

القراءات العشر المتواترة

The Ten Authentic Qiraa'aat

Compiled and translated by

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Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm

In the name of Allāh, the most

Beneficent, the most Merciful



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	ى	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.¹

This book (The Ten Authentic Qirā'āt - القِرَاءَاتُ العَشْرُ الْمُتَوَاتِرَةُ) is extremely beneficial to any student who wants to learn the ten narrations because Umm Aḥmad explains the narration 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

¹ Ash-Shāṭibī (d. 548 A.H.) wrote a poem, about the seven authentic Mutawātir Qirā-āt, which he called “Hirz 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 Qurra' and *Ad-Durrah*, its complementary poem of 3 Qurra'.

may Allāh accept her efforts in transmitting the ten narrations all 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 Shaṭībiyyah as the standard reference for the top 7 Qirā'āt, and the Durrah², 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)

² 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-Muḍiyyah” as a complementary poem to Ash-Shāṭibi 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 masājid, 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, Fātmah 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.*”³

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 Taqrīṭh (praising) letter.

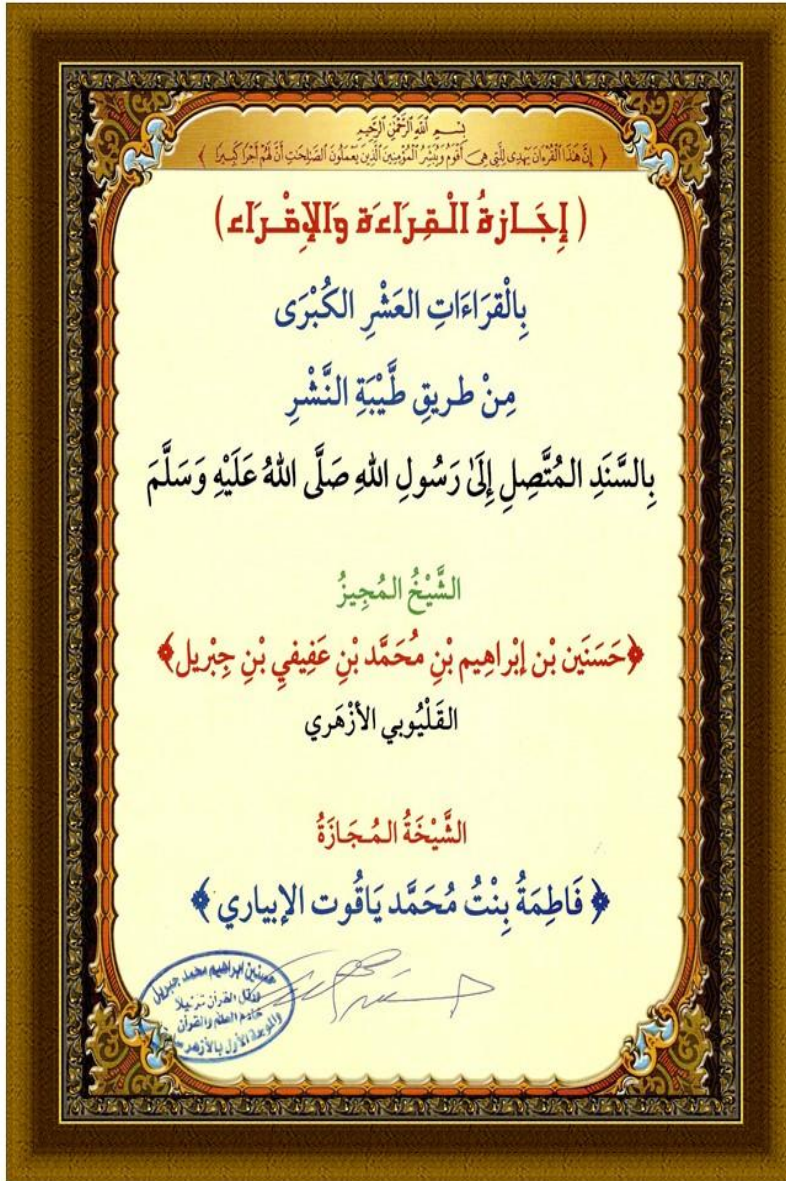
I also extend my thanks to Shaykh Dr. Nabil Sallam, for providing me with a valuable Taqrīṭh letter.

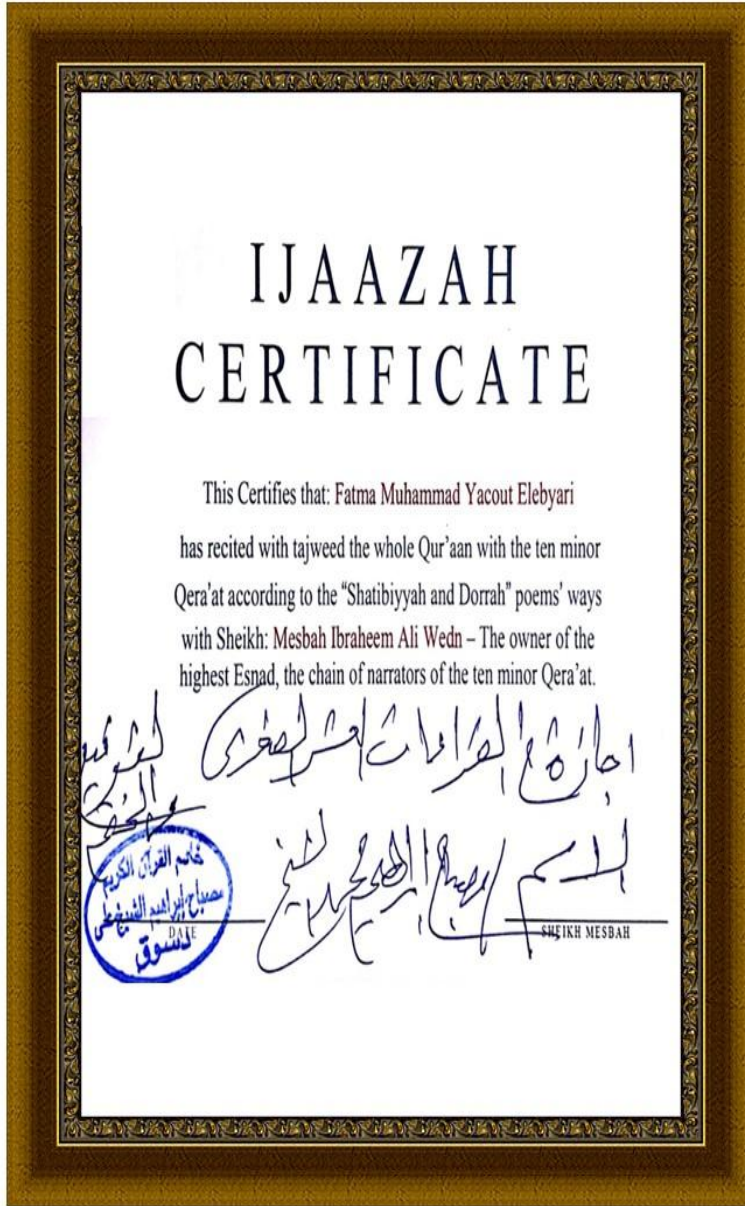
I thank Shaykhah Amira Sultān, Jameelah Thomas and Massarrat Bharucha (my dear American students) for reviewing the English language of this work and providing me with a Taqrīṭh letter.

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, ʿĀmīn.


³ al-Albānī’s Ṣaḥīḥah #417

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



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, {وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ 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” ⁴

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.

⁴ 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*"⁵.

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, radḥyāllāhu 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

⁵ Ṣaḥīḥ al-Bukhārī 5027

it and he said, 'It was revealed like this.' This Qur'ān has been revealed in seven different ways, so recite it in the way that is easiest for you." The last part of this ḥadīth⁶ was repeated with other Companions as well. The Qirā'āt were transmitted by the Companions (radḥiyāllāhu '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'.⁷

Place	Qārī	A.H ⁸	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

⁶ Al-Bukhāri, 2287; Muslim, 818

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

⁸ A.H: After Hijra/ the year of death

The Readers (Qurrā')

Each of the ten Imāms mentioned above is known as a qārī' ⁹. 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-ʿashr/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'ān¹⁰. 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.

⁹ 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'.

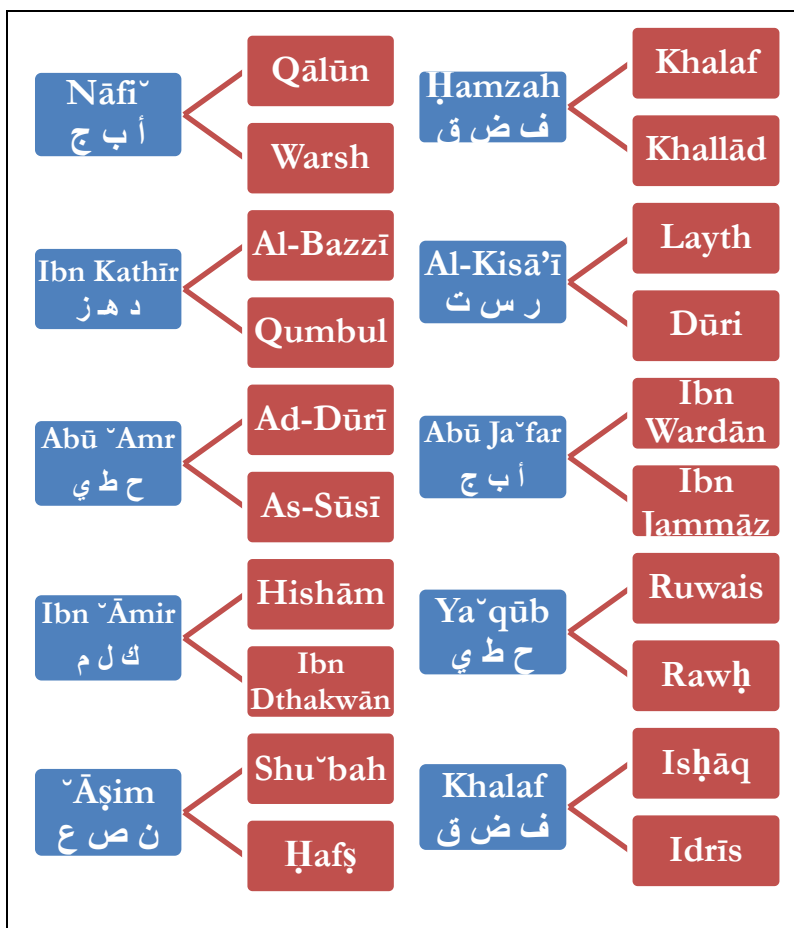
¹⁰<http://www.muslimprophets.com/article.php?aid=64&t=Quran++Hafs+vs+Warsh>

There are 7 mutawatir qirā'āt and 3 mash-hur, or well-known famous ones. Some teachers and students study only the seven. The first one to limit the number of authentic Qurrā'/reciters to seven was the ṢIrāqī 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 ṢĀṣim, 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 Ṣan ṢĀṣim narration, Shuṣbah Ṣan ṢĀṣim, Warsh Ṣan Nāfi', Qālūn Ṣan Nāfi', and so on.

Tarīq: 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 Ṣan Warsh.

Ash-Shātibiyah's Codes Letters

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



Ash-Shātibiyy's Code words

Nāfi~ , <u>Ibn Kathīr</u> , Abū ~Amr	سَمَا
Nāfi~ , <u>Ibn Kathīr</u>	جَزْمِي
<u>Ibn Kathīr</u> , Abū ~Amr	حَقَّ
Nāfi~ , Ibn ~Āmir	عَمَّ
<u>Ibn Kathīr</u> , Abū ~Amr, Ibn ~Āmir	نَفَرًا
~Āṣim, Ḥamzah, Al-Kisā'ī	ث
Nāfi~ , ~Āṣim, Ḥamzah, Al-Kisā'ī	حِصْنٌ
<u>Ibn Kathīr</u> , ~Āṣim, Ḥamzah, Kisā'ī	ظ
Abū ~Amr, ~Āṣim, Ḥamzah, Kisā'ī	غ
Ibn ~Āmir, ~Āṣim, Ḥamzah, Kisā'ī	ذ
Shu~bah, Ḥamzah, Al-Kisā'ī	صُحْبَةٌ
Ḥafṣ, Ḥamzah, Al-Kisā'ī	صِحَابٌ
Ḥamzah and Al-Kisā'ī	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} ¹¹

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

إِذَا مَا أَرَدْتَ الدَّهْرَ تَقْرَأُ فَاسْتَعِذْ *** جَهَارًا مِنَ الشَّيْطَانِ بِاللَّهِ مُسْجَلًا

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

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

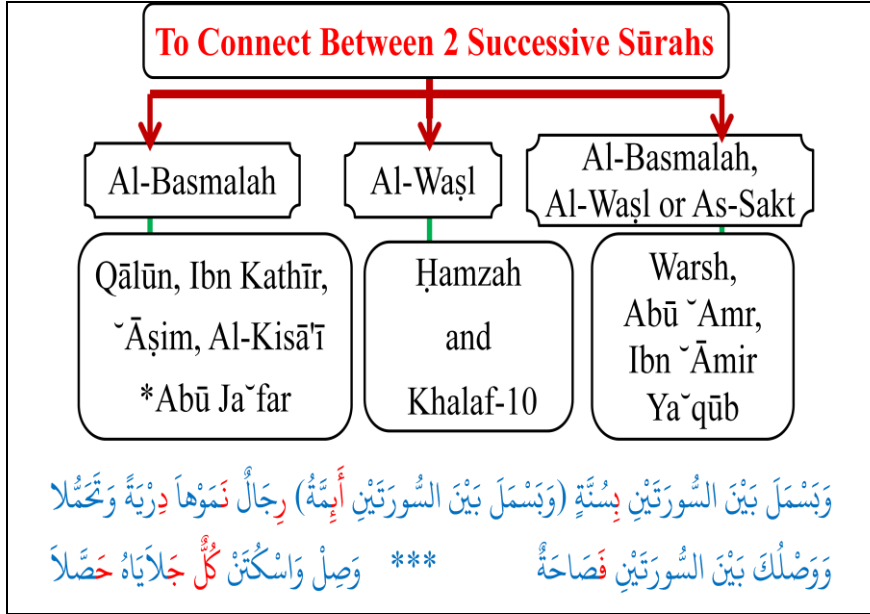
- i) Separating them by stopping while, breathing between them.
- ii) Joining them in one breath, applying the appropriate tajweed.
- iii) Stopping after isti'ādthah (breathing), joining the basmalah with the beginning of a sūrah, without breathing or stopping.
- iv) Joining the Isti'ādthah with the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

¹¹ Sūrat an-Nahl: 98 / Ash-Shātibiyāh: 95

2. Who Reads The Basmalah Between 2 Sūrahs



وَمَهْمَا تَصِلُهَا أَوْ بَدَأَتْ بَرَاءَةً ¹² *** لِتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبَسِّمًا

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:

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

وَسَكَّتَهُمُ الْمُخْتَارُ دُونَ تَنْفِيسٍ *** وَبَعْضُهُمْ فِي الْأَرْبَعِ الرَّهْرِ بِسْمَلًا * لَهُمْ دُونَ نَصِّ

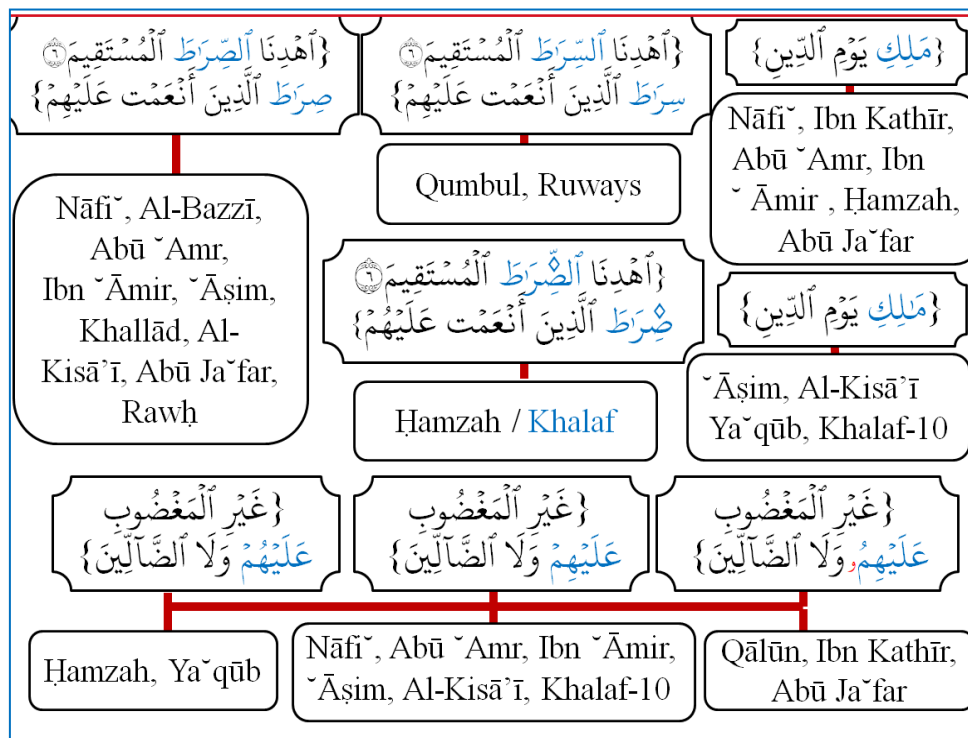
¹² Ash-Shāṭibiyāh: 100, 101, 105

¹³ Ash-Shāṭibiyāh: 103

The 4 Zuhr: There are 4 sūrahs called “Zuhr”, 2 begin with {وَيْلٌ} (Al-Muṭaffifīn 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-Fātihah¹⁴



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

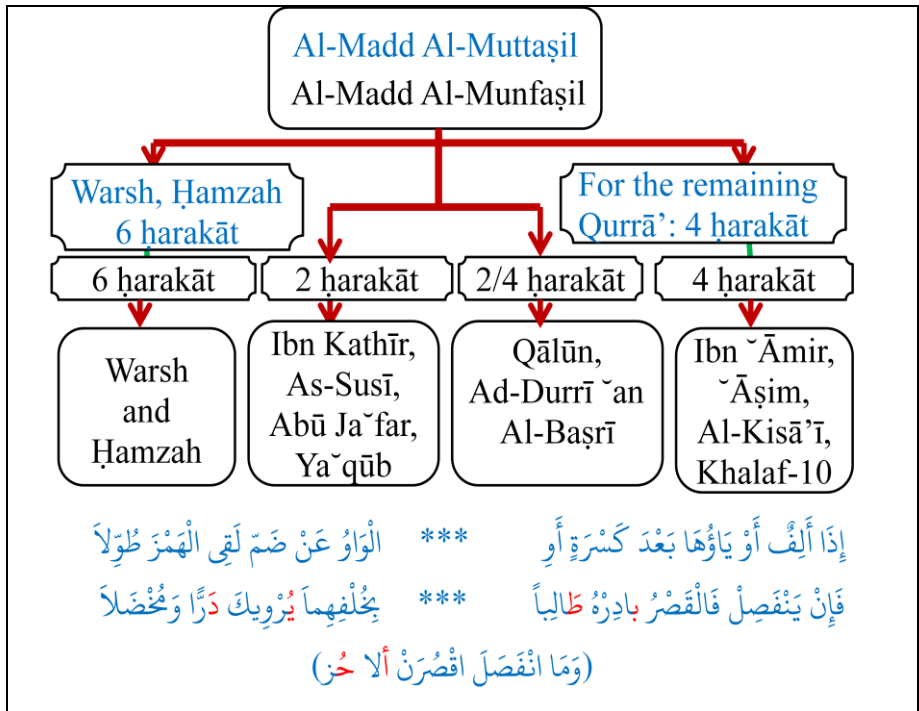
In some recitations, Al-Basmalah is not the first āyah of al-Fātiḥah, rather {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} ١ is, and the last āyah is split into 2: {صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ} ٢ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} ٣.

15 وَمَالِكِ يَوْمَ الدِّينِ رَاوِيهِ نَاصِرٌ *** وَعِنْدَ سِرَاطِ وَالسِّرَاطِ لِ قُنْبُلًا
بِحَيْثُ أَتَى وَالصَّادُ زَايَا اِشْمَهَا *** لَدَى خَلْفٍ وَاشِمِمَ لِحِلَادِ الْأَوْلَا
عَلَيْهِمْ إِلَيْهِمْ حَمَزَةٌ وَلَدَيْهِمْ *** جَمِيعًا بِضَمِّ الْهَاءِ وَقَفًّا وَمَوْصِلًا
وَصِلَ ضَمَّ مِيمِ الْجَمْعِ قَبْلَ مُحَرِّكَ *** دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلًّا

(وَمَالِكِ حُزُفُ وَالصِّرَاطِ فِيهِ اسْجَلَا)

(وَبِالسِّيْنِ طَبُّ وَاكْسِرَ عَلَيْهِمْ إِلَيْهِمْ *** لَدَيْهِمْ فَتَى وَالضَّمُّ فِي الْهَاءِ حُلِيلًا)

4. Al-Madd ul-Farĩ/Derived Elongation



¹⁵ Ash-Shāṭibiyyāh: 108-111, 168-170 / (Ad-Durrah: 22)

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 fathah. 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.

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

Madd Munfasil: (Jā'iz) is when a madd letter precedes hamzat al-qaṭʿ in 2 words, even adjoined in writing: {هَتُّوْلَاءِ- يَتَاهَلْ- يَتَائِيهَا}.

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

5. The Pronoun of Hā al-Kināyah

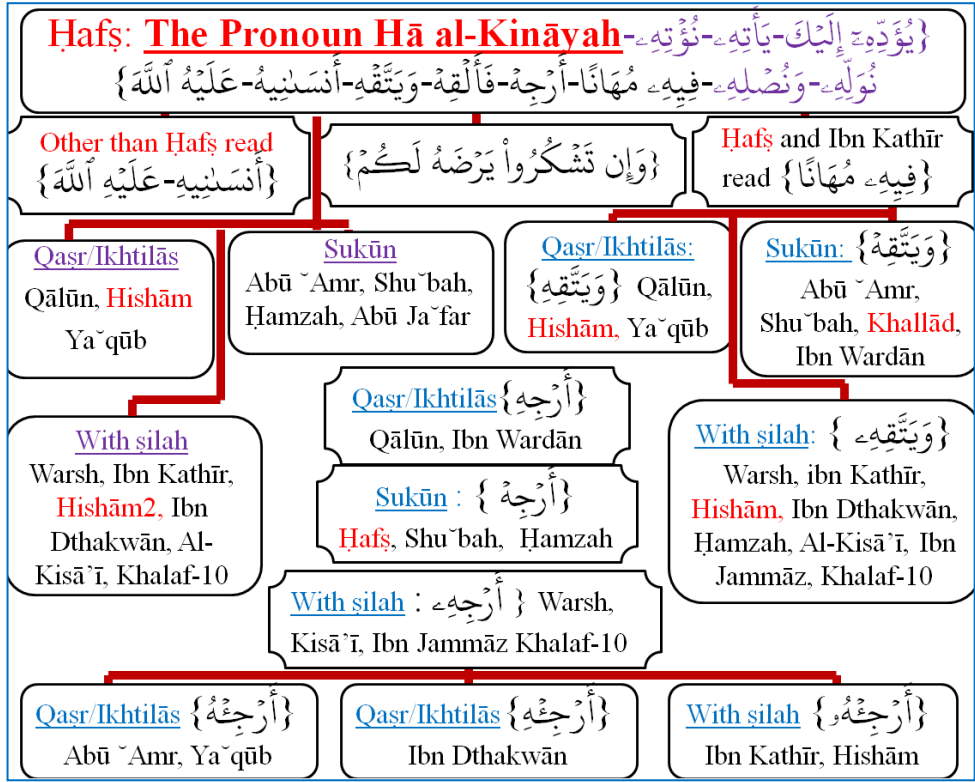
The pronoun of hā al-Kināyah is an extra hā at the end of a word (with kasrah or ḍammah) denoting a singular male third person. The rule of a mutaḥarrrik hā al-Kināyah: If it is located between 2 mutaḥarrrik letters, then it's kasrah is extended into yā or it's ḍammah is prolonged into wāw of 2 ḥarakāt;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

وَنُؤْتِيهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلًا	***	وَسَكِّنْ يُوَدِّهِ مَعَ نُؤْلِهِ وَنُصْلِهِ
حَمِي صَفْوَهُ قَوْمٌ جُخْلِفُ وَأَنْهَلَا	***	وَعَنْهُمْ وَعَنْ حَفِصٍ فَالْقِهِ وَيَتَّقِهِ
وَيَأْتِيهِ لَدَى طه بِالْإِسْكَانِ يُجْتَلَا	***	وَقُلْ بِسُكُونِ الْقَافِ وَالْقَصْرِ حَفْصُهُمْ
بِجُخْلِفِ وَفِي طه بِوَجْهَيْنِ بُجْلَا	***	وَفِي الْكُلِّ قَصْرُ الْهَاءِ بَانَ لِسَانَهُ
بِجُخْلِفِيهِمَا وَالْقَصْرَ فَادْكُرْهُ نَوْفَلَا	***	وَإِسْكَانٌ يَرِضُهُ يُمْنُهُ لُبْسٌ طَيِّبٌ
وَشَرًّا يَرَهُ حَرْفِيهِ سَكِّنْ لَيْسَهُلَا	***	لَهُ الرَّحْبُ وَالزَّلْزَالُ خَيْرًا يَرَهُ بِهَا
وَفِي الْهَاءِ صَمٌّ لَفَّ دَعْوَاهُ حَرْمَلَا	***	وَعَى نَفَرًا أَرْجِيئُهُ بِالْهَمْزِ سَاكِئًا
وَصَلَّهَا جَوَادًا دُونَ رَبِّ لِتُوصَلَا	***	وَأَسْكِنْ نَصِيرًا فَازًا وَكَاسِرًا لِعَيْرِهِمْ

¹⁶ Ash-Shāṭibiyyāh: 160-166

وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَا ***

وَهَا كَسْرٍ أُنْسَانِيَةٍ صَمَّ لِحْفِصِهِمْ



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

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

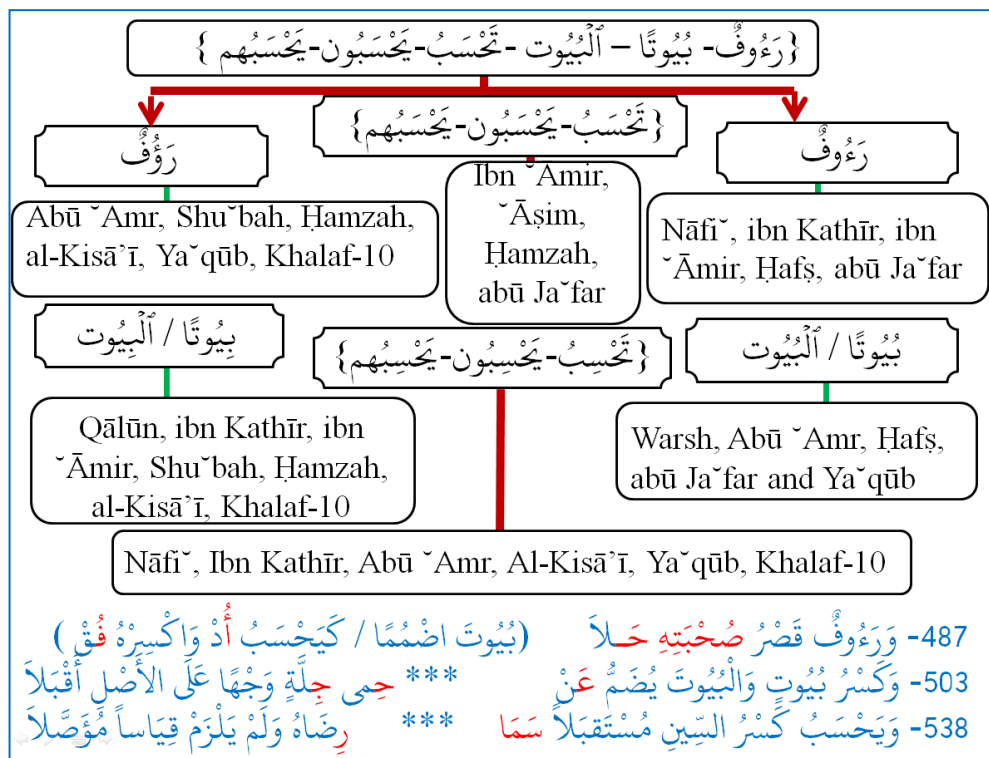
وَضُمَّكَ أَوْلَى السَّاكِنِينَ لِثَالِثٍ *** يُضَمُّ لِرُومًا كَسْرُهُ فِي نِدٍ حَلَا

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.

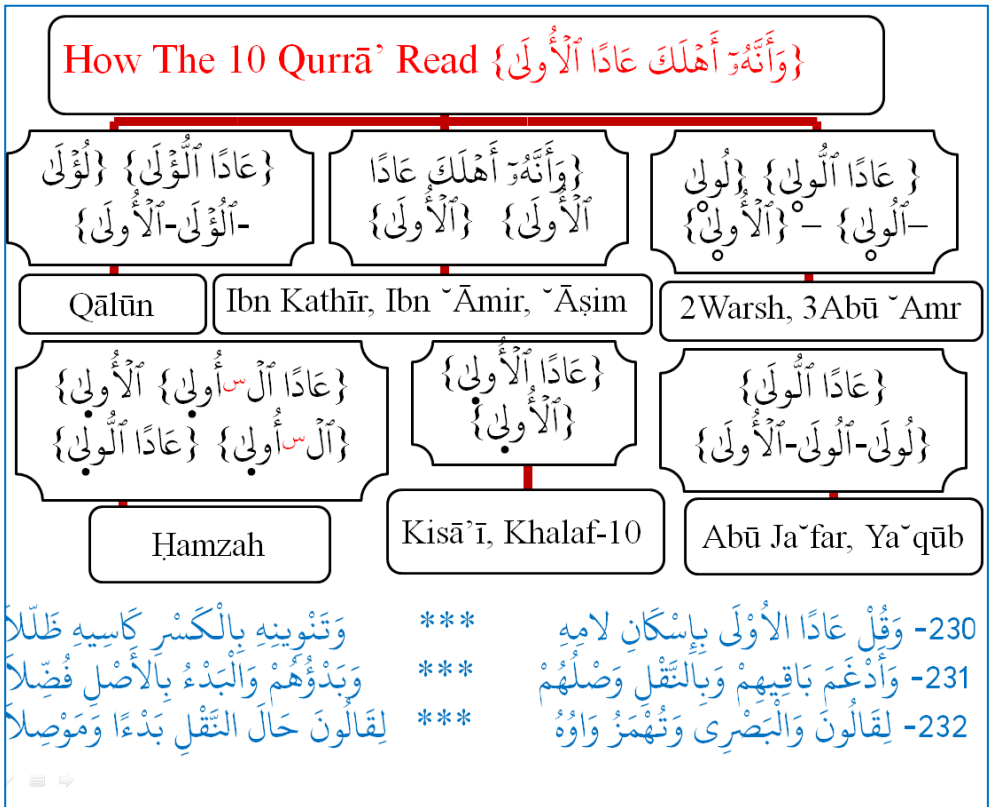
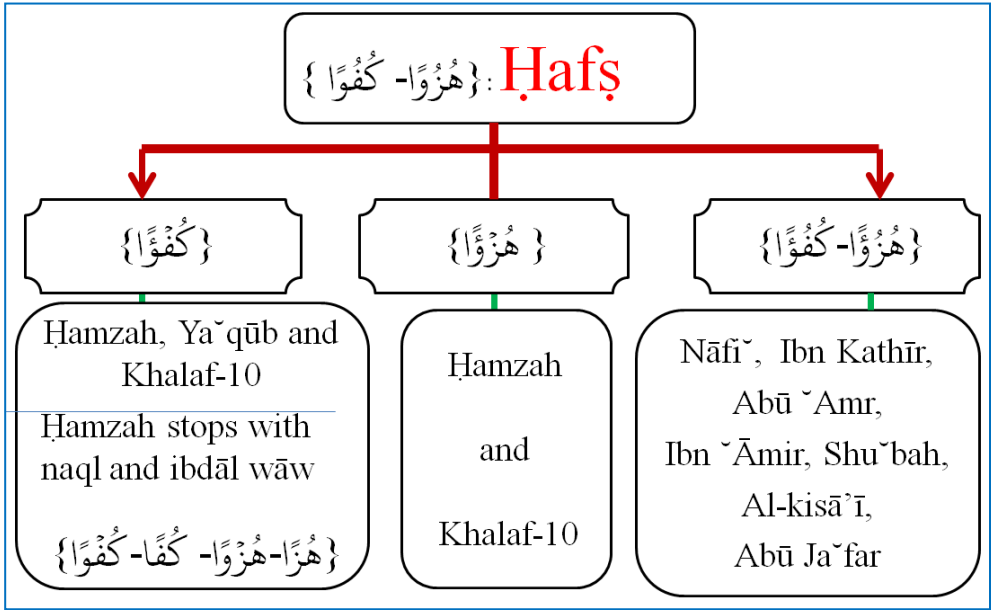
¹⁷ Ash-Shāḥibiyāh: 167, 844, 495 (diagram is derived from Al-Uṣūl An-Nayyarāt)

{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ-قَالَتْ أَخْرِج-أَنْ أَعْبُدُوا اللَّهَ-مَحْظُورًا أَنْظُر-قَدْ اسْتَهْزَيْ}

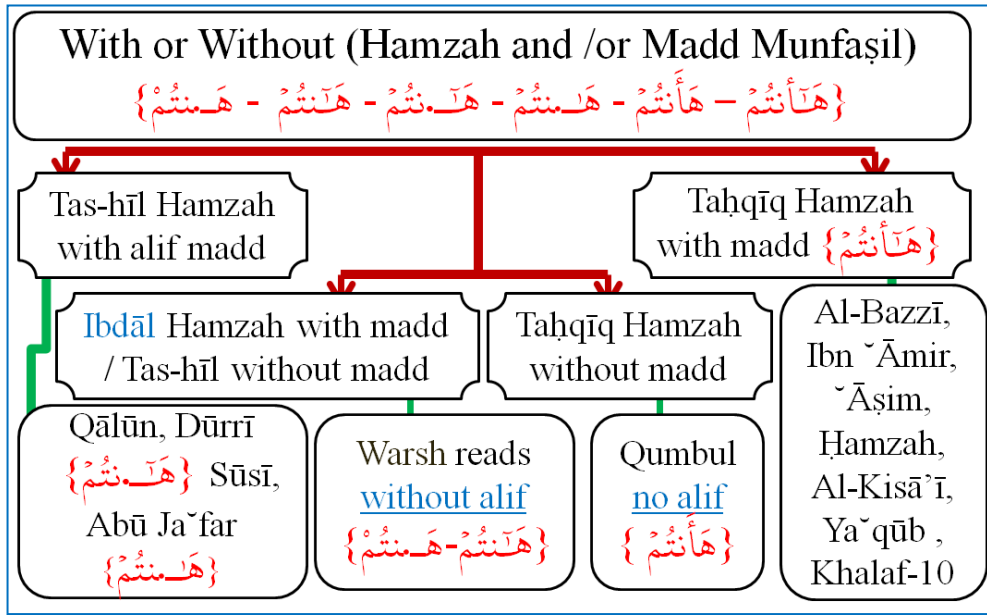
18



¹⁸ (The diagram is derived from Al-Uṣūl An-Nayyarāt book)



(The diagrams are derived from Al-Uṣūl An-Nayyarāt book)



19 وَلَا أَلْفٌ فِي هَا هَأَنْتُمْ زَكَ جَنًا *** وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا

وَفِي هَايِهِ التَّنْبِيهُ مِنْ نَابِتٍ هُدَى *** وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلًا

وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا *** وَذُو الْبَدَلِ الْوَجْهَانَ عَنْهُ مُسَهَّلًا

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

The small idghām is the merging of a sākin mudghām letter into a mutaḥarrrik one, so they become one mushaddad letter. This idghām has 3 categories: mutamāthil, mutajānis, mutaḥārib. 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

¹⁹ Ash-Shāṭibiyyāh: 559, 560, 562, 264, 265
(The diagram is derived from Al-Uṣūl An-Nayyarāt book)

Al-Idghām Aṣ-ṣaghīr of dthāl-idth into 6 letters (for some Qurrā')

{إِذْ دَخَلُوا- إِذْ دَخَلْتَ}	{إِذْ تَمَشَى- وَإِذْ تَخْلُقُ}	{وَإِذْ زَيْنَ-وَإِذْ رَأَعْتَ - وَإِذْ صَرَفْنَا-إِذْ سَمِعْتُمُوهُ}	{وَإِذْ جَعَلْنَا}
Abū ṣ Amr Ibn Ṙmir Ḥamzah Al-Kisā'ī Khalaf-10	Abū ṣ Amr, Hishām, Ḥamzah, Al-Kisā'ī Khalaf-10	Abū ṣ Amr, Hishām Khallād Al-Kisā'ī	Abū ṣ Amr, Hishām, Khalaf
*** سَمِيَ جَمَالًا وَاصِلًا مِّنْ تَوَصَّلَا *** وَأَظْهَرَ رِيًّا قَوْلِهِ وَاصِفٌ جِلًّا *** وَأَدْعَمَ مُؤَى وَجُدَهُ دَائِمٌ وَلَا	259 - نعم إِذْ تَمَشَتْ زَيْنَبُ صَالِ دَلَّهَا 260 - فَأَظْهَرَهَا أُجْرَى دَوَامَ نَسِيمِهَا 261 - وَأَدْعَمَ صَنْكَا وَاصِلٌ تَوْمَ دُرَّة		

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

Al-Idghām Aṣ-ṣaghīr of Dāl-Qad into 8 letters (for Some Qurrā')			
{فَقَدَ ضَلَّ- وَلَقَدْ صَرَبْنَا - قَدْ ضَلُّوا- فَقَدْ ظَلَمَ}	{وَ لَقَدْ زَيْنَا - وَ لَقَدْ ذَرَأْنَا}	{قَدْ جَاءَهُمْ- قَدْ شَغَفَهَا- قَدْ سَمِعَ- وَ لَقَدْ صَرَفْنَا}	
Warsh Abū ṣ Amr Ibn Ṙmir Ḥamzah Al-Kisā'ī Khalaf-10	Abū ṣ Amr Ibn Ṙmir Ḥamzah Al-Kisā'ī Khalaf-10	Abū ṣ Amr Hishām, Ḥamzah Al-Kisā'ī Khalaf-10	
*** زَرَيْنَبُ جَلَّتْهُ صَبَاهُ شَائِقًا وَمُعَلَّلًا *** وَأَدْعَمَ وَرَشٌ صَرَّ ظَمَانٌ وَامْتَلَأَ *** (وَأَظْهَرَ إِذْ مَعَ قَدْ وَتَاءَ مَوْثُثٌ *** أَلَا حَزْ)	262 - وَقَدْ سَحَبَتْ ذَيْلًا ضَفَا ظَلَّ 263 - فَأَظْهَرَهَا نَجْمٌ بَدَا دَلَّ وَاصِحًا		

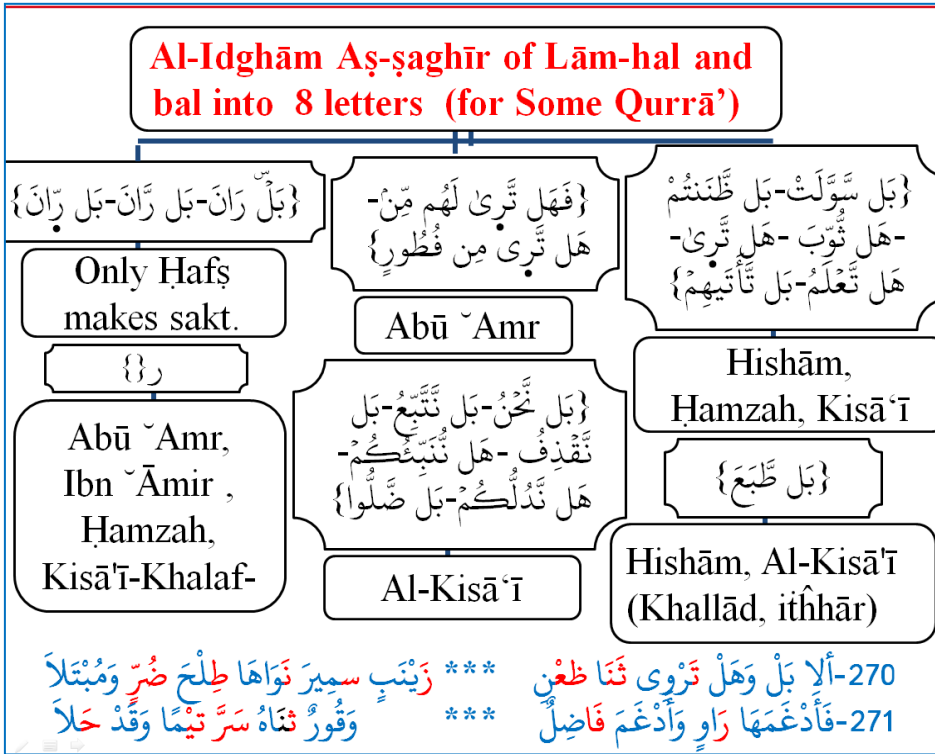
Qālūn, Ibn Kathīr, Ṙṣim, Abū Ja'far, Ya'qūb read with iṭḥhār.

زوى طِلَّةٌ وَعَرٌّ تَسَدَاهُ كَلْكَلَاً ***
هَيْشَامٌ بِصَادٍ حَرْفَهُ مُتَحَمِلًا ***

وَأَدْعَمَ مُرُورًا وَكَفَّ ضَيْرَ ذَابِلٍ²⁰
وَفِي حَرْفٍ زَيْنًا خِلَافٌ وَمُظْهِرٌ

Ibn Dthakwān makes ithhār in {وَلَقَدْ زَيْنَا}. 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 } .

C- Al-Idghām Aş-şaghīr of Lām-Hal and Bal



{بَل نَحْنُ-بَل نَتَّبِعُ-بَل نَقْذِفُ-هَل نُنَبِّئُكُمْ-هَل نَدُلُّكُمْ} with ghunnah.

D- The Idghām of The Feminine tā

وَأَدْعَمَ وَرْشٌ ظَافِرًا وَمُحْوَلًا ***

فَإِظْهَارُهُ دُرٌّ نَمَتُهُ بُدُورُهُ²¹

²⁰ Ash-Shāṭibiyah: 264, 265



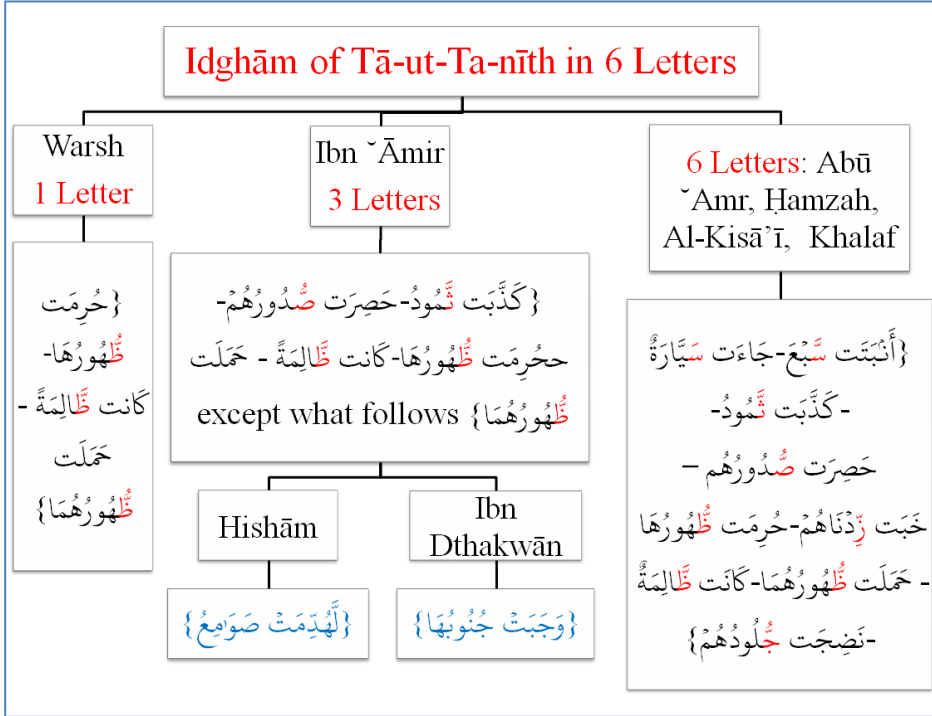
رَكِيٌّ وَفِي عُسْرَةٍ وَمُحَلَّلًا ***

وَأَظْهَرَ كَهْفٌ وَافِرٌ سَيْبٌ جُودِهِ

وَفِي وَجَبَتْ حُلْفُ ابْنِ ذَكْوَانَ يُفْتَلَا ***

وَأَظْهَرَ زَاوِيَهُ هِشَامٌ لَهْدِمَتْ

(وَعِنْدَ الثَّاءِ لِلتَّاءِ فُضْلًا) Khalaf-10 makes iṭḥhār at tha and idghām 5.



جَمَعْنَ زُرُودًا بَارِدًا عَطِرَ الظَّلَا ***

وَأَبَدَتْ سَنَا ثَغْرِ صَفَتْ زُرُقٌ ظَلِيهِ

وَقُلْ بَلْ وَهَلْ رَاهَا لَبِيبٌ وَيَعْقَلَا ***

وَقَامَتْ ثَرِيهِ دُمِيَّةٌ طِيبٌ وَصَفِيهَا

{ فَعَامَنْتَ طَائِفَةً - وَكَفَرْتَ طَائِفَةً - وَقَالَتْ طَائِفَةٌ - وَدَّتْ طَائِفَةٌ - هَمَّتْ طَائِفَتَانِ } { أَجِيْبَتْ
دَعْوَتُكُمْ - أَنْقَلْتِ دَعْوَا (قَدْ تَبَيَّنَ) وَمَهَّدَتْ - حَصَدْتُمْ (فَرَطْتُمْ - بَسَطْتِ - أَحَطْتِ - فَرَطْتِ) .

Note: All the Qurrā' merge tā tā dāl, mutajānis and mutamāthil. The idghām of the ṭa into the ta is nāqīṣ/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.

²¹ Ash-Shāṭibiyyāh: 267-269, 266, 275/(Ad-Durrah: 38)

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

22 وَمَا أَوْلَ الْمِثْلَيْنِ فِيهِ مُسَكِّنٌ *** فَلَا بُدَّ مِنْ (إِدْعَامِهِ) مُتَمَثِّلًا

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

{إِذْ ذَهَبَ-يُذْرِكُكُمْ-أَضْرِبْ بَعْصَاكَ-قَدْ دَخَلُوا-أَذْهَبَ بَيْكَتَايَ-إِذَا طَلَعْتَ تَزَوَّرُ-رَبِحْتَ تِجَارَتُهُمْ- هَلْ لَكُمْ - قُلْ لِمَنْ - فَلَا يُسْرِفُ فِي الْقَتْلِ - بَلْ لَا - عَفَا وَقَالُوا - عَصَاوْا 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 (ظ ذ ث), and shafawiyyah (from the lips) letters (ب في م ف).

وَجَزْمِي نَصْرٍ صَادٍ مَرِيَمَ مَنْ يُرِدُ *** ثَوَابٌ لَبِثْتُ الْفَرْدَ وَالْجَمْعَ وَصَلَا

Warsh, Ibn ṶAmir, Shu'bah, Kisā'ī, Ya'qūb and Khalaf-10 read with idghām of the sākin ن at the end of the word يَسِينُ into the following wāw و of: {يَسُ وَالْفُرَّانِ الْحَكِيمِ}, sūrat YaSīn: 1. {يَسُ}

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

وَيْسَ أَظْهَرَ عَنْ فَتَى حَقُّهُ بَدَا *** وَنُونَ وَفِيهِ الْخُلْفُ عَنْ وَرَشِهِمْ خَلَا

They merge the sākin ن at the end of نُونٌ into wāw of sūrat Al-Qalam ﴿ن وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾ ١. Warsh reads with ithhār, also.

22 Ash-Shāṭibiyyāh: 276, 282, 281

8. Idghām of Letters Which Are Close In Makhraj

Al-Idghām Aṣ-Ṣaghīr of Some Words		
{وَيَعْدِبُ مَنْ 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}	{يَلْهَثُ ذَلِكَ}
Abū ṣAmr, Hishām, Ḥamzah, Al-Kisā'ī	Abū ṣAmr, Ibn ṣAmir, Al-Kisā'ī, Ḥamzah, Abū Jaṣfar	2Qālūn, lthhār : Warsh, Ibn Kathīr, Hishām, Abū Jaṣfar
{اتَّخَذْتُمْ لَيْنَ اتَّخَذْتُ}	{كَهَيْعَصَ ذَكَرُ-يُرِدُ ثَوَابَ}	{فَبَدَّتْهَا-عُدْتُ}
lthhār : Ibn Kathīr, Ḥafṣ, Ruways	Abū ṣAmr, Ibn ṣAmir, Al-Kisā'ī, Ḥamzah, Khalaf-10	Abū ṣAmr, Ḥamzah, Al-Kisā'ī, Abū Jaṣfar, Khalaf-10

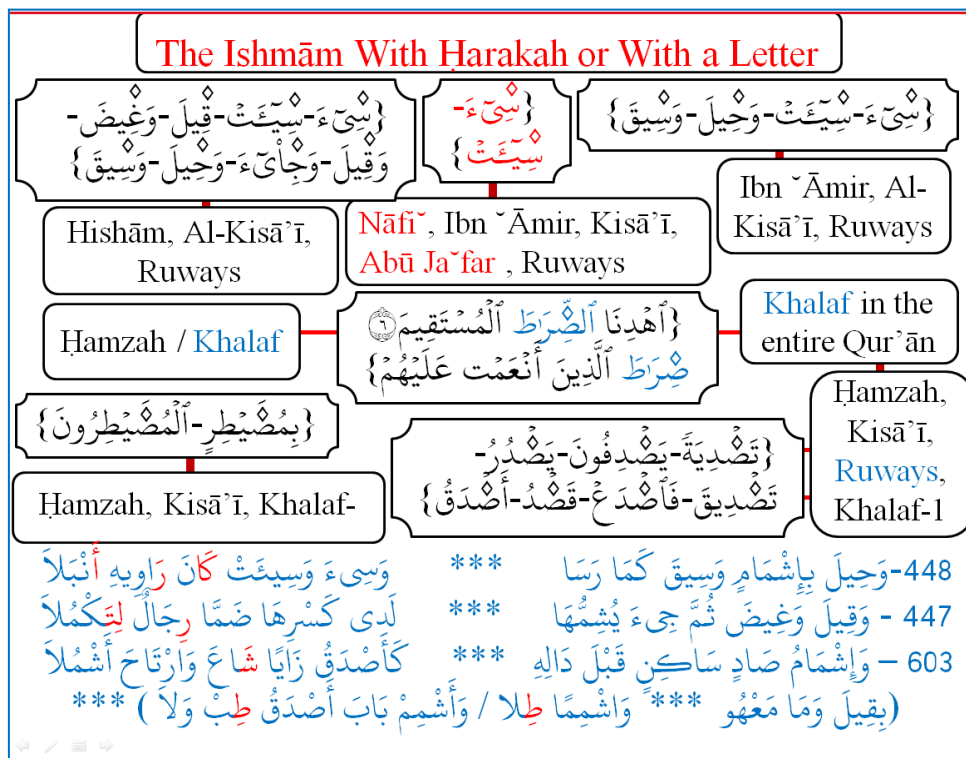
وإدغامُ باءِ الجُزْمِ فِي الفَاءِ قَدْ رَسَا *** حَمِيداً وَخَيْرٌ فِي يَتَّبُ قَاصِداً وَلَا

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

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

²³ Ash-Shāṭibiyyāh: 272

9. The 2 Types of Ishmām with a Ḥarakāh or a Letter



The 3 ypes 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 2nd of 2 Adjacent Hamzahs in a Word

وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ سَمًا²⁴

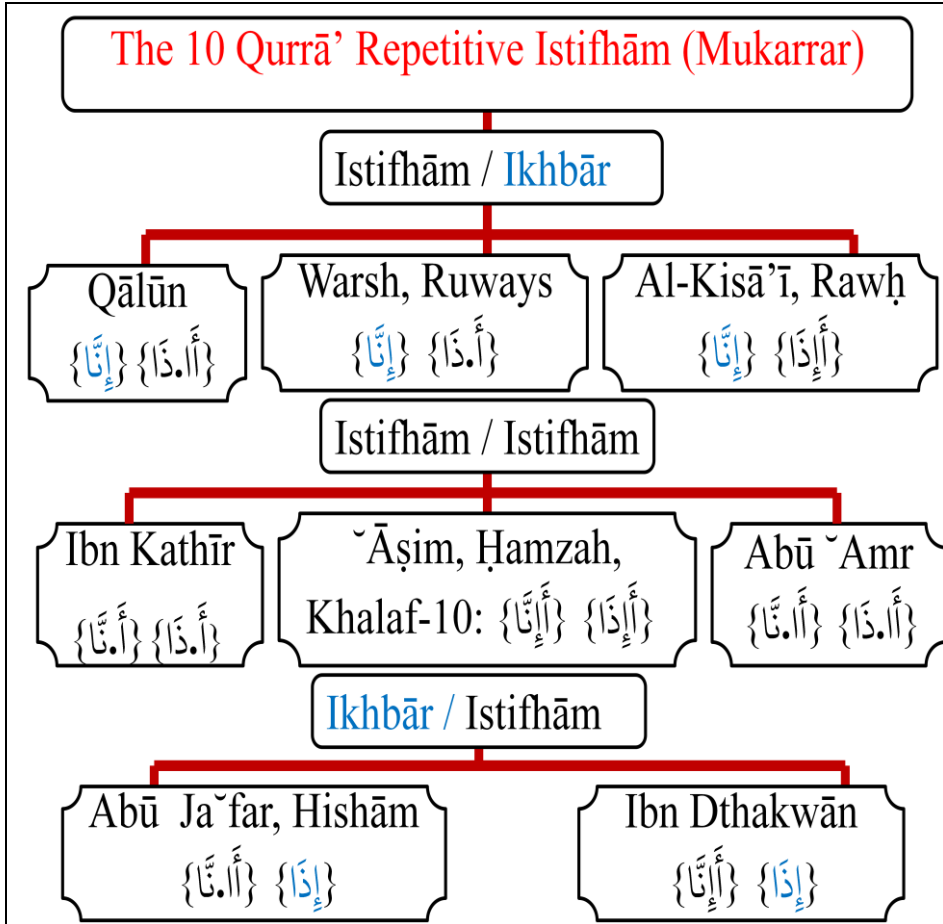
سَمًا is a code word that indicates the first 3 qurra' in Shāṭibiyyah, that were chosen by Ibn Mujāhid, the author of The 7 Qirā-āt's book, and other imāms of Qirā-āt. They recite the words that have double hamzahs with tas-hīl of the second hamzah. If two successive hamazāt qaṭ appear in a word, the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

<b style="color: red;">The rules of the 2nd of 2 Adjacent Hamzahs in a Word: Reciters with <b style="color: red;">Tahqīq {أَأَنْذَرْتَهُمْ-أَأَلِدُّ} {أَأَنْزَلَ} {أَأَنَا}		
Ibn Dthakwān, Āṣim, Ḥamzah, Al-Kisā'ī, Rawḥ, Khalaf-10		
{أَأَنْتُمْ-أَأَنْذَرْتَهُمْ-أَأَلِدُّ}	{أَأَنْزَلَ-أَأَشْهَدُوا}	{أَأَنَا}
<b style="color: red;">Tas-hīl, idkhāl Qālūn, Abū Āmr, 2Hishām, Abū Ja'far	<b style="color: red;">Tas-hīl, idkhāl Qālūn, 2Abū Āmr, 2Hishām, Abū Ja'far	<b style="color: red;">Tas-hīl, idkhāl Qālūn, Abū Āmr, 2Hishām, Abū Ja'far
{أَأَنْتُمْ-أَأَنْذَرْتَهُمْ-أَأَلِدُّ}	{أَأَنْزَلَ} <b style="color: red;">Tas-hīl	{أَأَنَا} <b style="color: red;">Tas-hīl
<b style="color: red;">Tas-hīl: 2Warsh, Ibn Kathīr, Ruways	Warsh, Ibn Kathīr, <b style="color: blue;">Abū Āmr , Ruways	Warsh, Ibn Kathīr, Ruways,
Warsh <b style="color: red;">Ibdāl {أَأَلِدُّ} {أَأَنْتُمْ-أَأَنْذَرْتَهُمْ}	<b style="color: red;">Tahqīq idkhāl/not <b style="color: blue;">Hishām {أَأَرْوَيْدُكُمْ}	<b style="color: red;">Tahqīq idkhāl/not <b style="color: blue;">Hishām {أَأَوْلَهُ}
<b style="color: red;">Tahqīq, idkhāl <b style="color: blue;">Hishām {أَأَأَنْتُمْ-أَأَأَلِدُّ}	With Exceptions	With Exceptions

²⁴ Ash-Shāṭibiyyāh: 183

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

أَيْنَا فَذُو اسْتِفْهَامِ الْكُلِّ أَوْلَا	***	وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيِدَا
سَيَوَى النَّازِعَاتِ مَعَ إِذَا وَقَعَتْ وَلَا	***	سَيَوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُحْبِرٌ
وَهُوَ فِي الثَّانِي أَنْتَى رَاشِدًا وَلَا	***	وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُحْبِرًا
رِضًا وَرَزَادَهُ نُونًا إِنْنَا عَنْهُمَا اعْتَلَا	***	سَيَوَى الْعَنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنْ
أُصُولِهِمْ وَامْدُدْ لَوْا حَافِظِ بَلَا	***	وَعَمَّ رِضًا فِي النَّازِعَاتِ وَهُمْ عَلَى



²⁵ Ash-Shāṭibiyyāh: 789-793 / Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 209

12. Two Adjacent Hamzahs Between 2 Words

Rule 1: 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 أَنْزِلَا

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 نَشَاءَ أَصْبَنَاهُمْ - وَصَبْنَاهُمْ / السُّفْهَاءُ أَلَا - وَلَا / مِّنَ السَّمَاءِ أَوْ - يَوْمِنَ السَّمَاءِ آيَةً - يَايَةً / سُوءَ أَعْمَالِهِمْ : وَعَمَالِهِمْ / وَعَاءٍ أَخِيهِ : يَخِيهِ / الْمَلُوكُ أَفْتُونِي : وَفْتُونِي - وَيَسْمَاءُ أَفْلَعِي : وَقْلَعِي }

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

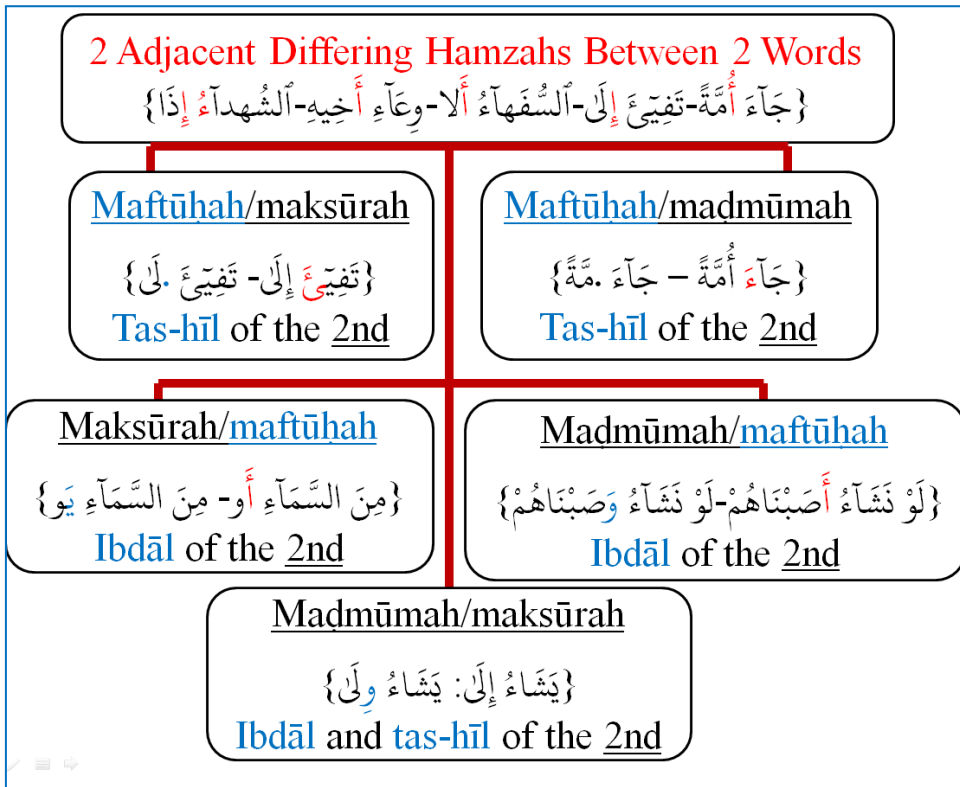
²⁶ Ash-Shāṭibiyyah: 183. These rules are in the connecting recitation only.

(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} يَارْكَرِيَاءُ وَتَا- تَا {الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي- لِي}

The ibdāl is preferred, muqaddam fi al-adā' {ذَا- وِذَا: ذَا} .

فَنَوَعَانِ قُلْ كَالْيَا وَكَالْوَاوِ سُهْلًا	***	نَشَاءُ أَصْبَنَا وَالسَّمَاءِ أَوْ اسْتِنَا
وَقُلْ يَشَاءُ إِلَى كَالْيَاءِ أَفَيْسُ مَعْدِلًا	***	وَنَوَعَانِ مِنْهَا أَبْدِلًا مِنْهُمَا
وَكُلُّ بِهَمْزِ الْكُلِّ يَبْدَأُ مَفْصَلًا	***	وَعَنْ أَكْثَرِ الْفُرَاءِ تُبْدَلُ وَأَوْهَا
هُوَ الْهَمْزُ وَالْحَرْفُ الَّذِي مِنْهُ أَشْكَالًا	***	وَالْإِبْدَالَ مُحْضٌ وَالْمُسَهَّلُ بَيْنَ مَا

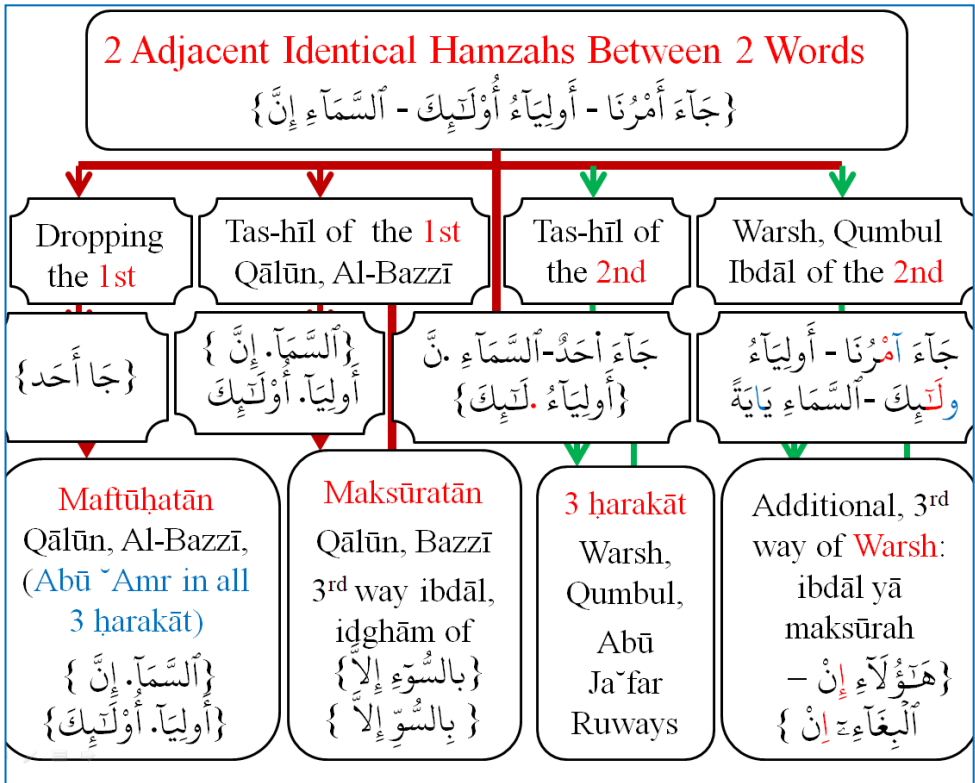


(B) When The 2 Hamzahs Agree in Their Ḥarakāt

If the 2 hamzahs agree in their ḥarakāt, then the 2 rāwīs of both Nāfi' 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** rāwī (Warsh, Qumbul) changes the **2nd** hamzah. The 3rd qārī, ibn al-ʿAlā', drops the **1st** hamzah.

وَاسْقَطِ الْأُولَى فِي اتِّفَاقِهِمَا مَعًا *** إِذَا كَانَتَا مِنْ كَلِمَتَيْنِ فَتَى الْعَلَاءِ²⁸

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



²⁸ 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 ṣuḡhrā (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.

دَوَاتِ الْيَاءِ حَيْثُ تَأَصَّلًا *** وَحَمْزُهُ مِنْهُمْ وَالْكَسَائِيُّ بَعْدَهُ (أَمَلًا) ²⁹

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** {طغى-نادى-الرّجعى-المّرعى}, even that of unknown origin {أبى-متى-يؤبىلتي-عسى-بلى-يا حسرتي-يأسفني}.

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.

{أَلَيْتَمِي-تُوْفِي-تُوْلِي-يُوْجِي} {قَالَ مُوسَى لِقَبْتِهِ-هُدِي-هُدِيَان-قَالَ مُوسَايَان لِقَتَيْيُهُ-فَتَيَان}

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.

{سَقِي-سَعِي-أَتِي-عَصَيْتُ-عَصَانِي} {نَادَيْتُ-رَمَيْتُ-تَوَلَّيْتُ-نَادِي-رَمِي-تَوَلَّي}

²⁹ Ash-Shāṭibiyāh: 291, 292

رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَقْتَ مَنَهْلًا ***

وَتَتَنِيئُهُ الْأَسْمَاءُ تَكْشِفُهَا وَإِنْ³⁰

Alif ut-Ta-nīth al-maqṣūrah 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:

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

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) *** كَرَّهَا وَأَنْجَى مَعَ ابْتَلَى

{أ-أَنْجَيْكُمْ-أَبْتَلَى-أَرْزَى-أَدْنَى-ت-تُتَلَى-ي-وَلَا يَنْجِي-أَسْت-أَسْتَعْنِي-أَسْتَسْقِي-أَسْتَعْلَى-س-زَكَّيْهَا-تَزَكَّى-تَجَلَّى-ن-وَنَحِّي-م-مَأْوَى-مَثْوَى-فَأَحْيَا-رُءْيَى-لِلرُّءْيَا-رُءْيَاك-الْدُّنْيَا-الْعُلْيَا}.

هَدَى وَاشْتَرَاهُ وَالهُوَى وَهَدَاهُمْ *** وَفِي أَلِفِ التَّأْنِيثِ فِي الْكُلِّ مَيْلًا

Alif ut Ta-nīth al-maqṣūrah (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 or 5th letter in any word.

These 3 are the only dthawāt فُعَلَى فَعَلَى falling on 5 scales. 3 :

ul-yā that Abū ~Amr reads with taqlīl, Warsh reads the 5 with fath and taqlīl, Ḥamzah, Al-Kisā'ī, Khalaf-10 read 5 with imālah.

³⁰ Ash-Shāṭibiyyah: 296, 297, 293

وَكَيْفَ جَرَتْ فَعَلِي فَفِيهَا وُجُودُهَا ³¹ *** وَإِنْ (صَمَّ أَوْ يُفْتَحَ) فَعَالِي فَحَصِلًا

فُعَلِي: {الدُّنْيَا-النَّبِي-الْأَنْبِي-مُوسَى-الْقُصُورَى-طُوبَى-دُنْيَا-الْوَسْطَى-الْفَرْبَى-وَالْعَزَى-الْوَثْقَى-الْحُسْنَى-الْوَلَى-الْأُولَى-السُّفْلَى-الْعُلْيَا-الْمَثَلَى-زُلْفَى-وَسُقْيَاهَا-الرُّجْعَى-عُقْبَى-السُّوَيْئَى} .
فَعَلِي: {التَّقْوَى-الْقَتْلَى-الْمَوْتَى-صَرَغَى-مَرَضَى-شَقَى-نَجْوَى-يَحْيَى-نَجْوَاهُمْ-وَالسَّلْوَى} .
فِعَلِي: {إِحْدَى-سِيَاهِم-ضِيْزَى-عَيْسَى} Fi lā which read with kasrah on fā {الْيَتَمَى-الْيَاهَى-التَّصَارَى} .
فَعَالِي: {الْيَتَمَى-الْيَاهَى-التَّصَارَى} . فَعَالِي: {فُرَادَى-كُسَالَى-أَسَارَى} .

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 ۞ قَالَ-سُدَى ۞ أَلَمْ يَكْ-يَعْلَمْ السِّرَّ وَأَخْفَى ۞ اللَّهُ} .
 {مُصَلَّى-مُسَمَّى-مُفْتَرَى-مَوْلَى-أَذَى-عَزَى-ضَحَى-فَتَى-مَثْوَى-عَمَى-مُصَفَّى-قَرَى-هَدَى-عَيْسَى-بَن مَرِيم-مُوسَى-الْكِتَاب-طَعَا الْمَاء-وَالْقَتْلَى-الْحُرَّى-وَجَنَى-الْجَنَّتَيْنِ-وَذَكَرَى-الْبَارِ} .
 {تَرَاءَ-الْجَمْعَانَ-رَعَا-الشَّمْسَ-رَعَا-الْقَمَرَ-نَرَى-اللَّهَ-فَتَرَى-الْقَوْمَ} {نَرَى-قَرَى-عَيْسَى-تَرَاءَ} .
 {نَرَى-قَرَى-عَيْسَى-وَأَخْفَى} 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 - {الْفُرَى-الَّتَى} .
 {ذَكَرَى-الْبَارِ-الْكُبْرَى ۞ أَذْهَبَ} . Sūsī reads the following words in 3 ways waslan: fath, imālah in tafkhīm and tarqīq of lām ism ul-Jalālāh {نَرَى-اللَّهَ-فَسَيَرَى-اللَّهَ} , while imālah with tarqīq waqfan.

Two Types of Dthāt ur-Rā

A) Ending with alif maqṣūrah preceded by rā

{تَرَى-أُخْرَى-الْفُرَى-وَذَكَرَى-الْكُبْرَى}

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

{ذَاتِ قَرَار-مِنْ دِيْرِهِمْ-الْبَارِ-الْبَهَارِ-الْبَارِ}

³¹ Ash-Shāṭibiyah: 294

Rule: Any word that is read in imālah or taqlīl waṣlan, it is read the same waqfan; even if the reason of imālah changes (a maksūr letter becomes sākin), because the sukūn is ʿarīd {هَارٍ-بَارٍ}.

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

32 وَلَا يَمْنَعُ الْإِسْكَانُ فِي الْوَقْفِ عَارِضًا *** إِمَالَةٌ مَا لِلْكَسْرِ فِي الْوَصْلِ مِثْلًا

Taqīl and Imālah (Ḥamzah, Al-Kisā'ī, Khalaf-10) Shafa			
{أَلْمَأُؤَى-تَرْضَى}	{التَّوْرَةَ-التَّوْرَةَ}	{هَارٍ-هَارٍ}	{أَلْدُنْيَا-مَرْضَى-عَيْبَى}
2Warsh/ (Shafa)	2Qālūn, Warsh Ḥamzah / (Abū ʿAmr, Ibn Dthakwān, Al-Kisā'ī, Khalaf-10)	Warsh/ (Qālūn, Abū ʿAmr, 2Ibn Dthakwān, Shu'bah, (Shafa)	2Warsh, Abū ʿAmr / (Shafa)
{بَارٍ-بَارٍ-بَارٍ}			{أَلرَّ-أَلرَّ-جَم-طه- كَهَيْعَصْ}
Warsh/ Abū ʿAmr, Dūrī-2			
{تَبْرَى-قُبْرَى-وَذَكْرَى}	{الْقَرَارِ-الْأَبْرَارِ-الْأَشْرَارِ}		Abū ʿAmr {جَم} / He {أَلرَّ-أَلرَّ-طه-كَهَيْعَصْ}
Warsh / Abū ʿAmr, Ibn ʿAmir, Shafa	Warsh, Ḥamzah / Abū ʿAmr, Al-Kisā'ī		[[Ibn ʿAmir, Ḥamzah, {أَلرَّ-أَلرَّ-كَهَيْعَصْ}
{كَهَيْعَصْ جَسَم}	{كُفْرِينَ-الْكُفْرِينَ}		{طه-جَم- Khalaf-10, Ibn Dthakwān [[جَسَم]]
Su'bah, Al-Kisā'ī {أَلرَّ-أَلرَّ-جَم-طه}	Warsh/ (Abū ʿAmr, Dūrī-Kisā'ī, Ruways)		{جَم}, {سُ} Su'bah, Rawḥ

وَهَا هُوَ بَعْدَ الْوَاوِ وَالْفَا وَلَا مَهَا *** وَهَا هِيَ أَسْكِنُ رَاضِيًا بَارِدًا حَلَا

وَتَمَّ هُوَ رِفْقًا بَانَ وَالضَّمُّ عَيْرُهُمْ *** وَكَسْرٌ وَعَنْ كُلِّ يُبْلُ هُوَ انْجَلَا

Qālūn, Abū ʿAmr, Al-Kisā'ī and Abū Ja'far read these words with sākin hā, with the condition to be preceded with a letter of {وَهَوَ- فَهَى- لَهَوَ حَيْرٌ لِلصَّابِرِينَ- تَمَّ هَوَ} (و- ف- ل- ثم).

32 Ash-Shātibiyah: 334, 449, 450

14. Yā-āt al-Idāfah Can be Divided Into 3 Categories ³³

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 وَيَسْقِينِي
- وَالَّذِي يُمَيِّتُنِي - يَعْبُدُونَنِي - بِي شَيْئًا}

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

{بَلَّغَنِي الْكِبْرُ - نِعْمَتِي الَّتِي - أَرُونِي الذِّينِ}

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

وَفِي مِائَتَيْ يَاءٍ وَعَشْرٍ مُنِيقَةٍ *** وَذُنُوبَيْنِ خُلْفُ الْقَوْمِ أَحْكِيهِ مُجْمَلًا

Yā al-idāfah can be followed by 1 of 6 letters, ء-ء-ء-ء-ء-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 بِي حَفِيًّا - بَعْدِي أَسْمُهُ - رَبِّي الَّذِي {
فَتَسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَيَسْعُهَا *** سَمًا فَتُحْمَا إِلَّا مَوَاضِعَ هَمَلًا
فَأُرْنِي وَتَفْتِي اتَّبِعْنِي سَكُونَهَا *** لِكُلِّ وَتَرَحَّمْنِي أَكُنْ وَلَقَدْ جَلَا
ذُرُونِي وَادْعُونِي أذْكُرُونِي فَتَحْمَا *** دَوَاءً وَأُورِغْنِي مَعًا جَادَ هُظَلًا

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.

{أُرْنِي أَنْظِرْ إِلَيْكَ - وَلَا تَفْتِي إِلَّا - وَتَرَحَّمْنِي أَكُنْ - فَاتَّبِعْنِي أَهْدِكَ - ذُرُونِي أَقْتُلْ -
- أَدْعُونِي أَسْتَجِبْ لَكُمْ - فَأَذْكُرُونِي أذْكُرْكُمْ - أُوْرِعْنِي أَنْ أَشْكُرَ/ أُوْرِعْنِي أَنْ أَشْكُرَ -
- مَنْ أَنْصَارِي إِلَى اللَّهِ - { ذُرُونِي أَقْتُلْ - أَدْعُونِي أَسْتَجِبْ لَكُمْ - فَأَذْكُرُونِي أذْكُرْكُمْ }³⁴.

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

³³ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 183 / Ash-Shāṭibiyyāh: 389-392, 411, 388, , 400

³⁴ Sūrat al-A'rāf:143, at-Tawbah:49, Maryam:43, Hūd:47, Ghāfir:26, 60, al-Baqarah: 152

Shu'bah reads some yā-āt with sukūn and Ḥafṣ reads with fathah:

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

Abū Ja'far reads like Qalūn, except 3 he reads 2 with sukūn:

{ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿١٠٠﴾ (وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي) (12: 100)

52- (كَقَالُونَ أَذْ لِي دِينٍ سَكِّنَ وَإِخْوَتِي *** وَرَبِّي افْتَحَ أَصْلًا وَأَسْكِنَ الْبَابَ حَمَلًا)

He reads (41:50) yā maftūḥah { وَلَئِن رُّجِعْتَ 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

	ء-ى/Excp	ء-ى/Ex	ء-ى/Ex	أل-ى	أ-ى 7	ى-?
Qālūn 179	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
Shu'bah	sākin	sākin	Sākin	Sākin	Sāk/1f	Sāk/2f
Ḥafṣ	Fath	fath/s	Fath	Fath	Sākin	Fath
Abū Ja'far	fath/8s	fath/8s	fath	fath	Fath/3s	Sāk/5f
Ya'qūb	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

35 وَثِنْتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ
بِنَاتِي وَأَنْصَارِي عِبَادِي وَلَعْنَتِي
وَفِي إِخْوَتِي وَرَشِّ يَدِي عَنْ أُولَىٰ حِمِّي
وَحُزْنِي وَتَوْفِيقِي ظِلَالًا وَكُلُّهُمْ
36 وَأُمِّي وَأَجْرِي سَكِنًا دِينَ صُحْبَةٍ
بِفَتْحِ أُولَىٰ حُكْمِ سِوَىٰ مَا تَعَزَّلَا
وَمَا بَعْدَهُ بِالْفَتْحِ إِنْ شَاءَ أَهْمِلَا
وَفِي رُسُلِي أَصْلُ كَسَا وَفِي الْمَلَأِ
يُصَدِّقُنِي أَنْظِرْنِي وَأَخَّرْتَنِي إِلَىٰ
دُعَائِي وَآبَائِي لِكُوفِ تَجَمَّلَا

³⁵ Ash-Shāṭibiyyāh: 400-404 (52)

³⁶ Ash-Shāṭibiyyāh: 404-407, 411, 412

Shu'bah reads some yā-āt with sukūn and Ḥafṣ, 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

وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا ***

فَعَنْ نَافِعٍ فَافْتَحُ وَأَسْكِنِ لِكُلِّهِمْ *** بَعْدِي وَأَثُونِي لَتَفْتَحَ مُقْفَلًا

All the reciters read these 2 words with sukūn on yā-il-idāfah:

{وَأَوْفُوا بَعْدِي أَوْفِ بَعْدِكُمْ- قَالَ أَأَثُونِي أَفْرِغْ عَلَيْهِ قَطْرًا} ³⁷, 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: 50 (وَلَيْنِ رُجِعْتُ إِلَى رَبِّي إِنَّ 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 أَرْبَعٌ عَشْرَةٌ *** فَاسْكَانُهَا فَاشٍ وَعَهْدِي فِي عَلَا

Shu'bah reads waslan with fath, while Ḥafṣ 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-waṣl

وَسَبْعٌ بِهِمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ *** أَخِي مَعَ إِي حَقَّهُ لَيْتَنِي حَلَا

Sākin: {هَارُونَ أَخِي أَشَدُّ بِهِ أَزْرَى- إِي أَصْطَفَيْتُكَ- يَلِيْتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا}

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

Shu'bah reads waslan with fath, while Ḥafṣ reads with a sukūn.

{وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ وَأَحْمَدٌ - مِنْ بَعْدِي اسْمُهُ وَأَحْمَدٌ}

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

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

³⁷ Sūrat al-Baqarah: 40, 124, 258, al-Kahf: 96, al-A'rāf: 144, al-Furqān: 27, TāHā: 30

وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ خُلْفَهُمْ³⁸ *** وَحَيَايَ حِي بِالْخُلْفِ وَالْفَتْحِ خَوْلَا

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

وَعَمَّ عَلًا وَجْهِي وَبَيْتِي بِنُوحٍ عَن *** لَوِيَّ وَسِوَاهُ عُدَّ أَصْلًا لِيُخْفَلَا
 وَوَلِي دِينَ عَن هَادٍ بِخُلْفٍ لَهُ الْخَلَا {وَحَيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ} -مَمَاتِي أَتَى only
Nāfi` fath {وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ} وَمَالِي فِي يَس 5

Warsh reads {وَحَيَايَ/ وَحَيَايَ- وَحَيَايَ} in [fath, taqlīl] with yā maftūḥah waṣlan and yā sākin in madd 6 ḥarakāt waṣlan, waqfan.

وَمَعَ تُؤْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا عِبَادِي *** صِفْ وَالْحَذْفُ عَن شَاكِرٍ
 وَمَعَ شُرَكَاءِي مِنْ وَرَاءِي دَوْنَا *** وَوَلِي دِينَ عَن هَادٍ بِخُلْفٍ لَهُ الْخَلَا
 وَفَتْحٌ وَوَلِي فِيهَا لُورِشٍ وَحَفْصِهِمْ *** وَمَالِي فِي يَس سَكَنٌ فَتَكْمَلَا
 وَوَلِي نَعَجَةٌ مَا كَانَ لِي اثْنَيْنِ مَعَ مَعِي *** ثَمَانٍ عَلًا وَالظُّلَّةُ الثَّانِي عَن جِلَا

{فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ-إِنِّي وَجْهْتُ 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 أَتَى أَرْضِي صِرَاطِي ابْنُ عَامِرٍ *** وَفِي التَّمْلِ مَالِي دُمٌ لِمَنْ رَاقَ نَوْفَلَا
 {لَكُمْ دِينُكُمْ وَلِي/ وَوَلِي دِينَ- وَمَا كَانَ لِي عَلَيْكُمْ- وَوَلِي نَعَجَةٌ- مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ
 الْأَعْلَى- وَوَلِي فِيهَا- فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ- وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا- مَعِيَ صَبْرًا- هَذَا ذِكْرٌ مَنْ
 مَعِيَ وَذِكْرٌ مَنْ قَبْلِي- مَعِيَ رَبِّي سَيَّهْدِينَ- وَنَجِّي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ- مَعِيَ رِذَاءٌ} (وَقُلْ
 لِعِبَادِي طِبْ فَشَا وَلَهُ وَلَا*لَدَى لَمْ عُرِفِ نَحْوُ رَبِّي عِبَادٍ لَا النِّدَا مَسَّنِي آتَانِ أَهْلَكُنِي مُلَا

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

The Attached Yā idāfah end of:

The Extra Yā-āt az-Zawā'id

³⁸ Ash-Shāṭibiyyāh: 413-407, 411, 412 / (Ad-Durrah: 54, 55)

1) Nouns as بَيْتِي , verbs as دَرُونِي , and pronouns as عَلَيَّ / إِلَيَّ / مِنِّي	1) At the end of: nouns as النَّبِيُّ / يَأْتِي and verbs الْجَوَارِي / الدَّاعِي
2) Recorded/written in Muṣḥaf	2) Deleted from the Muṣḥaf
3) The reciters differ in reading it with a sukūn or a 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 الدَّاعِي / يَأْتِي / يَسْرِي / النَّبِيُّ or an extra letter نَذِيرِي / وَعَيْدِي .
5) They are pronouns	5) They are letters

15. Yā-āt az-Zawā-id (Extra)

Any sākin yā (waṣḥlan) 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: waṣḥlan and/or deletes waḥfan

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

كُنَّ عَنْ خَطِّ الْمَصَاحِفِ مَعْرُوْلًا ***

وَجُمَلَتْهَا سِتُونَ وَاثْنَانِ فَاعْقِلًا ***

وَدُونِكَ يَا عَاتٍ تُسَمَّى زَوَائِدًا لِأَنَّ³⁹

وَفِي الْوَصْلِ حَمَّادٌ شَكُورٌ إِمَامُهُ

³⁹ Ash-Shāṭibiyyāh: 420-428, 433, 436, 794

يَهْدِينِ يُؤْتِينَ مَعْ أَنْ تُعَلِّمَنِي وَلَا	***	فَيَسْرِي إِلَى الدَّاعِ الْجَوَارِ الْمُنَادِ
وَفِي اتَّبِعُونَ أَهْدِكُمْ حَقَّهُ بِلَا	***	سَمًا وَدُعَايَ فِي جَنَّا حُلُوِ هَدْيِهِ
وَيَدْعُ الدَّاعِ هَاكَ جَنَّا حَلَا	***	وَأَنْ تَرِنِي عَنْهُمْ تُمِدُّونَنِي سَمًا فَرِيقًا
وَحَذْفُهُمَا لِلْمَازِي عُدَّ أَعْدَلَا	***	وَأَكْرَمَنِي مَعَهُ أَهَانِنِ إِذْ هَدَى
وِخْلَافِ الْوَقْفِ بَيْنَ حَلَا عِلَا	***	وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى حِمَى
الْمُهْتَدِ الْإِسْرَا وَتَحْتِ أَخُو حُلَا	***	وَمَعَ كَالْجَوَابِ الْبَادِ حَقَّ جَنَّا هُمَا وَفِي
وَكِيدُونَ فِي الْأَعْرَافِ حَجَّ لِيُحْمَلَا	***	وَفِي اتَّبَعْنَ فِي آلِ عِمْرَانَ عَنْهُمَا

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

Nāfi reads as in Ḥafṣ's recitation. {فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُم} {يَعْبَادِي لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ} 40 and {آتَانِي عَاتِنِي}

وَالْتَّنَادِ دَرَا بَاغِيهِ بِالْخُلْفِ جُهَلَا	***	وَفِي الْمُتَعَالِي دُرَّةُ وَالتَّلَاقِ
وَلَيْسَا لِقَالُونِ عَنِ الْغُرِّ سَبَلَا	***	وَمَعَ دَعْوَةِ الدَّاعِ دَعَانِي حَلَا جَنَّا

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

الْكَهْفِ نَبْغِي يَأْتِي فِي هُودٍ رُقَلَا	***	وَأَخْرَجْتَنِي الْإِسْرَا وَتَتَّبِعَنَّ سَمًا وَفِي
وَحَذْفُهُمَا لِلْمَازِي عُدَّ أَعْدَلَا	***	وَأَكْرَمَنِي مَعَهُ أَهَانِنِ إِذْ هَدَى
بِيُوسُفَ وَفِي كَالصَّحِيحِ مُعَلَّلَا	***	وَعَنْهُ وَخَافُونَ وَمَنْ يَتَّقِي زَكَا
وَبَاقٍ دَنَا هَلْ يَسْتَوِي صُحْبَةً تَلَا	***	وَهَادٍ وَوَالٍ قِفَ وَوَاقٍ بِيَابِهِ

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

Abū Amr, Abū Ja'far waṣḥan, waqfan {يَعْبَادِي لَا خَوْفَ عَلَيْكُمُ}

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

{فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُم} {آتَانِي - عَاتِنِي}

41 وَفِي النَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى حِمَى *** وَخِلَافَ الْوَقْفِ بَيْنَ حُلَا عَالَا

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

{ يِعْبَادِي لَا خَوْفَ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ } { يِعْبَادِي }

وَمَعَ تُوْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا عِبَادِي *** صِفَ وَ الْحَذْفَ عَنْ شَاكِرٍ ذَلَا

Abū Ja'far reads 37 “yā” ء, waṣlan and deletes them waqfan,

(يُؤَافِقُ مَا فِي الْحِرْزِ فِي الدَّاعِ وَأَتَّقُو *** نِ تَسْأَلِنِ تُؤْتُونِي كَذَا اخْشَوْنَ مَعَ وَلَا)

(وَأَشْرَكْتُمُونَ الْبَادِ تُحْزُونَ قَدْ هَذَا *** نِ وَأَتَّبِعُونِي ثُمَّ كِيدُونَ وَصَلَا)

(دَعَانِي وَخَافُونِي وَقَدْ زَادَ فَاتِحًا *** يُرِدُنِ بِجَالِيهِ وَتَتَّبِعُنِ أَلَا)

(تَلَاقِ التَّنَادِي بِنِ عِبَادِي أَتَّقُوا طَمَا *** دُعَاءِ ائِلْ وَاحْذِفْ مَعَ تِمْدُونِنِي فَلَا)

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

(وَتَنَبُّتٌ فِي الْحَالَيْنِ * لَا يَتَّقِي بِيُوسَفَ حُزْ كَرُوسِ الْآيِ *** وَأَاتَانِ نَمْلٍ يُسْرُ وَصَلِ)

41 Ash-Shāṭibiyyāh: 429, 418 / (Ad-Durrah: 56- 60)

القراءات العشر المتواترة

The Ten Authentic Qiraa'aat

Compiled and translated by

فاطمة ياقوت الإيباري

Faatma Yaacout Elibyaari



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.





The Basic Rules of Rewāiyat

Qālūn ḥan Nāfiḥ

From The Way of

Ash-Shāṭibiyyah



[1] The Basic Rules of Rewāiyat Qālūn 'An Nāfi'

فَأَمَّا الْكِرِيمُ السِّرِّي فِي الطَّيِّبِ نَافِعٌ *** فَذَلِكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنَزَلًا

Nāfi' al-Madanī⁴³: He is Nāfi' ibn 'Abd al-Raḥmān ibn Abī No'aym 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 (ﷺ) shook my hand in a dream and I recited the Qur'ān 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 Qur'ān into my mouth. Since that time, this scent can be smelled coming from me. Nāfi' was born around 70 A.H., in Madīnah, was one of the major scholars of qirā-āt during his time. He learned the Qur'ān from over 70 Successors, including Abū Ja'far Yāzīd ibn al-Qa'qā' (d. 130 A.H.), who recited the Qur'ān on Abī Hurayrah, who read on 'Ubayy ibn Ka'ab, 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 Qur'ān in Nāfi's' recitation, saying: “Indeed, the qirā-ah of Nāfi' is a Sunnah”, meaning that it is authentic and he preferres it.

Among the students who preserved Nāfi'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 وَرَشَهُمْ *** بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا

1) Qālūn: He is 'Isā ibn Mīnā ibn Wardān (120-220 A.H.) and was called Abū Mūsā. He was the stepson of Nāfi'. He was of Roman heritage and lived in Medeenah. His sheikh, imām Nāfi',

⁴² Ash-Shāṭibiyyāh: 25, 26

⁴³ Nailu al-Wattar fil-Qirā-āt al-Arba' 'Ashar: 9

gave him the nickname Qālūn, which means “good” in the Roman 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 Nashīṭ 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-Farĩ/Derived Elongation ⁴⁴

Madd Muttaṣil: Qālūn reads the wājib Muttaṣil madd (obligatory connected madd) with four ḥarakāt. {وَجَائِءَ- وَعَنْ سُوءٍ - وَ شَاءَ - سَوَاءً}.

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- هَتُوْلَاءَ- يَتَأْهَل- يَتَأْتِيهَا}.

⁴⁴ Al-Iḍā'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[~], in 2 words, { وَهَدَيْنَهُمْ إِلَى } ,
- 3- Hamzah follows letter alif of the word { أَنَا }, in 2 words.

{ أَنَا أَحْيَاءُ وَأُمَيِّتٌ^ط - وَأَنَا أَوَّلُ الْمُسْلِمِينَ - أَنَا أَقَلُّ - أَنَا أَكْثَرُ - إِنَّ أَنَا إِلَّا نَذِيرٌ / إِنَّ أَنَا إِلَّا نَذِيرٌ }

3. Ṣilah of Mīm ul-Jam[~] (Its Connection With Wāw)

Qālūn has the option of reading mīm ul-Jam[~] that precedes a mutaharrik 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[~] into 2 ḥarakāt wāw.

وَصِلَ ضَمَّ مِيمِ الْجَمْعِ قَبْلَ⁴⁵ *** فُحْرِكَ دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلَاً

{ وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ }

{ وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ }

If hamzat ul-qaṭ[~] follows mīm ul-Jam[~], 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[~] (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[~] maksūrah, then he has another way, he drops the alif.

{ قَالَ أَنَا أَحْيَاءُ وَأُمَيِّتٌ^ط } { وَأَنَا أَوَّلُ الْمُسْلِمِينَ } { إِنَّ أَنَا إِلَّا نَذِيرٌ مُبِينٌ } ، { إِنَّ أَنَا إِلَّا نَذِيرٌ }

وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ *** وَفَتَّحَ أَنَّى وَالْخُلْفُ فِي الْكُسْرِ بِجَلَاً

أ indicates Nāfi[~] (Warsh and Qālūn) elongates the alif of { أَنَا }.

⁴⁵ Ash- Shāṭibiyyah: 111, 521

4. Practice

If both mīm ul-Jam` 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 1st and the 4th ways stay the same (constant). The 1st step will always be Qālūn's preferred way, starting with sākin mīm and qasr munfaṣil. The 4th way must be ṣilat mīm with tawassuṭ madd Munfaṣil. The 2nd and the 3rd 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 1st position). as the change has to be only for the one that appears last, while the 1st variable remains as it is (being mīm or madd). The one which appears 1st in the āyah changes once at the 3rd step, and stays constant at the 4th. While the 2nd 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 إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ}

- 1-Sukūn mīm, short madd munfaṣil {عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا}
- 2- Ṣilat mīm, short madd munfaṣil {عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ، إِنَّهُمْ، كَانُوا}
- 3- Sukūn mīm, tawassuṭ madd {عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا}
- 4-Ṣilat mīm ul-Jam`, long munfaṣil {عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ، إِنَّهُمْ، كَانُوا}

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

C. Mīm ul-Jam` came first: {تُسْرُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ}

- 1- Sākin mīm, short munfaṣil { تَسِرُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }
- 2- Sākin mīm, tawassuṭ munfaṣil { إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }
- 3- Ŝilat mīm, shorten munfaṣil { تَسِرُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }
- 4- Ŝilat mīm, tawassuṭ munfaṣil, { إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }.

5. The Pronoun of Hā al-Kināyah

وَفِي الْكَلِّ قَصْرُ الْهَاءِ بَانَ لِسَانَهُ *** جُخْلِفَ وَفِي طه بَوَجْهَيْنِ مُجَلًّا⁴⁶

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 ţilah, like Ḥaḥḥ { وَمَنْ يَأْتِهِ/يَأْتِيهِ مُؤَمِّنًا }.

Note: Ḥaḥḥ reads most of hā ul-Kināyah with ţilah (in blue).

{ مَنْ إِنْ تَأَمَّنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ / يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأَمَّنْهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ }

More details are on page 35

6. Two Adjacent Hamzahs in a Word

I. Qālūn reads the **2nd** hamzah (maftūḥah { ءَأَنْذَرْتَهُمْ }, maḍmūmah { أَعْزَلْ } or maksūrah { أَعْنَا }) with *tas-hīl* and *idkhāl* of alif ul-faṣl. *Idkhāl*⁴⁷—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 جَمْعَ الْهَمَزَتَيْنِ ثَلَاثَةً *** ءَأَنْذَرْتَهُمْ أَمْ لَمْ أُبَيِّنْ أَعْنِلَا

{ أَعْذَا: أ. ذَا - أَعْزَلْ: أ. نَزَلْ - أَوْ شَهَدُوا: أ. شَهَدُوا - عَوْلَقِي: أ. لَقِي - أَوْ نَبِّئْكُمْ: أ. نَبِّئْكُمْ -
{ أَعْزَلْتُمْ: أ. أَنْتُمْ - ءَأَنْذَرْتَهُمْ: أ. أَنْذَرْتَهُمْ وَ أَمْ - ءَأَلِدُ: أ. أَلِدُ }

⁴⁶ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 163, 195

⁴⁷ Ghuny at-Talabah fi Taysīr as-Sabāḥ: Sūrat az-Zukhruf: 19

وَسَكِّنْ وَرِذْ هَمْزًا كَوَاوٍ أَوْ شَهَدُوا ۚ ۛۛۛ

أَمِينًا وَفِيهِ الْمَدُّ بِالْخُلْفِ بَلَاءً

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.

{أَلَيْهِنَّ} {أَلَيْهِنَّ} {أَلَيْهِنَّ} in its three sūrahs and {أَأْمَنْتُمْ - أَعَأْمَنْتُمْ}, {أَأْمَنْتُمْ}

وَطِهْ وَفِي الْأَعْرَافِ وَالشُّعْرَا ۚ ۛۛۛ

بِهَا أَمَنْتُمْ لِلْكَلِّ نَالًا أَيْدِيًا

وَلَا مَدَّ بَيْنَ الْهَمْزَتَيْنِ هُنَا ۚ ۛۛۛ

وَلَا بِحَيْثُ ثَلَاثٌ يَتَّفِقْنَ تَنْزِيلًا

The reason the insertion is not allowed is because it will have a collection of four alifs, which is forbidden. 3rd is: {أَيْمَهُ - أَيِّمَهُ}.

7. Al-Istifhām Al-Mukarrar/The Repetitive Questioning ⁴⁸

If questioning occurs twice in an āyah, (hamzat istifhām carries fathah, and the 2nd carries kasrah) {أَيُّدَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ} Ḥafṣ reads double questioning, while Qālūn recites with one question, in the 1st position {أَيُّدَا} and Ikhbār in the 2nd {إِنَّا}.

Except 2 places, he reads the opposite: {إِيْدَا}, 2nd position {أَيُّدَا}.

{أَيُّدَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ} {إِيْدَا كُنَّا تُرَابًا وَعَابَاؤُنَا أَيُّدَا لَمْخْرَجُونَ}

{إِنَّا كُنَّا لَمَخْرَجُونَ الْفَاحِشَةَ} - {أَيُّدَا كُنَّا لَمَخْرَجُونَ الْفَاحِشَةَ}

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.

⁴⁸ Al-Idā'ah fi Bayān Usūl al-Qirā'ah: 44 . Ash-Shāṭibiyyāh: 1022, 189, 194

(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 / السُّفَهَاءُ أَلَا - وَلَا مِنْ السَّمَاءِ أَوْ - يَوْمِنْ السَّمَاءِ آيَةً - يَأْتِيَهُ / سُوءَ أَعْمَالِهِمْ - وَعَمَالِهِمْ / وَعَاءِ أَخِيهِ - يَخِيهِ / أَلْمَلُوا أَفْتُونِي - وَفْتُونِي - وَيَسْمَاءُ أَفْلِحِي - وَقَلْبِي }

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 } يَزَكَّرِيَاءُ وَنَا - نَا { الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي }

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

(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 أَوْلِيَاءُ أَوْ لَيْكِ - 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 **mafatūḥatān**, 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.

{ هَتُوْلَا. اِنْ السَّمَا. اِنَّ } { جَا اَحَد - جَا اَحَد - جَا اَجْلُهُمْ - جَا اَمْرُنَا } { اُولِيَا. اُوْلَتِيكَ } .
49 وَقَالُوْنَ وَالْبَرْئِي فِي الْفَتْحِ وَاَفْقَا *** وَفِي غَيْرِهِ كَالْيَا وَكَالْوَاوِ سَهْلًا

II. One **special case** of [tas-hīl](#) the **first** of hamzatayn in { بِالسُّوِّ اِلَّا }.

وَبِالسُّوِّ اِلَّا اَبْدَلًا ثُمَّ اَدْعَمًا *** 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 اِلَّا }, 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) { اَللَّتَّبِي اِلَّا } - { اَللَّتَّبِي اِنْ }.

وَقَالُوْنَ فِي الْاَحْزَابِ فِي اللَّتَّبِي *** مَعَ بِيُوْتِ اللَّتَّبِي اَلْيَا شَدَدَ مُبْدَلًا

Note: the **explanation of qasr** of [al-muttaṣil](#) to 2 ḥarakāt instead of the original 4 is related to the changed hamzah with the tas-hīl. Imām [Ash-Shāṭibī](#) referred to this rule that all reciters follow:

وَ اِنْ حَرْفٌ مِدِّ قَبْلَ هَمْزٍ مُغَيَّرٍ *** يَجْزُ قَصْرُهُ وَالْمَدُّ مَا زَالَ اَعْدَلًا

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 اَوَّلِي اِنْ تَغْيِرَ السَّبَبُ *** وَبَقِيَ الْاَثْرُ اَوْ فَاَقْصَرَ اَحْبُ

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

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](#)

⁴⁹ Ash-Shāṭibiyah: 204, 205, 459, 208

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 أَهْوُلَا. إِيَّاكُمْ 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 (لَا) = 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 أَهْوُلَا. إِيَّاكُمْ / أَهْوُلَا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ}

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

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ}

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

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَا. إِيَّاكُمْ / أَهْوُلَا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ}

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

{وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَا. إِيَّاكُمْ 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 أَدْرِ 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 يُفَعَّلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ }.

1,2- Qaṣr munfaṣil, sukūn mīm, qaṣr madd (أنا) and drop alif of أَنَا

{ وَمَا أَدْرَى مَا يُفَعَّلُ 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 يُفَعَّلُ 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 يُفَعَّلُ 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 يُفَعَّلُ 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 (أنا), 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-Jamʿ came first

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

{ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا (يَشَاءُ وَنَ, يَشَاءُ نَ) 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 وَنَ - يَشَاءُ نَ) اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

5,6- Sukūn mīm, tawassuṭ Munfaṣil, and 2 ways {يَشَاءُ وَيَ، يَشَاءُ} {وَمِنْهُمْ مَّنْ يَمِشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ وَنَّ، يَشَاءُ} {اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

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

{وَمِنْهُمْ مَّنْ يَمِشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ وَنَّ، يَشَاءُ} {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).

وَقُلِّلَ فِي جَوْدٍ وَبِالْخَلْفِ بَلَاءً *** وَأَضْجَاعُكَ التَّوْرَةَ مَا رَدَّ حُسْنُهُ⁵⁰
رَوَى مُرُو بِخَلْفٍ صَدِّحًا 324- بَدَارٍ *** وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَايِهِ وَهَارٍ

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

⁵⁰ Ash-Shāṭibiyāh: 546, 323, 324

it. He also adds hamzahs. I. Qālūn adds a hamzah, with madd muttaṣil singular, plural { زَكَرِيَّا-مِيكَائِيلَ-أَلْبَرِّيَّةَ } { الْأَثْبَاءَ-التَّيِّءِ-الثَّبُوءَةَ } .

⁵¹ وَقُلْ زَكَرِيَّا دُونَ هَمَزٍ جَمِيعِهِ *** صَحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا
وَدَعِ يَاءَ مِيكَائِيلَ وَالْهَمَزَ قَبْلَهُ *** عَلَى حُجَّةٍ وَالْيَاءَ يُحَدِّفُ أَجْمَلًا

II. Qālūn changes, makes ibdal of hamazāt with different harakāt: hamzah with sukūn into a yā, then merges it into following yā, in

⁵² { وَرِيًّا-لِأَهَبَ: لِيَهَبَ-سَأَلَ: سَأَلَ-مِنْسَأَتَهُ: مِنْسَأَتَهُ-يَا جُوجَ وَمَا جُوجَ-مُؤَصَّدَةٌ } .

وَجَمْعًا وَقَرَدًا فِي التَّيِّءِ وَفِي *** التَّبُوءَةَ الْهَمَزُ كُلُّ غَيْرِ نَافِعٍ اِبْدَالًا
وَمُؤَصَّدَةٌ فَاهْمِزُ مَعًا عَنِ فَتَى جَمِيٍّ *** وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَانْجَلًا

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

وَفِي الصَّابِينَ الْهَمَزُ وَالصَّابُونَ *** خُذْ وَهَزْؤًا وَكُفْؤًا فِي السَّوَاكِنِ فُضْلًا

VI. Qālūn makes tas-hīl hamzah { آءَانَبْتُكُمْ-أَرَأَيْتَ-أَأَنْتُمْ-آءَانِكُمْ-آءَأَفْكَآ }

Qālūn makes tas-hīl of { هَآنْتُمْ } 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: { هَآؤَلَاءَ }, you are not allowed to elongate { هَآنْتُمْ } except with elongating { هَآؤَلَاءَ }, this means: elongate both, shorten both, or shorten { هَآنْتُمْ }, while elongating { هَآؤَلَاءَ }, but not the opposite; This why Qālūn reads the following case, in 6 ways instead of 8, of sūrat an-Nisā:109.

⁵³ وَلَا أَلْفٌ فِي هَا هَأَنْتُمْ زَكَآ جَنَّا *** وَسَهْلٌ أَحَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا

⁵¹ Ash-Shāṭibiyyāh: 553, 473, 458, 1114, 460

⁵² Sūrat Saba', Al-Ma'ārij: 1, Mariam:19, An-Nisā': 165, at-Tawbah: 37

{هَـ.نْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ}

Madd Munfasil came first

1,2- Qasr both Munfaṣil {هَـ.نْتُمْ} , sukūn mīm, tawassuṭ munfaṣil هَـ.نْتُمْ هَؤُلَاءِ / هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ

3,4- Do the same as the previous, but with ṣilat mīm {هَـ.نْتُمْ}

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

{هَـ.نْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ}

6- The same as the previous, but with ṣilat mīm {هَـ.نْتُمْ هَؤُلَاءِ}

{ هَـ.نْتُمْ هَؤُلَاءِ 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 {هَـ.نْتُمْ هَؤُلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}

2- Qasr munfaṣil 2, ṣilat mīm { هَـ.نْتُمْ هَؤُلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ }

3- Tawassuṭ munfaṣil, sukūn mīm {هَـ.نْتُمْ هَؤُلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}

4-Tawassuṭ both munfaṣil ṣilah { هَـ.نْتُمْ هَؤُلَاءِ 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. {وَأَنتَهُرُ أَهْلَكَ عَادًا الْأُولَى} This is how Ḥafṣ reads it.

A. Qālūn reads {عَادًا الْأُولَى}, 1- making **idghām** of the Tanwīn into the sākin lām, becoming lām mushaddad 2- **transferring** hamzah's dammah to the sākin lām, 3- he **adds a sākin hamzah on the wāw**, so it is read as: **عَادًا الْأُولَى**. This is in waṣl, but when stopping on the first word: عَادَا for a test, Qālūn has 3 ways to start the 2nd word: {الْأُولَى}, like Ḥafṣ, {الْأُولَى} hamzat waṣl is pronounced maftūḥah, followed by lām maḍmūmah and hamzah sākinah after, {لُؤْلَى}. Without hamzat waṣl, since lām acquired a ḥarakah ~āriḍah, so there is no need for hamzat waṣl, this is general rule in naql.

وَتَبْدَأُ بِهَمْزِ الْوَصْلِ فِي التَّقْلِ كَلِمَةَ (الْأُولَى) *** وَإِنْ كُنْتَ مُعْتَدًّا بِعَارِضِهِ فَلَا (لُؤْلَى)
وَنَقْلُ رِدَاً عَنِ نَافِعٍ وَكِتَابِيهِ *** بِالْإِسْكَانِ عَنِ وَرِثِشَ أَصَحَّ تَقْبَلًا

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

Qālūn **moves** the hamzah's faṭḥah to the sākin dal, reads {رِدَاً}.

There are 3 pairs of nouns in the Qur'ān with 2 different hamzahs in the beginning. The 1st hamzah is an interrogative hamzat 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 6 ḥarakāt alif (madd lāzim), this is the preferred way. Qālūn adds 3rd way for 3rd one.

وَإِنْ هَمَزَ وَصْلٍ بَيْنَ لَامٍ مُسَكِّنٍ *** وَهَمْزَةَ الْإِسْتِفْهَامِ فَاْمَدُّهُ مُبَدَلًا ***
فَلِلْكَلِّ ذَا أُولَى وَيَقْصُرُهُ الَّذِي *** (يُسْهَلُ) عَنِ كَلِّ كَالَانَ مُثَلًا ***

1- {ءَأَلَدُ كَرِيمٍ -ءَأَلَدُ كَرِيمٍ} 2- {ءَأَلَدُ -ءَأَلَدُ} Madd lāzim kalimī **mutaḥqqal** (**heavy compulsory**), hamzat ul-waṣl is followed by mushaddad.

⁵⁴ Ash-Shāṭibiyāh: 233, 234, 192, 193

55 وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ *** وَعِنْدَ سُكُونِ الْوُفْفِ وَجْهَانِ أَصْلًا

3- {ءَأَلَّنَ} Madd lāzim kalimī mukhaffaf, hamzat waṣl followed

by a sākin aṣli. Naql fathāh of 3rd hamzah {ءَأَلَّنَ} {ءَأَلَّنَ}.

The 3rd way, that Qālūn makes naql of hamzah's fathāh 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 {ءَأَلَّنَ وَقَدْ} .

وَشَيْءٍ وَشَيْئًا لَمْ يَزِدْ وَلِنَافِعٍ *** لَدَى يُونُسَ آلَانَ بِالنَّقْلِ نُقْلًا

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

13. Al-farsh (Different Pronunciation) of Qālūn

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

نِعْمًا مَعًا فِي التُّونِ فَتَحَ كَمَا شَفَا *** وَإِخْفَاءٍ كَسَرَ الْعَيْنِ صِيغَ بِهِ حُلَا
بِالْإِسْكَانِ تَعَدُّوا سَكْنُوهُ وَخَفَّفُوا *** خُصُوصًا وَأَخْفَى الْعَيْنَ قَالُونَ مُسْهَلًا
وَيَا لَا يَهْدَى أَكْسِرَ صَفِيًّا وَهَاهُ نَلْ *** وَأَخْفَى بَنُو حَمْدٍ وَخَفَّفَ شُلْشَلَا
وَحَا يَخْصِمُونَ افْتَحَ سَمًا لُدَّ وَأَخْفَ *** حُلُو بَرٍّ وَسَكِنَهُ وَخَفَّفَ فَتَكْمِلَا

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

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

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

{وَالْأُذُنُ بِالْأُذُنِ - وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ - تَذْكِرَةٌ وَتَعْيِينًا أُذُنٌ وَعَيْتَةٌ}



The Tajweed Rules of Riwāyat

Warsh ʿan Nāfiʿ

From the way of

Al-Azraq

From the Ṭarīq of

Ash-Shāṭibiyyah

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



[2] The Tajwīd Rules of Riwayāt Warsh 'an Nāfi'⁵⁶

(1) **Nāfi'** ibn 'Abd Ar-Raḥmān ibn Abī No'aym 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 Qur'ān from over 70 Successors, including Abū Ja'far Yazīd ibn al-Qa'qa' (d. 130), 'Abd ar-Raḥmān ibn Hurmuz, Al-A'raj, Muslim ibn Jundub al-Hudthalī, Yazīd ibn Romān and Shaybah Ibn Niṣāh. All of them reported from Abū Hurayrah, Ibn 'Abbās and 'Abdallāh Ibn 'Ayyāsh Ibn Abī Rabī'ah al-Makhzūmī; and most from Ubayy Ibn Ka'b 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 Qur'ān 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 Qur'ān 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 Qur'ān into my mouth. Since this dream, I have had this beautiful scent with me."

فَدَاكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنْزِلًا ***

بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا ***

فَأَمَّا الْكَرِيمُ السِّرِّ فِي الطَّيِّبِ نَافِعٌ⁵⁷

وَقَالُونَ عَيْسَى ثُمَّ عُثْمَانُ وَرَشُهُمْ

⁵⁶ Nailu al-Wattar fil-Qirā-āt al-Arba' 'Ashar: 9, 31

⁵⁷ Ash- Shāṭibiyyah: 25, 26

Qālūn and Warsh were among the students who preserved Nāfi's' 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 ʿIsā 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 Saʿīd ʿUthmān ibn Saʿīd 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 ⁵⁸

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

رَجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا	***	وَيَسْمَلُ بَيْنَ السُّورَتَيْنِ بِسُنَّةٍ
وَفِي الْأَجْزَاءِ خَيْرٌ مِّنْ تَلَاءٍ	***	وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةً 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.

لِتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبَسْمِلًا	***	59 وَمَهْمَا تَصَلَّيْتَهَا أَوْ بَدَأْتَ بِرَاءَةٍ
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⁵⁸ Al-Idā'ah fi Bayān usūl al-qirā-ah / Ash- Shāṭibiyyah: 100, 106

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

وَوَصَّلَكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً *** وَصِلْ وَاسْكُتَنَّ كُلُّ جَلَايَاهُ حَصَلًا

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 تَصَلَّهَا مَعَ أَوَاخِرِ سُورَةٍ *** فَلَا تَقِفَنَّ الدَّهْرَ فِيهَا فَتَنْقُلَا

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.

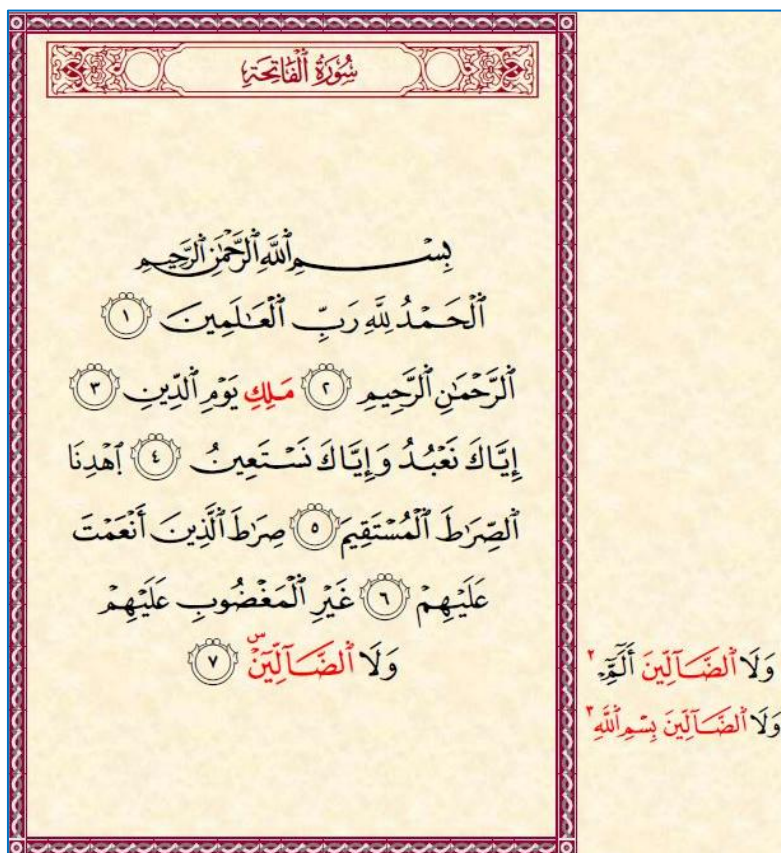
B. Warsh connects 2 successive sūrahs without basmalah, using:

- (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) Waṣl: connecting two consecutive sūrahs while applying the appropriate tajweed rules for the meeting of the letters.

وَسَكَّتُهُمُ الْمُخْتَارُ دُونَ تَنْقِيسٍ وَبَعْضُهُمْ فِي الْأَرْبَعِ الرَّهْرِ بَسْمَلًا *** لَهُمْ دُونَ نِصِّ

⁵⁹ Ash- Shāṭibiyyah: 105, 101, 107, 103, 104

2. Al-Fātihah



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 wasl style, connecting the āyāt together.

3. *Mīm ul-Jam' and its Connection with Wāw* ⁶⁰

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 'āriḍah* without *ṣilah*. The temporary *ḍammah* is not lengthened, (i.e., *mīm ul-Jam'* is not connected with *wāw*).

.....*** وَمِنْ دُونَ وَصَلٍ ضَمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ ⁶¹

وَقَفَ لِلْكَلِّ بِالْكَسْرِ مُكْمَلًا *** كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ

{ مِنْهُمْ الْمُؤْمِنُونَ وَكَثَرُهُمُ الْفَلْسِيقُونَ - 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 وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ }

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 ('āriḍah)*, 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 وَإِنَّهُمْ كَانُوا } وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ { وَمِنْهُمْ أُمِّيُونَ }

وَمِنْ قَبْلِ هَمْزِ الْقَطْعِ صَلَّهَا *** لَوْرِشِهِمْ وَأَسْكَنَهَا الْبَاقُونَ بَعْدَ لِتَكْمَلًا

⁶⁰ Al-Idā'ah fi Bayān usūl al-qirā-ah

⁶¹ Ash- Shāṭibiyyah: 113, 115, 112

4. [Al-Madd Al-Far'ī] Derived Elongation ⁶²

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 - سُوءٌ - شَاءٌ - سَوَاءٌ - جَزَأٌ وَهُمْ - تَبَوَأٌ - الدِّمَاءُ - النِّسَاءُ - المَاءُ - شرَاءٌ - السَّمَاءُ - السُّفَهَاءُ }

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 - هَتُوْلَاءٌ - فِي أَمِّهَا - 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 { وَأَهْدَيْتَهُمْ إِلَى } 2-mīm Jam' { أَنْ لَمْ يَرَهُ أَحَدٌ يُؤَدِّهِ إِلَيْكَ }

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

{ قَالَ أَنَا أَحْيَى وَأُمَيْتٌ } { وَأَنَا أَوَّلُ الْمُسْلِمِينَ - أَنَا أَكْثَرُ - أَنَا أَقْلُ } / { إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ }

وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ صَمِّ هَمْزَةٍ *** وَفَتْحِ أَتَى 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).

Al-Madd al-Far'ī		
Al-Lāzim	Al-Muttaṣil	Al-Munfaṣil
6 ḥarakāt	6 ḥarakāt	6 ḥarakāt
Al-Līn Al-Mahmūz	Al-Badal	~Āriḍ lis-Sukūn
4-6 ḥarakat	2,4,6ḥarak	2,4,6ḥarak

⁶² Al-Idā'ah fi Bayān usūl al-qirā-ah / Ash-Shāṭibiyyāh: 521

5. The Pronoun of Hā al-Kināyah ⁶³

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 Hafṣ, with ṣilah

{وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا / الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ / الْآخِرَةِ نُؤْتِهِ مِنْهَا} ⁶⁴
 {وَيَتَّبِعْ عَمِيرَ 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 يُؤَدِّهِ 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 Hafṣ

Hafṣ reads, waṣlan	Warsh reads, waṣlan	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

⁶³ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh

⁶⁴ 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

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 ṣaḥīḥ 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, Hafṣ	(b) waṣlan, Warsh	(c) All Starting	Sūrah number
الَّذِي أُوتِمْنَ	الَّذِي أُيْتِمْنَ	أُوتِمْنَ	2: 283
الْهَدَىٰ أَتِنَا	الْهَدَىٰ أُتِنَا	إِيْتِنَا	6: 71
يَا صَالِحُ أَتِنَا	يَا صَالِحُ أُوتِنَا	إِيْتِنَا	7: 77
يَقُولُ أَتَدْنِ لِي	يَقُولُ أُودَنْ لِي	إِيْدَنْ لِي	9: 49
لِقَاءَنَا أَتِ	لِقَاءَنَا أُتِ	إِيْتِ	10: 15
فِرْعَوْنُ أَتُونِي	فِرْعَوْنُ أُوتُونِي	إِيْتُونِي	10: 79
ثُمَّ أَتْتُوا	ثُمَّ أُتْتُوا	إِيْتُوا	20: 64
أَنْ أَتِ	أَنْ أُيْتِ	إِيْتِ	26: 10
السَّمَوَاتِ أَتُونِي	السَّمَوَاتِ أُيْتُونِي	إِيْتُونِي	46: 4

⁶⁵ Nailu al-Wattar fil-Qirā'āt al-Arba' 'Ashar:

In connected recitation, most reciters read: {فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ}, except **Warsh, As-Sūsī and Abū Jaʿfar**, they read with ibdāl. Ḥamzah follows waqfan on the {فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ} underlined word.

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

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** {أُؤْتِمِنَ}, otherwise it will start with a kasrah {إِيتَ}. (ii) Switch the sākin hamzat qaṭʿ to a madd letter **wāw** in {أُؤْتِمِنَ} or yā {إِيتَ-إِيدَنَ} 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 أ ن ي the **4** extra letters that any present tense verb begins with. Or **3** letters: و ف م (فَأَنْتُمُ). If it is the **2nd letter**, after one of (فَأَنْتُمُ), then he substitutes it into the same **madd letter (waslan and waqfan)** that matches the previous letter's ḥarakah.

{يَأْكُلُ-يَأْكُلُ-يُؤْفَكُ-يُؤْفَكُ-مَأْمَنَهُ-مَأْمَنَهُ-نَأَتِ-نَأَتِ-أَسْتَعْدَنَ-أَسْتَعْدَنَ-أَلَّذِي-أَلَّذِي-وَبِئْرٍ-وَبِئْرٍ-فَبَيْسٌ-فَبَيْسٌ-فَأَتُوا-فَأَتُوا-وَأَتُوا-وَأَتُوا}{يَأْجُوجَ وَمَأْجُوجَ - مَوْصَدَةٌ: مَوْصَدَةٌ}.



The sākin hamzah	Root-Word Scale	Change it to a madd
يَأْمُونَ	أَلَمَ - يَفْعَلُونَ	يَأْلَمُونَ
يُؤْمِنُونَ	أَمِنَ - يَفْعَلُونَ	يُؤْمِنُونَ
الَّذِي أَوْثِقَنَ	أَمِنَ - افْتَعَلَ	الَّذِي تَمِنَ

Example: Hafṣ 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

66 إِذَا سَكَنتَ فَأَاءَ مِنَ الْفِعْلِ هَمْزَةٌ *** فَوَرُشٌ يُرِيهَا حَرْفٌ مَدِّ مُبَدَّلًا
 سَوَى جُمْلَةِ الْإِيوَاءِ وَالْوَاوِ عَنْهُ إِنْ *** تَفْتَحُ إِثْرَ الصَّمِّ نَحْوَ مُوَجَّلًا

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

{وَمَا أَوْهَهُ - وَتُؤْوَى - فَأُؤْوَا - فَمَا أَوْهَهُمْ - مَا أَوْهَكُمْ - تُؤْوِيهِ - أَلْمَأْوَى}

The word will be hard to pronounce, heavy on the tongue if the hamzah of {وَتُؤْوَى-تُؤْوِيهِ} 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:

{الذَّبُّ - وَبِئْرٍ - بَيْسٌ - بَيْسَمًا} {الذَّبُّ - وَبِئْرٍ - بَيْسٌ - بَيْسَمًا} :

وَوَالِآءَهُ فِي بَيْرٍ وَفِي بَيْسٍ وَرُشُهُمْ *** وَفِي الذَّبِّ وَرُشٌ وَالْكَسَائِي فَأَبْدَلًا

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

Hamzah maftūḥah	The Fā of scale فعل	Change to wāw
لَا تُؤَاخِذُنَا	وَإِخَذَ-ءَاخَذَ-فَاعَلَ-لَا تُفَاعِلُنَا	لَا تُؤَاخِذُنَا
مُوجِبًا	أَجَلَ - فَعَلَ - مُفَعَّلًا	مُوجِبًا
المُؤَلَّفَةِ - يُؤَلِّفُ	أَلَّفَ - فَعَلَ - المُفَعَّلَةَ	المُؤَلَّفَةِ - يُؤَلِّفُ
مُؤَدِّنٌ - يُؤَدِّدُ	أَدَّنَ - أَيَّدَ - فَعَلَ - مُفَعِّلٌ	مُؤَدِّنٌ - يُؤَدِّدُ
يُؤَخِّرُ	أَخَّرَ - فَعَلَ - يُفَعِّلُ	يُؤَخِّرُ

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 {سَأَلَ: سَالَ} , {لَيْلًا: لَيْلًا, لِأَهَبَ: لِيَهَبَ}: {مِنْسَأَتَهُ: مِنْسَأَتَهُ} ,

وَأَدْعَمَ فِي يَاءِ النَّسِيءِ فَتَقَلَّأَ *** وَوَرَشٌ لَيْلًا وَالنَّسِيءُ بِيَايِهِ⁶⁷

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

Warsh Makes Both Ibdāl and Tas-hīl of Some Hamazāt

1- A hamzah maftūḥah preceded by (a) fathah tubdal in alif, {أَرَأَيْتَ-أَرَأَيْتُمْ-أَرَأَيْتَكُمْ} {أَرَأَيْتَ-أَرَأَيْتُمْ-أَرَأَيْتَكُمْ} / أَرَأَيْتَ-أَرَأَيْتُمْ-أَرَأَيْتَكُمْ. 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.

⁶⁷ Ash-Shāṭibiyyah: 224

*** وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَاً	68 وَلَا أَلِفٌ فِي هَا هَا أَنْتُمْ زَكَ جَنًّا
*** وَإِبْدَالُهُ مِنْ هَمْزٍ زَانَ جَمَلًا	وَفِي هَايَةِ التَّنْبِيهِ مِنْ نَائِبٍ هُدًى
*** وَذُو الْبَدَلِ الْوَجْهَانَ عَنْهُ مُسَهَّلًا	وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا

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

{ هَئِنْتُمْ - هَسِنْتُمْ - هَسِنْتُمْ وَأُولَاءِ / هَسِنْتُمْ وَأُولَاءِ } .

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

*** سَكُونًا أَوْ اضْلًا فَهَوُ يُظْهَرُ مُسَهَّلًا	وَقَبْلَ يَبْسُنَ الْيَاءِ فِي الْأَلَاءِ عَارِضٌ
*** وَقَفَ مُسْكِنًا وَالْهَمْزُ زَاكِيَهُ بُجَلًا	وَكَالْيَاءِ مَكْسُورًا لَوْزِشٍ وَعَنْهُمَا

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

Warsh Makes Tas-hīl (Softens) Some Hamazāt

{ أَرَيْتَ - عَ نَبِيِّكُمْ - أ. أَنْتُمْ - عَ نَكْمَ - عَ فُكَا } (عَوْنِيَّكُمْ - أَرَعَيْتَ - أَعَنْتُمْ - عَوْنِيكُمْ - عَ فُكَا) .

Warsh Deletes the Hamzah in Some Words

{ بَيْسٍ: بَيْسٍ - شُرَكَاءَ: شُرَكَاءَ } { دَكَّاءَ: دَكَّاءَ } { أَلْيَيْكَةَ: لَيْكَةَ } { يُضْهِوْنَ: يُضْهِوْنَ }
 { وَالصَّابِيَيْنَ: وَالصَّابِيَيْنَ } { وَالصَّابِيُونَ: وَالصَّابِيُونَ } .

وَفِي الصَّابِيَيْنَ الْهَمْزُ وَالصَّابِيُونَ *** خُذْ وَهَزُواً وَكُفُواً فِي السَّوَاكِينِ فُصِّلًا

Warsh adds hamzah and reads some with 6 vowels madd muttaşil

{ وَوَصَى: وَأَوْصَى - زَكَرِيَّا: زَكَرِيَّاءَ - مِيكَالَ: مِيكَائِيلَ - أَلْبَرِّيَّةَ: أَلْبَرِّيَّةَ - أَلْبَرِّيَّةَ: أَلْبَرِّيَّةَ - أَلْبَرِّيَّةَ: أَلْبَرِّيَّةَ - أَلْبَرِّيَّةَ: أَلْبَرِّيَّةَ - أَلْبَرِّيَّةَ: أَلْبَرِّيَّةَ }
 أَلْأَثْبِيَاءَ: أَلْأَثْبِيَاءَ - أَلْتَّبِيَّ: أَلْتَّبِيَّ - أَلْتَّبِيَّ: أَلْتَّبِيَّ - أَلْتَّبِيَّ: أَلْتَّبِيَّ - أَلْتَّبِيَّ: أَلْتَّبِيَّ - أَلْتَّبِيَّ: أَلْتَّبِيَّ

وَجَمْعًا وَفَرَدًا فِي التَّبِيَّ وَفِي	***	التَّبُوَّةُ الْهَمْزُ كُلُّ غَيْرِ نَافِعٍ اِبْدَلَا
وَقُلْ زَكَرِيَّا دُونَ هَمْزِ جَمِيعِهِ	***	صَحَابٌ وَرَفَعُ غَيْرُ شُعْبَةَ الْأَوْلَا
وَدَعَى يَاءَ مِيكَائِيلَ وَالْهَمْزُ قَبْلَهُ	***	عَلَى حُجَّةٍ وَالْيَاءُ يُحَدَفُ أَجْمَلًا

7. Two Consecutive Hamzahs in a Word ⁷⁰

If 2 successive hamzat qat' appear in a word, the 1st interrogative (hamzat istifhām) must carry a fathāh and has to be pronounced muhaqqaqah ء. Warsh reads the 2nd hamzah (maftūḥah {أَنْزَلُوا}, maḍmūmah {أَنْزَلِ} or maksūrah {أَنْزَلِ}) with tas-hīl. If it is maftūḥah, he also makes ibdāl.

وَتَسْهِيلٌ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ	***	سَمَا وَبِدَاتِ الْفَتْحِ خُلْفٌ لِتَجْمَلًا
وَقُلْ أَلِفًا عَنْ أَهْلِ مِصْرَ تَبَدَّلَتْ	***	لِوَرِثِ وَفِي بَعْدَادَ يَرُوى مُسَهَّلًا

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

{ أَيْذَا: أَيْذَا - أَنْزَلِ: أَنْزَلِ - أَوْشَهِدُوا: أَوْشَهِدُوا - عَوْلَقِي: عَوْلَقِي - عَوْتَبِيَّتُكُمْ: عَوْتَبِيَّتُكُمْ }
 { أَعْنَتُمْ: أَعْنَتُمْ - عَانَتُمْ - سَوَاءً عَلَيْهِمْ وَأَنْذَرْتَهُمْ - عَانَدْتَهُمْ وَأَمَّ - عَالِدٌ: عَالِدٌ - عَالِدٌ }

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

Exceptions: ibdāl is not allowed waslan and/or waqfan only

⁶⁹ Ash-Shāṭibiyah: 460, 458, 553, 473, 183, 184

⁷⁰ Al-Wāfi fi Sharḥ ash-Shāṭibiyāh

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

وَوَطِهْ فِي الْأَعْرَافِ وَالشُّعْرَا⁷¹ *** بِهَا عَامَنْتُمْ لِلْكَلِّ ثَالِثًا اِبْدَالًا

(b) The ibdāl is not allowed in: {عَآلِهْتُنَا: عَآلِهْتُنَا}, {عَآمَنْتُمْ: عَآمَنْتُمْ}.

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. {عَآلِهْتُنَا - عَآمَنْتُمْ}

(c) {أَيْمَهُ-أَيْمَةً-أُمَّة} 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-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.

وَإِنْ هَمَزُ وَصَلٍ بَيْنَ لَا مِ مَسْكِينٍ *** وَهَمَزَةُ الْإِسْتِفْهَامِ فَا مَدُّهُ مُبْدِلًا

فَلِلْكَلِّ ذَا أُولَى وَيَقْصُرُهُ الَّذِي *** (يُسْهَلُ) عَنْ كُلِّ كَالَانَ مَثَلًا

1- {عَآلَذَّكَرَيْنِ-عَآلَذَّكَرَيْنِ} 2- {عَآلَذَّكَرَيْنِ-عَآلَذَّكَرَيْنِ} 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- {عَآلَنْ} is madd lāzim kalimī mukhaffaf/light (it is not mushaddad letter) {عَآلَنْ}.

وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ *** وَعِنْدَ سُكُونِ الْوَقْفِ وَجَهَانَ أَصْلًا

⁷¹Ash-Shāṭibiyah: 189, 192, 193, 176 / Sūrat al-A'rāf, Ṭā-Hā, Ash-Shu'arā'. Az-Zukhruf: 58, Sūrat ul-An'am: 144, Sūrat Yūnus and An-Naml

3- Warsh reads (عَالَيْنَ) (10:51, 91): in 7 ways waşlan: The 3rd hamzah is a madd badal that Warsh changes by naql of hamzah's fathah to the sākin lām and omits the hamzah {عَالَيْنَ: عَالَيْنَ}. This requires the ibdāl of 2nd hamzat ul-waşl to be limited to 2 ḥarakāt alif {عَالَيْنَ وَقَدْ}. This is the 3rd way that warsh reads. Ibdāl in 6 and tas-hīl are read with 3 madd badal lengths of لَيْنَ. Ibdāl in qaşr is read with qaşr of madd badal. Last syllable لَيْنَ is read with madd badal waşlan or ~āriḍ to the sukūn waqfan.

Warsh stops on the word (عَالَيْنَ) (10:51, 91): with 9 ways

2 nd hamzah	3 rd hamzah, Waşlan	Waqfan Naql, madd ~āriḍ
Ibdāl, madd 6	Naql, badal 2, 4, 6	into 2, 4 and 6 ḥarakāt
Tas-hīl	madd badal 2, 4, 6	madd ~āriḍ 2, 4 and 6
Ibdāl madd 2	madd badal into 2	~āriḍ 2, 4 and 6

8. Repetitive Questioning (Istifhām Mukarrar) ⁷²

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: {أَعِنَّا}.....{أَعِنَّا}, then this double questioning is called *Istifhām Mukarrar*. There are **11** in the Qur'ān. 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): (أَيْنَا).

⁷²Al-Idā'ah fi Bayān Usūl al-Qirā'ah: 44

Hafs reads the way it is written. {أَعِدَّا كُنَّا تُرَابًا أَعِنَّا لَفِي خَلْقِي جَدِيدٍ}

Warsh: ar-Ra'd 5 {وَأَن تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أ.أ.ذَا كُنَّا تُرَابًا أَنَّا لَفِي خَلْقِي جَدِيدٍ}

73 وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيِدَا *** أَنِنَّا فَذُو اسْتِفْهَامِ الْكُلِّ أَوْلَا

سَيَوَى نَافِعٍ فِي التَّمَلِّ وَالشَّامِ مُخ *** سَيَوَى التَّازِعَاتِ مَعَ إِذَا وَقَعَتْ وَلَا

وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا *** وَهُوَ فِي الثَّانِي أَنِّي رَاشِدًا وَلَا

The Qurān has 11 places of repeated questions

1 {أ.أ.ذَا كُنَّا تُرَابًا أَنَّا لَفِي خَلْقِي جَدِيدٍ} 3/2 {قَالُوا أ.أ.ذَا كُنَّا عِظَامًا وَرُفَاتًا أَنَّا لَمَبْعُوثُونَ}

4 {قَالُوا أ.أ.ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَنَّا لَمَبْعُوثُونَ}

5 {وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَعَابَاؤُنَا أَنَّا لَمُخْرَجُونَ}

6 {إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} - {أ.أ.تَكُمُ لَتَأْتُونَ الرِّجَالَ}

7 {وَقَالُوا أ.أ.ذَا صَلَّلْنَا فِي الْأَرْضِ إِنَّا لَفِي خَلْقِي جَدِيدٍ}

9/8 {أ.أ.ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَنَّا لَمَبْعُوثُونَ/ وَعِظَامًا أَنَّا لَمَدِينُونَ}

10 {وَكَاثُوا يَقُولُونَ أ.أ.ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} -

11 {يَقُولُونَ أَنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا تَحْرَةً}

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.

⁷³ Ash-Shāṭibiyāh: 789-791/ Al-Wāfi fi Sharḥ ash-Shāṭibiyāh: Ash-Shāṭibiyāh: 209

(A) When The 2 Hamzahs Differ In Their Harakāt

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.

74 وَتَسْهِيلُ الْأُخْرَى فِي اخْتِلَافِهِمَا *** سَمَا تَفِيءَ إِلَى مَعَ جَاءَ أُمَّةٌ أَنْزَلَا

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 أَصْبَنَاهُمْ - وَصَبْنَاهُمْ / السُّفَهَاءُ أَلَا - وَلَا / مِنَ السَّمَاءِ أَوْ - يَوْمِنَ السَّمَاءِ آيَةً - يَايَّةً / سَوْءَ أَعْمَالِهِمْ / وَعَمَالِهِمْ / وَعَاءِ أَخِيهِ: يَخِيهِ / أَلْمَلُوا أَفْتُونِي: وَفْتُونِي - وَيَسْمَاءُ أَفْلِعِي: وَقَلْعِي }

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 } { يَأْزُكْرِيَاءُ رِنَا - نَا } { الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي }

Warsh makes tas-hīl and ibdāl of the 2nd hamzah into a wāw maksūrah. The ibdāl is preferred, muqaddam { الشُّهَدَاءُ إِذَا: وَذَا - 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 إِنْ } { جَاءَ أَجْلُهُمْ } { جَاءَ أَمْرُنَا } { أَوْلِيَاءُ أَوْلِيَتِكَ } { أَلْسَمَاءِ إِنْ }
{ جَاءَ أَمْرُنَا - جَاءَ أَمْرُنَا } { أَوْلِيَاءُ وَلِيَتِكَ - أَوْلِيَاءُ لَتِيكَ } { أَلْسَمَاءِ بَيْنَ - أَلْسَمَاءِ نَنْ }.

⁷⁴ Ash-Shātibiyāh: 209

Ibdāl of the 2nd Identical Hamzah Between 2 Words⁷⁵

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** maddiyyah. (c) maksūrah, then he turns the 2nd into **yā** maddiyyah. (d) He elongates the mubdal madd letter into: (a) **2** ḥarakāt if followed by a mutaḥarrrik letter (b) **6** ḥarakāt if followed by a sākin letter.

{ أَهْتُولَاءِ إِيَّاكُمْ: يَاكُمْ-أَهْتُولَاءِ يَاكُمْ } { جَاءَ أَحَدٌ-أَحَدٌ-جَاءَ أَحَدٌ } { شَاءَ أَنْشُرُهُ }

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**.
{ لَسْتُ كَأَحَدٍ مِّنَ النِّسَاءِ إِنْ / النِّسَاءِ إِنْ أَتَقَبَّضْتَنِّ }

{ اللَّتَّبِيءِ 2/6 إِنْ / إِنْ ارَادَ-وَلَا تُكْرِهُوا فَتَيَّبْتِكُمْ عَلَى الْبِعَاءِ 2/6 إِنْ / إِنْ ارْدَنَ تَحْصَنًا }

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

There are **5** ways to read **جَاءَ** ءَال: **3** **tas-hīl** with madd badal: 2,4, 6

and **2** **ibdāl** with madd: 2, 6 { جَاءَ آل لُوِّطِ الْمُرْسَلُونَ-جَاءَ. آل فِرْعَوْنَ التُّدُنُ }

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 ال/ ال either drop one or insert one in

between, to prevent the meeting of two sākin 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.

{ هَتُولَاءِ إِنْ-هَتُولَاءِ 6 يَنْ-هَتُولَاءِ يَنْ-هَتُولَاءِ يَنْ / الْبِعَاءِ 6/2 يَنْ رَدَنَ-الْبِعَاءِ يَنْ رَدَنَ }

وَفِي هُوَلَا إِنْ وَالْبِعَا إِنْ لَوْرَشِهِمْ بِيَاءِ *** خَفِيفِ الْكَسْرِ بَعْضُهُمْ تَلَا

⁷⁵ Sūrat 2: 30, 15: 61, al-Qamar: 41, R. 33: 32, 24: 33, Ash-Shāṭibiyyah: 207

10. An-Naql of Hamzah's Vowel Between 2 Words ⁷⁶

If hamzat qaṭʿ أ mutahaḥrikah is preceded by a sākin ṣaḥīḥ letter ذ in {قَدْ أَفْلَحَ}, then Warsh makes naql {قَدْ أَفْلَحَ} transfers the ḥarakah of any hamzat qaṭʿ to the last sākin 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 (رذءًا).

وَحَرَكَ لُورِشٍ كُلِّ سَاكِنٍ آخِرٍ *** صَحِيحٌ بِشَكْلِ الْهَمْزِ وَاحْدِفُهُ مُسْهَلًا

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 ءَامَنَّا - فِي أَنْفُسِكُمْ} .
- 3- The letter can't be a mīm al-Jamʿ. If mīm ul-Jamʿ is followed by hamzat ul-qaṭʿ, then Warsh makes ṣilah, waṣṣān (i.e., connects this mīm with a long 6 ḥarakāt wāw), as in al-madd al-munfaṣil.

{عَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ وَإِنَّهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ - وَمِنْهُمْ ءَامِيُونَ - وَخَلَقْنَاكُمْ وَأَرْوَاجًا}

- 4- The sākin letter has to be the last letter of the 1st word and the hamzah mutahaḥrikah has to be the 1st letter of the 2nd word.

The naql goes to the letters a- Ṣaḥīḥ sākin {قُلِ اأَوْحَى - مَنِ اأَمَنَ - مَنِ اأُوتِيَ} .

b- Līn letter - {خَلَوْا إِلَى: خَلَوْا إِلَى - أَبْنَى - ءَادَمَ: أَبْنَى اأَدَمَ - لِيُرَوْا اأَعْمَلَهُمْ: لِيُرَوْا اأَعْمَلَهُمْ}

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

{كُفُوًا اأَحَدٌ - كُفُوًا اأَحَدٌ - عَدَابُ بَلِيْمٍ - أَيَّامُنْخَرٍ - مِّنْ أَيَّامٍ نُّ اأَخَرِ - فَجَعَلَهُ عُثَاءً نُّ اأَحْوَى}

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-Taʿrīf), is a separate word. The nouns can be read in 2 ways (after naql) with or without hamzat al-waṣl {اَلْاِنْسَانُ - لِنْسَانٍ - اَلْاَرْضُ - لِرَرْضٍ - اَلْاَرْفَةُ} because the lām acquired

⁷⁶ Al-Idā'ah fi Bayān usūl al-qirā-ah - Ash-Shāṭibiyah: 226

11. Fath and Taqlīl of The Alifs of Dthawāt ul-yā ⁷⁹

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 ṣughrā (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: {آ}. 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
Ṭūl (6 ḥarakāt)	Fath and taqlīl	Taqlīl in 10 Sūrahs

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-الْقُضْوَى-أَعْمَى-هَوَى-هُدَى-مُوسَى لَفِطَهُ}{هُدَيَانَ-هَوَيَانَ-مُوسَيَانَ لَفِطِيَهُ}
وَتَنْنِيَهُ الْأَسْمَاءُ تَكْشِفُهَا وَإِنْ *** رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَقْتَ مِنْهَا

Put the verb in the first-person singular past-tense form, by adding tā al-mutakallim {نَادَيْتَ-رَمَيْتَ-تَوَلَّيْتُ-نَادَيْ-رَمَى-تَوَلَّى}. If the alif reverted to yā, then it is dthāt yā {سَقَى-سَقَى-أَطَى-عَصَيْتَ-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 *** زَكَى وَإِلَى مِنْ بَعْدُ حَتَّى وَقُلْ عَلَى
{لَدَى-لَدَى-عَلَى-مَا زَكَى-إِلَى-رِضَا-الْصَّفَا-عَصَاهُ-شَفَا-إِنَّ الصَّفَا-أَبَا أَحَدٍ-سَنَا-حَلَا-وَعَلَا-
وَدَعَا-تَلَا-غَزَا-سَمَا-حَتَّى-عَفَا-وَنَجَا-بَدَا-وَدَنَا-مَرْضَاتٍ -الرَّبُّوُا - كِلَاهُمَا - كَمِشْكُوتَةٍ}

⁷⁹ Nailu al-Wattar fil-Qirā'āt al-Arba' Ashar / Ash-Shāṭibiyyah: 292, 296

No taqlīl of any alif of a **thulāthī** noun or verb originating from **wāw**: {زَكَاةٌ-زَكَاةٌ}; unless adding one of the letters (in blue), then it becomes thulāthī **mazīd**, (more) written on yā and gets taqlīl.

وَكُلُّ ثَلَاثِيٍّ (يَزِيدُ) فَإِنَّهُ (مُمَالٌ) *** كَزَكَاةَا وَأَنْجَى مَعَ ابْتَلَى

{ء-أَنْجَيْكُمْ-ابْتَلَى-أَزْكَى-أَذْنَى-ت-تُبَلَى-ي-وَلَا يَجِبُ-أَسْت-أَسْتَعْنَى-أَسْتَسْقَى-أَسْتَعْلَى- .
زَكَاةَا-تَزَكَّى-تَمَّتِي-تَجَلَّى-ن-وَنَحَى-م-ي-فَأَحْيَا-سَيِّمَاهُمْ-رُءُوبِي-لِلرُّءُوبَا-رُءُوبَاكُ-الدُّنْيَا-الْعُلْيَا}.

هَدَى وَاشْتَرَاهُ وَالْهَوَى وَهَدَاهُمْ *** وَفِي أَلِفِ التَّائِيثِ فِي الْكُلِّ مَيَّلاً

Alif ut Ta-nāth 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.

وَكَيْفَ جَرَتْ فَعَلِي فَفِيهَا وَجُودُهَا *** وَإِنْ (ضَمَّ أَوْ يُفْتَحَ) فَعَالَى فَحَصِلاً

فَعَلِي: {الدُّنْيَا-الْأُنْثَى-مُوسَى-الْقُضُوبَى-طُوبَى-دُنْيَا-الْوُسْطَى-الْقُرْبَى-أُنْثَى-
وَالْعُرْبَى-الْوُثْقَى-الْحُسْنَى-الْوَلَى-السُّفْلَى-الْعُلْيَا-الْمُثَلَى-زُلْفَى-وَسُقْيَاهَا-الرُّجْعَى-عُقْبَى} .
فَعَلَى: {التَّقْوَى-الْقَتْلَى-الْمَوْتَى-صَرَغَى-مَرَضَى-شَقَى-نَجْوَى-يَجْبَى-تَجْوُهُمْ-وَالسَّلْوَى} .

فَعَلَى: {إِحْدَى-سَيِّمَاهُمْ-ضِيْزَى-عَيْسَى} Dthāt yā **Fi lā** with **kasrah** on fā {
. **فَعَالَى**: {الْيَتَمَى-الْيَامَى-التَّصَارَى} . **فَعَالَى**: {فُرَادَى-كُسَالَى-أَسَارَى} .

Any alif that is written with yā gets taqlīl {طَنَى-نَادَى-الرُّجْعَى-الْمَرَعَى} ,
even that of unknown origin {أَنَى-مَتَى-يُوَيْلَتَى-عَيْسَى-بَلَى-يَا حَسْرَتَى-يَأْسَفَى} .

No taqlīl, waṣlan

{مَكَانًا سَوَى ٥٨} قَالَ سُدَى ٥٩ الْمَ يَكُ يَعْلَمُ السِّرَّ وَأَخْفَى ٧٠ اللَّهُ {مُصَلَّى-مُسَمَّى-مُفْتَرَى-
مَوْلى-أَذَى-عُرَى-ضَحَى-فَتَى-مُنْوَى-عَمَى-مُصَفَّى-فُرَى-هُدَى-عَيْسَى} بِنِ مَرِيْمَ-مُوسَى
الْكِتَابَ-طَعَا الْمَاءَ-وَالْقَتْلَى الْخُرَّى-وَجَنَى الْجَنَّتَيْنِ-وَذِكْرَى الدَّارِ}. تَرَاءَ الْجَمْعَانَ رَعَا
السَّمْسَ-رَعَا الْقَمَرَ-نَرَى اللَّهُ-فَتَرَى الْقَوْمَ {نَرَى-فُرَى-عَيْسَى-تَرَاءَ} .

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

{كُفْرَيْنَ-الْكَافِرِينَ-التَّوْرَةَ}	Dthāt Rā alif maqṣūrah preceded by rā
{أَلرَّ-الْمَرِّ-جَمَّ-كَهَيْعَصَ-طَبَهَ}	{تَرَى-أُخْرَى-الْفُرَى-وَذِكْرَى-الْكُبْرَى}
Dthāt Rā ending in rā majrūrah with kasrah, preceded by an alif	
{ذَاتِ قَرَارٍ - مِنْ دِپْرَهَمٍ - اللَّتَارِ - النَّهَارِ - اللَّدَارِ - رِهَاهُ - رِيَاهُ}	

12. [Al- Madd Al-Farṭ/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.

{أَسْتَيْسَسَ - وَلَا تَيَّاسُوا - سَوَاءَ أَحِيهِ - سَوَاءَ تَيْهَمَا - شَيْءٍ - كَهَيْئَةٍ - شَيْئًا - السَّوَاءِ}.

وَأِنْ تَسْكُنِ الْيَا بَيْنَ فَتَجِ وَهَمَزَةٌ *** بِكَلِمَةٍ أَوْ وَأَوْ فَوَجَّهَانَ جُمَلًا
بَطُولٍ وَقَصْرٍ وَصَلٌ وَرِشٌ وَوَقْفُهُ *** وَعِنْدَ سُكُونِ الْوَقْفِ لِلْكَلِّ أَعْمَلًا

Ash-Shāṭibī means that Warsh reads with ṭūl (ishbā), (qaṣr 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-خَلَوْا إِلَى-أَبْنَى ءَادَمَ-لَوْ أَنْزَلْنَا-خَلَوْا إِلَى-أَبْنَى اِدَمَ}.

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 ṭāriḍ lis-Sukūn (stronger madd), all the qurrā` allow qaṣr, tawassuṭ and ṭūl.

{السَّوَاءِ-شَيْءٍ-شَيْءٍ-فُرَيْشٍ-خَوْفٍ} Qaṣr 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, waslan and waqfan of a hamzah that is not at the end {كَهَيْئَةٍ - شَيْئًا}.

وَعَنْهُمْ سُفُوْطُ الْمَدِّ فِيهِ وَوَرَشُهُمْ *** يُوَافِقُهُمْ فِي حَيْثُ لَا هَمَزٌ مُدْخَلًا

⁸¹ Ash-Shāṭibiyyah: 179, 180, 181

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}.⁸²

وَفِي وَاوِ سَوَاتٍ خِلَافٍ لِرُؤْسِهِمْ *** وَعَنْ كُلِّ الْمَوْءُودَةِ اقْصُرْ 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: {سَوَاءَاتِكُمْ-سَوَاءَاتِكُما-سَوَاءَاتِهِمَا}, contains both madd: al-līn al-mahmūz and al-badal). Since the badal is stronger** than the līn, so Warsh reads it with 2 permitted ways: (i) No elongation of the līn {سَوَاءٌ} 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.

{يَبْنَىءَآءَآءَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَرِّى سَوَاءَاتِكُمْ وَرِدِشًا وَلِبَاسَ التَّقْوَى}

1- Qasr 2 badal {ءَآءَآءَ} 0 līn / qasr {سَوَاءَاتِكُمْ} fath dthāt yā {التَّقْوَى}

2-Tawassuṭ 2 badal {ءَآءَآءَ} 0 līn / 4 badal {سَوَاءَاتِكُمْ}, taqlīl {التَّقْوَى}

3-Tawassuṭ 2 badal {ءَآءَآءَ} 4 līn / 4 badal {سَوَاءَاتِكُمْ} taqlīl {التَّقْوَى}

4- Ṭūl of 2 badal {ءَآءَآءَ}, 0 līn / 6 badal {سَوَاءَاتِكُمْ}, fath {التَّقْوَى}

5- Ṭūl of 2 badal {ءَآءَآءَ}, 0 līn / 6 badal {سَوَاءَاتِكُمْ}, taqlīl {التَّقْوَى}.

13. [Al- Madd Al-Far'ī/Derived] (IV). Madd ul-Badal⁸⁴

After discussing the rules of hamzah following madd or līn letter, Shāṭibī is mentioning an opposite; madd letter following hamzah.

⁸² Sūrat al-Kahf: 8, at-Takwīr: 58, al-A'rāf: 25, 26, ṬāHā: 118

⁸³ Ash-Shāṭibiyah: 182

⁸⁴ Al-Idā'ah fi Bayān usūl al-qirā-ah

which is the substitute madd. Madd ul-badal: is a hamzat qaṭ' followed by a madd letters. It is called madd badal due to the ibdāl of its 2nd sākin hamzah into a madd letter {إِيمَان - أُوتِي - آمَنُوا} that matches the ḥarakah of 1st hamzah- {ءَامِنُوا-إِيمَانًا- أُوتِي-إِيمَانُكُمْ}. It is called aṣlī, true original badal. {رِعَا-نَأْيِي-خَاسِيَيْنَ-خَاطِبِينَ-مُتَّكِبِينَ- ءَادَمَ-شُرَكَائِي-وَلَا يُؤْوِدُهُ-الْأُولَى-بَاءُوا-جَاءُوا-يُرَآءُونَ-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 qaṭ' 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 {ءَامِنُوا - ءَامِنًا - ءَامِنْتُ} the aṣlī madd ul-badal, while in the other, the madd letter is not present in most of a word's derivatives:

{أَسَاءُوا - أَسَاءَتْ - أَسَاءْنَا - بَاءُوا - بِيئْتِ - بِيئْنَا - فَاءُوا - فَاءَ - يَفِيءُ - فَيئْنَا}

Madd ul-badal can be *thābit* (Pronounced hamzah muḥaqqaqah) {ءَامِنُوا- أُوتُوا- إِيمَانًا} or *Changeable*, the hamzah is not pronounced.

فَقَصْرٌ وَقَدْ يُرْوَى لَوَرْشٍ مُطَوَّلًا ***

⁸⁵ وَمَا بَعْدَ هَمْزٍ ثَابِتٍ أَوْ مُعَيَّرٍ

ءَالِهَةٌ آتَى لِلْإِيمَانِ مِثْلًا ***

وَوَسَطُهُ قَوْمٌ كَأَمَّنَ هُوَلًا

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

⁸⁵ Ash-Shāṭibiyāh: 171, 172

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 {لَا تُؤَاخِذْنَا} and 3 Usūl in rewāyat warsh.

صَحِيحِ كَقُرْآنٍ وَمَسْئُولًا اسْأَلَا	***	سَيُورِي يَاءِ إِسْرَائِيلَ أَوْ بَعْدَ سَاكِنٍ
يُؤَاخِذُكُمْ آلَانَ مُسْتَفْهِمًا تَلَا	***	وَمَا بَعْدَ هَمْزِ الْوَصْلِ إِيْتِ وَبَعْضُهُمْ
بِقَصْرِ جَمِيعِ الْبَابِ قَالَ وَقَوْلًا	***	وَعَادَ الْأُولَى وَأَبْنُ عَلْبُونٍ طَاهِرٌ

1-Any madd badal is preceded by sākīn ṣahīḥ letter in one word.

{مَسْئُولًا - الْقُرْآنِ - الظَّمَانُ - مَذْعُومًا - مَسْئُولُونَ}

2-In connected recitation, Warsh reads {فَلْيُودِ الَّذِي آيْتُمِنَ} with ibdāl. When starting with the verb, all reciters read the same way. Warsh reads as an exception of madd badal {إِيْتِنَا^ط - أُوتُمِنَ - إِيْتِ - إِيْدَنَ}.

Rule: Any madd badal that starts with hamzat ul-waṣl followed by a switched sākīn hamzat qaṭ' in the beginning of a verb, should not be elongated at starting. {إِيْتِنَا^ط - أُوتُمِنَ - إِيْتِ - إِيْدَنَ}.

(a) Convert hamzaht ul-waṣl to a hamzat qaṭ', which has to carry a ḍammah if the third letter has an original ḍammah: {أُوتُمِنَ}, otherwise it will start with a kasrah {إِيْتِنَا^ط, إِيْدَنَ, إِيْتِ} *

(b) Convert the sākīn hamzat qaṭ' to a madd letter wāw in {أُوتُمِنَ} or yā in {إِيْتِنَا^ط, 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 qaṭ' followed by a madd letter). In fact, it's just an exception because the new hamzah qaṭ' was originally hamzaht ul-waṣl and the madd letter is a temporary one.

⁸⁷ Ash-Shāṭibiyyāh: 173, 174, 175

3- The badal that results waqfan, when stopping on a hamzat qaṭ' that has tanwīn fath̄ will be replaced by the alif of **madd ul-īwad** 2 ḥarakah. It is a madd letter followed by a hamzah. { مَاءَ: مَاءَا } { دُعَاءَ: دُعَاءَا-نِدَاءَ: نِدَاءَا-شَيْئًا: شَيْئَا } It is an exception of madd ul-badal.

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

4- { عَادَا أَلُوِي } Warsh reads { عَادَا أَلُوِي }⁸⁸ { وَأَنْتَهُ أَهْلَكَ عَادَا أَلُوِي } 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 أَلُوِي } Warsh reads it in both ways: tathlīth madd ul-badal and shortening (no madd badal). He starts the 2nd word (a) { أَلُوِي } hamzat ul-waṣl pronounced with fath̄ah, followed by lām with ḍammah. (b) { لُوِي } : since the lām acquired a ḍammah.

5- { عَالَنَ وَقَدَ - عَالَنَ } Warsh **transfers** the fath̄ah of the 3rd hamzah { عَالَنَ } to the sākin lām, and omits it, pronouncing: { عَالَنَ }.

Warsh reads { عَالَنَ وَقَدَ - عَالَنَ - عَالَنَ } in 7 ways waṣlan:

1. Tas-hīl hamzat ul-waṣl with tathlīth madd **ul-badal** in { لَنَ } .
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** āriḍ to sukūn in 1,2 and 3 (See details on **Two Consecutive Hamzahs in a Word**).

⁸⁸ 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. { وَإِذْ قُلْنَا لِلْمَلَائِكَةِ 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 ﴿٣٧﴾} 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-وَنِعْمًا- تَرِءَا- رِءَا لَى}

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-رِءَاهُ}

Note: Is this madd badal or what?

Alif falls between 2 hamzahs, where 2 types {ءَامِينَ} {السُّوْأَى أَنْ} 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 , This also, when both cases {يَشَاءُونَ} between 2 letters of madd . {بُرِّءَآؤًا-وَجَاءُوا أَبَاهُمْ} {السُّوْأَى أَنْ} are included in the same example:

The strongest madd is applied. Apply munfaṣil, muttaṣil madd or lāzim that is stronger than the badal, Waṣlan. Apply madd ul {السُّوْأَى أَنْ, وَجَاءُوا, رِءَا أَيْدِيَهُمْ- الْمَعَابِ} badal or a ʿāriḍ lis-Sukūn.

قَالَ السَّمْنُودِي: أَقْوَى المَدُودِ لِأَزِمٍ فَمَا اتَّصَلَ * فَعَارِضٌ فَذُو انْفِصَالٍ فَبَدَلٌ
ثُمَّ الطَّبِيعِيُّ وَلَيْنٌ يَا فَتَى * وَاللَّيْنُ أضعف المَدُودِ قَدِ أَتَى

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-مَنَاب- 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 qasr. 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 إِنَّمَا نَحْنُ
مُسْتَهْزِئُونَ}.

1- Qasr badal {ءَامَنُوا-ءَامَنَّا}, 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: **Fath** 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.

⁸⁹ 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 fatḥah, 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.

90 {وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَرْوَاحِكُمْ رَّ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَرْوَاحُهُمْ مِّثْلَ مَا أَنْفَقُوا / وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَّحْنُ وَلَا ءَابَاؤُنَا (إِنَّهُمْ لَن يَصُرُوا 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 آيْمِنُكُمْ فَآتَوْهُمْ نَصِيْبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا فَآتَوْهُمْ}

(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 {فَآتَوْهُمْ} with madd līn mahmūz 4 {شَيْءٍ}.

2-Tawassuṭ badal {ءَامَنَّا-ءَامَنُوا}, madd badal āriḍ {مُسْتَهْزِءُونَ} in 6,4

3- Ishbā' madd ul-badal {ءَامَنَّا-ءَامَنُوا}, madd badal āriḍ {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 ءَابَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ}

Application

⁹⁰ Sūrat an-Naḥl: 35, al-Maidah: 33

- 1-Tawassuṭ {شَيْءٍ} 1 with qaṣr ul-badal and tawassuṭ of 2 {شَيْءٍ}
- 2-Tawassuṭ {شَيْءٍ} 1 with tawassuṭ badal and al-mahmūz 2 {شَيْءٍ}
- 3-Tawassuṭ {شَيْءٍ} with ṭūl ul-badal and tawassuṭ līn 2 {شَيْءٍ}
- 4-The 4 length of 1st līn mahmūz {شَيْءٍ} comes with ṭūl ul-badal and ishḃā~ of 2nd līn mahmūz {شَيْءٍ} because of the 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:

⁹¹ {يَحْسِبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ} ⁹¹

- 1- Tawassuṭ of līn mahmūz {شَيْئًا} with fath of dthāt ul-yā {فَوَفَّاهُ} .
- 2- Tawassuṭ of līn el-mahmūz with taqlīl of dthāt ul-yā {فَوَفَّاهُ}
- 3- Ṭūl of al-līn el-mahmūz with the fath of dthawāt ul-yā {فَوَفَّاهُ}
- 4- Ṭūl of al-līn el-mahmūz with the taqlīl of dthāt ul-yā {فَوَفَّاهُ}

(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} ⁹¹

- 1-Fath of dthāt ul-yā {الْمَوْتَىٰ} with tawassuṭ of līn mahmūz {شَيْءٍ}
- 2- Fath of dthāt ul-yā {الْمَوْتَىٰ} with the ṭūl of līn mahmūz {شَيْءٍ}
- 3- Taqlīl of dthāt ul-yā {الْمَوْتَىٰ} , tawassuṭ of līn mahmūz {شَيْءٍ}
- 4- Taqlīl of dthāt ul-yā {الْمَوْتَىٰ} with ṭūl of al-līn al-mahmūz {شَيْءٍ}

⁹¹ 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: ﴿وَعَاتَيْتُمۡ وَاِحۡدَلۡهُنَّ قِنطَارًا فَلَا تَاۡخُذُوۡا مِنْهُ شَيًْۡۡا﴾

(a) Madd ul-badal is the 1st, then it will be read in order: 2, 4, 6.

- 1- Qaṣr badal {وَعَاتَيْتُمۡ}, fath dthat yā, إِحْدَلُهُنَّ, 4 līn mahmūz {شَيًْۡا}
- 2- Tawassuṭ badal {وَعَاتَيْتُمۡ}, taqlīl of إِحْدَلُهُنَّ, 4 līn mahmūz {شَيًْۡا}
- 3- Ṭūl ul-badal {وَعَاتَيْتُمۡ}, fath of إِحْدَلُهُنَّ, 4 līn al-mahmūz {شَيًْۡا}
- 4- Ṭūl ul-badal {وَعَاتَيْتُمۡ}, taqlīl of إِحْدَلُهُنَّ, 4 al-mahmūz {شَيًْۡا}
- 5- Ṭūl ul-badal {وَعَاتَيْتُمۡ}, fath of إِحْدَلُهُنَّ, 6 līn al-mahmūz {شَيًْۡا}
- 6- Ṭūl ul-badal {وَعَاتَيْتُمۡ}, taqlīl of إِحْدَلُهُنَّ, 6 līn al-mahmūz {شَيًْۡا}

(b) Dthāt yā comes first as ﴿وَاَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ اِنَّا هُدْنَا اِلَيْكَ قَالَ عَذَابِيْ اُصِيبُ بِهٖ مَنْ اَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيٍْۡ فَسَاكُتۡبُهَا﴾

- 1- Fath {الدُّنْيَا}, qaṣr ul-badal {الْآخِرَةِ}, 4 al-līn al-mahmūz {شَيٍْۡ}
- 2- Taqlīl {الدُّنْيَا}, 4 madd ul-badal {الْآخِرَةِ}, 4 līn al-mahmūz {شَيٍْۡ}
- 3- Fath of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 4 līn al-mahmūz {شَيٍْۡ}
- 4- Taqlīl of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 4 līn al-mahmūz {شَيٍْۡ}
- 5- Fath of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 6 līn al-mahmūz {شَيٍْۡ}
- 6- Taqlīl of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 6 līn al-mahmūz {شَيٍْۡ}.

{وَمَنْ يُرِدِ اللّٰهُ فِتْنَتُهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اَللّٰهِ شَيًْۡا اُوَّلٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُظَهِّرَ

قُلُوْبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيْمٌ}

Try this yourself



14. Al-farsh (Different Pronunciation) of Warsh ⁹²

وَفِي كَلِمَاتِ السُّحْتِ عَمَّ نُهَى فَتَى *** وَكَيْفَ أَتَى أُذُنٌ بِهِ نَافِعٌ تَلَا
نُجَازِي بِيَاءٍ وَأَفْتَحَ الرَّأْيَ وَالْكَفُورَ رَفَعُ *** سَمَا كَمَّ صَابَ أَكْلِي أَضْفُ حَلَا

Warsh reads 3 words with sukūn, while Ḥafṣ reads with ḍammah. خُطُوتٍ-وَالْأُذُنَ بِالْأُذُنِ-أُذُنٌ وَعَيْةٌ-وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ-أَكْلِي-أَكَلَهَا-الْأَكْلُ-وَلَا يَحْزَنُكَ-تَذَكَّرُونَ-يَبْنِي-نِسِيَا-تَسْقُطُ-مُخْلِصًا-جُنَيْتًا-عُنَيْتًا-صَلِيًّا-فَيَسْحَحْتَكُمْ {

Warsh reads these 3 words with fathah { لَا يَهْدَى-يَخْصِمُونَ-لَا تَعْدُوا }⁹³,
While Ḥafṣ reads { لَا تَعْدُوا } with sukūn and هـِخ 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.

{ تَرَى-يُرَى-وَأَرَى-أُحْرَى-الْفُرَى-وَذِكْرَى-الْكُبْرَى-بُشْرَى-سُكْرَى-لَلْيُسْرَى-يَتَوَرَى }

(b) rā majrūr with kasrah, preceded by an alif of taqlīl at the end.

{ ذَاتِ قَرَارٍ-الْبَارِ-لِلْبَارِ-الْأَشْرَارِ-بِقِنْطَارٍ-هَارٍ-الْكُفَّارِ-بِدِينَارٍ-دَارَ الْبَوَارِ-الْقَهَّارِ-الْتَّوَرِيَّةِ }

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 }

{ مِنَ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سُخْرِيًّا }, { دَارَ الْقَرَارِ } الْآبِرَارِ لَفِي عَلِيَيْنِ {

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 - جِمَارِكَ }

⁹² Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh/ Ash-Shāṭibiyyāh: 617, 979, 538, 495

⁹³ 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 {الْحَوَارِ} but its narration never read with taqlīl.
- (2) A sākin rā separates between the alif of taqlīl and rā majrūr by idghām: {بِضَارِهِمْ - مُضَارٍّ} , rather it's read with madd lāzem.
- (3) The rā has kasrah āriḍah to match the following yā' al-iḍāfah, but not for a grammatical purpose. {مَنْ أَنْصَارِي} (is not majrūr).
- (4) The rā is not at the end (a) {نَمَارِقُ} or (b) {فَلَا تُمَارِ} , the yā after rā is eliminated for a grammatical purpose {تُمَارِي} (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.

وَرَقَّقَ وَرُشُّ كُلِّ رَاءٍ وَقَبْلَهَا *** مُسَكَّنَةً يَاءً أَوْ الْكَسْرِ مُوَصَّلًا

{أَسْلَطِيرُ-يُبْصِرُونَ-وتعزروه-وتوقروه-لأخيرة-سعيرا-منتصرا-لشبهير-خيرًا-وكبره-تكبيرًا}

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 - أَلْسِخِر - أَلْمِخْرَاب - إِجْرَامِي}.

There are 4 reasons why the Rā is read with tarqīq generally

- (1) A rā carries a kasrah: {بُرَيْدٌ-فَرِيْقٌ-قَرِيْنُهُ-مَرِيْبًا-فِرْجَالًا-رِثَاءٌ-وَأَلْقَمَرٌ إِذَا}.
وَلَا بُدَّ مِنْ تَرْقِيْقِهَا بَعْدَ كَسْرَةٍ *** إِذَا سَكَّنْتَ يَا صَاحِبَ السَّبْعَةِ الْمَلَا

⁹⁴ Ash-Shāṭibiyyāh: 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: {قُدِرْ، فِرْعَوْنَ}

مِرْيَةَ-شِرْعَةً-أَنْذَرَهُمْ-أَصْبِرْ-بِمُصِيطِرٍ-أُولَى لِرَبَّةٍ-تَسْتَكْثِرُ-فَذَكِّرِ أَمَّا أَنْتَ مُذَكِّرٌ

(3) A rā carries a sukūn as a result of stopping and the letter before it is an elongated yā: {الْسَيْرِ-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:

{الشَّعْرِ-السَّحْرِ-ذِكْرٌ، حَجْرٌ}.

Exceptions in which the rā will have Tafkhīm, in general

(1) In {إِرْمٌ} - {إِبْرَاهِيمَ-إِسْرَائِيلَ-عِمْرَانَ} name, {أَعْجَمِيٌّ}.

وَفَحَّمَهَا فِي الْأَعْجَمِيِّ وَفِي إِرْمٍ *** وَتَكَرَّرَهَا حَتَّى يُرَى مُتَعَدِّلاً
وَلَمْ يَرَ فَصلاً سَاكِناً بَعْدَ كَسْرَةٍ سَوَى حَرْفِ الْإِسْتِعْلَاءِ سِوَى الْخَا فَكَمَّلاً ***

(2) An isti'lā' letter قسط, 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 قسط, other than خ comes between the letter that carries a kasrah, and the rā:

{وَقُرًا - إِصْرًا - إِصْرُهُمْ - 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 - فِرْقَةً - إِرْصَادًا - إِنَّ رَبَّكَ لَبِالْمِرْصَادِ - قِرْطَابِينَ}

وَمَا بَعْدَ كَسْرِ عَارِضٍ أَوْ مُفْصَلٍ *** فَفَحَّمْ فَهَذَا حُكْمُهُ مُتَبَدِّلاً

(5) A separate kasr in a separate word: a sākin yā or a kasrah precedes rā like these بِ - لِ prepositions {بِرُّوْسِكُمْ - لِرَسُولٍ - فِي رَيْبٍ}.

Also, if rā follows a letter that has kasr ārid, in a separate word.

{لِمَنْ أَرْتَضِي - مَنْ أَرْتَضِي - الَّذِي أَرْتَضِي - أَرْجِعِي - أَرْكَبُوا - أَرْكَعُوا - رَبِّ أَرْجِعُونِ - إِنْ أَرْتَبْتُمْ}

(6) The yā that precedes the rā is carrying a fathah: {الْحَيْرَةَ}.

(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 يُرْقِقُ كُلَّهُمْ *** وَحَيْرَانَ بِالتَّفْخِيمِ بَعْضُ تَقْبَلًا

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 {الْأَشْرَارِ}, 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- وَرَضِيَتْ- وَأَذْكُرُوا- رُسُلٌ- حَضَرَ- بِالرُّوحِ- الرَّحْمَنِ- بَشَرًا}

(9) The rā carries a sukūn and is preceded by fathah or ḍammah {الْأَرْضِ- مَرْفُوعَةً- التَّكَاتُرِ- الدُّبْرِ- أَرْسَلْنَا- مُرْسَلٌ- مَرَجِعُكُمْ- الْفُرْعَانَ- الْفُرْقَانَ- مَرْضَى- 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.

{وَالظُّورِ - عَفُورٌ وَالْعَصْرِ - إِنَّ لِنَسْنَنَ لَفِي خُسْرِ - الْعُسْرِ - وَالْفَجْرِ - بِالصَّبْرِ}.

Both Tarqīq and Tafkhīm of The Rā While Stopping

وَيَجْمَعُهَا قِطْ حُصَّ ضَعُطٍ وَخَلْفُهُمْ *** بِيَفْرِقِ جَرَى بَيْنَ الْمَشَايخِ سَلْسَلًا

(1) When a sākin rā follows a kasr aṣlī, and precedes an isti'ālā' letter has kasrah. As the word {فِرْقِي} .

(2) A sākin rā follows sākin isti'ālā' 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.

⁹⁶ Ash-Shāṭibiyyāh:347, 351/ Sūrat Ash-Shu'arā'

(3) When the letter 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 with 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.

{وَزْرًا - سِتْرًا - وَصَهْرًا - إِمْرًا - ذِكْرًا - وَحَجْرًا}

وَتَفْخِيمُهُ ذِكْرًا وَسِتْرًا وَبَابَهُ *** لَدَى جِلَّةِ الْأَصْحَابِ أَعْمَرُ أَرْحُلًا

Sixth: Madd ul-Badal's Relation With 6 Words ذِكْرًا and The Like

{فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ 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 - أَرْبَكُهُمْ} and {وَالْحَارِ - جَبَّارِينَ}.

وَذُوا الرِّاءِ وَرُشٌّ بَيْنَ بَيْنٍ وَفِي *** أَرَاكُهُمْ وَذَوَاتِ الْيَا لَهُ الْخُلْفُ جُمْلًا

بَدَارِ وَجَبَّارِينَ وَالْحَارِ تَمَمُوا *** وَوَرُشٌّ جَمِيعِ الْبَابِ كَانَ مُقَلَّلًا

وَهَذَا مِنْ عِنْدِهِ بِاخْتِلَافٍ وَمَعَهُ فِي * {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 وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَالْحَارِ ذِي الْقُرْبَى}.

3 Madthāhib: First: Equalizing between dthāt ul-yā and {وَالْجَارِ}

1-Al-līn ul-mahmūz 4 {شَيْئًا}- fath dthāt yā {الْفُرْبِيِّ} - {وَالْجَارِ}

2-Al-līn ul-mahmūz 4 {شَيْئًا} - taqlīl dthāt ul-yā {الْفُرْبِيِّ}, {وَالْجَارِ}

3-Al-līn ul-mahmūz 6 {شَيْئًا}- fath dthāt ul-yā {الْفُرْبِيِّ}- fath {وَالْجَارِ}

4-Al-līn ul-mahmūz 6 {شَيْئًا}-taqlīl both dthāt ul-yā {الْفُرْبِيِّ} {وَالْجَارِ}

Second: 8 possible independent ways and it is the preferred one.

1- Līn mahmūz 4 {شَيْئًا} fath both dthāt ul-yā {الْفُرْبِيِّ} and {وَالْجَارِ}

2-Līn ul-mahmūz 4-{شَيْئًا} fath dthāt ul-yā {الْفُرْبِيِّ} taqlīl {وَالْجَارِ}

3-Līn mahmūz 4 {شَيْئًا} taqlīl of dthāt ul-yā {الْفُرْبِيِّ} fath {وَالْجَارِ}

4-Līn ul-mahmūz 4 {شَيْئًا} taqlīl dthāt ul-yā {الْفُرْبِيِّ} and {وَالْجَارِ}

5- Līn ul-mahmūz 6 {شَيْئًا} - fath dthāt ul-yā {الْفُرْبِيِّ} and {وَالْجَارِ}

6-Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِيِّ} taqlīl {وَالْجَارِ}

7-Līn ul-mahmūz 6 {شَيْئًا} taqlīl dthāt ul-yā {الْفُرْبِيِّ} fath {وَالْجَارِ}

8-Līn mahmūz 6 {شَيْئًا}-taqlīl both dthāt ul-yā {الْفُرْبِيِّ} and {وَالْجَارِ}

A moderate way: of 6 ways of reading the āiyah with {وَالْجَارِ} .

1- Līn ul-mahmūz 4 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِيِّ} - fath {وَالْجَارِ}

2- Līn ul-mahmūz 4 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِيِّ} - taqlīl {وَالْجَارِ}

3-Līn ul-mahmūz 4 {شَيْئًا} taqlīl both dthāt ul-yā {الْفُرْبِيِّ} {وَالْجَارِ}

4- Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِيِّ} - fath {وَالْجَارِ}

5- Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِيِّ} - taqlīl {وَالْجَارِ}

6- Līn ul-mahmūz 6 {شَيْئًا} taqlīl dthāt ul-yā {الْفُرْبِيِّ} - fath {وَالْجَارِ}



17. Taghlīth (Thickening) of The Letter Lām

The terms tafkhīm and taghlīth are synoneyms, 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. ⁹⁸

أَوِ الطَّاءِ أَوْ لِلطَّاءِ قَبْلُ تَنْزِيلًا	***	وَعَلَّظَ وَرَشٌ فَتَحَ لَامٍ لِصَادِهَا
وَمَطَّلِعَ أَيضًا ثُمَّ ظَلَّ وَيُوصَلًا	***	إِذَا فُتِحَتْ أَوْ سُكِّنَتْ كَصَلَاتِهِمْ
يُسَكِّنُ وَقَفًا وَالْمُفَحَّمُ فَضْلًا	***	وَفِي ظَالٍ خُلْفٌ مَعَ فِضَالًا وَعِنْدَمَا

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 are fulfilled, then Warsh makes **taghlīth** of lām {الصلوة-مطَّلِع-يُوصَل- وَمَا ظَلَمُونَا- وَظَلَّلْنَا-بِظَلَامٍ- طَلَّقْتُمْ-إِصْلَاح- أَظْلَمُ- طَلَبًا}
- (ii) If any conditions is not fulfilled, then **tarqīq**: {صَلَّ- ظَلِمَ- خَلَطُوا}
- (iii) Warsh makes **taghlīth** (preferred) and **tarqīq** in 3 cases;
- A.** If alif separates lām from the taghlīth letter {أَفْطَالٍ-فِضَالًا-يَصَّالِحًا}.
- No taghlīth, with qaṣr ul-badal.

B. When stopping on the lām at the end of a word with a sukūn ~āriḍ. This occurs in 6 words: {ظَلَّ-فَصَّلَ- يُوصَل- وَبَطَّلَ- 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- {سَيِّصَلِي- وَيُصَلِّي- يَصَلِّهَا}

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} ¹⁰⁰

⁹⁸ <http://www.abouttajweed.com/kb/entry/447/>

⁹⁹ Ash-Shāṭibiyyāh: 359, 360, 361/ Sūrah: ṬāHā, Al-Baqarah: 233, an-Nisā'

¹⁰⁰ Sūrat Al-Ālq: 10, Al-A'ala: 15 , Al-Qiyāmah: 31, Al-Baqarah: 125

6 words get taqlīl only, like { مُصَلَّى-يَصَلَّى النَّارَ } (i) taghlīth of lām waşlan, 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 { مُصَلَّى-يَصَلَّى }- { يَصَلَّى-مُصَلَّى } .

The Tafkhīm and Tarqīq of the Lām for all the Qurā'

The only time the letter 'lām' is mufakham is in Ism ul-Jalālah, i.e. the name of Allāh سُبْحَانَهُ وَتَعَالَى referring to the word itself: "Allāh". This occurs when the Ismul Jalālah is preceded by a fathah or a dammah, or when you start your recitation with it:

{ اللَّهُ خَالِقُ-رَضِيَ اللَّهُ-سُبْحَانَ اللَّهِ-فَقِرُّوا إِلَى-وَلِشَكْرِكُمْ 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-يَا اللَّهُ-عَنِ اللَّهِ-فَاسْجُدُوا لِلَّهِ-خَيْرٌ أَمْ 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 *** يُرْفِقُهَا حَتَّى يَرُوقَ مَرَّتًا

نِظَامُ الشَّمْلِ وَصَلَاً وَفِيصَلَاً *** كَمَا فَخَمُوهُ بَعْدَ فَتْحٍ وَصَمَّةٍ فَتَمَّ

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 Muşhaf of Warsh, and learn with a teacher (preferably one who has an Ijāzah).

The Colored tajweed Muşhaf with Riwāyat Warsh 'an Nāfi pdf:
<http://www.alwa7y.com/downloads/TayseerWarsh.pdf>

*To listen to Qur'an, recited with Riwāyat Warsh 'an Nāfi, visit
<http://www.alwa7y.com/downloads/TayseerWarsh.pdf>*

¹⁰¹ Ash-Shāṭibiyyāh: 363, 364



*Bismi Allāhi Ar-Rahmāni Ar-Rahīm
In the name of Allāh, the most
Beneficent, the most Merciful*

Uṣūl Qirā'at

Ibn Kathīr Al-Makkaī



[2] Basic Rules of Qirā-at Ibn Kathīr

أَبْنُ كَثِيرٍ كَثِيرٌ الْقَوْمِ مُعْتَلًا ***
¹⁰²وَمَكَّةُ عَبْدُ اللَّهِ فِيهَا مَقَامُهُ هُوَ
عَلَى سَنَدٍ وَهُوَ الْمَلْقَبُ فُنْبَلًا ***
رَوَى أَحْمَدُ الْبَزِّي لَهُ وَ مُحَمَّدٌ

Ibn Kathīr Al-Makkī: He is Abū Miʿbad 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 Abū 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.

¹⁰² Ash-Shāṭibiyyāh: 27, 28

To download the Muṣḥaf of Qirā'at Ibn Kathīr in pdf, with ṣilat mīm ul-jam', please click on the following link:

<http://www.alwa7y.com/downloads/TayseerKathir.pdf>
<https://www.scribd.com/document/380088119/Mushaf-Ibn-Kathir>

To listen to Ibn Kathīr's recitation visit this link:

https://archive.org/details/Mohammad_Abel-Hakim_Al-buzzi-wa-9onbol-ibn-kathir_uP_bY_mUSLEm

Muṣḥaf written in riwāyat Al-Bazzī

http://live.islamweb.net/quran_list/albuzi/quran.pdf

Muṣḥaf written in riwāyat Qumbul

http://live.islamweb.net/quran_list/qunbol/quran.pdf

1. The Basmalah Between Two Sūrahs

رَجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا *** ¹⁰³وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ بِسْتَةٍ

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-Far'ī/ Derived Elongation

Madd Muttaṣil: 4 ḥarakāt { كَجِيءَ-وَجِئَاءَ-سُوءٍ-وَشَاءَ-سَوَاءً }

Madd Munfaṣil: 2 ḥarakāt, qaṣr. { فِي أُمَّهَاتِهَا-وَأَمْرُهُ إِلَى اللَّهِ-أَلَا إِنَّ }

Note: Al-Bazzī reads { الصِّرَاطِ-صِرَاطٍ } Qumbul reads { السِّرَاطِ-سِرَاطٍ }.

3. Al-Fātihah



4. Ṣilah Of Mīm ul-Jamʿ

Ibn Kathīr makes **A-** ṣilah of mīm al-jamʿ (i.e., connection of wāw into 2 ḥarakah) whether the following mutaharrik letter is a hamzah or not. He pronounces the mīm with a temporary ḍammah ʿārīḍah (instead of sukūn). Then, he lengthens the ḍammah of mīm ul-jamʿ into 2 ḥarakah wāw, waṣlan.

وَصَلِّ صَمِّمِ الْجُمُعِ قَبْلَ *** مُحَرِّكَ دِرَاكًا وَقَالَوْنَ بِتَخْيِيرِهِ جَلَا
 {وَمِنْ ءَابَائِهِمْ، وَذُرِّيَّتِهِمْ، وَإِخْوَانِهِمْ، وَأَجْتَبَيْنَاهُمْ، وَهَدَيْنَاهُمْ، إِلَى صِرَاطٍ / سِرَاطٍ مُسْتَقِيمٍ}

¹⁰⁴ Ash-Shāṭibiyyāh: 111

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 دُونِ وَصَلٍ ضَمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ ¹⁰⁵ *** {مَنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ} ***
 كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ *** وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكْمِلًا

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 وَيَدَاهُ وَأَدْعُوهُ-عَلَيْهِ-إِلَيْهِ-فِيهِ-فَصَلَّنَاهُ-أَنْزَلْنَاهُ-دَخَلْتُمُوهُ-جَعَلْنَاهُ-يَفْقَهُهُ}
 وَمَا قَبْلَهُ التَّسْكِينُ لِابْنِ كَثِيرِهِمْ *** وَفِيهِ مَهَانًا مَعَهُ حَفْصٌ أَخُو وَلَا
 وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْقَاهُ وَيَتَّقِهِ *** حَمَى صَفْوَةَ قَوْمٍ بِخُلْفٍ وَأَنْهَلَا

Ibn Kathīr reads hā ul-Kināyah in general with ṣilah.

{قَالُوا أَرْجَاهُ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ / أَرْجَاهُ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ}

He reads qāf with kasrah and hā al-Kināyah with kasrah and ṣilah

{وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ} (24:52). (18)
 {بِمَا عَاهَدَ عَلَيْهِ اللَّهُ} عَلَيْهِ اللَّهُ (48: 10) أَنْسَلِيهِ {وَمَا أَنْسَلِيهِ إِلَّا الشَّيْطَانُ}
 {وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ} (27: 28). {أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ}

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.

¹⁰⁵ Ash-Shāṭibiyyāh: 113, 115, 159, 161

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 فَاهْمِزْ مَعَا عَنْ فَتَى حِمَى *** وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَأَنْجَلَا

II. Ibn Kathīr makes **Naql** within 3 words: **by transferring the fathah of a hamzah to the sākin** 1- rā in {الْقُرْآنَ- قُرْآنَ: الْقُرْآنَ- قُرْآنَ}،

2- lām in {كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿٧٦﴾ الْكَيْكَةِ} 26: 176, 38: 13.

3- sīn of (وَسَلُّوا) imperative verb, if it is preceded by a wā or a fā.

{وَسَلُّهُمْ عَنِ-وَسَلُّوا مَا-وَسَلَّ الْقَرْيَةَ-فَسَلُّوا أَهْلَ الدِّكْرِ- فَسَلَّ الَّذِينَ- فَسَلَّهُ- فَسَلُّوهُمْ}

وَنَقُلْ قُرْآنٍ وَالْقُرْآنِ دَوَاوُنَا *** وَفِي تُكْمِلُوا قُلْ شُعْبَةُ الْمَيْمِ 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, **waslan** and **waqfan**. **Al-Bazzī** reads in 2 ways: **A-** **Waslan** 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**,

waslan and **waqfan**. In 58: 2, the yā of **وَالَّتِي** is followed by another yā, so he reads the sākin yā **waslan** in 2 ways: with idghām and ithhār. The ithhār (preferred) will be with a quick sakt

1- **وَالَّتِي** س يَيْسَنَ 2- **وَالَّتِي** يَيْسَنَ sakt

{ **الَّتِي** تَظْهَرُونَ - **إِنْ** أُمَّهَاتُهُمْ إِلَّا **الَّتِي** وَلَدْنَهُمْ - **وَالَّتِي** يَيْسَنَ - **وَالَّتِي** لَمْ يَحِضْنَ }

وَقَبْلَ يَيْسَنَ الْيَاءِ فِي اللَّاءِ عَارِضٌ *** سَكُونًا أَوْ أَصْلًا فَهُوَ يُظْهِرُ مُسْهَلًا

وَبِالْهَمْزِ كُلِّ اللَّاءِ وَالْيَاءِ بَعْدَهُ *** ذَكَا وَيِيَاءٍ سَاكِنٍ حَجَّ هَمَلًا

وَكَالْيَاءِ مَكْسُورًا لَوْرِشٍ وَعَنْهُمَا *** وَقَفْ مُسْكِنًا وَالْهَمْزُ زَاكِيهِ بُجَلًا

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).

107 وَلَا أَلِفٌ فِيهَا هَأَنْتُمْ زَكَاجَنَا *** وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا
وَفِي هَايَةِ التَّنْبِيهِ مِنْ تَابِتٍ هُدًى *** وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلًا

Ibn Kathīr reads with one hamzah 12:19 {إِنَّكَ - أَيْنَكَ لَأَنْتَ يُوسُفُ}.

IV. Ibn Kathīr **adds** hamzahs to some words, contrary to Ḥafṣ.

a- hamzah and a madd Muttaṣil in {زَكَرِيَّا - مِيكَائِيلَ - وَمَنْوَةَ} (53:20),

b- hamzah maḍmūmah in {مُرْجُونَ - تُرْجِي} (33:51-9:106),

c- hamzah sākinah in (53:22) {ضِيْرَى → ضِيْرَى}.

{فَأَسْتَوَى عَلَى 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 ضِيَاءٌ}

Al-Bazzī reads يَايُسُ 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).

{وَلَا تَأْيَسُوا - لَا يَأْيَسُ - فَلَمَّا أَسْتَأْيَسُوا - أَسْتَأْيَسَ الرَّسُلُ - أَفَلَمْ يَأْيَسِ}

{وَلَا تَأْيَسُوا - لَا يَأْيَسُ - فَلَمَّا أَسْتَأْيَسُوا مِنْهُ - أَسْتَأْيَسَ الرَّسُلُ - أَفَلَمْ يَأْيَسِ}

b- In other words, he keeps the alif and makes naql (transfers the 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 {لَأَعْتَبَكُمْ} 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 أَدْرِيكُمْ بِهِ} a- like Ḥafṣ, keeping the alif. b- {وَلَا أَدْرِيكُمْ بِهِ} he deletes the alif (which is the preferred).

7. Two Adjacent Hamzahs in a Word

108 وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ سَمَا

سما (sky) is a code word that indicates the first 3 qurrā' of Ash-Shāṭibiyyah. They read words containing 2 hamzahs with **tas-**

hīl of the 2nd hamzah. {ءَأَمِنْتُمْ - أَيْمَنَهُ - أَمَّتَهُ}

{ءَأَنْذَرْتَهُمْ - ءَأَنْتُمْ - ءَأَلِدُ - ءَأَلِهْتُنَا - ءَأَنْزِلُ - ءَأُلْفِي - ءَأَدَا - ءَأِينَا /
ءَأَنْذَرْتَهُمْ - ءَأَنْتُمْ - ءَأَلِدُ - ءَأَلِهْتُنَا - ءَأَنْزِلُ - ءَأُلْفِي - ءَأَدَا - ءَأَنَا}.

Ibn Kathīr **adds** an istifhām hamzah then reads with tas-hīl of the 2nd hamzah in 1- {أَذْهَبْتُمْ-ءَأَذْهَبْتُمْ} (46:19) 2- {ءَأَن - ءَأَن كَانُ} (68:14)

{ءَأَمَنْتُمْ-ءَأَمَنْتُمْ} 5- {ءَأَن يُؤْتِي أَحَدٌ-ءَأَن يُؤْتِي} 4- {ءَأَنْتُمْ-ءَأَنْتُمْ} 3-

(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 {ءَأَلْفِي وَءَأَمِنْتُمْ-ءَأَمِنْتُمْ} and sūrat ul-Mulk: 16.

بِهَا ءَأَمَنْتُمْ لِلْكَلِّ ثَالِثًا اِبْدَالًا	***	وَطَه فِي الْأَعْرَافِ وَالشُّعْرَا
بِإِسْقَاطِهِ الْأُولَى بِطَه تَقْبِيلًا	***	وَحَقَّقَ ثَانٍ صُحْبَةً وَلِقْبِيلٍ
الْأَعْرَافِ مِنْهَا الْوَاوُ وَالْمُلْكِ مُوَصَّلًا	***	وَفِي كُلِّهَا حَفْصٌ وَأَبْدَلٌ فُنْبُلٌ فِي

¹⁰⁸ 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 Ḥarakāt

The 2 narrators of Ibn Kathīr agree upon reading the 2nd hamzah by applying this law to it, depending on where the faṭḥah 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.

(B) When The 2 Hamzahs Agree in Their Ḥarakāt

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 إِنْ}

Al-Bazzī either drops the 1st of the hamzatayn which bear faṭḥah {جَا أَحَدٌ} or reads it with tas-hīl, if they bear ḍammah or kasrah.

II. If both hamzahs have kasrah, as in {السَّمَاءِ إِنْ-هَتُوْلَاءِ إِنْ}, 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.

وَفِيهِ خِلَافٌ عَنْهُمَا لَيْسَ مُقْفَلًا ***

109 وَبِالسُّوءِ إِلَّا أَبَدَلَا ثُمَّ أَدْعَمَا

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) mutaḥarrik 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.

{السَّفَهَاءَ أَمْوَالِكُمْ: أَمْوَالِكُمْ-أَمْوَالِكُمْ} شَاءَ أَنْشَرَهُ: أَنْشَرَهُ-أَنْشَرَهُ (جَاءَ أَمْرُنَا-أَمْرُنَا)
 (a) (السَّمَاءِ إِنَّ: السَّمَاءِ-نَ) (أَهْتَوْلَاءِ إِيَّاكُمْ: يَاكُمْ-أَهْتَوْلَاءِ يَاكُمْ) (b)
 (أُولِيَاءُ أَوْلِيَاءِكَ: أَوْلِيَاءُ وَلَتِيكَ-أَوْلِيَاءُ لَتِيكَ) (c) [التِّسَاءِ إِنْ أَتَّقَيْتُنَّ (التِّسَاءِ-نَ-
 التِّسَاءِ-نَ)]/جَاءَ عَالٍ فِرْعَوْنَ-جَاءَ عَالٍ لُوِطٍ (جَاءَ آلٍ-جَاءَ آلٍ)]

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 عَالٍ / ال 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 عَالٍ.

9. Practice on Some Āyāt

34: 40 {وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَا. 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 أَهْوُلَا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ / أَهْوُلَا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ}

{يَقُولُ لِلْمَلَكَةِ أَهْوُلَا. يَاكُمْ كَانُوا يَعْبُدُونَ - أَهْوُلَا. يَاكُمْ 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 - نِعْمَةٌ - سُنْتُ - لَعْنَةٌ - أَمْرَأْتُ - وَمَعْصِيَتٍ - قُرْتُ - شَجَرْتُ - وَجَدْتُ - أَبَدْتُ - فُظِرْتُ - }	
إِذَا كَتَبْتُ بِالتَّاءِ هَاءٌ مُؤَنَّثٌ ***	فَبِالْهَاءِ قِفْ حَقًّا رِضَى وَمُعْوَلًا
وَفِي اللَّاتِ مَعَ مَرَضَاتٍ مَعَ ذَاتِ بَهْجَةٍ ***	وَلَا تَ رِضَى هَيْهَاتَ هَادِيهِ رُقْلًا
وَقِفْ يَا أَبَهُ كُفُوًا دَنَا وَكَأَيِّنِ الْ ***	وُقُوفٌ بُنُونٍ وَهُوَ بِالنِّيَاءِ حُصَلًا

حَقًّا is a code word of Ibn Kathīr and Abū ḤAmr ul-Baṣrī to stop with hā. Ibn Kathīr stops on {يَأْبَتْ} with a sākin hā {يَأْبَةٌ}.

هـ in verse 379 is **Bazzī's** code, he stops with hā on {هَيْهَاتَ} 23: ﴿﴾.

Al-Bazzī stops in 2 ways on 5 words that consist of preposition and mā al-istiḥāmiyyah. He stops with sākin mīm or hā us-sakt.

{ يَمٌ - يَمَةٌ - لِمٌ - لِمَةٌ - فَلِمٌ - فَلِمَةٌ - عَمٌ - عَمَةٌ - فِيمٌ - فِيمَةٌ - مِمٌ - مِمَةٌ }	
وَفِيمَةٌ وَمِمَةٌ قِفْ وَعَمَةٌ لِمَةٌ يَمَةٌ ***	يُخْلِفُ عَنِ الْبَرِّيِّ وَادْفَعْ مَجْهَلًا
{ وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاطِرُهُ يَمٌ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٣٨﴾ عَمٌ يَتَسَاءَلُونَ ﴿٣٩﴾ فِيمَ أَنْتَ مِنْ ذِكْرُنَهَا ﴿٤٠﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٤١﴾ (يَمَةٌ - لِمَةٌ - عَمَةٌ - فِيمَةٌ - مِمَةٌ) (لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ - فَلِمَ تَحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ - لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ - لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ - لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ -	فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧٣﴾ } 3 (Sūrah

Al-Bazzī narrated the takbīr “Allāhu Akbar” (preferred) at the end of sūrahs from Aḍ-Duḥā to An-Nās. The appropriate tajweed rule must be applied when connecting the end of a sūrah with takbīr, the basmalah and the beginning of the following sūrah. The takbīr is not written in the Muṣḥaf because it is not from the Qur’ān, but it is a dhikr like al-isti’ādhah and also a sunnah.

¹¹⁰ Ash-Shāḥibiyah: 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-تَنْزَلُ-فَإِنْ تَوَلَّوْا-أَنْ تَبَدَّلَ-فَتَفَرَّقَ-} وَلَا تَبَرَّجْنَ -وَلَا تَيَمَّمُوا-لَا تَنَاصَرُونَ -
وَلَا تَنَابَزُوا - وَلَا تَجَسَّسُوا - لَمَّا تَخَيَّرُونَ - لِتَعَارَفُوا - أَنْ تَوَلَّوْهُمْ - إِنْ الَّذِينَ تَوَقَّفَهُمْ
الْمَلَائِكَةُ -وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ-وَلَا تَفْرَقُوا-هِيَ تَلْقَفُ- نَارًا تَلْقَى-إِذْ تَلْقَوْنَ {

وَفِي الْوَصْلِ لِلْبَرِّي شِدْدٌ تَيَمَّمُوا	***	وَتَاءٌ تَوْفَى فِي النَّسَا عَنْهُ مُجْمَلًا
وَفِي آلِ عِمْرَانَ لَهُ لَا تَفَرَّقُوا	***	وَالْأَنْعَامُ فِيهَا فَتَفَرَّقَ مَثَلًا
وَعِنْدَ الْعُقُودِ النَّاءُ فِي لَا تَعَاوَنُوا	***	وَيَرَوِي ثَلَاثًا فِي تَلْقَفَ مَثَلًا
تَنْزَلُ عَنْهُ أَرْبَعٌ وَتَنَاصَرُوا	***	نَ نَارًا تَلْقَى إِذْ تَلْقَوْنَ ثِقَلًا
تَكَلِّمْ مَعَ حَرْفِي تَوَلَّوْا يَهْدِيهَا	***	وَفِي نُورِهَا وَالْإِمْتِحَانِ وَبَعْدَ لَا
فِي الْأَنْفَالِ أَيْضًا ثُمَّ فِيهَا تَنَابَزُوا	***	تَبَرَّجْنَ فِي الْأَحْزَابِ مَعَ أَنْ تَبَدَّلَا
وَفِي التَّوْبَةِ الْعَرَاءِ هَلْ تَرَبَّصُوا	***	نَ عَنْهُ وَجَمْعُ السَّاكِنِينَ هُنَا انْجَلَى
تَمَيَّزَ يَرَوِي ثُمَّ حَرْفَ تَخَيَّرُوا	***	نَ عَنْهُ تَلَهَّى قَبْلَهُ الْهَاءُ وَصَلَا
وَفِي الْحُجْرَاتِ النَّاءُ فِي لِتَعَارَفُوا	***	وَبَعْدَ وَلَا حَرْفَانِ مِنْ قَبْلِهِ جَلَا
وَكُنْتُمْ تَمْتَوْنَ الَّذِي مَعَ تَفَكَّهُوْا	***	نَ عَنْهُ عَلَى وَجْهَيْنِ فَافْهَمَ مُحْصَلًا

Qumbul reads the tā of the word حُطُوتٍ like Ḥaḥṣ, with a ḍammah. **Bazzī** reads حُطُوتٍ tā sākinah. Ibn Kathīr reads the following with sukūn {الْأَكْلِ-أَكَلَهَا-الْمَيِّتِ-مَيِّتِ-أَرْنَا-أَرْنِي-الْقُدْسِ}.

وَحَيْثُ أَتَاكَ الْقُدْسُ إِسْكَانٌ دَالِهِ *** دَوَاءٌ وَلِلْبَاقِينَ بِالضَّمِّ أُرْسِلَا
وَضَمَّ الْعُيُوبِ يَكْسِرَانِ عُيُونًا *** الْعُيُونِ شُيُوخًا دَانَهُ صُحْبَةً مِلَا

Ibn Kathīr has kasrah: {تَحْسِبُ-يَحْسِبُونَ-يَحْسِبُهُمْ-يُوتِ-الْيُوتِ-عِيون-شُيُوخًا}

¹¹¹ Ash-Shāṭibiyyah: 526-535, 467, 628

dammaḥ in: (جُثِيًّا-عُتِيًّا-صَلِيًّا-مُتًّا-مُتًّا-مُتًّا), faṭḥah on مُبَيِّنَاتٍ،
 madd muttaṣil {نِسِيًّا-تَسْلِقُطُ-مُخْلِصًا-تَلْقَفُ} / وَكَأَيِّنْ / وَكَأَيِّنْ-النَّشَاءَةَ / النِّشَاءَةَ

Note: Ibn Kathīr reads with shaddah on the nūn at the end of Dual Relative and Demonstrative pronouns, and elongates the preceding madd letter to 6 ḥarakāt madd lāzim {وَالَّذَانِ-هَذَايَ}. He elongates {هَاتَيْنِ-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



[3] The Tajwīd Rules of Qirā-at Abī ʿAmr ul-Baṣrī

Abū ʿAmr ul-Baṣrī: He is Zabbān ibn al ʿAlā' 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.

أَبُو عَمْرٍو الْبَصْرِي فَوَالِدُهُ الْعَلَاءُ	***	وَأَمَّا الْإِمَامُ الْمَازِنِيُّ صَرِيحُهُمْ ¹¹²
فَأَصْبَحَ بِالْعَذْبِ الْفُرَاتِ مُعَلِّمًا	***	أَفَاصَ عَلَى يَحْيَى الْيَزِيدِيِّ سَيِّبَهُ
أَبُو شُعَيْبٍ هُوَ السُّوسِيُّ عَنْهُ تَقَبَّلَا	***	أَبُو عَمْرٍو الدُّورِيُّ وَصَالِحُهُمْ

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 Sālīh 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** ʿarīḍah, 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 الْفَلَسِقُونَ}. Ash-Shāṭibī states:

¹¹² Ash-Shāṭibiyāh: 29-31

لِكُلِّ وَبَعْدَ الْهَاءِ كَسْرٌ فَتَى الْعَلَاءِ ***

113 وَمِنْ دُونِ وَصَلِ صُمَّهَا قَبْلَ سَاكِنٍ

..... ***

مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِنًا

{يُوقِيهِمُ اللَّهُ-يُرِيهِمُ اللَّهُ-إِلَيْهِمْ أَثْنَيْنِ-بِهِمُ الْأَسْبَابُ- فِي قُلُوبِهِمُ الرَّعْبَ-وَقِيهِمُ السَّيِّئَاتِ-
قَبْلَتِهِمُ أَلْتِي-ضَاقَتْ عَلَيْهِمُ الْأَرْضُ-وَوَظَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى}ط

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 it is dropped if it is a *madd* letter. *Abū ʿAmr* reads the 1st *sākin* with a **dammah** in 2 cases: if it is the *lām* of **فُل** or the *wāw* of **أُو**, otherwise, he reads with a *kasrah*, like *Ḥafṣ*.

وَصَمَّكَ أَوْلَى السَّاكِنِينَ لِثَالِثٍ *** يُصَمُّ لُزُومًا كَسْرُهُ فِي نِدِّ حَلَا

قُلِ ادْعُوا أَوْ انْقُصْ قَالَتْ اخْرُجْ أَنْ اْعْبُدُوا *** وَمَحْظُورًا أَنْظُرْ مَعَ قَدِ اسْتَهْزَيْ اَعْتَلَا

{قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - أَوْ انْقُصْ - قُلِ أَنْظُرُوا - قَالَتْ اْخْرُجْ - أَنْ اْعْبُدُوا

اللَّهِ-مَحْظُورًا أَنْظُرْ-وَلَقَدْ اسْتَهْزَيْ-فَمَنْ اَصْطَرَّ-أَنْ اْحْكُمْ-أَنْ اْعْبُدُونِي-فَتِيلاً أَنْظُرْ}

سِوَى أَوْ وَقُلِ لِابْنِ الْعَلَاءِ وَبِكْسَرِهِ *** لِتَنْوِينِهِ قَالَ ابْنُ ذَكْوَانَ مُقُولًا

2. Al- Madd Al-Far ʿī/Derived Elongation

Madd Muttaṣil: *Abū ʿAmr* reads *wājib Muttaṣil* in 4 *ḥarakāt*.

{وَجَائِءٌ-سُوءٌ-شَاءٌ-سَوَاءٌ-جَزَّوْهُمْ-تَبَوَّأَ-الدَّمَاءَ-النِّسَاءَ-الْمَاءَ-شُرَكَاءَ-السَّمَاءَ-السُّفْهَاءَ}

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

وَتَوْتِيهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَا ***

114 وَسَكِنٌ يُؤَدِّهِ مَعَ نُؤْلِهِ وَنُصْلِهِ

¹¹³ Ash-Shāṭibiyyāh: 113, 114, 495- 497

¹¹⁴ Ash-Shāṭibiyyāh: 160, 559, 561

The ح **Hā** in the verse is a code for Abū ʿAmr, who recites hā ul-Kināyah with sukūn {يُؤَدِّهِ-نُؤَلِّهِ-وَنُضَلِّهِ-وَنُؤْتِيهِ مِنْهَا}. Dūrī's recitation comes before Sūsī. Sūsī makes ibdāl of the sākin hamzah into a madd letter that matches the preceding letter's ḥarakah.

4. Rules of a Single Hamzah in a word

Abū ʿAmr reads some hamzahs with: (1) naql, only in the following case. He reads {عَادًا أَلُوِي} in sūrat An-Najm {عَادًا أَلُوِي}.

(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 ʿAmr makes tas-hīl of {هَبْنُتُمْ [هَتَّأَنْتُمْ]}.

Note: The scholars consider the original, aṣli madd munfaṣil (its hamzah is pronounced muḥaqqaqqaḥ, (i.e., does not change with tas-hīl), to be stronger than a madd munfaṣil whose hamzah is changed with tas-hīl. In other words, they don't treat them equally in recitation. For instance, it is not permitted to elongate {هَبْنُتُمْ} except with elongating {هَتَّوَلَاءَ}, this means: elongate both, shorten both, or shorten {هَبْنُتُمْ}, while elongating {هَتَّوَلَاءَ}, but not the opposite. If Dūrī reads the aṣli madd munfaṣil in tawassut, then he reads the alif before the hamzah musahallah in tawassut and qaṣr, but if he reads the aṣli madd Munfaṣil in qaṣr, then he reads {هَبْنُتُمْ} in qaṣr {هَبْنُتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا}.

وَلَا أَلِفٌ فِي هَا هَأَنْتُمْ زَكَ جَنًّا	***	وَسَهَّلَ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلًّا
وَيَحْتَمِلُ الْوَجْهَيْنِ عَن غَيْرِهِمْ وَكَمْ	***	وَجِيهِ بِهِ الْوَجْهَيْنِ لِلْكَلِّ حَمَلًّا

Abū ʿAmr 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 {الَّتِي}. 2- tas-hīl of the hamzah maksūrah with rawm {الَّتِي - الَّتِي} , also while elongating the alif into 4 and 2 ḥarakāt.

115 وَقَبْلَ يَيْسَنَ الْيَاءُ فِي اللَّاءِ عَارِضٌ *** سَكُونًا أَوْ اضْلًا فَهُوَ يُظْهِرُ مُسْهَلًا

(3) Ibdāl: *Abū Ṭ Amr 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' {مِنْ سَأْتُهُ: مِنْ سَأْتُهُ} (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, ṭayn or lām-ul-kalimah), excluding a majzūmah hamzah (details to follow).

وَيُبَدِّلُ لِلسُّوسِيِّ كُلِّ مُسَكِّنٍ *** مِنْ الهمزِ مَدًّا غَيْرِ مُجْزُومٍ نُنْ أَهْمِلًا

1- If a sākin hamzah is the 1st letter, Refer 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) (فَأَنِيْتَمُو: ف-أ-ن-ى-ت-م-و), then the ibdāl will be into the same madd letter, *waslan* and *waqfan*. {مَأْكُولٍ-مَأْكُولٍ-يَأْمُرُ-يَأْمُرُ-تَأْخُذُونَهُ-} {تَأْخُذُونَهُ-مَأْمَنُهُ-مَأْمَنُهُ-تَأْتِيْمًا-تَأْتِيْمًا-الذَّيْبُ-الذَّيْبُ-وَيَبْرُ-وَيَبْرُ-فَبَيْسُ-فَبَيْسُ-وَأَنْوَا-} وَأَنْوَا- يُؤْمِنُ-يُؤْمِنُ-شَأْنٍ-شَأْنٍ-فَأَذْنُ-فَأَذْنُ} {أَسْتَعِذُّنُوكَ-أَسْتَعِذُّنُوكَ} .
{ يَسْتَعِذُّنُوكَ-يَسْتَعِذُّنُوكَ-شَيْتٌ-شَيْتٌ-بَوَانَا-بَوَانَا-شَيْتُمَا-شَيْتُمَا-وَجِيْنَا-وَجِيْنَا }

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.

116 تَسُوْ وَنَشَأُ سِتِّ وَعَشْرُ يَشَأُ *** وَمَعَ يَهْيِيْ وَنَسَأَهَا يُنْبَأُ تَكَمَلًا

115 Ash-Shāṭibiyāh: 131, 216

116 Ash-Shāṭibiyāh: 217- 221

(b) 11 mabnī on **sukūn** hamzah at the end of an imperative verb, these are underlined below. The surah number is in parentheses.

Abū Ṣ Amr reads { مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا } with hamzah.

{ نَسُوْ-نَشَأ-يَشَأ-وَهَيَّ-ء-وَيَهَيَّ-ء-نَنْسَخُهَا-أَنْبِئُهُمْ-نَبِيٌّ-وَنَبِيَّهُمْ-نَبِيْنَا-أَمْ لَمْ يَنْبَأ-أَرْجُهُ-
أَقْرَأُ كِتَابِكَ-أَقْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ أَقْرَأُ وَرَبِّكَ الْأَكْرَمُ }

وَهَيَّيْ وَأَنْبِئُهُمْ وَنَبِيٌّ بِأَرْبَعِ *** وَأَرْجِيْ مَعًا وَأَقْرَأُ ثَلَاثًا فَحَصِلًا

Note: { نَبِيْنَا } in sūrat Yūsuf: 36, while Sūsī makes ibdāl for { نَبَأْتُكُمْ } Yūsuf: 37.

وَتُوْوِي وَتُوْوِيهِ أَحْفُ بِهِمْزِهِ *** وَرِثِيَا بِتَرْكِ الْهَمْزِ يُشْبِهُ الْاِمْتِيَا
وَمُؤَصَدَةٌ أَوْصَدْتُ يُشْبِهُ *** كُلُّهُ تَخْيِرُهُ أَهْلُ الْأَدَاءِ مُعَلَّلًا
وَبَارِيكُمْ بِالْهَمْزِ حَالَ سُكُونِهِ *** وَقَالَ ابْنُ غَلْبُونٍ بِيَاءٍ تَبَدَّلًا

3- Sūsī doesn't make ibdāl into wāw in a- { مُؤَصَدَةٌ } (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- { وَرَعِيَا }. In (b-) this leads to idghām of 2 yā, which can change the meaning.

(4) **Hadthf:** Abū Ṣ Amr deletes a hamzah from { دَكَآءَ: دَكَآءٌ } and { يُضْلَهُوْنَ: يُضْلَهُوْنَ }.

5. Two Consecutive Hamzahs in a Word

Abū Ṣ Amr makes tas-hīl of the 2nd hamzah and insertion (*idkhāl*) of alif between the 2 hamzahs. It is called alif-ulfaṣl (separation).

{ ءَالِدٌ-ءَانْدَرْتَهُمْ-ءَأَنْتُمْ-ءَأَعْجَمِيٌّ-ءَأَلِهْتُنَا-ءَأَدَا-ءَأَنَا-ءَأَنْزِلُ-ءَأَلْقَى-ءَأَنْبِئُكُمْ }

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 Ḥaḥṣ, Abū ṣAmr recites these words with an **extra hamzah**

{ءَأَمْنْتُمْ-ءَأَمْنْتُمْ} {ءَأَلْسَحُرُ-ءَأَلْسَحُرُ- أَلَنَ-ءَأِنَّ (7:81,113) ءَأِنْتُمْ-أَلْنَكُمْ}.

Idkhāl is prohibited because it will cause the meeting (ijtimā) of 3 hamzāt, the 3rd gets ibdāl into alif (a) in {ءَأَمْنْتُمْ:ءَأَمْنْتُمْ} (7, 20, 26) (b) {ءَأَلْهَتْنَا:ءَأَلْهَتْنَا} (43: 58), which is not allowed.

117 **وَطَهُ وَفِي الْأَعْرَافِ وَالشُّعْرَا** *** **بِهَا ءَأَمْنْتُمْ لِلَّكَ ثَالِثًا اِبْدَالًا**

In sūrat Yūnus {ءَأَلْسَحُرُ-ءَأَلْسَحُرُ} {ءَأَلَلَّهُ-ءَأَلَلَّهُ/ ءَأَلَنَ-ءَأَلَنَ} , al-An'ām {ءَأَلْدَكْرَيْنَ-ءَأَلْدَكْرَيْنَ} the 2nd waṣl hamzah is read with tas-hīl and ibdāl to alif that is extended to 6 ḥarakāt madd lāzim (preferred).

وَأِنْ هَمَزٌ وَصَلٍ بَيْنَ لَامٍ مُسَكِّنٍ *** وَهَمْزَةُ الْاِسْتِفْهَامِ فَاْمُدُّهُ مُبْدِلًا
فَلِلْكَ لَ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي *** (يُسَهِّلُ) عَن كُلِّ كَالَانَ مُتِّلًا

(c) {أَبِيْمَه-أَبِيْمَه} everywhere in the Qur'ān, it occurs only in tas-hīl.

6. The Istifhām Mukarrar/Repetitive Questioning

Abū ṣAmr reads the 11 places of repetitive questioning like Ḥaḥṣ, with istifhām in both places (أَأَيْتَا) ... (أَأَيْدَا), with the difference that Abū ṣAmr reads the 2nd hamzah with **tas-hīl** and the insertion of alif al-faṣl in between the hamzatayn. أَل. ذَا.... أَل. 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

118 **وَأَسْقَطَ الْأَوْلَى فِي اتِّفَاقِهِمَا مَعًا** *** **إِذَا كَانَتَا مِنْ كِلِمَتَيْنِ فَتَى الْعَلَا**

¹¹⁷ Ash-Shāṭibiyyāh: 189, 192, 193

¹¹⁸ Ash-Shāṭibiyyāh: 202, 331

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 أَمْرَنَا - أُولِيَا أَوْلِيَتِكَ - هَتُوْلَا إِنْ - أَلْبَغَا إِنْ - أَهْتُوْلَا إِيَّاكُمْ - جَا أَحَدٌ -
شَا أَنْشَرَهُ - مِّنَ النَّسَا إِنْ - جَا ءَال - جَا أَجْلَهُمْ }

B- When The 2 Hamzahs Differ in Their Ḥarakāt

Abū ṢAmr reads like Qalūn or Warsh, **refere to their details**.

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 عَلْمٌ - يَبْشُرِي - قَالَ يَبْشُرِي هَذَا عَلْمٌ }.

The Imālah Kubrā of The Alif of The Letter Rā

وَفِي *** وَخَلْفُهُمْ فِي النَّاسِ فِي الْجَزْرِ 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 - أَخْبَرِي - الْفُرْيِي - وَذَكَرِي - الْكُبْرِي - سُكَارِي - مُجْرِبَهَا - النَّصَارِي - أُسَارِي - يَتَوَارِي }

119 وَفِي أَلْفَاتٍ قَبْلَ رَا طَرْفٍ أَتَتْ *** بِكَسْرِ أَمِلٍ تُدْعَى حَمِيداً وَتُقْبَلُ

كَأَبْصَارِهِمْ وَالذَّارِ ثُمَّ الْحِمَارِ مَعَ *** حِمَارِكَ وَالْكَفَّارِ وَاقْتَسَمَ لِتَنْضُلًا

(b) A **rā** majrūr with **kasrah** at the end of a word, preceded by **alif**

¹¹⁹ Ash-Shāṭibiyāh: 321, 322, 233, 326, 738-741, 646

ذَاتِ قَرَارٍ-الْبَرَارِ-أَرْبَعَهُمْ-بِقِنْطَارٍ-هَارٍ-الْكُفَّارِ-بِدِينَارٍ-دَارَ الْبَوَارِ-الْفُجَّارِ-الْقَهَّارِ-الْبَارِ-	التَّوْبَةِ-وَعَلَى أَبْصَرِهِمْ-دِپَرِهِمْ-مِنْ دِپَرِكُمْ-حَمَارِكِ-التَّهَّارِ-الْبَارِ-رِءَاهُ-رِءَا كَوْكَبًا-رِءَاكَ-مُجْرَهَا-وَلَا أَدْرِبُكُمْ-وَمَا أَدْرَبُكَ مَا-كَافِرِينَ-الْكَافِرِينَ {الْبَرِ-الْتَمَرِ-جَمِّ-كَهَيْعَصَ-طَبْه}
وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَابِهِ	*** وَهَارٍ رَوَى مُرْوٍ بِخُلْفٍ صَدٍ حَلَا
وَإِضْجَاعُ ذِي رَائِيْنِ حَجَّ رُوَاتِهِ	*** كَالْأَبْرَارِ وَالْتَّقْلِيلُ جَادَلٌ فَيَصْلَا
وَإِضْجَاعُ رَا كُلِّ الْفَوَاتِحِ ذِكْرُهُ حِمَى	*** غَيْرَ حَفِصٍ طَاوِيَا صُحْبَةً وَلَا
وَكَمْ صُحْبَةٍ يَا كَافٍ وَالْخُلْفُ يَأْسِرُ وَهَـ	*** صِفِ رِضَى حُلُوًا وَتَحْتِ جَنَى حَلَا
شَفَا صَادِقًا حَمِ مُخْتَارٌ صُحْبَةً	*** وَبَصْرٍ وَهُمْ أَدْرَى وَبِالْخُلْفِ مُثْلًا
وَذُو الرَّا لَوْرِشِ بَيْنَ بَيْنٍ وَنَافِعٌ لَدَى	*** مَرِيْمٍ هَايَا وَحَا جِيْدُهُ حَلَا

(c) An alif between 2 rā's, conditioned on the 2nd rā' being majrūr with kasrah {لِلْأَبْرَارِ-الْأَشْرَارِ-دَارَ الْقَرَارِ- إِنَّ كِتَابَ الْأَبْرَارِ لَنُفَى عَلِيَيْنِ}.

وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةً *** وَفِي هَمْزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا

Abū ṢAmr makes imālah in {رِءَا كَوْكَبًا-رِءَاهُ مُسْتَقِرًّا} (6, 27) when the alif of the imālah is followed by a mutaḥarrrik letter, waslan.

However, he reads {رِءَا الشَّمْسِ-رِءَا الْقَمَرِ} in sūrah 6 without imālah, waslan, as it is followed by a sākin. Abū ṢAmr reads one word in (23: 44) with fath waslan, but fath and imālah, waqfan {تَتَرَّا كُلًّا}.

9. Fath and Taqlīl of The Alifs of Dthawāt ul-yā

¹²⁰ وَكَيْفَ أَتَتْ فَعَلَى وَآخِرُ آيِ مَا *** تَقَدَّمَ لِلْبَصْرِى سِوَى رَاهِمَا اِعْتَلَا

Note: The only dthāt ul-yā that Abū ṢAmr reads with an imālah is the 1st one of 17: وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَصْلُ سَبِيلًا ﴿٧٦﴾ .

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: فَعَلَى فَعَلَى فَعَلَى. Corresponding nouns are the only dthawāt ul-yā that Abū ṢAmr 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 {أَنْي-يَوَيْلَتِي-يَا حَسْرَتِي} and fath). (يَتَأَسَفِي).

وَيَا وَيَلَّتِي أَنْي وَيَا حَسْرَتِي طَوَّوًا *** وَعَنْ غَيْرِهِ قَسَمَهَا وَيَا أَسْفَى الْعَلَا
وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ *** وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا

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 ʿārid) {الْبَاسِ-جَارِ-الْبَارِ}.

Dūrī makes imālah of {الْبَاسِ} whose ب is with kasrah (majrūr).

وَلَا يَمْنَعُ الْإِسْكَانُ فِي الْوُفْفِ عَارِضًا *** إِمَالَةٌ مَا لِلْكَسْرِ فِي الْوُصْلِ مُبْتَلَا

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 سَوَى} قَالَ {سُدَى} {أَلَمَ} {السِّرِّ وَأَخْفَى} {اللَّهِ مُصَلَّى} {مُسَمَّى} {مُفْتَرَى} {مَوْلَى}-
أَدَى-عُرَى-ضَحَى-فَتَى-مَثْوَى-عَمَى-مُصَفَّى-فُرَى-هُدَى-عَيْسَى بِنِ مَرِيمَ-مُوسَى الْكِتَابَ-
مُوسَى الْهُدَى-وَالْقَتْلَى الْحُرَّى-جَنَى الْجَنَّتَيْنِ-وَذِكْرَى الْبَارِ-رَعَا الشَّمْسَ-رَعَا الْقَمَرَ-نَبَى}.

¹²¹ وَقَبْلَ سُكُونِ قَفِّ بِمَا فِي أَصُولِهِمْ *** وَذُو الرَّاءِ فِيهِ الْخُلْفُ فِي الْوُصْلِ يُجْتَلَا
كَمُوسَى الْهُدَى عَيْسَى ابْنِ مَرِيمَ *** وَالْقُرَى الَّتِي مَعَ ذِكْرَى الدَّارِ فَافْهَمُ مُحْصَلَا

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 الْبَارِ-الْفُرَى الَّتِي-الْكُبْرَى} {أَذْهَبَ} and the following in 3 ways waṣlan: fath, imālah with tafkhīm and tarqīq of lām

¹²¹ Ash-Shāṭibiyyāh: 335, 336, 223, 755, 454, 455, 979

ism ul-Jalālāh {نَرَى اللّٰهَ-فَسَيَّرَى اللّٰهَ} . 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 لَوْلُوٍ فِي الْعُرْفِ وَالشُّكْرِ شُعْبَةً *** وَيَأْتِيكُمُ الدُّورِي وَالْإِبْدَالُ يُجْتَلَا

وَأَيُّ لَكُمْ بِالْفَتْحِ حَقُّ رُوَاتِهِ *** وَبَادِيَاءَ بَعْدَ الدَّالِ بِالْهَمْزِ حُلَا

Dūrī adds hamzahs in {بَادِيَاءَ الرَّأْيِ} (11: 27), {لَا يَأْتِيكُمُ} (49: 14)

while Sūsī reads with ibdāl {بَادِيَاءَ 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 يَهْدِي} in (10:35) and {يُخَصِّمُونَ} in (36:48).

وَأَسْكَانُ بَارِيكُمُ وَيَأْمُرُكُمْ لَهُ وَيَأْمُرُهُمْ أَيْضًا وَتَأْمُرُهُمْ تَلَا ***

وَيَنْصُرُكُمْ أَيْضًا وَيُشْعِرُكُمْ وَكَمْ جَلِيلٍ عَنِ الدُّورِي مُخْتَلِسًا جَلَا ***

Abū ṢAmr reads with a sākin hamzah, while Dūrī reads also with ikhtilās (preferred). Sūsī reads with sukūn and ibdāl.

{يَأْمُرُكُمْ يَأْمُرُكُمْ يَأْمُرُكُمْ - يَأْمُرُهُمْ يَأْمُرُهُمْ يَأْمُرُهُمْ - تَأْمُرُهُمْ تَأْمُرُهُمْ تَأْمُرُهُمْ -
يَنْصُرُكُمْ يَنْصُرُكُمْ - يُشْعِرُكُمْ يُشْعِرُكُمْ - بَارِيكُمُ بَارِيكُمُ - أَرْنَا أَرْنَا}.

نُجَازِي بِيَاءٍ وَأَفْتَحِ الزَّأِي وَالْكَفُورَ رَفَعُ *** سَمَا كَمْ صَابَ أَكُلِ أَضْفِ حَلَا

وَفِي رُسُلْنَا مَعَ رُسُلِكُمْ ثُمَّ رُسُلُهُمْ *** وَفِي سُبُلْنَا فِي الضَّمِّ الْإِسْكَانُ حُصَلَا¹²²

وَقُلْ زَكْرِيَّا دُونَ هَمْزٍ جَمِيعِهِ *** صَحَابٌ وَرَفَعُ غَيْرُ شُعْبَةَ الْأَوْلَا

Baṣrī reads 4 words with sukūn, while Ḥafṣ reads with ḍammah:

{حُطُوتِ-أَكُلِ-أَكُلُهَا-الْأَكُلِ-رُسُلْنَا-رُسُلِكُمْ-رُسُلُهُمْ-سُبُلْنَا}

Abū ṢAmr adds hamzah and reads some with madd muttaṣil

{النَّشَاءُ: النَّشَاءُ- زَكْرِيَّا: زَكْرِيَّا- تُرْجِي-مُرْجُونَ} (29: 19-53: 47-56: 62).

¹²² Ash-Shāṭibiyyāh: 616, 553, 538, 681, 453, 449, 838, 915

وَيَحْسَبُ كَسْرَ السَّيْنِ مُسْتَقْبَلًا سَمًا *** (تَحْسِبُ - يَحْسِبُونَ - يَحْسِبُهُمْ)
 وَتَذَكَّرُونَ الْعَيْبَ زِدَ قَبْلَ تَابِهِ *** كَرِيمًا وَخُفَّ الدَّالِ كَمَّ شَرَفًا عَلَا
 وَيُقْبَلُ الْأُولَى أَنْتُوا دُونَ حَاجِزٍ *** وَعَدْنَا جَمِيعًا دُونَ مَا أَلِفَ حَلَا

Abū Ṣ Amr reads without alif: {وَأِذْ وَعَدْنَا / وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً} / {وَوَاعَدْنَا / وَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً - وَوَاعَدْنَاكُمْ / وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ}.

Abū Ṣ Amr reads the following words also differently from Ḥafṣ.

وَفِي ثَمْرِ صَمِيهِ يَفْتَحُ عَاصِمٌ *** بِحَرْفِيهِ وَالْإِسْكَانُ فِي الْمِيمِ حُضَلَا
 وَدَرِيٌّ أَكْسِرَ ضَمَّهُ حُجَّةً رِضَى *** وَفِي مَدِّهِ وَالْهَمْزِ صُحْبَتُهُ حَلَا
 {تَذَكَّرُونَ - يَبْنِي - نَسِيًا - تَسْقِطُ - مُخْلِصًا - جُثِيًّا - عُتِيًّا - صُلِيًّا - الْمُقَدَّسِ طُوِي - مَهْدَا - مِيَتِ - إِنَّ
 هَذَيْنِ - فَيَسْحَتَكُمْ - تَلْقَفُ - قُلْ رَبِّي يَعْلَمُ - قُلْ رَبِّ احْكُم - ثَمُودًا - كَوَكَّبُ دَرِيٌّ تَوَقَّدُ}.

Dūrī reads with idghām and ithhār, Sūsī reads with idghām: {نَغْفِرْ لَكُمْ - وَأَغْفِرْ لَنَا - وَاصْبِرْ لِكُمْ} 2: 283 {فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ}.

11. Al-Idghām Al-Kabīr

Idghām is the assimilation or merging of one 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 second letter, which the first is assimilated into, is called *mudghām fih*. If the *mudghām* is sākin, then it will be called 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.

وَدُونِكَ الْأُدْعَامَ الْكَبِيرَ وَقُطْبُهُ ¹²³ *** أَبُو عَمْرٍو الْبَصْرِيُّ فِيهِ تَحْقَلًا

Even though Ash-Shāṭibī mentions that Abū Ṣ Amr Baṣrī is known for idghām kabīr, it is found in the narration of his rāwī As-sūsī, only via the Shāṭibiyyah's ṭarīq.

¹²³ Ash-Shāṭibiyyah: 116, 117

Note: The only idghām kabīr that Abū ʿAmr recites is in 3: 80 in this word: {بَيَّتَ طَائِفَةً = بَيَّتَ طَائِفَةً} Thus, wherever 2 mithlayn

{رَبِّكُمْ أَعْلَمُ بِكُمْ} or mutaḳāribayn {الرَّحِيمِ مَلِكِ} mutajānisayn {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. *Mutaḳāribayn:* 2 letters which 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 only, in 2 words: (ك) together within the same word, for the letter

Almuddaththir. {فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ - مَا سَلَكْتُمْ فِي سَفَرِ}

فَفِي كَلِمَةٍ عَنْهُ مَنَاسِكُكُمْ وَمَا سَلَكْتُمْ وَبَاقِي الْبَابِ لَيْسَ مُعَوَّلًا ***

12B. Al-idghām Al-kabīr of Mithlayn Between 2 Words

124 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:

كَيْعَلَمَ مَا فِيهِ هُدًى وَطُبِعَ عَلَى قُلُوبِهِمُ وَالْعَفْوُ وَأَمْرٌ تَمَثَّلًا ***

{يَعْلَمُ مَا: يَعْزَمًا-وَطُبِعَ عَلَى: طُبِعَ قُلُوبِهِمْ-فِيهِ هُدًى: فِيهِدَى-الْعَفْوُ وَأَمْرٌ: الْعَفْوَامُرٌ}

{حَيْثُ تَقِفْتُمْهُمْ:- شَهْرُ رَمَضَانَ:- أَلْتِكَا حَتَّى:- أَلْمَوْتِ 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.

¹²⁴ Ash-Shāṭibiyyāh: 118-122

{لَذَهَبَ بِسَمْعِهِمْ-غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ-ثَالِثُ ثَلَاثَةٍ-لَا أَبْرُحُ حَتَّى-الْأَسَّاسُ سُكْرِي-
فَاسْتَعْفَرَ رَبَّهُ-تَعْرِفُ فِي-جَعَلَ لَكُمْ-وَأَحْسَنُ نَدِيًّا-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-mukhātab (2nd person pronoun, addressee) {وَمَا كُنْتَ تَتْلُوا-أَنْتَ تُكْرِهُ}, 3- ends with Tanwīn {وَحَرَّ رَاكِعًا - تَمَّ مِيقَاتٌ} 4- mushaddad {غَفُورٌ رَحِيمٌ-وَاسِعٌ عَلِيمٌ}

إِذَا لَمْ يَكُنْ تَا مُخْبِرٍ أَوْ مُخَاطَبٍ *** أَوْ الْمُكْتَسِبِي تَنْوِينُهُ أَوْ مُثَقَّلًا
كَكُنْتُ تُرَابًا أَنْتَ تُكْرِهُ وَاسِعٌ *** عَلِيمٌ وَأَيْضًا تَمَّ مِيقَاتٌ مُثَلًّا

13A. Ithhār only

وَقَدْ أَظْهَرُوا فِي الْكَافِ يَحْزُنُكَ *** كُفْرُهُ إِذِ التَّوْنُ نُحْفَى قَبْلَهَا لِتُجَمَّلَا

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, is considered a type of ʿillah (flaw), 2- the idghām of the ك is prohibited as it leads to ijtimā' ʿillatayn (2 flaws) in a word, 3- it changes the meaning. The ikhfā' is close to the idghām, or between the idghām and the ithhār, 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 Ithhār

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 ithhār and idghām. Idghām is due to this meeting.

125 وَعِنْدَهُمُ الْوَجْهَانِ فِي كُلِّ مَوْضِعٍ *** تَسْمَى لِأَجْلِ الْحَذْفِ فِيهِ مُعَلَّأً
 كَيْبَتِغِ هَجْزُومًا وَإِنْ يَكُ كَاذِبًا *** وَيَخُلُ لَكُمْ عَنْ عَالِمِ طَيِّبِ الْخَلَاءِ

These are only 3 examples: { وَإِنْ يَكُ كَاذِبًا - وَيَخُلُ لَكُمْ - وَمَنْ يَبْتِغِ غَيْرَ }

The *it̤h̤hār* is upon considering the *aṣl*, the origin of the words:

{ يَكُونُ كَاذِبًا - يَبْتِغِي 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 { يَكُنْ }. 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-idāfah*, 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, (i.e., only)*.

وَيَا قَوْمِ مَالِي ثُمَّ يَا قَوْمِ مَنْ يَلَا *** خِلَافٍ عَلَى الْإِدْغَامِ لَا شَكَّ أُرْسِلَا

(2) As-Sūsī makes *idghām* in { ءَال لُوْطٍ }. 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 *iḥāl*, weakness of successive changes, it might be a good reason, if it is even true.

126 وَإِظْهَارُ قَوْمِ آلِ لُوْطٍ لِكُونِهِ *** قَلِيلَ حُرُوفٍ رَدَّهُ مِنْ تَنْبَلًا

بِإِدْغَامِ لَكَ كَيْدًا وَلَوْ حَجَّ مُظْهَرٌ *** بِإِعْلَالِ ثَانِيهِ إِذَا صَحَّ لِأَعْتَلًا

فَأَبْدَأَهُ مِنْ هَمْزَةٍ هَاءٍ أَصْلَهَا وَقَدْ *** قَالَ بَعْضُ النَّاسِ مِنْ وَاوٍ أَبْدَلًا

¹²⁵ Ash-Shāṭibiyyāh: 123-125

¹²⁶ Ash-Shāṭibiyyāh: 126-130

(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'an. هُوَ وَقَبِيلُهُ هُوَ وَمَنْ إِلَّا هُوَ وَالْمَلَائِكَةُ هُوَ وَالَّذِينَ هُوَ وَأُوتَيْنَا إِلَّا هُوَ وَمَا هُوَ وَيَعْلَمُ وَوَأَوْ هُوَ الْمَضْمُومُ هَاءٌ كَهُوَ مَنْ *** فَأَدْغَمَ وَمَنْ يُظْهِرُ فَبِالْمَدِّ عِلَّالًا

(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 ṣAmr reads.

{فَهُوَ وَلِيَّتُهُمْ-وهو واقِعَ بِهِمْ-وهو وليَّتُهُمْ بِمَا} {وهو-فهو-لهي} 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? {نُودِيَ يَا مُوسَى-يَاتِي يَوْمَ لَا مَرَدَّ لَهُ} وَيَاتِي يَوْمَ أَدْعَمُوهُ وَنَحْوَهُ وَلَا *** فَرَقَ يُنْجِي مَنْ عَلَى الْمَدِّ عَوْلًا

(3d) As-Sūsī makes *it̤h̤hār* in {وَأَلَّتِي يَبْسَنَ مِنَ الْمَحِيضِ}, as an exception of idghām because Abū ṣAmr 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 يَبْسَنَ}, 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 ṣAmr makes *it̤h̤hār*, to ease the pronunciation. Idghām is unsuitable.

127 وَقَبْلَ يَيْسِنَ الْيَاءِ فِي الْآلَاءِ عَارِضٌ *** سُكُونًا أَوْ أَصْلًا فَهُوَ يُظْهِرُ مُسْهَلًا
وَبِالْهَمْزِ كُلِّ الْآلَاءِ وَالْيَاءِ بَعْدَهُ *** ذَكَاءٍ وَبِيَاءٍ سَاكِنٍ حَجَّ هَمَلًا

In {وَالْيَاءِ} the yā is ʿārid/temporary as it is mubdal/switched from a hamzah. The sukūn of the yā is also ʿārid, 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* {وَالْيَاءِ 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 تَقَارَبًا *** فَإِدْغَامُهُ لِلْقَافِ فِي الْكَافِ مُجْتَلًا
وَهَذَا إِذَا مَا قَبْلَهُ مُتَحَرِّكٌ *** مُبِينٌ وَبَعْدَ الْكَافِ مِيمٌ تَخَلَّأَ
كَيْرُزُقُكُمْ وَآتَقُكُمْوَا وَخَلَقُكُمْوَا *** وَمِيمَاتُكُمْ أَظْهَرُ وَنَزُرُفُكَ انْجَلَا

Such as idghām of qāf into kāf {يَزُرُقُكُمْ- وَآتَقُكُمْ- خَلَقُكُمْ} with 2 conditions: the qāf has to be preceded by a mutaharrik and the kāf has to be followed by mīm jamʿ. If any of these conditions are not fulfilled, as in: {نَزُرُقُكَ}, then ithhār 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-Taḥrīm; 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.

128 وَادْغَامُ ذِي التَّحْرِيمِ طَلَّقَنَّ قُلٌ *** أَحَقُّ وَبِالتَّائِيثِ وَالْجُمُعِ أَثْقَلًا

14B. Idghām of Mutaqāribayn between 2 words

¹²⁷ Ash-Shāṭibiyāh: 131- 134, 965

¹²⁸ Ash-Shāṭibiyāh: 135-139

As-Sūsī makes idghām kabīr of mutaḳāribayn of 2 words (only) if the first mudgham letter is one of the 16 letters in verse (137).

وَمَهْمَا يَكُونَا كَلِمَتَيْنِ فَمُدْغِمٌ *** أَوَائِلِ كَلِمِ التَّيْتِ بَعْدُ عَلَى الْوَلَا
 137 شَفَا لَمْ تُضِقْ نَفْسًا بِهَا رُومٌ دَوَا ضِنٍ *** تَوَى كَانَ ذَا حُسْنٍ سَأَى مِنْهُ قَدْ جَلَا

14C. The 4 Prohibitions of Idghām Mutaḳāribayn

Idghām is forbidden in mutaḳāribayn/mutajānisayn when the 1st letter is 1- munawwan { فِي ظُلُمَاتٍ ثَلَاثٍ } 2- tā-mukhāṭab/2nd person { وَوَلَمْ يُوْتِ سَعَةً } , or 3- majzūm, has hadthf: { وَمَا كُنْتَ ثَاوِيًا-لِمَنْ خَلَقْتَ طِينًا } , or 4- is mushaddad: { أَشَدَّ ذِكْرًا }

إِذَا لَمْ يُتَوَّنْ أَوْ يَكُنْ تَا مُخَاطَبٍ *** وَمَا لَيْسَ مُجْرُومًا وَلَا مُتَنَقِّلًا

15. Idghām of 16 Letters in Order of Their Makhārij

(1) ح ḥā into ʿayn ع only occurs in { زُحْرِحَ عَنِ الْبَارِ } , Āli ʿimrān: 185
 فَرُحْرِحَ عَنِ النَّارِ الَّذِي حَاهُ مُدْغِمٌ وَفِي *** الْكَافِ قَافٌ وَهُوَ فِي الْقَافِ أُدْخِلَا

(2, 3) ق Qāf into kāf ك and vice versa wherever they appear, as long as it is preceded by a mutaḥarrik { خَلَقَ كُلُّ شَيْءٍ لَكَ قُصُورًا }

129 خَلَقَ كُلُّ شَيْءٍ لَكَ قُصُورًا وَأَظْهَرَا *** إِذَا سَكَنَ الْحَرْفُ الَّذِي قَبْلُ أُقْبِلَا

Note: Itḥhār will take place wherever a sākin letter precedes qāf or kāf, as in these examples { فَوْقَ كُلِّ ذِي ، إِلَيْكَ قَالَ ، تَرَكُّوكَ قَائِمًا }.

(4) ج Jīm will have idghām into 2 letters: ت tā in { ذِي الْمَعَارِجِ تَعْرُجُ } , and into ش shīn in { أَخْرَجَ شَطَاةً } in sūrat ulFath: 29.

وَفِي ذِي الْمَعَارِجِ تَعْرُجُ الْجِيمُ مُدْغِمٌ *** وَمِنْ قَبْلِ أَخْرَجَ شَطَاةً قَدْ تَنَقَّلَا

(5) ش Shīn into س sīn in { لَا تَبْتَغُوا إِلَى ذِي الْعَرْشِ سَبِيلًا } Al-Isrā': 42.

(6) ض Dād into shīn ش in { لِبَعْضِ شَانِهِمْ } 24: 62, with ikhtilās.

وَعِنْدَ سَبِيلِ شَيْنِ ذِي الْعَرْشِ مُدْعَمٌ *** وَضَادٌ لِبَعْضِ شَأْنِهِمْ مُدْعَمًا تَلَا

{ وَإِذَا التُّفُوسُ زُوِّجَتْ } ز zā in Sīn have idghām into 2 letters: س (7)

81: 7. س Sīn is merged into ش shīn (the preferred) with khulf,

(i.e., Ithhār also) { الرَّأْسُ شَيْبًا } (19: 4), without ikhtilās. No idghām

of sīn maftūḥah that is preceded by a sākin { لَا يَظْلِمُ الْنَّاسَ شَيْئًا }.

وَفِي زُوِّجَتْ سَيْنُ التُّفُوسِ وَمُدْعَمٌ لَهُ *** الرَّأْسُ شَيْبًا بِاخْتِلَافٍ تَوَصَّلَا

(8) د dāl 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 تَرْبُ سَهْلٍ ذَكَا شَدًّا صَفَا *** ثُمَّ زُهْدٌ صِدْقُهُ ظَاهِرٌ جَلَا

{ فِي الْمَسَاجِدِ تِلْكَ } (*mutajānisayn*) (ت-س-ذ-ش-ض-ث-ز-ص-ظ-ج)

{ عَدَدَ سَيْنِينَ-يَكَادُ سَنَا- } with ikhtilās) { مِنْ بَعْدِ ذَلِكَ } -وَالْقَلْتِيدُ ذَلِكَ- وَشَهْدٌ شَاهِدٌ-

{ مِنْ بَعْدِ ضَرَاءٍ-تُرِيدُ ثُمَّ-يُرْدُ ثَوَابٍ-يَكَادُ زَيْتَهَا-تُرِيدُ زِينَةَ-فِي الْمَهْدِ صَبِيًا-نَفَقِدُ صَوَاعِ }

Ithhār of the dāl: { مَقْعِدِ صِدْقٍ-مِنْ بَعْدِ ظُلْمِهِ - دَارَ الْخُلْدِ جَزَاءً-دَاوُودُ جَالُوتَ }

{ لِدَاوُودَ سَلِيمَانَ-بَعْدَ ذَلِكَ-دَاوُودَ شُكْرًا-دَاوُودَ زُبُورًا-بَعْدَ ضَرَاءٍ - 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.

وَلَمْ تُدْعَمْ مَفْتُوحَةً بَعْدَ سَاكِنٍ بِحَرْفٍ *** بَغَيْرِ التَّاءِ فَاغْلَمَهُ وَاعْمَلَا

{ بَعْدَ تَوْكِيدِهَا-كَادُ تَرْبِيعُ } , 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

144, after switching ط instead of ت, because if 2 tās are merged

together that is a mithlayn, while tā ط into tā ت is *mutajānisayn*.

وَفِي أَحْرَفٍ وَجَهَانٍ عَنْهُ تَهَلَّلًا *** وَفِي عَشْرِهَا وَالطَّاءِ تُدْعَمُ تَأْوُهَا
 {الشُّوْكَةُ تَكُونُ / (ط-س-ذ-ش-ض-ث-ز-ص-ظ-ج): (الْمَلَيْكَةُ طَيِّبِينَ-بَيَّتَ طَائِفَةً-
 وَأَقِمِ الصَّلَاةَ طَرْفِي النَّهَارِ/ وَعَمِلُوا الصَّالِحَاتِ سَنَدِخْلُهُمْ بِالسَّاعَةِ سَعِيرًا / وَالذَّرِيَّتِ ذَرَوًا
 - فَالْتَلَيْتِ ذِكْرًا- فَالْمَلَيْتِ ذِكْرًا- بِأَرْبَعَةٍ شُهَدَاءَ - وَالْعَادِيَاتِ ضَبْحًا - وَالنُّبُوَّةِ ثُمَّ يَقُولُ
 -الصَّالِحَاتِ ثُمَّ فَالزَّجْرَتِ زَجْرًا- الْجَنَّةِ زُمْرًا - وَالصَّفَاتِ صَفًّا - فَالْمُغِيرَتِ صُبْحًا -
 وَالْمَلَيْكَةَ صَفًّا إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَيْكَةَ ظَالِمِي أَنْفُسِهِمُ الصَّالِحَاتِ جُنَاحٍ- مِائَةً جَلْدَةً}
Note: In the Qur'an, the tā meets the dāl in an idghām ṣaghīr only
 (tā is sākin, so idghām is a must) {أَنْقَلَتِ دَعْوَا- أُجِيبَتْ دَعْوَتُكُمَا}.

Both, With the Preference of Idghām Over Ithhār

16. Idghām Kabīr & Ithhār of Tā Between Some Letters

{حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا - وَعَاثُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ} - {وَعَاتِ ذَا الْقُرْبَى حَقَّهُ- فَعَاتِ
 ذَا الْقُرْبَى حَقَّهُ - وَلَتَاتِ طَائِفَةٌ أُخْرَى} - {لَقَدْ جِئْتَ شَيْئًا}

Note: Abū `Amr's idghām kabīr is in 3: 80: {بَيَّتَ طَائِفَةٌ = بَيَّتَ طَائِفَةٌ}

¹³¹فَمَعَ حَمَلُوا التَّوْرَةَ ثُمَّ الزَّكَاةَ قُلْ *** وَقُلْ آتِ ذَا آلٍ وَلَتَاتِ طَائِفَةٌ عَلَا
 وَفِي جِئْتَ 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 {جِئْتَ}, the kasrah made the idghām easy in {جِئْتَ}.

(10) Thā is merged in the previous 1st 5 letters (س-ذ-ش-ض-ت)

{وَوَرِثَ سُلَيْمَانُ - وَالْحَرْثِ ذَلِكَ - حَيْثُ شَيْئُمْ - حَدِيثُ صَيْفٍ - حَيْثُ ثَوْمَرُونَ -

الْحَدِيثِ تَعَجَّبُونَ}

(11) ذ Dthāl will have idghām into 2 letters: ذ ذ

وَفِي خَمْسَةٍ وَهِيَ الْأَوَّلُ تَأْوُهَا *** وَفِي الصَّادِ ثُمَّ السِّينِ ذَالٌ تَدَخَّلَا

¹³¹ Ash-Shāṭibiyāh: 147-149

{وَاتَّخَذَ سَبِيلَهُ - فَاتَّخَذَ سَبِيلَهُ - مَا اتَّخَذَ صَاحِبَةً}

(12, 13)A- ل Lām can be merged into rā ر and vice versa, with 2 conditions: to be maksūra or maḍmūmah and preceded by a mutaḥarrik. **Note:** The idghām doesn't prevent the imālah.

{وَالنَّهَارِ لَا يَتِ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَنُفِي عَلَيْهِمْ-فَقِنَا عَذَابَ الْبَارِ رَبَّنَا- كَمَثَلِ رِيحٍ-كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَنُفِي سِجِّينٍ -رُسُلٌ رَبَّنَا - سَيَعْفُرُ لَنَا-هَنَّ أَطَهْرُ لَكُمْ - قَدْ جَعَلَ رَبُّكَ}

B- If it is maftūḥah and preceded by a sākin, then it is *Itihhār* only, {فَيَقُولُ رَبِّ-وَالْحَمِيرَ لِيَتَرَ كِبُوهَا-رَسُولٌ رَبِّهِم-الْأَبْرَارِ لَنُفِي-وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ}, **except** the ل of قَالَ, as it can be merged into rā ر, even though It is maftūḥah and preceded by a sākin: {قَالَ رَجُلَانِ-قَالَ رَبُّكَ- قَالَ رَبُّكُمْ}

¹³² وَفِي اللَّامِ رَاءٌ وَهِيَ فِي الرَّاءِ وَأُظْهِرَا *** إِذَا انْفَتَحَا بَعْدَ الْمُسَكَّنِ 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}

(14) ن Nūn can be merged into 2 letters, ل lām and rā ر, with the condition that the nūn must be preceded by a mutaḥarrik, such as:

{ وَإِذْ تَأَذَّنَ رَبُّكَ - لَنْ نُؤْمِنَ لَكَ - مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ - حَزَابِينَ رَحْمَةً رَبِّي }

However, if the nūn is preceded by a sākin, then Sūsī makes *itihhār*: {يَخَافُونَ رَبَّهُمْ-فَيَكُونُ لَهُ الْمُلْكُ-يَأْذِنُ رَبَّهُمْ-يَكُونُ لِلنَّاسِ}. With the exception of {نَحْنُ}, it can be mudgham into ل lām in 10 places, although it's nūn is preceded by a sākin

, ikhtilās also. {وَنَحْنُ لَهُ مُسْلِمُونَ-وَمَا نَحْنُ لَكَ-نَحْنُ لَكُمْ}

سِوَى قَالَ ثُمَّ التُّونُ تُدْعَمُ فِيهِمَا عَلَى *** إِثْرِ تَحْرِيكِ سِوَى نَحْنُ مُسْجَلًا

(15) If a mutaḥarrik م mīm preceded by a mutaḥarrik is followed by a ب bā, then Sūsī reads م mīm sākinah in ikhfā' with ghunnah.

{ءَادَمَ بِالْحَقِّ-أَعْلَمَ بِمَنْ-لِيَحْكُمَ بَيْنَهُمْ-لَا أُفْسِمُ بِيَوْمِ الْقِيَمَةِ-حَكَمَ بَيْنَ-عَلَّمَ بِالْقَلَمِ}

However, if the mīm is preceded by a sākin, then As-Sūsī makes

ithhār, only: {إِبْرَاهِيمُ بِنِيهِ - الْيَوْمَ بِجَالُوتَ - كَلَّا نُنْعَمَ بِلِ هُمْ - أَلَّا رَحِمَ بَعْضُهُمْ}

وَتُسْكُنُ عَنْهُ الْمِيمُ مِنْ قَبْلِ بَابِهَا *** عَلَى إِثْرِ تَحْرِيكِ فَتَحْفَى تَنْزُلًا

(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 بِا يُعَذِّبُ حَيْثُمَا أَتَى *** مُدْعَمٌ فَادِرِ الْأُصُولِ لِتَأْصُلًا

After Shāṭibī mentions the idghām of 16 letters, he goes on to discuss 3 rules of idghām mutaḥarribayn or mutamāthilayn.

Rule 1: The idghām is ʿarīḍ, temporary situation, which does not prevent making imālah for the letters which carry kasrah, as in:

{ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ - فَقِنَا عَذَابَ النَّارِ رَبَّنَا - وَالنَّهَارِ لَا يَتِي }
 133 وَلَا يَمْنَعُ الْإِدْغَامُ إِذْ هُوَ عَارِضٌ *** إِمَالَةٌ كَلَّا بَرَارٍ وَالنَّارِ أُثْقَلًا

Rawm the partial pronunciation of kasrah or ḍammah on the last letter, while lowering the voice, when making waqf {يَكَادُ رَيْثُهَا}.

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**, {الصَّلِيحَاتِ سُنْدُخِلُهُمْ}, **rawm** only, is allowed on **kasrah** {يَكَادُ رَيْثُهَا}.

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:

¹³³ Ash-Shāṭibiyyāh: 154- 157

- a- Idghām of the ب bā into the ب bā, like in: {نُصِيبُ بِرَحْمَتِنَا}
- b- Idghām of 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}.

وَأَشِيمُ وَرُمْ فِي غَيْرِ بَاءٍ وَمِيمِهَا *** مَعَ الْبَاءِ أَوْ مِيمٍ وَكُنْ مُتَأَمِّلًا

Rule 3: The application of rawm/ikhtilās/ikhfā' to a mudgham letter's ḥarakah (i.e., partial merging, idghām nāqiṣ) is allowed in idghām kabīr when it is preceded by a sākin saḥīh letter, since its sukūn makes idghām difficult, as we need to make another sukūn of the mudgham letter first to enter it in idghām. Such as in:

{خُذِ الْعَفْوَ وَأْمُرْ- تَابَ مِنْ بَعْدِ ظُلْمِهِ- فِي الْمَهْدِ صَبِيًّا- دَارَ الْخُلْدِ جَزَاءً- مِنْ أَلْعَلِمَ مَالِكٌ}

وَأِدْعَامُ حَرْفٍ قَبْلَهُ صَحَّ سَاكِنٌ *** عَسِيرٌ وَبِالْإِخْفَاءِ طَبَقَ مَفْصِلًا

خُذِ الْعَفْوَ وَأْمُرْ تَمَّ مِنْ بَعْدِ ظُلْمِهِ *** وَفِي الْمَهْدِ تَمَّ الْخُلْدِ وَالْعِلْمِ فَاشْمَلًا

12. Stopping on the Uthmanic Muṣḥaf Script

Abū ḤAmr 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.

134 إِذَا كَتَبْتَ بِالتَّاءِ هَاءٌ مُؤَنَّثٌ *** فَبِالْهَاءِ قِفْ حَقًّا رَضَى وَمُعَوَّلًا

{رَحِمْتُ - نِعَمْتُ - سُنْتُ - لَعَنْتُ - أَمْرَأْتُ - وَمَعْصِيَتِي - قُرْتُ - شَجَرْتُ - وَجَدْتُ -

أَبْنَتُ - فُطِرْتُ - بَقِيْتُ - كَلِمَتُ - غَيْبَتُ - أَلْعُرْفَتُ - آيَتُ - بَيِّنَتُ - ثَمَرَتُ - جَمَلْتُ}

He stops with hā, except 6 words he stops with tā: {ذَاتَ بَهْجَةٍ} -

{وَلَاتَ حِينَ مَنَاصٍ} {مَرَضَاتٍ} {يَا أَبَتِ} {هَيْهَاتَ هَيْهَاتَ} {أَفْرَعَيْتُمُ اللَّتَّ وَالْعُرَى}

وَقِفْ يَا أَبَهُ كُفُّوا دَنَا وَكَاتِنٍ *** الْوُفُوفُ بِنُونٍ وَهُوَ بِالْيَاءِ حُصْلًا

¹³⁴ Ash-Shāḥibiyāh: 378, 380, 384, 381, 382

وَبِالْيَاءِ قِفْ رَفْقًا وَبِالْكَافِ حُلَا ***

وَقِفْ وَيَكَاثُهُ وَيَكَاثَانَ بِرِسْمِهِ

He stops with yā on فَكَأَيَّ / وَكَأَيَّ (nūn means Tanwīn),
and stops with kāf on { وَيَكَاثُهُ-وَيَكَاثَانَ } start with 381- { وَيَكْ أَنْ أَتَهُ }

وَسَالَ عَلَى مَا حَجَّ وَالْخُلْفَ رُتِلًا ***

وَمَالٍ لَدَى الْفُرْقَانِ وَالْكَهْفِ وَالنِّسَا

لَدَى الثَّوْرِ وَالرَّحْمَنِ رَافِقْنَ حُمَلًا ***

وَبِأَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا

He stops on mā { مَالٍ هَذَا الرَّسُولِ-مَالٍ هَذَا الْكِتَابِ-فَمَالٍ هُنَّوَلَاءِ-فَمَالٍ الَّذِينَ }
or famā, but he must reread it with the following letters waṣḥan.

There are 3 words ending in hā (أَيُّهَا), in ¹³⁵

{ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ-وَقَالُوا يَا أَيُّهُ السَّاحِرُ-سَنَنْفِرُ لَكُمْ أَيُّهُ الثَّقَلَانِ } { يَا أَيُّهَا }

If Al-Baṣrī were to stop on one, he would read with an alif.

¹³⁵ sūrat an-Nūr, Az-Zukhruf and ar-Raḥmān



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 **Kāf** is code letter **Ibn ʿĀmir Ash-Shāmī**'s recitation.



[4] The Tajwīd Rules of Qirā-at Ibn ʿĀmir Ash-Shāmī

Ibn ʿĀmir Ash-Shāmī: He is the forth 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 ﷺ), 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.

فَتِلْكَ بِعَبْدِ اللَّهِ طَابَتْ مُحَلَّلًا ***

¹³⁶وَأَمَّا دِمَشْقُ الشَّامِ دَارُ ابْنِ عَامِرٍ

لِذِكْوَانٍ بِالإِسْنَادِ عَنْهُ تَنْقَلًا ***

هِشَامٌ وَعَبْدُ اللَّهِ وَهُوَ أَنْتِيسَابُهُ

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).

{يُؤَدُّهُ- يُؤَدُّهُ- إِلَيْكَ} {نُوتِيهِ- نُوتِيهِ- مِنْهَا} {نُوتِيهِ- مَا تَوَلَّى وَنُصَلِيهِ- جَهَنَّمَ} {نُوتِيهِ/ وَنُصَلِيهِ}

¹³⁶ Ash-Shāṭibiyyāh: 32, 33

More details on p. 35 { فَأَلْقِيهِ إِلَيْهِمْ: فَأَلْقِيهِ إِلَيْهِمْ } { وَيَتَّقِيهِ - وَيَتَّقِيهِ فَأُولَئِكَ }
 137 لَهُ الرُّحْبُ وَالزَّلْزَالُ خَيْرًا يَرَهُ بِهَا *** وَشَرًّا يَرَهُ حَرْفِيهِ سَكِّنَ لَيْسُهُلَا

Hishām recites the following 2 hā ul-Kināyah with sukūn, while the 1st has 2 different ways: (19: 74) { يَرِضَهُ لَكُمْ - يَرِضَهُ لَكُمْ } to read it with a ḍammah, like Ḥafṣ, the preferred and with sukūn. While Ibn Dthakwān reads it with ḍammah and ṣilah { يَرِضَهُ لَكُمْ }.

{ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ / يَرَهُ } { وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ / يَرَهُ } 99

2. Rules of a Single Hamzah in a word

Ibn ṢAmir reads some hamazāt with ibdāl

{ يَأْجُوجَ وَمَأْجُوجَ - مُوصَدَةً - سَالَ }

(2) Hadthf: حَذَفَ Ibn ṢAmir deletes a hamzah from (18: 94) { يُضْلَهُونَ → يُضْلَهُونَ and دَكَّاءَ → دَكَّا }

{ مِنْسَأْتُهُ } Ibn Dthakwān reads with a sākin hamzah, while Hishām reads it maftūḥah (like Ḥafṣ) { مِنْسَأْتُهُ } .

(3) Ibn ṢAmir adds a hamzah maḍmūmah { مُرْجُونَ } { تُرْجِي }

(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 { الْبَرِّيَّةَ }, while Hishām reads { الْبَرِّيَّةَ } (like Ḥafṣ) 98: 7.

وَقُلْ زَكْرِيَّا دُونَ هَمَزٍ جَمِيعِهِ *** صَحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا

3. How Hishām Stops on The Hamzah at The End

Hishām has a general rule of changing, or making *takhfīf* of any hamzah *mutaṭarrifah* (at the end of the word) he stops on (i.e., it

is not pronounced muḥaqqaqah). The takhfīf or easing of a hamzah is classified into 2 types: **Qiyasī and Rasmī**.

A- The takhfīf qiyasī, 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 ʿāriḍ (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 مُسَهَّلًا¹³⁸

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: {يَدشُو- تَظْمُو- يَتَفَيُّو- يَبْدُو- تَفْتُو} - ibdāl into wāw
- 2- Written on a yā: {إِيتَائُ - تُبْرِي - يُبْدِي - يَسْتَهْرِي} ibdāl into yā
- 3- Preceded by an alif: {تَلْقَائُ - إِيْتَائُ} - ibdāl into yā
- 4- Not preceded by an alif: {مَلْجَأُ - مَلْجَأُ}

(1) When a Sākin Hamzah is Preceded by a Mutaharrik

(فَأَبْدَلُهُ) عَنْهُ حَرْفَ مَدِّ مُسَكِّنًا *** وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلَا

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 qiyasī 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

¹³⁸ Ash-Shāṭibiyyāh: 244, 236

that is preceded by a fathah, the qiyasī is 2 types: 1- ibdāl into an alif and 2- tas-hīl with rawm.

{بَدَأَ-بَدَأَ-أَنْشَأَ-أَنْشَأَ-أَسْوَأَ-أَسْوَأَ-أَقْرَأَ-أَقْرَأَ-يُنَبِّأُ-يُنَبِّأُ-نَشَأُ-نَشَأُ-الْتَبَأَ-الْتَبَأَ-حَمَأَ-حَمَأَ-مَلَجَأَ-مَلَجَأَ-الْمَلَأَ-الْمَلَأَ-الْمَلَأَ-الْمَلَأَ-يُسْتَهْزَأُ-يُسْتَهْزَأُ-نَبَأٌ-نَبَأٌ-مِنْ نَبَأٍ-مِنْ نَبَأٍ}

B- The qiyasī way for a hamzah that is written on a yā is **i-** ibdāl into a yā if it sākinah or maftūḥah and is preceded by a kasrah.

ii- For hamzah mutaḥarrikah with a ḍammah or a kasrah that is preceded by a kasrah, the qiyasī 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-وَهَيَّيٌّ-وَهَيَّيٌّ-وَيُهَيَّيٌّ-وَيُهَيَّيٌّ-يَسْتَهْزِيٌّ-يَسْتَهْزِيٌّ-يَسْتَهْزِيٌّ-يَسْتَهْزِيٌّ-أَسْتَهْزِيٌّ-أَسْتَهْزِيٌّ-قُرِيٌّ-قُرِيٌّ-السِّيِّ-السِّيِّ-يُبْدِيٌّ-يُبْدِيٌّ-يُنْشِيٌّ-يُنْشِيٌّ-يُنْشِيٌّ-يُنْشِيٌّ-أَمْرِيٌّ-أَمْرِيٌّ-شَاطِئِيٌّ-شَاطِئِيٌّ-الْبَارِيٌّ-الْبَارِيٌّ}

C- The qiyasī 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 qiyasī 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-الْلَوْلُوٌّ-الْلَوْلُوٌّ}

Note: Hishām does not make ibdāl waslan and in all of these categories, the hamzah has to be mutatarriifah. Ibdāl is only used when the hamzah is written on top of a rasm of wāw or yā.

4. The takhfīf qiyasī and rasmī of a hamzah mutatarriifah

that is written on alif, wāw or yā and is not preceded by a madd.

**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

نَبَأِيّ 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 نَبَأٌ

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 الْمَأْأُ

Then the qiyāsi rule is:

1- Tas-hīl of hamzah, rawm

2- rasmī ibdāl of it to alif.

Note: The hamzah is not preceded by a madd letter.

1B- The hamzah that is written on a yā mutaṭarrifah can be one of 4 types: hamzah

**sākinah or
maftūḥah**

قُرِيءٌ - نَبِيٌّ

The rule is:

Ibdāl hamzah into a sākin yā , in both qiyāsi and rasmī ways.

**Hamzah
maksūrah**

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.

**Hamzah
maḍmūmah**

يَسْتَهْزِيءُ - يُبْدِي

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.

1C- A hamzah that is written on a wāw and either

-preceded by a damm

A hamzah maḍmūmah

2 words: **اللُّؤْلُؤُ - أَمْرُؤُ - لُؤْلُؤُ**

2 Takhfīf qiyāsi and 3 Rasmī **لُؤْلُؤُ**

The 2 qiyāsi are: 1-Ibdāl of 2 hamzahs to 2 sākin wāws
2-Ibdāl of the 1st hamzah and tas-hīl of the 2nd with rawm.

The 3 rasmī are: 3 Ibdāl of 2 hamzahs to 2 sākin wāws, with rawm and ishmām of the 2nd wāw

A hamzah maksūrah:

اللُّؤْلُؤُ

The 2 Takhfīf qiyāsi are:

1-Ibdāl of the 2 hamzahs into 2 sākin wāws 2-Ibdāl of the 1st hamzah and tas-hīl of the 2nd with rawm.

The 2 Takhfīf Rasmī are:

2- Ibdāl of the 2 hamzahs into 2 sākin wāws, then with rawm of the 2nd wāw

-or preceded by a fath

The hamzah maḍmūmah

Occurs in 10 words that are agreed upon in rasm:

1- **يَبْدُوا** 2- **تَفْتُوا** (12:85)

3- **يَتَفَيُّوا** 4- **أَتَوَكُّوا** (20:18)

5- **لَا تَظْمُوا** 6- **وَيَدْرُوا** (24:8)

7- **مَا يَعْبُوا** 8- **الْمَلُوا** (23, 27)

9- **يُنْشُوا** 10- **نَبُوا** (14:6, 38)

And only 1 they differ on its writing

in the Muṣḥaf: **يُنْبُوا** 75:13

Read it in 5 ways: 2 Takhfīf qiyāsi and 3 Takhfīf Rasmī

The 2 Takhfīf qiyāsi are:

1- Ibdāl of the hamzah into alif
2- tas-hīl hamzah with rawm.

The 3 Takhfīf Rasmī are:

3 Ibdāl of the hamzah into 1- sākin wāw, 2- wāw with rawm and 3- wāw with ishmām.

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 - ي)

A- If a hamzah mutaharrikah is preceded by a sākin ṣaḥīḥ

and it is a **Hamzah mutaṭarrifah/at the end**

Maftūḥah

Maksūrah

Maḍmūmah

أَلْحَبَّاءُ - أَلْحَبُّ

When stopping on it, read it with: **Naql** and sukūn.

أَلْمَرَّةُ - أَلْمَرَّةُ

2 ways to read it: **Naql** with
1- Sukūn
2- Rawm

مِلَّةٌ - مِلَّةٌ

3 ways to read it
Naql with
1- sukūn
2- Rawm
3- Ishmām



6. When Hamzah Mutaharrikah is Preceded by Madd letter: (B) Wāw, Yā (Zā-idah or Asliyyah) (C) Alif

وَ(يُدْغِمُ) فِيهِ الْوَاوُ وَالْيَاءُ مُبْدِلًا ¹³⁹ إِذَا زِيدَتَا مِنْ قَبْلِ حَتَّى يُفْصَلَا ***

The word	فُرُوءٍ	النَّسِيِّ	بَرِيٍّ
Its Wazn	فُعُولٌ	الْفَعِيلُ	فَعِيلٌ

Scale (anything that determines or serves as a pattern; a model).

(B) Wāw or yā zā-idah: is not originally a part of the word (i.e. it is not considered one of the root-letters (fā, ṣayn or lām ul-kalimah). Rather, it comes between the ṣayn and lām ul-kalimah, as explained in the following: Wazn = Scale.

Hishām stops on a hamzah mutaharrikah with sukūn, changes it into a wāw or yā, then makes idghām of the wāw or yā zā-idah into the mubdal wāw or yā. Apply the rules of the waqf that is ṣāriḍ to the sukūn as follows: **1-** For hamzah maksūrah: (فُرُوءٍ-فُرُوءٍ), read the idghām with 1 mushaddad wāw or yā with sukūn and with rawm.

2- For hamzah maḍmūmah {النَّسِيِّ-النَّسِيِّ-بَرِيٍّ-بَرِيٍّ-دُرِّيٍّ-دُرِّيٍّ}.

make idghām with sukūn, with rawm and ishmām.

(B) Wāw or Yā Asliyyah: is part of the original word wāw or yā sākinah of madd or līn. Hishām makes naql and idghām of a wāw or yā asliyyah into the mubdal hamzah mutatarriifah. {شَيْءٍ-شَيْءٍ-شَيْءٍ-شَيْءٍ-السَّوِّ-السَّوِّ-السَّوِّ-السَّوِّ}.

251 - وَمَا وَאוْ أَصْلِيَّ تَسَكَّنَ قَبْلَهُ أَوْ أَيَّا فَعَنْ بَعْضِ (بِالِإِدْغَامِ) حُمْلًا ***

Note: In naql, wāw or yā will not be mushaddad, but in idghām, they will be mushaddad. {الْمُسِيءُ: الْمُسِيءُ-الْمُسِيءُ-الْمُسِيءُ}.

{السَّوِّ-السَّوِّ-السَّوِّ: سُوءٌ-سُوءٌ، جِيءٌ-جِيءٌ، جِيءٌ-جِيءٌ، تَفِيءٌ-تَفِيءٌ، تَفِيءٌ-تَفِيءٌ، تَفِيءٌ-تَفِيءٌ، تَفِيءٌ-تَفِيءٌ}

7. When Hamzah Mutaharrikah is Preceded by Wāw, Yā

2B- If a hamzah mutaharrikah 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
<p>قُرُوءٌ - قُرُوءٌ</p> <p>Do ibdāl, followed by idghām (with sukūn and Rawm).</p>	<p>النَّسِيءُ - النَّسِيءُ</p> <p>بَرِيءٌ - بَرِيءٌ</p> <p>دُرِيءٌ - دُرِيءٌ</p> <p>Do ibdāl followed by idghām (with s, r and ish).</p>	<p>السُّوءُ - السُّوءُ</p> <p>السُّوءُ - السُّوءُ</p> <p>السُّوءُ - لَتَنُوءٌ</p> <p>Do:</p> <p>1-Naql</p> <p>2- Ibdāl with idghām</p>	<p>يُضِيءُ</p> <p>يُضِيءُ - يُضِيءُ</p> <p>المُسيءُ - تَفِيءُ</p> <p>جِيءُ - شَيْءُ</p> <p>Do:</p> <p>1-Naql</p> <p>2- Ibdāl and idghām</p>

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 a hamzah that is maḍmūmah

maḍmūmah

(C) If Hamzah Mutatarriyah 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 **mutaḥarrikah** is preceded by an **alif**, then

Hishām makes 3 Ibdāl of the hamzah that is

maftūḥah, eg: **الِدِمَاءَ**

Ibdāl of the ء into an alif

الِدِمَا, madd 2 ḥarakāt

Ibdāl into alif, madd 4 ḥarakāt

الِدِمَاا

الِدِمَااا

Ibdāl and madd 6 ḥarakāt

3 Ibdāl + 2 tas-hīl with **rawm**, madd 4,2 (**5 qiyās**)

for **maksūrah** **السَّمَاءِ** or

maḍmūmah **السُّفَهَاءِ**

Ibdāl into 2 ḥarakāt alif

السما-السفها

Ibdāl into 4 ḥarakāt alif

السماا-لسفهاا

Ibdāl into 6 ḥarakāt alif

السماااا-السفهاااا

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 **هَوُوءَاءِ** with:

5 qiyās, but there is no **Rasmi** because the hamzah does not have a rasm, picture of wāw or yā.



When a hamzah mutaḥarrikah 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: الِدِمَاءِ-جَاءَ, while adding 2 tas-hīl with rawm in madd 4 & 2 ḥarakāt for a hamzah maksūrah السَّمَاءِ-سَوَاءِ-النِّسَاءِ-الْمَاءِ, or a hamzah madmūmah: المَاءِ-شُرَكَاءِ-يَشَاءِ-السَّمَاءِ-السَّفَهَاءِ. These 5 ways are called: 5 Al-Qiyās.

Explanation of the 3 ibdāl in madd, tawassuṭ and qaṣr

1st: Hisham must stop with sukūn on any hamzah mutaṭarrifah.

2nd: He makes ibdāl of a hamzah sākinah into a madd letter.

3rd: After the hamzah is replaced by a letter of madd that matches the يَشَاءِ 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 qaṣr will be made for the mubdalah alif as in (بَدَأَ-أَنْشَأَ).

3- Dropping the second alif, then qaṣr and tūll, of madd will be made for this alif. Tawassuṭ 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 qaṣr.

At-Takhfif 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 mutatarrifah****Wāw mutatarrifah****and is one of these 4**1- **مِنْ تِلْقَائِي نَفْسِي** 10:152- **وَإِيَّتَايَ ذِي الْقُرْبَىٰ** 16:903- **مِنْ عَائِي أَلِيل** 20:1304- **مِنْ وَرَائِي حِجَاب** 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- **شُرَكَوْا** 6:94 2- **جَزَأَوْا** 59:173- **نَشْتَوْا** 11:87 4- **الضُّعَفَتَوْا** 4:215- **شُفَعَتَوْا** 30:13 6- **دُعَتَوْا** 40:507- **الْبَلَتَوْا** 37:106 8- **بُرِعَتَوْا** 60:4**or these 2 words that differ in rasm:****عَلِمَتَوْا-الْعَلِمَتَوْا-أَنْبَتَوْا** (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 of hamzat qaṭʿ follow each other in a word, the 1st questioning hamzah maftūḥah, has to be pronounced muḥaqqaqah. 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 Ḥafṣ, 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
<u>insertion</u> with tas-hīl and taḥqīq ءَاَمِنْتُمْ-ءَاَمِنْتُمْ	<u>taḥqīq</u> , <u>insertion</u> , and/or without	<u>taḥqīq</u> without, with insertion
ءَاَلِدْ-ءَاَلِدْ-ءَاَنذَرْتَهُمْ-ءَاَنذَرْتَهُمْ-ءَاَسْجُدْ ءَاَلِدْ-ءَاَلِدْ-ءَاَنذَرْتَهُمْ-ءَاَنذَرْتَهُمْ-ءَاَسْجُدْ (Special cases): 1- Ibn Ḥāmir adds a hamzah* a- (46) ءَاَذْهَبْتُمْ-ءَاَذْهَبْتُمْ b- (68: 14), [ءَاَن] Ibn Dthakwān tas-hīl] in b , Ibn Ḥāmir (no taḥqīq). <u>No insertion is allowed</u> c- (7,20:70,26:48) ءَاَمِنْتُمْ - أَيْمَّة-ءَاَيْمَّة (ءَاَالِهْتُنَا) - question. Taḥqīq with the insertion (preferred) and without insertion - ءَاَعْجَمِيٌّ, 1 hamzah only.	ءَاَوْلَاهُ-ءَاَوْلَاهُ-ءَاَوْلَاهُ ءَاَوْلَاهُ-ءَاَوْلَاهُ-ءَاَوْلَاهُ <u>7 Exceptions, with insertion only.</u> 1- (7, 26) ءَاَعِيْنَ 2- (7,28) ءَاَوْلَانِكُمْ 3- (37) ءَاِنَّا 4- (37) ءَاَوْفَكَا 5- (19: 65) ءَاَوْلَادَا 6- (41) ءَاَوْلَانِكُمْ 7- (pref). ءَاَوْلَانِكُمْ - أَيْمَّة - ءَاَيْمَّة (preferred), then without insertion	ءَاَوْلَانِكُمْ- (ءَاَوْلَانِكُمْ- ءَاَوْلَانِكُمْ) ءَاَوْلَانِكُمْ-ءَاَوْلَانِكُمْ ءَاَوْلَانِكُمْ-ءَاَوْلَانِكُمْ <u>Exceptions:</u> or (A special case) an extra way for (ءَاَوْلَانِكُمْ-ءَاَوْلَانِكُمْ) 3- tas-hīl of the 2nd hamzah with the insertion

Unlike Ḥaḥṣ, Ibn ʿĀmir recites these words with an **extra hamzah**: *ءَأَمَنْتُمْ (7: 113) - أَمَّنَّ - عَزَّيْنًا (7: 81- 29: 28) - عَزَّيْنَكُمْ - عَزَّيْنَكُمْ - *.

Idkhāl is prohibited in these 2 words because (ءَأَمَنْتُمْ) they have 3 hamazāt, the 3rd gets ibdāl into an alif in (7: 122, 20: 70, 26: 48), (ءَأَمَلْتُنَا) (43: 58). So adding one more alif is not allowed. Ibn ʿĀmir recites these 2 words with tas-hīl, only.

189 - وَطَه فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا ءَأَمَنْتُمْ لِلْكَلِّ نَالِثًا أَبَدِلَا

9. Eleven Repetitive Questioning (Istifhām Mukarrar)

Ibn ʿĀmir reads the question in the 2nd position, while dropping the 1st interrogative hamzah in the 1st position (إِذَا). Ibn Dthakwān reads both the hamzahs with *tahqīq* (أَعِنَّا), while Hishām reads with insertion (only) عَزَّيْنَا. There are 3 exceptions, 2 of which the istifhām is in the 1st place (إِنَّا)... (إِذَا / أَعَدَّا) in sūrat An-Nazīʿāt and An-Naml (adding nūn نَإِنَّا). The 3rd exception is in Sūrat ul-Wāqīʿah, where istifhām is in both places.

793 - وَعَمَّ رِضًا فِي التَّازِعَاتِ وَهُمْ عَلَى *** أَصُولِهِمْ وَأَمْدُدْ لَوِي حَافِظٍ بَلَا

790 - سَوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخْبِرٍ سَوَى *** التَّازِعَاتِ مَعَ إِذَا وَقَعَتْ وَلَا

792 - سَوَى الْعَنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنْ رِضَا *** وَزَادَاهُ نُونًا إِنَّنَا عَنْهُمَا اِعْتَلَا

1- إِذَا كُنَّا تُرَابًا عَزَّيْنَا / أَعِنَّا / ابن دثاكوان لفي خلق جديد 5 Ar-Raʿd:

5- {وَقَالَ الَّذِينَ كَفَرُوا ءَعِدَّا / ءَعِدَّا كُنَّا تُرَابًا وَأَبَاؤُنَا إِنَّنَا لَمُخْرَجُونَ} [AnNaml:67

6 - إِنَّكُمْ لَتَأْتُونَ الْفَحِشَةَ - ءَعِيْنَكُمْ / ءَعِيْنَكُمْ لَتَأْتُونَ الرِّجَالَ] Sūrat 28

10- وَكَانُوا يَقُولُونَ ءَعِدَّا / ءَعِدَّا مُتَنَا وَكُنَّا تُرَابًا وَعِظَامًا ءَانَا / ءَعِيْنَا لَمَبْعُوثُونَ

11- {يَقُولُونَ ءَانَا / ءَعِيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ } إِذَا كُنَّا عِظَامًا مُخْرَةً } [An-Nāziʿāt]

10. Fath And The Imālah of Alif

Ibn ʿĀmir makes imālah of alif in 3 cases: (5) آلر - آلبر - كَهَيْعَص () .

738 - وَإِضْجَاعُ رَا كَلِ الْفَوَاتِحِ ذِكْرُهُ حِمَى *** غَيْرَ حَفِصٍ طَاوِيَا صُحْبَةً وَلَا

739 - وَكَمْ صُحْبَةً يَا كَافٍ وَالْخُلْفُ يَاسِرٌ وَهَا *** صِفَ رِضَى حُلُومًا وَتَحْتَ جَنَى حَلَا

Hishām makes imālah of **إِنه** (36:73) وَمَشَارِبُ (33:53), (88: 5), **إِنِيَّة**, {وَلَا أَنْتُمْ جَابِدُونَ مَا أَعْبُدُونَ مَا أَعْبُدُ} 109:

313 - إِنِّي لَهُ شَافٍ وَقُلُّ أَوْ كِلَاهُمَا *** شَفَا وَلِكَسْرِ أَوْلِيَاءِ تَمِيلًا

330 - بِخُلْفٍ صَمَمْنَاهُ مَشَارِبُ لَامِعٌ *** وَأَيْنِيَّةٍ فِي هَلْ أَتَاكَ لِأَعْدِلًا

331 - وَفِي الْكَافِرُونَ عَابِدُونَ وَعَابِدٌ *** وَخَلْفُهُمْ فِي التَّاسِ فِي الْحَجْرِ حَصَلًا

Ibn Dthakwān makes imālah in some words (**without khulf**):

{(المِحْرَابِ) , (جَم) - (التَّوْبَةِ) - جَاءَتْهُمْ - جَاءَهَا - (جَاءَ - شَاءَ) } - 1-

546 - وَإِضْجَاعُكَ التَّوْرَةَ مَا رَدَّ حُسْنُهُ *** وَقُلِّلَ فِي جَوْدٍ وَبِالْخُلْفِ بَلَلًا

319 - وَحَاقٍ وَزَاعُوا جَاءَ شَاءَ وَزَادَ فُرُ *** وَجَاءَ ابْنُ ذِكْوَانَ وَفِي شَاءَ مَيْلًا

740 - شَفَا صَادِقًا حَمِ مُخْتَارُ صُحْبَةٍ *** وَبَصْرٍ وَهُمْ أَدْرَى وَبِالْخُلْفِ مُتِلًا

646 - وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ *** وَفِي هَمْزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلًا

The **mīm** is a code letter indicates **Ibn Dthakwān's** recitation.

II- He makes imālah waṣlan, **with khulf**, (i.e., imālah and fath) in:

{(هَارِ) - وَلَا أَدْرِبْكُمْ بِهِ - وَمَا أَدْرَبَكَ مَا - * وَهَارِ رَوَى مُرُو بِخُلْفِ صَدِ حَلَا } - 1-

2a) He makes imālah (**without khulf**) waṣlan and waqfan, if verb {رعى} is followed by a mutaḥarrik letter such as {رعى نَارًا}.

b) He reads with fath waṣlan and imālah waqfan, only, if the verb {رعى} is followed by a sākin letter, such as: {رعى الشَّمْسِ - رعى الْقَمَرِ}.

c) He reads waṣlan and waqfan with imālah (preferred) and with fath, if {رعى} is followed by a pronoun, {رعىهَا - رعىهُ مُسْتَقْرًا - رعىكَ}.



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} {إِيْمَنَّا فَأَمَّا الَّذِينَ} ءَامَنُوا فَزَادَتْهُمْ إِيْمَنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٥﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا

320 - فَزَادَهُمُ الْأُولَىٰ وَفِي الْغَيْرِ خُلْفُهُ وَقُلُّ

332 - حِمَارِكَ وَالْمِحْرَابِ إِكْرَاهِيْنَ

333 - وَكُلُّ بِخُلْفٍ لِابْنِ ذَكْوَانَ غَيْرَ مَا

4) الْمِحْرَابِ is not majrūr with kasrah.

{حِمَارِكَ - إِكْرَاهِيْنَ - الْحِمَارِ - الْأِكْرَامِ - 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}

497- سِوَىٰ أَوْ وَقُلْ لِابْنِ الْعَلَاءِ وَيَكْسِرُهُ

لِتُنَوِّينَهُ قَالَ ابْنُ ذَكْوَانَ مُقُولًا

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.

{فَتَبَيَّلًا أَنْظُرُ - مُتَشَبِّهًا أَنْظُرُوا - مَحْظُورًا أَنْظُرُ - مَسْحُورًا أَنْظُرُ - مُنِيبًا أَدْخُلُوهَا}

{خَبِيثَةً أَجْتَشَّتْ - بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ}

III. Ibn Dthakwān reads the last 2 with kasrah and ḍammah.

Hishām reads {إِبْرَاهِمَ} with alif {إِبْرَاهِمَ} 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: {إِبْرَاهِيمَ}.

- 480 - وَفِيهَا فِي نَصِّ النَّسَاءِ ثَلَاثَةٌ *** أَوْ آخِرُ إِبْرَاهِيمَ لَلَاخِ وَجَمَلًا
 481 - وَمَعَ آخِرِ الْأَنْعَامِ حَرْفًا بَرَاءَةً *** أَحْيِرًا وَتَحْتَ الرَّعْدِ حَرْفٌ تَنْزِلًا
 482 - وَفِي مَرِيَمَ وَالتَّحْلِ حَمْسَةٌ أَحْرَفٍ *** وَآخِرُ مَا فِي الْعَنْكَبُوتِ مُنْزَلًا
 483 - وَفِي التَّجْمِ وَالشُّورَى وَفِي الدَّارِيَاتِ *** وَالْحَدِيدِ وَيُرْوَى فِي امْتِحَانِهِ الْأَوْلَى
 484 - وَوَجْهَانٍ فِيهِ لِابْنِ ذَكْوَانَ هُهُنَا *** وَوَاتَّخَذُوا بِالْفَتْحِ عَمَّ وَأَوْغَلًا

Ibn ḌAmir reads: {مُحْلِصًا - تَدَكَّرُونَ - يَبُيِّئِي - مَثٌ - نَسِيًا - مَنْ تَحْتَهَا - تَسْلَقُطْ - يَتَأَبَّتْ} {جُنَيْتًا - عُنَيْتًا - صُلَيْتًا - وَرَعِيًا / وَرَبِيًا ⑥ يَنْفَطِرْنَ - أَشَدُّ بِهِ ⑦ أَزْرَى ⑧ وَأَشْرَكُهُ فِي أَمْرِي ⑨ مَهْدًا - فَيَسْحَتِكُمْ - تَلْقَفْ - قُلْ رَبِّي يَعْلَمُ - قُلْ رَبِّ أَحْكُم - مَيْتٍ - ثَمُودًا - الرُّعْبَ - الُّبُيُوتَ - بِيُوتًا}

12. Stopping on the Uthmanic Mushaf Script

- 382 - وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا *** لَدَى الثُّورِ وَالرَّحْمَنِ رَافِقَنَ مُحْمِلًا
 383 - وَفِي الْهَاءِ عَلَى الْإِتْبَاعِ ضَمٌّ ابْنُ عَامِرٍ *** لَدَى الْوَصْلِ وَالْمَرْسُومِ فِيهِنَّ أَحْيِلًا

There are 3 words end with hā (أَيُّهَ), in sūrat an-Nūr, Az-Zukhruf and ar-Raḥmān {أَيُّهَ الْمُؤْمِنُونَ - وَقَالُوا يَا أَيُّهَ السَّاجِرُ - سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ}.

In connecting recitation, Ibn ḌAmir reads this hā (أَيُّهَ) with ḍammah and if he were to stop on one, he would stop while reading it with a sākin hā (أَيُّهَ), while some reciters would stop with an alīf, يَتَأَيُّهَا. In connecting recitation, Ibn ḌAmir reads this tā (يَتَأَبَّتْ) with fathah and if he were to stop on it, he would stop with a sākin hā (يَتَأَبَّهُ).



Tajweed Rules of Qirā'at

ʿĀṣim Al-Kūfī

Shuʿbah and Ḥafṣ

The Way of Ash-Shāṭibiyyāh

To download the Colored Muṣḥaf with Qirā'at ʿĀṣim ul-Kūfī in pdf, please click on the following link:

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

To download the Muṣḥaf with Rewaaiyat Shuʿbah ʿan ʿĀṣim, please visit the following link:

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

To listen to Shuʿbah's recitation, visit the following link:

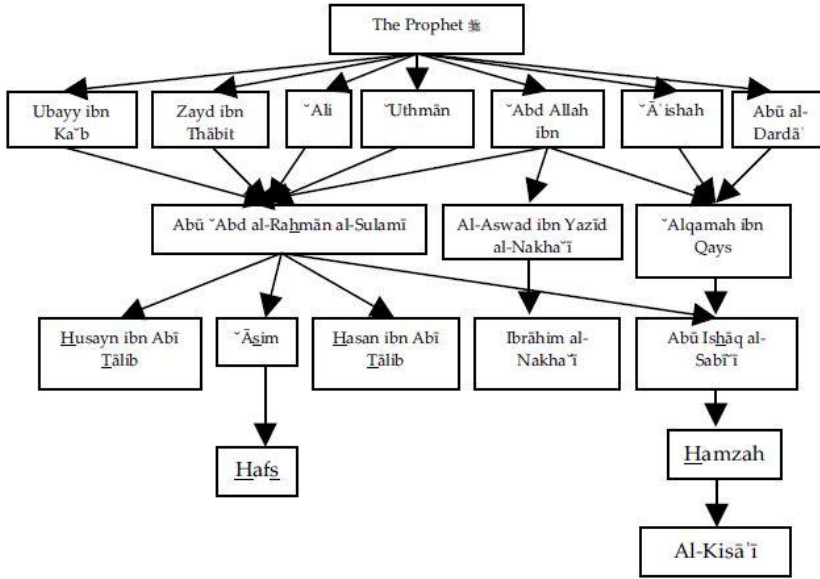
<http://audio.islamweb.net/audio/index.php?page=souraview&qid=609&rid=25>

To listen to ʿĀṣim's recitation visit this link:

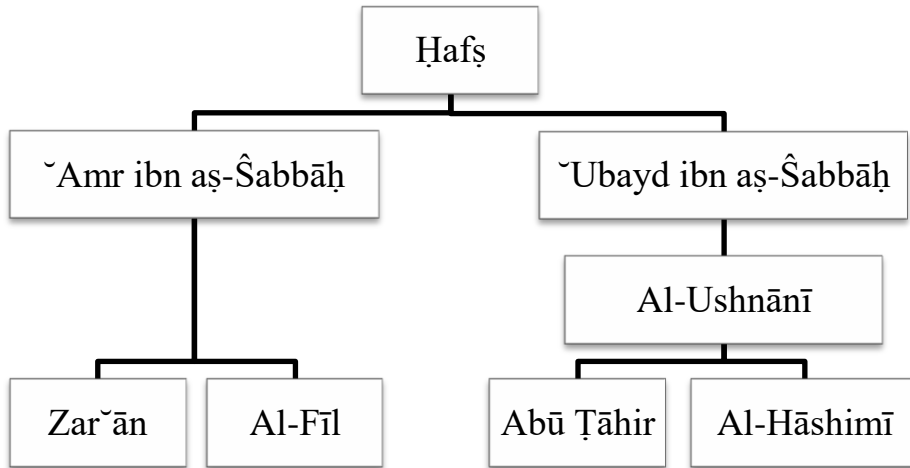
<http://ar.assabile.com/Qur'an/collections/all/sh-bt-a-n-assem>



THE LINK OF THE TEACHERS FROM KŪFAH TO THE PROPHET S.A.W.



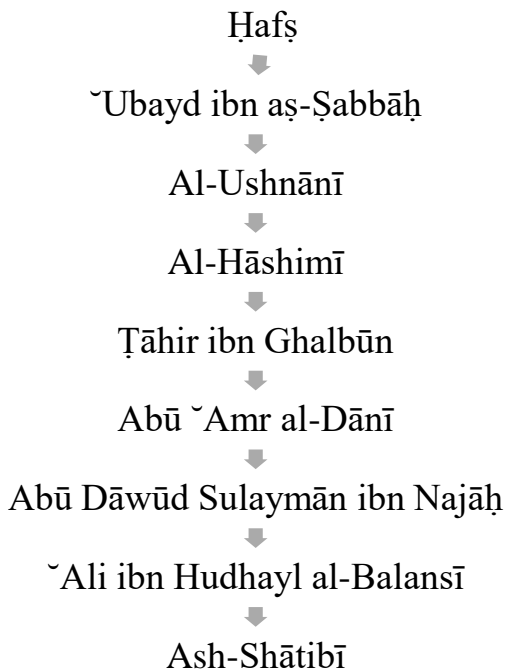
Source: The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyyah: p. 10



All those who narrated from these primary ṭuruq are known as a ṭarīq farī or secondary. The most famous reading is that of 'Āsim according to the narration of Ḥafṣ from the ṭarīq of the



Shāṭibīyah. Imām Shāṭibī is a secondary ṭarīq, as he narrates the transmission of Ḥafṣ through al-Hāshimī¹⁴⁰. 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, *Hirz 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.

[5] Tajweed Rules of Qirā'at ʿĀṣim Al-Kūfī

ʿĀṣim Al-Kūfī: He is ʿĀṣim 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-

¹⁴⁰ The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyyāh: 12

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 ʿAbdar-Raḥmān As-Sulamī (d.75 A.H.). He died in 127 A.H.¹⁴¹ Both of them were blind. May Allāh shower them with His Mercy.

The Isnād¹⁴² of ʿĀṣim: he learned the Qur'ān from two Imāms:

i) Abī ʿAbdar-Raḥmān As-Sulamī who studied under ʿAlī ibn Abī Ṭālib, and was the teacher of al-Ḥasan and al-Ḥusayn.

ii) Zirr ibn Hubaysh (d. 83 A.H.) and Abī ʿOumar ash-Shaybānī (d. 95 A.H.) who learned the Qur'ān from Ubay ibn Kaʿab, ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Ṭālib, ʿAbd Allāh ibn Masʿūd and Zayd ibn Thābit, who learned from the Prophet (ﷺ).

ʿĀṣim 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., Nāfiʿ), but if this is not possible, then ʿĀṣim”.¹⁴³

Among the students who preserved ʿĀṣim's recitation, Shuʿbah and Hafṣ were the two Rāwīs, who were chosen by ibn Mujāhid.

فَشُعْبَةُ رَأَوِيهِ الْمُبَرِّزُ أَفْضَلًا *** فَأَمَّا أَبُو بَكْرٍ وَعَاصِمٌ اسْمُهُ¹⁴⁴

وَحَفْصٌ وَبِالْإِثْقَانِ كَانَ مُفْضَلًا *** وَذَلِكَ ابْنُ عَيَّاشٍ أَبُو بَكْرٍ الرَّضَا

i) Shuʿbah Abū Bakr Shuʿbah ibn ʿAyāsh Al-Kūfī (95-193 A.H.), was a great imām of sunnah. ʿĀṣim used to teach him five verses each time he visited him. Eventually, he recited the whole Qur'ān to ʿĀṣim 3 times in 3 years. Shuʿbah narrated that ʿĀṣim told him “The only one who taught me the Qur'ān was Abū ʿAbd ar-Raḥmān as-Sulamī, after returning back from him, I would recite the Qur'ān to Zirr ibn Ḥubaysh”. Then Shuʿbah said: “By this way you have confirmed and authenticated your qirā-ah”. Also,

¹⁴¹ Nailu al-Waṭṭar fil Qirā'āt al-Arba ʿAshar: 175

¹⁴² 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.

¹⁴³ Ibn Mujāhid's book of The Seven: 71, 94

¹⁴⁴ Ash-Shāṭibiyyah: 35, 36

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”.¹⁴⁵ 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.

{اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا - ضَعْفًا ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ }¹⁴⁶

Manhaj 'Āṣim in his Recitation

The rules for **Hafṣ** and Shu'bah 'an 'Āṣim 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.

¹⁴⁵Nailu al-Waṭṭar fil Qirā'āt al-Arba' 'Ashar: 176, 192

¹⁴⁶Sūrat Ar-Rūm: 54

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 (البِسْمَلَةُ)

After seeking refuge from Shaytān, when beginning a new Sūrah, the reader reads the Basmalah, saying {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}

رِجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا *** ¹⁴⁷وَبِسْمَلٍ بَيْنَ السُّورَتَيْنِ بِسْمَلَةٍ

The letter code **nūn** in the verse indicates ‘Āṣim’s recitation. ‘Āṣim counts al-Basmalah as the first āyah in Sūrat ul-Fatiḥah.

¹⁴⁷ Ash-Shāṭibiyyah: 100, 105, 106

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢
 الرَّحْمَنِ الرَّحِيمِ ٣ مَلِكِ يَوْمِ الدِّينِ ٤
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥
 الْصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ ٧

سِوَاهَا وَفِي الْأَجْزَاءِ خَيْرَ مَنْ تَلَا ***

وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةً

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.

لِيَتَنَزَّلَ بِهَا بِالسَّيْفِ لَسْتَ مُبْسِمًا ***

وَمَهْمَا تَصَلَّيْتَهَا أَوْ بَدَأْتَ بِرَاءَةً



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 47th 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.

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**. Āṣim 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.

فَلَا تَقِفَنَّ الدَّهْرَ فِيهَا فَتَثْقُلَا *** وَمَهْمَا تَصِلَهَا مَعَ أَوَاخِرِ سُورَةٍ¹⁴⁸

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.

ʿĀṣim (Shuʿbah and Ḥafṣ) reads {مَلِكِ يَوْمِ الدِّينِ}¹⁴⁹ with an alif in the word {مَلِكِ}. He elongates the faṭḥah sound.

وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ *** وَعِنْدَ سِرَاطٍ وَالسِّرَاطِ لِ قُنْبَلَا

3. Mīm ul-Jamʿ

Mīm ul-Jamʿ 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:¹⁵⁰ أَنْتُمْ - بِهِمْ - لَكُمْ. ʿĀṣim reads mīm ul-Jamʿ differently, when it is preceding a sākin or a mutaḥarrik letter.

If mīm ul-Jamʿ is followed by a sākin letter, then ʿĀṣim reads this mīm with a ḍammah ʿāriḍah without ṣilah, without lengthening the temporary ḍammah, (i.e., without connection of wāw to mīm ul-Jamʿ), to avoid the meeting of two sākin letters, this is the same as all the Qurraʿ. As imām Ash-Shāṭibī states:

وَمِنْ دُونَ وَصَلٍ ضَمَّتْهَا قَبْلَ سَاكِنٍ لِكُلِّ ***
 كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ *** وَقِفْ لِلْكَافِ بِالْكَسْرِ مُكْمِلًا
 {مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ- عَلَيْهِمُ اللَّعْنَةُ - عَلَيْكُمْ الْقِتَالُ- بِهِمُ الْأَسْبَابُ}

ʿĀṣim has only one way of reading mīm ul-Jamʿ that precedes a mutaḥarrik letter, as sākinah in the waṣl, {ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ}.

4. [Al-Mudūd]: Lengthening or Prolongation¹⁵¹

Al-Madd al-Farʿī/derived: we notice from studying al-makhārij and aṣ-ṣifāt, that the letters wāw (و) and yā (ي) serve 2 functions:

¹⁴⁸ Ash-Shāṭibiyyah: 107, 108, 113, 115

¹⁴⁹ al-Fātiḥah: 4

¹⁵⁰ Ghuny at-Talabah fi Taysīr as-Sabʿah: 90

¹⁵¹ Ghuny at-Talabah fi Taysīr as-Sabʿah: 97

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.

152 إِذَا أَلِفٌ أَوْ يَاءُهَا بَعْدَ كَسْرَةٍ *** أَوْ الْوَاوُ عَنَ ضَمِّ لَقِي الْهَمْزَ طَوِيلًا

Al-Madd al-Muttaṣil Obligatory connected madd: is when a disjunctive hamzat qaṭ' cutting follows a letter of madd in the same word. Āṣim reads wājib Muttaṣil madd in a tawassuṭ (medium), 4 ḥarakāt (preferred) or over tawassuṭ 5 ḥarakāt.

كَجِيٍّ وَعَنْ سُوءٍ وَشَاءَ اتِّصَالُهُ *** وَمَمْفُضُولُهُ فِي أَمِّهَا أَمْرُهُ إِلَى

{ كَجِيٍّ - وَجَائِءٍ - وَعَنْ سُوءٍ - وَشَاءَ - سَوَاءً - جَزَأُوهُمْ - تَبَوَأَ - جَزَأُوا }

Madd Munfaṣil optional separated madd: is when a hamzat qaṭ' follows a letter of madd in 2 separate words, whether adjoined in writing or not. Āṣim reads the jā-iz Munfaṣil madd in tawassuṭ, 4 ḥarakāt (preferred) or over tawassuṭ 5 ḥarakāt.

{ فِي أَمِّهَا - وَأَمْرُهُ إِلَى اللَّهِ - لَنْ نَدْخُلَهَا أَبَدًا - وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ - أَلَا إِنَّ }

In Ḥafṣ' recitation, al-madd al-Munfaṣil includes ṣilah hā ul-Kināyah, that is maḍmūmah or maksūrah, as each of them has madd in 2 separate words, and hamzat ul-qaṭ' follows a madd letter, as in this: { يُؤَدِّهِ إِلَيْكَ - أَنْ لَمْ يَرَهُ أَحَدٌ }.

In **madd ārid li sukūn**, The qurrā' allow qaṣr, tawassuṭ and tūl.

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 ḥan Ḍāsim:

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 - مَالَهُ إِذَا - فَسَنِيَسِرُّهُ لِيُسْرِي }

وَمَا قَبْلَهُ التَّحْرِيكُ لِلْكَلِّ وَصَلَا	***	153 وَلَمْ يَصِلُوا هَا مُضْمِرٍ قَبْلَ سَاكِنٍ
وَنُؤْتِهِ مِنْهَا فَاعْتَبِرْ صَافِيَا حَلَا	***	وَسَكِّنْ يُؤَدِّهِ مَعَ نُؤْلِهِ وَنُصْلِهِ
حَمَى صَفْوَهُ قَوْمٌ مِجْلَفٍ وَأَنْهَلَا	***	وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْقَاهُ وَيَتَّقَهُ

Shuḥbah recites hā ul-Kināyah in sukūn or kasrah without ṣilah.

Note: The black hā indicates how Shuḥbah reads hā ul-Kināyah, the blue is for Ḥafṣ and the red indicates Ḍāsim's.

Ḍāsim reads some exceptions: { فَأَلْقَاهُ إِلَيْهِمْ }¹⁵⁴ { يَرْضَهُ لَكُمْ - أَرْجَاهُ وَأَخَاهُ }

I. Shuḥbah recites 5 words with sukūn and Ḥafṣ recites with a ṣilah: { يُؤَدِّهِ إِلَيْكَ - نُؤْتِهِ مِنْهَا - نُؤْلِهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ - نُؤْتِهِ مِنْهَا }

Shuḥbah: 1- { يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بَدِينَارًا يُؤَدِّهِ إِلَيْكَ }
 2- { وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا }
 { وَمَنْ يُرِدْ حَرْثَ الْآخِرَةِ نُؤْتِهِ مِنْهَا }

3- ، 4- { وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤْلَهُ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ } Shuḥbah:

5- { وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ } Shuḥbah:

¹⁵³ Ash-Shāḥibīyyah: 158, 160, 161

¹⁵⁴ Sūrat az-Zumar, al-Aḥrāf, An-Naml, 3: 75,145 -Ash-Shurā:20, An-Nisā':115, An-Nūr:52

Note: Only Ḥafṣ reads qāf ق وَيَتَّقَهُ with sukūn and reads the hā of the following Kināyah with a ḍammah and tafkhīm lām of Ism *ul-Jalālah*. Ḥafṣ' special exceptions: { وَيَتَّقَهُ }.

II. Shuḥbah reads 3 hā with kasrah and Ḥafṣ reads 1 with ṣilah:¹⁵⁵

1- { وَمَا أُنسِنِيهِ إِلَّا } { وَمَا أُنسِنِيهِ إِلَّا الشَّيْطَانُ } -2 { عَلَيْهِ اللَّهُ } { بِمَا عَلَّمَهُ اللَّهُ }
¹⁵⁶ وَهَذَا كَسْرٌ أَنْسَانِيهِ ضَمٌّ لِحَفْصِهِمْ *** وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلًا

Shuḥbah 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 وَلَا

III. Shuḥbah reads 3 words with sukūn as well as ikhtilās, ikhfā'. 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 التَّوْنِ فَتْحٌ كَمَا شَفَا *** وَإِخْفَاءٌ كَسْرٍ الْعَيْنِ صِغَعٌ بِهِ خُلَا

B. Shuḥbah reads 2 words with two allowed ways of the letter د:

1) sukūn accompanied by ishmām { لَدُنِّي - لَدُنِيهِ 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 Ḥafṣ reads with ḍammah only.

{ قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ } - { مِّن لَّدُنِّي عُدْرًا }

وَمِن لَّدُنِيهِ فِي الضَّمِّ أَسْكِنُ مُشِمَّهُ *** وَمِن بَعْدِهِ كَسْرَانِ عَنِ شُعْبَةَ اعْتَلَا

¹⁵⁵ Sūrat Al-Kahf: 63, 2, 76, Al-Fath: 10, al-Furqan: 69, al-Baqarah: 271

¹⁵⁶ Ash-Shāḥibiyāh: 844, 159, 536, 832

6A. Short Pauses (Sakt) of Hafs

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.

157 وَسَكَنَتْهُ حَفِصٌ دُونَ قَطْعِ لَطِيفَةٌ
عَلَى أَلِفِ التَّنْوِينِ فِي عَوْجًا بَلَاءً ***
وَفِي نُونٍ مِّنْ رَّاقٍ وَمَرْقَدِنَا وَلَا مِ بَلْ
رَانَ وَالْبَاقُونَ لَا سَكَّتْ مُوَصَّلًا ***

I. The 4 obligatory sakatāt that **Hafs** has are specific only to him. Other reciters do not make sakt there, rather they join recitation.

158 {وَلَمْ يَجْعَلْ لَهُ عَوْجًا قِيمًا لِّيُنذِرَ بِأَسَا} {مَنْ بَعَثْنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ}
{كَلَّا بَلْ رَانَ} , (Idghām and imālah of Shuḥbah: بَرَانٌ) , {وَقِيلَ مَنْ رَاقٍ}
فَزَادَهُمُ الْأُولَىٰ وَفِي الْعَيْرِ خُلْفُهُ وَقُلْ
صُحْبَةٌ بَلْ رَانَ وَأَصْحَبٌ مُّعَدَّلًا ***

II. All the Reciters can read an optional sakt or make idghām.

{مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ (28) هَلَكَ عَنِّي سُلْطَانِيَّةٌ}.

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 يَتَسَنَّهٗ - اقْتَدِهٗ - كِتَابِيَّةٗ - حِسَابِيَّةٗ - مَالِيَّةٗ - سُلْطَانِيَّةٗ - 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 السَّاحِرُ- سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ} 159

If ~Āṣim were to stop on one, he would read it with sākin {أَيُّهُ}.

¹⁵⁷ Ash-Shāṭibiyāh: 830, 831, 320

¹⁵⁸ 18: 1,2- 36: 54, 75: 37- 83: 14, 69-2: 259-6: 90-4 in al-Hāqqah, 101: 10

¹⁵⁹ An-Nur: 31, Az-Zukhruf: 49 and Ar-Rahmān: 31

6C. Stops – Al-Waqf (الْوَقْف)

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 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.
- ◌̣ The letter jīm indicates that it is permissible to stop.
- ◌̣ The word ṣily [Ṣād (ص), lām (ل), yā (ى)], 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 it's 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 fathah ◌̣, which is pronounced when stopping as alif (ا).

When stopping on tā marbūṭah (ة) all vowels and Tanwīn, including that of fathah, are omitted; and the letter is pronounced as hā with sukūn (ه◌̣).

7. The Basic Rules of Tajweed



The Tajweed of

Al-Makhārij

And

Aṣ-Ṣifāt

of The Arabic

Letters



The Tajweed Rules of The Qur'anic Letters

The Arabic Alphabet

ا	ب	ت	ث	ج
ح	خ	د	ذ	ر
ز	س	ش	ص	ض
ط	ظ	ع	غ	ف
ق	ك	ل	م	ن
و	ه	ء	ي	

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.



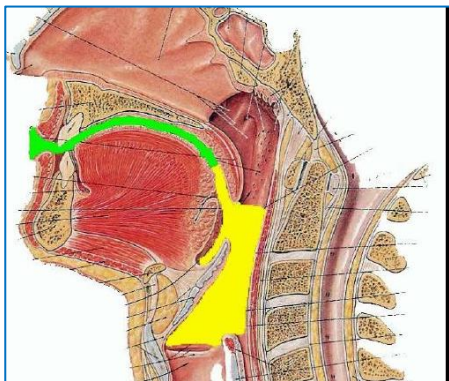
8. Al-Makhārij

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 (الْخَيْشُوم) – 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)

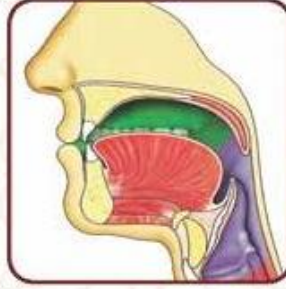


The **Jawf** consists of the empty space in the mouth and throat for the letters of madd. The interior is one makhraj in itself, from which emerge the vowel sounds of alif (ا) - pronounced “ā”, wāw (و) - pronounced “oo”, and yā (ي) - pronounced “ee.” This makhraj is an estimated or approximate one, taqdīrī (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.





* والجوف مخرج أحرف المدّ (ا، و، ي)، ويشمل تجويف (الحلق «باللون الأزرق» + الفم «باللون الأخضر»).

مخرج الباء المدّية

مخرج الواو المدّية

مخرج الألف المدّية

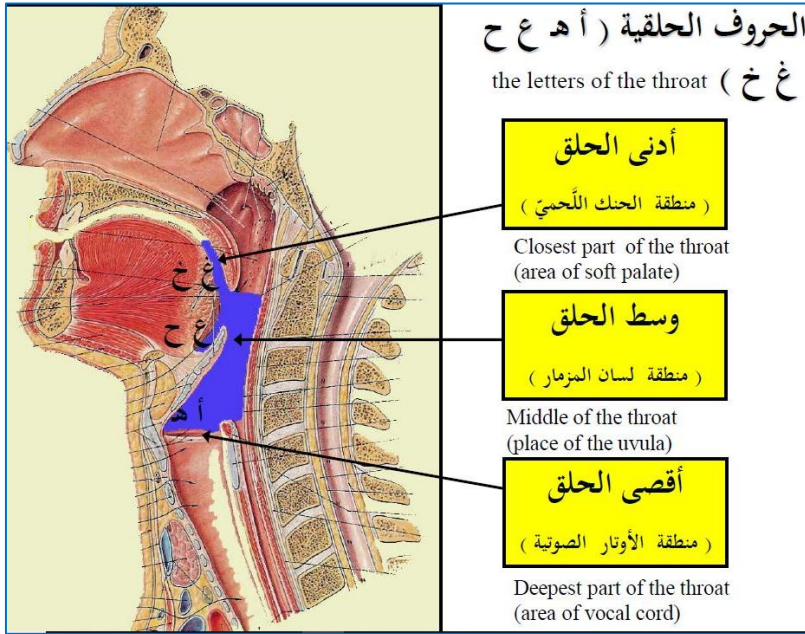


Common Mistakes While Pronouncing Alif

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 (الحَلْق)



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 mutaḥarrikah-ء sākinah

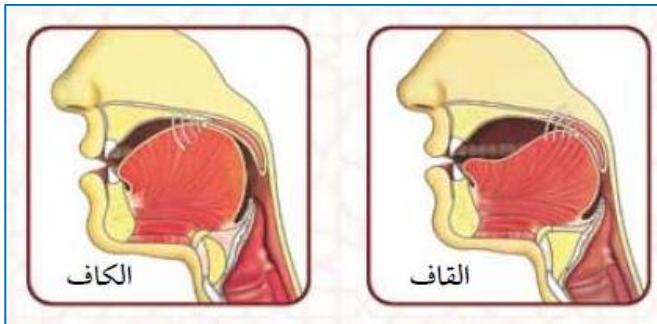
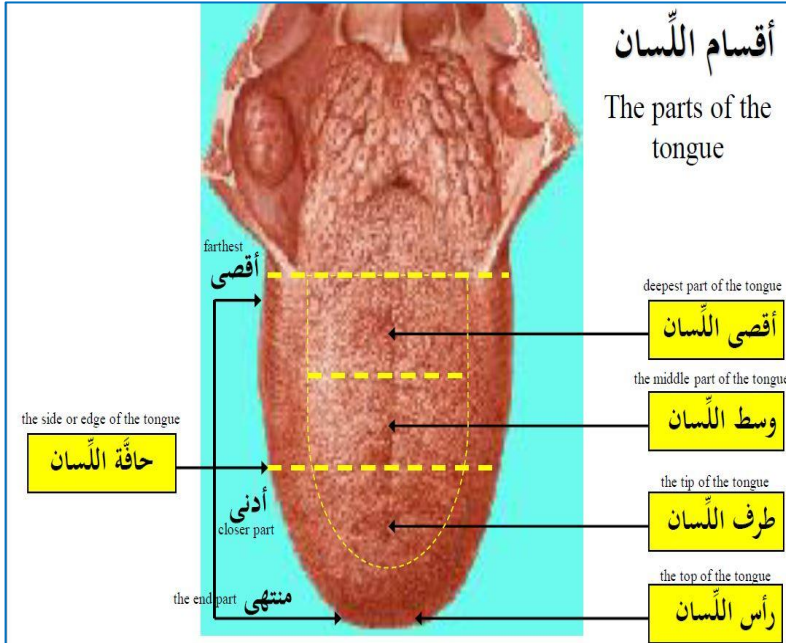


Wasat ul-halqi The middle of the throat is the makhraj of **ayn**

(ع), and just above it, **hā** (ح) – a sharper hā (هـ). The uvula approaches the back of the throat in **ʿayn** (ع), while it is farther in the hā (ح). This why pronouncing hā (ح) is easier than ʿayn (ع).

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.

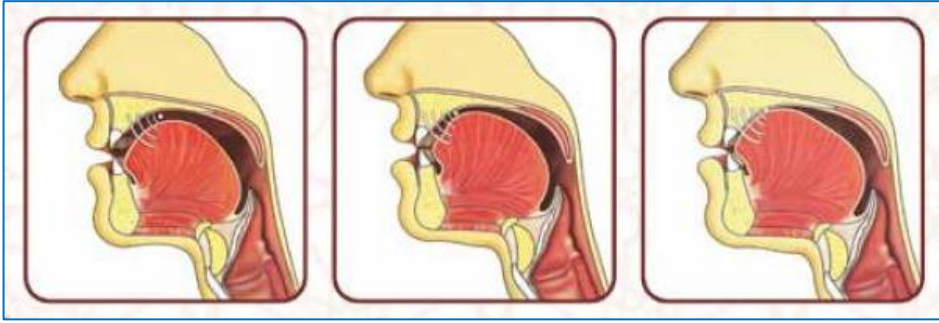


Aqsā al-lisān/ the farthest part of the tongue; the makhraj of the **Qāf** (ق): the farthest part of the tongue next

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, the upper surface with what corresponds to it from the roof of the mouth is the makhraj of jīm (ج), shīn (ش), and yā (ي) that not maddiyyah, when it begins a syllable as the consonant “y”. The middle of the tongue is raised and the makhraj is tightened.



Yā (ي), that not maddiyyah Shīn (ش)

Jīm (ج)

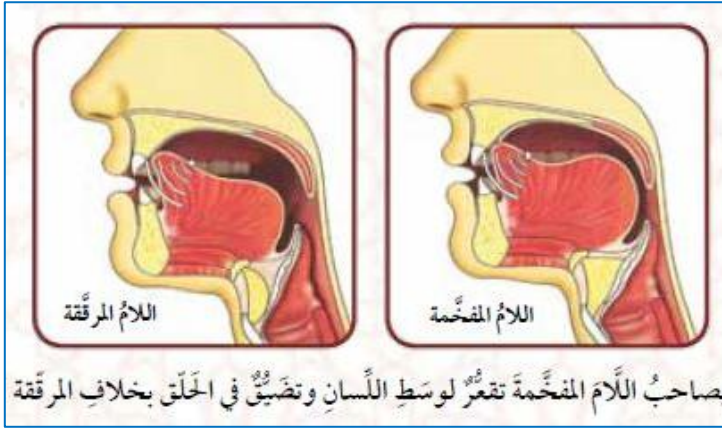


The edges of the tongue: One or both edges of the tongue, along with the upper molars is the makhraj of Dād (ض). The sound of a vowelled Dād is emitted towards the sides and not the front. The trapped air increases and is pushed forward in the makhraj of the Dād (ض) (extended). Press the edge/s of the 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).

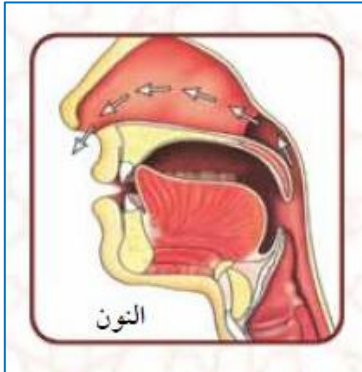


The side of the tongue: the makhraj of **lām (ل)**.

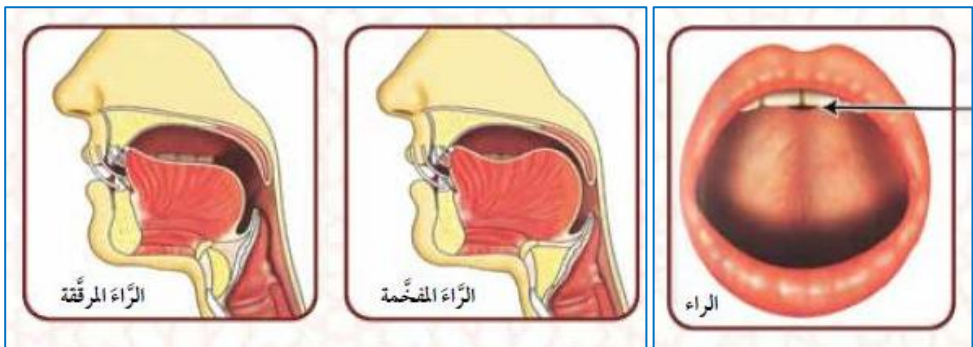


The proximal / nearest between the edge of tongue and gums of the upper front molars, canine, and incisors is the makhraj of **lām (ل)**.

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.



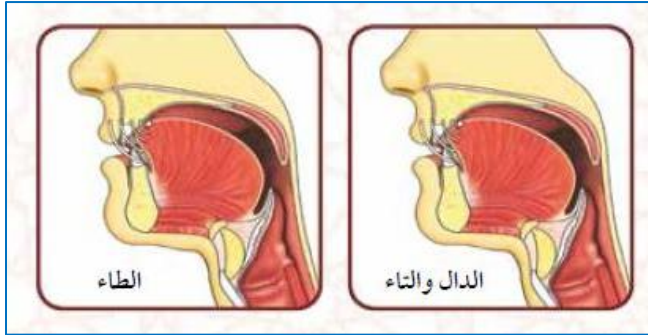
-Between the upper part of the tip of the tongue and the gums of the two upper central incisors emerges the letter **rā (ر)**.

Note: In general, the heaviness is accompanied by curving the middle of the tongue and constriction in the throat.

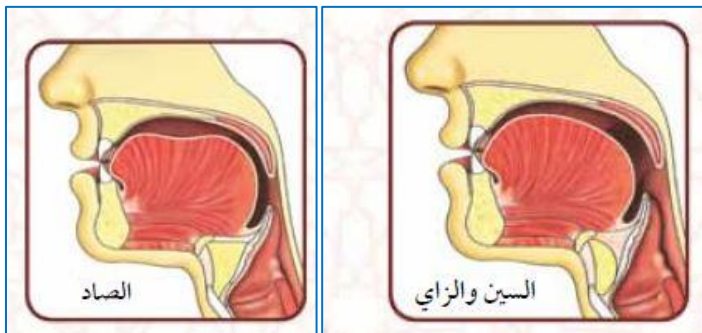


If the tip of the tongue is far from the gums, the sound of the *rā* is unclear and repetitive. If the tip of the tongue touches the gums, leaving a small opening in the middle, then this is the right sound of the *rā*. If the tip of the tongue blocks the gums, without leaving a small opening in the 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)**.

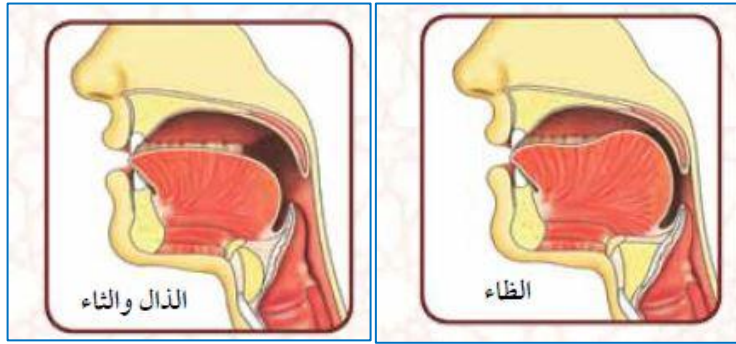


The tip of the tongue near the inner plates of the upper central incisors is the makhraj of **Ṣād (ص)**, **sīn (س)**, and **zāy (ز)**. The sound of the *ṣād* passes between the upper and the lower central incisors, while Part of it hits on the upper incisors. Notice that the tip of the tongue touches 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*, *ḥā* requires



raising the back of the tongue, and the downward curving of its middle, while narrowing the throat with the uvula.



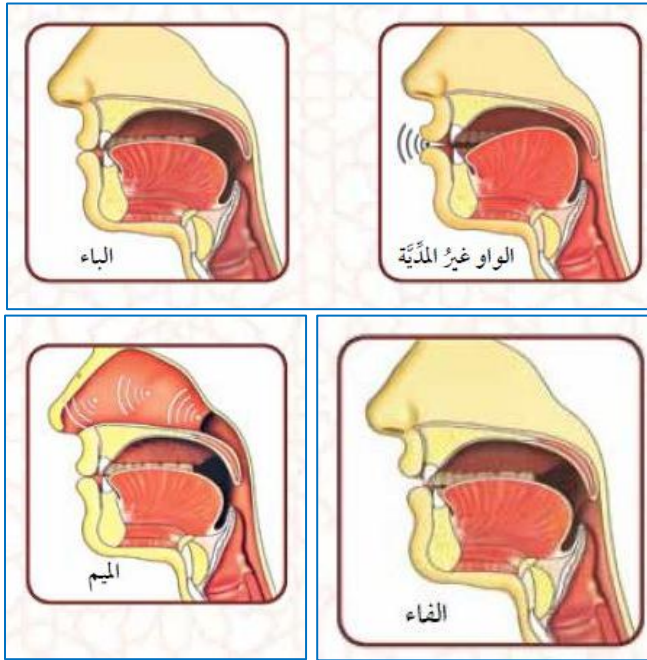


-Between the upper tip of the tongue and the tips of the 2 upper incisors is the makhraj of **ḥā** (ح), **dhāl** (ذ), and **thā** (ث). It is incorrect to pull the tongue backward or push it forward further.

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)

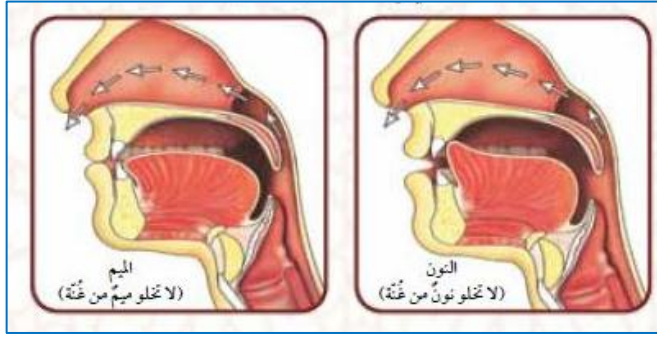




-Between the edge/tips of the upper incisors and the interior of the lower lip is the makhraj of the fā (ف).

8E. The Nasal passage (الخَيْشُوم)

Al-Khayshūm: which like the interior is a single makhraj – is the makhraj of al-ghunnah (الغَنَّة). 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-وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ-مِنَ الْجَنَّةِ وَالنَّاسِ-يَتَأْتِيهَا الْمُرْمِلُ** }

Ghunnah also occurs in other circumstances, which will be dealt with under the rules for nūn and mīm.



As-Sifāt (الصفات)

9. As-Şifāt / The Qualities of The Arabic letters

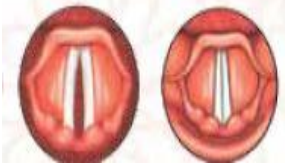
The second study pertaining to pronunciation is that of şifāt. It's singular is şifah, meaning description, characteristic, attribute, or quality. Here, the word şifāt refers to the special qualities found in each letter. The purpose of defining şifāt is 1st: to make sure they are present during pronunciation, and 2nd: 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.

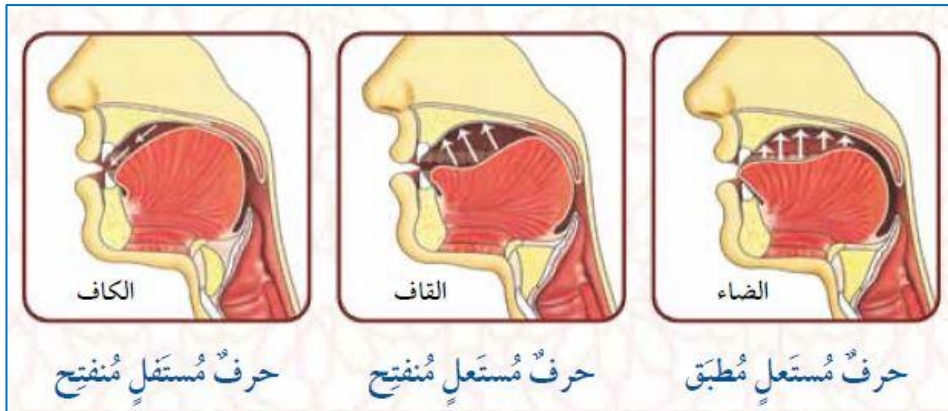
9A. The Permanent Qualities With Opposites

Are: 1) Al-hams- Al-jahr. 2) Ar-Rakhāwa- At-tawassuṭ- Ash-shiddah. 3) Istifāl- Isti'ālā'. 4) Iṭbāq- Infitāḥ. 5) Işmāt- Idthlāq

<p>1- <u>Al-Hams</u> – (الهمس) Whispering: a flow of breath in pronouncing the letters of a phrase فَحَنَّهُ شَخْصٌ سَكَّتْ Due to weakness in its origin, causing weakness in its reliance on its 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> (الجهْر) – Audibility: discontinuation of breath 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> (الشِدَّة) – Strength or force: trapping/ discontinuation the flow of sound in pronouncing the letter of the phrase قُطِبَ جِدًّا أَيْ قَطِبَتْ The letters of qalqalah causing it to rely greatly on its makhraj.</p>	<p><u>At-Tawassut</u> (تَوَسُّط) – Moderation: where the flow of a sound partially continued, and is redirected in pronouncing letters of the phrase لِنَ عُمَرَ 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 Tawassut.</p>
<p>5- <u>Al-Isti'lā'</u> (الاسْتِغْلَاء) – 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 خُصَّ ضَعُطٌ قِظ</p>		<p>6- <u>Al-Istifāl</u> (الاسْتِفَال) – 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> (الإِطْبَاق) – Closing/adhesion gluing; the meeting of most of the tongue with what is opposite</p>	<p><u>Note</u>: these letters ← 4 letters of <u>itbāq</u> (ص), (ض), (ط), (ظ). also have isti'lā'.</p>	<p>8- <u>Al-Infitāh</u> (الانْفِتَاح) – Opening: the separation of the tongue from the roof of the mouth</p>



to it from the roof, which restricts the sound of the letter between the roof of the mouth and tongue.		while pronouncing a letter other than the 4 letters of Iṭbāq.
9- <u>Al-Idthlāq (الإذلاق)</u> – Fluency: the easy flowing of the letters fā (ف), rā (ر), mīm (م), nūn (ن), lām (ل), bā (ب), as in the phrase: <u>فَرَّ مِنْ لَبِّ</u> 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/> letters word does not include idthlāq letter إسحاق - عسجد</u>
<u>Note: See video.</u> All characteristics are applied to a letter simultaneously, except for kāf and tā.	When the kāf or tā is sākin, first the characteristic of the shiddah is applied, then hams.	First trapping the flow of sound in the makhraj, then a flow of breath for the kāf and the tā.

Istifāl and InfitāhIsti'lā' and InfitāhIṭbāq and Isti'lā'

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 - الحُقِّ}.

• 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 - وَقَبَ - بِهِجَ - أَحَدَ} {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 (اللين)-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 faṭḥah, and yā (ي) sākin preceded by faṭḥah. These

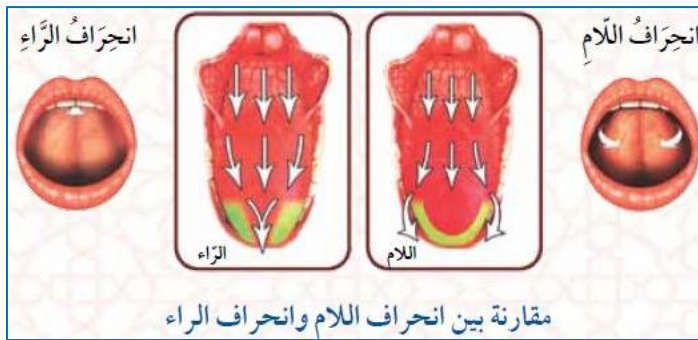
are not to be confused with the vowel sounds of “oo” and “ee” which will be discussed under the section of madd (مَدّ).

At-Tafashshy (التَّفَشِّي) 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-Istitālah (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 (أَظُّ). To hear the shīn (ش), say ash (أَشُّ), To hear the ṣifāt of bā (ب), say ab (أَبُّ).

10. The 4 Rules of Nūn Sākinah and Tanwīn

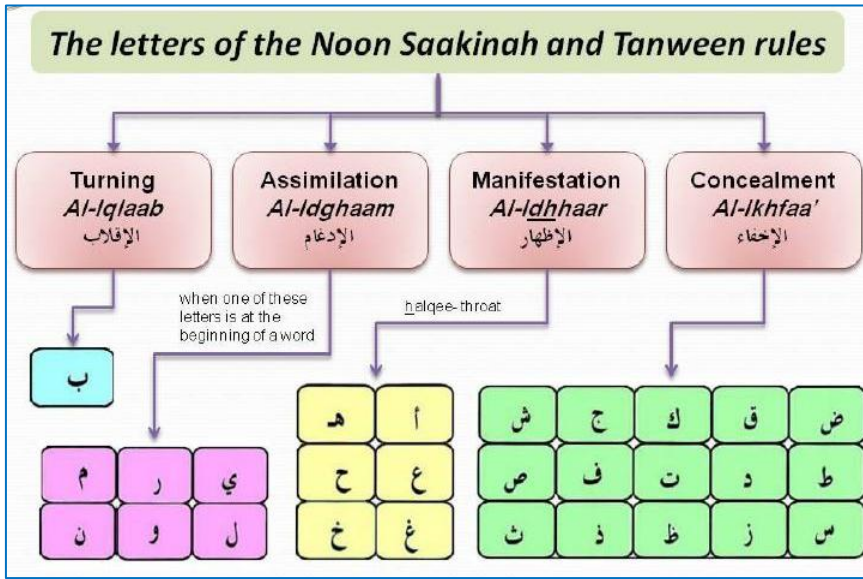
A sākin/non-voweled nūn that stems from the word , present waṣlan and waqfan in the beginning, middle, or at the end of noun, verb, or article. Tanwīn/nunation (double-vowels), is written as a 2nd diacritical short vowel mark, identical to the one accompanying it on the last letter of nouns only. It 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:

Ithhār- 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 - ه - 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
كُلٌّ ءَ اَمِّنَ	أَنَّ اَعْبُدَ	يَنْتَعُونَ	ء	1
قَوْمٍ هَادٍ	أَفَمَنْ هُوَ قَائِمٌ	الْأَنْهَارُ	ه	2
شَيْءٍ عَلِيمٌ	مِنْ عِلْمٍ	أَنْعَمْتَ	ع	3
حَكِيمٍ حَمِيدٍ	مِنْ حَكِيمٍ	يَنْجِتُونَ	ح	4
قَوْلًا غَيْرَ	مِنْ غَلٍ	فَسَيَنْعِضُونَ	غ	5
عَلِيمٍ خَيْرٍ	مِنْ خَيْرٍ	وَالْمُنْحَنِفَةَ	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 ithhār 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 بِذَاتِ الصُّدُورِ	مِنْ بَعْدِ	أَنْبَتَكُمْ	الباء
سَمِيعٌ بِصِيرٍ	مَنْ بَحْلِ	أَنْبِئُونِي - أَنْبِئُهُمْ	

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 idghām then, instead we say the nūn clearly this case is called al-Ithhār al-Muṭlaq (**absolute clearing**). There are only four words in the Qur'ān: {صِنَوَانٌ - قِنَوَانٌ - بُنْيَانٌ - الدُّنْيَا}

With Tanwīn	Nūn Between 2 words	إدغام بغنة	م
وَجُوهٌ يَوْمَئِذٍ	فَمَنْ يَعْمَلْ	ى	1
عِظَامًا تَحْرَقَ	مِنْ نِعْمَةٍ	ن	2
مَرْفُوعَةٍ مُّطَهَّرَةٍ	مِنْ مَالٍ	م	3
وَفَاكِهَةٍ وَأَبَاً	مِنْ وُلْدٍ	و	4
With Tanwīn	Nūn Between 2 words	إدغام بدون	م
مَتَاعًا لَكُمْ	مِنْ لَيْتَةٍ	ل	1
عَفُورٌ رَحِيمٌ	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-اتَّخَذْتُمْ}.

160 وَطَسَ عِنْدَ الْمِيمِ فَازَا اتَّخَذْتُمْ *** أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَعْفَلًا

2- The sākin ن of "يس" into the following {يَسُّ وَالْفُرْعَانِ الْحَكِيمِ} و:

3- The sākin ن at the end of the letter ن into the wāw: {نَّ وَالْقَلَمِ}.

وَيْسَ أَظْهَرَ عَنْ فَتَى حَقُّهُ بَدَا وَن *** وَفِيهِ الْخِلْفُ عَنْ وَرَشِهِمْ خَلَا

4- Shuḥbah merges the places which Ḥafṣ has a compulsory sakt, {مَنْ رَاقٍ} in sūrat Al-Qeiyamah, {بِرَّانِ} in Al-Muṭṭaffīn.

II- Āṣim and others make idghām ṣaghīr in the 3 following types:

i) **Idghām Mutamāthil:** merging identical letters, exiting the same makhraj (point of articulation) with same (characteristics) ṣifāt.

{إِذَا طَلَعَتْ تَرَاوُرُ إِذْ ذَهَبَ-إِذْ هَبَ بِيكْتَابِي-إِذْ ظَلَمْتُمْ- قُلْ لَّا-قَدْ دَخَلُوا-يُدْرِكُكُمْ-

رَبِحَتْ تِجَارَتُهُمْ-هَلْ لَكُمْ قُلْ لِمَنْ-فَلَا يُسْرِفُ فِي الْقَتْلِ-جَاءَتْكُمْ مَوْعِظَةٌ-بَلْ لَّا-لَنْ

نُصْبِرَ-عَفَوْا وَقَالُوا-اتَّقُوا وَعَامِنُوا-عَصُوا وَكَانُوا} . No merging in wā maddiyyah.

¹⁶⁰ Sūrat Yāsīn: 1, Al-Qalam: 1, Ash-Shāṭibiyyāh: 281, 283

ii) Idghām Mutaqārib: merging close letters that come from different makhārij, and have different but similar ṣifāt. 1- Qāf in kāf {تَخْلُقْكُمْ} 2- Lām in rā {وَقُلْ رَبِّ-بَلِّ رَفَعُهُ} 3- Nūn in ويرمل

Nūn sākin's rule with the letters wāw, yā, rā, mīm, lām, ويرمل

{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) lathawiyyah (ذ-ث-ظ) and shafawiyyah letters (ب-و-ف-م)

1- Tā with dā {قَد تَّبَيَّنَ - وَمَهَّدْتُ - حَصَدْتُمْ} {أُجِيبَتْ دَعْوَتُكُمْ - أَثْقَلَتْ دَعْوَا}

2- Tā with ṭā {فَأَمَنْتَ طَائِفَةً - وَكَفَرْتَ طَائِفَةً - قَالَتْ طَائِفَةٌ - وَدَّتْ طَائِفَةٌ - لَهَمَّتْ طَائِفَةٌ}

{فَرَطْتُمْ - بَسَطْتَ - أَحَطْتُ - فَرَطْتُ} This idghām is nāqiṣ (incomplete) due to the iṭbāq and isti'lā' of the ṭā. So, the tongue must be raised for them and pushed up completely against the hard palate, positioned to pronounce the ṭā. However, instead, pronounce tā.

3- يَلْهَثُ ذَٰلِكَ - إِذْ ظَلَمْتُمْ - إِذْ ظَلَمُوا} {ظ into ذ , ذ into ث}

4- Bā into mīm {يَلْهَثُ ذَٰلِكَ} 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:¹⁶²

{قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونَ أَعْبُدُ أَيُّهَا الْجَاهِلُونَ - مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ} {تَأْمُرُونِي - مَكَّنِّي}

~ Āṣim reads لَا تَأْمُنْنَا with either i) Ikhtilās (preferred), {مَالِكَ لَا تَأْمُنْنَا}

ii) Idghām with ghunnah and ishmām.¹⁶³ {مَالِكَ لَا تَأْمُنْنَا عَلَى يُوسُفَ}

{لَا يَهْدِي} and Shuḥbah reads {لَا يَهْدِي} and Hafṣ reads {يَخْصِمُونَ}

¹⁶¹ Sūrat Hūd: 42, Al-A'rāf: 176. They have Hafṣ' khulf, from Ṭaibah's tarīq

¹⁶² Al-Munīr fi Aḥkām at-Tajwīd: 161, Sūrat az-Zumar: 64, al-Kahf: 95

¹⁶³ Refer to p. 27 Ikhtilās and ishmām. Sūrat Yūsuf: 11, Yāsīn: 48, Yūnus: 35

Important Note: The best and most appropriate way to learn Qur'ān recitation correctly, and with accuracy, is to study it verbally (التَلْفِي) 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 Tawqīfiyyah.

11A. The Rules of Tafkhīm and Tarqīq ¹⁶⁴

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 ضَغُطٌ 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 {الْتَائِبُونَ-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

¹⁶⁴ Al-Munīr fi Ahkām at-Tajwīd: 146

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-الْصَّالِينَ- قَالَ - رَاضِيَةً - الصَّابِرِينَ - يُظَاهِرُونَ - غَائِبِينَ - خَائِفَةً - طَائِفَةً }

ii) The second level of an isti'lā letter carries fathah, without alif.

{ طَبَقَ - ضَرَبَ - صَبَرَ - ظَلَمَ - خَلَقَ - قَبْلَ - عَفَرَ - رَحِمَ }

iii) The third level is when an isti'lā letter carries a dammah:

{ طُلُوعَ - ضُحَى - صُنْعَ - ظُلُمَاتٍ - قُلُ - غُلْبًا - الْخُرُوجَ - رُزِقْنَا }

iv) The fourth level is when an isti'lā letter carries a kasrah:

{ ضِعْفًا - ظِلًّا - غِلِي - صِدْقِي - قِيلَ - خِلْفَةً - طِبْتُمْ }

For the Itbāq 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: { تَطْمَئِنَ - نَضْرِبُهَا - تَصَلِّيَ - أَظْلَمَ - يَقْتَرِفَ - يَعْفِرَ - وَيَسْتَخْلِفَ }, as level ii.

2- Dammah: { يُطْعِمَ - يُضِلُّ - تُظْلَمُ - يُقْضَى - سَتُغْلَبُونَ - يُخْرَجُونَ }, as in level iii.

3- Kasrah: { إِطْعَامًا - فَأَعْرَضَ - إِصْلَاحًا - وَعِظُهُمْ - نَذِقُهُ - أَفْرَعًا - أَخْتَلَفُوا }, as level iv.

11B. The Rules of Tafkhīm and Tarqīq of the Letter Rā ¹⁶⁵

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.

1. 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 - بَشْرًا - أَبْصَرُهُمْ - يَخْرُجُ }

¹⁶⁵ Al-Munīr fi Ahkām at-Tajwīd: 152

2) When rā carries a faṭḥah 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 faṭḥah or a ḍammah precedes the sākin rā:

{حَضَرَ - وَأَجْرٌ - الْأَرْضِ - مَرَقِدِنَا - التَّكَاثُرُ - بالنَّذْرِ - مُرْسَلٌ - مَرَجِعُهُمْ -
بِالصَّبْرِ - الْفُرْقَانِ - مَرَضَى - يُرْزَقُونَ - الْكُفْرَ - خَرَدَلٍ - عُرْفَةَ }

4) A sākin rā comes between a letter carrying an aṣlī kasrah and an isti'lā letter, with a faṭḥah or ḍammah. This occurs in 5 words:

{إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا - فِرْقَةَ - إِرْصَادًا - إِنَّ رَبَّكَ لِبِالْمِرْصَادِ - قِرْطَائِس }

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 {أَمْ أَرْتَابُوا - فَارْتَقِبْ - لِمَنِ أَرْتَضَى - إِنْ أَرْتَبْتُمْ - الَّذِي أَرْتَضَى - 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 faṭḥah or a ḍammah:

{وَالْعَصْرِ - خُسْرٍ - الْعُسْرِ - وَالْفَجْرِ - النَّارِ - النَّهَارِ - الْقَهَارِ - الْعُفُورِ - الصُّدُورِ - لِلْأَبْرَارِ - وَالظُّورِ }

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-وَاصِبِرْ-يُرِيدُ-قَرِينُهُ-فَرِيضَةً-فَرَجَالًا-رِثَاءَ-وَالْقَمَرَ إِذَا-رِيحٌ}
 {فَرَعُونَ-مَرِيَّةَ-شِرْعَةً-أَنْذَرَهُمْ-وَاصِبِرْ-وَاعْفِرْ-قُدِرْ-تَسْتَكْبِرْ-فَذَكِّرْ-مُذَكِّرٌ-بِمُصَيِّطِرْ}

- 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-لَحْيِيرٌ-لَيْذِي حَجْرٍ-الشَّعْرِ-السَّحْرِ-ذِكْرٌ-كِبْرٌ}

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: {فَرَقِي} ¹⁶⁶. 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 - وَنُذْرٍ} due to the fatḥah or ḍammah that preceding the rā. وَنُذْرٍ occurs 6 times.

¹⁶⁶ 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 إِنِّي 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} {وَحَاتَمٌ} {بِمُصِيطِرٍ} {حَمَالَةَ الْخَطْبِ} ,

وَرَدُ هَمَزَةٍ مَضْمُومَةٍ عَنْهُ وَاعْقِلَا *** يُضَاهُونَ ضَمَّ الْهَاءِ يَكْسِرُ عَاصِمٌ ¹⁶⁷

وَيَأْجُوجَ مَأْجُوجَ أَهْمَزِ الْكُلِّ نَاصِرًا *** وَفِي يَفْقَهُونَ الضَّمَّ وَالْكَسْرُ شَكْلًا

¹⁶⁷ Ash-Shāṭibiyāh: 727, 852,

12B. The Special, Unique Words of Hafs' Recitation¹⁶⁸

Hafs - Shu'bah	Sūrah: A	Hafs - Shu'bah	Sūrah: A
{هُزُواً} {هُزُواً}	2: 67 R	{فَوَقَّيْهِمْ} {فَوَقَّيْهِمْ}	3: 57
{تَبْعُونَ} {تَبْعُونَ}	3: 83	{تُرْجَعُونَ} {تُرْجَعُونَ}	3: 83
{تَجْمَعُونَ-يَجْمَعُونَ}	3: 157	{تُؤْتِيهِمْ} {تُؤْتِيهِمْ}	4: 152
{أَسْتَحِقُّ} {أَسْتَحِقُّ}	5: 107	{الْأَوْلِيْنَ} {الْأَوْلِيْنَ}	5: 107
{مَعِيَ} {مَعِيَ}	7: 105 R	{تَلْقَفُ} {تَلْقَفُ}	7: 117 R
{مَعْدِرَةٌ} {مَعْدِرَةٌ}	7: 164	{مُوْهِنٌ كَيْدٌ-مُوْهِنٌ كَيْدٌ}	8: 18
{مَتَّعَ} {مَتَّعَ}	10: 23	{يَحْشُرُهُمْ} {يَحْشُرُهُمْ}	10: 45
{مِنْ كُلِّ} {مِنْ كُلِّ}	11: 40 R	{يَا بُنَيَّ- يَا بُنَيَّ} ¹⁶⁹	12: 5 R
{دَابَّاً} {دَابَّاً}	12: 47	{يُوحَى} {يُوحَى}	12:109 R
{لِي} {لِي}	14: 22	{وَرَجَلِكَ} {وَرَجَلِكَ}	17: 64
{لَمُهْلِكِهِمْ-لَمُهْلِكِهِمْ}	18: 59 R	{أَنْسَانِيهِ} {أَنْسَانِيهِ}	18: 63
{تَسَاقَطَ} {تَسَاقَطَ}	19: 25	{قَالَ رَبِّ} {قَالَ رَبِّ}	21:114
{سَوَاءً} {سَوَاءً}	22: 25	{وَالْحَامِسَةَ} {وَالْحَامِسَةَ}	24: 9
{وَيَتَّقِهِ} {وَيَتَّقِهِ}	24: 52	{يَسْتَطِيعُونَ} {يَسْتَطِيعُونَ}	25: 19
{الرَّهْبِ} {الرَّهْبِ}	28: 32	{لِلْعَالَمِينَ} {لِلْعَالَمِينَ}	30: 22
{لَا مُقَامَ} {لَا مُقَامَ}	33: 13	{فَأَطَّلِعَ- فَأَطَّلِعَ}	40: 37
{عَلَيْهِ اللهُ- عَلَيْهِ اللهُ}	48: 10	{بَالِغُ أَمْرِهِ} {بَالِغُ أَمْرِهِ}	65: 3
{نَزَاعَةٌ} {نَزَاعَةٌ}	70: 16	{كُفُوًا} {كُفُوًا}	112: 4

¹⁶⁸ Al-Munīr fī Ahkām at-Tajwīd: 267¹⁶⁹ Sūrat Hūd: 43

12C. The Special Words of Shu'bah's Recitation¹⁷⁰

Shu'bah - Ḥafṣ	Sūrah:A	Shu'bah - Ḥafṣ	Sūrah:A
{ جَبْرِيلَ } { جَبْرِيلَ }	2: 97 R	{ جُزْءًا } { جُزْءًا- جُزْءًا }	2:260 R
{ وَرِضْوَانٌ-رِضْوَانُهُ ¹⁷¹ رِضْوَانًا }	3: 15	{ زَكْرِيَّا } { وَكَفَّلَهَا زَكْرِيَّا }	3: 37
{ وَخُفْيَةَ } { وَخُفْيَةَ }	6: 63 R	{ وَلِئِنذِرْ أُمَّ الْقُرَىٰ }	6: 92
{ مَكَانَتِكُمْ } { مَكَانَاتِهِمْ }	6:135 R	{ يَكُنْ مِيثَةً-تَكُنْ مِيثَةً }	6: 139
{ لَا تَعْلَمُونَ } { لَا تَعْلَمُونَ }	7: 38	{ بَيْبِيسَ } { بَيْبِيسَ }	7: 165
{ يُمَسِّكُونَ } { يُمَسِّكُونَ }	7: 170	{ وَلَا يَحْسَبَنَّ-وَلَا تَحْسَبَنَّ }	8: 59
{ لِلسَّلَامِ } { لِلسَّلَامِ }	8: 61	{ وَعَشِيرَتِكُمْ-وَعَشِيرَاتِكُمْ }	9: 24
{ يَهْدِي } { يَهْدِي }	10: 35	{ وَيَجْعَلْ } { وَيَجْعَلْ }	10: 100
{ وَإِنْ كَلَّا } { وَإِنْ كَلَّا }	11: 111	{ قَدَرْنَا } { قَدَرْنَا }	15: 60
{ مَا تَنْزَلَ الْمَلَائِكَةُ }	15: 8	{ مَا تَنْزَلَ الْمَلَائِكَةُ }	15: 8
{ يُنثَبُ لَكُمْ-نُثِبْتُ لَكُمْ }	16: 11	{ مِّنْ لَّدُنْهُ } { مِّنْ لَّدُنْهُ }	18: 2
{ لِيَهْلِكِهِمْ } { لِيَهْلِكِهِمْ }	18: 59	{ لَدُنِّي } { لَدُنِّي }	18: 76
{ رَدْمًا عَآثُونِي-رَدْمًا ۞ عَآثُونِي }	18: 96	{ الصَّدَقَاتِ } { الصَّدَقَاتِ }	18: 96
{ وَلِيُوقُوا } { وَلِيُوقُوا }	22: 29	{ مُنْزَلًا } { مُنْزَلًا }	23: 29
{ اسْتَخْلِفَ } { اسْتَخْلِفَ }	24: 55	{ يُضَعْفُ } { يُضَعْفُ }	25: 69
{ مَهْلِكَ } { مَهْلِكَ }	27: 49	{ قَدَرْنَاهَا } { قَدَرْنَاهَا }	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-عِنَّا لَمُعْرَمُونَ }	56: 66
{ وَلَيَبْلُوَنَّكُمْ-يَعْلَمَ-وَيَبْلُوا }	47: 31	{ وَلَيَبْلُوَنَّكُمْ-نَعْلَمَ-وَيَبْلُوا }	47: 31
{ تَعْمَلُونَ } { بِمَا يَعْمَلُونَ }	63: 11	{ نُّصُوحًا } { نُّصُوحًا }	66: 8

¹⁷⁰ <https://www.youtube.com/watch?v=N-JH4wYMun8>¹⁷¹ Sūrat al-Mā'idah: 16

عَلَىٰ حُجَّةٍ وَالْيَاءُ يُحْدَفُ أَجْمَلًا ***
 صَحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا ***
 كَسْرُهُ صَحَّ إِنَّ الدِّينَ بِالْفَتْحِ رُقْلًا ***
 وَعَنِ الْكُوفِيِّ فِي الْكَهْفِ وَصَلًا ***

172 وَدَعَّ يَاءَ مِيكَائِيلَ وَالْهَمْزَ قَبْلَهُ
 وَقُلْ زَكْرِيَّا دُونَ هَمْزِ جَمِيعِهِ
 وَرِضْوَانٌ اضْمُمُ غَيْرَ ثَانِي الْعُقُودِ
 وَدَكَّاءٌ لَا تَنْوِينَ وَأَمُدُّهُ هَامِزًا شَفَا

12D. Variations Shuḥbah or Ḥafs Share with Others

Shuḥbah - Ḥafs	Sūrah: A	Shuḥbah - Ḥafs	Sūrah: A
{ مُؤَصَّدَةٌ } { مُؤَصَّدَةٌ }	90: 20 R	{ تَذَكَّرُونَ } { تَذَكَّرُونَ }	6: 152
* { حُطَّوَاتٍ } { حُطَّوَاتٍ }	2: 168	{ لَوْلُوا } { لَوْلُوا }	22:23 R
* { رَأَوْفٌ } { رَأَوْفٌ }	2: 143 R	{ وَتَمُودٌ } { وَتَمُودٌ }	173 { وَتَمُودٌ }
* { عِيُونَ } { عِيُونَ }	15: 45 R	* { شَيْوَحًا } { شَيْوَحًا }	40: 67
* { أَلْعُيُوبِ } { أَلْعُيُوبِ }	5: 109 R	* { نُيُوبٍ } { وَالْيُيُوبِ }	2:189 R
{ أَلْمَيِّتِ } { أَلْمَيِّتِ }	3: 27 R	{ يَمْفَازَاتِهِمْ } { يَمْفَازَاتِهِمْ }	39: 61
{ مُبَيِّنَةٍ } { مُبَيِّنَةٍ }	24: 34 R	{ نَسِيًّا } { نَسِيًّا }	19: 23
{ تُرْجِي } { تُرْجِي }	33: 51	{ مُرْجُونَ } { مُرْجُونَ }	9: 106
{ زَكْرِيَّا } { زَكْرِيَّا }	3: 37	{ مِيكَالَ } { مِيكَالَ }	2: 98
{ تَسْقِطَ } { تَسْقِطَ }	19: 25	{ مُخْلِصًا } { مُخْلِصًا }	19: 51
{ جُنِّيًّا } { جُنِّيًّا }	19: 68	{ عُنِّيًّا } { عُنِّيًّا }	19: 8
{ صِلِيًّا } { صِلِيًّا }	19: 70	{ فَيَسْحَتِكُمْ - فَيَسْحَتِكُمْ }	20: 61
{ مُثْمٌ }	3: 157/8	{ مِتَّ - مِثْمٌ } { مِتَّ - مِثْمٌ }	R

172 Ash-Shāḥibīyyāh: 628, 553, 548, 697

173 Sūrat an-Najm: 51

شَفَا وَرَعُوفٌ قَصْرُ صُحْبَتِهِ حَلَا ***	174 وَفِي أُمِّ يَقُولُونَ الْخِطَابُ كَمَا عَلَا
الْعُيُونِ شُيُوخًا دَانَهُ صُحْبَهُ مِلَا ***	وَصَمَّ الْعُيُوبِ يَكْسِرَانِ عَيْونًا
صَفَا نَفَرٍ مَعَ مُرَجِّثُونَ وَقَدْ حَلَا ***	وَوَجَدَ لَهُمْ فِي هُودٍ تُرَجِّجِي هَمَزُهُ
بِوَاوٍ وَحَفْصٌ وَاقْفَاءٌ ثُمَّ مُوصِلًا ***	وَضَمَّ لِבَاقِيهِمْ وَحَمَزَةٌ وَقَفُّهُ
وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَانْجِلَا ***	وَمُؤَصَّدَةٌ فَاهِمَزٍ مَعًا عَن فِتَى حِمَى
وَعَى هَمَزَةٌ مَكْسُورَةٌ صُحْبَةً وَلَا ***	وَجِبْرِيلَ فَتَحُ الْحِيمِ وَالرَّا وَبَعْدَهَا
وَمَكِّيَهُمْ فِي الْحِيمِ بِالْفَتْحِ وَكَلَا ***	بِحَيْثُ أَتَى وَالْيَاءُ يَحْدِفُ 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- قَالََا الْحَمْدُ لِلَّهِ- أَعْبُدُوا اللَّهَ- أَفِي اللَّهِ- وَمَا اللَّهُ- عَلَى اللَّهِ- وَجَعَلْنَا اللَّيْلَ}

b) in a ṣahīh letter, they recite it using a ḥarakah ṣāriḍah.

II. Ṷāṣim reads the 1st sākin with kasrah except 2 cases: a) with ḍammah 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 أَرْتَضَى}

175 وَضَمَّكَ أَوْلَى السَّاكِنِينَ لِغَالِثٍ *** يُضَمُّ لَزُومًا كَسْرُهُ فِي نِدِّ حَلَا

{قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتِ الْخُرُجُ - أَنْ اعْبُدُوا - فَحُطُّورًا انظُرْ- قَدِ اسْتَهْزَيْتُ}

b) All reciters read the first sākin with a faṭḥah on the preposition "من", as in: {مِنَ الْجَنَّةِ-مِنَ اللَّهِ}. They also read the sākin mīm at the beginning of Sūrat Āli ṶImrān with a faṭḥah, then elongate it 6 or 2 ḥarakāt waṣlan {أَلَمْ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ}

¹⁷⁴ Ash-Shāṭibiyyāh: 494, 487, 628, 734, 461, 473, 553, 114, 471, 472, 548, 697

¹⁷⁵ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 173, Ash-Shāṭibiyyāh: 495, 496

14. Ending a Word With Rawm and/or Ishmām¹⁷⁶

Waqf means to stop at the end of a complete word long enough to renew the breath with the intention of continuing recitation. There are different ways in which waqf can be made. Waqf with sukūn is the primary manner of stopping.

ʿĀṣim 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 ḍamm or raf, while only rawm is allowed on a kasr or jarr. Faṭḥ, kasr and ḍūmm indicate the mabnī (indeclinable) ḥarakah. Constant ḥarakah at the end of a word, examples: {هُوَ-الَّذِي-الَّذِينَ-هَتُوْلَآءِ-حَيْثُ-هَذَاذَانَ}.

Naṣb, raf and jarr indicate the muʿrab. The muʿrab can acquire different ḥarakāt on the last letter of a word, according to its flexible grammatical position in a complete sentence.

{وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ - اللَّهُ أَعْلَمُ}

15. Rules of Elongating or Dropping Alif in 7 Words

{الظنونا-الرسولا - السبيلا }¹⁷⁷ {الظنونا-الرسولا - السبيلا}

1- Shuʿbah keeps the alif of these 3 words waṣlan and waqfan.

{كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِنْ } {كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِنْ } {كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِنْ }

2- Shuʿbah keeps the alif of ʿiwaḍ from the tanwīn (waqfan), while waṣlan he recites using tanwīn in these 3 words.

Ḥafṣ drops the alif (with a circular zero) of the 6 words, waqfan and waṣlan, except in the 1st {قَوَارِيرًا} he keeps the alif waqfan.

¹⁷⁶ Al-Munīr fī Aḥkāṁ at-Tajwīd: 195, 262

¹⁷⁷ Sūrat al-Aḥzāb: 10, 66, 76 - al-Insān: 15, 16, 4, Sūrat al-Kahf: 38

178 وَحَقُّ صِحَابٍ قَصْرُ وَصَلِ الظُّنُونِ وَالرَّسُولَ *** السَّبِيلَا وَهُوَ فِي الْوَقْفِ فِي حُلَا
 سَلَسِيلَ تَوْنٍ إِذْ رَوَوْا صَرْفَهُ لَنَا وَبِالْقَصْرِ *** قِفْ مِنْ عَن هُدَى خُلْفُهُمْ فَلَا

3- The same rule of Shu'bah is in {سَلَسِيلًا} in 76: 4. Ḥafṣ recites {سَلَسِيلًا} waqfan in 2 ways; he keeps and deletes the alif, but for waṣḥan he always deletes the alif (the alif carries a circular zero).

زَكَ وَقَوَارِيرًا فَنَوْنُهُ إِذْ دَنَا رِضًا *** صَرْفِهِ وَأَقْصَرُهُ فِي الْوَقْفِ فَيَصَلَا
 وَفِي الثَّانِ تَوْنٍ إِذْ رَوَوْا صَرْفَهُ *** وَقُلْ يَمُدُّ هِشَامٌ وَأَقِفَا مَعَهُمْ وَلَا

4- Āṣim keeps the alif of {أَنَا} waqfan and deletes it waṣḥan. 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 {لَكِنَّ}.

{لَكِنَّتَا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا}

16. The Hamzah

Hamza is of two types. The 1st is a regular consonant, hamzat ul-qat', 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 (و), or yā (ي). This hamza must always be pronounced. The 2nd 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 Qur'ān – 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).

¹⁷⁸ Ash-Shāṭibiyah: 969, 1093, 1094, 1095

17. Two Adjacent Hamzahs in a Word ¹⁷⁹

I. If 2 hamzahs (carrying a fathāh) appear in a word, the first hamzah is called an interrogative, hamzat istifhām. This is always pronounced muḥaqqaqqaḥ “ā” ء. Ḥaḥṣ reads the second hamzah muḥaqqaqqaḥ, (ءَأَنْتَ), *except* in {ءَأَعْجَمِيَّ وَعَرَبِيَّ} he makes tas-hīl, (i.e., he pronounces it softly, between hamzah and alif).

Shu'bah reads the 2 hamzahs muḥaqqaqqaḥ, {ءَأَعْجَمِيَّ وَعَرَبِيَّ}.

وَحَقَّقَهَا فِي فُصِّلَتْ صُحْبَةً ¹⁸⁰ *** ءَأَعْجَمِيَّ وَالْأَوْلَى اسْقِظَنَّ لِتُسَهَّلَا

Shu'bah reads an extra hamzat istifhām in: {ءَأَنْ كَانَ}

وَفِي نُونٍ فِي أَنْ كَانَ شَفَعَ حَمَزَةً *** وَشُعْبَةٌ أَيْضًا وَالِدِمَشْقِي مُسَهَّلَا

{ءَأَمَّامْتُمْ - أَيْنَ لَنَا لَأَجْرًا - ءَأِنَّكُمْ لَتَأْتُونَ الرِّجَالَ - ءَأِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ}

وَطَهُ وَفِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا ءَأَمَّامْتُمْ لِلْكَلِّ ثَالِثًا ائِدِلَا

II. A) *In a noun* and 2 different hamzahs meet, the first hamzah is an interrogative hamzat ul-qaṭ'. It must carry a fathāh and should always be pronounced muḥaqqaqqaḥ “ā” ء. The 2nd hamzah is hamzat ul-waṣl. The Qur'ān 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: {ءَأَلَّهُ - ءَأَلَّهَ - ءَأَلَّكَرَيْنِ - ءَأَلَّكَرَيْنِ} ¹⁸¹. This is a madd lāzim kalimī mukhaffaf (light) since hamzat ul-waṣl is followed by a sākin aṣlī: {ءَأَلَّكَرَيْنِ - ءَأَلَّكَرَيْنِ}.

B) *In a verb:* If two different hamzahs meet, then 2 cases are possible: 1- Hamzat al-qaṭ', 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: ¹⁸²

¹⁷⁹ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 68. Sūrat al-A'rāf: R, Al-ʿAnkabūt

¹⁸⁰ Ash-Shāṭibiyyāh: 185, 187, 189, Sūrat Fuṣṣilat: 44, Al-Qalam: 14

¹⁸¹ Sūrat ul-An'ām: 143, An-Naml: 59, Yūnus: 51, 59, 91

¹⁸² Al-Munīr fi Aḥkām at-Tajwīd: 189, 190 / Ash-Shāṭibiyyāh: 789, 791

{ أَتَّخَذْتُمْ - أَطَّلَعَ الْغَيْبَ - أَفْتَرَى - أَصْطَفَى الْبَنَاتِ - أَتَّخَذْنَا هُمْ سِحْرِيًّا - أَسْتَكْبَرْتُ - أَسْتَعْفَرْتُ }

2- Hamzat waṣl is added to a sākin hamzat qaṭ' at the beginning of a verb. This can be read in 2 ways: i) Waṣlan, Āṣim drops hamzat ul-waṣl and reads the verb with the sākin 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 الْأَيْدِيَ أَوْ تُؤْمِنَ: أَوْ تُؤْمِنَ - لَا يَرْجُونَ لِقَاءَنَا أَتَيْتِ بِقُرْعَانٍ: إِيَّتِ - يَقُولُ أَعْدَنَ لِي: إِيذَنَ لِي - إِلَى الْهُدَى أَتَيْتَنَا: إِيَّتِنَا - يَصَالِحُ أَتَيْتَنَا: إِيَّتِنَا - أَنْ أَتَيْتَ: إِيَّتِ - فِي السَّمَوَاتِ أَتَيْتُونِي: 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: { أَوْ تُؤْمِنَ } and the passive voice of { أَصْطَرَّ - أَجْتَنَّتْ }. The sākin hamzat ul-qaṭ' will be turned into a madd letter “wāw” that matches this ḍammah. Start the verb with a ḍammah when it is not carrying the action of the subject, also known as

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 - إِيَّتِ - إِيَّتِنَا - إِيذَنَ }.

18. Eleven Repetitive Istifhām (Mukarrar) in The Qur'ān

If an interrogative occurs twice in an āyah, (i.e., a hamzah of istifhām carries a fathah, and the 2nd hamzah carries a kasrah), { أَعْدَانًا }.....{ أَعْدَاءًا }, then this double questioning is called *Istifhām*

Mukarrar. Āṣim reads with 2 hamzahs, except in 2 places,

وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيَةٍ *** أَيَّنَا فَذُو اسْتِفْهَامِ الْكُلِّ أَوْلَا
وَدُونَ عِنَادِ عَمَّ فِي الْعَنْكَبُوتِ مُحْبِرًا *** وَهُوَ فِي الثَّانِي أَيْ رَاشِدًا وَلَا

1- { إِذَا كُنَّا تُرَابًا أِنَّا لَفِي خَلْقٍ جَدِيدٍ } 3/2- { وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أِنَّا لَمَبْعُوثُونَ }

6- { إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ } - { أَبَيْتُكُمْ لَتَأْتُونَ الرِّجَالَ }

- 7- {وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ} {أَنَا لَمَدِينُونَ} 9- {أَنَا لَمَبْعُوثُونَ} 10- {وَكَاثُوا يَقُولُونَ إِذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ} 11- {يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا تَحْرَةً}

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.

Word	Place1	Word	Place1	Word	Place1
{رَحْمَتْ}7	2: 218	{يَعْمَت}11	2: 231	{أَمْرَات}7	3: 35
{لَعْنَتْ}2	3:61	{سُنَّت}5	8 :38	{وَجَنَّت نَعِيمٍ}	56:89
{بَقِيَّت} {بَقِيَّت}	11:8	{فُرْتُ عَيْن}	28: 9	{شَجَرَتِ الرَّقُوم}	44:43
{عَيْبَت}2	12:10	{فِظَرَتِ اللَّهِ}	30: 30	{وَمَعْصِيَتِ الرَّسُول}	58: 8
{الْعُرْفَت}	34:37	{يَا أَبَت}4	12: 4	{وَمَرْيَمَ ابْنَتِ عِمْرَانَ}	66:12
{ءَايَت}4	12: 7	{مَرْضَات}4	2: 265	{كَلِمَتِ رَبِّكَ الْحُسْنَى}	7:137
{هَيْهَات}	23:36	{ذَاتِ بَهْجَةٍ}	27: 60	{بَيِّنَتٍ مِّنْهُ بَيِّنَتٍ مِّنْهُ}	35:40
{الَّذِ}	53:19	{وَلَاتِ حِين}	38: 3	{من ثَمَرَت - ثَمَرَت} {جَمَلَت} {جَمَلَت}	41:47 77:33



20. The Rules of Shu`bah ¹⁸³ (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 {مَجْرَهَا} ¹⁸⁴.

وَمَا بَعْدَ رَاءِ شَاعٍ حُكْمًا وَحَفْصُهُمْ *** يُوَالِي بِمَجْرَاهَا وَفِي هُوْدٍ أَنْزِلًا

Shu`bah reads a few words with imālah: **a)** if it is followed by a mutaharrik, vowelled letter. **b)** At the stopping: {سُوِيٌّ- سُبِيٌّ} ¹⁸⁵
c) The separated letters at the beginning of some sūrahs, which are collected in this word حى طهر in. But,

{الرِّ- الّمْبر- كَهَيْعَصَ - طِبِه- طِسَّ- طِسْمَ- پِس- جَمَ - رَمِي - أَعْمِي - أَدْرَاكَ - نَأْي - رَأْي} {رِءَا كُوْكَبَّا - رِءَاهُ مُسْتَقْرًا - رِءَا الشَّمْسِ - رِءَا المُجْرِمُونَ - رِءَا الْقَمَرِ - هَار}

وَإِضْجَاعُ رَا كُلِّ الْفَوَاتِحِ ذِكْرُهُ حِمِّي *** غَيْرَ حَفْصِ طَاوِيَا صُحْبَةً وَلَا
 وَكَمْ صُحْبَةً يَا كَافٍ وَالْخُلْفُ يَاسِرٌ وَهَآ *** صِفَ رِضَى حُلُوًا وَتَحْتِ جَنَّى حَلَا
 شَفَا صَادِقًا حَمِ مُخْتَارٌ صُحْبَةً وَبَصْرٍ *** وَهُمْ أَدْرَى وَبِالْخُلْفِ مُثَلَا
 رَمَى صُحْبَةً أَعْمَى فِي الْإِسْرَاءِ ثَانِيًا *** سِيوَى وَسَدَى فِي الْوَقْفِ عَنْهُمْ تَسْبُلَا
 وَرَاءَ تَرَاى فَآزَ فِي شُعْرَايِهِ وَأَعْمَى *** فِي الْإِسْرَا حُكْمُ صُحْبَةٍ أَوْلَا
 نَأَى شَرْعٌ يُمْنٍ بِاخْتِلَافٍ وَشُعْبَةٌ فِي *** الْإِسْرَا وَهُمْ وَالْتُونُ ضَوْءُ سَنَا تَلَا
 وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةً *** وَفِي هَمْزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا
 وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَايِهِ وَهَارٍ *** رَوَى مُرَوِّجُ الْخُلْفِ صَدِّ حَلَا
 وَقَبْلَ السُّكُونِ الرَّاءِ أَمِلَ فِي صَفَا يَدٍ بِخُلْفٍ *** وَقُلْ فِي الْهَمْزِ خُلْفٌ يَقِي صِلَا

¹⁸³ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 146 /738-740, 309-312, 646, 323, 648

¹⁸⁴ Ash-Shāṭibiyyāh: 311, Sūrat Hūd: 41

¹⁸⁵ Sūrat Ṭāhā: 58, Al-Qiyamah: 36

21. Yā-āt al-Idāfah ¹⁸⁶

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, ʿayn or lām ul-kalimah.

وَفِي مَائَتَيْ يَاءٍ وَعَشْرٍ مُنِيفَةٍ *** وَثِنْتَيْنِ خُلْفِ الْقَوْمِ أَحْكِيهِ مُجْمَلًا

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

1) There are 99 yā-idāfah that precede hamzat qatʿ maftūhah

فَتِسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَيَسْعَاهَا ***
فَأَرَانِي وَتَفْتِيَّتِي أَتْبِعُنِي سُكُونَهَا ***
لِكُلِّ وَتَرَحَّمَنِي أَكُنْ وَلَقَدْ جَلَا ***

The qurrā` agreed upon reading **4** yā-āt idāfah with sukūn.

{ وَلَا تَفْتِيَّتِي ۚ أَلَا - أَرَانِي أَنْظُرُ إِلَيْكَ - وَتَرَحَّمَنِي أَكُنْ - فَاتْبِعُنِي أَهْدِكَ }

Shuʿbah reads some yā-āt with sukūn and **Hafṣ** reads with **fathah**:

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

Note: If Shuʿbah reads yā-idāfah followed by hamzat qatʿ with **sukūn**, then he lengthens it into 4 ḥarakāt of madd Munfaṣil.

2) There are 52 yā-idāfah that precede hamzat qatʿ maksūrah:

وِثْنَتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ ***
بِفَتْحِ أُولَى حُكْمٍ سِوَى مَا تَعَزَّلَا ***

Shuʿbah reads some yā-āt with sukūn while **Hafṣ** with **fathah**:

{ يَدِي إِلَيْكَ - وَأُمِّي إِلَيْهِنِ أَجْرِي إِلَّا - يَدِي إِلَيْكَ - وَأُمِّي إِلَيْهِنِ - أَجْرِي إِلَّا }
وَفِي إِخْوَتِي وَرَشِّ يَدِي عَنْ أُولَى حِمِّي ***
وَأُمِّي وَأَجْرِي سُكِّنَا دِينَ صُحْبَةٍ ***
دُعَائِي وَآبَائِي لِكُوفٍ تَجْمَلَا ***

3) 10 Yā-āt idāfah that are followed by hamzat qatʿ Madmūmah

وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا

¹⁸⁶ Al-Wāfi fi Sharḥ ash-Shāṭibiyāh: 183, 388, 389-391, 400, 402, 403, 406, 407

فَعَنْ نَافِعٍ فَافْتَحَ وَأَسْكِنَ لِكَلِمِهِ *** بَعَهْدِي وَأَثُونِي لِفَتْحِ مُقْفَلًا

All the reciters read these 2 words with **sukūn** on yā-il-idāfah:

{وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ - قَالَ ءَأَثُونِي أَفْرِغْ عَلَيْهِ قِطْرًا}¹⁸⁷

4) 14 Yā-āt-idāfah that are followed by lām ut-Ta rīf:

وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ *** فَاسْكَانُهَا فَاشٍ وَعَهْدِي فِي غَلَا

Shu`bah reads waşlan with fathah, while **Hafş** 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 *** أَحَى مَعَ إِيَّيَّ حَقَّهُ لَيْتَنِي حَلَا
وَنَفْسِي سَمَا ذِكْرِي سَمَا قَوْمِي الرِّضَا *** حَمِيدٌ هُدًى بَعْدِي سَمَا صَفْوُهُ وَلَا

Shu`bah reads waşlan with fathah while **Hafş** reads with a **sukūn**, but drops it to avoid the meeting of 2 sākin letters.

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

6) There are 30 yā-āt idāfah followed by other than a hamzah:

وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ خُلْفُهُمْ *** وَحَيَايَ جِي بِالْخُلْفِ وَالْفَتْحِ خُولَا
وَعَمَّ غَلَا وَجْهِي وَبَيْتِي بِنُوحٍ عَن *** لَوِيَّ وَسِوَاهُ عُدَّ أَصْلًا لِيُحْفَلَا
{فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ-إِنِّي وَجْهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ-وَلَمَن
دَخَلَ بَيْتِي مُؤْمِنًا-أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ-وَطَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْقَاسِمِينَ}

Hafş reads with a fathah, while Shu`bah reads with **sukūn** waşlan

وَمَعَ شُرَكَاءِي مِنْ وَرَائِي دَوُّنُوا *** وَلِي دِينَ عَن هَادٍ يُخْلَفُ لَهُ الْخَلَا
وَلِي نَعْبَجُهُ مَا كَانَ لِي اثْنَيْنِ مَعَ مَعِي *** ثَمَانَ غَلَا وَالطَّلَّةَ الثَّانِي عَن جَلَا

¹⁸⁷ Sūrat al-Baqarah, al-Kahf, aş-Saf, Āli `Imrān, al-An`ām, Nūh,

¹⁸⁸ Ash-Shāṭibiyyah: 411-417

وَمَالِي فِي يَسٍ سَكَّنَ فَتَكْمَلًا *** وَفَتَحَ وَلِي فِيهَا لَوْرِيثٍ وَحَفْصِهِمْ
 وَفِي التَّمْلِ مَالِي دُمٍ لَمَنْ رَاقَ نَوْفَلًا *** وَمَاتِي أَتَى أَرْضِي صِرَاطِي ابْنَ عَامِرٍ
 189 {لَكُمْ دِينُكُمْ وَلِي/ وَلِي دِينَ- وَمَا كَانَ لِي عَلَيْكُمْ- وَلِي نَعَجَةٌ- مَا كَانَ لِي مِنْ عِلْمٍ
 بِالْمَلَأِ الْأَعْلَى- وَلِي فِيهَا- فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ- وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا- مَعِيَ صَبْرًا- هَذَا
 ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِي- مَعِيَ رَبِّي سَيِّهْدِينَ- وَنَجِّي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ- مَعِيَ رِدْءًا {
 {لَكُمْ دِينُكُمْ وَلِي دِينَ- وَمَا كَانَ لِي عَلَيْكُمْ- وَلِي نَعَجَةٌ- مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ
 الْأَعْلَى- وَلِي فِيهَا- فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ- وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا- مَعِيَ صَبْرًا- هَذَا ذِكْرٌ مِنْ
 مَعِيَ وَذِكْرٌ مِنْ قَبْلِي- مَعِيَ رَبِّي سَيِّهْدِينَ- وَنَجِّي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ- مَعِيَ رِدْءًا {

2 Exceptions where ʿĀṣim reads with fatḥah

{ مَالِي لَا أَرَى الْهُدْهَدَ - وَمَا لِي لَا أَعْبُدُ }

22. Yā-āt az-Zawā-id (Extra)

190 وَدُونِكَ يَا عَاتٍ تَسْمَى زَوَائِدًا لِأَنَّ *** كُنَّ عَنِ حَظِّ الْمَصَاحِفِ مَعِزْلًا
 وَفِي الْوَصْلِ حَمَادٌ شَكُورٌ إِمَامُهُ *** وَجَمَلَتْهَا سِنُونَ وَائْتَانِ فَاعْقِلًا

ʿĀṣim deletes the 62 yā-āt az-Zawā-id except for 2. Ḥafṣ 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 } { عَاتِنِ ۚ - عَاتِنِ }

وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى حِمِّي *** وَخِلَافَ الْوَقْفِ بَيْنَ حُلَا ۚ عَالًا

Shuʿbah reads an extra yā **maftūḥah** waṣlan, and **sākinah** waqfan

{ يَعْْبَادِي لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ } { يَعْْبَادِي }

وَمَعَ تُوْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا عِبَادِي *** صِفَ وَالْحَذْفُ عَنْ شَاكِرٍ دَلَا

189 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

190 Ash-Shāḥibiyāh: 420, 422, 429, 418



*Riwāyat Ḥafṣ 'an 'Āṣim
From*

Aṭ-Ṭayyibah's Ṭarīq



Riwāyat Ḥafṣ 'an 'Āsim From Ṭarīq 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).¹⁹¹

To recite rewāyat Ḥafṣ from Aṭ-Ṭayyibah: **1-** Read with the 52 ṭuruq individually¹⁹², as explained in the Muṣḥaf or books like: Ṣarīḥ an-Naṣṣ fil Kalimāt al-Mukhtalafi fiha 'an Ḥafṣ, Tadhkirat el-ikhwān bi Aḥkām Riwāyat Ḥafṣ ibn Sulaimān, Manthūmati al-Fawāidi el-Muhadhabah, (It's sharḥ) Al-Farāidi el-Muratabah¹⁹³ 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 Ṭarīq of Rawḍatu 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

¹⁹¹ Al-Munīr fi Aḥkām at-Tajwīd:

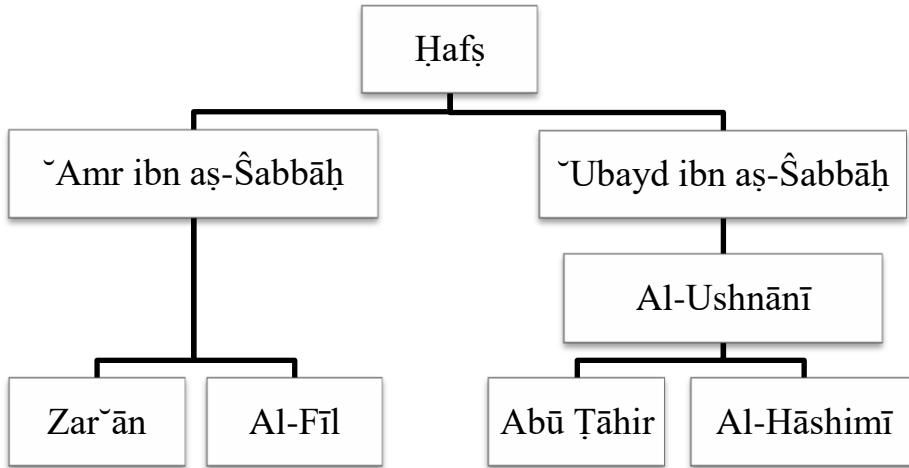
¹⁹² Refer to the tables in page: 240 and

<https://www.alukah.net/sharia/0/49585/>

¹⁹³ Aḍ-Ḍabbā',

Qur'ān, which is disastrous and cannot be allowed for obvious reasons. The same applies to a transmission (riwāyah) and reading (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.¹⁹⁴

The Primary Turuq in The Narration of Hafṣ



¹⁹⁴ The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyyāh: 12

*A Summary of Hafṣ' Reading, With Qaṣr Al-Munfaṣil*¹⁹⁵

	Difference	Shāṭibiyah	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	{ وَيَصُطُّ } 2: 245	س	س	ص
7	{ بَصْطَةً } 7: 69	س	س	ص
8	{ الْمَصْبِطُرُونَ } 52: 37	س / ص	س	س
9	{ بِمُصْبِطِرٍ } 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	{ يَلْهَثَ ذَلِكَ } 7: 176	Idghām	Idghām	
15	{ أَلَمْ تَخْلُقْهُمْ }	Idghām Tām	Complete Idghām	
16	{ مَالِيَةَ هَلَكَ عَنِّي }	Idghām/Sakt	Idghām/Sakt	
17	كَهَيْعَصَ / عَسَقَ ۞	Ṭūl/Tawassuṭ	Qaṣr (2 ḥarakāt)	
18	{ نَّ وَالْقَلَمِ - يَسَّ وَ }	Iṭhḥār	Iṭhḥār	Idghām
19	{ لَا تَأْمَنَّا - لَا تَأْمَنَّا } 12	Ishmām/Rawm	idghām with Ishmām	
20	Rā of فَرَقِ 26: 63	Tafkhīm/Tarqīq	Tafkhīm	
21	{ ضَعْفٍ - ضَعَفَ } 30: 54	Fatḥah/Ḍammah	Fatḥah	Ḍammah
22	{ فَمَا ءَاتَيْنِ ۚ اللَّهُ خَيْرٌ } 27: 36	Stops with or without { ءَاتَيْنِ ۚ - ءَاتَيْنِ } the yā	Stops without yā ءَاتَيْنِ	
23	{ سَلَسِيلاً } 76: 4	Stop with/without alif	Stop without alif	

¹⁹⁵ Al-Munīr fi Aḥkām at-Tajwīd: 254

Uṣūl Qirā'at

Ḥamzah

{ Khalaf & Khallād }



Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm
In the name of Allāh, the most
Beneficent, the most Merciful



[6] The Tajwīd Rules of Qirā'at Ḥamzah

إِمَاماً صَبُوراً لِلْقُرْآنِ مُرْتَبِلًا ***

196 وَحَمْزَةٌ مَا أَزْكَاهُ مِنْ مُتَوَرِّعٍ

Ash-Shātibī 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-īd/inheritance (the heritage laws).

رَوَاهُ سُلَيْمٌ مُتَقِينًا وَمُحْصِلًا ***

رَوَى خَلْفٌ عَنْهُ وَخَلَادٌ الَّذِي

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:

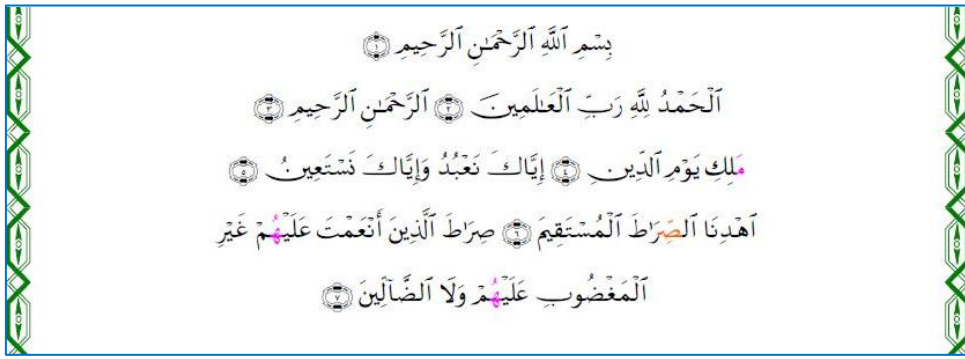
i) **Khalaf**: Abū Muhammed Khalaf ibn Hishām Al-Bazzār Al-Baghdādī (150-229 A.H.). He memorised the Qur'ān when he was ten years old. He was a greatly trusted scholar and ascetic, known for his worship. He also has his own Qirā'ah, different from the one he preserved from Ḥamzah (the tenth Qirā'ah).

ii) **Khallād**: Abū 'Īsā Khallād ibn Khālīd 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.

¹⁹⁶ ash-Shātibīyyāh: 37, 38

1. Al-Fātihah

AL-Fātihah from *Muṣḥaf Khalaf* followed by *Muṣḥaf Khallād*



2. [Al- Madd Al-Farṭī] Derived Prolongation

Madd Muttaṣil and *Munfaṣil*: is read with tūl/full length 6 ḥarkāt.

3. Mīm Al-Jamʿ and The Hā That Precede it

I. Ḥamzah reads the hā of **عَلَيْهِمْ**, **إِيَّاهُمْ**, **لَدَيْهِمْ** maḍmūmah whether making waṣl or waqf. Imām Shāṭibī states:

عَلَيْهِمْ إِيَّاهُمْ حَمَزَةٌ وَلَدَيْهِمْ *** جَمِيعًا بِضَمِّ الْهَاءِ وَقَفًا وَمَوْصِلًا¹⁹⁷

II. If the plural mīm al-jamʿ is followed by a **mutaḥarrik** letter, then Ḥamzah reads the mīm with sukūn

{ وَمِنْ / آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ / إِلَى صِرَاطٍ - صِرَاطٍ مُسْتَقِيمٍ }

III. If there is a hamzat qaṭʿ following mīm al-jamʿ, then **khalaf** reads without sakt, then makes sakt after the mīm.

4. The Pronoun of Hā ul-Kināyah

(وَسَكَّنَ) يُؤَدِّهِ مَعَ نُؤَلَةٍ وَنُضْلَةٍ *** وَنُؤُوتِهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَا

The **ف** in the verse is a letter code indicating the recitation of Ḥamzah, who recites hā ul-Kināyah with sukūn in general.

¹⁹⁷ ash-Shāṭibiyyāh: 110, 160

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.

{ءَأَعْجَمِيٌّ وَعَرَبِيٌّ}. 198 (وَحَقَّقَهَا) فِي فُصِّلَتْ صُحْبَةً ***ءَأَعْجَمِيٌّ

Ṣuḥbah is an indication of (Shuḥbah, Ḥamzah and Al-Kisā'ī). They read (ءَأَعْجَمِيٌّ) in sūrat Fuṣilat, with taḥqīq.

وَعَنْ حَمْرَةَ فِي الْوُفِّ (خُلْفٌ) وَعِنْدَهُ *** رَوَى خَلْفٌ فِي الْوُفِّ سَكْتًا مُقَلَّلًا

This means while stopping (waqf) he reads the second hamzah muḥaqqaqah and with tas-hīl, khulf (i.e. he allows another way).

-Ḥamzah adds an interrogative hamzah, (شَفَعٌ), made them 2, ءء shaf~/pair in Sūrat al-Qalam {ءَأَنَّ كَانَ ذَا مَالٍ وَبَنِينَ}

Shāṭibī states: **حَمْرَةَ** (شَفَعٌ) "أَنَّ كَانَ" وَفِي نُونٍ فِي "أَنَّ كَانَ"

وَطَهُ فِي الْأَعْرَافِ وَالشَّعْرَا بِهَا *** ءَأَمَنْتُمْ لِلْكَلِّ تَالِثًا (ابْدِلًا)

Ṣuḥbah read the word_ءَأَمَنْتُمْ_ in 3_Sūrahs: Al-Aṣṣāf, Tāhā and al-Shu'arā by adding an interrogative hamzah and read the second hamzah with taḥqīq also (ءَأَ) in. ءَأَمَنْتُمْ . ءَأَمَنْتُمْ all the qurrā` read with ibdāl of the 3rd 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 faṭḥa and has to be always pronounced muḥaqqaqah "a"

ء. If the second is hamzat ul-waṣl, Shāṭibī states:

وَأَنَّ هَمْزٌ وَصَلٍ بَيْنَ لَامٍ مُسَكِّنٍ *** وَهَمْزَةُ الْإِسْتِفْهَامِ (فَأَمَدُّهُ مُبْدِلًا)

فَاللُّكْلُ ذَا أُولَى وَيَقْصُرُ الَّذِي *** (يُسَهِّلُ) عَنْ كُلِّ كَالَانَ مَثَلًا

¹⁹⁸ ash-Shāṭibiyyāh: 185, 227, 187, 192, 193

Ḥamzah like all the qurrā', reads with 2 ways: (a) Ibdāl, by turning hamzatul waṣl into a long 6 ḥarkāt alif (فَامْدُذُهُ مُبْدَلًا) 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)

{ءَالَذَّ كَرِيْنٍ-ءَالَذَّ كَرِيْنٍ}

2- (Sūrat Yūnus and An-Naml: {ءَالَلَّهٗ - ءَالَلَّهٗ}). They are called madd lāzim kalimī muthaqqal/heavy compulsory madd, as hamzat ul-waṣl is followed by a mushaddad letter.

3- (Sūrat Yūnus: {ءَالْعَنَ - ءَالْعَنَ}) 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.

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:

{إِنِّكُمْ لَتَأْتُونَ الْفَاحِشَةَ / أَيِّنِّكُمْ}

7. Idghām of nūn sākinah and tanwīn

199 وَكُلُّ بَيْنُمُو (أَدْعُمُو) مَعَ عَنَّةٍ *** وَفِي الْوَاوِ وَالْيَا دُونَهَا خَلْفٌ تَلَا

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 mutaḥarrrik, it will be idghām kabīr; as it occurs in two mutaḥarrrik letters which appear within

¹⁹⁹ ash-Shāṭibiyāh: 287

2 words, they become one mushaddad letter. With madd lāzim, only, without making rawm, Khalaf makes idghām of tā-at'anīth.

200 وَصَفًا وَزَجْرًا ذِكْرًا (ادْعَمَ) حَمْزَةٌ *** وَذُرْوًا (بِلَا رُوْمٍ) بِهَا التَّاءُ فَتَقْلًا

{وَالصَّفَّتْ صَفًّا} فَالزَّجْرَاتِ زَجْرًا {فَالْتَلَيْتِ ذِكْرًا} وَالذَّرِيَّتِ ذُرْوًا

أَثْمِدُونَءِ بِمَالٍ - بَيْتِ طَائِفَةٌ{.

وَخَلَّادُهُمْ (بِالْحُلْفِ) فَالْمُلْقِيَاتِ *** فَالْمُعِيرَاتِ فِي ذِكْرًا وَصُبْحًا فَحَصَلًا

Khallād makes idghām of tā-at'anīth in 2 letters in { فَالْمُلْقِيَاتِ ذِكْرًا }

{ فَالْمُعِيرَاتِ صُبْحًا } , he reads also with idth-hār.

9. Fath, Imālah and Taqlīl

A main rule in the recitation of Ḥamzah is that he makes imālah

kubrā, idjā of dthawāt ul-yā { أَلَيْتَنِي - أَدْبِي - تُوقِي - تَوَلِّي - يُوجِي - وَكْفِي - النَّصَارِي }

{ يَا أَسْفِي - عَسِي - بَلِي - يَوَيْلِي - أَيْ - مَتِي - ياحسرتي - طبعي - نادى - الرُّجْعِي - الْمَرْعِي - تَرْضِي -

أَلْهَوِي - أَعْمِي - الْأَعْلِي - هُدِي - فَبِي - الْمَأْوِي - اسْتَوِي - عَوِي - هَدِنِي - تُقْبِي - مُزَجْبِي - 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.

{وَالصُّبْحِي - الرَّبُّوَا - أَلْقُوِي - وَصُجْنَهَا - صُجْنَهَا وَلَكِنَّ اللَّهَ رَبِّي الْأَخِرَةَ أَعْمِي}.

نَأَى شَرْعٌ يُمْنٌ بِاخْتِلَافٍ وَشُعْبَةٌ *** فِي الْإِسْرَا وَهُمْ وَالنُّونُ صَوءٌ سَنَّا تَلَا

Khalaf makes imālah of nūn and hamzah of {نَأَى}. **Khallād** makes

imālah only of hamzah {نَأَى} in both sūrahs {وَنَأَى بِجَانِبِهِ}.

Ḥamzah makes imālah of nūn and alif of {أَوْ كِلَاهُمَا - إِنْبَهُ}.

201 وَكَيْفَ (الثَّلَاثِي عَيْرِ زَاغَتْ) بِمَاضِيٍّ وَّ ** (أَمِلْ) حَابَ حَاوُوا طَابَ صَاقَتْ فَتُجْمِلًا
 وَحَاقَ وَزَاعُوا جَاءَ شَاءَ وَزَادَ فُرُ ****
 وَقُلْ صُحْبَةٌ بَلْ رَانَ وَاصْحَبْ مُعَدَلًا ****

The Imālah of the alif in the ten verbs

Excluding the word زَاغَتْ, 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 وَعِيدٍ - وَإِنْ امْرَأَةٌ جَاغَتْ -
 جَاغُوا عَلَيْهِمْ - فَاذْكُرُوا مَا جَابَ لَكُمْ مِنَ النِّسَاءِ - وَصَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحَبَتْ
 - وَجَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ- مَا زَاعَ الْبَصْرُ - فَلَمَّا زَاعُوا - وَلَقَدْ جَاءَكُمْ مُوسَى -
 وَجَاءُوا عَلَى قَمِيصِهِ - إِلَّا مَنْ شَاءَ اللَّهُ- فَلَوْ شَاءَ لَهَدَاكُمْ- وَزَادَهُمْ بَسْطَةً- فَرَادَتْهُمْ إِيمَانًا}.

Note: Ḥamzah does not make imālah for the following words:

1- It is not a verb: وَصَائِقٌ. 2- It is not a past tense verb: {يَخَافُونَ}.

3- It is not a thulāthī: {أَزَاعَ ، فَأَجَاءَهَا}.

وَمَعَهُ فِي الْبَوَارِ فِي الْقَهَّارِ حَمْرَةٌ (قَلَّلًا) ****

Ḥamzah 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 {الْتَوَرِيَّةُ} and {الْقَهَّارِ} (Sūrah: 14), {وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ}

وَإِضْجَاعُ ذِي رَأَيْنِ حَجَّ رُوَاتِهِ **** كَالأَبْرَارِ وَ(التَّقْلِيلِ) جَادَلْ فَيَصَلَا

Ḥamzah 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}

²⁰¹ ash-Shāṭibiyyāh: 318-320, 325, 326

***²⁰² ضِعَافًا وَحَرَفًا التَّمْلِ ءَاتِيكَ فَوَلًا / (بِجُلْفٍ) صَمَّنَاهُ ***

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

وَحَمَزَةٌ عِنْدَ الْوَقْفِ (سَهْلَ هَمْزُهُ) *** إِذَا كَانَ وَسَطًا أَوْ تَطَرَّفَ مَنْزِلًا

Hamzah makes tas-hīl, takhfīf (Waqfan) to ease the articulation of hamzah. He reads hamzah with tas-hīl bayna bayna, ibdāl, naql or ḥadthf: 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.

وَحَرَكُ بِهِ مَا قَبْلَهُ مَتَسَكِّنًا *** وَأَسْقِطُهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا
{الْأَرْضُ - الرِّضْ - الأَخِرَةَ - الْبِنْسَان - مَنْ آمَنَ - خَلَوْ إِلَى - قُلِ إِنَّ - قَدْ أَفْلَحَ}

4- Hadthf, means the deletion of the hamzah. If Hamzah stops on a word containing Muttaṣil madd, {تَرْتَبًا}, then he reads this madd by making tas-hīl, with 2 madd lengths: 6 and 2 ḥarkāt. This takhfīf rule applies to a hamzah mutawassīṭah/in the middle of a word, or mutaṭarrifah/at the end of a word.

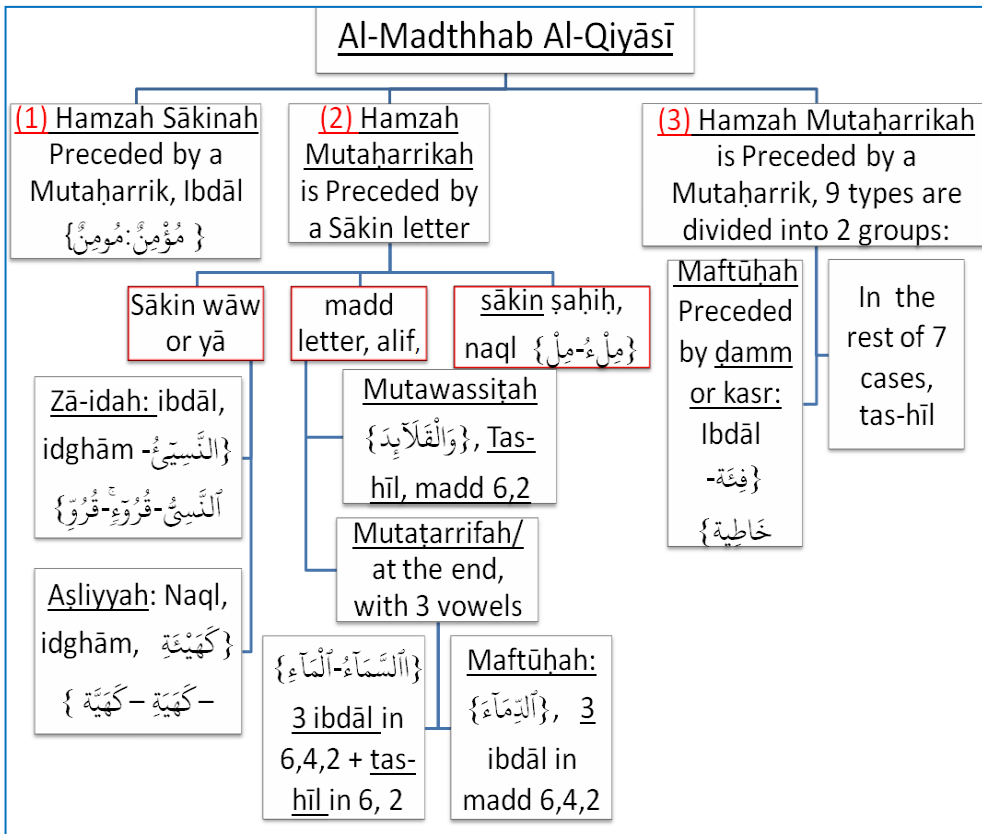
Stopping on a Hamzah Includes 2 Types of Easing

1- At-Takhfīf Al-Qiyāsī, deals with every word that contains hamzah mutawassīṭah/in the middle or mutaṭarrifah/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).

²⁰² ash-Shāṭibiyyāh: 235, 330, 235, 237

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 ʿAmru 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 mutaḥarriḥah or mutawassiḥah, (by itself or mutawassiḥah bizā-id/additional letter). Mutaḥarrikah or sākinah, (the sukūn is either aṣli, lāzim/original or ʿārid/temporary).



11. First: If a Sākin Hamzah is Preceded by Mutaḥarrik

Letter → then make Ibdāl



وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلَا ***

203 (فَأَبْدَلَهُ) عَنْهُ حَرْفٌ مَدٍّ مُسَكَّنًا

Ḥamzah makes **ibdāl** of a sākin hamzah into a letter of madd which corresponds to the previous ḥarakah, **waqfan only**.

1-At the beginning (Mutawassitah bi-kalimah/connected).

{ لَا يَرْجُونَ لِقَاءَنَا أُنْتِ بِقُرْعَانٍ: لِقَاءَنَا أُتِ: (إِيْتِ) (إِلَى الْهُدَى أُتِنَا: إِلَى الْهُدَى أُتِنَا: إِيْتِنَا-الْمَلِكُ ائْتُونِي-اؤْتُونِي: إِيْتُونِي-يَا صَالِحُ ائْتِنَا: يَا صَالِحُ وَتِنَا: إِيْتِنَا-يَقُولُ ائْتِنَا لِي: يَقُولُ اؤْتِنَا-إِيْتِنَا-الَّذِي اؤْتِمِنَ أَمَانَتَهُ / الَّذِي ائْتِمِنَ-اؤْتِمِنَ-أَنْ أُتِ: أَنْ أُتِ: إِيْتِ: }.

2- In the middle, A- **Mutawassitah by itself**.

{ يَا كُلُّ: يَا كُلُّ: يُؤْفَكُ: يُؤْفَكُ - يُؤْخَذُ: يُؤْخَذُ-مُؤْمِنٌ: مُؤْمِنٌ-مَأْكُولٌ: مَاكُولٌ-يَأْمُرُ: يَأْمُرُ- بَوَّأْنَا: بَوَّأْنَا-تَأْتِيْمًا: تَأْتِيْمًا-تَأْخُذُوْنَهُ-تَأْخُذُوْنَهُ-مَأْمَنَهُ-مَأْمَنَهُ-شَانٌ-شَانٌ-الذِّئْبُ-الذِّئْبُ: }.

B- Mutawassitah bizā-id/extra letter: eg., { فَأُتُوا - فَأُتُوا - وَأُتُوا }

3- At the end of a word (its sukūn could be original or ~ārid):

A- **Mutatarrifah** with sukūn **asli** lazim:

{ أَفْرَأُ - أَفْرَأُ - يُنْبَأُ - يُنْبَأُ - يَشَأُ - يَشَأُ - نَبِيٌّ - نَبِيٌّ - وَهَيْئٌ - وَهَيْئٌ - وَيَهْيِيٌّ - وَيَهْيِيٌّ }

B- Mutatarrifah with sukūn **~ārid**, eg., { الْمَلَأُ - يَسْتَهْزِئُ - إِنْ أَمْرُو }

{ بَدَأُ-بَدَأُ-أَنْشَأُ-أَنْشَأُ-أَسْوَأُ-أَسْوَأُ-التَّبَا-التَّبَا-حَمَّا-حَمَّا-مَلَجًا-مَلَجًا / السَّيِّئُ-السَّيِّئُ - يُبْدِيُّ- يُبْدِيُّ-يُنْشِئُ-يُنْشِئُ - أَمْرِي - أَمْرِي - شَاطِئِي - شَاطِئِي - الْبَارِيُّ - الْبَارِيُّ / أَمْرُو - أَمْرُو }

Note: Ḥamzah, will not make **ibdāl waslan**.

In no. **3B-** Mutatarrifah with **sukūn ~ārid** at waqf, for a hamzah that is **maftūḥah**, 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).

وَرِعًا عَلَى (إِظْهَارِهِ وَإِدْغَامِهِ) ***

وَبَعْضُ بَكْسَرِهَا لِيَاءٍ تَحْوَلًا

There are 2 rules in the verse

In {أَحْسَنُ أَثَانًا وَرَعِيًّا}, if Ḥamzah stops on {وَرَعِيًّا} in sūrat Maryam, {تُوْوِي} in al-Aḥzāb and {تُوْوِيهِ} in al-Ma'ārij), he makes ibdāl of the sākin hamzah into a yā or a wāw. Due to ijtimā' methalyn in one word, Ḥamzah makes **idghām** with **khulf** of the mubdal wāw or yā into the following wāw or yā {تُوْوِي-رِيًّا}. Accordingly, he reads with one mushaddad wāw or yā. Because after ibdāl, both the yā and wāw are ʿarīḍ, so **Ḥamzah** makes **ithhār**: (تُوْوِي-رِيًّا), as if the hamzah is still there. The same rule is applied to 3 words in sūrat Yūsuf: (رُوْوِيَاكَ-الرُّوْيَا-رُءِيَايَ), 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 (رُءِيَايَ - رُوْيَايَ).

كَقَوْلِكَ أَنْبِئْهُمْ وَنَبِّئْهُمْ *** / وَبَعْضُ بَكْسْرِهَا لِيَاءٍ تَحْوَلًا

In (أَنْبِئْهُمْ بِأَسْمَائِهِمْ) sūrat al-Baqarah, (وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَاهِيمَ) al-Hijr, (وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ) and (أَنْبِئْهُمْ-نَبِّئْهُمْ) words: , he makes ibdāl of the sākin hamzah into a yā, and after ibdāl, the **hā** may be read with **kasrah** also: (أَنْبِئْهُمْ-أَنْبِئْهُمْ، نَبِّئْهُمْ-نَبِّئْهُمْ).

A Ḥamzah Mutawassitah or Mutatarrifah

is either mutaharrikah or sākinah.

(2) The Ḥamzah mutaharrikah (in regards to the previous letter):

- 1- Is preceded by a **mutaharrik** letter (will be discussed later).
- 2- Preceded by a **sākin** ṣaḥiḥ letter or one of the 3 madd letters.

²⁰⁴ Ash-Shāṭibiyyah: 244

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 qasr

سَوَى أَنَّهُ مِنْ بَعْدِ أَلِفٍ جَرَى ²⁰⁵ *** (يُسَهِّلُهُ) مَهْمَا تَوَسَّطَ مَدْخَلًا

{ دُعَاءٌ وَنِدَاءٌ - تَرَاعَتْ - عُثَاءٌ - أَبْنَاءَنَا وَأَبْنَاؤَكُمُ وَنِسَاءَنَا وَنِسَاءَكُمُ - جَاءَهُمْ - خَائِفِينَ - وَالْقَلَائِدَ - آبَاءِيهِمْ - الْمَلَائِكَةَ - بِأَسْمَائِيهِمْ - إِسْرَائِيلَ - آبَاءُكُمْ وَأَبْنَاؤُكُمْ - هَآؤُمْ - يُرَآؤُنَ } .

وَإِنْ حُرْفٌ مَدِّ قَبْلَ هَمْزٍ مُعَيَّرٍ *** يَجُزُّ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلًا

Ḥamzah reads a hamzah **mutaharrikah**, 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 qasr. Apply the same rule for the following.

²⁰⁵ Ash-Shāṭibiyyāh: 238, 208

(II) If Hamzah Mutatarriḥah is Preceded by Alif, then make → 3 ibdāl in 6,4,2 and tas-hīl in 6, 2 ḥarakāt

أَوْ يَمْضِي عَلَى الْمَدِّ أَطْوَلًا *** وَيُبْدِلُهُ مَهْمَا تَطَرَّفَ مِثْلُهُ وَيَقْصُرُ²⁰⁶

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 qasr: {الْمَاءِ-جَاءَ}, while adding to the 3 Ibdāl, 2 tas-hīl with rawm in madd 6 & 2 ḥarakāt for the hamzah that is maksūrah {الْبَيْتَاءِ-الْمَاءِ-السَّمَاءِ-سَوَاءٍ}, or a hamzah that is madmūmah: {الْمَاءِ-شُرْكَاءِ-يَشَاءُ-السَّمَاءِ-السُّفْهَاءِ}.

These 5 ways are called: 5 Al-Qiyās.

Explanation of the 3 ibdāl in madd, tawassuṭ and qasr

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 tūll is made for this alif {يَشَاءُ} . 2- Dropping

the first alif, then qasr will be made for the mubdal alif {يَشَاءُ} as

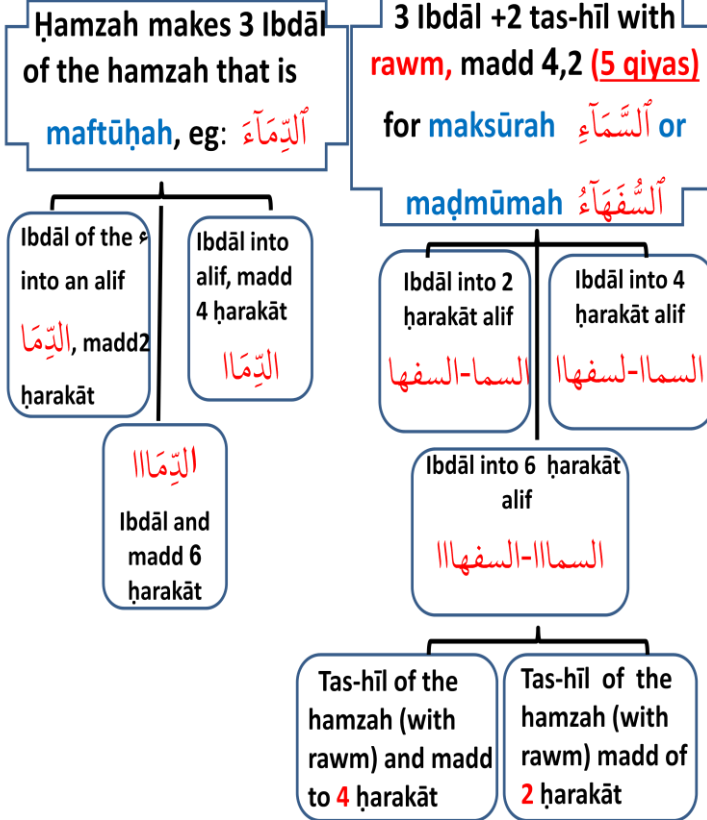
in (بَدَأَ-أَنْشَأَ). 3- Dropping the second alif, then qasr and tūll of

madd will be made for this alif. Tawassuṭ 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) can be made after Ibdāl of this alif. The takhfif qiyāsī for it will be 5 qiyāsī ways if adding to it tas-hīl in madd and qasr.

²⁰⁶ Ash-Shāṭibiyyāh: 239

A hamzah mutaḥarrrikah can be preceded by a sākin ṣaḥīḥ or 1 of 3 madd letters ا-و-ي

First (A)- If a hamzah **mutaṭarrifah** is preceded by an **alif**, then



(B)- If a hamzah **mutawassīṭah** is preceded by an **alif**,

then Ḥamzah stops on it with: tas-hīl with elongation of the alif to 6 and 2 ḥarakāt.

الْمَلَيْكَةِ - بِنَاءً - أَوْلَيْكَ



Second: Hamzah Mutaharrikah preceded by a sākin madd letter:
11(B). Either Wāw or Yā (Zā-idah or Aṣliyyah): → **make idghām of a Wāw or Yā into wāw or yā that is mubdal from a hamzah, mutawassitah or mutatarrifah.**

وَ(يُدْغَمُ) فِيهِ الْوَاوُ وَالْيَاءُ مُبْدِلًا ²⁰⁷ *** إِذَا زِيدَتَا مِنْ قَبْلِ حَتَّى يُفْصَلَا

Wāw or yā zā-idah/extra, does not stem from the word. Rather it comes between ʿayn and lām ul-kalimah/2nd and 3rd letters of a word's root. It is explained in the following Wazn = weight.

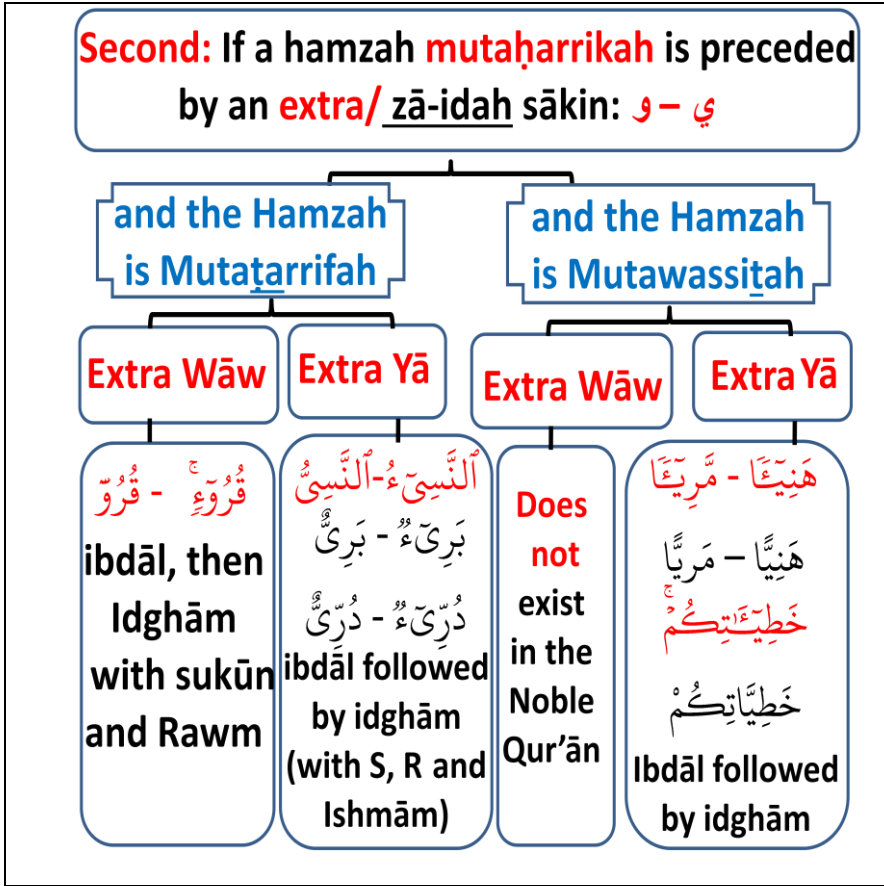
The word	فُرُوءٌ	النَّسِيءُ	بَرِيءٌ	خَطِيئَتُهُ	هَنِيئًا
Its Wazn	فُعُولٍ	الْفُعَيْلُ	فَعِيْلٌ	فَعِيْلَتُهُ	فَعِيْلًا

Wazn (anything that determines or serves as a pattern; a model)
 Ḥamzah stops on a hamzah mutaharrikah with sukūn, turns it into a wāw or yā, then makes idghām of the wāw or yā zā-idah into the mubdal wāw or yā. As in: hamzah mutawassitah:

{ خَطِيئَتُهُ- خَطِيئَتُهُ- خَطِيئَاتِكُمْ- خَطِيئَاتِكُمْ- هَنِيئًا- هَنِيئًا- مَرِيئًا- مَرِيئًا- مَرِيئًا- مَرِيئًا- بَرِيئُونَ- بَرِيئُونَ }

As Ḥamzah stops on a hamzah mutatarrifah mutaharrikah with sukūn ʿārid, then apply the rules of the waqf that is ʿārid for the sukūn as follows: **1-** For hamzah maksūrah: { فُرُوءٌ- فُرُوءٌ }, read the idghām with 1 mushaddad wāw or yā with sukūn and with rawm.
2- For a hamzah maḍmūmah: { النَّسِيءُ- النَّسِيءُ- بَرِيءٌ- بَرِيءٌ- دُرِيءٌ- دُرِيءٌ } make idghām with sukūn, with rawm and ishmām.

Note: Ibdāl without idghām will not be allowed.



Second: Hamzah Mutaḥarrikah preceded by a sākin madd letter:

11(B). Wāw or Yā Aṣliyyah: → Naql and Idghām

وَمَا وَأَوْ أَصْلِي تَسْكَنَ قَبْلَهُ أَوْ ** * يَا فَعَنْ بَعْضِ (بِالِإِدْغَامِ) مُجْمَلًا²⁰⁸

If hamzah mutaḥarrikah, whether mutawassīṭah or mutaṭarrifah is preceded by a sākin wāw or yā aṣliyyah/stems from the word, then Ḥamzah 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.

{سَوَاءٌ: سَوْهٌ-سَوَّهٌ-سَيِّئٌ-سَيِّئٌ-سَيِّئٌ-سَوَّءَاتِكُمْ-سَوَّءَاتِكُمْ-سَوَّءَاتِكُمْ-شَيْئاً-شَيْئاً-شَيْئاً
- كَهَيْئَةٍ-كَهَيْئَةٍ-كَهَيْئَةٍ-أُسْتَيْسَسَ-أُسْتَيْسَسَ-أُسْتَيْسَسَ-أُسْتَيْسَسَ-السُّوَى-السُّوَى-السُّوَى}

If hamzah *mutatarriḥah* appears after sākin aṣlī wāw or yā, make:

1- *Naql*, (considering this sākin wāw or yā as a sākin ṣaḥīḥ).

2- *Ibdāl*, idghām, dealing with wāw or yā as if it is zā-idah.

Apply the rules of waqf that is ārid of the sukūn: for hamzah that

is *maftūḥah* {السُّوَاءُ: السُّوَاءُ-السُّوَاءُ: سُوءٌ-سُوٌّ-سَيِّئٌ: سَيِّئٌ-سَيِّئٌ-سَيِّئٌ، سَيِّئٌ-سَيِّئٌ-سَيِّئٌ}

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 {نَشِيءٌ-نَشِيءٌ-نَشِيءٌ: السُّوَاءُ-السُّوَاءُ-السُّوَاءُ: السُّوَاءُ-السُّوَاءُ-السُّوَاءُ} 4 ways to read it.

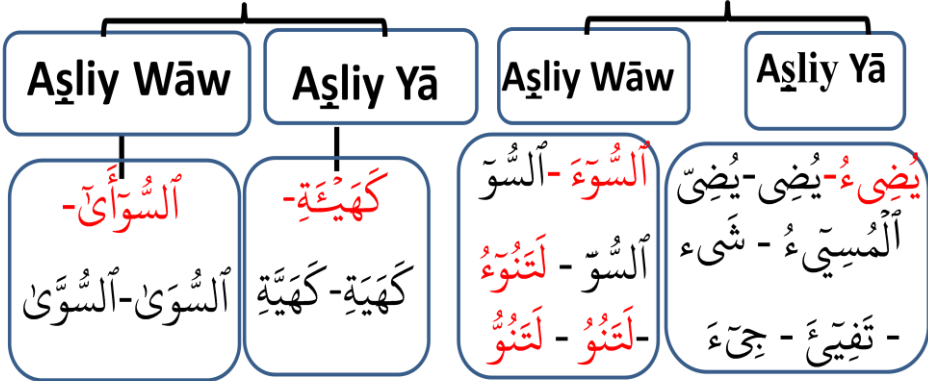
For hamzah *madmūmah* read naql and idghām with sukūn, rawm

and ishmām {المُسِيءُ: المُسِيءُ-المُسِيءُ-المُسِيءُ: لَتُنُوءٌ-لَتُنُوءٌ-لَتُنُوءٌ} 6 ways to read it.

Third: If a hamzah mutaḥarrikah is preceded by an original sākin و ي Aṣliyyah, then for

Hamzah Mutawassiṭah

Hamzah Mutaṭarrifah



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.

*** وَأَسْقِطُهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا (وَحَرَكَ) بِهِ مَا قَبْلَهُ مُتَّسِكِينَ²⁰⁹

Second: Hamzah Mutaharrikah is preceded by a sākin letter:

11(C). If it is a Sākin Ṣāhiḥ Letter: → Make Naql

An-Naql: transferring the ḥarakah of the hamzah to the sākin sahiḥ letter before it, then omitting the hamzah. Naql occurs

1- within a word for a hamzah mutawassitah or mutataarrifah

{مِلءٌ-مِلءٌ-شَطَاءٌ-شَطَاءٌ-الْقُرْءَانُ-الْقُرْءَانُ-جُرْءًا-جُرْءًا-النَّشْءُ-النَّشْءُ-النَّشْءُ-النَّشْءُ-يَسْمُونَ-يَسْمُونَ-يَجْأَرُونَ-يَجْأَرُونَ-مَسْئُولًا-مَسْئُولًا-الظَّمَانُ-الظَّمَانُ-مَذْمُومًا-مَذْمُومًا-مَسْئُولُونَ-مَسْئُولُونَ}

2- with lām at-Ta'rīf/the definite article.

{الْأَرْضُ-الْأَرْضُ-الْإِنْسَانُ-الْإِنْسَانُ-الْبَيْتُ-الْبَيْتُ-الْأَوْلَى-الْأَوْلَى-الْإِيمَانُ-الْإِيمَانُ}

3- Naql takes place between two words:

{قَدْ أَفْلَحَ-قَدْ أَفْلَحَ-قُلْ أَوْحَى-قُلْ أَوْحَى-مَنْ آمَنَ-مَنْ آمَنَ-مَنْ أُوْتِيَ-مَنْ أُوْتِيَ}

4- Naql ḥarakah to a līn letter:

{حَلَوٌ إِلَى-مَوْيَلًا-سَوْءَاتِكُمْ-شَيْئًا-كَهَيْئَةٍ، {حَلَوٌ إِلَى-مَوْيَلًا-سَوْءَاتِكُمْ-شَيْئًا-كَهَيْئَةٍ}

5- Naql to sākin nūn of tanwīn

{عَذَابٌ أَلِيمٌ-عَذَابٌ بَلِيمٌ-أَيَّامٌ أُخْرَى: أَيَّامُنَا} 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 mutatarriifah/at the end

Maftūḥah

أَلْحَبَّاءُ - أَلْحَبُّ

This is the only occurrence in the Qur'ān. When stopping on it, read it with: **Naql** and sukūn.

Maksūrah

أَلْمَرَّةُ - أَلْمَرُّ

It occurs in 2 places. There are 2 ways to read it: **Naql** with

- 1- Sukūn
- 2- Rawm

Maḍmūmah

مِلَّةٌ - مِلٌّ

3 ways to read it: **Naql** with

- 1- Sukūn
- 2- Rawm
- 3- Ishmām

(B) For a Hamzah Mutawassitah

يَجْرُونَ - أَلْقُرْآنَ - يَجْرُونَ - أَلْقُرْآنَ

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, a hamzah mutaharrikah preceded by a sākin letter. Now we'll discuss a hamzah mutaharrikah preceded by a mutaharrik. There are 9 combinations:

- 1-3) Hamzah maftūhah after any of the 3 harakāt خَاطِئَةً - يُؤَيِّدُ - سَأَلَ
 4-6) Hamzah maksūrah after any of 3 harakāt خَاطِئِينَ - سِيلُوا - يَسْنُ
 7-9) Hamzah maḍmūmah after 3 harakāt رُوِّسَ - رُوِّفَ - مُسْتَهْزِئُونَ

Third: 9 Mutaharrik Hamzah Preceded by Mutaharrik

11-→ Make tas-hīl and / or ibdāl

1- If a hamzah maftūhah comes after a kasr, then ibdāl into yā takes place. E.g., خَاطِئَةً-نَاشِئَةً Al-Akhfash reads as خَاطِئِيَّةٌ and نَاشِئِيَّةٌ.

{ خَاطِئِيَّةٌ-نَاشِئِيَّةٌ-مَاءَةٌ-مَاءَتَيْنِ-فَيْئَةٌ-فَيْئَتَيْنِ-بِأَيِّكُمْ-وَلَا نَعَامِكُمْ-وَنُنَشِئُكُمْ-لِئَلَّا-لِأَهَبَ }

2- If a hamzah maftūhah appears after damm, then turn it to wāw.

{ يُؤَيِّدُ: يُؤَيِّدُ-يُؤَلِّفُ: يُؤَلِّفُ-مُؤَدِّنٌ: مُؤَدِّنٌ-فُؤَادَكَ: فُؤَادَكَ-وَلَوْ يُؤَاخِذُ: يُؤَاخِذُ-يُؤَخِّرُ:

يُؤَخِّرُ-وَلَوْلُوًّا: وَلَوْلُوا-مُؤَجَّلًا: مُؤَجَّلًا} . ²¹⁰ وَفِي غَيْرِ هَذَا (بَيْنَ بَيْنَ) ***

In the remaining 7 combinations tas-hīl (bayna bayna) will be made. Besides the tas-hīl, ibdāl, naql or ḥadthf may be made, too.

..... *** وَالْأَخْفَشُ بَعْدَ الْكَسْرِ وَالضَّمِّ (أَبْدَلًا)

بِيَاءٍ وَعَنْهُ الْوَاوُ فِي (عَكْسِهِ) وَمَنْ *** حَتَّى فِيهِمَا كَالْيَا وَكَالْوَاوِ أَعْضَلًا

3- Ibdāl for a hamzah maḍmūmah after a kasr or the (opposite)

{ أَنْبِئُونِي-أَنْبِئُونِي-مُسْتَهْزِئُونَ-فَمَالِئُونَ-فَمَالِئُونَ-لِيُؤَاخِذُوا-لِيُؤَاخِذُوا - سَنْقَرِيكَ-سَنْقَرِيكَ }

4- If a hamzah maksūrah comes after a damm, then ibdāl will be made by al-Akhfash and also tas-hīl according to Seawayh; e.g.

{ سِيلُوا - سُولُوا × (سِيلُوا) (سِيل - سُول) (سِيلَت - سُولَت) (مُسْتَهْزِئُونَ: مُسْتَهْزِئُونَ }

{ سَنْقَرِيكَ: سَنْقَرِيكَ ×- سَنْقَرِيكَ، الْخَاطِئُونَ: الْخَاطِئُونَ- الْخَاطِئُونَ- فَمَالِئُونَ: فَمَالِئُونَ }

²¹⁰ Ash-Shāṭibiyyah: 242, 245, 246

But none of the Qurrā' followed al-Akhfash in this ibdāl (in no. 3, 4), which opposes the rules and it is hard to apply this ibdāl. This because the takhfīf of a word like: سَنْقَرِيكُ is the tas-hīl of the hamzah between it and the wāw سَنْقَرِيكَ, and not ibdāl into yā. And the takhfīf of a word like: سِيلُوا is the tas-hīl of the hamzah between it and the yā سَيْلُوا, and not the ibdāl into wāw. Thus al-Akhfash made ibdāl in 4 types of mutaḥarrrik hamz (plural of hamzah) that come after a mutaḥarrrik letter.

5-9- In the remaining 5 combinations, tas-hīl will be made when both ḥarakāt match or hamzah mutaḥarrrikah follows fath, like in:

5- A hamzah maftūḥah after fath {سَأَلَ-مَتَابٍ-تَأَذَّنَ-شَنَعَانُ}.

6- A hamzah maḍmūmah after damm {بِرُّءُوسِكُمْ: بِرُّوَسِكُمْ}

7- A hamzah maksūrah after a kasr, {خَاسِيَيْنَ-خَاسِيَيْنَ-خَاطِيَيْنَ-خَاطِيَيْنَ-بَارِكُمْ-بَارِكُمْ-مُتَكِّيَيْنَ-مُتَكِّيَيْنَ-بَيْسِي-بَيْسِي-يَوْمِيذِي-يَوْمِيذِي-مُظْمِنِي-مُظْمِنِي}

8- A hamzah maksūrah after fath

9- A hamzah maḍmūmah after a fath {يَكْلُوكُمْ-تَوَزُّهُم-رُؤُفٌ}.

Waqf Hamzah Includes Takhfīf Qiyāsī and Rasmī

Qiyāsī ways for a hamzah mutaḥarrrikah that is preceded by a mutaḥarrrik letter can be divided into 2 types: Ibdāl and tas-hīl.

1- Make 2 ibdāl: The 1st is for a hamzah maftūḥah that is preceded by a Kasr into a yā maftūḥah {مِائَةٌ-فِيَّةٍ-فِيَّةٍ-نُنَشِئُكُمْ}

2- Make the 2nd ibdāl for a hamzah maftūḥah that is preceded by a damm into wāw maftūḥah {مُؤَجَّلًا: مُؤَجَّلًا-فُؤَادَكَ: فُؤَادَكَ-يُؤَيِّدُ: يُؤَيِّدُ}

3- Make tas-hīl for the remaining hamz (3-9). Additional changes from the rasmī ways are made to some cases: ibdāl or ḥadthf.

²¹¹ وَيُسْمِعُ بَعْدَ الْكَسْرِ وَالضَّمِّ هَمْزُهُ *** لَدَى فَتْحِهِ يَاءٌ وَوَاوًا (مُحَوَّلًا)

²¹¹ Ash-Shāṭibiyyāh: 241

Third: 9 Mutaharrik Hamzah Preceded by Mutaharrik

<p>1-Maftūḥah that is preceded by a Kasr</p> <p style="text-align: center; color: red;">مَائَةٌ - فَعَاءٌ - نُنَشِّئُكُمْ</p>	<p>Do ibdāl into yā</p> <p>maftūḥah فِيَّةٌ</p>
<p>2-Maftūḥah that is preceded by a ḍamm</p> <p style="text-align: center; color: red;">يُؤَيِّدُ - مُوَجَّلًا - فُوَادَكَ</p>	<p>ibdāl into wāw</p> <p>maftūḥah يُؤَيِّدُ</p>
<p>3-Maftūḥah that is preceded by fath</p> <p style="text-align: center; color: red;">مَعَابٌ - سَأَلَ - شَدَّانُ</p>	<p style="text-align: center; color: red;">The qiyāsi way</p> <p style="text-align: center; color: red;">tas-hīl for all the 7 types of hamzahs (from # 3-9).</p>
<p>4- Maksūrah preceded by ḍamm سُئِلَ - سُئِلُوا</p> <p>Rasmī: ibdāl into wāw maksūrah سُئِلُوا - سُؤِلَ</p>	
<p>5-Maksūrah that is preceded by fath</p> <p style="text-align: center; color: red;">مُطْمِئِنٌّ - تَطْمِئِنُّ - جَبْرِيْلٌ</p>	
<p>6a- Maksūrah preceded by kasr بَارِيكُمْ</p>	
<p>6b- and followed by yā خَطِطِينَ - مُتَّكِينِينَ</p> <p>(The ḥadthf of the hamzah) خَطِطِينَ - مُتَّكِينِينَ</p>	
<p>7- Maḍmūmah preceded by ḍamm and followed by wāw بِرُّعُوسِكُمْ (rasmī way also makes ḥadthf/deleting of the hamzah) بِرُّوْسِكُمْ</p>	<p style="text-align: center; color: red;">The rasmī way</p> <p style="text-align: center; color: red;">Tas-hil, ḥadthf for a hamzah maksūrah preceded by kasr and followed by yā, (6-b). Hamzah maḍmūmah preceded by fath, ḍamm, or kasr and followed by a wāw, make tas-hil, ḥadthf (7, 8-b), for (9-b) do ibdāl and ḥadthf</p>
<p>8- Maḍmūmah preceded by fath - يَكْلُوكُمْ</p> <p>8-b- is also followed by a wāw مُبْرَعُونَ</p> <p>(ḥadthf of the hamzah) مُبْرُونَ</p>	
<p>9-a Maḍmūmah preceded by kasr أَوْتَبِّئُكُمْ</p> <p>Rasmī ibdāl into yā Maksūrah أَتَبِّئُكُمْ</p>	
<p>9-b Maḍmūmah, preceded by kasr, followed by wāw مُسْتَهْزُونَ (ḥadthf of hamzah) فَمَالِئُونَ</p>	
<p style="text-align: center; color: red;">أَنْبُونِي - مُسْتَهْزُونَ - فَمَالِيُونَ - أَنْبُونِي</p>	



12. At-Takhfīf ur-Rasmī

Waqf according to the rasm *** وَقَدْ (رَوُوا) أَنَّهُ بِالْحِطِّ كَانَ مُسَهَّلًا ²¹²

Some qurrā` from the Maghrib, including Imāms Makkeyy ibn Abī Ṭālib, Fāris ibn Aḥmad, Abū `Amru 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 `Uthmān's Muṣḥaf: *ibdāl and hadthf* only. The takhfīf *rasmī* is divided into 4 categories, in which hamzah is

- 1- Written on wāw: { هُرُوًا - كُفُوًا - يَنْشُوًا - تَظْمُوًا - يَتَقَيُّوًا - يَبْدُوًا - تَفْتُوًا }
- 2- Written on a yā: { - تُبْرِيًا - يُبْدِيًا - يُسْتَهْزِيًا }
- 3- Preceded by an alif: { تَلْقَايَا - وَإِيْتَايَا }
- 4- Not preceded by an alif: { مَلَجَا - مَلَجَا }

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: { مُسْتَهْزِيُونَ } .

{ نِسَاؤُكُمْ وَأَبْنَاؤُكُمْ - أَوْلِيَاؤُهُمْ / حَافِيِينَ - الْمَلَائِكَةَ - مِنْ نِسَائِهِمْ / يُرَاءُونَ - جَاءُوكُمْ }

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, *Ḥamzah will follow the rasm*.

وَمُسْتَهْزِيُونَ (الْحَذْفُ فِيهِ) وَنَحْوِهِ *** وَصَمَّ (وَكَسَّرَ قَبْلَ قَيْلٍ وَأُخْمِلًا)

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 maddiyah, as in:

{ مُسْتَهْزِيُونَ - فَمَالِئُونَ - مُتَكِبُونَ - الْحَاطِئُونَ - لِيُوَاطِئُوا - أَنْشُونِي - وَيَسْتَنْشُونَكَ - لِيُطْفِئُوا }

²¹² Ash-Shāṭibiyah: 244, 247

وَضَمٌّ: Ash-Shātibī means that after the ḥadthf, you should make damm of the letter which comes before the wāw maddiyah to match its ḥarakah and to make it easy to pronounce.

{مُسْتَهْزُونَ- فَمَالُونَ- مُتَّكُونَ- الحَاطُونَ- لِيُواطُوا- أَتْبُونِي- وَيَسْتَتْبُونُكَ- لِيُظْفُوا- الصَّابُونَ}

(وَكَسْرٌ قَبْلُ 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 maddiyah”. 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 mutatarrifah

Wāw mutatarrifah

and is one of these 4

- 1- **مِنْ تَلْقَايَ نَفْسِي** 10:15
- 2- **وَأَيْتَايَ ذِي الْقُرْبَىٰ** 16:90
- 3- **مِنْ عَائِنَايَ 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- **شَرَكُوا** 6:94
- 2- **جَزَأُوا** 59:17
- 3- **نَسُوا** 11:87
- 4- **الضَّعْفُوتُ** 4:21
- 5- **شَفَعُوا** 30:13
- 6- **دَعَوُوا** 40:50
- 7- **الْبَلَاؤُ** 37:106
- 8- **بُرِعُوا** 60:4

or these 2 words that differ in rasm:

عُلِمُوا-الْعُلَمَاءُ-أُنْبِئُوا (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)



A- A hamzah that is written on a wāw and either

-preceded by a ḍamm

A hamzah maḍmūmah

2 words: اللُّوْلُو - اَمْرُو - لُوْلُو

2 Takhfif qiyāsi and 3 Rasmī لُوْلُو

The 2 qiyāsi are: 1-Ibdāl of 2 hamzahs to 2 sākin wāws
2-Ibdāl of the 1st hamzah and tas-hīl of the 2nd with rawm.
The 3 rasmī are: 3 Ibdāl of 2 hamzahs to 2 sākin wāws, with rawm and ishmām of the 2nd wāw

A hamzah maksūrah:

اللُّوْلُو

The 2 Takhfif qiyāsi are:

1-Ibdāl of the 2 hamzahs into 2 sākin wāws 2-Ibdāl of the 1st hamzah and tas-hīl of the 2nd with rawm.

The 2 Takhfif Rasmī are:

2- Ibdāl of the 2 hamzahs into 2 sākin wāws, then with rawm of the 2nd wāw

-or preceded by a fath

The hamzah maḍmūmah

Occurs in 10 words that are agreed upon in rasm:

1- يَبْدُوْا 2- تَقْتُوْا (12:85)

3- يَنْفِيْوْا 4- اَتَوَكَّلُوْا (20:18)

5- لَا تَتَّخِمْوْا 6- وَيَدْرُوْا (24:8)

7- مَا يَعْجَبُوْا 8- اَلْمَلُوْا (23, 27)

9- يَنْشَوْا 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.



**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

نَبَأِ 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 rasmi:**
- 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 نَبَأٌ

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 الْمَأْأُ

Then the qiyāsi rule is:

- 1- Tas-hīl of hamzah, rawm
- 2- **rasmi** ibdāl of it to alif.



1B- The hamzah that is written on a yā mutataṛrifah 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.

شَطِيطٌ - 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.

يَسْتَهْزِيٌّ - 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.

Two Ways Waqfan on Hamzah Mutawassitah bizā-id

دَخَلْنَ عَلَيْهِ فِيهِ وَجْهَانِ أَعْمِلَا ***
²¹³ وَمَا فِيهِ يُلْقَىٰ وَاسِطًا بِزَوَائِدِ
وَلَامَاتٍ تَعْرِيفٍ لِمَنْ قَدْ تَأَمَّلَا ***
كَمَا هَا وَيَا وَاللَّامِ وَالْبَا وَتَحْوَهَا

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, such as any of the 10 zawā-id, then Ḥamzah stops on it with 2 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: بِأَنْتَهُمْ (taḥqīq and tas-hīl) بِأَنْتَهُمْ (taḥqīq then ibdāl, as in -241)
- 3- Sīn: سَأُورِيكُمْ-سَأُصْرِفُ, 4- Fā: فَأَمِنُوا-فَإِذَا, 5- kāf: كَأَنَّهُمْ - كَأَلْفٍ.
- 6- lām: لَأَنْزَلُ-لَأَنْتُمْ (taḥqīq and tas-hīl) وَلِأَيُّوبَ (taḥqīq and ibdāl)
- 7- lām at-Ta rīf الْأَنْسَانَ-الْآخِرَةَ (naql & sakt on the sākin lām)

Note: In lām at-Ta rīf making the taḥqīq (waqfan) is not allowed.

- 8- Hā`at-tanbīh هَتَأَنْتُمْ (taḥqīq with madd 6 ḥarakāt and tas-hīl with madd and qaṣr), (6,2) ḥarakāt.
- 9- Wāw: وَأَنْتُمْ- وَأَنْبِئِي (taḥqīq, tas-hīl).
- 10- Yā-an-nidā`: {يَا بَرَاهِيمَ-يَا أَهْلَ-يَا أَيُّهَا}, (taḥqīq with madd 6 ḥarakāt and tas-hīl with madd and qaṣr), (6,2) ḥarakāt.

²¹³ 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: هَأَنْتُمْ

Do 1-Taḥqīq of the hamzah with madd of 6 ḥarakāt.

Yā An-Nidā يَآهْلَ - يَآئِيهَا

2- tas-hīl of the hamzah with madd and qaṣr (6,2 ḥarakāt)

Hamzah : ءَأَنْزِلَ - ءَأَنْتُمْ

Taḥqīq and tas-hīl.

Kāf: كَأَنَّهَا - كَأَنَّهَا

Taḥqīq and tas-hīl.

Wāw: وَأَنْتُمْ - وَأَنْزَلْنَا - وَأَوْحَى

Taḥqīq and tas-hīl.

Lām Ta-kīd: لَأَنْتُمْ - لَأَذْبَحَنَّهُ

Taḥqīq and tas-hīl.

Sīn : سَأَصْرِفُ - سَأُرِيكُمْ

Taḥqīq and tas-hīl.

Fā : فَأَرْسَلُوا - فَأَبَوْا - فَأَوْحَى

Taḥqīq and tas-hīl.

Bā : بِأَصْغَرَ - بِأَيْدِيكُمْ

Taḥqīq and ibdāl into yā maftūḥah.

Lām At-Ta'rif الْأَنْهَرُ - الْأَرْضِ

Naql and sakt.

The rule is: For a hamzah maftūḥah or maḍmūmah that is preceded by kasr **لَأُخْرَاهُمْ - لِأَبِيهِ - وَلِأَبَوَيْهِ - لِأَوْلَادِهِمْ** 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 {هَوَؤُلَاءَ} with 15 ways.

Takhfif 1st hamzah is taḥqīq in madd and tas-hīl in madd and qaṣr: (3ways). The takhfif 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 $3 \times 5 = 15$, but due to some tajwīd rules, only 13 ways are allowed to recite. Because the scholars prevent mismatching lengths in the case of tas-hīl of both hamzahs.

The 13 ways that are allowed to recite {هَوَؤُلَاءَ} are as:

1-5: Taḥqīq in madd of 1st hamzah and 5 qiyāsī of 2nd hamzah.

6-9: Tas-hīl in qaṣr of 1st hamzah and 5 qiyāsī of 2nd hamzah.

One case is not allowed: tas-hīl in rawm of 2nd hamzah in madd.

10-13: Tas-hīl in madd of the 1st hamzah, and 5 qiyāsī of the 2nd, except tas-hīl with rawm of the 2nd hamzah in qaṣr.

Hamzah stops on {قُلْ أُوۡنِبْتُكُمْ} (3:15): with 12 manners

The takhfif of 1st hamzah is 3ways: Naql, taḥqīq and sakt. The takhfif of 2nd hamzah, as it is mutawassitah bizā-id, is 2 ways: taḥqīq and tas-hīl. The takhfif of 3rd hamzah, maḍmūmah after a kasr is ibdāl and tas-hīl (2ways). Multiply $3 \times 2 \times 2$ gives 12 ways.

قُلْ أُوۡنِبْتُكُمْ	1 st hamzah	2 nd hamzah	3 rd 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 {ءَأَلْتَنَ} (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.

ءَأَلْتَنَ	2 nd hamzah	3 rd 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

بِهَا حَرْفٌ مَدٍّ وَأَعْرِفِ الْبَابَ مُحْفَلًا *** وَأَشْمِمْ وَرُمْ فِيْمَا سِوَى مُتَبَدِّلٍ²¹⁴

Al-Waqf is according to the ḥarakah of the last letter of the word. Hamzah 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 mutatarriḥah that is preceded by a sākin other than alif, after making naql or idghām:

²¹⁴ Ash-Shāṭibiyyāh: 250

1- These sākin ṣaḥīḥ letters acquire a ḍammah or a kasrah after making naql of this ḥarakah to them, like in: {دِفءٌ-دِفءٌ}

2- After making idghām into a mubdal wāw or yā from a hamzah maḍmumah or maksūrah on the end of a word, like: {فُرُوءٌ - شِئٌ}

215 وَمَا قَبْلَهُ التَّحْرِيكَ أَوْ أَلِفٌ مُّحَرَّكَاً *** ظَرْفًا فَالْبَعْضُ 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 -- يُبْدِئُ - الْمَلَأُ - يَشَاءُ }

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 Ḥamzah 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}

فَأَبْدَلُهُ عَنْهُ حَرْفٌ مَدِّ مُسَكَّنًا * وَمَنْ قَبْلَهُ تَحْرِيكُهُ قَدْ تَنَزَّلَا / وَيُبْدِلُهُ مَهْمَا تَطَّرَفَ مِثْلُهُ
وَمَنْ لَمْ يَرْمِ وَاعْتَدَّ مُحْضًا سُكُونَهُ *** وَأَلْحَقَ مُفْتُوْحًا فَقَدْ شَدَّ مُوْغَلًا

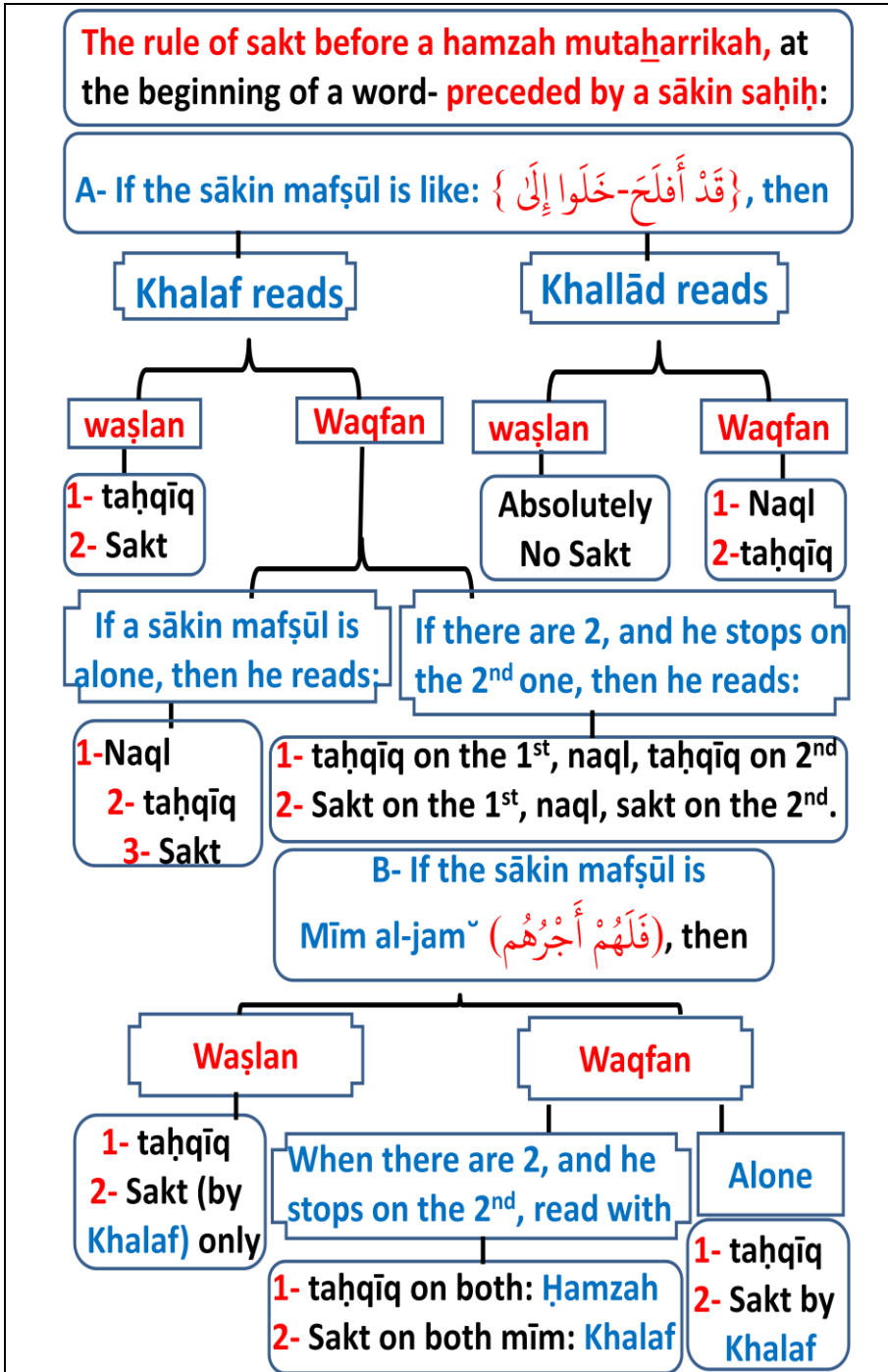
Amongst the qurrā`of qirā`at Ḥamzah who went astray, away from the right true way of recitation, there are those who stop with sukūn maḥḍ; i.e., without making any rawm or ishmām; and those who make rawm or ishmām in a letter which has a fathah, like that which has a ḍammah or kasrah, without differentiating.

وَفِي الِّهْمَزِ أُنْحَاءٌ وَعِنْدَ نُحَاتِهِ *** يُضِيءُ سَنَاهُ كُلَّمَا اسْوَدَّ أَلْيَالًا

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 qirā-āt. He only narrated for us the authentic ways of these recitations of the Qur`ān, which is a sunnah. The latter generations must

²¹⁵ Ash-Shāṭibiyāh: 252, 253, 254

take from the earlier ones. Therefore, recite the Qur'an only as you have been taught to be on the light of knowledge.



15A. Pausing on a Sākin That Precedes Hamzat el-qat'

وَعَنْ حَمْرَةَ فِي الْوَقْفِ خُلْفٌ وَعِنْدَهُ *** رَوَى خَلْفٌ فِي الْوَقْفِ سَكْتًا مُقَلَّلًا²¹⁶

Ash-Shātibī mentioned the “naql” in rewāyat Warsh. Ḥamzah also makes **naql waqfan** with **khulf**: **taḥqīq** (in a sākin mafṣūl) 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-Taʿrīf** which is written Muttaṣil, connected to the word. The sakt after it is called sakt on mawṣūl āam, or sākin Muttaṣil.

{الْأَخْرَجَ-الْأَرْضَ-الرِّضَ-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}.

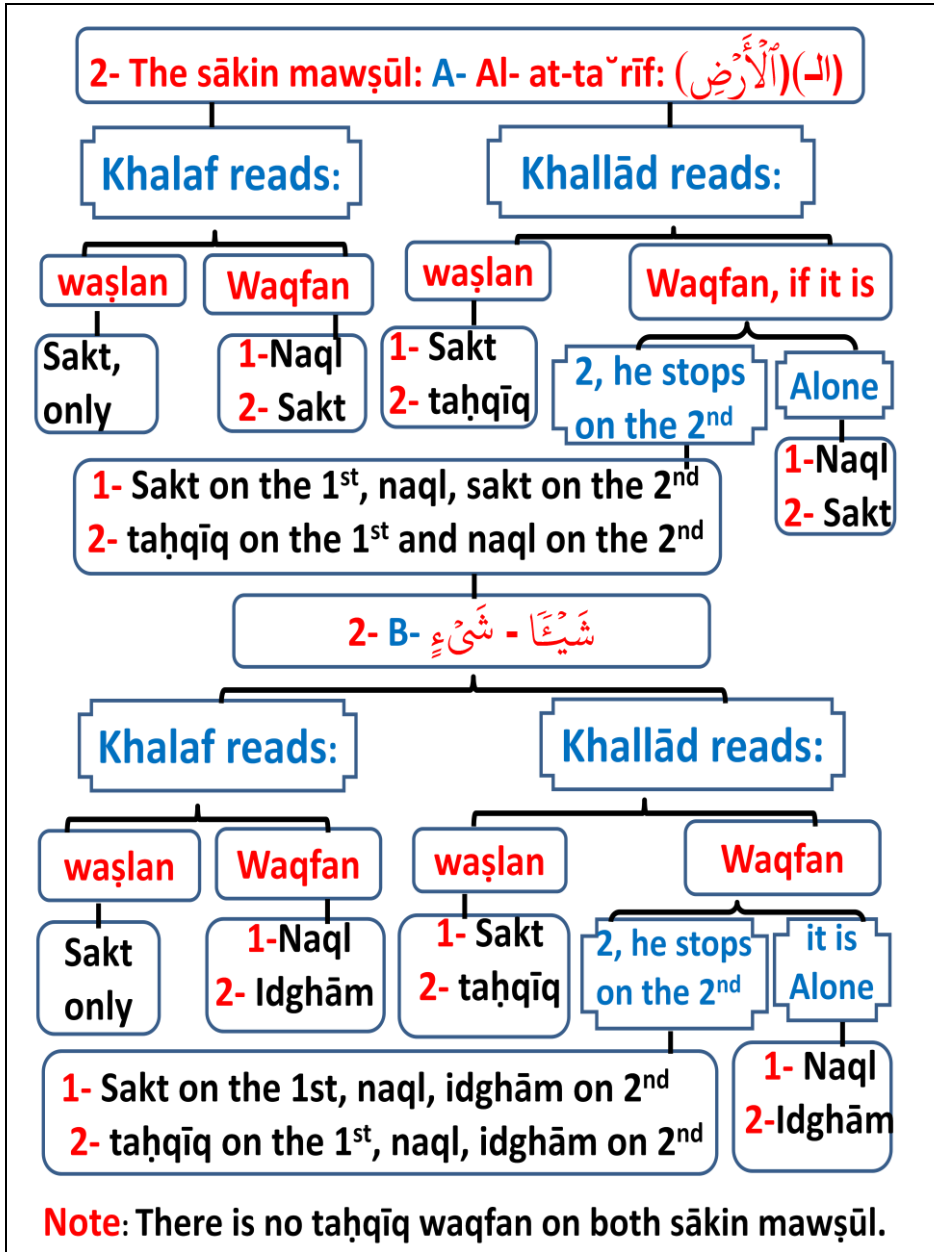
The sakt occurs between the ya sākin and the hamzah, waṣlan. Second, **Khallād** makes taḥqīq, (i.e., he reads like Hafs).

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.

²¹⁶ Ash-Shātibīyāh: 227, 228



15C. Sakt on sākin mafṣūl, that is between two words

Only *Khalaf* makes sakt in *khulf* between the sākin ṣaḥīḥ letter and the hamzah mutaṭarrifah, in 3 types of naql between 2 words:

1- ṣaḥīḥ sākin letter 2- Līn letter 3- the sākin nūn of the tanwīn:

{ كُفُوْنَا حَدَّ - فَدَّ افْلَحَ - قُلْ اَوْحَى - مَنْ اَمَنَّ - مَنْ اَوْحَى - خَلَوْ خَلَوِي - هَلْ اِنَّاكَ حَدِيثُ
الْغَاشِيَةِ - ابْنِي اَدَمَ - لِيُرَوِّاْ اَعْمَلَهُمْ - مِنْ اَيَّامِهِ اٰخَرَ - عَذَابٌ لِيْمٌ - فَجَعَلَهُ غُثَاءً اٰحْوِي }

وَعَنْ حَمْرَةَ فِي الْوَقْفِ خُلْفٌ وَعِنْدَهُ *** رَوَى خُلْفٌ فِي الْوَقْفِ سَكَنًا مَقْلًا

This sākin *mafṣūl* includes 4th type of sakt, which occurs between mīm al-jam' and the following hamzah: { عَلَيْكُمْ أَنْفُسَكُمْ - عَلَيْهِمْ إِنْ }

Waslan, *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 }.

Tahrīrāt/Justifications on the rules of the sākin mafşūl/separated sākin

First: a sākin mafşūl, (1) Not a mīm jam'

A- Alone

Then, **waşlan**

فَلَنْ أَكَلِمَ الْيَوْمِ إِنْ سِيًّا

- 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 mafşūl

Then, **waşlan**

كَمْ عَاتَيْنَهُمْ مِنْ آيَةٍ

بَيْنَهُ

- 1- **Ḥamzah** 2 taḥqīq
- 2- **Khalaf** 2 sakt

Then, **waqfan**

مِنْ غَيْرِ سُوءٍ آيَةٍ أُخْرَى

- 1- **Ḥamza**: taḥqīq of 1st sākin mafşūl, (naql, taḥqīq of the 2nd
- 2- **Khalaf** makes sakt on the 1st, while naql and sakt on the 2nd



The sākin mafṣūl/separated is (2) Mīm al-ǧam'

A- Alone, then

Waṣlan

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)

Waṣlan

يَتَخَلَفُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا

- 1- Ḥamzah does taḥqīq
- 2- Khalaf makes sakt

Waqfan

وَأذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً

- 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 2nd, 3rd

أُمَّ 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 3rd

أُمَّ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى

- 1- Khalaf: **taḥqīq** on the 1st, the 2nd, without a ghunnah and (naql, then taḥqīq) on the 3rd
- 2- Khallād reads with taḥqīq on the 1st, the 2nd, ghunnah and naql, then taḥqīq on the 3rd
- 3- Khalaf makes **sakt** on the 1st, the 2nd, without a ghunnah and naql, then sakt on the 3rd

Taḥreerāt/Justifications of the rules of the sākin mawṣūl : (Al at-Ta'rif / شَيْءٌ - شَيْئًا)

Second: If a sākin mawṣūl, A- al At-Ta'rif 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 2nd 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 1st / naql, then sakt on the 2nd
- 2-Khallād makes taḥqīq on the 1st, naql on the 2nd

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 يَكُ شَيْئًا

Then, **Ḥamza**
makes naql and
idghām

**B- preceded by another
sākin mawṣūl**

مِنْ شَيْءٍ مِّنْ دُونِهِ وَلَا أَبَاؤُنَا وَلَا حَرَمَنَا
مِنْ دُونِهِ مِنْ شَيْءٍ

Then, **Ḥamzah**: **1-Sakt** on the 1st,
while reading the 2nd in 4 ways:
naql, idghām (sukūn and rawm).

2- Khallād: taḥqīq on the 1st
while reading the 2nd 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 1st, while making naql
and idghām on the 2nd **2- Makes taḥqīq** on the 1st,
while making naql and idghām on the 2nd.



If the sākin mawṣūl Al at-Ta'rif comes with a ghunnah and either:

1-The ghunnah occurs 1st 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 1st then

قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَيَّ 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 (شَيْءٍ - 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 1st, while reading the 2nd in 4 ways: naql, idghām (sukūn and rawm).

2- Khallād: taḥqīq on the 1st while reading the 2nd in 4 ways

Note: **lshmām** will be added, if

شَيْءٍ is marfu' with a ḍummah.

or waṣlan

A- If (شَيْءٍ - 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 1st, while making naql and idghām on the 2nd **2- Makes taḥqīq** on the 1st, while making naql and idghām on the 2nd.



Third: If both types of the connected sākin mawṣūl : (ال + شَيْء) come together:

Waqfan

1-If a connected sākin (ال) precedes شَيْء

أَوْ لَا يَذْكُرُ الْإِنْسَانَ أَنَا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا

Then, **Ḥamzah** makes: **1-** Sakt on the 1st / naql and Idghām on the 2nd. **2-Khallād** makes: taḥqīq on the 1st / naql and Idghām on the 2nd.

2-If a connected sākin شَيْء precedes (ال)

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Then, **Ḥamzah** makes: **1-** Sakt on the 1st / while making sakt and naql on the 2nd
2-Khallād: taḥqīq on the 1st and naql on the 2nd



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 1st / Sakt on the 2nd
2-**Khallād**: taḥqīq on both
3- **Khalaf**: Sakt on both

1-**Ḥamzah** : taḥqīq on 1st/ Naql and Sakt on 2nd
2-**Khalaf**: Sakt on 1st/ naql and sakt on 2nd.

If the sākin mawṣūl occurs before the mafṣūl

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا / تَكَادُ السَّمَوَاتُ

then, **waṣlan**

then, **waqfan**

1-**Ḥamza**: Sakt on 1st/ taḥqīq on the 2nd
2-**Khalaf**: Sakt on both
3-**Khallād**: taḥqīq both

Ḥamza: 1-Sakt on the 1st / naql and taḥqīq on the 2nd
2-**Khalaf** : Sakt on both.
3-**Khallād**: taḥqīq on the 1st / Naql, and taḥqīq on the 2nd



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 عَنِ سَبِيلِ اللَّهِ مَنَ ءَامِنَ بِهِ

then, **waṣlan**

then, **waqfan**

1-Khalaf: Ishmām ṣād /

صِرَاطِ No Sakt

2- Khalaf: Sakt

3- Khallād: Ṣād / No Sakt

1-Khalaf: ishmām ṣād /

صِرَاطِ: naql, taḥqīq, sakt

2-Khallād: reads ṣād/

(مَنَ ءَامِنَ): (naql, taḥqīq)

B-the sākin mafṣūl precedes the word (صِرَاطِ)

فَسَتَعْلَمُونَ مَنَ أَصْحَابِ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

then, **1- Khalaf** reads with: taḥqīq / ishmām ṣād

2- Khallād reads with: taḥqīq / ṣād

3-Khalaf: makes Sakt / Ishmām ṣād

Sixth: If sākin mawṣūl comes with the word (صِرَاطُ), A-The word (صِرَاطُ) occurs first, then

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

Waṣlan	Waqfan on (الْآيَاتِ):
1-Khalaf: Ishmām ṣād / Sakt and no ghunnah 2- Khallād: ṣād/Sakt, ghun 3- Khallād: makes taḥqīq	1-Khalaf: Ishmām ṣād, (الْآيَاتِ): (naql and sakt) 2-Khallād: Ṣād, on (الْآيَاتِ): (naql and sakt)

B-The sākin mawṣūl occurs first, then

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَابُونَ

1- Khalaf : Sakt and ishmām ṣād
2- Khallād: Sakt and ṣād
3- Khallād: taḥqīq and 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>

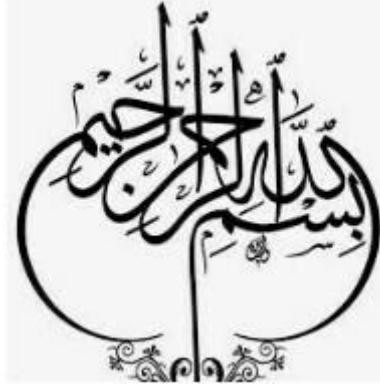
For a *Muṣḥaf written in Ḥamzah's* recitation, click on the link:

https://archive.org/details/alisaleh084_gmail_20160531_2037

<https://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



Uṣūl Qirā'at

Al-Kisā'ī

Al-Layth and Ad-Dūrī The Way of Shāṭibiyyah

The Rā indicates al-Kisā'ī's recitation, Sīn al-Layth, Tā Ad-Dūrī



[7] The Tajwīd Rules of Qirā-at Al-Kisā'ī

وَأَمَّا عَلِيٌّ فَالْكَسَائِيُّ نَعْتُهُ لِمَا ²¹⁸ *** كَانَ فِي الْإِحْرَامِ فِيهِ تَسْرِبَلًا

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, Nāfiʿ and others. He travelled to Al-Baṣrah to learn the Arabic language from Al-Khalīl ibn Aḥmād and became the most knowledgable 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 لَيْثُهُمْ عَنْهُ أَبُو الْحَارِثِ الرَّضَا وَحَفْصُ ²¹⁸ *** هُوَ الدُّورِيُّ وَفِي الدِّكْرِ قَدْ خَلَا

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.

²¹⁸ Ash-Shāṭibiyāh: 39, 40

1. Mīm Al-Jam' And The Hā That Precedes It

وَمِنْ دُونِ وَصَلٍ ضُمَّهَا قَبْلَ سَاكِنٍ *** لِكُلِّ وَبَعْدَ الْهَاءِ كَسْرُ فَتَى الْعَلَا
 مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِنًا *** وَفِي الْوَصْلِ كَسْرُ الْهَاءِ بِالضَّمِّ شَمْلًا
 كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ ال *** قِتَالٌ وَقَفٌ لِلْكَسْرِ مُكْمِلًا

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.

{مَنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَلْسِقُونَ-عَلَيْكُمْ 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 الدِّلَّةُ-قَبْلَتِهِمُ الَّتِي-عَلَيْهِمُ الْقِتَالُ-يُوقِيهِمُ اللَّهُ-يُرِيهِمُ اللَّهُ-إِلَيْهِمُ اثْنَيْنِ-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 إِلَيْهِمْ}

2- In 24: 52 {وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ}

3- 39: 7 {وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ}.

167 - (وَأَسْكِنُ) نَصِيرًا فَازَ وَكَسِرَ لِعَیْرِهِمْ *** وَصَلَهَا جَوَادًا دُونَ رَيْبٍ لِثَوَصَلَا

4- He recites أَرْجِهْ in (26: 36) and (7: 111) with kasrah and ṣilah.

{أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ- أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ}

3. Repetitive Questioning (Istifhām Mukarrar)

Al-Kisā'ī differs from Ḥafṣ 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 لَنَعْلَمُ خَلْقَ جَدِيدٍ}.

Al-Kisā'ī differs from Ḥafṣ in reciting 29: 28 with a question.

4. The Major Imālah

{الْيَتَلَبَّسُ أَذْيَبِي-تُوَقِّي-تَوَلَّى-يُوجَى-وَكَفَى-الْكُهْبَى-طَغَى-نَادَى-الرُّجْبَى-الْمَرْعَى-تَرْضَى-الْهَوَى}
 {وَالصُّبْحَى-الرَّبِيبُ-الْقُبُوبَى-الْعُلَى-وَضُجْنَهَا-هَدْبِنِي-تُقْبَةُ-مُرْجَبَةُ-الْحَوَايَا-إِنْبَةُ-كِلَاهُمَا-رَأَى-
 بِرْءَاك-وِيحْيَى-وَأَحْيَا-بَابَى-وَلَا أَدْرَبْكُمْ-وَمَا أَدْرَبْكَ-تَثْرَا-الْبَرْ-الْمَرْ-جَمْ-جَبُه-جَسَمْ-جَسْ}
 220 إِنَاهُ لَهُ شَافٍ وَقُلُّ أَوْ كِلَاهُمَا *** شَفَا وَلَكَسْرٍ أَوْ لِيَاءٍ تَمِيلًا
 وَكَمْ صُحْبَةً يَا كَافٍ وَالْخُلْفُ يَاسِرٌ وَهـ *** صِفٌ رِضَى حُلُومًا وَتَحْتِ جَنَى حَلَا
 شَفَا صَادِقًا حَمٍ مُخْتَارٌ صُحْبَةً *** وَبَصْرٍ وَهُمْ أَدْرَى وَبِالْخُلْفِ مُثِيلًا
 وَحَرْقِي رَأَى كَلًّا أَمِلُ مُزْنَ صُحْبَةً *** وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَى

These lines list the words which have imālah for Al-Kisā'ī, only.

{الرُّؤْيَا-لِلرُّؤْيَا-رُءِپَايَ-مَرَضَات-خَطَايَا/كُم/هَمْ-حَقِّي ثُقَاتِهِ-وَقَدْ هَدْبِنِي-وَمَنْ عَصَابِنِي-
 وَمَا أَنَسْبِنِيهِ إِلَّا-وَأَوْضِنِي-ءَاتِبِنِي الْكِتَاب-مَحْبَاهُمْ-فَمَا ءَاتِبِنِ اللَّهُ خَيْرٌ مِمَّا ءَاتِبْكُمْ-دَجْنَهَا-
 تَلْبَنَهَا-وَمَا طَجْنَهَا-سَجَى-يَتَأَسْفَى-عَسَى-بَلَى-أَبَى-مَتَى-يَوَيْلَتِي-يَاحَسْرَتِي-(بَارٍ-كَهَيْعَصْ}

Alif ut-Ta-nīth at the end of a dthawāt ul-yā indicates either a literal or figurative feminine word. Alif ut-Ta-nīth or the feminine alif is written as an extra small alif on yā, that is either the fourth or fifth letter in a word. They fall on the wazn of 5 weights on the words: fa~la (with any vowel on the fā) فَعَلَى and Fu~āla (with 2 vowels on the fā, ḍammah and fathah).

²²⁰ Ash-Shāṭibiyyāh: 313, 739, 740, 646

(b) any sākin: عَيْسٍ بِنِ مَرِّمٍ-مُوسَى الْكِتَابِ- رَعَا الشَّمْسُ-رَعَا الْقَمَرَ

{وَالْقَتْلَى الْحُرِّ- وَجَنَى الْجَنَّتَيْنِ - وَذِكْرَى الدَّارِ - وَطَعَا المَاءُ- تَرَءَا الْجَمْعَانَ - رَعَا الشَّمْسُ }

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.

{ كِتَابَ الْأَبْرَارِ - ذَاتِ قَرَارٍ - دَارَ الْقَرَارِ - لِلْأَبْرَارِ - الْأَشْرَارِ }

221 وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَابِهِ *** وَهَارٍ رَوَى مُرُوٍ يُخْلِفِ صَدٍ حَلَا
وَإِضْجَاعُ ذِي رَاءَيْنِ حَجَّ زَوَائِهِ *** كَالْأَبْرَارِ وَالتَّقْلِيلِ جَادَلٍ فَيَصَلَا
وَإِضْجَاعُ رَا كُلِّ الْفَوَاتِحِ ذِكْرُهُ حَمَى *** غَيْرَ حَفْصِ طَاوِيَا صُحْبَةً وَلَا

Dūrī makes imālah of these words كَمَشْجُوتٍ-هُدَايَ-رُؤْيَاكَ-مَثْوَايَ-وَمُحْيَايَ

مَنْ أَنْصَارِي إِلَى اللَّهِ-وَسَارِعُوا-يُسْرِعُونَ-نُسَارِعُ-الْبَارِي-بَارِيكُمْ-ءَاذَانِنَا-ءَاذَانِهِمْ-طُعْيَانِهِمْ

وَإِضْجَاعُ أَنْصَارِي تَمِيمٌ وَسَارِعُوا *** نُسَارِعُ وَالْبَارِي وَبَارِيكُمْ تَلَا
وَأَذَانِهِمْ طُعْيَانِهِمْ وَيُسَارِعُونَ *** آذَانِنَا عَنْهُ الْجَوَارِي تَمَثَّلَا

Ad-Dūrī (ت) makes imālah of any alif followed by rā mutatarrifah (at the end of a word) majrūrah with a kasrah, even if a pronoun is attached after it.

وَفِي أَلْفَاتٍ قَبْلَ رَا طَرْفٍ أَتَتْ *** بِكَسْرٍ أَمْلٍ تُدْعَى حَمِيداً وَتُقْبَلَا
كَأَبْصَارِهِمْ وَالذَّارِ ثُمَّ الْحِمَارِ مَعَ *** حِمَارِكَ وَالْكَفَّارِ وَاقْتَسَمَ لِتَنْضَلَا

{ عَلَى ءَابِئِهِمْ- كَمَثَلِ الْحِمَارِ- أَبْصَرِهِمْ- التَّوَرِيَةَ- الْكُفْرِينَ- الْبَارِ- أَرْبَكُهُمْ- بِقَنْطَارٍ- إِلَى
الْكَفَّارِ- بَدِينَارٍ- دَارَ الْبَوَارِ- الْفُجَّارِ- الْقَهَّارِ- مِنْ دِبْرِهِمْ- مِنْ دِبْرِكُمْ- حِمَارِكَ- التَّهَّارِ- الْبَارِ-
الْجَوَارِ- وَالْجَارِ- جَبَّارِينَ- كَافِرِينَ- وَأَوْبَارِهَا وَأَشْجَارِهَا }

221 Ash-Shāṭibiyah: 323, 326, 738, 327, 328, 321, 322

5. Ways of Stopping on Uthmanic Mushaf Script

وَيَا أَيُّهَا فَوقَ الدُّخَانِ وَأَيُّهَا *** لَدَى الثُّورِ وَالرَّحْمَنِ رَافِقِنَ حُمَلَاً²²²

There are 3 words ending with hā in sūrat an-Nūr: 31, Az-Zukhruf and ar-Rahmān:

{ أَيُّهُ الْمُؤْمِنُونَ جَمِيعًا - وَقَالُوا يَا أَيُّهُ السَّاحِرُ - سَنَفِرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ } .

I. If Al-Kisā'ī were to stop on any of them, he would read it with a sākin alif after the hā { يَا أَيُّهَا } .

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.

إِذَا كُتِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثَةٌ *** فَبِالْهَاءِ قِفْ حَقًّا رِضَى وَمُعَوَّلًا

{ رَحْمَتٌ - نِعْمَتٌ - سُنَّتٌ - لَعْنَتٌ - أَمْرَاتٌ - وَمَعْصِيَتٌ - قُرْتُ - شَجَرَتْ - وَجَدْتُ - أَبْنَتْ - فِطْرَتْ -

بَقِيَّتٌ - كَلِمَتْ - عَيَّبَتْ - أَلْعُرْفَتِ - آيَلَتْ - بَيَّنَّتِ - ثَمَرَتْ - جَمَلَتْ - ذَاتٌ بِهَجَةٍ - وَلَا تَ حِينَ

مَنَاصِرٍ - مَرَضَاتٍ - يَا أَبَتِ - هَيْهَاتَ هَيْهَاتَ - أَفْرِيئُمُ اللَّاتِ وَالْعُزَّى ﴿١٩﴾ الرَّحْمَةِ - السَّفِينَةِ - لَعِبْرَةٌ {

6A. Two Imālah Madth-habs of Feminine Hā, Waqfan

وَفِي هَاءٍ تَأْنِيثِ الْوُفُوفِ وَقَبْلَهَا *** مُمَالِ الْكِسَايِ غَيْرِ عَشْرِ لِيَعْدِلَاً

وَيَجْمَعُهَا حَقٌّ ضِعَاظُ عَصِ خَطَا *** وَأَكْهَرُ بَعْدَ الْيَاءِ يَسْكُنُ مِيَلًا

أَوْ الْكَسْرِ وَالْإِسْكَانِ لَيْسَ بِحَاجِزٍ *** وَيَضْعُفُ بَعْدَ الْفَتْحِ وَالضَّمِّ أَرْجُلًا

لَعِبْرَةٌ مِائَةٌ وَجْهَةٌ وَلَيْكُهُ وَبَعْضُهُمْ *** سِوَى أَلِفٍ عِنْدَ الْكِسَايِ مِيَلًا

(a) Imālah of any letter preceding tā, except alif, as { الزَّكْوَةُ - الصَّلَاةُ }

(b) Imālah of any letter from this phrase that precedes the letter tā

(acronym): (أَكهر) . Or this one (عَقِبَةُ - الْعِرَّةُ (فجئت زينب لذود شمس)

with the condition that a kasrah or a sākin yā precedes any of its

²²² Ash-Shāṭibiyāh: 382, 378, 339-342

letters: { كَثِيرَةٌ-مَعْدِرَةٌ-وَالْآخِرَةُ-لِعِبْرَةٍ-وَجَهَةٌ-خَاطِئَةٌ-نَاشِئَةٌ-مِائَةٌ-فِيئَةٌ-وَالْمَلِئِكَةُ- }
 كَهَيْئَةٍ- الْأَيْكَةِ-اللَّعْنَةَ-عَفْلَةَ- الْجِنَّةِ-نُطْقَةَ-أُمَّةٍ-قِرْدَةَ-الْقَيْمَةِ-يُقْوَوَةَ-ذُرِّيَّةَ {

There is no imālah of any letter from this phrase, **حَقُّ ضِعَاظٍ عِصٍّ**
خَطَا, which includes the isti'la' letters (حُصَّ ضُعُطٍ قِظٌ) plus حَاع,
 such as: { وَاللَّطِيحَةُ } (i.e., it will be read with imālah according to
 madth-hab (a) and with fath according to madth-hab (b)).

6B. Reading With Both Imālah and Fath, Waqfan

{ عَلَقَةَ-السَّاعَةِ-الشَّفَاعَةَ-مُضَعَّةٍ-مُخَلَّقَةَ-سُورَةٍ-مَرَّةٍ-الْحُسْرَةَ-السَّحْرَةَ-قَبْضَةَ-طَرِيقَةَ-.. }
 223 سَلَسِيلاً تَوْنٍ إِذْ رَوَوْا صَرْفَهُ لَنَا *** وَبِالْقَصْرِ قِفٍ مِنْ عَن هُدًى خُلْفُهُمْ فَلَا

III. Al-Kisā'ī recites 3 words with tanwīn, waṣṣan { سَلَسِيلاً وَأَغْلَلًا }
 وَسَعِيرًا ﴿ ١٥ ﴾ كَانَتْ قَوَارِيرًا ﴿ ١٦ ﴾ قَوَارِيرًا مِنْ فِضَّةٍ ﴿ ١٧ ﴾ in sūrat Al-Insān. He keeps
 the alif of 'iwaḍ from the tanwīn, waqfan.

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.

{ وَسَلُّهُمْ عَنِ-وَسَلُّوا مَا-وَسَلَّ الْقَرْيَةَ-فَسَلُّوا أَهْلَ الدَّكْرِ-فَسَلَّ الَّذِينَ-فَسَلُّوا-فَسَلُّوهُمْ مِنْ }
 وَحَرِّكَ بِهِ مَا قَبْلَهُ مَتَسَكِّنًا *** وَأَسْقِطْهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

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:

²²³ Ash-Shāṭibiyyāh: 1093, 237

{أَفْرَعَيْتَ-أَفْرَعَيْتُمْ-أَرَعَيْتَ-أَرَعَيْتَكُمْ-أَرَعَيْتُمْ/أَفْرَيْتَ-أَفْرَيْتُمْ-أَرَيْتَ-أَرَيْتَكَ-كُم} (7:201). He also omits the hamzah in {طَيْفٌ} → {طَيْفٌ} يُضْهِونَ

4- Al-Kisā'ī **adds** hamzah to {مِيكَائِيلَ-دَكَاءَ-جَبْرِيْلَ}.

وَجِبْرِيلَ فَتُحِ الْجِيمَ وَالرَّا وَبَعْدَهَا *** وَعَى هَمْزَةً مَكْسُورَةً صُحْبَةً وَلَا
وَطَهَ وَفِي الْأَعْرَافِ وَالشُّعْرَا بِهَا *** ءَأَمَنْتُمْ لِلْكَلِّ نَالِثًا (أَبْدَلًا)

He reads some words differently from Ḥaḥṣ, by adding an interrogative hamzah or extra hamzat istifhām, as follows.

Two Adjacent Hamzahs in a Word

Al-Kisā'ī reads both hamzahs with taḥqīq: to pronounce a hamzah from its makhraj, as it normally sounds: {ءَءَعْجَمِيٌّ وَعَرَبِيٌّ}.

Ash-Shāṭibī states: (وَحَقَّقَهَا) فِي فَصَلَتْ صُحْبَةً *** ءَأَعْجَمِيٌّ

Ṣuḥbah is an indication of Shuḥbah, Hamzah and Al-Kisā'ī. They read (ءَأَعْجَمِيٌّ) in sūrat Fuṣṣilat, with taḥqīq.

(29) {ءَءَأَمَنْتُمْ-أَنْنَ لَنَا لِأَجْرًا-ءَأَنْتُمْ لَتَأْتُونَ الرِّجَالَ-ءَأَنْتُمْ لَتَأْتُونَ الْفَاحِشَةَ} (7)

He also reads the word {ءَأَمَنْتُمْ} in 3 Sūrahs, by adding a questioning hamzah and reads the hamzahs with taḥqīq {ءَءَأَمَنْتُمْ} .

8. Al-Kisā'ī Makes Ishmām With a Harkāh or Letter

Ishmām in 6 words {وَجَائِءَ-وَقِيلَ-قِيلَ} {وَحِيلَ-وَسِيقَ-وَعِغِضَ-سِيءَ-سِيَّتَ}

{يُضْدِرُ} sūrat al-Anām- {يُضْدِفُونَ} sūrat al-Anfāl - {تَضْدِيَّةٌ} sūrat al-Qaṣaṣ- {فَأَصْدَعُ بِمَا تُؤْمَرُ} sūrat Yūnus- {تَضْدِيقٌ} sūrat Yūsuf and {وَمَنْ أَصْدَقُ} sūrat an-Nahl- {وَعَلَى اللَّهِ قَضْدُ السَّبِيلِ} sūrat al-Ḥijr- {الْمُضْطِرُونَ} sūrat Aṭ-ṭūr. {بُضْطِرٌ} sūrat an-Nisā'

²²⁴ Ash-Shāṭibiyāh: 471, 189, 185

9. The Special Words of Al-Kisā'ī (Al-Farsh)

{ قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتْ أُحْرَجُ - أَنْ أَعْبُدُوا - مَحْظُورًا أَنْظُرْ - قَدَّاسْتُهُزِيءُ }

2- Al-Kisā'ī reads sīn and šād of these words with kasrah.

وَيَحْسَبُ كَسْرُ السِّينِ مُسْتَقْبَلًا سَمًا ²²⁵ *** رِضَاهُ وَلَمْ يَلْزَمْ فَيَاسًا مُؤَصَّلًا
تَحْسَبُ - يَحْسِبُونَ - يَحْسِبُهُمْ - الْمُحْصِنَاتِ - مُحْصِنَاتٍ

3- He reads these pronouns with sākin hā on the condition that hā is preceded by (وَهُوَ- فَهِيَ- لَهُوَ خَيْرٌ لِلصَّائِرِينَ- ثُمَّ هُوَ): (و-ف-ل-ثم).

4- The Arabs use hā as-sakt/pausing hā, which is a sākin hā in both waşlan and waqfan, to show the vowel of the last letter. Al-Kisā'ī deletes the 7 hā-at as-sakt waşlan. Ash-Shāṭibī states:

وَسَكِّنْ شِفَاءً وَ(اِقْتَدِهِ) حَذْفُ هَايِهِ *** شِفَاءً وَبِالتَّحْرِيكِ بِالكَسْرِ كَقِلًّا

He reads waşlan without hā es-sakt in its 7 places in the Qur'an:

1- لَمْ يَتَسَّتْهُ (2:259) 2- فَبِهَدْيُهُمْ أَقْتَدِهِ (6:90) 3-6 in sūratul Hāqqah.

(101:10) وَمَا أَدْرَاكَ مَا هِيَ (١٠) 7- كِتَابِيَّةٌ (١٥) حِسَابِيَّةٌ (٢١) مَالِيَّةٌ (٢٨) سُلْطَنِيَّةٌ

5- Al-Kisā'ī reads the word (أَم) with a- kasrah of the hamzah waşlan and waqfan in sūrat an-Nisā' { فَلِإِمِّهِ السُّدُسُ - فَلِإِمِّهِ الثُّلُثُ }, to match the kasrah that is preceding the hamzah.

وَفِي أُمَّ مَعَ فِي أُمَّهَا فَلِإِمِّهِ لَدَى *** الْوَصْلِ صَمُّ الْهَمْزِ بِالكَسْرِ شَمْلًا
وَفِي أُمَّهَاتِ النَّحْلِ وَالثَّوْرِ وَالزَّمْرُ *** مَعَ النَّجْمِ شَافٍ وَأكْبِرِ الْمِيمَ فَيَصَلَا

b- He reads with kasrah of hamzah waşlan only in these 2 words in sūrahs az-Zukhruf { فِي إِمِّ الْكِتَابِ } and al-Qaşaş { فِي إِمِّهَا رَسُولًا }, to match the kasrah or the yā that is preceding the hamzah.

c- He reads hamzah and mīm with kasrah, waşlan, in 4 sūrahs: an-Nahl { أَخْرَجَكُمْ مِنْ بُطُونِ إِمَّهَاتِكُمْ }, an-Nūr { أَوْ بِيوتِ إِمَّهَاتِكُمْ }, az-Zumar { أَجْتَنَّةً فِي بُطُونِ إِمَّهَاتِكُمْ } an-Najm { خَلَقَكُمْ فِي بُطُونِ إِمَّهَاتِكُمْ }.

²²⁵ Ash-Shāṭibiyāh: 538, 652, 590, 591

d- When starting with the words of **b** or **c**, Al-Kisā'ī reads hamzah with dammaḥ and mīm with fathāḥ, like all the reciters.

6- Al-Kisā'ī is one of the reciters who make qasr for the word {لَرْءُفٌ - رَءُفٌ}, which means there is no wāw maddiyyah.

وَفِي أُمَّ يَقُولُونَ الْحِطَابُ كَمَا عَلَا²²⁶ *** شَفَا وَ (رَءُوفٌ) قَصْرٌ صُحْبَتِهِ حَلَا

7- He reads يَبْيِي with kasrah. He reads all of these words with

kasrah on the first letter: عِيُونًا-شِيُوْحًا-أَلْعِيُوبِ-جِيُوبِهِنَّ-نِسِيَا-أَلْبِيُوتِ-يِيُوتًا

8- He reads the following words differently from Ḥafṣ, also.

وُلْدًا - الرِّيحَ - يَبْشُرُ - لَمَسْتُمُ النِّسَاءِ - ثُمَّاسُوْهَنَّ - تَسَقَطُ - تَلْقَفُ - ثَمُوْدًا - أَلْرُعْبَ

This concludes the lesson of Al-Kisā'ī's recitation rules.

To recite in Al-Kisā'ī's Qirā-ah, you should listen to the sheikhs who recite in his style, get the Muṣḥaf of Al-Kisā'ī, and learn with a teacher (preferably one who has an Ijāzah).

To listen to Al-Kisā'ī's recitation through Ad-Dūrī's riwāyah, visit this link: <http://quran.islamhouse.com/ar/recitation/478995/>

<https://www.youtube.com/watch?v=jH3pkxqgg3I>

For a Muṣḥaf written in Al-Kisā'ī's recitation, click on the link: <http://www.alwa7y.com/downloads/TayseerKesay.pdf>

https://archive.org/details/alfirdwsi3568665885635683_gmail_201703

To listen to Ad-Dūrī's Riwāyah ~an Al-Kisā'ī, visit the link: <http://ar.assabile.com/quran/collections/all/ad-dwry-an-al-ksa-iy>

²²⁶ Ash-Shāṭibiyyāh: 487



The Tajweed Rules of Abī Jaʿfar

From his Narrators

ʿIsa ibn Wardān
Sulaymān ibn Jammāz

Ibn Al-Jazarī clarified 3 Qurrā' in his poem, Ad-Durrah, which is complementary to Ash-Shāṭibīyah's poem of 7 Qurrā'. Ibn Al-Jazarī gives Abā Jaʿfar the same code letters that Ash-Shāṭibī gives to Nāfi' (أَبْج) 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-Shāṭibīyah in his aṣl. Proofs will be given in blue text and taken from both Ash-Shāṭibīyah and Ad-Durrah.

فَإِنْ خَالَفُوا أَذْكَرُ وَإِلَّا فَأَهْمِلَا) *** (وَرَمَزُهُمْ ثُمَّ الرُّوَاةِ كَأَصْلِهِمْ) ²²⁷

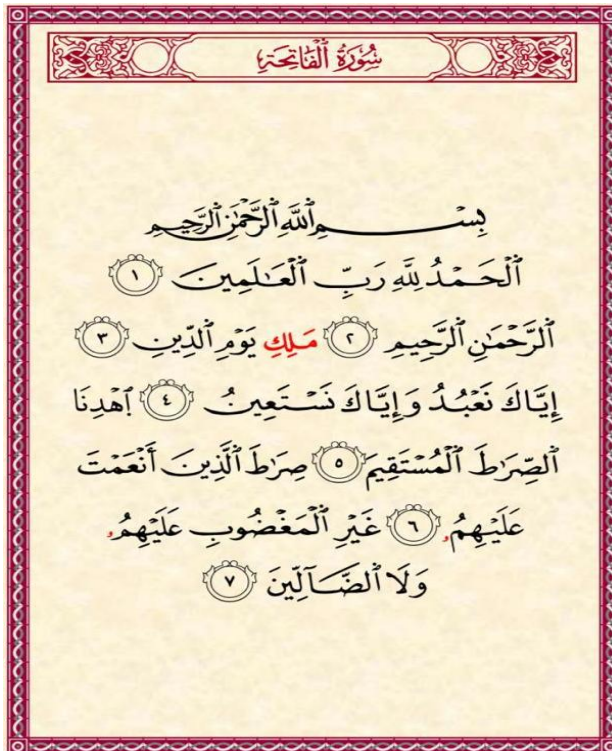
<http://www.alwa7y.com/downloads/TayseerJafar.pdf>

²²⁷ 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), such as:

{ أَلَمْ: أَس ل س م س - الْمَص: أَس
ل س م س ص س - الرَّ: أَس ل س ر س

The alif has no madd. The lām and any letter with the madd sign must be elongated 6 ḥarakāt. Any letter of (حى طهر) is elongated 2.

228 (حُرُوفَ التَّهَجِّي أَفْصِلُ

بِسَكْتٍ كَحَا أَلْفٌ *** أَلَا

يُخَدِّعُونَ اعْلَمُ)

Abū Jaʿfar's (purple) Muṣḥaf is the 9th one on the left hand side
<http://www.alwa7y.com/downloads/>

2. Al-Madd ul-Far ʿī/ 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 وَسَطٌ وَمَا انْفَصَلَ أَفْصَرَنُ *** أَلَا حُزٌ وَبَعْدَ الْهَمْزِ وَاللَّيْنِ أُصْلًا)

228 Ad-Durrah: 62, 22

Note: The madd Munfaṣil in 2 separate words is one of three: 1- hamzah follows the letter of madd {فِي أُمَّهَا}. 2- Hamzah follows mīm ul-jam[~] {وَهَدَيْنَهُمْ إِلَى}. 3- Hamzah follows alif of word {أَنَا}.

{أَنَا أَحْيَى وَأَمِيتٌ- وَأَنَا أَوَّلُ الْمُسْلِمِينَ- أَنَا أَقَلُّ- أَنَا أَكْثَرُ- وَأَنَا أَعْلَمُ} [إِنَّ أَنَا إِلَّا نَذِيرٌ- وَأَنَا رَبُّكُمْ] وَمِنْ عَابَائِهِمْ، وَذُرِّيَّتِهِمْ، وَإِخْوَانِهِمْ، وَاجْتَبَيْنَاهُمْ، وَهَدَيْنَاهُمْ، إِلَى صِرَاطٍ مُسْتَقِيمٍ {²²⁹وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ *** وَفَتْحِ آتَى وَالْخَلْفِ فِي الْكَسْرِ بِجَلَا

Nāfi[~] elongates the alif of “أَنَا” in a continuous reading if it is followed by a hamzat qaṭ[~] maftūḥah or maḍmūmah. Abū Jaʿfar pronounces the alif and elongates it into two ḥarakāt. If “أَنَا” precedes a hamzat qaṭ[~] maksūrah, or any other letter, then he drops its alif, as in Ḥafṣ’s recitation: {إِنَّمَا أَنَا لَكُمْ نَذِيرٌ}.

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.

{مِنْ دُونَ وَصَلٍ ضَمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ *** {مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ}

B. Abū Jaʿfar reads the mīm ul-jam[~] that precedes a mutaḥarrik letter with a ṣilah (i.e., he connects it with a wāw of 2 ḥarakāt).

{وَصَلٍ ضَمَّ مِيمَ الْجَمْعِ أَصْلٌ}

{عَاخِذِينَ مَا آتَاهُمْ، رَبُّهُمْ، رَبُّهُمْ، إِنَّهُمْ، كَانُوا - وَجَلَّتْ قُلُوبُهُمْ، وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ}

To listen to Abū Jaʿfar’s recitation, please visit this link:

https://archive.org/details/Ibn_Nouh_3_uP_bY_mUSLEm

²²⁹ Ash-Shāṭibiyyāh: 521, 113, 115, (Ad-Durrah: 13)

4. Rules of a Single Hamzah in a word

The qurrā' allow changes in a hamzah to ease pronunciation. Abū Ja'far reads some hamzahs with *tas-hīl*/ease, *ibdāl*/turning, *naql*/transferring and *hadthf*/deleting. He, also adds hamzahs to other words, contrary to Ḥaḥḥ.

I. Abū Ja'far adds a hamzah in {رَبَّتْ} and with madd muttasiil in {أَذْهَبْتُمْ} {أَن كَانَ} an interrogative hamzah in {رَزَكْرِيَاءَ-مِيكَائِيلَ}; and with madd lāzim in {أَشْهَدُوا} (10: 81).

 230 {ءَامَنْتُمْ أَخْبِرْ طِبْ أَيْنَكَ لِأَنْتَ أَذْ} ***
 {ءَأَنَّ كَانَ فِذْ وَاسْأَلَ مَعَ أَذْهَبْتُمْ إِذْ حَلَا} ***
 {وَسَا كِنَهُو حَقِيقْ حِمَاهُ وَأَبْدَلِنْ} ***
 {إِذَا عَيْرَ أَنْبِيَهُمْ وَنَبِيَهُمْ فَلَا}

II. He makes *ibdāl* of hamazāt with different ḥarakāt: mainly every a) sākin hamzah [except 2 words {نَبِيَهُمْ-أَنْبِيَهُمْ}] into a madd letter that matches the preceding letter's ḥarakah, e.g.:

{بَاسَ-أَقْرَأَ-يَا جُوحَ وَمَا جُوحَ-مُوصَدَّةً. مُؤْمِنٌ-يَأْكُلُ-جِينًا} (لَا يَرْجُونَ لِقَاءَنَا أَتَيْتَ بِفُرْعَانِ:
 لِقَاءَنَا أَتَيْتَ-إِلَى الْهُدَى أَتَيْتَا-فِرْعَوْنَ أَوْتُونِي-يَا صَالِحِ أَوْتِنَا-يَقُولُ أَوْذَنَ-الَّذِي أَتَيْتَ أَوْتَيْنَ {

b) a sākin/mutaharrik hamzah to yā, then merges it into the second yā: {النَّسِيءُ: النَّسِيءُ-رُؤْيَا-لِلرُّؤْيَا: الرُّيَا-لِلرُّيَا-كَهَيْئَةَ: كَهَيْئَةَ-وَرِيئًا: وَرِيئًا}.

 {وَرِيئًا فَأَدْعَمُهُو كَرُؤْيَا جَمِيْعِي} ***
 {وَأَبْدَلْ يُؤَيِّدْ جُدْ وَنَحْوَ مُوَجَّلَا}

c) a hamzah maftūhah after damm to a wāw: {مُوجَّلَا-وَالْمَوْلَفَةَ-مُودِّنَ}.

d) a hamzah maftūhah after kasr to yā {رِيَاءَ: رِيَاءَ-فُرِيءَ: فُرِيءَ-مِيَاءَهُ: مِيَاءَهُ-شَانِيكَ-شَانِيكَ-حَاطِيَةٌ-حَاطِيَةٌ-أَسْتَهْرِيءَ: أَسْتَهْرِيءَ-نَاشِيَةٌ: نَاشِيَةٌ-لِيَبْطِنَنَّ: لِيَبْطِنَنَّ-مُوطِيًا/مُوطِيًا (ibdāl bikhulf: مُلِيئَتْ: مُلِيئَتْ-حَاسِيًا-مِيئَتَيْنِ-فِيئَةً-فِيئَتَيْنِ-لِنُبُوئَتْنَهُمْ}

e) a hamzah maftūhah into alif: {مَنْسَاتَهُ-رَافَةً-أَمْتَلَاتِ، سَالَ}.

²³⁰ Ad-Durrah: 24, 28, 29

كَذَاكَ قُرِي اسْتَهْرِي وَنَاشِيَةً رِيَا ²³¹ *** نُبَوِي يُبْطِي شَانِيَةً خَاسِيَةً أَلَا
 كَذَا مُلِئَتْ وَالْحَاطِطَةُ وَمِائَةٌ فِيهِ *** فَأَطْلِقْ لَهُوَ وَالْحُلْفُ فِي مَوْطِئًا إِلَى
 (إِلَّا) أَجْدُ بَابِ التُّبُوءَةِ وَالنَّبِي ^{***} ءِ أَبْدِلْ لَهُوَ وَالذِّئْبُ أَبْدِلْ فَيَجْمَلًا

He makes ibdāl { وَنَبِيًّا-النَّبِيِّ-والتُّبُوءَةَ-التَّبِيئِينَ-الْأَنْبِيَاءَ-الذِّئْبُ } but not { (إِلَّا) }

III. Abū Ja'far omits a hamzah maḍmūmah followed by a wāw:

1a- If it is preceded by a fath, then the preceding letter doesn't get a ḍammah: { وَلَا يَطُّونَ: وَلَا يَطُونُ-لَمْ تَطُّوها: لَمْ تَطُوها-تَطُّوهُمُ: أَنْ تَطُوهُمْ }

1b- If it is preceded by a kasr, then the preceding letter gets the hamzah's ḍammah: { يَضُّهُونَ: يَضُّهُونَ-وَالصَّبُّونَ: وَالصَّبُّونَ }

{ فَمَالُونَ: فَمَالُونَ- تَسْتَهْرُونَ: تَسْتَهْرُونَ-مُسْتَهْرُونَ: مُسْتَهْرُونَ-أَسْتَهْرُونَ: مُتَّكُونَ
 مُتَّكُونَ-أَنْبُونِي: أَنْبُونِي- لِيُطْفِئُوا: لِيُطْفِئُوا- وَيَسْتَنْبُونَكَ: وَيَسْتَنْبُونَكَ- لِيُؤَاطُوا }

(وَيَحْذِفُ مُسْتَهْرُونَ وَالْبَابَ مَعَ تَطُّو) *** يَطُّو مُتَّكَ حَاطِينَ مُتَّكِبِي أُولَا
 (كَمُسْتَهْرِي مَنشُونَ حُلْفَ بَدَا وَجَزُ) *** ءَانَ ادْعِمُ كَهَيْئَةَ وَالنَّبِيَّ وَسَهْلًا

2-He omits maksūr hamzah preceded by kasr and followed by yā { وَالصَّبِّينَ: وَالصَّابِينَ-حَاطِينَ: حَاطِينَ-المُسْتَهْرِينَ: المُسْتَهْرِينَ-مُتَّكِينَ: مُتَّكِينَ }

3- He omits a hamzah maftūḥah in { مُتَّكَآ: مُتَّكَآ }.

He omits a hamzah in { جُرًّا-جُرًّا } and reads the zā with a shaddah).

4- He deletes the 1st hamzah of istifhām in: { قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ }.

وَفِي الصَّابِينَ الهمز وَالصَّابِيُونَ *** خَذُ وَهَزُوا وَكُفُوا فِي السَّوَاكِينِ فُصْلًا

IV. He makes tas-hīl of a hamzah preceded by an alif and/or inserts a 2 ḥarakāt alif in some words: { ءَاوَنَيْتُكُمْ-أَرَأَيْتَ، أَأَنْتُمْ-ءَا.يَكُم }

²³¹ Ad-Durrah: 30, 31, 35, 32, 33/ Ash-Shāṭibiyyāh: 460

{ءَأَمْنْتُمْ-ءَأِفْكَأ-هَأَأَنْتُمْ}. For madd Muttaṣil, he elongates the alif to 4 and 2 ḥarakāt in these 2 words: {إِسْرَائِيلَ-فَكَأَيِّنَ: فَكَأَنَ}.

(أَرَيْتَ وَإِسْرَائِيلَ كَأَيِّنَ وَمَدَّ أَدُ²³² *** مَعَ اللَّاءِ هَأَأَنْتُمْ وَحَقَّقَهُمَا حَلَاً)

Abū Jaʿfar deletes the yā of {أَلْتَى} in 3 sūrahs (33,58, 65) and reads the word waṣlan with tas-hīl of the hamzah {أَلْتَى}. 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 {أَلْتَى}. 2- tas-hīl of hamzah maksūrah with rawm {أَلْتَى - أَلْتَى}, 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 {فَأَرْسَلَهُ 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. ﴿٥٠﴾ Sūrat An-Najm. Abū Jaʿfar reads {لَوْلَى أَلْوَى الْأَلْوَى عَادَا أَلْوَى}.

(وَلَا نَقْلَ إِلَّا الْآنَ مَعَ يُونُسَ بَدَا *** وَرِدْءًا وَأَبْدِلَ أَمَّ مِلْءُ بِهِ انْقِلَاً)

D. {ءَأَلْتَنَ 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 {ءَأَلْتَنَ} .

2- making tas-hīl of hamzat ul-waṣl: {ءَأَلْتَنَ}. Nāfī and Ibn Wardān also make naql in conjunction with these 2 ways,

²³² Ad-Durrah: 34, 36

transferring the fathah of the **third** hamzat ulqat {ءَالَنْ-ءَالَنْ} to the sākin lām, omitting the hamzah.

3- Now that the lām has acquired a fathah, this leads to qasr 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 {ءَالَنْ-ءَالَنْ-ءَالَنْ}.

The Differences Between 'Isa and Sulaymān Ibn Jammāz

Ibn Wardān	Ibn Jammāz	Sūrah: āyah
ءَالَنْ-ءَالَنْ-ءَالَنْ-فَالَنْ-يَسْتَمِعُ الْآنَ Naql:	ءَالَنْ-ءَالَنْ-فَالَنْ-يَسْتَمِعُ الْآنَ Like Ḥafṣ	2:71, 187- 4:19 72: 9
ءَالَنْ-ءَالَنْ-فَالَنْ-يَسْتَمِعُ الْآنَ Naql:	ءَالَنْ-ءَالَنْ-فَالَنْ-يَسْتَمِعُ الْآنَ Like Ḥafṣ	10: 51, 91
مِلُّ الْأَرْضِ: Naql	مِلُّ الْأَرْضِ: Like Ḥafṣ	3: 91
يُؤَيِّدُ: Like Ḥafṣ	يُؤَيِّدُ: ibdāl wāw	3: 13
يُخْرِجُ, like Ḥafṣ	يُخْرِجُ: Like Ḥafṣ	7: 58
مُؤْمِنًا: mīm maftūḥah	مُؤْمِنًا: mīm maksūrah	4: 93
وَيَتَّقِيهِ: with sukūn	وَيَتَّقِيهِ: reads with ṣilah	24: 50
يَرْضُهُ: read with ṣilah	يَرْضُهُ: with sukūn	39: 7
أَرْجِيهِ: with a kasrah	أَرْجِيهِ: reads with ṣilah	27: 35- 7: 110
ثُرَزْقَانِيهِ: with a kasrah	ثُرَزْقَانِيهِ: reads with ṣilah	13: 37
الْمُنشُونَ / الْمُنشُونَ	الْمُنشُونَ	56: 72
سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ سِقَايَةَ وَعِمَارَةَ / سِقَاةَ وَعَمْرَةَ	سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ	9: 19
فَتُعْرِقَكُمُ / فَتُعْرِقَكُمُ	الرِّيحِ فَتُعْرِقَكُمُ	17: 69
يَحْسِرْتَنِي / يَحْسِرْتَنِي عَلَى	يَحْسِرْتَنِي عَلَى	39: 53

5. The Pronoun of Hā ul-Kināyah

(وَسَكِّنْ يُؤَدِّهِ مَعَ نُؤْلِهِ وَنُصْلِهِ) ²³³ *** وَنُؤْتِهِ وَأَلْقِيَهُ آلَ وَالْقَصْرُ حُمَلًا

The alif in the verse is a letter code that indicates Abū Jaʿfar reads hā ul-Kināyah with sukūn, in general.

6. Two Adjacent Hamzahs in a Word

(وَسَهَّلْنَ بِمَدِّ 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}

{ءَأَنْذَرْتَهُمْ -ءَأَنْتُمْ- ءَأَلِدْ- ءَأَعْجِبِي- ءَأَلِهْتُنَا-أ.أ.ذَا- أ.أ.نَا - أ.أ.نَزَلَ-أ.أ.لَقِيَ- أ.أ.تَبَيَّنْتُمْ}

وَسَكِّنْ وَزِدْ هَمْزاً كَوَاوٍ أَوْ شَهِدُوا *** أَمِيناً وَفِيهِ الْمَدُّ بِالْحُلْفِ بَلَلًا

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 2nd 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 {أ.أ.نَا} 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 {أ.أ.ذَا}, then ikhbār {إِنَّا}].

(وَأَخْبِرْ فِي الْأُولَىٰ إِنْ تَكَرَّرَ إِذَا سِوَىٰ) *** إِذَا وَقَعَتْ مَعَ أَوَّلِ الذَّبْحِ فَاسْأَلَا

²³³ Ad-Durrah: 18, 23 / Ash-Shāṭibiyyāh: 1022 / Ad-Durrah: 25

8. Two Adjacent Hamzahs between Two Words

The 2 hamzahs either differ or agree in their ḥarakāt.

(D) When The 2 Hamzahs Agree in Their Ḥarakāt

If the 2 hamzahs agree in their ḥarakāt, then Abū Ja'far makes tas-hīl of the 2nd hamzah. ** * ²³⁴ وَحَالَ اتِّفَاقٍ سَهَّلَ الثَّانِي إِذْ طَرَا

(a) identical with fathah {جَاءَ أَمْرُنَا-مُرْنَا} شَاءَ أَنْشَرَهُ-نَشَرَهُ {جَاءَ أَحَدٌ-حَدٌ}

(b) identical with kasrah: {السَّمَاءِ إِنْ-ن} أَلَا-هَلْؤَلَاءِ إِنْ-ن

(c) identical with dammah, the only one: {أَوْلِيَاءُ أَوْلِيَاءِ-وَلْتِيك} وَلْتِيك

(B) When The 2 Hamzahs Differ in Their Ḥarakāt

The Rule

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

The 2nd will have kasrah {تَفِيئِي 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 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 دُشَاءَ أَصَبْنَاهُمْ-وَصَبْنَاهُمْ-السُّفْهَاءُ أَلَا: وَلَا-سُوءَ أَعْمَالِهِمْ: وَعَمَالِهِم-الْمَلَأُوا أَفْتُونِي:
وَفْتُونِي-وَيَسَمَاءُ أَقْلِي: وَقْلِي/ مِنَ السَّمَاءِ آيَةً / السَّمَاءِ أَوْ: يَأِيَّة/ يَوْ-وَعَاءُ أَخِيهِ: يَحْيِيهِ}.

(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} يَارْكَرِيَاءُ وَنَا-نَا {أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ:
الْفُقَرَاءُ وَلِي-لِي} (الشُّهَدَاءُ إِذَا: وَذَا-ذَا)

9. It̤h̤hār (Clarity) and Idghām (Assimilation)

(وَأُدْحَضَ تَأَمَّنًا) ²³⁵

Abū Jaʿfar is the only reciter who makes complete idghām without rawm or ishmām in sūrat Yūsuf: 11 {مَالِكٌ لَا تَأَمَّنَا عَلَى يُونُسَ}

10. Al-farsh (Different Pronunciation) of Abū Jaʿfar

Abū Jaʿfar reads ṭā with kasrah {فَمَنْ أَضْطَرَّ} instead of a ḍammah and the tā with a ḍammah {لِلْمَلَكَةِ أَسْجُدُوا} instead of a kasrah.

Abū Jaʿfar reads the middle letter with ḍammah instead of sukūn:

{نُكْرًا - فَسْحَقًا - الْعُسْرُ - يُسْرًا - الْعُسْرَى - أَلْيُسْرَى - الرُّعْبُ}.

(وَالأَمْرُ ائْتَلُ وَأَعَكِسُ أَوَّلُ الْقِصِّ هُوَ وَهِيَ *** يُمَلُّ هُوَ ثُمَّ هُوَ اسْكِنَا أَدُ وَحَمَلًا)

Abū Jaʿfar reads with sākin hā, on the condition that it is preceded by a letter of (و-ف-ل-ثم) {وَهُوَ-فَهِيَ-أَهُوَ خَيْرٌ لِلصَّابِرِينَ-ثُمَّ هُوَ}.

-He reads ʿayn sākin of words like: {عَلَيْهَا تِسْعَةَ عَشَرَ}, {أَثْنَا عَشَرَ}, (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 {يَأَبَّتْ} that ending in a feminine tā ت, with hā: {يَأَبَّهُ}.

The Rules of The Nūn Sākin and Tanwīn

Abū Jaʿfar only, makes ikhfā' of nūn sākin and tanwīn at (غ-خ):-

{مِنْ غَيْرِكُمْ - وَمِنْ خَلْفِهِمْ - حَلِيمًا عَفُورًا - مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ - مِنْ غِلٍّ - مِنْ خَلْفٍ}

Except: (4: 135) إِنْ يَكُنْ غَنِيًّا and (5: 3) وَالْمُنْحَنِفَةُ, (15: 51) فَسَيُنْغِضُونَ

(وَعَتَّةُ يَا وَالْوَاوِ فُرُوبًا وَعَيْدٌ *** مِنَ الْإِخْفَا سَوَى يُنْغِضُ يَكُنْ مُنْحَنِقٌ أَلَا)

²³⁵ Ad-Durrah: 16, 64, 42

Tajweed Rules of Qirā'at

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 Ḥamr 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.

فَإِنْ خَالَفُوا أَذْكَرَ وَإِلَّا فَأَهْمِلَا *** وَرَمَزُهُمْ ثُمَّ الرُّوَاةَ كَأَصْلِهِمْ²³⁶

To listen to *Ya'qūb's recitation*, please visit the following [link](https://archive.org/details/Yasser_AlMazroui_riwayat_rowise_wa_rouh):
https://archive.org/details/Yasser_AlMazroui_riwayat_rowise_wa_rouh

Ya'qūb's Muṣḥaf (light blue) is the 16th, on the right hand side.
<http://www.alwa7y.com/downloads/>

²³⁶ Ad-Durrah: 8

[9] The Tajwīd Rules of Qirā-at Ya'qūb Al-Ḥaḍramī

Ya'qūb Al-Ḥaḍramī: He is Abū Muḥammad Ya'qūb ibn Ishāq ibn Zayd ibn 'Abdu Allāh Al-Ḥaḍramī 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.

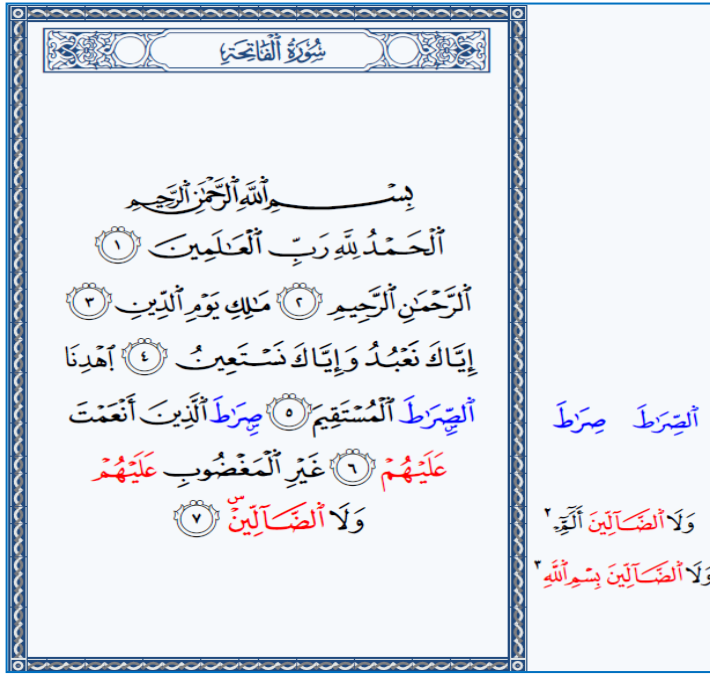
i) Ruways Muhammad ibn el-Muttawakkil al-Baṣrī (d. 238 A.H).

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-Fātihah

Ruways reads { السِّرَط - سِرَاط } and Rawḥ reads { الصِّرَاط - صِرَاط }, wherever it occurs.



2. Mīm ul-jam^ˁ 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^ˁ that precedes a sākin letter, then to keep 2 sākin letters from meeting, he reads mīm ul-jam^ˁ with either kasrah (like Abū ^ˁAmr 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. - { مِنْ دُونِهِمْ أُمَّرَاتَيْنِ - بِهِمُ الْأَسْبَابُ - فِي قُلُوبِهِمُ الرُّعْبُ - وَقِهِمُ السَّيِّئَاتِ - قَبْلَتِهِمْ - }
عَنْ دُونِهِمُ الْمُجْرِمُونَ - الَّتِي - قُلُوبِهِمُ الْعِجْلُ }²³⁷ (وَقِيلَ سَاكِنٍ أَتْبَعًا حَزْ غَيْرُهُ أَصْلُهُ تَلَا)

IIA- He reads the pronoun hā of the masculine or feminine plural with a dammah if a sākin yā precedes it, - { أَيْدِيهِمْ - أَيْدِيَهُنَّ - إِلَيْهِمْ - إِلَيْهِنَّ - }
عَلَيْهِمْ - عَلَيْهِنَّ - فِيهِمْ - فِيهِنَّ - وَبُزْكِيهِمْ - لَدَيْهِمْ - مِثْلِيهِمْ - فَنُوقِيهِمْ - نُصَلِّيهِمْ - سَيَجْزِيهِمْ -
عَلَيْهِمَا - إِلَيْهِمَا - فِيهِمَا } or the hā of the dual: { مُتَرَفِيهِمْ

(وَالضَّمُّ فِي الْهَاءِ حُلِيلًا عَنِ الْيَاءِ إِنْ تَسَكَّنَ سِوَى الْفَرْدِ)

²³⁷ Ad-Durrah: 13, 11

IIB- He reads *mīm ul-jamʿ* with *ḍammah*, if it is preceding *sākin*

{يُوقِيَهُمُ اللَّهُ - وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ ۗ -

ضَاقَتْ عَلَيْهِمُ الْأَرْضُ - يُرِيهِمُ اللَّهُ - إِلَيْهِمْ أَثْنَيْنِ - 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 الْأَمْلُ - يُغْنِيهِمُ اللَّهُ - يَأْتِيهِمْ -

except (وَمَنْ يُؤْلِهِمْ) in 8:16. تَأْتِيهِمْ فَءَاتِيهِمْ وَيُخْرِزُهُمْ - يَكْفِيهِمْ - ءَاتِيهِمْ - فَاسْتَفْتِيهِمْ -

***Rawḥ** reads the *hā* with *kasrah* and *mīm ul-jamʿ* with *ḍammah*, like others, وَيُلْهِمُهُمُ الْأَمْلُ - يُغْنِيهِمُ اللَّهُ - وَقِهِمُ السَّيِّئَاتِ - فَءَاتِيهِمْ - وَإِنْ يَأْتِيهِمْ - ءَاتِيهِمْ - وَإِذَا لَمْ . تَأْتِيهِمْ - أَلَمْ يَأْتِيهِمْ - وَلَمَّا يَأْتِيهِمْ - أَوْلَمْ تَأْتِيهِمْ - أَوْلَمْ يَكْفِيهِمْ - ءَاتِيهِمْ - فَاسْتَفْتِيهِمْ - وَيُخْرِزُهُمْ -

(وَاضْمُمْ إِنْ تَزُلْ طَابَ إِلَّا مَنْ يُؤْلِهِمْ فَلَا)²³⁸

3. The Pronoun of Hā ul-Kināyah

Yaʿqūb reads *hā-ul-Kināyah* with *kasrah* and *qasr* of *hā*, shortens it. Rawḥ reads some with *ṣilah* (elongation of the *kasrah* to *yā*, 2 ḥarakah) 1- يَأْتِيهِ in (20:75), 2- يَبِيدُهُ in (2:249, 23:88) and (36:83).

4. The Rules of a Single Hamzah in a word

Yaʿqūb reads some hamzahs with different ways, as follows:

(1) **Naql** of one 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

²³⁸ Ad-Durrah: 12, 37

(2) **Ibdāl**: Ya'qūb *yubdilu* (replaces or substitutes the hamzah by a letter of madd that corresponds to the previous letter's ḥarakah). He makes ibdāl of some hamazāt: 1- hamzah maftūḥah preceded by kasrah tubdal into a **yā**: لِأَهَبَ - لِيَهَبَ (19:19).

2- A sākin hamzah into alif in {يَأْجُوجَ وَمَأْجُوجَ: يَأْجُوجَ وَمَأْجُوجَ}

(3) **Hadthf**: Ya'qūb deletes a hamzah from (18:94) {دَكَاءَ: دَكَاً} and {يُضَاهُونَ: يُضَاهُونَ} (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 alwasl in {ءَأَلَّكَرِينَ-ءَأَلَّكَرِينَ} sūrah 10, and {ءَأَلَّكَرِينَ-ءَأَلَّكَرِينَ} 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 - .أَيَّمَهُ - .

5. Two Consecutive Hamzahs in a Word

If 2 of hamzat qaṭ' follow each other in a word, the 1st questioning hamzah maftūḥah, has to be pronounced muḥaqqaqah. The 2nd hamzah is maftūḥah, maḍmūmah, or maksūrah and is read with tas-hīl by **Ruways**.

{لِثَانِيهِمَا حَقِيقٌ يَمِينٌ وَسَهْلَانٌ} *** {بِمَدِّ آتَى وَالْقَصْرِ فِي الْبَابِ حُلَلًا}

{ءَأَنْذَرْتَهُمْ-ءَأَنْتُمْ-ءَأَلِدُ-ءَأَعْجَمِيٌّ-ءَأَلْهَتُنَا- أ.ءَأ-ءَأَنَا- أ.ءَأَنْزَلَ-ءَأَلْقَى- أ.ءَأَنْبِئْكُمْ}

(ي) **Rawḥ** reads with taḥqīq of the 2nd hamzah, like Ḥafṣ:

{ءَأَنْذَرْتَهُمْ-ءَأَنْتُمْ-ءَأَلِدُ-ءَأَعْجَمِيٌّ-ءَأَلْهَتُنَا- أ.ءَأ-ءَأَنَا- أ.ءَأَنْزَلَ-ءَأَلْقَى- أ.ءَأَنْبِئْكُمْ}

Ya'qūb **adds** an istifhām hamzah to 4 words, in which **Ruways** reads with tas-hīl of the 2nd hamzah: 1- {ءَأَذْهَبْتُمْ-ءَأَذْهَبْتُمْ} (46:19)

- (3) {ءَانَ يُؤْتَى أَحَدٌ-ءَانَ} 4- {ءَاتَكُم-ءَاتَكُم} 3- (68) {ءَانَ كَانَ-ءَانَ} 2-
 {ءَامَنْتُمْ} 5- {ءَامَنْتُمْ} Ruways drops a hamzah and reads {ءَامَنْتُمْ} (7,20, 26),
²⁴⁰{ءَامَنْتُمْ أَخْبِرْ طَبَّ أَيْتِكَ لِأَنْتَ أَذْ *** ءَانَ كَانَ فِذْ وَاسْأَلْ مَعَ أَذْهَبْتُمْ إِذْ حَلَا}

6. Repetitive Questioning (Istifhām Mukarrar)

Ya'qūb 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 ul`Ankabūt, and istifhām in both places in sūrat an-Naml. Ruways reads the 2nd hamzah with tas-hīl, while Rawḥ reads both with taḥqīq, like Ḥafṣ {أَعْدَا}.

{وَفِي الثَّانِ أَخْبِرْ حُطَّ سَوَى الْعُنْكَبِ اعْكِسَا *** وَفِي التَّمْلِ الْإِسْتِفْهَامُ حُمٌ فِيهِمَا كِلَا}

{أَذَا كُنَّا ثَرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ} [Sūrat Ar-Ra'd:5]

{وَقَالَ الَّذِينَ كَفَرُوا أَذَا كُنَّا ثَرَابًا وَعَابَاؤُنَا أَتَا لَمُحْرَجُونَ} [Sūrat AnNaml:67]

7. Two Adjacent Hamzahs Between 2 Words

Ruways reads these words in different ways, depending on the ḥarakāt of the 2 hamazāt (pl.). (وَحَقَّقَهُمَا كَالِاخْتِلَافِ يَبِي وَلَا **) The 2 hamzahs differ or agree in their ḥarakāt. Rawḥ reads with taḥqīq.

When The 2 Hamzahs Agree in Their Ḥarakāt

If the 2 hamzahs agree (ittafaqā) in their ḥarakāt, then Ruways makes tas-hīl of the 2nd hamzah. (وَحَالَ اتَّفَاقٍ سَهْلٍ الثَّانِ إِذْ طَرَا ***)

- (a) identical with fathah {جَاءَ أَمْرًا-مُرْنَا} شَاءَ أَ نَشْرَهُ-نَشْرَهُ {جَاءَ أَحَدٌ-حَدٌ}
- (b) identical with kasrah: {السَّمَاءِ إِنْ-ن} هَلْوَلَاءِ إِنْ-ن} {أَوْلِيَاءُ أَوْلِيَتِكَ-أَوْلِيَاءُ.وَلِيَتِكَ}
- (c) identical with dammah, the only one: {أَوْلِيَاءُ أَوْلِيَتِكَ-أَوْلِيَاءُ.وَلِيَتِكَ}

²⁴⁰ Ad-Durrah: 24, 26, 27

(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 { تَفِيئَ إِلَى - لِي } or a ḍammah { 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 أَصَبْنَاَهُمْ: وَصَبْنَاَهُمْ-السُّفَهَاءُ أَلَا: وَلَا } { سُوءَ أَعْمَالِهِمْ: وَعَمَالِهِمْ-الْمَلَأُوا أَفْتُونِي: وَفْتُونِي-وَيَسْمَاءُ أَقْلِي: وَقَلِي } / مِنَ السَّمَاءِ آيَةً / السَّمَاءِ أَوْ: يَأَيَّةً / 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 } (يَا زَكَرِيَّا وَيَا نَا - نَا) { أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي } - (الشُّهَدَاءُ إِذَا: وَذَا - ذَا)

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 } ^{٧٢}, the first one.

²⁴¹ وَلَا تُحِمْ حُزُّ سَوَى أَعْمَى بِسُبْحَانَ أَوْ لَا* وَظَلَّ كَافِرِينَ الْكُلَّ وَالْتَّمَلَ حُطَّ وَيَاءُ يَاسِينَ يُمْنُ

Ruways reads one word with an imālah { الْكَافِرِينَ - الْكُفَّارِينَ } , 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 { يَسَّ وَ الْقُرْآنِ الْحَكِيمِ } , **Ruways** makes idghām with the fath of the yā of { يَسَّ } and **Rawḥ** merges with imālah of the yā.

²⁴¹ Ad-Durrah: 44, 45

9. Al-farsh (Different Pronunciation) of Ya'qūb

Ya'qūb **adds** hamzahs to these words, contrary to Ḥafṣ { لَا يَغْلِبُكُمْ }
{ زَكْرِيَّا: زَكْرِيَّا-تُرْجِي-مُرْجُونَ } (49: 14) ,

²⁴²{وَيُرْجِعُ كَيْفَ جَا إِذَا كَانَ لِلْآخِرَى فَسَم حُلَى حَلَا**}

Ya'qūb reads these words differently from Ḥafṣ- { تَذَكَّرُونَ-يَبْنِي-نَسِيًا-يَنْفَطِرْنَ-مِهْدًا-فَيَسْحَتَكُمْ-تَلْقَفُ-يُنزِلُ-قُل رَّبِّي يَعْلَمُ-
يَسْقِطُ-مُخْلِصًا-جُنْيًا-عُتِيًّا-صُلِيًّا-يَنْفَطِرْنَ-مِهْدًا-فَيَسْحَتَكُمْ-تَلْقَفُ-يُنزِلُ-قُل رَّبِّي يَعْلَمُ-
قُل رَّبِّ احْكُم-مَيْتًا-وَالْيَا يَرْجِعُونَ-وَالِيهِ تَرْجِعُونَ-لَا خَوْفَ عَلَيْهِمْ-تَحْسِبُ-يَحْسِبُونَ }
(مَعَ اللَّاءِ هَا أَنْتُمْ وَحَقَّقَهُمَا حَلَا ***) / (لَا خَوْفَ بِالْفَتْحِ حَوْلًا ***)

Ya'qūb deletes the yā (waṣlan and waqfan) in { أَلْتَيْنِ } (33,58,65) and reads the word with hamzah maksūrah muḥaqqaqah.

10. Al-Idghām Aṣ-ṣaghīr (Assimilation)

{أَخَذْتُ طُلُورِثْتُمْ جَمِي فِدْلَيْثُ عَنْدَ *** هُمَا وَادَعِمُ مَعَ عَدْتُ أَبُ ذَا اِعْكِسًا 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 مِهَادٌ : جَهَنَّمَ مِهَادٌ }.

11. Al-Idghām Al-Kabīr of Mithlayn

Al-Idghām Al-Kabīr takes place between two mutaḥarrrik letters. **Ya'qūb** makes idghām of mithlayn in 3 words, while **Ruways** makes idghām of mithlayn in 5 words and 16 ones with khulf.

²⁴² Ad-Durrah: 63, 34, 65, 40

No.	Idghām kabīr of	Ya'qūb	Ruways
4:36	وَالصَّاحِبِ بِالْجَنبِ	وَالصَّاحِبِ بِالْجَنبِ	
27:36	أَتُمِدُّونَ بِمَالٍ → madd lāzim	أَتُمِدُّونَ بِمَالٍ	
53:55	فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى → Waṣlan تَتَمَارَى	رَبِّكَ تَمَارَى	
23:101	فَلَا أَنسَابَ بَيْنَهُمْ → M. lāzim		أَنسَابَ بَيْنَهُمْ
20:33 20:34 20:35	كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾		نُسَبِّحَكَ كَثِيرًا وَنَذْكُرَكَ كَثِيرًا إِنَّكَ كُنْتَ
34:46	ثُمَّ تَتَفَكَّرُوا → Waṣlan		ثُمَّ تَتَفَكَّرُوا
16	Ruways has 16 idghām, with khulf (with the preference of idghām, except 2: 79. أَلْكِتَابِ بِالْحَقِّ	جَعَلَ لَكُمْ idghām/iṭh̄hār → Ruways	جَعَلَ لَكُمْ 8 times in surah 16
2:20		لَذَهَبَ بِسَمْعِهِمْ	لَذَهَبَ بِسَمْعِهِمْ
2:79	أَلْكِتَابِ بِأَيْدِيهِمْ/ أَلْكِتَابِ بِأَيْدِيهِمْ	أَلْكِتَابِ بِأَيْدِيهِمْ	أَلْكِتَابِ بِأَيْدِيهِمْ
2:176	Iṭh̄hār preferred, idghām	أَلْكِتَابِ بِالْحَقِّ	أَلْكِتَابِ 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.

{ رَحْمَتٌ: رَحْمَهُ-نِعْمَتٌ-سُنَّتٌ-لَعْنَتٌ-أَمْرَاتٌ-وَمَعْصِيَتٌ-فُرْتُ-شَجَرَتٌ-وَجَنَّتٌ-أَبْنَتٌ-
. يَاأَبَتِ: يَاأَبَةَ } فِظَرْتُ-بَقِيَّتٌ-كَلِمَتٌ-غَيْبَتٌ-الْعُرْفَتِ-ءَايَتٌ-بَيِّنَتٌ-ثَمَرَتٌ-حَصْرَتٌ }



فَبِالْهَاءِ قِفْ حَقًّا رَضَى وَمُعَوَّلًا ***

إِذَا كَتَبْتَ بِالتَّاءِ هَاءَ مُؤَنَّثٍ²⁴³

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}

{وَلَاتَ حِينَ مَنَاصٍ} {مَرَضَاتٍ} {هَيْهَاتَ هَيْهَاتَ} {أَفْرَعَيْتُمُ اللَّتَّ / اللَّتَّ 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 feminine plural, that is preceded by the pronoun **hā** of the third person: {أَوْلَادَهُنَّ-أَيْدِيَهُنَّ-وَأَرْجُلُهُنَّ-إِلَيْهِنَّ-}

عَلَيْهِنَّ-فِيهِنَّ-فَطَلِقُوهُنَّ-لِعِدَّتِهِنَّ-لَا تُخْرِجُوهُنَّ- مِنْ بُيُوتِهِنَّ-أَجَلَهُنَّ-فَأَمْسِكُوهُنَّ-

فَارْقُوهُنَّ-أَسْكِنُوهُنَّ-حَمَلَهُنَّ- فَتَاتُوهُنَّ-أُجُورَهُنَّ-فَأَمَّتْ حُنُوهُنَّ-بِأَيْمَنِهِنَّ-عَلِمْتُمُوهُنَّ}

2- The pronoun **هو** of a single male or female, third person.

3- The 5 words of istifhām that consist of a preposition and an interrogative mā (Alistifhāmiyyah). {يَمَّة - لِمَّة - عَمَّة - فِيَمَّة - مِمَّة}

{وَقِفْ يَا أَبْنَةَ بِأَلْفَا أَلَا حُمٌ وَلَمْ حَلَا}

{وَسَايِرُهَا كَالْبَرِّ مَعَ هُوَ وَهِيَ وَعَنْهُ} *** هُوَ نَحْوُ عَلِيَّهِنَّ إِلَيْهِنَّ رَوَى الْمَلَا

{وَأِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاطِرَةٌ يَمٌ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا

لَا تَفْعَلُونَ ﴿٣٦﴾ عَمَّ يَتَسَاءَلُونَ ﴿٣٧﴾ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٣٨﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٣٩﴾ لِمَ

تُحَاجُّونَ فِي إِبْرَاهِيمَ- فَلِمَ تُحَاجُّونَ 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-

أَبْنَتِي بِمُصْرِحِي - بِيَدِيه - إِلَيْه - عَلَيْهِ - لَدِيه - بِمُصْرِحِيه - أَبْنَتِيه}

²⁴³ Ash-Shāṭibiyyāh: 378, (Ad-Durrah: 46, 47)

5- Ruways (only), on – {يَوْمَلَيْ-يَحْسَرْتِي} - {نَمَّ- فَتَمَّ- يَأْسَفِي- يَوْمَلَيْ-يَحْسَرْتِي}

Note: Sheikh **An-Nahhās** said that: “It is preferred not to stop with hā’us-sakt for Ruways in # 1, 4 or 5 {يَوْمَلَيْ-يَحْسَرْتِي}.”

* 244 (وَدُو نُذْبَةٍ مَعَ نَمَّ طَبَّ وَلِهَا اِحْدَفَنَ) *** بِسُلْطَانِيَه مَالِي وَمَا هِيَ مُوَصَّلًا (

Ya’qūb stops on {وَكَايَ-فَكَأَيَّ} → {وَكَايَ-فَكَأَيَّ} (this nūn represents Tanwīn),*** (وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا لَدَى الثُّورِ وَالرَّحْمَنِ رَافِقِنَ حَمِيلاً)

There are 3 words ending in hā (أَيُّه), in sūrat an-Nūr, Az-Zukhruf and ar-Rahmān جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ- وَقَالُوا يَا أَيُّهَ السَّاحِرِ- سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ. If Ya’qūb were to stop on one, he would pause with an alīf, يَا أَيُّهَا.

Ya’qūb deletes of hā-essakt in the waṣl in all of its 7 places in the Qur’ān: 1- لَمْ يَتَسَنَّهَ - (2:259) 2- فَبِهَدْنِهِمْ أَقْتَدَهُ - (6:90) 3-6 in sūrah 69: 4

{ وَمَا أَدْرَاكَ مَا هِيَ (١٠) - 7- كِتَابِيَه (١٥) حِسَابِيَه (١٦) مَالِيَه (١٨) سُلْطَانِيَه }

(حِمَاهُ) وَأَثْبِتْ فُرْ (كَذَا اِحْدَفَ كِتَابِيَه) *** حِسَابِي تَسَنَّ أَقْتَدَ لَدَى الْوَصْلِ حُقْلًا

To listen to Ya’qūb’s recitation, please visit the following [link](https://archive.org/details/Yasser_AlMazroui_riwayat_rowise_w_a_rouh):
https://archive.org/details/Yasser_AlMazroui_riwayat_rowise_w_a_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>

²⁴⁴ (Ad-Durrah: 48, 38, 49)


Uṣūl Qirā't Khalaf al-
 Bazzār (al-ʿĀshir)
 From Riwāyati
Ishāq and Idrīs
 From The Ṭarīq of
Ash-Shāṭibiyyah
 and **Ad-Durrah**

Tajweed Rules of Qirā't Khalaf al-Bazzār (al-ʿĀshir)

Ibn Al-Jazarī clarified 3 Qurrā' in the poem, Ad-Durrah, which is complementary to Ash-Shāṭibiyyah's poem of 7 Qurrā'. He gives Khalaf al-ʿĀshir (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-ʿĀshir. (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.

فَإِنْ خَالَفُوا أَذْكَرٌ وَإِلَّا فَأَهْمِلَا *** (وَرَمَزُهُمْ ثُمَّ الرُّوَاةِ كَأَصْلِهِمْ)²⁴⁵

²⁴⁵ (Ad-Durrah: 8)



[10] The Tajwīd Rules of Qirā-at Khalaf al-Bazzār

Khalaf al-Bazzār Al-Kūfī, al-ʿĀshir (the ‘tenth’ Khalf) (150-229 AH), Abū Muhammad Khalaf ibn Hishām ibn Thaʿlab al-Asadī al-Bazzār al-Baghdādī, was an important figure in the history of the Qurʾān and the Qiraʾāt, or method of recitation. In addition to being a transmitter for the Qurʾān 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 Qurʾān 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 Yaʿqub, Ishāq ibn Ibrahīm 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). To listen to Khalaf al-Bazzār (al-ʿĀshir)'s recitation, please visit the following link:

<https://www.youtube.com/watch?v=s110Yvh-GP0>

https://www.youtube.com/watch?v=AVYZB_96S18

In the link, *Khalaf al-Bazzār (al-ʿĀshir)*'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-Fātiḥah/ 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-Fātiḥah then he must reads basmalah.

وَوَصَّلَكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً²⁴⁶

2. Sūrat Al-Fātiḥah

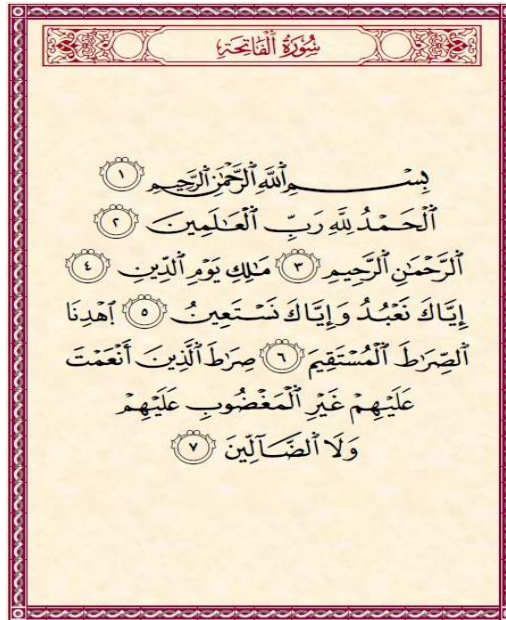
Khalaf's recitation follows Ḥafṣ in some rules of recitation, He counts the basmalah as the 1st āyah, reads { مَلِكِ يَوْمِ الدِّينِ }

with ṣād, { الصِّرَاطِ الْمُسْتَقِيمِ } صِرَاطِ

The hā with kasrah in { لَدَيْهِمْ-الْيَوْمِ-عَلَيْهِمْ } the (ف) is his code letter.

وَأَكْسِرُ عَلَيْهِمْ إِلَيْهِمْ لَدَيْهِمْ فَتَى) ***

(وَمَالِكِ حُزْفُزُ وَالصِّرَاطِ فِيهِ اسْجَلَا



He reads both madd Muttaṣil and Munfaṣil with 4 ḥarakāt.

²⁴⁶ Ash-Shāṭibiyyāh: 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 mutaharrik 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. {مَنْهُمْ 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 الذَّلِيلَةُ - قَبْلَتِهِمُ الَّتِي - عَلَيْهِمُ الْقِتَالُ - يُوفِيهِمُ اللَّهُ - يُرِيهِمُ اللَّهُ - إِلَيْهِمُ اثْنَيْنِ -
بِهِمُ الْأَسْبَابُ - عَلَيْهِمُ الْبَابُ}

C- If mīm al-jam' is followed by a mutaharrik letter, then it is read with sukūn. (وَعْتَنَّهُ يَا وَالْوَاوِ فُزٌّ²⁴⁷)

-Khalaf merges the nūn and tanwīn in wāw and yā with ghunnah.
-He makes iṭhār where Ḥamzah makes idghām kabīr of tā, in:

{وَالصَّافَّاتِ صَفًّا ① فَالزَّجْرَاتِ زَجْرًا ② فَالتَّلِيَّاتِ ذِكْرًا ③ وَالذَّرِّيَّاتِ ذَرْوًا ④ ائْتِدُونَنِي بِمَالٍ ⑤ فَالْمُعِيرَاتِ صُبْحًا ⑥ فَالْمُلْقِيَّاتِ ذِكْرًا - بَيْتٌ طَائِفَةٌ { (تُمِدُّونَنِي)
(أَظْهَرُنَّ فَلَا) - (كَذَا النَّاءُ فِي صَفًّا وَزَجْرًا وَتَلْوِهِ *** وَذَرْوًا وَصُبْحًا عَنْهُ بَيْتٌ فِي حُلِي)

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 امْكُثُوا}, while Ḥamzah reads with ḍammah, in sūrah: 20, 27, 29.

...وَأَشْبَعُ جُد... وَفِي الْكُلِّ فَاثِقَلًا) *** (وَهَا أَهْلُهُ قَبْلَ امْكُثُوا الْكَسْرُ فُصْلًا)
(فَإِشَا *** وَحَقَّقَ هَمَزَ الْوُفْفِ وَالسَّكْتِ أَهْمَلًا)

Khalaf reads without the sakt of Ḥamzah, on mafṣūl and mawṣūl.

²⁴⁷ (Ad-Durrah: 42, 16, 17, 20, 21, 37)

5. The Major Imālah

The imālah kubrā is a main rule in the recitation of Khalaf.

{ أَلَيْتَيْمَى - أَدْبَى - تُؤْفَى - تَوَلَّى - يُوجَى - وَكَفَى - النَّهْيَى - طَبَى - نَادَى - الرَّجْعَى - الْمَرْعَى - تَرْضَى - أَلْهَوَى -
 أَعْمَى - عَصَانَى - الْأَقْبَصَا - تَوْلَاهُ - وَالصُّبْحَى - الرَّبْوَا - الْقُفْوَى - الْعُلَى - وَضَجَلَهَا - هَدْبَنَى - تُقْبَلَةُ - مُزْجَلَةُ -
 الْحَوَايَا - إِنْبَهُ - كِلَاهُمَا - رَبَّى - رَبَّاهُ - وَيَحْيَى - وَأَحْيَا - بَأَى - شَاءَ - جَاءَ - وَمَا أَدْرَبَكَ - تَتْرَأَ - الرَّبَّ -
 أَلْتَبَّ - جَمَّ - طَبَهَ - جَسَمَ - بِاتِيكَ - بُشْرَى - تَبَّى - أُخْبِرَى - الْقُفْرَى - وَذِكْرَى - الْكُفْرَى - سُكَارَى -
 وَمُرْسَلَهَا - النَّصَارَى - أُسَارَى - لِلْيُسْرَى - يَتَوَارَى - التَّوْرَةَ - الرَّعْيَا - كِتَابَ الْأَبْرَارِ - ذَاتِ فَرَارٍ -
 دَارَ الْقَرَارِ - لِلْأَبْرَارِ - الْأَشْرَارِ }

Khalaf does not do imālah of the following, nor Kisā'ī's words.

{ النَّهَارِ - الدَّارِ - الْحَوَارِ - وَالْحَارِ - جَبَّارِينَ - النَّارِ - الْبَوَارِ - الْقَهَّارِ - رُعْيَا - سَجَى ② دَحَلَهَا - ضِعَافًا -
 تَلَّهَا ③ وَمَا طَحَلَهَا ④. }

248 {وَبِالْفَتْحِ قَهَّارِ الْبَوَارِ ضِعَافَ مَعٌ ——— * * * لَهُ عَيْنُ الثَّلَاثِي رَانَ شَا جَاءَ مَيْلًا}

(كَالْأَبْرَارِ رُؤْيَا اللَّامِ تَوْرَةَ فِدْ)

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} (***) وَالذِّيْبُ أَبْدِلَ فَيَجْمَلًا)

2- Naql: He makes Naql of the hamzah's fathah to the sākin sīn in the imperative verb {وَسَّوْا}, when preceded by a wā or a fā.

{وَسَلُّهُمْ - وَسَلُّوْا مَا أَنْفَقْتُمْ - وَسَلِ الْقَرْيَةَ - فَسَلُّوْا أَهْلَ الذِّكْرِ - فَسَلِ الَّذِينَ - فَسَلُّهُ - فَسَلُّوْهُمْ} وَحَرَكَ بِهِ مَا قَبْلَهُ مَتَسَكِنًا * * * وَأَسْقِطُهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

3- Hadthf: He omits a hamzah of {يُضْلَهُونَ}, (7:201) {طَيْفٌ → طَيْفٌ}.

4- Khalaf adds a hamzah to: {مِيكَائِيلَ - دَكَّاءَ - هُزْوًا - كَفْوًا - جَبْرِيْلَ}.

248 (Ad-Durrah: 43, 44, 35) / Ash-Shāṭibiyyāh: 237

وَعَى هَمَزَةً مَكْسُورَةً صُحْبَةً وَلَا 249 وَجَبْرِيلَ فَتُحُّ الْجِيمِ وَالرَّاءُ وَبَعْدَهَا ***
 وَأَمَنْتُمْ لِلْكَلِّ ثَالِثًا (أَبْدِلًا) *** وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا بِهَا

He reads some words differently from Ḥafṣ, by adding a hamzat istifhām, and reads both hamzahs with taḥqīq:

{ءَعَّعَجَمِيٌّ وَعَرَبِيٌّ} {ءَعَّأَمَنْتُمْ} (7,20,27) {أَيِّنَّ لَنَا لِأَجْرًا}
 {ءَاتَكُمْ لَتَأْتُونَ الرِّجَالَ-ءَاتَكُمْ لَتَأْتُونَ الْفَاحِشَةَ} (29: 7)

7. The Special Words of Khalaf (Al-Farsh)

Khalaf (like Ḥamzah) makes ishmām—{سَيِّءٌ - سَيِّءٌ}، {يَصْدُرُ}،

{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ-قَالَتْ أَخْرُجْ-أَنْ أَعْبُدُوا-مَحْظُورًا أَنْظُرْ-قَدْ أَسْتَهْزِئُ}

- Khalaf reads hā-essakt waqfan and deletes it waṣlan in the 1st 2 places in the Qur'ān: 1- (2: 259) {لَمْ يَتَسَنَّهْ} 2- (6:90) {فَبِهَدْنُهُمُ أَقْتَدِهِ}.

{وَدُو نُدْبَةٍ مَعَ تَمَّ طَبَّ وَلَهَا أَحْدَفَنُ} *** {بِسُلْطَانِيَّةٍ مَا لِي وَمَا هِيَ مُوَصِّلًا}
 {حِمَاهُ وَأَثَبْتُ فُرْ كَذَا أَحْدَفَ كِتَابِيَّةٍ} *** {حِسَابِي تَسَنَّ أَقْتَدُ لَدَى الْوُصْلِ حُقْلًا}

He reads the last 5 of the 7 ha-āt assakt waṣlan and waqfan: 3-6 sūrat ul-Hāqqah {وَمَا أَدْرَاكَ مَا هِيَ ١١-7-كِتَابِيَّةٍ ١٥-حِسَابِيَّةٍ ١٦-مَالِيَّةٍ ١٨-سُلْطَانِيَّةٍ}

- He reads {يَبْيُئِي} with kasrah. He reads all of these words with kasrah on the first letter: {عِيُونًا-شِيُوخًا-الْغِيُوبِ-جِيُوبِيَهْنَ-نِسِيًا-الْبِيُوتِ-بِيُونًا}

- He reads the following words differently from Ḥafṣ, also.

{وُلْدًا - الرِّيحَ - يَبْشُرُ - لَمَسْتُمُ التِّسَاءِ - ثَمَّاسُوَهْنَ - تَسَقَطُ - تَلْقَفُ - ثَمُودًا - الرَّعْبَ}

This concludes the lessons of Khalaf's recitation rules.

²⁴⁹ Ash-Shāṭibiyyah: 471, 189,

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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