

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 *tarīq* 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

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	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.

Warsh¹

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

¹ 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 *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 (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-Umyūṭī** (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 teachers², 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**

² 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. لَتَّخَذَتْ عَلَيْهِ أَجْرًا, لَتَّيْنِ اتَّخَذَتْ إِلَهَ غَيْرِي, ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا, فَأَخَذْتُهُمْ etc. 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. فَذَّذَّ فَذَّذَّ ضَلَّ ظَلَمَ. The ض will not be read (becoming incorporated into the ظ /ض) 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 ظُهُورُهُمَا (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 يُسِّسَ 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/tul*).
- *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 لَانَ of *Sūrah Yūnus* الْيُونُسُ, 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. *لَمَّ * أَحْسِبَ النَّاسُ*, *naql* will be made of the *fathḥah* onto the *mīm* of لَمَّ. *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 Āli 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 *qaṣr* 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 آَلَ, 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 النَّسَاءِ إِنْ 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 nd hamzah with Naql	عَلَى الْبِغَاءِ إِنَّ رَدَّنَّ
2	Ibdāl of the hamzah into <i>yā` maksūrah</i>	عَلَى الْبِغَاءِ يِنَّ رَدَّنَّ
3	Ibdāl with <i>yā` sākinah</i> while making <i>qasr</i>	عَلَى الْبِغَاءِ يِ رَدَّنَّ
4	Ibdāl with <i>yā` sākinah</i> while making <i>tūl</i>	عَلَى الْبِغَاءِ يِ 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 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. *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. فُعَالَى, فُعَلَى, فُعَلَى, فُعَلَى.
- 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-يَعْلُو) 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 surahs 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-Duḥā* 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، فَتَلَقَىٰ 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 there will be six ways of reading:

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 st Badl	Fath/Taqlīl	2 nd 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، خَيْرَاتِ، الْآخِرَةِ. 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، اِمْرَاةً.

- 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) حَيْرَانَ
- 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 *taqlīl* (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 *damamah*.

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 **بِضْطَّةً** and **بِضْطُ**

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

The word **الْمُصْطِرُّونَ**

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), سلاسلأ (*Sūrah al-Dahr* verse 4) and قواريرا (*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 النَّبِيِّءُ and will be pulled 6 *ḥarakāt* as it becomes a *madd muttasīl*.

The word النَّبِيُّءُ

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 النَّحْيُ

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.