

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 Asbahānī 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 Hafs. 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

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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 *Asbahānī*. 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

1st Muharram 1434 / 15th 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	ا	ā
14	ص	<u>s</u>	30	ي̄	ī
15	ض	<u>d</u>	31	و̄	ū
16	ط	<u>t</u>	32	اي̄	ay
			33	او̄	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 [ī] which is [`] will be omitted when the former appears at the beginning of a word.

Warsh¹

He is Abū Sa‘īd ‘Uthmān ibn Sa‘īd ibn ‘Abd Allah ibn ‘Amr ibn Sulaymān ibn Ibrāhīm. His patronym is also given as Abū ‘Amr and Abū al-Qāsim, though the first is the most common. Others mention his name as ‘Uthmān ibn Sa‘īd ibn ‘Adī ibn Ghazwān ibn Dāwūd ibn Sābiq al-Qiblī. 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, Nāfi‘, nicknamed him Warsh due to his fair complexion. The word warsh itself indicates to something made from milk. Others state that Nāfi‘ 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*, Nāfi‘, 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 Nāfi‘. Upon reaching Medina, he immediately went to the mosque, intending to recite to Nāfi‘. 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 *halqah* (learning circle). Because of the number of students, Nāfi‘ 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

¹ Taken from *The Qur‘ān: 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 *halqah* 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 *halqah* stood up and offered Warsh 10 of his verses too. In this manner it continued until everyone in the *halqah* 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 (*halqah*) for it, and named it the *maqra`* (place of learning) of Warsh (مقر وَرْش).

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-Jazārī

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

Teachers:

- Nāfī.

Students:

- Abū Ya'qūb al-Azraq.

My sanad for the narration of Warsh

I read the narration of Warsh via the *tariq* of Azraq as well as the *tariq* of Asbahānī to my teacher, Muhammad Salīm ibn Ismā‘il Ghaybī. He read the narration of Warsh to the expert, **Qāri Ayyūb Ishaq**. He in turn read to his brilliant and outstanding teacher **Qāri Anīs Ahmad Khān** (d. 1411 AH), who in turn acquired it from many a teacher, including **Qāri Muhibb 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 `Abd al-Rahmān al-Makkī** (d. 1341 AH).

(An alternate link) **Qāri Muhibb al-Dīn** (b. 1322 AH) also read directly to **Qāri `Abd al-Rahmān al-Makkī** (d. 1341 AH), who read to his brother and teacher, **Qāri `Abd Allah ibn Bashīr al-Makkī** (d. 1337 AH), who read to the Egyptian scholar and expert **Ibrāhīm Sa`d** (d. 1316 AH), who read to **Hasan al-Juraysī al-Kabīr** (was still alive in 1305 AH), who read to **Sheikh Muhammad ibn Ahmad Mutawallī** (d. 1313 AH), who read to **Ahmad al-Durrī al-Tihāmī** (*was still alive in 1269 AH*), who read to **Ahmad Salamūnah** (died after 1254 AH), to **Ibrāhīm al-`Ubaydī** (was still alive in 1237 AH), to **`Abd al-Rahmān al-Ujhūrī** (d. 1198 AH), to **Ahmad al-Baqarī** (d. 1189 AH), to **Muhammad al-Baqarī** (d. 1111 AH), to **`Abd 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 **Aḥmad al-Umyūṭī** (d. 872 AH), to the author of *al-Nashr* **Muhammad ibn al-Jazārī** (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 *tariq* 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 Aḥmad Mutawallī** (d. 1313 AH), with his *sanad* mentioned previously to **Ibn al-Jazārī** (d. 833 AH). **Imam Muhammad ibn al-Jazārī**

(d. 833 AH) read to many teachers², including **‘Abd al-Rahmān ibn al-Baghdādī** (d. 781 AH), to **Muhammad ibn Ahmad al-Sā‘igh** (d. 725 AH), to the son in-law of Imam Shāṭibī **al-Kamāl ‘Ali ibn Shujā’** (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 **‘Ali 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 ‘Amr al-Dānī** (d. 444 AH). **Abū ‘Amr 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 Ja‘far Ahmad ibn Usāmah al-Tujibī** (d. 356 AH), to **Ismā‘il ibn ‘Abd Allah al-Nahhās** (d. around 280 AH), to **Abū Ya‘qub al-Azraq** (d. around 240 AH), to the great luminary, **Warsh** (d. 197 AH). **Warsh** (d. 197 AH) read to **Nāfi‘** (d. 169 AH), who read to 70 of the Successors, including (1) **Abū Ja‘far Yazīd ibn al-Qāqā‘** (d. 140 AH), (2) **Abū Dāwūd ‘Abd al-Rahmān ibn Hurmuz** (d. 117 AH), (3) **Shaybah ibn Nisāh** (d. 130 AH), (4) **Abū ‘Abd 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), **‘Abd**

² For the sake of brevity, I will only mention my *sanad* of Warsh via the *tarīq* 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 ˜Abbās ﷺ (d. 68 AH) and **˜Abd Allah ibn ˜Ayyāsh** ﷺ (d. 70 AH), who all read to **Ubayy ibn Ka˜b** ﷺ (d. 30 AH), who read to the **Prophet** ﷺ (d. 11 AH).

Warsh via Azraq (Shātibiyyah)

Basmalah between two surahs

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

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

- 1) *Fasl al-Kull.*
- 2) *Fasl al-Awwal Wasl al-Thānī.*
- 3) *Wasl al-Kull.*

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

- 1) *Sakt.*
- 2) *Wasl.*

➤ 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) *Fasl* – stopping at the end of *Sūrah al-Toubah*.
- 2) *Wasl* – joining the two *sūrahs*.
- 3) *Sakt* between the two *sūrahs*.

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-Mutaffifin*.
 3. *Sūrah al-Fajr* with *Sūrah al-Balad*.
 4. *Sūrah al-‘Asr* 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 *Shatibiyah*.

Idghām

Idghām of the ء is made into the ت of تَتَخَذُّتْ, no matter where or how it appears e.g. لَتَخَذَّلَ عَلَيْهِ أَجْزًا, لَيْنِ الْحَذَّلَ إِلَّهَ غَيْرِي, ثُمَّ أَخْذَتُ الَّذِينَ كَفَرُوا, فَأَخْذَنَّهُمْ etc. The ء will not be read (due to becoming incorporated into the ت) and the ت will be read as *mushaddad*.

Idghām of the د will be made into two letters: the ظ and the ض e.g. قَدْ . فَقَدْ ضَلَّ, ظَلَّمَ . The د 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. حَمَلْتُ ظُهُورُهُمَا (Sūrah al-An`ām verse 138), وَأَنَّعَامُ حُرْمَتْ ظُهُورُهَا (Sūrah al-An`ām verse 146) and كَانَتْ ظَالِمَةً (Sūrah al-Ambiyā` verse 11).

- If joining بَسَ وَالْقُرْآن, *idghām* will be made. In نَ وَالْقَلْمَنْ, there is choice of making *idghām*, or *ith-hār*. No *idghām* will be made in كَهِيْعَصَ * ذِكْرٌ.
- In يَأْتِهِنْ of Sūrah al-Aṛāf verse 176, and إِرْكَبْ مَعَنَا ذَلِكَ of Sūrah Hūd ﴿٤٢﴾ verse 42, only *ith-hār* will be allowed.

Madd

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

Madd Badl

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

If a *hamzah maftūhah* is followed by an *alif* (إِ) in the same word, or a *hamzah maksūrah* is followed by a *yā` sākinah* (يُّ / إِيْ) in the same word, or a *hamzah madmūmah* is followed by a *wāw sākinah* (وُ / عُونَ) in the same word, it is known as *madd badl*.

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

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

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

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

- The word وَجَاءُوْا أَبِاهُمْ in *Sūrah Yūsuf* ﴿١٦﴾ verse 16 has a *madd badl*, as well as *madd munfasil*. If continuing on this word in verse 16, it can only be read with 6 *harakāt* practicing on the *madd munfasil*. If stopping on this word, you may stop with 2/4/6 *harakāt*. In وَجَاءُوْ عَلِيٌّ, verse 18, this word can be read with 2/4/6 *harakāt* whether stopping or continuing.

Madd Līn

Madd līn may be defined as a letter of *līn* i.e. a *wāw* or *yā` sākinah* (وْ يْ) that is preceded by a *fathah* and is followed by a *hamzah* e.g. سَوْءٌ، شَيْءٌ.

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

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

Naql and Silah

Naql is the transference of the *harakah* of the *hamzah* to the *sākin* before it, and subsequently dropping the *hamzah* e.g. مَنْ أَمَنَ, قَدْ أَفْلَحَ حَاسِدٌ إِذَا حَسَدَ.

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

Naql will not be made if the *hamzah* comes after *mīm al-jam`*. Instead, *silah* will be made and it will be pulled 6 *harakāt* e.g. أَتُمْ أَشَدُ.

Certain places may look like *mīm al-jam`*, but it is not e.g. تَعْلَمْ, كَمْ أَهْلَكْنَا. آنَّ. *Naql* will be made in these places.

If stopping on the *mīm al-jam`*, then no *silah* will be made e.g. سَوَاء عَلَيْهِمْ أَنْذِرْهُمْ.

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

- 1) To read the *hamzah al-wasl* while making *naql* i.e. إِلْنسَانُ الْأَرْضُ or إِلْنسَانُ الْأَرْضِ.
- 2) To omit the *hamzah al-wasl* while making *naql* i.e. لِإِنْسَانٍ الْأَرْضِ.

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

- 1) Reading the *hamzah al-wasl* with *qasr* in the *badl*.
- 2) Reading the *hamzah al-wasl* with *tawassut* in the *badl*.
- 3) Reading the *hamzah al-wasl* 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. *الْأَمْرُونَ, الْأُخْرَة, اللَّهُ*, 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 آن of *Sūrah Yūnus* ﴿١٦﴾, verses 51 and 91, there are seven ways of reading:

- 1-3) *Tūl* in the *badl* with *qasr*, *tawassut* and *tūl* in the *lām* of لَآن.
- 4-6) *Tashil* (followed by *naql*) with *qasr*, *tawassut* and *tūl* in the *lām* of لَآن.
- 7) *Qasr* in the *badl* with *qasr* in of لَآن.

- In *Sūrah al-Ankabūt*, if one is joining verse 1 with verse 2 i.e. أَحَسِبَ النَّاسُ, *naql* will be made of the *fathah* onto the *mīm* of آن. *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* (مِنْ حَسِبَ). This is the same as the beginning of *Sūrah Āli Imrān*.

- In *Sūrah al-Hāqqah*, there will be two ways of joining كِتَابِيَّةٍ إِنِّي:
1. If the *hā` al-sakt* is considered i.e. it is originally *sākin* and its function is merely to clarify the last *harakah*, 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-qat̄*, then *naql* will take place i.e. كِتَابِيَّهُ إِنِّي.

Note: The same will apply to مَالِيَّةٌ هَلْكَ i.e. If we consider the function of the *hā` al-sakt* – to clarify the last *harakah* – 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 fī al-adā`*. Bear in mind that *ith-hār* can only be made with *sakt*. Therefore, if one is reading for Warsh without *naql* in كِتَابِيَّةٍ إِنِّي then he will make *ith-hār* in مَالِيَّةٌ هَلْكَ, 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. حَمَّادَزَرْ. If after the second *hamzah* there is a *mutaharrik*, then *ibdāl* will be made with *qasr* e.g. حَمَّلْ.

- 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: أَعْلَمُكُمْ، أَعْنَزِلَ، أَعْنَزِي.
- 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 أَنْمَةٌ

This word is found in *Sūrah al-Toubah*, *Sūrah al-Ambiyā`*, *Sūrah al-Sajdah* and twice in *Sūrah al-Qasas*. 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 أَلَّا ذَكَرْنَاهُ and أَنْسَمْ

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 Hafs.

The word أَرْعَيْتُمْ

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. تَفِيَّعَ إِلَىٰ.
- 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 أَمْمَةً.
- 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 أَمْمَةً. If, after the second *hamzah* there is a *mutaḥarrik*, then *ibdāl* will be made with *qasr* e.g. جَاءَ أَحَدًا.
- If both *hamzahs* possess a *fathah* and the second *hamzah* is followed by an *alif* e.g. جَاءَ إَلَىٰ, 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-Ahzāb*, both *qasr* and *tūl* are allowed when making *ibdāl*: لِلَّنَّيْ إِنْ أَرَادَ النَّبِيُّ رَمَنَ السَّنَاءَ إِنْ اتَّقَيْتُنَّ هُؤُلَاءِ إِنْ of *Sūrah al-Baqarah* and عَلَى two places in the Qur`ān, عَلَى الْبِغَاءِ إِنْ أَرْدَنَ of *Sūrah al-Nūr*, a third way is also allowed for Warsh: reading the second *hamzah* as *yā` maksūrah*.

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

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

- ❖ 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. Ahzāb
Tashīl of 2 nd 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. أُولَئِكُمْ، 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. يَسْأَلُونَ، 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 fī al-adā`*.
- If the first *hamzah* has a *dammah* and the second a *fathah* e.g. شَاءَ أَصْبَنَا، 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. الفتى, الـزِّيَّا, هـدـى.
- 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, الـأَنْثـي. They fall on the scales دـهـوى, طـبـى, إـحـدى, يـكـافـى, كـسـالـى or فـعـالـى, فـعـلـى, فـعـلـى, فـعـلـى e.g.
- 3) Those *alifs* which are written with a *yā`*, whether the word originally is with a *yā`* or with a *wāw* e.g. مـتـى, يـلـى, عـسـى, excluding five words: لـدـى, مـازـكـى, حـتـى, عـلـى, إـلـى.
- 4) Those words which are derived from the *thulāthī mujarrad* - ثـلـاثـي - becoming *mazid* (increased) and are thus written with a *yā`*, whether originally with a *yā`* or not e.g. (عـلـى-يـعـلـو) الـأـعـلـى, (دـنـي-يـدـنـو) الـأـدـنـى, (زـكـى-يـزـكـو) الـأـزـكـى.

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 surahs are: *Sūrah Tāhā*, *Sūrah al-Najm*, *Sūrah al-Mā'ārij*, *Sūrah al-Qiyāmah*, *Sūrah al-Nāzi'at*, *Sūrah 'Abasa*, *Sūrah al-'Ālā`*, *Sūrah al-Shams*, *Sūrah al-Layl*, *Sūrah al-Duhā* and *Sūrah 'Alaq*.

However, Warsh will make *taqlīl* with *khulf* in and verse-ends which are appearing with e.g. رَكِّها, جُلْهَا, وَضْحَهَا etc. At the same time, if the ذَوَاتُ الْيَاءِ at the end of the verse does not appear with مَا and in ذَوَاتُ الرَّاءِ (those *alifs* which are written with a *yā`* and comes after a *rā'*) e.g. ذُكْرِي, اشْتَرِي, 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, الْفَهَارِ. Similarly, in كَافِرِينَ and الْكَافِرِينَ Warsh will also make *taqlīl* without *khulf*.

However, in أَزَاكُهُمْ and جَبَارِينَ, السَّجَارِ 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 نَسْنَخَ مِنْ أُتْهٗ ... عَلٰى كُلٌّ شَيْءٍ
 إِنَّ اللَّهَ عَلٰى كُلٌّ شَيْءٍ قَدِيرٌ * وَأَقِيمُوا الصَّلَاةَ وَأَثُوا الرَّكُوْةَ، قَدِيرٌ
 below:

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

2. If *madd badl* and a choice of *taqlīl* appear together e.g. اُسْجُدُوا، فَتَلْقَى أَدْمٌ
 لِأَدْمٍ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبِي
tarbī will be as shown below.

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

3. If *madd līn* and choice of *taqlīl* appear together e.g. فَسُوْلُهُنَّ سَبِيعَ سَمُوتٍ
 لَيْسَتِ النَّصَارَى عَلٰى شَيْءٍ . . . وَسَعَى فِي خَرَابِهَا، وَهُوَ بِكُلٍّ شَيْءٍ عَلِيمٌ
 there are also four ways of reading:

No.	Līn	Fath/ <u>Taqlīl</u>
1	4	fath <u>l</u>
2	4	taqlīl
3	6	fath <u>l</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 فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزِيَّهَا, there will be six ways of reading:

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

6. If *madd badl*, the *wāw* of سَوْءَاتٍ and a choice of *taqlīl* appear together e.g. بِسْبَيْنِ أَدَمَ قَدْ أَنْزَلْنَا . . . سَوْءَاتِكُمْ . . . وَلِيَاسُ التَّقْوَى. then there are five ways of reading:

No.	Badls (أَدَمَ + سَوْءَاتِكُمْ)	Līn (سوءٌ)	Fath <u>/Taqlīl</u>
1	2	2	fath <u></u>
2	4	2	taqlīl
3	6	2	fath <u></u>
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. **ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللهُ 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. **ئُمَّ كَانَ عَقِبَةَ الَّذِينَ أَسَأُوا وَالَّذِينَ أَمْنُوا وَعَمِلُوا الصِّلْحَةَ طُوبِي لَهُمْ وَحُسْنُ مَتَابِ**, **السُّوَّاى أَنْ كَبَّبُوا بِأَيْمَانِ اللهِ وَكَانُوا بِهَا يَسْتَهِزُونَ**, there will be 11 ways of reading:

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

6	4	Taqlīl	6	Iskān
7	4	Taqlīl	4	Roum
8	6	Fath <u>h</u>	6	Iskān
9	6	Fath <u>h</u>	6	Roum
10	6	Taqlīl	6	Iskān
11	6	Taqlīl	6	Roum

The word رَءَةُ

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

(رَءَةُ الْمُجِرِّمُونَ), *Sūrah al-Kahf* verse 53 and *Sūrah al-Ahzāb* verse 22 (رَءَةُ الْمُؤْمِنُونَ). If continuing on this word, it will be read like Hafs. If stopping on this word, the ۚ and the ، will be read with *taqlīl* (رأي) without *khulf* (choice) and *tathlīth* will be made in *madd badl*. Therefore, there will be three ways of stopping on this word.

The word تَرَأَءَ in *Sūrah al-Shu`arā'* verse 61

If continuing on this word, it will be read like Hafs i.e. تَرَأَءَ الْجَمْعَانَ. 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/fathh* on the *alif*, therefore *tarbī`* will take place. The four ways of stopping on this word are illustrated below:

No.	Madd badl	Fath <u>h</u> /Taqlīl on the ۚ
1	2	Fath <u>h</u>
2	4	Taqlīl
3	6	Fath <u>h</u>

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

The word وَ

This word is found in *Sūrah al-Isrā`* verse 83 and *Sūrah al-Fussilat* verse 51. The وَ 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	<u>Fath</u>
2	4	Taqlīl
3	6	<u>Fath</u>
4	6	Taqlīl

The Rā`

The رَ, 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 يَā` *sākinah*, whether stopping or continuing on the رَ e.g. ذَكْرُكُمْ وِزْرَكُ, خَيْرُكُمْ كَافِرُونَ, خَيْرَاتُ الْآخِرَةِ However, the رَ will be read with *tafkīm* (full) in the following cases:

- If the رَ and the *kasrah* are found in two different words e.g. بِرْ قُوَّسْكُمْ بِرْ سُونْلَ
- If the رَ is preceded by a temporary *kasrah* e.g. اِمْرُؤٌ رَّامِرَأَةٌ

- If the ، is followed by a letter of *isti'lā`* in the same word e.g. صِرَاطٌ بِإِعْرَاضًا, فِرَاقٌ. Only examples of the ض، ق and ط are found in the Qur`ān.
- If the letter separating the ، and the *kasrah* is a letter of *isti'lā`* except for the خ e.g. وَقْرًا, فَطَرَتْ أَللَّهُ, وَمَصْرًا.

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

- 1) حَيْرَانٌ
- 2) وَزْرًا
- 3) سُنْرًا
- 4) صَهْرًا
- 5) حَجْرًا
- 6) إِمْرًا
- 7) ذِكْرًا

➤ *Tafkīm* is preferred in the above seven words. Therefore, *tafkīm* will be read first when reading to a teacher.

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

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

4	6	Tafkhīm
5	6	Tarqīq

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

The word فِرْقٍ 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 maftūhah* (*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. إِصْلَاحًا, طَلَقْتُمْ, ظَلَامٌ, الْصَّلْوَةُ.

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

- If stopping on the ل in words like فَصْلٌ, بَطَّلٌ, طَلٌّ, يُؤْصَلٌ, etc. the ل can be read with *taghlīth* (full) or with *tarqīq* (empty), but full is preferred. If continuing on these words, the ل can only be read with *taghlīth*.
- The ل of the words مُصْلٌ (Sūrah al-Baqarah verse 125) and يَصْلٌ (Sūrah al-A`lā` verse 12) can be read with *taghlīth* or with *taqlīl* when stopping on it. If continuing, the ل can only be read with *taghlīth* in both words.
- In Sūrah al-A`lā` verse 15 the ل in the word فَصْلٌ is only read with *taqlīl* whether stopping or continuing on the word.
- The ل of the words يَضْلَّهَا (Sūrah al-Layl verse 15) and سَيَضْلِلُ (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-Mutaffifīn* 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-Mutaffifīn* verse 14.

Ishmām

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

Warsh will make *ishmām* in three words. The first word is سِيَّئَةٌ and it is found in *Sūrah Hūd* ﴿١﴾ verse 77 and *Sūrah al-Ankabūt* verse 33. The second word is سِيَّئَتْ in *Sūrah al-Mulk* verse 27. Warsh will read with *ishmām* on the س exactly the same way as Kisā`ī reads. The third word is تَمَنَّاً and it is found in *Sūrah Yūsuf* ﴿١﴾ verse 11. It is read like Hafs where *ishmām* and *roum* will be allowed, not forgetting that Warsh will also make *ibdāl* of the *hamzah*.

The words يُضْطُّ and بَضْطَةٌ

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

The word الْمُصَيْطِرُونَ

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

The word بُصَيْطِرٌ

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

The word ضُفْفٌ

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 أَلْأَيْهِ

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

- However, if the word أَلْأَيْهِ comes after إِلَى, then the *alif* is not read and hence no *madd munfasil* will be present. Therefore, 6 *harakāt* 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: الظنو^نا (*Sūrah al-Ahzāb* verse 10), الرسولا^ل (*Sūrah al-Ahzāb* verse 66), السيل^ل (*Sūrah al-Ahzāb* verse 67), سلاسلا^ل (*Sūrah al-Dahr* verse 4) and قوارير^را (*Sūrah Dahr* verse 15 and 16).

The word النَّبِيُّ

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 النَّبِيُّ and will be pulled 6 *harakāt* as it becomes a *madd muttasil*.

The word النَّبِيُّ

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 muttasil* will no longer be read.

The word الْكَوْنُ

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 muttasil* will be pulled 2/6 *harakāt* (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 muttasil* will still be pulled 2/6 *harakāt* (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 *harakāt*.

The word هَآئِنْ

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* (هَآءُ تُشِّلُ). The second way is to read with *ibdāl* (pulling 6 *harakāt*) i.e. the *hamzah* will not be read (هَآئِنْ).

The word سَحْبَيَ in Sūrah al-An`ām 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 *harakāt*. 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 *harakāt*.

The small ن in the Masāhif

In some prints of the Qur`ān, 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-wasl* (temporary *hamzah*) follows any *tanwīn*, then a small ن with a *kasrah* on it is read between the *tanwīn* and the *hamzah al-wasl* for Hafs e.g. بِقَلْبٍ مُّتَيِّبٍ نَّا ادْخُلُوهَا بِسْلَامٍ، أَحَدُنَا 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. وَعَذَابٌ مَسْحُورٌ انْظُرْ, مَحْظُورٌ انْظُرْ, خَيْشَةٌ اجْتُنَّتْ, فَتَلَّ نَ انْظُرْ ارْكُضْ. 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:

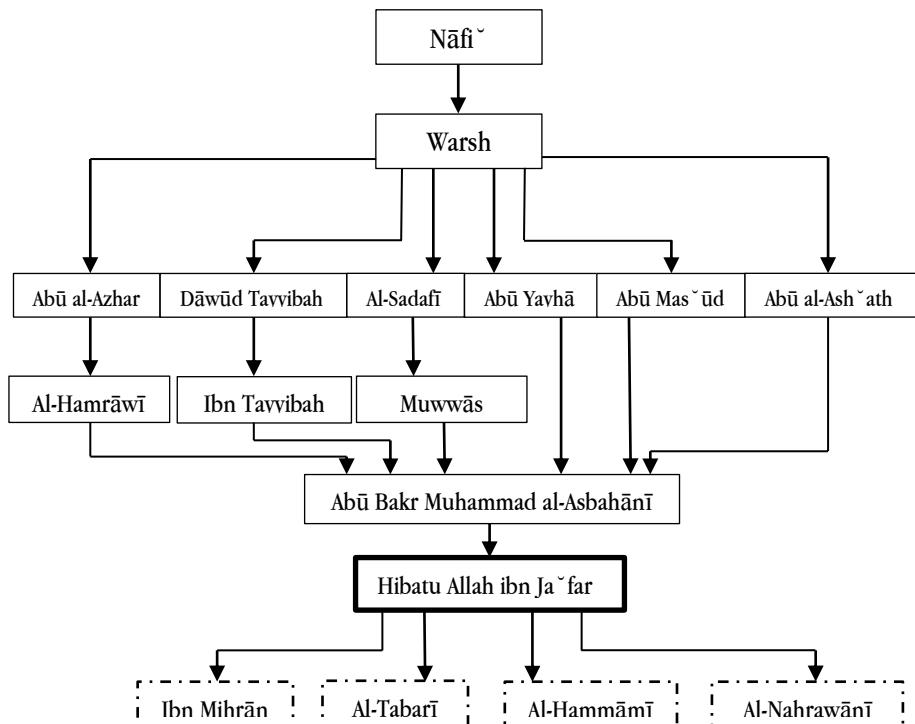
- *Naql* is made whether stopping or continuing on the word.
- Certain *rā`s* are read empty instead of full.
- Silah after the *mīm al-jam`* is pulled 6 harakāt when followed by a *hamzah*.
- *Madd badl* is pulled 2/4/6 harakāt. All other *riwāyāt* generally pull *madd badl* 2 harakāt.
- *Madd līn* is pulled 4/6 harakāt. All other *riwāyāt* pull *madd līn* 2 harakāt.
- 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 Muṭawwiṭī. There are four *turuq* which branch off from Hibatu Allah:

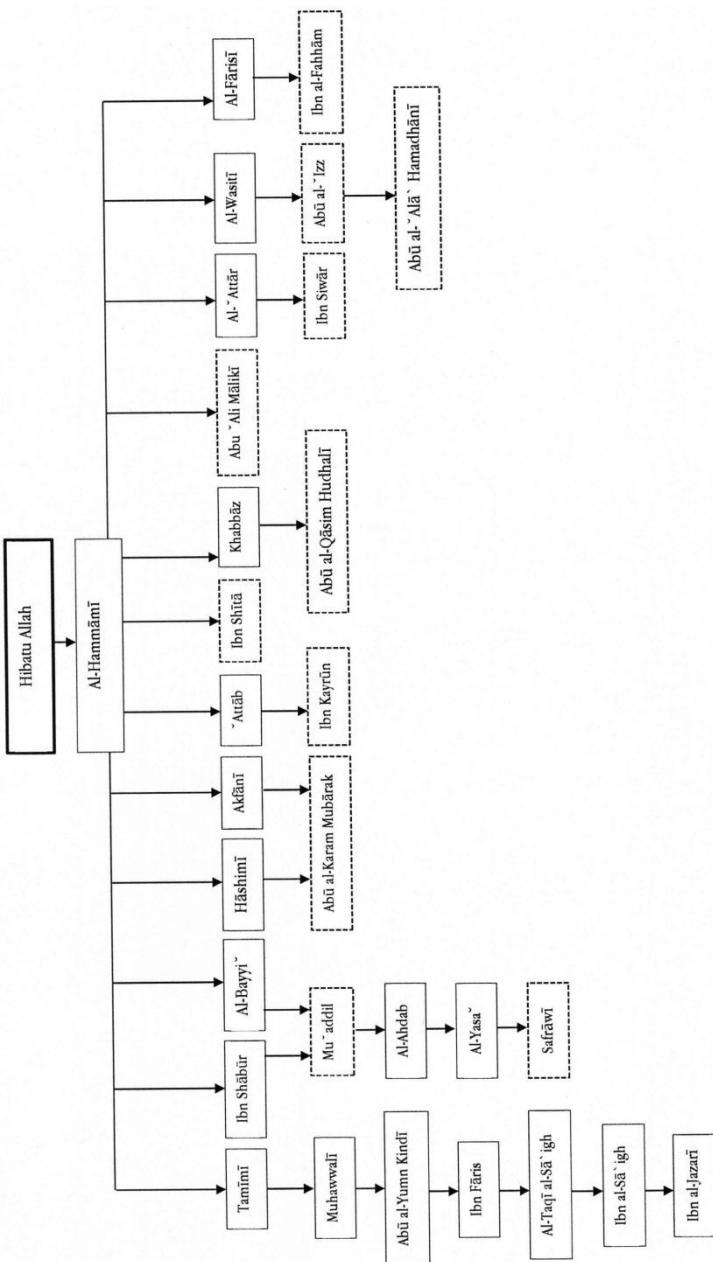
1. Al-Hammāmī.
2. Al-Nahrawānī.
3. Al-Ṭabarī.
4. Ibn Mihrān.



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

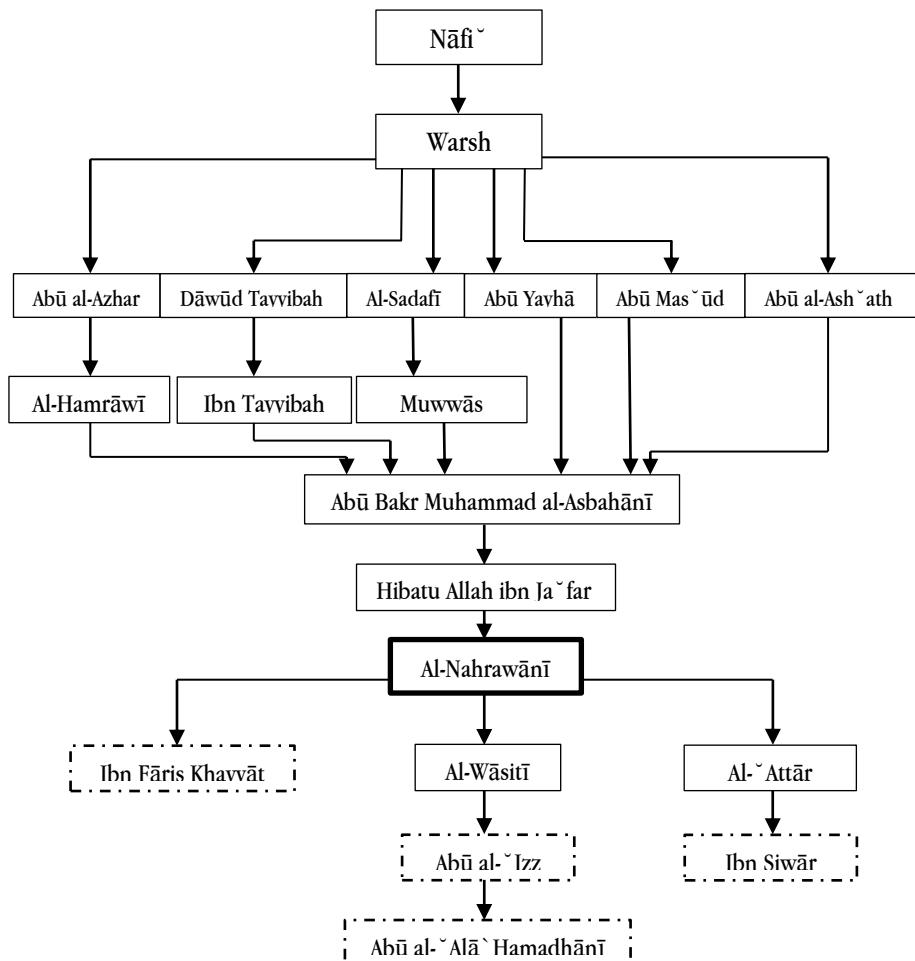
1. *Al-Tajrīd* of Ibn al-Fahhām.
2. *Al-Kifāyah al-Kubrā* of Abū al-‘Izz.
3. *Ghāyah al-Ikhtisār* of Abū al-‘Alā` al-Hamadhanī.
4. *Al-Mustanīr* of Ibn Siwār.
5. *Al-Roudah* of Abū ‘Ali Mālikī.
6. *Al-Kāmil* of Hudhalī.
7. *Al-Tidhkīr* of Ibn Shītā.
8. *Al-Miftāh* of Ibn Khayrūn.
9. *Al-Roudah* of Mu‘addil.
10. *Al-I‘lān* of Safrāwī.
11. *Al-Misbāh* 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:



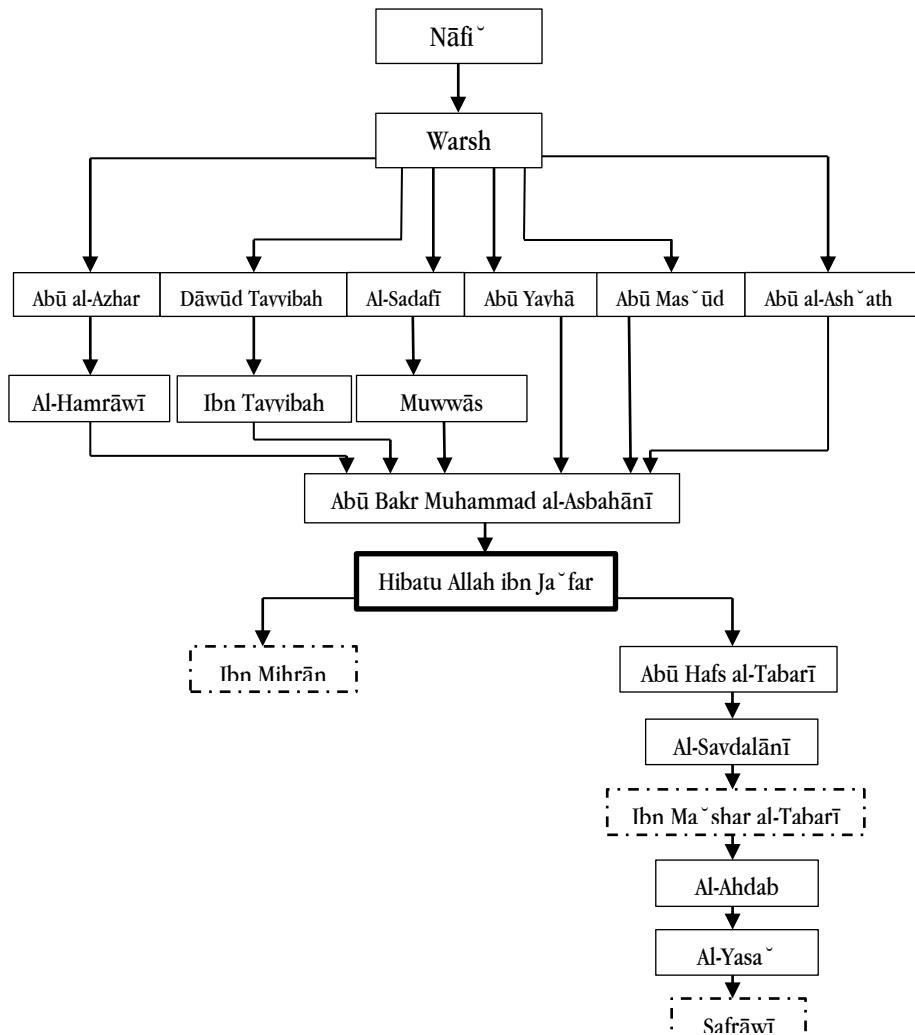
There are four secondary *turuq* from Nahrawānī:

1. *Al-Mustanīr* of Ibn Siwār.
2. *Al-Kifāyah al-Kubrā* of Abū al-‘Izz.
3. *Ghāyah al-Ikhtisār* of Abū al-‘Alā’ Hamadhānī.
4. *Al-Jāmi‘* of Ibn Fāris Khayyāt.



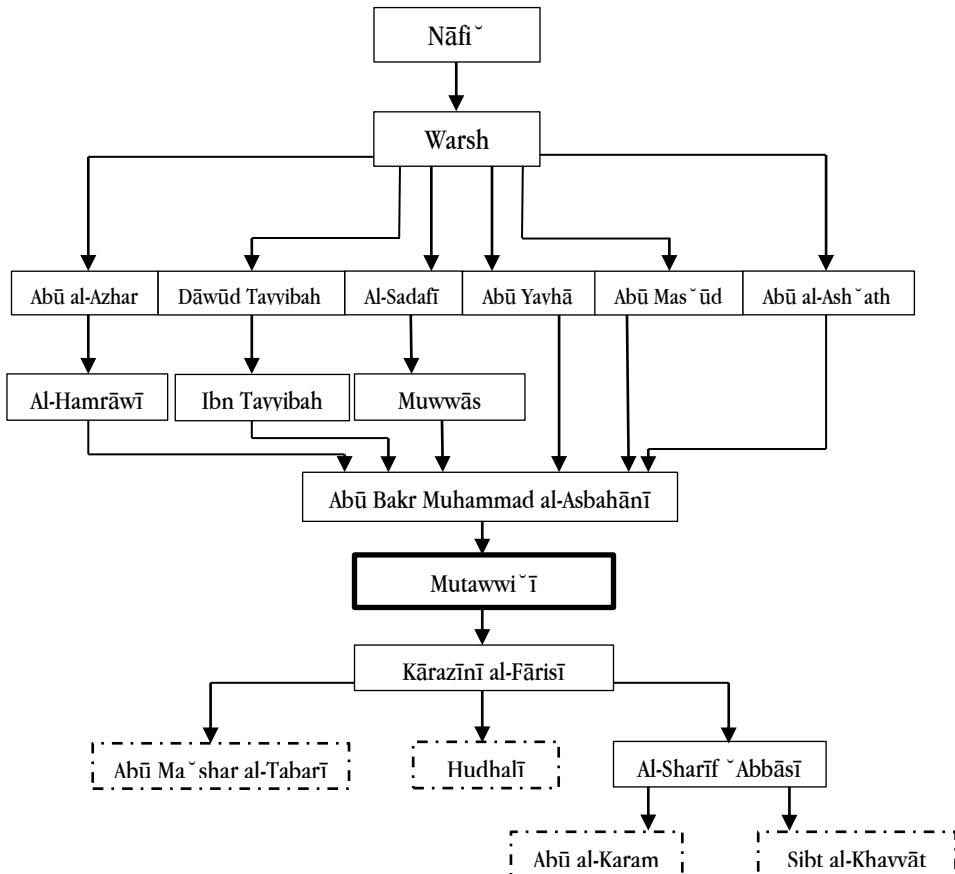
There are two secondary *turuq* from al-*Tabarī*, and subsequently, Ibn Mihrān via his *Ghāyah*:

1. *Al-Talkhiṣ* of Abū Mašar al-*Tabarī*.
2. *Al-I'lān* of Safrāwī.

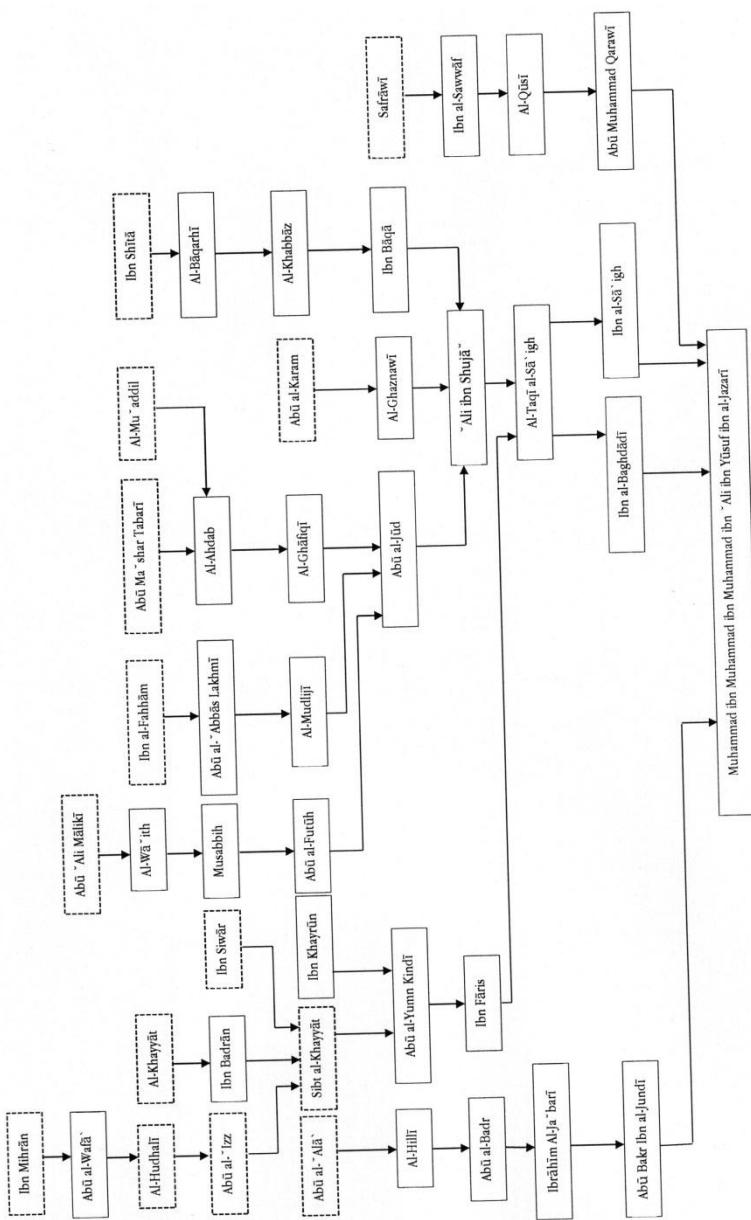


There are three secondary *turuq* transmitting from Muṭawwiʻī:

1. *Al-Mubhij* of Sibṭ al-Khayyāt and al-Misbāh of Abū al-Karam, both via ʻAbbāsī.
2. *Al-Kāmil* of Hudhalī.
3. *Al-Talkhīs* of Tabarī.



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 Hafs reads it i.e. three ways.

Takbīr

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

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

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

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 Hafs 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 *isti`ādhah*.

Madd

- *Madd Munfaṣil*: *qasr* (2 *harakāt*)³/*fuwayq al-qasr* (3 *harakāt*)⁴/*tawassut* (4 *harakāt*)⁵
- *Madd Muttaṣil*: *fuwayq al-qasr* (3 *harakāt*)⁶/*tawassut* (4 *harakāt*)⁷/*tūl* (6 *harakāt*)⁸
- *Madd Ta thīm |*: 4 *harakāt* (only for those who reads *madd munfaṣil* with 2 *harakāt*)⁹

³ *Qasr* is made by: *al-Mustanīr*, the *Roudah* of Mālikī (*Farīdah al-Dahr* mentions *tawassut* for him), the *Roudah* of Mu‘addil, *Kifāyah al-Kubrā*, *al-Miṣbāḥ*, *Ghāyah al-Ikhtisār*, the *Jāmi‘* of Khayyāṭ, *al-I‘lān*, *al-Miftāḥ*, 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.

⁴ *Fuwayq al-qasr* is made by: *Ghāyah al-Ikhtisār*, *al-Talkhīs*, *al-Tidhkār*, *al-Mubhij* and *al-I‘lān*.

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

⁶ *Al-I‘lān* is the only *tāriq* which allows 3 *harakāt* for *Aṣbāḥānī* in *madd muttaṣil*. Considering that he makes *qasr* in *munfaṣil* and *fuwayq al-qasr* in *muttaṣil*, it is an ideal *tāriq* to read if one desires to complete a lot of recitation or during *tarāwīḥ*.

⁷ *Tawassut* is made by: *al-Tajrīd*, the *Ghāyah* of Ibn Mihrān and the *Roudah* of Mu‘addil.

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

⁹ *Madd al-ta thīm |* is transmitted via the *Tayyibah* for all who make *qasr* in *madd munfaṣil*. Even though *Aṣbahānī* has *qasr* in *munfaṣil*, *madd al-ta thīm |* will not be made for him. Those who transmit *madd al-ta thīm |* are Ibn

- *Madd Badl*: 2 harakāt (like Hafs)
- *Madd Līn*: 2 harakāt (like Hafs)
- *Silah of mīm al-jam`*: 2/3/4 harakāt
- *غ* in *Sūrah Maryam* and *Sūrah al-Shūrā*: 2/4/6 harakāt¹⁰

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 Munfasil	Madd Muttasil
1	2 <u>harakāt</u>	3 <u>harakāt</u>
2	2 <u>harakāt</u>	4 <u>harakāt</u>
3	2 <u>harakāt</u>	6 <u>harakāt</u>
4	3 <u>harakāt</u>	3 <u>harakāt</u>
5	3 <u>harakāt</u>	6 <u>harakāt</u>
6	4 <u>harakāt</u>	4 <u>harakāt</u>
7	4 <u>harakāt</u>	6 <u>harakāt</u>

Mihrān, al-Hudhalī and Abū Ma`shar al-Tabarī. However, Ibn Mihrān only transmits *madd al-ta īm |* for Ibn Kathīr, Tabarī transmits it for Ibn Kathīr and Ya`qūb while Hudhalī only has *tawassuṭ* in *munfasil* for Aṣbahānī. Thus, *madd al-ta īm |* will not be made for Aṣbahānī.

¹⁰ Most of the *turuq* allow *qaṣr* in the *ayn* – *al-Mustanīr*, *al-Miftāḥ*, *al-Jāmi`*, *al-Talkhiṣ* and the *Roudah* of Mu`āddil. *Tawassuṭ* is related by: *al-Misbāḥ*, the *Roudah* of Mālikī and *al-Tidhkār*. *Kifāyah al-Kubrā* allows both *qaṣr* and *tawassuṭ*. The *Kāmil* allows both *tawassuṭ* and *tūl*. The *Tajrīd* and *al-I'lān* allows all three ways: *qaṣr*, *tawassuṭ* and *tūl*.

The two ways not allowed are:

No.	Madd Munfaṣil	Madd Muttaṣil
1	3 <u>harakāt</u>	4 <u>harakāt</u>
2	4 <u>harakāt</u>	3 <u>harakāt</u>

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

Ghunnah in ج and ،

There is choice of reading with/without *ghunnah* in ج and ،. Most of the *turuq* will read without *ghunnah* in ج and ،. However, the *Kāmil*, the *Talkhiṣ* and the *Ghāyah* of Ibn Mihrān all make *ghunnah* in ج and ، 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 ، will not be allowed when reading *madd muttaṣil* 3 harakāt or if reading *madd munfaṣil* 2 harakāt while making 4 harakāt in *madd muttaṣil*.

Note: Ibn al-Jazarī states in his *Nashr* that *ghunnah* in ج and ، is preferred on words that are *maqtū`* (cut) e.g. لَهُمْ and should not be

¹¹ Initially, I read with 6 harakāt 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. ﴿ۚ﴾. Sheikh Mutawallī argues that *ghunnah* be made in ل and ، 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-An̄ām, verse 46

قُلْ أَرَأَيْتُمْ إِنْ أَحَدٌ اللَّهُ سَمِعَكُمْ وَأَبْصَارُكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَّا اللَّهُ عَلَيْهِ الْغَيْرُ يَأْتِيَكُمْ بِهِ انظُرْ كَيْفَ نُصَرِّفُ
الآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ (46)

The *hā`* of the word بِهِ will be read with a *dammah* instead of a *kasrah* i.e. بِهُ 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. إِذَا، أَعْنَزَلَ، أَلِدُ، أَنْذَرَهُمْ. *Ibdāl* will only be allowed for Azraq.

The word ءامِنْتُمْ

This word is found in *Sūrah al-Aṛāf*, *Sūrah Tāhā* and *Sūrah al-Shu’arā`*. It is read exactly the way Hafs 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

وَإِنَّهُمْ لَكَاذِبُونَ (152) أَصْطَفَى 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 أَصْطَفَى. 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 أَئْتَكُمْ in five places

The second place in *Sūrah al-Qasas* where this word appears and the place in *Sūrah al-Sajdah* are both read by making *tashīl* with *idkhāl*. All the *turuq* 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-Qasas* where this word appears, will be read with *tashīl* only (with no *idkhāl*).

However, Abū al-‘Izz will allow another way of reading in these three places: substituting the *hamzah* with a *yā'*, and this is known as *ibdāl*.¹²

Therefore, if reading with *ibdāl* in these three places, only 2/3 *harakāt* will be allowed in *madd munfasil* and 6 *harakāt* in *madd muttasil*.

¹² Some allow *ibdāl* to be made for Abū al-‘Alā’ 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.	Munfasil	Tashīl/Ibdāl
1	2 <u>harakāt</u>	Tashīl
2	2 <u>harakāt</u>	Ibdāl
3	3 <u>harakāt</u>	Tashīl
4	3 <u>harakāt</u>	Ibdāl
5	4 <u>harakāt</u>	Tashīl

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

No.	Munfasil	Muttaṣil	Tashīl/Ibdāl
1	2 <u>harakāt</u>	3 <u>harakāt</u>	Tashīl
2	2 <u>harakāt</u>	4 <u>harakāt</u>	Tashīl
3	2 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl
4	2 <u>harakāt</u>	6 <u>harakāt</u>	Ibdāl
5	3 <u>harakāt</u>	3 <u>harakāt</u>	Tashīl
6	3 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl
7	3 <u>harakāt</u>	6 <u>harakāt</u>	Ibdāl
8	4 <u>harakāt</u>	4 <u>harakāt</u>	Tashīl
9	4 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl

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

No.	Munfasil	Muttaṣil	Tashīl/Ibdāl	Ghunnah in <i>و</i> and <i>و</i>
1	2 <u>harakāt</u>	3 <u>harakāt</u>	Tashīl	No
2	2 <u>harakāt</u>	4 <u>harakāt</u>	Tashīl	No
3	2 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl	No
4	3 <u>harakāt</u>	3 <u>harakāt</u>	Tashīl	No
5	3 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl	No
6	4 <u>harakāt</u>	4 <u>harakāt</u>	Tashīl	No
7	4 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl	No
8	2 <u>harakāt</u>	6 <u>harakāt</u>	Ibdāl	No
9	3 <u>harakāt</u>	6 <u>harakāt</u>	Ibdāl	No
10	2 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl	Yes
11	3 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl	Yes
12	4 <u>harakāt</u>	4 <u>harakāt</u>	Tashīl	Yes
13	4 <u>harakāt</u>	6 <u>harakāt</u>	Tashīl	Yes

The words *آللَّهُمَّ آلِكُنْ وَآلِذَّكَرِينَ* and *آللَّهُمَّ*

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 *Asbahānī*. However, only two of the *turuq* i.e. *al-Kāmil* and *al-I'lān* will allow *tashīl* as well.

Therefore, if you are making *tashīl* via *al-Kāmil*, only 4 *harakāt* in *munfasil* and 6 *harakāt* in *muttasil* will be allowed. If you are making *tashīl* via *al-I`lān*, only 2/3 *harakāt* in *munfasil* and 3 *harakāt* in *muttasil* 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 إِلَّا, جَاءَ أَحَدٌ.
- If both *hamzahs* possess a *kasrah*, then Warsh will have only one way of reading i.e. *tashīl* of the second *hamzah* e.g. مِنَ السَّمَاءِ, فِي السَّمَاءِ إِلَّهُ رَبُّنَا.
- 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: أُولَئِكَ هُنَّ الظَّالِمُونَ.
- If the first *hamzah* has a *dammah* and the second a *kasrah* e.g. يَسْأَلُ إِلَيْهِ, 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-I`lān*, *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 munfasil* 2 *harakāt* and

pulling *madd muttasil* 4 *harakāt*.¹³ When making *ibdāl* with *ghunnah* in *ل* and *ر*, then *madd munfasil* must be pulled 4 *harakāt* and *madd muttasil* 6 *harakāt*.¹⁴

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

The Isolated Hamzah

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

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، اللُّؤْلُؤُ، الْبَأْسُ، كَأسٌ، رِعْيَا. This will apply for all forms of how these words may appear in the Qur`ān. The five verbs are: إِقْرَأْ، تُنُوِّي، جِئْتُ، تَبَيَّنَ، هَيَّنَ. This will apply for all forms of how these words may appear in the Qur`ān.

¹³ This is because all the *turuq* relating *ibdāl* have *tūl* in *madd muttasil*, except for *al-Tajrīd*. However, the *Tajrīd* does not have *qaṣr* in *munfasil*.

¹⁴ This is because the only *tariq* which allows *ghunnah* in *lām* and *rā'* and makes *ibdāl* is the *Kāmil* of *al-Hudhalī*, who has *tawassut* in *munfasil* and *tūl* in *muttasil*.

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

The Hamzah Mutahrikah

The words لَّا and مُؤَذْنٌ, wherever it appears, will be read like Hafs i.e. without *ibdāl*. The word فُوادٌ will be read where the *hamzah* is substituted with a *wāw*. The word بِيَأْيٍ will be read بِيَسِيٍّ with *ibdāl*, as well as with *tahqīq* (like Hafs). However, if the letter ف appears before it i.e. فِيَأْيٍ, then only *ibdāl* will be allowed.

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

- Two places in *Sūrah Yusuf* ﴿الْمُصْنَع﴾ verse 4 (رَأَيْتُهُمْ، رَأَيْتُ)
- Two places in *Sūrah al-Naml*, verse 40 (رَآهُ) and verse 44 (رَأَيْتُهُ)
- *Sūrah al-Qasas* verse 31 (رَآهَا)
- *Sūrah al-Munāfiqūn* verse 4 (رَأَيْتُهُمْ)
- *Sūrah Yūnus* ﴿الْأَطْمَانُ﴾ verse 7 (اَطْمَانُهُ)
- *Sūrah al-Hajj* verse 11 (اَطْمَانُ)
- Words like كَانَهُمْ, وَيَكَانُ and كَانَ 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-Zuhraf* verse 40.

- أَفَعَنْمٌ – *Sūrah al-Ambiyā`* verse 50.
- أَفَاصْفَاكُمْ – *Sūrah al-Isrā`* verse 40.
- لَآمَلَانَ – *Sūrah al-Sajdah* verse 13.
- أَفَمِنَ – *Sūrah al-Aṣrāf* verse 97 and *Sūrah al-Nahl* verse 45.
- أَفَمِنُوا – *Sūrah al-Aṣrāf* verse 99.
- أَفَمِنْتُمْ – *Sūrah al-Isrā`* verse 68.

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

The word تَذَذَّنَ

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

This word also appears in *Sūrah Ibrāhīm* ﴿١﴾ 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 مُلِئْتُ, خَاسِنَا and نَاشِيَةَ

The word خَاسِنَا is found in *Sūrah al-Mulk* verse 4, مُلِئْتُ is found in *Sūrah al-Jinn* verse 8 and نَاشِيَةَ 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 نَاشِيَةَ, خَاسِنَا, مُلِئْتُ, حَاسِنَا respectively.

The word النَّبِيُّ

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 هَامَتْنُ

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* (هَامَتْ). The second way is to read with the *alif* while making *tashīl* in the *hamzah*, applying *madd* or *qasr*.¹⁵

The word الْئَيْ

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 muttaṣil* will be pulled 2/6 *harakāt* i.e. two ways. Remember that if reading 2 *harakāt* in *madd munfasil* then the *madd muttaṣil* can be pulled 2/6 *harakāt*. But if deciding to read *madd munfasil* with 6 *harakāt*, then *madd muttaṣil* can only be pulled 6 *harakāt*.

¹⁵ Reading the *alif* while applying *madd* will not be allowed when making *qasr* in *madd munfasil*.

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 *harakāt* 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 *harakāt*.

أَوْبَأْتُنَا

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

مُلْكٌ

This word can either be read with *naql*¹⁶ i.e. مُلْكٌ, or with *tahqīq* (like Hafs).

Idghām

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

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

possible ways of reading *madd munfasil* with *madd muttasil* 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 ذَلِكْ of *Sūrah al-A`rāf* verse 176, both *idghām* and *ith-hār* will be allowed. Most of the *turuq* will make *ith-hār*. When reading 2 *harakāt* in *madd munfasil*, then *idghām* will not be allowed.

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

6. The word نَخْلُقُكْ 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 *tariq* that makes incomplete *idghām*. Therefore, when reading with incomplete *idghām*, then *madd munfasil* and *madd muttasil* must both be pulled 4 *harakāt*.

Fath, Imālah and Taqlīl

- The ζ of the word الْوَرَاءَ will be read with *imālah* wherever it appears in the Qur`ān by all the *turuq*.
- The ζ of the word يُسَّ can be read with *fath* (like Hafs) or with *taqlīl*. The *Kāmil*, the *Talkhīṣ* and the *Miṣbāḥ* are the *turuq* who make *taqlīl*. *Taqlīl* will only be allowed in the following cases:

No.	Madd Munfaṣil	Madd Muttasil
1	2 <u>harakāt</u>	4 <u>harakāt</u>
2	4 <u>harakāt</u>	6 <u>harakāt</u>
3	3 <u>harakāt</u>	6 <u>harakāt</u>

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

- The $hā`$ of the word كُبِيَّصَ can either be read with *fath* or with *taqlīl*. *Fath* or *taqlīl* will also be allowed in the $hā`$ and $yā`$ of the word كَعْبَيَّصَ . The *Kāmil* and the *Talkhīṣ* are the only *turuq* that reads with *taqlīl* in both these places. The rest will read with *fath*.

¹⁷ This is because it is related via the *Ghāyah* of Ibn Mihrān, who is the only *tarīq* which has *ith-hār* in يُسَّ . 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 Hafs reads it. The *rā`* of the word فُرْقَة (Sūrah al-Shu`arā` verse 63) can be read full (*tafkīm*) 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 munfasil* with 2/3 *harakāt* while making 3 *harakāt* in *madd muttasil*, or you can read *madd munfasil* and *madd muttasil* both with 4 *harakāt*. No *ghunnah* in *و* and *و*, can be made when reading the *rā`* of فُرْقَة 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 Hafs reads it.

The Yā` al-Idāfah

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

- يَ – يَ will be read with a *fathah* (Sūrah al-Ghāfir verse 26).
- وَيْ – وَيْ 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).
- إِخْوَنْيَ – إِخْوَنْيَ will be read with a *sukūn* (Sūrah Yusuf ﷺ verse 100).

- يَأْرِعْنِي – 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:

- كَذَنْبُ (Sūrah al-Kahf verse 39) – will be read تَرْنِي during *wasl* only.
- أَتَعْوُنْ (Sūrah al-Ghāfir verse 38) – will be read اِتْبُونِي 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 Munfasil	6	2/3/4
Madd Muttasil	6	3/4/6
Madd Badl	2/4/6	2
Madd Līn	4/6	2
Madd Ta`thīm	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-An`ām v.46	with kasrah	with <u>dammah</u>
Hamzatayn fathatayn (1 word)	Tashīl/Ibdāl	Tashīl only
امْسَنْ (3 places)	With an additional ء & Tashīl	Read like <u>Hafs</u>
أَصْطَقَى in S. Sāffāt	Read like <u>Hafs</u>	with Hamzah al-Wasl
أَنْتَهُ 2 nd place in S. Qasās & Sajdah	Tashīl (minority allow ibdāl with a yā`)	Tashīl with idkhāl
أَنْتَهُ 1 st place in S. Qasās, 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>harakah</u> on both (separate words)	Tashīl/Ibdāl	Tashīl only
1 st ء <u>dammah</u> , 2 nd ء kasrah (separate words)	Tashīl/Ibdāl	Tashāl/Ibdāl
مُؤْدَنْ لِلَّهٰ and	Ibdāl	Read like <u>Hafs</u>
فُواد	Read the hamzah with tathlīth	Ibdāl (with wāw)
بَأْيٰ	Read like <u>Hafs</u> (tahqīq)	Ibdāl (with yā`) or tahqīq
تَأْذَنْ (S. A^rāf)	Read like <u>Hafs</u> (tahqīq)	Tashīl of the hamzah
تَأْذَنْ (S. Ibrāhīm)	Read like Hafs (tahqīq)	Tashīl of the hamzah or tahqīq
مَأْكُونَةً	Tashīl without alif or Ibdāl (6 <u>harakāt</u>)	Tashīl without alif or tashīl with the alif (2/3/4 <u>harakāt</u>)
الَّئِيْ	Yā` dropped & ء read with tashīl (2/6 <u>harakāt</u>)	Yā` dropped & ء read with tashīl (2/6 <u>harakāt</u>)
أَفَصَاحُكُمْ، أَفَأَشْتُمْ، أَفَأَنْتَ، أَفَامْسَتْمُ، أَفَأَمْنُوا ، أَفَأَمَنْ	Read like <u>Hafs</u> (tahqīq)	Read with tashīl of the 2 nd hamzah

رَآهَا، رَأَاهُمْ، رَأَيْتُهُمْ، كَانَهُنَّ، كَانُ، اطْمَأنَّ، اطْمَأْنُوا، وَيَكَانُ، كَانَما	Read like <u>Hafs</u> (tahqīq)	Read with tashīl of the hamzah
(S. Sāffāt & Wāqi'ah) أَوَابَوْتَنَا	Read like <u>Hafs</u> with tathlīth in the badl	Read with sukūn on the wāw (أَوْ) and naql is made
مِلْءٌ	Read like <u>Hafs</u> (tahqīq)	Read with naql or like Hafs
S. Maryam (v.1 with v.2)	Ith-hār	Ith-hār
S. Yāsīn (v.1 with v.2)	Idghām	Ith-hār/Idghām
S. Qalam (v.1 with v.2) كَانْتُ ظَالِيَةً، حَكَلْتُ ظُهُورُهُمَا	Ith-hār/Idghām	Ith-hār
يَأْهُثُ ذَلِكَ	Idghām	Ith-hār
نَخْلُقُكُمْ	Ith-hār	Idghām/Ith-hār
The التَّرَاةِ of ر	Complete Idghām	Complete/incomplete Idghām
The يِ of يَسَّ	Read with Taqlīl	Read with Imālah Kubrā
The hā` of طَ	Fath	Fath/Taqlīl
The hā` & yā` of كَهْيَعَصَّ	Imālah Kubrāh	Fath/Taqlīl
Taqlīl	Fath/Taqlīl	
(S. Yūsuf) تَأْمَنَّا	Ishmām/Roum	Ishmām
فُرْقَ (S. Shu'arā`)	Rā` full/empty	Rā` full/empty

(S. Ghāqah) كَتَبْيَةٌ إِنِّي	Tahqīq/Naql	Tahqīq/Naql
(S. Hāqqah) مَالِيَةٌ هَلَكَ	Idghām/ <u>Ith</u> -hār	Idghām/ <u>Ith</u> -hār
The Rā`'s	Some read empty	Read like <u>Hafs</u>
The Lām's	Some read full	Read like <u>Hafs</u>
ذُرْوَنٌ	Sukūn (like <u>Hafs</u>)	Fathah
وَلِيٌ	Fathah (like <u>Hafs</u>)	Sukūn
إِخْوَتْهُ	Fathah	Sukūn (like <u>Hafs</u>)
أَوْزَنْتْهُ (both places)	Fathah	Sukūn (like <u>Hafs</u>)
مَحْيَايَ	Fathah/sukūn (4 ways)	Sukūn (1 way)
تَرَنْ (S. Kahf verse 39)	Read like <u>Hafs</u>	Read with Yā` al-Zā` idah
أَتَيْعُونِ (S. Ghāfir verse 38)	Read like Hafs	Read with Yā` al-Zā` idah
يَشِيلٌ	Read like <u>Hafs</u> during waqf & wasl	Ibdāl of hamzah during waqf
نَائِشَةً، مُلِئْتُ، حَاسِنًا	Read like <u>Hafs</u>	Read with Ibdāl (yā`)
فَيَأْيِ	Read like <u>Hafs</u>	Ibdāl (yā`) only
النَّسَبِيُّ	Read without the ء	Read like <u>Hafs</u>