

## Notices for Hafs

The reciter should take into consideration the following rules with specific words when reciting by the way of Hafs' narration.

### 1. Tasheel\* of the second hamzah in the word "ءأعجمي"

in (أَأَعْجَمِي وَعَرَبِيٌّ) from Surat Foseilat.

(\*Tasheel: pronouncing the hamzah in between a hamzah and alif)

### 2. Emala\* in the word "مجرأها"

in (بِسْمِ اللَّهِ مَجْرَأَهَا وَمُزْسَأَهَا) from Sorat Hud.

(\*Emala: the Fatha is brought closer to the Kasarah and the أ closer to the ي.)

### 3. Al Ishmam\* or Al Rawm\*\* in the word "لا تأمنا"

of {مَالِكٌ لَا تَأْمَنُا} in Sorat Yusuf.

(\*Al Ishmam: closing the lips after reading the letter with sukun),

(\*\*Al Rawm: pronouncing only a third of the vowel)

### 4. Pronouncing the dad with a dhammah or fat-hah in the word "ضعف"

in {اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً}

in Sorat Al-Room, with rawm, and the fat-h is preferable.

### 5. The Seen س and Sad ص in 4 words:

- "ويبصط" in {وَاللَّهُ يَبْضُضُ وَيَبْصُطُ} is read with exclusive س
- "بصطة" in {وَرَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً} is read with exclusive س
- "المصيطرون" in {أَمْ هُمْ الْمُصِطْرُونَ} is read in 2 ways: with س or ص and reading it with ص is more common.
- "بمصيطر" in {أَلَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ} is read with exclusive ص

## 6. Idgham of close (Motaqarebin) & identical (Motamathelin) letters.

Hafs does Idgham in these cases:

- { يَلْهَثُ ذَلِكَ } completely merging the ث with ذ
- { ارْكَبْ مَعَنَا } completely merging ب with م
- { بَسَطَتْ } and { أَحَطَّتْ } incompletely merging the ط with ت
- "نَخْلَقُكُمْ" in { أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ } merging the ق with ك has **two ways**:
  - o **Complete Idgham**: Merging the ق with ك completely.
  - o **Incomplete Idgham**: Where the characteristics of Itbaq الإطباق remains and the Qalqala is omitted.

## 7. Izh-har ن at the و in { وَالْقُرْآنِ الْحَكِيمِ } and { ن وَالْقَلَمِ }.

## 8. Considering two ways for 3 words in 6 cases ... and they are:

- { أَلذَّكَرَيْنِ } in two cases in Al Ana'am
- { أَلنَّانِ } in two cases in Yunus
- { أَللَّهُ خَيْرٌ } in two cases: in Yunus { أَللَّهُ أَذِنَ لَكُمْ } & in Al Naml { أَللَّهُ خَيْرٌ }

**Hafs have two options:**

1. Substituting the hamzah with **Ishba'** for 6 harakahs. (This is preferred)
2. **Tasheel** (pronouncing the hamzah in between a hamzah and alif)

## 9. Considering the two options for the letter ع

in { كَهَيْعَصَ } in Maryam, { حَم، عَسَقِ } in Al Shoura.

1. **Tawasut** for four harakahs.
2. **Long madd** six harakahs. (This is preferred)

## 10. Considering the Haa' Al Kenaya where Hafs has special rules

in the following situations:

- Pronounce the Haa' with a **sukun** in {أَرْجِهْ} and {فَالِقَهُ}
- Pronouncing the Haa' with a **dhammah without connection** in {يَرْضَاهُ لَكُمْ}
- Pronouncing the ق with a **sukun** and the Haa' with a **Kasarah without a connection** in {وَيَتَّقَهُ}.
- **Connecting for 2 harakahs** in {وَيَخْلُدُ فِيهِ مُهَانًا}

## 11. Omitting the أ in case of connecting it and pronouncing it in case of stopping

... in the following:

1. "أنا" in {أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ}
2. "لكننا" in {لَكِنَّا هُوَ اللَّهُ رَبِّي}
3. "الظنوننا" in {وَتَتَّظُنُّونَ بِاللَّهِ الظُّنُونًا}
4. "الرسولنا" in {وَأَطَعْنَا الرَّسُولًا}
5. "السبيلا" in {فَأَضَلُّونَا السَّبِيلًا}
6. {قَوَارِيرًا} in the first site of Sorat Al-Insan {وَأَكْوَابٍ كَانَتْ قَوَارِيرِ}

- **Note:** However, in the second site {قَوَارِيرِ مِنْ فِضَّةٍ} the أ is omitted during connecting and stopping.

7. {سَلَسِلًا} in {إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَسِلًا} is read by Hafs:

- **Connecting:** pronouncing the ل with a Fat-hah without Tanween
- **Stopping:** is read in 2 ways either with أ or with ل sukun

## 12. Pronouncing 3 words with ن in connection and ا upon stopping:

- {وَلْيَكُونُوا} in {وَلْيَكُونُوا مِنَ الصَّاعِرِينَ}
- {لَنَسْفَعًا} in {كَلَّا لَئِن لَّمْ يَنْتَه لَنَسْفَعًا بِالنَّاصِيَةِ}
- {إِذَا} anywhere as in {وَإِذَا لَا يَلْبُثُونَ خِلافَكَ إِلَّا قَلِيلًا}

## 13. Considering the word {ءَاتِنِ} in

in {فَمَا ءَاتِنِ ٱللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ} from Al Naml. It is read by Hafs:

- **Connecting:** ي with a fatha
- **Stopping:** Has 2 ways: pronouncing the ي or not.

## 14. Considering one of the two permissible options when starting with the word "الإسم"

in {يُنْسِ ٱلْإِسْمَ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَانِ} in Al Hujurat:

- Pronouncing the Hamzah with a Fat-ha then a ل Kasarah then س with sukun saying "الإسم".
- Omitting connecting Hamzah and starting with ل Kasarah then س with sukun saying "الإسم".

## 15. Considering the obligatory pauses exclusive for Hafs,

in 4 situations:

- Pausing on {عَوَجًا} in Sorat Al-Kahf.
- Pausing on {مَرَقِدِنَا} in Sorat Yaseen.
- Pausing on {مَنْ رَاقٍ} in Sorat Al-Qeima.
- Pausing on {بَلْ رَانَ} in Sorat Al-Motafefen.

- **Note:** As for the permissible pauses in Hafs, they are in two situations:

1. Between Surat Al Anfaal and Tawbah
2. In {مَالِيَهُ، هَلْكَ} in Al Haqah where the pause is the preferred method