

The Narration of Hafs

Via

The Tarīq of Misbāh

by

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Introduction

The purpose of this book is to equip the student intending to read for the narration of Hafs via the tarīq of Misbāh with the necessary knowledge regarding the tarīq. So, when the student presents himself in front of the teacher, he has sufficient knowledge of the tarīq in order to render a correct recitation thereof. Many students who recite abroad for this particular tarīq receive *ijāzah* for it; yet, have little knowledge regarding the manner of application and how the tarīq works. There are numerous Arabic texts, poems and brief commentaries found regarding the explanation of this tarīq. I have particularly chosen the poems of Sheikh Saʿīd ʿAbd Allah and Sheikh Zāyid al-Adhān due to the simplicity and brevity of their poems. With this booklet, those students who are unable to approach Arabic texts, or do not have the appropriate knowledge to deal with such texts, now have the privilege to study the dynamics of the tarīq in English.

The format I adopted in writing this booklet is by means of drawing a comparison between the tarīq of Misbāh and the tarīq of the *Shātibiyyah*. I define all the terms, coupled with explanations, so that the student understands the rules applied in both turuq under discussion. In this manner, the first poem – the poem of Sheikh Saʿīd al-Abdullah – has been explained. In the second poem, that of Sheikh Zāyid al-Adhan, I opted for brevity and to bring to mind the differences in the tarīq of Misbāh only.

I write this book only with the assistance of My Creator, beseeching Him to accept this humble effort. I pray that Allah accepts it and hope that it serves its full potential and purpose which it had been written for. May Allah allow every individual who reads it to gain maximum benefit from it, and may it be a means of increasing and drawing them closer to Allah through the Glorious Qurʾān, Inshā-Allah. Āmīn.

Acknowledgements

Firstly, I praise and thank Allah the Almighty for His countless blessings and favours which He bestowed upon me, as nothing can be achieved or accomplished except through His Will.

Also, I thank my parents: my mother for her encouragement and patience, and my father for his constant concern and effort upon my sisters and myself in striving to attain the knowledge pertaining to the Glorious Qur`ān.

I am ever grateful towards my honourable teachers, in particular Moulana Saleem Gaibie and Sheikh Abdurahmaan Davids, who are the source of my inspiration, guidance and enlightenment. I am unable to have compiled a book of such a nature had it not been for their constant guidance and assistance.

I humbly pray that Allah increase them in beneficial knowledge, and continue to accept them for the service of Qur`ān, and may Allah grant them the best of this world and of the Hereafter. Inshā-Allah. Āmīn.

SYSTEM OF TRANSLITERATION

Nr	Arabic	English	Nr	Arabic	English
1	أ	`	17	ظ	<u>th</u>
2	ب	b	18	ع	'
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	<u>h</u>	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أ	ā
14	ص	<u>s</u>	30	يَ	ī
15	ض	<u>d</u>	31	وُ	ū
16	ط	<u>t</u>	32	أَيَّ	ay
			33	أَوْ	ou

N.B. Arabic words are italicised, except in the following instances:

- 1- When they possess a current English usage.
- 2- When they occur as part of a heading or in a diagram.
- 3- When they are the proper names of people.

N.B. The sign for [ʾ] which is [ˀ] will be omitted when the former appears at the beginning of a word.

Qirā`ah

The plural of the word *qirā`ah* is *qirā`āt*. Literally, it means to read or recite. Technically, it is the differences in the wording of the Noble Qur`ān, and attributing those differences to their respective transmitters.

Qurrā`

If any difference in reading is attributed to a *qāri`* (singular of *qurrā`*) then it is known as a *qirā`ah* (reading). Initially, there were many *qurrā`*, but nowadays there are 10 *qurrā`* (readers) whose *qirā`āt* (readings) are authentic. All other *qirā`āt* besides these 10 are considered as being *shādhah* (anomalous).

The 10 *qurrā`* are: Nāfi` and Abū Ja`far, both of Medina, Ibn Kathīr of Mecca, Abū `Amr and Ya`qūb of Basra, Ibn `Āmir of Damascus, while `Āsim, Ḥamzah, Kisā`ī and Khalaf, came from Kufa.

Riwāyah

The plural of *riwāyah* (narration) is *riwāyāt*. Literally, it means to carry over, narrate or transmit. Technically, that which is attributed to the one who transmits from any of the *qurrā`* is known as a *riwāyah*.

Ruwāt

The transmitters (*ruwāt*) are those particular individuals who narrate from one of the *qurrā`*, whether the transmission is direct from the *qāri`* or not. From amongst the many transmitters, two were chosen for each *qāri`*. The most eligible, prominent and outstanding two were selected. Considering that there are 10 *qurrā`*, each having two transmitters, there are therefore 20 narrators.

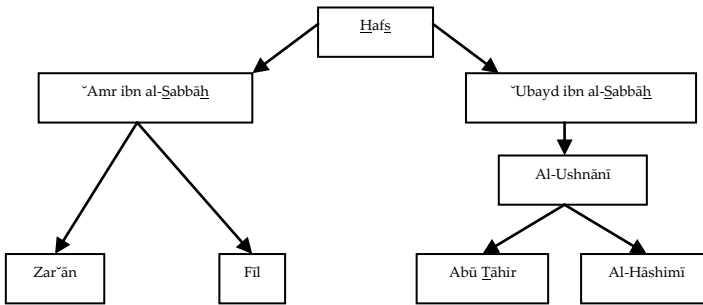
Tarīq

The plural of *tarīq* is *turuq*. Literally, it means a way or path. Technically, it is that which is attributed to the one who narrates from the transmitter (*rāwī*). It is as if the *tarīq* is the path used to reach the narration of the transmitter.

Turuq of Hafs

The narration of Hafs is transmitted via 52 turuq. The turuq are divided into two types: the primary turuq and the secondary turuq. The primary turuq are those who transmit directly or indirectly from the transmitter, and the secondary turuq are those who narrate via the primary turuq.

The narration of Hafs is firstly narrated via two turuq, ʿAmr Ibn al-Ṣabbāḥ and ʿUbayd Ibn al-Ṣabbāḥ. The primary turuq which are four branches off from ʿAmr and ʿUbayd, two stemming off from each: Abū Ṭāhir and al-Hāshimī via Ushnānī from ʿUbayd, with Fīl and Zarʿān from ʿAmr. This is illustrated in the following diagram:



Furthermore, from these four, the 52 turuq of Hafs stem: 10 from al-Hāshimī, 14 from Abū Ṭāhir, Fīl and Zarʿān. There is no accepted manner of transmission linked to Hafs except that it is via one of these four ways: al-Hāshimī, Abū Ṭāhir, Fīl and Zarʿān. Any transmission from Hafs via these four primary turuq will be from among the secondary turuq, which are documented in the books of *Qirā`āt*.

The variances in the narration of Hafs differ from one tarīq to another e.g. applying *qasr* to *madd munfaṣil* is narrated from all the turuq stemming from ʿAmr, while applying *madd* in *madd munfaṣil* is narrated from those turuq which stem from ʿUbayd. These variations in readings may be consistent (*uṣūl*) or inconsistent (*farsh*), and are clearly documented in the many books of *Qirā`āt*. Thus, one commonly states that he is reciting a narration via the tarīq of the *Shāṭibiyah*, the *Taysir*, *al-Misbah*, *al-Roudah* etc.

The Tarīq of al-Misbāh

The *tarīq* of *Misbāh* is one of the secondary *turuq* which specifically refers to the book, *al-Misbāh al-Zāhir fī al-Qirā`āt al-`Ashr al-Bawāhir* by Abū al-Karam al-Shahrazūrī. In it, he documents his transmission for each of the Ten *Qirā`āt*, similar to Imam al-Shātibī who documented his transmission of the Seven *Qirā`āt* in his book, *Hirz al-Amānī wa Wajh al-Tahānī*, better known as the *Shātibīyyah*. The *tarīq* of the *Shātibīyyah* is the most commonly read *tarīq* for the narration of Hafs. The *tarīq* of *Misbāh* passes through three primary *turuq* of Hafs: Abū Tāhir, Fil and Zar`ān.

Abū al-Karam al-Mubārak al-Shahrazūrī¹

He is Abū al-Karam al-Mubārak bin al-Ḥasan ibn Aḥmad ibn ʿAlī ibn Faṭḥān bin Maṣṣūr al-Ustādh Abū al-Karam al-Shahrazūrī.

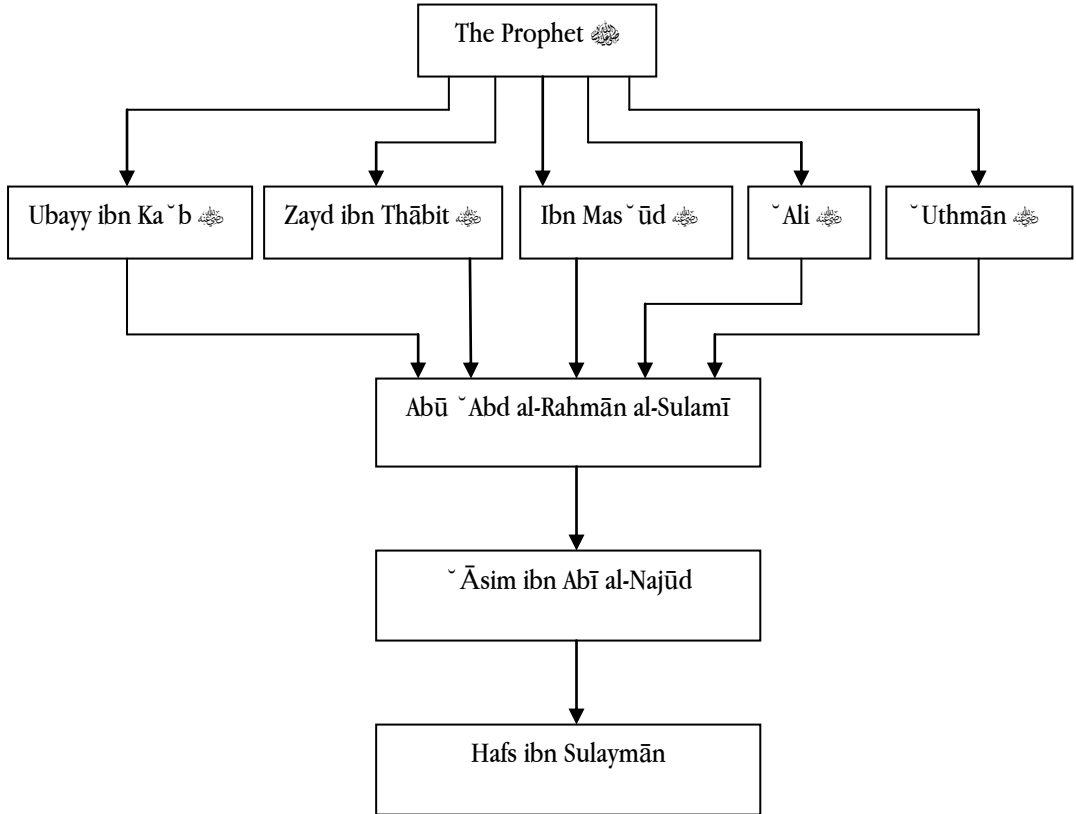
He is recognised as a great leader, an exceptional scholar in the science of *Qirāʾāt*, an authentic, trustworthy narrator, a pious and exceedingly generous person.

He authored the book, *al-Misbāḥ al-Zāhir fī al-Qirāʾāt al-ʿAshr al-Bawāhir*, which is considered one of the best in relation to what has been authored concerning the science of *Qirāʾāt*.

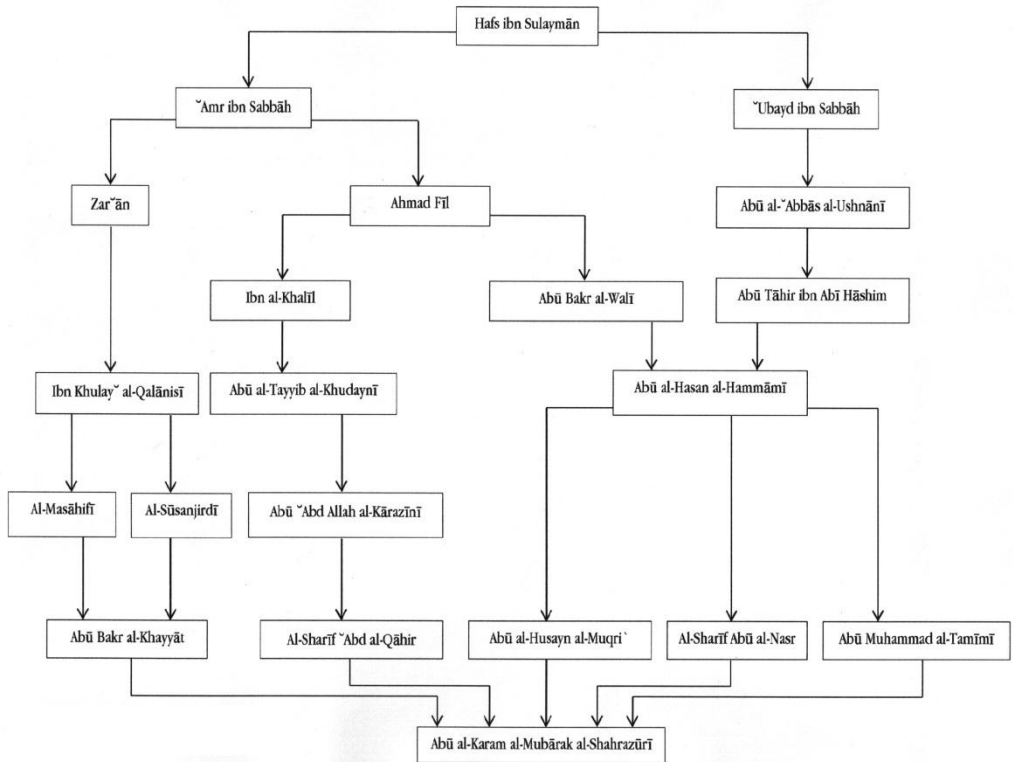
Before he passed away, he remained in an alert and wakeful state, still spoke clearly and was calm and composed. He passed away on Wednesday night, the 22 *Dhū al-Ḥijjah*, 550 A.H.

¹*Ghāyah al-Nihāyah* Vol. 2 pg. 38.

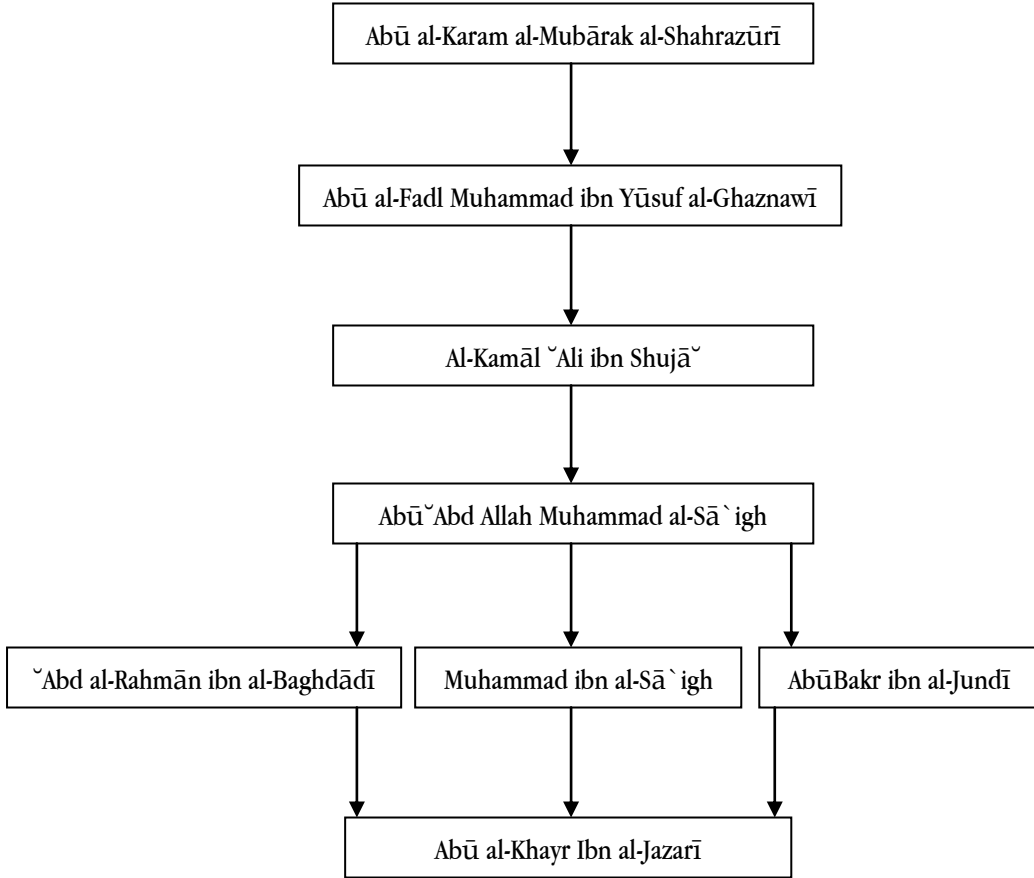
Sanad of Hafs to the Prophet ﷺ



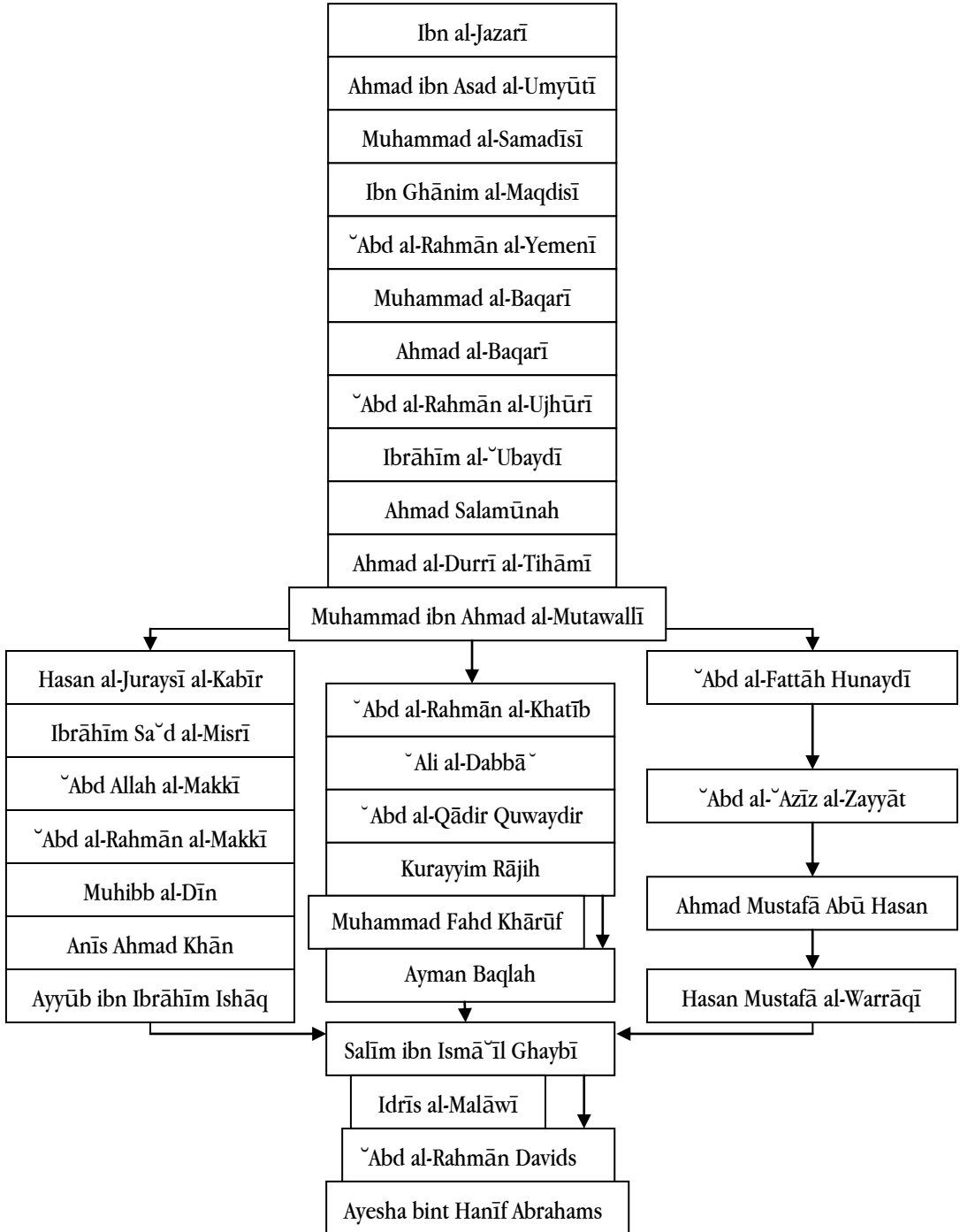
Sanad of Abū al-Karam to the Hafs



Sanad of Ibn al-Jazarī to Abū al-Karam al-Mubārak



My sanad to Ibn al-Jazarī for Hafs via the tarīq of Misbāh



Saʿīd al-ʿAbd Allah²

His name is Saʿīd ibn ʿAbdullāh al-Muḥammad al-ʿAbd Allāh al-Hissī al-Hamawī. He was born in the blessed month of *Ramadān*, 1338 A.H/1920 C.E., in a village named al-Jinān, which is close to one of the major cities, Himah, Syria.

He grew up in the village of al-Jinān, and also memorised the Holy Qurʿān. Thereafter, he moved to Himāh, where he learnt and studied various sciences under the scholars of Himāh. After his study of the Seven *Qirāʾāt* via the *Shāṭibiyyah*, he then travelled to Hims where he embarked upon the study of the Minor and Major Ten *Qirāʾāt*. Upon the completion of his studies in Hims, he then returned to Himāh and enrolled at Dārul ʿUlūm al-Sharʿiyyah, where he gained expertise in numerous subjects. He was later appointed as a lecturer of Qurʿān, *Qirāʾāt*, *Tajwīd* and *Tafsīr* at Dārul ʿUlūm al-Sharʿiyyah.

In spite of him being afflicted with blindness from the age of six, he was blessed with an astounding memory, and memorised numerous texts in various fields and sciences. In Qurʿānic sciences, he memorised the *Shāṭibiyyah*, the *Durrah*, the *Tayyibah*, *Nāṭhimah al-Zuhr*, the *ʿAqīlah*; in grammar, the *Alfiyyah* of Ibn Mālik and the *Ājrūmiyyah*; in Hadith, the *Alfiyyah* of Suyūṭī and the *Bayqūniyyah*. He also memorised books on *Tajwīd*, *Fiqh*, *Uṣūl al-Fiqh*, *Mantiq*, and so on.

After the demise of his teacher in 1369 A.H/1950 C.E., he was unanimously appointed as the *Sheikh al-Qurrāʾ* (Grand Sheikh) of Himāh. He then established the Institute of al-Imām al-Shāṭibī, erected to teach all aspects of Qurʿānic sciences: its language, recitation, *Tajwīd*, *Qirāʾāt*, *Tafsīr*, *Rasm*, and so forth. Sheikh Saʿīd himself taught *Tafsīr* and *Qirāʾāt* for a number of years. Numerous students and many generations graduated from his Institute.

²*Imtāʿ al-Fuḍalāʿ* Vol. 1 pg. 543.

Due to his circumstances, in 1401 A.H/1981 C.E., he settled in Mecca. Here he was appointed as a lecturer in Qurʿān and *Qirāʾāt* at the Umm al-Qurā University. In 1417 A.H. he retired, after teaching at the university for a period of 16 years.

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 ʿĀrif al-Nūshī – he memorised the Qurʿān at his hands until *Sūrah Maryam*.
- His father, Sheikh ʿAbd Allah al-Muḥammad – he completed his memorisation of the Qurʿān at his hands.
- Sheikh Nūrī Asʿad al-Shaḥnah – he memorised the *Shāṭibiyyah* by him, as well as rendering the Seven *Qirāʾāt* to him.
- Sheikh ʿAbd al-ʿAzīz ʿUyūn al-Sūd – he memorised the *Durrah* and the *Tayyibah* by him. He also read the Three *Qirāʾāt* of the *Durrah* to him. He subsequently read all Ten *Qirāʾāt* via the *Tayyibah* to him until *Sūrah al-Aʿrāf*. He received *ijāzah* from him in all that he read.

Students:

- His teacher, Sheikh Nūrī Asʿad al-Shaḥnah – he read the Ten *Qirāʾāt* to him.
- Sheikh Muḥammad Nabḥān Miṣrī – he is of his most well-known students.
- Sheikh Fāyiz ʿAbd al-Qādir Sheikh al-Zour – he read the *Qirāʾāt* of Nāfiʿ, Ibn Kathīr, Abū ʿAmr and ʿĀṣim to him.

- Sheikh Yahyā al-Ghouthānī – he read the *Qirāʿāt* Ibn Kathīr, Abū ʿAmr and ʿĀṣim to him. He received *ijāzah* in all Ten *Qirāʿāt* from the Sheikh.
- Sheikh Ilyās Aḥmad Ḥusayn al-Barmāwī – he read half of the *Jazariyyah*, as well as his poem of *qasr* to him. He also read till *Sūrah Āli ʿImrān* to him according to the narration of Ḥafṣ with *qasr*, while combining the *Qirāʿah* of Abū Jaʿfar with it as well.

Written works:

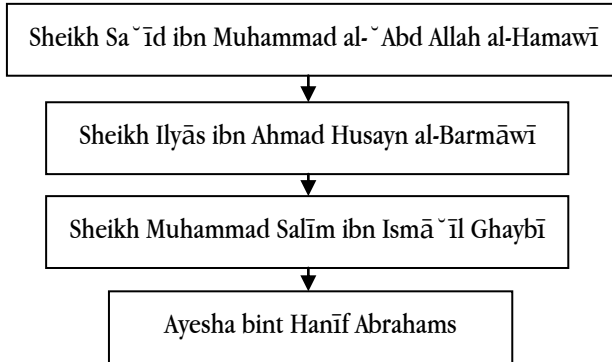
- *Nashr al-ʿItr fī Bayān al-Madd wa al-Qasr* – this work consists of more than 400 lines of poetry.
- Summarized *Sarīḥ al-Nass* of Sheikh ʿAli al-Dabbāʿ in poem form.
- Poem on *Tahrīrāt* for Warsh – this work consists of more than 150 lines.
- *Al-Qoul al-Munīf fī Rasm al-Mushaf al-Sharīf*.
- Poem on *qasr* for Ḥafṣ via the *tarīq* of Misbāh.

The Sheikh died after the ʿAsr Prayer on a Tuesday, 8 *Rajab*, 1425 A.H./24 August 2004 C.E.

Poem of Sheikh Sa'īd ibn Muḥammad al-ʿAbd Allāh on the
tarīq of Miṣbāh for Ḥafs

مُصَلِّي الْقِيَامِ وَالتَّهَجُّدِ
أَقْرَأَ بِحَدْرٍ وَأَقْضُرُنَّ لِلْمَنْفَعِلِ
مُبْتَغِي الْأَجْرِ بِذَا التَّعْبُدِ
لِعَارِضٍ بَلَّ قَصْرَهُ الْزَمُّ ثُمَّ أَدَّ
وَوَسَّطُنْ لَوَاجِبٍ وَلَا تَطْنُ
لَا سَيِّمًا إِنْ كُنْتَ مِنْ أَمَّا
أَحْكَامَ تَجْوِيدٍ وَدَعَّ مِنْ قَدْ جَحَدُ
بِالْصَادِ يَيْصُطُ بِصَطَّةٍ مَصِيطُرُ
بِالنَّاسِ تَفْتَدُ بِالرَّسُولِ حَتْمًا
يَا عَيْنَ شُورَى مَرِيْمٍ وَسَطُّ فَقَطُّ
وَاقْرَأْ مَسِيطِرُونَ بِالسَّيْنِ فَظُنُّ
إِبْدَالَ آلَانَ وَأُخْتَاهَا الزَّمُّ
وَضَعْفَ رُومٍ افْتَحَ وَكُنَّ مِنْ ضَبْطُ
وَنُونَ يَسَّ وَنُونَ وَالْقَلَمُ
وَاقْرَأْ مَسِيطِرُونَ بِالسَّيْنِ فَظُنُّ
لَامٍ سَلَسَلُ نُونٍ آتَانِي بِنَمَلُ
وَضَعْفَ رُومٍ افْتَحَ وَكُنَّ مِنْ ضَبْطُ
تَرْقِيْقَ فِرْقَ رُومٍ تَأْمَنَّا دَعَا
كَالسَّكْتِ فِي عَوْجًا وَمَا مَعَهَا اَعْلَمُ
أَظْهَرَ وَادَّغَمَ يَلْهَثُ أَزْكَبُ ذَا الْهَمَمُ
وَعَنْ لَرِّ وَسَكَّتْ هَمَزٍ ائْمَعَا
سَكَّنَ فَقَطُ بِالْوَقْفِ وَاحْذَرُ أَنْ تَنْزِلُ
رَوَايَةَ بِغَيْرِهَا فَتُخَطُّ
فِرَاعِ هَذِي وَاحْتَرَزُ مِنْ خَلَطُ

Sanad through which I transmit this poem



TEXT: 1

مُصَلِّي الْقِيَامِ وَالتَّهَجُّدِ * مُبْتَغِي الْأَجْرِ بِذَا التَّعَبُّدِ

TRANSLATION:

The one who stands in prayer, and keeps awake the night praying, seeking reward through the means of this devout act of worship.

COMMENTARY:

The description of the individual unto whom the content of this poem is most applicable and beneficial for is depicted in this line: the reciter of the Qur`ān who stands in *ṣalāh* (prayer). Reciting the Qur`ān in *ṣalāh* is one of the most noble and devout qualities, which should be imbibed within the life of any reciter of the Qur`ān since it is deemed as the most deserving and beloved manner whereby the Qur`ān may be recited. The reciter of the Qur`ān should be known as one who remains awake at night, or some portion of it, reciting in *ṣalāh* while everyone is sleeping. In doing so, he not only obtains the pleasure of Allah, but it increases him in piety, humility and sincerity. It is such a time when nobody sees him, standing for lengthy durations in *qiyām* (standing posture), prolonging the *sujūd* (prostration), crying with his hands lifted as a servant in need, supplicating Allah with utmost humility. Its reward is priceless, as it serves as a means of him strengthening his relationship with his Creator and gaining proximity to his Lord.

One of the praiseworthy virtues mentioned by the Messenger of Allah ﷺ concerning recitation of the Qur`ān in *ṣalāh* is as follows:

((تَعَلَّمُوا الْقُرْآنَ فَاقْرَأُوهُ فَإِنَّ مَثَلَ الْقُرْآنِ لَمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مَسْكًا تَفُوحُ رِيحُهُ))

عَلَى كُلِّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرَقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أَوْكَى عَلَى مِسْكِ))

((Learn the Qur`ān, then recite it, for indeed the example of the Qur`ān in relation to one who learns it, then recites and stands in *ṣalāh* (*tahajjud*) with it, is like the example of a bag filled with musk, its scent emanate forth towards every place, and the example of one who learns

the Qurʾān and sleeps, whilst the Qurʾān is in his chest, is like the example of a tied up bag of musk)).

The content of this poem is aimed at one who intends to read via the *tarīq* of *Misbāh*. Many recite according to the aforementioned *tarīq* in their supererogatory *salāh* because the applications, like the *qasr* in *madd munfasil*, eases recitation as well as allows more to be read. It is pertinent for the reciter to understand and comprehend the differences mentioned in this *tarīq*. These differences are explained in the lines that follow:

TEXT: 2

اِقْرَأْ بِحَدْرٍ وَأَقْصُرَنَّ لِلْمُنْفَصِلِ * وَوَسَّطَنَّ لِوَأَجِبٍ وَلَا تُطَلِّ

TRANSLATION:

Recite, with a swift pace, and be sure to apply *qasr* to (*madd*) *al-munfasil*, along with applying *tawassuṭ* to (*madd*) *wājib*, and do not apply *tūl*...

COMMENTARY:

There are three stages of recitation in terms of the pace:

1. *Hadr* –

This is the fastest pace of recitation whilst adhering to all the rules of *Tajwīd*.

2. *Tartīl/Tahqīq* –

This is the slowest pace, which is generally applied by one who is reciting with the intention of perfecting or improving his application of *Tajwīd* rules. He reads whilst concentrating on the pronunciation of every letter and its respective *harakāt*.

3. *Tadwīr* –

This pace is a moderate pace, which is in between *hadr* and *tartīl/tahqīq*.

It is important that the reciter adheres to all the rules of *Tajwīd*, irrespective of whether he is applying *ḥadr*, *tadwīr* or *tartīl/tahqīq*. Any reciter of the Qur`ān will apply one of these three paces in his rendition.

Ḥadr is generally applied when making *qasr* of *madd munfaṣil*, and is the pace which is applied by most in *ṣalāh*. For this reason, in the previous line, the author first describes the one to whom this poem is most suited and applicable for: the one standing in *ṣalāh*. The *tarīq* of *Misbāh* allows the reciter to recite at a swift pace.

The durations of *madd munfaṣil*, *muttaṣil* and *ʿarīd li al-waqf* are firstly discussed in this line, as well as the beginning of the following line.³

Madd Munfaṣil

It is that *madd* where the letter of *madd* which is at the end of a word is followed by a *hamzah* which appears at the beginning of the following word. The ruling of this *madd* is *jā`iz* (permitted). It is therefore permitted to lengthen its duration to *qasr* (2 *ḥarakāt*), *tawassuṭ* (4 *ḥarakāt*) or *tūl* (6 *ḥarakāt*).

The *tarīq* of *Misbāh* will make *qasr* in *madd munfaṣil* which he transmits via the *tarīq* of *Fīl*, from ʿAmr ibn al-Ṣabbāh.

Madd Muttaṣil

It is that *madd* where the letter of *madd* is followed by a *hamzah* in the same word. The ruling of *madd muttaṣil* is *wājib* (compulsory), since it is compulsory to lengthen it to such a duration which is longer than *qasr*. Therefore it is known as *madd wājib*, as there is consensus amongst the *qurrā`* that it will be lengthened longer than the duration of *qasr*. Even so,

³ NOTE: The author has chosen not to discuss the duration of *madd lāzim*, as there is consensus upon the fact that it shall be lengthened to the duration of *tūl*. Shaykh Sulaymān al-Jamzūrī states concerning *madd lāzim*:

وَلَا زِمَّ إِنِ الشُّكُونُ أَصْلًا * وَصَلًا وَوَقْفًا بَعْدَ مَدٍّ طَوَّلًا

difference of opinion does exist as regards to whether it should be lengthened to the duration of *tawassuṭ*, *fuwayq al-tawassuṭ*⁴ or *tūl*.

The duration of *tawassuṭ* will be made in *madd muttasil* when reading via the *tarīq* of *Misbāh*.

TEXT: 3

لِعَارِضٍ بَلْ قَصْرُهُ النَّزْمُ ثُمَّ أَذْ * أَحْكَامَ تَسْجُودٍ وَدَعَّ مَنْ قَدْ جَحَدَ

TRANSLATION:

(Do not apply *tūl*) to *madd `āriḍ*, instead, adhere to the application of *qasr* (therein). Then render (a proper recitation) of the rules of *Tajwīd*, and certainly, leave the one who rejects (this).

COMMENTARY:

Madd `Āriḍ

It is that *madd* where the letter of *madd* is followed by a temporary *sukūn*. It is known as the temporary *madd* because its *sabab* (cause), the *sukūn*, is temporary. During *wasl*, the *sukūn* falls away and the original *ḥarakah* on the letter returns. The ruling of *madd `āriḍ* is that it is *jā`iz* (permitted), meaning that it may be lengthened to the duration of *qasr*, *tawassuṭ* or *tūl*.

In this line it is stated that *qasr* should be applied to *madd `āriḍ* when reciting the *tarīq* of *Misbāh* via *Fil*. Considering that this is *madd jā`iz*, *tawassuṭ* and *tūl* may also be made in it. The most likely reason why the author suggests that *qasr* should be adhered to is so that more recitation of the Qur`ān is done instead of time spent in lengthening the recurring *madd `āriḍ*. And Allah knows best.

In the second half of this line, advice has been directed at the reciter of the Qur`ān: he should keep in mind and take into consideration each

⁴ *Fuwayq al-tawassuṭ* equals 5 *ḥarakāt*.

and every single rule and application of *Tajwīd*, reading to the best of his ability.

TEXT: 4

لَا سِيَّمَا إِنْ كُنْتَ مِمَّنْ أَمَّا * بِالنَّاسِ تَقْتَدُ بِالرَّسُولِ حَتْمًا

TRANSLATION:

Especially, if you are of those who lead the people (in prayer), as you are inevitably emulating the Messenger ﷺ.

COMMENTARY:

In the previous line importance has been attached to taking extra care and precaution of one's recital. More so, the individual who leads people in prayer, as he is fulfilling a position which only the noble and most learned carry out, as well as upholding a position which the Messenger of Allah ﷺ upheld. Furthermore, in prayer, one is communicating with Allah while He attentively listens to the recitation of such a person.

TEXT: 5

بِالصَّادِ يَبْضُطُ بَضْطَةً مُصِيطِرٌ * وَاقْرَأْ مُسِيطِرُونَ بِالسِّينِ فَطِنٌ

TRANSLATION:

(Recite), with a *sād* in *بَضْطَةً*, *بِصْطُ* and *مُصِيطِرٌ*. And recite *مُسِيطِرُونَ* with a *sīn*, (whilst bearing) understanding.

COMMENTARY:

In this line four particular words are discussed:

1) *وَيَبْضُطُ* in *Sūrah al-Baqarah*, verse 245:

﴿ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْضُطُ وَإِلَيْهِ تُرْجَعُونَ ﴾

2) *بَضَطَةً* in *Sūrah al-Aʿrāf*, verse 69:

﴿ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلْنَا مِنْ بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَادْكُرُوا آيَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴾

3) *مُصَيِّطِرٍ* in *Sūrah al-Ghāshiyah*, verse 22:

﴿ كُنْتَ عَلَيْهِمْ بِمُصَيِّطِرٍ ﴾

4) *الْمُصَيِّطِرُونَ* in *Sūrah al-Tūr*, verse 37:

﴿ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّطِرُونَ ﴾

The author mentions that via the *tarīq* of *Misbāh* a *sād* will be read in the first three words mentioned: *بَضَطَةً*, *وَيُصَيِّطُ* and *بِمُصَيِّطِرٍ*, and a *sīn* will be read in *الْمُصَيِّطِرُونَ*.

The reciter is required to apply a certain extent of effort in order to comprehend and take note which of these words are read with a *sīn* and which are read with a *sād* to prevent erring and confusion. Negligence in this regard will result in faltering in the applications of the *tarīq* of *Misbāh*.

TEXT: 6

يَا عَيْنَ شُورَى مَرِيْمٍ وَسَطًا فَقَطْ * وَضَعْفَ رُومِ افْتَحْ وَكُنْ مِمَّنْ ضَبَطَ

TRANSLATION:

O ʿAyn of (*Sūrah*) *Shūrā* and (*Sūrah*) *Maryam*, only apply *tawassuṭ*. Read a *fathah* on *ضَعْفَ* of (*Sūrah*) *Rūm* while being of those who render a precise (rendition).

COMMENTARY:

In this verse the *ʿayn* in *Sūrah Maryam* (كَهَيْعَصَ) and *Sūrah al-Shūrā* (حَمَّ عَسَقَ) is discussed. These are the only two places in the Qurʾān where a letter of *līn* is followed by a permanent *sukūn*. Both places are in the *hurūf al-muqattaʿāt* (the cut letters).

There is difference of opinion regarding the duration of the *madd* within the *ʿayn* between *qasr*, *tawassuṭ* and *tūl*:

- *Tūl* –
Tūl is made as the letter of *līn* is treated as a letter of *madd*, both allowing sound to be lengthened in them. Since *tūl* is made if the letter of *madd* is followed by a permanent *sukūn*, similarly *tūl* will be made if the letter of *līn* is followed by a permanent *sukūn*.
- *Tawassuṭ* –
Tawassuṭ is made considering the difference between the letter of *madd* and the letter of *līn*: the letter of *madd* is preceded by a *ḥarakah* (vowel) which conforms with the letter of *madd*, whereas the letter of *līn* is preceded by a *ḥarakah* which does not conform with the letter of *līn* i.e. the *fathḥah*. Sound is more easily lengthened in the former than in the latter. Therefore *tawassuṭ* will be made instead of *tūl*.
- *Qasr* –
Qasr is made if the letter of *līn* is treated as a *ḥarf saḥīḥ* (proper letter) i.e. not a letter of *madd*. This means that they are treated in the same manner as all the letters which exit from a *makhraj muḥaqqaq* (definitive exit) which does not allow sound to be extended in it. Treating it as a proper letter is the reason why *idghām*, *naql* and *sakt* takes place in the letter of *līn* e.g. *كُوْا أَنْزَلْنَا شَيْءَ قَدِيرٍ, أَوْوَا وَنَصْرُوا*. This is different to the letter of *madd* which exits from a *makhraj muqaddar* (approximate exit). Therefore *qasr* is made in it.

Via the *tarīq* of *Misbāh* only *tawassuṭ* will be allowed in the *ʿayn*. Via the *tarīq* of the *Shātibiyyah*, *tawassuṭ* and *tūl* will be made.

In the second half of the line ضَعَفَ in *Sūrah al-Rūm*, 54, is discussed:

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

According to the *Misbāh*, this word will be read with a *fathḥah* only i.e. ضَعَفَ.

Precaution should be taken by the reciter of the Qur`ān, that he be alert against reciting these mentioned *furūsh* (inconsistent differences) haphazardly, resulting in him making a change which has not been narrated via the particular *tarīq*. This shall occur due to the lack of knowledge, concern or consciousness applied in order to secure a proper rendition of these changes.

TEXT: 7

إِبْدَالَ آلَانَ وَأُخْتَاهَا الزَّم * كَالسَّكْتِ فِي عَوْجًا وَمَا مَعَهَا اعْلَمَ

TRANSLATION:

It is necessary to apply *ibdāl* in آلَانَ and to its two sisters, as *sakt* is applied in عَوْجًا as well as those (places) which accompanies it, so know this.

COMMENTARY:

The two sisters of آلَانَ are آلَ الذَّكْرَيْنِ and آَلَهُ. They appear in the following places:

- آلَانَ

Sūrah Yūnus, verses 51 and 91:

﴿أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ آلَانَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ﴾
 ﴿آَلَانَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾

- آذَكَرَيْنِ

Sūrah al-Anʿām, verses 143 and 144:

﴿ تَمَانِيَةَ أَزْوَاجٍ مِنَ الصَّانِئِينَ وَمِنَ الْمَعْرِئِينَ قُلِ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ

بَبُؤِنِي يَعْلَمُ إِن كُنْتُمْ صَادِقِينَ ﴿

﴿ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلِ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ

وَصَاكُمُ اللَّهُ هَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿

- اللَّهُ

Sūrah Yūnus, verse 59:

﴿ قُلِ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلِ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَى اللَّهِ تَفَرُّونَ ﴿

Sūrah al-Naml, verse 59:

﴿ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿

In these three words two applications are generally allowed:

1. *Tashīl*
2. *Ibdāl*

Tashīl literally means ease. Technically, it is to read in between a *hamzah* and the letter of *madd* corresponding with the *ḥarakah* on that *hamzah*.

Ibdāl literally means to change or substitute. Technically, it is to substitute the second *hamzah* for a letter of *madd* which corresponds with the *ḥarakah*. In the case of the above mentioned words, an *alif*.

The reason why *tashīl* and *ibdāl* are particularly applied to these three words is because in all three, there are two *hamzahs* which appear together: the first *hamzah* is *hamzah al-istifhām*, which is a permanent *hamzah* as opposed to the second *hamzah* of the *lām al-taʿrīf*, which is a temporary *hamzah*.

A temporary *hamzah* is only read when starting from it, else it will be dropped. In this case, it should be dropped due to the *hamzah al-istifhām*

being read before it. It would leave the listener with the perception that information or news is provided as opposed to a question being asked, which is not the case. To avoid this misconception the temporary *hamzah* is also read, but a change is made in it. That change is either *tashīl* or *ibdāl*. *Tashīl* will be made between a *hamzah* and an *alif*, being applied without any *madd*, while *ibdāl* will be made with *tūl*. After *ibdāl*, the substituted *hamzah* is followed by a permanent *sukūn*, resulting in *madd lāzim*, hence the *tūl*. Via the *Shātibiyah*, both *tashīl* and *ibdāl* are allowed.

Via the *tarīq* of *Misbāh* only *ibdāl* will be applied, and not *tashīl*.

In the second half of the line the author discusses the *sakts*, which are found in 4 places in the Qurʾān for the narration of Hafs:

1. عَوْجًا

Sūrah al-Kahf, verse 1:

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴾

2. مَرْقِدِنَا

Sūrah Yāsīn, verse 52:

﴿ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقِدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴾

3. بَلْ رَانَ

Sūrah al-Muṭaffifīn, verse 14:

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴾

4. مَن رَاقٍ

Sūrah al-Qiyāmah, verse 27:

﴿ وَقِيلَ مَنْ رَاقٍ ﴾

Sakt literally means silence. Technically, it is to stop recitation for a duration, which is generally not considered as long as *waqf*, without

breaking breath. *Idrāj* literally means to insert. Technically, it is to read without *sakt*.

Via the *tarīq* of *Misbāh*, *sakt* will be applied in these four places.

Sakt will be further explained in line 10.

TEXT: 8

وَنُونٌ يَسُ وَنُونٌ وَالْقَلَمِ * أَظْهَرَ وَأَدْعِمُ يَلْهَتْ اِرْكَبَ ذَا السِّمَمِ

TRANSLATION:

Apply *ith-hār* in the *nūn* of (*Sūrah*) *Yāsīn* and (the *nūn*) of (*Sūrah*) *al-Qalam*. And make *idghām* in *يَلْهَتْ* and *ارْكَبَ*, O possessor of zeal.

COMMENTARY:

In this line *ith-hār* and *idghām* are discussed in particular words.

There is difference of opinion as to whether *ith-hār* or *idghām* be made in *يَلْهَتْ* and *ارْكَبَ* when joining it to the verse that follows. This difference is only found during *wasl*, when the *nūn sākinah* will be followed by a *wāw*. According to the rules of *nūn sākinah*, *idghām* should be made.

Via the *tarīq* of *Misbāh*, as well as via the *Shāṭibiyyah*, *ith-hār* will be made.

يَلْهَتْ appears in *Sūrah al-A'raf*, verse 176:

﴿ وَلَوْ شِئْنَا لَرَفَعْنَاهَا بِهَا وَلَكِنَّهَا أَخْلَدَتْ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَتْ أَوْ تَشْرُكُهُ يَلْهَتْ
 ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

ارْكَبَ appears in *Sūrah al-Hūd* ﴿الطَّلْح﴾, verse 42:

﴿ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴾

Between the *turuq* of Hafs there is difference of opinion as to whether *idghām* or *ith-hār* be made in these two words. *Idghām* is allowed considering that the relationship between these two letters are *mutajānisayn*. The reasons for *idghām* are strong since they share the same *makhraj* but have different *ṣifāt*. *Ith-hār* will be allowed considering that it is the primary manner of pronunciation.

Via the *tarīq* of Misbāh, as well as the *Shāṭibiyyah*, *idghām* will be made.

TEXT: 9

لَا مَسَالِسَ نُؤْنُ أَتَانِي بِسَمَلٍ * سَكِّنْ فَقَطُّ بِالْوَقْفِ وَاحْذَرْ أَنْ تَزُلَّ

TRANSLATION:

Make *sākin* the lam of سَالِسٍ and the *nūn* of أَتَانِي in (*Sūrah*) *al-Naml*, during *waqf* only, and be weary that you may falter.

COMMENTARY:

Two words are particularly addressed in this verse:

1) سَالِسًا which appears in *Sūrah al-Insān*, verse 4:

﴿ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَالِسًا وَأَعْلَالًا وَسَعِيرًا ﴾

The word أَتَانِي appearing in *Sūrah al-Naml*, verse 36:

﴿ فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيَتِكُمْ تَفْرَحُونَ ﴾

The differences discussed in these two words are only during *waqf*. During *wasl* there is agreement on how they should be read. During *waqf*, in سَالِسًا the reciter has the option of either reading the *alif* or not, while in أَتَانِي he has the option of reading the *yā* or not. During *wasl* the *alif* and the *yā* will be read in both these words.

According to the *tarīq* of *Misbāh*, the reciter will omit the *alif* and *yā`* in these respective words during *waqf*. As stated previously, during *wasl* the *alif* and *yā`* will be read.

TEXT: 10

تَرْقِيقِ فِرْقِ رَوْمٍ تَأْمَنَّا دَعَا * وَعَنَّ (لَرْ) وَسَكَتَ هَمَزِ امْنَعَا

TRANSLATION:

Leave off applying *tarqīq* to *فِرْقِ*, *roum* in *تَأْمَنَّا*, as well as the *ghunnah* in the *lām* and the *rā`*, while the *sakt* before the *hamzah* is prevented.

COMMENTARY:

The word *فِرْقِ* may be read with *tafkhīm* or *tarqīq*, as the *rā` sākinah* is followed by a letter of *isti`lā`* which is *maksūrah*.

This word appears once in the Qur`ān, in *Sūrah al-Shu`arā`*, verse 63:

﴿بِعَصَاكَ الْبَحْرَ فَأَنْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ﴾

Ibn al-Jazarī states as regards to this particular word:

..... * وَالْخُلْفُ فِي فِرْقٍ لِكَسْرِ يُوجَدُ

Taking into consideration that the *rā` sākinah* is followed by a letter of *isti`lā`*, the *qāf*, it will be read with *tafkhīm*, irrespective of which *harakah* is on the *qāf*.

Others argue that even though the *rā` sākinah* is followed by a letter of *isti`lā`* in one word it will be read with *tarqīq*, considering that the letter of *isti`lā`* (the *qāf*) is *maksūrah*. A letter of *tafkhīm* with a *kasrah* is considered to be the weakest level of *tafkhīm*. Therefore, the *qāf* will have no effect on the *rā` sākinah*, and it will be read with *tarqīq*.

The *tarīq* of *Miṣbāh* only permits this word to be read with *tafkhīm*, and not *tarqīq*.

Next the author discusses لَا تَأْمَنَّا in *Sūrah Yūsuf* ﴿الط﴾, verse 11:

﴿ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴾

It may be read in 2 ways:

1. Applying *ishmām*
2. Applying *roum*

Ishmām literally means to give off a scent. Technically, it is to give off “the scent” of a *ḥarakah* i.e. to hint towards it by rounding the lips. *Ishmām* is only applied on a *ḍammah*.

The word is originally تَأْمَنَّا, with two *nūns*. While making *idghām* of the first *nūn* into the second *nūn*, *ishmām* is applied to indicate that the first *nūn* originally had a *ḍammah*.

It is important to note that *ishmām* is seen on the lips of the reciter, but cannot be heard, contrary to *roum*.

Roum literally means to intend. Technically, it means to read a *ḥarakah* partially. *Roum* may be applied on a *kasrah* or a *ḍammah*.

During *roum*, the *ḍammah* on the first *nūn* is read partially. Since it is read, *idghām* is not made, but *ith-hār*. It is also referred to as *ikhfā` al-ḥarakah* (concealing of the *ḥarakah*) or *ikhtilās*.

When making *roum*, the timing of the *ḥarakah* is shortened, as well as lowering the volume in its recitation as opposed to the surrounding *ḥarakāt*. Those individuals near the reciter will be able to perceive it.

The *tarīq* of *Miṣbāh* only allows *ishmām* in it.

Thereafter, the author discusses *ghunnah* in the *lām* and *rā`* whilst making *idghām*. When the *nūn sākinah* or the *tanwīn* is followed by a *lam* or a *rā`*, then commonly *idghām* is made without *ghunnah*. However, *idghām* with *ghunnah* is also made by some *turuq* of Hafs.⁵

Via the *tarīq* of Misbāh, no *ghunnah* will be applied when making *idghām*, same as the *tarīq* of the *Shāṭibiyyah*.

Finally, *sakt* before the *hamzah* is discussed. The reason why *sakt* is specifically before a *hamzah* is similar to the case of *madd*. The *hamzah* possesses two strong qualities, *jahr* and *shiddah*. *Sakt*, or a pause is applied on the *sākin* before the *hamzah* to ensure that the *hamzah* following it is read with all its strong qualities. In the same manner, *madd* is made before the *hamzah* to ensure its correct recitation.

Sakt before the *hamzah* is further divided into two types:

1. *Sakt ʿām* (general *sakt*)
2. *Sakt khāṣ* (specific *sakt*)

Sakt ʿām is when *sakt* is made before *hamzah* whether it is in two words, or one word e.g. مَسْؤُولًا، قُرْآنَ، عَذَابٌ أَلِيمٌ، مَنْ آمَنَ.

Sakt khāṣ is when the *sākin* and the *hamzah* are in two different words e.g. عَذَابٌ أَلِيمٌ، مَنْ آمَنَ.

Sakt before the *hamzah* is not applied via the *tarīq* of Misbāh. It is found for Hafs in the *Roudah* of Abū ʿAli al-Mālikī, the *Tidhkār* of Ibn Shiṭā and the *Tajrīd* of Ibn al-Fahhām.

⁵ The *turuq* of Hafs which makes *ghunnah* in *lām* and *rā`* during *idghām* is the *Kāmil* of Abū al-Qāsim al-Hudhalī and the *Wajīz* of Abū ʿAli al-Ahwāzī.

TEXT: 11

فَرَّاعٌ هُدِي وَاحْتَرَزُ مِنْ خَلَطٍ * رَوَايَةٌ بَغَيْرِهَا فَتُخْطِي

TRANSLATION:

So comply hereby, and take precaution against mixing up a narration with another, as then you have fallen into error.

COMMENTARY:

An important point is emphasised in this line: the reciter of the Qur`ān should take extra care and pay special attention to the rules and applications of a particular narration. He should be observant of the changes and differences found in it, as this is something which is very much neglected by many.

If the reciter errs or reads something which has not been transmitted via the narration which he is reciting, he shall be committing a grievous error on account of his negligence, and results in him reading something which had not reached us through the authentic and trusted readings of the *Qurra`*. Many scholars, the likes of Mustafā Azmīrī and Sheikh Mutawallī, have mentioned grave warnings regarding this. Therefore, utmost precaution should be adhered to, and fear of faltering in one's recitation should be present within the heart of the reciter of the Qur`ān, especially in relation to those applications wherein there is difference of opinion.

May Allah protect our tongues from faltering and falling into error as regards to the recitation of His Noble Book, and save us from being amongst the neglectful. May He also accept and grant us the ability to be of those who strive to perfect the recitation of the Qur`ān, its teachings and practices.

Biography of the author – Sheikh Zāyid al-Shanqītī**Zāyid al-Adhān al-Būmālikī al-Shanqītī⁶**

His name is Zāyid al-Adhān ibn al-Tālib Aḥmad al-Būmālikī. He was born in the year 1373 A.H/1954 C.E., in the depth of the Mauritanian desert, in a region called ṶAṣābah.

He was brought up as an orphan in his birthplace, ṶAṣābah, under the care of his maternal uncles. It was here that he also began his initial studies of the Qur`ān. He began memorising the Qur`ān from a very young age, and subsequently spent a period of two or more years revising the Qur`ān until the age of nine. The Sheikh then began studying the *Rasm* (script) of the Qur`ān, as well as all its details and intricacies. Thereafter, he embarked on memorising texts on *Fiqh* under the expertise and tutelage of his mother.

During his adolescence, he left his birthplace and moved to the capital city of his country in search of livelihood. Throughout this time the Sheikh continued studying various Islamic sciences. He memorised many texts in the field of *Nahw* and *Sarf*.

During the year 1400 A.H/1980 C.E., he travelled eastwards, and decided to settle down in the city of the Prophet ﷺ, Medina. Here he enrolled himself at the Islamic University, in the Faculty of Qur`ān. Eight years later, in the year 1408 A.H/1988 C.E., he graduated from the university. As long as he remained in Medina, he seized the opportunity to learn and read to all the great teachers of the Qur`ān present there at the time.

At the beginning of *Rajab* in the year 1410 A.H/1990 C.E., he moved to the Jeddah, where he taught the Qur`ān in Masjid al-Ḥusayn al-Suwayyigh. Along with his teaching of the Qur`ān, he also served as the *khatīb* (lecturer) as well as leading the congregation in Prayers. This position he maintained for a period of eight years. Many people

⁶*Imtā` al-Fuḍalā`* Vol. 1 pg. 533.

benefited from the expertise of the Sheikh, not only in the field of *Qirā`āt* and Qur`ān, but in many other sciences as well.

Teachers:

- His maternal uncle, Sheikh Sayyid Bubakkar – he memorized the Qur`ān at his hands according to the narration of Warsh.
- His maternal uncle, Sheikh Sayyid Muḥammad – he revised the Qur`ān with him.
- His mother, Sheikha Fāṭimah – he memorized various texts under her tutelage.
- Sheikh `Abd al-Fattāḥ al-Marsafī – he read the Seven *Qirā`āt* to him until *Sūrah al-Aḥzab*, when Sheikh Marsafī passed away.
- Sheikh `Abd al-`Azīz al-Zayyāt – he read the Seven *Qirā`āt* to him.
- Sheikh `Abd al-Rāziq `Ali Ibrāhīm Mūsā – he read the narration of Hafs with *qasr* to him.

Written works:

- Poem on inheritance – consists of more than 200 lines.
- Poem on Hadith – consists of more than 260 lines.
- Poem on the differences between Hafs and Shu`bah – consists of more than 200 lines.
- Short poem on the narration of Hafs via the *tarīq* of *Misbāh*.
- Poem which compares the narrations of Hafs and Warsh – consists of more than 300 lines.
- Poem on the verse-counts.
- Poem on the basics of *Tafsīr*.

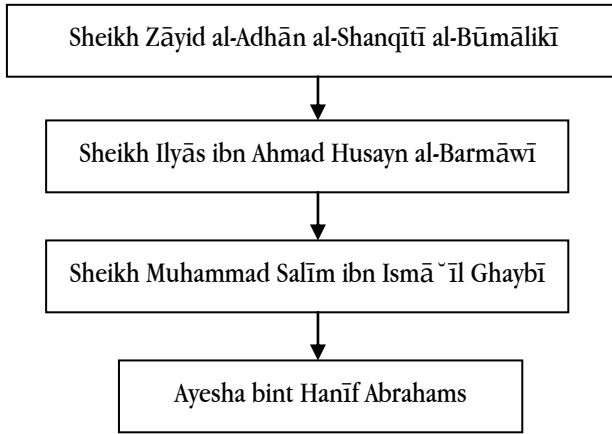
He has written commentaries on most of his poems.

**Poem of Sheikh Zāyid al-Adhān al-Shanqīṭī on the tarīq of
 Misbāh for Hafs**

- 1- لك الحمدُ من خالقٍ أَجَلَلِ عديمِ الميثلِ جليلِ علي
- 2- فَصَلِّ وَسَلِّمْ على الهاشمي وباركْ وعترتَه بَجَّجِلِ
- 3- وبعد يقول الفقير الحقيـ رزائدُ ذو الزللِ المُخْجِلِ
- 4- إليك طريقاً لحفصِ غدا طريقاً لدى الفيلِ ذي الكَلْكَلِ
- 5- بمصباحه بان حقاً طريـ قُ حَمَامِ ذي الهَمَّةِ الناقلِ
- 6- لِعَلْمِ الوَيْيِّ عن الفيلِ مِنْ روايةِ عمروِ فحفصُ يلي
- 7- وما وَسَطُ المتَّصِلِ قاصراً لذي الفضلِ مِنْ غيره فاعقلِ
- 8- به في المدينة كنتُ اُقْتَدَيْتُ تُ بالعبدِ للرازقِ الفاضلِ
- 9- ترى أصله في صريحِ النصو ص إذ حَزَّ راوِينِه في المَفْصِلِ
- 10- فوسَطُ لِعَيْنِ كذا المتَّصِلِ وَأَقْصِرْ— لمنفصلِ تعدلِ
- 11- وذا الفرقِ أَشْبَعُ بلا مانعِ وإدغامُ يلهَثُ وبا اركبُ قُلِ
- 12- ولا غُنَّةٌ عند لامٍ ورا وَيِصْطُ مع بضطةٍ تَنْجَلِي
- 13- بصادِ المصيطِرِ لا كالمسيـ طرونَ بسينِ فَسَكَّتْ جَلِي
- 14- بنمِلِ أتانِ احذفِ الياءِ وا قفاً وسلاسلُ بها فافْعَلِ
- 15- كذاك وضعفٍ وضعفاً تُرى بفتحٍ ولا سَكَّتْ في الواصلِ
- 16- إلى الفيلِ للهمزِ أَشْمَمُ فَفَقَطُ لِتَامِنِ وَأَظْهَرَ لِنونِ تلي
- 17- كإظهارِ ياسينِ كَبْرٌ ولا تُكَبِّرُ لدى الحَتْمِ تَقْفُ الوَيْي
- 18- وإدغامُ نخلقكم خالصُ وفِرْقٍ يُفخِّمُ في الأعدَلِ

The poem of Sheikh Zāyid and my sanad to it

- 19- وهذي مقالةٌ من ذنبه يهدُّ الجبالَ بلا معولٍ
- 20- دعاكَ إلهي بها طامعاً ينيلُ رضاكَ وأنتَ العلي
- 21- فهَبْ لي رجائي بلا مغرمٍ على قدرِ جودِكَ يا مؤئلٍ
- 22- وصلِّ وسلِّم كما ينبغي على أفضلِ الرُّسلِ الكُمَّلِ

Sanad through which I transmit this poem

Commentary on the poem

TEXT: 1

لَكَ الْحَمْدُ مِنْ خَالِقِ أَجَلِّ * عَدِيمِ الْمَثِيلِ جَلِيلِ عَلِيٍّ

TRANSLATION:

All praise is due to Allah, as the Creator, Sublime, Incomparable, Exalted and Most High.

TEXT: 2

فَصَلِّ وَسَلِّمْ عَلَى الْهَاشِمِيِّ * وَبَارِكْ وَعِثْرَتَهُ بَجَلِّ

TRANSLATION:

May Allah send salutations, peace and blessings upon al-Hāshim, and upon his honourable family.

TEXT: 3

وَبَعْدُ: يَقُولُ الْمُفْتِرُ الْحَقِيْبُ * رُرَزَائِدُ ذُو الزَّلَلِ الْمُخْجَلِ

TRANSLATION:

Thereafter: Says the weak and feeble Zāyid, the possessor of shameful mistakes:

COMMENTARY:

The author mentions his name in this line, Zāyid. His full name is Zāyid al-Adhān ibn al-Tālib Aḥmad al-Būmālikī.

TEXT: 4

إِلَيْكَ طَرِيقًا لِحَفْصِ غَدَا * طَرِيقًا لَدَى الْفَيْلِ ذِي الْكَلْكَلِ

TRANSLATION:

To you, he shall soon (present) a pathway (leading) to Hafs, a pathway via Fil, the possessor of a strong physique.

COMMENTARY:

This poem is written on the narration of Hafs via the *tarīq* of Fil.

He was nicknamed “Fīl”, which means elephant, because of his strong physique. His name was Abū Jaʿfar Aḥmad ibn Muḥammad ibn Ḥamīd al-Baghdādī.

TEXT: 5

بِوَضْبَاحِهِ بَانَ حَقًّا طَرِيدٌ * تُقُ حَمَّامِ ذِي الْهَمِّمَةِ النَّاقِلِ

TRANSLATION:

Via (the *tarīq* of) his (Fīl’s) *Misbah*, the pathway of al-Hammāmī, the possessor of ardour, the transmitter of...

COMMENTARY:

The secondary *tarīq* which transmits from Fil is the *Misbah* of Abū al-Karam al-Mubārak. Abū al-Karam transmits from Fil via Hammāmī.

TEXT: 6

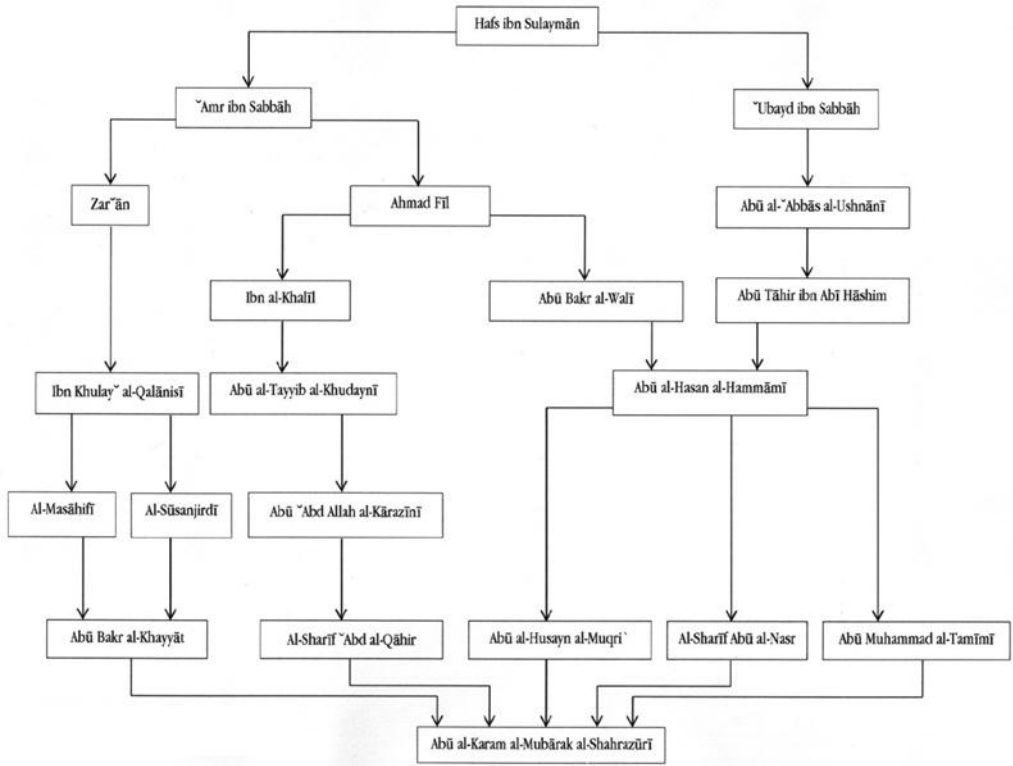
لِعِلْمِ الْوَالِيِّ عَنِ الْفَيْلِ مِنْ * رِوَايَةِ عَمْرٍو فَحَنْصُ بِلِي

TRANSLATION:

(The transmitter of) the knowledge of Walī from Fil, via the narration of ʿAmr (ibn al-Sabbāh), followed by Hafs.

COMMENTARY:

Hammāmī transmits from Fil via al-Walī. Refer to the *sanads* of Abū al-Karam al-Mubārak to Hafs in the following diagram:



TEXT: 7

وَمَا وَسَطَ الْمُتَّصِلِ قَاصِرًا * لِذِي الْفَضْلِ مِنْ غَيْرِهِ فَاعْقِلْ

TRANSLATION:

And it (*Misbāh*) does not apply *tawassuṭ* to (*madd*) *muttasil*, nor *qasr* to (*madd*) *munfasil* (when narrating) via other than him (Fīl), so understand this.

COMMENTARY:

Abū al-Karam only makes *qasr* in *madd munfasil* when he transmits from Fīl. From Zarʿān and ʿUbayd ibn al-Sabbāh he transmits *tawassuṭ* in *madd munfasil*.

TEXT: 8

بِهِ فِي الْمَدِينَةِ كُنْتُ أَقْتَدِي * تُّ بِالْعَبْدِ لِلرَّازِقِ الْفَاضِلِ

TRANSLATION:

This (the *tarīq* of the *Misbāh*) is what I read in Medina to the virtuous (Sheikh) ʿAbd al-Rāziq.

COMMENTARY:

Sheikh Zāyid read the narration of Hafs via the *tarīq* of *Misbāh* with *qasr* in *madd munfasil* to Sheikh ʿAbd al-Rāziq ibn ʿAli ibn Ibrāhīm Mūsā⁷, a student of ʿAbd al-ʿAzīz al-Zayyāt.

TEXT: 9

تَرَى أَصْلَهُ فِي صَرِيحِ النَّصِّ * صِ إِذْ حَزَّ رَاوِيهِ فِي الْمَفْصِلِ

TRANSLATION:

You may see its origin in evident texts, where its narrator is mentioned in the books (of *qirā`āt*).

COMMENTARY:

The *tarīq* of *Fil* is mentioned in many books of *Qirā`āt* besides the *Misbāh* of Abū al-Karam. It is also included in the *Nashr* of Ibn al-Jazarī.

TEXT: 10

فَوَسَّطُ لِعَيْنِ كَذَا الْمُتَّصِلِ * وَأَقْصَرُ لِمُنْفَصِلٍ تَعْدِلِ

TRANSLATION:

So apply *tawassuṭ* to ʿayn, in the same manner (*tawassuṭ* is applied) in (*madd*) *muttasil*. And apply *qasr* to (*madd*) *munfasil*, maintaining equality.

⁷ See his biography in *The oral transmission of the Qur`ān* by Sheikh Salīm Ghaybī.

COMMENTARY:

In this line the author starts mentioning particular rules to be adhered to when reciting via this *tarīq*.

The *ʿayn* of *Sūrah Maryam* (كَهَيْعَصَ) and *Sūrah al-Shūrā* (حَمَّ عَسَقَ) will be read with *tawassuṭ* via the *tarīq* of *Misbāh*.

Madd muttasīl will be read with *tawassuṭ*, while *qasr* will be made in *madd munfaṣīl*.

TEXT: 11

وَدَا الْفَرْقُ أَشْبِعَ بِلَا مَانِعٍ * وَإِدْغَامٌ يَلْهَتْ وَبَا اِزْكَبَ قُلِ

TRANSLATION:

And (in) *madd al-farq*, apply *ishbāʿ* without any prevention. And pronounce the *idghām* of يَلْهَتْ as well as the *idghām* in the *bā`* of اِزْكَبَ.

COMMENTARY:

Madd al-farq – the madd of differentiation – is part of *madd lāzim kilmī mukhaffaf* or *muthaqqal*.

This takes place in 3 words in the narration of Hafs: اَللّٰهُ and اَلَّذِكْرَيْنِ, اَلَاَنَّ. Via the *tarīq* of *Misbāh* only *ibdāl* will be made with *ishbāʿ* i.e with *tūl*.

It is called the *madd* of differentiation because it differentiates between asking a question (*istifhām*) and giving news (*ikhbār*).

In the second half of the line the author explains that in اِزْكَبَ and يَلْهَتْ ذَلِكَ *idghām* will be made via the *tarīq* of *Misbāh*.

TEXT: 12

وَلَا عُنَّةٌ عِنْدَ لَامٍ وَرَا * وَيَبْضُطُ مَعَ بَضْطَةٍ تَنْجَلِي

TRANSLATION:

And there is no *ghunnah* applied by the *lām* and the *rā`*. And *يَبْضُطُ* along with *بَضْطَةٍ*, are to be clear...

COMMENTARY:

Idghām of *nūn sākinah* or *tanwīn* into *lām* and *rā`* e.g. *وَيَلِّ لَكُلِّ مَنْ لَدُنْ مَنْ رَبِّ*, *عَفُورٌ رَّحِيمٌ*, will take place without *ghunnah*.

يَبْضُطُ and *بَضْطَةٍ* is explained next.

TEXT: 13

بِضَادِ الْمُضَيِّطِ لَا كَالْمُسَبِّ * طِرُونَ بِسِينٍ فَسَكْتُ جَلِي

TRANSLATION:

With a *sad*, as in *بِمُضَيِّطِ*, not with a *sīn* as in *الْمُسَيِّطُونَ*, then *sakt* is (also) obvious.

COMMENTARY:

بِمُضَيِّطِ and *بَضْطَةٍ* will be read with a *sād*. *الْمُسَيِّطُونَ* will be read with a *sīn*.

Sakt for Hafs will be made via the *tarīq* of *Misbāh* in the four well-known places:

1. *عَوَجًا* in *Sūrah al-Kahf*.
2. *مَرَقَدَنَا* in *Sūrah Yāsīn*.
3. *بَلْ رَانَ* in *Sūrah al-Mutaffifin*.
4. *مَنْ رَاقِي* in *Sūrah al-Qiyāmah*.

TEXT: 14

بَسْمَلِ أَتَانِ أَحْذِفِ الْيَاءَ وَ * قِفَا وَسَلَّسِلْ بِهَا فَاْفَعَلْ

TRANSLATION:

Omit the *yā`* of أَتَانِ in (*Sūrah*) *al-Naml* during *waqf*, and (omit the *alif*) in *سَلَّسِلْ*, so act thereupon.

COMMENTARY:

During *wasl* the *alif* and the *yā`* will be read in *سَلَّسِلَا* and in أَتَانِي. During *waqf* they will be omitted.

TEXT: 15

كَذَلِكَ وَضَعْفٍ وَضَعْفًا تُرَى * يَفْتَحِ وَلَا سَكَّتَ فِي الْوَأَصِلِ

TRANSLATION:

Similarly, *ضعف* and *ضعفًا* are deemed proper with a *fathah*. And there is no *sakt* (applied) during *wasl*...

COMMENTARY:

In *Sūrah al-Rūm* *ضعف* and *ضعفًا* will be read with a *fathah* on the *dād*.

Sakt before a *hamzah* is explained in the next line.

TEXT: 16

إِلَى الْفَيْلِ لِلْهَمْزِ أَشْمِمَ فَقَطُّ * لِتَأْمَنَ وَأَظْهَرَ لِنُونِ تَلِي

TRANSLATION:

(And there is no *sakt* during *wasl*) by the *hamzah* according to Fil. Apply *ishmām* only to *تَأْمَنًا*, and apply *ith-hār* to *nūn*, adopting (the same manner of application)...

COMMENTARY:

No *sakt* will be made via *Misbāh* on the *sākin* before a *hamzah* e.g. قَدْ أَفْلَحَ, يَسْأَلُونَكَ, and so forth.

In لَا تَأْمَنَّا only *ishmām* is allowed.

In ن وَالْقَلَمِ *ith-hār* will be made.

TEXT: 17

كَإِظْهَارِ يَاسِينَ كَسِيرٍ وَلَا * تُكَبِّرْ لَدَى الْحَتَمِ تَقْفُ الْوَلِيَّ

TRANSLATION:

As how *ith-hār* (is applied to) *Yāsīn*. Make *tabkīr*, or do not make *tabkīr* at the *suwar al-khatm*, as you are following al-Walī.

COMMENTARY:

In يَسْرَ وَالْقُرْآنِ *ith-hār* will be made.

By the ending *sūrahs* i.e. from after *Sūrah al-Duhā*, *tabkīr* may be made before the *basmalah*. Its wording is اللَّهُ أَكْبَرُ. One may also read the *tahlīl* with it: لَا إِلَهَ إِلَّا اللَّهُ هُوَ اللَّهُ أَكْبَرُ. The *tahmīd* may also be added after the *tabkīr*: لَا إِلَهَ إِلَّا اللَّهُ هُوَ اللَّهُ أَكْبَرُ وَاللَّهُ سَمْدُ. Bear in mind that *tahmīd* may only be added if the *tahlīl* is also being read.

TEXT: 18

وإِدْعَامُ نَخْلُقُكُمْ خَالِصٌ * وَفَرَقِ يُفَحِّمُ فِي الْأَعْدَلِ

TRANSLATION:

And *idghām* of نَخْلُقُكُمْ is complete. And *tafkhīm* is applied to فَرَقِ, in a most right manner.

COMMENTARY:

Idghām in **أَلَمْ نَخْلُقْكُمْ** will be complete i.e. the *qāf* is completely assimilated into the *kāf*.

The *rā`* in **فِرْق** will be read with *tafkhīm*.

TEXT: 19

وَهَذِي مَقَالَةٌ مَن ذَنْبُهُ * يَهْدُ الْجِبَالَ بِلَا مِعْوَلٍ

TRANSLATION:

And this is the speech of one whose sins has brought down mountains, without the use of an instrument of destruction.

TEXT: 20

دَعَاكَ إِلَهِي بِهَا طَامِعًا * بِنَيْلِ رِضَاكَ وَأَنْتَ الْعَلِيُّ

TRANSLATION:

Oh my Lord! This person calls unto You with it (this speech i.e. this poem), yearning for attainment of Your pleasure, whilst You are the Most High.

TEXT: 21

فَهَبْ لِي رَجَائِي بِلَا مَغْرَمٍ * عَلَى قَدْرِ جُودِكَ يَا مَوْلِي

TRANSLATION:

So grant me my hopes, without (me) incurring any loss (as a result of my wish being granted), to the extent of Your generosity, O my Master.

TEXT: 22

وَصَلِّ وَسَلِّمْ كَمَا يَنْبَغِي * عَلَى أَفْضَلِ الرُّسُلِ الْكُمَّلِ

TRANSLATION:

And send salutations and peace as is befitting upon the most sublime of the perfect messengers.

Table with differences between the two turuq**Table with differences between the Shāṭibiyyah and Misbāh**

	Difference	Shāṭibiyyah	Misbāh
1	Basmalah in the middle of a sūrah	Choice of reading it or leaving it	Basmalah will be read to attain blessing (تَبَرُّكًا)
2	Takbīr	No Takbīr	Takbīr from the end of al-Duhā
3	Madd Muttasīl	4/5 ḥarakāt	4 ḥarakāt
4	Madd Munfasīl	4/5 ḥarakāt	Qaṣr (2 ḥarakāt)
5	Ghunnah in lām and rā`	No ghunnah	No ghunnah
6	بِقَارَاهُ - Baqarah	س	ص
7	بَصْطَةَ - A`raf	س	ص
8	تُور - المَصْطِرُونَ	ص / س	س
9	بِمَصْطِيرٍ - Ghāshiyah	ص	ص
10	اللَّهُ / الَّذِينَ / الْآنَ	Tashīl/Ibdāl	Ibdāl
11	4 sakt	Sakt	Sakt
12	Sakt before hamzah	No sakt	No sakt
13	إِزْكَبَ مَعَنَا	Idghām	Idghām
14	يَلْهَثُ ذَلِكَ	Idghām	Idghām
15	أَلَمْ نَخْلُقْكُمْ	Idghām Tām	Idghām Tām
16	مَالِيَهُ * هَلَاكَ	Idghām/Sakt	Idghām/Sakt
17	عَيْنَ (ayn)	Tūl/Tawassuṭ	Tawassuṭ
18	ن / يس	Iṭh-hār	Iṭh-hār
19	تَأْمَنَّا	Ishmām/Roum	Ishmām
20	فُرْقٍ	Tafkhīm/Tarqīq	Tafkhīm
21	ضَعْفًا / ضَعِيفٍ	Fathḥah/Dammah	Fathḥah
22	قَرَأَاتِي اللَّهِ	Stops with or without the yā`	Stops without the yā`
23	سَلَامِيلاً	Stops with or without the alif	Stops without the alif

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