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# القراءات العشر المتواترة

## The Ten Authentic Qiraa'at

Compiled and translated by  
**Fatma Yacout Elibyari**  
فاطمة ياقوت الإياري

مراجعة وتقرير الترخ  
د. على توفيق النحاس

English Reviewed by  
**Jameelah Thomas**  
**Amira Sultan**



أكاديمية أوس للبحوث والعلوم  
هاتف / ٠١٠١ ٦٦١ ٦٥ ٢٥  
محمول / ٠١١٢ ٤١٢ ٦٦ ٢٧  
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محمفوظة  
جميع الحقوق

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### Transliteration Table

Nr.	Arabic	English	Nr.	Arabic	English
1	أ	a	17	ظ	ṭh
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	tha	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	هـ	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	آ	ā
14	ص	ṣ	30	وُ	ū
15	ض	ḍ	31	يِ	ī
16	ط	ṭ	32		



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## Foreword

All praise is due to Allāh, the Lord of the worlds, and peace and salutations to our Prophet Muḥammad ﷺ, his family, aṣ-Ṣaḥābah, and those who follow them in benevolence until the Day of Resurrection. To proceed: The Noble Qur'ān is the speech of Allāh that He revealed as a reliable source of legislation for mankind to live by. So the speech of Allāh, the Qur'ān must be read, written, and recited correctly and clearly, so as not to create any ambiguity or misunderstanding whatsoever in its recitation. Allāh, Almighty, preserved His book through His Messenger Muḥammad, ﷺ and all of the reciters in all of the Qirā'āt.

Regretfully, books that explain the ten narrations in English are very rare. It requires a person who knows both the rules of the ten narrations and the English language, well. Thus, I was extremely happy with the this wonderful book of sister Umm Aḥmad Fāṭma El-Ibyārī. She wrote the ten narrations in the English language, the international language of our time. With it, she built a bridge between Arabic and English speakers. Allāh granted Umm Aḥmad the capability to produce this amazing work by expediting her memorization of the Qur'ān and mastery of the ten narrations. Through His grace she got Ijāzahs in both ways of Shāṭibiyyah and Ṭayyibat An-Nashr.<sup>1</sup>

This book (The Ten Authentic Qirā'āt - القراءات العشر المتواترة) is extremely beneficial to any student who wants to learn the ten narrations because Umm Aḥmad explains the narrations in a very detailed and clear way. In addition, she writes the reference of the explanation from Ash-Shaṭībeyyah. Moreover, she utilizes examples in the book to summarize the rules and make it easy for students to understand. May everyone benefit from this book and may Allāh accept her efforts in transmitting the ten narrations all

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<sup>1</sup> Ash-Shāṭibī (d. 548 A.H.) wrote a poem, about the seven authentic Mutawātir Qirā-āt, which he called “Ḥirz al-Amānī wa Wajh at-Tahānī”, better known as Ash-Shāṭibiyyah. Ibn Al-Jazarī (the great imām of the science of the Qirā-āt, d. 850 A.H.) wrote a poem about the 10 authentic Qirā-āt called “Ṭayyibat un-Nashr”. It encompasses Ash-Shāṭibiyyah poem of 7 Qurrā' and *Ad-Durrah*, its complementary poem of 3 Qurrā'.



over the world. May Allāh shower blessings on our Prophet Muḥammad, ﷺ, his family and all of his Companions. All praise is to Allāh, the Lord of the worlds.

Shaykh Ali Tawfīq An-Naḥḥās, who was born in Egypt in 1939, is a Ḥafīth, teacher of Ḥadīth and has a high Isnād of ten minor Qirā'āt. He authored, reviewed and introduced a number of books in the field of Qirā'āt. (10/05/ 2017)

### *Taqrīth of Shaykh Dr. Nabil Sallam*

This book represents the great efforts the author Shaykhah Umm Aḥmad Fāṭma Yācūt El-Ibyārī spent to introduce this valuable material about The Ten Authentic Qirā'āt. It describes the consistent rules “uṣūl” behind this qirā-ah as it is recited by all the narrators. The book uses the Shaṭībīyyah as the standard reference for the top 7 Qirā'āt, and the Durrah<sup>2</sup>, its complementary. With clear explanations, the author successfully delivered the “Uṣūl” of this Recitation in English.

May Allāh reward her sincere efforts and impressive presentation, and guide her to well-serve the book of Allāh.

Shaykh Dr. Nabil Sallām (PhD) is a member of the Assembly of Muslim Jurists of America (AMJA), the committee of chief reciters in USA, the chief committee of Qur'ān-recitations in el-Azhar in Egypt and Vice-President of the Islamic University in USA. (05/ 17)

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<sup>2</sup> Ibn Al-Jazarī (the great imām of the science of the Qirā-āt, d. 850 A.H.) wrote a poem about the last 3 authentic Qirā-āt called “Ad-Durrah Al-Muḍīyyah” as a complementary poem to Ash-Shāṭībī poem, of 7 Qirā-āt.



### *Taqrīḥ Shaykhah Amira Sultan & Jameelah Thomas*

All praise is due to Allāh. Salutations and blessings be upon Prophet Muḥammad, his family and companions.

This endorsement is for my Shaykhah, Mama Umm Aḥmad Fāṭma Yācūt El-Ibyārī, Al-Miṣriyyah, a close friend and mentor. She has Ijāzah (authorization) in tajwīd for all 10 of the Qirā'āt. May Allāh, Subḥānahu wa Ta'ālā, bless her and her family, Āmīn.

Mama Umm Aḥmad has spent most of her life learning and teaching Qur'ān and tajwīd. She has been a blessing to our community online, in the masājīd, and in her home for over 20 years, mā shā-a Allāh. She has endured many trials along the way, but has persevered with patience, by the permission of Allāh. It can be difficult for Muslims in the West to acquire sound Islāmic education, based on proofs and evidence. The subjects of Arabic and tajwīd can be particularly challenging. Shaykhah has worked relentlessly to compile an accurate, trustworthy book of several Qirā'āt in English for English-speaking Muslims and Non-Arabs. It is her hope to be able to complete all 10 Qirā'āt in English one day, in shāā Allāh.

May Allāh reward His kind student and reader, Fāṭmah Muḥammad Yācūt El-Ibyārī, who mastered the ten *mutawātir* readings from the ways of ash-Shaṭbiyyah, ad-Durrah and aṭ-Ṭayyibah for doing this noble task making it, with divine help, a beneficial work for the readers of Allāh's Book. May Allāh, Subḥānahu wa Ta'ālā, accept her efforts, forgive her, and reward her according to the best of her deeds, Āmīn.

Shaykhah Amira Sultān, holder of Ijazah of 10 Qirā'āt.

Jameelah Thomas

(October 2, 2017)



## Acknowledgements

Bismi Allāh, Waṣ-ṣalātu Was-slamu ʿala raṣūl Allāh, (ṣalā Allāhu ʿAlīhi Wasallam). To proceed: After thanking Allāh, I must take a moment to thank those who helped and supported me in this work, because the Prophet ﷺ stated: “*Whoever does not thank the people has not thanked Allāh.*”<sup>3</sup>

May Allāh raise the ranks of my parents who gave me an upright Islamic upbringing and taught me Qur’ān. Special thanks to my husband and family without whose support, sacrifice and encouragement I wouldn’t be able to pursue my goal to study and teach Qur’ān.

I am grateful to Shaykh Dr. ʿAli An-Naḥḥās, for reviewing my work, approving it and providing me with a valuable Taqrīḥ (praising) letter.

I also extend my thanks to Shaykh Dr. Nabil Sallam, for providing me with a valuable Taqrīḥ letter.

I thank Shaykhah Amira Sultān, Jameelah Thomas and Massarrat Bharucha (my dear American students) for reviewing the English language of this work and providing me with a Taqrīḥ letter.

I also thank Shaykh Yaser Semare for providing me with the symbols and fonts of the imālah and ishmām.

Last, but not least, I ask Allāh to grant the best of the reward to my parents, family, shuyūkh, students and to forgive, and have mercy on my parents, as well as all those who have rights on me. May Allāh guide, bless, and forgive us all, ‘Āmīn.

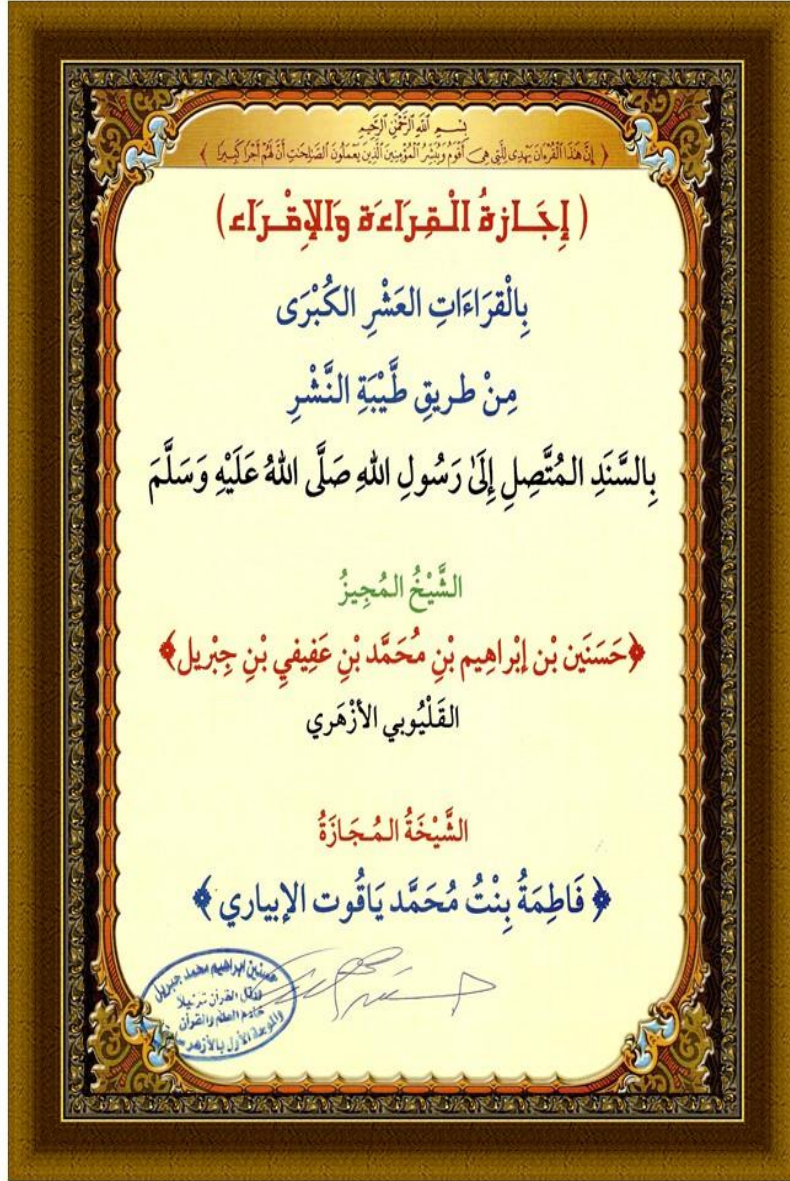
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<sup>3</sup> al-Albānī’s Ṣaḥīḥah #417





The Author's Ijazah Certificates of The 10 Major Qirā'āt



# IJAAZAH CERTIFICATE

This Certifies that: Fatma Muhammad Yacout Elebyari  
has recited with tajweed the whole Qur'aan with the ten minor  
Qera'at according to the "Shatibiyyah and Dorrah" poems' ways  
with Sheikh: Mesbah Ibraheem Ali Wedn - The owner of the  
highest Esnad, the chain of narrators of the ten minor Qera'at.

اجازة في القراءات العشر للصغرى  
 الشيخ مهابه ابراهيم علي وعدن  
 خاتم القرآن الكريم  
 صاحب السلسلة الذهبية  
 دمشق  
 DATE



### Ijazah in the ten Major Qeraat

This Certifies that: **Fatma Muhammad Yacout Elebyari** has recited with tajweed the whole Qur'aan with the ten major Qera'at according to "Attayyebah" poem' ways (collectively), with Sheikh: Hasaneen Ibraheem Jebreel -The owner of the highest Esnad-

Signature

Date



stamp



## Preface

All praise is due to Allāh, the Lord of the Worlds, and peace be upon Prophet Muḥammad ﷺ, upon his family, companions, and whoever follows them in goodness until the Day of Judgment.

This work contains explanations and instructions on the ten Qirā'āt. The primary intention for writing this English edition is to help spread the authentic understanding of Islām, taken from the Qur'ān (the speech of Allāh) and the authentic Sunnah of His Messenger. This is an obligation upon every Muslim. Allāh says,

{وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ}

*“And let there arise out of you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong, and it is they who are the successful”*<sup>4</sup>

Being mindful of this sacred obligation, coupled with the importance of preserving the correct methods of reciting the book of Allāh, this book serves as a means for English-speaking students to learn the different Qirā'āt from authentic, trustworthy sources. Detailed explanations have been provided in order to streamline the learning process. Also, verses from Ash-Shāṭibiyyah poem have been included as proofs and guidelines for every aṣl/rule.

Traditionally, books like this are difficult to find in the English language. We present this book to you, dear reader, in the hope that you will benefit, in shā-a Allāh. Whatever sound knowledge you find comes from Allāh, alone; and whatever mistakes you encounter are mine and from Shayṭān. I ask Allāh's forgiveness for my mistakes. I beg Allāh, Glorified is He and Exalted, to guide us all to knowledge that is beneficial and bless us with actions that are pleasing to Him. May Allāh accept this work and allow it to be of great benefit, Āmīn.

<sup>4</sup> Āli 'Imrān/3: 104



## Introduction

This book is a modest attempt to relate Qirā'āt, in English, with verses quoted from Ash-Shāṭibiyy's well-known poem in Arabic as a means of proof to support the rules.

My goal of translating Uṣūl Al-Qirā'āt, the tajweed rules / principles of reciting the Qur'ān, is driven by two intentions:

1- Hoping to be amongst those Muslims that the Prophet, (ﷺ), gave glad tidings to in his ḥadīth: "*The best among you (Muslims) are those who learn the Qur'ān and teach it*"<sup>5</sup>.

2- To remedy the lack of teaching resources which explain the fundamental principles of the different Qirā'āt in English.

The Noble Qur'ān is the guidance for all mankind, the speech of Allāh, revealed in its precise meaning and wording through the Angel Gabriel. It is inimitable and protected by Allāh Himself against any corruption. The Qur'ān was revealed verbally and was taught in the same manner, preserving both the wording and all the fine details of its pronunciation. During the Prophetic period we learned that various readings of the Qur'ān existed. The Companions were taught these readings directly from the Prophet (ﷺ) and then passed them on to their people and Successors. The following authentic ḥadīth shows the validity of the differences in the Qirā'āt. ʿUmar, raḍhyāllāhu ʿanhu/may Allāh be pleased with him, said: "I heard Hishām ibn Ḥakīm reciting Sūrat al-Furqān in a manner different from that in which I used to recite it and the way in which the Messenger of Allāh (ﷺ) taught me to recite it. I was about to argue with him whilst he was praying, but I waited until he finished his prayer, and then I tied his garment around his neck and seized him by it and brought him to the Messenger of Allāh (ﷺ) and said, 'O Messenger of Allāh, I heard this man reciting Sūrat al-Furqān in a way different from the way you taught it to me.' The Messenger of Allāh (ﷺ) said to him, 'Recite it,' and he recited it as I had heard him recite it. The Messenger of Allāh (ﷺ) said, 'It was revealed like this.' Then he said to me, 'Recite it, so I recited it and he said, 'It was revealed like this.' This Qur'ān has been revealed in seven different ways, so recite it

<sup>5</sup> Ṣaḥīḥ al-Bukhārī 5027



*in the way that is easiest for you.*” The last part of this ḥadīth<sup>6</sup> was repeated with other Companions as well. The Qirā'āt were transmitted by the Companions (radhyāllāhu 'anhum) and the Successors who memorized the Qur'ān. During the time of the Successors and their followers, there were famous individuals who became renowned scholars of the Qur'ān in Muslim lands.

### *The Ten Authentic Qirā'āt And Their Early Locations*

Each Qirā'ah has its own particular tajweed rules of recitation as well as some variations in wording and letters (Farsh). Each one is named after the reciter, or Qārī, who was famous for mastering it. In the past, Warsh 'an Nāfi' was more popular in Egypt, and Imāms Mālik and Aḥmad ibn Ḥanbal recited in Qirā'at Nāfi'.<sup>7</sup>

Place	Qārī	A.H <sup>8</sup>	Place	Qārī	A.H
Madīnah	Nāfi'	169	Makkah	Ibn Kathīr	120
Al-Baṣrah	Abū 'Amr Al-Baṣrī	154	Shām	Ibn 'Āmir	154
Al-Kūfah	'Āṣim	127	Kūfah	Ḥamzah	156
Al-Kūfah	Al-Kisā'ī	189	Madīnah	Abū Ja'far	130
Al-Baṣrah	Ya'qūb	205	Kūfah	Khalaf	229

<sup>6</sup> Al-Bukhāri, 2287; Muslim, 818

<sup>7</sup> <https://www.islamic-awareness.org/quran/text/qiraat/>

<sup>8</sup> A.H: After Hijra/ the year of death



### *The Readers (Qurrā')*

Each of the ten Imāms mentioned above is known as a qārī' <sup>9</sup>. They were noted as people who devoted their lives to learning and teaching the Qur'ān, to the extent that their names became synonymous with these Qur'ānic readings. In other words, the styles in which they recited were named after them. However, all these readings were taught and passed on to them by the Prophet (ﷺ). It should be noted that they weren't the only people teaching or practicing these readings. Later on, their recitations became known as Al-Qirā'āt Al-ashr/the ten readings.

### *The Benefits of The Qirā'āt*

The Qur'ān's recitations or Qirā'āt are the manners in which the Qur'ān is to be read or pronounced. The various recitations neither alter the message of the Qur'ān nor imply that 'different versions' of the Qur'ān exist. Rather, all were revealed through revelation and are part of the speech of Allāh, the Holy Qur'ān. After Muḥammad (ﷺ) received the revelation from Allāh through the Angel Jibrīl, he (ﷺ) recited the Qur'ān to his companions, who memorized it and then wrote it down in their muṣḥafs. The companions verified their memorization by reciting it back to the prophet (ﷺ), who received and taught the Qur'ān with these permitted minor variations in pronunciation that do not change the original meaning. Later, the Caliphs compiled and unified the companions' muṣḥafs into a single one, the Noble Qur'ān<sup>10</sup>. The flexibility in the Qur'ān's recitation was an enrichment that enabled the Arab tribes, with their different dialects, to better understand the message. In conclusion, all the recitations are valid and transmitted through mutawātir chains. This is a proof of the preservation and miraculous nature of the Qur'ān. The variations do not contradict, but rather complement each other. There are 7 mutawtir qirā'āt and 3 mash-hur, or well-known famous ones. Some teachers and students study only the seven. The first one to

<sup>9</sup> Literally a qārī' is someone who recites the Qur'ān and technically it refers to one of these ten teachers. The plural of qārī' would be qurrā'.

<sup>10</sup><http://www.muslimprophets.com/article.php?aid=64&t=Quran+-+Hafs+vs+Warsh>



limit the number of authentic Qurrā'/reciters to seven was the ʿIrāqī scholar, Abū Bakr Ibn Mujāhid (d. 936 CE). Those who wrote about the Qirā'āt after him followed his example including Imām Ash-Shāṭibī in his famous poem "Ash-Shāṭibiyyah." By the middle of the tenth century, the number seven (in regards to the Qirā'āt) became popular as it coincided with the number of aḥruf/letters in which the Qur'ān was revealed. This number is not inclusive of all the classical scholars of Qur'ānic recitation. There were many others, some as good as the seven, and Allāh knows best.

**Al-Qirā'ah:** is the way an Imām/Qārī, from the 10 Imāms, read and pronounced the Quran based on what he received from the messenger of Allāh (ﷺ) for example: the reading of ʿĀṣim, the Qirā'ah of Nāfi' and so on. This refers to what is attributed to the imām of the ten imāms about how to read the qurānic word on what he heard verbally.

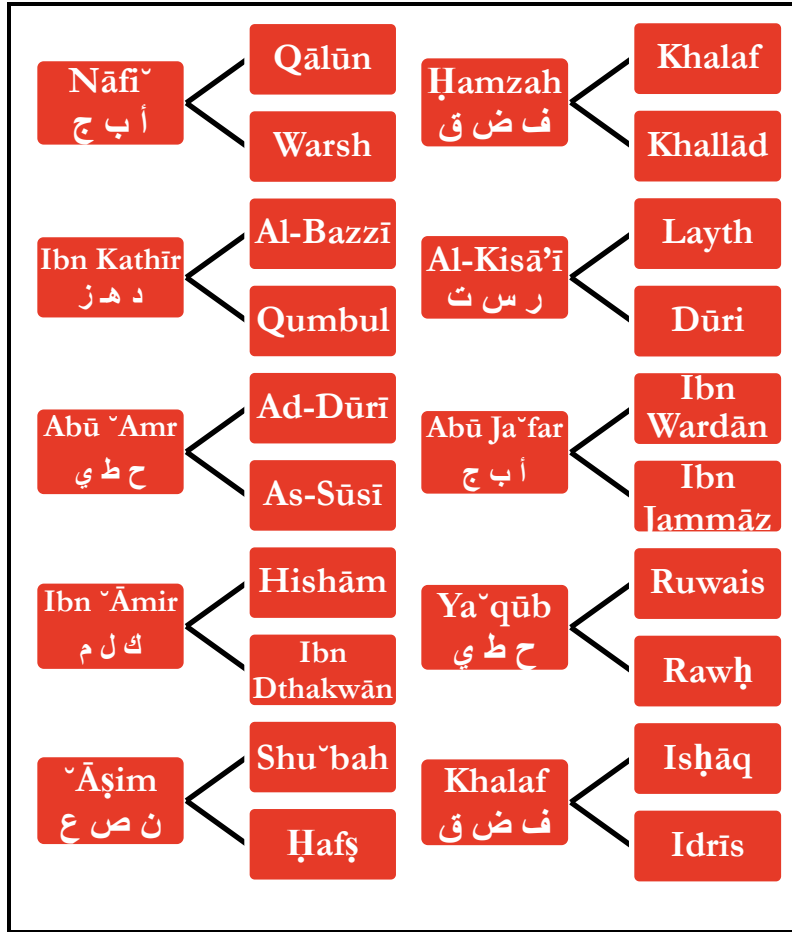
**Riwāyah:** This refers to what is attributed to those who narrated about/from any imām of the ten imāms of how to read the qurānic word. It also shows that each of the imāms of qirā'āt has two rāwīs/narrators, each chose a reading of that imām in the context of qirā'h. The Riwāyah is named after the narrator, for example: Ḥafṣ ʿan ʿĀṣim narration, Shuʿbah ʿan ʿĀṣim, Warsh ʿan Nāfi', Qālūn ʿan Nāfi', and so on.

**Ṭarīq:** a way of conveying the detailed recitation which branches from the Riwāyah in which a student of the narrator/rāwī reads the Riwāyah. In other words, the the ṭarīq to the Riwāyah is like the Riwāyah to the Qirā'ah forming a heirarchy with Qirā'ah at the root/top followed by Riwāyah followed by the Ṭarīq as shown in the diagram on the next page. An example of Ṭarīq is Al-azraq ʿan Warsh.





### Ash-Shātibiyyah's Codes Letters



The **أ** in the chart is a code letter that indicates Nāfi'ʿs recitation, the **ب** is for Qālūn.



Ash-Shātibiyy's Code words

Nāfi', <u>Ibn Kathīr</u> , Abū 'Amr	سَمَا
Nāfi', <u>Ibn Kathīr</u>	جَرْمِي
<u>Ibn Kathīr</u> , Abū 'Amr	حَقُّ
Nāfi', Ibn 'Āmir	عَمَّ
<u>Ibn Kathīr</u> , Abū 'Amr, Ibn 'Āmir	نَفَرٌ
'Āṣim, <u>Hamzah, Al-Kisā'ī</u>	ث
Nāfi', 'Āṣim, <u>Hamzah, Al-Kisā'ī</u>	جِصْنٌ
<u>Ibn Kathīr</u> , 'Āṣim, <u>Hamzah, Kisā'ī</u>	ظ
Abū 'Amr, 'Āṣim, <u>Hamzah, Kisā'ī</u>	غ
Ibn 'Āmir, 'Āṣim, <u>Hamzah, Kisā'ī</u>	ذ
Shu'bah, <u>Hamzah, Al-Kisā'ī</u>	صُخْبَةٌ
Ḥafṣ, <u>Hamzah, Al-Kisā'ī</u>	صِحَابٌ
<u>Hamzah</u> and <u>Al-Kisā'ī</u>	ش
'All the Qurrā' except Nāfi	خ



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Summary of the General *Rules of The 10 Qirā'āt*

When reading about a particular riwāyah or Qirā'ah, read the rule in this section first. The special rules or exceptions are mentioned for reciters, only. The general rule is not repeated in each section.

### 1. Al-Isti'ādthah

All the Qurra' start recitation with the Isti'ādthah/seeking refuge in Allāh from the accursed devil, then read the Basmalah. Allāh,

The Exalted says {فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ} <sup>11</sup>

{أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ} {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}.

إِذَا مَا أَرَدْتَ الدَّهْرَ تَقْرَأُ فَاسْتَعِذْ \*\*\* جَهَارًا مِنَ الشَّيْطَانِ بِاللَّهِ مُسَجَّلًا

### I. There are 4 ways of starting recitation with 3 variables:

1- Al-Isti'ādthah, 2- Al-Basmalah 3- Starting a Sūrah:

- i) Separating them by stopping while, breathing between them.
- ii) Joining them in one breath, applying the appropriate tajweed.
- iii) Stopping after isti'ādthah (breathing), joining the basmalah with the beginning of a sūrah, without breathing or stopping.
- iv) Joining the Isti'ādthah with the Basmalah, (breathing), then starting a sūrah. (i.e., Joining 1 with 2 and separating 3).

All the qurrā` agree upon reciting al-basmalah in two situations:

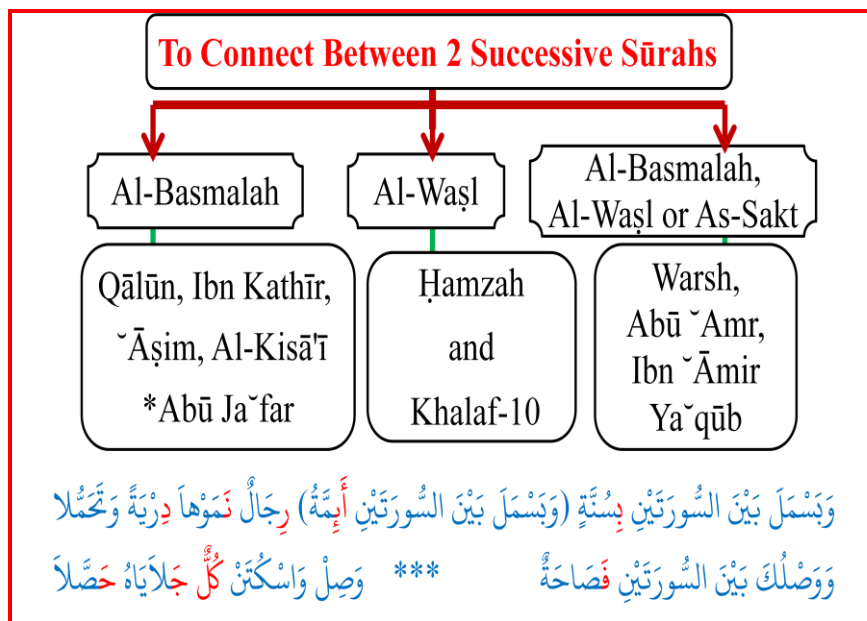
- 1- When starting a recitation from the beginning of a new sūrah, with the exception of sūrat at-Tawbah (no basmalah at starting).
- 2- After ending sūrat an-Nās and before beginning al-Fātiḥah.

<sup>11</sup> Sūrat an-Nahl: 98

<sup>12</sup> Ash-Shāṭibiyāh: 95



## 2. Who Reads The Basmalah Between 2 Sūrahs



وَمَهْمَا تَصِلَهَا أَوْ بَدَأَتْ بَرَاءَةً \*\*\* لِتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبَسِّمًا<sup>13</sup>

### There are 3 ways to connect 2 sūrahs using the Basmalah

(i) After finishing a sūrah, take a breath, say al-basmalah, take a breath and begin the next sūrah. (ii) Join them all in one breath, while applying the appropriate tajweed rules. (iii) After stopping at the end of a sūrah, read the basmalah, and without breathing, begin the following sūrah. The fourth way is **not** allowed because basmalah is not for the end of a sūrah. You can't join the last āyah of a sūrah with basmalah, stop, then read the first āyah.

### 3 Methods to join Sūrat Al-Anfāl with at-Tawbah (Barā-ah)

where there is no basmalah at the beginning, so all the reciters:

- Make “Waḳf”: take a break for any amount of time
- Make “Sakt”: take a short breathless pause
- Make “Waṣl”/ connect both sūrahs.

وَسَكُّنُهُمُ الْمُخْتَارُ دُونَ تَنْفِيسٍ \*\*\* وَبَعْضُهُمْ فِي الْأَرْبَعِ الزُّهْرِيَّ بَسْمَلًا

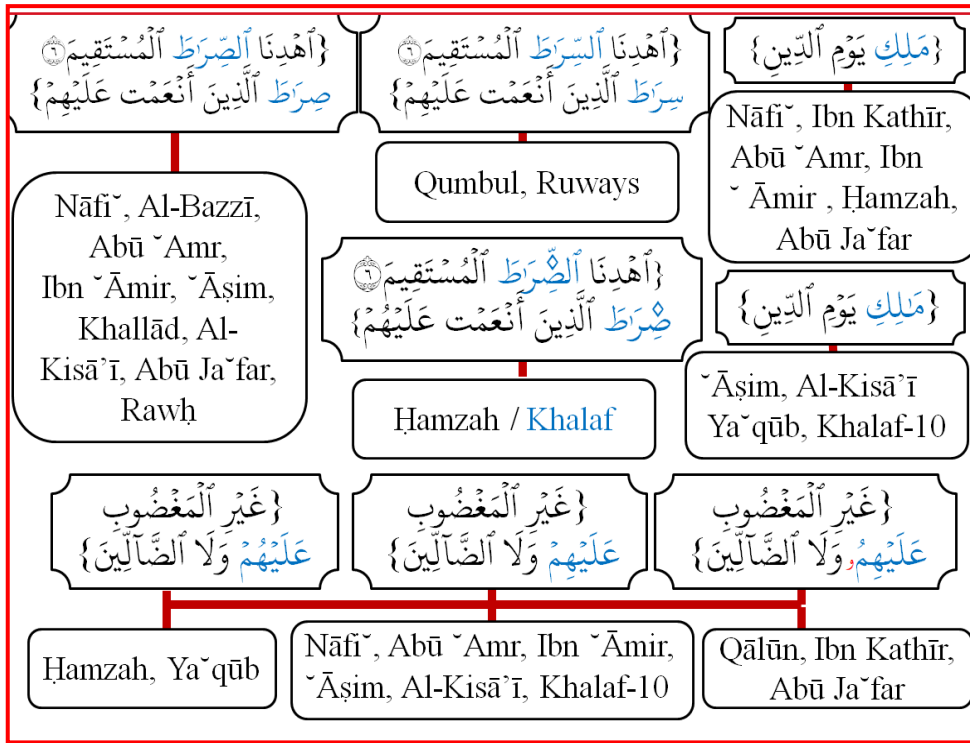
<sup>13</sup> Ash-Shāṭibiyāh: 100, 101, 105, 103

**The 4 Zuhr:** There are 4 sūrahs called “Zuhr”, 2 begin with {وَيْلٌ} (Al-Muṭaffifin and Al-Humazah) and 2 begin with {لَا} (Al-Qiyāmah and Al-Balad). Some scholars say that “If you join any one of these sūrahs with the previous sūrah, it might lead to an unsuitable meaning.” To avoid this, they suggest the following:

- (i) use the Sakt, instead of using the Waṣl without basmalah,
- (ii) use basmalah before any of the “Zuhr” instead of “Sakt”.

**Note:** All of the Muṣḥafs are written with the rules and tajweed marks adjusted on the wasl style, connecting the āyāt together.

### 3. The Differences of the Qurrā' in Sūrat al-Fātiḥah<sup>14</sup>

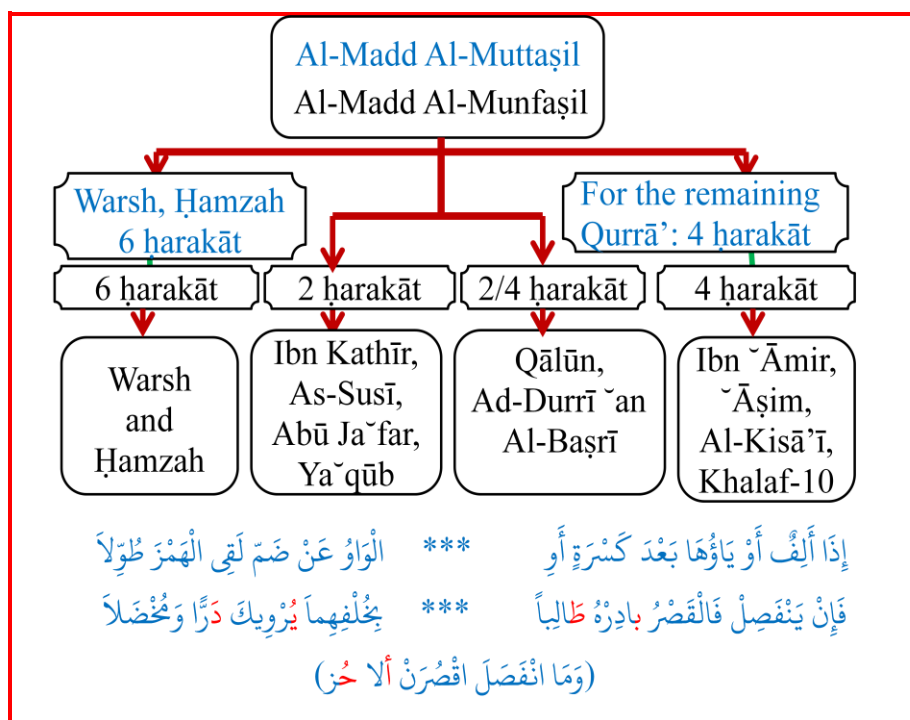


In some recitations, Al-Basmalah is not the first āyah of al-Fātiḥah, rather {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} is, and the last āyah is split into 2: {صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ} {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ}.

<sup>14</sup> Al-Uṣūl An-Nayyarāt (most of the diagrams are derived from or inspired by it)

<sup>15</sup> وَمَالِكِ يَوْمَ الدِّينِ رَاوِيهِ نَاصِرٌ \*\*\* وَعِنْدَ سِرَاطِ وَالسِّرَاطِ لِي فُنْبِلًا  
 بِحَيْثُ أَتَى وَالصَّادُ زَايَا أَشْمَهَا \*\*\* لَدَى خَلْفِ وَأَشِيمُ لِخَلَادِ الْأَوْلَا  
 عَلَيْهِمْ إِلَيْهِمْ حَمَزَةٌ وَلَدَيْهِمْ \*\*\* جَمِيعًا بِضَمِّ الْهَاءِ وَقَفًّا وَمَوْصِلًا  
 وَصِلَ ضَمِّ مِيمِ الْجَمْعِ قَبْلَ مُحَرِّكِ \*\*\* دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلًّا  
 (وَمَالِكِ حُزُفُ وَالصِّرَاطِ فِيهِ اسْجَلًا)  
 وَبِالسِّينِ طِبُّ وَكَسِيرٌ عَلَيْهِمْ إِلَيْهِمْ \*\*\* لَدَيْهِمْ فَتَى وَالضَّمُّ فِي الْهَاءِ حَلِيلًا

#### 4. Al-Madd ul-Farī/Derived Elongation



**Madd:** is the lengthening of the vowel sound in the letters of madd or līn: alif, wāw and yā. The alif follows a letter with a fatḥah. If yā is preceded by a kasrah and wāw is preceded by a ḍammah, then they are elongated as Aṣlī/original or farī/derived madd. Madd aṣlī is the natural 2 ḥarakah length, Madd farī is branched from it, for a reason, like hamzah or sukūn; 'āriḍ lil-waqf/exposed to the sukūn, madd lāzim/compulsory.

<sup>15</sup> Ash-Shāṭibiyāh: 100, 101, 105, 103

***Madd Muttaṣil***: is when a hamzat qaṭ follows a letter of madd in the same word. See diagram 4, of wājib Muttaṣil madd (obligatory connected madd) {وَجَائِءٌ- وَعَنْ سُوءٍ - وَشَاءَ - سَوَاءٌ}.

***Madd Munfaṣil***: (Jā'iz) is when a madd letter precedes hamzat al-qaṭ in 2 words, even adjoined in writing: {هَتُوْلَاءٍ- يَتَأَهَّلُ- يَتَأَيُّهَا}.

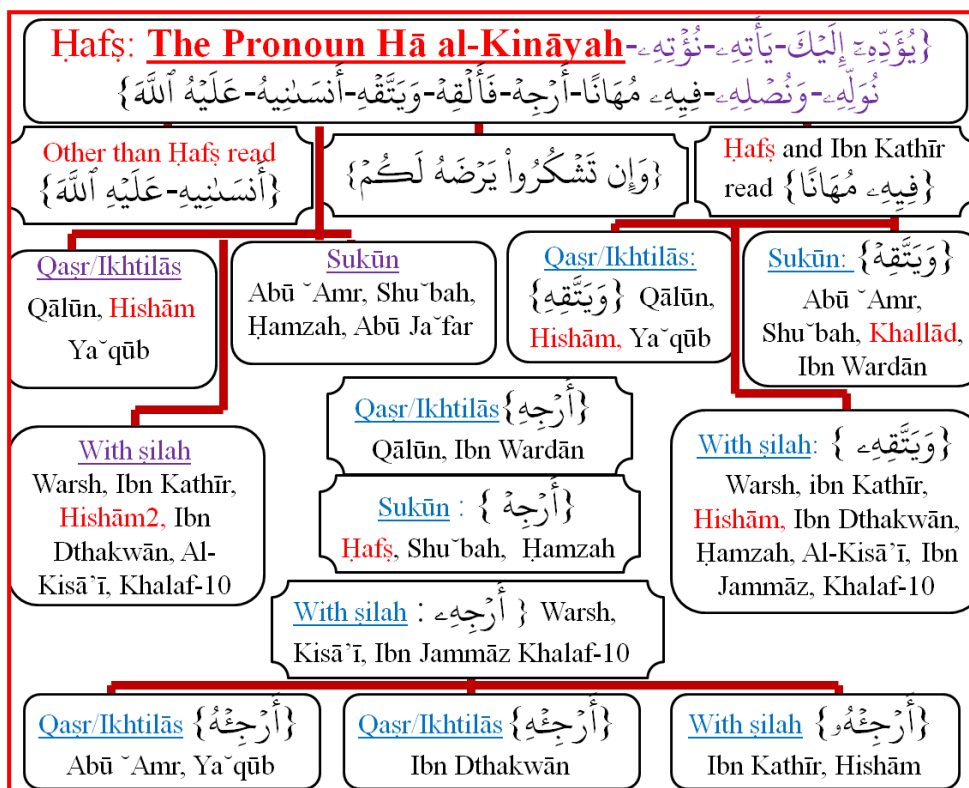
{فِي أُمِّهَا - وَأَمْرُهُ إِلَى - لَنْ نَدْخُلَهَا أَبَدًا - وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ - أَلَا إِنَّ - قَالُوا إِنَّا}.

### ***5. The Pronoun of Hā al-Kināyah***

The pronoun of hā al-Kināyah is an extra hā at the end of a word (with kasrah or ḍammah) denoting a singular male third person. The rule of a mutaḥarrik hā al-Kināyah: If it is located between 2 mutaḥarrik letters, then it's kasrah is extended into yā or it's ḍammah is prolonged into wāw of 2 ḥarakāt; as a ṣilah ṣuḡhrā.

وَنُوتِهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَا	***	وَسَكِّنْ يُؤَدِّهِ مَعَ نُؤْلِهِ وَنُضْلِهِ <sup>16</sup>
حَمِي صَفْوَهُ قَوْمٌ بِخُلْفٍ وَأَنْهَلَا	***	وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْفِهِ وَيَتَّقِهِ
وَيَأْتِيهِ لَدَى طِهِ بِالْإِسْكَانِ يُجْتَلَا	***	وَقُلْ بِسُكُونِ الْقَافِ وَالْقَصْرِ حَفْصُهُمْ
بِخُلْفٍ وَفِي طِهِ بِوَجْهَيْنِ بِجَلَا	***	وَفِي الْكَلِّ قَصْرُ الْهَاءِ بَانَ لِسَانَهُ
بِخُلْفِهِمَا وَالْقَصْرَ فَادْكُرْهُ نَوْفَلَا	***	وَإِسْكَانُ يَرْضَهُ يُمْنُهُ لُبْسُ طَيْبٍ
وَشَرًّا يَرَهُ حَرْفِيهِ سَكِّنْ لَيْسْهُلَا	***	لَهُ الرَّحْبُ وَالزَّلْزَالُ حَئِيرًا يَرَهُ بِهَا
وَفِي الْهَاءِ ضَمٌّ لَقَفْ دَعْوَاهُ حَرْمَلَا	***	وَعَى نَقْرٌ أَرْجِيئُهُ بِالْهَمْزِ سَاكِنًا
وَصَلَّهَا جَوَادًا دُونَ رَيْبٍ لِثُوصَلَا	***	وَأَسْكِنْ نَصِيرًا فَارَ وَاكْسِرَ- لِعَيْرِهِمْ
وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَا	***	وَهَا كَسِرَ- أَنْسَانِيهِ ضَمٌّ لِحَفْصِهِمْ

<sup>16</sup> Ash-Shāṭibiyyah: 160-167, 844



## 6. Al-farsh (Different Pronunciation) of The Qurā'

*Al-farsh*: words occur all over the Muṣḥaf, mentioned once or multiple times, that do not follow certain rules. Such as:

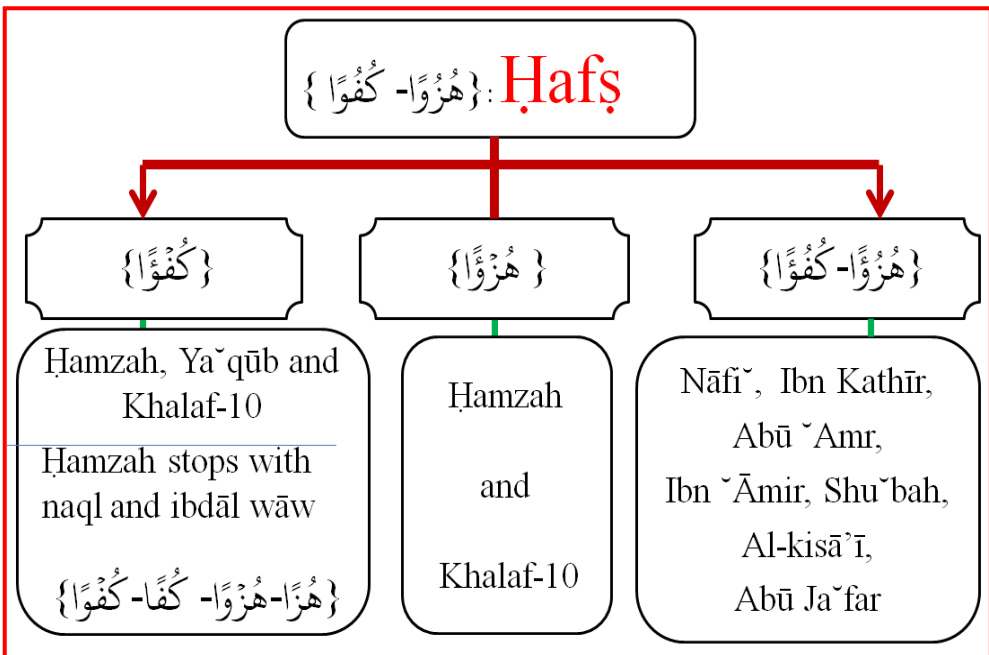
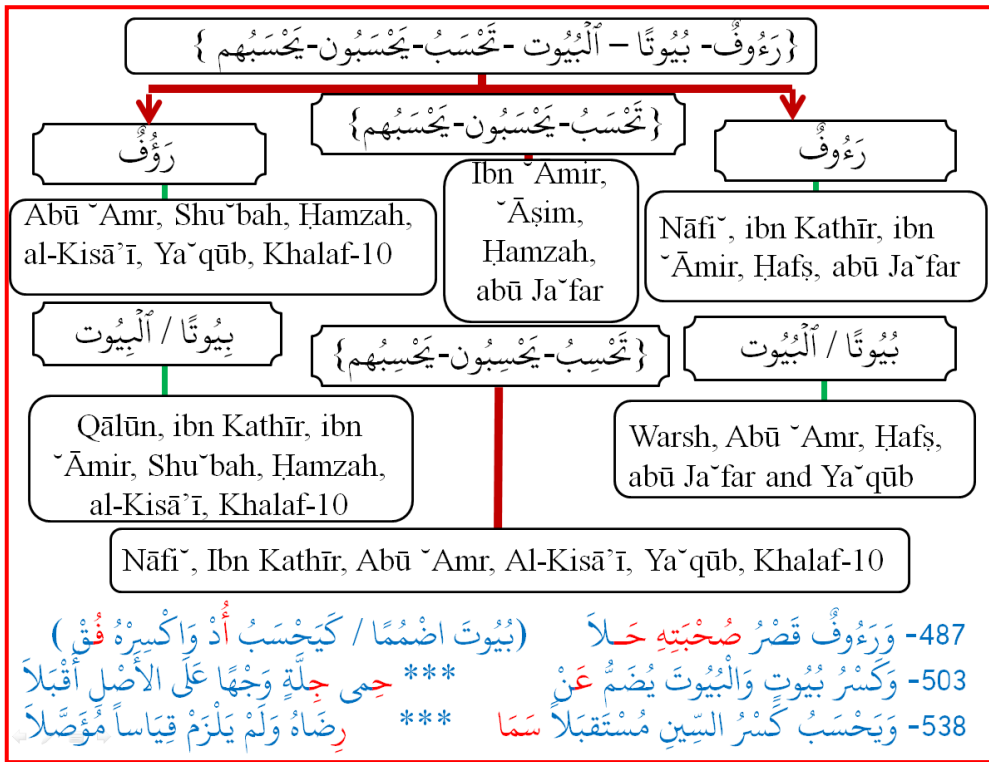
17 وَضَمُّكَ أَوْلَى السَّاكِنِينَ لِثَالِثٍ \*\*\* يُضَمُّ لُزُومًا كَسْرُهُ فِي نَدٍ خَلَا

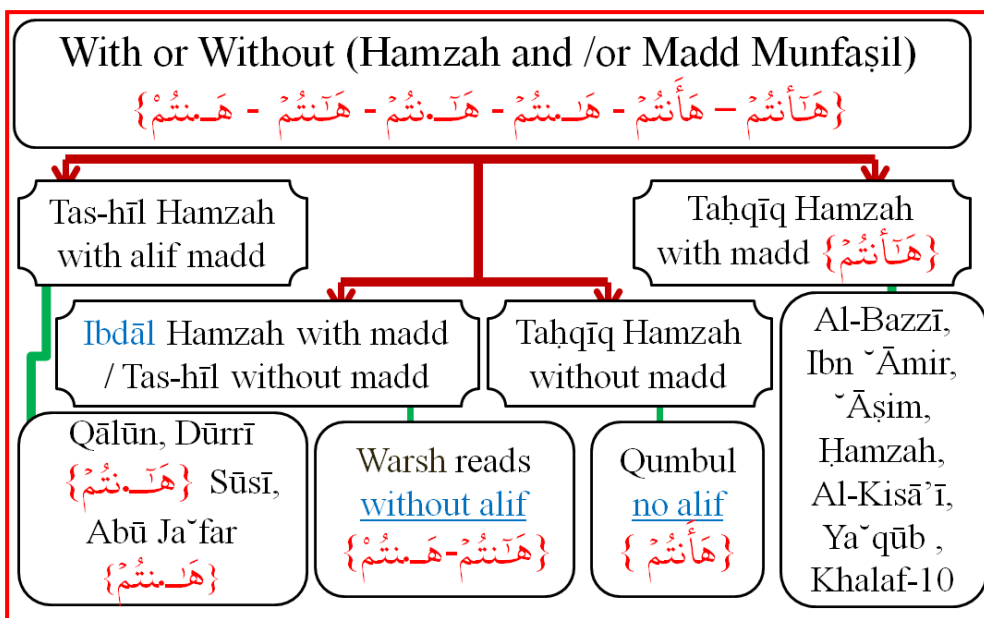
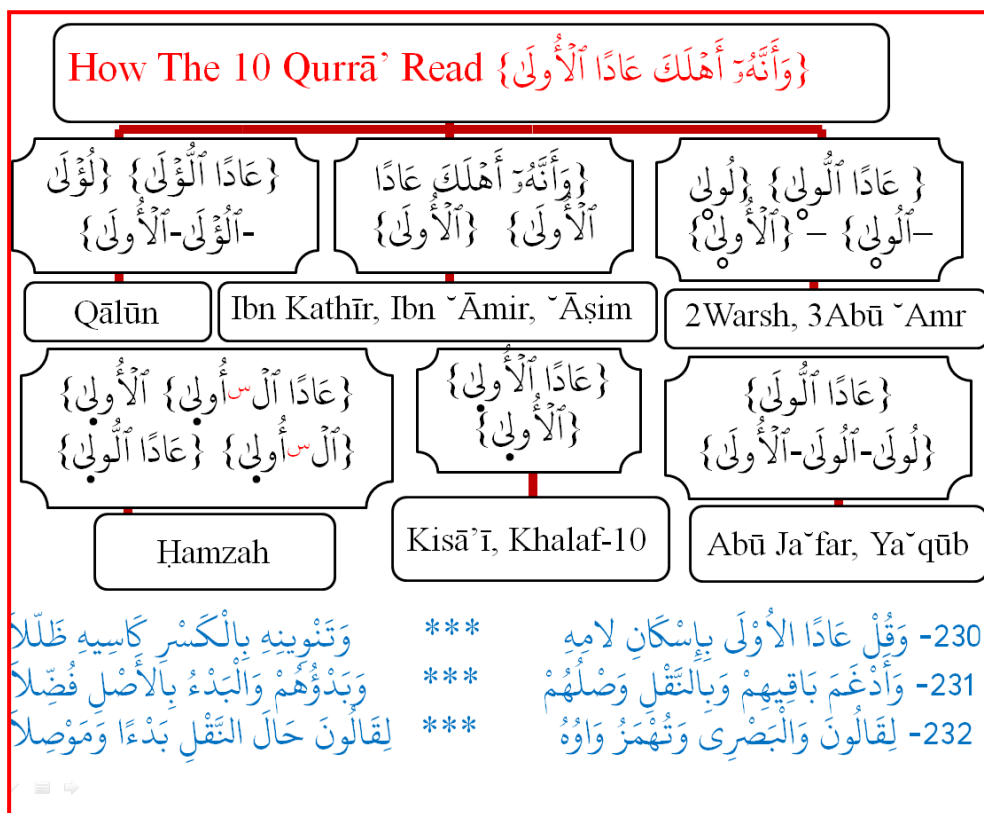
1- If 2 ṣaḥīḥ sākin letters occur between 2 words, the 1st sākin is given a ḥarakah. Qālūn, Warsh, Ibn Kathīr, Al-kisā'ī, Khalaf-10, (Abū 'Amr and Ibn 'Āmir in details) read the 1st sākin (including nūn of tanwīn) with ḍammah on the condition that the 2nd sākin is a verb that starts with hamzat al-waṣl and its 3rd letter carries a permanent ḍammah, lāzimah.

{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتْ أَخْرِجْ - أَنْ أَعْبُدُوا اللَّهَ - مَحْظُورًا أَنْظَرُ - فَدُ اسْتَهْزِئُ}

<sup>17</sup> Ash-Shāṭibiyah: 495, (The diagram is derived from Al-Uṣūl An-Nayyarāt)





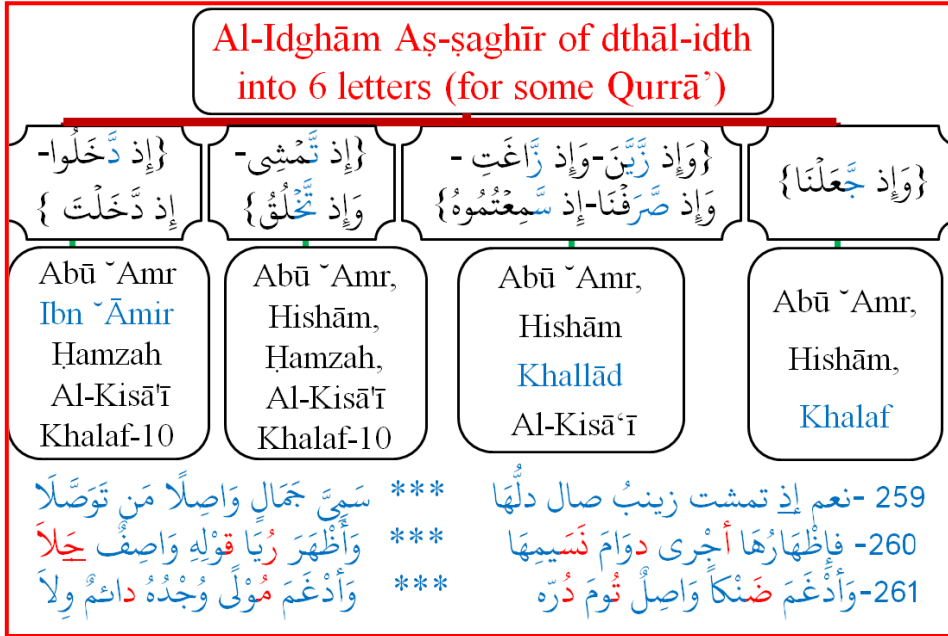


18 وَلَا أَلْفٌ فِيهَا هَأَنْتُمْ زَكَاً جَنَاءً \*\*\* وَسَهْلٌ أَحَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَاءً  
 وَفِي هَائِهِ التَّنْبِيهُ مِنْ ثَابِتٍ هُدًى \*\*\* وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلَاءً  
 وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ- مَذْهَباً \*\*\* وَذُو الْبَدَلِ الْوَجْهَانَ عَنْهُ مُسَهَّلاً

### 7. *Ithhār (Clarity) and (Al-Idghām Aṣ-Ṣaghīr)*

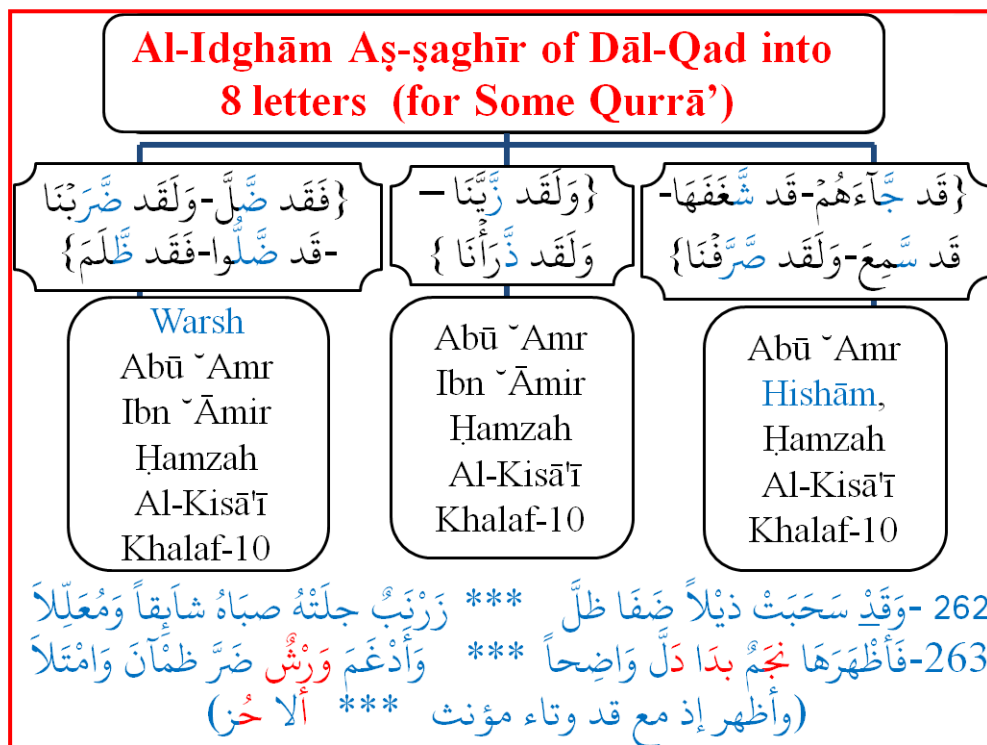
The small idghām is the merging of a sākin mudghām letter into a mutaḥarrik one, so they become one mushaddad letter. This idghām has 3 categories: mutamāthil, mutajānis, mutaqārib. This chapter revolves around the idghām of dāl-qad, dthāl-idth, tā ut-Ta'nīth and lām (of hal and bal), respectively.

#### *A- Idghām of Dthāl-Idth into 6 letters*



(The diagram is derived from Al-Uṣūl An-Nayyarāt)

18 Ash-Shāṭibiyah: 559, 560, 562, (The diagram is derived from Al-Uṣūl An-Nayyarāt)

**B- Idghām of Dāl-Qad into 8 letters (for Some Qurrā')**

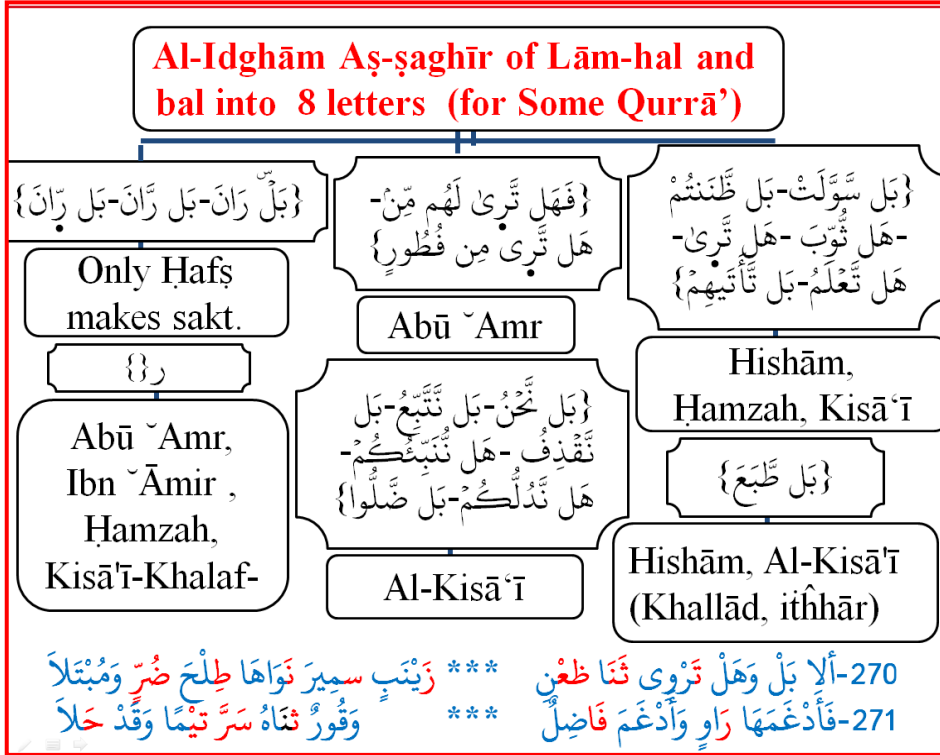
Qālūn, Ibn Kathīr, ṣĀsim, Abū Ja'far, Ya'qūb read with ithhār.

19 وَأَدْعَمَ مُرُوءًا وَكَفُّ ضَيْرٍ ذَابِلٍ \*\*\* زوى ظَلَّهُ وَغَرُّ تَسَدَّاهُ كَلَكَلًا  
 وَفِي حَرْفٍ زَيْنًا خِلَافٌ وَمُظْهَرٌ \*\*\* هَشَامٌ بِصَادٍ حَرْفُهُ مُتَحَمِلًا

Ibn Dthakwān makes ithhār in {وَلَقَدْ زَيَّنَّا}. Hishām makes ithhār in surat Sād: 23 {لَقَدْ ظَلَمَكَ} only merges dāl qad in 4 letters and Hishām makes ithhār of (13: 16) {أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ}.

<sup>19</sup> Ash-Shāṭibiyah: 264, 265 (The diagram is derived from Al-Uṣūl An-Nayyerāt)

### C- Al-Idghām Aṣ-ṣaghīr of Lām-Hal and Bal



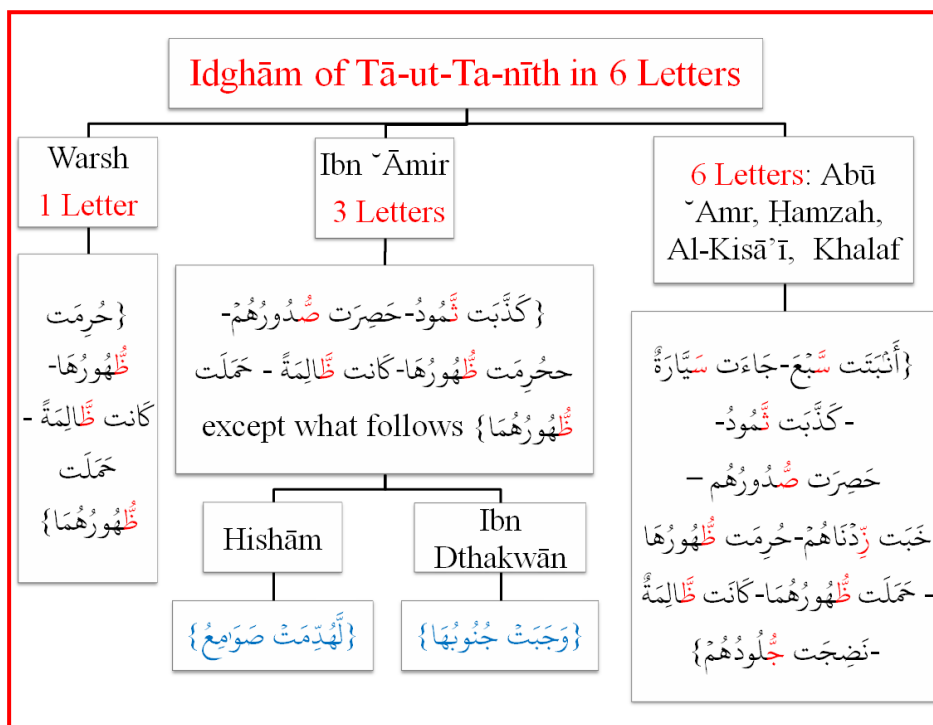
Al-Kisā'ī reads {بَلِّ نَحْنُ - بَلِّ نَتَّبِعُ - بَلِّ نَقْدِفُ - هَلْ نُنَبِّئُكُمْ - هَلْ نَدُلُّكُمْ} these words with ghunnah.

### D- The Idghām of The Feminine tā

فَإِظْهَرَهُ دُرٌّ نَمَتْهُ بُدُورُهُ	***	وَأَدْعَمَ وَرْشُ ظَافِرًا وَمُخَوَّلَا
وَأَظْهَرَ كَهْفٌ وَافِرٌ سَيْبُ جُودِهِ	***	زَكَّى وَفَى عَصْرَةً وَمُحَلَّلَا
وَأَظْهَرَ رَاوِيَهُ هِشَامٌ أَهْدَمَتْ	***	وَفَى وَجَبَتْ حُلْفُ ابْنِ ذَكْوَانَ يُفْتَلَا

(وعندَ النَّاءِ لِلتَّاءِ فُصِّلَا) Khalaf-10 makes ithhār at tha and idghām 5.

<sup>20</sup> Ash-Shāṭibiyyāh: 267-269, 266, 275/(Ad-Durrah: 38)



وَأَبَدَتْ سَنَا ثَغْرِ صَفَتْ زُرُقُ ظَلَمِهِ \*\*\* جَمَعْنَ وُرُوداً بَارِداً عَطَرَ الطَّلَا  
وَقَامَتْ ثَرِيهَ دُمِيهَ طَيْبَ وَصْفِهَا \*\*\* وَقُلْ بَلْ وَهَلْ رَاهَا لَيْبٌ وَيَعْقِلَا

{ فَأَمَنْتَ طَائِفَةً - وَكَفَرْتَ طَائِفَةً - وَقَالَتَ طَائِفَةً - وَدَّتْ طَائِفَةً - هَمَّتْ طَائِفَتَانِ } { أُجِيبَتْ  
دَعْوَتُكُمْ - أَتَقَلَّتْ دَعْوَا (قَدْ تَبَيَّنَ) وَمَهَّدَتْ - حَصَدْتُمْ (فَرَطْتُمْ - بَسَطْتَ - أَحَطْتُ - فَرَطْتُ } .

**Note:** All the Qurrā' merge tā tā dāl, mutajānis and mutamāthil. The idghām of the ṭa into the ta is nāqis/incomplete merging due to the iṭbāq and isti'lā'/elevation of the tā. So the tongue has to be raised for the Iṭbāq, however, you pronounce ت.

**Al-Idghām Aṣ-Ṣaghīr** of *Mutaqārib*: the letters that are close in makhraj with different but similar ṣifāt/qualities. Example: the letters qāf and kāf: { تَخَلَّتْكُمْ }, lām and rā.



﴿وَمَا أَوْلِ الْمُثَلِينَ فِيهِ مُسَكَّنٌ \*\*\* فَلَا بُدَّ مِنْ (إِدْغَامِهِ) مُتَمَثِلًا﴾

*Mutamāthil* is the identical letter that comes from the same makhraj/articulation point and has the same ṣifāt. All the Qurra' agree that idghām must be made for them, as follows.

﴿إِذْ ذَهَبَ-يُدْرِكُكُمْ-أَضْرِبِ بَعْصَاكَ-قَدْ دَخَلُوا-أَذْهَبِ بِكِتَابِي-إِذَا طَلَعْتَ تَرَّوْرُ-رَبِحَتْ تِجَارَتُهُمْ- هَلْ لَكُمْ - قُلْ لِمَنْ - فَلَا يُسْرِفُ فِي الْقَتْلِ - بَلْ لَّا - عَفَا وَقَالُوا - عَصَا وَكَانُوا﴾.

**Note:** The last example occurs in līn wāw. If the 1st word ends in a wāw or yā maddiyah, we don't merge madd letters with consonants, as in: {ءَامَنُوا وَاتَّقُوا}.

*Mutajānis* (Similar): the letters being merged are from the same makhraj, but have different ṣifāt. Naṭ'iyyah (ط ت د), lathawiyyah (ب في م ف), and shafawiyyah (ظ ذ ث).

﴿وَجَزْمِي نَصْرٍ- صَادٍ مَرِيمَ مَنْ يُرِدُ \*\*\* ثَوَابَ لَيْثَتِ الْفَرْدِ وَالْجَمْعِ وَصَلَا﴾

Warsh, Ibn Ṭāmir, Shuḥbah, Kisā'ī, Yaḥqūb and Khalaf-10 read with idghām of the sākin ن at the end of the word يَسِينُ into the following wāw و of: {يَسِ وَالْقُرْآنِ الْحَكِيمِ}, sūrat YaSīn: 1. {يَسِ}

Shuḥbah, Ḥamzah, Al-Kisā'ī, Rawḥ and Khalaf-10 make imālah.

﴿وَيْسَ أَظْهَرَ عَنْ فَتَى حَقُّهُ بَدَا \*\*\* وَنُونَ وَفِيهِ الْخُلْفُ عَنْ وَرِثَتِهِمْ خَلَا﴾

They merge the sākin ن at the end of نُونٌ into wāw of sūrat Al-Qalam ﴿نَّ وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾. Warsh reads with iṭḥhār, also.

<sup>21</sup> Ash-Shāṭibiyyah: 276, 282, 281



## 8. Idghām of Letters Which Are Close In Makhraj

Al-Idghām Aṣ-Ṣaghīr of Some Words		
{وَيُعَذِّبُ مَن يَشَاءُ}	{أَذْهَبَ فَمَنْ يَغْلِبُ فَسَوْفَ}	{أَرْكَبَ مَعَنَا}
Qālūn, Abū ṣAmr, Ibn ṣAmir, Al-Kisā'ī, Ḥamzah, Khalaf-10	Abū ṣAmr, Al-Kisā'ī, Khallād	2Qālūn, 2Bazzī, Qumbul, Abū ṣAmr, 2Khallād, ṣAṣim, Al-Kisā'ī, Yaṣqūb
{أُورِثْتُمُوهَا}	{لَيْثٌ-لَيْثٌ-لَيْثٌ}	{يَلْهَتْ ذَلِكَ}
Abū ṣAmr, Hishām, Ḥamzah, Al-Kisā'ī	Abū ṣAmr, Ibn ṣAmir, Al-Kisā'ī, Ḥamzah, Abū Jaṣfar	2Qālūn, <b>Iṭḥhār</b> : Warsh, Ibn Kathīr, Hishām, Abū Jaṣfar
{اتَّخَذْتُمْ-لَيْنٍ اتَّخَذَتْ}	{كَهَيْعَصَ ذِكْرٍ يُرِدُ ثَوَابَ}	{فَنَبَذْتُهَا-عُدْتُ}
<b>Iṭḥhār</b> : Ibn Kathīr, Ḥaḥḥ, Ruways	Abū ṣAmr, Ibn ṣAmir, Al-Kisā'ī, Ḥamzah, Khalaf-10	Abū ṣAmr, Ḥamzah, Al-Kisā'ī, Abū Jaṣfar, Khalaf-10

<sup>22</sup>وَادْعَامُ بَاءِ الْجَزْمِ فِي الْقَاءِ قَدْ رَسَا \*\*\* حَمِيداً وَخَيْرٌ فِي يَتْبُ قَاصِداً وَلَا

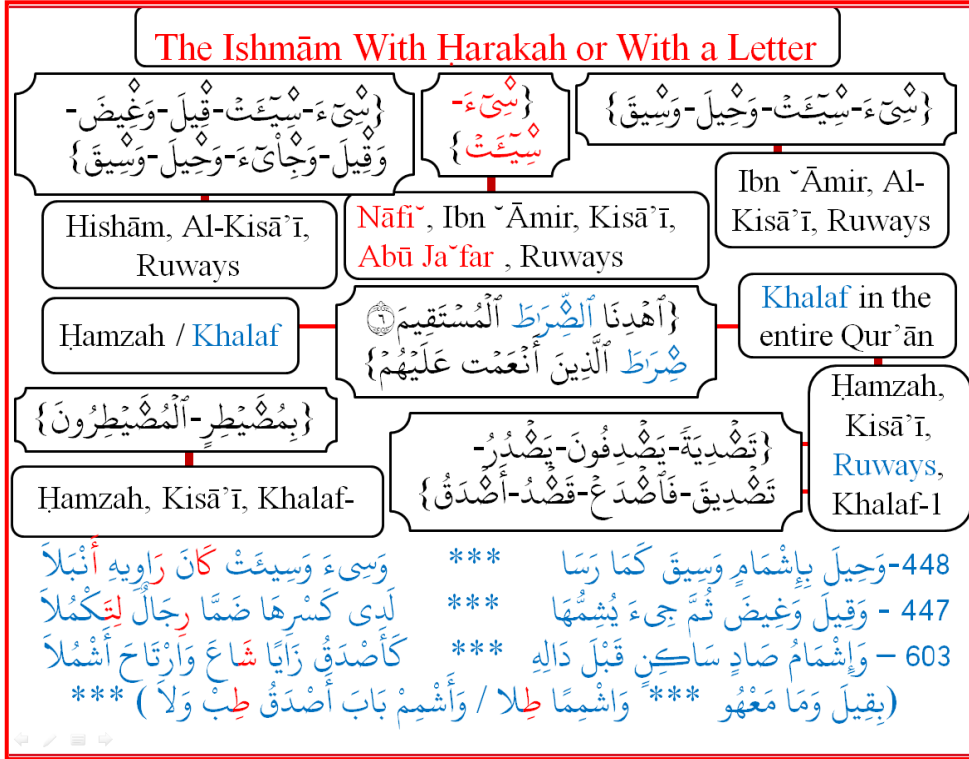
Abū ṣAmr, Al-Kisā'ī and Khallād merge bā majzūm or mabnī on sukūn into fā. { أذْهَبَ فَمَنْ تَبِعَكَ - فَأَذْهَبَ فَإِنَّ لَكَ - وَإِنْ تَعَجَبَ فَعَجَبٌ قَوْلُهُمْ } .

Al-Layth ṣan Kisā'ī merges lām majzūm into dthāl { وَمَنْ يَفْعَلْ ذَلِكَ }

<sup>22</sup> Ash-Shāṭibiyāh: 277



## 9. The 2 Types of Ishmām with a Harakāh or a Letter



### The 3 Types of Ishmām

The ishmām of **harkah** indicates a soundless ḍammah (rounding the lips and muting the voice)

**A-** Performing ḍammah while reciting the first letter's kasrah; the sound is a combination of 2 ḥarakāt.

**B-** Directly after reciting the sukūn of the last letter during waqf.

**C-** The ishmām of **letter ص**: pronunciation of letter ṣād mixed with zā; the combination of the sound of the 2 letters is like the sound letter (ظ).



## 10. The rules of the 2<sup>nd</sup> of 2 Adjacent Hamzahs in a Word

وتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ سَمًا<sup>23</sup>

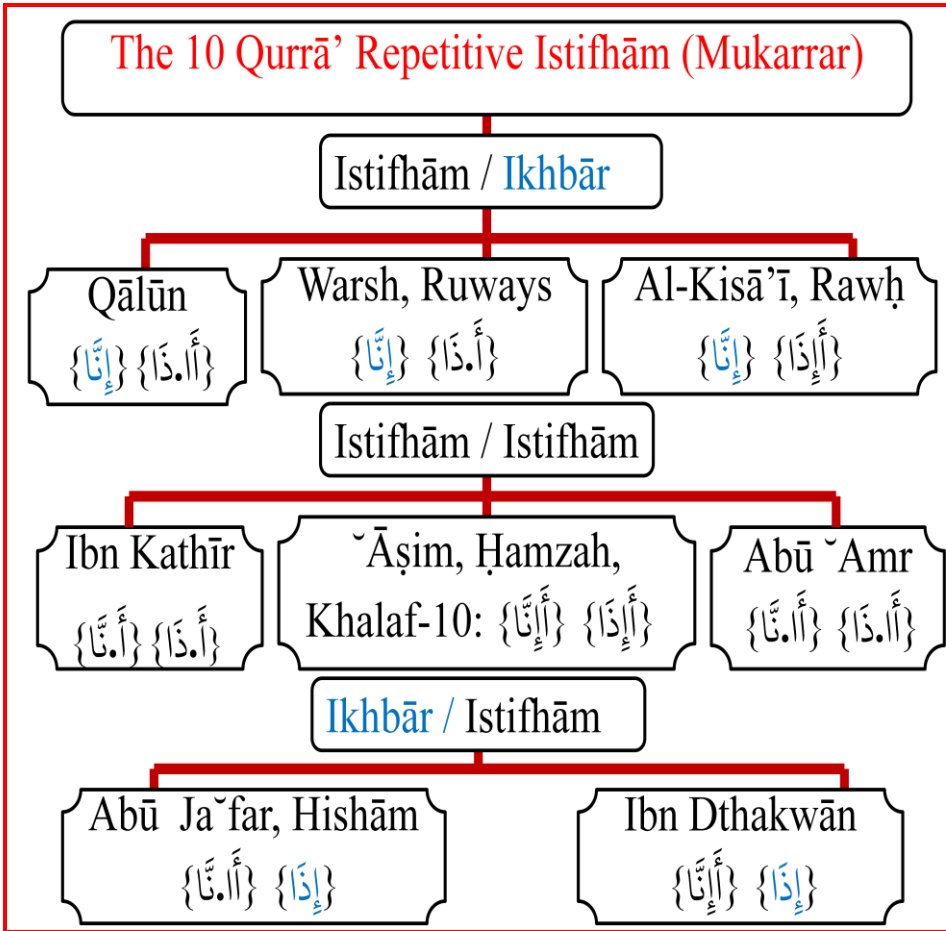
سَمًا is a code word that indicates the first 3 qurra' in Shāṭibiyah, that were chosen by Ibn Mujāhid, the author of The 7 Qirā-āt's book, and other imāms of Qirā-āt. They recite the words that have double hamzahs with tas-hīl of the second hamzah. If two successive hamazāt qaṭ appear in a word, the 1st interrogative, (hamzat istifhām) must carry a faṭḥah and has to be pronounced muḥaqaqqah ء. Some reciters insert alif between the 2 hamazāt.

The rules of the 2 <sup>nd</sup> of 2 Adjacent Hamzahs in a Word: Reciters with <b>Tahqīq</b> {أَنْتُمْ-أَنْذَرْتَهُمْ-أَلِدُّ} {أَنْزَل-أَشْهَدُوا} {أَذَا}		
Ibn Dthakwān, ṂAshim, Ḥamzah, Al-Kisā'ī, Rawḥ, Khalaf-10		
{أَنْتُمْ-أَنْذَرْتَهُمْ-أَلِدُّ}	{أَنْزَل-أَشْهَدُوا}	{أَذَا}
<b>Tas-hīl, idkhāl</b> Qālūn, Abū ṂAmr, 2Hishām, Abū Ja'far	<b>Tas-hīl, idkhāl</b> Qālūn, 2Abū ṂAmr, 2Hishām, Abū Ja'far	<b>Tas-hīl, idkhāl</b> Qālūn, Abū ṂAmr, 2Hishām, Abū Ja'far
{أَنْتُمْ-أَنْذَرْتَهُمْ-أَلِدُّ}	<b>Tas-hīl</b> {أَنْزَل}	<b>Tas-hīl</b> {أَذَا}
<b>Tas-hīl</b> : 2Warsh, Ibn Kathīr, Ruways	Warsh, Ibn Kathīr, Abū ṂAmr, Ruways	Warsh, Ibn Kathīr, Ruways,
Warsh <b>Ibdāl</b> {أَلِدُّ}	<b>Tahqīq idkhāl/not</b> Hishām {أَوْ نُبَيِّئُكُمْ}	<b>Tahqīq idkhāl/not</b> Hishām {أَعْلَهُ}
<b>Tahqīq, idkhāl</b> Hishām {أَنْتُمْ-أَلِدُّ}	With Exceptions	With Exceptions

<sup>23</sup> Ash-Shāṭibiyāh: 183

## 11. The Repetitive Istifhām (Mukarrar) of The 10 Qurrā'

أَيِّنَّا فَذُوا اسْتِفْهَامِ الْكُلِّ أَوْلَا	***	وَمَا كُرِّرَ اسْتِفْهَامُهُ نَحْوَ آيِدَا
سِوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخْبِرٌ	***	وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا
وَهُوَ فِي الثَّانِي أَيْ رَاشِدًا وَلَا	***	سِوَى الْعَنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنْ
رِضًا وَرَادَاهُ نُونًا إِنَّنَا عَنْهُمَا اعْتَلَا	***	وَعَمَّ رِضًا فِي التَّارِغَاتِ وَهُمْ عَلَى
أُصُولِهِمْ وَآمَدُوا لَوْ حَافِظٌ بَلَا	***	



<sup>24</sup> Ash-Shāṭibiyyāh: 789-793 / Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 209

## 12. Two Adjacent Hamzahs Between 2 Words

**Rule1:** The 2 adjacent hamzahs in 2 words have an opposite relationship with the 2 narrators of Nāfi'; They counter one another; when one pair is in agreement (ittifāq), the other is in disagreement, (ikhtilāf) and vice versa. The 2 hamzahs either differ or agree in their ḥarakāt, and the 2 narrators either differ or agree in dealing with each hamzah or the second hamzah.

### (A) When The 2 Hamzahs Differ in Their Ḥarakāt

If the 2 hamzahs differ (ikhtilāf ḥarakāt), then the 2 narrators of Nāfi' agree (muttafiqān) in applying rule #2 on the 2nd hamzah. (It's applicable to 9 rāwīs: 6 from the Shāṭibiyyah; the 1st 3 qurrā' سما and 3 rāwīs from Ad-Durrah) a complementary poem of the 10 Qirā-āt by Ibn Al-Jazari, the great imām of this science. They make tas-hīl and/or ibdāl of the 2nd hamzah, depending on where the hamzah maftūḥah is.

**Note:** either the 1st hamzah is maftūḥah, the 2nd, or neither.

وَتَسْهِيلُ الْأُخْرَى فِي اخْتِلَافِهِمَا سَمَا \*\*\* تَفِيءٌ إِلَى مَعَ جَاءَ أُمَّةً انْزِلًا

### The Rule

If the 1st hamzah is maftūḥah, then make tas-hīl of the 2nd.

If the 2nd hamzah is maftūḥah, then replace it (make ibdāl to it).

If neither is maftūḥah, then make ibdāl and tas-hīl of the 2nd one.

**Rule 2:** (a) If the 1st hamzah is maftūḥah, they soften the 2nd one which will have a kasrah: { تَفِيءٌ إِلَى - لِي } or ḍammah: { جَاءَ أُمَّةً - مَّةً }.

(b) If the 2nd hamzah is maftūḥah, make ibdāl into (yā to match the 1st maksūrah) or to a wāw if the 1st hamzah is maḍmūmah:

{ لَوْ نَشَاءُ أَصْبَنَاهُمْ - وَصَبْنَاهُمْ / السُّفَهَاءُ أَلَا - وَلَا مِنْ السَّمَاءِ أَوْ - يَوْمَ مِنَ السَّمَاءِ آيَةٌ - يَأْتِيَةٌ /  
سَوْءُ أَعْمَالِهِمْ: وَعَمَّالِهِمْ / وَعَاءُ أَخِيهِ: يَخِيهِ / الْمَلُوءُ أَفْتُونِي: وَفُتُونِي - وَيَسْمَاءُ أَفْلَعِي: وَقَلْبِي }

<sup>25</sup> Ash-Shāṭibiyyah: 183. These rules are in the connecting recitation only.

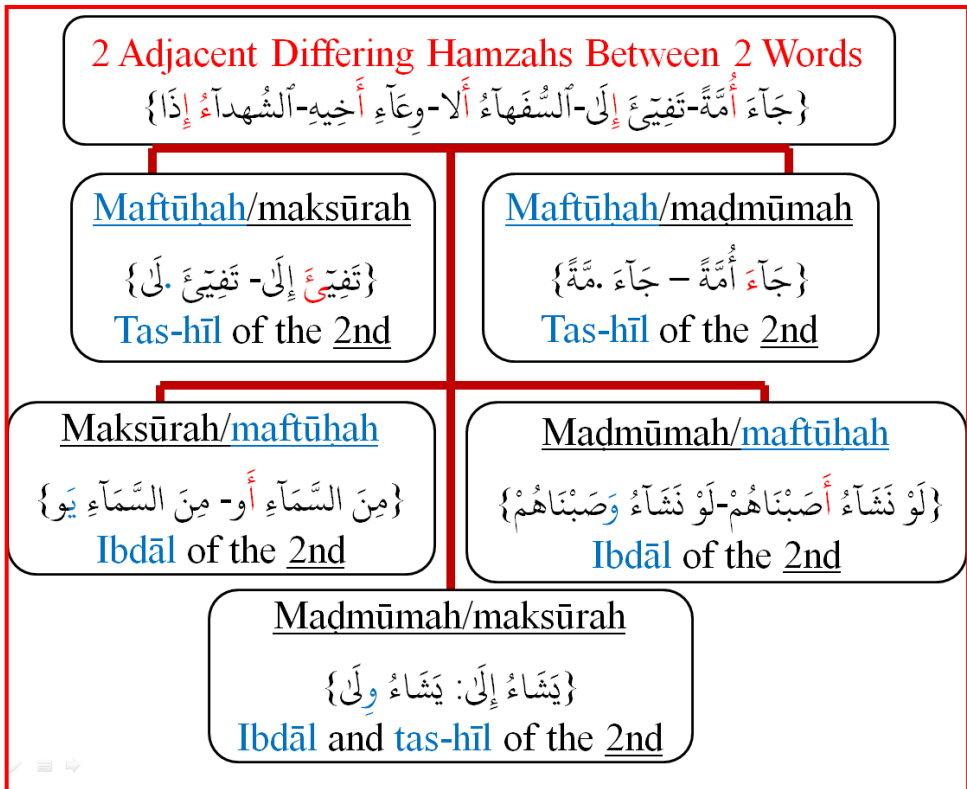
**If neither is maftūhah, then ibdāl and tas-hīl of the 2nd is done**

(c) If there is **no** hamzah maftūhah, the 1st is maḍmūmah and the 2nd is maksūrah, (the opposite does not exist in the Qur'ān), they make **tas-hīl** of the 2nd hamzah and **ibdāl** into a wāw maksūrah.

{يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَلِي- لِي} يَا زَكَرِيَّا وَتَا- نَا {الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي- لِي}.

The ibdāl is preferred, muqaddam fi al-adā' {وَذَا- إِذَا: إِذَا} .

26 نَشَاءُ أَصْبَنَا وَالسَّمَاءِ أَوْ اثْنَتَا \*\*\* فَنَوْعَانِ قُلْ كَالْيَا وَكَالْوَاوِ سُهْلًا  
وَنَوْعَانِ مِنْهَا أُبْدِلًا مِنْهُمَا \*\*\* وَقُلْ يَشَاءُ إِلَى كَالْيَاءِ أَقْيَسُ مَعْدِلًا  
وَعَنْ أَكْثَرِ الْفُرَاءِ تُبْدَلُ وَأَوْهَا \*\*\* وَكُلُّ بِهِمْزِ الْكُلِّ يَبْدَأُ مُفْصَلًا  
وَإِلْبَدَالِ مَحْضٍ وَالْمُسَهَّلِ بَيْنَ مَا \*\*\* هُوَ الْهَمْزُ وَالْحَرْفُ الَّذِي مِنْهُ أَشْكَالًا



<sup>26</sup> Ash-Shāṭibiyyah: 210-213

## (B) When The 2 Hamzahs Agree in Their Harakāt

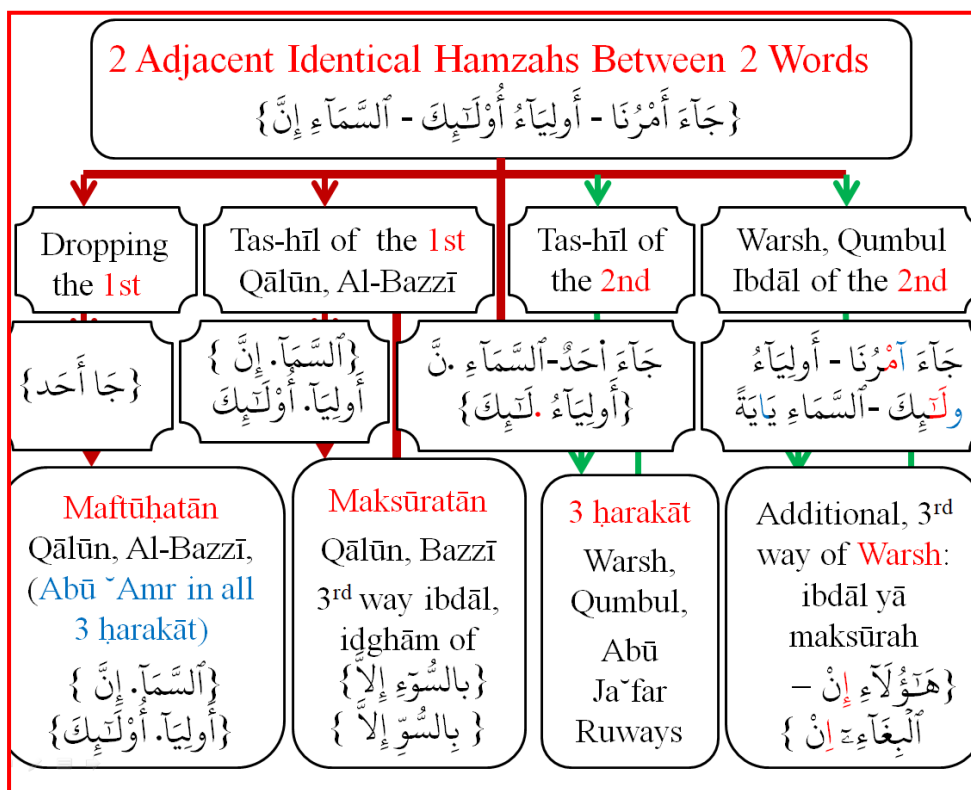
If the 2 hamzahs agree in their ḥarakāt, then the 2 rāwīs of both Nāfī and Ibn Kathīr differ in regards to changing separate/each hamzah. The 1st rāwī (Qālūn and Bazzī, respectively) changes the 1st hamzah and the 2nd rawī (Warsh, Qumbul) changes the 2nd hamzah. The 3rd qārī, ibn al-ʿAlā', drops the 1st hamzah.

وَأَسْقَطَ الْأُولَى فِي اتِّفَاقِهِمَا مَعًا \*\*\* إِذَا كَانَتَا مِنْ كَلِمَتَيْنِ فَتَى الْعُلَا<sup>27</sup>

I. If the two hamzahs are identical {جَاءَ أَمْرُنَا - أَوْلِيَاءُ أَوْلَيْتِكَ - السَّمَاءُ إِنَّ} {جَاءَ أَمْرُنَا - جَاءَ أَحَدٌ - جَاءَ أَحَدٌ - جَاءَ أَحَدٌ}

Qālūn and Bazzī drop the 1st maftūḥah or otherwise make tas-hīl.

{جَاءَ أَحَدٌ - جَاءَ أَحَدٌ - جَاءَ أَحَدٌ - جَاءَ أَحَدٌ} {جَاءَ أَحَدٌ - جَاءَ أَحَدٌ - جَاءَ أَحَدٌ - جَاءَ أَحَدٌ}



<sup>27</sup> Ash-Shāṭibiyah: 202-203 / Sūrat Yūsuf: 53

### 13. The Open Sound, Fath, Taqlīl and Imālah of Alif

**The Fath** means to open the mouth vertically, upward and recite the normal sound of alif, without any inclination.

**Al-Imālah al-kubrā** (idjā~) means to incline. It is the leaning of the fathah towards the kasrah or alif towards the yā sound (50% alif and 50% yā). Its mark is a shaded circle.

The **Taqlīl** imālah ṣughrā (minor deflection) is a slight inclination of the alif from the fath sound towards the kasrah sound (75% alif and 25% yā). A taqlīl's sign is an empty circle: {الرّ}.

**In General**, Qālūn, Ibn Kathīr, Ḥafṣ, Abū Ja'far and Ya'qūb read with fath. Warsh reads with fath and taqlīl, Abū 'Amr reads with fath, taqlīl and imālah. Ibn 'Āmir and Shu'bah read with fath, except few words with imālah. Ḥamzah, al-Kisā'ī and Khalaf-10 read with imālah. More details are mentioned in each Qirā'ah.

28 **وَحَمَزَةٌ مِنْهُمْ وَالْكَسَائِيُّ بَعْدَهُ \*\*\* ذَوَاتِ الْيَاءِ حَيْثُ تَأَصَّلًا**

Ḥamzah, Al-Kisā'ī, Khalaf-10 read with imālah, in general.

**Dthāt ul-yā** is a noun or verb ending with the feminine līn **alif** maqṣūrah that is (i) written on yā, returned to yā (ii) originated from yā, (iii) switched over from yā and can be read with taqlīl.

Any alif that is written with yā gets **taqlīl** {ظغى-نادى-الرجعى-المرعى}, even that of unknown origin {أبى-مبى-يويلى-عمى-بلى-يا حسرتى-يا أسفى}.

**Note:** To verify whether a word is dthāt yā or not; for a **noun**, get the dual name/form. If the yā appears, then it is from dthawāt yā.

{اليتبى-توقى-تولى-يوجى} {قال موسى لفته-هدى-هديان-قال موسىان لفته-فتيان}

Adding tā al-mutakallim to the **verb**, put it in the first-person singular past-tense form, If the alif reverts to yā, it is dthāt yā.

**وتثنية الأسماء تكشفها وإن \*\*\* رددت إليك الفعل صادفت منها**

{توليت-نادى-رمى-تولى-ناديت}

28 Ash-Shāṭibiyyāh: 291, 292



Alif ut-Ta-nīth al-maqsūrah can be written as an alif madd or yā.

وَمَا رَسَمُوا بِالْيَاءِ غَيْرَ لَدَى وَمَا \*\*\* زَكَى وَإِلَى مِنْ بَعْدُ حَتَّى وَقُلْ عَلَى

“Any alif written as yā” could be considered dthawāt ul-yā; غَيْرَ:

excluding 5 words that are pronounced without imālah or taqlīl:

{(لَدَا-لَدَى)-(عَلَى-مَارَكَى-إِلَى-حَتَّى)}. Imām al-Mutawalli collected 13 رَضًا-

الْصَّفَا-عَصَا-شَفَا-سَنَا-أَبَا-حَلَا-وَعَلَا-تَلَا-عَزَا-سَمَا-عَفَا وَنَجَا قُلْ مَعَ بَدَا وَدَنَا وَدَعَا.

\*\*\* جَمِيعًا يُوَاوٍ لَا تُمَالُ لَدَا أَحَدٌ

These words are written with an alif and are never pronounced with imālah or taqlīl, as the origin of their alif is wāw.

The thulāthī verbs (only 3 letters long): عَفَا-نَجَا-زَكَى, does not have

imālah, as they end in an alif, or yā, that is originated from wāw -

{نَجَوْتُ-زَكَوْتُ-عَفَوْتُ}. If any of the letters in blue is added to it, then

it becomes thulāthī mazīd, written in yā and gets taqlīl or imālah.

وَكُلُّ ثَلَاثِيٍّ (يَزِيدُ) فَإِنَّهُ (مُمَالٌ) \*\*\* كَزَكَّاهَا وَأَنْجَى مَعَ ابْتَلَى

{أ-أَنْجَيْكُمْ-ابْتَلَى-أَزَكَّى-أَدْبَى-ت-تُنْبَى-ي-وَلَا يَنْجِي-أَسْت-أَسْتَعْنِي-أَسْتَسْقِي-أَسْتَعْلَى-س

زَكَّاهَا-تَزَكَّى-تَنْجَى-ن-وَنْجِي-م-مَأْوَى-مَثْوَى-فَأَحْيَا-رُعِي-لِلرُّعْيَا-رُعِيَاك-الدُّنْيَا-الْعُلْيَا}.

هَدَى وَاشْتَرَاهُ وَالْهَوَى وَهَدَاهُمْ \*\*\* وَفِي أَلِفِ التَّانِيثِ فِي الْكُلِّ مَيَّلاً

Alif ut Ta-nīth al-maqsūrah/feminine alif indicates a literal or figurative feminine. It is written at the end of dthāt ul-yā as an extra small alif on yā in the 4th or 5th letter (falling on 5 scales).

Abū ṢAmr reads 3 dthawāt ul-yā (فَعَلَى فَعَلَى) only, with taqlīl,

Warsh reads the 5 with fath and taqlīl, (فُعَالَى فُعَالَى), while Ḥamzah,

Al-Kisā'ī, Khalaf-10 read the 5 with imālah.

وَكَيفَ جَرَتْ فَعَلَى فَفِيهَا وَجُودُهَا \*\*\* وَإِنْ (ضَمَّ أَوْ يُفْتَحَ) فَعَالَى فَحَصِلاً





**فُعَلِي:** {الدُّنْيَا-الْأَنْبِي-الْأَنْبِي-مُوسَى-الْقُصُوفِي-طُوبَى-دُنْيَا-الْوَسْطِي-الْقُرْبِي-وَالْعَزِي-الْوُتْقِي-الْحُسْنِي-الْوَلِي-الْأُولِي-السُّفْلِي-الْعُلْيَا-الْمُثْنِي-زُلْفِي-وَسُقْيَاهَا-الرُّجْعِي-عُقْبِي-السُّوَيْي} .

**فَعَلِي:** {التَّقْوِي-الْقَتْلِي-المَوْتِي-صَرَعِي-مَرَضِي-شَيْي-نَجْوِي-يَحْيِي-نَجْوَهُمْ-وَالسَّلْوِي} .

**Fi'lā** which read with kasrah on fā {إِحْدَى-سِيْمَاهِم-ضِيْزِي-عَيْسِي} **فَعَالِي:** {الْيَتَلَمِي-الْيَامِي-التَّصَارِي} . **فُعَالِي:** {فُرَادِي-كَسَالِي-أَسَارِي} .

**Note:** the alif of imālah or taqlīl is dropped if it comes before a Tanwīn or any sākin letter (to prevent ijtimā 2 sākin letters between 2 words) and there is no imālah or taqlīl waslan. If this reason disappears in waqf, then there *is* an imālah, waqfan.

**No taqlīl, waslan** {مَكَانًا سَوَى ٥٨ قَالَ-سُدِّي ٥٩ اَلَمْ يَكْ-يَعْلَمُ اَلسِّرَّ وَاخْفَى ٦٠ اَللّٰهُ} {مُصَلِّي-مُسَمِّي-مُفْتَرِي-مَوْلَى-أَذَى-عَزَى-ضَحَى-فَتَى-مَنْوَى-عَمَى-مُصَنَّفَى-قُرَى-هُدَى-عَيْسَى بِنِ مَرْيَمَ-مُوسَى اَلْكِتَابَ-طَعَا اَلْمَاءَ وَاَلْقَتْلَى اَلْحَرْ-وَجَبَى اَلْجَنَّتَيْنِ-وَذَكَرَى اَلْبَارِ}. {تَرَاءَ اَلْجَمْعَانَ-رَاءَ اَلشَّمْسِ-رَاءَ اَلْقَمَرِ-نَرَى اَللّٰهَ-فَتَرَى اَلْقَوْمَ} {نَرَى-قُرَى-عَيْسَى-تَرَاءَ}. The taqlīl or imālah is **waqfan**, only.

**As-Sūsī** only, makes imālah for the **rā** with khulf (2 ways) **waslan**. He reads these words with fath and imālah {اَلْقُرَى اَلَّتِي} - اَلْكُبْرَى {ذِكْرَى اَلْبَارِ - اَذْهَبَ} . Sūsī reads the following words in 3 ways waslan: fath, imālah in tafkhīm and tarqīq of lām ism ul-Jalālāh {نَرَى اَللّٰهَ- فَسَيَرَى اَللّٰهُ} , while imālah with tarqīq waqfan.

### Two Types of Dthāt ur-Rā

A) Ending with alif maqṣūrah preceded by rā

{تَرَى - اَحْرَى - الْقُرَى - وَذَكَرَى - اَلْكُبْرَى}

B) Alif followed by rā majrūr with kasrah or alif between 2 rās.

{ذَاتِ قَرَارٍ - مِنْ دِيْرِهِمْ - اَلْبَارِ - اَلنَّهَارِ - اَلْبَارِ}

**Rule:** Any word that is read in imālah or taqlīl waslan, it is read the same waqfan; even if the reason of imālah changes (a maksūr



letter becomes sākin), because the sukūn is ʿarīḍ {هَارٍ-الْبَارِ}.

**Ad-Dūrī** makes imālah of {الْبَارِ} whose س is majrūr with kasrah.

وَلَا يَمْتَنِعُ الْإِسْكَانُ فِي الْوُفِّ عَارِضًا \*\*\* إِمَالَةٌ مَا لِلْكَسْرِ فِي الْوَصْلِ مُيَلًا<sup>29</sup>

Taqīl and Imālah (Ḥamzah, Al-Kisā'ī, Khalaf-10) Shafa			
{الْمَأْوَى-تَرْضَى}	{التَّوْرِيَّةُ-التَّوْرِيَّةُ}	{هَارٍ-هَارٍ}	{الدُّنْيَا-مَرْضَى-عَيْسَى}
2 Warsh/ (Shafa)	2 Qālūn, Warsh Ḥamzah / (Abū ʿAmr, Ibn Dthakwān, Al-Kisā'ī, Khalaf-10)	Warsh/ (Qālūn, Abū ʿAmr, 2 Ibn Dthakwān, Shuʿbah, (Shafa)	2 Warsh, Abū ʿAmr / (Shafa)
{الدَّارِ-التَّهَارِ-الْبَارِ}			{الْبَرِ-الْمَرْ-جَم-طَبه-كَيْعَص}
Warsh/ Abū ʿAmr, Dūrī-2			Warsh
{تَبْرَى-قُبْرَى-وَذَكْرَى}	{الْفَرَارِ-الْأَبْرَارِ-الْأَشْرَارِ}	Abū ʿAmr {جَم} / He {الْبَرِ-الْمَرْ-طَبه-كَيْعَص} [[Ibn ʿAmir, Ḥamzah, {الْبَرِ-الْمَرْ-كَيْعَص} Khalaf-10, {جَم-طَبه} Ibn Dthakwān {جَسَم}]] Ibn Dthakwān {جَم} Suḥbah, Rawh	
Warsh / Abū ʿAmr, Ibn ʿAmir, Shafa	Warsh, Ḥamzah / Abū ʿAmr, Al-Kisā'ī		
{كَيْعَصِ طَسَم}	{كُفْرِينَ-الْكُفْرِينَ}		
Suʿbah, Al-Kisā'ī {الْبَرِ-الْمَرْ-جَم-طَبه}	Warsh/ (Abū ʿAmr, Dūrī-Kisā'ī, Ruways)		

وَهَا هُوَ بَعْدَ الْوَاوِ وَالْفَا وَلَا يَمَهَا \*\*\* وَهَا هِيَ أَسْكِنُ رَاضِيًا بَارِدًا حَلَا  
وَتَمَّ هُوَ رِفْقًا بَانَ وَالضَّمُّ غَيْرُهُمْ \*\*\* وَكَسْرٌ وَعَنْ كُلِّ يَيْلُ هُوَ انْجِلَا

Qālūn, Abū ʿAmr, Al-Kisā'ī and Abū Jaʿfar read these words with sākin hā, with the condition to be preceded with a letter of ( ف - و )

{وَهَوَ - فَهَى - لَهَوَ خَيْرٌ لِلصَّابِرِينَ - ثُمَّ هَوَ} ( ل - ثم

<sup>29</sup> Ash-Shāṭibiyah: 334, 449, 450

### 14. Yā-āt al-Idāfah Can be Divided Into 3 Categories <sup>30</sup>

Yā al-idāfah is yā ul-mutakallim, can be added to the end of a noun, verb or particle. It can be replaced by a kāf, hā or pronoun.

a. The yā-āt that reciters have agreed upon reading with sukūn:

{ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي - الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ - وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ - وَالَّذِي يُمِيتُنِي - يَعْبُدُونَنِي - فِي شَيْئًا }.

b. The yā-āt that reciters have agreed upon reading with fathāh:

{ بَلَّغَنِي الْكَبِيرُ - نِعْمَتِي الَّتِي - أَرُونِي الَّذِينَ }

c. 212 yā-āt that reciters differ on reading with fathāh or sukūn.

وَفِي مِائَتِي يَاءٍ وَعَشْرٌ مُنِيفَةٍ \*\*\* وَثِنْتَيْنِ خُلْفَ الْقَوْمِ أَحْكِيهِ مُجْمَلًا

Yā al-idāfah can be followed by 1 of 6 letters, أ-ء-ة-ع-ه-ء, any letter.

#### 1) There are 99 yā idāfah preceding hamzat al-qat' al-maftūhah

{ إِنِّي أَخَافُ - إِنِّي أَعْلَمُ - وَإِنِّي أَعِيدُهَا - عَذَابِي أُصِيبُ - تَوْفِيقِي إِلَّا - نَفْسِي إِنْ - مِنِّي إِلَّا - مَنْ أَنْصَارِي إِلَى اللَّهِ - رَبِّي إِنَّهُ كَانَ فِي حَقِّيَا - بَعْدِي أَسْمُهُ - رَبِّي الَّذِي }

فَتَسْعُونَ مَعَ هَمَزٍ بِفَتْحٍ وَتَسْعُهُا \*\*\* سَمَا فَتَحُّهَا إِلَّا مَوَاضِعَ هَمَلًا  
فَأَرِنِي وَتَفْتِنِي اتَّبِعْنِي سَكُونَهَا \*\*\* لِكُلِّ وَتَرَحَّمْنِي أَكُنْ وَلَقَدْ جَلَا  
ذُرُونِي وَادْعُونِي أذْكُرُونِي فَتَحُّهَا \*\*\* دَوَاءً وَأَوْزِعْنِي مَعَا جَادَ هُظْلًا

سما: Nāfi, Ibn Kathīr and Abū Amr read it with fath. 4 sākin exceptions of all the qurrā, additional 4 of Qālūn, 3 of Warsh.

{ أَرِنِي أَنْظِرْ إِلَيْكَ - وَلَا تَفْتِنِّي إِلَّا - وَتَرَحَّمْنِي أَكُنْ - فَاتَّبِعْنِي أَهْدِكَ - ذُرُونِي أَقْتُلْ -  
أَدْعُونِي أَسْتَجِبْ لَكُمْ - فَأَذْكُرُونِي أَذْكُرْكُمْ - أَوْزِعْنِي أَنْ أَشْكُرَ / أَوْزِعْنِي أَنْ أَشْكُرَ -  
مَنْ أَنْصَارِي إِلَى اللَّهِ - { ذُرُونِي أَقْتُلْ - أَدْعُونِي أَسْتَجِبْ لَكُمْ - فَأَذْكُرُونِي أَذْكُرْكُمْ }<sup>31</sup>.

<sup>30</sup> Al-Wāfi fi Sharḥ ash-Shāṭibiyāh: 183 / Ash-Shāṭibiyāh: 389-392, 411, 388, , 400

<sup>31</sup> Sūrat al-A`rāf:143, at-Tawbah:49, Maryam:43, Hūd:47, Ghāfir:26, 60, al-Baqarah: 152

15 of Abū ṢAmr (see the following chart for details).

Shuḥbah reads some yā-āt with sukūn and Ḥafṣ reads with fathah:

{ مَعِيَ أَوْ رَحِمَنَا - مَعِيَ أَبَدًا - مَعِيَ أَبَدًا - مَعِيَ أَوْ رَحِمَنَا }

Abū Jaḥfar reads like Qalūn, except 3 he reads 2 with sukūn:

{ لَكُمْ دِينُكُمْ وَلِي دِينِ ① (وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي) (12: 100)

52- (كَقَالُونَ أَذْ لِي دِينِ سَكِّنْ وَإِخْوَتِي \*\*\* وَرَبِّي افْتَحْ أَصْلًا وَأَسْكِنِ النَّبَابَ حُمِلًا)

He reads (41:50) yā maftūḥah { وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ }.

Yā al-idāfah can be followed by 1 of 6 letters, ء-ء-ء-ء-ء-ء-any letter

Reciters	ء-ء/Excp	ء-ء/Ex	ء-ء/Ex	أل-ى	أ-ى 7	ى-؟
Qālūn179	Fath/8s	fath/8sā	fath/2s	fath	Fath/3s	21S/5f
Warsh	Fath/7sāk	fath/9sā	fath/2s	fath	Fath/3s	Sā/11f
Ibn Kathīr	Fath/?sāk	Sāk/2fa	sākin	fath/few	Fath/1s	Sāk/2f
Abū ṢAmr	Fath/15sā	fath/15s	fath/2s	fath/2s	Fath	Sā/10f
Ibn ṢAmir	Fath/few	fath	fath/1s	fath/2s	sākin	Sā/few
Shuḥbah	sākin	sākin	Sākin	Sākin	Sāk/1f	Sāk/2f
<b>Ḥafṣ</b>	Fath	fath/s	Fath	Fath	Sākin	Fath
Abū Jaḥfar	fath/8s	fath/8s	fath	fath	Fath/3s	Sāk/5f
Yaḥqūb	Sākin	Sākin	Sākin	fath/3sā	Sākin	Sāk/1f
Ḥamzah	Sākin	Sākin	Sākin	sākin	Sākin	Sākin
Al-Kisā'ī	Sākin	Sākin	Sākin	fath/3sā	Sākin	Sākin
Khalf	Sākin	Sākin	Sākin	fath/2sā	Sākin	Sāk/1f

2) There are 52 yā-idāfah preceding hamzat al-qat' al-maksūrah

32 وثنتان مع خمسين مع كسر همزة \*\*\* يفتح أولي حُكْمٍ سِوَى مَا تَعَزَّلَا  
 بَنَاتِي وَأَنْصَارِي عِبَادِي وَلَعْنَتِي \*\*\* وَمَا بَعْدَهُ بِالْفَتْحِ إِنْ شَاءَ أَهْمِلًا  
 وَفِي إِخْوَتِي وَرُشِّي يَدِي عَنْ أُولِي جَمِي \*\*\* وَفِي رُسُلِي أَصْلُ كَسَا وَافِي الْمَلَا  
 وَحَزْنِي وَتَوْفِيقِي ظِلَالٌ وَكُلُّهُمْ \*\*\* يُصَدِّقُنِي أَنْظِرْنِي وَأَخَّرْتَنِي إِلَى  
 وَأُمِّي وَأَجْرِي سَكِّنَا دِينَ صُحْبَةٍ \*\*\* دُعَايَ وَأَبَائِي لِكُوفٍ تَجَمَّلَا  
 وَحَزْنِي وَتَوْفِيقِي ظِلَالٌ وَكُلُّهُمْ \*\*\* يُصَدِّقُنِي أَنْظِرْنِي وَأَخَّرْتَنِي إِلَى

<sup>32</sup> Ash-Shāṭibiyyāh: 400-404 (52)

**Shu`bah** reads some yā-āt with sukūn and **Hafṣ**, reads with **fath**:  
 {يَدِي إِلَيْكَ - وَأُمِّي إِلَهَيْنِ - أَجْرِي إِلَّا - يَدِي إِلَيْكَ - وَأُمِّي إِلَهَيْنِ - أَجْرِي إِلَّا}

### 3) There are 10 yā idāfah preceding hamzat al-qat` al-madmūmah

وَذَرَيْتِي يَدْعُونَنِي وَخِطَابُهُ \*\*\* وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا  
 فَعَنْ نَافِعٍ فَافْتَحْ وَأَسْكِنْ لِكُلِّهِمْ \*\*\* بَعْدِي وَأَتُونِي لَتَفْتَحَ مُفْقَلًا

All the reciters read these 2 words with **sukūn** on yā-il-idāfah:  
 {وَأَوْفُوا بَعْدِي أَوْفِ بَعْدِكُمْ- قَالَ ءَاتُونِي أفرغ عَلَيْهِ قَطْرًا} <sup>33</sup>, Nāfi` reads with **fath**, except 2, in **sukūn**, for all the reciters.

**Note:** Qālūn reads yā of (رَبِّي) with **fathah**, which is preferred, and with **sukūn** in: {وَلَيْنِ رُجِعْتُ إِلَى رَبِّي إِنَّ / إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لِلْحُسْنَى} فَصَلَّتْ 50.

### 4) There are 14 yā-idāfah preceding hamzat wasl of lām at-Ta` rīf

Identification Article “al” 2:124 {لَا يَنَالُ عَهْدِي الظَّالِمِينَ - رَبِّي الَّذِي يُحْيِي

وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ \*\*\* فَإِسْكَانَهَا فَاشِ وَعَهْدِي فِي عَلَا

Shu`bah reads waslan with **fath**, while **Hafṣ** reads with **sukūn**, in  
 {لَا يَنَالُ عَهْدِي الظَّالِمِينَ} {لَا يَنَالُ عَهْدِي الظَّالِمِينَ}

### 5) There are 7 yā-āt-idāfah that are followed by hamzat ul-wasl

وَسَبْعٌ بِهِمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ \*\*\* أَخِي مَعَ إِي حَقَّهُ لَيْتَنِي حَالًا

**Sākin:** {هَارُونَ أَخِي أَشَدُّ بِهِ أُرَى-إِنِّي أَصْطَفَيْتُكَ-يَلِيَّتِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا}

وَنَفْسِي سَمَا ذِكْرِي سَمَا قَوْمِي الرِّضَا \*\*\* حَمِيدٌ هُدَى بَعْدِي سَمَا صَفْوُهُ وَلَا

Shu`bah reads waslan with **fath**, while **Hafṣ** reads with a **sukūn**.

{وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنَ بَعْدِي اسْمُهُ أَحْمَدٌ - مِنَ بَعْدِي اسْمُهُ أَحْمَدٌ}

<sup>33</sup> Sūrat al-Baqarah: 40, 124, 258, al-Kahf: 96, al-A`raf: 144, al-Furqān: 27, ṬāHā: 30

## 6) There are 30 Yā-idāfah preceding a letter other than a hamzah

Qālūn reads with **sukūn**, except 5 words, with **fathah** on yā:

<sup>34</sup>وَمَعَ عَيْرِ هَمَزٍ فِي ثَلَاثِينَ خُلْفُهُمْ \*\*\* وَنَحْيَايَ جِيءَ بِالْخُلْفِ وَالْفَتْحِ حَوْلًا

*Qālūn* reads {وَنَحْيَايَ} with **sukūn** and elongates the preceding alif with light madd lāzim 6 ḥarakāt waṣlan and waqfan.

وَعَمَّ عَلًا وَجْهِي وَبَيْتِي بِنُوحٍ عَن \*\*\* لِيُوَى وَسِوَاهُ عُدَّ أَصْلًا لِيُحْفَلًا

وَلِي دِينَ عَن هَادٍ بِخُلْفٍ لَهُ الْخَلَا {وَنَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ} -مَمَاتِي أَنَّى only

{وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ} وَمَالِي فِي يَس 5

وَمَعَ تُوْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا \*\*\* صَفِّ وَالْحَذْفِ عَن شَاكِرٍ دَلَا

وَمَعَ شُرَكَاءِي مِنْ وَرَاءِي دَوَّنُوا \*\*\* وَلِي دِينَ عَن هَادٍ بِخُلْفٍ لَهُ الْخَلَا

وَفَتْحِ وَلِي فِيهَا لِيُورِثِ وَحَفْصِهِمْ \*\*\* وَمَالِي فِي يَس سَكِّنَ فَتَكْمَلًا

وَلِي نَعَجَةٌ مَا كَانَ لِي اثْنَيْنِ مَعَ مَعِي \*\*\* ثَمَانٍ عَلًا وَالظَّلَّةُ الثَّانِي عَن جِلَا

{فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ - إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ - وَلَمَنْ

دَخَلَ بَيْتِي مُؤْمِنًا - أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ - وَطَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ}

**Hafṣ** reads with a fath, while **Shu'bah** reads with **sukūn**, waṣlan.

مَمَاتِي أَنَّى أَرْضِي صِرَاطِي ابْنُ عَامِرٍ \*\*\* وَفِي التَّمْلِ مَالِي دُمٌ لِمَنْ رَاقَ نَوْفَلًا

{لَكُمْ دِينُكُمْ وَلِي/ وَلِي دِينَ- وَمَا كَانَ لِي عَلَيْكُمْ- وَلِي نَعَجَةٌ- مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ

الْأَعْلَى- وَلِي فِيهَا- فَأَرْسَلْ مَعِيَ بَنِي إِسْرَائِيلَ- وَلَنْ نَقَاتِلُوا مَعِيَ عَدُوًّا- مَعِيَ صَبْرًا- هَذَا ذِكْرٌ مَنْ

مَعِيَ وَذِكْرٌ مَنْ قَبْلِي- مَعِيَ رَبِّي سَيَّهْدِينَ- وَنَجِّي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ- مَعِيَ رِذَاءُ} (وَقُلْ

لِعِبَادِي طِبَّ فِشَا وَلَهُ وَلَا\*لَدَى لَأَمْ عَرَفِ نَحْوُ رَبِّي عِبَادٍ لَا النَّدَا مَسْنِي آتَانِ أَهْلَكُنِي مُلَا)

<sup>34</sup> Ash-Shāṭibiyāh: 413-407, 411, 412 / (Ad-Durrah: 54, 55)

## The Differences Between Yā ul-Idāfah And Az-Zawā-id

The <b>Attached</b> Yā ul-idāfah is an end of:	The <b>Extra</b> Yā-āt az-Zawā-id
1) Nouns as بَيْتِي , verbs as ذَرُونِي , and pronouns as عَلَيَّ / إِلَيَّ / مِنِّي	1) At the end of: nouns as نَبْعِي / يَأْتِي and verbs الْجَوَارِي/الدَّاعِي
2) Recorded/written in Muṣḥaf	2) Deleted from the Muṣḥaf
3) The reciters differ in reading it with sukūn or fatḥah	3) The reciters differ in reading with yā or without it
4) Do not stem from the word. They denote a direct object or possessive pronoun indicating “me” or “my”.	4) One of the word’s letters يَأْتِي / يَسْرِي / الدَّاعِي or an extra letter نَذِيرِي / وَعِيدِي .
5) They are pronouns	5) They are letters

### 15. Yā-āt az-Zawā-id (Extra)

Any sākin yā (waṣlan) could be followed by one of 3 letters:

1-Hamzat qaṭʿ, elongate the sākin yā to 6 ḥarakāt madd munfaṣil.

2-Vowelled letter, other than hamzat al-qaṭʿ {وَاللَّيْلِ إِذَا يَسْرِي ۖ هَلْ} , elongate the sākin yā into the natural madd 2 ḥarakāt.

3- Sākin letter {يُنَادِ الْمُنَادِءَ} , no elongation, rather drop the sākin yā to prevent the meeting of 2 sākin letters between 2 words.

Ya-āt az-Zawā-id are 62 in total: waṣlan and/or deletes waqfan

Qālūn	19 W	Ibn ʿĀmir	d W/w	al-Kisāʿī,	2W/2w
Warsh	47 W	Shuʿbah	1 W/w	abū Jaʿfar	37 W
Ibn Kathīr	20 W/w	Ḥafṣ	1 W/w	Yaʿqūb	W/w17
Abū ʿAmr	36 W	Ḥamzah	2 W/w	Khalaf-10	d W/w



لَأَنْ كُنَّ عَنْ حَظِّ لِمَصَاحِفِ مَعْرِلًا	***	35 وَدُونَكَ يَا عَاتٍ تُسَمِّي زَوَائِدًا
بِخُلْفٍ وَأُولَى النَّمْلِ حَمْرُهُ كَمَلًا	***	وَتَتَّبِعْتُ فِي الْحَالَيْنِ دُرًّا لَوَامِعًا
وَجُمَلْتَهَا سِتُونَ وَاثْنَانِ فَاعْقِلًا	***	وَفِي الْوَصْلِ حَمَّادٌ شَكُورٌ إِمَامُهُ
يَهْدِينِ يُؤْتِينِ مَعَّ أَنْ تُعَلِّمَنِي وَلَا	***	فَيْسِرِي إِلَى الدَّاعِ الْجَوَارِ الْمُنَادِ
وَفِي اتَّبِعُونِ أَهْدِكُمْ حَقَّهُ بِلَا	***	سَمًا وَدُعَاءِي فِي جَنَّا حُلُوٍ هَدْيِهِ
وَيَدْعُ الدَّاعِ هَاكَ جَنًّا حَلًّا	***	وَإِنْ تَرَنِي عَنْهُمْ تُمِدُّونِي سَمًا فَرِيقًا
وَحَذَفُهُمَا لِلْمَازِنِ عُدًّا أَعْدَلًا	***	وَأَكْرَمَنِي مَعَهُ أَهَانِي إِذْ هَدَى
وَخِلَافِ الْوَقْفِ بَيْنَ حُلًّا عَلًّا	***	وَفِي النَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى حِمِّي
الْمُهْتَدِ الْإِسْرَا وَتَحْتُ أَحُو حَلًّا	***	وَمَعَّ كَالْجَوَابِ الْبَادِ حَقِّي جَنَّا هُمَا وَفِي

{ فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا } { فَهُوَ الْمُهْتَدِ وَمَنْ { الْإِسْرَاءِ: طه

Nāfi reads as in Ḥafṣ's recitation. { فَمَا عَاتِنِي اللَّهُ خَيْرٌ مِمَّا عَاتَلَكُمْ }

{ يَعْبادِي لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ } { يَعْبادِي } and { عَاتِنِي عَاتِنِي }

وَالْتَنَادِ دَرًا بَاغِيهِ بِالْخُلْفِ جُهَلًا	***	وَفِي الْمُتَعَالِي دُرُّهُ وَالْتَّلَاقِ
وَلَيْسَا لِقَالُونِ عَنِ الْغُرِّ سُبَلًا	***	وَمَعَّ دَعْوَةَ الدَّاعِ دَعَانِي حَلًّا جَنًّا

Ibn Kathīr, al-Kisā'ī delete the only one that Ḥafṣ keeps

وَأَخْرَجْتَنِي الْإِسْرَا وَتَتَّبِعُنِ سَمًا وَفِي	***	وَأَخْرَجْتَنِي الْإِسْرَا وَتَتَّبِعُنِ سَمًا وَفِي
وَأَكْرَمَنِي مَعَهُ أَهَانِي إِذْ هَدَى	***	وَأَكْرَمَنِي مَعَهُ أَهَانِي إِذْ هَدَى
وَعَنْهُ وَخَافُونَ وَمَنْ يَتَّقِي زَكَا	***	وَعَنْهُ وَخَافُونَ وَمَنْ يَتَّقِي زَكَا
وَهَادٍ وَوَالٍ قِيفٍ وَوَالٍ بِيَابِهِ	***	وَهَادٍ وَوَالٍ قِيفٍ وَوَالٍ بِيَابِهِ

Ibn Kathīr reads 4 waqfan, only { -بَاقٍ- هَادٍ- وَالٍ- وَاقٍ } { بِالْوَادِ - بِالْوَادِ }

Abū Amr, Abū Ja'far waṣṣan, waqfan { يَعْبادِي لَا خَوْفٌ عَلَيْكُمْ }.

ʿĀṣim deletes the 62 yā az-Zawā'id, except 2. Ḥafṣ reads 1 yā zā'idah **maftūḥah**, waṣṣan. In waqf, he reads with sukūn or deletes.

{ فَمَا عَاتِنِي اللَّهُ خَيْرٌ مِمَّا عَاتَلَكُمْ } { عَاتِنِي - عَاتِنِي }

<sup>35</sup> Ash-Shāṭibiyāh: 420-428, 433, 436, 794 / Sūrat: Az-Zukhruf: 68



36 وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى \*\*\* حِمِّي وَخِلَافُ الْوُفْفِ بَيْنَ حُلَا عِلَا

Shu`bah reads an extra yā **maftūḥah** waṣlan, and **sākinah** waqfan

{يَعْبَادِي لَا خَوْفَ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزُنُونَ} {يَعْبَادِي}

مَعَ تُوْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَعْبَادِي \*\*\* صِفَ وَالْحَذْفُ عَنْ شَاكِرٍ دَلَا

Abū Ja`far reads 37 “yā” ءِ, waṣlan and deletes them waqfan,

يُؤَافِقُ مَا فِي الْحِرْزِ فِي الدَّاعِ وَاتَّقُوا \*\*\* نِ تَسْأَلِنِ تُوْتُونِي كَذَا أَحْشُونَ مَعَ وَلَا  
وَأَشْرَكْتُمُونَ الْبَادِ تَحْزُونَ قَدْ هَذَا \*\*\* نِ وَاتَّبِعُونِي ثُمَّ كِيدُونَ وَصِلَا  
دَعَانِي وَخَافُونِي وَقَدْ زَادَ فَاتِحًا \*\*\* يُرِدْنَ بِحَالِيهِ وَتَتَّبِعْنَ أَلَا  
تَلَاقِي التَّنَادِي بِنِ عِبَادِي اتَّقُوا طَمَا \*\*\* دُعَاءِ ائْتَلِ وَاحْذِفْ مَعَ تَمِدُّونَنِي فُلَا

Ya`qūb reads the extra yā **waṣlan** and **waqfan**, 17 yā, waqfan.

وَتَثْبُتُ فِي الْحَالَيْنِ لَا يَتَّقِي يَبُوسَفَ حُرُ \*\*\* كُرُوسِ الْآيِ وَأَتَانِ تَمْلِي يُسْرُ- وَصَلِي

<sup>36</sup> Ash-Shāṭibiyyāh: 429, 418 / (Ad-Durrah: 56- 60)





# القراءات العشر المتواترة

## The Ten Authentic Qiraa'aat

Compiled and translated by

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## The Basic Rules of Rewāiyat

### Qālūn ḥan Nāfiḥ

From The Way of

Ash-Shāṭibiyyah

ب is a code letter indicating Qālūn's recitation .

Every section includes the Fundamental Principles of a Qirā'ah, (the differences) in Reference to Ḥafṣ's Recitation and upon evidences from Ash-Shāṭibiyyah and/or Ad-Durrah. These verses of Shāṭibiyyah or Durrah will be in an Arabic and blue text.

Imām Qāsim ibn Ahmad **Ash-Shāṭibī** (d. 548 A.H.) wrote a poem, consisting of 1173 couplets, about the seven authentic Mutawātir Qirā-āt, which he called **Ḥirz al-Amānī wa-Wajh at-Tahānī**, it is better known as *Ash-Shāṭibiyyah*.

**Ibn Al-Jazarī** (the great imām of this science, d. 850 A.H.) wrote a poem consisting of 241 couplets, about the last three authentic Qirā-āt (*Ad-Durrah*) as a complementary poem of the 10 Qirā-āt.



## [1] The Basic Rules of Rewāiyat Qālūn ṢAn Nāfiṣ

فَأَمَّا الْكِرِيمُ السِّرِّي فِي الطَّيِّبِ نَافِعٌ \*\*\* فَذَلِكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنَزِلًا

Nāfiṣ al-Madanī<sup>38</sup>: He is Nāfiṣ ibn ṢAbd al-Raḥmān ibn Abī Noʿaym al-Laythī, originally from an Aṣfahanian African family. When it was said to him “We wonder about the radiance of pleasure that we recognize in your face”, He said: “Why should I not be as you say, while the prophet (ṣallAllāhuṣalayhi wasallam) shook my hand in a dream and I recited the Qurʾān to him. And his mouth used to emit a smell of musk. When his students asked him: “Do you use musk whenever you sit for recitation? he said: “I do not touch any musk, but I saw the prophe (ﷺ) in a dream, reciting the Qurʾān into my mouth. Since that time, this scent can be smelled coming from me. Nāfiṣ was born around 70 A.H., in Madīnah, was one of the major scholars of qirā-āt during his time. He learned the Qurʾān from over 70 Successors, including Abū Jaʿfar Yāzīd ibn al-Qaṣṣā (d. 130 A.H.), who recited the Qurʾān on Abī Hurayrah, who read on ʿUbayy ibn Kaʿab, who learned from the Prophet (PBUH). After the Era of the Successors, he became the cheif qārī of Madīnah and passed away in the same city at the age of 99, in 169 A.H. Eventually his qirā-ah was adopted by the people of Madīnah. Among his students was Imām Mālik (d. 179 A.H.). He used to recite the Qurʾān in Nāfiṣ’s recitation, saying: “Indeed, the qirā-ah of Nāfiṣ is a Sunnah”, meaning that it is authentic and he prefers it.

Among the students who preserved Nāfiṣ’s recitation, Qālūn and Warsh, the two who were chosen by ibn Mujāhid, the author of the book of 7 Qirā-āt.

وَقَالُونَ عَيْسَى- ثُمَّ عُثْمَانُ وَرَشُّهُمْ \*\*\* بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا

1) Qālūn: He is ṢIsā ibn Mīnā ibn Wardān (120-220 A.H.) and was called Abū Mūsā. He was the stepson of Nāfiṣ. He was of Roman heritage and lived in Medeenah. His sheikh, imām Nāfiṣ, gave him the nickname Qālūn, which means “good” in the Roman

<sup>37</sup> Ash-Shāṭibiyyāh: 25, 26

<sup>38</sup> Nailu al-Wattar fil-Qirā-āt al-ArbaṣAshar: 9

language, because of the excellent quality of his qirā-ah. After Nāfi' died, Qālūn took over his position as the leading qārī of Madīnah and afterward died there. He was deaf and could not even hear a horn, but if someone recited the Qur'ān to him, he could hear it. Some say the deafness came when he was older, but others mention it as if he was always deaf, and Allāh knows best. May Allāh bestow His mercy on all of the reciters.

Among the students who preserved Qālūn s' recitation, his sons, Aḥmad and IbRaḥīm and many others like Abū Nashīt Muḥammad Harūn, Aḥmad Yazīd Al-Ḥulwānī.

2) *Warsh*: He is Abū Sa'īd 'Uthmān ibn Sa'īd al-Miṣrī (110-197 A.H.). He lived in Egypt, travelled to Madīnah 155 A.H. to study under Nāfi', and recited the Qur'ān to him many times. Eventually, he returned and became the leading qārī of Egypt.

To download the Muṣḥaf with Rewayat Qālūn 'an Nāfi' in pdf, with ṣilat mīm ul-Jam', please click on the following link:

<http://www.alwa7y.com/>

<http://www.alwa7y.com/downloads/TayseerKaloon.pdf>

or just read it directly online.

To listen to *Qālūn's recitation*, with the 4 allowable ways, Please, click on the following link:

<https://www.youtube.com/watch?v=sNAzOgc1vM0>



## 1. Sūrat al-Fātihah



## 2. Al-Madd ul-Far'ī/Derived Elongation <sup>39</sup>

**Madd Muttaṣil:** Qālūn reads the wājib Muttaṣil madd (obligatory connected madd) with four ḥarakāt. {وَجَائِءٌ - وَعَنْ سُوءٍ - وَشَاءٌ - سَوَاءٌ}.

**Madd Munfaṣil:** Qālūn reads the Jā-iz Munfaṣil madd with 2 allowed lengths 2 ḥarakāt is preferred, muqaddam fil-adā' and 4 ḥarakāt (qaṣr with khulf). {فِي أُمَّهَا - وَأَمْرُهُ إِلَى - أَلَا إِنَّ - هَهُؤُلَاءِ - يَتَأَهَّلُ - يَتَأْتِيهَا}.

<sup>39</sup> Al-Idā'ah fi Bayān usūl al-qirā-ah



**Note:** The madd Munfaṣil can be one of 3 categories:

- 1- hamzah follows a letter of madd in 2 separate words {وَمَا أَدْرَاكَ}
- 2- Hamzah follows mīm ul-Jam<sup>~</sup>, in 2 words, {وَهَدَيْنَهُمْ إِلَى}
- 3- Hamzah follows letter alif of the word {أَنَا}, in 2 words.

{أَنَا أَحْيَى وَأَمِيتٌ- وَأَنَا أَوَّلُ الْمُسْلِمِينَ- أَنَا أَقَلُّ- أَنَا أَكْثَرُ- إِنْ أَنَا إِلَّا نَذِيرٌ/ إِنْ أَنَا إِلَّا نَذِيرٌ}

### 3. Ṣilah of Mīm ul-Jam<sup>~</sup> (Its Connection With Wāw)

Qālūn has the option of reading mīm ul-Jam<sup>~</sup> that precedes a mutaḥarrrik letter, in 2 ways. with **sukūn** (preferred) or ṣilah (with khulf) variance. *Ṣilah* is the connection of wāw, by pronouncing the mīm with a temporary ḍammah (āriḍah) lengthening the ḍammah of mīm ul-Jam<sup>~</sup> into 2 ḥarakāt wāw.

وَصَلَّ ضَمَّ مِيمِ الْجُمُعِ قَبْلَ \*\*\* مُحَرَّكَ دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلًّا

{وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ}  
{وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ}

If hamzat ul-qaṭ<sup>~</sup> follows mīm ul-Jam<sup>~</sup>, then Qālūn has an extra permitted way of reading this mīm: Besides sukūn, ṣilah with qaṣr, the third ṣilah with tawassuṭ (wāw 4 ḥarakāt) according to the length of al-madd al-Munfaṣil. {وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ}

**Note:** Similarly, if hamzat ul-qaṭ<sup>~</sup> (ء ء ء) follows the word {أَنَا}, then Qālūn pronounces and elongates alif as a madd Munfaṣil, 2 or 4 ḥarakāt (waṣlan). Except if {أَنَا} precedes a hamzat qaṭ<sup>~</sup> maksūrah, then he has another way, he drops the alif .

{قَالَ أَنَا أَحْيَى وَأَمِيتٌ} {وَأَنَا أَوَّلُ الْمُسْلِمِينَ} {إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ} ، {إِنْ أَنَا إِلَّا نَذِيرٌ}  
وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ \*\*\* وَفَتْحِ أَتَى وَالْخُلْفِ فِي الْكُسْرِ- بِجَلًّا

أ indicates Nāfi<sup>~</sup> (Warsh and Qālūn) elongates the alif of {أَنَا}.

<sup>40</sup> Ash- Shāṭibiyyah: 111, 521

### 4. Practice

If both *mīm ul-Jamʿ* and *al-madd al-Munfaṣil* appear in an āyah, then Qālūn has **four** permissible ways of reading this āyah; since multiplying 2 ways of reading the mīm by the 2 ways of reading the madd = 4 ways in total. The mīm changes from sukūn to ṣilah and the short madd munfaṣil changes to a longer one, (tawassuṭ). The 1<sup>st</sup> and the 4<sup>th</sup> ways stay the same (constant). The 1<sup>st</sup> step will always be Qālūn's preferred way, starting with *sākin mīm and qasr munfaṣil*. The 4<sup>th</sup> way must be *ṣilat mīm with tawassuṭ madd Munfaṣil*. The 2<sup>nd</sup> and the 3<sup>rd</sup> steps switch places, according to which one of the 2 variables comes first, (even if it is repeated in the āyah, all of them follow the changes of the 1<sup>st</sup> position). as the change has to be only *for the one that appears last*, while the 1<sup>st</sup> variable remains as it is (being mīm or madd). *The one which appears 1<sup>st</sup> in the āyah changes once at the 3<sup>rd</sup> step*, and stays constant at the 4<sup>th</sup>. While the 2<sup>nd</sup> one changes thrice, (being mīm or madd). Let us practice and deduct the rules from the examples:

**A. Mīm comes 1st** {الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ}

- 1- Sākin mīm, short munfaṣil {وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ}
- 2- Sākin mīm, tawassuṭ munfaṣil {قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ}
- 3- Ṣilat mīm, shorten munfaṣil, {وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ}
- 4- Ṣilat mīm, tawassuṭ munfaṣil {وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ}

**B. Madd Munfaṣil came first** {عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ رَبُّهُمْ إِنَّمَا كَانُوا قَبْلَ ذَلِكَ}

- 1- Sukūn mīm, short madd munfaṣil {عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ رَبُّهُمْ إِنَّمَا كَانُوا}
- 2- Ṣilat mīm, short madd munfaṣil {عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ, رَبُّهُمْ, إِنَّمَا, كَانُوا}
- 3- Sukūn of mīm, tawassuṭ of madd {عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ رَبُّهُمْ إِنَّمَا كَانُوا}
- 4- Ṣilat mīm ul-Jamʿ, long munfaṣil {عَاخِذِينَ مَا آتَاهُمْ, رَبُّهُمْ, رَبُّهُمْ, إِنَّمَا, كَانُوا}

The same **4** ways, if the mīm or {أَنَا} precedes hamzat al-qatʿ:



**C. Mīm ul-Jam' came first:** { تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }

1- Sākin mīm, short munfaṣil { تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }

2- Sākin mīm, tawassuṭ munfaṣil { تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }

3- Ŝilat mīm, shorten munfaṣil { تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }

4- Ŝilat mīm, tawassuṭ munfaṣil, { تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }.

### 5. The Pronoun of Hā al-Kināyah

<sup>41</sup>وَفِي الْكَلِّ قَصْرُ الْهَاءِ بَانَ لِسَانَهُ \*\*\* بخُلْفِ وَفِي طِهِ بِوَجْهَيْنِ بُجْلًا

The **bā** in the verse is a letter code for Qālūn who reads hā ul-kināyah with qaṣr, shortening it's kasrah, except one, where he also reads the hā with ṣilah, like Ḥafṣ { يَا تَيْهَ / وَمَنْ يَأْتِيهِ / يَا تَيْهَ - مُؤَمِّنًا }.

**Note:** Ḥafṣ reads most of hā ul-Kināyah with ṣilah (in blue).

{ مَنْ إِنْ تَأَمَّنْهُ بِقِنطَارٍ يُؤَدِّهِ - إِلَيْكَ / يُؤَدِّهِ إِلَيْكَ وَمَنْهُمْ مَنْ إِنْ تَأَمَّنْهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ }

### 6. Two Adjacent Hamzahs in a Word

I. Qālūn reads the **2nd** hamzah (maftūḥah { عَأَنْذَرْتَهُمْ }, maḍmūmah { أَعْنَزَل } or maksūrah { أَعْنَزَا }) with **tas-hīl** and **idkhāl** of alif ul-faṣl.

**Idkhāl**<sup>42</sup>—literally means to enter. Technically, it is the insertion of an alif between 2 hamzahs, it is called the alif of separation.

**Tas-hīl**—to ease the pronunciation by reading a hamzah between its sound and the letter of madd corresponding to its ḥarakah.

وَأَضْرَبُ بِجَمْعِ الْهَمْزَتَيْنِ ثَلَاثَةً \*\*\* عَأَنْذَرْتَهُمْ أَمْ لَمْ أُبَيِّنَا أَعْنَزَلَا

{ أَعْدَا: أ. ذَا - أَعْنَزَل: أ. نَزَل - أَوْشَهُدُوا: أ. شَهُدُوا - عَوَّلْتِي: أ. لَعْنِي - أَوْتَبَيْتُكُمْ: أ. نَبَيْتُكُمْ -

{ أَعْنَتُمْ: أ. أَنْتُمْ - عَأَنْذَرْتَهُمْ: أ. أَنْذَرْتَهُمْ وَ أَمْ - عَأَلِد: أ. أَلِد }

<sup>41</sup> Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 163, 195

<sup>42</sup> Ghuny at-Talabah fi Taysīr as-Sab'ah: Sūrat az-Zukhruf: 19

وَسَكِّنْ وَزِدْ هَمْزاً كَوَاوِ أَوْ شَهْدُوا \*\*\* أَمِيناً وَفِيهِ الْمَدُّ بِالْخُلْفِ بَلَلًا

II. Qālūn adds hamzah to {أَشْهَدُوا : أَشْهَدُوا}, reads with tas-hīl of the 2nd hamzah {أَشْهَدُوا-أَشْهَدُوا} with and without insertion.

III. Qālūn reads some words *without insertion*, as it is forbidden.

{أَأَلْهَتُنَا} {ءَأَلْهَتُنَا} in its three sūrahs and {ءَأَمَنْتُمْ}, {ءَأَمَنْتُمْ}

وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا \*\*\* بِهَاءِ أَمَنْتُمْ لِلْكُلِّ ثَالِثًا ابْدِلَا  
وَلَا مَدَّ بَيْنَ الْهَمْزَتَيْنِ هُنَا \*\*\* وَلَا بِحَيْثُ ثَلَاثٌ يَتَفَقَّنُ تَنْزِلاً

The reason the insertion is not allowed is because it will have a collection of four alifs, which is forbidden. 3<sup>rd</sup> is: {أَبِيَّه - أَبِيَّة}.

### 7. Al-Istifhām Al-Mukarrar/The Repetitive Questioning <sup>44</sup>

If questioning occurs twice in an āyah, (hamzat istifhām carries fathah, and the 2nd carries kasrah {أَعْدَا كُنَّا تُرَابًا أَعْنَا لَفِي خَلْقِي جَدِيدٍ} Ḥaḥṣ reads double questioning, while Qālūn recites with one question, in the 1st position {أَعْدَا} and Ikhbār in the 2nd {إِنَّا}. Except 2 places, he reads the opposite: {إِذَا}, 2nd position {أَنَا}.

{أَعْدَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقِي جَدِيدٍ} {إِذَا كُنَّا تُرَابًا وَعَابَاؤُنَا أَعْنَا لَمُخْرَجُونَ}

{إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} - {أَنْتُمْ لَتَأْتُونَ الرِّجَالَ}

<sup>43</sup> Ash-Shāṭibiyyāh: 1022, 189, 194

<sup>44</sup> Al-Idā'ah fi Bayān Usūl al-Qirā'ah: 44 .

## 8. Two Adjacent Hamzahs Between 2 Words

**Rule 1:** The 2 hamzahs either differ or agree in their ḥarakāt, and the 2 narrators either agree or differ in how they pronounce them.

### (A) When The 2 Hamzahs Differ in Their Harakāt

Then the 2 rāwīs of Nāfi~ **agree** to work together, apply rule #2 on the **2nd hamzah**. They make **tas-hīl** and/or **ibdāl** of **2nd** hamzah, depending on where the hamzah maftūḥah is.

Either the 1st hamzah is maftūḥah, the 2nd, or neither.

### The Rule

If the **1st** hamzah is maftūḥah, then make **tas-hīl** of the **2nd**.

If the **2nd** hamzah is maftūḥah, then make **ibdāl** of the **2nd** itself.

If **none** is maftūḥah, then make **ibdāl** and **tas-hīl** of **2nd** hamzah.

**Rule 2:** (a) If the **1st** hamzah is **maftūḥah**, they **soften** the **2nd** one which will have a kasrah: { تَفِيءَ إِلَى - لِي } or ḍammah: { جَاءَ أُمَّةً - مَّةً }.

(b) If the **2nd** hamzah is maftūḥah, they make **ibdāl** of it to yā to match the 1st maksūrah or to wāw if the 1st is maḍmūmah:

{ لَوْ نَشَاءُ أَصَبْنَاهُمْ - وَصَبْنَاهُمْ / السَّفَهَاءُ أَلَا - وَلَا / مِنَ السَّمَاءِ أَوْ - يَوْمِنَ السَّمَاءِ آيَةً - يَايَةً /  
سُوءَ أَعْمَالِهِمْ : وَعَمَالِهِمْ / وَعَاءِ أَخِيهِ : يَخِيهِ / أَلْمَلُؤُا أَفْثُونِي : وَفَثُونِي - وَيَسْمَاءُ أَقْلِي : وَقْلِي }

### If neither is maftūḥah, then make ibdāl and tas-hīl of the 2nd

(c) If there is **no** hamzah **maftūḥah**, the 1st is maḍmūmah and the 2nd is maksūrah, (the opposite does not exist in the Qur'ān), they make **tas-hīl** of the 2nd hamzah and **ibdāl** into wāw **maksūrah**.

{ يَهْدِي مَنْ يَشَاءُ إِلَى : يَشَاءُ وَلِي - لِي } يَا زَكْرِيَاءُ وَنَا - نَا { الْفُقَرَاءُ إِلَى اللَّهِ : الْفُقَرَاءُ وَلِي - لِي }

The **ibdāl** is preferred, muqaddam fi al-adā' { ذَا - وَذَا }.

### (B) When The 2 Hamzahs Agree in Their Harakāt

If the 2 **hamzahs agree** in their ḥarakāt, then the 2 rāwīs **differ** in regards to changing separate hamzah. Qālūn changes the 1st.

**I.** If the two hamzahs are identical { جَاءَ أَمْرُنَا - أَوْلِيَاءُ أَوْلَيْتِكَ - السَّمَاءِ إِنَّ }.



Qālūn either **drops** the 1st of the hamzatayn which bear **fathah** or reads the 1st hamzah with **tas-hīl** (if both hamazāt are **maksūrah**, or **maḍmūmah**). If hamzatān **mafātūhatān**, Qālūn **drops** the 1st one, accordingly, he reads the 1st madd with 2 ways of lengthening, the preferred is 2 ḥarakāt, then 4 ḥarakāt.

The opposite is in **tas-hīl**, the preferred is 4 ḥarakāt, then madd 2.

{ هَتُوْلًا. إِنَّ - السَّمَا. إِنَّ } { جَا أَحَد - جَا أَحَد - جَا أَجْلُهُمْ - جَا أَمْرُنَا } { أَوْلِيَا. أَوْلِيَتِكَ }.

<sup>45</sup> وَقَالُونَ وَالْبَزِّيُّ فِي الْفَتْحِ وَافَقَا \*\*\* وَفِي غَيْرِهِ كَالْيَا وَكَالْوَاوِ سَهْلًا

II. One **special case** of **tas-hīl** the **first** of hamzatayn in { بِالسُّوِّ إِلَّا }.

وَبِالسُّوِّ إِلَّا أَبْدَلًا نُمَّ أَدْعَمَا \*\*\* وَفِيهِ خِلَافٌ عَنْهُمَا لَيْسَ مُقْفَلًا

Qālūn and al-Bazzī have an extra way of reading it with ibdāl of 1st hamzah into (a madd letter following the preceding ḍammah) wāw maksūrah. Then, they merge the previous sākin wāw into it and read { بِالسُّوِّ إِلَّا }, one mushaddad wāw. Qālūn also, makes ibdāl of hamzah maksūrah into yā maksūrah, then merges the previous sākin yā into it (al-Aḥzāb: 50,53) { لِلتَّبِيِّ إِنَّ } - { التَّبِيِّ إِلَّا }.

وَقَالُونَ فِي الْأَحْزَابِ فِي اللَّتَّبِيِّ \*\*\* مَعَ بَيُوتِ التَّبِيِّ الْيَاءَ شَدَّدَ مُبْدِلًا

**Note:** the **explanation of qasr** of **al-muttasil** to 2 ḥarakāt instead of the original 4 is related to the changed hamzah with the tas-hīl.

Imām **Ash-Shātibī** referred to this rule that all reciters follow:

وَأِنْ حَرْفٌ مَدِّ قَبْلَ هَمْزٍ مُغَيَّرٍ \*\*\* يَجْزُ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلًا

If a madd letter precedes a changed hamzah, it is allowed to be shortened, but its lengthening is more fair, or more correct.

Imām **Ibn Al-Jazarī** clarified it in his poem Ṭayyibatu-n-Nashr:

وَالْمَدُّ أَوْلَى إِنْ تَغْيِيرُ السَّبَبِ \*\*\* وَبَقِيَ الْأَثْرُ أَوْ فَاقْصِرْ أَحَبُّ

The **madd** is preferred if its reason (hamzah) changed, and the remnant of hamzah remains, otherwise shortening is more liked.

<sup>45</sup> Ash-Shātibīyah: 204, 205, 459, 208

**Note:** Scholars forbade shortening the stronger madd muttaṣil, (even that with a changed hamzah with tas-hīl), when you lengthen the weaker one, munfaṣil into 4 ḥarakāt. This explains why Qālūn reads any āyah that has madd Munfaṣil, mīm Jam' and 2 hamzah words, in 6 allowable ways instead of 8. As he drops 2 of tawassuṭ madd munfaṣil (1 sukūn mīm and 1 its ṣilah) if he makes qaṣr 2 ḥarakāt of the changed muttaṣil.

### 9. Practice on Mīm ul-Jam' of Some Āyāt

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ يَا كُمْ كَانُوا يَعْبُدُونَ}

**I.** If there mīm Jam', a madd munfaṣil and two identical adjacent hamzahs in two words that carry kasrahs, then Qālūn has 6 allowable ways of reading this verse, as follows. 2 for (mīm) X 2 for (madd) X 2 for (لَآءِ) = 8 - 2 = 6 ways. As he drops 2 ways of tawassuṭ madd Munfaṣil (one for sukūn mīm and one for its ṣilah) if he makes qaṣr of the changed madd muttaṣil.

#### Mīm ul-Jam' came first:

1,2- Sukūn mīm, qaṣr munfaṣil, **tawassuṭ**, **qaṣr** changed muttaṣil

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ يَا كُمْ / أَهْلُوا لَآءِ يَا كُمْ كَانُوا يَعْبُدُونَ}

3- Sukūn mīm, tawassuṭ Munfaṣil, tawassuṭ the changed Muttaṣil

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ يَا كُمْ كَانُوا يَعْبُدُونَ}

4, 5- Do the same as in the previous no. 1,2-, but with ṣilat mīm,

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ يَا كُمْ / أَهْلُوا لَآءِ يَا كُمْ كَانُوا يَعْبُدُونَ}

6- Do the same as in the previous no. 3, but with ṣilat mīm,

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ يَا كُمْ كَانُوا يَعْبُدُونَ}.

**II.** If there is mīm Jam', word (أَنَا) followed by hamzat qaṭ' **maksūrah**, and madd **Munfaṣil**, then Qālūn has 8 ways of reading.

{وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنَّ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ}



**Note:** The changes start from the left side, the end of the verse and goes towards the right, (i.e., to the beginning of the āyah).

**Madd munfaṣil is 1st**, read mīm mahmūzah, (i.e., that followed by a hamzah) in 3 ways: 2 of them are incorporated as madd munfaṣil, the same madd is applied for the alif of { أَنَا إِلَّا }.

{ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ }.

1,2- Qaṣr munfaṣil, sukūn mīm, qaṣr madd { أَنَا } and drop its alif.

{ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا / أَنَا إِلَّا نَذِيرٌ مُّبِينٌ }

3,4- Do the same as the previous, but with ṣilat mīm in qaṣr .....

{ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا / أَنَا إِلَّا نَذِيرٌ مُّبِينٌ }

5,6- Tawassuṭ Munfaṣil, sukūn mīm, tawassuṭ madd أنا and drop.

{ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا / أَنَا إِلَّا نَذِيرٌ مُّبِينٌ }

7,8- Do the same as the previous, but with ṣilat mīm in tawassuṭ.

{ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا / أَنَا إِلَّا نَذِيرٌ مُّبِينٌ }.

**III.** Qālūn could have the same **8** allowable ways of reading the verse, if instead of the the word (أَنَا), there are two different vowels hamzahs of two adjacent words: the first hamzah has a ḍammah and the second has a kasrah, Qālūn **changes** the **second** hamzah into a (wāw maksūrah) and also makes **tas-hīl**: { يَشَاءُ إِلَى }, then, 2 (mīm) X 2 (Munfaṣil) X 2 ( ء ة ) = 8 ways.

{ يَشَاءُ وَلِي - يَشَاءُ لِي }, with **mīm** ul-Jamʿ, and al madd al-Munfaṣil.





{وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

### Mīm ul-Jam' came first

1,2- Sukūn mīm, qaṣr munfaṣil and 2 ways of {يَشَاءُ نَّ - يَشَاءُ وَنَّ}

{وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا (يَشَاءُ وَنَّ، يَشَاءُ نَّ) اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

3,4- Do the same as the previous, but with ṣilat mīm,

{وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا (يَشَاءُ وَنَّ - يَشَاءُ نَّ) اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

5,6- Sukūn mīm, tawassuṭ Munfaṣil, and 2 ways {يَشَاءُ وِلَى، يَشَاءُ لَى}

{وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا {يَشَاءُ وِلَى، يَشَاءُ لَى} اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

7,8- Do the same as the previous, but with ṣilat mīm,

{وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ وَنَّ، يَشَاءُ نَّ} اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}



## 10. Fath, Taqlīl and Imālah of Alif/The open sound

**Fath** literally means to open and recite alif openly without any inclination in the sound. Al-Imālah (the leaning of the fathah towards the kasrah or alif towards the yā sound), Qālūn reads with fath, except 2 words, he reads {هَارِ} with imālah, {التَّوْرَةَ} with fath (the preferred) and taqlīl (between fath and imālah).

وَأَضْجَاعُكَ التَّوْرَةَ مَا رُدَّ حُسْنُهُ \*\*\* وَقَلَّلَ فِي جَوْدٍ وَيَاخْلُفُ بَلَاءً  
وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَايِهِ وَهَارٍ \*\*\* رَوَى مُرُّو بِخُلْفٍ صَدِّ حَلَا - بَدَارِ

**Note:** 8 ways to reading {التَّوْرَةَ} with mīm ul-Jam' and al-madd al-munfaṣil, in the same āyah. 2 (mīm) X 2 (madd) X 2 {التَّوْرَةَ} = 8- 3 = 5 Allowed ways. There are 3 forbidden ways of recitation:  
1- sukūn mīm, shorten madd Munfaṣil and fath, opening {التَّوْرَةَ}.  
2- ṣilat mīm, shorten madd Munfaṣil and the taqlīl of the {التَّوْرَةَ}  
3-ṣilat mīm, lengthen madd Munfaṣil, fath {التَّوْرَةَ}, like Ḥafṣ.

## 11. Rules of a Single Hamzah in a Word

The qurrā' allow changes in a hamzahs to ease pronunciation. Qālūn reads some hamzahs with *tas-hīl*: pronouncing it with ease, *ibdāl*: turning the hamzah into a madd letter corresponding to the previous letter's ḥarakah, *naql*: transfer its vowel, ḥarakah to the previous sākin letter and *omit* it and *hadthf*: (حَذَفَ) *deleting* it. He also adds hamzahs. I. Qālūn adds a hamzah, with madd muttaṣil singular, plural {زَكَرِيَّاءَ-مِيكَائِيلَ-الْبَرِّيَّةَ} {الْأَنْبِيَاءَ-النَّبِيِّ-الْتَّبُوءَةَ} .

وَقُلْ زَكَرِيَّا دُونَ هَمْزٍ جَمِيعِهِ \*\*\* صَحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا  
وَدَعُ يَاءَ مِيكَائِيلَ وَالْهَمْزَ قَبْلَهُ \*\*\* عَلَى حُجَّةٍ وَالْيَاءُ يُحَذَفُ أَجْمَلًا

II. Qālūn changes, makes ibdāl of hamazāt with different ḥarakāt:

<sup>46</sup> Ash-Shāṭibiyāh: 546, 323, 324, 553, 473,

hamzah with sukūn into a yā, then merges it into following yā, in

{وَرِيًّا-لِأَهَبَ: لِيَهَبَ-سَأَلَ: سَأَلَ-مِنْسَأَتَهُ: مِنْسَأَتَهُ - يَأْجُوجَ وَمَأْجُوجَ- مُؤَصَّدَةٌ} <sup>47</sup>

وَجَمْعاً وَفَرْداً فِي النَّبِيِّ وَفِي التُّبُو \*\*\* عَةِ الهمز كل غير نافع ابداً  
وَمُؤَصَّدَةٌ فَاهْمِزٌ مَعاً عَنْ فَتَى حِمَى \*\*\* وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَالنَّجْلِ

III. Qālūn omits the hamzah in: – {يُضْهِوْنَ - وَالصَّابُونَ - وَالصَّابِينَ}.

وَفِي الصَّابِينَ الهمز وَالصَّابُونَ \*\*\* خُذْ وَهَزْؤاً وَكُفْؤاً فِي السَّوَابِكِ فُضْلاً

VI. Qālūn makes tas-hīl hamzah {ءَاهِنْتُمْ-أَرَأَيْتَ-أَأَنْتُمْ-ءَايْتُمْ-ءَايْتُمْ-ءَايْتُمْ}

Qālūn makes tas-hīl of {هَتْنْتُمْ} with the lengthening of the alif into two and four madd Munfaṣil.

**Note:** The tajweed scholars consider the original, aṣli madd Munfaṣil (its hamzah is pronounced muḥaqqaqqaḥ, (i.e., does not change with tas-hīl), is stronger than a madd Munfaṣil that its hamzah is changed with tas-hīl. In other words, they don't treat them equally in recitation. For instance: {هَتُّوْلَاءَ}, you are not allowed to elongate {هَتْنْتُمْ} except with elongating {هَتُّوْلَاءَ}, this means: elongate both, shorten both, or shorten {هَتْنْتُمْ}, while elongating {هَتُّوْلَاءَ}, but not the opposite; This why Qālūn reads the following case, in 6 ways instead of 8, of sūrat an-Nisā: 109.

وَلَا أَلْفٌ فِي هَاهُنْتُمْ زَكَ جَنًّا \*\*\* وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلًّا

{هَتْنْتُمْ هَتُّوْلَاءَ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجِدِ لِلَّهِ عَنْهُمْ يَوْمَ الْقِيَمَةِ}

### Madd Munfaṣil came first

<sup>47</sup> Sūrat Saba', Al-Ma'ārij: 1, Mariam:19, An-Nisā': 165, at-Tawbah: 37

<sup>48</sup> Ash-Shāṭibiyyāh: 458, 1114, 460, 559, Sūrat an-Nisā:109, Āl `Imrān: 119, An-Najm: 50

1,2- Qaṣr both Munfaṣil {هَبْنْتُمْ} , sukūn mīm, tawassuṭ munfaṣil  
هَبْنْتُمْ هَتُّوْلَاءَ / هَتُّوْلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّدِ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَمَةِ

3,4- Do the same as the previous, but with ṣilat mīm {هَبْنْتُمْ}

5- Tawassuṭ munfaṣil of tas-hīl, sukūn mīm, tawassuṭ munfaṣil.

{هَبْنْتُمْ هَتُّوْلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّدِ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَمَةِ}

6- The same as the previous, but with ṣilat mīm {هَبْنْتُمْ هَتُّوْلَاءِ}

{هَبْنْتُمْ هَتُّوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}

### Madd Munfaṣil came first

If mīm ul-Jam' is mahmūzah (followed by a hamzah), then it is read in 3 ways: 2 of them are as madd munfaṣil

1-Musahhal munfaṣil 2, sākin mīm {هَبْنْتُمْ أُوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}

2- Qaṣr munfaṣil 2, ṣilat mīm {هَبْنْتُمْ أُوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}

3- Tawassuṭ munfaṣil, sukūn mīm {هَبْنْتُمْ أُوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}

4-Tawassuṭ both munfaṣil ṣilah {هَبْنْتُمْ أُوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}.

## 12. An-Naql, Transferring The Vowel

An-Naql means to transfer the ḥarakah of the hamzah to the previous sākin letter and omit the hamzah. Qālūn makes 3 naql.

{وَأَنْتَهُ أَهْلَكَ عَادًا الْأَوْلَى} This is how Ḥafṣ reads it.

A. Qālūn reads {عَادًا الْأَوْلَى}, 1- making idghām of the Tanwīn into the sākin lām, becoming lām mushaddad 2- transferring hamzah's ḍammah to the sākin lām, 3- he adds a sākin hamzah on the wāw, so it is read as: عَادًا الْأَوْلَى. This is in waṣl, but when stopping on the first word: عادا for a test, Qālūn has 3 ways to start the 2nd word: {الْأَوْلَى}, like Ḥafṣ, {الْوَلَى} hamzat waṣl is pronounced maftūḥah, followed by lām maḍmūmah and hamzah sākinah after, {لَوْلَى}.

Without hamzat waṣl, since lām acquired a ḥarakah ʿarīḍah, so there is no need for hamzat waṣl, this is general rule in naql.

وَتَبَدَّلَ بِهَمْزِ الْوَصْلِ فِي التَّقْلِ كَلِمَهُ \*\*\* وَإِنْ كُنْتَ مُعْتَدًا بِعَارِضِهِ فَلَا (لُؤْلَى)  
وَنَقْلَ رِدًّا عَنِ نَافِعٍ وَكِتَابِيهِ \*\*\* بِالْإِسْكَانِ عَنِ وَرِثِ أَصْحَاحِ تَقَبَّلًا

B. {فَأَرْسَلَهُ مَعِيَ رِدْءًا يُصَدِّقُنِي} , This in Ḥafṣ.

Qālūn **moves** the hamzah's fathah to the sākin dal, reads {رِدًّا}.

There are 3 pairs of nouns in the Qur'ān with 2 different hamzahs in the beginning. The 1st hamzah is an interrogative hamzat qaṭʿ, the 2nd is hamzat ul-waṣl. All the qurrā` read hamzat ul-waṣl in 2 ways: (a) tas-hīl (b) ibdāl: by turning it into 6 ḥarakāt alif (madd lāzim), this is the preferred way. Qālūn adds 3rd way for 3rd one.

وَإِنْ هَمَزُ وَصَلٍ بَيْنَ لَامٍ مُسَكِّنٍ \*\*\* وَهَمْزَةُ الْإِسْتِفْهَامِ فَاْمُدُّهُ مُبَدِّلًا  
فَلِئَلَّا كُلُّ ذَا أُولَى وَيَقْضُرُهُ الَّذِي \*\*\* (يُسْهَلُ) عَنِ كُلِّ كَالَانَ مُثِيلًا

1- {ءَأَلَّكَرَيْنِ-ءَأَلَّكَرَيْنِ} 2- {ءَأَلَّكَرَيْنِ-ءَأَلَّكَرَيْنِ} Madd lāzim kalimī muthaqqal (heavy compulsory), hamzat ul-waṣl is followed by mushaddad.

وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ \*\*\* وَعِنْدَ سُكُونِ الْوَقْفِ وَجَهَانَ أُصْلًا

3- {ءَأَلَّكَرَيْنِ} Madd lāzim kalimī mukhaffaf, hamzat waṣl followed by a sākin aṣli. Naql fathah of 3rd hamzah {ءَأَلَّكَرَيْنِ} {ءَأَلَّكَرَيْنِ}.

The 3rd way, that Qālūn makes naql of hamzah's fathah to the sākin lām and drops the hamzah. This requires the ibdāl of the 2nd hamzat ul-waṣl to be limited to 2 ḥarakāt alif {ءَأَلَّكَرَيْنِ وَفَدَّ} .

وَشَيْءٍ وَشَيْئًا لَمْ يَزِدْ وَلِنَافِعٍ \*\*\* لَدَى يُؤْتِسُّ آلَانَ بِالتَّقْلِ نُقْلًا

**Note:** Qālūn reads hamzat ul-waṣl of {ءَأَلَّكَرَيْنِ} in 3 ways: ibdāl with 6 or 2 ḥarakāt, simultaneously with the naql, and tas-hīl of hamzat ul-waṣl in conjunction with naql. {ءَأَلَّكَرَيْنِ-ءَأَلَّكَرَيْنِ-ءَأَلَّكَرَيْنِ}.

<sup>49</sup> Ash-Shāṭibiyyah: 233, 234, 192, 193, 176, 229, 536

### 13. Al-farsh (Different Pronunciation) of Qālūn

Qālūn reads { نِعْمًا-نِعْمًا } in sukūn and ikhtilās of a kasrah ḥarakah.

وَإِخْفَاءِ كَسْرِ الْعَيْنِ صِيغَ بِهِ حُلَا	***	نِعْمًا مَعًا فِي التُّونِ فَتُحَ كَمَا شَفَا
خُصُوصًا وَأَخْفَى الْعَيْنَ قَالُونَ مُسْهَلًا	***	بِالِإِسْكَانِ تَعَدُّوا سَكْنُوهُ وَخَفُّوا <sup>50</sup>
وَأَخْفَى بَنُو حَمْدٍ وَخَفَّفَ شُلْشَلًا	***	وَيَا لَا يَهْدَى اكْسِرُ صَفِيًّا وَهَاهُ نَلْ
حُلُوبٍ وَسَكْنُهُ وَخَفَّفَ فَتَكْمِلًا	***	وَخَا يَخْصُمُونَ افْتَحَ سَمًا لُدَّ وَأَخْفِ

Al-Ikhtilās: means to truncate or shorten the vowel pronunciation 2/3 of its sound (ikhfā). Qālūn reads in iskān ( preferred) and ikhtilās of fathah of {يَخْصُمُونَ-لَا يَهْدَى-لَا تَعَدُّوا}.

وَكَيْفَ أَتَى أُذُنٌ بِهِ نَافِعٌ تَلَا	***	وَفِي كَلِمَاتِ السُّحْتِ عَمَّ نُهَى فَتَى
سَمَا كَمَّ صَابَ أَكْلٍ أَضْفَ حُلَا	***	نُجَازِي بِيَاءٍ وَافْتَحَ الرِّزَايَ وَالْكَفُورَ

Qālūn reads 2 words with sukūn of 2nd letter {الأُكْلُ-أُكْلُ-أُكْلَهَا}

{وَالْأُذُنُ بِالْأُذُنِ - وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ - تَذَكَّرَةٌ وَتَعِيهَا أُذُنٌ وَاعِيَةٌ}.

<sup>50</sup> Ash-Shāṭibiyāh: 612, 748, 988, 617, 979



## The Tajweed Rules of Riwāyat

# Warsh ʿan Nāfiʿ

From the way of

## Al-Azraq

From the Ṭarīq of

## Ash-Shāṭibiyyah

ح is a code letter that indicates Warsh's recitation rules.



## [2] *The Tajwīd Rules of Riwayāt Warsh ʿan Nāfi*<sup>51</sup>

(1) **Nāfi** ibn ʿAbd Ar-Raḥmān ibn Abī Noʿaym al-Laythī, better known as Nāfi al-Madanī was originally from Aṣbahān. He was born around 70 A.H. in Madīnah, and passed away there, at the age of 99, in 169 A.H.. He was one of the major scholars of qirā-āt and learned the Qurʾān from over 70 Successors, including Abū Jaʿfar Yazīd ibn al-Qaʿqaʿ (d. 130), ʿAbd ar-Raḥmān ibn Hurmuz, Al-Aʿraj, Muslim ibn Jundub al-Hudthalī, Yazīd ibn Romān and Shaybah Ibn Niṣāḥ. All of them reported from Abū Hurayrah, Ibn ʿAbbās and ʿAbdallāh Ibn ʿAyyāsh Ibn Abī Rabīʿah al-Makhzūmī; and most from Ubayy Ibn Kaʿb from the Prophet (ﷺ). After the Era of the Successors, Nāfi became the chief Qārī of Madīnah. Eventually his qirā-ah was adopted by the people of Madīnah. Among his students was Imām Mālik (d. 179 A.H.), who used to recite the Qurʾān in Nāfi’s style of recitation, saying: “Indeed, the qirā-ah of Nāfi is a Sunnah”; meaning that it is an authentic qirā-ah and his favorite recitation.

Imām Nāfi had a very dark skin tone and the people would say to him in wonder, “How radiant your face is and how fine your manners are!” Nāfi would reply saying, “Why wouldn't my face and manners be like this? (Since) I had a dream that the Prophet (ﷺ) shook my hand and I recited the Qurʾān to Him.” Additionally, whenever Nāfi spoke, those near him would smell the scent of musk on his breath. As a result, his students would ask him whether he wore perfume or used musk before coming to teach them. He replied, “Indeed, I do not touch or come near any perfume, rather, in another dream I saw the Prophet (ﷺ) reciting the Qurʾān into my mouth. Since this dream, I have had this beautiful scent with me.”

فَدَاكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنَزِلًا \*\*\* فَأَمَّا الْكَرِيمُ السِّرِّي فِي الطَّيِّبِ نَافِعٌ<sup>52</sup>  
بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا \*\*\* وَقَالُونَ عَيْسَى - ثُمَّ عُثْمَانُ وَرَشُهُمْ

Qālūn and Warsh were among the students who preserved Nāfi’s

<sup>51</sup> Nailu al-Wattar fil-Qirā-āt al-Arbaʿ Ashar: 9, 31

<sup>52</sup> Ash- Shāṭibiyyah: 25, 26



recitation. They were the two that were chosen by ibn Mujāhid, the author of the first book for The 7 Qirā-āt. From Nāfi', two major readings arose: Warsh and Qālūn.

2) **Qālūn**: He is 'Isā bin Mīna bin Wardān (120-220 A.H.), the stepson of Nāfi' and his kunyah is Abū Musā. He was of Roman heritage and lived in Madīnah. His Sheikh, Imām Nāfi', gave him the nickname Qālūn, which means "good" in the Roman language, because of the excellent quality of his qirā-ah. After Nāfi's death, Qālūn took over his position as the leading Qārī of Madīnah and he died there later. He was deaf and could not even hear a horn, but if someone recited the Qur'ān to him, he could hear it. Some say the deafness came when he was older, but others mention it as if he was always deaf, and Allāh knows best.

3) **Warsh**: He is Abū Sa'īd 'Uthmān ibn Sa'īd Al-Miṣrī, (110-197 A.H.). He lived in Egypt, but travelled to Madīnah in 155 A.H. to study under his sheikh, Imām Nāfi', and recited the whole Qur'ān to him many times. Eventually, he returned to Egypt, and became the leading Qārī of Egypt.

### 1. The Basmalah Between Two Sūrahs <sup>53</sup>

Warsh has **3** ways of joining any two consecutive sūrahs with or without basmalah, by using *Basmalah, Sakt or Wasl*.

رِجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا      \*\*\*      وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ بِسْنَةٍ  
وَفِي الْأَجْزَاءِ خَيْرٌ مَن تَلَا      \*\*\*      وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةٍ سِوَاهَا

All the qurrā` agree upon reciting al-basmalah in two situations:

- 1- When starting a recitation from the beginning of a new sūrah, with the exception of sūrat at-Tawbah (it has no basmalah).
- 2- After ending sūrat an-Nās and before opening al-Fātiḥah.

وَمَهْمَا تَصِلَهَا أَوْ بَدَأَتْ بِرَاءَةٍ      \*\*\*      لِتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبَسِّمًا

<sup>53</sup> Al-Idā'ah fi Bayān usūl al-qirā-ah / Ash- Shāṭibiyyah: 100, 106

<sup>54</sup> Ash- Shāṭibiyyah: 105



Joining sūrat al-Anfāl with sūrat at-Tawbah: since there is no basmalah at the beginning of sūrat Barā-ah, all the reciters have 3 methods to connect these sūrahs:

- (a) “Waqf”: take a break for any amount of time
- (b) “Sakt”: take a short breathless pause.
- (c) “Waṣl”: connect both sūrahs

وَوَضَّلَكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً \*\*\* وَصِلْ وَاسْكُتَنَّ كُلَّ جَلَايَاهُ حَصَلًا<sup>55</sup>

The ج in the verses is an indication of Warsh’s recitation rules.

Warsh can connect using basmalah, sakt or waṣl.

#### A. There are 3 allowed ways to connect 2 sūrahs with Basmalah

The fourth way is **not** acceptable because basmalah is not for the end of a sūrah. You can’t join the last āyah of a sūrah with basmalah, stop, and then start the following sūrah.

وَمَهْمَا تَصِلَهَا مَعَ أَوَاخِرِ سُورَةٍ \*\*\* فَلَا تَقِفَنَّ الدَّهْرَ فِيهَا فَتَثْقُلَا

The 3 allowed combinations are: (i) After finishing a sūrah, take a breath, say basmalah, take a breath and begin the next sūrah. (ii) Join them all in one breath, while applying the appropriate tajweed rules. (iii) After stopping at the end of a sūrah, read the basmalah, then without breathing, begin the following sūrah.

#### B. Warsh connects 2 successive sūrahs without basmalah, using:

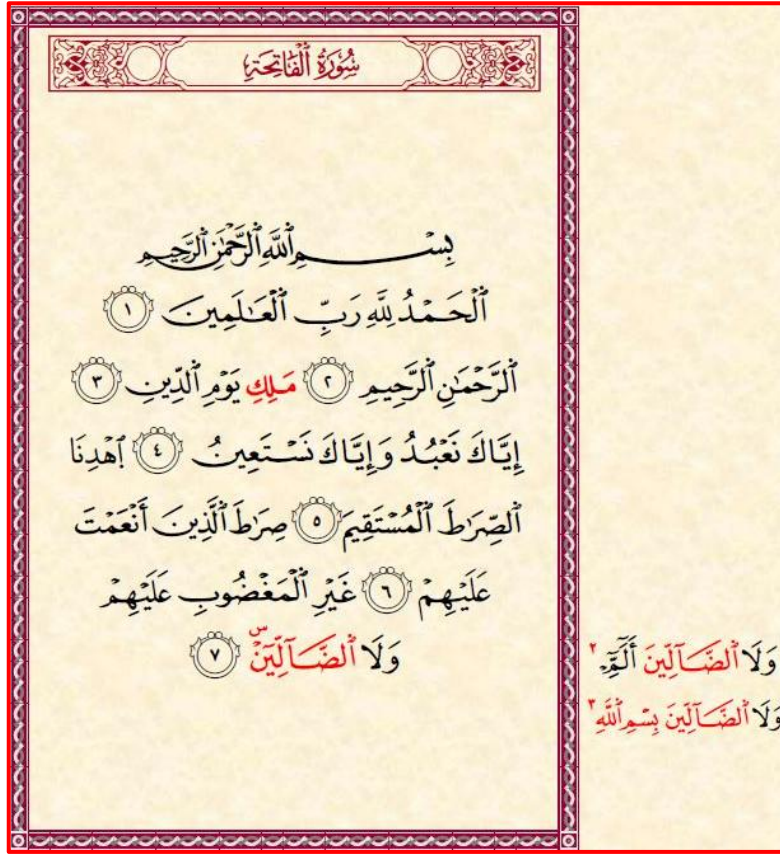
- (i) Sakt: a 2-second breathless pause, Warsh’s preferred method. (muqaddam fil-adā’) for connecting 2 sūrahs. The exception is that he uses basmalah to join the 4 “Zuhr” sūrahs.
- (ii) Wasl: connecting two consecutive sūrahs while applying the appropriate tajweed rules for the meeting of the letters.

وَسَكُّهُمْ الْمُخْتَارُ دُونَ تَنْفِيسٍ \*\*\* وَبَعْضُهُمْ فِي الْأَرْبَعِ الزُّهْرِ بِسْمَلًا

<sup>55</sup> Ash- Shāṭibiyyah: 101, 107, 103, 104



## 2. Al-Fātihah<sup>56</sup>



**The 4 Zuhr:** There are 4 sūrahs called “Zuhr” sūrahs. Two begin with وَيْلٌ (Al-Muṭaffifīn and Al-Humazah) and 2 begin with لَا (Al-Qiyāmah and Al-Balad). Some scholars say that joining any one of these sūrahs with the previous sūrah might lead to an unsuitable meaning. To avoid this they suggested the following:

- (i) use the “Sakt” instead of making “Waṣl” without basmalah.
- (ii) use basmalah before any of the “Zuhr”, instead of doing sakt.

**Note:** All of the Muṣḥafs written with the tajweed marks and rules are adjusted on the waṣl style, connecting the āyāt together.

<sup>56</sup> All the pages of Tayseer’s Muṣḥafs are copied from the site of alwa7y <http://www.alwa7y.com/downloads/>

### 3. Mīm ul-Jam' and its Connection with Wāw <sup>57</sup>

A. If **sākin** mīm ul-Jam' is followed by a **sākin** letter (to avoid the meeting of two sākin letters), then Warsh reads this mīm with a ḍammah 'arīḍah without ṣilah. The temporary ḍammah is not lengthened, (i.e., mīm ul-Jam' is not connected with wāw).

..... \*\*\* وَمِنْ دُونِ وَصَلٍ ضَمَّهَا قَبْلَ <sup>58</sup>  
 وَقَفَ لِلْكَلِّ بِالْكَسْرِ - مُكْمِلًا \*\*\* كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ  
 { مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ - عَلَيْهِمُ اللَّعْنَةُ - عَلَيْكُمْ الْقِتَالُ - بِهِمُ الْأَسْبَابُ }

During waqf on mīm ul-Jam', all the qurrā' stop with sukūn. Warsh has 2 ways of reading mīm ul-Jam' that precedes a mutaḥarrrik letter in a continuous reading.

B. If mīm ul-Jam' is followed by a **mutaḥarrrik** letter (other than hamzat ul-qaṭ'), then Warsh reads mīm ul-Jam' with a **sukūn**.

{ وَمِنْ آبَائِهِمْ وَدُرِيَّتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْتَهُمْ }

C. If mīm ul-Jam' is followed by hamzat ul-qaṭ', then Warsh makes ṣilah, waṣl of this mīm (i.e., connecting it with wāw). To do this: 1st, pronounce the sākin mīm with a temporary ḍammah ('arīḍah), then lengthen the ḍammah of mīm ul-Jam' into 6 ḥarakāt as in the madd munfaṣil. This ṣilah occurs waṣlan only.

{ عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ } إِنَّهُمْ كَانُوا { وَهَدَيْنَاهُمْ } إِلَى صِرَاطٍ مُسْتَقِيمٍ { وَمِنْهُمْ } أُمِّيُونَ  
 وَمِنْ قَبْلِ هَمَزِ الْقَطْعِ صَلَّهَا \*\*\* لَوْرُشِهِمْ وَأَسْكَتَهَا الْبَاقُونَ بَعْدَ

<sup>57</sup> Al-Idā'ah fi Bayān usūl al-qirā'ah

<sup>58</sup> Ash- Shāṭibiyah: 113, 115, 112

#### 4. [Al-Madd Al-Far'ī] Derived Elongation <sup>59</sup>

**I. Al-Madd Al-Muttaṣil** is when a madd letter precedes a hamzat qaṭ' in a word. Warsh reads wājib muttaṣil in 6 ḥarakāt ishḃā' tūl.

{وَجَائِءٌ - سُوَيْءٌ - شَاءٌ - سَوَاءٌ - جَزَأُوهُمْ - تَبَوُّأُ - الدِّمَاءُ - النِّسَاءُ - المَاءُ - شرَاءُ - السَّمَاءُ - السَّفَهَاءُ}

**II. Al-Madd Al-Munfaṣil** is when a madd letter precedes hamzat qaṭ' in 2 words or adjoined, he extends jāiz munfaṣil to 6 ḥarakāt.

{يَتَأَهَّلُ - يَتَأَيُّهَا - هَتَوْلَاءٌ - فِي أُمِّهَا - وَأَمْرُهُ إِلَى - فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ - أَلَا إِنَّ - قَالُوا إِنَّا}

**In Riwāyat Warsh, the madd munfaṣil includes 3 categories,** each is in 2 separate words, and hamzat al-qaṭ' follows a madd letter:

1- hā Kināyah {وَهَدَيْنَهُمْ إِلَى} 2-mīm Jam' {أَنْ لَمْ يَرَهُ أَحَدٌ يُودِّهِ إِلَيْكَ}

3- hamzat qaṭ' maftūḥah or maḍmūmah follows {أَنَا}, Nāfi'.

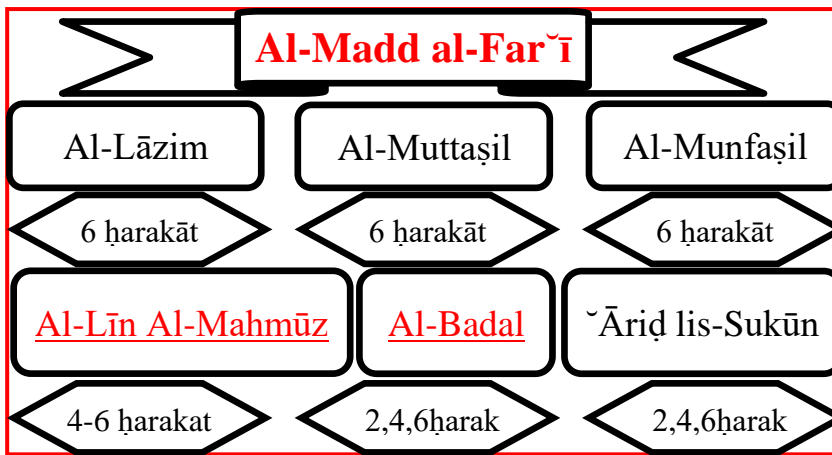
{قَالَ أَنَا أَحِيءُ وَأُمِيتُ} {وَأَنَا أَوَّلُ الْمُسْلِمِينَ - أَنَا أَكْثَرُ - أَنَا أَقَلُّ} / {إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ}

وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ \*\*\* وَفَتْحِ أَنِّي وَالْخُلْفِ فِي الْكَسْرِ - بِجَلَا

Warsh drops alif if precedes hamzah maksūrah or another letter.

#### 2 Madd Far'ī/Derived: Al-Līn ul-Mahmūz and Al-Badal

That Warsh Elongats, (Waṣlan and Waqfan).



<sup>59</sup> Al-Idā'ah fi Bayān usūl al-qirā-ah / Ash-Shāṭibiyyāh: 521

### 5. The Pronoun of Hā al-Kināyah <sup>60</sup>

The Pronoun of hā al-Kināyah is an extra hā at the end of a word (with kasrah or ḍammah) denoting a singular male third person.

#### (i) Warsh reads some Hā ul-Kināyah like Hafs, with ṣilah

{ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا / الدُّنْيَا نُوتِيهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ / الْآخِرَةِ نُوتِيهِ مِنْهَا }<sup>61</sup>  
 { وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّى / تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا }

If hamzat qaṭʿ follows hā al-Kināyah, extend the yā or the wāw to 6 ḥarakāt madd (munfaṣil); ṣilah kubrā. Only 1 is with ḍammah.

{ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا } { وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ }

#### (ii) Warsh reads some Hā Al-Kināyah differently from Hafs

Hafs reads waṣlan as:	Warsh reads waṣlan as:	Note	Sūrah:#
أَرْجِهْ وَأَخَاهُ	أَرْجِهْ وَأَخَاهُ	Warsh with ṣilah	7: 110
وَمَا أُنْسِنِيهِ إِلَّا	وَمَا أُنْسِنِيهِ إِلَّا	ḍammah / kasrah	18: 63
وَيَتَّقِهِ فَأُولَئِكَ	وَيَتَّقِهِ فَأُولَئِكَ	Warsh with ṣilah	24: 50
وَيَخْلُدُ فِيهِ مُهَانًا	وَيَخْلُدُ فِيهِ مُهَانًا	Warsh no ṣilah	25: 69
فَأَلْقِهِ إِلَيْهِمْ	فَأَلْقِهِ إِلَيْهِمْ	Warsh with ṣilah	27: 28
بِمَا عَاهَدَ عَلَيْهِ اللَّهُ	بِمَا عَاهَدَ عَلَيْهِ اللَّهُ	Kasrah/tarqīq lām of Ism ul-jalālah	48: 10

<sup>60</sup> Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh

<sup>61</sup> Sūrat Āli-Imrān: 145, An-Nisā':115, Āli-Imrān: 75, Ash-Shurā: 20, Az-Zumar: 7

## 6. Rules of a Single Hamzah in a Word <sup>62</sup>

The changes in hamzah are allowed to ease the pronunciation. Warsh makes tas-hīl (pronouncing hamzah between its sound and the sound of the madd letter which corresponds to its ḥarakah). Ibdāl (replacing a sākin hamzah by a madd letter that corresponds to the previous letter's ḥarakah). Naql ul-ḥarakah (transferring the ḥarakah of a hamzah to the sākin sahih letter before it, drop the hamzah). Hadthf (deleting a hamzah).

Warsh makes ibdāl of a sākin hamzah when it is the first letter (fā-ul-kalimah) as in (b) waṣlan (connecting a previous word), which differs from its ibdāl at the starting, as in (c). (i.e. The mubdal madd letter differs to match the previous ḥarakah).

(a) waṣlan, Ḥafṣ	(b) waṣlan, Warsh	(c) All Starting	Sūrah number
الَّذِي أُوتِمْنَ	الَّذِي أُوتِمْنَ	أُوتِمْنَ	2: 283
الْهُدَى أَتَيْنَا	الْهُدَى أَتَيْنَا	إِيتَيْنَا	6: 71
يَا صَالِحُ أَتَيْنَا	يَا صَالِحُ أَوْتِنَا	إِيتَيْنَا	7: 77
يَقُولُ أَذْنُ لِي	يَقُولُ أَوْذْنُ لِي	إِيدْنُ لِي	9: 49
لِقَاءَنَا أَتَتْ	لِقَاءَنَا أَتَتْ	إِيتَتْ	10: 15
فِرْعَوْنُ أَتُونِي	فِرْعَوْنُ أَوْتُونِي	إِيتُونِي	10: 79
ثُمَّ أَتَوْا	ثُمَّ أَتَوْا	إِيتَوْا	20: 64
أَنْ أَتَتْ	أَنْ آتَيْتْ	إِيتَتْ	26: 10
السَّمَوَاتِ أَتُونِي	السَّمَوَاتِ آتُونِي	إِيتُونِي	46: 4

In connected recitation, most reciters read: {فَلْيُرَدِّ الَّذِي أُوتِمْنَ}, except **Warsh, As-Sūsī and Abū Ja'far**, they read with ibdāl. Ḥamzah follows waqfan on the {فَلْيُرَدِّ الَّذِي أُوتِمْنَ} underlined word.

<sup>62</sup> Nailu al-Wattar fil-Qirā'āt al-Arba' 'Ashar:



**Note:** {الَّذِي أُوتِيَ} drop hamzat ul-waṣl and the madd letter preceding the sākin hamzah to prevent the meeting between two sākins {الَّذِي أُوتِيَ}. Then change the sākin hamzah into a madd letter yā to match the ḥarakah of the preceding letter ذ: {أُوتِيَ / أُوتِيَ}.

The 1st part is how Ḥafṣ reads, waṣlan. The 2nd part is how Warsh reads, with ibdāl (colored in blue). The 3rd part is how all reciters begin reading the words, that start with a sākin hamzah.

There are 2 steps **to begin** a verb that starts with hamzat ul-waṣl followed by a sākin hamzat qaṭʿ, one for each hamzah.

(i) Convert hamzat ul-waṣl to a hamzat qaṭʿ, which has to carry a ḍammah if the third letter has an original (aṣlī) ḍammah {أُوتِيَ},

otherwise it will start with a kasrah {إِيَّتِ}. (ii) Switch the sākin

hamzat qaṭʿ to a madd letter wāw in {أُوتِيَ} or yā {إِيَّتِ-إِيَّتِ-إِيَّتِ} that matches the new ḥarakah of the converted hamzat ul-waṣl.

**2- Warsh replaces (makes ibdāl) of any sākin hamzah**, that is the 1st letter in the root of (noun or verb). {يَأْمُرُونَ-يَأْمُرُونَ} **Fā** ul-

kalimah of a weighed word faʿala: **فَعَلَ**, a scale (mīzān) of letters.

Because it is **sākin** and 1st letter, it has to be preceded by 1 of the letters: ت أن ي the 4 extra letters that any present tense verb begins

with. Or 3 letters: و ف م (فَأَيُّمُوا). If it is the **2nd letter**, after one of (فَأَيُّمُوا), then it is switched to the same letter (waṣlan and waqfan).

{يَأْكُلُ-يَأْكُلُ-يُؤْفِكُ-يُؤْفِكُ-مَأْمَنُهُ-مَأْمَنُهُ-نَأْتِ-نَأْتِ-أَسْتَعِذَنَّ-أَسْتَعِذَنَّ-أَلْدِئِبُ-أَلْدِئِبُ-}

وَبِئْرٍ-وَبِئْرٍ-فَبَيْسٌ-فَبَيْسٌ-فَأْتُوا-فَأْتُوا-وَأْتُوا-وَأْتُوا}{يَأْجُوجَ وَمَأْجُوجَ - مَوْصِدَةً: مَوْصِدَةً}.

The sākin hamzah	Root-Word Scale	Change it to madd
يَأْمُونُ	أَلِمَ - يَفْعَلُونَ	يَأْمُونُ
يُؤْمِنُونَ	أَمِنَ - يَفْعَلُونَ	يُؤْمِنُونَ
الَّذِي أُوتِيَ	أَمِنَ - افْتَعِلَ	الَّذِي أُوتِيَ





**Example:** Ḥaḥṣ reads the 1st part, Warsh reads with ibdāl (blue).

{أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَعَذُّوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ}   
 {أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ}

Warsh doesn't change lām or ʿayn ul-kalimah شَأْنِهِمْ فَعَلِهِمْ - شِئْتَ شَاءَ

إِذَا سَكَتَتْ فَأَاءَ مِنَ الْفِعْلِ هَمْزَةً \*\*\* فَوَرِّشُ يُرِيهَا حَرْفَ مَدٍّ مَبْدَلًا   
 سِوَى جُمْلَةٍ الْإِيوَاءِ وَالْوَاوُ عَنْهُ إِنَّ \*\*\* تَفْتَحُ إِثْرَ الضَّمِّ نَحْوُ مُوَجَّلًا

**Exceptions:** (a) Warsh does not change the sākin hamzah of any of the 7 derivatives of الْإِيوَاءِ, even though it is **fā** ul-kalimah:

{وَمَا أَوْلَاهُ - وَتُتَوَّى - فَأُورُوا - فَمَا أَوْلَهُمْ - مَا أَوْلَكُمْ - تُتَوَّى - أَلْمَاوَى}

The word will be hard to pronounce, heavy on the tongue if the hamzah of {وَتُتَوَّى-تُتَوَّى} is changed to 2 successive wāws.

(b) Warsh changes only 3 **sākin** hamzahs preceded by a **kasrah** into a sākin **yā**, even though it is **ʿayn** of the word on the scale:

{الذِّبُّ - وَبِئْرٍ - بِئْسَ - بِئْسَمَا} {الذِّبُّ - وَبِئْرٍ - بِئْسَ - بِئْسَمَا} :

وَوَالَاهُ فِي بِيئْرٍ وَفِي بِيئْسٍ وَرِشْتُهُمْ \*\*\* وَفِي الذِّبِّ وَرِشُّ وَالْكَسَائِي قَابَدَلًا

**II. Warsh changes a hamzah maftūḥah** (that is **fā** ul-kalimah) preceded by (a) **dammah** into **wāw** with the original fatḥah on it).

Hamzah maftūḥah	The Fā of scale فعل	Change to wāw
لَا تُؤَاخِذْنَا	وَإِخَذَ-ءَاخَذَ-فَاعَلَ-لَا تُفَاعِلُنَا	لَا تُؤَاخِذْنَا
مُوجَّلًا	أَجَلَ - فَعَلَ -مُفَعَّلًا	مُوجَّلًا
المُؤَلَّفَةِ - يُؤَلِّفُ	أَلَّفَ - فَعَلَ -المُفَعَّلَةَ	المُؤَلَّفَةِ - يُؤَلِّفُ
مُؤَدِّنٌ - يُؤَدِّدُ	أَدَنَّ - أَيَّدَ - فَعَلَ - مُفَعَّلٌ	مُؤَدِّنٌ - يُؤَدِّدُ
يُؤَخَّرُ	أَخَّرَ - فَعَلَ - يُفَعَّلُ	يُؤَخَّرُ

<sup>63</sup> Ash-Shāṭibiyyah: 214, 215, 222

**Note:** Warsh **does not change:** {فُؤَاد - سُؤَال}, on the scale of: فُعَال even though the hamzah is maftūḥah and preceded by a dammah, because the hamzah is not fā ul-kalimah.

A hamzah maftūḥah preceded by (b) fathah tubdal alif {سَأَل: سَالَ}, {لَيْلًا: لَيْلَا, لِأَهَب: لِيَهَب} (c) kasrah tubdal yā: {مِنْسَاتَه: مِنْسَاتَه}.

<sup>64</sup>وَوَرْشٌ لَيْلًا وَالنَّبِيَّ بِيَايِهِ \*\*\* وَأَدْعَمَ فِي يَاءِ النَّبِيِّ فَثَقَلًا

III. A hamzah maḍmūmah preceded by a kasrah tubdal yā, in {النَّبِيِّ}, then Warsh merges it into the previous yā: {النَّبِيِّ}.

### Warsh Makes Both Ibdāl and Tas-hīl of Some Hamazāt

1- A hamzah maftūḥah preceded by (a) fathah tubdal in alif, {أَرَأَيْتَ-أَرَأَيْتُمْ-أَرَأَيْتَكُم} / {أَرَأَيْتَ-أَرَأَيْتُمْ-أَرَأَيْتَكُم}. The rule for أَرَأَيْتَ is tas-hīl only (waqfan) أَرَأَيْتَ; no ibdāl, since it will cause collection of 3 sākins أَرَأَيْتَ and Ibdāl and tas-hīl (Waṣlan).

{جَاءَ أَمْرُنَا- أَمْرُنَا / جَاءَ أَحَدٌ- أَحَدٌ} Warsh extends a mubdal madd letter that is followed by a (a) sākin ṣaḥīḥ letter, into 6 ḥarakāt. (b) mutaḥarrik letter, into 2 ḥarakāt.

وَلَا أَلِفٌ فِي هَا هَآئِنْتُمْ زَكَ جَنَاءً \*\*\* وَسَهْلٌ أَحَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَاءً  
وَفِي هَايِهِ التَّنْبِيهُ مِنْ ثَابِتٍ هُدًى \*\*\* وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَّالًا  
وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا \*\*\* وَذُو الْبَدَلِ الْوَجْهَانَ عَنْهُ مُسَهَّلًا

Warsh reads {هَئِنْتُمْ} (without alif) with tas-hīl and ibdāl into 6 ḥarakāt alif of madd lāzīm, due to the next sākin nūn.

{هَئِنْتُمْ - هَسْنْتُمْ - هَسْنْتُمْ وَأَوْلَاءِ / هَسْنْتُمْ وَأَوْلَاءِ}.

Warsh deletes the yā of {وَأَلْتَنِى يَسِّنَ}, {وَأَلْتَنِى} reads the hamzah of madd mutaṣil waṣlan with tas-hīl {وَأَلْتَنِى}. He reads the alif before the hamzah musahalah in both madd 6 and 2 ḥarakāt. waqfan he

<sup>64</sup> Ash-Shāṭibiyah: 224, 559, 560, 562, 131, 966

reads in 2 ways: 1- Ibdāl of hamzah into yā sākin and elongated 6 ḥarakāt alif of madd lāzim: **الَّتِي**. 2- Tas-hīl of a hamzah maksūrah with rawm (part of the kasrah) {**الَّتِي-الَّتِي**}, alif of 6 and 2 ḥarakāt.

65 وَقَبْلَ يَيْسَنَ الْيَاءِ فِي الْإِلَاءِ عَارِضٌ \*\*\* سَكُونًا أَوْ أَصْلًا فَهُوَ يُظْهِرُ مُسْهَلًا  
وَكَالْيَاءِ مَكْسُورًا لَوْرِثِينَ وَعَنْهُمَا \*\*\* وَقَفَ مُسْكِنًا وَالْهَمْزُ زَاكِيهِ بُجْلًا

2- A hamzah maksūrah preceded by a **dammah** with tas-hīl of the hamzah and tubdal **wāw** as in: (الشُّهَدَاءُ إِذَا: الشُّهَدَاءُ وَذَا - الشُّهَدَاءُ .ذَا) .

### Warsh Makes Tas-hīl (Softens) Some Hamazāt

{أَرَيْتَ-ء-نَبَيْتُكُمْ-أ-نْتُمْ-ء-نَّكُمْ-ء-فَكَا} {عُرُوذَيْتُكُمْ-أ-رَعَيْتَ-أ-ء-نْتُمْ-ء-ء-نَّكُمْ-ء-ء-فَكَا} .

### Warsh Deletes the Hamzah in Some Words

{بَيْسٍ: بَيْسٍ - شُرَكَاءَ: شُرَكَاءَ} {دَكَاءَ: دَكَاءَ} {الْبَيْكَةِ: لَيْكَةِ} {يُضْهِئُونَ: يُضْهِئُونَ}  
{وَالصَّابِئِينَ: وَالصَّابِئِينَ} {وَالصَّابِئُونَ: وَالصَّابِئُونَ} .

وَفِي الصَّابِئِينَ الْهَمْزُ وَالصَّابِئُونَ خُذُ \*\*\* وَهَزُؤًا وَكُنُؤًا فِي السَّوَاكِينِ فُصْلًا

Warsh adds hamzah and reads some with 6 vowels madd muttaṣil

{وَوَصَى: وَأَوْصَى - زَكَرِيَّا: زَكَرِيَّا - مِيكَالَ: مِيكَالَ - الْمِيكَالَ: الْمِيكَالَ - الْبُرَيْيَةَ: الْبُرَيْيَةَ - التُّبُوءَةَ: التُّبُوءَةَ -  
الْأَنْبِيَاءَ: الْأَنْبِيَاءَ - التَّيِّ: التَّيِّ - التَّيِّينَ: التَّيِّينَ}

وَجَمْعًا وَفَرْدًا فِي التَّيِّ وَفِي التُّبُوءَةِ \*\*\* ءِةَ الْهَمْزُ كُلُّ غَيْرِ نَافِعٍ اِبْتِدَاءً  
وَقُلْ زَكَرِيَّا دُونَ هَمْزٍ جَمِيعِهِ \*\*\* صِحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةٍ الْأَوْلَى  
وَدَعُ يَاءَ مِيكَالَ وَالْهَمْزُ قَبْلَهُ \*\*\* عَلَى حُجَّةٍ وَالْيَاءُ يُحَدَفُ أَجْمَلًا

## 7. Two Consecutive Hamzats in a Word <sup>66</sup>

If 2 successive hamzat qat` appear in a word, the 1st interrogative (hamzat istifhām) must carry a fathah and has to be pronounced

<sup>65</sup> Ash-Shāṭibiyah: 131, 966, 460, 458, 553, 473

<sup>66</sup> Al-Wāfi fi Sharḥ ash-Shāṭibiyāh 183, 184, 189, 192, 193, 176

muḥaqqaqqaḥ ء. Warsh reads the 2nd hamzah (maftūḥah {ءَأَنْذَرْتَهُمْ}, maḍmūmah {ءَأَنْزَلَ} or maksūrah {ءَأَيْنَّا}) with tas-hīl. if it is maftūḥah, he also makes ibdāl.

وَتَسْهِيلُ أُخْرَى هَمَزَتَيْنِ بِكَلِمَةٍ \*\*\* سَمَا وَبِدَاتِ الْفَتْحِ خُلْفٌ لِتَجْمُلًا  
وَقُلْ أَلِفًا عَنِ أَهْلِ مِصْرَ تَبَدَّلَتْ \*\*\* لَوْرِشِ وَفِي بَعْدَادَ يُرَوَى مُسَهَّلًا

سما indicates the first 3 qurrā' of Shāṭibiyyah, they recite the words of double hamzahs with tas-hīl of the 2nd hamzah. Warsh.

{ءَأَيْدَا: أَيْدَا -ءَأَنْزَلَ: أُنزِلَ-أَوْشَهِدُوا:ءَشْهَدُوا -ءَوَّلَقِي:ءَوْلَقِي-ءَوْنَبْتُكُمْ:ءَوْنَبْتُكُمْ }  
{ءَأَنْتُمْ:ءَأَنْتُمْ -ءَأَنْتُمْ -ءَأَنْتُمْ -ءَأَنْتُمْ -ءَأَنْتُمْ -ءَأَنْتُمْ -ءَأَنْتُمْ -ءَأَنْتُمْ -ءَأَنْتُمْ -ءَأَنْتُمْ }

If the second hamzah carries a fathah, Warsh also changes it into an alif, then lengthens it either to 6 ḥarakāt if it is followed by a sākin letter or 2 ḥarakāt if it is followed by a mutaḥarrrik letter.

### Exceptions: ibdāl is not allowed waṣṣan and/or waqfan only

(a) He reads the 2nd hamzah with tas-hīl only, waqfan as ibdāl is forbidden; it causes a gathering of 3 sākin letters {ءَأَنْثَ -ءَرَآيْثَ} ءَأَ.

وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا \*\*\* بِهَا ءَأَمَنْتُمْ لِلْكُلِّ ثَالِثًا اِبْدِلًا

(b) The ibdāl is not allowed in: {ءَأَلْهَتُنَا:ءَأَلْهَتُنَا},{ءَأَمَنْتُمْ:ءَأَمَنْتُمْ}.

1- It will convert the meaning from a questioning to a wrong proclaiming confirming which is forbidden here. 2- The meeting of 3 alifs; the 1st is the questioning hamzah, the 2nd is a hamzah maftūḥah, and the 3rd is a sākin hamzah which has been changed into an alif. The tas-hīl only is allowed for the 2nd hamzah.

Note that the 2nd hamzah has a madd badal (that is changed by tas-hīl), can be elongated to 2, 4, and 6 ḥarakāt. {ءَأَلْهَتُنَا -ءَأَمَنْتُمْ}

(c) {ءَأَيْمَهُ-ءَأَيْمَةَ-ءَأَيْمَةَ} wherever it occurs in the Qur'ān, tas-hīl, only.

There are 3 nouns repeated in the Qur'ān with 2 different hamzahs in the beginning: The 1st hamzah is an interrogative hamzat ul-

<sup>67</sup>Ash-Shāṭibiyyāh: 183, 184, 189 / Sūrah: 7, 20, 26, 43, 6, 10, 27

qaṭ, the 2nd is hamzat ul-waṣl. All the qurrā` read hamzat ul-waṣl in 2 ways: (a) tas-hīl (b) ibdāl: by turning it into a long 6 ḥarakāt alif (madd lāzim), this is the preferred way.

وَهَمْزَةُ الْإِسْتِفْهَامِ فَأَمْدُهُ مُبْدِلًا وَإِنْ هَمْزٌ وَصَلِي بَيْنَ لَامٍ مُسَكِّنٍ \*\*\*  
فَلِلْكَلِّ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي \*\*\* (يُسَهِّلُ) عَنْ كُلِّ كَالَانَ مُثَلًّا

1- {ءَالِدَ كَرِيمٍ - ءَالِدَ كَرِيمَيْنِ} 2- {ءَالِلَهُ - ءَالِلَهُ} The rule in these words is called madd lāzim kalimī muthaqqal/heavy compulsory madd, because hamzat ul-waṣl is followed by a mushaddad letter. All the reciters read the 2nd hamzat ul-waṣl (that is followed by a sākin aṣli) with tas-hīl and ibdāl into 6 ḥarakāt alif. 3- {ءَالِنَ} is madd lāzim kalimī mukhaffaf/light (it is not mushaddad letter) {ءَالِنَ}.

وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ \*\*\* وَعِنْدَ سُكُونِ الْوَقْفِ وَجْهَانِ أَصْلًا

### 3- Warsh reads (ءَالِنَ) (10:51, 91): in 7 ways waṣlan/ 9 waqfan

The 3rd hamzah is a madd badal that Warsh changes by naql of hamzah's fathah to the sākin lām and omits the hamzah - {ءَالِنَ}.

{ءَالِنَ: ءَالِنَ}. This requires the ibdāl of 2nd hamzat ul-waṣl to be limited to 2 ḥarakāt alif {ءَالِنَ وَقَدْ}. This is the 3rd way that warsh reads. Ibdāl in 6 and tas-hīl are read with 3 madd badal lengths of لِنَ. Ibdāl in qaṣr is read with qaṣr of madd badal. Last syllable لِنَ is read with madd badal waṣlan or ʿāriḍ to the sukūn waqfan.

2 <sup>nd</sup> hamzah	3 <sup>rd</sup> hamzah, Waṣlan	Waqfan Naql, madd ʿāriḍ
Ibdāl, madd 6	Naql, badal 2, 4, 6	into 2, 4 and 6 ḥarakāt
Tas-hīl	madd badal 2, 4, 6	madd ʿāriḍ 2, 4 and 6
Ibdāl madd 2	madd badal into 2	ʿāriḍ 2, 4 and 6

<sup>68</sup> Ash-Shāṭibiyyāh: 192, 193, 176

## 8. Repetitive Questioning (Istifhām Mukarrar) <sup>69</sup>

If an interrogative occurs twice in an āyah, (i.e., a hamzah of istifhām carries a fathah, and the 2nd hamzah carries a kasrah), such as: {أَعْدَا}.....{أَعْنَا}, then this double questioning is called *Istifhām Mukarrar*. There are 11 in the Qur'an. Warsh recites 9 with 1 question in the 1st position, (the 2nd hamzah with tas-hīl, between hamzah and yā) and 2nd position with a declarative (Ikhbār) by dropping the 1st hamzat istifhām, (proclamation). He reads 2 places in the opposite way, meaning, with a proclamation for the 1st position, {إِذَا} and an istifhām in the 2nd position (i.e. with 2 hamzahs): (أَنَا).

Hafs reads the way it is written. {أَعْدَا كُنَّا تُرَابًا أَعْنَا لَفِي خَلْقٍ جَدِيدٍ}

Warsh: ar-Ra'd 5 {وَأَن تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أ.ذَا كُنَّا تُرَابًا أَنَا لَفِي خَلْقٍ جَدِيدٍ}

<sup>70</sup> وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيَةِ إِذَا كُنَّا تُرَابًا وَأَنَا لَفِي خَلْقٍ جَدِيدٍ \*\*\* أَيْنَمَا فَذُورُوا اسْتِفْهَامِ الْكُلِّ أَوَّلًا  
سِوَى نَافِعٍ فِي التَّمَلُّ وَالشَّامِ مُخٍ وَهُوَ فِي الثَّانِي أَيْ رَاشِدًا وَلَا  
وَدُونَ عِنَادِ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا

### The Qurān has 11 places of repeated questions

- 1 {أ.ذَا كُنَّا تُرَابًا أَنَا لَفِي خَلْقٍ جَدِيدٍ} 3/2 {قَالُوا أ.ذَا كُنَّا عِظَامًا وَرَفَاتًا أَنَا لَمَبْعُوثُونَ}
- 4 {قَالُوا أ.ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَنَا لَمَبْعُوثُونَ}
- 5 {وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَعِظَامًا أَنَا لَمُخْرَجُونَ}
- 6 {إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} - {أ.نَّكُمْ لَتَأْتُونَ الرِّجَالَ}
- 7 {وَقَالُوا أ.ذَا ضَلَلْنَا فِي الْأَرْضِ أَنَا لَفِي خَلْقٍ جَدِيدٍ}
- 9/8 {أ.ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَنَا لَمَبْعُوثُونَ/ وَعِظَامًا أَنَا لَمَدِينُونَ}
- 10 {وَكَاثِبُوا يَقُولُونَ أ.ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} -
- 11 {يَقُولُونَ أَنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا تَخْرَجُ}

<sup>69</sup> Al-Idā'ah fi Bayān Usūl al-Qirā'ah: 44

<sup>70</sup> Ash-Shāṭibiyāh: 789-791/ Al-Wāfi fi Sharḥ ash-Shāṭibiyāh: Ash-Shāṭibiyāh: 209

## 9. Two Adjacent Hamzahs Between 2 Words

When two hamzahs appear next to each other in two consecutive words, they are read in special ways depending on their ḥarakāt.

**Rule 1:** The 2 adjacent hamzahs in 2 words have the opposite relationship with the 2 narrators of Nāfi'. They counter one another; when one pair is in agreement, the other is in ikhtilāf and vice versa. The 2 hamzahs either differ or agree in their ḥarakāt, and the 2 narrators either differ or agree in dealing with each hamzah or both on the 2nd hamzah.

### When The 2 Hamzahs Differ In Their Ḥarakāt

If the 2 hamzahs differ in their ḥarakāt, then the 2 narrators of Nāfi' agree to work together, apply rule #2 on the 2nd hamzah. They make tas-hīl and/or ibdāl of 2nd hamzah, depending on where the hamzah maftūḥah is. Either the 1st hamzah is maftūḥah, the 2nd, or neither.

71 وَتَسْهِيلُ الْأُخْرَى فِي اخْتِلَافِيهِمَا \*\*\* سَمَا تَفِيءَ إِلَى مَعْ جَاءَ أُمَّةً انزِلَا

**Rule 2:** (a) If the 1st hamzah is maftūḥah, they soften the 2nd one which will have a kasrah: { تَفِيءَ إِلَى - لِي } or ḍammah: { جَاءَ أُمَّةً - مَّةً }.

(b) If the 2nd hamzah is maftūḥah, they make ibdāl of it to (a yā to match the 1st maksūrah) or to a wāw, if the 1st is maḍmūmah.

{ لَوْ نَشَاءُ أَصَبْنَاهُمْ - وَصَبْنَاهُمْ / السُّفَهَاءُ أَلَا - وَلَا / مِّنَ السَّمَاءِ أَوْ - يَوْمِنَ السَّمَاءِ آيَةً - يَايَّةً /  
سَوْءَ أَعْمَالِهِمْ / وَعَمَالِهِمْ / وَعَاءَ أَخِيهِ: يَخِيهِ / الْمَلَكُ أفتُوني: وَفَتُوني - وَيَسْمَاءُ أَقْلِي: وَقْلِي }

### If Neither is Maftūḥah, Then Make Ibdāl & Tas-Hīl of The 2nd

(c) If there is no hamzah maftūḥah (the 1st carries a ḍammah and the 2nd carries a kasrah) (the opposite does not exist in the Qur'ān), they soften the 2nd hamzah and change it into a wāw.

{ يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَلِي - لِي } يَارْكَرِيَاءُ وَنَا - نَا { الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي }

<sup>71</sup> Ash-Shāṭibiyyah: 209



Warsh makes **tas-hīl** and **ibdāl** of the 2nd hamzah into a wāw maksūrah. The **ibdāl** is preferred, muqaddam {ذَا- وذَا- ذَا}. {الشُّهْدَاءُ إِذَا: وذَا- ذَا}.

### When the 2 Hamzahs Agree in Their Harakāt

The 2 rāwīs of Nāfi' **differ** in regards to changing each hamzah. The 1st rāwī (Qālūn) changes the 1st hamzah. The 2nd rāwī (Warsh) makes both **ibdāl** and **tas-hīl** of the 2nd hamzah.

{ هَتُوْلَاءِ اِنْ } { جَاءَ اَجْلُهُمْ } { جَاءَ اَمْرُنَا } { اَوْلِيَاءُ اَوْلِيَتِكَ } { السَّمَاءِ اِنْ }  
{ جَاءَ اَمْرُنَا - جَاءَ اَمْرُنَا } { اَوْلِيَاءُ وَلِيَتِكَ - اَوْلِيَاءُ لَتِيكَ } { السَّمَاءِ بَيْنَ - السَّمَاءِ نَ }.

### Ibdāl of the 2nd Identical Hamzah Between 2 Words<sup>72</sup>

Warsh makes **tas-hīl** and **ibdāl** of the 2nd hamzah. He alters it into a madd letter that follows the preceding hamzah's ḥarakah. If 1st hamzah is (a) mafatūḥah, then he turns the 2nd into an **alif**.

(b) maḍmūmah, then he turns the 2nd into a **wāw** maddiyah.

(c) maksūrah, then he turns the 2nd into **yā** maddiyah.

(d) He elongates the mubdal madd letter into: (a) **2** ḥarakāt if followed by a mutaḥarrik letter (b) **6** ḥarakāt if a sākin letter.

{ اَهْتُوْلَاءِ اِيَّاكُمْ: يَّاكُمْ- اَهْتُوْلَاءِ يَّاكُمْ } { جَاءَ اَحَدٌ - اَحَدٌ - جَاءَ اَحَدٌ } { شَاءَ اَنْشَرُهُ }

### Apply both lengths 6 and 2 ḥarakāt: if the following letter is

(c) a sākin, then it acquires a ḥarakah: This occurs in **3** cases:

1- To prevent the meeting of 2 sākin letters between two words.

2- As a result of **Naql**. { لَسْتَنَّ كَاَحَدٍ مِّنَ النِّسَاءِ اِنْ / النِّسَاءِ اِنْ اَتَّقَيْتُنَّ }

{ لِلنَّبِيِّ 2/6 اِنْ / اِنْ اَرَادَ - وَلَا تُكْرَهُوا فَتَيَّبْتِكُمْ عَلَى الْبِغَاءِ 2/6 اِنْ / اِنْ اَرَدْنَ تَحْصُنَا }

3- if the following letter carries a sukūn and it is a madd letter.

There are **5** ways to read جَاءَ اَلْ with madd badal: 2, 4, 6

and **2** **ibdāl** with madd: 2, 6 { جَاءَ اَلْ لُوْطِ الْمُرْسَلُوْنَ- جَاءَ اَلْ فِرْعَوْنَ التُّدْرُ }

**Explanation** of why **Ibdāl** has **2** lengths, **only** of madd ul-badal:

When the 2nd hamzah is changed into an alif and it is followed by an original alif, جَاءَ اَلْ / اَلْ either drop one or insert one in between,

<sup>72</sup> Sūrat 2: 30, 15: 61, al-Qamar: 41, R. 33: 32, 24: 33, Ash-Shāṭibiyah: 207



to prevent the meeting of two sākīn letters. Dropping results in ibdāl with 2 ḥarakāt. Inserting results ibdāl in 6 ḥarakāt.

**Special** cases: In addition to tas-hīl and ibdāl, Warsh adds an extra ibdāl of the **2nd** hamzah into a **yā maksūrah** for 2 words.

{هَوَّلَاءِ إِنْ-هَوَّلَاءِ 6 ين- هَوَّلَاءِ نْ - هَوَّلَاءِ يِنْ / أَلْبَغَاءِ 6/2 ين رَدَّنْ-أَلْبَغَاءِ يِنْ رَدَّنْ}

وَفِي هَوَّلَاءِ إِنْ وَالْبَغَاءِ إِنْ لَوْرُشِهِمْ بِيَاءٍ \*\*\* خَفِيْفِ الْكُسْرِ بَعْضُهُمْ تَلَا

### 10. An-Naql of Hamzah's Vowel Between 2 Words <sup>73</sup>

If hamzat qaṭʿ أ mutaḥarrīkah is preceded by a sākīn ṣaḥīḥ letter ذ in {قَدْ أَفْلَحَ}, then Warsh makes naql {قَدْ أَفْلَحَ} transfers the ḥarakah of any hamzat qaṭʿ to the last sākīn letter of the preceding word, then drops hamzat ul-qaṭʿ. It is forbidden to make naql ḥarakah to mīm ul-Jamʿ, madd letter or (within the same word, except (رَدَّاء)).

وَحَرَكَ لَوْرُشِ كُلِّ سَاكِنٍ آخِرٍ \*\*\* صَحِيْحِ بِشَكْلِ الْهَمْزِ وَاحْدِفُهُ مُسَهَلًا

<sup>73</sup> Al-Idā'ah fi Bayān usūl al-qirā-ah - Ash-Shāṭibiyyah: 226



### There are 4 conditions of transferring:

- 1- The hamzah's ḥarakah is transferred to a ṣaḥīḥ letter (only).
- 2- (i.e. the letter can't be a madd letter). { قُولُوا آمَنَّا - فِي أَنْفُسِكُمْ } .
- 3- The letter can't be a mīm al-Jam'. If mīm ul-Jam' is followed by hamzat ul-qat', then Warsh makes ṣilah, waṣlan (i.e., connects this mīm with a long 6 ḥarakāt wāw), as in al-madd al-munfaṣil.

{عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ وَإِنَّهُمْ وَهَدَيْنَهُمْ إِلَى صِرَاطٍ وَمِنْهُمْ وَأُمِّيُونَ-وَخَلَقْنَاكُمْ وَأَرْوَاجًا}

- 4- The sākin letter has to be the last letter of the 1st word and the hamzah mutaḥarrrikah has to be the 1st letter of the 2nd word. The naql goes to the letters a- Ṣaḥīḥ sākin { قُلْ أَوْحَىٰ مِنِّي أَمْنٌ مِّنْ أَوْحَىٰ }

b- Līn letter - { خَلَوْا إِلَىٰ: خَلَوْا إِلَىٰ-أَبْنَىٰ عَادَمَ: أَبْنَىٰ-إِدَمَ-لَيُرُوا أَعْمَلَهُمْ: لَيُرُوا أَعْمَلَهُمْ }

c- The sākin nūn of the tanwīn, pronouncing it, { عَادًا أَلُوْنِي: عَادًا أَلُوْنِي }

{ كُفُّوا أَلُوْنِي- كُفُّوا أَلُوْنِي أَحَدٌ - عَدَابُنَلِيمِ - أَيَّامُنَحَرَ- مِنِ أَيَّامِ نِ أَحَرَ - فَجَعَلَهُ غُثَاءً أَحْوَى }

Warsh merges the nūn of tanwīn into the sākin lām to mushaddad lām, then transfers the ḍammah of hamzah to the sākin lām.

d- The identification article (al at-Taṛīf), is a separate word. The nouns can be read in 2 ways (after naql) with or without hamzat al-waṣl { الْإِنْسَانَ-لِنَسَانِ-الْأَرْضِ-لِرَضِ-الْآزِفَةِ } because the lām acquired a ḥarakah. Nouns containing madd badal can be read in 4 ways: 3 madd (2,4, 6) with hamzat waṣl and 1 without hamzah or madd.

{ الْآخِرَةَ-الْآخِرَةَ-الْآخِرَةَ-لَاخِرَةَ-الْأُولَىٰ-الْأُولَىٰ-الْأُولَىٰ-لُوْنِي-الْأُولَىٰ-الْأُولَىٰ-لِيَمَانُ }

**Note:** The rule of preventing the meeting of 2 sākin letters between 2 words is applicable, even after a **sākin** ṣaḥīḥ acquires the ḥarakah by naql. (a) If there is a madd letter before it, then the 1st sākin letter is dropped { فِي الْأَرْضِ: فِي الْأَرْضِ , قَالُوا أَلَيْسَ: قَالَ لَيْسَ }

(b) If there are 2 ṣaḥīḥ sākin letters meeting, the 1st sākin has to get a ḥarakah { مِنْ الْإِنْسِ: مِنْ لَيْسَ }. The naql' ḥarakah is ʿarīdah.



74 وَتَبَدُّأُ بِهِمْزِ الْوَصْلِ فِي التَّقْلِ كُتِبَ \*\*\* وَإِنْ كُنْتَ مُعْتَدًا بِعَارِضِهِ فَلَا

### Naql ul-harakah (transferring) is Forbidden to 3 Sākins.

(1) mīm ul-Jam' (2) a madd letter (3) sākin in the same word:

{رَدَّاءُ} {فَأَرْسَلُهُ مَعِيَ رِدًّا يُصَدِّقُنِي} {رَدَّاءُ} except in sūrat Al-Qaṣaṣ: 34 {قُرْءَانَ}

وَنَقْلُ رِدًّا عَنِ نَافِعٍ وَكِتَابِيَةٍ \*\*\* بِالْإِسْكَانِ عَنِ وَرِثِ أَصْحُ تَقْبَلًا

Warsh has 2 ways of reading {مَالِيَّةٌ هَلْكَ} 75, depending on how he reads {كِتَابِيَّةٌ إِيَّيَّيَّ}, he stops on both or connecting in both.

{فَأَمَّا مَنْ أَوْتِيَ كِتَابَهُ بِبَيْمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَةَ إِيَّيَّيَّ ظَنَنْتُ أَنِّي مُلْكٌ حِسَابِيَةَ}

Accordingly, {مَا أَغْنَى عَنِّي مَالِيَّةٌ هَلْكَ عَنِّي سُلْطَانِيَّةٌ}.

If he stops on	{كِتَابِيَّةٌ إِيَّيَّيَّ}	He makes sakt	{مَالِيَّةٌ هَلْكَ}
joins with naql	{كِتَابِيَّةٌ نِيَّ}	Idghām 2 hā's.	{مَالِيَّةٌ هَلْكَ}

### 11. Fath and Taqlīl of The Alifs of Dthawāt ul-yā 76

The *Fath*: is to open the mouth straight up to read a standing alif. The *Imālah* kubrā (idjā'): is to read the alif in a twisted way, which you hear the alif sound as being 50% alif and 50% yā. The *Taqlīl*: imālah ṣuḡhrā (minor deflection) is when you hear a slight turning of the alif from the fath sound towards the the kasrah sound as being 75% alif and 25% yā. A taqlīl's mark is a circle: {الّ}. Warsh reads all *dthawāt ul-yā* with fath and taqlīl, according to the length of *madd ul-badal*, with some exceptions.

Madd ul-badal	Dthawāt ul-yā	Dthawāt ul-yā
Qaṣr (2 ḥarakāt)	Fath	Taqlīl in 10 Sūrahs
Tawassuṭ (4 ḥarakāt)	Taqlīl	Taqlīl in 10 Sūrahs
Tūl (6 ḥarakāt)	Fath and taqlīl	Taqlīl in 10 Sūrahs

74 Ash-Shāṭibiyyah: 233, 234

75 Sūrat Al-Hāqqah: 28,29 -18,19, an-Najm, Sūrat Yunus: 51,91.

76 Nailu al-Wattar fil-Qirā'āt al-Arba' Ashar / Ash-Shāṭibiyyah: 292, 296

**Dthāt ul-yā** is a noun or verb ending with a līn **alif** maqṣūrah that written on a yā and can be read with taqlīl. To verify alif in **noun**, use a dual form. If alif is reverted to yā, then it's dthāt yā.

{الْمَأْوَى-الْفُضْوَى- أَعْجَى-هَوَى-هُدَى-مُوسَى لِفْتَهُ}{هُدَيَانِ-هَوَيَانِ - مُوسَيَانِ لِفَتَيَانِ}  
وَتَثْنِيَةُ الْأَسْمَاءِ تَكْشِفُهَا وَإِنْ \*\*\* رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَفَتْ مَنْهَلًا

Put the **verb** in the first-person singular past-tense form, by adding tā al-mutakallim {نَادَيْتُ-رَمَيْتُ -تَوَلَّيْتُ-نَادَى-رَمَى-تَوَلَّى}. If the alif reverted to yā, then it is dthāt yā {سَقَى-سَعَى-أَقَى-عَصَيْتُ-عَصَانِي} .

**Alif ut-Ta-nīth** al-maqṣūrah can be written as an alif madd or yā. If alif is written on **yā** at the end of a **thulāthī** verb, then this is the only case it can be read with **taqlīl**, except {زَكَى}. **No taqlīl**

وَمَا رَسَمُوا بِالْيَاءِ غَيْرَ لَدَى وَمَا \*\*\* زَكَ وَإِلَى مِنْ بَعْدِ حَتَّى وَقُلْ عَلَى  
{لَدَى-لَدَى-عَلَى-مَا زَكَى -إِلَى-رِضَا-الْصَّفَا-عَصَاهُ-شَفَا-إِنَّ الصَّفَا-أَبَا أَحَدٍ-سَنَا-خَلَا-وَعَلَا-  
وَدَعَا-تَلَا-عَزَا-سَمَا-حَتَّى-عَفَا-وَنَجَا-بَدَا-وَدَنَا-مَرَضَاتٍ -الرَّبْوَا - كِلَاهُمَا - كَمِشْكُوْرٍ}  
**No taqlīl** of any alif of a **thulāthī** noun or verb originating from **wāw**: {زَكَى-زَكُوْتُ}; unless adding one of the letters (in blue), then it becomes thulāthī **mazīd**, (more) written on yā and gets taqlīl.

<sup>77</sup>وَكُلُّ ثَلَاثِيٍّ (بِزَيْدٍ) فَإِنَّهُ (مُمَالٌ) \*\*\* كَزَكَاهَا وَأَنْجَى مَعَ ابْتَلَى  
{ء-أَجْبَيْكُمْ-ابْتَلَى-أَزَكَى-أَدْبَى-ت-تُتَلَى-ى-وَلَا يَنْجَى-أَسْت-أَسْتَعْنَى-أَسْتَسْقَى-أَسْتَعْلَى-  
زَكَيْهَا-تَزَكَى-تَمَنَّى-تَجَلَى-ن-وَنَحَى-م-ى-فَأَحْيَا-سَيِّمَاهُمْ-رُعِبَى-لِلرُّعْبَى-رُعِبَاكَ-الْأَلْبِيَا-الْعُلْيَا}.

هُدَى وَاشْتَرَاهُ وَالْهُوَى وَهُدَاهُمْ \*\*\* وَفِي أَلِفِ التَّأْنِيثِ فِي الْكُلِّ مَيَّلاً

**Alif ut Ta-nīth al-maqṣūrah** is feminine alif that indicates a literal or figurative feminine word. It is written at the end of dthāt ul-yā as an extra small alif on **yā**. It is the 4th or 5th letter in any word.

<sup>77</sup> Ash-Shāṭibiyah: 297, 293, 294

وَكَيْفَ جَرَتْ فَعْلَى فَفِيهَا وُجُودُهَا \*\*\* وَإِنْ (ضَمَّ أَوْ يُفْتَحُ) فَعَالَى فَحَصِلًا

**فَعْلَى:** {الْدُّنْيَا - اَلنَّبِيَّ - مُوسَى - اَلْقُصْوَى - طُوبَى - دُنْيَا - اَلْوَسْطَى - اَلْقُرْبَى - اُنْبِيَّ - وَاَعْرَبَى - اَلْوُثْقَى - اَلْحُسْنَى - اَلْوَلْوَى - اَلسُّفْلَى - اَلْعُلْيَا - اَلْمُنْبَى - زُلْفَى - وَسُقْيَاهَا - اَلرُّجْعَى - عَقْبَى} .  
**فَعْلَى:** {اَلتَّقْوَى - اَلْقَتْلَى - اَلْمَوْتَى - صَرَعَى - مَرَضَى - سَقَى - نَجْوَى - يَحْيَى - نَجْوَاهُمْ - وَاَلْسَلْوَى} .

**فَعْلَى:** {اِحْدَى - سِيَاهَم - ضِيْرَى - عَيْسَى} Dthāt yā **Fi'lā** with kasrah on fā { **فَعَالَى:** {اَلْيَتَمَى - اَلْيَامَى - اَلتَّصَارَى} . {فُرَادَى - كَسَالَى - اُسَارَى} .

Any alif that is written with yā gets taqlīl {طَغَى - نَادَى - اَلرُّجْعَى - اَلْمَرَعَى} , even that of unknown origin {اَبَى - مَتَى - يَتَوَلَّى - عَيْسَى - بَلَى - يَا حَسْرَتَى - يَا اَسْفَى} .

### No taqlīl, waslan

{مَكَانًا سَوَى ﴿٥٨﴾ قَالَ - سُدَى ﴿٣٦﴾ اَلْمَ يَكْ - يَعْلَمُ اَلسِّرَّ وَاَخْفَى ﴿٧﴾ اَللّٰهُ {مُصَلَّى - مُسَمَّى - مُفْتَرَى - مَوْلَى - اَدَى - غَزَى - ضَحَى - فَتَى - مَثْوَى - عَمَى - مُصَفَّى - فُرَى - هُدَى - عَيْسَى} بِنِ مَرِيْمَ - مُوسَى اَلْكِتَابَ - طَعَا اَلْمَاءَ - وَاَلْقَتْلَى اَلْحُرَّ - وَجَنَى اَلْجَنَّتَيْنِ - وَذَكَرَى اَلدَّارِ} . تَرَاءَ اَلْجَمْعَانَ - رَعَا اَلشَّمْسَ - رَعَا اَلْقَمَرَ - تَرَى اَللّٰهَ - فَتَرَى اَلْقَوْمَ {نَرَى - فُرَى - عَيْسَى - تَرَاءَ} .

Taqlīl Waslan & Waqfan, regardless of madd ul-badal's length.

{كُفْرَيْنَ - اَلْكَافِرِينَ - اَلتَّوْرَةَ ط}	Dthāt rā alif maqṣūrah preceded by rā
{اَلرَّ - اَلْمَرَّ - جَمَّ - كَهَيْعَصَ - طه}	{تَرَى - اُخْرَى - اَلْقُرَى - وَذَكَرَى - اَلْكُبْرَى}
Dthāt Rā ending in rā majrūrah with kasrah, preceded by an alif	
{ذَاتِ فِرَارٍ - مِنْ دِيْرِهِمْ - اَلتَّارِ - اَلتَّهَارِ - اَلدَّارِ - رِءَا - رِلَى}	

## 12. [Al- Madd Al-Far ʿī/Derived] (III) Al-līn Al-mahmūz

In madd al-līn al-mahmūz hamzat ul-qaṭ follows a sākin līn wāw or yā (that is preceded by a fathah) in the same word.

{اَسْتَيْسَسَ - وَلَا تَيَّاسُوا - سَوَاءَ اَخِيهِ - سَوَاءَ اَتَيْهَا - شَىءٌ - كَهَيْعَةً - شَيْئًا - اَلسَّوْءُ} .



78 وَإِنْ تَسْكُنِ الْيَا بَيْنَ فَتُجِ وَهَمْزَةٌ \*\*\* بِكَلِمَةٍ أَوْ وَأَوْ فَوَجَّهَانِ جُمْلًا  
بُطُولٍ وَقَصْرٍ وَصَلٌ وَرِشٌ وَوَقْفُهُ \*\*\* وَعِنْدَ سُكُونِ الْوَقْفِ لِلْكَلِّ أَعْمَلًا

Ash-Shāṭibī means that Warsh reads with ṭūl (ishbā~), (qasr of ṭūl), meaning shorten the ṭūl by 2; which is tawassuṭ, 4 ḥarakāt. In Madd al-līn al-mahmūz a līn letter and hamzat qaṭ appear in the same word, but if they are in 2 words, then only naql of the ḥarakah will occur: {لَوْ أَنْزَلْنَا-حَلَوًا إِلَى-أَبْنَى أَدَمَ}.

**Note:** If you stop on madd al-līn which has a hamzah at the end or the one without hamzah, then it will become as ʿāriḍ lis-Sukūn (stronger madd), all the qurrā` allow qasr, tawassuṭ and ṭūl.

{السَّوَى-شَىءٌ-شَىءٌ-فُرَيْشٌ-خَوْفٌ} Qasr means reading a letter of madd or līn without any extra lengthening. The exception that in al-līn al-mahmūz, Warsh has 2 lengths of madd, tawassuṭ and ṭūl, waṣlan and waqfan of a hamzah that is not at the end {كَهَيْئَةٍ - شَيْئًا}.

وَعَنْهُمْ سُقُوطِ الْمَدِّ فِيهِ وَوَرَشُهُمْ \*\*\* يُوَافِقُهُمْ فِي حَيْثُ لَا هَمْزٌ مُدْخَلًا

### The 2 Exceptions of Madd ul-līn Al-mahmūz

I. Warsh reads 2 words with the qasr of ul-līn al-mahmūz: which means no elongation at all: {مَوِيلًا} and {وَإِذَا الْمَوْءُودَةُ سُئِلَتْ}.<sup>79</sup>

80 وَفِي وَوَاوِ سَوَاتٍ خِلَافٌ لَوَرَشُهُمْ \*\*\* وَعَنْ كُلِّ الْمَوْءُودَةِ أَقْصَرَ- وَمَوِيلًا

**Note:** {الْمَوْءُودَةُ} contains 2 madd: līn mahmūz, before the hamzah and badal after it, so Warsh reads it with no elongation at all for līn mahmūz, but with tathlīth ul-badal, (3 lengths), 2, 4 and 6.

II. The word: {سَوَاءٌ}, in dual and plural form, include a pronoun: {سَوَاءٌ أَتَيْكُمْ-سَوَاءٌ أَتَيْكُمَا-سَوَاءٌ أَتَيْهُمَا}, contains both madd: al-līn al-mahmūz and al-badal). Since the badal is stronger\*\* than the līn, so Warsh

<sup>78</sup> Ash-Shāṭibiyah: 179, 180, 181

<sup>79</sup> Sūrat al-Kahf: 8, at-Takwīr: 58, al-A`rāf: 25, 26, ṬāHā: 118

<sup>80</sup> Ash-Shāṭibiyah: 182 / Al-Idā'ah fī Bayān usūl al-qirā'ah

reads it with 2 permitted ways: (i) No elongation of the līn {سَوَّءَ} with tathlīth ul-badal of {ءَاتِكُمْ}. (ii) Tawassuṭ of both. These are 4 ways, (iii) If there is dthāt ul-yā, will be read in 5 ways.

- {يَبْنِيْ عَادَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤْرِى سَوَّءَاتِكُمْ وَرِيْشًا وَلِبَاسُ التَّقْوَى}
- 1- Qasr 2 badal {ءَادَمَ} 0 līn / qasr {سَوَّءَاتِكُمْ} fatḥ dthāt yā {التَّقْوَى}
  - 2- Tawassut 2 badal {ءَادَمَ} 0 līn / 4 badal {سَوَّءَاتِكُمْ}, taqlīl {التَّقْوَى}
  - 3- Tawassut 2 badal {ءَادَمَ} 4 līn / 4 badal {سَوَّءَاتِكُمْ} taqlīl {التَّقْوَى}
  - 4- Tūl of 2 badal {ءَادَمَ}, 0 līn / 6 badal {سَوَّءَاتِكُمْ}, fatḥ {التَّقْوَى}
  - 5- Tūl of 2 badal {ءَادَمَ}, 0 līn / 6 badal {سَوَّءَاتِكُمْ}, a taqlīl {التَّقْوَى}.

### 13. [Al- Madd Al-Farṭī/Derived] (IV). Madd ul-Badal

After discussing the rules of hamzah following madd or līn letter, Shāṭibī is mentioning an opposite; madd letter following hamzah, which is the substitute madd. Madd ul-badal: is a hamzat qaṭṭ followed by a madd letters. It is called madd badal due to the ibdāl of its 2nd sākin hamzah into a madd letter {إِثْمَان- أُوتِي- أَمَّنُوا} that matches the ḥarakah of 1st hamzah- {ءَامَنُوا-إِيْمَانًا- أُوتِي-إِيْمَانُكُمْ}. It is called aṣlī, true original badal. {رِعَا-نَأَى- خَاسِبِينَ- خَاطِبِينَ- مَتَكِبِينَ- } {ءَادَم- شُرَكَائِي- وَلَا يُؤْوَدُهُ- الْأُولَى- بَاءُوا- جَاءُوا- يِرَاءُونَ- مُسْتَهْزِؤُونَ- أَنْبِئُونِي- فَمَالِئُونَ}.

There is another type included in madd ul-badal that follows the same madd rules of elongation as the aṣlī one. It looks like madd ul-badal, as it is a long vowelled hamzat qaṭṭ followed by one of the madd letters, but the madd letter was not originally a sākin hamzah. How to differentiate between them?

The madd letter is present in most of the word's derivatives in

{ءَامَنُوا - ءَامَنَّا - ءَامَنْتُ} the aṣlī madd ul-badal, while in the other, the madd letter is not present in most of a word's derivatives:



{أَسَاءُوا - أَسَأَتْ - أَسَأْنَا - بَاءُوا - بِيئَتْ - بِيئْنَا - فَاءُوا - فَاءَ - يَفِيءُ - فَيئْنَا}

Madd ul-badal can be *thābit* (Pronounced hamzah muḥaqqaqah) {عَامَنُوا- أوثُوا- إيماننا} or *Changeable*, the hamzah is not pronounced.

وَمَا بَعْدَ هَمَزٍ ثَابِتٍ أَوْ مُغَيَّرٍ \*\*\* فَقَصْرٌ - وَقَدْ يُرْوَى لِرِوَشٍ مُطَوَّلًا  
وَوَسَّطُهُ قَوْمٌ كَأَمَّنَ هُوَلًا \*\*\* عَالِهَةٌ آتَى لِلإِيمَانِ مُثَلًّا

Warsh reads both types of madd ul-badal waṣlan and waqfan, with 3 lengths: (qasr, 2, tawassuṭ, 4, and tūl, ishbā, 6 ḥarakāt).

<sup>81</sup> Ash-Shāṭibiyāh: 171, 172





### 3 Forms of Madd ul-Badal Almughayyar / Changeable

The altered madd ul-badal is changed with naql, ibdāl or tas-hīl. Tathlīth of madd ul-badal to (2, 4 and 6) is applicable for them.

(1) Madd ul-badal that changed by an-Naql: If madd ul-badal is preceded by a sākin letter (identification article) lām ut-Ta'rif, al, {ءَاخِرَةَ-أَلْءَاخِرَةَ}, Warsh transfers the ḥarakah of hamzat al-qaṭ' to the previous sākin, then drops the hamzah. These nouns can be read in either **2** or **4** ways: with or without hamzat waṣl (the lām acquired a ḥarakah) { أَلْأَرْضُ-لَرَضٌ-أَلْيَكَّةَ-لَيْكَّةَ-الإِسْمِ-لِإِسْمِ-الْإِنْسَانِ-لِنِسَانٍ } Nouns containing madd badal can be read in **4** ways: 3 madd (2, 4, 6) with hamzat al-waṣl and one without hamzah or madd.

{ أَلْأَخِرَةَ-أَلْأَخِرَةَ-أَلْأَخِرَةَ-لَاخِرَةَ - أَلْوَلِيٌّ-أَلْوَلِيٌّ-أَلْوَلِيٌّ-لُوَلِيٌّ - أَلْيَمَانٌ-أَلْيَمَانٌ-أَلْيَمَانٌ-لِيْمَانٌ }  
 { مِنْ آلِ فِرْعَوْنَ - - أَلْأَرْفَةَ - مِنْ أَمْنٍ - مِنْ أَوْتِي - قُلْ أَوْحَى - لِلْأَخِرَةِ وَأَلْوَلِيٌّ }

Ibdāl Switching: (2) Madd ul-badal that changed with Ibdāl

If there are 2 adjacent hamzahs in 2 words, and the 2nd is maftūḥah, then Warsh changes it into a madd letter that matches the ḥarakah of the 1st hamzah with thrice madd ul-badal.

{ مِنْ السَّمَاءِ ءَايَةً-مِنَ السَّمَاءِ يَأَيَّةً-يَأَيَّةً-يَأَيَّةً/ هَوَّلَاءِ ءَالِهَةً-هَوَّلَاءِ يَالِهَةً-يَالِهَةً-يَالِهَةً }  
 { مِنْ آلِ فِرْعَوْنَ - - أَلْأَرْفَةَ - مِنْ أَمْنٍ - مِنْ أَوْتِي - قُلْ أَوْحَى - لِلْأَخِرَةِ وَأَلْوَلِيٌّ }

Tas-hīl, softness, (3) Madd ul-badal that changed with Tas-hīl<sup>82</sup>

a) Warsh reads 3 madd al-badal of 2nd hamzah with tas-hīl (i.e., between a hamzah and the madd letter that matches its ḥarakah)

{ ءَأَلْهَيْتُنَا-ءَأَمَنْتُمْ }, the ibdāl of 2nd hamzah is forbidden here.

b) Tas-hīl and ibdāl of 2nd hamzah { فَلَئِمَّا جَاءَ . آلَ لُوْطٍ-جَاءَ . آلَ فِرْعَوْنَ }

{ جَاءَ آلَ لُوْطٍ الْمُرْسَلُونَ-جَاءَ آلَ فِرْعَوْنَ التُّذُنُّ } if the following letter carries a sukūn and it is a madd letter. There are **5** ways to read جَاءَ آلَ : **3** tas-hīl with madd badal: 2,4, 6 and **2** ibdāl with madd 2, 6 آلَ .

<sup>82</sup> Sūrat Az-Zukhruf, Al-A'rāf, Al-Hijr, Al-Qamar

### There are 5 Exceptions of Madd ul-Badal

Warsh doesn't elongate madd ul-badal at all, neither 4 nor 6 ḥarakāt in some words. Which are 2 words: {إِسْرَائِيلَ}, any form of the verb {لَا تُؤَاخِذْنَا} and 3 Usūl in rewāyat warsh.

<p>صَحِيحٌ كَفَّرَانَ وَمَسْئُولًا اسْأَلًا يُؤَاخِذُكُمْ أَلَانَ مُسْتَفْهِمًا تَلَا بِقْصْرِ جَمِيعِ الْبَابِ قَالَ وَقَوْلًا</p>	<p>*** *** ***</p>	<p>سَوَى يَاءِ إِسْرَائِيلَ أَوْ بَعْدَ سَاكِنٍ وَمَا بَعْدَ هَمْزِ الْوَصْلِ إِيْتِ وَبَعْضُهُمْ وَعَادَ الْأُولَى وَابْنُ عَبَّاسٍ طَاهِرٌ</p>
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1-Any madd badal is preceded by sākin saḥīḥ letter in one word.

{مَسْئُولًا - الْقُرْآنَ - الْظَّمَانُ - مَذْمُومًا - مَسْئُولُونَ}

2-In connected recitation, Warsh reads {فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ} with ibdāl.

When starting with the verb, all reciters read the same way. Warsh reads as an exception of madd badal {إِيْتِنَا - أُؤْتِمِنَ - إِيْتِ - إِيْدَنَ}.

**Rule:** Any madd badal that starts with hamzat ul-waṣl followed by a switched sākin hamzat qaṭʿ in the beginning of a verb, should not be elongated at starting. {إِيْتِنَا, أُؤْتِمِنَ - إِيْتِ - إِيْدَنَ}.

(a) Convert hamzaht ul-waṣl to a hamzat qaṭʿ, which has to carry a dammah if the third letter has an original dammah: {أُؤْتِمِنَ}, otherwise it will start with a kasrah {إِيْتِنَا, إِيْدَنَ, إِيْتِ} \*

(b) Convert the sākin hamzat qaṭʿ to a madd letter wāw in {أُؤْتِمِنَ} or yā in {إِيْتِنَا, إِيْدَنَ, إِيْتِ} that matches the new ḥarakah of the converted hamzat ul-waṣl. This verb will be switched to a word that looks like it has a madd badal (hamzat qaṭʿ followed by a madd letter). In fact, it's just an exception because the new hamzah qaṭʿ was originally hamzaht ul-waṣl and the madd letter is a temporary one.

3- The badal that results waqfan, when stopping on a hamzat qaṭʿ that has tanwīn fath will be replaced by the alif of **madd ul'iwad** 2

<sup>83</sup> Ash-Shāṭibiyāh: 173, 174, 175



ḥarakah. It is a madd letter followed by a hamzah. { مَاءَ: مَاءَا { دُعَاءَ: }  
 { مَاءَ: مَاءَا { دُعَاءَ: } It is an exception of madd ul-badal.

(iii) Warsh reads madd ul-badal of 2 words in 2 ways: normally (qaṣr, tawassuṭ and tūl) and as exceptions: (without lengthening).

4- { عَادَا أَلُوْلِي } Warsh reads { عَادَا أَلُوْلِي } with idghām of the tanwīn into the sākin lām, which will make the lam mushaddad. Then, he transfers the ḍammah of the hamzah to the sākin lam, omitting the hamzah and reading without it. So, it reads as: { عَادَا أَلُوْلِي } Warsh reads it in both ways: tathlīth madd ul-badal and shortening (no madd badal). He starts the 2nd word as:  
 (a) { أَلُوْلِي } hamzat ul-waṣl pronounced with faṭḥah, followed by lām with ḍammah. (b) { لُوْلِي } : since the lām acquired a ḍammah.

5- { عَالَيْنَ وَقَدْ - عَالَيْنَ } Warsh **transfers** the faṭḥah of the 3rd hamzah { عَالَيْنَ } to the sākin lām, and omits it, pronouncing: { عَالَيْنَ }.

Warsh reads { عَالَيْنَ وَقَدْ - عَالَيْنَ } in 7 ways waṣḥan:

1. Tas-hīl hamzat ul-waṣl with tathlīth madd ul-badal in { لَيْنَ } .
2. Ibdāl hamzat ul-waṣl into a 6 ḥarakāt alif with 3 madd ul-badal
3. Ibdāl hamzat ul-waṣl into a 2 ḥarakāt alif with qaṣr madd ul-badal. Warsh reads in 9 ways waqfan. 3 madd ʿāriḍ to sukūn in 1,2 and 3 (See details on Two Consecutive Hamzahs in a Word).

<sup>84</sup> Sūrah An-Najm: 50 , Sūrah Yūnus: 51, 91



### The Relation Between Madd ul-badal and Dthawāt ul-yā

There are 4 ways to read dthawāt ul-yā with madd ul-badal if they come together in one āyah, depending on which one comes first.

{وَاذْكُرْنَا لِمَلَكِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى} (i) If madd ul-badal comes first, then it is read in order: 2, 4 then 6.

- 1- Qaṣr of madd badal {لِآدَمَ}, in 2, with fath of dthāt ul-yā, {أَبَى}
- 2- Tawassuṭ madd badal {لِآدَمَ} 4, with taqlīl of dthāt ul-yā {أَبَى}
- 3- Ṭūl madd badal {لِآدَمَ} 6, with fath and taqlīl dthāt yā {أَبَى-أَبَى}.

(ii) Dthāt yā comes 1st, then it is read in fath 1st with qaṣr and ṭūl of madd badal {فَتَلَقَّى آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ}

Then the taqlīl of dthawāt ul-yā فَتَلَقَّى goes with 4 and 6 counts madd ul-badal. {آدَمَ}. As in sūrat Al-Baqarah: 37

### Words Containing Dthāt yā and Madd Badal in the same word:

{السُّوْأَى أَنْ} - {رِءَا كَوْكَبًا-وَنِيًا- تَرَاءَا- رِءَى}

Warsh reads this verb {رَأَى-رِءَا} with the taqlīl of the 3 letters: rā, hamzah and alif, if it precedes a vowelled letter: {رِءَا كَوْكَبًا- رِءَا}

**Note:** Is this madd badal or what?

{السُّوْأَى أَنْ} {عَامِينَ} Alif falls between 2 hamzahs, where 2 types of madd, (i.e., when 2 reasons of madd come together on the same madd letter, **which type of madd should be applied?**). The same question arises in the opposite case. When a hamzah comes between 2 letters of madd {يَشَاءُونَ}, This also, when both cases are included in the same example: {السُّوْأَى أَنْ- وَجَاءُوا أَبَاهُمْ - بُرءَاؤًا}. The strongest madd is applied. Apply munfaṣil, muttaṣil madd or lāzim that is stronger than the badal, Waṣlan. Apply madd ul badal or a ʿāriḍ lis-Sukūn. {رِءَا أَيْدِيَهُمْ- الْمَنَابِ , وَجَاءُوا , السُّوْأَى}



قَالَ السَّمْنُودِيُّ: أَفْوَى الْمَدُودِ لِأَزْمٍ فَمَا اتَّصَلَ \* فَعَارِضٌ فَذُو انْفِصَالٍ فَبَدَلٌ  
ثُمَّ الطَّبِيعِيُّ وَلَيْئِنْ يَا فَتَى \* وَاللَّيْنُ أضعف المدود قد أتى

The madd in the order of **strongest\*\*** to weakest is as follows:

1. Madd lāzim (strongest), 2. Muttaṣil. 3. Madd ʿāriḍ lis-Sukūn.
4. Munfaṣil . 5. Badal. 6. Natural madd. 7. Madd līn (weakest)

### Relation Between Madd ul-badal and ʿĀriḍ to Sukūn

If the madd letter of madd ul-badal comes before the last letter,

{يَشَاءُونَ-مَنَابٍ-مُسْتَهْزِئُونَ-يُرَاءُونَ-حَاسِبِينَ}.

then we stop on the word as a madd ʿāriḍ to the sukūn, which is stronger than madd ul-badal. It is called badal ʿāriḍ to the sukūn.

(i) Warsh reads it in a descending order, 6, 4 then 2 (to differentiate between it and madd ul-badal) when he reads madd ul-badal in qaṣr. He reads it in 6, 4 when he reads madd ul-badal in tawassuṭ and reads in ṭūl when he reads madd ul-badal in ṭūl.

(ii) This āyah contains both badal and badal ʿāriḍ to the sukūn.

{وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ وَإِنَّمَا نَحْنُ مُسْتَهْزِئُونَ}.<sup>85</sup>

1- **Qaṣr** badal {ءَامَنَّا-ءَامَنُوا}, madd badal ʿāriḍ {مُسْتَهْزِئُونَ} 6, 4, 2

2- **Tawassuṭ** badal {ءَامَنَّا-ءَامَنُوا}, madd badal ʿāriḍ {مُسْتَهْزِئُونَ} 6, 4

3- **Ishbāʿ** madd badal {ءَامَنَّا-ءَامَنُوا}, madd badal ʿāriḍ {مُسْتَهْزِئُونَ} 6

(iii) If dthāt yā is exposed to madd ʿāriḍ, then 6 ways to read this: **Faṭḥ** dthāt ul-yā with 2, 4 and 6 ḥarakāt al ʿāriḍ to the sukūn, then read dthāt ul-yā in **taqlīl** and the ʿāriḍ in 2, 4 and 6 ḥarakāt.

<sup>85</sup> Sūrat al-Baqarah: 14



### The relation of Madd Ul-badal with Al-līn El-Mahmūz

2-(ii) Madd ul-līn al-mahmūz: {شَيْءٍ- كَهَيْئَةِ- شَيْئًا- السَّوَاءِ- يَأْيَسِ}, is a līn sākin wāw or yā preceded by a fathah, followed by a hamzah. Warsh reads madd ul-līn al-mahmūz with 2 allowed lengths: tawassuṭ: 4 and ṭūl 6 ḥarakāt, in both waṣlan and waqfan. If madd ul-badal and al-līn el-mahmūz come together, there are 4 possible ways of reading them, depending on which one comes first.

<sup>86</sup> {وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَرْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقَبْتُمْ فَمَاتُوا الَّذِينَ ذَهَبَتْ أَرْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا / وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَّحْنُ وَلَا آبَاؤُنَا إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ}.

(i) If al-līn el-mahmūz comes first, then its **tawassuṭ** comes first with tathlīth badal (qaṣr, tawassuṭ, and ṭūl). The **ṭūl** of al-līn el-mahmūz comes only with the **ṭūl** madd ul-badal.

{وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَمَاتُواهُمْ نَصِيبُهُمْ إِنْ أَلَّ اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا}

(ii) If madd ul-badal comes first, then it is read in order: 2, 4, 6. With 2 and 4 counts madd badal, līn mahmūz will be 4 counts. With 6 counts madd badal, līn al-mahmūz can be 4 and 6 counts.

1- **Qaṣr** madd badal {فَمَاتُواهُمْ} with madd līn mahmūz 4 {شَيْءٍ}.

2- **Tawassuṭ** badal {ءَامَنَّا-ءَامَنُوا}, madd badal ṭārid {مُسْتَهْزِءُونَ} in 6,4

3- **Ishbā'** madd ul-badal {ءَامَنَّا-ءَامَنُوا}, madd badal ṭārid {مُسْتَهْزِءُونَ} 6

(iii) If madd ul-badal comes between 2 words of al-līn al-mahmūz, with waqf on the second līn, it will be read in 5 ways.

{وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَّحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ}

### Application

<sup>86</sup> Sūrat an-Nahl: 35, al-Maidah: 33

- 1-Tawassuṭ of { شَيْءٍ } 1 with qaṣr ul-badal and tawassuṭ of 2 { شَيْءٍ }
- 2-Tawassuṭ of { شَيْءٍ } 1 with tawassuṭ badal and al-mahmūz 2 { شَيْءٍ }
- 3-Tawassuṭ of { شَيْءٍ } with **tūl** of ul-badal and tawassuṭ līn 2 { شَيْءٍ }
- 4-The **4** length of 1st līn mahmūz { شَيْءٍ } comes with a **tūl** ul-badal and ishḃā of 2nd līn mahmūz { شَيْءٍ } because of the madd ʿāriḃ to the sukūn is stronger \*\* than the badal. Then the ʿāriḃ comes in the same length and longer than the weaker, which is badal. In general, the stronger madd has to be equal and longer than the weaker. 5- Ishḃā 1st { شَيْءٍ }, ul-badal and līn mahmūz 2 { شَيْءٍ }

### Relation of Dthawāt ul-yā and Madd ul-līn El-mahmūz

If they come together in one āyah, there are **4** possible ways of reading them. These **4** differ according to which one comes first:

#### (i) Al-līn el-mahmūz comes first, then read:

<sup>87</sup> { يَحْسِبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّفَهُ حِسَابُهُ }<sup>ط</sup>

- 1- **Tawassuṭ** of līn mahmūz { شَيْئًا } with **fath** of dthāt ul-yā { فَوَقَّفَهُ } ,
- 2- **Tawassuṭ** of līn el-mahmūz with **taqlīl** of dthāt ul-yā { فَوَقَّفَهُ }
- 3- **Tūl** of al-līn el-mahmūz with the **fath** of dthawāt ul-yā { فَوَقَّفَهُ }
- 4- **Tūl** of al-līn el-mahmūz with the **taqlīl** of dthawāt ul-yā { فَوَقَّفَهُ }

#### (ii) If dthāt ul-yā comes first, then it is read as:

{ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }<sup>٦</sup>

- 1-**Fath** of dthāt ul-yā { الْمَوْتَىٰ } with **tawassuṭ** of līn mahmūz { شَيْءٍ }
- 2- **Fath** of dthāt ul-yā { الْمَوْتَىٰ } with the **tūl** of līn mahmūz { شَيْءٍ }
- 3- **Taqlīl** of dthawāt ul-yā { الْمَوْتَىٰ } , **tawassuṭ** of līn mahmūz { شَيْءٍ }
- 4- **Taqlīl** of dthāt ul-yā { الْمَوْتَىٰ } with **tūl** of al-līn al-mahmūz { شَيْءٍ }

<sup>87</sup> Sūrat an-Nūr: 39, Sūrat Al-Ḥajj: 6 / Sūrat an-Nisā': 20, al-Aʿarāf: 156, al-Māidah: 41



### Madd ul-badal, Al-līn El-mahmūz and Dthawāt ul-y

If they come together in one āyah, there are 6 possible ways of reciting the āyah. These 6 ways differ according to which one comes first: ﴿وَأَتَيْتُمُوهنَّ إِحْدَهُنَّ فَظَنَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾

(a) Madd ul-badal is the 1st, then it will be read in order: 2, 4, 6.

- 1- Qaṣr badal {وَأَتَيْتُمُوهنَّ}, **fath** dthat yā, إِحْدَهُنَّ, 4 līn mahmūz {شَيْئًا}
- 2- Tawassuṭ badal {وَأَتَيْتُمُوهنَّ}, **taqlīl** of إِحْدَهُنَّ, 4 līn mahmūz {شَيْئًا}
- 3- Ṭūl ul-badal {وَأَتَيْتُمُوهنَّ}, **fath** of إِحْدَهُنَّ, 4 līn al-mahmūz {شَيْئًا}
- 4- Ṭūl ul-badal {وَأَتَيْتُمُوهنَّ}, **taqlīl** of إِحْدَهُنَّ, 4 al-mahmūz {شَيْئًا}
- 5- Ṭūl ul-badal {وَأَتَيْتُمُوهنَّ}, **fath** of إِحْدَهُنَّ, 6 līn al-mahmūz {شَيْئًا}
- 6- Ṭūl ul-badal {وَأَتَيْتُمُوهنَّ}, **taqlīl** of إِحْدَهُنَّ, 6 of līn al-mahmūz {شَيْئًا}

(b) Dthāt yā comes first as ﴿وَأَكْتَبْنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا أَعْيُنٌ عَلَىٰ ذُنُوبِهِمْ فَأَنْتُمْ قَائِلِينَ﴾

- 1- **Fath** {الدُّنْيَا}, **qaṣr** of ul-badal {الْآخِرَةِ}, 4 al-līn al-mahmūz {شَيْءٍ}
- 2- **Taqlīl** {الدُّنْيَا}, 4 madd ul-badal {الْآخِرَةِ}, 4 līn al-mahmūz {شَيْءٍ}
- 3- **Fath** of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 4 of līn al-mahmūz {شَيْءٍ}
- 4- **Taqlīl** of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 4 līn al-mahmūz {شَيْءٍ}
- 5- **Fath** of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 6 of līn al-mahmūz {شَيْءٍ}
- 6- **Taqlīl** of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 6 līn al-mahmūz {شَيْءٍ}.

﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ﴾

﴿قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

Try this yourself!





### 14. *Al-farsh (Different Pronunciation) of Warsh* <sup>88</sup>

وَفِي كَلِمَاتِ الشُّحْتِ عَمَّ نُهَيَّ فَتَى \*\*\* وَكَيْفَ أَتَى أُذُنٌ بِهِ نَافِعٌ تَلَا  
نُجَازِي بِنَاءٍ وَأَفْتَحَ الزَّأَى وَالْكَفُورَ \*\*\* سَمَا كَمَّ صَابَ أَكْلِي أَضْفَ حُلَا

Warsh reads 3 words with sukūn, while Ḥafṣ reads with ḍammah.

{ خُطُوتٍ-وَالْأُذُنَ بِالْأُذُنِ-وَأَعِيَّةٌ-وَيَقُولُونَ هُوَ أُذُنٌ قُلْ اذُنٌ خَيْرٌ لَكُمْ-أَكْلِي-أَكْلَهَا-  
الْأَكْل-وَلَا يُحْزِنُكَ-تَذَكَّرُونَ-يَبْنِي-نَسِيًا-تَسْلَقُظ-مُخْلِصًا-جُثِيًا-عُتِيًا-صُلِيًا-فَيْسَحْتَكُمُ }

Warsh reads these 3 words with fathah { لَا تَعْدُوا }<sup>89</sup>,

While Ḥafṣ reads غ { لَا تَعْدُوا } with sukūn and هـ خ with kasrah.

Warsh reads with shaddah { تَلَقَّفَ }.

### 15. *Tafkhīm And Tarqīq of The Letter Rā*

Dthāt ar-Rā is noun or verb that either end with (a) feminine alif of taqlīl (alif maqṣura that is written on a yā), preceded by rā.

{ تَرِي -يُرِي- وَأُرِي-أُخْرِي- الْقُرِيَّةُ-وَذِكْرِي-الْكُبْرِي- بُشْرِي-سُكْرِي-لِلْيُسْرِي-يَتَوْرِي }

(b) rā majrūr with kasrah, preceded by an alif of taqlīl at the end.

{ ذَاتِ قَرَارٍ-الْبَارِ-لِلْبَارِ-الْأَشْرَارِ-بِقِنْطَارٍ-هَارٍ-الْكُفَارِ-بِدِينَارٍ-دَارَ الْبَوَارِ-الْقَهَارِ-الْتَوْرِيَّةُ }

Warsh makes taqlīl in the alif that is **between 2 rā's**, in a condition

that the last rā` has to be majrūr in a kasrah: { إِنَّ كِتَابَ }

{ مِنْ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سُخْرِيًا }, { دَارَ الْقَرَارِ } عِلِّيَّيْنَ

Warsh reads dthawāt ar-Rā with taqlīl and tarqīq of their rā, waṣlan and waqfan regardless of madd ul-badal.

(c) Even if dthāt-ar-rā contains a possessive pronoun attached at the end, it'll still have taqlīl and tarqīq. So it'll not affect the rule.

{ وَعَلَى أَبْصَرِهِمْ - مِنْ دِپِرِهِمْ - مِنْ دِپِرِكُمْ - مُجْرَهَا - حِمَارِكَ }

<sup>88</sup> Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh/ Ash-Shāṭibiyyāh: 617, 979, 538, 495

<sup>89</sup> Sūrat an-Nisā': 153, Yūnus: 35, Yāsīn: 48

**Exceptions of the taqlīl:** Warsh reads some of dthawāt ar-rā with **fath** only, like Ḥafṣ in both **waṣlan** and waqfan.

- (1) Rā has a kasrah {أَلْجَوَارِ} but its narration never read with **taqlīl**.
- (2) A sākin rā separates between the alif of taqlīl and rā majrūr by idghām: {بِضَارَهُمْ - مُضَارٌّ} , rather it's read with madd lāzem.
- (3) The rā has kasrah ʿāriḍah to match the following yā' al-idāfah, but not for a grammatical purpose. {مَنْ أَنْصَارِي} (is not majrūr).
- (4) The rā is not at the end (a) {نَمَارِقُ} or (b) {فَلَا تَمَارٍ}, the yā after rā is eliminated for a grammatical purpose {تَمَارِي} (majzūmah).

### 16. Tarqīq of The Letter Rā in Warsh's Recitation

Warsh is the **only** reciter who reads the maftūḥah or maḍūmmah rā in **tarqīq** waṣlan and waqfan: when it is preceded by (a) **sākin yā**. (b) or permanent **kasrah** and is not followed by an isti'lā' letter, in the same word. The tarqīq is in both waṣlan and waqfan.

<sup>90</sup>وَرَقَّتْ وَرَشٌ كُلُّ رَاءٍ وَقَبْلَهَا \*\*\* مُسَكَّنَةٌ يَاءٌ أَوْ الْكَسْرِ - مُوَصَلًا  
{أَسْطِيرٌ-يُبْصِرُونَ -وتَعَزَّرُوهُ وتَوَقَّرُوهُ-لَاخِرَةَ-سَعِيرًا- مُنْتَصِرًا-لِلْبَشِيرِ-خَيْرًا-وَكَبِيرَةٌ-تَكْبِيرًا}

**Note:** If the rā is sākin or the letter before it, the letter before the sākin is used to decide if the rā will be read with tafkhīm or tarqīq. The rā is read with tarqīq if a sākin letter separates between the maftūḥah or maḍūmmah rā and a kasrah.

{إِخْرَاج - أَلْسِخْر - أَلْمِخْرَاب - إِجْرَاهِي}.

### There are 4 reasons why the Rā is read with tarqīq generally

- (1) A rā carries a kasrah: {يُرِيدُ-فَرِيْقٌ-قَرِيْنُهُ-مَرِيْبًا-فِرْجَالًا-رِثَاءٌ-وَأَلْقَمَرِ إِذَا}.

وَلَا بُدَّ مِنْ تَرْقِيْقِهَا بَعْدَ كَسْرَةٍ \*\*\* إِذَا سَكَّنْتَ يَا صَاحِبَ السَّبْعَةِ الْمَلَا

<sup>90</sup> Ash-Shāṭibiyāh: 343, 349



(2) A rā carries a sukūn and is preceded by an original kasrah in the same word and a letter of ista'ala doesn't follow it: {قَدِرْ، فِرْعَوْنَ-}

مِرْيَةَ - شِرْعَةً - أَنْذَرُهُمْ - أَصْبِرْ - بِمُصِيطِرٍ - لِرَبَّةٍ - تَسْتَكْثِرُ - فَذَكِّرْ أَلَمَّا أَنْتَ مُذَكِّرٌ {

(3) A rā carries a sukūn as a result of stopping and the letter before it is an elongated yā: {السَّيْرِ - خَيْرٌ - يَسِيرٌ - الْمُنِيرِ - كَثِيرٌ - كَبِيرٌ - قَدِيرٌ }

(4) A rā carries sukūn due to stopping and is preceded by a sākin letter of istifāl (thin), and the letter before this carries a kasrah:

{الشَّيْرِ - السَّحْرِ - ذِّكْرٌ، حِجْرٌ } .

### Exceptions in which the rā will have Tafkhīm, in general

(1) In {إِرْمٌ} - {إِبْرَاهِيمَ- إِسْرَائِيلَ - عِمْرَانَ} name, {أَعْجَمِيٌّ}

91 وَفَحَّمَهَا فِي الْأَعْجَمِيِّ وَفِي إِرْمٍ \*\*\* وَتَكَرَّرَهَا حَتَّى يُرَى مُتَعَدِّلاً  
وَلَمْ يَرَ فَضْلاً سَاكِتاً بَعْدَ كَسْرَةِ سَوِي \*\*\* حَرْفِ الْإِسْتِعْلَاءِ سَوِي الْخُفَا فَكَمَّلاً

(2) An isti'lā' letter قَضَط, is following the rā, even if an alif comes in between, it has no effect. {الصِّرَاطِ - إِعْرَاضًا - صِرَاطِ - إِعْرَاضُهُمْ - الْفِرَاقِ }

(3) A sākin isti'lā' letter قِصَط, other than خ comes between the letter that carries a **kasrah**, and the rā:

{وَقِرًا - إِصْرًا - إِصْرَهُمْ - فَطَرَتْ - قِطْرًا - بِمِصْرَ - مِصْرًا - مِصْرًا } .

(4) A sākin rā comes between the letter that carries a **kasrah**, and an *isti'lā'* letter that has a *fathah* or a *dammah*. This is found in 5 words: {إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا - فِرْقَةٍ - إِرْصَادًا - إِنَّ رَبَّكَ لِبِالْمِرْصَادِ - قِرْطَابِينَ }

وَمَا بَعْدَ كَسْرِ عَارِضٍ أَوْ مُفْصَلٍ \*\*\* فَفَجِّمْ فَهَذَا حُكْمُهُ مُتَبَدِّلاً

(5) A separate kasr in a separate word: a sākin yā or a kasrah precedes rā like these {بِرُّوُوسِكُمْ - لِرَسُولٍ - فِي رَيْبٍ} - لَ - prepositions. Also, if rā follows a letter that has kasr ārid, in a separate word.

{لَمَنْ أَرْتَضَى- مَنْ أَرْتَضَى- الَّذِي أَرْتَضَى- أَرْجِعِي- أَرْكَبُوا- أَرْكَعُوا- رَبِّ أَرْجِعُونِ- إِنْ أَرْتَبْتُمْ }

<sup>91</sup> Ash-Shāṭibiyyāh: 345, 344, 352, 347 / Sūrat Al-Mursalāt: 32



(6) The yā that precedes the rā is carrying a fathah: {الحَيْرَة}.

(7) 2 rā's maftūḥah are separated with an alif. In 5 words: the 1st rā is preceded by (a) kasrah, {فِرَارًا- الْفِرَارُ- ضِرَارًا}, or a (b) sākin then kasrah {مِدْرَارًا- إِسْرَارًا}, so the 1st rā follows the 2nd in the tafkhīm.

وَفِي شَرِّرٍ عَنْهُ يُرْقِئُ كُلَّهُمْ \*\*\* وَحَيْرَانَ بِالتَّفْخِيمِ بَعْضُ تَقَبُّلاً

The 1st rā follows the 2nd in the tarqīq in {بِشَرِّرٍ}, waṣlan and waqfan. The reason for tarqīq of the first rā is the hardship and the heaviness of moving the tongue from tarqīq to tafkhīm to tarqīq {الأشْرَارِ}, which rule is the opposite of this word: {الضَّرِّرِ}.

(8) The rā carries a fathah or a ḍammah, and is not preceded by sākin yā or permanent kasrah in the same word.

{يَخْرُجُونَ - رَبَّنَا - رُزِقْنَا - كَفَرُوا - وَرَضِيْتُ - وَأَذْكُرُوا - رُسُلَ - حَضَرَ - بِالرُّوحِ - الرَّحْمَنِ - بَشَرًا}

(9) The rā carries a sukūn and is preceded by fathah or ḍammah {الْأَرْضِ - مَرْفُوعَةً - التَّكَاثُرُ - الدُّبُرُ - أَرْسَلْنَا - مُرْسَلٌ - مَرْجِعُكُمْ - الْقُرْءَانَ - الْمَرْصِيُّ - قُرْبَى}

(10) The rā carries a temporary sukūn as a result of stopping (it is not an original sukūn), and the letter before it is not a yā and carries a sukūn, and the letter before that has fathah or ḍammah.

{وَالطُّورِ - غَفُورٌ وَالْعَصْرِ - إِنَّ لِنَسْنَنَ لَفِي خُسْرِ - الْعُسْرِ - وَالْفَجْرِ - بِالصَّبْرِ}.

### Both Tarqīq and Tafkhīm of The Rā While Stopping

وَيَجْمَعُهَا قِظَ حُصَّ صَغُطٍ وَخُلْفُهُمْ \*\*\* يَفْرِقُ جَرَى بَيْنَ الْمَشَايخِ سَلْسَلًا

(1) When a sākin rā follows a kasr aṣlī, and precedes an isti'lā' letter has kasrah. As the word {فِرْقِ}.

(2) A sākin rā follows sākin isti'lā' letter which follows a kasrah. This in {مِصْرَ - عَيْنَ الْقِطْرِ}. It is preferred the tafkhīm of {مِصْرَ} and the tarqīq for {عَيْنَ الْقِطْرِ}; due to the original ḥarakāt on the rā.

<sup>92</sup> Ash-Shāṭibiyāh: 347, 351/ Sūrat Ash-Shu'arā'

(3) When the yā after the rā is eliminated (for a grammatical purpose), {أَنْ إِسْرٍ-فَاسِرٍ} the sākin rā may be read with tafkhīm that is preferred due to the fathah or ḍammah preceding rā, or tarqīq.

(4) The word حَيْرَانَ in sūrat Al-An'ām waṣlan and waqfan, while the tarqīq is preferred, without any relation with madd ul-badal.

(5) Warsh reads the rā of 6 words in both **tarqīq** and **tafkhīm** in qaṣr and ṭūl madd ul-badal but with **tafkhīm only** in it's tawassuṭ.

{وَرَزًّا - سِتْرًا - وَصَهْرًا - إِمْرًا - ذِكْرًا - وَحَجْرًا}

وَتَفْخِيمُهُ ذِكْرًا وَسِتْرًا وَبَابَهُ \*\*\* لَدَى جِلَّةِ الْأَصْحَابِ أَعْمَرُ أَرْحُلًا<sup>93</sup>

### Sixth: Madd ul-Badal's Relation With 6 Words ذِكْرًا and The Like

{فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ وَأَوْ أَشَدَّ ذِكْرًا}

1- **Qaṣr** madd badal {ءَابَاءَكُمْ} with tafkhīm and tarqīq of {ذِكْرًا} .

2- **Tawassuṭ** of madd ul-badal {ءَابَاءَكُمْ} with tafkhīm {ذِكْرًا} only.

3- **Ṭūl** of madd ul-badal {ءَابَاءَكُمْ} with tafkhīm and tarqīq {ذِكْرًا}

Warsh reads 3 rā-words with fath and taqlīl, (taqlīl with tarqīq rā)

(1) (fath with tafkhīm rā) {أَرْبَكُهُمْ - أَرْبَكَهُمْ} and {وَالْجَارِ - جَبَّارِينَ}.

وَذُوا الرِّاءِ وَرُشٌّ بَيْنَ بَيْنٍ وَفِي أَرَا \*\*\* كَهُمْ وَذَوَاتِ الْيَا لَهُ الْخُلْفُ جُمَلًا

بَدَارٍ وَجَبَّارِينَ وَالْجَارِ تَمَمُوا \*\*\* وَوَرُشٌّ جَمِيعَ الْبَابِ كَانَ مَقْلَبًا

وَهَذَانِ عَنْهُ بِاخْتِلَافٍ \*\*\*

{قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ} (2)

fath dthāt ul-yā {يَمُوسَى} - with fath and taqlīl of {جَبَّارِينَ} {جَبَّارِينَ}

taqlīl dthāt ul-yā {يَمُوسَى} - with fath and taqlīl of {جَبَّارِينَ} {جَبَّارِينَ}

(3) {شَيْئًا وَبِالْوَالِدِينَ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَى}.

<sup>93</sup> Ash-Shāṭibiyyāh: 346, 314, 324, 325

### 3 Madthāhib: First: Equalizing between dthāt ul-yā and {وَالْجَارِ}

- 1-Al-līn ul-mahmūz 4 {شَيْئًا}- fath dthāt yā {الْقُرْبَى} - {وَالْجَارِ}
- 2-Al-līn ul-mahmūz 4 {شَيْئًا} - taqlīl dthāt ul-yā {الْقُرْبَى}, {وَالْجَارِ}
- 3-Al-līn ul-mahmūz 6 {شَيْئًا}- fath dthāt ul-yā {الْقُرْبَى}- fath {وَالْجَارِ}
- 4-Al-līn ul-mahmūz 6 {شَيْئًا}- taqlīl both dthāt ul-yā {الْقُرْبَى} {وَالْجَارِ}

**Second:** 8 possible independent ways and it is the preferred one.

- 1- Līn mahmūz 4 {شَيْئًا} fath both dthāt ul-yā {الْقُرْبَى} and {وَالْجَارِ}
- 2-Līn ul-mahmūz 4-{شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} taqlīl {وَالْجَارِ}
- 3-Līn mahmūz 4 {شَيْئًا} taqlīl of dthāt ul-yā {الْقُرْبَى} the fath {وَالْجَارِ}
- 4-Līn ul-mahmūz 4 {شَيْئًا} a taqlīl dthāt ul-yā {الْقُرْبَى} and {وَالْجَارِ}
- 5- Līn ul-mahmūz 6 {شَيْئًا} - fath dthāt ul-yā {الْقُرْبَى} and {وَالْجَارِ}
- 6-Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} taqlīl {وَالْجَارِ}
- 7-Līn ul-mahmūz 6 {شَيْئًا} taqlīl dthāt ul-yā {الْقُرْبَى} fath {وَالْجَارِ}
- 8-Līn mahmūz 6{شَيْئًا}-taqlīl both dthāt ul-yā {الْقُرْبَى} and {وَالْجَارِ}

**A moderate way:** of 6 ways of reading the āyah with {وَالْجَارِ} .

- 1- Līn ul-mahmūz 4 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} - fath {وَالْجَارِ}
- 2- Līn ul-mahmūz 4{شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} - taqlīl {وَالْجَارِ}
- 3-Līn ul-mahmūz 4{شَيْئًا} taqlīl both dthāt ul-yā {الْقُرْبَى} {وَالْجَارِ}
- 4- Līn ul-mahmūz 6{شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} - fath {وَالْجَارِ}
- 5- Līn ul-mahmūz 6{شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} - taqlīl {وَالْجَارِ}
- 6- Līn ul-mahmūz 6{شَيْئًا} taqlīl dthāt ul-yā {الْقُرْبَى} - fath {وَالْجَارِ}.



## 17. Taghlīth (Thickening) of The Letter Lām

The terms tafkhīm and taghlīth are synonyms, rather taghlīth is a major tafkhīm. The scholars tend to use it for velarization of the letter lām, and the word tafkhīm for velarization of the rā. <sup>94</sup>

95 وَغَلَّظَ وَرَشَّ فَتَحَ لِأَمْرِ لَصَادِهَا \*\*\* أَوْ الظَّاءِ أَوْ لِلظَّاءِ قَبْلُ تَنْزِلًا  
 إِذَا فُتِحَتْ أَوْ سُكِّنَتْ كَصَلَاتِهِمْ \*\*\* وَمَطَّلَعَ أَيْضًا ثُمَّ ظَلَّ وَيُوصَلًا  
 وَفِي ظَالٍ خُلْفٌ مَعَ فِصَالًا وَعِنْدَمَا \*\*\* يُسْكَنُ وَقَفًا وَالْمُفَخَّمُ فُضَّلًا

### Warsh makes taghlīth of the lām with the following 3 conditions

- A. The lām to be maftūḥah, regardless mushaddadah, or not.
- B. The lām has to be preceded by one of these letters: **ظ , ط , ص**.
- C. The 3 letters (**ظ , ط , ص**) have to carry either fathah or sukūn.

(i) If the 3 conditions fulfilled, then Warsh makes **taghlīth** of lām

{الصَّلَاةُ - مَطَّلَعَ - يُوصَلُ - وَمَا ظَلَمُونَا - وَظَلَّلْنَا - بِظَلَامٍ - طَلَّقْتُمْ - إِصْلَاحَ - أَظْلَمَ - طَلَبًا }

(ii) If any conditions is not fulfilled, then **tarqīq**: {حَلَطُوا - ظَلِيمَ - صَلَّ }

(iii) Warsh makes **taghlīth** (preferred) and **tarqīq** in 3 cases;

A. If alif separates lām from the taghlīth letter {أَفْطَالَ - فِصَالًا - يَصَّالِحًا }.

No taghlīth, with qaṣr ul-badal.

B. When stopping on the lām at the end of a word with a sukūn ʿarīd. This occurs in 6 words: {ظَلَّ - فَصَّلَ - يُوصَلُ - وَبَطَلَ - فَصَّلَ - فَصَّلَ }.

C. The lām is one of the letters of dthāt ul-yā, so the **taghlīth** of the lām accompanies **fath** of dthāt ul-yā, and the **tarqīq** of the lām accompanies the **taqlīl** of dthāt ul-yā: 1- {سَيَصَلِّيَ - وَيُصَلِّيَ - يَصَلِّئُهَا }.

This rule is not valid to the 10 sūrahs that have **taqlīl only, tarqīq** of the lām. {فَلَا صَدَّقَ وَلَا صَلَّى } {وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى } {عَبْدًا إِذَا صَلَّى } <sup>96</sup>.

<sup>94</sup> <http://www.abouttajweed.com/kb/entry/447/>

<sup>95</sup> Ash-Shāṭibiyāh: 359, 360, 361/ Sūrah: TāHā, Al-Baqarah: 233, an-Nisā'

<sup>96</sup> Sūrat Al-ʿĀlq: 10, Al-Aʿala: 15, Al-Qiyāmah: 31, Al-Baqarah: 125

6 words get taqlīl only, like { مُصَلَّى-يَصَلَّى أَلْتَارَ } (i) taghlīth of lām waṣlan, as tanwīn, drops the alif of dthāt ul-yā, or is not pronounced due to the rule of preventing meeting of 2 sākin. (ii) when stopping (a) fath of dthāt ul-yā with taghlīth of lām, (preferred) (b) taqlīl with tarqīq { يَصَلَّى-مُصَلَّى } - { مُصَلَّى-يَصَلَّى } .

The Tafkhīm and Tarqīq of the Lām for all the Qurrā'

The only time the letter 'lām' is mufakham is in Ism ul-Jalālah, i.e. the name of Allāh سُبْحَانَہ وَتَعَالَى referring to the word itself: "Allāh". This occurs when the Ismul Jalālah is preceded by a fathah or a ḍammah, or when you start your recitation with it:

{ اللَّهُ خَالِقُ-رَضِيَ اللَّهُ-سُبْحَانَ اللَّهِ-فَفِرُّوا إِلَى-وَلِشُكْرِكُمْ وَاللَّهُ-حَسْبِيَ اللَّهُ-مِنَ اللَّهِ-اللَّهُمَّ }

If Ism Allāh is preceded by **kasrah**, then its lām is said in **tarqīq**

{ قُلِ اللَّهُمَّ-بِسْمِ اللَّهِ-اتَّقِ اللَّهَ-بِاللَّهِ-عَنِ اللَّهِ-فَاسْجُدُوا لِلَّهِ-خَيْرٌ أَمِ اللَّهُ-يُحَادِدِ اللَّهُ } .

In all other words, the lām is read with tarqīq regardless it's ḥarakh. This rule still applies in example { قُلِ اللَّهُمَّ }

"Allāhumma" is another form of ism ul-Jalālah, is used in do'ā'.

وَكُلُّ لَدَى اسْمِ اللَّهِ مِنْ بَعْدِ كَسْرَةٍ \*\*\* يُرَقِّقُهَا حَتَّى يَرُوقَ مُرْتَلًا  
كَمَا فَحَمُوهُ بَعْدَ فَتْحٍ وَضَمَّةٍ فَتَمَّ \*\*\* نِظَامُ الشَّمْلِ وَضَلًا وَفَيْضًا

*This concludes the lessons of Warsh 'an Nāfi's recitation rules. To recite in Warsh's Riwāyah, you should listen to the Sheyūkh who recite in his style, get the Muṣḥaf of Warsh, and learn with a teacher (preferably one who has an Ijāzah).*

The Colored tajweed Muṣḥaf with Riwāyat Warsh 'an Nāfi' pdf:  
<http://www.alwa7y.com/downloads/TayseerWarsh.pdf>

<sup>97</sup> Ash-Shāṭibiyāh: 363, 364





*Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm*  
*In the name of Allāh, the most*  
*Beneficent, the most Merciful*

Uṣūl Qirā'et

Ibn Kathīr

Al-Makkī

From the Ṭarīq of

**Ash-Shāṭibiyyah**

The ڤ is a code letter that indicates the rules of Qirā'et Ibn Kathīr. ه is for Al-Bazzī and ز is for Qumbul.



## [2] Basic Rules of Qirā'at Ibn Kathīr

رَوَى أَحْمَدُ الْبَرْزِيُّ لَهُ وَ مُحَمَّدٌ \*\*\* عَلَى سَنَدٍ وَهُوَ الْمُتَّقِبُ قُنْبُلًا
وَمَكَةُ عَبْدُ اللَّهِ فِيهَا مَقَامُهُ هُوَ \*\*\* أَبُو كَثِيرٍ كَاتِبُ الْقَوْمِ مُعْتَلًا

**Ibn Kathīr Al-Makkī:** He is Abū Mi'bad ʿAbd Allāh Ibn Kathīr ibn ʿUmar Al-Makkī, born in Makkah in 45 A.H. and died 120 A.H. He was known to be eloquent and fluent in the Arabic language and its usage. Ibn Kathīr was known to have a tranquil disposition and a large stature. He was among the generation of the Successors. He met some Companions, such as Anas ibn Mālik, Abū Ayyūb Al-Anṣārī and ʿAbdullāh ibn Az-Zubayr. He learned the Qurʾān from the early Successors, such as ʿAbdullāh ibn As-Sā-ib (who learned the Qurʾān from ʿUmar Ibn Al-Khaṭṭāb and Ubay ibn Kaʿab), Mujāhid ibn Jabr (d. 103 A.H.), and Dirbās, the slave of Ibn ʿAbbās. Dirbās learned the Qurʾān from Ibn ʿAbbās, who learned it from Zayd ibn Thābit and Ubay ibn Kaʿab, who both learned it from the Prophet (PBUH).

Imām ash-Shāfiʿī (d. 204 A.H.) used to recite the qirā-ah of Ibn Kathīr, and once remarked, “We were taught the qirā-ah of Ibn Kathīr, and we found the people of Makkah upon his qirā-ah.”

The Rāwīs who learned Ibn Kathīr’s Qirā-ah indirectly, via his students, preserved it, are Al-Bazzī and Qumbul.

**i) Al-Bazzī:** He is Abūl Ḥasan Aḥmad ibn Abdullāh ibn Al-Qāsim ibn Nāfiʿ ibn Abī Bazzah Al-Makkī (170-250 A.H.). He was the mu-adth-dthin at the Masjid al-Ḥarām at Makkah, and the leading qārī of Makkah during his time.

**ii) Qumbul:** He is Abū ʿAmr Muḥammad ibn ʿAbdurRaḥmān ibn Khālīd Al-Makkī, (195-291 A.H.). He was the leading Qārī of the Ḥijāz. He was also one of the teachers of Abī Bakr ibn Mujāhid (d. 324 A.H.), the author of Kitāb al-Qirā-āt.

May Allāh bestow His mercy on all of the reciters.

Please click on the link: for Muṣḥaf of Qirā'et Ibn Kathīr in pdf, <http://www.alwa7y.com/downloads/TayseerKathir.pdf>

<sup>98</sup> Ash-Shāṭibiyyāh: 27, 28



### 1. The Basmalah Between Two Sūrahs

وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ بِسُنَّةٍ \*\*\* رَجَالٌ نَمُوهُأ دِرْيَةً وَتَحْمُلًا<sup>99</sup>

The **dāl** in the verse is a letter code that indicates ibn Kathīr uses only one way to make waṣl at the end of one sūrah with the beginning of the following sūrah, and that is with the **basmalah**.

### 2. Al-Madd Ul-Farṭī/ Derived Elongation

Madd Muttasil: 4 ḥarakāt { سَوَاءٌ - وَشَاءٌ - سَوَاءٌ - وَجَاءٌ }

Madd Munfaṣil: 2 ḥarakāt, qaṣr { فِي أُمِّهَا - وَأَمْرُهُ إِلَى اللَّهِ - أَلَا إِنَّ }

### 3. Al-Fātiḥah

**Note**: Al-Bazzī reads { الصِّرَاطُ - صِرَاطٌ } Qumbul reads { سِرَاطٌ - سِرَاطٌ }.



<sup>99</sup> Ash-Shāṭibiyyāh: 100

#### 4. Ṣilah Of Mīm ul-Jam'

Ibn Kathīr makes **A-** ṣilah of mīm al-jam' (i.e., connection of wāw into 2 ḥarakah, waṣlan) whether the following mutaḥarrik letter is a hamzah or not. He pronounces the mīm with a temporary ḍammah āriḍah and lengthens the ḍammah into 2 ḥarakah wāw.

**وَصَلَّ ضَمِّ مِيمِ الْجَمْعِ قَبْلَ \*\*\* مُحَرِّكَ دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلًّا**

{ وَمِنْ ءَابَائِهِمْ، وَذُرِّيَّاتِهِمْ، وَإِخْوَانِهِمْ، وَأَجْتَبَيْتَهُمْ، وَهَدَيْتَهُمْ، إِلَى صِرَاطٍ / سِرَاطٍ مُسْتَقِيمٍ }

**B-** If mīm ul-jam' is followed by a sākin letter, then he reads the mīm with a ḍammah āriḍah, without ṣilah, like all reciters. He drops the wāw to prevent the meeting of two sākin letters.

**وَمِنْ دُونَ وَصَلٍ ضَمَّهَا قَبْلَ سَاكِنٍ \*\*\* وَقَفَ لِلْكَلِّ بِالْكَسْرِ مُكْمَلًا \*\*\***

#### 5. The Pronoun of Hā ul-Kināyah

If a sākin letter precedes the pronoun hā and a mutaḥarrik letter follows it, then Ibn Kathīr alone lengthens the hā into 2 ḥarakāt.

{ مِنْهُ-يَدَاؤُهُ-وَأَدْعُوهُ-عَلَيْهِ-إِلَيْهِ-فِيهِ-فَصَلَّنْهُ-أَنْزَلْنَاهُ-دَخَلْتُمُوهُ-جَعَلْنَاهُ-يَقْفُهُ }

**وَمَا قَبْلَهُ التَّسْكِينُ لِابْنِ كَثِيرِهِمْ \*\*\* وَفِيهِ مُهَانًا مَعَهُ حَفْصٌ أَخُو وَلَا وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْقَهُ وَيَتَّقِهِ \*\*\* حَمِي صَفْوَهُ قَوْمٌ يَخْلِفُ وَأَنْهَلًا**

Ibn Kathīr reads hā ul-Kināyah in general with ṣilah.

{ قَالُوا أَرْجِعْهُ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ / أَرْجِعْهُ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ

He reads qāf with kasrah and hā al-Kināyah with kasrah and ṣilah

{ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ } (24:52). (18)

{ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ } عَلَيْهِ اللَّهُ (48: 10) أَنْسِنِيهِ { وَمَا أَنْسِنِيهِ إِلَّا الشَّيْطَانُ } { وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ } (27: 28).

{ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ } (27: 28). { أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَهُ إِلَيْهِمْ }

<sup>100</sup> Ash-Shāṭibiyāh: 111, 113, 115, 159, 161, 1114

## 6. Rules of a Single Hamzah in a Word

Changes in hamzah are allowed to ease the pronunciation. Ibn Kathīr makes **a- ibdāl**: changes the hamzah into a madd letter that corresponds to the previous letter's ḥarakah, **b- naql**: transfers the hamzah's vowel to the previous sākin letter and **omits** the hamzah.

**I. Ibn Kathīr changes**, makes **ibdāl** of a hamzah sākinah into **alif**, in Sūrat Al-Kahf) {يَا جُوجَ وَمَا جُوجَ} and into a **wāw** in: {مُوصَدَّةٌ}.

وَمُوصَدَّةٌ فَاهِمِزُ مَعَا عَنْ فَتَى جِمَى \*\*\* وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَانْجَلَا

**II. Ibn Kathīr makes Naql** within 3 words: **by transferring the fathah of a hamzah to the sākin** 1- rā in {الْفُرَّانَ - فُرَّانَ: الْفُرَّانَ - فُرَّانَ}, 2- lām in {كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿٧٦﴾ الْلَيْكَةِ} 26: 176, 38: 13. 3- sīn of (وَسَلُّوا) imperative verb, if it is preceded by a wā or a fā.

{وَسَلُّوا مَا - وَسَلُّوا الْقَرْيَةَ- فَسَلُّوا أَهْلَ الدِّكْرِ - فَسَلُّوا الَّذِينَ - فَسَلُّوا} وَنَقْلُ فُرَّانٍ وَالْقُرَّانِ دَوَاؤُنَا \*\*\* وَفِي تُكْمِلُوا قُلُّ شُعْبَةُ الْمِيمِ ثَقَلَا

**III. Ibn Kathīr omits** the hamzah in (يُضْهِوْنَ) sūrah 9. He deletes the yā of (وَالَّتِي), wherever it occurs. **Qumbul** reads with a hamzah muḥaqqaqah, **waşlan** and **waqfan**. **Al-Bazzī** reads in 2 ways:

**A- Waşlan** with tas-hīl of a hamzah maksūrah. **الَّتِي**, then the alif before the hamzah musahalah is read with madd 4 and 2 ḥarakāt.

**Waqfan** with tas-hīl and rawm. **الَّتِي - الَّتِي** (rawm is a part of the kasrah, about 1/3 of it). **B- Ibdāl** of the hamzah into a sākin yā, elongating the previous alif to 6 ḥarakāt of madd lāzim: **الَّتِي**,

**waşlan** and **waqfan**. In 58: 2, yā of **وَالَّتِي** is followed by another yā, so he reads the sākin yā **waşlan** in 2 ways: with idghām and itḥhār, (preferred) will be with a quick sakt {وَالَّتِي يَيْسَنَ} 2- {وَالَّتِي يَيْسَنَ} 1-

{الَّتِي تَطَّهَّرُونَ - إِنَّ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ - وَالَّتِي يَيْسَنَ - وَالَّتِي لَمْ يَحْضَنَّ}



101 وَقَبْلَ يَيْسَنَ الْيَاءِ فِي اللَّاءِ عَارِضٌ \*\*\* سَكُونًا أَوْ اضْلًا فَهُوَ يُظْهِرُ مُسْهَلًا  
 وَبِالْهَمْزِ كُلِّ اللَّاءِ وَالْيَاءِ بَعْدَهُ \*\*\* ذَكَا وَبِيَاءِ سَاكِنٍ حَجَّ هَمَلًا  
 وَكَالْيَاءِ مَكْسُورًا لِيُورِثَ وَعَنْهُمَا \*\*\* وَقَفَ مُسْكِنًا وَالْهَمْزُ زَاكِيَهُ جِبِلًا

هـ is a code letter of **Al-Bazzī**, who reads {هَأَنْتُمْ} with 2 ḥarakah madd Munfaṣil. ز in the verse is a code letter for **Qumbul**, who drops the alif and reads هَأَنْتُمْ (i.e., there is no madd Munfaṣil).

وَلَا أَلْفٌ فِي هَا هَأَنْتُمْ زَكَ جَنًّا \*\*\* وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلًّا  
 وَفِي هَايَةِ التَّنْبِيهِ مِنْ ثَابِتٍ هُدًى \*\*\* وَابْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمًّا

Ibn Kathīr reads with one hamzah 12:19 {إِنَّكَ - أَعْنِكَ لَأَنْتَ يُوسُفُ}.

IV. Ibn Kathīr **adds** hamzahs to some words, contrary to Ḥafṣ.

a- hamzah and a madd Muttaṣil in {زَكَرِيَّاءَ-مِيكَائِيلَ-وَمَنْوَةَ} (53:20),

b- hamzah maḍmūmah {مُرْجُونَ-تُرْجِي} (33:51-9:106),

c- hamzah sākinah in (53:22) {ضَيْرَى → ضَيْرَى}.

{فَأَسْتَوَى عَلَى سُوْقِهِ: سُوْقِهِ- سُوْقِهِ- فَطَفِقَ مَسْحًا بِالسُّوقِ: بِالسُّوقِ-بِالسُّوقِ وَالْأَعْنَاقِ}

In 48: 29 and 38: 33, **Qumbul** solely adds a hamzah in 2 ways:

a- A sākin hamzah is added over wāw after the sīn (preferred).

b- He adds a hamzah maḍmūmah after the sīn, before the wāw.

c- He adds hamzah maftūḥah instead of yā in 10:5, 21:48, 28:71,

{ضِيَاءَ - الْفُرْقَانَ وَضِيَاءَ - يَأْتِيكُمْ بِضِيَاءٍ - الشَّمْسُ ضِيَاءَ}

**Al-Bazzī** reads يَايَيْسُ and its variations in 2 ways: a- like Ḥafṣ,

b- he switches the places of a sākin hamzah with yā maftūḥah, then makes ibdāl of the hamzah into an alif (preferred).

Sūrah 12,13 {وَلَا تَأْيِسُوا-لَا يَأْيِسُ-فَلَمَّا اسْتَأْيَسُوا-اسْتَأْيَسَ الرَّسُلُ-أَفَلَمْ يَأْيِسْ}

{وَلَا تَأْيِسُوا - لَا يَأْيِسُ - فَلَمَّا اسْتَأْيَسُوا مِنْهُ - اسْتَأْيَسَ الرَّسُلُ - أَفَلَمْ يَأْيِسْ}

b- In other words, he keeps the alif and makes naql (transfers the

<sup>101</sup> Ash-Shāṭibiyah: 131, 965, 966, 559, 560

ḥarakah of the hamzah (faṭḥah) to the previous sākin letter (yā) and omits the hamzah). He reads with a yā maftūḥah (preferred).

**Note:** Reciting way (b) requires {لَاَعْتَنَكُمُ} to be read with tas-hīl only and the yā of {وَلِي دِينَ} must also be read with sukūn. Following this rule won't combine the ṭuruq (ways of narrations). **Al-Bazzī** reads {وَلَا أَدْرَبْكُمْ بِهِ} a- like Ḥafṣ, keeping the alif. **b-** {وَلَا أَدْرَبْكُمْ بِهِ} he deletes the alif (which is the preferred).

### 7. Two Adjacent Hamzahs in a Word

<sup>102</sup>وَتَسْهِيلُ أُخْرَى هَمَزَتَيْنِ بِكَلِمَةٍ سَمَا

**سما** is a code word indicates the first 3 qurrā' of Ash-Shāṭibiyyah. They read words containing 2 hamzahs with **tas-hīl of 2nd hamzah** {ءَامِنْتُمْ-أَيْمَهُ-أَمَّة} {ءَأَنْذَرْتَهُمْ-ءَأَنْتُمْ-ءَأَلِدُ-ءَأَلْهَتُنَا-ءَأَنْزَلَ-ءَأَلْقَى-ءَأَذَا-ءَأَيْنَا/ءَأَنْذَرْتَهُمْ-ءَأَنْتُمْ-ءَأَلِدُ-ءَأَلْهَتُنَا-ءَأَنْزَلَ-ءَأَلْقَى-ءَأَذَا-ءَأَيْنَا}.

Ibn Kathīr **adds** an istifhām hamzah then reads with tas-hīl of the 2nd hamzah in 1- {ءَأَذْهَبْتُمْ-ءَأَذْهَبْتُمْ} (46:19) 2- {ءَأَنْ-ءَأَنْ كَانَ} (68:14) 3- {ءَأَمَنْتُمْ-ءَأَمَنْتُمْ} 4- {ءَأَنْ يُوْتَى أَحَدٌ-ءَأَنْ يُوْتَى} 7:81 {ءَأَنْتُمْ-ءَأَنْتُمْ} 5- {ءَأَمَنْتُمْ-ءَأَمَنْتُمْ} (7, 20, 26), **Qumbul** in #5, he drops a hamzah of ءَأَمَنْتُمْ and reads like Ḥafṣ, with one hamzah, in sūrat ṬāHā: 70. He makes ibdāl of the first hamzah (waṣlan, only) into wāw in sūrat al-A'rāf: 122 {ءَأَلْشُّورُ وَءَأَمِنْتُمْ-ءَأَمِنْتُمْ} and sūrat ul-Mulk: 16.

وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا	***	بِهَآءَ ءَأَمِنْتُمْ لِلْكَلِّ ثَالِثًا اِبْدِلًا
وَحَقَّقَ ثَانِ صُحْبَهُ وَلَقَّبُ بِلِ	***	بِاسْقَاطِهِ الْأُولَى بِطَهُ ثُقْبِلًا
وَفِي كُلِّهَا حَفْصٌ وَأَبْدَلُ فُقْبُلُ فِي	***	الْأَعْرَافِ مِنْهَا الْوَاوُ وَالْمُلْكِ مُوَصَّلًا

<sup>102</sup> Ash-Shāṭibiyyah: 183, 189, 190, 191

## 8. Two Adjacent Hamzahs Between Two Words

**Rule:** The 2 hamzahs in 2 words have the opposite relationship with the 2 narrators of Ibn Kathīr. In other words, they are in contrast; when one pair is in agreement, the other is in ikhtilāf and vice versa. The 2 hamzahs differ or agree in their ḥarakāt and the 2 narrators differ or agree in dealing with a certain hamzah.

### (A) When The 2 Hamzahs Differ in Their Harakāt

The 2 narrators of Ibn Kathīr agree upon reading the 2nd hamzah by applying this law to it, depending on where the faḥah is: either the 1st hamzah is maftūḥah, the 2nd or none of them. **The Rule:** If the 1st hamzah is maftūḥah, then make **tas-hīl** of the 2nd one. If the 2nd hamzah is maftūḥah, then make **ibdāl** of it to a madd. If none of them is maftūḥah, make **ibdāl** and **tas-hīl** of the 2nd.

### (A) When The 2 Hamzahs Agree in Their Harakāt

If the 2 hamzahs agree in their ḥarakāt, then the 2 rāwīs differ in regards to changing each hamzah. The 1st rāwī, al-Bazzī changes the 1st hamzah. The 2nd rāwī, Qumbul changes the 2nd hamzah.

I. If the two hamzahs are identical: {جَاءَ أَمْرُنَا-أَوْلِيَاءُ أَوْلِيَتِكَ-هَتُوْلَاءِ إِنَّ}.

**Al-Bazzī** either **drops** the 1st of the hamzatayn which bear **fathah** {جَا أَحَدٌ} or reads it with **tas-hīl**, if they bear **ḍammah** or **kasrah**.

II. If both hamzahs have **kasrah**, as in {إِنَّ-هَتُوْلَاءِ إِنَّ} , or

**ḍammah**, as in this sole example in the Qur'ān: {أَوْلِيَاءُ أَوْلِيَتِكَ} , then

**Al-Bazzī** makes **tas-hīl** of the 1st hamzah and lengthens the 1st madd to 4 and 2 ḥarakāt. There is an extra way of reading one word: {بِالسُّوِّ إِلَّا} (Sūrat Yūsuf: 53). **Al-Bazzī** makes ibdāl of the 1st hamzah into a madd letter wāw following the preceding ḍammah, then he merges the previous sākin wāw into it and read it as: {بِالسُّوِّ إِلَّا} , with one mushaddad wāw.

وَبِالسُّوِّ إِلَّا أَبْدَلًا ثُمَّ ادَّعَمًا \*\*\* وَفِيهِ خِلَافٌ عَنْهُمَا لَيْسَ مُقْفَلًا<sup>103</sup>

<sup>103</sup> Ash-Shāṭibiyyāh: 205





**Qumbul** makes tas-hīl and ibdāl of the 2nd hamzah into a madd letter. If this mubdal madd letter is followed by a (a) sākin letter, then it's extended to 6 ḥarakāt, (b) mutaḥarrrik letter, it's extended to 2, (c) sākin letter that gains a ḥarakah or a sākin alif, then it's madd is 2 and 6 ḥarakāt.

(a) {السُّفَهَاءُ أَمْوَالِكُمْ: أَمْوَالِكُمْ-أَمْوَالِكُمْ} شَاءَ أَنْشَرَهُ: أَنْشَرَهُ-أَنْشَرَهُ (جَاءَ أَمْرُنَا-أَمْرُنَا)  
 (b) (السَّمَاءُ إِنَّ: السَّمَاءُ-السَّمَاءُ) (أَهْوَلَاءُ إِيَّاكُمْ: يَأْكُم-أَهْوَلَاءُ يَأْكُم)  
 (أَوْلِيَاءُ أَوْلِيَاءُ: أَوْلِيَاءُ-أَوْلِيَاءُ) (لَتِيكُ: لَتِيكُ-لَتِيكُ) (c) [النِّسَاءُ إِنَّ: أُنْقِيَّتُنَّ (النِّسَاءُ-النِّسَاءُ-النِّسَاءُ)]  
 جَاءَ عَالَ / جَاءَ عَالَ فِرْعَوْنَ-جَاءَ عَالَ لُوِطٍ (جَاءَ آل-جَاءَ آل)

Explanation of why the ibdāl has 2 lengths: When the 2nd hamzah is changed into an alif and it is followed by an original alif, /جَاءَ عَالَ you have to drop one or insert one in between to prevent the meeting of 2 sākin letters. Dropping results in ibdāl, with madd 2 ḥarakāt. Inserting results in ibdāl in 6 ḥarakāt جَاءَ عَالَ.

### 9. Practice on Some Āyāt

34: 40 {وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوَلَاءُ. إِيَّاكُمْ} كَانُوا يَعْبُدُونَ  
 There are 2 identical adjacent hamzahs in 2 words that carry kasrah, which Ibn Kathīr reads in 2 ways. **Al-Bazzī** makes tas-hīl of the 1st hamzah, lengthening the madd before it to 4 and 2 ḥarakāt. **Qumbul** makes tas-hīl and ibdāl of the 2nd hamzah, lengthening the mubdal madd letter to 6 ḥarakāt.

{ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوَلَاءُ. إِيَّاكُمْ} كَانُوا يَعْبُدُونَ / أَهْوَلَاءُ. إِيَّاكُمْ} كَانُوا يَعْبُدُونَ  
 {ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوَلَاءُ. يَأْكُم} كَانُوا يَعْبُدُونَ - أَهْوَلَاءُ يَأْكُم} كَانُوا يَعْبُدُونَ



## 10. Stopping on the Uthmanic Muṣḥaf Script

Ibn Kathīr stops on some words that end with tā ut-Tanīth in a hā:

{ رَحْمَتٌ - نِعْمَتٌ - سُدَّتْ - لَعْنَتٌ - أَمْرَاتٌ - وَمَعْصِيَتٍ - قُرْتُ - شَجَرَتٌ - وَجَدْتُ - أَبَتٌ - فِطْرَتٌ }	
إِذَا كُتِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثٌ ***	فَبِالْهَاءِ قِفْ حَقًّا رِضَى وَمُعْوَلًا
وَفِي اللَّاتِ مَعَ مَرَضَاتٍ مَعَ ذَاتٍ ***	وَلَا تَ رِضَى هَيْهَاتَ هَادِيهِ رُقْلًا
وَقِفْ يَا أَبَهُ كُفْمًا دَنَا وَكَأَيِّنَ الْـ ***	وُقُوفٌ بِنُونٍ وَهُوَ بِأَلْيَاءِ حُصْلًا

**حَقًّا** is a code word of Ibn Kathīr and Abū Ṭ-Amr ul-Baṣrī to stop with hā. Ibn Kathīr stops on { يَا أَبَتِ } with a sākin hā { يَا أَبَهُ }.

**هـ** in verse 379 is **Bazzī's** code, he stops with hā on { هَيْهَاتَ } 23: ﴿٣٣﴾.

**Al-Bazzī** stops in 2 ways on 5 words that consist of preposition and mā al-istifhāmiyyah. He stops with sākin mīm or hā us-sakt.

{ بِمِ: بِمِ-بِمَةً - لِمِ: لِمِ-لِمَةً - فَلِمِ: فَلِمِ-فَلِمَةً - عَمِ: عَمِ-عَمَةً - فِيمِ: فِيمِ-فِيَمَةً - مِمِ: مِمِ-مِمَةً }	
وَفِيَمَهُ وَمِمَّهُ قِفْ وَعَمَّهُ لِمَهُ بِمَهُ ***	يُخْلِيفِ عَنِ السَّبْرِيِّ وَادْفَعُ مُجْهَلًا
{ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاطِرُهُ بِيَمِ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمِ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ عَمِ يَتَسَاءَلُونَ ﴿٦﴾ فِيمِ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ (بِمَةً - لِمَةً - عَمَةً - فِيَمَةً - مِمَةً) (لِمِ تُحَاجُّونَ فِي إِبْرَاهِيمَ - فَلِمِ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ - لِمِ تَكْفُرُونَ بِآيَاتِ اللَّهِ - لِمِ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ - لِمِ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ - فَلِمِ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ } ﴿٧٨﴾ Sūrah 3	{ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاطِرُهُ بِيَمِ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمِ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ عَمِ يَتَسَاءَلُونَ ﴿٦﴾ فِيمِ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ (بِمَةً - لِمَةً - عَمَةً - فِيَمَةً - مِمَةً) (لِمِ تُحَاجُّونَ فِي إِبْرَاهِيمَ - فَلِمِ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ - لِمِ تَكْفُرُونَ بِآيَاتِ اللَّهِ - لِمِ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ - لِمِ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ - فَلِمِ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ } ﴿٧٨﴾ Sūrah 3

**Al-Bazzī** narrated the takbīr “Allāhu Akbar” (preferred) at the end of sūrahs from Aḍ-Ḍuḥā to An-Nās. The appropriate tajweed rule must be applied when connecting the end of a sūrah with takbīr, the basmalah and the begening of the following sūrah. The takbīr is not written in the Muṣḥaf because it is not from the Qur’ān, but it is a dthikr like al-isti’ādthah and also a sunnah.

<sup>104</sup> Ash-Shāṭibiyyāh: 378- 380, 386

## 11. Al-farsh (Different Pronunciation) of Ibn Kathīr

**Al-Bazzī** reads 31 tā's at the beginning of present tense verbs with shaddah (double letter). If this tā is preceded by a madd letter, he elongates it into 6 ḥarakāt. Such as:

{لَا تَكَلِّمْ-تَنْزِلُ-فَإِنْ تَوَلَّوْا-أَنْ تَبَدَّلَ-فَتَفَرَّقَ-} وَلَا تَبْرَجَنَّ - وَلَا تَيَمَّمُوا- لَا تَتَنَاصَرُونَ - وَلَا تَتَنَايَزُوا - وَلَا تَجَسَّسُوا - لَمَّا تَخَيَّرُونَ - لِيَتَعَارَفُوا - أَنْ تَوَلَّوْهُمْ - إِنَّ الَّذِينَ تَوَفَّيْتُمْ الْمَلَائِكَةَ - وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ - وَلَا تَفَرَّقُوا - هِيَ تَلْقَفُ - نَارًا تَلْظَى - إِذْ تَلْقَوْنَ {

<p>وَتَاءٌ تَوَقَّى فِي النَّسَاءِ عَنْهُ مُجْمَلًا وَالْأَنْعَامُ فِيهَا فَتَفَرَّقَ مُثَلًّا وَيَرَوِي ثَلَاثًا فِي تَلْقَفُ مُثَلًّا نَ نَارًا تَلْظَى إِذْ تَلْقَوْنَ ثَقِيلًا وَفِي نُورِهَا وَالْإِمْتِحَانِ وَبَعْدَلًا تَبْرَجَنَّ فِي الْأَحْزَابِ مَعَ أَنْ تَبَدَّلًا نَ عَنْهُ وَجَمْعُ السَّاكِنِينَ هُنَا انْجَلَى نَ عَنْهُ تَلْهَى قَبْلَهُ الْهَاءُ وَصَلًا وَبَعْدَ وَلَا حَرْفَانِ مِنْ قَبْلِهِ جَلًا نَ عَنْهُ عَلَى وَجْهَيْنِ فَافْهَمَ مُحْصَلًا</p>	<p>*** *** *** *** *** *** *** *** *** ***</p>	<p><sup>105</sup> وَفِي الْوَصْلِ لِلْبَرِّيِّ شَدِيدُ تَيَمَّمُوا وَفِي آلِ عِمْرَانَ لَهُ لَا تَفَرَّقُوا وَعِنْدَ الْعُقُودِ النَّاءُ فِي لَا تَعَاوَنُوا تَنْزِلُ عَنْهُ أَرْبَعٌ وَتَتَنَاصَرُونَ تَكَلِّمْ مَعَ حَرْفِي تَوَلَّوْا بِهَوْدِهَا فِي الْأَنْفَالِ أَيْضًا ثُمَّ فِيهَا تَتَارَعُوا وَفِي التَّوْبَةِ الْعَرَاءِ هَلْ تَرَبَّصُوا تَمَيَّزَ يَرَوِي ثُمَّ حَرْفِ تَخَيَّرُوا وَفِي الْحُجْرَاتِ النَّاءُ فِي لِيَتَعَارَفُوا وَكُنْتُمْ تَمْتَنُونَ الَّذِي مَعَ تَفَكَّهُو</p>
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Qumbul reads the tā of the word حُطَوَاتٍ like Ḥaḥḥ, with a dammah.

**Bazzī** reads حُطَوَاتٍ tā sākinah. Ibn Kathīr reads the following with sukūn {الْأَكْلِ - أَكَلَهَا - أَلْمَيْتِ - مَيِّتِ - أَرْنَا - أَرْنِي - أَلْقُدْسِ}.

<p>دَوَاءٌ وَلِلْبَاقِينَ بِالضَّمِّ أُرْسِلًا الْعُيُونَ شُيُوخًا دَانَهُ صُحْبَهُ مِلًا</p>	<p>*** ***</p>	<p>وَحَيْثُ أَتَاكَ الْقُدْسُ إِسْكَانٌ دَالِهِ وَضَمَّ الْعُيُوبِ يَكْسِرَانِ عُيُونًا</p>
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Ibn Kathīr has **kasra** on {تَحْسِبُ-يَحْسِبُونَ-يَحْسِبُهُمْ-بِيُوتِ-الْبِيُوتِ-عِيُونَ-شُيُوخًا}

and **dammah**: {مُبَيِّنَةٌ-مُبَيِّنَاتٍ}, **fathah** on {جُثِيًّا-عُتِيًّا-صُلِيًّا-مُتًّا-مُتًّا-مُتَّمًّا}.

<sup>105</sup> Ash-Shāṭibiyyah: 526-535, 467, 628



madd muttaṣil {نِسِيًا-تَسْلَقُظ-مُخْلِصًا-تَلْقَفُ} {وَكَايِن / وَكَأَيِّن-النَّشَاءَةَ / النَّشَاءُ} .

**Note:** Ibn Kathīr reads with shaddah on the nūn at the end of Dual Relative and Demonstrative pronouns. He elongates the preceding madd letter to 6 ḥarakāt madd lāzim {وَالَّذَانِ-هَذَايِنِ}.

He elongates {هَتَتَيْنِ-الَّذَيْنِ} to 6,4 and 2.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tajweed Rules of Qirā'at

**Abī Ḥ Amr ul-Baṣrī**

From Riwayatī

{**Ad-Dūrī and As-Sūsī**}

From the Ṭarīq of

**Ash-Shāṭibiyyah**

The Ḥā ح is a code letter indicating the rules of Abī Ḥ Amr's recitation, ط for Ad-Dūrī and ي for As-Sūsī



### [3] The Tajwīd Rules of Qirā'at Abī ʿAmr ul-Baṣrī

Abū ʿAmr ul-Baṣrī: He is Zabbān ibn al ʿAlāʾ ibn ʿAmmār al-Mazenī al-Baṣrī, the third qārī of the ten. He was born in Makkah (68-154 A.H.), but grew up in Baṣrah. He studied the Qurʾān under many of the Successors and he has the highest number of shiyūkh from Makkah, Madīnah, Al Kūfah and Al-Baṣrah. Among his shiyūkh was Abū Jaʿfar (d.130 A.H.), and Abū al ʿĀliyah (d. 95 A.H.), who learned from ʿUmar ibn al-Khaṭṭāb and other Companions, who learned from the Prophet ﷺ. The two primary Rāwīs who preserved his qirā-ah are Ad-Dūrī and As-Sūsī, through his student Yahya al-Yazīdī ibn al-Mubārak ibn al-Mughīrah. He passed away 202 A.H.

106 وَأَمَّا الْإِمَامُ الْمَازِنِيُّ صَرِيحُهُمْ \*\*\* أَبُو عَمْرِو الْبَصْرِيُّ فَوَالِدُهُ الْعَلَاءُ  
 أَفَاضَ عَلَى يَحْيَى الْيَزِيدِيِّ سَيِّبُهُ \*\*\* فَأَصْبَحَ بِالْعَذْبِ الْفِرَاتِ مُعَلِّمًا  
 أَبُو عَمَرَ الدُّورِيُّ وَصَالِحُهُمْ أَبُو \*\*\* شَعِيبٌ هُوَ السُّوسِيُّ عَنْهُ تَقَبَّلَا

i) Ad-Dūrī Ḥafṣ ibn ʿUmar ibn ʿAbdul Azīz ad-Dūrī (150-246 A.H.). He was born in ad-Dūr, near Baghdād. He was the chief qārī and the first to compile different qira-āt, despite being blind.

ii) As-Sūsī Abū Shuʿayb Sāliḥ ibn Ziyād as-Sūsī (171-261 A.H.). He taught Qurʾān to an-Nasā-ī (d. 303 A.H.), of Sunan fame.

### 1. Mīm ul-jamʿ and The Previous Letter's Harakah

Al-Baṣrī reads mīm ul-jamʿ differently, when it precedes a **sākin** letter that starts the following word. He reads both mīm ul-jamʿ and the **hā** before it with a **kasrah** ʿāriḍah, if the **hā** is preceded by a **sākin yā** or a letter carrying a **kasrah**. Otherwise to avoid the meeting of two sākin letters, he reads mīm ul-jamʿ with a ḍammah, as all the qurrā` {وَأَكْثَرُهُمُ الْفَدَسِقُونَ}. Ash-Shāṭibī states:

وَمِنْ دُونَ وَضَلِ ضَمُّهَا قَبْلَ سَاكِنٍ \*\*\* لِكُلِّ وَبَعْدَ الْهَاءِ كَسْرٍ. فَتَى الْعَلَاءُ  
 مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِنًا \*\*\*

<sup>106</sup> Ash-Shāṭibiyāh: 29-31, 113, 114

{يُوقِيهِمُ اللَّهُ- يُرِيهِمُ اللَّهُ- إِلَيْهِمُ أَنْتَيْنِ- بِهِمُ الْأَسْبَابُ- فِي قُلُوبِهِمُ الرُّعْبَ- وَقِيهِمُ السَّيِّئَاتِ- قَبْلَتِهِمُ الَّتِي- صَافَتْ عَلَيْهِمُ الْأَرْضُ- وَظَلَّلْنَا عَلَيْهِمُ الْعَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى} During **waqf** on *mīm al-jamʿ*, or if it precedes a *mutaḥarrik* letter in a continuous reading, then *Abū ʿAmr* reads it *sākinah* as *Ḥafṣ*. If the 1st *sākin* is other than *mīm al-jamʿ*, then **waslan**, the 1st *sākin* is either given a *ḥarakah* or dropped if it is a *madd* letter. *Abū ʿAmr* reads the 1st *sākin* with **ḍammah** in 2 cases: if it is *lām* of {قُل} or *wāw* of {أَوْ}, otherwise, he reads with *kasrah*, like *Ḥafṣ*.

107 وَضَمُّكَ أُولَى السَّاكِنِينَ لِثَالِثٍ \*\*\* يُضَمُّ لُزُومًا كَسْرُهُ فِي نَدِ حَلَا  
 قُلِ ادْعُوا أَوْ أَنْقُضْ قَالَتْ أَخْرُجْ أَنْ \*\*\* وَمَحْظُورًا أَنْظُرْ مَعَ قَدِ اسْتَهْزَيْ اعْتَلَا  
 {قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - أَوْ أَنْقُضْ - قُلِ أَنْظُرُوا - قَالَتْ أَخْرُجْ - أَنْ اعْبُدُوا اللَّهَ  
 - مَحْظُورًا أَنْظُرْ - وَلَقَدْ اسْتَهْزَيْ - فَمَنْ أَضْطَرَّ - أَنْ أَحْكُمْ - أَنْ اعْبُدُونِي - فَتَيْلًا أَنْظُرْ  
 سِوَى أَوْ وَقُلْ لِابْنِ الْعَلَاءِ وَبِكَسْرِهِ \*\*\* لِتَنْوِينِهِ قَالَ ابْنُ ذَكْوَانَ مُقُولًا

## 2. Al- Madd Al-Farṭ/Derived Elongation

**Madd Muttaṣil:** *Abū ʿAmr* reads *wājib* *Muttaṣil* in 4 *ḥarakāt*.

{وَجَائِءٌ-سُوءٌ-شَاءٌ-سَوَاءٌ-جَزَأُوْهُمْ-تَبُؤًا-الِدِمَاءِ-التِّسَاءِ-الْمَاءِ-شُرْكَاءُ - السَّمَاءِ- السَّفَهَاءِ}

**Madd Munfaṣil** *Ad-Dūrī* extends in *tawassuṭ* and *qaṣr* (4 or 2 *ḥarakāt*), while *As-Sūsī* reads *madd* *Munfaṣil* in 2 *ḥarakāt*.

## 3. Pronoun of Hā ul-Kināyah

وَسَكِّنْ يُوَدِّهِ مَعَ نُؤْلِهِ وَنُضْلِهِ \*\*\* وَنُؤْتِهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَا

The **ح** *Hā* in the verse is a code for *Abū ʿAmr*, who recites *hā ul-Kināyah* with *sukūn* {يُوَدِّهِ - نُؤْلِهِ - وَنُضْلِهِ - وَنُؤْتِهِ مِنْهَا}. *Ad-Dūrī*'s recitation comes before *Sūsī*. *Sūsī* makes **ibdāl** of the *sākin* *hamz* into a *madd* letter that matches the preceding letter's *ḥarakah*.

<sup>107</sup> *Ash-Shāṭibiyāh*: 495- 497, 160

#### 4. Rules of a Single Hamzah in a word

**Abū ṢAmr** reads some hamzahs with: (1) **naql**, only in the following case. He reads {عَادًا أَوْلَى} in sūrat An-Najm {عَادًا أَوْلَى}.

(2) **tas-hīl**, pronouncing with ease (musahallah); i.e., between its sound and the sound of the madd letter which corresponds to its ḥarakah. Abū ṢAmr makes tas-hīl of {هَتَّانْتُمْ هَتَّانْتُمْ}.

**Note:** The scholars consider the original, aṣli madd munfaṣil (has hamzah muḥaqqaqqaḥ that does not change with tas-hīl), to be stronger than a madd munfaṣil whose hamzah is musahallah. They don't treat them equally in recitation. For instance, it is not permitted to elongate {هَتَّانْتُمْ} except with elongating {هَتَّوَلَاءَ}. So elongate both, shorten both, or shorten {هَتَّانْتُمْ}, while elongating {هَتَّوَلَاءَ}, but not the opposite. If Dūrī reads the aṣli madd munfaṣil in **tawassuṭ**, then he reads the alif before the hamzah musahallah in **tawassuṭ** and **qasr**, but if he reads the aṣli in **qasr**, then he reads {هَتَّانْتُمْ هَتَّوَلَاءَ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا} in **qasr** {هَتَّانْتُمْ}.

108 وَلَا أَلِفٌ فِي هَا هَانْتُمْ زَكَ جَنًا \*\*\* وَسَهْلٌ أَحَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا  
وَيَحْتَمِلُ الْوَجْهَيْنِ عَنْ غَيْرِهِمْ وَكَمْ \*\*\* وَجِيهِ بِهِ الْوَجْهَيْنِ لِلْكَلِّ حَمَلًا

Abū ṢAmr deletes the yā of {أَلْتِي} and reads the word **waslan** in 2 ways: 1-ibdāl of the hamzah into yā, elongated to 6 ḥarakāt madd lāzim, as the yā is sākin: {أَلْتِي} 2-with tas-hīl of the hamzah {أَلْتِي}. The alif before the hamzah musahalah must be read with madd 4 and 2 ḥarakāt. **Waqfan** 2 ways: 1- ibdāl as **waslan** {أَلْتِي}. 2- tas-hīl of the hamzah maksūrah with **rawm** {أَلْتِي - أَلْتِي} , also while elongating the alif into 4 and 2 ḥarakāt.

وَقَبْلَ يَيْسَنَ الْيَاءِ فِي الْيَاءِ عَارِضٌ \*\*\* سَكُونًا أَوْ اضْلًا فَهُوَ يُظْهِرُ مُسَهَلًا

<sup>108</sup> Ash-Shāṭibiyyāh: 559, 561, 131, 216





(3) **Ibdāl**: *Abū ṢAmr yubdilu*/replaces or substitutes the hamzah by a letter of madd that corresponds to the previous letter's ḥarakah). 1-hamzah preceded by (a) **fathah**, tubdal (is turned) into **alif** in sūrat Saba' {مِنْسَاتُهُ: مِنْسَاتُهُ} (b) preceded by **kasrah**, tubdal into **yā**: {لِأَهَبَ- لِيَهَبَ} (19:19). 2- A sākin hamzah into **alif** in (18, 21) {يَأْجُوجَ وَمَأْجُوجَ: يَأْجُوجَ وَمَأْجُوجَ}. Other than these words, only **Sūsī** makes **ibdāl** of a **sākin** hamzah wherever it is: 1st, 2nd or 3rd letter of a word (fā, ṣayn or lām-ul-kalimah), excluding a majzūmah hamzah (details to follow).

<sup>109</sup> وَيُبَدِّلُ لِلسُّوسِيِّ كُلِّ مُسْكِنٍ \*\*\* مِّنَ الهمزِ مَدًّا غَيْرَ مُجْرُومٍ نُّ أَهْيَلًا

1- If a **sākin** hamzah is the **1st letter**, Refere to Warsh recitation.

2- If the **sākin** hamzah is the **2nd letter** after one of these **extra** letters (ف-أ-ن-ى-ت-م-و) (فأنيتمو: ف-أ-ن-ى-ت-م-و), then the **ibdāl** will be into the same madd letter, *waṣlan and waqfan*. {مَأْكُولٍ-مَا كُولٍ-يَأْمُرُ-يَأْمُرُ-تَأْخُذُونَهُ-} {تَأْخُذُونَهُ-مَأْمَنَهُ-مَأْمَنَهُ-تَأْتِيْمًا-تَأْتِيْمًا-الذَّيْبُ-الذَّيْبُ-وَبِئْرٍ-وَبِئْرٍ-فَبَيْسَ-فَبَيْسَ-وَأْتُوا-} {يُؤْمِنُ-يُؤْمِنُ-يُؤْمِنُ-شَأْنٍ-شَأْنٍ-فَأَذَنَ-فَأَذَنَ-} {أَسْتَعِذُّنُوكَ-أَسْتَعِذُّنُوكَ-} {يَسْتَعِذُّنُوكَ-يَسْتَعِذُّنُوكَ- شِئْتِ - شِئْتِ - شِئْتِ - بَوَّأْنَا-بَوَّأْنَا - شِئْتُمَا-شِئْتُمَا- وَجِئْنَا- وَجِئْنَا}

The same applies if the **sākin** hamzah is the **3rd letter**.

Sūsī makes **ibdāl** of a **sākin** hamzah, except 35 that Shāṭibī gathers (a) 19 majzūm **sākin** hamazāt at the end of present tense.

تَسُوْ وَنَشَأُ يَشَأُ وَعَشْرُ يَشَأُ \*\*\* وَمَعَ يَهْيِيْ وَنَسَأُهَا يَنْبَأُ تَكْمَلًا

(b) 11 mabnī on **sukūn** hamzah at the end of an imperative verb, these are underlined below. The surah number is in parentheses.

Abū ṢAmr reads {مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِئُهَا} نَنْسِئُهَا with hamzah.

{تَسُوْ-نَشَأُ-يَشَأُ-وَهْيِيْ-ء- وَيَهْيِيْ-ء-نَنْسَخُهَا-أَنْبِئُهُمْ-نَبِيْ-وَنَبِيَّهُمْ-نَبِيْنَا-أَمْ لَمْ يُنَبِّأ-أَرْجِئُهُ-} أَقْرَأُ كِتَابِكَ-أَقْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① أَقْرَأُ وَرَبُّكَ الْأَكْرَمُ ②

<sup>109</sup> Ash-Shāṭibiyah: 216, 217

110 وَهَيَّيْ وَأَنْبِئْتُهُمْ وَتَبَيَّنِي بِأَرْبَعٍ \*\*\* وَأَرْجِي مَعًا وَأَفْرَأُ ثَلَاثًا فَحَصِّصَا

**Note:** {تَبَيَّنَا} in sūrat Yūsuf: 36, while Sūsī makes ibdāl for {نَبَأْتُكُمْ} Yūsuf: 37.

وَتُوْوِي وَتُوْوِيهِ أَخْفَ بِهِمْزِهِ \*\*\* وَرَثِيَا بِتَرْكِ الْهَمْزِ يُشْبِهُ الْاِمْتِلَا  
 وَمُؤْصَدَةٌ أَوْصَدَتْ يُشْبِهُ \*\*\* كَلُّهُ تَخَيَّرَهُ أَهْلُ الْأَدَاءِ مُعَلَّلًا  
 وَبَارِيكُمْ بِالْهَمْزِ حَالَ سُكُونِهِ \*\*\* وَقَالَ ابْنُ عَبَّاسٍ بِيَاءٍ تَبَدَّلَا

3- Sūsī doesn't make ibdāl into wāw in a- {مُؤْصَدَةٌ} (90, 104), or b- {وَتُوْوِي-تُوْوِيهِ} (33,70). In (b-) the ibdāl leads to 2 ijtimā~ of 2 wāws which makes the word heavy in pronunciation.

4- There is no ibdāl into yā in a- {بَارِيكُمْ} or b- {وَرِيَا}. In (b-) this leads to idghām of 2 yā, which can change the meaning.

(4) **Hadthf:** He deletes a hamzah of {يُضْهِوْنَ : دَكَاةً : دَكَاةً}.

### 5. Two Consecutive Hamzahs in a Word

Abū ~Amr makes tas-hīl of the 2nd hamzah and *insertion* (*idkhāl*) of alif between the 2 hamzahs. It is called alif-ulfaṣl (separation).

{ءَا لِدْ - ءَا أَنْذَرْتُهُمْ - ءَا أَنْتُمْ - ءَا أَعْجَمِي - ءَا الْهَيْتُنَا - ءَا ذَا - ءَا نَا - ءَا نَزَلَ - ءَا لَقِيَ - ءَا نَبَيْتُكُمْ}

An exception for the tas-hīl of the 2nd maḍmūmah hamzah, it will be read with and without *idkhāl*, the latter is the preferred.

Unlike Ḥafṣ, Abū ~Amr recites these words with an **extra hamzah**

{ءَا أَمَنْتُمْ - ءَا أَمَنْتُمْ} {ءَا السَّحْرُ - ءَا السَّحْرُ - أَلَنْ - أَلَنْ} (7:81,113) {ءَا نَكُم - أَا نَكُم}

*Idkhāl is prohibited* because it will cause the meeting (ijtimā~) of 3 hamazāt, the 3rd gets ibdāl into alif (a) {ءَا أَمَنْتُمْ : ءَا أَمَنْتُمْ} (7, 20, 26)

(b) {ءَا الْهَيْتُنَا : ءَا الْهَيْتُنَا} (43: 58), which is not allowed.

وَطَه فِي الْأَعْرَافِ وَالشُّعْرَا \*\*\* بِهَا ءَا مَنْتُمْ لِلْكَلِّ ثَالِثًا اِبْدِلَا

<sup>110</sup> Ash-Shāṭibiyyāh: 218- 221, 189

In sūrat Yūnus {ءَالَسَّحْرُ-ءَالَسَّحْرُ} {ءَاللّٰهُ-ءَاللّٰهُ / ءَالنَّ-ءَالنَّ} , al-An'ām {ءَالذَّكْرَيْنِ-ءَالذَّكْرَيْنِ} the 2nd waṣl hamzah is read with tas-hīl and ibdāl to alif that is extended to 6 ḥarakāt madd lāzim (preferred).

وَأَلَمْ نَجْعَلِ لَهُمُ الْحَدِيثَ **\*\*\*** وَإِنَّ هَمَزَ وَصَلٍ بَيْنَ لَامٍ مُّسَكِّينَ  
 (يُسْهَلُ) عَنِ كُلِّ كَالَانَ مُثِيلاً **\*\*\*** فَلِكُلِّ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي

(c) {أَبَمَّه-أَيْمَّة} everywhere in the Qur'an, it occurs only in tas-hīl.

### 6. The Istifhām Mukarrar/Repetitive Questioning

Abū ṣAmr reads the 11 places of repetitive questioning like Ḥaḥḥ, with istifhām in both places (أَعْدَا) ... (أَعْنَا), with the difference that Abū ṣAmr reads the 2nd hamzah with **tas-hīl** and the insertion of alif al-faṣl in between the hamzatayn. أ. ذَا....أ. نَا.

### 7. Two Adjacent Hamzahs Between 2 Words

The 2 hamzahs either agree or differ in their ḥarakāt.

#### A- When The 2 Hamzahs Agree in Their Ḥarakāt

وَأَسْقَطَ الْأَوْلَى فِي اتِّفَاقِهِمَا مَعًا **\*\*\*** إِذَا كَانَتَا مِنْ كِلْمَتَيْنِ فَتَى الْعَلَا

If the 2 hamzahs are identical, then Abū ṣAmr **drops** the 1st of the hamzatayn that bear the same ḥarakah: The madd preceding the dropped hamzah can be read as 2 or 4 ḥarakāt, if he reads with qaṣr al-Munfaṣil. It is read 4 ḥarakāt in case of the tawassuṭ.

{جَا أَمْرُنَا - أَوْلِيَا أَوْلِيَتِكَ - هَتُوْلَا إِنْ - أَلْبَغَا إِنْ - أَهْتُوْلَا إِيَّاكُمْ - جَا أَحَدٌ - شَا أَنْشَرَهُ -  
 مِّنَ النِّسَاءِ إِنْ - جَا عَال - جَا أَجْلُهُمْ}

#### B- When The 2 Hamzahs Differ in Their Ḥarakāt

Abū ṣAmr reads like Qalūn or Warsh, **refere to their details**.

<sup>111</sup> Ash-Shāṭibiyyāh: 192, 193, 202



### 8. Fath, Taqlīl and Imālah of Alif

In sūrat Yūsuf: 19, Abū ṢAmr reads a word with 3 ways: fath, imālah and taqlīl { قَالَ يَبْشُرِي هَذَا عَلَمٌ - يَبْشُرِي - قَالَ يَبْشُرِي هَذَا عَلَمٌ }.

#### The Imālah Kubrā of The Alif of The Letter Rā

وَفِي<sup>112</sup> ..... \*\*\* وَخُلْفُهُمْ فِي النَّاسِ فِي الْجِرِّ حُصْلًا

Abū ṢAmr makes imālah of alif in 3 cases: alif preceded by rā, alif followed by rā majrūr with **kasrah** or alif between 2 rās. If a pronoun is attached to the alif, then imālah is still applied.

(a) Dthāt ar-Rā is a noun or a verb that ends with a feminine **alif** of imālah (alif maqṣura that is written on a yā) preceded by rā.

{ تَبْرِي - أَخْرِي - الْقُرْبَى - وَذُكْرِي - الْكُبْرَى - سُكْرِي - مُجْرَهَا - النَّصْرِي - أُسَارِي - يَتَوَارِي }

وَفِي أَلْفَاتٍ قَبْلَ رَا طَرَفٍ أَتَتْ \*\*\* بِكَسْرِ أَمْلٍ تُدْعَى حَمِيدًا وَتُقْبَلًا

كَأَبْصَارِهِمْ وَالذَّارِ ثُمَّ الْحِمَارِ مَعَ \*\*\* حِمَارِكَ وَالْكَفَّارِ وَأَفْتَسَ لِتُنْضَلًا

(b) A **rā** majrūr with **kasrah** at the end of a word, preceded by **alif**

{ ذَاتِ قَبَارٍ - الْبَارِ - أَرْبَابِكُمْ - بَقِنطَارٍ - هَارٍ - الْكُفَّارِ - بَدِينَارٍ - ذَارِ الْبُورِ - الْفُجَّارِ - الْفَهَّارِ - الْبَارِ - التَّوْبَةِ - وَعَلَى أَبْصَارِهِمْ - دَبِيرِهِمْ - مِنْ دَبِيرِكُمْ - حِمَارِكَ - التَّهَّارِ - الْبَارِ - رِءَاةُ رِءَا كَوْكَبًا - رِءَاكَ - مُجْرَهَا - وَلَا أَدْرَبِكُمْ - وَمَا أَدْرَبَكَ مَا - بِأَفْرِينَ - الْبَافْرِينَ } { أَلْبَر - أَلْمَر - جَم - كَهَيْعَص - طَب }

وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَابِهِ \*\*\* وَهَارٍ رَوَى مُرَوٍ بِخُلْفٍ صَدٍ حَلَا

وَإِضْجَاعُ ذِي رَأْيَيْنِ حَجَّ رَوَائِهِ \*\*\* كَلَا بَرَارٍ وَالتَّقْلِيلُ جَادَلٌ فَيَصَلَا

وَإِضْجَاعُ رَا كُلِّ الْفَوَاتِحِ ذِكْرُهُ حَمَى \*\*\* غَيْرَ حَفِصٍ طَاوِيَا صُحْبَةً وَلَا

وَكَمْ صُحْبَةٍ يَا كَافٍ وَالْخُلْفُ يَاسِرٌ \*\*\* صِفَ رِضَى حُلُومًا وَتَحْتِ جَنَى حَلَا

شَفَا صَادِقًا حَمَ مُخْتَارَ صُحْبَةٍ \*\*\* وَبَصْرٍ - وَهُمْ أَدْرَى وَبِالْخُلْفِ مَثَلًا

وَذُو الرَّا لُورِيشِ بَيْنَ بَيْنٍ وَنَافِعِ لَدَى \*\*\* مَرِيهِهَا يَا وَحَا جِيدُهُ حَلَا

<sup>112</sup> Ash-Shāṭibiyāh: 331, 321, 322, 233, 326, 738-741

(c) An alif between 2 *rā's*, conditioned on the 2nd *rā`* being *majrūr* with ***kasrah*** { لِلْأَبْرَارِ - الْأَشْرَارِ - دَارَ الْقَرَارِ - إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ }.

<sup>113</sup> وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ \*\*\* وَفِي هَمْزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا

Abū `Amr makes *imālah* in { رَعَا كَوَكَبًا - رَعَاهُ مُسْتَقِرًّا } (6, 27) when the alif of the *imālah* is followed by a *mutaḥarrrik* letter, waṣlan.

However, he reads { رَعَا الشَّمْسِ - رَعَا الْقَمَرَ } in *sūrah* 6 without *imālah*, waṣlan, as it is followed by a *sākin*. Abū `Amr reads one word in (23: 44) with *fath* waṣlan, but *fath* and *imālah*, waqfan { تَنْزِيلًا كُلِّ } .

### 9. Fath and Taqlīl of The Alifs of Dthawāt ul-yā

وَكَيْفَ أَتَتْ فَعَلِيَّ وَأَخْرَأِي مَا \*\*\* تَقَدَّمَ لِلْبَصْرِ سِوَى رَاهِمَا اِعْتَلَا

**Note:** The only *dthāt ul-yā* that Abū `Amr reads with an *imālah* is *وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا* (٧٣) .

Alif ut ta'nīth al-maqṣūrah (a feminine alif) indicates a literal or figurative feminine word. It is written at the end of *dthāt ul-yā* as an extra small alif on *yā*. It is the 4th letter in a word, falling in one of 3 templates: *فَعَلِيَّ فَعَلِيَّ فَعَلِيَّ*. Corresponding nouns are the only *dthawāt ul-yā* that Abū `Amr reads with *taqlīl*. He reads the rest of *dthawāt ul-yā* with *fath*, except those at the end of *āyāt* in the 10 *Sūrahs* mentioned in detail in Warsh's recitation.

**Ad-Dūrī** makes *taqlīl* of { يَا أَيُّهَا الَّذِينَ آمَنُوا } and *fath*).

وَيَا وَيَلْتِي أَنِّي وَيَا حَسْرَتِي طَوْوَا \*\*\* وَعَنْ غَيْرِهِ فِسْهًا وَيَا أَسْفَى الْعُلَا

Any word that is read in *imālah* or *taqlīl* waṣlan, can be read the same waqfan; regardless of the reason for *imālah* (a *maksūr* letter becomes *sākin* because the *sukūn* is *āriḍ*) { الْبَائِسِ - هَارٍ - الْبَارِ }.

**Ad-Dūrī** makes *imālah* of { الْبَائِسِ } whose *س* is *majrūr* with *kasrah*.

وَلَا يَمْنَعُ الْإِسْكَانُ فِي الْوُفْرِ عَارِضًا \*\*\* إِمَالَةً مَا لِلْكَسْرِ فِي الْوُصْلِ مُيَلًا

<sup>113</sup> Ash-Shāṭibiyyāh: 646, 316, 317, 334



**Note:** If the alif of imālah or taqlīl comes before a Tanwīn or any sākin letter, then the alif is dropped (to prevent ijtimā' of 2 sākin letters between 2 words) and there is no imālah or taqlīl waṣlan. If this reason disappears in waqf, then there *is* imālah, waqfan.

{مَكَانًا سَيَّوَى} قَالَ {سُدَى} {أَلَمْ} الْبَيْرَ وَأَخْفَى {اللَّهُ} مُصَلَّى - مُسَمَّى - مُفْتَرَى - مَوْلَى - أَدَى -  
عَزَى - ضَحَى - فَتَى - مَثْوَى - عَمَى - مُصَفَّى - فُرَى - هُدَى - عَيْسَى - بِنِ مَرِيمَ - مُوسَى الْكِتَابَ - مُوسَى  
الْهُدَى - وَالْقَتْلَى الْخُرَّى - جَنَى الْجَنَّتَيْنِ - وَذِكْرَى الْبَدَارِ - رَعَا الشَّمْسَ - رَعَا الْقَمَرَ - نَرَى }.

<sup>114</sup> وَقَبْلَ سُكُونِ قَفِّ بِمَا فِي أُصُولِهِمْ \*\*\* وَذُو الرَّاءِ فِيهِ الْخُلْفُ فِي الْوَصْلِ يُجْتَلَا  
كَمُوسَى الْهُدَى عَيْسَى ابْنِ مَرِيمَ \*\*\* وَالْقُرَى الَّتِي مَعَ ذِكْرَى الدَّارِ فَافْهَمْ

Abū ṢAmr makes taqlīl or imālah waqfan. Only As-Sūsī makes imālah for the rā with khulf (2 ways) waṣlan. He reads with fath and imālah {ذِكْرَى الْبَدَارِ - الْقُرَى الَّتِي - الْكُبْرَى} and the following in 3 ways waṣlan: fath, imālah with tafkhīm and tarqīq of lām ism ul-Jalālāh {نَرَى اللَّهَ - فَسَيَرَى اللَّهَ}. The imālah of rā is to indicate the dropped alif after it, while he reads imālah only waqfan.

### 10. Al-farsh (Different Pronunciation) of Abū ṢAmr

وَفِي لَوْلُو فِي الْعُرْفِ وَالتُّكْرِ شُعْبَةً \*\*\* وَيَأْتِيكُمُ الدُّورَى وَالْإِبْدَالُ يُجْتَلَا  
وَأَيُّ لَكُمْ بِالْفَتْحِ حَجَّ رُوتِهِ \*\*\* وَبَادِي بَعْدَ الدَّالِ بِالْهَمْزِ حِلَالًا

Ad-Dūrī adds hamzahs in {بَادِي الرَّأْيِ} (11:27), {لَا يَأْتِيكُمُ} (49:14), while Sūsī reads with ibdāl {بَادِي الرَّأْيِ - لَا يَأْتِيكُمُ}.

Abū ṢAmr reads with sukūn (preferred) and in ikhtilās of the kasrah of {نِعْمًا} in (2:270, 4:57). He also reads with ikhtilās in the fathah of {لَا يَهْدَى} in (10:35) and {يَخْصِمُونَ} in (36:48).

وَإِسْكَانُ بَارِيكُمُ وَيَأْمُرْكُمْ \*\*\* لَهُ وَيَأْمُرْهُمْ أَيْضًا وَتَأْمُرْهُمْ تَلَا  
وَيَنْصُرْكُمْ أَيْضًا وَيُشْعِرْكُمْ وَكَمْ \*\*\* جَلِيلٍ عَنِ الدُّورِيِّ مُخْتَلِسًا جَلَا

<sup>114</sup> Ash-Shāṭibiyyāh: 335, 336, 223, 755, 454, 455

Abū ṢAmr reads with a sākin hamzah, while **Dūrī** reads also with ikhtilās (preferred). Sūsī reads with sukūn and ibdāl.

{يَأْمُرْكُمْ يَأْمُرْكُمْ يَأْمُرْكُمْ - يَأْمُرْهُمْ يَأْمُرْهُمْ يَأْمُرْهُمْ - تَأْمُرْهُمْ تَأْمُرْهُمْ تَأْمُرْهُمْ -  
- يَنْصُرْكُمْ يَنْصُرْكُمْ - يُشْعِرْكُمْ يُشْعِرْكُمْ - بَارِئِكُمْ بَارِئِكُمْ - أَرْنَا أَرْنَا}.

<sup>115</sup>نَجَازِي بِيَاءٍ وَافْتِحِ الزَّايِ وَالْكَفُورَ \*\*\* سَمَا كَمْ صَابَ أَكْلٍ أَضْفَ حُلَا  
وَفِي رُسُلْنَا مَعَ رُسُلِكُمْ ثُمَّ رُسُلَهُمْ \*\*\* وَفِي سُبُلْنَا فِي الضَّمِّ الْإِسْكَانُ حُصَلَا  
وَقُلْ زَكْرِيَّا دُونَ هَمَزِ جَمِيعِهِ \*\*\* صِحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا

**Başrī** reads 4 words with **sukūn**, while Ḥafṣ reads with ḍammah:

{خُطَوَاتٍ - أَكُلَ - أَكُلَهَا - الْأَكْلَ - رُسُلْنَا - رُسُلِكُمْ - رُسُلَهُمْ - سُبُلْنَا}

Abū ṢAmr **adds** hamzah {النَّشَاءُ: النَّشَاءُ- زَكْرِيَّا: زَكْرِيَّاءُ- تُرْجِي- مُرْجُونُ} .

{وَيَحْسَبُ كَسْرَ السِّينِ مُسْتَقْبَلًا سَمَا \*\*\* {تَحْسَبُ- يَحْسَبُونَ- يَحْسِبُهُمْ}  
وَتَذَكَّرُونَ الْغَيْبَ زِدْ قَبْلَ تَائِهِ \*\*\* كَرِيمًا وَخِيفَ الدَّالِ كَمْ شَرَفًا عَلَا  
وَيُقْبَلُ الْأُولَى أَنْتُوا دُونَ حَاجِرٍ \*\*\* وَعَدْنَا جَمِيعًا دُونَ مَا أَلِفَ حَلَا

Abū ṢAmr reads differently from Ḥafṣ: {وَوَاعَدْنَا / وَوَعَدْنَا مُوسَى ثَلَاثِينَ

لَيْلَةً- وَإِذْ وَاعَدْنَا / وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً- وَوَاعَدْنَاكُمْ / وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ}.

{وَفِي ثَمْرَ ضَمِّهِ يَفْتَحُ عَاصِمٌ \*\*\* بِحَرْفِيهِ وَالْإِسْكَانُ فِي الْمِيمِ حُصَلَا  
وَدُرِّي الْأَكْبَرِ- ضَمُّهُ حُجَّةٌ رَضَى \*\*\* وَفِي مَدِّهِ وَالْهَمَزُ صُحْبَتُهُ حَلَا

{تَذَكَّرُونَ- يَبْنِي- نَسِيًا- تَسْقُطُ- مُخْلِصًا- جُثْيًا- عَتِيًّا- صُلْيَا- الْمُقَدَّسِ طُوى - مَهْدَا- مَيْتِ- إِنْ  
هَذَيْنِ- فَيَسْحَتَكُمْ- تَلْقَفُ- قُلْ رَبِّي يَعْلَمُ- قُلْ رَبِّ احْكُمُ- ثَمُودًا- كَوْكَبُ دُرِّيءُ تَوَقَّدَ}.

**Ad-Dūrī** reads with idghām and ithhār, as-Sūsī reads with idghām:

{نَغْفِرْ لَكُمْ- وَأَعْفِرْ لَنَا- وَاصْبِرْ لِحُكْمِ} 2: 283 {فَيَغْفِرْ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ}

<sup>115</sup> Ash-Shāṭibiyāh: 616, 553, 538, 681, 453, 449, 838, 915

## 11. Al-Idghām Al-Kabīr

Idghām is the assimilation or merging of a letter into another; it is read as one mushaddad letter for ease (takhfif) in pronunciation. The 1st letter that is assimilated is called *mudgham* and the 2nd, which the first is assimilated into, is called *mudghām fih*. If the mudghām is sākin, then it is idghām ṣaghīr and if it is mutaḥarrik, then it is considered idghām kabīr. Al-Idghām Al-Kabīr takes place between two mutaḥarrik letters, in 1 word or 2 successive words, such that they become one letter with a shaddah.

<sup>116</sup>وَدُونَكَ الْأُدْعَامَ الْكَبِيرَ وَقُظْبَهُ \*\*\* أَبُو عَمْرٍو الْبَصْرِيُّ فِيهِ تَحْفَلًا

Even though Ash-Shāṭibī mentions that Abū ṣ-Amr Baṣrī is known for idghām kabīr, it is found in the narration of his rawī As-sūsī, only via the Shāṭibiyyah's ṭarīq.

**Note:** The only idghām kabīr that Abū ṣ-Amr recites is in 3: 80 in this word: {بَيَّتَ طَائِفَةً = بَيَّتَ طَائِفَةً} Thus, wherever 2 mithlayn {الرَّحِيمِ مَلِكِ} mutajānisayn {رَبَّكُمْ أَعْلَمُ بِكُمْ} or mutaqāribayn {وَشَهِدَ شَاهِدًا} letters meet in script/writing, then Sūsī makes idghām.

So {إِنَّهُ هُوَ} has idghām, but {أَنْ وَأَنَا نَذِيرٌ} does not. *Mithlayn*: is the same letter that is repeated, 2 letters which have the same makhraj and ṣifāt or are identical in script and name. *Mutajānisayn*: 2 letters which share the same makhraj but differ in ṣifāt. *Mutaqāribayn*: 2 letters are close in makhraj or ṣifāt, or both.

### First: Al-idghām Al-kabīr of Mithlayn

#### 12A. Al-idghām Al-kabīr of Mithlayn Within a Word

As-Sūsī makes idghām kabīr of the *mithlayn* letters that appear together within the same word, for the letter (ك) only, in 2 words:

{فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ- مَا سَلَكْتُكُمْ فِي سَقَرٍ} Al-Muddaththir.

فَفِي كَلِمَةٍ عَنْهُ مَنَاسِكُكُمْ وَمَا \*\*\* سَلَكْتُكُمْ وَبَاقِي الْبَابِ لَيْسَ مُعَوَّلًا

<sup>116</sup> Ash-Shāṭibiyyah: 116, 117





### 12B. Al-idghām Al-kabīr of Mithlayn Between 2 Words

117 وَمَا كَانَ مِنْ مِثْلَيْنِ فِي كَلِمَتَيْهِمَا \*\*\* فَلَا بُدَّ مِنْ إِدْغَامِ مَا كَانَ أَوَّلًا

As-Sūsī makes idghām kabīr of mithlayn between two consecutive words, as it is a must, except what is not fulfilling the conditions:

كَيْعْلَمَ مَا فِيهِ هُدًى وَطَبِعَ عَلَى \*\*\* فُلُوبِهِمْ وَالْعَفْوَ وَأَمْرَ تَمَثَّلًا

{يَعْلَمَ مَا: يَعْلمًا - وَطَبِعَ عَلَى: طَبِعَ قُلُوبِهِمْ - فِيهِ هُدًى: فِيهْدَى - الْعَفْوَ وَأَمْرَ: الْعَفْوَامْرُ}

{حَيْثُ تَقِفْتُمُوهُمْ: - شَهْرُ رَمَضَانَ: - التَّكَاحُ حَتَّى: - الْمَوْتِ تَحْسِبُونَهُمَا:}

If a sākin madd letter precedes a mudghām letter, as in {فِيهِ هُدًى}, then it is acceptable to elongate the madd letter 2, 4 or 6 ḥarkāt.

{لَذَهَبَ بِسَمْعِهِمْ-غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ-ثَالِثُ ثَلَاثَةٍ-لَا أَبْرَحُ حَتَّى-النَّاسِ سُكْرِي-  
فَاسْتَعْفَرَ رَبَّهُ- تَعْرِفُ فِي- جَعَلَ لَكُمْ-وَأَحْسَنُ نَدِيًا- إِنَّهُ هُوَ - سُبْحَانَهُ هُوَ - إِنَّكَ كُنْتَ}

### 12C. There are 4 Prohibitions of Idghām Al-Mithlayn

There is no idghām kabīr if the 1st letter is 1- tā ul-mutakallim (1st person pronoun, speaker) {كُنْتُ تُرَابًا}, 2- tā ul-mukhāṭab (2nd person pronoun, addressee) {وَمَا كُنْتَ تَتْلُوا-أَنْتَ تُكْرَهُ}, 3- ends with Tanwīn {وَحَرَ رَاكِعًا - تَمَّ مِيقَاتُ}, 4- mushaddad {عَفُورٌ رَحِيمٌ-وَاسِعٌ عَلِيمٌ}.

إِذَا لَمْ يَكُنْ تَا مُخْبِرٍ أَوْ مُخَاطَبٍ \*\*\* أَوْ الْمُكْتَسِبِي- تَنْوِينُهُ أَوْ مُثَقَّلًا

كَكُنْتُ تُرَابًا أَنْتَ تُكْرَهُ وَاسِعٌ \*\*\* عَلِيمٌ وَأَيْضًا تَمَّ مِيقَاتُ مُثَلًّا

### 13A. Ithhār only

وَقَدْ أَظْهَرُوا فِي الْكَافِ يَحْزُنُكَ \*\*\* كُفْرُهُ إِذِ الثُّونُ تُخْفَى قَبْلَهَا لِجَمَلِهَا

An exception of idghām mithlayn is {فَلَا يَحْزُنُكَ كُفْرُهُ}, As-Sūsī makes ithhār in it because 1- the ikhfā' of the nūn that precedes ك,

117 Ash-Shāṭibiyāh: 118-122

is considered a type of ʿillah (flaw), 2- the idghām of the ك is prohibited as it leads to ijtimāʿ ʿillatayn (2 flaws) in a word, 3- it changes the meaning. The ikhfāʿ is close to the idghām, or between the idghām and the iṭḥār, 4- As if the nūn has idghām in the kāf. {يَحْزُنُكَ} , then it looks like a mushaddad letter, which is one of the idghām's prohibitions.

### 13B. Both, with the Preferring of Idghām to Iṭḥār

Al-Jazm: is an Arabic grammar rule for the present tense verb, that either gives the last letter sukūn, if it is ṣaḥīḥ, or drops it (makes hadthf) of it, if it is a ḥarf ʿillah (weak madd letter alif, wāw or yā). (1a) If 2 mithlayn letters come together as a result of hadthf, **jazm**, then Sūsī makes iṭḥār and idghām. Idghām is due to this meeting.

118 وَعِنْدَهُمُ الْوُجُهَانِ فِي كُلِّ مَوْضِعٍ \*\*\* تَسَمَّى لِأَجْلِ الْخُذْفِ فِيهِ مُعَلَّأً  
كَيْبَتْنِغْ مَجْزُومًا وَإِنْ يَكُ كَاذِبًا \*\*\* وَيَخْلُ لَكُمْ عَنْ عَالِمِ طَيْبِ الْخَلَاءِ

These are only 3 examples: {وَإِنْ يَكُ كَاذِبًا - وَيَخْلُ لَكُمْ - وَمَنْ يَبْتَنِغْ غَيْرَ} The iṭḥār is upon considering the aṣl, the origin of the words: {يَكُونُ كَاذِبًا- يَبْتَنِغِي غَيْرَ- وَيَخْلُو لَكُمْ}, After applying jazm to {يَكُونُ}, the nūn becomes sākin, {يَكُونُ}, then to prevent the meeting of two sākin letters, the rule states to drop the first sākin if it is a madd letter. It becomes {يَكُنُ}. The sākin nūn is deleted, sometimes, for ease. {وَإِنْ يَكُ}

(1b) In an-Nidā-a: an Arabic grammar rule, that applies hadthf to yā-il-iḍāfah, a possessive pronoun from the called name (munada) {رَبِّي قَوْمِي}, after dropping the ya of a mudgham, As-Sūsī makes idghām of the munada. {وَيَا قَوْمِ مَالِي- يَا قَوْمِ مَنْ} Idghām without khulf.

وَيَا قَوْمِ مَالِي تُمَّ يَا قَوْمِ مَنْ بِلَا \*\*\* خِلَافٍ عَلَى الْإِدْغَامِ لِأَنَّكَ أُرْسِلًا

<sup>118</sup> Ash-Shāṭibiyyāh: 123- 125

(2) As-Sūsī makes *idghām* in {ءَال لُوِطٍ}. Some say the *it̤h̤hār* should be made instead, because {ءَال} has only 3 letters. This is rejected by the proof of *idghām* {لَكَ كَيْدًا}, which has fewer letters.

However, if those who like the *it̤h̤hār* mentioned its 2nd letter's *i̤lāl*, weakness of successive changes, it might be a good reason, if it is even true.

119 وَإِظْهَارُ قَوْمٍ آل لُوِطٍ لِيَكُونَهِ \*\*\* قَلِيلَ حُرُوفٍ رَدَّهُ مَنْ تَنَبَّلَا  
بِإِدْغَامِ لَكَ كَيْدًا وَلَوْ حَجَّ مُظْهِرٌ \*\*\* بِإِعْلَالِ ثَانِيهِ إِذَا صَحَّ لِأَعْتَلَا  
فَبِإِبْدَالِهِ مِنْ هَمْزَةٍ هَاءٍ أَصْلُهَا وَقَدْ \*\*\* قَالَ بَعْضُ النَّاسِ مِنْ وَاوِ ابْدِلَا

(3a) If the word {هُوَ} that has *hā maḍmūmah* is followed by a *wāw*, then *idghām* of 2 *wāws* takes place 13 times in the Qur'ān.

{هُوَ وَقَبِيلُهُ-هُوَ وَمَنْ-هُوَ وَالْمَلَكِيَّةُ-هُوَ وَالذِّينَ-كَأَنَّهُ هُوَ وَأَوْتِينَا-إِلَّا هُوَ وَمَا-هُوَ وَيَعْلَمُ}  
وَوَاوِ هُوَ الْمَضْمُومُ هَاءٌ كَهُوَ وَمَنْ \*\*\* فَأَدْعِمُ وَمَنْ يُظْهِرُ فَبِالْمَدِّ عَلَلَا

(3b) As-Sūsī makes *idghām* of the 2 *wāws*, whether it is preceded by *hā sākinah* or *maḍmūmah*, as there is an agreement of *idghām* of the *wāw*, which is preceded by *hā sākinah*, as Abū Ṭ Amr reads.

{فَهُوَ وَلِيُّهُمْ-وَهُوَ وَاقِعٌ بِهِمْ-وَهُوَ وَلِيُّهُمْ بِمَا} {وَهُوَ-فَهُوَ-لَهُي}. These are the only 3 examples. Those who argued about *idghām wāw* of {هُوَ}, that is preceded by *hā maḍmūmah*, their claim of *it̤h̤hār* is that if they make *iskān* for the *wāw* of {هُوَ}, then it resembles the madd letter which its *idghām* is prohibited as in: {ءَامَنُوا وَعَمِلُوا-قَالُوا وَهُمْ} and also the madd of a letter *wāw* will be interrupted or cancelled. (3c) Ash-Shāṭibī rejected this claim by stating that the *wāw* of madd is always *sākin*. In addition, they make *idghām* of another madd letter, so what is the difference? {يَأْتِي يَا مُوسَى - يَأْتِي يَوْمٌ لَا مَرَدَّ لَهُ} .

وَيَأْتِي يَوْمٌ أَدْعَمُوهُ وَنَحْوَهُ وَلَا \*\*\* فَارْقُ يُنْجِي مَنْ عَلَى الْمَدِّ عَوَلَا

<sup>119</sup> Ash-Shāṭibiyāh: 126-130

(3d) As-Sūsī makes *ithhār* in {وَأَلَّتِي يَيْسِنَ مِنَ الْمَحِيضِ}, as an *exception* of idghām because Abū ʿAmr reads {وَأَلَّتِي} in two different styles: **A-** With a hamzah musahalah and without yā {وَأَلَّتِي}, or the opposite **B-** With yā sākin {وَأَلَّتِي} and without a hamzah. This yā is temporary. Here, in {وَأَلَّتِي يَيْسِنَ}, according to all the qurrā', the rule obligates to apply idghām mithlayn ṣaghīr between the two words, while Ash-Shāṭibī and also Ad-Dānī (the author of the Taysīr book in the 7 Qirā-āt, which is the origin of Shaṭībīyyah) states that Abū ʿAmr makes *ithhār*, to ease the pronunciation. Idghām is unsuitable.

وَقَبْلَ يَيْسِنَ الْيَاءِ فِي الْإِلَاءِ عَارِضٌ \*\*\* سَكُونًا أَوْ اضْلًا فَهُوَ يُظْهِرُ مُسْهَلًا<sup>120</sup>  
وَبِالْهَمْزِ كُلِّ الْإِلَاءِ وَالْيَاءِ بَعْدَهُ \*\*\* ذَكَا وَبِيَاءِ سَاكِنِ حَجَّ هَمَلًا

In {وَأَلَّتِي} the yā is ʿāriḍ/temporary as it is mubdal/switched from a hamzah. The sukūn of the yā is also ʿāriḍ, which makes 2 ʿillah (flaws) in this word. So, if the idghām is applied, there will be 3 ʿilāl, so it is forbidden. *As-Sūsī makes ithhār* {وَأَلَّتِي يَيْسِنَ}.

## 2nd: Idghām Kabīr of Mutaqāribayn / Mutajānisayn

Al-idghām al-kabīr of mutaqāribayn within the same word or between two consecutive words is in special letters and words.

### 14A. Al-idghām al-kabīr of mutaqāribayn within a word

وَأِنْ كَلِمَةً حَرْفَانِ فِيهَا تَقَارَبَا \*\*\* فَادْعَامُهُ لِلْقَافِ فِي الْكَافِ مُجْتَلًا  
وَهَذَا إِذَا مَا قَبْلَهُ مُتَحَرِّكٌ \*\*\* مُبِينٌ وَبَعْدَ الْكَافِ مِيمٌ تَخَلَّلًا  
كَيْرُزُفِكُمْ وَاتَّقِكُمْ وَخَلَقِكُمْ \*\*\* وَمِيشَاقِكُمْ أَظْهَرُ وَتَرُزُفِكَ أَنْجَلًا

Such as idghām of qāf into kāf {صَدَقْتُمْ- يَرُزُفِكُمْ- وَاتَّقِكُمْ- خَلَقْتُمْ} with 2 conditions: the qāf has to be preceded by a mutaḥarrrik and the kāf has to be followed by mīm jam'. If any of these conditions

<sup>120</sup> Ash-Shāṭibīyyah: 131, 965, 132-134

are not fulfilled, as in: {مِيثَاقَكُمْ- نَزُّفُكَ}, then it̤h̤h̤ār is appropriate. An *exception* of the condition that the kāf has to be followed by sākin mīm jamʿ, is the idghām of {طَلَّقَنَّ} in sūrat at-Tah̤rīm; which is heavy because of femininity, plurality and nūn mushaddad. So, it is more deserving of takhfīf (make it lighter). As-Sūsī applies idghām to ease the pronunciation.

<sup>121</sup>وَادْعَامُ ذِي التَّحْرِيمِ طَلَّقَنَّ قُلٌّ \*\*\* أَحَقُّ وَبِالتَّائِيثِ وَالْجُمُعِ أَثْقَلًا

#### 14B. Idghām of Mutaqāribayn between 2 words

As-Sūsī makes idghām kabīr of mutaqāribayn of 2 words (only) if the first mudgham letter is one of the 16 letters in verse (137).

وَمَهْمَا يَكُونَا كِلْمَتَيْنِ فَمُدْغَمٌ \*\*\* أَوَائِلِ كَلِمِ الْبَيْتِ بَعْدُ عَلَى الْوَلَا  
شَفَا لَمْ تَضِقْ نَفْسًا بِهَا رُمَ دَوَا ضَنْ \*\*\* تَوَى كَانَ ذَا حُسْنٍ سَأَى مِنْهُ قَدْ جَلَا

#### 14C. The 4 Prohibitions of Idghām Mutaqāribayn

Idghām is forbidden in mutaqāribayn/mutajānisayn when the 1st letter is 1- munawwan {فِي ظُلُمَاتٍ ثَلَاثٍ} 2- tā-mukhātab/2nd person {وَلَمْ يُوْتِ سَعَةً}, or 3- majzūm, has hadthf: {وَمَا كُنْتَ تَاوِيًا-لِمَنْ خَلَقْتَ طِينًا}, or 4- is mushaddad: {أَشَدَّ ذِكْرًا}.

إِذَا لَمْ يُنَوَّنْ أَوْ يَكُنْ تَا مُخَاطَبٍ \*\*\* وَمَا لَيْسَ مَجْزُومًا وَلَا مُتَشَدِّدًا

#### 15. Idghām of 16 Letters in Order of Their Makhārij

(1) h̤ā into ʿayn ع only occurs in {رُحْرِحَ عَنِ الْبَارِ}, Āli ʿimrān: 185

فَرُحْرِحَ عَنِ النَّارِ الَّذِي حَاهُ مُدْغَمٌ \*\*\* وَفِي الْكَافِ قَافٌ وَهُوَ فِي الْقَافِ أُدْخَلَا

(2, 3) Qāf ق into kāf ك and vice versa wherever they appear, as long as it is preceded by a mutaḥarrik {خَلَقَ كُلُّ شَيْءٍ - لَكَ قُصُورًا}.

<sup>121</sup> Ash-Shāṭibiyāh: 135-140



حَلَقَ كُلُّ شَيْءٍ لَكَ قُصُورًا وَأُظْهَرَ \*\*\* إِذَا سَكَنَ الْحَرْفُ الَّذِي قَبْلُ أُفْبِلًا

**Note:** Ifḥhār will take place wherever a sākin letter precedes qāf or kāf, as in these examples {فَوْقَ كُلِّ ذِي، إِلَيْكَ قَالَ، تَرَكُوكَ قَائِمًا}.

(4) Jim will have idghām into 2 letters: ت tā in {ذِي الْمَعَارِجِ تَعْرُجُ}، and into ش shīn in {أَخْرَجَ شَطَأَهُ} in sūrat ulFath: 29.

122 وَفِي ذِي الْمَعَارِجِ تَعْرُجُ الْجِيمُ \*\*\* وَمِنْ قَبْلِ أَخْرَجَ شَطَأَهُ قَدْ تَثَقَّلًا

(5) Shīn into س sīn in {لَا تَبْتَغُوا إِلَى ذِي الْعَرْشِ سَبِيلًا} Al-Isrā': 42.

(6) Dād into shīn ش in {لِبَعْضِ شَانِهِمْ} 24: 62, with ikhtilās.

وَعِنْدَ سَبِيلًا شَيْنُ ذِي الْعَرْشِ مُدْغَمٌ \*\*\* وَضَادٌ لِبَعْضِ شَانِهِمْ مُدْغَمًا تَلًا

(7) Sīn have idghām into 2 letters: ز zā in {وَإِذَا التُّفُوسُ زُوِّجَتْ}، 81:

7. Sīn is merged into ش shīn (the preferred) with **khulf**, (i.e., Ifḥhār also) {الرَّاسِ شَيْبًا} (19: 4), without ikhtilās. No idghām of sīn maftūḥah that is preceded by a sākin {لَا يَظْلِمُ النَّاسَ شَيْئًا}.

وَفِي زُوِّجَتْ سَيْنُ التُّفُوسِ وَمُدْغَمٌ لَهُ \*\*\* الرَّاسُ شَيْبًا بِاخْتِلَافٍ تَوَصَّلًا

(8) dāl د can be merged into any one of the **10** letters (which are collected in verse 144) with 2 conditions. The 2 conditions are:

1- Niether the dāl د be maftūḥah 2- nor preceded by a sākin, otherwise idghām of the dāl will not take place except in the ت.

وَلِلدَّالِ كَلِمٌ تُرْبُ سَهْلٍ ذَكَا شَدًّا ضَفَا \*\*\* ثُمَّ زُهْدٌ صِدْفُهُ ظَاهِرٌ جَلَا

(ت - س - ذ - ش - ض - ث - ز - ص - ظ - ج) {فِي الْمَسَاجِدِ تَلْكَ} (*mutajānisayn*) {عَدَدَ سَيْنِينَ-يَكَادُ سَنًا-} with ikhtilās {مِنْ بَعْدِ ذَلِكَ}-وَالْقَلْبِيدَ ذَلِكَ-وَشَهَدَ شَاهِدًا- مِنْ بَعْدِ ضَرَاءَ-تُرِيدُ ثُمَّ-يُرْدُ ثَوَابَ-يَكَادُ زَيْتَهَا-تُرِيدُ زَيْتَةَ-فِي الْمَهْدِ صَبِيًا-نَفَقَدُ صَوَاعَ}

<sup>122</sup> Ash-Shāṭibiyyāh: 141- 143

*Ithhār* of the dāl: { مَقْعِدِ صِدْقٍ مِّنْ بَعْدِ ظُلْمِهِ - دَارَ الْخُلْدِ جَزَاءً - دَاوُدُ جَالُوتَ }  
 { لِدَاوُدَ سُلَيْمَانَ - بَعْدَ ذَلِكَ - دَاوُدَ شُكْرًا - دَاوُدَ زُبُورًا - بَعْدَ ضَرَاءَ - بَعْدَ ظُلْمِهِ - بَعْدَ ثُبُوتِهَا }

If the dāl is maftūḥah and/or preceded by a sākin, then idghām will not take place and so forth except in the mutajānisayn in ت.

<sup>123</sup> وَلَمْ تُدْغَمْ مَفْتُوحَةً بَعْدَ سَاكِنٍ \*\*\* بِغَيْرِ النَّاءِ فَأَعْلَمَهُ وَأَعْمَلَا

{ بَعْدَ تَوَكِيدِهَا - كَادَ تَزْيِغُ }, The ط didn't get with dāl in the Qur'an at all.

(9) ت Tā can be merged into any one of the previous 10 letters in 144, after switching ط instead of ت, because if 2 tās are merged together that is a mithlayn, while ت ط into tā is *mutajānisayn*.

وَفِي عَشْرِيهَا وَالظَّاءِ تُدْغَمُ تَأْوُهَا \*\*\* وَفِي أَحْرَفِ وَجْهَانِ عَنْهُ تَهَلَّلَا

{ الشُّوْكَةِ تَكُونُ / (ط-س-ذ-ش-ض-ث-ز-ص-ظ-ج): (الْمَلْتِكَةُ طَيِّبِينَ-بَيَّتَ طَائِفَةً -  
 وَأَقِمِ الصَّلَاةَ طَرْفِي النَّهَارِ/ وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ - بِالسَّاعَةِ سَعِيرًا / وَالذَّرِيَّتِ ذُرُورًا  
 -فَالْتَلَيْتَ ذِكْرًا - فَالْمُلْقِيَتِ ذِكْرًا - بِأَرْبَعَةِ شُهَدَاءَ - وَالْعَادِيَاتِ صَبْحًا - وَالشُّبُورَةِ ثُمَّ يَقُولُ  
 -الصَّالِحَاتِ ثُمَّ - فَالزَّجْرَتِ زَجْرًا - الْجَنَّةِ زُمْرًا - وَالصَّنْفَتِ صَفًّا - فَالْمُغِيرَاتِ صُبْحًا -  
 وَالْمَلْتِكَةَ صَفًّا - إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلْتِكَةَ ظَالِمِي أَنْفُسِهِمْ-الصَّالِحَاتِ جُنَاحٌ - مِائَةً جَلْدَةٍ }

**Note:** In the Qur'an, the tā meets the dāl in an idghām ṣaghīr only (tā is sākin, so idghām is a must) { أَثْقَلْتَ دَعْوَا - أُجِيبَتْ دَعْوَتُكُمْمَا }.

### Both, With the Preference of Idghām Over Ithhār

#### 16. Idghām Kabīr & Ithhār of Tā Between Some Letters

{ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا - وَعَاثُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ } - { وَءَاتِذَا الْقُرْآنِ حَقَّهُ - فَءَاتِ

ذَا الْقُرْآنِ حَقَّهُ - وَلَتَأْتِ طَائِفَةٌ أُخْرَى } - { لَقَدْ جِئْتِ شَيْئًا }

**Note:** Abū ~ Amr's idghām kabīr is in 3: 80: { بَيَّتَ طَائِفَةٌ = بَيَّتَ طَائِفَةٌ }.

فَمَعَ حُمِلُوا التَّوْرَةَ ثُمَّ الزَّكَاةَ قُل \*\*\* وَقُلْ آتِ ذَا آلِ وَلَتَأْتِ طَائِفَةٌ عَمَلَا

<sup>123</sup> Ash-Shāṭibiyyāh: 145- 148

وَفِي جِئْتِ شَيْئًا أَظْهَرُوا لِخِطَابِهِ \*\*\* وَنُقْصَانِهِ وَالْكَسْرُ- الإِدْغَامَ سَهْلًا

*Here, Ithhār* was made for one or more of these reasons: the tā is either maftūḥah or maksūrah and is preceded by a sākin, the word is short as a result of jazm or ḥadthf, or the word has a tā-khiṭāb, like {جِئْتِ}, the kasrah made the idghām easy in {جِئْتِ}.

(10) Thā is merged in the previous 1st 5 letters (س-ذ-ش-ض-ت)

{وَوَرِثَ سُلَيْمَانُ - وَالْحَرْثُ ذَلِكَ - حَيْثُ شَيْئٌ - حَدِيثٌ صَيْفٍ - حَيْثُ ثَوْمٌ وَرَوْنٌ -  
الْحَدِيثِ تَعَجُّبُونَ}.

(11) Dhāl will have idghām into 2 letters: -ص- س sīn and ṣād .

وَفِي خَمْسَةٍ وَهِيَ الْأَوَائِلُ ثَاوُهَا \*\*\* وَفِي الصَّادِ ثُمَّ السِّينِ ذَالٌ تَدَخَّلَا<sup>124</sup>  
{وَاتَّخَذَ سَبِيلَهُ - فَاتَّخَذَ سَبِيلَهُ - مَا اتَّخَذَ صَاحِبَةً}

(12, 13)A- Lām can be merged into rā and vice versa, with 2 conditions: to be maksūra or maḍmūmah and preceded by a mutaḥarrrik. **Note:** The idghām doesn't prevent the imālah.

{وَالْتَهَارَ لَايْتٍ-كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ-فَقِنَا عَذَابَ الْبَارِ رَبَّنَا-كَمْثَلِ رِيحٍ-كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِينٍ - رُسُلٌ رَبَّنَا - سَيَعْفُرُ لَنَا - هُنَّ أَظْهَرُ لَكُمْ - قَدْ جَعَلَ رَبُّكَ}

**B-** If it is maftūḥah and preceded by a sākin, then it is *Ithhār* only, **except** {فَيَقُولُ رَبِّ-وَالْحَمِيرَ لَتَرَكَبُوهَا-رُسُولِ رَبِّهِمْ-الْأَبْرَارِ لَفِي-وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ} the ل of قَالَ, as it can be merged into rā, even though It is

maftūḥah and preceded by a sākin: {قَالَ رَجُلَانِ - قَالَ رَبُّكَ - قَالَ رَبُّكُمْ}

وَفِي اللَّامِ رَاءٌ وَهِيَ فِي الرَّاءِ وَأُظْهَرَا \*\*\* إِذَا انْفَتَحَا بَعْدَ الْمُسْكَنِ مُنْرَلًا

**C-** However, if 1 of the 2 conditions (maftūḥah or preceded by a sākin) fails to be met, then idghām will still take place, such as:

{فَعَلَ رَبُّكَ - وَسَخَّرَ لَكُمْ - يَقُولُ رَبَّنَا - فَضَّلِ رَبِّي - بِالذِّكْرِ لَمَّا-فَيَقُولُ رَبِّي-الْمَصِيرُ لَا}

<sup>124</sup> Ash-Shāṭibiyyāh: 149-153



(14) ن Nūn can be merged into 2 letters, ل lām and ر r, with the condition that the nūn must be preceded by a mutaḥarrrik, such as:

{ وَإِذْ تَأَذَّنَ رَبُّكَ - لَنْ نُؤْمِنَ لَكَ - مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ - خَزَائِنَ رَحْمَةِ رَبِّي }.

However, if nūn is preceded by a sākin, then Sūsī makes *ithhār*: { يَخَافُونَ رَبَّهُمْ - فَيَكُونُ لَهُ الْمَلِكُ - يَأْذِنُ رَبَّهُمْ - يَكُونُ لِلنَّاسِ }.

With the exception of { نَحْنُ }, it can be mudgham into ل lām in 10 places, although nūn is preceded by sākin { وَنَحْنُ لَهُ مُسْلِمُونَ - وَمَا نَحْنُ لَكَ - نَحْنُ لَكُمْ }

ikhtilās also <sup>125</sup> سَوَى قَالَ ثُمَّ التُّونُ تُدْغَمُ فِيهِمَا \*\*\* إِثْرٍ تَحْرِيكِ سَوَى نَحْنُ مُسْجَلًا

(15) If a mutaḥarrrik م mīm preceded by a mutaḥarrrik is followed by a ب bā, then Sūsī reads م mīm sākinah in *ikhfā'* with ghunnah.

{ ءَادَمَ بِالْحَقِّ - أَعْلَمَ بِمَنْ - لِيَحْكُمَ بَيْنَهُمْ - لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ - حَكَمَ بَيْنَ - عَلَّمَ بِالْقَلَمِ }

However, if the mīm is preceded by a sākin, then As-Sūsī makes *ithhār*, only: { إِبْرَاهِيمَ بَنِيهِ - الْيَوْمَ بِجَالُوتَ - كَالْأَنْعَامِ بَلْ هُمْ - الْأَرْحَامِ بَعْضُهُمْ }.

وَتُسْكُنُ عَنْهُ الْمِيمُ مِنْ قَبْلِ بَابِهَا \*\*\* عَلَى إِثْرٍ تَحْرِيكِ فَتُخْفَى تَنْزِلًا

(16) Bā is only merged into the م mīm in { يُعَذِّبُ مَنْ يَشَاءُ }, in 5 places, with the exception of the one in 2: 284, is *idghām ṣaghīr*.

وَفِي مَنْ يَشَاءُ بِأُعَذِّبُ حَيْثُمَا أَتَى \*\*\* مُدْغَمٌ فَادِرِ الْأَصُولِ لِتَأْصُلًا

After Shāṭibī mentions the *idghām* of 16 letters, he goes on to discuss 3 rules of *idghām mutaḥarrrik* or *mutamāthilayn*.

**Rule 1:** The *idghām* is *ārid*, temporary situation, which does not prevent making *imālah* for the letters which carry *kasrah*, as in:

{ كَلَّا إِنَّ كِتَابَ الْإِبْرَارِ لَفِي عِلِّيِّينَ - فَقِنَا عَذَابَ النَّارِ رَبَّنَا - وَالنَّهَارِ لِآيَاتٍ }

وَلَا يَمْنَعُ الْإِدْغَامُ إِذْ هُوَ عَارِضٌ \*\*\* إِمَالَةً كَالْأَبْرَارِ وَالنَّارِ أَنْفِلًا

<sup>125</sup> Ash-Shāṭibiyah: 151- 154

**Rawm** the partial pronunciation of kasrah or ḍammah on the last letter, while lowering the voice, when making waqf {يَكَادُ زَيْتُهَا}.

**Ishmām** indicates a soundless ḍammah, by rounding the lips and muting the voice directly, after reciting the sukūn of the last letter during waqf. **Rawm** and **ishmām** are both allowed on a **ḍammah**, {يَكَادُ زَيْتُهَا}, **rawm** only, is allowed on **kasrah** {الْصَّلِيحَتِ سَنَدِخْلَهُمْ}.

**Rule 2:** Rawm and ishmām of the mudgham letter's ḥarakah are allowed in idghām kabīr, excluding 2 letters: the ب bā and the م mīm. Their makhraj is the lips, which is the tool of rawm and ishmām. So they forbidden in ب bā and م mīm, in 4 situations:

a- Idghām of the ب bā into the ب bā, like in: {نُصِيبُ بِرَحْمَتِنَا}

b- Idghām of the ب bā into the م mīm in {يُعَذِّبُ مَنْ يَشَاءُ},

c- Idghām of the م mīm into the م mīm, like in: {يَعْلَمُ مَا}

d- Idghām of the م mīm into the ب bā, like in: {أَعْلَمُ بِمَنْ}.

<sup>126</sup> وَأَشِيمَ وَرُمٌ فِي غَيْرِ بَاءٍ وَمِيمِهَا \*\*\* مَعَ الْبَاءِ أَوْ مِيمٍ وَكُنْ مُتَأَمِّلاً

**Rule 3:** The application of rawm/ikhtilās/ikhfā' to a mudgham letter's ḥarakah (partial merging, idghām nāqiṣ) is allowed when the mudgham letter it is preceded by a **sākin saḥīh** letter. It makes the idghām difficult, along with the mudgham letter's sukūn too.

{خُذِ الْعَفْوَ وَأْمُرْ - تَابَ مِنْ بَعْدِ ظُلْمِهِ - فِي الْمَهْدِ صَبِيًّا - دَارَ الْخُلْدِ جَزَاءً - مِنْ الْعِلْمِ مَالِكٌ}

وَأِدْغَامُ حَرْفٍ قَبْلَهُ صَحَّ سَاكِنٌ \*\*\* عَسِيرٌ وَبِالْإخْفَاءِ طَبَّقَ مَفْصِلاً

خُذِ الْعَفْوَ وَأْمُرْ ثُمَّ مِنْ بَعْدِ ظُلْمِهِ \*\*\* وَفِي الْمَهْدِ ثُمَّ الْخُلْدِ وَالْعِلْمِ فَاشْمُلاً

<sup>126</sup> Ash-Shāṭibiyāh: 155, 156, 157, 378

## 12. Stopping on the Uthmanic Mushaf Script

Abū ṢAmr stops on some words that end in a tā with a hā and on some in a tā ت (waqfan, he stops with hā, with the exception of 6 words he stops with ت tā), reading 13 words in the singular form.

إِذَا كَتَبْتَ بِالتَّاءِ هَاءٌ مُؤَنَّثٌ \*\*\* فَبِالْهَاءِ قِفْ حَقًّا رِضَى وَمُعَوَّلًا

{رَحْمَتٌ - نِعْمَتٌ - سُنَّتٌ - لَعْنَتٌ - أَمْرَاتٌ - وَمَعْصِيَتٌ - قُرَّتٌ - شَجَرَتٌ - وَجَدْتُ -  
أَبْنَتٌ - فَطَرْتُ - بَقِيَّتٌ - كَلِمَتٌ - غَيَّبْتُ - أَلْعُرْفَتِ - ءَايَتٌ - بَيَّنَّتِ - ثَمَرَتِ - جِمَلَتٌ}

He stops with hā, except 6 words he stops with tā: {ذَاتَ بَهْجَةٍ}-

{وَلَاتٍ حِينَ مَنَاصٍ} {مَرْضَاتٍ} {يَا أَبَتِ} {هَيْهَاتَ هَيْهَاتَ} {أَفْرَعَيْتُمُ اللَّدَّتِ وَالْعُرَى}

وَقِفْ يَا أَبَهُ كُفُوًا دَنَا وَكَأَيِّنْ \*\*\* الْوُقُوفُ بِنُونٍ وَهُوَ بِالْيَاءِ حُصْلًا<sup>127</sup>

وَقِفْ وَيَكَاَنَّهُ وَيَكَاَنَّ بِرِسْمِهِ \*\*\* وَبِالْيَاءِ قِفْ رِفْقًا وَبِالْكَافِ حِلًّا

He stops with yā on فَكَأَيِّنْ / وَكَأَيِّنْ (nūn means Tanwīn),

and stops with kāf on {وَيَكَاَنَّهُ-وَيَكَاَنَّ} start with 381 {وَيْكَ - أَنْ أَنَّهُ}

وَمَالٍ لَدَى الْفُرْقَانِ وَالْكَهْفِ وَالنِّسَاءِ \*\*\* وَسَالَ عَلَى مَا حَجَّ وَالْحُلْفِ رُتْلًا

وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا \*\*\* لَدَى الثُّورِ وَالرَّحْمَنِ رَافِقُنَ حَمْلًا

He stops on mā {مَالٍ هَذَا الرَّسُولِ-مَالٍ هَذَا الْكِتَابِ-فَمَالٍ هَهُؤُلَاءِ-فَمَالٍ الَّذِينَ}

or famā, but he must reread it with the following letters waṣlan.

There are 3 words ending in hā (أَيُّهُ), in <sup>128</sup>

{بِجَمِيعًا أَيُّهُ الْمُؤْمِنُونَ - وَقَالُوا يَا أَيُّهُ السَّاحِرُ - سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ} {يَا أَيُّهَا}

If Al-Baṣrī were to stop on one, he would read with an alīf.

<sup>127</sup> Ash-Shāṭibiyyāh: 380, 384, 381, 382

<sup>128</sup> sūrat an-Nūr, Az-Zukhruf and ar-Rahmān



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Tajwīd Rules of Qirā'at

**Ibn ʿĀmir Ash-Shāmī**

Riwāyatī

{**Hishām and Ibn Dthakwān**}

From the Ṭarīq of

**Ash-Shāṭibiyyah**

The ك is a code letter that concerning **Ibn ʿĀmir Ash-Shāmī**'s recitation. ل is for Hishām and م is for Ibn Dthakwān



#### [4] The Tajwīd Rules of Qirā'at Ibn ʿĀmir Ash-Shāmī

**Ibn ʿĀmir Ash-Shāmī:** He is the fourth Qārī of the ten. He is ʿAbdu Allāh ibn ʿĀmir ibn Yazīd al-Yaḥṣabī, born in 21 A.H. At 9 years of age, he travelled to and lived in Damascus, which was the capital of the Muslim empire then. He met some Companions, and studied the Qurʾān under the Companion Abū ad-Dardāʾ, and al-Mughīrah ibn Abī Shihāb. He was the Imām of the Umayyad Mosque (the primary mosque in Damascus) during the time of ʿUmar ibn ʿAbd al-ʿAzīz (d. 103 A.H.), and was well-known for his recitation. Among the seven Qārīs, he has the highest chain of narrators (i.e., fewest people between him and the Prophet صلى الله عليه وسلم), since he studied directly under a Companion. He was also Chief Judge of Damascus. His qirā-ah became accepted by the people of Syria, and he was the Chief Qārī of Ash-Shām, He died on the day of ʿĀshūraʾ, 118 A.H.

The two primary Rāwīs who preserved his qirā-ah (through his students like Ayyūb ibn Tamīm and others) are:

**i) Hishām:** He is Hishām ibn ʿAmmār ad-Dimishqī (153-245 A.H.). He was well-known for his recitation, and his knowledge of ḥadīth and fiqh, and was one of the teachers of Imām atTirmidhī (d. 279)

**ii) Ibn Dthakwān:** He is ʿAbdullāh ibn Aḥmad ibn Dthakwān (173-242 A.H.). He was the Imām of the Umayyad Mosque at his time. He was the Chief Qārī after the death of Ayyūb ibn Tamīm.

129 وَأَمَّا دِمَشْقُ الشَّامِ دَارُ ابْنِ عَامِرٍ \*\*\* فَتِلْكَ بِعَبْدِ اللَّهِ طَابَتْ مُحَلًّا  
هِيَامٌ وَعَبْدُ اللَّهِ وَهُوَ اثْنَتَا بَعْدَهُ \*\*\* لَذِكْوَانَ بِالإِسْنَادِ عَنْهُ تَنْقَلًا

#### 1. The Pronoun of Hā ul-Kināyah

Ibn ʿĀmir recites 6 words with a kasrah and ṣilah, like Ḥafṣ. **Hishām** reads them also, with kasrah, without ṣilah (preferred).

{يُؤَدِّهِ- يُؤَدِّهِ- إِلَيْكَ} {نُؤْتِيهِ- نُؤْتِيهِ- مِنْهَا} {نُؤَلِّهِ- مَا تَوَلَّى وَنُؤَلِّهِ- جَهَنَّمَ} {نُؤَلِّهِ/ وَنُؤَلِّهِ}  
{فَأَلْقِيهِ إِلَيْهِمْ: فَأَلْقِيهِ- إِلَيْهِمْ} {وَيَتَّقِيهِ- وَأُولَئِكَ} More details on p. 35

<sup>129</sup> Ash-Shāṭibiyyāh: 32, 33

لَهُ الرَّحْبُ وَالزَّلْزَالُ خَيْرًا يَرَهُ بِهَا \*\*\* وَشَرًّا يَرَهُ حَرْفِيهِ سَكِينٌ لَيْسَ هَلَا

Hishām recites the following 2 hā ul-Kināyah with sukūn, while the 1st has 2 different ways: (19: 74) {يَرِضُهُ لَكُمْ} to read it with a ḍammah, like Ḥafṣ, the preferred and with sukūn. While Ibn Dthakwān reads it with ḍammah and ṣilah {يَرِضُهُ لَكُمْ}.

99 {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ / وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} (٧) / يَرَهُ (٨)

## 2. Rules of a Single Hamzah in a word

Ibn Ṭāmir reads some hamazāt with ibdāl

{يَا جُوجَ وَمَا جُوجَ - مُوصَدَّةٌ - سَالٌ}

(2) Hadthf: حَذَفَ Ibn Ṭāmir deletes a hamzah from (18: 94)

{يُضْهِوْنَ → يُضْهِوْنَ and دَكَّاءَ → دَكَّاءَ} (9: 30).

{مِنْ سَأْتَهُ} Ibn Dthakwān reads with a sākin hamzah, while Hishām reads it maftūḥah (like Ḥafṣ) {مِنْ سَأْتَهُ} .

(3) Ibn Ṭāmir adds a hamzah maḍmūmah {تُرْجِيُّ} {مُرْجُونَ}

(33:51)-9:106), a hamzah maftūḥah in {وَأَوْصَى} (and a hamzah

with a madd Muttaṣil in {مِيكَائِيلَ - زَكْرِيَّا} . Ibn Dthakwān adds a

hamzah in {الْبَرِّيَّةِ}, while Hishām reads {الْبَرِّيَّةِ} (like Ḥafṣ) 98: 7.

وَقُلْ زَكْرِيَّا دُونَ هَمْزٍ جَمِيعِهِ \*\*\* صَحَابٌ وَرَفَعُ غَيْرُ شُعْبَةَ الْأَوْلَا

## 3. How Hishām Stops on The Hamzah at The End

Hishām has a general rule of changing, or making *takhfif* of any hamzah *mutaṭarrifah* (at the end of the word) he stops on (i.e., it is not pronounced muḥaqqaqah). The *takhfif* or easing of a hamzah is classified into 2 types: **Qiyāsī and Rasmī**.

<sup>130</sup> Ash-Shāṭibiyyāh: 165, 553

A- The takhfīf qiyāsī, considers the hamzah and follows taṣrīf rules of the word's conjugation that includes ibdāl, tas-hīl, naql, and idghām, with sukūn and rawm, depending on the ḥarakah of the hamzah and the letter before it. Since a hamzah is either mutaḥarrikah or sākinah, the sukūn is either aṣli lāzim or ʿārīd (when a hamzah mutaḥarrikah is preceded by a mutaḥarrik letter). A hamzah mutaḥarrikah can be preceded by a sākin or the opposite; a hamzah sākinah is preceded by a mutaḥarrik letter.

### At-Takhfīf ur-Rasmī

Waqf according to rasm \*\*\* وَقَدْ (رَوُوا) أَنَّهُ بِالْحِطِّ كَانَ مُسَهَّلًا<sup>131</sup>

B- The takhfīf rasmī, in accordance with the rasm (script) of ʿUthmān's Muṣḥaf, focuses on only *ibdāl*, with sukūn, rawm, or ishmām of the mubdal's ḥarakah. The takhfīf *rasmī* is divided into 4 categories, in which hamzah is:

- 1- Written on wāw: { يَنْشُرُ - تَظْمُرُ - يَتَفَيِّؤُ - يَبْدُو - تَفْتُو } - ibdāl into wāw
- 2- Written on a yā: { إِيْتَايَ - تُبْرِي - يُبْدِي - يَسْتَهْزِي } ibdāl into yā
- 3- Preceded by an alif: { تَلْقَايَ - إِيْتَايَ } - ibdāl into yā
- 4- Not preceded by an alif: { مَلَجَا - مَلَجَا }

#### (1) When a Sākin Hamzah is Preceded by a Mutaharrik

فَأَبْدِلْهُ عَنْهُ حَرْفَ مَدِّ مُسَكَّنًا \*\*\* وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَزَلَّ

Hishām makes *ibdāl* of a sākin hamzah (whether the sukūn is an original or a temporary due to stopping) into a letter of madd which corresponds to the ḥarakah of the letter before it, waqfan.

A- The qiyāsī way for a hamzah that is written on an alif is *i-* ibdāl into an alif if it sākinah or maftūḥah and is preceded by a fathah. ii- For hamzah mutaḥarrikah with a ḍammah or a kasrah that is preceded by a fathah, the qiyāsī is 2 types:

- 1- ibdāl into an alif and 2- tas-hīl with rawm.

<sup>131</sup> Ash-Shāṭibiyāh: 244, 236



{بَدَأَ-بَدَأَ-أَنْشَأَ-أَنْشَأَ-أَسْوَأَ-أَسْوَأَ-أَقْرَأَ-أَقْرَأَ-يُنْبَأُ-يُنْبَأُ-ذَشَأَ-ذَشَأَ-النَّبَأُ-النَّبَأُ-حَمَأَ-حَمَأَ-مَلَجَأَ-مَلَجَأَ-أَلْمَأَ-أَلْمَأَ-أَلْمَأَ-أَلْمَأَ-يُسْتَهْزَأُ-يُسْتَهْزَأُ-نَبَأٌ-نَبَأٌ-مِنْ نَبَأٍ-مِنْ نَبَأٍ}

- B-** The qiyāsī way for a hamzah that is written on a yā is  
**i-** ibdāl into yā if it is sākin or maftūḥah and preceded by a kasrah.  
**ii-** For hamzah mutaḥarrikah with a ḍammah or a kasrah that is preceded by a kasrah, the qiyāsī is 2 types: 1- ibdāl into a yā and 2- tas-hīl with rawm.

The takhfīf rasmī is ibdāl into yā also, with sukūn for **i**, with rawm for a kasrah (sukūn, rawm and ishmām of yā's ḍammah).

{نَبِيٌّ-نَبِيٌّ-وَهَيِّئْ-وَهَيِّئْ-وَيُهَيِّئْ-وَيُهَيِّئْ-يَسْتَهْزِئْ-يَسْتَهْزِئْ-أَسْتَهْزِئْ-أَسْتَهْزِئْ-قُرِيٌّ-قُرِيٌّ-السِّيِّئِ-السِّيِّئِ-يُبْدِئْ-يُبْدِئْ-يُنْشِئْ-يُنْشِئْ-يُنْشِئْ-يُنْشِئْ-أَمْرِيٌّ-أَمْرِيٌّ-شَاطِئِيٌّ-شَاطِئِيٌّ-أَلْبَارِيٌّ-أَلْبَارِيٌّ}

- C-** The qiyāsī way for a hamzah that is written on a wāw is  
**i-** ibdāl into a wāw if it sākinah or maftūḥah and is preceded by a ḍammah. **ii-** For hamzah mutaḥarrikah with a ḍammah or a kasrah that is preceded by a ḍammah, the qiyāsī is 2 types: 1- ibdāl into a wāw and 2- tas-hīl with rawm. The takhfīf rasmī will be ibdāl into a wāw also, with sukūn for **i**, with rawm for a kasrah (sukūn, rawm and ishmām of the wāw's ḍammah) {لَوْلُوٌّ-لَوْلُوٌّ-إِنْ أَمْرُوٌّ-إِنْ أَمْرُوٌّ-أَلْلَوْلُوٌّ-أَلْلَوْلُوٌّ}.

**Note:** Hishām does not make ibdāl waslan and in all of these categories, the hamzah has to be mutaḥarrikah. Ibdāl is only used when the hamzah is written on top of a rasm of wāw or yā.

#### 4. The takhfīf qiyāsī and rasmī of a hamzah mutaḥarrikah

that is written on alif, wāw or yā and is not preceded by a madd.

(The diagrams are derived from the book of *Al-Uṣūl An-Nayyerāt*)



**1A- The hamzah that is written on alif mutaṭarrifah includes 2 types:**

Maksūrah and followed by a sākin yā with a circular zero

Maftūḥah, maḍmūmah maksūrah, or sākinah

نَبِيٍّ suratul An'ām: 34

**The Rule is:**

**2 ways of takhfif qiyāsi**

- 1-Ibdāl of the hamzah into an alif.
- 2-Tas-hīl of the hamzah with rawm.

**2 ways of takhfif rasmī:**

- 1-Ibdāl of the hamzah into a sākin yā .
- 2- Ibdāl of the hamzah into a yā with a rawm.

Hamzah **sākinah** نَشَأُ Or

**maftūḥah** نَبَأَ

**Then, the qiyāsi rule is:**

Ibdāl of hamzah to alif.

hamzah is **maksūrah:** النَّبَأُ

**Then, the qiyāsi rule is:**

- 1-Ibdāl of hamzah to alif.
- 2-Tas-hīl of it with rawm

Hamzah is **aḍmūmah** الْمَأْ

**Then the qiyāsi rule is:**

- 1- Tas-hīl of hamzah, rawm
- 2- **rasmī** ibdāl of it to alif.

**Note:** The hamzah here is not preceded by a madd letter.  
(The diagrams are derived from the book of Al-Uṣūl An-Nayyerāt)



## 1B- The hamzah that is written on a yā mutaṭarrifah can be one of 4 types: hamzah

sākinah or  
maftūḥah

Hamzah  
maksūrah

Hamzah  
maḍmūmah

قُرَيْءٌ - نَبِيٌّ

The rule is:

Ibdāl hamzah into a sākin yā , in both qiyāsi and rasmī ways.

شَلْطِيٌّ - أَمْرِيٌّ

The rule is:

**A- qiyāsi way:**

1-Ibdāl hamzah into a sākin yā .  
2- Tas-hīl it with rawm

**B- rasmī way:**

1-Ibdāl hamzah into a sākin yā.  
2-Then read the yā with rawm.

يَسْتَهْرِيٌّ - يُبْدِيٌّ

The rule is:

**A- qiyāsi way:**

1-Ibdāl hamzah into a sākin yā .  
2- Tas-hīl it with rawm تُبَوِّئُ

**B- rasmī way:**

1-Ibdāl hamzah into a sākin yā.  
2- yā with rawm,  
3- yā with ishmām

**Note:** Ibdāl of the hamzah into a sākin yā is actually performed the same in both qiyāsi and rasmī ways. This means, theoretically, for the hamzah **maksūrah**, so the 4 ways of takhfif; they are only 3 practically. And for the hamzah **maḍmūmah**, we have 5 ways theoretically, but only 4 practically.

(Most of the diagrams are derived and translated from the book of Al-Uṣūl An-Nayyerāt)



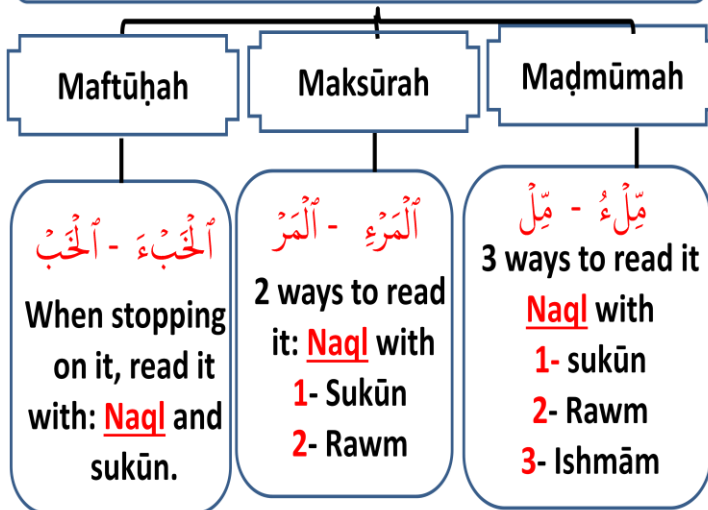
## 5. A hamzah mutaharrikah preceded by a ṣaḥīḥ sākin

### 2- How to stop on a hamzah

A hamzah mutaharrikah can be preceded by a sākin (ṣaḥīḥ) or one of the 3 madd letters (ا-و- )

**A- If a hamzah mutaharrikah is preceded by a sākin ṣaḥīḥ**

and it is a **Hamzah mutaṭarrifah/at the end**



(The diagrams are derived from the book of Al-Uṣūl An-Nayyerāt)





## 7. When Hamzah Mutaharrikah is Preceded by Wāw, Yā

**2B- If a hamzah mutaḥarrikah is preceded by an original sākin و ي Aṣliyyah, or by an "extra", sākin: و ي - zā-idatayn,**

واو zā-idah	ياء zā-idah	واو Aṣliyyah	ياء Aṣliyyah
قُرُوءٌ - قُرُوءٌ	النَّسِيءُ - النَّسِيءُ بَرِيءٌ - بَرِيءٌ دُرِيءٌ - دُرِيءٌ	السُّوءُ - السُّوءُ السُّوءُ - السُّوءُ السُّوءُ - لَتَنُوءٌ	يُضِيءُ يُضِيءُ - يُضِيءُ الْمُسِيءُ - تَفِيءُ جِيءُ - شِيءُ
Do ibdāl, followed by idghām (with sukūn and Rawm).	Do ibdāl followed by idghām (with s, r and ish).	<b>Do:</b> 1-Naql 2- Ibdāl with idghām	<b>Do:</b> 1-Naql 2- Ibdāl and idghām

In a hamzah mutaḥarrikah do **naql or idghām** with

- A-** sukūn only for a hamzah that is maftūḥah
- B-** sukūn and rawm for a hamzah that is maksūrah
- C-** sukūn, rawm and ishmām for a hamzah that is maḍmūmah



(B) If Hamzah Mutatarriifah is Preceded by an Alif:

A hamzah mutaḥarrikah can be preceded by a sākin ṣaḥīḥ or 1 of 3 madd letters ا - و - ي

**2C-** If a hamzah **mutaṭarrifah** is preceded by an **alif**, then

Hishām makes 3 Ibdāl of the hamzah that is

**maftūḥah**, eg: **أَلِيمَاءَ**

Ibdāl of the **أ** into an alif  
**أَلِيمَاءَ**, madd 2 ḥarakāt

Ibdāl into alif, madd 4 ḥarakāt  
**أَلِيمَاءَ**

**أَلِيمَاءَ**

Ibdāl and madd 6 ḥarakāt

3 Ibdāl + 2 tas-hīl with **rawm**, madd 4,2 (**5 qiyās**)

for **maksūrah** **أَلَسْمَاءِ** or

**maḍmūmah** **أَلْسَفَاءِ**

Ibdāl into 2 ḥarakāt alif

**السما-السفها**

Ibdāl into 4 ḥarakāt alif

**السما-لسفها**

Ibdāl into 6 ḥarakāt alif

**السماا-السفهاا**

Tas-hīl of the hamzah (with rawm) and madd to 4 ḥarakāt

Tas-hīl of the hamzah (with rawm) madd of 2 ḥarakāt

Hishām stops on these words, like **هَوُلَاءِ** with:

**5 qiyās**, but there is no Rasmi because the hamzah does not have a rasm, picture of wāw or yā.



133 (وَيُبَدِّلُهُ) مَهْمَا تَطَرَّفَ مِثْلُهُ وَيَقْصُرُ \*\*\* أَوْ يَمْضِي عَلَى الْمَدِّ أَطْوَلًا

When a hamzah mutaḥarrrikah mutaṭarrifah is preceded by an alif, then Hisham makes tas-hīl of this hamzah and changes it into an alif. (3 ibdāl only for a hamzah that is maftūḥah with madd into: 6, 4 and 2: أَلِدِمَاءَ-جَاءَ, while adding 2 tas-hīl with rawm in madd 4 & 2 ḥarakāt for a hamzah maksūrah أَلِنِسَاءِ-السَّوَاءِ, or a hamzah madmūmah: أَلْمَاءِ-شُرَكَاءِ-يَشَاءُ-السَّمَاءِ-السَّفَهَاءِ. These 5 are: 5 Al-Qiyās.

### Explanation of the 3 ibdāl in madd, tawassut and qasr

1<sup>st</sup>: Hisham must stop with sukūn on any hamzah mutaṭarrifah.

2<sup>nd</sup>: He makes ibdāl of a hamzah sākinah into a madd letter.

3<sup>rd</sup>: After the hamzah is replaced by a letter of madd that matches the يَشَاءُ ḥarakah of the preceding letter, then 2 sākin alifs are placed next to each other, which causes ijtimā' as-sākinayn. Here, the rules of tajwīd allow either: (a) Two sākin letters to come together in one word during waqf only, then Tawassuṭ (madd 4 ḥarakāt) is made for this alif. Or (b) preventing the meeting of two sākin letters by: 1- Inserting another alif in between, then tūll is made for this alif. 2- Dropping the first alif, then qasr will be made for the mubdalah alif as in (بَدَأَ-أَنْشَأَ). 3- Dropping the second alif, then qasr and tūll, of madd will be made for this alif. Tawassut is also allowed here by the qurrā' as in the case when stopping on madd 'āriḍ. Thus, 3 lengths of madd (2, 4 and 6 ḥarakāt) will be made after Ibdāl of this alif. The takhfīf qiyāsī for it will be 5 qiyāsī ways if adding tas-hīl in madd and qasr.

<sup>133</sup> Ash-Shāṭibiyyāh: 239



## At-Takhfīf ar-Rasmī When Stopping on Yā and Wāw

### The Rasmī Method of Includes Stopping on

- 1- A hamzah that is preceded by a madd alif.
- 2- A hamzah that is not preceded by a madd

**First- The hamzah is preceded  
by alif and written on a**

**Yā mutatarriḥah**

**Wāw mutatarriḥah**

**and is one of these 4**

- 1- **مِنْ تَلْقَايِ نَفْسِي** 10:15
- 2- **وَإِيَّتَايِ ذِي الْقُرْبَىٰ** 16:90
- 3- **مِنْ عَائِنَايِ الْإِيلِ** 20:130
- 4- **مِنْ وَرَائِي حِجَابٍ** 42:51

**Then, it is read in 9 ways:**

**5 qiyāsi and 4 rasmī**

The **5 qiyāsi** are **3** ibdāl of the hamzah into an alif that is elongated to (2,4,6) ḥarkāt + **2** tas-hīl of the hamzah with rawm and elongated alif to (6,2) ḥarkāt.

The **4 rasmī** ways are: **3** ibdāl into sākin yā that is elongated (2,4,6) + **1** ibdāl into yā with rawm and qaṣr (only 2 ḥarkāt).

**and is one of these 8 words, in 13 places that are agreed upon in rasm:**

- 1- **شَرَكُوا** 6:94
- 2- **جَزَاؤُا** 59:17
- 3- **نَشَاؤُا** 11:87
- 4- **الضُّعْفَاؤُا** 4:21
- 5- **شُفَعَاؤُا** 30:13
- 6- **دُعَاؤُا** 40:50
- 7- **الْبَلَاؤُا** 37:106
- 8- **بُرْعَاؤُا** 60:4

**or these 2 words that differ in rasm:**

**عَلِمُوا-الْعَلِمُوا-أَنْبَأُوا** (6: 26, 5:)

**Then, it is read in 12 ways: 5 takhfif qiyāsi and 7 takhfif rasmī**

The **5 qiyāsi** are **3** ibdāl into an alif of (2,4,6) ḥarkāt + **2** tas-hīl of the hamzah with rawm, and madd of alif to (6,2) ḥarkāt.

The **7 rasmī** ways are: **3** ibdāl into sākin wāw that is elongated 2,4,6 + **3** ibdāl into an elongated wāw (2,4,6) with Ishmām + **1** ibdāl into wāw with rawm and qaṣr (only 2)



## 8. Two Consecutive Hamzahs in a Word

If 2 hamzat qaṭṭ follow each other in a word, the 1st questioning hamzah maftūḥah, has to be pronounced muḥaqqaqqaḥ. The 2nd hamzah is maftūḥah, maḍmūmah, or maksūrah as in the verses.

**Hishām** recites double hamzahs in 2 ways according to the ḥarakah of the 2nd hamzah, with some exceptions. Where, Ibn Dthakwān reads like Ḥaḥḥ, with the taḥqīq of both hamzahs (which could be also, the 2nd way of Hishām). So for Hishām, if the 2nd hamzah is

maftūḥah	maksūrah	maḍmūmah
<i>insertion</i> with tas-hīl and taḥqīq ءَأَمِنْتُمْ-ءَأَمِنْتُمْ	<i>taḥqīq</i> , <i>insertion</i> , and/or without	<i>taḥqīq</i> without, with insertion
ءَأَلِدُ-ءَأَلِدُ-ءَأَنْذَرْتَهُمْ-ءَأَنْذَرْتُمْ-ءَأَسْجُدُ ءَأَلِدُ-ءَأَلِدُ-ءَأَنْذَرْتَهُمْ-ءَأَنْذَرْتُمْ-ءَأَسْجُدُ <b>(Special cases):</b> 1- Ibn Ḥāmir adds a hamzah* <b>a-</b> (46) ءَأَذْهَبْتُمْ-ءَأَذْهَبْتُمْ ءَأَنْ (68: 14), [Ibn Dthakwān tas-hīl] in <b>b</b> , Ibn Ḥāmir (no taḥqīq). <b><u>No insertion is allowed</u></b> <b>c-</b> (7,20:70,26:48) ءَأَمَنْتُمْ- - ءَأَيِّمَّة-ءَأَيِّمَّة (ءَأَلِيهْتُنَا) - not a question. Taḥqīq with the insertion (preferred) and without insertion - ءَأَعْجَبْتِي, 1 hamzah only.	<i>ءَأَلِدُ-ءَأَلِدُ-ءَأَنْذَرْتَهُمْ-ءَأَنْذَرْتُمْ-ءَأَسْجُدُ</i> <i>ءَأَلِدُ-ءَأَلِدُ-ءَأَنْذَرْتَهُمْ-ءَأَنْذَرْتُمْ-ءَأَسْجُدُ</i> <b>7 Exceptions, with insertion only.</b> <b>1-</b> (7, 26) ءَأَيُّونَ <b>2-</b> (7,28) ءَأَيُّونَكُمْ <b>3-</b> (37) ءَأَيُّنَا <b>4-</b> (37) ءَأَيُّوْنَا <b>5-</b> (19: 65) ءَأَيُّوْنَا <b>6-</b> (41) ءَأَيُّونَكُمْ <b>7-</b> (pref). ءَأَيُّونَكُمْ - ءَأَيِّمَّة - ءَأَيِّمَّة (preferred), then without insertion	ءَأَيُّونَكُمْ- (ءَأَلِي-) ءَأَيُّونَكُمْ (ءَأَيُّونَكُمْ) -ءَأَيُّونَكُمْ-ءَأَيُّونَكُمْ <b>Exceptions:</b> or (A special case) an extra way for (ءَأَيُّونَكُمْ-ءَأَيُّونَكُمْ) <b>3-</b> tas-hīl of the 2nd hamzah with the insertion





### 10. Fath And The Imālah of Alif

**Ibn ʿĀmir** makes imālah of alif in 3 cases: { (5) أَلْر - أَلْمَر - كَهَيْعَصَّ }.

135 وَأَضْجَاعٌ رَا كَلِّ الْفَوَاتِحِ ذِكْرُهُ حِمَى \*\*\* غَيْرَ حَفِصٍ طَاوِيَا صُحْبَةً وَلَا  
وَكَمْ صُحْبَةٍ يَا كَافٍ وَالْخُلْفُ يَاسِرٌ \*\*\* صِفَ رِضَى حُلُومًا وَتَحْتِ جَنَى حَلَا

**Hishām** makes imālah of إِنْهُ (88: 5), إِنْبِيَّةٍ, (33:53) وَمَشَارِبٌ - (36:73) إِنْهُ 109: {وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ} وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

إِنِّاهُ لَهُ شَافٍ وَقُلُّ أَوْ كِلَاهُمَا \*\*\* شَفَا وَلِكَسْرٍ أَوْلِيَاءٍ تَمِيلاً  
بِخُلْفٍ ضَمَّنَاهُ مَشَارِبٌ لَامِعٌ \*\*\* وَأَنْبِيَّةٍ فِي هَلْ أَتَاكَ لِأَعْدِلًا  
وَفِي الْكَافِرُونَ عَابِدُونَ وَعَابِدٌ \*\*\* وَخَلْفَهُمْ فِي التَّاسِ فِي الْجَبْرِ حُصَلًا

**Ibn Dthakwān** makes imālah in some words (without khulf):

{(الْمِحْرَابِ), (جَم) - (الْتَوْرَةِ) - جَاءَتْهُمْ - جَاءَهَا - (جَاءَ - شَاءَ)} - 1-

وَأَضْجَاعُكَ التَّوْرَةَ مَا رَدَّ حُسْنُهُ \*\*\* وَقُلِّلَ فِي جَوْدٍ وَبِالْخُلْفِ بَلَاً  
وَحَاقَ وَزَاعُوا جَاءَ شَاءَ وَزَادَ فُزَ \*\*\* وَجَاءَ ابْنُ ذِكْوَانَ فِي شَاءَ مِيلاً  
شَفَا صَادِقًا حَمِ مُخْتَارُ صُحْبَةٍ \*\*\* وَبَصْرٍ - وَهُمْ أَدْرَى وَبِالْخُلْفِ مُثِيلاً  
وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ \*\*\* وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَاً

The **mīm** is a code letter indicates **Ibn Dthakwān's** recitation.

II- He makes imālah waṣlan, with khulf, (i.e., imālah and fath) in:

{(جَارٍ) - وَلَا أَدْرَبْتُمْ بِهِ - وَمَا أَدْرَبْتَ مَا - \*وَهَارٍ رَوَى مُرٍ بِخُلْفٍ صَدٍ حَلَا - 2-

2a) He makes imālah (without khulf) waṣlan and waqfan, if verb {رَبَى} is followed by a mutaḥarrik letter such as {رَبَا كَوَكَبًا - رَبَا نَارًا}.

b) He reads with fath waṣlan and imālah waqfan, only, if the verb {رَبَى} is followed by a sākin letter, such as: {رَبَا الشَّمْسِ - رَبَا الْقَمَرِ}.

c) He reads waṣlan and waqfan with imālah (preferred) and with fath, if {رَبَى} is followed by a pronoun, {رَبَاهَا - رَبَاهُ مُسْتَقَرًّا - رَبَاكَ}.

<sup>135</sup> Ash-Shāṭibiyyah: 738, 739, 313, 330, 331, 546, 319, 740, 646

3) He makes imālah for the verb {فَزَادَ} : a) In sūrat Al-Baqrah, without khulf {فَزَادَهُمُ اللَّهُ مَرَضًا}, b) Other places, with khulf, (i.e., imālah (preferred) then the fath {أَيُّكُمْ زَادَتْهُ هَذِهِ} {إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا} فَزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا

136 فَزَادَهُمُ الْأُولَىٰ وَفِي الْعَيْبِ خُلْفُهُ وَقُلْ  
 حِمَارِكَ وَالْمِحْرَابِ إِكْرَاهِيَهِنَّ \*\*\* وَالْحِمَارِ وَفِي الْإِكْرَامِ عِمْرَانَ مُثَلًّا  
 وَكُلُّ بِخُلْفٍ لِابْنِ ذَكْوَانَ عَيْرِمَا \*\*\* يُجْرُّ مِنَ الْمِحْرَابِ فَاعْلَمَ لِتَعْمَلًا

4) { الْمِحْرَابِ } is not majrūr with kasrah.

{ حِمَارِكَ - إِكْرَاهِيَهِنَّ - الْحِمَارِ - الْإِكْرَامِ - عِمْرَانَ }.

## 11. Al-farsh (Different Pronunciation) of Ibn ʿĀmir

I. Unlike Ḥafṣ, Ibn ʿĀmir reads the 1st sākin with a ḍammah.

{ قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتْ أَخْرُجْ - أَنْ أَعْبُدُوا اللَّهَ - وَلَقَدْ اسْتَهْزَيْتُ }

سِوَى أَوْ وَقُلْ لِابْنِ الْعَلَاءِ وَبِكَسْرِهِ \*\*\* لِتَنْوِينِهِ قَالَ ابْنُ ذَكْوَانَ مُثَوِّلاً

II. The only exception in the recitation of Ibn Dthakwān is when the 1st sākin is a tanwīn's nūn and the 2nd sākin starts with a ḍammah, then Hishām still reading nūn of tanwīn with a ḍammah waṣlan, while Ibn Dthakwān reads it with a kasrah, like Ḥafṣ.

{ فَتِيلاً أَنْظُرْ - مُتَشَبِّهٌ أَنْظُرُوا - مَحْظُورًا أَنْظُرْ - مَسْحُورًا أَنْظُرْ - مُنِيبٌ أَدْخُلُوهَا }

{ حَبِيبَةٌ أَجْتَنَّتْ - بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ } .

III. Ibn Dthakwān reads the last 2 with kasrah and ḍammah.

**Hishām** reads with alif {إِبْرَاهِيمَ} instead of yā in 33 places: Sūrat al-Baqrah (3: 125, 163-6: 162-9: 115-14: 37 -16: 120, 123-19: 40, 45, 57-29: 30-42: 11- 51: 24-53: 36-57: 25- 60: 4) He reads the rest with yā: {إِبْرَاهِيمَ} . Ibn Dthakwān reads in both ways in sūrat al-Baqrah only, and the rest with yā.

<sup>136</sup> Ash-Shāṭibiyyāh: 320, 332, 333, 497

وَفِيهَا وَفِي نَصِّ النَّسَاءِ ثَلَاثَةٌ <sup>137</sup>	***	أَوْ آخِرُ إِبْرَاهِيمَ لَاحَ وَجَمَّلاً
وَمَعَ آخِرِ الْأَنْعَامِ حَرْفًا بَرَاءَةً	***	أَخِيرًا وَتَحْتَ الرَّعْدِ حَرْفٌ تَنْزِلًا
وَفِي مَرْيَمَ وَالتَّحْلِ خَمْسَةٌ أَحْرَفٍ	***	وَآخِرُ مَا فِي الْعَنْكَبُوتِ مُنْزَلًا
وَفِي التَّجَمِّ وَالشُّورَى وَفِي الدَّارِيَاتِ	***	وَالْحَدِيدِ وَيُرْوَى فِي امْتِحَانِهِ الْأَوْلَى
وَوَجْهَانِ فِيهِ لِابْنِ ذَكْوَانَ هَهُنَا	***	وَوَاتَّخَذُوا بِالْفَتْحِ عَمَّ وَأَوْعَلَ

Ibn ʿĀmir reads: {مُحْلِصًا - تَدَكَّرُونَ- يَبِيئُ- مُتَّ- نَسِيًا- مَنْ تَحْتَهَا- تَسْلَقُظ- يَتَأَبَّتْ }  
 {جُنَيْيًا- عُنَيْيًا- صُلَيْيًا- وَرَعِيًا / وَرِيًا ⑥ يَنْفَطِرْنَ- أَشَدُّ بِهِ- أَزْرَى ⑦ وَأَشْرَكُهُ فِي أَمْرِي ⑧ مَهْدًا  
 -فَيْسَحَّتْكُمْ- تَلَقَّفْ- قُلْ رَبِّي يَعْلَمُ- قُلْ رَبِّ أَحْكُم- مَيِّتِ- ثَمُودًا- الرُّعْبَ- أَلْبِيوتَ- بِيوتًا }

## 12. Stopping on the ʿUthmanic Mushaf Script

وَيَا أَيُّهَا فَوقَ الدُّخَانِ وَأَيُّهَا	***	لَدَى الثُّورِ وَالرَّحْمَنِ رَافِقُنَ حَمَلًا
وَفِيهَا عَلَى الْإِتْبَاعِ ضَمَّ ابْنِ عَامِرٍ	***	لَدَى الْوَصْلِ وَالْمَرْسُومِ فِيهِنَّ أَحْيَلًا

There are 3 words end with hā (أَيُّهُ), in sūrat an-Nūr, Az-Zukhruf and ar-Raḥmān {أَيُّهُ الْمُؤْمِنُونَ - وَقَالُوا يَتَأَيُّهُ السَّاحِرُ - سَنَفَرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ }.

In connecting recitation, Ibn ʿĀmir reads this hā (أَيُّهُ) with ḍammah and if he were to stop on one, he would stop with a sākin hā (أَيُّهُ), while some reciters would stop with an alīf, يَتَأَيُّهَا . In connecting recitation, Ibn ʿĀmir reads this tā (يَتَأَبَّتْ) with fathah and if he were to stop on it, he would stop with a sākin hā (يَتَأَبَّة).

<sup>137</sup> Ash-Shāṭibiyyah: 480-484, 382, 383



Tajweed Rules of Qirā'et

ˆ<sup>ن</sup>Āṣim Al-Kūfī

from

{**Shuˆbah** and **Ḥafṣ**}

**The Way of Ash-Shāṭibiyyāh**

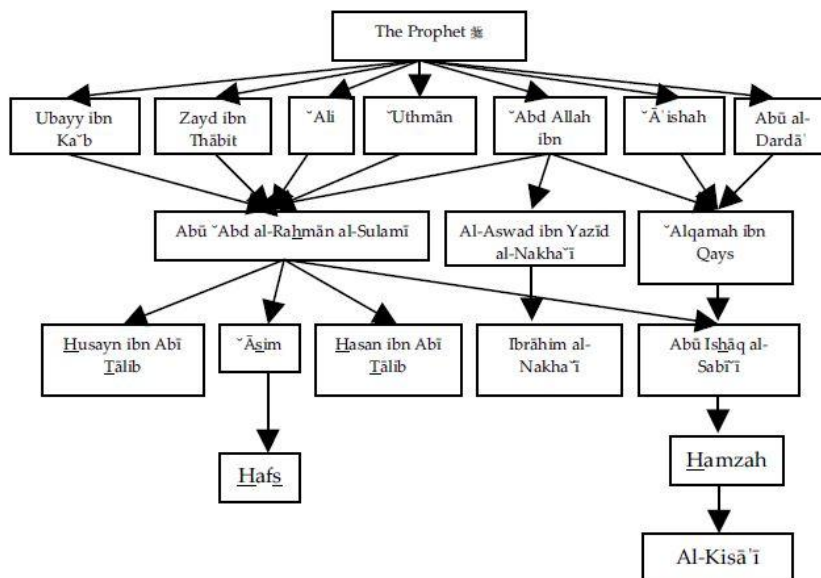
The ˆ<sup>ن</sup> is a code letter indicating the rules of ˆ<sup>ن</sup>Āṣim's recitation, ˆ<sup>ص</sup> is for Shuˆbah and ˆ<sup>ع</sup> is for Ḥafṣ.

To download the Colored Muṣḥaf with Qirā'et ˆ<sup>ن</sup>Āṣim ul-Kūfī, or the Muṣḥaf with Rewāiyet Shuˆbah ˆ<sup>ن</sup>an ˆ<sup>ن</sup>Āṣim, please click on the following link:

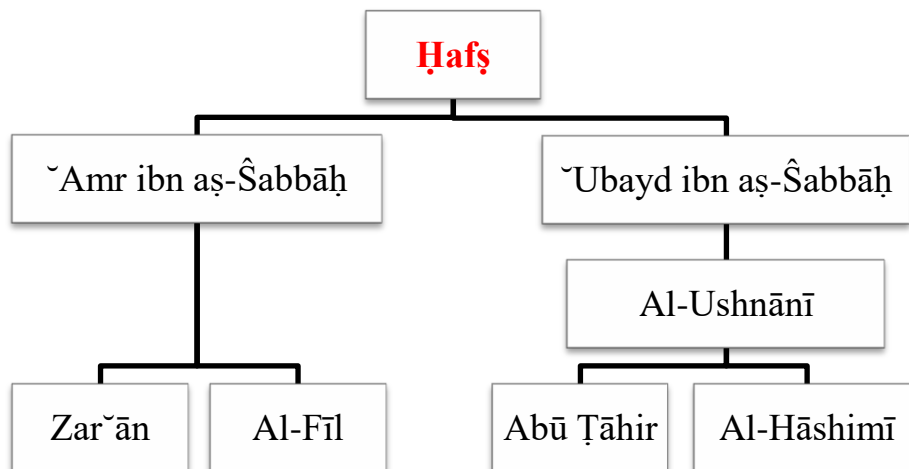
<http://www.alwa7y.com/downloads/TayseerShoba.pdf>



### THE LINK OF THE TEACHERS FROM KŪFAH TO THE PROPHET S.A.W.



Source: The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyyah: p. 10

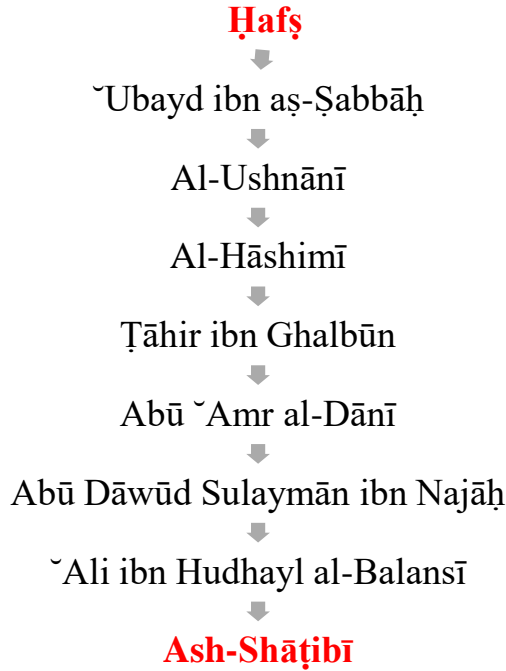


All those who narrated from these primary ṭuruq are known as a ṭarīq farī or secondary. The most famous reading is that of 'Āṣim according to the narration of Ḥafṣ from the ṭarīq of the Shāṭibiyyah. Imām Shāṭibī is a secondary ṭarīq, as he narrates the





transmission of Ḥafṣ through al-Hāshimī<sup>138</sup>. Ibn al-Jazarī mentions a total of 52 different ṭuruq for Ḥafṣ. The following diagram indicates a link of Shāṭibī to Ḥafṣ:



Every link between Shāṭibī and Ḥafṣ has the potential to be a ṭarīq. an indirect ṭarīq since he narrates from Ḥafṣ via a number of links. All the differences mentioned in a particular ṭarīq have been documented in books containing these variant readings. For example, any difference in the ṭarīq of Shāṭibī for the narration of Ḥafṣ would be mentioned in his book, *Ḥirz al-Amānī wa Wajh at-Tahānī*, it is better known as the *Shāṭibiyyah*. Imām Qāsim ibn Aḥmad *Ash-Shāṭibī* (d. 548 A.H.) wrote a poem, consisting of 1173 couplets, about the seven authentic Mutawātir Qirā'āt.

<sup>138</sup> The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyyāh: 12



### [5] Tajweed Rules of Qirā'et Ṣāsim Al-Kūfī

Ṣāsim Al-Kūfī: He is Ṣāsim ibn Abī An-Najūd, from among the Successors and met 24 of the Companions and narrated Ahadīth from some of them. His narrations can be found in the well-known six Aḥadīth books. He was the most knowledgeable person in recitation during his time; he excelled in both purity of language and Arabic grammar. He had the best voice of all in Qur'ān recitation and took over the position of Imām of the Qārīs in Kūfah, for more than 50 years after the death of Abī Ṣabdar-Raḥmān As-Sulamī (d.75 A.H.). He died in 127 A.H.<sup>139</sup> Both of them were blind. May Allāh shower them with His Mercy.

The Isnād<sup>140</sup> of Ṣāsim: he learned the Qur'ān from two Imāms:

i) Abī Ṣabdar-Raḥmān As-Sulamī who studied under ṢAlī ibn Abī Ṭālib, and was the teacher of al-Ḥasan and al-Ḥusayn.

ii) Zirr ibn Ḥubaysh (d. 83 A.H.) and Abī ṢOumar ash-Shaybānī (d. 95 A.H.) who learned the Qur'ān from Ubay ibn Ka'ab, ṢUthmān ibn ṢAffān, ṢAlī ibn Abī Ṭālib, ṢAbd Allāh ibn Mas'ūd and Zayd ibn Thābit, who learned from the Prophet (ﷺ).

Ṣāsim taught the Qur'ān to imām Abī Ḥanīfah (d.150 A.H.). Imām Aḥmād ibn Ḥambal (d. 204 A.H.) was once asked, "Which of the Qirā'āt do you prefer?" He replied, "The Qirā'ah of Madīnah (i.e., Nāfi'), but if this is not possible, then Ṣāsim".<sup>141</sup>

Among the students who preserved Ṣāsim's' recitation, Shu'bah and Hafṣ were the two Rāwīs, who were chosen by ibn Mujāhid.

فَأَمَّا أَبُو بَكْرٍ وَعَاصِمٌ اسْمُهُ \*\*\* فَشُعْبَةُ رَأْوِيهِ الْمُبَرِّزُ أَفْضَلًا<sup>142</sup>  
وَدَاكُ ابْنُ عَيَّاشٍ أَبُو بَكْرٍ الرَّضَا \*\*\* وَحَفْصٌ وَبِالْإِثْقَانِ كَانَ مُفْضَلًا

<sup>139</sup> Nailu al-Waṭṭar fil Qirā'āt al-Arba' ṢAshar: 175

<sup>140</sup> Isnād/sanad is a chain of narrators who pass on their knowledge; from one to the other. The teacher will pass on whatever he has learned to his student(s) while taking care to preserve the exact wording and accuracy of the teachings acquired.

<sup>141</sup> Ibn Mujāhid's book of The Seven: 71, 94

<sup>142</sup> Ash-Shāṭibiyyah: 35, 36



i) **Shu'bah** Abū Bakr Shu'bah ibn 'Ayāsh Al-Kūfī (95-193 A.H.), was a great imām of sunnah. 'Āṣim used to teach him five verses each time he visited him. Eventually, he recited the whole Qur'ān to 'Āṣim 3 times in 3 years. Shu'bah narrated that 'Āṣim told him “The only one who taught me the Qur'ān was Abū 'Abd ar-Raḥmān as-Sulamī, after returning back from him, I would recite the Qur'ān to Zirr ibn Ḥubaysh”. Then Shu'bah said: “By this way you have confirmed and authenticated your qirā-ah”. Also, Shu'bah narrated that 'Āṣim told him “that he was sick for two years, when he recovered, he recited the whole Qur'ān without any mistake”.<sup>143</sup> All praise is due to Allāh. At the time of Shu'bah's death, he saw his sister crying, and asked her “why do you cry, look at this corner of the room, I completed the Qur'ān there 18,000 times”.

ii) **Hafṣ**: Abū 'Omar Ḥafṣ ibn Sulaymān ibn Al-Mughirah al-Asadī al-Kūfī (90-180 A.H.), a step-son of 'Āṣim. He was the most knowledgeable person of 'Āṣim's qirā-ah, even more competent than Abī Bakr Ibn 'Ayyāsh of all who know the reading of 'Āṣim. One day, **Hafṣ** told 'Āṣim: “Shu'bah's recitation is different from mine!”, he answered: “I taught you what Abū 'Abd ar-Raḥmān as-Sulamī taught me, that which he learned from 'Alī ibn Abī Ṭālib and I taught Shu'bah that which I recited to Zirr ibn Ḥubaysh from 'Abdullāhi ibn Mas'ūd”. The scholars have mentioned that Shu'bah and Ḥafṣ differ in 520 letters or in 636 places in the Qur'ān. Ḥafṣ's recitation is considered the most famous and widely spread recitation of all Qirā'āt. He said that he did not differ with 'Āṣim except in one word; which Ḥafṣ reads in 2 ways: with a ḍād maftūḥah, like 'Āṣim, and also in his choice of a ḍād maḍmūmah.

<sup>144</sup>{اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ} **ضَعْفٍ - ضَعْفًا**

<sup>143</sup>Nailu al-Waṭṭar fil Qirā'āt al-Arba' 'Ashar: 176, 192

<sup>144</sup>Sūrat Ar-Rūm: 54



## *Manhaj Ṣāsim in his Recitation*

The rules for **Hafṣ** and **Shu'bah** Ṣāsim are similar, with a few exceptions which will be outlined here. The special words for **Shu'bah** can be found in his **Muṣḥaf**.

As in all forms of worship, the study and recital of the Qur'ān must be accompanied by the correct intention – seeking the acceptance and pleasure of Allāh. It is preferable to be in a state of wudu or ablution, if possible. A manner of politeness and respect should be observed before Allāh, The Exalted's Words.

### *1. Al-Isti'ādthah*

Allāh, Subḥānahu wa Ta'ālā, has said,

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿٩٨﴾

“And when you recite the Qur'ān seek refuge in Allāh from Shaytān, the rejected.” So anyone intending to recite verses from the Qur'ān should begin by saying: {أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ}.

“I seek refuge in Allāh from the accursed devil,” whether starting from the beginning of a Sūrah or from any other point. Normally, it is not said laud, except in circles of learning. If one is interrupted during reading by some necessity or speech not pertaining to Qur'ānic study, he should repeat the seeking of refuge before resuming recitation.

### *2. Pronouncing the Name of Allāh – Al-Basmalah (البِسْمَلَة)*

After seeking refuge from Shaytān, when beginning a new Sūrah, the reader reads the Basmalah, saying {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}

رَجَالٌ نَمُوهُنَّ دِرْيَةٌ وَتَحْمُلًا<sup>145</sup> وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ بِسُنَّةٍ \*\*\*

The letter code **nūn** in the verse indicates Ṣāsim's recitation. Ṣāsim counts al-Basmalah as the first āyah in Sūrat ul-Fatiḥah.

<sup>145</sup> Ash-Shāṭibiyyah: 100





146 وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةٍ \*\*\* سِوَاهَا وَفِي الْأَجْزَاءِ خَيْرَ مَنْ تَلَا

It is mandatory to read Basmalah at the beginning of every sūrah in the Qur'ān, with the exception of Sūrat At-Tawbah/Barā-ah.

وَمَهْمَا تَصِلُهَا أَوْ بَدَأَتْ بِرَاءَةٍ \*\*\* لِتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبَسِّمًا

Sūrah At-Tawbah does not begin with basmalah. When starting from the middle of a Sūrah, the reciter may choose to recite it or not, as he or she pleases, except in cases where the ayah to begin with contains some description of Allāh; as in the 47<sup>th</sup> ayah of Sūrah Fussilat, which should not be connected to the name of Shaytān. After the basmalah, the saying of Bismillah ir-Raḥmān-ir-Raḥīm, whenever appropriate the actual recitation begins.

<sup>146</sup> Ash-Shāṭibiyyah: 105, 106



- I. There are **four** ways of reciting the following three variables:  
 1- Al-Isti'ādah, 2- Al-Basmalah 3- starting a Sūrah:  
 i) Separating them (by stopping) while, breathing between them.  
 ii) Joining them in one breath, applying the appropriate tajweed.  
 iii) Stopping after isti'ādah (breathing), joining basmalah with the beginning of a sūrah, without breathing or stopping.  
 iv) Joining Isti'ādah with Basmalah, (stopping, breathing), then starting a sūrah. Joining 1 with 2 and separating 3.

### *The Basmalah Between Two Sūrahs*

There are **three** allowed ways of joining between two successive sūrahs with the **Basmalah**. Ṭāsim has only one way of joining the end of one sūrah with the following sūrah, and that is with the Basmalah between the two sūrahs. The only exception would be joining the end of sūrat Al- Anfāl with sūrat At-Tawbah, since there is no Basmalah at the beginning of sūrat At-Tawbah. Instead, here they could make:

- A) “Waqf”: Make a stop for any amount of time.  
 B) Sakt (short breathless pause). C) Waṣl (connection).

II. **Three** ways of saying Basmalah between two sūrahs (since every Sūrah starts with Basmalah and we have to recite it for each sūrah except for sūrah at-Tawbah): When one finishes a sūrah and moves on to the next sūrah in a recitation, he connects with the Basmalah, which itself has four ways of joining between two sūrahs: 3 are allowed and the fourth is not allowed.

وَمَهْمَا تَصِلُهَا مَعَ أَوَاخِرِ سُورَةٍ \*\*\* فَلَا تَقْفِنَنَّ الدَّهْرَ فِيهَا فَتَثْقُلَا

It is not allowed to join the end of a sūrah with al-basmalah, stop, breathe and then start the next sūrah. This is because basmalah is only for the beginning of sūrahs and not for the end. Ṭāsim reads {مَلِكِ يَوْمِ الدِّينِ} with alif (i.e., he elongates the fatḥah sound).

وَمَالِكِ يَوْمِ الدِّينِ زَاوِيَهُ نَاصِرٌ \*\*\* وَعِنْدَ سِرَاطِ وَالسِّرَاطِ لِي قُنْبَلًا

<sup>147</sup> Ash-Shāṭibiyyah:107 , 108



### 3. *Mīm ul-Jam*˘

*Mīm ul-Jam*˘ refers to the mīm that indicates masculinity and plurality. It always appears at the end of a word after a hā, tā or kāf, as in:<sup>148</sup> أَنْتُمْ - بِهِم - لَكُمْ. ˘Āṣim reads mīm ul-Jam˘ differently, when it is preceding a sākin or a mutaḥarrik letter.

If mīm ul-Jam˘ is followed by a sākin letter, then ˘Āṣim reads this mīm with a ḍammah ˘āriḍah without ṣilah, without lengthening the temporary ḍammah, (i.e., without connection of wāw to mīm ul-Jam˘), to avoid the meeting of two sākin letters, this is the same as all the Qurā` . As imām Ash-Shāṭibī states:

\*\*\* وَمِنْ دُونِ وَضَلِ ضُمَّهَا قَبْلَ<sup>149</sup>

\*\*\* كَمَا بِهِمُ الْأَسْبَابُ نُمَّ عَلَيْهِمُ الْقِتَالُ

وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكْبَلًا

{مَنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ- عَلَيْهِمُ اللَّعْنَةُ - عَلَيْكُمْ الْقِتَالُ- بِهِمُ الْأَسْبَابُ}

˘Āṣim has only one way of reading mīm ul-Jam˘ that precedes a mutaḥarrik letter, as sākinah in the waṣl, {ءَابَائِهِمْ وَذُرِّيَّتِهِمْ}.

### 4. *[Al-Mudūd]: Lengthening or Prolongation*<sup>150</sup>

**Al-Madd al-Far**˘ī/derived: we notice from studying al-makhārij and aṣ-ṣifāt, that the letters wāw (و) and yā (ي) serve 2 functions: as consonants - equivalent to “w” and “y”, and as vowels – the sounds of “oo” and “ee”. In the latter case, they are referred to as letters of madd (مَدّ) - extension or lengthening, they are always written with sukūn and preceded by a short matching vowel; such as wāw sākin preceded by ḍammah or yā sākin preceded by kasrah, as in the word: nūhīhā (نُوحِيهَا). Alif (ا) is always a vowel or madd letter preceded by fathah. It never begins a word since a syllable cannot begin except with a consonant sound. If the alif (ا) should occur at the beginning of a word, it is in reality merely a support for hamza (ء) and not a letter in it's own right.

<sup>148</sup> Ghuny at-Talabah fi Taysīr as-Sab`ah: 90, 97

<sup>149</sup> Ash-Shāṭibiyah: 113, 115

<sup>150</sup> A recording of Tajweed Al-Mu`allim, bought from an Islamic Conference

151 إِذَا الْفُ أَوْ يَأُوهَا بَعْدَ كَسْرَةٍ \*\*\* أَوْ الْوَاوُ عَنْ ضَمِّ لَقِي الْهَمْزَ طُولًا

**Al-Madd al-Muttaṣil** Obligatory connected madd: is when a disjunctive hamzat qaṭṭ cutting follows a letter of madd in the same word. Ṭāsim reads wājib Muttaṣil madd in a tawassuṭ (medium), 4 ḥarakāt (preferred) or over tawassuṭ 5 ḥarakāt.

كَجِيٍّ وَعَنْ سُوءٍ وَشَاءَ اتِّصَالُهُ \*\*\* وَمَقْصُودُهُ فِي أَمِّهَا أَمْرُهُ إِلَى

{ كَجِيٍّ - وَجَائِءٍ - وَعَنْ سُوءٍ - وَشَاءَ - سَوَاءً - جَزَاؤُهُمْ - تَبَوُّأً - جَزَاؤًا }

**Madd Munfaṣil** optional separated madd: is when a hamzat qaṭṭ follows a letter of madd in 2 separate words, whether adjoined in writing or not. Ṭāsim reads the jā-iz Munfaṣil madd in tawassuṭ, 4 ḥarakāt (preferred) or over tawassuṭ 5 ḥarakāt.

{ فِي أَمِّهَا - وَأَمْرُهُ إِلَى اللَّهِ - لَنْ تَدْخُلَهَا أَبَدًا - وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ - أَلَا إِنَّ }

In Ḥafṣ' recitation, al-madd al-Munfaṣil includes ṣilah hā al-Kināyah, that is maḍmūmah or maksūrah, as each of them has madd in 2 separate words, and hamzat ul-qaṭṭ follows a madd letter, as in this: { يُؤَدِّهِ إِلَيْكَ - أَنْ لَمْ يَرَهُ أَحَدٌ }.

In **madd āriḍ li sukūn**, The qurrā` allow qaṣr, tawassuṭ and ṭūl.

### 5. The Pronoun of Hā al-Kināyah

The Pronoun of hā al-Kināyah is an extra hā at the end of a word (with kasrah or ḍammah) that denotes a singular male third person. The general rule of a mutaḥarrrik hā al-Kināyah in the recitation of Ḥafṣ' an Ṭāsim:

i) If a mutaḥarrrik hā al-Kināyah is located between two mutaḥarrrik letters, then lengthen the hā's kasrah into yā or it's ḍammah into wāw of two ḥarakah; it's called ṣilah ṣughrā.

ii) If hamzat ul-qaṭṭ follows this hā al-Kināyah, then lengthen the yā or the wāw into four ḥarakāt as a separated madd; it's called ṣilah kubrā. { وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى - مَا لَهُ إِذَا - فَسَنِيَسِرُّهُ لِلْيَسْرَى }

<sup>151</sup> Ash-Shāṭibiyyah:168, 170



وَمَا يَصِلُوا هَا مُضْمَرٍ قَبْلَ سَاكِنٍ \*\*\* وَمَا قَبْلَهُ التَّحْرِيكَ لِلْكَلِّ وَصِلَاً  
 152وَسَكِّنْ يُوَدِّهِ مَعَ نُوْلِهِ وَنُصْلِهِ \*\*\* وَنُوتِهِ مِنْهَا فَاعْتَبِرْ صَافِياً حَلَاً  
 وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْقِهِ وَيَتَّقِهِ \*\*\* حَمَى صَفْوَهُ قَوْمٌ بِخُلْفٍ وَأَنْهَلَاً

Shu`bah recites hā ul-Kināyah in sukūn or kasrah without ṣilah.

**Note:** The black hā indicates how Shu`bah reads hā ul-Kināyah, the blue is for **Hafṣ** and the red indicates **Āṣim**'s.

**Āṣim** reads some exceptions: {يُرِضُهُ لَكُمْ-أَرْجُهُ وَأَخَاهُ} {فَأَلْقِيهِ إِلَيْهِمْ}

I. Shu`bah recites 5 words with sukūn and **Hafṣ** recites with a ṣilah: {يُوَدِّهِ إِلَيْكَ - نُوتِهِ مِنْهَا - نُوْلِهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ - نُوتِهِ مِنْهَا}

Shu`bah: {يُوَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأَمَّنْهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ} -1  
 -2 {وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُوتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُوتِهِ مِنْهَا} -  
 {وَمَنْ يُرِدْ حَرْثَ الْآخِرَةِ نُوتِهِ مِنْهَا}

-3 ، -4 {وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوْلَهُ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ} Shu`bah:

-5 {وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ} Shu`bah:

**Note:** Only **Hafṣ** reads qāf ق وَيَتَّقِهِ ق with sukūn and reads the hā of the following Kināyah with a ḍammah and **tafkhīm** lām of *Ism ul-Jalālah*. **Hafṣ**' special exceptions: {وَيَتَّقِهِ}.

II. Shu`bah reads 3 hā with kasrah and **Hafṣ** reads 1 with ṣilah:

-1 {وَمَا أُنْسِنِيهِ إِلَّا} {وَمَا أُنْسِنِيهِ إِلَّا الشَّيْطَانُ} -2 {عَلَيْهِ اللَّهُ} {بِمَا عَاهَدَ عَلَيْهِ اللَّهُ}   
 وَهَا كَسْرٍ- أُنْسَانِيهِ ضَمَّ لِحْفِصِهِمْ \*\*\* وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَاً

Shu`bah recites with **tarqīq lām** of *ism Allāh* and reads the hā of 3 words with kasrah without ṣilah {وَيَخْلُدُ فِيهِ مُهَانًا} - {وَيَخْلُدُ فِيهِ مُهَانًا}.

وَمَا قَبْلَهُ التَّسْكِينُ لِابْنِ كَثِيرِهِمْ \*\*\* وَفِيهِ مُهَانًا مَعَهُ حَفْصٌ أَخُو لَوَاً

III. Shu`bah reads 3 words with sukūn as well as ikhtilās, ikhfā'.

<sup>152</sup> Ash-Shāṭibiyah: 158, 160, 161, 844, 159

<sup>153</sup> Sūrat az-Zumar, al-A`rāf, An-Naml, 3: 75, 145 -Ash-Shurā:20, 4:115, 24:52, 18: 63, 2, 76

**Al-Ikhtilās** is to truncate or shorten the vowel pronunciation (i.e. the vowel time is reduced to about 2/3 of its sound time).

A. Shuḥbah reads { نِعْمًا } with sukūn and ikhtilās of kasrah { نِعْمًا }.

نِعْمًا مَعًا فِي التُّونِ فَتَحٌ كَمَا شَفَا \*\*\* وَإِخْفَاءٌ كَسْرٍ الْعَيْنِ صِغَعٌ بِهِ حُلَا<sup>154</sup>

B. Shuḥbah reads 2 words with two allowed ways of the letter د:

1) sukūn accompanied by ishmām { لَدْنِي - لَدْنِهِ وَيُبَشِّرُ }

**Ishmām**: indicates a soundless ḍammah, by rounding the lips and muting the voice, after reciting of the letter's sukūn.

2) ikhtilās of the ḍammah. He adds a kasrah to the ن and the ه, then lengthens the kasrah into ى of 2 ḥarakāt (i.e., ṣilah ṣughra), while **Hafṣ** reads with ḍammah only.

{ قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ } - { مِّن لَّدُنِّي عَذْرًا }.

وَمِن لَّدْنِهِ فِي الضَّمِّ أَسْكِنُ مُشَمَّهُ \*\*\* وَمِن بَعْدِهِ كَسْرَانِ عَن شُعْبَةَ اعْتَلَا

### 6A. Short Pauses (Sakt) of Hafṣ

Sakt means a pause held for 2 counts - the length of a madd letter without breathing during recitation; and it is symbolized by the letter sīn: ّ or the word (سَكَنَةٌ). These pauses are to prevent confusion about the meanings which might occur otherwise.

وَسَكَنَتُهُ حَفْصٍ دُونَ قَطْعِ لَطِيفَةٍ \*\*\* عَلَى أَلْفِ التَّنْوِينِ فِي عَوْجًا بَلَا

وَفِي نُونٍ مِّن رَّاقٍ وَمَرَقِدِنَا وَلَا مِ بَلٍ \*\*\* زَانَ وَالْبَاقُونَ لَا سَكَنَتْ مُوَصَّلًا

I. The 4 obligatory saktāt that **Hafṣ** has are specific only to him. Other reciters do not make sakt there, rather they join recitation.

{ وَلَمْ يَجْعَلْ لَهُ عَوْجًا قِيمًا لِيُنذِرَ بَأْسًا } { مِّنْ بَعَثْنَا مِن مَّرَقِدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ }

{ كَلَّا بَلْ رَانَ } (بِرَانَ), (Idghām and imālah of Shuḥbah: { وَقِيلَ مِّن رَّاقٍ }

<sup>154</sup> Shāh: 536, 832, 830, 831, 320/18: 1,2-36: 54, 75: 37- 83: 14, 69-2: 259-6: 90-4 101: 10

155 فَرَادَهُمُ الْأُولَىٰ وَفِي الْغَيْرِ خُلْفُهُ \*\*\* صُحْبَةً بَلْ رَانَ وَأَصْحَبُ مُعَدَّلًا

II. All the Reciters can read an optional sakt or make idghām.

{ مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ (28) هَلَّاكَ عَنِّي سُلْطَنِيَّةٌ }.

### 6B. The 7 Words in the Qur'ān That end With Hā as-Sakt

III. The sākin hā as-sakt at the end of a word (in both waṣl and waqf) shows the vowel of the letter preceding it.

{ لَمْ يَتَسَنَّهٌ - اِقْتَدِهٌ - كِتَابِيَّةٌ - حِسَابِيَّةٌ - مَالِيَّةٌ - سُلْطَنِيَّةٌ - وَمَا أَدْرَاكَ مَا هِيَ }

~Āṣim recites with hā as-sakt in both waṣl and waqf.

IV. 3 words end with feminine hā an-Nidā' (hā of calling).

{ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ - وَقَالُوا يَا أَيُّهُ السَّاجِرُ - سَنَفْرَعُ لَكُمْ أَيُّهُ الثَّقَلَانِ }<sup>156</sup>

If ~Āṣim were to stop on one, he would read it with sākin { أَيُّهُ }.

### 6C. Stop Sings – Al-Waqf (الوقف)<sup>157</sup>

Knowing the proper places to begin and to stop during reading or recitation is of up-most importance, in order to avoid mistakes leading to confusion or a change in meaning. The question often arises concerning a long ayah where the reader must pause to draw a breath before continuing. Any point of starting or stopping is considered either permissible – jā-iz (جَائِز), prohibited – ghayru jā-iz (غَيْرُ جَائِز), or unsuitable – qabīḥ (قَبِيح); according to whether or not it leads to a complete and correct meaning. A general understanding of the meanings in Arabic can keep the reader from most serious mistakes, and additional knowledge is gained through the tafsīr (تَفْسِير) or explanation of the Qur'ān .

For further assistance, certain symbols have been added by scholars to the Muṣḥaf, designating information about the desirability of stopping in specific places. Muṣḥaf printed in

<sup>155</sup> Ash-Shāṭibiyāh: 320

<sup>156</sup> An-Nur: 31, Az-Zukhruf: 49 and Ar-Rahmān: 31

<sup>157</sup> A Recording of Tajweed Al-Mu'allim in English, bought from an Islamic Conference



Pakistan follow a system of symbols slightly different from those printed in Arab countries, with the more common ones in most Muṣḥafs are as follows:

- A small circle indicates the end of an ayah or verse.
- ◌̣ The letter mīm indicates a compulsory stop to avoid altering the meaning
- ط The letter Ṭā signifies a normal stop at the end of a sentence or thought.

ج The letter jīm indicates that it is permissible to stop.

◌̣ The word ṣily [Ṣād (ص), lām (ل), yā (ی)], or the letter Ṣād (ص), or the letter zay (ز) indicates a permissible stop but a preference to continue.

◌̣ The word qily or the letter qāf (ق) by itself indicates that it is permissible to continue but preferable to stop.

ك At the letter kāf one should observe the indication of the previous symbol in the ayah.

◌̣ The word lā, lām alif, indicates a prohibited stop.

◌̣◌̣ Consecutive triangles composed of 3 dots each indicate that one may stop at either of these two places but not at both.

The sunnah of the Prophet, ṣall Allāhu ʿalayhi wa sallam, is to stop at the end of each ayah, regardless of its length. Therefore, we can disregard the lā sign, ◌̣, in some Muṣḥafs at the end of many short āyāt.

When stopping on any word, whether at the end of an ayah or phrase, or merely to draw a breath, the following is observed. Short vowels, including Tanwīn, are omitted in pronunciation from the last letter of the word. For example, مُحِيْطٌ is pronounced مُحِيْطُ; and الْكَافِرُونَ becomes الْكَافِرُونَ. One exception is the Tanwīn of faṭḥah ◌̣, which is pronounced when stopping as alif (ا).

When stopping on tā marbūṭah (ة) all vowels and Tanwīn, including that of faṭḥah, are omitted; and the letter is pronounced as hā with sukūn (ه◌̣).



*7. The Basic Rules of Tajweed<sup>158</sup>*

# The Tajweed of

## Al-Makhārij

and

## Aṣ-Ṣifāt

### of The Arabic Letters

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<sup>158</sup> A Recording of Tajweed Al-Mu'allim in English, bought from an Islamic Conference  
All pictures are derived from the book of Al-Mu'allim Fī Fann At-Tajweed,



## The Tajweed Rules of The Qur'anic Letters The Arabic Alphabet



**Al-Qā'idah An-Nūrāniah**, although an excellent aid to the student of ordinary modern Arabic, does not give the accuracy required for tajweed. As a supplement to audio vocal training, tajweed studies include both pinpointing the makhraj/articulation point of each letter, whose plural is makhārij— and defining certain characteristics or qualities, called ṣifāt (صِفَات), of each letter which distinguish it from other sounds.



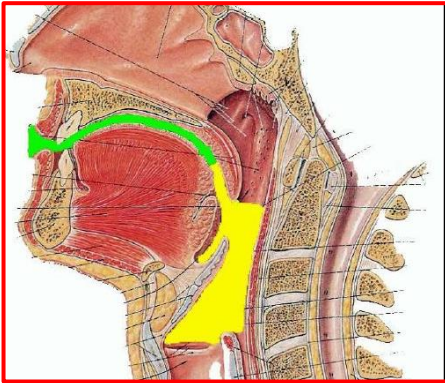
## 8. Al-Makhārij

All the letters are emitted from the vocal cords and up. Nothing is emitted from the chest. In the human body, the area of speech is divided into 5 main sections:

- 1- Al-Jawf (الجَوْف) – the interior of the mouth and throat.
- 2- Al-ḥalq (الْحَلْق) – the throat.
- 3- Al-Lisān (اللِّسَان) – the tongue.
- 4- Ash-Shafatān (الشَّفَتَان) – the two lips.
- 5- Al-Khayshoom (الْحَيْشُوم) – the nasal passage

These are further subdivided into a total of 17 subsections, which are the actual points of articulation. They are as follows, along with the letters which are formed in each makhraj.

### 8A- Al-Jawf (الجَوْف)

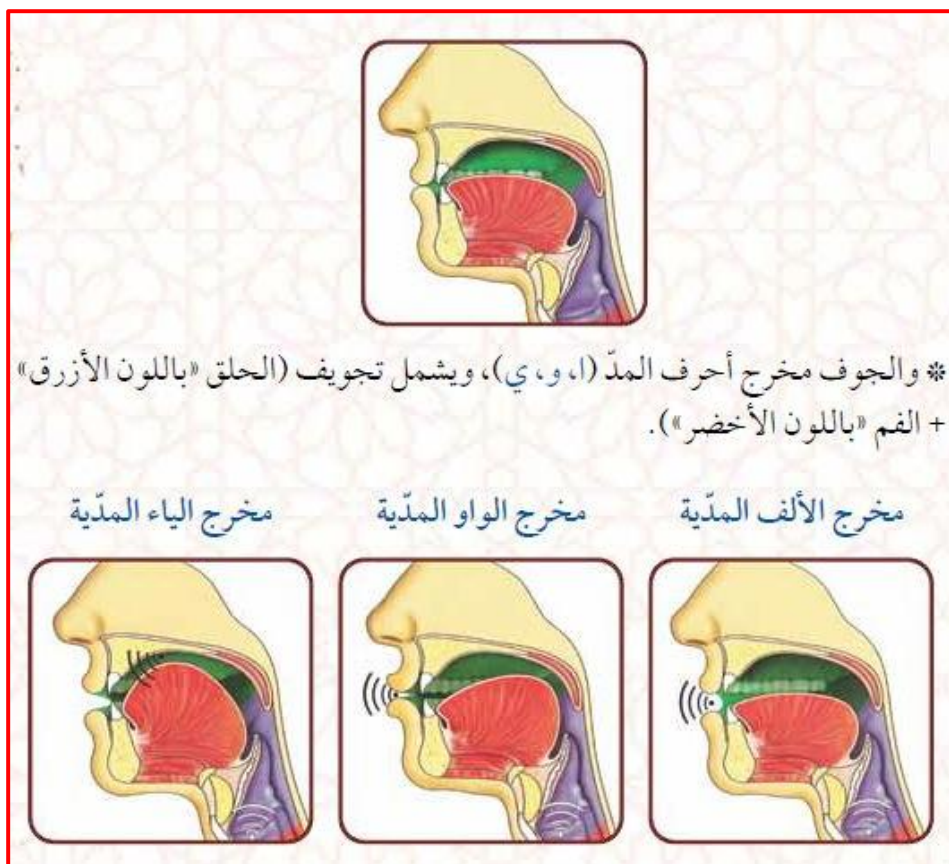


The **Jawf** consists of the empty space in the mouth and throat for the letters of madd. The interior is one makhraj in itself, from which emerge the vowel sounds of alif (ا) - pronounced “ā”, wāw (و) - pronounced “oo”, and yā (ي) - pronounced “ee.” This makhraj is an estimated or approximate one, taqdīrī (تَقْدِيرِي). While all others

are true or actual, haqīqī (حَقِيقِي), because they apply to consonant sounds and can be pinpointed more accurately. The sound of the madd letters extends without any obstruction. The vibration of the vocal cords produces the sound of the madd letters (ا و ي) in conjunction with different positions of the tongue. For the **alif**, the tongue is relaxed laying down. For the **yā'**, the middle of the tongue is raised. In the **waw** the end of the tongue is raised. If 2 sākin letters meet between 2 words, drop the first sākin madd letter.

The **alif** follows the tafkhīm or tarqīq of the preceding letter.





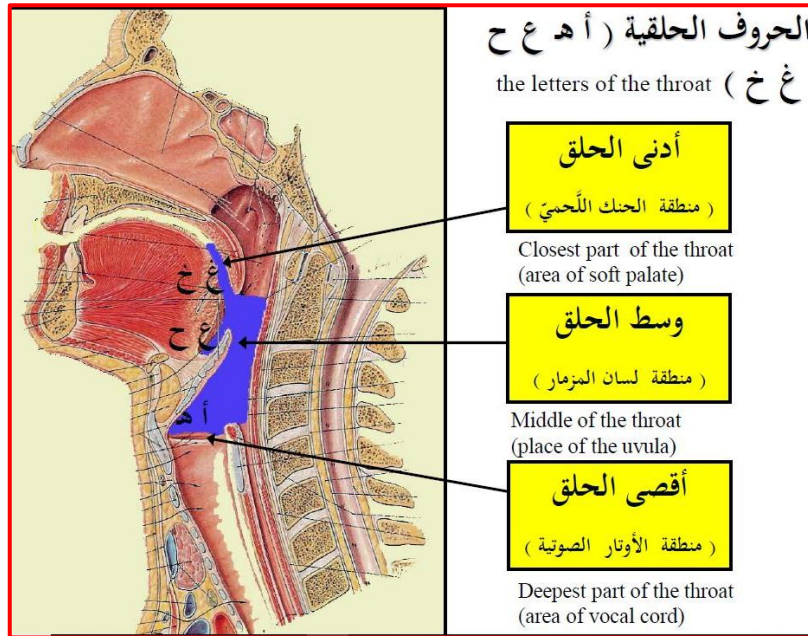
### *The Common Mistakes While Pronouncing Alif*

The mouth is not opened wide enough. Mixing the sound of Alif with the sound of the yā'/wāw. Tafkhīm of the alif instead of tarqīq (the opposite). Ghunnah/Nazalizing the sound of the alif. It is wrong to end the madd letters with a hamzah. Don't close the vocal cords . The same rule is applicable for the wāw of madd. For the **wāw**, the end of the tongue is raised.





## 8B. The Throat (الحلق)



The throat section contains 3 makhārij for 6 letters.

**Aqsa al-halqi**- The deepest part of the throat is the makhraj of the **hamzah (ء)**, a glottal stop- distinct in English at the beginning of words that start with vowels, such as “eight, eat, out.” It is a true, written consonant in Arabic and must be pronounced clearly whether it occurs at the beginning, middle, or end of a word. The makhraj is closed completely.

From this section of the throat, also but slightly higher, emerges **hā (هـ)**. The vocal cords must come close to each other for the correct sound of **hā**. Proximity of the cords produces a strong **hā**.

**hā-ء mutaḥarrrikah-ء sākinah**



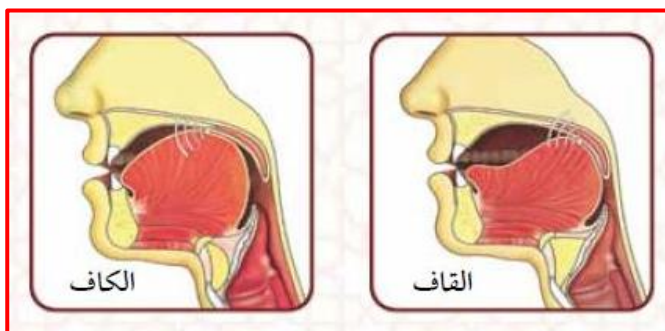
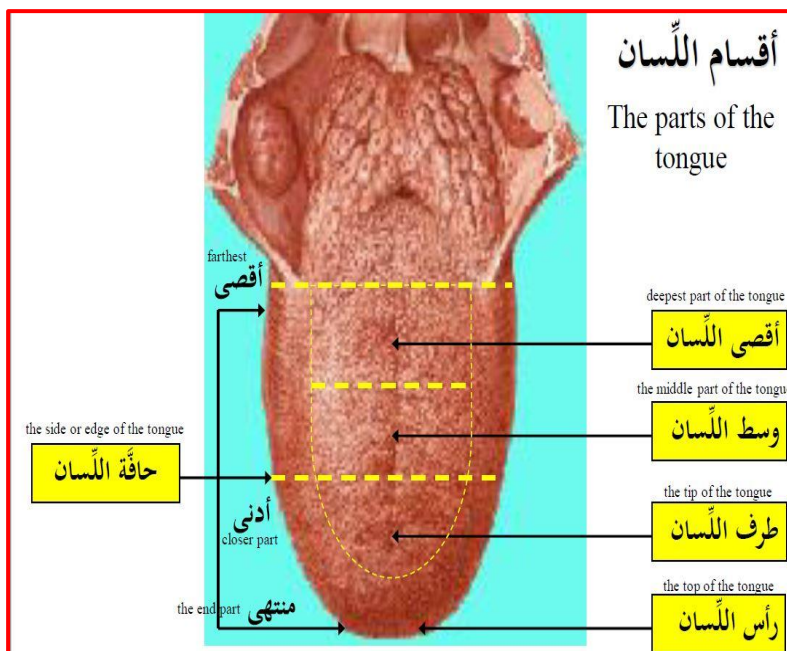
**Wasat ul-halqi** The middle of the throat is the makhraj of **ayn (ع)**, and just above it, **hā (ح)** – a sharper **hā (هـ)**. The uvula approaches the back of the throat in **ayn (ع)**, while it is farther in the **hā (ح)**.



This why pronouncing ḥā (ح) is easier than ḥayn (ع)/(ه).

**Adna al-halqi**- The nearest uppermost part of the throat to the mouth is the makhraj of ghayn (غ), followed by khā (خ), the makhraj is open. The extra pressure here makes a snoring sound.

### 8C. The Tongue Contains 10 Makhārij for 18 Letters.



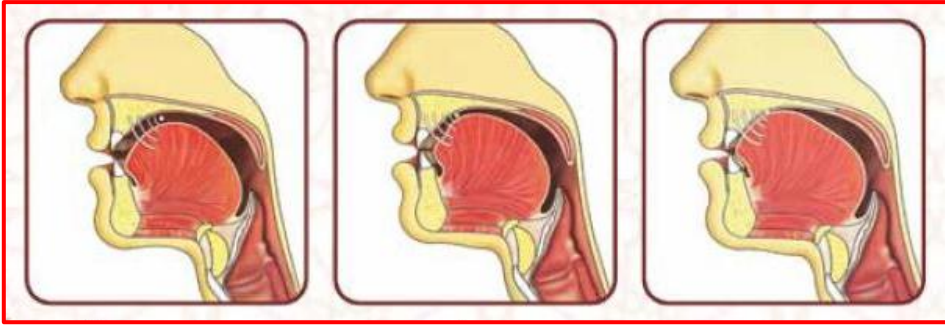
**Aqsā al-lisān**/ the farthest part of the tongue; the makhraj of the **Qāf (ق)**: the farthest part of the tongue next

to the throat, along with what corresponds to it from the roof of the mouth, the soft palate. The makhraj of the **Kāf (ك)**: the farthest part of the tongue along with what corresponds to it from the roof of the mouth (hard palate).

**The middle of the tongue**, with what corresponds to it from the roof of the mouth is the makhraj of **jīm (ج)**, **shīn (ش)**, **yā (ي)** that



not maddiyah, when it begins a syllable as the consonant “y”. The middle of the tongue is raised and the makhraj is tightened.



Yā (ي), that is not maddiyah Shīn (ش)

Jīm (ج)

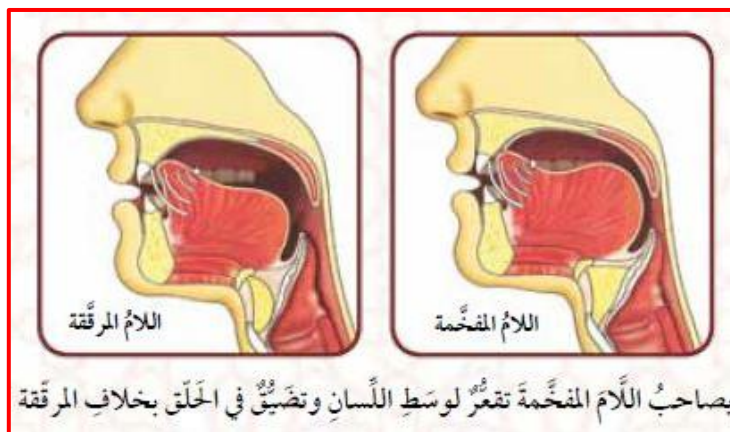


The edges of the tongue: One or both edges of the tongue, along with the upper molars is the makhraj of Dād (ض). The sound of a vowelled Dād is emitted towards the sides and not the front. The trapped air increases and is pushed forward in the makhraj of the Dād (ض) (extended). Press the edge/s of the tongue against the upper molars

until it touches the front gums. Because the tongue blocks the sound's way, it must go around and travel through the sides of the tongue— more often on the left side – is the makhraj of Dād (ض).



The side of the tongue: the makhraj of **lām (ل)**.



The proximal / nearest between the edge of tongue and gums of the upper front molars, canine, and incisors is the makhraj of **lām (ل)**.

The tip of the tongue



Between the tip of the tongue and the gums of the two upper central incisors is the makhraj of **nūn (ن)**. It is accompanied with a complementary sound coming from the nose, Ghunnah is a quality of nūn (ن) while the flow of sound is blocked in the mouth, by the tongue in nūn.



-Between the upper part of the tip of the tongue and the gums of the two upper central incisors emerges the letter **rā (ر)**.

**Note:** In general, the heaviness is accompanied by curving the middle of the tongue and constriction in the throat.

If the tip of the tongue is far from the gums, the sound of the rā is



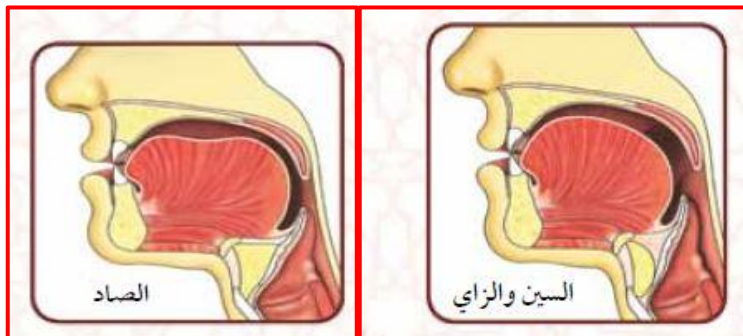
unclear and repetitive. If the tip of the tongue touches the gums, leaving a small opening in the middle, then this is the right sound of the rā. If the tip of the tongue blocks the gums, without leaving a small opening in the middle, then this repeats the sound of rā.

-Between the tip, including a portion of the upper surface of the tongue, and the roots of the two upper central incisors is the makhraj of **Tā** (ط), **dāl** (د), and **tā** (ت).



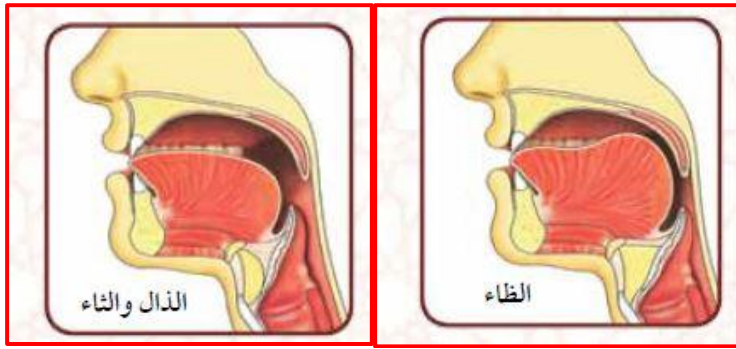
The tip of the tongue near the inner plates of the upper central incisors is the makhraj of **Ṣād** (ص), **sīn** (س), and **zāy** (ز). The sound of the ṣād passes between the upper and the lower central incisors, while Part of it hits on the upper incisors. Notice that the tip of the tongue touches the top part/the blades of lower incisors.

A common mistake that occurs while pronouncing the ṣād is using the lips, which is incorrect, because it leads to mixing the sound with ḍammah or ishmām. The tafkhīm of Ṣād, **ṭhā** requires



raising the back of the tongue, and the downward curving of its middle, while narrowing the throat with the uvula.



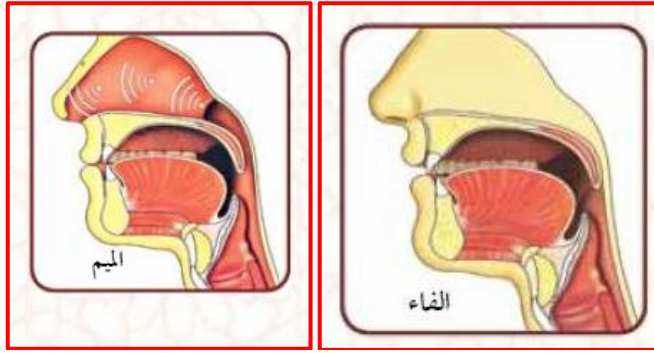


-Between the upper tip of the tongue and the tips of the 2 upper incisors is the makhraj of thā (ظ), dthāl (ذ), and thā (ث). It is incorrect to pull the tongue backward or push it forward further.

### 8D. The Two lips

From the lips come 4 letters. Striking/Smacking the two lips is the makhraj of bā (ب), the resting tongue has no function in here. Tapping the two lips is the makhraj of the mīm (م). It is accompanied with a ghunnah, a complementary sound coming from the nose as a quality belonging to the letters nūn (ن) and mīm (م). Between the two lips is the makhraj of the consonant wāw , while rounding the lips. and raising the back of the tongue. Hits The wāw serves 2 functions, while rounding the lips. As a consonant and as a ḍammah or its extension or lengthening as the sounds of the letter of madd. As a consonant wāw, the pressing on the lips is more than in the wāw of madd, in which the pressing is on the vocal cords more. Applying and are always written with sukūn and preceded by a short (و) - when it begins a syllable as the consonant “w”. wāw (raising the back part of the tongue while circling the lips).



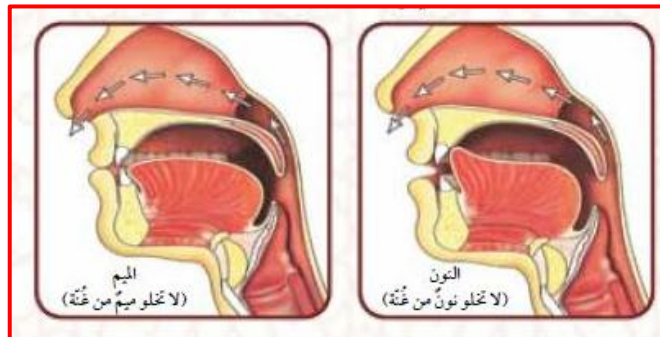


-Between the edge/tips of the upper incisors and the interior of the lower lip is the makhraj of the fā (ف).

### 8E. The Nasal passage (الْخَيْشُوم)

Al-Khayshūm: which like the interior is a single makhraj – is the makhraj of al-ghunnah (الْغُنَّة). Al-ghunnah is not a letter, but a quality belonging to the letters nūn (ن) and mīm (م). A sound coming from the nose, in which the tongue has no part. It is said to resemble the voice of a female gazelle if her child is lost. It will be dealt with further in sections on nūn (ن) and mīm (م).

In order to feel the makhraj of a given letter, pronounce that letter with sukūn (◌ْ) preceded by hamza (ء). For example, for the makhraj of qāf (ق), say aq (أَقْ). For the makhraj of ṣād (ص), say aṣ (أَصْ). For the makhraj of ḥā (ح), say aḥ (أَحْ). An instructor should help if any adjustment of the makhraj is necessary.



### *Al-Ghunnah (الغنة)*

Ghunnah is a quality of nūn (ن) and mīm (م), it's makhraj/it emerges from the nose while the flow of sound is blocked in the mouth, by the tongue in nūn and by the lips in mīm. When nūn or mīm is doubled, as indicated by a shaddah, the ghunnah is held for 2 counts – equal to the length of a long vowel – as illustrated in the words: **إِنَّا** and **ثُمَّ**. Say the following:

{إِنَّ-ثُمَّ-عَمَّ يَتَسَاءَلُونَ-وَأَنَا لَمَّا سَمِعْنَا الْهُدَى-مِنَ الْجَنَّةِ وَالنَّاسِ-يَتَأْتِيهَا الْمُرْمَلُ}

Ghunnah also occurs in other circumstances, which will be dealt with under the rules for nūn and mīm.





# As-Sifāt (الصفات)<sup>159</sup>

## 9. As-Şifāt / The Qualities of The Arabic letters

The second study pertaining to pronunciation is that of şifāt. It's singular is şifah, meaning description, characteristic, attribute, or quality. Here, the word şifāt refers to the special qualities found in each letter. The purpose of defining şifāt is 1<sup>st</sup>: to make sure they are present during pronunciation, and 2<sup>nd</sup>: to differentiate between letters whose origin is in the same makhraj; such as (ت) and (ط), (ذ) and (ظ), or (س) and (ص). When a letter emerges from the correct makhraj and all it's şifāt are observed, then accurate pronunciation is obtained.

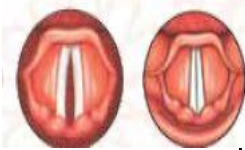
The şifāt are of two types: permanent– known aş-şifāt al-lāzimah, and temporary – called aş-şifāt al-āridah. The latter will be described under the sections dealing with the rules of tajweed. Permanent qualities, however, are those inherent in the letter, without which correct pronunciation will not be realized. Most scholars give their number as 17 – 10 opposite to each other (i.e., 5 pairs) and 7 singles with no opposites. Every letter has at least 5 şifāt (i.e., 1 from each pair of opposites) and may have an additional single quality, as well; with the letter rā (ر) having 2 additional single qualities. The following is a list of aş-şifāt al-lāzimah/permanent qualities, and the letters which carry them.

### 9A. The Permanent Qualities With Opposites

Are: 1) Al-hams- Al-jahr. 2) Ar-Rakhāwa- At-tawassuṭ- Ash-shiddah. 3) Istifāl- Isti'ālā'. 4) Iṭbāq- Infitāḥ. 5) Işmāt- Idthlāq

<sup>159</sup> A Recording of Tajweed Al-Mu'allim in English, bought from an Islamic Conference  
All pictures are derived from the book of Al-Mu'allim Fī Fann At-Tajweed,



<p>1- <u>Al-Hams</u> (الهمس) Whispering: a flow of <u>breath</u> in pronouncing the letters of a phrase <u>فَحْنُهُ شَخْصٌ سَكَّتْ</u> Due to weakness in its origin, causing weakness in its reliance on makhraj.</p>	<p>The vocal cords are open in ← while closed in →</p>  <p><u>Hams</u> <u>Jahr</u></p>	<p>2- <u>Al-Jahr</u> (الجهر) – Audibility: discontinuation of <u>breath</u> in pronouncing the remaining letters due to strength in its origin, causing it to rely greatly on the makhraj.</p>
<p>3- <u>Ash-Shiddah</u> (الشِّدَّةُ) Strength or force: <u>trapping/</u> discontinuation <u>the flow of sound</u> in pronouncing the letter of the phrase <u>قُطِبُ جِدِّ/أَجْدُ قَطٍ بَكَّتْ</u> The <u>qalqalah</u> causing it to rely greatly on its makhraj.</p>	<p><u>At-Tawassut</u> Moderation: where the flow of a sound partially continued, and is redirected in pronouncing letters of the phrase <u>لِئِنَّ عَمَرَ</u> Those letters of moderation falls in between both shiddah and rakhāwah.</p>	<p>4- <u>Ar-Rakhāwah</u> Weakness or looseness. A flow of sound during pronouncing the letter, causing weakness in its reliance on its makhraj. It is in all letters other than of shiddah and Tawassuṭ.</p>
<p>5- <u>Al-Isti'ālā'</u> Elevation: raising the back of tongue to the roof of the mouth during the emergence of the letter. This quality belongs to the letters in the phrase: <u>خُصَّ ضَنْغُ قِظْ</u></p>	<p>6- <u>Al-Istifāl</u> (استِفَال) – Lowness: lowering/dropping the tongue to the floor of the mouth while pronouncing a letter other than those of elevation.</p>	
<p>7- <u>Al-Itbāq</u> (الإِطْبَاقُ) Closing/adhesion gluing; the meeting of most of the tongue with what is opposite to it from the roof,</p>	<p><u>Note:</u> these ← 4 itbāq letters (ص) (ض) (ط) (ظ). They also have isti'ālā'.</p>	<p>8- <u>Al-Infitāh</u> (انْفِتَاحُ) – Opening: the separation of the tongue from the roof of the mouth while pronouncing</p>



which restricts the sound of the letter between the roof of the mouth and tongue.		a letter other than the 4 Iṭbāq letters.
9- <u>Al-Idthlāq (الإدلاق)</u> – Fluency: the easy flowing of the letters fā (ف), rā (ر), mīm (م), nūn (ن), lām (ل), bā (ب), in the phrase: <b>فَرَّ مِنْ لُبِّ</b> from the tip of the tongue and the lips, as if they are slipping away.	↔ A final pair is not included in tajweed study, but is mentioned only for the sake of completing the descriptive qualities. It is: ↔	10- <u>Ismāt (إصمات)</u> – Restraint: the emergence of the remaining letters from inside the mouth and throat. <u>Restriction of 4/&gt;</u> letters word does not include idthlāq letter إسحاق - عسجد
<b>Note:</b> See video. All characteristics are applied to a letter simultaneously, except kāf and tā.	When kāf or tā is sākin, first the feature of the shiddah is applied, then the hams.	<b>First</b> trapping the flow of sound in the makhraj, <b>then</b> a flow of breath for the kāf and the tā.
<p>الكاف      التاف      الضاء</p> <p>حرفٌ مُسْتَعِلٌ مُنْفَتِحٌ      حرفٌ مُسْتَعِلٌ مُنْفَتِحٌ      حرفٌ مُسْتَعِلٌ مُطْبِقٌ</p>		
<u>Istifāl and Infitāh</u>	<u>Isti'lā' and Infitāh</u>	<u>Iṭbāq and Isti'lā'</u>



### 9B. The Permanent Qualities Without Opposites

1) Qalqalah 2) Aṣ-ṣafīr 3) Al-Līn 4) At-Tafashshy 5) At-Takrīr 6) Al-Inḥirāf 7) Istiṭālah.

Al-Qalqalah (القَلْقَلَة)- Literally, means movement, shaking, or unrest. In tajweed terminology, it means the movement or vibration of the makhraj with the pronunciation of one of the letters of qalqalah when it is accompanied by a sukūn; a breaking of tension or release. It is caused by a sudden release of the flow of sound after it's having been trapped under pressure in the makhraj, producing an additional sound, which gives emphasis and clarity to the letter. The letters of qalqalah are those five contained in the phrase: **قَطْبُ جَدِّ** [qāf(ق), Ṭā (ط), bā (ب), jīm (ج), dāl (د)]. The qualities of audibility and strength are combined in these letters. It is to be noted that if one were to end a syllable on any of them, without the quality of qalqalah, that letter would be suffocated and not heard by the listener.

There are 3 levels of Qalqalah as regards to the strength of its pronunciation. • kubrā/greater: Strongest, when making waqf on a mushaddad/doubled letter of Qalqala {وَتَبَّ - الحُجَّ - الحُقَّ}.

• Strong: when making waqf on a sākin letter of qalqala.

• Ṣughrā/lesser: Weak, when the sākin letter of qalqala is in the middle of a word; qalqalah is rather less evident.

{الْفَلَقِ - مُحِيطٌ - وَقَبٌ - بَهِيحٌ - أَحَدٌ} {يَقْتُلُونَ - أَطْعَمَهُمْ - يُبْصِرُونَ - تَجْعَلُ - أَدْرَاكَ}.

Aṣ-ṣafīr (الصَّفِير)-Whistling: that is a sound emerging between the tip of the tongue and the upper central incisors, which resembles the sound of a bird. The natural occurrence of a whistle like sound emitted while pronouncing the letters ṣād (ص), sīn (س), and zā (ز). The zā (ز) is more like a buzzing sound of the Bee.

Al-Līn (اللِّين)-Ease or softness: pronunciation of the letter from its makhraj with a natural ease and softness present in the letter, without exertion or difficulty. This is a quality of wāw (و) sākin preceded by fathah, and yā (ي) sākin preceded by fathah. These are not to be confused with the vowel sounds of “oo” and “ee”



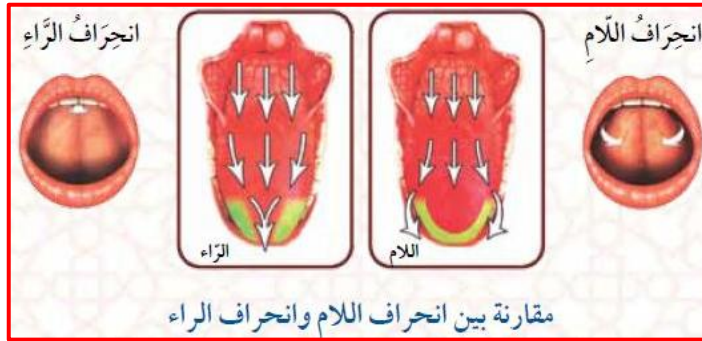
which will be discussed under the section of madd (مدّ).

**At-Tafashshy (التَفَشِّي)** Diffusion: the spreading of air throughout the mouth during pronunciation of shīn (ش).

**At-Takrīr (التَّكْرِير)** Repetition: the natural tendency to the trilling of the tongue while pronouncing a letter rā (ر) that causes the letter to be pronounced more than once.

**Note:** Correct pronunciation, however, requires the prevention or avoidance of this quality by controlling the tongue and not relaxing it to abstain from this quality while pronouncing.

**Al-Inhirāf (الانْحِرَاف)** Inclination: the inclination of the letter after it's emergence from the makhraj or another makhraj. This is a characteristic of lām (ل) and rā (ر). Lām (ل) inclines towards the sides of the tongue and rā (ر) inclines back towards the makhraj of lām (ل). From the sides of the tongue to its middle.



The rā (ر) inclines from the sides of the tongue to its middle.  
The lām (ل) inclines towards the sides of the tongue



**Al-Istitalah (الاستِطَالَة)**— lengthening. In Tajweed it is the pushing of the tongue forward after it makes contact in the makhraj, due to pressure of the air collecting behind it. Elongation: the extension of sound over the entire edge of the tongue from front to back, throughout its makhraj of ض that stretches and lengthens due to this mechanism. This is why ض has the longest makhraj.



The sound from this lengthening is what gives ض its characteristic of ar-Rakhāwah, since the mechanism allows the sound “to run as it passes in the makhraj”.

This is a quality of Dād (ض) and is most noticeable when it is sākin, as in the words {يَضْرِبُ} and {يَضْحَكُونَ}.

The ṣifāt of any letter are most evident when pronouncing it with sukūn. For example, to hear the ṣifāt of (ظ), say (أَظْ). To hear the shīn (ش), say ash (أَشْ), To hear the ṣifāt of bā (ب), say ab (أَبْ).

### 10. The 4 Rules of Nūn Sākinah and Tanwīn

A sākin/non-voweled nūn that stems from the word , present waṣlan and waqfan in the beginning, middle, or at the end of noun, verb, or article. Tanwīn/nunation (double-vowels), is written as a 2<sup>nd</sup> diacritical short vowel mark, identical to the one accompanying it on the last letter of nouns only. It is pronounced as/like an additional nūn sākin (in connected speech only).

Therefore the 4 rules of nūn sākin apply to Tanwīn as well. depending on the letter that comes after:

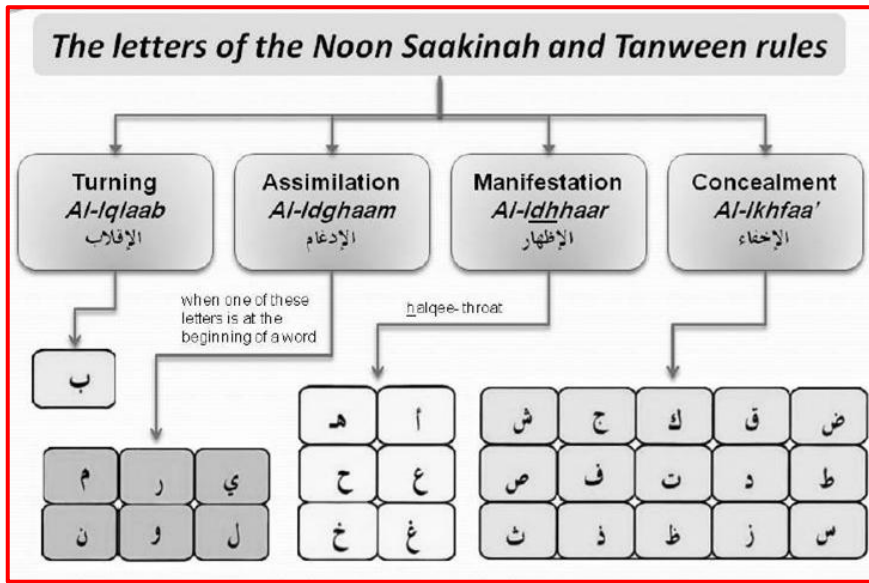
*It̤h̤hār*- meaning manifestation, clarity or appearance.

*Idghām* – meaning merging, fusion or assimilation.

*Iqlāb* – meaning turning or changing.

*Ikhfā'* – meaning hiding or concealment.





Tajweed Al-Baseerah

**Ithhār** – meaning to make apparent, or to clarify it. Here it means pronouncing the nūn sākin clearly without ghunnah, separating it distinctively from the letter following it. When the following six throat letters occur after nūn or Tanwīn, they cause it to be pronounced with ithhār. خ-غ-ح-ع-هـ-ء.

This is due to the distance between the throat and the makhraj of nūn, the tip of the tongue, making the assimilation of those letters into the nūn difficult, if not impossible.



With Tanwīn	Between 2 words	One word	Letters	م
كُلُّ ءَامَنَ	أَنَّ أَعْبَدَ	يَنْتَوْنَ	ء	1
قَوْمِ هَادٍ	أَقَمَنَ هُوَ قَائِمٌ	الْأَنْهَارُ	هـ	2
شَيْءٍ عَلِيمٌ	مِنْ عِلْمٍ	أَنْعَمْتَ	ع	3
حَكِيمٍ حَمِيدٍ	مِنْ حَكِيمٍ	يَنْجِتُونَ	ح	4
قَوْلًا غَيْرٍ	مِنْ غِلٍّ	فَسَيُضْضُونَ	غ	5
عَلِيمٍ خَيْرٍ	مِنْ خَيْرٍ	وَالْمُنْخَنِقَةُ	خ	6

**Iqlāb** replacing the sound of the nūn sākin or Tanwīn into the sound of concealed Mīm with ghunnah, when followed by the letter bā, while observing ikhfā'. This is as an incomplete assimilation characterized somewhere between an iŧh̄hār and an idgham, with a ghunnah remaining on the first letter which is the Nūn sākin and Tanwīn. In one word or between 2 words.

With Tanwīn	Between 2 words	One word	Letter
عَلِيمٌ بَدَاتِ الصُّدُورِ	مِنْ بَعْدِ	أَنْبَتَكُمْ	الباء
سَمِيعٌ بَصِيرٌ	مِنْ بَحْلِ	أَنْبِئُونِي - أَنْبِئْهُمْ	

**Idghām** is merging two letters and sounding out one mushaddad. The meeting of a non-voweled letter with a voweled letter so that the two letters become one emphasized letter of the second type. The letters causing idghām of nūn sākin and Tanwīn are those contained in the word يَرْمَلُونَ ر م ل و ن

This means if one of these six letters are at the beginning of the word that immediately follows a word ended in sākin nūn or a Tanwīn, then the nūn merges into the next letter. All of the nūn sākin and Tanwīn rules can occur in one word or between 2 words, except *Idghām*. In one word there is NO idgham then, instead we say the nūn clearly this case is called al-Iŧh̄hār al-Muṭlaq (**absolute clearing**). There are only four words in the Qur'an: {صِنَوَانٌ - قِنَوَانٌ - بُنْيَانٌ - الدُّنْيَا}





With Tanwīn	Nūn Between 2 words	إدغام بغنة	م
وَجُوهٌ يَوْمَئِذٍ	فَمَنْ يَعْمَلْ	ى	1
عِظَامًا نَّخِرَةً	مِنْ تَعَمَّةٍ	ن	2
مَرْفُوعَةٍ مُّطَهَّرَةٍ	مِنْ مَّالٍ	م	3
وَفَاكِهَةً وَأَبًّا	مِنْ وَلَدٍ	و	4
With Tanwīn	Nūn Between 2 words	إدغام بدون	م
مَتَاعًا لَّكُمْ	مَنْ لَيْتَنِي	ل	1
عَفُورٌ رَّحِيمٌ	عَنْ رَبِّهِمْ	ر	2

In rewāiyyat Ḥafṣ, the Sakt (stop for a short time without taking breath) prevents idgham from taking place, since it prevents the nūn and ra' from meeting (in idgham without ghunnah) . {مَنْ رَاقٍ}

**Ikhfā'** hiding or concealment of nūn or tanwīn with ghunnah sound when followed by any letter of 15 letters (other than the 6 letters of Iṭḥhār, 6 Idgham letters and 1 Iqlāb letter) in the same word or between two words. These letters are diagramed above.

**A. Small Idghām:** is merging a sākin mudghām letter into a mutaḥarrik, so they become one mushaddad letter. Ḥafṣ makes Iṭḥhār, while Shuḥbah recites with idghām ṣaghīr the following:

1- the dthāl into the tā, wherever it occurs {أَخَذْتُمْ-اتَّخَذْتُمْ-اتَّخَذْتُ}.

<sup>160</sup>وَطَسَ عِنْدَ الْمِيمِ فَازًا اتَّخَذْتُمْ \*\*\* أَخَذْتُمْ فِي الْإِفْرَادِ عَاشِرَ دَعْفَلًا

2- The sākin ن of "يس" into the following {يَسْ وَالْقُرْءَانَ الْحَكِيمِ} و:

3- The sākin ن at the end of the letter ن into the wāw: {نَّ وَالْقَلَمِ}.

وَيْسَ أَظْهَرَ عَنْ فَتَى حَقُّهُ بَدَا \*\*\* وَنُونَ وَفِيهِ الْخِلْفُ عَنْ وَرَثِهِمْ خَلَا

4- Shuḥbah merges the places which Ḥafṣ has a compulsory sakt, {مَنْ رَاقٍ} in sūrat Al-Qeiyamah, {بِرَّانٍ} in Al-Muttaffin.

**II- Āsim** and others make idghām ṣaghīr in the 3 following types:

<sup>160</sup> Sūrat Yāsīn: 1, Al-Qalam: 1, Ash-Shāṭibiyyāh: 283, 281

**i) Idghām Mutamāthil:** merging identical letters, exiting the same makhraj (point of articulation) with same (characteristics) ṣifāt.

{إِذَا طَلَعْتَ تَزَاوَرُ-إِذْ ذَهَبَ-إِذْ هَبَ بِكِتَابِي-إِذْ ظَلَمْتُمْ- قُلْ لَا- قَدْ دَخَلُوا- يُدْرِكُكُمْ- رِبْحَتْ تِجَارَتُهُمْ- هَلْ لَكُمْ- قُلْ لِمَنْ- فَلَا يُسْرِفُ فِي الْقَتْلِ- جَاءَتْكُمْ مَوْعِظَةٌ- بَلْ لَا- لَنْ نَصِيرَ- عَفْوًا وَقَالُوا- اتَّقُوا وَعَامِنُوا- عَصُوا وَكَانُوا}

No merging in wā maddiyyah.

**ii) Idghām Mutaqārib:** merging close letters that come from different makhārij, and have different but similar ṣifāt. 1- Qāf in kāf {نَخْلُكُمْ} 2- Lām in rā {رَفَعَهُ} 3- Nūn in

ویرمل Nūn sākin's rule with the letters wāw, yā, rā, mīm, lām,

{دُنْيَا-صِنْوَان- قِنْوَان-بُنْيَان} 1, but not in {مِنْ يَوْمِهِمْ - مِنْ وَاقٍ - طَسَمَ - إِنْ لَمْ}

**iii) Idghām Mutajānis:** merging the letters of the same makhraj :that have different ṣifāt. This occurs for the naṭ'iyyah letters

(د-ط-ت) and shafawiyyah letters (ذ-ث-ظ) (ب-و-ف-م)

1- Tā with dā {قَد تَّبَيَّنَ- وَمَهَّدْتُ- حَصَدْتُمْ} {أَجِيبَتْ دَعْوَتُكُمْ- أَثْقَلْتَ دَعْوَا}

2- Tā with ṭā {فَأَمَنْتَ طَائِفَةٌ- وَكَفَرَتْ طَائِفَةٌ- قَالَتْ طَائِفَةٌ- وَدَّتْ طَائِفَةٌ- لَهَمَّتْ طَائِفَةٌ}

{فَرَطْتُمْ- بَسَطْتَ- أَحَطْتُ- فَرَطْتُ} This idghām is nāqiṣ (incomplete) due to the iṭbāq and isti'lā' of the tā. So, the tongue must be raised for them and pushed up completely, then, pronounce tā.

3- {يَلْهَثُ ذَلِكَ-إِذْ ظَلَمْتُمْ- إِذْ ظَلَمُوا} ظ into ذ , ذ into ث

4- Bā into mīm {يَلْهَثُ ذَلِكَ} 161 ﴿أَرْكَبَ مَعَنَا﴾

**B. Al-Idghām Al-kabīr** is 2 same or similar mutaḥarrik letters meet within a word and become one mushaddad letter. It was:<sup>162</sup>

{قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونَ أَعْبُدُ أَيُّهَا الْجَاهِلُونَ - مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ} {تَأْمُرُونِي-مَكَّنِي}

~Āṣim reads لَا تَأْمِنْنَا with either i) Ikhtilās (preferred),

<sup>161</sup> Sūrat 11: 42, 7: 176. They have Ḥafṣ' khulf, from Ṭaibah's ṭarīq

<sup>162</sup> Al-Munīr fī Aḥkām at-Tajwīd: 161, 146/ Sūrat az-Zumar: 64, al-Kahf: 95

ii) Idghām with ghunnah and ishmām {مَالِكَ لَا تَأْمَنَّا عَلَى يُوسُفَ}.  
 {يَخْصِمُونَ}, **Hafṣ** reads {لَا يَهْدِي} and Shu'bah reads {لَا يَهْدِي}.

**Important Note:** The best and most appropriate way to learn Qur'ān recitation correctly, and with accuracy, is to study it verbally (التَّلْقِي) from shuyūkh of Tajweed who have Ijāzahs/certificate with a chain of the succession of/from oral transmitters up to Prophet Muhammad (ﷺ). The reason for this is that the oral transmission of Qur'ān recitation with tajweed is Tawqīfiyah.

### 11A. The Rules of Tafkhīm and Tarqīq

The letters can be pronounced with either tafkhīm of different levels (thick sound) or tarqīq (soft / thin sound).

**At-Tafkhīm** is giving the letter a quality of heaviness by elevation of the tongue. It requires raising the back of the tongue and the downward curving of its middle, while narrowing the throat.

**At-Tarqīq** is its opposite, giving the letter a quality of lightness by lowering the tongue away from the roof of the mouth.

**Letters** having the quality of elevation, **Al-Isti'lā'** - those are the letters khā (خ), Ṣād (ص), Dād (ض), ghayn (غ), Tā (ط), Qāf (ق), and thā (ظ); as in the phrase: **حُصَّ ضَعُطٍ قِظ** - are also called letters of tafkhīm because all of them are heavy, whether accompanied by a short vowel or a sukūn. The heaviest of them are those of

**Al-Itbāq**/adhering, closing **ص ض ط ظ**, since most of the tongue is in the highest position against the roof {ظَهَرَ-الصَّلَاةَ-الطَّعَامَ-طِبَاقًا-أَظْلَمَ}

**Letters** having the quality of lowness, **Al-Istifāl** (i.e., the remaining consonants) are called letters of tarqīq or lightness, and must always be pronounced with the tongue lowered, except for the letters lām (ل) and rā (ر); which in certain circumstances alternate between tarqīq and tafkhīm {التَّائِبُونَ - الْعَابِدُونَ - الْحَامِدُونَ}.

**Note:** The ghunnah of true ikhfā' (nūn or Tanwīn), preceding isti'lā letters gets the following tafkhīm levels. Some scholars say the tafkhīm is 3 levels, one for each vowel. Some say 5 levels by



adding a letter with a fathah, followed by an alif and the sākin isti'lā letter. Others have the opinion of 4 levels for each isti'lā letter. The 4 levels of tafkhīm can include some istifāl letters.

i) The highest level of an isti'lā letter carries fathah, precedes alif

{ طَالَ - الضَّالِّينَ - قَالَ - رَاضِيَةً - الصَّابِرِينَ - يُظَاهِرُونَ - غَائِبِينَ - خَائِنَةً - طَائِفَةً }

ii) The second level of an isti'lā letter carries fathah, without alif.

{ طَبِقَ - ضَرَبَ - صَبَرَ - ظَلَمَ - خَلَقَ - قَبْلَ - غَفَرَ - رَحِمَ }

iii) The third level is when an isti'lā letter carries a dammah:

{ طُلُوعَ - ضَحَى - صُنِعَ - ظَلَمَاتُ - قُلُ - غُلْبًا - الحُرُوجَ - رُزِقْنَا }

iv) The fourth level is when an isti'lā letter carries a kasrah:

{ ضِعْفًا - ظِلًّا - غِلِّ - صِدْقٍ - قَيْلٍ - خِلْفَةً - طِبْتُمْ }

For the Iṭbāq letters, (ط - ظ - ص - ض) even if they are at the lowest level, they will still have some tafkhīm.

Some scholars treat the sākin isti'lā letter as a separate level according to the letter preceding it. The strongest level of tafkhīm is preceded by fathah, dammah, then kasrah as:

1- Fathah: { تَطْمِئْنَ - نَضْرِبُهَا - تَصَلَّى - أَظْلَمَ - يَفْتَرِفَ - يَغْفِرَ - وَيَسْتَخْلِفَ }, as level ii.

2- Dammah: { يُطْعِمَ - يُضْلِلَ - تُظْلَمَ - يُفْضَى - سَتُغْلَبُونَ - يُخْرَجُونَ }, as in level iii.

3- Kasrah: { إِطْعَامٌ - فَأَعْرِضْ - إِصْلَاحًا - وَعِظْهُمْ - نُذِفُهُ - أَفْرِغْ - اأَخْتَلَفُوا }, as level iv.

### 11B. The Rules of Tafkhīm and Tarqīq of the Letter Rā <sup>163</sup>

The letter rā (ر) alternates between tarqīq and tafkhīm according to the short vowel accompanying it or in the case of sukūn, the vowel preceding it.

#### I. The 6 reasons why the Rā would be read with Tafkhīm

1) When rā carries a fathah or dammah with or without shaddah.

{ الرَّحْمَنِ - رَبَّنَا - رُزِقْنَا - وَرَضِيَ - وَأَذْكُرُوا - مَغْفِرَةً - رُسُلَ - حَاضِرًا - بَصِيرًا - بَشَرًا - أَبْصَرُهُمْ - يَخْرُجُ }

<sup>163</sup>Al-Munīr fī Ahkām at-Tajwīd: 152

2) When rā carries a fathah or a ḍammah and comes after a letter with an indirect (Munfaṣil, separated) kasrah {لِرَسُولٍ-بِالرُّوحِ-بِرَسُولٍ}

### The rā that Carries a Sukūn Waṣlan and/or Waqfan

3) A letter carries a fathah or a ḍammah precedes the sākin rā:

{حَضَرَ - وَأَجْرٌ - الْأَرْضِ - مَرَقِدَنَا - التَّكَاثُرُ - بالنُّذْرِ - مُرْسَلٌ - مَرَجِعُهُمْ -  
بِالصَّبْرِ - الْفُرْعَانِ - الْفُرْقَانِ - مَرْضَى - يُرَزَقُونَ - الْكُفْرَ - حَرَدَلٍ - عُرْفَةَ}

4) A sākin rā comes between a letter carrying an aṣlī kasrah and an isti'lā letter, with a fathah or ḍammah. This occurs in 5 words:

{إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا - فِرْقَةَ - إِرْصَادًا - إِنَّ رَبَّكَ لِبِالْمِرْصَادِ - قِرْطَائِسِ}

5) When a sākin rā is the first letter of a word, use a Munfaṣil temporary kasrah to read this word via one of the following:

i) Start it with the help of hamzat ul-waṣl with that a ʿāriḍ kasrah.

{أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً - أَرْجِعُوا إِلَىٰ أَبِيكُمْ - أَرْكَبُوا - أَرْكَعُوا}

ii) Connect it with the previous word and drop hamzat ul-waṣl. The indirect (separated) aṣlī or ʿāriḍ kasr doesn't affect the tafkhīm {أُمُّ أَرْتَابُوا - فَأَرْتَقِبْ - لِمَنْ أَرْتَضَىٰ - إِنْ أَرْتَبْتُمْ - الَّذِي أَرْتَضَىٰ - رَبِّ أَرْجِعُونِ}.

6) When stopping on a rā that preceded by a sākin (alif or wāw). This sākin is not a yā and is preceded by a fathah or a ḍammah:

{وَالْعَصْرِ - حُسْرِ - الْعُسْرِ - وَالْفَجْرِ - النَّارِ - التَّهَارِ - الْقَهَّارِ - الْعُفُورِ - الصُّدُورِ - اللَّابِرَارِ - وَالطُّورِ}



## II. The Tarqīq of the Letter Rā has 3 Reasons

- 1) The rā is read with tarqīq when it is accompanied by kasr aṣlī.
- 2) or by sukūn and preceded by kasrah, no isti'ālā letter follows it.

{فَرِحَ - الرِّقَابِ - الصَّابِرِينَ - وَاصِرٍ - يُرِيدُ - قَرِينُهُ - فَرِيضَةً - فَرَجَالًا - رِثَاءً - وَالْقَمَرِ إِذَا - رِيحٌ }  
 {فِرْعَوْنَ - مِرْيَةَ - شَرَعَةً - أَنْذَرَهُمْ - وَاصِرٍ - وَاعْفِرْ - فُدِرْ - تَسْتَكْثِرْ - فَذَكِّرْ - مُذَكِّرٌ - بِمُصِيطِرٍ }

- 3) It is also light when one stops on it but is preceded by yā sākin at the end of a word, thereby omitting the final short vowel, as in:

{السَّيْرِ - خَيْرٌ - يَسِيرٌ - الْمُنِيرِ - كَثِيرٌ - كَبِيرٌ - قَدِيرٌ - لَحْبِيرٌ - لَذِي حِجْرِ - الشَّعْرِ - السَّحْرِ - ذِكْرٌ - كِبَرٌ }

## III. Three Sākin rā can be Read With Tarqīq and Tafkhīm

This happens at the stopping when a sākin rā follows a kasr aṣlī, and precedes an isti'ālā letter that has a kasrah.

There are **3 cases** where the reader can do tafkhīm or tarqīq of rā:

- 1) One instance is in the word: {فَرِقٍ}<sup>164</sup>. The rā is read with both tarqīq and tafkhīm waṣlan and waqfan. The tarqīq is preferred waṣlan as the isti'ālā letter carries a kasrah and the tafkhīm is preferred for the waqf.

- 2) A sākin rā follows a sākin isti'ālā letter, which follows a kasrah. The sākin rā is pronounced with tafkhīm or tarqīq. In 2 words in the Qur'ān, the scholars prefer the tafkhīm for {مِصْرَ} and tarqīq of {عَيْنَ الْقِطْرِ}; due to the primary vowel on the rā.

- 3) The sākin rā (waqfan) may be read with tafkhīm or tarqīq when the following yā is omitted for grammatical purposes. The Tafkhīm is preferred in these words: {أَنْ إِسْرٍ - فَأَسْرٍ - وَنُدْرٍ} due to the faṭḥah or ḍammah that preceding the rā. وَنُدْرٍ occurs 6 times.

<sup>164</sup> Sūrat Al-Shu'arā: 63, Sabain: 12, Al-Qamar.

### 11C. The Tafkhīm and Tarqīq of the Alif

The madd letter, or long vowel alif (ا), takes on the quality of the letter preceding it. If heavy, the alif is also pronounced with tafkhīm, and if light with tarqīq. Say the following words:

{ سَاجِدِينَ - صَادِقِينَ - كَانَ - قَالَ - التَّائِبُونَ - طَائِفَةٌ - شَرَابٌ - الطَّاغُوتُ - قَالَ إِبْرَاهِيمُ - الصَّابِرُونَ }

### 11D. The Rule of The Letter Lām

Lām (ل) is normally a light letter. The only exception being when it occurs in the divine name, Ism ul-Jalālah, Allāh. If the divine name is preceded by a kasrah, or yā sākinah, the lām is pronounced with tarqīq, as in the following

{ بِسْمِ اللَّهِ - الْحَمْدُ لِلَّهِ - فِي اللَّهِ - أَعُوذُ بِاللَّهِ - قُلِ اللَّهُمَّ }

But if it is preceded by a fathah, dammah, or wāw sākinah, or the reader begins with the divine name, the lām is pronounced with tafkhīm, as in the following:

{ قَالَ اللَّهُ - قَالَ إِبْنِي عَبْدُ اللَّهِ - اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ - سُبْحَانَكَ اللَّهُمَّ - وَإِذْ قَالُوا اللَّهُمَّ }

This rule is still applicable for the first example “اللَّهُمَّ”, which is another form of ism ul-Jalālah, used in do‘ā’.

### 12A. The Special, Unique Words of ‘Āsim’s Recitation

‘Āsim reads in some places: { كِسْفًا } and in others: { كِسْفًا }

{ يَأْجُوجَ وَمَأْجُوجَ } { يُضَاهِئُونَ } { وَخَاتَمٌ } { بِمُصِيطِرٍ } { حَمَالَةَ الْحَطْبِ } ,

165 يَضَاهُونَ صَمَّ الْهَاءِ يَكْسِرُ عَاصِمٌ \*\*\* وَزِدْ هَمْزَةً مَضْمُومَةً عَنْهُ وَأَعْقِلًا  
وَيَأْجُوجَ مَأْجُوجَ اهِمِزِ الْكُلَّ نَاصِرًا \*\*\* وَفِي يَفْقَهُونَ الضَّمَّ وَالْكَسْرَ - سُكَّلًا

<sup>165</sup> Ash-Shāṭibiyyāh: 727, 852,

*12B. The Special, Unique Words of Hafs' Recitation*<sup>166</sup>

Hafs - Shu'bah	Sūrah: A	Hafs - Shu'bah	Sūrah: A
{هُزُوا} {هُزُواً}	2: 67 R	{فَيُوقِيهِمْ} {فَيُوقِيهِمْ}	3: 57
{تَبْعُونَ} {تَبْعُونَ}	3: 83	{يُرْجَعُونَ} {يُرْجَعُونَ}	3: 83
{تَجْمَعُونَ} - {يَجْمَعُونَ}	3: 157	{يُؤْتِيهِمْ} {يُؤْتِيهِمْ}	4: 152
{أَسْتَحِقُّ} {أَسْتَحِقُّ}	5: 107	{الْأَوْلِيَيْنِ} {الْأَوْلِيَيْنِ}	5: 107
{مَعِيَ} {مَعِيَ}	7: 105 R	{تَلْقَفُ} {تَلْقَفُ}	7: 117 R
{مَعْذِرَةٌ} {مَعْذِرَةٌ}	7: 164	{مُوْهِنٌ كَيْدٌ} - {مُوْهِنٌ كَيْدٌ}	8: 18
{مَتْنَعُ} {مَتْنَعُ}	10: 23	{يَحْشُرُهُمْ} {يَحْشُرُهُمْ}	10: 45
{مِنْ كُلِّ} {مِنْ كُلِّ}	11: 40 R	{يَا بُنَيَّ} {يَا بُنَيَّ} - {يَا بُنَيَّ} <sup>167</sup>	12: 5 R
{دَابَّاً} {دَابَّاً}	12: 47	{يُوحَى} {يُوحَى}	12:109 R
{لِي} {لِي}	14: 22	{وَرَجَلِكِ} {وَرَجَلِكِ}	17: 64
{لِمَهْلِكِهِمْ} - {لِمَهْلِكِهِمْ}	18: 59 R	{أَنْسَانِيَهُ} {أَنْسَانِيَهُ}	18: 63
{تَسَاقُطُ} {تَسَاقُطُ}	19: 25	{قُلْ رَبِّ} {قُلْ رَبِّ} - {قَالَ رَبِّ}	21:114
{سَوَاءٌ} {سَوَاءٌ} - {سَوَاءٌ} {سَوَاءٌ}	22: 25	{وَالْحَاقِمِيسَةُ} {وَالْحَاقِمِيسَةُ}	24: 9
{وَيَتَّقُهُ} {وَيَتَّقُهُ} - {وَيَتَّقُهُ} {وَيَتَّقُهُ}	24: 52	{تَسْتَطِيعُونَ} {تَسْتَطِيعُونَ}	25: 19
{الرَّهْبِ} {الرَّهْبِ}	28: 32	{لِلْعَالَمِينَ} {لِلْعَالَمِينَ}	30: 22
{مَقَامٌ} {مَقَامٌ} - {لَا مَقَامٌ}	33: 13	{فَأَظْلَعُ} - {فَأَظْلَعُ}	40: 37
{عَلَيْهِ اللَّهُ} - {عَلَيْهِ اللَّهُ}	48: 10	{بَالِغٌ أَمْرُهُ} {بَالِغٌ أَمْرُهُ}	65: 3
{نَزَاعَةٌ} {نَزَاعَةٌ}	70: 16	{كُفُواً} {كُفُواً}	112: 4

<sup>166</sup> Al-Munir fi Ahkām at-Tajwid: 267<sup>167</sup> Sūrat Hūd: 43



## 12C. The Special Words of Shu'bah's Recitation <sup>168</sup>

Shu'bah - Ḥafṣ	Sūrah:A	Shu'bah - Ḥafṣ	Sūrah:A
{ جَبْرِيلَ } { جَبْرِيلَ }	2: 97 R	{ جُزْءًا } { جُزْءًا- جُزْءًا }	2:260 R
{ وَرِضْوَانًا } <sup>169</sup> - رِضْوَانًا	3: 15	{ زَكْرِيَّا } { وَكَفَلَهَا زَكْرِيَّا }	3: 37
{ وَخُفْيَةً } { وَخُفْيَةً }	6: 63 R	{ وَلِيذِرَ } { وَلِيذِرَ أُمَّ الْقُرَى }	6: 92
{ مَكَانَتِكُمْ } { مَكَانَاتِهِمْ }	6:135 R	{ يَكُن مَّيْتَةً } - تَكُن مَّيْتَةً	6: 139
{ لَا يَعْلَمُونَ } { لَا يَعْلَمُونَ }	7: 38	{ بَيْبِيسَ } { بَيْبِيسَ }	7: 165
{ يُمَسِّكُونَ } { يُمَسِّكُونَ }	7: 170	{ وَلَا يَحْسَبِينَ } - وَلَا يَحْسَبِينَ }	8: 59
{ لِلسَّلَامِ } { لِلسَّلَامِ }	8: 61	{ وَعَشِيرَاتِكُمْ } - وَعَشِيرَاتِكُمْ }	9: 24
{ يَهْدِي } { يَهْدِي }	10: 35	{ وَيَجْعَلُ } { وَيَجْعَلُ }	10: 100
{ وَإِن كَلَّا } { وَإِن كَلَّا }	11: 111	{ فَذَرْنَا } { فَذَرْنَا }	15: 60
{ مَا نُنزِّلُ الْمَلَائِكَةَ }	15: 8	{ مَا نُنزِّلُ الْمَلَائِكَةَ }	15: 8
{ يُثَبِّثَ لَكُمْ } - تُثَبِّثَ لَكُمْ }	16: 11	{ مِّن لَّدُنْهُ } { مِّن لَّدُنْهُ }	18: 2
{ لِمَهْلِكِهِمْ } { لِمَهْلِكِهِمْ }	18: 59	{ لَدُنِّي } { لَدُنِّي }	18: 76
{ رَدْمًا عَائُونِي } - رَدْمًا عَائُونِي }	18: 96	{ الصَّادِقِينَ } { الصَّادِقِينَ }	18: 96
{ وَلِيُؤْفُوا } { وَلِيُؤْفُوا }	22: 29	{ مُنْزِلًا } { مُنْزِلًا }	23: 29
{ اسْتَخْلَفَ } { اسْتَخْلَفَ }	24: 55	{ يُضْعَفُ } { يُضْعَفُ }	25: 69
{ مَهْلِكًا } { مَهْلِكًا }	27: 49	{ فَذَرْنَهَا } { فَذَرْنَهَا }	27: 57
{ تُرْجَعُونَ } { تُرْجَعُونَ }	29: 57	{ الرِّيحِ } { الرِّيحِ }	34: 12
{ فَعَزَّزْنَا } { فَعَزَّزْنَا }	36: 14	{ الْكَوَاكِبِ } { الْكَوَاكِبِ }	37: 6
{ يَبْعَادِي لَا } { يَبْعَادِي لَا }	43: 68	{ إِنَّا لَمُعْرَمُونَ } - إِنَّا لَمُعْرَمُونَ }	56: 66
{ وَلَيَبْلُوَنَّكُمْ - يَعْلَمَ - وَيَبْلُوا }	47: 31	{ وَلَيَبْلُوَنَّكُمْ - نَعْلَمَ - وَيَبْلُوا }	47: 31
{ تَعْمَلُونَ } { تَعْمَلُونَ }	63: 11	{ نُّصُوحًا } { نُّصُوحًا }	66: 8

<sup>168</sup> <https://www.youtube.com/watch?v=N-JH4wYMun8>

<sup>169</sup> Sūrat al-Mā'idah: 16

عَلَى حُجَّةٍ وَالْيَاءُ يُحَدَفُ أَجْمَلًا	***	وَدَعُ يَاءَ مِيكَائِيلَ وَالْهَمْزَ قَبْلَهُ	170
صَحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا	***	وَقُلْ زَكَرِيَّا دُونَ هَمْزٍ جَمِيعِهِ	
كَسْرُهُ صَحَّ إِنَّ الدَّيْنَ بِالْفَتْحِ رُقِيًّا	***	وَرِضْوَانٌ اِضْمُ غَيْرُ ثَانِي الْعُقُودِ	
شَفَا وَعَنِ الْكُوفِيِّ فِي الْكَهْفِ وَصَلًا	***	وَدَكَّاءٌ لَا تَنْوِينَ وَأَمْدُهُ هَامِزًا	

### 12D. Variations Shu'bah or Hafs Share with Others

Shu'bah - Hafs	Sūrah: A	Shu'bah - Hafs	Sūrah: A
{ مُؤَصَّدَةٌ } { مُوَصَّدَةٌ }	90: 20 R	{ تَذَكَّرُونَ } { تَذَكَّرُونَ }	6: 152
{ حُطَّوَاتٍ } { حُطَّوَاتٍ } *	2: 168	{ لَوْلُوا } { لَوْلُوا }	22:23 R
{ رَعُوفٌ } { رَعُوفٌ } *	2: 143 R	{ وَتَمُودٌ } { وَتَمُودًا }	{ وَتَمُودٌ } <sup>171</sup>
{ عِيُونَ } { عِيُونَ } *	15: 45 R	{ شُيُوخًا } { شُيُوخًا } *	40: 67
{ الْغُيُوبِ } { الْغُيُوبِ } *	5: 109 R	{ بُيُوتٍ } { وَالْبُيُوتِ } *	2:189 R
{ أَلْمَيْتِ } { أَلْمَيْتِ }	3: 27 R	{ يَمْفَازَتِهِمْ } { يَمْفَازَاتِهِمْ }	39: 61
{ مُبَيَّنَّتِ } {، مُبَيَّنَّةٌ }	24: 34 R	{ نَسِيًّا } { نَسِيًّا }	19: 23
{ تُرْجِي } { تُرْجِي }	33: 51	{ مُرْجُونَ } { مُرْجُونَ }	9: 106
{ زَكَرِيَّا } { زَكَرِيَّا }	3: 37	{ مِيكَائِيلِ } { مِيكَائِيلِ }	2: 98
{ تَسَاقَطَ } { تَسَاقَطَ }	19: 25	{ مُخْلِصًا } { مُخْلِصًا }	19: 51
{ جُنَيْتًا } { جُنَيْتًا }	19: 68	{ عُنَيْتًا } { عُنَيْتًا }	19: 8
{ صُلَيْبًا } { صُلَيْبًا }	19: 70	{ فَيَسُجَّتْكُمْ } -	20: 61
{ مُتَّم }	3: 157/8	{ مِتَّ-مِئَّم } { مِتَّ-مِئَّم }	R

شَفَا وَرَعُوفٌ فَصْرٌ- صُحْبَتِهِ حَلَا	***	وَفِي أُمَّ يَقُولُونَ الْحِطَابُ كَمَا عَلَا
الْعِيُونَ شُيُوخًا دَانَهُ صُحْبَهُ مِلًا	***	وَصَمَّ الْعُيُوبِ يَكْسِرَانِ عِيُونًا

<sup>170</sup> Ash-Shāṭibiyyah: 473, 553, 548, 697, 487, 628

<sup>171</sup> Sūrat an-Najm: 51

صَفَا نَفَرٍ مَعَ مُرَجَّبُونَ وَقَدْ حَلَا	***	172 وَوَجِدْ لَهُمْ فِي هُودٍ تُرِجِّي هَمَزُهُ
بِوَاوٍ وَحَفْصٍ وَاقِفًا ثُمَّ مُوَصَّلًا	***	وَضُمَّ لِبَاقِيهِمْ وَحَمَزُهُ وَقَفُّهُ
وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَأَنْجَلًا	***	وَمُؤَصَّدَةً فَاهْمِزُ مَعَا عَنْ فَتَى جِمَى
وَعَى هَمَزَةً مَكْسُورَةً صُحْبَةً وَلَا	***	وَجِبْرِيلَ فَتَنَحَّ الْجِيمِ وَالرَّاءِ وَبَعْدَهَا
وَمَكِيَّهُمْ فِي الْجِيمِ بِالْفَتْحِ وَكَلًّا	***	بِحَيْثُ أَتَى وَالْيَاءُ يَحْذِفُ شُعْبَةً

### 13. Preventing The Meeting of Two Sākin Letters

I. Due to the rule that prevents the meeting of 2 sākin letters between 2 words waṣlan, reciters deal with the first sākin letter:

a) if it is a madd letter, they drop it.

{وَاسْتَبَقَا الْبَابَ- قَالَا الْحَمْدُ لِلَّهِ- أَعْبُدُوا اللَّهَ- أَيْ فِي اللَّهِ- وَمَا اللَّهُ- عَلَى اللَّهِ- وَجَعَلْنَا اللَّيْلَ}

b) in a ṣahīh letter, they recite it using a ḥarakah ṭāriḥah.

II. Ṭāsim reads the 1st sākin with kasrah except 2 cases:

a) with dammah when it is wāw līn or a mīm Jam' as in:

{وَعَاتُوا الزَّكَاةَ - عَلَيْكُمْ الْقِتَالُ - اشْتَرُوا الصَّلَاةَ - وَرَأُوا الْعَذَابَ - مِنَ الْجَنَّةِ - مِنَ اللَّهِ -  
قُلِ اللَّهُمَّ- قُلِ انظُرُوا- إِنْ ارْتَبْتُمْ - لِمَنْ ارْتَضَى}

وَضُمَّكَ أَوْلَى السَّاكِنِينَ لِثَالِثٍ \*\*\* يُضَمُّ لِرُومًا كَسْرُهُ فِي نِدٍ حَلَا

{قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتِ الْخُرْجُ - أَنْ اعْبُدُوا - مُحْظُورًا انظُر- قَدْ اسْتَهْرَيْ}

b) All reciters read the first sākin with a fathah on the preposition "من", as in: {مَنْ الْجَنَّةِ-مِنْ اللَّهِ}. They also read the sākin mīm at the beginning of Sūrat Āli Ṭ-Imrān with a fathah, then elongate it 6 or 2 ḥarakāt waṣlan {أَلَمْ ۞ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۞}

### 14. Ending a Word With Rawm and/or Ishmām<sup>173</sup>

Waqf means to stop at the end of a complete word long enough to renew the breath with the intention of continuing recitation. There

<sup>172</sup> Ash-Shāṭibiyyāh: 734, 461, 471, 472, 495

<sup>173</sup> Al-Munīr fī Ahkām at-Tajwīd: 195, 262 / Sūrat 33: 10, 66, 76 - 76: 15, 16, 4, 18: 38

are different ways in which waqf can be made. Waqf with sukūn is the primary manner of stopping.

ʿĀshim is amongst the Kūfī qurrā` who stop while making rawm and ishmām. Both are also allowed by the remaining qurrā`.

**Rawm** is the partial pronunciation of a kasrah or a ḍammah on the last letter, while lowering the voice, when making waqf.

**Ishmām** indicates a soundless ḍammah, by rounding the lips and muting the voice, after reciting the sukūn of last letter, waqfan.

**Rawm** and **ishmām** are both allowed on a damm or raf`, while only **rawm** is allowed on a kasr or jarr. Fath, kasr and dūmm indicate the **mabnī** (indeclinable) ḥarakah. Constant ḥarakah at the end of a word, examples: { هُوَ - الَّذِي - الَّذِينَ - هَتُّوْلَاءِ - حَيْثُ - هَذَايَ } .

Naṣb, raf` and jarr indicate the **mu`rab**. The mu`rab can acquire different ḥarakāt on the last letter of a word, according to its flexible grammatical position in a complete sentence.

{ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ - اللَّهُ أَعْلَمُ }

### 15. Rules of Elongating or Dropping Alif in 7 Words

{ الظنوننا - الرسولا - السبيلا } { الظنوننا - الرسولا - السبيلا }

1- **Shu`bah** keeps the alif of these 3 words waṣlan and waqfan.

{ كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِنْ } { كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِنْ } { لَكِنَّا }

2- **Shu`bah** keeps the alif of `iwaḍ from the tanwīn (waqfan), while waṣlan he recites using tanwīn in these 3 words.

**Hafṣ** drops the alif (with a circular zero) of the 6 words, waqfan and waṣlan, except in the 1st { قَوَارِيرًا } he keeps the alif waqfan.

174 وَحَقُّ صِحَابٍ قَصْرٌ وَصَلِ الظُّنُونَا \*\*\* سُوْلَا السَّبِيْلَا وَهُوَ فِي الْوَقْفِ فِي حُلَا  
سَلَسِيْلَا نَسُوْنُ إِذْ رَوَوْا صَرْفَهُ لَنَا \*\*\* وَبِالْقَصْرِ قَفٌ مِنْ عَن هُدَى حُلْفُهُمْ

3- The same rule of Shu`bah is in { سَلَسِيْلَا } in 76: 4. **Hafṣ** recites { سَلَسِيْلَا } waqfan in 2 ways; he keeps and deletes the alif, but for waṣlan he always deletes the alif (the alif carries a circular zero).

<sup>174</sup> Ash-Shāṭibiyyāh: 969, 1093

زَكَ وَقَوَّارِيراً فَتَوَّانُهُ إِذْ دَنَا رِضاً \*\*\* صَرْفِهِ وَأَقْصَرُهُ فِي الْوَقْفِ فَيَصَلَا  
 وَفِي الثَّانِ نَسُونَ إِذْ رَوَّوْا صَرْفَهُ وَقُلْ \*\*\* يَمُدُّ هِشَامٌ وَأَقْفَاءٌ مَعَهُمْ وَلَا

4- Āṣim keeps the alif of { أَنَا } waqfan and deletes it waṣlan.

There is another word in sūrat al-Kahf: 38 that is recited in the same way of { أَنَا }, as it is made up of 2 words { أَنَا } and { لَكِنَّا }.

{ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا }

### 16. The Hamzah

Hamza is of two types. The 1<sup>st</sup> is a regular consonant, hamzat ul-qatʿ, which is written either alone (ء) or with a support letter; a form which has no function in the pronunciation, either with alif (أ), wāw (ؤ), or yā (ئ). This hamza must always be pronounced.

The 2<sup>nd</sup> type is a means for connecting certain words starting with a sākin letter. It is called hamzat ul-wasl, occurring only at the beginning of a word (preceding a sākin letter) and indicated in the *Muṣḥaf* – the Arabic volume of the Qurʾān – either by the alif form alone or by the symbol of alif with ṣād above it (أ). This hamza is dropped when serving its connecting function during recitation and is pronounced only when beginning a new sentence or phrase (i.e., after drawing a breath).

<sup>175</sup> Ash-Shāṭibiyyāh: 1094, 1095



### 17. Two Adjacent Hamzahs in a Word <sup>176</sup>

I. If 2 hamzahs (carrying a fathah) appear in a word, the first hamzah is called an interrogative, hamzat istifhām. This is always pronounced muḥaqqaqqaḥ “ā” ء. Ḥafṣ reads the second hamzah muḥaqqaqqaḥ, (ءَأَنْتَ), *except* in {ءَأَعْجَمِيَّ وَعَرَبِيَّ} he makes tas-hīl, (i.e., he pronounces it softly, between hamzah and alif).

Shuḥbah reads the 2 hamzahs muḥaqqaqqaḥ, {ءَأَعْجَمِيَّ وَعَرَبِيَّ}.

وَحَقَّقَهَا فِي فِصْلَتِ صُحْبَةٍ \*\*\* ءَأَعْجَمِيَّ وَالْأُولَى اسْقِطَنَّ لِتُسَهَّلَا <sup>177</sup>

Shuḥbah reads an extra hamzat istifhām in: {ءَأَنْ كَانَ}

وَفِي نُونٍ فِي أَنْ كَانَ شَفَعَ حَمَزَةٌ \*\*\* وَشُعْبَةُ أَيْضاً وَالِدِمَشْقِي مُسَهَّلَا

{ءَأَمَنْتُمْ - أَيْنَ لَنَا لِأَجْرًا - ءَأَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ - ءَأَيْنَكُمْ لَتَأْتُونَ الْفَاحِشَةَ}

وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا \*\*\* بِهَا ءَأَمَنْتُمْ لِلْكَلِّ نَالِيًا ابْدِلَا

II. **A) In a noun** and 2 different hamzahs meet, the first hamzah is an interrogative hamzat ul-qaṭṭ. It must carry a fathah and should always be pronounced muḥaqqaqqaḥ “ā” ء. The 2nd hamzah is hamzat ul-waṣl. The Qurrā' read 3 repeated word pairs in 6 places in the Qur'ān with a) tas-hīl, ease b) Ibdāl, by turning hamzat ul-waṣl to 6 ḥarakāt alif of madd lāzim kalimī muthaqqal (heavy compulsory madd) because hamzat ul-waṣl is followed by a mushaddad letter: {ءَأَلَلَّهُ - ءَأَلَلَّهُ - ءَأَلَلَّكَرَيْنِ - ءَأَلَلَّكَرَيْنِ} This is a madd lāzim kalimī mukhaffaf (light) since hamzat ul-waṣl is followed by a sākin aṣlī: {ءَأَلَعَنَّ - ءَأَلَعَنَّ}.

**B) In a verb:** If two different hamzahs meet, then 2 cases are possible: 1- Hamzat al-qaṭṭ, istifhām is added to a verb starting with hamzat ul-waṣl, then hamzat ul-waṣl has to be dropped from the writing and pronunciation. There are 7 words:

{ءَأَتَّخَذْتُمْ - أَطَّلَعَ الْعَيْبَ - أَفْتَرَى - أَصْطَفَى الْبَنَاتِ - أَتَّخَذْنَا هُمْ سِحْرِيًّا - أَسْتَكْبَرْتُ - أَسْتَعْفَرْتُ}

2- Hamzat waṣl is added to a sākin hamzat qaṭṭ at the beginning

<sup>176</sup> Al-Wāfi fi Sharḥ ash-Shāṭibiyāh: 68. Sūrat al-A'rāf: R, Al-ʿAnkabūt

<sup>177</sup> Ash-Shāṭibiyāh: 185, 187, 189/ Sūrat 41: 44, 68: 143, 27: 59, 10: 51, 59, 91

of a verb. This can be read in 2 ways:

i) Waṣlan, Ṭāsim drops hamzat ul-waṣl and reads hamzat al-qaṭ'.

**Note:** If there is a madd letter at the end of the first word (before the sākin hamzat al-qaṭ') it has to be dropped, due to the rule of preventing the meeting of two sākin letters.

{فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ: أُؤْتِمِنَ- لَا يَرْجُونَ لِقَاءَنَا أَنتَ بِقُرْعَانٍ: إِيْتِ- يَقُولُ أَذْنُ لِي: إِيذْنُ لِي - إِلَى الْهُدَى أَهْتِنَا: إِيْتِنَا-يَا صَالِحُ أَهْتِنَا: إِيْتِنَا - أَنْ أَنتَ: إِيْتِ- فِي السَّمَوَاتِ أَهْتُونِي: إِيْتُونِي}.

ii) At the start, hamzat ul-waṣl will be pronounced with either a  
a) ḍammah to match the aṣlī ḍammah of the 3rd letter of the verb: {أُؤْتِمِنَ} and the passive voice of {أُضْطَرَّ - أُجْتَنَّتْ}. The sākin hamzat ul-qaṭ' is turned into a madd letter “wāw” to match this ḍammah.

b) Start a verb with a kasrah if its third letter doesn't carry an aṣlī ḍammah. The sākin hamzat ul-qaṭ' will be turned into a madd letter yā that matches this kasrah. {إِيْتُونِي - إِيْتِ - إِيْتِنَا - إِيذْنُ}.

### 18. Eleven Repetitive Istifhām (Mukarrar) in The Qur'ān

If an interrogative occurs twice in an āyah, double questioning (i.e., a hamzah of istifhām carries a faṭḥah, and the 2nd hamzah carries a kasrah), {أَعْيَا}.....{أَعْدَا}. Ṭāsim reads with 2 hamzahs.

178 وَمَا كُرِّرَ اسْتِفْهَامُهُ نَحْوَ آيَاتِ \*\*\* أَيْنَمَا فَذُوا اسْتِفْهَامِ الْكُلِّ أَوْلَا  
وَدُونَ عِنَادِ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا \*\*\* وَهُوَ فِي الثَّانِي آتَى رَاشِدًا وَلَا

1- {إِذَا كُنَّا تُرَابًا أِنَّا لَفِي خَلْقٍ جَدِيدٍ} 3/2- {وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أِنَّا لَمَبْعُوثُونَ}

6- {إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} - {أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ}

7- {وَقَالُوا إِذَا صَلَّلْنَا فِي الْأَرْضِ أِنَّا لَفِي خَلْقٍ جَدِيدٍ}

8- {إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أِنَّا لَمَبْعُوثُونَ} 9- {أِنَّا لَمَدِينُونَ}

10- {وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أِنَّا لَمَبْعُوثُونَ}

11- {يَقُولُونَ أِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا نَخْرَةً}

<sup>178</sup> Ash-Shāṭibiyyāh: 789, 791

### 19. The Feminine Open Tā for 20 Words

The Companions wrote words ending with tā, in the prophet's (ﷺ) presence, to accommodate different Qirā'āt (singular, plural form with an alif, stopping with hā or tā). ʿĀṣim stops on 20 words with tā, This means he follows ʿUthmanic Muṣḥaf script.

Place1	Word	Place1	Word	Place1	Word
3: 35	{أَمْرَاتٌ}7	2: 231	{نِعْمَتٌ}11	2: 218	{رَحْمَتٌ}7
56:89	{وَجَدْتُ نَعِيمٍ}	8 :38	{سُنَّتٌ}5	3:61	{لَعْنَتٌ}2
44:43	{سَجَرَتِ الرَّقُومِ}	28: 9	{فُرْتُ عَيْنٍ}	11:8	{بَقِيَّتٌ}
58: 8	{وَمَعْصِيَتِ الرَّسُولِ}2	30: 30	{فَطَرَتِ اللَّهَ}	12:10	{غَيْبَتٌ}2
66:12	{وَمَرِيَمَ ابْنَتِ عِمْرَانَ}	12: 4	{يَا أَبَتِ}	34:37	{الْعُرْفَتِ}
7:137	{كَلِمَتِ رَبِّكَ الْحُسْنَى}	2: 265	{مَرَضَاتِ}	12: 7	{ءَايَتٌ}4
35:40	{بَيَّتِ مِثْلَهُ} <sup>بَيَّتِ مِثْلَهُ</sup>	27: 60	{ذَاتِ بَهْجَةٍ}	23:36	{هَيْهَاتِ}
41:47 77:33	{من ثَمَرَاتٍ - ثَمَرَاتٍ} <sup>جَمَلْتُ</sup> {جَمَلْتُ}	38: 3	{وَلَاتِ حِينٍ}	53:19	{الَلَّتِ}

### 20. The Rules of Shuʿbah<sup>179</sup> (Imālah of Alif)

Fath means to open the alif upward and recite without any inclination in the sound; which is the opposite of imālah. Imālah is the leaning of fathah of the letter preceding alif to the kasrah, or inclination of alif towards yā sound. Hafṣ reads only {مَجْرَاهَا} Hūd .

وَمَا بَعْدَ رَأْيِ شَاعٍ حُكْمًا وَحَفْصُهُمْ \*\*\* يُوَالِي بِمَجْرَاهَا وَفِي هُودٍ أَنْزِلًا<sup>180</sup>

Shuʿbah reads a few words with imālah: a) if it is followed by a

mutaḥarrrik, vowelled letter. b) At the stopping: {سُوِيٌّ- سُوِيٌّ} <sup>181</sup>

c) The separated letters at the beginning of some sūrah, which are collected in this word حى طهر in. But,

<sup>179</sup> Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh:146

<sup>180</sup> Ash-Shāṭibiyyāh: 311

<sup>181</sup> Sūrat Ṭāhā: 58, Al-Qiyamah: 36



{الر- المبر- كهبعص - طبه- طسس- طسس- بس- جم- رمي - أعبي - أدراك - نأبي - رأبي }  
 {رءا كوكبا - رءاه مستقرا - رءا الشمس - رءا المجرمون - رءا القمر - هار }.

غَيْرَ حَفِصٍ طَاوِيَا صُحْبَةً وَلَا	***	وَأَضْبَاغُ رَأَى كُلِّ الْفَوَاتِحِ ذِكْرُهُ جَمِي
صِفَ رِضَى حُلُومًا وَتَحْتِ جَنَى حَلَا	***	وَكَمْ صُحْبَةً يَا كَافٍ وَالْخُلْفُ يَاسِرٌ
وَهُمْ أَدْرَى وَبِالْخُلْفِ مُثَلَا	***	شَفَا صَادِقًا حَمِ مُخْتَارُ صُحْبَةٍ وَبَصِرْ-
سَوَى وَسَدَى فِي الْوَقْفِ عَنْهُمْ تَسْبَلَا	***	رَمَى صُحْبَةً أَعْمَى فِي الْإِسْرَاءِ ثَانِيَا
فِي الْإِسْرَاءِ حُكْمُ صُحْبَةٍ أَوْلَا	***	وَرَاءَ تَرَاوَى فَازَ فِي شُعْرَائِهِ وَأَعْمَى
الْإِسْرَاءِ وَهُمْ وَالْتُونُ صَوءٌ سَنَّا تَلَا	***	نَأَى شَرَعُ يَمْنِ بِاخْتِلَافٍ وَشُعْبَةً فِي
وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا	***	وَحَرَفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ
رَوَى مُرَوِّجٍ خُلْفٍ صَدِ حَلَا	***	وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَابِهِ وَهَارِ
بِخُلْفٍ وَقُلْ فِي الْهَمَزِ خُلْفٌ يَبْقَى صِلَا	***	وَقَبْلَ السُّكُونِ الرَّاءِ أَمِلَ فِي صَفَا يَدِ

## 21. Yā-āt al-Idāfah

Yā-āt il-idāfah is yā-el-mutakallim, can be added to the end of a noun, verb or particle. It can be replaced by a kāf, hā or any other pronoun. It is not of the root letters, fā, ṣayn or lām ul-kalimah.

وَفِي مَائَتِي يَاءٍ وَعَشْرٌ مُنِيفَةٍ \*\*\* وَثِنْتَيْنِ خُلْفِ الْقَوْمِ أَحْكِيهِ مُجْمَلًا

Yā al-idāfah can be followed by 1 of 6 letters, أ-إ-ئ-ة-ء-آ-any letter

### 1) There are 99 yā-idāfah that precede hamzat qat maftūhah

فَتَسْعُونَ مَعَ هَمَزٍ بِفَتْحٍ وَتَسْعُهَا \*\*\*  
 فَأَرْنِي وَتَفْتِي اتَّبِعْنِي سُكُونَهَا \*\*\* لِكُلِّ وَتَرْحَمْنِي أَكُنْ وَلَقَدْ جَلَا

The qurrā` agreed upon reading 4 yā-āt idāfah with sukūn.

{وَلَا تَفْتِيَّ أَلَا - أَرْنِي أَنْظُرْ إِلَيْكَ - وَتَرْحَمْنِي أَكُنْ - فَاتَّبِعْنِي أَهْدِكَ }

<sup>182</sup> ash-Shāṭibiyyāh: 738-740, 309, 310, 312, 646, 323, 648. 389-391

Shu`bah reads some yā-āt with sukūn and Ḥafṣ reads with fatḥah:

{ مَعَى أَوْ رَحِمَنَا - مَعَى أَبَدًا - مَعَى أَبَدًا - مَعَى أَوْ رَحِمَنَا }

**Note:** If Shu`bah reads yā-idāfah followed by hamzat qat` with sukūn, then he lengthens it into 4 ḥarakāt of madd Munfaṣil.

## 2) There are 52 yā-idāfah that precede hamzat qat` maksūrah:

183 وَثِنْتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ \*\*\* يَفْتَحُ أُولَى حُكْمٍ سِوَى مَا تَعَزَّلَا

Shu`bah reads some yā-āt with sukūn while Ḥafṣ with fatḥah:

{ يَدِي إِلَيْكَ - وَأُمِّي إِلَهَيْنِ أَجْرِي إِلَّا - يَدِي إِلَيْكَ - وَأُمِّي إِلَهَيْنِ أَجْرِي إِلَّا }.

وَفِي إِخْوَتِي وَرُئُوسِ يَدِي عَنْ أُولَى حِمِّي \*\*\* وَفِي رُسُلِي أَضْلُ كَسَا وَافِي الْمَلَا

وَأُمِّي وَأَجْرِي سُكِّنَا دِينَ صُحْبَةٍ \*\*\* دُعَايَ وَأَبَاءِي لِكُوفٍ تَجَمَّلَا

## 3) 10 Yā-āt idāfah that are followed by hamzat qat` Madmūmah

\*\*\* وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا

فَعَنْ نَافِعٍ فَافْتَحْ وَأَسْكِنْ لِكُلِّهِمْ \*\*\* بَعْهَدِي وَأَثُونِي لَتَفْتَحَ مُقْفَلًا

All the reciters read these 2 words with sukūn on yā-il-idāfah:

184 { وَأَوْفُوا بَعْهَدِي أَوْفِ بَعْهَدِكُمْ - قَالَ ءَأَثُونِي أَفْرِغْ عَلَيْهِ قِطْرًا }

## 4) 14 Yā-āt-idāfah that are followed by lām ut-Ta rīf:

وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ \*\*\* فَاسْكَانَهَا فَاشِ وَعَهْدِي فِي عَلَا

Shu`bah reads waṣṣan with fatḥah, while Ḥafṣ reads with sukūn,

in sūrat al-Baqarah. { لَا يَنَالُ عَهْدِي الظَّلْمِينَ } { لَا يَنَالُ عَهْدِي الظَّلْمِينَ }

## 5) There are 7 yā-āt idāfah that are followed by hamzat ul-wasl

وَسَبْعٌ بِهِمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ \*\*\* أَحْيَ مَعَ إِنِّي حَقَّهُ لَيْتَنِي حَلَا

وَنَفْسِي سَمَا ذِكْرِي سَمَا قَوْمِي الرِّضَا \*\*\* حَمِيدٌ هُدَى بَعْدِي سَمَا صَفْوُهُ وَلَا

Shu`bah reads waṣṣan with fatḥah while Ḥafṣ reads with a sukūn, but drops it to avoid the meeting of 2 sākin letters.

183 Ash-Shāṭibiyyāh: 400, 402, 403, 406, 407, 411, 412

184 Sūrat al-Baqarah, al-Kahf, aṣ-Ṣaf, Āli `Imrān, al-An`ām, Nūh,

{ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ - { مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ }

### 6) *There are 30 yā-āt idāfah followed by other than a hamzah*

<sup>185</sup> وَمَعَ غَيْرِ هَمَزٍ فِي ثَلَاثِينَ خُلْفُهُمْ \*\*\* وَمَحْيَايَ جِي بِالْخُلْفِ وَالْفَتْحُ حَوْلًا  
وَعَمَّ غَلًّا وَجْهِي وَيَبْتِي بِنُوحٍ عَن \*\*\* لِيَوِيَّ وَسِوَاهُ عُدًّا أَصْلًا لِيُخْفَلَا

{ فَقُلْ أَسَلَمْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِ - إِيَّيَّ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ - وَلَمَنْ  
دَخَلَ بَيْتِي مُؤْمِنًا - أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ - وَطَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ }

**Hafṣ** reads with a fathah, while **Shuḥbah** reads with **sukūn** waslan

وَمَعَ شُرَكَاءِي مِنْ وَرَائِي دَوُّوْا \*\*\* وَلِي دِينَ عَن هَادٍ مُخْلِيفٍ لَهُ الْخَلَا  
وَلِي نَعْجَةٌ مَا كَانَ لِي اثْنَيْنِ مَعَ مَعِي \*\*\* ثَمَانٍ غَلًّا وَالظَّلَّةُ الثَّانِي عَن جِلَا  
وَفَتْحٌ وَلِي فِيهَا لِيُورِثُ وَحَفْصُهُمْ \*\*\* وَمَالِي فِي يَسٍ سَكِّنَ فَتَكْمَلَا  
مَمَاتِي أَنِّي أَرْضِي صِرَاطِي ابْنُ عَامِرٍ \*\*\* وَفِي الثَّمَلِ مَالِي دُمٌ لِمَنْ رَأَى نَوْفَلَا

<sup>186</sup> { لَكُمْ دِينُكُمْ وَلِي دِينٍ - وَمَا كَانَ لِي عَلَيْكُمْ - وَلِي نَعْجَةٌ - مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَا  
الْأَعْلَى - وَلِي فِيهَا - فَأَرْسَلُ مَعِيَ بَنِي إِسْرَائِيلَ - وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا - مَعِيَ صَبْرًا - هَذَا ذِكْرٌ مَنْ  
مَعِيَ وَذِكْرٌ مَنْ قَبْلِي - مَعِيَ رَبِّي سَيِّهْدِينَ - وَنَجِّي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ - مَعِيَ رِذَاءٌ }  
{ لَكُمْ دِينُكُمْ وَلِي دِينٍ - وَمَا كَانَ لِي عَلَيْكُمْ - وَلِي نَعْجَةٌ - مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَا  
الْأَعْلَى - وَلِي فِيهَا - فَأَرْسَلُ مَعِيَ بَنِي إِسْرَائِيلَ - وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا - مَعِيَ صَبْرًا - هَذَا ذِكْرٌ مَنْ  
مَعِيَ وَذِكْرٌ مَنْ قَبْلِي - مَعِيَ رَبِّي سَيِّهْدِينَ - وَنَجِّي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ - مَعِيَ رِذَاءٌ }

### 2 Exceptions where **Āsim** reads with **fathah**

{ مَالِي لَا أَرَى الْهُدْهَدَ - وَمَالِي لَا أَعْبُدُ }

<sup>185</sup> Ash-Shāṭibiyyāh: 413-415, 417, 419, 416

<sup>186</sup> Sūrat: al-Kāfirūn, Ibrāhīm, Šād: 23, 69, Ṭāhā: 18, al-Aʿrāf: 105, at-Tawbah: 83, al-Kahf: 67 R, al-Ambiyā: 24, ash-Shuʿarā: 62, al-Qaṣaṣ: 34, Sūrat An-Naml: 31, Az-Zukhruf: 68

## 22. Yā-āt az-Zawā'id (Extra)

<sup>187</sup>وَدُونِكَ يَا عَاتٍ تُسَمَّى زَوَائِدًا لِأَنَّ \*\*\* كُنَّ عَن حَظِّ الْمَصَاحِفِ مَعْرِزِلًا  
 وَفِي الْوَصْلِ حَمَّادٌ شَكُورٌ إِمَامُهُ \*\*\* وَجَمَلَتْهَا سِتُونٌ وَاثْنَانِ فَاعْقِلًا

ʿĀsim deletes the 62 yā-āt az-Zawā'id except for 2. **Hafṣ** reads 1 word with a yā zā'idah **maftūḥah**, waṣlan. In waqf, he reads in 2 ways, with sukūn or omitting the yā.

{ فَمَا عَاتِنَ ۚ اللَّهُ خَيْرٌ مِمَّا عَاتَاكُمْ } { عَاتِنَ ۚ - عَاتِنَ } .

وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَن أُوْلَى \*\*\* جَمِيٍّ وَخِلَافُ الْوَقْفِ بَيْنَ حُلًّا عِلًّا

Shu'bah reads an extra yā **maftūḥah** waṣlan, and **sākinah** waqfan.

{ يِعْبَادِي لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ } { يِعْبَادِي } .

وَمَعَ تُوْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا \*\*\* عِبَادِي صِفْ وَالْحَذْفُ عَن شَاكِرٍ دَلًّا

<sup>187</sup> Ash-Shāṭibiyyāh: 420, 422, 429, 418





*Riwāyat Ḥafṣ 'an 'Āṣim*

*From*

*Aṭ-Ṭayyibah's Ṭarīq*



### *Riwāyat Ḥafṣ 'an 'Āsim From Tarīq at-Ṭayyibah*

Imām Ibn Al-Jazarī authored the poem Ṭayyibat Un-Nashr in al-Qirā'āt al-'Ashr, in 1014 verses that include about 980 ṭuruq (plural of ṭarīq: way of recitation). Ḥafṣ has 52 ṭuruq from Aṭ-Ṭayyibah which differ in 22 words and 5 rules (usūl).<sup>188</sup>

To recite rewāyat Ḥafṣ from Aṭ-Ṭayyibah: **1-** Read with the 52 ṭuruq individually<sup>189</sup>, as explained in the Muṣḥaf or books like:

Ṣarīh an-Naṣṣ fil Kalimāt al-Mukhtalafī fiha 'an Ḥafṣ, Tadhkirat el-ikhwān bi Aḥkām Riwāyat Ḥafṣ ibn Sulaimān, Manḥūmati al-Fawāidi el-Muhadhabah, (It's sharḥ) Al-Farāidi el-Muratabah<sup>190</sup> Murshid el-ikhwān ilā ṭuruq Ḥafṣ ibn Sulaimān by al-Samannūdī

**2-** Select a ṭarīq for the whole Qur'ān. Ṭarīq of al-Ḥammāmī 'an al-Walī 'an al-Fīl 'an 'Amr ibn Aṣ-Ṣabbāḥ 'an Ḥafṣ. From the book of: Al-Miṣbāḥu az-Zāhiru fil-Qirā'āt al-'Ashr al-Bawāhir li Abī al-Karīm al-Mubārak bin al-Ḥasan ash-Shahrazūrī.

### *The Tarīq of Rawdatu Ibn Al-Mu'addil*

Similar to the ṭarīq of the Shāṭibiyyah, the ṭarīq of al-Mu'addil is also a secondary ṭarīq. It differs from the ṭarīq of Shāṭibī, who narrates from one primary ṭarīq, whereas al-Mu'addil narrates from two primary ṭuruq: al-Fīl and Zar'ān. It should be clearly understood that if one is reciting Qur'ān according to a particular ṭarīq, the differences mentioned in that ṭarīq must be strictly adhered to. Therefore firstly, the reciter of any ṭarīq has to have the knowledge of the differences held in that specific ṭarīq, or else he would not be able to render an accurate recital of it. Those reciting the narration of Ḥafṣ with the ṭarīq of Shāṭibī would not be allowed to make qaṣr in madd munfaṣil.

If it is made, then it will result in a rendition which has not been learnt nor taught by Ḥafṣ in that particular ṭarīq. The consequences of this would be an inaccurate rendition of the Qur'ān, which is disastrous and cannot be allowed for obvious reasons. The same applies to a transmission (riwāyah) and reading

<sup>188</sup> Al-Munīr fi Aḥkām at-Tajwīd:

<sup>189</sup> Refer to the tables in page: 240 and

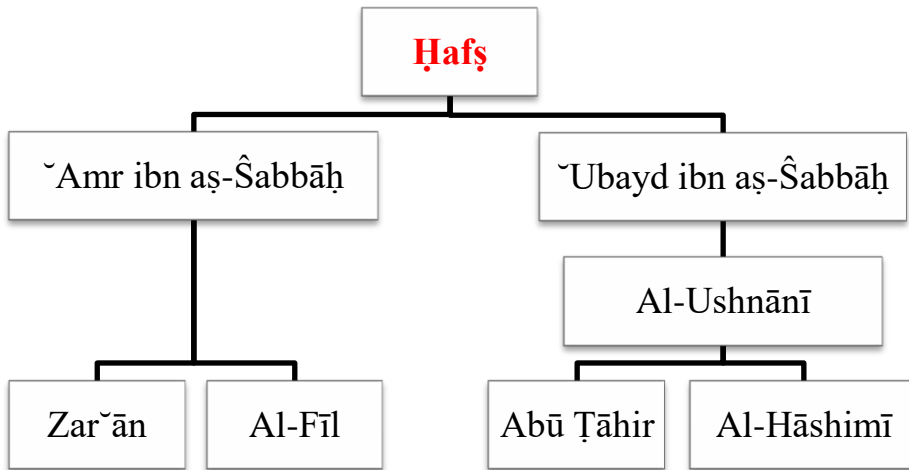
<https://www.alukah.net/sharia/0/49585/>

<sup>190</sup> Aḍ-Ḍabbā',



(qirā'ah); the reciter must be knowledgeable about a reading or narration before intending to recite it. Therefore the mere study of this book will not equip the reader to recite all these differences but they have to be learnt by a qualified teacher who has received ijāzah in them.<sup>191</sup>

### *The Primary Turuq in The Narration of Hafṣ*



<sup>191</sup> The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyyāh: 12



## *A Summary of Hafs' Reading, With Qasr Al-Munfaṣil*<sup>192</sup>

	Difference	Shāṭibiyyah	Rouḍah	
			Al-Fīl	Zarʿān
1	Basmalah mid-sūrah	Optional	Read for blessing	
2	Takbīr	No	No	
3	Madd Muttaṣil	4/5 ḥarakāt	4 ḥarakāt	
4	Madd Munfaṣil	4/5 ḥarakāt	Qaṣr (2 ḥarakāt)	
5	Ghunnah in lām, rā	No ghunnah	No ghunnah	
6	{ وَيَبْصُطُ } 2: 245	س	س	ص
7	{ بَصْطَةً } 7: 69	س	س	ص
8	{ الْمَصِيطُرُونَ } 52: 37	س / ص	س	س
9	{ بِمُصِيطِرٍ } 88: 22	ص	ص	س
10	{ ءَالِدَ كَرِيمٍ - ءَالِدَ كَرِيمٍ }	Tashīl/Ibdāl	Ibdāl	
11	4 Saktāt	Sakt	No sakt	
12	Sakt before hamzah	No sakt	No sakt	
13	{ أَرْكَبَ مَعَنَا } 11: 42	Idghām	Idghām	
14	{ يَلْهَثُ ذَٰلِكَ } 7: 176	Idghām	Idghām	
15	{ أَلَمْ تَخْلُقْهُمْ } 77:20	Idghām Tām	Complete Idghām	
16	{ مَالِيَةَ هَلَكَ عَنِّي }	Idghām/Sakt	Idghām/Sakt	
17	كَهَيْعَصَ / عَسَقَ ۞	Ṭūl/Tawassuṭ	Qaṣr (2 ḥarakāt)	
18	{ نَّ وَالْقَلَمِ - يَسَ وَ }	Iṭḥhār	Iṭḥhār	Idghām
19	{ لَا تَأْمَنَّا - لَا تَأْمَنَّا } 12	Ishmām/Rawm	idghām with Ishmām	
20	Rā of فَرَقَ 26: 63	Tafkhīm/Tarqīq	Tafkhīm	
21	{ ضَعْفٍ - ضَعْفٍ } 30: 54	Faṭḥah/Ḍammah	Faṭḥah	Ḍamma
22	{ فَمَا ءَاتَيْنِ ۙ اللَّهُ خَيْرٌ } 27: 36	Stops with or without { ءَاتَيْنِ - ءَاتَيْنِ } the yā	Stops without yā ءَاتَيْنِ	
23	{ سَلَسِلًا } 76: 4	stop with/without alif	Stop without alif	

<sup>192</sup> Al-Munīr fī Aḥkām at-Tajwīd: 254



# Uṣūl Qirā'et

## Ḥamzah

{ Khalaf & Khallād }



*Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm*  
*In the name of Allāh, the most*  
*Beneficent, the most Merciful*

The **ف** is a code letter indicating the rules that concern Ḥamzah's recitation, **ض** is for Khalaf, and **ق** for Khallād.



### [6] The Tajwīd Rules of Qirā'et Hamzah

وَحَمْزُهُ مَا أَزْكَاهُ مِنْ مَتَوَرِّعٍ \*\*\* إِمَاماً صَبُوراً لِلْقُرْآنِ مُرْتَبِلاً<sup>193</sup>

Ash-Shāṭibī said: And Ḥamzah, who was a righteous pious man! A patient imām (who recited) the Qur'ān with tartīl/tajweed.

6) **Ḥamzah** az-Zayyāt al-Kūfī (80-156 A.H) He is Ḥamzah ibn Ḥabīb. The sixth Qārī. He met some of the Companions, and learnt the Qur'ān from Sulaimān al-A'mash (d. 147), J'afar as-Sādiq (the great-grandson of al-Husayn) (d. 148 A.H.), and others. His Qirā'ah goes back to the Prophet (ﷺ) through 'Alī ibn Abī Ṭālib and 'Abdullāh ibn Mas'ūd. He became the Sheikh of al-Qurrā'/Reciters in Kūfah after the demise of 'Āsim.

Imām Abū Hanifa told Ḥamzah that “Allāh has favored you upon us with two things, that we can not compete with you in them, the Qur'ān and the Farā-id/inheritance (the heritage laws).

رَوَى خَلْفٌ عَنْهُ وَخَلَادٌ الَّذِي \*\*\* رَوَاهُ سُلَيْمٌ مُتَقِيناً وَمُحْصِلاً

Khalaf and Khallād narrated that which Sūlaym ibn 'Īsā narrated from Ḥamzah with precision and attainment.

Explanation: **Khalaf** and **Khallād** narrated from Ḥamzah through **Sulaym**, a student of Ḥamzah.

The two primary Qārīs who preserved Ḥamzah's qirā-ah are:

i) **Khalaf**: Abū Muhammed Khalaf ibn Hishām Al-Bazzār Al-Baghdādī (150-229 A.H.). He memorised the Qur'ān when he was ten years old. He was a greatly trusted scholar and ascetic, known for his worship. He also has his own Qirā'ah, different from the one he preserved from Ḥamzah (the tenth Qirā'ah).

ii) **Khallād**: Abū 'Īsā Khallād ibn Khālid Ash-Shaybānī Aṣ-Ṣayrafī Al-Kūfī (119-220 A.H.). He was a reputed imām in recitation, knowledgeable, and humble. He was approved for recitation of Ḥamzah from Sulyem ibn 'Īsā, who read directly to Imām Ḥamzah.

<sup>193</sup> ash-Shāṭibiyāh: 37, 38



*1. Al-Fātihah from Muṣḥaf Khalaf followed by Khallād*



## 2. [Al- Madd Al-Far ʿī] Derived Prolongation

*Madd Muttaṣil* and *Munfaṣil*: is read with ṭūl/full length 6 ḥarkāt.

## 3. Mīm Al-Jam ʿ and The Hā That Precede it

I. Ḥamzah reads hā maḍmūm of {عَلَيْهِمْ، إِلَيْهِمْ، لَدَيْهِمْ} in waṣl or waqf

عَلَيْهِمْ إِلَيْهِمْ حَمَزَةٌ وَلَدَيْهِمْ \*\*\* جَمِيعاً بِضَمِّ الْهَاءِ وَقَفّاً وَمَوْصِلاً<sup>194</sup>

II. If the plural mīm al-jam ʿ is followed by a **mutaḥarrik** letter, then Ḥamzah reads the mīm with sukūn

{وَمِنْ / أَبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ / إِلَى صِرَاطٍ - صِرَاطٍ مُسْتَقِيمٍ}

III. If there is a hamzat qat ʿ following mīm al- jam ʿ, then **khalaf** reads without sakt, then makes sakt after the mīm.

## 4. The Pronoun of Hā ul-Kināyah

{وَسَكِّنَ} يُرَدِّدَهُ مَعَ نُوْلِهِ وَنُضْلِهِ \*\*\* وَنُوْتِهِ مِنْهَا فَاعْتَبِرْ صَافِيّاً حَلّاً

The **ف** in the verse is a letter code indicating the recitation of Ḥamzah, who recites hā ul-Kināyah with sukūn in general.

## 5. Two Adjacent Hamzahs in a Word

Ḥamzah reads both hamzahs with taḥqīq, waṣlan. If he stops on it, then he recites the second hamzah with tas-hīl. **Taḥqīq** means to pronounce a hamzah from its makhraj as it normally sounds.

{وَحَقَّقَهَا} فِي فُضِّلَتْ صُحْبَةً \*\*\* {ءَأَعْجَمِيَّ وَعَرَبِيَّ}.

**Ṣuḥbah** is an indication of (Shu ʿbah, Hamzah and Al-Kisā ʿī). They read {ءَأَعْجَمِيَّ} in sūrat Fuṣilat, with taḥqīq.

وَعَنْ حَمَزَةٍ فِي الْوَقْفِ (خُلْفٌ) وَعِنْدَهُ \*\*\* رَوَى خَلْفٌ فِي الْوَقْفِ سَكْتًا مُقْلَلًا

This means while stopping (waqf) he reads the second hamzah muḥaqqaqah and with tas-hīl, khulf (i.e. he allows another way).

<sup>194</sup> ash-Shāṭibiyāh: 110, 160, 185, 227

-Hamzah adds an interrogative hamzah, (شَفَّعَ), made them 2, ءء shaf~/pair in Sūrat al-Qalam {ءَأَن كَانَ ذَا مَالٍ وَبَنِينَ} .

195 <sup>وَفِي نُونٍ فِي "أَنْ كَانَ" (شَفَّعَ) حَمَزَةٌ \*\*\*</sup>  
 وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا بِهَا \*\*\* ءَأَمَنْتُمْ لِلَّكْلِ ثَالِثًا (ابْدِلًا)

Ṣuḥbah read the word ءَأَمَنْتُمْ in 3 Sūrahs: Al-A'rāf, Tāhā and al-Shu'arā` by adding an interrogative hamzah and read the second hamzah with taḥqīq also (ءَأْ) in. ءَأَمَنْتُمْ . (ابْدِلًا) . لِلَّكْلِ ثَالِثًا (ابْدِلًا) all the qurrā` read with ibdāl of the 3<sup>rd</sup> hamzah by turning it into a 2 ḥarkāh alif of natural madd. ءَأَمَنْتُمْ

**IV.** If 2 different hamzahs appear in a word, and this word is a **noun**: The 1st hamzah is an interrogative hamzat ul-Qat~, it must carry a fatha and has to be always pronounced muḥaqqaqqaḥ “a” ء. If the second is *hamzat ul-waṣl*, Shāṭibī states:

وَأِنْ هَمَزٌ وَضَلَّ بَيْنَ لَامٍ مُسَكِّنٍ \*\*\* وَهَمَزَةٌ الْإِسْتِفْهَامِ (فَأَمْدُدْهُ مُبْدِلًا)  
 فَلِلَّكْلِ ذَا أَوْلَى وَيَقْضُرُهُ الَّذِي \*\*\* (يُسَهِّلُ) عَنْ كُلِّ كَالَانَ مُثِيلًا

Hamzah like all the qurrā`, reads with 2 ways: (a) Ibdāl, by turning hamzatul waṣl into a long 6 ḥarkāt alif (فَأَمْدُدْهُ مُبْدِلًا) of madd lāzim, this is the preferred way. (b) tas-hīl. There are 3 repeated words in 6 places in the Qur'ān :1-(Sūrat ul-An'ām) {ءَأَلَّذَكْرَيْنِ-ءَأَلَّذَكْرَيْنِ} .

2- (Sūrat Yūnus and An-Naml: {ءَأَللَّهُ - ءَأَللَّهُ}). They are called madd lāzim kalimī muthaqqal/heavy compulsory madd, as hamzat ul-waṣl is followed by a mushaddad letter.

3- (Sūrat Yūnus: {ءَأَلْعَنَ - ءَأَلْعَنَ}) is madd lāzim kalimī mukhaffaf/light, as the conjunctive, hamzat ul-waṣl is followed by an originally sākin lām, and it is not a mushaddad letter.

<sup>195</sup> ash-Shāṭibiyyāh: 187, 189, 192, 193

### 6. Repetitive Questioning (Istifhām Mukarrar)

Ḥamzah reads all the istifhām mukarrar with two hamzahs. So he only differs with Ḥafṣ in the 1st place of Sūrat al-ʿAnkabūt:

{ اِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ / اَنْتُمْ }.

### 7. Idghām of nūn sākinah and tanwīn

وَكُلُّ يَنْمُو (أَدْعُمُوا) مَعَ غُنَّةٍ \*\*\* وَفِي الْوَاوِ وَالْيَا دُونَهَا خَلْفٌ تَلَا<sup>196</sup>

If nūn sākin or tanwīn is followed by a wāw or yā, then **Khalaf** makes idghām tām. (i.e., complete idghām without ghunnah). The remaining qurrā` read like Ḥafṣ, making ghunnah.

### 8. Al-Idghām Al-Kabīr

Idghām is the assimilation of one letter into another, being read as one mushaddad letter. If the mudgham/assimilated is sākin it will be idghām saghīr and if it is mutaḥarrik, it will be idghām kabīr; as it occurs in two mutaḥarrik letters which appear within 2 words, they become one mushaddad letter. With madd lāzim, only, without making rawm, khalaf makes idghām of tā-at'anīth.

وَصَفًّا وَزَجْرًا ذِكْرًا (ادْعَمْ) حَمْرَةٌ \*\*\* وَذَرَوْا (بِلَا رُوْمٍ) بِهَا التَّاءُ فَثَقُلًا

{ وَالصَّغْفَرُ صَفًّا ① فَالزَّجْرَاتُ زَجْرًا ② فَالتَّلِيَّتُ ذِكْرًا ③ وَالتَّارِيَّتُ ذَرَوْا ④ }

أُتِمِدُّوْنَ بِمَالٍ - بَيْتٌ طَائِفَةٌ {.

وَخَلَّادُهُمْ (بِالْخُلْفِ) فَالْمُلْقِيَاتُ \*\*\* فَالْمُغِيرَاتُ فِي ذِكْرًا وَصُبْحًا فَحَصَلًا

**Khallād** makes idghām of tā-at'anīth in 2 letters in { فَالْمُلْقِيَّتُ ذِكْرًا ⑤ }

, he reads also with idth-hār. { فَالْمُغِيرَاتُ صُبْحًا ⑥ }

<sup>196</sup> ash-Shāṭibiyāh: 287, 993, 994

### 9. Fath, Imālah and Taqlīl

A main rule in the recitation of Ḥamzah is that he makes imālah kubrā, idjā~ of **dthawāt ul-yā** {الْيَتَنبِي-أَدْبَى-تُوْفِي-تَوْلَى-يُوجَى-وَكْفَى-النَّصَارَى} {يَأْسَفِي-عَسَى-بَلَى-يَوَيْلَتِي-أَبِي-مَتِي-يَا حَسْرَتِي-طَبِي-نَادَى-الرُّجْبِي-الْمَرْعَى-تَرْضَى-الْهَوَى-أَعْمَى-الْأَعْلَى-هُدَى-فَتَى-الْمَأْوَى-اسْتَوَى-عَوَى-هُدِنَى-تُقَبَّةٌ-مُزَجَبَةٌ-الْحَوَايَا}.

Hamzah and Al-Kisā'ī make imālah of (أَحْيَا), that is preceded with و. If there is no wāw, then Ḥamzah will not make imālah. Ḥamzah reads some alifs that originate from **wāw** with imālah.

{وَالضُّجَى - الرَّبُّوْأ - الْقُوْى - وَضَجَلَهَا - ضَجَلَهَا وَلَكِنَّ اللَّهَ رَمَى الْآخِرَةَ أَعْمَى}.

<sup>197</sup>نَأَى شَرَعٌ يُمْنٌ بِاخْتِلَافٍ وَشُعْبَةٌ \*\*\* فِي الْإِسْرَا وَهُمْ وَالْتُونُ ضَوْءٌ سَنَّا تَلَا

**Khalaf** makes imālah of nūn and hamzah of {نَابَى}. **Khallād** makes imālah only of hamzah {نَأَى} in both sūrahs {وَنَابَى بِجَانِبِهِ}.

**Hamzah** makes imālah of nūn and alif of {أَوْ كِلَاهُمَا - إِنْبَهُ}.

وَكَيْفَ (الثَّلَاثِي غَيْرَ زَاعَتْ) بِمَاضِيٍّ و \*\*\* (أَمِلْ) حَابَ حَاوُوا طَابَ صَاقَتْ  
وَحَاقَ وَزَاعُوا جَاءَ شَاءَ وَزَادَ فُزَ \*\*\* وَجَاءَ ابْنُ ذَكْوَانَ وَفِي شَاءَ مَيَّلًا  
وَقُلْ صُحْبَةٌ بَلْ رَانَ وَاصْحَبْ مُعَدَّلًا \*\*\* .....

### The Imālah of the alif in the **ten** verbs

Excluding the word زَاعَتْ, Ḥamzah makes imālah in **10** Verbs;

(جَاءَ - شَاءَ - زَادَ - حَابَ - طَابَ-صَاقَتْ-وَحَاقَ-خَافَ-رَانَ-زَاعَ - زَاعُوا) with 2 conditions: (1) To be a thulāthī verb, consists of three letters, the middle one has to be a madd letter alif. (2) Past tense verb.

{وَقَدْ جَابَ مَنِ افْتَرَى - وَقَدْ جَابَ مَنْ حَمَلَ ظُلْمًا - وَجَافَ وَعِيدِ - وَإِنْ امْرَأَةٌ جَافَتْ - جَافُوا عَلَيْهِمْ - فَانْكِحُوا مَا جَابَ لَكُمْ مِنَ النِّسَاءِ - وَضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ -

<sup>197</sup> ash-Shāṭibiyyāh: 312, 318-320, 325, 326



وَجَاءَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ- مَا زَاغَ الْبَصَرُ - فَلَمَّا زَاغُوا - وَلَقَدْ جَاءَكُمْ مُوسَى-  
وَجَاءُوا عَلَى قَمِيصِهِ - إِلَّا مَنْ شَاءَ اللَّهُ- فَلَوْ شَاءَ لَهَبَاكُمْ- وَزَادَهُو بَسْطَةً - فَرَادَتْهُمْ إِيمَانًا}.

**Note:** Hamzah does not make imālah for the following words:

1- It is not a verb: وَصَائِقِي. 2- It is not a past tense verb: {يَخَافُونَ}.

3- It is not a thulāthī: {أَزَاعٌ، فَأَجَاءَهَا}.

198 ..... وَمَعَهُ فِي الْبِ — \*\*\* سَوَارِ فِي الْقَهَّارِ حَمَزُهُ (قَلَّلًا)

**Hamzah** makes *taqlīl* in those alifs that are followed by a rā majrūr, with a **kasrah** on a rā` at the end of a word (mutaṭarrifah): like in {الْقَهَّارِ} and {الَّتُورِيَّةَ} (Sūrah: 14), (وَأَحَلُّو قَوْمَهُمْ دَارَ الْبَوَارِ).

وَأَضْجَاعُ ذِي رَأَيْنِ حَبِّ رُوَاثِهِ \*\*\* كَالْأَبْرَارِ وَالتَّقْلِيلِ) جَادَلْ فَيَصَلَا

**Hamzah** makes *taqlīl* in the alif that is **between 2 rā`s**, the second rā` has to be majrūr in a **kasrah** on a rā (at the end of a word):

{إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ - دَارَ الْقَرَارِ - مِنَ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سُخْرِيًّا}

ضِعَافًا وَحَرْفًا التَّمْلِ ءَاتِيكَ قَوْلًا / (بِجُلُوفِ) ضَمًّا مَمْنَاهُ

**Khallād** makes imālah of 2 words (with **khulf**), he allows fath, also. (i) {ضِعَافًا} (ii) {ءَاتِيكَ} twice.

{أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ - أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ}.

While **Khalaf** makes imālah without khulf in all these places.

## 10. How Hamzah Stops on a Word that includes Hamzah

وَحَمَزُهُ عِنْدَ الْوَقْفِ (سَهَّلَ هَمَزَهُ) \*\*\* إِذَا كَانَ وَسَطًا أَوْ تَطَرَّفَ مَنزِلًا

**Hamzah** makes tas-hīl, takhfīf (Waqfan) to ease the articulation of hamzah. He reads hamzah with tas-hīl bayna bayna, ibdāl, naql or ḥadthf:

<sup>198</sup> Ash-Shāṭibiyyāh: 235, 326, 329/330, 235



- 1- Tas-hīl bayna bayna means to read a hamzah between its sound and that of the madd letter corresponding to its ḥarakah.
- 2- Ibdāl means to replace or substitute the hamzah with a letter of madd that corresponds to the ḥarakah of the preceding letter.
- 3- Naql: is transferring the ḥarakah of a hamzah to the sākin letter before it and omitting the hamzah.

199 وَحَرِّكَ بِهِ مَا قَبْلَهُ مَتَسَكِّنًا \*\*\* وَأَسْقِطْهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

{الأَرْضُ - أَلْرَضُ - الأَخِرَةَ - أَلْأَخِرَةَ - أَلْنَسَانَ - مَنْ أَمَنَ - خَلَوِ إِلَى - قُلِ إِنَّ - قَدْ أَفْلَحَ}

- 4- Hadthf, means the deletion of the hamzah. If Hamzah stops on a word containing Muttaṣil madd, {تَرَّءَا}, then he reads this madd by making tas-hīl, with 2 madd lengths: 6 and 2 ḥarkāt. This takhfif rule applies to a hamzah mutawassīṭah/in the middle of a word, or mutatarrifah/at the end of a word.

### Stopping on a Hamzah Includes 2 Types of Easing

- 1- At-Takhfīf Al-Qiyāsī, deals with every word that contains hamzah mutawassīṭah/in the middle or mutatarrifah/at the end. This is the madthhab of Ash-Shāṭibi, it includes ibdāl, tas-hīl, naql, idghām with sukūn and rawm (refer to the diagrams).
- 2- At-Takhfīf Al-Rasmī, follows the rules of the hamzah's rasm/letter wāw or yā that is written under the hamzah. So it deals with some hamzahs and this is the mathhab of Abī ~Amru ad-Dāni and Makkeyy ibn Abī Ṭālib. It includes ibdāl with sukūn, rawm, ishmām and ḥadthf of the hamzah. In these cases, Hamzah deals with a hamzah according to the preceding letter.

A hamzah is either mutatarrifah or mutawassīṭah, (by itself or mutawassīṭah bizā-id/additional letter). Mutaḥarrikah or sākinah, (the sukūn is either aṣli, lāzim/original, or ārid/temporary).

<sup>199</sup> Ash-Shāṭibiyyah: 237





## 2- In the middle, A- Mutawassitah by itself.

{يَأْكُل: يَأْكُلُ - يُؤْفَكُ: يُؤْفَكُ - يُؤْخَذُ: يُؤْخَذُ - مُؤْمِنٌ: مُؤْمِنٌ - مَأْكُولٌ: مَأْكُولٌ - يَأْمُرُ: يَأْمُرُ - بَوَّأْنَا: بَوَّأْنَا - تَأْتِيْمًا: تَأْتِيْمًا - تَأْخُذُوْنَهُ: تَأْخُذُوْنَهُ - مَأْمَنَهُ: مَأْمَنَهُ - شَأْنٌ: شَأْنٌ - الدَّثْبُ: الدَّثْبُ - الدِّيْبُ: الدِّيْبُ}.

B- Mutawassitah bizā-id/extra letter: eg., : {فَأْتُوا - فَأْتُوا - وَأْتُوا}.

## 3- At the end of a word (its sukūn could be original or ʿārid):

A- Mutatarrifah with sukūn asli lazim:

{أَفْرَأُ - أَفْرَأُ - يُنْبَأُ - يُنْبَأُ - يَشَأُ - يَشَأُ - نَبِيٌّ - نَبِيٌّ - وَهَيْيٌ - وَهَيْيٌ - وَيَهِييُ - وَيَهِييُ}

B- Mutatarrifah with sukūn ʿārid, eg., : {الْمَلَأُ - يَسْتَهْزِي - إِنْ أَمْرُو}

{بَدَأَ - بَدَأَ - أَنْشَأَ - أَنْشَأَ - أَسْوَأَ - أَسْوَأَ - النَّبَأَ - النَّبَأَ - حَمَأَ - حَمَأَ - مَلَجَأَ - مَلَجَأَ / السَّيِّئَ - السَّيِّئَ - يُبْدِي - يُبْدِي - يُنْشِئُ - يُنْشِئُ - أَمْرِي - أَمْرِي - شَاطِئِي - شَاطِئِي - الْبَارِئِي - الْبَارِئِي / أَمْرُو - أَمْرُو}

**Note:** Ḥamzah, will not make ibdāl waslan.

In no. 3B- Mutatarrifah with sukūn ʿārid at waqf, for a hamzah that is maftūhah, make ibdāl with sukūn only. Add to the ibdāl with sukūn, tas-hīl with rawm in both hamzahs that are maksūrah and maḍmūmah (refer to the diagrams).

201 وَرِعًا عَلَيَّ (إِظْهَارِهِ وَإِدْعَامِهِ) \*\*\* وَبَعْضُ بَيْكَسْرِهَا لِيَاءٍ تَحْوَلًا

## There are 2 rules in the verse

In {وَرِعِيًّا} in sūrat Maryam, {أَحْسَنُ أَثَانًا وَرِعِيًّا} in al-Aḥzāb and {تُوْرِي} in al-Maʿārij), he makes ibdāl of the sākin hamzah into a yā or a wāw. Due to ijtimāʿ methalyn in one word, Ḥamzah makes **idghām** with **khulf** of the mubdal wāw or yā into the following wāw or yā {تُوْرِي-رِيًّا}. Accordingly, he reads with one mushaddad wāw or yā. Because after ibdāl, both the yā and wāw are ʿārid, so Ḥamzah makes **ithhār**: (تُوْرِي-رِيًّا), as if the hamzah is still there. The same rule is applied to 3 words in

<sup>201</sup> Ash-Shāṭibiyyah: 243

sūrat Yūsuf: (رُؤْيَاكَ- الرُّؤْيَا- رُؤْيَايَ), he makes ibdāl of the sākin hamzah into a wāw. Linguistically, you cannot make idghām of a wāw into a yā. In the Arabic language, an extra rule can be applied here. Due to ijtimā' of wāw sākin that is preceding a yā in one word, it is allowed to switch the mubdal wāw into a yā, then merge it into the sākin yā (رُؤْيَايَ: رُؤْيَايَ - رِيَّايَ).

كَقَوْلِكَ أَنْبِئْهُمْ وَنَبِّئْهُمْ \*\*\* وَبَعْضُ بِكَسْرِ- أَلِهَاتِ تَحْوَلًا

In {أَنْبِئْهُمْ بِأَسْمَائِهِمْ} sūrat al-Baqarah, {وَنَبِّئْهُمْ عَنْ صَيْفِ إِبْرَاهِيمَ} al-Hijr and {وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ} al-Qamar, if Ḥamzah stops on these words: {أَنْبِئْهُمْ- نَبِّئْهُمْ}, he makes ibdāl of the sākin hamzah into a yā, then **hā** may be read with **kasrah** also: {أَنْبِئْهُمْ- أَنْبِئْهُمْ، نَبِّئْهُمْ- نَبِّئْهُمْ}.

### A Hamzah Mutawassitah or Mutatarrifah

is either mutaharrikah or sākinah.

(2) The Hamzah mutaharrikah (in regards to the previous letter):

- 1- Is preceded by a **mutaharrik** letter (will be discussed later).
- 2- Preceded by a **sākin** ṣaḥīḥ letter or one of the 3 madd letters.

### 11. Second: If a Mutaharrik Hamzah is Preceded by sākin

This sākin is a madd letter, which is 3 types: alif, wāw or yā

#### (I) If a Hamzah Mutawassitah is Preceded by Alif,

make → Tas-hīl for a hamzah, with madd and qaṣr

سِوَى أَنَّهُ مِنْ بَعْدِ أَلِفٍ جَرَى \*\*\* (يُسَهِّلُهُ) مَهْمَا تَوَسَّطَ مَدَّخَلًا

{دُعَاءٌ وَنِدَاءٌ- تَرَاءَتِ- عُثَاءٌ- أَبْنَاءَنَا وَأَبْنَاؤُكُمْ وَنِسَاءَنَا وَنِسَاءُكُمْ- جَاءَهُمْ- خَائِفِينَ- وَالْقَلَائِدَ- آبَاءَهُمْ- الْمَلَائِكَةَ- بِأَسْمَائِهِمْ- إِسْرَائِيلَ- آبَاءُكُمْ وَأَبْنَاؤُكُمْ- هَاؤُمْ- يِرَاؤُنْ}.

وَإِنْ حَرَفٌ مَدِّ قَبْلَ هَمْزٍ مُعَيَّرٍ \*\*\* يَجْزُ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلًا

<sup>202</sup> Ash-Shāṭibiyah: 244, 238, 208

Ḥamzah reads a hamzah **mutaḥarrikah**, that is preceded by **alif** with the (**tas-hīl**) between the hamzah and the letter of madd which agrees with its ḥarakah, then he reads the Muttaṣil madd in 2 ways: madd and qaṣr. Apply the same rule for the following.

***(II) If Hamzah Mutatarriḥah is Preceded by Alif, then make → 3 ibdāl in 6,4,2 and tas-hīl in 6, 2 ḥarakāt***

203 (وَيُبْدِلُهُ) مَهْمَا تَطَّرَفَ مِثْلُهُ \*\*\* أَوْ يَمْضِي— عَلَى الْمَدِّ أَظْوَلًا

When a hamzah **mutaḥarrikah** **mutatarriḥah** is preceded by an **alif**, then Ḥamzah makes **tas-hīl** of this hamzah and also he **changes** it into an alif. (i.e., Ḥamzah makes 3 Ibdāl only for a hamzah that is **maftūḥah** with madd into: **tūl**, **tawassuṭ** and **qaṣr**: {الْدِمَاءِ-جَاءَ}, while adding to the 3 Ibdāl, 2 **tas-hīl** with **rawm** in madd 6 & 2 ḥarakāt for the hamzah that is **maksūrah** {الْبِسَاءِ-الْمَاءِ-السَّمَاءِ-سَوَاءٍ}, or a hamzah that is **madmūmah**: {الْمَاءِ-شُرَكَاءِ-يَشَاءِ-السَّمَاءِ-السُّفَهَاءِ}.

These 5 ways are called: **5 Al-Qiyās**.

***Explanation of the 3 ibdāl in madd, tawassuṭ and qaṣr***

First: Ḥamzah stops with **sukūn** on any hamzah **mutatarriḥah**.

Second: He makes **ibdāl** of a hamzah **sākinah** into a madd letter. Third: After **ibdāl**, the hamzah is replaced by a letter of madd that matches the ḥarakah of the preceding letter {يَشَاءُ}. If this happens then **2 sākin alifs** are placed next to each other, which causes **ijtimā' sākinayn**. Here, the rules of **tajwīd** allow **either**: (a) Two sākin letters to come together in one word at waqf only, then **Tawassuṭ** (madd 4 ḥarakāt) is made for this alif {يَشَاءُ}. **Or** (b) To prevent the meeting of two sākin letters by **1-** Inserting another alif in between, then **tūl** is made for this alif {يَشَاءُ}. **2-** Dropping the **first** alif, then **qaṣr** will be made for the mubdal alif {يَشَاءُ} as in (بَدَأَ-أَدْنَأَ). **3-** Dropping the **second** alif, then **qaṣr** and **tūl** of madd will be made for this alif. **Tawassuṭ** is also allowed here by the

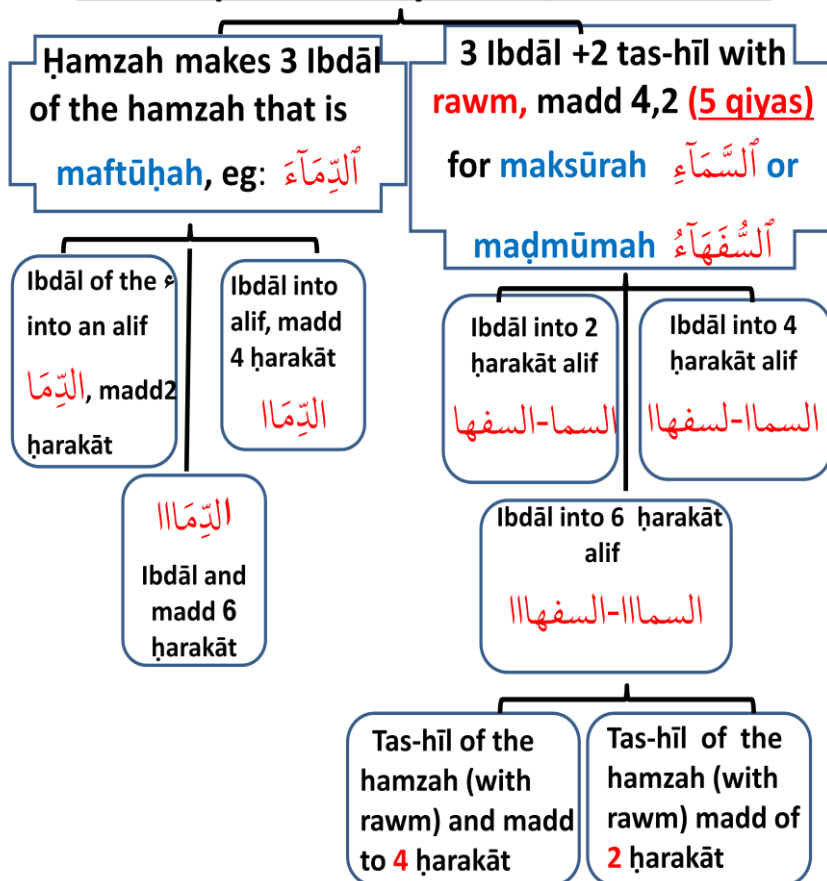
203 Ash-Shāṭibiyyāh: 239



qurrā` as in the case when stopping on madd `āriḍ. Thus, 3 lengths of madd (2, 4 and 6 ḥarakāt) can be made after Ibdāl of this alif. The takhfīf 5 qiyāsī ways if adding to it tas-hīl in madd and qasr.

A hamzah mutaḥarrikah can be preceded by a sākin ṣaḥīḥ or 1 of 3 madd letters ا - و - ي

**First (A)-** If a hamzah mutaḥarrikah is preceded by an **alif**, then



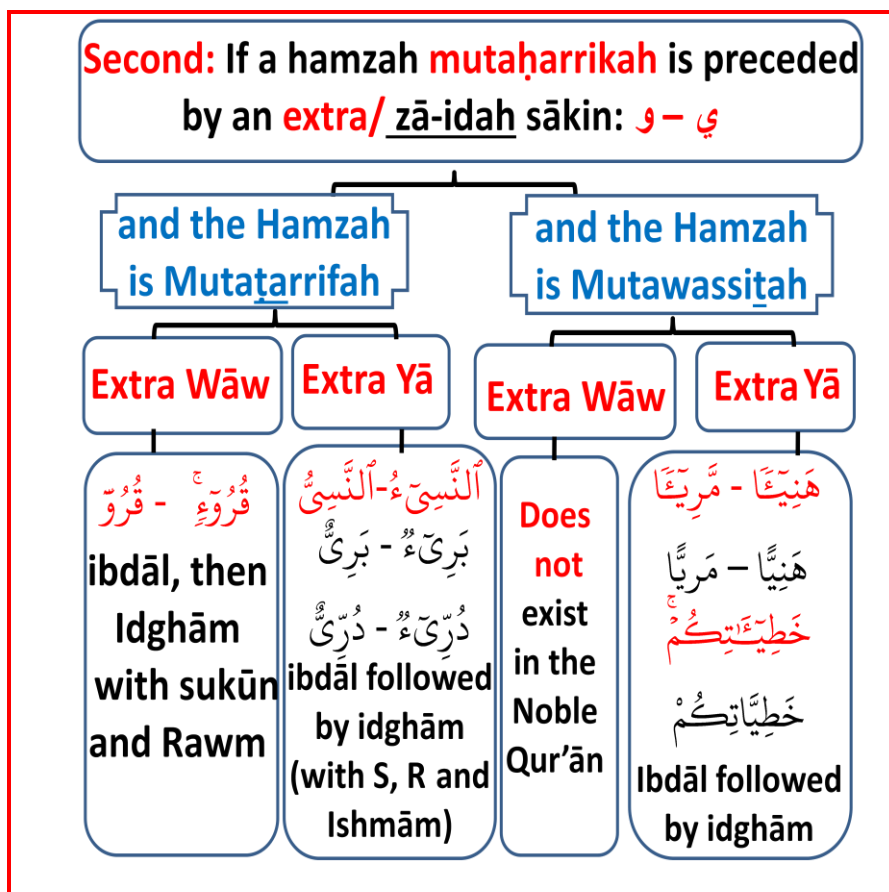
**(B)-** If a hamzah mutawassiṭah is preceded by an **alif**,

then Ḥamzah stops on it with: tas-hīl with elongation of the alif to 6 and 2 ḥarakāt.

اَلْمَلَيْكَةِ - بِنَاءً - اُولَئِكَ







Second: Hamzah Mutaḥarrakah preceded by a sākin madd letter:

**11(B). Wāw or Yā Aṣliyyah: → Naql and Idghām**

وَمَا وَاوَأَصْلِي تَسَكَّنَ قَبْلَهُ أَوْ \*\*\* أَلْيَا فَعَنْ بَعْضِ (بِالِإِدْغَامِ) حُمْلًا<sup>205</sup>

If hamzah mutaḥarrakah, whether mutawassitah or mutatarrifah is preceded by a sākin wāw or yā aṣliyyah/stems from the word, then Hamzah makes ibdāl with idghām, like the case of zā-idah. **Naql** is added to the aṣli wāw or yā sākinah, either madd or līn.

**Note:** In idghām wāw or yā is mushaddad, in naql, it is not.

<sup>205</sup> Ash-Shāṭibiyyah: 251



{سَوَاءٌ: سَوَه-سَوَه-سَيَّعَتْ-سَيَّعَتْ-سَيَّعَتْ-سَوَاءَاتِكُمْ-سَوَاءَاتِكُمْ-سَوَاءَاتِكُمْ-شَيْئاً: شَيْئاً-شَيْئاً-  
كَهَيْئَةً-كَهَيْئَةً-كَهَيْئَةً - أَسْتَيْسَسْ - أَسْتَيْسَسْ - أَسْتَيْسَسْ - السُّوَأَى: السُّوَى - السُّوَى} -

If hamzah *mutatarriḥah* appears after sākin aṣlī wāw or yā, make:

- 1- *Naql*, (considering this sākin wāw or yā as a sākin ṣaḥiḥ).
- 2- *Ibdāl*, idghām, dealing with wāw or yā as if it is zā-idah.

Apply the rules of waqf that is ʿārid of the sukūn: for hamzah that

is *maftūhah* {السُّوَاءُ-السُّوَاءُ-سُوَاءٌ: سُو-سُو-سِيءٌ: سِيء-سِيء-سِيءٌ، سِيءٌ-سِيءٌ-سِيءٌ} -

make both naql and idghām with sukūn only (read it in 2 ways).

For a hamzah *maksūrah* make naql and idghām with sukūn and

rawm {شِيءٌ-شِيءٌ-شِيءٌ-شِيءٌ: الشُّوَاءُ-الشُّوَاءُ-الشُّوَاءُ-الشُّوَاءُ} 4 ways to read it.

For hamzah *madmūmah* read naql and idghām with sukūn, rawm

and ishmām {المُسِيءُ: المُسِيءُ-المُسِيءُ-لَتُنُوءُ: لَتُنُوءُ-لَتُنُوءُ} 6 ways to read it.



**Third: If a hamzah mutaḥarrikah is preceded by an original sākin و ي أو Aṣliyyah, then for**

**Hamzah Mutawassīṭah**

**Hamzah Mutaṭarrifah**

**Aṣliyy Wāw**

**Aṣliyy Yā**

**Aṣliyy Wāw**

**Aṣliyy Yā**

السَّوَاءِ -

كَهَيْتَةَ -

السُّوءِ - السُّوِّ

يُضِيءُ - يُضِيءُ - يُضِيءُ

السُّوَى - السُّوَى

كَهَيْتَةَ - كَهَيْتَةَ

السُّوِّ - لَتُنُوْءُ

أَلْمُسِيءِءُ - شَيْءُ

لَتُنُوْءُ - لَتُنُوْءُ

تَفِيئَةً - جِيءُ

**1-Naql 2- ibdāl, followed by idghām in all of them.**

In a hamzah **mutaṭarrifah** do naql or idghām with

**A-** sukūn only for a hamzah that is maftūḥah.

**B-** sukūn and rawm for a hamzah that is maksūrah

**C-** sukūn, rawm and ishmām for that is maḍmūmah.

وَحَرَكَتِهِ بِهٖ مَا قَبْلَهُ مُتَسَكِّنًا \*\*\* وَأَسْقِطُهُ حَتَّىٰ يَرْجِعَ اللَّفْظُ أَهْلًا

Second: Hamzah Mutaḥarrikah is preceded by a sākin letter:

***11(C). If it is a Sākin Ṣāhih Letter: → Make Naql***

An-Naql: transferring the ḥarakah of the hamzah to the sākin ṣāhih letter before it, then omitting the hamzah. Naql occurs

***1- within a word for a hamzah mutawassīṭah or mutaṭarrifah***

<sup>206</sup> Ash-Shāṭibiyyāh: 237

{مِلْءٌ-مِلْءٌ-شَطَاةٌ-شَطَاةٌ-الْقُرْءَانَ-الْقُرْءَانَ-جُزْءًا-جُزْءًا-النَّشْأَةَ-النَّشْأَةَ-النَّشْأَةَ-النَّشْأَةَ-يَسْمُونَ-يَسْمُونَ  
-يَجْأَرُونَ-يَجْأَرُونَ-مَسْئُولًا-مَسْئُولًا-الظَّمَانَ-الظَّمَانَ-مَدَّوَمَا-مَدَّوَمَا-مَسْئُولُونَ-مَسْئُولُونَ}

**2- with *lām at-Ta ʿrīf*/the definite article.**

{الْأَرْضِ-الْأَرْضِ-الْإِنْسَانَ-الْإِنْسَانَ-الْفَيْدَةَ-الْفَيْدَةَ-الْفَيْدَةَ-الْفَيْدَةَ-الْأُولَى-الْأُولَى-الْإِيمَانَ-الْإِيمَانَ}

**3- *Naql* takes place between two words:**

{قَدْ أَفْلَحَ-قَدْ أَفْلَحَ-قُلْ أَوْحَى-قُلْ أَوْحَى-مَنْ ءَامَنَ-مَنْ ءَامَنَ-مَنْ أُوْتِيَ-مَنْ أُوْتِيَ}

**4- *Naql harakah* to a *līn* letter:**

{خَلَوْا إِلَى-مَوْبِلًا-سَوَاتِكُمْ-شَيْئًا-كَهَيْئَةٍ،  
{أَسْتَيْسَسَ-أَسْتَيْسَسَ-السَّوَاءِ-السَّوَاءِ-شَيْءٍ: شَيْءٍ}{خَلَوْا إِلَى-مَوْبِلًا-سَوَاتِكُمْ-شَيْئًا-كَهَيْئَةٍ}

**5- *Naql* to *sākin nūn of tanwīn***

{عَذَابُ أَلِيمٌ - عَذَابُ أَلِيمٌ - أَيَّامٍ أُخَرَ: أَيَّامٍ أُخَرَ}{كُفُّوا نَاحِدًا: كُفُّوا نَاحِدًا}

The 2 exceptions of *Naql* are to *mīm al-jam* or a madd letter. Apply the rules of the ʿārid waqf.



**Fourth: If a hamzah mutaharrikah is preceded by a sākin ṣaḥiḥ**

**(A) and it is a Hamzah mutatarriḥah/at the end**

**Maftūḥah**

أَلْحَبَّءَ - أَلْحَبُّ

This is the only occurrence in the Qur'ān. When stopping on it, read it with: **Naql** and sukūn.

**Maksūrah**

أَلْمَرِّءِ - أَلْمَرِّ

It occurs in 2 places. There are 2 ways to read it:  
**Naql** with  
1- Sukūn  
2- Rawm

**Maḍmūmah**

مِئْلُءٌ - مِئْلُ

3 ways to read it: **Naql** with  
1- Sukūn  
2- Rawm  
3- Ishmām

**(B) For a Hamzah Mutawassitah**

يَجْرُونَ - أَلْقُرْءَانَ - يَجْرُونَ - أَلْقُرْءَانَ

**Only Naql** (transferring the ḥarakah of the hamzah to the previous sākin ṣaḥiḥ letter, then dropping the hamzah)

is done

We mentioned the rules of: a hamzah *sākinah* preceded by a *mutaharrik*, and a hamzah *mutaharrikah* preceded by a *sākin*





the takhfif of a word like: {سَنْقَرْتُكَ} is the tas-hīl of the hamzah between it and the wāw سَنْقَرُوكِ, and not ibdāl into yā. And the takhfif of a word like: {سِيلُوا} is the tas-hīl of the hamzah between it and the yā سِيلُو, and not the ibdāl into wāw. Thus al-Akhfash made ibdāl in 4 types of mutaḥarrik hamz (plural of hamzah) that come after a mutaḥarrik letter.

5-9- In the remaining 5 combinations, tas-hīl will be made when both ḥarakāt match or hamzah mutaḥarrikah follows **fath**, like in:

5- A hamzah maftūḥah after fath {سَأَلٍ - مَسْأَلٍ - تَأَدَّنَ - شَنَّانٌ}.

6- A hamzah madmūmah after damm {بِرءُوسِكُمْ: بِرءُوسِكُمْ}

7- A hamzah maksūrah after a kasr, - {حَاسِبِينَ-حَاطِبِينَ-حَاطِبِينَ - بَارِيكُمْ - مُتَكِّبِينَ- مُتَكِّبِينَ- مُتَكِّبِينَ- بَيْبِيسٍ-بَيْبِيسٍ - يَوْمِيذٍ-يَوْمِيذٍ - مُظْمِنٌ- مُظْمِنٌ}

8- A hamzah maksūrah after fath

9- A hamzah madmūmah after a fath {يَكْلُوكُمْ - تَوَزُّهُم - رَوْفٌ}.

### Waqf Hamzah Includes Takhfif Qiyāsī and Rasmī

The Qiyāsī ways applied to a hamzah mutaḥarrikah that is preceded by a mutaḥarrik letter can get 2 types: Ibdāl and tas-hīl.

1- Make 2 ibdāl: The 1<sup>st</sup> is of a hamzah maftūḥah that is preceded by a Kasr, into a yā maftūḥah {مِائَةً - فِئَةٍ: فِئَةٍ - نُنْشِئَكُمْ}

2- Make the 2<sup>nd</sup> ibdāl of a hamzah maftūḥah that is preceded by a damm into wāw maftūḥah {مُؤَجَّلًا: مُؤَجَّلًا - فُؤَادَكَ: فُؤَادَكَ - يُؤَيِّدُ: يُؤَيِّدُ}

3- Make **tas-hīl** of the remaining hamz (3-9). Additional changes from the rasmī ways are made in some cases: ibdāl or ḥadthf.

208 وَيُسْمِعُ بَعْدَ الْكَسْرِ وَالضَّمِّ هَمْزُهُ \*\*\* لَدَى فَتْحِهِ يَاءٌ وَوَاوًا مُخَوَّلًا

### Third: 9 Mutaharrik Hamzah Preceded by Mutaharrik

<p>1-Maftūḥah that is preceded by a Kasr مَائَةٌ - فَيْئَةٌ - نُشَيْئَةٌ</p>	Do ibdāl into yā مَائَةٌ فَيْئَةٌ
<p>2-Maftūḥah that is preceded by a ḍamm يُؤَيِّدُ - مُؤَجَّلًا - فُؤَادَكَ</p>	ibdāl into wāw مَائَةٌ يُؤَيِّدُ
<p>3-Maftūḥah that is preceded by fathḥ مَعَابٍ - سَأَلَ - شَنَّانُ</p>	
<p>4- Maksūrah preceded by ḍamm سُئِلُوا - سُئِلُوا Rasmī: ibdāl into wāw maksūrah سُئِلُوا - سُئِلُوا</p>	<p><b>The qiyāsi way</b> tas-hīl for all the 7 types of hamzahs (from # 3-9).</p>
<p>5-Maksūrah that is preceded by fathḥ مُطْمَئِنٌّ - تَطْمَئِنٌّ - جَبْرِيْلٌ</p>	
<p>6a- Maksūrah preceded by kasr بَارِيكُمُ</p>	<p><b>The rasmī way</b> Tas-hil, ḥadthf for a hamzah maksūrah preceded by kasr and followed by yā, (6-b). Hamzah maḍmūmah preceded by fathḥ, ḍamm, or kasr and followed by a wāw, make tas-hil, ḥadthf (7, 8-b), for (9-b) do ibdāl and ḥadthf</p>
<p>6b- and followed by yā خَطِيئِينَ - مُتَّكِيِينَ (The ḥadthf of the hamzah) خَطِيئِينَ - مُتَّكِيِينَ</p>	
<p>7- Maḍmūmah preceded by ḍamm and followed by wāw بِرُّوْسِكُمْ (rasmī way also makes ḥadthf/deleting of the hamzah) بِرُّوْسِكُمْ</p>	
<p>8- Maḍmūmah preceded by fathḥ يَكْلُوْكُمُ - مَبْرَعُونَ 8-b- is also followed by a wāw رُؤْفٌ مَبْرَعُونَ (ḥadthf of the hamzah) مَبْرَعُونَ</p>	
<p>9-a Maḍmūmah preceded by kasr أُنْبِيئِكُمْ Rasmī ibdāl into yā Maksūrah أُنْبِيئِكُمْ</p>	
<p>9-b Maḍmūmah, preceded by kasr, followed by wāw مُسْتَهْزِئُونَ (ḥadthf of hamzah) فَمَالِيُونَ أُنْبُونِي - مُسْتَهْزِئُونَ - فَمَالِيُونَ - أُنْبُونِي،</p>	



## 12. At-Takhfīf ur-Rasmī

Waqf according to the rasm \*\*\* وَقَدْ (رَوَوْا) أَنَّهُ بِالْحِظِّ كَانَ مُسَهَّلًا <sup>209</sup>

Some qurrā` from the Maghrib, including Imāms Makkeyy ibn Abī Ṭālib, Fāris ibn Aḥmad, Abū ṢAmru ad-Dāni, Ash-Shāṭibī and others narrated that Ḥamzah stopped on some words with takhfīf rasmī – those types of changes which are in accordance with the rasm/script of ṢUthmān's Muṣḥaf: *ibdāl and hadthf* only.

The takhfīf *rasmī* is divided into 4 categories, in which hamzah is

- 1- Written on wāw: { يَنْشُرُوْ - هُرُوًا - كَفُوًا - نَظْمُوْ - يَتَفَيُّوْ - يَبْدُوْ - تَفْتُوْ }
- 2- Written on a yā: { يَسْتَهْزِئُوْ - يُبْدِئُوْ - تُبْرِئُوْ }
- 3- Preceded by an alif: { تَلْقَائِيْ - وَإِيَّتَائِيْ }
- 4- Not preceded by an alif: { مَلَجًا - مَلَجًا }

In these cases, where hamzah is *mutaṭarrifah or mutawassitah*, *ibdāl* is mostly used when the hamzah is written on top of a rasm of wāw or yā. *Hadthf* is mostly used when the hamzah is not written on top of a rasm wāw or yā. Like in: { مُسْتَهْزِئُونَ } .

{ نِسَاءُكُمْ - وَأَبْنَاؤُكُمْ - أَوْلِيَآؤُهُمْ / خَائِفِينَ - الْمَلَائِكَةِ - مِنْ نِسَائِهِمْ / يُرَاءُونَ - جَاءَكُمْ }

However, in the previous examples only tas-hīl will be made and no ibdāl is allowed. Indeed, the recitation of the Qur'ān is a Sunnah; the latter generations must take it from the earlier ones. It is based on what is transmitted and proven in the Qirā-ah.

**Note:** The alif is not mentioned, as it is either ibdāl like يَشَأُ, or tas-hīl, like تَأَذَّنَ, and in both cases, *Hamzah will follow the rasm*.

وَمُسْتَهْزِئُونَ الْحَذْفُ فِيهِ وَنَحْوِهِ \*\*\* وَصَمٌّ وَكَسْرٌ - قَبْلُ قَيْلٍ وَأُخْمَلًا

*Hadthf* is permitted in every hamzah that fulfils these conditions:

- 1- is maḍmūmah
- 2- is not written on a letter (rasm)
- 3- comes after a kasrah
- 4- and is followed by a wāw maddiyyah, as in:

{ مُسْتَهْزِئُونَ - فَمَالِئُونَ - مُتَكَبِّرُونَ - الْحَاطِئُونَ - لِيُوَاطِئُوا - أَتْبِغُونِي - وَيَسْتَنْبِغُونَكَ - لِيُظْفِئُوا }

<sup>209</sup> Ash-Shāṭibiyāh: 244, 247



وَضَمٌّ: Ash-Shāṭibī means that after the ḥadthf, you should make **damm** of the letter which comes before the wāw maddiyyah to match its ḥarakah and to make it easy to pronounce.

{مُسْتَهْرُونَ- فَمَالُونَ- مُتَّكُونَ- الْحَاظُونَ- لِيَوَاطُوا- أَنْبُونِي- وَيَسْتَتْبُونُكَ- لِيُظْفُوا- الصَّابُونَ}

(وَكَسْرٌ قَبْلَ قَيْلٍ وَأُخْمِلًا): He means that none of the qurrā` followed the saying of: “after the ḥadthf, keep the kasr as it is, for the letter which comes before the wāw maddiyyah”. This is hard to pronounce and does not agree with the rules of the language.

### The Rasmī Method of Includes Stopping on

- 1- A hamzah that is preceded by a madd alif.
- 2- A hamzah that is not preceded by a madd

First- The hamzah is preceded by alif and written on a

Yā mutaṭarrifah

Wāw mutaṭarrifah

and is one of these 4

- 1- مِنْ تَلْقَائِي نَفْسِي 10:15
- 2- وَإِيَّتَايِ ذِي الْقُرْبَىٰ 16:90
- 3- مِنْ ءَانَايِ اللَّيْلِ 20:130
- 4- مِنْ وَرَائِي حِجَابٍ 42:51

Then, it is read in **9 ways**:  
**5 qiyāsi and 4 rasmī**

The **5 qiyāsi** are **3 ibdāl** of the hamzah into an alif that is elongated to (2,4,6) ḥarkāt + **2 tas-hīl** of the hamzah with rawm and elongated alif to (6,2) ḥarkāt.

The **4 rasmī** ways are: **3 ibdāl** into sākin yā that is elongated (2,4,6)+**1 ibdāl** into yā with rawm and qaṣr (only 2 ḥarkāt).

and is one of these 8 words, in 13 places that are agreed upon in rasm:

- 1- شُرَكَاءُ 6:94
- 2- جَزَاءُ 59:17
- 3- كَشْتُوا 11:87
- 4- أَلْضَعَفْتُوا 4:21
- 5- شَفَعْتُوا 30:13
- 6- دُعَاؤُ 40:50
- 7- أَلْبَلَّأُوا 37:106
- 8- بُرْعَاءُ 60:4

or these 2 words that differ in rasm:

عَلِمْتُوا-الْعَلِمْتُوا-أَنْبَتُوا (6: 26, 5;)

Then, it is read in **12 ways**: **5 takhfīf qiyāsi and 7 takhfīf rasmī**

The **5 qiyāsi** are **3 ibdāl** into an alif of (2,4,6) ḥarkāt + **2 tas-hīl** of the hamzah with rawm, and madd of alif to (6,2) ḥarkāt.

The **7 rasmī** ways are: **3 ibdāl** into sākin wāw that is elongated 2,4,6 + **3 ibdāl** into an elongated wāw (2,4,6) with Ishmām + **1 ibdāl** into wāw with rawm and qaṣr (only 2)



## A- A hamzah that is written on a wāw and either

**-preceded by a ḍamm**

### A hamzah maḍmūmah

2 words: اللُّؤْلُؤُ - أَمْرٌ - لَوْلُؤٌ

2 Takhfif qiyāsi and 3 Rasmī لَوْلُؤٌ

**The 2 qiyāsi are:** 1- Ibdāl of 2 hamzahs to 2 sākin wāws  
2- Ibdāl of the 1<sup>st</sup> hamzah and tas-hīl of the 2<sup>nd</sup> with rawm.

**The 3 rasmī are:** 3 Ibdāl of 2 hamzahs to 2 sākin wāws, with rawm and ishmām of the 2<sup>nd</sup> wāw

### A hamzah maksūrah:

اللُّؤْلُؤُ

### The 2 Takhfif qiyāsi are:

1- Ibdāl of the 2 hamzahs into 2 sākin wāws  
2- Ibdāl of the 1<sup>st</sup> hamzah and tas-hīl of the 2<sup>nd</sup> with rawm.

### The 2 Takhfif Rasmī are:

2- Ibdāl of the 2 hamzahs into 2 sākin wāws, then with rawm of the 2<sup>nd</sup> wāw

**-or preceded by a fath**

### The hamzah maḍmūmah

Occurs in 10 words that are agreed upon in rasm:

1- يَبْدُوْا 2- تَفْتُوْا (12:85)

3- يَتَفَيَّوْا 4- أَتَوَكَّلُوْا (20:18)

5- لَا تَظْمُوْا 6- وَيَدْرُوْا (24:8)

7- مَا يَعْبُوْا 8- الْمَلُوْا (23, 27)

9- يَنْشُوْا 10- نَبُوْا (14:6, 38)

And only 1 they differ on its writing

in the Muṣḥaf: يَنْبُوْا 75:13

Read it in 5 ways: 2 Takhfif qiyāsi and 3 Takhfif Rasmī

### The 2 Takhfif qiyāsi are:

1- Ibdāl of the hamzah into alif  
2- tas-hīl hamzah with rawm.

### The 3 Takhfif Rasmī are:

3 Ibdāl of the hamzah into 1- sākin wāw, 2- wāw with rawm and 3- wāw with ishmām.

(The diagrams are derived from the book of Al-Uṣūl An-Nayyerāt)



**B- The hamzah that is written on alif  
mutaṭarrifah includes 2 types:**

Maksūrah and followed by a  
sākin yā with a circular zero

Maftūḥah, maḍmūmah  
maksūrah, or sākinah

نَبَأِىٰ suratul An'ām: 34

The Rule is:

**2 ways of takhfīf qiyāsi**

1-Ibdāl of the hamzah  
into an alif.

2-Tas-hīl of the hamzah  
with rawm.

**2 ways of takhfīf rasmī:**

1-Ibdāl of the hamzah  
into a sākin yā .

2- Ibdāl of the hamzah  
into a yā with a rawm.

Hamzah sākinah نَشَأُ Or

maftūḥah نَبَأُ

Then, the qiyāsi rule is:

Ibdāl of hamzah to alif.

hamzah is maksūrah: النَّبَأُ

Then, the qiyāsi rule is:

1-Ibdāl of hamzah to alif.

2-Tas-hīl of it with rawm

Hamzah is aḍmūmah الْمَأُ

Then the qiyāsi rule is:

1- Tas-hīl of hamzah, rawm

2- **rasmī** ibdāl of it to alif.

(The diagrams are derived from the book of Al-Uṣūl An-Nayyerāt)



## 1B- The hamzah that is written on a yā mutaṭarrifah can be one of 4 types: hamzah

sākinah or  
maftūḥah

Hamzah  
maksūrah

Hamzah  
maḍmūmah

قُرِيءٌ - نَبِيٌّ

The rule is:  
Ibdāl hamzah  
into a sākin  
yā , in both  
qiyāsi and  
rasmī ways.

شَطِيطِي - أَمْرِي

The rule is:  
A- qiyāsi way:  
1-Ibdāl hamzah  
into a sākin yā .  
2- Tas-hīl it with  
rawm  
B- rasmī way:  
1-Ibdāl hamzah  
into a sākin yā.  
2-Then read the  
yā with rawm.

يَسْتَهْزِيءُ - يُبْدِي

The rule is:  
A- qiyāsi way:  
1-Ibdāl hamzah  
into a sākin yā .  
2- Tas-hīl it with  
rawm تَبَوُّؤُ  
B- rasmī way:  
1-Ibdāl hamzah  
into a sākin yā.  
2- yā with rawm,  
3- yā with ishmām

**Note:** Ibdāl of the hamzah into a sākin yā is actually performed the same in both qiyāsi and rasmī ways. This means, theoretically, for the hamzah **maksūrah**, so the 4 ways of takhfif; they are only 3 practically. And for the hamzah **maḍmūmah**, we have 5 ways theoretically, but only 4 practically.

(The diagrams are derived from the book of Al-Uṣūl An-Nayyerāt)



### Two Ways Waqfan on Hamzah Mutawassitah bizā-id

210 وَمَا فِيهِ يُلْقَىٰ وَاسِطًا بِزَوَائِدٍ \*\*\* دَخَلْنَ عَلَيْهِ فِيهِ وَجْهَانِ أُعْمِلَا  
كَمَا هَا وَيَا وَاللَّامِ وَالْبَا وَخَوَّهَا \*\*\* وَلَا مَاتِ تَعْرِيفٍ لِمَنْ قَدْ تَأَمَّلَا

If a hamzah is a mubtadi-ah, at the beginning of a word, then it becomes mutawassitah due to adding any **extra** letter before it, **zawā-id**, then Ḥamzah stops on it with 2 10s such as any of the ways {taḥqīq then one (tas-hīl or ibdāl)}, also {(naql and sakt)}.

### 13. The 10 Zawā-id, Takhfīf of Hamzah, Waqfan

The rule is **taḥqīq and tas-hīl**, except if the hamzah **maftūḥah** comes after **kasr** or **damm**, then make **ibdāl**.

- 1- **Hamzah**: **ءَأَنْذَرْتَهُمْ-أَنْبِئْتُمْ** (taḥqīq and tas-hīl of second hamzah)
- 2- **Ba**: **بِأَتْتَهُمْ** (taḥqīq then **ibdāl**, as in -241) لِيَأْمُرُوا
- 3- **Sīn**: **كَأْتْتَهُمْ - كَأَلْفٍ** , 4- **Fā**: **فَعَامِنُوا-فَإِذَا** , 5- **kāf**: **كَأْتْتَهُمْ - كَأَلْفٍ**
- 6- **lām**: **وَلِيَبْوِيَهُ** (taḥqīq and **ibdāl**) **وَلَا بَوِيَهُ** (taḥqīq and tas-hīl) **لَأَنْزَلَ-لَأَنْتُمْ**
- 7- **lām at-Ta rīf** **الْأَرْضِ-الْإِنْسَانَ-الْآخِرَةَ** (naql & sakt on the sākin lām)

**Note**: In lām at-Ta rīf making the taḥqīq (waqfan) is not allowed.

- 8- **Hā`at-tanbīh** **هَاتَانْتُمْ** (taḥqīq with madd 6 ḥarakāt and **tas-hīl** with madd and qaṣr), (6,2) ḥarakāt.
- 9- **Wāw**: **وَأَنْتُمْ- وَأَبْقَى** (taḥqīq, tas-hīl).
- 10- **Yā-an-nidā`**: **{يَتَعَادَمُ-يَتَابِرَاهِيم-يَتَأْهَل-يَتَأْيُهَا}** , (taḥqīq with madd 6 ḥarakāt and **tas-hīl** with madd and qaṣr), (6,2) ḥarakāt.

<sup>210</sup> Ash-Shāṭibiyyāh: 248, 249



If Ḥamza stops on a hamzah that is mutawassitah bizaā-id, like one of the following 10, then the rule is:

Hā At-Tanbīh: هَآئِئْتُمْ

Do 1-Taḥqīq of the hamzah with madd of 6 ḥarakāt.  
2- tas-hīl of the hamzah with madd and qaṣr (6,2 ḥarakāt)

Yā An-Nidā - يَآءِئْهَا

Hamzah : ءَأَنْزِلْ - ءَأَنْتُمْ

Taḥqīq and tas-hīl.

Kāf: كَآئِئْهَا - كَآئِئْمَا

Taḥqīq and tas-hīl.

Wāw: وَأَنْتُمْ-وَأَنْزَلْنَا-وَأَوْحَى

Taḥqīq and tas-hīl.

Lām Ta-kīd: لَآئِئْتُمْ-لَآذْبَحْتَهُ

Taḥqīq and tas-hīl.

Sīn : سَآَصْرِفُ - سَآُرِيكُم

Taḥqīq and tas-hīl.

Fā : فَآَرْسَلُوا-فَآَبُوا-فَآَوْحَى

Taḥqīq and tas-hīl.

Bā : بِآَصَغَرَ - بِآَيْدِيكُم

Taḥqīq and ibdāl into yā maftūḥah.

Lām At-Ta'rif لَآَنَهْرُ-لَآَرْضُ

Naql and sakt.

**The rule is:** For a hamzah maftūḥah or maḍmūmah that is preceded by kasr لَآُخْرَاهُمْ-لَآَبِيهِ-وَلَآَبَوَيْهِ-لَآُوَلَاهُمْ do taḥqīq of the hamzah and ibdāl into a yā maftūḥah or maḍmūmah.

The other types of hamzahs have taḥqīq and tas-hīl, except lām al-ta'rif which will have naql and sakt.



*Note: Hamzah stops on the word {هَوَّلَاءَ} with 15 ways.*

Takhfīf 1<sup>st</sup> hamzah is taḥqīq in madd and tas-hīl in madd and qaṣr: (3ways). The takhfīf of the second hamzah is 5 qiyāsī (ways): 3 Ibdāl and 2 tas-hīl. Ibdāl with 3 lengths of the alif into 2, 4 and 6 ḥarakāt. Adding tas-hīl with rawm in madd and qaṣr. If you multiply 3X5=15, but due to some tajwīd rules, only 13 ways are allowed to be recited, because the scholars prevent mismatching lengths in the case of tas-hīl of both hamzahs.

*The 13 allowed ways that {هَوَّلَاءَ} can be recited:*

1-5: Taḥqīq in madd of 1<sup>st</sup> hamzah and 5 qiyāsī of 2<sup>nd</sup> hamzah.  
6-9: Tas-hīl in qaṣr of 1<sup>st</sup> hamzah and 5 qiyāsī of 2<sup>nd</sup> hamzah. One case is not allowed: tas-hīl with rawm of 2<sup>nd</sup> hamzah with madd.  
10-13: Tas-hīl in madd of the 1<sup>st</sup> hamzah, and 5 qiyāsī of the 2<sup>nd</sup>, except tas-hīl with rawm of the 2<sup>nd</sup> hamzah in qaṣr.

*Hamzah stops on {قُلْ أُوْنَيْبِكُمْ قُلْ} (3:15): with 12 manners*

The takhfīf of 1st hamzah is 3ways: Naql, taḥqīq and sakt. The takhfīf of 2nd hamzah, as it is mutawassitah bizā-id, is 2 ways: taḥqīq and tas-hīl. The takhfīf of 3rd hamzah, maḍmūmah after a kasr is ibdāl and tas-hīl (2ways). Multiply 3X2X2 gives 12 ways.

{قُلْ أُوْنَيْبِكُمْ قُلْ}	1 <sup>st</sup> hamzah	2 <sup>nd</sup> hamzah	3 <sup>rd</sup> hamzah
2 ways	Naql	Taḥqīq	Ibdāl, tas-hīl
2	Naql	Tas-hīl	Ibdāl, tas-hīl
2	Taḥqīq	Taḥqīq	Ibdāl, tas-hīl
2	Taḥqīq	Tas-hīl	Ibdāl, tas-hīl
2	Sakt	Taḥqīq	Ibdāl, tas-hīl
2	Sakt	Tas-hīl	Ibdāl, tas-hīl



Hamzah stops on {ءَأَلْسَنَ} (10:51, 91): with 15 ways.

The 1st hamzah is an interrogative hamzat ul-qaṭʿ, it must carry a fathah and has to be always pronounced muḥaqqaqah “a” ء. The 2nd is hamzat ul-waṣl, he reads it by turning hamzat ul-waṣl into 6 vowel alif of madd lāzim kalimī mukhaffaf/light, as hamzat ul-waṣl is followed by a sākin aṣli (not mushaddad). The takhfīf of the 2nd hamzah is in 3 ways: ibdāl with madd in 6 or 2 ḥarakāt and tas-hīl. The takhfīf of the 3rd hamzah is in 5 ways: naql and sakt, both with madd ʿāriḍ into 6, 4 and 2 ḥarakāt. However, there is no sakt with ibdāl and madd in 2 ḥarakāt, due to the difficulty of making sakt at the meeting of the 2 sākin. Multiply 3X5=15 ways.

ءَأَلْسَنَ	2 <sup>nd</sup> hamzah	3 <sup>rd</sup> hamzah
3	Ibdāl to alif in 6 ḥarakāt	<u>Sakt</u> , madd ʿāriḍ 6, 4, 2
3	Ibdāl to alif in 6 ḥarakāt	<u>Naql</u> , madd ʿāriḍ 6, 4, 2
3	Ibdāl to alif in 2 ḥarakāt	<u>Naql</u> , madd ʿāriḍ 6, 4, 2
3	Tas-hīl	<u>Sakt</u> , madd ʿāriḍ 6, 4, 2
3	Tas-hīl	<u>Naql</u> , madd ʿāriḍ 6, 4, 2

#### 14. Stopping With Rawm and Ishmām on the Last Letter

وَاشْمِمْ وَرْمٌ فِيمَا سِوَى مُتَبَدِّلٍ \*\*\* بِهَا حَرْفٌ مَدٍّ وَاعْرِفِ الْبَابَ مُحْفَلًا<sup>211</sup>

Al-Waqf is according to the ḥarakah of the last letter of the word. Ḥamzah is amongst the qurrā` who stop with rawm and ishmām. Rawm and ishmām are allowed on any letter which acquires the ḥarakah of a hamzah, and also in any letter which is mubdal from a hamzah (other than alif). Like in a hamzah mutatarrifah that is preceded by a sākin other than alif, after making naql or idghām:

1- These sākin ṣaḥīḥ letters acquire a ḍammah or a kasrah after making naql of this ḥarakah to them, like in: {دِفْءٌ-دِفْءٌ} .

<sup>211</sup> Ash-Shāṭibiyyāh: 250



2- After making idghām into a mubdal **wāw** or **yā** from a hamzah maḍmumah or maksūrah on the end of a word, like: {قُرُوءٍ - شَيْءٍ} .

212 وَمَا قَبْلَهُ التَّحْرِيكَ أَوْ أَلِفٌ مُّحَرَّكًا \*\*\* طَرَفًا فَاَلْبَعْضُ بِالرَّوْمِ سَهْلًا

Rawm and ishmām are allowed after making tas-hīl in a hamzah mutatarrifah that carries a ḍammah or kasrah and is preceded by a mutaḥarrik or alif. In this case, we exclude the sākin madd letter that is mubdal from the hamzah, and stopping with sukūn.

{تَفْتَأُ - يُبْدِي - الْمَلَأُ - يَشَاءُ} \*\*\* وَيُبْدِلُهُ مَهْمَا تَطَرَّفَ مِثْلُهُ

Rawm or Ishmām are Not Allowed in the Following Cases:

Fathah, sukūn or a sākin madd letter (mubdal from a hamzah), preceded by a ḥarakah that matches it. If Hamzah stops on a hamzah mutatarrifah that is preceded by a mutaḥarrik letter, he makes ibdāl into a madd letter. This madd letter is sākin, do not make rawm or ishmām in any sākin mubdal **madd**: {يَشَاءُ-يَشَاءُ}

فَأَبْدِلُهُ عَنْهُ حَرْفَ مَدِّ مُسَكِّنًا \*\*\* وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلَا  
وَمَنْ لَمْ يَرْمُ وَاعْتَدَّ مُحْضًا سُكُونَهُ \*\*\* وَالْحَقُّ مَفْتُوحًا فَقَدْ شَدَّ مُوْغَلًا

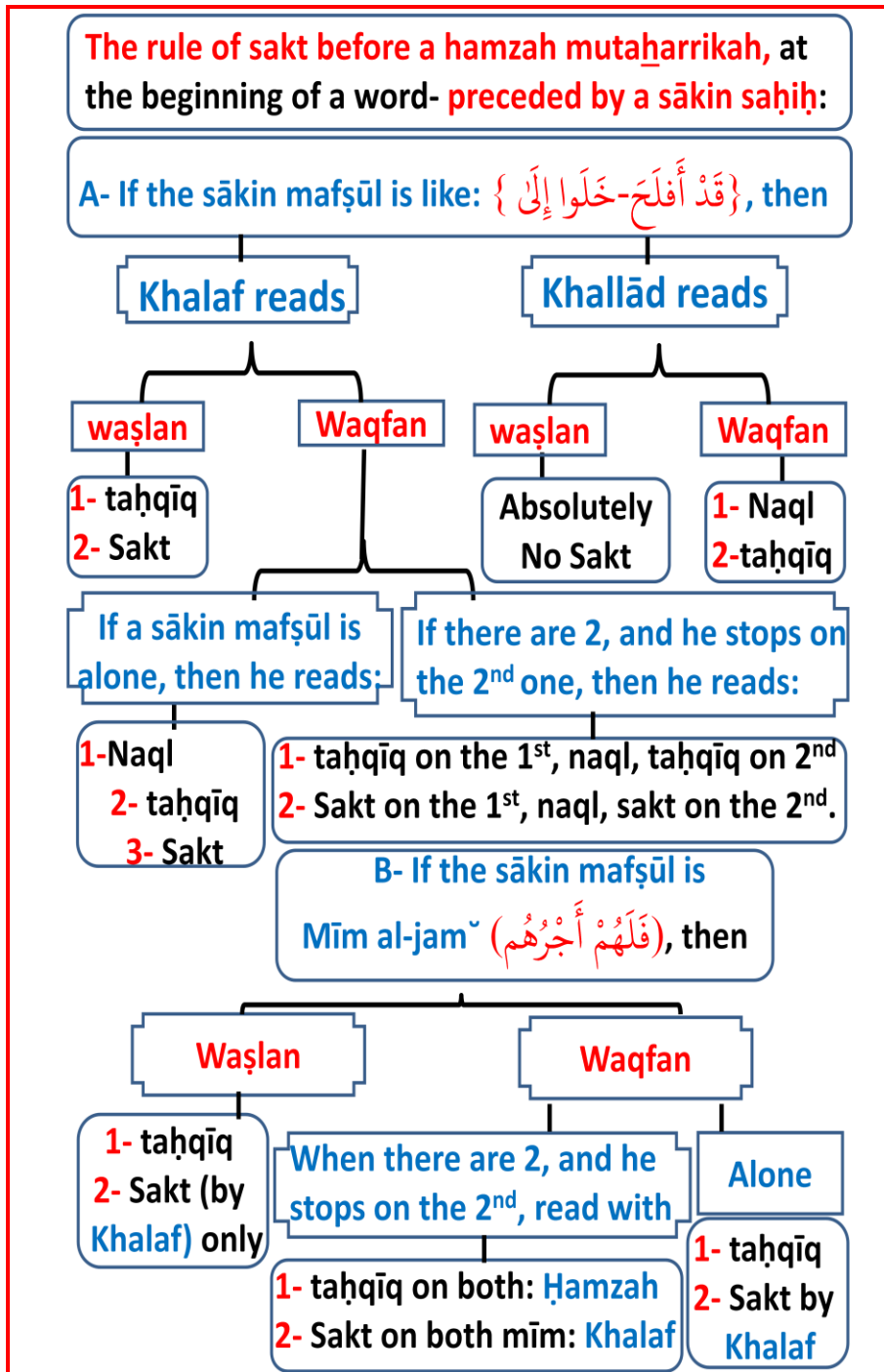
Amongst the qurrā` of Qirā'et Hamzah who went astray, away from the right true way of recitation, there are those who stop with sukūn maḥḍ; i.e., without making any rawm or ishmām; and those who make rawm or ishmām in a letter which has a fathah, like that which has a ḍammah or kasrah, without differentiating.

وَفِي الْهَمْزِ أَنْحَاءٌ وَعِنْدَ نُحَاتِهِ \*\*\* يُضِيءُ سَنَاهُ كُلَّمَا اسْوَدَّ أَلْيَا

Ash-Shāṭibī -may Allāh shower him with mercy- mentioned that there are a lot of narrations (authentic and not authentic) about the stopping of Hamzah on the hamzah in the books of the qira-āt. He only narrated for us the authentic ways of these recitations of the Qur'ān, which is a sunnah. The latter generations must take from the earlier ones. Therefore, recite the Qur'ān only as you have been taught to be on the light of knowledge.

<sup>212</sup> Ash-Shāṭibiyāh: 252, 253, 254





### 15A. Pausing on a Sākin That Precedes Hamzat el-qat'

وَعَنْ حَمْرَةَ فِي الْوَقْفِ خُلْفٌ وَعِنْدَهُ \*\*\* رَوَى حَلْفٌ فِي الْوَقْفِ سَكْتًا مُقَلَّلًا

Ash-Shāṭibī mentioned the “naql” in rewāyat Warsh. Ḥamzah also makes **naql waqfan** with **khulf**: **taḥqīq** (in a sākin maḥṣūl) or the **sakt** (in a sākin mawṣūl) could be the second way in reading. Ḥamzah or one of his narrators makes sakt with khulf also at the same spot of naql. The sakt is divided into 2 types according to its place: within one word muttaṣil/connected or between two words munfaṣil/separated. The other way of the khulf depends on the way of reading

### 15B. Sakt: Short Breathless Pause on The Sākin Mawṣūl

Naql occurs within a word, as the sākin **lām at-Ta' rīf** which is written Muttaṣil, connected to the word. The sakt after it is called sakt on mawṣūl āam, or sākin Muttaṣil.

{الْآخِرَةَ-الْآخِرَهُ-الْأَرْضُ-الرُّضُ-الْإِنْسَانَ-الْإِنْسَانَ-الْأُولَى-الْأُولَى-الْإِيمَانَ-الْإِيمَانَ}

Waṣlan: **Ḥamzah** makes sakt on this mawṣūl first (i.e., preferred/muqaddam fil-adā'). Second, **Khallād** makes taḥqīq, (i.e., he reads like Hafs).

Waqfan: **Ḥamzah** makes naql then sakt (explained in diagrams).

وَيَسْكُتُ فِي شَيْءٍ وَشَيْئًا وَبَعْضُهُمْ \*\*\* لَدَى اللَّامِ لِلتَّعْرِيفِ عَنْ حَمْرَةَ تَلَا

Sākin **mawṣūl** includes another type, in which **Ḥamzah** makes sakt, waṣlan, first (i.e., muqaddamun fil-adā') {شَيْءٌ-شَيْءٌ-شَيْئًا-وَشَيْئًا} .

The sakt occurs between the ya sākin and the hamzah, waṣlan. Second, **Khallād** makes taḥqīq, (i.e., he reads like Hafs).

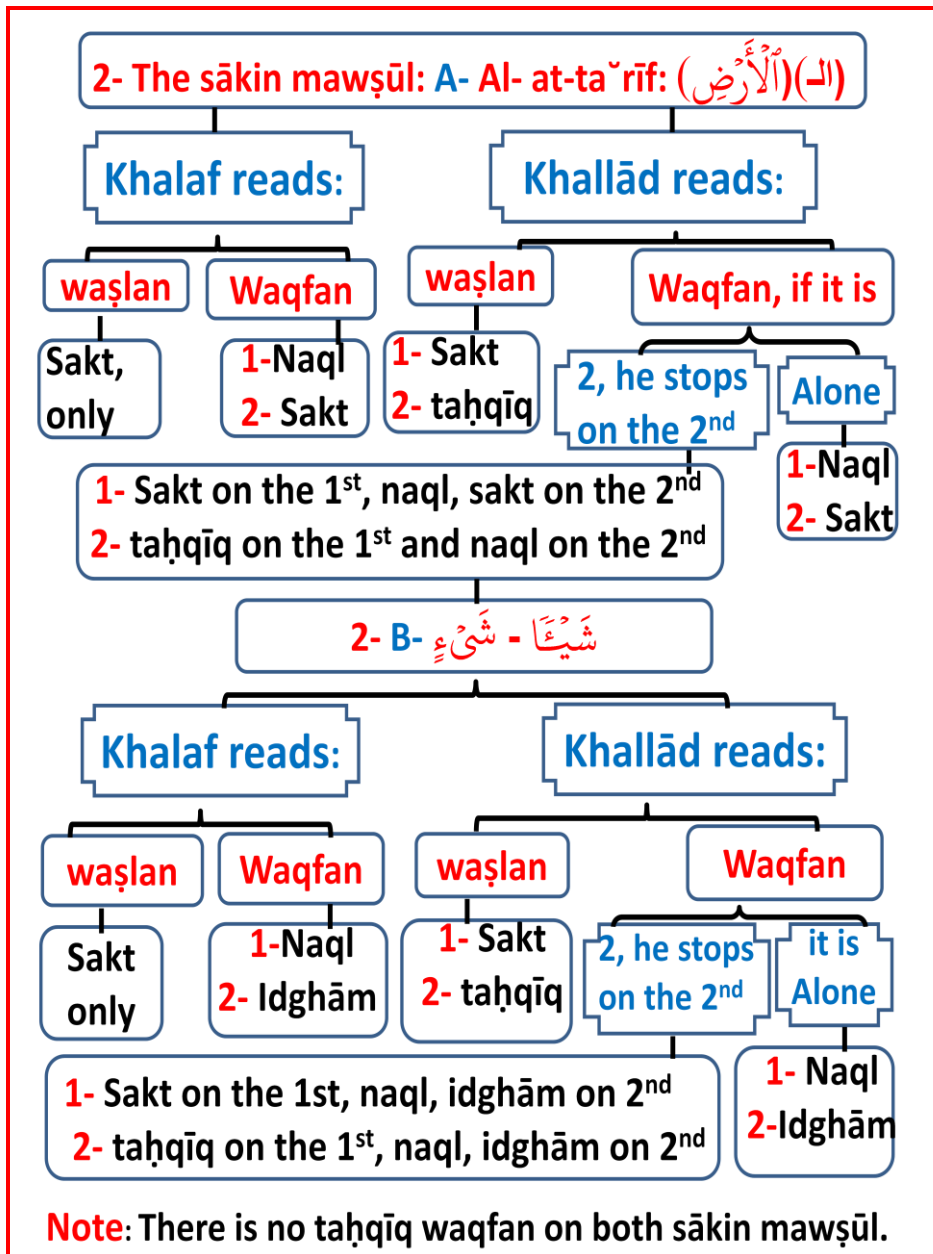
Waqfan: **Ḥamzah** makes **naql** with **khulf**, then, idghām second.

Such as in: {شَيْئًا-شَيْئًا-شَيْئًا-شَيْءٌ-شَيْءٌ-شَيْءٌ-شَيْءٌ-شَيْءٌ-شَيْءٌ-شَيْءٌ}

these words, if it is waṣlan or waqfan.

<sup>213</sup> Ash-Shāṭibiyāh: 227, 228





### 15C. Sakt on sākin mafṣūl, that is between two words

Only *Khalaf* makes sakt in *khulf* between the sākin ṣaḥiḥ letter and the hamzah mutaṭarrifah, in 3 types of naql between 2 words:

1- ṣaḥiḥ sākin letter 2- Līn letter 3- the sākin nūn of the tanwīn:

{ كَفُّوْنَا حَدُّ - قَدْ اَفْلَحَ - قُلْ اَوْحَى - مَنْ اَمَنَّ - مَنْ اَوْتَى - خَلَوِ خَلَوِي - هَلْ اِتَاكَ حَدِيثُ  
الْعَاشِيَةِ - ابْنِي اَدَمَ - لِيُرَوْا اَعْمَلَهُمْ - مِنْ اَيَّاهِ اَحَرَ - عَذَابٌ لِيَمَّ - فَجَعَلَهُ غُثَاءً اُخْوِي }

<sup>214</sup> وَعَنْ حَمْزَةَ فِي الْوُقُوفِ خُلْفٌ وَعِنْدَهُ \*\*\* رَوَى خَلْفٌ فِي الْوُقُوفِ سَكْتًا مُقْلَلًا

This sākin mafṣūl includes 4<sup>th</sup> type of sakt, which occurs between mīm al-jam' and the following hamzah: { عَلَيْكُمْ أَنْفُسَكُمْ - عَلَيْهِمْ إِنْ }

*Waṣlan*, *Ḥamzah* reads with taḥqīq, in all types of sākin mafṣūl, then *Khalaf* makes sakt. Following the way of Abī al-Faṭḥ Fāris.

*Waqfan*: *Ḥamzah* makes naql in the first 3 types of sākin mafṣūl with *khulf*, the taḥqīq will be read second, in which *Khalaf* follows the way of Tāhir ibn Ghalbūn. Third, *Khalaf* makes sakt, following the way of Abī al-Faṭḥ Fāris.

\*As it is known that naql to mīm al-jam' is forbidden, so *Ḥamzah* makes taḥqīq only, then *Khalaf* makes sakt. { عَلَيْكُمْ أَنْفُسَكُمْ }

In many cases takhfīf *rasmī* agrees with takhfīf *qiyāsī* when the hamzah is written on a rasm; i.e., on wāw or yā and matches the previous ḥarakah; i.e., kasrah before yā and ḍammah before wāw. Like in: { مُؤْمِنُونَ - مُؤْمِنُونَ }.

<sup>214</sup> Ash-Shāṭibiyyāh: 227



## Tahrīrāt/Justifications on the rules of the sākin mafṣūl/separated sākin

First: a sākin mafṣūl, (1) Not a mīm jamʿ

### A- Alone

Then, waṣḻan

فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا

- 1- Ḥamzah makes taḥqīq
- 2- Khalaf makes sakt

Then, waqfan

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى

- 1- Ḥamzah makes naql
- 2- Ḥamzah: taḥqīq
- 3- Khalaf performs sakt

### B- If there are 2 sākin mafṣūl

Then, waṣḻan

كَمْ آتَيْنَهُمْ مِنْ آيَةٍ

بَيْنَهُ

- 1- Ḥamzah 2 taḥqīq
- 2- Khalaf 2 sakt

Then, waqfan

مِنْ غَيْرِ سُوءِ آيَةٍ أُخْرَى

- 1- Ḥamza: taḥqīq of 1<sup>st</sup> sākin mafṣūl, (naql, taḥqīq of the 2<sup>nd</sup>
- 2- Khalaf makes sakt on the 1<sup>st</sup>, while naql and sakt on the 2<sup>nd</sup>



The sākin mafṣūl/separated is (2) Mīm al-jam'

A- Alone, then

Waṣḥan

فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

- 1- Ḥamza: taḥqīq
- 2- Khalaf makes sakt

Waqfan

إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ

- 1- Ḥamzah: taḥqīq
- 2- Khalaf makes sakt

If there are 2 sākin mafṣūl then, (on both)

Waṣḥan

يَتَخَلَفُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا

- 1- Ḥamzah does taḥqīq
- 2- Khalaf makes sakt

Waqfan

وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ

- 1- Ḥamzah: taḥqīq
- 2- Khalaf: makes sakt



## 2- A- A ghunnah precedes a sākin mafṣūl,

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ

- 1- Khalaf : no ghunnah, no sakt
- 2- Khalaf makes sakt
- 3- Khallād: ghunnah and taḥqīq

Waṣlan

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى

- 1-Khalaf: no ghunnah, naql, taḥqīq
- 2- Khalaf makes sakt
- 3- Khallād: ghunnah, naql, taḥqīq

Waqfan  
on the 2nd

## 2- B-A sākin mafṣūl precedes a ghunnah,

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ

- 1- Khalaf makes taḥqīq without ghunnah
- 2- Khallād makes taḥqīq and ghunnah
- 3- Khalaf makes sakt without ghunnah





### 3- 3 sākin mafṣūl, a ghunnah between 2<sup>nd</sup>, 3<sup>rd</sup>

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ

#### Waṣlan

- 1- Khalaf: **taḥqīq** all, without a ghunnah
- 2- Khallād: taḥqīq all, with a ghunnah
- 3- Khalaf: **sakt** on all without a ghunnah

#### Waqfan on the 3<sup>rd</sup>

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى

- 1- Khalaf: **taḥqīq** on the 1<sup>st</sup>, the 2<sup>nd</sup>, without a ghunnah and (naql, then taḥqīq) on the 3<sup>rd</sup>
- 2- Khallād reads with taḥqīq on the 1<sup>st</sup>, the 2<sup>nd</sup>, ghunnah and naql, then taḥqīq on the 3<sup>rd</sup>
- 3- Khalaf makes **sakt** on the 1<sup>st</sup>, the 2<sup>nd</sup>, without a ghunnah and naql, then sakt on the 3<sup>rd</sup>



## Taḥreerāt/Justifications of the rules of the sākin mawṣūl : (Al at-Taʿrīf / شَيْءٌ - شَيْئًا)

**Second: If a sākin mawṣūl, A- al At-Taʿrīf is**

**A- Alone, then**

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

**Waṣlan**

- 1-Ḥamzah: sakt
- 2-Khallād: taḥqīq

**Waqfan**

- 1-Ḥamzah: does naql
- 2-Ḥamzah pauses

**B- 2 mawṣūl and he stops on the 2<sup>nd</sup> one**

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ

**Then, waṣlan**

- 1-Ḥamza: sakt on both
- 2-Khallād: taḥqīq both

**Then, waqfan**

- 1-Ḥamza: sakt on the 1<sup>st</sup> /  
naql, then sakt on the 2<sup>nd</sup>
- 2-Khallād makes taḥqīq on  
the 1<sup>st</sup>, naql on the 2<sup>nd</sup>

**Note:** There is no taḥqīq (without sakt) waqfan on both types of the sākin mawṣūl (connected sākin).



**B- If the sākin mawṣūl (شَيْءٌ - شَيْئًا) is either**

### Waqfan

**A- alone**

وَلَمْ يَكْ شَيْئًا

Then, **Ḥamza** makes naql and idghām

**B- preceded by another sākin mawṣūl**

مِنْ شَيْءٍ نَحْنُ وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا

مِنْ دُونِهِ مِنْ شَيْءٍ

Then, **Ḥamzah**: **1-Sakt** on the 1<sup>st</sup>, while reading the 2<sup>nd</sup> in 4 ways: naql, idghām (sukūn and rawm).

**2- Khallād**: taḥqīq on the 1<sup>st</sup> while reading the 2<sup>nd</sup> in 4 ways

**Note: Ishmām** will be added, if

شَيْءٍ is marfu' with ḍammah.

### or waṣlan

**A- If (شَيْءٌ - شَيْئًا) is alone**, then **Ḥamza** makes:

**1- Sakt**

**2- Khallād**: Makes taḥqīq after that.

**B-If it is preceded by another sākin mawṣūl**, then **Ḥamza** makes: **1- Sakt** on the 1<sup>st</sup>, while making naql and idghām on the 2<sup>nd</sup> **2- Makes taḥqīq** on the 1<sup>st</sup>, while making naql and idghām on the 2<sup>nd</sup>.



If the sākin mawṣūl Al at-Ta'rif comes with a ghunnah and either:

1-The ghunnah occurs 1<sup>st</sup> then,

فَأَرَادَ أَنْ يَسْتَفِرَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ

Waṣlan

- 1- Khalaf reads without ghunnah and makes sakt
- 2- Khallād reads with ghunnah and makes sakt
- 3- Khallād reads by taḥqīq

Waqfan

- 1- Khalaf: no ghunnah, makes naql and sakt
- 2- Khallād: with ghunnah, makes naql

2-The lone sākin mawṣūl occurs 1<sup>st</sup> then

قُلْ لِّبَنِي إِسْرَائِيلَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا

- 1- Khalaf makes sakt and reads without ghunnah
- 2- Khallād : makes sakt and reads with ghunnah
- 3- Khallād : makes taḥqīq and reads with ghunnah



**B- If the sākin mawṣūl (شَيْءٌ - شَيْئًا) is either**

**Waqfan**

**A- alone**

وَلَمْ يَكُ شَيْئًا

Then, **Ḥamzah**  
makes naql and  
idghām

**B- preceded by another  
sākin mawṣūl**

مِنْ شَيْءٍ نَحْنُ وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا

مِنْ دُونِهِ مِنْ شَيْءٍ

Then, **Ḥamzah**: **1-**Sakt on the 1<sup>st</sup>,  
while reading the 2<sup>nd</sup> in 4 ways:  
naql, idghām (sukūn and rawm).

**2- Khallād:** taḥqīq on the 1<sup>st</sup> while  
reading the 2<sup>nd</sup> in 4 ways

**Note:** **ishmām** will be added, if

**شَيْءٍ** is marfu' with a dūmmah.

**or waṣlan**

**A- If (شَيْءٌ - شَيْئًا) is alone, then Ḥamzah makes:**

**1- Sakt**

**2- Khallād:** Makes taḥqīq after that.

**B-If it is preceded by another sākin mawṣūl, then Ḥamzah makes: 1-** Sakt on the 1<sup>st</sup>, while making naql and idghām on the 2<sup>nd</sup> **2-** Makes taḥqīq on the 1<sup>st</sup>, while making naql and idghām on the 2<sup>nd</sup>.



**Third: If both types of the connected sākin mawṣūl : (ال + شَيْءٍ) come together:**

**Waqfan**

**1-If a connected sākin (ال) precedes شَيْءٍ**

أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا

Then, **Ḥamzah** makes: **1-** Sakt on the 1<sup>st</sup> / naql and Idghām on the 2<sup>nd</sup>. **2-Khallād** makes: taḥqīq on the 1<sup>st</sup> / naql and Idghām on the 2<sup>nd</sup>.

**2-If a connected sākin شَيْءٍ precedes (ال)**

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Then, **Ḥamzah** makes: **1-** Sakt on the 1<sup>st</sup> / while making sakt and naql on the 2<sup>nd</sup>  
**2-Khallād:** taḥqīq on the 1<sup>st</sup> and naql on the 2<sup>nd</sup>



**Fourth: If sākin mawṣūl and mafṣūl come together, A- without ghunnah**

**and the mafṣūl precedes the mawṣūl:**

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

then, **waṣlan**

then, **waqfan**

**1-Ḥamzah** makes: No sakt on the 1<sup>st</sup> / Sakt on the 2<sup>nd</sup>  
**2-Khallād:** taḥqīq on both  
**3- Khalaf:** Sakt on both

**1-Ḥamzah** : taḥqīq on 1<sup>st</sup> / Naql and Sakt on 2<sup>nd</sup>  
**2-Khalaf:** Sakt on 1<sup>st</sup> / naql and sakt on 2<sup>nd</sup>.

**If the sākin mawṣūl occurs before the mafṣūl**

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا / تَكَادُ السَّمَوَاتُ

then, **waṣlan**

then, **waqfan**

**1-Ḥamza:** Sakt on 1<sup>st</sup> / taḥqīq on the 2<sup>nd</sup>  
**2-Khalaf:** Sakt on both  
**3-Khallād:** taḥqīq both

**Ḥamza:** **1-**Sakt on the 1<sup>st</sup> / naql and taḥqīq on the 2<sup>nd</sup>  
**2-Khalaf :** Sakt on both.  
**3-Khallād:** taḥqīq on the 1<sup>st</sup> / Naql, and taḥqīq on the 2<sup>nd</sup>



**Fourth: If sākin mawṣūl and mafṣūl come together, B- with the ghunnah**

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

- 1- Khalaf: Sakt1, no ghunnah, no sakt
- 2- Khalaf: Sakt1, no ghunnah and sakt
- 3- Khallād: Sakt1, ghunnah and taḥqīq
- 4- Khallād: taḥqīq, ghunnah and taḥqīq

Waṣlan

- 1- Khalaf: sakt1, no ghunnah, (naql, taḥqīq and sakt)
- 2- Khallād: sakt1, ghunnah, naql, taḥqīq
- 3- Khallād: taḥqīq1, ghun, naql, taḥqīq

Waqfan  
on sākin  
mafṣūl

**Fifth: If a separated sākin mafṣūl comes With the word (صِرَاطِ)**

**A-the word (صِرَاطِ) precedes a sākin mafṣūl**

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن عَآمَنَ بِهِ

then, waṣlan

then, waqfan

- 1- Khalaf: Ishmām ṣād / صِرَاطِ No Sakt
- 2- Khalaf: Sakt
- 3- Khallād: Ṣād / No Sakt

- 1- Khalaf: ishmām ṣād / مَن عَآمَنَ: naql, taḥqīq, sakt
- 2- Khallād: reads ṣād/ (مَن عَآمَنَ): (naql, taḥqīq)

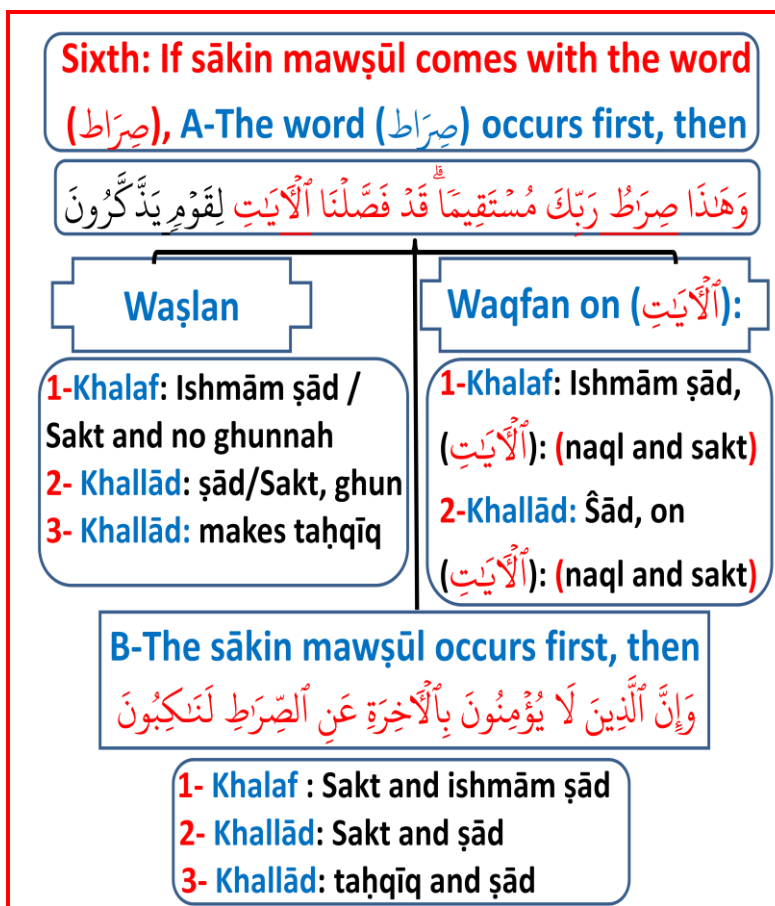
**B-the sākin mafṣūl precedes the word صِرَاطِ**

فَسَتَعْلَمُونَ مَن أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ

- then, 1- Khalaf reads with: taḥqīq / ishmām ṣād
- 2- Khallād reads with: taḥqīq / ṣād
- 3- Khalaf: makes Sakt / Ishmām ṣād







*This concludes the lessons of Ḥamzah's recitation rules.*

*To recite in Ḥamzah's Qirā-ah, you should listen to the sheikhs who recite in his style, get the Muṣḥaf of Ḥamzah, and learn with a teacher (preferably one who has an Ijāzah).*

To listen to Ḥamzah's recitation through Khalaf's Riwayah, visit this link:

<https://www.youtube.com/watch?v=B7r64216iQk>

For a *Muṣḥaf written in Ḥamzah's* recitation, click on the link:

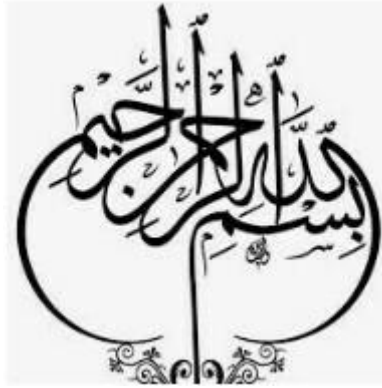
[https://archive.org/details/alisaleh084\\_gmail\\_20160531\\_2037](https://archive.org/details/alisaleh084_gmail_20160531_2037)

<https://www.scribd.com/document/372033167/Mushaf-Hamzah>

For a *Muṣḥaf written in Khalaf's* recitation, click on the link:

[http://live.islamweb.net/quran\\_list/khalaf/quran.pdf](http://live.islamweb.net/quran_list/khalaf/quran.pdf)





# Uṣūl Qirā'et

## Al-Kisā'ī

{ Al-Layth and Ad-Dūrī }

## The Way of Ash-Shāṭibiyyah

The Rā ر indicates the rules that concerns al-Kisā'ī's recitation, Sīn س is for al-Layth, Tā ت is for Ad-Dūrī



### [7] *The Tajwīd Rules of Qirā'at Al-Kisā'ī*

وَأَمَّا عَلِيُّ فَالْكِسَائِيُّ نَعَثَهُ لِمَا \*\*\* كَانَتْ فِي الْإِحْرَامِ فِيهِ تَسْرِبَلًا<sup>215</sup>

Al-Kisā'ī Al-Kūfī: He is Abū Al-Ḥasan ʿAlī ibn Ḥamzah ibn ʿAbdillāh, originally from ʿIrāq, born around 120 A.H. to a Persian family (non-Arab background). He was given the nickname Kisā'ī because he made Iḥrām in a Kisā' (wrap). He learnt the Qur'ān from different shiyūkh, such as Ḥamzah ibn Ḥabīb, his sheikh, al-Aʿmash, ʿĀṣim, Shuʿbah ʿan ʿĀṣim, Nāfi' and others. He travelled to Al-Baṣrah to learn the Arabic language from Al-Khalīl ibn Aḥmād and became the most knowledgeable of his generation in Arabic Grammar. He is considered one of the classical scholars. He authored numerous books and excelled in the science of the Qirā-āt. Students used to flock to him to listen to the entire Qur'ān, and they even used to record where he stopped and started every verse. The Khalīfah Harūn ar-Rashīd used to hold him in great esteem and learned from him. He passed away in 189 A.H.

رَوَى لِيَتْنُهُمُ عَنْهُ أَبُو الْحَارِثِ الرِّضَا \*\*\* وَحَفْصُ هُوَ الدُّورِيُّ وَفِي الذِّكْرِ قَدْ

His two primary students who preserved his qirā-ah are:

i) Al-Layth: He is Abū Al-Ḥārith Al-Layth ibn Khālīd al-Baghdādī. He was a righteous man, recited the Qur'ān directly to his imām Al-Kisā'ī, and was his best friend. He died in 240 A.H.

ii) Ad-Dūrī: He is Ḥafṣ ibn ʿUmar ibn ʿAbdul ʿAzīz ad-Dūrī (150-246 A.H.). He was born in ad-Dūr, close to Baghdād. He was the chief qārī and the first to compile different qira-āt, despite the fact that he was blind. He is the same Dūrī who is the student of Abī ʿAmr ul-Baṣrī (the 3rd Qārī), as he studied and preserved both of these Qirā-āt.

<sup>215</sup> Ash-Shāṭibiyyāh: 39, 40



## Mīm Al-Jam' And The Hā That Precedes It

لِكُلِّ وَبَعْدَ الْهَاءِ كَسْرٌ- فَتَى الْعَلَا	***	وَمِنْ دُونَ وَصَلِ ضَمَّهَا قَبْلَ <sup>216</sup>
وَفِي الْوَصْلِ كَسْرُ الْهَاءِ بِالضَّمِّ شَمْلًا	***	مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِنًا
قِتَالٌ وَقَفٌ لِلْكَلِّ بِالْكَسْرِ- مُكْمِلًا	***	كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ ال

Mīm al-jam' can appear before a sākin or mutaharrik letter.

**A-** If mīm precedes a sākin, then all the qurrā` read it with a temporary ḍammah, to avoid the meeting of 2 sākin.

{مَتَنُهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَلْسِقُونَ - عَلَيْهِمُ الْقِتَالُ} .

**B-** If the hā before the mīm is preceded by kasrah or a sākin yā, then Al-Kisā'ī reads both the hā and the mīm with ḍammah.

{عَلَيْهِمُ الدَّلَّةُ-قَبْلَتُهُمُ الَّتِي-عَلَيْهِمُ الْقِتَالُ-يُوفِيهِمُ اللَّهُ-يُرِيهِمُ اللَّهُ-إِلَيْهِمُ أَنْتَيْنِ-بِهِمُ الْأَسْبَابُ}

During waqf on mīm al-jam', He reads the same as Ḥafṣ {عَلَيْهِمُ}.

**C-** If mīm is followed by mutaharrik letter, then it is read sākin.

## 2. The Pronoun of Hā ul-Kināyah

Al-Kisā'ī recites hā ul-Kināyah with ṣilah in general, so the following words are read in a different way from Ḥafṣ.

1- In 27: 28 {أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِيهِ إِلَىٰهِمْ}

2- In 24: 52 {وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ}

3- 39: 7 {وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ}.

وَأَسْكِنُ نَصِيرًا فَازَ وَكَسِيرًا لِعَيْرِهِمْ \*\*\* وَصَلَهَا جَوَادًا دُونَ رَبِّ لِتَوْصَلًا

4- He recites أَرْجِه in (26: 36) and (7: 111) with kasrah and ṣilah.

{أَرْجِه وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ- أَرْجِه وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ}

<sup>216</sup> Ash-Shāṭibiyyāh: 113-115, 167

### 3. Repetitive Questioning (Istifhām Mukarrar)

Al-Kisā'ī differs from Ḥaḥḥ in reciting 10 āyāt in the Qur'ān with only 1 question in the 1st position and Ikhbār at the 2nd position. In sūrat an-Naml: 67, he adds nūn in the 2nd position (إِنَّا). He reads [13: 5] {إِذَا كُنَّا تُرَابًا إِنَّا لَنَحْنُ خَلْقٌ جَدِيدٌ}.

Al-Kisā'ī differs from Ḥaḥḥ in reciting 29: 28 with a question.

### 4. The Major Imālah for Al-Kisā'ī

{الْيَتِيمِ-أَدْنَى-تُوفَى-تَوَلَّى-يُوحَى-وَكَفَى-الْتَّبَعِي-طَبَعِي-نَادَى-الرُّجْعِي-الْمَرْعَى-تَرْضَى-الْهَوَى}  
 {وَالضُّبَى-الرِّبَا-الْقُبَى-الْعُلَى-وَضَجَلَهَا-هَدَنِي-تُقَبُّهُ-مُزَجَبَةٌ-الْحَوَايَا-إِنْبَهُ-كِلَاهُمَا-رَأَى-  
 بِرَاءِكَ-وَيَحْيَى-وَأَحْيَا-بِنَايَ-وَلَا أَدْرِيكُمْ-وَمَا أَدْرِيكَ-تَتْرَأ-الرِّ-الْتَّبَر-جَم-طَبَه-طَسَم-طَسَّ}.

<sup>217</sup>إِنَّا لَهُ شَافٍ وَقُلْ أَوْ كِلَاهُمَا \*\*\* شَفَا وَلِكَسْرٍ أَوْ لِيَاءٍ تَمِيلاً  
 وَكَمْ صُحْبَةٍ يَا كَافٍ وَالْخُلْفُ يَاسِرٌ \*\*\* صِفْ رَضَى حُلُوا وَتَحْتَ جَنَى حَلَاً  
 شَفَا صَادِقًا حَم مُخْتَارُ صُحْبَةٍ \*\*\* وَبَصْرٍ-وَهُمْ أَدْرَى وَبِالْخُلْفِ مُثَلَاً  
 وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزَنَ صُحْبَةٍ \*\*\* وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَى

{الرُّؤْيَا-لِلرُّؤْيَا-رُءِيَا-مَرَضَات-خَطَايَانَا/كَمْ/هُمْ-حَقَّ تُقَاتِيهِ-وَقَدْ هَدَنَى-وَمَنْ عَصَانِي-وَمَا  
 أَنْسَنِيهِ إِلَّا-وَأَوْضِي-ءَاتِنِي الْكِتَابَ-مُحْيَاهُمْ-فَمَا ءَاتِنِ اللَّهُ خَيْرٌ مِمَّا ءَاتِيكُمْ-دَجَلَهَا-  
 تَبَلَّهَا-وَمَا طَجَلَهَا-سَجَى-يَتَأَسَفِي-عَسَى-بَلَى-أَبَى-مَتَى-يَتَوَلَّى-يَا حَسْرَتِي- (هَارٍ-كَهَيْعَصَ}

**Alif ut-Ta-nīth** at the end of dthawāt ul-yā indicates either a literal or figurative feminine word. The feminine alif is written as an extra small alif on yā, as the fourth or fifth letter. They fall on the wazn of 5 weights: **fa'la** (with any vowel on the fā) **فَعَلَى فَعَلَى** and **Fu'āla** (with 2 vowels on the fā, dammah and fathah).

(b) any **sākin**: {عَيْسَى بِنِ مَرِيْمَ - مُوسَى الْكِتَابَ - رَعَا الشَّمْسَ - رَعَا الْقَمَرَ}

{وَالْقَتْلَى الْحُرَّ- وَجَنَى الْجَنَّتَيْنِ - وَذَكَرَى الدَّارَ - وَطَعَا الْمَاءَ - تَرَعَا الْجَمْعَانَ - رَعَا الشَّمْسَ}

<sup>217</sup> Ash-Shāṭibiyāh: 313, 739, 740, 646

**Note:** This alif should be read with imālah only when stopping.

Al-Kisā'ī makes imālah of alif between 2 rās, if the 2nd rā is majrūr with a kasrah.

{ كِتَابِ الْأَبْرَارِ - ذَاتِ قَرَارٍ - دَارَ الْقَرَارِ - لِلْأَبْرَارِ - الْأَشْرَارِ }

218 وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَابِهِ \*\*\* وَهَارٍ رَوَى مُرَوِّ بِخُلْفٍ صَدٍ حَلَا  
وَإِضْجَاعُ ذِي رَأْيَيْنِ حَجَّ رُوَاثِهِ \*\*\* كَالْأَبْرَارِ وَالْتَقْلِيلُ جَادَلٌ فَيَصْلَا  
وَإِضْجَاعُ رَا كُلِّ الْفَوَائِحِ ذِكْرُهُ حِمَى \*\*\* غَيْرَ حَفِصٍ طَاوِيَا صُحْبَهُ وَلَا

**Dūrī** makes imālah of these words { كَمَشْكُوتٍ-هُدَايَ-رُؤْيَاكَ-مَثْوَايَ-وَمَحْيَايَ }

مَنْ أَنْصَارِي إِلَى اللَّهِ-وَسَارِعُوا-يُسْرِعُونَ-نُسَارِعُ-الْبَارِي-بَارِيكُمْ-ءَاذَانِنَا-ءَاذَانِهِمْ-طُغْيَانِهِمْ

وَإِضْجَاعُ أَنْصَارِي تَمِيمٌ وَسَارِعُوا \*\*\* نُسَارِعُ وَالْبَارِي وَبَارِيكُمْ تَلَا  
وَأَذَانِهِمْ طُغْيَانِهِمْ وَيُسَارِعُونَ \*\*\* آذَانِنَا عَنْهُ الْجَوَارِي تَمَثَّلَا

**Ad-Dūrī** (ت) makes imālah of any alif followed by rā (majrūr with a kasrah, at the end of a word) even if a pronoun is attached to rā.

وَفِي الْفَاتِ قَبْلَ رَا طَرَفٍ أَتَتْ \*\*\* بِكَسْرِ أَمْلٍ تُدْعَى حَمِيداً وَتُقْبَلَا  
كَأَبْصَارِهِمْ وَالذَّارِ ثُمَّ الْحَمَارِ مَعَ \*\*\* حِمَارِكَ وَالْكَفَّارِ وَقَاتَسَ لِتُنْضَلَا

{ عَلَى آثَرِهِمْ - كَمَثَلِ الْحِمَارِ - أَبْصَرِهِمْ - التَّوْرِيَّةَ - الْكُفْرِينَ - البَارِ - أَرْبَكُهُمْ -

بِقِنْطَارٍ - إِلَى الْكُفَّارِ - بِيَدِينَارٍ - دَارَ البَوَارِ - الْفُجَّارِ - الْقَهَّارِ - مِنْ دِپْرِهِمْ - مِنْ دِپْرِكُمْ

- حِمَارِكَ - التَّهَّارِ - البَّارِ - الْحَوَارِ - وَالْجَارِ - جَبَّارِينَ - كَافِرِينَ - وَأَوْبَارِهَا وَأَشْبَارِهَا }

### 5. Ways of Stopping on Uthmanic Mushaf Script

وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا \*\*\* لَدَى الثُّورِ وَالرِّمَنِ رَاقِئَنَ حُمَلَا

3 words ending with hā in sūrat an-Nūr, Az-Zukhruf, ar-Rahmān:

{ أَيُّهُ الْمُؤْمِنُونَ جَمِيعًا - وَقَالُوا يَتَأَيُّهُ السَّاحِرُ - سَنَفَرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ } .

<sup>218</sup> Ash-Shāṭibiyyah: 323, 326, 738, 327, 328, 321, 322, 382

I. If Al-Kisā'ī were to stop on any of them, he would read it with a sākin alif after the hā {يَتَأْتِيهَا} .

II. Al-Kisā'ī stops on words ending in a feminine tā ت, ة with hā and could be accompanied with an imālah, according to the rules.

<sup>219</sup> إِذَا كُنِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثٌ \*\*\* فَبِالْهَاءِ قِفْ حَقًّا رَضَى وَمُعْوَلًا

{رَحْمَتٌ-نِعْمَتٌ- سُنَّتٌ-لَعْنَتٌ-أَمْرَاتٌ- وَمَعْصِيَتٌ- قُرَّتٌ-شَجَرَتٌ- وَجَنَّتٌ-أُبْنَتٌ-فُظِرَّتٌ-  
بَقِيَّتٌ- كَلِمَتٌ-غَيْبَتٌ-الْعُرْفَتٌ- ءَايَتٌ-بَيِّنَتٌ-ثَمَرَتٌ-جِمَلَتٌ-ذَاتٌ بَهَجَةٍ-وَلَاتٌ حِينٌ  
مَنَاصٍ-مَرَضَاتٌ-يَا أَبَتٌ-هَيَّهَاتٌ هَيَّهَاتٌ-أَفْرِيئُكُمْ أَلَلَّتْ وَالْعُرَى ﴿١٦﴾ الرَّحْمَةُ-السَّفِينَةُ-لَعْبَرَةٌ}

### 6A. Two Imālah Madth-habs of Feminine Hā, Waqfan

وَفِي هَاءٍ تَأْنِيثِ الْوُفُوفِ وَقَبْلَهَا \*\*\* مُمَالُ الْكِسَايِ غَيْرَ عَشْرِ-لِيَعْدِلَا  
وَيَجْمَعُهَا حَقُّ ضِعَاظٍ عَصِ حَظَا \*\*\* وَأَكْهَرُ بَعْدَ الْيَاءِ يَسْكُنُ مُيَلَا  
أَوْ الْكَسْرِ-وَالْإِسْكَانُ لَيْسَ بِحَاجِزٍ \*\*\* وَيَضْعُفُ بَعْدَ الْفَتْحِ وَالضَّمِّ أَرْجُلَا  
لَعْبَرَةٌ مَائَةٌ وَجْهَةٌ وَلَيْكَةٌ وَبَعْضُهُمْ \*\*\* سِوَى أَلِفٍ عِنْدَ الْكِسَايِ مِيَلَا

(a) Imālah of any letter preceding tā, except alif, as {الزَّكَاةُ - الصَّلَاةُ}

(b) Imālah of any letter from this phrase that precedes the letter tā (acronym): {عَقِبَةُ - الْعِرَّةُ (فجئت زينب لذود شمس)},

with the condition that a kasrah or a sākin yā precedes any of its

letters: {كَثِيرَةٌ-مَعْدِرَةٌ-وَالْآخِرَةُ-لَعْبَرَةٌ-وَجْهَةٌ-حَاطِيَةٌ-نَاشِيَةٌ-مَائَةٌ-فِيءَةٌ-وَالْمَلَكِيَّةُ-}

{كَهَيْئَةٍ-الْأَيْكَةِ-اللَّعْنَةُ-غَفْلَةٌ-الْجَنَّةُ-نُظْفَةٌ-أُمَّةٌ-قِرْدَةٌ-الْقَيْمَةُ-بُقُوءَةٌ-ذُرِّيَّةٌ}

There is no imālah of any letter of this phrase, حَقُّ ضِعَاظٍ عَصِ حَظَا,

which includes the isti'lā' letters (حُصَّ ضَعُطِ قُظْ) plus حَاع, such as:

{وَالْتَطِيحَةُ} (i.e., it will be read with imālah according to madth-hab

(a) and with fath according to madth-hab (b)).

<sup>219</sup> Ash-Shāṭibiyyāh: 378, 339-342



## 6B. Reading With Both Imālah and Fath, Waqfan

{ عَلَقَةِ السَّاعَةِ - الشَّفْعَةِ - مُضْغَةٍ - مُخَلَّقَةٍ - سُورَةُ - مَرَّةٍ - الْحُسْرَةِ - السَّحْرَةِ - قَبْضَةِ - طَرِيقَةٍ - .. }

220 سَلَسِلًا نَوْنٌ إِذْ رَوَوْا صَرْفَهُ لَنَا \*\*\* وَبِالْقَصْرِ قِفٌ مِنْ عَن هُدَى خُلْفُهُمْ

III. Al-Kisā'ī recites 3 words with tanwīn, waṣlan سَلَسِلًا وَأَعْلَلًا

in sūrat Al-Insān. He keeps the alif of ~iwaḍ from the tanwīn, waqfan. ﴿كَانَتْ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا مِنْ فِضَّةٍ ﴿١٦﴾

## 7. The Single Hamzah

Al-Kisā'ī makes 1- **Ibdāl**: changes a hamzah sākinah into alif, in {يَا جُوجَ وَمَا جُوجَ} and into wāw in {مُوصَدَّةٌ - الدَّيْبُ}.

2- **Naql**: the transfer of the ḥarakah of a hamzah to the sākin letter before it, then dropping the hamzah. He makes Naql of the fathah of the hamzah to the sākin sīn in the imperative verb (وَسَلُّوا) and its derivatives, when preceded by a wāw or a fā.

{وَسَلُّوا عَنْ - وَسَلُّوا مَا - وَسَلُّوا الْقَرْيَةَ - فَسَلُّوا أَهْلَ الدِّكْرِ - فَسَلُّوا الَّذِينَ - فَسَلُّوا مَنْ - فَسَلُّوا هُنَّ مِنْ}

وَحَرَكَ بِهِ مَا قَبْلَهُ مَتَسَكِّنًا \*\*\* وَأَسْقِطُهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسهَلًا

3- **Hadthf**: to delete something (i.e., the deletion of a hamzah).

A rule for Al-Kisā'ī is that he drops the hamzah in these words:

{أَفْرَأَيْتَ - أَفْرَأَيْتُمْ - أَرَأَيْتَ - أَرَأَيْتَكُمْ - أَرَأَيْتُمْ - أَفَرَيْتَ - أَفَرَيْتُمْ - أَرَيْتَكَ - كُمْ}

He also omits the hamzah in {طَيْفٌ} → {طَيْفٌ}. (7:201).

4- Al-Kisā'ī **adds** hamzah to {مِيكَائِيلَ - دَكَّاءَ - جَبْرِيْلَ}.

وَجَبْرِيْلَ فَتُحِ الْجِيْمَ وَالرَّا وَبَعْدَهَا \*\*\* وَعَى هَمَزَةً مَكْسُورَةً صُحْبَةً وَلَا

وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا بِهَا \*\*\* ءَأَمَنْتُمْ لِلْكَلِّ ثَالِثًا (ابْدِلًا)

He reads some words differently from Ḥafṣ, by adding an interrogative hamzah or extra hamzat istifhām, as follows.

<sup>220</sup> Ash-Shāṭibiyyāh: 1093, 237, 471, 189



### Two Adjacent Hamzahs in a Word

Al-Kisā'ī reads both hamzahs with taḥqīq {ءَاءَعَجَمِيٌّ وَعَرَبِيٌّ} Fuṣṣilat.

وَحَقَّقَهَا فِي فُصِّلَتْ صُحْبَةً \*\*\* ءَاءَعَجَمِيٌّ {ءَاءَعَجَمِيٌّ وَعَرَبِيٌّ}

**Şuḥbah** is a code that indication Shuḥbah, Ḥamzah and Al-Kisā'ī.

{ءَاءَامَنْتُمْ-أَيَّنَ لَنَا لِأَجْرًا-ءَاءَاتَكُمْ لَتَأْتُونَ الرِّجَالَ-ءَاءَاتَكُمْ لَتَأْتُونَ الْفَاحِشَةَ} (7).

He also reads the word {ءَاءَامَنْتُمْ} in 3 Sūrahs, by adding a questioning hamzah and reads the hamzahs with taḥqīq {ءَاءَامَنْتُمْ} .

### 8. Al-Kisā'ī Makes Ishmām With a Harkāh or Letter

Ishmām in 6 words {وَحِيلَ-وَسِيقَ-وَعِضَ-سِئَاءَ-سَيِّئَتْ} .  
 {يَصْدُرُ} sūrat al-An'ām- {يَصْدِفُونَ} sūrat al-Anfāl - {تَصْدِيَةٌ} sūrat al-Qaṣaṣ- {تَصْدِيقٌ} sūrat Yūsuf and sūrat Yūnus- {فَأَصْدَعُ بِمَا تُؤْمَرُ} sūrat al-Hijr- {وَمَنْ أَصْدَقُ} sūrat an-Nahl- {وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ} sūrat an-Nisā' {بِمُضَيِّطِرُونَ} sūrat Al-Ghāshiyah, {الْمُضَيِّطِرُونَ} sūrat Aṭ-ṭūr.

### 9. The Special Words of Al-Kisā'ī (Al-Farsh)

{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ- قَالَتْ أَخْرِجْ- أَنْ أَعْبُدُوا- مَحْظُورًا أَنْظُرْ- قَدَّاسْتَهْزِئْ}

2- Al-Kisā'ī reads sīn and ṣād of these words with kasrah.

وَيَحْسَبُ كَسْرُ السِّينِ مُسْتَقْبَلًا سَمَا \*\*\* رِضَاهُ وَلَمْ يَلْزَمْ قِيَاسًا مُؤَصَّلًا

{تَحْسِبُ - يَحْسِبُونَ - يَحْسِبُهُمْ - الْمُحْصِنَاتِ - مُحْصِنَاتِ}

3- He reads these pronouns with sākin hā on the condition that hā is preceded by (وهو-فهى-لهو-خير للصابرين-ثم هو): (و-ف-ل-ثم).

4- The Arabs use hā as-sakt/pausing hā, which is a sākin hā in both waṣṣlan and waqfan, to show the vowel of the last letter. Al-Kisā'ī deletes the 7 hā-at as-sakt waṣṣlan. Ash-Shāṭibī states:

<sup>221</sup> Ash-Shāṭibiyāh: 185, 538

وَسَكَّنَ شِفَاءً وَ (أَفْتَدَهُ) حَذْفُ \*\*\* شِفَاءً وَبِالتَّخْرِيبِ بِالكَسْرِ - كَقِيلًا

He reads waslan without hā es-sakt in its 7 places in the Qur'ān:  
1- لَمْ يَتَسَنَّهٗ (2:259) 2- فَبِهَدْنُهُمْ أَفْتَدَهُ- (6:90) 3-6 in sūratul Hāqqah.

{ كِتَابِيَّةٌ ﴿١٠﴾ حِسَابِيَّةٌ ﴿١١﴾ مَالِيَّةٌ ﴿١٢﴾ سُلْطَانِيَّةٌ } 7- { وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾ } (101:10).

5- Al-Kisā'i reads the word (أَم) with a- kasrah of the hamzah waslan and waqfan in sūrat an-Nisā' { فَلَاإِمَّه السُّدُسُ - فَلَاإِمَّه الثُّلُثُ }, to match the kasrah that is preceding the hamzah.

وَفِي أُمَّ مَعٍ فِي أُمَّهَا فَلَاإِمَّه لَدَى \*\*\* الْوَصْلِ ضَمُّ الْهَمْزِ بِالكَسْرِ - شَمْلًا  
وَفِي أُمَّهَاتِ النَّحْلِ وَالنُّورِ وَالزَّمْرِ \*\*\* مَعَ التَّجْمِ شَافٍ وَالكَسْرِ الْمِيمَ فَيَصَلَا

b- He reads with kasrah of hamzah waslan only in these 2 words in sūrahs az-Zukhruf { فِي إِمِّ الْكِتَابِ } and al-Qaṣaṣ { فِي إِمِّهَا رَسُولًا }, to match the kasrah or the yā that is preceding the hamzah.

c- He reads hamzah and mīm with kasrah, waslan, in 4 sūrahs: an-Nahl { أَوْ بِيوتِ إِمِّهَاتِكُمْ }, an-Nūr { أَخْرَجَكُم مِّن بُطُونِ إِمِّهَاتِكُمْ }, az-Zumar { أَحَجَّتْ فِي بُطُونِ إِمِّهَاتِكُمْ } an-Najm { خَلَقَكُم فِي بُطُونِ إِمِّهَاتِكُمْ }.

d- When starting with the words of **b** or **c**, Al-Kisā'i reads hamzah with dammah and mīm with fatḥah, like all the reciters.

6- Al-Kisā'i is one of the reciters who make qasr for the word { لَرَأْفٌ - رَأْفٌ }, which means there is no wāw maddiyyah.

وَفِي أُمَّ يَقُولُونَ الْحُطَّابُ كَمَا عَلَا \*\*\* شَفَا وَ (رَأْفٌ) فَصْرٌ - ضَحْبِيَّةٌ حَلَا

7- He reads يَبْنِي with kasrah. He reads all of these words with kasrah on the first letter: { عِيونًا-شَبِيحًا-الْغُيُوبِ-جِيوبِهِنَّ-نَسِيًا-الْبُيُوتِ-بُيُوتًا }

8- He reads the following words differently from Ḥaḥṣ, also.

{ وُلْدًا - الرِّيحَ - يَبْشُرُ - لَمَسْتُمُ التِّسَاءِ - ثَمَّاسُوهُنَّ - تَسَقَطُ - تَلْقَفُ - ثَمُودًا - الرُّعْبُ }

<sup>222</sup> Ash-Shāṭibiyyāh: 652, 590, 591, 487



# The Tajweed Rules of Abī Jaʿfar

From his Narrators

ʿIsa ibn Wardān  
Sulaymān ibn Jammāz

**Ibn Al-Jazarī** clarified 3 Qurra' in his poem, Ad-Durrah, which is complementary to Ash-Shāṭibiyyah's poem of 7 Qurra'. Ibn Al-Jazarī gives Abā Jaʿfar the same code letters that Ash-Shāṭibī gives to Nāfi' (أبج, أبج) on the basis that Nāfi' is considered the aṣl (root, reference) of Abī Jaʿfar. The code letters are: (أ) for Abī Jaʿfar, (ب) for ʿIsa ibn Wardān, and (ج) for Sulaymān ibn Jammāz. These codes are written in red. So, In the Durrah, Ibn al-Jazarī only mentions how Abū Jaʿfar differs from ash-Shāṭibiyyah in his aṣl. Proofs will be given in blue text and taken from both Ash-Shāṭibiyyah and Ad-Durrah.

وَرَمَزُهُمْ ثُمَّ الرَّوَاةُ كَأَصْلِهِمْ \*\*\* فَإِنْ خَالَفُوا أَذْكَرُوا إِلَّا فَأَهْمِيلاً

<http://www.alwa7y.com/downloads/TayseerJafar.pdf>

<sup>223</sup> Ad-Durrah: 8



## [8] The Tajweed Rules of Abī Ja'far

Abū Ja'far Al-Madanī (Yazīd ibn al-Qa'qā' al-Makhzūmī) is among the Successors. He was brought to Umm Salamah (the wife of the Prophet ﷺ) as a baby. She wiped his head and prayed for him. He is one of the teachers of Imām Nāfi', and learned the Qur'ān from 'Abdullāh ibn 'Ayyāsh, 'Abdullāh ibn 'Abbās, Abī Hurayrah and narrated their Ahādīth. He would fast every other day, pray 4 raka'āt tahajjud, and pray for all Muslims, including everyone who recited his qirā-ah before and after him. Nāfi' said that when they washed Aba Ja'far (who passed away in 130 A.H) they saw a white light between his neck and chest that looked like a page of the Muṣḥaf. May Allāh shower him with mercy.

His 2 students who preserved his qirā-ah were:

'Isa ibn Wardān (d. 160 A.H.) and

Sulaymān ibn Muslim Jammāz (d. 170 A.H.).

### 1. Sūrat Al-Fātiḥah



## Sūrat Al-Baqarah



Abū Jaʿfar reads with sakt between the separate letters at the beginning of 14 sūrahs (Al-ḥurūf Al-muqattaʿah):

{ أَلَمْ: أَسْ لَسْ مَسْ - الْمَصْ: أَسْ لَسْ مَسْ صَسْ - الرَّ: أَسْ لَسْ رَسْ }  
 { حَسْ مَسْ - حَسْ مَسْ }

No madd for alif, any letter with the madd sign must be elongated 6 ḥarakāt, a letter of (حى طهر) is elongated 2.

حُرُوفُ التَّهَجِّي أَفْصَلُ بِسَكْتٍ \*\*\* كَحَا أَلِفٌ / أَلَا يَجْدَعُونَ أَعْلَمُ <sup>224</sup>

## 2. Al-Madd ul-Farṭi/ Derived Elongation

Abū Jaʿfar reads al-madd al-Munfaṣil with qaṣr, 2 ḥarakāt, and he reads al-madd al-Muttaṣil in tawassuṭ, 4 ḥarakāt.

وَمَدَّهُمْ وَسِطَ وَمَا انْفَصَلَ اقْضَرْنَ \*\*\* أَلَا حُزٌّ وَبَعْدَ الْهَمْزِ وَاللَّيْنِ أُصِلَا

**Note:** The madd Munfaṣil in 2 separate words is one of three:

1- hamzah follows the letter of madd { فِي أُمِّهَا } . 2- Hamzah follows mīm ul-jamʿ { وَهَدَيْتَهُمْ، إِلَى } . 3- Hamzah follows alif of word { أَنَا }.

{ أَنَا أَحِيءُ وَأُمِيتُ - وَأَنَا أَوَّلُ الْمُسْلِمِينَ - أَنَا أَقَلُّ - أَنَا أَكْثَرُ - وَأَنَا أَعْلَمُ [ (إِنَّ أَنَا إِلَّا نَذِيرٌ - وَأَنَا رَبُّكُمْ) ] وَمِنَ ءَابَائِهِمْ، وَذُرِّيَّتِهِمْ، وَإِخْوَانِهِمْ، وَأَجْتَبَيْتَهُمْ، وَهَدَيْتَهُمْ، إِلَى صِرَاطٍ مُسْتَقِيمٍ }

وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ \*\*\* وَفَتْحِ أُنَى وَالْخُلْفِ فِي الْكُسْرِ - بِجَلَا

Nāfiʿ and Abū Jaʿfar elongate the alif of “أَنَا” in a continuous reading if it is followed by a hamzat qaṭʿ maftūḥah or maḍmūmah. If “أَنَا” precedes a hamzat qaṭʿ maksūrah, or any other letter, then Abū Jaʿfar drops its alif, as in Ḥafṣ’s recitation: { إِنَّمَا أَنَا لَكُمْ نَذِيرٌ }.

<sup>224</sup> (Ad-Durrah: 62, 22) / Ash-Shāṭibiyyāh: 521

### 3. Ṣilat Mīm ul-Jam

Abū Jaʿfar reads mīm al-jam according to the letter following it:

**A.** If mīm ul-jam is followed by a sākin letter, then he reads the mīm with a ḍammah ʿarīḍah without lengthening it, like others.

{مِنَهُمُ الْمُؤْمِنُونَ وَكَثَرُهُمُ الْفَاسِقُونَ} \*\*\* وَمِنْ دُونَ وَصَلِي ضُمَّهَا قَبْلَ

**B.** Abū Jaʿfar reads the mīm ul-jam that precedes a mutaḥarrrik letter with a ṣilah (i.e., he connects it with a wāw of 2 ḥarakāt).

{وَاصَابُهُمْ} \*\*\* (وَصَلَّ ضَمَّ مِيمِ الْجَمْعِ أَصْلُ) - وَجِلَّتْ قُلُوبُهُمْ، وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ} عَاخِذِينَ مَا آتَاهُمْ، رَبُّهُمْ، إِنَّهُمْ، كَانُوا -

### 4. Rules of a Single Hamzah in a word

The qurrā` allow changes in a hamzah to ease pronunciation. Abū Jaʿfar reads some hamzahs with *tas-hīl*/ease, *ibdāl*/turning, *naql*/transferring and *hadthf*/deleting. He, also adds hamzahs to other words, contrary to Ḥafṣ.

**I.** Abū Jaʿfar adds a hamzah in {رَبَّتْ} and with madd muttaṣil in {أَأَذْهَبْتُمْ} {أَأَن كَانَ} ; an interrogative hamzah in {زَكَرِيَّاءَ-مِيكَائِيلَ} {أَأَشْهَدُوا} and with madd lāzim in {عَالَسْحَرُ-عَالَسْحَرُ} (10: 81).

عَامَنْتُمْ أَخْبِرْ طِبْ أَيْنِكَ لَأَنْتَ أَدْ \*\*\* عَأَنْ كَانَ فِدْ وَاسْأَلْ مَعَ اذْهَبْتُمْ إِذْ  
وَسَاكِنُهُ حَقِّقْ حِمَاهُ وَأَبْدِلْنِ \*\*\* إِذَا غَيْرَ أَنْبِئْتُهُمْ وَنَبِّئْتُهُمْ فَلَا

**II.** He makes ibdāl of hamazāt with different ḥarakāt: mainly every **a)** sākin hamzah [except 2 words {نَبِّئْتُهُمْ-أَنْبِئْتُهُمْ}] into a madd letter that matches the preceding letter's ḥarakah, e.g.:

{بَاسَ-أَقْرَأَ-يَا جُوجَ وَمَا جُوجَ-مُوصَدَّةً. مُؤْمِنٌ-يَأْكُلُ-جِينَا) (لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ:  
لِقَاءَنَا أَنْتَ-إِلَى الْهُدَى أَنْتَنَا-فِرْعَوْنَ أَوْ تُونِي-يَا صَالِحُ أَوْ تَنَا- يَقُولُ أَوْ ذَنْ-الَّذِي أَنْبِئْتُمْ أَوْ تَمِينُ}

<sup>225</sup> Ash-Shāṭibiyyah: 113, 115, (Ad-Durrah: 13, 24, 28, 29, 30, 31, 35,



3- He omits a hamzah maftūḥah in {مُتَّكَأً: مُتَّكَأ}.

He omits a hamzah in {جُرْزًا - جُرْزًا} and reads the zā with a shaddah).

4- He deletes the 1st hamzah of istifhām in: {قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ}.

227 وفي الصَّابِيَيْنِ الْهَمَزَ وَالصَّابِئُونَ \*\*\* خُذْ وَهَزْزُوا وَكُفُّوا فِي السَّوَائِكِنِ فُضِّلًا

IV. He makes tas-hīl of a hamzah preceded by an alif and/or inserts a 2 ḥarakāt alif in some words:- {أَرَأَيْتُمْ - أَرَأَيْتُمْ} ، {أَرَأَيْتُمْ - أَرَأَيْتُمْ} ، {أَرَأَيْتُمْ - أَرَأَيْتُمْ} . For madd Muttaṣil, he elongates the alif to 4 and 2 ḥarakāt in these 2 words: {إِسْرَائِيلَ - فَكَأَيِّنْ: فَكَأَيِّنْ}.

أَرَأَيْتُمْ وَإِسْرَائِيلَ كَأَيِّنْ وَمَدَّ أَدْ \*\*\* مَعَ اللَّاءِ هَا أَنْتُمْ وَحَقَّقْتُهُمَا حَلَا

Abū Jaʿfar deletes the yā of {الَّتِي} in 3 sūrahs (33,58, 65) and reads the word waṣlan with tas-hīl of the hamzah {الَّتِي}. The alif before the hamzah musahalah can be elongated to 4 and 2 ḥarakāt. Waqfan: 1- ibdāl of the hamzah into yā, elongated to 6 ḥarakāt madd lāzim, as the yā is sākin {الَّتِي}. 2- tas-hīl of hamzah maksūrah with rawm {الَّتِي - الَّتِي} , elongating the alif to 4 and 2 ḥarakāt. Rawm: is a part of the kasrah of hamzah read with tashīl.

3. Abū Jaʿfar makes naql in some words: (transfers the ḥarakah of the hamzah to the previous sākin letter and omits the hamzah).

A. Ḥafṣ reads {فَأَرْسَلُهُ مَعِيَ رِدْءًا يُصَدِّقُنِي} 29: 34, Abū Jaʿfar reads {رِدَا}: waṣlan and waqfan with dāl maftūḥah, without tanwīn.

B. {مِنْ أَجْلِ ذَلِكَ} (4: 32) Abū Jaʿfar, aSingle, makes naql of the hamzah's kasrah to the sākin nūn {مِنْ أَجْلِ: مِنْ أَجْلِ}.

C. Sūrat An-Najm. Abū Jaʿfar reads {لَوْلَى - لَوْلَى - لَوْلَى - عَادَا لَوْلَى}.

وَلَا تَقْلُ إِلَّا الْآنَ مَعَ يُونُسَ بَدَا \*\*\* وَرِدْءًا وَأَبْدِلْ أُمَّ مِلْءُ بِهِ انْقِلَا

227 Ash-Shāṭibiyyāh: 460, (Ad-Durrah: 34, 36)



**D.** {ءَأَلَّعْنَ وَقَدْ}: (10: 51, 91) it has hamzat istifhām. Abū Jaʿfar and the reciters read the 2nd hamzat ul-waṣl in 2 ways:

1- making ibdāl of hamzat ul-waṣl into **alif**, lengthening it to 6 ḥarakāt as madd lāzim, due to the sākin lām following it {ءَأَلَّعْنَ} .

2- making **tas-hīl** of hamzat ul-waṣl: {ءَأَلَّعْنَ}. Nāfiʿ and **Ibn Wardān** also make naql in conjunction with these 2 ways, transferring the faṭḥah of the **third** hamzat ul-qatʿ {ءَأَلَّعْنَ: ءَأَلَّعْنَ-ءَأَلَّعْنَ} to the sākin lām, omitting the hamzah.

3- Now that the lām has acquired a faṭḥah, this leads to qaṣr in ibdāl, shortening the **changed** hamzat ul-waṣl to 2 ḥarakāt.

**Note:** Ibn Wardān reads the hamzat ul-waṣl in 3 ways: ibdāl with 6 or 2 ḥarakāt, simultaneously with the naql, and tas-hīl of hamzat ul-waṣl in conjunction with naql {ءَأَلَّعْنَ - ءَأَلَّعْنَ - ءَأَلَّعْنَ}.



## *The Differences Between 'Isa and Sulaymān Ibn Jammāz*

Sūrah: āyah	Ibn Jammāz	Ibn Wardān
2:71- 4:19 72:9	أَلَّنَ-أَلَّنَ-فَأَلَّنَ-يَسْتَمِيعُ Like Ḥafṣ أَلَّنَ	أَلَّنَ-عَلَّنَ-فَأَلَّنَ-يَسْتَمِيعُ أَلَّانَ Naql:
10: 51, 91	عَلَّنَ-عَلَّنَ-فَأَلَّنَ Like Ḥafṣ	عَلَّنَ-عَلَّنَ Naql:
3: 91	مِثْلُ الْأَرْضِ Like Ḥafṣ	مِثْلُ الْأَرْضِ Naql:
3: 13	يُؤَيِّدُ ibdāl wāw:	يُؤَيِّدُ Like Ḥafṣ:
7: 58	يَخْرُجُ Like Ḥafṣ:	يَخْرُجُ, يُخْرِجُ like Ḥafṣ
4: 93	مُؤَمِّنًا mīm maftūḥ:	مُؤَمِّنًا mīm maksūrah:
24: 50	وَيَتَّقِيهِ with sukūn	وَيَتَّقِيهِ reads with ṣilah
39: 7	يَرِضُهُ with ṣilah	يَرِضُهُ with sukūn
27:35- 7:110	أَرْجِيهِ with a kasrah	أَرْجِيهِ reads with ṣilah
13: 37	تُرْزَقَانِيهِ with a kasrah	تُرْزَقَانِيهِ reads with ṣilah
56: 72	الْمُنشُونَ / الْمُنشُونَ	الْمُنشُونَ
9: 19	سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ سِقَايَةَ وَعِمَارَةَ / سِقَاةَ وَعَمْرَةَ	سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ
17: 69	فَتُغْرِقَكُمْ / فَتُغْرِقَكُمْ	الرَّيْحِ فَتُغْرِقَكُمْ
39: 53	يَحْسِرْتَنِي / يَحْسِرْتَنِي عَلَى	يَحْسِرْتَنِي عَلَى

### *5. The Pronoun of Hā ul-Kināyah*

وَنُؤْتِيهِ وَأَلْقِيهِ آلَ وَالْقَصْرِ - حِمْلًا \*\*\* وَسَكِّنْ يُوَدِّهِ مَعَ نُؤْلِهِ وَنُصْلِيهِ <sup>228</sup>

The alif in the verse is a letter code that indicates Abū Ja'far reads hā ul-Kināyah with sukūn, in general.

<sup>228</sup> (Ad-Durrah: 18)



## 6. Two Adjacent Hamzahs in a Word

\*\*\*

<sup>229</sup>وَسَهْلَنَ بِمِدِّ أَتَى

Abū Jaʿfar recites these types of double hamzahs (like Qālūn) with tas-hīl of the 2nd hamzah and insertion (*idkhāl*) of alif. The 2nd hamzah is either maftūḥah, maḍmūmah, or maksūrah {أَبَمَّةَ}.

{ءَأَنْدَرْتَهُمْ - ءَأَنْتُمْ - ءَأَلِدُ - ءَأَعْجِمِي - ءَأَلِهْتُنَا - ءَأَلِدَا - ءَأَلِنَا - ءَأَنْزِلْ - ءَأَلْقِي - ءَأَنْبِئْكُمْ}

وَسَكِّنَ وَرِذْ هَمَزاً كَوَاوِ أَوْ شَهَدُوا \*\*\* أَمِيناً وَفِيهِ الْمَدُّ بِالْخُلْفِ بَلَاءً

**II.** Abū Jaʿfar reads {أَشْهَدُوا} with 2 hamzahs, insertion and tas-

hīl of the 2nd hamzah: أَشْهَدُوا in (43: 19). **III.** He reads

2 words with tas-hīl of the 2<sup>nd</sup> hamzah, *without insertion*.

1- {ءَأَمَنْتُمْ} is in: 7, 20, and 27. {ءَأَلِهْتُنَا} (ءَأَلِهْتُنَا) in Az-Zukhruf.

## 7. Repetitive Questioning (Istifhām Mukarrar)

Abū Jaʿfar recites the 11 repeated istifhām with one question in the 2nd position {أَلِنَّا} and with ikhbār for the 1st position {إِذَا} (i.e., one hamzah only). Except in 2 places: Sūrah 37: 16, 56: 50, he reads in an opposite way [istifhām {ءَأَلِدَا}, then ikhbār {إِنَّا}].

وَأَخْبِرْ فِي الْأُولَىٰ إِنْ تَكَرَّرَ إِذَا سَوَىٰ \*\*\* إِذَا وَقَعَتْ مَعَ أَوَّلِ الذَّبْحِ فَاسْأَلَا

<sup>229</sup>(Ad-Durrah: 23) Ash-Shāṭibiyyāh: 1022 / (Ad-Durrah: 25)



## 8. Two Adjacent Hamzahs between Two Words

The 2 hamzahs either differ or agree in their ḥarakāt.

### (C) When The 2 Hamzahs Agree in Their Harakāt

If the 2 hamzahs agree in their ḥarakāt, then Abū Ja'far makes

\*\*\* وَحَالَ اتِّفَاقِ سَهْلِ الثَّانِي إِذْ طَرَا<sup>230</sup>

**tas-hīl** of the 2nd hamzah.

- (a) identical with **fathah** {جَاءَ أَمْرُنَا-مُرْنَا} شَاءَ أَنْشَرَهُ - نَشَرَهُ {جَاءَ أَحَدٌ-حَدٌ}
- (b) identical with **kasrah**: {السَّمَاءِ إِنْ - ن} أَلَا هَلْؤَلَاءِ إِنْ - ن} {السَّمَاءِ إِنْ - ن}
- (c) identical with **dammah**, the only one: {أَوْلِيَاءُ أَوْلِيَتِكَ - أَوْلِيَتِكَ}

### (B) When The 2 Hamzahs Differ in Their Harakāt

#### The Rule

- (a) If the **1st** hamzah is maftūḥah, then make **tas-hīl** of the **2nd**.  
The 2nd will have kasrah {تَفَيَّئَ إِلَى - لِي} or a dammah {جَاءَ أُمَّةً - مَّةً}.
- (b) If the **2nd** hamzah is maftūḥah, then he makes ibdāl of it to a letter of madd that matches the preceding ḥarakah. If the 1st hamzah is maksūrah, then he turns the 2nd into a yā maftūḥah. If the 1st is maḍmūmah, then he turns the 2nd to a wāw maftūḥah.

{لَوْ نَشَاءُ أَصَبْنَاهُمْ: وَصَبْنَاهُمْ-السُّفَهَاءُ أَلَا: وَلَا -سَوْءَ أَعْمَالِهِمْ: وَعَمَالِهِمْ-الْمَلُؤُا أَفْتُونِي:  
وَفْتُونِي-وَيَسْمَاءُ أَفْلِحِي: وَقَلْبِي / مِنْ السَّمَاءِ آيَةً / السَّمَاءِ أَوْ: يَايَةً / يَوْ-وَعَاءُ أَخِيهِ: يَخِيهِ}.

- (c) If **neither** of them is maftūḥah (the 1st hamzah is maḍmūmah and the 2nd is maksūrah), then Abū Ja'far makes **tas-hīl** and **ibdāl** of the 2nd hamzah into a wāw maksūrah (the ibdāl is preferred).

{يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَلِي- لِي} يَا زَكْرِيَاءُ وَنَا- نَا {أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ:  
الْفُقَرَاءُ وَلِي- لِي} (الشُّهَدَاءُ إِذَا: وَذَا- ذَا)

<sup>230</sup> (Ad-Durrah: 27)

## 9. Itḥhār (Clarity) and Idghām (Assimilation)

\*\*\* وَأُدُّمُحًا صَّ تَامَمًا \_\_\_\_\_

Abū Jaʿfar is the only reciter who makes complete idghām without rawm or ishmām in sūrat Yūsuf: 11 {مَا لَكَ لَا تَامَمًا عَلَى يُوسُفَ} .

## 10. Al-farsh (Different Pronunciation) of Abū Jaʿfar

Abū Jaʿfar reads tā with kasrah {فَمَنْ أَضْطَرَّ} instead of a ḍammah and the tā with a ḍammah {لِلْمَلَكَةِ اسْجُدُوا} instead of a kasrah.

Abū Jaʿfar reads the middle letter with ḍammah instead of sukūn:

{نُكْرًا - فَسُحْقًا - الْعُسْرَ - يُسْرًا - الْعُسْرَى - الْيُسْرَى - الرَّعْبَ}.

\*\*\* وَالْأَمْرُ أَثَلٌ وَاعْكِسْ أَوَّلَ الْقِصِّ هُوَ وَهِيَ يُبَيِّلُ هُوَ ثُمَّ هُوَ اسْكِنْنَا أَدْ وَحَمَلًا

Abū Jaʿfar reads with sākin hā, on the condition that it is preceded by a letter of {وَهُوَ - فَهِيَ - لَهَوَ خَيْرٌ لِلصَّابِرِينَ - ثُمَّ هُوَ} (و - ف - ل - ثم).

-He reads ʿayn sākin of words like: {عَشْرًا}, {عَشْرًا عَشْرًا}, {عَلَيْهَا تِسْعَةَ عَشْرًا}, (74:30), (9:36), the 2nd word is read with madd lāzim 6 ḥarkāt.

From the ways of Stopping on ʿUthmanic Muṣḥaf Script, he stops on {يَأْتَتْ} that ending in a feminine tā ت, with hā: {يَأْتَهُ}.

## The Rules of The Nūn Sākin and Tanwīn

Abū Jaʿfar only, makes ikhfāʾ of nūn sākin and tanwīn at (غ-خ):-

{مِنْ غَيْرِكُمْ - وَمِنْ خَلْفِهِمْ - حَلِيمًا غَفُورًا - مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ - مِنْ غِلٍّ - مِنْ خِلَافٍ}

Except: (4: 135) إِنْ يَكُنْ غَنِيًّا and (5: 3) وَالْمُنْحَنِقَةَ, (15: 51) فَسَيُنْعِضُونَ

\*\*\* وَعَنْتَهُ يَا وَالْوَاوِ فُزَّ وَبِحَا وَعَيْنِ الْإِ حُفَا سَوَى يُنْعِضُ يَكُنْ مُنْحَنِقٌ أَلَا

<sup>231</sup> (Ad-Durrah: 16, 64, 42)

# Tajweed Rules of Qirā'et

## Ya'qūb Al-Ḥaḍramī

From Riwāyatī

## Ruways and Rawḥ

From the Ṭarīq of Ash-Shāṭibiyyah  
and Ad-Durrah

**Ibn Al-Jazarī** clarified 3 Qurrā' in the poem, Ad-Durrah, which is complementary to Ash-Shāṭibiyyah's poem of 7 Qurrā'. He gives Ya'qūb Al-Ḥaḍramī (ḥṭī, حُطِّي) the same code letters that Ash-Shāṭibī gives to Abī 'Amr ul-Baṣrī on the basis that the latter is considered the aṣl (root, reference) of Ya'qūb. (ح) for Ya'qūb, (ط) for Ruways, and (ي) for Rawḥ. So, in the Durrah, Ibn al-Jazarī only mentions how Ya'qūb differs from ash-Shāṭibiyyah in his aṣl. These are mentioned in blue text.

وَرَمَزُهُمْ ثُمَّ الرُّوَاةَ كَأَصْلِهِمْ \*\*\* فَإِنْ خَالَفُوا أَذْكَرَ وَإِلَّا فَأَهْمِلَا

<sup>232</sup> (Ad-Durrah: 8)



### [9] The Tajwīd Rules of Qirā'at Ya'qūb Al-Ḥadramī

Ya'qūb Al-Ḥadramī: He is Abū Muḥammad Ya'qūb ibn Ishāq ibn Zayd ibn 'Abdu Allāh Al-Ḥadramī Al-Baṣrī. He is the ninth qārī of the ten. He studied the Qur'ān under Abī al-Mundhir Salām ibn Saliem and others. His qirā'ah goes back to many companions of the Prophet ﷺ through Abī Mūsā al-Ash'arī. He became the imām of the Qārīs in Baṣrah after the death of Abī 'Amr ibn El-'Alā' Al-Baṣrī.

He was initially considered among the seven major Qārīs by many of the early scholars, but Ibn Mujāhid gave his position to Al-Kisā'ī instead. He passed away in 205 A.H.

The two Rāwīs who preserved his qirā-ah are Ruways and Rawḥ.

i) Ruways Muhammad ibn el-Muttawakkil al-Baṣrī (d. 238 A.H.).

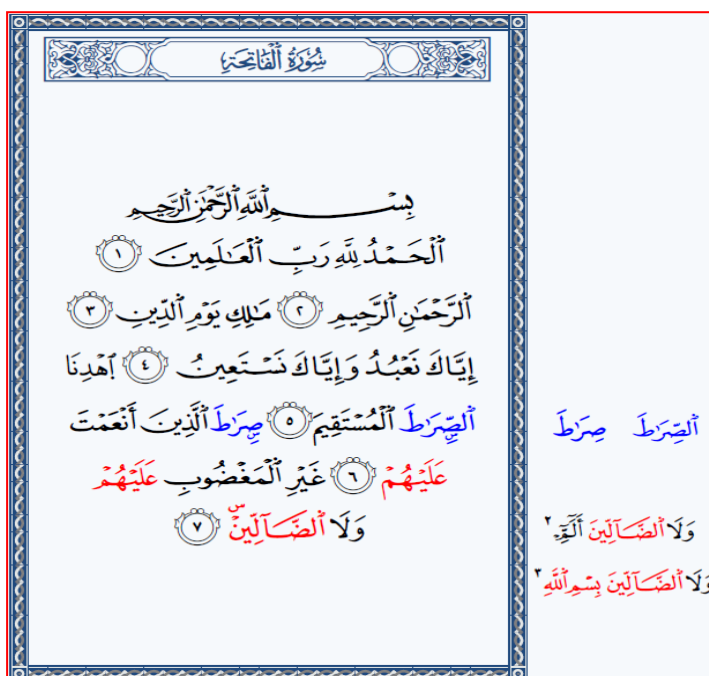
ii) Rawḥ: Abū ul-Ḥasan Rūḥ ibn 'Abd El-Mu-min Al-Hudthalī Al-Baṣrī. (d. 235 A.H.), who was one of the teachers of Imām al-Bukhārī (d. 256 A.H.) and he narrated from him in his ṣaḥīḥ.

Note: In general, Rawḥ (ر) reads like Ḥafṣ, while Ruways (ط) reads differently and will be mentioned first when they differ.

#### 1. Sūrat Al-Fātiḥah

Ruways reads { السِّرَاطِ - سِرَاطِ } and Rawḥ reads { الصِّرَاطِ - صِرَاطِ } , wherever it occur.





## 2. Mīm ul-jam` and the Previous Letter's Harakah

**Ya`qūb** reads the pronoun **hā** of the plural, third person in 2 ways: with a **ḍammah** or a **kasrah**. If this **hā** is followed by a **mīm ul-jam`** that precedes a **sākin** letter, then to keep 2 **sākin** letters from meeting, he reads **mīm ul-jam`** with either **kasrah** (like **Abū `Amr Al-Baṣrī**) or with **ḍammah**, according to the previous **hā**. **I-** He reads both **hā** and **mīm** with **kasrah**, if **kasrah** is preceding the **hā**.

{ من دُونِهِمْ أَمْرَاتَيْنِ - بِهِمِ الْأَسْبَابُ - فِي قُلُوبِهِمِ الرُّعْبُ - وَقِهِمِ السَّيِّئَاتِ - قَبْلَتِهِمْ - عَن دُونِهِمِ الْمُجْرِمُونَ - أَلَّتِي - قُلُوبِهِمِ الْعِجْلُ }<sup>233</sup> (وَقَبِلَ سَاكِنٍ أَتِيْعًا حُرِّ غَيْرُهُ أَصْلُهُ تَلَا)

**IIA-** He reads the pronoun **hā** of the masculine or feminine plural with a **ḍammah** if a **sākin yā** precedes it, - { أَيَدِيهِمْ - أَيَدِيهِنَّ - إِلَيْهِمْ - إِلَيْهِنَّ }

عَلَيْهِمْ - عَلَيْهِنَّ - فِيهِمْ - فِيهِنَّ - وَيُرَكِّبُهُمْ - لَدَيْهِمْ - مِثْلَيْهِمْ - فَتَوْفِيهِمْ - نُصَلِّيهِمْ - سَيَجْزِيهِمْ - { مُتَرَفِيهِمْ } or the **hā** of the **dual**: { عَلَيْهِمَا - إِلَيْهِمَا - فِيهِمَا } .

وَالضَّمُّ فِي الْهَاءِ حُلِيْلًا عَنِ الْيَاءِ \*\*\* إِنَّ تَسْكُنَ سِوَى الْقُرْدِ

<sup>233</sup> (Ad-Durrah: 11, 12)



**IIB-** He reads mīm ul-jam<sup>~</sup> with ḍammah, if it is preceding sākin

{يُوقِفُهُمُ اللَّهُ - وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ -

صَاقَتْ عَلَيْهِمُ الْأَرْضُ - يُرِيهِمُ اللَّهُ - إِلَيْهِمْ أَنْبِئِينَ - عَلَيْهِمُ الْقَتْلُ...- عَلَيْهِمُ الْقِتَالُ}

\***Ruways** still reading this **hā** with **ḍammah**, even if the preceding **sākin yā** is deleted, for a grammatical reason (Jazm or al-Binā'), of 15 places in the Qur'ān. وَقِهِمُ السَّيِّئَاتِ وَيُلْهِمُهُمُ الْأَمْلَ يُغْنِيهِمُ اللَّهُ-يَأْتِيهِمْ-

except (وَمَنْ يُؤَلِّهِمْ) in 8:16. تَأْتِيهِمْ فَتَأْتِيهِمْ وَيُخْزِيهِمْ-يَكْفِيهِمْ-ءَاتِيهِمْ-فَأَسْتَفْتِيهِمْ-

\***Rawḥ** reads the **hā** with **kasrah** and mīm ul-jam<sup>~</sup> with ḍammah, like others, وَيُلْهِمُهُمُ الْأَمْلَ يُغْنِيهِمُ اللَّهُ-وَقِهِمُ السَّيِّئَاتِ-فَعَاتِيهِمْ-وَإِنْ يَأْتِيهِمْ-ءَاتِيهِمْ-وَإِذَا لَمْ

{تَأْتِيهِمْ-أَلَمْ يَأْتِيهِمْ-وَلَمَّا يَأْتِيهِمْ-أَوَلَمْ يَأْتِيهِمْ-أَوَلَمْ يَكْفِيهِمْ-ءَاتِيهِمْ-فَأَسْتَفْتِيهِمْ-وَيُخْزِيهِمْ}.

(وَاضْمُمْ إِنْ تَزُلْ طَابَ إِلَّا مَنْ يُؤَلِّهِمْ فَلَا)<sup>234</sup>

### 3. The Pronoun of Hā ul-Kināyah

Ya'qūb reads hā-ul-Kināyah with kasrah and qaṣr of hā, shortens it. Rawḥ reads some with ṣilah (elongation of the kasrah to yā, 2 ḥarakah) 1- يَأْتِيهِ in (20:75), 2- بِيَدِيهِ in (2:249, 23:88) and (36:83).

### 4. The Rules of a Single Hamzah in a word

**Ya'qūb** reads some hamzahs with different ways, as follows:

(1) **Naql** of a word: {عَادًا أَوْلَىٰ} in 53:49. He reads {أَهْلَكَ عَادًا أَوْلَىٰ}

In waqf on the first word عَادًا, he starts the 2nd in 3 ways (a) أَوْلَىٰ, the preferred, (b) أَوْلَىٰ, (c) لَوْلَىٰ: without hamzat ul-waṣl.

**Ruways** makes naql in 55:52 {مِنْ اسْتَبْرَقٍ طَيْبٍ} مِنْ اسْتَبْرَقٍ: مِنْ اسْتَبْرَقٍ

(2) **Ibdāl**: Ya'qūb *yubdilu* (replaces or substitutes the hamzah by a letter of madd that corresponds to the previous letter's ḥarakah).

<sup>234</sup> (Ad-Durrah: 12, 37)

He makes ibdāl of some hamazāt: 1- hamzah maftūhah preceded by kasrah tubdal into a yā: {لِأَهَبَ - لِيَهَبَ} (19:19).

2- A sākin hamzah into alif in {يَأْجُوجَ وَمَأْجُوجَ: يَأْجُوجَ وَمَأْجُوجَ}

(3) **Hadthf**: {دَكَاءَ: دَكَّاءَ} Ya'qūb deletes a hamzah from (18:94) {حَذَفَ} and {يُضْهِئُونَ: يُضْهِئُونَ} (9: 30).

(4) **Tas-hīl** -means easing the pronunciation by reading a hamzah between the sound of a hamzah and the letter of madd which corresponds to its ḥarakah. **Ya'qūb** reads the 2nd hamzat alwaṣl in {عَالِدَهُ-عَالِدَهُ / عَالِنَ-عَالِنَ} sūrah 10, and {عَالِدَ كَرِيمٍ-عَالِدَ كَرِيمٍ} in sūrat 6: with tas-hīl and ibdāl into an alif that is elongated to 6 ḥarakāt madd lāzim. **Ruways** only, reads with tas-hīl - أَيْمَهُ .

### 5. Two Consecutive Hamzahs in a Word

If 2 of hamzat qat' follow each other in a word, the 1st questioning hamzah maftūhah, has to be pronounced muḥaqqaqah. The 2nd hamzah is maftūhah, maḍmūmah, or maksūrah and is read with tas-hīl by **Ruways**.

**لِغَايِبِهِمَا حَقَّقِي يَمِينٌ وَسَهْلَانٌ \*\*\* بِمَدِّ أَتَى وَالْقَصْرُ فِي الْبَابِ حِلَالًا**  
{عَأَنْذَرْتَهُمْ - عَأَنْتُمْ - عَأَلِدُ - عَأَعْجَبِي - عَأَلِهْتُنَا - أَدَا - أَدَا - أُنَزَلَ - أَلْقَى - أُنَبِّئُكُمْ}

(ي) **Rawḥ** reads with taḥqīq of the 2nd hamzah, like Ḥafṣ:

{عَأَنْذَرْتَهُمْ - عَأَنْتُمْ - عَأَلِدُ - عَأَعْجَبِي - عَأَلِهْتُنَا - أَدَا - أَدَا - أُنَزَلَ - أَلْقَى - أُنَبِّئُكُمْ}

Ya'qūb **adds** an istifhām hamzah to 4 words, in which **Ruways** reads with tas-hīl of the 2nd hamzah: 1- {عَأَذْهَبْتُمْ-عَأَذْهَبْتُمْ} (46:19).

2- {عَأَنْ يُؤْتِي أَحَدًا-عَأَنْ} 4- {عَأَلَيْتُكُمْ-عَأَلَيْتُكُمْ} 7- 3- {عَأَنْ كَانَ-عَأَنْ} (68)

5- {عَأَمَنْتُمْ} (7,20, 26), **Ruways** drops a hamzah and reads {عَأَمَنْتُمْ}.

**عَأَمَنْتُمْ أَحْسِرُ طَبَّ أَيْتُكَ لِأَنْتَ أَدُ \*\*\* عَأَنْ كَانَ فِدْ وَاسْأَلْ مَعَ اذْهَبْتُمْ اذْ حَلَا**

<sup>235</sup> (Ad-Durrah: 23, 24)

## 6. Repetitive Questioning (Istifhām Mukarrar)

Yaḳūb reads 9 of the 11 places of repetitive questioning with istifhām in the 1st place and a statement in the 2nd, {إِنَّا} ... {أَعْدَا}. The opposite is in sūrat ulʿAnkabūt, and istifhām in both places in sūrat an-Naml. **Ruways** reads the 2nd hamzah with tas-hīl, while **Rawḥ** reads both with tahqīq, like Ḥafṣ {أَعْدَا}.

وَفِي الثَّانِي أَخْبِرْ حُظَّ سَيَوَى \*\*\* وَفِي التَّمْلِ الْإِسْتِفْهَامُ حُمْ فِيهِمَا كِلَا

{أ.ذَا كُنَّا تُرَبًّا إِنَّا لَفِي خَلْقٍ جَدِيدٍ} [Sūrat Ar-Raḍ:5]

{وَقَالَ الَّذِينَ كَفَرُوا أَذَا كُنَّا تُرَابًا وَّءَابَاؤُنَا أَنَّا لَمُخْرَجُونَ} [Sūrat AnNaml:67]

## 7. Two Adjacent Hamzahs Between 2 Words

**Ruways** reads these words in different ways, depending on the ḥarakāt of the 2 hamzāt (pl.). (وَحَقَّقَهُمَا كَالِاخْتِلَافِ يَعِي وَلَا \*\*\*) The 2 hamzahs differ or agree in their ḥarakāt. **Rawḥ** reads with tahqīq.

### When The 2 Hamzahs Agree in Their Ḥarakāt

If the 2 hamzahs agree (ittafaqatā) in their ḥarakāt, then **Ruways** makes tas-hīl of the 2nd hamzah. (وَحَالَ اتِّفَاقٍ سَهْلٍ الثَّانِي إِذْ طَرَا \*\*\*)

- (a) identical with fathah {جَاءَ أَمْرُنَا-مُرْنَا} شَاءَ أَ نَشَرَهُ -نَشَرَهُ {جَاءَ أَحَدٌ-حَدٌ}
- (b) identical with kasrah: {السَّمَاءِ إِنْ - ن} النَّسَاءِ إِلَّا - لَا {هَلُوْلَاءِ إِنْ-ن}.
- (c) identical with dammah, the only one: {أَوْلِيَاءُ أَوْلِيَاءِكَ-أَوْلِيَاءُ} وُلْتِكَ {

### (B) When The 2 Hamzahs Differ in Their ḥarakāt

- (a) If the 1st hamzah is maftūḥah, then make tas-hīl of the 2nd. The 2nd carries a kasrah {تَفَيَّئَ إِلَى-لِي} or a dammah {جَاءَ أُمَّة-مَّة}.
- (b) If the 2nd hamzah is maftūḥah, then he makes ibdāl of it to a letter of madd that matches the preceding ḥarakah. If the 1st

<sup>236</sup> (Ad-Durrah: 26, 27)



hamzah is maksūrah, then he turns the 2nd into a yā maftūḥah. If the 1st is maḍmūmah, then he turns the 2nd to a wāw maftūḥah.

{لَوْ نَشَاءُ أَصَبْنَاهُمْ: وَصَبْنَاهُمْ - السُّفَهَاءُ أَلَا: وَلَا {سَوْءُ أَعْمَالِهِمْ: وَعَمَالِهِمْ - الْمَلُؤُا أَفْتُونِي: وَفْتُونِي- وَيَسْمَأُ أَفْلِعِي: وَقْلِعِي / مِنَ السَّمَاءِ آيَةٌ / السَّمَاءِ أَوْ: يَايَةٌ / يَوْ- وَعَاءُ أَخِيهِ: يَخِيهِ}.

(c) If **neither** of them is maftūḥah (the 1st hamzah is maḍmūmah and the 2nd is maksūrah, the opposite does not exist in the Qur'ān) then **Ruways** makes **tas-hīl** and **ibdāl** of the 2nd hamzah into a wāw maksūrah and the ibdāl is preferred, muqaddam.

{يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَلِي- لِي} يازَكْرِيَاءُ وَنَا- نَا {أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي - (الشُّهَدَاءُ إِذَا: وَدَا - دَا}

### 8. The Imālah of The Alif of Some Words

The only **dthat ul-yā** that **Ya'qūb** reads with imālah is in 17: 72 {وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا} <sup>٧٢</sup>, the first one.

.....<sup>237</sup> وَلَا \*\*\* تُمِلْ حُزَّ سَوَى أَعْمَى بِسُبْحَانَ أَوْلَى  
وَوَظَلُّ كَافِرِينَ الْكُلِّ وَالْتَمَلْ حُظَّ وَيَا \*\*\* ءُ يَا سِي\_\_\_\_\_ يَمُنُّ نُن

**Ruways** reads one word with an imālah {كَافِرِينَ - الْكَافِرِينَ} , wherever it occurs and **Rawḥ** only, shares him in sūrah 27: 43.

**Rawḥ** reads another word with an imālah at the beginning of sūrat Yasīn {يَسْ وَ الْقُرْءَانِ الْحَكِيمِ} , **Ruways** makes idghām with the faṭḥ of the yā of {يَسْ} and **Rawḥ** merges with imālah of the yā.

<sup>237</sup> (Ad-Durrah: 44, 45)



### 9. Al-farsh (Different Pronunciation) of Ya'qūb

Ya'qūb adds hamzah to these words, contrary to Ḥafs { لَا يَفْلِتُكُمَّ }  
{ زَكْرِيَّا: زَكْرِيَّاءَ - تُرْجِيءُ - مُرْجِئُونَ } (49: 14) ,

(وَيُرْجِعُ كَيْفَ جَاءَ إِذَا كَانَ لِلْآخِرَى فَسَمِ حُلَى حَلَا\*\*\*)/ <sup>238</sup>

Ya'qūb reads these words differently from Ḥafs- { تَذَكَّرُونَ-يَبْيِئِي-نَسِيًا-يَسْقُطُ-مُخْلِصًا-جُثْيًا-عُتْيًا-صُلْيَا-يَنْفَطِرْنَ-مَهْدًا-فَيْسَحَتَكُمْ-تَلْقَفُ-يُنزِلُ-قُلِ رَبِّي يَعْلَمُ-قُلِ رَبِّ احْكُم-مَيِّتًا-وَالَيْنَا يَرْجِعُونَ-وَالِيهِ تَرْجِعُونَ-لَا خَوْفَ عَلَيْهِمْ-تَحْسِبُ-يَحْسِبُونَ }  
..... \* مَعَ اللَّاءِ هَا أَنْتُمْ وَحَقَّقَهُمَا \*\*\* ... لَا خَوْفَ بِالْفَتْحِ حَوْلًا

Ya'qūb deletes the yā (waṣlan and waqfan) in { الْآئِنِ } (33,58,65) and reads the word with hamzah maksūrah muḥaqqaqah.

### 10. Al-Idghām Aṣ-ṣaghīr (Assimilation)

أَخَذْتُ طُلُورِثْتُمْ جَمِي فِدْلَيْثُ عَنْهُمَا وَادَّغِمَ مَعَ عُدْتُ أَبْ ذَا اِغْكِسًا حَلَا

**Note:** Sheikh An-Naḥḥās said (in Ar-Risālah p.: 36) that Ruways makes idghām without khulf, He also adds to Ruways the idghām of a word in 7: 41 { جَهَنَّمَ مَهَادٌ: جَهَنَّمَ مَهَادٌ }.

### 11. Al-Idghām Al-Kabīr of Mithlayn

Al-Idghām Al-Kabīr takes place between two mutaḥarrik letters. Ya'qūb makes idghām of mithlayn in 3 words, while Ruways makes idghām of mithlayn in 5 words and 16 ones with khulf.

<sup>238</sup> (Ad-Durrah: 63, 34, 65, 40)



No.	Idghām kabīr of	Ya'qūb	Ruways
4:36	وَالصَّاحِبِ بِالْجَنبِ	وَالصَّاحِبِ بِالْجَنبِ	
27:36	→ madd lāzim أَتَمِدُّونَ بِمَالٍ	أَتَمِدُّونَ بِمَالٍ	
53:55	وَأَسْلَانِ رَبِّكَ تَتَمَارَى	رَبِّكَ تَمَارَى	
23:101	→ M. lāzim فَلَا أَنْسَابَ بَيْنَهُمْ		أَنْسَابَ بَيْنَهُمْ
20:33 20:34 20:35	كَيْ نُسَبِّحَكَ كَثِيرًا ۖ وَنَذْكُرَكَ كَثِيرًا ۖ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۖ		نُسَبِّحُكَ كَثِيرًا وَنَذْكُرُكَ كَثِيرًا إِنَّكَ كُنْتَ
34:46	→ Waşlan ثُمَّ تَتَفَكَّرُوا		ثُمَّ تَتَفَكَّرُوا
16	Ruways has 16 idghām, with khulf (with the preference of idghām, except اَلْكِتٰبَ بِالْحَقِّ 2: 79.	جَعَلَ لَكُمْ idghām/ithhār → Ruways	جَعَلَ لَكُمْ 8 times in surah 16
2:20		لَذَهَبَ بِسَمْعِهِمْ	لَذَهَبَ بِسَمْعِهِمْ
2:79	اَلْكِتٰبَ بِاَيْدِيهِمْ / اَلْكِتٰبَ بِاَيْدِيهِمْ	اَلْكِتٰبَ بِاَيْدِيهِمْ	اَلْكِتٰبَ بِاَيْدِيهِمْ
2:176	ithhār preferred, idghām	اَلْكِتٰبَ بِالْحَقِّ	اَلْكِتٰبَ بِالْحَقِّ
27:37		قَبِلَ لَهُمْ	قَبِلَ لَهُمْ
53	4 in surah 53 وَأَنَّهُ هُوَ	وَأَنَّهُ هُوَ	وَأَنَّهُ هُوَ



## 12. Stopping on the Uthmanic Mushaf Script

Ya'qūb stops on some words that end in a tā, with a sākin hā.

{ رَحْمَتْ: رَحْمَهُ-نِعْمَت-سُنَّت-لَعْنَت-أَمْرَات-وَمَعْصِيَت-قُرْتُ-شَجَرَت-وَجَنَّت-أَبْنَت-  
يَأَبْت: يَأَبَهُ } فَطَرَت-بَقِيَّت-كَلِمَت-غَيْبَت-الْعُرْفَلَت-ءَايَت-بَيِّنَت-ثَمَرَت-حَصْرَت }

<sup>239</sup> إِذَا كُتِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثَةٌ. \*\*\* فَبِالْهَاءِ قِفْ حَقًّا رَضَى وَمُعْوَلًا

حَقًّا is a code word refers to ibn Kathīr, abū 'Amr, Ya'qūb follows

abū 'Amr in stopping with hā, except 5 words, with tā: { ذَاتَ بَهْجَةٍ }

{ وَلَاتٍ حِينَ مَنَاصٍ } { مَرْضَاتٍ } { هَيْهَاتَ هَيْهَاتَ } { أَفْرَعَيْتُمْ أَلَدَّتْ / أَلَّتْ وَالْعُرَى }

## 13. Stopping With Hā' us-Sakt

Ya'qūb stops with a sākin hā'-us-sakt on the following words:

1- The mushaddad nūn of the feminen plural, that is preceded by the pronoun hā of the third person: { أَوْلَادُهُنَّ-أَيْدِيَهُنَّ-وَأَرْجُلُهُنَّ-إِلَيْهِنَّ-  
عَلَيْهِنَّ-فِيهِنَّ-فَطَلِقُوهُنَّ-لِعِدَّتِهِنَّ-لَا تُخْرِجُوهُنَّ-مِنْ بَيْوتِهِنَّ-أَجَلَهُنَّ-فَأَمْسِكُوهُنَّ-  
فَارْقُوهُنَّ-أَسْكِنُوهُنَّ-حَمَلَهُنَّ-فَأَتَوْهُنَّ-أُجُورَهُنَّ-فَأَمَّتْ حُنُوهُنَّ-بِإِيْمَنِهِنَّ-عَلِمْتُمْوهُنَّ }

2- The pronoun هِيَ - وَهُوَ of a single male or female, third person.

3- The 5 words of istifhām that consist of a preposition and an interrogative mā (Alistifhāmiyyah). { بِمَ - لِمَ - عَمَّ - فِيمَ - مِمَّ }

\*\*\* وَقِفْ يَا أَبَهُ بِأَلْهَا أَلَا حُمٌ وَلِمٌ حَلَا

\*\*\* وَسَائِرُهَا كَالْبَرِّ مَعَ هُوَ وَهِيَ وَعَنْ

{ وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاطِرُهُ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٤٠﴾ عَمَّ يَتَسَاءَلُونَ ﴿٤١﴾ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٢﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٤٣﴾ }

<sup>239</sup> Ash-Shāṭibiyyāh: 378, (Ad-Durrah: 46, 47)



{لِمَ تَحَاجُونَ فِي إِبْرَاهِيمَ- فَلِمَ تَحَاجُونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ- لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ- لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ- لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ- فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ }.

4- The mushaddad mabni Ya ul-Mutakkalim: {إِلَى-عَلَى-لَدَى-بِيَدَى-أَبْنَتَى} بِمُصْرِحَى - بِيَدَيْهِ - إِلَيْهِ - عَلَيْهِ - لَدَيْهِ - بِمُصْرِحِيَّه - أَبْنَتَيْهِ {

5- Ruways (only), on {ثُمَّ- فَتَمَّ- يَأْسَفَى- يَوَيْلَتَى-يَحْسَرَتَى} -

**Note:** Sheikh An-Naḥḥās said that: “It is preferred not to stop with hā'us-sakt for Ruways in # 1, 4 or 5 {يَأْسَفَى-يَوَيْلَتَى-يَحْسَرَتَى}.”

وَدُو نُدْبَةٍ مَع نَمَّ طَبَّ وَلِهَا اخْذِفَنَّ \*\*\* بِسُلْطَانِيَه مَالِي وَمَا هِيَ مُوَصَّلًا

Ya'qūb stops on {وَكَايْنِ-فَكَأَيْنِ} → {وَكَايْنِ-فَكَأَيْنِ} (this nūn represents

وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا لَدَى \*\*\* الثُّورِ وَالرَّحْمَنِ رَافِقِنَ حُمَلًا

Tanwīn), There are 3 words ending in hā (أَيُّه), in sūrat an-Nūr, Az-Zukhruf and ar-Raḥmān جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ وَقَالُوا يَا أَيُّهَ السَّاحِرِ-سَنْفِرُحُ ar-Raḥmān لَكُمْ أَيُّهَ الثَّقَلَانِ. If Ya'qūb were to stop on one, he would pause with an alif, يَا أَيُّهَا.

Ya'qūb deletes of hā-essakt in the waṣl in all of its 7 places in the Qur'ān: 1- 2- (2:259) لَمْ يَتَسَنَّهَ - 3-6 in sūrah 69: 4 فَبِهَدْنُهُمْ أَقْتَدِهٖ -

{ وَمَا أَدْرَاكَ مَا هِيَ 7- كِتَابِيَهٗ ١٥ حِسَابِيَهٗ ١٦ مَالِيَهٗ ١٧ سُلْطَانِيَهٗ }

جَمَاهُ وَأَثْبِتْ فُرْ كَذَا اخْذِفْ كِتَابِيَهٗ \*\*\* حِسَابِي تَسَنَّ أَقْتَدَ لَدَى الْوَصْلِ حَقْلًا

To listen to Ya'qūb's recitation, please visit the following [link](https://archive.org/details/Yasser_AIMazroui_riwayat_rowise_wa_rouh):  
https://archive.org/details/Yasser\_AIMazroui\_riwayat\_rowise\_wa\_rouh

In the link, Ya'qūb's Muṣḥaf is the last one on the right hand side (light blue) 16 th. <http://www.alwa7y.com/downloads/>  
<http://www.alwa7y.com/downloads/TayseerYakob.pdf>

<sup>240</sup> (Ad-Durrah: 48), Ash-Shāṭibiyyah: 382, (Ad-Durrah: 49 )



# The Tajweed Rules of Qirā'et **Khalaf al-Bazzār (al-Āshir)**

From Riwāyatī

**{Ishāq and Idrīs}**

From The Ṭarīq of

**Ash-Shāṭibiyyah**

and **Ad-Durrah**

## *Tajweed Rules of Qirā't Khalaf al-Bazzār (al-Āshir)*

**Ibn Al-Jazarī** clarified 3 Qurā' in the poem, Ad-Durrah, which is complementary to Ash-Shāṭibiyyah's poem of 7 Qurā'. He gives Khalaf al-Āshir (فدق, فضق) the same code letters that Ash-Shāṭibī gives to Ḥamzah on the basis that the latter is considered the aṣl (root, reference) of al-Āshir. (ف) for Khalaf, (ض) for Ishāq, and (ق) for Idris. So, in the Durrah, Ibn al-Jazarī only mentions how Khalaf differs from ash-Shāṭibiyyah in his aṣl. These are mentioned in blue text.

وَرَمَزُهُمْ ثُمَّ الرُّوَاةَ كَأَصْلِهِمْ \*\*\* فَإِنْ خَالَفُوا أَذْكَرُ وَإِلَّا فَأَهْمِلَا

<sup>241</sup> (Ad-Durrah: 8)



### [10] The Tajwīd Rules of Qirā'at Khalaf al-Bazzār

Khalaf al-Bazzār Al-Kūfī, al-Āshir (the 'tenth' Khalaf) (150-229 AH), Abū Muhammad Khalaf ibn Hishām ibn Tha'lab al-Asadī al-Bazzār al-Baghdādī, was an important figure in the history of the Qur'ān and the Qira'āt, or method of recitation. In addition to being a transmitter for the Qur'ān reading method of Ḥamzah az-Zaiyyāt, one of the seven well-known authentic readers, he was also known for his own independent method that is counted among the three accepted but less famous methods.

Transmitter of Ḥamzah (same one who preserved Ḥamzah's recitation, but this is his own method of recitation, that he adopted will be mentioned here) Khalaf: He memorised the Qur'ān when he was ten years old.

For Khalaf's own, independent method of recitation, the two primary transmitters from him (the students who preserved this qirā'ah) were Abū Ya'qub, Ishāq ibn IbRaḥīm ibn ʿUthmān al-Merwazī, d. 286 A.H.) and Abū al-Ḥasan, Idrees (Idrīs ibn ʿAbd al-Karīm al-Ḥaddād al-Baghdādī, d. 292 A.H.).

*To recite in Khalaf's Qirā-ah, you should listen to the shaykh who recites in his style, get the Muṣḥaf of Khalaf, and learn with a teacher (preferably one who has an Ijāzah).*

In the link, *Khalaf al-Bazzār (al-Āshir)*'s Muṣḥaf is the one before last one on the right hand side (pink) the 15th.

<http://www.alwa7y.com/downloads/TayseerKhalaf10.pdf>

<http://www.alwa7y.com/downloads/>



## 1. The Basmalah/ Al-Fāṭīhah/ Al-Madd Al-Far'ī/Derived

Khalaf uses the Waṣl way without basmalah to join between any 2 successive sūrahs (connecting while applying the appropriate tajweed rules). Except if he connects between sūrat An-Nās and al-Fāṭīhah then he must reads basmalah.

\*\*\* وَوَصَّلَكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً<sup>242</sup>

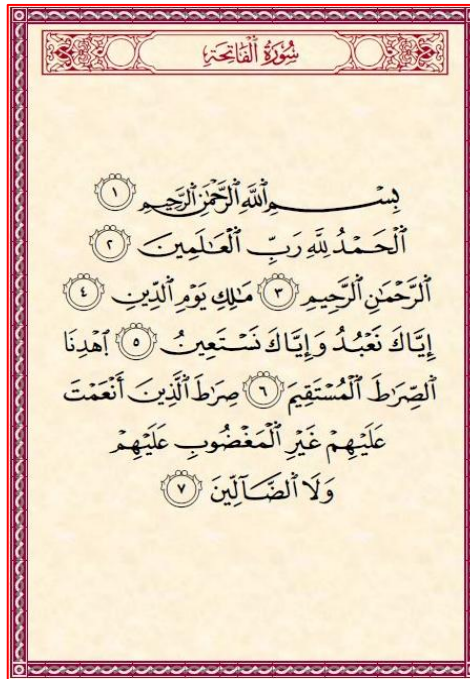
## 2. Sūrat Al-Fāṭīhah

Khalaf's recitation follows Ḥafṣ in some rules of recitation, He counts the basmalah as the 1st āyah, reads { مَلِكِ يَوْمِ الدِّينِ }

with ṣād, { الصِّرَاطَ الْمُسْتَقِيمَ } صِرَاطَ

The hā with kasrah in { لَدَيْهِمْ-إِلَيْهِمْ-عَلَيْهِمْ } the (ف) is his code letter.

وَأكْسِرْ عَلَيْهِمْ إِلَيْهِمْ لَدَيْهِمْ فَتَى \*\*\* وَمَالِكِ حُزْفُزٍ وَالصِّرَاطَ فِيهِ اسْجَلَا



He reads both madd Muttaṣil and Munfaṣil with 4 ḥarakāt.

<sup>242</sup> Ash-Shāṭibiyāh: 101 / (Ad-Durrah: 10, 11)

### 3. Mīm Al-Jam' and The Hā That Precedes it

Mīm al-jam' can appear before a sākin or a mutaḥarrrik letter.

**A-** If it is preceding a sākin, then all the qurrā' read the mīm with a temporary ḍammah, without ṣilah, to avoid the meeting of 2 sākin, like this case. {مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ-عَلَيْكُمْ الْقِتَالُ}

**B-** If the hā before the mīm is preceded by kasrah or a sākin yā, then Khalaf reads both hā and mīm with ḍammah, like Ḥamzah.

{عَلَيْهِمُ الدِّلَّةُ - قَبِلْتَهُمُ الَّتِي - عَلَيْهِمُ الْقِتَالُ - يُوفِّيهِمُ اللَّهُ - يُرِيهِمُ اللَّهُ - إِلَيْهِمُ اثْنَيْنِ - بِهِمْ  
الْأَسْبَابُ - عَلَيْهِمُ الْبَابُ}

**C-** If mīm al-jam' is followed by a mutaḥarrrik letter, then it is read with sukūn. <sup>243</sup> (وَعَنْتَهُ يَا وَالْوَاوِ فُزْ)

-Khalaf merges the nūn and tanwīn in wāw and yā with ghunnah.

-He makes iṭḥār where Ḥamzah makes idghām kabīr of tā, in:

{وَالصَّفَاتِ صَفًّا ۝ فَالزَّجْرَاتِ زَجْرًا ۝ فَالتَّلَايَاتِ ذِكْرًا ۝ وَالدَّرِيَّتِ ذُرْوًا ۝ أَتْمِدُونَنِي  
بِمَالٍ ۝ فَالمُغِيرَاتِ صُبْحًا ۝ فَالمُلْقِيَاتِ ذِكْرًا - بَيَّتَ طَائِفَةٌ {تُمِدُونَنِي:

أَظْهَرَ نَ فُ لَ \*\*\* كَذَا التَّاءِ فِي صَفًّا وَزَجْرًا وَتَلُوهِ  
وَذُرْوًا وَصُبْحًا عَنْهُ بَيَّتَ فِي حَلِي \*\*\*

### 4. The Pronoun of Hā ul-Kināyah

Khalaf recites hā ul-Kināyah with ṣilah, {وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ}

Khalaf reads the hā with kasrah (like Ḥafṣ) in {قَالَ لِأَهْلِهِ امْكُتُوا}, while Ḥamzah reads with ḍammah, in sūrahs: 20, 27, 29.

وَأَشْبِعْ جُد... وَفِي الْكُلِّ فَاثْقَلًا \*\*\* وَهَا أَهْلِهِ قَبْلَ امْكُتُوا الْكُسْرُ - فُصْلًا  
فَشَا \_\_\_\_\_ \*\*\* وَحَقَّقَى هَمَزَ الْوُفْيِ وَالسَّكْتِ أَهْمَلًا

Khalaf reads without the sakt of Ḥamzah, on mafṣūl and mawṣūl.

<sup>243</sup> (Ad-Durrah: 42, 16, 17, 20, 21, 37)

## 5. The Major Imālah

The imālah kubrā is a main rule in the recitation of Khalaf.

{الْيَتِيمِ-أَدْبَى-تُوْفَى-تُوْبَى-يُوجَى-وَكَفَى-النَّبِي-طَبَى-نَادَى-الرُّجْبَى-المَرَعَى-تَرْضَى-الْهَوَى-  
 أَعْبَى-عَصَانَى-الْأَقْبَا-تَوْلَاهُ-وَالضُّبَى-الرَّبْوَى-الْقُبَى-الْعُلَى-وَصُجْلَهَا-هَدْبِنَى-ثُقْبَةَ-مُزَجَبَةَ-  
 الْحَوَايَا-إِنْبَهُ-كِلَاهُمَا-رَأَى-رِبَاهُ-وَيَحْيَى-وَأَحْيَا-بَأَى-شَاءَ-جَاءَ-وَمَا أَدْرَبَكَ-تَثْرَأ-الرِّ-  
 الْمَرْ-جَمْ-طَبَه-طَسَمْ-إِاتِيكَ-بُشْرَى-تَبْرَى-أُخْبِرَى-الْقُرْبَى-وَذَكْرَى-الْكُفْرَى-  
 سُكَارَى-وَمُرْسَلَهَا-النَّصَارَى-أَسَارَى-لِلْيُسْرَى-يَتَوَارَى-التَّوْرَةَ-الرُّءْيَا-  
 كِتَابِ الْأَبْرَارِ-ذَاتِ قَرَارِ-دَارِ الْقَرَارِ-لِلْأَبْرَارِ-الْأَشْرَارِ}

Khalaf does not do imālah of the following, nor Kisā'ī's words.

{الْتَهَارِ-الْدَارِ-الْحَوَارِ-وَالْجَارِ-جَبَارِينَ-الْتَارِ-الْبَوَارِ-الْقَهَّارِ-رُعْيَا-سَجَى} ②  
 دَحَلَهَا-ضِعَافًا-تَلَّهَا ② وَمَا طَحَلَهَا ③

<sup>244</sup>وَبِالْفَتْحِ قَهَّارِ الْبَوَارِ ضِعَافَ مَع ② ③ عَيْنُ الثَّلَاثِي رَانَ شَا جَاءَ مَيَّلاً  
 كَالْأَبْرَارِ رُؤْيَا اللَّامِ تَوْرَةَ فِذ... ② ③

## 6. The Single Hamzah

Khalaf makes 1- Ibdāl a sākin hamzah by a madd letter in Sūrahs 18 & 21 {يَا جُوجَ وَمَا جُوجَ} and in: {الَّذِيْبُ} (\*\*\*)

2- Naql: He makes Naql of the hamzah's fathah to the sākin sīn in the imperative verb {وَسَلُّوْا}, when preceded by a wā or a fā.

{وَسَلُّوْا مَا أَنْفَقْتُمْ-وَسَلِ الْقَرْيَةَ-فَسَلُّوْا أَهْلَ الذِّكْرِ-فَسَلِ الَّذِينَ-فَسَلُّوْهُنَّ}  
 وَحَرِّكَ بِهِ مَا قَبْلَهُ مَتَسَكِّئًا \*\*\* وَأَسْقِطْهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

3- Hadthf: He omits a hamzah of {طَيْفٌ → طَيْفٌ}, (7:201).

4- Khalaf adds a hamzah to: {مِيكَائِيلَ-ذَكَاءَ-هَزْوَا-كُفْوَا-جَبْرِيْلَ}.

<sup>244</sup> (Ad-Durrah: 43, 44, 35) / Ash-Shāṭibiyyāh: 237

وَجَبْرِيلَ فَتَنُحِ الْجِيمِ وَالرَّاءَ وَبَعْدَهَا \*\*\* وَعَى هَمْزَةً مَكْسُورَةً صُحْبَةً وَلَا  
وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا بِهَا \*\*\* ءَأَمَنْتُمْ لِلْكَلِّ ثَالِثًا (أَبْدِلًا)

He reads some words differently from Ḥaḥḥ, by adding a hamzat istifhām, and reads both hamzahs with taḥqīq:

{ءَأَعَجَمِيٌّ وَعَرَبِيٌّ} . in sūrat Fuḥilat. {ءَأَمَنْتُمْ} (7,20,27) {أَتَيْنَ لَنَا لِأَجْرًا}  
{ءَأَتَكُمْ لَتَأْتُونَ الرِّجَالَ-ءَأَتَكُمْ لَتَأْتُونَ الْفَاحِشَةَ} (29: 7)

### 7. The Special Words of Khalaf (Al-Farsh)

Khalaf (like Ḥamzah) makes ishmām—{سِيَّءَ - سِيَّتٌ} {يَصْدُرُ} ،  
{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتْ أَخْرِجْ - أَنْ أَعْبُدُوا - مَحْظُورًا أَنْظُرْ - قَدْ أَسْتَهْزَيْ} }

- Khalaf reads hā-essakt waqfan and deletes it waslan in the 1st 2 places in the Qur'an: 1- (2: 259) {لَمْ يَتَسَنَّه} 2- (6:90) {فَيَهْدِيَهُمْ أَقْتِدَهُ} .

وَدُو نُذْبَةٍ مَعَ تَمَّ طَبٌ وَلِهَا أَحْذِفَنُ \*\*\* بَسُلْطَانِيَه مَالِي وَمَاهِي مُوَصَلًا  
جَمَاهُ وَأَثِيثٌ فُرْ كَذَا أَحْذِفُ كِتَابِيَه \*\*\* حِسَابِي تَسَنُّ اِقْتَدُ لَدَى الْوَصْلِ حَقْلًا

He reads the last 5 of the 7 ha-āt assakt waslan and waqfan: 3-6 sūrat ul-Hāqqah {وَمَا أَدْرَبَكَ مَا هِيَ ١٠-7 كِتَابِيَه ١١ حِسَابِيَه ١٢ مَالِيَه ١٣ سُلْطَانِيَه ١٤}

- He reads {يَبْنِي} with kasrah. He reads all of these words with kasrah on the first letter: {عِيونًا-شيوخًا-الغُيوبِ-جِوِبِهِنَّ-نَسِيًا-الْمِيوتِ-بِيوتًا}

- He reads the following words differently from Ḥaḥḥ, also.

{وُلَدًا - الرِّيحَ - يَبْشُرُ - لَمَسْتُمُ النِّسَاءِ - تُمَاسُوهُنَّ - تَسَلَّقُظْ - تَلْقَفُ - تَمودًا - الرُّعْبُ}

*This concludes the lessons of Khalaf's recitation rules.*

<sup>245</sup> Ash-Shāḥibiyāh: 471, 189/ (Ad-Durrah: 48, 49)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

How perfect You are, O Allāh, and  
I praise You. I bear witness that  
None has the right to be  
worshipped except You.  
I seek Your forgiveness and turn to  
You in repentance.



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