



# Who's Who

*A Guide on Tajwid Texts, their Authors and Sanads*

By  
M. Saleem Gaibie

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A guide on Tajwīd Texts, their authors  
and sanads



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## INTRODUCTION

This booklet outlines the texts to be covered in a Tajwīd workshop under the auspices of Sheikh ‘Abd Allah ibn Ṣāliḥ ibn Muḥammad al-‘Ubayd. The Tuḥfah of Jamzūrī and the Jazariyyah are very well known. Via the perusal of this booklet, it becomes clear that there are many other books compiled on Tajwīd.

It presents the names of 15 texts, briefly mentions what each text is about, in addition to biographical sketches of the authors. Two pages are allocated for the information on each text so that the brevity is easily grasped by the reader; except for the last two texts which have three pages each.

The unique feature of this booklet is that at the end of each text it presents the sanad (transmission link) of Sheikh al-‘Ubayd to the author of the text. Important names like that of Ibn al-Jazarī and Ibn Ḥajar al-‘Asqalānī are underlined in the sanad sections.

All dates presented in this booklet are according to the hijrī calendar.

I pray that all present in the workshop realise that they will ultimately be linked to these greats of the Qur’ān mentioned in this booklet. Make an effort to study their books and their lifeworks.

M. Saleem Gaibie

## SYSTEM OF TRANSLITERATION

| Nr | Arabic | English | Nr | Arabic | English |
|----|--------|---------|----|--------|---------|
| 1  | أ      | ʾ       | 17 | ظ      | ṭh      |
| 2  | ب      | b       | 18 | ع      | ʿ       |
| 3  | ت      | t       | 19 | غ      | gh      |
| 4  | ث      | th      | 20 | ف      | f       |
| 5  | ج      | j       | 21 | ق      | q       |
| 6  | ح      | ḥ       | 22 | ك      | k       |
| 7  | خ      | kh      | 23 | ل      | l       |
| 8  | د      | d       | 24 | م      | m       |
| 9  | ذ      | dh      | 25 | ن      | n       |
| 10 | ر      | r       | 26 | ه      | h       |
| 11 | ز      | z       | 27 | و      | w       |
| 12 | س      | s       | 28 | ي      | y       |
| 13 | ش      | sh      | 29 | آ      | ā       |
| 14 | ص      | ṣ       | 30 | إِ     | ī       |
| 15 | ض      | ḍ       | 31 | ؤ      | ū       |
| 16 | ط      | ṭ       | 32 | أَيَّ  | ay      |
|    |        |         | 33 | أَوْ   | aw      |

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


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

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

## THE KHĀQĀNIYYAH

This text comprises 51 lines and was written towards the end of the second hijrī century. This is the first text written in the science of Tajwīd. Considering that it was the first book ever written on Tajwīd, it lacks many of the technical terms currently used in the science since these terms were developed later. Unlike other texts of Tajwīd that have names – the *Tuḥfat al-Atfāl*, *al-Salsabil al-Shāfi* etc – this text does not have a specific name. It is therefore referred to as the *Khāqāniyyah*, after its author, Abū Muzāḥim al-Khāqānī. It is also referred to as the *Rā'iyyah* of Khāqānī because every verse ends with the letter “*rā*”.

**Author:** Abū Muzāḥim Mūsā al-Khāqānī (238 – 325).

He grew up in Baghdad, which was regarded as the centre of knowledge and learning during that period. Due to his brother being an advisor to the caliphate, the author was privileged to stay in the comfort and luxury provided by the caliphate's household. In spite of being surrounded by these luxuries, Abū Muzāḥim chose a simple lifestyle and dedicated himself to the study and transmission of ḥadīth as well as teaching the Qur'ān. He was an expert in the Arabic language and upheld the Sunnah of the Prophet Muḥammad .

He was an expert in the *Qirā'āt* of al-Kisā'ī, having read it to students of al-Dūrī, the transmitter of al-Kisā'ī.

**Students:**

- Abū Bakr al-Ājurrī.

### **Sanad for this book:**

Sheikh ‘Ubayd transmits it from Tammām al-Rifāwī (1), who transmits from Maḥmūd ‘Uthmān Farrāj (2), from Muḥammad ‘Abd al-Raḥmān al-Khalījī (3), from ‘Abd al-‘Azīz Kuḥayl (4), from ‘Abd al-‘Aṭḥīm al-Dusūqī (5), from ‘Ali al-Ḥaddādī al-Azharī (6), from Ibrāhīm al-‘Ubaydī (7), from ‘Abd al-Raḥmān al-Ujhūrī (8), from Aḥmad al-Baqarī (9), from Muḥammad al-Baqarī (10), from ‘Abd al-Raḥmān al-Yamanī (11), from Shiḥādhah al-Yamanī (12), from Nāṣir al-Dīn al-Ṭablāwī (13), from Zakariyyā al-Anṣārī (14), from Riḍwān al-‘Uqbī (15), from Ibn al-Jazarī (16).

[Alternate *sanad* via traditionists – *muḥaddithīn*] Sheikh ‘Ubayd transmits it from Aḥmad ibn Naṣr al-Nu‘mānī (1), from Ibrāhīm ibn ‘Abd Allah al-Kutbī (2), from al-Wajīh al-Kuzbarī (3), from Ṣāliḥ ibn Muḥammad al-Fullānī (4), from Muḥammad ibn Sinnah al-Fullānī (5), from Muḥammad ibn ‘Abd Allah al-Walātī (6), from Muḥammad Urkmāsh (7), from Ibn Ḥajar al-‘Asqālānī (8), from Ibn al-Jazarī (9), from Abū Ḥafṣ ‘Umar al-Marāghī (10), from al-Fakhr Ibn al-Bukhārī (11), from Abū Bakr Muḥammad (12), from Abū al-‘Alā’ al-Hamadhānī (13), from Abū al-Qāsim al-Razzāz (14), from Abū al-Qāsim ‘Abd al-Malik al-Mu‘addal (15), from Abū Bakr al-Ājurri (16), from the author, Abū Muzāḥim al-Khāqānī.

## ‘UMDAT AL-MUFĪD WA ‘UDDAT AL-MUJĪD FĪ MA‘RIFAT AL-TAJWĪD

This text consists of 64 lines and is more commonly referred to as as the *Nūniyyah* of al-Sakhāwī because every verse ends with a “*nūn*”.

**Author:** Abū al-Ḥasan al-Sakhāwī (558 – 643).<sup>1</sup>

He was born in Sakhā, Egypt, and was an expert in *Qirā’āt*, Tafsīr, Arabic, *Uṣūl*, Fiqh and many other sciences. Al-Sakhāwī was an exceptional scholar and well known for his exemplary character and humility. He occupied himself with nothing else except knowledge and benefiting others. People loved him because he was very approachable, unceremonious and good company. None had more students than al-Sakhāwī. If anyone wanted to recite to him, they would have to wait a long time before the opportunity came. Al-Sakhāwī would be seen riding an animal with two or more students surrounding him and reciting. He would correct each of the students immediately, even if they erred simultaneously. Imam al-Dhahabī deemed this implausible, while others ascribed it to one of the unique gifts given to al-Sakhāwī due to his intimate relationship with Allah.

### Teachers:

- Imam al-Shāṭibī – author of the famous *Shāṭibiyyah*.

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<sup>1</sup> He is also more commonly referred to as ‘Alam al-Dīn al-Sakhāwī and should not be confused with the student of Ibn Ḥajar al-‘Asqalānī whose name is also Abū al-Ḥasan al-Sakhāwī (831 – 902).

- Abū al-Yumn Zayd al-Kindī – he was known for having the highest *sanads* in *Qirā'āt* during his time.
- Abū Ṭāhir al-Silafī – he was a great scholar of ḥadīth. He was known for having high *sanads* in ḥadīth.

#### **Students:**

- Abū Shāmmah – he authored one of the most voluminous commentaries on the *Shāṭibiyyah*, *Ibrāz al-Ma'ānī*.
- Abū Ishāq Ibrāhīm ibn Dāwūd al-ʿAsqalānī – he spent eight years under the tutelage of al-Sakhāwī. He was also one of the teachers of the famous Imam al-Dhahabī.

#### **Written Works:**

- *Fath al-Waṣīd fī Sharḥ al-Qaṣīd* – this was one of the first commentaries written on the *Shāṭibiyyah*.
- *Mutashābihāt al-Kitāb* – this work addresses all similar verses found in the Qur'ān.

#### **Sanad for this book:**

With the previously mentioned link to Ibn al-Jazarī, who read it to Muḥammad al-Ṣafawī, to Aḥmad ibn Sulaymān al-Ba'labakkī, to al-Sakhāwī.

[Alternate *sanad*] with the previously mentioned links to Ibn Ḥajar al-ʿAsqalānī, who transmits it from Abū Ishāq al-Tanūkhī, from 'Alī ibn Yahyā al-Shāṭibī, from al-Sakhāwī.

## AL-WĀḌIḤAH FĪ TAJWĪD AL-FĀTIḤAH<sup>2</sup>

The poem consists of 21 lines in which the author outlines all the Tajwīd rules pertaining to Sūrat al-Fātiḥah. It is also referred to as his *qasīdah ḍaliyyah* because every verse ends with a “*dāl*”.

**Author:** Ibrāhīm ibn ‘Umar al-Ja‘barī (640 – 732).

He was born in Qal‘at Ja‘bār, formerly a prominent hill-top overlooking the Euphrates Valley in Syria. He settled in Hebron (Khalīl), Palestine, and became the Sheikh al-Qurrā’ there, teaching Qur’an for approximately 40 years.

### Teachers:

- Majd al-Dīn ‘Abd al-Salām ibn Taymiyyah – he was the grandfather of the more popular Taqiyy al-Dīn Aḥmad ibn Taymiyyah.

### Students:

- Abū Bakr ibn al-Jundī – he was the teacher of Ibn al-Jazarī.
- Abū al-Ma‘ālī Ibn al-Labbān – he was the teacher of Ibn al-Jazarī.

### Written Works:

He wrote more than 150 books on various sciences, including Tajwīd, *Qirā’āt*, Fiqh and Ḥadīth:

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<sup>2</sup> The author refers to this book as *al-Quyūd al-Wāḍiḥah fī Tajwīd al-Fātiḥah*. See *al-Hibāt al-Haniyyāt fī Muṣannafāt al-Ja‘bariyyāt*.

- *Kanz al-Ma‘ānī Sharḥ Ḥirz al-Amānī* – a commentary on the *Shāṭibiyyah*.

**Sanad for this book:**

With the previously mentioned link to Ibn al-Jazarī, who transmits from Abū al-Ma‘ālī Ibn al-Labbān, from al-Ja‘barī.

[Alternate *sanad*] with the previously mentioned links to Ibn Ḥajar al-‘Asqalānī, who transmits from ‘Ā’ishah al-Maqdisiyyah, from al-Ja‘barī.

## AL-MUQADDIMAT AL-JAZARIYYAH

This poem is also more commonly referred to as the *Muqaddimah* or the *Jazariyyah*. Others refer to it as *al-Muqaddimah fī mā Yajib ‘alā Qāri’ al-Qur’ān an Ya‘lamah*.<sup>3</sup>

It consists of 107 lines written by the author, supplemented with two additional lines presented by later commentators and scholars; 109 lines in total.<sup>4</sup> Ibn al-Jazarī compiled this poem in approximately 800. After the initial compilation, the author revised it, hence the differences in the wording. The chapter headings were added by later scholars and not by the author himself. One notices that in comparison to previous books, the arrangement of the *Jazariyyah* is more refined in terms of its topics and discussions; introduction, *makhārij*, *ṣifāt* etc.

**Author:** Abū al-Khayr Muḥammad ibn Muḥammad ibn Muḥammad ibn ‘Ali ibn Yūsuf ibn al-Jazarī (751 – 833).

### Teachers:

- Ibn Ḥajar al-‘Asqalānī – Ibn al-Jazarī did not formerly study by him, but received *ijāzah* from him. Ibn Ḥajar also requested *ijāzah* from Ibn al-Jazarī. This mutual exchange of *ijāzahs* is referred to as “*tadabbuj*”.

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<sup>3</sup> See Ghānim Qaddūrī’s commentary on the *Jazariyyah*, pg. 130.

<sup>4</sup> See Ghānim Qaddūrī’s commentary on the *Jazariyyah*, pg. 647.

## Students:

- Riḍwān al-‘Uqbī.

## Written Works:

He wrote many works, predominantly in the field of Tajwīd and *Qirā’āt*:

- The *Durrah* – was compiled in 823 A.H. and addresses the Three *Qirā’āt* – Abū Ja‘far, Ya‘qūb and Khalaf – in the same manner that the *Shāṭibiyyah* discusses the Seven i.e. via one *Ṭarīq* from each transmitter.
- *Al-Nashr fī al-Qirā’āt al-‘Ashr* – discusses the Ten *Qirā’āt* via four primary *Ṭuruq* and numerous secondary *Ṭuruq*. Ibn al-Jazarī later converted his *Nashr* into poetry which he named *Ṭayyibat al-Nashr*. The only noteworthy difference between the *Nashr* and the *Ṭayyibah al-Nashr* is that the former is in prose and the latter poetry.

## Sanad for this book:

Sheikh ‘Ubayd transmits it via the previously mentioned *sanads* to Ibn al-Jazarī.

[Alternate link] He also transmits from Sheikh Miṣbāḥ Widn<sup>5</sup> (1), from Fāḍilī Abū Laylah (2), from ‘Abd al-‘Aṭḥīm al-Dusūqī (3), from ‘Ali al-Ḥaddādī al-Azharī (4), from Ibrāhīm al-‘Ubaydī (5), with his *sanad* mentioned under the *Khāqāniyyah*.

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<sup>5</sup> Sheikh Miṣbāḥ is known for currently having the shortest *sanad* for the Minor 10 *Qirā’āt*.

## AL-MUFĪD FĪ 'ILM AL-TAJWĪD

It consists of 193 lines and holds most of the discussions mentioned by Ibn al-Jazarī, excluding the *ḍād* and the *ṭhā'*, the *tā'āt*, the *maqṭū'* and *mawṣūl* etc. Additionally, he discusses secondary letters, correct pronunciation of the *ḥarakāt* and *sakanāt*, a chapter on the *tanwīn*, the *hamzahs*, the letters of *līn*, amongst other matters.

**Author:** Aḥmad ibn Aḥmad ibn Badr al-Dīn al-Ṭībī (910 – 979).

The author's name was Aḥmad, his father's name was Aḥmad and his son's name was also Aḥmad. All three were renowned scholars. To distinguish between them, the first – grandfather – was called Aḥmad al-Akbar (the greater Aḥmad), the author was Aḥmad al-Kabīr (the great Aḥmad) and the son was referred to as Aḥmad al-Ṣaghīr (the minor Aḥmad).

### Teachers:

- His father – he studied *Qirā'āt* as well as Fiqh by him.

### Students:

- Ismā'īl al-Nābulusī – he was the Shāfi'ī mufti in Damascus during his time.

### Written Works:

- *Bulūgh al-Amānī fī Qirā'at Warsh min Ṭarīq al-Aṣbahānī.*

**Sanad to this book:**

Sheikh 'Ubayd transmits it from 'Abd al-Raḥman al-Ḥibshī (1), from Abū al-Naṣr al-Khaṭīb (2), from all-Wajīh al-Kuzbarī (3), from Ṣafiyy al-Dīn al-Kāmīlī (4), from his father, 'Abd al-Salām al-Kāmīlī (5), from his father, Muḥammad ibn 'Alī al-Kāmīlī (6), from 'Alī al-Ujhūrī (7), from Taqīyy al-Dīn al-Ḥanbalī (8), from Muḥammad Shams al-Dīn al-Shāfi'ī (9), from Aḥmad al-Ṭībī.

## TUḤFAT AL-AṬFĀL

This text consists of 61 lines and is aimed at beginners in Tajwīd, hence the name *Tuḥfat al-Aṭfāl* (a gift for children). The topics are predominantly the rules of *nūn sākinah* and the *tanwīn*, *mīm sākinah*, *lām sākinah* (briefly), *idghām* and *madd*. Due to it being a very basic text, many discussions are not found in it, like *makhārij*, *ṣifāt*, *tafkhīm* and *tarqīq*, *waqf* etc.

Initially, it was deemed that there was no direct *sanad* to Sheikh Sulaymān al-Jamzūrī. To establish a link various approaches have been taken by the *qurrāʾ*:<sup>2</sup>

- 1) They would mention their *sanad* to Sheikh al-Mutawallī or other renowned scholars, and state بسنده إلى المزموري (with his/their – Mutawallī's – *sanad* to Jamzūrī).

However, the link from Mutawallī to Jamzūrī is unknown. Obviously, this is problematic since it does not reach the source of the transmission i.e. Jamzūrī.

- 2) They would mention their *sanad* to Jamzūrī's teacher, 'Alī al-Mihī, probably because he is mentioned in the poem.

Again, this link does not reach the author himself.

- 3) Others have mentioned transmissions to Qur'ānic teachers in Tanta (from where Jamzūrī hails) like Aḥmad al-Mihī or Sulaymān al-Bībānī and linked them as students of Jamzūrī.<sup>6</sup>

However, the most that these scholars – Aḥmad al-Mihī, Sulaymān al-Bībānī and others – share with Jamzūrī is that they come from

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<sup>6</sup> Refer to some ijāzahs issued by Sheikh 'Abd al-Bāsīt Hāshim and Sheikh Sayyid Mukhtār.

the same area. They are not recorded anywhere as having been students of Jamzūrī, rendering these *sanads* problematic as well.

Of recent, a student of Jamzūrī has been uncovered in biographical works, Naṣr al-Hūrīnī. Naṣr mentions that he sat in the lessons of Jamzūrī and read – at least portions – of the *Tuḥfah* to him. Furthermore, Naṣr gave *ijāzah* to other scholars, making this the most reliable link to Jamzūrī, even though it is via mere *ijāzah* (authorisation without reading/hearing the text).

**Author:** Sulaymān ibn Ḥusayn ibn Muḥammad al-Jamzūrī (circa 1160 – 1227).<sup>7</sup>

He was known as “Afandī”, a Turkish term used for respect. “Al-Jamzūrī” links the author to the town of Jamzūr, approximately four miles out of Tanta, well known in the area of Manūfiyyah, Egypt.

**Teachers:**

- ‘Ali al-Mīhī – he was from the town Mīhah.

**Written Works:**

- *Fath al-Aqfāl Sharḥ Tuḥfat al-Atfāl* – a commentary on the *Tuḥfah*.

**Sanad to the book:**

Sheikh ‘Ubayd transmits it from ‘Abd al-Ghanī al-Daqar (1), from Badr al-Dīn al-Ḥasanī (2), from Ibrāhīm al-Saqqā (3), from Naṣr al-Hūrīnī (4), from Sulaymān al-Jamzūrī.

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<sup>7</sup> See *Kashkūl Ibn Sha‘bān*, pg. 32.

**AL-FAWĀ'ID AL-MUHADH-DHABAH**  
**FĪ BAYĀN KHULF ḤAḤṢ MIN ṬARĪQ AL-ṬAYYIBAH**

This poem comprises 60 lines and discusses the differences found in the 52 *Ṭuruq* for the narration of ḤaḤṣ as mentioned in the *Ṭayyibah* of Ibn al-Jazarī. The author starts by discussing the five consistent changes found between the *Ṭuruq: Takbīr, madd mutṭaṣil, madd munfaṣil, sakt* before the *hamzah* and finally, *ghunnah* in the *lām* and *rā'*. Thereafter, he discusses the inconsistent changes under 16 subsequent headings.

**Author:** 'Ali ibn Muḥammad al-Ḍabbā' (1304 – 1380).

He met the *Sheikh al-Qurrā'* of Egypt during that time, Sheikh Muḥammad ibn Aḥmad al-Mutawallī. Sheikh Mutawallī recognised his brilliance and told his son-in-law, Sheikh Ḥasan ibn Yaḥyā al-Kutbī, to take Sheikh al-Ḍabbā' under his wing and teach him



Qur'ānic sciences. He also informed him to forward his entire library to him upon his demise. Having this huge library at his disposal, Sheikh al-Ḍabbā' became one of the leading figures of *Qirā'āt* in recent times. The multitude of books authored by him clearly displays his brilliance and expertise in the field of *Qirā'āt, Rasm, Tajwīd, Waqf* and many other Qur'ānic sciences. This exceptional scholar exhibited great humility and piety. He was an ascetic who devoted himself to Qur'ānic instruction and the worship of Allah.

**Teachers:**

- Hasan ibn Yaḥyā al-Kutbī – the son-in-law of Mutawallī.

**Students:**

- ‘Abd al-‘Azīz ‘Uyūn al-Sūd.
- ‘Abd al-Mun‘im al-Sayyid – he was the teacher of Sheikh ‘Ubayd.
- ‘Abd al-Fattāḥ Madkūr Bayyūmī – he read the narration of Ḥafṣ to him along with various texts of Tajwīd.

**Written Works:**

- *Irshād al-Murīd* – a commentary on the *Shāṭibiyyah*.
- *Ṣarīḥ al-Naṣṣ* – the *Ṭuruq* of Ḥafṣ via the *Ṭayyibah*.

**Sanad to the book:**

Sheikh ‘Ubayd transmits from ‘Abd al-Mun‘im al-Sayyid, who transmits from ‘Ali ibn Muḥammad al-Ḍabbā’.

**TAYSİR AL-AMR**  
**LIMĀ ZĀDAHŪ ḤAFŞ MIN ṬURUQ AL-NASHR**

The poem comprises of 36 lines in which the differences in the *Ṭuruq* of the *Ṭayyibah* are discussed for the narration of Ḥafş.

**Author:** Muḥammad ibn ‘Abd al-Raḥmān al-Khalījī (1292 – 1389).

He was born to two pious parents who longed that he be a scholar and memorise the Qur’ān. Allah answered their prayers, and Sheikh ‘Abd al-Raḥmān memorised the entire Qur’ān at the tender age of 10. He mastered many sciences, including *Qirā’āt* which he studied under Muḥammad Sābiq and ‘Abd al-‘Azīz Kuḥayl; the leading *qurrā’* in Alexandria at the time. Sheikh Khalījī’s father ofetn dreamt that he saw the moon rising and shedding its light from his bedroom window. He interpreted this to mean that a person from his house-hold would spread knowledge throughout the world. Exactly as his father interpreted, students bearing knowledge of *Qirā’āt* gained from Sheikh Khalījī or via his students may be found in all four corners of the world. Many pride themselves in having him in their *sanad* because he held one of the highest *sanads* in the field of *Qirā’āt*.

**Teachers:**

- Muḥammad Sābiq.
- ‘Abd al-‘Azīz Kuḥayl.

**Students:**

- Muḥammad ‘Abd al-Ḥamīd ibn ‘Abd Allah.

- Anṣāf bint Muḥammad ‘Abd al-Salām.

### **Written Works:**

Approximately 35 books were authored by Sheikh Khalījī in the fields of *Fiqh*, *Touḥīd*, *Naḥw*, *Ṣarf*, *‘Ilm al-‘Arūḍ*, *Qirā’āt*, *Tajwīd*, *Waqf*, *Rasm*, etc. Some of his books in the field of *Qirā’āt* include:

- *Qurrat al-‘Ayn bi taḥrīr mā bayn al-Sūratayn* – it discusses the various ways allowed to be read between two *sūrahs*.
- *Ḥall al-Mushkilāt* – this book is still used and relied upon by scholars of *Qirā’āt* across the globe.

### **Sanad to the book:**

Sheikh ‘Ubayd read all his books to Sheikh Muḥammad ibn ‘Abd al-Ḥamīd al-Iskandarī, who read it to the author, Muḥammad ibn ‘Abd al-Raḥmān al-Khalījī.

## TEXT OF SHEIKH ‘ĀMIR AL-SAYYID ‘UTHMĀN

This text consists of 15 lines in which the author discusses the differences in the narration of Ḥafṣ specifically via the *Rawḍat al-Huffāth*, written by al-Mu‘addal.

**Author:** ‘Āmir al-Sayyid ‘Uthmān (1318 – 1408).

At the age of nine he had memorised the Qur’ān. After studying and reciting *Qirā’āt* to teachers near his village, he later travelled to Cairo. Here he studied manuscript copies on *Qirā’āt* in the Azhar libraries and would spend



his time making notes from them. With the aid of Sheikh ‘Ali al-Ḍabbā‘ he started editing the manuscripts, increasing him in his knowledge and scholarship.

Initially, he taught *Tajwīd* and *Qirā’āt* from his house, but was later appointed as a lecturer in the Faculty of *Qirā’āt* at the Azhar University. He maintained this position for about 20 years. He was also appointed as an inspector to the *maḡra’s* (circles of learning). Subsequently, he received the highest position held by a reciter in Egypt by becoming the Grand Sheikh of Qur’ānic Affairs in Egypt (*Sheikh al-Maḡāri’ al-Miṣriyyah*).

Due to his insight and expertise in *Qirā’āt*, people travelled from far and wide to recite and study under him, to the extent that even while walking from one place to the other, students were seen walking alongside him and reciting.

### Teachers:

- Sheikh Ibrāhīm ibn Marsī ibn Bakr al-Bināsī – he studied *Tajwīd* under him and the narration of Ḥafṣ, receiving *ijāzah* in it. Thereafter he read the Minor 10 *Qirā'āt* to him.
- Sheikh ‘Abd al-Raḥmān Subay‘ – he read the Major 10 *Qirā'āt* to him, but only reached verse 41 of Sūrah Hūd ﷻ when Sheikh Subay‘ passed away.
- Sheikh Hammām Quṭb – he read the entire Qur’an to him incorporating the Major 10 *Qirā'āt*.

### Students:

- Sulaymān Imām al-Ṣaghīr – he was the teacher of Sheikh ‘Ubayd.
- Dr Ayman Rushdī Suwayd – he read Sūrahs al-Fātiḥah and al-Baqarah incorporating the Major 10 *Qirā'āt* to Sheikh ‘Āmir and received *ijāzah* for it and the entire Qur’an.
- ‘Abd Allah al-Jouharī al-Sayyīd – he is the teacher of Sheikh Ismā‘īl Londt.

### Written Works:

- *Tanqīḥ Faṭḥ al-Karīm* (he wrote this work together with Sheikhs Ibrāhīm al-Samannūdī and Aḥmad ‘Abd al-‘Azīz al-Zayyāt).

### Sanad to the book:

Sheikh ‘Ubayd transmits from Sulaymān Imām al-Ṣaghīr who transmits from ‘Āmir al-Sayyid ‘Uthmān.

## TEXT OF SHEIKH SA'ĪD 'ABD ALLAH AL-ḤAMAWĪ

This text comprises 11 lines which discusses the differences in the narration of Ḥafṣ specifically via the *Miṣbāh* of Abū al-Karam al-Mubārak.

**Author:** Sa'īd 'Abd Allah al-Ḥamawī (1338 – 1425).

In spite of him being blind from the age of six, he was blessed with an astounding memory, and memorised numerous texts in various fields and sciences. In Qur'ānic sciences, he memorised the *Shāṭibiyyah*, the *Durrah*, the *Ṭayyibah*, *Nāṭḥimah al-Zuhr*, the *'Aqīlah*; in grammar, the *Alfiyyah* of Ibn Mālik and the *Ājrūmiyyah*; in Ḥadīth, the *Alfiyyah* of Suyūṭī and the *Bayqūniyyah*. He also memorised books on *Tajwīd*, *Fiqh*, *Uṣūl al-Fiqh*, *Mantiq*, and so on. In 1401, he settled in Mecca. Here he was appointed as a lecturer in Qur'ān and *Qirā'āt* at the Umm al-Qurā University. He was extremely generous and thus responsible for erecting a few masjids in various locales. The Sheikh always had a deep concern for the poor and destitute. His speech and talks were such that it would never bore its listener, but left them delighted and yearning for more. He was well known for his great deal of humility, his honourable character and personality.

### Teachers:

- Sheikh Nūrī As'ad al-Shaḥnah – he memorised the *Shāṭibiyyah* by him, as well as rendering the Seven *Qirā'āt* to him.

- Sheikh ‘Abd al-‘Azīz ‘Uyūn al-Sūd – he memorised the *Durrah* and the *Ṭayyibah* by him. He also read the Three *Qirā’āt* via the *Durrah* to him. He subsequently read all Ten *Qirā’āt* via the *Ṭayyibah* to him until Sūrat al-A‘rāf. He received *ijāzah* from him in all that he read.

#### **Students:**

- Muḥammad Nabḥān Miṣrī – he is of his most well-known students.
- Yaḥyā al-Ghouthānī – he read various *Qirā’āt* to him.
- ‘Abd Allah ibn Ṣāliḥ al-‘Ubayd – read and studied various texts under the Sheikh.

#### **Written Works:**

- Summarised *Ṣarīḥ al-Naṣṣ* of Sheikh ‘Ali al-Ḍabbā‘ in poem form.

#### **Sanad to the book:**

Sheikh ‘Ubayd transmits directly from Sheikh Sa‘īd al-Ḥamawī.

**BAHJAT AL-LUḤ-ḤĀṬḤ**  
**UMNIYYAT AL-WALHĀN**  
**LA'ĀLP AL-BAYĀN**

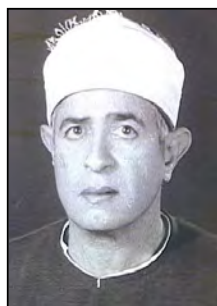
*Bahjat al-Luḥḥāṭḥ* comprises 19 lines which discusses the differences in the narration of Ḥafṣ via the *Rawḍat al-Huffāṭḥ* of al-Mu'addal.

*Umniyyat al-Walhān* is a 25-line poem which discusses the rules for applying *sakt* before the *hamzah* in the narration of Ḥafṣ.

*La'ālī' al-Bayān* is a comprehensive poem of 201 lines which covers all the topics found in the *Jazariyyah* and the *Tuḥfah* while adding several other discussions as well: the strong and weak *ṣifāt*, the names of the letters, secondary *ṣifāt*, the strengths of the *madds*, ways of stopping on the *madd 'arīḍ* and *madd lāzim*, details of recitation for Ḥafṣ via the *Shāṭibīyyah*, *ithbāt* and *ḥadhf*, *sakt*, the levels of recitation, *isti'ādḥah* and *basmalah* etc.

**Author:** Ibrāhīm al-Samannūdī (1333 – 1429).

After Sheikh Samannūdī had studied all that he could in the village of Samannūd, he travelled to Cairo. On his arrival in Cairo, he was tested and appointed as a teacher in a *maqra'* (a circle of learning). Around 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. 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 Samannūdī then spent four years under the tutelage of Sheikh Ḥanafī al-Saqqā during which he read all 14 *Qirā'āt*. In the course of this period, he was also appointed as a teacher in the institute of *Qirā'āt* in Cairo.

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

He was a present-day prodigy in the field of *Qirā'āt*; his name has become synonomous with the science of *Qirā'āt*.

#### **Teachers:**

- Ḥanafī al-Saqqā.

#### **Students:**

- Ayman Rushdī Suwayd.
- Muḥammad Tamīm al-Zu'bī.
- 'Abd Allah ibn Ṣāliḥ al-'Ubayd – he read all the Sheikh's books to him.

**Written Works:**

- *Tanqīḥ Fath al-Karīm* – (he wrote this work together with Sheikhs ‘Āmir al-Sayyid ‘Uthmān and Aḥmad ‘Abd al-‘Azīz al-Zayyāt).

**Sanad to the books:**

Sheikh ‘Ubayd read all his books directly to Sheikh Samannūdi.

**AL-IŞBĀḤ MĀ LI ḤAFŞ MIN AL-RAWḌAH WA AL-MIŞBĀḤ  
AL-KHULĀŞAH FĪ AL-TAJWĪD**

*Al-Işbāḥ* consists of nine lines which outline the differences in the narration of Ḥafş found in the *Ṭarīq* of the *Rawḍah* of Mu‘addal and the *Mişbāḥ*.

*Al-Khulāşah* is a poem of 100 lines and 14 chapter headings which each consist of seven lines. Thus, the author comprehensively condenses each major discussion in Tajwīd in seven lines. This excludes the first line which serves as an introduction and the final line which terminates the poem.

**Author:** ‘Abd Allah ibn Şāliḥ ibn Muḥammad al-‘Ubayd (b. 1386).

- Graduated from the University of Imam Muhammad ibn Saud; Faculty of Shariah.
- Received his Master’s degree from the University of Washington DC; Faculty of Islamic Studies.
- Received his Doctorate from the University of Sana, Yemen; Faculty of Arts.

The Sheikh travelled the world in search of knowledge. He currently teaches in both the Harams of Mecca and Medina.

**Teachers:**

His teachers in *Qirā’āt* include:

- Aḥmad Aḥmad Muştafā Abū Ḥasan – one of the senior students of Sheikh al-Zayyat.

- ‘Abd al-Ḥakīm ‘Abd al-Laṭīf – he read a portion of the Qur’ān to him and received *ijāzah* from him.
- Ibrāhīm al-Samannūdī (Egypt).
- ‘Abd al-Bāsiṭ Ḥāshim (Egypt).
- Abū al-Ḥasan Muḥy al-Dīn al-Kurdī (Syria).
- Muḥammad ‘Abd al-Ḥamīd (Alexandria) – had the highest *sanad* in the Major 10 *Qirā’āt*.
- Sheikha Umm al-Sa’d (Alexandria) – was known for her high *sanad* in the Minor 10 *Qirā’āt*.
- Bakrī al-Ṭarābīshī (Syria) – had the highest *sanad* in the Seven *Qirā’āt*.
- Misbah Wīdn (Egypt) – currently has the highest *sanad* the Minor 10 *Qirā’āt*.
- Zayd ibn ‘Alī (Yemen) – this is a unique Yemeni *sanad*.
- Tammām al-Rīfāwī (Upper Egypt) – *sanad* goes through the Alexandrians as well.
- Muḥammad Makkī Barbīsh – this is a Maghrebī *sanad*.
- Aḥmad Ḥasan al-Ṭūnkī – he read many books of *Qirā’āt* to the Sheikh, including the entire *Nashr* of Ibn al-Jazarī. His *sanad* goes via the *qurrā’* from Indo-pak.

### Students:

Sheikh ‘Ubayd has many students all over the world. In Cape Town:

- Four completed the Major 10 and the Four *Shādhah Qirā’āt*.

- 11 completed the Minor 10 *Qirā'āt*.
- 23 completed the narration of Ḥaḥṣ.

Many received *ijāzah* from the Sheikh in various books and texts.

**Written Works:**

He has numerous books, including a two volume dictionary of the names of his teachers, their profiles, biographies, qualifications and so forth. His teachers exceed more than 400 in number.

**Sanad to the books:**

All those who receive *ijāzah* from Sheikh ‘Ubayd may transmit his written works from him.