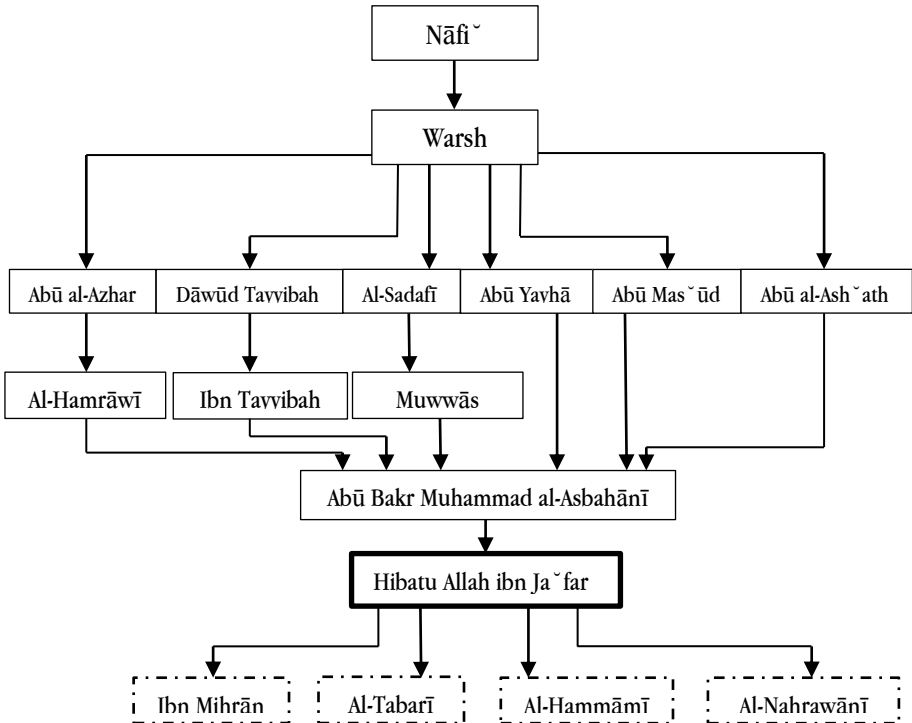


Warsh via Aṣbahānī

The *turuq* of Aṣbahānī

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

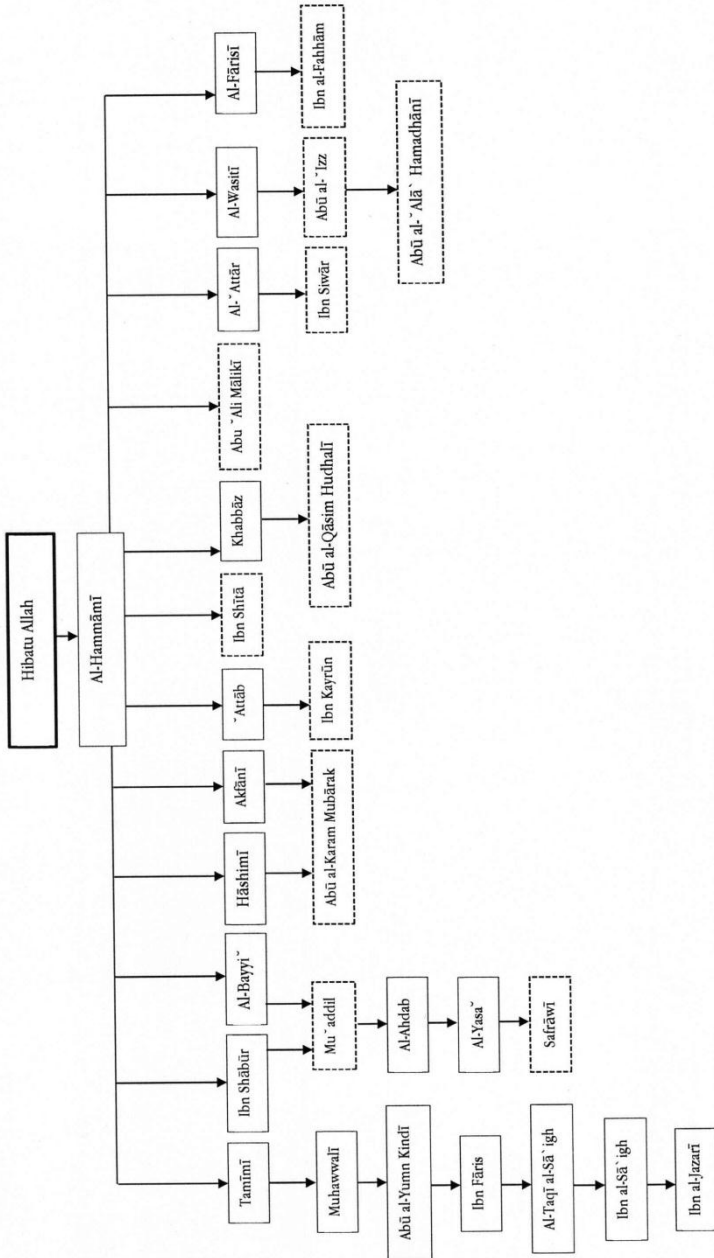
1. Al-Ḥammāmī.
2. Al-Nahrawānī.
3. Al-Ṭabarī.
4. Ibn Mihrān.



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

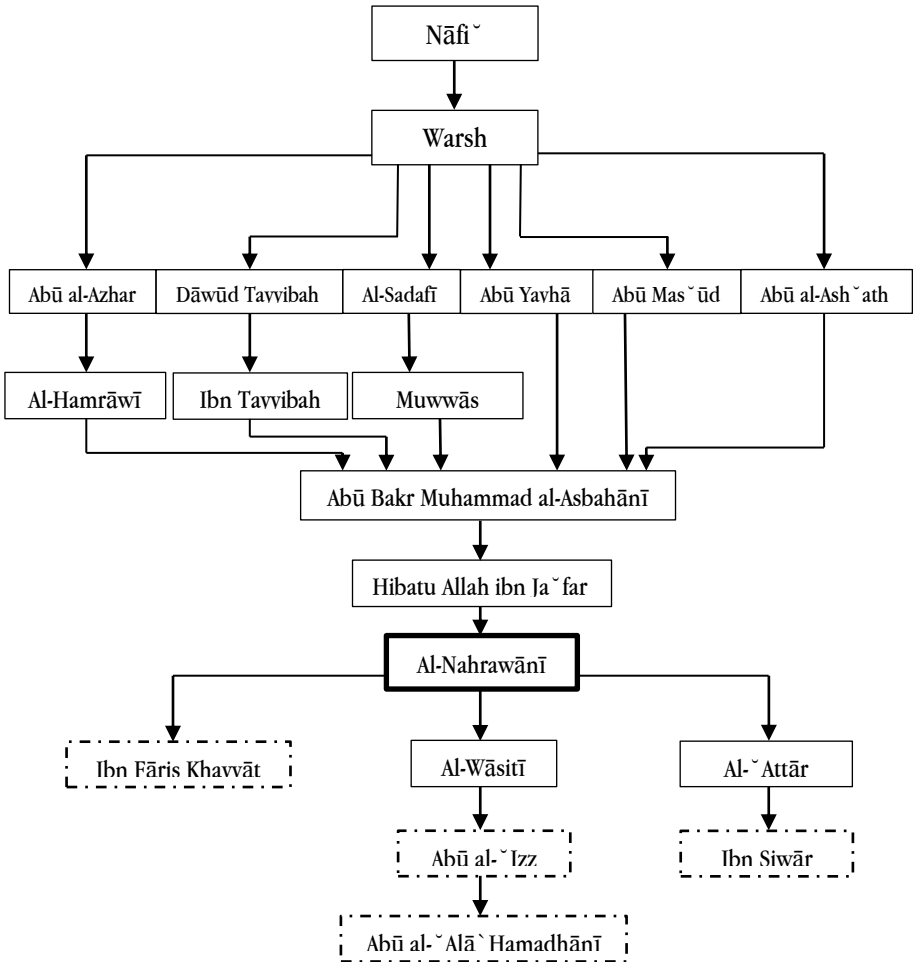
1. *Al-Tajrīd* of Ibn al-Fahhām.
2. *Al-Kifāyah al-Kubrā* of Abū al-ʿIzz.
3. *Ghāyah al-Ikhtiṣār* of Abū al-ʿAlā` al-Hamadhānī.
4. *Al-Mustanīr* of Ibn Siwār.
5. *Al-Roudah* of Abū ʿAli Mālikī.
6. *Al-Kāmil* of Hudhalī.
7. *Al-Tidhkīr* of Ibn Shīṭā.
8. *Al-Miftāḥ* of Ibn Khayrūn.
9. *Al-Roudah* of Muʿaddil.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

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



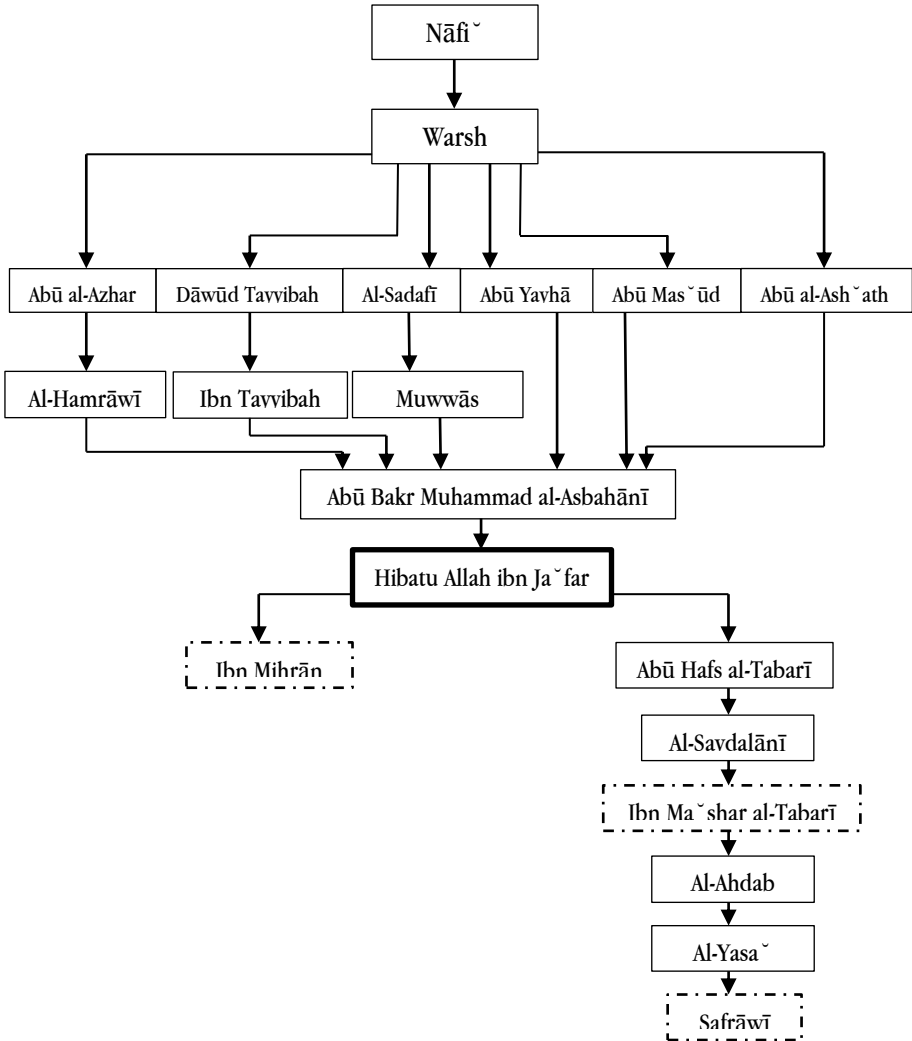
There are four secondary *turuq* from Nahrawānī:

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



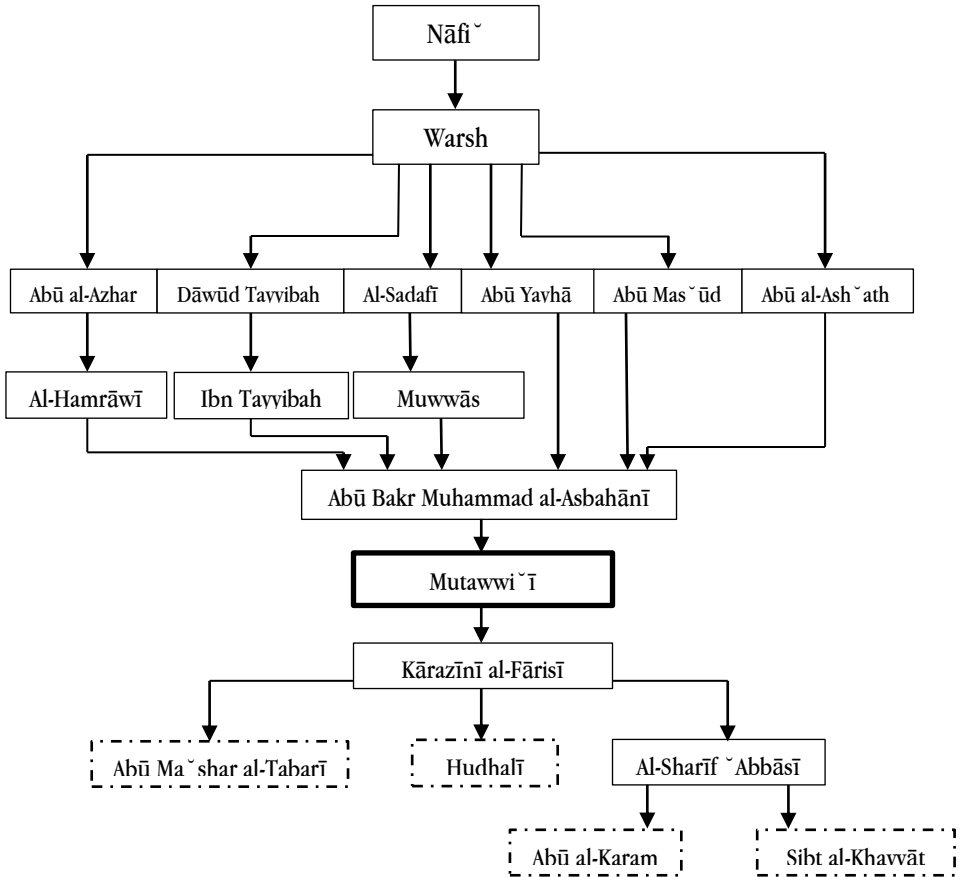
There are two secondary *ṭuruq* from al-Ṭabarī, and subsequently, Ibn Mihrān via his *Ghāyah*:

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



There are three secondary *turuq* transmitting from Muṭawwiṭ:

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



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

Basmalah between two sūrahs

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

Takbīr

Takbīr refers to the utterance of the words اللهُ أَكْبَرُ.

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

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

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

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

Madd

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

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

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

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

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

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

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

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

- *Madd Badl*: 2 ḥarakāt (like Hafs)
- *Madd Līn*: 2 ḥarakāt (like Hafs)
- *Ṣilah of mīm al-jamʿ*: 2/3/4 ḥarakāt
- ξ in *Sūrah Maryam* and *Sūrah al-Shūrā*: 2/4/6 ḥarakāt¹⁰

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

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

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

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

The two ways not allowed are:

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

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

Ghunnah in ج and ح

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

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

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

made in words that are *mousūl* (joined) e.g. ^آلَا. Sheikh Mutawalli argues that *ghunnah* be made in ُ 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-An`ām, verse 46

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

The *hā`* of the word ^{بِهِ} will be read with a *dammah* instead of a *kasrah* i.e. ^{بِهِ} 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. ^{ءَ}ءَأَنْذَرْتَهُمْ, ^{ءَ}ءَأَلِدُ, ^{ءَ}ءَأَنْزَلَ, ^{ءَ}ءَأَذَا. *Ibdāl* will only be allowed for Azraq.

The word ^{ءَ}ءَأَمْسُتُمْ

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

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

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

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

The word **أُئِمَّة** in five places

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

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

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

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

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

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

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

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

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

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

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

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

The words اللهُ and اَللّٰهُنَّ, اَلذِّكْرَيْنِ

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

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

Two hamzahs appearing in two separate words

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

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

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

The Isolated Hamzah

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

The Hamzah Sākinah

Generally, *ibdāl* of the *hamzah* will be made similarly to how Sūsī or Abū ḤAmr would make *ibdāl*. There are 10 exceptions where *ibdāl* of the *hamzah* will not be made: in five nouns and five verbs. The five nouns are: الرَّأْسُ, رِءْيَا, كَأْسٌ, اللَّوْلُؤُ, الْبَأْسُ. This will apply for all forms of how these words may appear in the Qur`ān. The five verbs are: أَقْرَأُ, تَوَوَّى, جِئْتُ, نَبَّئْتُ, هَيَّئْتُ. 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 muttaṣil*, except for *al-Tajrīd*. However, the *Tajrīd* does not have *qasr* in *munfaṣil*.

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 *tawassuṭ* in *munfaṣil* and *tūl* in *muttaṣil*.

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

The Hamzah Mutaharrikah

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

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

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

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

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

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

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

The word تَأَذَّنَ

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

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

The words نَاشِئَةً, مُمْلِئَتْ, حَاسِبًا

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

The word النَّسِيءُ

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

The word هَاأَنْتُمْ

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

The word النَّيْ

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. Remember that if reading 2 *ḥarakāt* in *madd munfaṣīl* then the *madd muttasīl* can be pulled 2/6 *ḥarakāt*. But if deciding to read *madd munfaṣīl* with 6 *ḥarakāt*, then *madd muttasīl* can only be pulled 6 *ḥarakāt*.

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

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

The words **أَوْ أَبَاؤُنَا**

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

The word **مِلْءٌ**

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

Idghām

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

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

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

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

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

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

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

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

Fath, Imālah and Taqlīl

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

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

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

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

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

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

The Rā`

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

The Lām

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

The Yā` al-Idāfah

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

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

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

The Yā`āt al-Zawā`id

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

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

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

Table of differences between Azraq and Aṣbahānī

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

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

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

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

كِتَابِيهِ إِيَّيْ (S. Ghaaqah)	Tahqīq/Naql	Tahqīq/Naql
مَالِيَهُ هَلْكَ (S. Hāqqah)	Idghām/ Ith-hār	Idghām/ Ith-hār
The Rā's	Some read empty	Read like <u>Hafṣ</u>
The Lām's	Some read full	Read like <u>Hafṣ</u>
ذُرُونِي	Sukūn (like <u>Hafṣ</u>)	Fathah
وَلِي	Fathah (like <u>Hafṣ</u>)	Sukūn
إِنْحَوْتِي	Fathah	Sukūn (like <u>Hafṣ</u>)
أَوْزِعْنِي (both places)	Fathah	Sukūn (like <u>Hafṣ</u>)
مَحْبَابِي	Fathah/sukūn (4 ways)	Sukūn (1 way)
تَرْنِ (S. Kahf verse 39)	Read like <u>Hafṣ</u>	Read with Yā` al-Zā'idah
أَتَّبِعُونِ (S. Ghāfir verse 38)	Read like Hafṣ	Read with Yā` al-Zā'idah
يَسَا	Read like <u>Hafṣ</u> during waqf & waṣl	Ibdāl of hamzah during waqf
نَاشِئَةً, مُلْتَمِتٌ, حَاسِبَاتًا	Read like <u>Hafṣ</u>	Read with Ibdāl (yā`)
فَبِأَيِّ	Read like <u>Hafṣ</u>	Ibdāl (yā`) only
السِّيءِ	Read without the ء	Read like <u>Hafṣ</u>