

# Notes on Warsh



By

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## Introduction

This book outlines the rules of Warsh for any student who wishes to read this narration to a teacher. They are not necessarily comprehensive, but they are what I have compiled while I was reciting the narration of Warsh to my esteemed teacher, Moulana Saleem Gaibie. I tried to simplify the information in the form of tables, adding examples and providing the verse numbers correlating to the rules. There exist many books dealing with the *riwāyah* (narration) of Warsh, however, they are all in Arabic. Therefore, I decided to write this book specifically aimed at the non-Arabic speaking person.

I initially came across the *riwāyah* of Warsh when I started listening to *mujawwad* recitations at a young age. I was immediately intrigued by the manner in which Sheikh Abdul-Basit Abdus-Samad – the greatest reciter in my opinion – presented it in his recitation. This inspired me to recite the *riwāyah* of Warsh via the tariq of Azraq and Aṣbahānī under the auspices of my teacher, Moulana Saleem Gaibie. Warsh is one of the most commonly recited *riwāyāt* throughout the world after the *riwāyah* of Ḥafs. This is another reason why I chose to write about it and compile a formal text.

This book will hopefully serve as a good basis for any student seeking to master this *riwāyah*.

I hope that the recipients of this book will benefit highly from the information that was compiled.

*Ijaaz Mukaddam*

## Acknowledgements

I thank Allah (S.W.A) for guiding me through the process of compiling my first book and I thank Him for the countless bounties that He has bestowed upon me.

My gratitude extends out to my respected teacher, Moulana Saleem Gaibie, by whom I studied and recited the *riwāyah* of Warsh via the tariq of Azraq and Aṣbahānī. My honourable teacher also assisted me by editing this compilation, adding a few footnotes and the diagrams of the sanads. His expertise and knowledge is highly appreciated.

I also thank my other teachers that include my father, Fazludien Mukaddam, Sheikh M. Amien Fakier, Sheikh Ismail Londt, Sheikh Abduraghmaan Davids and all those who had a hand in my quest to study this miraculous Quran.

I further thank my mother, my brother and all my family members that continuously supported me throughout my studies.

May Allah (S.W.A) reward all of them profusely insha-Allah.



## Foreword

I start these few words in the name of the Creator of the heavens and the earth. He is the Most Merciful and His final Revelation is a cure and a mercy for the believers. All praise is due to Him and salutations upon His beloved Prophet whom He sent as a mercy to the worlds. Peace and blessings be upon this most honourable Messenger, the recipient of the Final Revelation, the first to recite and memorise it and the one entrusted to convey it to others and to implement its teachings. Salutations upon the family of this noble Messenger and may the Almighty's pleasure encompass all his companions along with those who followed them on the path of righteousness.

The Holy Qur'an is our most valuable possession. Its message is what is most important and through it we attain success. Its written representation is respected and its unique oral presentation is preserved, loved and revered by its followers. Its oral tradition is one like no other. One of its unique features is the allowance of dialectic differences in its presentation. It has, to a large extent, become part of the historical aspect of Quranic teaching and only lives amongst its specialised scholars.

It is a rich legacy and it is filled with key figures from our beautiful past. They were outstanding personalities who sacrificed their time

and directed all their efforts to obtaining, preserving and conveying these phonetic gems and pearls. Amongst these individuals is *'Uthman bin Sa'id* who was and still is famously known by the name of *Warsh*.

The oral legacy of his efforts is alive in the world. It is recited in countries in the northern hemisphere and children learn to recite the Holy Qur'an in this manner from a very young age. Books guiding those interested in this narration of Quranic reading are available. They are for those who wish to verify the applications as well as for those who were not formally introduced to it but show interest in it beyond the narrations which they are accustomed to. The only problem we face is that these books are primarily in the Arabic language and thus addresses a particular level of scholarship only.

This unique compilation of Hafith Ijaaz Mukaddam fills the void and is a work that is much needed. It is meticulously presented, documenting all the required guidelines for one who shows interest in this art and science. It addresses the preliminary information upon which the narration is based and also clarifies the finer details of its rendition as passed down from generation to generation. It is a neat, concise but very important work and those exposed to it will see its value and benefit.

I commend Hafith Ijaaz on his effort and praise his scholarship. His time spent in preparing, verifying and researching the material is time well spent. He will surely see the benefit thereof in this world and the next as it is in the service of the Holy Qur'an. We pray for steadfastness, sincerity and guidance. Ameen.

*Ismail Londt*

1<sup>st</sup> Muharram 1434 / 15<sup>th</sup> November 2012

## SYSTEM OF TRANSLITERATION

Nr	Arabic	English	Nr	Arabic	English
1	أ	`	17	ظ	<u>th</u>
2	ب	b	18	ع	'
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	<u>h</u>	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	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	آ	ā
14	ص	<u>s</u>	30	يَ	ī
15	ض	<u>d</u>	31	وُ	ū
16	ط	<u>t</u>	32	أَيَّ	ay
			33	أَوْ	ou

**N.B.** Arabic words are italicised, except in the following instances:

- 1- When they possess a current English usage.
- 2- When they occur as part of a heading or in a diagram.
- 3- When they are the proper names of people.

**N.B.** The sign for [ʾ] which is [ˀ] will be omitted when the former appears at the beginning of a word.

## Warsh<sup>1</sup>

He is Abū Saʿīd ʿUthmān ibn Saʿīd ibn ʿAbd Allah ibn ʿAmr ibn Sulaymān ibn Ibrāhīm. His patronym is also given as Abū ʿAmr and Abū al-Qāsim, though the first is the most common. Others mention his name as ʿUthmān ibn Saʿīd ibn ʿAdī ibn Ghazwān ibn Dāwūd ibn Sābiq al-Qibtī. He was born in Qafat, upper Egypt in 110 A.H./729 C.E. His origin was from Qayrawān.

He was fair of complexion with blue eyes; short in stature, and had a solid build. He would also wear short clothes so that his calves were visible at times. It is said that his teacher, Nāfiʿ, nicknamed him Warsh due to his fair complexion. The word warsh itself indicates to something made from milk. Others state that Nāfiʿ nicknamed him Warshān, a name of a well known bird, and later shortened it to just Warsh. Warsh himself liked the nickname and was proud of it, stating at times: “My *ustādh*, Nāfiʿ, named me with this!” Some also proffer that he was nicknamed Warsh due to his excellent recitation.

In 155 A.H./772 C.E. he left Egypt and travelled to Medina for the sole purpose of reciting to Nāfiʿ. Upon reaching Medina, he immediately went to the mosque, intending to recite to Nāfiʿ. However, due to the many students with the same desire, he was not able to recite to him and sat at the back of the *ḥalqah* (learning circle). Because of the number of students, Nāfiʿ allowed each one to recite only 30 verses at a time so that all could have a chance to recite to him. Initially Warsh got no opportunity to read to him. He

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<sup>1</sup> Taken from *The Qurʾān: Its Oral Transmission* by Moulana Saleem Gaibie.

therefore asked one who was close to Nāfi` to intercede on his behalf so that he may start reciting to Nāfi`. He told Nāfi` that he had come all the way from Egypt to Medina for no other reason but to recite to him. Nāfi` then told him to sleep in the mosque and the next day he may start reciting. After the *Fajr* Prayer, Nāfi` immediately asked for Warsh because he had slept in the mosque and was therefore entitled to read first. Warsh's recitation was so meticulous and so beautiful that all were captivated. It is mentioned that whoever listened to him reciting would never tire of his recitation and would not want him to stop. After he had rendered his 30 verses, someone from the *ḥalqah* stood up and said: "He (Warsh) may recite 10 of my verses and I will only recite 20." So Warsh read another 10 verses, after which someone else from the *ḥalqah* stood up and offered Warsh 10 of his verses too. In this manner it continued until everyone in the *ḥalqah* had stood up and gave Warsh 10 of their verses to recite. It is said that it continued in this manner until Warsh completed the Qur`ān by Nāfi` in 50 days. Eventually, Warsh completed a *khatm* to Nāfi` every seven days, thus reciting four *khatms* in a month to him.

Warsh was an expert regarding the Qur`ān and the Arabic language. Once he had mastered the intricate details of Arabic, he held a circle of learning (*ḥalqah*) for it, and named it the *maqra`* (place of learning) of Warsh (مَقْرَأُ وَرَشٍ).

He later returned to Egypt where he became renown for his skill and knowledge of the Qur`ān, becoming the *Sheikh al-Qurrā`* there. He died in Egypt in 197 A.H./813 C.E. at the age of 87. Ibn al-Jazarī

mentions that when he visited Egypt, he was informed regarding the whereabouts of Warsh's grave and had the opportunity to visit it.

**Teachers:**

- Nāfiʿ.

**Students:**

- Abū Yaʿqūb al-Azraq.



### My sanad for the narration of Warsh

I read the narration of Warsh via the *ṭarīq* of Azraq as well as the *ṭarīq* of Aṣbahānī to my teacher, Muḥammad Salīm ibn Ismāʿīl Ghaybī. He read the narration of Warsh to the expert, **Qāri Ayyūb Ishāq**. He in turn read to his brilliant and outstanding teacher **Qāri Anīs Aḥmad Khān** (d. 1411 AH), who in turn acquired it from many a teacher, including **Qāri Muḥibb al-Dīn ibn Diyā` al-Dīn** (b. 1322 AH), who read to his father and teacher, **Qāri Diyā` al-Dīn** (d. 1371 AH), who read to his teacher, the skilled and proficient **Qāri ʿAbd al-Raḥmān al-Makkī** (d. 1341 AH).

(An alternate link) **Qāri Muḥibb al-Dīn** (b. 1322 AH) also read directly to **Qāri ʿAbd al-Raḥmān al-Makkī** (d. 1341 AH), who read to his brother and teacher, **Qāri ʿAbd Allah ibn Bashīr al-Makkī** (d. 1337 AH), who read to the Egyptian scholar and expert **Ibrāhīm Saʿd** (d. 1316 AH), who read to **Ḥasan al-Juraysī al-Kabīr** (was still alive in 1305 AH), who read to **Sheikh Muḥammad ibn Aḥmad Mutawallī** (d. 1313 AH), who read to **Aḥmad al-Durrī al-Tihāmī** (*was still alive in 1269 AH*), who read to **Aḥmad Salamūnah** (died after 1254 AH), to **Ibrāhīm al-ʿUbaydī** (was still alive in 1237 AH), to **ʿAbd al-Raḥmān al-Ujhūrī** (d. 1198 AH), to **Aḥmad al-Baqarī** (d. 1189 AH), to **Muḥammad al-Baqarī** (d. 1111 AH), to **ʿAbd al-**

**Rahmān al-Yemenī** (d. 1050 AH), to **Ibn Ghānim al-Maqdisī** (d. 1004 AH), to **Muhammad ibn Ibrāhīm al-Samadīsī** (d. 932 AH), to **Ahmad al-Umyūti** (d. 872 AH), to the author of *al-Nashr* **Muhammad ibn al-Jazarī** (d. 833 AH).

(Alternate sanad) **Sheikh Salīm Ghaybī** also read a portion of the Qur`ān in the 10 *Qirā`āt* via the *Tayyibah*, which incorporated the narration of Warsh via the *ṭarīq* of Azraq and Aṣbahānī, to **Sheikh Ayman Baqlah al-Shāmī**, who read to **Sheikh Muhammad Fahd Khārūf**, who read to the *Sheikh al-Qurrā`* of Damascus, **Sheikh Muhammad Kurayyim Rājih**.

(Alternate link) **Sheikh Ayman Baqlah** also received *ijāzah* directly from **Sheikh Muhammad Kurayyim Rājih**, who read the 10 *Qirā`āt* via the *Tayyibah* to **Sheikh `Abd al-Qadir Quwaydir al-`Irbīnī** (d. 1379 AH), who received *ijāzah* from the *Sheikh al-Qurrā`* in Egypt during that time, **Sheikh `Ali ibn Muhammad al-Dabbā`** (d. 1380 AH), who read to a few teachers, including **Sheikh `Abd al-Rahmān Khaṭīb** (d. after 1338 AH), who read to **Sheikh Muhammad ibn Ahmad Mutawallī** (d. 1313 AH), with his *sanad* mentioned previously to **Ibn al-Jazarī** (d. 833 AH). **Imam Muhammad ibn al-Jazarī**

(d. 833 AH) read to many teachers<sup>2</sup>, including **ʿAbd al-Rahmān ibn al-Baghdādī** (d. 781 AH), to **Muhammad ibn Ahmad al-Sāʿigh** (d. 725 AH), to the son in-law of Imam Shāṭibī **al-Kamāl ʿAli ibn Shujāʿ** (d. 661 AH), who read and studied under the master **Imam Shāṭibī** (d. 590 AH), the author of the famous text, *al-Shāṭibiyyah*. **Imam Shāṭibī** (d. 590 AH) read to a few teachers, who include **ʿAli ibn Hudahyl al-Balansī** (d. 564 AH), who read to **Abū Dāwūd Sulaymān ibn Najāh** (d. 496 AH), who read to the author of *al-Taysīr*, **Abū ʿAmr al-Dānī** (d. 444 AH). **Abū ʿAmr al-Dānī** (d. 444 AH) read the narration of Warsh to **Abū al-Qāsim ibn Khāqān al-Khāqānī** (d. 402 AH), who read to **Abū Jaʿfar Ahmad ibn Usāmah al-Tujībī** (d. 356 AH), to **Ismāʿīl ibn ʿAbd Allah al-Nahhās** (d. around 280 AH), to **Abū Yaʿqūb al-Azraq** (d. around 240 AH), to the great luminary, **Warsh** (d. 197 AH). **Warsh** (d. 197 AH) read to **Nāfiʿ** (d. 169 AH), who read to 70 of the Successors, including (1) **Abū Jaʿfar Yazīd ibn al-Qāqāʿ** (d. 140 AH), (2) **Abū Dāwūd ʿAbd al-Rahmān ibn Hurmuz** (d. 117 AH), (3) **Shaybah ibn Niṣāh** (d. 130 AH), (4) **Abū ʿAbd Allah Muslim ibn Jundub** (d. 130 AH) and (5) **Abū Rouh Yazīd ibn Rūmān** (d. 120 AH). The five of them read to **Abū Hurayrah** ﷺ (d. 57 AH), **ʿAbd**

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<sup>2</sup> For the sake of brevity, I will only mention my *sanad* of Warsh via the *ṭarīq* of Azraq. The other *sanads* of Aṣbahānī may be checked in the *Nashr* of Ibn al-Jazarī. Some are mentioned in the second part of this book.

**Allah ibn ʿAbbās** ؓ (d. 68 AH) and **ʿAbd Allah ibn ʿAyyāsh** ؓ (d. 70 AH), who all read to **Ubayy ibn Kaʿb** ؓ (d. 30 AH), who read to the **Prophet** ؓ (d. 11 AH).

## Warsh via Azraq (Shāṭibiyyah)

### Basmalah between two surahs

There are five different ways of joining two *sūrah*s for Warsh: three with the *basmalah* and two without *basmalah*.

The three ways with the *basmalah* are exactly how Hafṣ reads it:

- 1) *Faṣl al-Kull*.
- 2) *Faṣl al-Awwal Waṣl al-Thānī*.
- 3) *Waṣl al-Kull*.

The other two ways of joining without the *basmalah* are:

- 1) *Sakt*.
- 2) *Waṣl*.

➤ However, when joining *Sūrah al-Anfāl* with *Sūrah al-Toubah*, Warsh and all the *qurrā`* agree that no *basmalah* will be recited at the beginning of *Sūrah al-Toubah*. Therefore, only three ways will be allowed:

- 1) *Faṣl* – stopping at the end of *Sūrah al-Toubah*.
- 2) *Waṣl* – joining the two *sūrah*s.
- 3) *Sakt* between the two *sūrah*s.

Note: It is not recommended to make *wasl* between certain *sūrahs* because of the meaning, though it won't be wrong if you do so. This takes place in four places in the Quran:

1. *Sūrah al-Mudath-thir* with *Sūrah al-Qiyāmah*.
  2. *Sūrah al-Infiṭār* with *Sūrah al-Muṭaffifin*.
  3. *Sūrah al-Fajr* with *Sūrah al-Balad*.
  4. *Sūrah al-ʿAṣr* with *Sūrah al-Humazah*.
- If one is making *sakt* between two *sūrahs*, then he should join the above-mentioned *sūrahs* with the *basmalah*.
  - If one is making *wasl* between two *sūrahs*, then he should join the above-mentioned *sūrahs* with the *sakt*.

### The Takbīr

There is no *takbīr* for Warsh via the *Shaṭibiyyah*.

### Idghām

*Idghām* of the ذ is made into the ت of رَاتَّخَذَتْكُمْ, no matter where or how it appears e.g. فَاتَّخَذْتُمْ كَفَرُوا, فَاتَّخَذْتُمْ etc. لَاتَّخَذَتْ عَلَيْهِ أَجْرًا, لَاتَّخَذَتْ إِلَهَ غَيْرِي, ثُمَّ اتَّخَذْتُ الَّذِينَ كَفَرُوا, فَاتَّخَذْتُمْ. The ذ will not be read (due to becoming incorporated into the ت) and the ت will be read as *mushaddad*.

*Idghām* of the ض will be made into two letters: the ظ and the ض e.g. فَذَّظَّظَّ. The ض will not be read (becoming incorporated into the ظ) and the ظ / ض will be read as *mushaddad*.

*Idghām* of the ت (*tā`al-ta`nīth*) will be made into the ظ in three places i.e. حَمَلَتْ ظُهُورَهُمَا (Sūrah al-An`ām verse 138), وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا (Sūrah al-An`ām verse 146) and كَانَتْ ظَالِمَةً (Sūrah al-Ambiyā` verse 11).

- If joining يَسِّ وَالْقُرْآنِ, *idghām* will be made. In نَ وَالْقَلَمِ, there is choice of making *idghām*, or *ith-hār*. No *idghām* will be made in كَهَيْعَتٍ \* ذِكْرٍ.
- In يَلْهَتْ ذَلِكَ of Sūrah al-A`rāf verse 176, and اِرْكَبْ مَعَنَا of Sūrah Hūd verse 42, only *ith-hār* will be allowed.

### Madd

- *Madd Munfasil*: 6 *ḥarakāt* (*tūl*)
- *Madd Muttasil*: 6 *ḥarakāt* (*tūl*)
- *Madd Badl*: 2/4/6 *ḥarakāt* (*qasr/tawassut/tūl*). This is also referred to as *tathlīth* (i.e. three ways of reading).
- *Madd Līn* e.g. سَيِّءٌ and سَوَاءٌ : 4/6 *ḥarakāt* (*tawassut/tūl*).
- *Silah of mīm al-jam`*: 6 *ḥarakāt* (*tūl*).
- ع in Sūrah Maryam and Sūrah al-Shūrā: 4/6 *ḥarakāt* (*tawassut/tūl*).

### Madd Badl

*Tathlīth* means that there are three ways of reading, specifically referring to *madd badl*.

If a *hamzah maftūḥah* is followed by an *alif* (اَ) in the same word, or a *hamzah maksūrah* is followed by a *yā` sākinah* (يَ / اِي) in the same word, or a *hamzah madmūmah* is followed by a *wāw sākinah* (وُ / أُ) in the same word, it is known as *madd badl*.

Warsh pulls *madd badl* 2/4/6 *ḥarakāt*, which is referred to as *tathlīth*.

Remember, if deciding to read *madd badl* with 6 *ḥarakāt*, then all the other *madd badls* must also be pulled 6 *ḥarakāt*. The same will apply when pulling 2 or 4 *ḥarakāt*.

However, there are four words where Warsh does not pull *madd badl* 2/4/6 but only 2 *ḥarakāt*. This is because of the *sukūn* appearing on the letter before the *hamzah*. These four words are مَدُّوْمَا (Sūrah al-Aʿrāf verse 18), مَسْتُوْلَاً (Sūrah al-Isrā` verses 34 and 36, Sūrah al-Aḥzāb verse 15 and Sūrah al-Furqān verse 16), الظَّمَانُ (Sūrah al-Nūr verse 39) and مَسْتُوْلُوْنَ (Sūrah al-Sāffāt verse 24).

- The words فُوَادَ and فُوَادَكَ will be read with *tathlīth* because there will be no substitution of the *hamzah* (i.e. no *ibdāl*). But words like يُؤَاخِذُ and يُؤَاخِذُكُمْ, where the *hamzah* is substituted with a *wāw* (يُؤَاخِذُ and يُؤَاخِذُكُمْ), will not be read with *tathlīth* but only with 2 *ḥarakāt*.



- The word **وَجَاءُوا أَبَاهُمْ** in *Sūrah Yūsuf* عليه السلام verse 16 has a *madd badl*, as well as *madd munfaṣil*. If continuing on this word in verse 16, it can only be read with 6 *ḥarakāt* practicing on the *madd munfaṣil*. If stopping on this word, you may stop with 2/4/6 *ḥarakāt*. In **وَجَاءُوا عَلِيًّا**, verse 18, this word can be read with 2/4/6 *ḥarakāt* whether stopping or continuing.

### Madd Līn

*Madd līn* may be defined as a letter of *līn* i.e. a *wāw* or *yā` sākinah* (و or ي) that is preceded by a *fathah* and is followed by a *hamzah* e.g. **سَوْءٍ رَثِيئَةٍ**.

Normally Hafs reads *madd līn* with 2 *ḥarakāt*, but during *waqf*, he will read with 2/4/6 *ḥarakāt*. Warsh will pull *madd līn* 4/6 *ḥarakāt* whether stopping or continuing on the word.

However, in **مَوْثِقًا** of *Sūrah al-Kahf*, Warsh will only make *qasr*.

### Naql and Silah

*Naql* is the transference of the *ḥarakah* of the *hamzah* to the *sākin* before it, and subsequently dropping the *hamzah* e.g. **مَنْ أَمَّنَ، قَدْ أَفْلَحَ**, **حَاسِدٍ إِذَا حَسَدَ**.

*Naql* is therefore made when a permanent *hamzah* (*hamzah al-qaṭʿ*) comes after any proper *sākin* (*ṣahīh sākin*) or *tanwīn*.

*Naql* will not be made if the *hamzah* comes after *mīm al-jamʿ*. Instead, *ṣilah* will be made and it will be pulled 6 *ḥarakāt* e.g. *ءَأَنْتُمْ أَشَدُّ*.

Certain places may look like *mīm al-jamʿ*, but it is not e.g. *تَعْلَمَ، كَمْ أَهْلَكْنَا* *أَنَّ*. *Naql* will be made in these places.

If stopping on the *mīm al-jamʿ*, then no *ṣilah* will be made e.g. *سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ*.

When starting on a word like *الْأَرْضِ* or *الْإِنْسَانَ*, where *naql* is being made, there will be two ways of reading it:

- 1) To read the *hamzah al-waṣl* while making *naql* i.e. *الْأَرْضِ* or *الْإِنْسَانَ*.
- 2) To omit the *hamzah al-waṣl* while making *naql* i.e. *رُضٍ* and *لِنْسَانَ*.

In words like *الَّذِينَ* there are four ways of starting, considering the *madd badl* as well:

- 1) Reading the *hamzah al-waṣl* with *qasr* in the *badl*.
- 2) Reading the *hamzah al-waṣl* with *tawassuṭ* in the *badl*.
- 3) Reading the *hamzah al-waṣl* with *tūl* in the *badl*.

- 4) Start from the *lām* (not reading the *hamzah al-wasl*) with *qasr* in the *badl*.

Similarly, if you are starting on a word where *naql* has been made but *madd badl* also appears in that same word e.g. الْأُمُورَ، الْأَجْرَةَ، النَّنَ، there will be four ways of starting on that word. The *alif* will read followed by *naql* as mentioned above with 2/4/6 *harakāt* in *madd badl* (three ways). The fourth way of reading is to start without the *alif* and then to read *madd badl* with 2 *harakāt* (i.e. *qasr*) only.

In *lān* of *Sūrah Yūnus* يُونُسَ, verses 51 and 91, there are seven ways of reading:

1-3) *Tūl* in the *badl* with *qasr*, *tawassuṭ* and *tūl* in the *lām* of *لَانَ*.

4-6) *Tashil* (followed by *naql*) with *qasr*, *tawassuṭ* and *tūl* in the *lām* of *لَانَ*.

7) *Qasr* in the *badl* with *qasr* in of *لَانَ*.

- In *Sūrah al-ʿAnkabūt*, if one is joining verse 1 with verse 2 i.e. *لَمِمْ حَسِبَ النَّاسُ*, *naql* will be made of the *fathḥah* onto the *mīm* of *لَمِمْ*. *Tūl* may be made in the *mīm* considering that it was originally *madd lāzim* and *qasr* may be made considering that the permanent *sukūn* is no longer there due to *naql* (*مِيمَ حَسِبَ*). This is the same as the beginning of *Sūrah ʿAlī ʿImrān*.

- In *Sūrah al-Hāqqah*, there will be two ways of joining كِتَابِيَهٗ اِنِّي:
1. If the *hā` al-sakt* is considered i.e. it is originally *sākin* and its function is merely to clarify the last *ḥarakah*, then it will be read as *sākin* without *naql* taking place. This is how *Hafs* would read it.
  2. Considering that the *hā` al-sakt* is written in the *mushaf* and treating it as any other *sākin* before a *hamzah al-qat`*, then *naql* will take place i.e. كِتَابِيَهٗ نِي.

**Note:** The same will apply to مَالِيَهٗ هَلَّاكٌ i.e. If we consider the function of the *hā` al-sakt* – to clarify the last *ḥarakah* – then *ith-hār* will be made, and if we treat it like any other *sākin* written in the *mushaf*, then *idghām* will be made. *Ith-hār* is *muqaddam fi al-adā`*. Bear in mind that *ith-hār* can only be made with *sakt*. Therefore, if one is reading for Warsh without *naql* in كِتَابِيَهٗ اِنِّي then he will make *ith-hār* in مَالِيَهٗ هَلَّاكٌ, and if one makes *naql* in the former, then he should make *idghām* in the latter.

### Two hamzahs appearing in one word

- If both *hamzahs* appearing in the same word have a *fathah*, then Warsh will have two ways of reading i.e. *tashīl* or *ibdāl* of the second *hamzah*. If, after the second *hamzah* there is a *sākin*, then *ibdāl* will be made with *tūl* e.g. ءَأَنْذَرْتَهُمْ. If after the second *hamzah* there is a *mutaḥarrik*, then *ibdāl* will be made with *qasr* e.g. ءَأَلِدُّ.

- If the first *hamzah* has a *fathah* and the second a *dammah*, then Warsh will only have one way of reading i.e. *tashīl* of the second *hamzah*. There are only three examples of this in the Holy Qur`ān: *أَأُنزِلَ، أَوُنزِلُكُمْ*.
- If the first *hamzah* has a *fathah* and the second a *kasrah*, then Warsh will only have one way of reading i.e. *tashīl* of the second *hamzah* e.g. *إِذَا*.

### The word *أُنْمَةٌ*

This word is found in *Sūrah al-Toubah*, *Sūrah al-Ambiyā`*, *Sūrah al-Sajdah* and twice in *Sūrah al-Qaṣaṣ*. In all five places, *tashīl* will be made in the second *hamzah*. A minority also allows *ibdāl* (*yā`*) to be made. *Ibdāl* in this case basically means that the *hamzah* will be substituted with a *ي*.

### The words *أَللَّهُ* and *أَلَّذِكْرَيْنِ*

Both of these words above are found twice in the Holy Qur`ān i.e. four places. In all four places, *ibdāl* and *tashīl* will be allowed for Warsh, exactly the same as *Hafṣ*.

### The word *أَرْءَيْتُمْ*

There are two ways of reading this word. The first way is to read with *tashīl* of the second *hamzah*. The second way is to read with

*ibdāl* of the second *hamzah* with an *alif*. It will be lengthened 6 *harakāt*.

### Two hamzahs appearing in two separate words

- If the first *hamzah* has a *fathah* (i.e. in the first word) and the second has a *kasrah* (i.e. in the second word), then Warsh will only have one way of reading i.e. *tashīl* of the second *hamzah* e.g. تَنفِيءٍ إِلَى.
- If the first *hamzah* has a *fathah* and the second has a *dammah*, then Warsh will only have one way of reading i.e. *tashīl* of the second *hamzah*. There is only one example of this in the Qur`ān, جَاءَ أُمَّةٌ.
- If both *hamzahs* possess a *fathah*, then Warsh will have two ways of reading i.e. *tashīl* and *ibdāl* of the second *hamzah*. If after the second *hamzah* there is a *sākin*, then *ibdāl* will be made with *tūl* e.g. جَاءَ أَمْرُنَا. If, after the second *hamzah* there is a *mutaharrik*, then *ibdāl* will be made with *qasr* e.g. جَاءَ أَحَدٌ.
- If both *hamzahs* possess a *fathah* and the second *hamzah* is followed by an *alif* e.g. جَاءَ آلٌ, then Warsh will have five ways of reading i.e. *tashīl* of the second *hamzah* with *tathlīth* i.e. 2/4/6 *harakāt* in *madd badl* and *ibdāl* with *madd* and *qasr* (2/6 *harakāt*).
- If both *hamzahs* possess a *kasrah*, then Warsh will have two ways of reading i.e. *tashīl* and *ibdāl* of the second *hamzah*. If

after the second *hamzah* there is a *sākin*, then *ibdāl* will be made with *tūl* e.g. مِنَ السَّمَاءِ إِنَّ. If after the second *hamzah* there is a *mutaharrik*, then *ibdāl* will be made with *qasr* e.g. فِي السَّمَاءِ. In two places of *Sūrah al-Aḥzāb*, both *qasr* and *tūl* are allowed when making *ibdāl*: لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ مِنْ النِّسَاءِ إِنَّ اتَّقَيْتُنَّ. In two places in the Qurʾān, هُوَ لَأَنَّ of *Sūrah al-Baqarah* and عَلَى الْبِغَاءِ of *Sūrah al-Nūr*, a third way is also allowed for Warsh: reading the second *hamzah* as *yā` maksūrah*.

In reality, in عَلَى الْبِغَاءِ إِنَّ أَرْدَنَّ of *Sūrah al-Nūr* there are four ways of reading:

1	Tashīl of 2 <sup>nd</sup> hamzah with Naql	عَلَى الْبِغَاءِ إِنَّ رَدَّنَّ
2	Ibdāl of the hamzah into <i>yā` maksūrah</i>	عَلَى الْبِغَاءِ يَنْ رَدَّنَّ
3	Ibdāl with <i>yā` sākinah</i> while making <i>qasr</i>	عَلَى الْبِغَاءِ يَ رَدَّنَّ
4	Ibdāl with <i>yā` sākinah</i> while making <i>tūl</i>	عَلَى الْبِغَاءِ يَ رَدَّنَّ

- ❖ The *yā` sākinah* will be pulled *qasr* or *tūl* in option three and four above.

This table summarises the number of ways that can be read:

Manner of recital	S. Baqarah	S. Nūr	S. Aḥzāb
Tashīl of 2 <sup>nd</sup> hamzah	Yes	Yes	Yes
Ibdāl of the hamzah (yā` maksūrah)	Yes	Yes	No
Ibdāl with yā` sākinah (qasr)	No	Yes	Yes
Ibdāl with yā` sākinah (tūl)	Yes	Yes	Yes

- If both *hamzahs* possess a *dammah* e.g. *أُولِيَاءُ أَوْلِيَّكَ*, then Warsh will have two ways of reading i.e. *tashīl* and *ibdāl* of the second *hamzah*. *Ibdāl* will take place with *qasr*. This is the only example of this in the Qur`ān.
- If the first *hamzah* has a *dammah* and the second a *kasrah* e.g. *رَبِّشَاءٍ إِلَى*, then Warsh will have two ways of reading i.e. *tashīl* and *ibdāl* (with a *wāw*) of the second *hamzah*. This means that a *wāw* will be substituted in place of the second *hamzah*. *Ibdāl* is *muqaddam fi al-adā`*.
- If the first *hamzah* has a *dammah* and the second a *fathah* e.g. *نَشَاءُ أَصْبَنًا*, then Warsh will only have one way of reading i.e. *ibdāl* (with *wāw*) as mentioned above.
- If the first *hamzah* has a *kasrah* and the second a *fathah*, then Warsh will only have one way of reading i.e. *ibdāl* (with a *yā`*). This means that a *yā`* will be substituted in place of the second *hamzah*.



### Imālah and Taqlīl

*Imālah* refers to the inclination of a *fathah/alif* towards the sound of a *kasrah/yā`*.

Warsh will make *taqlīl* with *khulf* (choice) in the following:

- 1) Those words which are *dhawāt al-yā`* - ذَوَاتُ الْيَاءِ - (the *yā`* forms part of the original word) and ends with the pronunciation of an *alif*, whether the *yā`* is written or not e.g. الْفَتَى, الرِّبَا, هَدَى.
- 2) The *alif al-ta`nīth* i.e. the extra *alif* which occurs on the fourth letter or more and indicates towards something which is feminine whether literally or figuratively e.g. الدُّنْيَا, الأُنثَى. They fall on the scales دَعَوَى, طُوبَى, رَاحِدَى, رَبَّتَامَى, كُسَالَى. e.g. فَعَالَى, فَعَالَى, فَعَالَى, فَعَالَى, فَعَالَى.
- 3) Those *alifs* which are written with a *yā`*, whether the word originally is with a *yā`* or with a *wāw* e.g. مَتَى, رِبَلَى, عَسَى. excluding five words: لَدَى, مَا زَكَى, حَتَى, عَلَى, رَالَى.
- 4) Those words which are derived from the *thulāthī mujarrad* - ثُلَاثِي مُجَرَّد - becoming *mazīd* (increased) and are thus written with a *yā`*, whether originally with a *yā`* or not e.g. (دَنَى - يَدُنُو) الأَدْنَى, (عَلَى - يَعْطُو) الأَعْلَى, (زَكَى - يَزُكُو) الأَزْكَى.

There are 11 *sūrahs* which contain verses that end with words where *taqlīl* should be made. In these 11 *sūrahs*, there is no choice (*khulf*) – only *taqlīl* will be allowed. These suraahs are: *Sūrah Tāhā*, *Sūrah al-Najm*, *Sūrah al-Maʿārij*, *Sūrah al-Qiyāmah*, *Sūrah al-Nāziʿāt*, *Sūrah ʿAbasa*, *Sūrah al-Aʿlāʾ*, *Sūrah al-Shams*, *Sūrah al-Layl*, *Sūrah al-Duhā* and *Sūrah ʿAlaq*.

However, Warsh will make *taqlīl* with *khulf* in ذَوَاتُ الْيَاءِ and verse-ends which are ذَوَاتُ الْيَاءِ appearing with هَا e.g. وَضُحَاهَا, جَلَّهَا, زَكُّهَا etc. At the same time, if the ذَوَاتُ الْيَاءِ at the end of the verse does not appear with هَا and in ذَوَاتُ الرَّاءِ (those *alifs* which are written with a *yā`* and comes after a *rā`*) e.g. ذَكْرَى, اشْتَرَى, Warsh makes *taqlīl* without *khulf*.

Warsh will make *taqlīl* without *khulf* in those *alifs* which are followed by a *rā` mutatarrifah* which is *majrūr* e.g. أَبْصَارِهِمْ, آثَارِهِمْ, النَّارِ, الْقَهَّارِ. Similarly, in الْكَافِرِينَ and كَافِرِينَ Warsh will also make *taqlīl* without *khulf*.

However, in جَبَّارِينَ, السَّجَّارِ and أَرَاكَهُمْ he has *taqlīl* with *khulf*.

## Tarbī~

*Tarbī~* means that there are four ways of reading.

1. If *madd badl* and *madd līn* appear together e.g. مَا نَنْسَخُ مِنْ آيَةٍ ... عَلَى كُلِّ شَيْءٍ. *tarbī~* will be as shown below:

No.	Badl	Līn
1	2 <u>h</u> arakāt	4 <u>h</u> arakāt
2	4	4
3	6	4
4	6	6

2. If *madd badl* and a choice of *taqlīl* appear together e.g. أُسْجِدُوا، فَتَلْقَىٰ أَدَمَ، *tarbī~* will be as shown below.

No.	Badl	Fath/Taqlīl
1	2	<u>fath</u>
2	4	taqlīl
3	6	<u>fath</u>
4	6	taqlīl

3. If *madd līn* and choice of *taqlīl* appear together e.g. فَسَوَّيْنَهُنَّ سَبْعَ سَمَوَاتٍ، لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ . . . وَسَعَىٰ فِي خَرَابِهَا، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ, there are also four ways of reading:

No.	Līn	Fath/Taqlīl
1	4	<u>fath</u>
2	4	taqlīl
3	6	<u>fath</u>
4	6	taqlīl

4. In *madd badl* and *madd līn* appear in one word. In this case as well four ways are allowed:

No.	Badl	Līn
1	2	2
2	4	2
3	6	2
4	4	4

5. If *madd badl*, *madd līn* and a choice of *taqlīl* appear together e.g. وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتِهَا

No.	Badl	Līn	Fath/Taqlīl
1	2	4	fath
2	4	4	taqlīl
3	6	4	fath
4	6	6	fath
5	6	4	taqlīl
6	6	6	taqlīl

6. If *madd badl*, the *wāw* of *سَوَاءَات* and a choice of *taqlīl* appear together e.g. رَبِّيبِي أَدَمَ قَدْ أَنْزَلْنَا . . . سَوَاءَاتِكُمْ . . . وَلِبَاسُ التَّقْوَى then there are five ways of reading:

No.	Badls (أَدَمَ + سَوَاءَاتِكُمْ)	Līn (سَوَاء)	Fath/Taqlīl
1	2	2	fath
2	4	2	taqlīl
3	6	2	fath
4	6	2	taqlīl
5	4	4	taqlīl

7. If *madd badl* appears in the last word during *waqf* with a choice of *taqlīl* in that same verse e.g. ذَلِكُمْ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ, there will be 10 ways of reading considering that *roum* and *iskān* are allowed during *waqf*:

No.	Fath/Taqlīl	Madd Badl	Roum/Iskān
1	T	2	iskān
2	T	4	iskān
3	T	6	iskān
4	T	4	roum
5	T	6	roum
6	F	2	iskān
7	F	4	iskān
8	F	6	iskān
9	F	2	roum
10	F	6	roum

8. If *madd badl*, a choice of *taqlīl* and another *madd badl* during *waqf* appear e.g. ثُمَّ كَانَ عَقِبَةَ الَّذِينَ أَسَاءُوا, الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ مَا أَجَبَ اللَّهُ لِمَن كَانَ عَقِبَةَ الَّذِينَ أَسَاءُوا, السُّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ, there will be 11 ways of reading:

No.	1 <sup>st</sup> Badl	Fath/Taqlīl	2 <sup>nd</sup> Badl (during waqf)	Iskān/Roum
1	2	Fath	2	Iskān
2	2	Fath	4	Iskān
3	2	Fath	6	Iskān
4	2	Fath	2	Roum
5	4	Taqlīl	4	Iskān

6	4	Taqlīl	6	Iskān
7	4	Taqlīl	4	Roum
8	6	Fath	6	Iskān
9	6	Fath	6	Roum
10	6	Taqlīl	6	Iskān
11	6	Taqlīl	6	Roum

### The word رَءَءَ

This word is found in *Sūrah al-Anʿām* verses 77 and 78

(رَءَءَ الْقَمَرِ/رَءَ الشَّمْسِ), *Sūrah al-Kahf* verse 53 (رَءَ الْمُجْرِمُونَ) and *Sūrah al-Aḥzāb* verse 22 (رَءَ الْمُؤْمِنُونَ). If continuing on this word, it will be read like Hafs. If stopping on this word, the ا and the ر will be read with *taqlīl* (رَأَى) without *khulf* (choice) and *tathlīth* will be made in *madd badl*. Therefore, there will be three ways of stopping on this word.

### The word تَرَاءَءَ in *Sūrah al-Shuʿarā`* verse 61

If continuing on this word, it will be read like Hafs i.e. تَرَاءَءَ الْجَمْعَانِ. If stopping on this word, one will stop with an *alif* after the *hamzah*. However, this word now possesses a *madd badl* and choice of *taqlīl/fath* on the *alif*, therefore *tarbī`* will take place. The four ways of stopping on this word are illustrated below:

No.	Madd badl	Fath/Taqlīl on the ا
1	2	Fath
2	4	Taqlīl
3	6	Fath

4	6	Taqlīl
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❖ *Taqlīl* will only be made on the *alif* if stopping on the word.

### The word وَا

This word is found in *Sūrah al-Isrā`* verse 83 and *Sūrah al-Fussilat* verse 51. The و is not read with *taqlīl* but there is choice of making *taqlīl* in the *alif*. There is a *hamzah* before the *alif*, making it a *madd badl*. Therefore, *tarbī`* (four ways) will take place as illustrated below:

No.	Badl	Fath/Taqlīl
1	2	Fath
2	4	Taqlīl
3	6	Fath
4	6	Taqlīl

### The Rā`

The ر with a *fathah*/double *fathah* or a *dammah*/double *dammah* (with/without a *shaddah*) on it is read with *tarqīq* (empty), if it is preceded by a *kasrah* or a *yā` sākinah*, whether stopping or continuing on the ر e.g. ذِكْرُكُمْ, وَزَرَكَ, خَيْرٌ لَّكُمْ, كَافِرُونَ, خَيْرَات, الْآخِرَةَ. However, the ر will be read with *tafkhīm* (full) in the following cases:

- If the ر and the *kasrah* are found in two different words e.g. بِرُؤُوسِكُمْ بِرَسُولٍ.
- If the ر is preceded by a temporary *kasrah* e.g. اِمْرُؤُا, اِمْرَأَةٌ.

- If the *ر* is followed by a letter of *isti`lā`* in the same word e.g. *صِرَاطٍ رَّاعِيًا رَفِيقًا*. Only examples of the *ر*, *ض* and *ط* are found in the Qur`ān.
- If the letter separating the *ر* and the *kasrah* is a letter of *isti`lā`* except for the *خ* e.g. *وَقَفَرًا رَفِطْرَتَ اللَّهِ رَمَضْرًا*.

In certain places, there will be choice (*khulf*) of reading the *ر* with *tafkhīm* or *tarqīq*. There is choice in the following seven words:

- 1) حَيْرَانًا
- 2) وَزْرًا
- 3) سِتْرًا
- 4) صَهْرًا
- 5) حَجْرًا
- 6) إِمْرًا
- 7) ذِكْرًا

- *Tafkhīm* is preferred in the above seven words. Therefore, *tafkhīm* will be read first when reading to a teacher.

However, if a *madd badl* also appears in the same verse where choice of *tafkhīm* or *tarqīq* (of the *ر*) exists e.g. *أَبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا*, there will be five ways of reading that verse:

No.	Madd Badl	Tafkhīm/Tarqīq
1	2	Tafkhīm
2	2	Tarqīq
3	4	Tafkhīm



4	6	Tafkhīm
5	6	Tarqīq

- ❖ *Tarqīq* of the ِ will not be allowed if reading 4 *ḥarakāt* in *madd badl*.
- The ِ of the word ذِكْرِي الدَّارِ in *Sūrah Sād* verse 46 is read with *tarqīq* if continuing. If stopping on this word (ذِكْرِي), the ِ will be read with *taqlīl* without choice.

### The word فِزِي in *Sūrah al-Shu`arā`* verse 63

The *rā`* in this word is read full or empty by Warsh, same as Hafs.

### The Lām

The *lām maftūḥah* (*lām* with a *fathah*) with or without a *shaddah* on it, is read with *taghlīth* (full) instead of empty if it is preceded by one of three letters. These letters are the ط, ص and ظ. They must either possess a *fathah* or a *sukūn* e.g. الصَّلَاةُ, ظَلَامٌ, طَلَّقْتُمْ, إِضْلَاحًا, بَصَالِحًا, فَضَالًا.

However, there are certain places where Warsh has choice (*khulf*) in reading the ِ full or empty whether stopping or continuing on the word. This is usually due to an *alif* between the mentioned letters and the ِ e.g. أَفْطَالَ, بَصَالِحًا, فَضَالًا. Full is preferred.

- If stopping on the ِ in words like *ظَلَّ*, *بَطَّلَ*, *فَضَّلَ*, etc. the ِ can be read with *taghlīth* (full) or with *tarqīq* (empty), but full is preferred. If continuing on these words, the ِ can only be read with *taghlīth*.
- The ِ of the words *مُصَلَّى* (*Sūrah al-Baqarah* verse 125) and *يَصَلَّى* (*Sūrah al-Aʿlā`* verse 12) can be read with *taghlīth* or with *taqlīl* when stopping on it. If continuing, the ِ can only be read with *taghlīth* in both words.
- In *Sūrah al-Aʿlā`* verse 15 the ِ in the word *فَصَلَّى* is only read with *taqlīl* whether stopping or continuing on the word.
- The ِ of the words *يَصَلَّاهَا* (*Sūrah al-Layl* verse 15) and *سَيَصَلَّى* (*Sūrah al-Lahab* verse 3) can be read with *taghlīth* or with *taqlīl* whether stopping or continuing.

## Miscellaneous Matters pertaining to the narration of Warsh

### Sakt

*Sakt* is a short pause in recitation without taking breath.

In the narration of Hafs there are four places of making *sakt* in the Qur`ān. They are:

1. *Sūrah al-Kahf* verses 1-2.
2. *Sūrah Yāsīn* verse 52
3. *Sūrah al-Qiyāmah* verse 27.
4. *Sūrah al-Muʿaffifīn* verse 14.

In all four of the above places, Warsh will not make *sakt*. He will read with *idghām* in *Sūrah al-Qiyāmah* verse 27 and *Sūrah al-Mutaffifin* verse 14.

### Ishmām

*Ishmām* is the indication/showing of a *dammah*.

Warsh will make *ishmām* in three words. The first word is **سَيِّءٌ** and it is found in *Sūrah Hūd* **سَيِّئًا** verse 77 and *Sūrah al-ʿAnkabūt* verse 33. The second word is **سَيِّئَةٌ** in *Sūrah al-Mulk* verse 27. Warsh will read with *ishmām* on the **س** exactly the same way as *Kisāʿī* reads. The third word is **تَأْمَنَّا** and it is found in *Sūrah Yūsuf* **تَأْمَنَّا** verse 11. It is read like *Hafṣ* where *ishmām* and *roum* will be allowed, not forgetting that Warsh will also make *ibdāl* of the *hamzah*.

### The words **بِضْطٌ** and **بِضْطَةٌ**

The word **بِضْطٌ** is found in *Sūrah al-Baqarah* verse 245 and the word **بِضْطَةٌ** is found in *Sūrah al-Aʿrāf* verse 69. Warsh will read these two words with a **ص** only.

### The word **الْمُصِطْرُونَ**

This word is found in *Sūrah al-Tūr* verse 37. It is read with a **ص** by Warsh.

**The word بِمُصَيِّرٍ**

This word is found in *Sūrah al-Ghāshiyah* verse 22. It is read with a *ص* by Warsh.

**The word ضَعْفٍ**

This word is found three times in *Sūrah al-Rūm* verse 54. In all three places, the *ض* of this word is read with a *dammah* only.

**The word أَنَا**

If the *alif* is read in the word أَنَا, then it will become *madd munfaṣil* when followed by a *hamzah*. It will therefore be read with 6 *ḥarakāt*.

- However, if the word إِلَّا comes after أَنَا, then the *alif* is not read and hence no *madd munfaṣil* will be present. Therefore, 6 *ḥarakāt* will not be allowed. Instead, it will then be read like Hafs.

**Words ending with an alif**

The *alif* at the end of the following words will be read whether stopping or continuing on the words. The words are: الطنونا (*Sūrah al-Aḥzāb* verse 10), الرسولا (*Sūrah al-Aḥzāb* verse 66), السببلا (*Sūrah al-Aḥzāb* verse 67), سلاسللا (*Sūrah al-Dahr* verse 4) and قواريرا (*Sūrah Dahr* verse 15 and 16).

**The word النَّبِيَّ**

This word is found in many places. In this word, Warsh will add a ء after the ي. Therefore the word will be read as النَّبِيِّ and will be pulled 6 *ḥarakāt* as it becomes a *madd muttasīl*.

**The word النَّبِيَّ**

This word is found in *Sūrah al-Toubah* verse 37. In this word, Warsh will drop the ء. Therefore the word will be read as النَّبِيُّ with a *shaddah* and *dammah* on the ي. The *madd muttasīl* will no longer be read.

**The word السَّيِّ**

This word is found in *Sūrah al-Aḥzāb* verse 4, *Sūrah al-Mujādalah* verse 2 and twice in *Sūrah al-Talāq* verse 4. There are two ways of continuing and three ways of stopping on this word.

If continuing on this word, the *yā` sākinah* will be dropped and the *hamzah* will be read with *tashīl*. The *madd muttasīl* will be pulled 2/6 *ḥarakāt* (i.e. two ways).

If stopping on this word, the *yā` sākinah* will be dropped and the *hamzah* will be read with *tashīl* but also allowing *roum* on the *hamzah*. The *madd muttasīl* will still be pulled 2/6 *ḥarakāt* (i.e. two ways). The third way of stopping on the word is to maintain the *yā` sākinah* and

drop the *hamzah*. This now becomes *madd lāzim* and can only be pulled 6 *ḥarakāt*.

### The word هَا أَنْتُمْ

There are two ways of reading this word. The first way is to read without the *alif* after the ه while the *hamzah* will be read with *tashīl* (هَأَنْتُمْ). The second way is to read with *ibdāl* (pulling 6 *ḥarakāt*) i.e. the *hamzah* will not be read (هَأَنْتُمْ).

### The word مَحْيَايَ in Sūrah al-Anʿām verse 162

There are four ways of reading this word. The first way is to read it like Hafs. The second way is to read the first *yā`* with *taqlīl*. The third way is to read the first *yā`* without *taqlīl* and the second *yā`* with a *sukūn*, not forgetting that this word is now a *madd lāzim* and must be pulled 6 *ḥarakāt*. The fourth way is to read the first *yā`* with *taqlīl* and the second *yā`* with a *sukūn*, not forgetting that this word will also become a *madd lāzim* and must be pulled 6 *ḥarakāt*.

### The small ن in the Masāhif

In some prints of the Qurʿān, the small ن is not written in. This makes it difficult for the beginner to read. The rule is that if a verb or a noun with a *hamzah al-waṣl* (temporary *hamzah*) follows any *tanwīn*, then a small ن with a *kasrah* on it is read between the *tanwīn* and the *hamzah al-waṣl* for Hafs e.g. يَقْلِبُ مُنِيبٍ نِ ادْخُلُوهَا بِسَلَامٍ, أَحَدٌ نِ اللَّهُ الصَّمَدُ.

Warsh will read the small ن with a *dammah* but this will only apply to a verb that is read with a *dammah* on the *hamzah al-wasl*, if starting on that word e.g. وَعَدَابِ نٌ, مَسْحُورَ نٌ, مَحْظُورَ نٌ, خَيْبَةَ نٌ, اجْتُنَّتْ, فَتِيلَ نٌ, أَنْظَرَ. In all other places Warsh will read the small ن like Hafs, with a *kasrah*.

### The uniqueness of Warsh

Warsh is the only *riwāyah* where:

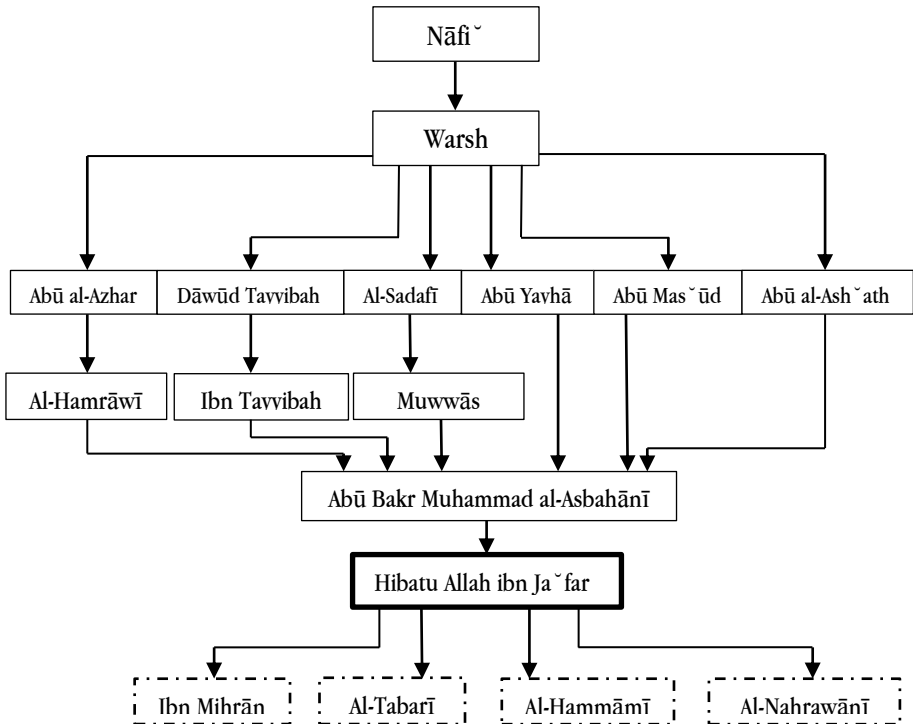
- *Naql* is made whether stopping or continuing on the word.
- Certain *rā`*s are read empty instead of full.
- *Ṣilah* after the *mīm al-jam`* is pulled 6 *ḥarakāt* when followed by a *hamzah*.
- *Madd badl* is pulled 2/4/6 *ḥarakāt*. All other *riwāyāt* generally pull *madd badl* 2 *ḥarakāt*.
- *Madd līn* is pulled 4/6 *ḥarakāt*. All other *riwāyāt* pull *madd līn* 2 *ḥarakāt*.
- Certain *lāms* are read full instead of empty.
- There is choice of *taqlīl* in many of the words in which *imālah* can be made in. Other *riwāyāt* like Hamzah and Qālūn make *taqlīl* in only one or two words.

## Warsh via Aṣbahānī

### The *turuq* of Aṣbahānī

There are primarily two *turuq* which stem from Aṣbahānī: Hibatu Allah and Muṭawwiʿī. There are four *turuq* which branch off from Hibatu Allah:

1. Al-Ḥammāmī.
2. Al-Nahrawānī.
3. Al-Ṭabarī.
4. Ibn Mihrān.

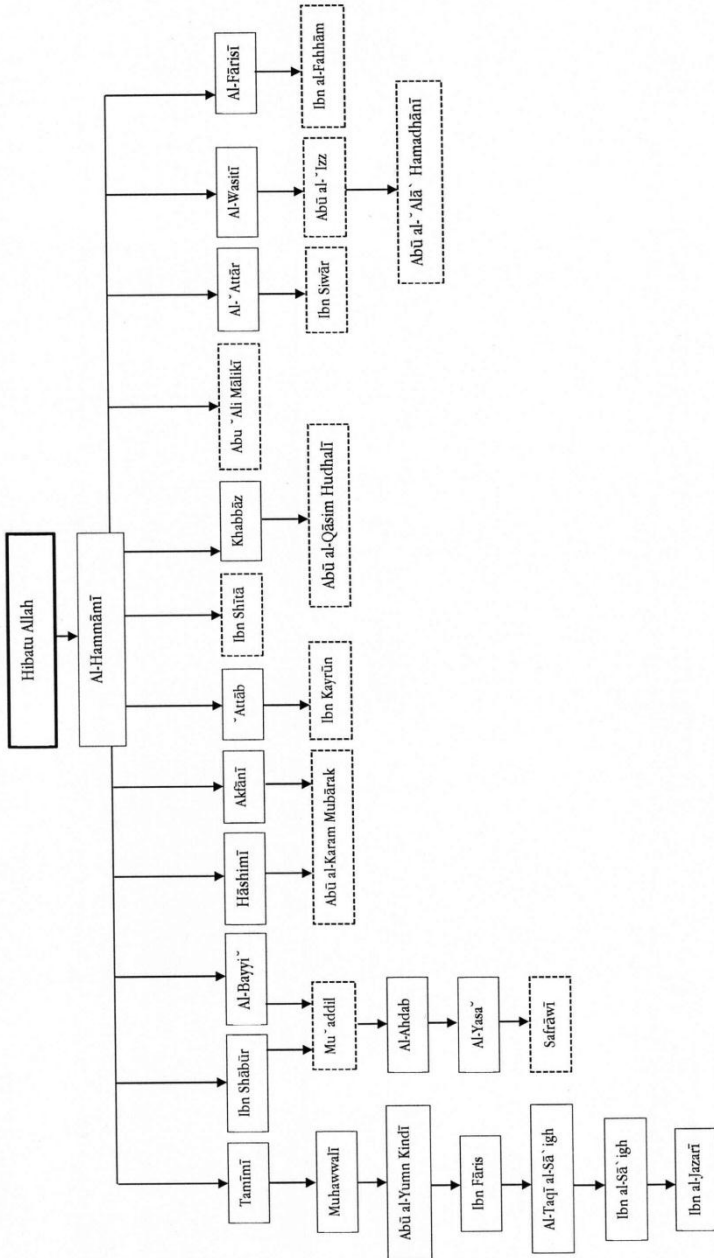




There are 12 secondary *turuq* transmitting from al-Hammāmī:

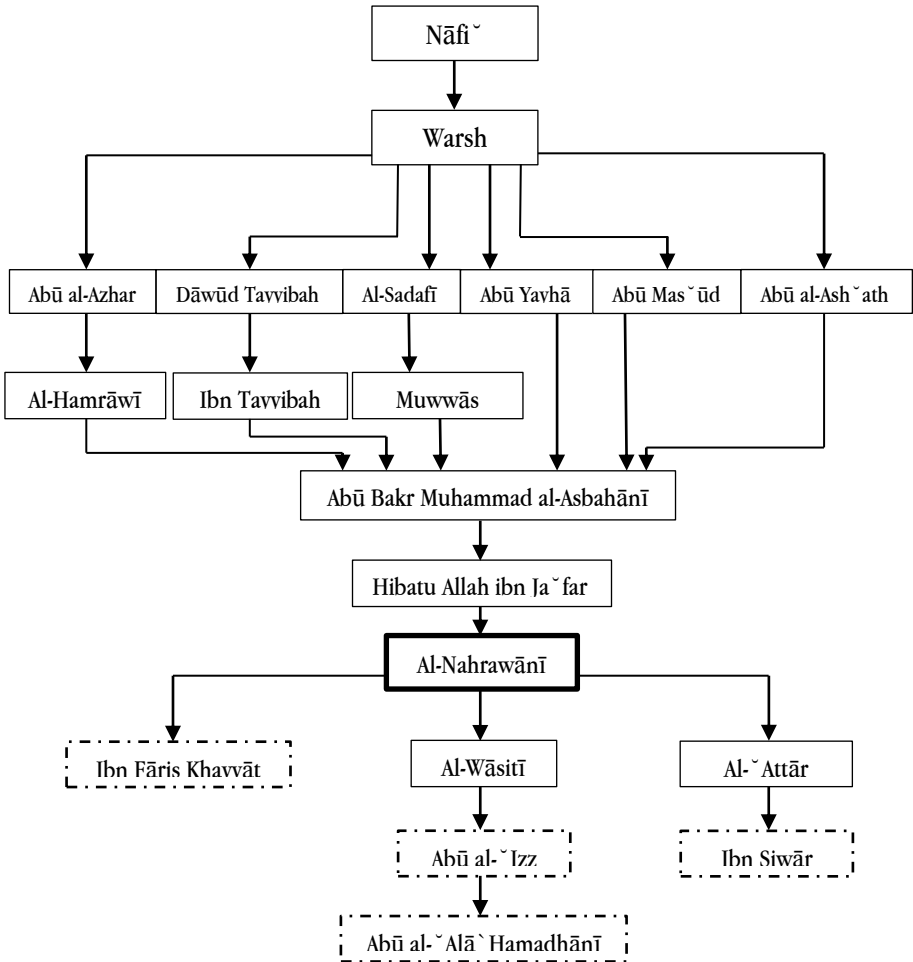
1. *Al-Tajrīd* of Ibn al-Fahhām.
2. *Al-Kifāyah al-Kubrā* of Abū al-ʿIzz.
3. *Ghāyah al-Ikhtiṣār* of Abū al-ʿAlā` al-Hamadhānī.
4. *Al-Mustanīr* of Ibn Siwār.
5. *Al-Roudah* of Abū ʿAli Mālikī.
6. *Al-Kāmil* of Hudhalī.
7. *Al-Tidhkīr* of Ibn Shīṭā.
8. *Al-Miftāḥ* of Ibn Khayrūn.
9. *Al-Roudah* of Muʿaddil.
10. *Al-ʿIlān* of Safrāwī.
11. *Al-Miṣbāḥ* of Abū al-Karam Mubārak.
12. Ibn al-Jazarī's *sanad* to Muḥawwalī.

The following diagram shows how the secondary *turuq* are linked to Hibatu Allah via Hammāmī:



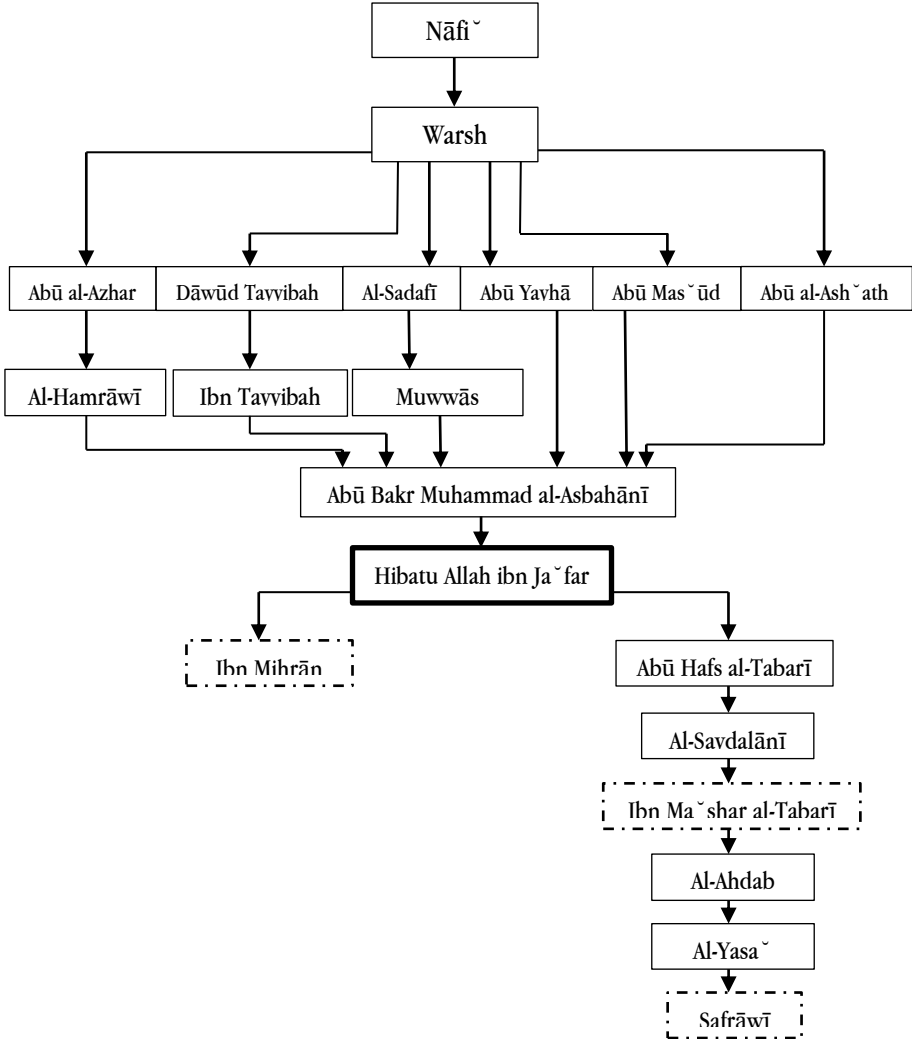
There are four secondary *turuq* from Nahrawānī:

1. *Al-Mustanīr* of Ibn Siwār.
2. *Al-Kifāyah al-Kubrā* of Abū al-ʿIzz.
3. *Ghāyah al-Ikhtisār* of Abū al-ʿAlā` Hamadhānī.
4. *Al-Jāmi`* of Ibn Fāris Khayyāt.



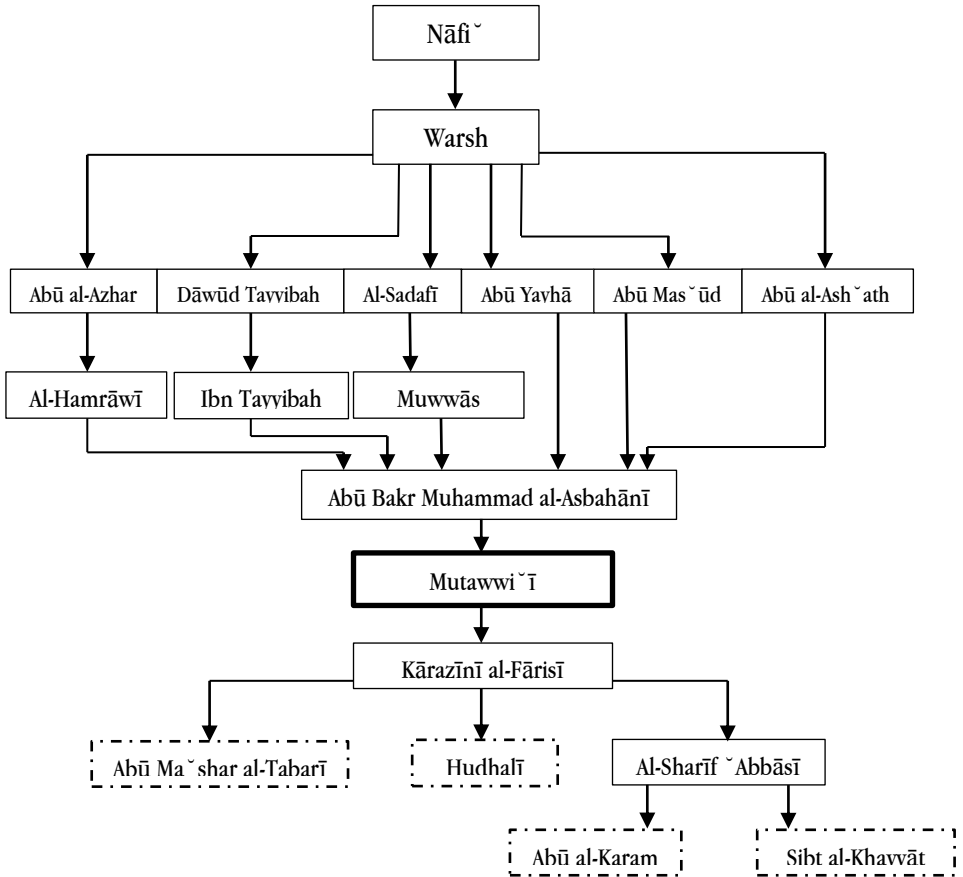
There are two secondary *ṭuruq* from al-Ṭabarī, and subsequently, Ibn Mihrān via his *Ghāyah*:

1. *Al-Talkhīṣ* of Abū Maʿshar al-Ṭabarī.
2. *Al-Ḥlāl* of Safrāwī.

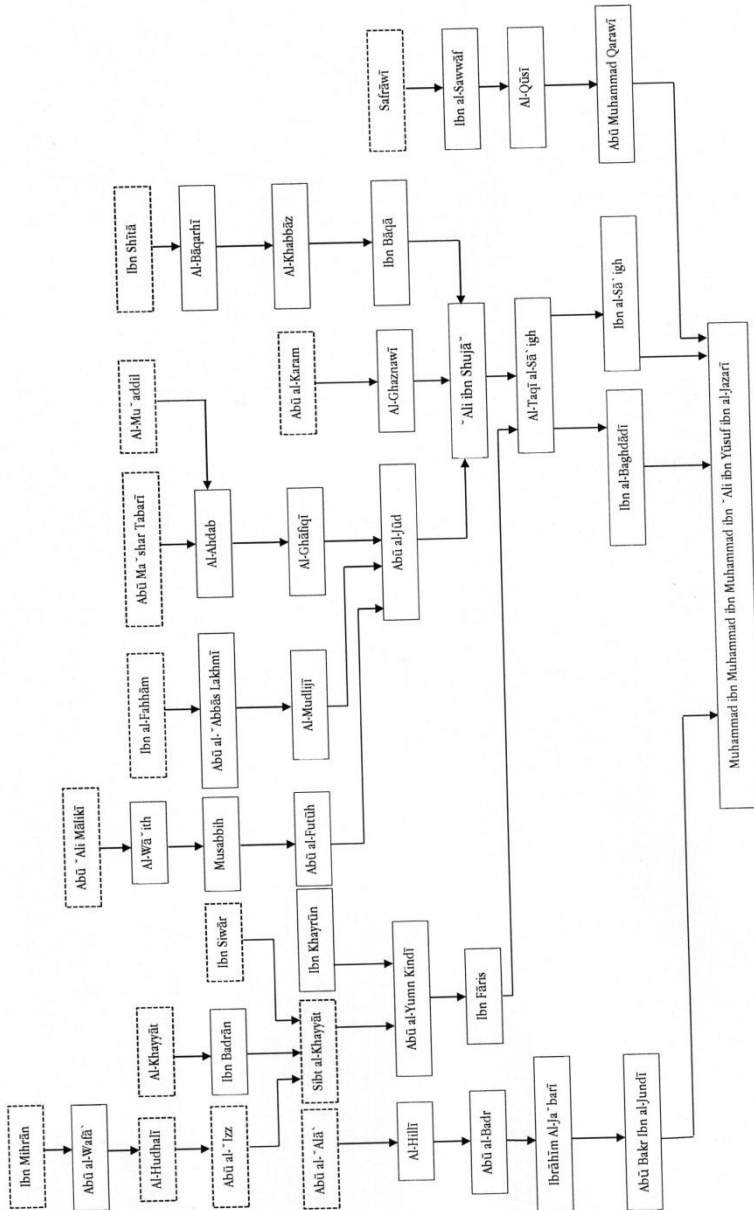


There are three secondary *turuq* transmitting from Muṭawwiṭ:

1. *Al-Mubhij* of Sibṭ al-Khayyāṭ and al-Miṣbāḥ of Abū al-Karam, both via ʿAbbāsī.
2. *Al-Kāmil* of Hudhalī.
3. *Al-Talkhīṣ* of Ṭabarī.



The following diagram shows how Ibn al-Jazarī is linked to these secondary *turuq*:



### Basmalah between two sūrahs

The *basmalah* between two *sūrahs* is read exactly the way Hafṣ reads it i.e. three ways.

### Takbīr

*Takbīr* refers to the utterance of the words اللهُ أَكْبَرُ.

There are four views regarding *takbīr* and all four are allowed by Aṣbahāni as illustrated in the table below.

1	No <i>takbīr</i> at the beginning of all <i>sūrahs</i> – this is allowed by all the <i>ṭuruq</i> of <u>Aṣbahāni</u> .
2	<i>Takbīr</i> at the beginning of all <i>sūrahs</i> – this is allowed by 2 of the <i>ṭuruq</i> i.e. the <i>Ghāyah</i> of <u>Abū al-ʿAlāʿ</u> and the <i>Kāmil</i> .
3	<i>Takbīr</i> from the end of <i>Sūrah al-Duhā</i> – this is allowed by 2 of the <i>ṭuruq</i> i.e. the <i>Kāmil</i> and the <i>Miṣbāh</i> .
4	<i>Takbīr</i> from the beginning of <i>Sūrah al-Sharḥ</i> – this is allowed by 1 of the <i>ṭuruq</i> i.e. the <i>Ghāyah</i> of <u>Abū al-ʿAlāʿ</u> .

There are eight ways of joining two *sūrahs*: five with *takbīr* and three without *takbīr*. The three without *takbīr* are the same three ways allowed in the narration Hafṣ between two *sūrahs*.

Take note that there will be 12 ways of starting your recitation for the first time: eight with *takbīr* and four without *takbīr*, all incorporating the *istiʿādhah*.

### Madd

- *Madd Munfaṣil*: *qasr* (2 *ḥarakāt*)<sup>3</sup>/*fuwayq al-qasr* (3 *ḥarakāt*)<sup>4</sup>/*tawassuṭ* (4 *ḥarakāt*)<sup>5</sup>
- *Madd Muttaṣil*: *fuwayq al-qasr* (3 *ḥarakāt*)<sup>6</sup>/*tawassuṭ* (4 *ḥarakāt*)<sup>7</sup>/*tūl* (6 *ḥarakāt*)<sup>8</sup>
- *Madd Taʿthīm*: 4 *ḥarakāt* (only for those who reads *madd munfaṣil* with 2 *ḥarakāt*)<sup>9</sup>

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<sup>3</sup> *Qasr* is made by: *al-Mustanīr*, the *Roudah* of Mālikī (*Farīdah al-Dahr* mentions *tawassuṭ* for him), the *Roudah* of Muʿaddil, *Kifāyah al-Kubrā*, *al-Misbāh*, *Ghāyah al-Ikhtisār*, the *Jāmiʿ* of Khayyāt, *al-Iʿlān*, *al-Miftāh*, the *Ghāyah* of Ibn Mihrān and *al-Talkhīs*. According to the apparent text of the *Nashr*, *qasr* is mentioned for the *Ghāyah* if Ibn Mihrān when Ibn al-Jazarī mentions the varying levels of *madd* (*marātib al-mudūd*). According to the apparent text of the *Nashr*, *fuwayq al-qasr* is related for the *Ghāyah al-ikhtisār*. However, Sheikh Azmīrī asserts that *qasr* should be made.

<sup>4</sup> *Fuwayq al-qasr* is made by: *Ghāyah al-Ikhtisār*, *al-Talkhīs*, *al-Tidhkār*, *al-Mubhij* and *al-Iʿlān*.

<sup>5</sup> *Tawassuṭ* is made by: the *Ghāyah* of Ibn Mihrān, *al-Kāmil* and *al-Tajrīd*. When Ibn al-Jazarī relates from the various books (*nuṣūṣ*) in his *Nashr*, he mentions *madd* for the *Ghāyah* of Ibn Mihrān.

<sup>6</sup> *Al-Iʿlān* is the only *ṭarīq* which allows 3 *ḥarakāt* for Aṣbāhānī in *madd muttaṣil*. Considering that he makes *qasr* in *munfaṣil* and *fuwayq al-qasr* in *muttaṣil*, it is an ideal *ṭarīq* to read if one desires to complete a lot of recitation or during *tarāwīḥ*.

<sup>7</sup> *Tawassuṭ* is made by: *al-Tajrīd*, the *Ghāyah* of Ibn Mihrān and the *Roudah* of Muʿaddil.

<sup>8</sup> *Tūl* is made by: all the remaining *turuq* besides those mentioned in *qasr* and *fuwayq al-qasr*.

<sup>9</sup> *Madd al-taʿthīm* is transmitted via the *Tayyibah* for all who make *qasr* in *madd munfaṣil*. Even though Aṣbāhānī has *qasr* in *munfaṣil*, *madd al-taʿthīm* will not be made for him. Those who transmit *madd al-taʿthīm* are Ibn



- *Madd Badl*: 2 ḥarakāt (like Hafs)
- *Madd Līn*: 2 ḥarakāt (like Hafs)
- *Ṣilah of mīm al-jamʿ*: 2/3/4 ḥarakāt
- $\xi$  in *Sūrah Maryam* and *Sūrah al-Shūrā*: 2/4/6 ḥarakāt<sup>10</sup>

Technically, there will be nine ways of reading with the various lengths of *madd* i.e. 3×3. Out of the nine possible ways, only seven of them are allowed as illustrated below:

No.	Madd Munfaṣil	Madd Muttaṣil
1	2 <u>ḥarakāt</u>	3 <u>ḥarakāt</u>
2	2 <u>ḥarakāt</u>	4 <u>ḥarakāt</u>
3	2 <u>ḥarakāt</u>	6 <u>ḥarakāt</u>
4	3 <u>ḥarakāt</u>	3 <u>ḥarakāt</u>
5	3 <u>ḥarakāt</u>	6 <u>ḥarakāt</u>
6	4 <u>ḥarakāt</u>	4 <u>ḥarakāt</u>
7	4 <u>ḥarakāt</u>	6 <u>ḥarakāt</u>

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Mihrān, al-Hudhālī and Abū Maʿshar al-Ṭabarī. However, Ibn Mihrān only transmits *madd al-taʿhīm* for Ibn Kathīr, Ṭabarī transmits it for Ibn Kathīr and Yaʿqūb while Hudhālī only has *tawassuṭ* in *munfaṣil* for Aṣbahānī. Thus, *madd al-taʿhīm* will not be made for Aṣbahānī.

<sup>10</sup> Most of the *ṭuruq* allow *qasr* in the *ʿayn* – *al-Mustanīr*, *al-Miftāḥ*, *al-Jāmiʿ*, *al-Talkhīṣ* and the *Roudah* of Muʿāddil. *Tawassuṭ* is related by: *al-Miṣbāḥ*, the *Roudah* of Mālikī and *al-Tidhkār*. *Kifāyah al-Kubrā* allows both *qasr* and *tawassuṭ*. The *Kāmil* allows both *tawassuṭ* and *tūl*. The *Tajrīd* and *al-Ṭlān* allows all three ways: *qasr*, *tawassuṭ* and *tūl*.

The two ways not allowed are:

No.	Madd Munfaṣil	Madd Muttaṣil
1	3 ḥarakāt	4 ḥarakāt
2	4 ḥarakāt	3 ḥarakāt

- Remember that in application, when reading to a teacher, *madd munfaṣil* will be read with 2 (*qasr*) and 4 ḥarakāt (*tawassuṭ*) – 3 ḥarakāt will not be read, while *madd muttaṣil* will be read with 4 ḥarakāt – 3 and 6 ḥarakāt not read.<sup>11</sup>

### Ghunnah in ج and ح

There is choice of reading with/without *ghunnah* in ج and ح. Most of the *turuq* will read without *ghunnah* in ج and ح. However, the *Kāmil*, the *Talkhīṣ* and the *Ghāyah* of Ibn Mihrān all make *ghunnah* in ج and ح with choice, while the *Mustanīr* has no choice in it i.e. one can only make *ghunnah* when reading via the *Mustanīr*. *Ghunnah* in ج and ح will not be allowed when reading *madd muttaṣil* 3 ḥarakāt or if reading *madd munfaṣil* 2 ḥarakāt while making 4 ḥarakāt in *madd muttaṣil*.

Note: Ibn al-Jazarī states in his *Nashr* that *ghunnah* in ج and ح is preferred on words that are *maqṭūʿ* (cut) e.g.  $\text{لَئِنْ}$  and should not be

<sup>11</sup> Initially, I read with 6 ḥarakāt in *madd muttaṣil* to Moulana Salīm as well, until I grasped which combinations of *madd muttaṣil* and *munfaṣil* were allowed, and which were not.

made in words that are *mousūl* (joined) e.g. <sup>آ</sup>لَا. Sheikh Mutawalli argues that *ghunnah* be made in <sup>و</sup> and <sup>ر</sup>, whether it is *maqtū* or *mousūl* since Ibn al-Jazarī mentions that this is what he applied to his teachers. And Allah knows best.

### Sūrah al-An`ām, verse 46

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انظُرْ كَيْفَ نُصَرِّفُ  
الآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ (46)

The *hā`* of the word <sup>به</sup> will be read with a *dammah* instead of a *kasrah* i.e. <sup>به</sup> انظُرْ.

### Two hamzahs appearing in one word

If two *hamzahs* appear in one word and both possess a *fathah*, then only *tashīl* of the second *hamzah* will be made. *Ibdāl* will not be allowed e.g. <sup>ء</sup>ءَأَنْذَرْتَهُمْ، <sup>ء</sup>ءَأَلِدُ، <sup>ء</sup>ءَأَنْزَلَ، <sup>ء</sup>ءَأَذَا. *Ibdāl* will only be allowed for Azraq.

### The word <sup>ء</sup>ءَأَمْسُتُمْ

This word is found in *Sūrah al-A`rāf*, *Sūrah Tāhā* and *Sūrah al-Shu`arā`*. It is read exactly the way Hafṣ reads it i.e. without the extra *hamzah* and without *tashīl*, contrary to how Azraq would read it.

### The word **أَصْطَفَى** in **Sūrah Al-Sāffāt** verse 153

وَأَيُّهُمْ لَكَادِبُونَ (152) اصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ (153)

The *alif* in this word will change to a *hamzah al-wasl*. The *alif* will therefore get a temporary *kasrah* and will be read **اَصْطَفَى**. However, if joining the previous verse with this word, the *alif* will be dropped and will not be read. This rule only applies for **Aṣbahānī**.

### The word **أُئِمَّةٌ** in five places

The second place in *Sūrah al-Qaṣaṣ* where this word appears and the place in *Sūrah al-Sajdah* are both read by making *tashīl* with *idkhāl*. All the *ṭuruq* of **Aṣbahānī** reads the same way in these two places.

The other three places i.e. *Sūrah al-Toubah*, *Sūrah al-Ambiyā`* and the first place in *Sūrah al-Qaṣaṣ* where this word appears, will be read with *tashīl* only (with no *idkhāl*).

However, **Abū al-ʿIzz** will allow another way of reading in these three places: substituting the *hamzah* with a *yā`*, and this is known as *ibdāl*.<sup>12</sup>

Therefore, if reading with *ibdāl* in these three places, only 2/3 *ḥarakāt* will be allowed in *madd munfaṣil* and 6 *ḥarakāt* in *madd muttaṣil*.

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<sup>12</sup> Some allow *ibdāl* to be made for **Abū al-ʿAlā`** as well.

*Ghunnah* in *lām* and *rā`* will not be allowed when making *ibdāl*.

There will be five ways of reading verse 12 in *Sūrah al-Toubah* as illustrated below.

No.	Munfaṣil	Tashīl/Ibdāl
1	2 ḥarakāt	Tashīl
2	2 ḥarakāt	Ibdāl
3	3 ḥarakāt	Tashīl
4	3 ḥarakāt	Ibdāl
5	4 ḥarakāt	Tashīl

There will be nine ways of reading the verse in *Sūrah al-Ambiyā`* verse 73 as illustrated below:

No.	Munfaṣil	Muttaṣil	Tashīl/Ibdāl
1	2 ḥarakāt	3 ḥarakāt	Tashīl
2	2 ḥarakāt	4 ḥarakāt	Tashīl
3	2 ḥarakāt	6 ḥarakāt	Tashīl
4	2 ḥarakāt	6 ḥarakāt	Ibdāl
5	3 ḥarakāt	3 ḥarakāt	Tashīl
6	3 ḥarakāt	6 ḥarakāt	Tashīl
7	3 ḥarakāt	6 ḥarakāt	Ibdāl
8	4 ḥarakāt	4 ḥarakāt	Tashīl
9	4 ḥarakāt	6 ḥarakāt	Tashīl

There will be 13 ways of reading the verse in *Sūrah al-Sajdah* verses 23-24 (nine without *ghunnah*, four with *ghunnah* in ۞ and ۞) as illustrated below:

No.	Munfaṣil	Muttaṣil	Tashīl/Ibdāl	Ghunnah in ۞ and ۞
1	2 ḥarakāt	3 ḥarakāt	Tashīl	No
2	2 ḥarakāt	4 ḥarakāt	Tashīl	No
3	2 ḥarakāt	6 ḥarakāt	Tashīl	No
4	3 ḥarakāt	3 ḥarakāt	Tashīl	No
5	3 ḥarakāt	6 ḥarakāt	Tashīl	No
6	4 ḥarakāt	4 ḥarakāt	Tashīl	No
7	4 ḥarakāt	6 ḥarakāt	Tashīl	No
8	2 ḥarakāt	6 ḥarakāt	Ibdāl	No
9	3 ḥarakāt	6 ḥarakāt	Ibdāl	No
10	2 ḥarakāt	6 ḥarakāt	Tashīl	Yes
11	3 ḥarakāt	6 ḥarakāt	Tashīl	Yes
12	4 ḥarakāt	4 ḥarakāt	Tashīl	Yes
13	4 ḥarakāt	6 ḥarakāt	Tashīl	Yes

### The words **اللَّهُ** and **الَّذِينَ**, **الَّذِينَ**

Each of these three words above is found twice in the Holy Qur`ān i.e. six places. In all six places, *ibdāl* will be made by all the *turuq* of Aṣbahānī. However, only two of the *turuq* i.e. *al-Kāmil* and *al-Iḷān* will allow *tashīl* as well.

Therefore, if you are making *tashīl* via *al-Kāmil*, only 4 *ḥarakāt* in *munfaṣīl* and 6 *ḥarakāt* in *muttaṣīl* will be allowed. If you are making *tashīl* via *al-Iḷān*, only 2/3 *ḥarakāt* in *munfaṣīl* and 3 *ḥarakāt* in *muttaṣīl* will be allowed.

### Two hamzahs appearing in two separate words

- If both *hamzahs* possess a *fathah*, then Warsh will have only one way of reading i.e. *tashīl* of the second *hamzah* e.g. جَاءَ أَمْرُنَا. جَاءَ آءِ آلٍ، جَاءَ أَحَدٍ.
- If both *hamzahs* possess a *kasrah*, then Warsh will have only one way of reading i.e. *tashīl* of the second *hamzah* e.g. مِنْ السَّمَاءِ فِي السَّمَاءِ إِلَهُ إِنَّ.
- If both *hamzahs* possess a *dammah*, then Warsh will have one way of reading i.e. *tashīl* of the second *hamzah*. There is only one example of this in the Qur`ān, *Sūrah al-Aḥqāf* verse 32: أَوْلِيَاءُ أَوْلِيَاءِكَ.
- If the first *hamzah* has a *dammah* and the second a *kasrah* e.g. رِيَاءٌ إِلَى، then Warsh will have two ways of reading i.e. *tashīl* of the second *hamzah* and *ibdāl* (with a *wāw*). The following *turuq* will make both *tashīl* and *ibdāl*: *al-Kifāyah*, *al-Jāmi`*, *al-Iḷān*, *al-Kāmil*, *al-Tidhkār*, the *Roudah* of Mu`addil and *al-Tajrīd*. The remaining *turuq* will only make *tashīl*. *Ibdāl* will not be allowed when pulling *madd munfaṣīl* 2 *ḥarakāt* and

pulling *madd muttaṣil* 4 *ḥarakāt*.<sup>13</sup> When making *ibdāl* with *ghunnah* in ج and ح then *madd munfaṣil* must be pulled 4 *ḥarakāt* and *madd muttaṣil* 6 *ḥarakāt*.<sup>14</sup>

- The rest of the rules remain the same for both Aṣbahānī and Azraq.

### The Isolated Hamzah

The isolated *hamzah* (*hamzah mufradah*) may be divided into two: the *hamzah sākinah* and the *hamzah mutaḥarrikah*.

### The Hamzah Sākinah

Generally, *ibdāl* of the *hamzah* will be made similarly to how Sūsī of Abū ḤAmr would make *ibdāl*. There are 10 exceptions where *ibdāl* of the *hamzah* will not be made: in five nouns and five verbs. The five nouns are: الرَّأْسُ, رِءْيَا, كَأْسٌ, اللَّوْلُؤُ, الْبَاسُ. This will apply for all forms of how these words may appear in the Qur`ān. The five verbs are: أَقْرَأُ, تُوْوِي, جِئْتُ, نَبَيْتُ, هَيَّئْتُ. This will apply for all forms of how these words may appear in the Qur`ān.

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<sup>13</sup> This is because all the *turuq* relating *ibdāl* have *tūl* in *madd muttaṣil*, except for *al-Tajrīd*. However, the *Tajrīd* does not have *qasr* in *munfaṣil*.

<sup>14</sup> This is because the only *ṭarīq* which allows *ghunnah* in *lām* and *rā`* and makes *ibdāl* is the *Kāmil* of al-Hudhalī, who has *tawassuṭ* in *munfaṣil* and *tūl* in *muttaṣil*.



Take note that *ibdāl* will be made in the word **إِنْ يَشَاءِ** only if stopping. If continuing, it will be read like Hafs.

### The Hamzah Mutaḥarrikah

The words **لَيْلًا** and **مُؤَدَّن**, wherever it appears, will be read like Hafs i.e. without *ibdāl*. The word **فُؤَاد** will be read **فُوَاد** where the *hamzah* is substituted with a *wāw*. The word **بَائِي** will be read **بَيْي** with *ibdāl*, as well as with *taḥqīq* (like Hafs). However, if the letter **ف** appears before it i.e. **فَبَائِي**, then only *ibdāl* will be allowed.

In the following places, Aṣbahānī will make *tashīl* of the *hamzah*. They are:

- Two places in *Sūrah Yusuf* **الْيُوسُفَ** verse 4 (رَأَيْتُهُمْ, رَأَيْتُ)
- Two places in *Sūrah al-Naml*, verse 40 (رَأَاهُ) and verse 44 (رَأَاهُ)
- *Sūrah al-Qaṣaṣ* verse 31 (رَأَاهَا)
- *Sūrah al-Munāfiqūn* verse 4 (رَأَيْتَهُمْ)
- *Sūrah Yūnus* **الْيُونُسَ** verse 7 (أَطْمَأْنُونَا)
- *Sūrah al-Hajj* verse 11 (أَطْمَأْنَنَ)
- Words like **كَانَ** and **كَانَتَا** and **وَيَكُنَّ** and all words similar to these that are found in the Qur`ān.

In the following places, *tashīl* of the second *hamzah* will be made. They are:

- **أَفَأَنْتَ** – *Sūrah al-Zuḥruf* verse 40.

- أَفَأَنْتُمْ – *Sūrah al-Ambiyā`* verse 50.
- أَفَأَصْفَاكُمْ – *Sūrah al-Isrā`* verse 40.
- لَأَمْلَأَنَّ – *Sūrah al-Sajdah* verse 13.
- أَفَأَمِينٍ – *Sūrah al-A`rāf* verse 97 and *Sūrah al-Naḥl* verse 45.
- أَفَأَمِنُوا – *Sūrah al-A`rāf* verse 99.
- أَفَأَمِيتُمْ – *Sūrah al-Isrā`* verse 68.

In all other places where words like *أَرَاءَيْتُمْ* and *أَفَرَأَيْتُمْ* appear in the Qur`ān, Aṣbahānī will make *tashīl* of the *hamzah* only.

### The word تَأَذَّنَ

This word appears in *Sūrah al-A`rāf* verse 167. The *hamzah* of this word is read with *tashīl* by all the *turuq* of Aṣbahānī.

This word also appears in *Sūrah Ibrāhīm* ﷺ verse 7. In this case, there is choice of reading the *hamzah* with *tashīl* or with *tahqīq*. Thus, there is difference of opinion between the *turuq*.

### The words نَاشِئَةً, مُمْلِئَتْ, حَاسِبًا

The word *حَاسِبًا* is found in *Sūrah al-Mulk* verse 4, *مُملِئَتْ* is found in *Sūrah al-Jinn* verse 8 and *نَاشِئَةً* is found in *Sūrah al-Muzzammil*. In these three words, Aṣbahānī will substitute the ء with a ي i.e. *ibdāl*. Therefore the above words will be read as *نَاشِئَةً, حَاسِبِيَا, مُمْلِئَتْ* respectively.

### The word النَّسِيءُ

This word is found in *Sūrah al-Toubah* verse 37, as mentioned in the section dealing with Azraq. It will be read exactly like Hafs.

### The word هَاأَنْتُمْ

There are two ways of reading this word. The first way is to read without the *alif* after the *hā`*, while the *hamzah* will be read with *tashīl* (هَأَنْتُمْ). The second way is to read with the *alif* while making *tashīl* in the *hamzah*, applying *madd* or *qasr*.<sup>15</sup>

### The word النَّسِيءِ

This word is found in *Sūrah al-Ahzāb* verse 4, *Sūrah al-Mujādalah* verse 2 and twice in *Sūrah al-Talāq* verse 4. There are two ways of continuing and three ways of stopping on this word.

If continuing on this word, the *yā` sākinah* will be dropped and the *hamzah* will be read with *tashīl*. The *madd muttasīl* will be pulled 2/6 *ḥarakāt* i.e. two ways. Remember that if reading 2 *ḥarakāt* in *madd munfaṣil* then the *madd muttasīl* can be pulled 2/6 *ḥarakāt*. But if deciding to read *madd munfaṣil* with 6 *ḥarakāt*, then *madd muttasīl* can only be pulled 6 *ḥarakāt*.

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<sup>15</sup> Reading the *alif* while applying *madd* will not be allowed when making *qasr* in *madd munfaṣil*.

If stopping on this word, the *yā` sākinah* will be dropped and the *hamzah* will be read with *tashīl* while applying *roum* on the *hamzah*. The *madd muttasil* will still be pulled 2/6 *ḥarakāt* i.e. two ways. The third way of stopping on the word is to maintain the *yā` sākinah* and drop the *hamzah*. This now becomes *madd lāzim* and can only be pulled 6 *ḥarakāt*.

### The words **أَوْ أَبَاؤُنَا**

This set of two words is found in *Sūrah al-Sāffāt* verse 17 and *Sūrah al-Wāqī`ah* verse 48. In both places, the *و* is read with a *sukūn* i.e. **أَوْ أَبَاؤُنَا**. Therefore *naql* will take place and will be read **أَوْ أَبَاؤُنَا**.

### The word **مِلٌّ**

This word can either be read with *naql*<sup>16</sup> i.e. **مِلٌّ**, or with *tahqīq* (like Hafs).

### Idghām

1. If joining verse 1 with verse 2 of *Sūrah Yāsīn*, there is choice of making *idghām* or *ith-hār*. Only the *Ghāyah* of Ibn Mihrān will read with *ith-hār*. The rest of the *turuq* will read with *idghām*. Therefore, *ith-hār* will not be allowed when making *takbīr*, nor when reading two *ḥarakāt* in *madd munfasil*. But *idghām* will be allowed for all the

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<sup>16</sup> *Naql* is related by: *Ghāyah al-Ikhtisār*, *Kifāyah al-Kubrā*, *al-Mustanīr* and *al-Miṣbāḥ*. All the remaining *turuq* will have *tahqīq*.

possible ways of reading *madd munfaṣil* with *madd muttaṣil* whether making *takbīr* or not.

2. If joining verse 1 with verse 2 of *Sūrah al-Qalam*, *ith-hār* will only be made by all the *turuq*.

3. No *idghām* will be made if joining verse 1 with verse 2 of *Sūrah Maryam*. Only *ith-hār* will be made as in the case of Azraq.

4. When joining the words *يَلْهَثْ ذَلِكَ* of *Sūrah al-Aʿrāf* verse 176, both *idghām* and *ith-hār* will be allowed. Most of the *turuq* will make *ith-hār*. When reading 2 *ḥarakāt* in *madd munfaṣil*, then *idghām* will not be allowed.

5. In the two places *حَمَلَتْ ظُهُورُهُمَا* (*Sūrah al-Anʿām* verse 146) and *كَانَتْ ظَالِمَةً* (*Sūrah al-Ambiyā`* verse 11) only *ith-hār* will be allowed.

6. The word *نَخْلَقْكُمْ* of *Sūrah al-Mursalāt* verse 20 can be read with complete *idghām* (*tām*) or with incomplete *idghām* (*nāqis*). The *Ghāyah* of Ibn Mihrān is the only *tarīq* that makes incomplete *idghām*. Therefore, when reading with incomplete *idghām*, then *madd munfaṣil* and *madd muttaṣil* must both be pulled 4 *ḥarakāt*.

### Fath, Imālah and Taqlīl

1. The ر of the word التَّوْرَةَ will be read with *imālah* wherever it appears in the Qur`ān by all the *turuq*.

2. The ي of the word يُس can be read with *fath* (like Hafs) or with *taqlīl*. The *Kāmil*, the *Talkhīs* and the *Misbāh* are the *turuq* who make *taqlīl*. *Taqlīl* will only be allowed in the following cases:

No.	Madd Munfaṣil	Madd Muttaṣil
1	2 ḥarakāt	4 ḥarakāt
2	4 ḥarakāt	6 ḥarakāt
3	3 ḥarakāt	6 ḥarakāt

If joining verse 1 with verse 2 of *Sūrah Yāsīn* with *idghām*, both *fath* and *taqlīl* of the ي will be allowed. However, if joining verse 1 with verse 2 of *Sūrah Yāsīn* with *ith-hār*, then only *fath* of the ي will be allowed.<sup>17</sup>

3. The hā` of the word طه can either be read with *fath* or with *taqlīl*. *Fath* or *taqlīl* will also be allowed in the hā` and yā` of the word كَهَيَّص. The *Kāmil* and the *Talkhīs* are the only *turuq* that reads with *taqlīl* in both these places. The rest will read with *fath*.

<sup>17</sup> This is because it is related via the *Ghāyah* of Ibn Mihrān, who is the only *tariq* which has *ith-hār* in يُس. He makes *fath* in the yā`.

### The Rā`

Some of the *rā`s* were read empty instead of full by Azraq. In this case, Aṣbahānī reads the *rā`s* exactly the way Ḥafṣ reads it. The *rā`* of the word فِرْق (Sūrah al-Shu`arā` verse 63) can be read full (*tafkhīm*) or empty (*tarqīq*). Al-I`lān and the Tajrīd are the only *turuq* that read the *rā`* empty. Therefore when reading the *rā`* with *tarqīq*, you must read *madd munfaṣil* with 2/3 *ḥarakāt* while making 3 *ḥarakāt* in *madd muttaṣil*, or you can read *madd munfaṣil* and *madd muttaṣil* both with 4 *ḥarakāt*. No *ghunnah* in ُ and ِ can be made when reading the *rā`* of فِرْق empty.

### The Lām

Some of the *lāms* were read full instead of empty by Azraq. In this case, Aṣbahānī reads the *lāms* exactly the way Ḥafṣ reads it.

### The Yā` al-Idāfah

In the following six places, Aṣbahānī will read differently to how Azraq will read. They are:

- ذُرُونِي – Yā` will be read with a fathah (Sūrah al-Ghāfir verse 26).
- وَيَلِي – Yā` will be read with a sukūn (Sūrah Tāhā verse 18).
- مَحْيَايَ – The second yā` will be read with a sukūn (Sūrah al-An`ām verse 162).
- إِخْوَانِي – Yā` will be read with a sukūn (Sūrah Yusuf ﷺ verse 100).

- أَوْزَعِيّ – Yā` will be read with a sukūn (*Sūrah al-Naml* verse 19 and *Sūrah al-Aḥqāf* verse 15).

### The Yā`āt al-Zawā`id

There are two extra places where Aṣbahānī will read with a ي attached to the end of a word only when continuing (*wasl*). The two words are:

- تَرْنِيّ (*Sūrah al-Kahf* verse 39) – will be read تَرْنِي during *wasl* only.
- أَتَّبِعُونِيّ (*Sūrah al-Ghāfir* verse 38) – will be read أَتَّبِعُونِي during *wasl* only.

There are 47 other places where the *Yā`āt al-Zawā`id* will be attached to a word. Both Azraq and Aṣbahānī will agree in these 47 places.



### Table of differences between Azraq and Aṣbahānī

Azraq and Aṣbahānī will read the same in all places not mentioned in the table, though some similarities are mentioned as well.

Difference	Azraq	Aṣbahānī
Madd Munfaṣil	6	2/3/4
Madd Muttaṣil	6	3/4/6
Madd Badl	2/4/6	2
Madd Līn	4/6	2
Madd Taʿthīm	Not applicable to Azraq	Not applicable to Aṣbahānī
ع (Maryam & Shūrā)	4/6	2/4/6
Basmalah between 2 sūrahs	5 ways	3 ways (like <u>Hafs</u> )
Hā` of S. al-Anʿām v.46	with kasrah	with <u>ḍammah</u>
Hamzatayn fathatayn (1 word)	Tashīl/Ibdāl	Tashīl only
اَمْتُمْ (3 places)	With an additional ء & Tashīl	Read like <u>Hafs</u>
أَصْطَفَى in S. Sāffāt	Read like <u>Hafs</u>	with Hamzah al-Waṣl
أُتْمَة 2 <sup>nd</sup> place in S. Qaṣaṣ & Sajdah	Tashīl (minority allow ibdāl with a yā`)	Tashīl with idkhāl
أُتْمَة 1 <sup>st</sup> place in S. Qaṣaṣ, Ambiyā`, Toubah	Tashīl (minority allow ibdāl with a yā`)	Tashīl/Ibdāl (yā`)

Ghunnah in ج & ر	No Ghunnah	Ghunnah/No Ghunnah
Takbīr	No Takbīr	All 4 views
2 Hamzahs with same <u>ḥarakah</u> on both (separate words)	Tashīl/Ibdāl	Tashīl only
1 <sup>st</sup> ء <u>ḍammah</u> , 2 <sup>nd</sup> ء <u>kasrah</u> (separate words)	Tashīl/Ibdāl	Tashīl/Ibdāl
مُؤَدَّن and لَيْلَا	Ibdāl	Read like <u>Hafs</u>
فُوَاد	Read the hamzah with tathlīth	Ibdāl (with wāw)
بَائِي	Read like <u>Hafs</u> (taḥqīq)	Ibdāl (with yā`) or taḥqīq
تَأَدَّن (S. A`rāf)	Read like <u>Hafs</u> (taḥqīq)	Tashīl of the hamzah
تَأَدَّن (S. Ibrāhīm)	Read like <u>Hafs</u> (taḥqīq)	Tashīl of the hamzah or taḥqīq
هَأَاتْتُمْ	Tashīl without alif or Ibdāl (6 ḥarakāt)	Tashīl without alif or tashīl with the alif (2/3/4 ḥarakāt)
أَلْسِي	Yā` dropped & ء read with tashīl (2/6 ḥarakāt)	Yā` dropped & ء read with tashīl (2/6 ḥarakāt)
أَفَأَصَفَأْتُمْ, أَفَأَتْتُمْ, أَفَأَنْتَ, أَفَأَمْتُمْ, أَفَأَمِنُوا, أَفَأَمِنَ, لَأَمَلَانَّ	Read like <u>Hafs</u> (taḥqīq)	Read with tashīl of the 2 <sup>nd</sup> hamzah

رَأَاهَا , رَأَاهُ , رَأَيْتُمْ , رَأَيْتُ كَأَنَّكَ , كَأَنَّكَ , كَأَنَّكَ , كَأَنَّكَ وَيَكُنَّ , كَأَنَّكَ	Read like <u>Hafṣ</u> (taḥqīq)	Read with tashīl of the hamzah
أَوَابًا وَنَا (S. Sāffāt & Wāqīʿah)	Read like <u>Hafṣ</u> with tathlīth in the badl	Read with sukūn on the wāw (وُ) and naql is made
وَلِئ	Read like <u>Hafṣ</u> (taḥqīq)	Read with naql or like Hafṣ
S. Maryam (v.1 with v.2)	<u>Ith</u> -hār	<u>Ith</u> -hār
S. Yāsīn (v.1 with v.2)	Idghām	<u>Ith</u> -hār/Idghām
S. Qalam (v.1 with v.2)	<u>Ith</u> -hār/Idghām	<u>Ith</u> -hār
كَانَتْ ظَالِمَةً , حَمَلَتْ ظَهْرَهَا	Idghām	<u>Ith</u> -hār
بَلَّهَتْ ذَلِكَ	<u>Ith</u> -hār	Idghām/ <u>Ith</u> -hār
نَخَلَكُمْ	Complete Idghām	Complete/incomplete Idghām
The التَّوْرَةِ of ر	Read with Taqlīl	Read with Imālah Kubrā
The يَسِ of ي	Fath	Fath/Taqlīl
The hā` of طه	Imālah Kubrāh	Fath/Taqlīl
The hā` & yā` of كَيْبَعَصَ	Taqlīl	Fath/Taqlīl
تَأْمَنَّا (S. Yūsuf)	Ishmām/Roum	Ishmām
فُرْقِي (S. Shu`arā`)	Rā` full/empty	Rā` full/empty

كِتَابِيهِ إِيَّيْ (S. Ghaaqaḥ)	Taḥqīq/Naql	Taḥqīq/Naql
مَالِيَهُ هَلْكَ (S. Ḥāqqah)	Idghām/ Ith-hār	Idghām/ Ith-hār
The Rā's	Some read empty	Read like Ḥafṣ
The Lām's	Some read full	Read like Ḥafṣ
ذُرُونِي	Sukūn (like Ḥafṣ)	Fathḥah
وَلِي	Fathḥah (like Ḥafṣ)	Sukūn
إِنْحَوْتِي	Fathḥah	Sukūn (like Ḥafṣ)
أَوْزِعْنِي (both places)	Fathḥah	Sukūn (like Ḥafṣ)
مَسْحَابِي	Fathḥah/sukūn (4 ways)	Sukūn (1 way)
تَرْنِ (S. Kahf verse 39)	Read like Ḥafṣ	Read with Yā` al-Zā'idah
أَتَّبِعُونَ (S. Ghāfir verse 38)	Read like Hafṣ	Read with Yā` al-Zā'idah
يَسَا	Read like Ḥafṣ during waqf & waṣl	Ibdāl of hamzah during waqf
نَاسِيَةً, مُلْتَمِتًا, حَاسِبًا	Read like Ḥafṣ	Read with Ibdāl (yā`)
فَبِأَيِّ	Read like Ḥafṣ	Ibdāl (yā`) only
السِّيءِ	Read without the ء	Read like Ḥafṣ