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**A Study on the Claim that the Amounts of al-Madd al-Far'ı (Secondary Madd) Affect the Meanings of the Verses of the Qur'an**  
*Fer'ı Med Miktarlarının Âyetlerin Anlamlarına Etki Ettiđi İddiası Üzerine Bir İnceleme*

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**Abstract**

The issue of madd is one of the most fundamental issues in the science of qirā'āt and is discussed extensively in the literature. In addition, in some of the recent studies conducted in Türkiye, it has been observed that the issue of secondary madd (al-madd al-far'ī) has been dealt with from the aspect of meaning in a different way from the discussions in the literature. In these studies, the amount of madds has been mentioned within the framework of the madd-meaning relationship and a claim has been made that the secondary madds based on lexical reasons deepen the meaning of the verses. In this paper, an attempt has been made to trace this argument in the qirā'āt literature, and the views of contemporary scholars on the subject have been included. Additionally, in order to point out the existence of the madd-meaning relationship other than the al-madd al-far'ī, the practice of exceptional al-madd al-şila, which is related to the meaning, was also touched upon. From this point of view, the main purpose of this study is to reveal the claim that “the far'ī madds affect the meaning of the verses” and to reveal the literature's counterpart of the exceptional al-madd al-şila practice of relationship with the meaning. As a result of the research, it has been seen that this claim about the secondary madds does not correspond to the information in the qirā'āt literature. In the case of the exceptional madd of hâ al-kināya, which is within the scope of the al-madd al-aşlî/al-madd al-ṭabī (natural madd), its effect on the meaning has been identified in the works of qirā'āt, tajwīd, and some tafsīr; however, it has been concluded that the phonological justifications for this exceptional example contain inconsistencies within themselves. Likewise, it has been determined that an eclectic method has been used effectively in the justifications for the view in regard-ing the secondary madds.

**Keywords:** Qirā'āt, Tajwīd, Phonology, Philology, al-Madd al-Far'ī (Secondary Madd).

**Öz**

Med bahsi, kıraat ilminin en temel konuları arasında yer almakta ve literatürde yoğun bir şekilde tartışılmaktadır. Ayrıca son dönemde Türkiye’de yapılan araştırmaların bazısında ziyade med konusunun literatürdeki tartışmalardan farklı bir şekilde mana cihetinden ele alındığı görülmüştür. Bu çalışmalarda med miktarlarına med-anlam ilişkisi çerçevesinde değinilmiş ve lafzî sebeplere mebni fer'î medlerin âyetlere anlam bakımından derinlik kattığı yönünde bir iddia serdedilmiştir. Çalışmamızda söz konusu savın kıraat literatüründeki izi sürülmeye çalışılmış, konuya dair modern dönem araştırmacılarının görüşlerine yer verilmiştir. Ayrıca med-mana ilişkisinin fer'î med dışındaki varlığına işaret etmek için manaya taalluk eden istisnai sıla uygulamasına da temas edilmiştir. Bura-dan hareketle araştırmanın temel amacı, “fer'î medlerin âyetlerin anlamını etkilediği” iddiasıyla; istisnai sıla uygulamasının manayla ilgisinin literatürdeki karşılığını ortaya koymaktır. Araştırmanın neticesinde fer'î medlere dair söz konusu iddianın kıraat telifatındaki verilerle uyuşmadığı görülmüştür. Aslı med kapsamında olan hâu'l-kinâyenin istisnai olarak med edildiği durumda onun manaya etkisi ise kıraat, tecvid ve bazı tefsir eserlerinde tespit edilmiş; fakat bu istisnai örnek için yapılan ses bilimsel gerekçelendirmelerin kendi içinde tutarsızlıklar ihtiva ettiği sonucuna varılmıştır. Ayrıca fer'î medler ile alakalı söz konusu görüş için yapılan temellendirmelerde eklektik bir yöntemin etkili olarak kullanıldığı saptanmıştır.

**Anahtar Kelimeler:** Kıraat, Tecvid, Ses Bilim, Dil Bilim, Fer'î Med.

**Introduction**

The subject of madd (المد) is one of the most important topics in the science of qirā'āt (علم القراءات). So much so that the many controversial, obscure, and problematic issues in the subheadings of madd have prompted the authors and those engaged in the science of qirā'āt to deal with this subject intensively. Moreover, the fact that the qirā'āt contain a large number of ṭuruq (الطرق/transmission lines), and that the qirā'āt narrators differ in the amounts of the rules of madd al-muttaşil (المد المتصل) and al-madd al-munfaşil (المد المنفصل), and that some of the ṭuruq have specific types of madd, make this subject remarkable in the literature. For this reason, there are separate works in which the subject of madd is examined separately<sup>1</sup>, as well as works

<sup>1</sup> See: Abū 'Amr 'Uthmān b. Sa'īd b. 'Uthmān al-Andalusī al-Dānī, *Jāmi' al-beyān fī al-qirā'āt al-sab'*, critical ed. 'Abd al-Muḥaymin 'Abd al-Salām al-Ṭaḥḥān et al. (Sharjah: United Arab Emirates, Jāmi'a al-Shāriqa, 1428/2007), 2/479-506; Abū al-Khayr Shams al-Dīn Muḥammad b. Muḥammad b. Muḥammad b. 'Alī b. Yūsuf

in which the subject of madd is dealt with as a chapter<sup>2</sup>. The works in which madd is dealt exclusively include the levels of madd<sup>3</sup>, the types of madd<sup>4</sup>, or various issues pertaining to madd<sup>5</sup>. In today's studies, however, the subject has been carried a little further, and these studies have also included the studies that have recently been addressed within the framework of the relationship between madd and meaning in Türkiye.<sup>6</sup>

The controversial issues regarding the madd are generally based on linguistic and phonological grounds. At this point, the issue of “whether or not to rely on ‘āriḍ (العارض) “ is the most intensely used of these grounds.<sup>7</sup> Nevertheless, there are also examples that may be considered as exceptions regarding the relationship between madd and meaning. The examples of madd al-tabria (مد التبرئة) and madd al-ta'zīm (مد التعظيم),<sup>8</sup> and the exceptional application of the al-madd al-ṣila (مد الصلة),<sup>9</sup> which is outside the scope of madd, are examples that can be given in relation to the effect of madd on meaning.<sup>10</sup>

Among the causes of lexical madd, hamza (ء) and sukūn are considered to be the causes of al-madd al-far'ī (المد الفرعي) due to philological and phonological reasons. The fact that hamza is seen as a factor that paves the way for making more madd than the amount of al-madd al-aṣlī/al-madd al-ṭabī (المد الأصلي) is a result of comparing hamza and madd letters in terms of their origins (makhārij al-ḥurūf). In this respect, the features of the hamza are important in terms

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Ibn al-Jazarī, *Nashr al-qirā'āt al-ashr*, critical ed. Ayman Rushdī Suwayd (Istanbul: Dār al-Ghawthānī li al-Dirāsāt al-Qur'āniyya, Lebanon: Dār al-Ghawthānī li al-Dirāsāt al-Qur'āniyya, 1439/2018), 2/996-1153; Abū al-'Abbās Shihāb al-Dīn Aḥmad b. Muḥammad b. Abī Bakr al-Qaṣṭallānī, *Laṭā'if al-ishārāt li-funūn al-qirā'āt*, critical ed. Markaz al-Dirāsāt al-Qur'āniyya (Madinah: Mujamma' al-Malik Fahd li-Tibā'a al-Muṣḥaf al-Sharīf, a.h. 1434), 3/986-1036; Abū al-'Abbās Shihāb al-Dīn Aḥmad b. Muḥammad b. Abī Bakr al-Qaṣṭallānī, *al-Mustaṭāb fī al-tajwīd: Hidāya al-qurrā'*, critical ed. al-Sayyid Yūsuf Aḥmad (Beirut: Dār al-Kutub al-'Ilmiyya, 1429/2008), 180-198.

<sup>2</sup> See: Abū Bakr Aḥmad b. al-Ḥusayn Ibn Mihrān al-Aṣbahānī al-Nisābūrī, *Risāla al-Maddāt*, critical ed. Ayman Rushdī Suwayd (Istanbul: Dār al-Ghawthānī li al-Dirāsāt al-Qur'āniyya, Lebanon: Dār al-Ghawthānī li al-Dirāsāt al-Qur'āniyya, 1439/2018); Abū al-Ḥasan 'Alī b. Ja'far b. Muḥammad al-Rāzī al-Sa'īdī, *Kitābun fīhi maqādīr al-maddāt: Bi al-ikhtilāf al-qirā'āt wa ḥudūdi al-nuṭqi bihā*, critical ed. Khalaf Ḥusayn Ṣaliḥ al-Jabbūrī (Istanbul: Dār al-Ghawthānī li al-Dirāsāt al-Qur'āniyya, Lebanon: Dār al-Ghawthānī li al-Dirāsāt al-Qur'āniyya, 1439/2018); 'Abdullāh b. Muḥammad b. Yūsuf b. 'Abdillāh Yūsuf Efendizāde, *Risāla al-Maddāt*, critical ed. Ibrāhīm Muḥammad al-Jermī (Amman: Dār 'Ammār, 1420/2000).

<sup>3</sup> Yūsuf Efendizāde, *Risāla al-Maddāt*, 40-69.

<sup>4</sup> Ibn Mihrān, *Risāla al-Maddāt*, 24-37.

<sup>5</sup> Sa'īdī, *Kitābun fīhi maqādīr al-maddāt*, 17-46.

<sup>6</sup> Refer to Necati Tetik, for example, Necati Tetik, “Ses ve Anlam İlişkisi Bakımından Kur'an ve Kırâat”, *Kur'an ve Dil, -Dilbilim ve Hermenötik- Sempozyumu (Yüzüncü Yıl Üniversitesi İlahiyat Fakültesi, 2001)*, 297-312; Necati Tetik, “Kur'an Tilâvetinde Bedelli Medlerin Hikmet Kavramıyla İlintisi -“Âteyna ve Ūtiye” Örneği-”, *Ekev Akademi Dergisi* 11/30 (June 2007), 103-116.

<sup>7</sup> Ibn al-Jazarī, *Nashr*, 2/1080-1153.

<sup>8</sup> For examples showing that the madd, which occurs due to the incorporeal madd, strengthens the meaning refer to Ibn al-Jazarī, *Nashr*, 2/1107.

<sup>9</sup>

The connection (الوصل) of hā al-kināya (هاء الكناية) to the next word with the letter madd is called ṣila. See: 'Alī b. Muḥammad al-Ḍabbā', *al-Idā'a fī bayān uṣūl al-qirā'a*, ed. Muḥammad 'Alī Khalaf al-Ḥusaynī (Cairo: 'Abd al-Ḥamīd Aḥmad Ḥanafī, n.d.), 17; Ibrāhīm b. Sa'īd al-Dūserī, *Mukhtaṣar al-'ibārāt li-mu'jami* <sup>10</sup> For examples showing that the madd, which occurs due to the incorporeal madd, strengthens the meaning refer to Elmalılı Muhammed Hamdi Yazır, *Hak Dini Kuran Dili*, General Coordinator: Mehmet Emin Özafşar (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2015), 7/307.

of phonology.<sup>11</sup> On the other hand, the hamza, which is one of the causes of the secondary madd, can be found after the letters of madd as well as before the letters of madd.<sup>12</sup> The reason why the silence is shown as a reason for adding on the al-madd al-aşlī amount is due to the presence of two silences one after the other. This is because in Arabic, the coming together of two sākin letters is seen as verbiage, and the ugliness in question is eliminated by the additional madd made on the al-madd al-aşlī.<sup>13</sup>

As with other procedural issues in the science of qirā'āt, the subject of madd has a static structure. In other words, the subject of secondary madd does not usually have a dimension related to the meaning, and al-madd al-far'ī is realized within certain conditions. However, there are two exceptions: Madd al-tabria and madd al-ta'zīm. These two types of madd are discussed under the title of “incorporeal reason among the reasons for madd” in the qirā'āt literature, and incorporeal reason means “exaggeration in the preposition of negativity/nafy”.<sup>14</sup> Based on this data, it can be easily said that secondary madd is performed because “it strengthens the meaning” in these two types of madd. Nevertheless, apart from these, it does not seem to be possible to say that the al-madd al-far'ī affects the meaning of the Qur'ān. In these two types of madd for incorporeal reasons, the secondary madd is performed for emphasis; in other words, to strengthen the meaning. But, Ibn al-Jazarī does not find this practice, which has been transmitted until today, to be correct and states that it is more appropriate to madd something about which there is a rule. Nonetheless, the content of *Ṭayyiba al-Nashr fī al-qirā'āt al-'ashr*, which is one of the works followed in today's qirā'āt teaching, includes both of these types of madd.<sup>15</sup>

As far as can be determined, the relationship between madd and meaning has been analyzed by a few scholars in Türkiye. Necati Tetik's studies titled “Ses ve Anlam İlişkisi Bakımından Kur'ân ve Kırâat”<sup>16</sup> and “Kur'ân Tilâvetinde Bedelli Medlerin Hikmet Kavramıyla İlintisi -”Âteyna ve Ūtiye” Örneği-”,<sup>17</sup> and Necdet Çağıl's works titled *Kur'ân'ın Belâgat ve Fonetik Yapısı* and Mustafa Kaya's *Arap Dili Fonetigi: Ses-Anlam İlgisi* are the works that deal with the aforementioned subject. It can be said that the views of the researchers on the subject mostly contain subjectivity or are shaped by a selective method. In fact, it is known that there are different opinions in the qirā'āt literature about the types of madd exemplified in the studies and other types of madd related to lexical reasons and these madd variations are usually performed for phonetic reasons.<sup>18</sup> Moreover, it is seen that Abū al-Ḥasan Ibn Ghalbūn (d.

<sup>11</sup> Abū Muḥammad Ḥammūsh b. Muḥammad al-Qaysī Makkī b. Abī Ṭālib, *al-Kashf 'an wujūh al-qirā'āt al-sab' wa 'ilelihā wa ḥucecihā*, critical ed. 'Abd al-Raḥīm al-Ṭarḥūnī (Cairo: Dār al-Hadīth, 1428/2007), 1/130. For a detailed explanation by 'Abd al-Wahhāb al-Qurtubī, see: 'Abd al-Wahhāb b. Muḥammad al-Qurtubī, *al-Mūdiḥ fī al-tajwīd*, critical ed. Ghānim Qaddūrī al-Ḥamed (Amman: Dār 'Ammār, 1421/2000), 128-129; see also: Ghānim Qaddūrī al-Ḥamed, *al-Dirāsāt al-sawtiyya 'inda 'ulamā' al-tajwīd* (Amman: Dār 'Ammār, 1428/2007), 444-445.

<sup>12</sup> Abū 'Abdillāh Muḥammad b. Shurayḥ al-Ruaynī al-Andalusī al-Ishbīlī, *al-Qāfi fī al-qirā'āt al-sab'*, critical ed. Aḥmad Maḥmūd 'Abd al-Samī' al-Shāfi'ī (Beirut: Dār al-Kutub al-'Ilmiyya, 1421/2000), 40.

<sup>13</sup> Abū al-Fath 'Uthmān b. Jinnī al-Mawṣilī al-Baghdādī, *al-Khaṣā'is*, critical ed. Muḥammad 'Alī al-Najjār (Beirut: Dār al-Kitāb al-'Arabī, n.d.), 3/126.

<sup>14</sup> Ibn Mihrān, *Risāla al-Maddāt*, 35; Ibn al-Jazarī, *Nashr*, 2/1107; see also: Necdet Çağıl, *Kur'ân'ın Belâgat ve Fonetik Yapısı* (Ankara: İlahiyât, 2005), 352.

<sup>15</sup> Ibn al-Jazarī, *Nashr*, 2/1107.

<sup>16</sup> See: Tetik, “Ses ve Anlam İlişkisi Bakımından Kur'ân ve Kırâat”, 297-312.

<sup>17</sup> See: Tetik, “Kur'ân Tilâvetinde Bedelli Medlerin Hikmet Kavramıyla İlintisi -”Âteyna ve Ūtiye” Örneği-”, 103-116.

<sup>18</sup> For the opinions about the hamza being the cause of secondary madd, refer to Makkī b. Abī Ṭālib, *al-Kashf*, 1/130; Qurtubī, *al-Mūdiḥ*, 128-129; Abū al-'Alā' Ḥasan b. Aḥmad b. Ḥasan al-'Aṭṭār al-Hemedhānī, *al-Tamhīd fī ma'rife al-tajwīd*, critical ed. Ghānim Qaddūrī al-Ḥamed (Amman: Dār 'Ammār, 1420/2000), 286; 'Alam

399/1009) and Ibn Bellīma (d. 514/1120) mentioned the unfavorable effects of reading al-madd al-badal as secondary madd on the meaning. Because the practice of al-madd al-badal with al-madd al-far'ī in the declarative words would turn the related words and thus the related sentences into an declarative structure, these authors reject the use of secondary madd in al-madd al-badal.<sup>19</sup> Another argument of those who criticize the use of al-madd al-far'ī in al-madd al-badal is the claim that the use of secondary madd in al-madd al-badal is not in accordance with the fluent (faṣīh) Arabic. And also the recitation of al-madd al-badal with al-madd al-far'ī is attributed to the qirā'a of Nāfi', Abū al-Ḥasan Ibn Ghalbūn states that he does not consider any level other than the level of qaṣr (مرتبة القصر) to be appropriate for al-madd al-badal. All this shows that Ibn Ghalbūn's opinion on madd of al-madd al-badal has emerged as a result of the perspective a completely meaning-centred.<sup>20</sup>

While the situation is as described above in the case of the secondary madds, it is also possible to state some exceptional practices in which the meaning is observed apart from the secondary madds. Although the pronoun is read without performing the al-madd al-ṣila when the letter before the pronoun is sākin, in the narration of Ḥafṣ (d. 180/796) of the qirā'a of 'Āṣim (d. 127/745) and the narration of Hishām (d. 245/859 [?]) of the qirā'a of Ibn 'Amr (d. 118/736), there are certain exceptions to this. Namely, the pronoun in verse 69 of Sūrat al-Furqān in the narration of Ḥafṣ and the pronoun in verse 111 of Sūrat al-A'rāf in the narration of Hishām are read with practicing al-madd al-ṣila.<sup>21</sup> It is important to reveal the reason for the exceptional use of the madd in the relevant pronouns in these two verses, while there is no madd in their peers, in terms of the meaningfulness of the madd in these examples.

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al-Dīn Abū al-Ḥasan 'Alī b. Muḥammad b. 'Abd al-Ṣamed al-Sakhāwī, *Jamāl al-qurrā' wa kamāl al-igrā'*, critical ed. 'Abd al-Karīm al-Zubaydī (Beirut: Dār al-Belāgha, 1413/1993), 2/328; Abū Mūsā Ja'far b. Makkī al-Mawṣilī, *Mufradatu qirā'ati Ibn Kathīr al-Makkī*, critical ed. Khālīd Aḥmad al-Mashhadānī (Damascus: Dār Sa'd al-Dīn, 1427/2007), 44; Maḥmūd Khalīl al-Ḥuṣary, *Aḥkām qirā'āt al-Qur'ān al-Karīm*, ed. Muḥammad Ṭalḥa Bilāl Minyār (Mecca: al-Maktaba al-Makkiyya, 1416/1995), 215; 'Abd al-Fattāh al-Sayyid Ajmī al-Marṣafī, *Hidāya al-qārī ilā tajwīdi kalāmi al-Bārī* (Madinah: Dār al-Fajr al-Islāmiyya, 2001), 1/282; for similar statements see: Mustafa Şen, "Keyfiyet, Ölçü ve Problem Açısından Tecvid İlminde Medde Yeni Bir Bakış Denemesi", *Ekev Akademi Dergisi* 19/63 (August 2015), 218. For opinions on the reason why sukūn is a cause of madd, see: Abū Bishr 'Amr b. 'Uthmān b. Kanbar Sībawayhi, *al-Kitāb: Kitābu Sībawayhi*, critical ed. 'Abd al-Salām Muḥammad Hārūn (Cairo: Maktaba al-Khanjī, n.d.), 4/437; Ibn Jinnī, *al-Khaṣā'is*, 3/126; Ibn Mihrān, *Risālah al-maddaat*, 25-26; Qurṭubī, *al-Muḍīh*, 129; Sakhāwī, *Jamāl al-qurrā'*, 2/328; Ibn al-Jazarī, *Nashr*, 2/1003.

<sup>19</sup> Abū al-Ḥasan Ṭāhir b. 'Abd al-Mun'im b. 'Ubaydillāh b. Ghalbūn al-Ḥalabī al-Miṣrī, *al-Tadhkira fī al-qirā'āt al-thamān*, critical ed. Ayman Rushdī Suwayd (Jeddah: Dār al-Gharb al-'Arabī, 1412/1991), 1/108-109; Abū 'Alī al-Ḥasan b. Khalaf b. 'Abdillāh Ibn Bellīma, *Talkhīṣ al-'ibārāt bi-laṭīf al-ishārāt fī al-qirā'āt al-sab'*, critical ed. Subay' Ḥamza Ḥākimī (Jeddah: Dār al-Kibla li al-Thaqāfa al-Islamiyya, Beirut: Muassasa al-'Ulūm al-Qur'ān, 1409/1988), 26.

<sup>20</sup> Ibn Ghalbūn, *al-Tadhkira*, 1/108. For the authors who include Ibn Ghalbūn's position on this subject, see: Abū Muḥammad al-Qāsim b. Fīrruh b. Khalaf al-Shāṭibī al-Ru'aynī, *Matn al-Shāṭibiyya*, proofreader: Muḥammad Tamīm al-Zu'bī (Damascus: Dār al-Ghawthānī li al-Dirāsāt al-Qur'āniyya, 1431/2010), 14-15 (verses 172 and 175); 'Alam al-Dīn Abū al-Ḥasan 'Alī b. Muḥammad b. 'Abd al-Ṣamed al-Sakhāwī, *Fath al-vaṣīd fī sharḥ al-Qaṣīd*, critical ed. Mawlāy Muḥammad al-Idrīsī al-Ṭāhirī (Riyadh: Maktaba al-Rushd, 1423/2002), 2/274, 278; Abū al-Qāsim Shihāb al-Dīn 'Abd al-Raḥmān b. Ismā'īl b. Ibrāhīm Abū Shāme al-Maqdisī, *Ibrāz al-me'ānī min Hirz al-amānī fī al-qirā'āt al-sab'*, critical ed. Ibrāhīm 'Aṭwa 'Awad (Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1982), 116, 118.

<sup>21</sup> Ebū 'Abdillāh Muḥammad b. Aḥmad b. Muḥammad b. Aḥmad b. Muḥammad b. al-Ḥusayn al-Mawṣilī, *Sharḥu Shu'la alā al-Shāṭibiyya* (Cairo: al-Maktaba al-Azhariyya li al-Turāth, 1418/1997), 97.

It is an undeniable fact that the amounts of secondary madds is a matter of narration. Therefore, it is an exciting claim to seek any wisdom in the amount of secondary madds and to talk about some depths of meaning in them. Therefore, as can be understood from what has been mentioned so far, there are some ambiguities regarding the positive relationship of the amount of secondary madds with the meaning. That is why it would be appropriate to discuss and determine whether the amount of the al-madd al-far'ī affects the meaning by taking the qirā'āt sources into consideration. In this context, the main question of the research can be described as follows: Is there a wisdom for the al-madd al-far'ī and what is the level of the effect of the al-madd al-far'ī on the meaning? Within the framework of this question, the problem of the study is as follows: To determine whether there is an effect of secondary madd on the meaning in the exceptional hā al-kināya (هاء الكناية) and in the types of madd other than the al-madd al-far'ī that occur for lexical reasons. In other words, it is one of the aims of this study is to demonstrate whether the aforementioned secondary madd are a meaning-based practice or not. Furthermore, among the main objectives of the research are to examine the views on the effect of the madd on the meaning, to investigate their acceptability and whether they have a scientific basis, and to discuss the validity of the information given with reference to the literature. In this article, the claim that “the amounts of al-madd al-far'ī affect the meaning”, which is mentioned in academic studies in Turkiye, is analyzed. In doing so, our study is restricted to the types of far'ī madd that occur due to lexical reasons and the exceptional al-madd al-ṣila practice in verse 69 of Sūrat al-Furqān.

### 1. Reasons for Lexical Secondary Madds

In the qirā'āt literature, two reasons, lexical<sup>22</sup> and incorporeal<sup>23</sup>, are suggested for the concept of al-madd al-far'ī. Terms such as al-madd al-araḍī (المد العرضي)<sup>24</sup> and al-madd al-muktallaf (المد المتكلف)<sup>25</sup> are used synonymously with secondary madd. The hamza and the sukūn, which are after the letters of madd and are the cause of madd, are the factors that necessitate a more amount of madd in addition to the amount of the al-madd al-aṣlī. In the types of madds that do not have a reason for the secondary madd, there is the amount of al-madd al-aṣlī/al-madd al-ṭabī, whereas in cases where there are lexical madd reasons (reason for the secondary madd) in addition to the madd letters, the duration of the madd is prolonged.<sup>26</sup> However, hamza, which is one of the reasons for the al-madd al-far'ī, can be found after the letters of madd as well as before the letters of madd. But, this is a practice only to the ṭarīq of al-Azraq (طريق)

<sup>22</sup> See for hamza and sukūn, which are accepted as a cause for practicing secondary madd after original madd, Abū al-Aṣḡagh (Abū Ḥumeyd) 'Abd al-'Azīz b. 'Alī b. Muḥammad al-Sumātī al-Ishbīlī Ibn al-Taḥḥān, *Sharḥu Kitāb al-Inbā' fī tajwīd al-Qur'ān*, critical ed. Farghalī Sayyid 'Arabāwī (Cairo: Maktabat al-Awḷād al-Shaykh li al-Turāth, 2009), 82-83; Ibn al-Jazarī, *Nashr*, 2/996; Nihat Temel, *Kirāat ve Tecvīd Istılahları* (Istanbul: Marmara University İlahiyat Fakültesi Vakfı Yayınları, 2009), 95.

<sup>23</sup> The reason for the incorporeal madd is the exaggeration of the madd in the preposition of nafy. See: Ibn al-Jazarī, *Nashr*, 2/996.

<sup>24</sup> Qāḍī Aḥmad b. 'Umar b. Muḥammad b. Abī al-Riḍā al-Ḥamawī, *al-Qawā'id wa al-ishārāt fī uṣūl al-qirā'āt*, critical ed. 'Abd al-Karīm al-Bakkār (Egypt: Dār al-Salām, 1435/2014), 47; Abū al-Khayr Shams al-Dīn Muḥammad b. Muḥammad b. Muḥammad b. 'Alī b. Yūsuf Ibn al-Jazarī, *al-Tamhīd fī ilm al-tajwīd*, critical ed. Farghalī Sayyid 'Arabāwī. (Beirut: Dār al-Kutub al-'Ilmiyya, 2016), 215; Ibn al-Jazarī, *Nashr*, 2/1009, 1029.

<sup>25</sup> Abū 'Amr 'Uthmān b. Sa'īd b. 'Uthmān al-Andalusī al-Dānī, *al-Taḥdīd fī al-itqān wa al-tajwīd*, critical ed. Ghānim Qaddūrī al-Ḥamed (Amman: Dār 'Ammār, 1421/2000), 98; Sakhāwī, *Jamāl al-qurrā'*, 2/346.

<sup>26</sup> Abū al-Fath 'Uthmān b. Jinnī al-Mawṣilī al-Baghdādī, *Sırru ṣinā'a al-i'rāb*, critical ed. Ḥasan Hindāwī (Damascus: Dār al-Qalam, 1405/1985), 1/17-18; see also: Ḥamed, *al-Dirāsāt al-ṣawtiyya*, 442.

الأزرق) in the narration/riwāya of Warsh.<sup>27</sup> Only the al-madd al-aṣlī is performed according to the other narrations.<sup>28</sup>

The fact that the hamza is shown as an element that paves the way for the practicing of secondary madd over the amount of the al-madd al-aṣlī is a result of the comparison of the origin of the hamza with the origin of the letters of the madd in terms of strength. In this respect, the features of the hamza are important in terms of phonology.<sup>29</sup> What 'Abd al-Wahhāb al-Qurṭubī says on the subject in two different places clearly demonstrates the nature of the hamza as a cause of madd:

“The letters of madd are as light and concealed [obscure] as possible, and hamza is as heavy and obvious as possible, in contrast to the letters of madd. This is precisely where the reason for madd appears. In fact, the function of madd here is to bring the hamza closer to the letters of madd and to eliminate the obscurity of the letters of madd. In this case, a relationship that strengthens, reinforces and preserves the hamza emerges. Without such a practice, the hiddenness and weakness of madd would not be sure to dominate the hamza, and the hamza would weaken, disappear, and vanish.” ... “In sum, these letters [the letters of madd] are lengthened so that the tongue does not suddenly switch from the light to the heavy [from the letters of madd to the hamza], otherwise the hamza could not be pronounced from its origin. Therefore, the letters of madd are strengthened with al-madd al-far'ī in order to reveal the hamza, to realize its origin, and to pronounce it properly. That is why it is considered good that the sukūn before the hamza [the letters of madd] is clearly and adequately read by practicing izhār (الإظهار).”<sup>30</sup>

The reason for the addition of the sukūn on the amount of the al-madd al-aṣlī is due to the presence of two sukūns one after the other. This is because in Arabic, the coming together of two sākin letters is regarded as a contradiction to pronunciation, and the word is purified from this situation with the additional madd made on the al-madd al-aṣlī.<sup>31</sup> Thus, two sākin letters, which cannot be together, are kept together by means of madd, and the al-madd al-far'ī is regarded as a curtain/barrier (حاجز) between the two sākin letters. As a matter of fact, this is a consequence of the acceptance of the madd as equivalent to the vowel.<sup>32</sup> Hence, it is understood that the reason for sukūn to be the cause of madd is based on the existence of a curtain/obstacle (حاجز) between two sākin letters.

In short, just as madd before the hamza is to the hamza clearly,<sup>33</sup> madd before the sukūn is a practice to separate the two sākin letters.<sup>34</sup> This causal link is of importance in order to have a clearer idea about the subject of the study.

## 2. Opinions on the Reason for the Exceptional al-Madd al-Şila Practice in the Narration of Ḥaḥḥ of the Qir'ā'a of 'Āṣim

In the related verse of Sūrat al-Furqān, the hā al-kināya in the word فيه, is exceptionally pronounced with al-madd al-şila in the narration of Ḥaḥḥ.<sup>35</sup> Ibn Jarīr al-Ṭabarī (d. 310/923) explains the part of the verse where the hā al-kināya occurs as “He will remain there forever in

<sup>27</sup> Ibn Shurayḥ, *al-Qāfi*, 40.

<sup>28</sup> Ḥuşary, *Ahkām*, 214.

<sup>29</sup> Makkī b. Abī Ṭālib, *al-Kashf*, 1/130.

<sup>30</sup> Qurṭubī, *al-Muḍīḥ*, 128-129; see also: Ḥamed, *al-Dirāsāt al-şawtiyya*, 444-445.

<sup>31</sup> Ibn Jinnī, *al-Khaṣāiṣ*, 3/126; Sakhāwī, *Jamāl al-qurrā'*, 2/328.

<sup>32</sup> Ibn Mihrān, *Risāla al-Maddāt*, 25-26; Ibn al-Jazarī, *Nashr*, 2/1003.

<sup>33</sup> Sakhāwī, *Jamāl al-qurrā'*, 2/328; Ibn al-Jazarī, *Nashr*, 2/1015.

<sup>34</sup> Ibn Jinnī, *al-Khaṣāiṣ*, 3/126; Ḥamed, *al-Dirāsāt al-şawtiyya*, 444-445.

<sup>35</sup> Ibn al-Jazarī, *Nashr*, 2/971-995; Mawṣilī, *Sharḥu Shu'la*, 97.

humiliation.”<sup>36</sup> However, according to another view, the aforementioned hā al-kināya refers to torment, and it is narrated that the torment that is reported to be double at the beginning of the verse is the torment of the world and the hereafter (ākhirā).<sup>37</sup> Due to the fact that the hā al-kināya in this verse is read with the al-madd al-şila in the narration of Ḥafş of the qirā’a of ‘Āşim, contrary to the established rules, the scholars have pondered about the wisdom of this situation, and this issue, which is of interest especially for those whose field of occupation is the science of qirā’āt, has been interpreted in three different ways by the scholars.<sup>38</sup> These will be tried to be stated one by one below.

### 2.1. The Opinion that the Meaning of the Word Preceding the Word Before Hā al-Kināya is Confirmed and the Situation of the Sinners is Pointed Out by the Practice of the al-Şila

Although there are different interpretations in the exegetical works on the effect of madd on the meaning of madd in the hā al-kināya in the 69th verse of Sūrat al-Furqān, they mostly focus on the word مُهَانًا, which means “despised and disgraced, humiliated” in the relevant part of the verse. Therefore, the fact that the exceptional reading of hā al-kināya in the verse with a madd is not sufficiently mentioned in the tafsīr books gives the impression that the interpreters did not attach a particular meaning to the practice of al-madd al-şila in the relevant verse. Unlike the other interpreters, Elmalılı Muhammed Hamdi Yazır, on the other hand, approaches the issue from the point of view of meaning, and contrary to the established rule in the narration of Ḥafş, he associates the aforementioned hā al-kināya with applying al-madd al-şila with the prolongation of eternity and immortality.<sup>39</sup>

While the practice of exceptional al-madd al-şila is not adequately covered in tafsīr works, there are comments in the literatures of qirā’āt and tajwīd that the practice of al-madd al-şila in the relevant verse is a meaning-oriented practice. As a matter of fact, one of the motives of the application of al-madd al-şila in the opinions related to the issue in the literature on the discipline in question stands out as “the strengthening of the meaning”. It is also pointed out that the wisdom of reciting the hā al-kināya in verse 69 of Sūrat al-Furqān with practicing al-madd al-şila in the narration of Ḥafş is to reproach the sinners who disobey Allah's command and to serve as a warning to others.<sup>40</sup> al-Nuwayrī (d. 857/1453), on the other hand, argues that the prolongation of the sound (madd) in the foregoing hā al-kināya is to make the sinner's condition heard, and that it is to make the sinner's condition heard in verse 36 of Sūrat al-Shu‘arā’.<sup>41</sup> As in the works of qirā’āt, some tajwīd works also discuss the related application of the al-madd al-şila. In one of them, the view that the application of the al-madd al-şila in

<sup>36</sup> Abū Ja‘far Ibn Jarīr Muḥammad b. Jarīr b. Yazīd al-Ṭabarī, *Tafsīr al-Ṭabarī: Jāmi‘ al-bayān ‘an ta’wīl āy al-Qur‘ān*, critical ed. ‘Abdullah b. Abdilmuhsin al-Turkī ‘Abdullāh b. ‘Abd al-Muhsin al-Turkī et al. (Riyadh: Dār ‘Ālem al-Kutub, 1424/2003), 17/516.

<sup>37</sup> Abū Muḥammad ‘Abdurrahman b. Abī Ḥātim al-Rāzī, *Tafsīr al-Qur‘ān al-‘Aẓīm: Musned ‘an al-Rasūl (pbuh) wa al-şahābe wa al-tābiīn*, critical ed. Ḥikmat b. Bashīr b. Yasīn (Demmam [Saudi Arabia]: Dār Ibn al-Jawzī, a.h. 1439), 10/522.

<sup>38</sup> Abdullah Benli, *Ḥafş Rivāyetiyle Āşim Kıraatinin Tecvīd Kuralları* (s.n., n.d.), 113.

<sup>39</sup> Yazır, *Hak Dini Kuran Dili*, 7/307; see also: Sıtkı Güllü, *Açıklamalı Örnekleriyle Tecvīd İlmi* (İstanbul: Huzur Yayın Dağıtım, 2005), 427 (5. fn.).

<sup>40</sup> Shihāb al-Dīn Abū Bakr Aḥmad b. Muḥammad b. Muḥammad b. al-Jazarī Ibn al-Nāzīm, *Sharḥu Ṭayyiba al-Nashr fī al-qirā’āt al-‘ashr*, critical ed. Jamāl al-Dīn Muḥammad Sharaf (Tanta: Dār al-Şahāba li al-Turāth, 1426/2005), 77. For similar statements, see: Abū Shāme al-Maqdisī, *Ibrāz al-me‘ānī*, 106.

<sup>41</sup> Abū al-Qāsim Muḥammad b. Muḥammad b. Muḥammad b. ‘Alī al-Nuwayrī, *Sharḥu Ṭayyiba al-Nashr fī al-qirā’āt al-‘ashr*, critical ed. Majdī Muḥammad Surūr Sa‘d Baslūm (Beirut: Dār al-Kutub al-‘Ilmiyya, 1424/2003), 1/360-361; for similar expressions, see: Abū Shāme al-Maqdisī, *Ibrāz al-me‘ānī*, 106.



question strengthens the meaning of the previous word is quoted, and it is reported that this view belongs to the interpreters. Yet, there is no information about the interpreters and their works referred to in the work in question.<sup>42</sup> İsmail Karaçam, on the other hand, uses similar expressions to those of Elmalılı Muhammed Hamdi Yazır on the subject and explains the wisdom of the related al-madd al-şila practice as “It is to draw attention to the understanding of the meaning...”<sup>43</sup> In one of the tajwīd works of the modern period, an interpretation is made as “This [al-madd al-şila] is to censure the sinner, to rebuke him.”<sup>44</sup>

There are certain studies that talk about the effects of the types of madd on the meaning, and one of them explains the effects of the al-madd al-aşlī on the meaning under the title of “the relationship between sound and meaning in the rules of tajwīd”. Under the above mentioned heading, an example is given of the exceptional application of the al-madd al-şila in the hā al-kināya in the 69th verse of Sūrat al-Furqān. In the example given in the related research, it is emphasized that the punishment of those who commit the sins stated in the previous verses such as “associating shirk, killing the life forbidden by Allah, and committing adultery” will continue to increase. Besides, the study also refers to the view expressed by Elmalılı about the exceptional practice of al-madd al-şila in this verse that “the pronoun is prolonged to indicate the perpetuation of the torment”.<sup>45</sup>

In all of these interpretations that arise in the context of the exceptional practice of al-madd al-şila, it can be said that the reason for al-madd al-şila is “to make people feel the message more strongly”.

## 2.2. The Opinion that Ease of Pronunciation is Provided by the al-Madd al-Şila Application

It is evaluated in some tajwīd works that the al-madd al-şila performed in the relevant verse of Sūrat al-Furqān “is intended to prevent the difficulty in pronunciation”. It is said that the al-madd al-şila in the mentioned verse is performed due to the difficulty and burden of moving quickly from the kasra (ـِ) of the pronoun to the ḍamma (ـُ) sound of the first letter of the next word.<sup>46</sup> The statements that can be called the source of the thought expressed on this subject are found in the work of Shaykhizāda Muḥammad Es'ad al-Ḥusaynī (1789-1848) in his work *al-Wird al-mufīd fī sharḥ al-tajwīd*. Shaykhizāda notes the following on the subject:

“Zirā ḥarf-i ḥalq'ın kesrasından, suratle mīm-i shafaviyyenin ḍammasine intiqāle 'usrat ve kulfet ūlmāghla fil-cumle suhūlet taḥşilçün hā'ya (to the letter ه) lafiẓda yā-i waşliyye-i sākin-i meddiye ilḥāq ūlünüb kesrasını ishbā' ile madd eylediler. Her ne qadar mā qabli sākin īse de...” (“For it is hard and burdensome to move quickly from the kasra of the letter emerge from the throat to the ḍamma of the al-mīm (الميم) al-shafawiyya, they added a prolonged yā al-waşliyye al-sākin al-madd to the hā (to the letter ه) and prolonged it, making its kasra obvious. Although the previous letter is sākin...”)

In the above statements, which have been transcribed and translated, Shaykhizāda summarizes the following: There is hardship and difficulty in moving from the kasra of the

<sup>42</sup> Ali Celāleddin Karakılıç, *Tecvid İlmî: Kur'ân-ı Kerîm Okuma Kâideleri* (Ankara: Kalkan Matbaa San. ve Tic. Ltd. Şti, 2011), 110 (253. fn.).

<sup>43</sup> İsmail Karaçam, *Kur'ân-ı Kerîm'in Faziletleri ve Okunma Kâideleri: Mufasssal Tecvid* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı, 2002), 316.

<sup>44</sup> Aḫḫya Qābil Naşr, *Ghāya al-murīd fī 'ilm al-tajwīd* (Riyadh: Maktaba al-Ḥaramayn, a.h. 1409), 211.

<sup>45</sup> Tetik, “Ses ve Anlam İlişkisi Bakımından Kur'ân ve Kırâat”, 300-305.

<sup>46</sup> Karakılıç, *Tecvid İlmî*, 110; for similar statements, see: Karaçam, *Kur'ân-ı Kerîm'in Faziletleri*, 316.

letter hā (هـ) to the ḍamma of the letter mīm (ميم). For this reason, the letter yā (ياء), which is the letter of madd in pronunciation, is added to the letter hā (هـ) for convenience. Therefore, contrary to the established rules, this letter (هـ), which is a pronoun, is prolonged.<sup>47</sup>

The above-mentioned view on the reasoning of the matter cannot be said to be a logical view. This is because there are other examples in the Qur'ān, such as the aforementioned example, where a letter with a ḍamma follows a hā al-kināya with a kasra vowel. Namely, in the verse “إنا أنزلنا التوراة فيها هدى ونور ... من كتاب الله وكانوا عليه شهداء”<sup>48</sup> no al-madd al-ṣila is made in the underlined pronoun in the qirā'āt other than the qirā'a of Ibn Kathīr. Despite the fact that the reason mentioned for the example in Sūrat al-Furqān is also present in this example, however, in the example of hā al-kināya, al-madd al-ṣila is not applied for any other qirā'a except for qirā'a of Ibn Kathīr. Therefore, this argument for the exceptional application in Sūrat al-Furqān does not seem to be consistent in itself. In conclusion, if the claim that the reason for the application of the al-madd al-ṣila in the aforementioned example in Sūrat al-Furqān is “ease of pronunciation” were to be accepted as true, it would be expected to be applied to similar examples.

### 2.3. The Opinion that the al-Madd al-Ṣila Application Prevents the Addition of Letters

In the narration of Ḥafṣ, it is stated that in the verse of Sūrat al-Furqān, the addition of letters is prevented by reading hā al-kināya with qaṣr, and that this is a practice to prevent the letters from being mixed together in the relevant verse. According to this view, in the composition فيه مهنًا, if hā al-kināya is read with qaṣr, it is suggested that an error may be caused by the addition of a sākin letter like mīm, which is the first letter of the second word, to the end of hā al-kināya.<sup>49</sup>

In the verse “إنا أنزلنا التوراة فيها هدى ونور ... من كتاب الله وكانوا عليه شهداء”<sup>50</sup> of Sūrat al-Mā'ida, the hā al-kināya in the underlined phrase, is not performed with al-madd al-ṣila in the narration of Ḥafṣ. From the current perspective, the verse given as an example is a clear example of the alleged negative situation in terms of pronunciation. As a matter of fact, with the acceptance of “possible letter annexation” as a reason for the application of al-madd al-ṣila in this matter, the following question may come to mind: “Why is al-madd al-ṣila not practiced in other similar versions of the said hā al-kināya in the narration of Ḥafṣ?” Undoubtedly, the cause determined for something must extend to its analogues, otherwise it cannot be said that the rational evidence has been properly utilized.

### 3. The Claim that the Secondary Madds Affect the Meaning

In the academic studies conducted in Türkiye, there are those who have examined the relationship between the amounts of the madds in the recitation of the Qur'ān and the meaning and mentioned their effect on the meaning.<sup>51</sup> Under this heading, the consistency and reasonability of the thesis that the al-madd al-far'ī that occurs for lexical reasons affects the

<sup>47</sup> Shaykhizāda Muḥammad Es'ad al-Ḥusaynī, *al-Wird al-muḥīd fī sharḥ al-tajwīd* (Istanbul: Şirket-i Şahâfiye-i 'Uthmāniyye, n.d.), 32; for similar statements, see: Benli, *Hafṣ Rivâyetiyle Âsım Kıraatinin Tecvîd Kuralları*, 113.

<sup>48</sup> al-Mā'ida 5/44.

<sup>49</sup> Benli, *Hafṣ Rivâyetiyle Âsım Kıraatinin Tecvîd Kuralları*, 114.

<sup>50</sup> al-Mā'ida 5/44.

<sup>51</sup> For examples see: Tetik, “Ses ve Anlam İlişkisi Bakımından Kur'ân ve Kırâat”, 297-312.

meaning shall be discussed by referring to the literatures of qirā'āt and tajwīd within the framework of the sound-meaning relationship.

In one of the academic studies mentioned above, as a result of the evaluation of verse 84 of Sūrat Yūsuf in terms of the rhythm of the madds, the effect of the madds in the words تَوَلَّى and أَسْفَى and the address word يَا on meaning is mentioned.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى يُوسُفَ وَإِنِّي صَدِّتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

“(Jacob) turned away from them and said, “Oh, my sorrow over Yūsuf,” and his eyes became white from grief, for he was [of that] a suppressor.”<sup>52</sup>

In the example given above, the word تَوَلَّى is expressed to be slowed down due to the al-madd al-aşlī in the word تَوَلَّى, in other words, it is expressed that the word is stopped on and lingered on for a while. It is argued that the principle of the al-madd al-aşlī reflects the depth of the sadness stated in the verse and the fact that this situation continued to exist for a very long time. In the same study, it is stated that madd al-munfaşil rule, especially in the related letter of addressing, emphasizes the psychological state of the Prophet Jacob with a long emphasis, and that these madds indicate that the word is spoken slowly and with a sad tone of voice. The relevant study also states the following:

“The low rate of transition between the parts of the sentence reflects the intended meaning and emotional atmosphere. It is seen that words suitable for this emotional dimension have been chosen with a low rate of transition. There are also examples in the Qur'an with fast transitions, suggesting that the event will be over quickly.”<sup>53</sup>

Considering that the al-madd al-aşlī is the most common of the tajwīd rules in the Qur'an, it is clear that it is not correct to limit the rule of the al-madd al-aşlī to such a special situation. Even though the al-madd al-aşlī is not directly limited to sadness in the aforementioned study, the verse is explained on the basis of the sound-emotion relationship. This does not seem to be a reasonable justification for the persistence of sadness for a long time. Likewise, although it is stated in the aforementioned study that the word قَالَ has the al-madd al-munfaşil rule, as is the case with يَا أَسْفَى, this judgment must have been inadvertent on the part of the author. Except for the al-madd al-aşlī, madd rules are mostly within the scope of phonology.<sup>54</sup> Consequently, it can be said that, although there are exceptions, the types of madd other than the al-madd al-aşlī are overwhelmingly not a meaning-oriented tajwīd rule. al-Madd al-munfaşil, which is one of the types of madd other than the al-madd al-aşlī, is a tajwīd rule that takes place when the letter of the hamza from the causes of madd is placed at the beginning of the other word immediately after the letter of madd.<sup>55</sup> If the above-mentioned conditions are met, madd al-munfaşil is performed regardless of a fast or slow event, mood of verbs, sadness, joy or any other emotion. Therefore, the claim that the madds are functional on the meanings of the words pointed out in the relevant verse of Sūrat Yūsuf does not yield the impression of a coherent interpretation; on the contrary, it looks like a forced interpretation. For it is the sounds used by the reader that will give a sad tone of voice here. There is also another issue where this point of view can be criticized, and that is the amount of madd. Because this interpretation is based on the assumption that al-madd al-munfaşil is used a lot. Yet, the existence of Qur'anic

<sup>52</sup> Yūsuf 12/84.

<sup>53</sup> Mustafa Kaya, *Arap Dili Fonetigi: Ses-Anlam İlgisi* (Erzurum: Eser Matbaası, 2011), 88.

<sup>54</sup> Makkī b. Abī Tālib, *al-Kashf*, 1/130; Qurtubī, *al-Mūdiḥ*, 128-129; Sakhāwī, *Jamāl al-qurrā'*, 2/328; Ibn al-Jazarī, *Nashr*, 2/1015; Hamed, *al-Dirāsāt al-şawtiyya*, 442-445.

<sup>55</sup> Abū Bakr Aḥmad b. Muḥammad b. Muḥammad b. al-Jazarī Ibn al-Nāzim, *al-Hawāşhī al-muḥfima: Sharḥ al-Muqaddima*, ed. Abū 'Āşim Ḥasan b. 'Abbās b. Qutb (Cairo: Muassasatu Qurtuba, 1427/2006), 118.

scholars who recite al-madd al-munfaşil with qaşr (shortening) is another issue that should be taken into consideration. Therefore, it is understood that the researcher has followed a selective method in this example.

Apart from the above example, there are other studies that evaluate the function of madd on the meanings of the words of the Qur'ān by establishing a relationship between sound and meaning. In one of these studies, the word الصَّاعَةُ in the verse “فَإِذَا جَاءَتِ الصَّاعَةُ” “When that deafening sound (doomsday) comes!...” in Sūrat ‘Abasa is analyzed in three points in terms of the relationship between sound and meaning. The word الصَّاعَةُ is analyzed in terms of madd in one of these three points. al-Madd al-lāzim al-ḥarfī al-muthaqqal (heavy letter based necessary prolongation) is performed in words with idghām (الإدغام) or shadda (ّ), such as الصَّاعَةُ, which contains meanings such as deafening scream<sup>56</sup> and apocalypse<sup>57</sup>. With this rule, it is claimed that the weight of the apocalyptic scene is transferred to the pronunciation. The same study makes a similar interpretation to the previous example in the word الطَّائِمَةُ in the phrase الطَّائِمَةُ الكُبْرَى in the 34th verse of Sūrat al-Nāzi‘at.<sup>58</sup>

Although the interpretation made about the examples examined above may seem logical and consistent, it is in this form due to the pattern of the word (muḍa‘af verb), and the patterns of words in Arabic vary according to the features such as verb, infinitive, objects/passive participles, etc. Since the last two of the root letters of the word in question have vowels and are the same letter, they are joined by practicing idghām and have taken the form of صَحَّ. Besides, as a general rule in the subject of sulāthī mujarrad (three letter root words), the subjects/present participles are formed by bringing the letter alif (الألف) after the first letter. The word here is formed in exactly the same way. This being the case, the question “Is this the case for all subjects in terms of meaning-sound relation?” may occupy the minds. Because while the subject or any pattern is being created, they are not produced by considering things like strong or weak meaning. There are certain patterns that are used to reveal these words, and the relevant words are inserted into the appropriate ones. In fact, the difference between this example and the other examples is that the structure of the word is used as an argument, not the amount of the madd. Therefore, it is not correct to seek wisdom related to meaning in this matter.

In a study on the sound-meaning relationship, depths of meaning are mentioned for the words world and hereafter in the 38th verse of Sūrat al-Tawba. The arguments used to explain this situation with the sound-meaning relationship are quite remarkable. In fact, it is stated that the word “world” in the aforementioned verse can be lengthened from one alif count to five alifs count, while the word “hereafter” can be lengthened from one alif count to five alifs amount. It is stated that the reading of الدُّنْيَا with qaşr indicates that the world is a short period of time compared to the hereafter, and in the word الأخرة, the reading of al-madd al-badal with a form other than qaşr is an indication of the eternity of the hereafter. In fact, in the verse, the author uses the comparison of the life of the world and the benefits it provides with that of the life of the hereafter as a proof for this view.<sup>59</sup> It is notable that the comparison of the amount of madd in the words of the world and the hereafter and the interpretation that the al-madd al-badal performed in the word hereafter indicates the eternity of the hereafter, especially that one

<sup>56</sup> Abū al-Ḥusayn Aḥmad b. Zakariyyā Ibn Fāris, *Mu‘jamu maqāyīs al-luġha*, critical ed. ‘Abd al-Salām Muḥammad Hārūn (Amman: Dār al-Fikr, 1399/1979), 3/281; for similar statements see: Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukarram Ibn Manzūr, *Lisān al-‘Arab* (Beirut: Dār Şādir, n.d.), 3/33.

<sup>57</sup> Ibn Manzūr, *Lisān al-‘Arab*, 3/33.

<sup>58</sup> Tetik, “Ses ve Anlam İlişkisi Bakımından Kur’ân ve Kırâat”, 300.

<sup>59</sup> Tetik, “Ses ve Anlam İlişkisi Bakımından Kur’ân ve Kırâat”, 303.

of the arguments used for this interpretation is the word “قليل” (little) in the verse. For al-madd al-badal is done depending on certain conditions.<sup>60</sup> If there were any changes in the duration of al-madd al-badal according to the meanings of the words, etc., then one could talk about the effect of al-madd al-badal on the relevant words. Furthermore, such an interpretation would lead to the result that the application of al-madd al-badal would differ from word to word, i.e. some words would be prolonged more and some would not, even though they are suitable for the rule of al-madd al-badal. However, it is known that the rules of tajwīd are applied on phonetic and philological grounds. For this reason, we believe that such an evaluation for the relevant example should be taken with a pinch of salt. Moreover, the ṭarīq of al-Azraq (d. 240/854) is the only one in the narration of Warsh to read al-madd al-badal with secondary madd.<sup>61</sup> More than this, what kind of reason/cause should be sought for al-madd al-badal in words such as مُسْتَهْزِءُونَ and مُنْكَتُونَ? Similarly, there is not only the level of ṭūl (مرتبة الطول) for al-madd al-badal in the qirā'āt literature; on the contrary, there are different opinions regarding the three levels, including ṭūl.<sup>62</sup> In contrast, according to the aforementioned claim, any of the levels of qaṣr, tawassuṭ (التوسط) and ṭūl should be used according to the depth of meaning of the words in the Qur'an. Because it can be concluded from the aforementioned research that there is an agreement on the levels mentioned in the qirā'āt literature for al-madd al-badal, that is, all authors consider these three levels appropriate for al-madd al-badal. In other words, the mentioned study uses the information on the subject in this way. In that case, the meanings of the words should be considered and a level of madd should be preferred accordingly. Whereas, the different levels of the al-madd al-badal accepted by Warsh are not accepted by all scholars. In fact, as mentioned earlier, there are some scholars who argue that a level other than qaṣr is not appropriate for al-madd al-badal. Therefore, the serious criticisms<sup>63</sup> of the conventional qirā'āt literature about the performance of al-madd al-badal with al-madd al-far'ī should not be overlooked within the subject matter. As a result, it does not seem reasonable to attribute a meaning to the rather madd in words where the rule of al-madd al-badal is present, taking into account the levels other than level of qaṣr, given that there are evidences that can be used as a counter-argument against the reading of al-madd al-badal with rather madd.

In another study, in which al-madd al-badal is the subject of research, the reason for its prolongation with secondary madd is emphasized. In this study, while explaining the words أَيْنَا and أَوْتِي, one of the levels mentioned for al-madd al-badal in the qirā'āt literature, the maximum level of madd, is prioritized, and the maximum of madd amounts suggested for the maximum level of madd is preferred.<sup>64</sup> It is known that an amount of five alifs for the maximum level of madd is three counts by its nature. As a matter of fact, in the qirā'āt literature, the amount of

<sup>60</sup> Ibn al-Jazarī, *Nashr*, 2/1090; Marṣafī, *Hidāya al-qārī*, 1/333-335; Ḥuṣary, *Ahkām*, 213.

<sup>61</sup> Makkī b. Abī Ṭālib, *al-Kashf*, 1/131-132; Abū al-Abbās Aḥmad b. 'Ammār al-Mahdawī, *Sharḥ al-Hidāya*, critical ed. Ḥāzīm Sa'īd Ḥaydar (Riyadh: Maktaba al-Rushd, 1416/1995), 1/30-31, 38; Abū al-Abbās Aḥmad b. 'Ammār al-Mahdawī, *al-Taḥṣīl li-fawā'id Kitābi al-Tafsīl al-jāmi' li-'ulūm al-tanzīl*, critical ed. Muḥammad Ziyād Muḥammad Ṭāhir Sha'bān - Faraḥ Naṣrī (Qatar: Vizāra al-Awqāf wa al-Shu'ni al-Islāmiyya, 1435/2014), 7/299-300; Sakhāwī, *Fath al-vaṣīd*, 2/273-278; Abū Shāme al-Maqdisī, *Ibrāz al-me'ānī*, 115-119.

<sup>62</sup> Ibn Ghalbūn, *al-Tadhkira*, 1/108; Sakhāwī, *Fath al-vaṣīd*, 2/273-278; Abū Shāme al-Maqdisī, *Ibrāz al-me'ānī*, 115-119; Abū al-Qāsim Muḥammad b. Aḥmad b. Muḥammad b. Juzayy al-Kalbī al-Ghīrānī, *al-Mukhtaṣar al-bāri 'fi qirā'ati Nāfi'*, critical ed. Fathī al-'Ubaydī (Aleppo: Dār al-Rifā'ī - Dār al-Qalam al-'Arabī, 1425/2004), 41; Ibn al-Jazarī, *Nashr*, 2/1090-1106.

<sup>63</sup> Ibn Ghalbūn, *al-Tadhkira*, 108-109.

<sup>64</sup> Tetik, “Kur'an Tilâvetinde Bedelli Medlerin Hikmet Kavramıyla İlintisi -“Âteyna ve Ütiye” Örneği-”, 109.

three counts is also used for the maximum level of madd.<sup>65</sup> These amounts differ only in terms of quantity, but in terms of quality, both amounts are identical and correspond to three counts.<sup>66</sup> Indeed, this information may have been overlooked in the study in question, or a selective method may have been preferred. Actually, the second possibility is more likely, owing to the fact that there is more than one opinion for al-madd al-badal, i.e., more than one level of madd, the selection of the maximum level of madd from among them confirms that the second possibility is stronger. In addition, there are authors who prefer the level of qaṣr for the said type of madd, and they insist on the necessity of preferring the level of qaṣr in order not to prejudice the meaning.<sup>67</sup> It is also noteworthy that the characteristics of tafkhīm (التفخيم) and tarqīq (الترقيق), which are different practices in the letter rā (الراء), are used as a basis in this regard. When we look at the status of these practices in the literature, it is seen that they have specific conditions just like the other rules.<sup>68</sup> That is to say, there is no meaning-oriented exception in the qirā'āt literature, neither in the characteristics of the letter rā (الراء) nor in al-madd al-badal. Instead, as it is seen, the negative effect of madd on the meaning, in the especially of al-madd al-badal, is talked about. For this reason, it is possible to say that an eclectic approach is followed in the aforementioned research.

The reason for the madd applied in al-madd al-mubālagha (مد المبالغة) is incorporeal. Although the incorporeal reason is weaker than the lexical reason before the qurrā' (القراء), the fact/case in Arabic is the opposite.<sup>69</sup> It is stated that the Arabs use madd for “praying, asking for help, and exaggerating any unfavorable thing”.<sup>70</sup> Therefore, the above states, which are pointed out to exist in the language despite the absence of a lexical reason, are mentioned to show al-madd al-mubālagha in Arabic.<sup>71</sup> In this context, in one of the studies on science of qirā'āt, the issue of madd is given a significant place within the scope of the sound-meaning relationship. The comments made within the framework of the sound-meaning relationship for the prayer verses discussed in the study's madd section arouse considerable attention. In the referenced study, it is stated that the above mentioned states are also found in the Qur'ān and the reflections of the examples of these states on the sound-meaning relationship are discussed. Indeed, the madd in the words *أتنا* and *الآخرة* in the 201st verse of Sūrat al-Baqara, which is one of them, are explained with the amount of madd applied as per tarīq of al-Azraq and it is stated that the total amount of madd to be made in the three words in the relevant verse is fifteen counts. It is interpreted that the amount of fifteen alifs of madd mentioned in the verse indicates that “the believers who make the prayer in this verse ask Allah to shower the blessings of both the world and the hereafter on them continuously like rain”. It is also pointed out in the book

<sup>65</sup> Abū Ishaq Ibrāhīm b. 'Umar b. Ibrāhīm b. Khalīl b. Abī al-'Abbās al-Ja'barī, *Kanz al-ma'ānī fī sharḥi Hirz al-amānī fī al-qirā'āt al-sab'*, critical ed. Yūsuf Muḥammad Shaḥī 'Abd al-Rahīm (Madinah: *al-Jāmi'a al-Islamiyya*, Master's Thesis, a.h. 1420), 2/524; Ibn al-Nāzim, *al-Ḥawāshī al-muḥīma*, 113-114; 'Isām al-Dīn Abū al-Khayr Aḥmad b. Muṣṭafā b. Khalīl Tāshkoprižāde, *Sharḥ al-Muqaddima al-Jazariyya*, critical ed. Muḥammad Sīdī Muḥammad Muḥammad al-Amīn (Madinah: Mujamma' al-Malik Fahd li-Ṭibā'a al-Muṣḥaf al-Sharīf, 1421/2001), 218; Abū al-Ḥasan Nūr al-Dīn 'Alī b. Sulṭān Muḥammad al-Herawī al-Qārī, *al-Minaḥ al-fikriyya fī sharḥ al-Muqaddima al-Jazariyya*, critical ed. Usāma 'Atāyā, ed. Aḥmad Shukrī (Damascus: Dār al-Ghawthānī li al-Dirāsāt al-Qur'āniyya, 1433/2012), 225.

<sup>66</sup> Hudhālī's explanation on the amount of counts makes this nuance clear. See: Abū al-Qāsim Yūsuf b. 'Alī b. Jubāra al-Hudhālī, *al-Kāmil fī al-qirā'āt*, critical ed. Abū Ibrāhīm 'Amr b. 'Abdillāh (Cairo: Dār Semā li al-Kitāb, 1435/2014), 2/858.

<sup>67</sup> Ibn Ghalbūn, *al-Tadhkira*, 108-109.

<sup>68</sup> Shāṭibī, *Matn al-Shāṭibiyya*, 28-29.

<sup>69</sup> Ibn al-Jazarī, *Nashr*, 2/1107.

<sup>70</sup> Ibn al-Jazarī, *Nashr*, 2/1107; Çağlı, *Kur'ân'ın Belâgat ve Fonetik yapısı*, 352.

<sup>71</sup> Ibn al-Jazarī, *Nashr*, 2/1107.

that the quite a lot of madd quantity in the related verse gives the impression that the believers are constantly demanding, as if they are saying, “Our Rabb, give us, give us, give us, give us...”. Likewise, the comments on madd in the word دعاء at the end of the 40th verse of Sūrat Ibrāhīm are resemble the comments made in the above example. It is exceptional that the interpretations of these two examples and others are shaped by the amount of madd in the ṭarīq of al-Azraq of the narration of Warsh.<sup>72</sup>

In both of the above-mentioned studies, these interpretations are made by taking into account especially the level of ṭūl of al-madd al-badal of ṭarīq al-Azraq. However, the levels of qaṣr and tawassuṭ of this madd in the ṭarīq of al-Azraq are also in question. Yet, as it has been noted before, it is a fact that the use of the madd amount for al-madd al-badal after the madd amount of the al-madd al-aṣlī has been criticized in the qirā'āt literature.<sup>73</sup> It is curious why the level of ṭūl is taken into consideration in this matter while there is such data in the literature and levels other than ṭūl can be applied for al-madd al-badal. Additionally, the interpretation of the relevant verses by taking into account ṭarīq of al-Azraq, which accepts the maximum amount of madd for the types of madd, including al-madd al-badal, is a choice that may raise questions in minds. It is observed that this is a selective attitude that emerges due to the use of arguments that support the relevant theses. Therefore, it can be said that while there is a level of qaṣr for al-madd al-badal in the qirā'āt literature, it can be said that the attribution of a meaning to al-madd al-badal by taking into account the longer levels causes the limits of interpretation (ta'wīl) to be exceeded. Despite the existence of different schools of madd, the use of the amount of madd belonging to those who consider the maximum level of madd as five counts can also be misleading. This is because five alifs used in the five-alifs school for the maximum madd level is not equal to ten ḥarakas in effect/fact, and it is identical in its nature to the three alifs used in the three-alifs maximum level of madd in the three alifs school for the maximum madd level. Further, the reason for mubālagha is neither mentioned in the qirā'āt literature for al-madd al-badal nor for al-madd al-munfaṣil, but rather for the letter lām alif (ل), which nullifies its kind. Therefore, the statement that the Arabs use madd to pray, to ask for help, and to exaggerate anything unfavorable, even if the cause of the al-madd al-mubālagha is weak, is important to show its counterpart in the Arabic language. It is however unreasonable to use it as a basis for tajwīd rules such as al-madd al-munfaṣil or al-madd al-badal.

Given the data on the subject, it can be said that any claim that the amount of madd of any madd that occurs for lexical reasons reflects the meanings in a random verse is a forced interpretation. It is seen that the claim that certain rules of tajwīd, which emerged within the framework of certain rules, deepen the meaning of the words of the Qur'ān stems from personal comments. The reason for this opinion is the absence of any evidence and indication with reference to the literature used in the verses given as examples within the framework of the sound-meaning relationship. Nonetheless, it is possible for skilled Qur'ān al-Karīm readers to make the listeners feel the depths of meaning with the subtleties such as the emphasis they will make with representational/descriptive reading, the music they will use, etc. On the other hand, the effect of the exceptional practice of al-madd al-ṣila on the meaning in the narration of Ḥafṣ and the fact that it is a meaning-based practice may be excluded from this determination.

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<sup>72</sup> Çağıl, *Kur'ân'ın Belâgat ve Fonetik Yapısı*, 352-353. See for similar reviews: Tetik, “Ses ve Anlam İlişkisi Bakımından Kur'ân ve Kırâat”, 303.

<sup>73</sup> Ibn Ghalbūn, *al-Tadhkira*, 1/108; Ibn Bellīma, *Talhīş al-'ibārāt*, 26.

### Conclusion

In this paper, the claim that “secondary madds based on lexical reasons affect the meaning of the Holy Qur’ān” in academic studies in Türkiye has been analyzed on the basis of philology, phonology, interpretation and qirā’āt literature, and the traces of this claim have been traced. As a matter of fact, it has been observed that the al-madd al-far’ī that occur as a result of lexical causes of madd are performed for phonological and philological reasons. Therefore, it has been determined that the principle of causality (‘illiyya) is operated for procedural practices. In some academic studies conducted in Türkiye, it has been observed that the researchers rather establish a secondary madd-meaning relationship and that these are hypothetical claims, that is, they are in the hypothesis stage. Since it is not possible to confirm the alleged views with the literature, it is concluded that these are mostly personal opinions.

It may be considered normal to follow the method of causality in exceptional cases related to the methodology of qirā’āt. Yet, the rules of tajwīd that emerge under certain conditions need to be elaborated and elucidated on the basis of phonological-philological grounds. As far as seen, in the studies conducted on the subject in Türkiye, the thesis that “secondary madds affect the meaning” has been tried to be justified without taking phonology and philology into consideration, and the qirā’āt literature has been selectively employed. In these studies, the association of the amount of al-madd al-far’ī with the meaning means that “meaning” is accepted as a kind of cause for al-madd al-far’ī. Nevertheless, it has been understood that the commentaries made in these studies on the significance of al-madd al-far’ī amounts do not meet the possible cause or causes of secondary madds, in other words, there is no data that confirms the theses put forward on the subject with recourses to literatures of qirā’āt and tajwīd.

The types of madd that are realized for lexical reasons have a static structure and they are realized within the framework of certain rules. In this sense, we see the use of different narrations or ʔuruq, the amounts belonging to different schools of madd, and the maximum levels of madd as arguments to support the relevant theses as an eclectic attitude. Besides, it has been determined that the application of exceptional al-madd al-ʕila, which is discussed in terms of its effect on the meaning, is used for the sake of strenghtening of the meaning, even though it is not a al-madd al-far’ī. However, it is understood that the causalities established phonetically for the exceptional al-madd al-ʕila practice have inconsistent aspects within themselves.



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**Etik Beyan / Ethical Statement:**

Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur / It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.

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