

الشرح المسنن بقراءة ابن كثير

# The Enlightenment with Qirā-at ibn Kathīr

Compiled and translated by

Fatma Yacout Elibyari

فاطمة ياقوت العليباري



English Reviewed by

Jamilah Thomas

Amira Sultan

مراجعة وتقرير

الشيخ الدكتور على توفيق النحاس

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*Bismi Allāhi Alrrahmāni Alrrahīm*  
*In the name of Allah, the most*  
*Beneficent, the most Merciful*

# Uṣūl Qirā-at

Ibn Kathīr Al-Makkaī

FUNDAMENTAL PRINCIPLES OF QIRĀ-AT Ibn Kathīr, In Reference to Ḥafṣ's Recitation and Upon Evidences from Ash-Shāṭibiyyāh, The verses from Ash-Shāṭibiyyāh that concern the tajweed rules of Ibn Kathīr's Recitation will be written in Arabic and in blue text.

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

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## BASIC RULES OF QIRĀ-AT IBN KATHĪR



أَبْنُ كَثِيرٍ كَاتِبُ الْقَوْمِ مُعْتَلًا \*\*\*

27 - وَمَكَّةُ عَبْدُ اللَّهِ فِيهَا مُقَامُهُ هُوَ

عَلَى سَنَدٍ وَهُوَ الْمَلَقْبُ قُنْبَلًا \*\*\*

28 - رَوَى أَحْمَدُ الْبَزْزِيُّ لَهُ وَ مُحَمَّدٌ

2) Ibn Kathīr Al-Makkī: He is Abū Miʿbad ʿAbd Allāh Ibn Kathīr ibn ʿUmar Al-Makkī, born in Makkah in 45 A.H. and died 120 A.H. He was known to be eloquent and fluent in the Arabic language and its usage. Ibn Kathīr was known to have a tranquil disposition and a large stature. He was among the generation of the Successors. He met some Companions, such as Anas ibn Mālik, Abū Ayyūb Al-Anṣārī and ʿAbdullāh ibn Az-Zubayr. He learned the Qur-ān from the early Successors, such as ʿAbdullāh ibn As-Sāʿib (who learned the Qur-ān from ʿUmar Ibn Al-Khaṭṭāb and Ubay ibn Kaʿab), Mujāhid ibn Jabr (d. 103 A.H.), and Dirbās, the slave of Ibn ʿAbbās. Dirbās learned the Qur-ān from Ibn ʿAbbās, who learned it from Zayd ibn Thābit and Ubay ibn Kaʿab, who both learned it from the Prophet (PBUH).

Imām ash-Shāfiʿī (d. 204 A.H.) used to recite the qirā-ah of Ibn Kathīr, and once remarked, “We were taught the qirā-ah of Ibn Kathīr, and we found the people of Makkah upon his qirā-ah.”

The two primary Rāwīs who learned the qirā-ah of Ibn Kathīr indirectly, via his students, and preserved it, are Al-Bazzī and Qumbul.

i) Al-Bazzī: He is Abul Ḥasan Aḥmad ibn Abdullāh ibn Al-Qāsim ibn Nāfiʿ ibn Abī Bazzah Al-Makkī (170-250 A.H.). He was the mu-adth-dthin at the Masjid al-Ḥarām at Makkah, and the leading qārī of Makkah during his time.

ii) Qumbul: He is Abū ʿAmr Muḥammad ibn ʿAbdurRaḥmān ibn Khālīd Al-Makkī, (195-291 A.H.). He was the leading Qārī of the Ḥijāz. He was also one of the teachers of Abi Bakr ibn Mujāhid (d. 324 A.H.), the author of Kitāb al-Qirā-āt.

May Allāh bestow His mercy on all of the reciters.

To download the Muṣḥaf of Qirā-at Ibn Kathīr in pdf,  
with ṣilat mīm uljamʿ, please click on the following [link](#):

or just read it directly online.

<https://www.scribd.com/document/380088119/Mushaf-Ibn-Kathir>

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

[https://archive.org/details/Mohammad\\_Abdel-Hakim\\_Al-buzzi-wa-9onbol-ibn-kathir\\_uP\\_bY\\_mUSLEm](https://archive.org/details/Mohammad_Abdel-Hakim_Al-buzzi-wa-9onbol-ibn-kathir_uP_bY_mUSLEm)

Muṣḥaf written in riwāyat AlBazzī

[http://live.islamweb.net/quran\\_list/albuzi/quran.pdf](http://live.islamweb.net/quran_list/albuzi/quran.pdf)

Muṣḥaf written in riwāyat Qumbul

[http://live.islamweb.net/quran\\_list/qunbol/quran.pdf](http://live.islamweb.net/quran_list/qunbol/quran.pdf)





## 1. THE BASMALAH BETWEEN TWO SŪRAHS



100 - وَبَسْمَلْ بَيْنَ السُّورَتَيْنِ بِسْمَلَهُ ۖ رَجَالٌ نَمَوْهَا دَرِيَّةً وَتَحْمَلًا \*\*\*

The dāl in the verse is a letter code that indicates ibn Kathīr uses only one way to make waṣl at the end of one sūrah with the beginning of the following sūrah, and that is with the basmalah. The only exception would be joining the end of sūrat al-Anfāl with sūrat at-Tawbah, since there is no basmalah at the beginning of sūrat at-Tawbah. Instead, all the reciters either make a short pause (sakt) or connection (waṣl).

## 2. Sūrat Al-Fātihah



Ibn Kathīr counts the basmalah as the first āyah of sūrat al-Fātihah.

Ibn Kathīr reads without an alif in the word مَلِكِ يَوْمِ الدِّينِ ۝.

Qumbul reads صِرَاطَ with sīn سِرَاطَ throughout the Qurā-n

أَهْدِنَا السِّرَاطَ الْمُسْتَقِيمَ ۝ سِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

108 - وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ وَعَنْدَ سِرَاطِ وَالسِّرَاطِ لِي فُنْبَلًا \*\*\*

## 3- Al-Madd Ul-Farṭi, ELONGATION



168 - إِذَا أَلِفٌ أَوْ يَاءُهَا بَعْدَ كَسْرَةٍ أَوْ

الْوَاوُ عَنْ صَمٍّ لَقِيَ الْهَمْزَ طَوَّلًا \*\*\*

169 - فَإِنْ يَنْفَصِلُ فَالْقَصْرُ بَادِرُهُ طَالِبًا

بِخُلْفِهِمَا يُرْوِيكَ دَرًّا وَمُخْضَلًا \*\*\*

Madd – literally means to lengthen. Technically it is a lengthening of the vowel's sound in the letters of madd. The alif always follows a letter carrying a fathah. If the yā is preceded by a kasrah and the wāw is preceded by a dammah, then they are elongated as madd letters.

Madd Muttassil: is when a hamzat qaṭʿ follows a letter of madd in the same word. Qālūn reads the wājib muttaṣṣil madd (obligatory connected madd) with four ḥarakāt. كَجِيٍّ-وَجَائِيٍّ- وَعَنْ سُوءٍ - وَشَاءَ - سَوَاءً.

Madd Munfaṣṣil: is when a hamzat qaṭʿ follows a letter of madd in 2 separate words, whether ajoined in writing or not يَأْهَلُ يَأْيُهَا-هَؤُلَاءِ. The dāl in the verse is a letter code that indicates ibn Kathīr's rule of the Jā-iz optional munfaṣṣil madd. He elongates the madd into 2 ḥarakāt, qaṣr.

(فِي أُمِّهَا-وَأَمْرُهُ إِلَى اللَّهِ-لَنْ تَدْخُلَهَا أَبَدًا-وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ-أَلَا إِنْ قَالُوا إِنَّا)

In a madd ʿāriḍ lil-waqf, all the qurrā' allow qaṣr, tawassuṭ and tūl.

#### 4. ŠILAH OF MĪM UL-JAMʿ



Mīm ul-jamʿ indicates masculinity and plurality and always appears after hā, tā or kāf, at the end of a word. (لَكُمْ-بِهِمْ- أَنْتُمْ). Ibn Kathīr makes

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

111- وَصِلْ صَمِّ مِيمِ الْجَمْعِ قَبْلَ مُحَرِّكِ دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلًّا \*\*\*

(وَمِنْ غَابَائِهِمْ، وَذَرَّيَّتِهِمْ، وَإِخْوَانِهِمْ، وَاجْتَبَيْنَاهُمْ، وَهَدَيْنَاهُمْ، إِلَى صِرَاطٍ / سِرَاطٍ مُسْتَقِيمٍ) (88: 6).



**B-** If mīm ul-jamʿ is followed by a sākin letter, then he reads the mīm with a ḍammah ʿāriḍah, without ṣilah, like all reciters. He drops the wāw due to the rule of preventing the meeting of two sākin letters.

113 - وَمِنْ دُونِ وَصَلٍ ضَمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ \*\*\* (مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ)

115 - كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ \*\*\* وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكْمِلًا

## 5. HĀ-UL-KINĀYAH, THE PRONOUN (HĀ)



Hā-ul-Kināyah, the direct object pronoun hā that denotes a single, male, 3rd person. It is not part of the original root of a word. The general rule for the mutaḥarrik hā-ul-Kināyah of all the reciters is:

(i) If it is located between two mutaḥarrik letters, then its kasrah or ḍammah has to be lengthened with yā or wāw of 2 ḥarakāt.

فَسُنِّيَسِرُهُو لِلْيُسْرَى ، وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى - مَالُهُ إِذَا-

(ii) If there is a sākin letter before the pronoun hā and a mutaḥarrik letter after it, then Ibn Kathīr is the only one who lengthens the hā 2 ḥarakah.

[ مِنْهُو-يَدَاهُو-وَأَدْعُوهُو-عَلَيْهِو-إِلَيْهِو-فِيهِو-فَصَلَّنَهُو-أَنْزَلْنَهُو-دَخَلْتُمُوهُو-جَعَلْنَهُو-يَفْقَهُوهُو-فَاتَّبَعُوهُو- ]

159- وَمَا قَبْلَهُ التَّسْكِينُ لِابْنِ كَثِيرِهِمْ \*\*\* وَفِيهِ مُهَانًا مَعَهُ حَفْصٌ أَخُو وَلَا

161 - وَعَنْهُمْ وَعَنْ حَفْصٍ فَالْقَهْ وَيَتَّقُهُ \*\*\* حَمَى صَفْوَهُ قَوْمٌ بِخُلْفٍ وَأَنْهَلَا

Ibn Kathīr reads hā-ul-Kināyah with ṣilah like Ḥafṣ. What he reads differently from Ḥafṣ, will be mentioned.

**1-** He adds a sākin hamzah before hā-ul-Kināyah that is read with a ḍammah and ṣilah, in both places (26: 35 and 7: 111).

(أَرْجُهُ وَأَخَاهُ وَأُبْعَثَ فِي الْمَدَائِنِ) / (قَالُوا أَرْجُهُ وَأَخَاهُ وَأُرْسِلَ فِي الْمَدَائِنِ حَاشِرِينَ)

166 - وَعَى نَفَرٌ أَرْجُهُ بِالْهَمْزِ سَاكِناً \*\*\* وَفِي الْهَاءِ ضَمٌّ لَفٍّ دَعَوَاهُ حَرَمَلًا

167 - وَأَسْكِنَ نَصِيراً فَازَ وَكَسِرَ لِعَیْرِهِمْ \*\*\* وَصَلَهَا جَوَاداً دُونَ رَيْبٍ لِيُثْوَلاً

2- He reads qāf with kasrah and hā-al-Kināyah with kasrah and ṣilah in:

(24:52) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ

**Note:** Only Ḥafṣ reads qāf with sukūn in وَيَتَّقِهِ, others with a kasrah on ق.

Only Ḥafṣ reads the following hā-al-Kināyah in 3 and 4 with a ḍammah.

3- Ibn Kathīr reads with kasrah and ṣilah. (18) أَنْسَنِيهِ (وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ)

4- Ibn Kathīr reads the hā maksūrah, without ṣilah because it is followed by a sākin. (48: 10) (بِمَا عَاهَدَ عَلَيْهِ اللَّهُ) عَلَيْهِ اللَّهُ

844 - وَهَذَا كَسِرٌ أَنْسَانِيهِ ضَمٌّ لِحِفْصِهِمْ \*\*\* وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلًا

5- (فَأَلْقَاهُ إِلَيْهِمْ) - Hafṣ reads with sukūn (أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ) (27: 28)

6- Ibn Kathīr reads (39: 7) with a ḍammah and ṣilah وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

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



Since hamzah is considered a difficult letter to pronounce; due to its articulation point being deep in the throat and far from the mouth, the qurrā` allow changes to be made in it to ease the pronunciation. Ibn Kathīr makes **a- ibdāl**: changes the hamzah into a madd letter that corresponds to the previous letter's ḥarakah, **b- naql**: transfers the hamzah's vowel to the previous sākin letter and omits the hamzah.

**I.** Ibn Kathīr **changes**, makes **ibdāl** of a hamzah sākinah into an **alif**, in Sūrat Al-Kahf, Al-Ambiyā' (يَا جُوجَ وَمَا جُوجَ) and into a **wāw** in: (مُوصَدَّةٌ).

1114 - وَمُوصَدَّةٌ فَاهِمَزٌ مَعًا عَنْ فَتَى حِمَّى \*\*\* وَلَا عَمَّ فِي وَالشَّمْسِ بِإِلْفَاءٍ وَانْجَلَا

**II.** Ibn Kathīr makes **Naql** within 3 words: by transferring the fathah of a hamzah to the sākin 1- rā in قُرْآنًا, الْقُرْآنَ- قُرْءَانَ- قُرْءَانَ all over the Qur-ān, 2- lām in لَيْكَةَ الْمُرْسَلِينَ ﴿٧٦﴾ الْيَكَّةَ 26: 176, 38: 13.

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

502- وَنَقُلْ قُرْآنَ وَالْقُرْآنِ دَوَاؤُنَا \*\*\* وَفِي تُكْمِلُوا قُلْ شُعْبَةُ الْمِيَمِ ثَقَلَا (وَسَلِّهِمْ عَنْ- وَسَلُّوا مَا أَنْفَقْتُمْ- وَسَلَّ الْقَرْيَةِ- فَسَلُّوا أَهْلَ الذِّكْرِ- فَسَلِّ الَّذِينَ- فَسَلُّهُ- فَسَلُّوهُمْ مِنْ وَرَاءِ)

**III.** Ibn Kathīr **omits** the hamzah in (يُضَاهُونَ) sūrah 9. He deletes the yā of (وَالَّتِي), wherever it occurs. **Qumbul** reads with a hamzah muḥaqqaqqaḥ, **waṣlan** and **waqfan**. **AlBazzī** reads in 2 ways: **A- Waṣlan** with tas-hīl of a hamzah maksūrah. **الَّتِي**, then the alif before the hamzah musahalah is read with madd 4 and 2 ḥarakāt. **Waqfan** with tas-hīl and rawm. **الَّتِي. الَّتِي** (rawm is a part of the kasrah, about 1/3 of it). **B-** Ibdāl of the hamzah into a sākin yā, elongating the previous alif to 6 ḥarakāt of madd lāzim: **الَّتِي**, **waṣlan** and **waqfan**. In 58: 2, the yā of **وَالَّتِي** is followed by another yā, so he reads the sākin yā **waṣlan** in 2 ways: with idghām and ithhār. The ithhār (preferred) will be with a quick sakt **وَالَّتِي يَيْسَنَ 2- وَالَّتِي يَيْسَنَ 1-**

131 - وَقَبْلَ يَيْسَنَ الْيَاءِ فِي الْإِلَاءِ عَارِضٌ \*\*\* سَكُونًا أَوْ اضْلًا فَهُوَ يُظْهِرُ مُسْهِلًا (أَرْوَجَكُمُ الَّتِي تَظْهَرُونَ- إِنَّ أُمَّهُتَهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ- وَالَّتِي يَيْسَنَ- وَالَّتِي لَمْ يَحْضَنْ)

965 - وَبِالْهَمْزِ كُلِّ الْإِلَاءِ وَالْيَاءِ بَعْدَهُ \*\*\* ذَكََا وَيِيَاءٍ سَاكِنٍ حَجَّ هَمْلاً

966 - وَكَالْيَاءِ مَكْسُورًا لَوْرِشٍ وَعَنْهُمَا \*\*\* وَقَفْ مُسْكِنًا وَالْهَمْزُ زَاكِيهِ بُجْلًا

The **hā** in the verse is a code letter for **AlBazzī**, who reads هَآنْتُمْ with 2 ḥarakah madd munfaṣṣil. The **zā** in the verse is a code letter for **Qumbul**, who drops the alif and reads هَآنْتُمْ (i.e., there is no madd munfaṣṣil).

559 - وَلَا أَلِفٌ فِي هَا هَآنْتُمْ زَكَ جَنَّا \*\*\* وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا  
560 - وَفِي هَايِهِ التَّنْيِيهِ مِنْ ثَابِتٍ هُدًى \*\*\* وَإِبْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلًا

Ibn Kathīr drops the 1st hamzat istifhām in 12:19 إِنَّكَ لَأَنْتَ - أَيْنَكَ لَأَنْتَ يُوسُفُ

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

- a-** hamzah and a madd muttaṣṣil in زَكْرِيَّا - مِيكَائِيلَ - وَمَنْوَةَ (53:20),
- b-** hamzah maḍmūmah to مُرْجُؤْنَ - تُرْجِئُ (33:51-9:106),
- c-** hamzah sākinah in هُزُؤًا (112: 4), and ضِزْزَى → ضِيزْزَى in 53:22.

فَطَفِقَ مَسْحًا بِالسُّوقِ بِالسُّوقِ - بِاللَّسُّوقِ وَالْأَعْنَاقِ - فَاسْتَوَى عَلَى سُوْقِهِ سُوْقِهِ - سُوْقِهِ

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

- a-** A sākin hamzah is added over the wāw after the sīn (preferred).
- b-** He adds a hamzah maḍmūmah after the sīn, before the wāw.

**c-** In 10:5, 21:48 and 28:71, he adds a hamzah maftūḥah instead of a yā:

He reads الشَّمْسُ ضِيَاءٌ - الْفُرْقَانُ وَضِيَاءٌ - يَأْتِيكُمْ بِضِيَاءٍ - ضِيَاءٌ

**AlBazzī** reads يَأْيُسُ and its variations in 2 ways: **a-** like Ḥafṣ, **b-** he makes iqlāb (switches the places) of a sākin hamzah with the yā maftūḥah, then makes ibdāl of the hamzah into an alif (preferred).

وَلَا تَأْيُسُوا - لَا يَأْيُسُ - فَلَمَّا اسْتَأْيَسُوا - اسْتَأْيَسَ الرَّسُلُ - أَفَلَمْ يَأْيَسِ

Sūrah: 12, 13 (وَلَا تَأْيُسُوا - لَا يَأْيُسُ - فَلَمَّا اسْتَأْيَسُوا مِنْهُ - اسْتَأْيَسَ الرَّسُلُ - أَفَلَمْ يَأْيَسِ)

**b-** In other words, he keeps the alif and makes naql (transfers the ḥarakah of the hamzah (faṭḥah) to the previous sākin letter (yā) and omits the hamzah). He reads with a yā maftūḥah (which is preferred).

**Note:** Reciting this way (**b**) requires (لَاَعْنَتَكُمْ) 2: 220 to be read with tas-hīl only, (preferred). The yā of (وَلِي دِينَ) 109: 6 must also be read with sukūn. Following this rule won't combine the ṭuruq (ways of narrations).

**AlBazzī** reads وَلَا أَدْرَبْكُمْ بِهِ in 2 ways: **a-** keeping the alif like Ḥafṣ, **b-** وَلَا أَدْرَبْكُمْ بِهِ he deletes the alif (which is preferred).

## 7. TWO ADJACENT HAMZAHS IN A WORD



183 - وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ سَمَا

In the verse, samā سما (sky) is a code word that indicates the first 3 qurrā' of Ash-Shāṭibiyyah (Nāfi', Ibn Kathīr and Abu 'Amr al Baṣrī). They read words containing 2 hamzahs with tas-hīl of the 2nd hamzah.

Tas-hīl -means easing the pronunciation by reading a hamzah between the sound of a hamzah and the letter of madd which corresponds to its ḥarakah. If two hamzat qat' meet or follow each other in one word, the first questioning hamzah (istifhām) will only carry a faṭḥah. It is called an interrogative hamzah and must be pronounced muḥaqqaqqaḥ. The

second hamzah is maftūḥah, maḍmūmah, or maksūrah. أَمِنْتُمْ - أَيْمَهُ - أَمَّة.

195 - وَأَضْرُبْ جَمْعَ الْهَمْزَتَيْنِ \*\*\* ثَلَاثَةً وَأَنْذَرْتَهُمْ أَمْ لَمْ أَبْنِ أَنْزِلَا  
أَنْذَرْتَهُمْ - وَأَنْتُمْ - أَلِدْ - أَلِهْتُنَا - أَنْزِلْ - أَلْقَى - أَذَا - أَبْنَا / وَأَنْذَرْتَهُمْ - وَأَنْتُمْ - أَلِدْ - أَلِهْتُنَا - أَنْزِلْ - أَلْقَى - أَذَا - أَبْنَا

Ibn Kathīr **adds** an istifhām hamzah then reads with tas-hīl of the 2nd hamzah in 1- أَذْهَبْتُمْ-ءَاذْهَبْتُمْ (46:19) 2- ءَانَ - أَنْ كَانَ (68:14) 3- ءَنَّاكُمْ-ءَنَّاكُمْ (7, 20, 26), **Qumbul** differs in #5, he drops a hamzah of ءَمَنْتُمْ and reads like Ḥafṣ, with one hamzah, in sūrat Ṭāhā: 70. He makes ibdāl of the first hamzah (waṣḥan, only) into wāw in sūrat al-Aʿrāf: 122 وَأَمْنْتُمْ-فِرْعَوْنُ وَأَمْنْتُمْ and sūrat ul-Mulk: 16.

### 8. Repetitive Istifhām (Mukarrar)

Istifhām Mukarrar is a repeated form of questioning in an āyah, (i.e., أَعِذَا كُنَّا تُرَابًا أَءَنتَا لَفِي خَلْقٍ جَدِيدٍ) in which a hamzah of istifhām carries a fathah, and the 2nd hamzah carries a kasrah. **II.** Ibn Kathīr recites this type of repetitive istifhām in 11 places, like Hafs. The only difference is that he makes tas-hīl of the 2nd hamzah. So in istifhām of Sūrat Ar-Raʿd: 5

789 - وَمَا كُرِّرَ اسْتِفْهَامُهُ نَحْوَ آيَدَا \*\*\* أَيْنَا فَذُو اسْتِفْهَامِ الْكُلِّ أَوَّلًا



## 9. TWO ADJACENT HAMZAHs IN TWO WORDS



When two hamzahs meet in two words, (i.e. the first hamzah is the last letter of the first word and the second hamzah is the first letter of the second word) there are different ways of reading these words depending on the ḥarakāt of the two different hamazāt (pl.).

Some rāwīs have a special rule regarding these hamazāt.

**Rule:** The 2 hamzahs in 2 words have an opposite relationship with the 2 narrators of Nāfi' and Ibn Kathīr. In other words, they are in contrast; when one pair is in agreement (ittifāq), the other is in disagreement, (ikhtilāf) and vice versa. The 2 hamzahs differ or agree in their ḥarakāt and the 2 narrators differ or agree in dealing with the 1st or 2nd hamzah.

### (A) When the 2 hamzahs differ in their ḥarakāt



If the 2 hamzahs differ in their vowels, (ikhtilāf ḥarakāt), then the 2 rāwīs (narrators) of Ibn Kathīr agree (muttafiqān) on dealing with the 2nd hamzah and apply one rule to it. This rule is applicable to the recitation of 9 rāwīs (6 from the Shāṭibiyyah, meaning the first 3 qurrā', and 3 rāwīs from Ad-Durrah, which is a complementary poem of the 10 Qirā-āt by Ibn Al-Jazari, the great imām of this science). They agree upon reading the 2nd hamzah by applying this law to it, depending on where the fathah vowel is: either the 1st hamzah is maftūḥah, the 2nd or none of them.

فَتَّحَ الْأُولَى: سَهْل / فَتَّحَ الثَّانِيَةَ: أَبْدَل / غَيْرَ ذَلِكَ: أَبْدَل وَكَذَلِكَ سَهْل

#### The Rule

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

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

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

Ash-Shāṭibī states in verse 209 that the first 3 imāms of the Qirā-āt: **سما** (Nāfi', Ibn Kathīr and Abu 'Amr ibn al-'Alā' el-Baṣrī) make tas-hīl of the 2nd hamzah if the 1st hamzah is maftūḥah.

209 - وَتَسْهِّلُ الْآخَرَى فِي اخْتِلَافِهِمَا \*\*\* سَمَا تَفِيءَ إِلَى مَعَ جَاءَ أُمَّةً أَنْزَلَا

(a) If the **first** hamzah has a **fathah**, Ibn Kathīr makes **tas-hīl** of the 2nd hamzah, which will have a kasrah: (تَفِيءَ إِلَى) or a ḍammah: (جَاءَ أُمَّةً) .

(b) If the **2nd** hamzah has a **fathah**, then he **changes** it into a madd letter according to the preceding vowel. If the 1st hamzah carries a ḍammah, then he makes **ibdāl** of the 2nd hamzah maftūḥah into a wāw maftūḥah.

(لَوْ نَشَاءُ أَصْبَنَاهُمْ: لَوْ نَشَاءُ وَصَبْنَاهُمْ) (السُّفْهَاءُ أَلَا: السُّفْهَاءُ وَلَا)

210 - نَشَاءُ أَصْبَنَا وَالسَّمَاءِ أَوْ اثْنَنَا \*\*\* فَتَوَعَّانِ قُلْ كَالْيَا وَكَالْوَاوِ سُهْلَا

If the 1st hamzah is maksūrah, then he turns the 2nd into a yā maftūḥah:

(النِّسَاءِ أَوْ: النِّسَاءِ يَوْ) (مِنْ السَّمَاءِ يَائَةً: مِنْ السَّمَاءِ أَوْ: مِنْ السَّمَاءِ يَوْ)  
(أَبْنَاءِ أَخَوَاتِهِنَّ: أَبْنَاءِ يَخَوَاتِهِنَّ)

211 - وَتَوَعَّانِ مِنْهَا أُبْدِلَا مِنْهُمَا \*\*\* وَقُلْ يَشَاءُ إِلَى كَالْيَاءِ أَقْيُسَ مَعْدِلَا

(c) If there is **no maftūḥah**, i.e. the 1st hamzah has a ḍammah and the 2nd has a kasrah, (the opposite does not exist in the Qur-ān), Ibn Kathīr makes **tas-hīl** of the 2nd hamzah (preferred in riwāyat Qumbul) and **ibdāl** of the 2nd hamzah into a **wāw maksūrah** (preferred by alBazzī).

يَهْدِي مَنْ (يَشَاءُ وَلِي) (يَشَاءُ لِي) صِرَاطٍ مُسْتَقِيمٍ / صِرَاطٍ مُسْتَقِيمٍ, then, (يَهْدِي مَنْ يَشَاءُ إِلَى) (الشُّهَدَاءُ إِذَا) (الشُّهَدَاءُ وَذَا) (الشُّهَدَاءُ إِذَا), (أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ): (الْفُقَرَاءُ وَلِي) (الْفُقَرَاءُ لِي)

212 - وَعَنْ أَكْثَرِ الْقُرَّاءِ تُبْدَلُ وَأَوْهَا \*\*\* وَكُلُّ بِهِمْزٍ الْكُلِّ يَبْدَأُ مُفْصَلَا

213 - وَالْإِبْدَالُ فَحُصُّ وَالْمُسَهَّلُ بَيْنَ مَا \*\*\* هُوَ الْهَمْزُ وَالْحَرْفُ الَّذِي مِنْهُ أَشْكَالَا

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



If the 2 hamzahs agree (ittafaqata) in their ḥarakāt, then the 2 rāwīs differ (yakhtalifān) in regards to changing each hamzah. The two rāwīs of both Nāfi' and Ibn Kathīr differ, so the 1st rāwī (Qālūn and al-Bazzī, respectively) changes the 1st hamzah. The 2nd rāwī, (Warsh and Qunbul, respectively) changes the 2nd hamzah. While the 3rd qārī, Abu 'Amr el-Baṣrī ibn al-'Alā', drops (أَسْقَطَ) the 1st hamzah of double hamazāt that agree in their ḥarakāt, regardless of their ḥarakāt:

- 202 - وَأَسْقَطَ الْأُولَى فِي اتِّفَاقِهِمَا مَعًا \*\*\* إِذَا كَانَتَا مِنْ كِلْمَتَيْنِ فَتَى الْعُلَا  
203 - كَجَا أَمَرْنَا مِنَ السَّمَاءِ إِنَّ أُولِيَا \*\*\* أُولِيكَ أَنْوَاعُ اتِّفَاقٍ تَجَمَّلَا

I. If the two hamzahs are identical: (جَاءَ أَمَرْنَا) (أُولِيَاءُ أُولَتِكَ) (هَؤُلَاءِ إِنَّ)

AlBazzī either drops the 1st of the hamzatayn which bear fathah or reads the 1st hamzah with tas-hīl, if both hamazāt bear ḍammah or kasrah.

- 204 - وَقَالُوا وَالْبَرِّئِيُّ فِي الْفَتْحِ وَافَقَا \*\*\* وَفِي غَيْرِهِ كَالْيَا وَكَالْوَاوِ سَهْلًا

If both hamzahs have fathah, AlBazzī drops the 1st one, accordingly, he reads the 2 words with 2 allowed ways of lengthening of the first madd. The preferred way is to read it with 2 ḥarakāt madd, then the 4 ḥarakāt:

جَاءَ (جَا أَحَدٌ) (جَا أَحَدٌ)

II. If both hamzahs have a kasrah, as in (السَّمَاءِ إِنَّ) (هَؤُلَاءِ إِنَّ), or ḍammah,

as in this sole example in the Qur-ān: (أُولِيَاءُ أُولَتِكَ), then AlBazzī makes tas-hīl of the 1st hamzah and lengthens the 1st madd to 4 and 2 ḥarakāt.

There is an extra way of reading one word: بِالسُّوءِ إِلَّا in (Sūrat Yūsuf: 53).

Besides tas-hīl, AlBazzī makes ibdāl of the 1st hamzah into a madd letter wāw following the preceding ḍammah, then he merges the previous sakin wāw into it and read it as: بِالسُّوِ إِلَّا, with mushaddad wāw.

205 - وَبِالسُّوءِ إِلَّا أَبَدَلَا ثُمَّ أَدْعَمَا \*\*\* وَفِيهِ خِلَافٌ عَنْهُمَا لَيْسَ مُقْفَلًا

The explanation of the **qasr** al-muttassil into 2 ḥarakāt instead of the original 4 is relating to the changed hamzah with the tas-hīl. Imām **Ash-Shāṭibiyy** referred to this rule which all reciters follow:

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

If a madd letter precedes a changed hamzah, It is allowed to be shortened, but its lengthening is more just. Imām **Ibn Al-Jazarī** clarified it in his poem Tayyibatu-n-Nashr:

وَالْمَدُّ أَوْلَى إِنْ تَغْيِيرُ السَّبَبُ \*\*\* وَبَقِيَ الْأَثَرُ أَوْ فَاقْصُرْ أَحَبُّ

The madd is preferred if the remnant of the hamzah remains; otherwise, shortening is better.

**Qumbul** makes tas-hīl and ibdāl of the **2nd** hamzah into a madd letter. If this mubdal madd letter is followed by a (a) sākin letter, then it's extended to 6 ḥarakāt, (b) mutaḥarrik letter, it's extended to 2, (c) sākin letter that gains a ḥarakah or a sākin alif, then it's madd is 2 & 6 ḥarakāt.

(السُّفَهَاءُ أَمْوَالُكُمْ-أَمْوَالُكُمْ) شَاءَ أَذْشَرُهُ (جَاءَ أَمْرُنَا-أَمْرُنَا) (السَّمَاءُ 6-السَّمَاءُ نَ) a

(أَهْوَلَاءُ إِيَّاكُمْ: يَّاكُمْ-أَهْوَلَاءُ 6 يَّاكُمْ) / (b) (أَوْلِيَاءُ أَوْلِيَّتِكَ) (أَوْلِيَاءُ 2 وَلَّتِيكَ-أَوْلِيَاءُ لَتِيكَ)

(c) [النِّسَاءُ إِنْ أَتَقَيَّتْنِ (النِّسَاءُ 6-النِّسَاءُ نَ) /جَاءَ ءَالٌ فِرْعَوْنَ-جَاءَ ءَالٌ لُوطٍ (جَاءَ 6-جَاءَ أَل) ]

Explanation of why the Ibdāl has 2 lengths: When the 2nd hamzah is changed into an alif and it is followed by an original alif, جَاءَ ءَالٌ / اال you have to drop one or insert one between to prevent the meeting of 2 sākin letters. Dropping results in ibdāl with 2 ḥarakāt. Inserting results in ibdāl with 6 ḥarakāt. جَاءَ اال = 2 ḥarakāt.

## 10- Practice on Some Ayāt

34: 40 (وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآ. إِيَّاكُمْ كَانُوا يَعْبُدُونَ) There are 2 identical adjacent hamzahs in 2 words that carry kasrah, which Ibn Kathīr reads in 2 ways. **AlBazzī** makes tas-hīl of the 1st hamzah, lengthening the madd before it to 4 and 2 ḥarakāt. **Qumbul** makes tas-hīl and ibdāl of the 2nd hamzah, lengthening the mubdal madd to 6 ḥarakāt.

(وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآ. إِيَّاكُمْ كَانُوا / أَهْلُوا لَآ. إِيَّاكُمْ كَانُوا يَعْبُدُونَ)  
 (وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآ. يَّاكُمْ كَانُوا أَهْلُوا لَآ. 6 يَّاكُمْ كَانُوا يَعْبُدُونَ)

**Note:** These rules are applicable to the hamazāt, only when connecting recitation. If you stop on the 1st hamzah for any reason, then start with the 2nd hamzah without any changes, even though it is not a good place to stop, as the meaning requires connection of both words that have hamazāt.

## 11. Stopping on 'Uthmanic Mushaf Script



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

{رَحْمَتٌ-نِعْمَتٌ-سُنَّتٌ-لَعْنَتٌ-أَمْرَاتٌ-وَمَعْصِيَتٌ-فُرْتُ-شَجَرَتْ-وَجَنَّتٌ-أَبْنَتْ-فُطِرَتْ-بَقِيَّتٌ-كَلِمَتٌ}

378 - إِذَا كُتِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثٌ \*\*\* فَبِالْهَاءِ قِفْ حَقًّا رَضَى وَمُعَوَّلًا

379 - وَفِي اللَّاتِ مَعَ مَرْضَاتٍ مَعَ ذَاتِ بَهْجَةٍ \*\*\* وَلَا تَرْضَى هَيْهَاتَ هَادِيَهُ رُقْلًا

380 - وَقِفْ يَا أَبَهُ كُفُّوا دَنَا وَكَأَيِّنَ الْ \*\*\* وَقُوفُ بَنُونَ وَهُوَ بِالْيَاءِ حُصْلًا

**حَقَّا** is a code word of Ibn Kathīr and Abu 'Amr ulBasrī to stop with a hā.

Ibn Kathīr stops on {يَأْبَتْ} with a sākin hā (يَأْبَةُ).

**AlBazzī** stops on هَيْهَاتَ 23: ﴿٣٦﴾ with a hā. As in verse 379, هـ is his code.

**AlBazzī** stops in 2 ways on 5 words that consist of a preposition and an interrogative mā (Alistifhāmiyyah), with a sākin mā or with hā-us-sakt.

386 - وَفِيْمَهُ وَمِمَّةٌ قِفْ وَعَمَّةٌ لِمَهُ بِمَهُ \*\*\* بِخُلْفٍ عَنِ الْبَرِّيِّ وَادْفَعْ مُجْهَلًا

وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاطِرُهُ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٣٦﴾ عَمَّ يَتَسَاءَلُونَ ﴿٣٧﴾ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٣٨﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٣٩﴾ (بِمَهُ - لِمَهُ - عَمَّهُ - فِيمَهُ - مِمَّهُ) (لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ - فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ - لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ - لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ - لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ - فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧٣﴾) Sūrah 3

**AlBazzī** narrated the recitation of takbīr at the end of the sūrahs from Ad-Duḥa to An-Nās. The form of takbīr is “Allāhu Akbar” (preferred). When connecting the end of a sūrah with takbīr, the appropriate tajweed rule must be applied, then recite the basmallaah and the beginning of the following sūrah. The takbīr is not written in the Muṣḥaf because it is not from the Qur-ān, but a dthikr like al-istiʿādthah and also a sunnah.

**Note:** Ibn Kathīr does not make any imālah. He reads with fath, an open sound, even for the word that Ḥafṣ reads with imālah (مُجْرَهَا).

757 - وَفِي ضَمِّ مَجْرَاهَا سِوَاهُمْ وَفَتْحُ يَا \*\*\* بُنَيُّ هُنَا نَصٌّ وَفِي الْكُلِّ عَوَّلًا

## 12. Itḥhār (Clarity) and Idghām (Assimilation)



Ibn Kathīr reads (أَخَذْتُمْ، اتَّخَذْتُ-أَخَذْتُ- اتَّخَذْتُمْ-....) like Ḥafṣ, with itḥhār.

283 - وَطَسَ عِنْدَ الْمِيمِ فَازَا اتَّخَذْتُمْ \*\*\* أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَغْفَلًا

**Note:** The 4 obligatory sakatāt that Ḥafṣ makes are specific only to Ḥafṣ.



- 830 - وَسَكَّتْهُ حَفِصٌ دُونَ قَطْعِ لَطِيفَةٍ \*\*\* عَلَى أَلِفِ التَّنْوِينِ فِي عَوَجًا بَلَاً  
831 - وَفِي نُونٍ مَنْ رَاقٍ وَمَرْقَدِنَا وَلَا مَ بَلْ \*\*\* رَانَ وَالْبَاقُونَ لَا سَكَّتْ مُوَصَّلَاً

(وَلَمْ يَجْعَلْ لَهُ عَوَجًا قَيِّمًا) (مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ) (كَلَّا بَلْ رَانَ عَلَى) (وَقِيلَ مَنْ رَاقٍ)  
All Reciters connect these places and read رَانَ with idhgām.

- 284 - وَفِي أَرْكَبٍ هُدًى بَرٍّ قَرِيبٍ يُخْلِفُهُمْ 11: 42 \*\*\* كَمَا ضَاعَ جَا يَلْهَثُ لَهُ دَارِ جُهَلَاً  
AlBazzī's letter code is هـ, he reads in 2 ways: one with idghām, like  
يَبْنِي أَرْكَبٌ مَعَنَا ithhār. The 2nd (which is preferred) يَبْنِي أَرْكَبٌ مَعَنَا.

- 285 - وَقَالُوا ذُو خُلْفٍ وَفِي الْبَقَرَةِ فَقُلْ \*\*\* يُعَذِّبُ دَنَا بِالْخُلْفِ جُودًا وَمُوبِلَاً  
Ibn Kathīr makes ithhār ذَلِكْ 7: 176, 2: 284 يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

### 13. Alfarsh (Different Pronunciation) of Ibn Kathīr



Alfarsh: words all over the Muṣḥaf, mentioned once or multiple times, that do not follow certain rules.

- 495 - وَضَمُّكَ أَوَّلَى السَّاكِنِينَ لِثَالِثٍ \*\*\* يُضَمُّ لَزُومًا كَسْرُهُ فِي نِدٍ حَلَاً

If 2 sākin letters meet between 2 words, then waṣlan, the 1st sākin is either given a ḥarakah or it is dropped if it is a madd letter. Ibn Kathīr reads the 1st sākin with a ḍammah وَضَمُّكَ أَوَّلَى السَّاكِنِينَ, on the condition that the 2nd sākin is a verb which starts with hamzatul waṣl and its 3rd letter (starting from hamzah), carries a permanent ḍammah, lazim as in:

- 496 - قُلْ ادْعُوا أَوَانِقُصْ قَالَتْ اخْرُجْ أَنْ اْعْبُدُوا \*\*\* وَمَحْظُورًا أَنْظُرْ مَعَ قَدْ اسْتَهْزَيْ اْعْتَلَاً

(قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمَنَ-قَالَتْ اُخْرِجْ- اَنْ اَعْبُدُوا اللَّهَ- فَحَظُورًا اَنْظُرْ- وَلَقَدْ اسْتَهْزَيْ)

**AlBazzī** reads 31 tā's at the beginning of present tense verbs with shaddah (double letter). If this tā is preceded by a madd letter, he

elongates it into 6 ḥarakāt. Such as: - لَا تَكْلَمْ-تَنْزِلْ-فَإِنْ تَوَلَّوْا-أَنْ تَبَدَّلَ-فَتَفَرَّقَ-

وَلَا تَبَرَّجْنَ-وَلَا تَيَمَّمُوا-لَا تَنَاصِرُونَ-وَلَا تَنَابَزُوا-وَلَا تَجَسَّسُوا-لَمَّا تَخَيَّرُونَ-لِتَعَارَفُوا-أَنْ تَوَلَّوْهُمْ-إِنَّ الَّذِينَ تَوَفَّيْتُمْ أَمْلَكْتُمُوهَا-وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ-وَلَا تَفَرَّقُوا-هِيَ تَلْقَفُ-نَارًا تَلْظَى-إِذْ تَلْقَوْنَ

526 - وَفِي الْوَصْلِ لِلْبَرِيِّ شَدِيدٌ تَيَمَّمُوا	***	وَتَاءٌ تَوَفَّى فِي النَّسَا عَنْهُ مُجْمِلًا
527 - وَفِي آلِ عِمْرَانَ لَهُ لَا تَفَرَّقُوا	***	وَالْأَنْعَامُ فِيهَا فَتَفَرَّقَ مَثَلًا
528 - وَعِنْدَ الْعُقُودِ النَّاءُ فِي لَا تَعَاوَنُوا	***	وَيَرَوِي ثَلَاثًا فِي تَلْقَفُ مَثَلًا
529 - تَنْزَلُ عَنْهُ أَرْبَعٌ وَتَنَاصَرُوا	***	نَ نَارًا تَلْظَى إِذْ تَلْقَوْنَ ثِقَلًا
530 - تَكْلَمْ مَعَ حَرْفٍ تَوَلَّوْا بِهَوْدِهَا	***	وَفِي نُورِهَا وَالْإِمْتِحَانِ وَبَعْدًا
531 - فِي الْأَنْفَالِ أَيْضًا ثُمَّ فِيهَا تَنَازَعُوا	***	تَبَرَّجْنَ فِي الْأَحْزَابِ مَعَ أَنْ تَبَدَّلَا
532 - وَفِي التَّوْبَةِ الْعَرَاءُ هَلْ تَرَبَّصُوا	***	نَ عَنْهُ وَجَمْعُ السَّاكِنِينَ هُنَا انْجَلَى
533 - تَمَيَّزَ يَرَوِي ثُمَّ حَرْفٌ تَخَيَّرُوا	***	نَ عَنْهُ تَلْهَى قَبْلَهُ الْهَاءُ وَصَلًا
534 - وَفِي الْحُجُرَاتِ النَّاءُ فِي لِتَعَارَفُوا	***	وَبَعْدَ وَلَا حَرْفَانِ مِنْ قَبْلِهِ جَلًا
535 - وَكُنْتُمْ تَمَنُّونَ الَّذِي مَعَ تَفَكَّهُو	***	نَ عَنْهُ عَلَى وَجْهَيْنِ فَافْهَمَ مُحْصِلًا
494 - وَحَيْثُ أَتَى خُطُوبَاتُ الطَّاءِ سَاكِنٌ	***	وَقُلْ صَمُّهُ عَنْ زَاهِدٍ كَيْفَ رَتَلًا

The **zā** in the verse is a letter code that indicates Qumbul reads the tā of the word خُطُوبَاتِ like Ḥafṣ, with a ḍammah. **Bazzī** reads خُطُوبَاتِ tā sākinah.

Ibn Kathīr reads with sukūn الْقُدُسِ أَرْنَا- أَرْنِي- الْقُدُسِ الْأَكْلِ-أَكْلُ-أَكْلَهَا- أَلْمَيْتِ- مَيْتِ- أَرْنَا- أَرْنِي- الْقُدُسِ

467 - وَحَيْثُ أَتَاكَ الْقُدُسُ إِسْكَانُ دَالِهِ \*\*\* دَوَاءٌ وَلِلْبَاقِينَ بِالضَّمِّ أُرْسِلَا

- 538 - وَيَحْسَبُ كَسْرُ السَّيْنِ مُسْتَقْبَلًا سَمًا \*\*\* رِضَاهُ وَلَمْ يَلْزَمْ قِيَاسًا مُؤَصَّلًا
- 503 - وَكَسْرُ بَيُوتٍ وَالْبَيُوتِ يُضَمُّ عَنْ \*\*\* حِمَى جِلَّةٍ وَجْهًا عَلَى الْأَصْلِ أَقْبَلًا
- 628 - وَضَمَّ الْغُيُوبِ يَكْسِرَانِ عُيُونًا \*\*\* الْعُيُونِ شُيُوخًا دَانَهُ صُحْبَهُ مِلًّا

تَحْسَبُ-يَحْسِبُونَ-يَحْسِبُهُمْ-بَيُوتٍ أَلْبَيُوتِ-عِيون-شُيُوخًا-  
 with ḍammah in (جُثَيَّا-عُتَيَّا-صُلَيَّا-مُتَّ-مُتَّ-مُتَّم), with a fathah on مُبَيَّنَتٍ,  
 and madd muttaşsil on (نَسِيًّا-تَسْلَقُظ-مُخْلِصًا-تَلَقَّفَ). وَكَأَيْنَ / وَكَأَيِّنْ -النَّشَاءُ / النَّشَاءُ

Ibn Kathīr makes shaddah on the nūn at the end of Dual Relative and Demonstrative pronouns, and elongates the preceding madd letter to 6 ḥarakāt madd lāzim (وَالَّذَانِ-هَذَانِ). He elongates (هَتَيْنِ-الَّذَيْنِ) to 6,4 and 2.

## 14. Yā-āt Ul-Idāfah



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

- 387 - وَلَيْسَتْ بِلَامِ الْفِعْلِ يَاءٌ إِضَافَةٌ \*\*\* وَمَا هِيَ مِنْ نَفْسِ الْأُصُولِ فَتُشَكِّلُ
- 388 - وَلَكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ \*\*\* يُرَى لِلْهَاءِ وَالْكَافِ مَدْخَلًا

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

The <b>Attached</b> Yā-āt il-idāfah at the end of:	The <b>Extra</b> Yā-āt uz-Zawā-id
(1) Nouns as بَيْتِي , verbs as دَرُونِي , and particles, as عَلَى / إِلَى / مِنِّي	(1) At the end of: nouns as الدَّاعِي , verbs as يَأْتِي and الجَوَارِي

2) Recorded in the writing of the Muṣḥaf	(2) Deleted from the writing of the Muṣḥaf
(3) The reciters differ in reading it with a sukūn or a faṭḥah.	(3) The reciters differ in reading with the yā or without it.
(4) Do not stem from the word's root letters. They denote a direct object or possessive pronoun indicating "me" or "my".	(4) Either one of the word's root letters like يَأْتِي / يَسْرِي / الدَّاعِي or an extra letter نَذِيرِي / وَعِيدِي .
(5) They are pronouns	(5) They are letters

Yā-al-idāfah can be divided into 3 categories in general:

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

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي- الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ- وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ- وَالَّذِي يُمِيتُنِي- يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا.

b. The yā-āt that all the reciters have agreed upon reading with faṭḥah:

بَلَعَنِي الْكِبَرُ- نِعْمَتِي الَّتِي- أَرُونِي الَّذِينَ

c. The yā-āt that the reciters differed upon, regarding reading them with a faṭḥah or with a sukūn. Their differences are found in **212** places, according to ash-Shāṭibī and he will divide them as follows:

389 - وَفِي مِائَتَيْ يَاءٍ وَعَشْرٍ مُنِيفَةٍ \*\*\* وَثِنْتَيْنِ خُلْفُ الْقَوْمِ أَحْكِيهِ مُجْمَلًا

Yā-al-idāfah can be followed by 1 of **6** letters: any letter-أ-إ-ء-ة-آ-أ

**1) There are 99 yā-idāfah that precede hamzat ulqat~ almaftūhah:**

390 - فَتَسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَتَسْعُهَا \*\*\* سَمًا فَتَحُهَا إِلَّا مَوَاضِعَ هَمَلًا

Yā-al-idāfah which is followed by hamzat qatʿ maftūḥah are found in 99 places. In it Nāfiʿ, Ibn Kathīr and Abū ʿAmr generally read the yā as maftūḥah with certain exceptions, as Ash-Shāṭibī states:

- 391 - فَأَرْنِي وَتَفْتِنِي أَتَّبِعِي سَكُونَهَا \*\*\* لِكُلِّ وَتَرْحَمَنِي أَكُنْ وَلَقَدْ جَلَا
- 392 - ذُرُونِي وَادْعُونِي اذْكُرُونِي فَتَحَهَا \*\*\* دَوَاءً وَأَوْزَعْنِي مَعَا جَادَ هُظْلَا

Ibn Kathīr reads yā-āt-il-idāfah that are preceding hamzat qatʿ **maftūḥah** with **fath** such as: (40:26, 60) ذُرُونِي أَقْتُلْ، اذْعُونِي أَسْتَجِبْ لَكُمْ، إِنِّي أَخَافُ- إِنِّي أَعْلَمُ: **AlBazzī** reads with **fath** in: (27: 19) اُوزِعْنِي أَنْ أَشْكُرَ، (2:152) فَادْكُرُونِي اذْكُرْكُمْ and 46:15): 23, 11:83,51,29, 43:51, while **Qumbul** reads with sukūn. In 28: 78, **AlBazzī** reads with sukūn, while **Qumbul** reads with **fath**.

- إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَلِكِنِّي أَرْجُوكُمْ قَوْمًا تَجْهَلُونَ ﴿٥٢﴾ إِنِّي أَرْجُوكُمْ بِخَيْرٍ- وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥٣﴾ عَلَى عِلْمٍ عِنْدِي / عِنْدِي أَوْ لَمْ يَعْلَمْ 28: 78
- 395 - وَيَأْتَانِ فِي اجْعَلْ لِي وَارْبِعْ إِذْ حَمَتْ \*\*\* هُدَاهَا وَلِكِنِّي بِهَا أَشْنَانٍ وَكَلَّا
- 396 - وَتَحْتِي وَقُلْ فِي هُوْدَ إِنِّي أَرَاكُمْ \*\*\* وَقُلْ فَطَرَنُ فِي هُوْدَ هَادِيهِ أَوْصَلَا
- 397 - وَيَحْزَنُنِي حَرَمُهُمْ تَعْدَانِي حَشَرْتَنِي أَعْمَى تَأْمُرُونِي وَصَلَا

Ibn Kathīr reads some yā-āt-idāfah preceding hamzat qatʿ maftūḥah with **sukūn**, 4 of them that all the qurrāʾ read with **sukūn** (see verse 391). The remaining yā-āt aren't mentioned here, because he reads them like Ḥafṣ. (9: 49) وَلَا تَفْتِنِي أَلَا (7:143) أَرْنِي أَنْظِرْ إِلَيْكَ (11: 47) وَتَرْحَمَنِي أَكُنْ (19:43) فَاتَّبِعْنِي أَهْدِكَ

2) There are 52 yā-idāfah that precede hamzat ulqatʿ **almaksūrah**

- 400 - وَثِنْتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ \*\*\* يَفْتَحُ أُولَى حُكْمٍ سِوَى مَا تَعَزَّلَا

Ibn Kathīr reads with **sukūn**, except 2 with **fath**, in: 12: 38 and Nūḥ: 6 { فَلَمْ يَزِدْهُمْ دُعَاءِي إِلَّا فِرَارًا } - { وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ }

3) There are 10 yā-idāfah that precede hamzat ulqat almadmūmah:  
Ibn Kathīr reads all of them in sukūn, without any exceptions.

وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا All the reciters read these 2 yā-āt with sukūn:

406 - فَعَنْ نَافِعٍ فَافْتَحَ وَأَسْكِنَ لِكُلِّهِمْ \*\*\* بَعْدِي وَآتُونِي لِتَفْتَحَ مُقْفَلًا  
(وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ) 2: 40 ، (قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا) 18: 96

4) There are 14 yā-idāfah that precede hamzat wasl with lām ut-Taʿrīf (Identification Article “al”): like: (لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

407 - وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ \*\*\* فَاسْكَنْهَا فَايشَ وَعَهْدِي فِي عَلَا

Ibn Kathīr reads with a fathah with some exceptions.

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

411 - وَسَبْعٌ بِهِمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ \*\*\* أَحْيَ مَعَ إِيَّيْ حَقَّهُ لَيْتَنِي حَلَا

412 - وَنَفْسِي سَمًا ذِكْرِي سَمًا قَوْمِي الرِّضَا \*\*\* حَمِيدٌ هُدًى بَعْدِي سَمًا صَفْوُهُ وَلَا

Ibn Kathīr reads 5 with a fathah and AlBazzī reads 1 in 25: 3 with fathah, while Qumbul reads it with sukūn.

{يَرْبِ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا} {يَرْبِ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا} {٢٥}

{هَرُونَ أَخِي} {أَشَدُّ بِهِ أَزْرَى} TāHā - {إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ} (Al-Aʿrāf:144)

{وَأَصْطَنَعْتُكَ لِنَفْسِي} {أَذْهَبَ أَنْتَ وَأَخُوكَ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي} {أَذْهَبَا إِلَى فِرْعَوْنَ} TāHā

{وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ} Aṣ-Ṣaf: 6

6) There are 30 yā-āt-idāfah that are followed by a letter other than a hamzah: Ibn Kathīr reads 2 with a fathah in 41:47 and 19: 5. AlBazzī



reads 1 with fatḥah and also with sukūn (preferred) in 109:6, while Qumbul reads with sukūn.

{أَيْنَ شُرَكَائِي قَالُوا} {مِنْ وَرَائِي وَكَانَتِ / {لَكُمْ دِينُكُمْ وَلِي دِينِ ⑥} {وَلِي دِينِ ⑥}

413 - وَمَعَ غَيْرِ هَمَزٍ فِي ثَلَاثِينَ حُلْفُهُمْ \*\*\* وَمَحْيَايَ جِي بِالْحُلْفِ وَالْفَتْحِ حَوْلًا

415 - وَمَعَ شُرَكَائِي مِنْ وَرَائِي دَوَّنُوا \*\*\* وَلِي دِينِ عَنْ هَادٍ بِحُلْفٍ لَهُ الْحُلَا

بَيْتِي (2:125, 22:26, 71:28) وَجَّهِي (3:20, 6:79) - لِي (14:22, 38:23, 69, 20:18)

وَلِي نَعَجَةٌ وَاحِدَةٌ - وَمَا كَانَ لِي عَلَيْكُمْ مَا كَانَ لِي مِنْ عِلْمٍ وَلِي فِيهَا مَارِبٌ أُخْرَى. مَعِيَ 9: فَأَرْسِلْ

مَعِيَ بَنِي إِسْرَائِيلَ (7:105) - وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا (9:83) - مَعِيَ صَبْرًا \* 3 (18:67,72,75) -

هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي (21:24) - (وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ - إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

(26:62,118) - فَأَرْسِلْهُ مَعِيَ رِدْءًا (28:34).

### 15. YĀ-ĀT AZ-ZAWĀ-ID (EXTRA)



I. Ya-āt az-Zawā-id are 62 in total. Ibn Kathīr reads 20 words with an extra “yā” يَ, waṣlan and waqfan, and deletes the only one that Ḥafṣ

keeps in 27: 36 (فَمَا أَتَيْنَ اللَّهَ), as Ash-Shāṭibī states:

420 - وَدُونِكَ يَاءَاتٍ تُسَمَّى زَوَائِدًا لِأَنَّ كُنَّ عَنْ خَطِّ الْمَصَاحِفِ مَعْرُلاً \*\*\*

422 - وَفِي الْوَصْلِ حَمَادٌ شَكُورٌ إِمَامُهُ \*\*\* وَجُمْلَتُهَا سِتُونَ وَاثْنَانِ فَاعْقِلَا

423 - فَيَسْرِى إِلَى الدَّاعِ الْجَوَارِ الْمُنَادِ \*\*\* يَهْدِينَ يُؤْتِينَ مَعَ أَنْ تُعَلِّمَنِي وَلَا

424 - وَأَخَّرْتَنِي الْأَسْرَ وَتَتَّبِعَنَّ سَمًا وَفِي \*\*\* الْكَهْفِ نَبِيٌّ يَأْتِي فِي هُودٍ رِقْلًا

425 - سَمَاً وَدُعَايِ فِي جَنَّا حُلُوٍ هَدِيهِ	***	وَفِي اتَّبِعُونَ أَهْدِكُمْ حَقَّهُ بِلَا
426 - وَإِنْ تَرَنِ عَنْهُمْ تُمِدُّونِي سَمَاً فَرِيقاً	***	وَيَدْعُ الدَّاعِ هَاكَ جَنَّا حَلَاً
428 - وَأَكْرَمَنِي مَعَهُ أَهَانِنِ إِذْ هَدَى	***	وَحَذَفُهُمَا لِلْمَازِنِ عُدَّ أَعْدَلَاً
430 - وَمَعَ كَالْجَوَابِ الْبَادِ حَقِّ جَنَّا هُمَا وَفِي	***	الْمُهْتَدِ الْإِسْرَا وَتَحْتَ أَخُو حُلَاً
431 - وَفِي اتَّبَعَنَ فِي آلِ عِمْرَانَ عَنْهُمَا	***	وَكِيدُونَ فِي الْأَعْرَافِ حَجَّ لِيُحْمَلَاً
432 - بِخُلْفٍ وَتُؤْتُونِي بِيُوسُفَ حَقُّهُ	***	وَفِي هُودَ تَسْأَلُنِي حَوَارِيهِ جَمَلَاً
433 - وَعَنْهُ وَخَافُونَ وَمَنْ يَتَّقِي زَكَاً	***	بِيُوسُفَ وَافِي كَالصَّحِيحِ مُعَلَّلَاً
435 - وَفِي الْمُتَعَالَى دُرَّهُ وَالتَّلَاقِ	***	وَالْتَّنَادِ دَرَا بَاغِيهِ بِالْخُلْفِ جُهَلَاً
794 - وَهَادٍ وَوَالٍ قِفَ وَوَاقٍ بِيَايِهِ	***	وَبَاقٍ دَنَا هَلْ يَسْتَوِي صُحْبَةً تَلَاً

I- Ibn Kathīr reads 4 ya-āt zawā-id waqfan, only: a- in 16: 96 بَاقٍ

b- هَادٍ - وَاقٍ - هَادٍ - these 3 are repeated in the Qur-ān.

## II- Ibn Kathīr reads the following ya-āt waslan and waqfan

No	Word: Hafṣ	Place	waslan	waqfan
1	يَوْمَ يَأْتِ لَا تَكَلَّمُ	11:105	يَأْتِ لَا تَكَلَّمُ/ لَا تَكَلَّمُ	يَوْمَ يَأْتِ
2	حَتَّى تُؤْتُونَ مَوْتَقَاً	12: 66	حَتَّى تُؤْتُونَ مَوْتَقَاً	تُؤْتُونَ
3	الْمُتَعَالِ سَوَاءً	13: 9	الْكَبِيرُ الْمُتَعَالِ سَوَاءً	الْمُتَعَالِ
4	لَيْنِ أَخْرَتَيْنِ إِلَى	17: 62	لَيْنِ أَخْرَتَيْنِ إِلَى	أَخْرَتَيْنِ
5	يَهْدِيَنِ رَبِّي	18: 24	يَهْدِيَنِ رَبِّي	يَهْدِيَنِ
6	إِنْ تَرَنِ أَنَا	18: 39	إِنْ تَرَنِ أَنَا	إِنْ تَرَنِ
7	أَنْ يُؤْتِيَنِي خَيْرًا	18: 40	أَنْ يُؤْتِيَنِي خَيْرًا	أَنْ يُؤْتِيَنِي
8	مَا كُنَّا نَبْعُ فَارْتَدَّا	18: 64	مَا كُنَّا نَبْعُ فَارْتَدَّا	نَبْعُ

9	أَنْ تُعَلِّمَنِ مِمَّا	18: 66	أَنْ تُعَلِّمَنِ مِمَّا	تُعَلِّمَنِ
10	أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ	20: 93	أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ	أَلَّا تَتَّبِعَنِ
11	فِيهِ وَالْبَادِ وَمَنْ	22: 23	الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ	وَالْبَادِ
12	أَتُمِدُّونَ بِمَالٍ	27: 36	أَتُمِدُّونَ بِمَالٍ	أَتُمِدُّونَ
13	كَالْجَوَابِ وَقُدُورٍ	34: 13	كَالْجَوَابِ وَقُدُورٍ	كَالْجَوَابِ
14	يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ	40	يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ	التَّلَاقِ
15	يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ	40	يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ	التَّنَادِ
16	أَتَّبِعُونَ أَهْدِيكُمْ	40: 38	أَتَّبِعُونَ أَهْدِيكُمْ	أَتَّبِعُونَ
17	الْجَوَارِ فِي الْبَحْرِ	42: 32	الْجَوَارِ فِي الْبَحْرِ	الْجَوَارِ
18	يُنَادِ الْمُنَادِ مِنْ	50: 41	يُنَادِ الْمُنَادِ مِنْ	الْمُنَادِ
19	إِلَى الدَّاعِ يَقُولُ	54: 8	إِلَى الدَّاعِ يَقُولُ	الدَّاعِ
20	إِذَا يَسِرْ هَلْ	89: 4	إِذَا يَسِرْ هَلْ	يَسِرْ
*	بِالْوَادِ 2 Qumbul	89: 9	الصَّخْرِ بِالْوَادِ وَفِرْعَوْنَ	بِالْوَادِ
	AlBazzī	14: 40	وَنَقَبْلَ دُعَاءِ ﴿٥﴾ رَبَّنَا	دُعَاءِ
	AlBazzī	54: 6	يَوْمَ يَدْعُ الدَّاعِ إِلَى	الدَّاعِ
	AlBazzī	89: 15	رَبِّي أَكْرَمَنِ وَأَمَّا	أَكْرَمَنِ
	AlBazzī	89: 16	رَبِّي أَهْلَنِ ﴿٦﴾ كَلَّا	أَهْلَنِ
	Qumbul	12: 90	مَنْ يَتَّقِ وَيَصْبِرْ	يَتَّقِ

\* Qumbul has 2 ways waqfan, with and without the yā. بِالْوَادِ - بِالْوَادِ

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سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

How perfect You are O Allah, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

If you find any mistakes please email me: [najaah.ummAhmad@gmail.com](mailto:najaah.ummAhmad@gmail.com)

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