

المَجْمُوعَةُ الْذَّهَبِيَّةُ

فِي تَعْلِيمِ

طَرِيقِ الرَّوْضَةِ وَالشَّاطِبِيَّةِ

Followed by:

أُمُّنِيَّةُ الْوَلْهَانِ فِي سَكْتِ حَفْصِ بْنِ سُلَيْمَانَ

The Aspiration of the Perplexed

in making

Sakt for Hafs ibn Sulaymān

Commentary by Saleem Gaibie

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INTRODUCTION

Many students are going abroad to receive *ijāzah* (licence) in the Qurān. The most commonly read narration is that of Ḥafṣ from ‘Āsim. Generally students get *ijāzah* for Ḥafṣ via the *ṭarīq* of the *Shāṭibiyah*. However, a number of them have received *ijāzah* for Ḥafṣ via the *ṭarīq* of the *Roudah*.

This book details the differences found in this *ṭarīq* of the *Roudah* whilst comparing it to the *ṭarīq* of the *Shāṭibiyah*. In doing so, the two most noted and studied texts have been chosen to aid the student in understanding all the differences. These are the poems written by Sheikh Ibrāhīm Samannūdī and Sheikh ‘Āmir al-Sayyid ‘Uthmān. By memorising or studying these texts, the student will know the differences found in the *ṭarīq* of the *Roudah*.

However, a teacher is always aware that students have different capacities and capabilities. Some thrive and derive enjoyment from the technicalities of the science, whereas others are satisfied with knowing the basics. With this consideration in mind, our approaches to the two texts are different. In the poem of Sheikh Ibrāhīm Samannūdī, the text is explained and many of the intricacies of *tajwīd* are discussed in relation to the other *turuq* of Ḥafṣ. The novice might find it somewhat difficult. On the other hand, making allowance for those who merely want to know the differences in the *ṭarīq* without too many details, Sheikh ‘Āmir’s poem is explained in a simple manner, making it easy for everyone to understand.

Biographies of both Sheikh Samannūdī and Sheikh ‘Āmir are presented before their works. A brief history is given of *qirā’āt* to equip the student with background knowledge of what a *qirā’ah*, *riwāyah* and *tariq* are.

SYSTEM OF TRANSLITERATION

Nr	Arabic	English	Nr	Arabic	English
1	أ	'	17	ظ	ṭh
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	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أَوْ	ā
14	ص	ṣ	30	يُّ	ī
15	ض	ḍ	31	ؤُ	ū
16	ط	ṭ	32	أَيْ	ay
			33	ؤُوْ	ou

N.B. Arabic words are italicised except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading or diagram.
- 3- When the proper names of humans.

The “al” of the Arabic lām al-ta‘rīf is occasionally omitted to maintain flow of the English.

Brief History of *Qirā`at*

The Qur`ān was revealed verbally. It was taught in the same manner preserving both the text and every minutiae of its pronunciation. During the Prophetic period we find that variant readings of the Qur`ān existed. The Companions  learnt these readings directly from the Prophet  and passed them on to their successors.

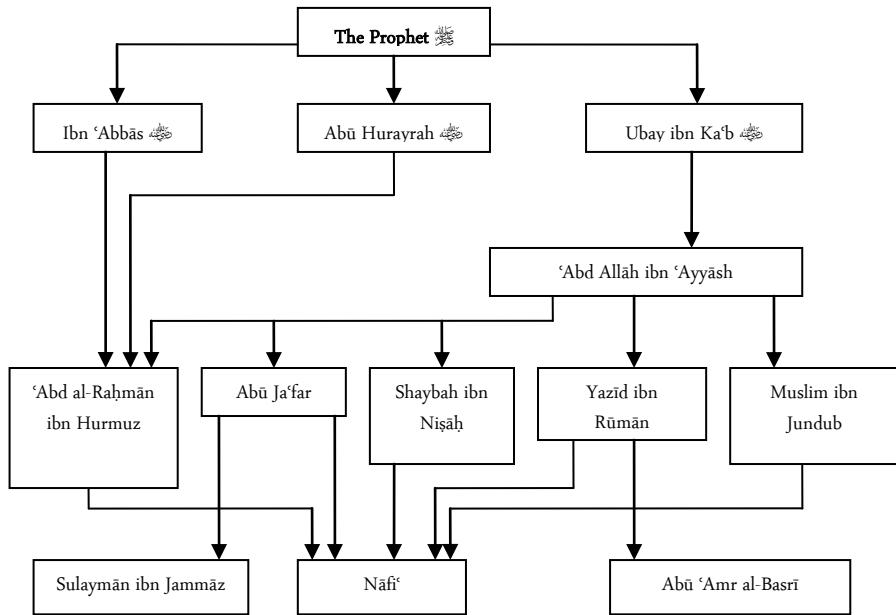
From amongst the Companions those who had memorised the entire Qur`ān were: Ubay ibn Ka'b, Abū Hurayrah, 'Abd Allah ibn 'Abbās, 'Umar ibn al-Khaṭṭāb, Zayd ibn Thābit, 'Abd Allah ibn 'Umar, 'Uthmān, 'Ali, Abū al-Dardā', 'Abd Allah ibn Mas'ūd, 'Ā'ishah, Abū Bakr ibn Ṣiddīq, Ṭalḥah ibn 'Ubayd Allah, Sa'd ibn Abī Waqqāṣ, Ḥudhayfah ibn al-Yamān, 'Amr ibn al-'Āṣ and 'Abd Allah ibn al-Sā'ib .

Those who had memorised the Qur`ān from amongst the Successors were: 'Abd Allah ibn 'Ayyāsh, Yazīd ibn Rūmān, 'Abd al-Rahmān ibn Hurmuz, Shaybah ibn Naṣāḥ, Muslim ibn Jundub, Abū Ja'far, 'Ubayd ibn 'Umayr ibn Qatādah, 'Aṭā' ibn Yaṣār, Mujāhid ibn Jabr, Yahyā ibn Ya'mar, Abū al-'Āliyah al-Rayāḥī, Naṣr ibn 'Āsim, al-Mughīrah ibn Shihāb al-Makhzūmī, 'Ālqamah ibn Qays, 'Abd Allah ibn 'Āmir al-Shāmī, Abū 'Abd al-Rahmān al-Sulamī, and al-Aswad ibn Yazīd al-Nakha'i.

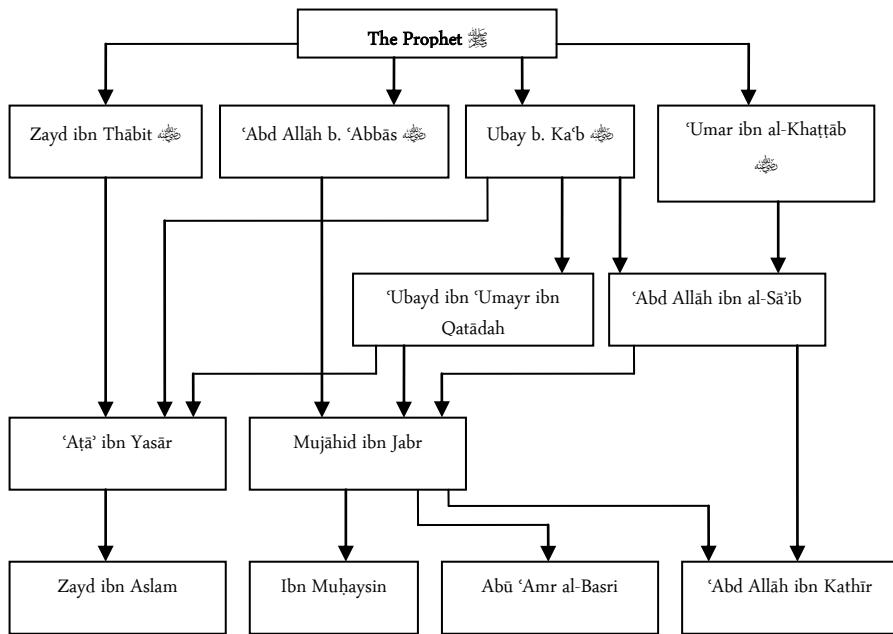
It was during the time of the Successors and the period immediately thereafter that there were illustrious individuals who became renowned as teachers of the Qur`ān in the Islamic lands. In Mecca we find Ibn Kathīr. In Medina were Abū Ja'far and Nāfi'. Ibn 'Āmir was from

Shām whilst ‘Āsim, Ḥamzah, Kisā’ī and Khalaf were from Kufa. Basra was the home of Abū ‘Amr and Ya‘qūb.

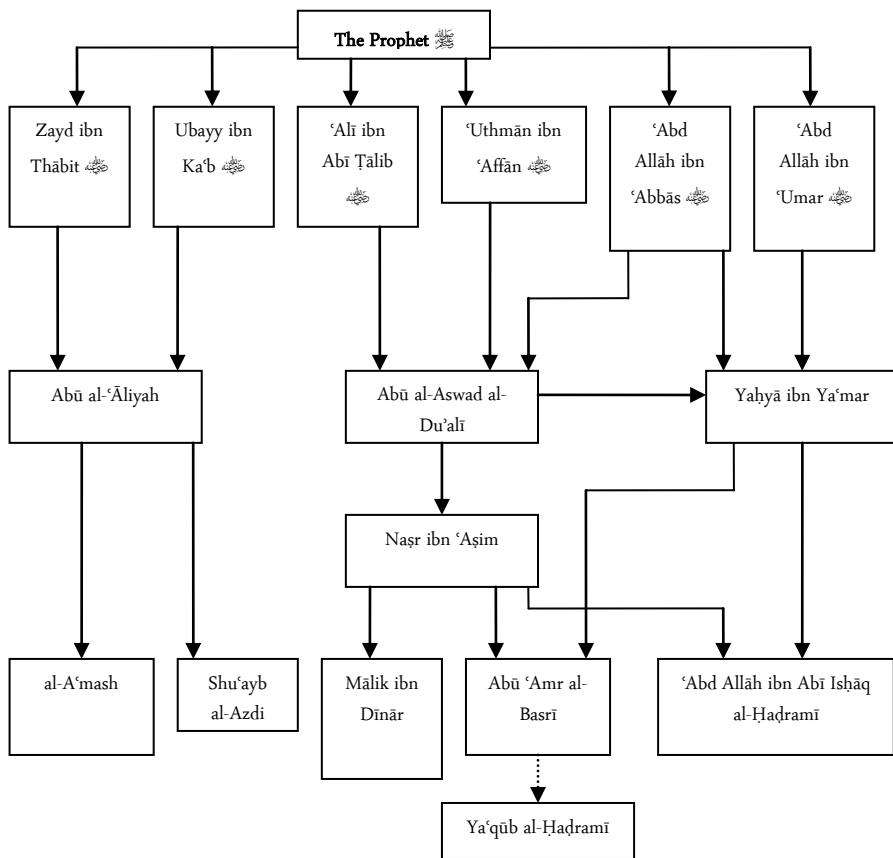
THE LINK OF THE TEACHERS OF MEDINA TO THE PROPHET ﷺ



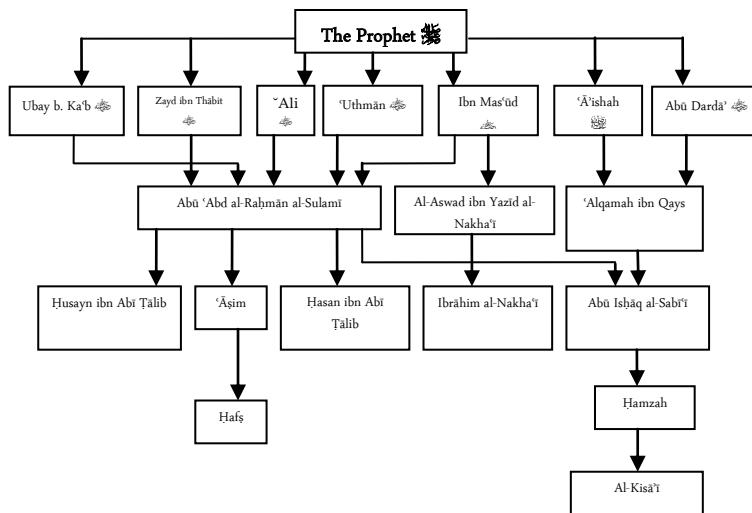
THE LINK OF THE TEACHERS OF MECCA TO THE PROPHET ﷺ



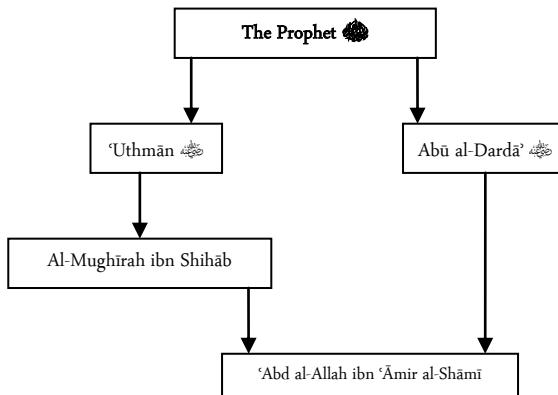
THE LINK OF THE TEACHERS OF BASRA TO THE PROPHET ﷺ



THE LINK OF THE TEACHERS OF KUFA TO THE PROPHET ﷺ



THE LINK OF THE TEACHERS OF SHAM TO THE PROPHET ﷺ



The Readers (Qurrā')

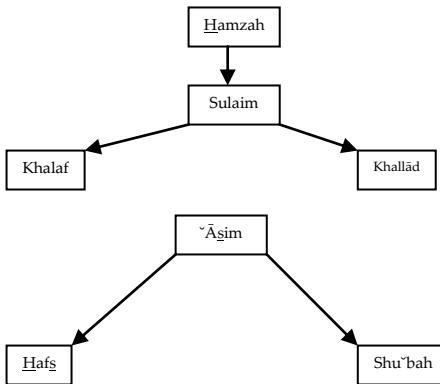
Each of the above mentioned ten teachers is known as a *qāri'*.¹ So acclaimed were they that readings (*qirā'āt*) were even ascribed to them. It was said that a person was reciting the Qur'ān according to the Reading of Nāfi' or Ya'qūb, etc. This did not, in any way, mean that these readings were made up by them. But rather that they were noted as people who dedicated all their efforts, abilities, and in fact, their lives to the learning and the teaching of the Qur'ān, to the extent that their names became eponymous with these Qur'ānic readings. In reality all these readings were taught and passed on to them by the Prophet ﷺ as is clearly illustrated by the diagrams above. It should also be noted that they weren't the only people teaching or practising these readings, but that there were many others. Invariably, it was these 10 teachers who outshone the others. They ultimately became the eponymous Readers and their readings became better known as the *Qirā'āt al-'Ashar* or the Ten Readings.

The Transmitters (Ruwāt)

Similarly those who narrated these readings from these teachers, whether directly or indirectly, became known as the transmitters, simply because they transmitted the readings of these *qurrā'*. From each one of these *qurrā'* we have two transmitters. It does not mean that only these transmitters existed, but of the many, these were the most outstanding.

¹ Literally a *qāri'* is someone who recites the Qur'ān and technically it refers to one of these Ten Readers. The plural of *qāri'* would be *qurrā'*. It has become customary to refer to anyone who is an adept reciter of the Qur'ān as a *qāri'*.

For the sake of brevity only the two narrators of Ḥamzah and ‘Āsim will be shown:



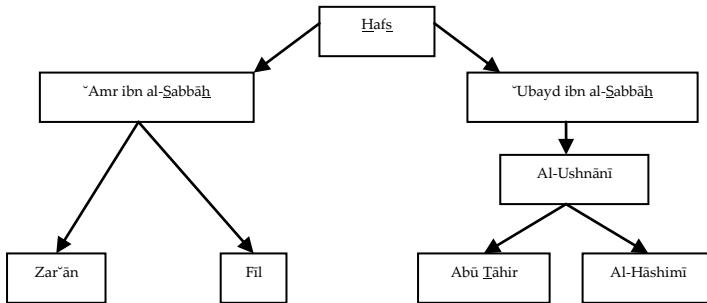
In the first example, the two transmitters of Ḥamzah narrate from him indirectly, via Sulaym, and in the second example, Hafṣ and Shu'bah narrate directly from ‘Āsim. Regardless whether they are narrating directly or indirectly, they are considered as the transmitters.

The Ways (*Turuq*)

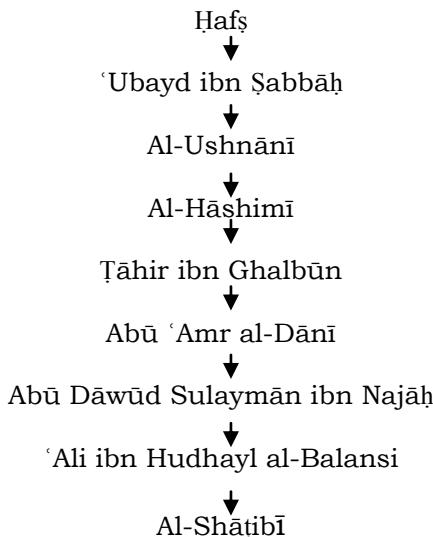
Those who narrated from the transmitters were known as *turuq* (ways), whether they narrated directly or indirectly from the transmitters.

The *turuq* may be divided into the *turuq ra'īsiyyah/ashliyyah* (primary *turuq*) and the *turuq far'iyyah* (secondary *turuq*).² From each transmitter of every *qāri'* there are four primary *turuq* chosen by Ibn al-Jazārī. The following diagram indicates the primary *turuq* in the narration of Hafṣ:

² *Murshid al-Ikhwān ilā turuq Hafṣ ibn Sulaymān* by Samannūdī.



All those who narrate from these primary *turuq* are known as a *tarīq farī* or a secondary *tarīq*. The most well-known reading is the reading of 'Āsim according to the narration of Hafṣ via the *tarīq* of the *Šātibīyyah*. Imām Shātibī would thus be a secondary *tarīq* as he narrates the transmission of Hafṣ through al-Hāshimī. Ibn al-Jazarī mentions a total of 52 different *turuq* for Hafṣ. The following diagram indicates a link of Shātibī to Hafṣ:



All the differences mentioned in a particular *tarīq* have been documented in books containing these variant readings. For example, any difference in the *tarīq* the *Shātibiyah* for the narration of Ḥafṣ would be mentioned in his book *Hirz al-Amānī wa Wajhu al-Tahānī*, better known as *al-Shātibiyah*.

The Tarīq of Al-Mu‘addil

Similar to the *tarīq* of the *Shātibiyah*, the *tarīq* of Mu‘addil is also a secondary *tarīq*. It differs from the *tarīq* of the *Shātibiyah* in that the former only narrates from one primary *tarīq* whereas Mu‘addil narrates from two primary *turuq*: *Fil* and *Zar‘ān*.

It should be clearly understood that if one is reciting the Qur’ān according to a particular *tarīq*, the differences mentioned in that *tarīq* must be strictly adhered to. Therefore firstly, the reciter of any *tarīq* has to have the knowledge of the differences held in that specific *tarīq*, or else he would not be able to render an accurate recital of it. A reciter rendering a *tarīq* without having knowledge of its details stands a huge chance of reciting it inaccurately; resulting in a rendition which has neither been learnt nor taught. For example, those reciting the narration of Ḥafṣ via the *tarīq* of the *Shātibiyah* would not be allowed to make *qaṣr* in *madd munfaṣil*. If it is made, then it will result in a rendition which has not been learnt nor taught by Ḥafṣ in that particular *tarīq*. The consequences of this would be an inaccurate rendition of the Qur’ān, which is disastrous and cannot be allowed for obvious reasons. Similarly the same applies to a transmission (*riwāyah*) and reading (*qirā’ah*); the reciter must be knowledgeable about a reading or narration before intending to recite it. Therefore the mere study of this book will not

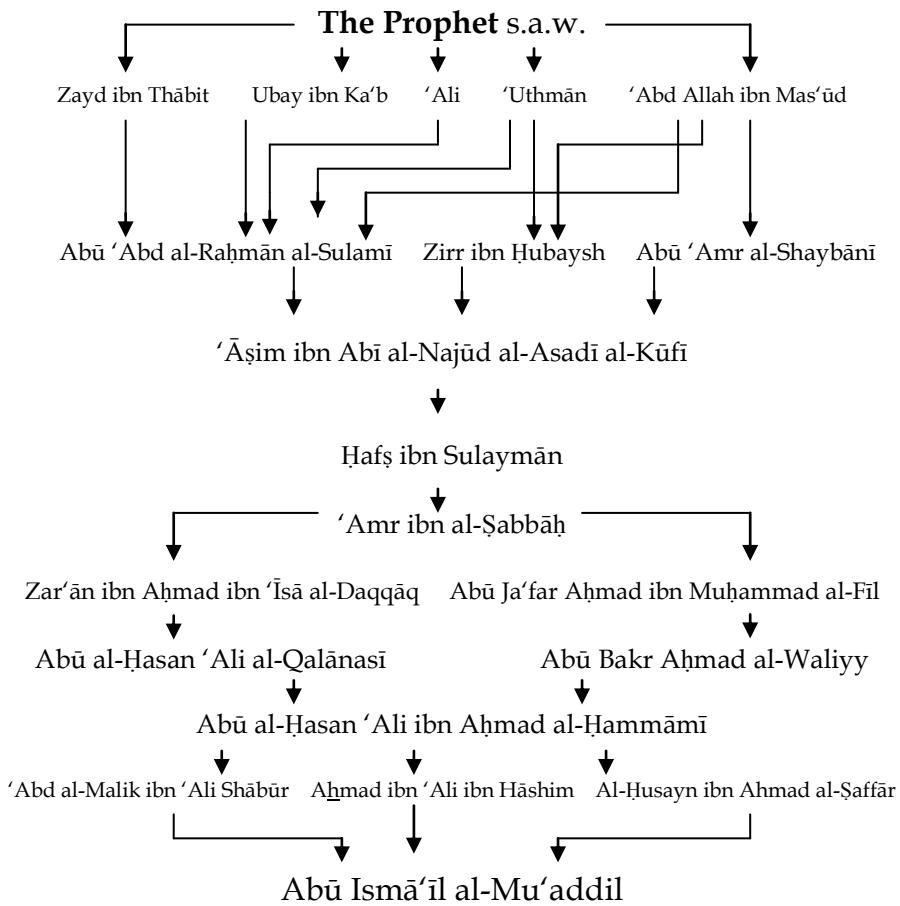
equip the reader to recite all these differences but they have to be learnt by a qualified teacher who has received *ijāzah* in them.

The book under discussion, *Bahjat al-Luhḥāth*, is a book written on only one of these particular *turuq* (ways). It details the specifics of the *tariq* mentioned in the book *Roudat al-Huffāth fī al-Qirā'at al-Sab'*. This book was authored by Abū Ismā'īl Mūsā ibn al-Ḥusayn ibn Ismā'īl Mūsā, or better known as Mu'addil or Ibn al-Mu'addil. He wrote the book *Roudat al-Huffāth* in which he discusses the Seven *Qirā'at*. Similar to the *tariq* of the *Shāṭibiyah*, all the differences according to his *tariq* will be mentioned in this book.

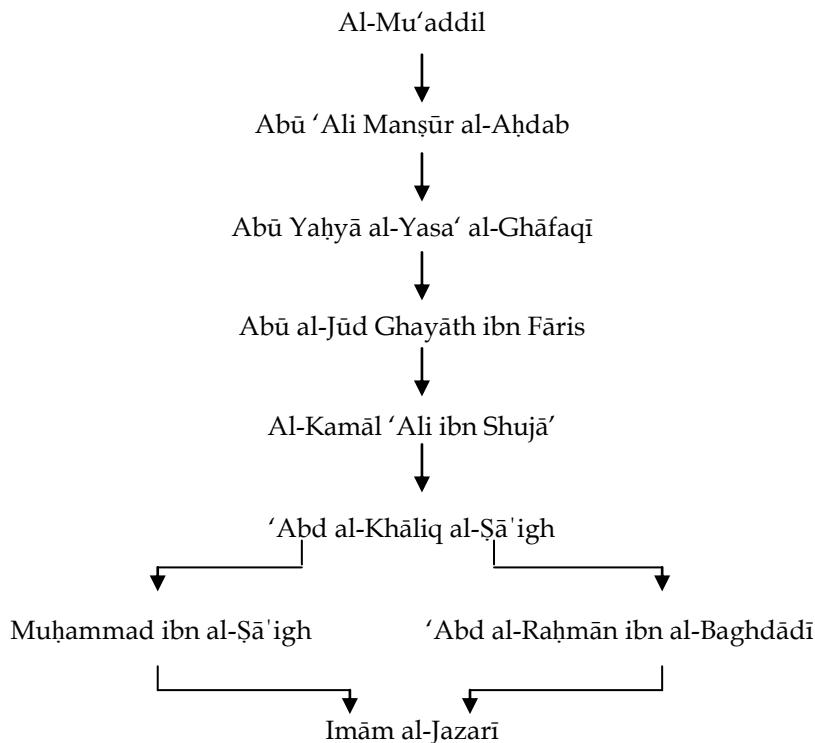
Bahjat al-Luhḥāth particularly discusses the differences in the narration of Ḥafṣ from this *tariq* of Mu'addil. The reason for writing a book specifically on the *tariq* of Mu'addil and not one of the many other *turuq* (plural of *tariq*) is because the *tariq* of Mu'addil is considered very similar to the *tariq* of the *Shāṭibiyah*. And as stated previously, the *tariq* of the *Shāṭibiyah* is the most common way of reading, across the globe. For this reason it has become one of the most commonly taught *turuq* of Ḥafṣ after the the *tariq* of the *Shāṭibiyah*.

Before embarking on any further discussion concerning the details of the *tariq* itself, we would like to indicate Mu'addil's *sanad*³ leading to the Prophet ﷺ:

³ A *sanad* is a chain of narrators who pass on knowledge from one to the other. The teacher will pass on whatever he has learnt whilst taking care to preserve the exact wording and accuracy of the teachings acquired.



Ibn al-Jazari's link to Mu'addil is as follows:



Ibrāhīm Ibn ‘Ali al-Shāhshāthah al-Samannūdī

The author's full name is Ibrāhīm ibn Shāhshāthah ibn ‘Ali ibn ‘Ali ibn Muḥammad ibn al-‘Ashrī ibn al-‘Īsawī ibn Shāhshāthah al-Samannūdī al-Shāfi‘ī al-Khalilī al-Miṣrī.

He was born in the village of Samannūd on 5 July 1915. At the age of 10 he had memorised the entire Qur'ān at the hands of Sheikh ‘Ali Qānūn. Thereafter he studied the science of *tajwīd* by Sheikh Muḥammad Abū Halāwah. During this period he recited the Qur'ān from memory to the Sheikh five times, in the narration of Ḥafṣ. Sheikh Halāwah, noticing the brilliance of the Samannūdī at such a young and tender age, urged him to memorise the *Shātibiyah*. It took him just a year to memorise the *Shātibiyah*. The following year he read to Sheikh Halāwah again, according to all Seven *Qirā'āt* contained in the *Shātibiyah*. After completing the Seven *Qirā'āt* he met Sheikh Sayyid ‘Abd al-‘Azīz ‘Abd al-Jawwād. Under his tutelage he studied the Three *Qirā'āt* mentioned in *al-Durrāh al-Mudīyyah* of *Imām al-Jazarī*, the *Qirā'ah* of Abū Ja‘far, Ya‘qūb and Khalaf. He again rendered a complete recital of the Qur'ān to the Sheikh in all Ten *Qirā'āt*.

Besides mastering the science of *tajwīd* and *qirā'āt* he studied *Fiqh* and Islāmic law under Sheikh Muḥammad Abū Rizq, and Arabic grammar under Sheikh Sayyid Mutawallī al-Qītt and Sheikh Muḥammad al-Ḥasanī. At the hands of Sheikh Abd al-Rahīm al-Ḥaydarī he mastered prosody (*Ilm-al-‘Arūd*); the study of Arabic poetry and all its meters and rhyme-schemes. It was his brilliance in poetry that exhibited most of his written works in poetry rather than prose.

After he had studied all that he could in the village of Samannūd he travelled to Cairo in 1944. On his arrival in Cairo, he was tested and appointed as a teacher in a *maqra'*? At about the same time, the Azhar University announced that it would be holding a competition in *qirā'āt* and *tajwīd*. With the Sheikh's competence in this field it was inevitable that he would attain the top position in this competition. One of the main judges in the competition was the famous Sheikh 'Ali Ḏabbā'. He was astounded by Samannūdī's aptitude and talent in that every time he was asked a question, he answered by quoting directly from the books of *qirā'āt*. It was clear that he not only studied these books but that he had also memorised many of them. Sheikh 'Ali Ḏabbā' referred the author to another book of *qirā'āt* written by the famous Sheikh Mutawallī. Samannūdī then memorised this book under Sheikh Ḥanafī al-Saqqā. He also spent another four years during which he read all Fourteen *Qirā'āt* to Sheikh Saqqā. In the course of this period he was also appointed as a teacher in the institute of *qirā'āt* in Cairo.

Amongst his contemporaries were 'Āmir al-Sayyid 'Uthmān and Ahmad 'Abd al-'Azīz al-Zayyāt. Samannūdī excelled in the fields of *tajwīd* and *qirā'āt* to such an extent that he transcended many of the scholars of his time. The very first book he wrote in the field of *tajwīd*, *La'āli' al-Bayān* was included in the syllabus of the institute of *qirā'āt* in Cairo. After writing an abridged version of this book, in October 1954, the Azhar University stipulated that it should be taught in all the Islamic institutes throughout Cairo.

He became so well-known throughout the world for his knowledge concerning the different readings of the Qur'ān that his name

has become identified with the science of *qirā'āt*. Scholars travelled from all over the world to read to Sheikh Samannūdī.

Samannūdī was one of the scholars appointed to ascertain that the printing of the Qur'ān is done accurately. At the same time he was one of the scholars to review the recordings of the Qur'ān done by well known reciters like Sheikh Muṣṭafā Ismā'īl, Sheikh Minshāwī, and Sheikh Khalīl Huṣarī amongst others. Similarly, Qur'ānic recordings could not be aired over the radio or sold to the public until it was approved by him. He also played a major role in scrutinising printed copies of the Qur'ān. This meant that the text of the Qur'ān would not be printed without his approved assessment.

Of the books that the Samannūdī has written consider the following:

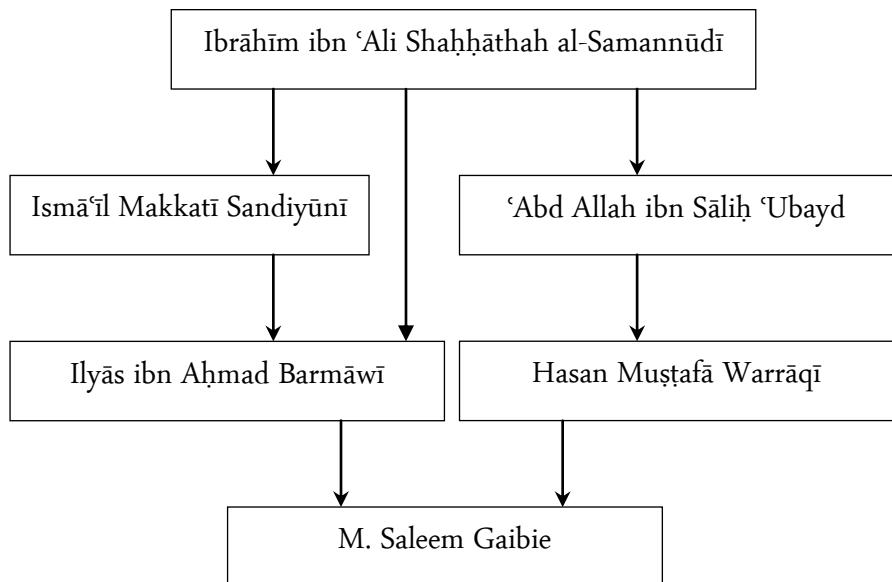
1. *Tanqīḥ Fath al-Karīm*
2. *Hal al-'Asīr fī Oujuh al-Takbīr*
3. *Tatimmah fī Tahrīr Turuq Ibn Kathīr wa Shu'bah*
4. *La'āli' al-Bayān*
5. *Talkhīṣ La'āli' al-Bayān*
6. *Tuhfah al-Samannūdiyyah*
7. *Bahjat al-Luhhāth bimā li Ḥaṣ min Roudat al-Huffāth*
8. *Riyādat al-Lisān fī Sharḥ Talkhīṣ La'āli' al-Bayān*
9. *Al-Mūjaz al-Mufid fī 'Ilm al-Tajwīd*
10. *Umnīyyah al-Walhān*
11. *Murshid al-Ikhwān*
12. *Basim al-Thaghr*
13. *Āyah al-'Asr*
14. *Anshūdat al-'Asr*

15. *Diyā' al-Fajr*

Due to the Sheikh Samannūdī's calibre in this field many have studied and qualified under him. To mention but a few:

1. Sheikh Saīd ibn Yūsuf al-Samannūd
2. Sheikh Rizq Ḥabbah
3. Sheikh Maḥmūd Amīn Ṭanṭāwī
4. Sheikh Ayman Rushdī Suwayd
5. Sheikh 'Abd al-Fattāḥ al-Marṣafī
6. Sheikh 'Atiyyah Qābil Naṣr
7. Sheikh Muḥammad 'Abd al-Dā'im Khamīs
8. Sheikh Muḥammad Tamīm al-Zu'bī
9. Sheikh 'Abd Allah al-Jār Allah

Commentator's Sanad for Bahjat al-Luḥḥāth



GRAMMAR

The ب of بِسْمِ is *harf jarr*. It is connected to a hidden sentence. According to the grammarians from Basra the hidden sentence is ابْتَدَائِي. According to the grammarians from Kufa the hidden sentence is أَبْدَأْ. The difference between the two views would be that the grammarians from Basra would then consider the sentence to be a nominal sentence, whereas the latter would deem it a verbal sentence.

The Basris state that the word اسم is derived from سُمُّ, carrying the meaning of high, or something of status. The Kufis consider it to be from وَسْمٌ, meaning an indication or sign.

Many say that الله is derived from إِلَهٌ after adding the *lām al-tarīf* to it and dropping the *hamzah*. However, it is accepted that it is not derived from another word as is the view of grammarians like Sibway and Khalil ibn Ahmad.

Both رَحْمَة and الرَّحْيم are derived from رَحْمَة, denoting mercy. The difference is that they are the intense forms of the word رَحْمَة. Their meanings would therefore not just indicate someone who is merciful (زَاجِم), but someone who is most merciful or extremely merciful. الرحمن is placed before الرحمن because the meaning it carries is stronger due to the rule كثرة المباني تدل على which states that the more letters which form the make-up of the word, the more intense the meaning of that word. Another reason الرحمن is placed before الرحمن is that الرحمن is only used when referring to

Allah, whereas الرَّحْمَن may refer to Allah, but is sometimes used for creation as well. Consider the verse:⁴

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَرِيزٌ عَلَيْهِ مَا عَنِّيْمَ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

In this verse رَحِيم does not refer to Allah, but to the Prophet ﷺ.

COMMENTARY

The author has started his book in the same manner that the Qur‘ān starts, and in accordance with the Ḥadīth of the Prophet ﷺ:

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبَدِّلُ فِيهِ يُسَمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ فَهُوَ أَفْطَعُ

Every good deed which is not started with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ⁶ is severed from blessing.

لَكَ الْحَمْدُ يَا مَوْلَايِ فِي السُّرِّ وَالْجَهَرِ عَلَيْ نِعْمَةِ الْقُرْآنِ يَسَّرْتَ لِلذِّكْرِ¹

TRANSLATION

1. For You are all praises, O my Master, in secret and in public, for the favor of the Qur‘ān which You have eased for memory.

⁴ *Sūrah al-Toubah* verse 128.

⁵ What is meant by مَقْطُوعُ الْبَرَكَةِ is أَفْطَعُ; cut or severed from blessing.

⁶ *Tabaqāt al-Shāfi‘iyah al-Kubrā*, Vol 1 pg.12, *al-Jāmi‘ li Akhlāq al-Rāwī wa Ādāb al-Sāmi‘*, Vol 2 pg. 87, hadith no: 1231, 1232, *Al-Adhkār al-Nawawī* pg. 198.

GRAMMAR

الحمد is to praise someone with the intent of glorifying him, whether the person being praised has bestowed acts or gifts of kindness on the person praising him or not. الحمد can only be done verbally. الشُّكُر is praising someone in return for an act of kindness bestowed upon the person doing the praising. It can be done verbally or by reciprocating the act of kindness. Thus the difference between the two is that الحمد may be used by a benefactor of an act of kindness or not, whereas الشُّكُر is only used by a benefactor of kindness. الحمد can only be done verbally whereas الشُّكُر can be done verbally or via action.

The لَكَ in لَكَ (deservedly by rights), similar to the example لَهُ (الْمَأْوَى لِزَيْدٍ); the house is rightfully Zayd's house. In the same way all praise (الحمد) is rightfully due to Allah, and Allah alone.

The الْمَدَد in الْمَدَد is either for جِنْس (all-encompassing) or جِنْس (type). If it is for جِنْس it means that all types of praises, directly or indirectly, are for Allah. Thus by praising another person or creation of Allah we are indirectly also inferring praise on the creator, Allah. By praising an invention of man we still incur praise upon Allah as He is the one who has blessed man with the intellect spawning the invention. If the الْمَدَد is for جِنْس it would mean that type of praise worthy of Him who is the All-Mighty and All-Powerful; the Creator, Nourisher and Sustainer of the universe and all that it contains.

مَوْلَايَ – means protector, many a times used to refer to Allah since He is the ultimate Protector. Also means master.

– السِّرِّ وَالْجَهْرُ – means quietly or openly/in secret or in public.

نِعْمَةٌ – means blessing, bounty, favour or grace etc.

الذِّكْرُ – means remembrance.

COMMENTARY

All Praise is due to Allah and Allah alone, our Master, our Protector, Nourisher and Sustainer; (we) praise Him at all times in secrecy or publicly, in times of ease or hardship, in times of abundance or strife. We also praise Him for the gift of the Qur’ān, which He has made easy to memorise, easy to read and easy to practise upon for those who has these intents conforming with His words – وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهُلْ مِنْ مُدَكِّرٍ And We have indeed made the Qur’ān easy to understand and remember, then is there any that will remember (or receive admonition)?⁷ And Allah burdens not a person beyond his scope and capabilities: لَا يَكْلُفُ اللَّهُ نَفْسًا إِلَّا مَا أُطْعِنَهَا⁸

After بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ the author praises Allah as is done in the Qur’ān and in conformity with the saying of the Prophet ﷺ:

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبَدِّأُ فِيهِ بِالْحَمْدِ لِلَّهِ فَهُوَ أَطْعَمُ⁹

⁷ *Sūrah al-Qamar* Verse 17.

⁸ *Sūrah al-Baqarah* Verse 286.

⁹ *Sunan Ibn Mājah*, Vol 1 pg. 610, hadith no: 1894. *Ṣaḥīḥ Ibn Ḥibbān* Vol 1 pp. 173- 175 hadith no: 1, 2. Bayhaqī, *Sunan al-Kubrā*, Vol 3 pp. 208-209. al-Khaṭīb, *al-Jāmi‘ li Akhlāq al-Rāwī wa Ādāb al-Sāmi‘*, Vol 2 pg. 87 hadith no: 1233. *Sunan al-Dāraqutnī* Vol 1 p. 229 hadith no: 1. *al-Adhkār al-Nawawī* pg. 197.

All good actions not started with the praises of Allah are severed of blessing.

2 وَظَلَّ هُدًى لِلنَّاسِ مِنْ كُلِّ ظُلْمَةٍ دَلَائِلُهُ غُرْ وَسَامِيَّةُ الْقَدْرِ

TRANSLATION

2. It remains as guidance for all of man from every form of darkness. Its proofs are distinct and clear and of extremely high value.

VOCABULARY

ظُلْمَةٌ – ظُلْمَةٌ means darkness.

دَلَائِلٌ – دَلَائِلٌ is the plural of دَلَائِلَةٌ. It literally means a sign, an indication, or proof whilst also hinting to the verses of the Qur'ān, which are called آیات; also bearing the meaning of sign or indication.

غُرْ – غُرْ means clear and apparent.

سَامِيَّةٌ – سَامِيَّةٌ according to the grammarians from Basra is derived from سُمُّ which has the meaning of high; thus سَامِيَّةٌ bears this meaning of highness or being elevated.

الْقَدْرِ – الْقَدْرِ means grade, standing, or rank, as used in the context of this line of poetry.

COMMENTARY

This Qur'ān remains a guidance to all mankind, taking him out of the darkness of paganism, polytheism and intellectualism towards the light of believing in the oneness of Allah, and that the salvation of all mankind lies in obeying Him.

The verses and proofs of the Qur'ān are clear and of elevated stature.

٣ وَصَلَّيْتُ تَعْظِيْمًا وَسَلَّمْتُ سَرْمَدًا عَلَيْ الْمُصْطَفَى وَآلِهِ مَعْ صَاحِبِهِ الزُّهْرِ

TRANSLATION

3. I salute respectfully and send peace eternally upon the chosen one, his family along with his radiant Companions.

VOCABULARY

الصلوة – literally means to supplicate. If it stems from Allah it bears the meaning of mercy (رَحْمَة), from the angels it carries the meaning of seeking forgiveness (اسْتِغْفَار) and coming from man it, carries the meaning of a good supplication (دُعَاءٌ بِخَيْرٍ).

السلام – means peace.

سَرْمَدًا – means forever or never-ending (أَبَدًا).

الْمُصْطَفَى – means the chosen one.

آل – is derived from أَوْلُ according to Kisā’ī and from أَهْلٌ according to Sibway. It has the meanings of family, relatives or followers.

صَحْبٌ – is the plural of صَاحِبٌ. Literally it means companion, friend, associate or follower etc. Technically it refers to the Companions of the Prophet ﷺ; those who saw the Prophet or was seen by him¹⁰ and they died believing in him and his message.

الْزَّهْرَ – means radiant or bright.

COMMENTARY

After starting the book with the Name of Allah and humming the praises of Allah it is only appropriate that we now praise His Messenger by sending salutations and peace upon him as He commands:

¹¹ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّو عَلَيْهِ وَسَلِّمُوا تَسْلِيْمًا

O you who believe, send peace and salutation upon him (the Prophet ﷺ).

The Prophet ﷺ is also referred to as the chosen one (المُصَطَّفِي) since he has been chosen as the final Messenger to convey Allah's decrees to all of mankind. As it comes in a narration:

إِنَّ اللَّهَ اصْطَفَى كَنَانَةً مِنْ وَلَدِ إِسْمَاعِيلَ ، وَاصْطَفَى قُرْيَشًا مِنْ كَنَانَةً ، وَاصْطَفَى مِنْ قُرْشِشِ بَنِي هَاشِمٍ ، وَاصْطَفَاهُ مِنْ بَنِي هَاشِمٍ ، فَلَمَّا كَانَ خَيْرٌ مِنْ خَيْرٍ مِنْ خَيْرٍ

¹⁰ This clause is added to include those companions who were blind like 'Abd Allah ibn Ummi Maktūm.

¹¹ Sūrah al-Ahzāb Verse 56.

Verily Allah has chosen (the tribe of) Kanānah from the progeny of Ismā‘il, and has chosen (the tribe of) Quraṣh from Kanānah, and have chosen from the Quraṣh Banū Hāshim (the tribe of Hāshim). So I am the chosen of the chosen of the chosen.

Regarding ۖ there are various opinions as to who exactly is meant here. Of them are those who say it refers to the tribe of Hāshim who believed in his message, or the direct members of his family (أَهْلُ الْبَيْتِ). Others say that every person who fears Allah and practises upon the teachings of the Prophet ﷺ, is of his family.

Succeeding the praise of the Prophet ﷺ, the author sends salutations upon his family and illustrious Companions ﷺ.

وَبَعْدُ فَهَذَا مَا رَوَاهُ مُعَدِّلٌ بِرَوْضَتِهِ الْفَيْحَاءِ مِنْ طَيِّبِ النَّثْرِ 4

TRANSLATION

4. Thereafter, this is what Mu‘addil narrates in his fragrant *Rouḍah* from the *Tayyibah al-Nashr*.

VOCABULARY

بعد – بَعْدُ – means thereafter. It is used in Arabic to indicate a shift in speech or writing from one topic to another. In this case, after starting with Allah’s Name, His praise, praise upon His beloved Messenger and those who follow, our discussion is shifted to the topic that we have at hand; the *tariq* of Mu‘addil.

رَوَى – means to narrate, report or transmit.

رَوْضَةٌ – means garden. Here it refers to the book authored by Mu‘addil.

الْفَيْحَاءُ – means sweet-smelling, fragrant.

طَبِيبُ النَّسْرِ – literally means the unfolding of sweet scents. It refers to a book written by Ibn al-Jazarī.

COMMENTARY

This work will discuss what Abū Ismā‘il Mūsā ibn al-Ḥusayn ibn Ismā‘il Mūsā better known as Mu‘addil or Ibn Mu‘addil narrates in his book, the *Roudah*. He wrote the book *Roudah al-Huffāṭh* in which he discusses the Seven *Qirā’āt*.

The sweet scents and fragrances all bear metaphorical meanings, which refer to knowledge. The *Roudah* written by Mu‘addil is but one scent amongst many others, which have all been gathered in the *Nashr* written by Ibn al-Jazarī. This means that the *Roudah* is but a single book (scent) amongst many other books (scents) included as one of the sources Ibn al-Jazarī used when compiling the *Nashr*.¹²

Ibn al-Jazarī wrote the *Nashr* containing the Ten *Qirā’āt* in prose. After completing this work Ibn al-Jazarī reproduced the book in the form of poetry and named it *Tayyibah al-Nashr*. The difference between the two is that the one was in poetry and the other in prose.

¹² Refer to the book: *Isnād al-Jazarī al-Imām ilā Khayr al-Anām* by Saleem Gaibie.

بِإِسْنَادِهِ عَنْ حَفْصِي الْحَجْرِ مَنْ تَلَّا عَلَى عَاصِمٍ وَهُوَ الْمُكَنَّى أَبَا بَكْرٍ

TRANSLATION

5. With his *isnād* to the very learned Ḥafṣ who recited to ‘Āṣim, he who is called Abū Bakr.

VOCABULARY

الْحَجْرُ – A very learned person. Also refers to someone who is trustworthy or precise.

الْمُكَنَّى – Surnamed. ‘Āṣim was known as Abū Bakr.

COMMENTARY

Mu‘addil transmits the narration of Ḥafṣ through his *sanad* leading to Ḥafṣ via Fil and Zar‘ān:

In turn, Ḥafṣ was extremely precise and accurate in whatever he narrated from ‘Āṣim. ‘Āṣim learnt from Abū ‘Abd al-Rahmān al-Sulamī, Zirr ibn Ḫubaysh and Abū ‘Amr al-Shaybānī. Al-Shaybānī learnt from ibn Mas‘ūd and Zirr from ‘Ali, ‘Uthmān and ibn Mas‘ūd. Al-Sulamī learnt from ‘Ali, ‘Uthmān, ibn Mas‘ūd, Ubayy ibn Ka‘b and Zayd ibn Thābit ﷺ. They all learnt from the Prophet ﷺ.

TRANSLATION

6. So in the starting (of ones recitation) at the various sections, (the reciter) is not given a choice regarding *basmalah* but is requested to recite it for blessings.

VOCABULARY

أَلْبَدْءُ – The beginning, starting.

أَلْأَجْزَاءُ – The middle or various sections found in the Qur’ān. Here, it particularly refers to the middle of a *sūrah*.

مُخِيْرًا – Having the choice or option.

لِتَبْرُكِ – for blessings i.e. for the attainment of blessings.

مُسْتَقْرِي – To recite/read.

COMMENTARY

From this verse onwards the author starts mentioning specific rules according to the *tariq* of the *Roudah*.

There is agreement amongst *qurra'* that when starting the recitation at the beginning of a *sūrah*; whether it is after *waqf* or *qat'*, *basmalah* has to be read. The *qurra'* also agree that this rule is applicable at the beginning of all the *sūrahs*, except *Sūrah al-Toubah*.

However, in the middle of a *surah*, most *qurra'* give the reciter a choice as to whether he wants to read the *basmalah* or not. Imam Shāṭibī says:

وَلَا بَدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةً * سِوَاهَا وَ فِي الْأَجْزَاءِ خَيْرٌ مِنْ تَلَاءَ

At the beginning of a *surah*, *basmalah* has to be read, excluding *Sūrah al-Toubah*, and in the middle of the *sūrah*, the person reciting has a choice (of reading it or not).¹³

Via the *tariq* of the *Roudah*, the reciter does not have a choice but will read the *basmalah* to attain blessings (تَبَرُّكًا).

What is meant by the middle of the *sūrah* is anywhere after the first verse of the *sūrah*, whether it is the second verse of the *sūrah* or the last.

وَ مُتَّصِّلًا وَ سَطْ وَ مَا انْفَصَلَ أَفْعُرًا ٧ وَ لَا سَكْتَ قَبْلَ الْهَمْزِ مِنْ طُرُقِ الْفَصْرِ

TRANSLATION

7. And recite the *muttaṣil* with *tawassuṭ* and all *munfaṣil* you shorten. And there is no *sakt* before a *hamzah* from any of the paths of *qaṣr* (*turuq* making *qaṣr*).

VOCABULARY

مُتَّصِّلًا – means joined. However, here it refers to the joined *madd* i.e *madd muttaṣil*.

¹³ *Al-Shāṭibiyah*, line 106.

وَسْطٌ – means in between or middle. The author alludes to the duration of *madd muttaṣil* (*tawassuṭ*).

لِنَفْصُلَ – means to separate. Here, it refers specifically to the separated *madd* i.e. *madd munfaṣil*.

أَقْصُرْ – means to shorten. Here, it refers to the length of *madd munfaṣil* (*qaṣr*).

سَكْتٌ – literally means silence. Technically it is the breaking of sound for that period of time which is normally shorter than (the breaking of sound) when making *waqf*, without renewing the breath.¹⁴

طُرْقُ الْأَقْصُرِ – refers to all the *turuq* from Ḥafṣ who makes *qaṣr* in *madd munfaṣil*. The duration of *qaṣr* is two *harakāt* or one *alif*.

COMMENTARY

In the first section of the verse the author mentions two rules for this *tariq*; the first is regarding the length of *madd muttaṣil* and the second regarding the length of *madd munfaṣil*.

Considering all the *turuq* from Ḥafṣ, the length of *madd muttaṣil* can be pulled six *harakāt*, five *harakāt*, four *harakāt* or three *harakāt*.¹⁵ None of the *qirā'at* allows *madd muttaṣil* to be read with *qaṣr* (two *harakāt*). Ibn al-Jazarī states: “I searched for the (allowance of) *qaṣr* in *muttaṣil* and did

¹⁴ *Al-Nashr* Vol.1 pg.240.

¹⁵ *Sarīḥ al-Naṣṣ* pg. 62.

not find it in any of the authentic *qirā'āt* nor the anomalous (*shādhah*) *qirā'āt*, but found texts stating that *madd* must be made in it.”¹⁶

From the *ṭarīq* of the *Shāṭibiyah* it can be pulled four or five *harakāt*¹⁷ and from the *ṭarīq* of the *Roudah*, *tawassuṭ* will be made, which is four *harakāt* only. During *waqf* on *madd muttaṣil*, six *harakāt* will be allowed according to both *turuq*, since *tūl* is also allowed in *madd ārid*.

Gauging by all the *turuq* narrating from Ḥafs, the length of *madd munfaṣil* may be pulled two, three, four or five *harakāt*. None of the *qurra'* will allow it to be pulled six *harakāt* for Ḥafs.¹⁸ *Madd munfaṣil* will be pulled the same length as *madd muttaṣil* according to the *ṭarīq* of the *Shāṭibiyah*. Via the *ṭarīq* of the *Roudah*, *qaṣr* will be made.

The length of a *harakah* would be the time it takes a person to open or close his finger without too much haste or delay in it.¹⁹

In the second part of the verse the author addresses the *sakt*. *Sakt* is divided into two types:

- 1) *Sakt Lafṭhī* (لَفْطِي)
- 2) *Sakt Ma'�awī* (مَنْوَى)

¹⁶ *Al-Nashr* Vol.1 pg. 315.

¹⁷ Imam Shāṭibī does not mention the duration of any of the *mudūd* in his book. However his student Abū al-Ḥasan al-Sakhawī informed us of Imām Shāṭibī's practice when lengthening these *mudūd*. Check *Ṣarīḥ al-Naṣṣ* pg. 63.

¹⁸ *Ṣarīḥ al-Naṣṣ* pg. 63.

¹⁹ Dr Ayman Suwaid considers this method of counting to be for the beginner. Check his explanation on the *Talkhīṣ Ṣarīḥ al-Naṣṣ* of 'Abd al-'Azīz 'Uyūn al-Sūd.

Sakt Lafṭhī is that *sakt* which is made before the *hamzah* (ء). *Hamzah* is regarded as a difficult letter to read in the Arabic language. For this reason, in many *qirā'at*, we find changes taking place in the *hamzah* e.g. *tashīl*, *ibdāl* etc. In securing a proper pronunciation of the *hamzah*, *sakt* is made before it. Therefore it is called *sakt lafṭhī*; *lafṭh* (which means to articulate) indicating the pronunciation or proper articulation of the *hamzah* e.g. **وَالْأَرْضُ, شَيْئًا, مَرِيًّاً أَوْ, الْقُرْعَانُ.**

On the other hand *sakt ma'nawī* is made to secure the meaning; hence the name *ma'nawī* which alludes to the reason for this *sakt*.²⁰

Sakt is a phenomenon which is restricted to *samā'* (سَمَاعٌ).²¹ This means that it can only be made in those places where it is narrated via authentic transmissions.

In this part of the verse the author elaborates concerning the *sakt lafṭhī* and later, in verse number 11 he discusses *sakt ma'nawī*. Both *sakt lafṭhī* and *sakt ma'nawī* are narrated for Ḥafṣ via different *turuq*. *Sakt lafṭhī* is narrated for Ḥafṣ via Ushnānī from the *Tajrīd* of Ibn al-Fahhām and the *Roudah* of Abū 'Ali al-Mālikī.²²

None of the *turuq* which makes *qaṣr* in *madd munfaṣil* will narrate *sakt lafṭhī*. This is because all the *turuq* which narrate *qaṣr* in *madd munfaṣil*

²⁰ *Al-Fawā'id al-Tajwīdiyyah* pg. 58 and *Jāmi' al-Waqf* pg. 14.

²¹ *Al-Nashr* Vol. 1 pg. 243.

²² *Al-Nashr* Vol. 1 pg. 423. Sheikh Azmīrī and Mutawallī has also added *al-Tidhkār* of Ibn Shīṭā. See *al-Roud*.

narrate from Hafṣ via the *tarīq* of ‘Amr ibn al-Ṣabbāḥ and all those who mention *sakt laftī* from Hafṣ narrate via Ushnānī, who narrates *tawassuṭ* in *madd munfaṣil*.²³ Therefore *sakt laftī* can only be made for Hafṣ whilst reading *madd munfaṣil* with *tawassuṭ*.

Since Mu‘addil narrates *qaṣr* through Fil and Zar‘ān and *sakt laftī* is narrated from Ushnānī, it becomes obvious that *sakt laftī* will not be read according to the *tarīq* of the *Roudah*.

وَمَا مَدَ لِلْتَّعْظِيمِ مِنْهَا وَلَمْ يَجِدْ بِهَا وَجْهٌ تَكْبِيرٌ وَلَا غُنَّةٌ تَسْرِي 8

TRANSLATION

8. There is no *madd* of *taṭhīm* (*madd* of respect or grandeur) from it (the *tarīq* of the *Roudah*) and neither is there any form of *takbīr*, as well as no *ghunnah* that is applied (in the لام and راء).

VOCABULARY

هُنَّا ، مِنْهَا – the pronoun in both refers to the *tarīq* of Mu‘addil.

تَكْبِيرٌ – saying أَكْبَرُ اللَّهُ

²³ *Al-Nashr* Vol. 1 pg. 427. If we consider that Sheikh Mutawallī has added *al-Tidhkār* also, then *sakt laftī* will also be transmitted from Zar‘ān for Hafṣ. Most *taruq* from Zar‘ān will make *madd* in *munfaṣil* except *al-Roudah* of Abū ‘Ali al-Mālikī, *al-Jāmi‘* of al-Khayyāt, and the *Roudah* of Mu‘addil which will make *qaṣr*. See *al-Roud* and *Ṣariḥ al-Naṣṣ*.

غَيْثٌ – literally means a humming sound. Technically it refers to the nasal sound which accompanies the pronunciation of every ن and م.

تَسْرِيْ – to apply something or bring something into effect.

COMMENTARY

In this verse the author discusses three different issues, the first being *madd al-ta īm |*.

The *asbab* (causes) for *madd* are of two types:

- 1) *laffhī* (literal)
- 2) *ma'nawī* (metaphorical)

The literal *sababs* are the *hamzah* and the *sukūn*. The *hamzah* is the *sabab* for *madd muttaṣil*, *madd munfaṣil* (which have been discussed in line number 7) and *madd badal*. The *sukūn* is the *sabab* for *madd ārid* and *lāzim*.

The metaphorical *sabab* is the lengthening of لَا to emphasise the negating of something. *Madd al-ta īm |* is made when the لَا is followed by إِلَهٌ²⁴ This *madd* is made to emphasise that there is no other deity (اللَّهُ) besides Allah e.g.

لَا إِلَهٌ إِلَّا اللَّهُ, لَا إِلَهٌ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ, لَا إِلَهٌ إِلَّا أَنْتَ سُبْحَانَكَ

²⁴ Another *madd* made due to a metaphorical *sabab* is *madd al-tabrī'ah* in the *Qirā'ah* of Ḥamzah. It is also made to emphasize the negating of something e.g. لَا طَاقَةَ لَنَا بِهِ, لَا حُبْرٌ, مَا لَا طَاقَةَ لَنَا بِهِ, رَبُّنَا فِيهِ etc.

Madd al-ta hīm | is narrated only by those who make *qaṣr* in *madd munfaṣil*; they will then allow *madd al-ta hīm |* to be made to the duration of *tawassuṭ*. *Madd al-ta hīm |* is narrated for Ḥafṣ from the *tarīq* of Abū al-Qāsim al-Hudhalī in his book, *al-Kāmil*.²⁵

It is not allowed according to the *tarīq* of the *Roudah* nor the *Shāṭibiyah*.

The second matter the author addresses is the *takbīr*. Some *qurrā'* generally allow *takbīr* to be made after *Sūrah al-Duḥā* for attaining blessing (﴿تَبَرَّكَ﴾). However, *takbīr* is narrated for Ḥafṣ via *sanad* according to the *Kāmil* of al-Hudhalī, *Ghāyah al-Ikhtiṣār* of Abū al-‘Alā’ al-Hamadhānī and the *Miṣbāḥ* if Abū al-Karam al-Mubārak. It is not mentioned according to the *tarīq* of the *Roudah*, nor the *Shāṭibiyah* and therefore will not be allowed by them.²⁶

The third matter discussed by the author is the *ghunnah*. It is known that when making *idghām* into the letters of ڻ ڻ that it will be made with *ghunnah*. In the ڦ and ڻ, *idghām* will be made without *ghunnah* e.g. ڦ ڻ. However *idghām* is also narrated with *ghunnah* in ڦ and ڻ according to the *Kāmil* of al-Hudhalī and *al-Wajīz* of al-Ahwāzī for Ḥafṣ.²⁷ When *ghunnah* is mentioned in this verse by the author it refers

²⁵ *Al-Nashr* Vol 1 pg. 344.

²⁶ *Al-Roud al-Naḍīr*, explanation of line 52, discussion on *takbīr* at the end of the book.

²⁷ *Al-Roud al-Naḍīr*, explanation of lines 31-33.

to the *ghunnah* made with *idghām* into the ل and ر; *idghām* will then be *nāqīṣ* (incomplete).

According to the *tarīq* of the *Roudah*, and the *Shāṭibiyah*, *idghām* will be made into ل and ر without *ghunnah*. Imam *Shāṭibī* says:

وَكُلُّهُمُ التَّسْوِينَ وَالثُّوَنَ أَدْغَمُوا * بِلَا عِنْدَهُ فِي الْلَّامِ وَالرَّاءِ لِيَجْمُلَا

And all of them (*qurrā'*) make *idghām* of the *tanwīn* and the *nūn* into the *lām* and *rā'* without *ghunnah* to beautify it (the *idghām*).²⁸

٩ وَفِي مَوْضِعَيْ آلَانَ ءَالَّذِكَرَيْنِ مَعْ إِالَّهُ أَبْدِلُهَا مَعَ الْمَدِّ ذِي الْوَفْرِ

TRANSLATION

9. In the two places that ءالذَّكَرَيْنِ appears, substitute it (ie. the second *hamzah*) with a completely lengthened *madd*.

VOCABULARY

الْوَفْر – to increase or in excess. It describes the *madd* i.e. the *madd* will be pulled to the duration of *tūl* (six *harakāt*).

COMMENTARY

The words آلَذِكَرَيْنِ and آلُّنَّ may be read with *tashīl* or *ibdāl* considering the *turuq* of *Hafṣ*. In these words, two *hamzahs* appear together; the first is a *hamzah al-qat'*²⁹ and the second is a *hamzah al-*

²⁸ *Al-Shāṭibiyah*, line 286.

²⁹ Literally means a permanent *hamzah*.

waṣl.³⁰ If the word containing the *hamzah al-waṣl* is joined to what is before it then the *hamzah al-waṣl* is not read but remains in writing. In this case the *hamzah al-waṣl* is preceded by *hamzah al-qat'* and should be dropped. However, if it is dropped confusion will arise as to whether the clause is giving news (خَبْرٌ) or asking a question (اسْتِهْمَامٌ). Therefore the *hamzah al-waṣl* is still read but with some change in it; the change being either *tashīl* or *ibdāl*.

Tashīl is to read between an actual *hamzah* and the letter of *madd* which agrees with the *harakah* on the *hamzah*. In this case the *hamzah* has a *fathah* and will be read between a *hamzah* and an *alif*.³¹ With *tashīl*, no *madd* is possible since there is no letter of *madd*. *Ibdāl* is to substitute the *hamzah* for a letter of *madd*. In these examples the *hamzah al-waṣl* is substituted with an *alif*. Because the letter of *madd* (*alif*) is then followed by a permanent *sukūn*, *madd lāzim* will take place. Its duration is six *harakāt*.

According to the *ṭarīq* of the *Shāṭibīyyah*, *tashīl* or *ibdāl* may be made, and from the *Roudah*, only *ibdāl* is allowed. Imam Shāṭibī says:

وَإِنْ هَمْزَ وَصَلِّ بَيْنَ لَامِ مُسْكَنٍ * وَهَمْزَةُ الْإِسْتِهْمَامُ فَامْدُدْهُ مُبْدِلاً
فَلِلُّكْلِّ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي * بُسْهَلْ عَنْ كُلِّ كَالَّانْ مُتَّلَا

³⁰ Literally means a temporary *hamzah*.

³¹ If the *hamzah* had a *dammah* it would be read between a *hamzah* and a *wāw*, and if it had a *kasrah* it would be read between a *hamzah* and a *yā'*.

And if a temporary *hamzah* (appears) between a *lām sākinah* and the *hamzah* of *istifhām* then lengthen it whilst making *ibdāl* (in the temporary *hamzah*).

This is preferred for all (the *qurrā'*), and make *qaṣr* for that person who makes *tashīl* for all (the *qurrā'*) like آلانٰ has been given as example.³²

وَأَشِمْ بِتَامَنَا وَيَلْهَثْ فَأَدْغِمَا مَعَ ارْكَبْ وَ تَخْلُفُكُمْ أَتَمْ وَ لَا تَزْرُ 10

TRANSLATION

10. Apply *ishmām* in تامنا whilst in يلهث and apply *idghām*. And complete the *idghām* of خلقكم not leaving it incomplete.

VOCABULARY

لَا تَزْرُ – not to diminish or lessen something. It refers to the *idghām* mentioned before it i.e. the *idghām* should not be incomplete (*nāqis*) but complete (*tām*).

COMMENTARY

In this line two issues are discussed; *ishmām* in the word تامنا of *Sūrah Yūsuf* يس عليه and *idghām* in the words يلهث ذلک of *Sūrah al-Anfāl*, الرکب معنا of *Sūrah Hūd* العنكبوت and آلم خلقكم of *Sūrah al-Mursalāt*.

Ishmām is the rounding of the lips like when reciting a *dammah*. It is more commonly found in *waqf* when stopping upon the last letter with a *sukūn* and then rounding the lips to indicate that the last letter bears a

³² *Al-Shātibīyyah*, line 192 and 193.

dammah. It is not a sound, and therefore cannot be heard but must be seen.

The word تَأْمَنَّا was originally تَأْمَنْتَا with two *nūns*. Therefore with *idghām*, *ishmām* is made to indicate that the *nān* with a *dammah* has been incorporated into the second *nān*.

In this verse of poetry the author indicates that via the *tariq* of the *Roudah*, *ishmām* will be made in تَأْمَنَّا.

According to the *tariq* of the *Shātibiyah*, *roum* will also be allowed in تَأْمَنَّا. *Roum* is to read the *harakah* partially. Some *qurrā'* have also referred to this as *ikhtilās*, and as *ikhfā'*. Imam *Shātibī* says:

وَأَذْعَمَ مَعَ إِشْمَامِهِ الْبَعْضُ عَنْهُمْ * ... * ... * ...

And in تَأْمَنَّا for all the *qurrā'* *roum* is made separating (the two *nūns*).

And *idghām* with *ishmām* is made from the *qurrā'* by some *shuyūkh*.³³

In إِرْكَبْ مَعَنَا يَلْهُثْ ذَلِكَ *idghām* and *iṭh-hār* are allowed from the *turuq* of *Hafṣ*. According to the *tariqs* of the *Roudah* and the *Shātibiyah* only *idghām* will be made. From the *tariq* of *al-Kāmil* when transmitting from *al-Khabbāzī*, and from *al-Tajrīd*, *iṭh-hār* will also be allowed in يَلْهُثْ ذَلِكَ. Via the *tariq* of *al-Kāmil* when not transmitting from *al-Hāshimī*, *al-Wajīz*, *al-Mustanīr* when transmitting from *al-Tabarī* via *al-Waliyy* from

³³ *Al-Shātibiyah* line 773, 774.

Fīl, and *al-Jāmi'* of Ibn Fāris as well as al-Dānī's recitation to Abū al-Fath, *iṭh-hār* will be allowed in اِرْكَبْ مَعْنَا also.³⁴

Imam Shāṭibī says:

وَفِي اِرْكَبْ هُدْنِي بَرِّ قَرِيبْ بَخْلُفِهِمْ * كَمَا صَاعَ جَاهِلَهُتْ لَهُ دَارِ جَهَلَا
 And in اِرْكَبْ مَعْنَا Bazzī, Qālūn and Khallād with an option, Ibn 'Āmir, Khalaf and Warsh (without an option) will make *iṭh-hār*. In يَلْهُتْ دَلَكْ, Hishām, Ibn Kathīr and Warsh will make *iṭh-hār*.³⁵

In اِرْكَبْ هُدْنِي all the *turuq* agree on making *idghām* but differ on whether *idghām* should be *tām* or *nāqis*. The author states that the according to the *Roudah*, *idghām tām* will be made. The same will apply in the *tarīq* of the *Shāṭibiyah*. Makkī ibn Abī Tālib and Abū Bakr ibn Mihrān will allow *idghām nāqis* also.³⁶

It should be remembered that *idghām nāqis* will not be allowed for Hafṣ at all since Makkī and Ibn Mihrān are not counted amongst the *turuq* of Hafṣ.³⁷

³⁴ *Al-Roud al-Nadīr*, explanation of lines 393-395 and 432-435, *Ṣariḥ al-Naṣṣ* pg. 81, 82.

³⁵ *Al-Shāṭibiyah* line 284. The remaining *qurra'* including Hafṣ will make *idghām*.

³⁶ *Al-Roud al-Nadīr*, explanation of lines 743-749, *Ṣariḥ al-Naṣṣ* pg. 98.

³⁷ See *Isnād al-Jazarī al-Imām ilā Khayr al-Anām* by Saleem Gaibie.

وَبَلْ رَانَ مَنْ رَاقِ وَمَرْقِدَنَا كَذَا لَهُ عَوْجَأَ لَا سَكْتَ فِي الْأَرْبَعِ الْغُرْبِ

TRANSLATION

11. There is no *sakt* in the four luminous (places, viz), من راق بل ران, عوجا and مرقدا.

VOCABULARY

الْأَرْبَعَ – literally means shining, bright or luminous. It describes the four *sakts* for Ḥafṣ i.e. they shine brightly because they are so well-known amongst the reciters of the Qur’ān.

COMMENTARY

In verse number seven the author discussed *sakt laftīḥī*. This verse elaborates upon *sakt ma’nawī*. As *sakt laftīḥī* is made to protect the pronunciation, *sakt ma’nawī* is made to protect the meaning. It is only found in the narration of Ḥafṣ in four places:

- 1) بَلْ * رَانَ in *Sūrah al-Muṭaffifīn*
- 2) مَنْ * رَاقِ in *Sūrah al-Qiyāmah*
- 3) مَرْقَدَنَا * هَذَا in *Sūrah Yāsīn*
- 4) عَوْجَأَ * قَيْمَا in *Sūrah al-Kahf*

Sakt Ma’nawī will be made via the *tariq* of the *Shāṭibiyah* and according to the *Roudah*, no *sakt* is mentioned in these four places. Imam Shāṭibī states:

وَسَكْتَهُ حَفِصٌ دُونَ قَطْعٍ لَطِيفَةٌ * عَلَى أَلْفِ الشَّتُّونِ فِي عَوْجَأَ بَلَا^١
وَفِي تُونَ مَنْ رَاقِ وَمَرْقَدَنَا وَلَا * مَبْلُ زَانَ وَالْبَلْفُونَ لَا سَكْتَ مُوصَلَا

And the slight *sakt* of Ḥafṣ without stopping (recitation) upon the *alif* of the *tanwīn* in مَرْقَدِنَا مَنْ رَأَيْتَ عَوْجَأْ, the *nūn* of بَلْ رَأَنْ and with the *lām* of قَبْلَنَا. No *sakt* is transmitted by the remaining (*qurrā'*).³⁸

Sakt Laftī will be treated as *waṣl* and *sakt ma'�awī* will be treated as *waqf*. This means that when making *sakt* on مَرْبَضًا أَوْ عَوْجَأْ the *tanwīn* will be read same as when making *waṣl*. When making *sakt* on قَبْلَنَا عَوْجَأْ * قَبْلَنَا the *tanwīn* will not be read as in *waṣl* but *sakt* will be made as when stopping on the word; the *alif* of عَوْجَأْ will thus be read. Hence the rule that *sakt laftī* follows the rules of *waṣl* and *sakt ma'�awī* follows the rules of *waqf*.

This division makes it easy for the student to understand how *sakt* should be made e.g. if reciting any *qirā'ah* which makes *sakt laftī* and *basmalah* is not read between the two *sūrahs*, like Ḥamzah, then when joining *Sūrah al-Qāri'ah* to *Sūrah al-Takāthur* (تَكَاثُرٌ حَمْزَةٌ * اللَّهُمَّ أَكَثِرْ) the *tanwīn* will be read. And if reciting a *qirā'ah* which does not make *sakt laftī*, between these two *sūrahs* the round *tā'* will be changed into a *hā'* during *sakt* because it will be treated as *sakt ma'�awī* which follows the rules of *waqf*.

Similarly between *Sūrahs al-Anfāl* and *al-Toubah* the *sakt* is *ma'�awī*. Therefore the *tanwīn* is not read when making *sakt* between these two *sūrahs*, instead the *mīm* will be recited with a *sukūn*, the same as during *waqf*.³⁹

³⁸ *Al-Shāṭibiyah* line 830, 831.

³⁹ The *sakts* being divided into *laftī* and *ma'�awī* is only found in books written by *qurrā'* from the Indian subcontinent. Other *qurrā'* don't have this division. As stated

وَعَنْهُ سُقُوطُ الْمَدِّ فِي عَيْنَ وَارِدٍ وَتَفْخِيمٌ رَا فِرْقٍ لَدِي ءَايَةِ الْبَحْرِ

TRANSLATION

12. And from him (Hafṣ via this *ṭariq*) it is necessary to shorten the *madd* in the letter عين. And (it is also necessary) to apply *tafkīm* to the راء of فرق by the verse “of the ocean”.

COMMENTARY

In the ‘ayn found at the beginning of *Sūrah Maryam* and *Sūrah Shūrā*, *tawassuṭ* and *ṭūl* are allowed from the *Shāṭibiyah*. From the *Rouḍah*, only *qaṣr* will be made. Imam Shāṭibī states:

وَفِي عَيْنِ الْوَجْهَانِ وَالْطُّولُ فُضْلًا * ...

And in the ‘ayn (there are) two ways, whilst *ṭūl* is preferred.⁴⁰

The *āyah* (verse) of *bahr* refers to the verse اضْرِبْ بِعَصَالَكَ الْبَحْرَ فَانْفَأَقْ فَكَانَ كُلُّ فِرْقٍ in *Sūrah Shu’arā*.⁴¹ According to the *Shāṭibiyah* the *ra’* of فرق can be read with *tafkīm* and *tarqīq*. Imam Shāṭibī states:

* وَخُلُفُهُمْ بِفِرْقٍ جَرَى بَيْنَ الْمَشَايِخِ سَلْسَلًا

above, these two divisions make it easy for the student to understand how *sakt* should be made. These two divisions however are not comprehensive (*jāmi’i*), as there are *sakts* which do not fall in either of the two divisions e.g. the *sakt* on the abbreviated letters (*ḥurūf maqatṭa’at*) in the *Qirā’ah* of Abū Ja’far.

⁴⁰ *Al-Shāṭibiyah*, line 177.

⁴¹ Verse 63.

And their difference in فُرْقٍ has remained between *shuyūkh* with ongoing continuity.⁴²

From the *Roudah*, only *tafkīm* will be allowed.

وَإِنْ تَمْلِي فَاحْذِفِ الْيَاءَ وَأَقِفْ كَذَا الْأَلْفَ احْذِفْ مِنْ سَلَاسِلِ بِالدَّهْرِ 13

TRANSLATION

13. Delete the ياء when stopping on the word ءاتان of *Sūrah al-Naml*, likewise delete the ألف at the end of the word سلاسلا in *Sūrah al-Dahr* (when stopping on it).

VOCABULARY

احْذِفْ – to leave or drop something.

COMMENTARY

In فَمَا ءاتَانِ of *Sūrah al-Naml* there is a difference of opinion as to how *waqf* can be made. Some stop whilst reading the *yā' sākinah* after the *nūn* (فَمَا ءاتَانِ), and others stop making the *nūn sākin* (فَمَا ءاتَانِ). The *Shātibiyah* allows both. According to the *Roudah*, *waqf* will only be allowed by dropping the *yā' sākinah* and making the *nūn sākin*. Imam *Shātibī* says:

وَفِي التَّمْلِي أَتَانِي وَيَقْتَعِنُ عَنْ أُولَئِنِي * حَمِيَ وَخَلَافُ الْوُقْفِ بَيْنَ خَلَيْ عَلَيْ

⁴² *Al-Shātibiyah*, line 351.

And in ^{أَنَّا نَنْهَا} of (*Sūrah al-Naml*) Hafṣ, Warsh and Abū ‘Amr will read (the *yā*) with a *fathah* (during *waṣl*), and there is difference of opinion during *waqf* between Abū ‘Amr and Hafṣ.⁴³

Similarly in the first سَلَاسِلَ of *Sūrah al-Dahr*, *waqf* can be made on the *alif* or by dropping the *alif* and reading the *lām* as *sākin* (سَلَاسِلُ). Again the *Shāṭibiyah* will allow both whereas the *Roudah* will only allow the dropping of the *alif* during *waqf*. Imam *Shāṭibī* says:

سَلَاسِلَ تَقْنُ لَدُ رَوْفًا صَرْفَهُ لَنَا * وَبِالْقُصْرِ قَفْ مِنْ عَنْ هُدَىٰ خُلْفُهُمْ . . .

Read with a *tanwīn* for *Nāfi‘*, *Kisā’ī*, *Shu‘bah* and *Hishām*, and stop with *qaṣr* (without the *alif*) for *Ibn Dhakwān*, *Hafṣ* and *Bazzī* with an option (of stopping with the *alif* also).⁴⁴

14 وَبِالسَّيْنِ لَا بِالصَّادِ قُلْ أَمْ هُمُ الْمُصَيْ . طَرُونَ وَبِالْوَجْهَيْنِ فِي فَرْدِهِ النُّكْرِ
15 وَفِي يَبْصُطُ الْأُوْيَ وَفِي الْخَلْقِ بَصْطَةً وَبِالسَّيْنِ نُونٌ ضُعْفَ رُومٌ كَذَا أَجْرِ

TRANSLATION

14. And with a سين not with a صاد (recite the word) and with two options (صاد or سين) its singular and indefinite form (i.e. بسيط in *Sūrah al-Ghāshiyah*).
15. Likewise (صاد or سين) in the first يصط and in the word بصط. The reciter also has two options in the *nūn* of يس and ن, as well as in ضعف of *Sūrah al-Rūm*.

⁴³ *Al-Shāṭibiyah*, line 429.

⁴⁴ *Al-Shāṭibiyah*, line 1093.

VOCABULARY

فَرِدَه – means single or alone. Refers to **المُصَيْطِرُونَ** of *Sūrah al-Tūr* when it appears in its singular form i.e. **بِمُصَيْطِرٍ** which is in *Sūrah al-Ghāshiyah*.

الْتَّكُّر – means indefinite.

الْوَجْهَيْن – literally means two faces. Here, it refers to a word that can be read in two different ways.

COMMENTARY

The author addresses various issues in these two lines. Firstly he states that **المُصَيْطِرُونَ** of *Sūrah al-Tūr* should be read with a *ṣād* (ص) from the *ṭarīq* of the *Roudah*. The *Shāṭibiyah* will allow it to be read with a *ṣād* (ص) and a *sīn* (س). Imam Shāṭibī says:

... وَالْمَسَّ ... * يُطْرَوْنَ لِسَانٌ عَابَ بِالْخُلْفِ زُمَّلَا

And **الْمُسَيْطِرُونَ** (with a *sīn*) for Hishām and Hafṣ, with an option (for Hafṣ).⁴⁵

Thereafter the author says that in **بِمُصَيْطِرٍ** which he refers to as **فَرِدَه التَّكُّر**, may be read in two ways; with a *ṣād* or a *sīn* according to the *ṭarīq* of the *Roudah*. The *Shāṭibiyah* will only allow it to be read with a *ṣād*. Imam Shāṭibī states:

... * مُصَيْطِرٍ اشْتَمَّ ضَاعَ وَالْخُلْفُ فَلَلَا

... * وَبِالسِّيْنِ لَدُوا ...

⁴⁵ *Al-Shāṭibiyah*, line 1048.

Make *ishmām* in بِصَيْطَرْ for Khalaf (without an option) and for Khallād with an option, while Hishām reads with a *sīn*.⁴⁶

In the next line he explains further that in يَصْطُطْ of *Sūrah al-Baqarah* and في الْخُلُقِ بَصْطَةً in *Sūrah al-A'rāf*, two ways are also allowed via the *ṭarīq* of the *Roudah*; a *ṣād* or a *sīn*. The *Shātibiyah* will only permit it to be read with a *sīn* in both these words. Imam Shātibī states:

... * ويَصْطُطْ عَنْهُمْ غَيْرُ فُؤْلِبِلِ اعْتَلَا
... * وبالسَّيْنِ بِأَقْيَمْ وَفِي الْخُلُقِ بَصْطَةً

And *وَيَصْطُطْ* (with a *ṣād*) from these *qurrā'* (Shu'bah, Ibn Kathīr, Nāfi' and Kisā'i) besides Qumbul, and with a *sīn* for the remaining *qurrā'* as well as in الْخُلُقِ بَصْطَةً⁴⁷

In يَسْ and نَ, two ways are also allowed. It can be joined to what follows it with *idghām*, or it could be read with *iṭh-hār* according to the *Roudah*. The *Shātibiyah* will only allow *iṭh-hār*. If *idghām* is made it will follow the rules of *nūn sākinah* and *tanwīn* i.e. if followed by one of the letters of يُونَ then *idghām* will be made with *ghunnah*. During waqf on يَسْ and نَ, both *turuq* will make *iṭh-hār*.

Imam Shātibī states:

وَيَسِينْ أَظْهِرْ عَنْ فَتَىٰ حَقَّةَ بَدَا * وَنُونَ وَفِيهِ الْخُلُقُ عَنْ وَرْشِهِمْ حَلَّ

And make *iṭh-hār* in يَسْ and نَ for Ḥafṣ, Ḥamzah, Ibn Kathīr, Abū 'Amr and Qālūn whilst there is an option from Warsh (in the latter).⁴⁸

⁴⁶ *Al-Shātibiyah*, line 1109.

⁴⁷ *Al-Shātibiyah*, line 514, 515. The remaining *qurrā'* will include Ḥafṣ.

⁴⁸ *Al-Shātibiyah*, line 281.

الَّذِي خَلَقُوكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا (ض) وَشَيْئَةً of *Sūrah al-Rūm* the word ضعف appears three times. The *dād* may be read with a *fathah* or a *dammah*. This will be according to the *Roudah* and the *Shāṭibiyah*. Imam Shāṭibī says:

وَفِي الرُّؤْمِ صِفْ عَنْ خُلْفٍ فَصَلِّ . . . *

And ضعف (of *Sūrah al-Rūm* (with a *fathah* on the *dād*) by Shu'bah, Hamzah (without an option) and Hafṣ with an option (allows a *dammah* also).⁴⁹

In line 15 it can be understood that all these words are read in two ways when he says كذا أَخْرَى; meaning that in the same way the verse above may be read in two ways, similarly it will be allowed here also (*in Sūrah al-Rūm*).

From these lines it seems that these words can be recited in any one of the two ways at any given time. However, in the following two lines the author explains some rules regarding when these changes are to be made.

⁴⁹ *Al-Shāṭibiyah*, line 723.

16. وَلِكِنْ مَعَ الْإِظْهَارِ صَادُ مُصَيْطِرٍ وَفِي بَصْطَةٍ سِينُ كَذَا يَيْضُطُ الْبَكْرِ

17. وَفَتْحُ لَدِي ضُعْفٍ عَنِ الْفِيْلِ وَارِدٌ وِبِالْعَكْسِ عَنْ زُرْعَانَ وَ الْكُلُّ عَنْ عَمِّرٍ و

TRANSLATION

16. But with *ith-hār* (in *Sūrah Yāsīn* and *Sūrah al-Qalam* one should recite with) مصيطر in بصلة س and بسط (where the word بكر is found).

17. (Likewise with *ith-hār* one should recite with a) *fathah* in the word ضعف. (These are all) narrated from al-Fil, whilst the opposite is narrated from Zarān, and both (narrate) from 'Amr.

VOCABULARY

الْعَكْسُ – Means the opposite.

بَكْرٌ – referring to the *sūrah* where لَا فَارِضٌ وَلَا بَكْرٌ is found in i.e. *Sūrah al-Baqarah*.

COMMENTARY

When making *ith-hār* then يُصَيْطِرُ has to be read with a *sād*, بَصْطَةٌ has to be read with a *sīn* while the *dād* of ضعف has to be read with a *fathah*. This is all narrated from Fil.

يَاسِينُ وَالْقُرْعَانِ The opposite is narrated from Zarān; he will make *idghām* in يَاسِينُ وَالْقُرْعَانِ with a *sīn*, يَيْضُطُ مُصَيْطِرٍ and ضَعْفٍ with a *sād* and بَصْطَةٌ with a *dammah*.

Fi'l and Zarān both narrate these differences from 'Amr ibn al-Şabbāh who in turn narrate from Ḥafṣ.

18 وَأَهْدِيْ صَلَاتِيْ فِي الْخِتَامِ مُسَلِّمًا عَلَى خَاتَمِ الرُّسُلِ الْهُدَاءِ إِلَيْ الْبِرِّ

19 وَءَالِ وَصَحْبِ كُلَّمَا قَالَ قَائِلُ لَكَ الْحَمْدُ يَامَوْلَايَ فِي السُّرِّ وَالْجَهْرِ

TRANSLATION

18. (In conclusion) I send my salutations and greetings (of peace) upon the seal of all messengers, those who guided toward righteousness.
19. And (upon his) family and Companions, whenever anyone says: “For You are all praises, O my Master, in secret and in public”.

VOCABULARY

أَهْدِيْ – to present something as a gift, send.

الْهُدَاءِ – those who lead or guide.

الْبِرِّ – goodness righteousness.

COMMENTARY

The author ends his book by sending salutations and peace upon the seal of all prophets, upon those who guide towards righteousness, upon his family, and Companions.

‘Āmir Al-Sayyid ‘Uthmān

He was born in Egypt on 16 of May 1900. From a young age he already started memorising the Qur’ān in his village at the hands of Sheikh ‘Atiyyah Salāmah. Thereafter he left for the Tallīn where he read the narration of Ḥafṣ, the *Sab’ah* and *‘Asharah Qirā’āt* via the *tariq* of the *Durrah* to Sheikh Ibrāhīm Marsī Bakr al-Bināsī, from whom he received *ijāzah*. Sheikh Ibrāhīm was a student of Ghunaym Muḥammad Ghunaym, who, in turn, was a student of the famous Ḥasan al-Juraysī al-Kabīr.

Sheikh ‘Āmir later travelled to Cairo where he read the *‘Asharah Qirā’āt* to Sheikh ‘Abd al-Rahmān Subayy, a direct student of Ḥasan al-Juraysī al-Kabīr. However, he was unable to complete his rendition of the Qur’ān to this sheikh; on reaching the verse: وَقَالَ ارْكُبُوا فِيهَا بِاسْمِ اللَّهِ مَحْرَاهَا وَمُرْسَاهَا his teacher unexpectedly passed on. He resumed his recitation of the *‘Asharah Qirā’āt* by a student of Sheikh Subayy, Hammām Quṭb, from whom he eventually also received *ijāzah*.

He became a prominent figure and teacher in the field of *tajwīd* and *qirā’āt*. People travelled from far and wide to recite and study under his auspices, so much so that even while he was walking from one place to another, students were seen walking alongside him and reciting.

Positions held by Sheikh ‘Āmir:

- The Sheikh and Qāri’ of Masjid al-Sulṭān al-Hanafī
- The Sheikh of maqra’ al-Imām al-Shāfi’ī

- A teacher at the Azhar University in *qirā'āt*, *tajwīd*, *rasm*, *dabt*, counting of verses etc.
- A teacher in the Faculty of *qirā'āt* at the Azhar University
- Associate in checking the printing of the *maṣāḥif* in Egypt
- Associate in checking the printing of the *maṣāḥif* in Saudi Arabia
- Reviewer of recitals of renowned *qurrā'* to be aired over the radio and/or recorded in Egypt
- Reviewer of recordings made in Saudi Arabia
- Overseer to many international *qirā'āt* competitions held worldwide
- Inspector to all the *maqāri'* (places of recitation) in all Egypt
- Chief Sheikh to all the *maqāri'* in Egypt (this is the highest position any sheikh could wish to achieve in Egypt)

His Students:

- Mâhмûd Khalîl Hûşarı
- Muştafâ Ismâ'îl
- Kâmil Yûsuf Bahtîmî
- 'Abd al-Bâsiṭ 'Abd al-Şamad
- Ayman Rushdî Suwayd
- Muhammâd Tamîm al-Zu'bî
- Muhammâd Sâlim Muhayîn

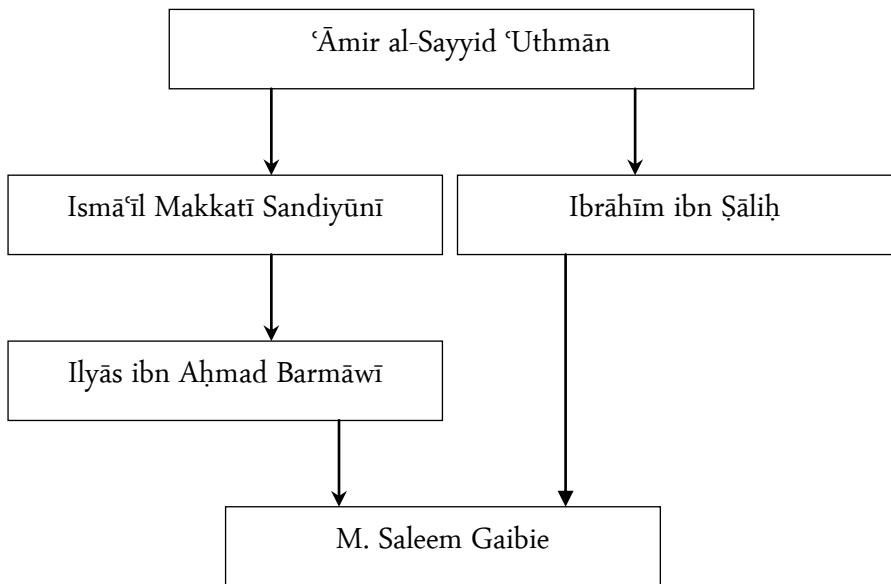
- ‘Abd al-Rahmān Hudhayfī, previous Imam of the Mosque of the Prophet ﷺ
- ‘Abd Allah al-Jouharī al-Sayed
- Ibrāhīm ibn Ṣāliḥ, the previous mufti of Nigeria

His Literary Works:

- *Fath al-Qadīr*
- *Naṭḥm Tanqīḥ Fath al-Karīm* (co-authored with Sheikh Ibrāhīm Samannūdī and Ahmad ‘Abd al-‘Azīz al-Zayyāt)
- *Risālah* on the *riwāyah* of Ruways via the *tariq* of Ibn Mihrān
- Editor of *Laṭā’if al-Ishārāt* of al-Qastallānī
- *Kaifa Yutlā al-Qur’ān al-Karīm*

The Sheikh passed away on the eve of *Jumu’ah* in Medinah. On that Friday morning after *fajr ṣalāh*, *ṣalāh al-janāzah* was performed and he was buried in Jannah al-Baqī‘, in the city of our beloved Prophet ﷺ.

Commentator's Sanad for Sheikh 'Āmir's Poem



EXPLANATION

The author starts his poem with the *basmalah*, in accordance with the Qurān (which also starts with the *basmalah*) and the Ḥadīth of the Prophet ﷺ which states that every good action not started with the name of Allah is void of blessings.

١ حَمَدْتُ إِلَهِي مَعْ صَلَاتِي مُسَلِّمًا عَلَى الْمُصَطَّفِي وَالْآلِ وَالصَّحْبِ وَالْوَلَا

VOCABULARY

حَمَدْتُ – I praised

إِلَهِي – my deity, God, *Rabb*, all referring to Allah ﷺ

مَعْ – with

صَلَاتِي – my salutations

مُسَلِّمًا – someone who sends peace

عَلَى – upon

الْمُصَطَّفِي – the chosen one i.e. the Prophet ﷺ

وَ – and

الْآلُ – the family

الصَّحْبِ – the Companions (of the Prophet ﷺ)

الْوَلَا – those who follow i.e. those who come after the Companions

COMMENTARY

The author praises Allah, as the Qurān also starts by praising Allah and in agreement with the Ḥadīth of the Prophet ﷺ which says that every

good action not started with the praises of Allah is devoid of any blessings.

Thereafter, the author sends salutations and peace upon the Prophet ﷺ, the chosen one (Muṣṭafā) as commanded by Allah in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّو عَلَيْهِ وَسَلِّمُوا شَفِيلًا

O you who believe, send salutations and peace upon him (the Prophet ﷺ)

(شَفِيلًا)

He also sends peace and salutations upon the family of the Prophet ﷺ, the Companions and those who follow (وَالْوَلَاءِ).

2 وَبَعْدُ فَخُذْ مَا جَاءَ عَنْ حَفْصٍ عَاصِمٍ لَدِي رَوْضَةِ لَابْنِ الْمُعَدِّلِ تُجْتَلَى

VOCABULARY

بعد – thereafter. After praising Allah and sending salutations and peace upon His beloved Prophet ﷺ.

فَخُذْ – so take, grab hold of

مَا – that which

جَاءَ – came (comes)

عَنْ – from

لَدِي – by, via, according to

رَوْضَةٌ – refers to the book written by Ibn Mu‘addil

تُجْتَلَى – which is clear

COMMENTARY

After Praising Allah and His Prophet ﷺ, the author states: Take heed of what is transmitted for Ḥafs from ‘Āsim via the *tariq* of the *Rouḍah* of Ibn al-Mu‘addil.

٣ فَقَصْرٌ لِمَفْصُولٍ كَعَيْنٍ وَوَسْطَنْ لِمُتَّصِلٍ أَبْدِلْ كَالآنَ تُقْبَلَا

VOCABULARY

فَقَصْرٌ – so make *qasr*

لِمَفْصُولٍ – in that which is separated. It refers to the separated *madd* i.e *madd munfaṣil*.

كَعَيْنٍ – as in the ‘ayn (ع). Refers to the ‘ayn which appears at the beginning of *Sūrah Maryam* (كَعْيَنْسُ) and *Sūrah Shūrā* (عَسْقُونَ).

وَسْطَنْ – and make *tawassut*

لِمُتَّصِلٍ – referring to *madd muttaṣil*

أَبْدِلْ – make *ibdāl* i.e to change a *hamzah* into a letter of *madd*

كَالآنَ – as in the example آلآنَ

تُقْبَلَا – which has been accepted

COMMENTARY⁵⁰

The author explains four matters in this line:

- 1) The length of *madd munfaṣil* which will be pulled for the duration of two *harakāt* (*qasr*).

⁵⁰ Sheikh ‘Āmir does not discuss any rules regarding the *basmalah* as done by Sheikh Samannūdī in his poem. He does not discuss *madd al-ta‘hīm* either as done by Samannūdī.

According to the *Shātibiyah*, *tawassuṭ* will be made for the duration of four or five *harakāt*.

2) The duration of the 'ayn in (كَيْعَنْ) and (عَسْقَ) (عَسْقَ), which will be the same like *madd munfaṣil* i.e. *qaṣr*.

Via the *Shātibiyah*, *tawassuṭ* and *tūl* will be allowed.

3) The duration of *madd muttaṣil* which will be *tawassuṭ* i.e. four *harakāt*.

The *Shātibiyah* will allow four or five *harakāt* in *madd muttaṣil*.

4) *Ibdal* will be made in the words آللَّٰهُمَّ آللَّٰهُمَّ and اللَّٰهُمَّ آللَّٰهُمَّ.

Via the *tariq* of the *Shātibiyah*, *tashīl* will also be allowed in these words.

وَيَلْهُثْ بِإِدْغَامٍ كَبَ ارْكَبْ وَأَتْمَمْ بِنَخْلُقُمُ فِي الْمُرْسَلَاتِ تَنَزَّلَا ٤

VOCABULARY

يَلْهُثْ ذَلِكَ - وَيَلْهُثْ found in *Sūrah al-Anfāl*

— بِإِدْغَامٍ will be recited with *idghām*

الْكَلِيلَاتِ ارْكَبْ مَعَنَا - كَبَا رَكْبٌ of *Sūrah Hūd*

— وَأَتْمَمْ - وَأَتْمَمْ complete. Indicating that *idghām tām* (complete *idghām*) should be made instead of *idghām nāqīṣ* (incomplete *idghām*).

الْمَنْخَلُقُمُ - بِنَخْلُقُمْ refers to (in *Sūrah al-Mursalāt*)

— فِي - in

الْمُرْسَلَاتِ - *Sūrah al-Mursalāt*

COMMENTARY

In this line those words in which *iṭḥ-hār* and *idghām* are made are discussed. Three words are mentioned in this verse viz. **إِرْكَبْ مَعَنَا**, **يَلْهُثْ ذَلِكَ** and **أَلَمْ تَخْلُقْكُمْ**; in all three *idghām* will be made.

In **أَلَمْ تَخْلُقْكُمْ** there is a difference as to whether *idghām tām* or *idghām nāqis* should be made. Via the *Roudah*, *idghām tām* will be made.

In these three words there is no differences between the *tariq* of the *Shātibiyah* and the *Roudah*; according to both it will read the same.

٥ وَنُونَ بِإِظْهَارِ كَيَاسِينَ قَدْ رَوَى وَدَعْ غُنَّةً فِي الْلَّامِ وَالرَّاءِ تَجْمُلًا

VOCABULARY

وَنُونٌ – the *nūn* refers to ن at the start of *Sūrah al-Qalam*

بِإِظْهَارٍ – will be read with *idghām*

كَيَاسِينَ – as in يَسِّن at the start of *Sūrah Yāsīn*

قَدْ – verily

رَوَى – transmitted, narrated

وَدَعْ – and leave (do not make)

غُنَّةً – nasal sound

تَجْمُلًا – to be beautiful, appropriate

COMMENTARY

At the beginning of *Sūrah Nūn* and *Sūrah Yāsīn*, *īth-hār* will be made via the *Roudah*, the same as the *Shāṭibiyah*.

No *ghunnah* will be made in the *lām* and the *rā'* when *idghām* is being made from the *Roudah* e.g. *مِنْ رَبِّ مَنْ لَنْ*. The *Shāṭibiyah* also transmits *idghām* without *ghunnah*, same as the *Roudah*.

Other *turuq* will allow *idghām* with *gunnah*.

٦ وَلَا سَكْتَ قَبْلَ الْهَمْزِ كَالْأَرَبَعِ اعْلَمْنَ وَأَشْمِمْ بِتَأْمَنَّا بِيُوسُفَ أُنْزِلَـ

VOCABULARY

لَا – no

سَكْتَ – *sakt/saktah*

قَبْلَ – before

الْهَمْزُ – the (letter) *hamzah*

كَالْأَرَبَعَ – as in the four. Refers to the four places in the Qur'ān where Hafṣ makes *sakt*.

أَعْمَنْ – know (this) well

وَأَشْمِمْ – make *ishmām*. *Ishmām* means to give an indication towards the *harakah* of the *dammah*.

بِتَأْمَنَّا – in *بِتَأْمَنَّا* (of *Sūrah Yūsuf* ﴿الْعَلِيَّة﴾)

بِيُوسُفَ – in *Sūrah Yūsuf* ﴿الْعَلِيَّة﴾

أُنْزِلَـ – has been sent down (revealed)

COMMENTARY

No *sakt* will be made for *Hafṣ* on a proper *sākin* before *hamzah*, as commonly found in the *Qirā'ah* of *Hamzah* e.g. مَرِيْضًا أَوْ وَالْأَرْضَ شَيْئًا, الْفُرْعَان. Similarly, the *tariq* of the *Shātibiyah* will also not allow this type of *sakt*.

Via the *Roudah* *sakt* will also not be made in the following four places:

- 1) عَوْجًا * قَيْمًا in *Sūrah al-Kahf*
- 2) مَرْقِدِنَا * هَذَا in *Sūrah Yāsīn*
- 3) مَنْ * رَاقِ in *Sūrah al-Qiyāmah*
- 4) بَلْ * رَانْ in *Sūrah al-Muṭaffifīn*

According to the *Shātibiyah* *sakt* will be made in these four places.

وَبَسْطَةَ أَعْرَافٍ كَيْسِطُ مُسَيْطِرُوْ نَ سِيْنُ تَكُونُ فِي الشَّالَّةَ تُقْبَلَأَ ٧

VOCABULARY

refers to في الْحَقْ بَصْطَةً – وَبَسْطَةَ in *Sūrah al-A'rāf*
– أَعْرَافٍ in *Sūrah al-A'rāf*
– كَيْسِطٌ as in the word وَيَسْطُ of *Sūrah al-Baqarah*
– الْمُصَيْطِرُوْنَ of *Sūrah Tūr* – مُسَيْطِرُوْنَ
– الشَّالَّةَ – the three

COMMENTARY

Via the *Roudah*, a *sīn* will be read in وَيَسْطُ, بَصْطَةً and الْمُصَيْطِرُوْنَ.

The *Shātibiyah* will allow the first two to be read with a *sīn* and الْمُصَيْطِرُوْنَ may be read with either a *sīn* or a *sād*.

وَفِي هَلْ أَنَّاكَ الصَّادُ فِي بِمُصَيْطِرٍ وَدَعْ وَجْهَ تَكْبِيرٍ وَكُنْ مُتَّأْمِلاً

VOCABULARY

- هَلْ أَنَّاكَ – refers to *Sūrah al-Ghāshiyah*
- وَجْهٌ – way, method
- تَكْبِيرٌ – reciting *takbīr* i.e. أَلَّهُ أَكْبَرٌ
- كُنْ – be
- مُتَّأْمِلاً – someone who is aware, attentive

COMMENTARY

Be aware that via the *ṭariq* of the *Roudah* a *ṣād* will be read in *بِمُصَيْطِرٍ* and no *takbīr* (recitating of أَلَّهُ أَكْبَرٌ) will be made between two *sūrāhs* after *Sūrah al-Duḥā*.

The *Shāṭibiyah* will read the same.

وَفِرْقٍ بِتَفْخِيمٍ وَآتَانِ فَاحْذِفْنَ بِنَمْلٍ لَدِي وَفِي كَذَالَ سَلَاسِلَ ٩

VOCABULARY

- فِرْقٍ – in the word *فِرْقٍ*
- بِتَفْخِيمٍ – with *tafkīm*
- وَآتَانِ – in the word (of *Sūrah al-Naml*) *وَآتَانِ*
- فَاحْذِفْنَ – so drop i.e. do not read
- بِنَمْلٍ – in *Sūrah al-Naml*
- كَذَالَ – similarly
- سَلَاسِلَ – in the word *سَلَاسِلَ* of *Sūrah al-Dahr*

COMMENTARY

In فِرْقٍ of *Sūrah Shu'arā'* the *rā'* will be read with *tafkīhīm*.

The *Shātibīyyah* will allow it to be read with *tafkīhīm* or *tarqīq*.

When stopping on the words فَمَا ءاَتَانِ of *Sūrah al-Naml*, the *yā'* will not be read. Similarly, whilst stopping on سَلَامِيَّا of *Sūrah al-Dahr* the *alif* will not be read.

Via the *Shātibīyyah*, *waqf* may be made with the *yā'* (فَمَاءَاتَانِيْ) or without it (سَلَامِيَّا). In سَلَامِيَّا *waqf* may be made with the *alif* (فَمَا ءاَتَانِ) or without it (سَلَامِيْلُ).

10 وَيُفْتَحُ فِي ضَعْفٍ وَضَعْفًا بِرُوْمَهَا وَذَا مِنْ طَرِيقِ الْفَيْلِ عَنْهُ تَنَقَّلًا

VOCABULARY

وَيُفْتَحُ – means read with a *fathah*

بِرُوْمَهَا – Its (these examples in) *Sūrah al-Rūm*

وَذَا – short for هَذَا

عَنْهُ – from him i.e. from Mu'addil's *Roudah*

تَنَقَّلًا – transmit

COMMENTARY

الَّذِي خَلَقْتُمْ مِنْ ضَعِيفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعِيفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعِيفًا (ض) In the verse of *Sūrah al-Rūm* the word ضَعِيف appears three times. The *dād* (ض) may be read with a *fathah* from the *Roudah*. All these differences mentioned above is what Mu'addil transmits from Fil.

In the next line the differences which he (Mu‘addil) transmits from Zar‘ān are mentioned.

١١ وَضُمَّ لَدِيْ زُرْعَانَ فِي الرُّوْمِ يَافَّتَى وَ(نُونٌ) بِإِدْعَامٍ كَيَاسِينَ تُعْتَلَى

VOCABULARY

وَضُمَّ – read with a *dammah*

لَدِيْ زُرْعَانَ – according to Zar‘ān

فِي الرُّوْمِ – in *Sūrah al-Rūm*

يَافَّتَى – o lad, student

وَنُونٌ – referring to the start of *Sūrah al-Qalam*

تُعْتَلَى – which is high

COMMENTARY

The *dād* in ضُعْفًا and ضُعْفًا of *Sūrah al-Rūm* will be read with a *dammah*.

Via the *Shātibiyah* the *dād* in these three places can be read with a *dammah* or a *fathah*.

In يَسْ and نَّ *idghām* will be made.

١٢ وَبَصْطَةَ أَعْرَافٍ وَيَسْطُطُ بِصَادِهِ وَفِي الطُّورِ سِينٌ مَعَ مُسَيْطِرٍ نُزْلَا

VOCABULARY

بَصْطَةٌ أَعْرَافٌ – the word of *Sūrah al-A'rāf*

وَيَسْطُطُ – the word of *Sūrah al-Baqarah*

الْمُصَيْطِرُونَ – in *Sūrah al-Tūr*. Refers to the word

بِمُصَيْطِرٍ – which is found in *Sūrah al-Ghāshiyah*

تُرَّلَٰ – has been sent down/revealed

COMMENTARY

Both بَصْطَةٌ and وَيَسْطُطُ will be read with a *ṣād*. In a *sīn* and بِمُصَيْطِرٍ the *mūṣtītrūn* will be read.

13

وَأَهْدِيْ صَلَاتِيْ مَعْ سَلَامِيْ تَحْيَيَةً إِلَيْ الْمُصْطَفَى الْمُهَدِّى إِلَيْ النَّاسِ مُرْسَلًا

VOCABULARY

أَهْدِيْ – to present something as a gift

صَلَاتِيْ – my salutations

سَلَامِيْ – my peace

تَحْيَيَةً – as greetings

إِلَى – to

الْمُهَدِّى – the gift

النَّاسِ – man, mankind

مُرْسَلًا – as a messenger

COMMENTARY

The author ends his book by sending salutations and peace as greetings upon the chosen one, Muḥammad ﷺ, who is the gift given to all mankind in the form of a messenger of Allah.

وَآلٍ وَأَصْحَابِ كَرَامٍ أَئِمَّةٍ صَلَاتَهُ تُبَارِي الرِّيحَ مِسْكًا وَمَنْدَلًا

VOCABULARY

وَآلٍ – the family

وَأَصْحَابٍ – the companions

آئِمَّةٍ - leaders

تُبَارِي – in context of the verse it would mean to spread, fill

الرِّيحَ – winds, air

مِسْكًا – musk

وَمَنْدَلًا – sweet scents, ‘ūd (particular aromatic smell commonly considered as coming from India)

COMMENTARY

He also sends greetings to the family of the Prophet ﷺ, the noble and leading Companion ؓ; in such abundance that these greetings would fill the air with the sweet smells of musk and ‘ūd.

Text of Sheikh Samannūdī (Bahjat al-Luhhāth)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَكَ الْحَمْدُ يَا مَوْلَايِ فِي السِّرِّ وَالْجَهْرِ عَلَيْ نِعْمَةِ الْقُرْآنِ يَسَّرْتَ لِلذِّكْرِ
وَظَلَّ هُدًى لِلنَّاسِ مِنْ كُلِّ ظُلْمَةٍ دَلَائِلُهُ غُرْ وَسَامِيَّةُ الْقَدْرِ
وَصَلَّيْتَ تَعْظِيْمًا وَسَلَّمْتُ سَرْمَدًا عَلَيِ الْمُصْطَفَى وَالْأَلَّ مَعْ صَحِّهِ الْزُّهْرِ
وَبَعْدَ فَهُدًا مَا رَوَاهُ مُعَدْلٌ بِرَوْضَتِهِ الْفَيْحَاءِ مِنْ طَيِّبِ النَّشْرِ
بِإِسْنَادِهِ عَنْ حَفْصِ الْبَحْرِ مِنْ تَلَا عَلَى عَاصِمٍ وَهُوَ الْمُكَنَّى أَبَا بَكْرٍ
فَفِي الْبَدْءِ بِالْأَجْرَاءِ لَيْسَ مَخِيَّرًا لِبَسْمَلَةِ بَلْ لِتَبَرُّكِ مُسْتَقْرِيْ
وَمُتَّصِّلًا وَسَطْ وَمَا انْفَصَلَ أَقْسِرًا وَلَا سَكَتَ قَبْلَ الْهَمْزِ مِنْ طُرُقِ الْفَصْرِ
وَمَا مَدَ لِلْتَّعْظِيْمِ مِنْهَا وَلَمْ يَجِدْ بِهَا وَجْهُ تَكْبِيْرٍ وَلَا غُنَّةَ تَسْرِيْ
وَفِي مَوْضِعِي آالَانَ ءالَذَّكَرَيْنِ مَعَ اللَّهُ أَبْدِلُهَا مَعَ الْمَدِ ذِي الْوَفِرِ
وَأَشْهِمْ بِشَأْمَنَا وَيَلْهَثْ فَأَدْغِمَا مَعَ ارْكَبْ وَتَخْلُقْكُمْ أَتِمْ وَلَا تَرْ
وَبَلْ رَانَ مَنْ رَاقِ وَمَرْقَدِنَا كَذَا لَهُ عِوَجًا لَا سَكَتَ فِي الْأَرْبَعِ الْغُرْ
وَعَنْهُ سُقُوطُ الْمَدِ فِي عَيْنَ وَارِدٍ وَتَفْخِيْمٌ رَا فِرْقٍ لَدِي ءَايَةِ الْبَحْرِ
وَءَاتَانِ نَمْلٍ فَاحْذِفِ الْيَاءَ وَأَقْفَا كَذَا الْأَلِفَ احْذِفْ مِنْ سَلَاسِلِ بِالَّدَهْرِ
وَبِالسِّينِ لَا بِالصَّادِ قُلْ أَمْ هُمُ الْمُصَيِّ طَرُونَ وَبِالوْجَهَيْنِ فِي فَرْدِهِ النُّكْرِ
وَفِي يَبْصُطُ الْأُوْيَ وَفِي الْخَلْقِ بَصْطَةَ وَيَاسِينَ نُونٍ ضُعْفَ رُومٍ كَذَا أَجْرِ
وَلِكِنْ مَعَ الْإِظْهَارِ صَادُ مُصَيْطِرٍ وَفِي بَصْطَةَ سِينٍ كَذَا يَبْصُطُ الْبِكْرِ
وَفَنْحُ لَدِي ضُعْفٍ عَنِ الْفِيْلِ وَارِدٌ وَبِالْعَكْسِ عَنْ زُرْعَانَ وَالْكُلُّ عَنْ عَمْرِو
وَأَهْدِيْ صَلَاتِيْ فِي الْخِتَامِ مُسَلِّمًا عَلَى خَاتَمِ الرُّسُلِ الْهُدَاءِ إِلَيْ الْبِرِّ
وَءَالِ وَصَحْبِ كُلَّمَا قَائِلٌ لَكَ الْحَمْدُ يَا مَوْلَايِ فِي السِّرِّ وَالْجَهْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 حَمَدْتُ إِلَهِي مَعْ صَلَاتِي مُسَلِّمًا عَلَى الْمُصْطَفَى وَالْأَلِ الصَّحِبِ وَالْوَلَا
 2 وَبَعْدَ فَخُدْ مَا جَاءَ عَنْ حَفْصٍ عَاصِمٍ لَدِي رَوْضَةِ لَبْنِ الْمُعَدِّلِ تُجْتَلَ
 3 فَقَصْرٌ لِمَفْصُولٍ كَعَيْنِ وَوَسْطَنْ لِمُتَصِّلٍ أَبْدُلْ كَالآنَ تُقْبَلَ
 4 وَيَلْهُتْ بِإِدْعَامٍ كَبَ ارْكَبْ وَأَتْسَمَنْ بِنَخْلُقُمُو فِي الْمُرْسَلَاتِ تَنَزَّلَ
 5 وَنُونَ بِإِلْظَهَارِ كَيَاسِينَ قَدْ رَوَى وَدَعْ غُنَّةً فِي الْلَّامِ وَالرَّا تَجْمُلَا
 6 وَلَا سَكَتْ قَبْلَ الْهَمْزِ كَالْأَرْبَعِ اعْلَمْنَ وَأَشْمَمْ بِتَأْمَنَا بِيُوسُفَ أَنْزِلَا
 7 وَبَسْطَةً أَعْرَافِ كَيَيْسِطْ مُسَيْطِرُو نَسِينْ تَكُونُ فِي الشَّلَاثَةِ تُقْبَلَ
 8 وَفِي هَلْ أَتَاكَ الصَّادُ فِي بِمُصَيْطِرِ وَدَعْ وَجْهَ تَكْبِيرٍ وَكُنْ مُتَأْمِلَا
 9 وَفُرْقِ بِتَفْخِيمِ وَأَتَانِ فَاحْدِفَنْ بِنَمْلٍ لَدِي وَفِي كَذَالَكَ سَلَاسِلَا
 10 وَيُفْتَحُ فِي ضَعْفِ وَضَعْفًا بِرُوْمَهَا وَذَا مِنْ طَرِيقِ الْفَيْلِ عَنْهُ تَنَقْلَا
 11 وَضُمَّ لَدِي رُزْعَانَ فِي الرُّوْمِ يَافَتَى وَنُونَ بِإِدْعَامٍ كَيَاسِينَ تُعْتَلَ
 12 وَبَصْطَةً أَعْرَافِ وَيَبْسُطْ بِصَادِهِ وَفِي الطُّورِ سِينُ مَعَ مُسَيْطِرِ نُرْلَا
 13 وَأَهْدِي صَلَاتِي مَعْ سَلَامِي تَحِيَّةً إِلَى الْمُصْطَفَى الْمُهْدِي إِلَى النَّاسِ مُرْسَلَا
 14 وَآلِ وَأَصْحَابِ كِرَامِ أَئِمَّةٍ صَلَاةً تُبَارِي الرِّيَحَ مِسْكًا وَمَنْدَلَا

Differences Between Shāṭibiyah And Rouḍah

	Difference	Shāṭibiyah	Rouḍah	
			Fil	Zarāñ
1	Basmalah in the middle of a sūrah	Choice of reading it or leaving it	Basmalah will be read to attain blessing (بَرَكَة)	
2	Takbīr	No Takbīr	No Takbīr	
3	Madd Muttaṣil	4/5 ḥarakāt	4 ḥarakāt	
4	Madd Munfaṣil	4/5 ḥarakāt	Qaṣr (2 ḥarakāt)	
5	Ghunnah in lām and rā'	No ghunnah	No ghunnah	
6	بَصَطْ - Baqarah	س	س	ص
7	بَصَطْ - A'rāf	س	س	ص
8	الْمُصَيْطِرُونَ - Tūr	ص / س	س	س
9	بِمُصَيْطِرٍ - Ghāshiyah	ص	ص	س
10	اللَّهُ أَكْرَمُ الْمَكْرُومُونَ / الْمَكْرُومُونَ	Tashil/Ibdāl		Ibdāl
11	4 sakts	Sakt		No sakt
12	Sakt before hamzah	No sakt		No sakt
13	إِرْكَبْ مَعَنَا	Idghām		Idghām
14	يَلْهُثْ ذَلِكْ	Idghām		Idghām
15	أَنْ تَخْلُقُمْ	Idghām Tām		Idghām Tām
16	مَالِيَهْ هَلَكْ	Idghām/Sakt		Idghām/Sakt
17	‘Ayn (عَيْن)	Tūl/Tawassut		Qasr (2 ḥarakāt)
18	ن / يس	Iṭh-hār	Iṭh-hār	Idghām
19	تَأْمَنَأْ	Ishmām/Roum		Ishmām
20	فَرْقِي	Tafkhīm/Tarqīq		Tafkhīm
21	ضَعْفًا / ضَعْفِي	Fathah/Dammah	Fathah	Dammah
22	فَمَا عَلَّقَنِي اللَّهُ	Stops with or without the ya'		Stops without the ya'
23	سَلَامِيَّا	Stops with or without the alif		Stops without the alif

أُمْنِيَّةُ الْوَلَهَانِ

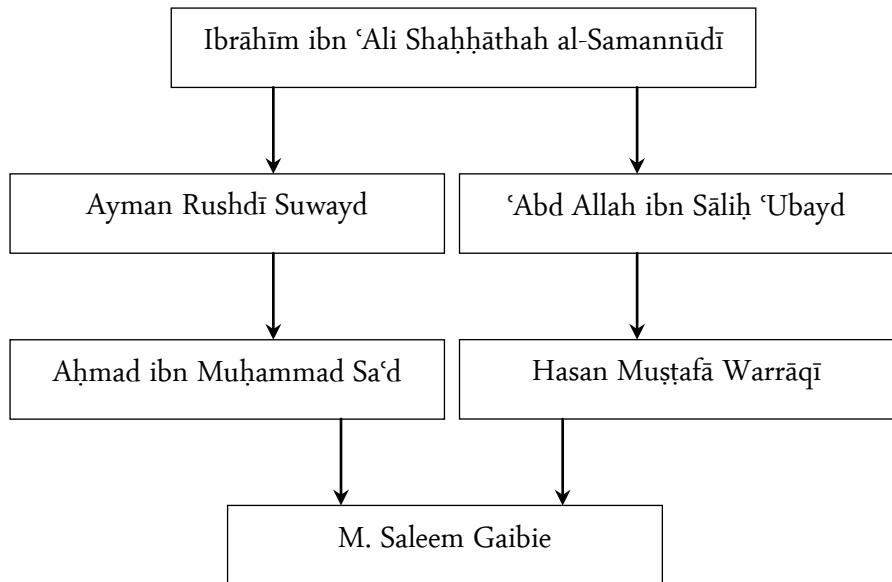
فِي سَكْتِ حَفْصِ بْنِ سُلَيْمَانِ

The Aspiration of the Perplexed
in making
Sakt for Hafs ibn Sulaymān

By Sheikh Ibrāhīm Samannūdī

Commentary by Saleem Gaibie

Commentator's Sanad for Umniyyat al-Walhān



COMMENTARY

Sheikh Samannūdī starts his poem with the *basmalah*, in accordance with the Qur’ān and Ḥadīth.

١ مِنْ بَعْدِ حَمْدِ اللَّهِ وَالصَّلَاةِ عَلَى النَّبِيِّ صَاحِبِ الْآيَاتِ

TRANSLATION

After the praises of Allah and salutations upon the Prophet, the possessor of miracles.

COMMENTARY

could refer to the general miracles performed by the Prophet ﷺ, like the splitting of the moon. It could more specifically refer to the verses of the Qur’ān that he received as revelation.

٢ حَفْصٌ مِنَ الرَّوْضَةِ وَالْتَّدْكَارِ قَدْ يَسْكُتُ قَبْلَ الْهَمْزِ إِلَّا عِنْدَ مَدْ

TRANSLATION

Hafṣ via the *Roudah* and the *Tidhkār* makes *sakt* before the *hamzah*, except by *madd*.

COMMENTARY

Sakt before the *hamzah* is transmitted in the narration of Hafṣ via the *Roudah* of Abū ‘Ali al-Mālikī and via the *Tidhkār* of Ibn Shīṭā.

Sakt via these two books are related in the following places:

- 1) On a *hamzah* preceded by a *lām* *al-ta'rif* (الْإِنْسَانُ الْأَرْضُ e.g. and the *hamzah* in **شِيْءٌ**).
- 2) On a *hamzah* preceded by a *sākin* letter in two different words e.g. **قَدْ حَاسِدٌ إِذَا لَوْ أَتَرْتَنَا مَنْ آمَنَ أَفْلَحَ**. This is referred to as making *sakt* on *mafsūl*.
- 3) On a *hamzah* preceded by a *sākin* letter in the same word e.g. **سَأَلَوْنَاكَ مَسْأَلَةً فَأَسْأَلَ**. This is referred to as making *sakt* on *mousūl*.

When *sakt* is made in these 3 places it is known as *sakt 'ām* (general *sakt*).⁵¹

When a *hamzah* is preceded by a letter of *madd* e.g. **فُوا أَنْفُسُكُمْ جَاءَ**, then *sakt* will not be made for *Hafṣ*. This is what the author alludes to when he states **إِلَّا عِنْدَ مَدٍ**.

أَوْ دُونَ مَوْصُولٍ مِنَ التَّجْرِيدِ حَلْ لِلْفَارِسِيِّ فِي "الْأَلْ" وَ "شِيْءٌ" وَ مَا انْفَضَلْ ٣

VOCABULARY

– حَلْ occurs, happens.

TRANSLATION

Or excluding the *mousūl* via the *Tajrīd* (*sakt*) occurs, (transmitted) for al-*Fārisī* on "الْأَلْ", "شِيْءٌ", and that (*hamzah*) which is separated.

⁵¹ *Sakt 'ām* in the narration of *Hafṣ* has a specific meaning. In the Ten *Qirā'āt* via the *Tayyibah*, it holds a different meaning in to the *Qirā'ah* of *Hamzah*.

COMMENTARY

Sakt is also transmitted via the *Tajrīd* of Ibn al-Faḥḥām. However, *sakt* will not be made on *mouṣūl* via the *Tajrīd*. The author alludes to this when he states: دُونَ مَوْصُولٍ. He then explains how *sakt* is transmitted via the *Tajrīd*:

- 1) On a *hamzah* preceded by a *lām al-ta’rīf* (لِ), the *hamzah* in شِئْ.
- 2) On *maṣūl* i.e. a *hamzah* preceded by a *sākin* letter in two different words e.g. حَاسِدٌ إِذَا لَوْ أَتَنَا مَنْ آمَنَ قَدْ أَفْلَحَ.

When *sakt* is made in these two places for Ḥafṣ it is referred to as *sakt khāṣṣ*. This is what Ibn al-Faḥḥām read to his teacher, al-Fārisī.

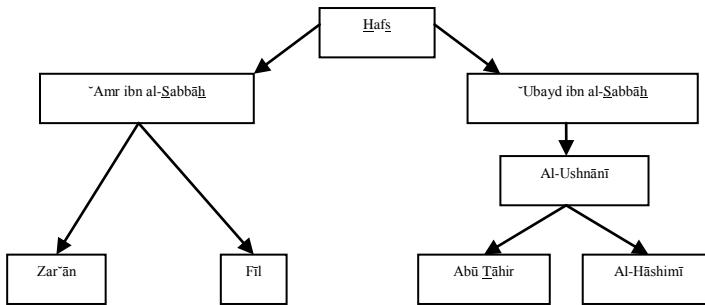
وَالْكُلُّ يَرْوِيُ عَنْ أَبِي طَاهِرِهِمْ وَهُوَ عَنِ الْأَسْنَانِ عَنْ عُبَيْدِهِمْ 4

TRANSLATION

They all transmit from Abū Ṭāhir, who relates from Ushnānī, who (in turn) narrates from ‘Ubayd.

COMMENTARY

All the *turuq* who transmit *sakt* for Ḥafṣ i.e. the *Rouḍah* of Abū ‘Ali al-Mālikī, the *Tidhkār* and the *Tajrīd*, transmits it via Abū Ṭāhir, who relates from Ushnānī, who in turn narrates from ‘Ubayd ibn al-Ṣabbāh.



وَزَادَ ذُو التَّذْكَارِ عَنْ زَرْعَانَ عَنْ عَمْرٍ وَذَا وَذَاكَ عَنْ حَفْصٍ زُكِنْ 5

VOCABULARY

رَأَيْنَ – known (علم).

TRANSLATION

The author of the *Tidhkār* further (narrates *sakt*) via Zar‘ān, from ‘Amr (ibn Ṣabbāh), who are both (‘Ubayd and ‘Amr) known (to transmit) from Hafṣ.

COMMENTARY

All three books that transmit *sakt* for Hafṣ, transmits it via Abū Tāhir. However, the *Tidhkār*, in addition to transmitting *sakt* via Abū Tāhir, also transmits it via Zar‘ān. Thus, *Tidkhār* transmits *sakt* for Hafṣ via Abū Tāhir as well as via Zar‘ān.

This additional transmission via Zar‘ān will have added differences in recitation which will be outlined later.

فَمَا رَوَى الْغُنَّةَ فِي لَامٍ وَرَا مِنْهَا كَتْكِبَرٍ وَمَا ارْكَبْ أَطْهَرًا ٦

TRANSLATION

From these *turuq*, *ghunnah* in *lām* and *rā'* is not transmitted, like *takbīr* is not (transmitted via these *turuq*). And do not make clear لِرَكْبِ مَعْنَا.

COMMENTARY

None of the *turuq* that transmits *sakt* will make *idghām* with *ghunnah* in the *lām* and *rā'* e.g. e.g. عَفُورٌ رَّحِيمٌ وَبِلٌ لِكُلٍّ مِنْ رَبٍّ, nor do they transmit *takbīr*.

وَنُونَ تَأْمَنَّا بِهَا إِلْشَمَامُ وَتَمَّ فِي نَخْلُقُكُمُ الْأَدْعَامُ ٧

TRANSLATION

Ishmām (will be made) in the *nūn* of تَأْمَنَّا, and complete the *idghām* in الْأَدْعَامُ نَخْلُقُكُم.

COMMENTARY

In تَأْمَنَّا of *Sūrah Yūsuf* السُّلَيْلَاتُ, *ishmān* will be made via the *turuq* who transmit *sakt*. They will also make complete *idghām* in الْأَدْعَامُ نَخْلُقُكُم of *Sūrah al-Mursalāt*.

TRANSLATION

And make *tūl* in the counterparts of آلان, substituting (the *hamzah* for an *alif*), and read a *sukūn* when stopping on سَلَاسِلَا.

COMMENTARY

The counterparts of آلان are آلَذَكْرِينَ and آلَهُمَّ. In all these words, *ibdāl* will be made with *tūl*.

When stopping on سَلَاسِلَا of *Sūrah al-Dahr*, then it will be read with a *sukūn* (سَلَاسِلُ).

وَضُعْفَ رُومٍ يَفْتَحُ الشَّلَاثَةَ وَعِوْجَانَ لَنْ يَسْكُنَنَا 9

TRANSLATION

And ضُعْفَ of *Sūrah al-Rūm*, (read with) a *fathah* on all three, and never make *sakt* on هَذَا and عِوْجَانَ * قِيمَانَا مَرْقَدِنَا.

COMMENTARY

الَّذِي خَلَقْتُمْ مِنْ ضُعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضُعْفًا (ضُعْفٍ) of *Sūrah al-Rūm*, the word ضُعْفَ appears three times. The *dād* (دَاد) will be read with a *fathah*.

In the four famous *sakts* for *Hafṣ*, *sakt* will not be made on عِوْجَانَ * قِيمَانَا of *Sūrah al-Kahf* and هَذَا مَرْقَدِنَا * of *Sūrah Yāsīn*.

The remaining two *sakts* will be discussed later, in line 14.

وَالسَّيْنَ بَرْوِي فِي الْمُصَيْطِرُونَ وَفِي السُّوَى يَحْتَلُفُ الرَّاوُونَ ١٠

TRANSLATION

A *sīn* is transmitted in **الْمُصَيْطِرُونَ** and in the others **يَصْطُطُ، يُمَصِّطِرُ** (the narrators differ).
and **بَصَّةٌ** (the narrators differ).

COMMENTARY

of *Sūrah al-Tūr* will be read with a *sīn* via all the *turuq* who transmit *sakt*, whether *sakt khāṣṣ* or *sakt ‘ām*.

In **بَصَّةٌ** of *Sūrah al-Ghāshiyah*, **يَصْطُطُ** of *Sūrah al-Baqarah* and **يُمَصِّطِرُ** of *Sūrah al-A'rāf* the narrators have difference of opinion i.e. some will read it with a *sīn* while others will read it with a *sād*. These differences will be explained later in the poem.

فَمَنْ يَخْتُصُ السَّكْتَ عَنْهُ أَظْهِرَ يَاسِينَ مَعْ نُونٍ وَعَيْنَ فَاقْصِرِ ١١

TRANSLATION

Henceforth, whoever makes *sakt khāṣṣ* for Hafṣ, should read clearly يَسْ and ڻ, and make *qasr* in the ‘ayn.

COMMENTARY

Up until this point the author has mentioned general applications for all three *turuq* which makes *sakt*. They may be summarised in the following:

- 1) No *ghunnah* in the *lām* and the *rā'* when making *idghām*.
- 2) No *takbīr*.

- 3) *Idghām* in اِرْكَبْ مَقَنَا of *Sūrah Hūd* ﴿الْكَلْمَل﴾.
- 4) *Ishmām* in تَمَّنَّا of *Sūrah Yūsuf* ﴿الْعَلِيل﴾.
- 5) *Idghām Tām* in اَلَّمْ نَخْلُقُكُمْ of *Sūrah al-Mursalāt*.
- 6) *Ibdāl* with ٖتُّلِّ in آلَدُكَرْبَنْ, آلَانْ and آلَهُ.
- 7) *Waqf* will be made with a *sukūn* on سَلَسِلَا of *Sūrah al-Dahr*.
- 8) The *qād* in ضُعِيفٌ and ضُعْفًا of *Sūrah al-Rūm* will be read with a *fathah*.
- 9) No *sakt* will be made on قَيْمَانَا عَوْجَانَا * قَيْمَانَا هَذَا of *Sūrah al-Kahf* and of *Sūrah Yāsīn*.
- 10) A *sīn* will be read in الْمُصَيْطِرُونَ of *Sūrah al-Tūr*.

Thereafter, the author discusses specific rule pertaining to *sakt khāṣṣ* which is transmitted via the *Tajrīd*. When making *sakt* via *Tajrīd*, *īth-hār* will be made in يَسْ and نَ. Furthermore, *qaṣr* will be made in the 'ayn in حَمْ (ْعَسْقَ) and كَهْيَعَصْ (*).

وَعَنْهُ صَادٌ بِمُصَيْطِرٍ حُتْمٌ وَسِينٌ بِيَضْطُّ وَبَضْطَةٌ لَزْمٌ 12

TRANSLATION

Via the *Tajrīd*, a *ṣād* in بِمُصَيْطِرٍ is incumbent, while a *sīn* in بِيَضْطُّ and بِبَضْطَةٌ is necessary.

COMMENTARY

When making *sakt khāṣṣ* via the *Tajrīd*, a *ṣād* will be read in بِمُصَيْطِرٍ of *Sūrah al-Ghāshiyah*, while a *sīn* will be read in بِيَضْطُّ of *Sūrah al-Baqarah* and بِبَضْطَةٌ of *Sūrah al-A'rāf*.

TRANSLATION

A *yā'* is specified in *waqf* on فَمَا آتَانِي, and *tawassuṭ* is made in both *madds* (*muttaṣil* and *munfaṣil*).

COMMENTARY

When stopping on الْصَّرْبَانِ (فَمَا آتَانِي), then a *yā'* should be read in the verse refers to *madd muttaṣil* and *madd munfaṣil*. In both these *madds*, *tawassuṭ* should be applied via the *Tajrīd*.

وَوَجْهِهِ تَرْقِيقٌ بِسِفْرِقٍ جُعْلًا وَسَكْتُ مَنْ رَاقِ وَبِلْ رَانَ عَلَى 14

TRANSLATION

The manner of (reading) *tarqīq* in فِرْقٍ has been made, and the *sakt* on مَنْ بِلْ رَانَ and رَاقِ is noble.

COMMENTARY

Via the *Tajrīd*, *tarqīq* will be made in فِرْقٍ of *Sūrah al-Shu'arā'*, and *sakt* on مَنْ of *Sūrah al-Qiyāmah* and بِلْ رَانَ of *Sūrah al-Muṭaffifīn*.

In verse number nine it was mentioned that *sakt* will not be made on عَوْجَاحًا مَرْقَدَنَا * هَدَا قَيْمَنَا. In this line it is mentioned that *sakt* is made on مَنْ هَدَا and بِلْ رَانَ رَاقِ. Thus, in the four famous *sakts* for *Hafṣ*, the *Tajrīd* will make *idrāj* (no *sakt*) in the first two places (عَوْجَاحًا * هَدَا) and *sakt* in the latter two (بِلْ رَانَ مَنْ رَاقِ).

TRANSLATION

In يَاهْتْ ذَلِكَ there is difference of opinion. And whoever makes *sakt* on all (*sakt ām*), will make *idghām* in it (يَاهْتْ ذَلِكَ) and apply the opposite in the earlier two differences.

COMMENTARY

Via the *Tajrīd* there is difference of opinion in يَاهْتْ ذَلِكَ of *Sūrah al-Anfāl* i.e. *īth-hār* and *idghām* is allowed.

All the rules pertaining to *sakt khāṣṣ* via the *Tajrīd* are completed in this verse. Thereafter the author starts discussing the differences when making *sakt ām*, which is transmitted via the *Roudah* of Mālikī and the *Tidhkār*: when making *sakt ām*, *idghām* should be made in يَاهْتْ ذَلِكَ.

من راقِ ما قبْلَهُ refers to the previous two differences mentioned: *sakt* on مَنْ رَاقِ and فُرقٍ and بِلْ رَانَ.

Instead of making *sakt* on مَنْ رَاقِ and بِلْ رَانَ, *idrāj* will be made. When comparing this with line nine, which states that no *sakt* is made on *عَوْجَاحًا and مَرْقَدِنَا * هَذَا فَيْمَا, it is understood that when making *sakt ām*, *idrāj* will be made on the four famous *sakts* for Hafṣ.

Tafkhīm will be made in the *rā'* of فُرقٍ.

TRANSLATION

Tawassuṭ is made in the 'ayn, and *tūl* in the *muttaṣil* while applying *tawassuṭ* in the *munfaṣil*.

COMMENTARY

When making *sakt 'ām*, *tawassuṭ* will be made in the 'ayn of (كَيْعَصْ) and (عَسْقَ), *tūl* in *madd muttaṣil* and *tawassuṭ* in *madd munfaṣil*.

وَخُلْفُ يَا سِينَ وَنُونٍ بَصْطَةَ يَيْضُطُ آتَى مُصَيْطِرٍ ١٧

TRANSLATION

Difference of opinion comes in يَسْ and نَ in بَصْطَةَ, and آتَى, يَيْضُطُ, مُصَيْطِرٍ.

COMMENTARY

In يَسْ and نَ, in بَصْطَةَ, آتَى, يَيْضُطُ, and مُصَيْطِرٍ there is difference of opinion between the *Roudah* and the *Tidhkār*. In the lines that follow, the author outlines these differences between the two *turuq*.

فَرَوْصَةُ مُثْبِتَةُ آتَى وَيَحْدِفُ التَّذَكَارُ وَالْوَجْهَانِ ١٨

TRANSLATION

The *Roudah* affirms (the *yā'in*) آتَى, while the *Tidhkār* drops it (does not read it). Two ways are allowed...

COMMENTARY

When stopping on آتانيٰ of *Sūrah al-Naml*, the *Roudah* will stop with the *yā' sākinah* while the *Tidhkār* will not read the *yā'* (اتان).

At the end of the verse, the author alludes to two ways of reading allowed in certain places. They are detailed in the two lines that follow.

فِي الْغَيْرِ مِنْهُ فَأَبُو طَاهِرِهِمْ إِطْهَارُهُ مِنَ الطَّرِيقَيْنِ عُلِّمْ 19

TRANSLATION

Two ways are allowed... in the remaining (places besides آتانيٰ) from the *Tidhkār*. So Abū Ṭāhir is known to make *ith-hār* via both *turuq*.

COMMENTARY

The pronoun in مِنْ refers to the *Tidhkār* of Ibn Shīṭā.

The *Tidhkār* allows two ways of reading in all the remaining places in which there are differences, besides آتانيٰ which has already been discussed in line 18 i.e. he allows two ways of reading in يَسْ and نَ, in بَضْطَةَ and يَضْطَطُ, and يَضْطَطُرُ, يَضْطَطِرُ. Hereafter these differences are further elucidated.

It should be kept in mind that while the *Roudah* of Mālikī only transmits *sakt* via Abū Ṭāhir, the *Tidhkār* transmits it via Abū Ṭāhir as well as via Zarān. That being said, both *turuq*, the *Roudah* of Mālikī and the *Tidhkār*, will make *ith-hār* in يَسْ and نَ when transmitting from Abū Ṭāhir.

الطَّرِيقَيْنِ refers to the *tariq* of the *Roudah* and the *tariq* of the *Tidhkār*.

20 وَالصَّادُ فِي مُصَيْطِرٍ دُونَ السُّوَى وَالْعَكْسُ فِي التَّدْكَارِ زَرْعَانُ رَوْيٍ

TRANSLATION

A *ṣād* (is read in) **مُصَيْطِرٍ**, but not in the remaining (places), while *Zarān* transmits the opposite in the *Tidhkār*.

COMMENTARY

In **مُصَيْطِرٍ** of *Sūrah al-Ghāshiyah* a *ṣād* will be read via the *Roudah* of Mālikī and via the *Tidhkār*. In the remaining two places i.e. **يَضْطُطُ** of *Sūrah al-Baqarah* and **بَضْطَةً** of *Sūrah al-Ārāf*, a *sīn* will be read via the *Roudah* and the *Tidhkār*. The difference in **الْمُصَيْطِرُونَ** of *Sūrah al-Tūr* has previously been mentioned in line ten i.e. all three *turuq*, the *Tajrīd*, the *Roudah* and the *Tidhkār*, will read it with a *sīn*.

Thereafter, Sheikh Samannūdi mentions that the opposite is narrated in the *Tidhkār* when transmitting via *Zarān*. This means that *idghām* will be made in يَسْ and نَ, a *sīn* will be read in **يَمْصَيْطِرٍ**, and a *ṣād* in **يَضْطُطُ** and **بَضْطَةً**.

To summarise the differences in the above two lines: the *Roudah* of Mālikī will make *ith-hār* in يَسْ and نَ, a *ṣād* will be read in **يَمْصَيْطِرٍ**, and a *sīn* in **يَضْطُطُ** and **بَضْطَةً**. The *Tidhkār* will read exactly the same when transmitting via Abū Tāhir. However, when the *Tidhkār* transmits from *Zarān*, he will make *idghām* in يَسْ and نَ, a *sīn* will be read in **يَمْصَيْطِرٍ**, and a *ṣād* in **يَضْطُطُ** and **بَضْطَةً**.

21 وَيُخْرُجُ الْخَبْءَ بِهِ السَّكْتُ حُظْلٌ وَقَفَا لِيَمْنَعِ الرَّوْمِ إِذْ بِهِ يَحْلُ

TRANSLATION

(In) وَيُخْرُجُ الْخَبْءَ (sakt is left during waqf since roum is prevented, (but) with it (roum), it (sakt) is allowed.

COMMENTARY

When stopping on وَيُخْرُجُ الْخَبْءَ, *sakt* will not be made. *Roum* is not allowed on a *fathah* or *naṣb*, therefore the option of make *sakt* with *roum* on أَلْخَبْءَ is also not possible. Thus, *waqf* without *sakt* is made, even though one is applying *sakt* during recitation. However, when stopping on examples like دَفْعٌ and بَيْنَ الْمَرْءَيْنَ, *sakt* with *roum* will be allowed since *roum* is allowed on these examples.

فَهُنَّدِهُمْ أَمْنِيَّةُ الْوَلَهَانِ فَانْفَعْ بِهَا حَمَلَةُ الْقُرْآنِ 22

TRANSLATION

So this is the “Aspiration of the perplexed”, may it benefit the bearer of the Qur’ān.

COMMENTARY

The rules for those who intend to apply *sakt* for *Hafṣ* are completed. From this verse forth, the author terminates his poem.

The name of the poem is also mentioned in this verse, *The Aspiration of the Perplexed* (أَمْيَّةُ الْوَلَهَانِ). The name being so appropriate since this poem clarifies all the required rules for anyone who wishes to recite with

sakt for Ḥafṣ. This poem is therefore the aspiration of all perplexed regarding *sakt* for Ḥafṣ.

23 وَاغْفِرْ لِإِبْرَاهِيمَ يَا عَلِيُّ ذَا ابْنِ السَّمَنُودِيِّ عَلَيْ

TRANSLATION

O Elevated One, forgive Ibrāhim, the son of ‘Ali al-Samannūdī.

24 فَأَنْتَ مَلْجَأُ الْمُقَصِّرِينَا وَتَقْبُلُ وَالرَّاجِينَا وَالْعَاصِينَا

TRANSLATION

Unto You our feeble selves will return, accept (both) the transgressors and the seekers.

25 وَصَلَّ رَبِّي مَعَ تَسْلِيمٍ عَلَى سَيِّدِنَا وَمَنْ تَلَّا مُحَمَّدٌ

TRANSLATION

My Lord, send salutations with peace upon our master, Muḥammad, and those who follow (his example).

(This translation and commentary was completed on 12 May 2014/12 Rajab 1435 after the Magrib Prayer. May Allah accept it and benefit all those who read it. Please remember the commentator, Saleem Gaibie, in your prayers, as well as his teachers and family).

Text of Sheikh Samannūdī (Umniyyat al-Walhān)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1	مِنْ بَعْدِ حَمْدِ اللَّهِ وَالصَّلَاةِ عَلَى الْبَيْتِ صَاحِبِ الْآيَاتِ
2	حَفْصُ مِنَ الرَّوْضَةِ وَالْتَّذْكَارِ قَدْ يَسْكُتُ قَبْلَ الْهَمْزِ إِلَّا عِنْدَ مَدْ
3	أَوْ دُونَ مَوْصُولٍ مِنَ التَّجْرِيدِ حَلْ لِلْفَارِسِيِّ فِي "الْ" وَ"شَيْ" وَمَا انْفَضَلَ
4	وَالْكُلُّ يَرْوِيُ عَنْ أَبِي طَاهِرِهِمْ وَهُوَ عَنِ الْأُسْنَانِ عَنْ عُيْدِهِمْ
5	وَزَادُ ذُو الْتَّذْكَارِ عَنْ زَرْعَانَ عَنْ حَفْصٍ زُكْنِ
6	فَمَا رَوَى الْغُنَّةَ فِي لَامِ وَرَا مِنْهَا كَتْكِبِيرٌ وَمَا ارْكَبَ أَظْهَرَا
7	وَنُونَ تَأْمَنَا بِهَا الْإِشْمَامُ وَتَمَّ فِي نَخْلُقُكُمُ الْإِدْعَامُ
8	وَبَابَ آلَانَ أَطَالَ مُبْدِلًا وَمُسْكِنٌ فِي وَقْفِهِ سَلَاسِلَا
9	وَضُعْفُ رُومٍ يَفْتَحُ الشَّلَاثَةَ وَعَوْجًا مَرْقَدِنَا لَنْ يَسْكُتَا
10	وَالسَّيْنَ يَرْوِيُ فِي الْمُصَيْطِرِ وَنَا وَفِي السُّوَى يَخْتَلِفُ الرَّأْوُونَا
11	فَمَنْ يَحْصُلُ السَّكْتَ عَنْهُ أَظْهِرٌ يَاسِينَ مَعْ نُونٍ وَعَيْنَ فَاقْصِرٌ
12	وَعَنْهُ صَادٌ بِمُصَيْطِرٍ حُتِمٌ وَسِينٌ يَيْصُطُ وَبَصْطَةٌ لَزِمٌ
13	وَعُيْنَتْ يَاءٌ فَمَا آتَانِي فِي وَقْفِهِ وَوُسْطَ الضَّرْبَانِ
14	وَوَجْهٌ تَرْقِيقٌ بِفِرْقٍ جُعِلَادٌ وَسَكْتُ مَنْ رَاقٍ وَبَلْ رَانَ عَلَى
15	وَالْخَلْفُ فِي يَاهِثٍ وَمَنْ يَسْكُتُ بِكُلِّ أَدْغَمَهُ وَعَكْسُ مَا قَبْلَهُ حَلْ
16	وَوُسْطَتْ عَيْنٌ وَفِي الْمُتَّصِلِ طُولٌ عَلَى تَوَسْطِ الْمُنْفَصِلِ
17	وَخُلْفُ يَاسِينَ وَنُونٍ بَصْطَةٌ يَيْصُطُ آتَانِي مُصَيْطِرٌ أَتَى
18	فَرَوْضَةٌ مُثْبَتَةٌ آتَانِي وَيَحْذِفُ التَّذْكَارُ وَالْوَجْهَانِ
19	فِي الْغَيْرِ مِنْهُ فَأَبُو طَاهِرِهِمْ إِلْهَارُهُ مِنَ الطَّرِيقَيْنِ عُلْمٌ

وَالصَّادُ فِي مُصَيْطِرٍ دُونَ السُّوِّيِّ وَالْعَكْسُ فِي التَّدَكَارِ زَرْعَانُ رَوْيٍ 20
وَيُخْرِجُ الْخَبْءَ بِهِ السَّكْتُ حُطْلٌ وَفَقًا لِمَنْعِ الرَّوْمِ إِذْ يَهُ يَحْلِ 21
فَهَذِهِ أُمْنِيَّةُ الْوَلْهَانِ فَانْفَعْ بِهَا حَمْلَةُ الْقُرْآنِ 22
وَاغْفِرْ لِإِبْرَاهِيمَ يَا عَلِيُّ ذَا ابْنِ عَلَيِّ السَّمَنُودِيُّ 23
فَأَنْتَ مَلْجَأُ الْمُمَقْصِرِينَا وَتَعْبُلُ الْعَاصِينَ وَالرَّاجِينَا 24
وَصَلَّ رَبِّي مَعَ تَسْلِيمٍ عَلَى مُحَمَّدٍ وَمَنْ تَلَّا 25

Differences Between the Turuq with Sakt for Ḥafs

	Difference	Al-Tajrid	Rouḍah al- Mālikī	Al-Tidhkār	
				Abū Tāhir	Zar‘ān
1	Takbīr	No Takbīr	No Takbīr	No Takbīr	No Takbīr
2	Madd Muttaṣil	Tawassuṭ	Ṭūl	Ṭūl	Ṭūl
3	Madd Munfaṣil	Tawassuṭ	Tawassuṭ	Tawassuṭ	Tawassuṭ
4	Ghunnah in lām and rā'	No Ghunnah	No Ghunnah	No Ghunnah	No Ghunnah
5	Sakt before hamzah	Sakt on ال, شَيْءٌ and mafṣul	Sakt on ال, شَيْءٌ and mouṣūl	Sakt on ال, شَيْءٌ and mouṣūl	Sakt on ال, شَيْءٌ and mouṣūl
6	بَعْضُهُ - Baqarah	س	س	س	ص
7	بَعْضُهُ - A'rāf	س	س	س	ص
8	الْمُضَيْطُونَ - Tūr	س	س	س	س
9	بِمُضَيْطٍ - Ghāshiyah	ص	ص	ص	س
10	اللَّهُمَّ آذِنْكُنَّا لِالْأَنْ	Ibdāl	Ibdāl	Ibdāl	Ibdāl
11	مَرْقِيْنَا وَرَجِيْنَا and مَرْقِيْنَا and مَرْجِيْنَا	No Sakt	No Sakt	No Sakt	No Sakt
12	بِلْ زَانٍ and مَنْ زَانِي	Sakt	No Sakt	No Sakt	No Sakt
13	إِرْكَبْ مَعْنَا	Idghām	Idghām	Idghām	Idghām
14	يَلْهُثْ ذَلِكَ	Iṭh-hār & Idghām	Idghām	Idghām	Idghām
15	أَلْمَ حَلْمَمْ	Idghām Tām	Idghām Tām	Idghām Tām	Idghām Tām
16	‘Ayn (عَيْن)	Qaṣr	Tawassuṭ	Tawassuṭ	Tawassuṭ
17	ن / يَس	Iṭh-hār	Iṭh-hār	Iṭh-hār	Idghām
18	تَامَّنَا	Ishmām	Ishmām	Ishmām	Ishmām
19	فَرِيق	Tarqīq	Tafkhīm	Tafkhīm	Tafkhīm
20	ضَعْفًا/ضَعْفٍ	Fathāh	Fathāh	Fathāh	Fathāh
21	فَمَاءَتَانِي اللَّهُ	Stops with a yā'	Stops with a yā'	Stops without a yā'	Stops without a yā'
22	سَلَامِيْلَا	Stops without the alif			

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