



**BASIC RULES
OF
REWAIYYAT**

**WARSH
'an
NAAFI'**

TAJWEED RULES OF REWAIYYET WARSH 'an NAAFI' (1)

(1)Naafi' al-Madane: He is Naafi' ibn 'Abd al-Rahmaan ibn Abee No'eem al-Laythee, originally from an Isfahanian family. He was black, but his face was radiant, and his mouth used to emit a smell of musk. When his students asked him: "Do you use musk everytime you sit for recitation?" He said: "I do not use any musk, but I saw the prophet (PBUH) in a dream, reciting the Quraan into my mouth. Then I recited the Quraan to him and he shook my hand. Since that time, this scent can be smelled coming from me. He was one of the major scholars of qira'aat during his time. He was born

around 70 A.H., in Madeenah, and passed away in the same city at the age of 99, in 169 A.H. He learned the Qur'aan from over 70 successors, including Aboo Ja'far Yazeed ibn al-Qa'qa' (d. 130 A.H.), who recited the Qura'an on Abi Hurayrah, who read on 'Ubayy ibn Ka'ab, who learned from the Prophet (PBUH). After the Era of the Successors, he became the cheif Qaaree of Madeenah. Eventually his qiraa'a was adopted by the people of Madeenah. Among his students was Imaam Maalik (d. 179 A.H.). He used to recite the Qur'aan in Naafi's' recitation, saying:

“Indeed, the qiraa'a of Naafi' is a Sunnah”

meaning that it is authentic and he preferred it.

Among the students who preserved Naafi's' recitation, Qaloon and Warsh were the two that were chosen by ibn Mujaahid, the author of the book of The 7 Qira'aat.

1) **QALOON**: He is 'Isaa bin Meena bin Wardan (120-220 A.H.) and was called Abu Musaa. He was the stepson of Naafi'. He was of Roman heritage and lived in Medeenah. His Sheikh, Imam

Naafi', gave him the nickname Qaloon, which means "good" in the Roman language, because of the excellent quality of his qira'ah. After Naafi' died, Qaloon took over his position as the leading Qaaree of Madeenah and afterward died there. He was deaf and could not even hear a horn, but if someone recited the Qur'an to him, he could hear it. Some say the deafness came when he was older, but others mention it as if he was always deaf, and Allah knows best.

2) **Warsh**: He is Aboo Sa'eed 'Uthmaan ibn Sa'eed Al-Misree, (110-197 A.H.). He lived in Egypt, but travelled to Madeenah in 155 A.H. to study under his sheikh, Imam Naafi', and recited the Whole Qur'aan to him many times. Eventually, he returned to Egypt, and became the leading Qaaree of Egypt.

The TAJWEED **RULES OF WARSH** 'AN NAAF'I

:(البسمة)1. **THE BASMALAH** BETWEEN TWO SURAHS

Warsh has **three** ways of joining between two successive surahs: Basmalah, Sakt and Wasl. And Basmalah has three ways in itself, then add the Sakt and the Wasl will be **five** in details.

I. With the Basmalah at the beginning of the new surah, which itself has four ways of joining two surahs: three are allowed and the fourth is **not** allowed (which is to recite the last aayah of the first surah and join it with the basmalah then stop, then read the first aayah of the next following surah, because the Basmalah is not for the end of the surahs). The three allowed combinations are:

(i) **قَطُّعُ الْجَمِيعِ** , Separating them all: Finish a surah, breathe, say Al-Basmalah, breathe and then start the next surah.

(ii) **وَصَلُّ الْكُلِّ** Join them all with one breath, apply the appropriate tajweed rule, or vowel.

(iii) **وَصَلُّ الْبِسْمَلَةِ بِأَوَّلِ السُّورَةِ** : Join Al-Basmalah with the beginning of surah; after stopping at the end of a surah, say Al-Basmalah, then without stopping say the beginning of the surah .

II. Without the Basmalah, which can be done in 2 ways:

(i) **“Sakt”**: A short breathless pause for 2 seconds. This is the Preferred way for Warsh. Except that he uses the basmalah before joining the four “Zuhr”.

(ii) “Wasl”: Connecting both surahs, then apply the appropriate tajweed rules for how the ending of the previous surah will meet with the beginning of the following one or the one in order. Except that he uses the Sakt for joining any of the four “Zuhr” .

“The four **Zuhr**” surahs: There are four surahs called the “Zuhr” surahs: 2 begin with وَيْلٌ (Al-MuTaffifeen and Al-Humazah) and 2 begin with لَا (Al-Qiyaamah and Al-Balad). Some scholars of recitation said that, “If you join any one of these surahs with the previous surah, it might lead to an unsuitable meaning.”

So, to avoid this, they suggested for the one who joins these surahs

(i) To use the “Sakt” instead of using the “Wasl” without basmalah

(ii) The basmalah before any of the “Zuhr” instead of using “Sakt”

آخر المدثر *** وأهل المغفرة وبداية القيامة *** لا أقسم.

آخر الانفطار *** والأمر يومئذ لله... وبداية المطففين *** ويلى يومئذ

آخر الفجر *** وادخلي جنتي..... وبداية البلد *** لا أقسم

آخر العصر *** وتواصوا بالصبر.... وبداية الهمزة *** ويلى لكل همزة

Note: The Mushaf is written on the Wasl style of connecting all the ayaat together and the tajweed marks are also adjusted on that.

III. Joining Al-Anfaal with At-Tawbah: There are **three** ways of joining the end of surat Al-Anfaal with surat At-Tawbah (for

Warsh and other reciters), since there is no basmalah at the beginning of surat At-Tawbah.

- (a) “Waqf”: Make a stop for any amount of time
- (b) “Sakt”: A short breathless pause
- (c) “Wasl”: Connecting both surahs

2-Warsh reads (4) (مَلِكِ يَوْمِ الدِّينِ) in surah Al-Faatihah, ayah 4, without an alif in the word: (مَلِكِ يَوْمِ الدِّينِ): مَلِكِ

Unlike Hafs, Warsh did not count the Basmalah as the first ayah of Al-Faatihah, rather he counts اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿١﴾ as the first ayah. For this reason, he splits the last ayah into two and counts

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾, صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾

3. [ALMUDUD]: LENGTHENING or PROLONGATION:

I. Warsh reads the Waajib Muttasil (Obligatory connected Madd) with the full length **six** vowel counts, جَزَوْا- تَبَوَّأَ

and the same for the Ja'ez Munfasil (Permitted

Separated Madd). **six** vowel counts وَ عَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ- لَنْ تَدْخُلَهَا أَبَدًا

II. Warsh has two other types of madd *in both stopping and continuing*:

(i) Maddul leen El-Mahmouz: شَيْءٍ، كَهَيْئَةٍ، شَيْئًا، السَّوَاءِ، It is a leen waw

or yaa followed by a hamzah. Warsh reads it with two allowed lengths:

medium and long: 4 and 6 vowel counts. in both stopping and continuing.

4. Maddul Badal: ءادم-شركاني- ولا يؤوده حفظهما -الاولى-راء-ناى

(ii) Maddul Badal: The changed madd. It is a long voweled disjunctive hamzah followed by one of the madd letters. It is called Maddul Badal because originally, it had two hamzahs, the first is voweled and the second is saakin, ائمنوا- ائمنوا then Warsh made ibadal, which means he changed the saakin hamzah into a madd letter that matches the vowel of the first hamzah -ءامنوا- ائمنوا It is called the true or the original Maddul Badal.

There is another type of maddul badal مئاب-مستهزؤون-باءوا-جاءوا that follows the same madd rules of elongation as the true or the original maddul badal. It looks like maddul badal, as it is a long voweled disjunctive hamzah followed by one

of the madd letters, but the madd letter was not originally a saakin hamzah.

How can you differentiate between them?

In the true maddul badal the madd letter is present in most of the word's derivatives: ءامنت - ءامنا - ءامنوا, while in the non-original maddul badal the madd letter is not present in most of the word's derivatives: باءوا- بئت - بئنا،

أساءوا- أسأت-أسأنا، فاءوا-فاء، يفىء-فننا

Warsh reads both types of maddul badal waslan wa-waqfan -in both stopping and continuing recitation-, with **three** allowed lengths: short, medium, and long length, (i.e., 2, 4, and 6 vowel counts).

Maddul Badal Has Several Forms:

A- Pronounced, i.e., hamzah muhaqaqah, like in: (ءامنوا) (أوتوا) (إيماناً)

B- Not pronounced, where the hamzah is **changed** in one of **three** ways:

1-An-Naql, **Transferring** as in: الأخرة، الأولى، الإيمان، من آمن، من أوتى، قل أوجي

Maddul Badal changed by An-Naql: If maddul badal is preceded by a separated saakin letter, like the identification article “al”: ءاخرة-الءاخرة: “al”, Warsh transfers the vowel of every disjunctive hamzatul qaTa’ to the previous **saakin** letter of the preceding word, then drops the disjunctive hamzatul qaTa’.

Warsh reads it **الأخرة** in the continuing recitation with **three** maddul badal lengths. He has **2** ways to start any word changed by an-Naql: **أَلْرَضِ-أَرْضِ** .

أَلْيَكَةِ-أَلْيَكَةِ with and without hamzatul wasl, since the saakin laam acquired a fat-ha, so there is no need to start with hamzatul wasl.

But if the word changed by an-Naql has maddul badal, he starts it in the same **2** ways but with and without maddul badal in **4** reading styles:

(a) With hamzatul wasl pronounced in a fat-ha, followed by the laam in a fat-ha with **three** maddul badal lengths: **الأخرة**, 2 vowel counts (1 alif), **الأخرة**, 4 vowel counts (2 alifs), **الأخرة**, 6 vowel counts (3 alifs),

(b) **الأخرة** without hamzatul wasl but you elongate it only into two vowel counts natural madd length. Similarly, Warsh starts any word that has transferring with these two ways, with and without hamzatul wasl: **الِيْمَانَ-الِيْمَانَ-الِيْمَانَ-الِيْمَانَ**

2-Al-Ibdal swiching: Maddul Badal changed by Al-Ibdal: Warsh changes the second vowel hamzah of the two neighboring hamzahs into a madd letter.

هَاتُوْلَاءِ عَالِهَةِ- هَاتُوْلَاءِ عَالِهَةِ with three maddul badal lengths.

3-At-Tas-heel, softness, Maddul Badal changed by At-Tas-heel: Warsh reads

the hamzah with ease (i.e., pronounces it between the hamzah and the madd letter that matches its vowel). As in surat Az-Zukhruf, Al-A'araaf, ءَأَمِنْتُمْ ، ءَأَلْهَيْتُنَا,

The tas-heel only is allowed in these 2 words and the Ibdal, is forbidden here.

(Al-Qamar:41, ولقد جَاءَ ءَأَل فرعون, Al-Hijr:61, فلَمَّا جَاءَ ءَأَل لوط, Tas-heel and Ibdal

Five ways to read this word جَاءَ ءَأَل Tas-heel with three maddul badal lengths (2, 4, and 6 vowel counts). And the Ibdal with (2short and full length6) only.

Exceptions of Maddul Badal: There are some words Warsh doesn't apply elongation to maddul badal at all, neither four nor six vowel counts:

2 words: (إِسْرَائِيلَ) and (لَا تُؤَاخِذْنَا :) at any place in the Quraan, and

3 Usool of Warsh:

1-Any disjunctive hamzah followed by one of the madd letters and preceded by a sakin letter –other than the madd letters- in the same word: In 4 examples:

مَسْئُولًا - الْقُرَّانِ - الظَّمَانُ - مَذْعُومًا - مَسْئُولُونَ

2- The badal that results from keeping hamzahtul wasl in the beginning of a verb starts with a saakin disjunctive hamzah. This is in connecting recitation

* (فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ: فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ: أُوْتِمِنَ) (لَا يَرْجُونَ لِقَاءَنَا أُنْتِ بِقُرَّانٍ: لِقَاءَنَا أُنْتِ: إِيْتِ)
(يَقُولُ أَعْدَن لِي: يَقُولُ أَوْذَن لِي: إِيذِن لِي)(إِلَى الْهُدَى أُنْتِنَا: إِلَى الْهُدَى أُنْتِنَا: إِيْتِنَا) (بِإِصْلَاحٍ أُنْتِنَا: بِإِصْلَاحٍ

(أَنْ أَتَتْ: أَنْ آيَاتٍ: إيت) (أَوْتِنَا: إيتِنَا) (أَنْ أَتَتْ: أَنْ آيَاتٍ: إيت) the words include the general ibdaal changing rule

If you begin reciting with this verb that starts with hamzahtul wasl followed by a saakin hamzah, then you have to take two steps: 1 step is for hamzahtul wasl and one for the saakin انذَن disjunctive hamzah. (a) Convert hamzahtul wasl to a disjunctive hamzah, which has to carry a dammah if the third letter has an original dammah أَوْتُمِنَ, otherwise it will start with a kasrah إيتِنَا - إيتِنَا - إيتِنَا *.

(b) Convert the disjunctive saakin hamzah to a madd letter waw أَوْتُمِنَ or yaa إيت إيتِنَا that matches the new vowel of the converted hamzahtul wasl. This verb will be converted to a word that looks like it has maddul badal, as a disjunctive hamzah followed by a madd letter. But it is just an exception because the new hamzah was originally hamzahtul wasl and the madd letter is a temporary one.

3- The badal that results from changing tanween fat-h into an alif waqfan when stopping. It is a madd letter follows a hamzah. When you stop on a disjunctive hamzah that has tanween fat-h, this tanween will be replaced by the long vowel alif of maddul 'ewap (مَاءَ: مَاءَ-دُعَاءَ: دُعَاءَ-نِدَاءَ: نِدَاءَ-شَيْئًا: شَيْئًا). It is not considered a madd badal but it is just the normal two vowel counts of the natural madd.

(iii) Warsh reads 2 words of Maddul Badal in two ways, normally (short,

medium, and long length) and as **exceptions** (without lengthening).

1. (ءَأَلَّنَ وَقَدْ: ءَأَلَّنَ وَقَدْ- ءَأَلَّنَ وَقَدْ - ءَأَلَّنَ وَقَدْ) : with the questioning hamzah at the beginning: (ءَأَلَّنَ وَقَدْ) Surat Yunus (51,91) it has an interrogative hamzah : Warsh as all reciters read this word, with the two ways of the **second** conjunctive, hamzahul wasl, which are: (a) Read it with ease, **softening**, tas-heel: (ءَأَلَّنَ).

The ending part of the word (لَّنَ) will be read with the **three** Maddul Badal lengths or the **three** ‘Aariḍ to sukoon when you stop.

(b) **Changing** the **second** conjunctive hamzahul wasl into a long **six** vowel count alif, lengthening it as a compulsory madd Laazim. This is due to the sakin laam following it (ءَأَلَّنَ) . The ending part of the word (لَّنَ) will be read with the **three** maddul badal lengths or the **three** ‘Aariḍ to a sukoon at the stop.

(c) In addition to these two ways, Nafi’e’s Rawies: Qaloon and Warsh read it with an extra way for the ending part of the word. They **transfer** the fat-ha of the **third** disconjunctive hamzah (ءَأَلَّنَ) to the sakin lam, omitting the hamzah and reading without it: (ءَأَلَّنَ). This requires shortening the changed hamzatul wasl, into a two vowel count alif, (i.e., **Changing** it into a **two** vowel count alif, lengthening it as a natural madd, due to the temporary fat-ha vowel that the lam acquired). And this is the third way of reciting this word by Warsh with transferring. The ending part of the word (لَّنَ) will be read with the **shortened** Maddul Badal length or the **three** ‘Aariḍ to sukoon when you stop.

Warsh reads it with **7** ways in connecting recitation and **9** when you stop.

2- (وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ) surah An-Najm:50 عَادًا الْأُولَىٰ

Warsh reads عَادًا الْأُولَىٰ with idghaam of the tanween into the saakin lam, which will make the lam mushaddad. Then, he transfers the dammah of the hamzah to the saakin lam, omitting the hamzah and reading without it. So, it reads as:

عَادًا الْأُولَىٰ. Warsh reads it in both ways: **three** Maddul Badal lengths and **shortening**. He has two ways to start the second word: (a) - الْأُولَىٰ, with hamzatul wasl pronounced with a fat-ha, followed by the laam with a dammah.

(b) - لُولَىٰ: since the laam acquired a dammah, so there is no need to start with hamzatul wasl. Similarly, Warsh starts any word that has transferring with these two ways, with and without hamzatul wasl.

5. AN-NAQL: TRANSFERRING THE VOWEL OF THE HAMZAH TO THE SAAKIN LETTER BEFORE IT, THEN OMIT HAMZAH

Warsh transfers the vowel of every disjunctive hamzatul qaTa' to the previous **saakin** letter of the preceding word, then drop the disjunctive hamzatul qaTa' with **four conditions for transferring:**

1- The letter you transfer the vowel of the hamzah to it has to be

saheeh saakin 2- Not a madd letter قولوا~ ءامنا" أو "في~ أنفسكم

3- Not the plural meemul Aljam'a, as he uses connection with long vowel waw for it only if a hamzah follows it: وخلقناكم~ أزواجا

4- The saakin letter has to be the last letter of the first word and the vowel d

hamzah has to be the first letter of the second word.

The transferring letters include: 1-Saheeh saakin مَنْ اَوْجِي، قُلْ اَوْجِي، قَدْ اَفْلَحَ،

2- Leen letter خَلْوَالِي 3-the saakin noon of the tanween: عَذَابُ الْيَمِّ and

4-The identification article Al -At-ta'reef, which is a separate word than the noun it defines. الْاَرْضِ، الْاِنْسَانِ then you will be able to read the word in two

ways after dropping the: with hamzatul alwasl carrying a fat-ha the second way, without hamzatul alwasl; لِرِضٍ، لِنَسَانِ as the laam acquired a vowel now.

But notice if the word has maddul badal, the three lengths of the madd will be only with hamzatul alwasl الْاِيْمَانِ، الْاَوَّلِي، الْاٰخِرَةِ the original word and the forth

way to read the word will be without hamzatul alwasl and without maddul

badal: لِيْمَانِ، لُوْلِي، لٰاٰخِرَةِ، (مَنْ اَمِنَ) This means we can read maddul badal with two vowel counts only.

Note: Due to the rule of preventing the meeting of two saakin letters between two words. As the letter you **transferred** the vowel of the hamzah to it has to be saheeh **saakin** no.2, then (a) If there is a madd letter before it no.1: as in the eg.

قَالُوا اَلَيْسَ: قَالَ لَيْسَ، you have to drop the first saakin letter if it is a madd letter.

(b) If there is a saheeh saakin letter before it no.1: as in the eg. مِنَ الْاِنْسَانِ: مِنَ الْاِنْسَانِ، you have to give the first saakin letter a vowel if it is not a madd letter. This means that you don't pay attention to the temporary vowel of a transferring.

Exceptions of a transferring: three things, it is forbidden to transfer to them:

(i) The plural meemul Aljam'a (ii) a madd letter (iii) within the same word

ردءًا: (فَأَرْسَلَهُ مَعِيَ رِدْءًا يُصَدِّقُنِي): suratul Al-Qasaṣ, قرءآن

Warsh transfers the fat-ha of the hamzah to the sakin dal and drops the hamzah, then reads it: (ردءًا).

Warsh has two allowed ways of reading the word هَلَكٌ مَالِيَةً in surat Al-Haaqqah:28,29, depening on which of two other ways he

read the preceding word: كِتَابِيَةً إِيَّيْ Al-Haaqqah:18,19:

(i) If he stops on كِتَابِيَةً, he has to read هَلَكٌ مَالِيَةً with the sakt.

فَأَمَّا مَنْ أَوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَآؤُمْ أَقْرَأُوا كِتَابِيَةَ إِيَّيْ ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ مَا أَغْنَى عَنِّي
مَالِيَةً هَلَكٌ عَنِّي سُلْطَانِيَةَ

(ii) If he does not stop, but reads continuously; joining كِتَابِيَةَ إِيَّيْ with each other, by transferring the kasrah on the hamzah of إِيَّيْ to the haa of كِتَابِيَةَ, Naql, then drops the hamzah and reads it as كِتَابِيَةَ نِي . Accordingly, he has to read مَالِيَةً هَلَكٌ with Idghaam, merging the two haas together: مَالِيَهَلَكٌ .

[باب السكت]6. Short pauses (sakt) of Hafs:

I. The four obligatory saktat that Hafs has are specific only to Hafs. So the rest of the reciters do not read these words with a sakt. These special words are in

Surahs: [Al-Kahf between aayah 1 and 2,) (وَلَمْ يَجْعَلْ لَهُ عِوَجًا 1 قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا) (

YaSeen aayah 52, and Al-Mutaffifeen:14]) ، (وَمَنْ بَعَثْنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ) ، (وَقِيلَ مَنْ رَاقٍ) : (Al-Qiyaamah:37) ، (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)

II. For other reciters, normal ikhfa' or idghaam rules are applied when reading without the sakt.

III. To show the vowel of the last letter, The Arabs use haa 'Assakt, or pausing haa, which is a saakin haa in both wasl and waqf. There are 7 words in the Qur'an that end with haa' Assakt:

Surah Baqara (2:259)/Surah Al an'am (6:90) فِيهِدْنَهُمْ أَقْتَدِهِ ۖ لَمْ يَتَسَنَّه ۖ

Suratul Haaqqah there are 4 of them كِتَابِيَّةٌ ۝ حِسَابِيَّةٌ ۝ مَالِيَّةٌ ۝ سُلْطَانِيَّةٌ ،

and the last one is in suratul Qari'ah.(101:10) وَمَا أَدْرَاكَ مَا هِيَ ۝

V. Warsh can stop on 3 words that end with haa (أَيُّه) instead of Alif: In suratu An-Nur ayah 31, وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ, Az-Zukhruf ayah 49, سَنَفْرُغُ لَكُمْ ۖ أَيُّهَ الثَّقَلَانِ ۝ وَقَالُوا يَا أَيُّهَ السَّاحِرِ /

TAJWEED RULES OF REWAIYYET WARSH 'an NAAFI' (2)

Maddul Badal has a relation with other rules of Warsh: With

The-watul-yaa and Maddul leen El-Mahmouz

6. The-watul-yaa: The words that contain an alif that is (i) switched over from a yaa, (ii) returns to a yaa: it is the maqsoura feminine alif, the small alif that is written on a yaa, as an extra letter, the forth or more, indicates a true or a metaphorical feminine and has 5 weights on the scale فَعَالِي-فُعَالِي فِعَالِي-فَعَالِي فُعَالِي
(iii) Originated from a yaa - الأعلَى- هَدَى- فَنَى- المأْوَى- أَلْهَوَى- أَعْمَى- The-watul-yaa, could be nouns or verbs: أَحْيَا-اسْتَوَى- اسْتَعْلَى- غَوَى- مَضَى- وَنَهَى

(a) written with a yaa: (بَلَى-أَنْتِ-يَا حَسْرَتِي-يَأْسَفِي-طَغَى-نَادَى-مُوسَى-الرُّجْعَى-الْمَرْعَى-تَرَضَى)

but its alif is originated from a waw: تَلَّهَا-ضَحَلَهَا-الْقُوَى-ضَحَى-وَضَحَلَهَا-وَالضُّحَى-سَجَى

(b) written with an alif instead of yaa: (هُدَايَ، فَأَحْيَا)-عَصَانِي) إبراهيم-(الأقْصَا) الإِسْرَاءِ- (ومَحْيَايَ)، (أَقْصَا) – (ثَقَلَةٌ) – (تَوَلَّاهُ) الْحَج- (سِيْمَاهُمْ) الْفَتْح- (طَغَا) (رُعْيَى) (رُعْيَاكَ) – (الدُّنْيَا) – (العَلْيَا)

(c) written with the feminine alif of the weight word: fa'ala with 3 vowels faa:

(فُعَلَى-فَعَلَى-فُعَلَى) with the *ḍammah*: مُوسَى-دُنْيَا-الْقُصُوَى-النَّثَى-الْقُرْبَى-طُوبَى, with the fat-ha:

إِحْدَنُهُمَا-وَعَيْسَى-إِحْدَى-سِيْمَاهُمْ: and with the kasrah: نَجْوَنُهُمْ-وَالسَّلْوَى-يَحْيَى-الْقَتْلَى-المَوْتَى

(d) written with the feminine alif of the weight word: fu'ala, fa'ala with two vowels for the faa: (فُعَالَى-فُعَالَى) with the *ḍammah*: فُرَادَى-كُسَالَى, and with the

fat-ha: أَلَيْمَى-أَلَيْمَى

(e) written with the alif of the weight word: afa'l (أَفْعَل) : أَقْصَى-أَدْنَى

or the weight word mafa'l: (مَفْعَل) : مَأْوَى – مَثْوَى

(f) The origin of their alif is unknown: يَوَيْلَتِي-عَسَى-بَلَى-أَنْتِ-مَتَى

Note: In order to know whether a word contains the-watul-yaa or not,

especially when it is written with an alif: If it is a **noun**, مُوسَى- أَلْهَدَى try to get the dual name مُوسَيَانِ- أَلْهَدَيَانِ and if it is a **verb** تَوَلَّى- نَادَى, try to add it to yourself تَوَلَّيْتُ- نَادَيْتُ, It means to put it in the form of the first person singular past tense, as you can see the yaa, it is considered from The-watul-yaa: Eg.: تَخَفَى- أَغْنَى-

ط
-يَطْعَى - وَتَوَلَّى - الْوَلَّى - تَخَشَى - الْدُنْيَا- أَلْهَدَى- يُوحَى - مُوسَى- أَعْطَى- الْفُرْبَى- أَهْتَدَى- أَحْصَنَهُمْ -

Taqleel The-watul-yaa

7. The **Fat-h**, the **Imalah**, and the **Taqleel** (that which is in between):

The **Fat-h**: is to open the mouth vertically to read a standing alif, normal sound.

The **Imalah**: is to read the alif with a crooked or a twisted way, which you hear the alif sound as being 50% alif and 50% yaa.

The **Taqleel**: is the alif which has a minor deflection or Imalah, which you hear the alif sound with Just a slight turning towards the yaa sound as being 75% alif and 25% yaa. Slight turning voice of the alif from the fat-ha towards the kasrah. The Taqleel's mark is a red or a black circle under the letter: **اَلْ**

1-Warsh has two allowed ways of reading the alif of The-watul-yaa, whether this alif is in the middle of the word or at the end: The first way is to read it

with the fat-*h*, and the second is to read it with Taqleel. Waslan and waqfan.

2- In the continuous reading, if the alif of the-watul-yaa is at the end of the word, the fat-*h* or taqleel of its alif will not be performed in two cases:

(i) If the-watul-yaa has a tanween, a noon saakin هُدَى لِّلْمُتَّقِينَ. هُدَى لِّبَنِي إِسْرَائِيلِ
The fat-*h* or the taqleel could be performed when stopping on that word. هُدَى

(ii) If a saakin letter follows the-watul-yaa - يَعْلَمُ السِّرِّ وَأَخْفَى ﴿٧﴾ اللَّهُ - عِيسَى بْنِ مَرْيَمَ -

In these two cases, In the continuous reading the alif was not pronounced due to the rule of preventing the meeting of two saakin letters between two words. You have to drop the first saakin letter if it is a madd letter. The fat-*h* or the taqleel could be performed for this alif when stopping on that word. وَأَخْفَى - عِيسَى

3-All the-watul-yaa which Warsh reads with both fat-*h* and taqleel are read by Imams Hamzah and Al-Kisaa'ee with Imālah; except for four words that Warsh reads with **fat-*h* only**: written with waw: (كَيْشْكُورَةَ - مَرْضَاتٍ - الرَّبُّوا - كِلَاهُمَا).

6-Warsh reads **The-watul-yaa** with both fat-*h* and Taqleel, **Except**:

(a) Five words that **never** have any Imālah or Taqleel: زَكَّى - حَتَّى - إِلَى - (لَدَا - لَدَى) - عَلَى

Almutwalli -may Allaah shower him with mercy- collected **13** words in 2 lines that **never** have any Imālah or Taqleel, as its alif is originated from a waw and is written with an alif. عصاي-عصاه

عصا شفا إن الصفا أبا أحد سنا ما زكَّى منكم خلا و علا ورد

عفا ونجا قل مع بدا ودنا ودعا جميعا يوأو لا تمال لدا أحد

(b) Some words have only Taqleel, regardless of the length of maddul badal:

1-The haa and yaa - حيم- طه - كهيبعص - البر - الكافرين - كافرين- المر- التورئة-1 at the beginning of surat Marym

2-The separated letters of the phrase حي طهر at the beginning of the surahs **Except**: The letter ط *Ta*. However, The haa of surat *TA*-ha طه is the only letter and place which has the major Imālah for Warsh.

3-The-watul-yaa at the end of the aayat of 11 surahs: طه، النجم، القيامة، النازعات، عبس، المعارج، الأعلى، الشمس، الليل، الضحى، العلق.

Ta-ha, An-najm, Al-Qiyaamah, An-Nazi'at, 'Abasa, Al-Ma'arij, Al-A'laa, Ash-Shams, Al-Layl, AD-Duha, Al-'alaq.

Except: If the-watul-yaa at the last word of the aayaat ends with ها, a pronoun of feminine singular third person, before the alif, such as in يَعْشَهَا - سَوَّيَهَا and بَدَّهَا, then both the fat-h and taqleel are allowed (Surat Ash-Shams).

4-**“The-wat-Ar-Raa”**: They are either the words that have an alif of taqleel and

(a) end with an alif maqsoura that has taqleel, preceded by a raa:

تَرَى- يُرَى- وَارَى- أُخْرَى- الْقُرَى- وَذَكَرَى- الْكُبْرَى- بُشْرَى- سُكَارَى

(b) Or end with raa that carries a kasrah, preceded by an alif of taqleel:

ذَاتِ قَرَارٍ - مِنْ دَيْرِهِمْ - أَصْحَابُ النَّارِ - النَّهَارِ - الدَّارِ

Note: In shaa Allaah, we will give details about The-wat-Ar-Raa later.

4-Warsh reads all **the-watul-yaa** with both *fath* and taqleel according to the length of **maddul badal**. For the short 2 vowel counts maddul badal, there is no taqleel, just *fat-h* for the-watul-yaa, like in Hafs. For the medium 4 vowel counts maddul badal, no *fath*, just taqleel for the-watul-yaa. For the long 6 vowel counts maddul badal, both *fat-h* and taqleel for the-watul-yaa.

First: Maddul Badal has a relation with **The-watul-yaa**

There are **four** possible ways to read **The-watul-yaa** with **Maddul Badal** If they come together in one Aayah. These **4** differ according to which one comes first

As in surat Al-Baqarah:34 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

(i) If Maddul Badal comes first, then we go in order: 2, then 4 and then 6.

When maddul badal **لِآدَمَ**, is **2**, you read The-watul-yaa, **أَبَى** with fat-h

When maddul badal **لِآدَمَ**, is **4**, you read The-watul-yaa, **أَبَى** with **taqleel**

When maddul badal **لَا دَمَ**, is 6, you read The-watul-yaa, **أَبِي** with **fat-h** and **taqleel**

(ii) If The-watul-yaa **فَتَلَقَّى** comes first, you read it in the **fat-h** first with 2 and 6 counts maddul badal **ءَادَمُ** ﴿٣٧﴾ **فَتَلَقَّى ءَادَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ**

Then the **taqleel** of The-watul-yaa **فَتَلَقَّى** goes with 4 and 6 counts maddul badal. **ءَادَمُ** , As in surat Al-Baqarah: 37

5-There are some words containing **both** The-watul-yaa and Maddul Badal:

Eg.: - رأى - **رَأَى** - **رَأَى** - **رَأَى** - **رَأَى** (السُّوَأَى أَنْ)

Warsh reads this verb wherever it occurs رأى رأى with the **taqleel** for the **three**

letters raa, hamzah and alif, if it precedes a voweled letter. Eg: رأى كوكبا رأىك رءاه

If however, a saakin follows the alif, Eg: رأى الشمس - رأى القمر. Then the letters are read with the **fat-h** in the continuing recitation, and with the **taqleel** when stopping, as the alif is not pronounced due to the rule of preventing the meeting of two saakin letters between two words. You have to drop the first saakin letter if it is a madd letter.

Note: (السُّوَأَى أَنْ): This **smal alif maqsoura** falls between **two types of madd**,

when two reasons of madd come together on the same letter, **which madd**

should you apply? If you have a **hamzah between two letters of madd** **يَشَاءُونَ**

After the hamzah is it maddul badal or al-maddul al-'AariD to the sukoon?

And if you have a letter of madd between two hamzahs, **السُّوَأَى أَنْ**, **وَجَاءُوا** **أَبَاهُمْ**, then apply one madd only using the rule of the stronger** madd. In connecting recitation: you have to apply the munfasil madd, which is stronger than the badal, but if you stop on **السُّوَأَى**, **وَجَاءُوا** then apply maddul badal. قال السمنودي:

أقوى المدود لأزِمَّ فما اتَّصَلَ * فَعَارِضٌ فَدُو انفِصَالٍ فَبَدَلٌ
ثُمَّ الطَّبِيعِيُّ وَلَيْنٌ يَا فَتَى * وَاللَّيْنُ أضعف المدود قد أتى

Madd in order of strongest** to weakest: 1. Madd laazim is the (strongest) 2. Madd muttasil. 3. Madd when you stop with sukoon: 'AariD lis-Sukoon. 4. Madd munfasil. 5. Madd badal. 6. Natural madd. 7. Madd leen (weakest)

Second: Maddul Badal and Al-Maddul Al-'AariD, exposed to the sukoon

خاسئين يراءون مناب- مستهزؤون- يشؤون If the madd letter of maddul badal comes before the last letter, then we stop on the word as a 'aariD, exposed to the sukoon madd, which is stronger * than maddul badal.(i) Warsh reads it in a descending order, 6,4 then 2 to differentiate between it and maddul badal.

(ii) In case of another maddul badal comes in the same aayah, then you read

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ ^و إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

1-2 maddul badal ءَامَنُوا - ءَامَنَّا , maddul badal al'aaridh مُسْتَهْزِءُونَ with 6, 4 then 2

2- 4 maddul badal ءَامَنُوا - ءَامَنَّا , maddul badal al'aaridh مُسْتَهْزِءُونَ with 6 then 4

3-6 maddul bada ءَامَنُوا - ءَامَنَّا , maddul badal al'aaridh مُسْتَهْزِءُونَ with 6

(iii) If 'AariD with The-wat-yaa, then there are 6 different ways of reading it:

Fat-h the-watul-yaa with 2, 4 and 6 vowel counts al 'aariD to the sukoon, then read the-watul-yaa in **taqleel** and the 'AariD in 2, 4 and 6 vowel counts.

Third: Maddul Badal has a relation with 8. **Maddul leen El-Mahmouz**

2-(ii) Maddul **leen El-Mahmouz**: شَيْءٍ، كَهَيْئَةِ، شَيْئًا، السَّوَاءِ، يَأْتِيَسِ It is a leen waw

or yaa (saakin waw or yaa preceded by a fat-ha) followed by a hamzah. Warsh reads maddul leen el-mahmouz with two allowed lengths: medium: 4 and long: 6 vowel counts, in both stopping and continuing recitation.

Exceptions of Maddul leen Al-Mahmouz:

I. Warsh reads **two** words with shortening of Maddul leen Al-Mahmouz: which

means no elongation at all: one is in suratul Al-Kahf (18:58) مَوْيَلًا , and the other is in suratul At-Takweer (81:8) وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

Note: المَوْءُودَةُ contains both madd: Al-leen Al-Mahmouz before the hamzah and Al-Badal after the hamzah, so Warsh reads it with no elongation at all for al-leen al-mahmouz but with the **three** maddul badal lengths, 2,4 and 6.

II. The word: سَوَاءٌ in dual and plural of its variations that include a pronoun: سَوَاءٌ اتَّكُمَا، سَوَاءٌ اتَّكُمُ، and contains both madd: Al-leen Al-Mahmouz and Al-Badal) before and after the hamzah. Since the badal is stronger**

than the leen, then Warsh reads these words with two permitted ways:

(i) No elongation of the leen سَوَاءٌ with the **three** maddul badal lengths **ءَاتِكُمْ**.

(ii) A medium length of both, which is 4 vowel counts for leen and badal.

These will be **4** ways total, and if there is a the-watul-yaa, will be **5** ways.

Al-A'araaf:25,26/TAha يَبْنِي ٰءَادَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاءً تِكُمْ وَرِيْشًا وَلِبَاسُ التَّقْوَى

Maddul Badal ٰءَادَمَ, leen mahmouz سَوَاءً تِكُمْ , then the-watul-yaa التَّقْوَى, you read

1-2 maddul badal ٰءَادَمَ, 0/2 leen el-mahmouz سَوَاءً, **fat-h** the-watul-yaa, التَّقْوَى

2-4 maddul badal ٰءَادَمَ, 0/4 leen el-mahmouz سَوَاءً, **taqleel** the-watul-yaa, التَّقْوَى

3-4 maddul badal ٰءَادَمَ, 4/4 leen el-mahmouz سَوَاءً, **taqleel** the-watul-yaa, التَّقْوَى

4-6 maddul badal ٰءَادَمَ, 0/6 leen el-mahmouz سَوَاءً, **fat-h** the-watul-yaa, التَّقْوَى

التَّقْوَى، taqleel the-watul-yaa, سَوْءٌ, 0/6 leen el-mahmouz ءَادَمَ maddul badal 5-6

7-Maddul Badal has a relation with Maddul leen El-Mahmouz.

If they come together in one ayah, there are 4 possible ways of reading them.

These 4 differ according to which madd comes first:as in ﴿٣٥﴾ Surat an-Nahl:35

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِء مُؤْمِنُونَ ﴿٣٥﴾ / وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِء مِنْ شَيْءٍ نَّحْنُ وَلَا ءَابَاؤُنَا إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ

(i) If al-leen el-mahmouz comes first, then the **medium** length of it comes first with the **three** maddul badal lengths (short, medium, and full length). The **long** length of al-leen el-mahmouz comes only with the **long** maddul badal length.

وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتَوْهُمْ نَصِيبَهُمْ - إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

(ii) If maddul badal comes first, then you go in order: 2, then 4 and then 6.

With 2 and 4 counts maddul badal, al-leen el-mahmouz can only be 4 counts.

With 6 counts maddul badal, al-leen al-mahmouz can be 4 and 6 counts.

(iii) If maddul badal comes between **two** maddul leen el-mahmouz and you stopped on the second, you will have 5 ways of reading. ﴿٣٥﴾ Surat an-Nahl:35

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِء مِنْ شَيْءٍ نَّحْنُ وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِء مِنْ شَيْءٍ ؕ

1-The **4** length of the first leen mahmouz شَيْءٍ comes with the short 2 maddul

badal length and the 4 length of the second leen mahmouz شَيْءٌ

2-The 4 length of the first leen mahmouz شَيْءٌ comes with the 4 maddul badal length and the 4 length of the second leen mahmouz شَيْءٌ

3-The 4 length of the first leen mahmouz شَيْءٌ comes with the 6 maddul badal length and the 4 length of the second leen mahmouz شَيْءٌ

4-The 4 length of first leen mahmouz شَيْءٌ comes with the 6 maddul badal length and the 6 length of second leen mahmouz شَيْءٌ because of the stopping 'AariD to the sukoon is stronger ** than the badal. Then the 'AariD comes in the same length and the longer length than the weaker madd, which is badal. In general, the stronger madd has to be equal and longer than the weaker madd.

5-The 6 length of first leen mahmouz شَيْءٌ comes with the 6 maddul badal length and the 6 length of second leen mahmouz شَيْءٌ

Forth: The-watul-yaa has a relation with Maddul leen El-Mahmouz.

If they come together in one ayah, there are four possible ways of reading them, these 4 differ according to which one comes first:

(i) If al-leen el-mahmouz comes first, as in this example in surat An-Nour: 39

يَحْسِبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

then you read:

1-The medium length of al-leen el-mahmouz شَيْئًا with the fat-h of the-watul-

ر فَوْقَهُ yaa

- 2-The **medium** length of al-leen el-mahmouz with the **taqleel** of the-watul-yaa
- 3-The **long** length of al-leen el-mahmouz with the **fat-h** of the-watul-yaa
- 4-The **long** length of al-leen el-mahmouz with the **taqleel** of the-watul-yaa.

(ii) If The-watul-yaa comes first, as in surat Al-Hajj, then you read:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

- 1-The **fat-h** of the-watul-yaa **أَلْمَوْتَىٰ** with the **medium** length of al-leen el-mahmouz **شَيْءٍ**
- 2- The **fat-h** of the-watul-yaa, **أَلْمَوْتَىٰ** with the **long** length of al-leen el-mahmouz
- 3-The **taqleel** of the-watul-yaa **أَلْمَوْتَىٰ** with the **medium** length of al-leen el-mahmouz **شَيْءٍ**
- 4-The **taqleel** of the-watul-yaa **أَلْمَوْتَىٰ** with the **long** length of al-leen el-mahmouz

Fifth: Maddul **Badal**, Maddul leen El-**Mahmouz** and **The-watul-yaa**

8-If they come together in one ayah, there are 6 possible ways of reciting the aayah. These 6 ways differ according to which one comes first: An-Nesa':20

وَعَاتَيْتُمُ إِحْدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ﴿٢٠﴾

(a) Maddul Badal, came first, then we go in order: 2, then 4 and then 6.

شَيْئًا 4 leen el-mahmouz بِإِحْدَانِهِنَّ , fat-h the-watul-yaa, وَءَاتَيْتُم 1-2 maddul badal

شَيْئًا 4 leen el-mahmouz بِإِحْدَانِهِنَّ , taqleel the-watul-yaa, وَءَاتَيْتُم 2- 4 maddul badal

شَيْئًا 4 leen el-mahmouz بِإِحْدَانِهِنَّ , fat-h the-watul-yaa, وَءَاتَيْتُم 3-6 maddul badal

شَيْئًا 4 leen el-mahmouz بِإِحْدَانِهِنَّ , taqleel the-watul-yaa, وَءَاتَيْتُم 4-6 maddul badal

شَيْئًا 6 leen el-mahmouz بِإِحْدَانِهِنَّ , fat-h the-watul-yaa, وَءَاتَيْتُم 5-6 maddul badal

شَيْئًا 6 leen el-mahmouz بِإِحْدَانِهِنَّ , taqleel the-watul-yaa, وَءَاتَيْتُم 6-6 maddul badal

(b) The-watul-yaa came first as in Surat Al-A'araaf: 156 : وَأَكْتَبُ لَنَا فِي هَذِهِ الدُّنْيَا :
حَسَنَةً وَفِي الآخِرَةِ إِنَّا هُدُنَا إِلَيْكَ قَالَ عَذَابٌ أُصِيبُ بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ١٥٦

شَيْءٍ 4 for al-leen el-mahmouz , الآخِرَةِ 2 maddul badal , الدُّنْيَا 1-The fat-h for

شَيْءٍ 4 for leen el-mahmouz , الآخِرَةِ 4 for maddul badal , الدُّنْيَا 2- The taqleel for

شَيْءٍ 4 for leen el-mahmouz , الآخِرَةِ 6 for maddul badal , الدُّنْيَا 3- The fat-h for

شَيْءٍ 4 for leen el-mahmouz , الآخِرَةِ 6 for maddul badal , الدُّنْيَا 4- The taqleel for

شَيْءٍ 6 for leen el-mahmouz , الآخِرَةِ 6 for maddul badal , الدُّنْيَا 5- The fat-h for

شَيْءٍ 6 for leen el-mahmouz , الآخِرَةِ 6 for maddul badal , الدُّنْيَا 6- The taqleel for

شَيْئًا أَوْلَيْكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ المائدة 41

TAJWEED RULES OF REWAIYYET WARSH 'an NAAFI' (3)

III. Warsh applies the rule of the Ja'ez Munfasil (Permitted Separated Madd), in **three** cases that end with a madd letter, if a disjunctive Hamza follows any one of these cases. Each case is discussed in detail below.

- (i) Connection of the plural meemul Aljam'a with waw
- (ii) The alif of the word (أنا)
- (iii) The connection of the Kenaiyyah Haa with waw or yaa

9. THE CONNECTION OF THE PLURAL Meemul Aljam'a صلة

Warsh reads the plural meemul Aljam'a in the continuous reading,

in three ways, according to the letter / vowel that follows it:

I. If the plural meemul Aljam'a is followed by a saakin letter: Eg:

In surat Ali-'Imran:110. مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ. There is no

lengthening of the temporary *Dammah* on the meem that we

pronounced due to the meeting of two saakin letters. لا توجد صلة ميم

II. If the plural meemul Aljam'a is followed by a voweled letter,

then Warsh reads the meem with a sukoon وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ

III. If there is a disjunctive Hamza following the plural meemul

Aljam'a, then Warsh has to read this meem with a temporary

Dammah and then lengthen it into a long 6 vowel count waw.

(ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ، ~ إِنَّهُمْ كَانُوا) (وَهَدَيْنَاهُمْ، ~ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

IV. Similarly, if a disjunctive hamza carries a fat-ha or a *Dammah*

(ءَ ، ؤَ) and follows the alif of the word (أَنَا), Warsh reads this alif

by lengthening it into 6 vowel counts.

(قَالَ أَنَا أَحْيَى وَأَمِيتٌ) (وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ) (وَأَنَا أَوَّلُ الْمُسْلِمِينَ) (إِنَّ أَنَا إِلَّا نَذِيرٌ)*

* If a disjunctive hamza carries a kasrah (ء) or any other letter follows the alif of the word (أنا), Warsh, like Hafs, **drops** this alif in a continuous reading. As -Shu'ara' (إِنِّ أَنَا إِلَّا نَذِيرٌ), (إنما أنا لكم نذيرٌ)

10. THE **KENAIYYAH HAA** PRONOUN OR DIRECT OBJECT:

The Kenaiyyah haa: (ها الكناية هـ), is the haa that denotes a single, male, third person and is not part of the original root of a word.

The general **rule** for the voweled Kenaiyyah haa, (i) if it is located between two voweled letters, is to lengthen its kasrah with a yaa of two vowel counts. Warsh reads the Kenaiyyah haa like Hafs ‘an ‘Aasim, as in: وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا

، (وَمَنْ يُرِدْ حَرْثَ الْآخِرَةِ نُؤْتِهِ مِنْهَا) (Al-i-'Imran 145) (Ash-Shura 20) ،

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ 115;Annesaa:

(ii) But if a disjunctive hamza follows the Kenaiyyah haa, then, like in the separated madd, it is lengthened to six vowel counts. As in: وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِّهِ

إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا (Al-i-'Imran 75)

The only one with a **Dammah** in (وإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ) (Az-Zumar:7)

(iii) Warsh reads some Kenaiyyah haa differently from Hafs:

Ash-Shu'araa أَرْجِهَ (وابعث في المداين حشرين Al-A'raf قالوا أرجه وأخاه وأرسل

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (An-Nur وَيَتَّقِهِ

Note: Only Hafs reads the qaa'f with sukoon in the word وَيَتَّقِهِ ..

النمل 28 - (فَأَلْفَهُ إِلَيْهِمْ) (أَذْهَبَ بِكِتَابِي هَذَا فَأَلْفَهُ إِلَيْهِمْ)

(iv) Warsh reads the haa of the kenaiyyah with a kasrah and tarqeeq laam of Ismul Jalaalah الله , while Hafs is the only one reads it with a **Dammah** and tafkheem laam of Ismul Jalaalah in:

أَنْسَنِيهِ (وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ) الكهف 63، (بِمَا عَاهَدَ عَلَيْهِ اللَّهُ) الفتح 10 عَلَيْهِ اللَّهُ

(v) Warsh reads the haa of the word (فيه) with a kasrah only of the kenaiyyah haa, while Hafs and Ibn Katheer read it with a kasrah that is elongated into a yaa of two vowel counts, in (Al-Furqan:69)

(ويخلدُ فيه مهانًا)، (ويخلدُ فيه مهانًا)

11. Rules of Changing the Single Hamzah of a word

Because the hamzah is hard to pronounce; due to its articulation point being deep in the throat and far from the mouth, the Arabs have tried to either pronounce it with ease, or change it into a madd letter corresponding to the previous letter's vowel, or **transfer** its vowel to the previous saakin letter and omit it. Warsh reads with all of these rules, and also adds hamzahs to others, contrary to *Hafs*. THE SINGLE HAMZAH

I. Warsh changes (makes **Ibdaal** of) every first letter in the root if it is a **saakin** hamzah in a word (noun or verb) into a madd letter that matches the the vowel of the preceding letter. يَاْمُرُونَ-يَاْمُرُونَ . The **faa** of the weighting word means the word in the scale of the letters corresponding fa'aala: فعل. And because it is **saakin** and is the first letter, then it has to be preceded by one of the following letters:

ت ي ا ن the 4 extra letters that every present tense verb begins with. Besides 3 other letters: waw, faa, meem م و ف م (أنيت + وف م) (فأنيتمو)=

To find the root of the word change it into the third person past tense singular verb form. An example is the word مُؤْمِنٌ which has a saakin hamzah. The root of this word is ءاْمَن, with a hamzah as its first letter, the **faa** of the weighting word is as in the word فَاَعْل ءاْمَن. Warsh therefore changes the saakin hamzah in مُؤْمِنٌ into a two vowel count lengthened waw: مومن . also

The saakin hamzah	The scale فعل	Change it to a madd
يَأْمُونَ	أَلِمَ- يَفْعَلُونَ	يَأْمُونَ
يُؤْمِنُونَ	أَمِنَ- يَفْعَلُونَ	يُؤْمِنُونَ
الَّذِي أَوْثَمِنَ	أَمِنَ- افْتَعَلَ	الَّذِي تَمِنَ

Note: The last example is in two words as the saakin hamzah is the first letter in the Arabic verb, then explain how to read it in details?

In connecting recitation: You drop hamzahtul wasl and the letter of madd preceding the saakin hamzah due to the rule of preventing the meeting between two saakins*. Then change the saakin hamzah into a madd letter that matches the vowel of the

preceding letter : الَّذِينَ (فَلْيُؤَدِّ الَّذِينَ أَوْثَمِنَ أَمَنَتَهُ) : أَوْثَمِنَ

This is in connecting recitation

فَلْيُؤَدِّ الَّذِينَ أَوْثَمِنَ أَمَنَتَهُ: فَلْيُؤَدِّ الَّذِينَ أَيْتَمِنَ: أَوْثَمِنَ (لَا يَرْجُونَ لِقَاءَنَا أَتِ بِقُرْعَانِ:

لِقَاءَنَا أَتِ: إِيَّتِ) يَقُولُ أَسْذَنَ لِي: يَقُولُ أَوْذَنَ لِي: إِيذَنَ لِي) (إِلَى الْهَدَى أَتَيْتَنَا: إِلَى الْهَدَى

أَتَيْتَنَا: إِيَّتِنَا) (يَا صَالِحُ أَتَيْتَنَا: يَا صَالِحُ أَوْتَيْتَنَا) (أَنْ أَتَيْتَنَا: أَنْ أَتَيْتَنَا) (إِيَّتِ:

If you begin reciting with this verb, you find it in details under the title of : Exceptions of Maddul Badal*

Hafs reads this, then Warsh reads with ibdaal of the hamzah (**faa**):

يَسْتَعِذُّونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۖ فَإِذَا أَسْتَعِذُّوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّنْ لِمَنْ
شِئْتَ مِنْهُمْ (يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۖ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ
فَأَذِّنْ لِمَنْ شِئْتَ مِنْهُمْ

The two words which hamzahs are in green you don't change them because it is not the first letter, the **faa** of the weighting word. شَأْنِهِمْ

فَعَلِهِمْ = here it is the second letter of the root word.

شِئْتَ = شَاءَ = فعل, here it is the third letter of the root word.

Exception: (a) Warsh does not change the saakin hamzah of any derivative of the word الإيواء, 7 words: even though it is the **faa** of the word on the scale: الْمَأْوَى- وَمَأْوَاهُ- وَتُعْوَى- فَأَوْوا- فَمَا وَنُهُمْ- مَا وَنُكُمْ- تُعْوِيهِ

The word will be hard to pronounce, heavy on the tongue if you change the hamzah تُعْوِيهِ وَتُعْوَى two waws following each other.

(b) Warsh changes a **saakin** hamzah preceded by a **kasrah** into a saakin **yaa** even though it is the '**aayn** of the word on the scale: فعل

in two cases:-(رئياً)(19:40) then merges it into the following ya:(رئياً)

-In three words: (الدَّيْبُ - بَيْرٌ - بَيْسٌ - بَيْسَمَا) (الدَّيْبُ - بَيْرٌ - بَيْسٌ - بَيْسَمَا)

(c) Warsh changes the saakin hamzah preceded by a Dammah into a waw in: (موصدة) in two surahs Al-Homza, Al-Balad.

A Rule

II. Warsh changes a hamzah (that is faa of the word) with a fat-ha preceded by a Dammah into a waw with the original fat-ha on it),

The Hamzah with a <u>fat-ha</u> preceded by a <u>Dammah</u>	The <u>Faa</u> of the word on scale فعل	Change it to a madd letter
يُؤَيِّدُ	أَيَّدَ فَعَّلٌ - يَفْعَلُ	يُؤَيِّدُ
لَا تُؤَاخِذْنَا	ءَأَخَذَ فَاعِلٌ - تُفَاعِلُنَا	لَا تُؤَاخِذْنَا
مُؤَجَّلًا	أَجَّلَ فَعَّلٌ - مَفْعَلًا	مُؤَجَّلًا
مُؤَدِّنٌ	أَدَنَّ فَعَّلٌ - مَفْعَلٌ	مُؤَدِّنٌ
المُؤَلَّفَةِ	أَلَّفَ فَعَّلٌ - المَفْعَلَةُ	المُؤَلَّفَةِ

Exceptions: Warsh changes the hamzah written with a fat-ha (a) preceded by a kasrah into a yaa in 2 words: (لأهب- ليهب) (19:19), لئلا- ليلاً even though the hamzah is not the faa of the word on the scale.

Note: Warsh does not change: (فُوَاد، سُؤَال), even though in both of them the hamzah has a fat-ha preceded by a Dammah (because (the hamzah is not the faa of the word on the scale: فُعَال).

Warsh changes the hamzah written with a fat-ha (b) preceded by a fat-ha into an alif as in: (سَال-سَال) Al-Ma'aarij:1, (منسأته) Saba, (أرأيت-أرأيتكم), even though it doesn't follow a rule of changing.

هأنتم، (جَاءَ أَحَدٌ) (جَاءَ أَحَدٌ): (جَاءَ أَمْرُنَا) (جَاءَ أَمْرُنَا), (يَأْجُوجُ وَمَأْجُوجُ)

Warsh changes the hamzah written with a fat-ha (c) preceded by a kasrah into a yaa in: (33:55) أَبْنَاءُ أَخَوَاتِهِنَّ أَبْنَاءُ يَخَوَاتِهِنَّ (19:19) لِأَهْبٍ- لِيَهَبٍ

III. Warsh changes a hamzah with a kasrah (a) preceded by kasrah into a yaa, (من السَّمَاءِ إِلَى الْأَرْضِ) (من السَّمَاءِ إِلَى الْأَرْضِ)

Warsh changes a hamzah with a kasrah (b) preceded by a Dammah into a waw in: (السَّفَهَاءُ أَلَا) (السَّفَهَاءُ وَلَا) / (الشَّهَادَةُ إِذَا) (الشَّهَادَةُ وَذَا)

IV. Warsh changes a hamzah with a Dammah (c) preceded by a kasrah into a yaa, then merges it into the following ya: in

النَّسِيُّ (9:37)

V. Warsh Deletes the hamzah in: (بِالْطُّبَةِ وَالصَّابُونَ، وَالصَّابِينَ)

(بَيْسٍ)، (شُرْكَاءَ) الأعراف، (دَكَا) الكهف، (أَيْكَتَ) الشعراء، ص~،

VI. Warsh adds a hamzah in: (النَّبِيَاءَ، ...) (النَّبِيَاءَ)، singular or plural, noun, adjective, with a connected madd, (مِكَائِلَ) (زكرياء) - (البريئة) (هزوا) (كفوا) (وأوصى)

VII. Warsh softens the hamzah in: (هَنْتُمْ) (أر. يْت، ء. بُنْبِكُمْ، أ. نْتُمْ، ء. نَكُمْ، ء. فَا). This word doesn't contain an alif, this means there is no Permitted separated, munfasil madd. Warsh reads هَنْتُمْ in two allowed ways: he softens the hamzah tas-heel and changes it into an elongated 6 vowel counts laazim madd, due to the saakin noon following it هَنْتُمْ

Warsh deletes the yaa of أَلْتِي and softens the hamzah أَلْتِ makes tas-heel of which required to read the alif before it in two allowed ways of madd: elongates into 6 vowel counts and shortens it in 2.

This is waslan. Wqfan he reads its hamzah in two allowed ways:

(a) The previous tas-heel accompanied with a Rawm: small part 1/3 of the vowel of the kasrah with both 6 and 2 vowel counts.

(b) Ibdal, He changes it into an elongated 6 vowel counts laazim madd, due to the saakin yaa following it. أَلْتِي

12. TWO CONSECUTIVE ADJACENT HAMZAHS IN WORD

If two hamzahs meet in one word, the first hamzah will only carry a fat-*ha* (Warsh does not change it). It is called a questioning or an interrogative hamzah, and the second hamzah will be either carries a fat-*ha*, or a **Dammah**, or a kasrah, such as (أَأَنْتُمْ) (أَنْزَلَ) and (أَيْذَا) ;

I. Warsh changes recites these **three** types of double hamzahs with

(i) Tas-heel **softens** the **second** hamzah. pronounces it between the hamzah and the madd letter that matches its vowel), read a hamzah with a fat-*ha* between a hamzah and an alif, the hamzah with a **Dammah** between a hamzah and a waw and

(أَأَنْتُمْ ، وَأَنْذَرْتَهُمْ ، أَلِدُّ : أَأَنْتُمْ ، وَأَنْذَرْتَهُمْ ، أَلِدُّ) ، (أَنْزَلَ ، وَأَشْهَدُوا ، أَلْقَى ، أُنَبِّئُكُمْ)
reads (أَيْذَا ، أَيْنَا) hamzah with a **kasrah** between a hamzah and yaa.

This is applicable in **rule13**: Repeated Interrogation in a phrase.

Also there are more words that has tas-heel for a hamzah with a Kasrah: **أَيْنَ ذَكَرْتُمْ - أَيْمَةَ - أَيْفَكَ - أَيْذَا - أَيْلَهُ - أَيْنَكَ - أَيْنَا - أَيْنَكُمْ - أَيْنَ لَنَا لِأَجْرٍ**

(ii) Add an extra step for the **second** hamzah if it carries a **fat-*ha***, **change** it into an alif, then lengthening it for a six or two madd *.

(iii) Warsh has some **exceptions** of the general rule of changing the second hamzah even though it carries a fat-*ha*, as follows: Some

words he reads the second hamzah with tas-heel only, if you stop and he does not change it. As the ibdaal is forbidden: (a) **ءانت-أرأيت**

Waqfan only, as 3 successive saakin letters is not allowed and has to be avoided. The ibdaal is allowed in the continuous recitation.

(b) **ءأمنت** in 3 places: surah Al-‘Araaf, Ta-Ha, and Ash-Shu’araa’

(ءألهتنا: ءألهتنا), (ءأمنت: ءأمنت)

changing, Ibdaal is not allowed in these words is because 1- It will convert the meaning from an interrogative questioning to a wrong proclaiming confirming which is forbidden here. 2- The meeting of 3 hamzahs in these two words; the first is the questioning hamzah, the second is the hamzah with a fatha, and the third is a saakin hamzah which has been changed into an alif. **The tas-heel** of the second hamzah only is allowed here. Beside it has also madd badal short, medium, and long lengths or 2, 4, and 6 vowel counts.

where the soften hamzah is followed by one of the madd letters.

(c) **أئمة** wherever it is found in the Qur’an only tas-heel, softens.

13. **Repeated Interrogation** in a phrase: (الاستفهام المكرر مرتين في آية)

I. Interrogating twice in an aaiyyah: an interrogating hamzah carry a fat-ha, and the second hamzah carries a kasrah, such as in: (أعدنا) (أعدنا) double questioning, as in the previous

II. Warsh recits these types of Repeated question with only one **question in the first** position, and with a proclamation (إخبار) for the second position. (i.e. with one hamzah only. Dropping The first interrogative hamzah and thus the word turned into a statement and not a question). Remember in that Warsh reads double hamzahs with the **softening**, makes it easy تسهيل of the second hamzah. So if as in Sorat: Ar-Ra'd:5

(أَيْدَا كُنَّا تُرْبًا أَيْنَا لَفِي خَلْقٍ جَدِيدٍ) Hafs reads it as it is written.
Warsh reads (وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ ~ أَيْدَا كُنَّا تُرْبًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ)

III. The quraan has eleven places of Repeated questions, which Warsh reads with the same way except two places, he reads them in an opposite way, means: with a proclamation (إخبار) for the **first** position, one hamzah, and **question** in the second position. i.e. with two hamzahs. in surah An-Naml 67 and Al-‘Ankabut 28-29.

- 1 { أَيْدَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ } [سورة الرعد: 5]
- 2/3 { وَقَالُوا أَيْدَا كُنَّا عِظَامًا وَرُفَاتًا إِنَّا لَمَبْعُوثُونَ } [سورة الإسراء: 49 - 98] -
- 4 { قَالُوا أَيْدَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ } [سورة المؤمنون: 82]
- 5 { وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا أَيْنَا لَمُخْرَجُونَ } [سورة النمل: 67] -
- 6 { إِنَّكُمْ لَنَاتُونَ الْفَاحِشَةَ } ، { أَيْنَكُمْ لَنَاتُونَ الرِّجَالَ } [سورة العنكبوت: 28, 29]
- 7 { وَقَالُوا أَيْدَا ضَلَّلْنَا فِي الْأَرْضِ إِنَّا لَفِي خَلْقٍ جَدِيدٍ } [سورة السجدة: 10]
- 8 { أَيْدَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ } [سورة الصافات: 16] -

9] أَدَا مِثْنًا وَكُنَّا تُرَابًا وَعِظَامًا أَنَا لَمَدِينُونَ { [سورة الصافات: 53] -

10} وَكَانُوا يَقُولُونَ أَدَا مِثْنًا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ { ، [الواقعة: 48]

11} يَقُولُونَ أَنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ { إِذَا كُنَّا عِظَامًا نَّخْرَةً { [النازعات: 10 - 11]

14. TWO NEIGHBORING HAMZAHS BETWEEN TWO WORDS:

If two hamzahs meet between two words, the first word has a hamzah as the last letter and the second word has a hamzah as the first letter: These two hamzahs either will be (i) are identical matching the same type of vowel (جَاءَ أَحَدٌ) or (ii) different جَاءَ أُمَّةٌ opposing. There is a rule to explain what to do in these cases :

{The two hamzahs of two words are on the opposite of the narrators}

First

This rule means*If the hamzahs are different (جَاءَ أُمَّةٌ), the narrators are cooperating, both narrators will focus on the second hamzah .

Naafi' Rawies gather together and agreed upon reading the second hamzah with tas-heel or / and ibdal depending on where is the hamzah which carry a fat-ha vowel, then they apply this law to it:

((فتح الأولى: سَهْلٌ 2 / وفتح الثانية: أبدال 2 / وغير ذلك: أبدال وكذلك سهل 2))

(a) If the first hamzah carries a fat-ha, they soften the second one:

(the second will have a kasrah: (تَفِيءٌ إِلَى) or a Dammah: (جَاءَ أُمَّةٌ))

(b) If the **second** hamzah has a **fat-ha**, **change it** into a madd letter according to the preceding hamzah's vowel: **1-** if it is a **Dammah**, turn the **second** hamzah into a (waw) (لَوْ نَشَاءُ أَصَبْنَاَهُمْ: لَوْ نَشَاءُ وَصَبْنَاَهُمْ) (السُّفَهَاءُ أَآلَا: السُّفَهَاءُ وَآلَا) (سُوءَ أَعْمَالِهِمْ: سُوءَ وَعْمَالِهِمْ) (الْمَلَأُوا أَفْتُونِي: الْمَلَأُوا وَفْتُونِي) (وَيَسْمَاءُ أَقْلِي: وَيَسْمَاءُ وَقْلِي)

and if the first hamzah has **2-** a **kasrah**, turn the second into a (yaa), (مِنْ السَّمَاءِ أَوْ: مِنْ السَّمَاءِ يَوْ) (وَعَاءِ أَخِيهِ: وَعَاءِ يَخِيهِ) (مِنْ السَّمَاءِ آيَةً: مِنْ السَّمَاءِ يَايَةً)

(c) If there is **no** hamzah that carry a **fat-ha**, (i.e. the first hamzah has a **Dammah** and the second has a **kasrah**), they **change** the **second** hamzah into a (waw) and **soften** it also: (يَهْدِي مَنْ يَشَاءُ إِلَى) (يَشَاءُ وَلِي، يَشَاءُ لِي) يَا زَكْرِيَاءُ وَتَا، نَا (أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ): (الْفُقَرَاءُ وَلِي، الْفُقَرَاءُ لِي)

Notice: that all of these rules are applicable to the second hamzah only in the connecting recitation, but if you stoped on the first hamzah, - for an uncontrolled reason-, test, sneezing, then you start the second without any changes, even it is not a good place to stop, as the meaning requires to connect them.

{The two **hamzahs** of two words are **on the oposit** of the **narrators**}

Second

This rule means*If the hamzahs are identical (جَاءَ أَحَدٌ), the narrators

are differing, separtating, every narrator will focus on a hamzah .

(i)The first narrator Qaloon will deal with the first hamzah. (ii) The second narrator Warsh deals with the second hamzah. By two ways : tas-heel: making it easy and ibdal: changing it into a madd letter*.

(أَهُؤْلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ) (السَّمَاءِ إِنْ) (هُؤْلَاءِ إِنْ) (أَوْلِيَاءُ أَوْلِيَاكَ) (جَاءَ أَحَدٌ) (جَاءَ أَمْرُنَا)

Apply the general rule for changing “Ibdal” a hamzah. شَاءَ ~ أَنْشَرَهُ.

The General Rule for Changing a Hamzah in Rewaiyyet Warsh

(i) If it is a singular saakin hamzah: Change the hamzah into a madd letter that matches the vowel of the previous letter.(i.e., to change it into an alif, if it is preceded by a fat-*ha*), ياكل، ياتهم تاويله ; to change it into a yaa, if it is preceded by a kasrah, ء = لَيْلَا، إِيْتِ ; change it into a waw, if it is preceded by a **D**ammah مومنين، يُوتِي

(ii) If it is a voweled hamzah, there are two steps to change it:

The first step is to look at the vowel of the letter preceeding the voweled hamzah, then change the hamzah into a madd letter that matches that vowel according to the details in step number (i).

The Second step is to look at the letter following the voweled hamzah to determine if you'll lengthen this madd letter into either

(a) Six vowel counts, as madd laazim if the following letter is not a madd letter, but carries a sukoon. Al-Baqrah:30 (هَتُوْلَاءِ اِنْ) , Or

(b) Two vowel counts, as natural madd if the following letter carries a vowel. جَاءَ اَجْلِهِمْ

(c) Apply both lengths: if the following letter was saakin then acquired a vowel: 6 vowel counts (considering the original sukoon) and 2 vowel counts (considering the temporary vowel), in 3 cases:

1- If the following letter carries a temporary vowel as a result of the rule of preventing the meeting of two saakin letters between two words. As in: (لَسْتُنَّ كَاٰحِدٍ مِّنَ النِّسَاءِ اِنْ اُتَّقِيْتُنَّ) Al-Ahzab:32,

2- As a result of An-Naql (transferring)*: As in both An-Nour:33, Al-Ahzab:50: اللّٰتِيَّ اِنْ رَادَ / وَلَا تُكْرَهُوْا فَتَيَاتِكُمْ عَلٰى الْبِعَاۗءِ اِنْ رَدْنَ تَحْصُنَا

3- if the following letter carries a sukoon and it is a madd letter: As

Al-Qamar:41 فَلَمَّا جَاءَ اِلٰى لُوٓٔٓٔ الْمُرْسَلُوْنَ Al-Hijr:61 , ولقد جَاءَ اِلٰى فِرْعَوْنَ التُّدْرُ

Five ways to read this word 3Tas-heel, 2Ibdal جَاءَ ءَالِ Tas-heel

with three maddul badal lengths (2, 4, and 6 vowel counts). And the ibdal with (2 and full length 6) only for the badal changed by ibdal.

Explanation of why the Ibdal has two lengths only: As if you change the second hamza into an alif and it is followed by another alif, you have to drop one جَاءَ ءَالِ to prevent the meeting of two saakin letters. This is the ibdal with (short 2 vowel counts). And (the long 6 vowel counts) when you separate between these two alifs by another alif. جَاءَ اال. As every alif ' length is 2 vowel counts.

Special cases: Warsh adds to the second hamzah besides the tas-heel, and the ibdal into a saakin yaa (that elongated 6 for (هَتُوْلَاءِ اِنِ)) and elongated 6, 2 for (اَلْبِغَاءِ اِنِ رَدْنَ), both words have an extra ibdal changing into a yaa vowel with a kasrah.

TAJWEED RULES OF REWAIYYET WARSH ‘an NAAFI’ (4)

15. TAFKHEEM AND TARQEEQ OF THE LETTER RAA

Warsh reads **the-wat-ar-Raa** in both continuous reading and when stopping with **taqleel** of their **alif** and **tarqeeq** of their **raa**. They end with an **alif** that is switched over from a yaa or a **feminine alif** that is written on a yaa (a) An **alif** maqsoura preceded by **raa**

تَرَى- يُرَى- وَأَرَى- أُخْرَى- الْقُرَى- وَذَكَرَى- الْكُبْرَى- بُشْرَى- سُكَارَى- لِلْيَسْرَى- يَتَوْرَى

(b) A **raa** that carries a **kasrah**, preceded by an **alif** with **taqleel**

إِلَى الْكُفَّارِ- بِدِينَارٍ (9:109 هَارٍ)- بِقِنطَارٍ- الاشرار- ذَاتِ قَرَارٍ- أَصْحَابُ النَّارِ- لِلذَّبَارِ

(c) Even if they contain possessive pronouns attached to the word of the-wat-ar-raa as a direct or indirect object, it'll still have taqleel and tarqeeq. So their presence does not affect the ruling.

وَعَلَىٰ أَبْصَرِهِمْ - مِنْ دِيَارِهِمْ. - مِنْ دِيَارِكُمْ - مُجْرِبَهَا - حَمَارِك

Except:

(i) Warsh reads some of the-wat-ar-raa with fat-h only waslan, even if the raa has a kasrah (when they lose the alif of taqleel) as:

(a) A saakin letter follows the-watul-ar-raa نَرَى اللَّهَ - رَأَى الْقَمَرَ - فَتَرَى الْقَوْمَ الجوار due to the rule of preventing the meeting of two saakin letters

(b) The-watul-ar-raa has a tanween, قُرَى ظَاهِرَةً, it is a noon saakin.

The taqleel of their alif will not be performed waslan in continuous reading, because the alif of the-watul-ar-raa which is at the end of the word is not pronounced due to the rule of preventing the meeting of two saakin letters between two words. You have to drop the first saakin letter if it is a madd letter.

The taqleel could be performed only when stopping نَرَى - قُرَى

(c) The saakin raa separates between the alif of taqleel and the raa

with a kasrah by idghaam: بِضَارِهِمْ - مُضَارٍ

(d) The raa has a kasrah to match the attached ya'a al-IDaafah, but not for a grammatical purpose. مَنَ أَنْصَارِي

(e) The raa is not at the end نمارقُ, or because the yaa after the raa is eliminated for a grammatical purpose فلا تُمار

Warsh is the **only** reciter who reads the raa in **tarqeeq** when it has fat-ha or **D**ammah and preceded by **saakin yaa** or permanent **kasrah** in the same word, and there is no isti'laa' letter after the raa to cause tafkheem. This tarqeeq is in both cases waslan and waqfan.

الْأَخْرَةَ-سَعِيرًا-مُنْتَصِرًا-خَيْرٌ-غَيْرٌ-لِبَشِيرٍ-خَيْرًا-وَتَعَزَّرُوه وتوقَّروه-أَسْطِيرٌ-يُبْصِرُونَ-
أَنْفِرُوا-يُبَشِّرُهُمْ-قَهْرُونَ-وَكَبِيرَةٌ تَكْبِيرًا-مُبَشِّرًا وَنَذِيرًا-تُنْظِرُونَ بَصِيرًا-كُفْرُونَ-بَشِيرٍ

Note: If the raa, or the letter before it, has a sukoon, the letter before the saakin is used to determine how the raa will be read with tafkheem or with tarqeeq.

I. A saakin letter between the raa (with fat-ha or **D**ammah) and the kasrah does not stop the raa from tarqeeq المِحْرَاب-إِجْرَامِي إِخْرَاجِ السِّحْرِ

But generally, the raa will have **tafkheem** in these **Exceptions**:

(1) In a name that did not originate in the Arabic language: **أَعْجَمِيٌّ**,

عِمْرَان-إِسْرَائِيل-إِبْرَاهِيم and (إِرم) Al-Fajr

(2) An isti'laa' letter is following the raa, **قَضَط**, even if an alif comes in between (them), it has no effect. الصِّرَاط-إِعْرَاضًا-صِرَاطِ-إِعْرَاضُهُم-الْفِرَاقِ

(3) A saakin isti'laa' letter, other than خ comes between the letter that carries a kasrah, and the raa. قصط:

بمصر-مصر-مصنرًا- وقرأ - إصرا - إصنرهم- فطرت - قطرا -

(4) A saakin raa comes between the letter that carries a kasrah, and an isti'laa' letter that has a fat-ha or a **Dammah**. This is in 5 words:

{إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ، فِرْقَةً ، إِرْصَادًا ، إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ، قِرْطَاسٍ}.

(5) A saakin yaa or a kasrah that precedes the raa is from a separate word, like letters ل ، ب are prepositions. بِرؤوسكم، لِرَسُولٍ، في رَيْبٍ.

Or the raa follows a letter that carries a kasr 'aari**D**, temporary as a separate word. الَّذِي أُرْتَضَى، لَمَنْ أُرْتَضَى، مَنْ أُرْتَضَى،

، أَرْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ، أَرْكَبُوا، أَرْكَعُوا، رَبِّ أَرْجِعُونَ، إِنْ أَرْتَبْتُمْ،

(6) The yaa that precedes the raa is carrying a fat-ha: الْخَيْرَةَ

(7) The raa has a fat-ha and is repeated with an alif in between. In 5 words: the first raa is preceded by (a) a kasrah، فِرَارًا- الفِرَارُ-ضِرَارًا، or a (b) saakin then a kasrah مِدْرَارًا-إِسْرَارًا، so the first raa follows the second in the tafkheem.

But the first raa follows the second in the tarqeeq in the word بِشَرِّرٍ in surat Al-Mursalaat:32, when stopping and continuing recitation. The reason for tarqeeq of the first raa is the hardship and the

heaviness of moving the tongue from tarqeeq to tafkheem to tarqeeq. الأشرار . Which is the opposite of this word: الضَّرَر

(8) The raa carries a fat-ha or a **D**ammah, and is not preceded by **saakin yaa** or permanent **kasrah** in the same word.

يَخْرُجُونَ، رَبَّنَا، رُزِقْنَا، كَفَرُوا، وَرَضِيَتْ، وَادْكُرُوا، رُسُلًا، حَضَرَ، بِالرُّحِ، الرَّحْمَنِ، بَشَرًا

(9) The raa carries a sukoon and is preceded by fat-ha or **D**ammah

أَرْسَلْنَا، مُرْسَلًا، مَرْجِعَكُمْ، بِالصَّبْرِ، الْفُرْءَانَ، الْفُرْقَانَ، أَلْرُضِ، مَرْفُوعَةً، أَلْتَّكَاثُرِ، الدُّبْرِ،

مَرَضَى، قُرْبَى، يُرْزَقُونَ،

(10) The raa carries a temporary ‘*aarid*’ sukoon as a result of stopping (it is not an original sukoon), and the letter before it is not a yaa and carries a sukoon, and the letter before that has either a fat-ha or **D**ammah: العُسْرُ، وَالْفَجْرُ، وَالْعَصْرِ، إِنَّ لِنَسْنَانَ لَفِي خُسْرٍ، وَالطُّورُ، غُفُورُ

Both Tarqeeq and Tafkheem of the Raa while stopping

(1) When a saakin raa follows a kasr asli, and precedes an isti‘laa’ letter has kasrah. As the word **فِرْقَى** in surat Ash-Shu'araa'.

(2) A saakin raa follows a saakin isti‘laa’ letter which follows a kasrah, the reciter has the choice to pronounce the saakin raa with tafkheem or tarqeeq. This happens in two instances in the Quran:

عَيْنَ الْقَطْرِ، مِصْرَ، the scholars preferred the tafkheem for {مِصْرَ} and the tarqeeq for {عَيْنَ الْقَطْرِ} ; due to the original vowel on the raa.

(3) When the letter yaa after the raa is eliminated (for grammatical purposes), the saakin raa may be read with tafkheem or tarqeeq.

This happens in these words: وَأَنْذِرْ ، فَأَسْرِ ، أَنْ إِسْرِ For the same reason reading the raa with tafkheem or tarqeeq is allowed for the word وَأَنْذِرْ when it is preceded by a waw. It occurs 6 times in surat Al-Qamar. The scholars preferred the tafkheem; due to the fat-*ha* or *D*ammah on the letter before raa.

(4) The word حيران in surat Al-An'aam waslan and waqfan, while the tarqeeq is preferred, without a relation with maddul badal.

(5) Warsh reads the raa of 6 words in both **tarqeeq** and **tafkheem** in 2 and 6 vowel counts maddul badal and with **tafkheem only** in 4 vowel counts maddul badal: **إِمْرًا - وَحَجْرًا-وَصِهْرًا** - **ذِكْرًا** -- **سِنْرًا** --- **وَزْرًا**:

إِمْرًا 2:200 and wherever it occurs, **سِنْرًا** , **إِمْرًا** Al-Kahf (18:71,90)

وَزْرًا TAhaa (20:100), **وَصِهْرًا** , **وَحَجْرًا** Al-Furqan (25:22/53,45).

Sixth: Maddul Badal has a relation with 6 words **ذِكْرًا** and the like

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ ~ أَوْ شَدَّ ذِكْرًا

1-2 maddul badal short length **ءَابَاءَكُمْ** , tafkheem and tarqeeq **ذِكْرًا**

2-4 maddul badal medium length **ءَابَاءَكُمْ** , **tafkheem only** **ذِكْرًا**.

3-6 maddul badal long length **ءَابَاءَكُمْ** , tafkheem and tarqeeq **ذِكْرًا**

There are 4 reasons why the **Raa** would be read with **Tarqeeq**:

(1) Raa carries a kasrah: **يُرِيدُ، فَرِيْقُ، قَرِيْبُهُ، مَرِيْنًا، فَرَجَالًا، رِئَاءَ، وَالْفَقْمَرِ إِذَا:**

(2) Raa carries a sukoon and is preceded by an original kasrah in the same word and a letter of ista'ala doesn't follow it: **فُقْدِرَ، فِرْعَوْنَ**

مَرِيَّةَ، شِرْعَةً، أَنْذِرْهُمْ، اصْبِرْ، بِمُصَيِّرٍ، أَوْلَى لِرَبِّةَ، تَسْتَكْتِرُ، فَذَكِّرِ ائِمَّا أَنْتَ مُذَكِّرٌ

(3) Raa carries a sukoon as a result of stopping and the letter

before it is an elongated yaa: السَّيْرُ، خَيْرٌ، يَسِيرٌ، المنير، كثير، كبير، قدير

(4) Raal carries a sukoon due to stopping and is preceded by a saakin letter of istifaal (thin), and the letter before this carries a

kasrah: الشَّعْرُ، السَّحْرُ، ذَكَرٌ، حَجْرٌ

Warsh reads 3 words with fat-h and taqleel for their alif, and the taqleel is the preferred: (1)43 سورة الأنفال: أَرْزَكَهُمْ with tarqeeq of the raa and the fat-h with tafkheem raa in أَرْزَكَهُمْ only.

(2) قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ﴿٤٤﴾ المائدة والشعراء

fat-h the-watul-yaa يَمُوسَىٰ - with fat-h and taqleel جَبَّارِينَ

taqleel the-watul-yaa يَمُوسَىٰ - with fat-h and taqleel جَبَّارِينَ

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

In surah An-Nisaa':36, (3) ﴿٣٦﴾ وَالْجَارِ ذِي الْقُرْبَىٰ

There are 3 Mathhabs for reading this word: وَالْجَارِ

Maddul leen El-Mahmouz شَيْئًا , the-watul-yaa ذِي الْقُرْبَىٰ with وَالْجَارِ

First: Equalizes between the-watul-yaa and وَالْجَارِ 4 possible ways:

- 1-Al-leenul mahmouz 4 شَيْئًا-fat-h the-watul-yaa الْفُرْبِي fat-h وَالْجَارِ
- 2-Al-leenul mahmouz 4 شَيْئًا-taqleel the-watul-yaa الْفُرْبِي taqleel الْجَارِ
- 3-Al-leenul mahmouz 6 شَيْئًا-fat-h the-watul-yaa الْفُرْبِي fat-h وَالْجَارِ
- 4-Al-leenul mahmouz 6 شَيْئًا-taqleel the-watul-yaa الْفُرْبِي taqleel الْجَارِ

Second: is absolute 8 possible ways of reading the aayah of وَالْجَارِ

And it is the preferred one. And Allaah knows best.

- 1-Al-leenul mahmouz 4 شَيْئًا-fat-h the-watul-yaa الْفُرْبِي fat-h وَالْجَارِ
- 2-Al-leenul mahmouz 4 شَيْئًا-fat-h the-watul-yaa الْفُرْبِي taqleel الْجَارِ
- 3-Al-leenul mahmouz 4 شَيْئًا-taqleel the-watul-yaa الْفُرْبِي fat-h وَالْجَارِ
- 4-Al-leenul mahmouz 4 شَيْئًا-taqleel the-watul-yaa الْفُرْبِي taqleel الْجَارِ
- 5-Al-leenul mahmouz 6 شَيْئًا-fat-h the-watul-yaa الْفُرْبِي fat-h وَالْجَارِ
- 6-Al-leenul mahmouz 6 شَيْئًا-fat-h the-watul-yaa الْفُرْبِي taqleel الْجَارِ
- 7-Al-leenul mahmouz 6 شَيْئًا-taqleel the-watul-yaa الْفُرْبِي fat-h الْجَارِ
- 8-Al-leenul mahmouz 6 شَيْئًا-taqleel the-watul-yaa الْفُرْبِي taqleel الْجَارِ

Third:Medium has 6 possible ways of reading the aayah with وَالْجَارِ

1-Al-leenul mahmouz 4 شَيْئًا-fat-h the-watul-yaa وَالْجَارِ -fat-h الْقُرْبَى

2-Al-leenul mahmouz 4 شَيْئًا-fat-h the-watul-yaa الْقُرْبَى -taqleel الْجَارِ

3-Al-leenul mahmouz 4 شَيْئًا-taqleelthe-watul-yaa الْقُرْبَى -taqleel الْجَارِ

4-Al-leenul mahmouz 6 شَيْئًا-fat-h the-watul-yaa وَالْجَارِ -fat-h الْقُرْبَى

5-Al-leenul mahmouz 6 شَيْئًا-fat-h the-watul-yaa الْقُرْبَى -taqleel الْجَارِ

6-Al-leenul mahmouz 6 شَيْئًا-taqleelthe-watul-yaa الْقُرْبَى -fat-h وَالْجَارِ

11. TAGHLEETH , THE THICKINNING OF THE LETTER LAAM

The terms tafkheem and taghleeth are synonyms, rather taghleeth is a major tafkheem. The scholars tend to use the word taghleeth for velarization of the letter laam, and tend to use the word tafkheem for velarization of the raa. Warsh has taghleeth of the laam in the following 3 conditions:

A. The laam has to have a fat-ha. It does not matter if it has a shaddah.

B. The laam has to be preceded by ص , ط , or ظ.

C. The 3 letters (ظ , ط , ص) have to carry either a fat-ha or a sukoon

(i) If the 3 conditions are fulfilled, then Warsh makes taghleeth of

the laam: طَلَّقْتُمْ-إِصْلَاح-أُظْلِمُ-طَلَّبَا-الصَّلَاةَ-مَطْلَع-يُوصَل-وَمَا ظَلَمُونَا-وَوَضَّلْنَا-بِظَلَام

(ii) If any of these 3 conditions is not fulfilled, then make tarqeeq

of the laam: ضَلَّ، ظَلِمَ، خَلَطُوا

(iii) Warsh makes taghleeth of the laam, which is preferred and also

tarqeeq of the laam in 3 cases:

A. An alif separates between the letter causing the taghleeth and

the laam in 3 surah: **TA**haa أَفْطَالَ، al-Baqarah فَصَالًا، an-Nissaa' يَصَالِحَا

فَإِنْ رَادَا فِصَالًا عَنِ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ رَدْتُمْ بِهٖ أَنْ تَسْتَرْضِعُوهُ

أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُمْ بِالْمَعْرُوفِ ۗ (Al-Baqarah: 233

5 ways to read فِصَالًا with ءَاتَيْتُمْ, the taghleeth is forbidden with

shortening maddul badal. Taghleeth with 4 and 6 vowel counts,

and tarqeeq of the laam in 3 maddul badal: 2,4 and 6 vowel counts

B. The laam is the last letter of the word, and when stopping on it

with a temporary sukoon. In 6 words: ظَلَّ-فَصَّلَ-يُوصَل-فَصَّلَ-فَصَّلَ-وَبَطَّلَ

c. The laam is one of the letters of the-watul-yaa, so the taghleeth of the laam goes with the **fat-h** of the-watul-yaa, and the tarqeeq of the laam goes with the **taqleel** of the-watul-yaa: 1- **سَيَصَلَّىٰ - وَيُصَلِّيٰ - يَصَلِّهَا**

This is in 6 words that are not from the end of the ayaat of the 10 surahs that has taqleel only for the-watul-yaa. (**مُصَلِّيٰ - تَصَلِّيٰ - يَصَلِّيٰ**)

As for this eg.: **مُصَلِّيٰ** (Al-Baqarah:125), it has a tanween, then the the alif of the-watul-yaa is dropped, or is not pronounced due to the rule of preventing the meeting of two saakin letters. So you could read.: **مُصَلِّيٰ** in two ways, either (i) In the continuous recitation, with the **taghleeth** of the laam only. (ii) Or when stopping on **مُصَلِّيٰ**, you have the two regular allowed ways of reading it: (a) **fat-h** of the-watul-yaa with the **taghleeth** of the laam, which is preferred or (b) the **taqleel** of the-watul-yaa with the **tarqeeq** of the laam **مُصَلِّيٰ**.

2-There are 3 words that are from the end of the ayaat of the 10 surahs that has taqleel only for the-watul-yaa, so the laam has **only tarqeeq**. And the **taghleeth** is not allowed in these words.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ Al-A'ala, **عَبْدًا إِذَا صَلَّىٰ** Al-'Aalq

فَلَا صَدَّقَ وَلَا صَلَّىٰ Al-Qiyaamah.

The Tafkheem and Tarqeeq of the **Laam** in general

The only time the letter ‘laam’ is mufakham is in Ismul jalaalah, (i.e. the name of Allah – referring to the word itself: “Allah”).

This occurs when the Ismul jalaalah is preceded by a fat-*ha* or a **D**ammah, or when you start your recitation with it; such as in the examples: اللهُ خَالِقُ، اللهُ أَعْلَمُ، رَضِيَ اللهُ، سَبْحَانَ اللهُ، اللهُ يَبْدَأُ الْخَلْقَ

فَفَرُّوا إِلَى اللهِ، وَلِتُكَبَّرُوا اللهُ، وَاذْكُرُوا اللهُ، حَسْبِيَ اللهُ، وَاللَّهُ بِمَاتِعْمَلُونَ بَصِيرٌ، إِنَّ
الله، وَكَانَ اللهُ، سِيرِحْمَهُمُ اللهُ، مِنْ اللهُ، رَسُلُ اللهُ.

However, when Ismul jalaalah is preceded by a kasrah, it is said with tarqeeq, examples of this are: قُلِ اللهُمَّ، بِسْمِ اللهِ، اتَّقِ اللهُ، وَمَا تَوْفِيقِي،
إِلَّا بِاللهِ، عَنِ اللهُ، فَاسْجُدُوا لِلَّهِ، خَيْرٌ أَمِ اللهُ، يَحَادِدِ اللهُ،

In all other cases, the laam is said with tarqeeq, whether it has sukoon, fat-*ha*, **D**ammah, or kasrah. Note from the third example above, “Allahumma” is just another form for the Ismul jalaalah, and so this rule still applies.

The Tafkheem and Tarqeeq of the **Alif**

The letter Alif itself doesn't have tafkheem or tarqeeq. It is just pronounced as an alif madeyyah: mufakhamah if it follows a mufakham isti'laa' letter; or a laam of Ismul jalaalah, or raa' mufhakhamah. Eg.: وشراب، رَافعة، ران، الطاغوت، الظالمين، الضالين، فأصابه، قال إبراهيم، الصابرون، الله خالق،

An alif is muraqaq when it follows a muraqaq letter. Examples:

الكافر، أموالهم، ءامنوا، يتبعها، واسع، يشاء، صَفًّا

16. IDH-HAAR, Manifestation (Clarity) and Idghaam assimilation:

A. Small Idghaam: Some readers merge special saakin letters. Like letters that are close in articulation point or may be from the same articulation point: Similar letters:

I. Warsh reads the following letters with idhgaam: "ذ" في "ت"

1. The "dhal" "ذ" into the "ta" "ت" in the words like: (أخذتُمْ، اتخذتْ) and its variations of verb tenses in any of its forms (singular, plural, first person, etc). wherever they occur.

2. The saakin ن of the end of the word يسين into the following waw و of: يس وَ الْقُرْآنِ , when joining aayah 1 and 2 of surat Ya-Seen

3. Warsh reads ن وَ الْقَلَمِ: of surat Al-Qalam with two allowed ways when joining the separated letter ن with the following word. The

idgham of the saakin ن of the end of the letter ن into the waw و and the other allowed way is with Idh-haar.

4. Warsh reads the حملت ظهورها ، حرمت ظهورها ، in suratul Al-An'am:138 كانت ظالمة in surat Al-Anbyaa' with idgham of the saakin ta ت denoting a female gender at the end of a verb with the next letter if it is a *THa* only, in these examples.

5. Warsh reads the قد ضلوا ، فقد ظلم ، فقد ضل wherever they occur with idgham of the saakin dal د of the end of a قد لقد فقد with the next letter if it is a *THa* or *DaaD* only.

6. Warsh merges, reads with idgham the places which Hafs has a compulsory sakt, pause on it, like من راق in surat Al-Qeiyamah , بل in surat Al-Mutaffeen.

7. Warsh reads with **Idh-haar** the “ba” from the “meem” in Surat Hood:42 : (يُنَبِّئِي أَرْكَبٌ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ) ،

8- Warsh reads with **Idh-haar** the “tha:ث” from the “thal:ذ”:Suratul Al'Araaf 176: in connecting recitation: (يَلْهَثُ ذَلِكُ)

17. Some **words** which Warsh pronounces differently from *Hafs*:

Alfarsh: The words that are spreading all over the Mushaf, may even come once, they are not following a certain rule.

يَحْسِب، أُذُن، وَالْأُذُنَ بِالْأُذُنِ ، أَكَل، وَلَا يَحْزُنُكَ، حُطَوَاتٍ، تَذَكَّرُونَ، يَبْيَتِي

To prevent the meeting of two saakin letters between two words, Warsh reads the first saakin with **ḍammah** if the third letter of the second has an original ḍammah. Which is an imperative verb that starts with hamzahtul wasl carrying a ḍammah **قُلْ ادْعُوا-مَحْظُورًا انظُرْ** , **قَالَتْ اُخْرَج** , Otherwise, he puts kasrah.

Warsh reads (سَيِّئٌ، سَيِّئَةٌ) with **ishmām**: pronouncing of the first letter with a vowel that is a combination of two vowels: (collect the lips as if you are pronouncing Ḍammah at the same time of pronouncing the kasrah vowel for the letter seen (س) The sound that is produced is about 25% Ḍammah at the beginning and 75% kasrah

Pay attention: Do not elongate the Ḍammah into a waw.

18. POSSESSIVE PRONOUNS: ATTACHED SUFFIX YA'
INDICATING A DIRECT OBJECT "ME" OR "MY" :

AND **EXTRA** LETTER YA' AT THE END OF A WORD:

What are the differences between the YA'AAT UL-IDAAFAH and the extra letters "ya"? (both are at the end of a word):

The ATTACHED Suffix Letter yaa	The Extra Letter yaa
(1) Comes in <u>nouns</u> such as بيتي , <u>verbs</u> such as ذروني , and in <u>letters</u> / pronouns such as عليّ / إليّ / منّي	(1) Comes in <u>nouns</u> such as الجوّاري / الداعي and in <u>verbs</u> such as دعاني / يأتي
(2) Written in the text of the Mushaf	(2) Deleted from the text of the Mushaf for easiness
(3) The readers differ in reading it with a sukoon or a fat- <i>ha</i> .	(3) The readers differ in reading the drawn yaa or omitting it.
(4) Not related to the original letters of the word, denoting a direct object or possessive pronouns.	(4) May be one of the original letters of the word such as يسري / الداعي / يأتي or an extra letter such as نذيري / وعيدي
(5) They are pronouns	(5) They are letters

18. YA'AAT UL-IDAAFAH , ATTACHED POSSESSIVE

PRONOUNS SUFFIX YA' INDICATING "ME" OR "MY":

Could be followed with one of these 6 letters: ء-ء-ء-ال-أ-؟

This mean that you could have 6 cases as follows:

I) If Ya'a al-IDaafah is followed by a disjunctive hamzatul qaTa',

Warsh reads this yaa with **fat-ha** if it comes before hamzatul qaTa' that has a (a) fat-ha, **إِنِّي أَخَافُ**، **إِنِّي أَعْلَمُ**, or (b) a **Dammah**، **إِنِّي أَعِيذُهَا**، **بَعْدِي اسْمُهُ**، (d) **تَوْفِيقِي إِلَّا**، **نَفْسِي إِنْ**، **مَنْي إِلَّا** kasrah or (c) a kasrah **عَذَابِي أُصِيبُ**

Except some exclusions that Warsh reads the yaa with a **sukoon**:

I. 7/99 Ya'a al-IDaafah is followed by a hamzah has a fat-ha:

1 **فَأَذْكُرُونِي أَذْكَرْتُمْ** (Al-Baqarah:152)، 2 **أَرِنِي أَنْظِرْ لِيكَ** (Al-A'raaf:143)،

3 **لَا تَفْتِنِي** (At-Tawbah49) و**تَرْحَمْنِي** أكن (Hud47)(Maryam43) 5 **فَاتَّبِعْنِي أَهْدِكَ**

6 **ذُرُونِي أَقْتُلْ**، 7 **أَدْعُونِي أَسْتَجِبْ لَكُمْ** (Ghaafir :26,60)

II.9/52 Ya'a al-IDaafah is followed by a hamzah has a kasrah:

1 **أَنْظِرْنِي إِلَى يَوْمِ يَبْعَثُونَ** (Al-A'raf14)، 2 **أَحِبْ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ** (Yusuf33)

3/4 **فَأَنْظِرْنِي إِلَى يَوْمِ يَبْعَثُونَ** (Saad:79) (Al-Hijr:36)

5 **رَدَا بِصِدْقِي إِنِّي أَخَافُ أَنْ** (Al-Qasas:34)

6 **وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي** (Al-Ahqaaf:15)

7 **وَتَدْعُونَنِي إِلَى النَّارِ** (Ghaafir:41)، 8 **أَنْمَا تَدْعُونَنِي إِلَيْهِ** (Ghaafir:43)

9(لولا أخرجتني إلى أجل قريب) (Al-Munafiqun:10)

III.2/10 ya'a al-IDaafah is followed by a hamzah has **Dammah**:

(وأوفوا بعهدي~ أوف بعهدكم)(Al-Baqarah:40)

(قال ءاتوني~ أفرغ عليه قطرا)(Al-Kahf:96)

IV.If Ya'a al-IDaafah is followed by the Identification Article “a”.

Warsh reads 14 yaa with a **fat-ha** without any exceptions:

Eg.: (لَا يَنَالُ عَهْدِي الظَّالِمِينَ) (Al-Baqarah:124) (ربِّي الذي يحيي)، (ربِّي الله)،
(يا عبادي الذين آمنوا)، (يا عبادي الذين أسرفوا)

V. 3/7 Ya'a al-IDaafah is followed by **hamzahatul wasl** :

{إِنِّي اصْطَفَيْتَكَ عَلَى النَّاسِ} (Al-A'raaf:144)

{هَارُونَ أَخِي اشْدُدْ بِهِ أَزْرِي} (TA-Ha:30-31)

{يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا} (Al-Furqan:27)

Note: This yaa has to be dropped if it is followed with a saakin due to the rule of preventing the meeting of two saakin letters between two words. You have to drop the first saakin if it is a madd letter.

IV.11/30 Ya'a al-IDaafah is followed by **any** alphabetical letter

other than the hamzah. {An opposite rule is applied here}. Warsh

reads ya'a al-IDaafah with **sukoon** when it comes before any other

letter, **except** 11 words that he reads with a **fat-ha** on the yaa:

1 (أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ) Al-Baqrah:126, 2 (وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾)

3 (وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ) Al-Hajj:26

4 (فَقُلْ اسَلِّمْتَ وَجْهِي لِلَّهِ وَمَنْ اتَّبَعَنِي) Aali-'Emran:20

5 (إِنِّي وَجْهَتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا) (Al-An'aam:79)

(ومحياهي/ ومحياي) (6) (ومماتي لله رب العالمين) (Al-An'aam:162)

7 (وَلِي فِيهَا مَثَارٌ أُخْرَى) (TAhaa:18)

8 (ونجني ومن معي من المؤمنين) (Ash-Shu'araa':118)

9 (ومالي لا أعبد الذي فطرني) (Yaseen:22)

10 (وإن لم تؤمنوا لي فاعتزلون) (Ad-Dokhaan:21)

11 (لكم دينكم ولي دين) (Al-Kafiroon:6)

19. EXTRA YAA AT THE END OF A WORD:

I. Warsh reads these 47 words with an extra “yaa” in connecting recitation, but deletes them when stopping, as following:

The original extra yaa is highlighted with the yellow.

1 {الدَّاعِ إِذَا دَعَانِ 2 فَلَيْسَتْ جِيبُوا} (Al-Baqarah:186) 4 {الدَّاعِ} (Al-Qamar:6,8)

5 {وَمَنْ اتَّبَعَنِي وَقُلْ} (Al-i-'Imran:20)

6 {يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا} 7 {فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ} (Hud:46,105)

8 {وَعِيدٌ} 9,10 (Ibrahim14, Qaaf:14,45) 11 {دعاء}

12 {لَيْنَٰ أَخْرَتَيْنِ ۖ إِلَىٰ} (Al-Israa:62)

13 {وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ} (Al-Israa:97/Al-Kahf:17) 14

15 {وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا} 16 {فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا}

17 {أَنْ تُعَلِّمَنِي ۖ مِمَّا عَلَّمْتَ رُشْدًا} 18 {قَالَ ذَلِكَ مَا كُنَّا نَبْغُ} (Al-Kahf:40,64)

19 {أَلَا تَتَّبِعُنِي ۖ أَفَعَصَيْتَ أَمْرِي} (TA-Ha:93)

20 {الْعَكِيفُ فِيهِ وَالْبَادِئُ وَمَنْ} (Al-Hajj:23)

21 {فَكَيْفَ كَانَ نَكِيرِ}. (Al-Hajj:44, Saba':45, Faatir:26, al-Mulk:18)

25 (An-Naml:36) 26 {أَتُمِدُّونَ ۖ بِمَالٍ فَمَا آتَيْنَا اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ}

27 {أَخَافُ أَنْ يُكَذِّبُونِ} (Al-Qasas) 28 {وَلَا يُنْقِذُونِ} (Ya-Seen:23)

29 {وَجِفَانٍ كَالْجَوَابِ ۖ وَقُدُورٍ رَاسِيَّتٍ} (Saba':13)

30 {لِيُنذِرَ يَوْمَ التَّلَاقِ} 31 {يَوْمَ التَّنَادِ} (Ghaafir:15,32)

32 {قَالَ تَاللَّهِ إِنْ كِدَتْ لِتُردِينَ} (As-Saffaat:56)

33 {وَمِنْ آيَاتِهِ الْجَوَارِ ۖ فِي الْبَحْرِ كَالْأَعْلَمِ} (Ash-Shuraa:30)

34 {وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ} 35 {وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزَلُونِ} (Ad-Dukhan)

36 {وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ ۖ مِنْ مَكَانٍ قَرِيبٍ} (Qaaf:41)

37-42 {وَنُذِرُ} (Al-Qamar:16,18,21,30,37,39)

43 {فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿١٧﴾ (Al-Mulk:17)

44-47 وَاللَّيْلِ إِذَا يَسْرٍ / جَابُوا الصَّخَرَ بِالْوَادِ / رَبِّي أَكْرَمَنِ / فَيَقُولُ رَبِّي أَهْلَنِ (Al-Fajr)

Note:(i) Warsh reads only one extra “yaa” with sukoon in both continuing recitation and when stopping, he keeps it also with a sukoon is in suratu (Az-Zukhruf)

يَعْبَادِ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿١٨﴾ يَعْبَادِ

(ii) Any yaa Warsh reads with **sukoon** waslan, in the continuing recitation could be followed with one of these 3 letters:

1- Disjunctive hamzah, رَبِّي أَكْرَمَنِ, elongate the saakin yaa into 6 vowel counts as a separated madd.

2-Voweled letter other than the disjunctive hamzah هَلْ إِذَا يَسْرٍ ﴿١٩﴾ elongate the saakin yaa into the natural madd 2 vowel counts.

3- Saakin letter يُنَادِ الْمُنَادِ no elongation at all as the saakin yaa has to be dropped due to the rule of preventing the meeting of two saakin letters between two words. You have to drop the first saakin letter if it is a madd letter.

This ends the lessons on the rules of recitation for Warsh 'an 'Naafi. To read the recitation of Warsh however, one needs also to know all the special words and how they are read by Warsh. These special words are vast in number. Obtaining a Warsh mus-haf or a qira'at mushaf is completely necessary to read the way of Warsh correctly. As always when learning to read a qira'ah, it should be done at the hands of a mastered teacher, preferably one who has an Ijaazah in it.

<http://www.abouttajweed.com/index.php/ten-qira-aat/nafi/WARSH/136-lesson-eight>

[الوافي في شرح الشاطبية]

نيل الوطر في أصول القراءات الأربعة عشر

تأليف توفيق إبراهيم ضمرة

To listen to **Warsh's recitation** with all of these allowable ways, please click on the following **link**:

<https://www.youtube.com/watch?v=S711Ze5smPY&index=2&list=PLGAKBQrvRJ96jKxoJH2DEz6WyfJZKOifO>

To download the **Mushaf** written in Rewaiyyet Warsh 'an Naafi' please click on the following **link**:

http://live.islamweb.net/quran_list/Warsh/quran.pdf

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

How perfect You are O Allah, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

<https://www.youtube.com/channel/UC0grA3tsjOGc-jW81pcMWFw/playlists>

My playlist for youtube classes in Arabic and English

In case if you find any mistakes , please email me: najaah.ummAhmad@gmail.com

Here is my page on Facebook

<https://www.facebook.com/profile.php?id=100011406521727>

<https://www.facebook.com/maintaining.hifz/>