

## A COMPARATIVE STUDY BETWEEN AL-'ASHR ALNĀF'YH WA-AL-ṬAYYIBAH: AL-AZRAQ AS A CASE STUDY

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### Abstract

*The research was based on proving the differences between al-'Ashr-alnāf'iyyah and al-Ṭayyibah according to Azraq. The importance of the research lies in identifying the differences between al-'Ashr-alnāf'iyyah and al-Ṭayyibah according to Azraq. The method followed in this research is the comparative inductive approach by referring to books, and attributing the disagreement to the books that dealt with al-torok al-'Ashr-alnāf'iyyah and al-Ṭayyibah, while the research problem lies in the lack of a study that has proven all the differences with documentation, and the research aims to clarify the differences between al-torok al-'Ashr-alnāf'iyyah and al-Ṭayyibah according to Al-Azraq. Moreso, some of the research findings are: There are aspects in al-torok al-'Ashr-alnāf'iyyah that do not exist in al-Ṭayyibah, and there are other aspects in al-Ṭayyibah that are not found in al-'Ashr-alnāf'iyyah, and there are agreed-upon chapters between al-'Ashr-alnāf'iyyah and al-Ṭayyibah in rulings, as well as other recorded findings that are appropriate for research.*

**Keywords:** Al-'ashr-Alnāf'iyyah, Al-Ṭayyibah, Al-Qirā'āt, Al-Azraq.

### INTRODUCTION

Praise be to God, Lord of the Worlds, and May blessings and peace be upon the most noble of messengers, our Prophet Muhammad, and upon all his family and companions. The science of al-Qiraat is one of the sciences that Muslims have received with acceptance, and it has become universities, institutes, schools, and special circles (halkat) that have embraced it. The Qur'anic recitations (al-Qiraat) that people recite in our day go back to the ten through the path of Shatibiyyah and Durrah or al-Ṭayyibah or the ten beneficial paths.

Since that was the case, I wanted to write a research paper. In the differences between the al-Ṭayyibah of publishing and the ten beneficial paths according to Al-Azraq, so that it becomes clear to the reader of the ten beneficial recitations what are the differences in the al-Ṭayyibah of publishing and the aspects that are agreed upon and disagreed upon with the ten beneficial paths, and the aspects will be completely clear to the reader.

### **The Importance of the Topic:**

1. This topic is related to the most noble of sciences and the greatest book, the Book of Almighty Allah, and everything that is like that derives its importance from what is related to it.
2. Understanding the differences between al-'Ashr-alnāf'iyyah and al-Ṭayyibah according to Azraq.
3. al-'Ashr-alnāf'iyyah ways of recitations are still being used until now.
4. This research deals with the differences between al-'Ashr-alnāf'iyyah and the al-Ṭayyibah for al-Azraq.
5. Contribute to spreading al-'Ashr-alnāf'iyyah paths.

### **Research Problem:**

The problem with the research lies in the lack of a study that has identified the areas of agreement and disagreement between al-'Ashr-alnāf'iyyah, and al-Ṭayyibah of Al-Azraq.

### **Research Objectives:**

1. Explaining the differences between al-'Ashr-alnāf'iyyah and al-Ṭayyibah according to al-Azraq.
2. Showing the extent of the interest of Qira'at sheikhs and scholars in al-'Ashr-alnāf'iyyah and al-Ṭayyibah.
3. Knowing the agreed upon aspects between al-'Ashr-alnāf'iyyah and al-Ṭayyibah of Al-Azraq.
4. Knowing the disputed aspects between the al-'Ashr-alnāf'iyyah and al-Ṭayyibah of Al-Azraq.

### **Previous Studies:**

The research did not find any previous study on the differences between al-'Ashr-alnāf'iyyah and al-Ṭayyibah of al-Azraq.

## **RESEARCH METHODOLOGY**

This research adopted the comparative inductive method according to the following steps:

- i. Reading books concerned with al-'Ashr-alnāf'iyyah ways, ranging from poetry to prosaic.
- ii. Reading the text of Al-Ṭayyibah in the Ten Readings (al-Qiraat) by Ibn Al-Jazari.
- iii. Comparison between the ten beneficial paths and the text off al-Taibah in the ten recitations (al-Qiraat) of Ibn al-Jazari regarding Al-Azraq.
- iv. Proving the points of disagreement and documenting them from their reference, and also with a brief guidance as much as possible, and in the chapter on opening and tilting (al-Fath wa al-Imalah) and the chapter on Raa'at, the study summarized in guidance and made it after completing each chapter separately; because of overlapping words in al-Fath wa al-Imalah and Raa'at.
- v. The order of the search is according to the order of the Osol and farsh in Taibat al-Nashr, and what is meant is in the chapters and not in the words inside the chapter, or moving some words to their surahs.

- vi. The speech was issued to Al-Azraq, including the mostly al-‘Ashr-alnāf‘iyyah, and then the position of al-Taibah was stated.
- vii. The verse number is sufficient for attributing al-Tayyibah, and sometimes documentation is done from the book al-Nashr by Ibn al-Jazari, or some other books that took care to mention the aspects in the ten readings (al-Qiraat) from the sides (wjoh) of al-Tayyibah.
- viii. Some of the words that come under the general rule have been mentioned again, due to a disagreement occurring between them regarding al-Torok al-Ashr-alnāf‘iyyah, and for fear of confusion that they do not come within.
- ix. Regarding the issue of presenting some aspects of the disputed issue, the research was limited to what was in al-‘Ashr-alnāf‘iyyah, and did not mention what was in al-Tayyibah. Because the original purpose of the research is to compare the agreed upon and differing aspects.
- x. Documenting information from its sources.
- xi. Writing the research according to modern spelling rules.
- xii. Adjust what needs to be adjusted, and adhere to punctuation marks.

#### **The Basmalah:**

Between Sūrah al-Anfāl and Sūrah al-Tawbah is Al-sakt and al-Waṣl, (silence and continuation only) (Albjā‘y: d.t), while in al-Tayyibah the aspect of endowment is added to it (Ibn al-Jazarī: 1994). The aspect of Al-sakt (silence): It is a warning that the surah has ended and that the reader will start a new surah (al-Qaysī: 1974). The purpose of the connection is to explain the parsing, and what is reported on the reciter Hamza is that he said that the Qur’an is like a single surah to me (al-Fāsī: 2011), and also the permissibility of connecting the two surahs with the Basmalah, so the permissibility of connecting with the absence of the Basmalah is better (Ibn al-Jazarī: d.t).

The reason for pausing is that it is the most analogous “and it is the most similar to the doctrine of the people of tartil, and it is optional in the doctrine of everyone, because the end of the surahs is one of the most complete ones. But it was changed from it in the doctrine of those who did not elaborate on the reason that if he stopped at the end of the surahs, the Basmalah would be attached to the beginning of the surahs, and for the sake of starting. It was not given contrary to the drawing in the two cases, as mentioned above, and the necessary here is incomplete and the requirement for the endowment is valid, so we chose the endowment (al-waqf), and we do not prevent anything else” (Ibn al-Jazarī: d.t).

Al-Azraq in al-‘Ashr-alnāf‘iyyah has been limited to the point of connection and silence (al-Waṣl and al-Sakt). So that what is between Surah Al-Anfal and Al-Tawbah is treated with the rest of what is between Surahs of the Qur’an, while al-Taibah increased in the face of endowment (wajh al-Waqf). Because it (al-Taibah) contains most of the correct aspects.

#### **Al-Madd wa-al-qaṣr and the two hamzas of a word**

##### **First:Al-Madd wa-al-qaṣr:**

**Madd al-badl:** The two hamzas from a word. If the second is maftooh, then Al-Azraq has the aspect of replacing the second hamza with an alif. If a vowel occurs after it, treat it as madd al-badl (Albwjlyly: 2013, Albjā‘y: d. t.). There is no treatment in Taybah and An-Nashr of treating the replaced alif as madd al-badl (Ibn al-Jazarī: 1994).

The two hamzas from two words that agree in vowel: Al-Azraq has the form of replacing the second hamza of the two that agree in the three types, and if it is silent after it, its duration is a full duration, and if after it is vowel, treat it as a substituted hamza (Ibn Ghāzī: 2004, al-Minjarah: 2020), there is no In al-Ṭayyibah and publication, the replacement of the second hamza of the two consonants is treated as the extension of the substitute (Ibn al-Jazarī: 1994).

Madd al-badl in which the hamza precedes the letter madd, and the letter madd is weak and hidden, so it is made clear with the madd; So that it does not become more hidden, the readers often shorten the substitution, and their argument is that when the hamza precedes the madd letter, it is safe to conceal it, unlike the delay of the hamza from the madd letter towards السماء (al-Mahdawī: d.t), so Al-Azraq has in the two hamzas in a word and the second of them is maftoh: the face (wajh) of the substitution (al-lbdal), and if there is a vowel letter after it. In this case, the Al-Azraq one has three substitutions, so the one that results from the letter Maad is treated as the original substitution as a matter of equalization, and this according to the Al-Azraq one is from al-‘Ashr-alnāf‘iyah, unlike Al-Azraq from al-Taibah, so the extension of the substitution resulting from the substitution is short only, and that is taking into account the distinction between the extension of the original substitution and the extension of the substitution resulting from the substitution. Also, in the two hamzas that agree on two words, Al-Azraq has the second hamza replaced with a vowel, and if it is followed by a vowel, it becomes a substitute letter, resulting from a substitute, and what was mentioned previously also applies to the previous guidance.

The word (Israel), and the prolongation of the substitute after the hamzat wasl, all of this is with the shortening of the substitute for Al-Azraq (al-Wadghīrī: d.t, Ibn Ghāzī: 2004), while in al-Taibah the word (Israel), and the prolongation of the substitute that occurs after the hamzat with a connection in which there is a dispute (Ibn al- Jazarī: 1994), and the word “Israel” often occurs with the word “bani”, and this results in a separate madd, then a continuous madd, then madd badal. So, whoever takes the non-madd of the badal due to the length of the word in maddahs, and the weight is achieved with the third maddah, which is the maad al- Badal, and also the principle in the maad al-Badal. The madd letters should come first, followed by the hamza. Since the hamza here was preceded by the madd letter, the concealment of the madd letter was ensured, and it was said that the word “Israel” is a foreign word (al-Ḥalabī: d.t), and whoever took the madd wanted to follow the rule and not disrupt it in this word, and also because it mentioned many times in Qur’an.

The word “‘Ādā al-ūlā” was read by al-Azraq with shortening the substitution (kasr al-Badal) (Ibn Ghāzī: 2004), while in al-Ṭayyibah it has a substitute with a khilaf (Ibn al-Jazarī: 1994), and the word “‘Ādā al-ūlā” was read by al-Azraq in this position with the assimilation of the tanween in the lam to which the deleted hamza vowel was transferred. This caused that (al-Arid) was taken as basic and that there is no hamza before the letter madd due to which the madd occurs. Whoever does not take al-Arid into consideration, intends for the hamza to remain and makes three substitutions in the waw (al-Qaysī: 1974).

**Al-Līn almhmuz:** Al-Azraq has mediation and saturation (al-Tawassot wa al-Ishba) in this order, a connection and a stop (Ibn Ghāzī: 2004, al-Minjarah: 2020), and it has in al-Ttaibah something like this and the word (شئى) is extended only without the rest of the chapter (Ibn al-Jazarī: 1994). Al-Mahmouz: al-Ttaibah increased for al-Azraq the prolongation of the word (شئى) without the rest of the chapter, and the reason for that is Ibn al-Jazarī’s reliance on methods that al-Azraq did not rely on in al-ashr-alnāf‘iyah verses. Ibn al-Jazari said: “Others went to increase the prolongation of (شئى) only whenever it came in Qur’an either it came marfo mansoob or majror, and the rest of the chapter is shortened (al-Kasr). This is the doctrine of Abu Al-Hasan Tahir bin Ghalbun, Abu Al-Tahir, the author of al-Inwan, Abu Al-Qasim Al-Tarsusy, Abu Ali Al-Hasan bin Balima, the author of Al-Talkhis, and Abu Al-Fadl Al-Khuza’i” (Ibn al-Jazarī d.t).

**Al-Madd al-lāzim:** The letter Ain in surahs: Maryam and al-Shura in which there is mediation and satisfaction while providing satisfaction (Ibn Ghāzī: 2004, al-Minjarah: 2020), and in al-Taibah also the same is true, and shortening is added to it (Ibn al-Jazarī: 1994), and the reason for al-maad is measuring and separating between the two sakin with al-Maad, as in the word "Al-Haqqa", and the reason for mediation (al-Tawasot) is that the vowel was not homogeneous with the letter of madd, and to explain the advantage of what its vowel was homogeneous over what its vowel was not homogeneous with it (al-Ḥalabī: d.t), and Ibn al-Jazari explained this in Al-Nashr by saying: "So the people of performance differed regarding its satisfaction in its mediation and in shortening it for each of the readers, some of them made it in the course of the letter madd, so he prolong its length to meet the consonants... and among them were those who took the middle due to the fatha of the before, and care to bring together the two consonants... and among them were those who made it the course of the correct letters, and did not increase it in enabling it beyond what it contained. " (Ibn al-Jazarī d.t).

#### **Second: The two hamzas of a word:**

The word (أئمة) wherever it is mentioned: it has ease with no insertion (idkhal) (al-Dānī: d.t), and in al-Taibah as well, and the form of replacing the second hamza with Yaa is added to it (Ibn al-Jazarī: 1994), the form of ease is lightening, combining languages, and investigation. According to the original, and the insertion to separate two hamzas (al- Dijwī & qamhāwy: 2008), and the origin of the word is based on the root (Af'alah), so the vowel of the meem was transferred to the hamza before it, then the taken vowel of the meem was assimilated into the meem that comes after it, on the basis of the union of two similar which is obligatory for assimilation, as he indicated. May Allah have mercy on him (al-Shāṭibī: 2005). When the hamza was Kasrah, it had to be replaced with a pure Yaa (Ibn al-Jazarī d.t).

#### **Al-Hamz al-mufrad (the single hamza):**

The word (ها أنتم) wherever it come in Quran: he read it by deleting the alif, with the hamza simplified (al-Dānī: d.t). It has another aspect, which is replacing the hamza with an alif (Ibn Ghāzī: 2004), and the precedent is the simplification aspect (wajh al-Tas-hil) (al-Minjarah: 2020), and in al-Taibah. Also, like this, and the reason for deleting the alif is added to it with the simplification of the hamza (Ibn al-Jazarī: 1994), and the reason for deleting the alif is that its root is "أنتم" so the first hamza was replaced with a ha, and the reason for making the hamza simplified is that it is treated like the word "أأنذرتهم." Al-Azraq's school of thought is to make the second hamza easy, and it has Another way is to replace the second with a madd letter with six counts (harakat) due to the presence of an intransitive sukoon after it, and in the way that the alif proves haa al-Tanbih is included in the word "أنتم" and it is good to facilitate the hamza "أنتم" after haa al-Tanbih so that al-Tanbih letter alif is brought closer to the sukoon, which is the noon in "أنتم" It is not appropriate to replace the hamza least two alifs come together (al-Qaysī: 1974), and Imam Al-Shatibi mentioned a verse in directing this word and said:

وسهل أخوا حمد وكم مبدل جلا\*\*\*559 - ولا ألف في ها هأنتم زكا جنا

وإبداله من همزة زان جملا\*\*\*560 - وفي هائه التنبيه من ثابت هدى

وجيه به الوجهين للكل حملا\*\*\*561 - ويحتمل الوجهين عن غيرهم وكم

al-Shāṭibī: 2005.( وذو البديل الوجهان عنه مسهلا"\*\*\*562 - ويقصر في التنبيه ذو القصر مذهبا

The word (Al-Lai) wherever it come in Quran: He reads it by deleting the Yaa, and in the case of a connection, he may facilitate the hamza or replace it with a pure yā' maksorah (al-Khabbāz: 2016, al-Minjarah: 2020), and in the case of stopping with the yā' only (Albjā'y:

d.t), while in The Tayyibah has the Hamzah being tas-hil in the state of connection with the long and short (Ibn al-Jazarī: 1994), and the waqf state has the hamza in rhum with the long maad and short, or the substitution of the hamza yā' as a Sākinah with the full madd (Sālim: 2003), and the word (al-lai) is mentioned in more than one recitation.

Al-Makki expressed this in his book Al-Kashf: that they are all languages that are heard in the word, and the origin of the word is that it has a Kasrah hamza followed by a silent ya' with a madd ya, so whoever reads with a hamza without a ya', deletes the ya'; Because there is a substitute and evidence for the deleted yā', which is breaking the hamza, as they did in the active participle by deleting the yā' and concealing the last letter as an indication of deleting the yā', as in the word "قاضي", and there are those who softened the hamza after deleting the yā' by making it easier between, and this was read by Al-Azraq in Tayyibah. And al-'Ashr-alnāf'iyyah, and there are those who replace the hamza with a ya' with a kasra and then relax the ya' in lightness, because of the weight of the kasra on they', and those who keep the ya' as a kasra on the basis of the substitute, and that is a Kasrah hamza that replaces a Kasrah with a ya', and that is the aspect with which al-Azraq was read in al-'Ashr-alnāf'iyyah, and it is a language in the word (al). -Qaysī: 1974), and the lengthening is due to the original, and the shortening is due to the accident, and in this regard Ibn al-Jazari says:

"174 - The extension is preferable if the cause changes... and the effect remains, or if it is shorter, that is preferable" (Albjā'y: d.t).

#### Letters which its point of articulations are close:

The word (يلهث ذلك) in Surat Al-A'raf: he read it with Al-izhār (Albjā'y: d.t), while in Tayyiba it is with Al-izhār and Al-Idghām (Ibn al-Jazarī: 1994), and the reason for Al-izhār is the original, and the letter thaa (ث) is in the vowelized word and the Sukūn is incidental to it, and it is separated from the word after it, and the face Assimilation is due to the letters thal and thaa sharing one articulation point (makhrāj), which is the tip of the tongue with the edges of the upper folds, and the letters thal and thaa sharing the characteristic of softness, interspersed, openness and silence, the letter thaa being unique in whispering, and the letter thal being alone in being loud. All of this helped in assimilation, and the reasons for assimilation go back to three main reasons: they are similarity and closeness. And homogeneity, so the place we have in mind was caused by homogeneity (al-Ḥalabī: d.t).

The letter noon (ن) from (يس والقرآن) in the beginning of Surah Yasin: He read it with assimilation (idgham) (al-Dānī: d.t), while in Tayyibah it is with adjective (izhar) and assimilation (idgham) (Ibn al-Jazarī: 1994).

The letter noon from (ن والقلم) in the beginning of Surat Al-Qalam: He recited it with declension (izhar) (al-Dānī: d.t), while in Tayyiba it is with declension and assimilation (idgham) (Ibn al-Jazarī: 1994). (ن والقلم)يس والقرآن The reason for clearing (izhar) them is that the dissociated letters are based on the stop, and that is when they are connected, they are connected with the sukoon and are not Arabized, and whoever takes assimilation (idgham) does not take into consider that they are built on the stop, and he imposed the rule of connection on them and applied the rule on the sukoon on the noon after which it occurs as waw. And whoever takes both views should consider combining the causes (al-Mahdawī: d.t).

The word (نخلتكم) in Surat Al-Mursalat: with complete assimilation (completely idgham) (Albjā'y: d.t), while in Tayyiba with incomplete and complete assimilation (Ibn al-Jazarī: 1994), (نخلتكم) in Surat Al-Mursalat, the reason for complete assimilation, in line with the chapter on the great assimilation of two words by Al-Susi, such as (خلق كل), and Imam Ibn al-Jazarī indicated that in the case of assimilation of the first letter, all of its attributes are lost with it. He said: "And the letter with the

characteristic, if it is assimilated, is dropped" (Ibn al-Jazarī: 1994), and whoever takes the incomplete assimilation, then they apply the incomplete assimilation in the word (أحطت وبسطت). (Ibn al-Jazarī d.t).

#### **Al-Fath wa-al-imālah, between the two pronunciations, the ra'at and the laams:**

##### **Firstly: Al-Fath wa-al-imālah between the two words:**

The word (كلاهما واكلتا) in case of stopping) has the fathah and is the antecedent (al-Minjarah: 2020), then the reduction (Ibn Ghāzī: 2004 Albjā'y: d.t), and the author of Takmil al-Munafī' mentioned that the well-known is the fathā (Alrḥāmny: 2017), through the way of al-nashr with the fathā. With regard to the word كلاهما, and with regard to the word كلتا in the case of a stop, it contains a fathah on the basis that its alif is for the dual, and it contains a fathah and a diminution on the basis that its alif is for a feminine (Ibn al-Jazarī d.t).

The word (مرضات) has the al-Fath and it is given precedence (al-Minjarah: 2020), then it is diminished (al-Taqlil) (Ibn Ghāzī: 2004, al-Minjarah: 2020), by way of al-Nashr with the al-Fath (Ibn al-Jazarī d.t, Sālim: 2003).

The word (طه) its haa: Al-Azraq read it with the inclination (al-Imalah), which is the leading aspect (al-Minjarah: 2020), the reduction (al-Taqlil) (Albjā'y: d.t), and the fathā (Alrḥāmny: 2017), while in Tayyiba it is with the decrease and the inclination only (Ibn al-Jazarī: 1994).

The word (حم) has the letter "ha" from it: it has a reduction and a fatha (Ibn Ghāzī: 2004 Alrḥāmny: 2017, Albjā'y: d.t.), while in al-Ṭayyibah there is only a reduction (Ibn al-Jazarī: 1994).

The word (Yasin) is the yā', including: in Tayyiba with fathā and taqlī (Ibn al-Jazarī: 1994), and it is not stated in the al-'Ashr-alnāf'iyah, so it is with fathā.

##### **Al-Taujīh: (التوجيه)**

"The Fatha and the Imalah are two well-known and commonly used linguistic features on the tongues of the eloquent Arabs to whom the Quran was revealed in their language. The Fatha is the language of the people of Hijaz, and the Imalah is the language of the general population of the people of Najd, including Tamim, Asad, and Qays (Ibn Abī Maryam: 1993).

The Fatha is the original, and the Imalah is a derivative of it; this is because any letter recited with imalah can be recited with fath initially, but it is not permissible to any letter to be recited Imalah except when there is a reason to do so. If the reason is lost, then the Fatha is necessary, and the Imalah places the letter between two letters. Alif with Imalah is between a pure Fatha and a Kasra, and the original is not to place the letter between two letters, but rather the original is for each letter to come out from its position purely, without being mixed with another (Ibn Abī Maryam: 1993 Ibn al-Jazarī d.t.).

Regarding the word (كلتا), Ibn al-Jazarī mentioned in his book: "The grammarians have differed in it, so Ad-Dānī mentioned in Al-Mudah and Jāmi' Al-Bayān that the Kufans said: it is an alif of dual. The singular of (كلتا) is (كلت) and the Basrans said it is an alif of femininity, and the form (كلتا) is on the pattern of fa'ila, like (إحدى). Especially since the ta' is substituted for waw, and the original is (كلوى), he said: So, according to the first opinion, it is not subject to Imalah for the adherents of Imalah, nor is it clearly distinguished for those who hold that opinion. And according to the second, it is subject to it for the adherents of it. He said: And the reciters and performers follow the first opinion" (Ibn al-Jazarī d.t.).

As for the word (كلاهما), the Imalah in it is attributed to the Kasra of the kaf or that its origin is a ya (Ibn al-Qāṣih: 1954), and regarding this, Imam Ash-Shāṭibī said: "Say 'aw (كلاهما)' with a Fatha or with a Kasra or with a ya, tilting" (al-Shāṭibī: 2005)."

"Al-Fath" and "Al-Imala" (inclination) are two well-known and commonly used linguistic terms among the eloquent Arabic speakers, particularly those Arabs for whom the Quran was revealed in their language. "Al-Fath" is the language of the people of the Hijaz region, while "Al-Imala" is the language commonly used by the people of Najd, including Tamim, Asad, and Qais (Ibn Abī Maryam: 1993).

"Al-Fath" is the original form, and "Al-Imala" is a derivative of it. Every letter can be inclined (imalah) initially, and its al-Fath is permissible. It is not allowed to incline a letter except when there is a reason to incline it. If the reason is absent, al-Fath is necessary. "Al-Imala" places the letter between two other letters because the inclined alif is positioned between a pure fatha and a kasra. The original principle is that each letter exits from its place independently without mixing with others (Ibn Abī Maryam: 1993, Ibn al-Jazarī d.t.).

Secondly: The Raa'at (softening of the letter "ر"):

The softening of the letter "ر" in this section is similar to what is mentioned in Ash-Shatibiyyah regarding the various words agreed upon for softening or disagreed upon in softening.

For example, the words "نكرا" and "سترا" and their counterparts: It has the Tafkhim (emphasis) which is the preferred form, and the second form is the Tarqiq (softening). Additionally, when substituting a verb for the Azraq with all of its forms, it is permissible, and the total number of forms is six (al-Maghribī: 2018). The same applies in At-Tayyibah, and the word "صهرا" is an exception as it is softened (Ibn al-Jazarī: 1994).

The word "بشور" in Surah Al-Mursalat: Both the first and second "ر" are softened in both cases (Alrḥāmny: 2017). The same applies in At-Tayyibah, and emphasis on the first "ر" is added with softening of the second "ر" and vice versa or emphasis on both in stopping (Ibn al-Jazarī: 1994).

The word "إرم" in Surah Al-Fajr with emphasis (al-Dānī: d.t), while in At-Tayyibah there is disagreement (Ibn al-Jazarī: 1994).

The word "الإشراق" in Surah Ṣād with emphasis (al-Dānī: d.t), while in At-Tayyibah there is disagreement (Ibn al-Jazarī: 1994).

The word "حصرت" in Surah An-Nisa with softening, because it is according to the rule (al-Dānī: d.t), while in At-Tayyibah there is disagreement (Ibn al-Jazarī: 1994).

The following words are softened in the ten beneficial to Azraq; because it is according to the rule (al-Dānī: d.t), they are: "ذكرك", "وزر", "حذركم", "مرء", "افتراء", "تنتصران", "ساحران", "طهرا", "عشيرتكم" in Surah At-Tawbah, "كبره", "العبره", "سراعا", "ذراعيه", "ذراعا", "إجرامي", "كبره", "العبره", while in At-Tayyibah there is disagreement (Ibn al-Jazarī: 1994).

The word "ذكرى الدار": The "ر" from the word "ذكرى" is softened in stopping and pausing (Alrḥāmny: 2017), and some of them mentioned softening as the preferred form, while the second form is the emphasis (Ibn Ghāzī: 2004, al-Minjarah: 2020), while in At-Tayyibah it is softened in both cases, because it is according to the rule (Ibn al-Jazarī: 1994).

The "ر" with nasb (grammatical case of nasb) with the presence of the conditions for softening, in the al-Ashr annafiyyah to Azraq with softening in both cases; because it is according to the rule (al-Dānī: d.t), and the same applies in At-Tayyibah, and the emphasis is added in both cases, or the emphasis and stopping are added with softening in pausing (Ibn al-Jazarī: 1994).



The "ر" with Maḍmūmah with the presence of the conditions for softening, in the al-Ashr annafiyyah to Azraq with softening in both cases; because it is according to the rule (al-Dānī: d.t), and the same applies in At-Tayyibah, and the emphasis is added in both cases, or softening is added except for the word "كبير" and the word "عشرون" (Ibn al-Jazarī: 1994).

#### Al-Taujīh: (التوجيه)

It is said that softening (Tarqiq) is linguistic, and it is said to approximate the pronunciation of some letters to others, while emphasis (Tafkīm) is on the original pronunciation (al-Dijwī & qamḥāwy: 2008). The reason for exempting (صهراً) from the pattern of (ذكراً) is due to the weakness and concealment of the letter "ه" (Ibn Yūsuf: 2000), and the emphasis on the "ر" in (إرم) is due to the foreignness (ajma) and softening as an exception to the analogy (Ibn Yūsuf: 2000). Imam Makkī elaborated in his book Al-Kashf on what differed in reading with emphasis and softening. He summarized it by saying: "The Kasrah when it is on a letter of the throat and what is close to it, it was far from the "ر", so it was emphasized. Therefore, the letter "عشرون", the "عين" in it is Kasrah, and it is a letter of the throat, and also the sukun on the "ش", so the "ر" was emphasized. Also, the word (وزر), there is a separation between the "ر" and the Kasrah, a strong letter, which is the "ز", so the "ر" was weakened from softening due to this barrier. Likewise, in the words (العبرة), (حذرکم), (إجرامي), and what we have summarized is sufficient and comprehensive. Whoever seeks elaboration and expansion should refer to what Imam Makkī mentioned in his book as he elaborated and expounded on the matter" (al-Qaysī: 1974). Emphasis is the origin in this pattern, and softening is done according to the rule. In this regard, Imam Ash-Shāṭibī said: "Other than what I have described, on the original, with emphasis, be consistent" (al-Shāṭibī: 2005).

#### Thirdly: The Laam (ل) Marks

The word (صلصال) in Surah Al-Ḥijr: In al-Ashr annafiyyah to Azraq with softening, because it is according to the rule (al-Dānī: d.t), while in At-Tayyibah there is disagreement (Ibn al-Jazarī: 1994). The predominant view for the word (صلصال) is softening due to the absence of the rule of emphasizing the Laam, which is the original, and emphasizing occurs when the Laam is between two Saads. This is also supported by the narration from the Imams in these aspects (Ibn Yūsuf: 2000).

#### Additional Yāas (Yā'āt al-zawā'id):

The phrase "ألا تتبعن أفعصيت" in Surah Ṭāhā: It is recited by affirming the ya in continuous recitation and omitting it in stopping (al-Dānī: d.t, Albjā'y: d.t), while in At-Tayyibah, the ya is omitted in both cases (Ibn al-Jazarī: 1994). The reason for affirming the ya in continuous recitation and omitting it in stopping is to adhere to the original and the script, while the reason for omitting it in both cases is to seek ease, and this is a linguistic consideration (al-Dijwī & qamḥāwy: 2008).

#### The Merging of Letters (Farsh al-Ḥurūf):

Surah Yusuf

The word "تأمننا" is pronounced with Ikhfa' (concealment) for all (Albjā'y: d.t), and it is the same in At-Tayyibah, with the addition of Ishmaam (Ibn al-Jazarī: 1994). The origin of the word "تأمننا" is that it consists of two words: the first is "تأمن" with a Damma on the noon, and the second is "نا", so the first word is assimilated into the second. Since assimilation is treated like the condition of a silent letter (Sākin) with rūm (concealing) and Ishmaam, rūm is applied in this word, which is a form of concealing the vowel and indicating part of it. As for Ishmaam, it signals the assimilation condition by adding a Damma to the lips. Both rūm and Ishmaam serve to indicate the vowel of the letter before assimilation and are permissible forms of assimilation (Al-Farsi: 1993). Imam Ash-Shāṭibī

stated: "And he adds Ishmaam and rūm in other than bā' and mīm, with bā' or mīm, be contemplative" (al-Shāṭibī: 2005).

## CONCLUSION

All praise is due to Allah, the Lord of all worlds, and blessings and peace upon the best of mankind, our Prophet Muhammad, and upon his family and all his companions. The research has reached the following results and recommendations:

Firstly, the Results:

1. There are aspects in the ten beneficial to the Azraq (blue) and not found in At-Tayyibah, such as the word "اللائي" with a Kasrah (kasrah) ya in Surah Al-Ahzab and At-Talaq, reduction in the word "مرضات" and the word "كلاهما", the ha in "طه" with a fatha, and the satisfaction of softness in the word "سوءات".
2. There are aspects in At-Tayyibah and not found in the ten beneficial to the Azraq, such as reduction in the ya of "يس", the substitution of the second hamzah with ya in the word "أئمة", affirming the alif while simplifying the hamzah in the word "ها أنتم" wherever it occurs, the manifestation of the noon in "يس والقرآن" in the opening of Surah Yasin, and the strengthening of the lam in the word "صلصال".
3. There are agreed-upon aspects between the ten beneficial to the Azraq and At-Tayyibah in terms of rulings, such as the pronoun ha and mentioning dal with a previous mention and mentioning the feminine ta.
4. The assimilation in the ten beneficial to the Azraq is consistent with that in At-Tayyibah except for the additional aspect of nasalization in the word "تأمننا" in Surah Yusuf.

Secondly, the Recommendations:

Researchers are recommended to write about the ten beneficial to the Azraq and address them from all angles to contribute to their dissemination and dispel misconceptions among some readers. Reading is a practiced tradition passed down from one to another, and we ask Allah, the Mighty, to forgive us, our parents, and all Muslims, the living and the deceased. All praise is due to Allah, the Lord of all worlds.

## References

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- 2) Albwjlyly, ḥamad ibn abī al-qāsim al-ḥusaynī (1314), al-tabṣirah fī qirā'ah al-'asharah, dirāsah wa-taḥqīq ḥusayn w'lyly, jāmi'at al-jazā'ir, kulliyat al-'ulūm al-islāmīyah, qism al-lughah wa-al-ḥaḍārah, dār ibn ḥazm, al-ṭab'ah al'wlā2013.
- 3) Al-dānī, abū 'amr (444), al-ta'rīf fī ikhtilāf al-ruwāh 'an nāfi', dirāsah wa-taḥqīq muḥammad alshāby, al-maghrib – salā, maṭba'at wirāqat al-faḍīlah.
- 4) Alfārsī, al-ḥasan ibn aḥmad ibn 'abd al-ghaffār abū 'alī (al-mutawaffā: 377), al-ḥujjah lil-qurrā' al-sab'ah, al-muḥaqqiq: badr al-dīn qahwājī-bashīr jwyjāby, rāja'ahu wa-daqqaqahu : 'abd al-'azīz rabāḥ-aḥmad yūsuf al-daqqāq, al-nāshir : dār al-ma'mūn lil-turāth-dimashq / bayrūt, al-ṭab'ah : al-thānīyah, 1413 -1993.
- 5) Al-fārsī, jamāl al-dīn abī 'abd allāh muḥammad ibn al-ḥasan (656), al-la'ālī' al-farīdah fī sharḥ al-qaṣīdah, dirāsah wa-taḥqīq al-shaykh 'abd al-raḥīm al-ṭarhūnī, bayrūt, dār al-kutub al-'ilmīyah, al-ṭab'ah al-ūlā 2011.

- 6) Al-ḥalabī, al-samīn (756), al-‘iqd al-naḍīd fī sharḥ al-qaṣīdah, ‘iddat rasā’il fī jāmi‘at umm al-qurá bi-kullīyat al-da‘wah wa-uṣūl al-dīn, qism al-dirāsāt al-‘alī far’ al-kitāb wa-al-sunnah bi-al-mamlakah al-‘arabīyah al-sa‘ūdīyah.
- 7) Al-khabbāz, abū zayd ‘abd al-raḥmān ibn muḥammad al-quṣarī (964), badhl al-‘ilm wālwīd fī sharḥ tafṣīl al-‘iqd, taqdīm wa-taḥqīq d. ‘īsá al-fārisī, manshūrāt wizārat al-awqāf wa-al-shu‘ūn al-islāmīyah – al-maghrib, al-ṭab‘ah al-ūlá 2016.
- 8) Al-maghribī, hāshim ibn muḥammad (1186), ḥiṣn al-qārī’ fī ikhtilāf al-maqārī’, dirāsah wa-taḥqīq al-duktūr ḥabīb allāh ṣāliḥ al-sulamī, lubnān, dār al-aḥbāb lil-ṭibā‘ah wa-al-nashr wa-al-tawzī’, al-ṭab‘ah al-ūlá 2018.
- 9) Al-mahdawī, abū al-‘abbās aḥmad ibn ‘ammār (440), sharḥ al-hidāyah, taḥqīq al-duktūr ḥāzim sa‘īd ḥaydar, al-riyāḍ, maktabat al-rushd.
- 10) Al-minjarah, abū al-‘alā’ idrīs (1137), quṭūf min fann al-taṣdīr ‘inda al-maghāribah fī al-‘ashr al-nāfī‘yḥ, muṣaddarah fī al-‘ashr al-ṣaghīr al-‘ashr al-nāfī‘yḥ, ta‘līq wa-taḥqīq yūsuf aḥmad al-shuhub – shhāb-, madrasat ibn al-qāḍī lil-qirā‘āt, salā – al-maghrib, al-ṭab‘ah al-ūlá 2020.
- 11) Al-qaysī, abū muḥammad makkī ibn abī ṭālib (437), al-kashf ‘an wujūh al-qirā‘āt al-sab’ wa-‘ilalihā wḥjjhā, taḥqīq al-duktūr muḥyī al-dīn ramaḍān, maṭbū‘āt majma’ al-lughah al-‘arabīyah bi-dimashq, ‘ām 1974.
- 12) Alrḥāmny, abū ‘abd allāh muḥammad ibn muḥammad ibn aḥmad ibn ‘abd allāh (kāna ḥayyan sn. 1070), takmīl al-manāfi’ fī qirā‘ah al-ṭuruq al-‘asharah al-marwīyah ‘an nāfi’, taḥqīq wa-ta‘līq al-bāḥithīn ayyūb a’rwshy w’ywb ibn ‘ā’ishah, al-nāshir: madrasat ibn al-qāḍī lil-qirā‘āt – salā – al-maghrib, al-ṭab‘ah al-ūlá 2017.
- 13) Al-shāṭibī, al-qāsim ibn fīrruh ibn khalaf ibn aḥmad al-ru‘aynī, abū muḥammad (al-mutawaffá: 590), matn al-shāṭibīyah = ḥirz al-amānī wa-wajh al-tahānī fī al-qirā‘āt al-sab’, al-muḥaqqiq: muḥammad tamīm al-zu‘bī, al-nāshir: maktabat dār al-hudá wa-dār al-ghawthānī lil-dirāsāt al-qur‘ānīyah, al-ṭab‘ah: al-rābī‘ah, 1426 h-2005.
- 14) Al-wadghīrī, idrīs ibn ‘abd allāh al-idrīsī al-ḥasanī (1257), al-tawdīḥ wa-al-bayān fī muqra’ al-imām nāfi’ ibn ‘abd al-raḥmān, taḥqīq al-ustādh ‘abd al-‘azīz al-‘amrāwī, ṭubī‘a wa-taṣmīm maṭba‘at ānfū – brānt – fās.
- 15) Dijwī wqmḥāwy, qāsim aḥmad dijwī wa-muḥammad al-ṣādiq qamḥāwī, qalā‘id al-fikr fī tawjīh al-qirā‘āt al-‘ashr, qiṭā’ al-ma‘āhid al-azharīyah ‘ām 2008.
- 16) Ibn abī maryam, abū ‘abd allāh naṣr ibn ‘alī al-shīrāzī al-ma‘rūf (ba‘da 565), al-mūdiḥ fī wujūh al-qirā‘āt wa-‘ilalihā, taḥqīq wa-dirāsāt: d. ‘umar ḥamdān al-kubaysī, al-jamā‘ah al-khayrīyah li-taḥfīz al-qur‘ān al-karīm, jiddah, al-ṭab‘ah al-ūlá, 1414-1993.
- 17) Ibn al-jazarī, shams al-dīn abū al-khayr muḥammad ibn muḥammad ibn yūsuf (al-mutawaffá: 833), matn ṭaybah al-nashr fī al-qirā‘āt al-‘ashr, al-muḥaqqiq: muḥammad tamīm al-zughbī, al-nāshir : dār al-hudá, jiddah, al-ṭab‘ah : al-ūlá, 1414 -1994.
- 18) Ibn al-jazarī, shams al-dīn abū al-khayr muḥammad ibn muḥammad ibn yūsuf (al-mutawaffá: 833 h), al-nashr fī al-qirā‘āt al-‘ashr, al-muḥaqqiq: ‘alī muḥammad al-ḍabbā’ (al-mutawaffá 1380 h), al-nāshir: al-maṭba‘ah al-tijārīyah al-kubrā [taṣwīr dār al-kitāb al-‘ilmīyah].
- 19) Ibn al-qāsiḥ, abū al-qāsim (aw abū al-baqā’) ‘alī ibn ‘uthmān ibn muḥammad ibn aḥmad ibn al-ḥasan al-ma‘rūf al-‘udhrī al-baghdādī thumma al-miṣrī al-shāfi‘ī al-muqrī’ (al-mutawaffá: 801h), sirāj al-qārī’ al-mubtadī wa-tadhkār al-muqrī’ al-muntahī, rāja‘ahu shaykh al-maqārī’ al-miṣrīyah: ‘alī al-ḍabbā’, al-nāshir: maṭba‘at muṣṭafá al-bābī al-ḥalabī – miṣr, al-ṭab‘ah: al-thāliṭah, 1373 -1954.
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