

The Uṣūl and Farsh in Rewayat Warsh

الأصول والفرش في رواية ورش

مراجعة وتقريباً
الشيخ الدكتور على محمد توفيق النحاس

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The Tajweed Rules of

Riwāyat

Warsh ʿan Nāfiʿ

From the way of

Al-Azraq

From the Ṭarīq of

Ash-Shāṭibiyyah

Fundamental Principles of Riwāyat Warsh ʿan Nāfiʿ, In Reference to Ḥafṣ's Recitation and Upon Evidences from Ash-Shāṭibiyyāh. The verses from Ash-Shāṭibiyyāh that concern the recitation rules of **Warsh** will be written in blue Arabic text.

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

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



Bismi Allāahi Ar-rahmāani Ar-rahīm

In the name of Allah, the most

Beneficent, the most Merciful



Transliteration Table

Nr.	Arabic	English	Nr.	Arabic	English
1	أ	a	17	ظ	ṭh
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	tha	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	هـ	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	آ	ā
14	ص	ṣ	30	وُ	ū
15	ض	ḍ	31	يِ	ī
16	ط	ṭ	32		

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*The Tajwīd Rules of Riwayāt Warsh ʿan Nāfiʿ*¹



(1) **Nāfiʿ** ibn ʿAbd Ar-Rahmān ibn Abī Noʿaym al-Laythī, better known as Nāfiʿ al-Madanī was originally from Aṣbahān. He was born around 70 A.H. in Madīnah, and passed away there, 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 Niṣāḥ. All of them reported from Abū Hurayrah, Ibn ʿAbbās and ʿAbdallāh Ibn ʿAyyāsh Ibn Abī Rabīʿah al-Makhzūmī; and most from Ubayy Ibn Kaʿb from the Prophet (ﷺ). 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 (ﷺ) 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. 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 (ﷺ) reciting the Qur-ān into my mouth. Since this dream, I have had this beautiful scent with me.”

فَذَٰكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنَزِلًا ***

فَأَمَّا الْكَرِيمُ السِّرِّ فِي الطِّيبِ نَافِعٌ

¹ Nailu al-Wattar fil-Qirā-āt al-Arbaʿ ʿAshar: 9, 31

² Ash- Shāṭibiyyah: 25

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.

وَقَالُونُ عِيسَى ثُمَّ عُثْمَانُ وَرَشُهُمْ *** بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلَا

1) **Qālūn**: He is Isā 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 he died there later. 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.

1. The Basmalah Between Two Sūrahs⁴

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

وَبَسْمَلٌ بَيْنَ السُّورَتَيْنِ بِسْنَةٍ *** رَجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلَا
وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةٍ 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 opening al-Fātiḥah.

³ Ash- Shāṭibiyyah: 26, 100, 106

⁴ Al-Idā'ah fī Bayān usūl al-qirā-ah



وَمَهُمَا تَصِلُهَا أَوْ بَدَأَتْ بَرَاءَةً⁵ *** لِيَتَزِيلَهَا بِالسَّيْفِ لَسْتُ مُبْسِلًا

Joining sūrat al-Anfāl with sūrat 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) “Waqf”: take a break for any amount of time
- (b) “Sakt”: take a short breathless pause
- (c) “Waṣl”: connect both sūrahs

وَوَصْلِكَ بَيْنَ السُّورَتَيْنِ فَصَاحَةً *** وَصِلْ وَاسْكُتْ كُلُّ جَلَايَاهُ حَصَلًا

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

Warsh can connect using basmalah, sakt or waṣl.

A. There are 3 allowed ways to connect 2 sūrahs with Basmalah

The fourth way is **not** acceptable 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 start the following sūrah.

وَمَهُمَا تَصِلُهَا مَعَ أَوَاخِرِ سُورَةٍ *** فَلَا تَقِفَنَّ الدَّهْرَ فِيهَا فَتَثْقَلَا

The **3** allowed combinations are: (i) After finishing a sūrah, take a breath, say basmalah, 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

(i) Sakt: a 2-second breathless pause, Warsh’s preferred method. (muqaddam fīl-adā’) for connecting 2 sūrahs. The exception is that he uses basmalah to join the 4 “Zuhr” sūrahs.

⁵ Ash- Shāṭibiyyah: 105, 101, 107

(ii) Wasl: connecting two consecutive sūrahs while applying the appropriate tajweed rules for the meeting of the letters.

وَسَكَّتُهُمُ الْمُخْتَارُ دُونَ تَنْفُسٍ وَبَعْضُهُمْ فِي الْأَرْبَعِ الزُّهْرِ بِسْمَلًا *** لَهُمْ دُونَ نَصٍ⁶

The 4 Zuhr: There are 4 sūrahs called “Zuhr” sūrahs. Two begin with وَيْلٌ (Al-Muṭaffifin and Al-Humazah) and 2 begin with لَا (Al-Qiyāmah and Al-Balad). Some scholars say that joining any one of these sūrahs with the previous sūrah might lead to an unsuitable meaning. To avoid this they suggested the following:

- (i) use the “Sakt” instead of making “Wasl” without basmalah.
- (ii) use basmalah before any of the “Zuhr”, instead of doing sakt.

2. Sūrat Al-Fātiḥah

(king), without alif in sūrat ul-Fātiḥah: 4 مَلِكِ يَوْمِ الدِّينِ Warsh reads

وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ ***

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

{صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ} ٢ and {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} ٣

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

⁶ Ash- Shāṭibiyyah: 103, 108

3. *Mīm ul-Jamʿ and its Connection with Wāw* ⁷

Mīm ul-Jamʿ 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: أَنْتُمْ - بِهِمْ - لَكُمْ. ⁸ Warsh reads mīm ul-Jamʿ differently, depending on whether it is preceding a sākin or a mutaharrik.

A. If *sākin* mīm ul-Jamʿ is followed by a *sākin* letter (to avoid the meeting of two sākin letters), then Warsh reads this mīm with a ḍammah ʾarīdah without *ṣilah*. The temporary ḍammah is not lengthened, (i.e., mīm ul-Jamʿ is not connected with wāw).

.....*** وَمِنْ دُونِ وَصَلٍ ضَمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ
 *** وَقَفَ لِلْكُلِّ بِالْكَسْرِ مُكْمِلًا كَمَا بِهِمُ الْأَسْبَابُ نَمَّ عَلَيْهِمُ الْقِتَالُ
 {مَنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ - عَلَيْهِمُ اللَّعْنَةُ - عَلَيْكُمُ الْقِتَالُ - بِهِمُ الْأَسْبَابُ}

During waqf on mīm ul-Jamʿ, all the qurrāʾ stop with sukūn. Warsh has 2 ways of reading mīm ul-Jamʿ that precedes a mutaharrik letter in a continuous reading.

B. If mīm ul-Jamʿ is followed by a *mutaharrik* letter (other than hamzat ul-qatʿ), then Warsh reads mīm ul-Jamʿ with a *sukūn*.

¹⁰ {وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ}

C. If mīm ul-Jamʿ is followed by *hamzat ul-qatʿ*, then Warsh makes *ṣilah*, waṣl of this mīm (i.e., connecting it with wāw). To do this: 1st, pronounce the sākin mīm with a temporary ḍammah (ʾarīdah), then lengthen the ḍammah of mīm ul-Jamʿ into 6 ḥarakāt as in the madd munfaṣil. This *ṣilah* occurs waṣlan only.

{عَاخِذِينَ مَا آتَيْنَاهُمْ رَبُّهُمْ} إِنَّهُمْ كَانُوا {وَهَدَيْنَاهُمْ} إِلَى صِرَاطٍ مُسْتَقِيمٍ {وَمِنْهُمْ} أُمِّيُونَ {وَمِنْ قَبْلِ هَمَزِ الْقَطْعِ صَلَها} *** لَوْ رُشِهُمُ وَأَسْكَنَهَا الْبَاقُونَ بَعْدَ لِتَكْمِلًا

⁷ Al-Idā'ah fī Bayān usūl al-qirā-ah

⁸ Ghuny at-Talabah fī Taysīr as-Sabʿah: 90

⁹ Ash- Shāṭibiyyah: 113, 115, 112

¹⁰ Sūrat ul-Anʿām: 87, Adthāriyāt: 16, Al-Baqarah: 78

4. [Al-Madd Al-Farṭī]: Elongation¹¹

The madd is the lengthening of the vowel sounds in the letters of madd or līn: alif, wāw and yā. The alif follows a letter that carries a fathah. If yā is preceded by a kasrah and wāw is preceded by a ḍammah, then they are elongated as Aṣlī or farṭī madd. Madd aṣlī is the natural 2 ḥarakah length. Madd farṭī is branched from the aṣlī and has a reason like hamzah or sukūn. In madd ʿarīḍ lil-waqf, all the qurrā` allow qaṣr, tawassuṭ and ṭūl.

إِذَا أَلِفٌ أَوْ يَآؤُهَا بَعْدَ كَسْرَةٍ *** أَوْ الْوَأُو عَنْ صَمٍّ لَقِيَ الْهَمْزَ طَوَّلَا

I. Al-Madd Al-Muttaṣil is when a madd letter precedes a hamzat qaṭ in a word. Warsh reads wājib muttaṣil in 6 ḥarakāt ishḃāṭ ṭūl.

كَجِيٍّ وَعَنْ سُوءٍ وَشَاءَ اتِّصَالُهُ *** وَمَفْصُولُهُ فِي أُمِّهَا أَمْرُهُ إِلَى
{ وَجَاءَ - سُوءٌ - شَاءَ - سُوءٌ - جَزَأُوهُمْ - تَبَوَّأَ - الدِّمَاءَ - النِّسَاءَ - الْمَاءَ - شَرَكَاءُ - السَّمَاءَ - السُّفْهَاءَ }

II. Al-Madd Al-Munfaṣil is when a madd letter precedes hamzat al-qaṭ in 2 words, even adjoined in writing: { هَتُّوْلَاءَ - يَتَأْهَلْ - يَتَأْتِيهَا } Warsh extends the jā-iz munfaṣil madd into ishḃāṭ ṭūl, 6 ḥarakāt.

{ فِي أُمِّهَا - وَأَمْرُهُ إِلَى - لَنْ نَدْخُلَهَا أَبَدًا - وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ - أَلَا إِنْ قَالُوا إِنَّا }

In Riwayāt Warsh, the madd munfaṣil includes 3 categories, each is in 2 separate words, and hamzat al-qaṭ follows a madd letter:

1- Hā ul-Kināyah هَدَيْتُهُمْ إِلَى 2- Mīm ul-Jam ʿ أَن لَّمْ يَرَهُ أَحَدٌ يُودِّهِ إِلَيْكَ

3- Hamzat qaṭ maftūḥah or maḍmūmah follows (أَنَا).

{ قَالَ أَنَا أُحْيِي وَأُمِيتُ - وَأَنَا أَوَّلُ الْمُسْلِمِينَ } أَنَا أَكْثَرُ { / { إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ }
وَمَدَّ أَنَا فِي الْوَصْلِ مَعَ صَمٍّ هَمْزَةً *** وَفَتَحَ أَنِّي وَالْخُلْفُ فِي الْكُسْرِ بُجْلًا

The alif in the verse is a code letter that indicates Nāfīʿ elongates the alif. If hamzah maksūrah or other letter follows { أَنَا }, Warsh drops the alif, like Ḥaḥṣ.

¹¹ Al-Idā'ah fi Bayān usūl al-qirā-ah / Ash-Shāṭibiyyāh: 168, 170, 521

2 madd farʿī, (waṣlan and waqf) *al-līn ul-mahmūz* and *al-badal*.

Al-Madd al-Farʿī		
Al-Lāzim	Al-Muttaṣil	Al-Munfaṣil
6 ḥarakāt	6 ḥarakāt	6 ḥarakāt
Al-Līn al-Mahmūz	Al-Badal	Al-ʿĀrid lis-Sukūn
4-6 ḥarakāt	2,4,6ḥarakāt	2,4,6ḥarakāt

5. The Pronoun Hā al-Kināyah¹²

The Pronoun of hā al-Kināyah is an extra hā at the end of a word (with kasrah or ḍammah) denoting a singular male third person.

(i) Warsh Reads some Hā ul-Kināyah Like Hafs, With ṣilah

The rule of a mutaḥarrik hā al-Kināyah: If it is located between 2 mutaḥarrik letters, then lengthen it's kasrah into yā or it's ḍammah into wāw of 2 ḥarakah; it's called ṣilah ṣuḡrā (small).

{وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا / أَلَدُّنْيَا نُؤْتِيهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ / الْآخِرَةِ نُؤْتِيهِ مِنْهَا}¹³
{وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤْلِيهِ مَا تَوَلَّى / تَوَلَّى وَنُضْلِيهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا}

If hamzat qatʿ follows hā al-Kināyah, extend the yā or the wāw to 6 ḥarakāt madd (munfaṣil); ṣilah kubrā. Only 1 is with ḍammah.

{وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا} {وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ}

¹² Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh:

¹³ Sūrat Āli-Imrān: 145, An-Nisā':115, Āli-Imrān: 75, Ash-Shurā: 20, Az-Zumar: 7

(ii) Warsh Reads Some Hā Al-Kināyah Differently From Hafṣ

Hafṣ reads, waṣḻan	Warsh reads, waṣḻan	Note	Sūrah:#
أَرْجِهْ وَأَخَاهُ	أَرْجِهْ وَأَخَاهُ	Warsh with ṣilah	7: 110
وَمَا أُنْسِنِيهِ إِلَّا	وَمَا أُنْسِنِيهِ إِلَّا	ḍammah / kasrah	18: 63
وَيَتَّقِهِ فَأُولَٰئِكَ	وَيَتَّقِهِ فَأُولَٰئِكَ	Warsh with ṣilah	24: 50
وَيَخْلُدُ فِيهِ مُهَانًا	وَيَخْلُدُ فِيهِ مُهَانًا	Warsh no ṣilah	25: 69
فَأَلْقِيهِ إِلَيْهِمْ	فَأَلْقِيهِ إِلَيْهِمْ	Warsh with ṣilah	27: 28
بِمَا عَاهَدَ عَلَيْهِ اللَّهُ	بِمَا عَاهَدَ عَلَيْهِ اللَّهُ	kasrah / tarqīq lām of Ism ul-jalālah	48: 10

وَعَى نَفَرٌ أَرْجِيْهُ بِالْهَمَزِ سَاكِناً¹⁴ *** وَفِي الْهَاءِ ضَمٌّ لَفٍ دَعَاؤُهُ حَرَمَلًا

وَأُسْكِنُ نَصِيْرًا فَارَ وَكَسِرَ لِعَٰغِرِهِمْ *** وَصَلَهَا جَوَادُ دُونَ رَيْبٍ لِثَوَصَلَا

وَهَا كَسِرَ أُنْسَانِيهِ ضَمٌّ لِحَفْصِهِمْ *** وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَا

6. Rules of a Single Hamzah in a Word¹⁵

Changes in hamzah are allowed to ease the pronunciation. Warsh reads with: tas-hīl (pronouncing the hamzah with ease between its sound and the sound of the madd letter which corresponds to its ḥarakah). Ibdāl (to replace or substitute the sākin 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 ṣaḥīḥ letter before it, then drop the hamzah.

Hadthf: حَذَفَ (deleting a hamzah). Adding hamzahs to words.

Warsh makes ibdāl of a sākin hamzah when it is the first letter (fā-ul-kalimah) as in (b) waṣḻan (connecting a word), which differs from its ibdāl at the starting, as in (c). (i.e. The mubdal madd letter differs so as to match the previous letter's ḥarakah).

¹⁴ Ash-Shāṭibiyyah: 166, 167, 844

¹⁵ Nailu al-Wattar fil-Qirā-āt al-Arba' ~ Ashar:

(a) waṣlan, Ḥafṣ	(b) waṣlan, Warsh	(c) Starting	Sūrah:#
الَّذِي أَوْثَمَنَ	الَّذِي أُيْتِمَنَ	أَوْثَمَنَ	2: 283
الْهَدَى أَثْتِنَا	الْهَدَى أُتِنَّا ^ط	إِيتِنَا	6: 71
يَا صَالِحُ أَثْتِنَا	يَا صَالِحُ أُوتِنَا	إِيتِنَا	7: 77
يَقُولُ أَثْذَن لِي	يَقُولُ أُوْذَن لِي	إِيْذَن لِي	9: 49
لِقَاءَنَا أَثْتِ	لِقَاءَنَا أُتِ	إِيتِ	10: 15
فِرْعَوْنُ أَثْتُونِي	فِرْعَوْنُ أُوتُونِي	إِيتُونِي	10: 79
ثُمَّ أَثْتُوا	ثُمَّ أُتُوا	إِيتُوا	20: 64
أُتِ أَنْ	أُنِ أَيْتِ	إِيتِ	26: 10
السَّمَوَاتِ أَثْتُونِي ^ط	السَّمَوَاتِ أُيْتُونِي	إِيتُونِي	46: 4

Note: {الَّذِي أَوْثَمَنَ} drop hamzat ul-waṣl and the madd letter preceding the sākin hamzah to prevent the meeting between two sākins {الَّذِي أَثْتَمَنَ}. Then change the sākin hamzah into a madd letter yā to match the ḥarakah of the preceding letter: {أَوْثَمَنَ / لَذِيثُمَنَ}.

2- If it is the 2nd letter, after one of (فَأَنِيْتُمُو), then he substitutes it into the same madd letter (waslan and waqfan) that matches the previous letter's ḥarakah (alif, if it is preceded by a fathah, yā, if it is preceded by a kasrah, wāw, if it is preceded by a ḍammah).

{يَأْكُلُ-يُؤْفَكُ-يُؤْفَكُ-يَأْمُرُ-يَأْمُرُ-تَأْخُذُهُ-تَأْخُذُهُ-مَأْمَنَهُ-مَأْمَنَهُ-مُؤْمِنٌ-مُؤْمِنٌ-نَأْتِ-نَاتِ-أَسْتَعِذْنَ-أَسْتَعِذْنَ-أَلَذِيبُ-وَبِئْرٍ-وَبِئْرٍ-فَبَيْسَ-فَبَيْسَ-فَأُتُوا-فَأُتُوا-وَأُتُوا-وَأُتُوا}

¹⁶ {يَأْجُوجَ وَمَأْجُوجَ : يَأْجُوجَ وَمَأْجُوجَ - مُؤْصَدَةٌ: مُؤْصَدَةٌ}

¹⁶ Sūrat Al-Kahf, Al-Ambiyā', Al-Humazah, Al-Balad.

I. Warsh replaces (makes ibdāl of) any sākin hamzah, that is the 1st letter in the root of (noun or verb). **Fā** ul-kalimah of a weighed word faʿala: **فَعَلَ**, a scale (mīzān) of letters. Because it is **sākin** and 1st letter, it has to be preceded by 1 of the letters: ت ا ي the 4 extra letters that any present tense verb begins with. Or 3 letters: م و ف (فَأَنْتُمْ). To find the root of a word, change it into 3rd person past tense singular verb form **فَعَلَ**. {مُؤْمِنٌ}: {مُؤْمِنٌ}.

The sākin hamzah	Root-Scale فعل	Change it to a madd
يَأْمُونُ	أَلِمَ - يَفْعَلُونَ	يَالْمُونُ
يُؤْمِنُونَ	أَمِنَ - يَفْعَلُونَ	يُؤْمِنُونَ
الَّذِي أُوتِيَ	أَمِنَ - افْتَعَلَ	الَّذِي يُؤْمِنُ

Example: Ḥaḥṣ reads the 1st part, Warsh reads with ibdāl (blue).

{يَسْتَعِزُّونَكَ أَوْلِيكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ} فَإِذَا اسْتَعِزُّوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّنْ لِمَنْ شِئْتَ مِنْهُمْ {يَسْتَعِزُّونَكَ أَوْلِيكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ} فَإِذَا اسْتَعِزُّوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّنْ لِمَنْ شِئْتَ مِنْهُمْ} Warsh doesn't change the sākin hamzah {يَسْتَعِزُّونَكَ أَوْلِيكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ} or ʿayn ul-kalimah **فَعَلَهُمْ** - **شَأْنِهِمْ** **فَعَلَ** - **شَاءَ**, **شِئْتَ** lām ul-kalimah

17 إِذَا سَكَنْتَ فَأَنَّ مِنَ الْفِعْلِ هَمْزٌ *** **فَوَرَشٌ** يُرِيهَا حَرْفَ مَدٍّ مُبَدَّلًا
سَوَى جُمْلَةٍ الْإِيوَاءِ وَالْوَاوِ عَنْهُ إِنَّ *** تَفْتَحُ إِثْرَ الضَّمِّ نَحْوُ مُوجَلًا

Exceptions: (a) Warsh does not change the sākin hamzah of any of the 7 derivatives of **الْإِيوَاءِ**, even though it is **fā** ul-kalimah:

{وَمَاؤُنُهُ - وَتُؤْوَى - فَأُؤْوَا - فَمَاؤُهُمْ - مَاؤُكُمْ - تُؤْوِيهِ - الْمَأْوَى}

¹⁷ Ash-Shāṭibiyyah: 214, 215

The word will be hard to pronounce, heavy on the tongue if the hamzah of {وَتُؤَيِّ-تُؤَيِّهِ} is changed to 2 successive wāws.

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

{الذَّبُّ - وَبِئْرٍ - بِئْسَ - بِئْسَمَا} {الذَّبُّ - وَبِئْرٍ - بِئْسَ - بِئْسَمَا} : فَعْل -
¹⁸وَوَالَاهُ فِي بَيْرٍ وَفِي بَيْسٍ وَرُشُهُمْ *** وَفِي الذَّبِّ وَرُشٌ وَالْكَسَائِي فَأَبْدَلَا

II. Warsh changes a hamzah maftūḥah (that is fā ul-kalimah) preceded by (a) dammah into wāw with the original fathah on it).

Hamzah maftūḥah	The Fā of scale فَعْل	Change to wāw
لَا تُؤَاخِذْنَا	وَاحِذْ-ءَاخِذْ-فَاعِلْ-لَا تُفَاعِلُنَا	لَا تُؤَاخِذْنَا
مُوجَلًّا	أَجَلْ - فَعْل -مُفَعَّلًا	مُوجَلًّا
الْمَوْلَفَةِ - يُؤَلِّفُ	أَلَّفَ - فَعْل -المُفَعَّلَة	الْمَوْلَفَةِ - يُؤَلِّفُ
مُؤَذِّنٌ - يُؤَيِّدُ	أَذَّنَ - أَيْدَ - فَعْل - مُفَعَّل	مُؤَذِّنٌ - يُؤَيِّدُ
يُؤَخَّرُ	أَخَّرَ - فَعْل - يُفَعَّلُ	يُؤَخَّرُ

Note: Warsh does not change: {فُؤَاد - سُؤَالَ}, on the scale of: فُعَالَ even though the hamzah is maftūḥah and preceded by a dammah, because the hamzah is not fā ul-kalimah.

A hamzah maftūḥah preceded by (b) fathah tubdal alif {سَأَلَ: سَالَ ,
 {لَيْلًا: لَيْلًا , لِأَهَبَ: لِيَهَبَ} (c) kasrah tubdal yā: {مِنْسَأَتُهُ: مِنْسَاتُهُ

وَرُشٌ لَيْلًا وَالنَّسِيءُ بِيَايِهِ *** وَأَدْعَمَ فِي يَاءِ النَّسِيءِ فَثَقَّلَا

III. A hamzah maḍmūmah preceded by a kasrah tubdal yā, in {النَّسِيءُ}, then Warsh merges it into the previous yā: {النَّسِيءُ}.

¹⁸ Ash-Shāṭibiyyah: 222, 224

¹⁹ Sūrat Saba', Al-Ma'ārij: 1, Mariam:19, An-Nisā': 165, at-Tawbah: 37

Warsh Makes Both Ibdāl and Tas-hīl of Some Hamazāt

1- A hamzah maftūhah preceded by (a) fathah tubdal in alif, {أَرَأَيْتُمْ-أَرَأَيْتُمْ-أَرَأَيْتُمْ} / {أَرَأَيْتُمْ-أَرَأَيْتُمْ-أَرَأَيْتُمْ}. The rule for أَرَأَيْت is tas-hīl only (waqfan) أَرَأَيْت; no ibdāl, since it will cause collection of 3 sākins أَرَأَيْت and Ibdāl and tas-hīl (Waṣlan).
Warsh extends a mubdal madd letter (جَاءَ أَمْرُنَا- أَمْرُنَا / جَاءَ أَحَدٌ- أَحَدٌ) that is followed by a (a) sākin ṣaḥīḥ letter, into 6 ḥarakāt. (b) mutaḥarrik letter, into 2 ḥarakāt.

وَسَهِّلْ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَاً	***	²⁰ وَلَا أَلِفٌ فِي هَا هَانْتُمْ زَكَ جَنَّا
وَابْدَالُهُ مِنْ هَمْزٍ زَانَ جَمَلًا	***	وَفِي هَايِهِ التَّنْيِيهِ مِنْ ثَابِتٍ هُدًى
وَذُو الْبَدَلِ الْوَجْهَانِ عَنْهُ مُسَهَّلَا	***	وَيَقْصُرُ فِي التَّنْيِيهِ ذُو الْقَصْرِ مَذْهَبًا

Warsh reads هَنْتُمْ with tas-hīl (without alif) and ibdāl into an elongated 6 ḥarakāt alif of madd lāzim, due to the next sākin nūn.

{ هَنْتُمْ - هَنْتُمْ - هَنْتُمْ / هَنْتُمْ وَأُولَاءَ }

Warsh deletes the yā of أَلَّتِي, as in {وَأَلَّتِي يَيْسَنَ} and reads the hamzah of madd mutaṣil waslan with tas-hīl {أَلَّتِي}. He reads the alif before the hamzah musahalah in both madd 6 and 2 ḥarakāt. Warsh reads waqfan in 2 ways: 1- Ibdāl of hamzah into yā sākin and elongated 6 ḥarakāt alif of madd lāzim: أَلَّتِي. 2- Tas-hīl of a hamzah maksūrah with rawm (part of the kasrah) {أَلَّتِي-أَلَّتِي}, while elongating the preceding alif into 6 and 2 ḥarakāt.

وَقَبْلَ يَيْسَنَ الْيَاءِ فِي الْإِلَاءِ عَارِضٌ	***	سُكُونًا أَوْ أَصْلًا فَهُوَ يُظْهِرُ مُسَهَّلًا
وَكَاِلْيَاءِ مَكْسُورًا لَوْرِشٍ وَعَنْهُمَا	***	وَقِفْ مُسَكِّنًا وَالْهَمْزُ زَاكِيهِ بُجَلًا

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

²⁰ Ash-Shāṭibiyyah: 559, 560, 562, 131, 966

Warsh Makes Tas-hīl (Softens) of Some Hamazāt

{أَرَيْتَ-ءَنَبَيْتُكُمْ-أَنْتُمْ-ءَنَكُمْ-ءَفُكًا} {عَوْنَيْتُكُمْ-أَرَعَيْتَ-أَعْنَيْتُمْ-ءَعْنَيْتُمْ-ءَفُكًا}

Warsh Deletes the Hamzah in Some Words

²¹ {بَيْسٍ: بَيْسٍ - شُرَكَاءَ: شُرَكَاءَ} {دَكَّاءَ: دَكَّاءَ} {الْأَيْكَةِ: لَيْكَةِ} {يُضْلَهُونَ: يُضْلَهُونَ}

{وَالصَّابِينَ: وَالصَّابِينَ} {وَالصَّابِثُونَ: وَالصَّابِثُونَ}

²² {وَالصَّابِثِينَ الْهَمْزَ وَالصَّابِثُونَ} *** خُذْ وَهْزُوا وَكُفُوا فِي السَّوَاكِينِ فَصَلَا

Warsh adds hamzah and reads some with 6 vowels madd muttasil

{هَزُوا: هَزُوا - كُفُوا: كُفُوا - وَوَصَى: وَأَوْصَى - زَكْرِيَّا: زَكْرِيَّا - مِيكَالَ: مِيكَالَ - الْبَرِيَّةَ:

الْبَرِيَّةَ - التَّبُوءَ: التَّبُوءَ - الْأَنْبِيَاءَ: الْأَنْبِيَاءَ - النَّبِيَّ: النَّبِيَّ - النَّبِيِّينَ: النَّبِيِّينَ}

وَجَمْعًا وَقَرَدًا فِي النَّبِيِّ وَفِي *** التَّبُوءَ الْهَمْزَ كُلَّ غَيْرِ نَافِعٍ ابْدَلَا

وَقُلْ زَكْرِيَّا دُونَ هَمْزٍ جَمِيعِهِ *** صَحَابَ وَرَفَعَ غَيْرَ شُعْبَةَ الْأَوَّلَا

وَدَغْ يَاءَ مِيكَالَ وَالْهَمْزَ قَبْلَهُ *** عَلَى حُجَّةٍ وَالْيَاءُ يُحْذَفُ أَجْمَلًا

7. Two Consecutive Hamzahs In A Word ²³

If 2 successive hamzat qaṭ appear in a word, the 1st questioning (interrogative, hamzat istifhām) will only carry a fathah and has to be pronounced muḥaqqaqqaḥ ء. Warsh reads the 2nd hamzah (maftūḥah {ءَأَنْذَرْتَهُمْ}, maḍmūmah {ءَأَنْزَلَ} or maksūrah {ءَأَنَا}) with tas-hīl. He makes ibdal also, if it is maftūḥah.

وَأَضْرَبُ جَمْعَ الْهَمْزَتَيْنِ ثَلَاثَةً *** ءَأَنْذَرْتَهُمْ أَمْ لَمْ أُبَيِّنْ أَعُزِّلَا

وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ *** سَمَا وَبَدَاتِ الْفَتْحِ خُلْفَ لِتَجْمُلَا

وَقُلْ أَلِفًا عَنْ أَهْلِ مِصْرَ تَبَدَّلَتْ *** لَوْرِشٍ وَفِي بَعْدَادَ يُرَوَى مُسَهَّلَا

The word سما indicates the first 3 qurrā' of Shāṭibiyyah, recite the words of double hamzahs with tas-hīl of the 2nd hamzah. Warsh

²¹ Sūrat al-Aʿrāf, al-Kahf, ash-Shuʿarāʾ, at-Tawbah, al-Baqarah

²² Ash-Shāṭibiyyah: 460, 458, 553, 473, 195, 183, 184

²³ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh

{أَعْدَا: أَوْذَا - أَعْنَزَل: أُنْزِلَ - أَوْشَهُدُوا: عَشْهَدُوا - عَوَّلَقِي: عَوَّلَقِي - عَوَّبَيْتُكُمْ: عَوَّبَيْتُكُمْ} {أَعَنْتُمْ: عَانْتُمْ - عَانْتُمْ - سَوَاءٌ عَلَيْهِمْ وَأَنْذَرْتَهُمْ - وَأَنْذَرْتَهُمْ أَمْ - عَالِدٌ: عَالِدٌ - عَالِدٌ}

If the second hamzah carries a fathah, Warsh also changes it into an alif, then lengthens it either to 6 ḥarakāt if it is followed by a sākin letter or 2 ḥarakāt if it is followed by a mutaharrik letter.

Exceptions: ibdāl is not allowed waslan and/or waqfan only.

(a) He reads the 2nd hamzah with tas-hīl only, waqfan as ibdāl is forbidden; it causes a gathering of 3 sākin letters عَانَتْ - عَرَايَتْ - عَا.

وَطَهُ فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا عَامَنْتُمْ لِلَّكَ ثَالِثًا ابْدَلًا²⁴

(b) The ibdāl is not allowed in: {عَالِهْتُنَا: عَالِهْتُنَا}, {عَامَنْتُمْ: عَامَنْتُمْ}.

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 maftūḥah, 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. {عَالِهْتُنَا - عَامَنْتُمْ}

(c) {أَبَمَّه-أَبَمَّة- أَمَّة} wherever it occurs in the Qur-ān, tas-hīl, only.

There are 3 nouns repeated in the Qur-ān with 2 different hamzahs in the beginning: The 1st hamzah is an interrogative hamzat ul-qatʿ, the 2nd is hamzat ul-waṣl. All the qurrāʾ read hamzat ul-waṣl in 2 ways: (a) tas-hīl (b) ibdāl: by turning it into a long 6 ḥarakāt alif (madd lāzim), this is the preferred way.

وَأِنْ هَمَزَ وَصَلٍ بَيْنَ لَامٍ مُسَكِّنٍ *** وَهَمَزَةُ الْاِسْتِفْهَامِ فَاَمْدُدْهُ مُبْدِلًا
فَلِلَّكَلِ ذَا أُولَى وَيَقْصُرُهُ الَّذِي *** (يُسَهِّلُ) عَنْ كُلِّ كَالَانَ مَثَلًا

1- {عَالِدٌ كَرِيْمٌ - عَالِدٌ كَرِيْمٌ} 2- {عَالِدٌ كَرِيْمٌ - عَالِدٌ كَرِيْمٌ} The rule in these words is called madd lāzim kalimī muthaqqal (heavy compulsory madd), because hamzat ul-waṣl is followed by a mushaddad letter.

²⁴ Ash-Shāṭibīyyah: 189, 192, 193, 176 / Sūrat Al-Aʿrāf, Ṭā-Hā, Ash-Shuʿarāʾ. Az-Zukhruf: 58, Sūrat ul-Anʿām: 144, Sūrat Yūnus and An-Naml,

وَعَنْ كُلِّهِمْ بِالْمَدِّ مَا قَبْلَ سَاكِنٍ *** وَعِنْدَ سُكُونِ الْوَقْفِ وَجْهَانِ أَصْلًا

3- Warsh reads (عَالَيْنَ) (10:51, 91): in 7 ways waṣlan: All the reciters read the 2nd hamzat ul-waṣl (that is followed by a sākin aṣli) with tas-hīl and ibdāl into 6 ḥarakāt alif of madd lāzim kalimī mukhaffaf, light. (عَالَيْنَ-عَالَيْنَ). The 3rd hamzah (عَالَيْنَ) is a madd badal that Warsh changes by naql of hamzah's fathah to the sākin lām and drops the hamzah. This requires the ibdāl of the 2nd hamzat ul-waṣl to be limited to 2 ḥarakāt alif عَالَيْنَ وَقَدْ. This is the 3rd way that warsh reads. So, both ibdāl in 6 and tas-hīl are read with 3 madd badal lengths of عَالَيْنَ. Ibdāl in qaṣr is read with qaṣr of madd badal. The last syllable عَالَيْنَ is read with either madd ul-badal waṣlan or ~āriḍ to the sukūn waqfan.

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

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

8. Repetitive Questioning (Istifhām Mukarrar) ²⁵

If an interrogative occurs twice in an āyah, (i.e., a hamzah of istifhām carries a fathah, and the 2nd hamzah carries a kasrah), such as: {أَعْدَا}.....{أَعْدَا}, then this double questioning is called *Istifhām Mukarrar*. There are 11 of these in the Qur-ān.

Warsh recites 9 repeated questions with only 1 question in the 1st position, (the 2nd hamzah with tas-hīl, between hamzah and yā). He recites in the 2nd position with a declarative (Ikhbār) by dropping the 1st hamzat istifhām, thus making the phrase a statement (proclamation). Warsh reads 2 places in an opposite

²⁵ Al-Idā'ah fi Bayān Usūl al-Qirā-ah: 44

way, meaning, with a proclamation for the 1st position, إِذَا and an istifhām in the 2nd position (i.e. with 2 hamzahs): (أَنَا).

Hafṣ reads the way it is written. {أَءِذَا كُنَّا تُرَابًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ}

Warsh: ar-Raʿd 5 {وَأَن تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَأَنَّا لَفِي خَلْقٍ جَدِيدٍ}

وَمَا كُرِّرَ اسْتِفْهَامُهُ نَحْوَ آيَةِ 26 *** أَيْنَا فَذُورِ اسْتِفْهَامِ الْكُلِّ أَوَّلًا

سَوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخْ *** سَوَى التَّارِغَاتِ مَعَ إِذَا وَقَعَتْ وَلَا

وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا *** وَهُوَ فِي الثَّانِي أَيْ رَاشِدًا وَلَا

The Qurān has 11 places of repeated questions

1 {أَءِذَا كُنَّا تُرَابًا أَأَنَّا لَفِي خَلْقٍ جَدِيدٍ} 3/2 {قَالُوا أَءِذَا كُنَّا عِظَامًا وَرُفَاتًا أَأَنَّا لَمَبْعُوثُونَ}

4 {قَالُوا أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ}

5 {وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا أَأَنَّا لَمُخْرَجُونَ}

6 {إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} - {أَأَنْتُمْ لَتَأْتُونَ الرِّجَالَ}

7 {وَقَالُوا أَءِذَا ضَلَلْنَا فِي الْأَرْضِ أَأَنَّا لَفِي خَلْقٍ جَدِيدٍ}

9/8 {أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ} / وَعِظَامًا أَأَنَّا لَمَدِينُونَ}

10 {وَكَاْنُوا يَقُولُونَ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ} -

11 {يَقُولُونَ أَأَنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا تَحَرَّةً}

9. 2 Adjacent Hamzahs Between 2 Words ²⁸

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:

²⁶ Ash-Shāṭibiyyāh: 789-791/Sūrat al-Raʿd: 5, al-Isrāʾ: 49, al-Muʾmnūn: 82, an-Naml: 67,

²⁷ al-Ankabūt: 28, 29, as-Sajdah: 10, as-Ṣaffāt: 168, 53, al-Wāqīʾah: 48, an-Nazīʾāt: 10, 11

²⁸ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: Ash-Shāṭibiyyah: 209

Rule 1: The 2 adjacent hamzahs in 2 words have an opposite relationship with the 2 narrators of Nāfi'. 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 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, apply rule #2 on the 2nd hamzah. (applicable to 9 rāwīs: 6 from the Shāṭibiyyah, the 1st 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. They make tas-hīl and/or ibdāl of 2nd hamzah, depending on where the hamzah maftūḥah is. Either the 1st hamzah is maftūḥah, the 2nd, or neither.

وَتَسْهِيلُ الْآخَرَى فِي اخْتِلَافِهِمَا *** سَمَا تَفِيءَ إِلَى مَعَ جَاءَ أُمَّةً انْزِلَاً

فَتَحِ الْأُولَى: سَهْلٌ ع (2) / فَتَحِ الثَّانِيَةَ: أُبْدِلْ ع (2) / غَيَّرِ ذَالِكَ: أُبْدِلْ وَكَذَلِكَ سَهْلٌ ع (2)

Rule 2: (a) If the 1st hamzah is maftūḥah, they soften the 2nd one which will have a kasrah: {تَفِيءَ إِلَى - لِي} or ḍammah: {جَاءَ أُمَّةً - مَّةً}

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

{لَوْ نَشَاءُ أَصْبَنَاهُمْ/وَصَبْنَاهُمْ/السُّفَهَاءُ أَلَا - وَلَا/مِنَ السَّمَاءِ أَوْ-يَوْمِنَ السَّمَاءِ آيَةً-يَايَةً/ سُوءَ أَعْمَالِهِمْ: وَعَمَالِهِمْ/وَعَاءَ أَخِيهِ: يَخِيهِ/ أَلْمَلُوا أَفْتُونِي: وَفْتُونِي-وَيَسْمَاءُ أَقْلِعِي: وَقْلِعِي}

If Neither 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 wāw and soften it.

{يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَلِي - لِي} {يَا زَكْرِيَاءُ وَتَا - نَا} {الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي} Warsh makes tas-hīl and ibdāl of the 2nd hamzah into a wāw maksūrah. The ibdāl is preferred, muqaddam {وَذَا - ذَا. ذَا}.

When the 2 Hamzahs Agree in Their Harakāt

If the 2 hamzahs agree (ittafaqata) in their ḥarakāt, then the 2 rāwīs of Nāfi differ (yakhtalifān) in regards to changing each hamzah. The 1st rāwī, (Qālūn) changes the 1st hamzah. The 2nd rāwī, (Warsh) changes the 2nd hamzah.

Ibdāl of 2nd Identical Hamzah Between 2 Words ²⁹

{هَتُولَاءِ إِنْ} {جَاءَ أَجْلُهُمْ} {جَاءَ أَمْرُنَا} {أُولِيَاءُ أَوْلِيَّكَ} {السَّمَاءُ إِنْ} {جَاءَ أَمْرُنَا-جَاءَ 6 أَمْرُنَا} {أُولِيَاءُ 2 وَلِيَّكَ-أُولِيَاءُ 6 لِيَّكَ} {السَّمَاءُ 6 يَنْ-السَّمَاءُ 2}.

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 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) maksūrah, then he turns the 2nd into yā maddiyyah. (d) He elongates the mubdal madd letter into: (a) 2 ḥarakāt if followed by a mutaḥarrik letter (b) 6 ḥarakāt if followed by a sākin letter.

{أَهْتُولَاءِ إِيَّاكُمْ: يَأْكُم-أَهْتُولَاءِ 6 يَأْكُم} {جَاءَ أَحَدٌ-جَاءَ 2 أَحَدٌ} {شَاءَ أَنْشَرُهُ}

Apply both lengths 6 and 2 ḥarakāt: if the following letter is:

(c) a sākin, then it acquires a ḥarakah: This occurs in 3 cases:

1- To prevent the meeting of 2 sākin letters between two words.

2- As a result of Naql. ³⁰ {لَسْتُ كَأَحَدٍ مِّنَ النِّسَاءِ إِنْ / النِّسَاءِ إِنْ أَتَقَيَّتْنِ}

{لَلنَّبِيِّ 2/6 إِنْ / إِنْ أَرَادَ-وَلَا تُكْرِهُوا فَتَيَّتِكُمْ عَلَى الْبِعَازَةِ 2/6 إِنْ / إِنْ أَرَدْنَ مُحْصَنَاتًا}

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

There are 5 ways to read جَاءَ 3 tas-hīl with madd badal: 2,4, 6

and 2 ibdāl with madd: 2, 6 {جَاءَ آلُ لُوطٍ الْمُرْسَلُونَ-جَاءَ. آلُ فِرْعَوْنَ الثُّدُرُ}

Explanation of why Ibdāl has 2 lengths, only of madd ul-badal:

When the 2nd hamzah is changed into an alif and it is followed by an original alif, جَاءَ 3 / آل either drop one or insert one in

between, to prevent the meeting of two sākin letters. Dropping results in ibdāl with 2 ḥarakāt. Inserting results ibdāl in 6 ḥarakāt.

²⁹ Sūrat Al-Baqrah: 30, Al-Hijr: 61, Al-Qamar: 41, R.

³⁰ Al-Aḥzāb: 32, An-Nūr: 33, Al-Aḥzāb: 50, Al-Hijr: 61, Al-Qamar: 41

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

{هَوُلَاءِ إِنْ-هَوُلَاءِ 6 ين-هَوُلَاءِ ن-هَوُلَاءِ ين/ أَلْبَعَاءُ 6/2 ين رَدَنْ-أَلْبَعَاءُ ين رَدَنْ}
 وَفِي هَوُلَاءِ إِنْ وَالْبِعَاءِ إِنْ لَوْرُشِهِمْ بِيَاءٍ *** خَفِيفِ الْكُسْرِ بَعْضُهُمْ تَلَا

10. An-Naql of Hamzah's Vowel Between 2 Words ³¹

If hamzat qatʿ أ mutaḥarrikah is preceded by a sākin ṣaḥīḥ letter ذ in {قَدْ أَفْلَحَ}, then Warsh makes naql {قَدْ أَفْلَحَ} transfers the ḥarakah of any hamzat qatʿ to the last sākin letter of the preceding word, then drops hamzat ul-qatʿ. It is forbidden to make naql ḥarakah to mīm ul-Jamʿ, madd letter or (within the same word, except (رَدَّءًا)).

وَحَرَكَ لَوْرُشِ كُلِّ سَاكِنٍ آخِرٍ *** صَحِيحٌ بِشَكْلِ الْهَمْزِ وَاحِدُهُ مُسْهَلًا

There are 4 conditions of transferring:

- 1- The hamzah's ḥarakah is transferred to a ṣaḥīḥ letter (only).
- 2- (i.e. the letter can't be a madd letter). {قُولُوا ءَامَنَّا - فِي أَنْفُسِكُمْ} .
- 3- The letter can't be a mīm al-Jamʿ. If mīm ul-Jamʿ is followed by hamzat ul-qatʿ, then Warsh makes ṣilah, waṣlan (i.e., connects this mīm with a long 6 ḥarakāt wāw), as in al-madd al-munfaṣil. {عَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ - وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ - وَمِنْهُمْ ءَامِنُونَ - وَخَلَقْنَاكُمْ ذَرَأًا ذَرَأًا} .

4- The sākin letter has to be the last letter of the 1st word and the hamzah mutaḥarrikah has to be the 1st letter of the 2nd word. The naql goes to the letters **a-** Ṣaḥīḥ sākin {قُلْ أَوْحَى - مَنِ آمَنَ - مَنِ أَوْحَى} .

b- Līn letter {خَلَوْا إِلَى: خَلَوْا إِلَى-أَبْنَى عَادَمَ: أَبْنَى ادم-لَيُرَوْا أَعْمَلَهُمْ: لَيُرَوْا أَعْمَلَهُمْ} .

c- The sākin nūn of the tanwīn, pronouncing it, {عَادَا أَلَوَلَى-عَادَا أَلَوَلَى} .
{كُفُّوا أَحَدٌ - كُفُّوا أَحَدٌ - عَذَابُ تِلْكَ - أَيَّامُنْ حَرَّ- مِنْ أَيَّامٍ أُخَرَ - فَجَعَلَهُ غُثَاءً أَحْوَى}

Warsh merges the nūn of tanwīn into the sākin lām to mushaddad lām, then transfers the ḍammah of hamzah to the sākin lām.

³¹ Al-Idā'ah fi Bayān usūl al-qirā'ah - Ash-Shāṭibīyah: 207, 226

d-The identification article (**a**l at-Taʿrīf), is a separate word. The nouns can be read in **2** ways (after naql) with or without hamzat al-wasl {الْإِنْسَانُ-لِإِنْسَانَ-الرَّضِ-لِرَضٍ-الْأَرْفَةِ} because the lām acquired a ḥarakah. Nouns containing madd badal can be read in **4** ways: 3 madd (2,4, 6) with hamzat wasl and 1 without hamzah or madd. {الْآخِرَةُ-الْآخِرَةَ-لَاخِرَةً-الْوَلِيُّ-الْوَلِيّ-الْوَلِيّ-لَوَلِيٍّ-لَوَلِيٍّ-الْيَمَانُ-الْيَمَانُ-لَيِّمَانٌ}

Note: The rule of preventing the meeting of 2 sākin letters between 2 words is applicable, even after a **sākin** ṣaḥīḥ acquires the ḥarakah by naql. (a) If there is a madd letter before it, then the 1st sākin letter is dropped {فِي الْأَرْضِ: فِي الْأَرْضِ، قَالُوا أَلَكُنْ: قَالَ لَنْ} (b) If there are 2 ṣaḥīḥ sākin letters meeting, the 1st sākin has to get a ḥarakah {مِنْ الْأَنْبِيَاءِ: مِنْ الْأَنْبِيَاءِ}. The naql' ḥarakah is ʿarīḍah.

32 وَتَبَدُّاْ يَهْمُزُ الْوُصْلُ فِي التَّقْلِ كُفَّهِ *** وَإِنْ كُنْتَ مُعْتَدًّا بِعَارِضِهِ فَلَا

Naql ul-harakah (transferring) is Forbidden to 3 Sākins.

(1) mīm ul-Jam' (2) a madd letter (3) sākin in the same word:
 {فَرَزَانُ}, except in sūrat Al-Qaṣaṣ: 34 {رُدَّاءُ} ***
 وَنَقُلْ رَدًّا عَنْ نَافِعٍ وَكِتَابِيهِ بِالْإِسْكَانِ عَنْ وَرِثٍ أَصَحُّ تَقْبَلًا

Warsh has 2 ways of reading {مَالِيَّةٌ هَلَكَ} ³³, depending on how he reads {كِتَابِيَّةٌ إِنِّي} ³⁴, he stops on both or connecting in both.

{ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِۦۤ فَيَقُولُ هَآؤُنِّمُ أَقْرَأُوا كِتَابِيَهٗۚ } إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَهٗ {
Accordingly, { مَا أَغْنَىٰ عَنِّي مَالِيَهٗۚ } هَلَكَ عَنِّي سُلْطَانِيَهٗ {

If he stops on	{ كَتَبِيَّةٌ ۙ إِلَىٰ }	He makes sakt	{ مَالِيَةً ۙ هَلَكَ }
joins with naql	{ كَتَبِيَّهِ ۙ }	Idghām 2 hā's.	{ مَالِيَهْلَكَ }

³² Ash-Shātibīyyah: 233, 234

³³ Sūrat Al-Hāqqah: 28,29 -18,19, an-Najm, Sūrat Yunus: 51,91.

11. Fath and Taqlīl of The Alifs of Dthawāt ul-yā³⁴

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 twisted way, which you hear the alif sound as being 50% alif and 50% yā. The Taqlīl: imālah ṣuḡhrā (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: {آ}. Warsh reads all dthawāt ul-yā with fath and taqlīl, according to the length of madd ul-badal, with some exceptions.

Madd ul-badal	Dthawāt ul-yā	Dthawāt ul-yā
Qaṣr (2 ḥarakāt)	Fath	Taqlīl at 10 Sūrahs
Tawassuṭ (4 ḥarakāt)	Taqlīl	Taqlīl at 10 Sūrahs
Ṭūl (6 ḥarakāt)	Fath and taqlīl	Taqlīl at 10 Sūrahs

Dthāt ul-yā is a noun or verb ending with a līn alif maqṣūrah that written on a yā and can be read with taqlīl. To verify alif in noun, use a dual form. If alif is reverted to yā, then it's dthāt yā.

{الْمَأْوَى-الْقَصْوَى-أَعْمَى-هُوَى-هُدَى-مُوسَى لِقَتْنُهُ} {هُدَيَانٍ-هُوَيَانٍ-مُوسَيَانٍ لِقَتَيَّيْنُهُ}
وَتَثْنِيَةُ الْأَسْمَاءِ تَكْشِفُهَا وَإِنْ رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَقَتْ مِنْهَا ***

Put the verb in the first-person singular past-tense form, by adding tā al-mutakallim {نَادَيْتُ-رَمَيْتُ-تَوَلَّيْتُ}. 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 yā.

If alif is written on yā at the end of a thulāthī verb, then this is the only case it can be read with taqlīl, except {زَكَى}. **No taqlīl**

وَمَا رَسَمُوا بِالْيَاءِ غَيْرَ لَدَى وَمَا زَكَى وَإِلَى مِنْ بَعْدُ حَتَّى وَقُلْ عَلَى ***

{لَدَا-لَدَى-عَلَى-مَا زَكَى-إِلَى-رِضَا-الْصَّفَا-عَصَاهُ-شَفَا-إِنَّ الْصَّفَا-أَبَا أَحَدٍ-سَنَا-خَلَا-وَعَلَا-}

وَدَعَا-تَلَا-غَزَا-سَمَا-حَتَّى-عَفَا-وَنَجَا-بَدَا-وَدَنَا-مَرْضَاتٍ-الرَّبُّوَا-كَلَاهُمَا-كَمِشْكُوَا{

³⁴ Nailu al-Wattar fil-Qirā-āt al-Arba~ Ashar / Ash-Shāṭibiyyah: 315, 292, 296

No taqlīl of any alif of a **thulāthī** noun or verb originating from **wāw**: {زَكَاةٌ-زَكَاةٌ}; unless adding one of the letters (in blue), then it becomes thulāthī **mazīd**, (more) written on yā and gets taqlīl.

وَكُلُّ ثَلَاثِيٍّ (يَزِيدُ) فَإِنَّهُ (مُمَالٌ) *** كَزَكَاةَا وَأَنْجَى مَعَ ابْتَلَى

{ء-أَنْجَيْكُمْ-أَبْتَلَى-أَزَى-أَذَى-ت-تَبَلَى-ي-وَلَا يَحِبُّ-أَسْت-أَسْتَعْنِي-أَسْتَسْقِي-أَسْتَعْلَى-زَكَاةَا-تَزَكَّى-تَمَتَّى-تَجَلَّى-ن-وَنَحِبُّ-م-ي-فَأَحْبَا-سَيِّمَاهُمْ-رُءَى-لِلرُّءْيَا-رُءْيَاكَ-الدُّنْيَا-الْعُلْيَا}.

هَدَى وَاشْتَرَاهُ وَالْهَوَى وَهْدَاهُمْ *** وَفِي أَلِفِ التَّائِيثِ فِي الْكَلِّ مَيَّالًا

Alif ut Ta-nīth almaqṣūrah is feminine alif that indicates a literal or figurative feminine word. It is written at the end of dthāt ul-yā as an extra small alif on yā. It is the 4th or 5th letter in any word.

وَكَيْفَ جَرَتْ فَعْلَى فَفِيهَا وَجُودُهَا *** وَإِنْ (ضَمَّ أَوْ يُفْتَحُ) فَعَالَى فَحَصِلًا

فُعْلَى: {الدُّنْيَا-النَّبَى-مُوسَى-الْقُصُورَى-طُوبَى-دُنْيَا-الْوَسْطَى-الْقُرْبَى-أَنْثَى-وَالْعَزَى-الْوُفْقَى-الْحُسْنَى-الْوَلَى-السُّفْلَى-الْعُلْيَا-الْمُثَلَى-زُلْفَى-وَسُقْيَاهَا-الرُّجْعَى-عُقْبَى}.
فَعْلَى: {التَّقْوَى-الْقَتْلَى-الْمَوْتَى-صَرَعَى-مَرَضَى-شَقَى-نَجْوَى-يَحْيَى-نَجُونُهُمْ-وَالسَّلْوَى}.

فَعْلَى: {إِحْدَى-سَيِّمَاهُمْ-ضَبْرَى-عَيْسَى} Dthāt yā **Fi lā** with **kasrah** on fā

فَعَالَى: {الْيَتَمَى-الْيَامَى-التَّصَارَى}. **فَعَالَى**: {فُرَادَى-كُسَالَى-أَسَارَى}

Any alif that is **written with yā gets taqlīl** {ظَنَى-نَادَى-الرُّجْعَى-الْمَرَعَى}, even that of unknown origin {أَنَى-مَنَى-يَوَيْلَتَى-عَيْسَى-بَلَى-يَا حَسْرَتَى-يَا أَسْفَى}.

No taqlīl, waslan {مَكَانًا سَوَى ٥٨ قَالَ سُدَى ٣٦ أَلَمْ يَكْ يَعْلَمْ السِّرَّ وَأَخْفَى ٧ اللَّهُ}

{مُصَلَّى-مُسَمَّى-مُفْتَرَى-مَوْلَى-أَدَى-عَزَى-ضَحَى-فَتَى-مَثْوَى-عَمَى-مُصَفَّى-فُرَى-هُدَى-عَيْسَى بِنِ مَرْيَمَ-مُوسَى الْكِتَابَ-طَعَا الْمَاءَ-وَالْقَتْلَى الْخُرَّ-وَجَنَى الْجَنَّتَيْنِ-وَذَكَرَى الدَّارِ}.
تَرَاءَ الْجُمُعَانِ رَأَى الشَّمْسَ-رَأَى الْقَمَرَ-نَرَى اللَّهَ-فَتَرَى الْقَوْمَ {نَرَى-فُرَى-عَيْسَى-تَرَاهُ}.

Taqlīl Waṣlan & Waqfan, regardless of madd ul-badal's length.

Dthāt ul-yā at the āyāt's end of 11 sūrahs *that don't* end with ها. The sūrahs numbers are: 20, 53, 80,75, 79, 70, 87, 91, 92, 93, 96.

{ كَفَرِينَ-الْكُفْرِينَ-التَّوْرَةَ }	Dthāt ur-Rā ending with alif maqṣūrah preceded by rā
{ اَلرَّ-اَلْمَر-جَم-كَهَيْعَص-طِه } (imālah of hā)	{ تَرَى-أُخْرَى-اَلْقُرَى-وَذِكْرَى-اَلْكُبْرَى }
Dthāt ur-Rā ending in rā majrūrah with kasrah, preceded by an alif of taqlīl	
{ ذَاتِ قَرَارٍ - مِنْ دِہْرِهِمْ - اَلنَّارِ - اَلنَّہَارِ - اَلدَّارِ - رِہْءَاہُ - رِہْءَاہُ }	

12. [Al- Madd Al-Far'ī] (III) Allīn Al-mahmūz

In madd al-līn al-mahmūz hamzat ul-qaṭ' follows a sākin līn wāw or yā (that is preceded by a faṭḥah) in the [same word](#).

{ اَسْتَيْسَسَ - وَلَا تَيَّاسُوا - سَوَاءَ أَخِيهِ - سَوَاءَ آتِيهِمَا - شَيْءٌ - كَهَيْئَةٍ - شَيْئًا - اَلسَّوْءُ }

³⁶ وَإِنْ تَسْكُنِ الْيَا بَيْنَ فَتَنْجِ وَهَمَزَةٍ *** بِكَلِمَةٍ أَوْ وَأَوْ فَوْجَهَا نِ جُمْلًا

بَطُولٍ وَقَصْرٍ وَضَلُّ وَرَشٍ وَوَقْفُهُ *** وَعِنْدَ سُكُونِ الْوَقْفِ لِلْكَلِّ أَعْمِلًا

Ash-Shāṭibī means that Warsh reads with ṭūl (ishbā'), (qaṣr of ṭūl), meaning shorten the ṭūl by 2; which is tawassuṭ, 4 ḥarakāt.

In Madd al-līn al-mahmūz a līn letter and hamza qaṭ' appear in the same word, but if they are in [2 words](#), then only naql of the ḥarakah will occur: { لَوْ أَنْزَلْنَا-خَلَوْا إِلَى-أَبْنَى-عَادَم-لَوْ أَنْزَلْنَا-خَلَوْا لِي-أَبْنَى-آدَم }

Note: If you stop on madd al-līn which has a hamzah at the end or the one without hamzah, then it will become as 'āriḍ lis-Sukūn (stronger madd), all the qurrā' allow qaṣr, tawassuṭ and ṭūl.

³⁶ Ash-Shāṭibiyyah: 179, 180

{السَّوَاءُ-شَيْءٌ-شَيْءٌ-قُرَيْشٌ-خَوْفٌ} Qaṣr means reading a letter of madd or līn without any extra lengthening. The exception that in al-līn al-mahmūz, Warsh has 2 lengths of madd, tawassuṭ and ṭūl, waṣḥan and waqfan of a hamzah that is not at the end {كَهَيْئَةً - شَيْئًا}.

وَعَنْهُمْ سُقُوطُ الْمَدِّ فِيهِ وَوَرَشُهُمْ *** يُوَافِقُهُمْ فِي حَيْثُ لَا هَمَزٌ مُدْخَلًا

The 2 Exceptions of Madd ul-līn Al-mahmūz

I. Warsh reads 2 words with the qaṣr of ul-līn al-mahmūz: which means no elongation at all: {مَوْيَلًا} and {وَإِذَا الْمَوْءُودَةُ سُئِلَتْ} ³⁸

وَفِي وَائِ سَوَاتٍ خِلَافٍ لَوَرَشِهِمْ *** وَعَنْ كُلِّ الْمَوْءُودَةِ أَقْصَرُ وَمَوْيَلًا

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

II. The word: {سَوَاءٌ}, in dual and plural form, include a pronoun:

{سَوَاءَاتِكُمْ-سَوَاءَاتِكُما-سَوَاءَاتِهِمَا}, contains both madd: al-līn al-mahmūz and al-badal). Since the badal is stronger** than the līn, so Warsh reads it with 2 permitted ways: (i) No elongation of the līn {سَوَاءٌ} with tathlīth ul-badal of {سَوَاءَاتِكُمْ}. (ii) Tawassuṭ of both. These are 4 ways, (iii) If there is dthāt ul-yā, will be read in 5 ways.

{يَبْنِيْ عَادَمَ قَدْ اَنْزَلْنَا عَلَیْكُمْ لِبَاسًا یُّوَارِیْ سَوَاءَاتِکُمْ وَرِیْشًا وَلِبَاسُ التَّقْوٰی}

1- Qaṣr 2 badal {عَادَمَ} 0 līn / qaṣr {سَوَاءَاتِكُمْ} fath dthāt yā {التَّقْوٰی}

2-Tawassuṭ 2 badal {عَادَمَ} 0 līn / 4 badal {سَوَاءَاتِكُمْ}, taqlīl {التَّقْوٰی}

3-Tawassuṭ 2 badal {عَادَمَ} 4 līn / 4 badal {سَوَاءَاتِكُمْ} taqlīl {التَّقْوٰی}

4- Ṭūl of 2 badal {عَادَمَ}, 0 līn / 6 badal {سَوَاءَاتِكُمْ}, fath {التَّقْوٰی}

5- Ṭūl of 2 badal {عَادَمَ}, 0 līn / 6 badal {سَوَاءَاتِكُمْ}, taqlīl {التَّقْوٰی}

³⁷ Ash-Shāṭibiyyāh: 181, 182

³⁸ Sūrat al-Kahf: 8, at-Takwīr: 58, al-Aʿrāf: 25, 26, ṬāHā: 118

13. [Al- Madd Al-Farʿī] (IV). Madd ul-Badal³⁹

After discussing the rules of hamzah following madd or līn letter, Shāṭibī is mentioning an opposite; madd letter following hamzah, which is the substitute madd. Madd ul-badal: is a hamzat qaṭʿ followed by a madd letters. It is called madd badal due to the ibdāl of its 2nd sākin hamzah into a madd letter {إِثْمَان- أُؤْتِي- أَتْمَنُوا} that matches the ḥarakah of 1st hamzah- {ءَامَنُوا-إِيْمَانًا- أُوتِي-إِيْمَانُكُمْ}.

It is called aṣlī, true original badal. {رَبُّو-نَاطِي-خَاسِيَيْن-خَاطِيَيْن-مُتَكِيَيْن-} ءَادَم-شُرَكَائِي-وَلَا يُؤْوِدُهُ-أَلَاوَلِي-بَءَأُوا-جَءَأُوا-يُرَءَوْنَ-مُسْتَهْزِؤُونَ-أَنْبِئُونِي-فَمَالِئُونَ}

There is another type included in madd ul-badal that follows the same madd rules of elongation as the aṣlī one. It looks like madd ul-badal, as it is a long vowelled hamzat qaṭʿ 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 {ءَامَنُوا - ءَامَنَّا - ءَامَنْتُ} the aṣlī madd ul-badal, while in the other, the madd letter is not present in most of a word's derivatives:

{أَسَاءُوا - أَسَأَتْ - أَسَأْنَا - بَءَأُوا - بِئْتِ - بِئْنَا - فَءَأُوا - فَاءَ - يَفِيءُ - فِئْنَا}

Madd ul-badal can be thābit (Pronounced hamzah muḥaqqaqah) {ءَامَنُوا- أُوتُوا- إِيْمَانًا} or Changeable, the hamzah is not pronounced.

فَقَصْرٌ وَقَدْ يُرَوَّى لُورَش مُطَوَّلًا ***

⁴⁰وَمَا بَعْدَ هَمْزٍ ثَابِتٍ أَوْ مُعَيَّرٍ

ءَ آلهَةً آتَى لِلْإِيْمَانِ مُثْلًا ***

وَوَسَطَهُ قَوْمٌ كَأَمَّنَ هُوَلًا

Warsh reads both types of madd ul-badal waṣṣan and waqfan, with 3 lengths: (qasr, 2, tawassuṭ, 4, and tūl, ishbaʿ, 6 ḥarakāt).

³⁹ Al-Idā'ah fi Bayān usūl al-qirā-ah

⁴⁰ Ash-Shāṭibiyyāh: 171, 172

3 Forms of Madd ul-Badal Almughayyar/Changeable

The altered madd ul-badal is changed with naql, ibdāl or tas-hīl. Tathlīth of madd ul-badal to (2, 4 and 6) is applicable for them.

(1) Madd ul-badal that changed by an-Naql: If madd ul-badal is preceded by a sākin letter (identification article) lām ut-Taʿrīf, al, {ءَاخِرَةَ-آلِءَاخِرَةِ}, Warsh transfers the ḥarakah of hamzat al-qaṭʿ to the previous sākin, then drops the hamzah. These nouns can be read in either **2** or **4** ways: with or without hamzat wasl (the lām acquired a ḥarakah) {الْأَرْضُ-لَرَضٍ-أَلَيْكَةَ-لَيْكَةَ-الْإِسْمِ-لِاسْمِ-الْإِنْسَانِ-لِنَسَانٍ} Nouns cotainning madd badal can be read in **4** ways: 3 madd (2, 4, 6) with hamzat al-waṣl and one without hamzah or madd.

{الْأَخِرَةَ-الْآخِرَةَ-الْآخِرَةَ-لَاخِرَةَ-أَلُولِي-أَلُولِي-أَلُولِي-لُولِي-أَلِيْمَانُ-أَلِيْمَانُ-لِيْمَانُ} {مِنْ آلِ فِرْعَوْنَ - - الْآزِفَةِ - مِنْ آمَنَ - مَنْ أَوْتِيَ - قُلْ أَوْحَى - لِلْآخِرَةِ وَالْوُلُوْى}

Ibdāl Switching: (2) Madd ul-badal that changed with Ibdāl

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 ul-badal.

{مِنْ السَّمَاءِ عَايَةً-مِنْ السَّمَاءِ يَايَةً-يَايَةً-يَااِيَةً/ هَتُوْلَاءِ عَالِهَةً-هَتُوْلَاءِ يَالِهَةً-يَالِهَةً-يَااِلِهَةً}

Tas-hīl, softness, (3) Madd ul-badal that changed with Tas-hīl⁴¹

a) Warsh reads 3 madd al-badal of 2nd hamzah with tas-hīl (i.e., between a hamzah and the madd letter that matches its ḥarakah) {ءَالِهَتُنَا-ءَامَنْتُمْ}, the ibdāl of 2nd hamzah is forbidden here.

b) Tas-hīl and ibdāl of 2nd hamzah {فَلَمَّا جَاءَ. أَل لُّوْطٍ-جَاءَ. أَل فِرْعَوْنَ} {جَاءَ أَل لُّوْطٍ الْمُرْسَلُونَ-جَاءَ أَل فِرْعَوْنَ الثُّدُ} if the following letter carries a sukūn and it is a madd letter. There are **5** ways to read **جَاءَ أَل**: **3** as-hīl with madd badal: 2,4, 6 and **2** ibdāl with madd 2, 6 **جَاءَ أَل**.

⁴¹ Sūrat Az-Zukhruf, Al-Aʿrāf, Al-Ḥijr, Al-Qamar

There are 5 Exceptions of Madd ul-Badal

Warsh doesn't elongate madd ul-badal at all, neither 4 nor 6 ḥarakāt in some words. Which are 2 words: {إِسْرَءِيلَ}, any form of {لَا تُؤَاخِذْنَا} and 3 Uṣūl in rewāyat warsh.

صَحِيحٌ كَقُرْآنٍ وَمَسْئُولًا أَسْأَلًا	***	سَوَى يَاءٍ إِسْرَءِيلَ أَوْ بَعْدَ سَاكِنٍ ⁴²
يُؤَاخِذُكُمُ آلَانَ مُسْتَفْهِمًا ثَلَا	***	وَمَا بَعْدَ هَمْزِ الْوَصْلِ إِيَّتِ وَبَعْضُهُمْ
بِقَصْرِ جَمِيعِ الْبَابِ قَالَ وَقَوْلًا	***	وَعَادَ الْأُولَى وَابْنُ غَلْبُونٍ طَاهِرٌ

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

{مَسْئُولًا - الْقُرْءَانِ - الظَّمَّانُ - مَذْمُومًا - مَسْئُولُونَ}

2-In connected recitation, all reciters read the following: {فَلْيُؤَدِّ} . {فَلْيُؤَدِّ الَّذِي آتَيْنَ} . {الَّذِي أُوتِيَ} , except Warsh. He reads with ibdāl: {فَلْيُؤَدِّ الَّذِي آتَيْنَ} .

When starting with the verb, all read it the same way: {أُوتِيَ} ,

This is an exception of madd al-badal for Warsh {إِيَّتِ, إِيْدَن, إِيَّتِ} .

Any madd badal that starts with hamzat ul-waṣl followed by a switched sākin hamzat qaṭʿ in the beginning of a verb, should not be elongated when starting with the verb. {إِيَّتِ, أُوتِيَ, إِيْدَن} .

{يَا صَالِحُ أَتَيْنَا: يَا صَالِحُ أُوتِنَا: {إِيَّتِ, إِيْدَن} {أَنْ أَتَيْتَ: أَنْ آتَيْتَ: إِيَّتِ} .

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

(a) Convert hamzaht ul-waṣl to a hamzat qaṭʿ , which has to carry a ḍammah if the third letter has an original ḍammah: {أُوتِيَ} , otherwise it will start with a kasrah {إِيَّتِ, إِيْدَن, إِيَّتِ} *

(b) Convert sākin hamzat qaṭʿ to a madd letter wāw in {أُوتِيَ} or yā in {إِيَّتِ, إِيْدَن, إِيَّتِ} that matches the new ḥarakah of the

⁴² Ash-Shāṭibiyyāh: 173, 174, 175

converted hamzat ul-waṣl. This verb will be switched to a word that looks like it has a madd badal, as a hamzat qatʿ followed by a madd letter. In fact, it's just an exception because the new hamzah qatʿ was originally hamzaht ul-waṣl and the madd letter is a temporary one.

3- The badal that results waqfan, when stopping on a hamzat qatʿ that has tanwīn faṭḥ will be replaced by the alif of madd ul-iwad 2 ḥarakah. It is a madd letter followed by a hamzah. } { مَاءَ: مَاءَ- }

{ دُعَاءَ: دُعَاءَ- نِدَاءَ: نِدَاءَ- شَيْئًا: شَيْئًا } It is an exception of madd ul-badal.

(iii) Warsh reads madd ul-badal of 2 words in **2** ways: normally (qaṣr, tawassuṭ and ṭul) and as exceptions: (without lengthening).

4- { عَادَا اَللّٰوِي } Warsh reads { عَادَا اَللّٰوِي }⁴³ { وَأَنَّهُ أَهْلَكَ عَادَا اَللّٰوِي } 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: { عَادَا اَللّٰوِي } Warsh reads it in both ways: tathlīth madd ul-badal and shortening (no madd badal). He starts the 2nd word (a) { اَللّٰوِي } hamzat ul-waṣl pronounced with faṭḥah, followed by lām with ḍammah. (b) { لّٰوِي } : since the lām acquired a ḍammah.

5- { عَالَيْنَ وَقَدْ - عَالَيْنَ } Warsh **transfers** the faṭḥah of the 3rd hamzah { عَالَيْنَ } to the sākin lām, and omits it, pronouncing: { عَالَيْنَ }.

Warsh reads { عَالَيْنَ وَقَدْ - عَالَيْنَ - عَالَيْنَ } in **7** ways waṣlan: 1.

Tas-hīl hamzat ul-waṣl with tathlīth madd ul-badal in { عَالَيْنَ } 2.

Ibdāl hamzat ul-waṣl into a 6 ḥarakāt alif with 3 madd ul-badal 3. Ibdāl hamzat ul-waṣl into a 2 ḥarakāt alif with qaṣr madd ul-badal. Warsh reads in **9** ways waqfan. 3 madd ʿāriḍ to sukūn in 1,2 and 3. (See explanation on pg. 22, Two Consecutive Hamzahs in a Word)

⁴³ Sūrah An-Najm: 50 , Sūrah Yūnus: 51, 91

Relation Between Madd Ul-badal and Dthawāt Ul-yā

There are 4 ways to read dthawāt ul-yā with madd ul-badal if they come together in one āyah, depending on which one comes first. (i) If madd ul-badal comes first, then we go in order: 2, 4 then 6.

- 1- Qaṣr of madd badal {لَادَمَ}, in 2, with fath of dthāt ul-yā, {أَنِ}
- 2- Tawassuṭ madd badal {لَادَمَ} 4, with taqlīl of dthāt ul-yā {أَنِ}
- 3- Ṭūl madd badal {لَادَمَ} 6, with fath and taqlīl dthāt yā {أَنِ-أَنِ}

(ii) Dthāt yā comes 1st, then it is read in fath 1st with qaṣr and ṭūl of madd badal {فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ ۖ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٧﴾}. Then the taqlīl of dthawāt ul-yā فَتَلَقَّى goes with 4 and 6 counts madd ul-badal. {آدَمُ}. As in sūrat Al-Baqarah: 37

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

{السُّوَالِيُّ أَنْ} - {رَءَا كَوَكَّبَا-وَنَءَا- تَرَّءَا- رَءَا}

Warsh reads this verb {رَأَى-رَءَا} with the taqlīl of the 3 letters: rā, hamzah and alif, if it precedes a vowelised letter: {رَءَا كَوَكَّبَا- رَءَا} alif falls {رَءَا مَيْنَ} {السُّوَالِيُّ أَنْ} **Note:** Is this madd badal or what? between 2 hamzahs, where 2 types of madd, (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 , This also, when both cases are included in the same {يَشَاءُونَ} . The strongest madd is {السُّوَالِيُّ أَنْ} {رَءَا وَجَاءُوا أَبَاهُمْ} example: applied. Apply munfaṣil, muttaṣil madd or lāzim that is stronger than the badal, Waṣlan. Apply madd ul badal or a ṭāriḍ lis-Sukūn.

{السُّوَالِيُّ، وَجَاءُوا، رَءَا أَيْدِيَهُمْ- أَلْمَاءِ}

قَالَ السَّمْنُودِيُّ: أَقْوَى الْمَدُودِ لَا زِمٌ فَمَا اتَّصَلَ * فَعَارِضٌ فَذُو انْفِصَالٍ فَبَدَلُ
ثُمَّ الطَّبِيعِيُّ وَلَيْنٌ يَأْتِي * وَاللَّيْنُ أضعف المدود قد أتى

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

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

Relation Between Madd Ul-badal and ʿĀriḍ to the Sukūn

If the madd letter of madd ul-badal comes before the last letter,

{يَشَاءُونَ-مَنَابٍ-مُسْتَهْزِئُونَ-يُرَاءُونَ-خَاسِيَيْنِ}

then we stop on the word as a madd ʿāriḍ to the sukūn, which is stronger than madd ul-badal. 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 ul-badal) when he reads madd ul-badal in qaṣr. He reads it in 6, 4 when he reads madd ul-badal in tawassuṭ and reads in ṭūl when he reads madd ul-badal in ṭūl.

(ii) This āyah contains both badal and badal ʿāriḍ to the sukūn.

{وَإِذَا لَفُؤَ الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِئُونَ}

1- Qaṣr badal {ءَامَنَّا-ءَامَنُوا}, madd badal ʿāriḍ {مُسْتَهْزِئُونَ} 6, 4, 2

2- Tawassuṭ badal {ءَامَنَّا-ءَامَنُوا}, madd badal ʿāriḍ {مُسْتَهْزِئُونَ} 6, 4

3- Ishbāʾ madd badal {ءَامَنَّا-ءَامَنُوا}, madd badal ʿāriḍ {مُسْتَهْزِئُونَ} 6

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

Fath dthāt ul-yā with 2, 4 and 6 ḥarakāt al ʿāriḍ to the sukūn, then read dthāt ul-yā in taqlīl and the ʿāriḍ in 2, 4 and 6 ḥarakāt.

⁴⁴ Sūrat al-Baqarah: 14

Relation of Madd Ul-badal with Al-līn El-Mahmūz

2-(ii) Madd ul-līn al-mahmūz: {شَيْءٌ- كَهَيْئَةٍ- شَيْئًا- السَّوْءِ- يَأْيُسُ}, is a līn sākin wāw or yā preceded by a fathah, followed by a hamzah. Warsh reads madd ul-līn al-mahmūz with 2 allowed lengths: tawassuṭ: 4 and ṭūl 6 ḥarakāt, in both waṣlan and waqfan. If madd ul-badal and al-līn el-mahmūz come together, there are 4 possible ways of reading them, depending on which one comes first.

⁴⁵{وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا / وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَّحْنُ وَلَا ءَابَاؤُنَا (إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ)}

(i) If al-līn el-mahmūz comes first, then its tawassuṭ comes first with tathlīth badal (qaṣr, tawassuṭ, and ṭūl). The ṭūl of al-līn el-mahmūz comes only with the ṭūl madd ul-badal.

{وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَاتُوهُمْ نَصِيهِمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا} فَاتُوهُمْ

(ii) If madd ul-badal comes first, then it is read in order: 2, 4, 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 {فَاتُوهُمْ} with madd līn mahmūz 4 {شَيْءٌ}.

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

3- Ishbāʿ madd ul-badal ءَامَنُوا -ءَامَنَّا, madd badal ~ārid مُسْتَهْزِءُونَ 6

(iii) If madd ul-badal comes between 2 words of al-līn al-mahmūz, with waqf on the second līn, it will be read in 5 ways.

{وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَّحْنُ وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ}

⁴⁵ Sūrat an-Nahl: 35, al-Maidah: 33

Application

- 1-Tawassuṭ {شَيْءٍ} 1with qasr ul-badal and tawassuṭ of 2 {شَيْءٍ}
- 2-Tawassuṭ {شَيْءٍ} 1with tawassuṭ badal and al-mahmūz 2{شَيْءٍ}
- 3-Tawassuṭ {شَيْءٍ} with **tūl** ul-badal and tawassuṭ līn 2 {شَيْءٍ}
- 4-The **4** length of 1st līn mahmūz {شَيْءٍ} comes with **tūl** ul-badal and ishbā' of 2nd līn mahmūz {شَيْءٍ} because of the ʿāriḍ to the sukūn is stronger ** than the badal. Then the ʿāriḍ comes in the same length and longer than the weaker, which is badal. In general, the stronger madd has to be equal and longer than the weaker.
- 5- Ishbā' 1st {شَيْءٍ}, ul-badal and līn mahmūz 2 {شَيْءٍ}

Relation of Dthawāt ul-yā and Madd ul-līn El-mahmūz

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) Al-līn el-mahmūz comes first, then read:

⁴⁶ {يَحْسِبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ} ^ق

- 1- Tawassuṭ of līn mahmūz {شَيْءًا} with **fath** of dthāt ul-yā {فَوَفَّاهُ} ,
- 2- Tawassuṭ of līn el-mahmūz with **taqlīl** of dthāt ul-yā {فَوَفَّاهُ}
- 3- **Tūl** of al-līn el-mahmūz with the **fath** of dthawāt ul-yā {فَوَفَّاهُ}
- 4- **Tūl** of al-līn el-mahmūz with the **taqlīl** of dthāt ul-yā {فَوَفَّاهُ}

(ii) If dthāt ul-yā comes first, then it is read as:

{ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} ^٦

- 1-Fath of dthāt ul-yā {الْمَوْتَىٰ} with **tawassuṭ** of līn mahmūz {شَيْءٍ}
- 2- Fath of dthāt ul-yā {الْمَوْتَىٰ} with the **tūl** of līn mahmūz {شَيْءٍ}
- 3- **Taqlīl** of dthāt ul-yā {الْمَوْتَىٰ} , **tawassuṭ** of līn mahmūz {شَيْءٍ}
- 4- **Taqlīl** of dthāt ul-yā {الْمَوْتَىٰ} with **tūl** of al-līn al-mahmūz {شَيْءٍ}

⁴⁶ Sūrat an-Nūr: 39, Sūrat Al-Hajj: 6

Madd Ul-badal, Al-līn El-mahmūz and Dthawāt Ul-yā

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: ⁴⁷ ﴿وَعَاتَيْتُمُوهُنَّ فَإِذَا جَاءَهُنَّ فَأَقْرُبُوا إِلَيْهِنَّ وَإِذَا جَاءَهُنَّ فَأَقْرُبُوا إِلَيْهِنَّ﴾

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

1- Qaṣr badal {وَعَاتَيْتُمُوهُنَّ}, fath dthāt yā, 4 līn mahmūz {شَيْئًا}

2- Tawassuṭ badal {وَعَاتَيْتُمُوهُنَّ}, taqlīl of {وَعَاتَيْتُمُوهُنَّ}, 4 līn mahmūz {شَيْئًا}

3- Ṭūl ul-badal {وَعَاتَيْتُمُوهُنَّ}, fath of {وَعَاتَيْتُمُوهُنَّ}, 4 līn al-mahmūz {شَيْئًا}

4- Ṭūl ul-badal {وَعَاتَيْتُمُوهُنَّ}, taqlīl of {وَعَاتَيْتُمُوهُنَّ}, 4 al-mahmūz {شَيْئًا}

5- Ṭūl ul-badal {وَعَاتَيْتُمُوهُنَّ}, fath of {وَعَاتَيْتُمُوهُنَّ}, 6 līn al-mahmūz {شَيْئًا}

6- Ṭūl ul-badal {وَعَاتَيْتُمُوهُنَّ}, taqlīl of {وَعَاتَيْتُمُوهُنَّ}, 6 līn al-mahmūz {شَيْئًا}

(b) Dthāt yā comes first as ﴿وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا وَإِلَيْكُمْ قَالَتْ غَايِبَةٌ أُصِيبَ بِهِ مَنْ أَشَاءَ وَرَحِمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا﴾

1- Fath {الدُّنْيَا}, qaṣr ul-badal {الْآخِرَةِ}, 4 al-līn al-mahmūz {شَيْئًا}

2- Taqlīl of {الدُّنْيَا}, 4 madd ul-badal {الْآخِرَةِ}, 4 līn al-mahmūz {شَيْئًا}

3- Fath of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 4 līn al-mahmūz {شَيْئًا}

4- Taqlīl of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 4 līn al-mahmūz {شَيْئًا}

5- Fath of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 6 līn al-mahmūz {شَيْئًا}

6- Taqlīl of {الدُّنْيَا}, 6 madd badal {الْآخِرَةِ}, 6 līn al-mahmūz {شَيْئًا}

﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

Try to practice by yourself.

⁴⁷ Sūrat an-Nisā': 20, al-Aʿarāf: 156, al-Māidah: 41

⁵⁰ Sūrat an-Nisā': 153, Yūnus: 35, Yāsīn: 48

51 قُلْ ادْعُوا أَوْانْقُصْ قَالَتْ اخْرُجْ أَنْ اَعْبُدُوا * وَحَظُورًا أَنْظُرْ مَعَ قَدْ اسْتَهْزَيْ اَعْتَلَا
 {قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ-قَالَتْ اخْرُجْ-أَنْ اَعْبُدُوا اللَّهَ-مَحْظُورًا اَنْظُرْ-قَدْ اسْتَهْزَيْ}
 وَحِيلَ بِإِشْمَامٍ وَسِيقٍ كَمَا رَسَا *** وَسِىءٌ وَسِيعٌ كَانَ رَاوِيهِ أَنْبَلَا

Nāfi~ (Qālūn and Warsh) reads 2 words with ishmām, 1- شِىءَ , 2- ishām: is pronouncing the 1st letter with a combination of 2 ḥarakāt: (collect/round the lips as in pronouncing ḍammah at the same time of pronouncing the kasrah ḥarakah of the letter س) The sound that is produced is about 25% ḍammah at the beginning and 75% kasrah without elongating ḍammah to wāw.

15. Ithhār (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.

وَطَسَ عِنْدَ الْمِيمِ فَازَا اتَّخَذْتُمْ *** أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَغْفَلَا

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

{اتَّخَذْتُمْ-لَيْنِ اتَّخَذْتَ-وَأَخَذْتُمْ عَلَى ذَالِكُمْ إِصْرِي-فَأَخَذْتَهُمْ-ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا}

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

وَأَدْعَمَ وَرَشَّ ضَرَّ ظَمَانٍ وَامْتَلَا *** {فَقَدْ ضَلَّ - قَدْ ضَلُّوا- وَلَقَدْ ضَرَبْنَا، فَقَدْ ظَلَمَ}

3. Warsh reads with idghām of tā-ut-Ta-nīth into ṭhā:

{حُرِّمَتْ ظُهُورُهَا-كَانَتْ ظَالِمَةً - حَمَلَتْ ظُهُورُهُمَا}

Note: I. The 4 obligatory sakatāt of Ḥafṣ, are specific to him. The reciters do not make sakt, rather they join recitation and merge.

52 وَسَكَّتْهُ حَفِصٌ دُونَ قَطْعٍ لَطِيفَةً *** عَلَى أَلِفِ التَّنْوِينِ فِي عِوَجًا بَلَا

⁵¹ Ash-Shāṭibiyyāh: 496, 448, 283/ Sūrat Hūd: 77, al-Mulk: 27, al-An'am, al-Anbyā'

وَفِي نُونٍ مِّن رَّاقٍ وَمَرْقَدِنَا وَلَا مِ بَلٍّ *** رَانَ وَالْبَاقُونَ لَا سَكَّتْ مُوَصَّلًا

53 {وَلَمْ يَجْعَلْ لَهُ عِوَجًا قِيمًا لِّيَنْذِرَ بَأْسًا} {مَنْ بَعَثْنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ} {كَلَّا بَلَّ رَانَ} {وَقِيلَ مَنْ رَاقٍ} / {مَنْ رَاقٍ , بَلَّ رَانَ}

2. Warsh merges the sākin ن at the end of the word يسين into the following wāw و of: {يس ۞ وَالْقُرْآنِ الْحَكِيمِ}.

وَيْسَ (أَظْهَرَ) عَنْ فَتَى حَقُّهُ بَدَا *** وَنَ وَفِيهِ الْخُلْفُ عَنْ وَرْثِهِمْ خَلَا

3. Warsh reads ۞ وَالْقَلَمِ وَمَا يَسْطُرُونَ in 2 allowed ways waslan, joining the separated letter ن with the following word. Ithhār and idghām of the sākin ن at the end of the letter ن into the wāw .

4. Warsh makes ithhār in both {يَلْهَثُ ذَلِكَ} and {يَبْتِئُ أَرْكَبَ مَعَنَا} وفي أَرْكَبَ هُدًى بَرٍّ قَرِيبٍ يَخْلُفُهُمْ *** كَمَا ضَاعَ جَا يَلْهَثُ لَهُ دَارٍ جَهْلًا

16. Tafkhīm And Tarqīq of The Letter Rā

Dthāt ar-Rā is noun or verb that either end with (a) feminine alif of taqlīl (alif maqṣura that is written on a yā), preceded by rā.

{تَرَى-يُرَى-وَأَرَى-أُخْرِى-الْقُرَى-وَذَكَرَى-الْكُبْرَى-بُشْرَى-سُكْرَى-لِلْيُسْرِى-يَتَوَرَى}

(b) rā majrūr with kasrah, preceded by an alif of taqlīl at the end. {ذَاتِ قَرَارٍ-الْبَرَارِ-الْأَشْرَارِ-بِقِنْطَارٍ-هَارٍ-الْكُفَارِ-بِدِينَارٍ-دَارَ الْبَوَارِ-الْقَهَارِ-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} ⁵⁴

{مِنَ الْأَشْرَارِ اتَّخَذْنَاهُمْ سُخْرِيًّا}, {دَارَ الْقَرَارِ} الْبَرَارِ لَفِي عِلِّيْنَ

⁵² Ash-Shāṭibiyyāh: 830, 831, 320, 281, 284/ Sūrat al-A`rāf: 178, Hūd: 42

⁵³ Al-Kahf: 1,2 -YaSīn: 54, Al-Qiyāmah: 37 and Al-Muṭṭaffifin: 14

⁵⁴ Sūrat Al-Muṭaffifin, Sūrat Ibrāhīm, Sūrat Sād

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

(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 دِپَرِهِمْ - مِنْ دِپَرِكُمْ - 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 {الْجَوَارِ} but its narration never read with taqlīl.

(2) A sākin rā separates between the alif of taqlīl and rā majrūr by idghām: {بِضَارِهِمْ - مُضَارٍّ}, rather it's read with madd lāzem.

(3) The rā has kasrah ʿāriḍah to match the following yā' al-iḍāfah, but not for a grammatical purpose. {مَنْ أَنْصَارِي} (is not majrūr).

(4) The rā is not at the end (a) {نَمَارِقُ} or (b) {فَلَا ثَمَارٍ}, the yā after rā is eliminated for a grammatical purpose {ثُمَارِي} (majzūmah).

17. 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 is not followed by an isti'la' letter, in the same word. The tarqīq is in both waṣlan and waqfan.

وَرَقَّقَ وَرَشُّ كُلِّ رَاءٍ وَقَبْلَهَا *** مُسَكَّنَةً يَاءً أَوْ الْكَسْرِ مُوَصَّلًا

{أَسْطِيرُ-يُبْصِرُونَ-وَتَعَزَّرُوهُ-وَتَوْقَرُوهُ-لَاخِرَةَ-سَعِيرًا-مُنْتَصِرًا-لِئْتَبَشِّرَ-خَيْرًا-وَكَبَّرَهُ-تَكْبِيرًا}

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

{إِخْرَاجِ-السَّحْرِ-الْمِخْرَابِ-إِجْرَامِي}

⁵⁵ Ash-Shāṭibiyyāh: 343, 349, 345, 344, 352

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

(1) A rā carries a kasrah: {يُرِيدُ-فَرِيْقٌ-قَرِيْنُهُ-مَرِيْئًا-فِرْجَالًا-رِيَاءٌ-وَالْقَمَرِ إِذَا}.

وَلَا بُدَّ مِنْ تَرْقِيْقِهَا بَعْدَ كَسْرَةٍ *** إِذَا سَكَتَتْ 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 istaʿlā doesn't follow it: {قُدِرْ، فِرْعَوْنُ}

مِرْيَةٍ-شِرْعَةً-أَنْذَرَهُمْ-أَصْبِرْ-بِمُصِيطِرٍ-أُولَى لِرَبَّةٍ-تَسْتَكْثِرُ-فَذَكِّرْ ائْتَمَّا أَنْتَ مُذَكِّرٌ

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

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

{الشَّعْرِ-السَّحْرِ-ذَكَرٌ، حَجَرٌ}.

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

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

Al-Fajr. {إِرْمٌ} - إِبْرَاهِيْمٌ - إِسْرَائِيْلٌ - عِمْرَانُ

وَفَحَّحَهَا فِي الْأَعْجَمِيِّ وَفِي *** إِرْمٌ وَتَكَرَّرَهَا حَتَّى يُرَى مُتَعَدِّلاً

وَلَمْ يَرَفْضاً سَاكِناً بَعْدَ كَسْرَةٍ سَوَى *** حَرْفِ الْإِسْتِعْلَاءِ سَوَى الْخَفَاءِ فَكَمَلًا

(2) An istiʿlā' letter قُضَط, is following the rā, even if an alif comes in between, it has no effect. {الصِّرَاطُ - إِعْرَاضًا - صِرَاطٌ - إِعْرَاضُهُمْ - الْفِرَاقُ}

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

{وَقُرًّا - إِصْرًا - إِصْرُهُمْ - فِطْرَتٌ - فِطْرًا - بِمِصْرٍ - مِصْرٌ - مِصْرًا}

(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 found in 5 words: {إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا - فِرْقَةً - إِرْصَادًا - إِنَّ رَبَّكَ لَبِالْمِرْصَادِ - قِرْطَائِسُ}

352 - وَمَا بَعْدَ كَسْرِ عَارِضٍ أَوْ مُفْصَلٍ *** فَفَجِّمْ فَهَذَا حُكْمُهُ مُتَبَدِّلًا

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

Also, if rā follows a letter that has kasr ārid, in a separate word.

{لَمَنِ ارْتَضَى-مَنِ ارْتَضَى-الَّذِي ارْتَضَى-ارْجِعِي-ارْكَبُوا-ارْكَعُوا-رَبِّ ارْجِعُونِ-إِنْ ارْتَبْتُمْ}

(6) The yā that precedes the rā is carrying a fathah: {الْحَيَرَةُ}.

(7) 2 rā's maftūḥah are separated with an alif. In 5 words: the 1st rā is preceded by (a) kasrah, {فِرَارًا-الْفِرَارُ-ضِرَارًا}, or a (b) sākin then kasrah {مِذْرَارًا-إِسْرَارًا}, so the 1st rā follows the 2nd in the tafkhīm.

وَفِي شَرِّ عَنْهُ يُرِيقُ كُلُّهُمْ *** وَحَيْرَانٍ بِالتَّفْخِيمِ بَعْضُ
تَقْبَلًا

The 1st rā follows the 2nd in the tarqīq in {بِشَرِّ} ⁵⁷, waṣlan and waqfan. The reason for tarqīq of the first rā is the hardship and the heaviness of moving the tongue from tarqīq to tafkhīm to tarqīq {الْأَشْرَارِ}, which rule is the opposite of this word: {الْضَّرَرِ}.

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

{يَخْرُجُونَ-رَبَّنَا-رُفِقْنَا-كَفَرُوا-وَرَضِيتُ-وَأَذْكُرُوا-رُسُلَ-حَضَرَ-بِالرُّوحِ-الرَّحْمَنِ-بَشَرًا}

(9) The rā carries a sukūn and is preceded by fathah or ḍammah {الْأَرْضِ-مَرْفُوعَةً-التَّكَاثُرِ-الدُّبْرِ-أَرْسَلْنَا-مُرْسَلٌ-مَرْجِعُكُمْ-الْقُرْءَانَ-الْفُرْقَانَ-مَرْضَى-قُرْبَى}

(10) The rā carries a temporary ārid 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 fathah or ḍammah.

{وَالطُّورِ - غَفُورٌ وَالْعَصْرِ - إِنَّ لِنَسْنٍ لَفِي خُسْرٍ - الْعُسْرِ - وَالْفَجْرِ - بِالصَّبْرِ}

⁵⁶ Ash-Shāṭibiyyāh: 347

⁵⁷ Sūrat Al-Mursalāt: 32

Both Tarqīq and Tafkhīm of The Rā While Stopping

وَيَجْمَعُهَا قِظْ خُصَّ صَغِطٍ وَخُلْفُهُمْ *** يَفْرِقُ جَرَى بَيْنَ الْمَشَايِخِ سَلَسَلًا⁵⁸

(1) When a sākin rā follows a kasr aṣlī, and precedes an istiʿlā' letter has kasrah. As the word { يَفْرِقُ } in.

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

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

(4) The word حَيْرَانَ in sūrat Al-Anʿām waṣṣan and waqfan, while the tarqīq is preferred, without any relation with madd ul-badal.

(5) Warsh reads the rā of 6 words in both **tarqīq** and **tafkhīm** in qasr and ṭul madd ul-badal but with **tafkhīm only** in it's tawassuṭ.

{ وَزَرًا - سِتْرًا - وَصْهَرًا - إِمْرًا - ذِكْرًا - وَحَجْرًا }

وَتَفْخِيمُهُ ذِكْرًا وَسِتْرًا وَبَابَهُ *** لَدَى جَلَّةِ الْأَصْحَابِ أَعْمُرُ أَرْحَلًا

Sixth: Madd ul-Badal's Relation With 6 Words ذِكْرًا and The Like

{ فَادْذُكُّوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ ؕ أَوْ اشْدَّ ذِكْرًا }⁵⁹

1- **Qasr** madd ul-badal { ءَابَاءَكُمْ } with tafkhīm and tarqīq of { ذِكْرًا }

2- **Tawassuṭ** of madd ul-badal { ءَابَاءَكُمْ } with tafkhīm { ذِكْرًا } **only**.

3- **Ṭul** of madd ul-badal { ءَابَاءَكُمْ } with tafkhīm and tarqīq { ذِكْرًا }

⁵⁸ Ash-Shāṭibiyyāh: 351, 346 / Sūrat Ash-Shuʿarā'

⁵⁹ Sūrah al-Baqarah: 200, Al-Anfāl: 43, al-Māidah: 22, An-Nisā': 36

Warsh reads 3 rā-words with fath and taqlīl, (taqlīl with tarqīq rā)

(1) (fath with tafkhīm rā) {أَرْبَكُهُمْ - أَرْبَكُهُمْ} and {وَالْجَارِ - جَبَّارِينَ}.

وَذُوا الرِّاءِ وَرَشَّ بَيْنَ بَيْنَ وَفِي *** أَرَاكُهُمْ وَذَوَاتِ الْيَا لَهُ الْخُلْفُ جُمْلًا

بَدَارِ وَجَبَّارِينَ وَالْجَارِ تَمَمُوا *** وَرَشَّ بِجَمِيعِ الْبَابِ كَانَ مُقْلَلًا

وَهَذَانِ عَنْهُ بِاخْتِلَافٍ وَمَعَهُ فِي * {قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ} (2)

fath dthāt ul-yā {يَمُوسَى} - with fath and taqlīl of {جَبَّارِينَ} {جَبَّارِينَ}

taqlīl dthāt ul-yā {يَمُوسَى} - with fath and taqlīl of {جَبَّارِينَ} {جَبَّارِينَ}

{شَيْئًا} {وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ} (3)

3 Madthāhib: First: Equalizing between dthāt ul-yā and {وَالْجَارِ}

1-Al-līn ul-mahmūz 4 {شَيْئًا} - fath dthāt yā {الْقُرْبَىٰ} - {وَالْجَارِ}

2-Al-līn ul-mahmūz 4 {شَيْئًا} - taqlīl dthāt ul-yā {الْقُرْبَىٰ} - {وَالْجَارِ}

3-Al-līn ul-mahmūz 6 {شَيْئًا} - fath dthāt ul-yā {الْقُرْبَىٰ} - fath {وَالْجَارِ}

4-Al-līn ul-mahmūz 6 {شَيْئًا} - taqlīl both dthāt ul-yā {الْقُرْبَىٰ} - {وَالْجَارِ}

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

1- Līn mahmūz 4 {شَيْئًا} fath both dthāt ul-yā {الْقُرْبَىٰ} and {وَالْجَارِ}

2-Līn ul-mahmūz 4 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَىٰ} taqlīl {وَالْجَارِ}

3-Līn mahmūz 4 {شَيْئًا} taqlīl of dthāt ul-yā {الْقُرْبَىٰ} fath {وَالْجَارِ}

4-Līn ul-mahmūz 4 {شَيْئًا} taqlīl dthāt ul-yā {الْقُرْبَىٰ} and {وَالْجَارِ}

5- Līn ul-mahmūz 6 {شَيْئًا} - fath dthāt ul-yā {الْقُرْبَىٰ} and {وَالْجَارِ}

6-Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْقُرْبَىٰ} taqlīl {وَالْجَارِ}

7-Līn ul-mahmūz 6 {شَيْئًا} taqlīl dthāt ul-yā {الْقُرْبَىٰ} fath {وَالْجَارِ}

8-Līn mahmūz 6 {شَيْئًا} - taqlīl both dthāt ul-yā {الْقُرْبَىٰ} and {وَالْجَارِ}

⁶⁰ Ash-Shāṭibiyyāh: 314, 324, 325

A moderate way: of 6 ways of reading the āyah with {وَالْجَارِ} .

- 1- Līn ul-mahmūz 4 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِي} - fath {وَالْجَارِ}
- 2- Līn ul-mahmūz 4 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِي} - taqlīl {وَالْجَارِ}
- 3- Līn ul-mahmūz 4 {شَيْئًا} taqlīl both dthāt ul-yā {الْفُرْبِي} {وَالْجَارِ}
- 4- Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِي} - fath {وَالْجَارِ}
- 5- Līn ul-mahmūz 6 {شَيْئًا} fath dthāt ul-yā {الْفُرْبِي} - taqlīl {وَالْجَارِ}
- 6- Līn ul-mahmūz 6 {شَيْئًا} taqlīl dthāt ul-yā {الْفُرْبِي} - fath {وَالْجَارِ}

18. Taghlīth (Thickening) of The Lām

The terms tafkhīm and taghlīth are synoneyms, rather taghlīth is a major tafkhīm. The scholars tend to use it for velarization of the letter lām, and the word tafkhīm for velarization of the rā.⁶¹

أَوِ الطَّاءِ أَوْ لِلطَّاءِ قَبْلُ تَنْزُلًا	***	وَعَلَّظَ وَرُشٌ فَتَحَ لَامٍ لِصَادِهَا
وَمَطَّلَعَ أَيضًا ثُمَّ ظَلَّ وَيُوصَلًا	***	إِذَا فُتِحَتْ أَوْ سُكِّنَتْ كَصَلَاتِهِمْ
يُسَكَّنُ وَقَفًا وَالْمَفْعَمُ فُضِلًا	***	وَفِي ظَالٍ خُلْفٌ مَعَ فِضَالًا وَعِنْدَمَا

Warsh makes taghlīth of the lām with the following 3 conditions

- A. The lām to be maftūḥah, regardless mushaddadah, or not.
 - 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 fathah or sukūn.
 - (i) If the 3 conditions are fulfilled, then Warsh makes **taghlīth** of lām {الْصَّلَاةُ-مَطَّلَعٌ-يُوصَلُ- وَمَا ظَلَمُونَا- وَظَلَّلْنَا-بِظَلَامٍ- طَلَقْتُمْ-إِصْلَاحٌ-أَظْلَمُ- طَلَبًا} lām
 - (ii) If any conditions is not fulfilled, then **tarqīq**: {صَلَّ- ظَلِمَ- خَلَطُوا}
 - (iii) Warsh makes **taghlīth** (preferred) and **tarqīq** in 3 cases;
 - A. If alif separates lām from the taghlīth letter {أَفْطَالَ-فِضَالًا-يَصَّالِحًا}.
- No taghlīth, with qaṣr ul-badal.

⁶¹ <http://www.abouttajweed.com/kb/entry/447/>

⁶² Ash-Shāṭibiyyāh: 359, 360, 361/ Sūrah: ṬāHā, Al-Baqarah: 233, an-Nisā'

B. When stopping on the lām at the end of a word with a sukūn ʿāriḍ. This occurs in 6 words: { ظَلَّ-فَصَلَ-يُوصَلَ-وَبَطَلَ-فَصَلَ-فَضَلَ }.

C. The lām is one of the letters of dthāt ul-yā, so the taghlīth of the lām accompanies fath of dthāt ul-yā, and the tarqīq of the lām accompanies the taqlīl of dthāt ul-yā: 1- { سَيَصَلِّي-وَيُصَلِّي-يُصَلِّي }.

This rule is not valid to the 10 sūrahs that have taqlīl only, tarqīq of the lām. { فَلَا صَدَقَ وَلَا صَلَّى } { وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى } { عَبْدًا إِذَا صَلَّى }⁶³

6 words get taqlīl only, like { مُصَلَّى-يُصَلِّي النَّارَ } (i) taghlīth of lām waṣḥan, as tanwīn, drops the alif of dthāt ul-yā, or is not pronounced due to the rule of preventing meeting of 2 sākin. (ii) when stopping (a) fath of dthāt ul-yā with taghlīth of lām, (preferred) (b) taqlīl with tarqīq { يَصَلَّى-مُصَلَّى } - { مُصَلَّى-يُصَلَّى }.

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

The only time the letter 'lām' is mufakham is in Ism ul-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 fathah or a dammah, or when you start your recitation with it:

{ اللَّهُ خَالِقُ-رَضَى اللَّهُ-سُبْحَانَ اللَّهِ-فَفِرُّوا إِلَى-وَلْيُكَبِّرُوا اللَّهَ-حَسْبِيَ اللَّهُ-مِنْ اللَّهِ-اللَّهُمَّ }

If Ism Allāh is preceded by kasrah, then its lām is said in tarqīq { قُلِ اللَّهُمَّ-بِسْمِ اللَّهِ-اتَّقِ اللَّهَ-بِاللَّهِ-عَنِ اللَّهِ-فَاسْجُدُوا لِلَّهِ-خَيْرٌ أَمِ اللَّهُ-يُحَادِدِ 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 another form of ism ul-Jalālah, is used in do'ā'.

وَكُلُّ لَدَى اسْمِ اللَّهِ مِنْ بَعْدِ كَسْرَةٍ *** يُرَقِّقُهَا حَتَّى يَرُوقَ مَرَّتَلًا
كَمَا فَخَّمُوهُ بَعْدَ فَتْحٍ وَضَمٍّ فَتَمَّ *** نِظَامُ الشَّمْلِ وَضَلًا وَقَيْضَلًا

⁶³ Sūrat Al-ʿĀlq: 10, Al-Aʿala: 15, Al-Qiyāmah: 31, Al-Baqarah: 125

⁶⁴ Ash-Shāṭibiyyāh: 363, 364

19. Yā-āt al-Idāfah ⁶⁵

Yā-āt il-idāfah is yā il-mutakallim, 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, ʾayn or lām ul-kalimah.

وَمَا هِيَ مِنْ نَفْسِ الْأَصُولِ فَتُشْكَلَا *** وَلَيْسَتْ بِلَامِ الْفِعْلِ يَاءُ إِضَافَةٍ ⁶⁶
يُرى لِلْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ *** وَلَكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ

The Differences Between Yā-Il-Idāfah And Yā-Az-Zawā-Id ⁶⁷

The Attached Yā-āt il-idāfah at the end of:	The Extra Yā-āt az-Zawā-id
1) Nouns as بَيْتِي , verbs as ذُرُونِي , and pronouns as عَلَيَّ / إِلَيَّ / مِنِّي	1) At the end of: nouns as نَبْنِي / يَأْتِي الجَوَارِي/الدَّاعِي
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 faṭḥah.	3) The reciters differ in reading with yā or without it
4) Do not stem from the word. They denote a direct object or possessive pronoun indicating “me” or “my”.	4) One of the word's letters يَأْتِي / يَسْرِي / الدَّاعِي letter نَذِيرِي / وَعِيدِي .
5) They are pronouns	5) They are letters

⁶⁵ Al-Wāfi fi Sharḥ ash-Shāṭibiyyāh: 183

⁶⁶ Ash-Shāṭibiyyāh: 387, 388

⁶⁷ Nailu al-Wattar fil-Qirā-āt al-Arbaʿ Ashar:

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

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

{فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي-الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ-وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ
-وَالَّذِي يُمِيتُنِي - يَعْبُدُونَنِي - بِ شَيْءٍ}.

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

{بَلَّغَنِي الْكِبَرُ - نِعْمَتِي إِلَيَّ - أَرُونِي الدِّينَ}.

c. 212 yā-āt that reciters differ on reading with fathah or sukūn.

وَفِي مِائَتَيْ يَاءٍ وَعَشْرَ مُنِيفَةٍ *** وَثِنْتَيْنِ خُلْفَ الْقَوْمِ أَحْكِيهِ مُجْمَلًا⁶⁸

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

If yā al-idāfah is followed by hamzat qatʿ, maftūḥah, maksūrah, maḍmūmah, or hamzat wasl, then Warsh reads yā with a fathah, except some cases where Warsh reads the yā with a sukūn, then elongates it to 6 ḥarakāt madd munfaṣil preceding hamzat al-qatʿ.

{إِنِّي أَخَافُ-إِنِّي أَعْلَمُ- رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ - إِنِّي أَعِيدُهَا-عَذَابِي أَصِيبُ- تَوْفِيقِي إِلَّا-
مَنْ انصَارِي إِلَى اللَّهِ-نَفْسِي إِنْ-مِنِّي إِلَّا - بَعْدِي اسْمُهُ - رَبِّي الَّذِي }

1) There are 99 yā-idāfah preceding hamzat al-qatʿ al-maftūḥah

فَتَسْعُونَ مَعَ هَمَزٍ يَفْتَحُ وَتَسْعُهَا *** سَمَاءً فَتَحَهَا إِلَّا مَوَاضِعَ هَمَلًا
فَأَرْنِي وَتَفْتِنِي أَتَّبِعُنِي سَكُونَهَا *** لِكُلِّ وَتَرْحَمُنِي أَكُنْ وَلَقَدْ جَلَا

Sama: Nāfiʿ, Ibn Kathīr and Abū ʿAmr read it maftūḥah, with some exceptions. Warsh reads Z with sukūn, (4 as all the qurrāʾ).

{أَرْنِي أَنْظِرْ إِلَيْكَ ، وَلَا تَفْتِنِّي إِلَّا ، وَتَرْحَمْنِي أَكُنْ-فَاتَّبِعْنِي أَهْدِكَ-ذَرُونِي أَقْتُلْ-أَدْعُونِي
أَسْتَجِبْ لَكُمْ-فَاذْكُرُونِي أَذْكُرْكُمْ } .

ذَرُونِي وَادْعُونِي اذْكُرُونِي فَتَحَهَا *** دَوَاءً وَأَوْزَعْنِي مَعًا جَادَ هُظَلًا

⁶⁸ Ash-Shāṭibiyyāh: 389-392, 400 / Sūrat al-Aʿrāf: 143, at-Tawbah: 49,

⁶⁹ Sūrat Hūd: 47, Maryam: 43, Ghāfir: 26, 60, al-Baqarah: 152

2) There are 52 yā-idāfah preceding hamzat al-qatʿ al-maksūrah

وَيُنْتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ *** يَفْتَحُ أُولَى حُكْمٍ سِوَى مَا تَعَزَّلَا

Nāfiʿ reads yā with fathah, except 9 that Warsh reads with sukūn.

وَفِي إِخْوَتِي وَرَشٍّ يَدِي عَنْ أُولَى حِمَى *** وَفِي رُسُلِي أَصْلُ كَسَا وَفِي الْمَلَا
وَحُزْنِي وَتَوَفِيقِي ظِلَالٌ وَكُلُّهُمْ *** (يُصَدِّقُنِي أَنْظِرْنِي وَأَخَّرْتَنِي إِلَى
وَذُرِّيَّتِي يَدْعُونَنِي وَخِطَابُهُ) *** وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا

Yā-idāfah sākinah	Sūrah:#	Yā-idāfah sākinah	Sūrah:#
{ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ }	7: 14	{ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ }	15 R
{ مِمَّا يَدْعُونَنِي إِلَيْهِ }	12: 43	{ وَتَدْعُونَنِي إِلَى الْبَارِ }	40: 41
{ رَدًّا يُصَدِّقُنِي إِنِّي أَخَافُ }	28: 34	{ أَنَّمَا تَدْعُونَنِي إِلَيْهِ }	40: 43
{ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي }	46: 15	{ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ }	63:10

3) There are 10 yā idāfah preceding hamzat al-qatʿ al-madmūmah

Warsh reads with fathah, except 2, that all reciters read (sākinah).

فَعَنْ نَافِعٍ فَافْتَحَ وَأَسْكِنَ لِكُلِّهِمْ *** بَعْدِي وَأَتُونِي لَتَفْتَحَ مُقْفَلًا
{ وَأَوْفُوا بِعَهْدِي أَوْفَ بِعَهْدِكُمْ - قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا }⁷¹

4) There are 14 yā-idāfah preceding hamzat wasl of lām ut-Taʿrīf

وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةٍ *** فَاسْكَانُهَا فَاشِ وَعَهْدِي فِي عُلَا

Warsh reads with fathah { لَا يَنَالُ عَهْدِي الظَّالِمِينَ - رَبِّي الَّذِي يُحْيِي }

5) There are 7 yā-āt idāfah preceding hamzat ul-wasl.

Warsh reads 3 yā with sukūn and 4 of these 7 yā-āt with fathah.

وَسَبْعٌ بَهْمِزِ الْوَصْلِ قَرَدًا وَفَتْحُهُمْ *** أَخِي مَعَ إِنِّي حَقَّهُ لَيْتَنِي حَلَا
{ إِنِّي اصْطَفَيْتُكَ هَلُّوْنَ أَخِي } أَشَدُّ بِهِ أَرْزَى - يَلَيْتَنِي أَتَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا }

⁷⁰ Ash-Shāṭibiyyāh: 401-407, 411

⁷¹ Sūrat al-Baqarah: 40, 124, 258, al-Kahf: 96, al-Aʿrāf: 144, al-Furqān: 27, ṬāHā: 30

72 وَنَفْسِي سَمًا ذِكْرِي سَمًا قَوْمِي الرِّضَا *** حَمِيدٌ هُدًى بَعْدِي سَمًا صَفْوُهُ وَلَا
 {وَأَصْطَنَعْتُكَ لِنَفْسِي ٤١} أَذْهَبَ أَنْتَ وَأَخُوكَ بِأَيَّتِي وَلَا تَنِيَا فِي ذِكْرِي ٤٢} أَذْهَبَا إِلَى
 فِرْعَوْنَ - يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا ٣ - وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ٥

6) There are 30 Yā-īdāfah preceding a letter other than a hamzah.

Warsh reads with sukūn, except 11 with **fathah**. He reads {وَحْيَايَ} in 4 ways, 2 with yā maftūḥah (waṣlan, with fath and taqlīl) and 2 yā sākinah with madd 6 ḥarakāt light madd lāzim, waṣlan and waqfan, with fath and taqlīl. {وَحْيَايَ/وَحْيَايَ/وَحْيَايَ/وَحْيَايَ}

وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ خُلْفَهُمْ *** وَحْيَايَ جِي (بِالْخُلْفِ) وَالْفَتْحُ خُولًا
 وَعَمَّ غُلًّا وَجْهِي وَبَيْتِي بَنُوحَ عَنْ *** لَوَّى وَسَوَاهُ عُدًّا أَصْلًا لِيُحْفَلَا

Yā-īdāfah maftūḥah	Sūrah: #	Yā-īdāfah maftūḥah	Sūrah: #
{أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ}	2:126	{وَطَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ}	22: 26
{وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ}	3: 79	{وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ}	2:185
{وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ}	6: 162	{اسْلُمْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِ}	3: 20
{وَلِي فِيهَا مَقَارِبُ أُخْرَى}	20: 18	{وَنَجِّتِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ}	26:118
{وَمَالِي لَا أَعْبُدُ الذِّى}	36: 22	{وَإِنْ لَمْ تُؤْمِنُوا لِي فَاغْتَرِلُونِ}	45: 21
{لَكُمْ دِينُكُمْ وَلِيَ دِينِ}	109: 6		

وَمَعَ تُؤْمِنُوا لِي يُؤْمِنُوا بِي جَا وَيَا عِبَادِي *** صِفَ وَالْحَذْفُ عَنْ شَاكِرٍ
 وَمَعَ شُرَكَاءِي مِنْ وَرَائِي دَوْنُوا *** وَلِي دِينِ عَنْ هَادٍ بِخُلْفٍ لَهُ الْخُلَا
 وَفَتْحُ 7 وَلِي فِيهَا لَوْرُشٍ وَحَفْصِهِمْ *** وَمَالِي فِي يَسٍ سَكَنٍ فَتَكْمَلَا

⁷² Ash-Shāṭibīyāh: 412-415, 418, 419 / Sūrat al-An'ām: 162

21. Yā-āt az-Zawā-id (Extra)

73 وَدُونَكَ يَا عَاتٍ تُسَمَّى زَوَائِدًا لَأَنْ
 *** كُنَّ عَنْ حَظِّ الْمَصَاحِفِ مَعَزِلًا
 *** وَجُمَلَتِهَا سِتُونٌ وَائْتِنَانِ فَأَعْقِلَا
 وَفِي الْوَصْلِ حَمَادٌ شَكُورٌ إِمَامُهُ

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

فَيَسْرِي إِلَى الدَّاعِ الْجَوَارِ الْمُنَادِ
 *** يَهْدِيْنَ يُوتِيْنَ مَعَ أَنْ تُعَلِّمَنِي وَلَا
 وَأَخَّرْتَنِي الْأَسْرَا وَتَتَّبِعُنَّ سَمَاءَ وَفِي
 *** الْكَهْفِ نَبِيٍّ يَأْتِي فِي هُوْدٍ رُقِيْلًا
 سَمَاءَ وَدُعَايَ فِي جَنَّا حُلُوْ هَذِيْهِ
 *** وَفِي اتَّبِعُونَ أَهْدِكُمْ حَقَّهُ بِلَا
 وَإِنْ تَرَنِي عَنْهُمْ تُمِدُّونَنِي سَمَاءَ فَرِيْقًا
 *** وَيَدْعُ الدَّاعِ هَاكَ جَنَّا حَلَا
 وَأَكْرَمَنِي مَعَهُ أَهَانِي إِذْ هَدَى
 *** وَحَذَفُهُمَا لِلْمَازِي عُدَّ أَغْدَلَا
 وَمَعَ كَالْجَوَابِ الْبَادِ حَقَّ جَنَّا هُمَا وَ
 *** الْمُهْتَدِ الْإِسْرَا وَتَحْتَ أَخُو حُلَا
 وَفِي اتَّبِعْنَ فِي آلِ عِمْرَانَ عَنْهُمَا
 *** وَكِيْدُونَ فِي الْأَعْرَافِ حَجَّ لِيُحْمَلَا

Yā- Zawā-id	Sūrah:	Yā- Zawā-id	Sūrah:#
{الدَّاعِ إِذَا دَعَانِي}	2: 185	{الدَّاعِ إِلَى الدَّاعِ يَقُولُ}	54:6,8
{وَمَنْ أَتَّبَعْنِي وَقُلْ}	3: 20	{فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ}	11: 46
{أَلَا تَتَّبِعُنَّ أَفْعَصَيْتَ}	20: 93	{يَوْمَ يَأْتِي لَا تَكَلِّمْ نَفْسَ الْأَا}	11:105
{وَعِيدِي ۞ وَأَسْتَفْتَحُوا}	14: 14	{لَيْنَ أَخَّرْتَنِي إِلَى} {مَنْ يَهْدِي اللَّهُ}	17: 62
{وَتَقَبَّلَ دُعَاءَهُ ۞ رَبَّنَا}	14: 40	{فَهُوَ الْمُهْتَدِي وَمَنْ} R	17: 97 18: 17
{فِيهِ وَالْبَادِي وَمَنْ}	22: 23	{وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي}	18: 24
{أَتُمِدُّونَنِي بِمَالٍ}	27: 37	{فَعَسَى رَبِّي أَنْ يُوتِيَنِي خَيْرًا}	18: 39
{فَكَيْفَ كَانَ نَكِيرِي}	22:42r	{ قَالَ ذَلِكَ مَا كُنَّا نَبْغِي فَأَرْتَدَّا}	18: 63
{وَلَا يُنْقِذُونِي ۞ إِنِّي}	36: 22	{أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتِ}	18: 65
{كَيْفَ نَذِيرِي}	67: 18	{أَخَافُ أَنْ يُكَذِّبُونِي}	28: 34

73 Ash-Shāṭibiyyāh: 420-432 (not 421,430), 436

{لَيُنْذِرَ يَوْمَ التَّلَاقِ يَوْمَ}	40: 14	{كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ}	34: 13
{يَوْمَ التَّنَادِ ﴿٢٣﴾ يَوْمَ}	40: 32	{الْجَوَارِ فِي الْبَحْرِ}	42: 32
{إِنْ كِدْتَ لَتُرْدِينَ ﴿٥﴾}	37: 5	{عَذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ}	44: 18
{يُنَادِ الْمُنَادِ مِنْ ﴿١١﴾}	50: 41	{وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ}	44: 19
{وَاللَّيْلِ إِذَا يَسِرَ}	89: 4	Repeated 6 times {وَنُذِرْ}	54:16R
{جَابُوا الصَّخَرَ بِالْوَادِ}	89: 9	{رَبِّي أَكْرَمَنِ / فَيَقُولُ رَبِّي أَهْنَنِ}	89:16 89: 18

74 وَمَعَ دَعْوَةِ الدَّاعِ دَعَانِي حَلَا جَنًّا *** وَلَيْسَا لِقَالُونِ عَنِ الْغُرِّ سَبَلًا

وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى حِمَى *** وَخِلَافُ الْوُفْفِ بَيْنَ حُلَا عَلَا

II. Warsh reads a word with “yā” **maftūḥah**, waṣlan and deletes it waqfan: {أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَيْنِيهِ / آتَيْنِيهِ اللَّهُ خَيْرٌ مِمَّا آتَيْتُكُمْ / آتَيْتُكُمْ}.

وَفِي الْمُتَعَالَى دُرَّةٌ وَالتَّلَاقِ *** وَالتَّنَادِ دَرَا بِأَغْيِهِ بِالْخُلْفِ جُهَلَا

Note: (i) Warsh reads an extra yā with sukūn waṣlan and waqfan.

75 {يَعْبَادِي لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَخْزَنُونَ ﴿٦٨﴾ يَعْبَادِي}

(ii) Any sākin yā (waṣlan) could be followed by one of 3 letters:

1-Hamzat qatʿ, elongate the sākin yā to 6 ḥarakāt madd munfaṣil.

2-Vowelled letter, other than hamzat al-qatʿ {وَاللَّيْلِ إِذَا يَسِرَ ﴿١١﴾ هَلْ} , elongate the sākin yā into the natural madd 2 ḥarakāt.

3- Sākin letter {يُنَادِ الْمُنَادِ}, no elongation, rather drop the sākin yā to prevent the meeting of 2 sākin letters between 2 words.

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

⁷⁴ Ash-Shāṭibiyyāh: 436, 430, 435

⁷⁵ Sūrat: Az-Zukhruf: 68

The Colored tajweed Muṣḥaf with Riwayāt Warsh ʿan Nāfi pdf:
<https://www.scribd.com/document/366225695/Mu%E1%B9%A3%E1%B8%A5af-Warsh-Muṣḥaf>

To listen to Qur-ān, recited with Riwayāt Warsh ʿan Nāfi, visit
<https://archive.org/details/MahmoudKhalilAl-hussaryRiwayatWarshAnNafi/008Www.quranaudio.info.mp3>
<http://www.assabile.com/quran/collections/all/warsh-a-n-nafi>

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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. you find any mistakes

please email me: najaah.ummAhmad@gmail.com

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