

## Tajwīd: Miscellaneous words in the Ḥaḥḥ riwāyah

Below is an explanation of how to recite certain words in the Qurʾān, according to the Ḥaḥḥ riwāyah, which are recited different to how they are written.

### س / ص

There are four words in the Qurʾān containing both the letters ‘س’ and ‘ص’ in the way they are written:

- 1) Sūrah Al-Baqarah, Verse 245:

وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾  
(To be recited with the letter ‘س’ only)

- 2) Sūrah Al-Aʿrāf, Verse 69:

وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً ۗ  
(To be recited with the letter ‘س’ only)

- 3) Sūrah Al-Ṭūr, Verse 37:

أَمْعِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ لَهُمُ الْمَضْمُونُ ﴿٣٧﴾  
(Either a ‘س’ or a ‘ص’ can be prayed)

- 4) Sūrah Al-Ghāshiyah, Verse 22:

لَسْتُ عَلَيْهِمْ بِمُضَيِّطٍ ﴿٢٢﴾  
(To be recited with the letter ‘ص’ only)

### Saktah

There are four places in the Qurʾān where a pause should be made for a short while **without breaking the breath**:

- 1) Sūrah Al-Kahf, Verse 1-2:

يَجْعَلُ لَهُ عِجَابًا ۗ قَبِيْلًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّمَّنْ

- 2) Sūrah Yāsīn, Verse 52:

يُوْنِسًا مِّنْ بَعْدِنَا ۖ مَرْقَدًا ۗ هَٰذَا مَا

- 3) Sūrah Al-Qiyāmah, Verse 27:

وَقِيلَ مَنْ رَاقٍ ۗ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٧﴾

- 4) Sūrah Al-Muṭaffifīn, Verse 14:

قَالَ أَصَاطِيرُ الْأَوَّلِينَ ﴿١٤﴾ كَلَّا بَلْ عَنَرَانَ

### لَا تَأْمَنَّا

In Sūrah Yusuf, Verse 11, there comes:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ

The word ‘تَأْمَنَّا’ in its full form is actually ‘تَأْمَنُّنَا’.

Idghām Maʿ al-Ishmām is to be done. This means that the two nūns are first merged together as a nūn mushaddadah. Then throughout the ghunnah duration the lips are to be made round (forming a circle shape).

### Iltiqāʿ as-Sākinayn

In Sūrah Al-Ḥujurāt, Verse 11, comes:

بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ وَمَنْ

The letter lām in the word ‘الْإِسْمُ’ is written with a hamzah before and after it, but they are not pronounced, and the lām is to be pronounced with a kasrah. As a result the sentence is pronounced like the following: ‘بِئْسَ لِسْمِ الْفُسُوقِ بَعْدَ الْإِيمَانِ’. It is mistakenly prayed with a kasrah on the hamzah as opposed to the lām.

### Imālah

In Sūrah Hūd, Verse 41, there comes:

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا ۖ وَمُرْسَاهَا ۗ

The word ‘majrēhā’ is not to be recited with a clear fathah or kasrah; rather, it is to be pronounced majhūl, i.e. the fathah is prayed in a way that it inclines towards a kasrah, and the alif is prayed in a way that it inclines towards a yāʾ. Similar to the word ‘there’ in English.

### Tashīl

In Sūrah Fuṣṣilat (aka Sūrah Ḥā Mīm Sajdah), verse 44, there comes the following sentence:

لَدُوْ مَغْفِرَةٍ وَّذُوْ عِقَابٍ ۗ إِلَيْهِمْ ۖ وَلَوْ جَعَلْنَاهُ قُرْآنًا  
أَعْجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَءَعْجَبِيٌّ  
وَعَرَبِيٌّ ۚ قُلْ هُوَ الَّذِي نَزَّلَهُ مِنَ السَّمَاءِ ۖ وَشَفَاءٌ ۖ

The word under consideration in its full form is ‘أَعْجَبِيٌّ’ – with a fathah on both hamzahs; however, in this word tashīl must be done. This means that the second hamzah is not to be pronounced as a hamzah normally is when it has a fathah, rather it is to be pronounced in between how an alif sounds and a hamzah with a fathah sounds – i.e. pronounced between the throat and the mouth.

### Idghām Tām & Idghām Nāqīṣ

In Sūrah Al-Māʾidah, Verse 28, there comes:

اللَّهُ مِنَ الْمُنْتَقِينَ ﴿٢٨﴾ لَيْسَ بِسَطَّتْ إِلَى يَدِكَ  
لِتَقْتُلَنِي ۚ مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَكَ ۗ

And in Sūrah Yūsuf, Verse 80, there comes:

قَدْ أَخَذَ عَلَيْكُمْ مَوْتِقًا مِّنَ اللَّهِ ۖ وَمِن قَبْلُ مَا  
فَرَطْتُمْ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ

In the words ‘بَسَطْتُ’ and ‘فَرَطْتُمْ’ Idghām Nāqīṣ takes place, i.e. when doing idghām the quality of iṭbāq from the first letter remains. *Iṭbāq is the quality where the back of the tongue rises up towards the upper palate with the middle part of the tongue simultaneously plugging the upper palate up (i.e. closes/seals) resulting in a very intense full mouth quality in the letter.*

In Sūrah Al-Mursalāt, Verse 20 in the word ‘تَخْلُقَكُمْ’:

بِالْجُرْمِينَ ﴿٢٠﴾ وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢١﴾ أَلَمْ  
نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٢﴾ فَجَعَلْنَاهُ فِي قَرَارٍ

it is permissible to pray it with Idghām Nāqīṣ (with the quality (ṣifah) of istiʿlāʾ from the qāf remaining) or Idghām Tām (where no quality (ṣifah) remains over, and the first letter completely assimilates into the second); the second method is preferred.