

## **Achievement of Al-Hamza in the book "Al-Kifaya in Al-Tafsir"**

### **-Phonological study-**

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### **Summary**

This research deals with the investigation of the sound of Al-Hamza a in the book “Al-Kafa 'in Explanation ” by Abu Abd al-Rahman Ismail bin Ahmad bin Abdullah al-Hayri al-Nisaburi, the blind, deceased (430 AH), that voice that the Arabs differed in pronouncing, Some have achieved it following the original, and fleeing from a difficult situation that may arise by deleting it, and some dropped it for ease and facilitation and economy in effort with compensation or without compensation, and another group mediated in its pronunciation by facilitating the Hamza between. Moreover, Hamza a What is not has its origin as Hamza a, and this Hamza a is not found in the deep structures of the words that were mentioned by Hamza a in their superficial structures, and it is either arising from illusions and wrong measurement, or by getting rid of an repulsive vocal situation, or it is the result of a specific dialect.

### **INTRODUCTION**

The Hamza a sound has received great attention from Arabic linguists and Intonation scholars, for they have assigned special places for it, with an explanation of its cases, , Which represent different dialects, the reason for their difference was to deal with this phenomenon in the case of pronouncing it. Arab scholars have disagreed about this sound in terms of its output and characteristics since a long time ago This difference is the main reason for the multiplicity of cases, and this represents the main goal of this study, The research attempted to explain the status of the investigation of Hamza a in the book "al-Kafa'ah in explanation by relying on the sources and dictionaries of the ancient language, As well as modern sources. The research included achieving a single Hamza a or combined with another Hamza a in one

word, and a whisper of what does not hiss, They are preceded by an explanation of the linguistic and idiomatic meaning of Hamza a, then a conclusion to explain the most important findings of this study, and a list of sources and references.

**Key words: Al-Hamza and investigate.**

### **Al-Hamza Language:**

AL-Hamza, squeeze, Intensity, Pinch, and pressure And called the Hamza in the letters, Because it back bite, pronouncing it clear, it leaves her director, so pronunciation clear it is speaking defamer and slanderer, Whoever slanderer his brother behind him with a blemish<sup>(1)</sup>.

Ibn Atiyah says<sup>(2)</sup>: ((The origin of the Hamza in the language: beating by stabbing with the hand, Or with a stick or something like that, then borrowed to whoever gets his tongue... And it was called the Hamza a<sup>(3)</sup>, Because pronouncing it sharpness and haste, it is more like a Hamza in the hand. It was said to some Arabs: I gossip your mouse? He said: The kitten is prod to her, And another was said: I prod Israel? And he said: Then I have a bad man.))

And prod, Time source from Hamza a: He winked, squeezed and snapped, It is in the sense of challenging the symptoms of people or one of them by hinting.<sup>(4)</sup>

Modern linguistic studies have developed a formal connotation for this linguistic pressure, In Arabic, it is an accent<sup>(5)</sup>: Some of the old people referred to the definition of the stress as the Hamza, as it came in the tongue of the Arabs<sup>(6)</sup> ((Stress words: The Hamza. He said: Everything raises something, so it accentuates it, and the accent is: the source of the accentuation of the letter is the source of the accentuated by a light that is inspired by it. And in the hadith: A man said to the Prophet, may God's prayers and peace be upon him: O Prophet of God, and he said: Do not speak in my name, that is, do not prod)).

The relationship between the Hamza and the noun is a close relationship ((the Hamza a is mostly a tone, and in a few it is not an accent, as it may sometimes be transformed by linguistic development into a phoneme))<sup>(7)</sup>.

The stress comes in four forms, based on the definition of one of the modernists of the accent, saying: ((It is the pressure on a certain syllable by increasing the musical loudness,

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<sup>(1)</sup>See: Kitab al-Ain, by Abu Abd al-Rahman al-Khalil bin Ahmed bin Amr bin Tamim al-Farahidi al-Basri (d.170 AH). Edited by: Dr. Mahdi Makhzoumi, d. Ibrahim al-Samarrai. Al-Hilal House and Library: 4/17, Tahdheeb Al-Lugha, by Muhammad bin Ahmed bin Al-Azhari Al-Harwi Abu Mansour (d. 370 AH), edited by: Muhammad Awad Terrif, House of Revival of Arab Heritage - Beirut, 1st Edition, 2001 AD. 6/97, and the tongue of the Arabs, by Muhammad bin Makram bin Ali, Abu al-Fadl Jamal al-Din Ibn Manzur al-Ansari al-Ruweifai al-Afriqi (d. 711 AH), Dar Sader - Beirut, 3rd Edition, 1414 AH: 5/425.

<sup>(2)</sup>Editor Al-Wajiz in the interpretation of the book Al-Aziz, by Abu Muhammad Abdul-Haq bin Ghaleb bin Abdul Rahman bin Tamam bin Attiyah Al-Andalusi (542AH), edited by: Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiyya, Beirut, 1st Edition 1422 AH: 16/77.

<sup>(3)</sup>Any so

<sup>(4)</sup>See: The Dictionary of Contemporary Arabic Language, Dr. Ahmed Mukhtar Abdul Hamid Omar (d. 1424 AH) with the help of a working group, The World of Books, 1st Edition 1429 AH - 2008 AD: 3/2364.

<sup>(5)</sup>See: Quranic readings in the light of modern linguistics, Abdul Sabour Shaheen, Al-Khanji Library, Cairo: p. 21.

<sup>(6)</sup>Lisan Al-Arab: 5/189.

<sup>(7)</sup>Quranic Readings in the Light of Modern Linguistics: P.28.

tension, or duration, or a number of these elements together, relative to the elements of the neighboring syllables themselves))<sup>(1)</sup>

Dr. Abd al-SaburShaheen defined the relationship between these forms and the Hamza a by saying:<sup>(2)</sup>((The reality is that these three forms of stress are included in his linguistic interpretation, and had it not been that the ancients had not studied it as a phenomenon, we would have said: that they have defined its forms scientifically, and the tongue has mentioned<sup>(3)</sup> - In addition to linking it between the hiss and the stress - that the stress as it means: the pressure on the letter, means - also - the loudness of the voice in speech, which is an interpretation that is almost applicable to the modern division, as two forms of it are defined: the tone of tension and the tone of music))He specifically mentioned the three forms, considering that the fourth form of stress is not independent, but rather a combination of some of these forms, or between them all.

It is evident from this that the stress in its three forms originates from the ancients, as it is the idiomatic equivalent of the humming among the Arabs, and the Arabs defined it with different names: height, elevation, length of movements, support, saturation, tide, tension, and weakness, all of which lead to a single semantic level with The job varies depending on the context.<sup>(4)</sup>

#### **Al-Hamza Idiomatically:**

It is ((An accent in the chest comes out diligently, and it is the farthest letters out, so it weighs them down because it is like recitation)).<sup>(5)</sup> It is a throat sound coming out from the extremity of the throat, It was described by Arab scholars and intonation scholars as a loud voice.<sup>(6)</sup> According to the hadiths, it is not anonymous, and they differed concerning that:

Some see it as whispered; The reason for whispering this sound is the closure of the two vocal chords with it, which does not allow the presence of loudness in the speech.<sup>(7)</sup>

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<sup>(1)</sup>Lessons in Arabic phonetics, Jean Cantino, its transmission to Arabic and its tail in a French-Arabic dictionary, Saleh Al-Garmadi, Professor at the Higher Teachers House in Tunis, University of Tunis, Center for Economic and Social Studies and Research, 1966 AD: pg. 194, and Quranic readings in light of modern linguistics: P.

<sup>(2)</sup>Quranic Readings in Light of Modern Linguistics: P.26.

<sup>(3)</sup>See: Lisan Al-Arab: 5/189.

<sup>(4)</sup>See: Phonological Morphology, by Dr. Abdul Qadir Abdul Jalil, Al-Bayt University, Azmanah, 1998 AD: p. 113.

<sup>(5)</sup>Book: 3/48.

<sup>(6)</sup>See: The book, by Amr bin Othman bin Qanbar al-Harthi with loyalty, Abu Bashr, nicknamed Sebayh (d. 180 AH), edited by: Abd al-Salam Muhammad Harun, Al-Khanji Library, Cairo, 3rd Edition, 1408 AH - 1988 AD: 4/433, and the secret of making parsing, By Abu Al-Fath Othman bin Jani Al-Mawsili (d. 392 AH) Dar Al-Kutub Al-Ilmiyya - Lebanon, 1st Edition, 1421 AH - 2000 AD: 1/46, and the explanation of Al-Mafsil by Al-Zamakhshari. Known as Ibn Yaish and Ibn Al-San'a (d.643 AH): 5/265, Al-Asfaj for improving recitation and achieving the pronunciation of recitation, by Abu Muhammad Makki Abi Talib Al-Qaisi (d. 437 AH), verified by: Dr. Ahmed Hassan Farhat, Dar Ammar, Amman - Jordan, 3rd edition, 1417 AH - 1996 AD: p. 119, and the definition of perfection and intonation, by Othman bin Saeed bin Othman bin Omar Abu Amr al-Dani (d. 444 AH), verified by: Dr. Ghanim Qaddouri Al-Hamad, Dar Al-Anbar Library - Baghdad, 1st Edition, 1407 AH - 1988 AD: pg. 23.

<sup>(7)</sup>See: Methods of Research in Language, by Tamam Hassan, The Anglo-Egyptian Library: pg. 97, and Lessons in Arabic Phonetics: pg. 123, and the language's voices, their exits, qualities and their defects between the phonological lesson and the Quranic performance, a comparative study, Firas Al-Taie, 2008 AD, 1st ed., Elaph Press - Baghdad - Barak Al-Saadoun, Artistic Implementation, Al-Kawthar Library for Printing and Design, Baghdad-Al-Saadoun: p. 183, and Classical Arabic in the Study of Linguistic Structure, by Henry Fleisch, Arabization, Presentation and Investigation: Dr. Abdel Sabour Shaheen, Cairo - Egypt, Youth House, 1997: p. 38.

Others think that it is the voice of neither the loud nor the Nor is a whisperer, because putting the two strings while pronouncing them does not allow the saying of the presence of what is called a loud or whisper.<sup>(1)</sup>

**Based on this, the hadiths - among the Arab linguists - are divided into two groups:**

1- The first group sees that the Hamza a is a strong voice, neither loud nor whispered, and this team is represented by Dr. Ibrahim Anees.<sup>(2)</sup>

2- The second team sees the Hamza a as a strong whispered sound, and this team is represented by Dr. Tammam Hassan.<sup>(3)</sup>

The humming sound was determined on the basis of the function of the larynx, there are those who believe that the larynx has three functions, namely: ...

- 1- Openness without wobbling lost in the whispered start.
- 2- Openness with vibration, in loud voices.
- 3- Retention, and that is on the Hamza a alone, according to the opinion of those who said that the Hamza a is a voice that is neither loud nor whispered. Because he noticed that the larynx is in a different position with the voice, or the geek.

And there are those who believe that the larynx has two functions: ...

- 1- Vibration of the vocal strings, and this is in the loud voices.
- 2- Failure to vibrate the vocal strings, neglecting this in the whispering and enters retention in the absence of vibration, he said that the Hamza a is a whispered sound.<sup>(4)</sup>

As for the reason for counting the Hamza a as a loud voice among Arabic scholars and Intonation scholars, some hadith scholars interpreted it as not being successful in pronouncing the Hamza a in abstract form. Some of them carried that as describing a laxative Hamza a, which at that time is more like soft letters that are voiced sounds.<sup>(5)</sup>

In the past, the Arabs did not understand the Hamza a with a meaning other than the wink or the nudge, and this is evidenced by the funny story in which it is said that a linguist asked a man from the Quraysh: Shaking the mouse? He wants this. Do you pronounce the Hamza a in the mouse word, verifying or facilitating? The Quraishi man answered: The cat is whispering her. This indicates that the man does not understand what the questioner is about.<sup>(6)</sup>

## **Investigation Al-Hamza.**

### **Language investigation:**

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<sup>(1)</sup>See: Arabic Linguistics, by Mahmoud Fahmy Hegazy, Dar Gharib: pg. 171, and Linguistic Voices, by Dr. Ibrahim Anis, The Anglo-Egyptian Library, Muhammad Abdul Karim Hassan Press, 2007 AD: 87, and The Voices of Language: pg. 142.

<sup>(2)</sup>See: Linguistic Voices: p. 87, Qur'anic readings in light of modern linguistics: p. 24, and Arabic dialects in Qur'anic readings, by Abdo Al-Rajhi, University Knowledge House, Alexandria, 1996: P95.

<sup>(3)</sup>See: Research Methods in Language: pg. 125, and the Introduction to Linguistics and Methods of Linguistic Research, by Dr. Ramadan Abdel Tawab, Cairo - Egypt, Al-Khanji Library, 3rd Edition, 1997 AD: pg. 77.

<sup>(4)</sup>Seen: Same previous source.

See: Research Methods in Language: P.97, and Studies by Tajweed Scholars, Dr. Ghanim Qaddouri al-Hamad, Al-Kholoud Press, Baghdad, 1st Edition, 1406 AH - 1986 AD: 207.<sup>(5)</sup>

<sup>(6)</sup>Linguistic Phonemes: p.91.

The source of the action is fulfilled, and the right of a thing is entitled to break (a right), meaning it is obligatory, and the matter is fulfilled out of certainty, and the truth of the matter has reached any certainty of it.<sup>(1)</sup>

The investigation idiomatically:

Sebwayh said:<sup>(2)</sup> ((So the investigation is your saying: I read, and head, and asked, and mean, and despair, and the like))<sup>(3)</sup>. It is (it is to give a letter of his right from satisfying the tide, achieving the Hamza a, completing the movements, setting it up, and emphasizing))<sup>(4)</sup>.

It is against facilitation, and bringing the Hamza a out of its way out,<sup>(5)</sup> In other words ((That the letters fulfill their rights from extension if they are extended, and from empowerment if they are possible, And from the Hamza a that was produced And from the tightening if it was tight... Of excess, arbitrariness, excess, or overburdening))<sup>(6)</sup>

The investigation is the original, especially if the Hamza a is single, then its investigation is more reliable, lighter and stronger.<sup>(7)</sup> Sibawayh asserts that achieving al-Hamza Hamza a is one of the characteristics of the Bedouin tribes, such as Tamim and Assad,<sup>(8)</sup> Al-Radhi indicated that by saying ((So some people, who are most of the people of the Hijaz, especially the Quraysh, made it easier ... and others achieved it))<sup>(9)</sup>

As for the hadiths, they referred to the fulfillment of al-Hamza by another term which is The tone, And we learned that the accent to speech is the Al-Hamza,<sup>(10)</sup> the letter accentuate the tone of the word Hamza. Their accent is the pressure on one of the syllables. That is, it is an activity in all the members of articulation simultaneously. When a person speaks his own language, he usually tends to press a special section of each word, to distinguish it from other syllables of the word, and this is called an accent.<sup>(11)</sup>

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<sup>(1)</sup> See: Tahdheeb Al-Lugha: 3/241, and Al-Hakim Al-Azam Al-Hafiz, by Abu Al-Hassan Ali bin Ismail bin Sidah Al-Morsi (d. 458 AH). Edited by: Abd Al-Hamid Hindawi, Dar Al-Kotob Al-Alami, Beirut, 1st Edition, 1421 your - 2000 your AD: 2/472 -474.

<sup>(2)</sup> Book: 3/541.

<sup>(3)</sup> Al-Waseet Lexicon, the Arabic Language Academy in Cairo, Ibrahim Mustafa, Ahmed Al-Zayat, Hamed Abdel-Qader, Muhammad Al-Najjar, Dar Al-Da'wah: 1/188.

<sup>(4)</sup> Publishing in the Ten Recitations, by Shams al-Din Abu al-Khair ibn al-Jazri, Muhammad ibn Muhammad ibn Yusuf (833 AH) Edited by: Ali Muhammad al-Dabaa (d. 1380 AH) The Great Commercial Printing Press: 1/205, and see: Phonetic aspects in the books of protest of the readings, by Abd al-Badi al-Nirbani, Al-Ghuthani House, Damascus, ed. 1, 1427 AH - 2006 AD: p. 148, and the Qur'anic readings and their impact on Arabic sciences, by Muhammad Salem Muhaisen, Al-Ittihad House for Printing, Cairo, 1404 AH - 1984 AD: 1/95.

<sup>(5)</sup> See: Introduction to the science of Tajweed, by Shams al-Din Abu al-Khair ibn al-Jazri, Muhammad ibn Muhammad ibn Yusuf (d.833 AH). Edited by: Dr. Ali Hussain Al-Bawab, Al Maaref Library, Riyadh, 1st floor, 1405 AH - 1985 AD: pg. 57.

<sup>(6)</sup> Phonological studies among the scholars of Tajweed: p.468

<sup>(7)</sup> See: Disclosure of the faces of the Seven Recitations, their reasons and their arguments, by Abu Muhammad Makki bin Abi Talib Al-Qaisi (d. 437 AH). Edited by: Dr. Muhyiddin Ramadan, The Resala Foundation, Beirut, 3rd Edition, 1404 AH - 1984 AD: 1/80.

<sup>(8)</sup> See: Book: 4/177.

<sup>(9)</sup> Sharh Shafia Ibn al-Hajib, by Hassan bin Muhammad bin Sharaf Shah al-Husayni al-Astrabadhi, Rukn al-Din (d. 715 AH), edited by: Dr. Abdul-Maqsood Muhammad Abdel-Maqsood (PhD), Religious Culture Library, 1st Edition, 1425 AH - 2004 AD: 3/31 - 32.

<sup>(10)</sup> See: Crown of the Bride, from the Jewels of the Dictionary, by Muhammad bin Abdul Razzaq Al-Husseini, Abu Al-Fayd, nicknamed Mortada Al-Zubaidi (d.1205 AH). Investigation: A group of investigators, Dar Al-Hidaya: 14/164.

<sup>(11)</sup> See: Linguistic Phonetics: pg. 159, and the Introduction to Arabic Phonology: P248.

As well as to achieve Al-Hamza a((Pronounced purist laryngeal palate)),<sup>(1)</sup>Hamza and stress is a term for one meaning, which is pressure, but the stress is more comprehensiveIt is a loudness that can occur in the sound of the Hamza a and any other sound, which is what Westerners call (stress)<sup>(2)</sup>.

The function of the Hamza a differs between investigation and facilitation, and what achieves its presence is stress, so the basis of the Hamza a is pressure, Directed byand stress.<sup>(3)</sup> stress.<sup>(3)</sup>

### Al-Hamza what has no root

A phonemic phenomenon that many Arab tribes used to use the verified Hamza a instead of some long and soft letters,Or for a true letter sometimes,This is not a kind of linguistic substitution, but rather a dialectic phenomenon in Arabic<sup>(4)</sup>.

Fur has referred to this phenomenon by saying. ((And the Arabs may have made a mistake in the letter if another of the Hamza missed it, and they would not be spared,I heard a woman from Tayy saying:My husband laments verses.

And they say: labat on Hajj,And Al-Suwaiq was resolved,Because sweet, it may be said to pay the thirst of camels,And lebat went to colostrum, which is eaten,I inherited my husband went to lament milk)

So humming that which is not the origin of the Al-Hamza is considered a redundancy for the investigation towards the Almighty saying:{**She revealed her legs**}<sup>(5)</sup>He has read a qunbal(Her legs)Hamza / Alif/ and its origin /Waw/.<sup>(6)</sup>

And in reference to Dr. Ramadan Abdel-Tawab about this phenomenon, which he called the term pedagogy in the language<sup>(7)</sup>,He sees it(After the Hamza became the slogan of Classical Arabic, the Arabs raced to pronounce it,This led to Hmaz what is not the origin of the Hamza ,Exaggeration in exaggeration)<sup>(8)</sup>

And an explanation of that what Al-Hayri said in his interpretationHamza (ihadaa) from the Almighty saying: {**Remember, O believers], when Allah promised you one of the two groups**}.<sup>(9)</sup>So the origin of the Hamza a here is /WoW/ because it is from Alone, except that it was read by the Hamza ,This is not at the origin of the investigation, but in addition to it.

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<sup>(1)</sup>Phonology in the books of the meanings of the Qur'an, Ibtihal Kasid Al-Zubaidi, Usama Publishing House, Jordan - Amman, 1st Edition 2005 AD: 57.

<sup>(2)</sup>See: Phonetic Significance in the Arabic Language, by Dr. Saleh Salim Abdel Qader Al-Fakhry, The Modern Arab Office, Alexandria: p. 193.

<sup>(3)</sup>See: Phonological Morphology, by Dr. Abdul Qadir Abdul Jalil, Aznah, 1998 AD: pg. 117.

<sup>(4)</sup>See: Linguistic phenomena in the reading of the people of the Hijaz, by the owner of Abu Jinnah, Basra University Press, 1988 AD: p. 37.

<sup>(5)</sup>Surat An-Naml: Verse (44).

<sup>(6)</sup>See: Characteristics, by Abu Al-Fath Othman bin Jani Al-Mawsili (d. 392 AH), the General Egyptian Book Authority, ed. 4: 3/146 - 179, and audio aspects in the books of protest: 1/148 - 149.

<sup>(7)</sup>See: Linguistic Evolution, Its Manifestations, Reasons, and Laws, by Dr. Ramadan Abdel Tawab, Al-Khanji Library, Cairo, 3rd Edition, 1997 AD: pg 115.

<sup>(8)</sup>Linguistic Development: pp. 117--118.

<sup>(9)</sup>Surat Al-Anfal: verse (7).



And from it also the Almighty saying: {**And when the messengers' time has come.**}<sup>(1)</sup>It came(uqitat{has com})By Hamza aAlthough it is originally not by Hamza a (waqitat{has come})And like it take its origin and take.<sup>(2)</sup>

### Al-Hamza a singular

It is a Hamza that was not associated with a Hamza like it, that is, it was not combined with another Hamza,<sup>(3)</sup>And it has two types,Static, and moving,

- The first type is divided,, The inhabitant as the movement before it into sections:<sup>(4)</sup>

1- A consonant combined with what is Toward by about(Believe /yumwn/,and the overturned cities/wal-mu'tafikata/, vision /ruya/)And from that what Al-Hairi mentioned in the Almighty saying:{**Surah we sent down**}<sup>(5)</sup>In Hamza (Surah), she is the one who was capturedMeaning: I kept the drink in the bowl,It is said for what remains:The meaning is that every surah is a piece and a rest of the Qur'an,<sup>(6)</sup>As for the surah without the Hamza, it is derived from the construction wall and the city wall.That is, it denotes honor and elevation, and a surah is taken from it, for every surah is honor and elevation.<sup>(7)</sup>

2. A resident broken what Toward it(wretched /bis/ , inform/nbiy/ , wished/shit/) And from that what Al-Hairi indicated in the Almighty saying: {**the glass as if it were a pearly [white] star**}.<sup>(8)</sup>It came (pearly /daray/)By combining Dal and Hamza ,(pearly/duri/) On reading Hamza a and Shu'bah on Asim,It is from the Ward off in the sense of payment,It is on effective weight,<sup>(9)</sup>It was read by Abu Amr and Al-Kasai Kasai /diry/ Fracture Dal and Hamza ,<sup>(10)</sup>. I have also read/duruw',On weight (/fueul/) Like glorified and holy/subuwhwquduws/<sup>(11)</sup>, Makki Al-Qaisi said:Who read by including Dal and Hamza ,Make it/faeilana/Who would ward off the stars if they rushed.<sup>(12)</sup>
- 3- 3- An open inhabitant of the preceding it towards (refuge/mawal/ ,come to them/fatwhn/ , enjoin/wiamr/),And from that what Al-Hayri mentioned in rebuking the Almighty: ( **indeed Gog and Magog are [great] corrupters in the land**)<sup>(13)</sup>.In

<sup>(1)</sup>Surah Al-Mursalat: verse (11)

<sup>(2)</sup>See the disclosure of the faces of the readings: 2/357, and the adequacy of the interpretation: 9/264.

<sup>(3)</sup>See: Al-Wafi in Sharh Al-Shatibiyyah in the Seven Recitations, Abd Al-Fattah bin Abdul-Ghani bin Muhammad Al-Qadi (1403 AH) Al-Sawadi Library for Distribution, 4th Edition, 1412 AH - 1992 AD: 1/98.

<sup>(4)</sup>See: Publication in the Ten Recitations: 1/390, and Athaf al-Maharat al-Mankaan in the Fourteen Recitations, by Ahmed bin Muhammad bin Ahmed bin Abdul-Ghani al-Damiyati, Shihab al-Din famous for construction (d. 1117 AH). Edited by: Anas Mahra Dar al-Kutub al-Ilmiyya - Lebanon, 3rd edition, 1427 AH 2006 AD: 1/75 - 81.

<sup>(5)</sup>Surat An-Nur: Verse (1).

<sup>(6)</sup>See: Explanation Gharib al-Qur'an, by Muhammad bin Ismail al-Amir al-San'ani (d. 1182 AH). It was verified and commented upon and his text was corrected: Muhammad Sobhi bin Hassan Hallaq, Dar Ibn Katheer, Damascus - Beirut, 1421 AH - 2000 AD: p. 34.

<sup>(7)</sup>See: The Metaphor of the Qur'an, by Abu Ubaidah Muammar bin al-Muthanna al-Taymi al-Basri (d.209 AH). Edited by: Muhammad Fuad Sezakin, Al-Khanji Library - Cairo, 1st Edition, 1381 AH: 1/3 - 4, and Al-Kifaya in Interpretation: 5/210.

<sup>(8)</sup>Surat An-Nur: Verse (35).

<sup>(9)</sup>See: Iththaf the virtue of mankind: p. 324, and the sufficiency in interpretation: 5/268.

<sup>(10)</sup>See: Defending the Virtues of Humans: p. 324.

<sup>(11)</sup>See: Tafseer al-Tabari: 18/140

<sup>(12)</sup>See: The problem of the translation of the Qur'an, by Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar al-Qaysi al-Qayrawani, then Andalusian al-Qurtubi al-Maki (d. 437 AH). Edited by: Dr. Hatem Saleh Al-Damen, Al-Risala Foundation - Beirut - 2nd floor, 1405 AH: p. 512.

<sup>(13)</sup>Surat Al-Kahf: verse (94).

reading Gog and Magog By Al-Hamza ,For her coming static, open before her,Read on Asim.<sup>(1)</sup>

- As for the second type, it is divided into two parts based on the movement before it:

### First: Moving before moving:

1- The Hamza a is open and before it is closed Toward(joins/yualif/, determined/almujlan/, an announcer/mudhn/ )Al-Hairi referred to this beating in the Almighty saying: **{for them [the statue of] a calf which had a lowing sound}**<sup>(2)</sup>,In reading those who read bellow the (al-jim) and the Al-Hamza a, /juar/,It is an odd reading attributed to Ali bin Abi Talib, may God be pleased with him,<sup>(3)</sup>And the bellow and the a lowing are one,<sup>(4)</sup>This was mentioned in the Almighty saying: **{at once they are crying [to Allah] for help.}**<sup>(5)</sup>

And from it came in the Almighty saying:**{Nor is there to Him any equivalent.}**<sup>(6)</sup>, Al-Hayri was mentioned in /kufuu/ Five languages, one of them came with an open Hamza , and the preceding it was combined, /kufuaa/In reading everyone except Hafs.<sup>(7)</sup>

2- That the Hamza a is open and before it is brokenToward (to be seen/riaa/, humbled/khasiaa/, surely We will give them a place/lnbwiynhm/)Among this is what Al-Hairi mentioned in the Almighty saying:**{except by those who are the lowest of us (and) at first suggestion.}**<sup>(8)</sup>,In reading whoever readimmature in opinionby Hamza a /badi/,The Hamza came open, and before it was broken,And the meaning is a beginner of opinion,If relaxed indicated another meaning.<sup>(9)</sup>

And from it, the Almighty said: **{insolently and to be seen by people}**<sup>(10)</sup>,The first Hamza came, investigating open, and the preceding it was broken,What helped to achieve the two Hamza a despite their meeting in one word is the presence of the barrier between them, which is the letter Lengthening.<sup>(11)</sup>

3-It is joined after a fracture and then /Waw/Toward ((are) the Producers/mnshiuwn/, reclining/mtkiuwn/),

<sup>(1)</sup>See: The Tadhkira in the Readings, by Abu Al-Hassan Taher bin Abdel-Moneim bin Ghalboun (d. 399 AH). Edited by: Saeed Saleh Zaima, Ibn Khaldoun House, Alexandria, 1st Edition, 1422 AH - 2001 AD: 2/601.

<sup>(2)</sup>Surah Taha: verse (88).

<sup>(3)</sup>See: Al-Bahr Al-Muhit in Explanation , by Abu Hayyan Muhammad bin Yusuf bin Hayyan Atheer Al-Din Al-Andalusi (d.745 AH). Edited by: Sidqi Muhammad Jamil, Dar Al-Fikr - Beirut, 1420 AH: 4/392.

<sup>(4)</sup>See: Al-Kifaya fi al-Explanation : 4/366

<sup>(5)</sup>Surat Al-Muminun: verse (64).

<sup>(6)</sup>Surat Al-Ikhlâs: verse (4).

<sup>(7)</sup>See the insight on the seven readings, by Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar al-Qaisi (437AH). Verification: Dr. Muhammad Ghouth Al-Nadawi, The Lower House - Al-Hind, 2nd Edition, 1402 AH - 1982 AD: P. 423.

<sup>(8)</sup>Surah Hood: verse (27).

<sup>(9)</sup>See: Al-Kifaya in al-Explanation : 3/342.

<sup>(10)</sup>Surat Al-Anfal: verse (47).

<sup>(11)</sup>See: Al-Badawar Al Zahir in the Ten Frequent Recitations from the Al-Shatibiya and Al-Durrah Paths - Abnormal Readings and Their Directive from the Arabic Language, by Abdul Fattah bin Abdul-Ghani bin Muhammad Al-Qadi (d.1403 AH) Arab Book House Beirut - Lebanon: p. 43, and Al-Kifaya in Explanation : 3/117.



4- The Hamza a should be combined after opening, Toward (kind/ra'uf/) In the Almighty saying: {**Indeed Allah is, to the people, Kind and Merciful.**}<sup>(1)</sup>, Al-Hairi mentioned in this word three readings and three languages.<sup>(2)</sup>

A- Kind /rauf/ Saturated Al-Hamza On an example (verb/faeul/) As Al-Walid bin Uqba said,<sup>(3)</sup>

((saw apart The requesters - Nor Be it ..... He killed his uncle, kind Merciful))

It is a general reading that Nafeh, Ibn Katheer, Ibn Amer and Asim read in the narration of Hafs and Al-Barjami.<sup>(4)</sup>

B- Kind /rawuwf/ Saturated, not Al-Hamza On an example (/faeul/ It is derived from the predicate verb) It is a general reading, the reading of the people of Medina, which was read by Abu Jafar al-Qaqa.<sup>(5)</sup>

C- Hamza a is not saturated (kind/raif/), It is Ghatfan language, for example (/faeil/ It is derived from the predicate verb) In it, Abu Amr and Asim read the narration of Abu Bakr, Hamza a, Al-Kasai, Yaqoub and Khalaf.<sup>(6)</sup>

He preferred the first reading, Hamza a is saturated The reason for this is the advent of most of the names of God Almighty /faeul/ It is derived from the predicate verb (grateful/shakur/, Forgiving/ghafur/, The pardoner/efwaw/ ). There is a fourth reading that Al-Hairi did not mention, in which it also came in Al-Hamza, (kind /raf/) On an example (doing /fael/) Determine the /aleayn/ language Bani Asad,<sup>(7)</sup> And what Al-Hairi went to was the finest. For his coming on the original, which is Al-Hamza.

5- That the Hamza a is broken, and then it is broken Toward, (Reclining/mtkyiyn/, Sabina's/sabyiyn/, sinners/khatyiyn/).

6- The Hamza a should be open after opening Toward, (Have you seen /araiytkm/, Do you see /afriaiytm/)

Among this is what Al-Hairi referred to in the Almighty saying: {**And ask Allah of His bounty. Indeed Allah is ever, of all things, Knowing.**}<sup>(8)</sup> In reading those who read and were asked by Hamza a, Explaining this by saying: ((Whoever read By al-hams is on the original, Because its origin Al Hamza ))<sup>(9)</sup>.

Arabs do not use the Hamza a (ask /sal/) If they enter the Letter /waw/ and (fa) Use the Hamza a Explaining that; To origin (ask /sal/), (ask /ais'al/) the two Hamza a were burdened, So they moved a hole to the letter /syn/, when the /syn/ moved, They let go of letter /al'alf/ And when the letters (/Al-Waw/ and /Al-fa/) advanced on the Hamza a, they

<sup>(1)</sup> Surat Al-Baqarah: Verse (143).

<sup>(2)</sup> See: Sufficiency in Tafseer: 1/109.

<sup>(3)</sup> Al-Bayt from the poetry of Al-Walid bin Uqba, see: enthusiasm, by Abu Abdul-Walid bin Al-Bahtari, edited by: Dr. Muhammad Ibrahim Hour, and Ahmed Muhammad Obaid, Abu Dhabi Authority for Culture and Heritage, 1st Edition, 2007 AD: 30.

<sup>(4)</sup> See: Tafseer al-Tabari: 3/171 - 172.

<sup>(5)</sup> See: Al-Bahr Al-Bahr: 2/21, The Defiance of the Virtue of Humans: p. 149

<sup>(6)</sup> See: Al-Mabsot in the Ten Recitations, by Ahmad Ibn Al-Hussein Bin Mahran Al-Nisaburi Abu Bakr (d. 381 AH). Edited by: Subay Hamza Hakimi, The Arabic Language Academy - Damascus, 1981 AD: pg. 137, and the argument of readings: p. 116. And Al-Mughni in Conjugation of Verbs, by Muhammad bin Abd al-Khaleq bin Ali bin Adaymah (d. 1403 AH) Dar al-Hadith - Cairo, Edition 2, 1420 AH - 1999 CE: 1/200.

<sup>(7)</sup> See: Tafseer al-Tabari 3/172.

<sup>(8)</sup> Surah An-Nisa: Verse (32)

<sup>(9)</sup> Al-Kifiyyah fi al-Tafseer: 1/542, and see: The argument of the readings: pp. 200 - 201.

returned the word to its origin,(And ask /was'aluu/)The deletion is the meeting of the two Hamza a, so the cause is still returned to the original.

Likewise, the Almighty said:{**A supplicant asked for a punishment bound to happen**}<sup>(1)</sup>It received two readings, one of which is the investigation of Al-Hamza , which is from the question,It is tempered by meaning(Gonorrhea).<sup>(2)</sup>

And in the Almighty saying: {**O descendants of those We carried (in the ship) with Noah**}<sup>(3)</sup>Al-Hiri mentioned origin(Descendants /dhuriya/)Noting the origin of the word, By saying: (It is from God who spared creation,Its origin is Al-Hamza a aggravating,The Tightening on this letter is lighter on the tongue than the Hamza )<sup>(4)</sup>.

7- The Hamza a is broken after opening Toward (find satisfaction /ttmayin/, Wretched /bayis/)

## Second: a movable before it a consonant.

Al-Hiri referred to this beating with a range of expressionsHamza aAmong them is what God says: (**The companions of the thicket [i.e., the people of Madyan] denied the messengers**)<sup>(5)</sup>Have read(the thicket /aalaayka/),By the Hamza a, it came in motion with a static effect,And from Hamza a wanted Al-grove,And whoever reduced it wanted a specific place.<sup>(6)</sup>

Likewise, the Almighty said:{**so send him with me as support**}<sup>(7)</sup>Read on(support /rid'a/)By Hamza aThe Hamza a came in motion with a static effect,Arabs say: as supportWhoever you wanted to do anything:And the meaning here: I send him with me, he helps me and helps me.<sup>(8)</sup>

And the Almighty says:{**Nor is there to Him any equivalent**}<sup>(9)</sup>,We mentioned previously that Al-Hiri mentioned five languages in(equivalent),One of them was a moving Hamza a before it was still(equivalent /kufya/)Read on Hamza a.<sup>(10)</sup>

And from it also the Almighty saying:{**or those male attendants having no physical desire**}<sup>(11)</sup>It came(having no physical desire /l'irba/)By Hamza a broken static effect,It is in the sense of need (Inguin /al'arab/)Mean mind,And annexation(Chignon /alarb/)And fractional means shrewdness.<sup>(12)</sup>

## Al-HumzaThe two societies in a word.

<sup>(1)</sup>Surat Al-Ma'arij: verse (1).

<sup>(2)</sup>Sufficiency looks at the interpretation: 9/132.

<sup>(3)</sup>Surah Al-Israa: verse (3)

<sup>(4)</sup>See: see interpretation: 4/111.

<sup>(5)</sup>Surah Ash-Shuara: verse (176)

<sup>(6)</sup>See: The Sufficiency of the Explanation : 5 / 379-380

<sup>(7)</sup>Surah Al-Qasas: verse (34).

<sup>(8)</sup>See: Iththaf the virtue of human beings: p. 61, and the sufficiency in interpretation: 5/491.

<sup>(9)</sup>Surat Al-Ikhlas: verse (4).

<sup>(10)</sup>See: Al-Tabasrah fi Al-Qira'at: p.123, and the argument for readings: p.777

<sup>(11)</sup>Surat An-Nur: verse (31)

<sup>(12)</sup>See: Lisan al-Arab: 1 / 208-209-211, and al-Kifaya in Tafseer: 5/247.

If the two Al-Humza meet in one word, do not investigate together, but rather change one of them, not reduce. Other check, If the first is moving and the second is static, It is necessary to discuss the matter of the second; (Because the overweight got her)<sup>(1)</sup>. The bankers agreed that it is the reversal of a letter an extension of the gender before it.<sup>(2)</sup>

And Dr. Abdul Sabour Shaheen says:<sup>(3)</sup> ((A reality confirmed by phonological analysis is: The spokesman dropped the second Hamza a in these examples The three were replaced by a short movement akin to what preceded it The first Hamza a turned from short to long.))

Al-Hayri mentioned a group of expressions in which the two Hamza a were combined in one word along this pattern, Including what came in the Almighty saying: {**He who made the sun a shining light**}<sup>(4)</sup> He extended (alalf) for the occurrence of the Hamza a at the end of the word<sup>(5)</sup>, It is in the origin of lights of light, I got overturn, And in a reading by Ibn Katheer (Illumination /dia/) The tide came as a barrier between the two Hamza a.<sup>(6)</sup>

It is also that, God Almighty said: {Because he is a possessor}<sup>(7)</sup>, In (That /iina/), Several /iina/), Several opinions, as mentioned by Al-Hiri,<sup>(8)</sup> It is a single (open Hamza a), Or it is two Hamza a diluted, On reading Abu Bakr and Hamza a, Or the phrase for duration on the reading of Ibn Amer,<sup>(9)</sup> The two Al-Hamza a met And one of them swapped her heart for a letter An extension of the gender before it.

The heart of the Hamza a was For weighting Symmetry in language, And that was in the still Hamza a, Why is it moving, it is heavier and Minimize (Adam) it is originally (aadm) And when minimized (u'aydm).

The two Hamza a may be achieved if they are combined in one word, But there must be a barrier between them that permits their meeting And that is about what God Almighty says: (**insolently and to be seen by people**)<sup>(10)</sup> Al-Hairi indicated that the tide is occurring between the two Al-Hamza a in (be seen /riaa/) A barrier came between the two Al-Hamza a, And one of them is far from the other,<sup>(11)</sup> due to the difficulty of pronouncing two Hamza a adjacent<sup>(12)</sup>.

As for if the first is static and the second is moving, And often it is in the eye position of the word, The first is darkened with the second for example: (Asked /sa'al/)<sup>(13)</sup>.

It is evident from this that if the two Al-Hamza a are combined in one word, the first of them is always achieved, The second loosens, Unless there is a barrier between them that reduces the intensity of pronouncing them together, then both of them are achieved as mentioned in (showing off /riaa/)

<sup>(1)</sup>Explanation Al-Ashmouni: 4/298.

<sup>(2)</sup>See: the book: 3/548, the brief: 1/295, and the fundamentals in grammar: 2/404.

<sup>(3)</sup>Phonological Approach to the Arabic Structure, A New Vision in the Arabic Exchange, by Dr. Abdel Sabour Shaheen, Beirut - Lebanon, The Resala Foundation, 1980 AD: pg. 182.

<sup>(4)</sup>Surah Yunus: verse (5).

<sup>(5)</sup>See: Al-Kifaya fi al-Explanation : 3/283

<sup>(6)</sup>See: The Argument for Readings: p. 328

<sup>(7)</sup>Surat Al-Qalam: verse (14).

<sup>(8)</sup>See: Sufficiency in Tafseer: 9/105.

<sup>(9)</sup>Seen: Uncovering the Objects of Readings: 2/331, and the argument for readings: pg. 718.

<sup>(10)</sup>Surat Al-Anfal: verse (47).

<sup>(11)</sup>See: look at the interpretation: 3/117.

<sup>(12)</sup>See: Al-Badour Al Zahir: p. 43.

<sup>(13)</sup>See: See: A View in Arabic Grammar, by Dr. Ahmed Afifi, The Egyptian House, the Lebanese House: pg. 200.

## Conclusion.

- 1- The basic principle of the Hamza is investigation, and what was mitigated by it was for ease and ease in pronouncing, or following a specific accent.
- 2- Verifying the Hamza is an obligation, if the Hamza comes at the beginning of the word and nothing precedes it, and if something precedes it, it is permissible to investigate and reduce.
- 3- In the form of the lack of expressions that use the Hamza that indicate that it is adequate, and the definition of the Hamza and its restrictions.
- 4- Al-Hairi did not have any reference to the two Hamza in two words, but his focus was on the single Hamza and the two Hamza that combined in one word only.
- 5- Al-Hairi cautioned that there are some expressions used by the Hamza, indicating that it is not originally used as a Hamza.

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