

التَّانِزِيلُ

لِطَرِيقِ الْإِسْلَامِ
لِخَفْصِ بْنِ سُلَيْمَانَ

AN EXPLANATION

OF THE ṬURUQ OF IMĀM ḤAFṢ IBN SULAIMĀN



BY

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البيان

لطرق الإمام

حفص بن سليمان

*An Explanation
of the Ṭuruq of Imām
Ḥafṣ ibn Sulaymān*

By
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dedicated to
those who are not content to recite for Ḥaḥṣ in just one way,
but desire for themselves a greater share of the Banquet of Allah.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

“Actions are but by intentions and every man shall have what he intended...”

(Ṣaḥīḥ Bukhārī and Muslim)

System of Transliteration

English	Arabic		English	Arabic
ẓ	ظ		ʾ	أ
ʿ	ع		b	ب
gh	غ		t	ت
f	ف		th	ث
q	ق		j	ج
k	ك		ḥ	ح
l	ل		kh	خ
m	م		d	د
n	ن		dh	ذ
w	و		r	ر
h	ه		z	ز
y	ي		s	س
ā	آ		sh	ش
ī	يِ		ṣ	ص
ū	وُ		ḍ	ض
ay	يِ		ṭ	ط
ou	وُ			

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Foreword

Students are only introduced to the *Riwāyah* of Ḥafṣ via the *Ṭayyibah* – commonly referred to as the *Ṭuruq* of Ḥafṣ – once they commence studying the *Qirā'āt al-'Ashr al-Kubrā*; the major 10 Readings via the *Ṭayyibah*. Orthodox methods adopted in Egypt would add one or two *Ṭuruq*, which they refer to as *qaṣr* in *madd munfaṣil*, via the *Rouḍah* of Mu'addil or the *Miṣbāḥ*, in addition to the *Ṭarīq* of the *Shāṭibiyyah*. In the Indo-Pak subcontinent, they might add the *Ṭarīq* of the *Taysīr* to the *Shāṭibiyyah*. In Cape Town, we have devised a system of introducing our students to all 57 *Ṭuruq* of the *Ṭayyibah* for the *Riwāyah* of Ḥafṣ, by concentrating on specific *Ṭuruq* which hold distinct and subtle differences. Thus, by studying a few *Ṭuruq*, the student is able to encompass the differences held in all 57 *Ṭuruq*, due to the differences in the *Ṭuruq* overlapping each other.

While much has been written on this topic in Arabic, very few works have been produced in English. These previous efforts concentrate on individual *Ṭuruq*, such as Shaykh Salīm Gaibie's commentary on the *Bahjah* of Shaykh Ibrāhīm al-Samannūdī and Shaykhah Ayesha Abraham's work on the *Ṭarīq* of *Miṣbāḥ*. Thus, through the outstanding efforts of Shaykh Munowar, the work at hand serves as being both groundbreaking, since it encompasses the differences held in all 57 *Ṭuruq* for the *Riwāyah* of Ḥafṣ via the *Ṭayyibah*, as well as pioneering, being the first of its kind in the English language. The book displays the prowess of the author with regards to his insight into the intricacies of the *Ṭuruq*, indicative of his proficiency in this field. Indeed a unique and remarkable work.

Muhammad Riyaadh Obaray

Introduction

All praise is due to Allah, the Cherisher and Sustainer of the entire universe; and the peace and blessings of Allah be upon our Prophet Muḥammad ﷺ, his family and his companions.

A few years ago, as a student at at-Tanzil Institute, I was fortunate enough to study and recite the *Ṭuruq* of Ḥafṣ via the *Ṭayyibah* to Shaykh Riedwaan Sait. Two years later, another student at at-Tanzil, Nuruddien Dawud, was in turn assigned to recite the *Ṭuruq* of Ḥafṣ to me. It was during this time that the idea of writing this book came to me, while having to explain to him the concept of *Ṭuruq* and the differences between them. However, as I was preoccupied with another translation project at that time, I was unable to proceed with it. *Alḥamdulillah*, during this December holidays I finally had enough free time to write this book.

This work was inspired by and is based on the book *Ṣarīḥ al-Naṣṣ fī al-Kalimāt al-Mukhtalaf fī-hā ‘an Ḥafṣ* by the erudite scholar, ‘Alī ibn Muḥammad al-Ḍabbā‘. However, it is not a translation of that work.

In this book, the concepts of *Qirā’āt*, *Riwāyāt* and *Ṭuruq* are first explained. Thereafter, the differences in the *uṣūl* for Ḥafṣ via the *Ṭayyibah* are clarified, followed by the differences in the *farsh*. This is followed by tables detailing the differences between the various *Ṭuruq*. Finally, certain didactic poems are included which discuss some of the different *Ṭuruq* for Ḥafṣ.

It is not proper for anyone to simply read a book such as this and then apply the rules mentioned therein in his recitation. Instead, he should approach a competent and qualified teacher who has been authorised to transmit this knowledge and learn from him, for this is how the Qur’ān has been passed

down to us through the generations. Therefore I hope that this book will facilitate that process for those wishing to embark on it, that it serves as a reminder for those who have already done so, and that it would be a useful aid to those involved in teaching the Qur'ān. May Allah *ta'ālā* accept it and grant benefit to all through it, *amīn*.

Munowar ibn Adam Harneker

December 2017 / Rabī' al-Ākhir 1439

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Firstly, all thanks and praise is due to Allah ﷻ, for all of His countless blessings that He has bestowed upon us. Thereafter, I express my thanks and gratitude to my parents for all that they have done for me. I also wish to thank and say *Jazākumullah khairan* to: *Shaykh* Riedwaan Sait, who taught me this aspect of Quranic recitation; to *Moulānā* Riyaad Obaray and *Moulānā* Saleem Gaibie for their suggestions and input and for availing themselves even late at night to answer certain questions I had while writing this book; and to *Shaykh* Zaid Dante for the beautiful cover design. I also thank my wife, Shaaista Harneker, for all that she does for me, for affording me the time to write this book and for her input regarding it.

My Sanad for the Turuq of Ḥafṣ

قرأت رواية حفص بمضمن طرق الطيبة على الشيخ رضوان بن محمد طيب سعيد، وهو عن الشيخ محمد سليم بن إسماعيل غنّبي، وهو يقول: إني قرأت رواية حفص ضمن القراءات العشر من طريق الطيبة على شيخ القراء بجنوب إفريقيا شيعي وأستاذي في القراءات والتجويد القارئ المقرئ الشيخ أيوب بن إبراهيم إسحاق، وهو تلقى ذلك عن الأستاذ المتخصص في علوم التجويد والقراءات العلامة القارئ المقرئ الشيخ أنيس أحمد بن عبد الرؤوف خان، عن الأستاذ العلامة محب الدين بن ضياء الدين، وهو عن أبيه الشيخ ضياء الدين الإله آبادي، وعن أستاذ أساتذة الهند الشيخ عبد الرحمن بن بشير المكي، كما تلقى الشيخ ضياء الدين الإله آباد أيضاً عن الأستاذ عبدالرحمن المكي.

وأجازني خادم القرآن في المدرسة العربية الإسلامية - آزادول - جنوب إفريقيا في القراءات السبع والعشر الشيخ القارئ المقرئ إسماعيل بن محمد إسحاق، وأخبرني أنه قرأها على أستاذه القارئ المقرئ أحمد الله بهالغبوري المدرس بالجامعة الإسلامية تعليم الدين داهيل سملك في الهند، قال: قرأت على الشيخ محمد كامل، قال: قرأت على الشيخ عبد الله التهانوي، على الشيخ ضياء الدين، على الشيخ عبد الرحمن بن بشير المكي، (ح) كما أخذ الشياخان محمد كامل وعبد الله التهانوي أيضاً عن الشيخ الأستاذ عبد الرحمن بن بشير المكي.

وقرأ الشيخ عبد الرحمن بن بشير المكي على أخيه وأستاذه عبد الله بن بشير المكي بمكة المكرمة، وهو على الشيخ إبراهيم بن سعد بن علي المصري.

وقرأ إبراهيم بن سعد المصري، على شيعه المقرئ حسن بن محمد بدير الجريسي الكبير، وهو على شيخ القراء والمقارئ المصرية في عصره محمد بن أحمد المتولي، وقرأ العلامة المتولي على شيعه أحمد الدري المالكي الشهير بالتهامي، وهو عن شيعه العلامة أحمد بن محمد المعروف بسلمونه، وهو على الشيخ العلامة المحقق إبراهيم العبيدي المالكي المصري، على شيعه العلامة المقرئ علي البدري، والشيخ عبد الرحمن الأجهوري.

أما الشيخ علي البدري فقرأ على العلامة المحقق الشيخ أحمد بن عمر الإسقاطي، عن الشيخ المقرئ محمد أبي السعود بن أبي النور الديماطي، والعلامة المقرئ أحمد بن محمد بن أحمد الديماطي الشهير بالبناء صاحب الإتحاف، كلاهما على العلامة المقرئ الشيخ سلطان بن أحمد بن إسماعيل المزاحي، وهو عن

شيخه العلامة شيخ القراء في عصره المقرئ سيف الدين الفضالي البصير، وهو عن الشيخ العلامة المقرئ أحمد بن عبد الحق السنباطي.

(ح) وقرأ البناء الدمياطي صاحب الإتحاف أيضاً على شيخه المقرئ أبي الضياء علي الشبراملسي، وهو عن شيخه العلامة عبد الرحمن بن شحاذة اليمني.

أما الأجهوري فقد أخذ عن جماعة من أهل هذا الفن منهم الشيخ أبي السباح أحمد البقري، على الشيخ محمد البقري، على الشيخ عبد الرحمن بن شحاذة اليمني.

وقرأ الشيخ عبد الرحمن بن شحاذة اليمني على تلميذ والده العلامة أحمد بن عبد الحق بن محمد السنباطي، وعلى الشيخ العلامة علي ابن محمد بن خليل بن موسى بن غانم المقدسي الأنصاري الخزرجي الحنفي.

أما الشيخ أحمد السنباطي فقرأ على الجمال يوسف بن زكريا الأنصاري، وهو على والده شيخ الإسلام زكريا الأنصاري.

وقرأ غانم المقدسي على العلامة أبي الجود محمد بن إبراهيم السمديسي الحنفي، والشيخ شرف الدين عبد الحق بن محمد بن عبد الحق السنباطي، كلاهما أي السمديسي وعبد الحق السنباطي على الشيخ العلامة أحمد بن أسد الأميوطي.

وقرأ الطبلراوي على شيخ الإسلام زكريا الأنصاري، وهو عن شيوخه الكبار العلامة أحمد بن أسد الأميوطي، والعلامة طاهر بن محمد النويري، وهما قرآ على العلامة الكبير شيخ القراء والمحدثين محرر هذا الفن ومحققه شمس الدين أبي الخير محمد بن محمد بن علي بن يوسف الجزري.

(ح) وقرأ الشيخ محمد سليم غيبي أيضاً على الشيخ عبد الله بن صالح بن محمد العبيد، وهو على شيخه محمد عبد الحميد الإسكندري، على الشيخ محمد عبد الرحمن الخليجي، على الشيخ عبد العظيم الدسوقي، على الشيخ علي الحدادي الأزهري، على الشيخ إبراهيم العبيدي بسنده المذكور.

(ح) وكذا قرأت رواية حفص من طريق روضة المعدل والمصباح على شيخنا عبد الله بن صالح بن محمد العبيد بسنده إلى الإمام ابن الجزري.

وقرأ ابن الجزري على شيوخ كثيرة، ومن طريق المصباح قرأ ابن الجزري على عبد الرحمن بن أحمد بن البغدادي، ومحمد بن عبد الرحمن بن الصائغ، وإلى أثناء سورة النحل على أبي بكر بن أيدغدى الشهير بابن الجندي، قالوا: قرأنا على الصائغ، وقرأ به على الكمال الضرير الشهير بعلي بن شجاع صهر الشاطبي، وهو على الشيخ أبي الفضل محمد بن يوسف بن علي الغزنوي الحنفي، وهو على صاحب المصباح أبي الكرم المبارك الشهرزوري البغدادي، وهو على الشيخ أبي الحسين أحمد بن عبد القادر بن محمد بن يوسف البغدادي، وهو على الشيخ أبي الحسن علي بن أحمد بن عمر بن حفص بن عبد الله الحامي، وهو على الشيخ أبي بكر أحمد بن عبد الرحمن البخاري العجلي المروزي ثم البغدادي الدقاق المعروف بالولي، وهو على الشيخ أبي جعفر أحمد بن محمد البغدادي الفامي الملقب بالفيل، وهو على الإمام أبي حفص عمرو بن الصباح البغدادي الضرير، وهو على الإمام أبي عمر حفص بن أبي داود سليمان بن المغيرة الأسدي الكوفي، وهو على الإمام عاصم بن أبي النجود.

ومن طريق الروضة للمعدل قرأ ابن الجزري على عبد الرحمن بن أحمد بن البغدادي، ومحمد بن عبد الرحمن بن الصائغ، وإلى أثناء سورة النحل على أبي بكر بن أيدغدى الشهير بابن الجندي، قالوا: قرأنا على الصائغ، وقرأ به على الكمال الضرير الشهير بعلي بن شجاع صهر الشاطبي، وقرأ به على أبي الجود اللّخمي، وهو على أبي يحيى الغافقي اليسع بن حزم بن عبد الله بن اليسع الأندلسي، قال: قرأته و تلوت به على أبي علي منصور بن الخير بن يعقوب بن يملى عرف بالأحذب، قرأ بها على الإمام الشريف أبي إسماعيل موسى بن الحسين بن إسماعيل بن موسى المعدل، وقرأ ابن المعدل على أبي العباس أحمد بن علي بن هاشم، هو على الحامي، وقرأ الحامي على أبي بكر أحمد بن عبد الرحمن بن الحسن بن البخاري العجلي المعروف بالولي، وهو على أبي جعفر أحمد بن محمد بن حميد الفامي الملقب بالفيل (ح) وقرأ الحامي أيضاً على أبي الحسن علي بن محمد بن أحمد القلانسي، وهو على أبي الحسن زرعان بن أحمد بن عيسى الدقاق البغدادي، وقرأ زرعان والفيل على أبي حفص عمرو بن الصباح البغدادي الضرير، وقرأ عمرو بن الصباح على حفص، وهو على عاصم بن أبي النجود.

ومن طريق غاية الاختصار، قرأ ابن الجزري على أبي المعالي ابن اللبان محمد بن أحمد بن علي الدمشقي، على عبد الله بن عبد المؤمن بن الوجيه الواسطي، على أبي العباس أحمد بن غزال بن مظفر الواسطي، على الشريف أبي البدر محمد بن عمر الواسطي، على محمد بن محمد بن هارون الحلبي، على المؤلف أبي العلاء الهذلي، وهو على أبي عز القلانسي، على غلام هزاس الواسطي، على أبي الحسن الحامي، وقرأ الحامي على الولي، على الفيل، على عمرو بن الصباح، على حفص، وهو على عاصم بن أبي النجود.

ومن طريق الكامل، قرأ ابن الجزري على شيوخه الثلاثة المصريين أي، أبي محمد عبد الرحمن بن أحمد بن البغدادي، وشمس الدين أبي عبد الله محمد بن عبد الرحمن ابن الصائغ، وأبي بكر عبد الله بن أيدغدي ابن الجندي، وقرءوا على التقي الصائغ المصري، على أبي إسحاق كمال الدين ابن فارس الإسكندري، على أبي اليمن زيد بن الحسن الكندي، على عبد الله بن عليّ البغدادي المعروف بسبط الخياط صاحب كتاب المبهج، على أبي العز القلانسي، على صاحب الكامل أبي القاسم الهذلي، وهو على أبي الفضل الرازي عبد الرحمن بن أحمد بن الحسن، على الحماني، على الوليّ، على الفيل، على عمرو بن الصباح، على حفص، وهو على عاصم بن أبي النجود.

ومن طريق التجريد قال ابن الجزري: وقرأت به القرآن كله على الشيخ الإمام العلامة أبي عبد الله محمد بن عبد الرحمن بن علي الحنفي بالقاهرة المحروسة، وأخبرني أنه قرأ به القرآن كله على أبي عبد الله محمد بن أحمد بن عبد الخالق الصائغ، وقرأ به على الكمال أبي الحسن ابن شجاع العباسي، وقرأ به على أبي الجود، وقرأ به على أبي الحسن شجاع بن محمد المدلحي، وقرأ به على أبي العباس أحمد بن عبد الله بن أحمد بن هشام اللخمي المعروف بابن الخطيئة، وقرأ به على مؤلفه عبد الرحمن بن عتيق ابن الفحام الصّقليّ الإسكندري صاحب التجريد، (ح) وقرأت [ابن الجزري] بمدينة الاسكندرية على أبي محمد عبد الوهاب بن محمد الاسكندري، وقرأ به على أبي العباس أحمد بن محمد الاسكندري بها، وقرأ به على يحيى بن أحمد الاسكندري بها، وقرأ به على الإمام أبي القاسم الصفراوي الاسكندري بها، وقرأ به على ابن خلف الله الاسكندري بها، وقرأ به على مؤلفه بالاسكندرية، وقرأ المؤلف ابن الفحام على أبي الحسين نصر بن عبد العزيز الفارسي، على أبي الحسن الحماني، على أبي طاهر بن أبي هاشم، على أبي العباس الأشناني، على عبيد بن الصباح، على حفص، على عاصم.

ومن طريق الروضة لأبي علي المالكي قرأ ابن الجزري على عبد الرحمن بن أحمد بن البغدادي، وهو على التقي الصائغ، على الكمال الضرير عليّ بن شجاع صهر الشاطبي، على أبي الجود اللّخمي، على الشريف أبي الفتوح الزيدي الحسيني، على أبي عبد الله محمد بن عبد الله بن مسيح الفيّضي، على أبي الحسن ابن الصواف الواعظ المعدل وأبي إسحاق ابن الخياط المصري المالكي، كلاهما على صاحب الروضة أبي علي المالكي، وهو على أبي الحسن الحماني، على أبي طاهر بن أبي هاشم، على أبي العباس الأشناني، على عبيد بن الصباح، على حفص، على عاصم.

ومن طريق التذكار قرأ ابن الجزري على شيوخه الثلاثة المصريين أي، أبي محمد عبد الرحمن بن أحمد بن البغدادي، وشمس الدين أبي عبد الله محمد بن عبد الرحمن ابن الصائغ، وأبي بكر عبد الله بن أيدغدي ابن الجندي، وقرءوا على محمد بن أحمد المعروف بالتقي الصائغ المصري، على إبراهيم بن أحمد بن فارس التميمي،

على أبي اليمن زيد بن الحسن الكندي، على سبط الخياط صاحب الميهج، على أبي الفضل محمد بن محمد بن الطيب الصباغ البغدادي، على أبي الفتح عبدالواحد بن الحسين ابن شيطا البغدادي صاحب التذكار، وهو على أبي الحسن الحماني، وأبي الحسن علي بن محمد بن يوسف ابن العلاف، كلاهما أبي الحماني وابن العلاف، على أبي طاهر بن أبي هاشم، على أبي العباس الأشناني، على عبيد بن الصباح (ح) وقرأ الحماني أيضاً على أبي الحسن ابن خُلَيْع القلانسي الخياط، وهو على أبي الحسن زرعان بن أحمد البغدادي، على عمرو بن الصباح، وقرأ عبيد بن الصباح وعمرو بن الصباح على حفص، على عاصم.

فن طريق الشاطبية على أبي محمد عبد الرحمن بن أحمد بن البغدادي، عن محمد بن أحمد المعروف بالتقي الصائغ المصري، وهو عن الشيخ علي بن شجاع صهر الشاطبي، وهو عن الشيخ العلامة أبي القاسم بن فيره الشاطبي، عن الشيخ علي بن هذيل البلنسي، عن الشيخ أبي داود سليمان بن نجاح الأموي، وهو عن شيخ مشايخ المقرئين العلامة الشيخ أبي عمرو عثمان بن سعيد بن عثمان بن سعيد بن عمر الداني الأموي، وقال الشيخ أبو عمرو الداني في كتابه التيسير في القراءات السبع:

إسناد قراءة عاصم

فأما رواية أبي بكر فحدثنا بها محمد بن أحمد بن علي الكاتب قال: حدثنا ابن مجاهد قال: حدثنا إبراهيم بن أحمد بن عمر الوكيعي قال: حدثنا أبي قال: حدثنا يحيى بن آدم قال: حدثنا أبو بكر عن عاصم قال أبو عمرو: وقرأت بها القرآن كله على فارس بن أحمد المقرئ وقال لي: قرأت بها على أبي الحسن عبد الباقي بن الحسن المقرئ وقال: قرأت على إبراهيم بن عبد الرحمن بن أحمد المقرئ البغدادي وقال: قرأت على يوسف بن يعقوب الواسطي وقال: قرأت على شعيب بن أيوب الصريفي وقال: قرأت بها على يحيى بن آدم عن أبي بكر عن عاصم قال أبو عمرو: وقال لي فارس بن أحمد وقرأت بها أيضاً على عبد الله بن الحسين وأخبرني أنه قرأ على أحمد بن يوسف القافلاني وقرأ أحمد على الصريفي عن يحيى عن أبي بكر عن عاصم.

وأما رواية حفص فحدثنا بها أبو الحسن طاهر بن غلبون المقرئ قال: حدثنا أبو الحسن علي بن محمد بن صالح الهاشمي الضرير المقرئ بالبصرة قال: حدثنا أبو عباس أحمد بن سهل الأشناني قال: قرأت على أبي محمد عبيد بن الصباح وقال: قرأت على حفص وقال: قرأت على عاصم قال أبو عمرو: وقرأت بها القرآن كله على شيخنا أبي الحسن وقال لي: قرأت بها على الهاشمي وقال: قرأت على الأشناني عن عبيد عن حفص عن عاصم.

وقرأ عاصم على أبي عبد الرحمن عبد الله بن حبيب السلمي، وعلى زر بن حبيش بن حباشة الأسدي، وعلى أبي عمرو سعد بن إلياس الشيباني، وقرأ هؤلاء الثلاثة على سيدنا عبد الله بن مسعود رضي الله عنه، وقرأ

السلمي وزر أيضاً على أميري المؤمنين سيدنا عثمان بن عفان رضي الله عنه، وعلي بن أبي طالب رضي الله عنه، وقرأ السلمي أيضاً على سيدنا أبي بن كعب رضي الله عنه، وسيدنا زيد بن ثابت رضي الله عنه، وقرأ ابن مسعود وعثمان وعلي وأبي وزيد رضي الله عنه على صاحب القدر والجلالة، ومحيط الوحي و الرسالة، خاتم النبيين، وإمام المرسلين، سيدنا وشفيعنا أبي القاسم محمد صلوات الله عليه، عن جبريل عليه السلام ، عن الله عز وجل.

Chapter 1:

An Explanation of
the Qirā'āt,
Riwāyāt
and Ṭuruq

The Qur'ān was revealed by Allah via the angel Jibrīl to the Prophet Muḥammad ﷺ. The manner in which the Prophet ﷺ received the Qur'ān from Jibrīl was that he listened to it being recited by Jibrīl, as well as recited it to him. The Prophet ﷺ in turn taught it to the *Ṣaḥābah* (Companions) using the same methodology: the *Ṣaḥābah* heard it being recited by the Prophet ﷺ, and they recited it to him as well. The *Ṣaḥābah* then taught it to the next generation, the *Tabi'ūn* (the Successors), utilising this same methodology. In this manner, the Qur'ān has continuously been passed down to subsequent generations, until our current time.

Importantly, it should be borne in mind that the Qur'ān was revealed to be read in multiple ways, incorporating seven different *ahruf*. This was to facilitate the reading of the Qur'ān for the masses. The *Ṣaḥābah* were taught to recite in different ways, some of them becoming familiar with just one manner of reading while others learnt to recite in multiple ways.

Later on, during the Caliphate of 'Uthmān (رضي الله عنه), the people began to fall into disputes regarding these variant readings. Thus, in order to unite the people, 'Uthmān dispatched *maṣāḥif* (copies of the Qur'ān) to each of the various major centres of the Muslim world at that time. From that point on, all readings had to be in accordance with the 'Uthmānic *maṣāḥif*, any reading which did not conform to the 'Uthmānic recension, was no longer allowed to be recited.

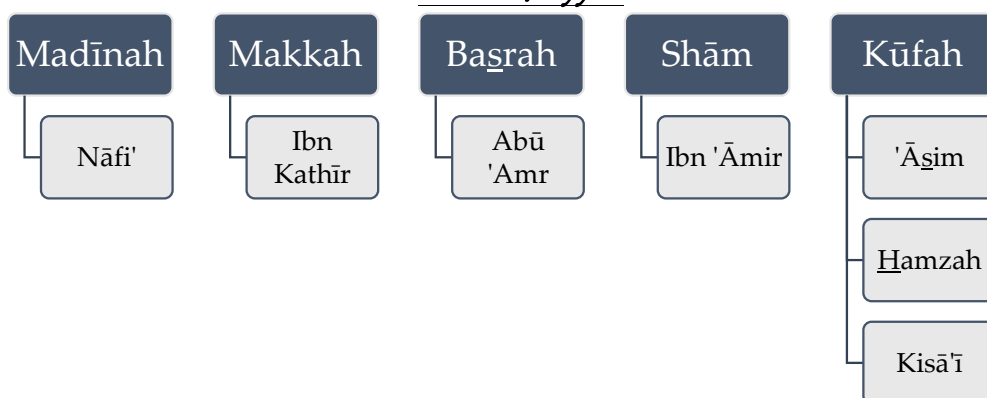
Bear in mind that the *maṣāḥif* at that time were unvowelled and free of diacritical markings, as these were simply aids to facilitate the reading of the text which were added at a later stage. Moreover, there were still slight differences between the *maṣāḥif* sent to the different areas, though these were only few in number. The text could thus still be recited in different ways, and it

is for this reason that variant readings continued to exist, until our current time, which are known as the *Qirā'āt*. The *Qirā'āt* are thus the remnants of the seven *ahruf* in which the Qur'ān was revealed.

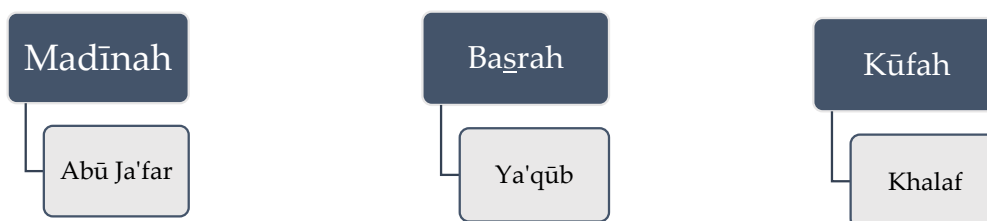
The Qirā'āt

During the generation following the *Tabi'ūn*, certain individuals in the various major centres of the Muslim world became well-known for their knowledge and precision in the recitation of the Qur'ān. People flocked to them to learn the correct manner of reciting the Qur'ān. These individuals became known as *Qurrā'*. The various *Qirā'āt* that we have are attributed to them. Later scholars documented the details of these *Qirā'āt*. One such scholar was Imām al-Shāṭibī, who wrote the poem, *Ḥirz al-Amānī wa Wajh al-Tahānī*, on seven *Qirā'āt*. In addition to these seven, there are another three *Qurrā'* whose readings are regarded as authentic. Imām Ibn al-Jazarī wrote a poem called *al-Durrah al-Muḍiyyah* outlining the details pertaining to these three *Qirā'āt*. This is outlined in the diagram below:

The Shāṭibiyyah



The Durrah

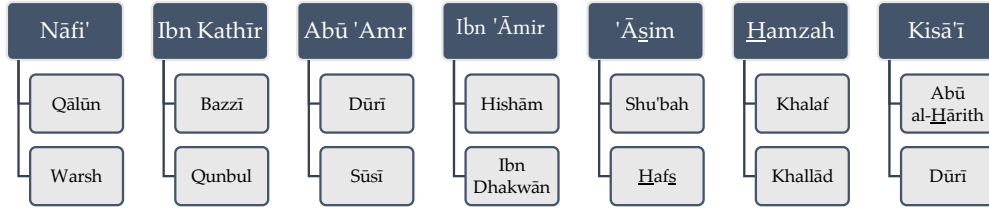


Each of the 10 *Qirā'āt* has slightly different rules regarding recitation, according to what each *Qāri'* had learnt from his teachers. It should be noted that these 10 were not the only *Qirā'āt* that existed. However, presently these ten are the only ones which are regarded as authentic.

The Riwāyāt

Each of the 10 *Qurrā'* mentioned above had two outstanding students who passed on his manner of recitation. Each one became known as a *Rāwī* (Narrator), and the different *Riwāyāt* (Narrations) we have are attributed to them. These *Riwāyāt* are outlined in the diagrams below:

The Shāṭibiyyah



The Durrah



Each *Qāri'* learnt more than one way of reciting the Qur'ān, and they taught their students different manners of reciting. Thus, in the same way that there are differences between the various *Qirā'āt*, there are differences between the *Riwāyāt* as well. Also, not all of the *Rāwīs* learnt directly from their respective *Qurrā'*. In certain cases there were intermediary links between the two, whether one or many.

The Ṭuruq

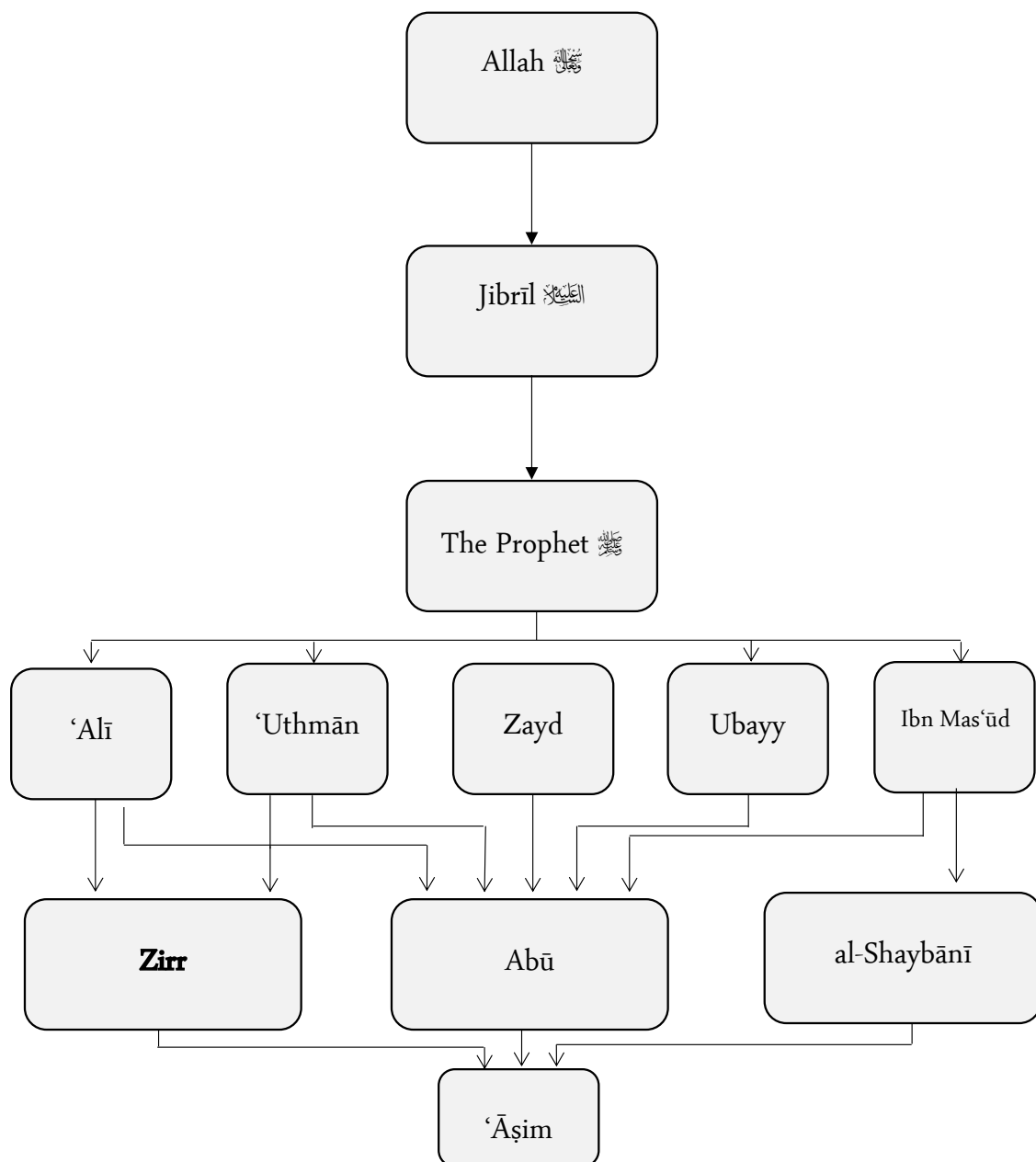
The chain of narration of the Qur'ān did not stop at the *Rāwīs* but continued to be passed down to successive generations. Each link in the chain of narration following the *Rāwīs* is known as a *Ṭarīq* (Way). In the same way that each *Qāri'* learnt and taught more than one way of reciting the Qur'ān, so too did each *Rāwī* learn and teach more than one manner of reciting. Thus, even among the various *Ṭuruq* there are differences. However, these differences are to a lesser degree in comparison to those between the various *Riwayāt*.

The *Ṭuruq* are divided into the primary and the secondary *Ṭuruq*. The primary *Ṭuruq* are those who learnt directly from the *Rāwī* or from the *Rāwī's* students, while the secondary *Ṭuruq* are those who came further down in the chain of narration. Each of the twenty *Rāwīs* mentioned above has four primary *Ṭuruq*, and numerous secondary *Ṭuruq*.

The Qirā'ah of 'Āṣim

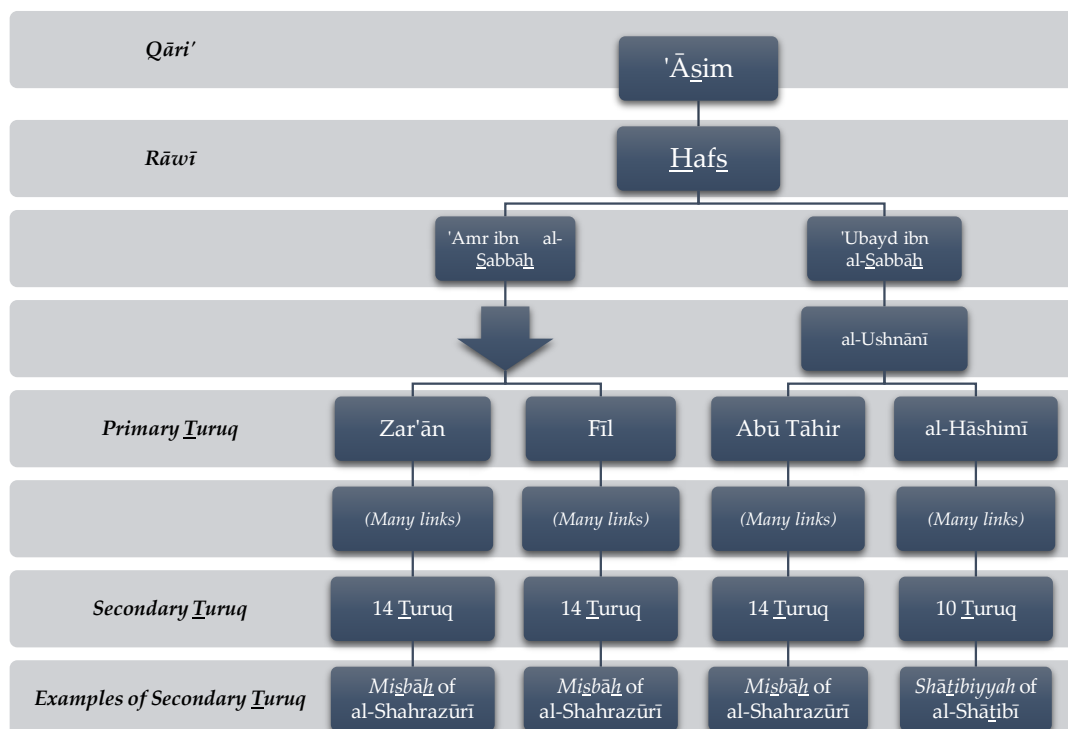
The majority of the world recites the Qur'ān in the narration of *Ḥafṣ 'an 'Āṣim* (*Ḥafṣ* from *'Āṣim*). *Ḥafṣ* is the *Rāwī* and *'Āṣim* is the *Qāri'*. *'Āṣim* learnt the Qur'ān from three different teachers, who in turn learnt from the *Ṣaḥābah* ﷺ. The diagram below shows the chain narration for the reading of the Qur'ān as received by *'Āṣim*.

Sanad for ‘Āsim



The Turuq of Ḥafṣ

The four primary *Turuq* of Ḥafṣ – those who learnt from the students of Ḥafṣ – are: al-Hāshimī, Abū Ṭāhir, Fīl and Zar‘ān. The *Turuq* for the *Riwāyah* of Ḥafṣ from ‘Āṣim are outlined below:



The secondary *Turuq* are those who wrote books documenting the details of recitation that they learnt from their teachers, and whose books were then selected for inclusion by Imām Ibn al-Jazarī in his work, *al-Nashr fī al-Qirā'āt al-'Ashr*. In this work, Ibn al-Jazarī included 37 different books which documented particular authentic ways of reciting the Qur'ān. He later converted this book from prose into poetry and named it *Ṭayyibah al-Nashr*. While the *Shāṭibiyyah* and the *Durrah* include only one *Ṭarīq* for each of the 10 *Qirā'āt*, the *Ṭayyibah* includes multiple *Turuq* for each *Qirā'ah*. Learning *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* is known as the *'Asharah Ṣughrā*

(the Minor 10), while doing so via the *Tayyibah* is known as the *‘Asharah Kubrā* (the Major 10).

An example of a secondary *Ṭarīq* would be Imām al-Shāṭibī, the author of the *Shāṭibiyyah*. Another example would be Abū al-Karam al-Shahrazūrī who wrote the book *al-Miṣbāḥ*. Even though it is the author who is the actual transmitter, in practice when we speak of the *Ṭuruq* we refer to the books, rather than the individuals themselves, since all the details for that manner of recitation are documented in the book. For example, one would say that he is reciting the *Riwāyah* of Ḥafṣ from ‘Āsim via the *Shāṭibiyyah*, or via the *Miṣbāḥ*, and so on.

If we consider all the books in Ibn al-Jazarī’s *Nashr* which relate the narration of Ḥafṣ, then it amounts to 17 different works. However, this doesn’t mean that there are only 17 *Ṭuruq*, since a secondary *Ṭarīq* could narrate via multiple primary *Ṭuruq*. For example, al-Shahrazūrī narrates via three of the primary *Ṭuruq*: Abū Tahir, Fīl and Zar’ān. In addition, the secondary *Ṭarīq* could narrate from one primary *Ṭarīq* via different intermediaries. For example, al-Shahrazūrī narrates from Fīl from two individuals: al-Walī and ibn al-Khalīl. Each of these narrations would then be considered as a separate *Ṭarīq*. Their details are all documented in the same book, whether they have slight differences in recitation between them or whether they are identical. Thus, if we consider all the different ways of reciting Ḥafṣ as documented in these 17 books, then it amounts to 52 different *Ṭuruq*. Bear in mind that this is for the *Riwāyah* of Ḥafṣ alone. If we consider all the different *Ṭuruq* for all of the various *Riwāyāt*, it adds up to almost a thousand *Ṭuruq*.

The Books Included in the Nashr that Relate the Riwāyah of Ḥafṣ

The 17 books in the *Nashr* that relate the *Riwāyah* of Ḥafṣ are:¹

- 1) *al-Tadhkirah fī al-Qirā'āt al-Thamān* by
Abū al-Ḥasan Tāhir ibn 'Abd al-Mun'im ibn Ghalbūn (d. 399 A.H).
- 2) *al-Rouḍah fī al-Qirā'āt al-Iḥdā 'Asharah* by
Abū 'Alī al-Ḥasan ibn Muḥammad al-Mālikī (d. 438 A.H).
- 3) *al-Taysīr fī al-Qirā'āt al-Sab'* by
Abū 'Āmr 'Uthmān ibn Sa'īd al-Dānī (d. 444 A.H).
- 4) *al-Tidhkār fī al-Qirā'āt al-'Ashr* by
Abū al-Faṭḥ 'Abd al-Wāḥid ibn al-Husayn ibn Shīṭā (d. 445 A.H).
- 5) *al-Wajīz* by
Abū 'Alī al-Ḥasan ibn 'Alī al-Ahwāzī (d. 446 A.H).
- 6) *al-Jāmi' fī al-Qirā'āt al-'Ashr wa Qirā'ah al-A'mash* by
Abū al-Ḥasan 'Alī ibn Muḥammad ibn 'Alī ibn Fāris al-Khayyāṭ (d. 450 A.H).
- 7) *al-Kāmil fī al-Qirā'āt al-'Ashr wa al-Arba'in al-Zā'idah 'Alayhaa* by
Abū al-Qāsim Yūsuf ibn 'Alī al-Hudhalī (d. 465 A.H).
- 8) *al-Mustanīr fī al-Qirā'āt al-'Ashr* by
Abū Tāhir Aḥmad ibn 'Alī ibn Siwār (d. 496 A.H).
- 9) *Talkhīs al-'Ibārāt* by
Abū 'Alī al-Ḥasan ibn Khalaf ibn Ballīmah (d. 514 A.H).
- 10) *al-Tajrīd li Bughyah al-Murīd fī al-Qirā'āt al-Sab'* by
Abū al-Qāsim 'Abd al-Raḥmān ibn al-Faḥḥām (d. 516 A.H).
- 11) *al-Irshād fī al-'Ashr* by
Abū al-'Izz Muḥammad ibn al-Husayn al-Qalānisī (d. 521 A.H).
- 12) *al-Kifāyah al-Kubrā* also by
Abū al-'Izz al-Qalānisī.

¹ *Aḥsan al-Bayān*, pg. 39 – 40.

13) *al-Kifāyah fī al-Qirā'āt al-Sitt* by

Abū Muḥammad 'Abd Allah ibn 'Alī Sibṭ al-Khayyāṭ (d. 541 A.H).

14) *al-Mubhij fī al-Qirā'āt al-Thamān wa Qirā'ah ibn Muḥayṣin wa Ikhtiyār*

Khalaf wa al-Yazīd also by

Sibṭ al-Khayyāṭ.

15) *al-Misbāh al-Zāhir fī al-Qirā'āt al-'Ashr al-Bawāhir* by

Abū al-Karam al-Mubārak al-Shahrazūrī (d. 550 A.H).

16) *Ghāyah al-Ikhtisār fī al-Qirā'āt al-'Ashr* by

Abū al-'Alā' al-Ḥasan ibn Aḥmad al-Hamadhānī (d. 569 A.H).

17) *Ḥirz al-Amānī wa Wajh al-Tahānī*, known as the *Shātibīyyah*, by

Abū Muḥammad al-Qāsim ibn Firruḥ al-Shātibī (d. 590 A.H).

Some of these books relate the narration of Ḥafṣ via only one of the primary *Ṭuruq*, while others relate it through more than one. Some also relate from a single primary *Ṭarīq* via different intermediaries. Thus, a single book could actually include more than one *Ṭarīq*. The number of *Ṭuruq* related by each book, as well as the number of *Ṭuruq* related via each of the four primary *Ṭuruq*, is detailed in the table below. In total, there are 52 *Ṭuruq*: 10 via al-Hāshimī, 14 via Abū Ṭāhir, 14 via Fīl and 14 via Zar'ān. This is as determined by Ibn al-Jazarī in his *Nashr*. Following the table summarising all these *Ṭuruq*, there are four diagrams, one for each of the primary *Ṭuruq*. These diagrams indicate the individuals who learnt from the primary *Ṭuruq*, and the books which narrate for Ḥafṣ via these individuals. It must be borne in mind that the diagrams are a simplification of the chain of narration, in that in most cases there are multiple intermediaries between the students of the primary *Ṭuruq* and the authors of the books, who are not mentioned in the diagrams.² These diagrams clarify the different paths through which a single book narrates multiple *Ṭuruq* for Ḥafṣ.

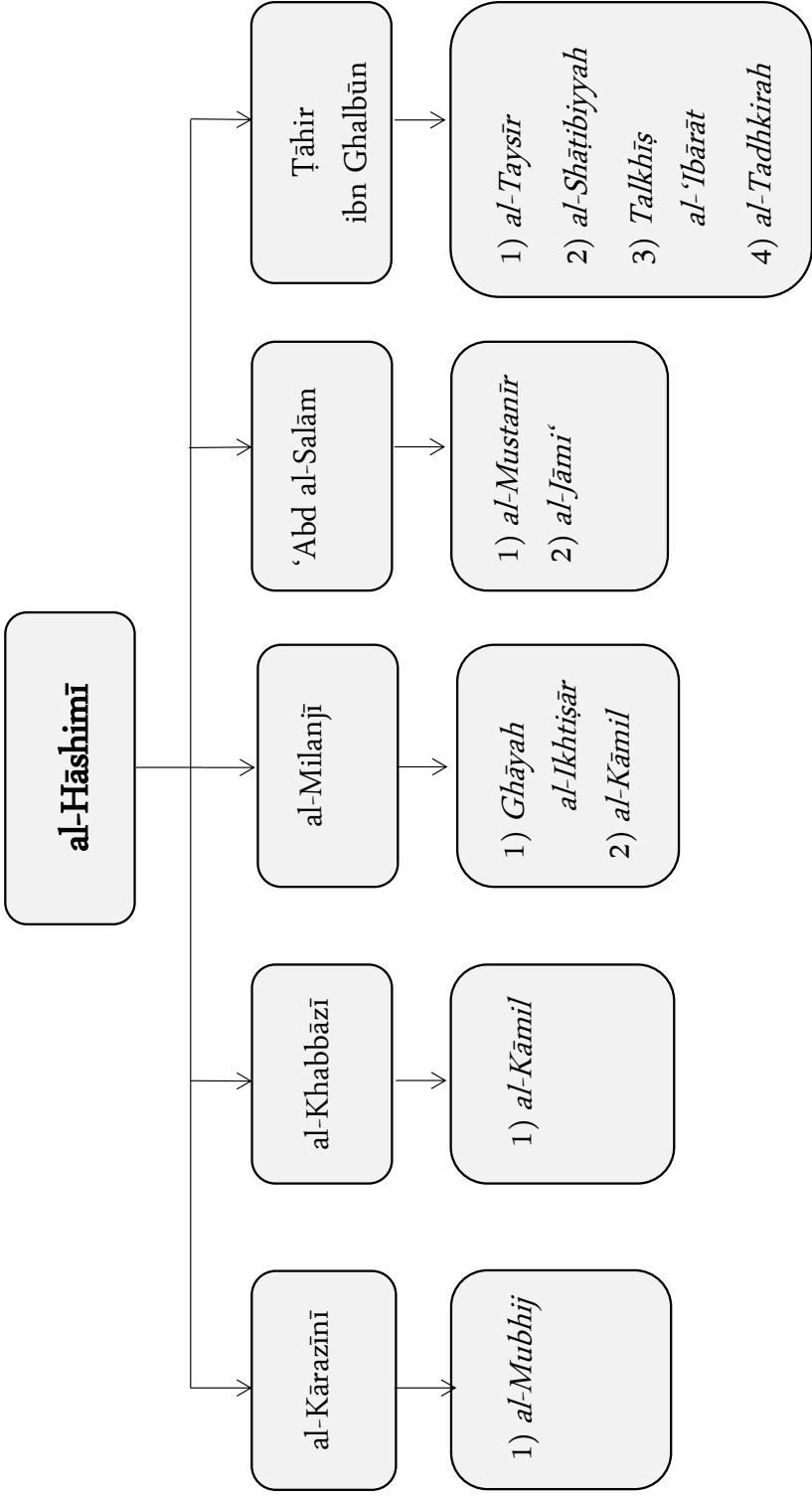
² For details of the names of all the individuals in the chain of narration for each *Ṭarīq*, see *Asānīd ibn al-Jazarī al-Imām* by Qārī Saleem Gaibie and *al-Nashr*, Vol. 1, pg. 152 – 155.

Summary of the 52 Ṭuruq for Ḥaḥṣ

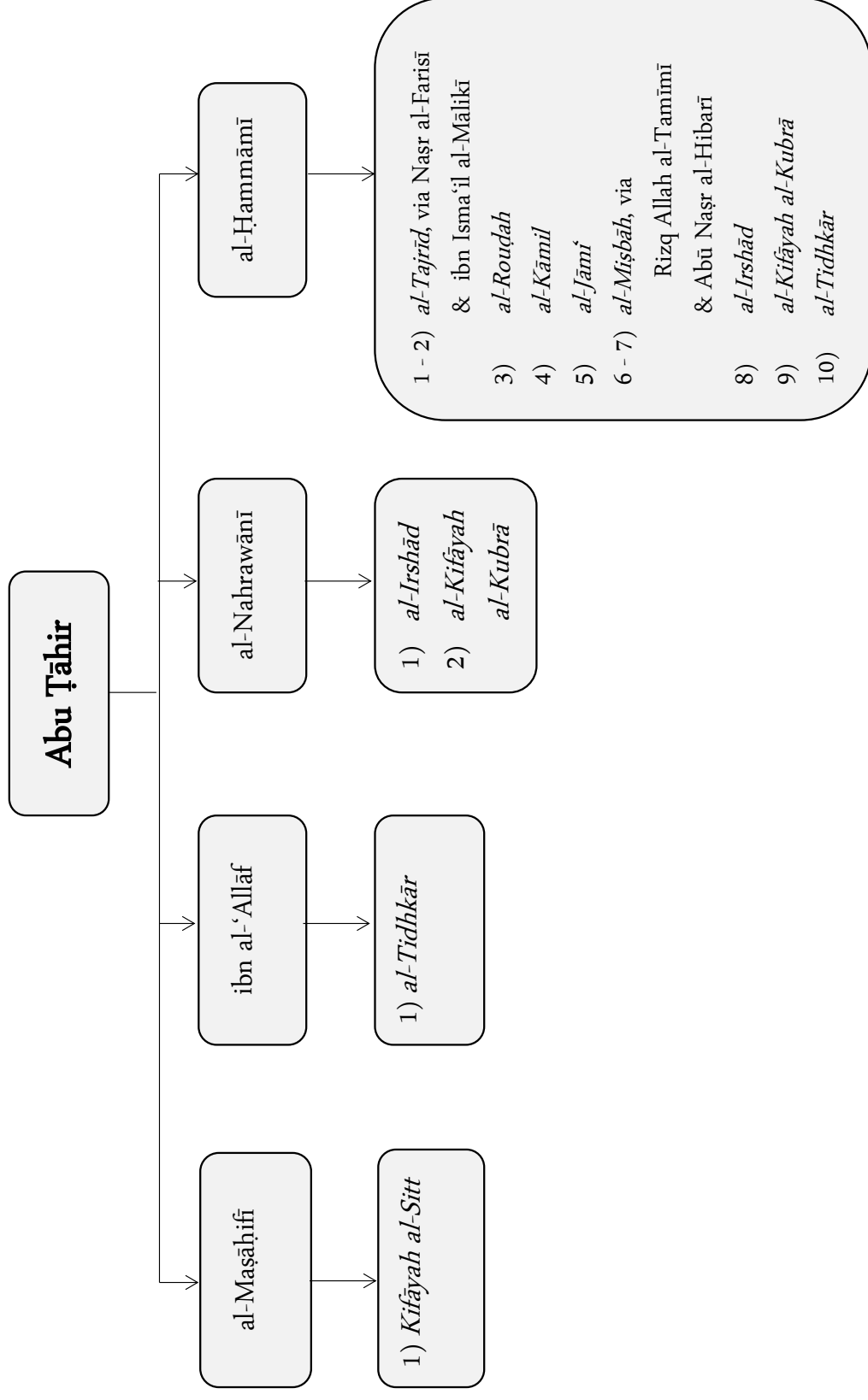
Zar'ān	Fīl	Abū Ṭāhir	al-Hāshimī	Total
			<i>al-Taysīr</i>	1
			<i>al-Shātibiyyah</i>	1
			<i>Talkhīs al-'Ibārāt</i>	1
			<i>al-Tadhkirah</i>	1
		<i>Kifāyah al-Sitt</i>		1
	<i>al-Wajīz</i>			1
al-Dānī's recitation to Abū al-Faḥ ³				1
		<i>al-Irshād</i> , via 2 links		2
	<i>al-Mubhij</i>		<i>al-Mubhij</i>	2
<i>al-Rouḍah</i>		<i>al-Rouḍah</i>		2
<i>al-Tajrīd</i>		<i>al-Tajrīd</i> , via 2 links		3
<i>al-Jāmi'</i> , via 2 links		<i>al-Jāmi'</i>	<i>al-Jāmi'</i>	4
<i>al-Tidhkār</i>	<i>al-Tidhkār</i>	<i>al-Tidhkār</i> , via 2 links		4
<i>Ghāyah al-Ikhtisār</i> , via 2 links	<i>Ghāyah al-Ikhtisār</i>		<i>Ghāyah al-Ikhtisār</i>	4
<i>al-Kifāyah al-Kubrā</i>	<i>al-Kifāyah al-Kubrā</i>	<i>al-Kifāyah al-Kubrā</i> , via 2 links		4
	<i>al-Kāmil</i> , via 2 links	<i>al-Kāmil</i>	<i>al-Kāmil</i> , via 2 links	5
<i>al-Misbāh</i> , via 2 links	<i>al-Misbāh</i> , via 2 links	<i>al-Misbāh</i> , via 2 links		6
<i>al-Mustanīr</i> , via three links	<i>al-Mustanīr</i> , via five links		<i>al-Mustanīr</i>	9
Total: 14	Total: 14	Total: 14	Total: 10	52

³ Ibn al-Jazarī does not specify in the *Nashr* in which of al-Dānī's books this *sanad* is to be found, but it is in his *Jāmi' al-Bayān*. See *al-Salās al-Dhahabiyyah* of Dr. Ayman al-Suwayd.

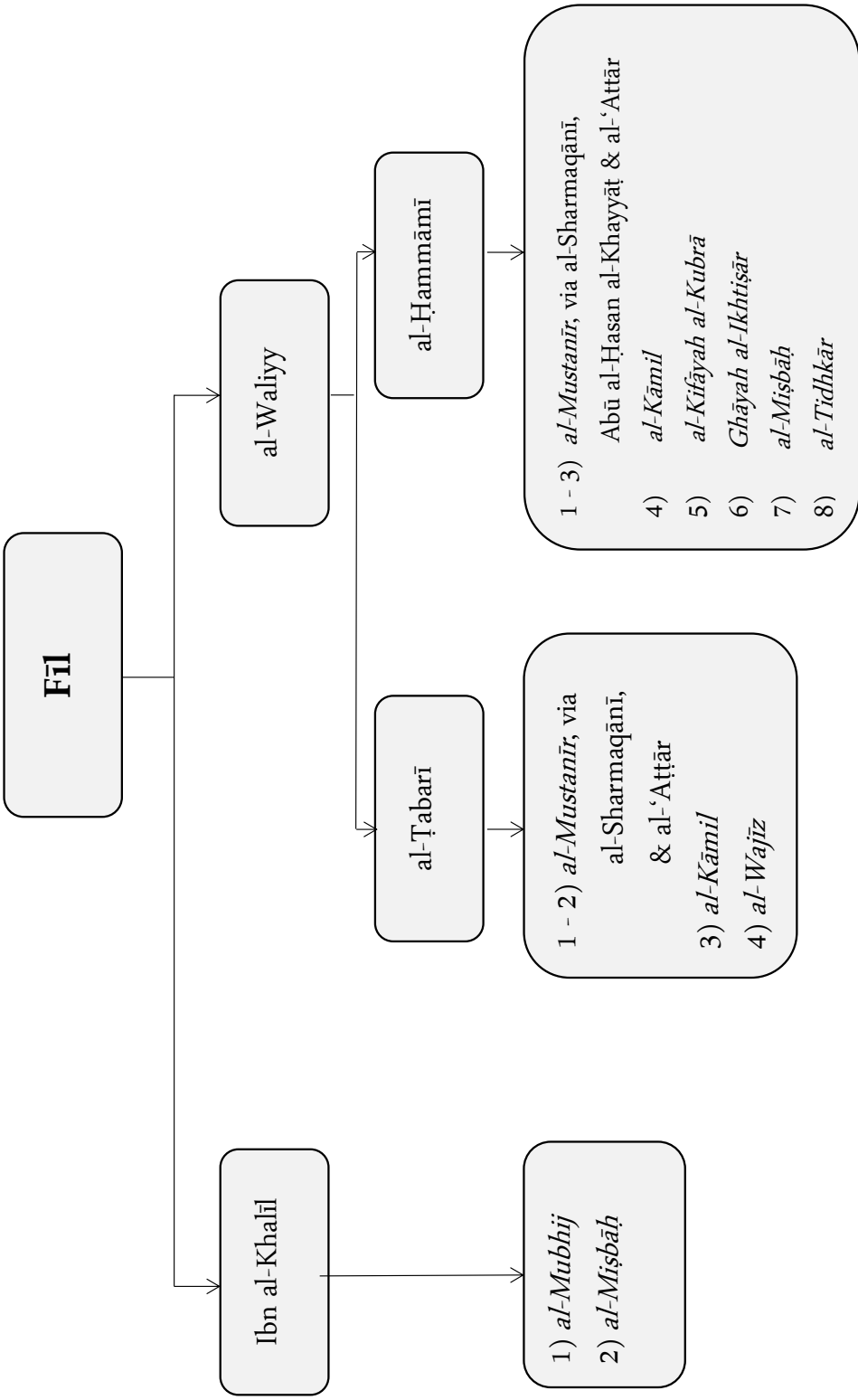
The Ten Turuq of Ḥafṣ via al-Hāshimī



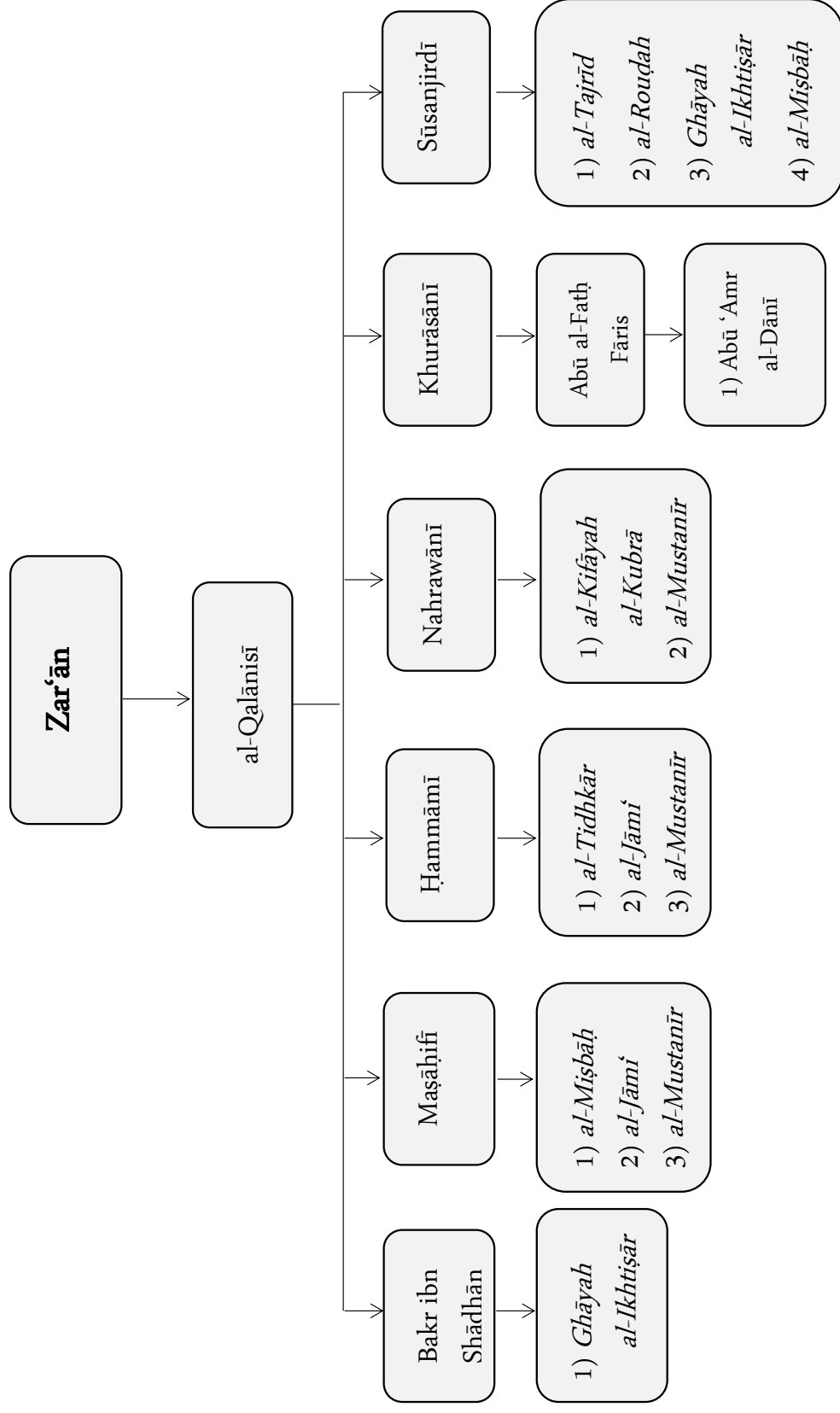
The Fourteen Turuq of Ḥafṣ via Abū Ṭāhir



The Fourteen Ṭuruq of Ḥafṣ via Fīl



The Fourteen Turuq of Ḥafṣ via Zarʿān



The Ṭuruq Not Included in the Nashr

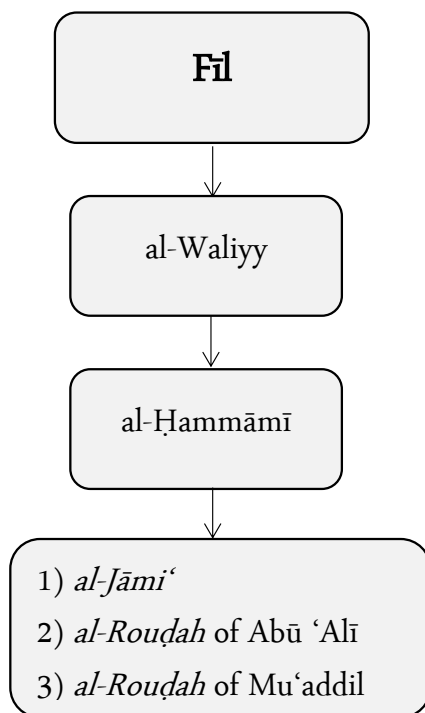
Besides the 52 *Ṭuruq* for Ḥafṣ outlined above, later scholars such as al-Azmīrī and al-Mutawallī have authenticated and added another five *Ṭuruq* for Ḥafṣ. This then brings the total number of *Ṭuruq* for Ḥafṣ to 57. These five *Ṭuruq* relate from two of the four primary *Ṭuruq*, from three different books. Two of these books are from among the 17 utilised by Ibn al-Jazarī for relating the *Riwāyah* of Ḥafṣ, while the other is not.⁴ This book is titled *Rouḍah al-Ḥuffāz*, and was written by Abū Ismāʿīl Mūsā ibn al-Ḥusayn ibn Ismāʿīl Mūsā, better known as Muʿaddil or Muʿaddal. The five additional *Ṭuruq* are detailed below.

Summary of the Five Additional Ṭuruq

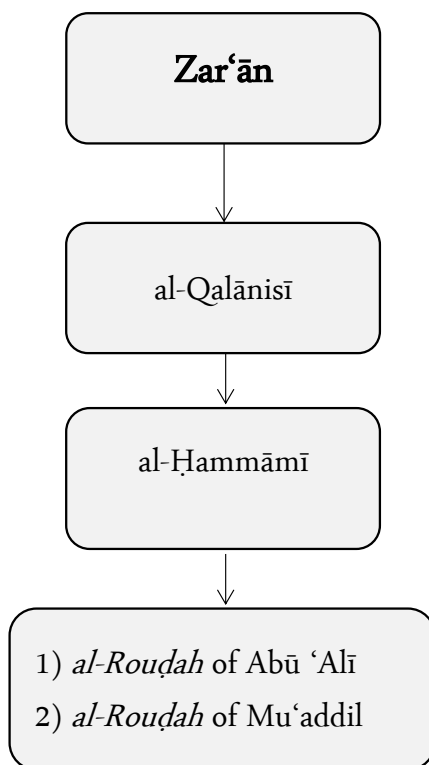
Zarʿān	Fil	Abū Ṭāhir	al-Hāshimī	Total
	<i>al-Jāmiʿ</i>			1
<i>al-Rouḍah</i> of Abū ʿAlī	<i>al-Rouḍah</i> of Abū ʿAlī			2
<i>al-Rouḍah</i> of Muʿaddil	<i>al-Rouḍah</i> of Muʿaddil			2
Total: 2	Total: 3			Total: 5

⁴ Although this book is not utilised by Ibn al-Jazarī for relating the *Riwāyah* of Ḥafṣ, it is one of the books which are the sources of the *Nashr* and is utilised by Ibn al-Jazarī for relating other *Riwāyāt*. See *Asānīd ibn al-Jazarī al-Imām*, pg. 42.

The Three Additional Turuq of Ḥafṣ via Fīl



The Two Additional Turuq of Ḥafṣ via Zar'ān



Chapter 2:

The Uṣūlī Differences

The differences between the various *Turuq* can be divided into those which are applied according to a particular rule or precept (differences in the *uṣūl*) and those which do not follow a set rule (differences in the *farsh*). For the *Riwāyah* of Ḥafṣ, the differences in the *uṣūl* are restricted to four matters:

- 1) The lengths of the *mudūd*.
- 2) The application of *idghām* with *ghunnah* in the *lām* and *rā'*.
- 3) The application of *sakt* in a consistent manner.
- 4) The application of the *takbīr*.

The Lengths of the Mudūd

If a letter of *madd* is followed by a *hamzah* in a separate word, it is *madd munfaṣil*, as in: (فِي أَفْسِكُمْ), (قُوا أَفْسَكُمْ), (بِمَا أُتْرِلَ). Via the *Ṭarīq* of the *Shāṭibiyyah*, *madd munfaṣil* must be pulled to a length of four or five *ḥarakāt*. However, via other *Turuq* it could be pulled to different lengths. Considering all the various *Turuq* for Ḥafṣ, the length of *madd munfaṣil* could be:

- | | |
|------------------------------|---|
| 1) <i>qaṣr</i> | (two <i>ḥarakāt</i> / one <i>alif</i>) |
| 2) <i>fuwayq al-qaṣr</i> | (three <i>ḥarakāt</i> / one-and-a-half <i>alifs</i>) |
| 3) <i>tawassuṭ</i> | (four <i>ḥarakāt</i> / two <i>alifs</i>) |
| 4) <i>fuwayq al-tawassuṭ</i> | (five <i>ḥarakāt</i> / two-and-a-half <i>alifs</i>). |

If a letter of *madd* is followed by a *hamzah* in the same word, it is *madd muttaṣil*, as in: (هَؤُمٌ), (جِيءَ), (سُوءَ), (جَاءَ). Via the *Ṭarīq* of the *Shāṭibiyyah*, *madd muttaṣil* must also be pulled to a length of four or five *ḥarakāt*.⁵

⁵ al-Marṣafī states in *Hidāyah al-Qārī* that five *ḥarakāt* in both *munfaṣil* and *muttaṣil* is authentic for Ḥafṣ via the *Shāṭibiyyah*, but goes on to say that four *ḥarakāt* is more well-known and that that is the only way he recited to his teachers, with it also being the only way that Imām al-Shāṭibī taught. See *Hidāyah al-Qārī*, pg. 284. The length of five *ḥarakāt* is based on the fact that the source of the *Shāṭibiyyah* is the *Taysīr*, and the *Taysīr* specifies a length of five *ḥarakāt*. The length of four *ḥarakāt* is taken from the explanation of Imām al-Sakhāwī, a student of Imām al-Shāṭibī. Some books only mention four *ḥarakāt* for the *Shāṭibiyyah*.

Considering all the various *Ṭuruq* for Ḥaḥṣ, the length of *madd muttaṣil* could be:

- 1) *tawassuṭ* (four *ḥarakāt* / two *alifs*)
- 2) *fuwayq al-tawassuṭ* (five *ḥarakāt* / two-and-a-half *alifs*)
- 3) *ṭūl* (six *ḥarakāt* / three *alifs*).

Considering both *madd munfaṣil* and *muttaṣil*, theoretically there could be a total of 12 combinations: each of the four lengths of *munfaṣil* with the three lengths of *muttaṣil*. However, when looking at what is transmitted in the books of *Qirā'āt*, there are only a total of seven combinations, which are:⁶

	Madd Munfaṣil (no. of <i>ḥarakāt</i>)	Madd Muttaṣil (no. of <i>ḥarakāt</i>)
1)	2	4
2)	2	6
3)	3	6
4)	4	4
5)	4	6
6)	5	5
7)	5	6

As can be seen, there a total of five different lengths which apply to the two types of *madd*: *qaṣr*, *fuwayq al-qaṣr*, *tawassuṭ*, *fuwayq al-tawassuṭ* and *ṭūl*. However, when combining the recitation of the *Ṭuruq* (reciting *jam'an*), only three lengths will be applied: *qaṣr*, *tawassuṭ*, and *ṭūl*. When combining recitation in this way, both *fuwayq al-qaṣr* and *fuwayq al-tawassuṭ* will be applied as *tawassuṭ*.⁷

⁶ *Ṣarīḥ al-Naṣṣ*, pg. 7.

⁷ This is how I read to *Shaykh* Riedwaan Sait, who received it from *Qāri*' Saleem Gaibie from *Qāri*' Ayyub Essack.

Thus the combinations of lengths of *madd* are reduced from the seven outlined in the table above to four, which are as follows:

	Madd Munfaṣil (no. of <i>ḥarakāt</i>)	Madd Muttaṣil (no. of <i>ḥarakāt</i>)
1)	2	4
2)	2	6
3)	4	4
4)	4	6

Of the four primary *Ṭuruq*, none of the *Ṭuruq* via al-Hāshimī and Abū Ṭāhir relate *qaṣr* in *munfaṣil*. Thus, only the last two combinations are related via these two, whereas Fil and Zar‘ān relate all four combinations. There are only two books – the *Miṣbāḥ* of al-Shahrazurī and the *Rouḍah* of Mu‘addil – that relate the first combination,⁸ while there are a large number of *Ṭuruq* that relate the other three. It will later be clarified exactly which secondary *Ṭarīq* applies which of the varied combinations above.

⁸ In *Ṣarīḥ al-Naṣṣ*, al-Ḍabbā‘ mentions *ṭūl* in *madd muttaṣil* via the *Rouḍah* of Mu‘addil. However, the more correct view, which is also the current practice of the *Qurra’*, is that the *Rouḍah* relates *tawassuṭ* in *madd muttaṣil*. See *Laḥẓ al-Alḥāẓ* (a commentary on the *Bahjah al-Luḥḥāẓ* of Ibrahīm al-Samannudī), pg 29.

Madd al-Ta'zīm

Madd al-Ta'zīm is that *madd* which comes in the phrase (لَا إِلَهَ إِلَّا). As the letter of *madd* is separated from the *hamzah* which follows it, the *madd* here is *madd munfaṣil*. Thus, whatever length is applied to *madd munfaṣil* will be applied here as well. However, when applying *qaṣr* in *madd munfaṣil* via the *Kāmil* of al-Hudhalī (which is only related from him via al-Ḥammāmī from Fīl), then the *madd* in (لَا إِلَهَ إِلَّا) will be pulled to a length of four *ḥarakāt* rather than two.⁹

It is called *Madd al-Ta'zīm* (the *Madd* of Grandeur), and is also known as *Madd al-Mubālaghah* (the *Madd* of Exaggeration), as the intent is to magnify and emphasise the negation of there being any god other than Allah.¹⁰

⁹ *Ṣarīḥ al-Naṣṣ*, pg. 7. *al-Nashr*, Vol. 1, pg. 344.

¹⁰ *al-Nashr*, Vol. 1, pg. 345.

The Application of Idghām with Ghunnah in the Lām and Rā'

Idghām of the *nūn sākinah* and *tanwīn* is made into the six letters found in the phrase (يَمْلُؤْنَ). *Idghām* is made with *ghunnah* in the letters found in the phrase (يَمْلُؤْ) and without *ghunnah* in the *lām* and *rā'*. This is according to the *Ṭarīq* of the *Shāṭibiyyah*, as well as most of the *Ṭuruq* for Ḥafṣ. However, via the *Kāmil* of al-Hudhalī and via the *Wajīz* of al-Ahwāzī, *idghām* will also be made with *ghunnah* in the *lām* and *rā'*.¹¹ Thus *idghām* will be made with *ghunnah* in all the six letters of *idghām*. This application of *ghunnah* in the *lām* and *rā'* applies to all the *Ṭuruq* of the *Kāmil*, i.e. the two *Ṭuruq* via al-Hāshimī, the one *Ṭarīq* via Abū Ṭāhir and the two *Ṭuruq* via Fīl.

The Joined Compounds Containing a Nūn Sākinah

There are certain compound words in the Qur'ān that are at times written *mouṣūl* (joined) and at other times *maqṭū'* (separated). Some of these compounds contain a *nūn sākinah* followed by *lām*. These compounds are:

- 1) (إِنَّمَا), which is written *mouṣūl* as (إِنَّمَا).
- 2) (أَنْ لَّنْ), which is written *mouṣūl* as (أَنْ لَّنْ).
- 3) (إِنْ لَا), which is written *mouṣūl* as (إِنْ لَا).
- 4) (أَنْ لَا), which is written *mouṣūl* as (أَنْ لَا).¹²
- 5) (أَنْ لَّوْ), which is written *mouṣūl* as (أَنْ لَّوْ).

The question then arises: when these compounds appear *mouṣūl* in the Qur'ān, since the *nūn* is not written, will *ghunnah* still be made in the *lām* when reciting with this application? Imām Ibn al-Jazarī relates in his *Nashr* that it is

11 *Ṣarīḥ al-Naṣṣ*, pg. 11. *al-Nashr*, Vol 2., pg. 24. Ibn al-Jazarī only mentions the *Kāmil* of al-Hudhalī and not the *Wajīz* of al-Ahwāzī, but al-Ḍabbā' states that al-Azmīrī has found it in the *Wajīz* as well. Allah knows best.

12 It is also found in the Qur'ān preceded by a *lām*, in which case it is written as (لَّأَنْ).

2) *Sūrah Qiyāmah, Āyah 3:*

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتَّخَذَ عِظَامُهُ

In *Sūrah Muzzammil, Āyah 20*, there is difference of opinion as to whether it is *mouṣūl* or *maqṭūʿ*. What is practiced on is that it is *maqṭūʿ*. The relevant part of the *Āyah* is:

عَلِمَ أَنْ لَنْ تُخْصَوْهُ فَتَابَ عَلَيْكُمْ

In all other places in the Qurʾān it is written *maqṭūʿ*.

The Compound (إِلَّا)

The word (إِلَّا) appears most of the time in the Qurʾān as single word having the meaning of “except”. However, in certain cases (إِلَّا) is not a single word but is actually a compound consisting of (إِنْ) and (لَا) that is written *mouṣūl*. Moreover, this compound *only* appears in the Qurʾān as *mouṣūl* – it is never *maqṭūʿ*. The reciter could thus easily mistake the compound for the word if he does not have knowledge of the Arabic language. In the normal recitation of Ḥaḍḥ via the *Shāṭibiyyah* this will not affect the recitation in any way, but when reciting with *ghunnah* in the *lām* it could lead to a mistake being made, if the view of *ghunnah* being applied in these compounds is practiced on. Therefore all the places where (إِلَّا) appears as a compound will now be listed, so that the reciter may be aware of them. These places are:

1) *Sūrah Anfāl, Āyah 73:*

وَالَّذِينَ كَفَرُوا بِعَصَائِدِهِمْ أَوْ لِيَاءِهِمْ إِلَّا تَعْمَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

2) *Sūrah Toubah, Āyah 39:*

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

3) *Sūrah Toubah, Āyah 40*:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ...

4) *Sūrah Hūd, Āyah 47*:

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

5) *Sūrah Yūsuf, Āyah 33*:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

The Compound (أَلَا)

The compound (أَلَا) is written *mouṣūl* wherever it appears in the Qur'ān except in 10 places.¹⁴ In *Sūrah Anbiyā', Āyah 87*, there is difference of opinion as to whether it is *mouṣūl* or *maqṭū'*. What is practiced on is that it is *maqṭū'*.

The relevant part of the *Āyah* is:

وَدَا الثُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ يَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ...

The Compound (أَلُو)

There is difference of opinion regarding whether the compound (أَلُو) in *Sūrah Jinn, Āyah 16*, is *mouṣūl* or *maqṭū'*. In the 13-line *muṣḥaf* it appears as *maqṭū'*, while in the 15-line *muṣḥaf* it appears as *mouṣūl*. The *Āyah* is:

وَأَلُو اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

In all other places in the Qur'ān it is *maqṭū'*.

¹⁴ Check the *Muqaddimah Jazariyyah* for where these *āyāt* are to be found.

The Application of Sakt in a Consistent Manner

Sakt means to pause without taking a breath and then to continue reciting. The length of the pause is slightly less than the pause one would take when making *waqf*. Via the *Ṭarīq* of the *Shāṭibiyyah*, *sakt* is only applied in four places.¹⁵ The cause for making *sakt* in these four places is *ma'nawī* i.e. it has to do with the meaning of those *Āyāt*. Via other *Ṭuruq* for Ḥafṣ the cause for making *sakt* is *lafzī*, i.e. it has to do with facilitating the pronunciation of those words where the *sakt* is made.

The *hamzah* is regarded as a difficult letter to pronounce, and thus *sakt* is made to ease its recitation. Therefore, in *sakt lafzī*, *sakt* is made on every *sākin* letter that is followed by a permanent *hamzah*.¹⁶ This includes the letters of *līn* but excludes the letters of *madd*.

The application of *sakt lafzī* is of two types:

- 1) *Sakt Khāṣṣ*
- 2) *Sakt 'Ām*

Sakt Khāṣṣ is to make *sakt* on:

- 1) The *lām al-ta'rif*, as in (وَالْآخِرَةُ), (الْآنَ) and (أَصْحَابُ لَيْكَةِ).
- 2) The word (شَيْءٍ), as in (شَيْءٍ), (شَيْءٍ) and (شَيْئًا).
- 3) The *sākin* letter followed by a *hamzah* in a separate word, as in (ابْنِيْ عَادَمَ) and (خَلَوْا إِلَى), (وَمَنْ عَامَنَ).

¹⁵ This will be discussed later in the chapter dealing with the *farshī* changes.

¹⁶ This applies to the *hamzah al-qat'* only, not the *hamzah al-waṣl*.

Sakt 'Ām is to make *sakt* on all of the above, as well as on:

- 4) The *sākin* letter followed by a *hamzah* in the same word, as in (قُرْآن), (جُزْءًا) and (السَّوء).

Sakt Khāṣṣ is narrated for Ḥafṣ via the *Tajrīd* of Ibn al-Faḥḥām in his transmission from al-Fārisī from Abū Ṭāhir. *Sakt 'Ām* is narrated via the *Rouḍah* of Abū 'Alī al-Mālikī in his transmission from Abū Ṭāhir. This is according to the *Nashr* of Ibn al-Jazarī.¹⁷ al-Azmīrī and al-Mutawallī have also included *Sakt 'Ām* as being narrated from the *Tidhkār* of Ibn Shīṭā in his two transmissions from Abū Ṭāhir and his transmission from Zar'ān (but not his transmission from Fīl).¹⁸

When making *sakt* on a word ending with a *tanwīn*, the *tanwīn* will be recited, as in: (مَرِيضًا أَوْ), (أَيَّامٍ أُخَرَ) and (عَذَابٌ أَلِيمٌ). This is in contrast to when *sakt* is made in *Sūrah* Kahf in (عِوَجًا * قَتِيمًا) and between *Sūrahs* Anfāl and Toubah in (عَلِيمٌ * بَرَاءَةٌ). In the first case, *ibdāl* of the *tanwīn* into an *alif* will be made; and in the second case, the *mīm* will be read with a *sukūn*. The words are thus recited as when stopping on them.

When stopping on the likes of (دِفْءٌ) and (يَبْنَ الْمَرْءُ) when applying *Sakt 'Ām*, there would be a *sākin* letter after the *sakt*. This would be impossible to recite, as one cannot commence recitation on a *sākin* letter. Therefore the stop may be made without *sakt*. Alternatively, if *sakt* is made, then it would have to be done by applying *roum* as well.

Stopping with *sakt* is prevented on (يُخْرِجُ الْحَبَاءَ) since *roum* cannot be made on a *fathah*. Therefore the stop can only be made without *sakt*.¹⁹

¹⁷ *al-Nashr*, Vol 1. Pg. 423.

¹⁸ *Ṣarīḥ al-Naṣṣ*, pg. 9 – 10.

¹⁹ *Ṣarīḥ al-Naṣṣ*, pg. 45.

The Application of the Takbīr

The Reason for the Takbīr

The majority of scholars have taken the view that the reason for the application of the *takbīr* in recitation is that at one point in the lifetime of the Prophet ﷺ, the revelation was delayed from coming down to him. The disbelievers then tried to belittle and belie the Prophet ﷺ by saying that his Lord had abandoned him. *Sūrah* Ḍuḥā was then revealed to the Prophet ﷺ to deny this accusation of theirs. When Jibrīl completed reciting this *Sūrah* to the Prophet ﷺ, the Prophet ﷺ exclaimed “*Allahu akbar*” out of gratitude to Allah ﷻ for resuming the revelation to him after it having been cut off, and out of joy and happiness for what Allah ﷻ had promised him in this *Sūrah*. Thereafter, the Prophet ﷺ instructed that the *takbīr* be recited when one reaches *Sūrah* Ḍuḥā and for every *Sūrah* thereafter until the completion of the Qur’ān, to venerate and thank Allah ﷻ thereby and out of joy for the completion of the Qur’ān.²⁰

The Ruling of the Takbīr

The *takbīr* is not part of the Qur’ān and is thus not written in any of the *maṣāḥif*. It is simply a *dhikr* that Allah ﷻ has recommended, in the same way that the *ta’awwudh* is recommended when commencing one’s recitation.

Its ruling is that it is an established *sunnah* that is related from the Prophet ﷺ, due to the narration related above. This applies to recitation in *ṣalāh* and out of *ṣalāh*.²¹

²⁰ *al-Budūr al-Zāhirah*, pg. 350.

²¹ *al-Budūr al-Zāhirah*, pg. 350. *al-Hidāyah al-Qārī*, pg. 586.

Al-Bazzī relates that Imām al-Shāfi‘ī said to him, “If you leave the *takbīr*, then you have certainly left a *sunnah* from the *sunan* of your Prophet ﷺ.”²²

Abū al-Faṭḥ Fāris said, “Indeed the *takbīr* is a *sunnah* that is related from the Messenger of Allah ﷺ, the *Ṣaḥābah* and the *Tābi‘ūn*.”

Al-Bazzī relates that he heard ‘Ikrimah ibn Sulaymān say, “I recited to Isma‘īl ibn ‘Abdullāh al-Makkī, and when I reached *Sūrah* Ḍuḥā, he told me, ‘Recite the *takbīr* at the end of every *Sūrah* until you complete, for indeed I recited to ‘Abdullah ibn Kathīr and when I reached *Sūrah* Ḍuḥā, he told me, “Recite the *takbīr* at the end of every *Sūrah* until you complete.” And he related that he recited to Mujaḥid who commanded him to do that, who in turn related that Ibn ‘Abbās commanded him to do that, who in turn related that Ubayy ibn Ka‘b commanded him to do that, who in turn related that the Prophet ﷺ commanded him to do that.” This is related by al-Ḥākim who said that it is a *ḥadīth* which has an authentic chain of narration.²³

Those Who Relate the Takbīr

Amongst the 10 *Qurrā’*, the *Qirā’ah* of the people of Makkah, i.e. the *Qirā’ah* of Ibn Kathīr, is most well-known for the application of the *takbīr*. There is no difference of opinion regarding its application for the *riwāyah* of al-Bazzī, while there is difference of opinion for the *riwāyah* of Qunbul. However, it is related from the other *Qurrā’* as well.

²² *al-Nashr*, pg. 426.

²³ *al-Budūr al-Zāhirah*, pg. 351.

Most of the *Ṭuruq* of Ḥafṣ do not relate the application of the *takbīr*. Among those *Ṭuruq* which do relate it, there are three manners of its application:²⁴

- 1) From the beginning of *Sūrah* Fātiḥah until the beginning of *Sūrah* Nās, with the exception of *Sūrah* Toubah.²⁵ This manner of application is known as *Takbīr ‘Ām*.
 - 2) From the beginning of *Sūrah* Inshirāḥ until the beginning of *Sūrah* Nās.
 - 3) From the end of *Sūrah* Ḍuḥā until the end of *Sūrah* Nās.
- These last two manners of application are known as *Takbīr Khāṣṣ*.

Takbīr ‘Ām is related for Ḥafṣ from:

- 1) The *Ghāyah al-Ikhtiṣār* of Abū al-‘Alā’.
- 2) The *Kāmil* of al-Hudhalī.

Takbīr Khāṣṣ from the beginning of *Sūrah* Inshirāḥ is related for Ḥafṣ from:

- 1) The *Ghāyah al-Ikhtiṣār* of Abū al-‘Alā’.

Takbīr Khāṣṣ from the end of *Sūrah* Ḍuḥā is related for Ḥafṣ from:

- 1) The *Miṣbāḥ* of al-Shahrazūrī.
- 2) The *Kāmil* of al-Hudhalī.²⁶

For all the above *Ṭuruq* which relate the *takbīr*, the reciter still has the option of applying it or not when reciting via those *Ṭuruq*.

²⁴ This is different to the application of the *takbīr* in the *Qirā’ah* of Ibn Kathīr via the *Shātibiyyah*. For the *Qirā’ah* of Ibn Kathīr, the *takbīr* will either be from the beginning of *Sūrah* Ḍuḥā to the beginning of *Sūrah* al-Nās, or from the end of *Sūrah* Ḍuḥā to the end of *Sūrah* al-Nās. See *al-Budūr al-Zāhirah*, pg 352 and *Hidāyah al-Qārī*, pg 595. Via the *Ṭayyibah*, Ibn Kathir will have four ways of applying the *takbīr*.

²⁵ The *takbīr* is connected to the *basmalah*, and thus as *Sūrah* Toubah has no *basmalah*, it will have no *takbīr* either.

²⁶ *Ṣarīḥ al-Naṣṣ*, pg. 4. *Hidāyah al-Qārī*, pg. 588.

The Wording of the Takbīr

There are three ways of reciting the *takbīr*:

- 1) To recite the *takbīr* alone. The wording is then (اللَّهُ أَكْبَرُ).
- 2) To recite the *tahlīl* with the *takbīr*. The wording is then (لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ).²⁷
- 3) To recite the *tahlīl* with the *takbīr*, as well as the *taḥmīd*. The wording is then (لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ).²⁸

When applying *Takbīr ‘Ām*, the *takbīr* will be made alone i.e. without the *tahlīl* and the *taḥmīd*. When applying *Takbīr Khāṣṣ*, all three ways are allowed, with the *tahlīl* and *taḥmīd* being included for the purpose of magnifying and glorifying the occasion of the completion of the Qur’ān.²⁹

The Manners of Rendering the Takbīr

When commencing one’s recitation at the beginning of a *Sūrah* (with the exception of *Sūrah Toubah*) while applying *Takbīr ‘Ām*, the sequence of recitation will be:

- 1) The *ta‘awwudh*
- 2) The *takbīr*
- 3) The *basmalah*
- 4) The beginning of the *Sūrah*

²⁷ Note that when reciting via the *Kāmil* of al-Hudhalī with *qaṣr* in *madd munfaṣil* and with the application of the *takbīr* with this wording, there would be *madd al-ta‘zīm* in (لَا إِلَهَ إِلَّا). Via the other *Ṭuruq* that apply the *takbīr* and via the *Kāmil* with *tawassuṭ* in *madd munfaṣil*, it will be *madd munfaṣil*.

²⁸ When adding the *tahlīl* – or the *tahlīl* with the *taḥmīd* – to the *takbīr*, it must be done by joining them together. It is not allowed to separate the *tahlīl* from the *takbīr* or to separate the *takbīr* from the *taḥmīd*. Nor is it permissible to add the *taḥmīd* to the *takbīr* without also adding the *tahlīl*. See *Hidāyah al-Qārī*, pg. 603.

²⁹ *Ṣariḥ al-Naṣṣ*, pg 4.

Each of these utterances may be recited separately or may be joined one to the other. The one who contemplates on this will realise that the various possibilities amount to a total of eight *oujuh*.³⁰ All eight of these *oujuh* are permissible.³¹

When reaching the end of one *Sūrah* and commencing with the beginning of the next while applying *Takbīr* 'Ām (with the exception of ending *Sūrah* Anfāl and beginning *Sūrah* Toubah), there are also a total of eight possible *oujuh*. Five of them are permissible and three are not.³² The three *oujuh* that are not permissible are:

- 1) Joining the end of the *Sūrah* with the *takbīr* and stopping on it. Reciting the *basmalah* and stopping on it and then reciting the beginning of the next *Sūrah*.
- 2) Joining the end of the *Sūrah* with the *takbīr* and stopping on it. Then joining the *basmalah* with the beginning of the next *Sūrah*.
- 3) Joining the end of the *Sūrah* with the *takbīr* with the *basmalah* and stopping on it. Then beginning with the next *Sūrah*.

In other words, it is not permissible to join the end of the *Sūrah* with the *takbīr*, nor is it permissible to join the end of the *Sūrah* with the *takbīr* with the *basmalah*. This is because in *Takbīr* 'Ām the *takbīr* is connected to the beginning of the *Sūrah*, not its end. It is permissible, however, to join the end of the *Sūrah* to the *takbīr* and the *basmalah*, together with the beginning of the next *Sūrah*.

³⁰ For clarification of these eight *oujuh*, see *Ṣarīḥ al-Naṣṣ*, pg 4 or *Hidāyah al-Qārī*, pg 590- 591.

³¹ There are some scholars who have taken the view that it is not permissible to join the *ta'awwudh* with the *takbīr* and stop on it, but this view is not correct according to al-Marṣafī. See *Hidāyah al-Qārī*, pg. 604 – 606.

³² For clarification of the five permissible *oujuh*, see *Ṣarīḥ al-Naṣṣ*, pg 4 or *Hidāyah al-Qārī*, pg 593.

The difference between the two manners of applying *Takbīr Khāṣṣ* stems from the narration regarding its origin mentioned at the beginning of the chapter. When Jibrīl completed the revelation of *Sūrah Duḥā* to the Prophet ﷺ, the Prophet ﷺ recited the *takbīr* and then began reciting the *Sūrah* himself. Thus was the recitation of the *takbīr* by the Prophet ﷺ for the recitation of Jibrīl, or for his own recitation? Some scholars have taken the first view while others have taken the second. Considering that the *takbīr* was for the recitation of Jibrīl, the *takbīr* will then be connected to the end of the *Sūrah*. And considering that the *takbīr* was for the recitation of the Prophet ﷺ himself, the *takbīr* will then be connected to the beginning of the *Sūrah*.³³

Thus when applying *Takbīr Khāṣṣ* from the beginning of *Sūrah Inshirāḥ*, it will not be permissible to join the end of the *Sūrah* with the *takbīr*, or to join the end of the *Sūrah* with the *takbīr* with the *basmalah*. But when applying *Takbīr Khāṣṣ* from the end of *Sūrah Duḥā*, then it is permissible to join the end of the *Sūrah* with the *takbīr*. However, it will still not be permissible to join the end of the *Sūrah* with the *takbīr* with the *basmalah*. This is because it gives the impression that the *basmalah* is connected to the end of the *Sūrah*, which is not the case.

Joining the End of the *Sūrah* with the *Takbīr*

When joining the end of the *Sūrah* with the *takbīr* in the application of *Takbīr Khāṣṣ* from the end of *Sūrah Duḥā*, or when joining the end of the *Sūrah* with the *takbīr* with the *basmalah* with the beginning of the next *Sūrah* in the application of *Takbīr Ām* or *Khāṣṣ*, there are certain things that the reciter needs to be aware of in order to ensure correct recitation. This will now be detailed.³⁴

³³ *al-Budūr al-Zāhirah*, pg 352.

³⁴ See *Hidāyah al-Qārī*, pg. 599 – 602. *Ṣarīḥ al-Naṣṣ*, pg 6.

- 1) If the last letter of the end of the *Sūrah* is a letter of *madd*, the letter of *madd* will be dropped due to the meeting of two *sākin* letters. Examples of this are:

- i. فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى (*Sūrah* TāHā: 135)
- ii. فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (*Sūrah* Najm: 62)

- 2) If the last letter of the end of the *Sūrah* is a *sākin* letter that is not a *mīm al-jam'*, that letter will then take a *kasrah* due to the meeting of two *sākin* letters.³⁵ An example of this is:

- i. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (*Sūrah* Duḥā: 11)

- 3) If the last letter of the end of the *Sūrah* is a *mīm al-jam'*, the *mīm* will then take a *ḍammah* due to the meeting of two *sākin* letters. An example of this is:

- i. ثُمَّ لَا يَكُونُ أَمْثَلُكُمْ (*Sūrah* Muḥammad: 38)

- 4) If the last letter of the end of the *Sūrah* has a *tanwīn*, the *tanwīn* will then take a *kasrah* due to the meeting of two *sākin* letters. Examples of this are:

- i. وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (*Sūrah* al-Aḥzāb: 73)
- ii. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (*Sūrah* Quraysh: 4)
- iii. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (*Sūrah* Mā'idah: 120)

- 5) If the last letter of the end of the *Sūrah* is a *hā' al-ḍamīr*, the *hā'* will be recited without *ṣilah* due to the *sākin* letter after it.³⁶ An example of this is:

- i. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (*Sūrah* Zilzāl: 8)

³⁵ Note that the word (اللَّهُ) in the *takbīr* will then obviously be recited with *tarqīq* of the *lām*.

³⁶ If the application of the *takbīr* is omitted and the *hā' al-ḍamīr* is connected to the *basmalah* then it will be recited with *ṣilah* due to the *hā' al-ḍamīr* being between two *mutaḥarrik* letters.

In all other cases, the last letter of the end of the *Sūrah* will remain as is.³⁷ In all of the above cases of joining the end of the *Sūrah* to the *takbīr*, the *hamzah al-waṣl* in the word (ٱللّٰه) will be omitted. The *lām* in the word (ٱللّٰه) will be recited with *tafkhīm* if preceded by a *fāṭḥah* or *ḍammah*, and will be recited with *tarqīq* if preceded by a *kasrah*.

The discussion above applies when joining the end of the *Sūrah* with the *takbīr*. In the case of joining the end of the *Sūrah* with the *tahlīl* (which will only apply from *Sūrah* Ḍuḥā to *Sūrah* al-Nās) the last letter of the end of the *Sūrah* will remain as is, except if it has a *tanwīn*. If it has a *tanwīn*, *idghām* into the *lām* of the *tahlīl* will be made.³⁸ It will be made without *ghunnah* via the *Ghāyah al-Ikhtisār* and the *Miṣbāḥ*, and with *ghunnah* via the *Kāmil*.

³⁷ Al-Marṣafī, drawing from the works of al-Azmīrī, states in *Hidāyah al-Qārī* that if the last letter of the end of the *Sūrah* is a *yā' al-iḍāfah*, the *yā'* will then take a *fāṭḥah* due to the meeting of two *sākin* letters. An example of this is at the end of *Sūrah* Fajr. However, this view is based on analogy, based on the fact that all the 10 *Qurrā'* recite the *yā' al-iḍāfah* with a *fāṭḥah* when it precedes a *lām al-ta'rīf*, except in 14 instances in the Qur'an where some of them read with a *fāṭḥah* and others read with a *sukūn*. See *Hidāyah al-Qārī*, pg. 601. However, applications of recitation in the Qur'an are based on transmission, not on analogy. Therefore, in the absence of any transmission for a particular application, that application should be avoided. Thus in this case, the *yā'* will be omitted when joining the end of the *Sūrah* with the *takbīr*. This was mentioned to me by my teacher, *Qārī'* Saleem Gaibie. And Allah knows best.

³⁸ *al-Budūr al-Zāhirah*, pg. 354. *Hidāyah al-Qārī*, pg. 607.

The Application of the Takbīr in the Ṣalāh

The ruling regarding the *takbīr* in the *ṣalāh* is that it is an established *sunnah*, the same as its ruling outside of *ṣalāh*. Ibn al-Jazarī has affirmed in his *Nashr* the application of the *takbīr* in the *ṣalāh* with chains of narration to the *Tābi'ūn* and *Ṣaḥābah* ﷺ.

Thereafter, he relates that al-Sakhāwī narrates that Abū Muḥammad al-Ḥasan ibn Muḥammad al-Qurashī led the people in *Tarāwīḥ ṣalāh* behind the *maqām* in *al-Masjid al-Ḥarām*. When it was the night of the *khatm*, he recited the *takbīr* in the *ṣalāh* at the end of *Sūrah* Ḍuḥā until the end of the Qur'ān. When he completed the *ṣalāh*, he saw that Imām Abū 'Abdullah Muḥammad ibn Idrīs al-Shāfi'ī had prayed behind him. Abū Muḥammad said, "When Imām al-Shāfi'ī saw me, he told me, 'You have done well. You have acted on the *sunnah*.'"³⁹

Ibn al-Jazarī further narrates, "I saw more than one of our *shuyūkh* acting upon it (i.e. implementing the *takbīr* in the *ṣalāh*) and commanding others to implement it in the *Tarāwīḥ ṣalāh* and in the *ṣalāh* enlivening the nights of *Ramaḍān*, to such an extent that some of them, when reaching *Sūrah* Ḍuḥā in the night *ṣalāh*, would complete in one *rak'ah* what remained of the Qur'ān, reciting the *takbīr* at the end of every *Sūrah*. Then when he would reach (قُلْ أَغُوذُ بِرَبِّ النَّاسِ), he would recite the *takbīr* at the end of it, and subsequently make another *takbīr* for going into *rukū'*. Thereafter, when he would stand in the second *rak'ah*, he would recite the Fātiḥah and whatever was made easy for him of the beginning of *Sūrah* Baqarah." He continues to say, "I myself did the same many times when I would stand in the *ṣalāh* enlivening the night as Imām in Damascus and Egypt."⁴⁰

³⁹ *al-Nashr*, pg. 425. *Hidāyah al-Qārī*, pg. 607.

⁴⁰ *al-Nashr*, Vol 2, pg 427.

What can be derived from what is related in the *Nashr* regarding the *takbīr* in the *ṣalāh* is that:

- 1) The *takbīr* is a *sunnah*, whether in *ṣalāh* or out of it. Implementing this *sunnah* was affirmed by the *fuqahā'* of Makkah and others, in the *Tarāwīḥ ṣalāh* and in other *ṣalāhs*.
- 2) The implementation of the *takbīr* in the *ṣalāh* is in accordance with *madhāhib* of the *fuqahā'*. It is affirmed by the *Shāfi'īyyah*, but not by the *Ḥanafīyyah* or the *Mālikīyyah*. As for the *Ḥanābilah*, there are two views related from them: implementing the *takbīr* and leaving it. According to them, if one implements the *takbīr* then it is not recommended to recite other than the *Qirā'ah* of Ibn Kathīr; and if the *takbīr* is implemented then it is allowed to recite the *tahlīl* with it.
- 3) There is no support for the one who denies the *takbīr* after its being established from the Prophet ﷺ, the *Ṣaḥābah* رضي الله عنهم and the *Tābi'ūn*.⁴¹

Al-Marṣafī states in *Hidāyah al-Qārī* that it is mentioned in *Ithāf Fuḍalā' al-Bashar* that the *takbīr* is recommended in the *ṣalāh* when completing a *khatm* or when not doing so. Thus, if one were to recite any of the *Sūrahs* of the *khatm* in the two *rak'āt*, such as *Sūrah* al-Kāfirūn and *Sūrah* Ikhhlās for example, then he should recite the *takbīr*.⁴²

Al-Marṣafī also relates that there is difference of opinion regarding whether the *takbīr* in the *ṣalāh* should be done loudly, silently, or whether it is in accordance with the *ṣalāh* being performed loudly or not. He states that the view he inclines to is that it follows the *ṣalāh* i.e. if the *ṣalāh* is performed loudly, the *takbīr* is done loudly; and if the *ṣalāh* is performed silently, the

⁴¹ *Hidāyah al-Qārī*, pg. 612.

⁴² *Ibid*.

takbīr is done silently.⁴³ However, al-Qāḍī mentions in *al-Budūr al-Zāhirah* that what is better is that the *takbīr* be done silently in the *ṣalāh*, whether that *ṣalāh* is one in which recitation is done loudly or silently.⁴⁴ Allah knows best.

How to End One's Recitation

When applying *Takbīr Khāṣṣ*, the manner of ending and resuming one's recitation will depend on whether the *takbīr* is from the beginning of *Sūrah* Inshirāḥ, in which case it is connected to the beginning of the *Sūrah*; or from the end of *Sūrah* Duḥā, in which case it is connected to the end of the *Sūrah*. Thus, if one recites with the *takbīr* connected to the beginning of the *Sūrah*, when ending one's recitation, the recitation will end with the completion of the *Sūrah*. If he resumes his recitation thereafter, he will begin the following *Sūrah* with the *takbīr*. Conversely, if one recites with the *takbīr* connected to the end of the *Sūrah*, when ending one's recitation, the end of the *Sūrah* will be recited and thereafter the *takbīr*. In this case, it is permissible to join the end of the *Sūrah* with the *takbīr*. If he resumes his recitation thereafter, he will begin the following *Sūrah* without the *takbīr*.⁴⁵

The above has to do with implementing the *takbīr* outside of *ṣalāh*. As for implementing it in *ṣalāh*, the matter is slightly more complex. If one recites with *Takbīr Khāṣṣ* connected to the beginning of the *Sūrah*, when ending one's recitation, the recitation will end with the completion of the *Sūrah*. He will then make the *takbīr* for going into *rukū'*. In the next *rak'ah*, he will commence the *Sūrah* after the Fātiḥah with the *takbīr*. But what about the Fātiḥah itself? Should the *takbīr* be recited at the beginning of the Fātiḥah as well? There are two views regarding this. The first is that the *takbīr* will be

⁴³ *Hidāyah al-Qārī*, pg. 612.

⁴⁴ *al-Budūr al-Zāhirah*, pg. 351.

⁴⁵ *Hidāyah al-Qārī*, pg. 613.

recited for both the Fātiḥah and the *Sūrah* that follows. The second is that the *takbīr* will be recited for the *Sūrah* following the Fātiḥah only, and not for the Fātiḥah itself. Both views are correct.⁴⁶

If one recites with *Takbīr Khāṣṣ* connected to the end of the *Sūrah*, he will first recite the *takbīr* at the end of the *Sūrah*. Thereafter he will make another *takbīr* for going into *rukūʿ*. In the next *rakʿah*, he will commence the *Sūrah* after the Fātiḥah without the *takbīr*. There is no difference of opinion in this case that the *Fātiḥah* will be recited without the *takbīr*.

When performing the *sajdah tilāwah* at the end of *Sūrah* ‘Alaq, if one recites with the *takbīr* connected to the beginning of the *Sūrah*, he would recite the *takbīr* for the *sajdah* at the end of the *Sūrah*. Then after completing the *sajdah*, he would commence *Sūrah* Qadr that follows with the *takbīr*. Conversely, if one recites with the *takbīr* connected to the end of the *Sūrah*, he would first recite the *takbīr* for the recitation at the end of the *Sūrah*. Thereafter he will make another *takbīr* for the *sajdah*. Then after completing the *sajdah*, he would commence *Sūrah* Qadr that follows without the *takbīr*. These rules apply to recitation in *ṣalāh* and outside of it.

When applying *Takbīr ‘Ām*, the *takbīr* is connected to the beginning of the *Sūrah*. Thus the same rules outlined above for *Takbīr Khāṣṣ* from the beginning of *Sūrah* Inshirāḥ will apply to *Takbīr ‘Ām*. When applying *Takbīr ‘Ām* in *ṣalāh*, it is permissible to begin the Fātiḥah in each *rakʿah* with the *takbīr*. Similarly, the same rules regarding the *sajdah* at the end of *Sūrah* ‘Alaq will apply to other *Sūrahs* ending with a *sajdah*, such as *Sūrah* Aʿrāf and *Sūrah* Najm.⁴⁷

⁴⁶ *Hidāyah al-Qārī*, pg. 614 – 615.

⁴⁷ All of the above is mentioned in *Hidāyah al-Qārī*. See pages 613 – 616.

Chapter 3:

The Farshī Differences

The changes in the *farsh* are those changes which do not have rules to regulate their application, and occur only in select *Āyāt*. In contrast, the *uṣūli* changes discussed previously are applied consistently throughout the Qur'ān based on varying rules. In this chapter, I will mention the *Āyāt* where the changes occur in the sequence that they appear in the Qur'ān. For each *Āyāh*, I will mention what the different ways of recitation are, considering all the various *Ṭuruq* for *Ḥafṣ*. I will also specify which of those ways are allowed according to the *Ṭarīq* of the *Shāṭibiyyah*. What is allowed via the other *Ṭuruq* of *Ḥafṣ* will be clarified later.

سورة البقرة - Sūrah al-Baqarah

مَنْ ذَا الَّذِي يقرضُ اللهَ قرضًا حسنًا فيضاعفه له أضعافًا كثيرة ۖ وَاللهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ

(2: 245)

The word (يَبْصُطُ) in this *Āyāh* may be recited with either a (س) or a (ص).

Via the *Shāṭibiyyah*, it is recited with a (س), i.e. it is recited as (يَبْصُطُ).

سورة الأنعام - Sūrah al-An'ām

ثَمَانِيَةَ أَزْوَاجٍ ۖ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۚ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْاُنْثَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْاُنْثَيْنِ ۖ يَنْبُتُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۚ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْاُنْثَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْاُنْثَيْنِ ۖ أَمْ
كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللهُ بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لَّيْضِلَ النَّاسَ بِغَيْرِ عِلْمٍ ۚ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ

(6: 143 - 144)

In the words (ءَالْذَكْرَيْنِ) in the *Āyāt* above, there is the meeting of two *hamzahs* (a *hamzah al-qaṭʿ* followed by a *hamzah al-waṣl*).

There are two ways of reciting this:

- 1) With *ibdāl* of the second *hamzah* into an *alif*, and consequently *madd* to the length of *tūl* as well.
- 2) With *tas-hīl* of the second *hamzah*, without any *madd*.

Via the *Shāṭibiyyah*, both ways are allowed.

سورة الأعراف - Sūrah al-Aʿrāf

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي
الْخَلْقِ بَصَاطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

(7: 69)

The word (بَصَاطَةً) in this *Āyāh* may be recited with a (س) or a (ص).

Via the *Shāṭibiyyah*, it is recited with a (س), i.e. it is recited as (بَسَاطَةً).

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ
يَلْهَثْ ۚ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَافْضُضْ الْقُصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

(7: 176)

If one chooses not to stop on the word (يَلْهَثُ) in this *Āyāh*, then either *idghām* or *izhār* will be made of the letter (ث).

Via the *Shatibyyah*, *idghām* of the (ث) into the (ذ) will be made, i.e. it will be recited as (يَلْهَث َ ذَّلِكَ).

سورة يونس - Sūrah Yūnus

أَمْ إِذَا مَا وَقَعَ آمَنُكُمْ بِهِ َ ءَلَانَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

(10: 51)

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْنَاهُ حَرَامًا وَحَلَالًا قُلْ ءَاللهُ أَذِنَ لَكُمْ َ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

(10: 59)

ءَلَانَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

(10: 91)

In the words (ءَلَانَ) and (ءَالله) in the *Āyāt* above, there is the meeting of two *hamzahs* (a *hamzah al-qaṭʿ* followed by a *hamzah al-waṣl*).

There are two ways of reciting this:

- 1) With *ibdāl* of the second *hamzah* into an *alif*, and consequently *madd* to the length of *ṭūl* as well.
- 2) With *tas-hīl* of the second *hamzah*, without any *madd*.

Via the *Shātibiyyah*, both ways are allowed.

سورة هود - Sūrah Hūd

وَهِيَ تَجْرِي فِيهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَغْرَلٍ يَا بَنِيَّ اذْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ

(11: 41)

In the words (اَرْكَبْ مَعَنَا) in this *Āyāh*, the letter (ب) may be recited with either *idghām* or *izhār*.

Via the *Shātibīyyah*, *idghām* is made of the (ب) into the (م), i.e. it is recited read as (اَرْكَبْ مَعَنَا).

سورة يوسف - Sūrah Yūsuf

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

(12: 11)

The word (تَأْمَنَّا) in this *Āyāh* is originally (تَأْمُنَّا).

There are two ways of reciting here:

- 1) With *idghām* and *ishmām* when reciting the (ن) i.e. it is recited as (تَأْمَنَّا).
- 2) With *izhār* and *ikhtilās* of the *dammah* on the first (ن) i.e. it is recited as (تَأْمُنَّا).

Via the *Shātibīyyah*, both ways are allowed.

سورة الكهف - Sūrah al-Kahf

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قَتِمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

(18: 1 - 2)

When joining the first *Āyāh* here to the following one, it will either be recited with *sakt* between the words (عَوْجًا) and (قَيْمًا) or without *sakt*. Reciting without *sakt* is called *idrāj*.⁴⁸

Via the *Shāṭibiyyah*, *sakt* should be made.

سورة مريم - Sūrah Maryam

كهيعص

(19: 1)

There are three ways of reciting the letter (ع) in this *Āyāh*:

- 1) With *tūl*, i.e. pulled to a length of six *ḥarakāt*.
- 2) With *tawassuṭ*, i.e. pulled to a length of four *ḥarakāt*.
- 3) With *qaṣr*. What is meant by *qaṣr* in the letters of *līn* is not a length of two *ḥarakāt* but rather a length slightly shorter than that, which is referred to as *maddun mā*.

Via the *Shāṭibiyyah*, *tūl* and *tawassuṭ* are allowed.

سورة الشعراء - Sūrah al-Shu‘arā’

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِب بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

(26: 63)

⁴⁸ If *sakt* is made, the word (عَوْجًا) will be recited with *ibdāl* of the *tanwīn* into an *aliḥ*, as was mentioned earlier in Chapter Three. If *idrāj* is made, *ikhfā’* of the *tanwīn* will be made.

There are two ways of reciting the word (فَرَقَ) in this *Āyāh*:

- 1) With *tafkhīm* of the (ر).
- 2) With *tarqīq* of the (ر).

Via the *Shātibīyyah*, both ways are allowed.

سورة النمل - Sūrah an-Naml

فَلَمَّا جَاءَ سُلَيْمَانُ قَالَ أَتِمِدُّونَنِي بِمَا لِي فَمَا ءَاتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ

(27: 36)

When stopping on the word (ءَاتَانِي) in this *Āyāh*, there are two ways of reciting:

- 1) With establishing the (ي) at the end, i.e. it is recited as (ءَاتَانِي).
- 2) With omitting the (ي) at the end, i.e. it is recited as (ءَاتَانِ).

Via the *Shātibīyyah*, both ways are allowed.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ۚ ؕ ءَاللهُ خَيْرٌ أَمَّا يُشْرِكُونَ

(27: 59)

In the word (ءَالله) in this *Āyāh*, there is the meeting of two *hamzahs* (a *hamzah al-qaf* followed by a *hamzah al-waṣl*).

There are two ways of reciting this:

- 1) With *ibdāl* of the second *hamzah* into an *alif*, and consequently *madd* to the length of *tūl* as well.

2) With *tas-hīl* of the second *hamzah*, without any *madd*.

Via the *Shāṭibiyyah*, both ways are allowed.

سورة الروم - Sūrah al-Rūm

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعِفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعِفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ

(30: 54)

There are two ways of reciting the words (ضَعِفٍ) and (ضَعْفًا) in this *Āyāh*:

- 1) With a *ḍammah* on the (ض), i.e. it is recited as (ضَعِفٍ) and (ضَعْفًا).
- 2) With a *fatḥah* on the (ض), i.e. it is recited as (ضَعِفٍ) and (ضَعْفًا).⁴⁹

Via the *Shāṭibiyyah*, both ways are allowed.

سورة يس - Sūrah YāSīn

يس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ

(36: 1 - 2)

When joining the first *Āyāh* here to the following one, either *izhār* or *idghām* of the (ن) at the end of the letter (س) is made.

Via the *Shāṭibiyyah*, *izhār* is made.

⁴⁹ Note that it is not permissible to recite the first instance of the word with a *ḍammah* and the next with *fatḥah*, or vice versa. They must be kept the same.

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۚ هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

(36: 52)

If no stop is made on the word (مَّرْقَدِنَا), then either *sakt* is made between the words (مَّرْقَدِنَا) and (هَٰذَا), or no *sakt* is made.

Via the *Shātibiyah*, *sakt* is made.

Sūrah al-Shūrā - سورة الشورى

عسق

(42: 2)

There are three ways of reciting the letter (ع) in this *Āyāh*:

- 1) With *ṭūl*, i.e. pulled to a length of 6 *ḥarakāt*.
- 2) With *tawassuṭ*, i.e. pulled to a length of 4 *ḥarakāt*.
- 3) With *qaṣr*. What is meant by *qaṣr* in the letters of *līn* is not a length of two *ḥarakāt* but rather a length slightly shorter than that, which is referred to as *maddun mā*.

Via the *Shātibiyah*, *ṭūl* and *tawassuṭ* are allowed.

Sūrah al-Tūr - سورة الطور

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمَصْطَبُونَ

(52: 37)

There are two ways of reciting the word (الْمُصِيطِرُونَ) in this *Āyāh*:

- 1) With a (س) i.e. it is recited as (الْمُسِيطِرُونَ).
- 2) With a (ص) i.e. it is recited as (الْمُصِيطِرُونَ).

Via the *Shāṭibiyyah*, both ways are allowed.

Sūrah al-Qalam - سورة القلم

ن ۞ وَالْقَلَمِ وَمَا يَسْطُرُونَ

(68: 1)

When no stop is made on the letter (ن), either *izhār* or *idghām* of the (ن) at the end of the letter (ن) is made.

Via the *Shāṭibiyyah*, *izhār* is made.

Sūrah al-Qiyāmah - سورة القيامة

وَقِيلَ مَنْ ۞ رَاقٍ

(75: 27)

In this *Āyāh*, either *sakt* is made between the words (مَنْ) and (رَاقٍ), or no *sakt* is made.⁵⁰

Via the *Shāṭibiyyah*, *sakt* is made.

⁵⁰ Note that if no *sakt* is made, *idghām* of the *nūn sākinah* into the *rā'* is made. Via the *Kāmil*, this *idghām* will be made with *ghunnah*.

سورة الانسان - Sūrah al-Insān

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا

(76: 4)

When stopping on the word (سَلَاسِلًا) in this *Āyāh*, there are two ways of reciting:

- 1) With establishing the (ا) at the end, i.e. it is recited as (سَلَاسِلًا).
- 2) With omitting the (ا) at the end, i.e. it is recited as (سَلَاسِلْ).

Via the *Shāṭibiyyah*, both ways are allowed.

سورة المرسلات - Sūrah al-Mursalāt

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ

(77: 20)

In the word (نَخْلُقْكُمْ) in this *Āyāh*, complete *idghām* is made of the (ق) into the (ك). There is no difference regarding this among any of the *Turuq* for Ḥafṣ.⁵¹

سورة المطففين - Sūrah al-Muṭaffifīn

كَلَّا ۖ بَلْ ۖ زَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

(83: 14)

⁵¹ There are certain books which mention the view of (نَخْلُقْكُمْ) being recited with *idghām nāqīṣ*, i.e. with the *ṣifāh* of *isti'lā'* of the *qāf* remaining. However, none of these books are from among the books included in the *Nashr* for the *Riwāyah* of Ḥafṣ, nor are they from those added by al-Azmīrī and al-Mutawallī. See *Ṣarīḥ al-Naṣṣ*, pg 26.

In this *Āyāh*, either *sakt* is made between the words (بَلْ) and (رَانَ), or no *sakt* is made.⁵²

Via the *Shātibīyyah*, *sakt* is made.

سورة الغاشية - Sūrah al-Ghāshiyah

لَسْتُ عَلَيْهِمْ بِمُصِيطِرٍ

(88: 22)

The word (مُصِيطِرٍ) in this *Āyāh* is recited with either a (س) or a (ص).

Via the *Shātibīyyah*, it is recited with a (ص), i.e. it is recited as (مُصِيطِرٍ).

⁵² Note that if no *sakt* is made, *idghām* of the letter *lām* in the word (بَلْ) will be made into the *rā'* of the word (رَانَ).

Chapter 4:

The Differences Between the Ṭuruq

When reciting via a particular *Ṭarīq*, it is incumbent upon the reciter to adhere to all the rules related within that *Ṭarīq*. To mix up the rules of two different *Ṭuruq* is not allowed, since this would result in a recitation that was not revealed to the Prophet ﷺ. Doing so is called *talfīq*, and it is prohibited.⁵³ For example, if one recites with *Sakt* *ʿĀm* or *Khāṣṣ* for Ḥafṣ, then it is not allowed to recite with *qaṣr* in *madd munfaṣil*, since the *Ṭuruq* which relate *sakt* for Ḥafṣ do not relate *qaṣr* in *madd munfaṣil*, only *tawassuṭ*.

One may wonder: how is it possible to learn and recite all 52 (or 57) *Ṭuruq* for Ḥafṣ? Since the number of *Ṭuruq* are so many, it seems like it would be an extremely arduous task. However, if one closely examines the differences between the *Ṭuruq*, it becomes apparent that the differences between them are minor, with some of them even being identical to each other. The majority of them are similar in the *uṣūl*, with those which relate differences in the *uṣūl* being only a few.

There are only three books which relate the application of the *takbīr*, three which relate the application of *sakt* before the *hamzah* in a consistent manner; and two which relate the application of *ghunnah* in the *lām* and *rāʾ*. Thus, by studying and reciting just a few of the *Ṭuruq*, one would be able to cover all of the differences between them. This was the manner of recitation adopted when I recited for the *Ṭuruq* of Ḥafṣ. I recited just five of the 52 *Ṭuruq*, but these five *Ṭuruq* covered all the differences in the *uṣūl* outlined in Chapter Two.

⁵³ *Ṣarīḥ al-Naṣṣ*, pg 2.

To recap, the differences in the *uṣūl* are:

- 1) Differences in the lengths of the *mudūd*. The different lengths are:

	Madd Munfaṣil (no. of ḥarakāt)	Madd Muttaṣil (no. of ḥarakāt)
i.	2	4
ii.	2	6
iii.	4	4
iv.	4	6

- 2) The application of *ghunnah* in the *lām* and *rā'*.

- 3) The application of *sakt* in a consistent manner, which is divided into:

- i. *Sakt 'Ām*
- ii. *Sakt Khāṣṣ*.

- 4) The application of the *takbīr*, which is divided into:

- i. *Takbīr 'Ām*
- ii. *Takbīr Khāṣṣ* from the beginning of *Sūrah* Inshirāḥ.
- iii. *Takbīr Khāṣṣ* from the end of *Sūrah* Duḥā.

The five *Ṭuruq* which cover the above differences are:

- 1) **The *Miṣbāḥ*** of al-Shahrazūrī, via al-Ḥammāmī via Fīl.

This covers the applications of *qaṣr* in *munfaṣil* and *tawassuṭ* in *muttaṣil*, as well as *Takbīr Khāṣṣ* from the end of *Sūrah Ḍuḥā*.

- 2) **The *Ghāyah al-Ikhtiṣār*** of Abū al-‘Alā’, via Fīl.

This covers the applications of *qaṣr* in *munfaṣil* and *ṭūl* in *muttaṣil*, as well as *Takbīr ‘Ām* and *Takbīr Khāṣṣ* from the beginning of *Sūrah Inshirāḥ*.

- 3) **The *Kāmil*** of al-Hudhalī, via al-Ḥammāmī via Fīl.

This covers the applications of *qaṣr* in *munfaṣil* and *ṭūl* in *muttaṣil* with *madd al-ta‘zīm*; *ghunnah* in the *lām* and *rā’*; as well as *Takbīr ‘Ām* and *Takbīr Khāṣṣ* from the the end of *Sūrah Ḍuḥā*.

- 4) **The *Tajrīd*** of Ibn al-Faḥḥām, via al-Fārisī via Abū Ṭāhir.

This covers the applications of *tawassuṭ* in both *munfaṣil* and *muttaṣil*, as well as *Sakt Khāṣṣ*.

- 5) **The *Rouḍah*** of Abū ‘Alī al-Mālikī, via Abū Ṭāhir.

This covers the applications of *tawassuṭ* in *munfaṣil* and *ṭūl* in *muttaṣil*, as well as *Sakt ‘Ām*.

As can be seen, the above five *Ṭuruq* cover all the differences in the *uṣūl* for Ḥaḥṣ. What remains now is to clarify what each of these *Ṭuruq* relate when it comes to the differences in the *ḥarṣh*. This will be done in the form of a table so as to easily comprehend and compare these differences. As stated before, when reciting via a particular *Ṭarīq*, the reciter must adhere to all the rules related by that *Ṭarīq*. This applies to the changes in the *ḥarṣh* as well and not only those in the *uṣūl*. It is thus necessary that the student study these differences diligently so as not to confuse them. Since the *Ṭarīq* of the *Shāṭibiyyah* is the one that is most commonly recited, this *Ṭarīq* will also be included in the table below. Furthermore, the *Ṭarīq* of the *Rouḍah* of Mu‘addil (which is one of the *Ṭuruq* not included in the *Nashr* for Ḥaḥṣ) is one that is widely studied and transmitted. Therefore it too will be included, according to its transmission via Fil. Thereafter, for the sake of completeness, four tables will be produced to cover all of the 52 *Ṭuruq* for Ḥaḥṣ, one for each of the primary *Ṭuruq*. This will be followed by another table which will cover the five additional *Ṭuruq* included by al-Azmīrī and al-Mutawallī.⁵⁴

As mentioned to me by one particular teacher of *Qirā’āt*, one drawback to the method of covering the *Ṭuruq* of Ḥaḥṣ by reading for only five of the different *Ṭuruq* is that the student then mistakenly thinks that that way of reading is the only way allowed by that particular book. For example, the student might mistakenly assume that it is only allowed to recite with *qaṣr* in *munfaṣil* via the *Miṣbāḥ*, whereas this book actually also relates *tawassuṭ* in *munfaṣil* via a different link. In order to overcome this drawback, separate tables will be produced for each of the six books mentioned earlier,⁵⁵ showing all of their different transmissions for Ḥaḥṣ. This is so that the differences in transmission via a single book can more easily be compared and studied.

⁵⁴ The details of all these tables have been taken from *Ṣarīḥ al-Naṣṣ*. See *Ṣarīḥ al-Naṣṣ*, pg. 28 – 35.

⁵⁵ The *Ṭarīq* of the *Shāṭibiyyah* only transmits for Ḥaḥṣ via al-Hāshimī via one link and is thus excluded from these comparisons.

	Shatibiyyah	Miṣbāḥ	Roudah of Mu'addil	Ghāyah al-Ikhtiṣār	Kāmil	Tajrīd	Roudah of Abū 'Alī
	al-Ḥāshimī	Fīl, via al-Ḥammāmī	Fīl	Fīl	Fīl, via al-Ḥammāmī	Abū Ṭāhir, via al-Fārisī	Abū Ṭāhir
Madd Munfaṣil	4 / 5	2	2	2 / 3	⁵⁶ 2 / 3	4	4
Madd Muttaṣil	4 / 5	4	4	6	6	4	6
Ghunnah: Lām & Rā'	No	No	No	No	Ghunnah	No	No
Sakt	No sakt	No sakt	No sakt	No sakt	No sakt	Sakt Khaṣṣ	Sakt 'Ām
Takbīr	No takbīr	No / Duḥā	No takbīr	No / 'Ām / Inshirāḥ	No / 'Ām / Duḥā	No takbīr	No takbīr
(بَضْطَةٌ) & (يَضْطُ)	س	ص	س	س	ص	س	س
(المَصْطِرُونَ)	Both	س	س	س	س	س	س
(بَضْطِطٍ)		ص					
(عَالَمٌ), (عَالَقٌ), (عَالَكُونٌ)	Both	Ibdāl	Ibdāl	Ibdāl	Both	Ibdāl	Ibdāl
(يَلْهَثُ ذَالِكٌ)	Idghām	Idghām	Idghām	Idghām	Idghām	Both	Idghām
(اَزْكَبَ مَعْنَاً)	Idghām	Idghām	Idghām	Idghām	Izhār	Idghām	Idghām
(تَأَمَّنَاً)	Both	Ishmām	Ishmām	Ishmām	Ishmām	Ishmām	Ishmām

⁵⁶ It must be remembered that *madd al-ta'zīm* must also applied when reciting via this *Ṭarīq*.

	Shatibiyyah	Miṣbāḥ	Roudāh of Mu‘addil	Ghāyah al-Ikhtiṣār	Kāmil	Tajrīd	Roudāh of Abū ‘Alī
	al-Ḥāshimī	Fīl, via al-Ḥammāmī	Fīl	Fīl	Fīl, via al-Ḥammāmī	Abū Ṭāhir, via al-Fārisī	Abū Ṭāhir
(عَوَجَا)	Sakt	Sakt	No sakt	Sakt	No sakt	No sakt	No sakt
(مُرْقِنَا)	Sakt	Sakt	No sakt	No sakt	No sakt	No sakt	No sakt
(بَلَّ رَأَى) & (مَنْ رَأَى)	Sakt	Sakt	No sakt	Sakt	No sakt	Sakt	No sakt
(عَسَقَ) & (كَيْعَصَ)	4 / 6	4	Qaṣr	Qaṣr	4 / 6	Qaṣr	4
(فِرْقَى)	Both	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm	Tarqūq	Tafkhīm
Stopping on (عَاتَانِ)	Both	Hadhf	Hadhf	Hadhf	Hadhf	Ithbat	Ithbat
(ضَعُفًا) & (ضُغِفَ)	Both	Fatḥah	Fatḥah	Fatḥah	Fatḥah	Fatḥah	Fatḥah
(نَ) & (پَسَ)	Izhār						
Stopping on (سَلَا سَلَا)	Both	Hadhf	Hadhf	Hadhf	Ithbat	Hadhf	Hadhf

Table of Differences for the Ten Ṭuruq of al-Hashimī

	Shāṭibiyyah	Mustanīr	Ghāyah al-Ikhtiṣār	Jāmi‘	Mubhij	Taysīr	Tadhkirah	Talkhiṣ	Kāmil	
									Mīlanjī	Khabbāzī
Madd Munfaṣil	4 / 5	4	4	4	4	5	5	5	5	5
Madd Muttaṣil	4 / 5	6	6	6	6	5	5	5	6	6
Ghunnah in Lām and Rā’	No	No	No	No	No	No	No	No	Yes	Yes
Sakt	No									
Takbīr	No	No	No / ‘Ām / Inshirāḥ	No	No	No	No	No	No / ‘Ām / Ḍuhā	No / ‘Ām / Ḍuhā
(بَضْطٌ), (بَضْطَةٌ)	س	س	س	س	س	س	ص	س	س	س
(الْمُضْطَرُّونَ)	Both	س	س	س	س	س	ص	ص	س	س
(بَضْطٌ)	ص	ص	ص	ص	ص	ص	ص	ص	س	س
(عَالِدُكَرْبِ), (عَالِدٌ) & (عَالِدَانِ)	Both	Ibdāl	Ibdāl	Ibdāl	Ibdāl	Both	Ibdāl	Ibdāl	Both	Both

	Shāṭibiyyah	Mustanīr	Ghāyah al-Ikhtiṣār	Jāmi‘	Mubhij	Taysīr	Tadhkirah	Talkhiṣ	Kāmil	
									Mīlanjī	Khabbāzī
(بَلَّهْتَ ذَلَاكَ)	Idghām	Idghām	Idghām	Idghām	Idghām	Idghām	Idghām	Idghām	Idghām	Izhār
(اَرَكْبُ مَعْنَا)	Idghām	Idghām	Idghām	Izhār	Idghām	Idghām	Idghām	Idghām	Idghām	Idghām
(تَامَمَا)	Both	Ishmām	Ishmām	Ishmām	Ishmām	Both	Ishmām	Ishmām	Ishmām	Ishmām
(عَوَجَا)	Sakt	No sakt	Sakt	No sakt	No sakt	Sakt	Sakt	Sakt	No sakt	No sakt
(مَرَقَدْنَا)	Sakt	No sakt	No sakt	No sakt	No sakt	Sakt	Sakt	Sakt	No sakt	No sakt
(قُلْ رَأَيْتُكَ مِنْ رَأَوِي)	Sakt	Sakt	Sakt	No sakt	Sakt	Sakt	Sakt	Sakt	No sakt	No sakt
(عَسَقِي) (كَيْفِص)	4 / 6	Qaṣr	Qaṣr	Qaṣr	Qaṣr	4	4	4	4 / 6	4 / 6
(فَزَقِي)	Both	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm
Stop on (عَاثَا) (كَيْفِص)	Both	Hadhf	Hadhf	Hadhf	Ithbat	Both	Ithbat	Ithbat	Hadhf	Hadhf
(ضَبَعْنَا) (ضَبَعِي)	Both	Fathah	Fathah	Fathah	Fathah	Both	Dammah	Fathah	Fathah	Fathah
(ن) & (يس)	Izhār									
Stop on (سَلَا سَلَا)	Both	Hadhf	Hadhf	Hadhf	Hadhf	Both	Ithbat	Ithbat	Ithbat	Ithbat

Table of Differences for the Fourteen *Ṭuruq* of Abū Ṭāhir⁵⁷

	al-Kifāyah al-Sitt	Rouḍah of Abū ‘Alī	Irshād (2)	Miṣbāḥ (2)	Tidhkār (2)	Tajrīd		Jāmi‘	Kāmil	al-Kifāyah al-Kubrā (2)
						al-Fārisī	al-Khayyāt			
Madd Munfaṣil	4	4	4	4	4	4	4	4	5	5
Madd Muttaṣil	4	6	6	4	6	4	4	6	6	6
Ghunnah in Lām and Rā’	No	No	No	No	No	No	No	No	Yes	No
Sakt	No	‘Ām	No	No	No / ‘Ām	Khaṣṣ	No	No	No	No
Takbīr	No	No	No	No / Duḥā	No	No	No	No	No / ‘Ām / Duḥā	No
(نَضْطَة) & (نَضْط)	س	س	س	ص	س	س	س	س	س	ص
(المَصْطَرُوف)	س									
(بِمَصْطَر)	ص	ص	ص	ص	ص	ص	ص	ص	س	ص

⁵⁷ The *Irshād*, *Miṣbāḥ*, *Tidhkār* and *al-Kifāyah al-Kubrā* all relate from Abū Ṭāhir via two links. However the narrations of these two links are identical. Thus the columns for these books actually include two *Ṭuruq* each, bringing the total up from the ten columns in the table to the total of fourteen *Ṭuruq*.

[illegible]

Table of Differences for the Fourteen *Ṭuruq* of Fīl⁵⁸

	Mustanīr		Miṣbāḥ		Kāmīl		al-Kifāyah al-Kubrā	Ghāyah al-Ikhtiṣār	Mubhij	Tidhkār	Wajiz
	Ḥammāmī (3)	Ṭabarī (2)	Ḥammāmī	ibn Khalīl	Ḥammāmī	Ṭabarī					
Madd Munfaṣīl	2	4	2	4	2 / 3	4	2	2 / 3	3	3	5
Madd Muttaṣīl	6	6	4	4	6	6	6	6	6	6	5
Ghunnah in Lām and Rā'	No	No	No	No	Yes	Yes	No	No	No	No	Yes
Sakt	No										
Takbīr	No	No	No / Duḥā	No / Duḥā	No / 'Ām / Duḥā	No / 'Ām / Duḥā	No	No / 'Ām / Inshirāḥ	No	No	No
(بَضْطٌ) & (بَضْطٌ)	ص	ص	ص	ص	ص	ص	ص	ص	ص	ص	بَضْطٌ بَضْطٌ
(المَضْبُوطُونَ)	ص	ص	ص	ص	ص	ص	ص	ص	ص	ص	ص
(بَضْطٌ)	ص	ص	ص	ص	ص	ص	ص	ص	ص	ص	ص

⁵⁸ The *Mustanīr* relates from al-Ḥammāmī via three links, and from al-Ṭabarī via two links. However the narrations from the three links from al-Ḥammāmī are identical and the two from al-Ṭabarī are identical. Thus the two columns for *Mustanīr* actually comprise five *Ṭuruq*, which brings the total from the 11 in the table to 14.

	Mustanir		Miṣbāḥ		Kāmil		al-Kifāyah al-Kubrā	Ghāyah al-İkhtiṣār	Mubhiy	Tidhkār	Wajiz
	Ḥammāmī (3)	Ṭabarī (2)	Ḥammāmī	ibn Khalīl	Ḥammāmī	Ṭabarī		Ibdāl	Ibdāl	Both	Ibdāl
عَلَاءُ الدُّكُونِ (عَلَاءُ اللَّهِ)	Ibdāl	Ibdāl	Ibdāl	Both	Both	Both	Ibdāl	Ibdāl	Ibdāl	Both	Ibdāl
(يُهَيِّثُ دَالِكًا)	Idghām										
(اَزْكَبُ مَعْنَا)	Idghām	Izhār	Idghām	Idghām	Izhām	Izhār	Idghām	Idghām	Idghām	Idghām	Izhār
(تَأَمَّنَا)	Ishmām										
(عَوَجَا)	No sakt	No sakt	Sakt	Sakt	No sakt	No sakt	No sakt	Sakt	No	No	No
(مُرَوِّدَانَا)	No sakt	No sakt	Sakt	Sakt	No sakt	No sakt	No sakt	No	No	No	No
(مَنْ رَأَى) & (بَلْ رَأَى)	Sakt	Sakt	Sakt	Sakt	No sakt	No sakt	No sakt	Sakt	Sakt	No	Sakt
(عَسَقَ) & (كُهْمَصَ)	Qaṣr	Qaṣr	4	4	4 / 6	4 / 6	Qaṣr / 4	Qaṣr	Qaṣr	4	Qaṣr
(فِرَاقِي)	Tafkhīm										
Stop on (عَائِلَانِ)	Hadhf	Hadhf	Hadhf	Hadhf	Hadhf	Hadhf	Hadhf	Hadhf	Ithbat	Hadhf	Hadhf
(ضُبْعًا) & (ضُبْعِي)	Fathah	Fathah	Fathah	Fathah	Fathah	Fathah	Dammah	Fathah	Fathah	Fathah	Both
(نَ) & (نِيسَ)	Izhār										
Stop on (سَلَا سَلَا)	Hadhf	Hadhf	Hadhf	Hadhf	Hadhf	Ithbat	Hadhf	Hadhf	Hadhf	Hadhf	Ithbat

Table of Differences for the Fourteen *Turuq* of Zar‘ān⁵⁹

	Rouḍah of Abū ‘Alī	Jāmi‘		Mustanīr (3)	Ghāyah al-Ikhtiṣār (2)	Miṣbāḥ (2)	Tajrīd	Tidhkār	al-Dānī to Abū al-Faṭḥ	al-Kifāyah al-Kubrā
		Ḥammāmī	Maṣāḥifī							
Madd Munfaṣil	4	2	4	4	4	4	4	4	5	5
Madd Muttaṣil	6	6	6	6	6	4	4	6	5	6
Ghunnaḥ: Lām & Rā’										
Sakt	No	No	No	No	No	No	No	No / ‘Ām	No	No
Takbīr	No	No	No	No	No / ‘Ām / Inshirāḥ	No / ‘Ām / Duḥā	No	No	No	No
(بَضْطٌ) & (يَضْطٌ)	س	ص	ص	س	ص	س	س	ص	ص	س
(الْمُضْطَرُونَ)										
(بِمَضْطَرٍ)	س	س	س	س	ص	Both	س	س	ص	س

⁵⁹ The *Miṣbāḥ* and *Ghāyah al-Ikhtiṣār* relate from Zar‘ān via two links and the *Mustanīr* via three links. However the narrations of these links are identical. Thus the columns for these books actually include two *Turuq* each for the *Miṣbāḥ* and *Ghāyah* and three for the *Mustanīr*, bringing the total up from the 10 columns in the table to the total of 14 *Turuq*. Note that the *Tarīq* of the *Rouḍah* of Abū ‘Alī included in this table is via its narration from al-Susanjirdī. The link from al-Ḥammāmī is in the next table.

	Jāmi‘		Mustanīr (3)	Ghāyah al-Ikhtiṣār (2)	Miṣbāḥ (2)	Tajrīd	Tidhkār	al-Dānī to Abū al-Faṭḥ	al-Kifāyah al-Kubrā
	Ḥammāmī	Maṣāḥifī	Ibdāl						
(بَلَّهْتَ ذَاكَ)	Idghām	Idghām	Idghām	Idghām	Idghām	Both	Idghām	Idghām	Idghām
(اَزَكَبَ مَعْنَا)	Idghām	Izhār	Idghām	Idghām	Idghām	Idghām	Idghām	Izhār	Idghām
(ثَامِنًا)	Ishmām	Ishmām	Ishmām	Ishmām	Ishmām	Ishmām	Ishmām	Both	Ishmām
(عَوَجًا)	Sakt	No sakt	No sakt	Sakt	Sakt	Sakt	No sakt	Sakt	No
(مُرْقِدَانًا)	No sakt	No sakt	No sakt	No sakt	No sakt	Sakt	No sakt	Sakt	No
(بَلَّانَ رَانَ), (مَنْ رَانِ)	Sakt	No sakt	Sakt	Sakt	Sakt	No	No sakt	Sakt	No
(عَسَقَ) (كَيْصَصَ)	4	Qaṣr	Qaṣr	Qaṣr	4	Qaṣr	4	4 / 6	Qaṣr / 4
(فَزَقَ)	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm	Tarqīq	Tafkhīm	Both	Tafkhīm
Stop on (عَانِ)	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf	Ithbāt	Ḥadhf
(ضُفْعًا) & (ضُفْعِ)	Faṭḥah	Dammah	Dammah	Dammah	Faṭḥah	Dammah	Dammah	Dammah	Dammah
(ن) & (يس)	Idghām	Idghām	Idghām	Idghām	Izhār	Idghām	Idghām	Idghām	Idghām
Stop on (سَلَا سَلَا)	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf	Ithbāt	Ḥadhf

Table of Differences for the Five Additional *Ṭuruq* for Ḥaṭṣ⁶⁰

	Roudah of Mu‘addil		Roudah of Abū ‘Alī		Jāmi‘
	Fīl	Zar‘ān	Fīl	Zar‘ān, via al-Ḥammāmī	Fīl
Madd Munfaṣil	2	2	2	2	2
Madd Muttaṣil	4	4	6	6	6
Ghunnah in Lām and Rā’	No ghunnah				
Sakt	No sakt				
Takbīr	No takbīr				
(بَضْطَةٌ) & (بَضْطٌ)	س	ص	س	س	ص
(الْمَضْطَرُونَ)	س	س	ص	س	س
(بِمَضْطَرٍ)	ص	س	ص	س	ص
(عَالَّةٌ) & (عَالَاتٍ), (عَالِدٌ كَرِيمٌ)	Ibdal				
(يَلْهَثُ ذَلِكَ)	Idghām				
(ازْغَبَ مَعَنَا)	Idghām	Idghām	Idghām	Idghām	Izhār

⁶⁰ These *Ṭuruq* are not included in the *Nashr* but have been authenticated by al-Azmīrī and al-Mutawallī.

	Roudah of Mu‘addil			Roudah of Abū ‘Alī		Jāmi‘
	Fīl	Zar‘ān		Fīl	Zar‘ān, via al-Hammāmī	Fīl
(ثَامِنًا)	Ishmām					
(عَوَجًا)	No sakt	No sakt		Sakt	Sakt	No sakt
(مُرَوِّدِنًا)	No sakt	No sakt		No sakt	No sakt	No sakt
(بَلْ رَانَ) & (مَنْ رَانِي)	No sakt	No sakt		Sakt	Sakt	No sakt
(عَسَق) & (كَيْمَص)	Qaṣr	Qaṣr		4	4	Qaṣr
(فَرْق)	Taḥkīm					
Stopping on (عَانَن)	Ḥadhḥ					
(صُفْعًا) & (صُفْب)	Fathah	Dammah		Dammah	Dammah	Fathah
(ن) & (يس)	Izhār	Idghām		Izhār	Idghām	Izhār
Stopping on (سَلَا سِلَا)	Ḥadhḥ					

Table of Differences for the Miṣbāḥ⁶¹

	Abū Ṭāhir	Fil	Zarʿān
		al-Ḥammāmī	ibn al-Khalīl
Madd Munfaṣil	4	2	4
Madd Muttaṣil		4	
Ghunnah in Lām and Rāʾ		No	
Sakt		No	
Takbīr		No / Duḥā	
(بَضْطَةٌ) & (بَضْطَةٌ)	ص	ص	س
(الْمَصِيطَرُونَ)		س	
(بَفْصِيطِر)	ص	ص	Both
(عَالَّةٌ) & (عَالَاتٍ), (عَالِدُكَغَنِي)	Ibdāl	Ibdāl	Ibdāl
(يَلْهَثُ ذَلِكَ)		Idghām	
(اَزْكَبُ مَعَنَا)		Idghām	

⁶¹ The *Miṣbāḥ* relates from Abū Ṭāhir and Zarʿān from two links. However the two narrations from each one are identical. Thus the total number of *ṭuruq* for Ḥaṭṭ via the *Miṣbāḥ* is actually six.

	Abū Ṭāhir	Fīl		Zarʿān
		al-Ḥammāmī	ibn al-Khalīl	
(تَامَمًا)		Ishmām		
(عَوَجًا)		Sakt		
(مَرْقَدِيًا)		Sakt		
(بَلَّ رَأَى) & (مَنْ رَأَى)		Sakt		
(عَسَقَ) & (كِهْمَصَ)		4		
(فُرِزَى)		Tafkhīm		
Stopping on (عَاتَانِ)		Ḥadhf		
(ضُعْفًا) & (ضُعْفِ)		Fathah		
(نِ) & (يَسِ)		Izhār		
Stopping on (مَلَا سِلَا)		Ḥadhf		

Table of Differences for the Ghāyah al-Ikhtisār⁶²

	al-Hāshimī	Fīl	Zarʿān
Madd Munfaṣil	4	2 / 3	4
Madd Muttaṣil		6	
Ghunnah in Lām and Rāʾ		No	
Sakt		No	
Takbīr		No / ʿĀm / Inshirāḥ	
(بَضْطًا) & (بَضْطًا)	س	س	ص
(الْمَصْطَرُوفُ)		س	
(بِمَصْطَرَفٍ)		ص	
(عَالِدًا كَرْنِي) & (عَالِدًا كَرْنِي)		Ibdāl	
(يَلْهَثُ ذَلِكْ)		Idghām	

⁶² The *Ghāyah al-Ikhtisār* relates from Zarʿān from two links. However the two narrations from each one are identical. Thus the total number of *Turuq* for Hāṣṣ via the *Ghāyah al-Ikhtisār* is actually four.

	al-Hāshimī	Fīl	Zarʿān
(اَزْكَبْ مَعَنَا)		Idghām	
(تَامَمْنَا)		Ishmām	
(عَوَجَا)		Sakt	
(مُرْقِدِنَا)		No sakt	
(بَلْ رَأَى) & (مَنْ رَأَى)		Sakt	
(عَسَقْ) & (كَيْعَصْ)		Qaṣr	
(فُرِقْ)		Tafkhīm	
Stopping on (عَاثَانِ)		Hadhf	
(ضُفْعَا) & (ضُفْعِ)	Fathah	Fathah	Ḍammah
(نَ) & (يَسْ)	Izhār	Izhār	Idghām
Stopping on (مَلَايِلَا)		Hadhf	

Table of Differences for the Kāmil

	al-Ḥaṣhimī		Abū Ṭāhir	Fīl	
	al-Mīlanjī	al-Khabbāzī		al-Ḥammāmī	al-Ṭabarī
Madd Munfaṣil	5	5	5	2 / 3	4
Madd Muttaṣil	6				
Ghunnah in Lām and Rā'	Yes				
Sakt	No				
Takbīr	No / 'Ām / Duḥā				
(بَضْطَةٌ) & (بَضْطُ)	س	س	س	ص	ص
(المَصْطَرُوتُ)	س				
(بِمَصْطَرٍ)	س	س	س	ص	ص
(عَالَّةٌ) & (عَالَاتُ), (عَالِدُكَرْمِ)	Both				
(يَلْهَثُ ذَاكَ)	Idghām	Izhār	Idghām	Idghām	Idghām
(ازگب مَعْنَا)	Idghām	Idghām	Izhār	Izhār	Izhār

	al-Hashimī		Abū Ṭāhir	Fī	
	al-Milanjī	al-Majazi		al-Ḥammāmī	al-Ṭabarī
(تَامَمًا)			Ishmām		
(عَوَجًا)			No sakt		
(مَرْقَدِنَا)			No sakt		
(بَلْ رَأَى) & (مَنْ رَأَى)			No sakt		
(عَسَى) & (كَيْعَص)			4 / 6		
(فُرْقَى)			Tafkhim		
Stopping on (عَاثَان)			Hadhf		
(ضُعْفًا) & (ضُعْف)			Fathah		
(ن) & (يس)			Izhār		
Stopping on (مَلَايَلَا)			Ithbāt		

Table of Differences for the Tajrīd

	Abū Ṭāhir		Zarʿān
	al-Fārisī	al-Khayyāt	
Madd Munfaṣil		4	
Madd Muttaṣil		4	
Ghunnah in Lām and Rāʾ		No	
Sakt	Khāṣṣ	No	No
Takbīr		No	
(بَضْطَةٌ) & (يَبْضُطُ)		س	
(المَصْطِرُونَ)		س	
(بمَصْطِرٍ)	ص	ص	س
(عَالَّةٌ) & (عَالَاتٍ), (عَالِدُكَرْمِي)		Ibdāl	
(يَلْهَثُ ذَالِكُ)		Both	
(ازْكَبْ مَعَنَا)		Idghām	
(تَامَمًا)		Ishmām	

	Abū Ṭahir		Zarʿān
	al-Fārisī	al-Khayyāt	
(عَوَجًا)	No sakt	No sakt	Sakt
(مَرْقَدِيْنَا)	No sakt	No sakt	Sakt
(بَلَّ زَلَّ) & (مَنْ زَلَّ)	Sakt	No sakt	No sakt
(عَسَق) & (كَيْعَص)	Qaṣr		
(فَرْق)	Tarqīq		
Stopping on (عَاثَانِ)	Ithbāt	Ḥadhḥ	Ḥadhḥ
(ضُعْفًا) & (ضُعْف)	Fathah	Fathah	Dammah
(ن) & (يس)	Izhār	Izhār	Idghām
Stopping on (مَلَا سِلَا)	Ḥadhḥ		

Table of Differences for the Roudah of Abū ‘Alī⁶³

	Abū Ṭāhir	Fīl	Zarʿān	
			al-Sūsanjirdī	al-Ḥammāmī
Madd Munfaṣīl	4	2	4	2
Madd Muttaṣīl	6			
Ghunnah in Lām and Rāʾ	No ghunnah			
Sakt	Sakt ʿĀm	No sakt	No sakt	No sakt
Takbīr	No takbīr			
(بَضْطَةٌ) & (بَضْطُ)	س			
(المَصْطِرُونَ)	س	ص	س	س
(بَفْصِطِر)	ص	ص	س	س
(عَالَّةٌ) & (عَالَاتٌ), (عَالِدُكَرْنِ)	Ibdāl			
(يَلْهَثُ ذَلِكَ)	Idghām			
(ارْكَبْ مَعَنَا)	Idghām			
(تَأَمَّنَا)	Ishmām			

⁶³ The narrations of the *Roudah* via Fīl and Zar‘ān via al- Ḥammāmī are not from the *Nashr* but from the additional *Ṭuruq* added by al-Azmī and al-Mutawallī.

	Abū Ṭāhir	Fīl	Zarʿān	
			al-Sūsanjirdī	al-Ḥammāmī
(عَوَجَا)	No sakt	Sakt	Sakt	Sakt
(مَرْقَبْنَا)	No sakt	No sakt	No sakt	No sakt
(بَلْ رَأَى) & (مَنْ رَأَى)	No sakt	Sakt	Sakt	Sakt
(عَسَق) & (كَيْعَص)			4	
(فَزَق)			Tafkhīm	
Stopping on (عَاتَان)	Ithbāt	Ḥadhḥ	Ḥadhḥ	Ḥadhḥ
(ضُعْفَا) & (ضُعْف)	Faṭḥah	Ḍammah	Faṭḥah	Ḍammah
(ن) & (يس)	Izhār	Izhār	Idghām	Idghām
Stopping on (مَلَايَلَا)			Ḥadhḥ	

Some Observations Regarding Changes Between the Ṭuruq

On perusal of the differences between the *Ṭuruq*, it can be noticed that there are certain *oujuh* that are more prevalent than others. This is detailed below.

- 1) With regard to *madd munfaṣil*, most of the *Ṭuruq* relate *tawassuṭ* or *fuwayq al-tawassuṭ*. Of the four primary *Ṭuruq*, only Fīl and Zar‘ān relate *qaṣr* or *fuwayq al-qaṣr* in *madd munfaṣil*, with most of the *Ṭuruq* that relate this coming from Fīl.
- 2) With regard to *madd muttaṣil*, most of the *Ṭuruq* relate *ṭūl*.
- 3) With regard to the combination of *munfaṣil* and *muttaṣil*, most of the *Ṭuruq* relate *tawassuṭ* or *fuwayq al-tawassuṭ* in *munfaṣil* with *ṭūl* in *muttaṣil*. Of the *Ṭuruq* that relate *qaṣr* in *munfaṣil*, most of them relate *ṭūl* in *muttaṣil*.
- 4) With regard to *ghunnah* in the *lām* and *rā’*, most of the *Ṭuruq* do not relate this application. Only two books – the *Kāmil* of al-Hudhalī and the *Wajīz* of al-Ahwāzī – relate it, with there being a total of six *Ṭuruq* that relate it. Of the four primary *Ṭuruq*, only Zar‘ān does not relate this application.
- 5) With regard to *Sakt ‘Ām* and *Sakt Khāṣṣ*, most of the *Ṭuruq* do not relate these applications. Only three books – the *Rouḍah* of Abū ‘Alī, the *Tajrīd* of Ibn al-Faḥḥām and the *Tidhkār* of Ibn Shīṭā – relate them, with there being a total of five *Ṭuruq* that relate them. The *Rouḍah* and *Tidhkār* relate *Sakt ‘Ām* (with a choice via the *Tidhkār*) and the *Tajrīd* relates *Sakt Khāṣṣ*. Of the four primary *Ṭuruq*, only Abū Ṭāhir and Zar‘ān relate these applications.
- 6) With regard to the *takbīr*, most of the *Ṭuruq* do not relate this application. Only three books – the *Ghāyah al-Ikhtiṣār* of Abū al-‘Alā’, the *Kāmil* of al-Hudhalī and the *Miṣbāḥ* of al-Shahrazūrī – relate it, with

there being a total of 15 *Ṭuruq* that relate it. The *Ghāyah* relates *Takbīr* ‘*Ām* and *Takbīr Khāṣṣ* from the beginning of *Sūrah* Inshirāḥ; the *Kāmil* relates *Takbīr* ‘*Ām* and *Takbīr Khāṣṣ* from the end of *Sūrah* Ḍuḥā; and the *Miṣbāḥ* relates *Takbīr Khāṣṣ* from the end of *Sūrah* Ḍuḥā. All of them also relate the absence of the *takbīr*. Thus the reciter has the choice of applying it or not. All four primary *Ṭuruq* relate the *takbīr*.

- 7) With regard to (يَنْصُطُّ) and (بِصُطَّةٍ), most of the *Ṭuruq* relate them being recited with a *sīn*. All the *Ṭuruq* either recite both words with a *sīn* or both with a *ṣād*, with the sole exception of the *Wajīz* of al-Ahwāzī, in which the first is recited with a *sīn* and the second with a *ṣād*.
- 8) With regard to (الْمُصِطْرُونَ), most of the *Ṭuruq* relate it being recited with a *sīn*. All of the *Ṭuruq* via Abū Ṭāhir and Zar‘ān relate only *sīn*.
- 9) With regard to (بِصِطْرٍ), most of the *Ṭuruq* relate it being recited with a *ṣād*. This applies to the *Ṭuruq* relating from al-Hāshimī, Abū Ṭāhir and Fīl. However, via Zar‘ān the reverse is true, with most of the *Ṭuruq* relating *sīn* instead.
- 10) With regard to (ءَالِ الذُّكُرَيْنِ), (ءَالِ الْآلِ) and (ءَالِ اللَّهِ), most of the *Ṭuruq* relate them being recited with *ibdāl*. A handful of *Ṭuruq* only relate both *ibdāl* and *tas-hīl*, but none of them relate *tas-hīl* only. All of the *Ṭuruq* via Zar‘ān relate *ibdāl* only.
- 11) With regard to (يُلْهَثُ ذَٰلِكَ), most of the *Ṭuruq* relate it being recited with *idghām*. Only one *Ṭarīq* relates *izhār* only, and only a few relate both *idghām* and *izhār*. All of the *Ṭuruq* via Fīl relate *idghām* only.
- 12) With regard to (اَزْكَبَ مَعَنَا), most of the *Ṭuruq* relate it being recited with *idghām*.

- 13) With regard to (تَأْمَنًا), most of the *Ṭuruq* relate it being recited with *ishmām*. Only three *Ṭuruq* relate both *ishmām* and *ikhtilās*, but none of them relate *ikhtilās* only. All of the *Ṭuruq* via Abū Ṭāhir and Fīl relate *ishmām* only.
- 14) With regard to (عَوَجًا) and (مَرْقَدِنَا), most of the *Ṭuruq* relate them being recited without *sakt*. With regard to (مَنْ رَاقٍ) and (بَلْ رَانَ), there are slightly more *Ṭuruq* that relate *sakt* than those that relate no *sakt*. Thus *sakt* is more prevalent in the last two places than the first two.
- 15) With regard to the ‘*ayn* in (كَيْعَص) and (عَسَق), there are slightly more *Ṭuruq* that relate *qaṣr* than those that relate *tawassuṭ*. There are some *Ṭuruq* that relate both *qaṣr* and *tawassuṭ*, and some that relate both *tawassuṭ* and *ṭūl*, but none of the *Ṭuruq* relate *ṭūl* only.
- 16) With regard to (فَرْقٍ), most of the *Ṭuruq* relate it being recited with *tafkhīm*. There are only a few that relate *tarqīq*, and a few that relate both *tafkhīm* and *tarqīq*.
- 17) With regard to stopping on (ءَاتَانِ), most of the *Ṭuruq* relate it being recited with *ḥadhf* of the *yāʾ*, especially via Fīl and Zarʿān.
- 18) With regard to the *ḍād* in (ضُعِفَ) and (ضُعْفًا), most of the *Ṭuruq* relate them being recited with a *fathah*. This applies to the *Ṭuruq* relating from al-Hāshimī, Abū Ṭāhir and Fīl. However, via Zarʿān the reverse is true, with most of the *Ṭuruq* relating *ḍammah* instead. All of the *Ṭuruq* via Abū Ṭāhir relate *fathah*.
- 19) With regard to the *nūn* in (يس) and (ن), most of the *Ṭuruq* relate them being recited with *izhār*. This applies to the *Ṭuruq* relating from al-Hāshimī, Abū Ṭāhir and Fīl, with all of the *Ṭuruq* from them

relating *izhār* only. However, via Zar‘ān, the reverse is true, with most of the *Ṭuruq* relating *idghām* instead.

- 20) With regard to stopping on (سَلَا), most of the *Ṭuruq* relate it being recited without the *alif*. There are a few *Ṭuruq* that affirm the *alif*, but there are only two which relate both ways: the *Shāṭibiyyah* and the *Taysīr*.

Chapter 5:

Some Poems On Certain Ṭuruq for Ḥafṣ

As was mentioned before, when reciting via a particular *Ṭarīq*, the reciter must adhere to all the changes applicable to that *Ṭarīq*. These changes were detailed in the tables in Chapter four. However, it can become quite tricky to remember which *oujuh* apply to which *Ṭarīq*, and the more *Ṭuruq* one learns, the harder it becomes. Thus, later scholars have examined the works of the earlier scholars and composed poems on certain of the *Ṭuruq* for Ḥafṣ, detailing all the *oujuh* applicable to that particular *Ṭarīq* or *Ṭuruq*. Since this is documented in poetic form, it makes it easy for the student to memorise it. This then facilitates the process of learning which *oujuh* apply to which *Ṭarīq* and serves as an aid to avoid falling into the mistake of *talfīq*.

Some of these poems will be reproduced in this chapter. These poems are:

- 1) The chapter *Tanbīhāt* from the poem *al-Salsabīl al-Shāfi* by Shaykh ‘Uthmān ibn Sulaymān Murād.⁶⁴
- 2) *Al-Iṣbāḥ li Naẓm mā li Ḥafṣ min al-Rouḍah wa al-Miṣbāḥ* by Shaikh ‘Abdullāh ibn Ṣāliḥ al-‘Ubayd.⁶⁵
- 3) *Al-Ṭayyibah fī Aḥkām Riwāyah Ḥafṣ min Kitāb al-Kāmil min Ṭarīq al-Ṭayyibah* by Shaykh Aḥmad ibn Nawāf al-Majallād al-Qaṭari al-Ḍarīr.
- 4) *Umniyyah al-Walhān fī Sakt Ḥafṣ ibn Sulaymān* by Shaykh Ibrahīm ibn ‘Alī Shaḥḥādhah al-Samannūdī.⁶⁶

⁶⁴ I received *ijāzah* in this text from Shaykh Ayman Ṣafwat Maḥmūd Sālim, from Shaykh ‘Abd al-Fattāḥ Madkūr, from Shaykh ‘Uthmān ibn Sulaymān Murād, the author of the poem.

⁶⁵ I received *ijāzah* in this text from Shaykh ‘Abdullāh ibn Ṣāliḥ al-‘Ubayd, the author of the poem.

⁶⁶ I received *ijāzah* in this text from Shaykh ‘Abdullāh ibn Ṣāliḥ al-‘Ubayd, from Shaykh Ibrahīm al-Samannūdī, the author of the poem.

Some of these poems discuss only one *Ṭarīq*, while others discuss more than one.

1) The chapter from *al-Salsabīl al-Shāfi* discusses:

- i. The *farshī* changes via the *Shātibīyyah*.

2) *Al-Iṣbāḥ* discusses:

- i. The *Miṣbāḥ*, via Fīl via al-Ḥammāmī.
- ii. The *Rouḍah* of Mu‘addil, via Fīl.

3) *Al-Ṭayyibah* discusses:

- i. The *Kāmil*, via all its links.

4) *Umniyyah al-Walhān* discusses:

- i. The *Rouḍah* of Abū ‘Alī, via Abū Ṭāhir.
- ii. The *Tajrīd*, via Abū Ṭāhir via al-Fārisī.
- iii. The *Tidhkār*, via both Abū Ṭāhir and Zar‘ān.

I have not come across any poem discussing the *Ghāyah al-Ikhtiṣār*, but with regard to the *farshī* changes related by this book via Fīl, it is exactly the same as the *farshī* changes related by the *Rouḍah* of Mu‘addil via Fīl, with the exception of three places. In (عَوَجًا), (مَنْ زَاقٍ) and (بَلْ زَانَ), the *Rouḍah* has no *sakt*, whereas the *Ghāyah* does have *sakt*. Thus, technically, the *Iṣbāḥ* covers the *Ghāyah* as well, with the exception of these three places. So through learning these poems, the student will cover all of the changes for the main *Ṭuruq* for Ḥafṣ.

السلسيل الشافي

تنبيهاتٌ

1	وَسَطَةَ الْأَعْرَافِ يَنْسُطُ الْبَقَرُ	بِالسَّيْنِ وَالْمُصَيِّطُونَ الْخُلْفُ قَرُ
2	وَأَقْرَأُ بَوَجْهِ الصَّادِ فِي مُصَيِّطِرٍ	وَالنُّونَ فِي يَاسِينَ نُونًا أَظْهَرَ
3	وَأَسْكُتُ عَلَى مَرْقَدِنَا مَنْ رَاقٍ	وَعَوَّجَا بَلْ رَانَ بِاتِفَاقٍ
4	وَالْخُلْفُ مَا لَيْلَهُ وَضَعْفُ الرُّومِ	بَفَتْحِ ضَادِهِ وَبِالْمُضْمومِ
5	حَفْصٌ بِمَجْرِيهَا فَقَطٌ يُمِيلُ	وَفِي ءَأَعْجَمِي لَهُ التَّسْهِيلُ
6	وَفِي فَمَاءِ آتَانِي اللَّهُ قِفَا	لَهُ بِيَاءٍ سَاكِنٍ أَوْ أَحْذِفَا

al-Salsabil al-Shāfi	
Important Notifications	
1	(بَسْطَة) in A'raf and (يُسْطُ) in Baqarah are with a <i>sīn</i> ; and in (الْمُصِيطِرُونَ), difference is affirmed.
2	Recite with a <i>ṣād</i> in (مُصِيطِرٍ); and in the <i>nūn</i> of (يَاسِينَ) and (نُونَ) apply <i>izhār</i> .
3	Apply <i>sakt</i> upon (مَرْقَدِنَا), (مَنْ رَاقٍ), (عَوَجَا) and (بَلْ رَانَ) with agreement of all.
4	There is difference regarding (مَالِيَه); and (ضَعِف) in Rūm is with a <i>fatḥah</i> on its <i>ḍād</i> and with a <i>ḍammah</i> .
5	Ḥafṣ only has <i>imālah</i> in (مَجْرِيهَا); and in (ءَأَعْجَمِي) he has <i>tas-hīl</i> .
6	In (فَمَا ءَاتَانِي اللَّهُ) stop for him with a <i>yā' sākin</i> , or omit it. ⁶⁷

⁶⁷ See the tables in Chapter 4 for the rest of the *farshī* changes for the *Shātibīyyah* that are not discussed in this chapter of the poem.

الإصباح لنظم ما لحفص من الروضة والمصباح

بسم الله الرحمن الرحيم

1	حَدَّثُ إِلَّاهَا يُنْزِلُ الْعَيْثَ مُسْجَلًا	وَصَلَّيْتُ تَسْلِيمًا عَلَى خَيْرِ مَنْ تَلَا
2	وَبَعْدُ فَهَذَا مَا رَوَاهُ أَبُو الْكَرَمِ	لِحَمَامِهِمْ عَنْ حَفْصِ فَأَعْلَمُهُ وَأَعْمَلَا
3	فَقَصُرَ لِمَقْصُولٍ وَتَوَسَّيْتُ مُتَّصِلَ	ءَالَانَ أَبْدِلْ وَأَمْدِدِ الْبَابَ مُرْسَلَا
4	وَيَلْهَثُ وَخُلُقُكُمْ وَبَا ارْكَبْ فَأَدْعِمَا	وَإِظْهَارِ يَاسِينَ وَنُونٍ مُوَصَّلَا
5	وَلَا سَكَتَ لَا تَكْبِيرَ لَا غَنَّةَ رَوَى	سَلَا سِلَ وَأَتَانِ اخْذِفَنَّ لَتْسَهَلَا
6	وَيَبْصُطُ وَبَصْطُهُ قُلْ كَذَا بِمُصْطِرٍ	وَسَيْنُ لَدَى الْمُصْطِطُونَ وَجَمَّلَا
7	وَتَوَسَّيْتُ عَيْنٍ فَتَحْ ضَعْفٍ وَفَحْمَا	بِفَرْقٍ وَتَأَمَّنَّا اشْمِ الثُّونَ مُفْضِلَا
8	وَفِي بَابِ بَلِ رَانَ اسْكُتَنَّ وَكُلُّ ذَا	عَنِ الْفِيلِ عَنْ عَمْرٍو مُعَدَّلُهُمْ تَلَا
9	عَدَا بَصْطَةً يَبْصُطُ وَلَا سَكَتَ مُطْلَقَا	وَلَا مَدَّ فِي عَيْنٍ وَنَظْمِي تَكَمَّلَا

al-Isbah li Nazm ma li Ḥaṣṣ min al-Rouḍah wa al-Miṣbāḥ

In the Name of Allah, the Entirely Merciful, the Especially Merciful

1	I praise a Lord who sends down the beneficial rain unrestrictedly; and I send peace and salutations upon the best of all those who recited.
2	Thereafter: this is what Abū al-Karam relates, via al-Ḥammāmī, from Ḥaṣṣ – so know and apply it!
3	There is <i>qaṣr</i> for the <i>maḥṣūl</i> , and <i>tawassuṭ</i> for the <i>muttaṣil</i> . Apply <i>ibdāl</i> with <i>madd</i> in the likes of (ءَالَان), prolonging it.
4	Apply <i>idghām</i> in (يَلْهَثُ), (خَلْقُكُمْ) and the <i>bā'</i> of (اَرْكَبُ); but apply <i>izhār</i> in YāSīn and Nūn when joining them.
5	Neither <i>sakt</i> , <i>takbīr</i> , nor <i>ghunnah</i> does he relate. Be sure to omit (the <i>alif</i> and <i>yā'</i>) in (سَلَايِلُ) and (ءَاتَانِ), to make things easy.
6	Recite (يَيْضُطُ) and (بُضْطَةُ) as is, and similarly (بُضْطِيْطِرٍ) as well; but there is a <i>sīn</i> at (الْمُضْطِيطِرُونَ), beautifying it.
7	There is <i>tawassuṭ</i> in (عَيْنِ) and <i>fath</i> in (ضَعُفٍ); apply <i>tafkhīm</i> in (فَرْقِي) and make <i>ishmām</i> of the <i>nūn</i> in (تَأْمَنَّا), becoming virtuous.
8	Apply <i>sakt</i> in the likes of (بَلْ رَانَ). All of this is recited by Mu'addal, from Fīl, from 'Āmr –
9	except (يَيْضُطُ), (بُضْطَةُ); and there is no <i>sakt</i> at all, nor any <i>madd</i> in (عَيْنِ). And with this, my poem is complete.

الطَّيْبَةُ فِي أَحْكَامِ رَوَايَةِ حَفْصٍ مِنْ كِتَابِ الْكَامِلِ مِنْ طَرِيقِ الطَّيْبَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1	قُلِ الْحَمْدُ لِلَّهِ الَّذِي وَحَدَهُ عَلَا	صَلَاتِي عَلَى الْمُهْدَى إِلَى النَّاسِ مُرْسَلًا
2	وَالِ وَأَصْحَابِ كِرَامٍ وَبَعْدُ خُذْ	لِأَوْجِهٍ حَفْصٍ مُضْمَنَ الْكَامِلِ انْقِلَا
3	عُبَيْدُ بْنُ صَبَّاحٍ رَوَى عَنْهُ فَاعْلَمَنْ	وَعَمْرُو بْنُ صَبَّاحٍ رَوَى عَنْهُ فَانْقِلَا
4	عُبَيْدُ بْنُ صَبَّاحٍ لَهُ الْهَاشِمِيُّ فَقُلْ	أَبُو طَاهِرٍ أَيْضًا هُوَ الْحَبْرُ رَتَلَا
5	وَعَمْرُو بْنُ صَبَّاحٍ رَوَى عَنْهُ فَيَلْهُمُ	ذِي طَرْفُهُ فَاعْلَمْ لَدَى النَّشْرِ فَاثْبَلَا
6	فَمُتَّصِلًا أَشْبَعُ وَمَا انْفَصَلَ اقْصُرْ	ثَلَاثٌ وَأَرْبَعٌ ثُمَّ خَمْسٌ تَحْصَلَا
7	فَعَنْ عَمْرِهِمْ ثَلَاثٌ بِمَنْفَصِلٍ وَقَ	صِرْنَ ثَلَاثٌ قُلْ كَمَا الْقَصْرِ أَعْمَلَا
8	عُبَيْدُ لَهُ وَسِطٌ وَخَمْسٌ لَهُ فَذِي	مَرَاتِبُ مَفْصُولٍ لَدَيْهِ مُفَصَّلَا
9	وَمَدُّ لَتَعْظِيمٍ فَوْسَطًا لَهُ فَخُذْ	عَلَى قَصْرِ مَفْصُولٍ لَهُ فَتَأَمَّلَا
10	وَتَكْيِيرُهُ أَهْمَلٌ وَأَعَمَّمْ أَوْ اخْصُصْ	أَوَاخِرُهُ وَاتْرُكْ لَدَى التَّوْبَةِ انْجَلَى
11	وَيَلْهَثُ بِإِظْهَارٍ بِخُلْفٍ وَسَهْلَنْ	وَأَبْدِلْ لَهُ آلَانَ وَالْبَابَ تَفْضُلَا
12	عَلَى قَصْرِ مَفْصُولٍ لِلْظَّهَارِ فَاتْرُكْ	فَخُذْ وَجْهَ إِدْعَامٍ عَلَيْهِ مُعَوَّلَا

13	وَيَاسِينَ نُؤْنِ اِظْهَرُ وَسَكُنَّا فَأَهْمِلُنْ	لَدَى السَّاكِنِ السَّابِقِ لَهْمَزٍ فَتَعْدِلَا
14	وَفِي أَرْبَعٍ أَيْضاً لَهُ فَاعْلَمَنْ وَخُذْ	بِنَخْلُكُمُ الْإِدْعَامَ عَنْهُ مُكَمَّلَا
15	وَبَا اَرْكَبِ بِإِدْعَامٍ بِخُلْفٍ وَفَتْحَةً	بِضُعْفٍ لَدَى رُومٍ ثَلَاثُ تَحَمَّلَا
16	بِقَصْرِ لِمَقْصُولٍ لَدَى اَرْكَبٍ فَأَظْهَرُنْ	وَلَا وَجْهَ بِالْإِدْعَامِ عَنْهُ فَيُحْمَلَا
17	وَلِلنُّونِ إِنْ تَسْكُنْ وَتَنْوِينِهِ كَذَا	مَعَ اللَّامِ وَالرَّاءِ غُنَّةً فَتَقَبَّلَا
18	وَأَشْمِ بِتَأْمَنَّا وَيَبْصُطُ بِبَصْطَةٍ	بِصَادٍ وَسَيْنٍ صَحَّ عَنْهُ مُسَلْسَلَا
19	وَفِي بِمُسَيْطَرٍ هَلْ أَتَاكَ بِسِينِهِ	وَصَادٍ فَقُلْ أَيْضاً وَفِي الطُّورِ قُلْ كِلَا
20	فَإِنْ تَقْصُرَنَّ سِينًا لَدَى الطُّورِ خُذْ لَهُ	وَصَاداً بِبَاقٍ فَادْرِيَنَّ مُعْمِلَنَّ وَلَا
21	وَفِي غَيْرِ هَذَا سِينُهُ قُلْ بِبَصْطَةٍ	وَيَبْسُطُ مُسَيْطَرٌ كَيْفَمَا جَاءَ تُقَبَّلَا
22	وَفِرْقٍ بِتَفْخِيمٍ وَعَيْنًا فَوْسِطَنَ	وَطَوَّلْ كَذَا عَنْهُ رُفِعَتْ إِلَى الْعَلَا
23	وَأَتَانِ نَمْلٍ حَذْفُكَ الْيَاءِ وَاقِفَا	سَلَا سِلَ وَقِفَا لِلْأَلِفِ أَثْبَتَنَّ وَلَا
24	وَقَدْ تَمَّ نَظْمِي رَبِّ فَاعْفِرْ وَيَسِّرَنَّ	أُمُورِي وَسِتْرُكَ سَيِّدِي رَافِعَ الْعَلَا
25	وَصَلِّ وَسَلِّمْ يَا إِلَهِي وَبَارِكَنَّ	عَلَى سَيِّدِ الْخَلْقِ النَّبِيِّ أَشْرَفِ الْمَلَا
26	وَالِ كِرَامٍ ثُمَّ صَحْبِ أَمَاجِدِ	عَلَى رَغَمِ أَنْفِ الشَّائِنِينَ وَمَنْ غَلَا

al-Tayyibah fi Ahkam Riwayah Ḥaḥṣ min Kitāb al-Kāmil min Ṭarīq al-Tayyibah⁶⁸

In the Name of Allah, the Entirely Merciful, the Especially Merciful

1	Say: All praise is due to Allah, He who alone is elevated. My salutations be upon the one who was sent as a gift to all of mankind,
2	as well as his noble family and companions. Thereafter: take the <i>oujuh</i> of Ḥaḥṣ included in the <i>Kāmil</i> , and relate it.
3	‘Ubayd ibn Ṣabbāḥ relates from him, so know this; ‘Āmr ibn Ṣabbāḥ also relates from him, so transmit this.
4	‘Ubayd ibn Ṣabbāḥ, for him is al-Hāshimī, so say: Abū Ṭāhir as well, he who is the learned scholar who recited with <i>tartīl</i> .
5	And ‘Āmr ibn Ṣabbāḥ, Fīl relates from him. Know that these are the <i>Ṭuruq</i> of the <i>Kāmil</i> according to the <i>Nashr</i> , so accept it.
6	For <i>muttaṣil</i> , apply <i>ṭūl</i> ; and for <i>munfaṣil</i> , apply <i>qaṣr</i> ; and three, four, and five <i>ḥarakāt</i> are all collected.
7	So from ‘Āmr, apply three <i>ḥarakāt</i> in <i>munfaṣil</i> and <i>qaṣr</i> as well. Regarding three <i>ḥarakāt</i> , say: it is applied in the same way as <i>qaṣr</i> .
8	For ‘Ubayd, apply <i>tawassuṭ</i> and five <i>ḥarakāt</i> ; so these are the lengths of <i>munfaṣil</i> clarified according to him. ⁶⁹

⁶⁸ This poem discusses the rules for all the *Ṭuruq* of Ḥaḥṣ via the *Kāmil* generally, but only specifies exactly what to read for the transmission of the *Kāmil* from Fīl via al-Ḥammāmī.

9	Apply <i>tawassuṭ</i> in <i>madd al-ta'zīm</i> for him, and apply it when reading with <i>qaṣr</i> in <i>munfaṣil</i> , so contemplate on this.
10	For the <i>takbīr</i> , choose to omit it or apply it generally or specifically at the ends of <i>Sūrahs</i> . But do not apply it at Toubah, as this is clear.
11	(يَا أَيُّهَا) is read with <i>izhār</i> , but with difference of opinion; and apply <i>tas-hīl</i> and <i>ibdāl</i> in the likes of (الْأَنْ), as this becomes virtuous.
12	When applying <i>qaṣr</i> in <i>munfaṣil</i> , leave off <i>izhār</i> , so apply the <i>wajh</i> of <i>idghām</i> , as this resolves the issue.
13	Apply <i>izhār</i> in YāSīn and Nūn. Omit the application of <i>sakt</i> on a <i>sākin</i> letter preceding a <i>hamzah</i> , so this is equitable;
14	as well as in the four places of <i>sakt</i> , so know this. And apply <i>idghām</i> in (خُلِقْتُمْ) in a complete manner.
15	There is <i>idghām</i> in the <i>bā'</i> of (اِزْكَبْ), but with difference of opinion; and a <i>fathah</i> in (صُعِفَ) in Rūm for all three, sustaining this.
16	When applying <i>qaṣr</i> in <i>munfaṣil</i> , then apply <i>izhār</i> at (اِزْكَبْ), and there is no <i>wajh</i> of <i>idghām</i> that can be attributed to him.
17	For the <i>nūn</i> that has a <i>sukūn</i> , and similarly for <i>tanwīn</i> , with the <i>lām</i> and <i>rā'</i> , <i>ghunnah</i> is accepted.

⁶⁹ This is a slip on the part of the author, may Allah reward him and overlook his shortcomings. Two, three and four *ḥarakāt* are related from 'Amr, while only five *ḥarakāt* is related from 'Ubayd. See the table in Chapter Four.

18	Apply <i>ishmām</i> at (تَامَّأًا); and in (يَضُطُّ) and (بَضْطَةً), a <i>ṣād</i> and <i>sīn</i> is related from him with an authentic chain.
19	In (هَلْ أَتَاكَ) in (يُضْطَرُّ) it is with a <i>sīn</i> , and say: with a <i>ṣād</i> as well. And in Ṭūr, say: both of them. ⁷⁰
20	So if you apply <i>qaṣr</i> , then apply a <i>sīn</i> at Ṭūr and a <i>ṣād</i> in the remaining places, so be aware of this, applying it in succession.
21	And for other than <i>qaṣr</i> , say: a <i>sīn</i> in (بَضْطَةً), (يَبْطُطُّ), and (يُضْطَرُّ) however it comes, is accepted.
22	There is <i>tafkhīm</i> in (فَرَقِي); apply <i>tawassuṭ</i> in ‘ <i>ayn</i> and similarly <i>tūl</i> – you will be raised to the highest ranks.
23	In (آثَانِي) in Naml you omit the <i>yā’</i> when stopping on it; when stopping on (سَلَّاسِلَ), affirm the <i>alif</i> with benevolence.
24	My poem has been completed. My Lord, forgive me and make easy my affairs; and grant me Your concealment, O my Master, elevating my ranks.
25	And send salutations, peace and blessings, O my Lord, upon the Leader of Creation, the Prophet, the noblest of nobles;
26	and upon his honourable family and thereafter his illustrious companions, in defiance of the haters and those who exceed the bounds.

⁷⁰ Via all the *Ṭuruq* of the *Kāmil*, there is only *sīn* in (الْمُضْطَرُّونَ) in *Sūrah* Ṭūr. See the table in Chapter Four.

أمنية الوهان في سكت حفص بن سليمان

بسم الله الرحمن الرحيم

1	مِنْ بَعْدِ حَمْدِ اللَّهِ وَالصَّلَاةِ	عَلَى النَّبِيِّ صَاحِبِ الْآيَاتِ
2	حَفْصٌ مِنَ الرِّوَاةِ وَالتَّذْكَارِ قَدْ	يَسْكُتُ قَبْلَ الْهَمْزِ إِلَّا عِنْدَ مَدِّ
3	أَوْ دُونِ مَوْضُوعٍ مِنَ التَّجْرِيدِ حَلِّ	لِلْفَارِسِيِّ فِي "أَل" وَ"شَيْ" وَمَا انْفَصَلَ
4	وَالْكُلُّ يَرْوِي عَنْ أَبِي طَاهِرِهِمْ	وَهُوَ عَنِ الْأَشْنَانِ عَنْ عُبَيْدِهِمْ
5	وَزَادَ ذُو التَّذْكَارِ عَنْ زَرْعَانَ عَنْ	عَمْرٍو وَذَا وَذَاكَ عَنْ حَفْصِ زُكْنِ
6	فَمَا رَوَى الْغُنَّةَ فِي لَامٍ وَرَا	مِنْهَا كَتَكْبِيرٍ وَمَا ارْكَبَ أَظْهَرَ
7	وُنُونٌ تَأْمَنَّا بِهَا الْإِشْتِمَامُ	وَتَمَّ فِي تَخْلُقِكُمْ الْإِدْعَامُ
8	وَبَابَ الْآنَ أَطَالَ مُبْدِلًا	وَمُسْكِنٌ فِي وَقْفِهِ سَلَا سَلَا
9	وَضُعْفَ رُومٍ يَفْتَحُ الثَّلَاثَةَ	وَعَوَجًا مَرَقَدِنَا لَنْ يَسْكُتَا
10	وَالسَّيْنِ يَرْوِي فِي الْمُصَيِّطُرُونَا	وَفِي السَّوَى يَخْتَلِفُ الرَّأُونَا
11	فَمَنْ يَحْصُ السَّكْتَ عَنْهُ أَظْهَرَ	يَاسِينَ مَعَ نُونٍ وَعَيْنٍ فَاقْصِرِ

12	وَعَنْهُ صَادَ بِمَصِيطِرٍ حُتِمَ	وَسِينَ يَبْصُطُ وَبَصْطَةً لَزِمَ
13	وَعُيِّنَتْ يَاءٌ فَمَا آتَانِي	فِي وَقْفِهِ وَوُسَّطَ الضَّرْبَانِ
14	وَوَجْهَهُ تَرْقِيقٍ بِفَرْقٍ جُعِلَا	وَسَكْتُ مَنْ رَاقٍ وَبَلَّ رَانَ عَلَى
15	وَالْحُلْفُ فِي يَلْهَتْ وَمَنْ يَسْكُتُ بِكُلِّ	أَدْعَمَهُ وَعَكْسُ مَا قَبْلَيْهِ حَلَّ
16	وَوُسَّطَتْ عَيْنٌ وَفِي الْمُتَّصِلِ	طُولٌ عَلَى تَوْسُطِ الْمُتَفَصِّلِ
17	وَحُلْفُ يَاسِينَ وَنُونٍ بَصْطَةً	يَبْصُطُ آتَانِي مُصِيطِرٍ أَتَى
18	فَرَوْضَةٌ مُثَبَّتَةٌ آتَانِي	وَيَحْذِفُ التِّذْكَارُ وَالْوَجْهَانِ
19	فِي الْعَيْرِ مِنْهُ فَأَبُو طَاهِرِهِمْ	إِظْهَارُهُ مِنَ الطَّرِيقَيْنِ عُلِمَ
20	وَالصَّادُ فِي مُصِيطِرٍ دُونَ السَّوَى	وَالْعَكْسُ فِي التِّذْكَارِ زَرْعَانِ رَوَى
21	وَيُخْرِجُ الْحَبَّاءَ بِهِ السَّكْتُ حُظُنْ	وَقَفًّا لِمَنْعِ الرُّومِ إِذْ بِهِ يَحِلُّ
22	فَهَذِهِ أُمِّيَّةُ الْوَلَاهَانِ	فَانْفَعُ بِهَا حَمَلَةَ الْقُرْآنِ
23	وَاعْفِرْ لِابْنِ رَاهِمٍ يَا عَلِيُّ	ذَا ابْنُ عَلِيٍّ السَّمْنُودِيُّ
24	فَأَنْتَ مَلَجَأُ الْمُقْصَرِّينَا	وَتَقْبَلُ الْعَاصِينَ وَالرَّاجِينَ
25	وَصَلِّ رَبِّي مَعَ تَسْلِيمٍ عَلَى	سَيِّدِنَا مُحَمَّدٍ وَمَنْ تَلَا

Umniyyah al-Walhān fi Sakt Ḥafṣ ibn Sulaymān⁷¹

In the Name of Allah, the Entirely Merciful, the Especially Merciful

1	After praising Allah and sending salutations upon the Prophet, the possessor of miracles.
2	Ḥafṣ, via the <i>Rouḍah</i> and the <i>Tidhkār</i> , certainly applies <i>sakt</i> before a <i>hamzah</i> – except at a <i>madd</i> .
3	Or it occurs, excluding the <i>mouṣūl</i> , via the <i>Tajrīd</i> , via al-Fārisī, on (أَلْ), (شَيْ) and that which is separated.
4	All of them relate from Abū Ṭāhir, who relates from Ushnānī, who relates from ‘Ubayd.
5	The author of the <i>Tidhkār</i> also relates from Zar‘ān, from ‘Amr; and this one (‘Āmr) and that one (‘Ubayd) are known to relate from Ḥafṣ.
6	<i>Ghunnah</i> in the <i>lām</i> and <i>rā’</i> is not related from these <i>Turuq</i> , just as the <i>takbīr</i> is not; and do not apply <i>izhār</i> in (أَزْكَبْ).
7	There is <i>ishmām</i> in the <i>nūn</i> of (تَأْمَنَّا); and the <i>idghām</i> in (خَلَقَكُمْ) is complete.
8	In the likes of (الْآن), <i>ṭūl</i> and <i>ibdāl</i> is made; and a <i>sukūn</i> is read when stopping on (سَلَايَلَا).

⁷¹ The translation of this poem was adapted from the translation by Qāri’ Saleem Gaibie. See the *Golden Collection* for his translation and commentary on this poem.

9	In (ضُنْفَ) in Rūm, a <i>fathah</i> is read on all three; and <i>sakt</i> is never made on (عَوَجًا) and (مَرْقَدِنَا).
10	A <i>sīn</i> is related in (الْمُصَيِّطُونَ), while in the others, the narrators differ.
11	So whoever applies <i>Sakt Khāṣṣ</i> via the <i>Tajrīd</i> , must apply <i>izhār</i> in YāSīn and Nūn; and apply <i>qaṣr</i> in ‘ayn.
12	And via it, a <i>ṣād</i> in (بُصَيْطِرٍ) is incumbent, while a <i>sīn</i> in (يَيْصُطُ) and (بُصْطَةً) is necessary.
13	A <i>yā</i> ’ is specified in (فَمَا آتَانِي) when stopping on it; and <i>tawassuṭ</i> is made in both types of <i>madd</i> .
14	The <i>wajh</i> of <i>tarqīq</i> is made in (فَزَقِي); and the <i>sakt</i> on (مَنْ رَاقِي) and (بَلْ رَانَ) is noble.
15	There is difference of opinion in (يَلْهَثُ); but whoever applies <i>Sakt ‘Ām</i> applies <i>idghām</i> in it, and applies the opposite view in the two previous discussions.
16	<i>Tawassuṭ</i> is applied in ‘ayn, and in the <i>muttaṣil</i> <i>tūl</i> is applied, while applying <i>tawassuṭ</i> in the <i>munfaṣil</i> .
17	Difference of opinion in YāSīn, Nūn, (بُصْطَةً) (يَيْصُطُ), (آتَانِي) and (مُصَيِّطِرٍ) has occurred.
18	So the <i>Roudah</i> affirms (the <i>yā</i> ’) in (آتَانِي), but the <i>Tidhkār</i> omits it. Two ways are allowed

19	in all the other places from the <i>Tidhkār</i> . So as for Abū Ṭāhir, <i>izhār</i> is known for him via both <i>Ṭuruq</i> ,
20	and a <i>ṣād</i> in (مُصَيِّر) but not the others; while Zar'ān relates the opposite of this in the <i>Tidhkār</i> .
21	In (وَيُخْرِجُ الْخَبَاءِ), <i>sakt</i> is not allowed when stopping on it, due to <i>roum</i> being prevented; but with it (<i>roum</i>), <i>sakt</i> is allowed.
22	So this is “The Aspiration for the Perplexed”; may the Bearer of the Qur'ān be benefitted through it.
23	Forgive Ibrāhim, O Exalted One, he who is the son of 'Alī al-Samannūdī.
24	For You are the sanctuary of the neglectful ones, and You accept both the sinners and hopeful ones.
25	My Lord, send salutations, as well as peace, upon our master, Muḥammad, and all those who follow him.

Glossary

Basmalah – to recite *Bism Allah al-Rahmān al-Rahīm*.

Dammah – the vowel sign indicating toward a forward movement.

Fathah – the vowel sign indicating toward an upward movement.

Farsh – those rules which are not applied consistently for the *Qurrā'* throughout the Qur`ān.

Ghunnah – the nasal sound found in every *nūn* and *mīm*.

Fuwayq al-Qaṣr – that *madd* which is lengthened slightly above *qaṣr* i.e. 3 *ḥarakāt*.

Fuwayq al-Tawassuṭ – that *madd* which is lengthened slightly above *tawassuṭ* i.e. 5 *ḥarakāt*.

Hadhf – to drop or omit a letter, usually a *hamzah* or one of the letters of *madd*. This is the opposite of *ithbāt*.

Hamzah al-Qaṭ' – a permanent *hamzah* i.e. it is read under all circumstances.

Hamzah al-Waṣl – a temporary *hamzah* i.e. at times it is read and at other times not. It is read when starting on a word beginning with a *hamzah al-waṣl* but is omitted when reading through.

Ḥarakah – literally means movement. Technically it is one of the three vowel signs – *fathah*, *kasrah* and *dammah*.

Harakāt – plural of *ḥarakah*.

Ibdāl – literally means to substitute or to replace. Technically it is when a *hamzah* is replaced by a letter of *madd*, whether an *alif*, *wāw* or *yā*.

Idghām – literally means to join or assimilate. It is to assimilate one letter into another, which is then read as one *mushaddad* letter.

Idrāj – this is the opposite of *sakt* i.e. to recite without *sakt*.

Ikhfā' – literally means to hide or conceal. Technically it is to recite the *nūn sākinah* or *tanwīn* in a state between that of *izhār* and *idghām*.

Ikhtilās – technically it means to recite a *ḥarakah* swiftly in such a manner that it seems that a portion of it has been left from the pronunciation. It is used sometimes used interchangeably with *roum*. Others differentiate between the two stating that *roum* takes place during *waqf* whereas *ikhtilās* takes place during *waṣl*.

Imālah – literally means to incline. Technically it is the inclination of a *fatḥah* towards a *kasrah* and an *alif* towards a *yā*.

Ishmām – literally means to give off a smell or trace. Technically it is the rounding of the lips, like when reading a *ḍammah*, soon after the *sukūn* of the last letter has been read.

Ithbāt – to affirm i.e. to recite a particular letter, usually referring to a letter of *madd*. This is the opposite of *ḥadhf*.

Izhār – literally means apparent or clear. Technically it is to recite each letter from its own *makhraj* without any assimilation or concealment.

Kasrah – the vowel sign indicating toward a downward movement.

Madd – literally means to lengthen. Technically it is the lengthening of the sound in the letters of *madd* and the letters of *līn*.

Madd Muttaṣil – a *hamzah* follows the letter of *madd* in the same word.

Madd Munfaṣil – a *hamzah* follows the letter of *madd* in two separate words.

Maṣāḥif – literally means copies of the Qur’ān. Technically it refers to those copies of the Qur’an dispatched by ‘Uthmān *raḍiyallahu ‘anh* to the major centres of the Muslim world.

Mīm al-Jam’ – refers to that *mīm* which indicates to masculinity and plurality, appearing after a *hā’*, *tā’* or *kāf*.

Mudūd – the plural of *madd*.

Mushaddad – a letter which has a *shaddah*.

Muṣḥaf – singular of *maṣāḥif*.

Ojuḥ – plural of *wajh*.

Qārī’ – literally means someone who recites the Qur’ān. Technically it refers to one of the ten teachers (*qurrā’*) – one to whom a particular reading is linked. It

has become customary to now refer to anyone who is an adept reciter of the Qur'ān as a *qāri'*.

Qaṣr – literally means short. Indicates to the length of a *madd* pulled to the duration of 2 *ḥarakāt*.

Qirā'āt – it is the plural of *Qirā'ah*, literally meaning to read or reading. It is that reading which is linked to a particular *Qāri'*.

Qurrā' – plural of *qāri'*.

Rāwī – one who transmits from a *Qāri'*, whether directly or indirectly

Roum – to recite a *ḥarakah* swiftly and with a soft voice in such a manner that only two thirds of the *ḥarakah* is read.

Riwāyah – the reading that is transmitted by a *Rāwī*.

Sākin – a letter which has a *sukūn*.

Sakt – also called *saktah*, which literally means silence. Technically it is to pause without taking a breath and then continue reciting. The opposite of *sakt* is *idrāj*.

Shaddah – an indication that a letter should be doubled.

Ṣifah – a quality ascribed to a letter, whether intrinsic or circumstantial.

Ṣifāt – plural of *ṣifah*.

Ṣilah – literally means to join. Technically, it is the joining of a *wāw maddah* or *yā' maddah* to a *mīm al-jam'* or *hā' al-ḍamīr*.

Sukūn – a sign which indicates that a letter is void of any *ḥarakāt*.

Tafkhīm – literally means to make something fat. Technically it is the fullness of the mouth when pronouncing a letter having this quality.

Tajwīd – literally means to do something well. Technically it is to pronounce every letter from its *makhraj* together with all its qualities.

Ṭarīq – that reading which is related from a *Rāwī*.

Tanwīn – literally means to give something a *nūn*. A sign which indicates the pronunciation of an extra *nūn* at the end of nouns.

Tarqīq – literally means to make something thin. Technically it is the emptiness of the mouth when pronouncing a letter having this quality.

Tas-hīl – literally means to make something easy. Technically it is when a *hamzah* is read between a *hamzah* and the letter of *madd* that agrees with the *ḥarakah* found on the *hamzah*. Also known as *tas-hīl bayn bayn*.

Tawassuṭ – literally means in-between. Indicates to the length of a *madd* pulled to the duration of 4 *ḥarakāt*.

Ṭūl – literally means long. Indicates to the length of a *madd* pulled to the duration of 6 *ḥarakāt*.

Ṭuruq – plural of *ṭarīq*.

Uṣūl – those rules which are applied consistently for the *Qurrā'* throughout the Qur'ān.

Wajh – literally means face or way. Technically it refers to one way or manner of reciting.

Waqf – literally means to stop. Technically it is to stop on a complete word and take a breath, with the intention of continuing recitation.

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اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ
وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

“Oh Allah!

*Indeed, we seek Your protection
from knowingly associating anything with You,
and we seek Your forgiveness for what we are unaware of.”*

(Musnad Ahmad)

تم بحمد الله



