

The Uṣūl and Farsh in Rewayat Warsh

الأصول والفرش في رواية ورش

مراجعة و تقریظ
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**TAJWEED RULES
OF
RIWAYAT
WARSH ʿAN NĀFIʿ**

From the way of

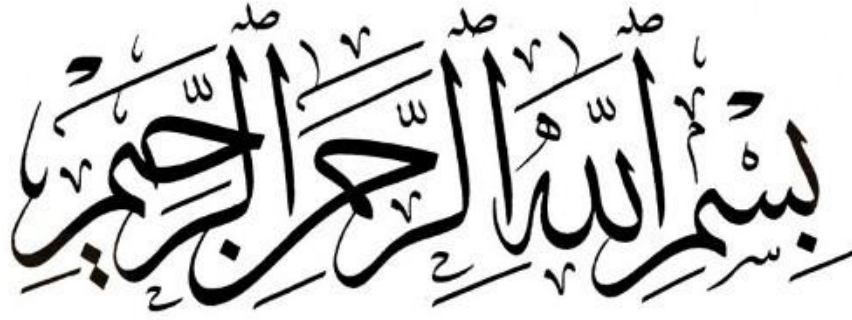
Al-Azraq

From the Ṭarīq of

Ash-Shāṭibiyyah

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

<http://www.assabile.com/quran/collections/all/warsh-a-n-nafi>

To download the Muṣḥaf written in Rewaiyyet Warsh ḥan Nāfiḥ please click on the following **link**:

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

To download the Muṣḥaf with Riwayat Warsh ḥan Nāfiḥ in pdf, please visit the following link:

<https://www.scribd.com/document/366225695/Mu%E1%B9%A3%E1%B8%A5af-Warsh-Muṣḥaf>

FUNDAMENTAL PRINCIPLES OF REWAIYAT WARSH ḥAN NĀFIḥ, In Reference to Hafs's Recitation and Upon Evidences from Ash-Shāṭibiyyāh. The verses from Ash-Shāṭibiyyāh that concern the recitation rules of **Warsh** will be written in Arabic and in blue text.

Imām Qāsim ibn Ahmad **Ash-Shāṭibī** (d. 548 A.H.) wrote a poem, consisting of 1173 couplets, about the seven authentic Mutawātir Qirā'āt, which he called **Hirz al-Amānī wa Wajh at-TaḤānī**, it is better known as the *Shāṭibiyyāh*.

The **Jim** is a code letter that indicates Warsh's recitation rules.

The Tajwīd Rules of Riwāyat Warsh ʿan Nāfiʿ



(1) Nāfiʿ ibn ʿAbd Ar-Rahmān ibn Abī Noʿaym al-Laythī, better known as Nāfiʿ al-Madanī was originally from Asbahān. He was born around 70 A.H. in Madīnah, and passed away in the same city at the age of 99, in 169 A.H.. He was one of the major scholars of qirā-āt and learned the Qur-ān from over 70 successors, including Abū Jaʿfar Yazīd ibn al-Qaʿqaʿ (d. 130), ʿAbd ar-Rahmān ibn Hurmuz, Al-Aʿraj, Muslim ibn Jundub al-Hudthalī, Yazīd ibn Romān and Shaybah Ibn Neṣāḥ. All of them reported from Abū Hurayrah, Ibn ʿAbbās and ʿAbdallāh Ibn ʿAyyāsh Ibn Abī Rabīʿah al-Makhzūmī; and most of them reported from Ubayy Ibn Kaʿb from the Prophet (PBUH). After the Era of the Successors, Nāfiʿ became the chief Qārī of Madīnah. Eventually his qirā-ah was adopted by the people of Madīnah. Among his students was Imām Mālik (d. 179 A.H.), who used to recite the Qur-ān in Nāfiʿs’ style of recitation, saying: “Indeed, the qirā-ah of Nāfiʿ is a Sunnah”; meaning that it is an authentic qirā-ah and his favorite recitation.

Imām Nāfiʿ had a very dark skin tone and the people would say to him in wonder, “How radiant your face is and how fine your manners are!” Nāfiʿ would reply saying, “Why wouldn't my face and manners be like this? (Since) I had a dream that the Prophet (PBUH) shook my hand and I recited the Qur-ān to Him.” Additionally, whenever Nāfiʿ spoke, those near him would smell the scent of musk on his breath. It smelled as if the scent of musk was coming from his mouth. As a result, his students would ask him whether he wore perfume or used musk before coming to teach them. He replied, "Indeed, I do not touch or come near any perfume, rather, in another dream I saw the Prophet (PBUH) reciting the Qur-ān into my mouth. Since this dream, the smell of

musk can be smelled emanating from my mouth.” I have had this beautiful scent with me."

25 - فَأَمَّا الْكَرِيمُ السِّرِّ فِي الطَّيِّبِ نَافِعٌ *** فَذَاكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنْزِلًا

Qālūn and Warsh were among the students who preserved Nāfi's' recitation. They were the two that were chosen by ibn Mujāhid, the author of the first book for The 7 Qirā-āt.

From Nāfi, two major readings arose: Warsh and Qālūn.

26 - وَقَالُونَ عَيْسَى ثُمَّ عُثْمَانُ وَرَشُهُمْ *** بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا

1) **QĀLŪN**: He is ʿIsā bin Mīna bin Wardān (120-220 A.H.), the stepson of Nāfi and his kunyah is Abū Musā. He was of Roman heritage and lived in Madīnah. His Sheikh, Imām Nāfi, gave him the nickname Qālūn, which means “good” in the Roman language, because of the excellent quality of his qirā-ah. After Nāfi's death, Qālūn took over his position as the leading Qārī of Madīnah and afterwards he died there. He was deaf and could not even hear a horn, but if someone recited the Qur-ān 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 Abū Saʿīd ʿUthmān ibn Saʿīd Al-Miṣrī, (110-197 A.H.). He lived in Egypt, but travelled to Madīnah in 155 A.H. to study under his sheikh, Imām Nāfi, and recited the whole Qur-ān to him many times. Eventually, he returned to Egypt, and became the leading Qārī of Egypt.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



1- THE BASMALAH BETWEEN TWO SŪRAHS



Warsh has **3** ways of joining any two successive sūrahs with or without basmalah, by using *Basmalah, Sakt or Waṣl*.

100- وَكَسَمَلْ بَيْنَ السُّورَتَيْنِ بِسُنَّةٍ *** رِجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا

106 - وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةً سِوَاهَا *** وَفِي الْأَجْزَاءِ خَيْرٌ مَنْ تَلَا

All the qurrā` agree upon reciting al-basmalah in two situations:
 1- When starting a recitation from the beginning of a new sūrah, with the **exception** of sūrat at-Tawbah (it has no basmalah).
 2- After ending sūrat an-Nās and before beginning sūrat al-Fātiḥah.

105 - وَمَهْمَا تَصِلَهَا أَوْ بَدَأَتْ بَرَاءَةً *** لِتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبَسِّمًا

Joining sūrat al-Anfāl with at-Tawbah: since there is no basmalah at the beginning of sūrat Barā-ah, all the reciters have **3** methods to connect these sūrahs:

- (a) Make “Waḳf”: take a break for any amount of time
- (b) Make “Sakt”: take a short breathless pause
- (c) Make “Waṣl”: connect both sūrahs

101 - وَوَضَلَّكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً *** وَصِلْ وَاسْكُتْ كُلُّ جَلَايَاهُ حَصَلًا

The **Jim** in the verses is an indication of Warsh’s recitation rules.

Warsh can connect using basmalah, sakt or waṣl. **A.** There are 3 acceptable ways to connect two sūrahs using the Basmalah. The fourth way is **not** allowed because basmalah is not for the end of a sūrah. You can't join the last āyah of a sūrah with basmalah, stop, and then read the first āyah of the following sūrah.

107 - وَمَهْمَا تَصِلْهَا مَعَ أَوَاخِرِ سُورَةٍ *** فَلَا تَقِفَنَّ الدَّهْرَ فِيهَا فَتَثْقُلَا

The 3 allowed combinations are: (i) After finishing a sūrah, take a breath, then say albasmalah, take a breath and begin the next sūrah. (ii) Join them all in one breath, while applying the appropriate tajweed rules. (iii) After stopping at the end of a sūrah, read the basmalah, then without breathing begin the following sūrah.

B. Warsh can connect 2 successive sūrahs without basmalah,
by using sakt or waṣl.

(i) Sakt: a 2-second breathless pause. It is Warsh's preferred method (muqaddam fīl-adā') for connecting 2 successive sūrahs, except when joining the four "Zuhr" sūrahs.

(ii) Wasl: connecting between two consecutive sūrahs while applying the appropriate tajweed rules for how they meet.

103 - وَسَكَّتُهُمُ الْمُخْتَارُ دُونَ تَنْفُسٍ وَبَعْضُهُمْ فِي الْأَرْبَعِ الزُّهْرِ بِسْمَلًا***لَهُمْ دُونَ نَصِّ

The four **Zuhr**: There are 4 sūrahs called the "Zuhr" sūrahs. 2 begin with وَيْلٌ (Al-Muṭaffifīn and Al-Humazah) and 2 begin with لَا (Al-Qiyāmah and Al-Balad). Some scholars say that "If you join any one of these sūrahs with the previous sūrah, it might lead to an unsuitable meaning." To avoid this they suggested the following:
(i) use the "Sakt" instead of using the "Waṣl" without basmalah
(ii) use basmalah before any of the "Zuhr" instead of using "Sakt".

2. Sūrat Al-Fātiḥah



Warsh reads مَلِكِ يَوْمِ الدِّينِ (king), without an alif in sūrat ulFātiḥah: 4
.....***-108 وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ

Unlike Ḥafṣ, Warsh doesn't count the basmalah as the first āyah of al-Fātiḥah, rather رَبِّ الْعَالَمِينَ ﴿١﴾ is counted as the first āyah. For this reason, the last āyah is split into two parts:

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) ﴿٦﴾ and (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) ﴿٧﴾

Note: All of the Muṣḥafs that written with the tajweed marks and rules are adjusted on the wasl style, connecting the ayāt together.

The Colored tajweed Muṣḥaf with Riwayat Warsh ṣan Nāfiṣ pdf:

<https://www.scribd.com/document/366225695/Mu%E1%B9%A3%E1%B8%A5af-Warsh-Muṣḥaf>

To listen to the Qur-ān recited with Riwayat Warsh ṣan Nāfiṣ visit

<https://archive.org/details/MahmoudKhalilAl-hussaryRiwayatWarshAnNafi/008Www.quranaudio.info.mp3>

<http://www.assabile.com/quran/collections/all/warsh-a-n-nafi>

3- Mīm Uljam̃ and its Connection with Wāw



Mīm uljam̃ refers to the mīm that indicates masculinity and plurality. It always appears at the end of a word after a hā, tā or kāf, like in: لَكُمْ - بِهِمْ - أَنْتُمْ. Warsh reads mīm uljam̃ differently, depending on whether it is preceding a sākin or a mutaḥarrik.

A. If sākin mīm uljam̃ is followed by a sākin letter (to avoid the meeting of two sākin letters), then Warsh reads this mīm with a ḍammah ʿarīdah without ṣilah. The temporary ḍammah is not lengthened, (i.e., there is no connection of mīm ul-jam̃ into wāw).

..... 113- وَمِنْ دُونَ وَصَلٍ ضُمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ ***

115- كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ *** وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكْمَلًا

(مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفٰسِقُونَ - عَلَيْهِمُ اللَّعْنَةُ - عَلَيْكُمْ الْقِتَالُ - بِهِمُ الْأَسْبَابُ)

During waqf on mīm uljam̃, all the qurrā' stop with sukūn. Warsh has 2 ways of reading mīm uljam̃ that precedes a mutaḥarrik letter in a continuous reading.

B. If mīm uljam̃ is followed by a mutaḥarrik letter other than hamzat ulqat̃, then Warsh reads mīm uljam̃ with a sukūn.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْتَهُمْ

C. If mīm uljam̃ is followed by hamzat ulqat̃, then Warsh makes ṣilah, waṣl of this mīm (i.e., connection with wāw). To do this: 1st, pronounce the mīm with a temporary ḍammah ʿarīdah, (instead of sukūn), then lengthen the ḍamm of mīm uljam̃ into 6 ḥarakāt as in the madd munfaṣṣil. This occurs waṣlan only, long wāw 6 ḥarakāt.

(عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ وَإِنَّهُمْ كَانُوا), (وَهَدَيْتَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ) (وَمِنْهُمْ أُمِّيُونَ)

112 - وَمِنْ قَبْلِ هَمَزِ الْقَطْعِ صِلَهَا *** لَوْرَشِهِمْ وَأَسْكَنْهَا الْبَاقُونَ بَعْدَ لِتْكُمَلًا

4- [Al- Madd Al-Far`ī]: Elongation



The madd is the lengthening of the vowel sounds in the letters of madd or līn: alif, wāw and yā. The alif always follows a letter that carries a fathāh. If the yā is preceded by a kasrah and the wāw is preceded by a ḍammah, then they are elongated as Aṣlī or far`ī madd. Madd aṣlī is the natural 2 ḥarakah length. Madd far`ī is branched from the aṣlī and has a reason like hamzah or sukūn.

168- إِذَا أَلِفٌ أَوْ يَأُوهَا بَعْدَ كَسْرَةٍ *** أَوْ الْوَاوُ عَن ضَمِّ لَقِي الْهَمْزَ طَوِيلًا

I. Madd Muttassil: is when a madd letter precedes a hamzat qaṭ` in the same word. Warsh reads wājib muttaṣṣil in ishbā` tūl, 6 ḥarakāt.

170 - كَجِيٍّ وَعَنْ سُوءٍ وَشَاءٍ اتِّصَالُهُ *** وَمَفْصُولُهُ فِي أَمِّهَا أَمْرُهُ إِلَى
وَجَائِءٍ-سُوءٍ-شَاءٍ-سَوَاءٍ-جَزْءُهُمْ-تَبَوُّأٍ-الدِّمَاءِ-جَاءَ-النِّسَاءِ-المَاءِ-شِرْكَاءٍ-السَّمَاءِ-السَّفْهَاءِ-

II. Madd Munfassil is when a madd letter precedes a hamzat qaṭ` in 2 separate words, whether ajoined in writing or not - يَتَأَيُّهَا - هَتَوَّلَاءِ. Warsh extends the jā-iz munfaṣṣil madd in 6 ḥarakāt.

فِي أَمِّهَا-وَأَمْرُهُ إِلَى اللَّهِ-لَنْ نَدْخُلَهَا أَبَدًا-وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ-أَلَا إِنَّ- قَالُوا إِنَّا
In a madd `āriḍ lil-waqf all the qurrā` allow qaṣr, tawassuṭ and tūl.

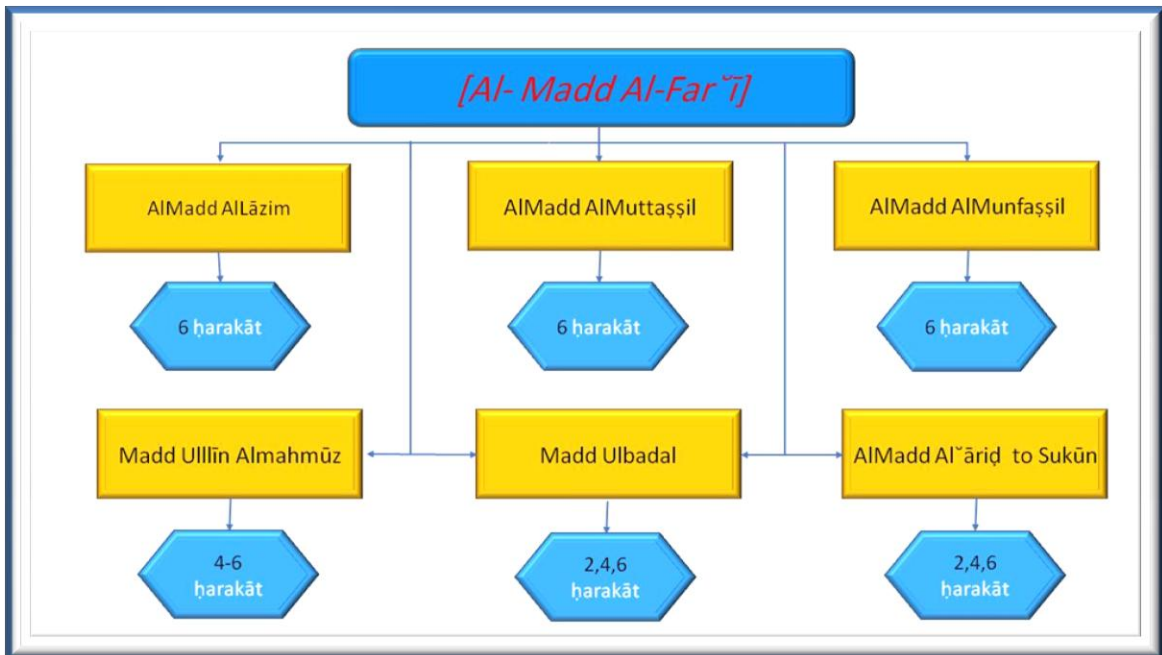
In riwayat Warsh, the **madd munfassil includes** 3 other categories, each is in 2 separate words, and hamzat qaṭ` follows a madd letter:

- 1- Hā-ul-Kināyah وَهَدَيْتَنَّهُمْ إِلَى , 2- Mīm uljam , أَنْ لَمْ يَرَهُ أَحَدٌ يُؤَدِّهِ إِلَيْكَ
- 3- Hamzat qaṭ` maftūḥah or maḍmūmah follows the word أَنَا. If a hamzat qaṭ` maksūrah follows أَنَا , then Warsh drops this alif of أَنَا.

(قَالَ أَنَا أَحْمَدُ وَأُمَيْيْتُ) (وَأَنَا أَوَّلُ الْمُسْلِمِينَ) (أَنَا أَكْثَرُ) (أَنَا أَقْلُ) / (إِنَّا إِلَّا نَذِيرٌ مُّبِينٌ)
 521 - وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ *** وَفَتْحِ أَتَى وَالْخُلْفِ فِي الْكَسْرِ بِجَلَا

The alif in the verse is a code letter that indicates Nāfi~ (i.e., Warsh and Qālūn). **A.** If the alif of “أنا” is followed by a hamzat ulqaṭ~ maftūḥah or maḍmūmah, then Warsh prolongs it into 6 ḥarakāt as in madd munfaṣṣil. **B.** He drops this alif in two cases, when ‘أنا’ is followed by: **a.** Hamzah maksūrah, ‘أناِإِلَّا’. **b.** If any letter, other than the hamzah, comes after ‘أنا’, then he drops this alif, the same way in Ḥafṣ’s recitation: (إِنَّمَا أَنَا الْكُفْرُ نَذِيرٌ).

Note: Warsh has 2 other madd farī, in both waṣl and waqf: Madd ellīn elmahmūz and madd ulbadal, which will be mentioned later.



Al-Mudūd (Elongation)

5. Hā-Ul-Kināyah, PRONOUN



Hā-ul-Kināyah:(هـ), is the hā that denotes a single, male, third person and is not part of the original root of a word. The general rule for the mutaharrik Hā-ul-Kināyah (i) If it is located between two mutaharrik letters, lengthen its kasrah or dammah with yā or wāw of two ḥarkāt. As in: فَسَنِيْسِرُهُۥ لِلْيُسْرَىٰ - وَذَكَرَ اسْمَ رَبِّهٖ فَصَلَّىٰ

(ii) If hamzat ulqaṭ follows hā-ul-Kināyah, then it is lengthened as a madd munfaṣṣil, for Warsh it is elongated 6 ḥarkāt. مَالُهُۥ إِذَا.

Warsh reads hā-ul-Kināyah like Hafs an Āsim, with ṣilah, as in: وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا / الدُّنْيَا نُوتِيْهِۥ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ 2-6 / الْآخِرَةِ 4-6 نُوتِيْهِۥ مِنْهَا، 115: An-Nisā'. وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِۥ مَا تَوَلَّىٰ / تَوَلَّىٰ وَنُصَلِّهِۥ جَهَنَّمَ ،

(ii) If a disjunctive hamzat qaṭ follows hā-al-Kināyah, then a ṣilah kubrah is elongated to 6 ḥarakāt like a separated madd (munfaṣṣil).

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِۥٓ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِّهِۥٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا (Āli-Imrān 75)

The only 1 with a dammah is in (Az-Zumar:7) (وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ)

(iii) Warsh reads some Hā-al-Kināyah differently from Hafs:

النمل 28 - (فَأَلْقِيْهِۥٓ إِلَيْهِمْ) (أَذْهَبَ بِكِتَابِيْ هَذَا فَأَلْقِيْهِۥٓ إِلَيْهِمْ)

قَالُوا أَرْجِهٖۥ وَأَخَاهُ وَأَرْسِلْ Al-A`rāf أَرْجِهٖ (وابعث في المداين حشرين) AshShu`arā'

166 - وَعَى نَفْرًا رَّجِيْهُۥ بِالْهَمَزِ سَاكِنًا *** وَفِي الْهَاءِ ضَمٌّ لَفَّ دَعْوَاهُ حَرَمَلًا

167 - (وَأَسْكِنُ) نَصِيْرًا فَارًا وَكَسِرٌ لِّغَيْرِهِمْ *** وَصَلَّهَا جَوَادًا دُونَ رَبِيٍّ لِثَوَصَلًا

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

Note: Only **Hafṣ** reads this qāf وَيَتَّقِهِ with sukūn, and hā-al-Kināyah of the following with a ḍammah, and tafkhīm lām of Ismul jalālah.

، 3- عَلِيهِ اللَّهُ (بِمَا عَاهَدَ عَلَيْهِ اللَّهُ) 18:63 وَيَتَّقِهِ-أَنْسَنِيهِ (وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ) 2- ،
48:10 , the remaining qurrā read in tarqīq of lām, (وَيَخْلُدُ فِيهِ مُهَانًا)

844 - وَهَا كَسِرِ أَنْسَانِيهِ ضَمَّ لِحَفْصِهِمْ *** وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَاً

(iv) Warsh reads hā alkenaiyyah of the word (فِيهِ) with a kasrah only, while **Hafṣ** and **Ibn Kathīr** read it with a kasrah and ṣilah, that is elongated into a yā of 2 ḥarakāt, in Al-Furqan:69 (وَيَخْلُدُ فِيهِ مُهَانًا).

6. Rules of a Single Hamzah in a word



Since hamzah is a difficult letter to pronounce; due to its jahr and shiddah, and due to its articulation point being deep in the throat and far from the mouth, the qurrā` allow changes to be made in it to ease the pronunciation. Warsh reads some hamzahs with: tas-hīl (pronouncing the hamzah with ease between it's sound and the sound of the madd letter which corresponds to it's ḥarakah). Ibdāl (to replace or substitute the hamzah by a letter of madd that corresponds to the previous letter's ḥarakah).

Naql (or naql ul-ḥarakah) means to transfer the ḥarakah of the hamzah to the sākin ṣahih letter before it, then drop the hamzah.

Hadthf: حَذْفُ (deleting a hamzah). Warsh also adds hamzahs to

other words, which is contrary to Ḥafṣ. Warsh makes **ibdāl** of a **sākin** hamzah (**fā**-ulkalimah), that could be the first letter or the 2nd, after adding 1 of the extra letters that are collected in (فأنيتمو).

1- If the **sākin** hamzah is the **1st letter**, then waṣlan he connects a preceding word with it. He makes **ibdāl** into a **madd letter** that matches the ḥarakah of the previous letter, (in the previous word or the same word). This mubdal madd letter will **differ** in waṣl than in waqf (starting with the **sākin** hamzah). The following are the only examples of hamzah sākinah as the 1st letter. The 1st part is how Ḥafṣ reads, waṣlan. The 2nd part is how Warsh reads, waṣlan with **ibdāl** (which is colored in blue). The 3rd part is how all reciters begin reading these underlined words, that start with a **sākin** hamzah.

(لَا يَرْجُونَ لِقَاءَنَا أَتَتْ بِقُرْعَانَ: لِقَاءَنَا أَتَتْ: إِيَّتِ) (إِلَى الْهُدَى أَتَيْنَا: إِلَى الْهُدَى أَتَيْنَا: إِيَّتِنَا)
 (الْمَلِكُ / فِرْعَوْنُ أَتْتُونِي-الْمَلِكُ / فِرْعَوْنُ أُوْتُونِي- إِيْتُونِي) (يَا صَالِحُ أَتَيْنَا- يَا صَالِحُ أُوْتِنَا- إِيْتِنَا)
 (يَقُولُ أَتَدْنِ لِي: يَقُولُ أُوْدَنْ- إِيْدَنْ) (الَّذِي أُوْتَمِنَ أَمَانَتَهُ / الَّذِي أُيْتَمِنَ- أُوْتَمِنَ) (أَنْ أَتَتْ:
 أَنْ آيَتْ: إِيَّتِ) (ثُمَّ أَتْتُوا- ثُمَّ أَتُوا- إِيْتُوا) (السَّمَوَاتِ أَتْتُونِي- السَّمَوَاتِ آيْتُونِي- إِيْتُونِي)

2- If it is the **2nd letter**, after one of these **extra** letters (فأنيتمو), then he substitutes it into the same **madd letter** *waṣlan and waqfan*.

يَأْكُلُ-يَأْكُلُ- مَأْكُولٍ-مَأْكُولٍ - يَأْمُرُ-يَأْمُرُ - تَأْخُذُونَهُ-تَأْخُذُونَهُ - مَأْمَنَهُ-مَأْمَنَهُ - مُؤْمِنٌ-
 مُؤْمِنٌ-أَسْتَعِذَنَ-أَسْتَعِذَنَ-الذَّيْبُ-الذَّيْبُ-وَبِئْرٍ-وَبِئْرٍ-فَيْبُسٌ-فَيْبُسٌ-فَأْتُوا-فَأْتُوا- وَأْتُوا-وَأْتُوا

I. Warsh replaces (makes **ibdāl** of) every 1st letter in the root of a word (noun or verb) if it is a **sākin** hamzah. He turns it into a madd letter that matches the ḥarakah of the preceding letter. يَأْمُرُونَ-يَأْمُرُونَ.
Fā-ulkalimah of the weighed word means the word in the scale (mīzān) of the letters corresponding **fā**ala: فَعَلَ. Because it is **sākin** and it's the first letter, then it has to be preceded by one of the

following letters: ت ي ن ا the 4 extra letters that every present tense verb begins with. Plus 3 letters: wāw, fā, mīm م و ف (فَأَنْتِمْو).

To find the root of the word change it into the 3rd person past tense singular verb form. An example is the word مُؤْمِنٌ which has a sākin hamzah. The root of this word is ءَأَمَنَ, a hamzah as its 1st letter. The fā of the weighed word is on the scale of فَاعَلَ: ءَأَمَنَ. Warsh therefore changes the sākin hamzah in مُؤْمِنٌ into a two ḥarakāt lengthened wāw: مُؤْمِنٌ. **Note:** أَلَّذِي أُؤْتِمِنَ drop hamzat ulwaṣl and the madd letter preceding the sākin hamzah to prevent the meeting between two sākins*. أَلَّذِي أُؤْتِمِنَ, Then change the sākin hamzah into a madd letter yā that matches the ḥarakah of the preceding letter ذ : : (أَلَّذِي أُؤْتِمِنَ / لَذِي تُؤْتِمِنَ). In details under Exceptions of Madd ulbadal*

The sākin hamzah	Root/Scale فعل	Change it to a madd
يَأْمُونَ	أَلَّمَ- يَفْعَلُونَ	يَأْمُونَ
يُؤْمِنُونَ	أَمَّنَ- يَفْعَلُونَ	يُؤْمِنُونَ
أَلَّذِي أُؤْتِمِنَ	أَمَّنَ- افْتَعَلَ	أَلَّذِي أُؤْتِمِنَ

Example: Ḥafṣ reads 1st part, then Warsh reads with the ibdāl.
يَسْتَعِذُّنَا أَوْلِيَّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَاذَا أَسْتَعِذُّنَا لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَنْ

شِئْتِ مِنْهُمْ (يَسْتَاذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَاذَنُوكَ لِبَعْضِ شَأْنِهِمْ
فَإِذَنْ لِمَنْ شِئْتِ مِنْهُمْ) lām ulkalimah -فَعَل- شاء, ayn ulkalimah شَأْنِهِمْ-فَعَلِهِمْ

Warsh doesn't change the 2 hamzahs that are in blue because they are not fā ulkalimah of the weighed word.

214 - إِذَا سَكَتَ فَأَاءٌ مِنَ الْفِعْلِ هَمْزَةٌ *** فَوْرَشٌ يُرِيهَا حَرْفٌ مَدٍّ مُبَدَّلًا 215

- سِوَى جُمْلَةِ الْإِيوَاءِ وَالْوَاوِ عِنْدَهُ إِنْ *** تَفْتَحُ إِثْرَ الضَّمِّ نَحْوُ مُوَجَّلًا

Exceptions: (a) Warsh does not change the sākin hamzah of any of , even though it is fā ulkalimah: الْإِيوَاءِ the 7 derivatives of the word

وَمَاوَنُهُ - وَتُعْوِي - فَأَوْوا - فَمَاوَنُهُمْ - مَاوَلَكُمْ - تُعْوِيهِ - الْمَأْوَى -

The word will be hard to pronounce, heavy on the tongue if you change the hamzah of تُعْوِيهِ - وَتُعْوِي (2 wāws following each other).

(b) Warsh changes 3 sākin hamzahs preceded by a kasrah into a sākin yā, even though it is the ayn of the word on the scale: فَعْل -

الذَّيْبُ - وَيَيْرٍ - بَيْسَ - بَيْسَمَا (الذَّيْبُ - وَيَيْرٍ - بَيْسَ - بَيْسَمَا) in 3 examples:

222- وَالْأَهْ فِي بَيْرٍ وَفِي بَيْسٍ وَرَشُهُمْ *** وَفِي الذَّيْبِ وَرَشٌ وَالْكَسَائِي فَأَبَدَلًا

A Rule

II. Warsh changes a hamzah maftūhah (that is fā ulkalimah) preceded by a dammah into a wāw with the original fathah on it)

Note: Warsh **does not change:** (فُؤَاد- سُؤَالَ), even though in both of them the hamzah has a fathah preceded by a dammah (because the hamzah is not fā ulkalimah of the word on the scale: فُعَالَ).

The Hamzah <u>maftūhah</u> preceded by a <u>dammah</u>	The Fā of the word on scale فعل	Change it to a madd letter <u>wāw</u>
يُوفِّكُ	أَفَّكَ - يُفْعَلُ	يُوفِّكُ
لَا تُؤَاخِذُنَا	وَآخَذَ - ءَاخَذَ - فَاعَلَ - لَا تُفَاعِلُنَا	لَا تُؤَاخِذُنَا
مُوجَّلاً مُؤَذِّنٌ - أَيَّدَ - يُؤَيِّدُ - المُؤَلِّفَةِ - يُؤَلِّفُ يُؤَخَّرُ	أَجَّلَ - فَعَلَ - مُفَعَّلًا أَذَنَّ - فَعَلَ - مُفَعَّلًا أَلَّفَ - فَعَلَ - المُفَعَّلَةَ أَخَّرَ - فَعَلَ - يُفَعَّلُ	مُوجَّلاً مُؤَذِّنٌ - يُؤَيِّدُ المُؤَلِّفَةِ - يُؤَلِّفُ يُؤَخَّرُ

Ibdāl of Some Hamazāt With Different Harakāt

- 1- A hamzah sākinah preceded by a (a) fathah tubdal into an alif in (Al-Kahf, Al-Anbyā') يَا جُوجَ وَمَا جُوجَ : يَا جُوجَ وَمَا جُوجَ (b) dammah tubdal into a wāw in (مُؤَصَّدَةٌ: مُؤَصَّدَةٌ) sūrahs Al-Humazah, Al-Balad.
- 2- A hamzah maftūhah preceded by (a) fathah tubdal (turned) into an alif in sūrat Saba', (Al-Ma'ārij:1) (مِنْ سَاتِهِ: مِنْ سَاتِهِ), (سَأَلَ: سَأَلَ), (b) preceded by kasrah tubdal into a yā: لِئَلَّا-لِيَلَّا (19:19), لِأَهَبَ- لِيَهَبَ

224 - وَوَرُشٌ لِيَلَّا وَالنَّبِيُّ بِيَايِهِ *** وَأَدْعَمَ فِي يَاءِ النَّبِيِّ فَثَقَّلَا

3- A hamzah madmūmah preceded by a kasrah tubdal into a yā, النَّبِيِّ then Warsh merges it into the previous yā: in (9:37)

Warsh Makes *Ibdāl and Tas-hīl* of Some Hamazāt:

1- A hamzah maftūhah preceded by (a) fathah tubdal into an alif: (أَرَأَيْتُمْ-أَرَأَيْتَكُمْ / أَرَأَيْتُمْ-أَرَأَيْتَكُمْ) Waşlan. The last word has tas-hīl only (waqfan) أَرَأَيْتْ; no ibdāl since it will cause 3 successive sākīns (جَاءَ أَمْرُنَا- أَمْرُنَا) / (جَاءَ أَحَدٌ- أَحَدٌ). أَرَأَيْتْ. If the mubdal madd letter is followed by a (a) sākīn letter, then it's extended to 6 ḥarakāt. (b) mutaḥarrik letter, then it's extended to 2.

- 559 - وَلَا أَلِفٌ فِيهَا هَاءٌ أَنْتُمْ زَكَجْنَا *** وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَاً
- 560 - وَفِي هَايِهِ التَّنْبِيهُ مِنْ ثَابِتٍ هُدًى *** وَإِنْدَالُهُ مِنْ هَمْزَةٍ زَانَ جَمَلًا
- 562 - وَيَقْضُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا *** وَذُو الْبَدَلِ الْوَجْهَانَ عَنْهُ مُسَهَّلًا

هَنْتُمْ This word doesn't contain an alif, this means there is no madd munfaṣṣil. Warsh reads هَنْتُمْ with: tas-hīl and ibdāl into an elongated 6 ḥarakāt alif of madd lāzim, due to the next sākīn nūn.

هَنْتُمْ - هَانْتُمْ - هَانْتُمْ وَأُولَاءِ / هَنْتُمْ وَأُولَاءِ

Warsh deletes the yā of الَّتِي like in (وَالَّتِي يَبْسُنَ) and reads the word waşlan with tas-hīl of the hamzah الَّتِي. The alif before the hamzah musahalah must be read with madd 6 and 2 ḥarakāt. Warsh reads this word waqfan in 2 ways: 1- Ibdāl of the hamzah into an elongated 6 ḥarakāt alif of madd lāzim as the yā is sākīn: الَّتِي.

2- Tas-hīl hamzah maksūrah with rawm. أَلَّى. أَلَّى while elongating the alif into 6 and 2 ḥarakāt. Rawm: is a part of the kasrah & tashīl.

131 - وَقَبْلَ يَيْسَنَ الْيَاءِ فِي اللَّاءِ عَارِضٌ *** سَكُونًا أَوْ أَصْلًا فَهُوَ يُظْهِرُ مُسْهَلًا
966 - وَكَالْيَاءِ مَكْسُورًا **لُورِش** وَعَنْهُمَا *** وَقَفَ مُسْكِنًا وَالْهَمْزُ زَاكِيهِ بُجْلًا

2- A hamzah maksūrah preceded by a dammah tubdal into a wāw and with tas-hīl of the hamzah as in: (الشُّهْدَاءُ إِذَا: الشُّهْدَاءُ وَذَا- الشُّهْدَاءُ.ذَا)

Warsh Makes *Tas-hīl* of Some Hamazāt:

Warsh softens the hamzah in (أَرَيْتَ-ء-نَبِيئُكُمْ-أ-نْتُمْ-ء-نَّكُمْ-ء-فُكَا) of:
(عَوْنِئُكُمْ-أَرَعَيْتَ-أ-ءَنْتُمْ-ء-ءَئِكُمْ-ء-ءَفُكَا)

Warsh *Deletes* the Hamzah in

(بَيْيسٍ: بَيْيسٍ- شُرْكَاءَ: شُرْكَاءَ) الْأَعْرَافِ- (دَكَاءَ: دَكَاءَ) الْكَهْفِ- (الْأَيْكَةِ: لَيْكَةِ) الشُّعْرَاءِ- ص
(يُضْهِئُونَ: يُضْهِئُونَ) التَّوْبَةِ- (وَالصَّابِيَيْنَ: وَالصَّابِيَيْنَ) - (وَالصَّابِيُونَ) وَالصَّابُونَ

460- وَفِي الصَّابِيَيْنَ الْهَمْزَ وَالصَّابِيُونَ *** خُذْ وَهَزُؤًا وَكُفُؤًا فِي السَّوَاكِينِ فُصْلًا

Warsh adds hamzah to the words هُزُؤًا: هُزُؤًا- وَوَصَى: وَأَوْصَى and reads these with 6 vowels madd muttassil.
(الْتُبُوءَةُ: التُّبُوءَةُ- الْأَنْبِيَاءُ:
الْأَنْبِيَاءُ-النَّبِيِّ: النَّبِيِّ-النَّبِيِّينَ: النَّبِيِّينَ-الْبَرِيَّةُ: الْبَرِيَّةُ-زَكَرِيَّا: زَكَرِيَّا-مِيكَالَ: مِيكَالَ)

458 - وَجَمْعًا وَقَرْدًا فِي النَّبِيِّ وَفِي *** التُّبُوءَةُ الْهَمْزُ كُلُّ غَيْرِ نَافِعٍ اِبْدَلًا
553 - وَقُلْ زَكَرِيَّا دُونَ هَمْزِ جَمِيعِهِ *** صَحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا
473 - وَدَعِ يَاءَ مِيكَالِيلَ وَالْهَمْزَ قَبْلَهُ *** عَلَى حُجَّةٍ وَالْيَاءِ يُحْدَفُ أَجْمَلًا

7. TWO CONSECUTIVE HAMZAHS IN A WORD



If 2 of hamzat qaṭṭ follow each other in 1 word, the 1st questioning hamzah will only carry a fathah. It is an interrogative hamzat istifhām and has to be pronounced muḥaqqaqqaḥ ء. Warsh reads the 2nd hamzah, which is either maftūḥah, maḍmūmah, or أَيْنَا أُنزِلَ maksūrah, with *tas-hīl*. He makes *ibdāl* also, if it is maftūḥah.

ءَأَنْذَرْتَهُمْ أَمْ لَمْ أُبَيِّنَا أُنزِلَا	***	195 - وَأَضْرِبْ جَمْعَ الْهَمْزَتَيْنِ ثَلَاثَةً
سَمَا وَبَدَاتِ الْفَتْحِ خُلْفٌ لِتَجْمُلَا	***	183 - وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ
لَوْرِشٍ وَفِي بَغْدَادَ يُرَوَى مُسَهَّلَا	***	184 - وَقُلْ أَلِفًا عَنْ أَهْلِ مِصْرَ تَبَدَّلَتْ

The word *سما* indicates the first 3 qurrā' in the list. Nāfi, Ibn Kathīr and Abu ṬAmrul Baṣrī recite the words of double hamzahs with *tas-hīl of the 2nd hamzah*. Warsh reads (أَشْهَدُوا) in sūrat az-Zukhruf with 2 hamzahs (أَشْهَدُوا) and *tas-hīl of the 2nd*, أَشْهَدُوا

أَذَا. أ. ذَا. أُنزِلَ. أ. نَزَلَ. أَوْشْهَدُوا. ء. شْهَدُوا. ء. وُلِقِي. ء. لَقِي. ء. وَنَبِّئُكُمْ. ء. نَبِّئُكُمْ. (أَأَنْتُمْ. ءَأَنْتُمْ. ءَأَنْذَرْتَهُمْ. ءَأَنْذَرْتَهُمْ. ءَأَلِدُ. ءَأَلِدُ. ءَأَلِدُ) سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ

If the second hamzah carries a fathah, Warsh also changes it into an alif, then lengthens it either into a 6 or 2 ḥarakāt madd. He prolongs the alif into a 6 ḥarakāt madd if it is followed by a sākin letter or two ḥarakah madd if it is followed by a mutaḥarrrik letter.

(i) Warsh has some exceptions from this general rule of changing the second hamzah even though it carries a fathah.

(a) He reads the second hamzah with tas-hīl only, waqfan and the ibdāl is forbidden; it causes a gathering of 3 successive sākin letter عَأَنْثٌ-عَرَائِثُ. The ibdāl is allowed in the continuous recitation, only.

189 - وَطِهٍ فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا عَأَمَنْتُمْ لِلْكَلِّ ثَالِثًا اِبْدَالًا

(b) عَأَمَنْتُمْ in 3 places: sūrah Al-Aʿrāf, Ṭā-Hā, and Ash-Shuʿarāʾ (عَأَمَنْتُمْ: عَأَمَنْتُمْ) (عَأَلِهْتُنَا: عَأَلِهْتُنَا) sūrat Az-Zukhruf: 58. The reason the ibdāl is not allowed in these words **1-** It will convert the meaning from a questioning to a wrong proclaiming confirming which is forbidden here. **2-** The meeting of 3 alifs; the 1st is the questioning hamzah, the 2nd is a hamzah with a faṭḥah, and the 3rd is a sākin hamzah which has been changed into an alif. The tas-hīl only is allowed for the 2nd hamzah. Note that the 2nd hamzah has a madd badal (that is changed by tas-hīl), can be elongated to 2, 4, and 6 ḥarakāt. عَأَلِهْتُنَا- عَأَمَنْتُمْ

(c) (أَبِيْمَه-أَبِيْمَةَ-أُمَّة) wherever it occurs in the Qur-ān, only in tas-hīl.

There are **3** nouns that are repeated in the Qur-ān and have 2 different types of hamzahs in the beginning: The 1st hamzah is an interrogative hamzat ulqaṭʿ, it must carry a faṭḥah and must be pronounced as muḥaqqaqqaḥ “ā” ء. The second is hamzat ulwaṣl, Warsh, like all the qurrāʾ, reads hamzat ulwaṣl in 2 ways: (a) Tas-hīl, and (b) Ibdāl: by turning it into a long 6 ḥarakāt alif (madd lāzim), this is the preferred way. Ash-Shāṭibī states:

192 - وَإِنْ هَمَزُ وَصَلٍ بَيْنَ لَامٍ مُسَكِّنٍ *** وَهَمَزَةُ الْاِسْتِفْهَامِ (فَأَمَدُّهُ مُبْدِلًا)

193 - فَلِلْكَلِّ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي *** (يُسَهِّلُ) عَنْ كَلِّ كَأَلَانَ مِثْلًا

1- Sūrat ul-Anʿām ءَالَّذِينَ-ءَالَّذِينَ 2- Sūrat Yūnus and An-Naml: ءَاللّٰهُ - ءَاللّٰهُ. These words are called madd lāzim kalimī muthaqqal (heavy compulsory madd), because hamzat ulwaṣl is followed by a mushaddad letter.

176 - وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ *** وَعِنْدَ سُكُونِ الْوَقْفِ وَجْهَانِ أُصْلًا

3- Warsh reads (ءَالَّذِينَ) (10:51, 91): with 7 ways waṣlan: The 1st hamzat ulqaṭʿ, an interrogative hamzah, carries a fathah and is pronounced muḥaqqaqqaḥ “a” ء. All the reciters read the 2nd hamzat ulwaṣl (that is followed by a sākin aṣli) with tas-hīl and ibdāl into 6 ḥarakāt alif of madd lāzim kalimī mukhaffaf, light. (ءَالَّذِينَ-ءَالَّذِينَ). The 3rd hamzah is a madd badal that Warsh changes by the naql of hamzah’s fathah to the sākin lām and drops the hamzah. This requires the ibdāl of the 2nd hamzat ulwaṣl to be limited to 2 ḥarakāt alif ءَالَّذِينَ وَقَدْ. This is the 3rd way that warsh reads, in addition to the 2 previous ways. So, both ibdāl in 6 and tas-hīl are read with 3 madd badal lengths of لِّن. While ibdāl in qaṣr is read with qaṣr of madd badal. The last syllable لِّن is read with either madd ulbadal waṣlan or the ʿāriḍ to sukūn waqfan.

Warsh stops on the word (ءَالَّذِينَ) (10:51, 91): with 9 ways.

2 nd hamzah	3 rd hamzah, Waṣlan	Waqfan Naql with madd ʿāriḍ
Ibdāl with madd in 6 ḥarakāt	<u>Naql</u> with madd badal into 2, 4 and 6 ḥarakāt	into 2, 4 and 6 ḥarakāt
Tas-hīl	madd badal 2, 4 and 6	madd ʿāriḍ 2, 4 & 6
Ibdāl with madd 2	madd badal into 2	ʿāriḍ 2, 4 and 6

8. Repetitive Questioning (Istifhām Mukarrar)



The qurān has **eleven** places of repetitive questioning in an āyah. (أَعْدَا) ... (أَعْنَا) the first hamzah of istifhām carries a fathah, and the 2nd hamzah carries a kasrah. Warsh reads the 2nd hamzah between a hamzah and a yā (with the [tas-hīl](#)). Warsh recites **9** of these types of repeated questions with only 1 question in the 1st position, and with a proclamation at the 2nd position. (i.e. with 1 hamzah only, by dropping the 1st hamzat istifhām thus the word turns into a statement and not a question). Warsh reads **2** places in an opposite way, meaning, with a proclamation for the 1st position, إذا 1 and an istifhām in the 2nd position (i.e. with 2 hamzahs): (أَنَا). One in sūrat an-Naml 67 and one in sūrat al-ʿAnkabūt 28-29.

(أَعْدَا كُنَّا تُرَابًا أَعْنَا لَفِي خَلْقٍ جَدِيدٍ) Hafṣ reads it the way that is written.

(وَإِنْ تَعَجَبْ فَعَجَبٌ قَوْلُهُمْ~ أ.ذَا كُنَّا تُرَابًا أَنَا لَفِي خَلْقٍ جَدِيدٍ) Warsh: Ar-Raʿd: 5

789 - وَمَا كُرِّرَ اسْتِفْهَامُهُ نَحْوَ آيِدَا *** أَيْنَا فَذُو اسْتِفْهَامِ الْكُلِّ أَوْلَا

790 - سِوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مَخُ *** سِوَى التَّارِغَاتِ مَعَ إِذَا وَقَعَتْ وَلَا

791 - وَدُونَ عِنَادِ عَمٍّ فِي الْعَنْكَبُوتِ مُخْبِرًا *** وَهُوَ فِي الثَّانِي أَنِّي رَاشِدًا وَلَا

The qurān has **11** places of repeated questions

1 {أ.ذَا كُنَّا تُرَابًا أَنَا لَفِي خَلْقٍ جَدِيدٍ} [سورة الرعد:5]

3/2 {وَقَالُوا أ.ذَا كُنَّا عِظَامًا وَرُفَاتًا أَنَا لَمَبْعُوثُونَ} قالوا أ.ذَا [سورة الإسراء: 49 - 98]

4 {قَالُوا أ.ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَنَا لَمَبْعُوثُونَ} [سورة المؤمنون: 82]

5 {وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَعَابَاؤُنَا أ.ذَا لَمُخْرَجُونَ} [سورة النمل: 67]

- 6 {إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} - {أ. نَّكُمْ لَتَأْتُونَ الرَّجَالَ} [سورة العنكبوت: 28, 29]
- 7 {وَقَالُوا أ. ذَا ضَلَلْنَا فِي الْأَرْضِ إِنَّآ لَنفِي خَلْقٍ جَدِيدٍ} [سورة السجدة: 10]
- 8/9 {أ. ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ/ وَعِظَامًا إِنَّا لَمَدِينُونَ} [الصفات: 53/ 168]
- 10 {وَكَانُوا يَقُولُونَ أ. ذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} - [الواقعة: 48]
- 11 {يَقُولُونَ أ. نَا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا نَّخْرَةً} [النازعات: 10 - 11]

9. 2 ADJACENT HAMZAHS BETWEEN 2 WORDS



When two hamzahs appear next to each other in two consecutive words, (i.e. the first hamzah is the last letter of the first word and the second hamzah is the first letter of the second word), these words are read in different ways depending on the ḥarakāt of their hamazāt (pl.). Rules regarding these hamazāt:

Rule 1: The 2 adjacent hamzahs in 2 words have an opposite relationship with the 2 narrators of Nāfī. They oppose one another; when one pair is in agreement (ittifāq), the other is in disagreement, (ikhtilāf) and vice versa. The 2 hamzahs either differ or agree in their ḥarakāt, and the 2 narrators either differ or agree in dealing with each individual hamzah or the second hamzah.

(A) When the 2 hamzahs differ in their ḥarakāt



If the 2 hamzahs differ in their vowels, (ikhtilāf ḥarakāt), then the 2 rāwīs (narrators of Nāfi) agree (muttafiqān) work together on the 2nd hamzah and apply rule #2 to it. This rule is applicable to the recitation of 9 rāwīs: 6 from the Shāṭibiyyah, the first 3 qurrā' سما and 3 rāwīs from Ad-Durrah, a complementary poem of the 10 Qirā-āt by Ibn Al-Jazari, the great imām of this science. Warsh and 8 rāwīs agree upon reading the 2nd hamzah with tas-hīl and/or ibdāl, depending on where the hamzah maftūḥah is. They apply rule #2 to it. Either the 1st hamzah is maftūḥah, the 2nd, or neither.

209 – وَتَسْهِيلُ الْأُخْرَى فِي اخْتِلَافِهِمَا *** سَمَا تَفِيءَ إِلَى مَعَ جَاءَ أُمَّةً أَنْزِلَا

فَتَّحَ الْأُولَى: سَهَّلَ ء (2) / فَتَّحَ الثَّانِيَةَ: أَبَدَلَ ء (2) / غَيَّرَ ذَلِكَ: أَبَدَلَ وَكَذَلِكَ سَهَّلَ ء (2)

Rule 2 States:

(a) If the first hamzah carries a fathah, they soften the second one:

(جَاءَ أُمَّةً - مَّةً). or a ḍammah: (تَفِيءَ إِلَى - لِي).

(b) If the 2nd hamzah is maftūḥah, then make ibdāl of it to a yā to match the kasrah of the 1st or to wāw if the 1st is maḍmūmah:

لَوْ نَشَاءُ أَصْبَنَاهُمْ-وَصَبْنَاهُمْ/السُّفْهَاءُ أَلَا - وَلَا/مِنَ السَّمَاءِ أَوْ-يَوْمِنَ السَّمَاءِ ءَايَةٌ-يَايَةً/
سُوءَ أَعْمَالِهِمْ: وَعَمَالِهِمْ/وَعَاءُ أَخِيهِ: يَخِيهِ/ -الْمَلَأُوا أَفْثُونِي: وَفْثُونِي - وَيَسْمَاءُ أَفْلِي: وَقْلِي.

If neither of them is maftūḥah, then make ibdāl & tas-hīl of the 2nd

(c) If there is no hamzah maftūḥah (i.e. the 1st hamzah has a ḍammah and the 2nd has a kasrah), (the opposite does not exist in the Qur-ān), they change the 2nd hamzah into a wāw and soften it.

يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَلِي - لِي) يَارْكَرِيَاءُ وَتَا - نَا (أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي.

Warsh makes tas-hīl and ibdāl of the 2nd hamzah into a wāw and

(الشُّهَدَاءُ إِذَا: وَذَا - ذَا). the ibdāl is preferred, muqaddam maksūrah.

When the 2 Hamzahs Agree in Their Ḥarakāt



If the 2 hamzahs agree (ittafaqata) in their ḥarakāt, then the 2 rāwīs differ (yakhtalifān) in regards to changing each hamzah. The 2 rāwīs of both Nāfi~ and Ibn Kathīr differ, so the 1st rāwīs, (Qālūn and al-Bazzī, respectively) changes the 1st hamzah. The 2nd rāwī, (Warsh and Qunbul, respectively) changes the 2nd hamzah. While the 3rd qārī, Abu ~Amr el-Baṣrī ibn al-~Alā', drops (أَسْقَطَ) the 1st hamzah of double hamazāt that agree in their ḥarakāt, regardless of their ḥarakāt:

Ibdāl of the 2nd Identical Hamzah Between 2 Words



I. If the two hamzahs are identical: (جَاءَ أَمْرُنَا) (أَوْلِيَاءُ أَوْلِيَتِكَ) (السَّمَاءُ إِنِّ) (جَاءَ أَمْرُنَا-جَاءَ~ 6 أَمْرُنَا) (أَوْلِيَاءُ 2 وَلَتِيكَ- أَوْلِيَاءُ .لَتِيكَ) (السَّمَاءُ~ 6 يَنَّ- السَّمَاءُ .نِّ)

Warsh makes tas-hīl and ibdāl of the 2nd hamzah. He alters it into a madd letter that follows the preceding hamzah's ḥarakah. If the 1st hamzah is (a) mafatūḥah, then he turns the 2nd into an alif. (b) maḍmūmah, then he turns the 2nd into a wāw maddiyyah. (c) If the 1st is maksūrah, then he turns the 2nd into a yā maddiyyah. He elongates the mubdal madd letter into 2, qaṣr (if it is followed by a mutaharrik letter) or 6 ḥarakāt, (if it is followed by a sākin letter).

(أَهْتَوَلَاءِ إِيَّاكُمْ: يَّاكُمْ-أَهْتَوَلَاءِ 6 يَّاكُمْ) (جَاءَ أَحَدٌ-أَحَدٌ-جَاءَ 2 أَحَدٌ) شَاءَ أَنْشَرَهُ

(i) If it is a singular sākin hamzah: Change the hamzah into a madd letter that matches the ḥarakāt of the previous letter.(i.e., to

switch it into an alif, if it is preceded by a fathah), تَاوِيلُهُ - يَأْكُلُ - يَأْتِيهِمْ ;

to turn it into a yā, if it is preceded by a kasrah, لَيْلًا - إِيْتِ = ءَ ;

alter it into a wāw, if it is preceded by a dammah يُوتِي مُؤْمِنِينَ،

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

The first step is to look at the harakah of the letter preceding the hamzah mutaḥarrrikah, then change the hamzah into a madd letter that matches that harakah according to the details in step (i).

The Second step is to look at the letter following the vowelled hamzah to determine the length of the madd letter.

(a) 6 ḥarakāt, madd lāzim if it is preceding a sākin letter (هَؤُلَاءِ إِنَّ), Al-Baqrah: 30, but it's not a madd letter, (جَاءَ ءَال 6,2).

(b) 2 ḥarakāt, natural madd if it is preceding a mutaḥarrrik. جَاءَ أَجْلُهُمْ

(c) Apply both lengths: if the following letter was sākin then it acquired a ḥarakah: 6 ḥarakāt and 2 ḥarakāt. This occurs in 3 cases:

1- To prevent the meeting of two sākin letters between two words. As in this eg. (لَسْتُنَّ كَأَحَدٍ مِّنَ (النِّسَاءِ إِنَّ) / (النِّسَاءِ إِنَّ) أَتَّقِيْتُنَّ) Al-Aḥzāb: 32.

2- As a result of **Naql**: As in both An-Nūr: 33, Al- Aḥzāb: 50:

لِلنَّبِيِّ ءَ 2/6 إِنَّ / إِنَّ ارَادَ- وَلَا نُكْرِهُوا فِتْيَتِكُمْ عَلَى الْبِعَآءِ 2/6 إِنَّ / إِنَّ ارْدَنَ تَحْصُنَا

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

Al-Qamar:41 فَلَ مَا جَاءَ ءَال لُو طِ الْمُرْسَلُونَ 61, Al-Hijr: 61 وَلَقَدْ جَاءَ ءَال فِرْعَوْنَ التُّدْرُ 41

There are **5** ways to read this word: 3 tas-hīl and 2 ibdāl **tas-hīl** with **3** madd ulbadal lengths (2, 4, and 6 ḥarakāt) and **ibdāl** with (qaṣr, 2 and ṭul, 6) for the madd badal that changed by ibdāl.

Explanation of why the **Ibdāl** has two lengths only: When the 2nd hamza is changed into an alif and it is followed by an original alif, جَاءَ / آَلَ you have to drop one or insert one between to prevent the meeting of two sākin letters. Dropping results in ibdāl with 2 ḥarakāt. Inserting results in ibdāl with 6 ḥarakāt. ا جَاءَ آَلَ = 2ḥarakāt.

Special cases: In addition to tas-hīl and ibdāl, Warsh adds an extra (هَوَّلَاءِ إِنَّ) ibdāl of the **2nd** hamzah into a **yā maksūrah** for 2 words.

(الْبِعَاءَ 6/2 يَنْ رَدْنَ / الْبِعَاءَ يَنْ رَدْنَ) (هَوَّلَاءَ 6 يَنْ - هَوَّلَاءَ نْ - هَوَّلَاءَ يَنْ)

207 - وَفِي هَوَّلَاءِ إِنَّ وَالْبِعَاءِ إِنَّ لَوْرُشِهِمْ بِيَاءٍ *** خَفِيفِ الْكَسْرِ بَعْضُهُمْ تَلَاءٍ

10. An-Naql of a Hamzah's Vowel Between 2 Words



If a sākin ṣaḥīḥ letter ذ in قَدْ أَفْلَحَ is followed by hamzat qaṭʿ أ mutaḥarrikah, in 2 separate words, then Warsh makes naql قَدْ أَفْلَحَ . Warsh transfers the ḥarakah of any hamzat qaṭʿ to the last sākin letter of the preceding word, then drops hamzat ulqaṭʿ, with some exceptions. It is forbidden to make naql of the hamzah's ḥarakah to mīm uljamʿ, a madd letter or (within the same word, except (رِدَاءً))

226 - وَحَرَكَ لَوْرُشِ كُلِّ سَاكِنٍ آخِرٍ *** صَحِيحٍ بِشَكْلِ الْهَمْزِ وَاحْذِفْهُ مُسْهَلًا

There are **4 conditions** of transferring:

- 1- The letter to which the hamzah's ḥarakah is transferred is ṣaḥīḥ.
- 2- (i.e. the letter can't be a madd letter). قُولُوا ءَامَنَّا - فِي أَنْفُسِكُمْ

3- The letter can't be a mīm al-jam'. As for mīm uljam', if it is followed by hamzat ulqat', then Warsh makes ṣilah, waṣlan (i.e., connects this mīm with a long 6 ḥarakāt wāw), as madd munfaṣṣil.

عَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ وَإِنَّهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ - وَمِنْهُمْ أُمِّيُونَ - وَخَلَقْنَاكُمْ أَزْوَاجًا

4- The sākin letter has to be the last letter of the first word and the hamzah mutaḥarrikah has to be the first letter of the second word.

The transferring letters include: a- Ṣaḥīḥ sākin قُلْ أَوْحَىٰ - مِنْ أَمَنَ - مِنْ أَوْتَىٰ

b- Līn letter خَلَوْا إِلَىٰ: خَلَوْا إِلَىٰ - أَبْنَىٰ ءَادَمَ: أَبْنَىٰ ءَادَمَ - لِيُرُوا أَعْمَلَهُمْ: لِيُرُوا أَعْمَلَهُمْ -

c- The sākin nūn of the tanwīn. Pronounce it: عَذَابُ الْيَوْمِ - مِنْ أَيَّامٍ نُنْ أَخْرَ -

- كُفُّونَ أَحَدٌ - عَذَابُ الْيَوْمِ - أَيَّامٍ نُنْ أَخْرَ - كُفُّونَا أَحَدٌ - مِنْ أَيَّامٍ نُنْ أَخْرَ - - فَجَعَلَهُ غُثَاءً نَا أُخْوَىٰ

d- The identification article (al atTa'rif), which is a separate word from the noun. After naql, words can be read in 2 ways, with or without hamzat alwasl لَرَضٌ، لِنَسَانٌ، لَأَرْضٌ، لِإِنْسَانٌ. لِأَرْفَةٍ because the lām acquired a ḥarakah. 4 ways of the word لِأَرْفَةٍ that has madd badal and tathlīth (2,4, 6) of madd will be only with hamzat ulwaṣl.

لِأَخْرَةٍ - لِأَخْرَةٍ - لِأَخْرَةٍ - لِأَخْرَةٍ (لُؤِي - لُؤِي - لُؤِي - لُؤِي) لِيَمَانٌ - لِيَمَانٌ - لِيَمَانٌ - لِيَمَانٌ

Warsh reads the naql with (hamzat ulwaṣl and 3 badal lengths) or without both. This means qaṣr madd ulbadal 2 ḥarakāt only. لِأَخْرَةٍ

Note: The rule of preventing the meeting of 2 sākin letters between 2 words is still applicable, even after the 2nd ṣaḥīḥ sākin acquired the hamzah's ḥarakah by naql. (a) If there is a madd letter before it: فِي الْأَرْضِ: فِي الْأَرْضِ، the 1st sākin letter is dropped قَالَ لَسَنَ

(b) If there are 2 ṣaḥīḥ sākin letters meeting, the 1st sākin letter has to get a ḥarakah مِنْ الْإِنْسِ: مِنْ الْإِنْسِ. This means that you don't pay attention to the temporary ḥarakah 'ārīdah of a transferring. - الْإِسْمُ -

233 - وَتَبْدَأُ بِهَمْزِ الْوَصْلِ فِي التَّقْلِ كَلِّهِ *** وَإِنْ كُنْتَ مُعْتَدًّا بِعَارِضِهِ فَلَا

Exceptions of naql ulḥarakah: transferring is forbidden to 3 sākins:

(1) mīm uljam (2) a madd letter (3) sākin in the same word: قرءان ,
except one place in sūrat Al-Qaṣaṣ: 34 (فَأَرْسَلْهُ مَعِيَ رِدْآءًا يُصَدِّقُنِي):

234 - وَنَقْلُ رِدْآءٍ عَنِ نَافِعٍ وَكِتَابِيهِ *** بِالْإِسْكَانِ عَنِ وَرِشٍ أَصْحُ تَقْبَلًا

Warsh has 2 ways of reading هَلَاكٌ مَالِيَةً in sūrat Al-Ḥāqqah: 28,29

The 2 ways depend on how he reads إِيَّيْ 18,19 Al-Ḥāqqah.

(i) If he pauses on كِتَابِيَةً, he has to read هَلَاكٌ مَالِيَةً with sakt.

فَأَمَّا مَنْ أَوَّيَّ كِتَابِيَةً بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَةَ إِيَّيْ ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ
مَا أَغْنَى عَنِّي مَالِيَةَ هَلَاكٌ عَنِّي سُلْطَانِيَةَ

(ii) If he reads continuously; joining إِيَّيْ with each other, by transferring the kasrah on the hamzah of إِيَّيْ to the hā of كِتَابِيَةَ, naql, then drops the hamzah and reads it as كِتَابِيَةَ. Accordingly, he reads مَالِيَهُلَاكٌ with idghām, merging the 2 hā's.

(أَنَّهُ وَأَهْلَكَ عَادًا الْأُولَى) Warsh merges the tanwīn nūn into the sākin lām to a lām mushaddad of عَادًا الْوَلَى in sūrat an-Najm, then transfers the ḍammah of the hamzah to the sākin lām and makes taqlīl.

C. (عَالَيْنَ وَقَدْ): Sūrat Yunus (51,91) has an interrogative hamzah, istifhām. Warsh reads this word with 7 ways waṣlan and 9 waqfan.
(See explanation on pg. 37, Two Consecutive Hamzahs in a Word)

11. Fath and Taqlīl of The Alifs of Dthawāt Ulyā



The Fath: is to open the mouth straight up to read a standing alif. The Imālah kubrā (idjā~): is to read the alif in a crooked twisted way, which you hear the alif sound as being 50% alif and 50% yā. The Taqlīl: imālah ṣughrā (minor deflection) is when you hear a slight turning of the alif from the fath sound towards the the kasrah sound as being 75% alif and 25% yā. A taqlīl's mark is a circle: اَلِ
Warsh reads all dthawāt ulyā with both fath and taqlīl according to the length of madd ulbadal. In qaṣr of madd ulbadal (2 ḥarakāt) there is no taqlīl. In tawassuṭ of madd ulbadal (4 ḥarakāt) there is no fath. Ṭūl of madd ulbadal (6 ḥarakāt) has both fath and taqlīl. Warsh reads some special dthawāt ulyā with either taqlīl or fath.

Dthāt ulyā is a noun or a verb ending with a līn alif maqṣūrah that is written on a yā and can be read with taqlīl. To verify this alif: in a noun, use the dual form. If alif is reverted to yā, then it's dthāt yā
الْمَأْوَى - الْقُضْوَى - أَعْمَى - هَوَى - هَوِيَانٍ - هُدَى - هُدِيَانٍ - مُوسَى لِفْتَهُ - (مُوسِيَانٍ لِفْتِيَهُ) -
292 - وَتَثْبِيَةُ الْأَسْمَاءِ تَكْشِفُهَا وَإِنْ رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَقَتْ مِنْهَا ***

Add tā almutakallim to the end of a verb by putting the verb in the first-person singular past-tense form. نَادَيْتُ - رَمَيْتُ - تَوَلَّيْتُ - نَادَى - رَمَى - تَوَلَّى
If the alif reverted to yā, then it is dthāt yā. سَقَى - سَعَى - أَتَى - عَصَيْتُ - عَصَانِي
Alif ut-Ta-nīth almaqṣūrah can be written as an alif madd or as yā. If an alif is written on a yā at the end of a thulāthī verb, then this is the only case it can be read with taqlīl, except زَكَّى . An alif of a thulāthī verb originating from a wāw does not get any taqlīl: عَفَا -

نَجَا-زَكَا; unless adding one of the letters (in blue) to it, then it becomes thulāthī mazīd, written on yā and it gets taqlīl.

297 - وَكُلُّ ثَلَاثِيٍّ (يَزِيدُ) فَإِنَّهُ (مُمَالٌ) *** كَرَّهَا وَأَنْجَى مَعَ ابْتَلَى

ء- أَنْجَيْكُمْ- أَبْتَلَى- أَنْجَى- أَزْكَى- أَذْبَى- ت- تُتَلَى- ي- وَلَا يَحْبَى- أَسْت- أَسْتَعْنَى- أَسْتَسْقَى- أَسْتَعْلَى- س -

زَكَّيْهَا- تَزَكَّى- تَمَّتْ- تَجَّى- ن- وَنَحَى- م- ..ى- فَأَحْيَا- سَيِّمَاهُمْ- رُءْيَى- لِلرُّءْيَا- رُءْيَاكَ- أَلْدُنْيَا- أَلْعُلْيَا-

293 - هَدَى وَاشْتَرَاهُ وَالْهُوى وَهَدَاهُمْ *** وَفِي أَلِفِ التَّائِيثِ فِي الْكَلِّ مَيَّلاً

Alif ut-Ta-nīth almaqṣūrah is a feminine alif that indicates a literal or figurative feminine word. It is written at the end of dthāt ulyā as an extra small alif on yā. It is the 4th or 5th letter in a word, falling on one of these 5 scales: فَعَالَى فُعَلَى فُعَلَى فُعَلَى فُعَلَى

294 - وَكَيْفَ جَرَتْ فَعَلَى فَفِيهَا وَجُودُهَا *** وَإِنْ (ضَمَّ أَوْ يُفْتَحُ) فَعَالَى فَحَصَلَا

Some examples of dthawāt ulyā that end in a feminine alif and are on the wazn of fuḷā (written with a dammah on the “fā”) are:

فُعَلَى: أَلْدُنْيَا- أَلْنَيْ - مُوسَى - أَلْقُصُوى - طُوى - دُنْيَا - أَلْوَسْطَى - أَلْقَرْبَى - أَلْنَيْ - وَأَلْعُرَى - أَلْوَتْقَى - أَلْحُسْنَى - أَلْوَلَى - أَلْسْفَى - أَلْعُلَى - أَلْمَثَلَى - زُلْفَى - وَسُقْيَاهَا - أَلرُّجْعَى - عُقَى -

Dthawāt ulyā on the wazn of Faḷā (written with a fathah on the fā)

فَعَالَى - أَلتَّقْوَى - أَلْقَتْلَى - أَلْمَوْتَى - صَرْعَى - مَرْضَى - شَتَّى - نَجْوَى - يَحَى - نَجْوَاهُمْ - وَأَلْسَلْوَى

Wazn of Fiḷā with a kasrah on the fā فِعَلَى: إِحْدَى - سَيِّمَاهُمْ - ضِيْزَى - عَيْسَى

Fuḷā, (with a dammah on the first letter): فُعَالَى: فُرَادَى - كُسَالَى - أُسَارَى

Faḷā (with a fathah on the first letter): فَعَالَى: أَلْيَتَمَّى - أَلْيَامَى - أَلتَّصَارَى

Any alif that is written with yā gets taqlīl - طَغَى - نَادَى - أَلرُّجْعَى - أَلْمَرْعَى -

أَتَى - مَتَى - يَوَيْلَتَى - عَيْسَى - بَلَى - يَا حَسْرَتَى يَا أَسْفَى -

Taqlīl only Waslan & Waqfan regardless of madd ulbadal's length

1- كَفِرِينَ-الْكُفْرِينَ-التَّوْرَةَ 2-

Major آلر-آلمر-جم-كهيعص-طه
imālah of hā of sūrat Tā-Hā

3-Dthāt ulyā at the āyāt's end of 11 sūrahs *that don't* end with ها (20, 53, 80,75, 79, 70, 87, 91, 92, 93, 96) **315- وَلَكِنْ**

رُعُوسُ الْآيِ قَدْ قَلَّ فَتَحُّهَا لَهُ غَيْرَ مَا هَا

4- Dthāt urRā ending with an alif maqṣūrah preceded by rā:

تَرَى أُخْرَى- الْقُرَى- وَذَكَرَى- الْكُورَى-
بُشْرَى- سُكْرَى- أَشْتَرَى-

5-Dthāt urRā ending in rā that is majrūrah with a kasrah, preceded by an alif of taqlīl:

ذَاتِ قَرَارٍ - مِنْ دِپْرَهَمٍ- أَصْحَابُ الْبَارِ-
الْتَّهَارِ- الْبَارِ- رِءَاهُ-

رِءَاهُ- كَوَّكَبَا- رِءَاهُ- رِءَاهُ تَرَاءُ 6-

Fath only/or waslan, due to a preceding sākin), so the Taqlīl is Waqfan, only

1- No taqlīl: لَدَا-لَدَى-عَلَى- مَا زَكَى-إِلَى-عَصَا

2- (وَمَا رَسُمُوا بِالْيَاءِ) غَيْرَ لَدَى وَمَا زَكَى وَإِلَى
مِنْ بَعْدُ حَتَّى وَقُلْ عَلَى / شَفَا- إِنَّ الصَّفا- أَبَا أَحَدٍ
- سَنَا- حَلَا- وَعَلَا- وَدَعَا- حَتَّى- عَفَا- وَنَجَا- بَدَا-
وَدَنَا- مَرَضَاتِ- الرَّبْوَا- كَلَاهُمَا- كَمَشْكُوَّة-

3- Alif converted from wāw at the end of a thulāthī Noun: رِضَا-الصَّفا-

تَلَا-عَزَا-سَمَا-دَعَا-دَعَوْتُ / or verb عَصَاهُ

4-No taqlīl waslan: مَكَانًا سَوَى ﴿٥٨﴾ قَالَ

أَنْ يُتْرَكَ سُدَى ﴿٣٦﴾ أَلَمْ يَكْ يَعْلمُ السِّرَّ وَأَخْفَى ﴿٧﴾
اللَّهُ مُصَلَّى- مُسَمَّى- مُفْتَرَى- مَوْلَى- أذَى- عَزَى-
ضَحَى- فَتَى- مَثْوَى- عَمَى- مُصَفَّى- قُرَى- هُدَى-
عِيسَى بِنِ مَرْيَمَ- مُوسَى الْكِتَابَ- طَعَا الْمَاءَ- وَ
الْقَتْلَى- أَخْرَجَنِي الْجَنَّتَيْنِ- وَذَكَرَى الْبَارِ- تَرَاءُ
الْجُمَعَانَ- رَعَا الشَّمْسَ- رَعَا الْقَمَرَ- نَرَى اللَّهَ-

The taqlīl is waqfan only / فَتَرَى الْقَوْمَ

نَرَى - قُرَى عِيسَى- تَرَاءُ- وَأَخْفَى

12. [Al- Madd Al-Far'ī] (III) Ellīn Elmahmūz



After the mudūd (pl. of madd), where hamzat qaṭ follows a madd letter, Ash-Shāṭibī mentions the līn madd. In madd līn almahmūz, hamzat ulqaṭ follows a sākin līn wāw or yā (that is preceded by a fathah) in the same word. Warsh reads it with 2 lengths: 4 and 6.

أَسْتَيْسَسَ - وَلَا تَيَّأَسُوا - سَوَاءَ أَخِيهِ - سَوَاءَ آتِيَهُمَا - شَيْءٌ - كَهَيْئَةِ - شَيْئًا - أَلْسَوِّءُ

179 - وَإِنْ تَسْكُنِ الْيَا بَيْنَ فَتُحِ وَهَمْزَةٌ *** بِكَلِمَةٍ أَوْ وَأَوْ فَوَجَّهَانِ جُمَلًا

180 - بِطُولٍ وَقَصْرٍ وَصَلٍ وَرِشٍ وَوَقْفُهُ *** وَعِنْدَ سُكُونِ الْوَقْفِ لِلْكَلِّ أَعْمَلًا

Ash-Shāṭibī means by بَطُولٍ the ṭūl, (ishbā), وَقَصْرٍ (which is qasr of the ṭūl), meaning shorten the ṭūl by 2; which is tawassuṭ, 4 ḥarakāt.

In Madd allīn almahmūz a līn letter and hamza qaṭ appear in the same word, but if they are in 2 separate words, then only naql of the ḥarakah will occur: (لَوْ أَنْزَلْنَا-خَلَوْا إِلَى-أَبْنَى عَادَمِ) (لَوْ أَنْزَلْنَا-خَلَوْا إِلَى-أَبْنَى آدَمِ)

Note: If you pause on madd allīn خَوْفٍ-قُرَيْشٍ-شَيْءٌ-شَيْءٌ-أَلْسَوِّءُ (which has a hamzah at the end or the one without hamzah), then it will become as ṭāriḍ lisukūn alwaqf, (stronger madd), in which all the qurrā` allow qasr, tawassuṭ and ṭūl. Qasr means reading the letter of madd or līn only, without any extra lengthening to it. With the exception that in allīn almahmūz, Warsh has 2 lengths of madd, tawassuṭ and ṭūl, waṣlan and waqfan of a hamzah that is not at the end. كَهَيْئَةِ - شَيْئًا

181 - وَعَنْهُمْ سُفُوطَ الْمَدِّ فِيهِ وَوَرِشُهُمْ *** يُوَافِقُهُمْ فِي حَيْثُ لَا هَمْزٌ مُدْخَلًا

The 2 *Exceptions* of Madd Ullīn Al-mahmūz:



I. Warsh reads **2** words with qasr of ullīn al-mahmūz: which means no elongation at all: **وَإِذَا الْمَوْءُودَةُ سُئِلَتْ** (18:8), and in (81:58) **مَوْيَلًا**

182- **وَفِي وَاوِسْوَاتٍ خِلَافٍ لِّوَرَشِهِمْ** *** **وَعَنْ كُلِّ الْمَوْءُودَةِ أَقْصَرُ وَمَوْيَلًا**

Note: **الْمَوْءُودَةُ** contains 2 madd: allīn almahmūz before the hamzah and badal after the hamzah, so Warsh reads it with no elongation at all for līn mahmūz, but with **tathlīth ulbadal**, (3 lengths), 2, 4 and 6.

II. The word: **سَوْءَة** in dual and plural of its variations that include a pronoun: **سَوْءَاتِكُمْ-سَوْءَاتِكُما-سَوْءَاتِهِمَا**, contains both madd: allīn almahmūz and al-badal) before and after the hamzah. Since the badal is stronger** than the līn, so Warsh reads it with 2 permitted ways:
 (i) No elongation of the līn (**سَوْءَة**) with tathlīth ulbadal in (**سَوْءَاتِكُمْ**).
 (ii) Tawassuṭ of both, līn and badal. These will be **4** ways in total,
 (iii) If there is dthawāt ulyā, (a word that has an alif of taqlīl), then the ayah will be read in **5** ways, as in: Al-Aṣṣāf: 25, 26 / ṬāHā: 118

يَبْنَىءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى

It has: madd **ulbadal** **آدَمَ**, līn/badal **سَوْءَاتِكُمْ**, dthawāt ulyā **التَّقْوَى**,

1- **Qasr** badal **آدَمَ**, 0 līn/**qasr** badal **سَوْءَاتِكُمْ**, **fath** dthawāt ulyā, **التَّقْوَى**

2- **Tawassuṭ** badal **آدَمَ**, 0 līn/4 badal **سَوْءَاتِكُمْ**, **taqlīl** dthāt ulyā, **التَّقْوَى**

3- **Tawassuṭ** badal **آدَمَ**, 4 līn/4 badal **سَوْءَاتِكُمْ**, **taqlīl** dthāt ulyā, **التَّقْوَى**

4- **Ṭūl** albadal **آدَمَ**, 0 līn/6 albadal in **سَوْءَاتِكُمْ**, **fath** dthāt ulyā, **التَّقْوَى**

5- **Ṭūl** albadal **آدَمَ**, 0 līn /6 albadal **سَوْءَاتِكُمْ**, **taqlīl** of dthāt ulyā, **التَّقْوَى**

13. [Al- Madd Al-Far'ī] (IV). Madd Ulbadal



After talking about the rules of a hamzah following a madd or līn letter, now ash-Shātibī is mentioning the opposite; a madd letter following a hamzah, which is madd ulbadal, the substitute madd. Madd ulbadal: the substitute madd, is a long vowelled hamzat qaṭ' followed by one of the madd letters. It is called madd badal due to the ibdāl of its 2nd sākin hamzah (إِثْمَان - أُوتِي - أَمَّنُوا) into a madd letter that matches the ḥarakah of the 1st hamzah إِيْمَانُكُمْ - ءَامِنُوا - إِيْمَانًا - أُوتِي.

It is called aṣlī, true original badal. حَاسِبِينَ - حَاطِبِينَ - مُتَكِبِينَ - ءَادِم - رِعَا - نَأِي - شُرَكَائِي - وَلَا يُوَدُّهُ حِفْظُهُمَا - الْأُولَى - بَاءُوا - جَاءُوا - يِرَاءُونَ - مُسْتَهْزِؤُونَ - أَنْبِئُونِي - فَمَالِئُونَ

There is another type included in madd ulbadal that follows the same madd rules of elongation as the aṣlī one. It looks like madd ulbadal, as it is a long vowelled hamzat qaṭ' followed by one of the madd letters, but the madd letter was not originally a sākin hamzah. How to differentiate between them?

The madd letter is present in most of the word's derivatives in the aṣlī madd ulbadal, while in the other one, the madd letter is not present in most of a word's derivatives:

أَسَاءُوا - أَسَات - أَسَانَا - بَاءُوا - بَعْت - بِنْنَا - فَأَعُوا - فَأَاء - يَفِيء - فِينْنَا

Madd ulbadal could be thābit (Pronounced, hamzah muḥaqqaqah) (إِيْمَانًا) or Changeable, the hamzah is not pronounced.

171 - وَمَا بَعْدَ هَمَزٍ ثَابِتٍ أَوْ مُعَيَّرٍ *** فَقَصْرٌ وَقَدْ يُرَوَى لَوَرْشٍ مُطَوَّلًا

172 - وَوَسَطُهُ قَوْمٌ كَأَمَّنَ هُوَلًا *** ءِ إِلَهَةٍ آتَى لِلْإِيْمَانِ مَثَلًا

Warsh reads both types of madd ulbadal waṣlan and waqfan, with 3 allowed lengths: (qasr, 2, tawassut, 4, and tūl, ishbā, 6 ḥarakāt).

If there are 2 adjacent hamzahs in 2 words, and the 2nd is maftūḥah, then Warsh changes it into a madd letter that matches the ḥarakah of the 1st hamzah with thrice madd ulbadal.

مِن السَّمَاءِ عَايَةً - مِنَ السَّمَاءِ يَايَةً - يَايَةً - يَااِيَةً / هَوَّلَاءِ ءَالِهَةِ - هَوَّلَاءِ يَالِهَةً - يَالِهَةً - يَااِلِهَةً

Tas-hīl, softness, **(3)** Madd ulbadal that changed with Tas-hīl

Warsh reads the hamzah with ease (i.e., pronounces it between a hamzah and the madd letter that matches its ḥarakah). As in 2 words, sūrat Az-Zukhruf, Al-Aʿrāf, ءَالِهَتُنَا، ءَأَمْنُكُمْ، The tas-hīl of the 2nd hamzah only (including the thrice of madd ulbadal) is allowed in these 2 words, but the ibdāl of the 2nd hamzah is forbidden here.

Tas-hīl and Ibdāl of the 2nd hamzah لوط جَاءَ آل لوط AlHijr

ولقد جَاءَ آل فرعون AlQamar. Warsh reads this word in **5** manners: tas-hīl of the

2nd hamzah with tathlīth ulbadal (2, 4 and 6 جَاءَ آل - جَاءَ آل - جَاءَ آل)

The ibdāl of the 2nd hamzah with qaṣr and ishbaʿ madd ulbadal, only. جَاءَ آل - جَاءَ آل - جَاءَ آل

There are 5 Exceptions of Madd Ulbadal:



Warsh doesn't elongate madd ulbadal at all, neither 4 nor 6 ḥarakāt in some words. Which are **2 words**: (إِسْرَائِيلَ), any form of (لَا تُؤَاخِذْنَا) and **3 Usūl** in rewāyat warsh.

- | | | |
|---|-----|--|
| صَحِيحِ كَقُرْآنٍ وَمَسْئُولًا اسْأَلَا | *** | 173 - سِوَى يَاءِ إِسْرَائِيلَ أَوْ بَعْدَ سَاكِنٍ |
| وَبَعْضُهُمْ يُؤَاخِذُكُمْ آلَانَ مُسْتَفْهِمًا تَلَا | *** | 174 - وَمَا بَعْدَ هَمْزِ الْوَصْلِ إِيْتِ |
| بِقَصْرِ جَمِيعِ الْبَابِ قَالَ وَقَوْلًا | *** | 175 - وَعَادَ الْأُولَى وَابْنُ غَلْبُونَ طَاهِرٌ |

1-Any madd badal that is preceded by a sākin saḥīh letter in the same word is an exception of madd ulbadal: In 4 examples:

مَسْئُولًا - الْفُرْعَانِ - الظَّمَانُ - مَذْهُومًا - مَسْئُولُونَ

2-In connected recitation, all reciters read the following: فَلْيُؤَدِّ الَّذِي فُلْيُؤَدِّ الَّذِي أُؤْتِمِنَ . When starting with the verb, all read it the same way: أُؤْتِمِنَ, This is an exception to madd albadal for Warsh, same as: إِيْتَا, إِيْدَن, إِيْتِ.

فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ: فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ (لَا يَرْجُونَ لِقَاءَنَا أَتِ بِقُرْعَانٍ: لِقَاءَنَا أَتِ: إِيْتِ) (يَقُولُ أَذِّنْ لِي: يَقُولُ أَوْذَن لِي: إِيْدَن لِي) (إِلَى الْهُدَى أُؤْتِمِنَ: إِلَى الْهُدَى أُؤْتِمِنَ: إِيْتِنَا)

Any madd badal that starts with hamzat ulwaṣl followed by a switched sākin hamzat qaṭʿ in the beginning of a verb, should not be elongated when starting with the verb. إِيْتِنَا, أُؤْتِمِنَ - إِيْتِ - إِيْدَن.

(يَا صَالِحُ أَتِنَا: يَا صَالِحُ أَوْتِنَا: إِيْتِنَا) (أَنْ أَتِ: أَنْ أَتِ: إِيْتِ)

There are 2 steps to begin a verb that starts with hamzat ulwaṣl followed by a sākin hamzat qaṭʿ, one for each hamzah.

(a) Convert hamzah ulwaṣl to a hamzat qaṭʿ, which has to carry a ḍammah if the third letter has an original ḍammah أُؤْتِمِنَ, otherwise it will start with a kasrah إِيْدَن - إِيْتِنَا *.

(b) Convert the sākin hamzah qaṭʿ to a madd letter wāw in أُؤْتِمِنَ or yā in إِيْدَن - إِيْتِنَا that matches the new ḥarakah of the converted hamzat ulwaṣl. This verb will be switched to a word that looks like it has a madd badal, as a hamzat qaṭʿ followed by a madd letter. In

fact, it's just an exception because the new hamzah qaṭ' was originally hamzaht ulwasl and the madd letter is a temporary one.

3- The badal that results waqfan, when stopping on a hamzat qaṭ' that has tanwīn faṭḥ will be replaced by the alif of madd ul'iwaḍ 2 ḥarakah. It is a madd letter followed by a hamzah. (مَاءٌ: مَاءَء - دُعَاءٌ:)

دُعَاءٌ, but it is an exception of madd ulbadal. نِدَاءٌ: نِدَاءَء - شَيْئًا: شَيْئًا

(iii) Warsh reads madd ulbadal of two words in 2 ways: normally (qaṣr, tawassuṭ and ṭūl) and as exceptions: (without lengthening).

4- عَادًا (وَأَنَّهُمْ أَهْلَكَ عَادًا الْأُولَى). Warsh reads عَادًا عَادًا الْأُولَى with idghām of the tanwīn into the sākin lām, which will make the lam mushaddad. Then, he transfers the ḍammah of the hamzah to the sākin lam, omitting the hamzah and reading without it. So, it reads as: عَادًا الْأُولَى. Warsh reads it in both ways: tathlīth madd ulbadal and shortening (no madd badal). He starts the 2nd word : (a) - الْأُولَى, with hamzat ulwaṣl pronounced with a faṭḥah, followed by the lām with a ḍammah. Or (b) لُولَى: since the lām acquired a ḍammah.

5- Sūrah 10: 51, 91 (عَالَمَنَ وَقَدْ - عَالَمَنَ) Warsh **transfers** the faṭḥah of the 3rd hamzah (عَالَمَنَ) to the sākin lām, and omits it, pronouncing:

(عَالَمَنَ). Warsh reads (عَالَمَنَ وَقَدْ - عَالَمَنَ - عَالَمَنَ) in 7 ways waṣlan:

1. Tas-hīl hamzat ulwaṣl with tathlīth madd ulbadal (2, 4, 6) in لَمَنَ
 2. Ibdāl hamzat ulwaṣl into a 6 ḥarakāt alif with 3 madd ulbadal
 3. Ibdāl hamzat ulwaṣl into a 2 ḥarakāt alif with qaṣr madd ulbadal.
- Warsh reads in 9 ways waqfan. 3 madd āriḍ to sukūn in 1,2 and 3. (See explanation on pg. 37, Two Consecutive Hamzahs in a Word)

Relation Between Madd Ulbadal and Dthawāt Ulyā



There are 4 ways to read dthawāt ulyā with madd ulbadal if they come together in one āyah, depending on which one comes first.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

(i) If madd ulbadal comes first, then we go in order: 2, 4 then 6.

1- Qaṣr of madd ulbadal لآدَمَ, in 2, with fath of dthawāt ulyā, أَبَى

2- Tawassuṭ madd ulbadal دَمَ, in 4, with taqlīl of dthawāt ulyā, أَبَى

3- Ṭūl madd ulbadal دَمَ, 6, with fath and taqlīl dthawāt ulyā, أَبَى-أَبَى

(ii) Dthāt ulyā comes 1st, then it is read in fath 1st with qaṣr and ṭūl of madd ulbadal فَتَلَقَّى آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ السَّوَابُ الرَّحِيمُ ﴿٣٧﴾.

Then the taqlīl of dthawāt ulyā فَتَلَقَّى goes with 4 and 6 counts madd ulbadal. آدَمَ. As in sūrat Al-Baqarah: 37

Words Containing Dthawāt yā and Madd Badal in the same word:

Eg.: - رَأَى - تَرَاءَا - رِءَا كَوَكَبَا - وَنِءَا (السُّوَأَى أَنْ)

Warsh reads this verb رَأَى رِءَا with the taqlīl of the 3 letters: rā,

hamzah and alif, if it precedes a vowelled letter: رِءَا كَوَكَبَا - رِءَاهُ

Note: Is this madd badal or what? السُّوَأَى أَنْ (السُّوَأَى أَنْ) alif falls between 2 hamzahs, where 2 types of madd, بُرءَاؤُا (i.e., when 2 reasons of madd come together on the same madd letter, which type of madd should be applied?). The same question arises in an opposite case. When a hamzah comes between 2 letters of madd يَشَاءُونَ, This

also, when both cases are included in the same example: **وَجَاءُوا أَبَاهُمْ**, **السُّوَأَى أَنْ**. The strongest madd is applied. Apply munfaṣṣil, muttaṣṣil madd or lāzim that is stronger than the badal, Waṣlan. Apply madd ul badal or a ʿāriḍ lis-Sukūn, Waqfan **السُّوَأَى**, **وَجَاءُوا**, **الْمَعَابِ**, **رَبِّهِمْ** - **أَيُّدِيَهُمْ** - **الْمَعَابِ**, **وَجَاءُوا**, **السُّوَأَى**

قَالَ السَّمْتُودِي: أَقْوَى الْمَدُودِ لِأَزْمٍ فَمَا اتَّصَلَ * فَعَارِضٌ فَذُو انْفِصَالٍ فَبَدَلُ
ثُمَّ الطَّبِيعِيُّ وَلَيْنٌ يَا فَتَى * وَاللَّيْنُ أضعف المدود قد أتى

The madd in the order of **strongest**** to weakest is as follows:

1. Madd lāzim (strongest), 2. Muttaṣṣil. 3. Madd ʿāriḍ lis-Sukūn.
4. Munfaṣṣil . 5. Badal. 6. Natural madd. 7. Madd līn (weakest)

Relation Between Madd Ulbadal and ʿAariḍ to Sukūn



If the madd letter of madd ulbadal comes before the last letter,

يَشَاءُونَ - مَعَابِ - مُسْتَهْزِؤُونَ - يُرَاءُونَ - خَاسِبِينَ

then we stop on the word as a madd ʿāriḍ to the sukūn, which is stronger than madd ulbadal. It is called badal ʿāriḍ to the sukūn.

(i) Warsh reads it in a descending order, 6, 4 then 2 (to differentiate between it and madd ulbadal) when he reads madd ulbadal in qaṣr. He reads it in 6, 4 when he reads madd ulbadal in tawassuṭ and reads in ṭūl when he reads madd ulbadal in ṭūl.

(ii) The following āyah has both badal and badal ʿāriḍ to the sukūn.

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ ءَامَنَّا نَحْنُ مُسْتَهْزِؤُونَ

1- Qaṣr badal ءَامَنُوا-ءَامَنَّا, madd badal ʿāriḍ مُسْتَهْزِءُونَ with 6, 4 then 2

2- Tawassuṭ badal ءَامَنُوا-ءَامَنَّا, madd badal ʿāriḍ مُسْتَهْزِءُونَ in 6 then 4

3- Ishbāʿ madd ulbadal ءَامَنُوا-ءَامَنَّا, madd badal ʿāriḍ مُسْتَهْزِءُونَ with 6

(iii) If dthāt yā is exposed to madd ʿāriḍ, then 6 ways to read this:

Fath dthāt ulyā with 2, 4 and 6 ḥarakāt al ʿāriḍ to the sukūn, then

read dthāt ulyā in taqlīl and the ʿāriḍ in 2, 4 and 6 ḥarakāt.

Relation of Madd UlBadal with Allīn El-Mahmūz



2-(ii) Madd ullīn el-mahmūz: شَيْءٍ- كَهَيْئَةٍ- شَيْئًا- السَّوْءِ- يَأْيَيْسُ, It is a līn wāw or yā (sākin wāw or yā preceded by a fathah) followed by a hamzah. Warsh reads madd ullīn elmahmūz with two allowed (p. 29) lengths: tawassuṭ: 4 and ṭūl 6 ḥarakāt, in both waṣlan and waqfan. If madd ulbadal and allīn el-mahmūz come together, there are 4 possible ways of reading them, depending on which one comes first: ﴿٣٥﴾ Sūrat an-Naḥl: وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَرْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَتَاتُوا الَّذِينَ ذَهَبَتْ أَرْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَأَتَقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ/ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ نَّحْنُ وَلَا ءَابَاؤُنَا (إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ)

(i) If allīn elmahmūz comes first, then its tawassuṭ comes first with tathlīth badal (qaṣr, tawassuṭ, and ṭūl). The ṭūl of allīn elmahmūz comes only with the ṭūl madd ulbadal.

﴿٣٣﴾ وَالَّذِينَ عَقَدَتْ إِيْمَانُكُمْ فَتَاتُوهُمْ نَصِيْبُهُمْ وَإِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا)- فَتَاتُوهُمْ

(ii) If madd ulbadal comes first, then it is read in order: 2, 4 and 6. With 2 and 4 counts madd badal, līn mahmūz will be 4 counts.

With 6 counts madd badal, līn al-mahmūz can be 4 and 6 counts.

1- Qaṣr madd badal and madd līn mahmūz will be 4 counts. فَيَأْتُوهُمْ

2-Tawassuṭ badal ءَامِنُوا-ءَامِنًا, madd badal ʿāriḍ مَسْتَهْزِءُونَ in 6 then 4

3- Ishbāʿ madd ulbadal ءَامِنُوا-ءَامِنًا, madd badal ʿāriḍ مَسْتَهْزِءُونَ with 6

(iii) If madd ulbadal comes between 2 words of līn mahmūz with waqf on the second līn, it will be read in 5 ways. Sūrat an-Naḥl

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ نَّحْنُ وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا مِن

دُونِهِ مِن شَيْءٍ ﴿٣٥﴾

Application

1-Tawassuṭ شَيْءٍ 1 with qaṣr ulbadal and tawassuṭ of mahmūz 2 شَيْءٍ

2-Tawassuṭ شَيْءٍ 1 with tawassuṭ ulbadal and tawassuṭ mahmūz 2 شَيْءٍ

3-Tawassuṭ شَيْءٍ 1 with tūl ulbadal and tawassuṭ līn mahmūz 2 شَيْءٍ

4-The 4 length of first līn mahmūz شَيْءٍ comes with the tūl ulbadal

length and ishbaʿ of second līn mahmūz شَيْءٍ because of the

stopping ʿāriḍ to the sukūn is stronger ** than the badal. Then the

ʿāriḍ 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- Ishbāʿ شَيْءٍ 1 with tūl

ulbadal and ishbaʿ of līn mahmūz 2 شَيْءٍ

Relation of Dthawāt ulyā and Madd ullīn ElMahmūz



If they come together in one āyah, there are **4** possible ways of reading them. These **4** differ according to which one comes first:

(i) Allīn elmahmūz comes first, as in sūrat an-Nūr: 39, then read:

يَحْسِبُهُ الظَّمْثَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ

- 1- **Tawassuṭ** of līn mahmūz شَيْئًا with the **fath** of dthawāt ulyā فَوَفَّاهُ
- 2- **Tawassuṭ** of līn elmahmūz with the **taqlīl** of dthawāt ulyā فَوَفَّاهُ
- 3- **Ṭūl** of allīn elmahmūz with the **fath** of dthawāt ulyā فَوَفَّاهُ
- 4- **Ṭūl** of allīn elmahmūz with the **taqlīl** of dthawāt ulyā فَوَفَّاهُ

(ii) If dthāt ulyā comes first, as in sūrat Al-Ḥajj, then it is read as:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦١﴾

- 1- **Fath** of dthawāt ulyā الْمَوْتَىٰ with **tawassuṭ** of allīn almahmūz شَيْءٍ
- 2- **Fath** of dthawāt ulyā, الْمَوْتَىٰ with the **ṭūl** of allīn almahmūz شَيْءٍ
- 3- The **taqlīl** of dthawāt ulyā الْمَوْتَىٰ with **tawassuṭ** of līn mahmūz شَيْءٍ
- 4- The **taqlīl** of dthawāt ulyā الْمَوْتَىٰ with the **ṭūl** of līn almahmūz شَيْءٍ

Madd Ulbadal, Allīn Elmahmūz and Dthawāt Ulyā



8- If they come together in one āyah, there are 6 possible ways of reciting the āyah. These 6 ways differ according to which one comes first: An-Nisā': 20 ﴿وَأَتَيْتُمُ إِحْدَهُنَّ فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾

(a) Madd ulbadal is the 1st, then it will be read in order: 2, 4 and 6.

1- Qaṣr ulbadal , fath dthat ulyā, إِحْدَهُنَّ, 4 līn elmahmūz شَيْئًا

2- Tawassuṭ badal , taqlīl dthat yā, إِحْدَهُنَّ, 4 līn mahmūz شَيْئًا

3- Ṭūl ulbadal , fath dthat ulyā, إِحْدَهُنَّ, 4 līn elmahmūz شَيْئًا

4- Ṭūl ulbadal , taqlīl dthat ulyā, إِحْدَهُنَّ, 4 līn elmahmūz شَيْئًا

5- Ṭūl ulbadal , fath dthat ulyā, إِحْدَهُنَّ, 6 līn elmahmūz شَيْئًا

6- ṭūl ulbadal , taqlīl dthat ulyā, إِحْدَهُنَّ, 6 al-līn elmahmūz شَيْئًا

(b) Dthāt yā comes first as sūrat Al-Aʿarāf: ﴿وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا﴾
حَسَنَةً وَفِي الآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

1- The fath for الدُّنْيَا, qaṣr ulbadal الآخِرَةِ, 4 for allīn elmahmūz شَيْءٍ

2- The taqlīl for الدُّنْيَا, 4 madd ulbadal الآخِرَةِ, 4 for līn elmahmūz شَيْءٍ

3- The fath for الدُّنْيَا, 6 madd ulbadal الآخِرَةِ, 4 for līn elmahmūz شَيْءٍ

4- The taqlīl for الدُّنْيَا, 6 madd ulbadal الآخِرَةِ, 4 for līn elmahmūz شَيْءٍ

5- The fath for الدُّنْيَا, 6 madd ulbadal الآخِرَةِ, 6 for līn elmahmūz شَيْءٍ

6- The taqlīl for الدُّنْيَا, 6 madd ulbadal الآخِرَةِ, 6 for līn elmahmūz شَيْءٍ

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

14. Alfarsh (Different Pronunciation) of Warsh



Alfarsh: words all over the Muṣḥaf, mentioned once or multiple times, that do not follow certain rules.

- 494 - وَحَيْثُ أَتَى خُطَوَاتُ الطَّاءِ سَاكِنٌ *** وَقُلْ ضَمُّهُ عَن زَاهِدٍ كَيْفَ رَتَّلَا
- 617 - وَفِي كَلِمَاتِ السُّحْتِ عَمَّ نُهَى فَتَى *** وَكَيْفَ أَتَى أُذُنٌ بِهِ نَافِعٌ تَلَا
- 979 - نُجَازِي بِيَاءٍ وَافْتَحَ الزَّايَ وَالْكَفُورَ رَفَعٌ *** سَمَا كَمَّ صَابَ أُكْلٍ أَضِفْ حَلَا

Warsh reads with sukūn while Ḥafṣ reads with ḍammah in 3 words

- خُطَوَاتٍ - وَالْأُذُنَ بِالْأُذُنِ - أُكْلٍ - أَكْلَهَا - الْأُكْلُ / وَلَا يَجْزُنَكَ - تَذَكَّرُونَ - يَبْنِي -
 أُذُنٌ وَاعِيَةٌ - وَالْأُذُنَ بِالْأُذُنِ - وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ - لِنَجْعَلَهَا لَكُمْ تَذَكَّرَةً وَتَعِيَهَا
 نَسِيًا - نَسَقَطَ - مُخْلِصًا - جُثِيًا - عَتِيًا - صُلِيًا - فَيَسْحَحْتَكُمْ - تَلَقَّفَ - قُلْ رَبِّي يَعْلَمُ - قُلْ رَبِّ احْكُمُ.
 538 - وَيَحْسَبُ كَسْرُ السِّينِ مُسْتَقْبَلًا سَمَا *** (تَحْسَبُ - يَحْسِبُونَ - يَحْسِبُهُمْ)

Warsh reads the sīn of it's present tense with a kasrah while Ḥafṣ reads with a fathah. Warsh reads these 3 words with a fathah on:

- (يَخَصِّمُونَ) (36:48 - يَخَصِّمُونَ) (10:35 - لَا يَهْدِي), (4:153 - لَا تَعْدُوا) (لا تَعْدُوا), with sukūn and the هـِ خ both with kasrah.

- 458 - وَجَمْعًا وَفَرْدًا فِي النَّبِيِّ وَفِي *** النُّبُوَّةِ الْهَمْزُ كُلُّ غَيْرِ نَافِعٍ اِبْدَلَا
- 460 - وَفِي الصَّابِئِينَ الْهَمْزُ وَالصَّابِئُونَ حُدَّ *** وَهَزُورًا وَكُفُورًا فِي السَّوَكِينِ فَصِلَا
- 495 - وَضَمُّكَ أَوْلَى السَّاكِنِينَ لِغَالِثٍ *** يُضَمُّ لِرُومًا كَسْرُهُ فِي نَدٍ حَلَا

If two sākin letters meet between two words, then waṣlan, the first sākin is either given a ḥarakah or it is dropped if it is a madd letter.

Warsh reads the first sākin with a ḍammah **وَضُمَّكَ أُولَى السَّاكِنِينَ**, on the condition that the 2nd sākin is an imperative verb which starts with hamzat ulwaṣl and its third letter (counting starts from hamzah), carries a permanent ḍammah, aṣli (lāzimah, otherwise, he reads with a kasrah. While Ḥafṣ reads with a kasrah.

496- **قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتْ اٰخْرُجْ - اَنْ اَعْبُدُوا * وَمَحْظُورًا اَنْظُرْ مَعَ قَدِ اسْتَهْزِئَ اَعْتَلًا**
(**قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ - قَالَتْ اٰخْرُجْ - اَنْ اَعْبُدُوا اللَّهَ - مُحْظُورًا اَنْظُرْ - قَدِ اسْتَهْزِئَ**)

448 - **وَجِيلَ بِإِشْمَامٍ وَسِيَقٍ كَمَا رَسَا *** وَسِيءٍ وَسِيءَتْ كَانَ رَاوِيهِ أَنْبَلًا**

Nāfi~ (meaning both Qālūn and Warsh) reads two words with ishmām, 1- **سِيءٍ** (in sūrat Hūd: 77), 2- **سِيءَتْ** (in sūrat al-Mulk: 27).

ishmām: is pronouncing of the first letter with a ḥarakāt that is a combination of two ḥarakāt: (collect/round the lips as if you are pronouncing ḍammah at the same time of pronouncing the kasrah ḥarakah for the letter 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 wāw.

15. Itḥār (Clarity) and Idghām (Assimilation)



The Small Idghām: Al-Idghām Aṣ-ṣaghīr occurs when merging the mudghām (a sākin letter) into the following mutaḥarrik letter, so they become one mushaddadd letter. This idghām is 3 categories: Mutamāthil-mutajānis (from the same articulation point: Similar letters) -mutaqārib (the letters that are close in articulation point).

283 - وَطَسَ عِنْدَ الْمِيمِ فَازَا اتَّخَذْتُمْ *** أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَغْفَلًا 1.

Warsh reads with idhgām of dthāl into tā in the following words:

اتَّخَذْتُمْ - لَيْنِ اتَّخَذْتَ - وَأَخَذْتُمْ عَلَى ذَالِكُمْ إِصْرِي - فَأَخَذْتُهُمْ - ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا

2. Warsh reads with idghām of dāl into Dād and thā:

فَقَدْ ضَلَّ - قَدْ ضَلُّوا - وَلَقَدْ ضَرَبْنَا، فَقَدْ ظَلَمَ - *** وَأَدْعَمَ وَرَشَّ ضَرَّ ظَمَانَ وَامْتَلَا

3. Warsh reads with idghām of tā-utTa-nīth into thā: He reads in sūrat Al-An'am, Al-Anbyā', حَمَلَتْ تُظْهِرُهُمَا - كَانَتْ ظَالِمَةً - حُرِمَتْ تُظْهِرُهَا

Note: The 4 obligatory saktāt that Ḥafṣ makes are specific only to Ḥafṣ. So the reciters do not make sakt, rather they connect the recitation. Ḥafṣ's sakt is in sūrat (18:1,2-36: 54-75:37) and (83:14).

وَلَمْ يَجْعَلْ لَهُ عِوَجًا قَيِّمًا (مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ) (كَلَّا بَلْ رَانَ عَلَى) (وَقِيلَ مَنْ رَاقٍ

830 - وَسَكَتُهُ حَفِصٌ دُونَ قَطْعِ لَطِيفَةٍ *** عَلَى أَلْفِ التَّنْوِينِ فِي عِوَجًا بَلَا

831 - وَفِي نُونٍ مَنْ رَاقٍ وَمَرْقَدِنَا وَلَا مِ بَلْ *** رَانَ وَالْبَاقُونَ لَا سَكَتٌ مُوَصَّلًا

4. Warsh merges the places which Ḥafṣ has a compulsory sakt, pause on it, مَنْ رَاقٍ in sūrat Al-Qyamah, بَلْ رَانَ in Al-Muṭṭaffifin.

5. Warsh reads with idhgām of the sākin ن at the end of the word وَيَسْ in sūrat YaSīn, وَالْقُرْءَانَ الْحَكِيمِ of و wāw into the following

281 - وَيَسْ (أُظْهِرُ) عَنْ فَتَى حَقُّهُ بَدَا *** وَنَ وَفِيهِ الْخُلْفُ عَنْ وَرَشَّهُمْ خَلَا

6. Warsh reads : نَّ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿٥﴾ of sūrat Al-Qalam with two allowed ways when joining the separated letter نَّ with the

following word. The idghām of the sākin ن at the end of the letter ن into the wāw and the other allowed way is with Ithhār, clear.

7. Warsh reads ayah 176 in sūrat Al-Aʿrāf in the waṣl with Ithhār: (يَبْنِي أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ) ﴿٤٢﴾ and in sūrat Hūd: (يَلْهَثْ ذَلِكَ)

284 - وَفِي أَرْكَبِ هُدَىٰ بَرِّ قَرِيبٍ يُخْلِفُهُمْ *** كَمَا ضَاعَ جَاءَ يَلْهَثُ لَهُ دَارٌ جُهَلًا

16. Tafkhīm And Tarqīq of The Letter Rā



Dthawāt ar-Rā are nouns or verbs that either end with (a) feminine alif of taqlīl (alif maqṣura that is written on a yā), preceded by rā.

تَرَىٰ - يُرَىٰ - وَأَرَىٰ - أُخْرِىٰ - الْقُرَىٰ - وَذَكَرَىٰ - الْكُفْرَىٰ - بُشْرَىٰ - سُكَّارَىٰ - لِّلْيَسْرَىٰ - يَتَوَارَىٰ

(b) A majrūr rā with kasrah, preceded by an alif of taqlīl at the end.

ذَاتِ قَرَارٍ - الْقَرَارِ - لِلنَّبَرِ - الْأَشْرَارِ - بِقِنْطَارٍ - هَارٍ - إِلَى الْكُفَّارِ - بَدِينَارٍ - دَارَ الْبَوَارِ - الْقَهَّارِ - التَّوَرَةِ.
Warsh makes taqlīl in the alif that is between 2 rā`s, in a condition that the last rā` has to be majrūr in a kasrah: إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ

(Sūrat Šād) (مِنَ الْأَشْرَارِ أَتَّخَذُنَاهُمْ سُخْرِيًّا), (Sūrat Ibrāhīm) (دَارَ الْقَرَارِ)

Warsh reads dthawāt ar-Rā with taqlīl and tarqīq of their rā, waṣlan and waqfan regardless of madd ulbadal.

(c) Even if dthāt-ar-rā contains a possessive pronoun attached at the end, it'll still have taqlīl and tarqīq. So it'll not affect the rule.

وَعَلَىٰ أَبْصَرِهِمْ - مِنْ دِپْرِهِمْ - مِنْ دِپْرِكُمْ - مُجْرَهَا - حِمَارِكَ

Exceptions of the taqlīl: Warsh reads some of dthawāt ar-rā with fath only, like Ḥafṣ in both waṣlan and waqfan.

- (1) Rā has a kasrah أَجْوَارٍ but in its narration never read with taqlīl.
- (2) A sākin rā separates between the alif of taqlīl and the rā with a kasrah by idghām: مُضَارَّهُمْ - مُضَارٌّ, rather it's read with madd lāzem.
- (3) The rā has a kasrah ʿarīḍah to match the following yā' al-idāfah, but not for a grammatical purpose. مَنْ أَنْصَارِيَّ (is not majrūr).
- (4) The rā is not at the end, as in (a) نَمَارِقُ, or (b) فَلَا ثَمَارٍ, the yā after the rā is eliminated for a grammatical purpose ثَمَارِيَّ (majzūmah).

Tarqīq of The Letter Rā in Warsh's Recitation



Warsh is the only reciter who reads the maftūḥah or maḍūmmah rā in tarqīq waṣlan and waqfan: when it is preceded by (a) sākin yā. (b) or permanent kasrah and there is no an isti'lā' letter after it, in the same word. This tarqīq is in both cases waṣlan and waqfan.

343 - وَرَقَّقَ وَرَشٌ كُلُّ رَاءٍ وَقَبْلَهَا *** مُسَكَّنَةً يَاءٌ أَوْ الْكَسْرِ - مُوَصَّلًا
 أَسْلَطِيرٌ - يُبْصِرُونَ - وَتَعَزَّرُوهُ - وَتَوْقِرُوهُ - الْآخِرَةَ - سَعِيرًا - مُنْتَصِرًا - لِشَبَشَرَ - خَيْرًا - وَكَبِيرَةً - نَكْبِيرًا -

Note: If the rā is sākin or the letter before it, the letter before the sākin is used to decide if the rā will be read with tafkhīm or tarqīq.

The rā is read with tarqīq if a sākin letter separates between the maftūḥah or maḍūmmah rā and a kasrah الْمِحْرَابِ - إِجْرَامِي - إِخْرَاجِ - السِّحْرِ

There are 4 reasons why the Rā is read with tarqīq generally:

- (1) A rā carries a kasrah: قَرِيئُهُ - مَرِيئًا - فَرِجَالًا - رِثَاءَ - وَالْقَمَرِ إِذَا

349 - وَلَا بُدَّ مِنْ تَرْقِيقِهَا بَعْدَ كَسْرَةٍ *** إِذَا سَكَّنْتَ يَا صَاحِبَ السَّبْعَةِ الْمَلَا

(2) A rā carries a sukūn and is preceded by an original kasrah in the same word and a letter of istaʿala doesn't follow it: قُدِرَ، فِرْعَوْنَ - مِرْيَةَ - شِرْعَةً - أَنْذَرَهُمْ - اصْبِرْ - بِمُصِيطِرٍ - أُولَى لِرَبَّةٍ - تَسْتَكْثِرُ، فَذَكِّرِ ائِمَّا أَنْتَ مُذَكِّرٌ

(3) A rā carries a sukūn as a result of stopping and the letter before it is an elongated yā: السَّيْرُ - خَيْرٌ - يَسِيرٌ - الْمُنِيرُ - كَثِيرٌ - كَبِيرٌ - قَدِيرٌ

(4) A rā carries a sukūn due to stopping and is preceded by a sākin letter of istifāl (thin), and the letter before this carries a kasrah:

الشَّعْرُ - السَّحْرُ - ذِكْرٌ، حَجْرٌ

Exceptions in which the rā will have Tafkhīm, in general:

(1) In اَعْجَمِي name, that did not originate in the Arabic language:

Al-Fajr (إِرْمَ) - إِبْرَاهِيمَ - إِسْرَائِيلَ - عِمْرَانَ

345 - وَفَخَّمَهَا فِي الْأَعْجَمِيِّ وَفِي إِرْمَ وَتَكَرَّرِهَا حَتَّى يُرَى مُتَعَدِّلاً ***
344 - وَلَمْ يَرَ فَضْلاً سَاكِنًا بَعْدَ كَسْرَةٍ سِوَى حَرْفِ الْإِسْتِعْلَاءِ سِوَى الْحَا فَكَمَّلاً ***

(2) An istiʿlā' letter قِطْ, is following the rā, even if an alif comes in between (them), it has no effect. الصِّرَاطُ - إِعْرَاضًا - صِرَاطِ إِعْرَاضُهُمْ - الْفِرَاقِ

(3) A sākin istiʿlā' letter قِطْ, other than خ comes between the letter that carries a kasrah, and the rā:

بِضْرَ - مِضْرَ - مِضْرًا - وَقْرًا - إِضْرًا - إِضْرَهُمْ - فِظْرَتَ - قِظْرًا -

(4) A sākin rā comes between the letter that carries a kasrah, and an istiʿlā' letter that has a fathah or a dammah. This is in 5 words:

{إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا - فِرْقَةٍ - إِرْصَادًا - إِنَّ رَبَّكَ لِبِالْمِرْصَادِ - قِرْطَائِسِ}

352 - وَمَا بَعْدَ كَسْرِ عَارِضٍ أَوْ مُفْصَلٍ *** فَفَخِّمَ فَهَذَا حُكْمُهُ مُتَبَدِّلاً

(5) A separate kasr in a separate word: a sākin yā or a kasrah precedes a rā like these بِرُؤُوسِكُمْ - لِرَسُولٍ - فِي رَيْبٍ. لِ - بِ

Or If a rā follows a letter that has a kasr ʿārid in a separate word.
لَمِنِ ارْتَضَى - مَنِ ارْتَضَى - الَّذِي ارْتَضَى - ارْجِعِي إِلَى - ارْكَبُوا - ارْكَعُوا - رَبِّ ارْجِعُونِ - إِنْ ارْتَبْتُمْ،

(6) The yā that precedes the rā is carrying a fathah: الخَيْرَةَ

(7) 2 rā's maftūḥah are separated with an alif. In 5 words: the 1st rā is preceded by (a) a kasrah, اَلْفِرَارُ - ضِرَارًا, or a (b) sākin then a kasrah اِسْرَارًا - مِدْرَارًا, so the first rā follows the second in the tafkhīm.

But the first rā follows the second in the tarqīq in the word بِشَرِّ in sūrat Al-Mursalāt: 32, when stopping and continuing recitation. The reason for tarqīq of the first rā is the hardship and the heaviness of moving the tongue from tarqīq to tafkhīm to tarqīq. الضَّرِّ . الأَشْرَارِ . Which is the opposite of this word:

(8) The rā carries a fathah or a dammah, and is not preceded by sākin yā or permanent kasrah in the same word.

يَخْرُجُونَ - رَبَّنَا - رُزِقْنَا - كَفُرُوا - وَرَضِيَتْ - وَأَذَكُرُوا - رُسُلٌ - حَضَرَ - بِالرُّوحِ - الرَّحْمَنِ - بَشَرًا

(9) The rā carries a sukūn and is preceded by fathah or dammah
الرُّضِ، مَرْفُوعَةً، التَّكَاثُرُ، الدُّبُرِ - أَرْسَلْنَا - مُرْسَلٌ - مَرَجِعُكُمْ - الْقُرْآنَ - الْفُرْقَانَ - مَرَضَى - قُرْبَى -

(10) The rā carries a temporary ʿārid sukūn as a result of stopping (it is not an original sukūn), and the letter before it is not a yā and carries a sukūn, and the letter before that has a fathah or dammah.

العُسْرِ - وَالْفَجْرِ - بِالصَّبْرِ - وَالْعَصْرِ - إِنَّ لِنَسْنِ لَفِي حُسْرِ وَالطُّورِ، عَفُورٌ

Both Tarqīq and Tafkhīm of The Rā While stopping

351 - وَيَجْمَعُهَا قِظَ حُصَّ صَغَطٍ وَخُلْفُهُمْ *** بِفِرْقٍ جَرَى بَيْنَ الْمَشَايخِ سَلْسَلًا

(1) When a sākin rā follows a kasr aṣlī, and precedes an isti'ālā' letter has kasrah. As the word فِرْق in sūrat Ash-Shu'arā'.

(2) A sākin rā follows a sākin isti'ālā' letter which follows a kasrah, This happens in two instances in the Quran: مِصْرَ- عَيْنَ الْقِطْرِ, the tafkhīm for {مِصْرَ} is preferred and the tarqīq for {عَيْنَ الْقِطْرِ} ; due to the original ḥarakāt on the rā.

(3) When the letter yā after the rā is eliminated (for a grammatical purpose), فَاسِرٍ - أَنْ اِسْرٍ the sākin rā may be read with tafkhīm that is preferred due to the faṭḥah or ḍammah preceding rā, or with tarqīq.

347 - وَفِي شَرِّ عَنَّهُ يُرْفِقُ كُلُّهُمْ *** وَحَيْرَانَ بِالتَّفْخِيمِ بَعْضُ تَقْبَلًا

in sūrat Al-An'ām waṣlan and waqfan, while حَيْرَانَ (4) The word the tarqīq is preferred, without any relation with madd ulbadal.

(5) Warsh reads the rā of 6 words in both tarqīq and tafkhīm in qaṣr, and ṭūl madd ulbadal but with tafkhīm only in it's tawassuṭ.

وَزْرًا - سِتْرًا وَصِهْرًا-إِمْرًا-ذِكْرًا وَحِجْرًا-

346 - وَتَفْخِيمُهُ ذِكْرًا وَسِتْرًا وَبَابَهُ *** لَدَى جِلَّةِ الْأَصْحَابِ أَعْمَرُ أَرْحَلًا

Sixth: Madd ulbadal has a relation with 6 words ذِكْرًا and the like:

فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ وَأَوْشَدَّ ذِكْرًا:

1-qaṣr ulbadal ذِكْرًا, ءَابَاءَكُمْ, tafkhīm and tarqīq

2-tawassuṭ ulbadal ذِكْرًا, ءَابَاءَكُمْ, tafkhīm only.

3- ṭūl ulbadal ذِكْرًا, ءَابَاءَكُمْ, tafkhīm and tarqīq

Warsh reads 3 words with faṭḥ and taqlīl for their alif, and the

taqlīl is the preferred with tarqīq of the rā: (1) **أَرَنْكَهْمُ** (8:43) and the **fath** with tafkhīm rā in **جَبَّارِينَ- وَالْجَارِ . أَرَنْكَهْمُ**

- 314 - وَذُوا الرِّاءِ وَرَشُ بَيْنَ بَيْنَ وَفِي *** **أَرَاكَهُمْ** وَذَوَاتِ اليَا لَهُ الخُلْفُ جُمْلًا
 324 - بَدَارِ وَجَبَّارِينَ وَالْجَارِ تَمَّمُوا *** **وَرَشُ** جَمِيعِ البَابِ كَانَ مُقَلِّلاً
 325 - وَهَذَانِ عَنهُ بِاخْتِلَافٍ وَمَعَهُ فِي *** (2) **قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ** ﴿٤٤﴾

جَبَّارِينَ جَبَّارِينَ - with **fathah** and **taqlīl** of **جَبَّارِينَ** - **fath** of dthawāt ulyā **يَمُوسَىٰ**
جَبَّارِينَ جَبَّارِينَ - with **fathah** and **taqlīl** of **جَبَّارِينَ** - **fath** of dthawāt ulyā **يَمُوسَىٰ**
وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ ﴿٣٦﴾ (3) In sūrah An-Nisā': 36,

There are 3 Mathāhib (ways) of reading this word: **وَالْجَارِ**. This ayah has madd ullīn elmahmūz **شَيْئًا** , dthawāt ulyā **الْقُرْبَىٰ** with **وَالْجَارِ**

First: Equalizing between dthawāt ulyā and **وَالْجَارِ** 4 possible ways:

- 1-Al-līn ulmahmūz 4 - **شَيْئًا** - **fath** of dthawāt ulyā -**الْقُرْبَىٰ** -**fath** **وَالْجَارِ**
- 2-Al-līn ul mahmūz 4 - **شَيْئًا** - **taqlīl** of dthawāt ulyā -**الْقُرْبَىٰ** -**وَالْجَارِ**
- 3-Al-līnul mahmūz 6 - **شَيْئًا** - **fath** of dthawāt ulyā -**الْقُرْبَىٰ** -**fath** **وَالْجَارِ**
- 4-Al-līn ulmahmūz 6 - **شَيْئًا** - **taqlīl** of dthawāt ulyā -**الْقُرْبَىٰ** -**وَالْجَارِ**

Second: 8 possible independent ways and it is the preferred one.

- 1-Al-līn ulmahmūz 4 -**شَيْئًا** -**fath** both dthawāt ulyā -**الْقُرْبَىٰ** and **وَالْجَارِ**
- 2-Al-līn ulmahmūz 4 -**شَيْئًا** -**fath** dthawāt ulyā -**الْقُرْبَىٰ** -**taqlīl** **وَالْجَارِ**
- 3-Al-līn ulmahmūz 4 -**شَيْئًا** -**taqlīl** of dthawāt ulyā -**الْقُرْبَىٰ** -**fath** **وَالْجَارِ**

- 4-Al-līn ulmahmūz 4 شَيْئًا - taqlīl both dthawāt ulyā - and الْقُرْبَىٰ
- 5-Al-līn ulmahmūz 6 شَيْئًا - fath both dthawāt ulyā and وَالْجَارِ - الْقُرْبَىٰ
- 6-Al-līn ulmahmūz 6 شَيْئًا - fath dthawāt ulyā - الْقُرْبَىٰ - taqlīl وَالْجَارِ
- 7-Al-līn ulmahmūz 6 شَيْئًا - taqlīl dthawāt ulyā - الْقُرْبَىٰ - fath وَالْجَارِ
- 8-Al-līn ulmahmūz 6 شَيْئًا - taqlīl both dthawāt ulyā and الْقُرْبَىٰ وَالْجَارِ

A moderate way: of 6 possible ways of reading the āiyah with وَالْجَارِ

- 1-Al-līn ulmahmūz 4 شَيْئًا - fath dthawāt ulyā - الْقُرْبَىٰ - fath وَالْجَارِ
- 2-Al-līn ulmahmūz 4 شَيْئًا - fath dthawāt ulyā - الْقُرْبَىٰ - taqlīl وَالْجَارِ
- 3-Al-līn ulmahmūz 4 شَيْئًا - taqlīl both dthawāt ulyā - الْقُرْبَىٰ - وَالْجَارِ
- 4-Al-līn ulmahmūz 6 شَيْئًا - fath dthawāt ulyā - الْقُرْبَىٰ - fath وَالْجَارِ
- 5-Al-līn ulmahmūz 6 شَيْئًا - fath dthawāt ulyā - الْقُرْبَىٰ - taqlīl وَالْجَارِ
- 6-Al-līn ulmahmūz 6 شَيْئًا - taqlīl dthawāt ulyā - الْقُرْبَىٰ - fath وَالْجَارِ

17. Taghlīth (Thickening) OF THE LĀM



The terms tafkhīm and taghlīth are synoneyms, rather taghlīth is a major tafkhīm. The scholars tend to use the word taghlīth for velarization of the letter lām, and tend to use the word tafkhīm for velarization of the rā. Warsh has taghlīth of the lām in the following 3 conditions:

359 - وَغَلَطَ وَرُشٌ فَتَحَ لَامٍ لِصَادِهَا	***	أَوِ الظَّاءِ أَوْ لِلظَّاءِ قَبْلُ تَنْزِلًا
360 - إِذَا فُتِحَتْ أَوْ سُكِّنَتْ كَصَلَاتِهِمْ	***	وَمَطَّلِعَ أَيضًا ثُمَّ ظَلَّ وَيُوصَلًا
361 - وَفِي ظَالٍ حُلْفٍ مَعَ فِصَالًا وَعِنْدَمَا	***	يُسَكَّنُ وَقَفًا وَالْمُفَخَّمُ فُضِلًا

A. The lām to be maftūḥah. It does not matter if it is mushaddadah.

B. The lām has to be preceded by one of these letters: ظ , ط , ص.

C. The 3 letters (ظ , ط , ص) have to carry either a fathah or a sukūn

(i) If the 3 conditions are fulfilled, then Warsh makes **taghlīth** of the lām: طَلَّقْتُمْ-إِصْلَاح-أَظْلَمَ-ظَلَبَا-الْصَّلَاةَ-مَطَّلِعَ-يُوصَلُ-وَمَا ظَلَمُونَا-وَوَظَلَّلْنَا-بِظَلَامٍ

(ii) If any of these 3 conditions is not fulfilled, then make **tarqīq** of the lām: ضَلَّ-ظَلِمَ-خَلَطُوا

(iii) Warsh makes **taghlīth** of the lām, which is preferred, and also **tarqīq** of the lām in 3 cases; depending on madd badal's length.

A. If an alif separates the letter causing the taghlīth from the lām. As in 3 sūrah: يَصَالِحَا an-Nisā'-فِصَالًا Al-Baqarah، أَفْطَالٌ TāHā

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ رَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ (Al-Baqarah: 233)

There are 5 ways to read **فِصَالًا** with **آتَيْتُمْ**, the **taghlīth** is forbidden with qasr ulbadal. **Taghlīth** with 4 and 6 ḥarakāt, and **tarqīq** of the lām in all 3 lengths madd ulbadal: 2,4 and 6 ḥarakāt.

B. When stopping on the lām at the end of a word with a sukūn ˘arīd. This occurs in 6 words: ظَلَّ - فَصَّلَ - يُوَصَّلُ - فَصَّلَ - فَصَّلَ - وَبَطَّلَ

C. The lām is one of the letters of dthawāt ulyā, so the taghlīth of the lām accompanies the fath of dthawāt ulyā, and the tarqīq of the lām accompanies the taqlīl of dthawāt ulyā: سَيَصَلَّى - وَيُصَلَّى - يَصَلِّهَا-1

This rule cannot be applied to dthawāt ulyā that are at the end of the ayāt of the 10 sūrahs that have taqlīl only. There are 3 words:

Al-A`ala وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾, Al-`Alq عِبَادًا إِذَا صَلَّى ﴿١٠﴾
Al-Qiyāmah. فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾

6 words that are not from the end of the ayāt of the 10 sūrahs that have taqlīl only for dthawāt ulyā. (مُصَلَّى - تَصَلَّى - يَصَلَّى)

As for this eg.: مُصَلَّى (Al-Baqarah:125), it has a tanwīn, then the alif of dthawāt ulyā is dropped, or is not pronounced due to the rule of preventing the meeting of two sākīn letters. So you could read: مُصَلَّى in two ways, either (i) In the continuous recitation, with the taghlīth of the lām only. (ii) Or when stopping on مُصَلَّى, you have the two regular allowed ways of reading it: (a) fath of dthawāt ulyā with the taghlīth of the lām, which is preferred or (b) the taqlīl of dthawāt ulyā with the tarqīq of the lām مُصَلَّى.

The Tafkhīm and Tarqīq of the **Lām** for all Qurra'

The only time the letter 'lām' is mufakham is in Ismul Jalālah, i.e. the name of Allāh سُبْحَانَهُ وَتَعَالَى referring to the word itself:

“Allāh”. This occurs when the Ismul Jalālah is preceded by a fatḥah or a ḍammah, or when you start your recitation with it:

اللَّهُ خَالِقُ - رَضِيَ اللَّهُ - سُبْحَانَ اللَّهِ - فَفَرُّوا إِلَى اللَّهِ - وَلِشُكْرِكُمْ وَاللَّهُ - حَسْبِيَ اللَّهُ - مِنَ اللَّهِ - اللَّهُمَّ

If Ism Allāh is preceded by a **kasrah**, then its lām is said in **tarqīq**

قُلِ اللَّهُمَّ - بِسْمِ اللَّهِ - اتَّقِ اللَّهَ - بِاللَّهِ - عَنِ اللَّهِ - فَاسْجُدُوا لِلَّهِ - خَيْرٌ أَمِ اللَّهُ - يُجَادِدِ اللَّهُ -

In all other words, the lām is read with tarqīq regardless it's ḥarakh. This rule still applies in example قُلِ اللَّهُمَّ "Allāhumma" is just another form for ism ulJalālah, which is used in do`ā'.

363 - وَكُلُّ لَدَى اسْمِ اللَّهِ مِنْ بَعْدِ كَسْرَةٍ *** يُرَقِّقُهَا حَتَّى يَرُوقَ مُرْتَلًا
364 - كَمَا فَحَّمُوهُ بَعْدَ فَتْحٍ وَضَمِّهِ فَتَمَّ *** نِظَامُ الشَّمْلِ وَضَلًّا وَفَيْضَلًا

18- Yā-āt al-Idāfah



Yā-āt il-idāfah is yā-il-mutakallim, and can be added to the end of a noun, verb or particle. It can be replaced by a kāf, hā, any other pronoun or deleted. It's an extraneous letter that is not part of the root letters, fā, `ayn or lām ulkalimah.

387 - وَلَيْسَتْ بِلَامِ الْفِعْلِ يَاءٌ إِضَافَةٌ *** وَمَا هِيَ مِنْ نَفْسِ الْأَصُولِ فَتُشْكَلًا 388
- وَلَكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ *** يُرَى لِلْهَاءِ وَالْكَافِ مَدْخَلًا

What are the differences between Yā-il-idāfah and Yā-az-Zawā-id?

The <u>Attached</u> Yā-āt il-idāfah at the end of:	The <u>Extra</u> Yā-āt az-Zawā-id
(1) Nouns as بَيْتِي , verbs as دَرُونِي, and pronouns as عَلَيَّ / إِلَيَّ / مِنِّي	(1) At the end of: nouns as الدَّاعِي and verbs as نَبَغِي / يَأْتِي / الحُجَّوَارِي
2) Recorded in the writing of the Muṣḥaf	(2) Deleted from the writing of the Muṣḥaf
(3) The reciters differ in reading it with a sukūn or a fathāh.	(3) The reciters differ in reading with the yā or without it.

(4) Do not stem from the word's letters. They denote a direct object or possessive pronoun indicating "me" or "my".	(4) Either one of the word's root letters like يَأْتِي / يَسْرِي / الدَّاعِي or an extra letter نَذِيرِي / وَعِيدِي .
(5) They are pronouns	(5) They are letters

18. ATTACHED YĀ-UL-MUTAKALLIM



Yā-al-idāfah can be divided into 3 categories in general:

a. The yā-āt that the reciters have agreed upon reading with sukūn:

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي - الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ - وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ -
وَالَّذِي يُمَيِّتُنِي - يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا .

b. The yā-āt that the reciters have agreed upon reading with fathāh:

بَلَّغَنِي الْكِبْرُ - نِعْمَتِي الَّتِي - أَرُونِي الَّذِينَ

c. The yā-āt that the reciters differed upon, regarding reading them with a fathāh or with a sukūn. Their differences are found in [212](#)

yā-āt according to ash-Shātibī and he will divide them as follows:

389 - وَفِي مَائَتَيْ يَاءٍ وَعَشْرٍ مُنِيفَةٍ *** وَثِنْتَيْنِ خُلْفُ الْقَوْمِ أَحْكِيهِ مُجْمَلًا

Yā-al-idāfah can be followed by 1 of 6 letters: any letter-أ-ال-ء-ء-ء

If Yā-al-Idāfah is followed by a disjunctive hamzat ulqat, then

Warsh reads this yā with a **fathah** if it precedes hamzat ulqat that has (a) fathah, إِنِّي أَخَافُ-إِنِّي أَعْلَمُ (b) dammah إِنِّي أُعِيدُهَا-عَذَابِي أُصِيبُ (c) a kasrah رَبِّي الَّذِي بَعْدِي اسْمُهُ or hamzat wasl (d) تَوْفِيقِي إِلَّا-نَفْسِي إِنْ-مَنِّي إِلَّا

Except some cases where Warsh reads the yā with a sukūn then elongates it to 6 ḥarakāt madd munfaṣṣil preceding hamzat qaṭ

1) There are **99** yā-idāfah that precede hamzat alqaṭ **almaftūḥah**:

390 - فَتَسْعُونَ مَعَ هَمَزٍ بِفَتْحٍ وَتَسْعُهَا *** سَمَاءٌ فَتَحُّهَا إِلَّا مَوَاضِعَ هُمَلًا

Yā-āt al-idāfah followed by hamzat qaṭ maftūḥah are found in 99 places. In it Nāfī, Ibn Kathīr and Abū ḤAmr generally read the yā as maftūḥah with certain exceptions, as Ash-Shāṭibī states:

391 - فَأَرْنِي وَتَفْتِنِي أَتَّبِعْنِي سَكُونَهَا *** لِكُلِّ وَتَرَحَّمْنِي أَكُنْ وَلَقَدْ جَلًّا

Warsh reads these yā-āt with **fathah** رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ, **except 7** with **sukūn**, **4** of them that all the qurrā` read with **sukūn** as in verse 391.

أَرْنِي أَنْظِرِ إِلَيْكَ (7) ، وَلَا تَفْتِنِي إِلَّا (9) ، وَتَرَحَّمْنِي أَكُنْ (11) ، فَاتَّبِعْنِي أَهْدِكَ (19).

392 - ذُرُونِي وَادْعُونِي اذْكُرُونِي فَتَحُّهَا *** دَوَاءٌ وَأَوْزَعْنِي مَعًا جَادَ هُطَلًا
ذُرُونِي أَقْتُلْ - اذْكُرُونِي أَتَسْتَجِبْ لَكُمْ - فَأَذْكُرُونِي أَذْكُرْكُمْ -

2) There are **52** yā-idāfah that precede hamzat alqaṭ **almaksūrah**:

400 - وِثْنَتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ *** بِفَتْحِ أُولَى حُكْمٍ سِوَى مَا تَعَزَّلَا

Nāfī usually reads this yā with a fathah in these 52 places, with a few exceptions, which Warsh reads **9** with **sukūn**, as Shāṭibī states

- 401- بَنَاتِي وَأَنْصَارِي عِبَادِي وَلَعْنَتِي *** وَمَا بَعْدَهُ بِالْفَتْحِ إِنْ شَاءَ أَهْمِيلاً
- 402- وَفِي إِخْوَتِي وَرَشٍّ يَدِي عَنْ أُولِي حِمِّي *** وَفِي رُسُلِي أَصْلُ كَسَا وَفِي الْمَلَأِ
- 404 - وَحُزْنِي وَتَوْفِيْقِي ظِلَالٌ وَكُلُّهُمْ *** يُصَدِّقْنِي أَنْظِرْنِي وَأَخَّرْتَنِي إِلَى
- 405 - وَذُرِّيَّتِي يَدْعُونَنِي وَخِطَابُهُ *** مَن انصَارِي إِلَى اللَّهِ

- 1) أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ (14 الأعراف، 2) فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ (الحجر 3/79 ص،
- 4) أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ (12:43) 5) وَتَدْعُونَنِي إِلَى الْبَارِ 6) أَنَّمَا تَدْعُونَنِي إِلَيْهِ غافر
- 7) رِدًّا يُصَدِّقْنِي إِنِّي أَخَافُ أَنْ (34 القصص، 8) وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي (15: 46:
- 9) لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ (63:10)

3) There are 10 yā-idāfah that precede hamzat ulqat **almaqdmūmah** Warsh reads them in **fathah** except 2 that all reciters read **sākinah**.

- Words with **sukūn** on yā-il-idāfah: 405- وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا ***
- 406 - فَعَنْ نَافِعٍ فَافْتَحَ وَأَسْكِنَ لِكُلِّهِمْ *** بِعَهْدِي وَأَتُونِي لَتَفْتَحَ مُقْفَلًا

AlKahf 96 (قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا) Baqarah 40 (وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ

4) There are 14 yā-idāfah that precede hamzat wasl with **lām ut-Ta rīf** (Identification Article “al”): like: (لَا يَنَالُ عَهْدِي الظَّالِمِينَ) 2:124

- 407 - وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ *** فَإِسْكَانُهَا فَائِشٌ وَعَهْدِي فِي عَلَا

Warsh reads these yā-āt with **fathah** without exceptions رَّبِّي الَّذِي يُحْيِي .

5) There are 7 yā-āt-idāfah that are followed by hamzat ulwasl

411 - وَسَبْعٌ بِهِمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ *** أَخِي مَعَ إِنِّي حَقَّهُ لَيْتَنِي حَلَا

Warsh reads 3 yā with *sukūn*. {إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ} (Al-Aʿrāf:144)

{ يَلِيَّتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ 25 (TāHā) هَارُونَ أَخِي ﴿٣٠﴾ أَشَدُّ بِهِ أَرَى ﴿٣١﴾ }

412 - وَنَفْسِي سَمًا ذِكْرِي سَمًا قَوْمِي الرِّضَا *** حَمِيدٌ هُدًى بَعْدِي سَمًا صَفْوَةٌ وَلَا

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبُ أَنْتَ وَأُحْوَكُ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾ أَذْهَبَا إِلَى فِرْعَوْنَ..

يَرْبُ إِنَّ قَوْمِي اتَّخَذُوا ﴿٣٠﴾ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

Warsh reads 4 of these 7 yā-āt with *fathah*:

6) There are 30 Yā-idāfah that are followed by a letter other than a hamzah. {An opposite rule is applied here}. Warsh reads these yā-āt with *sukūn* when it comes before a letter other than hamzah, except 11 words that he reads yā with a *fathah*:

413 - وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ خُلْفُهُمْ *** وَنَحْيَايَ جِي (بِالْخُلْفِ) وَالْفَتْحُ خَوْلًا

414 - وَمَعَ عَلَاً وَجِهِي وَبَيْتِي بَنُوحَ عَنْ *** لَوِيَّ وَسِوَاهُ عُدَّ أَصْلًا لِيُحْفَلَا

Nāfiʿ reads *fath* other than this وَسِوَاهُ عُدَّ أَصْلًا (نوح) وَلَمَنْ دَخَلَ بَيْتِي مُؤْمِنًا

1) (أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ) 2:126, (وَطَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ) 22:26

418 - وَمَعَ 10 تُوْمِنُوا لِي 2 يُوْمِنُوا بِي جَاوِيَا *** عِبَادِي صِيفٌ وَالْحَذْفُ عَنْ شَاكِرٍ دَلَا

2) (وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ) 2:185, 3) (فَقُلْ اسَلَّمْتُ وَجِهِي لِلَّهِ وَمَنْ اتَّبَعَنِي) 3: 20

4) (إِنِّي وَجَّهْتُ وَجِهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا) (Al-Anʿām: 79)

5) (وَمَحْيَاةً/ وَمَحْيَاةً/ وَمَحْيَاةً) (6) (وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ) (6: 126)

Warsh reads وَفَحْيَايَ in 4 ways, 2 of elongating the preceding alif in 6 ḥarakāt light madd lāzim يَ and 2 ḥarakāt يَ, waṣlan and waqfan. The other 2 ways are he reads with both the fath and the taqlīl.

7 (وَلِي فِيهَا مَثَارِبٌ أُخْرَى) ((20:18)-8 (وَنَجِّبِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ) (26: 118)

9 (وَمَالِي لَا أَعْبُدُ الَّذِي فَطَرَنِي) (36:22) 10 (وَإِنْ لَمْ تُؤْمِنُوا لِي فَاَعْتَرِزُوا) (45: 21)

11 (لَكُمْ دِينُكُمْ وَلِيَ دِينِ) (Al-Kāfirūn: 6) like in Ḥafṣ

415 - وَمَعَ شُرَكَائِي مِنْ وَرَائِي دَوَّنُوا *** وَلِي دِينٍ عَنِ هَادٍ يُخْلِفُ لَهُ الْخَلَائِفَ

419 - وَفَتَحَ 7 وَلِي فِيهَا لُورِثِينَ وَحَفْصِهِمْ *** وَمَالِي فِي يَسٍ سَكِّنُ فَتَكْمُلَا

19. YĀ-ĀT AZ-ZAWĀ-ID (EXTRA)



420 - وَدُونِكَ يَا أَيْتِ تَسْمَى زَوَائِدًا لِأَنَّ *** كُنَّ عَنِ حَظِّ الْمَصَاحِفِ مَعَزِلَا

422 - وَفِي الْوَصْلِ حَمَادٌ شُكُورٌ إِمَامُهُ *** وَجُمَلَتِهَا سِتُونَ وَاثْنَانِ فَاَعْقِلَا

Ya-āt az-Zawā-id are 62 in total. Warsh reads 47 words with the extra “yā” waṣlan, but deletes them waqfan, as ash-Shāṭibī states:

423 - فَيَسْرِي إِلَى الدَّاعِ الجَوَارِ المُنَادِ *** يَهْدِينِ يُؤْتِينَ مَعَ أَنْ تُعَلِّمَنِي وَلَا

425 - وَأَخْرَجْتَنِي الْأَسْرَا وَتَتَّبِعُنِ سَمَاً وَفِي *** الكَهْفِ نَبِيٍّ يَا تِ فِي هُوْدَ رُقْلَا

426 - سَمَاً وَدُعَايِي فِي جَنَّا حُلُوْ هَدِيهِ *** وَفِي اتَّبِعُونَ أَهْدِكُمْ حَقَّهُ بِلَا

427 - وَإِنْ تَرَنِي عَنْهُمْ تُمِدُّونَنِي سَمَاً فَرِيْقَاً *** وَيَدْعُ الدَّاعِ هَاكُ جَنَّا حَلَا

429 - وَأَكْرَمَنِي مَعَهُ أَهَانِنِ إِذْ هَدَى *** وَحَذَفُهَا لِلْمَازِنِي عُدَّ أَعْدَلَا

431 - وَمَعَ كَالْجَوَابِ الْبَادِ حَقٌّ جَنَا هُمَا وَ *** الْمُهْتَدِ الْإِسْرَا وَتَحْتُ أَخُو حُلَا

432 - وَفِي اتَّبَعُنِ فِي آلِ عِمْرَانَ عِنْدَهُمَا *** وَكَيْدُونَ فِي الْأَعْرَافِ حَجَّ لِجَحْمَلَا

1 {الِدَاعُ إِذَا دَعَانِي 2 فَلَيْسَتْ جِيْبُوا (2)} - 3,4 (54: 6,8) {الِدَاعُ} 5 {وَمَنِ اتَّبَعَنِي وَقُل

436 - وَمَعَ دَعْوَةَ الدَّاعِ دَعَانِي حَلَا جَنَا *** وَلَيْسَا لِقَالُونِ عَنِ الْغُرِّ سَبَلَا

7 {فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ} 6 {يَوْمَ يَأْتِي لَّا تَكَلَّمُ نَفْسٌ إِلَّا

8 {وَعِيدُهُ} 9,10 (14: 14-50:14,45) 11 {دَعَاءُهُ} 12 {لَيْنِ أَخْرَتِنِ إِلَى} (17: 62)

13 {وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ} 14 (17: 97/18:17)

15 {وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا} 16 {فَعَسَى رَبِّي أَنْ يُوتِيَنِي خَيْرًا

17 {أَنْ تَعْلَمَنِي مِمَّا عَلِمْتَ رُشْدًا} 18 {قَالَ ذَلِكَ مَا كُنَّا نَبْغُ} فَارْتَدَّا {18: 40,64

20 (22: 23) {الْعَكِيفُ فِيهِ وَالْبَادِي وَمَنْ} {أَلَّا تَتَّبِعَنِي أَفَعَصَيْتَ أَمْرِي} 19 (20: 93)

{يَوْمَ يَأْتِي لَّا تَكَلَّمُ} {اتَّبِعُونَ أَهْدِيكُمْ} {اتَّمِدُونِي بِمَالٍ} {وَمَنِ اتَّبَعَنِي وَقُلْ لِلَّذِينَ

430 - وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى حِمِّي *** وَخِلَافِ الْوَقْفِ بَيْنَ حُلَا عَلَا

II. Warsh reads only 1 word with an extra “yā” **maftūḥah** waṣlan and deletes it waqfan (فَمَا ءَاتَيْنِي اللَّهُ خَيْرٌ مِمَّا ءَاتَيْتُكُمْ).

24-21 {فَكَيفَ كَانَ نَكِيرُهُ} 25-26 {اتَّمِدُونِي بِمَالٍ فَمَا ءَاتَيْنِي اللَّهُ خَيْرٌ مِمَّا ءَاتَيْتُكُمْ

27 وَلَا يُنْقِدُونَ} 28 {إِنِّي} 29 {وَجَفَانَ كَالْجَوَابِ وَقُدُورِ رَأْسِيَّتِ

30 {لِيُنْذِرَ يَوْمَ التَّلَاقِ} 31 {يَوْمَ التَّنَادِ} 32 {قَالَ تَأَلَّوْا إِنَّ كِدْتَ لَتُرْدِينَ} 33

33 {وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ} 43 {فَسَتَعْلَمُونَ كَيْفَ نَذِيرُهُ} 34

34 {وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونَ} 35 {وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزَلُونَ} (Ad-Dukhān)

36 {وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ} 54 (37-42) {وَنُذِرُهُ} (Al-Qamar)

435 - وَفِي الْمُتَعَالِي دُرَّةٌ وَالتَّلَاقِ *** وَالتَّنَادِ دَرًا بَاغِيهِ بِالْحُلْفِ جُهَلًا

44-47 وَاللَّيْلِ إِذَا يَسِرَّهٗ / جَابُوا الصَّخْرَ بِالْوَادِ / رَبِّي أَكْرَمَنِ / فَيَقُولُ رَبِّي أَهْلَنَنِ (Al-Fajr)

Note: (i) Warsh reads 1 extra yā with sukūn in waṣlan and waqfan, in sūrat (Az-Zukhruf) يَعْْبَادِي لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ يَعْْبَادِي (ii) Any yā Warsh reads with sukūn waṣlan could be followed with one of these 3 letters:

- 1- Hamzat qaṭʿ, elongates the sākin yā to 6 ḥarakāt madd munfaṣṣil
- 2- Vowelled letter other than the hamzat qaṭʿ هَلْ إِذَا يَسِرَّهٗ ﴿٤١﴾ هَلْ elongates the sākin yā into the natural madd 2 ḥarakāt.
- 3- Sākin letter يُنَادِ الْمُنَادِ no elongation as the sākin yā has to be dropped to prevent the meeting of 2 sākin letters between 2 words.

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This concludes the lessons of Warsh ʿan Nāfiʿs recitation rules. To recite in Warsh’s Qirā-ah, you should listen to the sheikhs who recite in his style, get the Muṣḥaf of Warsh, and learn with a teacher (preferably one who has an Ijāzah).

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
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.

If you find any mistakes please email me: najaah.ummAhmad@gmail.com

Here are my Facebook pages:

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

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

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

[jW81pcMWFw/playlists](https://www.youtube.com/channel/UC0grA3tsjOGc-jW81pcMWFw/playlists)

This is my Youtube playlist for classes in Arabic and English:

<https://telegram.me/hifzquraan>

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