

الْمَجْمُوعَةُ الذَّهَبِيَّةُ

فِي تَعْلِيمِ

طَرِيقِي الرَّوْضَةِ وَالشَّاطِئَةِ

Followed by:

أُمْنِيَّةُ الْوَلَهَانِ فِي سَكْتِ حَفْصِ بْنِ سُلَيْمَانَ

The Aspiration of the Perplexed

in making

Sakt for Hafs ibn Sulaymān

Commentary by Saleem Gaibie

Second Print 2014

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INTRODUCTION

Many students are going abroad to receive *ijāzah* (licence) in the Qur’ān. The most commonly read narration is that of Ḥaḥṣ from ‘Āṣim. Generally students get *ijāzah* for Ḥaḥṣ via the *ṭarīq* of the *Shāṭibiyyah*. However, a number of them have received *ijāzah* for Ḥaḥṣ via the *ṭarīq* of the *Rouḍah*.

This book details the differences found in this *ṭarīq* of the *Rouḍah* whilst comparing it to the *ṭarīq* of the *Shāṭibiyyah*. 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 *Rouḍah*.

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 *ṭuruq* of Ḥaḥṣ. 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 *ṭarīq* are.

SYSTEM OF TRANSLITERATION



Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭh
2	ب	b	18	ع	ʿ
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	أَ	ā
14	ص	ṣ	30	إِ	ī
15	ض	ḍ	31	ؤ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوْ	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-taʿrīf is occasionally omitted to maintain flow of the English.

Brief History of Qirā'āt

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.

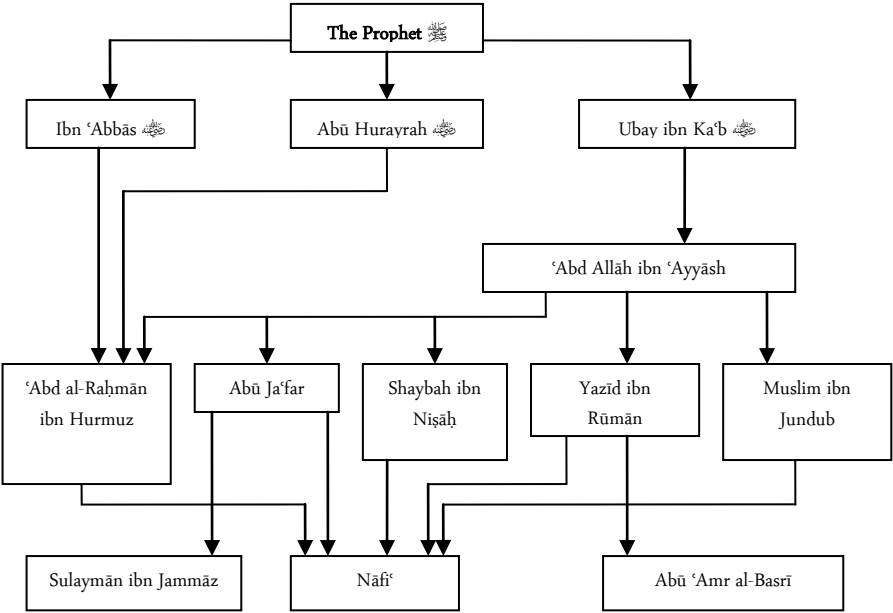
From amongst the Companions those who had memorised the entire Qur'ān were: Ubay ibn Ka'b, Abū Hurayrah, 'Abd Allah ibn 'Abbās, 'Umar ibn al-Khaṭṭāb, Zayd ibn Thābit, 'Abd Allah ibn 'Umar, 'Uthmān, 'Ali, Abū al-Dardā', 'Abd Allah ibn Mas'ūd, 'Ā'ishah, Abū Bakr ibn Ṣiddīq, Ṭalḥah ibn 'Ubayd Allah, Sa'd 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-Raḥmān ibn Hurmuz, Shaybah ibn Naṣāḥ, Muslim ibn Jundub, Abū Ja'far, 'Ubayd ibn 'Umayr ibn Qatādah, 'Aṭā' ibn Yasār, Mujāhid ibn Jabr, Yaḥyā ibn Ya'mar, Abū al-'Āliyah al-Rayāḥī, Naṣr ibn 'Āṣim, al-Mughīrah ibn Shihāb al-Makhzūmī, 'Ālqamah ibn Qays, 'Abd Allah ibn 'Āmir al-Shāmī, Abū 'Abd al-Raḥmān al-Sulamī, and al-Aswad ibn Yazīd al-Nakha'ī.

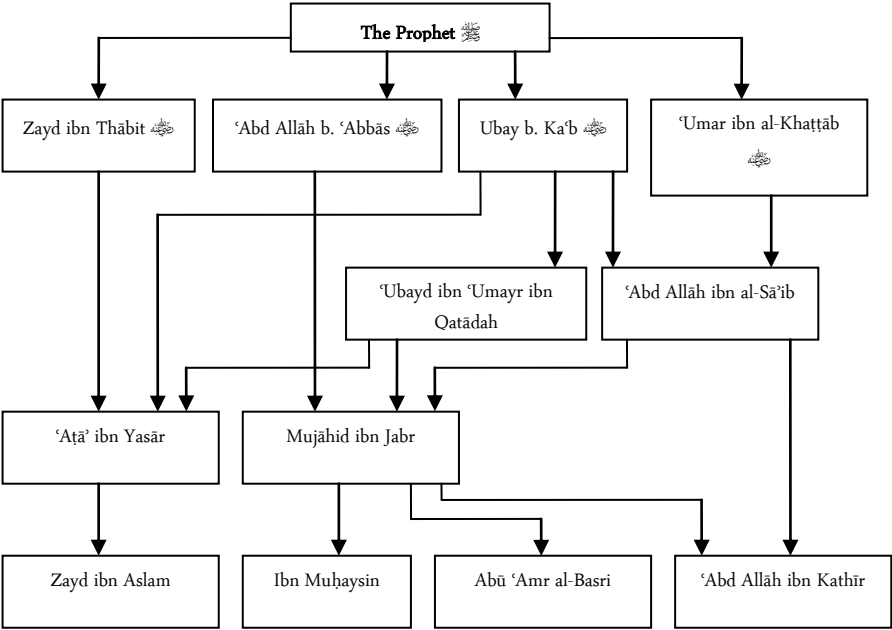
It was during the time of the Successors and the period immediately thereafter that there were illustrious individuals who became renowned as teachers of the Qur'ān in the Islamic lands. In Mecca we find Ibn Kathīr. In Medina were Abū Ja'far and Nāfi'. Ibn 'Āmir was from

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

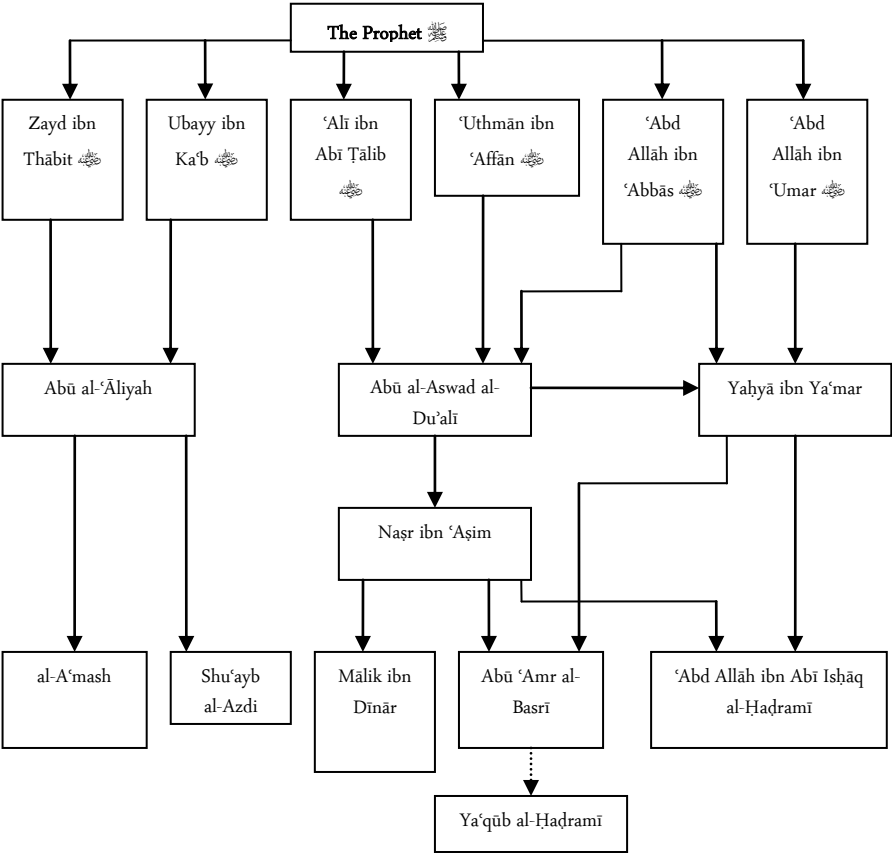
THE LINK OF THE TEACHERS OF MEDINA TO THE PROPHET ﷺ



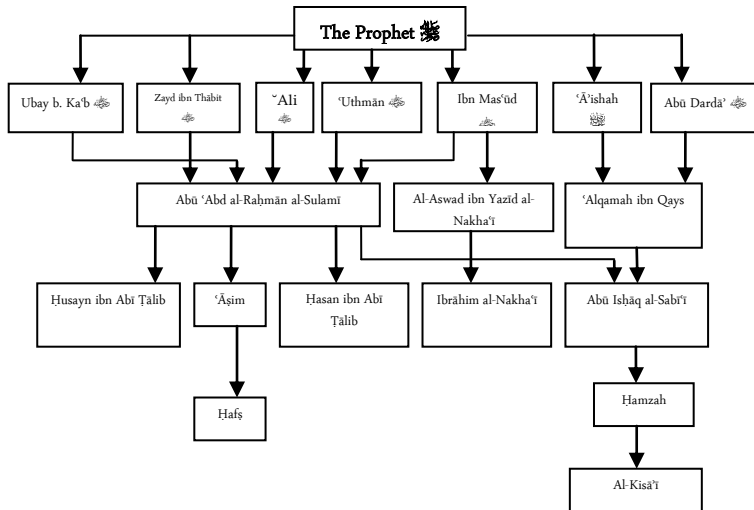
THE LINK OF THE TEACHERS OF MECCA TO THE PROPHET ﷺ



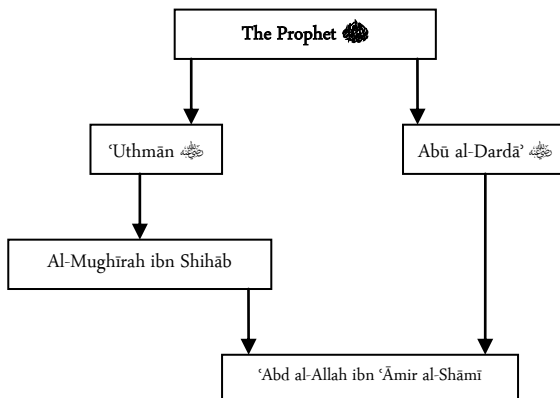
THE LINK OF THE TEACHERS OF BASRA TO THE PROPHET ﷺ



THE LINK OF THE TEACHERS OF KUFA TO THE PROPHET ﷺ



THE LINK OF THE TEACHERS OF SHĀM TO THE PROPHET ﷺ



The Readers (Qurṛā')

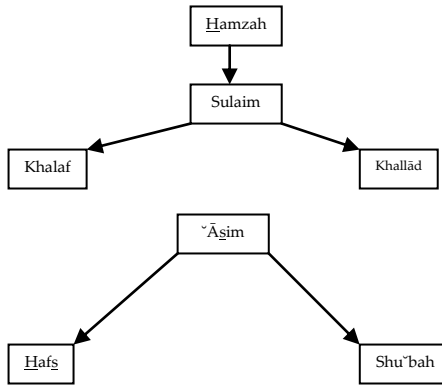
Each of the above mentioned ten teachers is known as a *qāri'*.¹ So acclaimed were they that readings (*qirā'āt*) were even ascribed to them. It was said that a person was reciting the Qur'ān according to the Reading of Nāfi' or Ya'qūb, etc. This did not, in any way, mean that these readings were made 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 *qurṛā'*. From each one of these *qurṛā'* 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 *qurṛā'*. 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 ‘Āṣim will be shown:



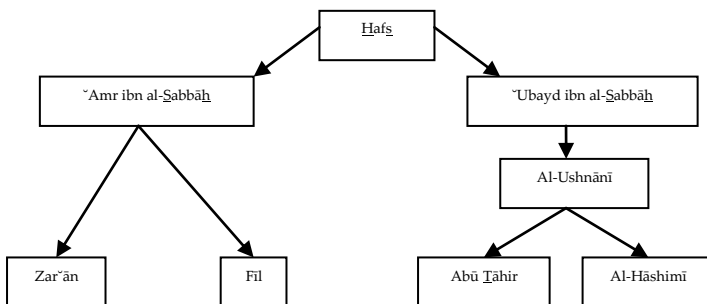
In the first example, the two transmitters of Ḥamzah narrate from him indirectly, via Sulaym, and in the second example, Ḥafṣ and Shu‘bah narrate directly from ‘Āṣim. Regardless whether they are narrating directly or indirectly, they are considered as the transmitters.

The Ways (Ṭuruq)

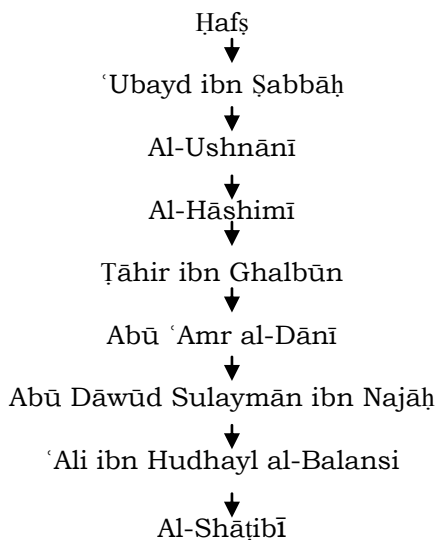
Those who narrated from the transmitters were known as *ṭuruq* (ways), whether they narrated directly or indirectly from the transmitters.

The *ṭuruq* may be divided into the *ṭuruq raʾisiyyah/aṣliyyah* (primary *ṭuruq*) and the *ṭuruq farʿiyyah* (secondary *ṭuruq*).² From each transmitter of every *qārī* there are four primary *ṭuruq* chosen by Ibn al-Jazarī. The following diagram indicates the primary *ṭuruq* in the narration of Ḥafṣ:

² *Murshid al-Ikhwān ilā ṭuruq Ḥafṣ ibn Sulaymān* by Samannūdī.



All those who narrate from these primary *ṭuruq* are known as a *ṭarīq farʿī* or a secondary *ṭarīq*. The most well-known reading is the reading of ‘Āṣim according to the narration of Ḥafṣ via the *ṭarīq* of the *Shāṭibiyyah*. Imām Shāṭibī would thus be a secondary *ṭarīq* as he narrates the transmission of Ḥafṣ through al-Hāshimī. Ibn al-Jazarī mentions a total of 52 different *ṭuruq* for Ḥafṣ. The following diagram indicates a link of Shāṭibī to Ḥafṣ:



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

The Ṭarīq of Al-Mu‘addil

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

It should be clearly understood that if one is reciting the Qur‘ān according to a particular *ṭarīq*, the differences mentioned in that *ṭarīq* must be strictly adhered to. Therefore firstly, the reciter of any *ṭarīq* has to have the knowledge of the differences held in that specific *ṭarīq*, or else he would not be able to render an accurate recital of it. A reciter rendering a *ṭarīq* 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 *ṭarīq* of the *Shāṭibiyyah* 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 *ṭarīq*. 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

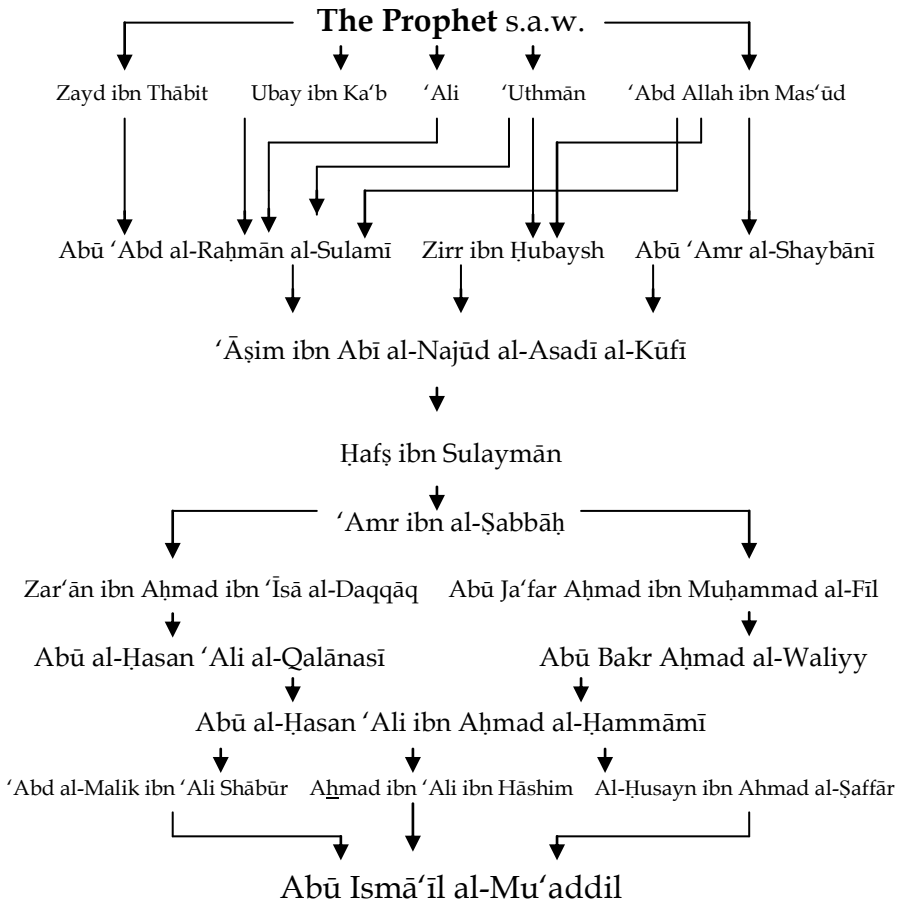
equip the reader to recite all these differences but they have to be learnt by a qualified teacher who has received *ijāzah* in them.

The book under discussion, *Bahjat al-Luḥḥaṭh*, is a book written on only one of these particular *ṭuruq* (ways). It details the specifics of the *ṭarīq* mentioned in the book *Rouḍat al-Ḥuffāṭh fī al-Qirā'āt 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 *Rouḍat al-Ḥuffāṭh* in which he discusses the Seven *Qirā'āt*. Similar to the *ṭarīq* of the *Shāṭibiyyah*, all the differences according to his *ṭarīq* will be mentioned in this book.

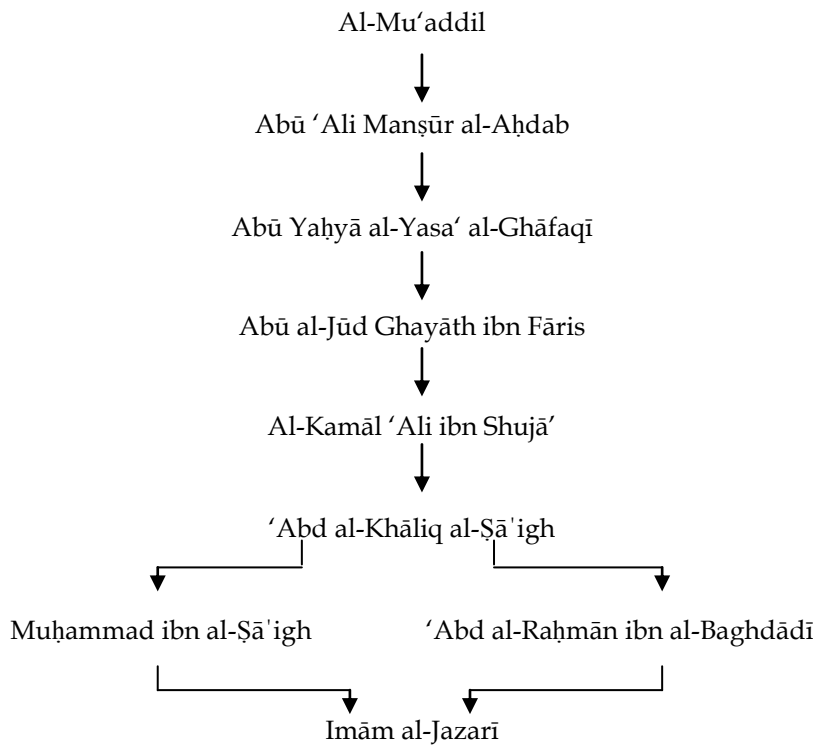
Bahjat al-Luḥḥaṭh particularly discusses the differences in the narration of Ḥafṣ from this *ṭarīq* of Mu'addil. The reason for writing a book specifically on the *ṭarīq* of Mu'addil and not one of the many other *ṭuruq* (plural of *ṭarīq*) is because the *ṭarīq* of Mu'addil is considered very similar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

Before embarking on any further discussion concerning the details of the *ṭarīq* 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-Jazarī's link to Mu'addil is as follows:



Ibrāhīm Ibn ‘Ali al-Shaḥḥāthah al-Samannūdī

The author’s full name is Ibrāhīm ibn Shaḥḥāthah ibn ‘Ali ibn ‘Ali ibn Muḥammad ibn al-‘Ashrī ibn al-‘Īsawī ibn Shaḥḥāthah al-Samannūdī al-Shāf‘ī al-Khalīlī 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 Ḥalāwah. During this period he recited the Qur’ān from memory to the Sheikh five times, in the narration of Ḥafṣ. Sheikh Ḥalāwah, noticing the brilliance of the Samannūdī at such a young and tender age, urged him to memorise the *Shātibīyyah*. It took him just a year to memorise the *Shātibīyyah*. The following year he read to Sheikh Ḥalāwah again, according to all Seven *Qirā’āt* contained in the *Shātibīyyah*. 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-Durrah al-Muḍīyyah* 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-Qitt and Sheikh Muḥammad al-Ḥasanī. At the hands of Sheikh Abd al-Raḥīm al-Ḥaydarī he mastered prosody (*Ilm-al-‘Arūḍ*); 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 Ḍabbā'. 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 Ḍabbā' 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 Aḥmad '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'ālī' 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 Ḥuṣārī 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:

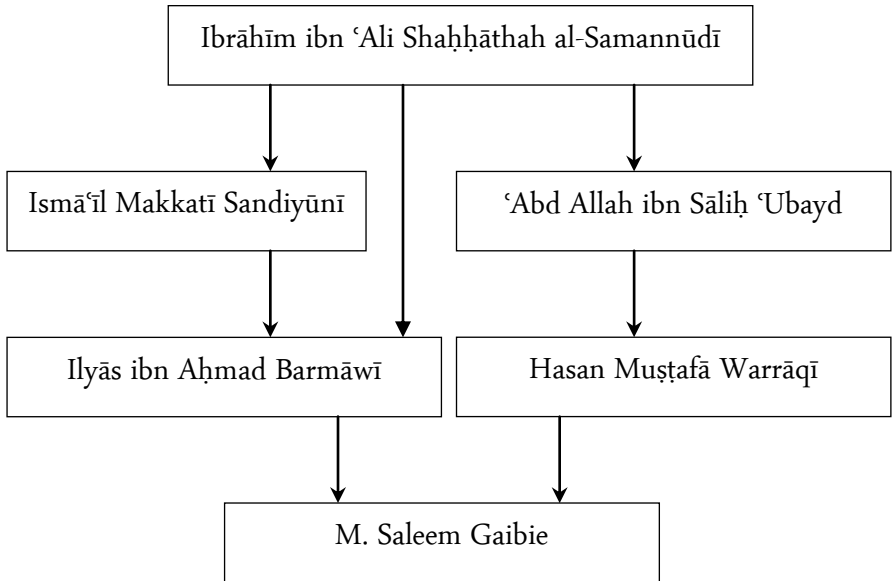
1. *Tanqīḥ Fath al-Karīm*
2. *Ḥal al-‘Asīr fī Ojuḥ al-Takbīr*
3. *Tatimmah fī Taḥrīr Turuq Ibn Kathīr wa Shu‘bah*
4. *La’ālī’ al-Bayān*
5. *Talkhīṣ La’ālī’ al-Bayān*
6. *Tuḥfat al-Samannūdiyyah*
7. *Bahjat al-Luḥḥāṭh bimā li Ḥafṣ min Rouḍat al-Ḥuffāṭh*
8. *Riyāḍat al-Lisān fī Sharḥ Talkhīṣ La’ālī’ al-Bayān*
9. *Al-Mūjaz al-Mufīd fī ‘Ilm al-Tajwīd*
10. *Umniyyah 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 Sa'īd 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 'Aṭiyyah 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-Luḥḥaṭḥ



GRAMMAR

The ب of بِسْمِ is *ḥarf jarr*. It is connected to a hidden sentence. According to the grammarians from Basra the hidden sentence is إِيْدَائِي. According to the grammarians from Kufa the hidden sentence is أَبْدَأُ. 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 سُمُو, carrying the meaning of high, or something of status. The Kufis consider it to be from وَسْم, meaning an indication or sign.

Many say that الله is derived from إِلَه after adding the *lām al-ta'rif* 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 Sībway and Khalīl ibn Aḥmad.

Both الرَّحْمَن and الرَّحِيم 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 (رَاحِم), but someone who is most merciful or extremely merciful. الرحمن is placed before الرحيم because the meaning it carries is stronger due to the rule كَثْرَةُ الْمَبَانِي تَدُلُّ عَلَى كَثْرَةِ الْمَعَانِي; 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 الرحيم is that الرحمن is only used when referring to

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

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

In this verse رَحِيمٌ 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 يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَقْطَعُ⁵

Every good deed which is not started with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is severed from blessing.⁶

لَكَ الْحَمْدُ يَا مَوْلَايَ فِي السِّرِّ وَالْجَهْرِ عَلَى 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 أَقْطَعُ is مَقْطُوعُ الْبَرَكَةِ; cut or severed from blessing.

⁶ *Ṭabaqāt al-Shāfi'yyah 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. الشكر 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 الشكر is only used by a benefactor of kindness. الحمد can only be done verbally whereas الشكر can be done verbally or via action.

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

The ال in الحمد is either for اِسْتِغْرَاق (all-encompassing) or جِنْس (type). If it is for استغراق 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 ال is for جنس 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.

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

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

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

الذِّكْرِ – 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 فَهَلْ 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 يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا⁸ ^{وُسْعَهَا}.

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 يُبْدَأُ فِيهِ بِالْحَمْدِ لِلَّهِ فَهُوَ أَقْطَعُ⁹

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-Dāraquṭnī* 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 لِّلنَّاسِ مِن كُلِّ ظُلْمَةٍ دَلَالُهُ غُرٌّ وَسَامِيَةٌ الْقَدَرُ

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 – means darkness.

دَلَالٌ – is the plural of دَلَالَةٌ. It literally means a sign, an indication, or proof whilst also hinting to the verses of the Qur’ān, which are called آيَات; also bearing the meaning of sign or indication.

غُرٌّ – means clear and apparent.

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

الْقَدَرُ – 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.

3 وَصَلَّيْتُ تَعْظِيماً وَسَلَّمْتُ سَرْمَداً عَلَى الْمُصْطَفَى وَالْآلِ مَعَ صَحْبِهِ 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 (رحمة), from the angels it carries the meaning of seeking forgiveness (استغفار) and coming from man it, carries the meaning of a good supplication (دعاء بخير).

السلام – means peace.

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

المصطفى – means the chosen one.

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

صَوَّب – is the plural of صَاحِب. 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.

الزَّهْر – 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:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا¹¹

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

ﷺ).

The Prophet ﷺ is also referred to as the chosen one (المصطفى) 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 كَنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ ، وَاصْطَفَى قُرَيْشًا مِنْ كَنَانَةَ ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ ، فَأَنَا خَيْرٌ مِنْ خَيْرٍ مِنْ خَيْرٍ

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

¹¹ *Sūrah al-Aḥzāb* Verse 56.

Verily Allah has chosen (the tribe of) Kanānah from the progeny of Ismā'īl, and has chosen (the tribe of) Quraḡsh from Kanānah, and have chosen from the Quraḡsh Banū Hāshim (the tribe of Hāshim). So I am the chosen of the chosen of the chosen.

Regarding آل 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 طَيْبِ النَّشْرِ 4

TRANSLATION

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

VOCABULARY

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 *ṭariq* of Mu‘addil.

رَوَى – means to narrate, report or transmit.

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

الْفَيْحَاء – means sweet-smelling, fragrant.

طَيِّب النَّشْرِ – 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‘īl Mūsā ibn al-Ḥusayn ibn Ismā‘īl Mūsā better known as Mu‘addil or Ibn Mu‘addil narrates in his book, the *Rouḍah*. He wrote the book *Rouḍah al-Ḥuffāṭh* in which he discusses the Seven *Qirā’āt*.

The sweet scents and fragrances all bear metaphorical meanings, which refer to knowledge. The *Rouḍah* 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 *Rouḍah* 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 *Ṭayyibah 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.

TRANSLATION

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

VOCABULARY

الْحَبَرُ – 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 Ḥaḥḥ through his *sanad* leading to Ḥaḥḥ via Fīl and Zar‘ān:

In turn, Ḥaḥḥ was extremely precise and accurate in whatever he narrated from ‘Āṣim. ‘Āṣim learnt from Abū ‘Abd al-Raḥmān al-Sulamī, Zirr ibn Ḥubaysh 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 رضي الله عنه. They all learnt from the Prophet صلى الله عليه وسلم.

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

الْبَدْءُ – The beginning, starting.

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

مُخِيرًا – Having the choice or option.

التَّبَرُّكُ – 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 *ṭarīq* of the *Rouḍah*.

There is agreement amongst *qurrā'* that when starting the recitation at the beginning of a *sūrah*; whether it is after *waqf* or *qaṭ'*, *basmalah* has to be read. The *qurrā'* 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 *qurrā'* give the reciter a choice as to whether he wants to read the *basmalah* or not. Imam Shātibī says:

وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةً * سِوَاهَا وَفِي الْأَجْزَاءِ خَيْرٌ مَنْ تَلَا

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 *ṭarīq* of the *Rouḍah*, 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.

7 وَ مُتَّصِلًا وَسَطٌ وَمَا انفصل أقصرًا وَلَا سَكَتَ قَبْلَ الْهَمْزِ مِنْ طُرُقِ الْقَصْرِ

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 *qasr* (*ṭuruq* making *qasr*).

VOCABULARY

مُتَّصِلًا — means joined. However, here it refers to the joined *madd* i.e *madd muttaṣil*.

¹³ *Al-Shāṭibiyyah*, line 106.

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

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

أَقْصَرَ – means to shorten. Here, it refers to the length of *madd munfaşil* (*qaşr*).

سَكَتٌ – 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

طُرُقِ الْقَصْرِ – refers to all the *ṭuruq* from Ḥafş who makes *qaşr* in *madd munfaşil*. The duration of *qaşr* is two *ḥarakāt* or one *alif*.

COMMENTARY

In the first section of the verse the author mentions two rules for this *ṭarīq*; the first is regarding the length of *madd muttaşil* and the second regarding the length of *madd munfaşil*.

Considering all the *ṭuruq* from Ḥafş, the length of *madd muttaşil* can be pulled six *ḥarakāt*, five *ḥarakāt*, four *ḥarakāt* or three *ḥarakāt*.¹⁵ None of the *qirā'āt* allows *madd muttaşil* to be read with *qaşr* (two *ḥarakāt*). Ibn al-Jazarī states: “I searched for the (allowance of) *qaşr* in *muttaşil* and did

¹⁴ *Al-Nashr* Vol.1 pg.240.

¹⁵ *Sharḥ 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 *Shāṭibiyyah* it can be pulled four or five *ḥarakāt*¹⁷ and from the *ṭarīq* of the *Roudah*, *tawassuṭ* will be made, which is four *ḥarakāt* only. During *waqf* on *madd muttaṣil*, six *ḥarakāt* will be allowed according to both *ṭuruq*, since *ṭūl* is also allowed in *madd āriḍ*.

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

The length of a *ḥarakah* 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* (لَفْظِي)
- 2) *Sakt Ma'nawī* (مَعْنَوِي)

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-Sakhāwī 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 Lafṭḥī 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'āt*, 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 lafṭḥī*; *lafṭḥ* (which means to articulate) indicating the pronunciation or proper articulation of the *hamzah* e.g. وَالْأَرْضُ, شَيْئًا, مَرِيضًا أَوْ, الْقُرْآنَ.

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'* (سَمَاع).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 lafṭḥī* and later, in verse number 11 he discusses *sakt ma'nawī*. Both *sakt lafṭḥī* and *sakt ma'nawī* are narrated for Ḥaṣṣ via different *ṭuruq*. *Sakt lafṭḥī* is narrated for Ḥaṣṣ via Ushnānī from the *Tajrīd* of Ibn al-Faḥḥām and the *Rouḍah* of Abū 'Alī al-Mālikī.²²

None of the *ṭuruq* which makes *qaṣr* in *madd munfaṣil* will narrate *sakt lafṭḥī*. This is because all the *ṭuruq* 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-Rouḍ*.

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

Since Mu‘addil narrates *qaṣr* through Fīl and Zar‘ān and *sakt laḥḥī* is narrated from Ushnānī, it becomes obvious that *sakt laḥḥī* will not be read according to the *ṭarīq* of the *Rouḍah*.

وَمَا مَدَّ لِلْعَظِيمِ مِنْهَا وَلَمْ يَجِي بِهَا وَجْهٌ تَكْبِيرٍ وَلَا غَنَّةٌ تَسْرِي 8

TRANSLATION

8. There is no *madd* of *ta‘ḥīm* (*madd* of respect or grandeur) from it (the *ṭarīq* of the *Rouḍah*) and neither is there any form of *takbīr*, as well as no *ghunnah* that is applied (in the *لام* and *راء*).

VOCABULARY

مِنْهَا , بِهَا – the pronoun in both refers to the *ṭarīq* of Mu‘addil.

اَللّٰهُ اَكْبَرُ – saying تَكْبِيْرٌ

²³ *Al-Nashr* Vol. 1 pg. 427. If we consider that Sheikh Mutawallī has added *al-Tidhkār* also, then *sakt laḥḥī* will also be transmitted from Zar‘ān for Ḥaḥṣ. Most *ṭuruq* from Zar‘ān will make *madd* in *munfaṣil* except *al-Rouḍah* of Abū ‘Alī al-Mālikī, *al-Jāmi‘* of al-Khayyāt, and the *Rouḍah* of Mu‘addil which will make *qaṣr*. See *al-Rouḍ* and *Ṣarīḥ al-Naṣṣ*.

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

تَسْرِي – to apply something or bring something into effect.

COMMENTARY

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

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

- 1) *laṭṭḥī* (literal)
- 2) *maʿnawī* (metaphorical)

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

The metaphorical *sabab* is the lengthening of لَا النَّافِيَّةِ to emphasise the negating of something. *Madd al-taʿhīm* is made when the لَا النَّافِيَّةِ is followed by إِلَه.²⁴ This *madd* is made to emphasise that there is no other deity (إِلَه) besides Allah e.g.

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

²⁴ Another *madd* made due to a metaphorical *sabab* is *madd al-tabrīʿah* in the *Qirāʿah* of *Hamzah*. It is also made to emphasize the negating of something e.g. لَا مَا لَا طَاقَةَ لَنَا بِهِ , رَبِّبَ فِيهِ etc.

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

It is not allowed according to the *ṭarīq* of the *Rouḍah* nor the *Shāṭibiyyah*.

The second matter the author addressess is the *takbīr*. Some *qurrāʾ* generally allow *takbīr* to be made after *Sūrah al-Ḍuḥā* for attaining blessing (تبرکاً). However, *takbīr* is narrated for Ḥafṣ via *sanad* according to the *Kāmil* of al-Hudhalī, *Ghāyah al-Ikhtiṣār* of Abū al-ʿAlāʾ al-Hamadhānī and the *Miṣbāḥ* if Abū al-Karam al-Mubārak. It is not mentioned according to the *ṭarīq* of the *Rouḍah*, nor the *Shāṭibiyyah* 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 يُؤْمِنُ that it will be made with *ghunnah*. In the ل and ر *idghām* will be made without *ghunnah* e.g. مِنْ رَبِّ. However *idghām* is also narrated with *ghunnah* in ل and ر 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-Rouḍ al-Naḍīr*, explanation of line 52, discussion on *takbīr* at the end of the book.

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

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

According to the *ṭarīq* of the *Rouḍah*, and the *Shāṭibiyyah*, *idghām* will be made into ل and ر without *ghunnah*. Imam Shāṭibī says:

وَكُلُّهُمُ الشَّوَيْنَ وَالنُّونَ أَذْعَمُوا * بِلَا عُنَّةٍ فِي اللَّامِ وَالرَّاءِ لِيَجْمَلَا

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

9 وَفِي مَوْضَعَيِ الْآلَانَ الذَّكَرَيْنِ مَعَ ءِاللَّهِ أَبْدِلْهَا مَعَ الْمَدِّ ذِي الْوَفْرِ

TRANSLATION

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

VOCABULARY

الْوَفْرُ – to increase or in excess. It describes the *madd* i.e. the *madd* will be pulled to the duration of *ṭūl* (six *ḥarakāt*).

COMMENTARY

The words ءالذكرين and ءالله may be read with *tashīl* or *ibdāl* considering the *ṭuruq* of Ḥaḥṣ. In these words, two *hamzahs* appear together; the first is a *hamzah al-qaṭ'*²⁹ and the second is a *hamzah al-*

²⁸ *Al-Shāṭibiyyah*, 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-qatʿ* and should be dropped. However, if it is dropped confusion will arise as to whether the clause is giving news (خَبَرٌ) or asking a question (اسْتِفْهَامٌ). 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 *ḥarakah* 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 *ḥarakāt*.

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

وَأِنْ هَمْزٌ وَصَلَ بَيْنَ لَامٍ مُسَكَّنٍ * وَهَمْزَةِ الاسْتِفْهَامِ فَأَمْدُدْهُ مُبْدِلًا
فَلِلْكَلِّ ذَا أُولَى وَيَقْصُرُ الَّذِي * يُسْهَلُ عَنْ كُلِّ كَالَانٍ مُتْبِلًا

³⁰ Literally means a temporary *hamzah*.

³¹ If the *hamzah* had a *ḍammah* 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 *yāʾ*.

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 *qurrāʾ*), and make *qaṣr* for that person who makes *tashīl* for all (the *qurrāʾ*) like آلان has been given as example.³²

وَأَشْمِمُ بِتَأْمَنَّا وَيْلَهُتْ فَأَذْغَمَّا مَعَ ارْكَبَ وَ نَخْلُقْكُمْ أَتَمَّ وَلَا تُزِرْ 10

TRANSLATION

10. Apply *ishmām* in تأمنا whilst in يلهت and اركب apply *idghām*. And complete the *idghām* of نخلقكم not leaving it incomplete.

VOCABULARY

لا تُزِرْ – 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 تَأْمَنَّا of *Sūrah* Yūsuf ﷺ and *idghām* in the words يِلَهُتْ ذَلِكَ of *Sūrah al-Anfāl* اِرْكَبْ مَعَنَا of *Sūrah* Hūd ﷺ and أَلَمْ نَخْلُقْكُمْ of *Sūrah al-Mursalāt*.

Ishmām is the rounding of the lips like when reciting a *ḍammah*. 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-Shāṭibiyyah*, line 192 and 193.

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

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

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

According to the *ṭarīq* of the *Shāṭibiyyah*, *roum* will also be allowed in تَأْمَنَّا. *Roum* is to read the *ḥarakah* partially. Some *qurrā'* have also referred to this as *ikhtilās*, and as *ikhfā'*. Imam Shāṭibī says:

... * وَتَأْمَنَّا لِلْكَلِّ يُخْفَى مُفَصَّلًا

وَأَدْنَمَ 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 يَلْهَثُ ذَلِكَ and اِزْكَبْ مَعَنَا, *idghām* and *iṭḥ-hār* are allowed from the *ṭuruq* of Ḥafṣ. According to the *ṭarīqs* of the *Rouḍah* and the *Shāṭibiyyah* only *idghām* will be made. From the *ṭarīq* of *al-Kāmil* when transmitting from al-Khabbāzī, and from *al-Tajrīd*, *iṭḥ-hār* will also be allowed in يَلْهَثُ ذَلِكَ. Via the *ṭarīq* of *al-Kāmil* when not transmitting from al-Hāshimī, *al-Wajīz*, *al-Mustanīr* when transmitting from al-Ṭabarī via al-Waliyy from

³³ *Al-Shāṭibiyyah* line 773, 774.

Fīl, and *al-Jami‘* of Ibn Fāris as well as al-Dānī’s recitation to Abū al-Faṭḥ, *iṭḥ-hār* will be allowed in اِرْكَبْ مَعَنَا also.³⁴

Imam Shāṭibī says:

وَفِي اِرْكَبْ هُدًى بَرٍّ قَرِيْبٍ يَخْلُفُهُمْ * كَمَا صَاعَ جَا يَلْهَتْ لَهُ دَارٌ مُّحَلًّا

And in اِرْكَبْ مَعَنَا Bazzī, Qālūn and Khallād with an option, Ibn ‘Āmir, Khalaf and Warsh (without an option) will make *iṭḥ-hār*. In يَلْهَتْ ذَلِكَ, Hishām, Ibn Kathīr and Warsh will make *iṭḥ-hār*.³⁵

In اَلَمْ تَخْلُقْهُمْ all the *ṭuruq* agree on making *idghām* but differ on whether *idghām* should be *tām* or *nāqīṣ*. The author states that the according to the *Rouḍah*, *idghām tām* will be made. The same will apply in the *ṭarīq* of the *Shāṭibiyyah*. Makkī ibn Abī Ṭālib and Abū Bakr ibn Mihrān will allow *idghām nāqīṣ* also.³⁶

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

³⁴ *Al-Rouḍ al-Naḍīr*, explanation of lines 393-395 and 432-435, *Ṣarīḥ al-Naṣṣ* pg. 81, 82.

³⁵ *Al-Shāṭibiyyah* line 284. The remaining *qurrā’* including Ḥafṣ will make *idghām*.

³⁶ *Al-Rouḍ al-Naḍīr*, explanation of lines 743-749, *Ṣarīḥ al-Naṣṣ* pg. 98.

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

TRANSLATION

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

VOCABULARY

الْعُرِّ – 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 Qurʾān.

COMMENTARY

In verse number seven the author discussed *sakt lafṭhī*. This verse elaborates upon *sakt maʿnawī*. As *sakt lafṭhī* is made to protect the pronunciation, *sakt maʿnawī* 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 * رَاقٍ in *Sūrah al-Qiyāmah*
- 3) هَذَا * مَرْقَدِنَا in *Sūrah Yāsīn*
- 4) عِوَجًا * قَبِيحًا in *Sūrah al-Kahf*

Sakt Maʿnawī will be made via the *ṭarīq* of the *Shāṭibiyyah* and according to the *Rouḍah*, no *sakt* is mentioned in these four places. Imam Shāṭibī states:

وَسَكَّتُهُ حَفْصٌ دُونَ قَطْعِ لَطِيفَةٍ * عَلَى أَلِفِ التَّنْوِينِ فِي عِوَجًا بَلَا
وَفِي ثَوْنٍ مَنْ رَاقٍ وَمَرْقَدِنَا وَلَا * مِ بَلْ رَانَ وَالْبَاقُونَ لَأَسَكَّتَ مُوَصَّلًا

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

Sakt Lafḥī will be treated as *waṣl* and *sakt ma'nawī* will be treated as *waqf*. This means that when making *sakt* on مَرْيُضًا أُو the *tanwīn* will be read same as when making *waṣl*. When making *sakt* on قَيْمًا * عَوْجًا the *tanwīn* will not be read as in *waṣl* but *sakt* will be made as when stopping on the word; the *alif* of عَوْجًا will thus be read. Hence the rule that *sakt lafḥī* follows the rules of *waṣl* and *sakt ma'nawī* 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 lafḥī* and *basmalah* is not read between the two *sūrahs*, like Ḥamzah, then when joining *Sūrah al-Qāri'ah* to *Sūrah al-Takāthur* (نَازِحَاتٍ حَامِيَةٍ * أَلْهَامُ الشَّكَاثِيرِ) the *tanwīn* will be read. And if reciting a *qirā'ah* which does not make *sakt lafḥī*, between these two *sūrahs* the round *tā'* will be changed into a *hā'* during *sakt* because it will be treated as *sakt ma'nawī* which follows the rules of *waqf*.

Similarly between *Sūrahs al-Anfāl* and *al-Toubah* the *sakt* is *ma'nawī*. 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-Shātibīyyah* line 830, 831.

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

TRANSLATION

12. And from him (Ḥaṣṣ via this *ṭarīq*) it is necessary to shorten the *madd* in the letter عَيْن. And (it is also necessary) to apply *tafkhīm* to the راء of فرق by the verse “of the ocean”.

COMMENTARY

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

... * وَفِي عَيْنِ الْوُجْهَانِ وَالطُّولُ فَضْلًا

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

The *āyah* (verse) of *baḥr* refers to the verse اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْقَلَبَ فُكَّانٌ كُلُّ according to the *Shāṭibiyyah* the *rā’* of فِرْقٍ in *Sūrah* *Shu‘arā’*.⁴¹ According to the *Shāṭibiyyah* the *rā’* of فِرْقٍ can be read with *tafkhīm* and *tarqīq*. Imam Shāṭibī states:

... وَخُلْفُهُمْ * بِفِرْقٍ جَزَى 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’*), as there are *sakts* which do not fall in either of the two divisions e.g. the *sakt* on the abbreviated letters (*ḥurūf maqṭṭa‘āt*) in the *Qirā’ah* of Abū Ja‘far.

⁴⁰ *Al-Shāṭibiyyah*, line 177.

⁴¹ Verse 63.

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

From the *Rouḍah*, only *tafkhīm* will be allowed.

وَأَتَانِ تَمْلٍ فَاحْذِفِ الْيَاءَ وَأَقِفْ كَذَا الْأَلِفَ احْذِفْ مِنْ سَلَا سِلَ بِالذَّهْرِ 13

TRANSLATION

13. Delete the ياء when stopping on the word أَتَانِ of *Sūrah al-Naml*, likewise delete the أَلِف at the end of the word سَلَا سِلَ in *Sūrah al-Dahr* (when stopping on it).

VOCABULARY

احْذَفْ – to leave or drop something.

COMMENTARY

In فَمَا أَتَانِ 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 أَتَانِي), and others stop making the *nūn sākin* (فَمَا أَتَانُ). The *Shāṭibiyyah* allows both. According to the *Rouḍah*, *waqf* will only be allowed by dropping the *yā' sākinah* and making the *nūn sākin*. Imam Shāṭibī says:

وَفِي التَّمْلِ أَتَانِي وَيُفْتَحُ عَنْ أُولَى * جَمِى وَخِلَافُ الْوَقْفِ يَنْ حُلَّى غَلَا

⁴² *Al-Shāṭibiyyah*, line 351.

And in اُنَانِي of (*Sūrah al-Naml*) Ḥafṣ, Warsh and Abū ‘Amr will read (the *yā*) with a *fatḥah* (during *waṣl*), and there is difference of opinion during *waqf* between Abū ‘Amr and Ḥafṣ.⁴³

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

سَلَايِلَ تَوْنٍ اِذْ رَوَوْا صَرْفَهُ لَنَا * وَبِالْقَصْرِ قِفْ مِنْ عَن هُدًى خُلْفُهُمْ . . .

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

14 وَبِالسَّيْنِ لَا بِالصَّادِ قُلْ أَمْ هُمُ الْمُصِيبُ طَرُوزَ وَبِالْوَجْهَيْنِ فِي فَرْدِهِ النُّكْرِ
15 وَفِي يَبْصُطُ الْأُولَى وَفِي الْخَلْقِ بَصْطَةً وَيَاسِينَ نُونٍ ضَعْفَ رُومٍ كَذَا أَجْرٍ

TRANSLATION

14. And with a سَيْن not with a صَاد (recite the word) المصيطرون and with two options (سَيْن or صَاد recite) its singular and indefinite form (i.e. بمصيطر in *Sūrah al-Ghāshiyah*).
15. Likewise (there is an option of سَيْن or صَاد) in the first يبسط and in the word بصطة. The reciter also has two options in the *nūn* of يس and ي, as well as in ضعف of *Sūrah al-Rūm*.

⁴³ *Al-Shāṭibiyyah*, line 429.

⁴⁴ *Al-Shāṭibiyyah*, line 1093.

VOCABULARY

فَزِدْهُ – means single or alone. Refers to الْمُصَيِّرُونَ of *Sūrah al-Ṭūr* when it appears in its singular form i.e. مُصَيِّرٌ which is in *Sūrah al-Ghāshiyah*.

التَّكْرِيرُ – means indefinite.

الْوُجْهَيْنِ – 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 الْمُصَيِّرُونَ of *Sūrah al-Ṭūr* should be read with a *ṣād* (ص) from the *ṭarīq* of the *Rouḍah*. The *Shāṭibiyyah* will allow it to be read with a *ṣād* (ص) and a *sīn* (س). Imam Shāṭibī says:

... وَالْمُسَدَّ * يُطْرُونَ لِسَانُ غَابَ بِالْخُلْفِ زُمَلًا

And الْمُسَيِّرُونَ (with a *sīn*) for Hishām and Ḥafṣ, with an option (for Ḥafṣ).⁴⁵

Thereafter the author says that in مُصَيِّرٌ, which he refers to as فَزِدْهُ التَّكْرِيرُ, may be read in two ways; with a *ṣād* or a *sīn* according to the *ṭarīq* of the *Rouḍah*. The *Shāṭibiyyah* will only allow it to be read with a *ṣād*. Imam Shāṭibī states:

... * مُصَيِّرٍ اشْتَمَّ ضَاعَ وَالْخُلْفُ قُلَلًا

وَبِالْيَسِينِ لَدُّوا ... * ...

⁴⁵ *Al-Shāṭibiyyah*, line 1048.

Make *ishmām* in بِصِيْطٍ 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 يَصْطُ of *Sūrah al-Baqarah* and فِي الْخَلْقِ بَصْطَةً in *Sūrah al-Aʿrāf*, two ways are also allowed via the *ṭariq* of the *Rouḍah*; a *ṣād* or a *sīn*. The *Shāṭibiyyah* will only permit it to be read with a *sīn* in both these words. Imam Shāṭibī states:

... * وَيَصْطُ عَنْهُمْ غَيْرُ قُنْبُلٍ اَعْتَلَا
وَبِالسِّيْنِ بِاَفِيْهِمْ وَفِي الْخَلْقِ بَصْطَةً * ...

And وَيَصْطُ (with a *ṣād*) from these *qurrāʾ* (Shuʿbah, Ibn Kathīr, Nāfiʿ and Kisāʿī) besides Qumbul, and with a *sīn* for the remaining *qurrāʾ* as well as in فِي الْخَلْقِ بَصْطَةً.⁴⁷

In يَسْ and يَنْ, two ways are also allowed. It can be joined to what follows it with *idghām*, or it could be read with *iṭḥ-hār* according to the *Rouḍah*. The *Shāṭibiyyah* will only allow *iṭḥ-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 يُؤْمِن then *idghām* will be made with *ghunnah*. During waqf on يَسْ and يَنْ, both *ṭuruq* will make *iṭḥ-hār*.

Imam Shāṭibī states:

وَيَاسِيْنَ اَظْهَرَ عَنْ قَتَّى حَقَّهُ بَدَا * وَتُوْنٌ وَفِيْهِ الْخُلْفُ عَنْ وَرْشِهِمْ خَلَا

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

⁴⁶ *Al-Shāṭibiyyah*, line 1109.

⁴⁷ *Al-Shāṭibiyyah*, line 514, 515. The remaining *qurrāʾ* will include Ḥafṣ.

⁴⁸ *Al-Shāṭibiyyah*, line 281.

In the verse *الَّذِي خَلَقَكُمْ مِنْ ضَعِيفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعِيفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً* of *Sūrah al-Rūm* the word *ضَعِيفٍ* appears three times. The *ḍād* (ض) may be read with a *fatḥah* or a *ḍammah*. This will be according to the *Rouḍah* and the *Shāṭibiyyah*. Imam Shāṭibī says:

وَفِي الرُّومِ صِفٌ عَنْ خُلْفٍ فَضِلٍ * . . .

And (ضَعِيفٍ) of (*Sūrah*) *al-Rūm* (with a *fatḥah* on the *ḍād*) by Shu'bah, Ḥamzah (without an option) and Ḥafṣ with an option (allows a *ḍammah* also).⁴⁹

In line 15 it can be understood that all these words are read in two ways when he says *كَذَّا أَجْرٍ*; 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-Shāṭibiyyah*, line 723.

16 وَلَكِنْ مَعَ الْإِطْهَارِ صَادُ مُصَيِّرٍ وَفِي بَصْطَةٍ سَيْنٌ كَذَا يَيْصُطُ الْبَكْرِ

17 وَفَتْحٌ لَدِي ضَعْفٍ عَنِ الْفِيلِ وَارِدٌ وَبِالْعَكْسِ عَنْ زُرْعَانَ وَ الْكُلُّ عَنْ عَمْرٍو

TRANSLATION

16. But with *ith-hār* (in *Sūrah Yāsīn* and *Sūrah al-Qalam* one should recite with) ص in مصيّر and with a س in بصة and ييسط (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-Fīl, whilst the opposite is narrated from Zar‘ān, and both (narrate) from ‘Amr.

VOCABULARY

الْعَكْسُ – Means the opposite.

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

COMMENTARY

When making *ith-hār* in يَاسِينَ وَالْقَلَمِ and نُونُ وَالْقَلَمِ then بِمُصَيِّرٍ has to be read with a *ṣād*, يَيْصُطُ and بَصْطَةٌ has to be read with a *sīn* while the *dād* of ضَعْف has to be read with a *fathah*. This is all narrated from Fīl.

The opposite is narrated from Zar‘ān; he will make *idghām* in يَاسِينَ وَالْقَلَمِ and نُونُ وَالْقَلَمِ. Whilst making *idghām*, he will read بِمُصَيِّرٍ with a *sīn*, يَيْصُطُ and بَصْطَةٌ with a *ṣād* and ضَعْف with a *ḍammah*.

Fil and Zar‘ān both narrate these differences from ‘Amr ibn al-Ṣabbāh who in turn narrate from Ḥafṣ.

18 وَأُهِدِي صَلَاتِي فِي الْخِتَامِ مُسَلِّمًا عَلَى خَاتَمِ الرُّسُلِ الْهُدَاةِ إِلَيَّ الْبِرِّ

19 وَءَالٍ وَصَحْبٍ كُلِّمَا قَالَ قَائِلٌ لَكَ الْحَمْدُ يَا مَوْلَايَ فِي السِّرِّ 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

أُهِدِي – to present something as a gift, send.

الْهُدَاة – those who lead or guide.

الْبِرُّ – 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 ‘Aṭiyyah Salāmah. Thereafter he left for the Tallīn where he read the narration of Ḥafṣ, the *Sab‘ah* and *‘Asharah Qirā’āt* via the *ṭarīq* 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-Raḥmān 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 ارْكَبُوا فِيهَا بِاسْمِ اللَّهِ مَجْرَاهَا 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-Sultān al-Ḥanafī
- The Sheikh of maqra’ al-Imām al-Shāfi‘ī

- A teacher at the Azhar University in *qirā'āt*, *tajwīd*, *rasm*, *ḍabt*, 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:

- Maḥmūd Khalīl Ḥuṣari
- Muṣṭafā Ismā'īl
- Kāmil Yūsuf Bahtīmī
- 'Abd al-Bāsiṭ 'Abd al-Ṣamad
- Ayman Rushdī Suwayd
- Muḥammad Tamīm al-Zu'bī
- Muḥammad Sālim Muḥaysin

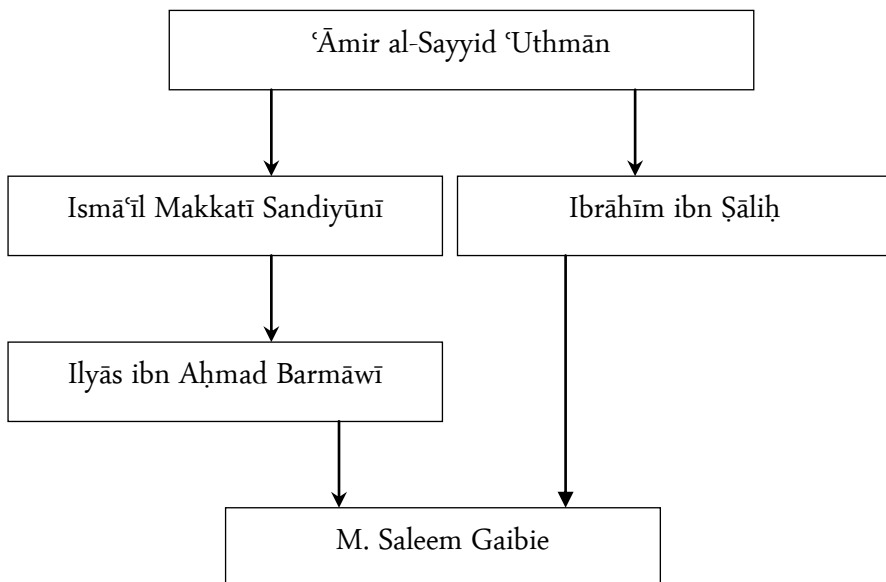
- ‘Abd al-Raḥmān Ḥudhayfī, previous Imam of the Mosque of the Prophet ﷺ
- ‘Abd Allah al-Jouharī al-Sayed
- Ibrāhīm ibn Ṣāliḥ, the previous mufti of Nigeria

His Literary Works:

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

The Sheikh passed away on the eve of *Jumu’ah* in Medinah. On that Friday morning after *ḥajr 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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

EXPLANATION

The author starts his poem with the *basmalah*, in accordance with the Qur'an (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.

1 حَمَدْتُ إِلَهِي مَعَ صَلَاتِي مُسَلِّمًا عَلَى الْمُصْطَفَى وَالْآلِ وَالصَّحْبِ وَالْوَلَا

VOCABULARY

حَمَدْتُ – I praised

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

مَعَ – with

صَلَاتِي – my salutations

مُسَلِّمًا – someone who sends peace

عَلَى – upon

الْمُصْطَفَى – 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 Qur'an 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 صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

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

ﷺ)

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

وَبَعْدُ فَخُذْ مَا جَاءَ عَنْ حَفْصِ عَاصِمٍ لَدَى رَوْضَةِ ابْنِ الْمُعَدِّلِ تُجْتَلَى 2

VOCABULARY

بَعْدُ – 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

لَدَى – by, via, according to

رَوْضَةٍ – 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 Ḥafṣ from ‘Āṣim via the *ṭarīq* of the *Rouḍah* of Ibn al-Mu‘addil.

فَقَصِّرْ لِمَفْصُولٍ كَعَيْنٍ وَوَسْطَنَ لِمُتَّصِلٍ أَبْدِلْ كَالآنَ تُقْبَلُ 3

VOCABULARY

فَقَصِّرْ – so make *qaṣr*

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* (كَمَيْتَص) and *Sūrah Shūrā* (حَمْ (* عَسَق)).

وَوَسْطَنَ – and make *tawassuṭ*

لِمُتَّصِلٍ – referring to *madd muttaṣil*

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

كَالآنَ – as in the example الْآنَ

تُقْبَلُ – 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 *ḥarakāt* (*qaṣr*).

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’ḥīm* either as done by Samannūdī.

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

2) The duration of the ‘ayn in (كَيْتَص) and (حَمْ (*) عَسَق), which will be the same like *madd munfaṣil* i.e. *qaṣr*.

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

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

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

4) *Ibdal* will be made in the words اللَّهُ, أَالَّذِينَ and أَالَّذِينَ.

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

وَيَلْهَتْ بِإِدْغَامِ كَبِ اِزْكَبْ وَأَتَمَّنْ بِخُلُقْمُو فِي الْمُرْسَلَاتِ تَنْزِلًا 4

VOCABULARY

وَيَلْهَتْ بِإِدْغَامِ كَبِ اِزْكَبْ وَأَتَمَّنْ found in *Sūrah al-Anfāl*

وَيَلْهَتْ بِإِدْغَامِ – will be recited with *idghām*

وَيَلْهَتْ بِإِدْغَامِ كَبِ اِزْكَبْ وَأَتَمَّنْ of *Sūrah Hūd* عَلَيْهِ السَّلَام

وَيَلْهَتْ بِإِدْغَامِ – complete. Indicating that *idghām tāmm* (complete *idghām*) should be made instead of *idghām nāqis* (incomplete *idghām*).

وَيَلْهَتْ بِإِدْغَامِ – refers to أَلَمْ خُلِقْكُمْ (in *Sūrah al-Mursalāt*)

وَيَلْهَتْ بِإِدْغَامِ – in

وَيَلْهَتْ بِإِدْغَامِ – *Sūrah al-Mursalāt*

تَنْزِيلًا – sent down i.e. *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. اِرْكَبْ مَعَنَا, يَلْهَثْ ذَٰلِكَ and اَلَمْ خَلَقْكُمْ; in all three *idghām* will be made.

In اَلَمْ خَلَقْكُمْ there is a difference as to whether *idghām tām* or *idghām nāqış* should be made. Via the *Rouḍah*, *idghām tām* will be made.

In these three words there is no differences between the *ṭarīq* of the *Shāṭibiyyah* and the *Rouḍah*; according to both it will read the same.

5 وَنُؤْنَ بِإِظْهَارٍ كَيَّاسِينَ قَدْ رَوَى وَدَعْ غُنَّةً فِي اللَّامِ وَالرَّاءِ تَجْمُلًا

VOCABULARY

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

بِإِظْهَارٍ – will be read with *idghām*

كَيَّاسِينَ – as in كَيْسَ, 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*, *iṭḥ-hār* will be made via the *Rouḍah*, the same as the *Shātibīyyah*.

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

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

6 وَلَا سَكَتَ قَبْلَ الْهَمْزِ كَالْأَرْبَعِ اعْلَمَنْ وَأَشْمِمْ بِتَأْمَنَّا بِيُوسُفَ أَنْزَلَا

VOCABULARY

لَا – no

سَكَتَ – *sakt/saktah*

قَبْلَ – before

الْهَمْزِ – the (letter) *hamzah*

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

اعْلَمَنْ – know (this) well

وَأَشْمِمْ – make *ishmām*. *Ishmām* means to give an indication towards the *ḥarakah* of the *ḍammah*.

تَأْمَنَّا – in (of *Sūrah Yūsuf* عَلَيْهِ السَّلَامُ)

بِیُوسُفَ – in *Sūrah Yūsuf* عَلَيْهِ السَّلَامُ

أَنْزَلَا – has been sent down (revealed)

COMMENTARY

No *sakt* will be made for Ḥaṣṣ on a proper *sākin* before *hamzah*, as commonly found in the *Qirā'ah* of Ḥamzah e.g. مَرِيضًا أَوْ، وَالْأَرْضَ، شَيْئًا، الْقُرْآنَ. Similarly, the *ṭariq* of the *Shāṭibiyyah* will also not allow this type of *sakt*.

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

- 1) عَوَجًا * قَيْمًا in *Sūrah al-Kahf*
- 2) مَرْقَدِنَا * هَذَا in *Sūrah Yāsīn*
- 3) مَنْ * رَاقٍ in *Sūrah al-Qiyāmah*
- 4) بَلْ * زَانَ in *Sūrah al-Muṭaffifīn*

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

7 وَبَسْطَةَ أَعْرَافٍ كَيْسُطُ مُسَيِّطُرُونَ سِنَّ تَكُونُ فِي الثَّلَاثَةِ ثُقْبَلًا

VOCABULARY

وَبَسْطَةَ – refers to فِي الْخَلْقِ بَسْطَةً in *Sūrah al-A'rāf*

أَعْرَافٍ – in *Sūrah al-A'rāf*

كَيْسُطُ – as in the word وَيَسْطُ of *Sūrah al-Baqarah*

الْمُصَيِّطُرُونَ – مُسَيِّطُرُونَ of *Sūrah Tūr*

الثَّلَاثَةِ – the three

COMMENTARY

Via the *Rouḍah*, a *sīn* will be read in بَسْطَةً، وَيَسْطُ، and الْمُصَيِّطُرُونَ.

The *Shāṭibiyyah* will allow the first two to be read with a *sīn* and الْمُصَيِّطُرُونَ may be read with either a *sīn* or a *ṣād*.

8 وَفِي هَلْ أَتَاكَ الصَّادُ فِي بِمُصَيِّرٍ وَدَعَّ وَجْهَ تَكْبِيرٍ وَكُنْ مُتَأَمِّلًا

VOCABULARY

هَلْ أَتَاكَ – refers to *Sūrah al-Ghāshiyah*

وَجْهَ – way, method

تَكْبِيرٍ – reciting *takbīr* i.e. اللَّهُ أَكْبَرُ

كُنْ – be

مُتَأَمِّلًا – someone who is aware, attentive

COMMENTARY

Be aware that via the *ṭarīq* of the *Rouḍah* a *ṣād* will be read in بِمُصَيِّرٍ and no *takbīr* (recitating of اللَّهُ أَكْبَرُ) will be made between two *sūrahs* after *Sūrah al-Ḍuḥā*.

The *Shāṭibiyyah* will read the same.

9 وَفَرَقَ بِتَفْخِيمٍ وَأَتَانِ فَاحْذَرْنَ بِنَمْلِ لَدَى وَقْفٍ كَذَلِكَ سَلَا سِلًا

VOCABULARY

فَرَقَ – in the word وَفَرَقَ

بِتَفْخِيمٍ – with *tafkīm*

وَأَتَانِ – in the word وَأَتَانِ (of *Sūrah al-Naml*)

فَاحْذَرْنَ – so drop i.e. do not read

بِنَمْلِ – in *Sūrah al-Naml*

كَذَلِكَ – similarly

سَلَا سِلًا – in the word سَلَا سِلًا of *Sūrah al-Dahr*

COMMENTARY

In فِرَقِ of *Sūrah Shu‘arā* the *rā*’ will be read with *tafkhīm*.

The *Shāṭibiyyah* will allow it to be read with *tafkhīm* or *tarqīq*.

When stopping on the words فَمَّا ءَاتَانِ of *Sūrah al-Naml*, the *yā*’ will not be read. Similarly, whilst stopping on سَلَايَلَا of *Sūrah al-Dahr* the *alif* will not be read.

Via the *Shāṭibiyyah*, *waqf* may be made with the *yā*’ (فَمَاءَاتَانِي) or without it (فَمَّا ءَاتَانِي). In سَلَايَلَا *waqf* may be made with the *alif* (سَلَايَلَا) or without it (سَلَايِلَا).

وَيُفْتَحُ فِي ضَعْفٍ وَضَعْفًا بِرُومِهَا وَذَا مِنْ طَرِيقِ الْفِيلِ عَنْهُ تَنْقَلَا 10

VOCABULARY

وَيُفْتَحُ – means read with a *fathah*

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

وَذَا – short for هَذَا

عَنْهُ – from him i.e. from Mu‘addil’s *Rouḍah*

تَنْقَلَا – transmit

COMMENTARY

In the verse الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً of *Sūrah al-Rūm* the word ضَعْفٍ appears three times. The *ḍād* (ض) may be read with a *fathah* from the *Rouḍah*. 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.

11 وَضُمَّ لَدَى زُرْعَانَ فِي الرُّومِ يَافَتَى وَ(نُونٌ) بِإِذْغَامٍ كَيَاسِينَ تُعْتَلَى

VOCABULARY

وَضُمَّ – read with a *ḍammah*

لَدَى زُرْعَانَ – according to Zar'ān

فِي الرُّومِ – in *Sūrah al-Rūm*

يَافَتَى – o lad, student

وَ(نُونٌ) – referring to the start of *Sūrah al-Qalam*

تُعْتَلَى – which is high

COMMENTARY

The *ḍād* in ضَعِيفٌ and ضَعْفًا of *Sūrah al-Rūm* will be read with a *ḍammah*.

Via the *Shāṭibiyyah* the *ḍād* in these three places can be read with a *ḍammah* or a *fathḥah*.

In يَسْ and يَ idghām will be made.

12 وَبَصْطَةً أَعْرَافٍ وَيَبْصُطُ بِصَادِهِ وَفِي الطُّورِ سَيْنٌ مَعَ مُسَيِّطِرٍ نَزْلًا

VOCABULARY

- وَبَضْطَةٌ أَعْرَافٍ – the word بَضْطَةٌ of *Sūrah al-A‘rāf*
وَيَبْسُطُ – the word وَيَبْسُطُ of *Sūrah al-Baqarah*
وَفِي الطُّورِ – in *Sūrah al-Ṭūr*. Refers to the word الْمُصِيطِرُونَ
مُسَيْطِرٍ – بِمُصَيْطِرٍ which is found in *Sūrah al-Ghāshiyah*
نَزَّلَا – has been sent down/revealed

COMMENTARY

Both بَضْطَةٌ and وَيَبْسُطُ will be read with a *sād*. In الْمُصِيطِرُونَ and بِمُصَيْطِرٍ a *sīn* will be read.

وَأُهِدِي صَلَاتِي مَعَ سَلَامِي تَحِيَّةً إِلَى الْمُصْطَفَى الْمُهْدَى إِلَى النَّاسِ مُرْسَلًا 13

VOCABULARY

- أُهِدِي – to present something as a gift
صَلَاتِي – my salutations
سَلَامِي – my peace
تَحِيَّةً – as greetings
إِلَى – to
الْمُهْدَى – 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.

VOCABULARY

وَالٍ – the family

وَأَصْحَابٍ – the companions

أَئِمَّةٍ – leaders

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

الرِّيحَ – winds, air

مِسْكَاً – musk

وَمَنْدَلاً – 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 ﷺ; in such abundance that these greetings would fill the air with the sweet smells of musk and ‘ūd.

Text of Sheikh Samannūdī (Bahjat al-Luhḥāṭh)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1 لَكَ الْحَمْدُ يَا مَوْلَايَ فِي السَّرِّ وَالْجَهْرِ عَلَى نِعْمَةِ الْقُرْآنِ يَسَّرْتَ لِلذِّكْرِ
- 2 وَظَلَّ هُدًى لِلنَّاسِ مِنْ كُلِّ طُلُمَةٍ دَلَّيْلُهُ غُرٌّ وَسَامِيَةٌ الْقَدَرِ
- 3 وَصَلَيْتَ تَعْظِيماً وَسَلَّمْتَ سَرْمَداً عَلَى الْمُصْطَفَى وَالْأَلِ مَعَ صَحْبِهِ الزُّهْرِ
- 4 وَبَعْدُ فَهَذَا مَا رَوَاهُ مُعَدَّلٌ بِرَوْضَتِهِ الْفَيْحَاءِ مِنْ طَيْبِ النَّشْرِ
- 5 بِإِسْنَادِهِ عَنْ حَفْصِ الْحَبَرِ مَنْ تَلَا عَلَى عَاصِمٍ وَهُوَ الْمُكَنَّى أَبَا بَكْرٍ
- 6 فَفِي الْبَدءِ بِالْأَجْزَاءِ لَيْسَ مَحْيَرًا لِبِسْمَلَةٍ بَلْ لِلتَّبَرُّكِ مُسْتَفْرِى
- 7 وَمُتَّصِلًا وَسَطٌ وَمَا انْفَصَلَ أَفْصَرًا وَلَا سَكَتَ قَبْلَ الْهَمْزِ مِنْ طُرُقِ الْقَضْرِ
- 8 وَمَا مَدَّ لِلتَّعْظِيمِ مِنْهَا وَلَمْ يَجِي بِهَا وَجْهٌ تَكْبِيرٍ وَلَا غَنَّةٌ تَسْرِي
- 9 وَفِي مَوْضِعِي آلَانَ الدَّكَرَيْنِ مَعَ ءَالِهِ أَبْدِلَهَا مَعَ الْمَدِّ ذِي الْوَفْرِ
- 10 وَأَشْمِمَ بِتَأَمَّنَا وَيَلْهَثْ فَأَذْغَمَا مَعَ اِزْكَبَ وَنَخْلُفْكُمْ أَنَّمْ وَلَا تُزَرِ
- 11 وَبَلْ رَانَ مَنْ رَاقٍ وَمَرْقَدِنَا كَذَا لَهُ عَوْجًا لَا سَكَتَ فِي الْأَرْزِيعِ الْغُرِّ
- 12 وَعَنْهُ سُقُوطُ الْمَدِّ فِي عَيْنٍ وَارِدٌ وَتَفْخِيمٌ رَا فِرْقَ لَدِي ءَايَةِ الْبَحْرِ
- 13 وَءَاتَانِ نَمْلٍ فَاحْذِفِ الْيَاءَ وَأَقِفْمَا كَذَا الْأَلْفَ احْذِفِ مِنْ سَلَاسِلِ بِالْذَّهْرِ
- 14 وَبِالسَّيْنِ لَا بِالصَّادِ قُلْ أَمْ هُمْ الْمُصَيِّطُ طُرُونٌ وَبِالْوَجْهَيْنِ فِي فَرْدِهِ النُّكْرِ
- 15 وَفِي يَبْصُطُ الْأُوَى فِي الْخَلْقِ بَصْطَةً وَيَاسِينَ نُونٍ ضَعْفَ رُومٍ كَذَا أَجْرِ
- 16 وَلَكِنْ مَعَ الْإِظْهَارِ صَادٌ مُصِيطِرٍ وَفِي بَصْطَةٍ سَيْنٌ كَذَا يَبْصُطُ الْبِكْرِ
- 17 وَفَتْحٌ لَدِي ضَعْفٍ عَنِ الْفِيلِ وَارِدٌ وَبِالْعَكْسِ عَنْ زُرْعَانَ وَ الْكُلِّ عَنْ عَمْرِو
- 18 وَأَهْدِي صَلَاتِي فِي الْخِتَامِ مُسَلِّمًا عَلَى خَاتَمِ الرُّسُلِ الْهُدَاةِ إِلَى الْبِرِّ
- 19 وَءَالٍ وَصَحْبٍ كُلَّمَا قَالَ قَائِلٌ لَكَ الْحَمْدُ يَا مَوْلَايَ فِي السَّرِّ وَالْجَهْرِ

Text of Sheikh 'Āmir al-Sayyid 'Uthmān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1 حَمِدْتُ إِلَهِي مَعَ صَلَاتِي مُسَلِّمًا عَلَى الْمُصْطَفَى وَالْآلِ وَالصَّحْبِ وَالْوَلَا
- 2 وَبَعْدُ فَخُذْ مَا جَاءَ عَنْ حَنْصِ عَاصِمٍ لَدَى رَوْضَةِ لَابْنِ الْمُعَدِّلِ تُجْتَلَى
- 3 فَقَصِّرْ لِمَفْصُولِ كَعَيْنٍ وَوَسْطَنٍ لِمُتَّصِلِ أَبْدَلِ كَالآنَ تُقْبَلَا
- 4 وَيَلْهَتْ بِإِدْغَامِ كَبِ اِزْكَبْ وَأَتَمِّنْ بِنَخْلُقُمُو فِي الْمُرْسَلَاتِ تَنْزَلَا
- 5 وَنُونٍ بِإِظْهَارِ كَيَاسِينَ قَدْ رَوَى وَدَعْ غَنَّةً فِي اللَّامِ وَالرَّاءِ تَجْمَلَا
- 6 وَلَا سَكَتَ قَبْلَ الْهَمْزِ كَالْأَرْبَعِ اعْلَمَنَّ وَأُسْمِمْ بِتَأْمَنَّا بِيُوسُفَ أَنْزِلَا
- 7 وَبَسْطَةَ أَعْرَافٍ كَيَبْسُطُ مُسَيِّطِرُو نَ سَيْنٌ تَكُونُ فِي الثَّلَاثَةِ تُقْبَلَا
- 8 وَفِي هَلْ أَتَاكَ الصَّادُ فِي بِمُصَيِّطِرٍ وَدَعْ وَجْهَ تَكْبِيرٍ وَكُنْ مُتَأَمِّلَا
- 9 وَفَرَقِ بِتَفْخِيمٍ وَأَتَانٍ فَاحْذِفَنَّ بِنَمْلٍ لَدَى وَقْفٍ كَذَلِكَ سَلَا سَلَا
- 10 وَيُفْتَحْ فِي ضَعْفٍ وَضَعْفًا بِرُومِهَا وَذَا مِنْ طَرِيقِ الْفِيلِ عَنْهُ تَنْقَلَا
- 11 وَضَمَّ لَدَى زُرْعَانَ فِي الرُّومِ يَافَتَى وَ(نُونٍ) بِإِدْغَامِ كَيَاسِينَ تُعْتَلَى
- 12 وَبَسْطَةَ أَعْرَافٍ وَيَبْسُطُ بِصَادِهِ وَفِي الطُّورِ سَيْنٌ مَعَ مُسَيِّطِرٍ نُزَلَا
- 13 وَأُهْدِي صَلَاتِي مَعَ سَلَامِي تَحِيَّةً إِلَى الْمُصْطَفَى الْمُهْدَى إِلَى النَّاسِ مُرْسَلَا
- 14 وَآلٍ وَأَصْحَابٍ كِرَامٍ أئِمَّةٍ صَلَاةً تُبَارِي الرِّيحَ مَسْكًا وَمَنْدَلَا

Differences Between Shāṭibiyyah And Rouḍah

	Difference	Shāṭibiyyah	Rouḍah	
			Fil	Zar‘ān
1	Basmalah in the middle of a sūrah	Choice of reading it or leaving it	Basmalah will be read to attain blessing (تَبَرُّكًا)	
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	يَبْضُطُ - Baqarah	س	س	ص
7	بَضْطَةٌ - A’raf	س	س	ص
8	الْمُضْطَرُونَ - Ṭūr	ص / س	س	س
9	يَمْضِيطِر - Ghāshiyah	ص	ص	س
10	اللَّهُ / الذِّكْرَيْنِ / اللّٰهَ	Tashīl/Ibdāl	Ibdāl	
11	4 sakt	Sakt	No sakt	
12	Sakt before hamzah	No sakt	No sakt	
13	اِرْكَبْ مَعَنَا	Idghām	Idghām	
14	يَلْهَثْ ذَلِكَ	Idghām	Idghām	
15	أَلَمْ تَخْلُقْكُمْ	Idghām Tām	Idghām Tām	
16	مَالِيهِ هَلَاكٌ	Idghām/Sakt	Idghām/Sakt	
17	‘Ayn (عَيْن)	Ṭul/Tawassuṭ	Qaṣr (2 ḥarakāt)	
18	ن / يس	Iṭh-hār	Iṭh-hār	Idghām
19	تَأْمَنَّا	Ishmām/Roum	Ishmām	
20	فُرْقِي	Tafkhīm/Tarqīq	Tafkhīm	
21	ضَعُفًا/ضَعِيفٌ	Faṭḥah/Ḍammah	Faṭḥah	Ḍammah
22	فَمَاءَاتَانِي اللَّهُ	Stops with or without the yā’	Stops without the yā’	
23	سَلَامِيلاً	Stops with or without the alif	Stops without the alif	

أُمْنِيَّةُ الْوَلَهَانِ

فِي سَكْتِ حَفْصِ بْنِ سُلَيْمَانَ

The Aspiration of the Perplexed

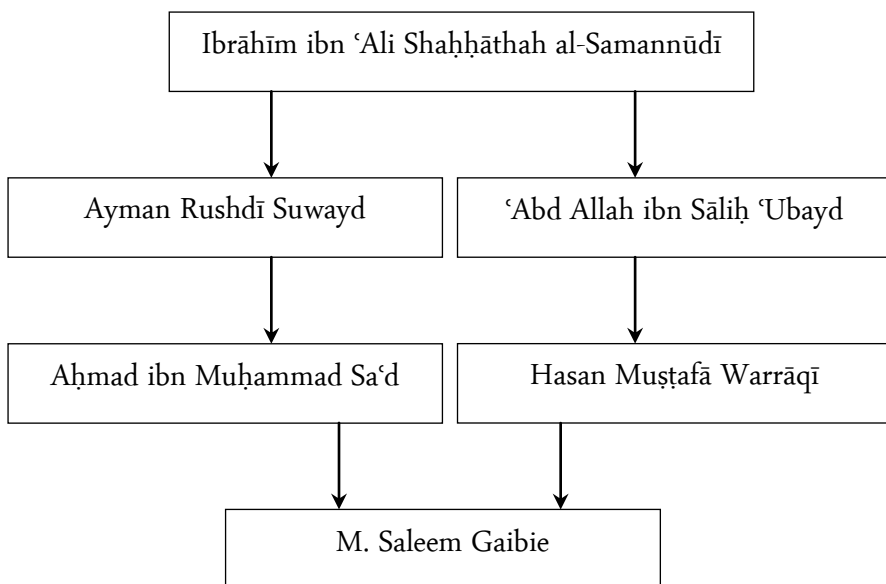
in making

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 Qurʾān and Ḥadīth.

1 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

صَاحِبِ الْآيَاتِ 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 Qurʾān that he received as revelation.

2 حَفْصٌ مِنَ الرَّوْضَةِ وَالتَّذْكَارِ قَدْ يَسْكُتُ قَبْلَ الْهَمْزِ إِلَّا عِنْدَ مَدٍّ

TRANSLATION

Ḥafṣ via the *Rouḍah* and the *Tidhkār* makes *sakt* before the *hamzah*, except by *madd*.

COMMENTARY

Sakt before the *hamzah* is transmitted in the narration of Ḥafṣ via the *Rouḍah* of Abū ʿAlī 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* (الْ) e.g. الْإِنْسَانُ، الْأَرْضُ, and the *hamzah* in شَيْءٍ.
- 2) On a *hamzah* preceded by a *sākin* letter in two different words e.g. قَدْ حَاسِدٍ إِذَا، لَوْ أَتَيْنَا، مَنْ آمَنَ، أَفْلَحَ. This is referred to as making *sakt* on *maḥṣūl*.
- 3) On a *hamzah* preceded by a *sākin* letter in the same word e.g. يَسْأَلُونَكَ، الْقُرْآنَ، مَسْئُولًا، فَاسْأَلْ. This is referred to as making *sakt* on *mouṣūl*.

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. فُؤَا أَنْفُسَكُمْ، جَاءَ, then *sakt* will not be made for Ḥaḥṣ. This is what the author alludes to when he states إِلَّا عِنْدَ مَدٍّ.

3 أَوْ دُونَ مَوْصُولٍ مِنَ التَّجْرِيدِ حُلٌّ لِلْفَارِسِيِّ فِي "الْ" وَ"شَيْءٍ" وَمَا انْفَصَلَ

VOCABULARY

حُلٌّ — occurs, happens.

TRANSLATION

Or excluding the *mouṣūl* via the *Tajrīd* (*sakt*) occurs, (transmitted) for al-Fārisī on “الْ”, “شَيْءٍ”, and that (*hamzah*) which is separated.

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

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-taʿrīf* (الْ), the *hamzah* in شَيْءٍ.
- 2) On *maṣṣūl* i.e. a *hamzah* preceded by a *sākin* letter in two different words e.g. حَاسِدٍ إِذَا، لَوْ أَنْزَلْنَا، 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.

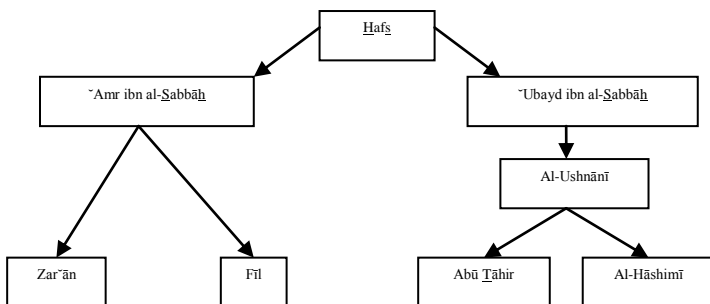
4 وَالْكُلُّ يَرْوِي عَنْ أَبِي طَاهِرِهِمْ وَهُوَ عَنْ الْأَشْنَانِ عَنْ عُبَيْدِهِمْ

TRANSLATION

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

COMMENTARY

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



5 وَزَادَ ذُو التَّذْكَارِ عَنْ زَرْعَانَ عَنْ عَمْرِوٍ وَذَا وَذَاكَ عَنْ حَفْصِ زُكْنٍ

VOCABULARY

زُكْنٍ – known (عَلِمَ).

TRANSLATION

The author of the *Tidhkār* further (narrates *sakt*) via Zarʿān, from ʿAmr (ibn Ṣabbāḥ), who are both (ʿUbayd and ʿAmr) known (to transmit) from Ḥafṣ.

COMMENTARY

All three books that transmit *sakt* for Ḥafṣ, transmits it via Abū Ṭāhir. However, the *Tidhkār*, in addition to transmitting *sakt* via Abū Ṭāhir, also transmits it via Zarʿān. Thus, *Tidkhār* transmits *sakt* for Ḥafṣ via Abū Ṭāhir as well as via Zarʿān.

This additional transmittion via Zarʿān will have added differences in recitation which will be outlined later.

6 فَمَا رَوَى الْغُنَّةَ فِي لَامٍ وَرَا مِنْهَا كَتَكْبِيرٍ وَمَا اِزْكَبَ اَظْهَرَ

TRANSLATION

From these *ṭuruq*, *ghunnah* in *lām* and *rā'* is not transmitted, like *takbīr* is not (transmitted via these *ṭuruq*). And do not make clear اِزْكَبَ مَعَنَا.

COMMENTARY

None of the *ṭuruq* that transmits *sakt* will make *idghām* with *ghunnah* in the *lām* and *rā'* e.g. e.g. مِنْ لَدُنْ, مِنْ رَبِّ, وَيُلْ لِكُلِّ, عَفُورٌ رَّحِيمٌ, nor do they transmit *takbīr*.

اِزْكَبَ مَعَنَا of *Sūrah* Hūd هُود will be read with *idghām*.

7 وَنُونٌ تَأْمَنَّا بِهَا الْإِشْمَامُ وَتَمَّ فِي نَخْلُكُمُ الْإِذْغَامُ

TRANSLATION

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

COMMENTARY

In تَأْمَنَّا of *Sūrah* Yūsuf يُونُس, *ishmān* will be made via the *ṭuruq* who transmit *sakt*. They will also make complete *idghām* in أَلَمْ نَخْلُقْكُمْ of *Sūrah* al-Mursalāt.

8 وَبَابُ آلَانَ أَطَالَ مُبْدَلًا وَمُسْكِنٌ فِي وَقْفِهِ سَلَايَلَا

TRANSLATION

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

COMMENTARY

The counterparts of آَلَانَ are آَلَذَّكَرَيْنِ and آَلَلَّهُ. In all these words, *ibdāl* will be made with *tūl*.

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

9 وَضَعَفَ رُومٌ يَفْتَحُ الثَّلَاثَةَ وَعَوَجًا مَرْقَدَنَا لَنْ يَسْكُنَا

TRANSLATION

And ضَعَفَ of *Sūrah al-Rūm*, (read with) a *fatḥah* on all three, and never make *sakt* on مَرْقَدَنَا * هَذَا and عَوَجًا * قِيَمًا.

COMMENTARY

In the verse الَّذِي خَلَقَكُمْ مِنْ ضَعِفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعِفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْئَةً of *Sūrah al-Rūm*, the word ضَعِفٍ appears three times. The *dād* (ض) will be read with a *fatḥah*.

In the four famous *sakts* for Ḥafṣ, *sakt* will not be made on عَوَجًا * قِيَمًا of *Sūrah al-Kahf* and هَذَا * مَرْقَدَنَا of *Sūrah Yāsīn*.

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

وَالسَّيْنُ يَرْوِي فِي الْمَصْطَرُونا وَفِي السَّوَى يَخْتَلِفُ الرَّاؤونا 10

TRANSLATION

A *sīn* is transmitted in الْمَصْطَرُون, and in the others (يَصْطُ, بِمَصْطِرٍ and بَصْطَةً) the narrators differ.

COMMENTARY

الْمَصْطَرُون of *Sūrah al-Ṭūr* will be read with a *sīn* via all the *ṭuruq* who transmit *sakt*, whether *sakt khāṣṣ* or *sakt ʿām*.

In بِمَصْطِرٍ of *Sūrah al-Ghāshiyah*, يَصْطُ of *Sūrah al-Baqarah* and بَصْطَةً of *Sūrah al-Aʿraf* the narrators have difference of opinion i.e. some will read it with a *sīn* while others will read it with a *ṣād*. These differences will be explained later in the poem.

فَمَنْ يَخْصُ السَّكَتَ عَنْهُ أَظْهَرَ يَا سَيِّدَ مَعَ نُونٍ وَعَيْنٍ فَاقْصِرْ 11

TRANSLATION

Henceforth, whoever makes *sakt khāṣṣ* for Ḥafṣ, should read clearly يَسْ and ٴ, and make *qaṣr* in the *ʿayn*.

COMMENTARY

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

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

- 3) *Idghām* in اِزْكَبْ مَعَنَا of *Sūrah Hūd* هُود.
- 4) *Ishmām* in تَأْمَنَّا of *Sūrah Yūsuf* يُونُس.
- 5) *Idghām Tām* in اَلَمْ خَلَقْكُمْ of *Sūrah al-Mursalāt*.
- 6) *Ibdāl* with *ṭūl* in اَلْآن and اَلَّذِكْرَيْنِ, اَللّٰهُ.
- 7) *Waqf* will be made with a *sukūn* on سَلَايَا of *Sūrah al-Dahr*.
- 8) The *ḍād* in ضَعُفٌ and ضَعُفًا of *Sūrah al-Rūm* will be read with a *fatḥah*.
- 9) No *sakt* will be made on عِوَجًا * قَتِيْمًا of *Sūrah al-Kahf* and مَرْقَدِنَا * هَذَا of *Sūrah Yāsīn*.
- 10) A *sīn* will be read in اَلْمُصِيطِرُوْنَ 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*, *iṭḥ-hār* will be made in يَسْ and نْ. Furthermore, *qaṣr* will be made in the ‘ayn in (كَيْعَصْ) and (حَمْ (* عَسَقْ)).

12 وَعَنْهُ صَادَ بِمُصِيطِرٍ حُتِمَ وَسِينَ يَيْصُطُ وَبَصْطَةً لَزِمَ

TRANSLATION

Via the *Tajrīd*, a *ṣād* in بِمُصِيطِرٍ is incumbent, while a *sīn* in يَيْصُطُ and بَصْطَةً is necessary.

COMMENTARY

When making *sakt khāṣṣ* via the *Tajrīd*, a *ṣād* will be read in بِمُصِيطِرٍ of *Sūrah al-Ghāshiyah*, while a *sīn* will be read in يَيْصُطُ of *Sūrah al-Baqarah* and بَصْطَةً of *Sūrah al-A‘rāf*.

13 وَعُيِّنَتْ يَاءٌ فَمَا آتَانِي فِي وَفِّهِ وَوُسْطَ الصَّرْبَانِ

TRANSLATION

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

COMMENTARY

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

14 وَوَجْهِ تَرْقِيقٍ بِفَرْقٍ جُعِلَا وَسَكْتُ مَنْ رَاقٍ وَبَلُّ رَانَ عَلَى

TRANSLATION

The manner of (reading) *tarqīq* in فَرْقٍ has been made, and the *sakt* on مَنْ رَاقٍ and بَلُّ رَانَ is noble.

COMMENTARY

Via the *Tajrīd*, *tarqīq* will be made in فَرْقٍ of *Sūrah al-Shu'ārā'*, and *sakt* on مَنْ رَاقٍ of *Sūrah al-Qiyāmah* and بَلُّ رَانَ of *Sūrah al-Muṭaffifin*.

In verse number nine it was mentioned that *sakt* will not be made on عَوْجًا مَرْقَدِنَا * هَذَا * قَيْمًا. In this line it is mentioned that *sakt* is made on مَنْ رَاقٍ and بَلُّ رَانَ. Thus, in the four famous *sakts* for Ḥafṣ, the *Tajrīd* will make *idrāj* (no *sakt*) in the first two places (عَوْجًا * قَيْمًا and مَرْقَدِنَا * هَذَا) and *sakt* in the latter two (بَلُّ رَانَ and مَنْ رَاقٍ).

TRANSLATION

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

COMMENTARY

Via the *Tajrīd* there is difference of opinion in يُلْهَثُ ذَلِكُ of *Sūrah al-Anfāl* i.e. *iṭḥ-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 *Rouḍah* of Mālikī and the *Tidhkār*: when making *sakt* ‘ām, *idghām* should be made in يُلْهَثُ ذَلِكُ.

يُلْهَثُ ذَلِكُ refers to the previous two differences mentioned: *sakt* on مَنْ رَاقٍ and فَرَّقِ, and بَلْ رَانَ.

Instead of making *sakt* on مَنْ رَاقٍ and بَلْ رَانَ, *idrāj* will be made. When comparing this with line nine, which states that no *sakt* is made on عَوْجًا * هَذَا وَمَرْقَدِنَا * هَذَا and فَيَتِمَّا, it is understood that when making *sakt* ‘ām, *idrāj* will be made on the four famous *sakts* for Ḥafṣ.

Tafkhīm will be made in the *rā’* of فَرَّقِ.

16 وَوَسَّطْتُ عَيْنٌ وَفِي الْمَتَّصِلِ طُولٌ عَلَى تَوَسُّطِ الْمُنْفَصِلِ

TRANSLATION

Tawassuṭ is made in the ‘*ayn*, and *ṭūl* in the *muttaṣil* while applying *tawassuṭ* in the *munfaṣil*.

COMMENTARY

When making *sakt* ‘*ām*, *tawassuṭ* will be made in the ‘*ayn* of (كَيْعَصَ) and (حَمَ) (* عَسَقَ), *ṭūl* in *madd muttaṣil* and *tawassuṭ* in *madd munfaṣil*.

17 وَخَلْفُ يَاسِينَ وَنُونِ بَصْطَةً يَبْصُطُ آتَانِي مُصَيِّطٍ أَتَى

TRANSLATION

Difference of opinion comes in يَس and ن, in بَصْطَةً and يَبْصُطُ, and آتَانِي, and مُصَيِّطٍ.

COMMENTARY

In يَس and ن, in بَصْطَةً and يَبْصُطُ, and آتَانِي, and مُصَيِّطٍ there is difference of opinion between the *Rouḍah* and the *Tidhkār*. In the lines that follow, the author outlines these differences between the two *ṭuruq*.

18 فَرَوْضَةٌ مُثَبَّتَةٌ آتَانِي وَيَحْذِفُ التَّذَاكُرُ وَالْوَجْهَانِ

TRANSLATION

The *Rouḍah* affirms (the *yā*’ in) آتَانِي, while the *Tidhkār* drops it (does not read it). Two ways are allowed...

COMMENTARY

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

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.

19 فِي الْغَيْرِ مِنْهُ فَابْوِ طَاهِرِهِمْ إِظْهَارُهُ مِنْ الطَّرِيقَيْنِ عَلِمَ

TRANSLATION

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

COMMENTARY

The pronoun in مِنْهُ 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 أَتَانِي which has already been discussed in line 18 i.e. he allows two ways of reading in يَسْ and َ, in بَصَاطَةً and بَصِطٌ and بِمَصِيطٍ. Hereafter these differences are further elucidated.

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

الطَّرِيقَيْنِ refers to the *ṭarīq* of the *Rouḍah* and the *ṭarīq* of the *Tidhkār*.

20 وَالصَّادُ فِي مُصَيِّطٍ دُونَ السَّوَى وَالْعَكْسُ فِي التَّدْكَارِ زَرْعَانِ رَوَى

TRANSLATION

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

COMMENTARY

In *مُصَيِّطٍ* of *Sūrah al-Ghāshiyah* a *ṣād* will be read via the *Rouḍah* of Mālikī and via the *Tidhkār*. In the remaining two places i.e. *يَيْصُطُ* of *Sūrah al-Baqarah* and *بُصْطَةٌ* of *Sūrah al-Aʿrāf*, a *sīn* will be read via the *Rouḍah* and the *Tidhkār*. The difference in *الْمُصَيِّطُونَ* of *Sūrah al-Ṭūr* has previously been mentioned in line ten i.e. all three *ṭuruq*, the *Tajrīd*, the *Rouḍah* and the *Tidhkār*, will read it with a *sīn*.

Thereafter, Sheikh Samannūdi mentions that the opposite is narrated in the *Tidhkār* when transmitting via Zarʿān. This means that *idghām* will be made in *يُسْ* and *يُنْ*, a *sīn* will be read in *مُصَيِّطٍ*, and a *ṣād* in *يَيْصُطُ* and *بُصْطَةٌ*.

To summarise the differences in the above two lines: the *Rouḍah* of Mālikī will make *iṭḥ-hār* in *يُسْ* and *يُنْ*, a *ṣād* will be read in *مُصَيِّطٍ*, and a *sīn* in *يَيْصُطُ* and *بُصْطَةٌ*. The *Tidhkār* will read exactly the same when transmitting via Abū Ṭāhir. However, when the *Tidhkār* transmits from Zarʿān, he will make *idghām* in *يُسْ* and *يُنْ*, a *sīn* will be read in *مُصَيِّطٍ*, and a *ṣād* in *يَيْصُطُ* and *بُصْطَةٌ*.

21 وَيُخْرِجُ الْحَبَّ بِهِ السَّكْتُ حُطِلَ وَفَقًا لِمَنْعِ الرَّوْمِ إِذْ بِهِ يَحِلُّ

TRANSLATION

(In) الْحَبَّ وَيُخْرِجُ *sakt* is left during *waqf* since *roum* is prevented, (but) with it (*roum*), it (*sakt*) is allowed.

COMMENTARY

When stopping on الْحَبَّ وَيُخْرِجُ, *sakt* will not be made. *Roum* is not allowed on a *fathah* or *nasb*, therefore the option of make *sakt* with *roum* on الْحَبَّ is also not possible. Thus, *waqf* without *sakt* is made, even though one is applying *sakt* during recitation. However, when stopping on examples like دِفْءٌ and يَبْنَ الْمَرْءُ, *sakt* with *roum* will be allowed since *roum* is allowed on these examples.

22 فَهَذِهِ أُمِّيَّةُ الْوَلَهَانِ فَانْفَعْ بِهَا حَمَلَةَ الْقُرْآنِ

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 Ḥafṣ 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* (أُمِّيَّةُ 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 وَاعْفُرْ لِإِبْرَاهِيمَ يَا عَلِيُّ ذَا ابْنِ عَلِيٍّ السَّمْنُودِيُّ

TRANSLATION

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

24 فَأَنْتَ مُلْجَأُ الْمُقْصِرِينَ وَتَقْبَلُ الْعَاصِينَ وَالرَّاجِينَ

TRANSLATION

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

25 وَصَلِّ رَبِّي مَعَ نَسْلِيمٍ عَلَى سَيِّدِنَا مُحَمَّدٍ وَمَنْ تَلَا

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 النَّبِيِّ صَاحِبِ الْآيَاتِ
- 2 حَفْصٍ مِنَ الرُّوضَةِ وَالتَّذْكَارِ قَدْ يَسْكُتُ قَبْلَ الْهَمَزِ إِلَّا عِنْدَ مَدِّ
- 3 أَوْ دُونَ مَوْصُولٍ مِنَ التَّجْرِيدِ حُلِّ لِلْفَارِسِيِّ فِي "ال" وَ"سَيِّ" وَمَا انفصل
- 4 وَالْكُلُّ يَرْوِي عَنْ أَبِي طَاهِرِهِمْ وَهُوَ عَنِ الْأَشْنَانِ عَنْ عُبَيْدِهِمْ
- 5 وَزَادُوا التَّذْكَارِ عَنْ رَزْعَانَ عَنْ عَمْرٍو وَذَا وَذَاكَ عَنْ حَفْصِ زُكْنِ
- 6 فَمَا رَوَى الْغَنَّةَ فِي لَامٍ وَرَا مِنْهَا كَتَكْبِيرٍ وَمَا اذْكَبَ أَظْهَرَ
- 7 وَنُونٍ تَأْمَنَّا بِهَا الْأَشْمَامَ وَتَمَّ فِي نَخْلَقُكُمْ الْإِذْعَامَ
- 8 وَبَابُ آلَانَ أَطَالَ مُبْدَلًا وَمُسْكِنٌ فِي وَفْقِهِ سَلَا سِلَا
- 9 وَضَعَفَ رُومٍ يَفْتَحُ الثَّلَاثَةَ وَعَوَجًا مَرْقَدَنَا لَنْ يَسْكُنَا
- 10 وَالسَّيْنُ يَرْوِي فِي الْمُصْطِطِ رَوْنًا وَفِي السَّوَى يَخْتَلِفُ الرَّاؤُونَا
- 11 فَمَنْ يَخْصُ السَّكْتَ عَنْهُ أَظْهَرَ يَاسِينَ مَعَ نُونٍ وَعَيْنَ فَاقْصِرِ
- 12 وَعَنْهُ صَادَ بِمُصْطِطٍ حُتِمَ وَسِينَ يَبْصُطُ وَبَصْطَةً لَزِمَ
- 13 وَعُيِّنَتْ يَاءٌ فَمَا آتَانِي فِي وَفْقِهِ وَوَسْطَ الصَّرْبَانِ
- 14 وَوَجْهَهُ تَرْقِيقِي بِفَرْقٍ جُعَلَا وَسَكْتُ مَنْ رَاقٍ وَبَلَّ رَانَ عَلَى
- 15 وَالْخُلْفُ فِي يَلْهَتْ وَمَنْ يَسْكُتُ بِكُلِّ أَدْعَمَهُ وَعَكْسُ مَا قَبْلِيهِ حُلِّ
- 16 وَوَسْطَتُ عَيْنٌ وَفِي الْمُتَّصِلِ طُولٌ عَلَى تَوْسُطِ الْمُفْصَلِ
- 17 وَخُلْفُ يَاسِينَ وَنُونٍ بَصْطَةً يَبْصُطُ آتَانِي مُصْطِطٍ أَتَى
- 18 فَرَوْضَةً مُثَبَّتَةً آتَانِي وَيَحْذِفُ التَّذْكَارُ وَالْوَجْهَانِ
- 19 فِي الْغَيْرِ مِنْهُ فَبَوَّ طَاهِرِهِمْ إِظْهَارُهُ مِنْ الطَّرِيقَيْنِ عُلِمَ

- 20 وَالصَّادُ فِي مُصَيِّطٍ دُونَ السَّوَى وَالْعَكْسَ فِي التَّدْكَارِ زَرْعَانُ رَوَى
- 21 وَيُخْرِجُ الْخَبَاءَ بِهِ السَّكْتُ حُطْلُ وَفَقًا لِمَنْعِ الرُّومِ إِذْ بِهِ يَحُلُ
- 22 فَهَذِهِ أُمْنِيَّةُ الْوَلَهَانِ فَانْفَعْ بِهَا حَمَلَةَ الْقُرْآنِ
- 23 وَاغْفِرْ لِإِبْرَاهِيمَ يَا عَلِيُّ ذَا ابْنِ عَلِيٍّ السَّمْنُودِيُّ
- 24 فَأَنْتَ مَلَجَأُ الْمُقْصَرِينَا وَتَقْبَلُ الْعَاصِينَ وَالرَّاجِينَ
- 25 وَصَلَّ رَبِّي مَعَ تَسْلِيمٍ عَلَى سَيِّدِنَا مُحَمَّدٍ وَمَنْ تَلَا

Differences Between the Ṭuruq with Sakt for Ḥafṣ

	Difference	Al-Tajrid	Roudāh al-Mālikī	Al-Tidhkār	
				Abū Ṭāhir	Zarʿān
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 rāʾ	No Ghunnah	No Ghunnah	No Ghunnah	No Ghunnah
5	Sakt before hamzah	Sakt on ال, and شيء and mafṣūl	Sakt on ال, and شيء and mouṣūl	Sakt on ال, and شيء and mouṣūl	Sakt on ال, and شيء and mouṣūl
6	يَضْطُّ - Baqarah	س	س	س	ص
7	بَضْطَةٌ – Aʿrāf	س	س	س	ص
8	المُضْطَّرُون - Ṭūr	س	س	س	س
9	بُغْضِيْطِر - Ghāshiyah	ص	ص	ص	س
10	اللَّهُ / الْذِكْرَيْنِ / الْفَلَانِ	Ibdāl	Ibdāl	Ibdāl	Ibdāl
11	Sakt on مَرْقِدِنَا and عَوْجًا	No Sakt	No Sakt	No Sakt	No Sakt
12	Sakt on بَلْ رَانَ and مَنْ رَاقِي	Sakt	No Sakt	No Sakt	No Sakt
13	اِرْكَبْ مَعَنَا	Idghām	Idghām	Idghām	Idghām
14	يَلْهَثُ ذَلِكَ	Iṭh-hār & Idghām	Idghām	Idghām	Idghām
15	أَلَمْ تَخْلُقْهُمْ	Idghām Tām	Idghām Tām	Idghām Tām	Idghām Tām
16	عَيْنٍ (ʿAyn)	Qaṣr	Tawassuṭ	Tawassuṭ	Tawassuṭ
17	ن / يس	Iṭh-hār	Iṭh-hār	Iṭh-hār	Idghām
18	تَأْمَنَّا	Ishmām	Ishmām	Ishmām	Ishmām
19	فِرْقِي	Tarqīq	Tafkhīm	Tafkhīm	Tafkhīm
20	ضعفًا/ضعف	Faṭḥah	Faṭḥah	Faṭḥah	Faṭḥah
21	فَمَاءِ إِنِّي اللَّهُ	Stops with a yāʾ	Stops with a yāʾ	Stops without a yāʾ	Stops without a yāʾ
22	سَلَامِيلاً	Stops without the alif	Stops without the alif	Stops without the alif	Stops without the alif

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