

Chapter “3”

Deletion and Evidence

- Introduction

The rules of Deletion and Evidence deal with the conditions for deleting or confirming the pronunciation of one of the letters of elongation: alif, yaa, and waw. These are the rules adopted in the Uthmanic calligraphy (script) which should be followed. The reciter is required to follow the script in confirming or deleting the pronunciation of one of the above mentioned letters except when a narration indicates that an exception should be made.

Therefore, there are four cases to follow, if one wants to pause a recitation at the end of a certain word, which ends with one of the above mentioned letters, whether the letter is part of the structure of the word or not. These are:

1. The letter is **confirmed both calligraphically and when the recitation continues**. Examples of this are {فَلَمْ يَخُشْ إِلَّا اللَّهُ، وَمَنْ آتَاهُ الْجَوَارِ}، {أَدْعُ إِلَى سَبِيلِ رَبِّكَ}. The rule is to confirm the pronunciation of the letter when one stops at the end of the word.
2. The letter is **deleted both calligraphically and when the recitation continues uninterrupted**. Examples of this are {الظُّنُونَا، هَنَالِكَ}، {تَنْجِي الْمُؤْمِنِينَ}. The rule is to delete the pronunciation of the letter when one stops at the end of the word.
3. The letter is **confirmed calligraphically but deleted when the recitation continues uninterrupted**. Examples of this are {بِالْأَنْبِيَاءِ، لَمْ رُسِّلُوا النَّاقَةَ}. The rule is to confirm the pronunciation of the letter when one stops at the end of the word.
4. The letter is **deleted calligraphically but confirmed when the recitation continues uninterrupted**. Examples of this are {إِنَّهُ هُوَ، بِهِ بَصِيرًا}. The rule is to delete the pronunciation of the letter when one stops at the end of the word.

It is therefore clear that, the pronunciation of the elongation letter which occurs at the end of a word (whether to confirm or delete the letter) – when one pauses at the end of this word – **follows the way the letter is written in the text not the way it is pronounced** when there is no pause. This because the narration is the criterion and recitation has been conveyed to us according to the Sunnah of the Prophet (PBUH) and the Sunnah should be followed.

Exceptions for these rules are as follows:

- **The letter alif (الألف) in the word ﴿سَلَامٌ﴾ in surat Al-Insan; and the letter yaa (الياء) in ﴿الثَّانِي﴾ in surat Al-Naml verse 36.** The former is confirmed calligraphically and the latter is deleted calligraphically, although it is allowed, according to Hafs, to delete or confirm the elongation in both cases if one pauses at the end of the word.
- **The letter alf (الألف) in the word ﴿شَمُودٌ﴾ in the second place in verse 68 in surat Hud; in verse 38 of surat al-Furqan, in verse 38 of surat Al-Ankabut, and in verse 51 in surat Al-Najm.** In all these places, the pronunciation of the letter alf is calligraphically confirmed while its pronunciation is deleted whether one pauses at the end of the word or continues the recitation uninterrupted. This will be shown later.

- Note:

If the letter is part of the structure of the word, then it can be deleted in two cases.

1. If there is a reason that requires its deletion. Examples of this are

The case of having two consonants immediately following each other without a vowel in between, e.g. {رب أرني كيف تحيي الموتى} in surat Al-Baqqara, {إِنَّا نَحْنُ نَحْيِي الْأَرْضَ بَعْدَ مَوْتَهَا} in surat Yassin.

In these places the yaa is deleted if we pause at the end of the word.

2. If there is no reason for deleting the letter, then the letter is replaced by a short elongation, e.g.

{إِنَّ اللَّهَ لَا يَسْتَهِيِّي أَنْ يَضْرِبَ مَثَلًا، {رَبِّيُّ الَّذِي يَحْيِي وَيَمْتُتُ}

{قَالَ أَنَا أَحْيِي وَأَمْتُ}

The letter is confirmed when one pauses at the end of the word; unless a text exists which indicates that it should be deleted, e.g. {يَوْمَ يَأْتِ لَا تَكُونُ نَفْسٌ}. The yaa at the end of {يَأْتِ} is deleted according to Hafs.

الْأَلْفُ { The First Letter Alif }

This letter has five cases. These are

The First Case:

The Alif that has been **confirmed calligraphically in pausing and when the recitation continues uninterrupted**, as was shown in the first case above. This Alif is pronounced in the case of pausing, e.g., يَكَادُ سَنَا بِرْقَه {يَكَادُ سَنَا بِرْقَه}

The Second case

The Alif which is **confirmed calligraphically and if one pauses at the end of the word but it is deleted in case of continuing** the recitation uninterrupted. This has eight types. These are

1. The Alif which is **deleted when the recitation continues uninterrupted to avoid the case of two consonants immediately following each other** (without having a vowel in between). This rule applies whether the Alif indicates the dual form, e.g. فَإِنْ كَانَا اثْتَيْنِ {فَإِنْ كَانَا اثْتَيْنِ} or it has been changed into a yaa, e.g. مُوسَى الْكَاتَبُ، لَذْكَرِي الدَّارُ {مُوسَى الْكَاتَبُ، لَذْكَرِي الدَّارُ}, Or {وَاتَّى الْمَالَ عَلَى حِبَّهُ}، {وَتَخَشَّى النَّاسُ}.
2. **The Alif in the word** "أَيُّهَا" in the whole Quran, e.g. يَا أَيُّهَا الرَّسُولُ {يَا أَيُّهَا الرَّسُولُ}

Except in three places, where it should be deleted if the recitation is paused at the end of the word following the principle that it has been deleted in the script. These are :

- in surat Al-Nur {أَيُّهَا الْمُؤْمِنُونَ}
 - in surat Al-Zukhruf {يَا أَيُّهَا السَّاحِرُ}
 - in surat Al-Rahman {أَيُّهَا الْقَلَّابُ}
3. **The Alif that comes at the end of some verses** like: {الظَّنُونَ}، و {الرَّسُولُ}، {السَّيِّلُ} in surat Al-Ahzab; and {قَوْارِيرُ} the first place in surat Al-Insan.
 4. **The Alif which replaces the letter "Nun"** indicating light emphasis, e.g. نَسْفُعًا بِالنَّاصِيَةِ {نَسْفُعًا بِالنَّاصِيَةِ} in surat Yosouf and {وَلِيَكُونَا مِنَ الصَّاغِرِينَ} in surat Al-Aalaaq.
 5. **The Alif which replaces the double vowel**, e.g. اهْبِطُوا مَصْرًا، غُفُورًا رَحِيمًا {اهْبِطُوا مَصْرًا، غُفُورًا رَحِيمًا}.
 6. **The Alif in the word "إِذَا"** having double vowel, wherever it happens, e.g. إِذَا لَا يُلْبِثُونَ {إِذَا لَا يُلْبِثُونَ}.
 7. **The Alif in the pronoun indicating the first person**, "أَنَا" wherever it happens, e.g. إِنْ أَنَا إِلَّا نَذِيرٌ {إِنْ أَنَا إِلَّا نَذِيرٌ}، إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي {إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي}.
 8. **The Alif in the word, "كَتَا"** هو الله ربِّي {كَتَا} in surat Al-Kahf.

The Third Case

The Alif which is **confirmed graphically but is deleted when the recitation continues uninterrupted. In case of a pause at the end of the word, the pronunciation of this Alif can be either confirmed or deleted.** This occurs only once in the word "سلاسلا" in the verse {إِنَّا أَعْتَدْنَا لِكَافِرِينَ سلاسلا} in surat Al-Insan.

The confirmation in the case of pausing is based on the script (graphical confirmation); this agrees with the recitation in which a double vowel is used.

The deletion is an exception for the rule and agrees with the rule when the recitation continues uninterrupted.

The Fourth Case

The Alif **confirmed calligraphically but deleted whether one pauses or continues** with the recitation uninterrupted. This is against the rule. This happens in two cases.

- **The first:** the word "فُوَارِيرَا" mentioned the second time in Sorat Al-Insan in the verse {فَوَارِيرَا مِنْ فِضَّةٍ}.
- **The second:** the word "شُودَا" in four places. The Alif here is confirmed graphically because of the double vowel that is placed on it in case of continuing the recitation uninterrupted. If one pauses then the double vowel is replaced by an Alif. Its deletion in both cases of pausing or continuing is against the rule, these are:
 1. {أَلَا إِنْ شُودَا كَفَرُوا بِرَبِّهِمْ} in surat Hud the second time
 2. {وَعَادَا وَثُمُودًا وَأَصْحَابُ الْرِّبِّ} in surat Al-Furqan
 3. {وَعَادَا وَثُمُودًا وَقَدْ تَبَيَّنَ لِكُمْ} in surat Al-Ankabut
 4. {وَثُمُودًا فَمَا أَبْقَى} in surat Al-Najm

The Fifth Case

The Alif which is **deleted in the script and when one pauses or continues** the recitation uninterrupted, e.g.

- The word "يُؤْتَ" in the verse {وَلَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ} "يُؤْتَ"
- The word "وَانِهِ" in the verse {وَانِهِ عَنِ الْمُنْكَرِ} "وَانِهِ"
- The word "بِمِ" in the verse {فَنَاظَرَةٌ بِمِ يَرْجِعُ الْمُرْسَلُونَ}. This applies to all "ما" that is used in the question mode and which is joined by another letter e.g. "بِمِ، لِمِ، فِيمِ، عِمِ، مِمِ"

The first three the meem is lightly as a consonant while in the last two the meem is a consonant but the letter is pronounced as if it were two (Tashdeed).

The Second Letter: The Waw (و)

The Waw can be a sign for the singular and in this case it is part of the construction of the word, e.g. {يَنْخُوا}; or it is a sign for the plural like {كَانُوا}. There are two cases.

The First Case: Waw which is confirmed graphically.

This has two divisions

First Division: The waw is confirmed in the script whether one pauses or continues the recitation uninterrupted.

This includes every waw that has been confirmed graphically and is not followed by a consonant. The rule in this case is that its pronunciation is confirmed whether one pauses or continues the recitation uninterrupted. Examples are "نَدْعُو" in verse {يَوْمَ نَذْعُو كُلَّ أَنْاسٍ يَأْمَاهُمْ} in surat Al-Israa, and "مَلَاقُوا" in verse {الَّذِينَ يَطْلُونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ} in surat Al-Baqarah.

Second Division: The waw is confirmed in the script when one pauses, but is deleted if one continues the recitation uninterrupted.

This includes every waw that has been confirmed graphically and is followed by a consonant. The rule in this case is that its pronunciation is confirmed only when one pauses at the end of the word. It is deleted when one continues the recitation uninterrupted so that one avoids the case of two consonants following each other.

Examples are "تَتَلَوَّا" in the verse {وَاتَّبَعُوا مَا تَنَاهَا الشَّيَاطِينُ} in surat Al-Baqarah and "جَابُوا" in verse {وَتَمُودُ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ} in surat Al-Fajr.

The Second Case: Waw which is deleted graphically.

This has two divisions

First Division: Waw which is deleted graphically whether one pauses or continues the recitation uninterrupted.

This applies to every waw deleted graphically. The rule in this case is to delete its pronunciation whether one pauses or continues the recitation uninterrupted. In some case the waw has been deleted for a reason, and some cases it has been removed without a reason.

Waw that has been deleted for a reason:

- The waw is attached to a verb in the Jussive case (Majzoom-) مجزوم Like "تَقْفَتْ" in the verse {وَلَا تَقْفَتْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ} in surat Al-Israa.
- The waw is attached to a verb with a static case-ending (بني) بنى Like "إِذْعُنْ" in the verse {إِذْعُنْ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ} in surat Al-Nahl

- Waw that has been deleted for no reason:** this appears in four words in five places. Three of the words are verbs and one is a noun. These are

- "يدع" in 2 verses:
 - {وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءً بِالْخَيْرِ} in surat Al-Israa
 - {يَوْمَ يَدْعُ الدَّاعَ إِلَى شَيْءٍ نُكَرِّ} in surat Al-Qamar.
- "يمح" in verse {وَيَمْحُ اللَّهُ الْبَاطِلَ} in surat Al-Shura
- "سندع" in verse {سَنَدْعُ الرَّبَّانِيَّةَ} in surat Al-Aalaq
- "صالح" in verse {وَصَالِحُ الْمُؤْمِنِينَ} in surat Al-Tahrim, assuming that it is a Sound Masculine plural.

Second Division: Waw which is deleted graphically when one pauses but is confirmed when one continues the recitation uninterrupted

This applies to the waw that is connected to the pronoun “Haa” which indicates the third person with a short vowel “waw” in case one continues the recitation uninterrupted. Examples of this are:

- "تأخذه" {لَا تَأْخُذْهُ سَيْئَةً وَلَا نَوْمٌ} in surat Al-Baqarah, and
- "لهما" {لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ} in surat Al-Shura.

The rule is to pronounce it when one continues recitation uninterrupted but it is deleted if one pauses at the end of the word because the pronoun is treated as a consonant when the recitation is interrupted.

The Third Letter: Yaa { الْيَاء }

The letter Yaa has two cases: to be confirmed or deleted in the script (graphically)

The First Case:

The letter Yaa is confirmed in the script (graphically)

There are two types under this case. The first type is when it is followed by a vowel. The second type is when it is followed by a consonant.

First Type: the Yaa is followed by a vowel

The rule in this case: **its pronunciation is confirmed whether one pauses at the end of the word or continues** the recitation uninterrupted according to the script. This happens in many places in the Quran, as shown in the following table.

Verse number	The sura	The verse	The word
36	Al-Imran	وَإِنِّي أُعِيدُهَا بِلَكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَنِ الرَّجِيمِ	<u>انِي</u>
143	Al-Aaraf	قَالَ رَبِّ أَرْفِنَ أَنْظُرْ إِلَيْكَ	<u>أرنِي</u>
101	Yousof	تَوَفَّنِي مُسِّلِمًا وَالْحَقْنِي بِالصَّلِيجِينَ	<u>توفِني</u>
70	Al-Kahf	قَالَ فَإِنِّي أَتَبَعَتِنِي فَلَا تَسْكُنْنِي عَنْ شَيْءٍ	<u>تسألني</u>
22	Al-Qasass	عَسَى رَبِّنِي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلُ	<u>يهديني</u>
14	Al-Saf	مَنْ أَنْصَارِي إِلَى اللَّهِ	<u>أنصارِي</u>

In this division, there are some of the letters Yaa which has similar versions that have been deleted in the script. The reciter should review these cases to avoid making mistakes.

We will start by stating the places where the letter Yaa has been confirmed graphically. These are twenty-two places which involves seventeen words.

Verse number	The sura	The verse	The word
150	Al-Bakara	فَلَا خَشَوْهُمْ وَأَخْشَوْنِي وَلَا تَمْبَعَثِي عَلَيْكُمْ	اخشوني
258	Al-Bakara	فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَسْرِقِ	
158	Al-'An'am	يَوْمَ يَأْتِي بَعْضُهُ أَيَّتَ رِتَابَكُمْ	يأتي
53	Al-'A'raf	هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ	
111	Al-Nahl	يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجْنِدُ عَنْ نَفْسِهَا	تأتي
31	'Ale-'Emran	قُلْ إِنْ كُنْتُ تُحْجِبُونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّبُكُمُ اللَّهُ	
90	Taha	وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي	فاتبعوني
108	Yusof	عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ	اتبعني
161	Al-'An'am	قُلْ إِنِّي هَدَنِي رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ	
57	Al-Zomar	أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَنِي لَكُنْتُ مِنَ الْمُتَقِينَ	هداني
22	Al-Qasas	وَلَمَّا تَوَجَّهَ بِطَفَّاهُ مَذَرِّتَ قَالَ عَسَىٰ رَبُّكَ أَنْ يَهْدِيَنِي سَوَاءً أَسْبِلَ	يهديني
178	Al-'A'raf	مَنْ يَهْدِي اللَّهُ فَهُوَ الْمُهَدِّدُ وَمَنْ يُضْلِلُ فَأُولَئِكَ هُمُ الْخَسِرُونَ	المهدي
104	Yunos	قُلْ يَأَتِيُّ النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي	
14	Al-Zomar	قُلْ اللَّهُ أَعْبُدُ مُحْلِّصًا لَهُ دِينِي	ديني
55	Houd	وَأَنْبَدُوا أَيْ بَرِّيٍّ مِنَ الْمُنْكَرِ كُنْدَرِيٍّ مِنْ دُونِهِ فَكَيْدُونِي جَيْعَانًا ثُمَّ لَا تُنْظَرُونَ	فكيدوني
65	Yusof	قَالُوا يَأَيُّا إِنَّا مَا تَبَغِي هَذِهِمْ بِضَعَنَّا	نبي
70	Al-Kahf	قَالَ فَإِنَّ أَتَبَغُنِي فَلَا تَسْتَأْلِي عَنْ شَيْءٍ	تسألني
61	Yaseen	وَأَنَّ أَعْبُدُونِي هَذِهِ صِرَاطٌ مُسْتَقِيمٌ	عبدوني
45	Sad	وَأَذْكُرْ عَبْدَنَا إِنْرِيمْ وَإِسْخِنَقْ وَمَقْبُوبْ أُولِي الْأَيْدِي وَالْأَنْصَرْ	الأيدي
24	Al-Zomar	أَفَمَنْ يَتَقَبَّلُ بِوَجْهِهِ سُوَءَ الْعَدَابِ يَوْمَ الْقِيَمةِ	يتقى
10	Al-Monafeqon	فَيَقُولُونَ رَبِّ لَوْلَا أَخْرَتَنِي إِلَى أَجْلٍ قَرِيبٍ	آخرتني
6	Nouh	فَلَمْ يَرْدَهُمْ دُعَائِي إِلَّا فَرَارًا	دعائي

The similar versions that have been deleted graphically exist in eighteen places and include sixteen words. We will mention these here because showing something and its equivalent makes things easy to understand. The pronunciation of these letters is deleted whether one pauses at the end of the word or continues the recitation uninterrupted. These are mentioned in the following table.

Verse number	The sura	The verse	The word
3	Al-Ma'eda	فَلَا تَحْشُوْهُمْ وَاحْشُوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينُكُمْ	اخشون
44	Al-Ma'eda	وَكَانُوا عَلَيْهِ شُهْدًا فَلَا تَحْشُوْنَا النَّاسَ وَاحْشُوْنِ وَلَا يَشْرُوْنَا بِيَابِيَتِي	
105	Houd	يَوْمَ يَأْتِ لَا تَكَلَّمْ نَفْسٌ إِلَّا بِإِذْنِهِ	يأت
38	Ghafer	وَقَالَ اللَّذِي تَعَاهَدْتَ مَعَهُمْ يَقُولُمْ أَتَبِعُونِ أَهْدِكُمْ سَيِّلَ الْرَّشَادِ	
61	AL-Zokhrof	وَإِنَّهُ لَعِلْمٌ لِلْسَّاعَةِ فَلَا تَمْرُنْ هَبَّا وَأَتَّغُونِ	اتبعون
20	'Ale-'Emran	فَقُلْ أَتَسْلَمْ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِ	
80	Al-'An'am	قَالَ أَتَحْجُوْنِ فِي اللَّهِ وَقَدْ هَدَنِ	هدان
24	Al-Kahf	وَقُلْ عَسَى أَن يَهْدِيَنِ رَبِّي لَا يَأْقُربَ مِنْ هَذَا رَشْدًا	
97	Al-Isra'	وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهَتَّدُ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَهُمْ أُولَيَاءِ	المهتد
17	Al-Kahf	ذَلِكَ مِنْ ءَايَتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهَتَّدُ	
6	Al-Kaferon	لَكُمْ دِينُكُمْ وَلِيَ دِينِ	دين
195	Al-'A'raf	قُلِ آذُعُوا شُرَكَاءِكُمْ ثُمَّ كَيْدُونِ فَلَا تُنْظَرُونِ	
64	Al-Kahf	قَالَ ذَلِكَ مَا كُنَّا نَبْغِ	نبغ
46	Houd	إِنَّهُرْ عَمَلُ غَيْرِ صَلِحٍ فَلَا تَسْتَلِنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ	
92	Al-'Anbia'	إِنَّهَدِنِ أَمْكُمْ أُمَّةً وَحَدَّةً وَأَنَّ رَبِّكُمْ فَاعْبُدُونِ	فاعبدون
17	Sad	وَأَدْكُنْ عَبَدَنَا دَأْوَدَ ذَا الْأَيْدِ إِنَّهُرْ أَوَابِ	
90	Yusof	إِنَّهُرْ مَنْ يَتَقَ وَيَصِيرْ فَإِنَّ اللَّهَ لَا يُضِيعْ أَجْرَ الْمُحْسِنِينَ	يتق
62	Al-Isra'	لَئِنْ أَحْرَتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَا حَنِنَكَ ذُرْيَتَهُ إِلَّا قَلِيلًا	
40	Ibrahem	رَبَّنَا وَتَقْبَلْ دُعَاءِ	دعاء

The Second Type:

The Yaa followed by a consonant letter

The rule here is to **confirm the pronunciation of the Yaa** when one pauses at the end of the word but to delete the letter if one continues the recitation uninterrupted.

There are **two types of consonants**:

The first: The connecting Hamza¹ followed the letter lam {ل}, used in defining nouns:

This usually occurs in **four forms**:

1. Yaa which is attached to the word's origin: e.g.

- The word "عَهْدِي" in the verse {فَإِنْ لَا يَنْالُ عَهْدِي الظَّالِمِينَ} in surat Al-Baqarah.
- The word, "بِهَادِي" in the verse {وَمَا أَنْتَ بِهَادِي النَّعْمَىٰ عَنْ ضَلَالِهِمْ} in surat Al-Naml.

2. Yaa which is attached to a verb: e.g.

- The word "يَرِبِّي الصَّدَقَاتِ" in the verse {وَيَرِبِّي الصَّدَقَاتِ} in surat Al-Baqarah.
- The word "تَغْنِي الْآيَاتُ وَالثُّدُرُ" in the verse {وَمَا تَغْنِي الْآيَاتُ وَالثُّدُرُ} in surat Yonous.

3. Yaa which is attached to nouns: e.g.

- The word "مَخْزِي" in the verse {وَأَنَّ اللَّهَ مَخْزِي الْكَافِرِينَ} in surat Al-Tawbah.
- The word, "أَيْدِي" in the verse {يُخْرِبُونَ بِيَوْمِهِمْ بِأَيْدِيهِمْ وَلِيَدِي الْمُؤْمِنِينَ} in surat Al-Hashr.

4. Yaa attached to the sound masculine plural form:

This appears in seven places and includes six words. Shown in the following table:

Verse number	The sura	The verse	The word
196	Al-Bakara	ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرًا الْمَسِاجِدُ الْحَرَامُ	حاضری
1	Al-Ma'eda	غَيْرُ مُحْلَّ الْصَّيْدِ وَأَئْتُمْ حُرُمً	محلي
2	Al-Tawba	فَيَسِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَأَعْلَمُوا أَنَّهُمْ غَيْرُ مُعْجِزِي اللَّهِ	معجزي
3	Al-Tawba	وَإِنْ تَوَيِّثُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ	
93	Mariyam	إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا أَنَّهُنَّ عَبْدَنِي	عاتی
35	Al-Haj	وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ	المقيمی
59	Al-Qasas	وَمَا كُنَّا مُهْلِكِي الْقُرْبَىٰ إِلَّا وَأَهْلَهَا ظَلِمُونَ	مهلكی

¹ Connecting Hamzah is a Hamzah at the beginning of a word. Its pronunciation is deleted when the word before the word that starts with the connecting Hamzah and the word that starts with the Hamzah are joined together without interrupting the recitation. If one starts the recitation with a word that starts with a connecting Hamzah, then the Hamzah has to be pronounced.

The second: The connecting Hamza which is not followed by a lam {ل}, used in defining nouns:

These exist in the seven Yaa that are used in relations, as shown in the following table:

Verse number	The sura	The verse	The word
144	Al-'Araf	قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى الْنَّاسِ	إِنِّي
31 – 30	Taha	هَدُونَ أَخِي ﴿٣٠﴾ أَشَدُّ بِهِ أَزْرِي	أَخِي
42 – 41	Taha	وَأَصْطَبْتُكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبْتَ أَنْتَ وَأَخْوَكَ بِعَيْنِي	لِنَفْسِي
43 – 42	Taha	وَلَا تَنِي فِي ذِكْرِي ﴿٤٢﴾ أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى	ذِكْرِي
27	Al-Forqan	يَقُولُ يَنْلَيْتِنِي أَخْنَدْتُ مَعَ الْرَّسُولِ سَبِيلًا	لِيَنْلَيْتِنِي
30	Al-Forqan	وَقَالَ الْرَّسُولُ يَرَبِّ إِنَّ قَوْمِي أَخْنَدُوا هَذَا الْقُرْءَانَ مَهْجُورًا	قَوْمِي
6	Al-Saf	وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي أَسْمُهُ أَحْمَدُ	بَعْدِي

The Second Case:

The letter Yaa is deleted in the script (graphically)

This has **three types:**

1. The Yaa is not pronounced whether one pauses at the end of the word or continues the recitation uninterrupted.
2. The Yaa is pronounced in case one continues the recitation uninterrupted but does not pronounce it when one pauses at the end of the word.
3. The Yaa is pronounced in case one continues the recitation uninterrupted. However, there is a difference of opinion whether to pronounce it or not in case one pauses at the end of the word.

The First Type: The Yaa is not pronounced whether one pauses at the end of the word or continues the recitation uninterrupted. This includes three kinds

Kind 1: Yaa which is deleted in the script because of the double vowel (Tanween), .e.g.

- The word "وَالرَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانِ" in surat Al-Nur.
- The word "كَافَ عَبْدَهُ" in the verse "أَلَيْسَ اللَّهُ بِكَافٍ" in surat Al-Zummor.

Kind 2: Yaa which is deleted in the script followed by a connecting Hamzah followed by the letter lam used in defining nouns. It is found in 3 cases:

1. **Yaa deleted from the present tense of a verb**, e.g. the verb "تَبْغُ" in the verse {ولَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ} in surat Al-Qassas
2. **Yaa deleted from a command verb**, e.g. the verb "اتْقِ" in the verse {يَا أَيُّهَا النَّبِيُّ اتْقِ اللَّهَ} in surat Al-Ahzab.
3. **Extra Yaas** followed by a connecting Hamzah followed by the letter lam used in defining nouns. These appear in fifteen places in ten words as shown in the following table.

Verse number	The sura	The verse	The word
146	Al-Nesa'	وَسَوْفَ يُؤْتَ إِلَهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا	يُؤْتَ
3	Al-Ma'eda	الْيَوْمَ يَعْلَمُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشُوْهُمْ وَاحْشُوْنَ	احْشُونَ
103	Yunos	كَذَلِكَ حَقًّا عَلَيْنَا نُنْجِي الْمُؤْمِنِينَ	نُنْجِي
12	Taha	إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوَىٰ	الْوَادِ
30	Al-Qasas	نُودِيَ مِنْ شَطَبِي الْوَادِ الْأَيَمِّنِ فِي الْبُقْعَةِ الْمُبَرَّكَةِ	
16	Al-Naze'at	إِذْ نَادَهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوَىٰ	
18	Al-Naml	حَقَّ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمَلِ	
54	Al-Haj	وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءاَمَنُوا إِلَى صِرَاطِ الْمُسْتَقِيمِ	هَادِ
53	Al-Roum	وَمَا أَنَّتِ بِهِدْيِ الْعُيُّنِ عَنْ ضَلَالِتِهِمْ	
23	Yasen	إِنْ يُرِدُنَ الْرَّحْمَنُ بِضَرِّ لَا تُغْنِ عَنِ شَفَاعَتِهِمْ شَيْئًا	يُرِدُنَ
163	Al-Saffat	إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ	صَالِ
41	Qaf	وَاسْتَمْعُ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ	يُنَادِ
5	Al-Qamar	حِكْمَةٌ بِلَغَةٍ فَمَا تُغْنِ الْأَنْذُرُ	تُغْنِ
24	Al-Rahman	وَلَهُ الْجَوَارِ الْمُنْشَأَتُ فِي الْبَحْرِ كَالْأَعْلَمِ	الْجَوَارِ
16	Al-Takweer	الْجَوَارِ الْكَنْسِ	

- This type also includes the word (عبد) in the verse of sorat Al-Zumar:
{فَبَشِّرْ عَبْدًا، الَّذِينَ يَسْتَمْعُونَ الْقَوْلَ}

Kind 3: can be found in 2 types:

1. Yaa which is deleted from a noun in the second person

There are different forms for this. In some the yaa of the second person has been deleted and in some it has not been deleted. In some, it is followed by a Hamzah and in some it is followed by a vowel.

The Yaa of the second person has been removed

- When it is followed by a connecting Hamzah, e.g.
 {رَبِّ ابْنِ لَيْ عِنْدَكَ بَيْتٌ فِي الْجَنَّةِ} in surat Al-Tahrim
- When it is followed by a vowel, e.g. {رَبِّ أَرْنِي كَيْفَ تُحِبِّي الْمَوْتَى} in surat Al-Baqarah.

The Yaa of the second person has not been removed

- When it is followed by an Alif (not attached to the lam of the definite article.) e.g. {قُلْ يَا قَوْمٍ اعْمَلُوا عَلَى مَكَانِتُكُمْ} in surat Al-Zummor
- When it is followed by an Alif (attached the lam of the definite article.) e.g. {قُلْ يَا عَبَادَ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ} in surat Al-Zummor
- When it is followed by a vowel e.g. {يَا عَبَادَ فَاتَّقُونَ} in surat Al-Zummor.
 - ✓ An exception: the verse {يَا عَبَادِي الَّذِينَ} in surat Al-Ankabut, and in surat Al-Zummor. The consensus is the yaa is confirmed.
 - ✓ The verse {يَا عَبَادَ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ} has been confirmed graphically in the Mushafs' of Madena and Al-Sham, while in others it has been deleted. There is a difference in opinion regarding its confirmation or deletion. In Hafs recitation, it is deleted in both cases.

2. Yaa which is deleted from the extra Yaas which are followed by a vowel

There are 121 Yaa of this type in the Quran. Some of them are in nouns and some are in verbs. An example of the former is, "الْدَّاعُ" ; and an example of the latter is "يَقِنُ" ... There are two divisions of this.

First Division: Not-separated. These amount to 35 in number.

- Some are integral to the word like "تَبْغُ" in the verse {قَالَ ذَلِكَ مَا كُنَّا} in surat Al-Kahf. Some are not integral, like "أَتَيْعُونَ" {أَتَيْعُونَ أَهْدِكُمْ سَبِيلَ الرَّشَادِ} in surat Ghafer.

Second Division: Separated. These amounts to 86 in number.

- Five of them are **integral** like
 1. {الْمُتَعَالِ} in surat Al-Raad.
 2. {الثَّلَاقِ} in surat Ghafer
 3. {الثَّلَادِ} in surat Ghafer
 4. {يَسْرِ} in surat Al-Fajr
 5. {بِالْوَادِ} in surat Al-Fajr

- The **non-integral** amount to 81 yaa, e.g. "فَارْهُون" in verse {فَارْهُون} in surat Al-Baqarah; and "أطِيعُون" in verse {فَأَطِيعُوا اللَّهَ وَأَطِيعُونَ} in surat Al-Imran.

The Second Type: The Yaa is pronounced in case one continues the recitation uninterrupted and it is deleted if one pauses at the end of the word. This Yaa is deleted in the script.

This is particular to the case when the Yaa is attached to the pronoun “Haa” . The pronoun is broken when the recitation continues uninterrupted. An example of this is

{كُلُّ أَمَنَ بِاللَّهِ وَمَا لَنَّكُلُّهُ وَكُلُّهُ وَرُسُلُهُ} in surat Al-Baqarah. The rule here is that the Yaa is confirmed when the recitation continues uninterrupted but it is deleted when one pauses at the end of the word.

The Third Type: The Yaa is pronounced in case one continues the recitation uninterrupted.

However, there is a difference of opinion whether to pronounce it or not in case one pauses at the end of the word. This applies in particular for the word "ءَاتَنَا" in the verse in surat Al-Naml:

{فَمَا عَلَّمَنَا اللَّهُ خَيْرٌ مِّمَّا آتَنَاكُمْ}

The rule according to Hafs, in case one pauses, is to join it with a Yaa in the accusative case (with Fatha) one can confirm it (according to the rule when the recitation is continued uninterrupted) or deleted it according to the script.