

# تَفَاهَاتُ الْبَيِّنَاتِ

شرح بعض منظومات حفص بن سليمان

INVALUABLE INSTRUCTION ON SELECTED POEMS REGARDING  
THE RIWĀYAH OF HAFS

*Muhammad Riyaadh Obaray*

# نَفَائِسُ الْبَيَانِ

شَرْحُ بَعْضِ مَنْظُومَاتِ

حَفْصِ بْنِ سُلَيْمَانَ

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First Print 2020

By al-Tanzil Institute of Quranic Sciences

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## Acknowledgements

All praise and thanks belong to Allah alone, the Magnanimous, the Most Gracious, the All Knowing and the Most Wise. May His choicest salutations be upon the final Messenger, *Sayyid al-Qurrā' wa Imām al-Mujawwidīn*, Muḥammad, his family and his luminary Companions. I also thank Him for the countless bounties that He bestowed upon me.

My deepest gratitude goes to the person who introduced me to the study of the Holy Qur'ān, the late *Imām* Sirāj Willenberg (May Allah bestow His mercy upon him) as well as *Hāfiṭh* 'Adnān Khaṭīb, at whose hands I completed the memorisation of the Holy Qur'ān. With the same breath, I express my heartfelt thanks and appreciation to the inspiration in my life, an individual whom I am eternally indebted to, my esteemed teacher, *Qārī* Muḥammad Salīm Gaibie, for the knowledge he has imparted to me. Without his guidance, advices, continuous encouragement, expertise and insight encompassing the various subject matters in the field of *Qirā'āt*, a work of this nature would not have been possible.

Furthermore, I thank my parents, Arshād and Sakīnah, for their encouragement, and continuous support; my heartfelt thanks and appreciation to my beloved wife Sumaiya, and my children for their patience and the countless hours they have sacrificed in my pursuit of acquiring knowledge and the imparting thereof.

Gratitude goes to all my teachers at both, *Dār al-'Ulūm* Newcastle and *Dār al-'Ulūm al-'Arabiyyah al-Islāmiyyah*, Strand, and the teaching staff at al-Tanzīl. Special thanks Shaykh Munowar Harneker, Shaykh Ibrāhīm Darries, Shaykh Iḥsān Davids and Shaykh Abū Nusaybah al-Khayr for their valueable input.

I ask Allah to forgive me and to accept this humble work. May it be a benefit to one and all.

### System of Transliteration

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

## Introduction

Since the introduction of the study of the *turuq* for Ḥafṣ via the *Ṭayyibah* in Cape Town, many have resorted to implementing the *ṭarīq al-Miṣbāḥ* in their recitation, whether it is in their daily recitation, leading *Ṣalāh al-Tarāwīḥ* or even in *Ṣalāh al-Tahajjud*, despite there being many other *turuq* which apply *qaṣr* in *madd al-munfaṣil*.

The work at hand comprises of three didactic poems. The first two poems focus solely on the *ṭarīq al-Miṣbāḥ*. In relation to the first poem, which is composed by Shaykh ‘Ali al-Naḥḥās, I will render a translation as well as a commentary on the poem, illustrating the *ṭarīq* of *al-Miṣbāḥ* as I received it from my esteemed teacher, *Qārī Muḥammad Salīm Gaibie*.

The second poem, which is composed by Shaykh Maḥmūd al-Sharqāwī, is a *Taḥrīr* [verification] on the *ṭarīq* of *al-Miṣbāḥ*. Thus my objective is to verify the author’s findings. However, I will firstly give clarity to the text as well as verify what has been transmitted in the original core text: *al-Miṣbāḥ al-Zāhir fī al-Qirā’āt al-‘Ashar al-Bawāhir* by Abū al-Karam al-Shahrazūrī. Primarily, I will only be paying due attention to the transmissions of both al-Ḥammāmī and Ibn Khalīl via al-Fīl from ‘Amr ibn Ṣabbāḥ, as well as the transmission of Zar‘ān via ‘Amr ibn al-Ṣabbāḥ, thus excluding the transmission of Abū Ṭāhir from al-Ushnānī via ‘Ubayd ibn al-Ṣabbāḥ.

Lastly, the third poem, which is composed by Shaykh Muḥammad ibn Ḥusayn al-‘Āmirī, focuses on the general application of applying *qaṣr* in *madd al-munfaṣil* in the *riwāyah* of Ḥafṣ. I will thus embark upon a thorough investigation regarding the terms “*bi ṭarīq al-qaṣr fī al-munfaṣil*” and “*qaṣr al-munfaṣil*” that are so often loosely and vaguely used throughout Egypt. In the past, I have often asked and raised the question of clarifying these terms to many of the *Mashāyikh*. In response to this question, many of the leading scholars of our time have advised me that when this term is used, it generally refers to either the *ṭarīq* of *al-Miṣbāḥ* or the *ṭarīq* of *Rawḍah al-Mu‘addil*. Thus, my objective is to investigate which *ṭarīq* or *turuq* from amongst

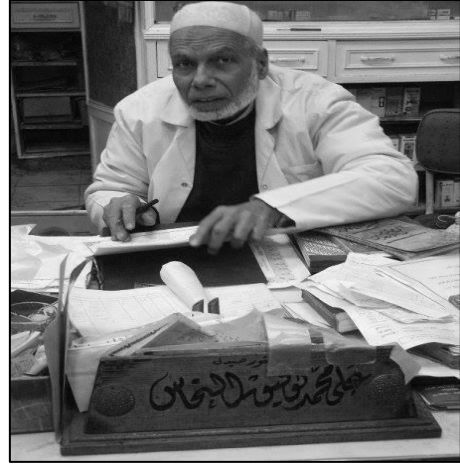
the 57 *ṭuruq*, in relation to the *riwāyah* of Ḥafṣ, actually coincides with the broad spectrum of the poem.

Muhammad Riyaadh Obaray



## Shaykh ‘Ali al-Naḥḥās

He is Shaykh Abū al-Ḥasan ‘Ali ibn Muḥammad Tawfīq ibn ‘Ali ibn Muṣṭafā ibn ‘Ali al-Naḥḥās al-Miṣrī al-Ṣaydalī, a pharmacist by profession. He was born in a village known as al-Fāriskūrī, which is situated in the district of Dimyāt, upper-Egypt, on 9 August 1939. He learnt to recite the Qur’ān as well as memorised it under the tutelage of his father, Shaykh Muḥammad



Tawfīq al-Naḥḥās. He attained his Bachelor of Arts in both Pharmacy as well as Islamic Studies from the al-Azhar University in 1960 and 1967 respectively. He read the 10 *Qirā’āt*, excluding the *Qirā’ah* of Khalaf via the *Durrah*, as well as selected *ṭuruq* via the *Ṭayyibah* for the *riwāyāt* of Dūrī Baṣrī, Ruways and Warsh to Shaykh ‘Āmir al-Sayyid ‘Uthmān. To Shaykh ‘Abd al-Rāziq al-Bakarī, he read the 10 *Qirā’āt* via the *Shāṭibiyyah*, the *Durrah*, the *Taysīr* of Abū ‘Amr al-Dānī, as well as the *ṭuruq* of Ḥafṣ and selected *ṭuruq* for the *riwāyah* of Warsh. Shaykh al-Naḥḥās also received *ijāzah* from Dr. Sa‘īd ibn Ṣāliḥ Za‘īmah in the 10 *Qirā’āt* via the *Ṭayyibah*.

The Shaykh dispenses medication at a local pharmacy in Cairo and teaches from his practice.

### His teachers:<sup>1</sup>

- His father Shaykh Muḥammad Tawfīq al-Naḥḥās – he memorised the Qur’ān under his tutelage.

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<sup>1</sup> Shaykh ‘Ali al-Naḥḥās has many teachers in a vast array of sciences. I have restricted myself to only mentioning those in the study of the Qur’ān. One may refer to the *Thabat* of Shaykh ‘Ali al-Naḥḥās entitled; *Ta’ṭīr al-Anfās bi Thikr Asānīd al-Shaykh al-Muqri’ ‘Ali al-Naḥḥās*, compiled by Shaykh Muṣṭafā Sha‘bān with regard to all the teachers of Shaykh al-Naḥḥās.

- His father in-law, Shaykh Ṣādiq ibn ‘Abd al-Fattāḥ, a senior student of Shaykh ‘Āmir al-Sayyid ‘Uthmān<sup>2</sup> – he rendered numerous renditions in various *riwāyāt* to him.
- Shaykh ‘Āmir al-Sayyid ‘Uthmān – he read the 10 *Qirā’āt*, excluding the *Qirā’ah* of Khalaf via the *Shāṭibiyyah* and *Durrah* and also read selected *ṭuruq* via the *Ṭayyibah* for the *riwāyāt* of Dūrī Baṣrī, Ruways and Warsh to him.
- Shaykh ‘Abd al-Rāziq ibn al-Sayyid al-Bakarī – he read the 10 *Qirā’āt* via the *Shāṭibiyyah* and *Durrah* and also incorporated the *tārīq* of the *Taysīr* of Abū ‘Amr al-Dānī, the *ṭuruq* of Ḥafṣ via the *Ṭayyibah* and selected *ṭuruq* for *riwāyah* of Warsh to him.
- Dr. Sa‘īd ibn Ṣāliḥ Za‘īmah – he received *ijāzah* in the 10 *Qirā’āt* via the *Ṭayyibah* from him.

### His students:<sup>3</sup>

- His son, Aḥmad ibn ‘Ali al-Naḥḥās – read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Aḥmad Muḥammad Mūsā Bāzayd – read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Aḥmad ‘Uthmān Manṣūr – read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Muṣṭafā Sha‘bān al-Warrāqī – read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.

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<sup>2</sup> Shaykh Ṣādiq remained closely connected (*mulāzamah*) to Shaykh ‘Āmir al-Sayyid ‘Uthmān for more than 50 years and was considered as being his most senior student. Shaykh Ṣādiq passed away at the age of 98.

<sup>3</sup> Shaykh ‘Ali al-Naḥḥās has numerous students. I have only mentioned those whom I have received confirmation regarding their transmission from the Shaykh as well as what they transmitted via the Shaykh.

- Ḥasan ibn Muṣṭafā al-Warrāqī – read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Ṭhāb al-Yamanī – read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- ‘Abd al-Raḥmān Jibrīl – read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Muḥammad al-Sayyid al-Khayr al-Sūdānī – read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Imtiyāz Isaacs – read the narration of Ḥafṣ via the *Ṭayyibah* to him.
- Muḥammad Riyāḍ Obaray – read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.<sup>4</sup>

#### Literary works:<sup>5</sup>

- *Al-Wajīz fī Aḥkām Tilāwah al-Kitāb al-‘Azīz.*
- *Al-Risālah al-Ghirrā’ fī al-Awjuh al-Rājiḥah fī al-Adā’.*
- *Ta’rīf al-Qurrā’ al-‘Asharah wa Uṣūl Qirā’ātuhā.*
- *Al-Waqf ‘alā “Kallā wa Balā” wa Ba‘ḍ al-Kalimāt fī al-Qur’ān al-Karīm al-‘Aṭḥīm.*
- *Al-Bayān al-Muḥaqqaq fīmā Khālafah fihi al-Aṣbahānī al-Azraq.*
- *Muqaddimah fī al-Qirā’āt.*
- *Tawḍīḥ al-Ma‘ālim li Ṭuruq Ḥafṣ ‘an ‘Āsim.*
- *Fayḍ al-Ālā’ fī Awjuh al-Muqaddamah li Warsh fī al-Adā’.*

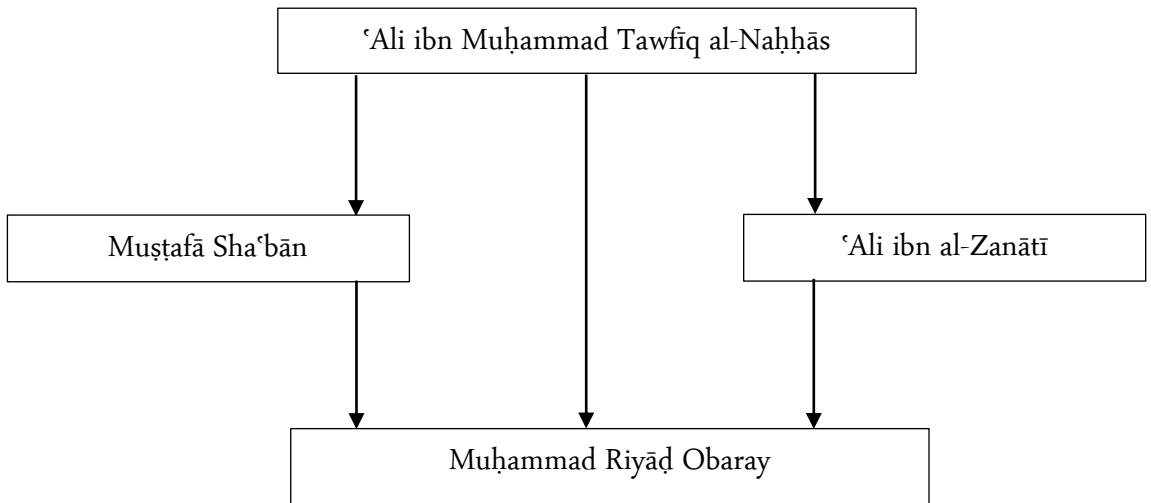
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<sup>4</sup> I read a portion of the Qur’ān for the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to Shaykh ‘Ali al-Naḥḥās, receiving *ijāzah* in all that I read, as well as *ijāzah ‘ammah* from Shaykh al-Naḥḥās.

<sup>5</sup> His literary works exceed more than 30. Those listed here are a few written in the field of the Qur’ān.

- *Risālah fī al-Radd ‘alā Man ‘Qirā’ah Ḥamzah wa al-Kisā’ī.*
- *Muṣḥaf al-Qirā’āt al-Asharah al-Ṣuḡhrā ‘alā al-Awjuh al-Rājiḥah.*
- *Manṭḥūmah fī al-Idghām al-Ṣaghīr wa al-Istifhām al-Mukarrar li al-Qurrā’ al-Asharah min al-Shāṭibiyyah wa al-Durrah wa al-Ṭayyibah.*
- *Tawḍīḥ Ba’d Turuq Qaṣr al-Munfaṣil li Ḥafṣ.*
- *Sharḥ al-Shāṭibiyyah wa al-Durrah.*
- *Tanqīḥ Budūr al-Zāhirah.*

### My link to the author<sup>6</sup>



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<sup>6</sup> I transmit the poem indirectly – via *ijāzah* – via many, such as Muṣṭafā Sha'bān, 'Ali ibn al-Zanātī, Abū Nusaybah al-Khayr, amongst others. Additionally, I also had the great fortune of receiving *ijāzah* directly from Shaykh 'Ali al-Naḥḥās, who read the entire poem to me.

The Poem of Shaykh 'Ali for Qaşr al-Munfaşil via the Mişbāḥ

(1)	حَمِدْتُ إِلَهَ الْعَرْشِ حَمْدًا مُؤَنَّلًا	وَأَزَكَّى صَلَاةٍ لِلنَّبِيِّ وَمَنْ تَلَا
(2)	وَبَعْدُ فَخُذْ نَظْمِي طَرِيقًا مُيَسَّرًا	لِقَصْرِ لَدَى الْمَفْصُولِ قَدْ ضَاءَ وَأُنْجَلَا
(3)	فَيَرْوِيهِ حَمَامِي عَنِ الْفَيْلِ مُثَبَّتَا	طَرِيقًا لِمُضْبَاحِ الْحَفِصِ وَقَدْ عَلَا
(4)	فَأَبْدَلِ الدَّكْرَيْنِ وَالْبَابَ كُلَّهُ	وَأَتَانِ فَاحْدَفْ عِنْدَ وَقْفِ سَلَا سَلَا
(5)	وَإِشْمَامُ تَأَمَّنَّا، وَفِرْقٍ فَفَحَّخَمَنْ	وَضَعِفِ بَفَتْحٍ، وَسَّطَنْ عَيْنَ تَجْمُلَا
(6)	وَبِالْصَّادِ يَنْبُسُطُ بَسْطَةً وَمُسَيِّطِرٍ	وَفِي الْجُمُعِ سَيْنٌ كَبَّرْنَ خَتَمَهُ وَلَا
(7)	وَقَصَّرْ لِمَفْصُولٍ وَوَسَّطْ لِمَتَّصِلٍ	وَفِي غَيْرِ هَذَا وَافَقَ الْحِرْزَ مُكْمَلَا

(1)	حَمِدْتُ إِلَهَ الْعَرْشِ حَمْدًا مُؤْتَلَا	وَأَزَكَّى صَلَاةٍ لِلنَّبِيِّ وَمَنْ تَلَا
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### Translation:

I praise the Deity of the Throne [with such praise that is] an enriching praise, [and I send] the purest salutations upon the Prophet, as well as those who follow [him].

### Commentary:

The author firstly commences his poem by praising Allah, the Magnanimous, the Most Exalted and the Lord of the Throne. Thereafter, he sends salutations upon the Prophet ﷺ, all in accordance with Qur’ān and Sunnah.

The word تَلَا bears one of following two meanings: “to follow” or “to recite”. In the case of the former, salutations are sent upon all those who follow the Sunnah of the Prophet ﷺ. In the latter, salutations are sent upon all those who recite the Qur’ān correctly and practice upon all its injunctions, as mentioned in various *aḥādīth*.

(2)	وَبَعْدُ فَخُذْ نَظْمِي طَرِيقًا مَيَّسَرًا	لِقَصْرِ لَدَى الْمَفْصُولِ قَدْ ضَاءَ وَأَنْجَلَا
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### Translation:

And thereafter: take this poem of mine [which illustrates] an easy way of applying *qaṣr* by *madd al-munfaṣil*, for surely it [the poem] is enlightening and beautiful.

### Commentary:

The Arabic phrase وَبَعْدُ is used in order to separate between starting with the name and praise of Allah, sending salutations upon the Prophet ﷺ and whatever follows. Subsequent to وَبَعْدُ is whatever the author actually intends to discuss.

The work at hand discusses what al-Mubārak ibn al-Ḥasan ibn Aḥmad ibn ‘Alī ibn Faṭḥān ibn Manṣūr, better known as Abū al-Karam al-Shahrazūrī narrates in his

literary work on the 10 *Qirā'āt*, *al-Miṣbāḥ al-Zāhir fī al-Qirā'āt al-'Ashr al-Bawāhir*. The author instructs the reader to grasp the poem which is in relation to the narration of Ḥafṣ via the *ṭarīq* of *al-Miṣbāḥ*. He further suggests that this poem is easy to learn, understand, and memorise, as the entire poem only consists of only seven couplets.

Before embarking on discussing details pertaining to the *ṭarīq* of *al-Miṣbāḥ*, the reader should know that just as the differences in the *Qirā'āt* are divided into *uṣūlī* [consistent] and *farshī* [inconsistent] differences, similarly, the differences in the *ṭuruq* are divided into those which are consistent and those which are inconsistent. In relation to the *riwāyah* of Ḥafṣ, a total of 23 differences are applied throughout the Qur'ān.<sup>7</sup> Of these 23 differences, five are consistent while the remaining 18 are inconsistent. The five consistent differences are:

1. The *Takbīr*.
2. The duration of *madd muttaṣil*.
3. The duration of *madd munfaṣil*.
4. Applying *ghunnah* in the *lām* and *rā'*.
5. Applying *sakt* before a *hamzah*.

In the second half of the verse, the author mentions that *qaṣr* will be applied in *madd munfaṣil* via the *ṭarīq* of *al-Miṣbāḥ*. Thus, by applying *qaṣr*, the reciter is able to recite more over a shorter period.

Lastly, the author relates that the poem at hand is both beautiful, due to the poetic rhyme scheme. Additionally, it is enlightening since it informs its reader regarding the rules pertaining to the *ṭarīq* of *al-Miṣbāḥ*, including its transmission; all this encapsulated in the following five simple couplets.

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<sup>7</sup> *Ṣarīḥ al-Naṣṣ*, pp. 28-35.



## Synoptic overview for the changes in the ṭuruq of Ḥafṣ

No.	Changes
1	Takbīr
2	Madd Muttaṣil
3	Madd Munfaṣil
4	Ghunnah in lām & rā'
5	Sakt before the hamzah
6	يَبْصُطُ
7	بَصْطَةً
8	المُصَيِّرُونَ
9	بِمُصَيِّرٍ
10	عَالِدَ كَرِينٍ ، عَالَانَ ، عَالِلَهُ
11	يَلْهَثُ ذَلِكَ
12	ارْكَبْ مَعَنَا
13	تَأْمَنَّا
14	عَوَجًا
15	مَرْقَدِنَا
16	بَلْ رَانَ ، مَنْ رَاقٍ
17	كهيعص ، حم عسق
18	فِرْقٍ
19	فَمَا ءَاتَانِي
20	ضُعْفٍ ، ضُعْفًا
21	ن ، يس
22	سَلَا سَلَا
23	أَلَمْ تَخْلُقْكُمْ

طَرِيقًا لِمُضَبَّاحٍ لِحَفْصٍ وَقَدْ عَلَا	فَيَرْوِيهِ حَمَّامِي عَنِ الْفِيلِ مُثَبَّتًا	(3)
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### Translation:

Thus, al-Ḥammāmī transmits it [this *ṭarīq*] from al-Fīl, affirming the *ṭarīq* of *al-Miṣbāḥ* for the narration of Ḥafṣ; and indeed it [this *ṭarīq*] is most lofty.

### Commentary:

The author clarifies which specific *ṭarīq* of *al-Miṣbāḥ* he will be paying attention to. From amongst the varied transmissions: the transmission of al-Ḥammāmī from al-Waliyy via al-Fīl. It is well known that the *ṭarīq* of *al-Miṣbāḥ* is not only restricted to the transmission of al-Ḥammāmī. *Al-Miṣbāḥ* transmits via:

[1] Zarʿān

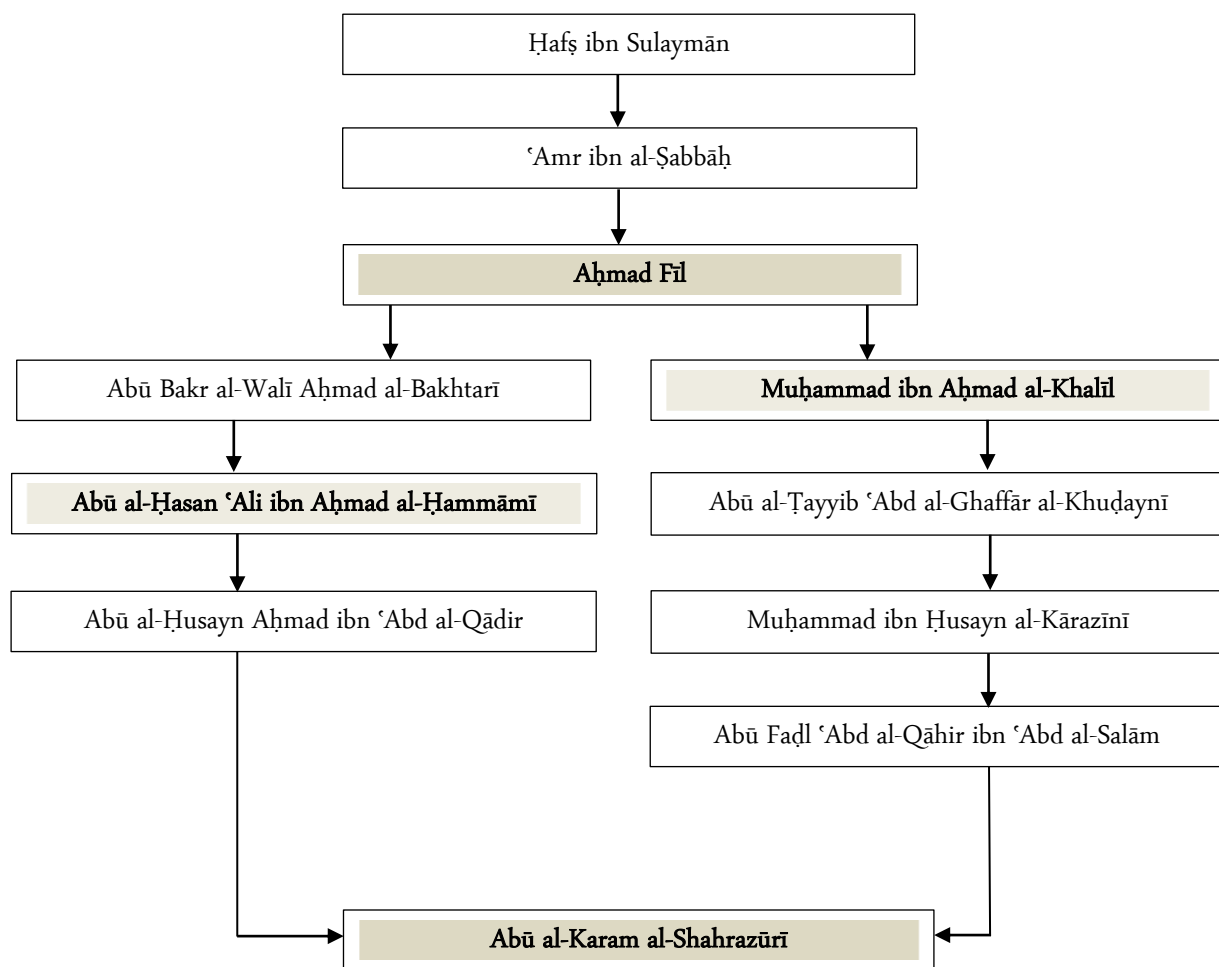
[2] Ibn Khalīl from al-Fīl

[3] al-Ḥammāmī from al-Waliyy from al-Fīl

[4] Abū Ṭāhir from al-Ushnānī

From these four transmissions, only al-Ḥammāmī transmits *qaṣr* in *madd munfaṣil* while the remaining three have *tawassuṭ* in *madd al-munfaṣil*. The transmission from al-Fīl is via both Ibn Khalīl and al-Ḥammāmī, with their transmissions differing slightly.

The following diagram illustrates the transmissions of Ibn Khalīl and al-Ḥammāmī:



(4)	فَأَبْدَلَ الذَّكَرَيْنِ وَالْبَابَ كُلَّهُ	وَأَنانٍ فَاحْدَفَ عِنْدَ وَفِي سَلَا
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### Translation:

[This transmission] applies *ibdāl* in الذَّكَرَيْنِ as well in all of its related words. In [the word] فَمَا آتَانِي, apply *hadhf* when stopping, [including *hadhf* in سَلَا].

### Commentary

The author mentions that *ibdāl* will be applied in الذَّكَرَيْنِ and its similitudes, which are آلا and آلا. They appear in the following places:

1. The word الذَّكَرَيْنِ appears twice in *Sūrah al-An'ām*, verses 143 and 144:

قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۖ نَسِيَونِي بَعْلَمِ إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْأَيْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۖ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ

2. The word آلا appears in *Sūrah Yūnus*, verse 59 and *Sūrah al-Naml*, verse 59:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَلًا ۖ قُلْ آلاَ اللَّهِ أَدْنَىٰ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

﴿٥٩﴾

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۚ آلاَ اللَّهِ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

3. The word آلا appears twice in *Sūrah Yūnus*, verses 51 and 91:

أَتُمْ إِذَا مَا وَفَعَا أَمَنْتُمْ بِهِ ۚ آَلَنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

آَلَنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

In the afore-mentioned words, two applications are generally allowed:

1. *Ibdāl* – this means to substitute a *hamzah* for one of the three letters of *madd*.  
If the letter preceding the *hamzah* is *maḍmūmah*, then the letter of *madd* will

be substituted with a *wāw*, if the letter of *madd* is preceded by a *maksūrah*, then the *hamzah* will be substituted with a *yā'* and if the *hamzah* is preceded by a *maftūḥah*, then the *hamzah* will be substituted with an *alif*.<sup>8</sup> In all three of the afore-mentioned cases, the *hamzah* is preceded by a *maftūḥah*. Thus, the *hamzah* will be substituted with an *alif*. Since the letter of *madd* [*alif*] is being followed by a permanent *sukūn*, the *madd* will be considered as being *madd lāzim kilmī muthaqqal* or *madd lāzim kilmī mukhaffaf* and will be lengthened to the duration of six *ḥarakāt*, also referred to as *tūl*.

2. *Tas-hīl* – this means to read between a *hamzah* and a letter of *madd*. If the *hamzah* is *maḍmūmah*, it will be read between a *hamzah* and a *wāw*, if the *hamzah* is *maksūrah*, it will be read between a *hamzah* and a *yā'* and if the *hamzah* is *maftūḥah*, it will be read between a *hamzah* and an *alif*.<sup>9</sup>

Considering all the various *ṭuruq* for Ḥafṣ, the word *عَالِدٌ كَرِيمٌ* and its similitudes may be read with *ibdāl* or *tas-hīl*. The author mentions that *ibdāl* should be applied in the word *عَالِدٌ كَرِيمٌ* and all its similitudes i.e. *عَالِدٌ* and *عَالِدٌ* via the *ṭariq* of *al-Miṣbāḥ*.

Thereafter, the author mentions that via *al-Miṣbāḥ*, *ḥadhf* (dropping a letter) will be applied in the words *فَمَا آتَانِي* and *سَلَسِلَا* when stopping on them. They appear in the following places:

1. The word *فَمَا آتَانِي* appears in *Sūrah al-Naml*, verse 36:

فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَتِمِدُونَنِي بِمَالٍ ۖ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ ۚ بَلْ أَنْتُمْ بِهَدْيَتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

2. The word *سَلَسِلَا* appears in *Sūrah al-Insān*, verse 4:

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

In the afore-mentioned words – *فَمَا آتَانِي* and *سَلَسِلَا* – two applications are generally allowed:

<sup>8</sup> *Mu'jam al-Muṣṭalahāt*, pg. 28-29. *Mukhtṣar al-'Ibārāt*, pg. 11.

<sup>9</sup> *Mu'jam al-Muṣṭalahāt*, pg. 135-136. *Mukhtṣar al-'Ibārāt*, pg. 47.

1. *Ḥadhf* – this means to drop something, and will generally be applied on a *hamzah* or any of the letters of *madd*. If *ḥadhf* is applied on a *hamzah*, then it will be referred to as *isqāt*.<sup>10</sup> There are different forms of *ḥadhf* which may also be applied as well, such as:
  - a. a *ṣilah* of *hā’ al-ḍamīr* i.e. the *wāw* when preceded by a *ḍammah* or the *yā’* when preceded by a *kasrah*, as in (يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰ أَنْفُسِكُمْ أَتَدْرِكُونَ) (بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا)
  - b. on a *ṣilah* of the *mīm al-jam’*, as in (يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰ أَنْفُسِكُمْ أَتَدْرِكُونَ) (بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا)
  - c. on a *tanwīn* on the last letter of a word which is either *marfū’* or *majrūr*, as in (فِي كِتَابٍ مَّكْنُونٍ) (إِنَّهُ لَقُرْآنٌ كَرِيمٌ)
  - d. on the *yā’āt al-zawā’id*, as in (فَيَقُولُ رَبِّي أَكْرَمٌ).<sup>11</sup>
2. *Ithbāt* – this means to affirm. One will affirm a letter i.e. recite the letter.<sup>12</sup>

Thus, if a reciter intends to stop on either of these two words, then according to the *ṭarīq* of *al-Miṣbāh*, the reciter will make *ḥadhf*. Note that this type of stop will be known as *waqf ikhtibārī*<sup>13</sup> (an examinatory stop) due to the word appearing in the middle of a sentence. However, it could also be *waqf iḍṭirārī*.<sup>14</sup>

<sup>10</sup> *Ghunya al-Ṭalabāh*, pg. 156.

<sup>11</sup> *Mu’jam al-Muṣṭalahāt*, pg. 167-170. *Mukhtaṣar al-‘Ibārāt*, pg. 55-56.

<sup>12</sup> *Mu’jam al-Muṣṭalahāt*, pg. 167-170.

<sup>13</sup> The term *waqf ikhtibārī* refers to an examinatory stop. It is utilised by a teacher in order to ascertain the student’s ability in applying *waqf* correctly. *Mu’jam al-Muṣṭalahāt*, pg. 342. *Mukhtaṣar al-‘Ibārāt*, pg. 131.

<sup>14</sup> The term *waqf iḍṭirārī* refers to an involuntary stop which is caused by an unplanned break in the breath due to a sneeze, cough etc. *Mu’jam al-Muṣṭalahāt*, pg. 343. *Mukhtaṣar al-‘Ibārāt*, pg. 132.

(5)	وَإِشْمَامُ تَأْمَنَّا، وَفِرْقٍ فَفَخَمَن	وَضَعِفٍ بِفَتْحٍ، وَسَّطَنَ عَيْنٍ تَجْمُلَا
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### Translation:

Apply *ishmām* in تَأْمَنَّا and *tafkhīm* in فِرْقٍ. [Read with] a *fathah* in ضَعِفٍ, and apply *tawassuṭ* in the عَيْنِ, adorning [recitation].

### Commentary:

In this couplet, the author discusses four rules. Firstly, he mentions that via the *ṭarīq* of *al-Miṣbāḥ*, *ishmām* will be applied in the word تَأْمَنَّا. The word تَأْمَنَّا appears in *Sūrah Yūsuf*, verse 11:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿١١﴾

There are two applications that are generally applied in this word:

1. *Ishmām* – this literally means scent, referring to the “scent”, or a “hint” of the *ḥarakah*. However, in the nomenclature of *Qirā’āt*, it refers to the rounding of the lips, indicating towards a *ḍammah*. Note that the application of *ishmām* is a visual application i.e. it has to be seen, as opposed to being an audible application like *rawm*. This *ishmām* is also known as *ishmām ḥaqīqī*.<sup>15</sup>
2. *Rawm* – this literally means to intend. Technically, it means to read a *ḥarakah* partially. During *waqf*, *rawm* will only be applied on a *kasrah* or a *ḍammah*. When applying *rawm* in تَأْمَنَّا, it will take place on the *ḍammah* of the first *nūn* i.e. the *ḍammah* will be read partially. The *Qurrā’* have stated that *rawm* constitutes one third of a *ḥarakah*. It is also referred to as *ikhtilās*, *ikhfā’ al-ḥarakah* and *ikhfā’ al-ṣawt bi al-ḥarakah*.<sup>16</sup>

<sup>15</sup> *Mu’jam al-Muṣṭalahāt*, pg. 76-84. *Mukhtṣar al-‘Ibārāt*, pg. 25-26.

<sup>16</sup> *Mu’jam al-Muṣṭalahāt*, pg. 225-228. *Mukhtṣar al-‘Ibārāt*, pg. 65.

The word تَأْمَنَّا was originally تَأْمُنَّا, consisting of two *nūns*. The first *nūn* will be assimilated into the second *nūn* whilst applying *ishmām*. Abū ‘Amr al-Dānī relates that *ishmām* will be applied on the first *nūn* and not on the second.<sup>17</sup>

Secondly, the author mentions the variations in the word فِرْقٍ which appears in *Sūrah al-Shu‘arā*, verse 63:

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اصْرِبْ بَعْصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

Generally two applications are allowed on the afore-mentioned word:

1. *Tafkhīm* – this literally means full/fat, implying towards an emphatic pronunciation.<sup>18</sup>
2. *Tarqīq* – this literally means empty/thin, implying that the pronunciation should be flat.<sup>19</sup>

Earlier scholars of *Qirā’āt* have stated that there are three words in which both the application of *tarqīq* or *tafkhīm* may be allowed<sup>20</sup>; one of them being the word فِرْقٍ. However, there are three opinions with regard to the *rā’ sākinah* in the word فِرْقٍ during *waṣl*:

- Those who apply *tafkhīm* argue that the *rā’ sākinah* which is preceded by a *kasrah* is being followed by a letter of *isti’lā’*, i.e. the *qāf* in the same word. Thus, the *rā’ sākinah* should be read with *tafkhīm*, due to the *tafkhīm* in the *qāf*.
- Those who apply *tarqīq* argue that despite the *rā’ sākinah* being followed by a letter of *isti’lā’*, the letter of *isti’lā’* bears a *kasrah*, which weakens the level of *tafkhīm* in it. Thus the *rā’ sākinah* should be read with *tarqīq*.

<sup>17</sup> *Al-Taysīr*, pg. 97.

<sup>18</sup> *Mu‘jam al-Muṣṭlahāt*, pg. 142.

<sup>19</sup> *Mu‘jam al-Muṣṭlahāt*, pg. 131.

<sup>20</sup> *Al-Itqān*, pg. 28.



- Those who apply both *tafkhīm* and *tarqīq*.

Furthermore, if *waqf* is made on the word فِرْق then there are two opinions:

- Those who apply *tafkhīm* during *waṣl* will only apply *tafkhīm* during *waqf* as well, due to the *tafkhīm* still remaining in the letter of *isti'ālā*.
- Those who apply *tarqīq* during *waṣl*, will allow both *tafkhīm* and *tarqīq* during *waqf* because they considered that the *kasrah* on the *qāf* weakened the *tafkhim* in the *qāf*. During *waqf*, the *kasrah* is not read and therefore will not affect the *qāf's tafkhīm*.

Via the *ṭarīq* of *al-Miṣbāḥ*, the *rā' sākinah* will be read with *tafkhīm*, and not *tarqīq*.

Thirdly, the word ضَعِف which appears in *Sūrah al-Rūm*, verse 54, is discussed. It appears three times in the same verse:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعِفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعِفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۖ يَخْلُقُ مَا يَشَاءُ ۚ  
وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

Considering the various *ṭuruq* for Ḥaṣṣ, this word may be read with either a *fatḥah* or a *ḍammah*. The author mentions that in all three cases, via the *ṭarīq* of *al-Miṣbāḥ*, the word ضَعِف will be read with a *fatḥah* on the *ḍād*, as opposed to being read with a *ḍammah*.

Fourthly, the author discusses the rule with regards to reciting the *ʿayn* that appears at the beginning of both *Sūrah Maryam*, كَهَيْعَةٍ, and *Sūrah al-Shūrā*, حَمَّ \* عَسَق. These are the only two places in the Qurʾān where a letter of *līn* is followed by a permanent *sukūn* in the *riwāyah* of Ḥaṣṣ. The *madd* in the *ʿayn* that appears in these two words is known as *madd līn lāzim ḥarfī mukhaffaf*. Generally, *ṭūl* is made in all the categories of *madd lāzim*. However, because the lengthening takes place in a letter of *līn* – and not a letter of *madd* – the *Qurṛāʾ* allow *qaṣr* and *tawassuṭ* in it as well.

These lengths should be applied based upon what is transmitted by the various *ṭuruq* of the *Ṭayyibah*. Via the *ṭarīq* of *al-Miṣbāḥ*, only *tawassuṭ* will be applied in the ‘*ayn*.

(6)	وَبِالْأَصَادِ يَنْسُطُ بَسْطَةً وَمُسَيِّطٍ	وَفِي الْجَمْعِ سَيْنٌ كَبَّرَنَ خَتْمَهُ وَلَا
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### Translation:

[Read] with a *ṣād* in the words *يَنْسُطُ*, *بَسْطَةً* and *مُسَيِّطٍ*; while in its plural form, [read it] with a *sīn*. [Read] the *Takbīr* at its (the Qur’ān) concluding (*sūrahs*), or do not do so.

### Commentary

In this line, the author discusses four particular words which appear in the following places:

1. The word *يَنْسُطُ* appears in *Sūrah al-Baqarah*, verse 245:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۖ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

2. The word *بَسْطَةً* appears in *Sūrah al-‘Arāf*, verse 69:

أَوْ عَجِبْتُمْ أَنْ جَاءَ كُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَاذْكُرُوا الْآيَةَ الَّتِي لَعَلَّكُمْ تَفْلَحُونَ ﴿٦٩﴾

3. The word *مُسَيِّطٍ* appears in *sūrah al-Ghāshiyah*, verse 22:

لَسْتُ عَلَيْهِمْ بِمُسَيِّطٍ ﴿٢٢﴾

4. The word *مُسَيِّطُونَ* appears in *sūrah al-Ṭūr*, verse 37:

أَمْرٌ عِنْدَهُمْ خَزَائِنُ رَّبِّكَ أَمْ هُمُ الْمُسَيِّطُونَ ﴿٣٧﴾

The author mentions that via the *ṭarīq* of *al-Miṣbāḥ* a *ṣād* will be read in the first three words: *يَنْسُطُ*، *بَسْطَةً*، *مُسَيِّطٍ* while a *sīn* will be read when it appears in its plural form i.e. in *مُسَيِّطُونَ*.

In the second half of the verse, the author discusses the *takbīr*. *Takbīr* means to say (اللَّهُ أَكْبَرُ). The *takbīr* is of two types:

1. *Takbīr 'Ām* – to recite the *takbīr* at the beginning of every *sūrah*, from *Sūrah al-Fātiḥah* until the beginning of *Sūrah al-Nās*, excluding the beginning of *Sūrah al-Tawbah*.
2. *Takbīr Khāṣṣ* – to recite the *takbīr* at the concluding *sūrahs* of the Qur'ān (*suwar al-khatm*). There are two ways transmitted here:
  - Reciting the *takbīr* from the end of *Sūrah al-Ḍuḥā* until the end of *Sūrah al-Nās*.
  - Reciting the *takbīr* from the beginning of *Sūrah al-Inshirāḥ* until the beginning of *Sūrah al-Nās*.

Via the *ṭarīq* of *al-Miṣbāḥ*, *takbīr khāṣṣ* is transmitted from the end of *Sūrah al-Ḍuḥā* until the end of *Sūrah al-Nās*.

When applying *takbīr*, the reciter should be cognizant of the following:

1. The wording for *takbīr* is to say اللَّهُ أَكْبَرُ.
2. The *takbīr* will only be recited from the end of *Sūrah al-Ḍuḥā*.
3. The *takbīr* will always be recited prior to reciting the *basmalah*.
4. The *takbīr* may be recited in conjunction with the *tahlīl*. The *tahlīl* is to say (لَا إِلَهَ إِلَّا اللَّهُ)
5. The *taḥmīd* (وَلِلَّهِ الْحَمْدُ) may be recited in conjunction with both the *takbīr* and the *tahlīl*.
6. The *taḥmīd* may only be recited if the *tahlīl* is also being read i.e. the *taḥmīd* cannot be recited in conjunction with the *takbīr* alone i.e. while omitting the *tahlīl*.

7. The reciter should study the various *awjuh* (ways) of adding the *isti'adhah* and *basmalah* to the aforementioned.<sup>21</sup>

Lastly, reading the *takbīr* is *ikhtiyārī* i.e. the reciter has a choice of reciting the *takbīr* or not reciting it.

وَقَصِّرْ لِمَفْصُولٍ وَوَسَّطْ لِمُتَّصِلٍ	وَفِي غَيْرِ هَذَا وَافَقَ الْحِرْزُ مُكْمَلًا	(7)
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### Translation:

Apply *qashr* in *madd munfaṣil* while applying *tawassuṭ* in *madd muttaṣil*. And everything other than this will agree completely with [what is transmitted via] *al-Hirz*.

### Commentary:

The author proceeds to mention that whenever the reciter intends to recite via the *ṭarīq* of *al-Miṣbāḥ*, the reciter should apply *qashr* in *madd munfaṣil* and *tawassuṭ* in *madd muttaṣil*.<sup>22</sup>

Before embarking on discussing the duration of the *madds*, it is important to understand the types of *madd* that the author addresses. Primarily, *madd* is divided in to two types:

- *Madd Aṣlī* – it is when the letter of *madd* is not followed by a *hamzah* or a *sukūn*.
- *Madd Far'ī* – it is when the letter of *madd* is either followed by a *hamzah* or a *sukūn*.

If the letter of *madd* is followed by a *hamzah*, then this will be of two types:

<sup>21</sup> Refer to the chapter on the *Takbīr* in *Ṣarīḥ al-Naṣṣ*, pg. 4. *Hidāyah al-Qārī*, pg. 586-593 and *al-Bayān*, pg 44-50.

<sup>22</sup> The term *madd wājib* refers to the ruling of *madd muttaṣil* and is due to *ijmā'* [consensus] amongst the *qurrā'* that *madd muttaṣil* will not be read with *qashr*. However, they differ as to whether the duration should be lengthened *fuwayq al-qashr*, *tawassuṭ*, *fuwayq al-tawassuṭ* or *ṭūl*.

- *Madd Far'ī Muttāṣil* – it is when the letter of *madd* is being followed by a *hamzah* in the same word e.g. السُّفَهَاءُ – جَاءَ – الْفُقَرَاءُ.
- *Madd Far'ī Munfaṣil* – it is when the letter of *madd* is being followed by a *hamzah* in a separate word i.e. the letter of *madd* is the last letter of one word while the *hamzah* is the first letter of the following word e.g. – مَّا أَنْفَقْتُمْ – إِلَّا أُولُو – بِمَآ أَنْزَلَ.

If the letter of *madd* is followed by a *sukūn*, then this will be of two types:

- *Madd 'Āriḍ li al-Sukūn* – it is when the letter of *madd* is followed by a temporary *sukūn*. This usually occurs on the last letter of a word when applying *waqf*. It is called *madd 'āriḍ li al-sukūn* due to its *sabab* (cause) i.e. the *sukūn* being temporary. Thus, during *waṣl*, the *sukūn* falls away and the original *ḥarakah* on the letter of the word will be read. Furthermore, the ruling for *madd 'āriḍ li al-sukūn* is *jā'iz* (permitted), meaning that either *qasr* may be applied, or it may be lengthened to the duration of *tawassuṭ* or *ṭūl*. *Madd āriḍ li al-sukūn* is also known as *madd āriḍ li al-waqf*.
- *Madd Lāzim* – is it when the letter of *madd* is followed by a permanent *sukūn*. It is called *madd lāzim* due to its *sabab* (cause) i.e. the *sukūn*, being permanent during *waṣl* and *waqf*. *Madd lāzim* is initially divided into two types:
  1. *Madd lāzim kilmī* – it is when the letter of *madd* and the permanent *sukūn* are found in a word.
  2. *Madd lāzim ḥarfī* – it is when the letter of *madd* and the permanent *sukūn* are found in a letter, more specifically the abbreviated letters (*ḥurūf muqatta'āt*).

Thereafter, *madd lāzim kilmī* and *madd lāzim ḥarfī* are both divided into two types:

1. *Muthaqqal* – the word *muthaqqal* means heavy and is in reference to the *tashdīd* which is heavier in pronunciation due to *idghām* taking place.
2. *Mukhaffaf* – the word *mukhaffaf* means light and is in reference to a *sukūn* which is generally lighter in pronunciation due to no *idghām* taking place.

Regarding their durations, there are three counting systems.

The different counting systems A – C:

[A] Alifs	3 Alifs		2 Alifs		1 Alif	
[B] Ḥarakāt	6	5	4	3	2	1
[C] Alifs	5	4	3	2	1	-

The third counting system [category **C** 1 – 5 *alifs*] was employed by the *mutaqaddimūn* [earlier scholars] while the other two counting systems [category **B** *ḥarakāt* 1 – 6 and category **A** 1 – 3 *alifs*] were employed by the *muta'akh-khirūn* [later scholars]. It should be noted that irrespective of which counting system a reciter employs, the intended duration by all is always the same. Thus, *qaṣr* would fall under:

- 1 *alif* in category A and C.
- 2 *ḥarakāt* in category B

While *tawassuṭ* would fall under:

- 2 *alifs* in category A.
- 4 *ḥarakāt* in category B.
- 3 *alifs* in category C.

Considering all the *ṭuruq* of Ḥaḥṣ, the duration of *madd munfaṣil* may be lengthened for the duration of two, three, four or five *ḥarakāt* while *madd muttaṣil* may be lengthened to the duration of three, four, five or six *ḥarakāt*. *Madd ʿāriḍ* may be lengthened to the duration of *qaṣr*, *tawassuṭ* or *tūl* while *madd lāzīm* may only be lengthened to the duration *tūl*. Via the *ṭarīq* of *al-Miṣbāḥ*, *qaṣr* will be applied in *madd munfaṣil* and *tawassuṭ* will be applied in *madd muttaṣil*. Even though *qaṣr*, *tawassuṭ* or *tūl* may be applied in *madd āriḍ*, *qaṣr* is recommended when rendering a rendition via the *ṭarīq al-Miṣbāḥ*.

In conclusion, the author mentions that whatever rules he did not make any provision for regarding the *ṭarīq* of *al-Miṣbāḥ* will agree completely with the rules that have been transmitted via the *Shāṭibiyyah*.

## Shaykh Maḥmūd ibn ‘Ali al-Sharqāwī



He is Shaykh Maḥmūd ibn ‘Ali ibn Muḥammad ibn Aḥmad ibn Shu‘ayb al-Qumḥāwī al-Sharqāwī al-Azhari. He was born in a village known as Minyā al-Milḥ, which is situated in the district of Sharqiyyah, Upper Egypt, on 24 June 1979. He memorised the Qur’ān under the tutelage of both Shaykh ‘Īsā ibn Shaykh ‘Uthmān ibn ‘Ali al-A‘raj and Shaykh Sa’d ‘Abd Allah al-Naqīṭī. He studied *Tajwīd* and read four renditions in the *Riwāyah* of Ḥafṣ via the *Shāṭibiyyah* which focused on the practical aspects of perfecting his *adā’* (elocution) under the tutelage of Shaykh Ṣalāḥ al-Dīn al-Hādī Muḥammad Badawī. Thereafter, Shaykh Maḥmūd enrolled into the al-Azhar University. He attained both a Bachelor of Arts as well as a Master’s degree in the Arabic language. At the same time while studying Arabic, he enrolled into the Faculty of *Qirā’āt* where he read and attained *sanad* and *ijāzah* for the 10 *Qirā’āt* via the *Tayyibah* as well as the Four *Shādhdh Qirā’āt* (Non-Canonical Readings) from numerous teachers.

### His teachers:

- Shaykh ‘Īsā ibn Shaykh ‘Uthmān ibn ‘Ali al-A‘raj – he memorised the Qur’ān under his tutelage.
- Shaykh Sa’d ‘Abd Allah al-Naqīṭī – he memorised the Qur’ān under his tutelage.
- Shaykh ‘Abd al-Raḥmān ibn Shaykh Muḥammad ibn Aḥmad Ballaḥ al-Judaydī – he memorised the text of the *Shāṭibiyyah* under his tutelage.
- Shaykh ‘Abd al-Ḥamīd Balāsī Ibrāhīm – he read the 10 *Qirā’āt* via the *Shāṭibiyyah* and *Durrah* to him.



- Shaykh Muṣṭafā ibn Shaykh ‘Abd al-Salām al-Būhī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Shaykh Zakariyyā ibn ‘Abd al-Salām al-Jamājmūnī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.<sup>23</sup>
- Shaykh Ibrāhīm al-Samanūdī - he read a portion of the Qur’ān to him for the 10 *Qirā’āt* via the *Ṭayyibah* as we as the Four *Shādhdh Qirā’āt* to him. He also received an *ijāzah ‘āmmah* from Shaykh al-Samanūdī.
- Shaykh ‘Abd al-Fattāḥ Madkūr al-Bayyūmī al-Namrasī – he read a portion of the Qur’ān in the *riyāwah* of Ḥafṣ and Warsh to him. He also received an *ijāzah ‘āmmah* from Shaykh ‘Abd al-Fattāḥ.
- Shaykh Ibrāhīm al-Ṭawwāb – he read a portion of the Qur’ān to him in the *riwāyah* of Ḥafṣ and Warsh. He also read *Fawā’id al-Mu’tabarah* and subsequently received *ijāzah ‘āmmah* from Shaykh al-Ṭawwāb.
- Shaykh ‘Ali Sa’d al-Ghāmīdī – he heard (*sāmā’an*) the Four *Shādhdh Qirā’āt* from Shaykh al-Ghāmīdī.

### His students:

- ‘Alā Rajab ‘Abd Allah – he read the Seven *Qirā’āt* via the *Shāṭibiyyah* to him.
- ‘Imād ‘Abd al-Raḥmān Ḥāfiṭḥ Qashṭah – he read the Three *Qirā’āt* via the *Durrah* to him.

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<sup>23</sup> I asked Shaykh Maḥmūd regarding the manner in which he presented his rendition for the 10 *Qirā’āt* via the *Ṭayyibah* to Shaykh Zakariyyā ibn ‘Abd al-Salām, since it is well-known that the *mashāyikh* from Desouk had a very unique manner with regard to applying *jam’* which is not commonly documented in books. Shaykh Maḥmūd mentioned that he rendered the rendition via *ṭarīqat al-Tajzi’ah*. He further elaborated by stating that he presented one *juz* per *Qārī* by initially applying *jam’ ‘atfi* before switching to *jam’ ḥarfī* in his rendition.

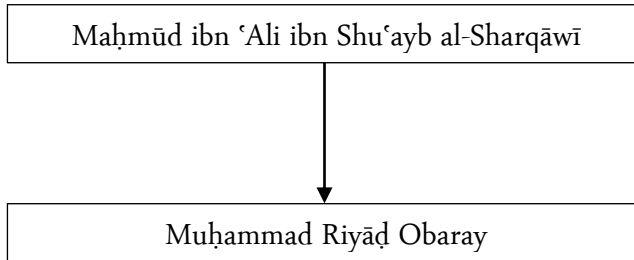
- Ḥasan ibn Fathī ‘Abd al-Mun‘im As‘ad – he read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- Ḥijāzī Muḥammad ‘Abd al-‘Aṭḥīm Aḥmad – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Maḥmūd ibn Muḥammad Sa‘d Sukkar – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Muhammad Jismānī ibn Yūsuf ibn Sanīk ibn Ṣamid – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Faṭimah bint Ṣaghīr Aḥmad Shaykh al-Makkiyah - she read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Munīr ‘Ali Abū al-Qāsim al-Būsifī - he read the Four *Shādhah Qirā’āt* to him.
- Muṣṭafā Sha‘bān al-Warrāqī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Muḥammad Salīm Gaibie – he read *Sūrah al-Fāṭiḥah* and the start of *Sūrah al-Baqarah* incorporating the 10 *Qirā’āt* via the *Ṭayyibah* to him and received *ijāzah* specifically for *Qirā’āt*, as well as *ijāzah ‘āmmah*.
- Muḥammad Riyāḍ Obaray – he read the 10 *Qirā’āt* via the *Shāṭibiyyah* and *Durrah*, the *Qirā’ah* of ‘Aṣim via the *Ṭayyibah* and the *Four Shādhah Qirā’āt*, subsequent to receiving *ijāzah ‘āmmah* from him.

#### Literary works:

- *Al-Kāmil fī ‘Ilm al-Fawāṣil.*
- *Taḥqīq Naḥm Fawā’id al-Mu’tabarah.*
- *Qurrat al-‘Uyūn fī Kalimāt al-Mukhtalif fihā ‘an Qālūn.*
- *Al-Mukhtaṣar al-Mufid fī ‘Ilm al-Tajwīd.*

- *Al-Raudat al-Nadiyyah fī Riwāyat Shu‘bah min Ṭarīq al-Shāṭibiyyah.*
- *Al-Īdāh fī Qaṣr al-Mafṣūl wa mā Yatarattabu ‘alayhi li Ḥafṣ min al-Miṣbāḥ.*

## My link to the author<sup>24</sup>



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<sup>24</sup> I studied the entire text including many other texts under the author. Thus, my transmission is via *talaqqī*. Shaykh Maḥmūd al-Sharqāwī read and explained the text to me, whereby in return, I presented the text to him. This is indicative of *‘arḍ* and *samā‘* which together yields *talaqqī*. Refer to my earlier work, *The Qurṛā’ of Desouk*, pg. 43-44, which discusses the various methods employed in obtaining *ijāzah* as well as its various degrees.

الإيضاح في قصر المفصول وما يترتب عليه لحفص من المصباح

نظم الفقير إلى عفوره:

محمود بن علي بن شعيب بن الشرقاوي الأزهرى

(1)	بَدَأْتُ بِحَمْدِ رَبِّي ذِي الْهَبَاتِ	وَبِالتَّسْلِيمِ دَوْمًا وَ الصَّلَاةِ
(2)	عَلَى الْمُخْتَارِ أَحْمَدَ خَيْرِ هَادٍ	وَالِ تُمْ أَصْحَابِ هُدَاةِ
(3)	وَبَعْدُ: فَإِنْ تَشَأْ تَقْرَأْ لِحَفْصٍ	بِقَصرِ الْفَصْلِ فَلْتَحْفَظْ وَصَاتِي
(4)	هُوَ الْمِصْبَاحُ فَالزَّمْ لَا سِوَاهُ	فَفِيهِ تَوْسُطُ الْمُؤْصُولِ يَاتِي
(5)	وَيَبْسُطُ بَسْطَةَ الْأَعْرَافِ صَادٌ	بِخُلْفٍ لِلتَّقَارُبِ فِي الصِّفَاتِ
(6)	كَذَاكَ مُسَيِّطُرُونَ أَتَى بِخُلْفٍ	وَالآنَ ابْنُ دِلَنْ وَالْمُشْـِـيْهَاتِ
(7)	وَتَأْمَنَّا أَشْمِنَ، عِوَجًا فَأَذْرَجْ	وَمَرْقَدِنَا فَقَطْ لَا الْأُخْرَيَاتِ
(8)	وَعَيْنٌ وَسَّطَنَ فِرْقٍ فَقَحَّخِمُ	وَمَا آتَانِ حَذْفُ الْيَاءِ آتِي
(9)	وَضَعِفَ فِيهِمَا ضَعْفًا يَفْتَحُ	وَأَلْفَ سَلَايِلَ احْذِفْ لِلرُّوَاةِ
(10)	وَأَدْغِمْ مَالِيَهُ عَنْهُ وَأَتِمِّمْ	أَلَمْ تَخْلُقْكُمْ فِي الْمُرْسَلَاتِ
(11)	فَهَذَا مَا رَوَاهُ الشَّهْرُزُورِي	عَنِ الْفَيْلِ الْمُشْهَرِّ فِي الثَّقَاتِ
(12)	مُخَالَفًا الَّذِي يُرَوَى بِحِرْزِ	(وَزَرْعَانُ كَفَيْهِ لِي فِي الْقِرَاةِ
(13)	وَلَكِنْ بَسْطَةً يَبْسُطُ بِسَيْنِ	كَذَا بِمُسَيِّطِرٍ يَأْذَا الْأَنْثَاةِ
(14)	وَأَدْغِمْ نُونَ مَعَ يَاسَيْنَ عَنْهُ)	وَأَخْتِمِ بِالسَّلَامِ وَبِالصَّلَاةِ
(15)	عَلَى خَيْرِ الْأَتَامِ وَتَابِعِيهِ	وَبِالْحَمْدِ الْجَزِيلِ لِذِي الْهَبَاتِ



*al-Mu‘addil*]. In it [the *ṭarīq* of *al-Miṣbāḥ*] apply *tawassuṭ* in *madd muttaṣil* wherever it comes.

### **Commentary:**

The author thereafter states that whatever is mentioned in his poem would be sufficient for anyone who intends to recite via the *ṭarīq* of *al-Miṣbāḥ*. He thus encourages its reader to commit his poem to memory so that it would be easy for the reciter to recall any of the rules associated to the *ṭarīq* of *al-Miṣbāḥ*, should its reciter falter.

Furthermore, he urges its reciter to rely upon what has been transmitted via the *ṭarīq* of *al-Miṣbāḥ* over the transmission of the *ṭarīq* of *Rawḍah al-Mu‘addil*, due to the *Rawḍah* not being from amongst the core texts mentioned by Imām ibn al-Jazarī in his *al-Nashr* for the narration of Ḥafṣ.

In the first section of the verse, the author outlines the rules of *madd* via the *ṭarīq* of *al-Miṣbāḥ*. He then proceeds to mention that when the reciter intends to recite the *ṭarīq* of *al-Miṣbāḥ*, *qaṣr* should be applied in *madd al-munfaṣil* whilst applying *tawassuṭ* in *madd al-muttaṣil*. It should be noted that the *ṭarīq* of *al-Miṣbāḥ* for al-Fil is transmitted via al-Ḥammāmī as well as Ibn Khālil.

Considering all the *ṭuruq* of Ḥafṣ, the duration of *madd munfaṣil* may be lengthened to the duration of two, three, four or five *ḥarakāt* while *madd muttaṣil* may be lengthened to the duration of three, four, five and even six *ḥarakāt*. Via the *ṭarīq* of *al-Miṣbāḥ*, *qaṣr* will be applied in *madd al-munfaṣil* via al-Ḥammāmī, whereas, *tawassuṭ* will be applied in *madd al-munfaṣil* via ibn Khalīl. *Tawassuṭ* will be applied in *madd al-muttaṣil* for both al-Ḥammāmī and Ibn Khalīl via al-Fil.

(5)	وَيَبْسُطُ بَسْطَةَ الْأَعْرَافِ صَادٌ	يُخْلِفُ لِلتَّقَارُبِ فِي الصِّفَاتِ
(6)	كَذَاكَ مُسَيِّطُرُونَ أَتَى يَخْلِفُ	وَأَلَانَ ابْنُ دِلَنْ وَالْمُشَبِّهَاتِ

### Translation:

The word يَبْسُطُ and the word بَسْطَةَ in [Sūrah] *al-ʿArāf* [will be recited] with a *ṣād* with a difference [of opinion]. [This is] due to its close relation it [the *sīn*] has with [the *ṣād*] with regard to *ṣifāt*. Similarly, [the word] مُسَيِّطُرُونَ [also] comes with a difference [in opinion]. Apply *ibdāl* in the word آلَانَ as well as in its similitudes.

### Commentry:

The author mentions that the words يَبْسُطُ and بَسْطَةَ will be recited with a *ṣād* with *khulʿ* [a difference of opinion in recitation]. Via al-Ḥammāmī the words يَبْسُطُ and بَسْطَةَ will be read with a *ṣād* while via Ibn Khalīl, the words يَبْسُطُ and بَسْطَةَ will be read with a *sīn*. This is the *khulʿ* the author is alluding to. Similarly, according to the author, the word مُسَيِّطُرُونَ will also be read with *khulʿ* i.e. the word مُسَيِّطُرُونَ may be read with both a *sīn* and a *ṣād*. This is in contrast to what has been transmitted in *al-Miṣbāḥ*, where both al-Ḥammāmī and Ibn Khalīl transmit only a *sīn* in the word مُسَيِّطُرُونَ.<sup>25</sup> Interestingly, the author makes no mention of which rule should be applied to the word بُصِيطِرٍ. Al-Ḍabbāʿ mentions that via al-Ḥammāmī, the word بُصِيطِرٍ will be read with a *ṣād*, whilst via Ibn Khalīl, the word بُصِيطِرٍ will be read with a *sīn*.<sup>26</sup>

Furthermore, considering the various *ṭuruq* for Ḥafṣ, the word آلَانَ and its similitudes may be read with *ibdāl* or *tas-hīl*. The author mentions that *ibdāl* should be applied in the word آلَانَ and all its similitudes e.g. ءَالَدُ كَرِينِ and ءَالَلَهُ. Despite the author not

<sup>25</sup> *Al-Miṣbāḥ al-Zāhir*, Vol. 2, pg. 998. *Ṣarīḥ al-Naṣṣ*, pg. 32.

<sup>26</sup> *Ṣarīḥ al-Naṣṣ*, pg. 32.



mentioning anything with regard to *khulf* as in the afore-mentioned cases, it should be noted that via al-Ḥammāmī the word آلَان and all its similitudes will only be read with *ibdāl*, whilst via Ibn Khalīl the word آلَان and all its similitudes will be read with *khulf*: applying either *ibdāl* or *tas-hīl*.

(7)	وَتَأْمَنَّا أَشْمِينَ، عَوْجًا فَأُذْرَجْ	وَمَرْقَدِنَا فَقَطْ لَا الْأُخْرَيَاتِ
(8)	وَعَيْنٌ وَسَّطَنٌ فِرْقٍ فَفَخَّمْ	وَمَا آتَانِ حَذْفُ الْيَاءِ آتِي

### Translation:

In the word تَأْمَنَّا apply *ishmām*. [Only] apply *idrāj* on the words عَوْجًا and مَرْقَدِنَا and not on the remaining [words with regard to this rule]. Apply *tawassuṭ* in the 'ayn. Apply *tafkhīm* in the word فِرْقٍ, whilst applying *ḥadhḥ* of the yā' in the word مَا آتَانِي.

### Commentary:

In these couplets, the author discusses five rules. Firstly, he mentions that via the *ṭarīq* of *al-Miṣbāḥ*, both al-Ḥammāmī and Ibn Khalīl will apply *ishmām* in the word تَأْمَنَّا.

Secondly, the author mentions that *idrāj*<sup>27</sup> will only be applied on the words عَوْجًا and مَرْقَدِنَا, whilst *sakt*<sup>28</sup> will be applied on مَنْ رَاقٍ and بَلْ رَانَ. However, Abū al-Karam al-Shahrazūrī, al-Izmīrī, al-Mutawallī, al-Ḍabbā' all mention that al-Fil will apply *sakt* on all four of the afore-mentioned places of *sakt*.<sup>29</sup>

<sup>27</sup> The term *idrāj* means to join, which is the opposite of *waqf* and *sakt*. *Mu'jam al-Muṣṭalahāt*, pg. 56. Note that Shaykh Tawfīq Ḍamrah is of the view that only *idrāj* should be applied in all four places of *sakt* via the *ṭarīq* of *al-Miṣbāḥ*. See *Aḥsan al-Bayān*, pg. 125.

<sup>28</sup> The term *sakt* means to cut off the sound of one's recitation for a period less than applying *waqf* without renewing one's breath i.e. it resembles a pause. The duration of *sakt* is two *ḥarakāt*. *Mu'jam al-Muṣṭalahāt*, pg. 230-231.

<sup>29</sup> *Al-Miṣbāḥ al-Zāhir*, vol. 2, pg. 1072. *Al-Badā'ī' al-Burhān*, pg.138. *Al-Rawḍ al-Naḍīr*, pg. 455. *Ṣarīḥ al-Naṣṣ*, pg. 33.

Thirdly, the author mentions the rule with regard to reciting the *‘ayn* that appears at the beginning of both *Sūrah Maryam* كَهَيَّعَ and *Sūrah al-Shūrā* حُمَ عَسَق. Via the *ṭarīq* of *al-Miṣbāḥ*, only *tawassuṭ* is transmitted in the *‘ayn* via al-Fīl.<sup>30</sup>

Fourthly, the author mentions that via the *ṭarīq* of *al-Miṣbāḥ*, *tafkhīm* should be applied to the *rā’ sākinah* in the word فِرْقِي.<sup>31</sup>

Fifthly, the author mentions that via the *ṭarīq* of *al-Miṣbāḥ*, *ḥadhf* will be applied to the word مَا أَتَانِي.<sup>32</sup>

وَضُعِفَ فِيهِمَا ضُعْفًا يَفْتَحُ	وَأَلْفَ سَلَايِلَ اخْذِفْ لِلرُّوَاةِ
وَأَدْغِمَ مَالِيَهُ عَنْهُ وَأَتِمِّمْ	أَلَمْ تَخْلُقْكُمْ فِي الْمُرْسَلَاتِ

### Translation:

Recite both occurrences the word ضُعِفَ as well as the word ضُعْفًا with a *fathah*; and apply *ḥadhf* on [the word] سَلَايِلَ for its transmitters. Apply *idghām* on [the word] مَالِيَهُ, while completing [the *idghām* in] أَلَمْ تَخْلُقْكُمْ [which appears in *Sūrah*] *al-Mursalāt*.

### Commentary:

The word ضُعِفَ which appears in *Sūrah al-Rūm* appears three times in the same verse. The author mentions that in all three cases, via both al-Ḥammāmī and Ibn Khalīl, the

<sup>30</sup> *Al-Rawḍ al-Naḍīr*, pg. 544. *Ṣarīḥ al-Naṣṣ*, pg. 22.

<sup>31</sup> *Taḥrīrāt Ṭayyibah al-Naṣḥr*, pg. 314. *Al-Rawḍ al-Naḍīr*, pg. 489. *Ṣarīḥ al-Naṣṣ*, pg. 23.

<sup>32</sup> *Al-Miṣbāḥ al-Zāhir*, vol. 2, pg. 885. *Taḥrīrāt Ṭayyibah al-Naṣḥr*, pg. 323. *Al-Rawḍ al-Naḍīr*, pg. 495. *Ṣarīḥ al-Naṣṣ*, pg. 24.

word ضَعِفٌ will be read with a *fathah* on the *dād* as opposed to being read with *dammah*.<sup>33</sup>

In the second half of the couplet, the author mentions that *ḥadhf* will be applied via the *ṭarīq* of *al-Miṣbāḥ* when stopping on the word سَلَّاسٍ in *Sūrah al-Insān* i.e. the *alif* will be dropped and the word will read as سَلَّاسِلٌ.<sup>34</sup>

The author makes a restriction by mentioning that only *idghām* should be applied on the word مَالِيَهُ هَلْكَ. However, as a general difference within the various *ṭuruq* of Ḥafṣ, both *sakt* and *idghām* may be applied.<sup>35</sup>

With regard to the word أَلَمْ تَخْلُقْكُمْ that appears in *Sūrah al-Mursalāt*, all the *ṭuruq* agree that *idghām* should be made of the *qāf* into the *kāf*. However, they differ as to whether it should be *idghām tām*<sup>36</sup> or *idghām nāqis*.<sup>37</sup> Via the *ṭarīq* of *al-Miṣbāḥ*, the author mentions that *idghām tām* should be applied.<sup>38</sup>

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<sup>33</sup> *Al-Miṣbāḥ al-Zāhir*, vol. 2, 901. *Tahrīr al-Nashr*, pg. 193. *Al-Rawḍ al-Naḍīr*, pg. 503. *Ṣarīḥ al-Naṣṣ*, pg. 25.

<sup>34</sup> *Al-Miṣbāḥ al-Zāhir*, vol. 2, pg. 1059. *Tahrīrāt Ṭayyibah al-Nashr*, pg. 455. *Ṣarīḥ al-Naṣṣ*, pg. 25-26.

<sup>35</sup> This change is not listed in any of the *Tahrīrāt* to be amongst the *Farshī* [inconsistent] changes for the *ṭarīq* of *al-Miṣbāḥ*. See *Ṣarīḥ al-Naṣṣ*, *Tahrīrāt Ṭayyibah al-Nashr*, *al-Rawḍ al-Naḍīr*.

<sup>36</sup> The term *idghām tām* refers to the complete assimilation of one letter into another, without any *ṣifāt* of the assimilated letter remaining in its pronunciation. *Muʿjam al-Muṣṭalahāt*, pg. 59.

<sup>37</sup> The term *idghām nāqis* refers to the incomplete assimilation of one letter into another. Thus, some of the *ṣifāt* of the assimilated letter remain in its pronunciation. *Muʿjam al-Muṣṭalahāt*, pg. 61.

<sup>38</sup> Abū al-Karam only mentions that *idghām* will be applied in the afore-mentioned case and does not mention whether the *idghām* will be *tām* or *nāqis*. Furthermore, he does mention that all the remaining the *qurrāʾ* will apply *īṭh-hār*. Perhaps Abū al-Karam is using the term *īṭh-hār* loosely and is actually referring to *idghām nāqis*. *Al-Miṣbāḥ al-Zāhir*, vol. 2, pg. 1062. All the *muḥarrirūn* mention that *idghām tām* should be applied. *Tahrīrāt Ṭayyibah al-Nashr*, pg. 460. *Al-Rawḍ al-Naḍīr*, pg. 576. *Ṣarīḥ al-Naṣṣ*, pg. 26. Know that *idghām nāqis* will not be applied in any of the *ṭuruq* for Ḥafṣ since Makkī ibn Abī Ṭālib and Abū Bakr ibn Mihrān – who are the ones who

(11)	فَهَذَا مَا رَوَاهُ الشَّهْرُزُورِيُّ	عَنِ الْفِيلِ الْمَشْهُرِ فِي الثَّقَاتِ
(12)	مُخَالَفًا الَّذِي يُرَوَّى بِحِرْزٍ	(وَزَرَعَانُ كَفَيْهِ فِي الْقِرَاءَةِ)

### Translation:

This is what al-Shahrazūrī transmits on the authority of al-Fīl, the famous [transmitter] among the reliable transmitters. [And his transmission is] contrary that which is transmitted via *al-Ḥirz*. As for Zarʿān, his transmission is similar [to that] of al-Fīl.

### Commentary:

Firstly, the author mentions that whatever has been mentioned thus far, it only relates to what Abū al-Karam al-Shahrazūrī transmits on the authority of al-Fīl, referring to both al-Ḥammāmī and Ibn Khalīl. Thus, when doing a comparison between the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Shāṭibiyyah*, one would notice that there are differences in their transmissions. Furthermore, the author then alludes to the subtle differences between the transmission of the *ṭarīq* of *al-Miṣbāḥ* via al-Fīl and Zarʿān, stating that the transmission of Zarʿān is similar to al-Fīl.

(13)	وَلَكِنْ بَسْطَةً يَبْسُطُ بِسِينٍ	كَذَا بِمُسَيِّطٍ يَأْذَا الْأَنْثَاةَ
(14)	وَأَدْغَمَ نُونَ مَعَ يَاسِينَ عَنْهُ	وَأَخْتِمُ بِالسَّلَامِ وَبِالصَّلَاةِ
(15)	عَلَى خَيْرِ الْأَنْثَامِ وَتَابِعِيهِ	وَبِالْحَمْدِ الْجَزِيلِ لِذِي الْهِمَمَاتِ

### Translation:

Except [that Zarʿān, will recite] the words *بَسْطَةً* and *يَبْسُطُ* with a *sīn*, as well as the word *بِمُسَيِّطٍ*, O possessor of patience. Apply *idghām* in *نُونَ* and *يَاسِينَ* [as this is what

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relate this application – are not counted amongst the *ṭuruq* of Ḥafṣ. See *al-Majmūʿah al-Dhahabiyyah*, pg. 49.

has been transmitted] from him. Thereafter, I conclude [my poem by sending] peace and salutations upon the best of all creation and upon his successors; and with abundant praise of the Bearer of gifts.

### Commentary:

In these couplets, the author outlines the subtle differences held between al-Fil and Zarʿān with regard to their transmission via the *ṭarīq* of *al-Miṣbāḥ*. He mentions that Zarʿān will read *بَسْطَة*, *يَبْسُط* and *بِمُسَيْطِرٍ* with a *sīn*. This is in contrast to what is found in *Ṣarīḥ al-Naṣṣ*, which mentions both a *sīn* and a *ṣād* for Zarʿān in *بِمُسَيْطِرٍ*.<sup>39</sup> The word *مُسَيْطِرُونَ* will also be read with a *sīn*. Furthermore, the author mentions that *idghām* should be applied in *يَسْ* and *يَ*. Again, this is in contrast to what is found in *Ṣarīḥ al-Naṣṣ*, which mentions *iṭḥ-hār* for Zarʿān in these words.<sup>40</sup>

The author gives the impression that these few changes are the only differences held between the transmissions via al-Fil and Zarʿān. However, there are many other differences other than the afore-mentioned. Firstly, al-Ḥammāmī transmits *qaṣr* in *madd munfaṣil*, whereas Ibn Khalīl via al-Fil and Zarʿān transmit *tawassuṭ* in *madd munfaṣil*. Secondly, al-Ḥammāmī will transmit *بَسْطَة*, *يَبْسُط* and *بِمُسَيْطِرٍ* with a *ṣād*<sup>41</sup> and Ibn Khalīl with a *sīn*. Zarʿān will transmit the first three with a *sīn* but will transmit *بِمُسَيْطِرٍ* with both a *sīn* and *sād*.<sup>42</sup> Thirdly, in the word *أَلَان* and all of its similitudes, al-Ḥammāmī transmits *ibdāl* whereas Ibn Khalīl transmits both *tas-hīl* as well as *ibdāl*. Zarʿān only transmits *ibdāl*.

<sup>39</sup> *Ṣarīḥ al-Naṣṣ*, pg. 14

<sup>40</sup> *Ṣarīḥ al-Naṣṣ*, pg. 18.

<sup>41</sup> *Ṣarīḥ al-Naṣṣ*, pg. 12.

<sup>42</sup> *Ṣarīḥ al-Naṣṣ*, pg. 14. Abū al-Karam mentions that the words *بَسْطَة* and *يَبْسُط* will only be read with a *sīn* for both al-Fil and Zarʿān. *Al-Miṣbāḥ al-Zāhir*, vol 2, pg. 601 and 695. Al-Izmīrī also affirms that he found it mentioned with a *sīn* in some of the manuscripts, *Taḥrīr al-Naṣṣ*, pg. 189.

Lastly, the author does not discuss *إِزْكَبَ مَعَنَا* and *يَلْهَثُ ذَلِكَ*. Considering the various *ṭuruq* of Ḥaḥṣ, both *idghām* and *iṭḥhār* are allowed. However, via the *ṭarīq* of *al-Miṣbāḥ*, only *idghām* will be applied in both.<sup>43</sup> The author does not mention the *takbīr*<sup>44</sup> via the *ṭarīq* of *al-Miṣbāḥ* either. Perhaps his reasoning behind this is due to Abū al-Karam al-Shahrazūrī transmitting the *takbīr* via Ibn Ḥabsh<sup>45</sup> whilst it is known that Ibn Ḥabsh is not a transmitter for any of the *ṭuruq* stemming from Ḥaḥṣ.<sup>46</sup> However, al-Izmīrī, al-Mutawallī and al-Ḍabbāʿ mention that the *takbīr* will be read from the end of *Sūrah al-Duḥā*.<sup>47</sup>

The author then ends his poem by sending peace and salutations upon the Prophet and his followers. Thereafter, he praises Allah, the Bearer of gifts.

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<sup>43</sup> In both of the afore-mentioned cases, the *muḥarrirūn* differ: al-Izmīrī transmits *idghām* for both al-Fil and Zarʿān via the *ṭarīq* of *al-Miṣbāḥ*. *Taḥrīr al-Nashr*, pg. 185. In the case of *إِزْكَبَ مَعَنَا* al-Mutawallī only transmits *idghām* via al-Ḥammāmī. *Al-Rawḍ al-Naḍīr*, pg. 428. In the case of *يَلْهَثُ ذَلِكَ*, al-Mutawallī transmits *idghām* for both al-Fil and Zarʿān. *Al-Rawḍ al-Naḍīr*, pg. 410. Al-Ḍabbāʿ agrees with al-Izmīrī and also transmits *idghām* for both al-Fil and Zarʿān via the *ṭarīq* of *al-Miṣbāḥ*. *Ṣarīḥ al-Naṣṣ*, pg. 16-19.

<sup>44</sup> Via all the *Qurrāʾ*, *takbīr* can only be read in conjunction with the *basmalah* and may not be read by excluding the *basmalah*. *Al-Rawḍ al-Naḍīr*, pg. 587. For further reading on the various forms of *takbīr*, refer to *Ṣarīḥ al-Naṣṣ*, pg. 4.

<sup>45</sup> *Al-Miṣbāḥ al-Zāhir*, vol 1, pg. 540. Ibn Ḥabsh might not be considered as being one of the transmitters for Ḥaḥṣ but is considered as being a transmitter for al-Sūsī via the *Tajrīd*. See *Taḥrīrāt Ṭayyibah al-Nashr*, pg. 478.

<sup>46</sup> The author is thus of the opinion that primarily (*aṣlan*), the *takbīr* should not be recited for the *ṭarīq* of *al-Miṣbāḥ*.

<sup>47</sup> *Taḥrīrāt Ṭayyibah al-Nashr*, pg. 478. *Al-Rawḍ al-Naḍīr*, pg. 587. *Ṣarīḥ al-Naṣṣ*, pg. 4.

Difference	Ḥammāmī	Ibn Khalīl	Zar'ān
<b>Basmalah in the middle of the sūrah</b>	Basmalah will be recited to attain blessing	Basmalah will be recited to attain blessing	Basmalah will be recited to attain blessing
<b>Takbīr</b>	Ikhtiyārī – choice of reading it or leaving it. From end of al-Ḍuḥā	Ikhtiyārī – choice of reading it or leaving it. From end of al-Ḍuḥā	Ikhtiyārī – choice of reading it or leaving it. From end of al-Ḍuḥā
<b>Madd al-Muttaṣil</b>	Tawassuṭ - 4 ḥarakāt	Tawassuṭ - 4 ḥarakāt	Tawassuṭ - 4 ḥarakāt
<b>Madd al-Munfaṣil</b>	Qaṣr – 2 ḥarakāt	Tawassuṭ - 4 ḥarakāt	Tawassuṭ - 4 ḥarakāt
<b>Ghunnah in lām and rā'</b>	No ghunnah	No ghunnah	No ghunnah
<b>Baqarah - يَبْسُطُ</b>	ص	س	س
<b>'Arāf - بَصْطَةً</b>	ص	س	س
<b>المُصِيطِرُونَ</b>	س	س	س
<b>بِمُصِيطِرٍ</b>	ص	س	س/ص
<b>اللَّهُ/الَّذِينَ/الْآن</b>	Ibdāl	Tas-hīl/Ibdāl	Ibdāl
<b>4 saks</b>	Sakt	Sakt	Sakt
<b>Sakt before hamzah</b>	No sakt	No sakt	No sakt
<b>إِرْكَبْ مَعَنَا</b>	Idghām	Idghām	Idghām
<b>يَلْهَثْ ذَلِكَ</b>	Idghām	Idghām	Idghām
<b>أَلَمْ تَخْلُقْكُمْ</b>	Idghām Tām	Idghām Tām	Idghām Tām
<b>مَا لِيَهُ هَلَاكَ</b>	Idghām/Sakt	Idghām/Sakt	Idghām/Sakt
<b>'Ayn – Maryam &amp; Shūrā</b>	Tawassuṭ	Tawassuṭ	Tawassuṭ
<b>ن/يس</b>	Iṭḥ-hār	Iṭḥ-hār	Iṭḥ-hār
<b>تَأْمَنَّا</b>	Ishmām	Ishmām	Ishmām
<b>فَرَّقِ</b>	Tafkhīm	Tafkhīm	Tafkhīm

ضُعْفًا/ضُعْف	Fatḥah	Fatḥah	Fatḥah
فَمَاءَاتَانِي اللّٰهُ	Ḥadhf	Ḥadhf	Ḥadhf
سَلَابِيَا	Ḥadhf	Ḥadhf	Ḥadhf



Difference	Miṣbāh	Izmīrī	Mutawallī	Ḍabbā'
<b>Basmalah in the middle of the sūrah</b>	Basmalah will be recited to attain blessing	Basmalah will be recited to attain blessing	Basmalah will be recited to attain blessing	Basmalah will be recited to attain blessing
<b>Takbīr</b>	Ikhtiyārī – choice of reading it or leaving it. From end of al-Ḍuḥā	Ikhtiyārī – choice of reading it or leaving it. From end of al-Ḍuḥā	Ikhtiyārī – choice of reading it or leaving it. From end of al-Ḍuḥā	Ikhtiyārī – choice of reading it or leaving it. From end of al-Ḍuḥā
<b>Madd al-Muttaṣil</b>	Tawassuṭ - Fīl + Ibn Khalīl + Zarʿān	Tawassuṭ - Fīl + Ibn Khalīl + Zarʿān	Tawassuṭ - Fīl + Ibn Khalīl + Zarʿān	Tawassuṭ - Fīl + Ibn Khalīl + Zarʿān
<b>Madd al-Munfaṣil</b>	Qaṣr – Fīl Tawssuṭ - ibn Khalīl & Zarʿān	Qaṣr – Fīl Tawssuṭ - ibn Khalīl & Zarʿān	Qaṣr – Fīl Tawssuṭ - ibn Khalīl & Zarʿān	Qaṣr – Fīl Tawssuṭ - ibn Khalīl & Zarʿān
<b>Ghunnah in lām and rā'</b>	No	No	No	No
<b>Baqarah</b> يَبْسُطْ	س	س	ص - Ḥammāmī س - Ibn Khalīl س - Zarʿān	ص - Ḥammāmī س - Ibn Khalīl س - Zarʿān
<b>'Arāf</b> بَصْطَة	س	س	ص - Ḥammāmī س - Ibn Khalīl س - Zarʿān	ص - Ḥammāmī س - Ibn Khalīl س - Zarʿān
المُصَيِّرُونَ	س	س	س - Ḥammāmī س - Ibn Khalīl س - Zarʿān	س - Ḥammāmī س - Ibn Khalīl س - Zarʿān
بِمُصَيِّرٍ	س	س	س - Ḥammāmī س - Ibn Khalīl س - Zarʿān	ص - Ḥammāmī س - Ibn Khalīl س - Zarʿān
اللَّهُ/الَّذِ كَرِي/الْأَن	Ḥammāmī – Ibdāl Ibn Khalīl – Ibdāl + Tashīl Zarʿān - Ibdāl	Ḥammāmī – Ibdāl Ibn Khalīl – Ibdāl + Tashīl Zarʿān - Ibdāl	Ḥammāmī – Ibdāl Ibn Khalīl – Ibdāl + Tashīl Zarʿān - Ibdāl	Ḥammāmī – Ibdāl Ibn Khalīl – Ibdāl + Tashīl Zarʿān - Ibdāl

<b>4 saks</b>	Sakt	Sakt	Sakt	Sakt
<b>Sakt before hamzah</b>	No	No	No	No
إِرْكَبْ مَعَنَا	Idghām- Fīl & Zarʿān	Idghām- Fīl & Zarʿān	Idghām- Fīl & Zarʿān	Idghām- Fīl & Zarʿān
يُلْهَثْ ذَلِكَ	Idghām- Fīl & Zarʿān	Idghām- Fīl & Zarʿān	Idghām- Fīl & Zarʿān	Idghām- Fīl & Zarʿān
أَلَمْ تَخْلُقْكُمْ	Idghām Tām	Idghām Tām	Idghām Tām	Idghām Tām
مَالِيَهْ هَلَكَ	Idghām/Sakt	Idghām/Sakt	Idghām/Sakt	Idghām/Sakt
<b>ʿAyn</b>	Tawassuṭ	Tawassuṭ	Tawassuṭ	Tawassuṭ
ن/يس	Iṭḥ-hār	Iṭḥ-hār	Iṭḥ-hār	Iṭḥ-hār
تَأْمَنَّا	Ishmām	Ishmām	Ishmām	Ishmām
ضُعْفًا/ضَعْف	Faṭḥah	Faṭḥah	Faṭḥah	Faṭḥah
فَمَاءَاتَانِي اللّٰهُ	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf
سَلَايَلَا	Ḥadhf	Ḥadhf	Ḥadhf	Ḥadhf
فِرْقِي	Tafkhīm	Tafkhīm	Tafkhīm	Tafkhīm

## Shaykh Muḥammad ibn Ḥusayn al-‘Āmirī

Shaykh Muḥammad ibn Ḥusayn ibn ‘Abd Rabb al-Rasūl al-‘Āmirī al-Ḥanafī al-Aḥmadī<sup>48</sup> was born in 1901, in a village known as Banī ‘Āmir, Egypt. He read the Seven *Qirā’āt* via the *Shāṭibiyyah* as well as Ḥafṣ with *qaṣr* in *madd munfaṣil* to Shaykh Aḥmad Ismā‘īl al-Zirbāwī. He read the 10 *Qirā’āt* via the *Ṭayyibah* to Shaykh Ibrāhīm Mursī Bakr al-Bināsī and Shaykh Muḥammad Hilālī al-



Abyārī. To Shaykh Aḥmad ibn Yūsuf ‘Ajjūr, he read the 10 *Qirā’āt* via the *Ṭayyibah* via *ikhtibāran*. To Shaykh ‘Abd al-‘Azīz Kuḥayl, he read the 10 *Qirā’āt* via the *Ṭayyibah* as well as the *Four Shādhah Qirā’āt*. Shaykh Muḥammad al-‘Āmirī passed away in 1964 at the age of 63.

### His teachers:

- Shaykh Aḥmad Ismā‘īl al-Zirbāwī – he read the Seven *Qirā’āt* via the *Shāṭibiyyah* as well as Ḥafṣ with *qaṣr* in *madd munfaṣil* to him.
- Shaykh Ibrāhīm Mursī Bakr al-Bināsī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Shaykh Muḥammad Hilālī al-Abyārī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- Shaykh ‘Abd al-‘Azīz Kuḥayl – he read the 10 *Qirā’āt* via the *Ṭayyibah* as well as the *Four Shādhah Qirā’āt* to him.
- Shaykh Aḥmad ibn Yūsuf ‘Ajjūr – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.

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<sup>48</sup> Al-Aḥmadī is by no means in reference to the *Aḥmadiyyah* creed, but is rather it is in reference to the *ṣufī* order of Shaykh Aḥmad al-Badawī.

- Shaykh Ibrāhīm Aḥmad Sallām – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.

#### His students:<sup>49</sup>

- 'Alī ibn Aḥmad al-Burā'ī – he read the 10 *Qirā'āt* via the *Ṭayyibah* and the Four *Shādhah Qirā'āt* to him.
- Muḥammad Ramaḍān al-Qaṭṭāwiyyah – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- Yūnus Mutawallī Bayyūmī – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah*, the *Qirā'ah* of Ḥamzah via the *Ṭayyibah* and the Four *Shādhah Qirā'āt* to him.
- Muḥammad Khalīfah – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* as well as the *riwāyah* of Ḥafṣ and the *Qirā'ah* of Ḥamzah via the *Ṭayyibah* to him.
- Ibrāhīm Aḥmad Salīm – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- 'Aṭiyyah Yūsuf Sayyid Aḥmad Kushkah– he read the Seven *Qirā'āt* via the *Shāṭibiyyah* to him.
- Abū Ḥammādah 'Alī Ayyūb – he read the Seven *Qirā'āt* via the *Shāṭibiyyah* to him.
- Muḥammad Mutawallī Jabar – he read the Seven *Qirā'āt* via the *Shāṭibiyyah* to him.

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<sup>49</sup> Shaykh Muḥammad ibn Ḥusayn al-'Āmirī had more than 40 students. However, I have only mentioned those whom I have received confirmation regarding their transmission from the Shaykh as well as what they transmitted via the Shaykh. I have also excluded the names of those students who only completed their *ḥifẓ* under his tutelage but did not pursue the study of the science of *Qirā'āt* under his the tutelage.

- Al-Sayyid Aḥmad ‘Itmān – he read the Seven *Qirā’āt* via the *Shāṭibiyyah* to him.
- Aḥmad al-‘Idawī – he read the Seven *Qirā’āt* via the *Shāṭibiyyah* to him.
- Muḥammad Ibrāhīm al-Ṭawwāb – he read the *riwāyah* of Ḥafṣ and the *Qirā’ah* of Nāfi‘ via the *Shāṭibiyyah*. He also transmits the Four *Shādhdh Qirā’āt* from him.<sup>50</sup>
- Muḥammad Aḥmad Ibrāhīm – he read the *riwāyah* of Ḥafṣ and the *Qirā’ah* of Nāfi‘ via the *Shāṭibiyyah* to him.

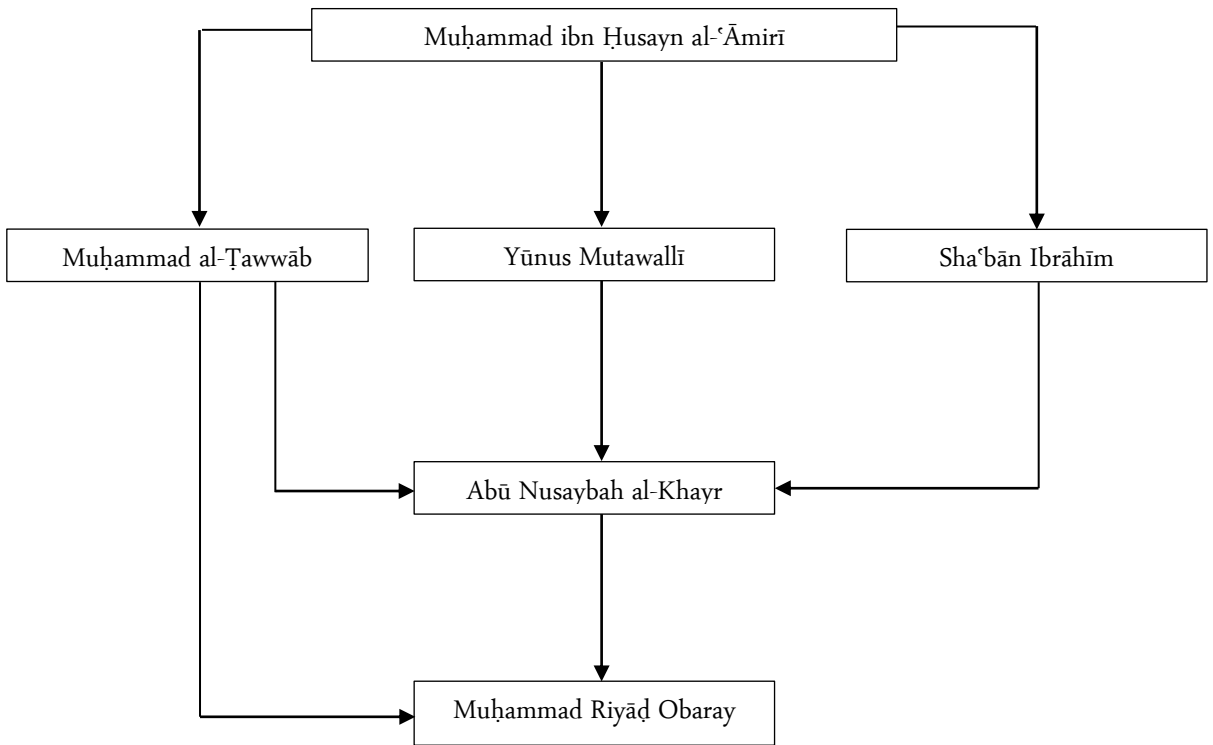
#### Literary works:

- *Al-Durar al-Bahiyyah fī Tajwīd al-Āyāt al-Qur’āniyyah.*
- *Safīnat al-Ḍawābiṭ fī al-Qirā’āt.*
- *Risālah fīmā Yajūzu ‘alā Qasr al-Munfaṣil.*

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<sup>50</sup> Shaykh Muḥammad al-Ṭawwāb transmits the Four *Shādhdh Qirā’āt* and the works of Muḥammad Hilālī al-Abyārī via *ijāzat* from Shaykh al-‘Āmirī. Shaykh al-Ṭawwāb is the last surviving student of Shaykh al-‘Āmirī.

## My link to the author<sup>51</sup>



<sup>51</sup> I read the entire poem to an indirect student of Shaykh al-ʿĀmirī, Shaykh Abū Nusaybah al-Khayr Maḥmūd Āl Dāwūd. Thus, my transmission is via reading [*qirāʿatan*]. I also transmit my shortest link for the poem via a direct student of Shaykh al-ʿĀmirī, Shaykh Muḥammad Ibrāhīm al-Ṭawwāb. However, my transmission from him is via authorization only [*ijāzatan*].

رسالة في ما يجوز على قصر المنفصل - الشيخ محمد حسين عبد رب الرسول العامري

(1)	إِذَا أَرَدْتَ أَنْ تَقْصُرَ الْمُنْفَصِلَ	فَخُذْ فِي الْمُتَّصِلِ سِتًّا وَأَرْبَعًا كَمَا نُقِلَ
(2)	وَفِيهِ خَمْسٌ وَلَكِنْ وَهَلَا	وَمَدَّ تَعْظِيمًا بِلَا إِلَهَ إِلَّا
(3)	وَيَبْسُطُ الْأُولَى مُسَيِّطِرُونَ مَعِ	مُسَيِّطِرٌ بِالصَّادِ وَالسَّيْنِ تَبَعَ
(4)	وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً أَفْرَأُ بِصَادٍ لَا	بِسَيْنٍ وَيَاسِينَ نُوْنَ أَظْهَرَ نِ كَلَا
(5)	فِي الرُّومِ ضَعْفٌ ضَمٌّ وَافْتَحَ يَا [ فُلَا ]	وَيَلَهْتَ فَأَدْغِمُهُ لَدَى الْقَصْرِ فُضَّلَا
(6)	وَفِي أَرْكَبٍ خِلَافٌ فَاسْتَفِدَّهُ وَحَرَّرَا	وَأَتَانِي قِفٌ بِالْحَذْفِ مِثْلَ سَلَا سَلَا
(7)	وَنَخْلُكُمُ فِي الْمُرْسَلَاتِ أَدْغِمْ وَحَقَّقَا	وَفَرَّقِ [ لَدَى شُعْرَا ] فَفَخَّحْ وَمَصَدَّقَا
(8)	أَلَا أَلَدَّ كَرَيْنِ اللَّهُ أَبَدِلَا	فَقَطْ مَعَ الْقَصْرِ وَلَا تُسَهَّلَا
(9)	وَأَخْتِمْ نَظْمِي بِالصَّلَاةِ عَلَى النَّبِيِّ مُحَمَّدَا	وَالِهِ وَصَحْبِهِ [ كَامِلَيْنِ ] ذَوِي الْهُدَى

(1)	إِذَا أَرَدْتَ أَنْ تَقْصِرَ الْمُنفَصِلَ	فَخُذْ فِي الْمُتَّصِلِ سِتًّا وَأَرْبَعًا كَمَا نُقِلَ
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**Translation:**

If you intend to apply *qaṣr* in *madd munfaṣil*, then apply six or four [*ḥarakāt*] in *madd muttaṣil* as it was transmitted [via this manner].

(2)	وَفِيهِ خَمْسٌ وَلَكِنْ وَهَلَا	وَمَدَّ تَظْمِيماً بِلَا إِلَهَ إِلَّا
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**Translation:**

And in it [*madd muttaṣil*] there are five [*ḥarakāt*] that have also been transmitted], but this [opinion] is weak. And [apply *qaṣr*] in *madd al-taṭhīm* [which assumes the form] لَا إِلَهَ.

**Commentary:**

Despite there being many *ṭuruq* found within the narration of Ḥafṣ which apply *qaṣr* in *madd al-munfaṣil*, many of the contemporary *mashāyikh* in Egypt have restricted its application to two *ṭuruq*: the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *Rawḍah al-Muʿaddil*. The text at hand is a contemporary poem that discusses the generalisation of the term “*qaṣr fī al-mūnfaṣil*” i.e. applying *qaṣr* in *madd munfaṣil*. Despite many of the *mashāyikh* restricting the usage of the term to the *ṭarīq* of *al-Miṣbāḥ* or the *ṭarīq* of *Rawḍah al-Muʿaddil*, a thorough investigation has led me conclude that out of all the various *ṭuruq* that apply *qaṣr* in *madd al-munfaṣil*, only two *ṭuruq* coincide with the information held within the text: the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Jāmiʿ*, with regard to the transmission via al-Ḥammāmī from al-Fil.

In the first couplet, the author mentions that should an individual intend to apply *qaṣr* in *madd al-munfaṣil*, the reciter should then either apply *tawassuṭ* or *ṭūl* in *madd al-muttaṣil*. The *ṭarīq* of *al-Miṣbāḥ* that is transmitted via al-Ḥammāmī from al-Wālī from al-Fil transmits *qaṣr* in *madd al-munfaṣil* and *tawassuṭ* in *madd al-muttaṣil*



whereas the *ṭarīq* of *al-Jāmiʿ* transmits *qaṣr* in *madd al-munfaṣil* and *tūl* in *madd al-muttaṣil*.

In the first half of the second couplet, the author alludes to a claim that *fuwayq al-tawassuṭ* [5 *ḥarakāt*] may be applied in *madd al-muttaṣil* but also mentions that this opinion is weak and therefore has not been applied. ‘Ali al-Ḍabbāʿ mentions that this was an opinion held by Sayf al-Dīn al-Baṣīr and refuted this claim of his.<sup>52</sup> Interestingly, further investigation indicated that Sayf al-Dīn was not the only scholar to hold this view. Rather, it was also the view held by Muḥammad ‘Abd al-Raḥmān al-Khalījī.<sup>53</sup> Muḥammad al-Hilālī al-Abyārī also refuted the claim of applying *fuwayq al-tawassuṭ* in *madd al-munfaṣil* by mentioning the following in his work:<sup>54</sup>

وَإِنْ قَصَرْتَ الْإِنْفِصَالَ أَوْ تَمَدَّ – مُتَّصِلًا فَأَوْجُهُ الْأَخِيرُ عُدَّ  
لَا الْقُصْرَ مَعَ خَمْسٍ وَإِنْ سَوَّيْتَ زِدْ – مِقْدَارَ مَا بِهِ الْأَخِيرُ يَنْفَرِدُ

In the second half of the couplet, the author explains that should the reciter apply *qaṣr* in *madd al-munfaṣil*, then too will *qaṣr* be applied in *madd al-tāʿṭhīm*. *Madd al-Taʿṭhīm* is applied when لَا النَّافِيَةِ is followed by the word إِلَه. Thus, it is applied to emphasize the meaning that there is no diety besides Allah e.g. لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ etc. The duration of *madd al-tāʿṭhīm*, as transmitted by those who apply *qaṣr* in *madd al-munfaṣil*, is *tawassuṭ*. This *ṭarīq* is transmitted for the narration of Ḥaṣṣ via the *ṭarīq al-Kāmil* of al-Hudhalī. In conclusion, the author has restricted himself by mentioning this rule in order to exclude the *ṭarīq* of *al-Kāmil*.

<sup>52</sup> *Ṣarīḥ al-Naṣṣ*, pg. 7.

<sup>53</sup> *Sharḥ Muqarrib al-Taḥrīr*, pg. 103.

<sup>54</sup> *ʿInāyah al-Ṭullāb bimā atā min Awjuh al-Kitāb*, pg. verse 55-56.

(3)	وَيَبْسُطُ الْأُولَى مُسَيِّطُرُونَ مَعْ	مُسَيِّطُرٌ بِالصَّادِ وَالسَّيْنِ تَبَعَ
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### Translation:

The first يَبْسُطُ, and مُسَيِّطُرُونَ including مُسَيِّطِر [read it] with a *ṣād* and *sīn* as follows.

### Commentary:

The author discusses the application that will take place in the following three words:

يَبْسُطُ – المُسَيِّطُرُونَ – بِمُسَيِّطِرٍ – by stating that *khulf* [a choice] may be applied in them i.e. they may be read with either a *sīn* or a *ṣād*. However, via the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Jāmiʿ*, the word يَبْسُطُ is only read with a *ṣād*, the word المُسَيِّطُرُونَ is only read with a *sīn* and the word بِمُسَيِّطِرٍ is only read with a *ṣād*.

(4)	وَرَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً أَقْرَأَ بِصَادٍ لَا	بِسَيْنٍ وَيَاسِينَ نُؤْنِ أَظْهَرْنَ كِلَا
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### Translation:

[Read] وَرَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً with a *ṣād* and not a *sīn*. Apply *iṭḥ-hār* in [both] يس and ن.

### Commentary:

In the following couplet, the author restricts himself by mentioning that the word بَسْطَةً may only be read with a *ṣād* despite mentioning in the previous couplet that the words يَبْسُطُ – المُسَيِّطُرُونَ – بِمُسَيِّطِرٍ – may be read with *khulf*. The word بَسْطَةً is restricted to being read with a *ṣād* via both the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Jāmiʿ*. Thus, by mentioning the restriction of a *ṣād* in the word بَسْطَةً, the author has excluded many other potential *ṭuruq* that may have been included under “*qaṣr fī al-munfaṣil*”. However, had the author mentioned that the word بَسْطَةً may also be read

with *khulf* as in the three afore-mentioned cases, it would have allowed the possibility for the inclusion for many other *ṭuruq*.

In the second half of the couplet, the author restricts himself by mentioning that *iṭḥ-hār* should be applied in both *يَسْ* and *يَ*. Thus, both the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Jāmi'* will only apply *iṭḥ-hār*, as will be seen later.

Again, these restrictions made by the author will exclude many potential *ṭuruq* which apply *qaṣr* in *madd al-munfaṣil*.

(5)	فِي الرُّومِ ضَعُفٌ ضَمٌّ وَافْتَحَ يَا [ فُلَا ]	وَيَلْهَتْ فَأَذْغَمُهُ لَدَى الْقَصْرِ فُضِّلًا
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#### Translation:

In *Sūrah al-Rūm*, [read] the word ضَعُفٌ with a *ḍammah* and with a *fatḥah* O youth.

[In] يَلْهَتْ, apply *idghām* when [your recitation is] giving preference to *qaṣr*.

#### Commentary:

In the following couplet, the author discusses the application of two rules. The first is the application of *khulf* in the word ضَعُفٌ i.e. the word may be read with either a *fatḥah* or a *ḍammah* on the word. However, only a *fatḥah* will be read via both the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Jāmi'*.

In the second half of the couplet, the author mentions that *idghām* should be applied in يَلْهَتْ ذَلِكَ. This has been transmitted via both the *ṭarīq* of *al-Miṣbāḥ* as well as the *ṭarīq* of *al-Jāmi'*.

وَأَتَانِي قِفْ بِالْحَذْفِ مِثْلَ سَلَايَا		وَفِي أَرْكَبٍ خِلَافٌ فَاسْتَفِدْهُ وَحَرَّارًا	(6)
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### Translation:

In اِرْكَب there is a difference [of opinion in its application], so take benefit as well as verify this. And [on the word] أَتَانِي apply *ḥadhf* when stopping, as well as [applying *ḥadhf*] on the word سَلَايَا.

### Commentary:

In the previous couplet, the author restricted himself to mentioning that only *idghām* may be applied in يُلْهَتْ ذَلِكَ and in the following couplet, the author mentions that the words اِرْكَب مَعْنَا may be read with *khulf* i.e. they may be read with either *idghām* or *iṭḥ-hār*. Generally, most *ṭuruq* that apply *qaṣr* in *madd al-munfaṣil* would either apply *idghām* or *iṭḥ-hār* in both يُلْهَتْ ذَلِكَ and اِرْكَب مَعْنَا and would rarely apply one application i.e. *idghām* in one case i.e. اِرْكَب مَعْنَا whilst applying *iṭḥ-hār* in another case i.e. يُلْهَتْ ذَلِكَ. However, via the *ṭarīq* of *al-Kāmil* of *al-Ṭabarī* via al-Fil and the *ṭarīq* of *al-Jāmi'* via al-Ḥammāmī *idghām* will be applied in يُلْهَتْ ذَلِكَ whilst *iṭḥ-hār* will be applied in اِرْكَب مَعْنَا. The *ṭarīq* of *al-Miṣbāḥ* will only apply *idghām* in both of them. According to the poem, this is the only place whereby the *ṭarīq* of *al-Miṣbāḥ* differs from the *ṭarīq* of *al-Jāmi'*. Thus, I have incorporated the *ṭarīq* of *al-Miṣbāḥ* on the basis that the author restricts himself by mentioning the application of *idghām* in the former case whilst mentioning *khulf* in the latter case. Both of these *ṭuruq* will agree in the remaining inconsistent changes.

In the second half of the couplet, the author mentions the application of *ḥadhf*. Thus, via both the *ṭarīq* of *al-Miṣbāḥ* as well as the *ṭarīq* of *al-Jāmi'*, *ḥadhf* will be applied in both سَلَايَا and فَمَا أَتَانِي الله.

(7)	وَنُخْلِفُكُمْ فِي الْمُرْسَلَاتِ أَدْعِمَ وَحَقَّقَا	وَفَرَّقِ [لَدَى شُعْرَا] فَفَحِّمَ وَصَدَّقَا
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### Translation:

In *اَلَمْ نُخْلِفُكُمْ* [which appears] in [*Sūrah*] *al-Mursalāt* apply *idghām*, as this is [what has been] affirmed. And [on the word] *فَرَّقِ* in [*Sūrah*] *al-Shu‘arā’* apply *tafkhīm*, as this is true.

### Commentary:

In the first half of the couplet, the author discusses the application of *idghām* in the word *اَلَمْ نُخْلِفُكُمْ*. He does not mention whether *idghām tāam* or *idghām nāqish* should be applied. After consulting with a direct student as well as with an indirect student who read to many of the direct students of the author, they all agreed that they read by applying *idghām tāam*. This coincides with both the transmission of the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Jāmi‘*.

In the second half of the couplet, the author mentions that *tafkhīm* should be applied in the word *فَرَّقِ*. This agrees with both the transmission of the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Jāmi‘*.

(8)	آلَانَ الدَّكَرَيْنِ اللَّهُ ابْدِلَا	فَقَطَّ مَعَ الْقَصْرِ وَلَا تُسَهِّلَا
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### Translation:

[On the words] *آلَانَ*, *الدَّكَرَيْنِ*, *اللَّهُ*, apply *ibdāl* only when applying *qaṣr*, and do not apply *tas-hīl*.

### Commentary:

The author makes a restriction by mentioning that only *ibdāl* should be applied in all three words: *آلآن* and *آلذَّكْرَيْنِ*, *آلله*. This therefore excludes the application of *tas-hīl*. This application agrees with both the transmission of the *ṭarīq* of *al-Miṣbāḥ* and the *ṭarīq* of *al-Jāmiʿ*.

In conclusion, technically only one *ṭarīq* completely agrees with the poem: the *ṭarīq* of *al-Jāmiʿ*. However, according to the poem, the *ṭarīq* of *al-Miṣbāḥ* only differs in one place<sup>55</sup>, as previously mentioned, but the author made a provision for the inclusion of this *ṭarīq* by mentioning that the place of difference may be read with *khulf*. Thus, one may with certainty say that term “*qaṣr fi al-munfaṣil*” in this poem – will only apply to these two *ṭuruq*.

Furthermore, many of the *ṭuruq* that transmit *qaṣr* in *madd munfaṣil* have been excluded due to some of the restrictions mentioned by the author. However, one of the restrictions that had the biggest impact was the restriction of applying only a *sād* in the word *بَضْطَة*. In doing so, the author excluded the *ṭarīq* of *Rawḍah al-Muʿaddil* via al-Fil, the *ṭarīq* of *al-Rawḍah Abū ʿAlī al-Mālikī* via both al-Fil and Zarʿān, the *ṭarīq* of *al-Mustanīr* via al-Fil and the *Kifāyah al-Kubrā* via al-Fil – as all transmit the word *بَضْطَة* with a *sīn*, even though they agree in most, if not all, the remaining changes. The *ṭarīq* of *Rawḍah al-Muʿaddil* via Zarʿān was excluded on the basis of the

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<sup>55</sup> I have maintained the conclusion I have reached with regard to which *ṭarīq* or *ṭuruq* actually coincides with the broad spectrum of the poem since the author did not make any provision for two other places where the *ṭarīq al-Miṣbāḥ* would differ from the *ṭarīq al-Jāmiʿ*. The first being in relation to the famous 4 places of *sakt*, the *ṭarīq al-Miṣbāḥ* will apply *sakt* in all four places whereas the *ṭarīq al-Jāmiʿ* does not apply *sakt*. The second being in relation to the *ʿayn* that appears in the *ḥurūf al-maqāṭṭaʿāt* at the beginning of *sūrah Maryam* and *sūrah al-Shūrā*, the *ṭarīq al-Miṣbāḥ* will apply *tawassuṭ* in the *ʿayn* whereas the *ṭarīq al-Jāmiʿ* will apply *qaṣr*. It is of utmost importance that *tawassuṭ* or *qaṣr* is applied in the *līn* and not in the *ikhfāʿ*, which is a very common mistake from my observation.

restriction of applying *itḥ-hār* to both *ن* and *يس*, despite the *ṭarīq* agreeing in all the remaining changes.

(9)	وَأَخْتِمُ نَظْمِي بِالصَّلَاةِ عَلَى النَّبِيِّ مُحَمَّدًا	وَالِهِ وَصَحْبِهِ [كَامِلِينَ] ذَوِي الْهُدَى
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**Translation:**

I conclude my poem with salutations upon the Prophet Muhammad ﷺ, his family and his perfect Companions, [who were] the possessors of guidance.

**Commentary:**

The author restricts himself by only sending *ṣalawāt* [salutations] and not *ṣalām* [peace] upon the Prophet ﷺ. This coincides with a *ḥadīth* in which the Prophet ﷺ was asked with regard to the manner in which *ṣalawāt* should be sent upon him. In reply, the Prophet ﷺ said:

قُلْ: اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ

O' Allah, send salutations upon Muḥammad.

Difference	Miṣbāh	Jāmi'
Madd al-Muttaṣil	Tawassuṭ	Ṭul
Madd al-Munfaṣil	Qaṣr	Qaṣr
يَبْسُطُ Baqarah	ص	ص
بَصْطَةً 'Arāf	ص	ص
الْمُصْطِرُّونَ	س	س
يَمْصِيطِرِ	س	س
آللهُ/آلَذَكْرَيْنِ/آلْآن	Ibdāl	Ibdāl
إِرْكَبْ مَعَنَا	Idghām	Iṭḥ-hār
يَلْهَثْ ذَلِكَ	Idghām	Idghām
أَلَمْ تَخْلُقْكُمْ	Idghām Tām	Idghām Tām
ن/يس	Iṭḥ-hār	Iṭḥ-hār
تَأْمَنَّا	Ishmām	Ishmām
ضُعْفًا/ضَعْفُ	Faṭḥah	Faṭḥah
فَمَا ءَاتَانِي اللّٰهُ	Ḥadhf	Ḥadhf
سَلَايَا	Ḥadhf	Ḥadhf
فَرَقِ	Tafkhīm	Tafkhīm

إِلَهَهُ سِتْرًا جَمِيلًا شَامِلًا  
 مُصَلِّيًا عَلَى الَّذِي هَدَانَا  
 وَإِلَيْهِ وَصَّحْبِهِ الْأَعْيَانِ  
 بِعَوْنِ رَبِّنَا مُفِيضِ النِّعَمَةِ  
 نَاطِلَمَهُ وَاعْفِ زَلَّةَ الْقَبَائِحِ  
 وَإِلَيْهِ وَصَّحْبِهِ الْأَمَاجِدِ

قَالَ مُحَمَّدٌ رِّيَاضُ سَائِلَا  
 حَمْدًا لِمَنْ بِفَضْلِهِ وَالْآنَا  
 مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ  
 وَهَاهُنَا تَمَامُ التَّحْفَةِ  
 فَاقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ  
 وَصَلِّ دَائِمًا عَلَى مُحَمَّدٍ



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## إجازة الكتاب

الحمد لله رب العالمين، والصلاة والسلام على سيدنا ونبينا محمد وعلى آله وصحبه أجمعين،

أما بعد : فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة:

وسمع/سمعت/قرأت عليّ المنظومات مع شرحها المسمى : "نقائس البيان شرح بعض منظومات حفص بن سليمان" فأخبرته/فأخبرتها بأني :

1. سمعتُ منظومة قصر المنفصل من طريق كتاب المصباح للشهرزوري من مؤلفها، الشيخ علي بن محمد توفيق النحاس.

2. تلقيتُ منظومة الإيضاح في قصر المفصول وما يترتب عليه لحفص من المصباح عن مؤلفها، الشيخ محمود بن علي بن شعيب بن الشرقاوي الأزهري.

3. قرأتُ منظومة رسالة في ما يجوز على قصر المنفصل على الشيخ أبي نسيبة الخير محمد بن محمود آل داود الأزهري، وهو على الشيخ يونس متولي بيومي، وهو عن مؤلفها، الشيخ محمد حسين عبد رب الرسول العامري.

(ح) وأعلى منه: أرويه إجازةً عن الشيخ محمد إبراهيم الطوّاب عن المؤلف.

وأوصي المجاز/الإجازة بتقوى الله في السر والجهر، وأن لا ينساني في الدعوات، وأن يجتهد في تحصيل العلم النافع وبخدمة القرآن والحديث، وأسأل الله أن يتقبل منا أعمالنا وأن يرزقنا الصدق والإخلاص، إنه سميع مجيب، والحمد لله رب العالمين،  
والصلوة والسلام على المبعوث رحمة للعالمين.

تاريخ التحرير :

التوقيع :