

القراءات العشر المتواترة

The Ten Authentic Qiraa'aat

Compiled and translated by

فاطمة ياقوت الإبياري

Fatma Yacout Elibyari

مراجعة وتقریظ: د. علی توفیق النحاس

English Reviewed by

Jameelah Thomas

Amirah Sultaan

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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		

Contents

Transliteration Table	4
Foreword	14
Acknowledgements	17
The Author's Ijazah Certificates of The 10 Major Qirā'āt	18
Preface	21
Introduction	22
The Benefits of The Qirā'āt	24
Ash-Shāṭibiyyah's Codes Letters	26
Rules of The 10 Qirā'āt	28
1. Al-Isti'ādthah.....	28
2. Who Reads The Basmalah Between 2 Sūrahs	29
3. The Differences of the Qurrā' in Sūrat al-Fāṭiḥah	30
4. Al-Madd ul-Farṭī/Derived Elongation	31
5. The Pronoun of Hā al-Kināyah	32
6. Al-farsh (Different Pronunciation) of The Qurrā'	33
7. Iṭḥār (Clarity) and (Al-Idghām Aṣ-Ṣaghīr)	36
A- Idghām of Dāl-Qad into 8 letters (for Some Qurrā')	36
B- Idghām of Dthāl-Idth into 6 letters.....	37
C- Al-Idghām Aṣ-ṣaghīr of Lām-Hal and Bal.....	38
8. Idghām of Letters Which Are Close In Makhraj	41
9. The 2 Types of Ishmām with a Ḥarakāh or a Letter	42
10. The rules of the 2 nd of 2 Adjacent Hamzahs in a Word	43
11. The Repetitive Istifhām (Mukarrar) of The 10 Qurrā'	44
12. Two Adjacent Hamzahs Between 2 Words.....	45
(A) When The 2 Hamzahs Differ in Their Ḥarakāt	45
(B) When The 2 Hamzahs Agree in Their Ḥarakāt.....	47

13. The Open Sound, Fath, Taqlīl and Imālah of Alif	48
Two Types of Dthāt ur-Rā.....	51
14. Yā-āt al-Idāfah Can be Divided Into 3 Categories.....	52
The Differences Between Yā ul-Idāfah And Az-Zawā-id	57
15. Yā-āt az-Zawā-id (Extra).....	57
[1] The Basic Rules of Rewāiyat Qālūn ʿAn Nāfiʿ	64
1. Sūrat al-Fātiḥah	66
2. Al-Madd ul-Farṭī/Derived Elongation	66
3. Ṣīlah of Mīm ul-Jamʿ (Its Connection With Wāw).....	67
4. Practice	68
5. The Pronoun of Hā al-Kināyah	69
6. Two Adjacent Hamzahs in a Word	69
7. Al-Istifhām Al-Mukarrar/The Repetitive Questioning	70
8. Two Adjacent Hamzahs Between 2 Words.....	71
(A) When The 2 Hamzahs Differ in Their Ḥarakāt	71
(B) When The 2 Hamzahs Agree in Their Ḥarakāt.....	72
9. Practice on Mīm ul-Jamʿ of Some Āyāt.....	73
10. Fath, Taqlīl and Imālah of Alif/The open sound.....	75
11. Rules of a Single Hamzah in a Word	76
12. An-Naql, Transferring The Vowel	78
13. Al-farsh (Different Pronunciation) of Qālūn.....	79
[2] The Tajwīd Rules of Riwayat Warsh ʿan Nāfiʿ	82
1. The Basmalah Between Two Sūrahs	83
2. Al-Fātiḥah.....	85
3. Mīm ul-Jamʿ and its Connection with Wāw	86
4. [Al-Madd Al-Farṭī] Derived Elongation	87
5. The Pronoun of Hā al-Kināyah	88

6. Rules of a Single Hamzah in a Word	89
7. Two Consecutive Hamzahs in a Word	94
8. Repetitive Questioning (Istifhām Mukarrar)	96
9. Two Adjacent Hamzahs Between 2 Words	97
When the 2 Hamzahs Agree in Their Ḥarakāt	99
10. An-Naql of Hamzah's Vowel Between 2 Words	100
11. Faḥ and Taqlīl of The Alifs of Dthawāt ul-yā	102
12. [Al- Madd Al-Far'ī/Derived] (III) Al-līn Al-mahmūz	104
13. [Al- Madd Al-Far'ī/Derived] (IV). Madd ul-Badal	106
There are 5 Exceptions of Madd ul-Badal	108
Relation Between Madd ul-badal and 'Āariḍ to Sukūn	111
Madd ul-badal, Al-līn El-mahmūz and Dthawāt ul-y	114
14. Al-farsh (Different Pronunciation) of Warsh	115
15. Tafkhīm And Tarqīq of The Letter Rā	116
16. Tarqīq of The Letter Rā in Warsh's Recitation.....	117
17. Taghlīth (Thickening) of The Letter Lām.....	121
[2] Basic Rules of Qirā-at Ibn Kathīr.....	126
1. The Basmalah Between Two Sūrahs.....	127
2. Al-Madd Ul-Far'ī/ Derived Elongation	127
3. Al-Fātiḥah.....	128
4. Œilah Of Mīm ul-Jam'	128
5. The Pronoun of Hā ul-Kināyah	129
6. Rules of a Single Hamzah in a Word	129
7. Two Adjacent Hamzahs in a Word	132
8. Two Adjacent Hamzahs Between Two Words	133
(A) When The 2 Hamzahs Differ in Their Ḥarakāt	133
9. Practice on Some Āyāt	134

10. Stopping on the ʿUthmanic Muṣḥaf Script.....	135
11. Al-farsh (Different Pronunciation) of Ibn Kathīr	136
[3] The Tajwīd Rules of Qirā-at Abī ʿAmr ul-Baṣrī	139
1. Mīm ul-jamʿ and The Previous Letter’s Ḥarakah	140
2. Al- Madd Al-Farʿī/Derived Elongation.....	141
3. Pronoun of Hā ul-Kināyah	141
4. Rules of a Single Hamzah in a word	142
5. Two Consecutive Hamzahs in a Word.....	145
6. The Istifhām Mukarrar/Repetitive Questioning	145
7. Two Adjacent Hamzahs Between 2 Words.....	146
A- When The 2 Hamzahs Agree in Their Ḥarakāt.....	146
8. Faṭḥ, Taqlīl and Imālah of Alif.....	146
9. Faṭḥ and Taqlīl of The Alifs of Dthawāt ul-yā.....	148
10. Al-farsh (Different Pronunciation) of Abū ʿAmr	149
11. Al-Idghām Al-Kabīr	150
12. Stopping on the ʿUthmanic Muṣḥaf Script.....	162
[4] The Tajwīd Rules of Qirā-at Ibn ʿĀmir Ash-Shāmī.....	164
1. The Pronoun of Hā ul-Kināyah	164
2. Rules of a Single Hamzah in a word	165
3. How Hishām Stops on The Hamzah at The End.....	166
4. The takhfīf qiyasī and rasmī of a hamzah mutaḥarriḩah	167
5. A hamzah mutaḥarriḩah preceded by a ṣaḩīḩ sākin	171
6. When Hamzah Mutaḥarriḩah is Preceded by Madd	172
7. When Hamzah Mutaḥarriḩah is Preceded by Wāw, Yā.....	173
Explanation of the 3 ibdāl in madd, tawassuṭ and qaṣr	175
At-Takhfīf ar-Rasmī When Stopping on Yā and Wāw	176
8. Two Consecutive Hamzahs in a Word.....	177

9. Eleven Repetitive Questioning (Istifhām Mukarrar)	178
10. Faḥ And The Imālah of Alif.....	179
11. Al-farsh (Different Pronunciation) of Ibn ṬĀmir	180
12. Stopping on the ṬUthmanic Muṣḥaf Script	181
[5] Tajweed Rules of Qirā'at ṬĀṣim Al-Kūfi.....	186
Manhaj ṬĀṣim in his Recitation	188
1. Al-Isti'ādthah.....	188
2. Pronouncing the Name of Allāh – Al-Basmalah (البِسْمَلَةُ)	188
The Basmalah Between Two Sūrahs.....	190
3. Mīm ul-Jam'	191
4. [Al-Mudūd]: Lengthening or Prolongation.....	192
5. The Pronoun of Hā al-Kināyah	193
6A. Short Pauses (Sakt) of Ḥafṣ.....	195
6B. The 7 Words in the Qur'ān That end With Hā as-Sakt	195
6C. Stops – Al-Waqf (الْوَقْف).....	196
7. The Basic Rules of Tajweed.....	197
The Tajweed of The Qur'anic Letters	199
8. Al-Makhārij	200
8A- Al-Jawf (الجَوْف).....	200
Common Mistakes While Pronouncing Alif.....	201
8B. The Throat.....	202
8C. The Tongue Contains 10 Makhārij for 18 Letters.....	203
8D. The Two lips.....	207
8E. The Nasal passage (الْخَيْشُوم)	208
Al-Ghunnah (الغَنَّة)	209
9. Aṣ-Ṣifāt / The Qualities of The Arabic letters	210
9A. The Permanent Qualities With Opposites	210

9B. The Permanent Qualities Without Opposites	213
10. The 4 Rules of Nūn Sākinah and Tanwīn	215
11A. The Rules of Tafkhīm and Tarqīq	220
11B. The Rules of Tafkhīm and Tarqīq of the Letter Rā	222
I. The 6 reasons why the Rā would be read with Tafkhīm.....	222
II. The Tarqīq of the Letter Rā has 3 Reasons.....	223
III. Three Sākin rā can be Read With Tarqīq and Tafkhīm	223
11C. The Tafkhīm and Tarqīq of the Alif	224
11D. The Rule of The Letter Lām.....	224
12A. The Special, Unique Words of Ṣāṣim's Recitation.....	224
12B. The Special, Unique Words of Ḥafṣ' Recitation	225
12C. The Special Words of Shuḥbah's Recitation	226
12D. Variations Shuḥbah or Ḥafṣ Share with Others	227
13. Preventing The Meeting of Two Sākin Letters	228
14. Ending a Word With Rawm and/or Ishmām	229
15. Rules of Elongating or Dropping Alif in 7 Words.....	229
16. The Hamzah.....	230
17. Two Adjacent Hamzahs in a Word	230
18. Eleven Repetitive Istifhām (Mukarrar) in The Qur'ān	232
19. The Feminine Open Tā for 20 Words	233
20. The Rules of Shuḥbah (Imālah of Alif)	234
21. Yā-āt al-Iḍāfah	235
22. Yā-āt az-Zawā'id (Extra).....	237
Riwāyat Ḥafṣ ṣan Ṣāṣim From Ṭarīq aṭ-Ṭayyibah	239
The Primary Ṭuruq in The Narration of Ḥafṣ	240
A Summary of Ḥafṣ' Reading, With Qaṣr Al-Munfaṣil	241
[6] The Tajwīd Rules of Qirā'at Ḥamzah.....	244

1. Al-Fātihah.....	245
2. [Al- Madd Al-Farṣī] Derived Prolongation.....	246
3. Mīm Al-Jamṣ and The Hā That Precede it.....	246
4. The Pronoun of Hā ul-Kināyah.....	246
5. Two Adjacent Hamzahs in a Word.....	247
6. Repetitive Questioning (Istifhām Mukarrar).....	248
7. Idghām of nūn sākinah and tanwīn.....	248
8. Al-Idghām Al-Kabīr.....	248
9. Faṭḥ, Imālah and Taqlīl.....	249
10. How Ḥamzah Stops on a Word that includes Hamzah.....	251
Stopping on a Hamzah Includes 2 Types of Easing.....	251
11. First: If a Sākin Hamzah is Preceded by.....	253
A Hamzah Mutawassīṭah or Mutāṭarrifah.....	254
11. Second: If a Mutāḥarrik Hamzah is Preceded by sākin.....	254
(I) If a Hamzah Mutawassīṭah is Preceded by Alif,.....	255
(II) If Hamzah Mutāṭarrifah is Preceded by Alif,.....	256
11(B). Wāw or Yā Aṣliyyah.....	259
11(C). If it is a Sākin Ṣaḥīḥ Letter.....	262
Third: 9 Mutāḥarrik Hamzah Preceded by Mutāḥarrik.....	264
Waqf Ḥamzah Includes Takhfīf Qiyāsī and Rasmī.....	265
12. At-Takhfīf ur-Rasmī.....	267
Two Ways Waqfan on Hamzah Mutawassīṭah bizā-id.....	273
13. The 10 Zawā-id, Takhfīf of Hamzah, Waqfan.....	273
14. Stopping With Rawm and Ishmām on the Last Letter.....	276
15A. Pausing on a Sākin That Precedes Hamzat el-qaṭṣ.....	279
15B. Sakt: Short Breathless Pause on The Sākin Mawṣūl.....	279
15C. Sakt on sākin mafṣūl, that is between two words.....	281

[7] The Tajwīd Rules of Qirā-at Al-Kisā'ī.....	296
1. Mīm Al-Jam' And The Hā That Precedes It	297
2. The Pronoun of Hā ul-Kināyah	297
3. Repetitive Questioning (Istifhām Mukarrar).....	298
4. The Major Imālah	298
5. Ways of Stopping on Uthmanic Muṣḥaf Script.....	300
6A. Two Imālah Madth-habs of Feminine Hā, Waqfan.....	300
6B. Reading With Both Imālah and Fath, Waqfan	301
7. The Single Hamzah	301
Two Adjacent Hamzahs in a Word	302
8. Al-Kisā'ī Makes Ishmām With a Ḥarkāh or Letter.....	302
9. The Special Words of Al-Kisā'ī (Al-Farsh).....	302
[8] The Tajweed Rules of Abī Ja'far.....	306
1. Sūrat Al-Fātiḥah	306
Sūrat Al-Baqarah	307
2. Al-Madd ul-Far' / Derived Elongation	307
3. Ṣilah of Mīm ul-Jam'	308
4. Rules of a Single Hamzah in a word	309
The Differences Between 'Isa and Sulaymān Ibn Jammāz.....	312
5. The Pronoun of Hā ul-Kināyah	313
6. Two Adjacent Hamzahs in a Word	313
7. Repetitive Questioning (Istifhām Mukarrar).....	314
8. Two Adjacent Hamzahs between Two Words.....	314
9. Ithhār (Clarity) and Idghām (Assimilation)	315
10. Al-farsh (Different Pronunciation) of Abū Ja'far	315
[9] The Tajwīd Rules of Qirā-at Ya'qūb Al-Ḥaḍramī	318
1. Sūrat Al-Fātiḥah	318

2. Mīm ul-jam' and The Previous Letter's Ḥarakah	319
3. The Pronoun of Hā ul-Kināyah	320
4. The Rules of a Single Hamzah in a word.....	320
5. Two Consecutive Hamzahs in a Word.....	321
6. Repetitive Questioning (Istifhām Mukarrar).....	322
7. Two Adjacent Hamzahs Between 2 Words	322
8. The Imālah of The Alif of Some Words	323
10. Al-Idghām Aṣ-ṣaghīr (Assimilation).....	324
11. Al-Idghām Al-Kabīr of Mithlayn.....	325
12. Stopping on the 'Uthmanic Muṣḥaf Script	326
13. Stopping With Hā' us-Sakt.....	326
Tajweed Rules of Qirā't Khalaf al-Bazzār (al-'Āshir).....	329
[10] The Tajwīd Rules of Qirā-at Khalaf al-Bazzār	330
1. The Basmalah/ Al-Fātiḥah/ Al-Madd Al-Far'ī/Derived	331
2. Sūrat Al-Fātiḥah	331
3. Mīm Al-Jam' and The Hā That Precedes it	332
4. The Pronoun of Hā ul-Kināyah	333
5. The Major Imālah.....	334
6. The Single Hamzah	334
7. The Special Words of Khalaf (Al-Farsh).....	335
19. Bibliography.....	337

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 - الْقِرَاءَاتُ الْعَشْرُ 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

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

students to understand. May everyone benefit from this book and 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 Shaṭibiyyah 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 Qurʾān. 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 Qurʾān.

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

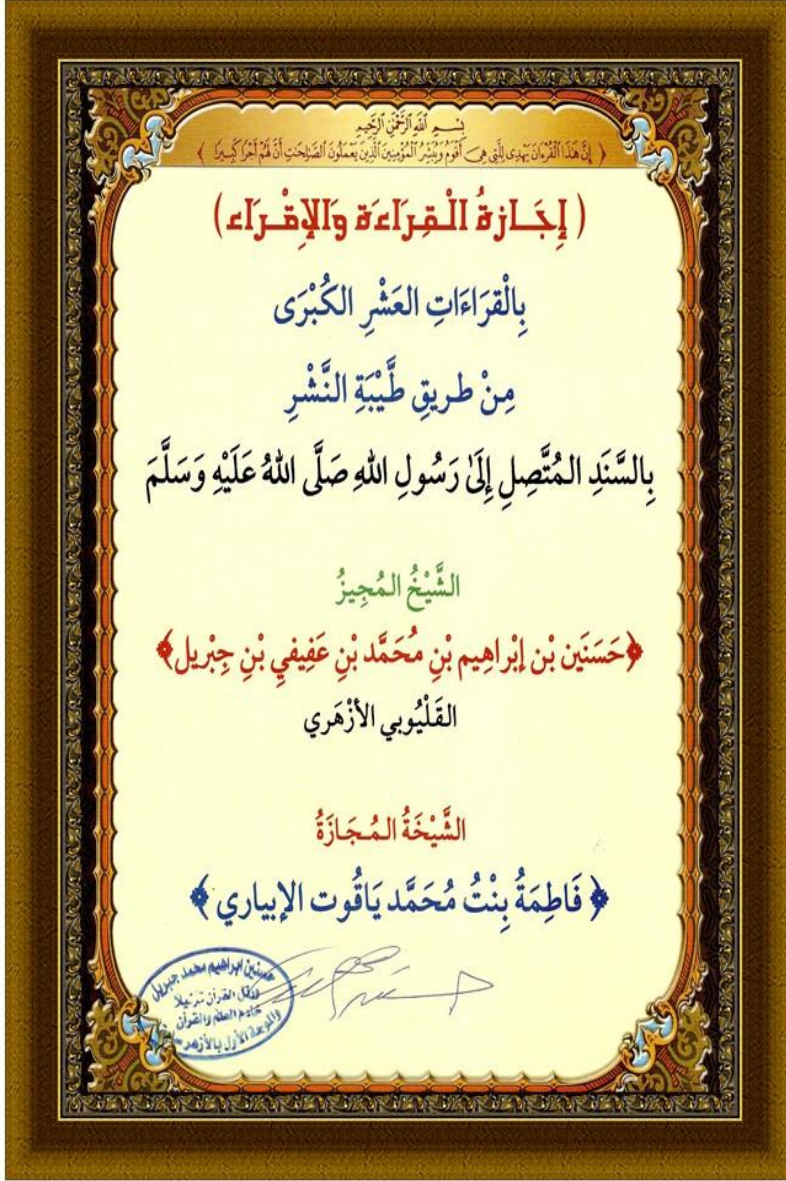
I also extend my thanks to Shaykh Dr. Nabil Sallam, for providing me with a valuable Taqrīṭh letter.

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

IJAAZAH CERTIFICATE

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

اجازة في القراءات العشر الصغرى
للمعلمة فاطمة محمد يعقوب العلي باري
بإشراف الشيخ مهابه إبراهيم علي وعدن
معلم القراءات العشر الصغرى
بمكة المكرمة
سنة 1443هـ

الشيخ مهابه إبراهيم علي وعدن
SHEIKH MESBAH

Ijazah in the ten Major Qeraat

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

Signature



Date



stamp

Preface

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

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

{وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
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, radhyāllāhu 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

⁵ Ṣaḥīḥ al-Bukhārī 5027

was revealed like this.' Then he said to me, 'Recite it, so I recited it and he said, *'It was revealed like this.'* *This Qur'ān has been revealed in seven different ways, so recite it 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 (radhyāllāhu 'anhum) and the Successors who memorized the Qur'ān. During the time of the Successors and their followers, there were famous individuals who became renowned scholars of the Qur'ān in Muslim lands.

The Ten Authentic Qirā'āt And Their Early Locations

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

The Benefits of The Qirā'āt

The Qur'ān's recitations or Qirā'āt are the manners in which the Qur'ān is to be read or pronounced. The various recitations neither alter the message of the Qur'ān nor imply that 'different versions' of the Qur'ān exist. Rather, all were revealed through revelation and are part of the speech of Allāh, the Holy Qur'ān. After Muḥammad (ﷺ) received the revelation from Allāh through the Angel Jibrīl, he (ﷺ) recited the Qur'ān to his companions, who memorized it and then wrote it down in their muṣḥafs. The companions verified their memorization by reciting it back to the prophet (ﷺ), who received and taught the Qur'ān with these permitted minor variations in pronunciation that do not change the original meaning. Later, the Caliphs compiled and unified the companions' muṣḥafs into a single one, the Noble Qur'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'.

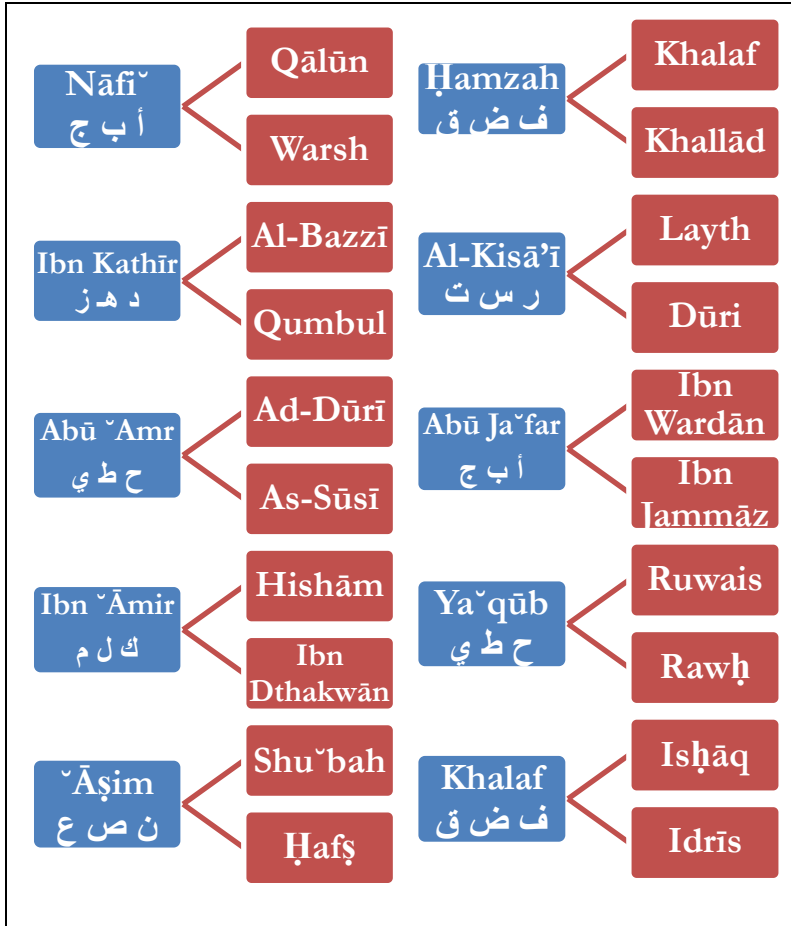
¹⁰<http://www.muslimprophets.com/article.php?aid=64&t=Quran++Hafs+vs+Warsh>

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 Ṭirāqī 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 Ṭāsim, 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 Ṭan Ṭāsim narration, Shuḥbah Ṭan Ṭāsim, Warsh Ṭan Nāfi', Qālūn Ṭan 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 Ṭan Warsh.

Ash-Shātibiyyah'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, Ibn Kathīr, Abū Amr	سَمَا
Nāfi, Ibn Kathīr	جَزْمِي
Ibn Kathīr, Abū Amr	حَقُّ
Nāfi, Ibn Amir	عَمَّ
Ibn Kathīr, Abū Amr, Ibn Amir	نَفَرٌ
Amir, Hamzah, Al-Kisā'i	ث
Nāfi, Amir, Hamzah, Al-Kisā'i	جِصْنٌ
Ibn Kathīr, Amir, Hamzah, Kisā'i	ظ
Abū Amr, Amir, Hamzah, Kisā'i	غ
Ibn Amir, Amir, Hamzah, Kisā'i	ذ
Shu'bah, Hamzah, Al-Kisā'i	صُحْبَةٌ
Hafṣ, Hamzah, Al-Kisā'i	صِحَابٌ
Hamzah and Al-Kisā'i	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 Qurrā' 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 مُسَجَّلًا

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

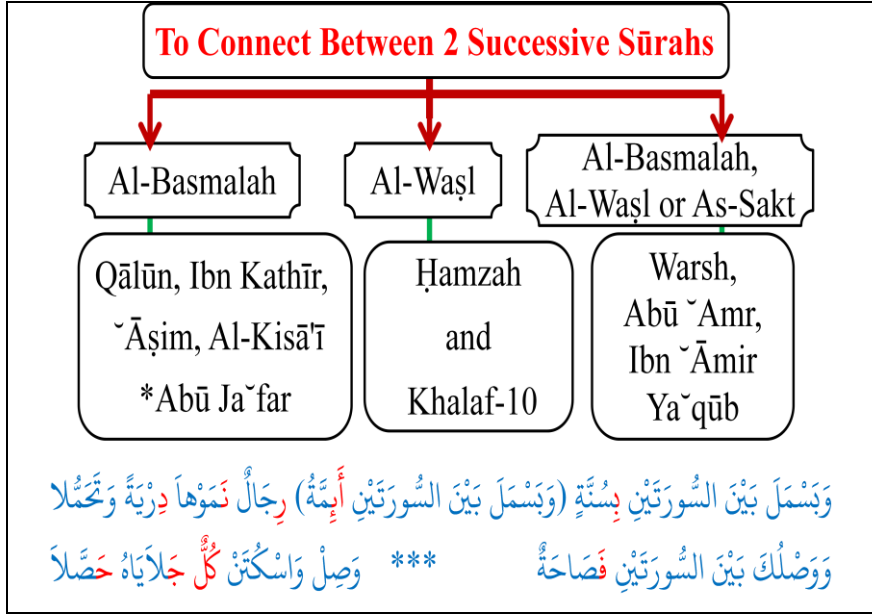
1- Al-Isti'ādthah, 2- Al-Basmalah 3- Starting a Sūrah:

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

All the qurrā' agree upon reciting al-basmalah in two situations:
1- When starting a recitation from the beginning of a new sūrah, with the exception of sūrat at-Tawbah (no basmalah at starting).
2- After ending sūrat an-Nās and before beginning al-Fātiḥah.

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

2. Who Reads The Basmalah Between 2 Sūrahs



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

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.

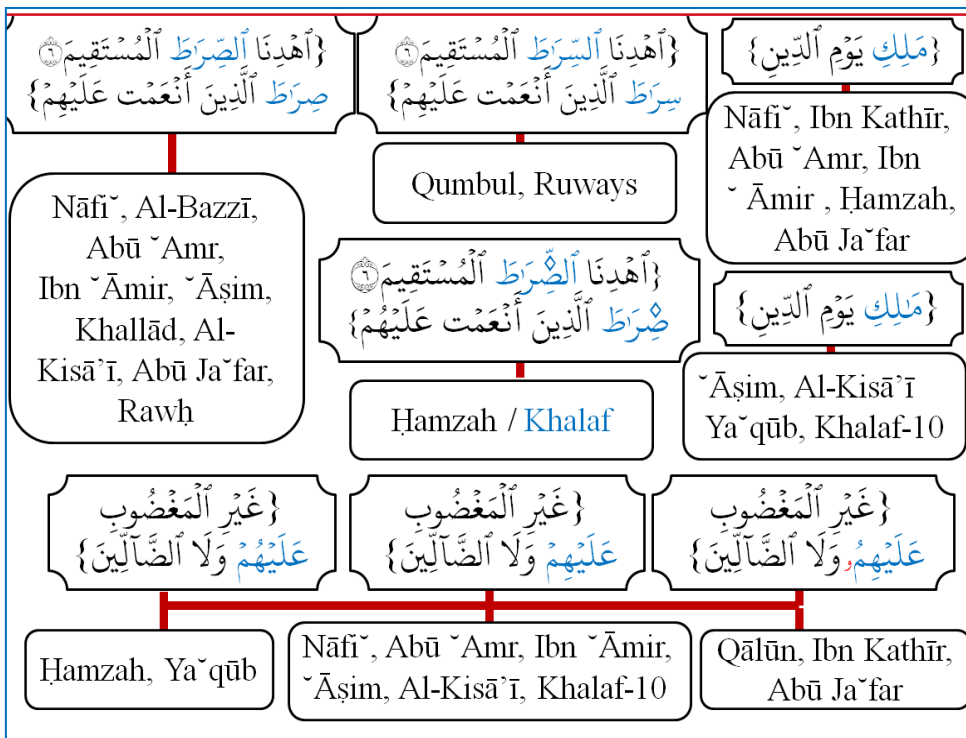
¹² Ash-Shāṭibiyāh: 100, 101, 105

وَسَكَنَهُمُ الْمُخْتَارَ دُونَ تَنْقِيسٍ *** وَبَعْضُهُمْ فِي الْأَرْبَعِ الزُّهْرِ بِسْمَلًا * لَهُمْ دُونَ نَصٍ

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.

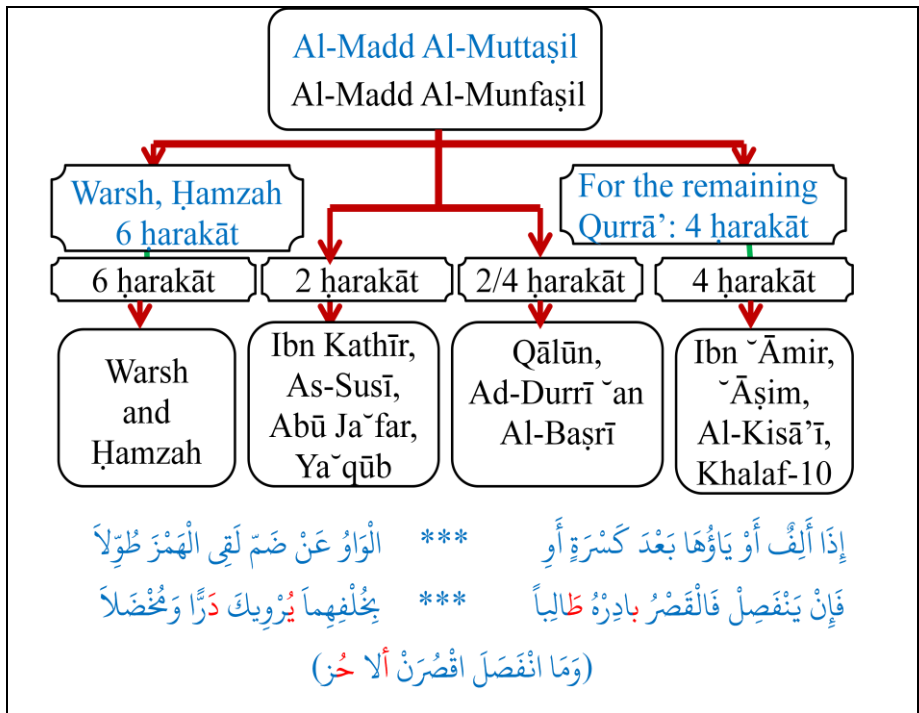
3. The Differences of the Qurrā' in Sūrat al-Fātiḥah



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

13 وَمَالِكِ يَوْمَ الدِّينِ رَاوِيهِ نَاصِرٌ *** وَعِنْدَ سِرَاطِ وَالسِّرَاطِ لِ قُنْبُلَاً
 بِحَيْثُ أَتَى وَالصَّادُ زَايَا اِسْمَهَا *** لَدَى خَلْفٍ وَاشْمِمْ لِحَلَادِ الْأَوْلَاً
 عَلَيْهِمُ إِلَيْهِمْ حَمْرَةٌ وَلَدَيْهِمُ *** جَمِيعًا بِضَمِّ الْهَاءِ وَقَفًّا وَمَوْصِلًا
 وَصِلَ صَمِّ مِيمِ الْجَمْعِ قَبْلَ مُحَرِّكَ *** دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلَاً
 (وَمَا لِكِ حُزُفُ وَالصِّرَاطِ فِيهِ اسْجَلَاً)
 (وَبِالسِّينِ طَبِّ وَاكْسِرَ عَلَيْهِمُ إِلَيْهِمْ *** لَدَيْهِمْ فَتَى وَالضَّمِّ فِي الْهَاءِ حُلِيلَاً)

4. Al-Madd ul-Farṭ/Derived Elongation



¹³ 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 farṭī/derived madd. Madd aṣlī is the natural 2 ḥarakah length, Madd farṭī is branched from it, for a reason, like hamzah or sukūn; ʿarīḍ 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) {وَجِآءَ- وَعَنْ سُوءٍ - وَ شَاءَ - سَوَاءً}.

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

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

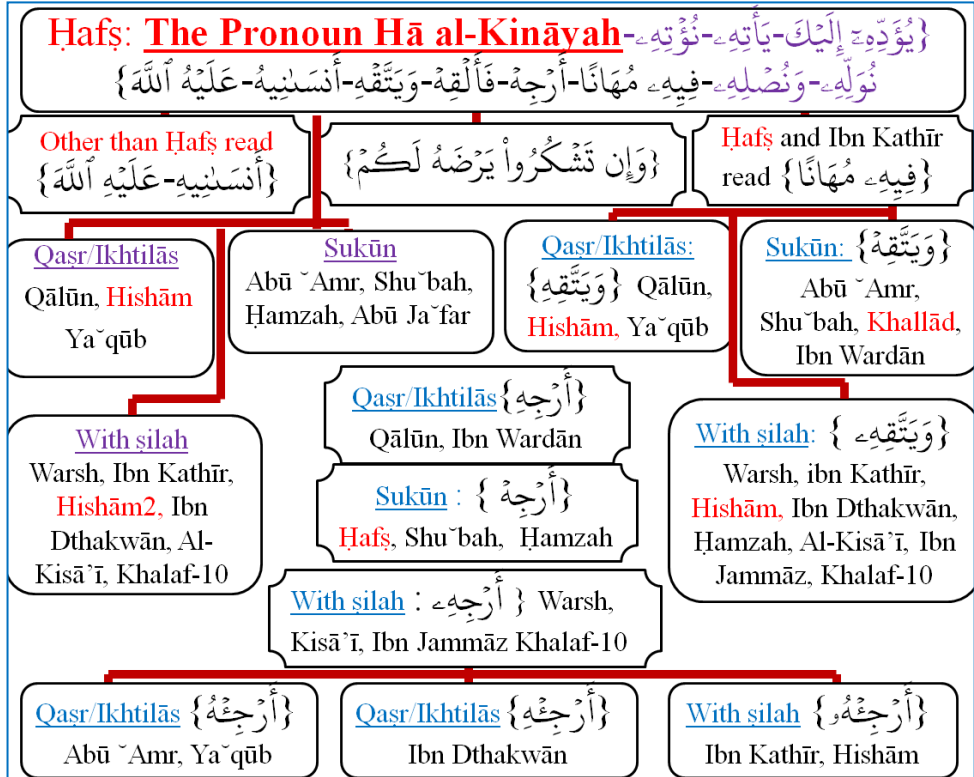
5. The Pronoun of Hā al-Kināyah

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 ṣuḡhrā.

وَنُؤْتِيهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَا	***	وَسَكِّنْ يُوَدِّهِ مَعَ نُؤْلِهِ وَنُضْلِهِ ¹⁴
حَمِي صَفْوَهُ قَوْمٌ يُخْلِفُ وَأَنْهَلَا	***	وَعَنْهُمْ وَعَنْ حَفِصٍ فَالْقِهِ وَيَتَّقِهِ
وَيَأْتِيهِ لَدَى طه بِالْإِسْكَانِ يُجْتَلَا	***	وَقُلْ بِسُكُونِ الْقَافِ وَالْقَصْرِ حَفْصُهُمْ
بُخْلِفِ وَفِي طه بِوَجْهَيْنِ بُجْلَا	***	وَفِي الْكُلِّ قَصْرُ الْهَاءِ بَانَ لِسَانَهُ
بُخْلِفِيهَا وَالْقَصْرَ فَادْكُرْهُ نُوْقَلَا	***	وَإِسْكَانٌ يَرْضَاهُ يُمْنُهُ لُبْسٌ طَيِّبٌ
وَشَرًّا يَرَهُ حَرْفِيهِ سَكِّنْ لِيَسْهَلَا	***	لَهُ الرَّحْبُ وَالزَّلْزَالُ خَيْرًا يَرَهُ بِهَا
وَفِي الْهَاءِ صَمٌّ لَفَّ دَعْوَاهُ حَرَمَلَا	***	وَعَى نَفَرًا أَرْجِيئُهُ بِالْهَمْزِ سَاكِنًا

¹⁴ Ash-Shāṭibiyāh: 160-167, 844

وَأَسْكِنَ نَصِيرًا فَازَ وَكَسِرَ لِعَيْرِهِمْ *** وَصَلَهَا جَوَادًا دُونَ رَبِّ لِثَوَصَلَا
 وَهَا كَسِرَ أُتْسَانِيهِ ضَمَّ لِحَفْصِهِمْ *** وَمَعَهُ عَلَيْهِ اللهُ فِي الْفَتْحِ وَصَلَا



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:

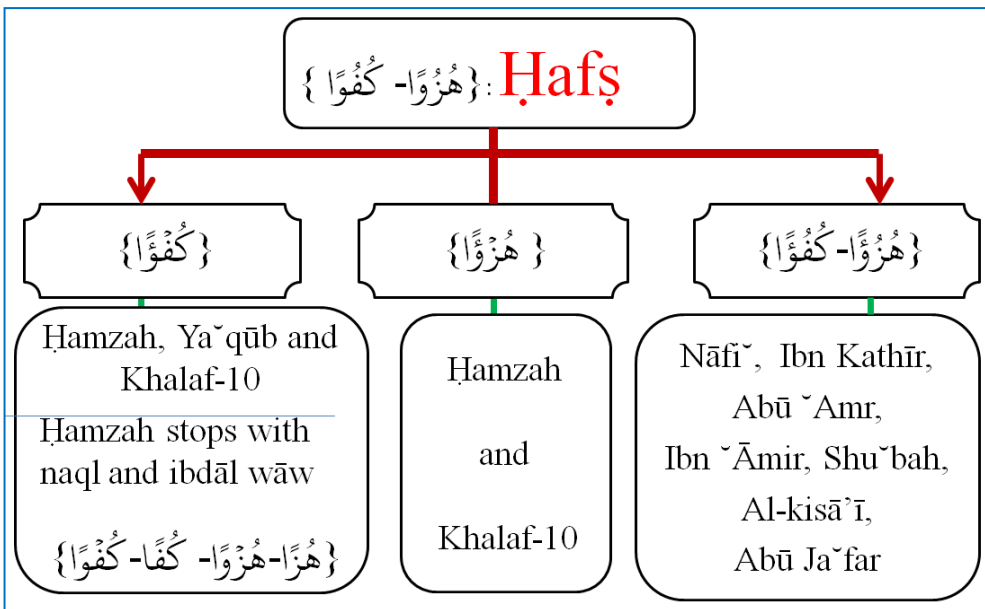
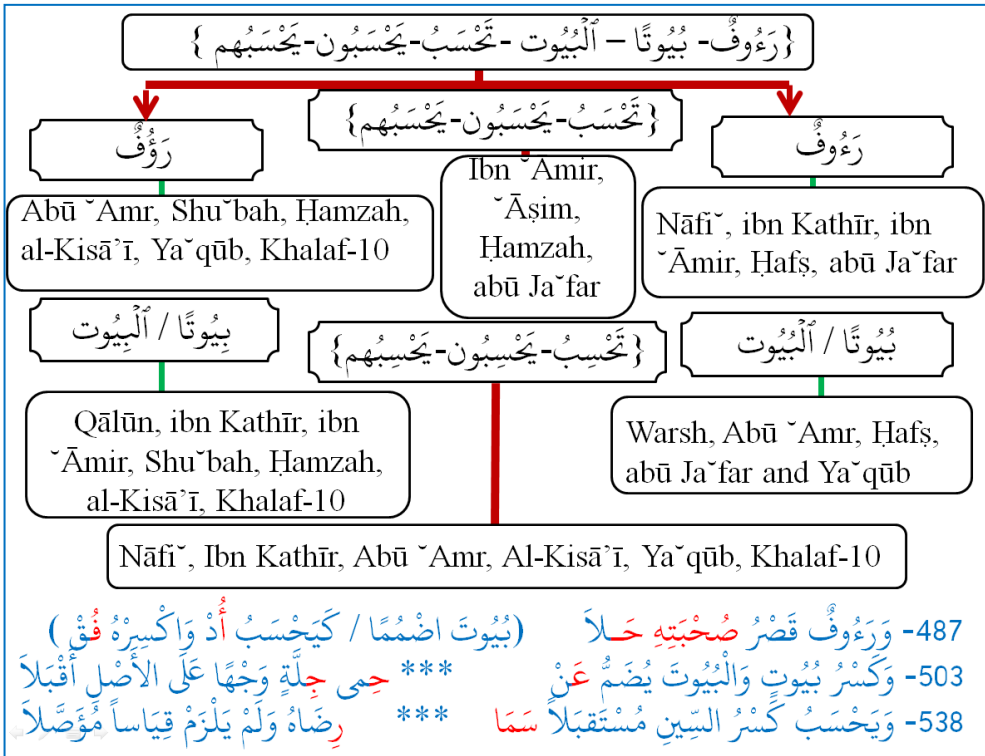
وَضَمُّكَ أَوْلَى السَّاكِنِينَ لِثَالِثٍ¹⁵ *** يُضَمُّ لِرُومًا كَسْرُهُ فِي نَدٍ حَلَا

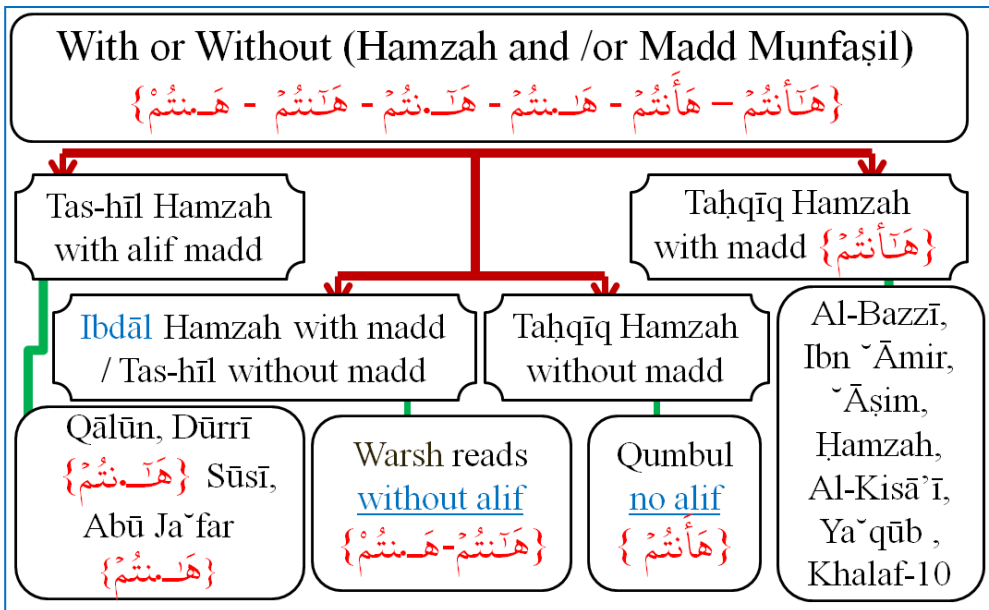
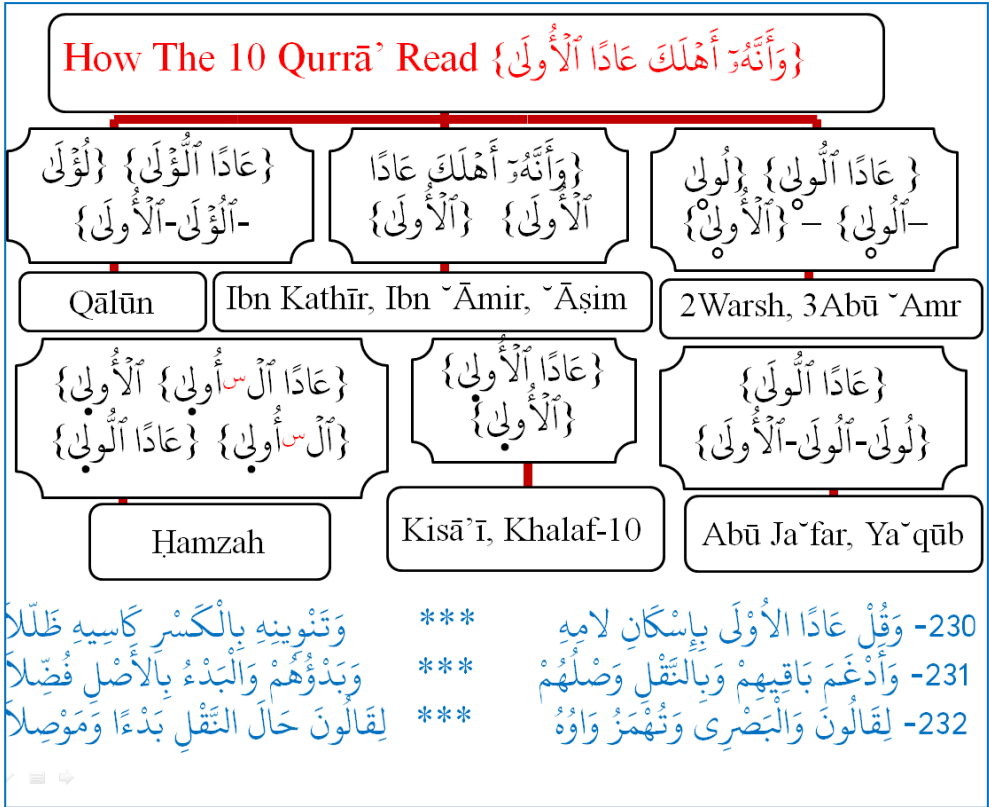
1- If 2 ṣaḥīḥ sākin letters occur between 2 words, the 1st sākin is given a ḥarakah. Qālūn, Warsh, Ibn Kathīr, Al-kisā'ī, Khalaf-10, (Abū `Amr and Ibn `Āmir in details) read the 1st sākin (including nūn of tanwīn) with ḍammah on the condition that the 2nd sākin

¹⁵ Ash-Shātibiyāh: 495

is a verb that starts with hamzat al-waṣl and its 3rd letter carries a permanent ḍammah, lāzimah.

{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ-قَالَتْ أَخْرِجْ-أَنْ أَعْبُدُوا اللَّهَ-مَحْظُورًا أَنْظِرْ-قَدْ اسْتَهْرَى}





وَسَهِّلْ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَاً	***	وَلَا أَلْفٌ فِي هَا هَاءُنُّمُ زَكَ جَنًّا ¹⁶
وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلًا	***	وَفِي هَايِهِ التَّنْبِيهُ مِنْ نَائِبٍ هُدًى
وَذُو الْبَدَلِ الْوَجْهَانِ عَنْهُ مُسَهَّلًا	***	وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا

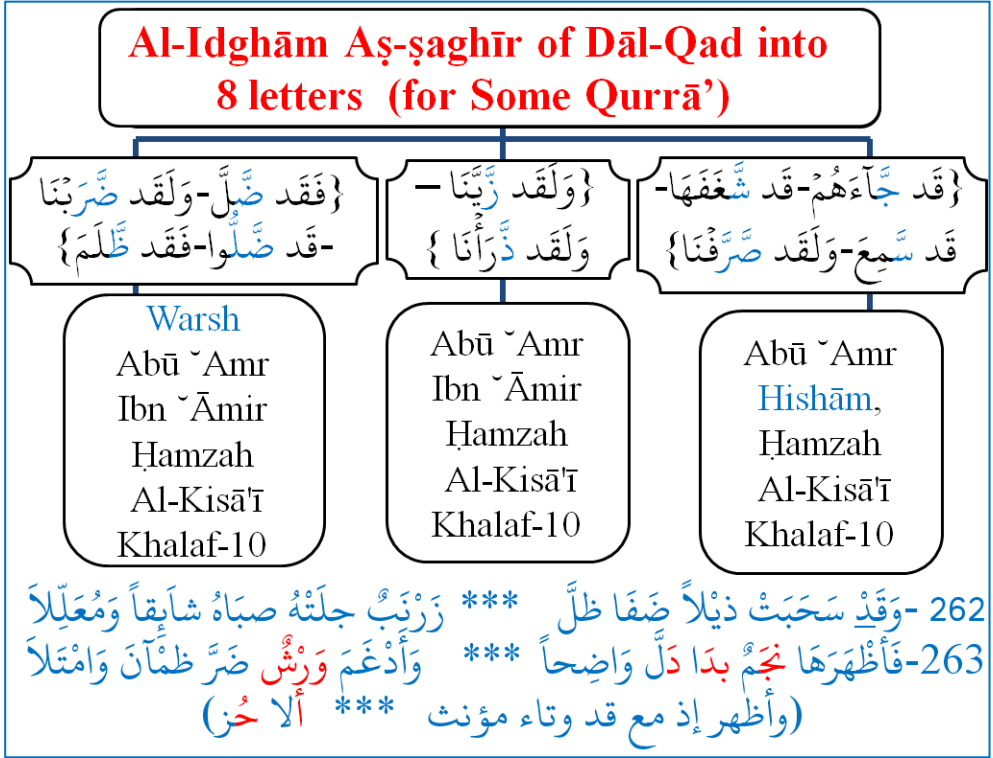
7. It̤h̤hār (Clarity) and (Al-Idghām Aṣ-Ṣaghīr)

The small idghām is the merging of a sākin mudghām letter into a mutaḥarrik one, so they become one mushaddad letter. This idghām has 3 categories: mutamāthil, mutajānis, mutaḳārib. 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 Dāl-Qad into 8 letters (for Some Qurrā')

Qālūn, Ibn Kathīr, Ṣāṣim, Abū Ja'far, Ya'qūb read with it̤h̤hār.

¹⁶ Ash-Shāṭibiyāh: 559, 560, 562



زوى ظله وعُرِّ تَسَدَاهُ كَلْكَلًا ***

هَشَامٌ بِصَادٍ حَرْفُهُ مُتَّحِمِلًا ***

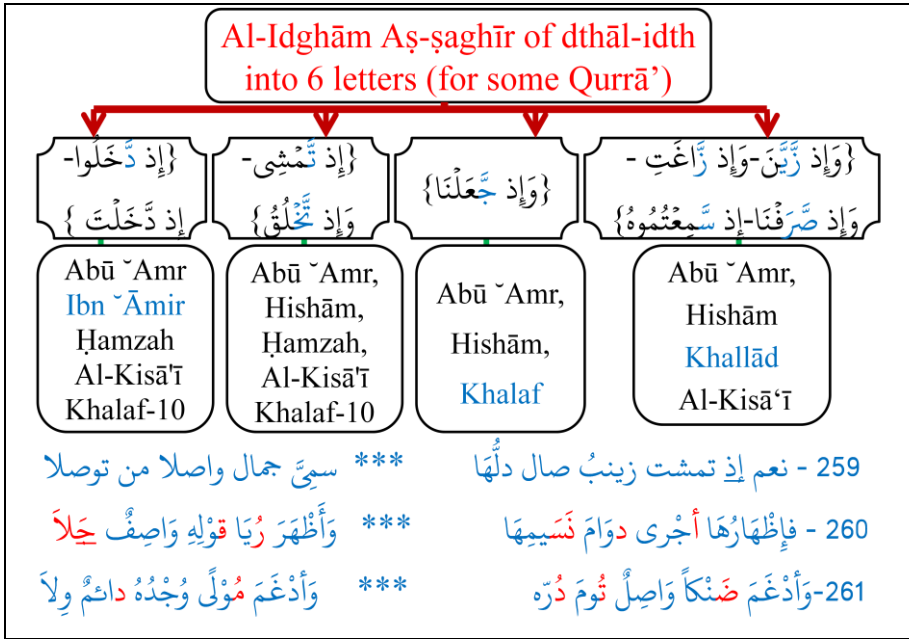
17 وَأَدْعَمَ مُرُّو وَآكِفٌ ضَيْرٌ ذَابِلٍ

وَفِي حَرْفِ زَيْنَا خِلَافٌ وَمُظْهَرٌ

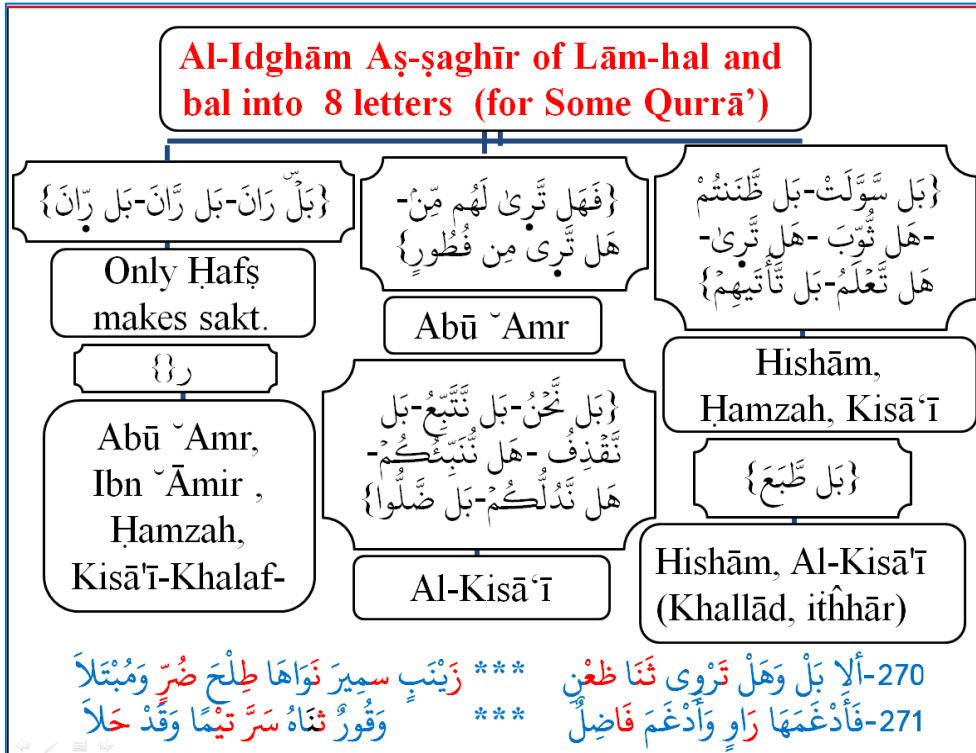
Ibn Dthakwān makes ithhār in {وَلَقَدْ زَيْنَا}. Hishām makes ithhār in surat Šād: 23 {لَقَدْ ظَلَمَكَ} only merges dāl qad in 4 letters and Hishām makes ithhār of (13: 16 وَالنُّورُ 16 تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ 16 أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ 16).

B- Idghām of Dthāl-Idth into 6 letters

¹⁷ Ash-Shāṭibiyyāh: 264, 265



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

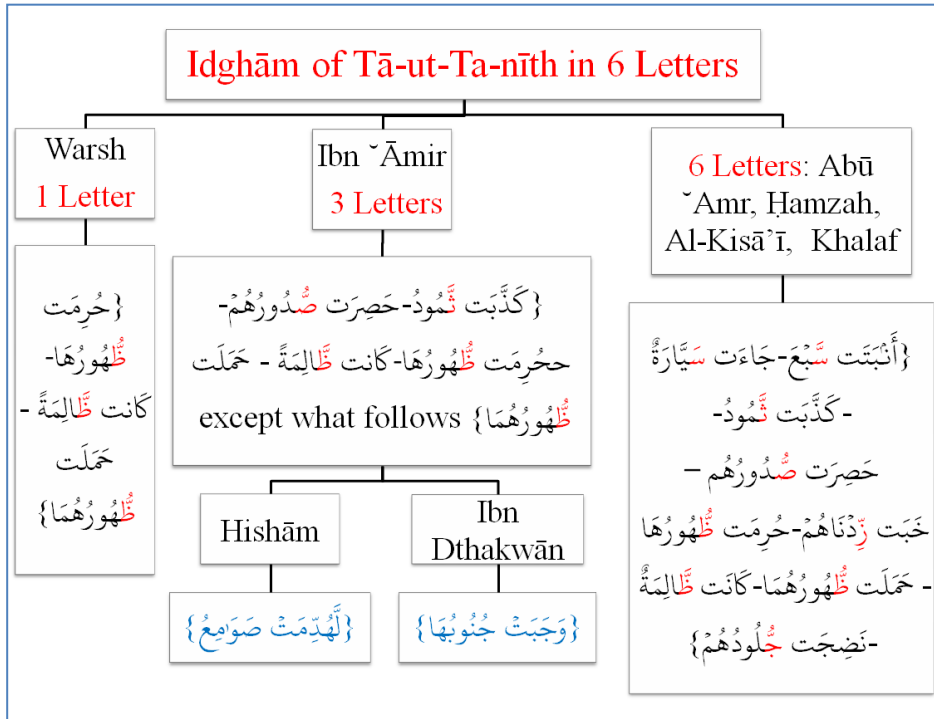


{بَلِّ نَحْنُ-بَلِّ نَتَّبِعُ-بَلِّ نَقْدِفُ-هَلْ نُنَبِّئُكُمْ-هَلْ نَدُلُّكُمْ} with ghunnah.

D- The Idghām of The Feminine tā

وَأَدْغَمَ وَرَشَّ ظَافِرًا وَمُخَوَّلًا	***	فِيظَاهَرُهُ دُرٌّ نَمَتْهُ بُدُورُهُ
رَزَقِيَّ وَفِي عَصْرَةٍ وَمُحَلَّلًا	***	وَأَظْهَرَ كَهْفًا وَافِرٌ سَيْبٌ جُودِهِ
وَفِي وَجَبَتْ حُلْفُ ابْنِ ذَكْوَانَ يُفْتَلَا	***	وَأَظْهَرَ رَاوِيَهُ هِشَامٌ لَهْدَمَتْ

(وعند الثاءِ للتاءِ فُصِّلا) Khalaf-10 makes iṭḥhār at tha and idghām 5.



جَمَعْنَ وَرُودًا بَارِدًا عَطِرَ الظَّلَا	***	وَأَبَدَتْ سَنَا ثَغْرِ صَفَتْ زُرُقٌ ظَلِيهِ
وَقُلْ بَلْ وَهَلْ رَاهَا لَبِيْبٌ وَيَعْقِلَا	***	وَقَامَتْ ثَرِيهٌ دُمِيَّةٌ طَيْبٌ وَصَفِيهَا

{ فَكَاَمَتْ ظَايِفَةٌ - وَكَفَرَتْ ظَايِفَةٌ - وَقَالَتْ ظَايِفَةٌ - وَدَّتْ ظَايِفَةٌ - هَمَّتْ ظَايِفَتَانِ } { أُجِيبتْ دَعَوْتُكُمَا - أَثَقَلْتِ دَعْوَا (قَدْ تَبَيَّنَ) وَمَهَّدْتِ - حَصَدْتُمْ (فَرَطْتُمْ - بَسَطْتِ - أَحَطْتِ - فَرَطْتِ) .

¹⁸ Ash-Shāṭibiyyāh: 267-269, 266, 275, 276, 282/(Ad-Durrah: 38)

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

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: {تَخْلُقْكُمْ}, lām and rā.

وَمَا أَوْلَ الْمُثَلِّينَ فِيهِ مُسَكِّنٌ *** فَلَا بَدَّ مِنْ (إِدْغَامِهِ) 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-يُدْرِكْكُمْ-أَضْرِبْ بَعْصَاكَ-قَدْ دَخَلُوا-أَذْهَبَ بَيْتَابِي-إِذَا طَلَعْتَ تَرَاوُر-رَبِحْتَ تَيْجَارَتُهُمْ- هَلْ لَكُمْ - قُلْ لِمَنْ - فَلَا يُسْرِفُ فِي الْقَتْلِ - بَلْ لَأَ - عَفَوْا وَقَالُوا - عَصَوْا وَكَانُوا}.

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

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

وَجَزْمِي نَصْرٍ صَادٍ مَرِيْمٍ مَنْ يُرِدُ *** ثَوَابٍ لَبِثَتِ الْفَرْدَ وَالْجَمْعُ وَصَلَا

Warsh, Ibn 'Āmir, Shu'bah, Kisā'i, Ya'qūb and Khalaf-10 read with idghām of the sākin ن at the end of the word يسيْن into the following wāw و of: {يَسْ وَالْفُرْعَانِ الْحَكِيمِ}, sūrat YaSīn: 1. {يَسْ}

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

وَيَسْ أَظْهَرَ عَنْ فَتَى حَقُّهُ بَدَا¹⁹ *** وَنُونَ وَفِيهِ الْخُلْفُ عَنْ وَرْشِهِمْ خَلَا

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

8. Idghām of Letters Which Are Close In Makhraj

Al-Idghām Aṣ-Ṣaghīr of Some Words		
{ وَيُعَذِّبُ 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
{ أَوْرَثْتُمُوهَا }	{ لَيْثٌ-لَيْثٌ-لَيْثٌ }	{ يَلْهَثُ ذَلِكَ }
Abū ṣAmr, Hishām, Ḥamzah, Al-Kisā'ī	Abū ṣAmr, Ibn ṣAmir, Al-Kisā'ī, Ḥamzah, Abū Jaṣfar	2Qālūn, Itḥhār : Warsh, Ibn Kathīr, Hishām, Abū Jaṣfar
{ اتَّخَذْتُمْ لِيَنِ اتَّخَذْتُ }	{ كَهَيْعَتِ ذِكْرٍ-يُرِدُ ثَوَابَ }	{ فَتَبَدَّتْهَا-عَدْتُ }
Itḥhār : Ibn Kathīr, Ḥafṣ, Ruways	Abū ṣAmr, Ibn ṣAmir, Al-Kisā'ī, Ḥamzah, Khalaf-10	Abū ṣAmr, Ḥamzah, Al-Kisā'ī, Abū Jaṣfar, Khalaf-10

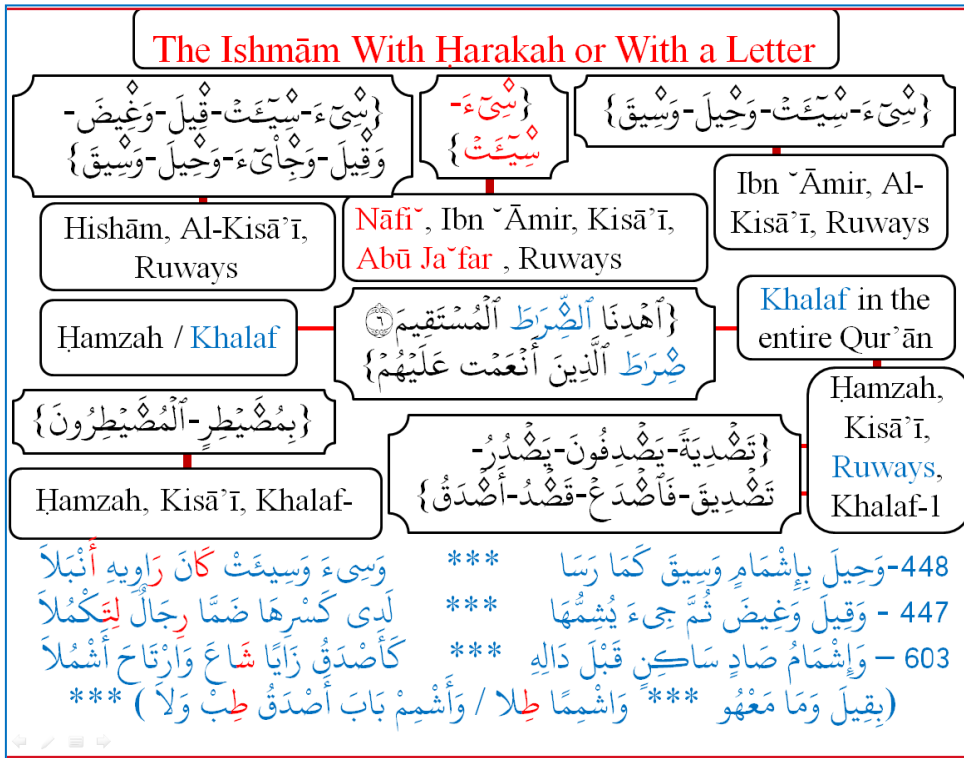
وَ(إِدْعَامُ) بَاءِ الْمَجْزُمِ فِي الْقَاءِ قَدْ رَسَا *** حَمِيداً وَخَيْرٌ فِي يَثْبُ قَاصِداً وَلَا

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

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

¹⁹ Ash-Shāṭibiyyāh: 281, 277

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



The 3 types of Ishmām: *ishmām* 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 pronunciation of letter ṣād (ص) mixed with zā (ز); the combination of the sound of the 2 letters is as the letter (ظ).

10. The rules of the 2nd of 2 Adjacent Hamzahs in a Word

وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ سَمَا²⁰

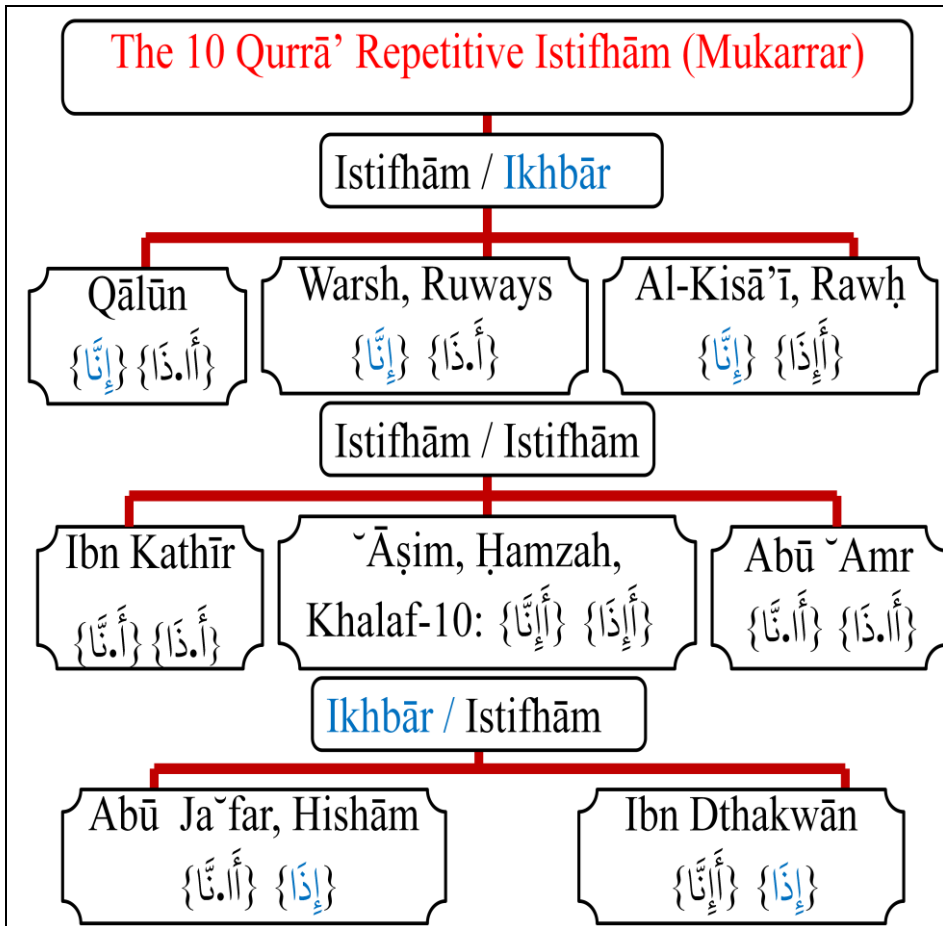
سَمَا is a code word that indicates the first 3 qurra' in Shāṭibiyyah, that were chosen by Ibn Mujāhid, the author of The 7 Qirā-āt's book, and other imāms of Qirā-āt. They recite the words that have double hamzahs with tas-hīl of the second hamzah. If two successive hamazāt qaṭ appear in a word, the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

The rules of the 2 nd of 2 Adjacent Hamzahs in a Word:		
Reciters with Tahqīq {ءَأَنْذَرْتَهُمْ-ءَأَلِدُ} {ءَأَنْزَلَ} {ءَأَنَا}		
Ibn Dthakwān, ʿĀṣim, Ḥamzah, Al-Kisā'ī, Rawḥ, Khalaf-10		
{ءَأَنْتُمْ-ءَأَنْذَرْتَهُمْ-ءَأَلِدُ}	{ءَأَنْزَلَ-ءَأَشْهَدُوا}	{ءَأَنَا}
<u style="color: red;">Tas-hīl, idkhāl</u> Qālūn, Abū ʿAmr, 2Hishām, Abū Jaʿfar	<u style="color: red;">Tas-hīl, idkhāl</u> Qālūn, 2Abū ʿAmr, 2Hishām, Abū Jaʿfar	<u style="color: red;">Tas-hīl, idkhāl</u> Qālūn, Abū ʿAmr, 2Hishām, Abū Jaʿfar
{ءَأَنْتُمْ-ءَأَنْذَرْتَهُمْ-ءَأَلِدُ}	{ءَأَنْزَلَ} {ءَأَنَا}	{ءَأَنَا}
<u style="color: red;">Tas-hīl</u> : 2Warsh, Ibn Kathīr, Ruways	<u style="color: red;">Tas-hīl</u> {ءَأَنْزَلَ} Warsh, Ibn Kathīr, Abū ʿAmr, Ruways	<u style="color: red;">Tas-hīl</u> {ءَأَنَا} Warsh, Ibn Kathīr, Ruways,
Warsh <u style="color: red;">Ibdāl</u> {ءَأَلِدُ} {ءَأَنْتُمْ-ءَأَنْذَرْتَهُمْ}	<u style="color: red;">Tahqīq idkhāl/not</u> Hishām {ءَأَرْوَيْبُتُكُمْ} With Exceptions	<u style="color: red;">Tahqīq idkhāl/not</u> Hishām {ءَأَوْلَةُ} With Exceptions
<u style="color: red;">Tahqīq, idkhāl</u> Hishām {ءَأَنْتُمْ-ءَأَلِدُ}		

²⁰ Ash-Shāṭibiyyāh: 183

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

أَيُّنَا فَدُو اسْتِفْهَامِ الْكُلِّ أَوْلَا	***	وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيِدَا
سِوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخْبِرٌ	***	سِوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخْبِرٌ
وَهُوَ فِي الثَّانِي أْتَى رَاشِدًا وَلَا	***	وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا
رِضًا وَرَزَادَهُ نُونًا إِنَّنَا عَنْهُمَا اعْتَلَا	***	سِوَى الْعَنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنْ
أُصُولِهِمْ وَامْدُدْ لَوْا حَافِظِ بَلَا	***	وَعَمَّ رِضًا فِي التَّازِعَاتِ وَهُمْ عَلَى



²¹ Ash-Shāṭibiyyāh: 789-793 / Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 209

12. Two Adjacent Hamzahs Between 2 Words

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

(A) When The 2 Hamzahs Differ in Their Ḥarakāt

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

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

وَتَسْهِيلُ الْأُخْرَى فِي اخْتِلَافِهِمَا سَمًا *** تَفْيِءٌ إِلَى مَعْ جَاءَ أُمَّةً أَنْزَلَا

فَتَّحَ الْأُولَى: سَهْلٌ ع (2) / فَتَّحَ الثَّانِيَةَ: أَبْدَلُ ع (2) / غَيْرَ ذَلِكَ: أَبْدَلُ وَكَذَلِكَ سَهْلٌ ع (2)

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: { تَفْيِءٌ إِلَى - لَى } 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:

²² Ash-Shāṭibiyyah: 183. These rules are applicable to 2nd hamzah, in the connecting recitation. If you start from 2nd hamzah, read it (muḥaqaqqah) without any changes.

{لَوْ نَشَاءُ أَصَبْنَاهُمْ وَصَبْنَاهُمْ/السَّفَهَاءُ أَلَا- وَلَا/مِنَ السَّمَاءِ أَوْ-يَوْمِنَ السَّمَاءِ ءَايَةً-يَايَةً/
سُوءُ أَعْمَالِهِمْ: وَعَمَالِهِمْ/ وَعَاءِ أَخِيهِ: يَخِيهِ/ أَلْمَلُؤُا أَفْتُونِي: وَفْتُونِي-رَيْسَمَاءُ أَقْلِي: وَقْلِي}

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

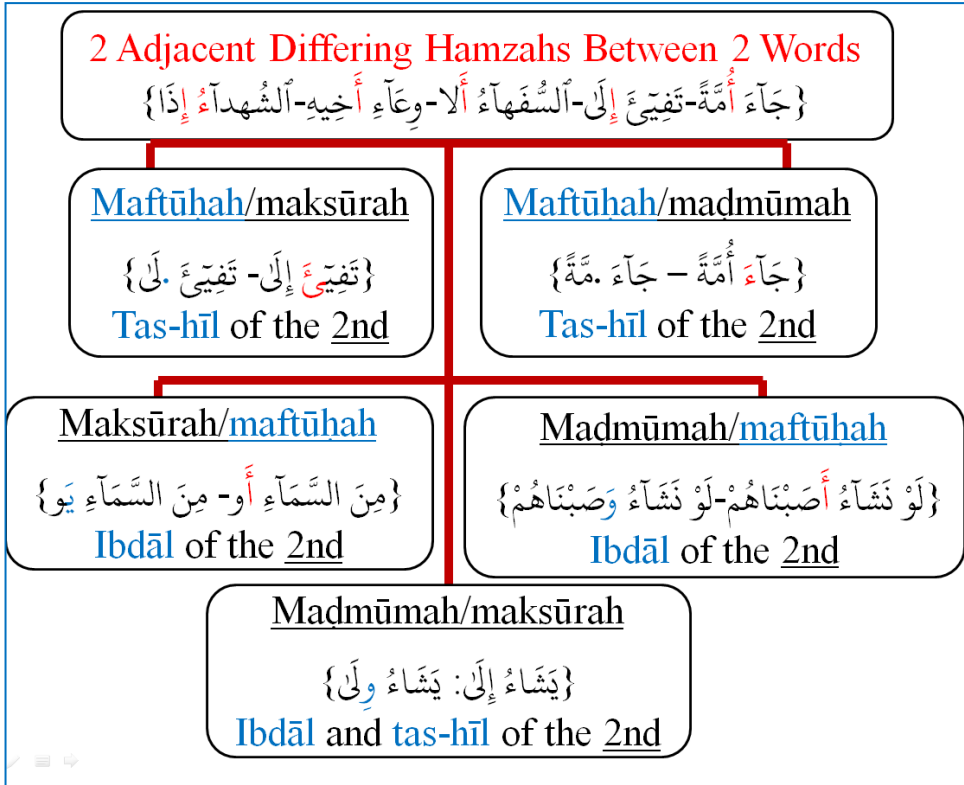
(c) If there is **no** hamzah maftūḥah, the 1st is maḍmūmah and the 2nd is maksūrah, (the opposite does not exist in the Qur'ān), they make tas-hīl of the 2nd hamzah and ibdāl into a wāw maksūrah.

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

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

فَنَوَعَانِ قُلْ كَالْيَا وَكَلْوَاوِ سُهَلَا	***	نَشَاءُ ²³ أَصَبْنَا وَالسَّمَاءِ أَوْ ائْتِنَا
وَقُلْ يَشَاءُ إِلَى كَالْيَا أَفَيْسُ مَعْدِلًا	***	وَنَوَعَانِ مِنْهَا أُبْدِلًا مِنْهُمَا
وَكُلُّ بِهَمْزِ الْكُلِّ يَبْدَأُ مُفْصَلًا	***	وَعَنْ أَكْثَرِ الْقُرَاءِ تُبْدَلُ وَأَوْهَا
هُوَ الْهَمْزُ وَالْحَرْفُ الَّذِي مِنْهُ أَشْكَالًا	***	وَالْإِبْدَالُ مَحْضٌ وَالْمُسَهَّلُ بَيْنَ مَا

²³ Ash-Shāṭibiyyāh: 210-213



(B) When The 2 Hamzahs Agree in Their Ḥarakāt

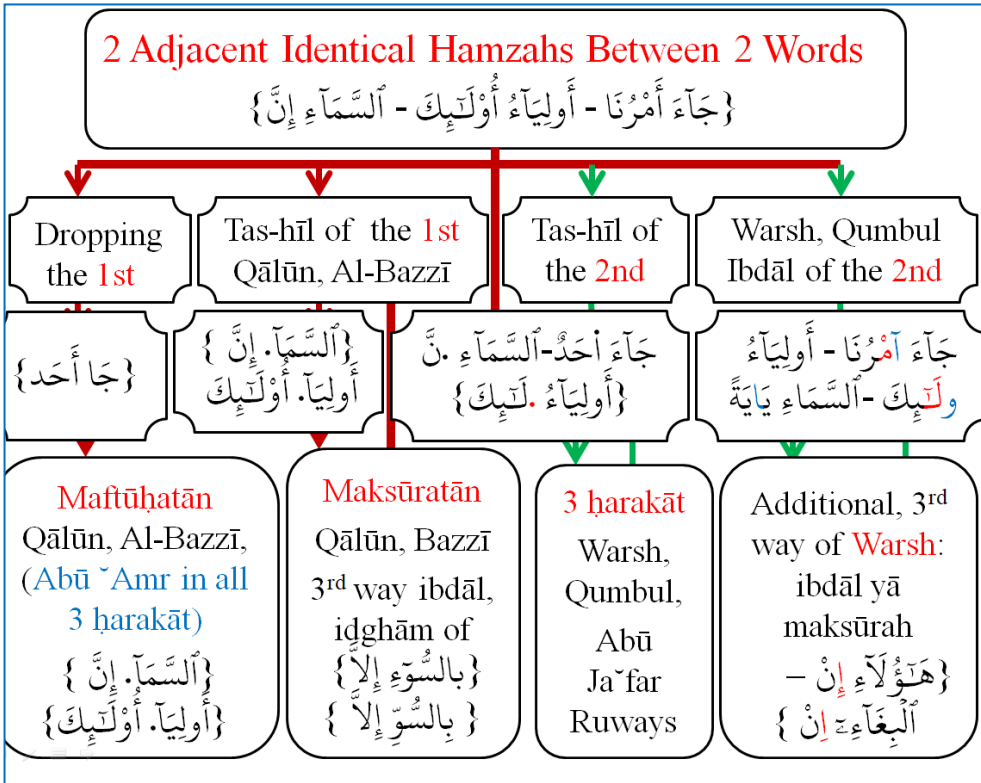
If the 2 hamzahs agree (ittafaqata) in their ḥarakāt, then the 2 rāwīs differ (yakhtalifān) in regards to changing separate/each hamzah. The two rāwīs of both Nāfī~ and Ibn Kathīr differ, so the 1st narrator (Qālūn and al-Bazzī, respectively) changes the 1st hamzah and the 2nd rawī, (Warsh and Qumbul, respectively) changes the 2nd hamzah. While the 3rd qārī, Abū ~Amr el-Baṣrī ibn al-~Alā', drops (asqaṭa) the 1st hamzah of double identical hamazāt, that agree in their ḥarakāt, regardless of their ḥarakāt:

إِذَا كَانَتْ مِنْ كَمْتَيْنِ فَتَى الْعُلَا	***	وَأَسْقَطَ الْأُولَى فِي اتِّفَاقِهِمَا مَعًا ²⁴
أُولِيكَ أَنْوَاعُ اتِّفَاقٍ تَجَمَّلَا	***	كَجَا أَمْرُنَا مِنَ السَّمَاءِ إِنَّ أُولِيَا

²⁴ Ash-Shāṭibiyyah: 202-203 / Sūrat Yūsuf: 53

I. If the two hamzahs are identical {جَاءَ أَمْرُنَا - أَوْلِيَاءُ أَوْلِيَتِكَ - السَّمَاءُ 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**). This is applicable for al-Bazzī, as well.

{جَاءَ أَحَدٌ - جَاءَ أَجْلُهُمْ - جَاءَ أَمْرُنَا} {هَتُّوْلَا. إِنَّ - السَّمَاءُ. إِنَّ} {أَوْلِيَاءُ. أَوْلِيَتِكَ}.



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.

وَحَمْرُهُ مِنْهُمْ وَالْكَسَائِيُّ بَعْدَهُ (أَمَلًا) *** ذَوَاتِ الْيَاءِ حَيْثُ تَأَصَّلًا

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

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

Any alif that is written with yā gets **taqlīl** {ظغى-نادى-الرّجعى-المرعى}, even that of unknown origin {أبى-معى-يؤىلىقى-عسى-بلى-يا حسرتى-يأسفى}.

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.

{اليتلمى-ثوئى-تولّى-يؤحى} {قال موبى لفتبه-هدى-هديان-قال موسيان لفتيئه-فتيان}

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

{سقى-سعى-أبى-عصىت-عصانى} {ناديت-رمتت-توليت-نادى-رمى-تولّى} وَتَنْبِيَهُ الْأَسْمَاءُ تَكْشِفُهَا وَإِنْ رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَقَتْ مِنْهَا ***

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

وَمَا رَسَمُوا بِالْيَاءِ غَيْرَ لَدَى وَمَا رَكَى وَإِلَى مِنْ بَعْدِ 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} {لَدَا-لَدَى}-عَلَى-مَارَكَى-إِلَى-حَتَّى} Imām al-Mutawalli collected

الصِّفَا-عَصَا-شَفَا-سَنَا-أَبَا-خَلَا-وَعَلَا-تَلَا-غَزَا-سَمَا-عَفَا وَنَجَا قُلْ مَعَ بَدَا وَدَنَا وَدَعَا.

²⁵ Ash-Shātibiyāh: 291, 292, 296

²⁶ Ash-Shātibiyāh: 296, 297, 293, 294

*** جَمِيعًا بِوَاوٍ لَا ثَمَالَ لَدَا أَحَدٍ

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-نَجَّى-زَكَّى, **does not have imālah**, as they end in an **alif**, or yā, that is originated from **wāw** - {نَجَّوْتُ- زَكَّوْتُ- 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 (مَمَالٌ) *** كَرَّكَهَا وَأَنْجَى مَعَ ابْتَلَى

{أ- أَنْجَيْتُكُمْ- ابْتَلَيْتُ- أَزَكَيْتُ- أَذَنْبِي- ت- تَتَلَى- ي- وَلَا يَجْحَى- أَسْت- أَسْتَعْنِي- أَسْتَسْقِي- أَسْتَعْلَى- س- زَكَّيْتُهَا- تَزَكَّى- نَجَّيْتُ- ن- وَنَجَّيْتُ- م- مَاؤِي- مَثْوَى- فَأَحْيَا- رُءُوبِي- لِلرُّءُوبَا- رُءُوبَاكَ- الدُّنْيَا- الْعُلْيَا}.

هَدَى وَاشْتَرَاهُ وَالْهَوَى وَهَدَاهُمْ *** وَفِي أَلِفِ التَّانِيثِ فِي الْكُلِّ مِيَالًا

Alif ut Ta-nīth al-maqsūrah (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** **فَعَلَى فَعَلَى 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.

وَكَيْفَ جَرَتْ فَعَلَى فَفِيهَا وَجُودُهَا *** وَإِنْ (ضَمَّ أَوْ يُفْتَحُ) فَعَلَى فَحَصَلَا

فَعَلَى: {الدُّنْيَا-النَّبِي-الْأَنْبِي-مُوسَى-الْقُصُوبَى-طُوبَى-ذُنْبَا-الْوَسْطَى-الْقُرْبَى-وَالْعَزَى-الْوُثْقَى-الْحُسْنَى-الْوَلَى-الْأَوْلَى-السُّفْلَى-الْعُلْيَا-الْمُثَلَى-زُلْفَى-وَسُقْيَاهَا-الرُّجْعَى-عُقْبَى-السُّوَيْ} .
فَعَلَى: {التَّقْوَى-الْقَتْلَى-المَوْتَى-صَرَغَى-مَرَضَى-سَتَى- نَجْوَى - يَجْحَى- نَجْوَهُمْ- وَالسَّلْوَى} .

فَعَلَى: {إِحْدَى-سِيَاهَم-ضِيْرَى-عَيْسَى} **Fi lā** which read with **kasrah** on fā

. **فَعَالَى**: {الْيَتَمَى-الْيَامَى-التَّصَارَى} . **فَعَالَى**: {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 سَوِيًّا ٥٨ قَالَ - سُدَى ٣٨ الْمَ يَكُ - يَعْلَمُ السِّرَّ وَأَخْفَى ٧ اللَّهُ }
 { مُصَلَّى - مُسَمَّى - مُفْتَرَى - مَوْلى - أذى - غَزَى - ضَحَى - فَتَى - مَثْوَى - عَمَى - مُصَفَّى - قُرَى - هُدَى -
 عَيْسَى بنِ مَرْيَمَ - مُوسَى الْكِتَابَ - طَعَا الْمَاءَ - وَالْقَتْلَى الْخُرُوجَ - وَجَنَى الْجَنَّتَيْنِ - وَذِكْرَى الْبَارِ } .
 تَرَءَا الْجُمُعَانَ - رَعَا الشَّمْسَ - رَعَا الْقَمَرَ - نَرَى اللَّهَ - فَتَرَى الْقَوْمَ } { نَرَى - قُرَى - عَيْسَى - تَرَءَا } .
 { نَرَى - قُرَى - 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 - { الْقُرَى الَّتِي }

{ ذِكْرَى الْبَارِ - الْكُبْرَى ٣٤ أَذْهَبَ } . Sūsī reads the following words in 3 ways waslan: fath, imālah in tafkhīm and tarqīq of lām ism ul-Jalālāh { نَرَى اللَّهَ - فَسِيرَى اللَّهَ } The imālah of the **rā** is an indication of the dropped alif after it, while he reads imālah only waqfan.

Two Types of Dthāt ur-Rā

A) Ending with alif maqṣūrah preceded by **rā**

{ تَرَى - أُخْرَى - الْقُرَى - وَذِكْرَى - الْكُبْرَى }

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

{ ذَاتِ قَرَارٍ - مِنْ دِيَرِهِمْ - الْبَارِ - الْتَهَارِ - الْبَارِ }

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

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

وَلَا يَمْنَعُ الْإِسْكَانُ فِي الْوَقْفِ عَارِضًا ²⁷ *** إِمَالَةٌ مَا لِلْكَسْرِ فِي الْوَصْلِ مُبَيَّلًا

Taqīl and Imālah (Hamzah, Al-Kisā'i, Khalaf-10) Shafa			
{ الْمَأْوَى - تَرْضَى }	{ التَّوْرَةَ - التَّوْرَةَ }	{ هَار - هَار }	{ الدُّنْيَا - مَرْضَى - عَيْبَى }
2 Warsh/ (Shafa)	2 Qālūn, Warsh Hamzah / (Abū ʿAmr, Ibn Dthakwān, Al-Kisā'i, Khalaf-10)	Warsh/ (Qālūn, Abū ʿAmr, 2 Ibn Dthakwān, Shuʿbah, (Shafa)	2 Warsh, Abū ʿAmr / (Shafa)
{ الدَّارِ - النَّهَارِ - النَّارِ }	Warsh/ Abū ʿAmr, Dūrī-2	{ أَلْب - أَلْب - جَم - طَبه - كَهَيْعَص }	Warsh
{ تَبْرَى - قُبْرَى - وَذَكْرَى }	Warsh / Abū ʿAmr, Ibn ʿĀmir, Shafa	{ الْقَرَارِ - الْأَبْرَارِ - الْأَشْرَارِ }	Abū ʿAmr { جَم } / He { أَلْب - أَلْب - طَبه - كَهَيْعَص }
{ كَهَيْعَص طِسَم }	Warsh, Hamzah / Abū ʿAmr, Al-Kisā'i	{ كَفِيرِينَ - الْكُفْرِينَ }	{[Ibn ʿĀmir, Hamzah, { أَلْب - أَلْب - كَهَيْعَص }
{ أَلْب - أَلْب - جَم - طَبه }	Warsh/ (Abū ʿAmr, Dūrī-Kisā'i, Ruways)		طَبه - جَم - { [طِسَم] Ibn Dthakwān { جَم } Suḥbah, Rawḥ

وَهَا هُوَ بَعْدَ الْوَاوِ وَالْفَا وَلَا مَهَا ²⁸ *** وَهَا هِيَ أَسْكِنُ رَاضِيًا بَارِدًا حَلَا
وَتَمَّ هُوَ رَفَقًا بَانَ وَالضَّمُّ غَيْرُهُمْ *** وَكَسْرٌ وَعَنْ كُلِّ يَمِيلُ هُوَ انْجَلَا

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

14. Yā-āt al-Idāfah Can be Divided Into 3 Categories ²⁸

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:

²⁷ Ash-Shāṭibiyyah: 334, 449, 450

²⁸ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 183 / Ash-Shāṭibiyyāh: 389-392, 411, 388, , 400

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

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

{بَلَعَنِي الْكَبِيرُ - نِعِمَّتِي الَّتِي - أَرُونِي الَّذِينَ}.

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

وَفِي مِائَتَيْ 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 preceding hamzat al-qat` al-maftūhah

{إِنِّي أَخَافُ - إِنِّي أَعْلَمُ - وَإِنِّي أُعِيدُهَا - عَدَائِي أُصِيبُ - تَوْفِيقِي إِلَّا - نَفْسِي إِنْ
- مِنِّي إِلَّا - مَنْ أَنْصَارِي إِلَى اللَّهِ - رَبِّي إِتَهُرَ كَأَن بِي حَقِيًّا - بَعْدِي أَسْمُهُ - رَبِّي الَّذِي {
فَتَسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَتَسْعُمَا *** سَمًا فَتَحَهَا إِلَّا مَوَاضِعَ هَمَلًا
فَأَرِنِي وَتَفْتِي اتَّبِعْنِي سَكُونَهَا *** لِكُلِّ وَتَرَحَّمْنِي أَكُنْ وَلَقَدْ جَلَا
ذُرُونِي وَادْعُونِي أذْكُرُونِي فَتَحَهَا *** دَوَاءً وَأَوْزَعْنِي مَعًا جَادَ هُظْلًا

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

{أَرِنِي أَنْظِرْ إِلَيْكَ - وَلَا تَفْتِي إِلَّا - وَتَرَحَّمْنِي أَكُنْ - فَاتَّبِعْنِي أَهْدِكَ - ذُرُونِي أَقْتُلْ -
أَدْعُونِي أَسْتَجِبْ لَكُمْ - فَأَذْكُرُونِي أذْكُرْكُمْ - أَوْزَعْنِي أَنْ أَشْكُرَ/ أَوْزَعْنِي أَنْ أَشْكُرَ -
مَنْ أَنْصَارِي إِلَى اللَّهِ - { ذُرُونِي أَقْتُلْ - أَدْعُونِي أَسْتَجِبْ لَكُمْ - فَأَذْكُرُونِي أذْكُرْكُمْ }²⁹.

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

Shu`bah reads some yā-āt with sukūn and Hafṣ reads with fathah:

{مَعِيَ أَوْ رَحِمْنَا - مَعِيَ أَبَدًا - مَعِيَ أَبَدًا - مَعِيَ أَوْ رَحِمْنَا }

Abū Ja`far reads like Qālūn, except 3 he reads 2 with sukūn:

²⁹ Sūrat al-A`rāf:143, at-Tawbah:49, Maryam:43, Hūd:47, Ghāfir:26, 60, al-Baqarah: 152

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

52- (كَقَالُونَ أَذْ لِي دِينِ سَكِّنَ وَإِخْوَتِي *** وَرَبِّي افْتَحَ أَصْلًا وَأَسْكِنَ الْبَابَ مُجْمَلًا)

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

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

	ء-ى/Excp	ء-ى/Ex	ء-ى/Ex	أل-ى	أ-ى 7	ى-?
Qālūn179	Fath/8s	fath/8sā	fath/2s	fath	Fath/3s	21S/5f
Warsh	Fath/7sāk	fath/9sā	fath/2s	fath	Fath/3s	Sā/11f
Ibn Kathīr	Fath/?sāk	Sāk/2fa	sākin	fath/few	Fath/1s	Sāk/2f
Abū ʿAmr	Fath/15sā	fath/15s	fath/2s	fath/2s	Fath	Sā/10f
Ibn ʿĀmir	Fath/few	fath	fath/1s	fath/2s	sākin	Sā/few
Shuʿbah	sākin	sākin	Sākin	Sākin	Sāk/1f	Sāk/2f
Hafṣ	Fath	fath/s	Fath	Fath	Sākin	Fath
Abū Jaʿfar	fath/8s	fath/8s	fath	fath	Fath/3s	Sāk/5f
Yaʿqūb	Sākin	Sākin	Sākin	fath/3sā	Sākin	Sāk/1f
Ḥamzah	Sākin	Sākin	Sākin	sākin	Sākin	Sākin
Al-Kisāʿī	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-qatʿ al-maksūrah

30 وَثِنْتَانِ مَعَ حَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ *** يَفْتَحُ أُولَىٰ حُكْمٍ سِوَىٰ مَا تَعَزَّلَا
 بَنَاتِي وَأَنْصَارِي عِبَادِي وَلَعْنَتِي *** وَمَا بَعْدَهُ بِالْفَتْحِ إِنْ شَاءَ أَهْمِلَا
 وَفِي إِخْوَتِي وَرَشُّ يَدِي عَنْ أُولَىٰ حِمِّي *** وَفِي رُسُلِي أَصْلٌ كَسَا وَافِي الْمَلَا
 وَحُزْنِي وَتَوْفِيقِي ظِلَالٌ وَكُلُّهُمْ *** يُصَدِّقَنِي أَنْظِرْنِي وَأَخَّرْتَنِي إِلَىٰ
 31 وَأُمِّي وَأَجْرِي سَكِنَا دِينَ صُحْبَةٍ *** دُعَايَ وَأَبَاءِي لِكُوفٍ تَجْمَلَا

Shuʿbah reads some yā-āt with sukūn and Hafṣ, reads with fath:

{يَدِي إِلَيْكَ - وَأُمِّي إِلَهَيْنِ - أَجْرِي إِلَّا - يَدِي إِلَيْكَ - وَأُمِّي إِلَهَيْنِ - أَجْرِي إِلَّا}

3) There are 10 yā idāfah preceding hamzat al-qatʿ al-madmūmah

³⁰ Ash-Shāṭibiyyāh: 400-404 (52)

³¹ Ash-Shāṭibiyyāh: 404-407, 411, 412

وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلاً ***
 فَعَنْ نَافِعٍ فَافْتَحَ وَأَسْكِنَ لِكُلِّهِمْ ***
 بَعْدِي وَأَثُونِي لَتَفْتَحَ مُقْفَلًا ***

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

{وَأَوْفُوا بَعْدِي أَوْفِ بَعْدِكُمْ- قَالَ ءَأَثُونِي أَفْرِغْ عَلَيْهِ قِطْرًا} ³², 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} فُصِّلَتْ 50.

4) There are 14 yā-idāfah preceding hamzat wasl of lām at-Ta'rif

Identification Article "al" 2:124 {لَا يَنَالُ عَهْدِي الظَّالِمِينَ - رَبِّي الَّذِي يُحْيِي} ***
 فِي اللّٰمِ لِلتَّعْرِيفِ أَرْبَعٌ عَشْرَةٌ ***
 فِإِسْكَانِهَا فَائِشٌ وَعَهْدِي فِي عُلَا ***
 Shu'bah reads waslan with **fath**, while Hafṣ reads with **sukūn**, in
 {لَا يَنَالُ عَهْدِي الظَّالِمِينَ} {لَا يَنَالُ عَهْدِي الظَّالِمِينَ}

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

وَسَبْعٌ بِهِمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ ***
 أَحْبَبْتُ مَعَ إِيَّيْ حَقَّهُ لَيْتَنِي حَلَا ***
 {هَارُونَ أَحْبَبْتُ بِهِ أَزْرِي-إِنِّي أَصْطَفَيْتُكَ-يَلَيْتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا} **Sākin:**
 وَنَفْسِي سَمًا ذِكْرِي سَمًا قَوْمِي الرِّضَا ***
 حَمِيدٌ هُدًى بَعْدِي سَمًا صَفْوَةٌ وَلَا ***
 Shu'bah reads waslan with **fath**, while Hafṣ reads with a **sukūn**.
 {وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنَ بَعْدِي اسْمُهُ أَحْمَدٌ - مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ}

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

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

وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ حُلْفَهُمْ ***
 وَحَيَايَ حِي بِالْحَلْفِ وَالْفَتْحِ حَوْلًا ***

³² Sūrat al-Baqarah: 40, 124, 258, al-Kahf: 96, al-A'rāf: 144, al-Furqān: 27, Ṭāhā: 30

³³ Ash-Shāṭibiyyah: 413-407, 411, 412 / (Ad-Durrah: 54, 55)

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

وَعَمَّ عَلًّا وَجْهِي وَبَيْتِي بِنُوحٍ عَن *** لَوِيَّ وَسِوَاهُ عُدَّ أَصْلًا لِيُحْفَلَ
 وَلِي دِينَ عَن هَادٍ بِخُلْفٍ لَهُ الْخَلَا {وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ} - مَمَاتِي أَتَى only
 Nāfi' fath {وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ} وَمَالِي فِي يَس 5

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

وَمَعَ تُوْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا عِبَادِي *** صِفْ وَالْحَذْفُ عَن شَاكِرٍ
 وَمَعَ شُرَكَاءِي مِنْ وَرَائِي دَوَّنُوا *** وَلِي دِينَ عَن هَادٍ بِخُلْفٍ لَهُ الْخَلَا
 وَفَتَحْ وَلِي فِيهَا لَوْرِشٍ وَحَفْصِهِمْ *** وَمَالِي فِي يَس سَكَّنَ فَتَكْمَلًا
 وَلِي نَعَجَةٌ مَا كَانَ لِي اثْنَيْنِ مَعَ مَعِي *** ثَمَانٍ عَلًّا وَالظَّلَّةُ الثَّانِي عَن جَلَا

{فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ-إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ-وَلَمَن
 دَخَلَ بَيْتِي مُؤْمِنًا-أَنْ طَهَّرَا بَيْتِي لِلظَّالِمِينَ وَالْعَاقِبِينَ-وَطَهَّرَا بَيْتِي لِلظَّالِمِينَ وَالْقَاسِمِينَ}

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

مَمَاتِي أَتَى أَرْضِي صِرَاطِي ابْنُ عَامِرٍ *** وَفِي التَّمْلِ مَالِي دُمٌ لِمَنْ رَاقَ تَوْفَلًا
 {لَكُمْ دِينُكُمْ وَلِي/ وَلِي دِينَ-وَمَا كَانَ لِي عَلَيْكُمْ-وَلِي نَعَجَةٌ-مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ
 الْأَعْلَى-وَلِي فِيهَا-فَأَرْسَلُ مَعِيَ بَنِي إِسْرَائِيلَ-وَلَنْ تُفَاتِلُوا مَعِيَ عَدُوًّا-مَعِيَ صَبْرًا-هَذَا ذِكْرٌ مَنْ
 مَعِيَ وَذِكْرٌ مَنْ قَبْلِي-مَعِيَ رَبِّي سَيَهْدِينِ-وَنَجَّيْتِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ-مَعِيَ رِذَاءٌ} (وَقُلْ
 لِعِبَادِي طِبْ فَشَا وَلَهُ وَلَا*لَدَى لَامٍ عُرْفٍ نُحُورِي عِبَادِي لَا النِّدَا مَسْنِي آتَانِ أَهْلَكُنِي مُلَا

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

The Attached <u>Yā idāfah</u> end of:	The Extra Yā-āt az-Zawā-id
1) Nouns as بَيْتِي , verbs as دَرُونِي , and pronouns as عَلَيَّ / إِلَيَّ / مِنِّي	1) At the end of: nouns as النَّبِيِّ / الْجَوَارِي / الدَّاعِي and verbs يَأْتِي / نَبِي
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 يَأْتِي / يَسْرِي / الدَّاعِي or an extra letter نَذِيرِي / وَعَيْدِي .
5) They are pronouns	5) They are letters

15. Yā-āt az-Zawā-id (Extra)

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

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

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

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

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

Qālūn	19 W	Ibn Ṣāmir	d W/w	al-Kisā'ī,	2W/2w
Warsh	47 W	Shuḥbah	1 W/w	abū Ja'far	37 W
Ibn Kathīr	20 W/w	Ḥafṣ	1 W/w	Ya'qūb	W/w17
Abū Ṣamr	36 W	Ḥamzah	2 W/w	Khalaf-10	d W/w

كُنَّ عَنْ حَظِّ الْمَصَاحِفِ مَعْرِلاً	***	وَدُونِكَ يَا عَاتٍ تُسَمَّى زَوَائِدًا لِأَنَّ
وَجُمْلَتَهَا سِتُونَ وَاثْنَانِ فَاعْقِلَا	***	وَفِي الْوَصْلِ حَمَّادٌ شُكُورٌ إِمَامُهُ
يَهْدِيْنَ يُؤْتِيْنَ مَعْ أَنْ تُعَلِّمَنِي وَلَا	***	فَيْسِرِي إِلَى الدَّاعِ الْجَوَارِ الْمُنَادِ
وَفِي التَّبَعُونَ أَهْدِيَكُمْ حَقَّهُ بِلَا	***	سَمًا وَدُعَايَ فِي جَنَّا حُلُوْ هَدِيَه
وَيَدْعُ الدَّاعِ هَاكَ جَنَّا حَلَا	***	وَإِنْ تَرِنِي عَنْهُمْ تُمِدُّونِي سَمًا فَرِيْقًا
وَحَدْفُهُمَا لِلْمَازِنِي عُدَّ أَعْدَلَا	***	وَأَكْرَمَنِي مَعَهُ أَهَانِي إِذْ هَدَى
وَخِلَافُ الْوَقْفِ بَيْنَ حُلَا عَلَا	***	وَفِي التَّمْلِي آتَانِي وَيُفْتَحُ عَنْ أُولَى جَمِي
الْمُهْتَدِ الْإِسْرَا وَتَحْتُ أَخُو حُلَا	***	وَمَعَ كَالْجَوَابِ الْبَادِ حَقَّ جَنَّا هُمَا وَفِي
وَكِيدُونِ فِي الْأَعْرَافِ حَجَّ لِي حَمَلَا	***	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 مِّمَّا آتَاكُمْ} ۚ

{يَعْبَادِي لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ} ۚ and ۚ {عَاتِنِي ۚ عَاتِنِي		
وَفِي الْمُتَعَالِي دُرَّةٌ وَالتَّلَاقِ	***	وَالْتَّنَادِ دَرَا بَاغِيَه بِالْخُلْفِ جُهَلَا
وَمَعَ دَعْوَةِ الدَّاعِ دَعَانِي حَلَا جَنَّا	***	وَلَيْسَا لِقَالُونِ عَنِ الْعُرِّ سَبَلَا

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

وَأَخَّرْتَنِي الْإِسْرَا وَتَتَّبَعْنَ سَمًا وَفِي	***	الْكَهْفِ نَبْعِي يَأْتِي فِي هُوْدَ رُقَلَا
وَأَكْرَمَنِي مَعَهُ أَهَانِي إِذْ هَدَى	***	وَحَدْفُهُمَا لِلْمَازِنِي عُدَّ أَعْدَلَا
وَعَنْهُ وَخَافُونَ وَمَنْ يَتَّبِعِي زَكَا	***	يُيُوسَفُ وَفِي كَالصَّحِيحِ مُعَلَّلَا
وَهَادٍ وَوَالٍ قَيْفٍ وَوَاتِي بِيَابِهِ	***	وَبَاقٍ دَنَا هَلْ يَسْتَوِي صُحْبَةُ تَلَا

³⁴ Ash-Shāṭibiyyāh: 420-428, 433, 436, 794

³⁵ Sūrat: Az-Zukhruf: 68

Ibn Kathīr reads 4 waqfan, only { -بَاقٍ-هَادٍ-وَالٍ-وَاقٍ }
 Abū ḤAmr, Abū Ja'far waṣlan, waqfan { يِعْبَادِي لَا خَوْفٌ عَلَيْكُمْ }

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

{ فَمَا آتَيْنَاهُ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ } { آتَيْنَاهُ - آتَيْنَاهُ }

³⁶ وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى حِمِّي *** وَخِلَافُ الْوَقْفِ بَيْنَ حُلَا عَلَا

Shuḥbah reads an extra yā maftūḥah waṣlan, and sākinah waqfan

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

وَمَعَ تُوْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا عِبَادِي *** صِفَ وَالْحَذْفُ عَنْ شَاكِرٍ دَلَا

Abū Ja'far reads 37 "yā", waṣlan and deletes them waqfan,

(يُؤَافِقُ مَا فِي الْحِرْزِ فِي الدَّاعِ وَأَتَقُو *** نِ تَسْأَلِنِ تُوْتُونِي كَذَا اخْشَوْنَ مَعَ وَلَا)

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

(دَعَانِي وَخَافُونِي وَقَدْ زَادَ فَاتِحًا *** يُرْدُنِ بِحَالِيهِ وَتَتَّبِعُنِ أَلَا)

(تَلَاقِ التَّنَادِي بِنِ عِبَادِي أَتَقُو طَمَا *** دُعَاءِ ائْتَلُ وَاحْذِفْ مَعَ تُمِدُّونِي فُلَا)

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

(وَتَثْبُتُ فِي الْحَالَيْنِ * لَا يَتَّقِي بِيُوسَفَ حُزْ كُرُوسِ الْآيِ *** وَأَاتَانِ نَمْلٍ يُسْرُ وَصَلِ)

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

القراءات العشر المتواترة

The Ten Authentic Qiraa'aat

Compiled and translated by

فاطمة ياقوت الإياري

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'

فَذَلِكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنْزِلًا *** فَأَمَّا الْكَرِيمُ السِّرِّ فِي الطَّيِّبِ نَافِعٌ³⁷

Nāfi' al-Madani³⁸: 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 prefers 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.

بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا *** وَقَالُونَ عَيْسَى ثُمَّ عُثْمَانُ وَرَشُهُمْ

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

³⁷ Ash-Shāṭibiyyāh: 25, 26

³⁸ Nailu al-Wattar fil-Qirā-āt al-Arba' 'Ashar: 9

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

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

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

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

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

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

or just read it directly online.

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

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

1. Sūrat al-Fātihah



2. Al-Madd ul-Farĩ/Derived Elongation ³⁹

Madd Muttaṣil: Qālūn reads the wājib Muttaṣil madd (obligatory connected madd) with four ḥarakāt. {وَجَائِءَ- وَعَنْ سُوءٍ - وَشَاءَ - 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 khulḥ). {فِي أُمَّهَاتِهَا- وَأَمْرُهُ إِلَى- أَلَا إِنَّ- هَتُوْلَاءَ- يَتَأَهْل- يَتَأْتِيهَا}.

³⁹ 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, { وَهَدَيْتَهُمْ إِلَى } ,
 - 3- Hamzah follows letter alif of the word { أَنَا }, in 2 words.
- { أَنَا أَحْيَاءُ وَأَمْيُتٌ - 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 mutaḥarrrik letter, in 2 ways. with sukūn (preferred) or ṣilah (with khulf) variance. *Ṣilah* is the connection of wāw, by pronouncing the mīm with a temporary ḍammah (~āriḍah) lengthening the ḍammah of mīm ul-Jam[~] into 2 ḥarakāt wāw.

وَصِلَ صَمِّ مِيمِ الْجَمْعِ قَبْلَ 40 *** مُحَرِّكَ دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلَاً

{ وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ }
 { وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ 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 وَأَمْيُتٌ } { وَأَنَا أَوَّلُ الْمُسْلِمِينَ } { إِنَّ أَنَا إِلَّا نَذِيرٌ مُبِينٌ } ، { إِنَّ أَنَا إِلَّا نَذِيرٌ }
 وَمَدَّ أَنَا فِي الْوَصْلِ مَعَ صَمِّ هَمْزَةٍ *** وَقَفَّحَ أَنَّى وَالْخُلْفُ فِي الْكُسْرِ مُجَلَاً

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

⁴⁰ 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 silat 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: { تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }
- 1- Sākin mīm, short munfaṣil { تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }
- 2- Sākin mīm, tawassuṭ munfaṣil { إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ }
- 3- Ŝilat mīm, shorten munfaṣil { تُسِرُّونَ 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 ⁴¹ *** جُلْفٍ وَفِي طه بَوَجْهَيْنِ مُجَلًّا

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 Ḥafṣ { وَمَنْ يَأْتِيهِ/يَأْتِيَهُ مُؤَمَّنًا }.

Note: Ḥafṣ 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 { أَعْزَلَ } or maksūrah { أَعْنَا }) with *tas-hīl* and *idkhāl* of alif ul-faṣl. *Idkhāl* ⁴²—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 ⁴¹ *** ءَأَنْذَرْتَهُمْ أَمْ لَمْ أُبَيِّنْ أَعْنَزِلَا

⁴¹ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 163, 195

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

{أَعْدَا: أَدَا-أَعْنَزِل: أُنزِل-أَوْشْهِدُوا: أَشْهِدُوا-عَوْلَقِي: أَلْقِي- أُوْنَبِّئُكُمْ: أُنَبِّئُكُمْ-
 {أَعَنْتُمْ: أَنْتُمْ-عَنْدَرْتَهُمْ: أَنْدَرْتَهُمْ وَأَمْ-عَالِدُ: أَلِدُ }

وَسَكِّنْ وَرِذْ هَمَزاً كَوَاوِ أَوْشْهِدُوا *** أَمِيناً وَفِيهِ الْمَدُّ بِالْخُلْفِ بَلَاءً

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

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

{أَأَلْهَيْتُنَا} {عَأَلْهَيْتُنَا} {أَأَمَنْتُمْ - عَأَمَنْتُمْ}, {عَأَمَنْتُمْ},
 وَطَه وَفِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا عَأَمَنْتُمْ لِلْكَلِّ نَالِغًا أَبْدَلَا
 وَلَا مَدَّ بَيْنَ الْهَمْزَتَيْنِ هُنَا *** وَلَا بَحِيثُ ثَلَاثٌ يَتَفَقَنُ تَنْزُلَا

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

7. Al-Istifhām Al-Mukarrar/The Repetitive Questioning ⁴³

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

Except 2 places, he reads the opposite: {إِدَا}, 2nd position {أَنَا}.

{أَدَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ} {إِدَا كُنَّا تُرَابًا وَعَابَاؤُنَا أَنَا لَمُخْرَجُونَ}
 {إِنَّا لَمُخْرَجُونَ لَمُخْرَجُونَ الْفَاحِشَةَ} - {أَنَا لَمُخْرَجُونَ لَمُخْرَجُونَ الرِّجَالِ}

⁴³ Al-Idā'ah fi Bayān Usūl al-Qirā-ah: 44 . Ash-Shāṭibiyāh: 1022, 189, 194

8. Two Adjacent Hamzahs Between 2 Words

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

(A) When The 2 Hamzahs Differ in Their Harakāt

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

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

The Rule

If the 1st hamzah is maftūḥah, then make **tas-hīl** of the 2nd. If the 2nd hamzah is maftūḥah, then make **ibdāl** of the 2nd itself. If none is maftūḥah, then make **ibdāl** and **tas-hīl** of 2nd hamzah.

Rule 2: (a) If the 1st hamzah is **maftūḥah**, they **soften** the 2nd one which will have a kasrah: { تَفِيحٌ 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 أَصْبَنَاهُمْ وَصَبْنَاهُمْ/السُّفَهَاءُ أَلَا - وَلَا/مِنَ السَّمَاءِ أَوْ - يَوْمِنَ السَّمَاءِ آيَةً - يَأْتِيَهُ/ سَوْءَ أَعْمَالِهِمْ/ وَعَمَّالِهِمْ/ وَعَاءَ أَخِيهِ: يَخِيهِ/ الْمَلُوءُ أَفْتُونِي: وَفْتُونِي - وَيَسْمَاءُ أَقْلِي: وَقْلِي }

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

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

{ يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَلِي - لِي } يَزَكِّرِيَاءُ وَنَا. { الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي }

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

(B) When The 2 Hamzahs Agree in Their Harakāt

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

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

Qālūn either drops the 1st of the hamzatayn which bear fathah or reads the 1st hamzah with tas-hīl (if both hamazāt are maksūrah, or maḍmūmah). If hamzatān mafatūhatān, 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. إِنَّ-السَّمَاءِ. إِنَّ} {جَا أَحَد - جَا أَحَد - جَا أَحَد - جَا أَحَد} {أَوْلِيَاءُ. أَوْلَيْتِكَ}.

⁴⁴ وَقَالُونَ وَالْبَزِّي فِي الْفَتْحِ وَافْقًا *** وَفِي غَيْرِهِ كَالْيَا وَكَالْوَاوِ سَهْلًا

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

وَبِالسُّوءِ إِلَّا أَبَدَلَا ثُمَّ أَدْعَمَا *** وَفِيهِ خِلَافٌ عَنْهُمَا لَيْسَ مُقْفَلًا

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

وَقَالُونَ فِي الْأَحْزَابِ فِي لِلنَّبِيِّ *** مَعَ بِيُوتِ النَّبِيِّ الْيَاءَ شَدَّدَ مُبَدَلًا

Note: the explanation of qasr of al-muttasīl 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:

وَإِنْ حُرْفٌ مَدِّ قَبْلَ هَمْزٍ مُعَيَّرٍ *** يَجْزُ قَصْرُهُ وَالْمَدُّ مَا زَالَ أَعْدَلًا

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

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

⁴⁴ Ash-Shāṭibiyah: 204, 205, 459, 208

وَالْمَدُّ أَوْلَىٰ إِنْ تَغْيِيرَ السَّبَبِ *** وَبَقِيَ الْأَثْرُ أَوْ فَاقْصَرَ أَحَبُّ

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[~] and 2 hamzah words, in 6 allowable ways instead of 8. As he drops 2 of tawassuṭ madd munfaṣil (1 sukūn mīm and 1 its ṣilah) if he makes qaṣr 2 ḥarakāt of the changed muttaṣil.

9. Practice on Mīm ul-Jam[~] of Some Āyāt

{ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ: 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 (لَآءِ) = 8 - 2 = 6 ways. As he drops 2 ways of tawassuṭ madd Munfaṣil (one for sukūn mīm and one for its ṣilah) if he makes qaṣr of the changed madd muttaṣil.

Mīm ul-Jam[~] came first:

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

{ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ: إِيَّاكُمْ / أَهْلُوا لَآءِ: إِيَّاكُمْ كَانُوا يَعْبُدُونَ }

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

{ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ: 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 أَهْلُوا لَآءِ: إِيَّاكُمْ / أَهْلُوا لَآءِ: إِيَّاكُمْ كَانُوا يَعْبُدُونَ }

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

{ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ: إِيَّاكُمْ كَانُوا يَعْبُدُونَ }.

II. If there is mīm Jamʿ, word (أنا) followed by hamzat qaṭʿ maksūrah, and madd Munfaṣil, then Qālūn has 8 ways of reading.

{ وَمَا أَدْرَى مَا يُفَعَّلُ بِي وَلَا بِكُمْ إِنْ 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 ؕ) = 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 يَنْ - يَشَاءُ وَنَّ} وَمِنْهُمْ مَنْ يَمِشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ وَنَّ، يَشَاءُ يَنْ} اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}
- 3,4- Do the same as the previous, but with ṣilat mīm, وَمِنْهُمْ مَنْ يَمِشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ وَنَّ- يَشَاءُ يَنْ} اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}
- 5,6- Sukūn mīm, tawassuṭ Munfaṣil, and 2 ways {يَشَاءُ وَلى، يَشَاءُ لى} وَمِنْهُمْ مَنْ يَمِشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ وَنَّ، يَشَاءُ يَنْ} اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}
- 7,8- Do the same as the previous, but with ṣilat mīm, وَمِنْهُمْ مَنْ يَمِشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ وَنَّ، يَشَاءُ يَنْ} اللَّهُ عَلَى 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 fatḥah towards the kasrah or alif towards the yā sound), Qālūn reads with fath, except 2 words, he reads {هار} with imālah, {التَّورَةِ} with fath (the preferred) and taqlīl (between fath and imālah).

وَأَضْجَاعَكَ التَّورَةَ مَا رَدَّ حُسْنُهُ *** وَقُلِّلَ فِي جَوْدٍ وَبِالْخُلْفِ بَلَاءً
وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَابِهِ وَهَارٍ *** رَوَى مُرُو بِخُلْفٍ صَدِّ حَلَا 324- بَدَارٍ

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

⁴⁵ Ash-Shāṭibiyyāh: 546, 323, 324

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*: (حَذْف) *deleting* it. He also adds hamzahs. I. Qālūn adds a hamzah, with madd muttaṣil singular, plural { زَكَرِيَّا-مِيكَائِيلَ-الْبَرِّيَّةَ } { الْأَنْبِيَاءَ-التِّيَّءَ-الْتَّبُوءَةَ } .

46 وَقُلْ زَكَرِيَّا دُونَ هَمَزٍ جَمِيعِهِ
*** صَحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا
وَدَعِ يَاءَ مِيكَائِيلَ وَالْهَمَزَ قَبْلَهُ
*** عَلَى حُجَّةٍ وَالْيَاءُ يُحَذَفُ أَجْمَلًا

II. Qālūn changes, makes *ibdāl* of hamazāt with different *ḥarakāt*: hamzah with *sukūn* into a *yā*, then merges it into following *yā*, in { وَرِيًّا: لِأَهَبَ: لِيَهَبَ-سَأَلَ: سَأَلَ-مِنْسَأَتَهُ: مِنْسَأَتَهُ-يَا جُوجَ وَمَا جُوجَ-مُوصَدَةً } .

وَجْمَعًا وَفَرْدًا فِي التِّيَّءِ وَفِي
*** التَّبُوءَةَ الْهَمَزَ كُلَّ غَيْرِ نَافِعٍ ابْدَلًا
وَمُوصَدَةً فَاهْمِزُ مَعًا عَنِ فِتَى حِمَى
*** وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَالْجَلَا

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

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

VI. Qālūn makes *tas-hīl* hamzah { ءَاوَنْبُتُكُمْ-أَرَأَيْتَ-أَأَنْتُمْ-ءَا.تِكُمْ-ءَا.فُكَا }

Qālūn makes *tas-hīl* of { هَآءُ نَتْمٌ } 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

⁴⁶ Ash-Shāṭibiyāh: 553, 473, 458, 1114, 460

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

them equally in recitation. For instance: {هَتَوُلَاءِ}, you are not allowed to elongate {هَسَنْتُمْ} except with elongating {هَتَوُلَاءِ}, this means: elongate both, shorten both, or shorten {هَسَنْتُمْ}, while elongating {هَتَوُلَاءِ}, but not the opposite; This why Qālūn reads the following case, in 6 ways instead of 8, of sūrat an-Nisā:109.

48 وَلَا أَلِيفٍ فِيهَا هَأَنْتُمْ زَكَجْنَا *** وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا
{هَسَنْتُمْ هَتَوُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّدِ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَامَةِ}

Madd Munfaṣil came first

- 1,2- Qaṣr both Munfaṣil {هَسَنْتُمْ} , sukūn mīm, tawassuṭ munfaṣil
هَسَنْتُمْ هَتَوُلَاءِ / هَتَوُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّدِ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَامَةِ
- 3,4- Do the same as the previous, but with ṣilat mīm {هَسَنْتُمْ}
- 5- Tawassuṭ munfaṣil of tas-hīl, sukūn mīm, tawassuṭ munfaṣil.
{هَسَنْتُمْ هَتَوُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّدِ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَامَةِ}
- 6- The same as the previous, but with ṣilat mīm {هَسَنْتُمْ هَتَوُلَاءِ}

{ هَسَنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ }

Madd Munfaṣil came first, read mīm mahmūzah, followed by a hamzah, in 3 ways: 2 of them are as madd munfaṣil

- 1-Musahhal munfaṣil 2, sākin mīm {هَسَنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}
- 2- Qaṣr munfaṣil 2, ṣilat mīm {هَسَنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}
- 3- Tawassuṭ munfaṣil, sukūn mīm {هَسَنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}
- 4-Tawassuṭ both munfaṣil ṣilah {هَسَنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ}.

⁴⁸ Ash-Shāṭibiyyāh: 559, Sūrat an-Nisā:109, Sūrat Āl ʿImrān: 119, An-Najm: 50

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. {وَأَنَّهُ رَهِلَكَ 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 ḍammah 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, {الْوَلَى} hamzat waṣl is pronounced maftūḥah, followed by lām maḍmūmah and hamzah sākinah after, {لُؤْلَى}. Without hamzat waṣl, since lām acquired a ḥarakah ~arīdah, so there is no need for hamzat waṣl, this is general rule in naql.

49 **وَتَبَدَأَ بِهَمْزِ الْوَصْلِ فِي التَّقْلِ كَلِمَةَ (الْوَلَى) *** وَإِنْ كُنْتَ مُعْتَدًا بِعَارِضِهِ فَلَا (لُؤْلَى)**
وَنَقَلَ رِدًّا عَنِ نَافِعٍ وَكِتَابِيهِ * بِالْإِسْكَانِ عَنِ وَرَيْشٍ أَصَحَّ تَقْبَلًا**

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

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

There are 3 pairs of nouns in the Qur'ān with 2 different hamzahs in the beginning. The 1st hamzah is an interrogative hamzat qatʿ, 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.

*** **وَهِمَزَةَ الْإِسْتِفْهَامِ فَا مَدَّدَهُ مُبَدَلًا**
فَلِلْكَلِّ ذَا أُولَى وَيَقْصُرُهُ الَّذِي * (يُسَهِّلُ) عَنِ كُلِّ كَالآنِ مَثَلًا**

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

⁴⁹ Ash-Shāṭibiyāh: 233, 234, 192, 193

50 وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ *** وَعِنْدَ سُكُونِ الْوُثْفِ وَجَهَانٍ أَصِلَا

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 بِالتَّقْلِ 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 *** وَإِخْفَاءِ كَسْرِ الْعَيْنِ صِيغَ بِهِ حُلَا
بِالْإِسْكَانِ نَعُدُوا سَكْنُوهُ وَخَفَّفُوا *** خُصُوصًا وَأَخْفَى الْعَيْنَ قَالُونَ مُسْهَلًا
وَيَا لَا يَهْدِي أَكْسِرَ صَفِيًّا وَهَاهُ نَلْ *** وَأَخْفَى بَنُو حَمْدٍ وَخَفَّفَ شُلْشَلَا
وَحَا يَخْصِمُونَ افْتَحَ سَمًا لُدَّ وَأَخْفَ *** حُلُوبِ وَسَكِنَهُ وَخَفَّفَ فَتَكْمَلَا

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 يَهْدِي-لَا تَعُدُّوْا}.

وَفِي كَلِمَاتِ السُّحْتِ عَمَّ نَهَى 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 - تَذَكِرَةٌ وَتَعْبِيهَا أُذُنٌ وَرَعِيَّتُ}.

⁵⁰ Ash-Shātibiyāh: 176, 229, 536, 612, 748, 988, 617, 979



The Tajweed Rules of Riwāyat

Warsh ʿan Nāfiʿ

From the way of

Al-Azraq

From the Ṭarīq of

Ash-Shāṭibiyyah

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

[2] The Tajwīd Rules of Riwāyat Warsh ʿan Nāfiʿ⁵¹

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

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

فَذَلِكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنَزِلًا ***

بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا ***

فَأَمَّا الْكَرِيمُ السِّرِّ فِي الطَّيِّبِ نَافِعٌ⁵²

وَقَالُونَ عَيْسَى ثُمَّ عُثْمَانُ وَرَشُهُمْ

⁵¹ Nailu al-Wattar fil-Qirā-āt al-Arbaʿ Ashar: 9, 31

⁵² 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 Sa'īd ʿUthmān ibn Sa'īd Al-Miṣrī, (110-197 A.H.). He lived in Egypt, but travelled to Madīnah in 155 A.H. to study under his sheikh, Imām Nāfi, and recited the whole Qur'ān to him many times. Eventually, he returned to Egypt, and became the leading Qārī of Egypt.

1. The Basmalah Between Two Sūrahs ⁵³

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

رَجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا	***	وَبَسْمَلٍ 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.

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

وَمَهْمَا تَصِلَهَا أَوْ بَدَأَتْ بِرَاءَةً⁵⁴ *** لَتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبْسِمًا

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

وَوَصَلِكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً *** وَصِلْ وَاسْكُتْ كُلَّ 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 تَصِلَهَا مَعَ أَوَاخِرِ سُورَةٍ *** فَلَا تَقْفَنَّ الدَّهْرَ فِيهَا فَتَثْقَلَا

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 fīl-adā’) for connecting 2 sūrahs. The exception is that he uses basmalah to join the 4 “Zuhr” sūrahs.
- (ii) Wasl: connecting two consecutive sūrahs while applying the appropriate tajweed rules for the meeting of the letters.

وَسَكَّتُهُمُ الْمُخْتَارُ دُونَ تَنْفِيسٍ وَبَعْضُهُمْ فِي الْأَرْبَعِ الزُّهْرِ بِسْمَلًا *** لَهُمْ دُونَ نَصٍ

⁵⁴ Ash- Shāṭibiyah: 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 ⁵⁵

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 ضُمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ ⁵⁶
 وَقِفْ لِلْكَسْرِ مُكْمَلًا *** كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ
 { مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَلْسِقُونَ - 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 mutaḥarrik letter in a continuous reading.

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

{ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَنِبْنَاهُمْ }

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 مَآءَاتِهِمْ رَبُّهُمْ إِنَّهُمْ كَانُوا } وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ { وَمِنْهُمْ أُمِّيُونَ }
 وَمِنْ قَبْلِ هَمَزِ الْقَطْعِ صِلْهَا *** لَوْرُشِهِمْ وَأَسْكَنْهَا الْبَاقُونَ بَعْدَ لِتَكْمَلًا

⁵⁵ Al-Idā'ah fi Bayān usūl al-qirā'ah

⁵⁶ Ash- Shāṭibiyah: 113, 115, 112

4. [Al-Madd Al-Far'ī] Derived Elongation ⁵⁷

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

{ وَجَاءَ - سَوَاءٌ - شَاءَ - سَوَاءٌ - جَزَّوهُمْ - تَبَوَّأَ - الدِّمَاءَ - التَّسَاءَ - المَاءِ - شَرَكَاءُ - السَّمَاءُ - السُّفَهَاةُ }

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 - هَتُوْلَاءِ - فِي أَمَّهَا - وَأَمْرُهُ إِلَى - فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ - أَلَا إِنَّ - قَالُوا إِنَّا }

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

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

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

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

وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ صَمِّ هَمْزَةٍ *** وَفَتْحِ أَتَى وَالْخَلْفِ 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

⁵⁷ Al-Idā'ah fi Bayān usūl al-qirā-ah / Ash-Shāṭibiyāh: 521

5. The Pronoun of Hā al-Kināyah ⁵⁸

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

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

{ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا / أَلدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ / الْآخِرَةِ نُؤْتِهِ مِنْهَا }⁵⁹
 { وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤْلِهِ / مَا تَوَلَّى / تَوَلَّى وَنُصَلِّهِ / جَهَنَّمَ وَسَاءَتْ مَصِيرًا }
 { وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ }

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

{ وَمَنْ 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 Hafs

Hafs 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
وَيَخْلُدْ فِيهِ مُهَانًا	وَيَخْلُدْ 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

⁵⁸ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh

⁵⁹ Sūrat Āli-Imrān: 145, An-Nisā': 115, Āli-Imrān: 75, Ash-Shurā: 20, Az-Zumar: 7

6. Rules of a Single Hamzah in a Word⁶⁰

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 ṣahih 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, Ḥaḥṣ	(b) waṣlan, Warsh	(c) All Starting	Sūrah number
الَّذِي أَوْثَمِنَ	الَّذِي أَيْتَمِنَ	أَوْثَمِنَ	2: 283
الْهُدَى أَتَيْنَا	الْهُدَى أَيْتَيْنَا	إِيْتَيْنَا	6: 71
يَا صَالِحُ أَتَيْنَا	يَا صَالِحُ أَوْتَيْنَا	إِيْتَيْنَا	7: 77
يَقُولُ أَتَذَن لِي	يَقُولُ أَوَذَن لِي	إِيذَن لِي	9: 49
لِقَاءَنَا أَتَتْ	لِقَاءَنَا أَتَتْ	إِيْتَتْ	10: 15
فِرْعَوْنُ أَتْتُونِي	فِرْعَوْنُ أَوْتُونِي	إِيْتُونِي	10: 79
ثُمَّ أَتْتُوا	ثُمَّ أَتْتُوا	إِيْتُوا	20: 64
أَنْ أَتَتْ	أَنْ أَيْتَتْ	إِيْتَتْ	26: 10
السَّمَوَاتِ أَتْتُونِي	السَّمَوَاتِ أَيْتُونِي	إِيْتُونِي	46: 4

⁶⁰ Nailu al-Wattar fil-Qirā-āt al-Arba' Ashar:

In connected recitation, most reciters read: {فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ}, except **Warsh, As-Sūsī and Abū Ja'far**, 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 / لَذِي تُؤْتِمِنَ}.

The 1st part is how Ḥaḥḥ 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 qaṭ', one for each hamzah.

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

otherwise it will start with a kasrah {إِئْتِمِنَ}. (ii) Switch the sākin hamzat qaṭ' to a madd letter wāw in {أُؤْتِمِنَ} or yā {إِئْتِمِنَ-إِئْتِمِنَ-إِئْتِمِنَ} 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 fa'ala: فَعَلَ, a scale (mīzān) of letters.

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

begins with. Or 3 letters: م ف م (فَأَنْيُتْمُو). If it is the **2nd letter**, after

one of (فَأَنْيُتْمُو), then he substitutes it into the same madd letter

(waslan and waqfan) that matches the previous letter's ḥarakah.

- يَأْكُلُ-يَأْكُلُ-يُؤْفِكُ-يُؤْفِكُ-مَأْمَنَهُ-مَأْمَنَهُ-نَأَتْ-نَأَتْ-أَسْتَعِذْنَ-أَسْتَعِذْنَ-الَّذِي أُؤْتِمِنَ-الَّذِي أُؤْتِمِنَ-

وَيْبِرُ-وَيْبِرُ-فَيْبِسَ-فَيْبِسَ-فَأَثُوا-فَأَثُوا-وَأَثُوا-وَأَثُوا {يَأْجُوجَ وَمَأْجُوجَ - مَوْصِدَةً: مَوْصِدَةً}.

The sākin hamzah	Root- Word Scale	Change it to a madd
يَأْمُونَ	أَلِمَ - يَفْعَلُونَ	يَأْمُونَ
يُؤْمِنُونَ	أَمِنَ - يَفْعَلُونَ	يُؤْمِنُونَ
الَّذِي أُوْتِمِنَ	أَمِنَ - افْتَعَلَ	الَّذِيئُمِنَ

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

{أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَعَذُّوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّن لِّمَن شِئْتَ}
 {أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّن لِّمَن شِئْتَ}

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

إِذَا سَكَنتَ فَأَاءَ مِنَ الْفِعْلِ هَمْزَةٌ *** فَوَرُشٌ يُرِيهَا حَرْفٌ مَدِّ مَبْدَلًا
 سِوَى جُمَّلَةِ الْإِيوَاءِ وَالْوَاوِ عَنْهُ إِنْ *** تَفْتَحُ إِثْرَ الصِّمِّ نَحْوُ مَوْجَلًا

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

{وَمَاؤُنُهُ - وَتُعْوِي - فَأُؤُوا - فَمَاؤُنُهُمْ - مَاؤُنُكُمْ - تُعْوِيهِ - الْمَأْوَى}

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

{الذِّئْبُ - وَبِئْرٍ - بَيْسٌ - بَيْسَمًا} {الذِّئْبُ - وَبِئْرٍ - بَيْسٌ - بَيْسَمًا} :

وَوَالَاهُ فِي بَيْرٍ وَفِي بَيْسٍ وَرَشُهُمْ *** وَفِي الذِّئْبِ وَرَشٌ 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).

⁶¹ Ash-Shāṭibiyah: 214, 215 , 222

Hamzah maftūḥah	The Fā of scale فعل	Change to wāw
لَا تُؤَاخِذْنَا	وَآخِذْ-ءَاخِذْ-فَاعَلْ-لَا تُفَاعِلْنَا	لَا تُؤَاخِذْنَا
مُوجِبًا	أَجَلَ - فَعَلَ - مَفْعَلًا	مُوجِبًا
المُؤَلَّفَةِ - يُؤَلِّفُ	أَلَّفَ - فَعَلَ - المَفْعَلَةَ	المُؤَلَّفَةِ - يُؤَلِّفُ
مُؤَدِّنٌ - يُؤَدِّدُ	أَدَنَّ - أَيْدًى - فَعَلَ - مَفْعَلٌ	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 {سَأَل: سَأَل}

, {لَيْلًا: لَيْلًا, لِأَهَبَ: لِيَهَبَ} (c) kasrah tubdal yā: {مِنْسَاتِهِ: مِنْسَاتِهِ}

وَأُدْعَمَ فِي يَاءِ النَّسِيِّ فَتَقَلَّأَ *** وَوَرَشٌ لَيْلًا وَالنَّسِيُّ بِيَايِهِ⁶²

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

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.

⁶² Ash-Shāṭibiyah: 224

63- وَلَا أَلِفٌ فِي هَا هَاتُتُمْ زَكَ جَنًا *** وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا
 وَفِي هَايِهِ التَّنْبِيهِ مِنْ نَابِتٍ هُدًى *** وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلًا
 وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا *** وَذُو الْبَدَلِ الْوَجْهَانَ عَنْهُ مُسَهَّلًا

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

{ هَتَنْتُمْ - هَمَنْتُمْ - هَسَنْتُمْ وَأَوْلَاءُ / هَتَنْتُمْ وَأَوْلَاءُ } .

Warsh deletes the yā of الَّتِي, { وَالَّتِي يَيْسَنَ } 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.

وَقَبْلَ يَيْسَنَ الْيَاءِ فِي الْإِلَاءِ عَارِضٌ *** سُكُونًا أَوْ اضْلًا فَهُوَ يُظْهِرُ مُسَهَّلًا
 وَكَالْيَاءِ مَكْسُورًا لَوْرِيثٍ وَعَنْهُمَا *** وَقِفْ مُسَكِّنًا وَالْهَمْزُ زَاكِيهِ بُجَلًا

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

Warsh Makes Tas-hīl (Softens) Some Hamazāt

{ أَرَيْتَ-ءَ نَبَيْتُكُمْ-أَنْتُمْ-ءَ نَكْمَ-ءَ فُكَا } (عَوْنَيْتُكُمْ-أَرَعَيْتَ-ءَ نَتْمَ-ءَ نَيْكُم-ءَ فُكَا).

Warsh Deletes the Hamzah in Some Words

{ بَيْيسٍ: بَيْيسٍ - شُرْكَاءَ: شُرْكَاءَ } { دَكَاءَ: دَكَاءَ } { أَلَيْكَةَ: لَيْكَةَ } { يُضْهُونُ: يُضْهُونُ }
 { وَالصَّابِئِينَ: وَالصَّابِئِينَ } { وَالصَّابِئُونَ: وَالصَّابِئُونَ }.

⁶³ Ash-Shāṭibiyyah: 559, 560, 562, 131, 966

⁶⁴ Sūrat al-A'rāf, al-Kahf, ash-Shu'arā', at-Tawbah, al-Baqarah

65 وَفِي الصَّابِيَيْنِ الْهَمْزُ وَالصَّابِئُونَ *** خُذْ وَهَزْوًا وَكُفْوًا فِي السَّوَكِنِ فَصِلًا

Warsh adds hamzah and reads some with 6 vowels madd muttasil

{وَوَصَى: وَأَوْصَى - زَكَرِيَّا: زَكَرِيَّاءَ - مِيكَالَ: مِيكَالِ - الْبَرِيَّةَ: الْبَرِيَّةِ - الثُّبُوءَ: الثُّبُوءَةِ -

الْأَثِيْبَاءَ: الْأَثِيْبَاءِ - التِّيَّ: التِّيَّءَ - التِّيَّيْنَ: التِّيَّيْنِ}

وَجَمْعًا وَفَرْدًا فِي التِّيَّءِ وَفِي *** الثُّبُوءَةِ الْهَمْزُ كُلُّ غَيْرِ نَافِعٍ اِبْدَلًا

وَقُلْ زَكَرِيَّا دُونَ هَمْزِ جَمِيعِهِ *** صِحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةِ الْأَوْلَا

وَدَعِ يَاءَ مِيكَالِ وَالْهَمْزُ قَبْلَهُ *** عَلَى حُجَّةٍ وَآيَاءٍ يُحْدَفُ أَجْمَلًا

7. Two Consecutive Hamzahs in a Word ⁶⁶

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

وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ *** سَمَا وَبَدَاتِ الْفَتْحِ خُلْفٌ لِتَجْمُلًا

وَقُلْ أَلِفًا عَنْ أَهْلِ مِصْرَ تَبَدَّلَتْ *** لَوْرِشٍ وَفِي بَعْدَادَ يُرَوَى مُسَهَّلًا

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

{أَعْدَا: أَيْدَا - أُنْزِلَ: أُنْزِلَ - أَوْشَهَدُوا: أَوْشَهَدُوا - عَوْلَقِي: عَوْلَقِي - عَوْلَقِي: عَوْلَقِي - عَوْلَقِي: عَوْلَقِي - عَوْلَقِي: عَوْلَقِي}

{أَعْنَمُ: أَعْنَمُ - عَانَمُ - سَوَاءٌ عَلَيْهِمْ وَعَانَدَرْتَهُمْ - عَانَدَرْتَهُمْ وَعَانَمُ - عَالِدُ: عَالِدُ - عَالِدُ}

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

⁶⁵ Ash-Shāṭibiyyah: 460, 458, 553, 473, 183, 184

⁶⁶ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh

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

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

67 ^{وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا} *** ^{بِهَاءِ آمَنْتُمْ لِلْكَلِّ تَالِثًا ائِدِلَا}

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

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

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

(c) {أَيْمَهُ-أَيْمَةً-أَمَّةَ} 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.

وَأِنْ هَمَزٌ وَصَلٍ بَيْنَ لَامٍ مُسَكِّنٍ *** وَهَمَزَةٌ الْإِسْتِفْهَامِ فَاْمُدُّهُ مُبْدِلًا

فَلِلْكَلِّ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي *** (يُسَوِّلُ) عَنْ كُلِّ كَالَانَ مُثْلًا

1- {ءَأَلَدَّ كَرِيْنٍ-ءَأَلَدَّ كَرِيْنٍ} 2- {ءَأَلَلَّهُ-ءَأَلَلَّهُ} 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- {ءَأَلَنْ} is madd lāzim kalimī mukhaffaf/light (it is not mushaddad letter) {ءَأَلَنْ}.

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

⁶⁷ Ash-Shāṭibiyah: 189, 192, 193, 176 / Sūrat al-A'rāf, Ṭā-Hā, Ash-Shu'arā'. Az-Zukhruf: 58, Sūrat ul-An'ām: 144, Sūrat Yūnus and An-Naml

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

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

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

8. Repetitive Questioning (Istifhām Mukarrar) ⁶⁸

If an interrogative occurs twice in an āyah, (i.e., a hamzah of istifhām carries a faṭḥah, and the 2nd hamzah carries a kasrah), such as: {أَأْتَا}.....{أَأْتَا}, then this double questioning is called Istifhām Mukarrar. There are 11 of these in the Qur'ān.

Warsh recites 9 repeated questions with only 1 question in the 1st position, (the 2nd hamzah with tas-hīl, between hamzah and yā). He recites in the 2nd position with a declarative (Ikḥbār) by dropping the 1st hamzat istifhām, thus making the phrase a statement (proclamation). Warsh reads 2 places in the opposite way, meaning, with a proclamation for the 1st position, {إِذَا} and

⁶⁸Al-Idā'ah fi Bayān Usūl al-Qirā-ah: 44

an istifhām in the 2nd position (i.e. with 2 hamzahs): (أَنَّ).

Hafṣ reads the way it is written. {أَعِذَا كُنَّا تُرَابًا أَعِنَّا لَفِي خَلْقٍ جَدِيدٍ^{٦٩}}

Warsh: ar-Ra'd 5 {وَأَن تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَوَّادًا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ^{٦٩}}

وَمَا كُرِّرَ اسْتِفْهَامُهُ نَحْوَ آيَدَا *** أَيِنَّا فَذُو اسْتِفْهَامِ الْكُلِّ أَوْ لَا

سَيَوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مَخُ *** سَيَوَى التَّارِغَاتِ مَعَ إِذَا وَقَعَتْ وَلَا

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

The Qurān has 11 places of repeated questions

{70} {أَعِذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ} 3/2 {قَالُوا أَعِذَا كُنَّا عِظَامًا وَرَفَاتًا إِنَّا لَمَبْعُوثُونَ}

4 {قَالُوا أَعِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ}

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

6 {إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} - {أَنَّتْكُمْ لَتَأْتُونَ الرِّجَالَ}

7 {وَقَالُوا أَعِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ}

8/9 {أَعِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} / {وَعِظَامًا إِنَّا لَمَدِينُونَ}

10 {وَكَأَنَّهُمْ يَقُولُونَ أَعِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} -

11 {يَقُولُونَ أَعِذَا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا نَخْرَةً}

9. Two Adjacent Hamzahs Between 2 Words⁷¹

When two hamzahs appear next to each other in two consecutive words, (i.e. the first hamzah is the last letter of the first word and the second hamzah is the first letter of the second word), these words are read in different ways depending on their ḥarakāt.

⁶⁹ Ash-Shāṭibiyyāh: 789-791/Sūrat al-Ra'd: 5, al-Isrā': 49, al-Mu'mnūn: 82, an-Naml: 67,

⁷⁰ al-Ankabūt: 28, 29, as-Sajdah: 10, as-Saffāt: 168, 53, al-Wāqī'ah: 48, an-Nazī'āt: 10, 11

⁷¹ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: Ash-Shāṭibiyyah: 209

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.

(A) When The 2 Hamzahs Differ In Their Ḥarakāt

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

وَتَسْهِيلُ الْأُخْرَى فِي اخْتِلَافِهَا *** سَمَا تَفِيءَ إِلَى مَعَ جَاءَ أُمَّةً انزِلَا

فَتُجِ الْأُولَى: سَهْلٌ ع (2) / فَتُجِ الثَّانِيَةَ: أُبْدِلُ ع (2) / غَيْرَ ذَلِكَ: أُبْدِلُ وَكَذَلِكَ سَهْلٌ ع (2)

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 - مَّة }

(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 / السَّفَهَاءُ أَلَا - وَلَا / مِنْ السَّمَاءِ أَوْ - يَوْمِنَ السَّمَاءِ آيَةً - يَايَةً / سَوْءَ أَعْمَالِهِمْ: وَعَمَالِهِمْ / وَعَاءَ أَخِيهِ: يَخِيهِ / أَلْمَلُوا أفتوني: وَفْتُونِي - وَيَسْمَأُ أَقْلِي: وَقْلِي }

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

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

{ يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ لِي - لِي } { يَارْكَرِيَاءُ وَتَا - نَا } { الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ لِي - 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 اِنْ } { جَاءَ اَجْلُهُمْ } { جَاءَ اَمْرُنَا } { اَوْلِيَاءُ اَوْلِيَتِكَ } { السَّمَاءِ اِنْ }
 { جَاءَ اَمْرُنَا - جَاءَ اَمْرُنَا } { اَوْلِيَاءُ وَلَتِيكَ - اَوْلِيَاءُ . اَتِيكَ } { السَّمَاءِ بَيْنَ - السَّمَاءِ نَ } .

Ibdāl of the 2nd Identical Hamzah Between 2 Words⁷²

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 mutaḥarrik letter (b) 6 ḥarakāt if followed by a sākin letter.

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

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.

{ اللَّيْلِ 2/6 اِنْ / اِنْ اِرَادَ - وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ 2/6 اِنْ / اِنْ اِرْدَنَ مَحْضًا }

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

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

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

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

⁷² Sūrat al-Baqrah: 30, al-Ḥijr: 61, al-Qamar: 41, R. al-Aḥzāb: 32, An-Nūr: 33

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.

{ هَتُوْلَاءِ اِنْ-هَتُوْلَاءِ 6 يَنْ-هَتُوْلَاءِ .نْ-هَتُوْلَاءِ يَنْ / اَلْبِغَاءِ 2/6 يَنْ رَدْنَ-اَلْبِغَاءِ يَنْ رَدْنَ }

وَفِي هُوْلَاءِ اِنْ وَالْبِغَاءِ اِنْ لَوْرُشِهِمْ بِيَاءِ *** خَفِيْفِ الْكَسْرِ بَعْضُهُمْ تَلَا

10. An-Naql of Hamzah's Vowel Between 2 Words ⁷³

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

وَحَرِّكَ لَوْرُشِ كُلِّ سَاكِنٍ آخِرٍ *** صَحِيْحٍ بِشَكْلِ الْهَمْزِ وَاخَذِفُهُ مُسَهِّلًا

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

{ عَاخِذِيْنَ مَا آتَيْنَهُمْ رَبُّهُمْ وَإِيَّاهُمْ - وَهَدَيْنَهُمْ وَإِلَى صِرَاطٍ - وَمِنْهُمْ وَأَمِّيُونَ - وَخَلَقْنَاكُمْ وَأَرْوَاجًا }

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

The naql goes to the letters a- Ṣaḥīḥ sākin { قُلْ أَوْحَىٰ - مَنَ أَمَنَ - مَنَ أَوْحَىٰ }

b- Līn letter { خَلَوْا إِلَىٰ: خَلَوْا إِلَىٰ - أَبِي - آدَمَ: أَبِي - لِيُرَوْا أَعْمَلَهُمْ: لِيُرَوْا أَعْمَلَهُمْ }

⁷³ Al-Idā'ah fi Bayān usūl al-qirā-ah - Ash-Shāṭibiyah: 207, 226

c-The sākin nūn of the tanwīn, pronouncing it, {عَادَا أُلُوِي: عَادَا أُلُوِي} {كُفُوًا أَحَدٌ - كُفُوًا أَحَدٌ - عَذَابٌ لَّيْمٌ - أَيَّامٌ نُحْرَ - مِن أَيَّامٍ نُحْرَ - فَجَعَلَهُ غُنَاءً نَحْوِي} 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 {الْإِنْسَانِ-لِنَسَانِ-الْأَرْضِ-لِرَضِ-الْآرْضَةِ} because the lām acquired a ḥarakah. Nouns containing madd badal can be read in 4 ways: 3 madd (2,4, 6) with hamzat waṣl and 1 without hamzah or madd. {الْآخِرَةَ-الْآخِرَةَ-الْآخِرَةَ-الْأُولَى-الْأُولَى-الْأُولَى-الْأُولَى-الْيَمَانِ-الْيَمَانِ-الْيَمَانِ-الْيَمَانِ}

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

(b) If there are 2 ṣahīḥ sākin letters meeting, the 1st sākin has to get a ḥarakah {مِنَ الْإِنْسَانِ: مِنَ الْإِنْسَانِ}. The naql' ḥarakah is ʿarīḍah.

74 وَتَبَدَّأَ بِهَمْزِ الْوَصْلِ فِي التَّقْلِ عَلَيْهِ *** وَإِنْ كُنْتَ مُعْتَدًّا بِعَارِضِهِ فَلَا

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

(1) mīm ul-Jamʿ (2) a madd letter (3) sākin in the same word: {قَارِئُ الْوَعْدِ: قَارِئُ الْوَعْدِ}, except in sūrat Al-Qaṣaṣ: 34 {قَرَأْنَا}

وَنُقِلَ رِدًّا عَنِ نَافِعٍ وَكِتَابِيهِ *** بِالْإِسْكَانِ عَن وَرِثِ أَصْحُ تَقَبَّلَا

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

⁷⁴ Ash-Shāṭibiyyah: 233, 234

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

{فَأَمَّا مَنْ أَوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَذَا مَا أَدْرَعْتُ وَأُكْتَبِيهِ ۗ إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ}
 Accordingly, {مَا أَغْنَىٰ عَنِّي مَالِيَةَ ۗ هَلَّاكَ عَنِّي سُلْطَانِيَةَ}

If he stops on	{ كِتَابِيَةَ ۗ إِنِّي }	He makes sakt	{ مَالِيَةَ ۗ هَلَّاكَ }
joins with naql	{ كِتَابِيهِ نِي }	Idghām 2 hā's.	{ مَا لِيَهْلَكَ }

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

The *Fath*: is to open the mouth straight up to read a standing alif. The *Imālah* kubrā (idjā~): is to read the alif in a twisted way, which you hear the alif sound as being 50% alif and 50% yā. The *Taqlīl*: imālah ṣuḡhrā (minor deflection) is when you hear a slight turning of the alif from the fath sound towards the the kasrah sound as being 75% alif and 25% yā. A taqlīl's mark is a circle: {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
Tūl (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.

{الْمَأْوَىٰ-الْقَصْوَىٰ-أَعْمَىٰ-هُوَىٰ-هُدَىٰ-مُوسَىٰ لِفْتَاهُ} {هُدَيَانِ-هُوَيَانِ-مُوسَيَانِ لِفْتَيْهِ}
 وَتَثْنِيَةُ الْأَسْمَاءِ تَكْشِفُهَا وَإِنْ رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَفَتْ مِنْهَا

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

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

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 {زَكَّى}. **No taqlīl**

77 وَمَا رَسَمُوا بِالْيَاءِ غَيْرَ لَدَى وَمَا
عَلَى

{لَدَا-لَدَى-عَلَى-مَا زَكَّى-إِلَى-رِضَا-أَلْصَفَا-عَصَاهُ-شَفَا-إِنَّ أَلْصَفَا-أَبَا أَحَدٍ-سَنَا-خَلَا-وَعَلَا-
وَدَعَا-تَلَا-عَزَا-سَمَا-حَتَّى-عَفَا-وَنَجَا-بَدَا-وَدَنَا-مَرَضَاتٍ-الرَّبُّوْا-كِلَاهُمَا-كَمِشْكُوْةٍ}

No taqlīl of any alif of a thulāthī noun or verb originating from wāw: {زَكَّى-زَكُوْتُ}; 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) *** كَرَكَاهَا وَأَنْجَى مَعَ ابْتَلَى
{ء-أَنْجَيْكُمْ-أَبْتَلَى-أَزَكَّى-أَذَى-ت-تُبَلَى-ي-وَلَا يَحْبَى-أَسَتْ-أَسْتَعْنَى-أَسْتَسْقَى-أَسْتَعَلَى-
زَكَّيْهَا-تَزَكَّى-تَمَتَّى-تَجَلَّى-ن-وَنَحْبَى-م-ي-فَأَحْيَا-سَيِّمَاهُمْ-رُؤْيَى-لِلرُّؤْيَا-رُؤْيَاكَ-أَلدُّنْيَا-أَلْعُلْيَا}.

هَدَى وَاشْتَرَاهُ وَالهُوَى وَهَدَاهُمْ *** وَفِي أَلِفِ التَّانِيثِ فِي الْكُلِّ مَبْلًا

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

وَكَيْفَ جَرَتْ فَعَلَى فَفِيهَا وَجُودُهَا *** وَإِنْ (ضَمَّ أَوْ يُفْتَحُ) فَعَالَى فَحَصِلًا

فُعَلَى: {أَلدُّنْيَا-أَلنَّبِي-مُوسَى-أَلْقُصُوى-طُوبَى-دُنْيَا-أَلْوُسْطَى-أَلْقُرْبَى-أَنْبَى-
وَأَلْعَزَى-أَلْوُثْقَى-أَلْحُسْبَى-أَلْوَلَى-أَلسُّفَلَى-أَلْعُلْيَا-أَلْمُنَى-زُلْفَى-وَسُقْيَاهَا-أَلرُّجْعَى-عُقْبَى}.

فُعَلَى: {أَلتَّقْوَى-أَلْقُنَى-أَلْمَوْتَى-صَرَعَى-مَرَضَى-شَتَى-نَجْوَى-يَحْبَى-نَجْوَهُمْ-وَأَلسَّلْوَى}.

فُعَلَى: {إِحْدَى-سَيِّمَاهُمْ-ضِيْزَى-عَيْسَى} Dthāt yā Fi lā with kasrah on fā

77 Ash-Shātibiyah: 296, 297, 293, 294

فَعَالِي: {الْيَتَمِّي - الْيَامِي - التَّصَارِي}. فَعَالِي: {فُرَادِي - كُسَالِي - أُسَارِي}.

Any alif that is written with yā gets taqlīl {طَغِي-نَادِي-الرُّجْعِي-الْمَرْعِي}, even that of unknown origin {أُنِي-مَتِي-يُؤْيَلْتِي-عَيْبِي-بَلِي-يَا حَسْرَتِي-يَأْسَفِي}.

No taqlīl, waṣlan {مَكَانًا سَيَّوِي ﴿٥٨﴾ قَالَ-سُدَى ﴿٣٦﴾ أَلَمْ يَكُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾ اللَّهُ}

{مُصَلِّ-مُسَمِّي-مُفْتَرِي-مَوْلَى-أَذَى-عُزَّى-ضَحَّى-فَتَى-مَثْوَى-عَمَى-مُصَفَّى-قُرَى-هُدَى-عَيْسَى-بْنِ مَرْيَمَ-مُوسَى الْكِتَابَ-طَعَا الْمَاءَ-وَالْقَتْلَى الْخُرُّ-وَجَنَى الْجَنَّتَيْنِ-وَذَكَرَى الدَّارِ}.
{تَرَاءَ الْجَمْعَانَ-رَعَا الشَّمْسَ-رَعَا الْقَمَرَ-نَرَى اللَّهَ-فَتَرَى الْقَوْمَ} {نَرَى-قُرَى-عَيْسَى-تَرَاءَ}.

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

{كُفْرَيْنَ-الْكُفْرَيْنَ-التَّوْرَةَ}	Dthāt ur-Rā ending with alif maqṣūrah preceded by rā
{الرَّ-الْمَرَّ-جَمَّ-كَهَيْعَصَ-طَهَ} (imālah of hā)	{تَرَى-أُخْرَى-الْقُرَى-وَذَكَرَى-الْكُبْرَى}
Dthāt ur-Rā ending in rā majrūrah with kasrah, preceded by an alif of taqlīl	
{ذَاتِ قَرَارٍ - مِنْ دِيَرِهِمْ - الْبَارِ - الْبَارِ - الْبَارِ - الدَّارِ - رِيَاءٌ - رِيَاءٌ - رِيَاءٌ}	

12. [Al- Madd Al-Far'ī/Derived] (III) Al-līn Al-mahmūz

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

{أَسْتَيْسَسَ - وَلَا تِيَّاسُوا - سَوَاةَ أَخِيهِ - سَوَاةَ آتِيهِمَا - شَيْءٍ - كَهَيْئَةٍ - شَيْئًا - السَّوَاءِ}.

وَأِنْ تَسْكُنَ الْيَا بَيْنَ فَتَجِ وَهَمَزَةً *** بِكَلِمَةٍ أَوْ وَأَوْ فَوَجَّهَانَ جَمَلًا

بَطُولٍ وَقَصْرٍ وَصَلَّ وَرَشٍ وَوَقْفُهُ *** وَعِنْدَ سُكُونِ الْوَقْفِ لِلْكَلِّ أَعْمِلًا

Ash-Shāṭibī means that Warsh reads with ṭūl (ishbā'), (qaṣr of ṭūl), meaning shorten the ṭūl by 2; which is tawassut, 4 ḥarakāt.

In Madd al-līn al-mahmūz a līn letter and hamza 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 آدَمَ-لَوْ أَنْزَلْنَا-خَلَوْا لِي-أَبْنَى آدَمَ}

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

{السَّوَاءُ-شَيْءٌ-شَيْءٌ-قُرَيْشٍ-خَوْفٌ} 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, waṣlan and waqfan of a hamzah that is not at the end {كَهَيْئَةٍ - شَيْئًا}.

وَعَنْهُمْ سُفُوطِ الْمَدِّ فِيهِ وَوَرَشُهُمْ *** يُوَافِقُهُمْ فِي حَيْثُ لَا هَمْزٌ مُدْخَلًا

The 2 Exceptions of Madd ul-līn Al-mahmūz

I. Warsh reads 2 words with the qaṣr of ul-līn al-mahmūz: which means no elongation at all: {مَوْيَلًا} and {وَإِذَا الْمَوْءُودَةُ سُئِلَتْ}.⁸⁰

وَفِي وَائِ سَوَاتٍ خِلَافٌ لَوَرَشِهِمْ *** وَعَنْ كُلِّ الْمَوْءُودَةِ اقْصُرْ وَمَوْيَلًا

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

⁷⁹ Ash-Shāṭibiyyah: 181, 182

⁸⁰ Sūrat al-Kahf: 8, at-Takwīr: 58, al-A`rāf: 25, 26, ṬāHā: 118

reads it with 2 permitted ways: (i) No elongation of the līn {سَوَاءٌ} with tathlīth ul-badal of {ءَاتِيكُمْ}. (ii) Tawassuṭ of both. These are 4 ways, (iii) If there is dthāt ul-yā, will be read in 5 ways. {يَبْنِيْ عَادَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِيْ سَوَاءَاتِيْكُمْ وَرِيْشًا وَّلِيَّاسُ التَّقْوَى}

1- Qaṣr 2 badal {ءَادَمَ} 0 līn / qaṣr {سَوَاءَاتِيْكُمْ} fatḥ dthāt yā {التَّقْوَى}

2-Tawassuṭ 2 badal {ءَادَمَ} 0 līn / 4 badal {سَوَاءَاتِيْكُمْ} , taqlīl {التَّقْوَى}

3-Tawassuṭ 2 badal {ءَادَمَ} 4 līn / 4 badal {سَوَاءَاتِيْكُمْ} taqlīl {التَّقْوَى}

4- Ṭūl of 2 badal {ءَادَمَ}, 0 līn / 6 badal {سَوَاءَاتِيْكُمْ}, fatḥ {التَّقْوَى}

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

13. [Al- Madd Al-Farṭ/Derived] (IV). Madd ul-Badal ⁸¹

After discussing the rules of hamzah following madd or līn letter, Shātibī is mentioning an opposite; madd letter following hamzah, 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 {إِيْمَانٌ - أُوتِي - اٰمَنُوْا} that matches the ḥarakah of 1st hamzah- {ءَامَنُوْا-إِيْمَانًا- أُوتِي -إِيْمَانُكُمْ}. It is called aṣlī, true original badal. {رَبِّهِ-نَأْيًا-خَاسِيْنَ-خَاطِيْنَ-مُتَكِيْنَ-ءَادَمَ-شُرَكَائِيْ-وَلَا يُؤُوْدُهُ-الْأَوْلِي-بَءُوْا-جَءُوْا-يُرَءُوْنَ-مُسْتَهْزِؤُونَ-أَنِبْؤُونَ-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

⁸¹ Al-Idā'ah fi Bayān usūl al-qirā-ah

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

{أَسَاءُوا - أَسَأَتْ - أَسَأْنَا - بَاءُوا - بِيَتْ - بِيْنَا - فَاءُوا - فَاءَ - يَفِيءُ - فِئْنَا}

Madd ul-badal can be *thābit* (Pronounced hamzah muḥaqqaqah)

{ءَامَنُوا - أُوتُوا - إِيمَانًا} or *Changeable*, the hamzah is not pronounced.

فَقَصْرٌ وَقَدْ يُرَوَى لَوَرْشٍ مُطَوَّلًا	***	وَمَا بَعْدَ هَمْزٍ ثَابِتٍ أَوْ مُعْتَبِرٍ ⁸²
ءَالِهَةٌ آتَى لِلْإِيمَانِ مُتِلًا	***	وَوَسَطَهُ قَوْمٌ كَأَمَّنَ هُوَلًا

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

3 Forms of Madd ul-Badal Almughayyar / Changeable

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

(1) Madd ul-badal that changed by an-Naql: If madd ul-badal is preceded by a sākin letter (identification article) lām ut-Ta'rīf, al, {ءَاخِرَةَ-ءَلْءَاخِرَةَ}, Warsh transfers the ḥarakah of hamzat al-qaṭ' to the previous sākin, then drops the hamzah. These nouns can be read in either 2 or 4 ways: with or without hamzat waṣl (the lām acquired a ḥarakah) {أَلأَرْضُ-لأَرْضُ-أَلْأَيْكَةَ-لْأَيْكَةَ-الإِسْمُ-لِالإِسْمِ-الْإِنْسَانُ-لِالْنَسَانِ} Nouns cotaining madd badal can be read in 4 ways: 3 madd (2, 4, 6) with hamzat al-waṣl and one without hamzah or madd. {ءَلْأَخِرَةَ-الْأَخِرَةَ-لْأَخِرَةَ-لَاخِرَةَ-أَلْوَلِيٌّ-لْوَلِيٍّ-لْوَلِيٍّ-لْوَلِيٍّ-أَلْإِيمَانُ-لِإِيمَانٍ-لِإِيمَانٍ} {مِنْ آلِ فِرْعَوْنَ - - أَلْأَزْفَةَ - مَنْ آمَنَ - مَنْ أَوْتِيَ - قُلْ أَوْحَى - لِلْأَخِرَةَ وَالْوَلِيٍّ}

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

⁸² Ash-Shāṭibiyāh: 171, 172

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

{ مِنْ السَّمَاءِ عَائِيَّةً - مِنَ السَّمَاءِ يَائِيَّةً - يَا أَيُّهَا / هَتُوْلَاءِ عَالِهَةٌ - هَتُوْلَاءِ يَالِهَةٌ - يَا إِلَهَهُ - يَا إِلَهَهُ }

Tas-hīl, softness, *(3) Madd ul-badal that changed with Tas-hīl* ⁸³

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

{ عَالِهَتُنَا - عَامِنْتُمْ }, the ibdāl of 2nd hamzah is forbidden here.

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

{ جَاءَ أَل لُوْطٍ الْمُرْسَلُونَ - جَاءَ أَل فِرْعَوْنَ التُّذْرُ }

if the following letter carries a sukūn and it is a madd letter. There are 5 ways to read جَاءَ أَل 3

as-hīl with madd badal: 2,4, 6 and 2 ibdāl with madd 2, 6 أَل . }

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.

صَحِيحٌ كَفْرَانٍ وَمَسْئُولًا اسْأَلَا	***	سَيُؤَى يَاءِ إِسْرَائِيلَ أَوْ بَعْدَ سَاكِنٍ
يُؤَاخِذْكُمْ آلَانَ مُسْتَفْهِمًا تَلَا	***	وَمَا بَعْدَ هَمْزِ الْوَصْلِ إِيْتِ وَبَعْضُهُمْ
بِقَصْرِ جَمِيعِ الْبَابِ قَالَ وَقَوْلًا	***	وَعَادَ الْأُولَى وَابْنُ غَلْبُونَ ظَاهِرٌ

1-Any madd badal is preceded by sākin saḥīḥ letter in one word.

{ مَسْئُولًا - الْقُرْءَانِ - الظَّمَانُ - مَدَّءُومًا - مَسْئُولُونَ }

⁸³ Sūrat Az-Zukhruf, Al-A'rāf, Al-Hijr, Al-Qamar

⁸⁴ Ash-Shāṭibiyāh: 173, 174, 175

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

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

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

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

3- The badal that results waqfan, when stopping on a hamzat qaṭʿ that has tanwīn fath will be replaced by the alif of madd ul-iwad 2 ḥarakah. It is a madd letter followed by a hamzah. {مَاءَ: مَاءَ}

{دُعَاءَ: دُعَاءَ-نِدَاءَ: نِدَاءَ-شَيْئًا: شَيْئًا} 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- {عَادًا أَلُوِي} Warsh reads {عَادًا 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

⁸⁵ Sūrah An-Najm: 50, Sūrah Yūnus: 51, 91

the sākin lam, omitting the hamzah and reading without it. So, it reads as: {عَادًا 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 faṭḥah, followed by lām with ḍammah. (b) {لُوِي}: since the lām acquired a ḍammah.

5- {ءَأَلَعْنَ وَقَدْ - ءَأَلَعْنَ} Warsh **transfers** the faṭḥah of the 3rd hamzah {ءَأَلَعْنَ} to the sākin lām, and omits it, pronouncing: {ءَأَلَعْنَ}. Warsh reads {ءَأَلَعْنَ وَقَدْ - ءَأَلَعْنَ} in 7 ways waṣlan: 1. Tas-hīl hamzat ul-waṣl with tathlīth madd ul-badal in {لَعْنَ} 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).

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 we go in order: 2, 4 then 6.

1- Qaṣr of madd badal {لَادَمَ}, in 2, with fath of dthāt ul-yā, {أَبَى}

2- Tawassuṭ madd badal {لَادَمَ} 4, with taqlīl of dthāt ul-yā {أَبَى}

3- Ṭūl madd badal {لَادَمَ} 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 ﴿٢٧﴾}

Then the taqlīl of dthawāt ul-yā فَتَلَقَّى goes with 4 and 6 counts madd ul-badal. {ءَأَدَمَ} . As in sūrat Al-Baqarah: 37

Words Containing Dthāt yā and Madd Badal in the same word:

{السُّوَيْئِ أَنْ} - {رِعًا كَوَكْبًا وَنَيًْا - تَرَعًا - رِيًا}

Warsh reads this verb {رَأَى} with the taqlīl of the 3 letters: rā, hamzah and alif, if it precedes a vowelled letter: {رِعًا كَوَكْبًا - رِيًا}

Note: Is this madd badal or what?

Alif falls between 2 hamzahs, where 2 types {عَامِينَ} {السُّوَيْئِ 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

. {السُّوَيْئِ أَنْ} {وَجَاءُوا أَبَاهُمْ} 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

{السُّوَيْئِ أَنْ} badal or a ʿāriḍ lis-Sukūn. رِعًا أَيَدِيَهُم - الْمَنَابِ

قَالَ السَّمْتُودِي: أَقْوَى الْمَدُودِ لِأَزْمٍ فَمَا اتَّصَلَ * فَعَارِضٌ فَدُوَ انْفِصَالٍ فَبَدَلٌ

ثُمَّ الطَّبِيعِيُّ وَلَيْئِنْ يَا فَتَى * وَاللَّيْنُ أضعف المدود قد أتى

The madd in the order of **strongest**** to weakest is as follows:

1. Madd lāzim (strongest), 2. Muttaṣil. 3. Madd ʿāriḍ lis-Sukūn.
4. Munfaṣil . 5. Badal. 6. Natural madd. 7. Madd līn (weakest)

Relation Between Madd ul-badal and ʿĀriḍ to Sukūn

If the madd letter of madd ul-badal comes before the last letter,

{يَشَاءُونَ - مَنَابِ - مُسْتَهْزِؤُونَ - يُرَاءُونَ - حَاسِبِينَ}.

then we stop on the word as a madd ʿāriḍ to the sukūn, which is stronger than madd ul-badal. It is called badal ʿāriḍ to the sukūn.

(i) Warsh reads it in a descending order, 6, 4 then 2 (to differentiate between it and madd ul-badal) when he reads madd

ul-badal in qaṣr. He reads it in 6, 4 when he reads madd ul-badal in tawassuṭ and reads in ṭūl when he reads madd ul-badal in ṭūl.

(ii) This āyah contains both badal and badal ʿāriḍ to the sukūn.

{وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شِيَطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ وَإِنَّمَا نَحْنُ مُسْتَهْزِءُونَ}.⁸⁶

1- Qaṣr badal {ءَامَنَّا-ءَامَنُوا}, madd badal ʿāriḍ {مُسْتَهْزِءُونَ} 6, 4, 2

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

3- Ishbāʿ madd badal {ءَامَنَّا-ءَامَنُوا}, madd badal ʿāriḍ {مُسْتَهْزِءُونَ} 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.

The relation of Madd Ul-badal with Al-līn El-Mahmūz

2-(ii) Madd ul-līn al-mahmūz: {شَيْءٍ- كَهَيْئَةٍ- شَيْئًا- السَّوْءِ- يَأْتِئِسْ}, is a līn sākin wāw or yā preceded by a fathah, followed by a hamzah. Warsh reads madd ul-līn al-mahmūz with 2 allowed lengths: tawassuṭ: 4 and ṭūl 6 ḥarakāt, in both waṣlan and waqfan. If madd ul-badal and al-līn el-mahmūz come together, there are 4 possible ways of reading them, depending on which one comes first.

{وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَىٰ الْكُفَّارِ فَعَأَقِبْتُمْ فَفَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا / وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَّحْنُ وَلَا ءَابَاؤُنَا (إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ)}.⁸⁷

(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.

⁸⁶ Sūrat al-Baqarah: 14

⁸⁷ Sūrat an-Nahl: 35, al-Maidah: 33

{وَالَّذِينَ عَقَدَتِ أَيْمَانُكُمْ فَعَاثُوهُمْ نَصِيبُهُمْ وَإِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا} فَعَاثُوهُمْ

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

2-Tawassuṭ badal ءَامَنُوا-ءَامَنَّا, madd badal ʿāriḍ مَسْتَهْزِءُونَ in 6 then 4

3- Ishbāʾ madd ul-badal ءَامَنُوا-ءَامَنَّا, madd badal ʿāriḍ مَسْتَهْزِءُونَ 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 نَحْنُ وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا
مِنْ دُونِهِ مِنْ شَيْءٍ}

Application

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 tūl ul-badal and tawassuṭ līn 2 {شَيْءٍ}

4-The 4 length of 1st līn mahmūz {شَيْءٍ} comes with tūl ul-badal

and ishbaʾ of 2nd līn mahmūz {شَيْءٍ} because of the ʿāriḍ to the sukūn is stronger ** than the badal. Then the ʿāriḍ 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- Ishbāʾ 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:

88 {يَحْسِبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّفَهُ حِسَابَهُ} ٦٨

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

(ii) If dthāt ul-yā comes first, then it is read as:

٦٩ {ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

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

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: {وَعَاثَيْتُمْ إِحْدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا} ٧٠

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

- 1- **Qaṣr badal** {وَعَاثَيْتُمْ}, **fath** dthāt yā, إِحْدَهُنَّ, 4 līn mahmūz {شَيْئًا}
- 2- **Tawassuṭ badal** {وَعَاثَيْتُمْ}, **taqlīl** of إِحْدَهُنَّ, 4 līn mahmūz {شَيْئًا}
- 3- **Tūl ul-badal** {وَعَاثَيْتُمْ}, **fath** of إِحْدَهُنَّ, 4 līn al-mahmūz {شَيْئًا}
- 4- **Tūl ul-badal** {وَعَاثَيْتُمْ}, **taqlīl** of إِحْدَهُنَّ, 4 al-mahmūz {شَيْئًا}
- 5- **Tūl ul-badal** {وَعَاثَيْتُمْ}, **fath** of إِحْدَهُنَّ, 6 līn al-mahmūz {شَيْئًا}
- 6- **Tūl ul-badal** {وَعَاثَيْتُمْ}, **taqlīl** of إِحْدَهُنَّ, 6 līn al-mahmūz {شَيْئًا}

88 Sūrat an-Nūr: 39, Sūrat Al-Ḥajj: 6 / Sūrat an-Nisā': 20, al-A'arāf: 156, al-Māidah: 41

(b) Dthāt yā comes first as **وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ إِنَّا هُدُنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا**

- 1- Fath {الدُّنْيَا}, qasr ul-badal {الآخِرَةِ}, 4 al-līn al-mahmūz {شَيْءٍ}
- 2- Taqlīl {الدُّنْيَا}, 4 madd ul-badal {الآخِرَةِ}, 4 līn al-mahmūz {شَيْءٍ}
- 3- Fath of {الدُّنْيَا}, 6 madd badal {الآخِرَةِ}, 4 līn al-mahmūz {شَيْءٍ}
- 4- Taqlīl of {الدُّنْيَا}, 6 madd badal {الآخِرَةِ}, 4 līn al-mahmūz {شَيْءٍ}
- 5- Fath of {الدُّنْيَا}, 6 madd badal {الآخِرَةِ}, 6 līn al-mahmūz {شَيْءٍ}
- 6- Taqlīl of {الدُّنْيَا}, 6 madd badal {الآخِرَةِ}, 6 līn al-mahmūz {شَيْءٍ}.

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ

Try this yourself **قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ لَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ**

14. Al-farsh (Different Pronunciation) of Warsh⁸⁹

وَفِي كَلِمَاتِ السُّحْتِ عَمَّ نَهَى فَتَى *** وَكَيْفَ أَتَى أُذُنٌ بِهِ نَافِعٌ تَلَا
نُجَارِي بِيَاءٍ وَافْتَحَ الزَّأَى وَالْكَفُورَ رَفَعُ *** سَمَا كَم صَابٍ أَكُلِي أَضْفُ حَلَا

Warsh reads 3 words with sukūn, while Ḥafṣ reads with ḍammah. **حُطُوتٍ-وَالْأُذُنَ بِالْأُذُنِ-أُذُنٌ وَعَيْةٌ-وَيَقُولُونَ هُوَ أُذُنٌ قُلْ اذُنٌ خَيْرٌ لَكُمْ-أَكُلِي-أَكَلَهَا-الْأَكُلِ-وَلَا يَحْزُنْكَ-تَذَكَّرُونَ-يَبْنِي-نِسِيًا-تَسْلَقُظ-مُخْلِصًا-جُنَيْيًا-عُنَيْيًا-صُلَيْيًا-فَيَسْحَتَكُمُ**

Warsh reads these 3 words with fathah {لَا تَعْدُوا}⁹⁰

While Ḥafṣ reads **عُ** {لَا تَعْدُوا} with sukūn and **هـ** with kasrah.

Warsh reads with shaddah {تَلَقَّفَ}.

⁸⁹ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh/ Ash-Shāṭibiyyāh: 617, 979, 538, 495

⁹⁰ Sūrat an-Nisā': 153, Yūnus: 35, Yāsīn: 48

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-أُحَرَى-أَلْفَرَى-وَذَكَرَى-الْكُبْرَى-بُشْرَى-سُكْرَى-لِلْيُسْرَى-يَتَوَارَى }

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

{ ذَاتِ قَرَارٍ-الْبَارِ-لِلْبَرَارِ-الْأَشْرَارِ-بِقِنطَارٍ-هَارٍ-الْكُفَارِ-بِدِينَارٍ-دَارَ الْبَوَارِ-الْقَهَارِ-الْتَوَرِيَّةِ }

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: ⁹¹{ إِنَّ كِتَابَ

{ مِنَ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سُخْرِيًّا }, { دَارَ الْقَرَارِ } الْبَارِ لِفِي 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 دِيَارِهِمْ - مِنْ دِيَارِكُمْ - مُجْرَهَا - حِمَارِكَ }

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 { الْجَوَارِ } 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) { تَمَارِي } or (b) { فَلَا تُمَارِ }, the yā after rā is eliminated for a grammatical purpose { تُمَارِي } (majzūmah).

⁹¹ Sūrat Al-Muṭaffifīn, Sūrat Ibrāhīm, Sūrat Šād

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 وَرَشَّ كُلَّ رَاءٍ وَقَبْلَهَا *** مُسَكِّنَةً يَاءً أَوْ الْكَسْرِ مُوَصَّلًا

{أَسْطِيرٌ-يُبْصِرُونَ-وتَعَزَّرُوهُ-وتَوْقَرُوهُ-لَاخِرَةٌ-سَعِيرًا-مُنْتَصِرًا-لِثُبَشِيرٍ-خَيْرًا-وَكَبِيرَةٌ-تَكْبِيرًا}

Note: If the rā is sākin or the letter before it, the letter before the sākin is used to decide if the rā will be read with tafkhīm or tarqīq. The rā is read with tarqīq if a sākin letter separates between the maftūḥah or maḍūmmah rā and a kasrah.

{إِخْرَاجٍ - أَلْسَحْرِ - أَلْمِحْرَابِ - إِجْرَامِي}.

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

(1) A rā carries a kasrah: {بُرَيْدٌ-فَرِيْقٌ-قَرِيْبُهُ-مَرِيْبًا-فَرِيْجَالًا-رِيَاءٌ-وَأَلْقَمَرِ إِذَا}.

وَلَا بُدَّ مِنْ تَرْقِيْقِهَا بَعْدَ كَسْرَةٍ *** إِذَا سَكَّنْتَ يَا صَاحِبَ السَّبْعَةِ الْمَلَا

(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-أَصِيرٌ-بِمُصِيطِرٍ-أُولَى لِرَبِّةٍ-تَسْتَكْثِرُ-فَذَكِّرِ أَيْمَانَكَ مُذَكِّرٌ}

(3) A rā carries a sukūn as a result of stopping and the letter before it is an elongated yā: {السَّيْرِ-خَيْرٌ-يَسِيرٌ-الْمُنِيرِ-كَثِيرٌ-كَبِيرٌ-قَدِيرٌ}

(4) A rā carries sukūn due to stopping and is preceded by a sākin letter of istifāl (thin), and the letter before this carries a kasrah:

{الشَّعْرِ-السَّحْرِ-ذِكْرٌ، حِجْرِ}.

Exceptions in which the rā will have Tafkhīm, in general

(1) In إِرْمٍ { - إِبْرَاهِيْمَ- إِسْرَائِيْلَ - عِمْرَانَ }، أَعْجَمِي

⁹² Ash-Shātibiyāh: 343, 349

وَفَحَّمَهَا فِي الْأَعْجَبِيِّ وَفِي 93 *** إِزْمٌ وَتَكَرَّرِيهَا حَتَّى يُرَى مُتَعَدِّلاً
وَلَمْ يَرَ فَضْلاً سَاكِنًا بَعْدَ كَسْرَةِ سَوَى *** حَرْفِ الْإِسْتِعْلَاءِ سِوَى الْحَا فَكَمَّلاً

(2) An isti'lā' letter قسط, is following the rā, even if an alif comes in between, it has no effect. { الصِّرَاطُ - إِعْرَاضًا - صِرَاطٌ - إِعْرَاضُهُمْ - الْفِرَاقُ }

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

{ وَفَرًّا - إِصْرًا - إِصْرُهُمْ - فِطْرَتٌ - قِطْرًا - بِمِصْرٍ - 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 { بِرُؤُوسِكُمْ - لِرَسُولٍ - فِي رَيْبٍ }.

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

{ لِمَنِ ارْتَضَى - مَنْ ارْتَضَى - الَّذِي ارْتَضَى - ارْجِعِي - ارْكَبُوا - ارْكَعُوا - رَبِّ ارْجِعُونِ - إِنْ ارْتَبْتُمْ }

(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 يُرْفِقُ 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: { الصَّرِّرِ }.

⁹³ Ash-Shāṭibiyyāh: 345, 344, 352, 347 / Sūrat Al-Mursalāt: 32

(8) The rā carries a faṭḥah 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 - بَشْرًا }

(9) The rā carries a sukūn and is preceded by faṭḥah or ḍammah

{ أَلْرِيضِ - مَرْفُوعَةً - أَلْتَكَاثُرِ - أَلدُّبْرِ - أَرْسَلْنَا - مُرْسَلٌ - مَرْجِعُكُمْ - أَلْقُرْءَانَ - أَلْفُرْقَانَ - مَرْضَى - فُرْبِي }

(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 faṭḥah or ḍammah.

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

Both Tarqīq and Tafkhīm of The Rā While Stopping

وَيَجْمَعُهَا قِظْ حُصَّ صَعِطٍ وَخَلْفُهُمْ *** بِفِرْقٍ جَرَى بَيْنَ الْمَشَايخِ سَلَسَلًا

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

(2) A sākin rā follows sākin isti'lā' letter which follows a kasrah, This in { مِصْرٌ - عَيْنَ الْقِطْرِ }. It is preferred the tafkhīm of { مِصْرٌ } and the tarqīq for { عَيْنَ الْقِطْرِ } ; due to the original ḥarakāt on the rā.

(3) When the letter yā after the rā is eliminated (for a grammatical purpose), { أَنْ إِسْرٍ - فَاسْرٍ } the sākin rā may be read with tafkhīm that is preferred due to the faṭḥah or ḍammah preceding rā, or with tarqīq.

(4) The word حَيْرَانَ in sūrat Al-An'ām waṣṣan 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.

{ وَرَزًا - سِتْرًا - وَصِهْرًا - إِمْرًا - ذِكْرًا - وَحِجْرًا }

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

⁹⁴ Ash-Shāṭibiyyāh: 351, 346 / Sūrat Ash-Shu'arā'

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

{فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ 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) {أَرْبَعَهُمْ - أَرْبَعَهُمْ} and {وَالْجَارِ - جَبَّارِينَ}.

وَذُوا الرِّاءِ وَرَشٌ بَيْنَ بَيْنٍ وَفِي *** أَرَاكُهُمْ وَذَوَاتِ الْيَا لَهُ الْخُلْفُ مَجْتَلًا
 بَدَارِ وَجَبَّارِينَ وَالْجَارِ تَمَّمُوا *** وَوَرَشٌ جَمِيعِ الْبَابِ كَانَ مُقَلِّلاً
 وَهَذَانِ عَنْهُ 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 وَالْجَارِ ذِي الْقُرْبَى}.

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

- 1-Al-līn ul-mahmūz 4 {شَيْئًا}- fath dthāt yā {الْقُرْبَى} - {وَالْجَارِ}
- 2-Al-līn ul-mahmūz 4 {شَيْئًا} - taqlīl dthāt ul-yā {الْقُرْبَى}, {وَالْجَارِ}
- 3-Al-līn ul-mahmūz 6 {شَيْئًا}- fath dthāt ul-yā {الْقُرْبَى} - fath {وَالْجَارِ}
- 4-Al-līn ul-mahmūz 6 {شَيْئًا}-taqlīl both dthāt ul-yā {الْقُرْبَى} {وَالْجَارِ}

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

- 1- Līn mahmūz 4 {شَيْئًا} fath both dthāt ul-yā {الْقُرْبَى} and {وَالْجَارِ}
- 2-Līn ul-mahmūz 4-{شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} taqlīl {وَالْجَارِ}

⁹⁵ Ash-Shāṭibiyyāh: 314, 324, 325

- 3-Līn mahmūz 4 {شَيْئًا} taqlīl of dthāt ul-yā {الْقُرْبَى} fath {وَالْجَارِ}
- 4-Līn ul-mahmūz 4 {شَيْئًا} taqlīl dthāt ul-yā {الْقُرْبَى} and {وَالْجَارِ}
- 5- Līn ul-mahmūz 6 {شَيْئًا} - fath dthāt ul-yā {الْقُرْبَى} and {وَالْجَارِ}
- 6-Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} taqlīl {وَالْجَارِ}
- 7-Līn ul-mahmūz 6 {شَيْئًا} taqlīl dthāt ul-yā {الْقُرْبَى} fath {وَالْجَارِ}
- 8-Līn mahmūz 6 {شَيْئًا} -taqlīl both dthāt ul-yā {الْقُرْبَى} and {وَالْجَارِ}

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

- 1- Līn ul-mahmūz 4 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} - fath {وَالْجَارِ}
- 2- Līn ul-mahmūz 4 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} - taqlīl {وَالْجَارِ}
- 3-Līn ul-mahmūz 4 {شَيْئًا} taqlīl both dthāt ul-yā {الْقُرْبَى} {وَالْجَارِ}
- 4- Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} - fath {وَالْجَارِ}
- 5- Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَى} - taqlīl {وَالْجَارِ}
- 6- Līn ul-mahmūz 6 {شَيْئًا} taqlīl dthāt ul-yā {الْقُرْبَى} - fath {وَالْجَارِ}

17. Taghlīth (Thickening) of The Letter Lām

The terms tafkhīm and taghlīth are 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. ⁹⁶

أَوِ الظَّاءِ أَوْ لِلظَّاءِ قَبْلُ تَنْزُلًا	***	وَعَلَّظَ وَرَشٌ فَتَحَ لَامٍ لِصَادِهَا
وَمَطَّلَعَ أَيضًا ثُمَّ ظَلَّ وَيُوصَلًا	***	إِذَا فُتِحَتْ أَوْ سُكِنَتْ كَصَلَاتِهِمْ
يُسَكَّنُ وَقَفًا وَالْمَفْحَمُ فُضَّلًا	***	وَفِي ظَالٍ خُلْفٌ مَعَ فِصَالًا وَعِنْدَمَا

⁹⁶ <http://www.abouttajweed.com/kb/entry/447/>

⁹⁷ Ash-Shāḥibīyāh: 359, 360, 361/ Sūrah: ṬāHā, Al-Baqarah: 233, an-Nisā'

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 fathāh or sukūn.
- (i) If the **3** conditions are fulfilled, then Warsh makes **taghlīth** of lām { **الصلوة-مطلع-يوصل- وما ظلمونا- وظللنا-بظلام- طلقتم-إصلاح-أظلم-طلبنا** }
- (ii) If any conditions is not fulfilled, then **tarqīq**: { **صل- ظلم- حلطوا** }
- (iii) Warsh makes **taghlīth** (preferred) and **tarqīq** in **3** cases;
- A.** If alif separates lām from the taghlīth letter { **أفطال-فصلاً-يصالحا** }.
- 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: { **ظل-فصل-يوصل- وبطل- فصل- فصل** }.

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- { سَيَصِلِي- وَيُصَلِّي- يَصَلِّي }**.

This rule is not valid to the 10 sūrah that have **taqlīl only, tarqīq** of the lām. { **فَلَا صَدَقَ وَلَا صَلَّى** } { **وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى** } { **عَبْدًا إِذَا صَلَّى** }⁹⁸

6 words get taqlīl only, like { **مُصَلِّي-يُصَلِّي** } (i) taghlīth of lām waṣlan, as tanwīn, drops the alif of dthāt ul-yā, or is not pronounced due to the rule of preventing meeting of 2 sākin.

(ii) when stopping (a) fath of dthāt ul-yā with taghlīth of lām, (preferred) (b) taqlīl with tarqīq { **يُصَلِّي-مُصَلِّي** } - { **مُصَلِّي-يُصَلِّي** }.

The Tafkhīm and Tarqīq of the **Lām** for all the Qurrā'

The only time the letter 'lām' is mufakham is in Ism ul-Jalālah, i.e. the name of Allāh **سُبْحَانَهُ وَتَعَالَى** referring to the word itself:

⁹⁸ Sūrat Al-Ālq: 10, Al-A'ala: 15 , Al-Qiyāmah: 31, Al-Baqarah:125

“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-فَقَرُّوا إِلَى-وَلِتُكَبِّرُوا اللَّهَ-حَسْبِيَ اللَّهُ-مِنَ اللَّهِ-اللَّهُمَّ}

If Ism Allāh is preceded by **kasrah**, then its lām is said in **tarqīq** {قُلِ اللَّهُمَّ-بِسْمِ اللَّهِ-اتَّقِ اللَّهَ-بِاللَّهِ-عَنِ اللَّهِ-فَاسْجُدُوا لِلَّهِ-خَيْرٌ أَمِ اللَّهُ-مُجَادِدِ 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'.

يُرْقِّقُهَا حَتَّى يَرُوقَ مُرْتَلًا	***	وَكُلُّ لَدَى اسْمِ اللَّهِ مِنْ بَعْدِ كَسْرَةٍ
نِظَامُ الشَّمْلِ وَصَلًا وَفَيْصَلًا	***	كَمَا فَخَّمُوهُ بَعْدَ فَتْحٍ وَضَمَّةٍ فَتَمَّ

This concludes the lessons of Warsh ʿan Nāfi's recitation rules. To recite in Warsh's Riwayāh, you should listen to the Sheyūkh who recite in his style, get the Muṣḥaf of Warsh, and learn with a teacher (preferably one who has an Ijāzah).

The Colored tajweed Muṣḥaf with Riwayāt Warsh ʿan Nāfi pdf:
<https://www.scribd.com/document/366225695/Mu%E1%B9%A3%E1%B8%A5af-Warsh-Muṣḥaf>

To listen to Qur'ān, recited with Riwayāt Warsh ʿan Nāfi, visit
<https://archive.org/details/MahmoudKhalilAl-hussaryRiwayatWarshAnNafi/008Www.quranaudio.info.mp3>
<http://www.assabile.com/quran/collections/all/warsh-a-n-nafi>

⁹⁹ Ash-Shāṭibiyāh: 363, 364



Bismi Allāhi Ar-Rahmāni Ar-Raḥīm
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 ***
¹⁰⁰وَمَكَةُ عَبْدُ اللَّهِ فِيهَا مَقَامُهُ هُوَ
عَلَى سَنَدٍ وَهُوَ الْمَلْقَبُ قُنْبُلًا ***
رَوَى أَحْمَدُ الْبَرْزِيُّ 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-Sāʿib (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 Khālid 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.

¹⁰⁰ Ash-Shāṭibiyāh: 27, 28

May Allāh bestow His mercy on all of the reciters.

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_Abdel-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 *** ¹⁰¹وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ بِسْنَةٍ

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

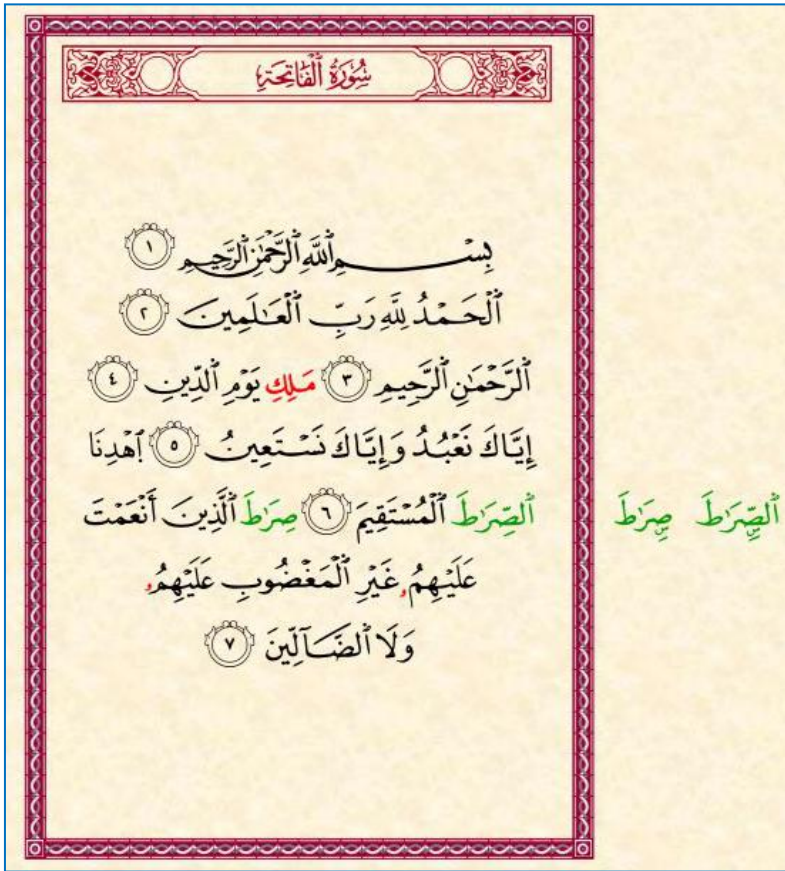
Madd Muttasīl: 4 ḥarakāt { كَجِيٍّ-وَجِيٍّ-ء- سُوِّءٍ-وَشَاءٍ - سَوَاءٌ }

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

Note: Al-Bazzī reads { الصِّرَاط - صِرَاط } Qumbul reads { السِّرَاط - سِرَاط }.

¹⁰¹ Ash-Shāṭibiyāh: 100

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 mutaḥarrrik letter is a hamzah or not. He pronounces the mīm with a temporary ḍammah āriḍah (instead of sukūn). Then, he lengthens the ḍammah of mīm ul-jamʿ into 2 ḥarakah wāw, waṣlan.

مُحَرِّكَ دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلًّا *** وَصِلَ صَمِّمِ الْجَمْعِ قَبْلَ

{وَمِنْ ءَابَائِهِمْ، وَذُرِّيَّتِهِمْ، وَإِخْوَانِهِمْ، وَأَجْتَنَيْتَهُمْ، وَهَدَيْتَهُمْ، إِلَى صِرَاطٍ / سِرَاطٍ مُسْتَقِيمٍ}

¹⁰² Ash-Shāṭibiyyāh: 111

B- If mīm ul-jam[~] is followed by a sākin letter, then he reads the mīm with a ḍammah [~]ārīḍah, without ṣilah, like all reciters. He drops the wāw to prevent the meeting of two sākin letters.

103 {مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ} *** وَمِنْ دُونَ وَصَلٍ ضَمَّمَا قَبْلَ سَاكِنٍ لِكُلِّ
 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 mutaḥarrrik letter follows it, then Ibn Kathīr alone lengthens the hā into 2 ḥarakāt.

{مِنْهُ وَيَدَاهُ وَأَدْعُوهُ وَعَلَيْهِ-إِلَيْهِ-فِيهِ-فَصَلَّنَاهُ-أَنْزَلْنَاهُ-دَخَلْتُمُوهُ-جَعَلْنَاهُ-يَفْقَهُهُ}
 159- وَمَا قَبْلَهُ التَّسْكِينِ لِإِبْنِ كَثِيرِهِمْ *** وَفِيهِ مَهَانًا مَعَهُ حَفْصُ أَخُو وَلَا
 161 - وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْقَاهُ وَيَتَّقِيهِ *** حَمَى صَفْوَةَ قَوْمٍ بِخُلْفٍ وَأَنْهَلَا

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

{قَالُوا أَرْجِفُهُ وَأَخَاهُ وَأَرْسَلُ فِي الْمَدَائِنِ حَشِيرِينَ / أَرْجِفُهُ وَأَخَاهُ وَأَبْعَثُ فِي الْمَدَائِنِ}
 He reads qāf with kasrah and hā al-Kināyah with kasrah and ṣilah
 {وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِيهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ} (24:52). (18)
 {بِمَا عَاهَدَ عَلَيْهِ اللَّهُ} عَلَيْهِ اللَّهُ (48: 10) أَنْسَنِيهِ {وَمَا أَنْسَنِيهِ 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.

¹⁰³ Ash-Shāḥibiyah: 113, 115, 159, 161

I. Ibn Kathīr **changes**, makes **ibdāl** of a hamzah sākinah into **alif**, in Sūrat Al-Kahf {يَا جُوحَ وَمَا جُوحَ} and into a **wāw** in: {مُؤَصَّدَةٌ}.

104 وَمُؤَصَّدَةٌ فَاهْمِزٌ مَعًا عَنْ فَتَى حِمِّي *** وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَانْجَلَا

II. Ibn Kathīr makes **Naql** within 3 words: by transferring the fathah of a hamzah to the sākin **1- rā** in {الْفُرَّانَ- فُرَّانَ: الْقُرَّانَ- فُرَّانَ},

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

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

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

وَقُلْ قُرْآنٍ وَالْقُرْآنِ دَوَائِنَا *** وَفِي تُكْمِلُوا قُلْ شُعْبَةُ الْيَمِيمِ ثَقَلًا

III. Ibn Kathīr **omits** the hamzah in (يُضْهِونَ) sūrah 9. He deletes

the yā of (وَالَّتِي), wherever it occurs. **Qumbul** reads with a

hamzah muḥaqqaqah, **waṣlan** and **waqfan**. **Al-Bazzī** reads in 2 ways: **A- Waṣlan** 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**,

waṣlan and **waqfan**. In 58: 2, the yā of **وَالَّتِي** is followed by

another yā, so he reads the sākin yā **waṣlan** in 2 ways: with idghām and ithhār. The ithhār (preferred) will be with a quick

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

{الَّتِي تَطَّهَّرُونَ - إِنَّ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ - وَالَّتِي يَيْسَنَ - وَالَّتِي لَمْ يَحْضَنْ }

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

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

¹⁰⁴ Ash-Shāṭibiyyah: 1114, 502, 131, 965

105 وَكَالْيَاءِ مَكْسُوراً لُورِشٍ وَعَنْهُمَا *** وَقِفْ مُسْكِناً وَالْهَمْزُ زَاكِيهِ بُجَلَاً

هـ is a code letter of **Al-Bazzī**, who reads {هَأَنْتُمْ} with 2 ḥarakah madd Munfaṣil. ز in the verse is a code letter for **Qumbul**, who drops the alif and reads هَأَنْتُمْ (i.e., there is no madd Munfaṣil).

وَلَا أَلِفٌ فِي هَا هَأَنْتُمْ زَكَ جَنَّاً *** وَسَهِّلْ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَاً

وَفِي هَايِهِ التَّنْبِيهُ مِنْ تَابِتٍ هُدًى *** وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلَاً

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

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

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

b- hamzah maḍmūmah in {مُرْجُوتُونَ-تُرْجِيٌّ} (33:51-9:106),

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

{فَأَسْتَوَى عَلَى سُوْقِهِ. سُوْقِهِ- سُوْقِهِ- فَطَفِقَ مَسْحًا بِالسُّوقِ: بِالسُّوقِ-بِالسُّوقِ وَالْأَعْنَاقِ}

In 48: 29 and 38: 33, **Qumbul** solely adds a hamzah in 2 ways:

a- A sākin hamzah is added over wāw after the sīn (preferred).

b- He adds a hamzah maḍmūmah after the sīn, before the wāw.

c- He adds hamzah maftūḥah instead of yā in 10:5, 21:48, 28:71,

{ضِيَاءَ - الْفُرْقَانَ وَضِيَاءَ - يَأْتِيكُمْ بِضِيَاءٍ - الشَّمْسُ ضِيَاءٌ}

Al-Bazzī reads يَايَسُ 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 اسْتَأْيَسُوا- اسْتَأْيَسَ الرَّسُلُ- أَفَلَمْ يَأْيَسِ} Sūrah 12,13

{وَلَا تَأْيَسُوا - لَا يَأْيَسُ - فَلَمَّا اسْتَأْيَسُوا مِنْهُ - اسْتَأْيَسَ 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).

¹⁰⁵ Ash-Shāḥibiyah: 966, 559, 560

Note: Reciting way (b) requires {لَاَعْتَنَكُمُ} to be read with tas-hīl only and the yā of {وَلِي دِينَ} must also be read with sukūn. Following this rule won't combine the ṭuruq (ways of narrations). **Al-Bazzī** reads {وَلَا أَدْرَبْكُمْ بِهِ} a- like Ḥafṣ, keeping the alif. **b-** {وَلَا أَدْرَبْكُمْ بِهِ} he deletes the alif (which is the preferred).

7. Two Adjacent Hamzahs in a Word

¹⁰⁶وَتَسْهِيلُ 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**. {عَا مِنتُمْ - أَيْمَهُ - أَمَّة} /

{عَا نَدْرَتَهُمْ - عَانْتُمْ - عَالِدٌ - عَالِهَتْنَا - عَا نَزَلَ - عَا لَقِيَ - عَا دَا - عَا إِنَّا /
عَا نَدْرَتَهُمْ - عَانْتُمْ - عَالِدٌ - عَالِهَتْنَا - أ. نَزَلَ - أ. لَقِيَ - أ. دَا - أ. إِنَّا}.

Ibn Kathīr **adds** an istifhām hamzah then reads with tas-hīl of the 2nd hamzah in 1- {أَذْهَبْتُمْ-عَا ذَهَبْتُمْ} (46:19) 2- {عَانَ - أَنْ كَانَ} (68:14) 3- {عَا مَنْتُمْ-عَا مَنْتُمْ} (3:73) 4- {عَانَ يُوْتِي أَحَدٌ-عَانَ يُوْتِي} 7:81 5- {عَا مَنْتُمْ-عَا مَنْتُمْ} (7, 20, 26), **Qumbul** in #5, he drops a hamzah of عَا مَنْتُمْ 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 {النَّشُورُ وَأَمْنَتُمْ-فِرْعَوْنُ وَأَمْنَتُمْ} and sūrat ul-Mulk: 16.

189 - وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا عَا مَنْتُمْ لِلْكَلِّ نَالِثًا ابْدِلَا
190 - وَحَقَّقْنَا فِي صُحْبَةٍ وَلَقْنَبِل *** بِإِسْقَاطِهِ الْأُولَى بِطَهُ تَقْبِيلَا
191 - وَفِي كُلِّهَا حَفْصٌ وَأَبْدَلُ قُنْبُلٌ فِي *** الْأَعْرَافِ مِنْهَا الْوَاوُ وَالْمَلِكِ مُوَصِّلَا

¹⁰⁶ 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 fathah 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 إِنَّ}.

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

II. If both hamzahs have kasrah, as in {الْسَّمَآءِ إِنَّ-هَتُوْلَاءِ إِنَّ}, or

ḍammah, as in this sole example in the Qur'ān: {أَوْلِيَاءُ أَوْلِيَتِكَ}, then

Al-Bazzī makes tas-hīl of the 1st hamzah and lengthens the 1st madd to 4 and 2 ḥarakāt. There is an extra way of reading one

word: {بِالسُّوءِ إِلَّا} (Sūrat Yūsuf: 53). **Al-Bazzī** makes ibdāl of the

1st hamzah into a madd letter wāw following the preceding

ḍammah, then he merges the previous sākin wāw into it and read it as: {بِالسُّوِّ إِلَّا} , with one mushaddad wāw.

وَبِالسُّوِّ إِلَّا أَبَدَلًا ثُمَّ أَدْعَمًا *** وَفِيهِ خِلَافٌ عَنْهُمَا لَيْسَ مُقْفَلًا¹⁰⁷

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.

{السُّفَهَاءُ أَمْوَالِكُمْ: أَمْوَالِكُمْ-أَمْوَالِكُمْ} شَاءَ أَنْشَرَهُ: أَنْشَرَهُ-أَنْشَرَهُ (جَاءَ أَمْرُنَا-أَمْرُنَا)
 (a) (السَّمَاءِ إِنَّ: السَّمَاءِ-نَّ السَّمَاءِ نَ) (أَهْوُلَاءِ إِيَّاكُمْ: يِيَّاكُمْ-أَهْوُلَاءِ يِيَّاكُمْ) (b)
 (أُولِيَاءُ أَوْلِيَاءِكَ: أَوْلِيَاءُ وَلْتِيكَ-أَوْلِيَاءُ لَتِيكَ) (c) [النِّسَاءِ إِنْ أَنْفَقْتِنَّ (النِّسَاءِ-نَ-النِّسَاءِ-نَ)
 (النِّسَاءِ-نَ)/جَاءَ ءَالٍ فِرْعَوْنَ-جَاءَ ءَالٍ لُوِطٍ (جَاءَ ءَالٍ-جَاءَ ءَالٍ)]

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 ءَالٍ / 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 ءَالٍ.

9. Practice on Some Āyāt

34: 40 {وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَاءِ. 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 أَهْوُلَاءِ. إِيَّاكُمْ كَانُوا يَعْبُدُونَ / أَهْوُلَاءِ. إِيَّاكُمْ كَانُوا يَعْبُدُونَ}

{ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَاءِ. يِيَّاكُمْ كَانُوا يَعْبُدُونَ - أَهْوُلَاءِ يِيَّاكُمْ كَانُوا يَعْبُدُونَ}

¹⁰⁷ Ash-Shāṭibiyāh: 205

10. Stopping on the Uthmanic Mushaf Script

Ibn Kathīr stops on some words that end with tā ut-Tanīth in a hā:

{ رَحْمَتْ-نِعْمَتْ-سُنْتُ-لَعْنَتْ-أَمْرَاتٌ-وَمَعْصِيَتٍ-فُرْتُ-شَجَرَتْ-وَجَنَّتْ-أَبْنَتْ-فُطِرَتْ- }

108 إِذَا كُتِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثَةٌ *** فَبِالْهَاءِ قِفْ حَقًّا رَضَى وَمُعْوَلًا

وَفِي اللَّاتِ مَعَ مَرَضَاتٍ مَعَ ذَاتِ بَهْجَةٍ *** وَلَا تِ رَضَى هَيْهَاتَ هَادِيهِ رُقْلًا

وَقِفْ يَا أَبَةَ كُفْوًا دَنَا وَكَأَيِّنِ الْ *** وَقُوفٌ بِنُونٍ وَهُوَ بِالْيَاءِ حُصْلًا

حَقًّا is a code word of Ibn Kathīr and Abū Amr 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: ﴿٣٧﴾.

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.

{ بِمِ: بِمِ-بِمَةً-لِمِ: لِمِ-لِمَةً-فَلِمِ: فَلِمِ-فَلِمَةً-عَمِ: عَمِ-عَمَةً-فِيمِ: فِيمِ-فِيمَةً-مِمِ: مِمِ-مِمَةً }

وَفِيمَةٍ وَمِمَةٍ قِفْ وَعَمَّةٌ لِمَةً بِمَةً *** بِخُلْفٍ عَنِ الْبَرِّيِّ وَادْفَعْ مُجْهَلًا

{ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاطِرَةٌ بِمِ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمِ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ عَمَّ يَتَسَاءَلُونَ ﴿٦﴾ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ (بِمَةً - لِمَةً - عَمَّةٌ - فِيمَةً - مِمَّةٌ) (لِمِ تَحَاجُونَ فِي إِبْرَاهِيمَ - فَلِمِ تَحَاجُونَ فِيمَا لَيْسَ لَكُمْ بِهِ - عِلْمٌ - لِمِ تَكْفُرُونَ بِآيَاتِ اللَّهِ - لِمِ تَلْبَسُونَ الْحَقَّ بِالْبَطْلِ - لِمِ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ - فَلِمِ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ } ﴿١٧٢﴾ 3 Sūrah

Al-Bazzī narrated the takbīr “Allāhu Akbar” (preferred) at the end of sūrahs from Aḍ-Ḍuḥā to An-Nās. The appropriate tajweed rule must be applied when connecting the end of a sūrah with takbīr, the basmalah and the 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 dthikr like al-isti’ādthah and also a sunnah.

¹⁰⁸ 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-تَنْزِلُ-فَإِنْ تَوَلَّوْا-أَنْ تَبَدَّلَ-فَتَفَرَّقَ-} وَلَا تَبَرَّجْنَ -وَلَا تَيْمَمُوا-لَا تَنَاصَرُونَ -
وَلَا تَنَابَزُوا - وَلَا تَجَسَّسُوا - لَمَّا تَخَيَّرُونَ - لِتَعَارَفُوا - أَنْ تَوَلَّوْهُمْ - إِنَّ الَّذِينَ تَوَقَّفَهُمْ
الْمَلَكُتُكُةُ -وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ-وَلَا تَفَرَّقُوا-هِيَ تَلْقَفُ- نَارًا تَلْظَى-إِذْ تَلْقَوْنَ }

وَتَاءٌ تَوَقَّى فِي النَّسَاءِ عَنْهُ مُجْمَلًا	***	109 وَفِي الْوَصْلِ لِلْبُرِّيِّ شَدِيدُ تَيْمَمُوا
وَالْأَنْعَامِ فِيهَا فَتَفَرَّقَ مَثَلًا	***	وَفِي آلِ عِمْرَانَ لَهُ لَا تَفَرَّقُوا
وَيَرَوِي ثَلَاثًا فِي تَلْقَفٍ مَثَلًا	***	وَعِنْدَ الْعُقُودِ التَّاءِ فِي لَا تَعَاوَنُوا
نَ نَارًا تَلْظَى إِذْ تَلْقَوْنَ ثَقِيلًا	***	تَنْزِلُ عَنْهُ أَرْبَعٌ وَتَنَاصَرُوا
وَفِي نُورِهَا وَالْإِمْتِحَانِ وَبَعْدَ لَا	***	تَكَلِّمْ مَعَ حَرْفِي تَوَلَّوْا بِهَيْدِهَا
تَبَرَّجْنَ فِي الْأَحْزَابِ مَعَ أَنْ تَبَدَّلَا	***	فِي الْأَنْفَالِ أَيْضًا ثُمَّ فِيهَا تَنَازَعُوا
نَ عَنْهُ وَجَمْعُ السَّاكِنِينَ هُنَا انْجَلَى	***	وَفِي التَّوْبَةِ الْعَرَاءِ هَلْ تَرَبَّصُوا
نَ عَنْهُ تَلْهَى قَبْلَهُ الْهَاءُ وَصَلَا	***	تَمَيَّزَ يَرَوِي ثُمَّ حَرْفٌ تَخَيَّرُوا
وَبَعْدَ وَلَا حَرْفَانِ مِنْ قَبْلِهِ جَلَا	***	وَفِي الْحُجْرَاتِ التَّاءِ فِي لِتَعَارَفُوا
نَ عَنْهُ عَلَى وَجْهَيْنِ فَافْهَمَ مُحْصَلًا	***	وَكُنْتُمْ تَمَنُّونَ الَّذِي مَعَ تَفَكَّهُو

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

وَحَيْثُ أَتَاكَ الْقُدْسُ إِسْكَانٌ ذَالِهِ *** دَوَاءٌ وَلِلْبَاقِينَ بِالضَّمِّ أُرْسِلًا
وَضَمَّ الْعُيُوبِ يَكْسِرَانِ عِيُونًا *** الْعُيُونِ شُيُوخًا ذَانَهُ صُحْبَهُ مِلًّا

Ibn Kathīr has kasrah: {تَحْسِبُ-يَحْسِبُونَ-يَحْسِبُهُمْ-بُيُوتِ-الْبُيُوتِ-عِيُونِ-شُيُوخًا}

¹⁰⁹ Ash-Shāḥibiyāh: 526-535, 467, 628

dammah in: (جُثِيًّا-عُتِيًّا-صَلِيًّا-مُتًّا-مُتًّا-مُتُّمًا), fathah on مُبَيِّنَاتٍ مُبَيِّنَةٍ-مُبَيِّنَاتٍ مُبَيِّنَةٍ, madd muttaşil {نَسِيًّا-تَسَلُّطًا-مُخْلِصًا-تَلَقُّفًا} {وَكَايِنَ / وَكَايِنَ-النَّشَاءَةَ / النَّشَاءَةَ}

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.



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 Ḥ Amr ul-Baṣrī

Abū Ḥ Amr ul-Baṣrī: He is Zabbān ibn al Ḥ Alā' ibn Ḥ Ammār 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 Qur'ān 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 Ja'far (d.130 A.H.), and Abū al Ḥ Āliyah (d. 95 A.H.), who learned from Ḥ Umar 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 قَوْلِذِهِ الْعَلَا	***	وَأَمَّا الْإِمَامُ الْمَازِنِيُّ صَرِيحُهُمْ
فَأَصْبَحَ بِالْعَذْبِ الْفُرَاتِ مُعَلِّلاً	***	أَفَاقَظَ عَلَى يَحْيَى الْيَزِيدِيِّ سَيِّبَهُ
أَبُو شُعَيْبٍ هُوَ السُّوسِيُّ عَنْهُ تَقَبَّلَا	***	أَبُو عَمْرٍو الدُّورِيُّ وَصَالِحُهُمْ

i) *Ad-Dūrī*: He is Ḥaḥḥ ibn ʿUmar ibn ʿAbdul Azīz 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.

ii) *As-Sūsī*: He is Abū Shuʿayb Sāliḥ ibn Ziyād as-Sūsī (171-261 A.H.). He taught the Qurʾān to Imām an-Nasā-ī (d. 303 A.H.), of Sunan fame.

1. Mīm ul-jamʿ and The Previous Letter's Harakah

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, like in: (أَنْتُمْ-بِهِمْ-لَكُمْ). Al-Baḥrī reads mīm ul-jamʿ differently, when it precedes a sākin letter that starts the following word. Abū ʿAmr reads both mīm ul-jamʿ and the hā before it with a kasrah ʿariḍah, in 2 conditions. The hā is preceded by a sākin yā or a letter carrying a kasrah. If any of these conditions is not fulfilled, then to avoid the meeting of two sākin letters, he reads mīm ul-jamʿ with a ḍammah, as all the qurrā` {وَأَكْثَرُهُمُ الْفَلْسِفُونَ}. Ash-Shāḥibī states:

لِكُلِّ وَبَعْدَ الْهَاءِ كَسْرٌ فَتَى الْعَلَا	***	وَمِنْ دُونِ وَصَلٍ ضَمًّا قَبْلَ سَاكِنٍ
.....	***	مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِنًا

¹¹⁰ Ash-Shāḥibiyāh: 29-31, 113, 114

{يُوقِيهِمُ اللَّهُ-يُرِيهِمُ اللَّهُ-إِلَيْهِمُ أَنْتَيْنِ-بِهِمُ الْأَسْبَابُ-فِي قُلُوبِهِمُ الرَّعْبَ-وَقِيهِمُ السَّيِّئَاتِ-
قَبَلْتِهِمُ أَلْتِي-صَاقَتْ عَلَيْهِمُ الْأَرْضُ-وَوَظَلَلْنَا عَلَيْهِمُ الْعَمَمَ 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 **ḍammah** in 2 cases: if it is the *lām* of **قُل** or the *wāw* of **أَوْ**, otherwise, he reads with a *kasrah*, like *Ḥafṣ*.

111 وَضُمَّكَ أُولَى السَّاكِنِينَ لِثَالِثٍ *** يُضَمُّ لِرُومًا كَسْرُهُ فِي نَدٍ حَلَا
قُلِ ادْعُوا أَوْ انْقُصْ قَالَتْ اخْرُجْ أَنْ اَعْبُدُوا ** وَمَحْظُورًا أَنْظُرْ مَعَ قَدِ اسْتَهْزَيْ اَعْتَلَا
{قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - أَوْ انْقُصْ - قُلِ أَنْظُرُوا - قَالَتْ اخْرُجْ - أَنْ اَعْبُدُوا
اللَّهِ-مَحْظُورًا أَنْظُرْ-وَلَقَدْ اسْتَهْزَيْ-فَمِنْ اَضْطَرَّ-أَنْ اَحْكُمَ-أَنْ اَعْبُدُونِي-فَتِيلاً أَنْظُرْ}
سِوَى أَوْ وَقُلِ لِابْنِ الْعَلَاءِ وَبِكْسَرِهِ *** لِتَنْوِينِهِ قَالَ ابْنُ ذَكْوَانَ مُقُولًا

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

Madd Muttasil: *Abū ʿAmr* reads *wājib Muttasīl* in 4 *ḥarakāt*.

{وَجَائِءٌ-سُوءٌ-شَاءٌ-سَوَاءٌ-جَزَأُ وَهُمْ-تَبَوَّأٌ-الدِّمَاءُ-النِّسَاءُ-الْمَاءُ-شُرَكَاءُ-السَّمَاءُ-السُّفَهَاءُ}

Madd Munfaṣil *Ad-Dūrī* extends in *tawassuṭ* and *qaṣr* (4 or 2 *ḥarakāt*). While *As-Sūsī* reads *madd Munfaṣil* in 2 *ḥarakāt*.

3. Pronoun of Hā ul-Kināyah

وَسَكِّنْ يُوَدِّدَهُ مَعَ نُؤْلِهِ وَنُضْلِهِ *** وَنُؤْتِهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَا

The **Hā** in the verse is a code for *Abū ʿAmr*, who recites *hā ul-*

¹¹¹ Ash-Shāṭibiyyāh: 495- 497, 160

Kināyah with sukūn {يُؤَدِّهَ-نُؤَلِّهُ-وَنُصَلِّهُ-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 ṢAmr reads some hamzahs with: (1) naql meaning to transfer the ḥarakah of a hamzah to the sākin ṣahih letter before it and omit the hamzah. Abū ṢAmr makes naql, only in the following case. He reads {عَادًا أَلْوَلِي} in sūrat An-Najm {عَادًا أَلْوَلِي}.

(2) tas-hīl, pronouncing with ease (musahallah); i.e., between its sound and the sound of the madd letter which corresponds to its ḥarakah. Abū ṢAmr makes tas-hīl of {هَبْنْتُمْ [هَتَأَنْتُمْ]}.

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 {هَبْنْتُمْ} except with elongating {هَتَّوْلَاءَ}, this means: elongate both, shorten both, or shorten {هَبْنْتُمْ}, while elongating {هَتَّوْلَاءَ}, 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 qasr, but if he reads the aṣli madd Munfaṣil in qasr, then he reads {هَبْنْتُمْ} in qasr {هَبْنْتُمْ هَتَّوْلَاءَ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا}.

*** وَسَهَّلْ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا

¹¹² وَلَا أَلْفٌ فِي هَا هَانْتُمْ زَكَ جَنَّا

*** وَجِيهٍ بِهِ الْوَجْهَيْنِ لِلْكَلِّ حَمَلَا

وَيَحْتَمِلُ الْوَجْهَيْنِ عَنْ غَيْرِهِمْ وَكَمْ

Abū ṢAmr deletes the yā of {الَّتِي} and reads the word waslan in 2 ways: 1-ibdāl of the hamzah into yā, elongated to 6 ḥarakāt

¹¹² Ash-Shāṭibiyyāh: 559, 561

madd lāzim, as the yā is sākin: {الَّتِي} 2-with tas-hīl of the hamzah {الَّتِي}. 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.

113 وَقَبْلَ يَيْسِنَ الْيَاءِ فِي الْإِلَاءِ عَارِضٌ *** سَكُونًا أَوْ اضْلًا فَهُوَ يُظْهِرُ مُسْهَلًا

(3) Ibdāl: *Abū Ṣ 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 Sūsi makes ibdāl of a sākin hamzah wherever it is: 1st, 2nd or 3rd letter of a word (fā, ṣayn or lām-ul-kalimah), excluding a majzūmah hamzah (details to follow).

وَيُبَدِّلُ لِلسُّوسِيِّ كُلُّ مُسَكِّنٍ *** مِنْ الْهَمْزِ مَدًّا غَيْرِ مُجْزُومٍ نْ أَهْمِلًا

1- If a sākin hamzah is the 1st letter, then ibdāl could be waslan, between 2 words, by connecting the preceding word with it. He makes ibdāl into a madd letter that matches the ḥarakah of the previous letter in the previous word. Refere to Warsh recitation.

2- If the sākin hamzah is the 2nd letter after one of these extra letters (ف-أ-ن-ي-ت-م-و) (فَأَنْيْتَمُو: ف-أ-ن-ي-ت-م-و), then the ibdāl will be into the same madd letter, waslan and waqfan. {مَأْكُولٍ-مَأْكُولٍ-يَأْمُرُ-يَأْمُرُ-تَأْخُذُونَهُ-} تَأْخُذُونَهُ-مَأْمَنَهُ-مَأْمَنَهُ- تَأْثِيمًا-تَأْثِيمًا-الَّذِيبُ-الَّذِيبُ-وَبِئْرٍ-وَبِئْرٍ-فَبِئْسَ-فَبِئْسَ-وَأَثْوَا- وَأَثْوَا- يُؤْمِنُ-يُؤْمِنُ- شَانَ-شَانَ-فَأَذَنَ-فَأَذَنَ} {أَسْتَعْدُّوكَ-أَسْتَعْدُّوكَ}.

¹¹³ Ash-Shāṭibiyyāh: 131, 216

{ يَسْتَعِدُّونَكَ - يَسْتَدِينُونَكَ - شِئْت - شِيت - بَوَّأْنَا - بَوَّأْنَا - شِئْتُمَا - شِئْتُمَا - وَجِئْنَا - وَجِئْنَا }

The same applies if the **sākin** hamzah is the 3rd letter.

Sūsī makes **ibdāl** of a **sākin** hamzah, except 35 that Shāṭibī gathers (a) 19 majzūm **sākin** hamazāt at the end of present tense.

114 تَسُوْ وَنَشَأُ وَيَشَأُ وَعَشْرُ يَشَأُ *** وَمَعَ يَهِيْ وَيُيْ وَيُنْسَأُ وَيُنْسَأُ تَكْمَلًا

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

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

{ تَسُوْ - نَشَأُ - يَشَأُ - وَهَيَّيْ - وَيَهِيْيْ - نَنْسَخُهَا - أَنْبِئُهُمْ - نَبِيْ - وَنَبِّئُهُمْ - نَبِّئْنَا - أَمْ لَمْ يَنْبَأْ - أَرْجُهُ -

أَقْرَأْ كِتَابَكَ - أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٢﴾ }

وَهَيَّيْ وَأَنْبِئُهُمْ وَنَبِيْ بِأَرْبَعِ *** وَأَرْجِيْ مَعًا وَأَقْرَأْ ثَلَاثًا فَحَصَلًا

Note: { إِلَّا نَبَّأْتُكُمْ بِتَاوِيلِهِ } There is no **ibdāl** in mabnī { نَبِّئْنَا }

Yūsuf: 37. { تَبَّأْتُكُمْ } sūrat Yūsuf: 36, while Sūsī makes **ibdāl** for

وَتُوْوِيْ وَتُوْوِيْهِ أَحْفَ بِهِمْزِهِ *** وَرَثِيَّا يَتْرِكُ الْهَمْزِ يُشْبِهُ الْاِمْتِلَا

وَمُؤْصَدَةٌ أَوْصَدَتْ يُشْبِهُ *** كُلُّهُ تَخْيِرُهُ أَهْلُ الْأَدَاءِ مُعْلَلًا

وَبَارِيْكُمْ بِالْهَمْزِ حَالَ سُكُوْنِهِ *** وَقَالَ ابْنُ عُلْبُوْنِ بِنَاءٌ تَبَدَّلًا

3- Sūsī doesn't make **ibdāl** into wāw in a- { مُؤْصَدَةٌ } (90, 104), or

b- { وَتُوْوِيْ - تُوْوِيْهِ } (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- { بَارِيْكُمْ } or b- { وَرَعِيَّا }. In (b-) this leads to idghām of 2 yā, which can change the meaning.

(4) **Hadthf:** حَذَفَ Abū Ṣ Amr deletes a hamzah from { دَكَّاءَ : دَكَّا } and { يَضْلَهُوْنَ : يَضْلَهُوْنَ }.

5. Two Consecutive Hamzahs in a Word

Abū ṢAmr reads with tas-hīl of the 2nd hamzah maftūḥah, maḍmūmah, or maksūrah and insertion (*idkhāl*) of alif between the 2 hamzahs. It is called alif-ulfaṣl (separation).

{عَا لِدْ-عَا أَنْذَرْتَهُمْ-عَا أَنْتُمْ-عَا أَعْجَبِي-عَا الْهَيْتُنَا-عَا ذَا-عَا نَأ-عَا نَزَلَ-عَا لَقِيَ-عَا نَبِيُّكُمْ}

An exception for the tas-hīl of the 2nd maḍmūmah hamzah, it will be read with and without *idkhāl*, the latter is the preferred.

Unlike Ḥafṣ, Abū ṢAmr recites these words with an extra hamzah

{عَا أَنْتُمْ-عَا مَنْتُمْ} {عَا السَّحْرُ-عَا السَّحْرُ-أَلَنْ-عَا إِنَّ (7:81,113) عَا أَنْتُمْ-أَنْتُمْ}.

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

115 وَطَه فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا عَا مَنْتُمْ لِلْكَلِّ ثَالِثًا اِبْدَالًا

In sūrat Yūnus {عَا السَّحْرُ-عَا السَّحْرُ} {عَا اللَّهُ-عَا اللَّهُ/عَا لَنْ-عَا لَنْ} , al-An'ām

{عَا لَدَّ كَرِيْن-عَا لَدَّ كَرِيْن} the 2nd waṣl hamzah is read with tas-hīl and ibdāl to alif that is extended to 6 ḥarakāt madd lāzim (preferred).

وَأِنْ هَمَزٌ وَصَلَ بَيْنَ لَامٍ مُسَكِّنٍ *** وَهَمَزَةُ الْإِسْتِفْهَامِ فَا مَدُّهُ مُبْدِلًا
فَلِلْكَلِّ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي *** (يُسَهِّلُ) عَنْ كُلِّ كَالَانَ مُثَلَا

(c) {أَيْمَهُ-أَيْمَةً} 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 Ḥafṣ, with istifhām in both places (أَيْدَا) ... (أَيْتَا), with the difference that Abū ṢAmr reads the 2nd hamzah with tas-hīl and the insertion of

¹¹⁵ Ash-Shāṭibiyyāh: 189, 192, 193

alif al-faṣl in between the hamzatayn. أَلَا...أَلَا.

7. Two Adjacent Hamzahs Between 2 Words

The 2 hamzahs either agree or differ in their ḥarakāt.

A- When The 2 Hamzahs Agree in Their Ḥarakāt

وَأَسْقَطَ الْأُولَى فِي اتِّفَاقِهِمَا مَعًا ¹¹⁶ *** إِذَا كَانَتَا مِنْ كَلِمَتَيْنِ فَتَى الْعَلَا

If the 2 hamzahs are identical, then Abū ṢAmr **drops** the 1st of the hamzatayn that bear the same ḥarakah: The madd preceding the dropped hamzah can be read as 2 or 4 ḥarakāt, if he reads with qaṣr al-Munfaṣil. It is read 4 ḥarakāt in case of the tawassuṭ.

{ جَا أَمْرُنَا - أَوْلِيَا أَوْلِيَتِكَ - هَتُوْلَا إِنْ - أَلْبِعَا إِنْ - أَهْتُوْلَا إِيَّاكُمْ - جَا أَحَدٌ -
شَا أَنْشَرَهُ - مِّنَ النِّسَاءِ إِنْ - جَاءَ آلٌ - جَا أَجْلُهُمْ }

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 يَبْشُرَى هَذَا غُلْمٌ - يَبْشُرَى - قَالَ يَبْشُرَى هَذَا غُلْمٌ }.

The Imālah Kubrā of The Alif of The Letter Rā

331 - وَفِي وَخَلْفُهُمْ فِي النَّاسِ فِي الْجَرِّ 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**.

¹¹⁶ Ash-Shāṭibiyyāh: 202, 331

{ تَبْرَى - أُخْرَى - الْفُرْيَى - وَذِكْرَى - الْكُبْرَى - سُكْرَى - هُجْرِنَهَا - النَّصَارَى - أُسَارَى - يَتَوَرَى }
 117 وَفِي أَلِفَاتٍ قَبْلَ رَا ظَرْفٍ أَتَتْ *** بِكَسْرِ أَمِلٍ تُدْعَى حَمِيداً وَتُقْبَلَا
 كَأَبْصَارِهِمْ وَالدَّارِ ثُمَّ الْحِمَارِ مَعَ *** حِمَارِكَ وَالْكَفَّارِ وَاقْتَسَ لِنَتُّضَلَا

(b) A rā majrūr with kasrah at the end of a word, preceded by alif
 { ذَاتِ قَبَارٍ - الْبَارِ - أَرْبَعَهُمْ - يَقْنَطَارٍ - هَارٍ - الْكُفَّارِ - بَدِينَارٍ - دَارَ الْبُورِ - الْفُجَارِ - الْفَهَارِ - الْبَارِ -
 التَّوْبَةَ - وَعَلَى أَبْصَارِهِمْ - دِپَرِهِمْ - مِنْ دِپَرِكُمْ - حِمَارِكَ - النَّهَارِ - الْبَارِ - رِءَاهُ - رِءَا كَوْكَبًا - رِءَاكَ -
 هُجْرِنَهَا - وَلَا أَدْرِبُكُمْ - وَمَا أَدْرَبُكَ مَا - كَافِرِينَ - الْكَافِرِينَ } { الْبَرِّ - التَّوْبَةِ - جَمِّ - كَهَيْعَتِص - طَبْه }
 وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَايِهِ *** وَهَارٍ رَوَى مُرٍ بِخُلْفٍ صَدٍ حَلَا
 وَإِضْجَاعُ ذِي رَائِي حَجَّ رُوَاتِهِ *** كَالْأَبْرَارِ وَالْتَّقِيلِ جَادَلٍ فَيَصَلَا
 وَإِضْجَاعُ رَا كُلِّ الْفَوَاتِحِ ذِكْرُهُ حَمِي *** غَيْرَ حَفِصٍ طَاوِيَا صُحْبَةً وَلَا
 وَكَمْ صُحْبَةً يَا كَافٍ وَالْخُلْفُ يَأْسِرُ وَهَ *** صِفِ رِضَى حُلُوءًا وَتَحْتِ جَنَى حَلَا
 شَفَا صَادِقًا حَمٍ مُخْتَارٍ صُحْبَةً *** وَبَصْرٍ وَهُمْ أَدْرَى وَبِالْخُلْفِ مُثَلَا
 وَذُو الرَّا لَوْرِيشِ بَيْنَ بَيْنٍ وَنَافِعٍ لَدَى *** مَرِيمِ هَايَا وَحَا جِيدُهُ حَلَا

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

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

Abū `Amr makes imālah in { رِءَا كَوْكَبًا - رِءَاهُ مُسْتَقْرًا } (6, 27) when the alif of the imālah is followed by a mutaharrik letter, waslan.

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

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

118 وَكَيْفَ أَتَتْ فَعَلَىٰ وَآخِرُ آيِ مَا *** تَقَدَّمَ لِلْبَصْرِ سِوَى رَاهِمَا اِعْتِلَاً

Note: The only *dthāt ul-yā* that Abū ṢAmr reads with an imālah is the 1st one of 17: وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿١١٨﴾.

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: فِعْلَانِ فَعْلَانِ فَعْلَانِ. 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 {يَا حَسْرَتِي} and fath). {يَا سَفِي}.

وَيَا وَيَلَّتِي أَنِّي وَيَا حَسْرَتِي طَوْوًا *** وَعَنْ غَيْرِهِ قِسْمًا وَيَا سَفِي الْعَلَاً
وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ *** وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَاً

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 ārid) {الْبَاسِ-هَارِ-الْبَارِ}.

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

وَلَا يَمْنَعُ الْإِسْكَانُ فِي الْوَقْفِ عَارِضًا *** إِمَالَةً مَا لِلْكَسْرِ فِي الْوَصْلِ مُيَلًا

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 سِوَى ﴿٥﴾ قَالَ} سُدَى ﴿٣٦﴾ أَلَمْ} أَلْسِرَّ وَأَخْفَى ﴿٧﴾ اللَّهُ-مُصَلَّى-مُسَمَّى-مُفْتَرَى-مَوْلَى-
أَدَى-عُزَّى-ضُحَى-فَتَى-مَثْوَى-عَمَى-مُصَفَى-فُرَى-هُدَى-عَيْسَى بِنِ مَرِيمَ-مُوسَى الْكِتَابِ-
مُوسَى الْهُدَى-وَالْفَتَى الْحُرَّ-جَنَى الْجَنَّتَيْنِ-وَدِكْرَى الْبَارِ-رَعَا الشَّمْسَ-رَعَا الْقَمَرَ-نَبْرَى}.

¹¹⁸ Ash-Shāṭibiyāh: 316, 317, 646, 336

119 وَقَبْلَ سُكُونِ قِفِّ بِمَا فِي أُصُولِهِمْ *** وَذُو الرَّأْيِ فِيهِ الْخُلْفُ فِي الْوَصْلِ يُجْتَلَا
 كُمُوسَى الْهُدَى عَيْسَى ابْنِ مَرْيَمَ *** وَالْقُرَى الَّتِي مَعَ ذِكْرَى الدَّارِ فَافْهَمَ مُحْصَلَا

Abū ṣ-Amr 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 الدَّارِ - الْقُرَى الَّتِي - الْكُبْرَى } and the following in 3 ways waṣlan: fath, imālah with tafkhīm and tarqīq of lām ism ul-Jalālāh { نَرَى اللَّهَ - فَسَيَرَى اللَّهَ }. The imālah of rā is to indicate the dropped alif after it, while he reads imālah only waqfan.

10. Al-farsh (Different Pronunciation) of Abū ṣ-Amr

وَفِي لَوْلُو فِي الْعُرْفِ وَالشُّكْرِ شُعْبَةً *** وَيَأْتِيكُمُ الدُّورَى وَالْإِبْدَالُ يُجْتَلَا
 وَإِنِّي لَكُمْ بِالْفَتْحِ حَقُّ رُوَاتِهِ *** وَبَادِيَاءَ بَعْدَ الدَّالِ بِالْهَمْزِ حُلَا

Dūrī adds hamzahs in { (11: 27) { بَادِيَاءَ الرَّأْيِ } (49: 14) { لَا يَأْتِيكُمُ } while Sūsī reads with ibdāl { بَادِيَاءَ الرَّأْيِ - لَا يَأْتِيكُمُ }.

Abū ṣ-Amr reads with sukūn (preferred) and in ikhtilās of the kasrah of { نِعْمًا } in (2:270, 4:57). He also reads with ikhtilās in the fathah of { لَا يَهْدَى } in (10:35) and { يَخْصِمُونَ } in (36:48).

وَإِسْكَانُ بَارِيكُمُ وَيَأْمُرُكُمْ *** لَهُ وَيَأْمُرُهُمْ أَيْضًا وَتَأْمُرُهُمْ تَلَا
 وَيَنْصُرُكُمْ أَيْضًا وَيُشْعِرُكُمْ وَكَمْ *** جَلِيلٍ عَنِ الدُّورِيِّ مُحْتَلِسًا جَلَا

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

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

نُجَازِي بِيَاءٍ وَافْتَحَ الرَّأْيَ وَالْكَفُورَ رَفْعًا *** سَمَا كَمْ صَابَ أَكْلِي أَضْفَ حُلَا

¹¹⁹ Ash-Shāṭibiyyāh: 335, 336, 223, 755, 454, 455, 979

120 وفي رُسُلِنَا مَعَ رُسُلِكُمْ ثُمَّ رُسُلُهُمْ *** وفي سُبُلِنَا فِي الصَّمِّ الْإِسْكَانِ حُصَلَا
وَقُلْ زَكَرِيَّا دُونَ هَمَزٍ جَمِيعِهِ *** صَحَابٌ وَرَفَعَ غَيْرُ شُعْبَةَ الْأَوْلَا

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

{ حُطُوتِ-أُكُلِ-أُكُلُهَا-الْأَكُلِ-رُسُلْنَا-رُسُلِكُمْ-رُسُلُهُمْ-سُبُلِنَا }

Abū Ṣ Amr adds hamzah and reads some with madd muttaṣil

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

وَيَحْسَبُ كَسْرَ السِّينِ مُسْتَقْبَلًا سَمَا *** (تَحْسِبُ- يَحْسِبُونَ- يَحْسِبُهُمْ)
وَتَذَكَّرُونَ الْعَيْبَ زِدْ قَبْلَ تَائِهِ *** كَرِيمًا وَخُفِّ الدَّالِ كَمْ شَرَفًا عَلَا
وَيُقْبَلُ الْأُولَى أَنْثُوا دُونَ حَاجِزٍ *** وَعَدْنَا جَمِيعًا دُونَ مَا أَلِفَ حَلَا

Abū Ṣ Amr reads without alif: { وَإِذْ وَعَدْنَا / وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً }

{ وَوَعَدْنَا / وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً - وَوَعَدْنَاكُمْ / وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ }.

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

وَفِي ثَمْرِ صَمِيهِ يَفْتَحُ عَاصِمٌ *** بِحَرْفِيهِ وَالْإِسْكَانُ فِي الْمِيمِ حُصَلَا
وَدُرِّي أَكْسِرُ ضَمَّهُ حُجَّةً رِضَى *** وَفِي مَدِّهِ وَالْهَمْزِ صُحْبَتُهُ حَلَا
{ تَذَكَّرُونَ- يَبْنِي- نَسِيًا- تَسْلَقُظ- مُخْلِصًا- جُثِيًا- عَيْتِيًا- صُلِيًا- الْمُقَدِّسِ طُوِي - مِهْدَا- مِيَتِ- إِنْ
هَلْدَمِن- فَيَسْحَتَكُمْ - تَلْقَفُ- قُلْ رَبِّي يَعْلَمُ- قُلْ رَبِّ احْكُم- ثَمُودًا - كَوَكَّبُ دُرِّيُّ تَوَقَّدُ }.

Dūrī reads with idghām and ithhār, **Sūsī** reads with idghām:

{ نَغْفِرْ لَكُمْ- وَأَغْفِرْ لَنَا- وَأَصْبِرْ 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

¹²⁰ Ash-Shāṭibiyāh: 616, 553, 538, 681, 453, 449, 838, 915

pronunciation. The 1st letter that is assimilated is called *mudgham* and the second letter, which the first is assimilated into, is called *mudghām fīh*. 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*.

121 وَدُونَكَ الْأُدْعَامَ الْكَبِيرَ وَقُظْبُهُ *** أَبُو عَمْرِو الْبَصْرِيُّ فِيهِ تَحْقَلًا

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

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

{رَبِّكُمْ أَعْلَمُ بِكُمْ} or *mutaqāribayn* {الرَّحِيمِ مَلِكِ}

{وَشَهِدَ شَاهِدٌ} letters meet in script/writing, then Sūsī makes

idghām. So {إِنَّهُ هُوَ} has *idghām*, but {أَنَا نَذِيرٌ} does not.

Mithlayn: is the same letter that is repeated, 2 letters which have the same *makhraj* and *ṣifāt* or are identical in script and name.

Mutajānisayn: 2 letters which share the same *makhraj* but differ in *ṣifāt*. *Mutaqāribayn*: 2 letters 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 فَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ- مَا سَلَكَكُمْ فِي سَقَرٍ}

فَفِي كَلِمَةٍ عَنْهُ مَنَاسِكَكُمْ وَمَا *** سَلَكَكُمْ وَبَاقِي الْأَبَابِ لَيْسَ مُعَوَّلًا

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

¹²¹ Ash-Shāṭibiyyāh: 116, 117

وَمَا كَانَ مِنْ مِثْلَيْنِ فِي كِلْمَتَيْهِمَا *** فَلَا بُدَّ مِنْ إِدْغَامِ مَا كَانَ أَوْلَا

As-Sūsī makes idghām kabīr of mithlayn between two consecutive words, as it is a must, except what is not fulfilling the conditions:

كَيْعْلُمْ مَا فِيهِ هُدَى وَطُبِعَ عَلَى *** قُلُوبِهِمْ وَالْعَفْوَ وَأَمْرٌ تَمَثَّلَا
 {يَعْلَمُ مَا: يَعْلَمًا- وَطُبِعَ عَلَى: طُبِعَ قُلُوبِهِمْ- فِيهِ هُدَى: فِيهِدَى- الْعَفْوَ وَأَمْرٌ: الْعَفْوَامْرُ}
 {حَيْثُ تَفَقَّطْتُمُوهُمْ: - شَهْرُ رَمَضَانَ: - الْبَيْتِ حَتَّى: - الْمَوْتِ تَحْبِسُونَهُمَا:}

If a sākin madd letter precedes a mudghām letter, as in {فِيهِ هُدَى}, then it is acceptable to elongate the madd letter 2, 4 or 6 ḥarkāt. {لَذَهَبَ بِسَمْعِهِمْ- غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ- تَالِثُ ثَلَاثَةٍ- لَا أَجْرَحُ حَتَّى- النَّاسِ سُكْرِي- فَاسْتَعْفَرَ رَبَّهُ- تَعْرِفُ فِي- جَعَلَ لَكُمْ- وَأَحْسَنُ نَدِيًا - إِنَّهُ هُوَ - سُبْحَانَهُ هُوَ - إِنَّكَ كُنْتَ}

12C. There are 4 Prohibitions of Idghām Al-Mithlayn

There is no idghām kabīr if the 1st letter is 1- tā ul-mutakallim (1st person pronoun, speaker) {كُنْتُ تُرَابًا}, 2- tā ul-mukhāṭab (2nd person pronoun, addressee) {وَمَا كُنْتَ تَتَلَوْنَا- أَنْتَ تُكْرَهُ}, 3- ends with Tanwīn {وَحَرَّ رَاكِعًا - تَمَّ مِيقَاتُ}. 4- mushaddad {غَفُورٌ رَحِيمٌ- وَاسِعٌ عَلِيمٌ}

إِذَا لَمْ يَكُنْ تَا مُخْبِرٍ أَوْ مُخَاطَبٍ *** أَوْ الْمُكْتَسِبِي تَنْوِينُهُ أَوْ مُثَقَّلًا
 كُنْتُ تُرَابًا أَنْتَ تُكْرَهُ وَاسِعٌ عَلِيمٌ *** وَأَيْضًا تَمَّ مِيقَاتُ مُثَلًّا

13A. Ithhār only

وَقَدْ أَظْهَرُوا فِي الْكَافِ يَحْزُنُكَ *** كُفْرُهُ إِذِ التَّوْنُ تُخْفِي قَبْلَهَا لِشَجْمَلَا

An exception of idghām mithlayn is {فَلَا يَحْزُنُكَ كُفْرُهُ}, As-Sūsī makes ithhār in it because 1- the ikhfā' of the nūn that precedes كُ, is considered a type of ʿillah (flaw), 2- the idghām of the كُ 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. يَحْرُنَكَ , 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.

123 وَعِنْدَهُمُ الْوَجْهَانِ فِي كُلِّ مَوْضِعٍ *** تَسَمَّى لِأَجْلِ الْحَذْفِ فِيهِ مُعَلَّلاً
كَيْبَتِغَ مَجْزُوماً وَإِنْ يَكُ كاذِباً *** وَيَخْلُ لَكُمْ عَنْ عَالِمِ طَيِّبِ الْخَلَا

These are only 3 examples: { وَإِنْ يَكُ كاذِباً - وَيَخْلُ لَكُمْ - وَمَنْ يَبْتِغِ غَيْرَ }

The ithhār is upon considering the aṣl, the origin of the words:

{ يَكُونُ كاذِباً - 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-iḍāfah, a possessive pronoun from the called name (munada) { رَبِّي قَوْمِي }, after dropping the ya of a mudgham, As-Sūsī makes idghām of the munada. { وَيَا قَوْمِ مَالِي - يَا قَوْمِ مَنْ }. Idghām without khulf, (i.e., only).

وَيَا قَوْمِ مَالِي تُمْ يَا قَوْمِ مَنْ يَلَا *** خِلَافٍ عَلَى الْإِدْغَامِ لَأَنَّ شَكَّ أُرْسِلَ

¹²³ Ash-Shāḥibiyāh: 123- 125

(2) As-Sūsī makes *idghām* in {ءَال لُوِطِ}. Some say the ithhār should be made instead, because {ءَالِ} has only 3 letters. This is rejected by the proof of *idghām* {لَكَ كَيْدًا}, which has fewer letters. However, if those who like the ithhār mentioned its 2nd letter's i'lāl, weakness of successive changes, it might be a good reason, if it is even true.

124 وَإِظْهَارُ قَوْمِ آلِ لُوِطٍ لِكُونِهِ *** قَلِيلَ حُرُوفٍ رَدَّهُ مَنْ تَنَبَّلَا
بِإِدْغَامِ لَكَ كَيْدًا وَلَوْ حَجَّ مُظْهِرٌ *** بِإِعْلَالِ تَانِيهِ إِذَا صَحَّ لِأَعْتَلَا
فَابْتِدَالُهُ مِنْ هَمْزَةٍ هَاءٍ أَصْلُهَا وَقَدْ *** قَالَ بَعْضُ النَّاسِ مِنْ وَارِئِيهِ

(3a) If the word {هُوَ} that has hā maḍmūmah is followed by a wāw, then idghām of 2 wāws takes place 13 times in the Qur'ān.

هُوَ وَقَبِيلُهُ-هُوَ وَمَنْ-إِلَّا هُوَ وَالْمَلَكِيَّةُ-هُوَ وَالَّذِينَ-كَأَنَّهُ هُوَ وَأَوْتِينَا-إِلَّا هُوَ وَمَا-هُوَ وَيَعْلَمُ
وَوَاوُ هُوَ الْمَضْمُومُ هَاءً كَهُوَوَ مَنْ *** فَأَدْعِمُ وَمَنْ يُظْهِرُ فَبِالْمَدِّ عِلَلًا

(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 ḤAmr reads.

{فَهُوَ وَلِيَهُمْ-وَهُوَ وَقَاعَ بِهِمْ-وَهُوَ وَلِيَهُمْ بِمَا} {وَهُوَ-فَهُوَ-لَهُي}

These are the only 3 examples. Those who argued about idghām wāw of {هُوَ}, that is preceded by hā maḍmūmah), their claim of ithhār is that if they make iskān for the wāw of {هُوَ}, then it resembles the madd letter which its idghām is prohibited as in: {ءَامِنُوا وَعَمِلُوا-قَالُوا وَهُمْ} and also the madd of a letter wāw will be interrupted or cancelled.

(3c) Ash-Shātibī 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? {نُودِي يَا مُوسَى-يَأْتِي يَوْمَ لَا مَرَدَّ لَهُ}

وَيَأْتِي يَوْمَ أَدْعَمُوهُ وَخَوَّهُ وَلَا *** فَرَقَ يُنْجِي مَنْ عَلَى الْمَدِّ عَوَّلَا

¹²⁴ Ash-Shātibiyāh: 126-130

(3d) As-Sūsī makes *ithhār* in {وَأَلْتَى يَيْسَنَ مِنَ الْمَحِيضِ}, as an *exception* of idghām because Abū ʿAmr reads {وَأَلْتَى} in two different styles: **A-** With a hamzah musahah and without yā {وَأَلْتَى}, or the opposite **B-** With yā sākin {وَأَلْتَى} and without a hamzah. This yā is temporary. Here, in {وَأَلْتَى يَيْسَنَ}, according to all the qurrā', the rule obligates to apply idghām mithlayn ṣaghīr between the two words, while Ash-Shāṭibī and also Ad-Dānī (the author of the Taysīr book in the 7 Qirā-āt, which is the origin of Shaṭībīyyah) states that Abū ʿAmr makes *ithhār*, to ease the pronunciation. Idghām is unsuitable.

سُكُونًا أَوْ اضْلًا فَهَو يُظْهَرُ مُسْهَلًا	***	وَقَبْلَ يَيْسَنَ الْبَاءِ فِي الْإِلَاءِ عَارِضٌ	¹²⁵
ذَكَ وَبِيَاءٍ سَاكِنٍ حَجَّ هَمَلًا	***	وَبِالْهَمْزِ كُلِّ الْإِلَاءِ وَالْيَاءِ بَعْدَهُ	

In {وَأَلْتَى} 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* {وَأَلْتَى يَيْسَنَ}.

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

فَادْعَامُهُ لِلْقَافِ فِي الْكَافِ مُجْتَلَاً	***	وَإِنْ كَلِمَةٌ حَرْفَانِ فِيهَا تَقَارَبَا
مُبِينٌ وَبَعْدَ الْكَافِ مِيمٌ تَخَلَّلَا	***	وَهَذَا إِذَا مَا قَبْلَهُ مُتَّحَرِّكٌ
وَمِيثَاقَكُمْ أَظْهَرُ وَتَرْزُقُكَ انْجَلَاً	***	كَبِيرُزُقُكُمْ وَاتَّقِكُمْ وَخَلَقُكُمْ

¹²⁵ Ash-Shāṭibīyyāh: 131- 134, 965

Such as idghām of qāf into kāf {صَدَقْتُمْ- يَرْزُقْتُمْ- وَاتَّقْتُمْ- خَلَقْتُمْ} with 2 conditions: the qāf has to be preceded by a mutaḥarrik and the kāf has to be followed by mīm jamˆ. If any of these conditions are not fulfilled, as in: {مِيثَاقَكُمْ- نَرْزُقُكَ}, then ithhār is appropriate. An **exception** of the condition that the kāf has to be followed by sākin mīm jamˆ, 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 takhfif (make it lighter). As-Sūsī applies idghām to ease the pronunciation.

وَادْعَامُ ذِي التَّحْرِيمِ طَلَّقَنَّ قُلٌّ *** أَحَقُّ وَبِالتَّائِيثِ وَالْجُمُعِ أُثْقِلًا¹²⁶

14B. Idghām of Mutaqāribayn between 2 words

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

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

14C. The 4 Prohibitions of Idghām Mutaqāribayn

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

إِذَا لَمْ يُتَوَّنْ أَوْ يَكُنْ تَا مُحَاظٍ *** وَمَا لَيْسَ مُجْرُومًا وَلَا مُتَّقِلًا

15. Idghām of 16 Letters in Order of Their Makhārij

(1) ح ḥā into ˆayn ع only occurs in {رُحِرَاحَ عَنِ الْبَارِ}, Āli ˆimrān: 185
فَرُحِرَاحَ عَنِ النَّارِ الَّتِي حَاهُ مُدْغِمٌ وَفِي *** الْكَافِ قَافٌ وَهُوَ فِي الْقَافِ أُدْخِلَا

¹²⁶ Ash-Shāṭibiyyāh: 135-139

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

127 خَلَقَ كُلُّ شَيْءٍ لَكَ قُصُورًا وَأَظْهَرَ *** إِذَا سَكَنَ الْحَرْفُ الَّذِي قَبْلَ أُقْبِلًا

Note: Ithhār will take place wherever a sākin letter precedes qāf or kāf, as in these examples {فَوَقَّ كُلِّي ذِي ، إِلَيْكَ قَالَ ، تَرَكُوكَ قَائِمًا}.

(4) 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 الْجِيْمُ مُدْعَمٌ *** وَمِنْ قَبْلِ أَخْرَجَ شَطَاةً قَدْ تَقَفَّلَا

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

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

وَعِنْدَ سَبِيلًا شَيْنُ ذِي الْعَرْشِ مُدْعَمٌ *** وَصَادُ لِيَعِضُ شَانِهِمْ مُدْعَمًا تَلَا

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

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

(i.e., Ithhār also) {الرَّأْسِ شَيْبًا} (19: 4), without ikhtilās. No idghām of sīn maftūhah that is preceded by a sākin {لَا يَظْلِمُ النَّاسَ شَيْئًا}.

وَفِي زُوِّجَتْ سَيْنُ النُّفُوسِ وَمُدْعَمٌ لَهُ *** الرَّأْسِ شَيْبًا بِاخْتِلَافٍ تَوْصَلًا

(8) dāl د can be merged into any one of the 10 letters (which are collected in verse 144) with 2 conditions. The 2 conditions are: 1- Niether the dāl د be maftūhah 2- nor preceded by a sākin, otherwise idghām of the dāl will not take place except in the ت.

وَلِلدَّالِ كَلِمٌ تُرْبُ سَهْلٍ ذَكََا شَدًّا ضَفَا *** ثُمَّ زَهْدٌ صِدْقُهُ ظَاهِرٌ جَلَا

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

{عَدَدَ سِنِينَ-يَكَادُ سَنًا-} with ikhtilās)- (وَالْقَلْتَيْدَ ذَلِكَ-وَشَهِدَ شَاهِدًا-
 مِنْ بَعْدِ صَرَاءٍ-تُرِيدُ ثُمَّ-يُرْدُ ثَوَابَ-يَكَادُ رَبَّتْهَا-تُرِيدُ زِينَةَ-فِي الْمَهْدِ صَبِيًّا-تَقْفِدُ صَوَاعِ)
Ithhār of the dāl: {دَارَ الْخُلْدِ جَزَاءً-دَاوُدَ جَالُوتَ-
 {لِدَاوُدَ سُلَيْمَانَ-بَعْدَ ذَلِكَ-دَاوُدَ شُكْرًا-دَاوُدَ زُبُورًا-بَعْدَ صَرَاءٍ-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.

¹²⁸وَلَمْ تُدْغَمْ مَفْتُوحَةً بَعْدَ سَاكِنٍ بِحَرْفٍ *** بَعِيرِ النَّاءِ فَاعْلَمَهُ وَاعْمَلًا

{بَعْدَ تَوَكِيدِهَا-كَادَ تَزِيغُ}, The ط didn't get with dāl in the Qur'ān 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 ط tā into tā ت is *mutajānisayn*.

وَفِي عَشْرِهَا وَالطَّاءِ تُدْغَمُ تَأْوِهَا *** وَفِي أَحْرَفٍ وَجْهَانِ عَنْهُ تَهْلَلًا

{الشُّوْكَةُ تَكُونُ / (ط-س-ذ-ش-ض-ث-ز-ص-ظ-ج): (الْمَلَيْكَةُ طَيِّبِينَ-بَيَّتَ طَائِفَةً-
 وَأَقِمِ الصَّلَاةَ طَرْفِ النَّهَارِ / وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلْهُمْ-بِالسَّاعَةِ سَعِيرًا / وَالذَّرِيَّتِ ذُرْوًا
 - فَالْتَلِيَّتِ ذِكْرًا- فَالْمُلْقِيَّتِ ذِكْرًا-بِأَرْبَعَةِ شُهَدَاءٍ - وَالْعَادِيَاتِ صُبْحًا - وَالنُّبُوَّةِ ثُمَّ يَقُولُ
 -الصَّالِحَاتِ ثُمَّ-فَالزَّجْرَاتِ زَجْرًا- الْجَنَّةِ زُمْرًا - وَالصَّفْقَتِ صَفًّا - فَالْمُغِيرَاتِ صُبْحًا -
 وَالْمَلَيْكَةُ صَفًّا-إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَيْكَةُ ظَالِمِي أَنْفُسِهِمُ-الصَّالِحَاتِ جُنَاحٍ- مَائَةٌ جَلْدَةً}

Note: In the Qur'ān, the tā meets the dāl in an idghām ṣaghīr only (tā is sākin, so idghām is a must) {أَنْفَلْتَ دَعْوًا- أُجِيبَتْ دَعْوَتُكُمْ}.

Both, With the Preference of Idghām Over Ithhār

16. Idghām Kabīr & Ithhār of Tā Between Some Letters

{حَمَلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا - وَءَاتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ} - {وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ - فَعَاتِ

ذَا الْقُرْبَىٰ حَقَّهُ - وَلَتَاتِ طَائِفَةٌ أُخْرَىٰ} - {لَقَدْ جِئْتَ شَيْئًا

Note: The only idghām kabīr that Abū ḤAmr recited is in 3: 80 in this word: بَيَّتَ طَائِفَةٌ = بَيَّتَ طَائِفَةٌ

147 - فَمَعَ حَمَلُوا التَّوْرَةَ ثُمَّ الزَّكَاةَ قُلْ *** وَقُلْ آتِ ذَا آلٍ وَلَتَاتِ طَائِفَةٌ عَلَاً

148 - وَفِي جِئْتَ شَيْئًا أَظْهَرُوا لِحِطَابِهِ *** وَنُقْصَانِهِ وَالْكَسْرُ الْإِدْغَامَ سَهْلًا

Here, *Itihār* was made for one or more of these reasons: the tā is either maftūhah 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-khitāb, 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 - وَالْحَرْثُ ذَلِكَ - حَيْثُ شَيْئٌ - حَدِيثٌ صَيْفٌ - حَيْثُ تَوْمَرُونَ -

{الْحَدِيثُ تَعَجُّبُونَ}

(11) Dthāl will have idghām into 2 letters: -ص-س sīn and ṣād

149- {وَفِي خَمْسَةٍ وَهِيَ الْأَوَّلُ ثَاوُهَا *** وَفِي الصَّادِ ثُمَّ السِّينِ ذَالٌ تَدَخَّلَا

{وَأَتَّخَذَ سَبِيلَهُ - فَأَتَّخَذَ سَبِيلَهُ - مَا اتَّخَذَ صَاحِبَةً}

(12, 13)A- 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 يَتِي - كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ - فَقِنَا عَذَابَ الْبَارِ رَبَّنَا - كَمَثَلِ رِيحٍ - كَلَّا

إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ - رُسُلُ رَبَّنَا - سَيَعْفُرُ لَنَا - هُنَّ أَظْهَرُ لَكُمْ - قَدْ جَعَلَ رَبُّكَ

B- If it is maftūhah and preceded by a sākin, then it is ***Itihār***

only, {فَيَقُولُ رَبِّ - وَالْحَمِيرَ لِمَ تَرَكْتَهُمَا - رَسُولَ رَبِّهِمْ - الْأَبْرَارِ لَفِي - وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ},

except the ل of قَالَ, as it can be merged into rā ر, even though It is

maftūhah and preceded by a sākin: {قَالَ رَجُلَانِ - قَالَ رَبُّكَ - قَالَ رَبُّكُمْ}

150 - وَفِي الْأَلَامِ رَاءٌ وَهِيَ فِي الرَّأِ وَأُظْهِرَا *** إِذَا انْفَتَحَا بَعْدَ الْمُسَكِّنِ مُنْزِلًا

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) Nūn can be merged into 2 letters, ل lām and رrā, with the condition that the nūn must be preceded by a mutaḥarrrik, such as:

{ وَإِذْ تَأَذَّنَ رَبُّكَ - لَنْ نُؤْمِنَ لَكَ - مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ - خَزَائِنَ رَحْمَةِ رَبِّي }

However, if the nūn is preceded by a sākin, then Sūsī makes *iṭhār*: { 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 }

151 - سِوَى قَالِ ثُمَّ التَّوْنُ تُدْعَمُ فِيهِمَا عَلَى *** إِثْرٍ تَحْرِيكِ سِوَى نَحْنُ مُسْجَلًا

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

{ ءَادَمَ بِالْحَقِّ - أَعْلَمُ بِمَنْ لِيُحْكَمَ بَيْنَهُمْ - لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ - حَكَمَ بَيْنَ - عَلَّمَ بِالْقَلَمِ }

However, if the mīm is preceded by a sākin, then As-Sūsī makes *iṭhār*, only: { إِبْرَاهِيمَ بَنِيهِ - الْيَوْمَ بِجَالُوتَ - كَالْأَنْعَامِ بَلْ هُمْ - الْأَرْحَامِ بَعْضُهُمْ }

152 - وَتُسَكَّنُ عَنْهُ الْمِيمُ مِنْ قَبْلِ بَائِبِهَا *** عَلَى إِثْرٍ تَحْرِيكِ فَتَحْفَى تَنْزِلًا

(16) Bā is only merged into the م mīm in { يُعَذِّبُ مَنْ يَشَاءُ }, in 5 places, with the exception of the one in 2: 284, is idghām ṣaghīr.

153 - وَفِي مَنْ يَشَاءُ بَا يُعَذِّبُ حَيْثُمَا أَتَى *** مُدْعَمٌ قَادِرِ الْأَصُولِ لِتَأْصُلًا

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

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

in: { كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ - فَفَقْنَا عَذَابَ الْبَارِ رَبَّنَا - وَالنَّهَارُ لِآيَاتٍ }

129 وَلَا يَمْنَعُ الْإِدْغَامُ إِذْ هُوَ عَارِضٌ *** إِمَالَةٌ كَالْأَبْرَارِ وَالنَّارِ أَنْفِلَا

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

Ishmām indicates a soundless dammah, 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 **dammah**, {يَكَادُ زَيْتُهَا}, **rawm** only, is allowed on **kasrah** {أَلَصَلِحَتِ سَنَدُ خِلْمُهُمَّ}.

Rule 2: Rawm and ishmām of the mudgham letter's ḥarakah are allowed in idghām kabīr, excluding 2 letters: the ب bā and the م mīm. Their makhraj is the lips, which is the tool of rawm and ishmām. So they forbidden in ب bā and م mīm, in 4 situations:

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

وَأَشْمِمُ وَرَمُّ 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 nāqis) 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- ذَارَ الْخُلْدِ جَزَاءً- مِنْ أَلْعَلِمَ مَالِكُ}
 وَإِدْغَامُ حَرْفِ قَبْلَهُ صَحَّ سَاكِنٌ *** عَسِيرٌ وَبِالْإِخْفَاءِ طَبَقَ مَفْصِلًا
 خُذِ الْعَفْوَ وَأْمُرْ ثُمَّ مِنْ بَعْدِ ظُلْمِهِ *** وَفِي الْمَهْدِ ثُمَّ الْخُلْدِ وَالْعِلْمِ فَاشْمَلًا

¹²⁹ Ash-Shāṭibiyyāh: 154- 157

12. Stopping on the Uthmanic Mushaf Script

Abū Ṣ Amr 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.

130 إِذَا كُتِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثَةٌ *** فَبِالْهَاءِ قِفْ حَقًّا رَضَى

وَمُعَوَّلًا {رَحِمْتُ - نِعَمْتُ - سُنْتُ - لَعَنْتُ - أَمْرَأْتُ - وَمَعْصِيَتِي - قُرْتُ - شَجَرْتُ -
وَجَنْتُ - أَبْنَتُ - فِطْرَتُ - بَقِيَّتُ - كَلِمَتُ - غَيْبَتُ - أَلْعُرْفَتُ - ءَايَتُ - بَيِّنَتُ - ثَمَرَتُ -
جَمَلْتُ}

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

{وَلَاتٍ حِينَ مَنَاصٍ} {مَرْضَاتٍ} {يَا أَبَتِ} {هَيَّاتَ هَيَّاتَ} {أَفْرَاءَ يُتَمُّ أَلَّتْ وَالْعُرَى}
وَقِفْ يَا أَبَهُ كُفُوًا دَنَا وَكَأَيِّنِ *** الْوُقُوفِ بُنُونَ وَهُوَ بِالْيَاءِ حُصْلًا
وَقِفْ وَيُكَانُهُ وَيُكَانُ بِرِسْمِهِ *** وَبِالْيَاءِ قِفْ رِفْقًا وَبِالْكَافِ حُلِلًا

He stops with yā on وَكَأَيِّ وَكَأَيِّنِ / فَكَأَيِّ فَكَأَيِّنِ (nūn means Tanwīn), and stops with kāf on {وَيْكَ أَنْ أَنَّهُ} 381- start with

وَمَالٍ لَدَى الْفُرْقَانِ وَالْكَهْفِ وَالنِّسَاءِ *** وَسَالَ عَلَى مَا حَجَّ وَالْحُلْفِ رُتِلًا
وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا *** لَدَى التَّوْرِ وَالرَّحْمَنِ رَافِقِنِ حُمَلًا

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

There are 3 words ending in hā (أَيُّهُ), in ¹³¹

{جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ- وَقَالُوا يَتَأَيُّهُ السَّاحِرُ- سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ} {يَتَأَيُّهُهَا}

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

¹³⁰ Ash-Shāṭibiyyāh: 378, 380, 384, 381, 382

¹³¹ sūrat an-Nūr, Az-Zukhruf and ar-Raḥmān



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 fourth Qārī of the ten. He is ʿAbdu Allāh ibn ʿĀmir ibn Yazīd al-Yaḥṣabī, born in 21 A.H. At 9 years of age, he travelled to and lived in Damascus, which was the capital of the Muslim empire then. He met some Companions, and studied the Qurʾān under the Companion Abū ad-Dardāʾ, and al-Mughīrah ibn Abī Shihāb. He was the Imām of the Umayyad Mosque (the primary mosque in Damascus) during the time of ʿUmar ibn ʿAbd al-ʿAzīz (d. 103 A.H.), and was well-known for his recitation. Among the seven Qārīs, he has the highest chain of narrators (i.e., fewest people between him and the Prophet 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 at-Tirmidhī (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 مُحَلًّا ¹³² وَأَمَّا دِمَشْقُ الشَّامِ دَارُ ابْنِ عَامِرٍ
 *** لِدُكْوَانَ بِالْإِسْنَادِ عَنْهُ تَنْقَلًا هِشَامٌ وَعَبْدُ اللَّهِ وَهُوَ أَنْتَسَابُهُ

1. The Pronoun of Hā ul-Kināyah

Ibn ʿĀmir recites 6 words with a kasrah and ṣilah, like Ḥaḥṣ.

Hishām reads them also, with kasrah, without ṣilah (preferred).

{ يُؤَدِّهِ - يُؤَدِّهِ - يُؤَدِّهِ } { نُؤْتِيهِ - نُؤْتِيهِ - نُؤْتِيهِ } { نُؤْلِيهِ - نُؤْلِيهِ - نُؤْلِيهِ } { نُؤْلِيهِ - نُؤْلِيهِ - نُؤْلِيهِ } { نُؤْلِيهِ - نُؤْلِيهِ - نُؤْلِيهِ }

¹³² Ash-Shāṭibiyāh: 32, 33

More details on p. 35 { فَأَلْفِهِ إِلَيْهِمْ: فَأَلْفِهِ إِلَيْهِمْ } { وَيَتَّقِيهِ - وَيَتَّقِيهِ فَأُولَئِكَ }
 133 لَهُ الرَّحْبُ وَالزَّلْزَالُ خَيْرًا يَرَهُ بِهَا *** وَشَرًّا يَرَهُ حَرْفِيهِ سَكِنٍ 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 }.

99 { فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ / يَرَهُ } { وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ / يَرَهُ } (8)

2. Rules of a Single Hamzah in a word

Ibn ṬĀmir reads some hamazāt with ibdāl

{ يَا جُوجَ وَمَا جُوجَ - مُوصَدَّةٌ - سَالٌ }

(2) Hadthf: حَذَفَ Ibn ṬĀmir deletes a hamzah from (18: 94) { يُضْلَهُونَ → يُضْلَهُونَ and دَكَّأَ → دَكَّأَ } (9: 30).

{ مِنْ سَأْتَهُ } Ibn Dthakwān reads with a sākin hamzah, while Hishām reads it maftūḥah (like Ḥafṣ) { مِنْ سَأْتَهُ } .

(3) Ibn ṬĀmir adds a hamzah maḍmūmah { تُرْجِي } { مُرْجُونَ }

(33:51)-9:106), a hamzah maftūḥah in { وَأَوْصَى } (and a hamzah with a madd Muttaṣil in { مِيكَائِيلَ - زَكْرِيَّا } . Ibn Dthakwān adds a hamzah in { 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 *takhfif* of any hamzah *mutaṭarrifah* (at the end of the word) he stops on (i.e., it is not pronounced muḥaqqaqah). The *takhfif* or easing of a hamzah is classified into 2 types: **Qiyasī and Rasmī**.

A- The *takhfif 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-Takhfif ur-Rasmī

Waqf according to rasm *** وَقَدْ (رَوُوا) أَنَّهُ بِالْحِطِّ كَانَ مُسَهَّلًا¹³⁴

B- The *takhfif 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 *takhfif rasmī* is divided into 4 categories, in which hamzah is:

- 1- Written on wāw: { يَنْشُرُ - تَظْمُرُ - يَتَفَيَّؤُ - يَبْدُو - تَفْتُو } - *ibdāl* into wāw
- 2- Written on a yā: { إِيْتَأَى - تُبْرَى - يُبْدَى - يَسْتَهْزِئُ } *ibdāl* into yā
- 3- Preceded by an alif: { تَلْقَأَى - إِيْتَأَى } - *ibdāl* into yā
- 4- Not preceded by an alif: { مَلَجَأَ - مَلَجَأَ }

(1) When a Sākin Hamzah is Preceded by a Mutaharrik

*** وَأَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلَا (فَأَبْدَلُهُ) عَنْهُ حَرْفَ مَدِّ مُسَكَّنًا

Hishām makes *ibdāl* of a *sākin* hamzah (whether the *sukūn* is an original or a temporary due to stopping) into a letter of madd

¹³⁴ Ash-Shāṭibiyyāh: 244, 236

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 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-النَّبَأُ-النَّبَأُ-حَمَّا-حَمَّا-مَلَجًا-مَلَجًا- الْمَلَأَ- الْمَلَأَ- الْمَلَأَ- الْمَلَأَ- يُسْتَهْرَأُ- يُسْتَهْرَأُ- 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).

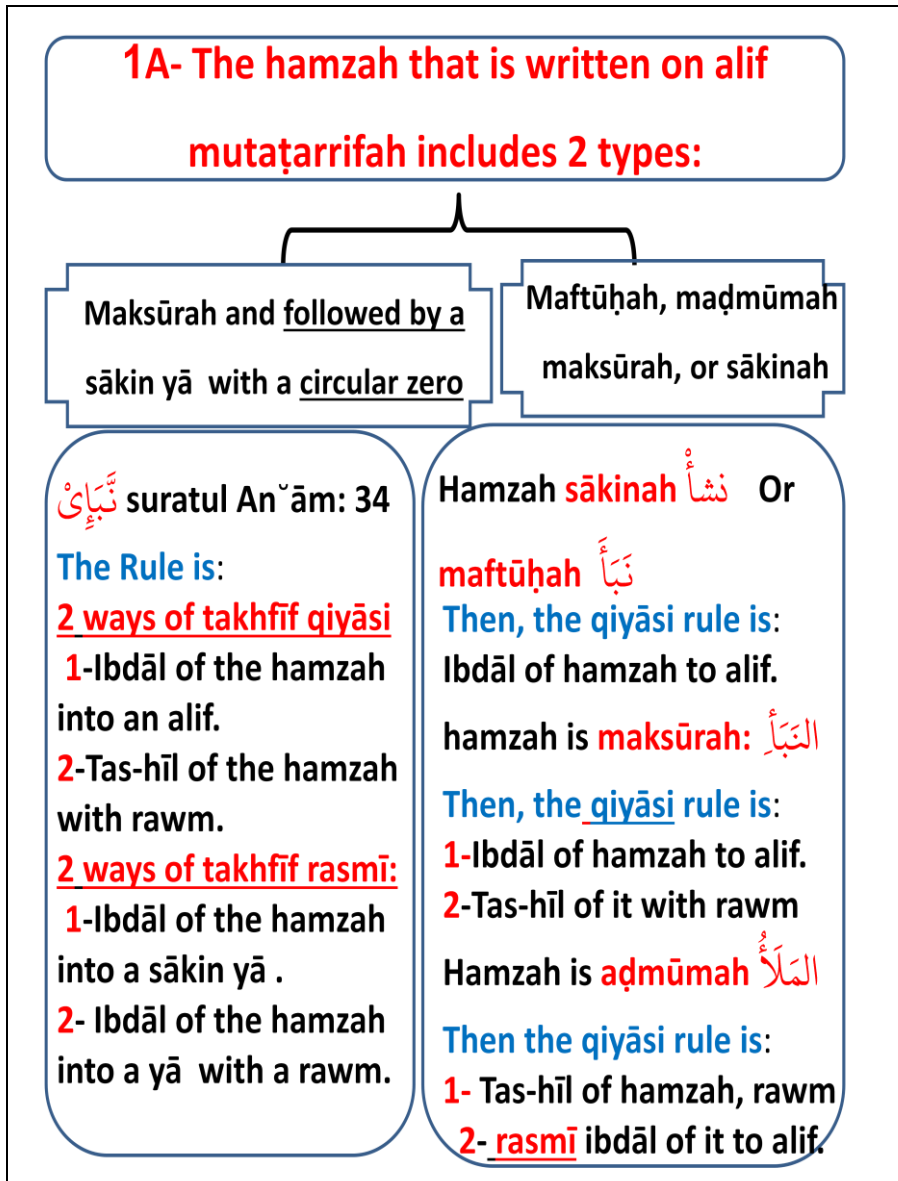
{نَبِيٌّ-نَبِيٌّ-وَهَيَّيٌّ-وَهَيَّيٌّ-وَيَهَيَّيٌّ-وَيَهَيَّيٌّ-يَسْتَهْزِي-يَسْتَهْزِي-أَسْتَهْزِي-أَسْتَهْزِي-قُرِيٌّ-قُرِيٌّ-السِّيِّ-السِّيِّ-يُبْدِي-يُبْدِي-يُنشئ-يُنشئ-يُنشئ-يُنشئ-أَمْرِي-أَمْرِي-شَاطِئ-شَاطِئ-الْبَارِي-الْبَارِي}

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) {لَوْلُوٌ-لَوْلُوٌ-إِنْ أَمْرُوٌ-الْلَوْلُوٌ}

Note: Hishām does not make ibdāl waṣlan and in all of these categories, the hamzah has to be mutaṭarrifah. 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 mutaṭarrifah

that is written on alif, wāw or yā and is not preceded by a madd.



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 - يُبْدِيءُ

The rule is:

A- qiyāsi way:

- 1-Ibdāl hamzah into a sākin yā .
- 2- Tas-hīl it with rawm تُبْوِيءُ

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 ḍamm

A hamzah maḍmūmah

2 words: **اللُّؤْلُؤُ - أَمْرٌ - لُؤْلُؤٌ**

2 Takhfīf qiyāsi and 3 Rasmī **لُؤْلُؤٌ**

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- **أَتَوَكَّوْا** (20:18)

5- **لَا تَظْمُرُوا** 6- **وَيَدْرُرُوا** (24:8)

7- **مَا يَعْبُؤْا** 8- **الْمَلُؤْا** (23, 27)

9- **يُنشِئُوا** 10- **نَبُؤْا** (14:6, 38)

And only 1 they differ on its writing

in the Muṣḥaf: **يُنَبِّئُوا** 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

أَلْحَبَّءَ - أَلْحَبُّ

When stopping on it, read it with: **Naql** and sukūn.

Maksūrah

أَلْمَرَّءِ - أَلْمَرُّ

2 ways to read it: **Naql** with
1- Sukūn
2- Rawm

Maḍmūmah

مَلَّءُ - مَلَّ

3 ways to read it
Naql with
1- sukūn
2- Rawm
3- Ishmām

6. When Hamzah Mutaharrrikah is Preceded by Madd letter: (B) Wāw, Yā (Zā-idah or Aṣliyyah) (C) Alif

وَ(يُدْعِمُ) فِيهِ الْوَاوَ وَالْيَاءَ مُبَدَلًا¹³⁵ إِذَا زِيدَتَا مِنْ قَبْلِ حَتَّى يُفْصَلَا ***

The word	فُرُوِّ	النَّسِيءُ	بَرِيءُ
Its Wazn	فُعُولٌ	الْفَعِيلُ	فَعِيْلٌ

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 mutaharrrikah 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 ṣariḍ to the sukūn as follows: **1-** For hamzah maksūrah: (فُرُوِّ-فُرُوِّ), read the idghām with 1 mushaddad wāw or yā with sukūn and with rawm.

2- For hamzah maḍmūmah {النَّسِيءُ-النَّسِيءُ-بَرِيءُ-بَرِيءُ-دُرِيءُ-دُرِيءُ}.

make idghām with sukūn, with rawm and ishmām.

(B) Wāw or Yā Aṣliyyah: is part of the original word wāw or yā sākinah of madd or līn. Hishām makes naql and idghām of a wāw or yā aṣliyyah into the mubdal hamzah mutataḥarrifah. {شِيء-شَيْء-شَيْء-شَيْء-السَّوء-السَّوء-السَّوء-السَّوء}.

251 - وَمَا وَاوَأَصْلِي تَسَكَّنَ قَبْلَهُ أَوْ لِيَا فَعَنْ بَعْضِ (بِالإِدْعَامِ) حَمَلًا ***

Note: In naql, wāw or yā will not be mushaddad, but in idghām, they will be mushaddad. {الْمُسِيءُ: الْمُسِيءُ-الْمُسِيءُ-}.

{السَّوء-السَّوء-سُوء-سُو: سِيء-سِيء، جِيء-جِيء-جِيء-جِيء-تَفِيء-تَفِيء-تَفِيء-تَفِيء: لَتَنُو: لَتَنُو}

7. When Hamzah Mutaharrikah is Preceded by Wāw, Yā

2B- If a hamzah mutaharrikah is preceded by an original sākin و - ي Aşliyyah, or by an "extra", sākin: و - ي : zā-idatayn,

واو
zā-idah

فُرُوءٌ - فُرُوءٌ

Do ibdāl,
followed
by
idghām
(with
sukūn
and
Rawm).

ياء
zā-idah

النَّسِيءُ - النَّسِيءُ

بَرِيءٌ - بَرِيءٌ
دُرِيءٌ - دُرِيءٌ

Do ibdāl
followed
by idghām
(with s, r
and ish).

واو
Aşliyyah

السُّوءُ - السُّوءُ

- السُّوءُ
السُّوءُ - لَتُّوءُ

Do:
1-Naql
2- Ibdāl
with
idghām

ياء
Aşliyyah

يُضِيءُ

يُضِيءُ - يُضِيءُ
الْمُسِيءُ - تَفِيءُ
جِيءُ - شِيءُ

Do:
1-Naql
2- Ibdāl
and
idghām

In a hamzah mutaḥarrikah do **naql** or **idghām** with

A- sukūn only for a hamzah that is maftūḥah

B- sukūn and rawm for a hamzah that is maksūrah

C- sukūn, rawm and ishmām for a hamzah that is

maḍmūmah

(C) If Hamzah Mutatarriifah is Preceded by an Alif:

A hamzah mutaḥarrikah can be preceded by a sākin ṣaḥīḥ or 1 of 3 madd letters ا-و-ي

2C- If a hamzah **mutaḥarrikah** is preceded by an **alif**, then

Hishām makes 3 Ibdāl of the hamzah that is **maftūḥah**, eg: **أَلِدِمَاءَ**

Ibdāl of the ء into an alif
أَلِدِمَا, madd 2 ḥarakāt

Ibdāl into alif, madd 4 ḥarakāt
أَلِدِمَا

أَلِدِمَاا
Ibdāl and madd 6 ḥarakāt

3 Ibdāl +2 tas-hīl with **rawm**, madd 4,2 (**5 qiyas**) for **maksūrah** **أَلِسْمَاءِ** or **maḍmūmah** **أَلِسْفَهَاءِ**

Ibdāl into 2 ḥarakāt alif
أَلِسْمَا-السْفَهَا

Ibdāl into 4 ḥarakāt alif
أَلِسْمَا-لسْفَهَا

Ibdāl into 6 ḥarakāt alif
أَلِسْمَاا-السْفَهَاا

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 **هَوُؤْلَاءِ** with:

5 qiyās, but there is no Rasmi because the hamzah does not have a rasm, picture of wāw or yā.

239- (وَيُبْدِلُهُ) مَهْمَا تَطَرَّفَ مِثْلُهُ وَيَقْصُرُ *** أَوْ يَمْضِي عَلَى الْمَدِّ أَطْوَلًا

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: السَّمَاءِ-السُّفْهَاءِ-الْمَاءِ-شُرَكَاءِ-يَشَاءِ-السَّمَاءِ-السُّفْهَاءِ. 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 mutatarrafah

Wāw mutatarrafah

and is one of these 4

- 1- **مِنْ تَلْقَائِ نَفْسِي ط** 10:15
- 2- **وَإِيتَايَ ذِي الْقُرْبَى ط** 16:90
- 3- **مِنْ عَائِي أَلَّيْل ط** 20:130
- 4- **مِنْ وَرَائِي حِجَاب ط** 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 ط** 6:94
- 2- **جَزَّوْا ط** 59:17
- 3- **نَشَنَوْا ط** 11:87
- 4- **الضَّعَفَوْا ط** 4:21
- 5- **شُفَعَوْا ط** 30:13
- 6- **دُعَوْا ط** 40:50
- 7- **الْبَلَّوْا ط** 37:106
- 8- **بُرِعَوْا ط** 60:4

or these 2 words that differ in rasm:

عَلِمُوا ط - الْعُلَمَاءُ ط - أَنْبَأُوا ط (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 Ḥaḥḥ, with the taḥqīq of both hamzahs (which could be also, the 2nd way of Hishām). So for Hishām, if the 2nd hamzah is

maftūḥah	maksūrah	maḍmūmah
<i>insertion</i> with tas-hīl and taḥqīq ءَاۤمِنْتُمْ-ءَاۤمِنْتُمْ	<i>taḥqīq, 7insertion,</i> and/or without	<i>taḥqīq</i> without, with insertion
ءَاۤلِدْ-ءَاۤنذَرْتَهُمْ-ءَاۤنْتُمْ-ءَاۤسْجُدْ ءَاۤلِدْ-ءَاۤنذَرْتَهُمْ-ءَاۤنْتُمْ-ءَاۤسْجُدْ (<u>Special cases</u>): 1- Ibn Ḥāmir adds a hamzah* a- (46) ءَاۤذْهَبْتُمْ-ءَاۤذْهَبْتُمْ b- (68: 14), [ءَاۤنْ] Ibn Dthakwān tas-hīl] in b , Ibn Ḥāmir (no taḥqīq). <u>No insertion is allowed</u> c- (7,20:70,26:48) ءَاۤمِنْتُمْ- - (ءَاۤلِهَتُنَا) not a question. Taḥqīq with the insertion (preferred) and without insertion - (ءَاۤعْجَمِيّ) 1 hamzah only.	ءَاۤرِءَۡ-ءَاۤرِءَۡ-ءَاۤرِءَۡ ءَاۤرِءَۡ-ءَاۤرِءَۡ-ءَاۤرِءَۡ <u>7 Exceptions, with insertion only.</u> 1- (7, 26) ءَاۤرِءَۡ 2- (7,28) ءَاۤرِءَۡ 3- (37) ءَاۤرِءَۡ 4- (37) ءَاۤرِءَۡ 5- (19: 65) ءَاۤرِءَۡ 6- (41) ءَاۤرِءَۡ 7- (pref). - ءَاۤرِءَۡ-ءَاۤرِءَۡ (preferred), then without insertion	ءَاۤرِءَۡ-ءَاۤرِءَۡ-ءَاۤرِءَۡ ءَاۤرِءَۡ (ءَاۤرِءَۡ) ءَاۤرِءَۡ-ءَاۤرِءَۡ ءَاۤرِءَۡ-ءَاۤرِءَۡ <u>Exceptions:</u> or (A special case) an extra way for (ءَاۤرِءَۡ-ءَاۤرِءَۡ) 3-tas-hīl of the 2nd hamzah with the insertion

Unlike Ḥaḥṣ, Ibn ʿĀmir recites these words with an **extra hamzah**: *ءَأَمَّنْتُمْ (7: 113) - أُولَئِكَ - عَائِنَ (7: 81- 29: 28) - عَائِنْتُمْ - *

Idkhāl is prohibited in these 2 words because (ءَأَمَّنْتُمْ) they have 3 hamazāt, the 3rd gets ibdāl into an alif in (7: 122, 20: 70, 26: 48), (ءَأَمَّنْتُمْ) (43: 58). So adding one more alif is not allowed. Ibn ʿĀmir recites these 2 words with tas-hīl, only.

189 - وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا ءَأَمَّنْتُمْ لِلْكَلِّ ثَالِثًا اِبْدَالًا

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* (أَيُّهَا), while Hishām reads with insertion (only) أَيُّهَا. There are 3 exceptions, 2 of which the istifhām is in the 1st place (إِنَّا)... (إِذَا / أَيْذَا) in sūrat An-Nazīʿāt and An-Naml (adding nūn (إِنَّا)). The 3rd exception is in Sūrat ul-Wāqīʿah, where istifhām is in both places.

793 - وَعَمَّ رِضًا فِي التَّازِعَاتِ وَهُمْ عَلَى *** أَصُولِهِمْ وَأَمْدُ لَوَى حَافِظٍ بَلَاءً

790 - سَيَوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخْبِرٌ سَيَوَى *** التَّازِعَاتِ مَعَ إِذَا وَقَعَتِ وَلَا

792 - سَيَوَى الْعُنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنْ رِضًا *** وَزَادَاهُ نُونًا إِنَّا عَنْهُمَا اِعْتَلَا

1- إِذَا كُنَّا تُرَابًا أَيُّهَا / أَيُّهَا Ibn Dthakwān لَفِي خَلْقٍ جَدِيدٍ 5 Ar-Raʿd:

5- {وَقَالَ الَّذِينَ كَفَرُوا ءَأَعِدُّوا لَهُمْ أَيُّهَا / أَيُّهَا كُنَّا تُرَابًا وَأَبَاؤُنَا إِنَّا لَمُخْرَجُونَ} [An-Naml:67]

6- إِنَّا لَتَأْتُونَ الْفَلْحِشَةَ - ءَأَعِدُّوهُمُ / ءَأَعِدُّوهُمُ لَتَأْتُونَ الرِّجَالَ 28 Sūrat

10- وَكَانُوا يَقُولُونَ أَيُّهَا / أَيُّهَا مِثْنًا وَكُنَّا تُرَابًا وَعِظَامًا أَيُّهَا / أَيُّهَا لَمَبْعُوثُونَ

11- {يَقُولُونَ أَيُّهَا / أَيُّهَا لَمَرْدُودُونَ فِي الْحَافِرَةِ} إِذَا كُنَّا عِظَامًا نَحْرَةً [An-Nāziʿāt]

10. Fath And The Imālah of Alif

Ibn ʿĀmir makes imālah of alif in 3 cases: (5) آلر - آلر - كَهَيْعَصَ () .

738 - وَإِضْجَاعٌ رَا كَلِ الْفَوَاتِحِ ذِكْرُهُ حِمَى *** غَيْرَ حَفْصِ طَاوِيَا صُحْبَهُ وَلَا

739 - وَكَمْ صُحْبَةً يَا كَافٍ وَالْخُلْفُ يَأْسِرُ وَهَا *** صِيفٍ رَضَى حُلُومًا وَتَحْتِ جَنَى حَلَا

Hishām makes imālah of اِئْتَهُ (88: 5), اِنِّيَّةِ (33:53) وَمَشَارِبُ (36:73) اِئْتَهُ (36:73) اِنِّيَّةِ (88: 5),
109: {وَلَا أَنْتُمْ جَابِدُونَ مَا أَعْبُدُونَ مَا أَعْبُدُ} وَلَا أَنَا جَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ جَابِدُونَ مَا أَعْبُدُ

313 - اِئْتَاهُ لَهُ شَافٍ وَقُلْ أَوْ كِلَاهُمَا *** شَفَا وَلِكَسْرٍ أَوْ لِيَاءٍ تَمِيلًا

330 - مِخْلَفٍ صَمَمْنَاهُ مَشَارِبُ لَامِعٌ *** وَأَيْنِيَّةٍ فِي هَلْ أَتَاكَ لِأَعْدِلًا

331 - وَفِي الْكَافِرُونَ عَابِدُونَ وَعَابِدٌ *** وَخَلْفُهُمْ فِي النَّاسِ فِي الْحَجْرِ حِصْلًا

Ibn Dthakwān makes imālah in some words (without khulf):

{(المِحْرَابِ) , (جَم) - (التَّوْبَةِ) - جَاءَتْهُمْ - جَاءَهَا - (جَاءَ - شَاءَ) } - 1-

546 - وَإِضْجَاعُكَ التَّوْرَةَ مَا رُدَّ حُسْنُهُ *** وَقُلِّلَ فِي جَوْدٍ وَبِالْخُلْفِ بَلَلًا

319 - وَحَاقَ 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 waşlan, with khulf, (i.e., imālah and fath) in:

{(جَارٍ) - وَلَا أَدْرِبْكُمْ بِهِ - وَمَا أَدْرَبَكَ مَا - * وَهَارٍ رَوَى مُرُو مِخْلَفٍ صَدِ حَلَا } - 1-

2a) He makes imālah (without khulf) waşlan and waqfan, if verb {رَبَى} is followed by a mutaḥarrik letter such as {رَبَا نَارًا}.

b) He reads with fath waşlan and imālah waqfan, only, if the verb {رَبَى} is followed by a sākin letter, such as: {رَبَا الشَّمْسِ - رَبَا الْقَمَرِ}.

c) He reads waşlan and waqfan with imālah (preferred) and with

fath, if {رعى} is followed by a pronoun, {رءاه-رءاهه مُسْتَقِرًّا-رءاك}.

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 ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا}

320 - فَزَادَهُمُ الْأُولَىٰ وَفِي الْعَيْرِ خُلْفُهُ وَقُلْ *** صُحْبَةٌ بَلْ رَانَ وَاصْحَبٌ مُّعَدَّلًا

332 - حِمَارِكَ وَالْمِحْرَابِ إِكْرَاهِيْنَ *** وَالْحِمَارِ وَفِي الْإِكْرَامِ عِمْرَانَ مُثَلًّا

333 - وَكُلٌّ يَخْلُفُ لِابْنِ ذَكْوَانَ غَيْرَ مَا *** يُجْرُ مِنَ الْمِحْرَابِ فَاعْلَمْ لِتَعْمَلًا

4) {المِحْرَابِ} is not majrūr with kasrah, .

{حِمَارِكَ - إِكْرَاهِيْنَ - الْحِمَارِ - الْإِكْرَامِ - عِمْرَانَ}

11. Al-farsh (Different Pronunciation) of Ibn ʿĀmir

I. Unlike Ḥafṣ, Ibn ʿĀmir reads the 1st sākin with a ḍammah.

{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ- قَالَتْ أَخْرُجْ- أَنْ أَعْبُدُوا اللَّهَ- وَأَقَدَ اسْتَهْزَيْءٍ}

497- سِوَىٰ أَوْ وَقُلْ لِابْنِ الْعَلَاءِ وَيَكْسِرُهُ *** لِتَنْوِينِهِ 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.

{فَتِيلاً أَنْظُرُ - مُتَشَبِّهٍ أَنْظُرُوا - مَحْظُورًا أَنْظُرُ - مَسْحُورًا أَنْظُرُ - مُنِيْبٍ أَدْخَلُوها}

{حَبِيْثَةً أَجْتَثَّتْ - بِرَحْمَةٍ أَدْخَلُوا الْجَنَّةَ}

III. Ibn Dthakwān reads the last 2 with kasrah and ḍammah.

Hishām reads {إِبْرَاهِمَ} with alif {إِبْرَهَمَ} 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: {إِبْرَاهِمَ} . Ibn Dthakwān reads in both ways in sūrat al-Baqrah only, and the rest with yā: {إِبْرَاهِمَ} .

- 480 - وَفِيهَا وَفِي نَصِّ النَّسَاءِ ثَلَاثَةٌ *** أَوْ آخِرُ إِبْرَاهِمَ لَلَاحِ وَجَمَلًا
- 481 - وَمَعَ آخِرِ الْأَنْعَامِ حَرْفًا بَرَاءَةً *** أَحْيَا وَتَحْتِ الرَّعْدِ حَرْفٌ تَنْزِلًا
- 482 - وَفِي مَرِيمَ وَالتَّحْلِ خَمْسَةٌ أَحْرَفٍ *** وَآخِرُ مَا فِي الْعُنْكَبُوتِ مُنْزَلًا
- 483 - وَفِي النَّجْمِ وَالتَّشْوَرِيِّ وَفِي الدَّارِيَاتِ *** وَالْحَدِيدِ وَيُزَوِّي فِي امْتِحَانِهِ الْأَوَّلَا
- 484 - وَوَجْهَانِ فِيهِ لِابْنِ ذَكْوَانَ هَهُنَا *** وَوَأَخَذُوا بِالْفَتْحِ عَمَّ وَأَوْعَلًا

Ibn ḌAmir reads: {مُحْلِصًا - تَذَكَّرُونَ- يَبْنِي- مُت- نَسِيًا- مَنْ تَحْتَهَا- تَسْلَقُظ- يَأْتَبَتْ }
 {جُثْيَا- عُتْيَا- صُلْيَا- وَرَعْيَا / وَرَبِّيَا } يَنْفِطِرْنَ- أَشَدُّ بِهِ- أَزْرَى } وَأَشْرِكُهُ فِي أَمْرِي } مَهْدًا
 -فَيْسَحَحْتَكُمْ- تَلَقَّف- قُلْ رَبِّي يَعْلَمُ- قُلْ رَبِّ أَحْكَمْ- مَيِّتِ- ثَمُودًا- الرَّعْبِ- الْبُيُوتِ- يَبُوتًا }

12. Stopping on the Uthmanic Mushaf Script

- 382 - وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا *** لَدَى الثَّوْرِ وَالرَّحْمَنِ رَافِقْنَ حَمَلًا
- 383 - وَفِي الْهَاءِ عَلَى الْإِتْبَاعِ ضَمَّ ابْنِ عَامِرٍ *** لَدَى الْوَصْلِ وَالْمَرْسُومِ فِيهِنَّ أَحْيَلًا

There are 3 words end with hā (أَيُّهُ), in sūrat an-Nūr, Az-Zukhruf and ar-Rahmān {أَيُّهُ الْمُؤْمِنُونَ- وَقَالُوا يَتَّيُّهُ السَّاحِرُ- سَنْفُرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ }.

In connecting recitation, Ibn ḌAmir reads this hā (أَيُّهُ) with ḍammah and if he were to stop on one, he would stop while reading it with a sākin hā (أَيُّهُ), while some reciters would stop with an alif, يَتَّيُّهَا . In connecting recitation, Ibn ḌAmir reads this

tā (يَتَأْت) with fathah and if he were to stop on it, he would stop with a sākin hā (يَتَأْتِ).



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/>

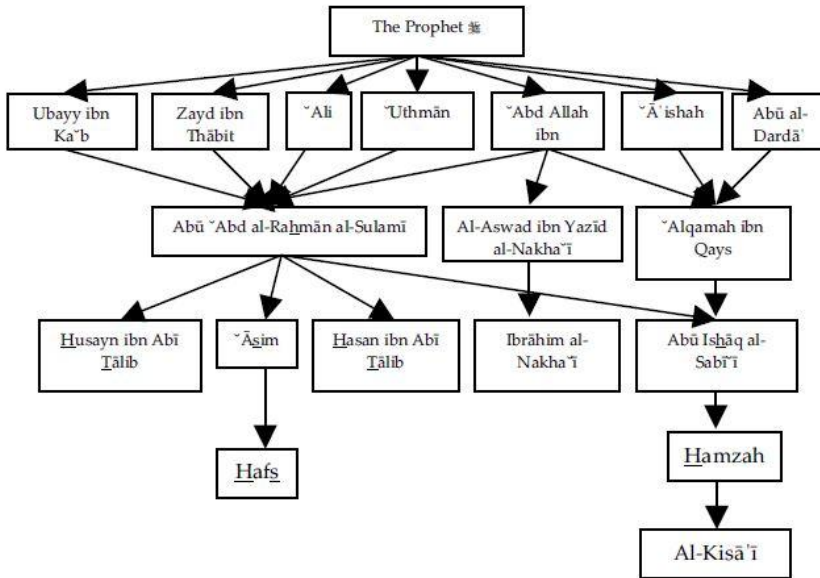
To listen to Shuʿbah's recitation, visit the following link:

<http://audio.islamweb.net/audio/index.php?page=souraview&qid=609&rid=25>

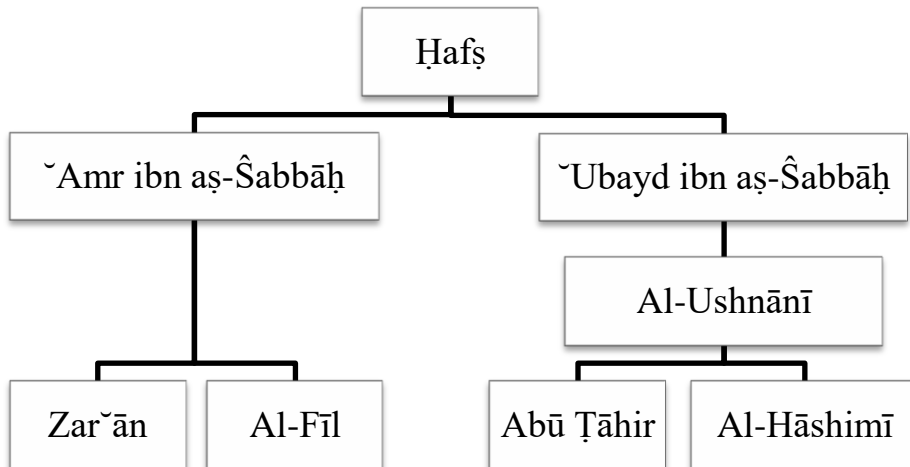
To listen to ʿĀṣim's recitation visit this link:

<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.

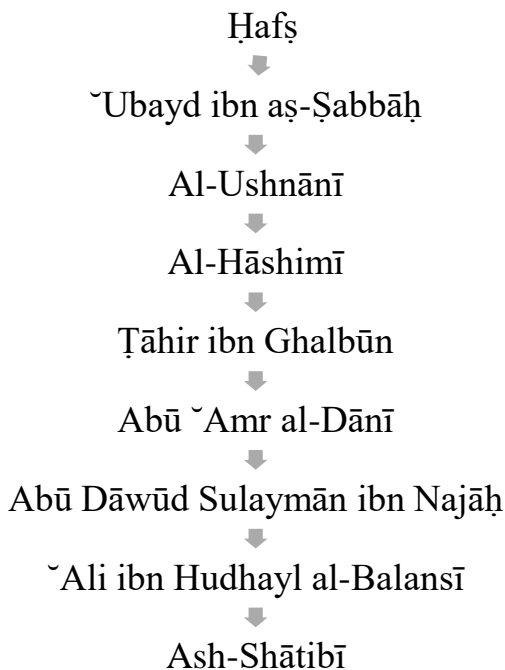


Source: The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyyah: p. 10



All those who narrated from these primary ṭuruq are known as a tariq farī or secondary. The most famous reading is that of

~Āṣim according to the narration of Ḥafṣ from the ṭarīq of the Shāṭibiyyah. Imām Shāṭibī is a secondary ṭarīq, as he narrates the transmission of Ḥafṣ through al-Hāshimī¹³⁶. Ibn al-Jazarī mentions a total of 52 different ṭuruq for Ḥafṣ. The following diagram indicates a link of Shāṭibī to Ḥafṣ:



Every link between Shāṭibī and Ḥafṣ has the potential to be a ṭarīq. an indirect ṭarīq since he narrates from Ḥafṣ via a number of links. All the differences mentioned in a particular ṭarīq have been documented in books containing these variant readings. For example, any difference in the ṭarīq of Shāṭibī for the narration of Ḥafṣ would be mentioned in his book, *Ḥirz al-Amānī wa Wajh at-Tahānī*, it is better known as the *Shāṭibiyyah*. Imām Qāsim ibn Aḥmad *Ash-Shāṭibī* (d. 548 A.H.) wrote a poem, consisting of 1173 couplets, about the seven authentic Mutawātir Qirā'āt.

¹³⁶ The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyyāh: 12

[5] Tajweed Rules of Qirā'at 'Āsim Al-Kūfi

'Āsim Al-Kūfi: He is 'Āsim ibn Abī An-Najūd, from among the Successors and met 24 of the Companions and narrated Ahādīth from some of them. His narrations can be found in the well-known six Aḥādīth books. He was the most knowledgable 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 'Abdar-Raḥmān As-Sulamī (d.75 A.H.). He died in 127 A.H.¹³⁷ Both of them were blind. May Allāh shower them with His Mercy.

The Isnād¹³⁸ of 'Āsim: he learned the Qur'ān from two Imāms:

i) Abī 'Abdar-Raḥmān As-Sulamī who studied under 'Alī ibn Abī Ṭālib, and was the teacher of al-Ḥasan and al-Ḥusayn.

ii) Zirr ibn Hubaysh (d. 83 A.H.) and Abī 'Oumar ash-Shaybānī (d. 95 A.H.) who learned the Qur'ān from Ubay ibn Ka'ab, 'Uthmān ibn 'Affān, 'Alī ibn Abī Ṭālib, 'Abd Allāh ibn Mas'ūd and Zayd ibn Thābit, who learned from the Prophet (ﷺ).

'Āsim taught the Qur'ān to imām Abī Ḥanīfah (d.150 A.H.). Imām Aḥmād ibn Ḥambal (d. 204 A.H.) was once asked, "Which of the Qirā'āt do you prefer?" He replied, "The Qirā'ah of Madīnah (i.e., Nāfi'), but if this is not possible, then 'Āsim".¹³⁹

Among the students who preserved 'Āsim's' recitation, Shu'bah and Hafṣ were the two Rāwīs, who were chosen by ibn Mujāhid.

فَأَمَّا أَبُو بَكْرٍ وَعَاصِمٌ اسْمُهُ *** فَشُعْبَةُ رَاوِيهِ الْمُبَرِّزُ أَفْضَلًا¹⁴⁰
وَذَاكَ ابْنُ عَيَّاشٍ أَبُو بَكْرٍ الرِّضَا *** وَحَفْصٌ وَبِالِإِثْقَانِ كَانَ مُفْضَلًا

i) Shu'bah Abū Bakr Shu'bah ibn 'Ayāsh Al-Kūfi (95-193 A.H.), was a great imām of sunnah. 'Āsim used to teach him five verses

¹³⁷ Nailu al-Waṭṭar fil Qirā'āt al-Arba' 'Ashar: 175

¹³⁸ 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.

¹³⁹ Ibn Mujāhid's book of The Seven: 71, 94

¹⁴⁰ Ash-Shāṭibiyyah: 35, 36

each time he visited him. Eventually, he recited the whole Qur'ān to Ṭāsim 3 times in 3 years. Shu'bah narrated that Ṭāsim told him “The only one who taught me the Qur'ān was Abū 'Abd ar-Raḥmān as-Sulamī, after returning back from him, I would recite the Qur'ān to Zirr ibn Ḥubaysh”. Then Shu'bah said: “By this way you have confirmed and authenticated your qirā-ah”. Also, Shu'bah narrated that Ṭāsim told him “that he was sick for two years, when he recovered, he recited the whole Qur'ān without any mistake”.¹⁴¹ 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 Ṭāsim. He was the most knowledgeable person of Ṭāsim's qirā-ah, even more competent than Abī Bakr Ibn 'Ayyāsh of all who know the reading of Ṭāsim. One day, **Hafṣ** told Ṭāsim: “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 Ṭāsim except in one word; which Ḥafṣ reads in 2 ways: with a ḍād maftūḥah, like Ṭāsim, and also in his choice of a ḍād maḍmūmah.

{اللَّهُ الَّذِي خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ

ضَعْفٍ - ضَعْفًا ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ }

¹⁴¹Nailu al-Waṭṭar fil Qirā'āt al-Arba' 'Ashar: 176, 192

¹⁴²Sūrat Ar-Rūm: 54

Manhaj Ṣāsim in his Recitation

The rules for **Hafṣ** and **Shuḥbah ṣan Ṣāsim** are similar, with a few exceptions which will be outlined here. The special words for **Shuḥbah** can be found in his Muṣḥaf.

As in all forms of worship, the study and recital of the Qur'ān must be accompanied by the correct intention – seeking the acceptance and pleasure of Allāh. It is preferable to be in a state of wudu or ablution, if possible. A manner of politeness and respect should be observed before Allāh, The Exalted's Words.

1. Al-Isti'ādthah

Allāh, Subḥānahu wa Ta'ālā, has said,

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ^(٩٨)

“And when you recite the Qur'ān seek refuge in Allāh from Shaytān, the rejected.” So anyone intending to recite verses from the Qur'ān should begin by saying: ﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾.

“I seek refuge in Allāh from the accursed devil,” whether starting from the beginning of a Sūrah or from any other point. Normally, it is not said laud, except in circles of learning. If one is interrupted during reading by some necessity or speech not pertaining to Qur'ānic study, he should repeat the seeking of refuge before resuming recitation.

2. Pronouncing the Name of Allāh – Al-Basmalah (البِسْمَلَةُ)

After seeking refuge from Shaytān, when beginning a new Sūrah, the reader reads the Basmalah, saying ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

رَجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا ¹⁴³ وَكَسَمَلْ بَيْنَ السُّورَتَيْنِ بِسْمَلَةً ***

The letter code **nūn** in the verse indicates Ṣāsim's recitation. Ṣāsim counts al-Basmalah as the first āyah in Sūrat ul-Fatiḥah.

¹⁴³ Ash-Shāṭibiyyah: 100, 105, 106

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
 الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ ⑦

*** سِوَاهَا فِي 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.

وَمَهْمَا تَصِلُهَا أَوْ بَدَأَتْ بِرَاءَةً لَتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبْسِمًا ***

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**. Ṭ-Āsim has only one way of joining the end of one sūrah with the following sūrah, and that is with the Basmalah between the two sūrahs. The only exception would be joining the end of sūrat Al- Anfāl with sūrat At-Tawbah, since there is no Basmalah at the beginning of sūrat At-Tawbah. Instead, here they could make:

- A)** “Waqf”: Make a stop for any amount of time.
- B)** Sakt (short breathless pause). **C)** Waṣl (connection).

II. Three ways of saying Basmalah between two sūrahs (since every Sūrah starts with Basmalah and we have to recite it for each sūrah except for sūrah at-Tawbah): When one finishes a

sūrah and moves on to the next sūrah in a recitation, he connects with the Basmalah, which itself has four ways of joining between two sūrahs: 3 are allowed and the fourth is not allowed.

وَمَهْمَا تَصِلَهَا مَعَ أَوَاخِرِ سُورَةٍ *** فَلَا تَقِفَنَّ الدَّهْرَ فِيهَا فَتَثْقَلَا

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}¹⁴⁵ 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:¹⁴⁶ 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 ضَمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ ***
 كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ *** وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكْمَلَا

{مَنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَالْسِقُونَ- 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 وَذُرِّيَّتِهِمْ}.

¹⁴⁴ Ash-Shāṭibiyyah: 107, 108, 113, 115

¹⁴⁵ al-Fātiḥah: 4

¹⁴⁶ Ghunyat-Talabah fi Taysīr as-Sabʿah: 90

4. [Al-Mudūd]: Lengthening or Prolongation¹⁴⁷

Al-Madd al-Farī/derived: we notice from studying al-makhārij and aṣ-ṣifāt, that the letters wāw (و) and yā (ي) serve 2 functions: as consonants - equivalent to “w” and “y”, and as vowels – the sounds of “oo” and “ee”. In the latter case, they are referred to as letters of madd (مَدّ) - extension or lengthening, they are always written with sukūn and preceded by a short matching vowel; such as wāw sākin preceded by ḍammah or yā sākin preceded by kasrah, as in the word: nūhīhā (نُوحِيهَا). Alif (ا) is always a vowel or madd letter preceded by fathah. It never begins a word since a syllable cannot begin except with a consonant sound. If the alif (ا) should occur at the beginning of a word, it is in reality merely a support for hamza (ء) and not a letter in it's own right.

148 إِذَا أَلِفٌ أَوْ يَاءُهَا بَعْدَ كَسْرَةٍ *** أَوْ الْوَاوُ عَن صَمِّ 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. ʿĀṣim reads wājib Muttaṣil madd in a tawassuṭ (medium), 4 ḥarakāt (preferred) or over tawassuṭ 5 ḥarakāt.

كَجِيٍّ وَعَنْ سُوءٍ وَشَاءَ اتِّصَالُهُ *** وَمَفْصُولُهُ فِي أَمْرِهَا 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. ʿĀṣim reads the jā-iz Munfaṣil madd in tawassuṭ, 4 ḥarakāt (preferred) or over tawassuṭ 5 ḥarakāt.

{ فِي أَمْرِهَا - 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 ʿarīḍ li sukūn**, The qurrā' allow qaṣr, tawassuṭ and ṭul.

¹⁴⁷ Ghuny at-Talabah fi Taysīr as-Sab'ah: 97

¹⁴⁸ Ash-Shāṭibiyah: 168, 170, 176

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 mutaḥarrik hā al-Kināyah in the recitation of Hafṣ and Āṣim:

i) If a mutaḥarrik hā al-Kināyah is located between two mutaḥarrik letters, then lengthen the hā's kasrah into yā or its ḍammah into wāw of two ḥarakah; it's called ṣilah ṣuḡrā.

ii) If hamzat ul-qaṭ' 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 - فَسَنِّيَسِرُهُ لِلْيَسْرَى }

149 وَلَمْ يَصِلُوا هَا مُضْمَرٍ قَبْلَ سَاكِنٍ	***	وَمَا قَبْلَهُ التَّحْرِيكُ لِلْكَلِّ وَصِلَاً
وَسَكِّنْ يُؤَدِّهِ مَعَ نُؤَلِّهِ وَنُصَلِّهِ	***	وَنُؤْتِيهِ مِنْهَا فَاعْتَبِرْ صَافِيَاً حَلَاً
وَعَنْهُمْ وَعَنْ حَفْصٍ فَأَلْقِيهِ وَيَتَّقَهُ	***	حَمَى صَفْوَهُ قَوْمٌ بِخُلْفٍ وَأَنْهَلَاً

Shu'bah recites hā ul-Kināyah in sukūn or kasrah without ṣilah.

Note: The black hā indicates how Shu'bah reads hā ul-Kināyah, the blue is for Hafṣ and the red indicates Āṣim's.

Āṣim reads some exceptions: { فَأَلْقِيهِ إِلَيْهِمْ }¹⁵⁰ { يَرْضَهُ لَكُمْ - أَرْجُهُ وَأَخَاهُ }

I. Shu'bah recites 5 words with sukūn and Hafṣ recites with a ṣilah: { يُؤَدِّهِ إِلَيْكَ - نُؤْتِيهِ مِنْهَا - نُؤَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ - نُؤْتِيهِ مِنْهَا }

1- { يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِيَدِنَارٍ لَا يُؤَدِّهِ إِلَيْكَ } Shu'bah:

2- { وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِيهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا } -

{ وَمَنْ يُرِدْ حَرْثَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا }

3- ، 4- { وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ } Shu'bah:

5- { وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ } Shu'bah:

¹⁴⁹ Ash-Shāḥibīyyah: 158, 160, 161

¹⁵⁰ Sūrat az-Zumar, al-A'rāf, An-Naml, 3: 75,145 -Ash-Shurā:20, An-Nisā':115, An-Nūr:52

Note: Only Ḥafṣ reads qāf ق وَيَتَّقِهِ with sukūn and reads the hā of the following Kināyah with a ḍammah and tafkhīm lām of Ism *ul-Jalālah*. Ḥafṣ' special exceptions: { وَيَتَّقِهِ } : { وَيَتَّقِهِ }.

II. Shu'bah reads 3 hā with kasrah and Ḥafṣ reads 1 with ṣilah:¹⁵¹

1- { وَمَا أُنْسِنِيهِ إِلَّا } { وَمَا أُنْسِنِيهِ إِلَّا الشَّيْطَانُ } 2- { عَلَيْهِ اللَّهُ } { بِمَا عَلَّمَدَ عَلَيْهِ اللَّهُ }

وَمَا كَسَّرَ أُنْسَانِيهِ ضَمَّ لِحْفِصِهِمْ *** وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَا¹⁵²

Shu'bah recites with tarqīq lām of ism Allāh and reads the hā of 3 words with kasrah without ṣilah { وَيَخْلُدُ فِيهِ مُهَانًا }.

وَمَا قَبْلَهُ التَّسْكِينُ لِابْنِ كَثِيرِهِمْ *** وَفِيهِ مُهَانًا مَعَهُ حَفْصُ أَخُو وَلَا

III. Shu'bah 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. Shu'bah reads { نِعَمًا } with sukūn and ikhtilās of kasrah { نِعَمًا }.

نِعَمًا مَعًا فِي التَّوْنِ فَتَحٌ كَمَا شَفَا *** وَإِخْفَاءٌ كَسَّرَ الْعَيْنَ صِغَعٌ بِهِ حُلَا

B. Shu'bah reads 2 words with two allowed ways of the letter د :

1) sukūn accompanied by ishmām { لَدُنِّي - لَدُنَّهِ 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.

{ قِيمًا لِيُنْزِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ } - { مِّنْ لَّدُنِّي عَذْرًا }

وَمِنْ لَّدُنْهِ فِي الضَّمِّ أَسْكِنَ مُشَمَّهُ *** وَمِنْ بَعْدِهِ كَسْرَانِ عَنِ شُعْبَةَ اعْتَلَا

¹⁵¹ Sūrat Al-Kahf: 63, 2, 76, Al-Fath: 10, al-Furqan: 69, al-Baqarah: 271

¹⁵² Ash-Shāṭibiyyah: 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 (سَكْتَةٌ). These pauses are to prevent confusion about the meanings which might occur otherwise.

153 **وَسَكْتُهُ حَفِصٌ دُونَ قَطْعِ لَطِيفَةٍ** *** عَلَى أَلْفِ التَّنْوِينِ فِي عَوْجًا بَلَا
وَفِي نُونٍ مِّنْ رَّاقٍ وَمَرْقَدِنَا وَلَا مِ بَلْ *** رَانَ وَالْبَاقُونَ لَا سَكْتٌ مُّوَصَّلًا

I. The 4 obligatory sakatāt that **Hafs** has are specific only to him. Other reciters do not make sakt there, rather they join recitation.

154 {وَلَمْ يَجْعَلْ لَهُ عَوْجًا قِيمًا لِّئِنْدِرَ بِأَسَا} {مَنْ بَعَثْنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ} {كَلَّا بَلْ رَانَ}, (Idghām and imālah of Shu`bah: بَرَانٍ), {وَقِيلَ مِّنْ رَّاقٍ}

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) هَلَّاكَ 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 - كَتَبِيهٗ - حِسَابِيهٗ - مَالِيهٗ - سُلْطَانِيهٗ - وَمَا أَدْرَاكَ مَا هِيَهٗ} Ḍ-Āṣim recites with hā as-sakt in both waṣl and waqf.

IV. 3 words end with feminine hā an-Nidā' (hā of calling).

155 {وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ- وَقَالُوا يٰأَيُّهَ السَّاحِرُ- سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ}

If Ḍ-Āṣim were to stop on one, he would read it with sākin {أَيُّهَ}.

¹⁵³ Ash-Shāṭibiyāh: 830, 831, 320

¹⁵⁴ 18: 1,2- 36: 54, 75: 37- 83: 14, 69-2: 259-6: 90-4 in al-Hāqqah, 101: 10

¹⁵⁵ 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 (ي)], 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 مُحِيْط; and الْكَافِرُوْنَ becomes الْكَافِرُوْنَ. One exception is the Tanwīn of faṭḥah ◌◌, which is pronounced when stopping as alif (ا).

When stopping on tā marbūṭah (ة) all vowels and Tanwīn, including that of faṭḥah, are omitted; and the letter is pronounced as hā with sukūn (ه◌).

7. The Basic Rules of Tajweed

The Tajweed of

Al-Makhārij

And

Aṣ-Ṣifāt

of The Arabic

Letters

The Tajweed 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.

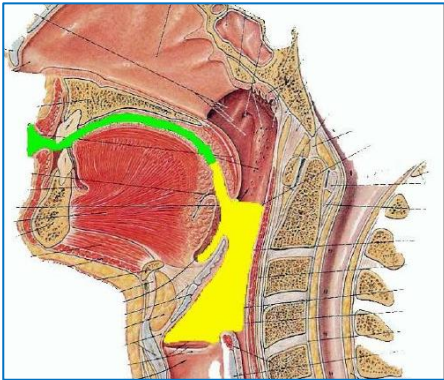
8. Al-Makhārij

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.

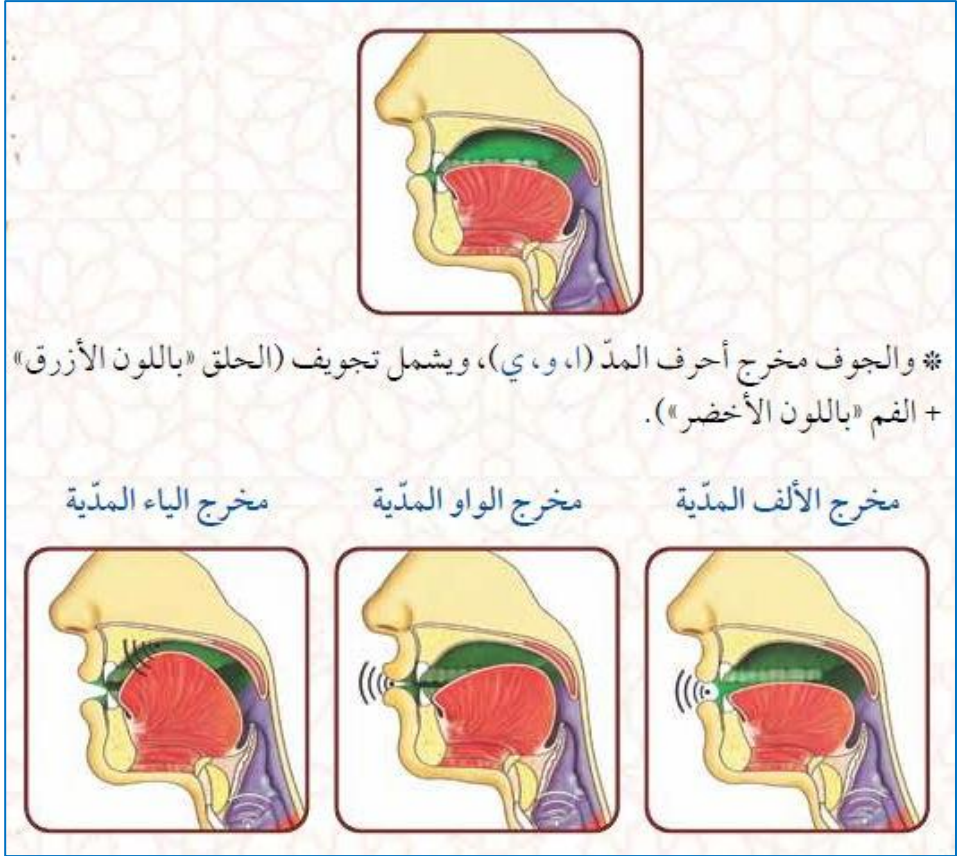
8A- Al-Jawf (الجَوْف)



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.

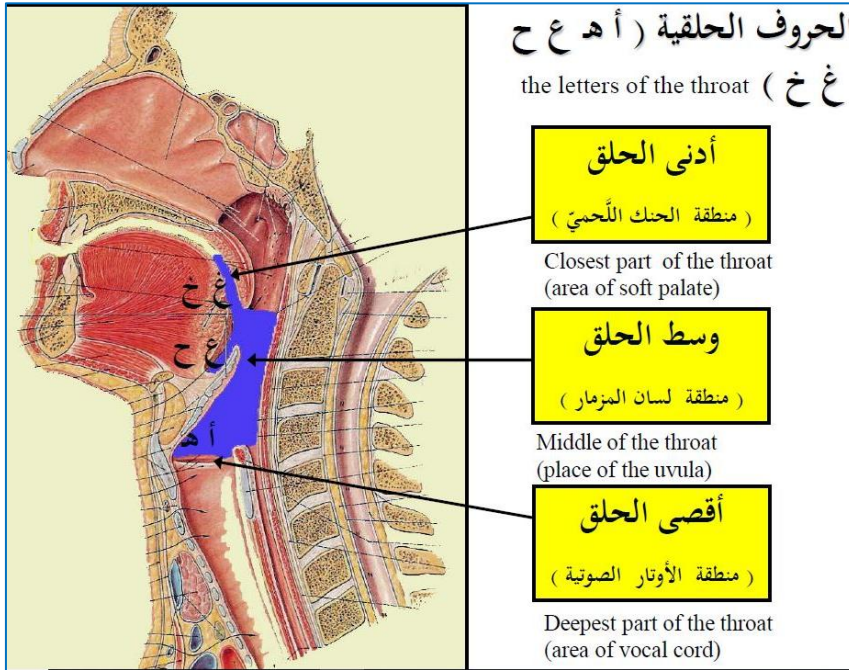
The **alif** follows the tafkhīm or tarqīq of the preceding letter.



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-ḥalqi- 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 (ه) The vocal cords must come close to each other for the correct sound of hā. Proximity of the cords produces a strong hā.

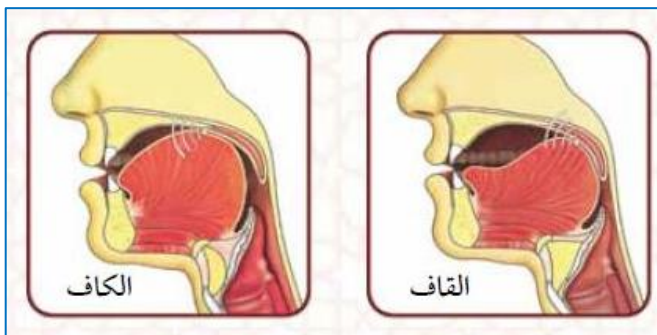
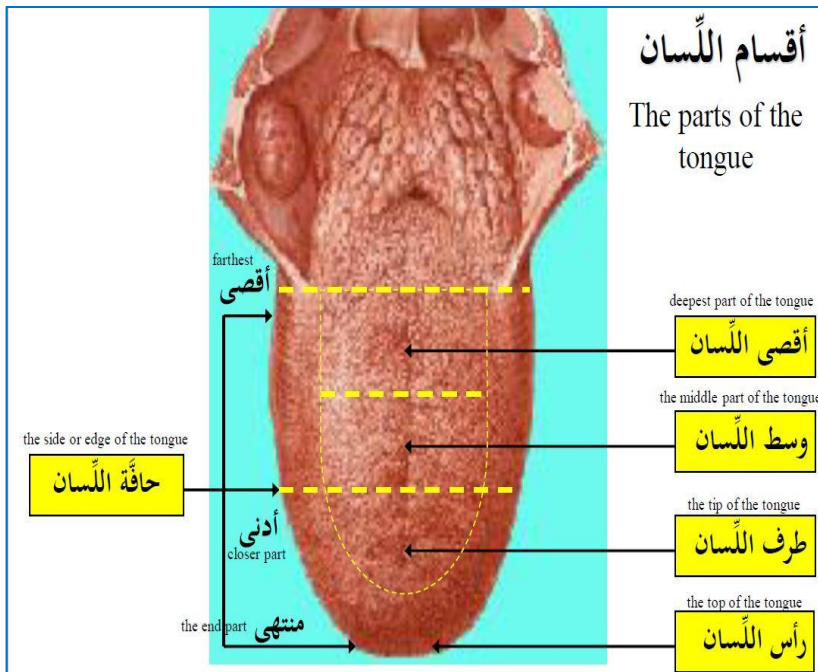
hā-ء mutaḥarrrikah-ء sākinah



Wasat ul-halqi The middle of the throat is the makhraj of ʿayn (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.



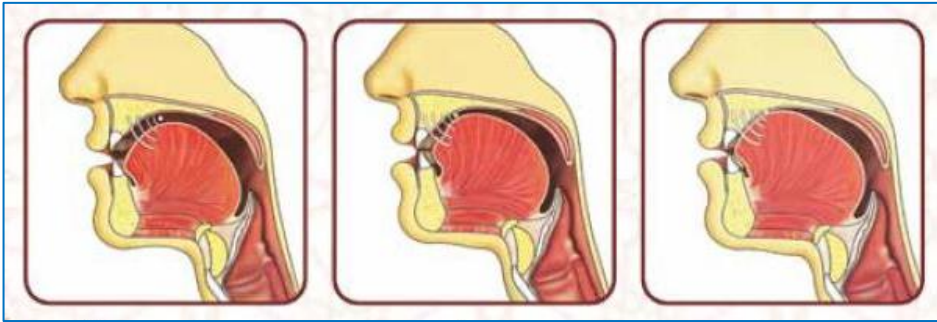
Aqsā al-lisān

The farthest part of the tongue next to the throat, along with what corresponds to it

from the roof of the mouth, the soft palate. This is the makhraj

of qāf (ق). The farthest part of the tongue along with the and what corresponds from roof of the mouth (the hard palate). is the makhraj of kāf (ك).

The middle of the tongue, the upper surface with what corresponds 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)

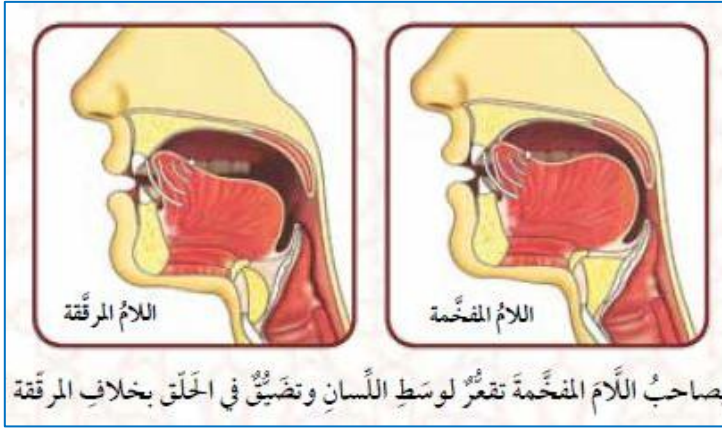
Jīm (ج)



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

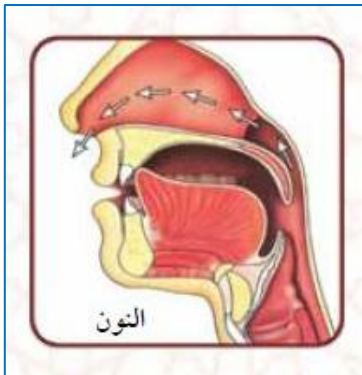
upper molars until it touches the front gums. Because the tongue blocks the sound's way, it must go around and travel through the sides of the tongue– more often on the left side – is the makhraj of Dād (ض).

The side of the tongue: the makhraj of **lām (ل)**.

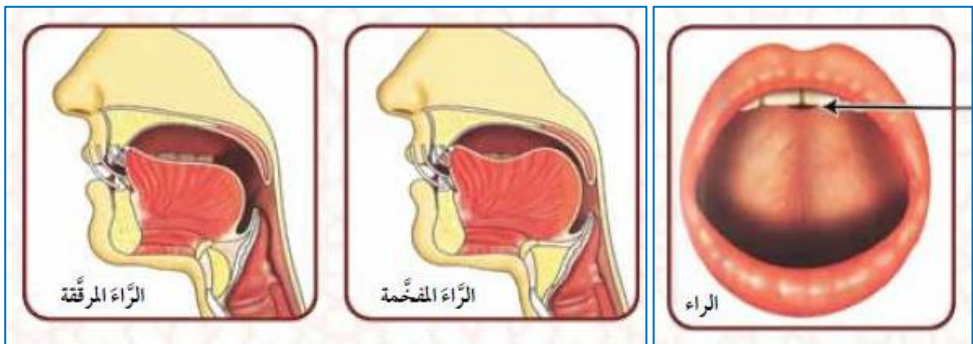


The proximal / nearest between the edge of tongue and gums of the upper front molars, canine, and incisors is the makhraj of **lām (ل)**.

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.

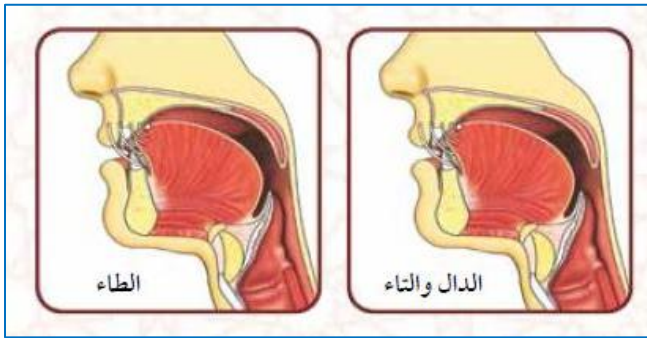


-Between the upper part of the tip of the tongue and the gums of the two upper central incisors emerges the letter **rā (ر)**.

Note: In general, the heaviness is accompanied by curving the middle of the tongue and constriction in the throat.

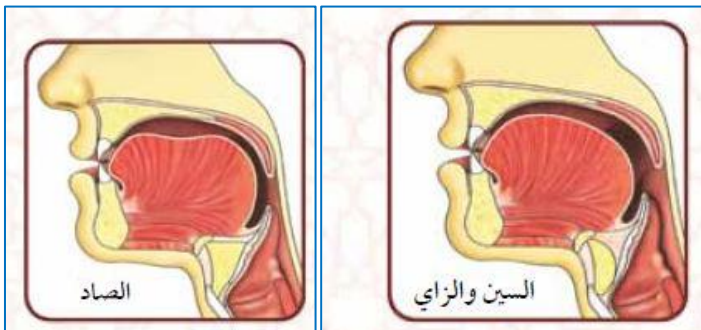
If the tip of the tongue is far from the gums, the sound of the rā is unclear and repetitive. If the tip of the tongue touches the gums, leaving a small opening in the middle, then this is the right sound of the rā. If the tip of the tongue blocks the gums, without leaving a small opening in the middle, 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)**.



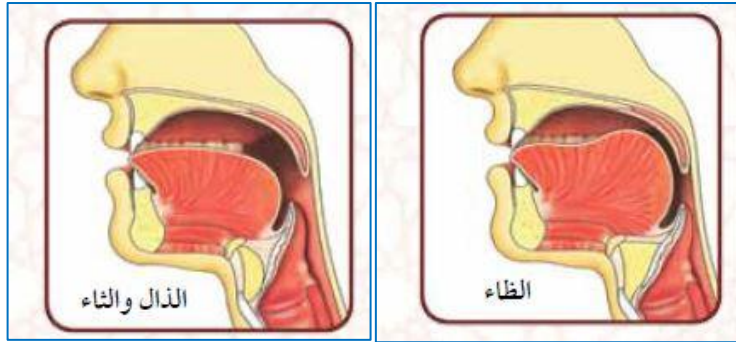
The tip of the tongue near the inner plates of the upper central incisors is the makhraj of **Ŝād (ص)**, **sīn (س)**, and **zāy (ز)**. The sound of the ŷād passes between the upper and the lower central incisors, while Part of it hits on the upper incisors. Notice that the tip of the tongue touches the top part/the blades of lower incisors.

A common mistake that occurs while pronouncing the ŷād is using the lips, which is incorrect, because it leads to mixing the sound with ḍammah or ishmām.



The tafkhīm of the Ŷād, ħā requires raising the back of the

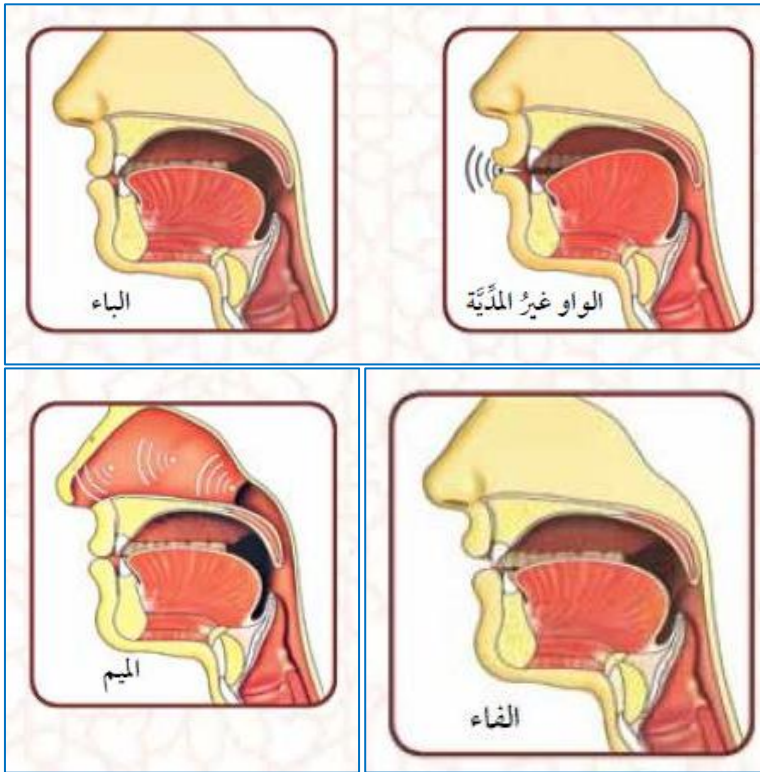
tongue, and the downward curving of its middle, while narrowing the throat with the uvula.



-Between the upper tip of the tongue and the tips of the 2 upper incisors is the makhraj of īhā (ظ), dthāl (ذ), and thā (ث). It is incorrect to pull the tongue backward or push it forward further.

8D. The Two lips

From the lips come 4 letters. Striking/Smacking the two lips is the makhraj of bā (ب), the resting tongue has no function in here. Tapping the two lips is the makhraj of the mīm (م). It is accompanied with a ghunnah, a complementary sound coming from the nose as a quality belonging to the letters nūn (ن) and mīm (م). Between the two lips is the makhraj of the consonant wāw, while rounding the lips. and raising the back of the tongue. Hits The wāw serves 2 functions, while rounding the lips. As a consonant and as a ḍammah or its extension or lengthening as the sounds of the letter of madd. As a consonant wāw, the pressing on the lips is more than in the wāw of madd, in which the pressing is on the vocal cords more. Applying and are always written with sukūn and preceded by a short (و) - when it begins a syllable as the consonant “w”. wāw (raising the back part of the tongue while circling the lips)



-Between the edge/tips of the upper incisors and the interior of the lower lip is the makhraj of the fā (ف).

8E. The Nasal passage (الْخَيْشُوم)

Al-Khayshūm: which like the interior is a single makhraj – is the makhraj of al-ghunnah (الْغُنَّة). Al-ghunnah is not a letter, but a quality belonging to the letters nūn (ن) and mīm (م). A sound coming from the nose, in which the tongue has no part. It is said to resemble the voice of a female gazelle if her child is lost. It will be dealt with further in sections on nūn (ن) and mīm (م). In order to feel the makhraj of a given letter, pronounce that letter with sukūn (◌ْ) preceded by hamza (ء). For example, for the makhraj of qāf (ق), say aq (أَقْ). For the makhraj of ṣād (ص), say aṣ (أَصْ). For the makhraj of ḥā (ح), say aḥ (أَحْ). An instructor should help if any adjustment of the makhraj is necessary.



Al-Ghunnah (الغنة)

Ghunnah is a quality of nūn (ن) and mīm (م), it's makhraj/it emerges from the nose while the flow of sound is blocked in the mouth, by the tongue in nūn and by the lips in mīm. When nūn or mīm is doubled, as indicated by a shaddah, the ghunnah is held for 2 counts – equal to the length of a long vowel – as illustrated in the words: **ثُمَّ** and **إِنَّا**. Say the following:

{ **إِنَّ-ثُمَّ-عَمَّ يَتَسَاءَلُونَ-وَأَنَا لَمَّا سَمِعْنَا الْهُدَى-مِنَ الْجَنَّةِ وَالنَّاسِ-يَتَأْتِيهَا الْمُرْمِلُ** }

Ghunnah also occurs in other circumstances, which will be dealt with under the rules for nūn and mīm.

Aṣ-Ṣifāt (الصفات)

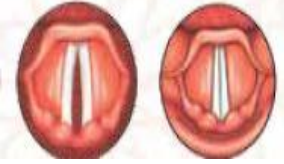
9. Aṣ-Ṣifāt / The Qualities of The Arabic letters


The second study pertaining to pronunciation is that of ṣifāt. It's singular is ṣifah, meaning description, characteristic, attribute, or quality. Here, the word ṣifāt refers to the special qualities found in each letter. The purpose of defining ṣifāt 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 ṣifāt are observed, then accurate pronunciation is obtained.

The ṣifāt are of two types: permanent– known aṣ-ṣifāt al-lāzimah, and temporary – called aṣ-ṣifāt al-ʿāridah. 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 ṣifāt (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 aṣ-ṣifāt 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- Istiʿlā'. 4) Iṭbāq- Infitāḥ. 5) Iṣmāt- Idthlāq

<p>1- <u>Al-Hams</u> (الهمس) – Whispering: <u>a flow of breath</u> in pronouncing the letters of a phrase <u>فَحَنَّهُ شَخْصٌ سَكَّتْ</u> 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: <u>discontinuation of breath</u> in pronouncing the remaining letters due to strength in its origin, causing it to rely greatly on the makhraj.</p>
<p>3- <u>Ash-Shiddah</u> (الشِدَّة) – Strength or force: <u>trapping/ discontinuation the flow of sound</u> in pronouncing the letter of the phrase <u>قُطِبُ جِدِّ/أَجْدُ قَطٍ بَكَّتْ</u> 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 <u>لِنَ عَمَرَ</u> Those letters of moderation falls in between both shiddah and rakhāwah.</p>	<p>4- <u>Ar-Rakhāwah</u> – Weakness or looseness. A flow of sound during pronouncing the letter, causing weakness in its reliance on its makhraj. It is in all letters other than of shiddah and 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 <u>خُصَّ ضَغَطٍ قَطْ</u></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</p>	<p><u>Note:</u> these letters ← 4 letters of itbāq (ص), (ض), (ط), (ظ). also have isti'lā'.</p>	<p>8- <u>Al-Infitāh</u> (الانْفِتَاح) – Opening: the separation of the tongue from the</p>

<p>with what is opposite to it from the roof, which restricts the sound of the letter between the roof of the mouth and tongue.</p>		<p>roof of the mouth while pronouncing a letter other than the 4 letters of Itbāq.</p>
<p>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 لَيْبٍ</u> from the tip of the tongue and the lips, as if they are slipping away.</p>	<p>↔ A final pair is not included in tajweed study, but is mentioned only for the sake of completing the descriptive qualities. It is: ↔</p>	<p>10- <u>Ismāt (إِصْمَات)</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></p>
<p><u>Note: See video.</u> All characteristics are applied to a letter simultaneously, except for kāf and tā.</p>	<p>When the kāf or tā is sākin, first the characteristic of the shiddah is applied, then hams.</p>	<p>First trapping the flow of sound in the makhraj, then a flow of breath for the kāf and the tā.</p>
		

Istifāl and Infitāh

Isti`lā' and Infitāh

Itbāq 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 [i.e., qāf(ق), Tā (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 - الْحُجُّ - الْحَقُّ}.

• Strong: when making waqf on a sākin letter of qalqala.

• Ṣughrā/lesser: Weak, when the sākin letter of qalqala is in the middle of a word; qalqalah is rather less evident.

{الْفَلَقِ - مُحِيطٌ - وَقَبٌ - بَهِيحٌ - أَحَدٌ} {يَقْتُلُونَ - أَطْعَمَهُمْ - يُبْصِرُونَ - تَجْعَلُ - أَدْرَاكٌ}.

Read Sūrat Al-Burūj, Aṭ-Ṭāriq, Al-Ādiyāt, Al-Masad, Al-Falaq.

As-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.

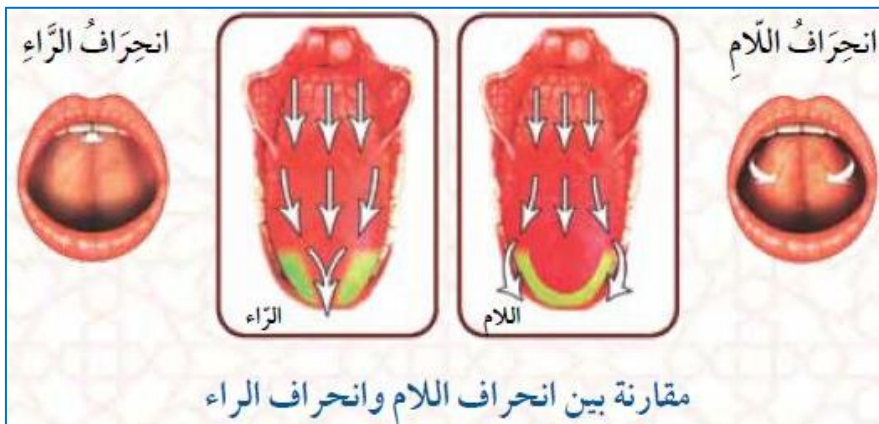
Al-Līn (اللين)-Ease or softness: pronunciation of the letter from its makhraj with a natural ease and softness present in the letter, without exertion or difficulty. This is a quality of wāw (و) sākin preceded by fathah, and yā (ي) sākin preceded by fathah. These are not to be confused with the vowel sounds of “oo” and “ee” which will be discussed under the section of madd (مدّ).

At-Tafashshy (التفشي) Diffusion: the spreading of air throughout the mouth during pronunciation of shīn (ش).

At-Takrīr (التكرير) 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 (الانحراف) 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 (الاستطالة)– 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 Ḍād (ض) and is most noticeable when it is sākin, as in the words {يَضْرِبُ} and {يَضْحَكُونَ}.

The ṣifāt of any letter are most evident when pronouncing it with sukūn. For example, to hear the ṣifāt of (ظ), say (أَظْ). To hear the shīn (ش), say ash (أَشْ), To hear the ṣifāt of bā (ب), say ab (أَبْ).

10. The 4 Rules of Nūn Sākinah and Tanwīn

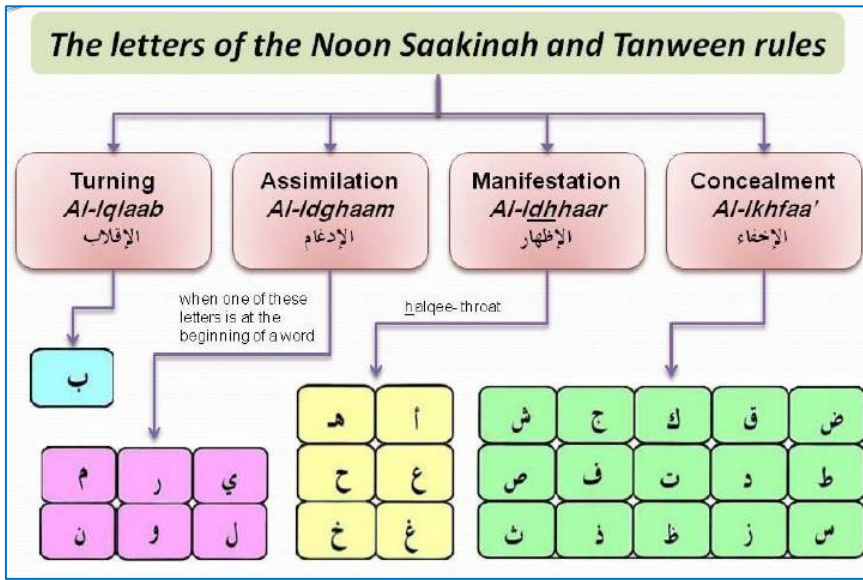
A sākin/non-voweled nūn that stems from the word , present waṣlan and waqfan in the beginning, middle, or at the end of noun, verb, or article. Tanwīn/nunation (double-vowels), is written as a 2nd diacritical short vowel mark, identical to the one accompanying it on the last letter of nouns only. It 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:

Ih̄hār- meaning manifestation, clarity or appearance.

Idghām – meaning merging, fusion or assimilation.

Iqlāb – meaning turning or changing.

Ikhfā' – meaning hiding or concealment.



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
كُلُّ عَامِنَ	أَنْ أَعْبَدَ	يَنْدُونَ	ء	1
قَوْمٍ هَادٍ	أَفَمَنْ هُوَ قَائِمٌ	الْأَنْهَارُ	هـ	2
شَيْءٍ عَلِيمٌ	مِنْ عِلْمٍ	أَنْعَمْتَ	ع	3
حَكِيمٍ حَمِيدٍ	مِنْ حَكِيمٍ	يَنْجِتُونَ	ح	4
قَوْلًا غَيْرَ	مِنْ غِلٍّ	فَسَيُغِضُّونَ	غ	5
عَلِيمٍ خَيْرٍ	مِنْ خَيْرٍ	وَالْمُنْحَنِقَةُ	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 بَصِيرٌ	مِنْ بَحْلِ	أَنْبِئُونِي - أَنْبِئْهُمْ	

Idghām is merging two letters and sounding out one mushaddad.

The meeting of a non-voweled letter with a voweled letter so that the two letters become one emphasized letter of the second type.

The letters causing idgham of nūn sākin and Tanwīn are those contained in the word يَرْمَلُونَ ر م ل و ن

This means if one of these six letters are at the beginning of the word that immediately follows a word ended in sākin nūn or a Tanwīn, then the nūn merges into the next letter. All of the nūn sākin and Tanwīn rules can occur in one word or between 2 words, except *Idghām*. In one word there is NO idgham then, instead we say the nūn clearly this case is called al-Ithhār al-Muṭlaq (**absolute clearing**). There are only four words in the Qur'ān: {صِنْوَانٌ - قِنْوَانٌ - بُنْيَانٌ - الدُّنْيَا}

With Tanwīn	Nūn Between 2 words	إدغام بغنة	م
وَجُوهٌ يَوْمَئِذٍ	فَمَنْ يَعْمَلْ	ى	1
عِظَامًا نَّخِرَةً	مِنْ تَعَمَّةٍ	ن	2
مَرْفُوعَةٍ مُّطَهَّرَةٍ	مِنْ مَالٍ	م	3
وَفَاكِهَةً وَأَبًّا	مِنْ وُلْدٍ	و	4

With Tanwīn	Nūn Between 2 words	إدغام بدون م	م
مَتَاعًا لَكُمْ	مِنْ لَيْتَةٍ	ل	1
عَفْوَرٌ رَّحِيمٌ	عَنْ رَبِّهِمْ	ر	2

In rewāiyyat Ḥafṣ, the Sakt (stop for a short time without taking breath) prevents idgham from taking place, since it prevents the nūn and ra' from meeting (in idgham without ghunnah) . {مَنْ رَاقٍ}

Ikhfā' hiding or concealment of nūn or tanwīn with ghunnah sound when followed by any letter of 15 letters (other than the 6 letters of Iḥhār, 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 Iḥhār, while Shuḥbah recites with idghām ṣaghīr the following:

1- the dthāl into the tā, wherever it occurs {أَخَذْتُمْ-اتَّخَذْتُمْ-اتَّخَذْتُمْ}.

156 **وَطَسَ عِنْدَ الْمِيمِ فَإِذَا اتَّخَذْتُمْ *** أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَعْفَلًا**

2- The sākin ن of "يس" into the following {يَسَ وَالْقُرْءَانَ الْحَكِيمِ}، و:

3- The sākin ن at the end of the letter ن into the wāw: {نَّ وَالْقَلَمِ}.

وَيْسَ أَظْهَرَ عَنْ فَتَى حَقَّهُ بَدَا وَن * وَفِيهِ الْخِلْفُ عَنْ وَرَشِهِمْ خَلَا**

4- Shuḥbah merges the places which Ḥafṣ has a compulsory sakt, {مَنْ رَاقٍ} in sūrat Al-Qeiyamah, {بِرَّانٍ} 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.

¹⁵⁶ Sūrat Yāsīn: 1, Al-Qalam: 1, Ash-Shāṭibiyyāh: 281, 283

{إِذَا طَلَعَتْ تَزَاوَرُ- إِذْ ذَهَبَ- إِذْ هَبَ- بِكِتَابِي- إِذْ ظَلَمْتُمْ- قُلْ لَا- قَدْ دَخَلُوا- يُدْرِكُكُمْ- رِبِحَتْ تِجَارَتُهُمْ- هَلْ لَكُمْ- قُلْ لِمَنْ- فَلَا يُسْرِفُ فِي الْقَتْلِ- جَاءَتْكُمْ مَوْعِظَةٌ- بَلْ لَا- لَنْ

No merging in wā maddiyyah. {نَصِيرَ- عَفَوْا وَقَالُوا- اتَّقُوا وَءَامِنُوا- عَصُوا وَكَانُوا}.

ii) Idghām Mutaqārib: merging close letters that come from different makhārij, and have different but similar ṣifāt. 1- Qāf in kāf

ويرمل 3- Nūn in {وَقُلْ رَبِّ- بَلْ رَفَعَهُ} 2- Lām in rā {نَخْلُكُمْ} kāf

ويرمل Nūn sākin's rule with the letters wāw, yā, rā, mīm, lām,

{دُنْيَا- صِنْوَان- قِنْوَان- بُنْيَان} 1 but not in {مِنْ يَوْمِهِمْ- مِنْ وَاقٍ- طَسَمَ- إِنْ لَمْ}.

iii) Idghām Mutajānis: merging the letters of the same makhraj :that have different ṣifāt. This occurs for the naṭ'iyyah letters

(د-ط-ت) lathawiyyah (ذ-ث-ظ) and shafawiyyah letters (ب-و-ف-م)

1- Tā with dā {قَدْ تَبَيَّنَ- وَمَهَّدْتُ- حَصَدْتُمْ} {أَجِيبَتْ دَعْوَتُكُمَا- أَثْقَلْتَ دَعْوَا}

2- Tā with tā {فَكَانَتْ طَائِفَةٌ- وَكَفَرَتْ طَائِفَةٌ- قَالَتْ طَائِفَةٌ- وَدَّتْ طَائِفَةٌ- لَهَمَّتْ طَائِفَةٌ}

{فَرَطْتُمْ- بَسَطْتُ- أَحَطْتُ- فَرَطْتُ} This idghām is nāqis (incomplete) due to the iṭbāq and isti'lā' of the tā. So, the tongue must be raised for them and pushed up completely against the hard palate, positioned to pronounce the ṭa. However, instead, pronounce tā.

3- {يَلْهَثُ ذَٰلِكَ- إِذْ ظَلَمْتُمْ- إِذْ ظَلَمُوا} ظ into ذ, ذ into ث

4- Bā into mīm {يَلْهَثُ ذَٰلِكَ} ﴿٤٢﴾¹⁵⁷ {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:¹⁵⁸

{قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونَ أَعْبُدُ أَهْلِهَا الْجَاهِلُونَ- مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ} (تَأْمُرُونِي- مَكَّنِّي)

¹⁵⁷ Sūrat Hūd: 42, Al-A'rāf: 176. They have Ḥafṣ' khulf, from Ṭaibah's ṭarīq

¹⁵⁸ Al-Munīr fi Aḥkām at-Tajwīd: 161, Sūrat az-Zumar: 64, al-Kahf: 95

ʿĀṣim reads تَأْمَنَّا with either i) Ikhtilās (preferred), {مَالِكَ لَا تَأْمَنَّا},
 ii) Idghām with ghunnah and ishmām.¹⁵⁹ {مَالِكَ لَا تَأْمَنَّا عَلَى يُوسُفَ}.
 {يَخْصِمُونَ}, Hafs reads {لَا يَهْدِي} and Shuʿbah reads {لَا يَهْدِي}.

Important Note: The best and most appropriate way to learn Qurʾān 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 Qurʾān recitation with tajweed is Tawqīfiyyah.

11A. The Rules of Tafkhīm and Tarqīq¹⁶⁰

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-Istiʿlāʾ** - those are the letters khā (خ), Ṣād (ص), Dād (ض), ghayn (غ), Ṭā (ط), Qāf (ق), and thā (ظ); as in the phrase: **حُصَّ صَغُطٍ 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 ص ط ظ**, since most of the tongue is in the highest position against the roof {ظَهَرَ-الصَّلَاةُ-الطَّعَامَ-طَبَاقًا-أَظْلَمَ}

Letters having the quality of lowness, **Al-Istifāl** (i.e., the remaining consonants) are called letters of tarqīq or lightness,

¹⁵⁹ Refer to p. 27 Ikhtilās and ishmām. Sūrat Yūsuf: 11, Yāsīn: 48, Yūnus: 35

¹⁶⁰ Al-Munīr fi Ahkām at-Tajwīd: 146

and must always be pronounced with the tongue lowered, except for the letters lām (ل) and rā (ر); which in certain circumstances alternate between tarqīq and tafkhīm {التَّائِبُونَ-الْعَابِدُونَ-الْحَامِدُونَ}.

Note: The ghunnah of true ikhfā' (nūn or Tanwīn), preceding isti'lā letters gets the following tafkhīm levels. Some scholars say the tafkhīm is 3 levels, one for each vowel. Some say 5 levels by adding a letter with a fathah, followed by an alif and the sākin isti'lā letter. Others have the opinion of 4 levels for each isti'lā letter. The 4 levels of tafkhīm can include some istifāl letters.

i) The highest level of an isti'lā letter carries fathah, precedes alif

{طَالَ-الضَّالِّينَ-قَالَ-رَاضِيَةً-الصَّابِرِينَ-يُظَاهِرُونَ-عَائِبِينَ-حَائِبَةً-طَائِفَةً}

ii) The second level of an isti'lā letter carries fathah, without alif.

{طَبَقِي-ضَرَبَ-صَبَرَ-ظَلَمَ-حَلَقَ-قَبْلَ-عَفَرَ-رَجِيمٌ}

iii) The third level is when an isti'lā letter carries a dammah:

{طُلُوعَ-ضُحًى-صُنْعَ-ظُلُمَاتٍ-قُلُ-غُلْبًا-الخُرُوجَ-رُزْقَنَا}

iv) The fourth level is when an isti'lā letter carries a kasrah:

{ضِعْفًا-ظِلًّا-غِيْلٍ-صِدْقٍ-قِيلَ-خِلْفَةً-طَبْتُم}

For the Iṭbāq letters, (ط - ظ - ص - ض) even if they are at the lowest level, they will still have some tafkhīm.

Some scholars treat the sākin isti'lā letter as a separate level according to the letter preceding it. The strongest level of tafkhīm is preceded by fathah, dammah, then kasrah as:

1- Fathah: {تَظْمِنَ-نَضْرِبُهَا-تَصَلِّيَ-أَظْلَمَ-يَقْتَرِفُ-يَغْفِرُ-وَيَسْتَخْلِفُ}, as level ii.

2- Dammah: {يُطْعِمُ-يُضِلُّ-تُظْلَمُ-يُقْضَى-سَتُغْلَبُونَ-يُخْرَجُونَ}, as in level iii.

3- Kasrah: {إِطْعَامٌ-فَاعْرُضْ-إِصْلَاحًا-وَعِظُهُمْ-نُذِقُهُ-أَفْرِغْ-أَخْتَلَفُوا}, as level iv.

11B. The Rules of Tafkhīm and Tarqīq of the Letter Rā¹⁶¹

The letter rā (ر) alternates between tarqīq and tafkhīm according to the short vowel accompanying it or in the case of sukūn, the vowel preceding it.

I. The 6 reasons why the Rā would be read with Tafkhīm

- 1) When rā carries a fathah or ḍammah with or without shaddah. {الرَّحْمَنِ-رَبَّنَا-رُزِقْنَا-وَرَضِيَ-وَأَذْكُرُوا-مَغْفِرَةً-رُسُلًا-حَاضِرًا-بَصِيرًا-بَشَرًا-أَبْصَرُهُمْ-يَخْرُجُ}
- 2) When rā carries a fathah or a ḍammah and comes after a letter with an indirect (Munfaṣil, separated) kasrah {لِرَسُولٍ-بِالرُّوحِ-بِرَسُولٍ}

The rā that Carries a Sukūn Waṣlan and/or Waqfan

- 3) A letter carries a fathah or a ḍammah precedes the sākin rā: {حَصَرَ-وَأَجْرًا-الْأَرْضِ-مَرْقَدِنَا-الشَّكَاثِرُ-بِالنُّذْرِ-مُرْسَلًا-مَرَجِعُهُمْ-بِالصَّبْرِ-الْقُرْءَانَ-الْفُرْقَانَ-مَرْضَى-يُرْزَقُونَ-الْكُفْرَ-حَرْدَلٍ-عُرْفَةَ}
- 4) A sākin rā comes between a letter carrying an aṣlī kasrah and an isti'ālā letter, with a fathah or ḍammah. This occurs in 5 words: {إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا-فِرْقَةَ-إِرْصَادًا-إِنَّ رَبَّكَ لَبِالْمِرْصَادِ-قِرْطَاسٍ}
- 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 'āriḍ kasrah. {أَرْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَّرْضِيَّةً-أَرْجِعُوا إِلَى أَبِيكُمْ-أَرْكَبُوا-أَرْكَعُوا}
 - ii) Connect it with the previous word and drop hamzat ul-waṣl. The indirect (separated) aṣlī or 'āriḍ kasr doesn't affect the tafkhīm {أَمْ أَرْتَابُوا-فَأَرْتَقِبْ-لِمَنْ أَرْتَضَى-إِنْ أَرْتَبْتُمْ-الَّذِي أَرْتَضَى-رَبِّ أَرْجِعُونَ}
- 6) When stopping on a rā that preceded by a sākin (alif or wāw). This sākin is not a yā and is preceded by a fathah or a ḍammah: {وَالْعَصْرِ-حُسْرٍ-الْعُسْرِ-وَالْفَجْرِ-النَّارِ-النَّهَارِ-الْقَهَّارِ-الْعَفْوَارِ-الصُّدُورِ-لِلْأَبْرَارِ-وَالظُّورِ}

¹⁶¹ Al-Munīr fī Aḥkām at-Tajwīd: 152

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'lā letter follows it.

{فَرِحَ-الرِّقَابِ-الصَّابِرِينَ-وَاصْبِرْ-يُرِيدُ-قَرِينُهُ-فَرِيضَةً-فَرَجَالًا-رِثَاءً-وَالْقَمَرَ إِذَا-رِيحٌ}
 {فِرْعَوْنَ-مِرْيَةَ-شِرْعَةً-أَنْذَرَهُمْ-وَاصْبِرْ-وَاعْفِرْ-قُدِرْ-تَسْتَكْبِرْ-فَذَكِّرْ-مُذَكِّرٌ-بِمُصِطِرٍ}

- 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-لِذِي حِجْرِ-الشَّعْرِ-السَّحْرِ-ذِكْرٌ-كَبْرٌ}

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'lā 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: {فَرِقٌ}¹⁶². The rā is read with both tarqīq and tafkhīm waṣlan and waqfan. The tarqīq is preferred waṣlan as the isti'lā letter carries a kasrah and the tafkhīm is preferred for the waqf.

- 2) A sākin rā follows a sākin isti'lā 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 {مِصْرٌ} and tarqīq of {عَيْنَ الْقَطْرِ}; 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: {أَنَّ إِسْرٍ - فَاسْرٍ - وَنُذْرٍ} due to the fatḥah or ḍammah that preceding the rā. وَنُذْرٍ occurs 6 times.

¹⁶² 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 - الطَّاغُوثُ - 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 } { يُضَاهُونَ } { وَخَاتَمٌ } { بِمُصِيطِرٍ } { حَمَالَةَ الخَطْبِ } ,

وَرِذْ هَمَزَةٌ مَضْمُومَةٌ عَنْهُ وَاعْقِلًا *** يُضَاهُونَ ضَمَّ الهَاءِ يَكْسِرُ غَاصِمٌ ¹⁶³

وَيَأْجُوجَ مَا جُوجَ اهْمِزِ الكُلَّ نَاصِرًا *** وَفِي يَفْقَهُونَ الضَّمَّ وَالْكَسْرُ شَكْلًا

¹⁶³ Ash-Shāṭibiyyāh: 727, 852,

12B. The Special, Unique Words of Hafṣ' Recitation ¹⁶⁴

Hafṣ - Shuḥbah	Sūrah: A	Hafṣ - Shuḥbah	Sūrah: A
{هُزُوا} {هُزُوا}	2: 67 R	{فُؤِفِيهِمْ} {فُؤِفِيهِمْ}	3: 57
{تَبِعُونَ} {تَبِعُونَ}	3: 83	{يُرْجَعُونَ} {يُرْجَعُونَ}	3: 83
{تَجْمَعُونَ-يَجْمَعُونَ}	3: 157	{يُؤْتِيهِمْ} {يُؤْتِيهِمْ}	4: 152
{أَسْتَحِقُّ} {أَسْتَحِقُّ}	5: 107	{الْأَوْلِيَيْنِ} {الْأَوْلِيَيْنِ}	5: 107
{مَعِيَ} {مَعِيَ}	7: 105 R	{تَلْقَفُ} {تَلْقَفُ}	7: 117 R
{مَعْدِرَةٌ} {مَعْدِرَةٌ}	7: 164	{مُوَهَّنُ كَيْدٍ-مُوَهَّنُ كَيْدٍ}	8: 18
{مَتَّعُ} {مَتَّعُ}	10: 23	{يَحْشُرُهُمْ} {يَحْشُرُهُمْ}	10: 45
{مِنْ كُلِّ} {مِنْ كُلِّ}	11: 40 R	{يَا بَنِيَّ} ¹⁶⁵ {يَا بَنِيَّ- يَا بَنِيَّ}	12: 5 R
{دَابَّأ} {دَابَّأ}	12: 47	{يُوحَى} {يُوحَى}	12:109 R
{لِي} {لِي}	14: 22	{وَرَجَلِكَ} {وَرَجَلِكَ}	17: 64
{لِمَهْلِكِهِمْ-لِمَهْلِكِهِمْ}	18: 59 R	{أَنْسَانِيهِ} {أَنْسَانِيهِ}	18: 63
{تَسَاقَطُ} {تَسَاقَطُ}	19: 25	{قَالَ رَبِّ} {قَالَ رَبِّ}	21:114
{سَوَاءً} {سَوَاءً} {سَوَاءً} {سَوَاءً}	22: 25	{وَالْحَامِسَةَ} {وَالْحَامِسَةَ}	24: 9
{وَيَتَّقُهُ} {وَيَتَّقُهُ}	24: 52	{يَسْتَطِيعُونَ} {يَسْتَطِيعُونَ}	25: 19
{الرَّهْبِ} {الرَّهْبِ}	28: 32	{لِلْعَالَمِينَ} {لِلْعَالَمِينَ}	30: 22
{لَا مُقَامَ} {لَا مُقَامَ}	33: 13	{فَأُظْلِعُ- فَأُظْلِعُ}	40: 37
{عَلَيْهِ اللَّهُ- عَلَيْهِ اللَّهُ}	48: 10	{بَالِغُ أَمْرِهِ} {بَالِغُ أَمْرِهِ}	65: 3
{نَزَاعَةٌ} {نَزَاعَةٌ}	70: 16	{كُفُؤًا} {كُفُؤًا}	112: 4

¹⁶⁴ Al-Munīr fi Ahkām at-Tajwīd: 267¹⁶⁵ Sūrat Hūd: 43

12C. The Special Words of Shu'bah's Recitation¹⁶⁶

Shu'bah - Ḥafṣ	Sūrah:A	Shu'bah - Ḥafṣ	Sūrah:A
{ جَبْرِيلَ } { جَبْرِيلَ }	2: 97 R	{ جُزْءًا } { جُزْءًا - جُزْءًا }	2:260 R
{ وَرِضْوَانٌ - رِضْوَانُهُ ¹⁶⁷ رِضْوَانًا }	3: 15	{ زَكْرِيَّا } { وَكَلَّمَهَا زَكْرِيَّا }	3: 37
{ وَخَفِيَّةٌ } { وَخَفِيَّةٌ }	6: 63 R	{ وَلِيْنِدْرًا } { وَلِيْنِدْرًا أُمُّ الْقُرَيْيْ }	6: 92
{ مَكَانَتِكُمْ } { مَكَانَاتِهِمْ }	6:135 R	{ يَكُنْ مَيِّتَةً - تَكُنْ مَيِّتَةً }	6: 139
{ لَا تَعْلَمُونَ } { لَا يَعْلَمُونَ }	7: 38	{ بَيْبِيسٌ } { بَيْبِيسٌ }	7: 165
{ يُمَسِّكُونَ } { يُمَسِّكُونَ }	7: 170	{ وَلَا يَحْسَبَنَّ - وَلَا تَحْسَبَنَّ }	8: 59
{ لِلسَّلَامِ } { لِلسَّلَامِ }	8: 61	{ وَعَشِيرَتُكُمْ - وَعَشِيرَاتُكُمْ }	9: 24
{ يَهْدِي } { يَهْدِي }	10: 35	{ وَيَجْعَلُ } { وَيَجْعَلُ }	10: 100
{ وَإِنَّ كَلَّا } { وَإِنَّ كَلَّا }	11: 111	{ قَدَرْنَا } { قَدَرْنَا }	15: 60
{ مَا نُنَزَّلَ الْمَلَائِكَةُ }	15: 8	{ مَا نُنَزَّلَ الْمَلَائِكَةُ }	15: 8
{ يُنْبِئُكُمْ - نُنْبِئُكُمْ }	16: 11	{ مِّنْ لَّدُنْهُ } { مِّنْ لَّدُنْهُ }	18: 2
{ لِمَهْلِكِهِمْ } { لِمَهْلِكِهِمْ }	18: 59	{ لَدُنِّي } { لَدُنِّي }	18: 76
{ رَدْمًا آثَوْنِي - رَدْمًا ¹⁶⁸ آثَوْنِي }	18: 96	{ الصَّٰدِقِينَ } { الصَّٰدِقِينَ }	18: 96
{ وَلِيُوَفُّوا } { وَلِيُوَفُّوا }	22: 29	{ مُنْزَلًا } { مُنْزَلًا }	23: 29
{ أَسْتَخْلِفُ } { أَسْتَخْلِفُ }	24: 55	{ يُضَعْفُ } { يُضَعْفُ }	25: 69
{ مَهْلِكٌ } { مَهْلِكٌ }	27: 49	{ قَدَرْنَاهَا } { قَدَرْنَاهَا }	27: 57
{ تُرْجَعُونَ } { تُرْجَعُونَ }	29: 57	{ الرِّيحِ } { الرِّيحِ }	34: 12
{ فَعَزَّزْنَا } { فَعَزَّزْنَا }	36: 14	{ الْكَوَاكِبِ } { الْكَوَاكِبِ }	37: 6
{ يَبْعَادُ لَا } { يَبْعَادُ لَا }	43: 68	{ إِنَّا لَمُعْرَمُونَ - إِنَّا لَمُعْرَمُونَ }	56: 66
{ وَلَيَسْلُوكَنَّكُمْ - يَعْلَمُ - وَيَبْلُؤُوا }	47: 31	{ وَلَيَبْلُوكَنَّكُمْ - نَعْلَمُ - وَيَبْلُؤُوا }	47: 31
{ تَعْمَلُونَ } { تَعْمَلُونَ }	63: 11	{ نُّصُوحًا } { نُّصُوحًا }	66: 8

¹⁶⁶ <https://www.youtube.com/watch?v=N-JH4wYMun8>¹⁶⁷ Sūrat al-Mā'idah: 16

عَلَىٰ حُجَّةٍ وَالْيَاءُ يُحَدَفُ أَجْمَلًا	***	168 وَدَعِ يَاءَ مِيكَائِيلَ وَالْهَمْزَ قَبْلَهُ
صِحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا	***	وَقُلْ زَكَرِيَّا دُونَ هَمْزِ جَمِيعِهِ
كَسْرَهُ صَحَّ إِنَّ الدِّينَ بِالْفَتْحِ رُقُلًا	***	وَرِضْوَانٌ اضْمُمُ غَيْرَ تَانِي الْعُقُودِ
وَعَنِ الْكُوفِيِّ فِي الْكَهْفِ وَصَلًا	***	وَدَكَّاءَ لَا تَنْوِينَ وَأَمُدُّهُ هَامِزًا شَفَا

12D. Variations Shuḥbah or Ḥafṣ Share with Others

Shuḥbah - Ḥafṣ	Sūrah: A	Shuḥbah - Ḥafṣ	Sūrah: A
{ مُؤَصَّدَةٌ } { مُؤَصَّدَةٌ }	90: 20 R	{ تَذَكَّرُونَ } { تَذَكَّرُونَ }	6: 152
* { حُطَّوَاتِ } { حُطَّوَاتِ }	2: 168	{ لَوْلَا } { لَوْلَا }	22:23 R
* { رَعُوفٌ } { رَعُوفٌ }	2: 143 R	{ وَتَمُودٌ } { وَتَمُودٌ }	169 { وَتَمُودٌ }
* { عُيُونٌ } { عُيُونٌ }	15: 45 R	* { شُيُوحًا } { شُيُوحًا }	40: 67
* { أَلْغُيُوبِ } { أَلْغُيُوبِ }	5: 109 R	* { بُيُوتِ } { وَالْبُيُوتِ }	2:189 R
{ أَلْمَيْتِ } { أَلْمَيْتِ }	3: 27 R	{ بِمَقَارَاتِهِمْ } { بِمَقَارَاتِهِمْ }	39: 61
{ مُبَيِّنَةٍ } { مُبَيِّنَةٍ }	24: 34 R	{ نَسِيًّا } { نَسِيًّا }	19: 23
{ تُرْجِي } { تُرْجِي }	33: 51	{ مُرْجُونَ } { مُرْجُونَ }	9: 106
{ زَكَرِيَّا } { زَكَرِيَّا }	3: 37	{ مِيكَالَ } { مِيكَالَ }	2: 98
{ تَسْقِطَ } { تَسْقِطَ }	19: 25	{ مُخْلِصًا } { مُخْلِصًا }	19: 51
{ جُنَيْيًا } { جُنَيْيًا }	19: 68	{ عُنَيْيًا } { عُنَيْيًا }	19: 8
{ صُلِيًّا } { صُلِيًّا }	19: 70	{ فَيَسْحَتَكُمْ - فَيَسْحَتَكُمْ }	20: 61
{ مُتَّم } { مُتَّم }	3: 157/8	{ مِتَّ - مُتَّم } { مِتَّ - مُتَّم }	R

¹⁶⁸ Ash-Shāḥibīyyāh: 628, 553, 548, 697

¹⁶⁹ Sūrat an-Najm: 51

شَفَا وَرَعُوفٌ قَصْرٌ صُحْبَتِهِ حَلَا	***	170 وَفِي أُمَّ يَقُولُونَ الْخِطَابُ كَمَا عَلَا
الْعُيُونِ شُيُوخًا دَانَهُ صُحْبَهُ مِلَا	***	وَصَمَّ الْعُيُوبِ يَكْسِرَانِ عُيُونًا
صَفَا نَفَرٍ مَعَ مُرْجَثُونَ وَقَدْ حَلَا	***	وَوَجِدَ لَهُمْ فِي هَوْدٍ تُرْجِي هَمْزُهُ
بِوَاوٍ وَحَفْصٌ وَاقْفًا ثُمَّ مُوَصِّلًا	***	وَصَمَّ لِبَاقِيهِمْ وَحَمَزُهُ وَقَفُّهُ
وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَانْجَلَا	***	وَمُؤَصَّدَةً فَاهِمِزٌ مَعًا عَنْ فَتَى حِمَى
وَعَى هَمْزَةً مَكْسُورَةً صُحْبَهُ وَلَا	***	وَجِبْرِيلَ فَتَحَ الْجِيمِ وَالرَّا وَبَعْدَهَا
وَمَكِيَّهُمْ فِي الْجِيمِ بِالْفَتْحِ وَكَلَا	***	بِحَيْثُ أَتَى وَالْيَاءَ يَحْذِفُ شُعْبَةً

13. Preventing The Meeting of Two Sākin Letters

I. Due to the rule that prevents the meeting of 2 sākin letters between 2 words waṣlan, reciters deal with the first sākin letter:

a) if it is a madd letter, they drop it.

{وَأَسْتَبَقَا الْبَابَ - قَالَا الْحَمْدُ لِلَّهِ - أَعْبُدُوا اللَّهَ - أَفِي اللَّهِ - وَمَا اللَّهُ - عَلَى اللَّهِ - وَجَعَلْنَا اللَّيْلَ}

b) in a ṣaḥīḥ letter, they recite it using a ḥarakah ʿarīḍah.

II. Āṣim reads the 1st sākin with kasrah except 2 cases: a) with ḍammah when it is wāw līn or a mīm Jamʿ as in:

{وَعَاتُوا الزَّكَاةَ - عَلَيْكُمْ الْقِتَالُ - اشْتَرَوْا الضَّلَالََةَ - وَرَأَوْا الْعَذَابَ - مِنَ الْجَنَّةِ - مِنَ اللَّهِ -

قُلِ اللَّهُمَّ - قُلِ انظُرُوا - إِنْ ارْتَبْتُمْ - لِمَنْ ارْتَضَى}

171 وَصَمَّكَ أَوْلَى السَّاكِنِينَ لِثَالِثٍ *** يُضَمُّ لِرُومًا كَسْرُهُ فِي نِدٍ حَلَا

{قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتِ الْخُرْجُ - أَنْ اْعْبُدُوا - مُحْظُورًا انظُرْ - قَدْ اسْتُهْزِيءُ}

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 ʿImrān with a faṭḥah, then elongate it 6 or

2 ḥarakāt waṣlan {أَلَمْ ① اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ②}

¹⁷⁰ Ash-Shāṭibiyyāh: 494, 487, 628, 734, 461, 473, 553, 114, 471, 472, 548, 697

¹⁷¹ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 173, Ash-Shāṭibiyyāh: 495, 496

14. Ending a Word With Rawm and/or Ishmām¹⁷²

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 damm or raf`, while only rawm is allowed on a kasr or jarr. Fath, kasr and ḍumm indicate the mabnī (indeclinable) ḥarakah. Constant ḥarakah at the end of a word, examples: {هُوَ-الَّذِي-الَّذِينَ-هَتُوْلَاءِ-حَيْثُ-هَذَا}.
 {هُوَ-الَّذِي-الَّذِينَ-هَتُوْلَاءِ-حَيْثُ-هَذَا}

Naṣb, raf` and jarr indicate the mu`rab. The mu`rab can acquire different ḥarakāt on the last letter of a word, according to its flexible grammatical position in a complete sentence.

{وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ - اللَّهُ أَعْلَمُ}

15. Rules of Elongating or Dropping Alif in 7 Words

{الظُّنُونَا-الرَّسُولَا - السَّيْلَا} ¹⁷³

1- Shu`bah keeps the alif of these 3 words waṣlan and waqfan.

{كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِنْ} {كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِنْ} {لَنْكِنَّا}

2- Shu`bah keeps the alif of `iwad from the tanwīn (waqfan), while waṣlan he recites using tanwīn in these 3 words.

Hafṣ drops the alif (with a circular zero) of the 6 words, waqfan and waṣlan, except in the 1st {قَوَارِيرًا} he keeps the alif waqfan.

¹⁷² Al-Munīr fī Aḥkām at-Tajwīd: 195, 262

¹⁷³ Sūrat al-Aḥzāb: 10, 66, 76 - al-Insān: 15, 16, 4, Sūrat al-Kahf: 38

174 وَحَقِّ صِحَابٍ قَصْرٌ وَصَلِ الظُّنُونِ وَالرُّسُولِ *** السَّبِيلَا وَهُوَ فِي الْوَقْفِ فِي حُلَا
 سَلَسِلَ نَوْنٌ إِذْ رَوَوْا صَرْفَهُ لَنَا وَبِالْقَصْرِ *** قِفْ مِنْ عَن هُدًى خُلْفُهُمْ فَلَا

3- The same rule of Shuḥbah is in {سَلَسِلَا} in 76: 4. Ḥafṣ recites {سَلَسِلَا} waqfan in 2 ways; he keeps and deletes the alif, but for waṣḥan he always deletes the alif (the alif carries a circular zero).

رَكَ وَقَوَارِيرًا فَتَوْنُهُ إِذْ دَنَا رِضًا *** صَرْفِهِ وَأَقْصَرُهُ فِي الْوَقْفِ فَيَصَلَا
 وَفِي الثَّانِ نَوْنٌ إِذْ رَوَوْا صَرْفَهُ *** وَقُلْ يَمُدُّ هِشَامٌ وَأَقْفًا 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 {لَكِن}.

{لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا}

16. The Hamzah

Hamza is of two types. The 1st is a regular consonant, hamzat ul-qatḥ, 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-waṣl, 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).

17. Two Adjacent Hamzahs in a Word ¹⁷⁵

I. If 2 hamzahs (carrying a faṭḥah) appear in a word, the first hamzah is called an interrogative, hamzat istifhām. This is

¹⁷⁴ Ash-Shāṭibiyyāh: 969, 1093, 1094, 1095

¹⁷⁵ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 68. Sūrat al-A'rāf: R, Al-ʿAnkabūt

always pronounced muḥaqqaqah “ā” ء. Ḥaḥṣ reads the second hamzah muḥaqqaqah, (ءَأَنْتَ), *except* in {ءَأَعْجَبِيَّ وَعَرَبِيَّ} he makes tas-hīl, (i.e., he pronounces it softly, between hamzah and alif).

Shuḥbah reads the 2 hamzahs muḥaqqaqah, {ءَأَعْجَبِيَّ وَعَرَبِيَّ}.

وَحَقَّقَهَا فِي فُصِّلَتْ صُحْبَةً *** ءَأَعْجَبِيَّ وَالْأَوْلَى أَسْقِطَنَّ لِتُسَهِّلَا¹⁷⁶

Shuḥbah reads an extra hamzat istifhām in: {ءَأَنْ كَانَ}

وَفِي نُونٍ فِي أَنْ كَانَ شَفَعَ حَمْرَةً *** وَشُعْبَةً أَيْضاً وَالِدِمَشْقِي مُسَهِّلاً

{ءَأَمَّنتُمْ - أَيْنَ لَنَا لِأَجْرًا - ءَأَنَّكُمْ لَتَأْتُونَ الرِّجَالَ - ءَأَنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ}

وَطَه فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا ءَأَمَّنتُمْ لِلْكَلِّ نَالِثًا اِبْدِلَا

II. A) In a noun and 2 different hamzahs meet, the first hamzah is an interrogative hamzat ul-qaṭ'. It must carry a fatḥah and should always be pronounced muḥaqqaqah “ā” ء. The 2nd hamzah is hamzat ul-waṣl. The Qurrā' read 3 repeated word pairs in 6 places in the Qur'ān with a) tas-hīl, ease b) Ibdāl, by turning hamzat ul-waṣl to 6 ḥarakāt alif of madd lāzim kalimī muthaqqal (heavy compulsory madd) because hamzat ul-waṣl is followed by a mushaddad letter: {ءَأَلَدَّ كَرَيْنَ - ءَأَلَدَّ كَرَيْنَ - ءَأَلَدَّ كَرَيْنَ}¹⁷⁷. This is a madd lāzim kalimī mukhaffaf (light) since hamzat ul-waṣl is followed by a sākin aṣlī: {ءَأَلَعَنَّ - ءَأَلَعَنَّ}.

B) In a verb: If two different hamzahs meet, then 2 cases are possible: 1- Hamzat al-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:¹⁷⁸

{ أَتَّخَذْتُمْ - أَطَّلَعَ الْعَيْبَ - أَفْتَرَى - أَصْطَفَى الْبَنَاتِ - أَتَّخَذْنَا هُمْ سِحْرِيًّا - أَسْتَكْبَرْتُ - أَسْتَغْفِرْتُ }

¹⁷⁶ Ash-Shāḥibīyyāh: 185, 187, 189, Sūrat Fuṣṣilat: 44, Al-Qalam: 14

¹⁷⁷ Sūrat ul-An'ām: 143, An-Naml: 59, Yūnus: 51, 59, 91 al-Baqarah, Maryam, Sabain, Aṣ-Ṣaffāt, Ṣād, al-Munāfiqūn, al-Baqarah, Yūnus, at-Tawbah, al-An'ām, Hūd, al-Aḥqāf

¹⁷⁸ Al-Munīr fi Ahkām at-Tajwīd: 189, 190 / Ash-Shāḥibīyyāh: 789, 791

2- Hamzat waṣl is added to a sākin hamzat qaṭʿ at the beginning of a verb. This can be read in 2 ways: i) Waṣlan, Ṭāsim drops hamzat ul-waṣl and reads the verb with the sākin hamzat al-qaṭʿ.

Note: If there is a madd letter at the end of the first word (before the sākin hamzat al-qaṭʿ) it has to be dropped, due to the rule of preventing the meeting of two sākin letters.

{ فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ - أُؤْتِمِنَ - لَا يَرْجُونَ لِقَاءَنَا أَنتَ بِقُرْءَانٍ: إِيْتِ - يَقُولُ أَتَدْنِ لِي: إِيْدَنْ لِي - إِلَى الْهُدَى أَتَتْنَا: إِيْتِنَا - يَا صَالِحُ أَتَتْنَا: إِيْتِنَا - أَنْ أَتَتْ: إِيْتِ - فِي السَّمَوَاتِ أَتْتُونِي: إِيْتُونِي }.

ii) At the start, hamzat ul-waṣl will be pronounced with either a a) ḍammah to match the aṣlī ḍammah of the 3rd letter of the verb:

{ أُؤْتِمِنَ } and the passive voice of { أُضْطَرَّ - أُجُنِّتَ }. The sākin hamzat ul-qaṭʿ 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-qaṭʿ will be turned into a madd letter yā that matches this kasrah. { إِيْتُونِي - إِيْتِ - إِيْتِنَا - إِيْدَنْ }.

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 faṭḥah, and the 2nd hamzah carries a kasrah), {أَعْدَاً}.....{أَعْدَاً}, then this double questioning is called Istifhām

Mukarrar. Ṭāsim reads with 2 hamzahs, except in 2 places,

وَمَا كَرَّرَ اسْتِفْهَامُهُ مَحْوُ آيَدًا	***	أَيَّنَا فَذُو اسْتِفْهَامِ الْكُلِّ أَوْلَا
وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا	***	وَهُوَ فِي الثَّانِي آتَى رَاشِدًا وَلَا

{إِذَا كُنَّا تُرَابًا أِنَّا لَفِي خَلْقٍ جَدِيدٍ} 3/2- {وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُقَاتًا أِنَّا لَمَبْعُوثُونَ}

6- {إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} - {أَبْنَكُمْ لَتَأْتُونَ الرِّجَالَ}

7- {وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَأِنَّا لَفِي خَلْقٍ جَدِيدٍ}

8- {إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أِنَّا لَمَبْعُوثُونَ} 9- {أِنَّا لَمَدِينُونَ}

10- {وَكَاؤُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ}

11- {يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ} { إِذَا كُنَّا عِظَامًا نَخْرَةً}

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). Āṣim stops on 20 words with tā, This means he follows Ṡuthmanic Muṣḥaf script.

Word	Place1	Word	Place1	Word	Place1
{رَحْمَتْ}7	2: 218	{نِعْمَتْ}11	2: 231	{أَمْرَات}7	3: 35
{لَعْنَتْ}2	3:61	{سُنَّت}5	8 :38	{وَجَنَّت نَعِيمٍ}	56:89
{بَقِيَّت}	11:8	{قُرَّت عَيْنٍ}	28: 9	{شَجَرَتِ الرَّقُومِ}	44:43
{عَيْبَت}2	12:10	{فُظِرَتِ اللَّهُ}	30: 30	{وَمَعْصِيَتِ الرَّسُولِ}	58: 8
{الْغُرْفَتِ}	34:37	{يَا أَبَت}4	12: 4	{وَمَرْيَمَ ابْنَتِ عِمْرَانَ}	66:12
{ءَايَت}4	12: 7	{مَرَضَات}4	2: 265	{كَلِمَتِ رَبِّكَ الْحُسْنَى}	7:137
{هَيْهَات}	23:36	{ذَاتِ بَهْجَةٍ}	27: 60	{بَيِّنَتٍ مِّنْهُ بَيِّنَتٍ مِّنْهُ}	35:40
{الَّذَتْ}	53:19	{وَلَاتِ حِينٍ}	38: 3	{من ثَمَرَاتٍ - ثَمَرَاتٍ}	41:47 77:33
				{جَمَلَتْ} {جَمَلَتْ}	

20. The Rules of Shu'bah ¹⁷⁹ (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} ¹⁸⁰.

وَمَا بَعْدَ رَاءِ شَاعَ حُكْمًا وَحَفْصُهُمْ *** يُؤَالِي بِمَجْرَاهَا وَفِي هُوَدَ أَنْزِلَا

Shu'bah reads a few words with imālah: **a)** if it is followed by a mutaḥarrik, vowelless letter. **b)** At the stopping: {سُوَى- سُدَى} ¹⁸¹

c) The separated letters at the beginning of some sūrahs, which are collected in this word حى طهر in. But,

{البر- الهمز- كهيعص - طبه- طس- طسم- بس- جم- رمي - أعين - أدراك - نأى - رأى}
{رءا كوكبا - رءاه مستقرا - رءا الشمس - رءا المجرمون - رءا القمر - هار }

وَأَضْجَاعُ رَأَى كُلِّ الْفَوَاتِحِ ذِكْرُهُ حَمَى	***	غَيْرَ حَفْصِ طَاوِيَا صُحْبَةً وَلَا
وَكَمْ صُحْبَةً يَا كَافٍ وَالْخُلْفُ يَأْسِرُ وَهَا	***	صِفَ رَضَى حُلُوا وَتَحْتِ جَتَّى حَلَا
شَفَا صَادِقًا حَمِ مُخْتَارُ صُحْبَةٍ وَبَصْرٍ	***	وَهُمْ أَدْرَى وَبِالْخُلْفِ مُتَلَا
رَمَى صُحْبَةً أَعْمَى فِي الْإِسْرَاءِ ثَانِيَا	***	سَيَوَى وَسُدَى فِي الْوَقْفِ عَنْهُمْ تَسْبَلَا
وَرَاءَ تَرَاعَى فَازَ فِي شُعْرَائِهِ وَأَعْمَى	***	فِي الْإِسْرَاءِ حُكْمُ صُحْبَةٍ أَوْلَا
نَأَى شَرَعُ يَمْنٍ بِاخْتِلَافٍ وَشُعْبَةً فِي	***	الْإِسْرَاءِ وَهُمْ وَالْتُونُ ضَوْءُ سَنَا تَلَا
وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ	***	وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا
وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَابِهِ وَهَارٍ	***	رَوَى مُرُو بِخُلْفٍ صَدِّ حَلَا
وَقَبْلَ السُّكُونِ الرَّأِ أَمِلَ فِي صَفَا يَدٍ بِخُلْفٍ	***	وَقُلْ فِي الْهَمَزِ خُلْفٌ يَتَّى صِلَا

¹⁷⁹ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 146 /738-740, 309-312, 646, 323, 648

¹⁸⁰ Ash-Shāṭibiyyāh: 311, Sūrat Hūd: 41

¹⁸¹ Sūrat Ṭāhā: 58, Al-Qiyamah: 36

21. Yā-āt al-Idāfah ¹⁸²

Yā-āt il-idāfah is yā-el-mutakallim, can be added to the end of a noun, verb or particle. It can be replaced by a kāf, hā or any other pronoun. It is not of the root letters, fā, ṣayn or lām ul-kalimah.

وَفِي مِائَتَيْ يَاءٍ وَعَشْرٍ مُبِيغَةٍ *** وَتِنْتَيْنِ 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 qat' maftūhah

فَتَسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَيَسْعُهَا *** فَآرَانِي وَتَفْتِي أَتْبِعِي سَكُونَهَا
لِكُلِّ وَتَرْحَمْنِي أَكُنْ وَلَقَدْ جَلًّا ***

The qurrā` agreed upon reading **4** yā-āt idāfah with sukūn. ¹⁸³

{ وَلَا تَفْتِي َآلَا - آرَانِي أَنْظُرِي إِلَيْكَ - وَتَرْحَمْنِي أَكُنْ - فَاتْبِعِي أَهْدِكَ }

Shu`bah reads some yā-āt with sukūn and **Hafṣ** reads with **fathah**:

{ مَعِيَ أَوْ رَحِمْنَا - مَعِيَ أَبَدًا - مَعِيَ أَبَدًا - مَعِيَ أَوْ رَحِمْنَا }

Note: If Shu`bah reads yā-idāfah followed by hamzat qat' with sukūn, then he lengthens it into 4 ḥarakāt of madd Munfaṣil.

2) There are 52 yā-idāfah that precede hamzat qat' maksūrah:

وِثْنَتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ *** يَفْتَحُ أُولَى حُكْمٍ سِوَى مَا تَعَزَّلَا

Shu`bah reads some yā-āt with sukūn while **Hafṣ** with **fathah**:

{ يَدِي إِلَيْكَ - وَأُمِّي إِلَيْهِنِ أَجْرِي ِآلَا - يَدِي إِلَيْكَ - وَأُمِّي إِلَيْهِنِ - أَجْرِي ِآلَا }

وَفِي إِخْوَتِي وَرُشِّي يَدِي عَنْ أُولَى حِمِّي *** وَفِي رُسُلِي أَصْلُ كَسَا وَفِي الْمَلَا

وَأُمِّي وَأَجْرِي سَكِنَا دِينَ صُحْبَةٍ *** دُعَايَ وَآبَاءِي لِكُوفٍ تَجْمَلَا

3) 10 Yā-āt idāfah that are followed by hamzat qat' Madmūmah:

وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا
فَعَنْ نَافِعٍ فَافْتَحَ وَأَسَكِنَ لِكُلِّهِمْ *** بَعْدِي وَآتُونِي لِتَفْتَحَ مُقْفَلًا

¹⁸² Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 183, 388, 389-391, 400, 402, 403, 406, 407

¹⁸³ Sūrat: at-Tawbah, al-A`rāf, Hūd, Maryam, al-Mulk, al-Mā'idah, Yūnus: 72 R

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

{ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ - قَالَ ءَأْتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا }¹⁸⁴

4) 14 Yā-āt-idāfah that are followed by lām ut-Ta'rif:

وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ *** فَإِسْكَانُهَا فَائِشٌ وَعَهْدِي فِي عَلَاً

Shu'bah reads waşlan with fathah, while Ḥafş reads with **sukūn**, in sūrat al-Baqarah. { لَا يَنَالُ عَهْدِي الظَّالِمِينَ } { لَا يَنَالُ عَهْدِي الظَّالِمِينَ }

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

وَسَبْعٌ بِهِمْزِ الوَصْلِ فَرَدًّا وَفَتْحُهُمْ¹⁸⁵ *** أَحْيَى مَعَ إِيَّيَّ حَقَّهُ لَيْتَنِي حَلَاً

وَنَفْسِي سَمًا ذِكْرِي سَمًا قَوْمِي الرِّضَا *** حَمِيدٌ هُدًى بَعْدِي سَمًا صَفْوَةٌ وَلَا

Shu'bah reads waşlan with fathah while Ḥafş reads with a **sukūn**, but drops it to avoid the meeting of 2 sākin letters.

{ وَمُبَشِّرًا يَرْسُولٍ يَأْتِي مِنَ بَعْدِي أَسْمُهُ وَ أَحْمَدٌ - مِنَ بَعْدِي أَسْمُهُ وَ أَحْمَدٌ }

6) There are 30 yā-āt idāfah followed by other than a hamzah:

وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ خُلْفُهُمْ *** وَحَيَايَ جِي بِالْخُلْفِ وَالْفَتْحِ حَوْلًا

وَعَمَّ عَلَاً وَجْهِي وَبَيْتِي بِنُوحٍ عَن *** لَوِيَّ وَسِوَاهُ عُدُّ أَصْلًا لِيُخْفَلَاً

{ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ - إِيَّيَّ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ - وَلَمَن

دَخَلَ بَيْتِي مُؤْمِنًا - أَن ظَهَرَ بَيْتِي لِلظَّالِمِينَ وَالْعَاكِفِينَ - وَظَهَرَ بَيْتِي لِلظَّالِمِينَ وَالْقَاسِمِينَ }

Ḥafş reads with a fathah, while Shu'bah reads with **sukūn** waşlan

وَمَعَ شُرْكَاءِي مِنْ وَرَائِي دَوْنُوا *** وَلِي دِينَ عَن هَادٍ بِخُلْفٍ لَهُ الْحَلَاً

وَلِي نَعْجَةٌ مَا كَانَ لِي اثْنَيْنِ مَعَ مَعِي *** ثَمَانٍ عَلَاً وَالظُّلَّةَ الثَّانِي عَن جِلَاً

وَفَتْحٌ وَلِي فِيهَا لَوْرِشٍ وَحَفْصِهِمْ *** وَمَالِي فِي يَسٍ سَكِّنَ فَتَكْمَلَاً

مَمَاتِي أَتَى أَرْضِي صِرَاطِي ابْنُ عَامِرٍ *** وَفِي التَّمْلِ مَالِي دُمٌ لَمَنْ رَاقَ نَوْفَلَاً

¹⁸⁴ Sūrat al-Baqarah, al-Kahf, aş-Saf, Āli 'Imrān, al-An'ām, Nūh,

¹⁸⁵ Ash-Shāṭibiyyah: 411-417

186 {لَكُمْ دِينُكُمْ وَلِيَ/ وَلِي دِينَ- وَمَا كَانَ لِي عَلَيْكُمْ- وَلِي نِعْجَةً- مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى- وَلِي فِيهَا- فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ- وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا- مَعِيَ صَبْرًا- هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي- مَعِيَ رَبِّي سَيَّهَدِينَ- وَنَجَّيْتِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ- مَعِيَ رِذَاءٌ} {لَكُمْ دِينُكُمْ وَلِي دِينَ- وَمَا كَانَ لِي عَلَيْكُمْ- وَلِي نِعْجَةً- مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى- وَلِي فِيهَا- فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ- وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا- مَعِيَ صَبْرًا- هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي- مَعِيَ رَبِّي سَيَّهَدِينَ- وَنَجَّيْتِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ- مَعِيَ رِذَاءٌ}

2 Exceptions where **ʿĀshim** reads with **fathah**

{مَالِي لَا أَرَى الْهُدْهَدَ - وَمَا لِي لَا أَعْبُدُ }

22. Yā-āt az-Zawā-id (Extra)¹⁸⁷

188 وَدُونِكَ يَا عَاتٍ تُسَمَّى زَوَائِدًا لِأَنَّ *** كُنَّ عَنْ حَظِّ الْمَصَاحِفِ مَعْرِزًا
وَفِي الْوَصْلِ حَمَادٌ شَكُورٌ إِمَامُهُ *** وَجُمَلَتِهَا سِتُونَ وَاثْنَانِ فَاعْقِلَا

ʿĀshim deletes the 62 yā-āt az-Zawā-id except for 2. **Hafṣ** reads 1 word with a yā zā-idah **maftūḥah**, waṣlan. In waqf, he reads in 2 ways, with sukūn or omitting the yā.

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

وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى جِمِّي *** وَخِلَافُ الْوَقْفِ بَيْنَ حُلَا عَلَا

Shuḥbah reads an extra yā **maftūḥah** waṣlan, and **sākinah** waqfan

{يَعْبَادِي لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ} {يَعْبَادِي}

وَمَعَ نُؤْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا عِبَادِي *** صِفَ وَالْحَذْفُ عَنْ شَاكِرٍ دَلَا

¹⁸⁶ Sūrat: al-Kāfirūn, Ibrāhīm, Šād: 23, 69, Tāhā: 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

¹⁸⁷ Nailu al-Waṭṭar fil-Qirā-āt al-Arbaʿ Ashar: 187

Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 158

¹⁸⁸ Ash-Shāṭibiyyāh: 420, 422, 429, 418



Riwāyat Ḥafṣ 'an 'Āṣim
From
Aṭ-Ṭayyibah's Ṭarīq



Riwāyat Hafṣ 'an 'Āsim From Tarīq at-Tayyibah

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).¹⁸⁹

To recite rewāyat Hafṣ from Aṭ-Ṭayyibah: **1-** Read with the 52 ṭuruq individually¹⁹⁰, as explained in the Muṣḥaf or books like:

Ṣarīh 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-Muratabah¹⁹¹

Murshid el-ikhwān ilā ṭuruq Ḥafṣ ibn Sulaimān by al-Samannūdī
2- Select a ṭarīq for the whole Qur'ān. Ṭarīq of al-Ḥammāmī 'an al-Walī 'an al-Fīl 'an 'Amr ibn Aṣ-Ṣabbāḥ 'an Ḥafṣ. From the book of: Al-Miṣbāḥu az-Zāhiru fil-Qirā'āt al-'Ashr al-Bawāhir li Abī al-Karīm al-Mubārak bin al-Ḥasan ash-Shahrazūrī.

The Tarīq of Rawdatu Ibn Al-Mu'addil

Similar to the ṭarīq of the Shāṭibiyyah, the ṭarīq of al-Mu'addil is also a secondary ṭarīq. It differs from the ṭarīq of Shāṭibī, who narrates from one primary ṭarīq, whereas al-Mu'addil narrates from two primary ṭuruq: al-Fīl and Zar'ān. It should be clearly understood that if one is reciting Qur'ān according to a particular ṭarīq, the differences mentioned in that ṭarīq must be strictly adhered to. Therefore firstly, the reciter of any ṭarīq has to have the knowledge of the differences held in that specific ṭarīq, or else he would not be able to render an accurate recital of it. Those reciting the narration of Ḥafṣ with the ṭarīq of Shāṭibī would not be allowed to make qaṣr in madd munfaṣil.

If it is made, then it will result in a rendition which has not been learnt nor taught by Ḥafṣ in that particular ṭarīq. The

¹⁸⁹ Al-Munīr fi Aḥkām at-Tajwīd:

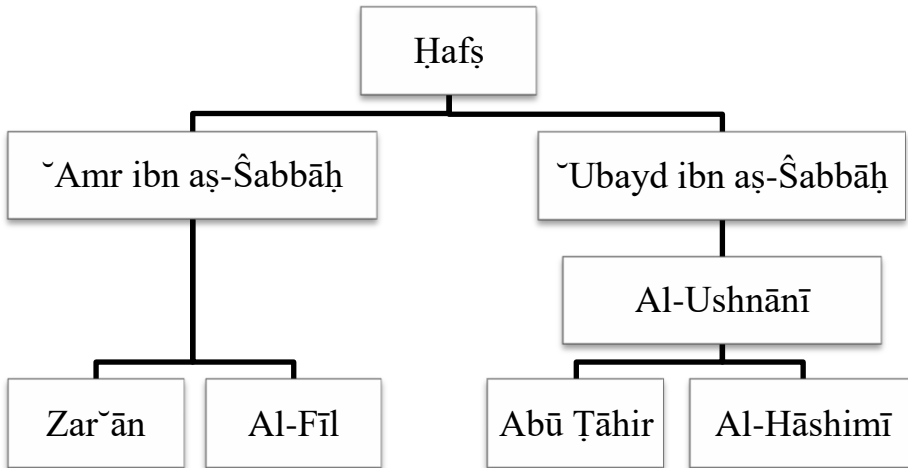
¹⁹⁰ Refer to the tables in page: 240 and

<https://www.alukah.net/sharia/0/49585/>

¹⁹¹ Aḍ-Ḍabbā',

consequences of this would be an inaccurate rendition of the Qur'ān, which is disastrous and cannot be allowed for obvious reasons. The same applies to a transmission (riwāyah) and reading (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.¹⁹²

The Primary Turuq in The Narration of Hafṣ



¹⁹² The Golden Group in Teaching Tariqai Ar-Rawḍah wa ash-Shāṭibiyāh: 12

*A Summary of Hafs' Reading, With Qasr Al-Munfaṣil*¹⁹³

	Difference	Shāṭibiyyah	Roudah	
			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	Qasr (2 ḥarakāt)	
5	Ghunnah in lām, rā	No ghunnah	No ghunnah	
6	{ وَيَبْصُطُ } 2: 245	س	س	ص
7	{ بَصْطَةً } 7: 69	س	س	ص
8	{ الْمَصْبُطُونَ } 52: 37	س / ص	س	س
9	{ بِمُصْطِرٍ } 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 نَخْلُقْكُمْ }	Idghām Tām	Complete Idghām	
16	{ مَالِيَةً هَلَكَ عَنِّي }	Idghām/Sakt	Idghām/Sakt	
17	كَهَيْعَصَ / عَسَقَ ۞	Ṭūl/Tawassuṭ	Qasr (2 ḥarakāt)	
18	{ نَّ وَالْقَلِيمِ - يَسْ وَ }	Ithhār	Ithhār	Idghām
19	{ لَا تَأْمَنَّا - لَا تَأْمَنَّا }	Ishmām/Rawm	idghām with Ishmām	
20	Rā of فَرِّقِ 26: 63	Tafkhīm/Tarqīq	Tafkhīm	
21	{ ضَعْفٍ - ضَعْفٍ } 30: 54	Faṭḥah/Ḍammah	Faṭḥah	Ḍammah
22	{ فَمَا ءَاتَيْنِ - اللَّهُ خَيْرٌ } 27: 36	Stops with or without { ءَاتَيْنِ - ءَاتَيْنِ } the yā	Stops without yā ءَاتَيْنِ	
23	{ سَلَسِيْلًا } 76: 4	Stop with/without alif	Stop without alif	

¹⁹³ 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 Hamzah

إِمَاماً صَبُوراً لِلْقُرْآنِ مُرْتَبِلًا

37 - وَحَمْزُهُ مَا أَزْكَاهُ مِنْ مُتَوَرِّعٍ

Ash-Shāṭibī said: And Ḥamzah, who was a righteous pious man! A patient imām (who recited) the Qur'ān with tartīl/tajweed.

6) **Ḥamzah** az-Zayyāt al-Kūfī (80-156 A.H) He is Ḥamzah ibn Ḥabīb. The sixth Qārī. He met some of the Companions, and learnt the Qur'ān from Sulaimān al-A'ash (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

38 - 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.

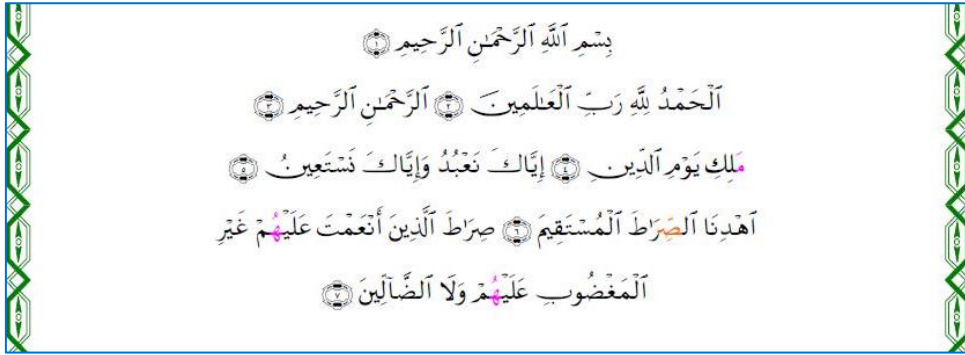
The two primary Qārīs who preserved Ḥamzah's qirā'ah are:

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 Khālid Ash-Shaybānī Aṣ-Ṣayrafī Al-Kūfī (119-220 A.H.). He was a reputed imām in recitation, knowledgeable, and humble. He was approved for recitation of Ḥamzah from Sulyem ibn 'Īsā, who read directly to Imām Ḥamzah.

1. Al-Fātihah



AL-Fātihah from *Muṣḥaf Khalaf* followed by *Muṣḥaf Khallād*2. [Al- Madd Al-Farṣ] Derived Prolongation

Madd Muttasīl and *Munfaṣil*: is read with ṭūl/full length 6 ḥarkāt.

3. Mīm Al-Jamʿ and The Hā That Precede it

I. Ḥamzah reads the hā of عَلَيْهِمْ، إِلَيْهِمْ، لَدَيْهِمْ maḍmūmah whether making waṣl or waqf. Imām Shāṭibī states:

110 - عَلَيْهِمْ إِلَيْهِمْ حَمَزَةٌ وَلَدَيْهِمْوُ *** جَمِيعاً بِضَمِّ الْهَاءِ وَقِفاً وَمَوْصِلاً

II. If the plural mīm al-jamʿ is followed by a mutaḥarrik letter, then Ḥamzah reads the mīm with sukūn

{وَمِنْ / أَبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ / إِلَى صِرَاطٍ - صِرَاطٍ مُسْتَقِيمٍ}

III. If there is a hamzat qaṭʿ following mīm al-jamʿ, then khalaf reads without sakt, then makes sakt after the mīm.

4. The Pronoun of Hā ul-Kināyah

160 - (وَسَكِّنْ) يُؤَدِّهِ مَعَ نُورِهِ وَنُصْلِهِ *** وَنُورَتِهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَاً

The ف in the verse is a letter code indicating the recitation of Ḥamzah, who recites hā ul-Kināyah with sukūn in general.

5. Two Adjacent Hamzahs in a Word

Ḥamzah reads both hamzahs with taḥqīq, waṣlan. If he stops on it, then he recites the second hamzah with tas-hīl. *Taḥqīq* means to pronounce a hamzah from its makhraj as it normally sounds.

185- (وَحَقَّقَهَا) فِي فُصِّلَتْ صُحْبَةً *** ءَأَعْجَبِي {ءَأَعْجَبِي وَعَرَبِيٌّ}.

Ṣuḥbah is an indication of (Shuḥbah, Hamzah and Al-Kisā'ī). They read (ءَأَعْجَبِي) in sūrat Fuṣilat, with taḥqīq.

227- وَعَنْ حَمْرَةَ فِي الْوَفِّ (خُلْفٌ) وَعِنْدَهُ *** رَوَى خَلْفٌ فِي الْوَفِّ سَكَنًا 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 {ءَأَن كَانَ ذَا مَالٍ وَبَنِينَ}

187- وَفِي نُونٍ فِي "أَنْ كَانَ" (شَفَعٌ) حَمْرَةٌ: Shāṭibī states:

189 - وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا بِهَا *** ءَأَمَنْتُمْ لِلْكَلِّ ثَالِثًا (ابْدِلًا)

Ṣuḥbah read the word ءَأَمَنْتُمْ in 3 Sūrahs: Al-Aṣṣar, Tāhā and al-Shu'arā` by adding an interrogative hamzah and read the second hamzah with taḥqīq also (ءَأْ) in. ءَأَمَنْتُمْ . (ابْدِلًا) . 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:

192 - وَإِنْ هَمَزٌ وَصَلٍ بَيْنَ لَامٍ مُسَكِّنٍ *** وَهَمَزَةُ الْإِسْتِفْهَامِ (فَأَمَدُّهُ مُبْدِلًا)

193 - فَلِلْكَلِّ ذَا أُولَى وَيَقْصُرُهُ الَّذِي *** (يُسَهِّلُ) عَنْ كُلِّ كَالَانَ مِثْلًا

Ḥamzah like all the qurrā', reads with 2 ways: (a) Ibdāl, by turning hamzatul waṣl into a long 6 ḥarkāt alif (فَامْدُذُهُ مُبْدِلًا) of madd lāzim, this is the preferred way. (b) tas-hīl. There are 3 repeated words in 6 places in the Qur'ān :1-(Sūrat ul-An'ām) {ءَالِدَ كَرِيْمٍ - ءَالِدَ كَرِيْمٍ}

2- (Sūrat Yūnus and An-Naml: {ءَالِدَهُ - ءَالِدَهُ}). They are called madd lāzim kalimī muthaqqal/heavy compulsory madd, as hamzat ul-waṣl is followed by a mushaddad letter.

3- (Sūrat Yūnus: {ءَالَيْنَ - ءَالَيْنَ}) 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-Ankabūt:

{إِنِّكُمْ لَتَأْتُونَ الْفَاحِشَةَ / أَيْنَكُمْ}.

7. Idghām of nūn sākinah and tanwīn

287 - وَكُلُّ يَنْمُو (أَدْعَمُوا) مَعَ عُنْتِهِ *** وَفِي الْوَاوِ وَالْيَا دُونَهَا خَلْفٌ تَلَا

If nūn sākin or tanwīn is followed by a wāw or yā, then Khalaf makes idghām tā. (i.e., complete idghām without ghunnah).

The remaining qurrā' read like Ḥafṣ, making ghunnah.

8. Al-Idghām Al-Kabīr

Idghām is the assimilation of one letter into another, being read as one mushaddad letter. If the mudgham/assimilated is sākin it will be idghām saghīr and if it is mutaḥarrik, it will be idghām kabīr; as it occurs in two mutaḥarrik letters which appear within 2 words, they become one mushaddad letter. With madd lāzim, only, without making rawm, khalaf makes idghām of tā-at'anīth.

993 - وَصَفًا وَرَجْرًا ذِكْرًا (ادْعَمَ) حَمْرَةٌ *** وَذَرُوا (بِلَا رَوْمٍ) بِهَا التَّائِيَاتُ فَتَقَلَّأَ

{وَالصَّنَفَتِ صَفًّا ① فَالزَّجْرَتِ زَجْرًا ② فَالتَّلِيَّتِ ذِكْرًا ③ وَالتَّارِيَّتِ ذَرْوًا ④}
أَتَمِدُونَءِ بِمَالٍ - بَيَّتَ طَائِفَةٌ.

994 وَخَلَّادُهُمْ (بِالْخُلْفِ) فَالْمُلْقِيَاتِ *** فَالْمُعِيرَاتِ فِي ذِكْرًا وَصُبْحًا فَحَصَلَا

Khallād makes idghām of tā-at'anīth in 2 letters in { فَالْمُلْقِيَّتِ ذِكْرًا }

, he reads also with idth-hār. { فَالْمُعِيرَاتِ صُبْحًا } ⑤ ⑥

9. Fath, Imālah and Taqlīl

A main rule in the recitation of Ḥamzah is that he makes imālah kubrā, idjā of *dthawāt ul-yā* { أَلَيْتَلِمِي - أَدْنِي - تُوفِي - تَوَلِي - يُوجِي - وَكْفِي - التَّصَارِي }
{ يَا سَفِي - عَسِي - بَلِي - يَوِيلُبِي - أُنِي - مَتِي - ياحسرتي - طغبي - نادبي - الرُّجْبِي - المَرْعِي - تَرَضِي -

أَلْهَوِي - أَعْمِي - الأَعْلِي - هُدِي - فَبِي - المَأْوِي - استوي - عَوِي - هَدِنِي - تُقْبَةُ - مُزَجْبَةُ - أَلْحَوِيَا } .

Hamzah and Al-Kisā'ī make imālah of (أَحِيَا), 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.

{وَالضُّجِي - الرِّبْوَا - أَلْقُوِي - وَضَجَلَهَا - ضَجَلَهَا وَلَكِنَّ اللَّهَ رَبِّي الأَخِرَةَ أَعْمِي } .

312 - نَأَى شَرَعٌ يُنْمِنُ بِاخْتِلَافٍ وَشُعْبَةٌ *** فِي الإِسْرَا وَهُمْ وَالتَّوْنُ صَوءُ سَنًا تَلَا

Khallaf 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 - إِنْبُهُ } .

318 - وَكَيْفَ (الثَّلَاثِي غَيْرَ زَاغَتْ) بِمَاضِي *** (أَمِلْ) حَابَ حَافُوا طَابَ صَاقَتْ فَتُجْمِلَا

319 - وَحَاقَ وَزَاعُوا جَاءَ شَاءَ وَزَادَ فُرُ *** وَجَاءَ ابْنُ ذَكْوَانٍ وَفِي شَاءَ مَيْلَا

320 - *** وَقُلْ صُحْبَةٌ بَلْ رَانَ وَاصْحَبْ مُعَدَّلَا

The Imālah of the alif in the ten verbs

Excluding the word زَاغَتِ, Ḥamzah makes imālah in 10 Verbs;

(جَاءَ - شَاءَ - زَادَ - حَابَ - طَابَ - ضَاقَتْ - وَحَاقَ - خَافَ - زَانَ - زَاغَ - زَاغُوا) 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 جَافَتْ - جَافُوا عَلَيْهِمْ - فَانْكَحُوا مَا جَابَ لَكُمْ مِنَ النِّسَاءِ - وَضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحَبَتْ - وَجَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ- مَا زَاغَ الْبَصَرُ - فَلَمَّا زَاغُوا - وَلَقَدْ جَاءَكُمْ مُوسَى- وَجَاءُوا عَلَى قَمِيصِهِ - إِلَّا مَنْ شَاءَ اللَّهُ- فَلَوْ شَاءَ لَهَدَاكُمْ- وَزَادَهُو بَسْطَةً- فِرَادَتُهُمْ إِيْمَانًا}.

Note: Ḥamzah does not make imālah for the following words:

1- It is not a verb: وَضَائِقٌ. 2- It is not a past tense verb: {يَخَافُونَ}.

3- It is not a thulāthī: {أَزَاغَ ، فَأَجَاءَهَا}.

325 - *** 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 (وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ) (Sūrah: 14), {الْقَهَّارِ} and {الْتَوَرَّيْتِ}.

326 - وَأَضْجَاعُ ذِي رَأَيْنِ حَجَّ رُوَائِهِ *** كَالْأَبْرَارِ وَ(التَّقْلِيلِ) جَادَلْ فَيَصْلَأْ

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 أَتَّخَذُنَاهُمْ سُخْرِيًّا}

329 - *** ضِعَافًا وَحَرْفًا التَّمْلِ ءَاتِيكَ قَوْلًا / 330 - (بِخُلْفِ) ضَمَمْنَاهُ ***

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

235- وَحَمَزَةٌ عِنْدَ الْوَقْفِ (سَهْلٌ هَمَزُهُ) *** 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.

237- وَحَرَكٌ بِهِ مَا قَبْلَهُ مَتَّسِكِيًا *** وَأَسْقِطُهُ حَتَّى يَرْجِعَ اللَّفْظَ أَسْهَلًا

{الأَرْضُ - أَلْرَضُ - الْأَخِرَةَ - أَلْنِسَانَ - مَنْ أَمَنَ - خَلَوِ إِلَى - قُلِ إِنَّ - قَدْ أَفْلَحَ}

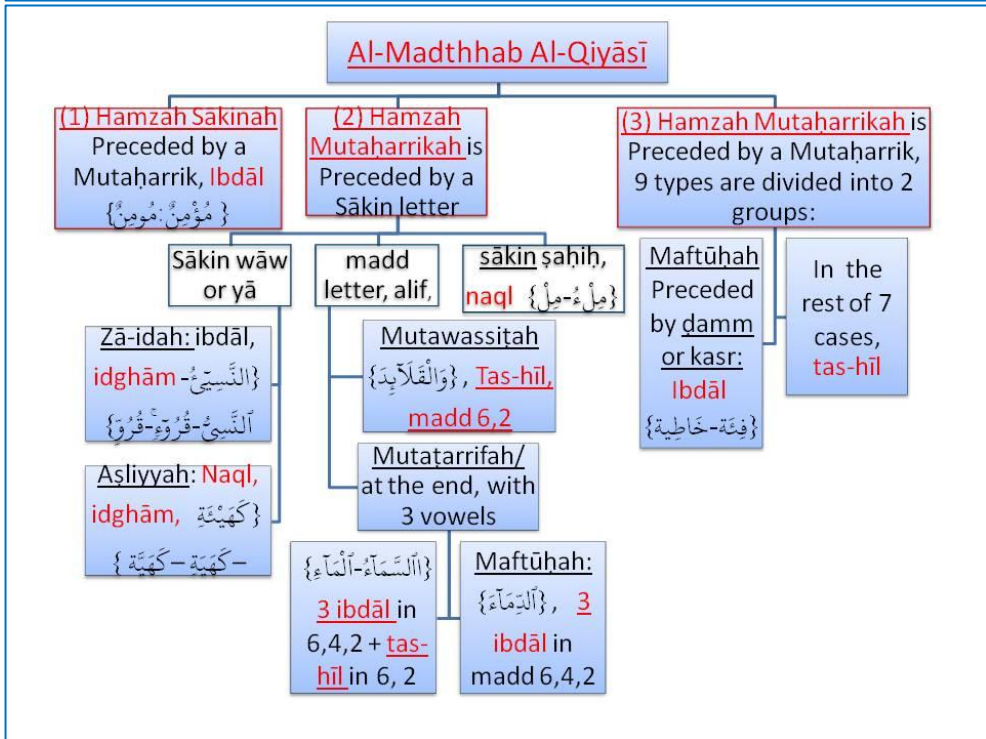
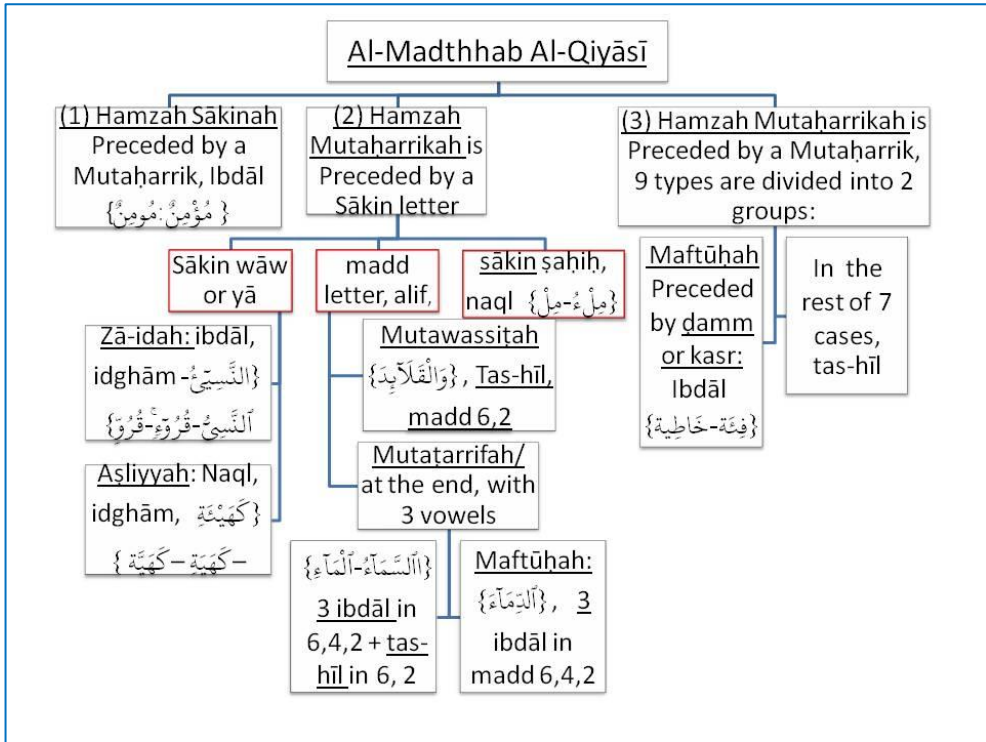
4- Hadthf, means the deletion of the hamzah. If Hamzah stops on a word containing Muttaṣil madd, {تَرَبُّوا}, then he reads this madd by making tas-hīl, with 2 madd lengths: 6 and 2 ḥarkāt. This takhfīf rule applies to a hamzah mutawassitah/in the middle of a word, or mutatarrifah/at the end of a word.

Stopping on a Hamzah Includes 2 Types of Easing

1- At-Takhfīf Al-Qiyāsī, deals with every word that contains hamzah mutawassitah/in the middle or mutatarrifah/at the end. This is the madthhab of Ash-Shāṭibi, it includes ibdāl, tas-hīl, naql, idghām with sukūn and rawm (refer to the diagrams).

2- At-Takhfīf Al-Rasmī, follows the rules of the hamzah's rasm/letter wāw or yā that is written under the hamzah. So it deals with some hamzahs and this is the madthhab of Abī Ṭ Amru ad-Dāni and Makkeyy ibn Abī Ṭālib. It includes ibdāl with sukūn, rawm, ishmām and ḥadthf of the hamzah. In these cases, Hamzah deals with a hamzah according to the preceding letter.

A hamzah is either mutatarrifah or mutawassitah, (by itself or mutawassitah bizā-id/additional letter). Mutaharikah or sākinah, (the sukūn is either aṣli, lāzim/original or ārid/temporary).



In {أَحْسَنُ أَثَاثًا وَرَعِيًّا}, if Ḥamzah stops on {وَرِيًّا} in sūrat Maryam, {ثَوِي} in al-Aḥzāb and {ثَوِيهِ} 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 {ثَوِي-رِيًّا}. Accordingly, he reads with one mushaddad wāw or yā. Because after ibdāl, both the yā and wāw are 'ārid, so **Ḥamzah** makes **ifḥār**: (ثَوِي-رِيًّا), as if the hamzah is still there. The same rule is applied to 3 words in sūrat Yūsuf: (رُؤْيَاكَ-الرُّؤْيَا-رُؤْيَايَ), he makes ibdāl of the sākin hamzah into a wāw. Linguistically, you cannot make idghām of a wāw into a yā. In the Arabic language, an extra rule can be applied here. Due to ijtimā' of wāw sākin that is preceding a yā in one word, it is allowed to switch the mubdal wāw into a yā, then merge it into the sākin yā (رُؤْيَايَ-رُؤْيَايَ).

244- كَقَوْلِكَ أَنْبِيئُهُمْ وَنَبِيِّهُمْ *** / **** وَبَعْضُ بَكْسِرِهَا لِيَاءٍ تَحْوَلًا

In (وَنَبِيِّهُمْ عَن صَنِيفِ إِبْرَاهِيمَ), sūrat al-Baqarah, (أَنْبِيئُهُمْ بِأَسْمَائِهِمْ) al-Hijr and (وَنَبِيِّهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ) al-Qamar, if Ḥamzah stops on these words: (أَنْبِيئُهُمْ-نَبِيِّهُمْ), he makes ibdāl of the sākin hamzah into a yā, and after ibdāl, the **hā** may be read with **kasrah** also:

(أَنْبِيئُهُمْ-أَنْبِيئُهُمْ، نَبِيِّهُمْ-نَبِيِّهُمْ).

A Hamzah 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.

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

238- سَوَى أَنَّهُ مِنْ بَعْدِ أَلِفٍ جَرَى *** (يُسَهِّلُهُ) مَهْمَا تَوَسَّطَ مَدْخَلًا

{ دُعَاءٌ وَنِدَاءٌ - تَرَاعَتْ - عُثَاءٌ - أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ - جَاءَهُمْ - خَائِفِينَ -
 وَالْقَلَائِدَ - أَبَائِهِمْ - الْمَلَائِكَةَ - بِأَسْمَائِهِمْ - إِسْرَائِيلَ - أَبَائُكُمْ وَأَبْنَاؤُكُمْ - هَاؤُمْ - يُرَاؤُنَ } .

208 وَإِنْ حَرْفٌ مَدَّ قَبْلَ (هَمْزٍ مُغَيَّرٍ) *** يَجُزُّ قَصْرُهُ (وَالْمَدُّ مَا زَالَ أَعْدَلًا)

Ḥamzah reads a hamzah **mutaḥarrikah**, that is preceded by **alif** with the (**tas-hīl**) between the hamzah and the letter of madd which agrees with its ḥarakah, then he reads the Muttasīl madd in 2 ways: madd and qasr. Apply the same rule for the following.

(II) If Hamzah Mutatarriḥah is Preceded by Alif, then make → 3 ibdāl in 6,4,2 and tas-hīl in 6, 2 ḥarakāt

239- (وَيُبْدِلُهُ) مَهْمَا تَطَرَّفَ مِثْلُهُ وَيَقْصُرُ *** أَوْ يَمْضِي عَلَى الْمَدِّ أَطْوَلَ

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-شُرَكَاءُ-يَشَاءُ-السَّمَاءِ-السُّفْهَاءُ}.

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

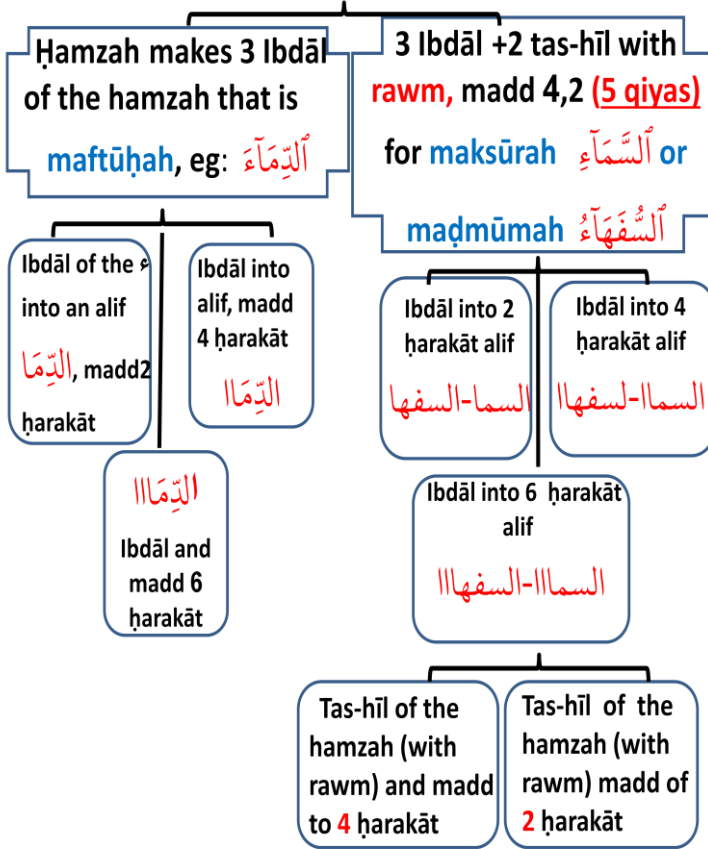
in (بَدَأَ-أُنشَأَ). 3- Dropping the second alif, then qasr and tūll of

madd will be made for this alif. Tawassuṭ is also allowed here by the qurrā' as in the case when stopping on madd ʿāriḍ. 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.

A hamzah mutaḥarrakah can be preceded by a sākin ṣaḥīḥ or 1 of 3 madd letters ا-و-ي

First (A)- If a hamzah **mutaḥarrifah** is preceded by an **alif**, then



(B)- If a hamzah **mutawassiṭah** is preceded by an **alif**,

then Ḥamzah stops on it with: tas-hīl with elongation of the alif to 6 and 2 ḥarakāt.

الْمَلَيْكَةِ - بِنَاءً - أُوْلَيْكَ

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.

240- وَ(يُدْغَمُ) فِيهِ الْوَاوُ وَالْيَاءُ مُبَدَلًا *** 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	النَّسِيئُ	بَرِيئٌ	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- خَطِيئَةُ- خَطِيئَاتِكُمْ- خَطِيئَاتِكُمْ- هَنِيئًا- هَنِيئًا- مَرِيئًا- مَرِيئًا- بَرِيئُونَ- بَرِيئُونَ }

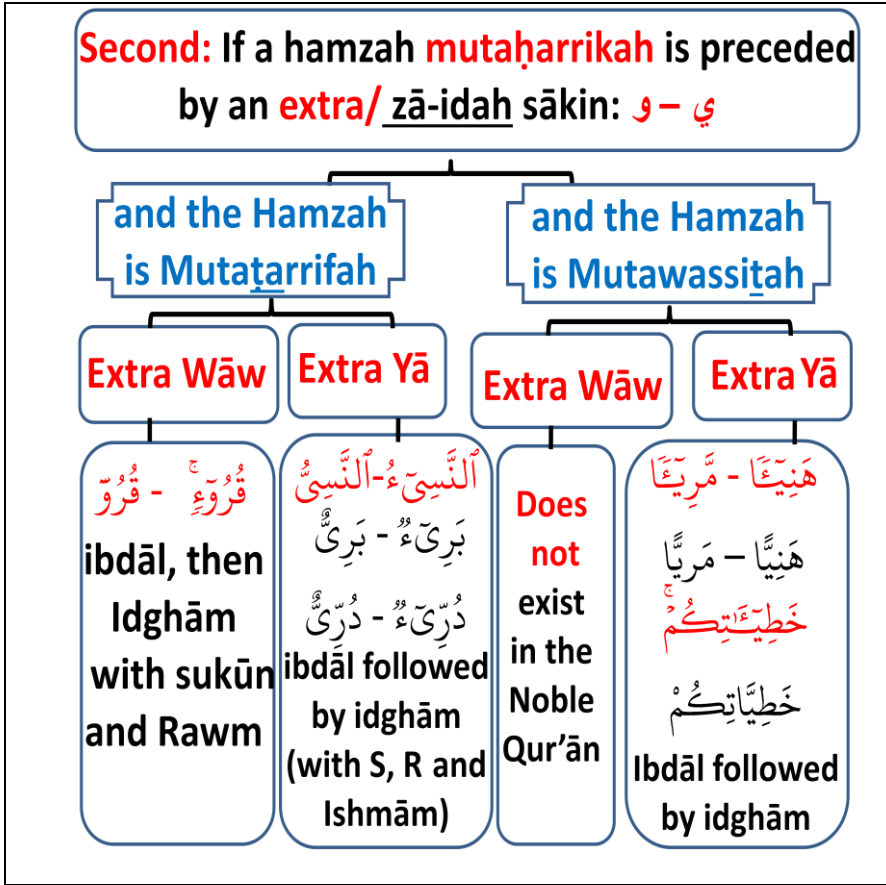
As Ḥamzah stops on a hamzah mutatarrifah mutaharrikah with sukūn ʿārid, then apply the rules of the waqf that is ʿārid for the sukūn as follows: 1- For hamzah maksūrah: { فُرُوءٌ- فُرُوءٌ }, read the

idghām with 1 mushaddad wāw or yā with sukūn and with rawm.

2- For a hamzah maḍmūmah: { النَّسِيئُ- النَّسِيئُ- بَرِيئٌ- بَرِيئٌ- دُرِيئٌ- دُرِيئٌ }

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 Aşliyyah: → Naql and Idghām

251 وَمَا وَاوَأَصْلِي تَسَكَّنَ قَبْلَهُ أَوْ *** أَلْيَا فَعَنَ بَعْضِ (بِالِإِدْغَامِ) مُجْمَلًا

If hamzah mutaḥarrikah, whether mutawassitah or mutatarrifah 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 aşli wāw or yā sākinah, either madd or līn.

Note: In idghām wāw or yā is mushaddad, in naql, it is not.

{ سَوَاءٌ: سَوْهَ - سَوْهَ - سَيِّئَتْ - سَيِّئَتْ - سَيِّئَتْ - سَوَاءَاتِكُمْ - سَوَاتِكُمْ - سَوَاتِكُمْ - شَيْئًا: شَيْئًا - شَيْئًا }
 - كَهَيْئَةٍ - كَهَيْئَةٍ - كَهَيْئَةٍ - أَسْتَيْسَسَ - أَسْتَيْسَسَ - أَسْتَيْسَسَ - أَسْتَيْسَسَ - السُّوَيْيُ - السُّوَيْيُ {

If hamzah mutatarrifah appears after sākin aṣlī wāw or yā, make:

1- *Naql*, (considering this sākin wāw or yā as a sākin ṣaḥiḥ).

2- *Ibdāl*, idghām, dealing with wāw or yā as if it is zā-idah.

Apply the rules of waqf that is ʿāriḍ of the sukūn: for hamzah that

is maftūhah { السُّوَاءُ:السُّوُ-السُّوَاءُ: سُو-سُو-سِيءَ: سِيء-سِيءَ، جِيءَ-جِيءَ:جِيءَ }

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 { شَيْءٍ-شَيْءٍ-شَيْءٍ-شَيْءٍ: الشُّوَاءُ-الشُّوَاءُ-الشُّوَاءُ-الشُّوَاءُ: الشُّوَاءُ-الشُّوَاءُ-الشُّوَاءُ-الشُّوَاءُ } 4 ways to read it.

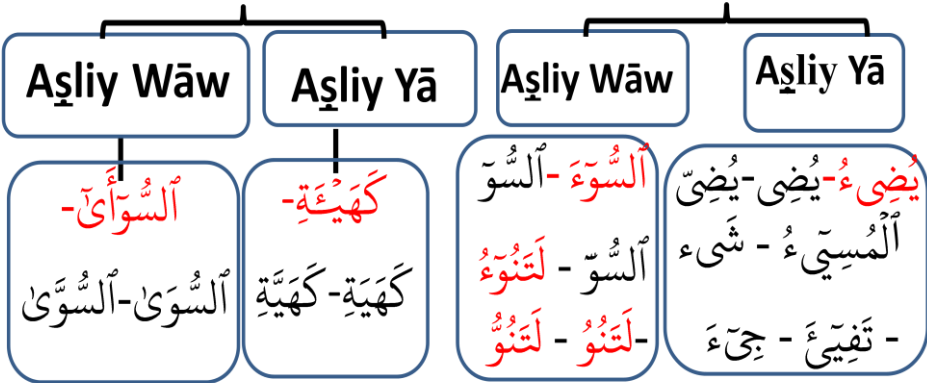
For hamzah madmūmah read naql and idghām with sukūn, rawm

and ishmām { المُسِيءُ: المُسِيءُ-المُسِيءُ-لَتُسِيءُ: لَتُسِيءُ-لَتُسِيءُ } 6 ways to read it.

Third: If a hamzah mutaḥarrikah is preceded by an original sākin و ي Aṣliyyah, then for

Hamzah Mutawassiḥah

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.

237- (وَحَرِّكَ) بِهِ مَا قَبْلَهُ مُتَسَكِّنًا *** وَأَسْقِطْهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

Second: Hamzah Mutaḥarrikah is preceded by a sākin letter:

11(C). If it is a Sākin Ṣāhih Letter: → Make Naql

An-Naql: transferring the ḥarakah of the hamzah to the sākin ṣāhih letter before it, then omitting the hamzah. Naql occurs

1- within a word for a hamzah mutawassitah or mutatarriifah

{مِلْءٌ-مِلْءٌ-شَطَاءٌ-شَطَاءٌ-الْقُرْءَانَ-الْقُرْءَانَ-جُزْءًا-جُزْءًا-النَّشْءَةَ-النَّشْءَةَ-النَّشْءَةَ-يَسْأَمُونَ-يَسْأَمُونَ
-يَجْأُرُونَ-يَجْأُرُونَ-مَسْئُولًا-مَسْئُولًا-الظَّمَانَ-الظَّمَانَ-مَدَّءُومًا-مَدَّءُومًا-مَسْئُولُونَ-مَسْئُولُونَ }

2- with lām at-Taṛīf/the definite article. -الْأَرْضُ-الْإِنْسَانُ-

{الِنْسَانُ-الْأَخِرَةَ-الْأَخِرَةَ-الْأَفِيدَةَ-الْفِيدَةَ-الْفِيدَةَ-الْأُولَى-الْأُولَى-الْإِيمَانَ-الْإِيمَانَ }

3- Naql takes place between two words:

{قَدْ أَفْلَحَ-قَدْ أَفْلَحَ-قُلْ أَوْحَى-قُلْ أَوْحَى- مَنْ ءَامَنَ-مَنْ ءَامَنَ- مَنْ أُوْتِيَ-مَنْ أُوْتِيَ }

4- Naql ḥarakah to a līn letter: {خَلَوْا إِلَىٰ-مَوْيَلًا-سَوْءَاتِكُمْ-شَيْئًا-كَهَيْئَةٍ،

{أَسْتَيْسَسَ-أَسْتَيْسَسَ-السَّوَاءِ-السَّوَاءِ- شَيْءٍ: شَيْءٍ } {خَلَوْا إِلَىٰ-مَوْيَلًا-سَوْءَاتِكُمْ-شَيْئًا-كَهَيْئَةٍ }

5- Naql to sākin nūn of tanwīn {عَذَابٌ أَلِيمٌ-عَذَابٌ بَلِيمٌ-أَيَّامٌ أُخْرَى: أَيَّامُنَا خُرَى }

{كُفُّوا نَاحِدًا: كُفُّوا نَاحِدًا}. The 2 exceptions of Naql are to mīm al-jam or a madd letter. Apply the rules of the ʿārid waqf.

Fourth: If a hamzah mutaharrikah is preceded by a sākin ṣaḥiḥ

(A) and it is a Hamzah mutaṭarrifah/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 - أَلْمَرِّ

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

يَجْعُرُونَ - أَلْقُرْءَانَ - يَجْرُونَ - أَلْقُرْءَانَ

Only Naql (transferring the ḥarakah of the hamzah to the previous sākin ṣaḥiḥ letter, then dropping the hamzah)

is done

We mentioned the rules of: a hamzah sākinah preceded by a mutaharrik, 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 maftūḥah after any of the 3 harakāt سَأَلَ - يُؤَيِّدُ - خَاطِبَةٍ

4-6) Hamzah maksūrah after any of 3 harakāt يَسْنَنُ-سُئِلُوا-خَاطِبِينَ

7-9) Hamzah maḍmūmah after 3 harakāt رُؤُوسٌ - رُؤُفٌ - مُسْتَهْزِئُونَ

Third: 9 Mutaharrik Hamzah Preceded by Mutaharrik

11-→ Make tas-hīl and / or ibdāl

1- If a hamzah maftūḥah comes after a kasr, then ibdāl into yā takes place. E.g., Al-Akhfash خَاطِبَةٍ-نَاشِئَةٍ reads as خَاطِيبَةٍ and نَاشِئَةٍ.

{ خَاطِبَةٍ-نَاشِئَةٍ-مَائَةٌ-مَائَتَيْنِ-فِيَةٌ-فِيَتَيْنِ-بَائِكُمْ-وَلَا نَعَامِكُمْ-وَنَدَشَكُمْ-لَيْلًا-لِأَهَبِ }

2- If a hamzah maftūḥah appears after damm, then turn it to wāw.

{ يُؤَيِّدُ-يُؤَيِّدُ-يُؤَلِّفُ: يُؤَلِّفُ-مُؤَدِّنٌ: مُؤَدِّنٌ-فُؤَادَكَ: فُؤَادَكَ-وَلَوْ يُؤَاخِذُ: يُؤَاخِذُ-يُؤَخِّرُ:

يُؤَخِّرُ-وَلَوْلَوْلُوا: وَلَوْلُوا-مُؤَجَّلًا: مُؤَجَّلًا } . 242- وَفِي غَيْرِ هَذَا (بَيْنَ بَيْنٍ) ***

In the remaining 7 combinations tas-hīl (bayna bayna) will be made. Besides the tas-hīl, ibdāl, naql or ḥadthf may be made, too.

245- *** وَالْأَخْفَشُ بَعْدَ الْكَسْرِ وَالصَّمِّ (أَبْدَالًا)

246- بِيَاءٍ وَعَنْهُ الْوَاوُ فِي (عَكْسِهِ) وَمَنْ *** حَتَّى فِيهِمَا كَالْيَا وَكَالْوَاوِ أَعْضَالًا

3- Ibdāl for a hamzah maḍmūmah after a kasr or the (opposite)

{ أَنْبِئُونِي-أَنْبِئُونِي-مُسْتَهْزِئُونَ-فَمَا لِيُونَ-فَمَا لِيُونَ-لِيُؤَاطِئُوا-لِيُؤَاطِئُوا - سَنْفِرُكَ-سَنْفِرُكَ }

4- If a hamzah maksūrah comes after a damm, then ibdāl will be made by al-Akhfash and also tas-hīl according to Sebawayh; e.g.

{ سُئِلُوا - سُؤِلُوا × (سُئِلُوا) (سُئِلَ - سُؤِلَ) (سُئِلَتْ - سُؤِلَتْ) (مُسْتَهْزِئُونَ: مُسْتَهْزِئُونَ }

{ سَنْفِرُكَ: سَنْفِرُكَ ×- سَنْفِرُوكَ، الْخَاطِئُونَ: الْخَاطِئُونَ- الْخَاطِئُونَ- فَمَا لِيُونَ }

But none of the Qurra' 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: سُنُقْرِيكُ is the tas-hīl of the hamzah between it and the wāw سُنُقْرِيكُ, 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 سِيلُوا, 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 {سَأَلٍ-مَسَّابٍ-تَأَذَّنَ-شَنَقَانٌ}.

6- A hamzah madmūmah after damm {بِرُّوَسِكُمْ: بِرُّوَسِكُمْ}

7- A hamzah maksūrah after a kasr, {خَاسِيَيْنَ-خَاسِيَيْنَ-خَاطِيَيْنَ-خَاطِيَيْنَ-بَارِكُمْ-بَارِكُمْ-مُتَكِّيَيْنَ-مُتَكِّيَيْنَ-بَيْسٍ-بَيْسٍ-يَوْمِيذٍ-يَوْمِيذٍ-مُظْمِنٍ-مُظْمِنٍ}

8- A hamzah maksūrah after fath

9- A hamzah madmūmah after a fath {يَكْلُوكُمْ-تَوَزُّوهُمْ-رَوْفٌ}.

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 {مَأْتَةٌ-فَيْتَةٌ: فَيْتَةٌ-نُنَشِيَكُمْ}

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.

241- وَيُسْمِعُ بَعْدَ الْكَسْرِ وَالضَّمِّ (هَمْزُهُ) *** لَدَى فَتْحِهِ) يَاءٌ وَوَاوًا (مُحَوَّلًا)

Third: 9 Mutaharrik Hamzah Preceded by Mutaharrik

<p>1-Maftūḥah that is preceded by a Kasr مِائَةٌ - فِئَةٌ - نُنشِئْكُمْ</p>	<p>Do ibdāl into yā مِائَةٌ فِئَةٌ maftūḥah</p>
<p>2-Maftūḥah that is preceded by a ḍamm يُؤَيِّدُ - مُؤَجَّلًا - فُؤَادَكَ</p>	<p>ibdāl into wāw يُؤَيِّدُ maftūḥah</p>
<p>3-Maftūḥah that is preceded by fath مَعَابٍ - سَأَلَ - شَنَقَانُ</p>	
<p>4- Maksūrah preceded by ḍamm سُئِلَ - سُئِلُوا Rasmī: ibdāl into wāw maksūrah سُئِلُوا - سُؤِلَ</p>	<p>The qiyāsi way <u>way</u> tas-hīl for all the 7 types of hamzahs (from # 3-9).</p>
<p>5-Maksūrah that is preceded by fath مُطْمَئِنِّ - تَطْمَئِنِّ - جَبْرِئِيلَ</p>	
<p>6a- Maksūrah preceded by kasr بَارِيكُمْ</p>	<p>The rasmī way 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>6b- and followed by yā خَطِيبِينَ - مُتَّكِبِينَ</p>	
<p>(The ḥadthf of the hamzah) خَطِيبِينَ - مُتَّكِبِينَ</p>	
<p>7- Maḍmūmah preceded by ḍamm and followed by wāw بِرُؤُوسِكُمْ (rasmī way also makes ḥadthf/deleting of the hamzah) بِرُؤُوسِكُمْ</p>	
<p>8- Maḍmūmah preceded by fath يَكْلُوكُمْ - مُبْرَعُونَ 8-b- is also followed by a wāw رُؤُفٍ (ḥadthf of the hamzah) مُبْرُونَ</p>	
<p>9-a Maḍmūmah preceded by kasr أَنْبِيَّكُمْ Rasmī ibdāl into yā Maksūrah أَنْبِيَّكُمْ 9-b Maḍmūmah, preceded by kasr, followed by wāw مُسْتَهْزِئُونَ (ḥadthf of hamzah) فَمَالِئُونَ أَنْبِيُونِي - مُسْتَهْزِئُونَ - فَمَالِيُونَ - أَنْبِيُونِي</p>	

12. At-Takhfif ur-Rasmī

Waqf according to the rasm *** وَقَدْ (رَوَوْا) أَنَّهُ بِالْحِطِّ كَانَ مُسَهَّلًا

Some qurrā` from the Maghrib, including Imāms Makkeyy ibn Abī Ṭālib, Fāris ibn Aḥmad, Abū ṣAmru ad-Dāni, Ash-Shāṭibī and others narrated that Ḥamzah stopped on some words with takhfif rasmī – those types of takhfif which are in accordance with the rasm/script of ṣUthmān's Muṣḥaf: *ibdāl and hadthf* only. The takhfif *rasmī* is divided into 4 categories, in which hamzah is

- 1- Written on wāw: { هُزْوًا - كُفْوًا - يَنْشَوُ - تَظْمُو - يَتَفَيَّوُ - يَبْدُو - تَفْتُو }
- 2- Written on a yā: { وَإِيَّتَايَ - تُبْرِي - يُبْدِي - يَسْتَهْزِي }
- 3- Preceded by an alif: { تَلْقَايَ - وَإِيَّتَايَ }
- 4- Not preceded by an alif: { مَلَجًا - مَلَجًا }

In these cases, where hamzah is *mutaṭarrifah or mutawassitah*, *ibdāl* is mostly used when the hamzah is written on top of a rasm of wāw or yā. *Hadthf* is mostly used when the hamzah is not written on top of a rasm wāw or yā. Like in: { مُسْتَهْزِئُونَ } .

{ نِسَاؤُكُمْ - وَأَبْنَاؤُكُمْ - أَوْلِيَآؤُهُمْ / حَآفِيْنَ - الْمَلَآيِكَةِ - مِنْ نِسَائِهِمْ / يُرَاعُونَ - جَاعُوكُمْ }

However, in the previous examples only tas-hīl will be made and no ibdāl is allowed. Indeed, the recitation of the Qur'ān is a Sunnah; the latter generations must take it from the earlier ones. It is based on what is transmitted and proven in the Qirā-ah.

Note: The alif is not mentioned, as it is either ibdāl like يَشَأُ, or tas-hīl, like تَأَذَّنَ, and in both cases, *Hamzah will follow the rasm*.

247- وَمُسْتَهْزِئُونَ (الْحَدْفُ فِيهِ) وَنَحْوَهُ *** وَصَمَّ (وَكَسْرٌ قَبْلُ فَيْلٍ وَأُحْمَلًا)

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:

{مُسْتَهْزِءُونَ-فَمَالُونَ-مُتَكِبُونَ-الْحَاطُونَ-لِيَوَاطُوا-أَنْبِيُونِي-وَيَسْتَنْبُونَكَ-لِيُظْفُوا}

وَضَمُّ: 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.

{مُسْتَهْزِءُونَ-فَمَالُونَ-مُتَكِبُونَ-الْحَاطُونَ-لِيَوَاطُوا-أَنْبِيُونِي-وَيَسْتَنْبُونَكَ-لِيُظْفُوا-الصَّابُونَ}

(وَكَسْرٌ قَبْلُ قَيْلٍ وَأُخْمَلًا): 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- وَإِيَّتَايَ ذِي الْقُرْبَىٰ 16:90
- 3- مِنْ عَاتَايَ 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- الضَّعْفُورُ 4:21
- 5- شَفَعُوا 30:13
- 6- دُعُوا 40:50
- 7- الْبَلَاةُ 37:106
- 8- بُرْعَاةُ 60:4

or these 2 words that differ in rasm:

عَلِمُوا-الْعُلَمَاءُ-أَنْبَأُوا (6: 26, 5:)

Then, it is read in 12 ways: 5

takhfif qiyāsi and 7 takhfif rasmī

The 5 qiyāsi are 3 ibdāl into an alif of (2,4,6) ḥarkāt +2 tas-hīl of the hamzah with rawm, and madd of alif to (6,2) ḥarkāt.

The 7 rasmī ways are: 3 ibdāl into sākin wāw that is elongated 2,4,6 +3 ibdāl into an elongated wāw (2,4,6) with Ishmām +1 ibdāl into wāw with rawm and qaṣr (only 2)

A- A hamzah that is written on a wāw and either

-preceded by a ḍamm

-or preceded by a fath

A hamzah maḍmūmah

2 words: **اللُّؤْلُؤُ - أَمْرٌ - لُؤْلُؤٌ**

2 Takhfif 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 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

The hamzah maḍmūmah

Occurs in **10 words** that are agreed upon in rasm:

1- **يَبْدُوْا** 2- **تَقْتُوْا** (12:85)

3- **يَتَفَيَّوْا** 4- **أَتَوَكَّلُوْا** (20:18)

5- **لَا تَظْمُوْا** 6- **وَيَدْرُوْا** (24:8)

7- **مَا يَعْبُوْا** 8- **الْمَلُوْا** (23, 27)

9- **يُنْشُوْا** 10- **نَبُوْا** (14:6, 38)

And only 1 they differ on its writing

in the Muṣḥaf: **يُنْبِئُوْا** 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 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 نَبَأًا

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.

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.

شَلَطِيٌّ - 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 تُبَوِيٌّ

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

- 248 - وَمَا فِيهِ يُلْقَىٰ وَاسِطًا بِرَوَائِدٍ *** دَخَلْنَ عَلَيْهِ فِيهِ وَجْهَانِ أَعْمِلَا
- 249 - كَمَا هَا وَيَا وَاللَّامِ وَالْبَا وَنَحْوَهَا *** وَلَا مَاتِ تَعْرِيفٍ لِمَنْ قَدْ تَأَمَّلَا

If a hamzah is a mubtadi-ah, at the beginning of a word, then it becomes mutawassitah due to adding any extra letter before it, 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) (taḥqīq then ibdāl, as in -241)
- 3- Sīn: سَأُورِيكُمْ-سَأُصْرِفُ, 4- Fā: فَعَامِنُوا-فَإِذَا, 5- kāf: كَأَنْتَهُمْ - كَأَلْفٍ.
- 6- lām: لَأَنْزَلُ-لَأَنْتُمْ (taḥqīq and tas-hīl) (taḥqīq and ibdāl وَلِيَبْوِيَهُ)
- 7- lām at-Ta rīf الْأَرْضِ-الْإِنْسَانَ-الْآخِرَةَ (naql & sakt on the sākin lām)

Note: In lām at-Ta rīf making the taḥqīq (waqfan) is not allowed.

- 8- Hā`at-tanbīh هَتَأَنْتُمْ (taḥqīq with madd 6 ḥarakāt and tas-hīl with madd and qasr), (6,2) ḥarakāt.
- 9- Wāw: وَأَنْتُمْ- وَأَنْبِئِي (taḥqīq, tas-hīl).
- 10- Yā-an-nidā`: {يَا دُمْ-يَا بَرَّهِيم-يَا أَهْل-يَا أَيُّهَا}, (taḥqīq with madd 6 ḥarakāt and tas-hīl with madd and qasr), (6,2) ḥarakāt.

If Ḥamza stops on a hamzah that is mutawassitah bizaā-id, like one of the following 10, then the rule is:

Hā At-Tanbīh: هَآئِنْتُمْ

Yā An-Nidā: يَآءَهِلَّ - يَآءَئِيهَا

Do 1-Taḥqīq of the hamzah with madd of 6 ḥarakāt.
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-لَأَذْبَحْتَهُ

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: الْأَنْهَارُ-الْأَرْضِ

Naql and sakt.

The rule is: For a hamzah maftūḥah or maḍmūmah that is preceded by kasr **لَأُخْرَاهُمْ-لَأَبِيهِ-وَلَأَبْوَيْهِ-لَأُولَاهُمْ** do taḥqīq of the hamzah and ibdāl into a yā maftūḥah or maḍmūmah.

The other types of hamzahs have taḥqīq and tas-hīl, except lām al-ta'rif which will have naql and sakt.

Note: *Hamzah stops on the word {هَوَّلَاءَ} with 15 ways.*

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 3X5=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 {هَوَّلَاءَ} 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 أُوْنِبْتُكُمْ} (3:15): with 12 manners

The takhfif of 1st hamzah is 3ways: Naql, taḥqīq and sakt. The takhfif of 2nd hamzah, as it is mutawassiṭah 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 3X2X2 gives 12 ways.

قُلْ أُوْنِبْتُكُمْ	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-qaṭṭ, it must carry a fathah and has to be always pronounced muḥaqqaqqaḥ “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

250 وَأَشْمِمُ وَرُمُ فِيمَا سِوَى مُتَبَدِّلٍ *** بِهَا حَرْفٌ مَدٍّ وَأَعْرِفِ الْبَابَ مُحْفِلًا

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:

1- These sākin ṣaḥīḥ letters acquire a dammah or a kasrah after making naql of this ḥarakah to them, like in: {رِفْءٌ-رِفْءٌ}

2- After making idghām into a mubdal wāw or yā from a hamzah maḍmumah or maksūrah on the end of a word, like: {قُرُوءٍ - شَيْءٍ}

252- وَمَا قَبْلَهُ التَّحْرِيكَ أَوْ أَلِفٌ مُّحَرَّكًا *** طَرَفًا 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:

Faṭḥah, 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 ibḍāl into a madd letter. This madd letter is sākin, do not make rawm or ishmām in any sākin mubdal madd: {يَشَاءُ-يَشَاءُ}

فَأَبْدَلُهُ عَنْهُ حَرْفَ مَدِّ مُسَكَّنًا * وَمِنْ قَبْلِهِ تَحْرِيكُهُ فَدَ تَنَزَّلَا /وَيُبْدِلُهُ مَهْمَا تَطَّرَفَ مِثْلُهُ
253- وَمَنْ لَمْ يَرُمْ وَاعْتَدَ مُحْضًا سُكُونَهُ *** وَأَلْحَقَ مَفْتُوحًا فَقَدْ شَدَّ مُوْغِلًا

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 faṭḥah, like that which has a ḍammah or kasrah, without differentiating.

254- وَفِي الْهَمْزِ أَنْحَاءٍ وَعِنْدَ نَحَاتِهِ *** يُضِيءُ سَنَاهُ كَلَّمَا 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 take from the earlier ones. Therefore, recite the Qur`ān only as you have been taught to be on the light of knowledge.

The rule of sakt before a hamzah mutaharrikah, at the beginning of a word- preceded by a sākin saḥīḥ:

A- If the sākin mafṣūl is like: { قَدْ أَفْلَحَ - خَلَوْا إِلَىٰ }, then

Khalaf reads

Khallād reads

waṣlan

Waqfan

waṣlan

Waqfan

1- taḥqīq
2- Sakt

Absolutely
No Sakt

1- Naql
2-taḥqīq

If a sākin mafṣūl is alone, then he reads:

If there are 2, and he stops on the 2nd one, then he reads:

1-Naql
2- taḥqīq
3- Sakt

1- taḥqīq on the 1st, naql, taḥqīq on 2nd
2- Sakt on the 1st, naql, sakt on the 2nd.

B- If the sākin mafṣūl is Mīm al-jam' (فَلَهُمْ أَجْرُهُمْ), then

Waṣlan

Waqfan

1- taḥqīq
2- Sakt (by Khalaf) only

When there are 2, and he stops on the 2nd, read with

Alone

1- taḥqīq on both: Ḥamzah
2- Sakt on both mīm: Khalaf

1- taḥqīq
2- Sakt by Khalaf

15A. Pausing on a Sākin That Precedes Hamzat el-qat'

227 وَعَنْ حَمَزَةَ فِي الْوَقْفِ خُلْفٌ وَعِنْدَهُ *** رَوَى خَلْفٌ فِي الْوَقْفِ سَكْتًا مُقَلَّلًا

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*.

{الْأَخْرَةَ-الْأَخْرَهُ-الْأَرْضُ-الرَّض-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).

228 - وَيَسْكُتُ فِي شَيْءٍ وَشَيْئًا وَبَعْضُهُمْ *** لَدَى الْأَلَامِ لِلتَّعْرِيفِ عَنْ حَمَزَةَ تَلَا

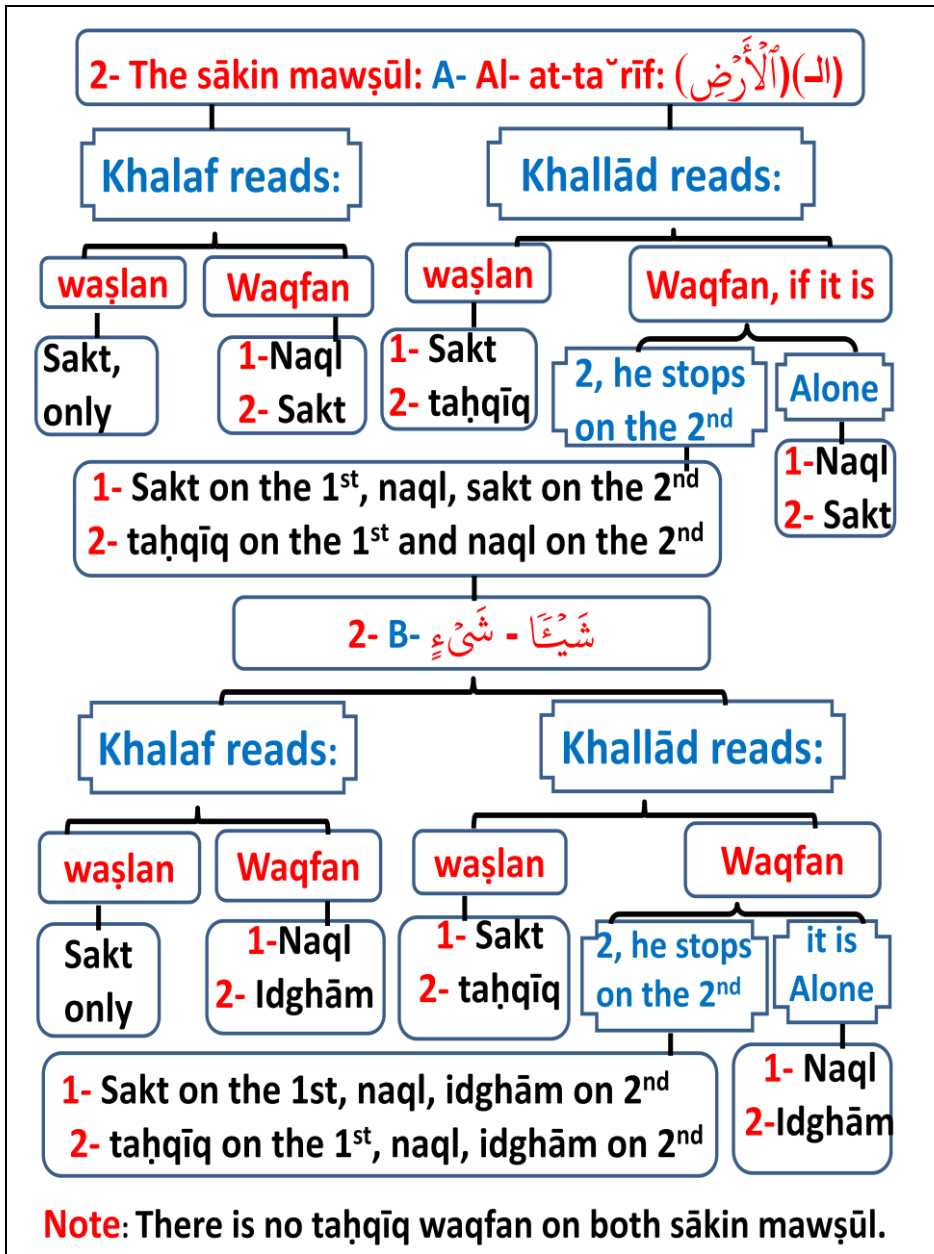
Sākin *mawṣūl* includes another type, in which *Ḥamzah* makes *sakt*, *waṣlan*, first (i.e., *muqaddamun fil-adā'*) {شَيْءٌ-شَيْءٌ-شَيْءٌ-شَيْئًا-شَيْئًا} .

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*.



15C. Sakt on sākin mafṣūl, that is between two words.

Only *Khalaf* makes sakt in *khulf* between the sākin ṣaḥiḥ letter and the hamzah mutaṭarrifah, in 3 types of naql between 2 words:

1- ṣaḥiḥ sākin letter 2- Līn letter 3- the sākin nūn of the tanwīn:

{ كُفُوْنَا حَدًّا - قَدْ أَفْلَحَ - قُلْ أَوْحَىٰ - مَنْ أَمَنَ - مَنْ أَوْحَىٰ - مَنْ أَوْحَىٰ - مَنْ أَوْحَىٰ - هَلْ أَتَاكَ حَدِيثُ
 الْعَاشِيَةِ - ابْنِي أَدَمَ - لِيُرَوْا أَعْمَلَهُمْ - مِنْ أَيَّامِهِ آخَرَ - عَذَابٌ لِيْمٌ - فَجَعَلَهُ عُثَاءً أَحْوَىٰ }
 227 - وَعَنْ حَمْرَةَ فِي الْوَقْفِ خُلْفٌ وَعِنْدَهُ *** رَوَى خُلْفٌ فِي الْوَقْفِ سَكْتًا مُقْلَلًا

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 mafšūl/separated sākin

First: a sākin mafšūl, (1) Not a mīm jamʿ

A- Alone

Then, waşlan

فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا

- 1- **Ḥamzah** makes taḥqīq
- 2- **Khalaf** makes sakt

Then, waqfan

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى

- 1- **Ḥamzah** makes naql
- 2- **Ḥamzah:** taḥqīq
- 3- **Khalaf** performs sakt

B- If there are 2 sākin mafšūl

Then, waşlan

كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ

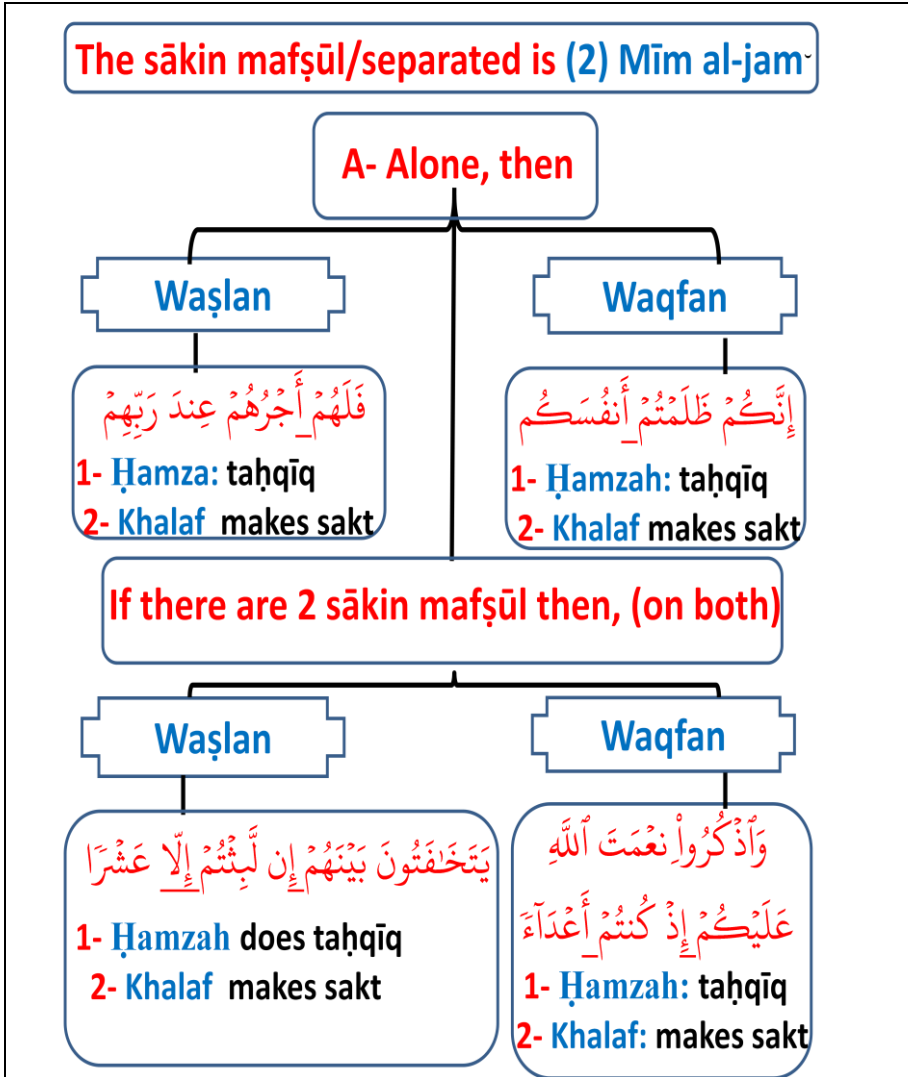
بَيِّنَةٍ

- 1- **Ḥamzah** 2 taḥqīq
- 2- **Khalaf** 2 sakt

Then, waqfan

مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى

- 1- **Ḥamza:** taḥqīq of 1st sākin mafšūl, (naql, taḥqīq of the 2nd
- 2- **Khalaf** makes sakt on the 1st, while naql and sakt on the 2nd



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

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ

Waṣlan

- 1- Khalaf: **taḥqīq** all, without a ghunnah
- 2- Khallād: taḥqīq all, with a ghunnah
- 3- Khalaf: **sakt** on all without a ghunnah

Waqfan on the 3rd

أَمْ 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

Tahreerāt/Justifications of the rules of the sākin mawṣūl : (Al at-Taʿrīf / شَيْءٌ - شَيْئًا)

Second: If a sākin mawṣūl, A- al At-Taʿrīf is

A- Alone, then

هُوَ الَّذِي خَلَقَ لَكُمْ مَا 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 آبَاءُؤُنَا وَلَا حَرَمْنَا
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-Taʿrīf comes with a ghunnah and either:

1-The ghunnah occurs 1st then,

فَأَرَادَ أَنْ يَسْتَفِيزَهُمْ مِنَ الْأَرْضِ فَأَعْرَفْنَاهُ

Waṣlan

- 1- **Khalaf** reads without ghunnah and makes sakt
- 2- **Khallād** reads with ghunnah and makes sakt
- 3- **Khallād** reads by taḥqīq

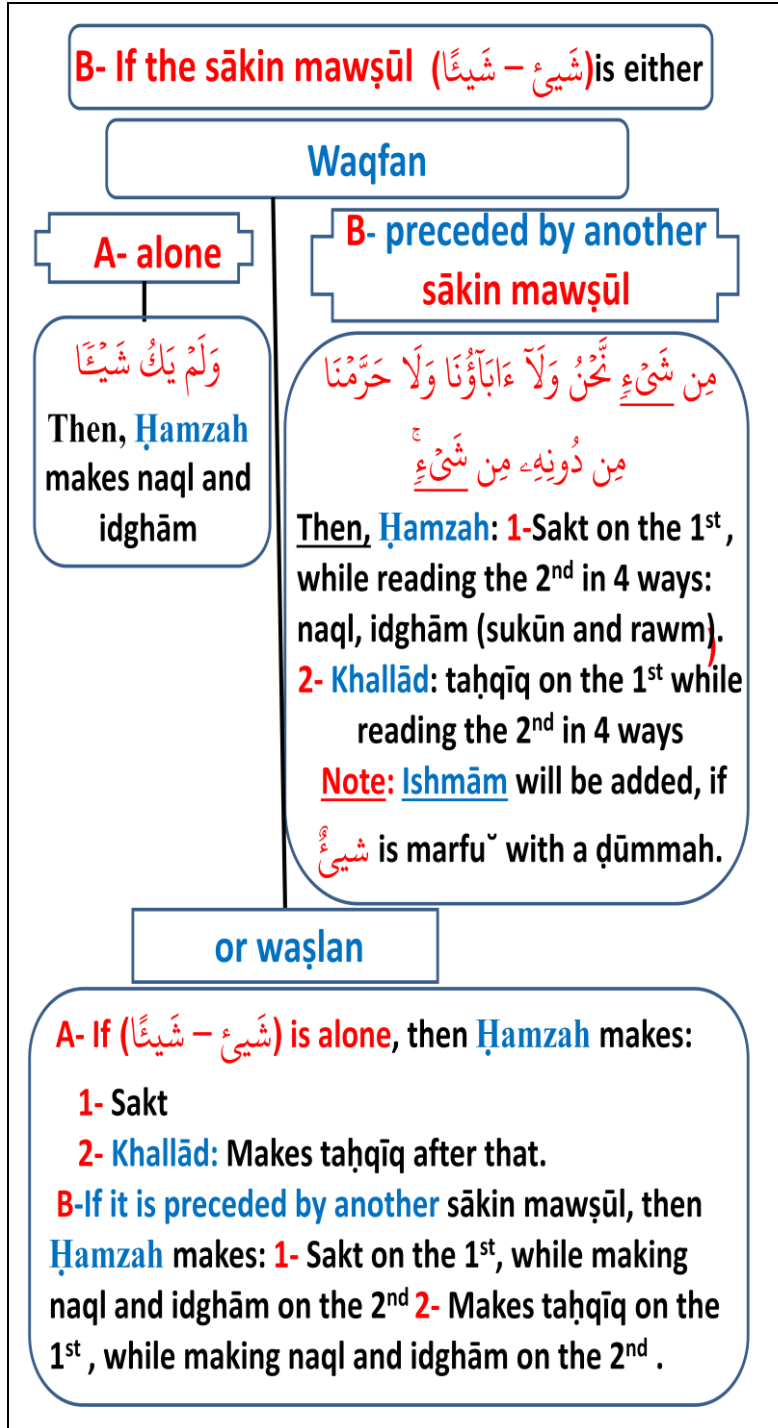
Waqfan

- 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



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 الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا

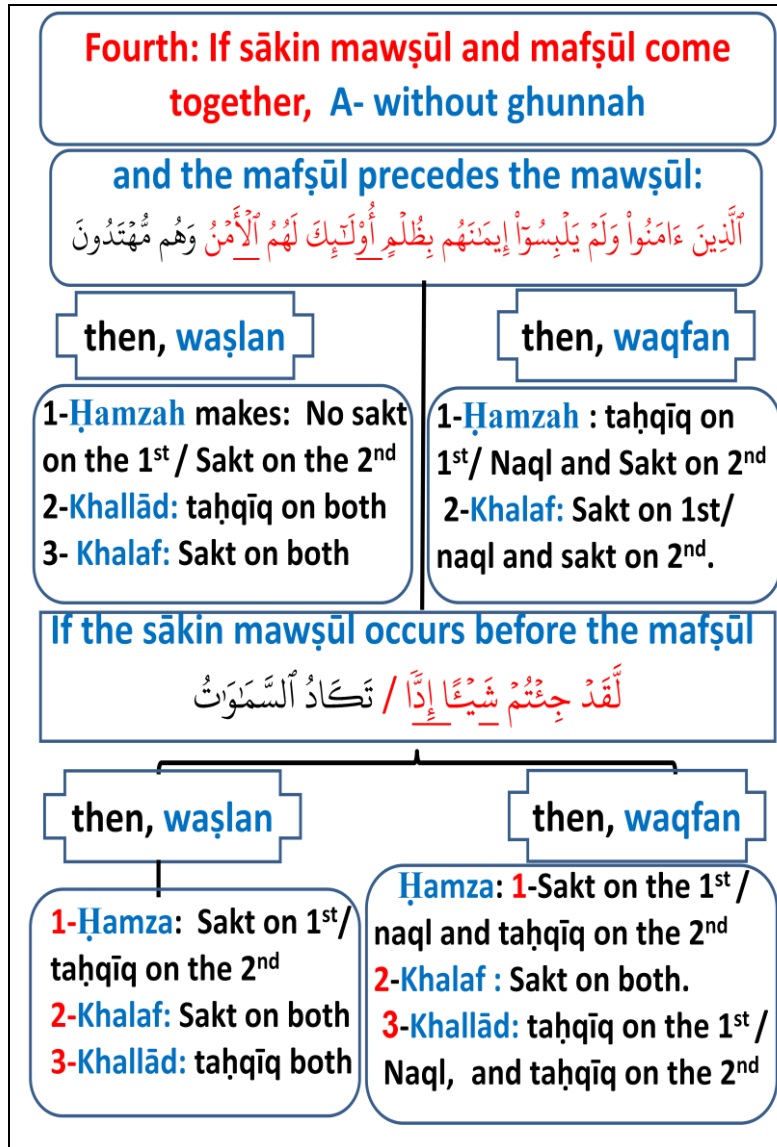
Then, **Ḥamzah** makes: **1-** Sakt on the 1st / naql and Idghām on the 2nd. **2-Khallād** makes: taḥqīq on the 1st / naql and Idghām on the 2nd.

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, 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 مَنْ ءَامَنَ 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/

(مَنْ ءَامَنَ): (naql, taḥqīq)

B-the sākin mafṣūl precedes the word (صِرَاطِ)

فَسَتَعْلَمُونَ مَنْ أَصْحَابُ 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 (صِرَاط), A-The word (صِرَاط) occurs first, then

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

<p>Waṣlan</p>	<p>Waqfan on (الْآيَاتِ):</p>
<p>1-Khalaf: Ishmām ṣād / Sakt and no ghunnah 2- Khallād: ṣād/Sakt, ghun 3- Khallād: makes taḥqīq</p>	<p>1-Khalaf: Ishmām ṣād, (الْآيَاتِ): (naql and sakt) 2-Khallād: Ṣād, on (الْآيَاتِ): (naql and sakt)</p>

B-The sākin mawṣūl occurs first, then

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ

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>

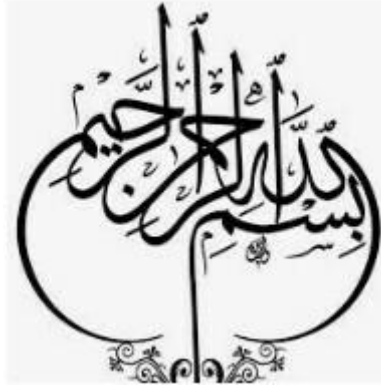
For a *Muṣḥaf written in Ḥamzah's* recitation, click on the link:

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*

39 - وَأَمَّا عَلِيٌّ فَالْكِسَائِيُّ نَعْتُهُ لِمَا *** 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.

40 - رَوَى لَيْثُهُمْ عَنْهُ أَبُو الْحَارِثِ الرَّضَا وَحَفْصٌ *** هُوَ الدُّورِيُّ وَفِي الذِّكْرِ 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.

1. Mīm Al-Jam' And The Hā That Precedes It

- 113 - وَمِنْ دُونِ وَصَلٍ ضَمَّهَا قَبْلَ سَاكِنٍ *** لِكُلِّ وَبَعْدَ الْهَاءِ كَسْرُ فَتَى الْعَلَا
- 114 - مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِنًا *** وَفِي الْوَصْلِ كَسْرُ الْهَاءِ بِالضَّمِّ شَمْلًا
- 115 - كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الِ *** قِتَالٌ وَقِفٌ لِلْكَلِّ بِالْكَسْرِ مُكْمَلًا

Mīm al-jam' can appear before a sākin or mutaḥarrrik 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 الْفٰلسِقُونَ-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 اللهُ-يُرِيهِمُ اللهُ-الِيَهُمُ اَنْتَيْنِ-بِهِمُ الْأَسْبَابُ

During waqf on mīm al-jam', He reads the same as Ḥafṣ {عَلَيْهِمُ}.

C- If mīm is followed by mutaḥarrrik 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 الْفٰلِحُونَ}

3- 39: 7 {وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ}.

167 - (وَأَسْكِنُ) نَصِيرًا فَازَ وَكَسَرَ لِعَٰبِرِهِمْ *** وَصَلَهَا جَوَادًا دُونَ رَيْبٍ لِثَوَصَلَا

4- He recites أَرْجِهْ in (26: 36) and (7: 111) with kasrah and ṣilah.

{أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حٰشِرِينَ- أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حٰشِرِينَ}

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 لَفِي خَلْقٍ جَدِيدٍ}.

Al-Kisā'ī differs from Ḥafṣ in reciting 29: 28 with a question.

4. The Major Imālah

- {الْيَتِيمِ أَذْيُ-تُوقِي-تَوَلَّى-يُوجَى-وَكَفَى-الْتَّهْمَى-طَغَى-نَادَى-الرُّجْعَى-الْمَرْعَى-تَرْضَى-الْهَوَى}
 {وَالضُّجَى-الرَّبْوَى-الْقُبْوَى-الْعُلَى-وَضَجْنَهَا-هَدْبِنَى-تُقْبَةُ-مُزَجْبَةُ-الْحَوَايَا-إِنْبَهُ-كِلَاهُمَا-رَأَى-
 رِبْءِ-ك-وِيْحِي-وَأَحْيَا-بِأَى-وَلَا أَدْرِبْكُمْ-وَمَا أَدْرَبْكَ-تَتْرَأ-الْب-الْمَرْ-جَمْ-جبه-طِسَمْ-طِسْ}
 313 - إِنَاهُ لَهُ شَافٍ وَقُلْ أَوْ كِلَاهُمَا *** شَفَا وَلِكْسِرٍ أَوْ لِيَاءٍ تَمِيَلًا
 739 - وَكَمْ صُحْبَةٍ يَا كَافٍ وَالْخُلْفُ يَاسِرٌ وَهـ *** صِفِ رِضَى حُلُومًا وَتَحْتِ جَنَى حَلَا
 740 - شَفَا صَادِقًا حَمِ مُخْتَارِ صُحْبَةٍ *** وَبَصْرٍ وَهُمْ أَدْرَى وَبِالْخُلْفِ مُتِيَلًا
 646 - وَحَرَفِي رَأَى كَلًّا أَمِيلَ مُزْنَ صُحْبَةٍ *** وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ

These lines list the words which have imālah for Al-Kisā'ī, only.

- {الرُّؤْيَا-لِلرُّؤْيَا-رُءْيَا-مَرَضَات-خَطَايَانَا/كُم/هُمْ-حَقَّ ثِقَاتِهِ-وَقَدْ هَدْبِنٌ-وَمَنْ عَصَانِي-
 وَمَا أَنَسْنِيهِ إِلَّا-وَأَوْصِنِي-ءَاتِنِي الْكِتَابَ-مُحِبَاهُمْ-فَمَا ءَاتِنِ اللَّهُ خَيْرٌ مِمَّا ءَاتِيكُمْ-ذَجَلَهَا-
 تَلْنَهَا-وَمَا طَجَلَهَا-سَجَى-يَتَأَسْفَى-عَسَى-بَلَى-أَبَى-مَتَى-يَوَيْلَتِي-يَا حَسْرَتِي-(هَارٍ-كَهَيْعَصَ)}

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 فَعْلَى فَعْلَى (with any vowel on the fā)

فَعْلَى and Fu'āla (with 2 vowels on the fā, dammah and fathah).

(b) any sākin: عَيْسَ بِنِ مَرْيَمَ-مُوسَى الْكِتَابَ-رَعَا الشَّمْسَ-رَعَا الْقَمَرَ

{وَالْقَتْلَى الْحُرِّ-وَجَنَى الْجُنَّتَيْنِ-وَذِكْرَى الدَّارِ-وَطَعَا الْمَاءَ-تَرَءَا الْجَمْعَانَ-رَعَا الشَّمْسَ-}

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}

323 - وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَابِهِ *** وَهَارٍ رَوَى مُرُوٍ يُخْلِفِ صَدٍ حَلَا

326 - وَإِضْجَاعُ ذِي رَأَيْنِ حَجَّ رُوَاتِهِ *** كَالْأَبْرَارِ وَالتَّقْلِيلِ جَادَلْ فَيَصْلَا

738 - وَإِضْجَاعُ رَا كُلِّ الْفَوَاتِحِ ذِكْرُهُ حَمَى *** غَيْرَ حَفِصِ طَاوِيَا صُحْبَةً وَلَا

Dūri makes imālah of these words كَمِشْكُوتَةٍ-هُدَايَ-رُؤْيَاكَ-مَثْوَايَ-وَمَحْيَايَ

مَنْ أَنْصَارِي إِلَى اللَّهِ-وَسَارِعُوا-يُسْرِعُونَ-نُسَارِعُ-أَلْبَارِي-بَارِيكُمْ-ءَاذَانِنَا-ءَاذَانِهِمْ-طُعْيَانِهِمْ

327 - وَإِضْجَاعُ أَنْصَارِي تَمِيمٌ وَسَارِعُوا *** نُسَارِعُ وَالْبَارِي وَبَارِيكُمْ تَلَا

328 - وَأَذَانِهِمْ طُعْيَانِهِمْ وَيُسَارِعُونَ *** آذَانِنَا عَنْهُ الْجَوَارِي تَمَثَّلَا

Ad-Dūri (ت) makes imālah of any alif followed by rā mutatarriyah (at the end of a word) majrūrah with a kasrah, even if a pronoun is attached after it.

321 - وَفِي أَلْفَاتٍ قَبْلَ رَا طَرْفٍ أَتَتْ *** بِكَسْرِ أَمِلٍ تُدْعَى حَمِيداً وَتُقْبَلَا

322 - كَأَبْصَارِهِمْ وَالذَّارِ ثُمَّ الْحِمَارِ مَعَ *** حِمَارِكَ وَالْكَفَّارِ وَاقْتَسَمَ لَتَنْضَلَا

{عَلَى ءَابِئِهِمْ-كَمَثَلِ الْحِمَارِ-أَبْصَرِهِمْ-التَّوَرِيَّةَ-أَلْجُفْرَيْنِ-أَلْبَارِ-أَرْبَكُهُمْ-بِقِنْطَارٍ-إِلَى
أَلْكَفَّارِ-بِدِينَارٍ-دَارَ أَلْبُورِ-أَلْفَجَّارِ-أَلْقَهَّارِ-مِنْ دَيْبَرِهِمْ-مِنْ دَيْبَرِكُمْ-حِمَارِكَ-أَلنَّهَّارِ-أَلْبَارِ-
أَلْجَوَارِ-وَأَلْجَارِ-جَبَّارَيْنِ-كَافِرَيْنِ-وَأَوْبَارِهَا وَأَشْجَارِهَا}

5. Ways of Stopping on Uthmanic Mushaf Script

382 - وَيَا أَيُّهَا فَوقَ الدُّخَانِ وَأَيُّهَا *** لَدَى الثَّورِ وَالرَّحْمَنِ رَافِقَنَ حَمِيلاً

There are 3 words ending with hā in sūrat an-Nūr: 31, Az-Zukhruf and ar-Raḥmān:

{أَيُّهُ الْمُؤْمِنُونَ جَمِيعًا - وَقَالُوا يَتَّيُّهُ السَّاجِرُ - 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 يَتَّيُّهَا .

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.

378 - إِذَا كُنِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثٌ *** فَيَالِهَا إِفْ حَقًّا رَضَى وَمُعَوَّلًا

{رَحِمَتْ-نِعَمَتْ-سُنَّت-لَعَنَتْ-أَمْرَات-وَمَعْصِيَت-فُرْتُ-شَجَرَتْ-وَجَنَّت-أَبْنَتْ-فَطَرَتْ-

بَقِيَتْ-كَلِمَتْ-عَيَّبَتْ-الْعُرْفَات-ءَايَتْ-بَيَّنَتْ-تَمَرَتْ-جَمَلَتْ-ذَاتَ بَهْجَةٍ-وَلَاتَ حِينَ

مَنَاصِ-مَرْضَات-يَا أَبَتِ-هَيَّاتَ هَيَّاتَ-أَفْرَيْتُمْ أَلَّتْ وَالْعُرَى ﴿١٩﴾ الرَّحْمَةُ-السَّفِينَةُ-لَعِبْرَةٌ ط

6A. Two Imālah Madth-habs of Feminine Hā, Waqfan

339 - وَفِي هَاءٍ تَأْنِيثِ الوُفُوفِ وَقَبْلَهَا *** مُمَالُ الكِسَابِي غَيْرَ عَشْرِ لِيَعْدِلَا

340 - وَيَجْمَعُهَا حَقُّ ضِعَاطٍ عَصِ حَطَا *** وَأَكْهَرُ بَعْدَ الْيَاءِ يَسْكُنُ مِيَلًا

341 - أَوِ الْكَسْرِ وَالْإِسْكَانِ لَيْسَ بِحَاجِزٍ *** وَيَضْعُفُ بَعْدَ الْفَتْحِ وَالضَّمِّ أَرْجُلًا

342 - لَعِبْرَةُ مِائَةٍ وَجْهَهُ وَلَيْكَهُ وَبَعْضُهُمْ *** سِوَى أَلِفٍ عِنْدَ الْكِسَابِي 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): (أَكْهَر) . Or this one (عَلَقِبَةُ - الْعِرَّةُ (فجئت زينب لذود شمس)

with the condition that a kasrah or a sākin yā precedes any of its

letters: {كَثِيرَةٌ-مَعْدِرَةٌ-وَالْآخِرَةُ-لَعِبْرَةٌ-وَجْهَةٌ-خَاطِبَةٌ-نَاشِئَةٌ-مِائَةٌ-فِيئَةٌ-وَالْمَلْبِكَةُ-}

كَهَيْئَةٍ-الْأَيْكَةُ-اللَّعْنَةُ-غَفْلَةٌ-الْحِنَّةُ-نُطْفَةٌ-أُمَّةٌ-قِرْدَةٌ-الْقَيْمَةُ-بِقُوَّةٍ-ذُرِّيَّةٌ}

There is no imālah of any letter from this phrase, **حَقُّ ضِعَاظِ عِصِ**, which includes the isti'ālā' letters (حُصَّ ضَعُطِ قِظْ) plus حَاع, such as: {وَأَلْتَطِيحَةُ} (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

{ عَلَقَةِ السَّاعَةِ - الشَّفَلَعَةِ - مُضْغَةِ - مُخَلَّقَةِ - سُورَةِ - مَرَّةٍ - الْحُسْرَةِ - السَّحْرَةِ - قَبْضَةِ - طَرِيقَةَ - .. }
1093 - سَلَسِلًا نَوْنٌ إِذْ رَوَّوَا صَرْفَهُ لَنَا *** وَبِالْقَصْرِ قِفٌ مِنْ عَنِّ هُدًى حُلْفُهُمْ فَلَا

III. Al-Kisā'ī recites 3 words with tanwīn, waṣṣan وَأَعْلَلًا سَلَسِلًا in sūrat Al-Insān. He keeps the alif of 'iwaḍ from the tanwīn, waqfan. قَوَارِيرًا ١٥ قَوَارِيرًا ١٦ قَوَارِيرًا ١٧ مِنْ فِصَّةٍ { ١٦ } وَسَعِيرًا ١٤ كَانَتْ قَوَارِيرًا ١٥

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 {مُوصَدَةٌ - 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 (وَسْأَلُوا) and its derivatives, when preceded by a wāw or a fā.

{وَسْأَلُهُمْ عَنِ-وَسْأَلُوا مَا-وَسَلِ الْقَرْيَةَ-فَسَلُوا أَهْلَ الدِّكْرِ-فَسَلِ الَّذِينَ-فَسَلَهُ-فَسَلُوهُنَّ مِنْ} 237- وَحَرِّكَ بِهِ مَا قَبْلَهُ مَتَسَكِنًا *** 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:

{أَفْرَعَيْتَ-أَفْرَعَيْتُمْ-أَفْرَعَيْتَ-أَفْرَعَيْتُمْ-أَفْرَيْتَ-أَفْرَيْتُمْ-أَفْرَيْتَ-أَفْرَيْتُمْ-أَفْرَيْتَ-أَفْرَيْتُمْ-كُم}

He also omits the hamzah in {طَيْفٌ → طَيْفٌ {يُضْهِونَ} (7:201).

4- Al-Kisā'ī adds hamzah to {مِيكَائِيلَ-دَكَّاءَ-جَبْرِيْلَ}.

471 - وَجِبْرِيلَ فَتُحَّ الْجِيمَ وَالرَّا وَبَعْدَهَا *** وَعَى هَمَزَةً مَكْسُورَةً صُحْبَةً وَلَا
189 - وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا بِهَا *** ءَأَمَنْتُمْ لِلْكَلِّ ثَالِثًا (أَبْدِلًا)

He reads some words differently from Ḥaḥḥ, 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: {ءَأَعَجَبِيٌّ وَعَرَبِيٌّ}.

Ash-Shāḥibī states: 185- (وَحَقَّقَهَا) فِي فُصِّلَتْ صُحْبَةً *** ءَأَعَجَبِيٌّ

Ṣuḥbah is an indication of Shuḥbah, Hamzah and Al-Kisā'ī. They read (ءَأَعَجَبِيٌّ) in sūrat Fuṣṣilat, with taḥqīq.

(29) {ءَأَمَنْتُمْ-أَتَيْنَ لَنَا لِأَجْرًا-ءَأَنَّاكُمْ لَتَأْتُونَ الرِّجَالَ-ءَأَنَّاكُمْ لَتَأْتُونَ الْفَاحِشَةَ} (7)

He also reads the word {ءَأَمَنْتُمْ} in 3 Sūrahs, by adding a questioning hamzah and reads the hamzahs with taḥqīq {ءَأَمَنْتُمْ} .

8. Al-Kisā'ī Makes Ishmām With a Harkāh or Letter

Ishmām in 6 words {وَجَائِءٌ-وَقِيلَ-قِيلَ} {وَحِيلَ-وَسِيقٌ-وَعِضٌ-سِئَاءٌ-سِئَتْ} .
 {يَضُدُّ}-sūrat al-An'ām- {يَضُدُّونَ} - sūrat al-Anfāl - {تَضَدِّيَّةٌ}
 {فَأَصْدَعُ بِمَا تُؤْمَرُ} -sūrat Yūnus- {تَضَدِّيْقٌ} -sūrat al-Qaṣaṣ-
 {وَمَنْ أَصْدَقُ} -sūrat an-Naḥl- {وَعَلَى اللَّهِ قَضُ السَّبِيلِ} -sūrat al-Hijr-
 {الْمُضْطَرُونَ} -sūrat Aṭ-ṭūr- {بِمُضْطَرٍ} -sūrat an-Nisā'

9. The Special Words of Al-Kisā'ī (Al-Farsh)

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

{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ-قَالَتْ أَخْرِجْ- أَنْ أَعْبُدُوا -مَحْظُورًا أَنْظُرْ- قَدَّاسْتَهْرِيءُ}

2- Al-Kisā'ī reads sīn and sād of these words with kasrah.

538 - وَيَحْسَبُ كَسْرُ السَّيْنِ مُسْتَقْبَلًا سَمًا *** رِضَاهُ وَلَمْ يَلْزَمْ قِيَاسًا مُوَصَّلًا

تَحْسِبُ-يَحْسِبُونَ-يَحْسِبُهُمْ-الْمُحْصِنَاتِ-مُحْصِنَاتِ

3- He reads these pronouns with sākin hā on the condition that hā is preceded by (وهو-فهى-لهو خير للصائرين-ثم هو): (و-ف-ل-ثم).

4- The Arabs use hā as-sakt/pausing hā, which is a sākin hā in both waṣlan and waqfan, to show the vowel of the last letter. Al-Kisā'ī deletes the 7 hā-at as-sakt waṣlan. Ash-Shāṭibī states:

652 - وَسَكَّنَ شِفَاءً وَ(أَقْتَدَهُ) حَذْفُ هَايِهِ *** شِفَاءً وَبِالتَّحْرِيكِ بِالكَسْرِ كُفْلًا

He reads waṣlan without hā es-sakt in its 7 places in the Qur'an:

1- لَمْ يَتَسَّتَهُ (2:259) 2- فَبِهَدْيِهِمْ أَقْتَدَهُ (6:90) 3-6 in sūratul Hāqqah.

(101:10) وَمَا أَدْرَاكَ مَا هِيَ (١٠) 7- كِتَابِيَّة (١٥) حِسَابِيَّة (٢٦) مَالِيَّة (٢٨) سُلْطَنِيَّة

5- Al-Kisā'ī reads the word (أم) with a- kasrah of the hamzah waṣlan and waqfan in sūrat an-Nisā' {فَلِإِمِّهِ السُّدُسُ- فَلِإِمِّهِ التُّلُثُ}, to match the kasrah that is preceding the hamzah.

590 - وَفِي أُمَّ مَعَ فِي أُمَّهَا فَلِأَمِّهِ لَدَى *** الْوَصْلِ ضَمُّ الْهَمْزِ بِالكَسْرِ شَمْلًا

591 - وَفِي أُمَّهَاتِ التَّحْلِ وَالتُّورِ وَالرُّمْرِ *** مَعَ التَّجْمِ شَافٍ وَأكْسِرِ الْمِيمَ فَيَصَلَا

b- He reads with kasrah of hamzah waṣlan only in these 2 words in sūrahs az-Zukhruf {فِي إِمِّ الْكِتَابِ} and al-Qaṣaṣ {فِي إِمِّهَا رَسُولًا}, to match the kasrah or the yā that is preceding the hamzah.

c- He reads hamzah and mīm with kasrah, waṣlan, in 4 sūrahs: an-Nahl {أَخْرَجَكُمْ مِنْ بُطُونِ إِمَّهَاتِكُمْ}, an-Nūr {أَوْ بِيوتِ إِمَّهَاتِكُمْ}, az-Zumar {أَجَنَّةٍ فِي بُطُونِ إِمَّهَاتِكُمْ} an-Najm {خَلَقَكُمْ فِي بُطُونِ إِمَّهَاتِكُمْ}.

d- When starting with the words of **b** or **c**, Al-Kisā'ī reads hamzah with dammah and mīm with fathah, like all the reciters.

6- Al-Kisā'ī is one of the reciters who make qasr for the word {لَرُءُفٌ - رَءُفٌ}, which means there is no wāw maddiyyah.

487 - وَفِي أَمْ يَقُولُونَ الْخِطَابُ كَمَا عَلَا *** شَفَا وَ (رَءُوفٌ) قَصْرٌ صُحْبَتِهِ حَلَا

7- He reads يَبْيِي with kasrah. He reads all of these words with

kasrah on the first letter: عِيونًا-شِيوْحًا - أَلْغِيُوبِ-جِيُوبِهِنَّ -نِسِيَا-أَلْبِيُوتِ-يُيُوتًا

8- He reads the following words differently from Ḥafṣ, also.

وُلْدًا - الرِّيحِ - يَبْشُرُ - لَمَسْتُمُ النِّسَاءِ - ثَمَّاسُوهِنَّ - تَسْقُطُ - تَلْقَفُ - ثَمُودًا - أَلْرُعْبِ

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>



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-Shāṭibīyyah's poem of 7 Qurrā'. Ibn Al-Jazarī gives Abā Jaʿfar the same code letters that Ash-Shāṭibī gives to Nāfi' (Abj, أَبَج) 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-Shāṭibīyyah in his aṣl. Proofs will be given in blue text and taken from both Ash-Shāṭibīyyah and Ad-Durrah.

8- (وَرَمَزُهُمْ ثُمَّ الرُّوَاةِ كَأَصْلِهِمْ *** فَإِنْ خَالَفُوا أَدْكُرْ وَإِلَّا فَأُهْمِلَا)

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

[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 rakā'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



2. Al-Madd ul-Farṭ/ Derived Elongation

Abū Jaʿfar reads al-madd al-Munfaṣil with qaṣr, 2 ḥarakāt, and he reads al-madd al-Muttaṣil in tawassuṭ, 4 ḥarakāt.

22- (وَمَدَّهُمْ وَسِطَ وَمَا انْفَصَلَ اقْصَرْنَا * * * أَلَا حُزٌّ وَبَعْدَ الْهَمْزِ وَاللَّيْنِ أُصْلًا)

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-jamʿ { وَهَدَيْنَهُمْ إِلَى } . 3- Hamzah follows alif of word { أَنَا }.

{ أَنَا أَحْيَى وَأُميْتُ - وَأَنَا أَوَّلُ الْمُسْلِمِينَ - أَنَا أَقَلُّ - أَنَا أَكْثَرُ - وَأَنَا أَعْلَمُ } [(إِنَّ أَنَا إِلَّا نَذِيرٌ - وَأَنَا رَبُّكُمْ)] وَمِنْ عَابَائِهِمْ، وَذُرِّيَّتِهِمْ، وَإِخْوَانِهِمْ، وَاجْتَبَيْنَاهُمْ، وَهَدَيْنَاهُمْ، إِلَى صِرَاطٍ مُسْتَقِيمٍ {

521 - وَمَدَّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ *** وَفَتَحَ أَنَّى وَالْحَلْفُ فِي الْكَسْرِ بُجْلًا

Nāfiʿ elongates the alif of “أنا” in a continuous reading if it is followed by a hamzat qaṭʿ maftūḥah or maḍmūmah. Abū Jaʿfar pronounces the alif and elongates it into two ḥarakāt. If “أنا” precedes a hamzat qaṭʿ maksūrah, or any other letter, then he drops its alif, as in Ḥafṣ’s recitation: { إِنَّمَا أَنَا لَكُمْ نَذِيرٌ }.

3. Ṣilat Mīm ul-Jamʿ

Abū Jaʿfar reads mīm al-jamʿ according to the letter following it:
A. If mīm ul-jamʿ is followed by a sākin letter, then he reads the mīm with a ḍammah ʿarīḍah without lengthening it (to prevent the meeting of two sākin letters), like the other reciters.

113 - وَمِنْ دُونِ وَصْلِ ضَمِّهَا قَبْلَ سَاكِنٍ لِكُلِّ * * * مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

115 - كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ * * * وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكْمِلًا

B. Abū Jaʿfar reads the mīm ul-jamʿ that precedes a mutaḥarrik letter with a ṣilah (i.e., he connects it with a wāw of 2 ḥarakāt).

13 - (وَصِلْ ضَمَّ مِيمِ الْجَمْعِ أَصْلًا)

{ عَاخِذِينَ مَا آتَيْنَاهُمْ، 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

Click on the following link, Abū Jaʿfar's Muṣḥaf is the 9th one on the left hand side (purple).

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

4. Rules of a Single Hamzah in a word

The qurrā` allow changes in a hamzah to ease pronunciation. Abū Jaʿfar reads some hamzahs with *tas-hīl*/ease, *ibdāl*/turning, *naql*/transferring and *hadthf*/deleting. He, also adds hamzahs to other words, contrary to Ḥafṣ.

I. Abū Jaʿfar adds a hamzah in {رَبَّتْ} and with madd muttaṣil in {أَذْهَبْتُمْ} {أَأَن كَانَ} an interrogative hamzah in {رَكَرِيَاءَ-مِيكَائِلَ}; an interrogative hamzah in {أَأَن كَانَ} {أَأَذْهَبْتُمْ} and with madd lāzim in {أَلْشَّهْرُ-ءَالْشَّحْرُ} (10: 81).

24-ءَأَمَنْتُمْ أَخْبِرْ طِبْ أَيْتِكَ لَأَنْتَ أَذْ *** ءَأَن كَانَ فِدْ وَاسْأَلْ مَعَ أَذْهَبْتُمْ إِذْ حَلَا
28- وَسَاكِنُهُو حَقِيقُ جِمَاهُ وَأَبْدَلَنُ *** إِذَا غَيْرَ أَنْبِئْتُهُمْ وَنَبِئْتُهُمْ فَلَا

II. He makes ibdāl of hamazāt with different ḥarakāt: mainly every a) sākin hamzah [except 2 words {نَبِئْتُهُمْ-أَنْبِئْتُهُمْ}] into a madd letter that matches the preceding letter's ḥarakah, e.g.:

{بَاسَ-أَقْرَأَ-يَا جُوجَ وَمَا جُوجَ-مُوصَدَةً. مُؤْمِنٌ-يَا كُلَّ-جِينًا) (لَا يَرْجُونَ لِقَاءَنَا أَنتَ بِقُرْعَانٍ: لِقَاءَنَا أَنتَ-إِلَى الْهُدَى أَنتِنَا-فِرْعَوْنَ أَوْثُونِي-يَا صَالِحُ أَوْتِنَا-يَقُولُ أَوْذَنَ-الَّذِي أَيُّمِّنَ أَوْثِمِنَ}

b) a sākin/mutaḥarrik hamzah to yā, then merges it into the second yā: {الْتَسِيءُ: الْتَسِيءُ-رُؤْيَا-لِلرُّؤْيَا: الرُّيَا-لِلرُّيَا-كَهَيْئَةَ: كَهَيْئَةَ-وَرِيئًا: وَرِيئًا}.

29- (وَرِثِيًّا فَأَدْعِمُهُ كَرُؤِيًّا جَمِيعِي) *** وَأَبْدِلْ يُؤَيِّدُ جُدَّ وَنَحْوَ مُوجَلًا)

c) a hamzah maftūhah after damm to a wāw: {مُوجَلًا-وَالْمَوْلَفَةِ-مُودِّنَ}.

d) a hamzah maftūhah after kasr to yā {رِيَاءَ: رِيَاءَ: قُرِيءَ: مَائَةً: مَائَةً-قُرِيءَ: شَانِيكَ-خَاطِيَةَ: خَاطِيَةَ-أَسْتَهْزِي: أَسْتَهْزِي-نَاشِيَةَ: نَاشِيَةَ-لَيَبِطَنَّ: لَيَبِطَنَّ-مَوْطِيًا/ مَوْطِيًا: (ibdāl bikhulf: مِلَيْتَ: مِلَيْتَ-خَاسِيًا-مِعْتَيْنِ-فَيْعَةَ-فَيْعَتَيْنِ-لَنْبُوئَنَّهُمْ

e) a hamzah maftūhah into alif: {مَنْسَأَهُ-رَافَةً-أُمَّتَلَاتِ, سَالَ}.

30- كَذَاكَ قُرِيءَ اسْتَهْزِي وَنَاشِيَةَ رِيَا *** نُبَوِي يُبْطِي شَانِيكَ خَاسِيًا أَلَا

31- كَذَا مِلَيْتَ وَالْخَاطِيَةَ وَمَائَهُ فَيْعَهُ *** فَأَطْلِقْ لَهُوَ وَالْخُلْفَ فِي مَوْطِيًا إِلَى

35- لِئَلَّا أَجِدُ بَابَ التَّبْوَةِ وَالنَّبِي *** ء أَبْدِلْ لَهُوَ وَالذَّئِبَ أَبْدِلْ فَيَجْمَلًا

He makes ibdāl {وَنَبِيًّا-النَّبِي-وَالتَّبْوَةَ-النَّبِيَّ-الْأَنْبِيَاءَ-الذَّئِبُ} but not {لِيَلَّا}

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 يَطَّوْنُ: وَلَا يَطَّوْنُ-لَمْ تَطَّوْهَا: لَمْ تَطَّوْهَا-تَطَّوْهُمُ: أَنْ تَطَّوْهُمُ}

1b- The preceding letter gets the hamzah's ḍammah, If the hamzah is preceded by kasrah: {يُضَلِّهُونَ: يُضَلِّهُونَ-وَالصَّبُّونَ: وَالصَّبُّونَ-فَمَالِونَ: فَمَالِونَ-تَسْتَهْزُونَ: تَسْتَهْزُونَ-مُسْتَهْزُونَ: مُسْتَهْزُونَ-أَسْتَهْزُونَ: مُتَّكِرُونَ: مُتَّكِرُونَ-أَنْبِئُونِي: أَنْبِئُونِي-لِيُظْفِرُوا: لِيُظْفِرُوا-وَيَسْتَنْبِئُونَكَ: وَيَسْتَنْبِئُونَكَ-لِيُوَاطِئُوا}

32- وَيَحْدِيفُ مُسْتَهْزُونَ وَالْبَابَ مَعَ تَطَّوْ *** يَطَّوْ مُتَّكَا خَاطِيْنَ مُتَّكِي أَوْلَا

33- كَمُسْتَهْزِي مَنشُونَ خُلْفَ بَدَا وَجُزْ *** ءَانَ ادْعِمْ كَهَيْئَهُ وَالنَّبِي ءُ وَسَهْلًا

2-He omits maksūr hamzah preceded by kasr and followed by yā

{وَالصَّبِيِّينَ: وَالصَّبَابِينَ-الْخَاطِيَيْنِ: الْخَاطِيَيْنِ-الْمُسْتَهْزِيَيْنِ: الْمُسْتَهْزِيَيْنِ-مُتَّكِرِينَ: مُتَّكِرِينَ}

3- He omits a hamzah maftūhah in مُتَّكَا: مُتَّكَا.

He omits a hamzah in (جُرًا-جُرٌّ) and reads the zā with a shaddah).

4- He deletes the 1st hamzah of istifhām in: قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ.

460- وَفِي الصَّابِيَيْنِ الْهَمَزَ وَالصَّابِيُونَ *** خُذْ وَهَزْوَاً وَكُفْوَاً فِي السَّوَكِينِ فُصْلاً

IV. He makes tas-hīl of a hamzah preceded by an alif and/or inserts a 2 ḥarakāt alif in some words: {عَاءِ نَبِيَّتِكُمْ-أَرَأَيْتَ، أَأَنْتُمْ-ء.ء. تِيكُمْ} {عَاءِ مَنْتُمْ ء.ء.فَكَا-هَء.ء.نْتُمْ} . For madd Muttaṣil, he elongates the alif to 4 and 2 ḥarakāt in these 2 words: {إِسْرَائِيلَ-فَكَأَيِّنَ: فَكَأَنَّ.}

34-أَرَأَيْتَ وَإِسْرَائِيلَ كَأَيِّنَ وَمَدَّ أَدْ *** مَعَ اللَّاءِ هَا أَنْتُمْ وَحَقَّقْتُهُمَا حَلَاً

Abū Jaʿfar deletes the yā of اَلَّتِي in 3 sūrahs (33,58, 65) and reads the word waṣlan with tas-hīl of the hamzah {اَلَّتِي}. 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 {اَلَّتِي}. 2- tas-hīl of hamzah maksūrah with rawm {اَلَّتِي - اَلَّتِي} , 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, only, 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. ﴿لَوْلَى أَلْوَى الْأَوْلَى عَادَا أَلْوَى﴾. Sūrat An-Najm. Abū Jaʿfar reads ﴿لَوْلَى أَلْوَى الْأَوْلَى عَادَا أَلْوَى﴾.

36- وَلَا نَقْلَ إِلَّا الْآنَ مَعَ يُونُسَ بَدَا *** وَرِدَّءًا وَأَبْدِلَ أُمَّ مِلْءٍ بِهِ انْقِلَابًا

D. {ءَأَلَّعْنَ وَقَدْ}: (10: 51, 91) it has hamzat istifhām. Abū Jaʿfar and the reciters read the 2nd hamzat ul-waṣl in 2 ways:

1- making ibdāl of hamzat ul-waṣl into **alif**, lengthening it to 6 ḥarakāt as madd lāzim, due to the sākin lām following it {ءَأَلَّعْنَ} .

2- making **tas-hīl** of hamzat ul-waṣl: {ءَأَلَّعْنَ}. Nāfiʿ and **Ibn Wardān** also make naql in conjunction with these 2 ways, transferring the faṭḥah of the **third** hamzat ul-qatʿ {ءَأَلَّعْنَ: ءَأَلَّعْنَ-ءَأَلَّعْنَ} to the sākin lām, omitting the hamzah.

3- Now that the lām has acquired a faṭḥah, it is required to make ibdāl in qaṣr, shortening the **changed** hamzat ul-waṣl to 2 ḥarakāt.

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

The Differences Between ʿIsa and Sulaymān Ibn Jammāz

Ibn Wardān	Ibn Jammāz	Sūrah: āyah
ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ Naql:	ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ Like Ḥafṣ	2:71, 187- 4:19 72: 9
ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ Naql	ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ Like Ḥafṣ	10: 51, 91
ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ Naql	ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ Like Ḥafṣ	3: 91
ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ Like Ḥafṣ	ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ ibdāl wāw	3: 13
ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ like Ḥafṣ	ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ-ءَأَلَّعْنَ Like Ḥafṣ	7: 58

mīm maftūḥah: مُومِنًا	mīm maksūrah: مُومِنًا	4: 93
وَيَتَّقِه: with sukūn	وَيَتَّقِه: reads with ṣilah	24: 50
يِرْضُهُ: read with ṣilah	يِرْضُهُ: with sukūn	39: 7
أَرْجِه: with a kasrah	أَرْجِه: reads with ṣilah	27: 35- 7: 110
تُرْزَقَانِه: with a kasrah	تُرْزَقَانِه: reads with ṣilah	13: 37
الْمُنشُونَ / الْمُنشُونَ	الْمُنشُونَ	56: 72
سِقَايَةَ وَعِمَارَةَ / سِقَايَةَ وَعِمَارَةَ	سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ	9: 19
فَتُغْرِقَكُم / فَتُغْرِقَكُم	الرَّيْحِ فَتُغْرِقَكُم	17: 69
يَحْسِرْتَنِي / يَحْسِرْتَنِي عَلَى	يَحْسِرْتَنِي عَلَى	39: 53

5. The Pronoun of Hā ul-Kināyah

18- وَسَكِّنْ يُوَدِّهِ مَعَ نُؤْلِهِ وَنُصْلِيهِ *** وَنُؤْتِهِ وَأَلْقِهَ آلَ وَالْقَصْرِ حُمَلًا

The alif in the verse is a letter code that indicates Abū Ja'far reads hā ul-Kināyah with sukūn, in general.

6. Two Adjacent Hamzahs in a Word

23- وَسَهِّلْنَ بِمَدِّ أَتَى

Abū Ja'far 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. { أَيْمَةٌ }

{ ءَأَنْذَرْتَهُمْ - ءَأَنْتُمْ - ءَأَلِدُّ - ءَأَعْجَمِيٌّ - ءَأَلِهْتُنَا - ءَأَذَا - ءَأَنَا - ءَأَنْزَلَ - ءَأَلْقَى - ءَأَنْبَيْتُكُمْ }
 1022 - وَسَكِّنْ وَزِدْ هَمَزًا كَوَاوِ أَوْشَهْدُوا *** أَمِينًا وَفِيهِ الْمَدُّ بِالْخُلْفِ بَلَلًا

II. Abū Jaʿfar reads {أَشْهَدُوا} with 2 hamzahs, insertion of alif and tas-hīl of the 2nd hamzah: أَأَشْهَدُوا in (43: 19). III. Abū Jaʿfar reads 2 words with tas-hīl of the 2nd hamzah, without insertion.

1- {ءَأَمْنْتُمْ} is repeated in 3 sūrahs: 7: 133, 20: 71, and 27: 49.

2- {ءَأَلْهَيْتُنَا} in sūrat Az-Zukhruf.

7. Repetitive Questioning (Istifhām Mukarrar)

Abū Jaʿfar recites the 11 repeated istifhām with one question in the 2nd position {أَلْتَأْتَانِي} 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 {أَلْتَأْتَانِي}, then ikhbār {إِذَا}].

25- وَأَخْبِرْ فِي الْأُولَىٰ إِنَّ تَكَرَّرَ إِذَا سِوَىٰ *** إِذَا وَقَعَتْ مَعَ أَوَّلِ الدَّبِجِ فَاسْأَلَا

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 Harakāt

If the 2 hamzahs agree in their ḥarakāt, then Abū Jaʿfar makes tas-hīl of the 2nd hamzah. * * * 27- وَحَالَ اتِّفَاقِ سَهْلِ الثَّانِي إِذْ طَرَأَ

(a) identical with fathah {جَاءَ أَمْرًا-مُرْنَا) شَاءَ أَنْ نَشْرَهُ- نَشْرَهُ (جَاءَ أَحَدًا-حَدًّا)

(b) identical with kasrah: {السَّمَاءِ إِنْ-ن) أَلْتَسَاءِ إِلَّا-لَا (هَلُولَاءِ إِنْ-ن)

(c) identical with dammah, the only one: {أُولِيَاءِ أَوْلِيَاءِ-وَأَوْلِيَاءِ}

(B) When The 2 Hamzahs Differ in Their Harakāt

The Rule

- (a) If the **1st** hamzah is maftūḥah, then make **tas-hīl** of the **2nd**. The 2nd will have kasrah {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 -سُوءٌ أَعْمَالِهِمْ: وَعَمَالِهِم-الْمَلُؤُا أَفْتُونِي:
وَفْتُونِي-وَيَسْمَاءُ أَقْلِي: وَقَلِي/ مِنْ السَّمَاءِ آيَةً / السَّمَاءِ أَوْ: يَايَةً/ يَوْ-وَعَاءُ أَخِيهِ: يَخِيهِ}.

- (c) If **neither** of them is maftūḥah (the 1st hamzah is maḍmūmah and the 2nd is maksūrah, then Abū Ja'far makes **tas-hīl** and **ibdāl** of the 2nd hamzah into a **wāw maksūrah** (the **ibdāl** is preferred).

{يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَي- لِي} يازكرياء ونأنا (أنتم الفقراء إلى الله:
الْفُقَرَاءُ وَي- لِي (الشهداء إذا: وذا- ذًا)

9. Itḥhār (Clarity) and Idghām (Assimilation)

16- وَأَذْ مُحَمَّدٌ تَأْمَنَّا

Abū Ja'far is the only reciter who makes complete idghām without rawm or ishmām in sūrat Yūsuf: 11 {مَالِكَ لَا تَأْمَنَّا عَلَى يُوسُفَ}

10. Al-farsh (Different Pronunciation) of Abū Ja'far

Abū Ja'far reads ṭā with kasrah {فَمَنْ أَضْطَرَّ} instead of a ḍammah and the tā with a ḍammah {لِلْمَلَكَةِ اسْجُدُوا} instead of a kasrah.

Abū Ja'far reads the middle letter with ḍammah instead of sukūn:

{نُكْرًا - فَسْحَقًا - الْعُسْر - يُسْرًا - الْعُسْرِي - الْيُسْرِي - الرَّعْب}.

64- وَالْأَمْثَلُ وَاعْكِسُ أَوَّلَ الْقِصِّ هُوَ وَهِيَ *** يُمِلُّ هُوَ ثُمَّ هُوَ اسْكِنَا أَدْ وَحَمِلَا

Abū Jaʿfar reads with sākin hā, on the condition that it is preceded by a letter of (و-ف-ل-ثم) { وَهُوَ-فَهِيَ-لَهُوَ خَيْرٌ لِلصَّابِرِينَ-ثُمَّ هُوَ } .

-He reads ʿayn sākin of words like: { اَثْنًا عَشَرَ } , { عَلَيْهَا تِسْعَةَ عَشَرَ } , (74:30), (9:36), the 2nd word is read with madd lāzim 6 ḥarakāt. Abū Jaʿfar reads with a special sakt between the separate letters (Alḥurūf Almuqaṭṭaʿah) at the beginning of 14 sūrahs, such as:

{ أَلَمْ: أَسْ أَلْ سَ مَ سَ -الْمَصْ: أَسْ أَلْ سَ مَ سَ صَ سَ -الرَّ: أَسْ أَلْ سَ رَ سَ -طَسَمَ-حَمَ-كَهَيْعَصَ طه }
62- حُرُوفَ التَّهَجِّي أَفْصَلَ بِسَكْتٍ كَمَا أَلِفٌ *** أَلَا يَخْدَعُونَ اعْلَمَ حَبِّي وَاشْمَأْطَلَا

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.

The Nūn Sākin and Tanwīn

Abū Jaʿfar only, makes ikhfā' of nūn sākin and tanwīn at (غ-خ):-
{ مِنْ غَيْرِكُمْ -وَمِنْ خَلْفِهِمْ -حَلِيمًا غَفُورًا -مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ- مِنْ غِلٍّ -مِنْ خَلْفٍ }
Except: (4: 135) إِنْ يَكُنْ غَنِيًّا and (5: 3) وَالْمُنْحَنِقَّةُ, (15: 51) فَسَيُنْغِضُونَ
42- وَعُنْتَهُ يَا وَالْوَاوِ فُزْ وَبِخَا وَعَيْبِ ** مِنْ الْإِخْفَا سِوَى يُنْغِضُ يَكُنْ مُنْحَنِقٌ أَلَا

Ways of Stopping on Uthmanic Muṣḥaf Script

He stops on يَا أَبَتِ that ending in a feminine tā, with hā: يَا أَبَتِ.

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 ~Amr ul-Baṣrī on the basis that the latter is considered the aṣl (root, reference) of Ya'qūb. (ح) for Ya'qūb, (ط) for Ruways, and (ي) for Rawḥ. So, in the Durrah, Ibn al-Jazarī only mentions how Ya'qūb differs from ash-Shāṭibiyyah in his aṣl. These are mentioned in blue text.

8- وَرَمَزُهُمْ ثُمَّ الرِّوَاةَ كَأَصْلِهِمْ *** فَإِنْ خَالَفُوا أَذْكَرُ وَإِلَّا فَأَهْمِلَا

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/>

[9] The Tajwīd Rules of Qirā-at Ya'qūb Al-Ḥadramī

Ya'qūb Al-Ḥadramī: He is Abū Muḥammad Ya'qūb ibn Ishāq ibn Zayd ibn 'Abdu Allāh Al-Ḥadramī Al-Baṣrī. He is the ninth qārī of the ten. He studied the Qur'ān under Abī al-Mundhir Salām ibn Saliem and others. His qirā'ah goes back to many companions of the Prophet ﷺ through Abī Mūsā al-Ash'arī. He became the imām of the Qārīs in Baṣrah after the death of Abī 'Amr ibn El-'Alā' Al-Baṣrī.

He was initially considered among the seven major Qārīs by many of the early scholars, but Ibn Mujāhid gave his position to Al-Kisā'ī instead. He passed away in 205 A.H.

The two Rāwīs who preserved his qirā-ah are Ruways and Rawḥ.

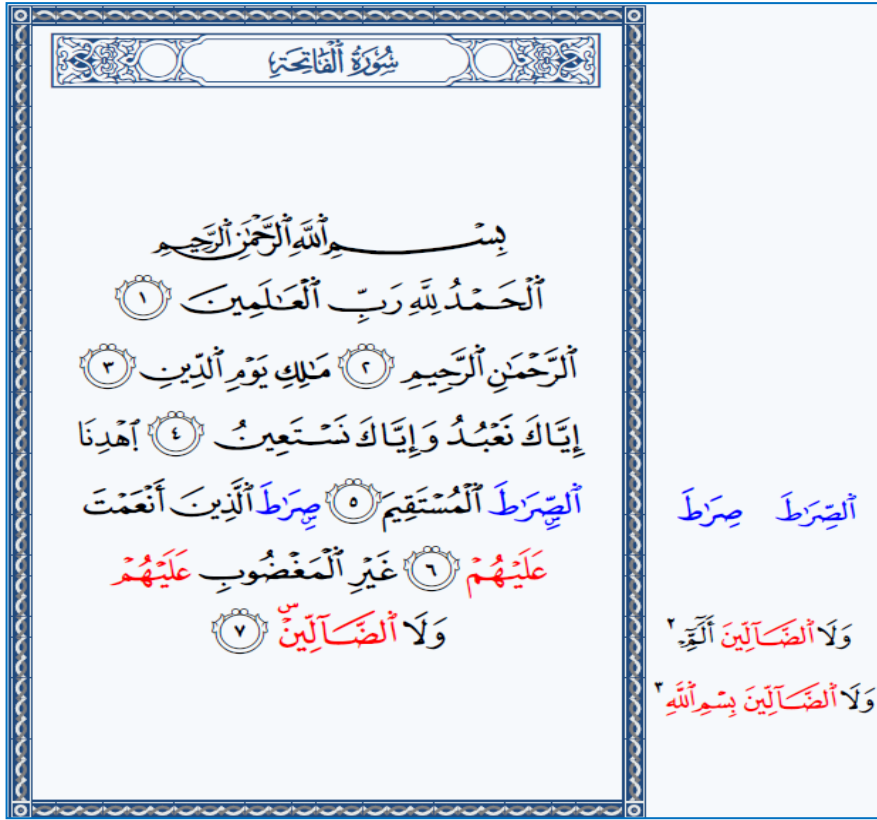
i) Ruways Muhammad ibn el-Muttawakkil al-Baṣrī (d. 238 A.H.).

ii) Rawḥ: Abū ul-Ḥasan Rūḥ ibn 'Abd El-Mu-min Al-Hudthālī 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 { أَلْبَسِرَاطَ-بَسِرَاطَ } and Rawḥ reads { أَلصِّرَاطَ-صِرَاطَ } ,
wherever it occurs.



2. Mīm ul-jamʿ and the Previous Letter's Harakah

Yaʿqūb 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-jamʿ that precedes a sākin letter, then to keep 2 sākin letters from meeting, he reads mīm ul-jamʿ with either kasrah (like Abū ʿAmr 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 أَمْرَاتَيْنِ-بِهِمُ الْأَسْبَابُ-فِي قُلُوبِهِمُ الرُّعْبُ-وَقِهِمُ السَّيِّئَاتِ-قَبْلَتِهِمْ - عَنِ ذُنُوبِهِمُ الْمُجْرِمُونَ- الَّتِي-قُلُوبُهُمُ الْعَجَلُ} (وَقِيلَ سَاكِنٍ أَنْبَعًا 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, - {أَيْدِيَهُمْ-أَيْدِيَهُنَّ-إِلَيْهِمْ-إِلَيْهِنَّ-}

عَلَيْهِمْ-عَلَيْهِنَّ-فِيهِمْ-فِيهِنَّ-وَيُرَكِّبُهُمْ-لَدَيْهِمْ-مِثْلِيهِمْ-فَنُوفِيهِمْ-نُصَلِّيهِمْ-سَيَجْزِيهِمْ-
 {عَلَيْهِمَا-إِلَيْهِمَا-فِيهِمَا}: or the hā of the dual: مُتْرَفِيهِمْ

(وَالصَّمُّ فِي الْهَاءِ حُلِيلًا عَنِ الْيَاءِ إِنْ تَسَكَّنَ سِوَى الْقَرْدِ)

IIB- He reads mīm ul-jam' with ḍammah, if it is preceding sākin {يُوفِيهِمُ اللَّهُ-وَوَلَّلْنَا عَلَيْهِمُ الْعَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى- 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 الْأَمَلَ- يُغْنِيهِمُ اللَّهُ-يَأْتُهُمْ-

except (وَمَنْ يُؤْلَمُ) in 8:16. تَأْتِيهِمْ فَآتَاهُمْ- وَيُخْرِهُمُ- يَكْفِيهِمْ-ءَاتَاهُمْ-فَأَسْتَفْتِيهِمْ-

***Rawḥ** reads the hā with kasrah and mīm ul-jam' with ḍammah, like others, وَيُلْهِمُهُمُ الْأَمَلَ- يُغْنِيهِمُ اللَّهُ- وَقِهِمُ السَّيِّئَاتِ- فَعَاتَاهُمْ- وَإِنْ يَأْتِيهِمْ-ءَاتَاهُمْ- وَإِذَا لَمْ {تَأْتِيهِمْ-أَلَمْ يَأْتِيهِمْ-وَلَمَّا يَأْتِيهِمْ-أَوْلَمْ تَأْتِيهِمْ-أَوْلَمْ يَكْفِيهِمْ-ءَاتَاهُمْ-فَأَسْتَفْتِيهِمْ-وَيُخْرِهُمُ}

(وَأَضْمُ إِنْ تَزُلْ طَابَ إِلَّا مَنْ يُؤْلَمُ فَلَا)

3. The Pronoun of Hā ul-Kināyah

Ya'qūb reads hā-ul-Kināyah with kasrah and qasr of hā, shortens it. Rawḥ reads some with ṣilah (elongation of the kasrah to ya, 2 ḥarakah): 1- يَأْتِيهِ in 20: 75, 2- بِيَدِهِ in 2: 249, 23: 88 and 36: 83.

4. The Rules of a Single Hamzah in a word

Ya'qūb reads some hamzahs with different ways, as follows:

(1) Naql of one word: {أَهْلَكَ عَادًا أَوْلَى in 53: 49. He reads {أَهْلَكَ عَادًا أَوْلَى}

In waqf on the first word عَادًا, he starts the 2nd in 3 ways (a) أَوْلَى, the preferred, (b) أَوْلَى, (c) لَوْلَى: without hamzat ul-waṣl.

Ruways makes naql in 55: 52 { مِنْ اسْتَبْرَقٍ : مِنْ اسْتَبْرَقٍ } مِنْ اسْتَبْرَقٍ طَيْبٌ

(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**: لِإِهَبَ - لِيَهَبَ (19:19). 2- A

sākin hamzah into an alif in (18, 21) { يَا جُوجَ وَمَا جُوجَ : يَا جُوجَ وَمَا جُوجَ }

(3) **Hadthf**: Ya'qūb deletes a hamzah from (18:94) { دَكَاةً : دَكَاةً } 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 { ءَأَلَلَهُ-ءَأَلَلَهُ / ءَأَلَلَنَ-ءَأَلَلَنَ } sūrah 10, and { ءَأَلَذَّكَرِينَ-ءَأَلَذَّكَرِينَ } in sūrat 6: with tas-hīl and ibdāl into an alif that is elongated to 6 ḥarakāt madd lāzim. **Ruways** only, reads with tas-hīl - أَيْمَهُ - and in the following.

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**.

لِغَايِبِهِمَا حَقِّقْ يَمِينٌ وَسَهْلُنُ *** بِمَدِّ آتَى وَالْقَصْرِ فِي الْبَابِ حُدْلًا 23

{ ءَأَنْذَرْتَهُمْ-ءَأَنْتُمْ-ءَأَلِدُ-ءَأَعْجَمِيٌّ-ءَأَلِهْتُنَا - أ.ذَا-أ.نَا - أ.نَزَلَ-أ.لَقِيَ - أ.نَبَيْتُكُمْ }

(ي) **Rawḥ** reads with taḥqīq of the 2nd hamzah, like Ḥafṣ: {ءَأَنْذَرْتَهُمْ-ءَأَنْتُمْ-ءَأَلِدْ-ءَأَعْجِمِي-ءَأَلْهَتُنَا- أَعْدَا-أَيْنَا- أَعُنَزِلْ-أَعْلَقِي- أَوْنَبِّئُكُمْ}

Ya'qūb **adds** an istifhām hamzah to 4 words, in which **Ruways** reads with tas-hīl of the 2nd hamzah of: 1- {ءَأَذْهَبْتُمْ-ءَأَذْهَبْتُمْ} (46:19)

2- {ءَأَنْ يُؤْتَى أَحَدٌ-ءَأَنْ} (3:73) 3- {ءَأَنْتُمْ-ءَأَنْتُمْ} (7:81) 4- {ءَأَنْ كَانَ-ءَأَنْ} (68:14)

5- {ءَأَمَنْتُمْ} (7, 20, 26), **Ruways** drops a hamzah and reads ءَأَمَنْتُمْ in

ءَأَمَنْتُمْ أَخْبِرْ طِبْ أَيْنَكَ لِأَنْتَ أَذْ *** ءَأَنْ كَانَ فِدْ وَاسْأَلْ مَعَ أَذْهَبْتُمْ أَذْ 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, (أَنَا) ... (أَنَا). 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: (أَنَا).

26- (وَفِي الثَّانِي أَخْبِرْ حُطَّ سِوَى الْعَنْكَبُ اعْكَسَا* * وَفِي التَّمْلِ الْإِسْتِفْهَامُ حُمٌ فِيهِمَا كِلَا)

{أَذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ} [Sūrat Ar-Ra'd:5]

{وَقَالَ الَّذِينَ كَفَرُوا أَذَا كُنَّا تُرَابًا وَعَابَاؤُنَا أَنَا لَمُخْرَجُونَ} [Sūrat AnNaml:67]

7. Two Adjacent Hamzahs Between 2 Words

Ruways reads these words in different ways, depending on the ḥarakāt of the 2 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 (ittafaqatā) in their ḥarakāt, then **Ruways** makes tas-hīl of the 2nd hamzah. (27- (وَحَالَ اتِّفَاقٍ سَهْلِ الثَّانِ إِذْ طَرَا **)

- (a) identical with fathah {جَاءَ أَمْرُنَا-مُرْنَا) شَاءَ أَنْ نَشْرَهُ-نَشْرَهُ (جَاءَ أَحَدٌ-حَدٌّ}
- (b) identical with kasrah: {السَّمَاءِ إِنْ-ن) أَلْبَسَاءِ إِلَّا-لَا (هُؤُلَاءِ إِنْ-ن)}
- (c) identical with dammah, the only one: {أَوْلِيَاءُ أَوْلِيَّكَ-أَوْلِيَاءُ. وَتَلِيكَ}

(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 carries a kasrah {تَفِيئَ إِلَى-لَى} or a ḍammah {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 نَشَاءُ أَصْبَنَاهُمْ: وَصَبْنَاهُمْ-السُّفَهَاءُ أَلَا: وَلَا {سُوءَ أَعْمَالِهِمْ: وَعَمَالِهِمْ-الْمَلُؤُا أَفْتُونِي: وَفْتُونِي-وَيَسْمَاءُ أَفْلِعِي: وَقَلِيعِي / مِنَ السَّمَاءِ ءَايَةً / السَّمَاءِ أَوْ: يَأَيَّةُ / 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 وَلَى-لَى) يَزَكِّرِيَاءُ وَنَا-نَا (أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلَى-لَى- (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)

وَلَا تُمِلْ حُزْ سَوَىٰ أَعْمَىٰ بِسُبْحَانَ أَوْلَىٰ** وَظُلْ كَافِرِينَ الْكُلِّ وَالْتَمَلْ حُطْ وَيَاءُ يَاسِينَ يُمْنُ

Ruways reads one word with an imālah {كَافِرِينَ - الْكَافِرِينَ} , wherever it occurs and Rawḥ only, shares him in sūrah 27: 43.

Rawḥ reads another word with an imālah at the beginning of sūrat Yasīn {يَسْ وَ الْقُرْءَانِ الْحَكِيمِ} , Ruways makes idghām with the fath of the yā of {يَسْ} and Rawḥ merges with imālah of the yā.

9. Al-farsh (Different Pronunciation) of Ya'qūb

Ya'qūb **adds** hamzahs to these words, contrary to Ḥafṣ (لَا يَنْلِئْتُمْ)

زَكَرِيَّا: زَكَرِيَّاءُ-تُرْجِي-مُرْجُونَ - , (49: 14)

(وَيُرْجِعُ كَيْفَ جَا إِذَا كَانَ لِلْآخِرَىٰ فَسَمِ حُلَّىٰ حَلَا**)

-تَدَّكَرُونَ-يَبْتِي-نَسِيًا-

-يَسْلَقُ-مُخْلِصًا-جُثْيًا-عُنْيًا-صَلِيًّا-يَنْفِطِرْنَ-مِهْدًا-فَيْسَحَتَكُمْ-تَلْقَفْ-يُنزِلْ-قُلْ رَبِّي يَعْلَمُ-

-قُلْ رَبِّ احْكُمْ-مَيْتًا-وَالَيْنَا يَرْجِعُونَ-وَالِيهِ تَرْجِعُونَ-لَا خَوْفَ عَلَيْهِمْ-تَحْسِبُ-يَحْسِبُونَ-

(لَا خَوْفَ بِالْفَتْحِ حَوْلًا*** مَعَ اللَّاءِ هَا أَنْتُمْ وَحَقِيقُهُمَا حَلَا ***)

Ya'qūb deletes the yā (waṣlan and waqfan) of the word اللَّئِي in (33,58,65) and reads the word with hamzah maksūrah muḥaqqaqah

10. Al-Idghām Aṣ-ṣaghīr (Assimilation)

(أَخْتُ ظُلْ أَوْرَثْتُمْ حَمَىٰ فِذْ لَيْثُ عَذْ *** هُمَا وَادَّغِمْ مَعَ عُدْتُ أَبْ 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 mutaharrik letters. **Ya'qūb** makes idghām of mithlayn in 3 words, while **Ruways** makes idghām of mithlayn in 5 words and 16 ones with khulf.

No.	Idghām kabīr of	Ya'qūb	Ruways
4:36	وَالصَّاحِبِ بِالْجَنبِ	وَالصَّاحِبِ بِالْجَنبِ	
27:36	→ madd lāzim أَتُمِدُّونِي بِمَالٍ	أَتُمِدُّونِي بِمَالٍ	
53:55	→ Waṣlan فِي أَيِّ آيَةٍ رَبِّكَ تَتَمَارَى	رَبِّكَ تَتَمَارَى	
23:101	→ M. lāzim فَلَا أَنسَابَ بَيْنَهُمْ		أَنسَابَ بَيْنَهُمْ
20:33 20:34 20:35	كَيْ نُنسِخَكَ كَثِيرًا ﴿٣٣﴾ وَنَذُكُّكَ كَثِيرًا ﴿٣٥﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾		نُنسِخَكَ كَثِيرًا وَنَذُكُّكَ كَثِيرًا إِنَّكَ كُنْتَ
34:46	→ Waṣlan ثُمَّ تَتَفَكَّرُوا		ثُمَّ تَتَفَكَّرُوا
16	Ruways has 16 idghām, with khulf (with the preference of idghām, except الْكِتَابَ بِالْحَقِّ 2: 79.	جَعَلَ لَكُمْ idghām/ithhār → Ruways	جَعَلَ لَكُمْ 8 times in surah 16
2:20		لَذَهَبَ بِسَمْعِهِمْ	لَذَهَبَ بِسَمْعِهِمْ
2:79	الْكِتَابَ بِأَيْدِيهِمْ/ الْكِتَابَ بِأَيْدِيهِمْ	الْكِتَابَ بِأَيْدِيهِمْ	الْكِتَابَ بِأَيْدِيهِمْ
2:176	Ithhār preferred, idghām	الْكِتَابَ بِالْحَقِّ	الْكِتَابَ 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.

378 - إِذَا كَتَبْتَ بِالتَّاءِ هَاءٌ مُؤَنَّثَةٌ *** فَبِالْهَاءِ قِفْ حَقًّا رِضَى وَمُعَوَّلًا

{ رَحْمَتْ: رَحْمَهُ - نِعْمَت - سُنَّت - لَعْنَت - أُمْرَأَت - وَمَعْصِيَت - قُرَّت - شَجَرَت - وَجَنَّت - أَبْنَت -
 . يَاأَبَت: يَاأَبَةَ } فِظَرَت - بَقِيَّت - كَلِمَت - غَيْبَت - الْعُرْفَت - آيَت - بَيِّنَت - ثَمَرَت - حَصْرَت -

He stops with hā, except 5 words he stops with tā: { ذَاتَ بَهْجَةٍ -

{ وَلَاتَ حِينَ مَنَاصٍ } { مَرَضَاتٍ } { هَيْهَاتَ هَيْهَاتَ } { أَفْرَعَاءُ تُمُّ 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: { أَوْلَدَهُنَّ - أَيَدِيَهُنَّ - وَأَرْجُلَهُنَّ - إِلَيْهِنَّ -

عَلَيْهِنَّ - فِيهِنَّ - فَطَلَّقُوهُنَّ - لِعَدَّتِيهِنَّ - لَا تُخْرِجُوهُنَّ - مِنْ بُيُوتِيهِنَّ - أَجَلَهُنَّ - فَأَمْسِكُوهُنَّ -
 فَارْقُوهُنَّ - أَسْكُوهُنَّ - حَمَلَهُنَّ - فَعَاثُوهُنَّ - أُجُورَهُنَّ - فَأَمْتَحِنُوهُنَّ - بِأَيْمَانِيهِنَّ - عَلِمْتُمُوهُنَّ }

2- The pronoun هِيَ - وَهُوَ of a single male or female, third person.

3- The 5 words of istifhām that consist of a preposition and an interrogative mā (Alistifhāmiyyah). { مِمَّ - لِمَ - عَمَّ - فِيمَ - مِمَّ }

وَقَفْ يَا أَبَهُ بِالْهَاءِ أَلَا حُمٌ وَلِمَ حَلَا وَسَائِرُهَا كَالْبَرِّ مَعَ ***

هُوَ وَهِيَ وَعَنْهُ نَحْوُ عَلَيْهِنَّ إِلَيْهِ رَوَى الْمَلَأَ

{ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَنْ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا

لَا تَفْعَلُونَ ﴿٣٦﴾ عَمَّ يَتَسَاءَلُونَ ﴿٣٧﴾ فِيْمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٣٨﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٣٩﴾ (لِمَ

تُحَاجُّونَ فِي إِبْرَاهِيمَ - فَلِمَ تُحَاجُّونَ فِيْمَا 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-} أَبَنْتَى بِمُصْرِحَى - بِيَدِيَه - إِلِيَه - عَلِيَه - لَدِيَه - بِمُصْرِحِيَه - أَبَنْتِيَه {

5- Ruways (only), on {ثَمَّ- فَثَمَّ- يَأْسَفَى- يُوَيْلَتَى- يَحْسَرَتَى} Sheikh An-Nahḥās said that: “It is preferred not to stop with hā’us-sakt for Ruways in # 1, 4 or 5 {يَأْسَفَى-يُوَيْلَتَى-يَحْسَرَتَى}.” * (وَدُو نُدْبَةٍ مَعَ ثَمَّ طَبَّ *

Yaʿqūb stops on {وَكَايَى-فَكَأَيَى} → {وَكَايَى-فَكَأَيَى} (this nūn represents Tanwīn), 38-(وَيَا أَيُّهَا فَوْقَ الدُّخَانِ وَأَيُّهَا لَدَى الثُّورِ وَالرَّحْمَنِ رَافِقْنَ حُمَلَا ***

There are 3 words ending in hā (أَيُّه), in sūrat an-Nūr, Az-Zukhruf and ar-Raḥmān جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ- وَقَالُوا يَا أَيُّهَ السَّاحِرِ- سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ. If Yaʿqūb were to stop on one, he would pause with an alīf, يَا أَيُّهَا.

Yaʿqūb deletes of hā-essakt in the waṣl in all of its 7 places in the Qur’ān: 1- لَمْ يَتَسَنَّهَ - (2:259) 2- فَبِهَدْنُهُمْ أَفْتَدِهَ - (6:90) 3-6 in sūrah 69: 4

{ وَمَا أَدْرَاكَ مَا هِيَ (١٠) - 7- كِتَابِيَه (١٥) حِسَابِيَه (١٦) مَالِيَه (١٨) سُلْطَانِيَه (101:10)

وَلِهَ أَحْذِفَنَّ بِسُلْطَانِيَه مَالِي وَمَا هِيَ مُوَصَّلًا ***

حَمَاهُ كَذَا أَحْذِفَ كِتَابِيَه حِسَابِي تَسَنَّ أَفْتَدُ لَدَى الْوَصْلِ حُفْلًا

To listen to Yaʿqūb’s recitation, please visit the following link: https://archive.org/details/Yasser_AlMazroui_riwayat_rowise_w_a_rouh

In the link, Yaʿqūb’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>

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.

8- وَرَمَزُهُمْ ثُمَّ الرَّوَاةِ كَأَصْلِهِمْ *** فَإِنْ خَالَفُوا أَذْكَرَ وَإِلَّا فَأَهْمِلَا

[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 Qira'āt, 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-Āshir)*'s Muṣḥaf is the one before last one on the right hand side (pink) the 15th.

<http://www.alwa7y.com/downloads/TayseerKhalaf10.pdf>

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

1. The Basmalah/ Al-Fātiḥah/ Al-Madd Al-Farĩ/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.

*** 101 - وَوَصَّلَكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً

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 ﴿٦﴾ صِرَاطٌ }

The hā with kasrah in { لَدَيْهِمْ-إِلَيْهِمْ-عَلَيْهِمْ } the (ف) is his code letter

وَمَالِكِ حُزْنٌ وَالصِّرَاطِ فِيهِ اسْجَلَا *** وَاكْسِرْ عَلَيْهِمْ إِلَيْهِمْ لَدَيْهِمْ فَتَى

He reads both madd Muttaṣil and Munfaṣil in 4 ḥarakāt.



3. Mīm Al-Jam' and The Hā That Precedes it

Mīm al-jam' can appear before a sākin or a mutaḥarrrik letter.

A- If it is preceding a sākin, then all the qurrā` read the mīm with a temporary ḍammah, without ṣilah, to avoid the meeting of 2 sākin, like this case. {مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ-عَلَيْكُمْ الْقِتَالُ}

B- If the hā before the mīm is preceded by kasrah or a sākin yā,

then Khalaf reads both hā and mīm with ḍammah, like Ḥamzah.

{عَلَيْهِمُ الدَّلَّةُ-قَبِلْتَهُمُ الَّتِي-عَلَيْهِمُ الْقِتَالُ-يُوفِيهِمُ اللَّهُ-يُرِيهِمُ اللَّهُ-إِلَيْهِمُ أَثْنَيْنِ-يَهُمُ
الْأَسْبَابُ-عَلَيْهِمُ الْبَابُ}

C- If mīm al-jam' is followed by a [mutaḥarrrik](#) letter, then it is read with sukūn.

وَعُنَّةُ يَا وَالْوَاوِ فُرُ

-Khalaf merges the nūn and tanwīn in wāw and yā with ghunnah.

-He makes ithhār where Ḥamzah makes idghām kabīr of tā, in:

{وَالصَّنْفَتِ صَفًّا ① فَالزَّجْرَتِ زَجْرًا ② فَالتَّلْيَتِ ذِكْرًا ③ وَالدَّرِيَتِ ذُرْوًا ④ أَثْمِدُونِ
بِمَالِ ⑤ فَالمُعِيرَتِ صُبْحًا ⑥ فَالمُلْقِيَتِ ذِكْرًا- بَيْتِ طَائِفَةٍ}

أَظْهَرَ فُلًا- كَذَا التَّاءُ فِي صَفًّا وَزَجْرًا وَتَلْوِيهِ *** وَذُرْوًا وَصُبْحًا عَنْهُ بَيْتِ فِي حُلَى

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 sūrahs: 20, 27, 29.

...وأشبع... وفي الكل فانقلا... *** وَهَا أَهْلِهِ قَبْلَ امْكُثُوا بِالْكَسْرِ فُصِّلَا

فَشَا *** وَحَقَّقَ هَمَزَ الْوَقْفِ وَالسَّكْتِ أَهْمَلَا

Khalaf reads without the sakt of Ḥamzah, on mafṣūl and mawṣūl.

5. The Major Imālah

The imālah *kubrā* is a main rule in the recitation of *Khalaf*.

{الْيَتَلِمَى-أَدْبَى-تَوْفَى-تَوَلَّى-يُوحَى-وَكَفَى-التَّهَى-طَغَى-نَادَى-الرُّجْبَى-الْمَرْعَى-تَرْضَى-الْهَوَى-
أَعْبَى-عَصَانَى-الْأَقْصَى-تَوَلَّاهُ-وَالضُّجَى-الرَّبِوَأُ-الْقُفَى-الْعُلَى-وَضُجَلَهَا-هَدْبُنَى-تُقْبَةُ-مُرْجَبَةُ-
الْحَوَايَا-إِنْبَهُ-كِلَاهُمَا-رَأَى-رَبَاهُ-وَيَحَى-وَأَحْيَا-بَأَى-شَاءَ-جَاءَ-وَمَا أَدْرَبَكَ-تَتْرَأُ-الرَّ-
الْمَرْ-جَمْ-طَبَه-طَسَمَ-بِاتِيكَ-بُشْرَى-تَبْرَى-أُحْرَى-الْقُبْرَى-وَذِكْرَى-الْكُبْرَى-سُكَارَى-
وَمُرْسَبِنَهَا-النَّصَارَى-أَسَارَى-لِلْيُسْرَى-يَتَوَرَّى-الْتَوَرُّةُ-الرُّعْيَا-كِتَابَ الْأَبْرَارِ-ذَاتِ قَرَارِ-
دَارَ الْقَرَارِ-لِلْأَبْرَارِ-الْأَشْرَارِ}

Khalaf does not do imālah of the following, nor *Kisā'ī*'s words.

{الْتَهَّارِ-الدَّارِ-الْحُجَّارِ-وَالْحَارِ-جَبَّارِينَ-النَّارِ-النَّوَارِ-الْقَهَّارِ-رُعْيَا-سَجَى} دَحَلَهَا-ضِعَافًا-
تَلْنَهَا} وَمَا طَحْنَهَا}

وَبِالْفَتْحِ قَهَّارِ النَّوَارِ ضِعَافَ مَعَهُ *** عَيْنُ الثَّلَاثِي رَانَ شَا جَاءَ مَيَّلًا ***

كَالْأَبْرَارِ رُؤْيَا اللَّامِ تَوْرَاةً فِدْ

6. The Single Hamzah

Khalaf makes **1- Ibdāl** a sākin hamzah by a madd letter in *Sūrah*s

18 & 21 (يَا جُوجَ وَمَا جُوجَ) and in: {الَّذِيْبُ} *** وَالَّذِيْبُ أَبْدِلَ فَيَجْمَلًا

2- Naql: He makes Naql of the hamzah's fathah to the sākin sīn in the imperative verb {وَسَأَلُوا}, when preceded by a wā or a fā.

{وَسَأَلَهُمْ-وَسَأَلُوا مَا أَنْفَقْتُمْ-وَسَلِ الْقَرْيَةَ-فَسَلُوا أَهْلَ الذِّكْرِ- فَسَلِ الَّذِينَ-فَسَلَهُ-فَسَلُوهُمْ}
237- وَحَرِّكَ بِهِ مَا قَبْلَهُ مَتَسَكِنًا *** وَأَسْقِطْهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

3- *Ḥadthf*: He omits a hamzah of (يُضْهِوْنَ) → طَيِّفٌ (7:201).

4- *Khalaf* adds a hamzah to: {مِيكَائِيلَ - دَكَّاءَ - هَزْرُؤًا - كُفْوًا - جَبْرِيْلَ}.

471 - وَجَبْرِيلَ فَتَنَحُ الْجِيمَ وَالرَّاءَ وَبَعْدَهَا *** وَعَى هَمْزَةً مَكْسُورَةً صُحْبَةً وَلَا

189 - وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا بِهَا *** ءَأَمَنْتُمْ لِلْكَلِّ تَالِغًا (أَبْدِلًا)

He reads some words differently from Ḥafṣ, by adding a hamzat istifhām, and reads both hamzahs with taḥqīq:

{ءَأَعَجَبْتِي وَعَرَبِيٌّ} in sūrat Fuṣilat. {ءَأَمَنْتُمْ} (7,20,27) {أَأَيَّنَ لَنَا لِأَجْرًا}

{ءَأَتَّكُمُ لَتَأْتُونَ الرِّجَالَ-ءَأَتَّكُمُ لَتَأْتُونَ الْفَاحِشَةَ} (29: 7)

7. The Special Words of Khalaf (Al-Farsh)

Khalaf (like Ḥamzah) makes ishmām—{سَيِّءٌ - سَيِّءٌ} {يَضُدُّرُ، {سَيِّءٌ - سَيِّءٌ}

{قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ-قَالَتْ أَخْرِجْ-أَنْ أَعْبُدُوا-مَحْظُورًا أَنْظُرْ-قَدْ اسْتَهْرَيْتُ}

- 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) {فَيَهْدِنَهُمْ آفَئِدَتَهُ}.

وَذُو نُذْبَةٍ مَعَ ثَمِّ طَبِّ وَلَهَا أَحْدِقْنَ *** بِسُلْطَانِيَّةٍ مَا لِي وَمَا هِيَ مُوَصَّلًا

جِمَاهُ وَأَثْبِتْ فُرْ كَذَا أَحْدِفْ كِتَابِيَّةٍ *** حِسَابِي تَسَنَّ أَفْتَدُ لَدَى الْوَصْلِ حُقْلًا

He reads the last 5 of the 7 ha-āt assakt waṣlan and waqfan: 3-6 sūrat ul-Hāqqah {وَمَا أَدْرَاكَ مَا هِيَ ١٠-7-كِتَابِيَّةٍ ١٥-حِسَابِيَّةٍ ٢٦-مَالِيَّةٍ ٢٨-سُلْطَانِيَّةٍ}

- He reads يَبِيَّتِي with kasrah. He reads all of these words with

kasrah on the first letter: عِيُونًا-شِيُوخًا-الْغُيُوبِ-جِيُوْبِهِنَّ-نَسِيًا-الْبِيُوتِ-بِيُوتًا

- He reads the following words differently from Ḥafṣ, also.

وُلْدًا - الرِّيحَ - يَبْبُشُرُ - لَمَسْتُمُ اللِّسَاءِ - تُمَاسُوهِنَّ - تَسَقَطُ - تَلْقَفُ - تَمُودًا - الرُّعْبَ

This concludes the lessons of Khalaf's recitation rules.

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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