

لَذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَأْتُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ هَبْ حُرْمَةَ

A GUIDE TO THE QIRAAT OF
IMAAM IBN KATHEER
MAY ALLAH HAVE MERCY ON HIM



QUBA ACADEMY

Rules of Ibn Katheer

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Meem Silah

If a Meem denoting plurality and masculinity (ميم الجمع) appears, you can stretch it for 2 Harakahs.

Example: ولكنكم فنتتم

If it appears before a Hamzah, it should match the duration of Madd Munfasil (2 or 4 Harakahs).

Example: فنتتم انفسكم

It is preferred to not elongate it altogether, as read in Hafs.

Note: the elongation will cancel out any Ghunnah from Idghaam Shafawi or Ikhfa Shafawi.

Idghaam & Izhaar

If a ث comes before ذ, you can merge.

Example: يلهث ذلّك

If ب comes before م, you can either merge or leave unmerged.

Example: ويعذّب مّن يشاء / ويعذّب مّن يشاء

Example: اركبّ مّعنا / اركبّ مّعنا

Note: Bazzi reads the second example with either Izhaar or Idghaam (اركبّ مّعنا / اركبّ مّعنا) but Qunbul reads with Idghaam only (اركبّ مّعنا).

Haa Kinayah

If a Haa denoting the third person, it will be read with a stretch (Silah).

Example: **فيه هدى , عقلوه وهم**

Exceptions:

1. **ويَتَّقِهِ**
2. **فَالْقَهْ**
3. **أَرْجَهُ**
4. **يَرْضَهُ لَكُمْ**

These will be read without stretch, like Hafs.

Tasheel & Ibdaal

Same word

If two Hamzahs appear in the same word, you will Tasheel on the **second** Hamzah.

Example: أُنذِرْتَهُمْ ، أُوْنِبُّوكُمْ ، إِذَا

Different words

According to Bazzi:

- 1) If both Hamzahs have a Fathah, the **first** Hamzah is dropped completely, and the Madd is reduced to either 2 Harakahs (preferred) or stays as 4.

Example: جَاءَ أَمْرُنَا → جَا أَمْرُنَا

- 2) If both Hamzahs have a Dhammah or Kasrah, you do Tasheel of the **first** Hamzah, and the Madd is reduced to either 2 Harakahs or stays as 4 (preferred).

Examples: أَوْلِيَاءُ أَوْلَيْكَ ، مِنْ السَّمَاءِ إِنْ كُنْتُمْ

Special case 1: بِالسُّوِّ إِلَّا → بِالسُّوِّ إِلَّا

In this case, it is allowed to do either:

- a. The previous method of Tasheel on the **first** Hamzah mentioned
- b. Ibdaal of the Hamzah to Waw, then merge both to a single Waw with a Shaddah (without Madd).

Summary of Bazzi:

		Hamzah in the second word		
		Fathah	Dhammah	Kasrah
Hamzah in the first word	Fathah	Deletion	Tasheel	Tasheel
	Dhammah	Ibdaal	Tasheel	Tasheel/Ibdaal
	Kasrah	Ibdaal	N/A	Tasheel

According to Qunbul:

- 1) If both Hamzahs have the same Harakah you can either apply Tasheel or Ibdaal on the **second** Hamzah.

Examples: جاءَ أمرنا ، من النساءِ إلا ، أولياءُ أولئك

According to both:

- 1) If the first Hamzah has a Fathah and the second has a Dhammah or Kasrah, Tasheel of the **second** Hamzah is done.

Examples: جاءَ أُمَّةٌ ، شهداءِ إذا

- 2) If the first Hamzah has a Dhammah and the second has a Fathah, Ibdaal (Hamzah to Waw) is done on the **second** Hamzah.

Example: السفهاءِ ولا → السفهاءِ أَلَا

- 3) If the first Hamzah has a Dhammah and the second has a Kasrah, Ibdaal (Hamzah to Waw) or Tasheel is done of the **second** Hamzah.

Example: يشاء إلى / يشاء ولي

- 4) If the first Hamzah has a Kasrah and the second has a Fathah, Ibdaal (Hamzah to Yaa) is done on the **second** Hamzah.

Example: خطبة النساءِ يو → خطبة النساءِ أو

Summary of Qunbul:

		Hamzah in the second word		
		Fathah	Dhammah	Kasrah
Hamzah in the first word	Fathah	Tasheel/Ibdaal	Tasheel	Tasheel
	Dhammah	Ibdaal	Tasheel/Ibdaal	Tasheel/Ibdaal
	Kasrah	Ibdaal	N/A	Tasheel/Ibdaal

Naql

This is applying the Harakah of a Hamzah to the previous letter which originally had a Sakin. It is only applied on the words قرآن and any command from the roots سأل.

Examples: قرآن → قرآن

Examples: وسأل القرية → وسأل القرية ، فسألوهن → فسألوهن

Waqf

Haa al-Ta'neeth

This is the Taa denoting femininity (ة) but is written as a complete round Taa (ت).

When pausing on it, it will be read as a Haa (ه) despite it being written as a Taa (ت).

Examples: قرت عين ، آيات للسائلين

Exceptions: مرضات ، ذات بهجة ، ولات مناص ، أفرأيتم اللات

1. أفرأيتم اللات
2. ولات مناص
3. ذات بهجة
4. مرضات

These will be read with a Taa when pausing on it.

Note: on the word هيهات , Bazzi reads it with a Haa when stopping and Taa when continuing, whereas Qunbul reads it with a Taa always.

Questioning particles

These are the particles that have a Harf Jarr preceding a Meem with a Fathah:

1. لم

2. فيم
3. بم
4. عم
5. مم

Bazzi has the choice to stop on the Meem with a Sakin, just like Hafs and Qunbul, or to add a Haa Sakin after it, so they would become:

1. لمه
2. فيمه
3. بمه
4. عمه
5. ممه

Naqis (ناقص) words on the scale of فاعل

When a ناقص word is on the scale of فاعل and has a Kasratayn (so is either Marfoo' or Majroor), the Kasratayn will be replaced for a Yaa Sakin. This only applies to the 4 words below, in all their cases.

Examples: هادي → هادٍ , واقبي → واقبي , واقبي → واقبي , واقبي → واقبي , باقبي → باقبي

Ya'ul Idhafah

If the Yaa of the first person occurs before a Hamzah, it will receive a Fathah. Otherwise, it has a Saakin.

Examples: **إِنِّي أُرْنِي أَعْصِرُ , عَهْدِي الظَّالِمِينَ**

There are miscellaneous **exceptions** where the Yaa does not follow the rule:

- Where the Hamzah has a Fathah and Yaa has Saakin

Examples: **أُرْنِي أَنْظِرُ , وَتَرْحَمْنِي أَكُنْ ,**

- Where the Hamzah has a Dhammah and Yaa has Saakin

Examples: **بِعَهْدِي أُوفُ , أُتُونِي أَفْرَغُ**

- Where the Hamzah has a Kasrah and Yaa has Saakin

Examples: **تَدْعُونَنِي إِلَيْهِ , فَأَنْظِرَنِي إِلَى**

Ya'ul Za'idah

This is an extra Yaa which is added to the end of the word, both when pausing on it or continuing. It occurs in 21 miscellaneous cases.

Examples: مهطعين إلى الداعي , يناد المنادي

Note: in جابوا الصخرَ بالوادي , the Yaa can be dropped when pausing according to Qunbul.