الطريقة الروضية والشاطبية

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INTRODUCTION

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

This book details the differences found in this ṭariq of the Roudah whilst comparing it to the ṭariq of the Ṣhāṭibiyyah. 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 al-Samannūdī and Sheikh ‘Āmir al-Sayed ‘Uthmān. By memorising or studying these texts, the student will know the differences found in the ṭariq of the Roudah.

However, a teacher is always aware that students have different capacities and capabilities. Some thrive and derive enjoyment from the technicalities of the science, whereas others are satisfied with knowing the basics. With this consideration in mind, our approaches to the two texts are different. In the poem of Sheikh Ibrāhīm al-Samannūdī, the text is explained and many of the intricacies of tajwīd are discussed in relation to the other ṭuruq of Hafṣ. The novice might find it somewhat difficult. On the other hand, making allowance for those who merely want to know the differences in the ṭariq 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`ah, riwāyah and ṭariq are.
## System Of Transliteration

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**N.B.** Arabic words are italicised except in 3 instances:
1. When they possess a current English usage.
2. When they form part of a heading.
3. When they are proper names of people.

**N.B.** The sign for [ ] which is [ ] will be omitted when the former appears at the beginning of a word.
Brief History of Qirā‘āt

The Qur’an 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’an existed. The Companions learnt these readings directly from the Prophet and passed them on to their successors.


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’an in the Islamic lands. In Makkah we find Ibn Kathīr. In Medina were Abū Ja’far and Nāfi’. Ibn ‘Āmir was from Shām whilst ‘Āṣim, Ḥamzah, Kisā‘i and Khalaf were from Kūfah. Baṣrah was the home of Abū ‘Amr and Ya’qūb.
THE LINK OF THE TEACHERS OF MEDİNAH TO THE PROPHET S.A.W.
THE LINK OF THE TEACHERS OF MAKKAH TO THE PROPHET S.A.W.

The Prophet ﷺ

- Zayd ibn Thābit
- ʿAbd Allāh ibn ʿAbbās
- ʿUbayy ibn Kaʿb
- ʿUmar ibn al-Khattāb

- ʿAṭāʾ ibn Yasser
- Mujāhid ibn Jabr

- Zayd ibn Aslam
- Ibn Muhaysin
- Abū ʿAmr al-Basri
- ʿAbd Allāh ibn Kathīr

- ʿUbayd ibn ʿUmayr ibn Qatādah
- ʿAbd Allāh ibn al-Sāʾīb
THE LINK OF THE TEACHERS OF BAṢRAH TO THE PROPHET S.A.W.
THE LINK OF THE TEACHERS FROM KŪFAH TO THE PROPHET S.A.W.

THE LINK OF THE TEACHERS OF SHĀM TO THE PROPHET S.A.W.
The Readers (Qurrā)

Each of the above mentioned ten teachers is known as a qāri’.¹ So acclaimed were they that readings (qirāʾāt) were even ascribed to them. It was said that a person was reciting 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 learning and teaching the Qur’ān to the extent that their names became synonymous 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. These readings became better known as the qirāʾāt ‘asharah or the 10 readings.

The Transmitters (Ruwāt)

Similarly those who narrated these readings from these teachers, whether directly or indirectly, became known as the transmitters, simply because they transmitted the readings of these qurrā’. From each one of these qurrā’ we have two transmitters. It does not mean that only these transmitters existed, but of the many, these were the most outstanding. For the sake of brevity only the two narrators of Hamzah and ‘Āṣim will be shown:

¹ Literally a qāri’ is someone who recites the Qur’ān and technically it refers to one of these ten teachers. The plural of qāri’ would be qurrā’. It has become customary to refer to anyone who is an adept reciter of the Qur’ān as a qāri’.
In the first example, the two transmitters of Hamzah narrate from him indirectly via Sulaim and in the second example, Hafs and Shu'bah narrate directly from ‘Āṣim. Regardless whether they are narrating directly or indirectly, they are considered as the transmitters.

**The Ways (Turuq)**

Those who narrated from the transmitters were known as *turuq* (ways), whether they narrated directly or indirectly from the transmitters. The *turuq* can be divided into the *turuq ra’isīyah/asliyyah* (primary *turuq*) and the *turuq far’īyah* (secondary *turuq*). From each transmitter of every *qāri‘* there are four primary *turuq* chosen by Ibn al-Jazari. The following diagram indicates the primary *turuq* in the narration of Hafs:

All those who narrate from these primary *turuq* are known as a *tariq far‘i* or a secondary *tariq*. The most well-known reading is the reading of ‘Āṣim according to the narration of Hafs via the *tariq* of the Shāṭibiyyah. Imām Shāṭibi would thus be a secondary *tariq* as he narrates the transmission of Hafs through al-Hāshimi. Ibn al-Jazari mentions a total of 52 different *turuq* for Hafs. The following diagram indicates a link of Shāṭibi to Hafs:

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2 *Murshid al-ikhwān ilā turuq Hafs ibn Sulaímān* by al-Samannūdī

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It should be noted that every link between Shāṭībī and Hafṣ has the potential to be a ʿṭarīq. The ʿṭarīq of Shāṭībī would be an indirect ʿṭarīq since he narrates from Hafṣ via a number of links. However ʿUbaid ibn Șabbaḥ would be considered a direct ʿṭarīq because he narrates directly from Hafṣ. All the differences mentioned in a particular ʿṭarīq have been documented in books containing these variant readings. For example, any difference in the ʿṭarīq of Shāṭībī for the narration of Hafṣ would be mentioned in his book Ḥīrz al-ʿAmānī wa Wajhu al-Tahānī, better known as al-Shāṭībiyyah.

The ʿṬarīq of Al-Muʿaddil

Similar to the ʿṭarīq of the Shāṭībiyyah, the ʿṭarīq of Muʿaddil is also a secondary ʿṭarīq. It differs from the ʿṭarīq of Shāṭībī in that Shāṭībī only narrates from one primary ʿṭarīq whereas Muʿaddil narrates from two primary ʿṭarīq: Fil and Zarʿān.

It should be clearly understood that if one is reciting Qurʿān according to a particular ʿṭarīq, the differences mentioned in that ʿṭarīq must be strictly adhered to. Therefore firstly, the reciter of any ʿṭarīq has to have the knowledge of the differences held in that specific ʿṭarīq, or else he would not be able to render an accurate recital of it. A reciter rendering a ʿṭarīq 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 Hafs via the tariq of Shāṭībi would not be allowed to make qasr in madd munfasil. If it is made, then it will result in a rendition which has not been learnt nor taught by Hafs in that particular tariq. 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.3

The book under discussion, Bahjah al-Luhhath, is a book written on only one of these particular turuq (ways). It details the specifics of the tariq mentioned in the book Roudah al-Huffath fi al-Qirā`āt al-Sab’. This book was authored by Abū Ismā’īl Mūsā ibn al-Husain ibn Ismā’īl Mūsā, or better known as Mu’addil or Ibn al-Mu’addil. He wrote the book Roudah al-Huffath in which he discusses the seven qirā’āt. Similar to the tariq of Shāṭībi, all the differences according to his tariq will be mentioned in this book.

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

Before embarking on any further discussion concerning the details of the tariq itself, we would like to indicate Mu’addil’s sanad 4 leading to the Prophet ﷺ:

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3 Some qurrā` in South Africa who have received ijāzah in the tariq of the Roudah will be mentioned later in this work.
4 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.
The Prophet s.a.w.

- Zaid ibn Thabit
- 'Ubaiyy ibn Ka'b
- 'Ali
- 'Uthmân
- 'Abd al-Allah ibn Mas'ûd

- Abû 'Abd al-Rahmân al-Sulami
- Zir ibn Hubaish
- Abû 'Amr al-Shaibâni

- 'Āgim ibn Abî al-Najûd al-'Asadî al-Kûfî

- Hafs ibn Sulaimân

- 'Amr ibn al-Šabbâh

- Zar'ân ibn Ahmad ibn 'Isâ al-Daqqâq
- Abû Ja'far Ahmad ibn Muhammad al-Fîl

- Abû al-Hasan 'Ali al-Qalânasi
- Abû Bakr Ahmad al-Waliyy

- Abû al-Hasan 'Ali ibn Ahmad al-Ḥammâmi

- 'Abd al-Malik ibn 'Ali Shâbûr
- Ahmad ibn 'Ali ibn Hâshim
- Al-Husain ibn Ahmad al-Ṣaffâr

- Abû Ismâ'îl al-Mu‘addil
Ibn al-Jazarī’s link to Muʿaddil is as follows:

Al-Muʿaddil

Abū ‘Ali Mansūr al-Ḥdab

Abū Yaḥyā al-Yasaʿ al-Ḡāfaqī

Abū al-Jūd Ghayāth ibn Fāris

Al-Kamāl ‘Ali ibn Shujāʿ

‘Abd al-Khāliq al-Sāʾigh

Muḥammad ibn al-Sāʾigh

‘Abd al-Rahmān ibn al-Baghdādī

Imām al-Jazarī

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After establishing Mu‘addil and Ibn al-Jazari’s sanad, we will now authenticate Samannūdī’s link to Imām al-Jazari:

Imām al-Jazari

- Al-Umuyūṭī
- Al-Nuwairī
- Al-Qilqīlī
- Ridwān al-‘Uqbi

- Muḥammad al-Samadīsī
- Jamal ibn Zakariyyā al-Anṣārī
- Al-Ṭablāwī

- Ibn Ghānim al-Maqdisī
- Ibn ‘Abd al-Ḥaqq al-Sumbāṭī

- ‘Abd al-Rahmān al-Yemenī

- Muḥammad al-Baqārī
- Ahmad al-Baqārī
- ‘Abd al-Rahmān al-Ujhūrī
- Ibrāhīm al-‘Ubaidī
- Ahmad Salamūnah
- Ahmad al-Durri al-Tihāmi
- Muḥammad al-Mutawallī
- Khalīl al-Janāyāni
- Hanafī ibn Ibrāhīm al-Saqā

- Ibrāhīm al-Samannūdī
- Aiman Rushdī Suwaid
- Ashraf Fuʿād Talʿat

- ‘Abd al-Rahmān Ishāq⁵

⁵ Qārī ‘Abd al-Rahmān Ishāq’s sanad is only in the narration of Hāfṣ via the ṭarīq of the Shāṭibiyyah, though he has read the ṭarīq of the Roudah to Qārī Ismā‘īl Ishāq whilst reading the 10 ṭārīqātīs to him.
Ibrāhīm Ibn ‘Ali Al-Shahhāthah


He was born in the village of Samannūd on 5 July 1915. At the age of 10 he had memorised the entire Qur’an 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’an 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 *Ṣaḥīḥīyyah*. It took him just a year to memorise the *Ṣaḥīḥīyyah*. The following year he read to Sheikh Ḥalāwah again, according to all seven *qirā‘āt* contained in the *Ṣaḥīḥīyyah*. 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 *Durrah al-Mudīyyah* of Imām al-Jazarī; the *qirā‘ah* of Abū Ja’far, Ya’qūb and Khalaf. He again rendered a complete recital of the Qur’an to the Sheikh in all 10 *qirā‘āt*.

Besides mastering the science of *tajwīd* and *qirā‘āt* he studied *fiqh* and Islamic law under Sheikh Muḥammad Abū Rizq, and Arabic grammar under Sheikh Sayyid Mutawallī al-Qitt and Sheikh Muḥammad al-Hasani. At the hands of Sheikh Abd al-Rahim al-Haidari he mastered ‘ilm-al-‘urūd, the study of Arabic poetry and all its scales 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 al-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 al-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 qirāʻāt to Sheikh Saqā. In the course of this period he was also appointed as a teacher in the institute of qirāʻāt in Cairo.

Amongst his contemporaries were ‘Āmir al-Sayyid ‘Uthmān and Ahmad ‘Abd al-‘Azīz al-Zayyāt. Samannūdī excelled in the fields of tajwīd and qirāʻāt 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, Laʻāl al-Bayān was included in the syllabus of the institute of qirāʻāt 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 qirāʻāt. To this day people travel 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 Huṣrī 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. Tanqīḥu Fath al-Karīm
2. Ḥal al-‘Asīr fī waqūyī al-Takbīr
3. Tatimmah fī tahīrī ṣuwaruqī Ibn Kathīr wa Shu’bah
4. Laʻālu al-Bayān
5. Talkhīṣu laʻālu al-Bayān
6. Tuḥfah al-Samannūdiyyah
8. Riyāḍah al-Lisān fī Sharḥī Talkhiṣi laʻāl al-Bayān
9. Al-Mūjaz al-Mufīd fī ʻilm al-Tajwīd
10. Umniyyah al-Walhān
11. Murshid al-Ikhwān
12. Basim al-Thaghr
13. 'Āyah al-‘Asr
14. Anshūdah al-‘Asr
15. Diyā’ al-Fajr

The above-mentioned books are a few of his books, which have been printed. Of those that have not yet been printed consider:

16. Al-Mu’tamad fi marātīb al-Madd
17. Mawāzin al-‘Adā’
18. Al-Manāhil al-Musta’dhabah
19. Amāni al-Ṭalabah
20. Murshid al-‘A’izzah
21. Tahqīq al-Maqâm
22. Risālah fīnā lī Hamzah ‘alā al-Sakt al-‘Ām
23. Ilḥāf al-Sulbah
24. Hidāyah al-‘Akhyār
25. Al-Najm al-Zāhir
26. Kashf al-Ghawāmid
27. Al-Durr al-Nathīm
28. Al-Hasr al-Shāmil
29. Al-Muḥṣī li’addi ‘āyāt al-Ḥimsī
30. Dawā‘i al-Musirrah
31. Al-Wujūh al-Nādrah

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 Amin Ṭaṭtawi
4. Sheikh Aīmān Muḥammad Suwaidi
5. ‘Abd al-Fattāḥ al-Miṣrī
6. `Atiyah Qābil Naṣr
7. Muḥammad ‘Abd al-Dā‘im Khamīs
8. Sheikh Muḥammad Tamim al-Zu‘bī
GRAMMAR

The بُلُغُمَّةُ (boulgamah) of بُلُغُمَّةُ (bulgamah) is harf jarr. It is connected to a hidden sentence. According to the grammarians from Basrah the hidden sentence is إنَّبَنَى (annabi), according to the grammarians from Kūfah the hidden sentence is إِنَّبَنَى (annabi). The difference between the two views would be that the grammarians from Basrah would then consider the sentence to be a nominal sentence, whereas the latter would deem it a verbal sentence.

The Başrı's state that the word اسمُ (asmus) is derived from اسمُ (asmus), carrying the meaning of high, or something of status. The Küfi's consider it to be from اسمُ (asmus), meaning an indication or sign.

Many say that الله (allah) is derived from الله (allah) after adding the لَامُ الْتَّارِيْف (lam al-tarīf) to it and dropping the لَامُ (lam). However, it is accepted that it is not derived from another word as is the view of grammarians like Sībway and Khalīl ibn Ahmad.

Both الرَّحْمَةُ (rahmah) and الرَّحْمَةُ (rahmah), denoting mercy, the difference is that they are the intense forms of the word رَحْمَةُ (rahmah). Their meanings would therefore not just indicate someone who is merciful (رَاحِمُ) (rahim), but someone who is most merciful or extremely merciful. الرَّحْمَةُ (rahmah) is placed before الرَّحْمَةُ (rahmah) because the meaning it carries is stronger due to the rule كَثُرةُ الْتَّارِيْفِ تَدْلُّ عَلَى كَثُرةُ الْعَمَائِيْ (kathrath al-tarīf taddlu’u al-kathrath al-umayy). which basically states that the more letters which form the make-up of the word, the more intense the meaning of that word. Another reason الرَّحْمَةُ (rahmah) is placed before الرَّحْمَةُ (rahmah) is that الرَّحْمَةُ (rahmah) is only used when referring to Allah, whereas الرَّحْمَةُ (rahmah) may refer to Allah, but is sometimes used for creation also as in the verse:

61

Sūrah al-Taubah verse 128
In this verse does not refer to Allah, but to the Prophet ﷺ.

EXPLANATION

The author has started his book in the same manner that the Qur’an starts, and in accordance with the hadith of our beloved Prophet ﷺ:

كلٌ أمرٌ ذي بالي لا يُسَبَّداَ فِيهِ بِبَيْسَمَ اللَّهِ الرَّحْمَنَ الرَّحِيمَ ٧

Every good deed which is not started with بَيْسَمَ اللَّهِ الرَّحْمَنَ الرَّحِيمَ is severed from blessing.٨

(1) لَكَ الْحَمْدُ يَا مُولَائِي فِي السَّرَّ وَالْأَحْجِرٍ غَلِيْنُ غَنْمَةٌ الْقُرآنِ يُسَرُّتْ لِلْذُّكَرِ

TRANSLATION

1. For Thou art all praise, O my Master, in secret and in public, for the favor of the Qur’an which Thou hast eased for memory

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. 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 استحقاق (deservedly by rights), similar to the example الدار; the house is rightfully Zaid’s house. In the same way all praise (الحمد) is rightfully due to Allah, and Allah alone.

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٧ What is meant by بَيْسَمَ اللَّهِ الرَّحْمَنَ الرَّحِيمَ is cut or severed from blessing.

The لحمد is either for استغفار (all-encompassing) or جنس (type). If it is for استغفار 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 لحمد 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.

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

- السر والجهنم - means quietly or openly/in secret or in public.

- نعمة - means blessing, bounty, favour or grace etc.

- الذكر - means remembrance.

EXPLANATION

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’an, 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 And We have indeed made the Qur’an easy to understand and remember, then is there any that will remember (or receive admonition)? And Allah burdens not a person beyond his scope and capabilities.

9 Sūrah al-Qamar Verse 17
10 Sūrah al-Baqarah Verse 286
After the author praises Allah as is done in the Qur’an and in conformity with the saying of the Prophet ﷺ:

"كُلُّ أَمْرٍ دَيْنٌ لَّا تَسْنَىْ فِيهِ الْحَمْدُ لَهُ فَهُوَ أَطْعِمُ"

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

(2) وَ عَلَىٰ هَدِيَّةٍ لِّلنَّاسِ مِنْ كُلِّ عُلُمٍ فَلاِنْلِئْهَا عَرْضُ وَ سَامِيَةُ الْقُدْرِ

**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**

- **ظلمة** - means darkness.
- **دَالَّاتُ** - is the plural of **دال**. It literally means a sign, an indication, or proof whilst also hinting to the verses of the Qur’an, which are called **آيات**; also bearing the meaning of sign or indication.
- **عَرْضُ** - means clear and apparent.
- **سَامِيَةٍ** - according the grammarians from Baṣrah is derived from **سَمِّيَ** which has the meaning of high; thus **سَامِيَة** bears this meaning of highness or being elevated.
- **الْقُدْرُ** - means grade, standing, or rank, as used in the context of this line of poetry.

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EXPLANATION

This Qur’an 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’an are clear and of elevated stature.

(3) وَ صَلَّيْتُ عَلَيْهِمْ سَلَامًا وَ سَلَمَتْ سَرَمَدًا عَلَى الْمُصَلِّيِّينَ وَ أَلَّا لَّهُ مَعَ صَحِبِهِ الزَّهْرِ

TRANSLATION

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

VOCABULARY

صلوة – 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, يُصِبْ).

سلام – means peace.

سرمدا – means forever or never-ending (آينان).

المصطفى – means the chosen one.

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

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

12 This clause is added to include those companions who were blind like ʿAbd Allah ibn Ummi Maktūm.
EXPLANATION

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:

Oh 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:

Verily Allah has chosen (the tribe of) Kanānah from the progeny of Ismā’īl, and has chosen (the tribe of) Quraish from Kanānah, and have chosen from the Quraish 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 (أهل البيت). 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.

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13 Sūrah al-Ahzāb Verse 56
TRANSLATION

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

VOCABULARY

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

- رُوِّيَ - means to narrate, report or transmit.

- رُوْسَّةَ - means garden. Here it refers to the book authored by Mu‘addil.

- الفِيَحاء - means sweet-smelling, fragrant.

- طِبْ النُّشرَ - literally means the unfolding of sweet scents. It refers to a book written by Ibn al-Jazari.

EXPLANATION

This work will discuss what Abū ˀIsmā‘īl Mūsā ibn al-Husain ibn Ismā‘īl Mūsā better known as Mu‘addil or Ibn Mu‘addil narrates in his book, the *Roudäh*. He wrote the book *Roudäh al-Ḥuffāth* in which he discusses the seven *qirā‘āt*.

The sweet scents and fragrances all bear metaphorical meanings, which refer to knowledge. The *Roudäh* written by Mu‘addil is but one scent amongst many others, which have all been gathered in the *Nashr* written by Ibn al-Jazari. This means that the *Roudäh* is but a single book (scent) amongst many other books (scents) included as one of the sources Ibn al-Jazari used when compiling the *Nashr*. ¹⁴

Ibn al-Jazarī wrote the *Nashr* containing the 10 qirā΄āt in prose. After completing this work Ibn al-Jazarī reproduced the book in the form of poetry and named it *Tayyibah al-Nashr*. The difference between the two is that the one was in poetry and the other in prose.

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(5) بإسناده عن خفض الخير من ناأ على غاصم وهو المكتن أبا بكَرِ

**TRANSLATION**

5. With his isnād to the very learned Hafs who recited to ‘Āsim, he who is called Abū Bakr

**VOCABULARY**

- الحَكِيرُ — A very learned person. Also refers to someone who is trustworthy or precise.

- المَكْتِنِ — Surnamed. ‘Āsim was known as Abū Bakr.

**EXPLANATION**

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


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(6) فَقِيِّ أُذِنَّ بالأجراء ليس مخطَّرًا لِبَعْلِ اللَّهِ ِ مُسْتَقْوِيٌ

**TRANSLATION**

6. So in starting (of ones recitation) after the beginning of a chapter (in the various sections thereof) the reciter is not given a choice as regards basmalah but is requested to recite it for blessings

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28
VOCABULARY

- The beginning, starting.

- The middle or various sections found in the Qur`ān. Here, it particularly refers to the middle of a sūrah.

- Having the choice or option.

- for blessings i.e. for the attainment of blessings.

- To recite/read.

EXPLANATION

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

There is agreement amongst qurrā’ that when starting the recitation at the beginning of a sūrah; whether it is after waqf or qat’, 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 sūrah most qurrā’ gives the reciter a choice as to whether he wants to read the basmalah or not. Imām Shāṭibī says:

وَلاَ بدْ منْهَا فِي اَيْنَّادَانِ سُوْرَةَ * سَوَاهَا وِ فِي الْاَحْزَاءِ خَيْرَ مِنْ نَاتَ

At the beginning of a sūrah 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).\(^{15}\)

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

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

\(^{15}\) Al-Shāṭibiyah, line 106
TRANSLATION

7. And recite the muttasil with tawassut and all munfasil you shorten. And there is no sakt before a hamzah from any of the paths of qasr (turuq making qasr).

VOCABULARY

- مُتَتَاسِلُ - means joined. However, here it refers to the joined madd i.e madd muttasil.

- وَسْطٌ - means in between or middle. The author alludes to the duration of madd muttasil (tawassut).

- النِّسْلُ - means to separate. Here, it refers specifically to the separated madd i.e. madd munfasil.

- أُقْسَرُ - means to shorten. Here, it refers to the length of madd munfasil (qasr).

- سَكَتُ - 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.16

- طُرُقُ الْقُصُورِ - refers to all the turuq from Hafs who makes qasr in madd munfasil. The duration of qasr is two harakāt or one alif.17

EXPLANATION

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

Considering all the turuq from Hafs the length of madd muttasil can be pulled six harakāt, five harakāt, four harakāt or three harakāt.17 None of the

16 Al-Nashr Vol.1 pg.240
17 Sarîh al-Nass pg. 62
qirāʿ āt allows madd muttasil to be read with qasr (two ḥarakāt). Ibn al-Jazari states: “I searched for the (allowance of) qasr in muttasil and did not find it in any of the authentic qirāʿ āt nor the anomalous (shādīh) qirāʿ āt, but found texts stating that madd must be made in it.”

From the ṭarīq of the Shāṭibiyyah it can be pulled four or five ḥarakāt and from the ṭarīq of the Roudah, tawassūt will be made, which is four ḥarakāt only. During waqf on madd muttasil six ḥarakāt will be allowed according to both ṭarīq, since ṭīl is also allowed in madd ārid.

Gauging by all the ṭuruq narrating from Hafs, the length of madd munfasil can be pulled two, three, four or five ḥarakāt. None of the qurrāʾ will allow it to be pulled six ḥarakāt for Hafs. Madd munfasil will be pulled the same length as madd muttasil according to the ṭarīq of the Shāṭibiyyah. Via the ṭarīq of the Roudah, qasr 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.

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

1) Sakt laftī (لافتث)
2) Sakt maʿnawī (معنوي)

Sakt laftī is that sakt which is made before the hamzah (ه). Hamzah is regarded as a difficult letter to read in the Arabic language. For this reason, in many qirāʿ 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 laftī; laftī (which means to articulate) indicating the pronunciation or proper articulation of the hamzah e.g. مَلِكُ، مَلِكُ، مَلِكُ، مَلِكُ، مَلِكُ، مَلِكُ، مَلِكُ، مَلِكُ، مَلِكُ.

18 Al-Nashr Vol.1 pg. 315
19 Imām Shāṭibi 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 al-Shāṭibi’s practice when lengthening these mudūd. Check Sarīh al-Nass pg. 63
20 Sarīh al-Nass pg. 63
21 Doctor Aiman Suwaid considers this method of counting to be for the beginner. Check his explanation on the Talkhīs Sarīh al-Nass of ʿAbd al-ʿAzīz ʿUyūn al-Sūd.
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*.

*Sakt* is a phenomenon which is restricted to *samā’* (سَمَا). 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 lafthī* and later, in verse number 11 he discusses *sakt ma’nawī*. Both *sakt lafthī* and *sakt ma’nawī* are narrated for Hafs via different *turuq*. *Sakt lafthī* is narrated for Hafs via Ushnānī from the *Tajrīd* of Ibn al-Fahhām and the *Roudah* of Abū ‘Ali al-Mālikī.

None of the *turuq* which makes *qasr* in *madd munfasīl* will narrate *sakt lafthī*. This is because all the *turuq* which narrate *qasr* in *madd munfasīl* narrate from Hafs via the *ṭariq* of ‘Amr ibn al-Šabbāh and all those who mention *sakt lafthī* from Hafs narrate via Ushnānī, who narrates *tawassut* in *madd munfasīl*. Therefore *sakt lafthī* can only be made for Hafs whilst reading *madd munfasīl* with *tawassut*.

Since Mu’addil narrates *qasr* through Fil and Zar’ān and *sakt lafthī* is narrated from Ushnānī, it becomes obvious that *sakt lafthī* will not be read according to the *ṭariq* of the *Roudah*.

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**TRANSLATION**

8. There is no *madd* of *ta’thīm* (*madd* of respect or grandeur) from it (the *ṭariq* of the *Roudah*) and neither is there any form of *takbīr* (at the beginning or between *sūrahs*) as well as no *ghunnah* that is applied (on the *meem* and *lam*)

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22 Al-Fawā’id al-Tajwīdiyyah pg. 58 and Jāmi’ al-Waqf pg. 14
23 Al-Nashr Vol.1 pg. 243
24 Al-Nashr Vol.1 pg. 423. Sheikhs Azmīrī and Mutawallī has also added *al-Tidhkār* of Ibn Shītā. Check al-Roud
25 Al-Nashr Vol. 1 pg. 427. If we consider that Sheikh Mutawallī has added *al-Tidhkār* also, then *sakt lafthī* will also be transmitted from Zar’ān for Hafs. Most *turuq* from Zar’ān will make *madd* in munfasīl except *Roudah* of Abū ‘Ali al-Mālikī, *al-Jāmi’* of al-Khayyāt, and the *Roudah* of Mu’addil which will make *qasr*. Check al-Roud and *Ṣarīf al-Nass*.
In this verse the author discusses three different issues, the first being *madd al-ṭa‘thīm*.

The *asbāb* (causes) for *madd* are of two types:
1) *lafthī* (literal)
2) *ma’nawī* (metaphorical)

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

The metaphorical *sabab* is the lengthening of *feh* to emphasise the negating of something. *Madd al-ṭa‘thīm* is made when the *feh* is followed by *Allah*.26 This *madd* is made to emphasise that there is no other deity (ذِي الْحِكْمَةِ) besides Allah e.g.

لا إِلَهَ إِلَّاَ اللهُ، لا إِلَهَ إِلَّاَ هُوَ الْعَزِيزُ الْحَكِيمُ، لا إِلَهَ إِلَّاَ إِتَّ سِبْحَانَهُ

*Madd al-ṭa‘thīm* is narrated only by those who make *qaṣr* in *madd munfасīl*; they will then allow *madd al-ṭa‘thīm* to be made to the duration of *tawassut*. *Madd al-ṭa‘thīm* is narrated for Ḥafṣ from the *ṭarīq* of Abū al-Qāsim al-Hudhalī in his book, *al-Kāmil*.27

It is not allowed according to the *ṭarīq* of the *Roudah* nor the *Shātibiyah*.

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26 Another *madd* made due to a metaphorical *sabab* is *madd al-ṭabr‘ī‘ah* in the *girā‘ah* of Hamzah. It is also made to emphasize the negating of something e.g. لا حَرَّمَ مِمَّا لا طَفَاقَةَ بَيْنَهُ، لا رَبِّي تَبَا. etc.

27 *Al-Nashr* Vol. 1 pg. 344
The second matter the author addresses is the takbīr. Some qurrā΄ generally allow takbīr to be made after Sūrah al-Duhā for attaining blessing ( 추진ق).

However, takbīr is narrated for Hafs via sanad according to the Kāmil of al-Hudhalī, Ghāyah al-Ikhtisār of Abū al-‘Alā΄ and the Misbāh if Abū al-Karam al-Mubārak. It is not mentioned according to the tariq of the Roudah, nor the Shāṭibiyyah and therefore will not be allowed by them.28

The third matter discussed by the author is the ghunnah. It is known that when making idghām into the letters of لـ and نـ that it will be made with ghunnah. In the لـ and نـ idghām will be made without ghunnah e.g. من رب من لـ، نـ. However idghām is also narrated with ghunnah in لـ and نـ according to the Kāmil of al-Hudhalī and al-Wajīz of al-Ahwāzī for Hafs. When ghunnah is mentioned in this verse by the author it refers to the ghunnah made with idghām into the لـ and نـ; idghām will then be nāqis (incomplete).

According to the tariq of the Roudah, and the Shāṭibiyyah, idghām will be made into لـ and نـ without ghunnah. Imām Shāṭibi says:

وَكُلُّهُمُ السَّيْبِينَ وَالْبَيْنَ أَدْعُمُوا نِّيَالَهُمْ فِي اللَّهِ وَالْأَرْضِ لِيُجِبُمَا

And all of them (qurrā`) make idghām of the tanwīn and the rūn into the lām and rā` without ghunnah to beautify it (the idghām).30

9. In the two places that لـ and نـ appears, substitute it (i.e. the second hamzah) with a completely lengthened madd (recite with م탈).

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28 Al-Roud al-Nadīr, explanation of line 52, discussion on takbīr at the end of the book.
29 Al-Roud al-Nadīr, explanation of lines 31-33
30 Al-Shāṭibiyyah, line 286
VOCABULARY

¬ ولَوْرُ — To increase or in excess. It describes the madd i.e. the madd will be pulled to the duration of ُتُ (six harakát).

EXPLANATION

The words ﴿الْحَمْزَةُ الْفَاتِحَةُ ﴿ and ﴿الْحَمْزَةُ الْفَاتِحَةُ ﴿ can be read with tashīl or ibdāl considering the ُتُ of Hafs. In these words two hamzahs appear together; the first is a hamzah al-qat'31 and the second is a hamzah al-wasl.32 If the word containing the hamzah al-wasl is joined to what is before it then the hamzah al-wasl is not read but remains in writing. In this case the hamzah al-wasl is preceded by hamzah al-qat’ and should be dropped. However, if it is dropped confusion will arise as to whether the clause is giving news (خبر) (ستَّسْتَفْهَام) or asking a question (ستَّسْتَفْهَام). Therefore the hamzah al-wasl is still read but with some change in it; the change being either tashīl or ibdāl.

Tashīl is to read between an actual hamzah and the letter of madd which agrees with the harakah on the hamzah. In this case the hamzah has a fāṭīghah and will be read between a hamzah and an alif.33 With tashīl no madd is possible since there is no letter of madd. Ib’dāl is to substitute the hamzah for a letter of madd. In these examples the hamzah al-wasl 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 harakát.

According to the fāriq of the Shāṭibiyah, tashīl or ibdāl can be made, and from the Roudah, only ibdāl is allowed. Imām Shāṭibī says:

وَإِنْ حَمَّرْ وَصُلِّيَ بِهِ لَا مَ سَكْنَيْ Floating Tashīl is acceptable ﴿وَحَمْزَةُ الْإِسْتِفْهَامُ ﴿ ﴿وَحَمْزَةُ الْإِسْتِفْهَامِ ﴿ ﴿وَحَمْزَةُ الْإِسْتِفْهَامِ ﴿ ﴿وَحَمْزَةُ الْإِسْتِفْهَامِ ﴿ 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).

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31 Literally a permanent hamzah.
32 Literally a temporary hamzah.
33 If the hamzah had a dammah it would be read between a hamzah and a wāw, and if it had a kasrah it would be read between a hamzah and a yā’.
This is preferred for all (the qurrā’), and make qasr for that person who makes tashīl for all (the qurrā’). \(\text{الآن} \) has been given as example.\(^{34}\)

)<(10) و أَمْسَمُ بِنَاسِمٍ وَبُلْهَتْ فَأَذَعْمَا مَعَ ارْكَبٍ وَنَحْلفُكُمْ أَنَمْ وَأَلْكُرُّ

**TRANSLATION**

10. Apply \(\text{alef} \) in \(\text{noon} \) whilst in \(\text{alef} \) and apply \(\text{idghām} \) (with the letters following them) and complete the \(\text{idghām} \) of \(\text{noon} \) and do not leave it weak or incomplete.

**VOCABULARY**

\(\text{kārūn} \) – not to diminish or lessen something. It refers to the \(\text{idghām} \) mentioned before it i.e. the \(\text{idghām} \) should not be incomplete (nāqis) but complete (tām).

**EXPLANATION**

In this line two issues are discussed; \(\text{ishmām} \) in the word \(\text{ Noon} \) of Surah Yusuf and \(\text{idghām} \) in the words \(\text{ Noon} \) of Surah al-Anfal, \(\text{ Noon} \) of Surah Hūd and \(\text{ Noon} \) of Surah Mursalāt.

\(\text{Ishmām} \) is the rounding of the lips like when reciting a \(\text{dammah} \). It is more commonly found in \(\text{waqf} \) when stopping upon the last letter with a \(\text{sukūn} \) and then rounding the lips to indicate that the last letter bears a \(\text{dammah} \). It is not a sound, and therefore cannot be heard but must be seen.

The word \(\text{ Noon} \) was originally \(\text{ Noon} \) with two \(\text{nūns} \). Therefore with \(\text{idghām} \), \(\text{ishmām} \) is made to indicate that the \(\text{nūn} \) with a \(\text{dammah} \) has been incorporated into the second \(\text{nūn} \).

In this verse of poetry the author indicates that via the \(\text{tarīq} \) of the Roughah \(\text{ishmām} \) will be made in \(\text{ Noon} \).

\(^{34}\) *Al-Shātibiyah*, line 192 and 193
According to the *tariq* of the *Shātibiyyah*, *roum* will also be allowed in *nas*.

*Roum* is to read the *harakah* partially. Some *qurrā* have also referred to this as *ikhtilās*, and as *ikhfā*. *Imām* Shātibi says:

... وَقَالَ... إِذَا حَجَّتَ كَيفْ يُخْلِصُ فِي هَذَا... 

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

And *idghām* with *ishmām* is made from the *qurrā* by some shuykh.*[^35]

In the *turuq* of *Hafs*, according to the *tariq* of the *Roudah* and the *Shātibiyyah* only *idghām* will be made. From the *tariq* of *al-Kāmil* when transmitting from *al-Khabbāz* and from *al-Tajrīd*, *ith-hār* will also be allowed in *nas*. Via the *tariq* of *al-Kāmil* when not transmitting from *al-Hāshimi*, *al-Wajīz*, *al-Mustanīr* when transmitting from *al-Tabari* via *al-Waliyy* from *Fīl*, and *al-Jami* of *Ibn Fāris* as well as *al-Dānī*’s recitation to *Abū al-Fath*, *ith-hār* will be allowed in *nas* also.*[^36]

*Imām* Shātibi says:

وَقَلَّ ازْرَكْبُ مَذَا بَرَزَبَ يَخْلُقُهُمْٖ... كَإِنَّمَا كَأَنَّهَا يَبْلَهْتُ لَهُ دَارَ جَهَنَّٔ

And in *nas* *Bazzī*, *Qālūn* and *Khallād* with an option, *Ibn ‘Āmir*, *Khalaf* and *Warsh* (without an option) will make *ith-hār*. In *nas* *Hishām*, *Ibn Kathīr* and *Warsh* will make *ith-hār*.*[^37]

In all the *turuq* agree on making *idghām* but differ on whether *idghām* should be *tām* or *nāqīs*. The author states that the according to the *Roudah*, *idghām* *tām* will be made. The same will apply in the *tariq* of the

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[^35]: *Al-Shātibiyyah* line 773, 774
[^36]: *Al-Roud al-Nadīr*, explanation of lines 393-395 and 432-435, *Sarīh al-Nass* pg. 81, 82
[^37]: *Al-Shātibiyyah* line 284. The remaining *qurrā* including *Hafs* will make *idghām*.
It should be remembered that *idghâm nāqîs* will not be allowed for Hafs at all since Makki and Ibn Mihrân are not counted amongst the *turuq* of Hafs.\(^{39}\)

\[\text{له عَوَجَا لا سَكَتَ فِي الأَرْيَعِ الْغُرُّ}(11)\text{ وتَلُّ رَانَ مَنْ رَاقٍ وَ مَرْقَدَنا كَذَا.}\]

**TRANSLATION**

11. There is no *sakt* (via this *tariq*) in the four luminous (places) namely, *bāl* رَانَ (Al-Mutaffifin), *mīn* مَنْ رَاقٍ (Al-Qiyāmah), *mīn* مَرْقَدَنا (Yāsīn) and *būgha* بُعْجَا (Kahf).

**VOCABULARY**

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

**EXPLANATION**

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

1. *bāl* رَانَ in Sūrah al-Mutaffifin
2. *mīn* مَنْ رَاقٍ in Sūrah al-Qiyāmah
3. *mīn* مَرْقَدَنا in Sūrah Yāsīn
4. *būgha* بُعْجَا in Sūrah al-Kahf

\(^{38}\) *Al-Roud al-Nadir*, explanation of lines 743-749, *Sarīḥ al-Nass* pg. 98

\(^{39}\) Check *Isnād al-Jazarī al-Imām ilā Khair al-Anām* by Saleem Gaibie.
Sakt ma’nawi will be made via the tariq of the Shāṭibiyah and according to the Rougdah, no sakt is mentioned in these four places. Imām Shātibī states:

And the slight sakt of Hafṣ without stopping (recitation) upon the alif of the tanwīn in, the rūn of and with the lām of. No sakt is transmitted by the remaining (qurrā’).

Sakt lafthī will be treated as wasl and sakt ma’nawi will be treated as waqf. This means that when making sakt on the tanwīn will be read same as when making wasl. When making sakt on the tanwīn will not be read as in wasl but sakt will be made as when stopping on the word; the alif of will thus be read. Hence the rule that sakt lafthī follows the rule of wasl and sakt ma’nawi 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 lafthī and basmalah is not read between the two sūrahs, like Hamzah, then when joining Sūrah al-Qāri‘ah to Sūrah al-Takāthur ( the tanwīn will be read. And if reciting a qirā’ah which does not make sakt lafthī, between these two sūrahs the round tā’ will be changed into a hā’ during sakt because it will be treated as sakt ma’nawi which follows the rules of waqf.

Similarly between Sūrah al-Anfāl and al-Toubah the sakt is ma’nawi. 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.

The sakts being divided into lafthī and ma’nawi is only found in books written by qurrā’ from the Indian subcontinent. Other qurrā’ don’t have this division. As stated above these two divisions makes it easy for the student to understand how sakt should be made. These two divisions however are not all encompassing (jāmi’), as there are sakts which don’t fall in either of the two divisions e.g. the sakt on the hurūf maqattāt in the qirā’ah of Abū Ja’far.
12. And from him (ie. Ḥafṣ via this tariq) it is necessary to shorten the madd in the letter 𐤀. And (it is also necessary) to apply tafkhīm to the 𐤀 of the word 𐤀 (appearing) in the verse ‘of the ocean’

EXPLANATION
In the ‘ain (َ) found at the beginning of Sūrah Maryam and Sūrah Shūrā, tawassut and tūl are allowed from the Shāṭibiyah. From the Roudah, only qasr will be made. Imām Shāṭibī states:

And in the ‘ain (there are) two ways, whilst gūl is preferred.

The āyah of bahr refers to the verse 𐤀 in Sūrah Shu’arā. According to the Shāṭibiyah the rā’ of 𐤀 can be read with tafkhīm and tawqīf. Imām Shāṭibī states:

And their difference in 𐤀 has remained between shuyākh with ongoing continuity.

From the Roudah only tafkhīm will be allowed.

13. Delete the letter 𐤀 when stopping on the word 𐤀 appearing in Sūrah al-Naml. It is likewise compulsory for the reciter to delete the

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42 Al-Shāṭibiyah, line 177
43 Verse 63
44 Al-Shāṭibiyah, line 351
at the end of the word سَلاَمَā in Sūrah al-Dahr (when stopping on it).

VOCABULARY

٨٠٨٠ – to leave or drop something.

EXPLANATION

In سَعْ�rah al-Naml there is a difference of opinion as to how waqf can be made. Some stop whilst reading the يَاء السَّکِیْنَة after the نَون, and others stop making the نَون السَّکِیْنَة. The شَیْطَبیْیyah allows both. According to the رَوْدَّة, waqf will only be allowed by dropping the يَاء السَّکِیْنَة and making the نَون السَّکِیْنَة. یمَّم شَیْطَبیْی says:

وَقَدْ نَمَّؤَا بَيْنَ أَنْفِیْنِ وَقَثَّبَ عَنْ أَوْلِیْنِ ۖ جَعَلَهُ رَفَقًا بَیْنَ خَلَیْنِ عَلَیْهِ

And in سَعْرَrah al-Naml هَفْس, وَارَش and ٱبُو ٌآمِر will read (the يَاء) with a فَثَاّه during وَاقِف, and there is difference of opinion during وَاقِف between ٱبُو ٌآمِر and هَفْس.⁴⁵

Similarly in the first سَلَامَآ of سَعْرَrah al-Dahr, waqf can be made on the ٱلیف or by dropping the ٱلیف and reading the ٱلیم as السَّکِیْن (سَلَامَآ). Again the شَیْطَبیْیyah will allow both whereas the رَوْدَّة will only allow the dropping of the ٱلیف during وَاقِف. یمَّم شَیْطَبیْی says:

سَلَامَآ نَوَنَ اذَّ رَوَٰذَا ضَرَفَةً لَّهُ ۖ وَبَعْقَرَ قَفْتَ مِنْ عَنْهُ مَدۡى حَلَفۡهُمْ...

Read سَلَامَآ with a ٌتَنْوَٰن for نَفۡی, ٱسۡیَٰ, شُعْبَب and حیشَم, and stop with ٌقَسَر (without the ٱلیف) for ٱبِن ذَخْوَان, هَفْس and ٲبَزِی with an option (of stopping with the ٱلیف also).⁴⁶

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⁴⁵ Al-Shātibiyyah, line 429
⁴⁶ Al-Shātibiyyah, line 1093
(14) وَ بَالْسِنَينِ لَا بالصَّادِ أَمْ هُمُ الْمُصْطِرُونَ سَيَرْنِونَ وَبِالْوُجْهِينِ فِي فَرُودهِ الْنَّكَر
(15) وَ فِي بُصْطِ الْأَوْلِيَ وَ فِي الْحَلْقِ بُصْطَا وَ يَسِينَ لَوْنَ ضَعْفُ رُؤْمٍ كُلَّ ذَا أَجْرٍ

TRANSLATION

14. And with a سَيَرْنِونَ not with a سَيَرْنِونَ recite the word المُصْطِرُونَ and with two 
options (i.e. بُصْطَا) its singular and indefinite form (i.e. بُصْطِ الْأَوْلِيَ)

15. Likewise (the reciter has the option of سَيَرْنِونَ or سَيَرْنِونَ) in the first 
and in the word سَيَرْنِونَ. The reciter also has two options in the نُنِ of 
سَيَرْنِونَ (that of سَرَاح الْقَلاَمِ) and (in the) word سَرَاح الْرَّمْ

VOCABULARY

سَيَرْنِونَ – means single or alone. Refers to سَرَاح الْتُّرَ when it 
appears in its singular form i.e. بُصْطِ الْأَوْلِيَ which is in سْرَاح الْغَشْيَةَ

الْنَّكَر – means indefinite.

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

EXPLANATION

The author addresses various issues in these two lines. Firstly he states that 
المُصْطِرُونَ of سَرَاح الْتُّرَ should be read with a سَيَرْنِونَ from the تَرَّيق of the 
رودَة. The شَيْطِيْيَةَ will allow it to be read with a سَيَرْنِونَ (سَيَرْنِونَ) and a سَيَنَ (سَيَنَ) 
. Iμām شَيْطِيْيَة says:

وَ الْسَيَرْنِونَ ٍ بُعْرُونَ لِسَيْنَ عَابَ بِالْحَلْقِ زَمَلاً

And سَيَرْنِونَ (with a سَيَنَ) for حِيْشَام and حَافُس, with an option (for 
الْسَيَرْنِونَ) 47

47 Al-Shāṭibiyah, line 1048
Thereafter the author says that in بَعْضُ قُرْوَاتٍ which he refers to as فَرْوَةٌ التَّمْكَر it can be read in two ways, with a سَّد or a سَن according to the تَرَیق of the رود‌ه. The شَتِبی‌یهال will only allow it to be read with a سَد. ام‌ام شَتِبی‌یهال states:

وَبِالسَّتَنِينَ لَدْوَا... *

Make ishmām in for Khalaf (without an option) and for Khallād with an option, while Hishām reads with a سَن.\(^{48}\)

In the next line he explains further that in سُورَة al-Baqarah and فَی ﴿الْحَلَقْ بِصِطَتَهُ ﴾ in سُورَة al-A‘rāf, two ways are also allowed via the تَرَیق of the رود‌ه؛ a سَد or a سَن. The شَتِبی‌یهال will only permit it to be read with a سَن in both these words. ام‌ام شَتِبی‌یهال states:

وَبِالسَّتَنِينَ بَاقِیِّهِمْ وَفِی الْحَلَقْ بِصِطَتَهُ... *

And (with a سَد) from these qurrâ` (Shu‘bah, Ibn Kathîr, Nâfi‘ and Kisâ‘î) besides Qumbul, and with a سَن for the remaining qurrâ` as well as in فَی الْحَلَقْ بِصِطَتَهُ.\(^{49}\)

In سَنَّ وَ سَنَّ, two ways are also allowed. It can be joined to what follows it with idghām or it could be read with یَث-حَار according to the رود‌ه. The شَتِبی‌یهال will only allow یَث-حَار. If idghām is made it will follow the rules of نُن السَّکینَة and تَمْوئن i.e. if followed by one of the letters of یَوسُن then idghām will be made with گُنْن. During وَقَف on سَنَّ and سَنَّ, both تَرَعی will make یَث-حَار.

\(^{48}\) Al-Shâbibiyyah, line 1109

\(^{49}\) Al-Shâbibiyyah, line 514, 515. The remaining qurrâ` will include Haf.
Imām Shāṭibī states:

And make *ith-hār* in *IB* and for Hafs, Hamzah, Ibn Kathîr, Abû ‘Amr and Qâlûn whilst there is an option from Warsh (in the latter).⁵⁰

In the verse of *Sūrah al-Rūm* the word *dād* (ض) can be read with a *fathah* or a *dammah*. This will be according to the *Roudah* and the *Shāṭibiyah*. Imām Shāṭibī says:

٣٠٣.

And (ض) of (*Sūrah*) *al-Rūm* (with a *fathah* on the *dād*) by Shu‘bâh, Hamzah (without an option) and Hafs with an option (allows a *dammah* also).⁵¹

In line 15 it can be understood that all these words are read in two ways when he says 'كَذَّا أَحَرَّ'; 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.

(16) ٣٠٤. "وَلَكِنَّ بِالْعِلْبَاءِ صَادِقَ مَصِيبَتِكَ وَبِيَ بَصْطَةِ سِبْنَ كَذَا بَصَطُّ الْبَكْرِ"  
(17) "وَفَنْجُ لَدَيْكَ ضَعْفُ عَنِ الْبَيْلِ وَأَرْدَ وَبَالْعَكْسِ عَنِ زِرْعَانِ وَالْكَلِّ عَنِ عَمْرٍوْ"  

**TRANSLATION**

16. But (when reciting) with *ith-hār* (in *Sūrah Yāsîn* and *Sūrah al-Qalam* one should recite with) *IB* in مَصِيبَتِكَ and with a *sukun* in (the words) *بَصَطَّ الْبَكْرِ* and *بَصَطَّ* (where the word *بَكْر* (is found)

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⁵⁰ *Al-Shāṭibiyah*, line 281
⁵¹ *Al-Shāṭibiyah*, line 723
17. (likewise when reciting with *ith-hār* one should recite with) *fatḥyah* in the word * اسم الله الغني*. (These are all) narrated by al-Fīl whilst the opposite is narrated by Zarʾān and both (these methods) are narrated from ’Amr ibn al-Sabbāḥ.

**VOCABULARY**

*بكر* – referring to the sūrah where *لا فَارَضَ وَلَا رَكَّز* is found in i.e. *Sūrah al-Baqarah*

*العكس* – Means the opposite.

**EXPLANATION**

When making *ith-hār* in *يَبَسِّرُ الْفَرْعَانَ* and *لَوْلَدَ الْقُلْبَ* then ِ بِمُصْبِبَتِ يَوْنَ وَالْقُلْبَ َضَعْفُ ضَعْفَاء ضَعْفُ َضَعْفَاء ضَعْفَاء ضَعْفَاء َضَعْفَاء ضَعْفَاء ضَعْفَاء* has to be read with a *sūd*, يَبَسِّرُ and *لَوْلَدَ الْقُلْبَ* has to be read with a *sin* while the *dād* of ِ بِمُصْبِبَتِ يَوْنَ and ِ بِمُصْبِبَتِ يَوْنَ َضَعْفَاء َضَعْفَاء َضَعْفَاء َضَعْفَاء َضَعْفَاء َضَعْفَاء* has to be read with a *fatḥyah*. This is all narrated from Fil.

The opposite is narrated from Zarʾān; he will make *idghām* in *يَبَسِّرُ الْفَرْعَانَ* and *لَوْلَدَ الْقُلْبَ*. Whilst making *idghām* he will read ِ بِمُصْبِبَتِ يَوْنَ with a *sin*, يَبَسِّرُ and ِ بِمُصْبِبَتِ يَوْنَ َضَعْفَاء َضَعْفَاء َضَعْفَاء َضَعْفَاء َضَعْفَاء* with a *sūd* and ِ بِمُصْبِبَتِ يَوْنَ َضَعْفَاء َضَعْفَاء َضَعْفَاء َضَعْفَاء َضَعْفَاء* with a *dammah*.

Fil and Zarʾān both narrate these differences from ’Amr ibn al-Sabbāḥ who in turn narrate from Hafs.

(18) وَأَهْدِ صَلاَةً فِي الْخَاتَمِ مَسْلَمَةً عَلَى خَاتَمِ الرَّسُولِ الْخَاتَمَةَ إِلَيَّ الْبُرَّ

(19) وَعَالِمٌ وَصَحِبٌ كَلِمَةٌ قَالَ فَأَمْلَى لِكَ الحَمْدَ يَامَآوَلَيَّ فِي السَّرِّ وَالجُهُور

**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,(So accept my salutations upon them O Allah) whenever anyone says: “For Thou art all praise, O my Master, in secret and in public…”
VOCABULARY

- أَهْدِيَ - to present something as a gift, send.
- آنُهَدَاءَ - those who lead or guide.
- أَنْبَرِ - goodness righteousness.

EXPLANATION
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-Sayed ‘Uthmān
He was born in Egypt on 16 of May 1900. From a young age he already started memorizing the Qur’ān in his village at the hands of Sheikh ʿAtīyyah Salāmah. Thereafter he left for the Tallīn where he read the narration of Hafs, the sab‘ah and ‘ashtarah qirā‘āt via the ṣarīq of the Durrah to Sheikh Ibrāhīm Marsī Bakr al-Bināsī, from whom he received ijāzah. Sheikh Ibrāhīm was a student of Ghunaim Muḥammad Ghunaim, who, in turn, was a student of the famous Hasan al-Juraisi al-Kabīr.

Sheikh ‘Āmir later travelled to Cairo where he read the ‘ashtarah qirā‘āt to Sheikh ‘Abd al-Rahmān Subaiyyi’, a direct student of Hasan al-Juraisi al-Kabīr. However, he was unable to complete his rendition of the Qur’ān to this sheikh; on reaching the verse: وَقَالُوا ارْكُوبُوا فِي هَذَا نَارًا مُّحَرَّمًا وَمُرْسَالًا his teacher unexpectedly passed on. He resumed his recitation of the ‘ashtarah qirā‘āt by Sheikh Subaiyyi’s student, Hammām Qutb, 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 whilst 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-Ṣultān al-Hanafi
- The Sheikh of maqra` al-Imām al-Shāfi‘ī
- A teacher at the Azhar University in qirā‘āt, tajwīd, rasm, dabt, counting of verses etc.
- A teacher in the faculty of qirā‘āt at the Azhar University
- Associate in checking the printing of the Maṣāḥif in Egypt
- Associate in checking the printing of the Maṣāḥif in Saudi Arabia
- Reviewer of recitals of renowned qurrā` to be aired over the radio and/or recorded in Egypt
- Reviewer of recordings made in Saudi Arabia
- Overseer to many international qirā‘āt competitions held worldwide
- Inspector to all the maqāri` (places of recitation) in all Egypt
- Chief Sheikh to all the maqāri` in Egypt (this is the highest position any sheikh could wish to achieve in Egypt)
His Students

- Mahmūd Khalil Husri
- Mustafā Ismā‘īl
- Kāmil Yūsuf Bahtīmi
- ‘Abd al-Bāṣīt ‘Abd al-Ṣamad
- Aiman Rushdī Suwaid
- Muhammad Tamīm al-Zu’bi
- Muhammad Sālim Muḥāsin
- ‘Abd al-Rahmān Hudhaifi, previous Imam of the mosque of the Prophet ♠️
- ‘Abd Allah al-Jouhari al-Sayed

His Literary Works

- Faṭḥ al-Qadīr
- Naṭīm Tanqīḥ Faṭḥ al-Karīm (co-authored with Sheikh Ibrāhīm Shahhāth and ‘Abd al-‘Azīz al-Zayyāt)
- Risālah on the riwāyah of Ruwais via the ṭariq of Ibn Mihrān
- Editor of Latā`if al-Iṣhārat of al-Qasṭallānī
- Kaifa Yutlā al-Qur`ān al-Karīm

The Sheikh passed away on the eve of Jumu‘ah in Medinah. On that Friday morning after fajr salāh, salāh al-janāzah was performed and he was buried in Jannah al-Baqī‘, in the city of our beloved Prophet ♠️
Sheikh ‘Āmir’s sanad to Sheikh Mutawallī and our links to him:

\[ \text{Sheikh Mutawallī} \]
\[ \rightarrow \text{Hasan al-Juraisī al-Kabīr} \]
\[ \rightarrow \text{‘Ali Subayyi’} \]
\[ \rightarrow \text{Hammām Quṭb} \]
\[ \rightarrow \text{‘Āmir al-Sayyid ‘Uthmān} \]
\[ \text{Al-Nahās} \rightarrow ‘\text{Abd Allah al-Jouhari} \rightarrow \text{Aiman Rushdi Suwaid} \rightarrow ‘\text{Abd al-Halim} \rightarrow \text{M. Farmawī} \]
\[ \text{Salafi} \rightarrow \text{Warrāqī} \rightarrow \text{Ismail Londt} \rightarrow \text{Salāh al-Din} \rightarrow \text{Ashraf Ṭal’at} \rightarrow \text{Majdi al-Bāsha} \]
\[ \text{Ilhān Davids} \rightarrow \text{S. Gaibie} \rightarrow \text{Husain Dalvie} \rightarrow \text{Hārūn Moos} \rightarrow ‘\text{Abd al-Rahmān Ishāq} \rightarrow \text{Abdul Karim Davids} \rightarrow \text{Sālim Perk} \]

\[ \text{The rest of the sanad can be checked on page 18.} \]

\[ \text{Many have read the tariq of the Roujäh but with varying sanads. Only those in South Africa who are linked to Sheikh ‘Āmir are mentioned, though there are others who do have ijāzah in this particular tariq. Some include ‘Ali Davids, Moulana Ihsān Smith and any of the students who have read the ‘asharah kubrā to Qāri Ayyūb Ishāq or Qāri Ismā’īl Ishāq.} \]
EXPLANATION

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

(1) حمدتُ إلَهِي مَع صَلَايٍ مُسْلِماً على المُصْحَفِينَ وَاللَّدُدَ وَالصَّحِيِّ وَأُلُولَاءِ

VOCABULARY

- خَمْدَتُ - I praised
- إلَهِيْ - my deity, God, *Rabb*, all referring to Allah ﷻ
- مَعَ - with
- صَلَايٍ - my salutations
- مُسْلِمًا - someone who sends peace
- عَلَى - upon
- المُصْحَفِينَ - the chosen one i.e. the Prophet ﷺ
- وَ - and
- آلُ - the family
- الصَّحِيِّ - the Companions (of the Prophet ﷺ)
- وأُلُولَاءِ - those who follow i.e. those who come after the companions

EXPLANATION

The author praises Allah, as the Qur`ān also starts by praising Allah and in agreement with the *hadith* 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 (Mustafā) as commanded by Allah in the verse:

ُيا أَيُّهَا الَّذِينَ آمَنُوا صَلُوا عَلَيْهِ وَسَلُّموُا تَسْلِيماً

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 Sahabah and those who follow (الأنبياء ﷺ).

(2) وَبَعْدُ فَخَذِّلَ ما جاء عن حفظٍ عاصمٍ لُدْى رُوَّاضه لآبِن المُعَاطِد لِيُتَعَطَّلِ.

VOCABULARY

- ﺑُعْدُ – thereafter. After praising Allah and sending salutations and peace upon His beloved Prophet ﷺ.
- فَخَذِّلَ – so take, grab hold of
- ﻓِى – that which
- جاء – came (comes)
- ﻏَنِى – from
- لُدْى – by, via, according to
- رُوَّاضه – refers to the book written by Ibn Mu‘addil
- لِيُتَعَطَّلِ – which is clear

EXPLANATION

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

(3) فَقَصْرُ لِمُفْصُولٍ كَعَنٍ وَوَسْطَنٍ لِمُتْصَلِّ أَبْدَلْ كَالْآنَ لْقَيْلاً.

VOCABULARY

- ﻓَقَصْرُ – so make qasr
- لِمُفْصُولٍ كَعَنٍ وَوَسْطَنٍ لِمُتْصَلِّ أَبْدَلْ كَالْآنَ لْقَيْلاً – in that which is separated. It refers to the separated madd i.e madd munfasi.
- ﻓِى – as in the ‘ain (ا). Refers to the ‘ain which appears at the beginning of Sūrah Maryam (قُليٌّ فَأَخْرَجْيُوهُ) and Sūrah Shūrā (قُلْنِ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾).
- لِمُتْصَلِّ أَبْدَلْ كَالْآنَ لْقَيْلاً – and make tawassut
- لِمُتْصَلِّ أَبْدَلْ كَالْآنَ لْقَيْلاً – referring to madd muttasil
- أَبْدَلْ كَالْآنَ لْقَيْلاً – make ibdāl i.e to change a hamzah into a letter of madd
EXPLANATION

The author explains four matters in this line:
1) The length of *madd munfasīl* which will be pulled for the duration of two *harakāt* (*qasr*).

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

2) The duration of the ‘ain in (ْعَسَنَّ) and (ْعَمَّ) which will be the same like *madd munfasīl* i.e. *qasr*.

   Via the *Shaṭibiyyah*, *tawassūt* and *ṭūl* will be allowed.

3) The duration of *madd muttasīl* which will be *tawassūt* i.e. four *harakāt*.

   The *Shaṭibiyyah*, will allow four or five *harakāt* in *madd muttasīl*.

4) *Ibad* will be made in the words بِنَخْلَقُهُ فِي الْمُرْسَالَاتِ ثُمَّ، which will be recited with *idghām*.

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

VOCABULARY

- *fathīyyah* will be recited with *idghām*
- *madd* found in *Sūrah Anfāl*
- *madd* of *Sūrah Hūd*
- *madd* - complete. Indicating that *idghām tām* (complete *idghām*) should be made instead of *idghām nāqīs* (incomplete *idghām*).

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54 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‘thīm* either as deliberated by Samannūdī.
In this line those words in which *itàli*-hār and *idghām* are made are discussed. Three words are mentioned in this verse viz. and in all three *idghām* will be made.

In there is a difference as to whether *idghām tām* or *idghām nāqīs* should be made. Via the *Roudāh*, *idghām tām* will be made.

In these three words there is no difference between the *tārīq* of the *Shāṭibiyyah* and the *Roudāh*; according to both it will read the same.

(5) وَذَعَ عَنْتَهُ فِي الْأَلْمَ وَالْوَاهِ تَحْمَلْا

**Vocabulary**

- the *nūn* refers to *n* at the start of *Sūrah Qalam*
- will be read with *idghām*
- *kāsīn* as in *nis*, at the start of *Sūrah Yāsīn*
- *qād* - verily
- *ru`wi* - transmitted, narrated
- *wad`* - and leave (don’t make)
- *ghinna* - nasal sound
- *tahmala* - to be beautiful, appropriate

**EXPLANATION**

At the beginning of *Sūrah Nūn* and *Sūrah Yāsīn*, *itàli*-hār will be made via the *Roudāh*, the same as the *Shāṭibiyyah*. 53
No ghunnah will be made in the lām and the Ṳcommission when idghām is being made from the Roudah e.g. The Shāṭibiyyah also transmits idghām without ghunnah, same as the Roudah.

Other āturūq will allow idghām with gunnah.

VOCABULARY

 latino - no
 sakt/saktah - before
 hamzah - the (letter) hamzah
 kalārūq - as in the four. Refers to the four places in the Qur`ān where Hafs makes sakt.
 al-ālumān - know (this) well
 ishmām - make ishmām. Ishmām means to give an indication towards the hanakah of the dammah.
 (of Sūrah Yūsuf) - in
 in Sūrah Yūsuf
 - has been sent down (revealed)

EXPLANATION

No sakt will be made for Hafs on a proper sākin before hamzah for Hafs as commonly found in the qirā`ah of Hamzah e.g. مُرْبِعاً أَوْ وَذَا رَقْبَةَ، هَيْنَأَ، قَرْيَانَ. Similarly, the ʔariaq of the Shāṭibiyyah will also not allow this type of sakt.

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

1) ˌmahā in Sūrah al-Kahf
2) ˌmurāda ˌma in Sūrah Yāsīn
3) ˌm in Sūrah al-Qiyāmah
4) ˌm in Sūrah al-Muttaffifin
According to the Shāṭibiyyah sakt will be made in these four places.

(7) وَبَسِطَ أَعْرَافٍ كَبِيسْطَ مُسْبِئَرٍ، نَسْبِينَ في السَّلَةَةِ نَفْقًا

**VOCABULARY**

- أَعْرَافَ - refers to in Sūrah A’rāf
- كَبِيسْطَ - in Sūrah A’rāf
- مُسْبِئَرٍ - as in the word of Sūrah Baqarah
- نَسْبِينَ - مُسْبِئَرٍ of Sūrah Tūr
- السَّلَةَةٍ - the three

**EXPLANATION**

Via the Rouḍah a sīn will be read in and and of the three.

The Shāṭibiyyah will allow the first two to be read with a sīn and can be read with either a sīn or a sād.

(8) وَفِي هِلْ أَنَا الصَّادِقُ فِي بَيْنِ مُسْبِئَرٍ وَذَعَ وَجَهُ تَكْبِيرٍ وَكَنَّ مُسَأَلِيَّاً

**VOCABULARY**

- هِلْ أَنَا - refers to Sūrah Ghāshiyah
- الصَّادِقُ - way, method
- تَكْبِيرٍ - reciting takbīr i.e. 
- مُسَأَلِيَّاً - be
- مُسْبِئَرٍ - someone who is aware, attentive

**EXPLANATION**

Be aware that via the  taraf of the Rouḍah a sād will be read in and no takbīr (recitating of الله أَكْبَرُ) will be made between two sūrahs after Sūrah Dulāh.
The Shātibiyyah will read the same.

VOCABULARY

فرق - in the word
فرق - with tafkīm
فرق - in the word of Sūrah Naml
فرق - so drop i.e. do not read
فرق - similarly
فرق - in the word of Sūrah Dahr

EXPLANATION

In فِرْقُ of Sūrah Shu‘ārā’ the rā’ will be read with tafkīm.

The Shātibiyyah will allow it to be read with tafkīm or tarqīq.

When stopping on the words فَمَا يَا نَامَل of Sūrah Naml the yā’ will not be read. Similarly, whilst stopping on سلاسلًا of Sūrah al-Dahr the alif will not be read.

Via the Shātibiyyah waqf can be made with the yā’ (فَمَا يَا نَامَل) or without it (فَمَا يَا نَامَل). In Sūrah Rūm waqf can be made with the alif (سلاسلًا) or without it (سلاسلًا).

(10) وَيَتَفَخَّمُ فِي صُعْفِ وَضَعْفَ اِبْيَسْا بِعُمْرَهَا وَذَا مِنْ طَرَبَقٍ الْفَلِ إِنْهُ تَقْفَلَ

VOCABULARY

وَيَتَفَخَّمُ - means read with a fathah
بِعُمْرَهَا - Its (these examples in) Sūrah Rūm
هَذَا - short for
عَنْهَا - from him i.e. from Mu‘addil’s Roudah
تَقْفَلَ - transmit
EXPLANATION
In the verse of Sūrah al-Rūm the word ضُعِفُ ُضُعِفَ ضُعِفَ appears three times. The ضُعِفُ (ض) can be read with a fatḥah from the Roudah. All these differences mentioned above is what Mu’addil transmits from Fil.

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

VOCABULARY

- ضُعِفُ - read with a dammah
- ضُعِفً - according to Zar’ān
- ضُعِفَ - in Sūrah Rūm
- ضُعِفَ ُضُعِفَ ُضُعِفَ - o lad, student
- ضُعِفَ ُضُعِفَ ُضُعِفَ - referring to the start of Sūrah Qalam
- ضُعِفَ - which is high

EXPLANATION
The ضُعِفُ in ضُعِفً and ضُعِفَ of Sūrah Rūm will be read with a dammah.

Via the Shātibiyah the ضُعِفُ in these three places can be read with a dammah or a fatḥah.

In ضُعِفً and ضُعِفَ idghām will be made.

VOCABULARY

- ضُعِفُ - the word ضُعِفَ of Sūrah A’rāf
- ضُعِفً - the word ضُعِفَ of Sūrah Baqarah
- ضُعِفَ ُضُعِفَ ُضُعِفَ - in Sūrah Tūr. Refers to the word ضُعِفَ ُضُعِفَ ُضُعِفَ
which is found in Surah Ghâshiyah

has been sent down/revealed

EXPLANATION

Both and will be read with a sâd. In a sin will be read.

VOCABULARY

- أُهِدِيْ: to present something as a gift
- صلى: my salutations
- سلامٌ: my peace
- تَحْبِيْبٌ: as greetings
- إلى: to
- المُهْدِي: the gift
- الناس: man, mankind
- مُرسِلٌ: as a messenger

EXPLANATION

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

VOCABULARY

- والِ: the family
- وأصحابُ: the companions
- آئِمَةُ: leaders
- الْرِّيحِ: winds, air
EXPLANATION
He also sends greetings to the family of the Prophet ﷺ, the noble and leading Sahābah رضي الله عنهم; in such abundance that these greetings would fill the air with the sweet smells of musk and ūd.
یَسْمَعُ اللَّهُ الرَّحْمَنُ الرَّحیمُ

1. فَلَأَلْخَمْدُ بِمَالِکِ الْبَرْطَاءِ الْمُحْمَرَ الْحَفِیظُ الْمُمْنِینَ يَسْتَرَتُ اللَّبَاسُ

2. وَقَالَ رَبِّي مَنْ كَنِّيُّ طَمِئَنُ وَصَحِیحُ الْأَعْمَالِ تُرَبَّكُ عَلَى مَعْصِیتِكُ بَلْ عَلَى مَعْصِیتِهِ الْمُعْطَفَ

3. وَصَلِّي تَغْنِيَانِي وَسَلَّمْي مَعْذَّبًا عَلَى الْمُصْطَفَّی وَلَأَلْمَتْ مَعْذَّبًا بِرَوْقِيَّةَ الْمُقْبَحِ مِنْ طَيِّبِ الْبَشْرِ

4. وَبَعْضُ فَهْئَاتِي مَعَا زُوَّاءَ مُعْذَّبًا بِعَلَی الْمَاشِیَةِ أَلِیمُ مُكَسَّكِ أَلِیمُ يَتَکَلَّمُ

5. قَهْیَ غَلِبَهُ الْبَشْرِ بِالْأَخْرَ اَلْحُسْنُ مُحْجَرًا إِلَیَّ الْمَلَکُ مُبْتَغِیً

6. وَمُسْتَقِیًا وَسَطَ وَمَا الْفَصُّ أَفْضَأْتَ وَلَا سَتُكَ قَبْلَ الْبَحْرِ مِنْ طَرَقِ الْقَفَرِ

7. وَمَا مَدَّ الْمُلْغَطِیمَ مِنْهَا وَلَمْ يَجِیِ بِهَا وَجَاهَةً تَكْرِیمِی وَلَا غَعْلَةً نَسْرِی

8. وَفِی مَوْضِعِی الْآنَ الْذَّکِرِی مِنْ غَلِی الْمُصْطَفَّی مَعَ الْمَاشِیَةِ يَتَکَلَّمُ بِرَوْقِیَّةَ الْمُقْبَحِ

9. وَاشْفَّ اِنْتَأَمِنَا وَبَشَّرْنِ فَأَذْگِمَا بِمَرْكَبِ وَتَخْلِفْنَهُ أَنْمَ وَأَلْقَرُ

10. وَبَلْ رَزْنَ مَنْ زِیَ وَصَرْفَنَا كَذَا لَهُ عَجَّاجًا لَا سَتُكَ فِی الْأَرْبَیْعِ الْعُمُرِ

11. وَعَلَّهُ شَفَوَتُ الْعَمَّ فِی عَیْنٍ وَأَرْقَ وَتَفْجِیمُ رَهَی فَرَیقُ نِعْمَةَ الْبَیِّنِ

12. وَآتَانَا تَفْنِیلًا فَخَذِفَ الْبَیِّنَةَ وَآتَفْقَا كَذَا الْآلِیفَ اخْذُفَ مِنْ سَلَیمِ الْبَلْدَةِ

13. وَبَیَالِسِیْنِ یَقْرَأَ الْاَلْحَسَاسَ مُمْهَمُ الْمُعْطَفُ مَطْرُوْنَ وَبَیَالِسِیْنِ فِی قُوَّتِ الْسُّعْکَ

14. وَفِی بَیَصُفُطُ الْآوْلِی وَفِی الْحَلْقِ مَطْرُوْنَ مَطْرُوْنَ فَرَنَّ ضَغْفَ وَأَذْگَیْنَا مَذَا أَجْرَ

15. وَلَکِنْ مَعَ الْأَطْهَارِ صَادٍ مَشْجِیطُ وَفِی بَیَصُفُطُ مَسْمَیٰ وَكَذَا بَیَصُفُطُ الْبَیِّنِ

16. وَفَنْحُ لَدِی ضَغْفَ عَلَی الْبَلْدَةِ وَأَرْقَا وَبَیَالِسِیْنِ عَنْ رَزْعَانَ وَالْقَلْبِ عَنْ عَمْرُو

17. وَأَهْدَیِ ضَلَالُ الْبَیِّنِ مِنْ الْخَلْقِ مُحْلَسًا عَلَی مَنْدَمِ الرَّسُولِ الْمُهْدَا إِلَی الْبَیِّنِ

18. وَغَلِی الْبَیِّنِ كَذَلْكَ قَالَ قَابِلُ لَکَ الْلَّهُمَّ بِمَالِکِ الْبَرْطَاءِ الْمُحْمَرَ الْحَفِیظُ
يَسْتَعِينُ اللهِ الرَّحْمَنُ الرَّحِيمُ

(1) خِيَاتِهِ يَعِينُ صَلَاتَيْنِ مَسَلَّمَ إِلَى المُضطَطَفِي وَاللَّهِ وَالنَّبِي نَبِيُّ اللَّهِ
(2) وَيَغْفِرُ مَا عَمِّيَ عِنْدَ مَعْصِمِ وَعَبَّدَ الْمَلأِ بِاللَّهِ وَالنَّبِي وَالْمُؤْمِنُ وَالْمُهْدِيِّنَ
(3) لِيُسْتَحْيَى نَفْسِي عَنْ خُفْشِ عَلَيِّ لِيُمَنِّي أَبْنِي كَاَّنَ بَشَّأَبُا
(4) وَيَلَّهَبُ يَلِدُمُ كُفَا زَكَّ وَأَشْرِي يَلِدُمُ سَطُّ وَبُطُشُمُ فِي الْمَرْضَلاَتِ تَقُرُّا
(5) وَتَقُوُّ بِإِذْهَابِ كُبَّيْسِينَ حَنُّي رَوَى وَجَعُ غَيْرًا فِي الْإِلَامِ وَالْمَرْضَاتِ تَغْبَلُا
(6) وَأَشْرِي بِسَلَامٍ يُصْرِفُ أَنْ يُرُدُّا
(7) وَبِشَبَّةِ أُسْرَافٍ كَيْبِشُتْ شَفِيَّرُوْ يَسَّنُنَّ فِي الْغُرَافِ يَطْبِبُا
(8) وَفِي مُلْكِ أَنَا الصَّادِقُ فِي مَسْتَغْلِي وَقَدْ وَجَهْتَ تَكْبُرُهُ وَكُنَّ مُشْتَقُّا
(9) وَفِيَّ يَكْبُرُهُ وَأَنَا فَايْضُقُنِّ بِشَيْيَنِ دَاوُدُ وَقُفُّ فِي ذَلِكَ سَلَامًا
(10) وَيَفْتَقَحُ فِي ضَعْفِهِ وَقَبْعَا يَرْكُوُ صَالِحًا وَذَلِكَ مِنْ طَرِيقِ الْغَيْفِ عَنْهُ تَقَلُّا
(11) وَقَضَّ مَا لَيْدَ زَعَانُ فِي الْعُفُوَّ يَقُطِّعُ وَنْ (نْخُرُ) فِي بَعْضِهِ مَكَابِيْسِينَ يَتَمَعُّلُ
(12) وَبِشَبَّةِ أُسْرَافٍ كَيْبِشُتْ شَفِيَّرُوْ وَفِي الْعُفُوَّ يَقُطِّعُ سَبْعَهُوْ وَقَبْعَا يَرْكُوُ صَالِحًا
(13) وَأَنَّى مَعْنَى صَلَاتِي مَعْ مَسْلَماً تَخْبِييَةً إِلَى المُضطَّفِي الْمُهْدِيِّنَ إِلَى النَّاسِ مَرْضَأَلَا
(14) وَاللَّهِ وَأَصْحَابٌ كَرَّامٍ أَتْمِمُ صَلَاتَيْنِ صَلَةً ثِبَارِي الرَّحْيِ مِنْسَكًا وَصِدَّاَلا
## Differences Between Shātibiyyah And Roudah

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