

الْمَجْمُوعَةُ الذَّهَبِيَّةُ

فِي تَعْلِيمِ

طَرِيقِي الرَّوْضَةِ وَالشَّاطِئِيَّةِ

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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 *ṭarīq* of the *Shāṭibiyyah*. However, a number of them have received *ijāzah* for Hafṣ via the *ṭarīq* of the *Roudah*.

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

However, a teacher is always aware that students have different capacities and capabilities. Some thrive and derive enjoyment from the technicalities of the science, whereas others are satisfied with knowing the basics. With this consideration in mind, our approaches to the two texts are different. In the poem of Sheikh Ibrāhīm al-Samannūdi, 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 *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 Samannūdi 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	`	17	ظ	<u>th</u>
2	ب	b	18	ع	ˆ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	<u>h</u>	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أ	ā
14	ص	<u>s</u>	30	إِي	ī
15	ض	<u>d</u>	31	وُ	ū
16	ط	<u>t</u>	32	أَي	ai
33	أَوْ	ou			

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 [ˀ] which is [ˁ] will be omitted when the former appears at the beginning of a word.

Brief History of Qirā`āt

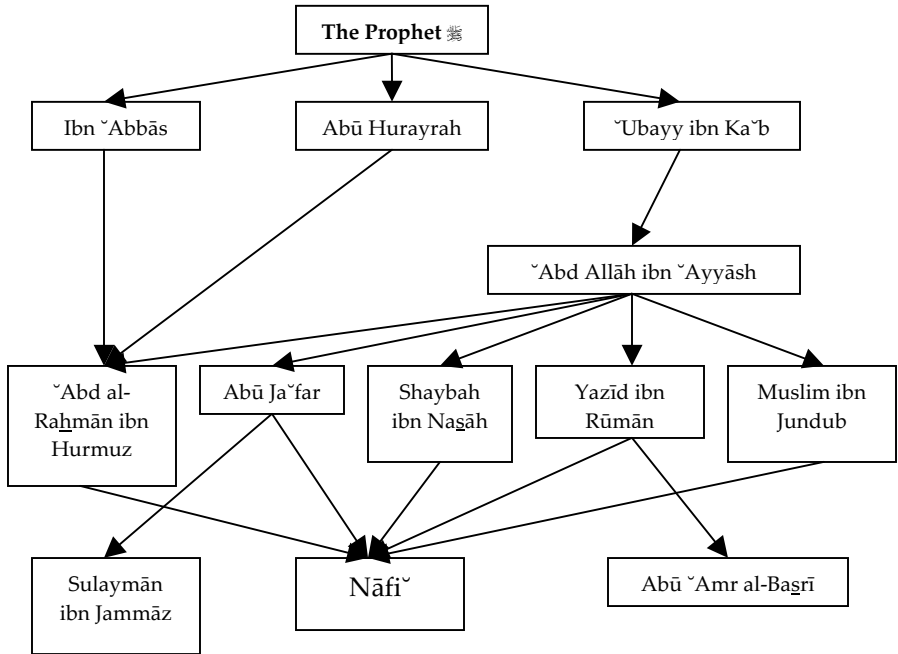
The Qur'ān was revealed verbally. It was taught in the same manner preserving both the text and every minutiae of its pronunciation. During the Prophetic period we find that variant readings of the Qur'ān existed. The Companions ﷺ learnt these readings directly from the Prophet ﷺ and passed them on to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

From amongst the Companions those who had memorised the entire Qur'ān were: Ubaiyy ibn Ka'b, Abū Hurairah, 'Abd al-Allah ibn 'Abbās, 'Umr ibn al-Khattāb, Zaid ibn Thābit, 'Abd al-Allah ibn 'Umr, 'Uthmān, 'Ali, Abū al-Dardā', 'Abd al-Allah ibn Mas'ūd and 'Ā'ishah, Abū Bakr ibn Siddīq, Talhah ibn 'Ubaid al-Allah, Sa'd ibn Abī Waqqās, Hudhaifah ibn al-Yamān, 'Amr ibn al-'Āṣ and 'Abd al-Allah ibn al-Sā'ib ﷺ.

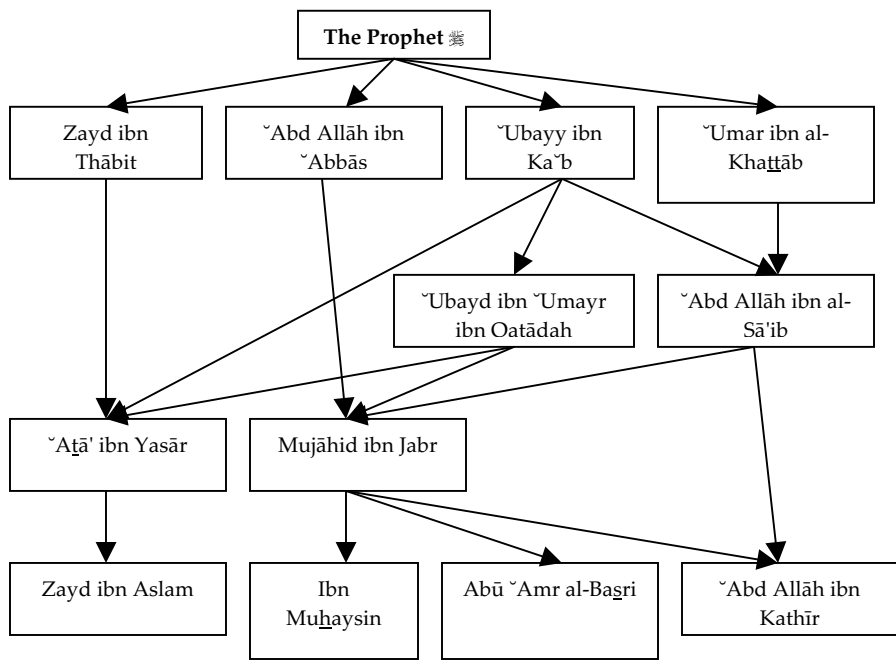
Those who had memorised the Qur'ān from amongst the Successors were: 'Abd al-Allah ibn 'Ayyāsh, Yazīd ibn Rūmān, 'Abd al-Rahmān ibn Hurmuz, Shaibah ibn Naṣāh, Muslim ibn Jundub, Abū Ja'far, 'Ubaid ibn 'Umair ibn Qatādah, 'Aṭā' ibn Yasār, Mujāhid ibn Jabar, Yaḥyā ibn Ya'mar, Abū al-'Āliyah al-Rayāhī, Naṣr ibn 'Āsim, al-Mughīrah ibn Shihāb al-Makhzūmī, 'Alqamah ibn Qais, 'Abd al-Allah ibn 'Āmir al-Shāmī, Abū 'Abd al-Rahmān al-Sulamī, and al-Aswad ibn Yazīd al-Nakha'i.

It was during the time of the Successors and the period immediately thereafter that there were illustrious individuals who became renowned as teachers of the Qur'ān in the Islamic lands. In Makkah we find Ibn Kathīr. In Medīnah were Abū Ja'far and Nāfi'. Ibn 'Āmir was from Shām whilst 'Āṣim, Hamzah, Kisā'i and Khalaf were from Kūfah. Baṣrah was the home of Abū 'Amr and Ya'qūb.

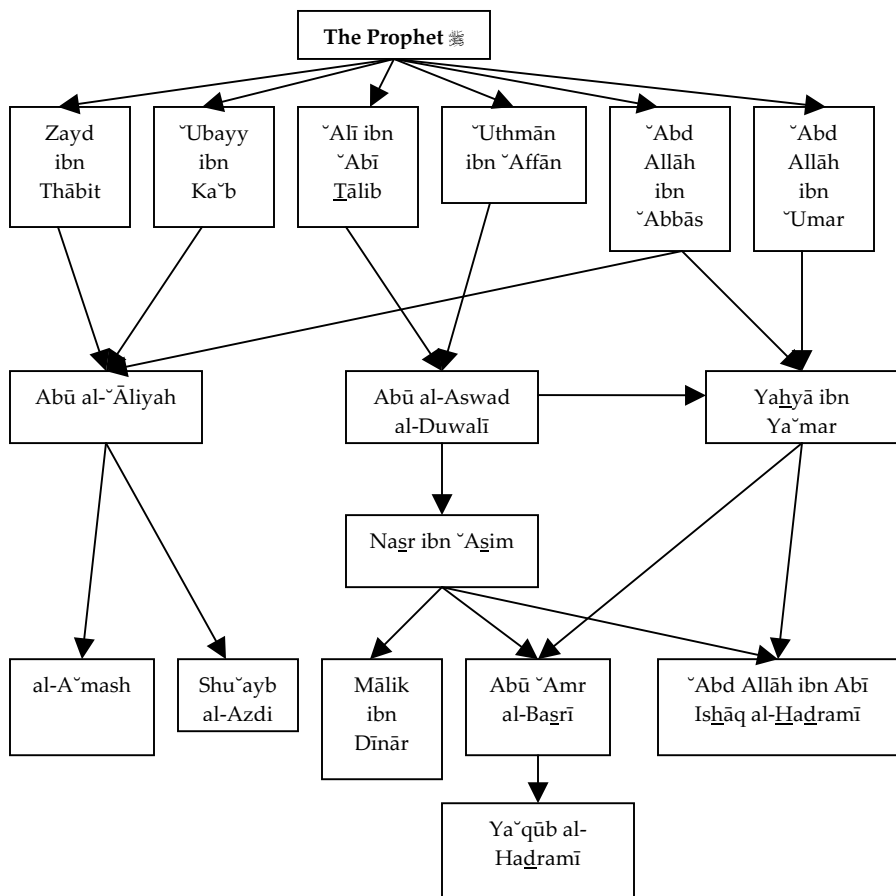
THE LINK OF THE TEACHERS OF MEDĪNAH TO THE PROPHET S.A.W.



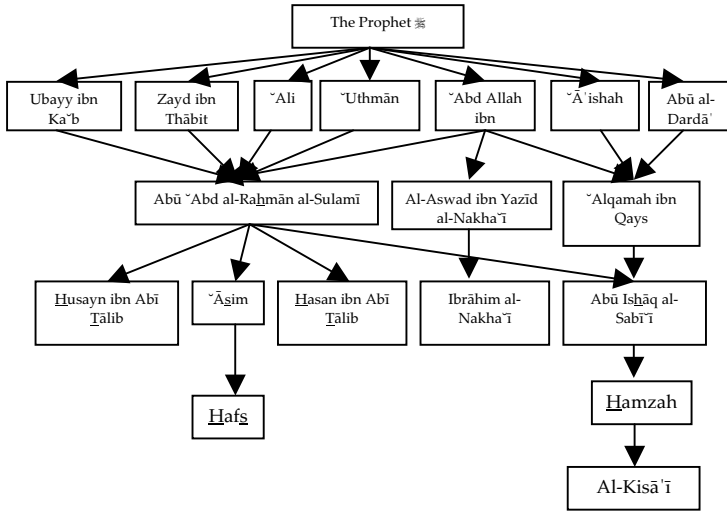
THE LINK OF THE TEACHERS OF MAKKAH TO THE PROPHET S.A.W.



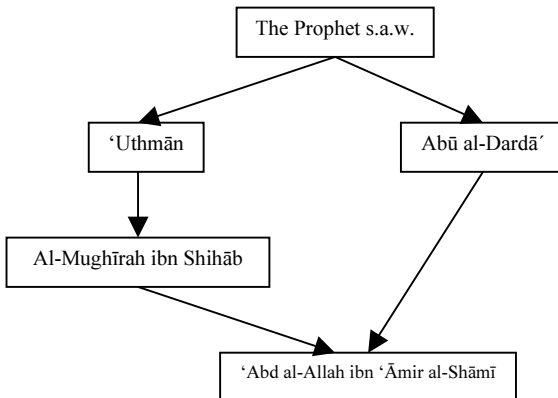
THE LINK OF THE TEACHERS OF BASRAH TO THE PROPHET S.A.W.



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.

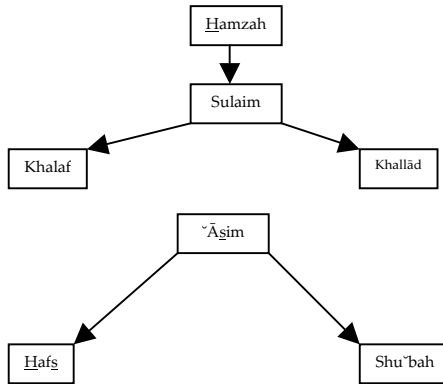


The Readers (Qurrā`)

Each of the above mentioned ten teachers is known as a *qāri`*.¹ So acclaimed were they that readings (*qirā`āt*) 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 *qirā`āt`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:

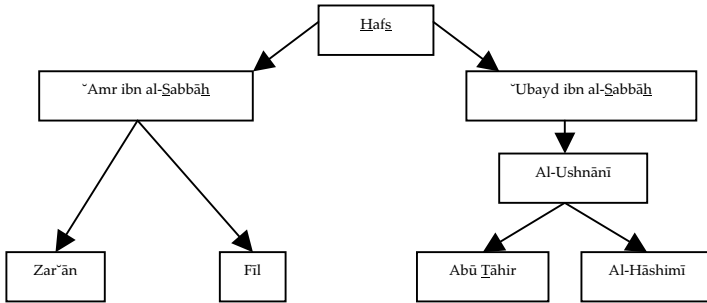


¹ Literally a *qāri`* is someone who recites the Qur`ān and technically it refers to one of these ten teachers. The plural of *qāri`* would be *qurrā`*. It has become customary to refer to anyone who is an adept reciter of the Qur`ān as a *qāri`*.

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 ‘Asim. 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‘isiyyah/asliyyah (primary turuq) and the turuq far‘iyyah (secondary turuq).² From each transmitter of every qāri’ there are four primary turuq chosen by Ibn al-Jazarī. 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‘ī or a secondary tariq. The most well-known reading is the reading of ‘Asim according to the narration of Hafs via the tariq of the Shāṭibīyyah. Imām Shāṭibī would thus be a secondary tariq as he narrates the transmission of Hafs through al-Hāshimī. Ibn al-Jazarī mentions a total of 52 different turuq for Hafs. The following diagram indicates a link of Shāṭibī to Hafs:

² *Murshid al-‘ikhwān ‘ilā turuq Hafṣ ibn Sulaimān* by al-Samannūdi



It should be noted that every link between Shāṭibī and Haf̣s has the potential to be a ṭarīq. The ṭarīq of Shāṭibī would be an indirect ṭarīq since he narrates from Haf̣s via a number of links. However ‘Ubaid ibn Sabbāh would be considered a direct ṭarīq because he narrates directly from Haf̣s. All the differences mentioned in a particular ṭarīq have been documented in books containing these variant readings. For example, any difference in the ṭarīq of Shāṭibī for the narration of Haf̣s would be mentioned in his book Hirz al-‘Amānī wa Wajhu al-Tahānī, better known as al-Shāṭibīyyah.

The Ṭarīq of Al-Mu‘addil

Similar to the ṭarīq of the Shāṭibīyyah, the ṭarīq of Mu‘addil is also a secondary ṭarīq. It differs from the ṭarīq of Shāṭibī in that Shāṭibī 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 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 Hafṣ via the ṭarīq of Shāṭibī 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 Hafṣ 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.³

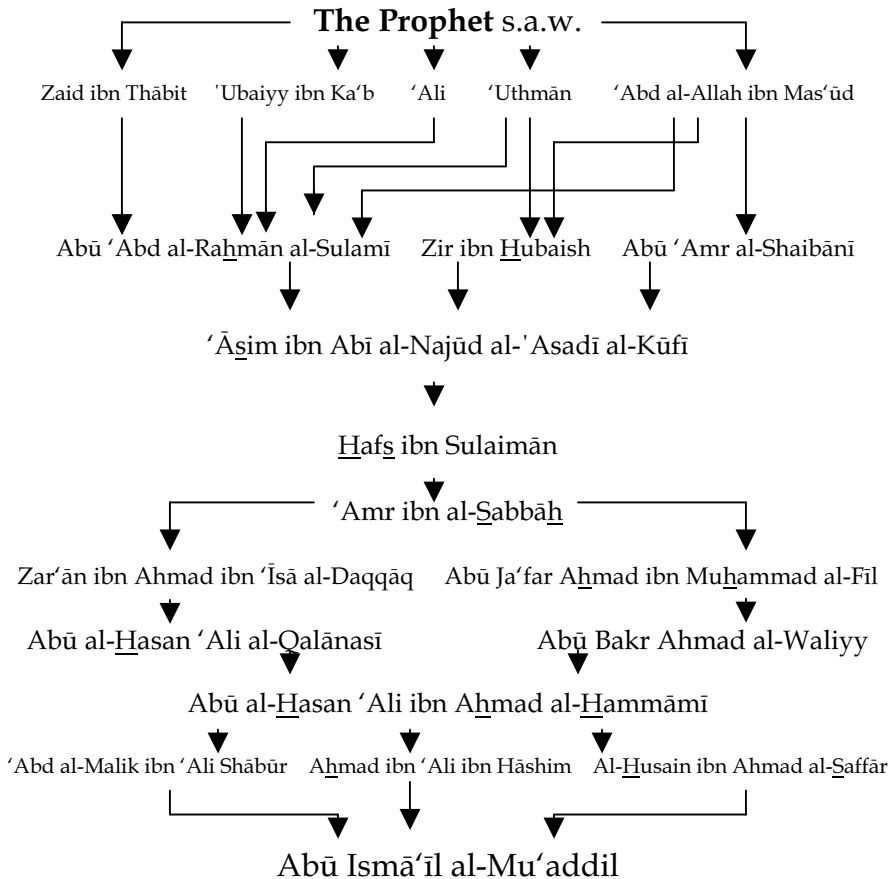
The book under discussion, *Bahjah al-Luḥḥath*, is a book written on only one of these particular ṭuruq (ways). It details the specifics of the ṭarīq mentioned in the book *Roudah al-Huffāth fi al-Qirā'āt al-Sab'*. This book was authored by Abū Ismā'īl Mūsā ibn al-Husain ibn Ismā'īl Mūsā, or better known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

Bahjah al-Luḥḥath particularly discusses the differences in the narration of Hafṣ 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 Shāṭibī. And as stated previously the ṭarīq of Shāṭibī is the most common way of reading, across the globe. For this reason it has become one of the most commonly taught ṭuruq of Hafṣ after the ṭarīq of Shāṭibī.

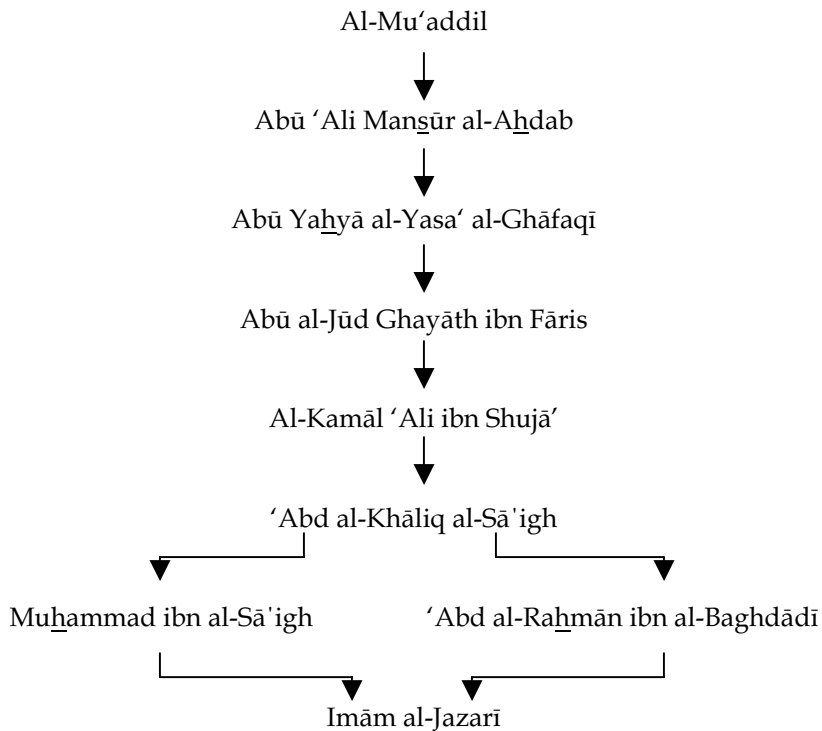
Before embarking on any further discussion concerning the details of the ṭarīq itself, we would like to indicate Mu'addil's *sanad*⁴ leading to the Prophet ﷺ:

³ Some *qurrā`* in South Africa who have received *ijāzah* in the ṭarīq of the *Roudah* will be mentioned later in this work.

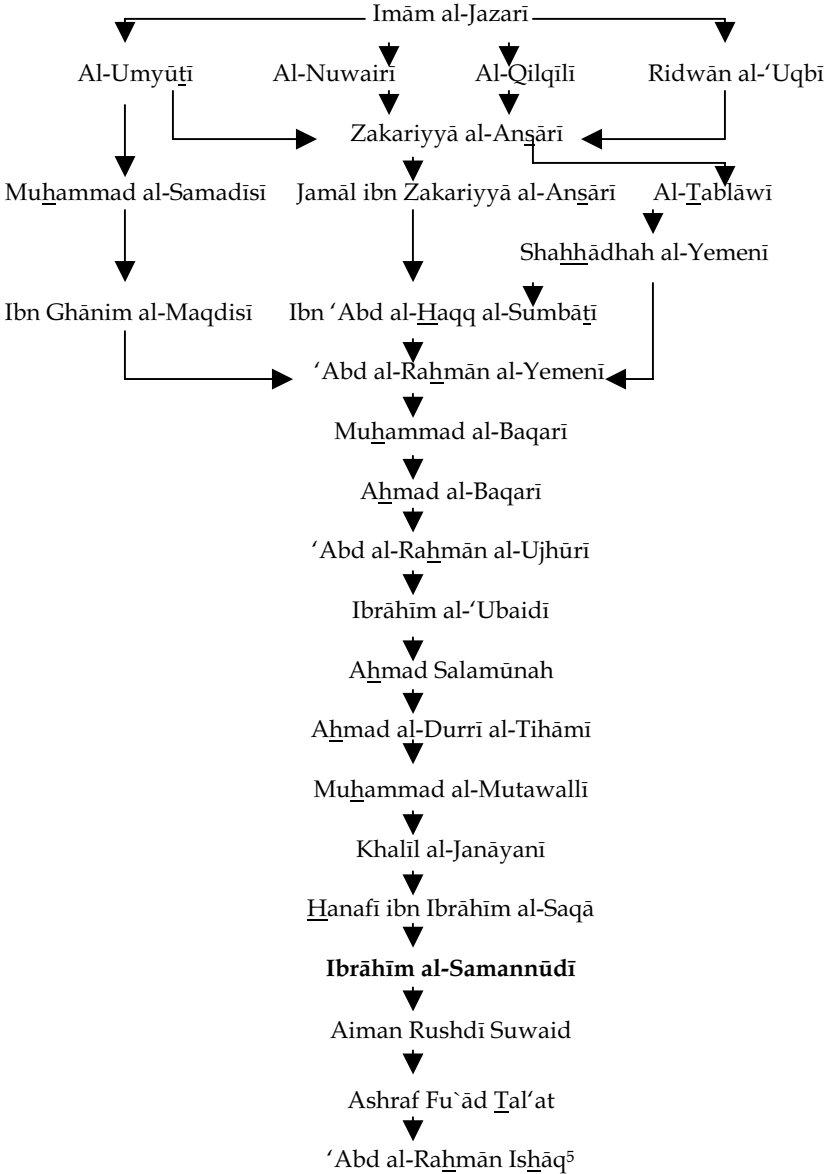
⁴ A *sanad* is a chain of narrators who pass on knowledge from one to the other. The teacher will pass on whatever he has learnt whilst taking care to preserve the exact wording and accuracy of the teachings acquired.



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



After establishing Mu'addil and Ibn al-Jazari's *sanad*, we will now authenticate Samannūdi's link to Imām al-Jazari:



⁵ Qāri 'Abd al-Rahmān Ishāq's *sanad* is only in the narration of Ḥafṣ via the *tariq* of the *Shāṭibiyyah*, though he has read the *tariq* of the *Roudah* to Qāri Ismā'il Ishāq whilst reading the 10 *qirā`āt* to him.

Ibrāhīm Ibn 'Ali Al-Shahhāthah

The author's full name is Ibrāhīm ibn Shahhāthah ibn 'Ali ibn 'Ali ibn Muḥammad ibn al-'Ashrī ibn al-'Īsawī ibn Shahhādah 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 Ḥafs. 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-Mudīyyah* of *Imām al-Jazarī*; the *qirā'ah* of Abū Ja'far, Ya'qūb and Khalaf. He again rendered a complete recital of the Qur'ān to the Sheikh in all 10 *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-Hasanī. At the hands of Sheikh Abd al-Raḥīm al-Ḥaidarī 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-Dabbā'. 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-Dabbā' referred the author to another book of *qirā'āt* written by the famous Sheikh Mutawallī. Samannūdī then memorised this book under Sheikh Ḥanafī al-Saqā. He also spent another

four years during which he read all fourteen *qirā'āt* to Sheikh Saqā. 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-'Aziz 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'āl 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*. 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 Mustafā Ismā'il, Sheikh Minshāwī, and Sheikh Khalīl Ḥuṣrī 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. *Hal al-'Asīr fī owojuhi al-Takbīr*
3. *Tatimmah fī tahrīr turuqi Ibn Kathīr wa Shu'bah*
4. *La'ālu al-Bayān*
5. *Talkhīsu la'ālu al-Bayān*
6. *Tulḥfah al-Samannūdiyyah*
7. *Bahjah al-Luḥādh bimā li Ḥafs min Rowdah al-Ḥuffāth*
8. *Riyādah al-Lisān fī Sharḥi Talkhīsi la'āl al-Bayān*
9. *Al-Mūjaz al-Mufīd fī 'ilm al-Tajwīd*
10. *Umniyyah al-Walḥān*
11. *Murshid al-Ikhwān*
12. *Basim al-Thaḡhr*

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 fī marātib al-Madd
17. Mawāzīn al-'Adā'
18. Al-Manāhil al-Musta'dhabah
19. Amāni al-Talabah
20. Murshid al-'A'izzah
21. Tahqiq al-Maqām
22. Risālah fīmā li Hamzah 'alā al-Sakt al-'Ām
23. Ithāf al-Suhbah
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-Muhsī li'addi 'āyāt al-Himsī
30. Dawā'ī al-Musirrah
31. Al-Wujūh al-Nadrah

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'id ibn Yūsuf al-Samannūd
2. Sheikh Rizq Habbah
3. Sheikh Maḥmūd Amīn Tantāwī
4. Sheikh Aiman Muḥammad Suwaid
5. 'Abd al-Fattāḥ al-Mirsafī
6. 'Atiyyah Qābil Naṣr
7. Muḥammad 'Abd al-Dā'im Khamīs
8. Sheikh Muḥammad Tamīm al-Zu'bī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

GRAMMAR

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

The Baṣri's state that the word اسم is derived from *سُمُو*, carrying the meaning of high, or something of status. The Kūfi's consider it to be from *وَسْمٌ*, meaning an indication or sign.

Many say that الله is derived from *إِلَه* after adding the *lām al-ta'rīf* 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 *رَحْمَةٌ*, denoting mercy, the difference is that they are the intense forms of the word *رحمة*. 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 الْمَبَايِئِ تَدُلُّ عَلَى كَثْرَةِ الْمَعَانِي*; 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 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 also as in the verse:⁶

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

⁶ *Sūrah al-Toubah* verse 128

In this verse رَحِيمٌ 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:

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَقْطَعٌ⁷

Every good deed which is not started with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is severed from blessing.⁸

(1) لَكَ الْحَمْدُ يَا مَوْلَايَ فِي السِّرِّ وَالْجَهْرِ عَلَيَّ نِعْمَةَ الْقُرْآنِ يَسَّرْتَ لِلذِّكْرِ

TRANSLATION

1. For Thou art all praise, O my Master, in secret and in public, for the favor of the Qur'an which Thou hath 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. 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 اسْتِحْقَاقٌ (deservedly by rights), similar to the example الدَّارُ لِزَيْدٍ; the house is rightfully Zaid's house. In the same way all praise (الحمد) is rightfully due to Allah, and Allah alone.

⁷ What is meant by أَقْطَعٌ is مَقْطُوعُ الْبَرَكَاتِ is cut or severed from blessing.

⁸ *Tabaqāt al-Shāfi'iyyah al-Kubrā* vol: 1 p.12. *al-Jāmi' li akhlāq al-rāwī wa ādāb al-sāmi'*, vol: 2 p. 87 hadith no: 1231, 1232. *al-Adhkār al-Nawawī* p. 198

The ال in الحمد is either for اِسْتِعْرَاقٍ (all-encompassing) or جِنْسٍ (type). If it is for استعراق 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.

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

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

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

الذِّكْرُ – 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'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)?⁹ And Allah burdens not a person beyond his scope and capabilities: لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا¹⁰

⁹ Sūrah al-Qamar Verse 17

¹⁰ Sūrah al-Baqarah Verse 286

After بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 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 أَفْطَعُ¹¹

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

(2) وَ ظَلٌّ هُدًى لِلنَّاسِ مِنْ كُلِّ ظُلْمَةٍ دَلَائِلُهُ غُرٌّ وَ سَامِيَةٌ الْقَدْرِ

TRANSLATION

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

VOCABULARY

ظُلْمَةٌ – means darkness.

دَلَائِلُ – 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 the grammarians from Baṣrah is derived from سُمُوٌّ which has the meaning of high; thus سامية bears this meaning of highness or being elevated.

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

¹¹ *Sunan Ibn Mājah*, vol 1 p. 610, hadith no: 1894. *Ṣaḥīḥ Ibn Hībān* vol: 1 p. 173- 175 hadith no: 1, 2. Bayhaqī, *Sunan al-Kubrā*, vol: 3 p. 208-209. al-Khaṭīb, *al-Jāi' li akhlāq al-rāwī wa ādāb al-sāmi'*, vol: 2 p. 87 hadith no: 1233. *Sunan al-Dārquṭnī* vol: 1 p. 229 hadith no: 1. *al-Adhkār al-Nawāwī* p. 197.

EXPLANATION

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) وَ صَلَّيْتُ تَعْظِيمًا وَ سَلَّمْتُ سَرْمَدًا عَلَيِ الْمُصْطَفَى وَالْآلِ مَعِ صَحْبِهِ الرَّهْرِ

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.

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

المصطفى – means the chosen one.

آل – is derived from أول according to Kisā'i and from أهل according to 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 him¹² and they died believing in him and his message.

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

الزُّهْر – means radiant or bright.

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:

13 يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا 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:

إِنَّ اللَّهَ اصْطَفَىٰ كَنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ ، وَاصْطَفَىٰ قُرَيْشًا مِنْ كَنَانَةَ ، وَاصْطَفَىٰ مِنْ قُرَيْشٍ بَنِي هَاشِمٍ ،
وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ ، فَأَنَا خِيَارٌ مِنْ خِيَارٍ مِنْ خِيَارٍ

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 (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.

¹³ *Sūrah al-Aḥzāb* Verse 56

(4) وَ بَعْدُ فَهَذَا مَا رَوَاهُ مُعَدِّلٌ بِرَوْضَتِهِ الْفِيحَاءِ مِنْ طَيْبِ النَّشْرِ

TRANSLATION

4. Now then, this is what Mu'addil narrates in his fragrant *Roudah* 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 *tarīq* of Mu'addil.

رَوَى – means to narrate, report or transmit.

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

الْفِيحَاءُ – means sweet-smelling, fragrant.

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

EXPLANATION

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

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

¹⁴ Check the book: *Isnād al-Jazarī al-Imām ilā Khair al-Anām* by Saleem Gaibie.

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.

(5) يَأْسِنَادُهُ عَنْ حَفْصِ الْحَبْرِ مَنْ تَلَا عَلَى عَاصِمٍ وَهُوَ الْمُكَنَّى أَبُو بَكْرٍ

TRANSLATION

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

VOCABULARY

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

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

EXPLANATION

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

In turn, Hafṣ was extremely precise and accurate in whatever he narrated from 'Āṣim. 'Āṣim learnt from Abū 'Abd al-Rahmān al-Sulamī, Zirr ibn Hubaish and Abū 'Amr al-Shaibānī. Al-Shaibānī learnt from ibn Mas'ūd and Zirr from 'Ali, 'Uthmān and ibn Mas'ūd. Al-Sulamī learnt from 'Ali, 'Uthmān, ibn Mas'ūd, 'Ubaiy ibn Ka'b and Zaid ibn Thābit ﷺ. They all learnt from the Prophet ﷺ.

(6) فَفِي الْبَدْءِ بِالْأَجْزَاءِ لَيْسَ مَخِيَّرًا لِبَسْمَلَةِ بَلِ لِلتَّبَرُّكِ مُسْتَقْرِي

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

VOCABULARY

الْبَدَأُ — The beginning, starting.

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

مُخَيَّرًا — Having the choice or option.

التَّبَرُّكُ — for blessings i.e. for the attainment of blessings.

مُسْتَقْرِي — To recite/read.

EXPLANATION

From this verse onwards the author starts mentioning specific rules according to the *ṭarīq* 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 *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 *sūrah* most *qurrā'* gives the reciter a choice as to whether he wants to read the *basmalah* or not. *Imām Shāṭibī* says:

وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةٍ * سِوَاهَا وَ فِي الْأَجْزَاءِ خَيْرٌ مِنْ تَلَا

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

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

¹⁵ *Al-Shāṭibiyah*, line 106

(7) وَ مُتَّصِلًا وَسَطٌ وَمَا اِنْفَصَلَ اَقْصُرًا وَلَا سَكْتَ قَبْلَ اَلْهَمْزِ 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* (*turuq* making *qasr*).

VOCABULARY

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

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

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

اَقْصُرُ — means to shorten. Here, it refers to the length of *madd munfaṣil* (*qasr*).

سَكْتَ — 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

طُرُقِ الْقَصْرِ — refers to all the *turuq* from Hafṣ who makes *qasr* in *madd munfaṣil*. The duration of *qasr* is two *ḥarakāt* or one *alif*.

EXPLANATION

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

Considering all the *turuq* from Hafṣ the length of *madd muttaṣil* can be pulled six *ḥarakāt*, five *ḥarakāt*, four *ḥarakāt* or three *ḥarakāt*.¹⁷ None of the

¹⁶ *Al-Nashr* Vol.1 pg.240

¹⁷ *Sarīh al-Nass* pg. 62

qirā'āt allows *madd muttasil* to be read with *qasr* (two *ḥarakāt*). Ibn al-Jazarī states: "I searched for the (allowance of) *qasr* in *muttasil* and did not find it in any of the authentic *qirā'āt* nor the anomalous (*shādh*) *qirā'āt*, but found texts stating that *madd* must be made in it."¹⁸

From the *ṭarīq* of the *Shāṭibiyyah* it can be pulled four or five *ḥarakāt*¹⁹ and from the *ṭarīq* of the *Roudāh*, *tawassuṭ* will be made, which is four *ḥarakāt* only. During *waqf* on *madd muttasil* six *ḥarakāt* will be allowed according to both *ṭuruq*, since *tūl* is also allowed in *madd 'arid*.

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 *qurrā'* will allow it to be pulled six *ḥarakāt* for *Hafs*.²⁰ *Madd munfasil* will be pulled the same length as *madd muttasil* according to the *ṭarīq* of the *Shāṭibiyyah*. Via the *ṭarīq* of the *Roudāh*, *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.²¹

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

- 1) *Sakt lafthī* (لَفْظِي)
- 2) *Sakt ma'nawī* (مَعْنَوِي)

Sakt lafthī 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 lafthī*; *lafthī* (which means to articulate) indicating the pronunciation or proper articulation of the *hamzah* e.g. وَالْأَرْضَ , شَيْئًا , فُرْعَانَ . مَرِيضًا أَوْ .

¹⁸ *Al-Nashr* Vol.1 pg. 315

¹⁹ *Imām* 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* al-Shāṭibī's practice when lengthening these *mudūd*. Check *Ṣarīḥ al-Nass* pg. 63

²⁰ *Ṣarīḥ al-Nass* pg. 63

²¹ Doctor Aiman Suwaid considers this method of counting to be for the beginner. Check his explanation on the *Talkhīṣ Ṣarīḥ al-Nass* of 'Abd al-'Aziz 'Uyūn 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*.²²

Sakt is a phenomenon which is restricted to *samā'* (سَمَا').²³ 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 Hafṣ via different *turuq*. *Sakt lafthī* is narrated for Hafṣ via Ushnānī from the *Tajrīd* of Ibn al-Fahhām and the *Roudah* of Abū 'Ali al-Mālīkī.²⁴

None of the *turuq* which makes *qasr* in *madd munfasil* will narrate *sakt lafthī*. This is because all the *turuq* which narrate *qasr* in *madd munfasil* narrate from Hafṣ via the *tariq* of 'Amr ibn al-Sabbāh and all those who mention *sakt lafthī* from Hafṣ narrate via Ushnānī, who narrates *tawassuṭ* in *madd munfasil*.²⁵ Therefore *sakt lafthī* can only be made for Hafṣ whilst reading *madd munfasil* with *tawassuṭ*.

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 *tariq* of the *Roudah*.

(8) وَمَا مَدَّ لِلتَّعْظِيمِ مِنْهَا وَلَا لَمْ يَجِيَّ بِهَا وَجْهٌ تَكْبِيرٍ وَلَا عُنَّةٌ تَسْرِي

TRANSLATION

8. There is no *madd* of *ta'thīm* (*madd* of respect or grandeur) from it (the *tariq* of the *Roudah*) and neither is there any form of *takbīr* (at the beginning or between *sūrah*s) as well as no *ghunnah* that is applied (on the راء and لام)

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 Azmiri and Mutawalli has also added *al-Tidhkār* of Ibn Shīṭā. Check *al-Roud*

²⁵ *Al-Nashr* Vol. 1 pg. 427. If we consider that Sheikh Mutawalli has added *al-Tidhkār* also, then *sakt lafthī* will also be transmitted from Zar'ān for Hafṣ. Most *turuq* from Zar'ān will make *madd* in *munfasil* except *al-Roudah* of Abū 'Ali al-Mālīkī, *al-Jāmi'* of al-Khayyāt, and the *Roudah* of Mu'addil which will make *qasr*. Check *al-Roud* and *Ṣarīḥ al-Nass*.

VOCABULARY

بِهَا , مِنْهَا — the pronoun in both refers to the *ṭariq* of Mu'addil.

اللَّهُ أَكْبَرُ — saying تَكْبِيرُ

عُنَّةٌ — 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.

EXPLANATION

In this verse the author discusses three different issues, the first being *madd al-ta'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 muttasil*, *madd munfasil* (which have been discussed in line number 7) and *madd badal*. The *sukūn* is the *sabab* for *madd 'ārid* and *lāzim*.

The metaphorical *sabab* is the lengthening of لَا النَّافِيَةَ to emphasise the negating of something. *Madd al-ta'thīm* is made when the لَا النَّافِيَةَ is followed by إله²⁶. This *madd* is made to emphasise that there is no other deity (إله) besides Allah e.g.

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

Madd al-ta'thīm is narrated only by those who make *qasr* in *madd munfasil*; they will then allow *madd al-ta'thīm* to be made to the duration of *tawassuṭ*. *Madd al-ta'thīm* is narrated for Hafṣ from the *ṭariq* of Abū al-Qāsim al-Hudhalī in his book, *al-Kāmil*.²⁷

It is not allowed according to the *ṭariq* of the *Roudah* nor the *Shāṭibiyyah*.

²⁶ Another *madd* made due to a metaphorical *sabab* is *madd al-tabri'ah* in the *qirā'ah* of Hamzah. It is also made to emphasise the negating of something e.g. مَا لَا طَاقَةَ لَنَا بِهِ , لَا رَبَّ فِيهِ etc.

²⁷ *Al-Nashr* Vol. 1 pg. 344

The second matter the author address is the *tabkīr*. Some *qurrā'* generally allow *tabkīr* to be made after *Sūrah al-Duḥā* for attaining blessing (تَبْرُكًا).

However, *tabkīr* is narrated for Hafṣ 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 *ṭarīq* 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 يُؤْمِنُ that it will be made with *ghunnah*. In the ل and ر *idghām* will be made without *ghunnah* e.g. مِنْ رَبِّ مِنْ , لُدُنْ. 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 Hafṣ.²⁹ When *ghunnah* is mentioned in this verse by the author it refers to the *ghunnah* made with *idghām* into the ل and ر ; *idghām* will then be *nāqis* (incomplete).

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

وَكُلُّهُمْ التَّنْوِينَ وَالتَّوْنَ أَدْعَمُوا * بِلَا غَنَّةٍ 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*).³⁰

(9) وَ فِي مَوْضِعِي ءَا لَانَ ءَالذَّكَرَيْنِ مَعَ ءَاللهِ أَبَدِلْهَا مَعَ الْمَدِّ ذِي الْوَفْرِ

TRANSLATION

9. In the two places that ءَالذَّكَرَيْنِ ر , ءَا لَانَ and ءَاللهِ appears, substitute it (ie. the second *hamzah*) with a completely lengthened *madd* (recite with طول)

²⁸ *Al-Roud al-Nadīr*, explanation of line 52, discussion on *tabkīr* at the end of the book.

²⁹ *Al-Roud al-Nadīr*, explanation of lines 31-33

³⁰ *Al-Shāṭibiyyah*, line 286

VOCABULARY

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

EXPLANATION

The words *عَالَيْنَ*, *عَالِدَيْنِ* and *عَالِلٌ* can be read with *tashīl* or *ibdāl* considering the *turuq* of *Hafs*. In these words two *hamzahs* appear together; the first is a *hamzah al-qaṭ'*³¹ and the second is a *hamzah al-waṣl*.³² 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-qaṭ'* 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 *fathḥah* and will be read between a *hamzah* and an *alif*.³³ 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* can be made, and from the *Roudah*, only *ibdāl* is allowed. *Imām* Shāṭibī says:

وَأِنْ هَمْزٌ وَصَلَ بَيْنَ لَامٍ مُسَكَّنَةٍ * وَهَمْزَةٌ إِسْتِفْهَامٍ فَأَمُدُّهُ مُبْدَلًا
فَلِلْكَلِّ ذَا أَوْلَى وَيَقْصُرُهُ الَّذِي * يُسَهِّلُ عَنْ كُلِّ كَأَلَانَ مُثَلًّا

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*).

³¹ Literally a permanent *hamzah*

³² Literally a temporary *hamzah*

³³ 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 *yā'*.

This is preferred for all (the *qurrā*), and make *qasr* for that person who makes *tashīl* for all (the *qurrā*) like *الآن* has been given as example.³⁴

(10) وَأَشْمِمُ بِتَأْمِنًا وَيَلْهَثُ فَأَدْغِمًا مَعَ ارْكَبٍ وَنَخْلُقُكُمْ أَتَمًّا وَلَا تَنْزِرِ

TRANSLATION

10. Apply *إشمام* in *تأمنًا* whilst in *يلهث* and *اركب* apply *idghām* (with the letters following them) and complete the *idghām* of *نخلكم* and do not leave it weak or incomplete

VOCABULARY

لَا تَنْزِرِ – 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*).

EXPLANATION

In this line two issues are discussed; *ishmām* in the word *تَأْمِنًا* of *Sūrah Yūsuf* and *idghām* in the words *يَلْهَثُ ذَلِكَ* of *Sūrah al-Anfāl*, *ارْكَبِ مَعَنَا* of *Sūrah Hūd* and *أَلَمْ نَخْلُقْكُمْ* of *Sūrah 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 *ḍammah*. It is not a sound, and therefore cannot be heard but must be seen.

The word *تَأْمِنًا* was originally *تَأْمِنُنَا* 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 *Roudah* *ishmām* will be made in *تَأْمِنًا* .

³⁴ *Al-Shāṭibiyah*, line 192 and 193

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

... * وَتَأْمَنَّا لِلْكَلِّ يُخْفَى مُفَصَّلًا
وَأَدْعَمَ 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.³⁵

In *يُلْهَتْ ذَلِكَ* and *ارْكَبَ مَعَنَا* *idghām* and *ith-hār* are allowed from the *ṭuruq* of
Hafṣ. According to the *ṭarīqs* of the *Roudah* and the *Shāṭibīyyah* only *idghām*
will be made. From the *ṭarīq* of *al-Kāmil* when transmitting from *al-*
Khabbāzī and from *al-Tajrīd*, *ith-hār* will also be allowed in *يُلْهَتْ 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 *Fīl*, and *al-*
Jamī' of *Ibn Fāris* as well as *al-Dānī's* recitation to *Abū al-Faṭḥ*, *ith-hār* will
be allowed in *ارْكَبَ مَعَنَا* also.³⁶

Imām Shāṭibī says:

وَفِي ارْكَبِ هُدَى بَرِّ قَرِيبٍ بِخُلْفِهِمْ * كَمَا ضَاعَ جَا يُلْهَتْ لَهُ دَارِ جُهَلًا

And in *ارْكَبَ مَعَنَا* *Bazzī*, *Qālūn* and *Khallād* with an option, *Ibn 'Āmir*,
Khalaf and *Warsh* (without an option) will make *ith-hār*. In *يُلْهَتْ ذَلِكَ*
Hishām, *Ibn Kathīr* and *Warsh* will make *ith-hār*.³⁷

In *أَلَمْ نَخْلُقْكُمْ* all the *ṭuruq* agree on making *idghām* but differ on whether
idghām should be *tām* or *nāqis*. The author states that the according to the
Roudah, *idghām tām* will be made. The same will apply in the *ṭarīq* of the

³⁵ *Al-Shāṭibīyyah* line 773, 774

³⁶ *Al-Roud al-Nadīr*, explanation of lines 393-395 and 432-435, *Sarīḥ al-Nass* pg. 81, 82

³⁷ *Al-Shāṭibīyyah* line 284. The remaining *qurrā`* including Hafṣ will make *idghām*.

Shāṭibiyyah. Makkī ibn Abī Tālīb and Abū Bakr ibn Mihrān will allow *idghām nāqis* also.³⁸

It should be remembered that *idghām nāqis* will not be allowed for Hafṣ at all since Makkī and Ibn Mihrān are not counted amongst the *turuq* of Hafṣ.³⁹

(11) وَبَلْ رَانَ مَنْ رَاقٍ وَ مَرَقَدْنَا كَذَا لَهُ عَوْجًا لَا سَكْتًا فِي الْأَرْبَعِ الْعُرِّ

TRANSLATION

11. There is no *sakt* (via this *tariq*) in the four luminous (places) namely, بل ران (*Al-Mutaffifin*), من راق (*Al-Qiyamah*), مرقدنا (*Yāsīn*) and عوجا (*Kahf*)

VOCABULARY

الرَّانُ — literally means shining, bright or luminous. It describes the four *sakts* for Hafṣ 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 lafṭhī*. This verse elaborates upon *sakt ma'nawī*. As *sakt lafṭhī* is made to protect the pronunciation, *sakt ma'nawī* is made to protect the meaning. It is only found in the narration of Hafṣ in four places:

- 1) بَلْ * رَانَ in *Sūrah al-Mutaffifin*
- 2) مَنْ * رَاقٍ in *Sūrah al-Qiyamah*
- 3) هَذَا * مَرَقَدْنَا in *Sūrah Yāsīn*
- 4) عَوْجًا * قِيمًا in *Sūrah al-Kahf*

³⁸ *Al-Roud al-Nadīr*, 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'nawī will be made via the *tarīq* of the *Shāṭibīyyah* and according to the *Roudah*, no *sakt* is mentioned in these four places. *Imām Shāṭibī* states:

وَسَكَنَةُ حَفْصٍ دُونَ قَطْعِ لَطِيْمَةً * عَلَى أَلِفِ التَّنْوِينِ فِي عَوْجًا بَلَا
وَفِي نُونٍ مِنْ رَاقٍ وَمَرْقِدَنَا وَلَا * مِ بَلِّ رَانَ وَالْبَاقُونَ لَأَسَكَّتْ مُوَصَّلًا

And the slight *sakt* of Hafṣ without stopping (recitation) upon the *alif* of the *tanwīn* in عَوْجًا , the *nūn* of رَاقٍ and مَرْقِدَنَا , with the *lām* of بَلِّ رَانَ . No *sakt* is transmitted by the remaining (*qurrā*).⁴⁰

Sakt lafṭhī will be treated as *wasl* and *sakt ma'nawī* will be treated as *waqf*. This means that when making *sakt* on مَرِيضًا أَوْ the *tanwīn* will be read same as when making *wasl*. When making *sakt* on قِيَمًا * عَوْجًا the *tanwīn* will not be read as in *wasl* but *sakt* will be made as when stopping on the word; the *alif* of عَوْجًا will thus be read. Hence the rule that *sakt lafṭhī* follows the rule of *wasl* 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 lafṭhī* and *basmalah* is not read between the two *sūrahs*, like Hamzah, then when joining *Sūrah al-Qāri'ah* to *Sūrah al-Takāthur* (نَارٌ حَامِيَةٌ * أَلْهَاكُمُ التَّكَاثُرُ) the *tanwīn* will be read. And if reciting a *qirā'ah* which does not make *sakt lafṭhī*, 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*.⁴¹

⁴⁰ *Al-Shāṭibīyyah* line 830, 831

⁴¹ The *sakts* being divided into *lafṭhī* and *ma'nawī* 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 maqāṭa'āt* in the *qirā'ah* of *Abū Ja'far*.

(12) وَ عَنْهُ سُقُوطُ الْمَدِّ فِي عَيْنٍ وَارِدٌ وَ تَفْخِيمٌ رَا فِرْقٍ لَدَيَّ آيَةِ الْبَحْرِ

TRANSLATION

12. And from him (ie. Hafṣ via this *tariq*) it is necessary to shorten the *madd* in the letter عين. And (it is also necessary) to apply *tafkhīm* to the راء of the word فرق (appearing) in the verse `of the ocean`

EXPLANATION

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

... * وَ فِي عَيْنِ الْوَجْهَانِ وَالطُّوْلُ فَضْلًا

And in the ‘ain (there are) two ways, whilst *tūl* is preferred.⁴²

The *āyah* of *baḥr* refers to the verse اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ in *Sūrah Shu‘arā*⁴³. According to the *Shāṭibiyah* the *rā*’ of فِرْقٍ can be read with *tafkhīm* and *tarqīq*. *Imām Shāṭibī* states:

... وَ خُلْفُهُمْ * بِفِرْقٍ جَرَى بَيْنَ الْمَسَائِخِ سَلْسَلًا

And their difference in فِرْقٍ has remained between *shuyūkh* with ongoing continuity.⁴⁴

From the *Roudah* only *tafkhīm* will be allowed.

(13) وَ آتَانِ نَمْلٍ فَاحْذِفِ الْيَاءَ وَاقِفًا كَذَا الْأَلْفِ احْذِفِ مِنْ سَلَّاسِلٍ بِالذَّهْرِ

TRANSLATION

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

⁴² *Al-Shāṭibiyah*, line 177

⁴³ Verse 63

⁴⁴ *Al-Shāṭibiyah*, line 351

الف at the end of the word سلاسا in *Sūrah al-Dahr* (when stopping on it).

VOCABULARY

أَحَدَفَ – to leave or drop something.

EXPLANATION

In *فَمَاءَاتَانِ* 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* (فَمَاءَاتَانِي), and others stop making the *nūn sākin* (فَمَاءَاتَانُ). The *Shāṭibiyyah* allows both. According to the *Roudah*, *waqf* will only be allowed by dropping the *yā' sākinah* and making the *nūn sākin*. *Imām Shāṭibī* says:

وَفِي النَّعْلِ أَتَانِي وَيُفْتَحُ عَنْ أُولِي * جَمِيَّ وَخِلَافُ الْوَقْفِ بَيْنَ حُلِّيِّ عَلَا

And in *أَتَانِي* of (*Sūrah*) *al-Naml* Hafs, Warsh and Abū 'Amr will read (the *yā'*) with a *fathah* (during *wasl*), and there is difference of opinion during *waqf* between Abū 'Amr and Hafs.⁴⁵

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

سَلَّاسِلَ نَوْنٌ إِذْ رَوَوْا صَرَفَهُ لَنَا * وَيَالْقَصْرِ قِفْ مِنْ عَن هُدَىٰ خُلْفُهُمْ . . .

Read *سَلَّاسِلَ* with a *tanwīn* for Nāfi', Kisā'ī, Shu'bah and Hishām, and stop with *qasr* (without the *alif*) for Ibn Dhakwān, Hafs and Bazzī with an option (of stopping with the *alif* also).⁴⁶

⁴⁵ *Al-Shāṭibiyyah*, line 429

⁴⁶ *Al-Shāṭibiyyah*, line 1093

- (14) وَبِالسَّيْنِ لَا بِالصَّادِ أَمْ هُمُ الْمُصَيِّرُونَ طَرُونًا وَبِالْوَجْهِينِ فِي فَرْدِهِ التَّكْرِ
 (15) وَفِي يَبْصُطُ الْأُولَى وَفِي الْخَلْقِ بَصْطَةً وَيَاسِينَ نُونٍ ضَعْفٍ رُومٍ كَذَا أَجْرٍ

TRANSLATION

14. And with a سين not with a صاد recite the word المصيطرون and with two options (سين or صاد recite) its singular and indefinite form (ie. مصيطر in *Sūrah al-Ghāshiyah*)
15. Likewise (the reciter has the option of سين or صاد) in the first يبسط and in the word بصطة. The reciter also has two options in the nūn of يس and نون (that of *Sūrah al-Qalam*) and (in the) word ضعف of *Sūrah al-Rūm*

VOCABULARY

فَرْدَهُ — means single or alone. Refers to المصيطرون of *Sūrah al-Tūr* when it appears in its singular form i.e. بمصيطر which is in *Sūrah al-Ghāshiyah*.

التَّكْرِ — means indefinite.

الْوَجْهِينِ — 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 المصيطرون of *Sūrah al-Tūr* should be read with a *sād* (ص) from the *tariq* of the *Roudah*. The *Shāṭibiyah* will allow it to be read with a *sād* (ص) and a *sīn* (س). *Imām Shāṭibī* says:

... وَالْمُسُّ * يُطْرُونَ لِسَانَ عَابٍ بِالْخَلْفِ زُمَّلًا

And المصيطرون (with a *sīn*) for Hishām and Hafs, with an option (for Hafs).⁴⁷

⁴⁷ *Al-Shāṭibiyah*, line 1048

Thereafter the author says that in مُصَيِّطٍ which he refers to as فَرَدَّ التُّكْرِ it can be read in two ways; with a *sād* or a *sīn* according to the *tarīq* of the *Roudah*. The *Shātibīyyah* will only allow it to be read with a *sād*. *Imām Shātibī* states:

... * مُصَيِّطٍ اِشْمُمُ ضَاعَ وَالْخَلْفُ قُلًّا
وَبِالسَّيْنِ لَدُوا ... *

Make *ishmām* in مُصَيِّطٍ for Khalaf (without an option) and for Khallād with an option, while Hishām reads with a *sīn*.⁴⁸

In the next line he explains further that in يَيْصُطُ in *Sūrah al-Baqarah* and فِي فِي الْخَلْقِ بَصْطَةً in *Sūrah al-A'raf*, two ways are also allowed via the *tarīq* of the *Roudah*; a *sād* or a *sīn*. The *Shātibīyyah* will only permit it to be read with a *sīn* in both these words. *Imām Shātibī* states:

... * وَيَيْصُطُ عَنْهُمْ غَيْرَ قَبْلِ اعْتَلَا
وَبِالسَّيْنِ بَاتِيهِمْ وَفِي الْخَلْقِ بَصْطَةً ... *

And وَيَيْصُطُ (with a *sād*) from these *qurrā`* (Shu'bah, Ibn Kathīr, Nāfi' and Kisā'ī) besides Qumbul, and with a *sīn* for the remaining *qurrā`* as well as in فِي الْخَلْقِ بَصْطَةً.⁴⁹

In يُس and ن, two ways are also allowed. It can be joined to what follows it with *idghām* or it could be read with *ith-hār* according to the *Roudah*. The *Shātibīyyah* will only allow *ith-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 يُس and ن, both *turuq* will make *ith-hār*.

⁴⁸ *Al-Shātibīyyah*, line 1109

⁴⁹ *Al-Shātibīyyah*, line 514, 515. The remaining *qurrā`* will include Hafṣ.

Imām Shāṭibī states:

وَيَاسِينَ أَظْهَرُ عَنْ فَتَى حَقَّهُ بَدَا * وَنُونَ وَفِيهِ الْخُلْفَ عَنْ وَرْشِهِمْ خَلَا

And make *ith-hār* in يَس and ن for Hafṣ, Hamzah, Ibn Kathīr, Abū ‘Amr and Qālūn whilst there is an option from Warsh (in the latter).⁵⁰

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 ضَعْف appears three times. The *dād* (ض) can be read with a *fathah* or a *dammah*. This will be according to the *Roudah* and the *Shāṭibiyyah*. Imām Shāṭibī says:

وَفِي الرُّومِ صِفٌ عَنْ خُلْفٍ فَضِلٍ ... *

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

In line 15 it can be understood that all these words are read in two ways when he says كَذَا أَجْرٌ ; 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) وَلَكِنْ مَعَ الْإِظْهَارِ صَادٌ مُصَيِّرٌ وَفِي بَصْطَةٍ سَيْنٌ كَذَا يَبْصُطُ الْبَكْرُ

(17) وَفَتْحٌ لَدَيَّ ضُعْفٍ عَنِ الْفَيْلِ وَارِدٌ وَبِالْعَكْسِ عَنِ زَرْعَانَ وَ الْكُلُّ عَنِ عَمْرٍو

TRANSLATION

16. But (when reciting) with *ith-hār* (in *Sūrah Yāsīn* and *Sūrah al-Qalam* one should recite with) ص in مصيطر and with a س in (the words) بصطة and بصر (where the word) بكر (is found)

⁵⁰ *Al-Shāṭibiyyah*, line 281

⁵¹ *Al-Shāṭibiyyah*, line 723

17. (likewise when reciting with *ith-hār* one should recite with) *fathah* in the word *ضعف*. (These are all) narrated by al-Fil whilst the opposite is narrated by Zar'ān and both (these methods) are narrated from 'Amr.

VOCABULARY

الْعَكْس – Means the opposite.

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

EXPLANATION

When making *ith-hār* in *يَاسِينَ وَالْقُرْآنِ* and *نُونٌ وَالْقَلَمِ* then *بِمُصَيِّطٍ* has to be read with a *sād*, *يَيُّصُطُ* and *بِصُطَّةً* has to be read with a *sīn* while the *dād* of *ضعف* has to be read with a *fathah*. This is all narrated from Fil.

The opposite is narrated from Zar'ān; he will make *idghām* in *يَاسِينَ وَالْقُرْآنِ* and *نُونٌ وَالْقَلَمِ*. Whilst making *idghām* he will read *بِمُصَيِّطٍ* with a *sīn*, *يَيُّصُطُ* and *بِصُطَّةً* with a *sād* and *ضعف* with a *dammah*.

Fil and Zar'ān both narrate these differences from 'Amr ibn al-Sabbāh who in turn narrate from Hafs.

(18) وَأَهْدِي صَلَاتِي فِي الْخِتَامِ مُسَلِّمًا عَلَيَّ خِتَامِ الرُّسُلِ الْهُدَاةِ إِلَيَّ الْبِرِّ
(19) وَءَالَ وَصَحْبٍ كُلَّمَا 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, (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

أَهْدِيْ — to present something as a gift, send.

الْهُدَاةُ — those who lead or guide.

الْبِرُّ — 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 'Aṭiyyah Salāmah. Thereafter he left for the Tallin where he read the narration of Hafṣ, the *sab'ah* and *'asharah qirā`āt* via the *ṭariq* 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-Juraisī al-Kabīr.

Sheikh 'Āmir later travelled to Cairo where he read the *'asharah qirā`āt* to Sheikh 'Abd al-Raḥmān Subaiyyī', a direct student of Hasan al-Juraisī 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 Sheikh Subaiyyī's student, 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 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-Sultān al-Hanafī
- The Sheikh of maqra` al-Imām al-Shāfi'i
- 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

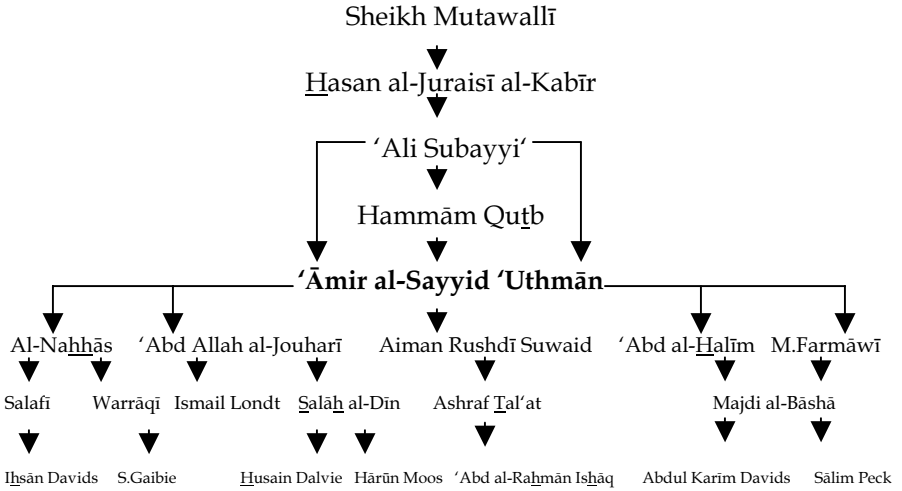
- Maḥmūd Khalīl Ḥuḡri
- Mustafā Ismā'īl
- Kāmil Yūsuf Baḥtīmī
- 'Abd al-Bāṣit 'Abd al-Samad
- Aiman Rushdī Suwaid
- Muḥammad Tamīm al-Zu'bī
- Muḥammad Sālim Muḥaisin
- 'Abd al-Raḥmān Ḥudhaifi, previous Imam of the mosque of the Prophet ﷺ
- 'Abd Allah al-Jouhari al-Sayed

His Literary Works

- *Fath al-Qadīr*
- *Nathm Tanqīh Fath al-Karīm* (co-authored with Sheikh Ibrāhīm Shaḥhāth and 'Abd al-'Azīz al-Zayyāt)
- *Risālah* on the *riwāyah* of Ruwais via the *tariq* of Ibn Mihrān
- Editor of *Latā'if al-Ishārāt* of al-Qastallānī
- *Kaifa Yutlā al-Qur`ān al-Karīm*

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

Sheikh 'Āmir's *sanad* to Sheikh Mutawallī⁵² and our links to him:⁵³



⁵² The rest of the *sanad* can be checked on page 18.

⁵³ Many have read the *tariq* of the *Roudah* but with varying *sanads*. Only those in South Africa who are linked to Sheikh 'Āmir are mentioned, though there are others who do have *ijazah* 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'il Ishāq.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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) حَمِدْتُ إِلَهِي مَعَ صَلَاتِي مُسَلِّمًا عَلَى الْمُصْطَفَى وَالْآلِ وَالصَّحْبِ وَالْوَلَا

VOCABULARY

حَمِدْتُ - 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

الْآلِ - the family

الصَّحْبِ - the Companions (of the Prophet ﷺ)

الْوَلَا - 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:

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 Sahābah and those who follow (وَالْوَالَى).

(2) وَبَعْدُ فَخُذْ مَا جَاءَ عَنْ حَفْصِ عَاصِمٍ لَدَى رَوْضَةِ لَابِنِ الْمُعَدَّلِ تُحْتَلَى

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

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

تُحْتَلَى – which is clear

EXPLANATION

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

(3) فَاقْصِرْ لِمَفْصُولٍ كَعَيْنٍ وَوَسْطِنُ لِمُتَّصِلٍ أَبَدِلْ كَالآنَ تُقْبَلَا

VOCABULARY

فَاقْصِرْ – so make *qasr*

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

كَعَيْنٍ – as in the ‘*ain* (ع). Refers to the ‘*ain* which appears at the beginning of *Sūrah Maryam* (كَهَيْعَصَ) and *Sūrah Shūrā* (عَسَىٰ (*).
(حَمَّ (*).)

وَوَسْطِنُ – and make *tawassut*

لِمُتَّصِلٍ – referring to *madd muttasil*

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

الآنَ - as in the example

تُقْبَلًا - which has been accepted

EXPLANATION⁵⁴

The author explains four matters in this line:

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

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

2) The duration of the 'ain in (كَهَيْصَ) and (حَمَ*) (عَسَقَ), which will be the same like *madd munfaṣil* i.e. *qasr*.

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

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

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

4) *Ibdal* will be made in the words ءَالْتَنَ , ءَالذَّكْرَيْنِ and ءَاللّٰهُ.

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

(4) وَيَلْهَتْ يَادْغَامٍ كَبَا رَكْبٍ وَأَتْمَمْنَ بِنَخْلُقْمَ فِي الْمُرْسَلَاتِ تَنْزَلًا

VOCABULARY

وَيَلْهَتْ ذَلِكَ - found in *Sūrah Anfāl*

يَادْغَامٍ - will be recited with *idghām*

رَكْبٍ مَعْنَا - of *Sūrah Hūd*

وَأَتْمَمْنَ - complete. Indicating that *idghām tāṃ* (complete *idghām*) should be made instead of *idghām nāqis* (incomplete *idghām*).

⁵⁴ Sheikh 'Amir does not discuss any rules regarding the *basmalah* as done by Sheikh Samannūdi in his poem. He does not discuss *madd al-ta'ṭhīm* either as deliberated by Samannūdi.

بِنَخْلُقُكُمْ - refers to أَلَمْ نَخْلُقْكُمْ (in *Sūrah Mursalāt*)

فِي - in

الْمُرْسَلَاتِ - *Sūrah Mursalāt*

تَنْزِيلًا - sent down i.e. *Sūrah Mursalāt*

EXPLANATION

In this line those words in which *ith-hār* and *idghām* are made are discussed. Three words are mentioned in this verse viz. اِرْكَبْ مَعَنَا , يَلْهَيْتَ ذَلِكَ and أَلَمْ نَخْلُقْكُمْ; in all three *idghām* will be made.

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

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

(5) وَتُونَ يَاطْهَارٍ كَيَاسِينَ قَدْ رَوَى وَدَعْ غُنَّةً فِي اللَّامِ وَالرَّاءِ تَجْمُلًا

VOCABULARY

وتون - the *nūn* refers to ن at the start of *Sūrah Qalam*

ياطهار - will be read with *idghām*

كياسين - as in يس , at the start of *Sūrah Yāsīn*

قد - verily

روى - transmitted, narrated

ودع - and leave (don't make)

غنّة - nasal sound

تجملاً - to be beautiful, appropriate

EXPLANATION

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

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

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

(6) وَلَا سَكْتٌ قَبْلَ الْهَمْزِ كَلَارْبَعِ اعْلَمَنَّ وَأَشْمَمَ بِتَأْمَنَّا بِيُوسُفَ أَنْزَلَ

VOCABULARY

لَا – no

سَكْتٌ – *sakt/saktah*

قَبْلَ – before

الْهَمْزِ – the (letter) *hamzah*

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

اعْلَمَنَّ – know (this) well

وَأَشْمَمَ – make *ishmām*. *Ishmām* means to give an indication towards the *harakah* of the *ḍammah*.

تَأْمَنَّا – in *tā`manna* (of *Sūrah Yūsuf*)

بِیُوسُفَ – in *Sūrah Yūsuf*

أَنْزَلَ – has been sent down (revealed)

EXPLANATION

No *sakt* will be made for Hafṣ on a proper *sākin* before *hamzah* for Hafṣ as commonly found in the *qirā`ah* of Hamzah e.g. مَرِيضًا أَوْ، وَالْأَرْضَ، شَيْئًا، قُرْعَانَ . Similarly, the *ṭarīq* of the *Shāṭibiyah* will also not allow this type of *sakt*.

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

- 1) عَوْجًا * قِيمًا in *Sūrah al-Kahf*
- 2) مَرْقَدَنَا * هَذَا in *Sūrah Yāsīn*
- 3) مَنْ * رَاق in *Sūrah al-Qiyāmah*
- 4) بَلْ * رَانَ in *Sūrah al-Muṭaffifīn*

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

(7) وَبَسْطَةَ أَعْرَافٍ كَيْبَسْتُ مُسَيِّطِرُونَ نَ سَيْنٌ فِي الثَّلَاثَةِ ثَقْبَلًا

VOCABULARY

وَبَسْطَةَ – refers to فِي الْخَلْقِ بَسْطَةَ in *Sūrah A'rāf*

أَعْرَافٍ – in *Sūrah A'rāf*

كَيْبَسْتُ – as in the word وَيَسْطُ of *Sūrah Baqarah*

مُسَيِّطِرُونَ – الْمُصَيِّطِرُونَ of *Sūrah Tūr*

الثَّلَاثَةِ – the three

EXPLANATION

Via the *Roudah* a *sīn* will be read in بَسْطَةَ , وَيَسْطُ and الْمُصَيِّطِرُونَ .

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

(8) وَفِي هَلْ أَتَاكَ الصَّادُ فِي بِمُصَيِّطِرٍ وَ دَعَّ وَجْهَهُ تَكْبِيرٍ وَ كُنْ مُتَأَمِّلًا

VOCABULARY

هَلْ أَتَاكَ – refers to *Sūrah Ghāshiyah*

وَجْهَهُ – way, method

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

كُنْ – be

مُتَأَمِّلًا – someone who is aware, attentive

EXPLANATION

Be aware that via the *ṭarīq* of the *Roudah* a *sād* will be read in بِمُصَيِّطِرٍ and no *tabkīr* (recitating of اللَّهُ أَكْبَرُ) will be made between two *sūrahs* after *Sūrah Duhā*.

The *Shāṭibiyyah* will read the same.

(9) وَفَرَّقِ بِتَفْخِيمٍ وَأَتَانَ فَاحْذَفْنُ بِنَمْلِ لَدَى وَقْفٍ كَذَلِكَ سَلَّاسِلًا

VOCABULARY

فَرَّقِ – in the word

بِتَفْخِيمٍ – with *tafkhīm*

وَأَتَانَ – in the word (of *Sūrah Naml*)

فَاحْذَفْنُ – so drop i.e. do not read

بِنَمْلِ – in *Sūrah Naml*

كَذَلِكَ – similarly

سَلَّاسِلًا – in the word of *Sūrah Dahr*

EXPLANATION

In *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 *فَمَا أَتَانِ* of *Sūrah Naml* the *yā`* will not be read.

Similarly, whilst stopping on *سَلَّاسِلًا* of *Sūrah al-Dahr* the *alif* will not be read.

Via the *Shāṭibiyyah waqf* can be made with the *yā`* (فَمَا أَتَانِي) or without it (فَمَا أَتَانَ). In *سَلَّاسِلًا waqf* can be made with the *alif* (سَلَّاسِلًا) or without it (سَلَّاسِلٌ).

(10) وَيَفْتَحِ فِي ضَعْفٍ وَضَعْفًا بَرُومِهَا وَذَا مِنْ طَرِيقِ الْفَيْلِ عَنْهُ تَنْقَلًا

VOCABULARY

وَيَفْتَحِ – means read with a *fatḥah*

بَرُومِهَا – Its (these examples in) *Sūrah Rūm*

وَذَا – short for هَذَا

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

تَنْقَلًا – transmit

EXPLANATION

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 **ضعف** appears three times. The **dād** (ض) can be read with a *fathḥah* from the *Roudḥah*. 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) **وَضُمُّ لَدَى زَرْعَانَ فِي الرُّومِ يَأْتِي** **و"ن" (نُونٌ) يَادْغَامٍ كِيَاسِينَ تَعْتَلَى**

VOCABULARY

وَضُمُّ – read with a *dammah*

لَدَى زَرْعَانَ – according to Zar'ān

فِي الرُّومِ – in *Sūrah Rūm*

يَأْتِي – o lad, student

و"ن" (نُونٌ) – referring to the start of *Sūrah Qalam*

تَعْتَلَى – which is high

EXPLANATION

The **dād** in **ضعف** and **ضعفاً** of *Sūrah Rūm* will be read with a *dammah*.

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

In **يس** and **ن idghām** will be made.

(12) **وَبَصْطَةَ أَعْرَافٍ وَيَبْسُطُ بَصَادِهِ** **وَفِي الطُّورِ سِينٌ مَعَ مُسَيِّطِرٍ نُزْلًا**

VOCABULARY

وَبَصْطَةَ أَعْرَافٍ – the word **بَصْطَةَ** of *Sūrah A'rāf*

وَيَبْسُطُ – the word **يَبْسُطُ** of *Sūrah Baqarah*

وَفِي الطُّورِ – in *Sūrah Tūr*. Refers to the word **المُصَيِّطِرُونَ**

مُصَيِّرٌ - مُسَيِّرٌ which is found in *Sūrah Ghāshiyah*
نَزَلَ - has been sent down/revealed

EXPLANATION

Both بَصَطَةٌ and وَيَسْطُ will be read with a *sād*. In الْمُصَيِّرُونَ and مُصَيِّرٌ a *sīm* will be read.

(13) وَأَهْدِي صَلَاتِي مَعَ سَلَامِي تَحِيَّةً إِلَى الْمُصْطَفَى الْمُهْدَى إِلَى النَّاسِ مُرْسَلًا

VOCABULARY

أَهْدِي - 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

EXPLANATION

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.

(14) وَآلٍ وَأَصْحَابٍ كِرَامٍ آئِمَّةٍ صَلَاةً تَبَارِي الرِّيحِ مَسْكًا وَمَنْدَلًا

VOCABULARY

وَآلٍ - the family

وَأَصْحَابٍ - the companions

آئِمَّةٍ - leaders

تَبَارِي - in context of the verse it would mean to spread, fill

الرِّيحِ - winds, air

مِسْكًا - musk

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

EXPLANATION

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

Text of Sheikh Samannūdi (Bahjah al-Luhhāth)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- (1) لَكَ الْحَمْدُ يَا مَوْلَايَ فِي السَّرِّ وَالْجَهْرِ عَلَيَّ نِعْمَةَ الْقُرْآنِ يَسَّرْتَ لِلذِّكْرِ
- (2) وَظَلَّ هُدًى لِلنَّاسِ مِنْ كُلِّ ظُلْمَةٍ دَلَّائِلُهُ غُرٌّ وَسَامِيَةٌ الْقَدْرِ
- (3) وَصَلَيْتُ تَعْظِيمًا وَسَلَّمْتُ سَرْمَدًا عَلَيَّ الْمُصْطَفَى وَالْأَلِ مَعَ صَاحِبِهِ الزُّهْرِي
- (4) وَبَعْدُ فَهَذَا مَا رَوَاهُ مُعَدَّلٌ بِرَوْضَتِهِ الْفَيْحَاءِ مِنْ طَيْبِ النَّشْرِ
- (5) بِإِسْنَادِهِ عَنِ حَفْصِ الْحَيْرِ مَنْ تَلَا عَلَيَّ عَاصِمٍ وَهُوَ الْمُكَنِّي أَبُو بَكْرٍ
- (6) فَفِي الْبَدءِ بِالْأَجْزَاءِ لَيْسَ مَخَيَّرًا لِبِسْمَلَةٍ بَلْ لِتَبْرُكٍ مُسْتَقْرِي
- (7) وَمُتَّصِلًا وَسَطًا وَمَا انْفَصَلَ أَقْصَرًا وَلَا سَكَتٌ قَبْلَ الْهَمْزِ مِنْ طُرُقِ الْقَصْرِ
- (8) وَمَا مَدَّ لِلتَّعْظِيمِ مِنْهَا وَلَمْ يَجِي بِسَهَا وَجْهٌ تَكْبِيرٍ وَلَا غَنَّةٌ تَسْرِي
- (9) وَفِي مَوْضِعِيءِ الْآلَاءِ الذِّكْرَيْنِ مَعَ ءِ اللَّهِ أَبْدَلَهَا مَعَ الْمَدِّ ذِي الْوَفْرِ
- (10) وَأَشْمِمْ بِتَأْمَنًا وَيَلْهَثُ فَأَدْغَمًا مَعَ اِزْكَبَ وَنَخْلَقُكُمْ أَتَمَّ وَلَا تُزْر
- (11) وَيَلْ رَانَ مَنْ رَاقٍ وَمَرَقْدِنَا كَذَا لَهُ عَوَجًا لَا سَكَتٌ فِي الْأَرْبَعِ الْغُرِّ
- (12) وَعَنْهُ سُقُوطُ الْمَدِّ فِي عَيْنٍ وَارِدٌ وَتَفْخِيمٌ رَا فِرْقٍ لَدِي ءَايَةِ الْبَحْرِ
- (13) وَءَاتَانِ نَمْلٍ فَاحْذِفِ الْيَاءَ وَأَقْفًا كَذَا الْأَلْفِ احْذِفِ مِنْ سَلَايِلِ بِالذَّهْرِ
- (14) وَبِالسَّيْنِ لَا بِالصَّادِ أَمْ هُمُ الْمُصَيِّ طُرُونٌ وَبِالْوَجْهَيْنِ فِي فَرْدِهِ النُّكْرِ
- (15) وَفِي يَبْصُطُ الْأُولَى وَفِي الْخَلْقِ بَصْطَةٌ وَيَاسِينَ نُونٍ ضَعْفٌ رُومٍ كَذَا أَجْرٍ
- (16) وَلَكِنْ مَعَ الْإِظْهَارِ صَادٌ مُصَيِّطٌ وَفِي بَصْطَةٍ سَيْنٌ كَذَا يَبْصُطُ الْبِكْرِ
- (17) وَفَتْحٌ لَدِي ضَعْفٍ عَنِ الْفَيْلِ وَارِدٌ وَبِالْعَكْسِ عَنِ زَرْعَانَ وَالْكُلِّ عَنِ عَمْرُو
- (18) وَأُهْدِي صَلَاتِي فِي الْخِتَامِ مُسَلَّمًا عَلَيَّ خِتَامِ الرُّسُلِ الْهُدَاةِ إِلَيَّ الْبِرِّ
- (19) وَءَالٍ وَصَحْبٍ كُلَّمَا قَالَ قَائِلٌ لَكَ الْحَمْدُ يَا مَوْلَايَ فِي السَّرِّ وَالْجَهْرِ

Text of Sheikh 'Āmir

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- (1) حَمَدْتُ إِلَهِي مَعَ صَلَاتِي مُسَلِّمًا عَلَى الْمُصْطَفَى وَالْأَلِّ وَالصَّحْبِ وَالْوَالِيَّ
- (2) وَبَعْدُ فَخُدُّ مَا جَاءَ عَنْ حَفْصِ عَاصِمٍ لَدَى رَوْضَةِ لَابْنِ الْمُعَدَّلِ تُجْتَلَى
- (3) فَقَصَّرَ لِمَفْضُولِ كَعِينٍ وَوَسَّطَنَ لِمُتَّصِلِ أَبْدَلٍ كَالآنِ تُقْبَلَا
- (4) وَيَلْهَتْ بِإِدْغَامِ كَبَارِكٍ وَأَتَمَّنَ بِنَخْلُقُمْ فِي الْمُرْسَلَاتِ تَنْزَلَا
- (5) وَنُونٍ بِإِظْهَارِ كَيَاسِينَ قَدْ رَوَى وَدَعَّ غُنَّةً فِي السَّلَامِ وَالرَّاءِ تَجْمَلَا
- (6) وَلَا سَكَتَ قَبْلَ الْهَمْزِ كَلَازِمِ اعْلَمَنَّ وَأَشْمَمَ بِتَأْمَنًا بِيُوسُفَ أَنْزَلَا
- (7) وَبَسْطَةَ أَعْرَافٍ كَيْسُطُ مُسَيِّطُرُو نَ سَيْنٍ فِي الثَّلَاثَةِ تُقْبَلَا
- (8) وَفِي هَلْ أَتَاكَ الصَّادُ فِي بِمُصَيِّطِرٍ وَدَعَّ وَجْهَ تَكْبِيرٍ وَكُنْ مُتَأَمَّلَا
- (9) وَفَرِقَ بِتَفْخِيمٍ وَأَتَانَ فَاخْذِفَنَّ بِنَمْلِ لَدَى وَقْفٍ كَذَلِكَ سَلَا سَلَا
- (10) وَيَفْتَحَ فِي صَعْفٍ وَصَعْفًا بِرُومِهَا وَذَا مِنْ طَرِيقِ الْفَيْلِ عَنْهُ تَنْقَلَا
- (11) وَضَمَّ لَدَى زَرْعَانِ فِي الرُّومِ يَافَتَى وَنَ (نُونٍ) بِإِدْغَامِ كَيَاسِينَ تُعْتَلَى
- (12) وَبَسْطَةَ أَعْرَافٍ وَيَبْسُطُ بِصَادِهِ وَفِي الطُّورِ سَيْنٌ مَعَ مُسَيِّطِرٍ نُزَلَا
- (13) وَأَهْدِي صَلَاتِي مَعَ سَلَامِي تَحِيَّةً إِلَى الْمُصْطَفَى الْمُهْدَى إِلَى النَّاسِ مُرْسَلَا
- (14) وَالْأَلِّ وَأَصْحَابِ كِرَامِ أَيْمَةَ صَلَاةِ تُبَارِي الرَّبِّجِ مَسْكَاً وَمَنْدَلَا

Differences Between Shātibiyah And Roudah

	Difference	Shātibiyah	Roudah	
			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 (تبركاً)	
2	Takbīr	No Takbīr	No Takbīr	
3	Madd Muttaşil	4/5 ḥarakāt	4 ḥarakāt	
4	Madd Munfaşil	4/5 ḥarakāt	Qasr (2 ḥarakāt)	
5	Ghunnah in lām and rā`	No ghunnah	No ghunnah	
6	بِصْطٍ - Baqarah	س	س	ص
7	بِصْطَةٍ - A'rāf	س	س	ص
8	تُورٍ - الْمُصْطَبِرُونَ	س / ص	س	س
9	بِصْطٍ - Ghāshiyah	ص	ص	س
10	عَاللّٰهُ / عَالذّٰكِرِيْنَ / عَالنَّانَ	Tashil/Ibdāl	Ibdāl	
11	4 sakt	Sakt	No sakt	
12	Sakt before hamzah	No sakt	No sakt	
13	ارْكَبْ مَعَنَا	Idghām	Idghām	
14	يَلْهَيْتَ ذَلِكَ	Idghām	Idghām	
15	أَلَمْ تَخْلُقْكُمْ	Idghām Tām	Idghām Tām	
16	مَالِيَهُ هَلَكَ	Idghām/Sakt	Idghām/Sakt	
17	'ain (عَيْنِ)	Tūl/Tawassuṭ	Qasr (2 ḥarakāt)	
18	ن / يس	Ith-hār	Ith-hār	Idghām
19	تَأْمَنَّا	Ishmām/Roum	Ishmām	
20	فَرَّقَ	Tafkhīm/Tarqīq	Tafkhīm	
21	ضَعُفًا / ضَعُفٍ	Fathah/Dammah	Fathah	Dammah
22	فَمَاءَ آتَانِي اللّٰهُ	Stops with or without the yā`	Stops without the yā`	
23	سَلَّاسِلًا	Stops with or without the alif	Stops without the alif	

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