THE CLARIFICATION OF RIWĀYATI SHUʿBAH AND ḤAFṢ ʿAN ʿĀŠIM

Compiled and translated by Fatma Yacout Elibyari

English Reviewed by Jamilah Thomas Farah Ali Abid
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Fatma Yacout Elbyari

English Reviewed by
Jamilah Thomas
Farah Ali Abid
Uṣūl ʿĀṣim ʿs Recitation

(Shuʿbah and Ḥafṣ)
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Foreword

All praise is due to Allâh, the Lord of the worlds, and peace and salutations to our leader, the Prophet Muḥammad, صلی الله عليه وسلم and to his family, companions, and those who follow them in benevolence until the Day of Resurrection. To proceed:

The Noble Qur-ān is the speech of Allâh that He revealed as a reliable source of legislation for mankind to live by. Being the speech of Allâh, 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. Allâh, Almighty, preserved His book through His messenger Muḥammad (PBUH) 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 Elibyari. She wrote the ten narrations in the English language, the international language of our time. With it, she created a bridge between native and non-native Arabic speakers.

Allâh 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 earned ijāzahs in both the ways of Ash-Shaṭibeyyah and Tayyibat-An-Nash-r. This book of

(The Clarification of Riwayati Shu`bah and Ḥafṣ `an`Āsim) 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-Shaṭibeyyah. Moreover, she
utilizes examples in the document to summarize the rules and make it easy for students to understand.

May everyone benefit from this book and may Allāh accept her efforts in transmitting the ten narrations all 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.

Sheikh Ali Tawfīq An-Nahḥās, who was born in Egypt in 1939, is a Ḥafith 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)


taqrīṭh from sheikh dr. nabil sallam

This book represents the great efforts the author sheikhah Umm Aḥmad Fāṭma Yacout Elībyari spent to introduce this valuable material about the fifth Qarī-Imam Āsim- of the 10 great authentic qira-āt. It describes the consistent rules “uṣūl” behind this qirā-ah as it is recited by his two narrators Shu`bah and Ḥafṣ. The book uses the Shaṭibiyyah as the standard reference for the top 7 qira-āt. 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.

Sheikh 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 Quran-recitations in el-Azhar in Egypt and vice-president of the Islamic University in USA. (05/17)
The praise is due to Allāh. Salutations and blessings be upon Prophet Muḥammad, and upon his family and companions.

This endorsement is for my Shaykhah, Mama Umm Aḥmad Fāṭma Yacout Elibyari, Al-Miṣriyyah, a close friend and mentor. She has ijāzah (authorization) in tajwīd for all 10 of the qira-āt. May Allāh, Subḥānahu wa Taʿālā, bless her and her family, Amīn.

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. The 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, Fatma Muḥammad Yacout Elibyari, who masters the ten mutawātir readings from the ways of ash-Shaṭbiyyah, ad-Durrah and at-Ṭayyibah for participating to this noble task making it, with the divine help, a beneficial work for the readers of Allāh's Book. May Allāh, Subḥānahu wa Taʿālā, accept her efforts, forgive her, and reward her according to the best of her deeds, Amīn.

Sheikha Amira Sūltān, a holder of Ijazah of 10 qira-āt.

Jameelah Thomas (October 2, 2017)
Acknowledgment

Bismi Allâh, Waṣ-ṣalâtu Was-slamu ¯ala raṣūl Allâh, (ṣalâ Allâhu ¯Alîhi Wasallam). To proceed: After thanking Allâh, I must take a moment to thank those who helped and supported me in this work, because the Prophet stated in the ḥadîth, “Whoever does not thank the people has not thanked Allâh.” (Aboo Dawood; at-Tirmidhî; and Imâm al-Albâni dîmed it şâhîh in his şâhîhah #417).

Sheikh Dr. ¯Alî An-Nâḥḥâs, with my gratitude for reviewing this work, approving it and providing me with a valuable taqrîth letter.

Sheikh Dr. Nabil Sallam, with my gratitude for reviewing this work, approving it and providing me with a valuable taqrîth letter.

I thank Sheikha Amira Sultân and Jameelah Thomas, (My dear American students) for reviewing the English language of this work and providing me with a taqrîth letter.

I thank Sheikh Yaser Semare for providing me with the fonts of the imālah and ishmām.

After Allâh’s help, I received a great deal of help from these people to complete this work. May Allâh reward them abundantly.

Last, but not least, I ask Allâh to grant the best of the reward to my family, my parents, and my shuyûkh and to forgive, and have mercy on my parents, as well as all those who have rights on me, may Allâh guide, bless, and forgive us all, ‘Ameen…
This Certifies that: Fatma Muhammad Yacout Elebyari
has recited with tajweed the whole Qur’an with the ten minor
Qura’at according to the “Shatibiyyah and Dorrah” poems’ ways
with Sheikh: Mesbah Ibraheem Ali Weda – The owner of the
highest Espaad, the chain of narrators of the ten minor Qura’at.

(Signed)

Sheikh Mesbah
إجابة القراءة والإعراء

بالقراءات العشر الكبرى
من طريق طبيعة النشر
بالسند المتصلي إلى رسول الله صلى الله عليه وسلم

الشيخ المجهز
حسن بن إبراهيم بن محمد بن عيني بن جبريل
الفقيه العربي

 الشيخ المختار
فاطمة بنت محمد بنت الإمام أبو القاسم
Ijazah in the ten Major Quraat

This Certifies that: Fatma Muhammad Yacout Elebyari has recited with tajweed the whole Qur’aan with the ten major Qura’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 our Prophet Muḥammad ﷺ (ṣallAllāhu ʿalayhi wasallam), and upon his family, his companions, and whomever follows them in goodness until the Day of Judgment.

This work is an instruction of Qirā-ʾat ʿĀṣim Alkūfī in English. Our primary intention for writing this English edition is to help spread the authentic understanding of Islām, taken from the Qurān (the speech of Allāh) and the authentic Sunnah of His Messenger. This is an obligation for every Muslim. Allāh says,

وَلا تَصْحِبُوا ٱلۡقَوۡمَ ٱلۡكَافِرِينَ لِتَعَزُّوهُمْ بِمَا كَانَ مِنۡهُ وَلَا تَعۡقِبُوهُمْ ۖ وَكُتُبُهُمۡ وَلَكُمۡ مِنۡهَا ۚ وَلَنَزَكِّىٖ۠ أَمَامَ ۖ يُبِّرُونَ إِلَّا أَحْيَرُونَ بَيْنَهُمۡ وَبَيْنَكُم ۖ وَٱلۡمُتَّقِينَ عَنِ ٱلۡمُشۡرِكِينَ وَأُولِيَ ٱلۡأَوْلَادِ ۚ وَلَنَزَكِّىٖ۠ أَمَامَٖ ۚ يُبِّرُونَ إِلَّا أَحْيَرُونَ بَيْنَهُمۡ وَبَيْنَكُم ۖ وَٱلۡمُتَّقِينَ عَنِ ٱلۡمُشۡرِكِينَ (۱۰۴)

“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” (Āli ʿImrān: 104).

Being mindful of this sacred obligation, coupled with the vital importance of preserving the correct methods of reciting the book of Allāh, this book serves as a means for English speaking Muslims to learn the different qirā-ʾāt from authentic, trustworthy sources. Detailed explanations have been utilized in order to streamline the learning process. Also, verses from Ash-Shaṭabiyyah poem have been included as proofs and guidelines for every ašl / rule.

Traditionally, books like this are difficult to find in the English language. We present this book to you, dear reader, in the hopes that you will benefit, in shā-a Allāh. Whatever sound knowledge you find comes from Allāh, Alone; and whatever mistakes you encounter are from me and Shayṭān. I ask Allāh's forgiveness for my mistakes and seek refuge in Him from the accursed Shayṭān. 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's peace and blessings be upon our Prophet Muḥammad (ṣallAllāhuʿalayhi wasallam), his family and companions. May Allāh accept this work and allow it to be a great benefit, Amin.

To download the Muṣḥaf with Qirā-at ʿĀṣim Ulkūfī in pdf,

please click on the following link:

or just read online (The Colored Muṣḥaf with Qirā-at ʿĀṣim in pdf with tajweed)

To download the Muṣḥaf with Rewaaiyat Shuʿbah ʿan ʿĀṣim:

please visit the following link: Muṣḥaf Shuʿbah pdf

http://www.alwa7y.com/downloads/

To listen to Shuʿbah 's recitation, visit the following link:

This book is a modest attempt to relate Qirā-at ʿĀṣim Ulkūfī, his style of recitation, translated to English, along with verses deducted from Ash-Shāṭibiyy's well-known poem (which is in Arabic) as a means of proof to support the rules.

My goal to translate Uṣūl Al-Qirā-āt (the tajweed rules/principles of the different manners of reciting the Qur-ān) is driven by two intentions:

1. Hoping to be amongst those Muslims that the prophet ﷺ(ṣallAllāhu ʿalayhi wasallam) gave glad tidings to in his ḥadīth: "The best among you (Muslims) are those who learn the Qur-ān and teach it" (ṣaḥīh al-Bukhārī 5027).
2. To remedy the lack of teaching resources which explain the fundamental principles of the different Qirā-āt in English.

*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.

<table>
<thead>
<tr>
<th>Madīna</th>
<th>Nāfiʿ</th>
<th>(d.169)</th>
<th>Makka</th>
<th>Ibn Kathīr</th>
<th>(d.120)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Baṣra</td>
<td>Abu ʿAmr ibn al ʿAlā-</td>
<td>(d.154)</td>
<td>Shām</td>
<td>Ibn ʿĀmir</td>
<td>(d. 154)</td>
</tr>
<tr>
<td>Kūfa</td>
<td>ʿĀṣim</td>
<td>(d. 127)</td>
<td>Kūfa</td>
<td>Ḥamzah</td>
<td>(d. 156)</td>
</tr>
<tr>
<td>Kūfa</td>
<td>al-Kisā-ī</td>
<td>(d. 189)</td>
<td>Madīna</td>
<td>Abu Jaʿfar</td>
<td>(d. 130)</td>
</tr>
</tbody>
</table>

Imāms Mālik and Aḥmad ibn Ḥanbal recited in Nāfiʿ’s manner.
In Egypt, which is where Warsh was from, they mostly read in Warsh's style up until the arrival of the Turks. After that, Ḥafṣ’s riwaya became popular as it was the variant that the Turks used. Ḥafṣ’s riwaya is from the qirā-ah of ʿAšim, which was recited in Kūfa. Warsh's riwaya is from the qirā-ah of Nāfīʿ.

The first one to limit the number of authentic reciters to seven was the ʿIrāqi scholar, Abu Bakr Ibn Mujāhid (d. 936 CE). Those who wrote about the qira-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 limitation is not an accurate representation of the classical scholars of Qur-ānic recitation. There were many others who were as good as the seven and some who were even greater than them, and Allāh knows best.

The qārī of each recitation had his style preserved by two of his students, among whom there are small variations, but not as significant as the variations between the Qirā-āt themselves. The ten Qirā-āt have mutawātir (asānīd) chains of narrations (i.e. it was related by many trustworthy people that are linked back through the isnād chain to the Prophet (ṣallAllāhu ʿalayhi wasallam).

Here is an authentic ḥadīth that shows the validity of the differences: ʿUmar (raḍḥyāllahu ʿanhu) 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 (peace and blessings of Allāh be upon him) 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 (peace and blessings of Allāh be upon him) and said, ‘O Messenger of Allāh, I heard this man reciting sūrat al-Furqān in a way different to the way you taught it to me.’. The
Messenger of Allāh (peace and blessings of Allāh be upon him) said to him, ‘Recite it,’ and he recited it as I had heard him recite it. The Messenger of Allāh (peace and blessings of Allāh be upon him) said, ‘It was revealed like this.’ Then he said to me, ‘Recite it, so I recited it and he said, ‘It was revealed like this.’ This Qur-ān has been revealed in seven different ways, so recite it in the way that is easiest for you.’” (Narrated by al-Bukhāri, 2287; Muslim, 818). The last part of this ḥadīth was repeated with other companions as well.

**FUNDAMENTAL PRINCIPLES OF ĀṢIM’S RECITATION**

In Reference to Hafs’s recitation and upon evidences from Ash-Shāṭibiyyāh. The verses from Ash-Shāṭibiyyāh that concern the tajweed rules of Āṣim’s recitation will be written in Arabic and in 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 the Shāṭibiyyāh.
The Nūn in the chart is a letter code that indicates ˘Āṣim’s recitation.
A Chart of Ash-Shāṭibiyah’s Word Codes:
TAJWEED RULES OF QIRĀ-AT

ʾĀŠIM AL-KŪFĪ
From the Ṭarīq of

Ash-Shāṭibiyyah
The Clarification of Riwāyati Shu`bah and Ḥafṣ `an-`Āsim

`Āsim Al-Kūfī: He is `Āsim ibn Abī Annajūd al-Kūfī, from among the Successors and met 24 of the Companions and narrated Ahadīth from some of them. His narrations can be found in the well-known six Aḥadīth books. He was the most 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 (Abi `Abdar-Rahmān As-Sulamī d.75 A.H.), then died in 127 A.H. Both of them were blind. May Allāh shower them with mercy.

The Isnād of `Āsim: he learned the Qur-ān from two Imams:
(i) Abī `Abdar-Rāhmān 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 Abi `Aumar ash-Shaybānī (d.95 A.H.). These imāms learned the Qur-ān from: {Ubay ibn Ka`ab, ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Ṭālib, ʿAbd Allāh ibn Mas`ūd and Zayd ibn Thābit}, who all learned from the Prophet (sallAllāhu-`alayhi wasallam).

`Āsim taught the Qur-ān to imām Abi Ḥanīfah (d.150 A.H.). Imām Ahmad ibn Ḥambal (d. 204 A.H.) was once asked, “Which of the Qurā-āt do you prefer?” He replied, “The Qurā-ah of Madīnah (i.e., Nāfi’), but if this is not possible, then `Āaşim”.

Among the students who preserved `Āaşim’s’ recitation, Shu`bah and Ḥafṣ were the two Rāwīs, who were chosen by ibn Mujāhid, the author of the book of the seven Qirā-āt.

The Fifth Qārī of the ten Qirā-āt is `Āsim Al-Kūfī.
(i) **SHU˘BAH**: He is Shu`bah ibn ˘Ayāsh AlKūfī, (95-193 A.H.), was called Abu Bakr and he was a great imam of sunnah. ˘Āṣim used to teach him five verses each time he visited him. Eventually, he recited the whole Qur-ān to ˘Āṣim three times in three years of hot summers, cold winters, and rainy seasons. Shu`bah narrated that ˘Āṣim told him: “The only one who taught me the Qur-ān was Abū ˘Abd arRahmān asSulamī, after returning back from him, I would recite the Qur-ān to Zirr ibn Hubaysh”. Then Shu`bah said: “By this way you have confirmed and authenticated your qirā′-ah”. Also, Shu`bah narrated that ˘Āṣim told him “that he was sick for two years, when he recoverd, he recited the whole Qur-ān without any mistake”. All praise is due to Allāh.

At the death time of Shu`bah, his sister was crying, he asked her “why do you are crying, look at this corner, I completed the Qur-ān there 18,000 times”.

(ii) **Hafṣ**: He is Abū ˘Aumar Ḥafṣ ibn Sulaymān ibn Al-Mughirah al-Asadī al-Kūfī (90-180 A.H.), a step-son of ˘Āṣim. He was the most knowledgable person of the qirā′-ah of ˘Āṣim. One day, Ḥafṣ told ˘Āṣim: “Shu`bah’s recitation is different from mine!”; he answered: “I taught you what Abu ˘Abdar-Rahmān 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 Hubaysh from ˘Abdu Allāh 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 Ibn Sulaymān and Abū Bakr Ibn ˘Ayyāsh are the most competent of all who know the reading of ˘Āsim. Ḥafṣ is even more competent than Abī Bakr. His recitation is considered the most famous and most widely spread recitation of all the Qurā′-āt.

Ḥafṣ said that he did not differ (ikhtalaf) with ˘Āsim except in one word; in sūrat ArRūm: 54, which Ḥafṣ reads in 2 ways: with a ֣dād maftūḥah, like ˘Āsim, and also in his choice of a ֣dād maḏmūmah.

"Allāh َّلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِّنْ يَعْدَى ضَعْفٍ فَوْقَةً ثُمَّ جَعَلَ مِّنْ يَعْدَى فَوْقَةٍ ضَعْفًا وَضَعْفًا مَّثْلَةً" (ضَعْفُ - ضَعْفٍ - ضَعْفًا)
The rules for Ḥafṣ are for the most part identical to the rules of Shu`bah ˘an Āṣim, except for a few instances which will be outlined here. Only those rules which are different from Ḥafṣ will be explained. The special words for Shu`bah will be documented later, in shā- Allāh.

**1-Al-Isti˘āthah**

Starting reading by seeking refuge in Allāh from the cursed devil, (أَعْوَدُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) then the Basmalah, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) (بَسْمَةُ البَيْنِ السَّوْرَتَيْنِ بَسْمَةُ رَحْمَةِ رَحْمَةٍ)

The letter code nūn that is in the verse, indicates Āṣim’s recitation rules. Āṣim counts Basmalah as the first āyah in Sūrat ulFatihah.

It is necessary to read Basmalah before the beginning of every sūrah in the Qur-ān with the exception of Sūrat AtTawbah/Barā-ah.

I.There are four ways of reciting 1-Al-Isti˘ādha, 2-Al-Basmalah and 3-starting a Sūrah, with reference to these 3 variables as in:

(i) Separating them all while breathing between them.
(ii) Join them all with one breath, apply the appropriate tajweed.
(iii) Stop after isti˘ādha, breathe, join basmalah with the beginning of a sūrah without breathing or stopping. Separate 1 and (2 with 3).
(iv) Join Al-Isti˘ādha with Al-Basmalah without breathing or stopping, breathe, and then start a sūrah. (1with 2) and separate 3.
There are three allowed ways of joining between two successive sūrahs: with the Basmalah. Āṣim has only one way of joining the end of one sūrah with the following sūrah, and that is with the Basmalah between the two sūrahs. The only exception would be joining the end of sūrat Al-Anfāl with sūrat At-Tawbah, since there is no Basmalah at the beginning of sūrat At-Tawbah. Instead, here they could make:

(a) “Waqf”: Make a stop for any amount of time.
(b) (Sakt) short pause. (c) (Waṣl) connection *.

II. Three ways of saying Basmalah between two sūrahs: Since every Sūrah starts with Al-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, connects with the Basmalah, which itself has four ways of joining between two sūrahs: 3 are allowed and the fourth is not allowed: (because the basmalah is not for the sūrah’s end).

No one is allowed to join the last āyah of a sūrah with albasmalah and stop, then read the first āyah of the following sūrah. •Don’t join the end of the sūrah with Basmalah, stop and breathe, then start the beginning of the next sūrah. This is not allowed as the basmalah is only for the beginning of sūrahs and not for the end.
The Clarification of Riwāyati Shu´bah and Ḥafṣ ʿan ʿĀṣim

3- Mīm Uljam

Mīm uljam 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: (لَحْمُ - (يَبْوَم)). ʿĀṣim reads mīm uljam differently, depending on whether it is preceding a sākin or a mutaḥarrik.

A. If mīm uljam 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-jam), to avoid the meeting of two sākin letters, this is the same like all the qurrā.`

As imām Ash-Shāṭibī states:

\[\text{3- Mīm Uljam} \]

During waqf on mīm al-jam, all the qurrā` read it sākinah as Ḥafṣ. ʿĀṣim has only one way of reading mīm uljam that precedes a mutaḥarrik letter, as sākinah in the waṣl.
The madd is the lengthening of the sound in the letters of madd or of َّين; alif, wāw and yā. The alif always follows a letter that carries a ُ fatḥah. If the yā is preceded by a kasrah and the wāw is preceded by a ُ dammāh, then they are elongated as madd letters. As Ash-Shāṭibī states:

Madd Muttaṣṣil (Obligatory connected madd): is when a disjunctive hamzat qaṭṭ (cutting) follows a letter of madd in the same word. َĀṣim reads wājib muttaṣṣil madd in a tawassut (medium), 4 ḥarakāt.

Madd Munfaṣṣil (optional separated madd): is when a hamzat qaṭṭ follows a letter of madd in 2 separate words, whether ajoined in writing or not. َĀṣim reads the jā-iz munfaṣṣil madd in tawassut, 4 ḥarakāt. In madd َārid lisukūn alwaqf, all the qurrā’ allow qaṣr, tawassut and َّūl 6.

In Ḥafṣ’s recitation, almadd almunfaṣṣil includes ِsilah hā ulKināyah, that is maḍmūmah or maksūrah, as each of them is madd in 2 separate words, and hamzat ulqaṭṭ follows a madd letter, as in this: َأَنْ لَمْ يَنَيْرَهُ أَحَدُ-يُؤْوِدُهُ إِلَيْكَ.
5- HÁ-AL-KINÁYAH PRONOUN

Há-al-Kináyah: is an extra há that denotes a single male third person and is added to the end of a word. The general rule for há-al-Kináyah in the recitation of Ḥafṣ ʿan ʿĀṣim is (i) If a muthārrik há-Kináyah is located between two muthārrik letters, then lengthen the há’s kasrah into a yā or it’s dhammah into a wāw of two ḫarakāt; it’s called small šīlah (ṣughrah). (ii) If hamzat uqlatu follows this há-al-Kináyah, then lengthen the yā or the wāw into four ḫarakāt as a separated madd; it’s called šīlah kubraḥ.

Note: The purple will indicate how Shuʿbah reads há-ul-Kináyah, The blue is for Ḥafṣ and the red is for ʿĀṣim.

Here are the exceptions that ʿĀṣim reads differently:

I. Shuʿbah recites 5 words with sukūn and Ḥafṣ recites with a šīlah:

Hafṣ (3:75,145)

Shuʿbah: (3:75,145)

The Clarification of Riwayati Shuʿbah and Ḥafṣ ʿan-ʿĀṣim
Note: Only Ḥafṣ reads qāf ق with sukūn and reads the hā of the following Kenaiyah with a dāmmah and tafkhīm lām of Ism ul-Jalālah. Ḥafṣ’ special exceptions: {ویتفیه} (52).

II. Shu`bah reads 3 words with kasrah and Ḥafṣ reads 1 with šilah:

1-أَنْسَبَنِيَّ (وَمَا أَنْسَبَنِيَّ إِلَّا الْقُيُّطَنِ) الكهف: 63- عليهِ اللهِ (بِيَّا عَلِيْهِ عَلَيْهِ اللهِ) الفتح: 10

Shu`bah recites with tarqīq lām of ism Allāh and reads the hā of 3 words with kasrah without šilah. -Al-Furqan: 69

3-وَيَخْلُدُ فِيهِ مَهَآءٍ (وَيَخْلُدُ فِيهِ مَهَآءٍ) 159- وَمَا قُبْلَهُ التَّسْكِيْنِ لَأَبِنِ كَبِيرِهِمْ مَهَآءٍ مَهَآءًا مَعَهُ حَفْصًا أَخْوًا وَلَأْ

III. Shu`bah reads 3 words with a sukūn as well as ikhtilās

Al-Ikhtilās: means to truncate or shorten the vowel pronunciation (i.e. the vowel is reduced to approximately 2/3 of its sound). It is also called ikhfa-. A. Shu`bah reads the غ of the word غَعَمًا غَعَمًا غَعَمًا with (1) a sukūn, and with (2) ikhtilās of the kasrah.

B. Shu`bah reads 2 words in sūrat Al-kahf with two allowed ways of the letter dāl د: (a) sukūn accompanied with ishmām (b) ikhtilās of the dāmmah دَلُّنِي-آَلِدَّيْهِ. He adds a kasrah to the nūn and the hā then lengthens.
the kasrah into a yā of two ְḥarakah (i.e., ְṣilah ṣughrāh). While Ḥafṣ reads ְkahlān ְimālah (قُلْتُم لَّيْنَذَرَ بَشَّارًا) شَيِّدًا مِن لِّذْنِه وَبِتَبَيِّنَ الرَّمُوْسِيِّينَ: 2-76 kahf

Ishmām: indicates a soundless ְḍammah, by rounding the lips and muting the voice directly, after reciting the sukūn of the last letter during waqf.

6- Short pauses (Sakt) of Ḥafṣ

I. The 4 obligatory sakatāt that Ḥafṣ has are specific only to Ḥafṣ. So the reciters do not make sakt, rather they connect the recitation. Ḥafṣ’s sakt is in sūrat Al-Kahf:1,2- YaSīn: 54, AlQiyāmah:37 and Al-Muṭaffifīn:14.

(وَلَمْ يَجْعَلْ لَهُ غَوْجَاً قَبْيَا لِيِنْذَرَ بَشَّاَرًا) (مِنْ بَعْضِهَا مِنْ مَرْفَقِهَا هَذَا مَا وَعَدَ أَلْرَحَمَنَّ) (كَلَّا) (بَلْ رَّانَ عَلَّ) (بَرَانُ) (Shu`bah reads with an imālah, details later).

II. There is another optional sakt, in sūrat AlḤāqqah: All the reciters can read it in two allowed ways: (i) with making the sakt, (ii) connecting with idghām: ְما أَعْنَى عَنْي مَالِيَةً هُلْلَكَ عَنْيِ سَلَتِيبَةً.

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The 7 Words in the Qur-an That end With Hā-as-Sakt

IV. The Arabs add hā-As-sakt at the end of a word as a sākin hā in both waṣl and waqf; this shows the vowel of the letter preceding it, or ḥarakat elbinā-. In sūrat AlBaqarah (2:259), sūrat ulAn-ām (6:90), 4 of them are in sūrat ulḤāqqah, and the last one is in sūrat ulQāri-ah. ˘Āṣim recites with hā-as-sakt in both waṣl and waqf.

V. There are 3 words that end with hā (أَيْة), (but are not hā-sakt). In sūrat Un-Nur, Az-Zukhruf and Ar-Rahmān

If ˘Āṣim were to stop on one, he would read it with a sākin hā (أَيْة), while some reciters would pause with an alif, ُيَتَأْبِهَا .

7 A- The Rules of Tafkhīm and Tarqīq

The letter can be pronounced using 2 methods: either tafkhīm (thick sound) or tarqīq (soft / thin sound).

I. For tafkhīm: You have to raise the back end of the tongue towards the roof of the mouth to produce this sound. This elevation causes the echo of the voice to be thick / heavy.

The tafkhīm is used for the ghunnah of true ikhfā- of (nūn or tanween), preceding isti‘lā- elevation letters ( خص ضغط قظ). To elevate isti‘lā- letters some scholars say they have 3 levels of tafkhīm, one for each
vowel. Some scholars say there are 5 levels of tafkhīm by adding a letter with a fathah, followed by an alif and the sākin isti`lā- letter. Others prefer the opinion that there are 4 levels of tafkhīm for each of the isti`lā- letters. The 4 levels of tafkhīm can include some istifal letters.

(i) The highest level is when an isti`lā- letter carries a fathah followed by an Alīf: ( طَلَّ– اَلسَّاَلِيْنَ– الْيَظَاهِرُونَ– غَاَبِينَ– خَائِنَةَ– طَائِفَةَ– فَالَّ-َرَاضِيَةَ  )

(ii) The second level is when an isti`lā- letter carries a fathah without an alīf after it: ( طَبَ– صَبَ– طَلَّ– خَلَقَ– قَبِيلَ– عَقَرَ– رَحْيمَ)

(iii) The third level is when an isti`lā- letter carries a ḍammah:

(iv) The fourth level is when an isti`lā- letter carries a kasrah:

For the Iṭbāq letters, ( ط– ظ– ض– 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, ḍammah, then kasrah as:


**7B- The Rules of Tafkhīm and Tarqīq of the Rā**

The 6 reasons why the Rā would be read with Tafkhīm:
(1) When rā carries a fāṭhah or a ẓādah with or without a shaddah
الْرَّحْن-رَبَّنا-رَزَقنا-وَأَذْكُرْنا-مَعْفَرَةً-وَأَجْرُ-رُسُل-حَضْرُ-بِصِيرَةٍ-بِنْمَرًا-أَبِصْرُهُمْ-يَقْرُبُ-رُبِما

(2) When rā carries a fāṭhah or a ẓādah and comes after a letter with an indirect (munfaṣṣil, separated) kasrah: لِرُسُل-يَّلَوُج

**Note:** When a rā or the letter before it is sākin, use the letter before the sākin to determine if the rā will be read with tafkhīm or tarqīq.

**In all the following cases the rā carries a sukūn.**

(3) A sākin rā is preceded by a letter that carries a fāṭhah or a ẓādah:
الْأَرْضَ-وَدُّرُكُ-أَلْدَكْرَ-وَالْبَنَذِرٍ-مُرْسِلٍ-مُرْجِعِهِمْ-بِالْصَّبِرٍ-الْفُرْقَان-الْمَرْضَ-يَرْزُقُونَ-يَحْسُفُ

(4) A sākin rā comes between a letter carrying an ʾasli kasrah and an istiʿlā- letter with a fāṭhah or ẓādah. This occurs in 5 words:

{إنَّ ُجَهَنَتْ كَانَتْ مُرْضَادًا - فُقُهَةٍ - إِرْضَاداً - إِنَّ َزَبِكَ أَبِلْيَمَرْضَادًا - فُرْطَلاَيْنَ}

(5) When a sākin rā is the first letter of a word, use a muttaṣṣil or a munfaṣṣil temporary kasrah to read this word via one of the following:

(i) Start it with the help of hamzat ulwaṣl which carries a ʾāriḍ kasrah, (temporary kasrah)
أَرْجِعَ إِلَى َزَبِكَ رَاضِيَةً مَرْضِيَةٍ-أَرْجِعَ إِلَى أَبْيَضُمْ-اْرَكُوا - اْرْكُوا

(ii) Connect the previous word to the word starting in a sākin rā and drop hamzat ulwaṣl. The indirect (separated) kasrah doesn’t affect the tafkhīm of the rā, if the kasr is ʾāriḍ {إِنَّ ُرِبْاَتْنِمَ - إِنَّ ُرِبْاَتْنِمَ} or ʾasli and munfaṣṣil from the rā. kasr ʾasli. is {لَمِنكِ أَرْتَضَيْنِ - إِنَّ ُرِبْاَتْنِمَ} This is kasr ʾāriḍ

(6) When rā carries a temporary ʾāriḍ sukūn as a result of stopping, it is preceded by a sākin letter. This sākin letter is not a yā and is preceded by a fāṭhah or ẓādah:
{وَالْعَصْرِ-حَسْرِ-الْعُسْرِ-وَالْفَجْرِ-الْفَجْرِ-الْيَلِيَ-الْيَلِيَ-الْنَّهَارِ-الْأَبْرَزِ-وَالْطُوْرِ-غَفُورَ}
II. *Tarqīq*: is to produce a thin sound, by lowering the back end of the tongue so it’s flat.

There are 4 reasons why the Rā would be read with *tarqīq*:


2. A kasr ّlī is preceding a sākin rā and no isti˘lā- letter follows it.  فِرْعَة-آَنْذَرُـهُ-اِضْـيِرُ-اِغْـفرُ-فَنَّدَرُ-الإِزِّة-تَسْتَكِثَّرُ-فَذَّكَرُ إِنَّمَا أَنَّ مَذَّكَرَ-يَمْضِيَطْرَ-فَرَعُونَ.

3. A sākin rā at the stopping is preceded by (a) an elongated sākin yā  السَّيْبَرْ-خَيْرَ-ديِّسِرْ-الْمُبِيْرِ-كِبْرِ-قَدِيرَ-قَدِيرَ-حَيْبِرَ}.

4) (b) a sākin istifāl (thin) letter and the letter before it carries kasrah  

{الْيِبْنَرَ-الْيِبْنَرُ-ذِكْرُ-كِبْرٌ-هَلْ-فِي ذَلِكَ قُسْمٌ أَيْنَِّي حَجِّحَ}.

III. *Reading 3 cases of a sākin rā with both tarqīq and tafkhīm*.

This happens at the stopping when a sākin rā follows a kasr ّlī, and precedes an isti˘lā- letter that has a kasrah.

There are 3 cases where the reader can do tafkhīm or tarqīq of the rā:

1. One instance is in the word: {فَرِّقٍ} sūrat Al-Shu˘arā:63. The rā is read with both tarqīq and tafkhīm waṣlan and waqfan. The tarqīq is prefered waṣl as the isti˘lā- letter carrying a kasrah; tafkhīm is prefered for the waqf.

2. A sākin rā follows a sākin isti˘lā- letter, which follows a kasrah. The reciter has the choice to pronounce the sākin rā with tafkhīm or tarqīq. This occurs in two instances in the Quran: {مُصَّرٍ} عَيْنَ الْقُطْرِ, the scholars preferred the tafkhīm for {مُصَّرٍ} and tarqīq of {عَيْنَ الْقُطْرِ}; due to the primary vowel on the rā.
(3) The sākin rā (waqfān) may be read with tafkhīm or tarqīq when the following yā is omitted (for grammatical purposes). The Tafkhīm is preferred is in these words: ἂν ἵν ἔσῃ - θαυμάζῃ - καὶ ἔσῃ - καὶ ἔσῃ due to the fatḥah or ʿālām that preceding the rā. ἂν ἔσῃ occurs 6 times in sūrat Al-Qamar.

7C- The Tafkhīm and Tarqīq of the Lām

The only time the letter ‘lām’ is mufakham is in Ismul Jalālah, i.e. the name of Allāh سَبِيحَه وَتَعَالَى referring to the word itself: “Allāh”. This occurs when the Ismul Jalālah is preceded by a fatḥah or a ʿālām, or when you start your recitation with it: الله خالق - رضي الله - سبحانه الله - قبرزوا إلى الله - ولتكبروا الله - واذكرموا الله- حسبي الله- إن الله- وكأن الله- سيرحمهم الله- بين الله- ألمهم-

However, when Ism ulJalālah is preceded by a kasrah, its lām is said with tarqīq: فلِيَاللهم-بسم الله-انتقي الله-بالله-عن الله-فاسجدوا لله- خيبر أم الله- يجادل لله- In all other cases, the lām is read with tarqīq whatever ḥārākh it carries. This rule still applies in the first example; “Allāhumma” is just another form for ism ulJalālah, which is used in doʿa-.

7D- The Tafkhīm and Tarqīq of the Alīf

The letter alīf madeyyah doesn’t get tafkhīm or tarqīq except as an extension of the preceding (a) mufakham or (b) muraqqaq letter.

a- شرب- الماء- طابع- طويل- الطالبين- فأصابه- قال إبراهيم- الصابرون- الله- خالق- خالدون- رافعة

b- ينبعها - واسع - يشباه - صفا الكافر- آموائحهم - دامنوا-
I’ll mention the special way Ḥafṣ reads words wherever they occur in the Qur-ān:

8-The Special, Unique Words of Ḥafṣ:

I’ll mention the special way Ḥafṣ reads words wherever they occur in the Qur-ān:

 Após kutub: [جهاد] - سُبْحَانَكَ - سُبْحَانَكَ - سُبْحَانَكَ

The Clarification of Riwāyati Shu`bah and Ḥafṣ `an-Āsim 34
1. Shu`bah reads 

**تَلْقَيَف** - تَذْكَرَونَ

2. Shu`bah reads the **حَظْرَةٌ**

**麟َفَّةً أَنَّ حَظْرَاتُ الْظَّاءِ سَاَكِنٌ**

494 - وَحَيَّتَ آنِي حَظْرَاتُ الْظَّاءِ سَاَكِنٌ

3. Shu`bah reads without the **رَؤَفٌ**

**شَنْفَةٌ وَرَؤَفَاتُ قَصْرُ صَخْبَتِهِ خَلَّا**

487 - وَفِي آنِ بَثُولُ أَلْخَاطِب كَمَا غَلََت

Shu`bah, makes qaṣr for **رَؤَفٌ**, which means there is no wāw maddiyyah.

4. Shu`bah reads **عِيْوَنٌ - شَيْوَخاً - أَلْغِيْوُبٌ - بِيْوتٌ** with a kasrah on the first letter: the bā with a kasrah.

**عِيْوَنٌ مِّنْ بَِّيْوُتٍ أَلْغِيْوُبٌ - شَيْوَخاً - شَيْوَخاً - أَلْغِيْوُبٌ - بِيْوتٌ**

628 - وَضَمَّ الْغِيْوُبِ يُصْحِبِرِيَّانِ عُيْوَنَّا

503 - وَكِسرُ بِيْوتٍ وَأَلْغِيْوُبٍ يُضْمِعُ عَنْ
5. Shu`bah reads مَّدَمَّم (مُتت-مَّتت-مُتم) . Ḥafṣ reads مَّكَسَرَ (مُتم) . Āṣim reads with a đammah in 3:173,174 (مُتم).

6. Shu`bah reads plural بَصَارَةُ and بَصَارَةُ with a yā sākin: آل عمران (وَخَرَّجَ آلِيَّةَ) بَصَارَةُ مِنَ اللَّهِ (البلدَ مَّتت) . يونس الأنعام - (وَخَرَّجَ آلِيَّةَ) بَصَارَةُ مِنَ اللَّهِ (البلدَ مَّتت) . أعراف - فاطر مَّتت.

7. Shu`bah reads: مُنْبَتت - مُنْبَتتة with a fātihah on the.

8. Shu`bah reads مُنْبَتت - مُنْبَتتة with a hamzah alAhzāb/ نَصِب. It has madd muttaṣāšil lengthened into 4 ṭarkāt. زَگِرْيَة - ميكل: زَگِرْيَة - ميكل

9. Shu`bah reads with ibdāl of a hamzah in a madd letter that matches the preceding ṭarkah. Any form of لُؤْيُوْن - لُؤْيُوْن where it is: مَوْصِدَةٌ "لُؤْيُوْن" لُؤْيُوْن (سورة البلد والهمزة) "مَوْصِدَةٌ" 1114 - وَمُوْصِدَةٌ فَاهِيَ مَعًا َغَنَّتِ نَفَى جَمِيٍّ
10. The special, unique words of Shu`bah: 

**Makānatihim** - مَكاَناتِهم in a plural form: 

/ جَبْرِيل - جَبْرِيل/ مَنْبَس: بِيِّس جُرَّاء: جُرَّاء / مَكاَناتِهم، مَكاَناتِهم 

*** وَعَى هُمْرُ مَكَسْوَرَة صَحِيحَة وَلاّ 

*** وَمَكَسْوَرَتِهِم في الجَيْمِ بالفَتْح وَكَلَّا 

[except in surat al-Mā`idah (al-عقود): 16 Shu`bah reads it’s ر with a kasrah.]

يَهْدِي يَا أَيُّهَا النَّاسُ يَهْدِي يَا أَيُّهَا النَّاسُ 

*** كَسَرْهُ صَحِيحَ إِنَّ الْمَيْنِ بَيْنَ اللَّهِ وَبَيْنَ الْمَيْنِ 

548 - وَرَضْوَانَ اضْمُمْ عَمَّرُ ثَانِيُ الْعُقُود 

Ašīm reads: نَآَيِ without Imālah in (Fusṣilat).

بِمُضَيِّطِهِ: العاشِيَة حَمَالَة 

الحَطَّبِ، يَأْجُوحُ وَمَا أَجُوجُ. يُضْهِئُونَ النَّوْمَة - أُسْوَى الأَحْزَاب 21، وَخَاتِمُ 40 

*** وَزَدْ هُمْرَهُ مَضْمُوْمَةً عَنْهُ وَعَقِيلَا 

727 - يُضَادْهُون ضَمَّ الْيَوْمِ يَصْحِبُ عَاصِمً 

852 - وَيَا جُوْجَ مَا أَجُوجُ اهْمِرُ السُّلْطَانُ نَاسِرًا 

*** وَفِي يَفْغِهُونَ الضَّمْ وَالْكَسْرُ شَكَّلَا
9. Preventing The Meeting of Two Sākin Letters

I. Due to the rule that prevents the meeting of 2 sākin letters between 2 words wāṣlan, (a) Reciters drop the first sākin letter if it is a madd letter 

\[ \text{أَعْبُدُوا اللَّهُ -} \text{أنْفَحَانَ} \text{ -} \text{وَمَا اللَّهُ -} \text{عَلَى اللَّهِ -} \text{وَجَعُلْتُمُ اللَّيْلَ -} \text{قَالُوا أَلْتَنَّ -} \text{وَأَسْتَفَقَّا النَّبَابَ -} \text{قَالَ آلُ الحُسَنِ} \]

(b) The reciters recite the first sākin ṣaḥīḥ letter using a ḥaraka ṭarīḍah.

II. Āṣim reads the first sākin with a kasrah except in 2 cases: (a) with a ḍammah when it is a wāw lām or a mīm jam as in: 

\[ \text{وَعَانَّا الْرَّكَاةَ - عَلَيْهِمَا الْقَيْتَلُ} \]

Ashurro al-taṣlīl - وْرَأَوْا الْعَذَابَ - مِنَ الْجَنَّةِ مِنَ اللَّهِ - قُلُوْلُهُم مِّنَ اللَّهِ - قُلُوْلُهُم - قُلُوْلُهُم - إِنْ ارْتَبُّوا - إِنِّي أَرْتَبُّوا - لَمَّن أَرْتَبْ أَرْتَبْ

495 - وَضَمْنُ أَوْلِي الْسَّاكِنِينَ إِيَّاهُ- *** يُتَّقَّمُ الْوُجُودُ كَكَثْرِهِ فِي نَـِـِّـِـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّ~

(b) All reciters read the first sākin with a fāṭhah for the preposition "بِنَ" , as in: 

\[ 
\text{مِنَ الْجَنَّةِ مِنَ اللَّهِ} 
\]

They also read the sākin mīm at the beginning of sūrat Ali ـ ʾımrān with a fāṭhah, then elongate it 6 and 2 ḥarkāt wāṣlan

\[ 
\text{ۡآَلِّمٞ} \text{ٰ آلِّمٞ} \text{ۡ آلِّمٞ} \text{ۡ آلِّمٞ} 
\]
10. Rules of Elongating or Dropping Alif of 7 Words

Shu`bah keeps the alif of 3 words (الظَّنونا - الرسولا - السبيللا) waslan and waqfan. He also keeps the alif in the aforementioned words waqfan as alif of ʿiwaḍ from the tanwīn, while waslan he recites using tanwīn.

1- Ḥafṣ drops the alif of the 3 words (الظَّنونا - الرسولا - السبيللا) waqfan and waslan (refer to the alif carrying a circular zero). كانت قوارةٌ قوارةٌ مِّن *** 1093

2- Ḥafṣ recites (الظَّنونا - الرسولا - السبيللا) waqfan in 2 ways; he keeps and deletes the alif, but for waslan he always deletes the alif (the alif carries a circular zero).

3- Ḥafṣ keeps the 1st -alif waqfan and deletes it waslan; while he deletes the alif of the 2nd (قوارةٌ) waqfan and waslan.

4- ʿĀşim keeps the alif of (أنا) waqfan and deletes it waslan. There is another word in sūrat alKahf: 38 that is recited in the same way of (أنا)، as it is made up of 2 words أَلْكَانَا هُوَ أَلَّهُ رَبِّي وَلَأۡ أَشْرِكُ بِرَبِّي أَحَدًا (لَسْتِينَا أَنَا). ʿĀşim (Shu`bah and Ḥafṣ) reads وشموذًا with tanween.

5- ʿĀşim (Shu`bah and Ḥafṣ) reads and waqfan in sūrat anNajm only. In the 3 other places Shu`bah reads سمودًا with tanween.
11. The Rawm or Ishmām are at the end of a word

Waqf means to stop at the end of a complete word long enough to renew the breath with the intention of continuing recitation. Considering the different ways in which waqf can be made. Waqf bisskūn is the primary manner of stopping.

ʿĀṣim is amongst the Kūfis 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 ẓammāmah on the last letter, while lowering the voice, when making waqf.

Ishmām indicates a soundless ẓammāmah, 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 ẓammā or raʾf, while only rawm is allowed on a kasr or jarr. Fāṭḥ, kasr and dūmm indicate the mabnī ḫarakah. The mabnī is only a single constant ḫarakah at he end of a word that will never change.

Naṣb, raʾf and jarr indicate the muʾrāb. The muʾrāb can acquire different ḫarakāt on the last letter of the word, according to its flexible grammatical position in a complete sentence.

Rawm or ishmām is not allowed in the following situations:

1- (a) Fāṭḥ or naṣb, (b) Hā-utT-nīth, (c) Mīm al-jamʿ, (d) Ḥarakah ʾāriḍah

2- There is a difference of opinion regarding the rawm or ishmām of hā-ḍamīr. Some allow it generally, whereas the majority don’t if it’s preceded by a kasrah, ẓammāmah, yā or wāw (e.g. وَمَا قُتِّلَوْا وَمَا صَلَبَوْا-سَاحِبُهُ-وَشَرَّوْهُ-عَلَيْهِ-فِيهِ). It is allowed if the hā is preceded by alīf, fatḥah or sukūn (لَهُ-عَصِيَاءُ-مَنْهَةُ). More details are on the following link: https://vb.tafsir.net/tafsir19458/#.Wbk85tH4eM8
12. **TWO ADJACENT HAMZAHS IN A WORD**

I. If 2 hamzahs meet in one word and both of them carry a fathah, the first hamzah is called an interrogative hamzat (istifhām). This is always pronounced muḥaqqaqqah “ā” ُءَ. Ḥafṣ reads the second hamzah muḥaqqaqqah, except in ُءَعْجِينّ وَعَزْرِيْنُ he makes tas-hīl, (i.e., he pronounces it softly between the hamzah and the alīf).

Shu`bah reads both of the hamzahs muḥaqqaqqah, without tas-hīl ُءَعْجِينّ وَعَزْرِيْنُ in Sūrat Fuṣsilat.

Shu`bah reads other words with an extra hamzat istifhām

II. *(i)* If the word is a noun and two different hamzahs meet, the first hamzah is an interrogative hamzat ulqāṭ. It must carry a fathah and should always be pronounced muḥaqqaqqah “ā” ُءَ. The second hamzah is hamzat ulwaṣl. Āṣim reads 3 repeated word pairs in 6 places in the Qur-ān with *(a)* tas-hīl, (with ease) and *(b)* Ibdāl by turning hamzat ulwaṣl into a long 6 ḥarakāt alīf of madd lāzim. For instance: 1- (Sūrat ulAn`ām: َءَلَّةَ كَرِينَ - َءَلَّةَ كَرِينَ).

The Clarification of Riwāyati Shu`bah and Ḥafṣ `an`Āṣim 41
2- (Sūrat Younous and Sūrat AnNamł: عَلَٰهَهُ - ۖءَلَّلَلَّهَ ) This is called madd lāzim kalimī muthaqqaļ (heavy compulsory madd) because hamzat ulwaṣl is followed by a mushaddad letter.

3- (Sūrat Younus: ۖءَلَّلَلَّهَ - ۖءَلَّلَلَّهَ 51,91) This is madd lāzim kalimī mukhaffaf (light) since the hamzat ulwaṣl is followed by a sākin aṣlī, and it is not a mushaddad letter.

(ii) If the word is a verb and two different hamzahs meet, then two cases are possible: 1 – If hamzat qaṭ‘ istifhām is added to a verb starting with hamzat ulwaṣl, then hamzatul waṣl is dropped from the writing in the muṣḥaf and from pronunciation. Āṣim reads 7 words like this:


2- Hamzat ulwaṣl is added to a sākin hamzat ulqāṭ at the beginning of a verb. Āṣim reads a few verbs in two ways: (i) Waļṣlan, he drops hamzat ulwaṣl and reads the verbs as

فُلِيَّوْدُ أَلْدَى أَوْثُنِينَ أَوْثُنِينَ (ۖلاَ يَرْجُونَ لِقَابَتِنَا أَنْتُمْ بَقِرَؤَانِ: إِيِّت) يُقُولُ أَنْذَنَ لَيْ: إِيِّدن لَ (إِلَّا أَلْدَى أَنْذَنَ: إِيِّدَنَ؛ يَأْصَلُّهُ أَنْذَنٌ: إِيِّدَنَ) فِي الْبَيْنَاتِ أُذَنٌ: إِيِّدَنَ.

(ii) Waqfan; if he starts with the verb, then hamzat ulwaṣl will be pronounced with either a (a) dammah to match the aṣlī dammah of the third letter of the verb, as in أَوْثُنِينَ: أَوْثُنِينَ. The sākin hamzat ulqāṭ will be turned into a madd letter “wāw” that matches this dammah. Start the verb with a dammah when it is not carrying the action of the subject, also known as the passive voice أَخْطَدَتْ أَضْطَرَْ

(b) Start a verb with a kasrah if its third letter doesn’t carry an aṣlī dammah. The sākin hamzat ulqāṭ will be turned into a madd letter yā that matches this kasrah. إِيِّدَنٌ-إِيِّدَنٌ-إِيِّدَنٌ
13. Repeated Istifhām (Mukarar)

If an interrogative occurs twice in an āyah, (i.e., a hamzah of istifhām carries a fathah, and the second hamzah carries a kasrah), such as in: (آخذًا ..) (أخذًا ..), then this double questioning is called Istifhām Mukarar. There are 11 of these āiyat in the Qur-ān which Ṣā`īm reads as repeated questions with two hamzahs. There are 2 exceptions where Ḥafṣ recites in a declarative (Ikhbār). He keeps the hamzah that carries the kasrah only, thus making the phrase a statement in:

(a) The 2nd position in Sūrat Al-Aʿrāf.

The 1st place in sūrat al-ʿAnkabūt: 28,

17 - {إِذَا كُنَّا نَزَوْبًا إِنَّا لَنَفْحِي خَلَقٍ جَدِيدٍ} [سورة المؤمنون: 82]
13-2/3 - {وَقَالُوا إِذَا كُنَّا عَظَاماً وَرَفَعَانَا إِنَّا لَمَبِعْوَنُونَ} [سورة المؤمنون: 72]
4 - {كُنُّوا إِذَا مِنْ يَدِينَ هُمْ نَزَوْبَا وَعَظَاماً إِنَّا لَمَبِعْوَنُونَ} [سورة النحل: 67]
5 - {وَقَالُوا إِذَا كُنُّوا هُمْ عَظَاماً إِذَا كُنُّوا نَزَوْبَا وَعَظَاماً إِنَّا لَمَبِعْوَنُونَ} [سورة الكوثر: 29,28]
6 - {أَيْنَمَا كُنَّا نَزَوْبَا وَعَظَاماً إِنَّا لَمَبِعْوَنُونَ} [سورة السجدة: 10]
7 - {وَقَالُوا إِذَا كُنُّوا ضَلِلْنا فِي الْأَرْضِ إِنَّا لَنَفْحِي خَلَقٍ جَدِيدٍ} [سورة المؤمنون: 82]
8 - {أَيْنَمَا كُنُّوا وَكَنَّا نَزَوْبَا وَعَظَاماً إِنَّا لَمَبِعْوَنُونَ} [سورة الكوثر: 29,28]
9 - {أَيْنَمَا كُنُّوا وَكَنَّا نَزَوْبَا وَعَظَاماً إِنَّا لَمَبِعْوَنُونَ} [سورة السجدة: 10]
10 - {وَكَانُوا يَفْغُولُونَ إِذَا كُنُّوا وَكَنَّا نَزَوْبَا وَعَظَاماً إِنَّا لَمَبِعْوَنُونَ} [الواقعة: 48]
11 - {يَفْغُولُونَ إِذَا كُنُّوا نَمَسُّدُونَ في الْخَافِرَةِ} [إِذَا كُنَّا عَظَاماً نَّخَرَتْهُ} [النازعات: 10 - 11]
14- The Feminine Open Tā for 20 Words

`Āshîm reads 20 words that end with a tā in a tā (not a hā), in both wașlan and waqfan. This means he follows `Uthmanic Mu`ṣḥaf script. The reciters agree on reading 13 words in the singular form; 6 of them are repeated. I’ll mention the first place of the 6 repeated words.

11 places - 2:231 {رَحْمَتُ} - 2 places 2:218 {یَعْمَتُ} - 7 places 2:7 {تَبَُّيِب} - 3- places 3:7 {سَنْتَ} - 4- {لُعْمَتُ} - 5 places 3:38 {یَعْمَتُ} - 3- {سَنْتَ} - 5:61 {یَعْمَتُ}

If a woman’s husband is mentioned with her, it’s like this

إِمْرَأَتٍ - أَمْرَأَاتٍ ٢:٣٥ {عُمْرَنَ} - ٢٠ {فَرْعَوْنَ - الْعِزِيرِ} - أَمْرَأَتٍ (تُوْجَ-لُوْطَ)


The reason the companions wrote this tā in the prophet’s (PBUH) presence as an open tā in all of these words, was to fit different qirā’āt. Some reciters read it in singular without a small alif, while others read it in plural form with an alif. 7 words are read in singular or plural form.

1- {كُلُمَتُ رَبَّكَ} - 15:115 - 6- 2 {عَبْيَبَ} - 12:10 - 3- {الْغَرَفَيَّ} - سَبَابْ 37:34

4- {قَلْبُ لِيْسَآيِلِينَ} - 7:12 - 4- {قَلْبُ مِنَ رَبِّي} - 6:9 - 3- {خَضْرُ} - 50:29

4- pl. : Hafṣ - {قَلْبُ} - 7:12 - 4- pl. : Hafṣ - {قَلْبُ مِنَ رَبِّي} - 6:9 - 3- {خَضْرُ} - 50:29

4- {قَلْبُ} - 7:12 - 4- {قَلْبُ مِنَ رَبِّي} - 6:9 - 3- {خَضْرُ} - 50:29

65:262 - إِن، النِّسَاء، التحريم - 10- {هَيْهَاتُ هِيْئَاتُ لَمْ تُؤْدِنَّ} - 23:262 - 11- {وُلَاءَتُ}

جَيْنَ مَنَاصِي - 38:12 - {ذَاتُ} - 7:60 - 13- {أَفْرَّى} - 53:53

The Clarification of Riwayati Shu`bah and Ḥafṣ `an-Āṣim 44
**15. THE RULES OF REWAIYAT SHU`BAH**

*The open sound, (Fatḥ), Taqlīl and Imālah of Alif:*

Fatḥ literally means to open and recite something openly without any inclination in the sound. This is the opposite of imālah. Fatḥah is an indication towards an upward movement.

Al-Imālah is the deflection of particular ḥarakāt from the fatḥah to the kasrah, or alif towards the yā sound. ʿAfṣ reads all the words with an open sound fatḥ, except one word he reads with imālah in sūrat Hūd: 41

**Waqala al-rūkīn fa'īlīn bi-nīm Allāh tuṣūnīhā wa-mūṣīnīhā.***

311 - Wama tūqadd rāʾa shāʾu ḥākīma wa-ḥafṣuḥum

Shu`bāh reads with an open sound, except for a few words he reads with imālah: the separated letters at the beginning of some sūrahs, which are collected in this word ʿAfṣ, Āl-ʾʾālm, ʿAfṣ al-ʾīlm, ʿAfṣ ʿĀlm, ʿAfṣ ʿĒlm (in sūrat Al-Anfal, (rasab ʿAfṣ ʿĒlm)

- 738 - Wāsīja dī sūrat Al-Qūduṭ ḏākhū ḥāṣī

391 - Wākūm ṣubḥīṭa ya kafā wa-ḥālif ʿtamīr wa-tūma

400 - Shīfā ʿadad qā ham ṣūḥṭā ṣubḥīṭa wa-ṭūma

309 - Ṣūḥṭī āʿumī fi al-ʾṭaʾārī qāniyā

310 - Wāṣīja tāʿa dī fārā bi ʿsīra bi ʿaadīq wa-ʿādīq

312 - Tāʾa ʾṣārī rūʾāni bi-ḥālifā bi-ṭūma bi

646 - Wārūfī rūʾā kāla al-mīn ṣubḥīṭā
wherever it comes, (لَىً).

Shu`bah reads both ر and ل with an imālah if it’s followed by a mutaḥarrik vowelled letter: (رِّبَّا كُوْكَبٌ) but only ل if it’s followed by a sākin letter: . This is the rule of preventing the meeting of two sākin letters.

There is no imālah of this alīf since it’s dropped, except waqf an.
The same rule applies to words with a tanween nūn sākin. There is no imālah in the continued recitation: (سُدِّى) in surat Tāhā, or (سِّي) in surat Al-Qiyamah. But, if he stops, he reads with an Imālah. Shu`bah reads with an open sound in surat Hūd, the only word Ḥafṣ reads with an imālah. (وَقَالَ أَرْكُبْنَاهُ فِيهَا يَسِيرُ اللَّهُ عَلَيْهِ وَمُسَسْنَهَا)

16. Iḥḥār, (Clarity) and Idghām, (Assimilation)

Idghām is merging two letters and sounding out the letter with the more dominant characteristic carrying a shaddah. Some readers merge special sākin letters like the letters that are close in makhraj or from the same articulation point (similar letters). This is called idghām ṣaghīr (small).
A. Small Idghām: is merging a sākin mudghām letter into a mutaḥārrik, so they become one letter with a shaddah. It has three categories: Mutamāthil, Mutajānis and Mutaqārib. Ḥafṣ makes ʾIthnār, while Shuʿbah recites with idghām of: 1- the dthal into the ta:** 283 - وَطَسَ عَنْ عِدَّةِ الْفِيِّ عِنْدَ قَارَاءَ ۟عَدْتُمُّ *** أَخْدَتْمُ ۡعِنْدَ عَدْتُمُّ ۟٢٨٣

2- The sākin ن from "بَيِّن" into the wāw of sūrā Yāsīn:،

3- The sākin ن at the end of the ن ن into the wāw in sūrā Alqalam.

Shuʿbah merges the places which Ḥafṣ has a compulsory sakt, pause on it, like مبَرَّاق in sūrā Al-Qeiyamah, بَرَانِ in Al-Muʿṭaffīn.

II- ʿĀṣim makes idghām “bā” into the “mīm” in Sūrat Hūd:

(بَيِّنَ أَرْكَبَ مَعَنَا وَلَا تَحْسِنَ مَعَ الأَلْكَنْفِرِينَ). ◊

- ʿĀṣim makes idghām the “ث” into the “ذ” in Sūrat Al-Aʿrāf: (يَلْبِهِتُ دَأَلَّكَ).

(i) Idghām Mutamāthil: merge the letters exiting the same makhrāj (point of articulation) with the same sifāt (characteristics) وإذا طَلَعَتْ تَتَزاوَرُ إِذْ ذَهَبَ - إِذْهَبَ يُسَتَّبِئَ - قُلْ لَا - قُلْ لَا دَخُّلُوا يُذَرَّكُمْ - رَيْحَتْ بِجَازِرُهُمْ - خَلَ لَصُحْمَ - قُلْ لَمَّ - قُلْ لَمَّ - فَلا يُبِرَّ فِي الْقَنْلِ - جَاءَ نَحْضُمَ مَوَعَظَةُ - بِلْ لَا تَحْضُرُ مُهَوَّنَ - لِنْ نَتَضْرَعُ - عَفُواً - عَفُواً وَكَانُوا

Note: The last example happens on a consonant ۱۸۵ رَبَّ - ۱۸۶ لَ رَقَعَةٍ ,
but if the first word ends in a wāw or yā maddeyah, then this rule does not apply. We can’t merge madd letters with a shaddah.

(ii) Idghām Mutaqārib: merge the letters in close proximity that come from two different makhārij, and have different (but similar) sifāt. E.g.:

1- The letters qāf and kāf, وَقُلْ رَبِّ - بَلْ رَقَعَةٍ ۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪۪ۣ۟
The letter nun with the letters waw, yaa, raa, mim, lam, from the nun sakin rule (between 2 words only, but not within the same word). {ذنیا-صنوان-قنوان-بنيان}

(iii) Idghām Mutajānis: merge the letters of the same makhraj that have different sifāt. This occurs for the naṭiyyah letters: (د-ط-ت),
lathawiyah (ذ-ث-ث) and shafawiyyah letters (ب-و-م).

(iv) Mutamāthil: the letters being merged are identical, come from the same makhraj and have the same sifāt.

The Naṭiyyah letters: 1- Merging the تد and the تد and vice versa
قد تبین - ومهدت - حصدتم / أجيبت دغوتسم - أتقلت دعرا

2- Merging ت into ت and ت and vice versa ت into ت. This idghām is nāqis (incomplete) due to the ihtbāq and isti’lā’ of the tā. So, the tongue must be raised for the ihtbāq and pushed up completely against the hard palate, as if you are going to pronounce the tā. However, instead, pronounce the tā from its makhraj.

The Lathawiyah letters: (يلهث دألك) (إذ ظلمتم إذ ظلموا) ث ذ ط

The Shafawiyah letters: (نبت أزكب معدنا ولا تصح مع الكفرين) م

Al-Idghām Al-kabīr: is when two same or similar mutaḥarrik letters meet within a word and become one mushaddad letter. (originally this was: فهل أفعى ربي تأموروني أعمى أؤدي أنها ألجلالون - مما مكتبه فيه ربي خبر (تأموروني) مكتني

وأحقى بئو حمد وحقق شملتلا}

The Clarification of Riwayati Shubah and Ḥafṣ an-Āṣim
Also he has ikhtilās in the fathah of: in (4:153), (10:35) and in (36:48). He also reads with iskān. Āṣim reads تَأَمَّنًا with either (i) Ikhtilās: taking from the time of the ḥarākah’s pronunciation, (i.e. it is reduced to approximately 2/3 vowel) and this is the preferred, or (ii) Idghām with a ghunnah and an Ishmām مَالَكَ لَا تَأَمَّنَا عَلَى يُوسُفَ.

17- Yā-āt al-Idāfah

Yā-āt il-idāfah is yā-el-mutakallim, and can be added to the end of a noun, verb or particle. It can be replaced by a kāf, ḥā or any other pronoun. It’s an extraneous letter that is not part of the root letters, fā, ʾāyn or lām ulkalimah.

What are the differences between Yā-il-idāfah and Yā-az-Zawā-id?

<table>
<thead>
<tr>
<th>The Attached Yā-āt il-idāfah at the end of:</th>
<th>The Extra Yā-āt az-Zawā-id</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Nouns as َبيت, verbs as َذَرَونِ, and pronouns as َعلَنَّ/ إِلَّا/ إِلَّاً</td>
<td>(1) At the end of: nouns as الدَّاعِي and verbs as َبِتَّيْنِي / يَأْتِيُ / أَهْلُهُ</td>
</tr>
<tr>
<td>2) Recorded in the writing of the Muṣḥaf</td>
<td>(2) Deleted from the writing of the Muṣḥaf</td>
</tr>
<tr>
<td>(3) The reciters differ in reading it with a</td>
<td>(3) The reciters differ in reading</td>
</tr>
</tbody>
</table>

The Clarification of Riwāyat Shu`bah and Ḥafṣ ʿan Āṣim
In general, Yā-al-iḍāfah can be divided into 3 categories: a. The yā-āt that reciters have agreed upon reading with sukūn، فَمَّ مَثَّلَانِيْ فِی نَشَأتِ مَثَّلَانِ. عَضَانِی- الْذِّی خَلْقِی فَهُوَ بَیْهَدی- وَالَّذِی هُوُّ یُطَعَمْنِی وَسَیِّمِنِی- وَالَّذِی یَبْسَمَنِی- یَبْعُدَوْنِی- فِی سَب۸تَا. b. The yā-āt that reciters have agreed upon reading with fatḥah: بلَغَنِی الْکِبْرِ- یَعَمِّنِی الْنَّی- أَرُونِی الَّذِی. c. The yā-āt that reciters differed on whether to read them with a fatḥah or sukūn. Their differences are found in 212

Yā-al-iḍāfah could be followed by 1 of 6 letters: etc. ٥٠٣-٥٢٠-

1) There are 99 yā-idāfah that precede hamzat qaʾ maftūhah:

All the qurra` read 4 yā-āt idāfah at the end of 4 words that precede hamzat qaʾ with sukūn. (at-Tawbah) أَرُنِی أَنْظُرُ إِلَیکَ، وَلَا تَقَفَّی Exceptions (Al-Aʾrāf)، ٤٧ (Maryam:43) یَبْنِی اَه۸یدَکَ، وَیَر۸حَمِّنِی أَحُصُنَ (Hūd: 390 - فَتَس۸عَونَ مَعَ هَمُّ یَف۸تَجِ وَتَس۸عُهَا، ٣٩١-٤٠٨- یَلِی۸کَ وَیَر۸حَمِّنِی أَحُصُنَ ۴٧.)
Shu‘bah reads some yā-āt-il-ḍāfah in these words with a sukūn and Hafṣ reads them with a fatḥah:

- مَعِنَّ أَوُّ رَجَحُنا - مَعِنٌ أَبِداً -

2) There are 52 yā-ḍāfah that precede hamzat qaṭṭ maksūrah:

(a) Shu‘bah reads some yā-āt-il-ḍāfah in these words with a sukūn while Hafṣ reads them with a fatḥah:

- يُدِيد إِلَيْكَ - أَجْرِي إِلَّا - وَأَمِّي إِلَهِيَّنَّ -

(b) 2 Exceptions where Āṣîm reads with fatḥah مَالِيَ لَا أَرُى (النمل)، مَا إِي لَ لَا أَعْبُد (بِس).

Note: If Shu‘bah reads yā-ḍāfah that is followed by hamzat qaṭṭ waṣlān with sukūn, then he lengthens it into 4 ḥarakāt of madd munfaṣṣil. As in:

- أَجْرِي إِلَّا - وَأَمِّي إِلَهِيَّنَّ - مَعِنٌ أَبِداً - مَعِنَّ أَوُّ رَجَحُنا - يُدِيد إِلَيْكَ

3) 10 yā-āt-ḍāfah that are followed by hamzat qaṭṭ madmūmah:

- وَعَشَرُ يُلْيِهَا الْهُمْرُ بِالضَّمِّ مُشْكِلَةً

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

- فَعَن نَافِعَ فَعَن أسْحَكْنَ لَكُلْهُمْ

(وَأَوْفُوا يَعِهْدِيْنَ أَوْفُ بِعِهْدِكُمْ) 40 البقرة، (فَالَا مَثَأَرُ خَرَّ عَلَيْهِ) 96 الكهف

4) 14 Yā-āt-ḍāfah that are followed by Ṽām ut-Taʿrīf:

- قِيَاسَهَا قاَشٌ وَعِهْدِي فِي غَلَ"
Shu`bah reads waṣlān with a fatḥah while Hafs reads it with a sukūn, but drops it to avoid the meeting of 2 sākin letters. It is in sūrat Al-Baqarah.

(لا يَتَابِعُ عَهْدِي الْقَلَّلِيِّينَ) / (لا يَتَابِعُ عَهْدِي الْقَلَّلِيِّينَ)

5) There are 7 yā-āt-iḍāfah that are followed by hamzat ul-wasāl:

411 - وَسَبَّبَ بِهِمْ الْوَصْلَ فَرْزَهَا وَفَتْحُهُمْ *** أَحِي مَعِ إِيَّهَا حَقَّهَا لَيْثْبِي حَلَأٌ

412 - وَتَنَفْسَى سَبَّى ذَّكْرِي سَيْتَا قَوْمِي الْرَّحْمَةُ *** حَمْدُ هُدْيَّ نْعِيَّ سَمَا صَفْوُهُ وَلَا

Shu`bah reads waṣlān with a fatḥah while Hafs reads it with a sukūn, but drops it to avoid the meeting of 2 sākin letters. It is in sūrat (Aṣṣaf).

ومْبِضْرَا بِرَسُوْلِ يَا بَيْتِي مِنْ يَعْقِدُ أَسْمَاهُ أَحْمَدُ

6) There are 30 yā-āt-iḍāfah that are followed by an alphabetical letter other than a hamzah:

413 - وَمَعَ غَيْرِ هَمْزَ فِي ثَلَاثِيْنَ خُلْفُهُمْ *** وَمُخْيَأَيْ جَيْ بِالْحَلَفِ وَالْفَتْحُ خَوْلَأٌ

414 - وَمَعَ عُلَا وَجَعِيْ بَيْنَيْ بَنُوجٍ عَنْ *** لَوِّي وَسُوَأَ عَدُ أَصِلًا لِيَحْفَلَأٌ

(فَقُلْ أَسْلَمْتُ وَجَعَهِ لَّهُ وَمَن أَتَبَعَهُنَّ) - (إِلَى وَجَعِيْ لِلْيَدِ قَطَرُ السَّمَامِاتِ وَالأَرْضِ حَيْثِيْ) - (وَلِيْمَ دَخُلْ بَيْنِّ مُؤَمِّنِيْ أَنْ ظَهَّرَا بَيْنِّ للظَّلَايِنِّيْ وَالْعَاكِفِيْنِ - وَظَهَّرَا بَيْنِّ للظَّلَايِنِّيْ وَالقَانِسِيْنِ) (٦٦)

415 - وَمَعَ شَرْكَاءِ مِنْ وَرَاءِ دُونَهُ *** وَلِيَ دِينَ غَنِهِ وَلَيْ يَحْفِيْ خَالِأَ

416 - وَلَى تَعْجَهُ ما كَانَ لِيْ أَنْ تَنْتَبِيْ مَعِيْ *** تَبَانِ غَلَأْ وَالظَّلَّةُ الْقَانِ غَنِيْ يَا

417 - وَلِيْ نَعْجَهُ مَا كَانَ لِيْ أَنْ تَنْتَبِيْ مَعِيْ *** مَيْلِي فيِ دِينِ سَيْحَنُنْ فَتَكْمِلًا

(لَسْتَمُ دِينَحْيُمْ رَلْيِ دِينِ {الكافرون} {ومَا كَانَ لِيْ عَلَيْهِمْ} إِبْرَاهِيمُ-صِ فَلَى تَعْجَهُ-مَا كَانَ لِيْ مُنِّ)
18. YĀ-ĀT AZ-ZAWĀ-ID (EXTRA)

Áśim reads a yā-iḍāfah with fatḥah in sūrat An-Naml:

مَا لِيْ لا أَرَى الْهَدْهُدَ؟

Áśim deletes the 62 yā-āt az-Zawā-id except for 2. Ḥafṣ reads 1 word with a yā-zā-īdah mafṭūḥah waṣlān. In waqf he reads it in 2 ways, with sukūn or omitting the yā. (قَمَا مَاتَنِي إِلَّا الَّذِي خَيَرَهُ مَا تَأْتِنَ - مَاتَنِي مَا تَأْتِنَ) Sūrat An-Naml.

Shu`bāh reads one word with an extra yā maftūḥah waṣlān, and keeps it sākinah waqfān ( Diseedi) Az-Zukhruf)

To listen to `Áśim’s recitation visit this link:
http://ar.assabile.com/quran/collections/all/sh-bt-a-n-assem
19- References

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Muḥammad Salīm Gaibie author of


سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت
أسلم روحك وأتوب إلىك

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.

If you find any mistakes please email me: najaah.ummAhmad@gmail.com

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Imām Ibn Al-Jazarī authored the poem Tayyibat Un-Nashr in Al-Qirā-āt ˘Ashr, consisting of 1014 verses and including about 980 ṭurq (plural of ṭarīq: way of recitation). Ḥafṣ has 52 ṭurq from Aṭ-Ṭayyibah which differ in 22 words and 5 rules (usūl). To recite rewayat Ḥafṣ from Aṭ-Ṭayyibah, read with the 52 ṭurq individually, as explained in the Muṣḥaf or books like:

كُتِبُ الصِّبَاع لرواية حفص عن عاصم من طبقة النشر: صريح النص في الكلمات المختلف فيها عن حفص، مطروفة الفوائد المهذبة، وشرحها: الفوائد المُرتبة، تذكره الأئذان بأخحام رواية حفص بن سليمان. وكتِب لغيره: (النبيّ الكافي شرح الفوائد المهذبة) مُحمَّد بن عبيد الله عيّده، (الوجوه البيّنة في رواية حفص من طريق الطبيبة) فائيّ المرايّات.

The Clarification of Riwāyati Shu`bah and Ḥafṣ ʿan Āṣim
The 2nd option is to select one of these ṭurq to be read all over the qur-ān, as mentioned in the charts below. From the ṭarīq of al-Ḥammāmī ʿan al-Walī ʿan al-Fīl ʿan ʿAmr ibn Aṣṣābbāh ʿan Ḥafṣ. From the book of: المصبّاح الزاهِر في القراءات العشر النبوءة، لأبي الْكَرْم المُبَارَك بن الحسن الشَّهَرُوْرِي

This is a summary of how Hafs reads with qasr of al-madd al-munfāsil.

There are some words that have to be read in a certain way according to the ṭarīq (wajh), which are summarized in the following points.

1- At-Takbīr: reciting/not reciting Allāhu Akbar (between the sūrah).
2- Tawassut/tūl almadd al-muttaṣsil.
3- As-Sakt/not on the sākin letter that precedes a hamzah.
4- Reading words like اَلْدَكْرِئِ (6: 143) with ibdāl and/or tas-hīl.
5- Reading بِصَبْطَةٍ - أَلْمُصِبْطَرُون (7: 69) with sīn/sād.
6- Idghām/īthār of "ث" into the “ذ” in sūrat Al-ʾrāf: (بِلَهَثُ ذَاَلِكَ).
7- Idghām/īthār of “بَا” into the “مِم” in sūrat Hūd: (بِنَبِيَّ الْأَرْكَبِ مَعَنَا).
8- Idghām/īthār of the sākin ن from "نَ وَ الْقُرْ” (بِيْسَ وَ الْفِرْعَانِ).
9- As-Sakt/not (idrāj, connection) (إِذْرَاح) on the 4 saktāt of Ḥafṣ.
10- Ikhtilās/idghām with ishmām (مَالِكَ لَا تَأْمَنُ عَلَّ يُوسُفْ) (مَالِكَ لَا تَأْمَنُنا).
11- The elongation of the letter َرَاَيْن in the beginning of sūrat Maryam and sūrat Ash-Shūra can be 2/4/6 ḥarākāt. gowf (حَمْ (عَقَسٍ.)
12- Ḥadhthf/īthbāt (deleting/keeping) of the yā/alif in a state of waqf on: (سَلِيْسَلَّ) sūrat An-Naml/sūrat Al-Insān.
14- Reading the ِّدُد of (ضْعَفُ) with a َdammah/fāṭḥah in 30: 54.
15- Reading the nūn sākin or tanwīn with ghunnah in the lām and rā.