

BEYOND RECITATION:  
TAJWĪD AND SPIRITUALITY

*A commentary on the Khāqāniyyah of  
Abū Muzāḥim Mūsā al-Khāqānī (d. 325 AH)*



*by Saaima Yacoob*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



# Beyond Recitation: Tajwīd and Spirituality

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Recite With Love

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*Dedicated to my mother who is the greatest woman I know. May Allah grant her  
the highest level of jannah. Āmīn.*

*And, my husband, Mohamed Bashir. May we forever walk this path to Allah  
together. Āmīn.*



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## Acknowledgements

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Our beloved Prophet ﷺ encouraged us to be grateful to people as a way of being grateful to Allah. I would like to begin by thanking my mother, who against all odds, always kept her children in the company of the Qurʾān, and who has always been an example of courage and strength. I thank my beloved husband, Mohamed Bashir, for being my strength and support and for always believing in me. I am deeply grateful to my sister Dr. Saadia Yacoob, and her husband Dr. Zaid Adhami for their love, support, and advice throughout this process.

I thank my first Shaykh of *tajwīd*, Shaykh Hatim Youssef, who always taught us *tajwīd* as a science filled with spiritual secrets. I am deeply grateful to my late teacher Mufti Mohamed-Umer Esmail ؒ through whom Allah ﷻ opened the door of the science of *qirāʾāt* for me. My late teacher was an example for me in every way, in his patience, his dedication and his piety. May Allah grant him the highest level of *jannah*. *Āmīn*.

I would not be the person I am today without the teachings, concern, and *duʿā*'s of my *murabbi* since I was a child, Imam Mohamed Haggagid, and my respected Hazrat through

whom Allah has granted me much *khair*. May Allah preserve and protect both of these great men and continue to keep me in their spiritual shade. *Āmīn*.

I am deeply grateful to my brother *Ḥāfiẓ* Muhammad Saad Yacoob for his beautiful translation and the many working calls he held with me, allowing me to discuss various issues with him, and checking my understanding of tricky sections of Arabic text. If they were to tell a story about this book, it would be the story of the love of a brother for his sister and what Allah brought forth through it. May Allah grant my little brother every *khair* that He, Most High has kept for believers in this world and the next. *Āmīn*.

I find myself equally grateful to my respected teacher Mufti Haseem Akhtar, for his expert advice and for all his help in bringing this work to completion. I am grateful to my students, Ahmed Zayed, Mohammad Noor Ahmad, Khadijah, and Saba for the work they have done on this book. May Allah accept it from them and reward them immensely in this world and the next. *Āmīn*.

Lastly, I am grateful to all my students and colleagues who read this book and worked through it with me when it was still in draft form.

## Introduction

All praises belong to Allah, Most High, who granted us the immense blessing of *imān* and granted us the Noble Qurʾān through His beloved, Muḥammad *al-Muṣṭafā* ﷺ, our master and our beloved. May Allah unite us with him ﷺ in *jannah*. *Āmīn*.

The book before you, *Beyond Recitation: Tajwīd and Spirituality* is a translation and commentary on the earliest text of *tajwīd* written as a didactic poem, known as the *Khāqāniyyah* by Abū Muzāḥim Mūsā al-Khāqānī. This text emphasizes the importance of learning the correct recitation of the Qurʾān from a teacher and distinguishing between the correct and incorrect recitation of the Qurʾān, while also covering select rules of *tajwīd* like *madd* and *qasr*, *tarqīq* of *lām* and *rāʾ*, and *nūn sākinah* and *tanwīn*. While the text does not list all the rules of *tajwīd*, it emphasizes the spiritual aspects of studying *tajwīd*, such as asking Allah for protection from arrogance, being patient, and ensuring that one's study of the Qurʾān is not divorced from following its injunctions in one's life.

The reader will find the Arabic text as edited by Ḥamd Allah Ḥāfiẓ al-Ṣaftī and published by Maktabah Awlād al-Shaykh lil-Turāth at the beginning of each discussion with Ḥāfiẓ Muhammad Saad Yacoob's translation following it. The commentary of the line(s) will follow. I began my reading and research for the commentary of each line of this text by reading 'Allāmah al-Dānī's commentary on it, which was the earliest published commentary I could find. I then branched out to other commentaries of this poem as well as books of *taṣawwuf*, *tajwīd*, and related sciences.

As this text is usually studied after the study of *al-Muqaddimah al-Jazariyyah*, I have not expanded on topics that a student would already be familiar with through their *tajwīd* studies. Rather, because Abū Muzāḥim رحمته الله mentions the seven imams of *qirāʾāt* in the *matn*, I have added discussions related to the differences amongst the *qurrāʾ* when discussing topics like the rules of *al-nūn al-sākinah* and *al-tanwīn* that a student would have learned in their study of the *Jazariyyah*.

Like all books of this nature, this book should be studied with a teacher. Because it includes many discussions related to the *qirāʾāt*, it would be best if it is taught and studied with a teacher who has completed what is commonly known as *ʿasharah ṣughrah (al-Shāṭibiyyah wa al-Durrah)*. As students learn about the differences between the *qurrāʾ*, it would be beneficial for the teacher to recite for them in those *qirāʾāt*, or to have them listen to recordings.

I have used the transliteration system of the International Journal of Middle East Studies (IJMES). The translations for the *āḥadīth* quoted have been taken from [www.sunnah.com](http://www.sunnah.com).

I ask the reader to look upon this work as a teacher’s attempt to make a classical text accessible to her students. There are many discussions that I am sure I should have included, but perhaps did not, and I pray that Allah will send many others to build on this work and write many beautiful and detailed commentaries on this work in English. I ask Allah to forgive me for the mistakes that I have made while researching and writing this work. *Āmīn*.

I advise myself and the reader to reflect on our own state as we read through this book. I pray that the reader feels as

inspired by this blessed text as I did. May Allah ﷻ accept this effort from me, all my teachers, my mother, and my beloved husband and make it a source of *ṣadaqah jāriyah* for all of us. *Āmīn*. I request the kind reader to say a prayer for my late teacher Mufti Mohamed-Umer Esmail ﷺ, to whom I owe an immense debt.

اللهم هذا الدعاء وعليك الإجابة وهذا الجهد وعليك النكاح

## Translator's Note

All translation, no matter the language or medium being translated to and from, is more of an art than an exact science. Every language has its own particularities, nuances, turns of phrases, and irreducible grammars – despite immense shared underlying principles. This makes translation both possible, as well as intensely challenging.

In essence, translation is taking the *general meaning* out of one *particular medium* and placing it into another *particular medium*. It is also necessary to remember that language itself speaks – even if we do not mean that language speaks absolutely. Every word has a specific denotation that we intend, but it also has multiple other denotations that we do not intend, as well as multiple connotations attached to each denotation and turns of phrase. These connotations, denotations, etc. are all particular to the medium of the original language, and when placing the general meaning into the new language, we imbue it with new meaning by placing it into new connotations and inextricably attached multiple denotations.

Thus, by extracting the general meaning out of the particular medium, we also divorce it from part of its meaning, since part of the meaning was inherently tied to meaning as it existed in the medium. In addition, when we implant it into the new medium, it gains unintended new meaning as well, as the new medium has within it existing meaning – one which we did not intend, but which existed in any case.

Keeping all the above in mind, a particular translation methodology was chosen understanding the above process as

inevitable and unpreventable. The following questions were then put forward regarding the translation:

1. What is the objective for readers from the translation?
2. What is the objective of the overall text, and how does the translation facilitate it?
3. What are parameters of faithfulness to the source material?

It was determined that it was not the objective to provide a translation which would function as a replacement for the Arabic text or for academic study. Rather, the entire book itself is written to further a student in their goals of advancing their personal development in *tajwīd*, and so the translation too should facilitate that objective.

As for faithfulness, the established parameters were to understand the meaning of each verse through various commentaries, extract that meaning from 4<sup>th</sup> century didactic Arabic, place it in 21<sup>st</sup> century English, and keep as much of the original vocabulary as possible. In order to give a sense of the beauty and flow of the original didactic poem, the translation was also set in meter and verse.

The translation is therefore arranged into a poem, whose form is inspired by both Eastern and Western traditions. Its meter is Western, using the iambic foot, with one unstressed and one stressed syllable for a total of seven feet in each line. The poem, however, is arranged like a *qaṣīda* in form, meaning that it is divided into couplets. Each couplet is self-sufficient in meaning and grammar, and the final word of each couplet ends in the rhyme syllable, “ance.”



While the entire poem is not a word-for-word translation of the original, it is be a very readable, enjoyable, and faithful rendering of the original as understood by multiple commentaries while maintaining as much of the grammar and vocabulary as possible. I ask Allah the Transcendent and Sublime to make the endeavor beneficial for any who read it, accept it from me, and make this work a *ṣadaqa jāriya* for me and my sister. *Amīn*.

**M. Saad Yacoob**

## المنظومة الخاقنية

### The Text of the Poem

- |    |  |  |
|----|--|--|
| 1  | أَقُولُ مَقَالًا مُعْجَبًا لِأُولِي الْحِجْرِ      | وَلَا فَخْرَ إِنَّ الْفَخْرَ يَدْعُو إِلَى الْكِبْرِ |
| 2  | أَعْلَمُ فِي الْقَوْلِ التَّلَاوَةَ عَائِدًا       | بِمَوْلَايَ مِنْ شَرِّ الْمُبَاهَاةِ وَالْفَخْرِ     |
| 3  | وَأَسْأَلُهُ عَوْنِي عَلَى مَا نَوَيْتُهُ          | وَحَفِظِي فِي دَيْبِي إِلَى مُنْتَهَى عُمْرِي        |
| 4  | وَأَسْأَلُهُ عَنِّي التَّجَاوُزَ فِي غَدِي         | فَمَا زَالَ ذَا عَفْوٍ جَمِيلٍ وَذَا غَفْرِ          |
| 5  | أَيَا قَارِئِ الْقُرْآنِ أَحْسِنْ أَدَاءَهُ        | يُضَاعِفُ لَكَ اللَّهُ الْجَزِيلَ مِنَ الْأَجْرِ     |
| 6  | فَمَا كُلُّ مَنْ يَتْلُو الْكِتَابَ يُفِيئُهُ      | وَمَا كُلُّ مَنْ فِي النَّاسِ يُقْرِئُهُمْ مُفْرِي   |
| 7  | وَإِنَّ لَنَا أَخَذَ الْقِرَاءَةَ سُنَّةً          | عَنِ الْأَوَّلِينَ الْمُفْرِيئِينَ ذَوِي السَّيْرِ   |
| 8  | فَلِلسَّبْعَةِ الشُّرَاءِ حَقٌّ عَلَى الْوَرَى     | لِإِقْرَائِهِمْ قُرْآنَ رَبِّهِمُ الْوَثْرِ          |
| 9  | فَبِالْحَرَمَيْنِ ابْنُ الْكَثِيرِ وَنَافِعٌ       | وَبِالْبَصْرَةِ ابْنُ الْعَلَاءِ أَبُو عَمْرٍو       |
| 10 | وَبِالشَّامِ عَبْدُ اللَّهِ وَهُوَ ابْنُ عَامِرٍ   | وَعَاصِمُ الْكُوفِيِّ وَهُوَ أَبُو بَكْرٍ            |
| 11 | وَحَمْرَةُ أَيْضًا وَالْكَسَائِيُّ بَعْدَهُ        | أَخُو الْحَذَقِ بِالْقُرْآنِ وَالنَّحْوِ وَالشَّعْرِ |
| 12 | فَدُّوا الْحَذَقَ مُعْطٍ لِلْحُرُوفِ<br>حُفُوقَهَا | إِذَا رَتَّلَ الْقُرْآنَ أَوْ كَانَ ذَا حَدَرٍ       |
| 13 | وَتَرْتِيلُنَا الْقُرْآنَ أَفْضَلَ لِلَّذِي        | أَمَرْنَا بِهِ مِنْ مُكْنِيئَاتِهِ وَالْفِكْرِ       |

- 14 وَمَهْمَا حَدَرْنَا دَرَسْنَا فَمَرَحَّصْ لَنَا فِيهِ إِذْ دِينَ الْعِبَادِ إِلَى الْيُسْرِ
- 15 أَلَا فَاحْفَظُوا وَصْفِي لَكُمْ مَا لِيَدْرِي بِهِ مَنْ لَمْ يَكُنْ مِنْكُمْ يَدْرِي  
اِخْتَصَرْتُهُ
- 16 فِي شَرِيَّةٍ لَوْ كَانَ عَلَمِي سَقَيْتُكُمْ وَلَمْ أُخَفِ عَنْكُمْ ذَلِكَ الْعِلْمَ بِالذَّخْرِ
- 17 فَقَدْ قُلْتُ فِي حُسْنِ الْأَدَاءِ قَصِيدَةً رَجَوْتُ إِلَهِي أَنْ يَحِطَّ بِهَا وَرِي
- 18 وَأَبْيَانُهَا حَمْسُونَ بَيْتًا وَوَاحِدٌ تَنْظَمُ بَيْتًا بَعْدَ بَيْتٍ عَلَى الْإِثْرِ
- 19 وَيَاللَّهِ تَوْفِيقِي وَأَجْرِي عَلَيْهِ فِي إِقَامَتِنَا أَنْبِيَاءَ إِعْرَابِهِ الرَّهْرِ
- 20 وَمَنْ يُقِيمُ الْقُرْآنَ كَالْفِدْحِ فَلْيَكُنْ مُطِيعًا لِأَمْرِ اللَّهِ فِي السِّرِّ وَالْجَهْرِ
- 21 أَلَا اعْلَمْ أَحِي أَنْ الْفَصَاحَةَ زَيَّنْتُ تِلَاوَةَ تَالٍ أَدَمَنَ الدَّرَسَ لِلذِّكْرِ
- 22 إِذَا مَا تَلَا الثَّالِي أَرَقَّ لِسَانُهُ وَأُذْهَبَ بِالْإِدْمَانِ عَنْهُ أَدَى الصَّدْرِ
- 23 فَأَوَّلُ عِلْمِ الذِّكْرِ إِتْقَانُ حِفْظِهِ وَمَعْرِفَةٌ بِاللَّحْنِ مِنْ فَيْكٍ إِذْ يَجْرِي
- 24 فَكُنْ عَارِفًا بِاللَّحْنِ كَيْمَا تُزِيلُهُ فَمَا لِلذِّي لَا يَعْرِفُ اللَّحْنَ مِنْ عُدْرِ
- 25 إِنَّ أَنْتَ حَقَّقْتَ الْقِرَاءَةَ فَاحْدَرِ الزُّ زِيَادَةَ فِيهَا وَاسْأَلِ الْعَوْنَ ذَا الْقَهْرِ
- 26 زِيَنِ الْحَرْفِ لَا تُخْرِجْهُ عَنْ حَدِّ وَزْنِهِ فَوَزُنْ حُرُوفِ الذِّكْرِ مِنْ أَفْضَلِ الرِّ

- 27 وَحُكْمُكَ بِالْحَقِيقِ إِنْ كُنْتَ آخِذًا عَلَى أَحَدٍ أَلَّا تَزِيدَ عَلَيَّ عَشْرَ
- 28 فَبَيِّنْ إِذْنٌ مَا يَنْبَغِي أَنْ تُبَيِّنَهُ وَأُدْعِمْ وَأَخْفِ الْحُرْفَ فِي غَيْرِ مَا عُسِرَ
- 29 وَإِنَّ الَّذِي تُخْفِيهِ لَيْسَ بِمُدْعَمٍ وَبَيَّنَّهُمَا فَزُقْ فَعَرَّفَهُ بِالْيُسْرِ
- 30 وَقُلْ إِنَّ تَسْكِينَ الْحُرُوفِ لِسَجْمِهَا وَتَحْرِيكِهَا لِلرَّفْعِ وَالنَّصْبِ وَالْجَزْرِ
- 31 فَحَرِّكْ وَسَكِّنْ، وَاقْطَعَنْ تَارَةً وَمَكِّنْ، وَمَيِّزْ بَيْنَ مَدِّكَ وَالْقَصْرِ وَصَلْ
- 32 وَمَا الْمُدُّ إِلَّا فِي ثَلَاثَةِ أَحْرَفٍ تُسَمَّى حُرُوفَ اللَّيْنِ بَاحَ بِهَا ذِكْرِي
- 33 هِيَ الْأَلِفُ الْمَعْرُوفُ فِيهَا سُكُونُهَا وَبَاءٌ وَوَاوٌ يَسْكُنَانِ مَعًا فَادِرِ
- 34 وَخَفَّفْ وَثَقِّلْ، وَاشْدُدِ الْفَاكَ عَامِدًا وَلَا تُفْرِطَنَّ فِي فَتْحِكَ الْحُرْفِ وَالْكَسْرِ
- 35 وَمَا كَانَ مَهْمُورًا فَكُنْ هَامِيزًا لَهُ وَلَا تَهْمِزَنَّ مَا كَانَ يَخْفَى لَدَى التَّنْبِيْرِ
- 36 وَإِنْ تَكُ قَبْلَ الْبَاءِ وَالْوَاوِ فَتَحَّهُ وَبَعْدَهُمَا هَمْزٌ هَمْزَتْ عَلَيَّ قَدِرِ
- 37 وَرَفِّقْ بَيَانَ الرَّاءِ وَاللَّامِ يَنْدِرِبْ لِسَانِكَ حَتَّى تَنْظِمَ الْقَوْلَ كَاللُّدْرِ
- 38 وَأَنْعِمْ بَيَانَ الْعَيْنِ وَالْهَاءِ كَلَّمَا دَرَسْتَ، وَكُنْ فِي الدَّرْسِ مُعْتَدِلَ الْأَمْرِ
- 39 وَفَفْ عِنْدَ إِتْمَامِ الْكَلَامِ مُوَافِقًا لِمُصْحَفِنَا الْمَثَلُ فِي الْبِرِّ وَالْبَحْرِ

- 40 وَلَا تُدْعِمَنَّ الْمَيِّمَ إِنْ جِيتَ بَعْدَهَا بِحَرْفٍ سِوَاهَا وَقَبْلِ الْعِلْمِ بِالشُّكْرِ
- 41 وَصَمَّكَ قَبْلَ الْوَاوِ كُنْ مُشْبِعًا لَهُ كَمَا أَشْبَعُوا (إِيَّاكَ نَعْبُدُ) فِي الْمَرِّ
- 42 وَإِنْ حَرْفٌ لَيْنٍ كَانَ مِنْ قَبْلِ مُدْعَمٍ كَأَخْرِ مَا فِي الْحَمْدِ فَاُمْدُدْهُ وَاسْتَجِرْ
- 43 مَدَدَتْ لِأَنَّ السَّاكِنِينَ تَلَاقِيَا فَصَارَا كَتَخْرِيكِ كَذَا قَالَ ذُو الْخُبْرِ
- 44 وَأُسْمِي حُرُوفًا سِتَّةً لِتُحْصَا بِإِظْهَارِ نُونٍ قَبْلَهَا أَبَدَ الدَّهْرِ
- 45 فَحَاءٌ وَحَاءٌ ثُمَّ هَاءٌ وَهَمْزَةٌ وَعَيْنٌ وَعَيْنٌ لَيْسَ قَوْلِي بِالشُّكْرِ
- 46 فَهَذِي حُرُوفُ الْخَلْقِ يَخْفَى بَيَانُهَا فَدُونَكَ بَيْنَهَا وَلَا تَعْصِيَنَّ أَمْرِي
- 47 وَلَا تُشْدِدِ التَّوْنَ الَّتِي يُظْهِرُونَهَا كَقَوْلِكَ (مِنْ خَيْلٍ) لَدَى سُورَةِ الْحَشْرِ
- 48 وَإِظْهَارِكَ التَّنْوِينَ فَهُوَ قِيَاسُهَا فَقِسْهُ عَلَيْهَا فُزْتُ بِالْكَاعِبِ الْبِكْرِ
- 49 وَقَدْ بَقِيَتْ أَشْيَاءٌ بَعْدَ لَطِيفَةٍ يُلَقِّنُهَا بَاغِي التَّعْلُمِ بِالصَّبْرِ
- 50 فَلَا يُنِ عَبِيدَ اللَّهِ مُوسَى عَلَى الَّذِي يُعَلِّمُهُ الْخَيْرَ الدُّعَاءُ لَدَى الْفَجْرِ
- 51 أَجَابَكَ فِينَا رَبُّنَا وَأَجَابَنَا أَحْيِي فِيكَ بِالْعُفْرَانِ مِنْهُ وَبِالنَّصْرِ

## Translation of the Text

- 1 I give inspiring words for those who have intelligence  
Without boast – for boasting gives a rise to arrogance
- 2 I teach the art of recitation in the work, seeking  
Safety in my Lord from conceit and self-importance
- 3 I ask Him to help me on what I intend to do  
And to protect my faith until the end of my existence
- 4 And I ask Him to look beyond my sins come tomorrow  
The Eternal One of forgiveness and magnificence
- 5 Reciter of Qurʾān! Perfect its presentation!  
May Allah multiply your reward in abundance!
- 6 Not everyone reciting reads the book correctly  
Not everyone who teaches it is trained in competence (*muqri*)
- 7 For us the *sunnah* is to take recitation from  
the early *muqri*'s, holders of a confidence
- 8 So the seven reciters have a right on mankind for teach--  
ing them the Qurʾān of their Lord without Equivalence
- 9 Within the two *harams* are Ibn Kathīr and Nāfiʿ  
And Ibn ʿAlāʾ, Abū ʿAmr had in Baṣra his residence
- 10 And in the Levant is ʿAbd Allāh, the son of ʿĀmir  
And ʿĀṣim, father of Bakr, Kufan of provenance
- 11 And Ḥamza also and al-Kisāʾī after him

- In Qurʾān, grammar, and poetry holding proficiency
- 12 A person of proficiency gives letters rights they're due  
When he recites Qurʾān deliberately or hastens
- 13 Deliberately reciting Qurʾān is better since it does  
What we are commanded for: lingering, contemplations
- 14 And when we hasten during lessons it is accommodation  
As ease for servants is religion's facilitations
- 15 Preserve my teachings that I have summarized for you  
For him to know from you who used to be in ignorance.
- 16 If a drink of my knowledge has served your thirst  
I have not hidden knowledge from you in stored provisions
- 17 I give to you a poem on exceptional presentation  
I hope with it my Lord will ease my encumbrance
- 18 And the number of verses is fifty-one couplets  
Arranged verse after verse without any hesitance
- 19 And with Allah is my success and my reward for  
Arranging verses on His radiating utterance
- 20 Whoever arranges the Qurʾān like an arrow, let him  
Obey Allah's command in secret and in audience
- 21 Know my brother that elocution ornaments reciting  
Of readers who repeat lessons for remembrance

- 22           The reader, through reciting, he softens his tongue  
And lifts through soulful devotion his heart's afflictions
- 23           And the first Qur'ānic science is mastering memorization,  
And knowledge of mistakes, whenever there's occurrence
- 24           And know mistakes in order to remove them, because  
Not recognizing errors is not excuse for acquittance
- 25                    If you do *taḥqīq* of recitation be in caution  
Of increasing in it, and ask the Almighty's assistance
- 26           Measure the letter, do not unbound it from its weight,  
Balancing Qur'ānic letters is from heights of reverence.
- 27           The rule for you in *taḥqīq*, if you take from someone else  
Is not to exceed ten verses, based on precedence.
- 28           Make clear what should be read clearly; make *idghām* and *ikhfā'*  
On a letter in which difficulty has no presence
- 29           In those of which you make *ikhfā'*, you do not make *idghām*  
A gap exists between the two and easy is the difference
- 30                    Say *sukūn* on the letters is due to the *jazm* case,  
And the *raf'*, *naṣb*, and *jarr* are the cause of their inflections.
- 31                    Vowel, read *sukūn*, separate at times and join,  
Stretch and distinguish between your *madd* and when you  
condense
- 32           There is no *madd* except in three letters, named letters



- Of *līn*. My account will reveal to you their existence
- 33        The *alif*, known to hold its own *sukūn*; and *yā'* and *wāw*  
When both are with *sukūn*, so understand and have acceptance.
- 34        Make *takhfif* and *tathqil*, pronounce firmly -- purposefully,  
In the *fatḥah* and the *kasrah*, don't exceed the balance
- 35        Apply the *hamza* in what has a *hamza* in it  
And don't make *hamza* on the hidden *nabr* for elegance
- 36        And if you have a *fatḥah* before a *yā'* or *wāw*,  
And *hamzah* after, pronounce it according to measurements.
- 37        Soften the enunciation of *lām* and *rā'* when due  
The tongue becomes refined until words have pearl like  
arrangements
- 38        Pronounce '*ain* and *ḥa'* pleasantly whenever you rehearse  
And be balanced in your lesson in every circumstance.
- 39        Stop at the cessation of meaning, in accordance to  
Our *muṣḥaf*, which is oft recited on the land and oceans
- 40        Do not make *idghām* of *mīm* if after it is any  
Other letter, and take my offer with a grateful response
- 41        Fulfill the *ḍammah* if it comes before the *wāw* properly  
Like in *īyyāka na'bud* -- make it full as you advance.
- 42        If a letter of the *līn* comes before a merged letter,  
Like the end of *Fātiḥah*, lengthen it to its ends

- 43 You lengthen *madd* because the two *sukūns* have come together  
Becoming like a vowel, so say those who know the science.
- 44 I classify these six letters that are specified by  
The clear reading of *nūn* before them at every instance
- 45 Ḥā' and khā', hā' and hamzah, 'ain and ghain are the letters  
So of my statement you must be in full acceptance
- 46 The letters of the throat these, their clarity routinely  
Hidden, clarify onto others and be in obedience
- 47 Do not then emphasize the *nūn* which you are making clear  
Like *min khaylin* in al-Ḥashr when it's in your utterance
- 48 And reading the *tanwīn* as clear is analogous to *nūn*,  
Parallel with it: *heavenly bride* will be amongst your gains
- 49 Indeed, subtle matters have remained unstated here,  
The devotee of learning will be taught them by patience.
- 50 A *du'ā'* is due at Fajr for the son of 'Ubayd Allah,  
Mūsā, on one who was by him instructed excellence
- 51 Our Lord respond to you for me and me for you in prayer  
My brother, with forgiveness from Him and assistance

## Abū Muzāḥim Mūsā al-Khāqānī<sup>1</sup>

His full name is Mūsā ibn ‘Ubayd Allah ibn Yaḥyā ibn Khāqān Abū Muzāḥim al-Khāqānī al-Baghdādī. His grandfather, his father, and similarly his brother, Abū ‘Alī Muḥammad ‘Ubayd Allah, were all ministers (*wuzarā’*) in the Abbasid caliphate. However, he himself had renounced the material world, and dedicated himself to narrating the sayings (*āḥadith*) of the beloved of Allah ﷺ and dedicated his time to teaching Qur’ān. He was an expert in the recitation of Imām al-Kisā’ī as two of his teachers, al-Ḥasan ibn ‘Abd al-Wahhāb and Muḥammad ibn al-Faraj, were students of Imam al-Dūrī, one of the narrators of Imām al-Kisā’ī. He also recited to Aḥmad ibn Yūsuf, a student of Ibn Dhakwān, a narrator of Imām Ibn ‘Āmir.

Not only was he an expert in the recitation of the Qur’ān as well as *āḥadith*, but he was also known to be an excellent poet in Arabic. He was the first person to write on the science of *tajwīd*. The Imam passed away in Dhū al-Ḥijjah, 325 AH. May Allah shower him with His mercy and reward him immensely. *Āmīn*.

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<sup>1</sup> Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 2:279-280; al-Dhahabī, *Ma‘rifah al-Qurrā’ al-Kibār*, 2:554.

## Lines 1 to 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 أَقُولُ مَقَالًا مُعْجِبًا لِأُولِي الْحِجْرِ وَلَا فَخْرَ إِنَّ الْفَخْرَ يَدْعُو إِلَى الْكِبْرِ

I give inspiring words for those who have intelligence  
Without boast – for boasting gives a rise to arrogance

2 أَعَلِّمُ فِي الْقَوْلِ التَّلَاوَةَ عَائِدًا بِمَوْلَايَ مِنْ شَرِّ الْمُبَاهَاةِ وَالْفَخْرِ

I teach the art of recitation in the work, seeking  
Safety in my Lord from conceit and self-importance

In these lines, the respected author states the importance of what he is about to share with us, by writing that it is *مَقَالًا مُعْجِبًا*, or “inspiring words.” Referring to it as “inspiring words” piques the reader’s interest. In the second line, he also shares with us the general subject of the text. He will be teaching us concepts and rules related to the recitation of the Qur’ān.

He warns us that boasting can lead to arrogance (*kibr*), reminding us of the many warnings in the Qur’ān and hadith about this dangerous ailment.

Allah ﷻ tells us in the Qur’ān that He, most High, does not love those who are arrogant and who boast.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْسِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

Do not turn your nose up at people, nor walk about the place arrogantly, for God does not love arrogant or boastful people.<sup>2</sup>

Our beloved Prophet ﷺ has warned us about the spiritual disease of arrogance in multiple *āḥadīth*. Perhaps, one of the most frightening is the following:

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

"لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ"

It was narrated that ‘Abd Allah said: “The Messenger of Allah (ﷺ) said: ‘No one will enter Paradise who has even a mustard-seed’s weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed’s weight of faith in his heart.’”

As it is the sincere hope of every believer to be loved by Allah ﷻ and to enter paradise, we must learn to identify the signs of arrogance in ourselves, and work towards remedying this trait within us.

Before we can remove something from within ourselves, we must understand it. Shaykh Masīḥullah Khān explains *takabbur* as “to willingly and consciously regard oneself superior to others in religious or worldly excellence in a way which creates contempt

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<sup>2</sup> 31:18, translation by Abdel Haleem

<sup>3</sup> Ibn Mājah, 4173

in the heart for others.”<sup>4</sup> It can be difficult at times to reflect internally on our own state but doing so is imperative if we hope to identify and rectify this quality. The signs of arrogance in our heart manifest themselves in some of the following ways: to generally regard others with contempt, to take offence when one is not greeted first, or to be unable to acknowledge one’s mistake even after having realized it.<sup>5</sup>

There are multiple remedies for arrogance. The author himself shares one of these remedies with us in the second line when he asks Allah ﷻ for refuge from it, describing himself as

عَاءِدًا يَمُولَايَ مِنْ شَرِّ الْمُبَاهَاتِ وَالْفَخْرِ

The journey of purifying ourselves from the trait of arrogance cannot be accomplished without the help of Allah ﷻ. The beloved of Allah ﷻ taught us a beautiful *du‘ā* that teaches us how to ask Allah ﷻ for help against the whisperings of our own ego (*nafs*).

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِي  
ظُرْفَةَ عَيْنٍ<sup>6</sup>

O Ever-Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment).

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<sup>4</sup> Masīhullah Khan, *The Path to Perfection*, 67.

<sup>5</sup> Masīhullah Khan, *The Path to Perfection*, 67.

<sup>6</sup> *Mustadrak Ḥākim*, 2000.

By saying this *du‘ā*, we acknowledge in front of Allah ﷻ that our ego (*nafs*) is whispering to us, and we need His help to not give in to those thoughts or to act on them. Arrogance is not just a disease that limits itself to thoughts of superiority, but rather it manifests itself in our actions, often leading to people being unjust or oppressive towards others, and then justifying their actions to themselves by convincing themselves of their own superiority over those they oppressed.

Another powerful remedy is to reflect upon the greatness of Allah ﷻ which in turn will make one aware of one’s own insignificance, reminding one that it is only ever Allah ﷻ that is truly beautiful and truly powerful. If one feels superior to others due to his/her knowledge, acts of worship, beauty, or wealth, it is beneficial to remind oneself that none of these blessings can be assigned to the self. Rather they are the blessings of Allah ﷻ and just as He, Most High has blessed us with them, He ﷻ can remove them.<sup>7</sup> We are not inherently better than others due to our blessings. When we become aware of a blessing of Allah ﷻ in ourselves, being grateful to Allah ﷻ, and assigning that gift to Allah ﷻ will *in shā’ Allah* protect us from arrogance.

Lastly, learning the *sīrah* of the beloved of Allah ﷻ, as well as reading about the humility of the companions ﷺ will inculcate in one a sense of humility, as one sees that the best of creation ﷻ and the best generation ﷺ conducted themselves with the utmost humility.<sup>8</sup>

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<sup>7</sup> Al-Ghazālī, *Tablīgh-e-Dīn*, 149.

<sup>8</sup> Ḥamza Yūsuf, *Purification of the Heart*, 113.

The Messenger of Allah ﷺ was the best of creation and the humblest human being that ever walked the earth. One of the ways in which his ﷺ humility was manifested was in how he conducted himself within his home. He ﷺ was the Prophet of Allah ﷻ, and he was loved by his community and his family, and yet he would do his own household chores. Our mother ‘Ā’ishah رضي الله عنها shared with us that the beloved of Allah ﷺ would mend his own clothes, milk goats, and would serve himself ﷺ.<sup>9</sup>

When he ﷺ would be with his companions, he ﷺ would not seek to distinguish himself. Shaykh al-Ḥasanī relates from *Mukhtasar al-Sīra* that once on a journey, “the Prophet ﷺ instructed his companions to prepare a sheep that had been slaughtered.” As they divided the tasks within themselves, the Prophet ﷺ offered to bring the firewood. When the companions assured him that they would take care of the task, the beloved of Allah ﷺ said, “I know that you will, but I hate to be distinguished from the rest of you; and Allah hates for His slave to see himself as distinguished from his companions.”<sup>10</sup>

Allah ﷻ has blessed us to be from the *ummah* of His beloved ﷺ, and to have his ﷺ blessed example before us. Therefore, a believer can never allow oneself to feel superior to others or seek to be distinguished from them. We ask Allah ﷻ for His special aid in helping us to reflect on His greatness and to remember the example of His beloved ﷺ.

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<sup>9</sup> Sayyid Muḥammad ibn ‘Alawī al-Mālikī al-Ḥasanī, *Muḥammad ﷺ the Perfect Man*, trans. by Khalid Williams, 169.

<sup>10</sup> Sayyid Muḥammad al-Ḥasanī, *Muḥammad ﷺ the Perfect Man*, trans. by Khalid Williams, 170.



Lastly, while the author seeks refuge from boasting, the use of the word *غَاءِدًا*, in my imperfect understanding, may also allude to the recommendation of reciting the *isti'ādha* before beginning one's recitation of the Qur'ān. Allah ﷻ says in the Qur'ān,

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٨﴾

[Prophet], when you recite the Qur'ān, seek God's protection from the outcast, Satan.<sup>11</sup>

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<sup>11</sup> 16:98, Translation by Abdel Haleem

### Lines 3 to 4

3 وَأَسْأَلُهُ عَوْنِي عَلَىٰ مَا نَوَيْتُهُ      وَحِفْظِي فِي دِينِي إِلَىٰ مُنْتَهَىٰ عُمْرِي

I ask Him to help me on what I intend to do  
And to protect my faith until the end of my existence

4 وَأَسْأَلُهُ عَنِّي التَّجَاوُزَ فِي غَدٍ      فَمَا زَالَ ذَا عَفْوٍ جَمِيلٍ وَذَا غَفْرِ

And I ask Him to look beyond my sins come tomorrow  
The Eternal One of forgiveness and magnificence

In the lines above, the author reminds us of two spiritual concepts, always focusing on the hereafter and asking Allah ﷻ for forgiveness. The author asks Allah ﷻ for help in this endeavour, teaching us that it is only through the *taufiq* of Allah that we are ever able to accomplish anything. Then, the author makes *du‘ā* asking Allah to protect his faith till the end of his life.

He then asks Allah ﷻ to pardon him on the Day of Judgment. This draws our attention to the very goal of our existence, to prepare for our meeting with Allah ﷻ. The use of the word *غَدٍ* reminds us of how close the Day of Judgment is, as each person's death is in a way their day of reckoning.

We are repeatedly reminded of this reality in the Qur‘ān, as we read descriptions of *jannah* and *jahannam*, and are reminded that Allah ﷻ will indeed bring us back to life. However, believing in the hereafter should translate into our actions and our decisions. When we live our life focused on preparing for that meeting with our Creator, we choose to act, think and feel those

things which bring us closer to Him, Most High, and we leave those things that would veil us from our Creator.

Abū Muzāḥim ؓ does not simply mention this in his poem, but rather, he lived his life in this way as well. We see this concern in the first two couplets as well where he repeatedly warns us and asks Allah ﷻ to protect him from the spiritual diseases of boasting and arrogance, as they can ruin a person's *ākhirah*.

At the end of the fourth line, the author praises Allah ﷻ by alluding to His names, العفوّ and الغفور. While both names describe Allah's attributes of forgiveness, they are different as well. Imam al-Ghazālī ؓ defines al-Ghafūr as "All-Forgiving in the sense that He is the perfection and completeness of forgiveness and forgiving, to the point of reaching the highest level of forgiveness."<sup>12</sup> While comparing these two names, Imam al-Ghazālī writes, al-ʿAfuww "is more expressive than that, for 'All-Forgiving' suggests concealment, while Effacer suggests erasing, and erasing is more effectual than concealment."<sup>13</sup>

In the next few lines, the author will begin his discussion on the recitation of the Qurʾān. In the lines above, he prepared us spiritually to receive the knowledge he is about to share. We must work towards freeing our hearts and actions of arrogance and boasting, train our minds to always look towards our meeting with Allah, and ask Allah for forgiveness often as part of our daily remembrances. May Allah forgive us our sins and have mercy on

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<sup>12</sup> Al-Ghazālī, *The Ninety Nine Beautiful Names of God*, trans. David Burrell and Nazih Daher, 101.

<sup>13</sup> *Ibid.*, 139

us, and may we be blessed with a death in a state of Islam and Iman and may our last words in this world be that we bear witness to *Lā ilāha illah Allah, Muḥammad al-Rasūl Allah. Āmīn.*

## Lines 5 to 7

يُضَاعِفُ لَكَ اللَّهُ الْجَزِيلَ مِنَ الْأَجْرِ      أَيَا قَارِئَ الْقُرْآنِ أَحْسِنُ أَدَاءَهُ 5

Reciter of Qurʾān! Perfect its presentation!  
May Allah multiply your reward in abundance!

وَمَا كُلُّ مَنْ فِي النَّاسِ يُقْرَأُهُمْ مُقْرِي      فَمَا كُلُّ مَنْ يَتْلُو الْكِتَابَ يُعِيْمُهُ 6

Not everyone reciting reads the book correctly  
Not everyone who teaches it is trained in competence (*muqri*)

وَإِنَّ لَنَا أَخَذَ الْقِرَاءَةَ سُنَّةً      عَنِ الْأَوَّلِينَ الْمُقْرَيْنِ ذَوِي السِّرِّ 7

For us the *sunnah* is to take recitation from  
the early *muqri*'s, holders of a confidence<sup>14</sup>

In line five, the author advises us to perfect our recitation and elocution of the Qurʾān. This advice alludes to the command of Allah ﷻ in the Qurʾān, **أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً** (۱). Mufti Shafiʿ Uthmānī رحمته explains that reciting the Qurʾān with *tartil* means to recite the Qurʾān slowly, being careful and deliberate about the

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<sup>14</sup> In his translation of this line, Qārī Faṭḥ Muḥammad Pānīpatī states that “it is a *sunnah* for us to take recitation from the early ones, who were teachers of *qirāʾāt*, and aware of hidden matters and subtleties.” My imperfect understanding is that this refers to the knowledge of the Imams concerning the subtle matters of the sciences of reciting the Qurʾān. *Ināyāte Raḥmānī*, 1:110-111.

pronunciation of each sound while reflecting on its meanings.<sup>15</sup> Quoting the *tafsīr* of Shāh ‘Abd al-‘Azīz Muḥaddith Dehlwī ؒ (d. 1238 AH), Qārī<sup>2</sup> Raḥīm Bakhsh Panīpatī ؒ lists four aspects of the definition of *tartīl*, to pronounce each letter from its correct point of origination (*makhraj*) with all of its qualities (*ṣifāt*), to pronounce each of the three vowels with precision so that one does not sound at all like the other, to plan one’s stops properly so that stopping incorrectly does not disrupt the meaning, and to be particular about elongating the letters of *madd* and emphasizing letters with a *shadda*.<sup>16</sup>

‘Allāmah al-Dānī ؒ (d. 444 AH) states that achieving this kind of recitation can only be done by repeatedly reciting (*‘ard*) to a reputable teacher.<sup>17</sup>

In the second half of the line, the author alludes to *āhadith* that describe the immense reward for those who recite the Qur’ān. The reward for each letter that we recite is multiplied by ten.<sup>18</sup> Also, the expert reciters of the Qur’ān will be with the noble, pious, recording angels.<sup>19</sup> This is explained to mean as “though this person is with the angels in the reward he deserves.”<sup>20</sup>

The author then moves into the important discussion of how we receive the Qur’ān and from whom we should seek to learn it. To emphasize why it is important to take the Qur’ān from

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<sup>15</sup> Shafī‘ ‘Uthmānī, *Ma‘āriful-Qur’ān*, trans. Aḥmed Khalīl ‘Azīz, 8:616.

<sup>16</sup> Raḥīm Bakhsh Panīpatī, *al-‘Atāyā al-Wahbiyyah*, 128-129.

<sup>17</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:16.

<sup>18</sup> Tirmidhī, 2910

<sup>19</sup> Muslim, 798

<sup>20</sup> Mullā ‘Alī al-Qārī<sup>2</sup>, *Forty Hadiths of the Excellence of the Clear Qur’ān*, trans. Mohammad Mohammadi, 24.

qualified teachers, he reminds us that it is very possible to recite the Qurʾān incorrectly. A more detailed discussion on the various kinds of mistakes will be given under lines twenty-three and twenty-four where the author will mention the importance of being able to identify mistakes.

Just as he warns us that simply being able to recite the Qurʾān does not mean that we are doing so correctly, he also warns that every teacher of the Qurʾān cannot be considered a *muqrī*, meaning that not every teacher of the Qurʾān has the requisite qualifications. One should seek to study with a teacher who is known to be an expert in this field. A *muqrī* is someone who transmits the Qurʾān orally from his/her teacher, fulfilling all the conditions of such a rendering, and has permission (holds *ijāzah*) to teach it to others.<sup>21</sup>

In line 7, the author states that it is a *sunnah* to recite the Qurʾān in the way it has been transmitted from the early teachers. ‘Allāmah al-Dānī رحمته الله explains this very beautifully saying that the scholars are all in agreement that the Prophet صلى الله عليه وسلم recited the Qurʾān to Jibrīl عليه السلام every year, and he صلى الله عليه وسلم recited it to Ubayy ibn Kaʿb رضي الله عنه by the command of Allah تعالى, and he recited it back to the Prophet صلى الله عليه وسلم, and other *ṣaḥābah* recited it to Ubayy ibn Kaʿb رضي الله عنه, and the *ṣaḥābah* recited the Qurʾān to each other, and the *tābiʿīn* recited it to the *ṣaḥābah* and it continued as such till our (Allāmah al-Dānī) time.<sup>22</sup> When a student takes the correct recitation of the Qurʾān from a teacher in one of the accepted readings which are

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<sup>21</sup> Al-Ḥusainī, *Hudā al-Majīd*, 17-18.

<sup>22</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:57. Muslim, 2308.

transmitted from the beloved of Allah ﷺ, he/she is following this beautiful *sunnah*.

There are numerous *āhadith* that reveal that the Prophet ﷺ would recite the Qurʾān for the *ṣaḥābah* and that certain *ṣaḥābah*, such as ʿAbd Allah ibn Masʿūd and Ubayy ibn Kaʿb among others, specialized in its recitation.<sup>23</sup> This reminds us that we too need to seek out those who specialize in this science and transmit it orally through unbroken chains of transmission and learn the recitation of the Qurʾān by reciting it. Recitation of the Qurʾān cannot be perfected by limiting oneself to a study of *tajwīd* theory.

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<sup>23</sup> Bukhārī, 3758.



## Lines 8 to 11

8 فَلِلسَّبْعَةِ الْقُرَّاءِ حَقٌّ عَلَى الْوَرَى لِإِقْرَائِهِمْ قُرْآنَ رَبِّهِمْ الْوَثْر

So the seven reciters have a right on mankind for teach--  
ing them the Qurʾān of their Lord without Equivalence

9 قِبَالِحَرَمَيْنِ ابْنُ الْكَثِيرِ وَنَافِعٌ وَبِالْبَصْرَةِ ابْنُ الْعَلَاءِ أَبُو عَمْرٍو

Within the two *harams* are Ibn Kathīr and Nāfiᶜ  
And Ibn ᶜAlāʾ, Abū ᶜAmr had in Baṣra his residence

10 وَبِالشَّامِ عَبْدُ اللَّهِ وَهُوَ ابْنُ عَامِرٍ وَعَاصِمُ الْكُوفِيِّ وَهُوَ أَبُو بَكْرٍ

And in the Levant is ᶜAbd Allāh, the son of ᶜĀmir  
And ᶜĀṣim, father of Bakr, Kufan of provenance

11 وَحَمَزَةُ أَيْضًا وَالْكَسَائِيُّ بَعْدَهُ أَخُو الْحَدِثِ بِالْقُرْآنِ وَالنَّحْوِ وَالشَّعْرِ

And Ḥamza also and al-Kisāʾī after him  
In Qurʾān, grammar, and poetry holding proficiency

In lines eight through eleven, Abū Muzāḥim ؓ introduces us to the seven Imams of the *qirāʾāt*. He describes them as having a right upon us because they taught the Qurʾān of their one Lord, رَبِّهِمُ الْوَثْر. This is a reference to the following hadith:

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْتِرُوا يَا أَهْلَ  
الْقُرْآنِ، فَإِنَّ اللَّهَ وَتَرْتُحِبُّ الْوَيْتَرَ<sup>24</sup>

Narrated ‘Alī bin Abī Ṭālib ؑ: Allah’s Messenger (ﷺ) said: “O people of the Qur’ān! Offer *witr* (prayer), because Allah is *witr* (One) and loves *witr*.”

The biographies of the Imams ؑ are presented in the order that the author has introduced them to us. Although there were many *qurrā’* in the early generations,<sup>25</sup> these seven Imams were first chosen by Ibn Mujāhid ؑ (d. 324 AH) in his *Kitāb al-Sab‘ah fī al-Qirā’āt*.<sup>26</sup> Ibn Mujāhid was a contemporary of the author and lived in Baghdad.<sup>27</sup>

Before we move to the biographies of the imams, it would be beneficial to review some terminology. This term *qirā’ah* refers to the reading of one of these seven *qurrā’* as well as the three others that Imam Ibn al-Jazarī ؑ (d. 833 AH) added, Imam Abū Ja‘far, Imam Ya‘qūb, and Imam Khalaf al-‘Āshir ؑ. Each of these ten Imams had two famous students (*rāwī*) that transmit from them. The reading of these two famous students of each Imam is called a *riwāyah*. Each *rāwī*, such as Imam Ḥafṣ ؑ, also had students who transmitted from him. The reading of one of the students of the *rāwī* is called a *tariq*. For example, we recite in the *qirā’ah* of Imam ‘Āṣim through the *riwāyah* of Imam Ḥafṣ, in the *ṭariq* that is

<sup>24</sup> Tirmidhī, 453.

<sup>25</sup> Aḥmad ‘Alī al-Imam, *Variant Readings of the Qur’ān*, 75.

<sup>26</sup> Ibn al-Jazarī, *al-Nashr fī al-Qirā’āt al-‘Ashr*, 1:24; Taqī al-Islam Dehlvi, *Talkhīs al-Ma‘ānī*, 24.

<sup>27</sup> Al-Marṣafī, *Hidāyah al-Qārī’*, 2:633-634.

outlined in the *Shāṭibiyyah*, which is the one transmitted through Imam Ḥafṣ's student, 'Ubaid ibn al-Ṣabbāḥ.<sup>28</sup> These terms will be used throughout the book to discuss the differences in the *qirā'āt*.

### **Ibn Kathīr<sup>29</sup>**

His name was 'Abd Allah ibn Kathīr ibn 'Amr ibn 'Abd Allah ibn Zādhān ibn Fayrūzān ibn Hurmuz. He was born in 45 AH in Makkah and although he spent some time in Iraq, he returned to Makkah and passed away there in 120 AH. He was a *tābi'ī* as he met and narrated from the following *ṣaḥābah* ﷺ: 'Abd Allah ibn Zubair, Anas ibn Mālik, Abū Ayyūb al-Anṣārī, and Mujāhid ibn Jabr, and Dirbās ﷺ. He was a tall and large man, with a brown complexion and bluish black eyes. He was eloquent and had an air of nobility and tranquillity about him.

Although he had many students, his two main narrators (*rāwīs*) are Imams Bazzī and Qunbul.

### **Imam Nāfi' al-Madani<sup>30</sup>**

His name was Nāfi' ibn 'Abd al-Raḥmān ibn Abī Nu'aim. His *kunyah* was Abū Ruwaym, Abū Nu'aym, Abū al-Ḥasan, Abū 'Abd

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<sup>28</sup> There are many links between 'Ubaid ibn al-Sabbāḥ and Imam al-Shāṭibi.

<sup>29</sup> Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 1:396-397; Kubrā Zādā, *Miftāḥ al-Sa'ādah*, 2:26.

<sup>30</sup> 'Abd al-Fattāḥ al-Qāḍī, *Tārīkh al-Qurrā' al-'Asharah wa Ruwāṭihim*, 11-13; Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 2:288-291; Kubrā Zādā, *Miftāḥ al-Sa'ādah*, 2:24-25; al-Dhahabī, *Ma'rifah al-Qurrā' al-Kibār*, 1:241-247.

al-Raḥmān, or ‘Abū ‘Abd Allah. He was born around 70 AH and was originally from Asfahān. He had a very dark complexion, and is described as having an excellent character, a beautiful face, and a jovial nature. He prayed in the mosque of the Prophet ﷺ for sixty years and dedicated seventy years of his life to reciting and teaching the Qur‘ān. Having recited to seventy *tābi‘īn*, he was the Imam of Qur‘ān recitation in *al-Madīnah al-Munawwarah* after the *tābi‘īn*.

A pious man, he was known to have a musk like scent emanate from his mouth when he spoke. He explained that this was because he had seen the beloved Prophet ﷺ in a dream, and the beloved of Allah ﷺ had recited into Imam Nāfi‘’s mouth. Since that day, a musk like scent emanated from his mouth when he spoke. When asked why he had such a beautiful face and pleasant nature, he responded that it was due to him having shook hands with the blessed Prophet ﷺ in a dream.

Both Imam Mālik and Imam Aḥmad ibn Ḥanbal preferred the *qirā’ah* of Imam Nāfi‘ over others.

When he was passing away, his sons asked him to advise them. He responded with the following,

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>31</sup>

So, fear Allah, and set your relations right, and obey Allah and His Messenger, if you are believers.

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<sup>31</sup> 8:1, trans. Mufti Taqi Usmani

He passed away around 169 AH. Although he had many students, his two main narrators (*rāwīs*) are his step-son, Imam Qālūn, and Imam Warsh.

### **Imam Abū ‘Amr<sup>32</sup>**

His name was Zabbān ibn al-‘Alā’ ibn ‘Ammār ibn al-‘Aryān ibn ‘Abd Allah ibn al-Ḥusain ibn al-Ḥārith ibn Jalhamah. He was born in Makkah in 68 AH, while some say 65 AH, and was raised in Baṣrah. There are more than twenty names that are assigned to Imām Abū ‘Amr. It is said that the reason for the confusion regarding his name is that no one ever asked him due to being in awe of him.

He was considered a *tābi‘ī*. He recited to teachers in Makkah, Madīnah, Baṣrah, and Kūfa and had the most teachers amongst the Imams of the *qirā’āt*. He was the most knowledgeable of people in Qur’ān, grammar, history, and poetry. Imam al-Aṣma‘iyy said that he had never seen a man like Imam Abū ‘Amr, and that whenever he would sit with him, he would feel as if he were sitting by an ocean with no shore.

Abū al-Wārith relates that one year he set out for Ḥajj with Imam Abū ‘Amr and they were passing through a completely barren land. The Imam left him in a particular place and told him that he should not follow him. When the Imam did not return for a while, Abū al-Wārith went looking for him out of concern. He found the Imam making *wuḍu’* from a fountain in the middle of this barren land. Imam Abū ‘Amr told Abū al-Wārith to never

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<sup>32</sup> Kubrā Zādā, *Miftāḥ al-Sa‘ādah*, 2:28-29; Muḥammad Ilyās al-A‘zamī, *Tadhkirah al-Qurrā’*, 63-80.

share this incident with anyone, and he said that I did not share it with anyone until after the Imam passed away.

He passed away in 154 AH, 155 AH, or 157 in Kūfa. Although he had many students, his two main narrators (*rāwīs*) are Imam al-Dūrī and Imam al-Susī.

### **Imam Ibn ‘Āmir<sup>33</sup>**

He was ‘Abd Allah ibn ‘Āmir ibn Yazīd ibn Tamīm ibn Rabī‘ah ibn ‘Āmir al-Yaḥṣabiyy (the *ṣād* can be read with all three *ḥarakāt*) and his *kunyah* was Abū ‘Imrān. He was born in either 8 AH or 21 AH and he has the shortest *sanad* among the seven *qurrā’*, as he recited to Abū Dardā’ ؓ who recited to Rasūl Allah ﷺ. He heard the Qur’ān and hadith from multiple *ṣaḥābah* and is therefore from among the *tābi‘īn*. He was the Imam of *qirā’ah* in Damascus after the passing of Abū Dardā’ ؓ, and was also the Imam at *Jāmi‘ al-Umawiyyah* for many years.

He passed away in Damascus on the day of ‘*āshūrā’* in 118 AH. Although he had many students, his two main narrators (*rāwīs*) are Imam Hishām and Imam Ibn Dhakwān.


### **Imam ‘Āṣim<sup>34</sup>**

He is ‘Āṣim ibn Abī Najūd. His *kunyah* was Abū Bakr. It is said that his father’s name was ‘Abd Allah. His mother’s name was

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<sup>33</sup> ‘Abd al-Fattāḥ al-Qāḍī, *Tārīkh al-Qurrā’ al-‘Asharah wa Ruwātihim*, 26-28; Kubrā Zādā, *Miftāḥ al-Sa‘ādah*, 2:30-31.

<sup>34</sup> Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 1:316-317; al-Qāḍī, *Tārīkh al-Qurrā’ al-‘Asharah wa Ruwātihim*, 39-40; al-A‘zamī, *Tadhkirah al-Qurrā’*, 114-123.

Bahdalāh, and as such he is also known as ‘Aṣīm ibn Bahdalāh. According to one account, he narrates from Ḥārith ibn Hassān , and is therefore considered a *tabi‘ī*. His year of birth is unknown.

He was the Shaykh of *qirā’ah* after the passing of his teacher Abū ‘Abd al-Raḥmān al-Sulamī. He taught in Kūfa for fifty years with people coming from other regions to study with him due to his level of knowledge. It was his practice to count the *āyāt* on his fingers as he listened to students, and he would start by listening to the recitation of the traders (*ahl al-sūq*) first.

In addition to *qirā’āt*, he was an expert in hadith and the Arabic language. He was blind and possessed a beautiful voice. He was also an eloquent man. An ascetic, he was extremely patient and pious. He passed away in 127 AH in Kūfa.

His two main narrators are Imam Shu‘bah and his stepson, Imam Ḥafṣ ibn Sulaymān.

### **Imam Ḥamzah<sup>35</sup>**

He was Ḥamzah ibn Ḥabīb ibn ‘Imārah ibn Ismā‘īl al-Kūfī al-Taymiyy. He was known as al-Zayyāt as he would take oil from Kūfa to the city of Ḥulwān in Iraq, and then he would take back cheese and walnuts to sell in Kūfa. He was born in 80 AH in the city of Ḥulwān, and was of Persian descent. He was amongst the *tabi‘īn*.

He was extremely knowledgeable in the science of *qirā’āt* as well as the Arabic language and narrated about a thousand

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<sup>35</sup> ‘Abd al-Fattāh al-Qāḍī, *Tārīkh al-Qurrā’ al-‘Asharah wa Ruwātihim*, 44-46; Muḥammad Ilyās al-‘ẓamī, *Tadhkirah al-Qurrā’*, 156-171; Pānīpatī, *‘Ināyāte Raḥmānī*, v. 1, pp. 126-128.

*āḥadīth*. He was known to be a very pious person and an ascetic. The Imam had a principle that he would never accept gifts or service from students to the point that he would not even drink water if a student served it to him. He would pray four *rak'āt* of prayer after he finished teaching, and would complete between twenty five, twenty seven, or twenty eight readings of the Qur'ān in one month.

He passed away in 154, 156 or 158 AH, in Ḥulwān. His two narrators are Imam Khalaf and Khallad who narrate from him through his student Sulaym ibn 'Īsā, who was Imam Ḥamzah's strongest student and recited the Qur'ān to Imam Hamzah ten times. Yaḥyā ibn 'Abd al-Malik said that when they used to recite to Imam Ḥamzah, and Imam Sulaym came, Imam Ḥamzah would tell them to sit upright (as a sign of respect) as Sulaym had come. Imam Sulaym passed away in 188 AH.<sup>36</sup>

### **Imam al-Kisā'ī<sup>37</sup>**

He was 'Alī ibn Ḥamzah ibn 'Abd Allah al-Asadī. His *kunyah* was Abū al-Ḥasan and he was known as al-Kisā'ī as he wore a cloak for his *iḥrām*, or because he would sit in Imam Ḥamzah's class wearing a cloak, and his teacher would refer to him as the one with the cloak. The exact year of his birth is unknown, but Imam al-

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<sup>36</sup> Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 1:288-289; Pānīpatī, *Ināyāte Raḥmānī*, v. 1, p. 128.

<sup>37</sup> Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 1:474-478; 'Abd al-Fattāḥ al-Qāḍī, *Tārīkh al-Qurrā' al-'Asharah wa Ruwātihim*, 50-53; Muḥammad Ilyās al-A'zamī, *Tadhkirah al-Qurrā'*, 181-206; Pānīpatī, *Ināyāte Raḥmānī*, v. 1, p. 129.



Dhahabī states that he was born around 120 AH. He was said to be born and raised in a village outside of Kūfa and was of Persian descent. He was the first cousin of Imam Muḥammad Shaybānī, the famous *ḥanafī* jurist.

He never married and dedicated his life to learning and teaching. He was an expert in the science of *qirāʾāt* and the Arabic language and authored many books. He studied Arabic grammar with Khalīl al-Farāhīdī and spent time with the Bedouin tribes in the *ḥijāz* to increase his knowledge of Arabic. He gathered so much knowledge of the Arabic language, that it took fifteen containers of ink to write it all.

One of his teachers, and the one he relied on most, was Imam Ḥamzah al-Zayyāt. He recited the Qurʾān to Imam Ḥamzah four times. Due to the number of people that would attend Imam al-Kisāʾī's classes, he would sit on a chair, and recite for students himself while they made markings in their *muṣāḥif*.

He passed away while traveling to Khurāsān with Hārūn al-Rashīd in 189 AH. His two main narrators are Imams Abū al-Ḥārith and al-Dūrī.

## Lines 12 to 14

12 فَذُو الْحَدِيثِ مَعْطَىٰ لِلْحُرُوفِ حُقُوقَهَا إِذَا رَتَّلَ الْقُرْآنَ أَوْ كَانَ ذَا حَذَرٍ

A person of proficiency gives letters rights they're due  
When he recites Qurʾān deliberately or hastens

13 وَتَرْتِيلُنَا الْقُرْآنَ أَفْضَلُ لِلَّذِي أَمَرْنَا بِهِ مِنْ مُكْنِتِنَا فِيهِ وَالْفِكْرِ

Deliberately reciting Qurʾān is better since it does  
What we are commanded for: lingering, contemplations

14 وَمَهْمَا حَذَرْنَا دَرَسْنَا فَمُرَحَّصٌ لَنَا فِيهِ إِذْ دِينُ الْعِبَادِ إِلَى الْبُسْرِ

And when we hasten during lessons it is accommodation  
As ease for servants is religion's facilitations

In the lines above, the author informs us that proficiency in recitation is achieved by giving each letter its right, and then advises us that this must be done whether we are reciting quickly or slowly.

Ibn al-Jazarī رحمته الله also mentions this concept of giving each letter its right when he says:

وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا مِنْ صِفَةٍ لَهَا وَمُسْتَحَقَّهَا

And it (*tajwīd*) is to give the letters their right i.e., their permanent qualities and what is due to them i.e., their temporary qualities.<sup>38</sup>

To give each letter its right means to pronounce each letter from its correct point of origination (*makhraj*), and to pronounce it with all of its qualities (*ṣifāt*). It is not enough to simply know the *makhraj* of each letter, as many letters share a *makhraj*, and it is their distinguishing qualities that allow different sounds to be produced from the same point of origination. While the word حَقَّهَا refers to pronouncing each letter with its permanent qualities, the word مُسْتَحَقَّهَا (deserving) alludes to giving them their temporary qualities as well, such as *tafkīm* and *tarqīq*, *iqḷāb*, *ikhfāʿ*, etc.<sup>39</sup>

While part of this study is theoretical, a true mastery of this can only be achieved through reciting to a trained teacher as Abū Mūzāḥim ؓ advised us earlier in the text.

The author then states that we must recite in this manner (of giving each letter its right) whether we are reciting in *ḥadr* or *tartīl*. *Ḥadr* is to recite quickly while still pronouncing each letter correctly. Reciting quickly allows one to recite more within a short time, making more completions of the Qurʾān and increasing one's reward, as one receives ten rewards for each letter. ʿAllāmah al-Dānī ؓ states that there are many narrations that show that the *ṣaḥābah* and the *tābiʿīn* used to take this

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<sup>38</sup> *Muqaddimah al-Jazariyyah*, l. 30, translation from Mohamed-Umer Esmail ؓ, *Tas-hīl al-Jazariyyah*.

<sup>39</sup> Mullā ʿAlī al-Qārī, *al-Minaḥ al-Fikriyyah*, 162; Raḥīm Bakhsh Pānīpatī, *al-ʿAṭyā al-Wahbiyyah*, 136.

dispensation and recite in *ḥadr* at times.<sup>40</sup> He supports this by sharing reports in which companions are reported to have completed the Qurʾān in one unit (*rakʿāh*) of prayer, or in one or two nights.<sup>41</sup> Abū Muzāḥim رضي الله عنه states that the permission for reciting in *ḥadr* is part of the ease of our religion, alluding to the following hadith:

إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ.<sup>42</sup>

The Prophet (ﷺ) said, “Religion is ease and whoever overburdens himself in his religion will not be able to continue in that way.”

In line 13, Abū Muzāḥim رضي الله عنه states that reciting in *tartīl* is superior to reciting in *ḥadr* because reciting slowly gives us more of an opportunity to reflect on the Qurʾān. One can compare this to the difference between hurriedly walking from one place to another, and leisurely strolling to one’s destination. Although the result is the same, the person walking slowly has a greater opportunity to observe the various people or things he/she came across on their way. However, even if we do not understand what we are reciting, reciting the Qurʾān “in a slow and distinct manner is praiseworthy...because this is nearer to the reverence and respect [which the Qurʾān deserves], and stronger in its impression on the soul...”<sup>43</sup>

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<sup>40</sup> Ibn al-Jazarī, *al-Tamhīd*, 62; al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:150.

<sup>41</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:151-165.

<sup>42</sup> Bukhārī, 39, translation from [www.sunnah.com](http://www.sunnah.com).

<sup>43</sup> Muḥammad Abul Quasem, *The Recitation and Interpretation of the Qurʾān: al-Ghazālī’s Theory*, 43.

‘Allāmah al-Dānī رحمته, in his commentary of this line, mentions the *āyah* in Sūrah al-Muzzammil in which we are commanded to recite the Qurʾān with *tartīl*. He shares multiple accounts from the companions such as our mother Umm Salamah رحمته and our mother Ḥafṣah رحمته in which they described the recitation of the beloved of Allah ﷺ as slow, and well enunciated.<sup>44</sup> This supports the view expressed earlier, that even if we do not understand what we are reciting, to recite slowly is still more praiseworthy as it fulfils the command in the Qurʾān and follows the example of our beloved Prophet ﷺ.

It is reported from Ibn Masʿūd رحمته that he said, “Do not scatter the (recitation of the) Qurʾān out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter.”<sup>45</sup>

Abū Muzāḥim رحمته encourages us to engage in this kind of reflection. To reflect on the Qurʾān for a non-scholar is to feel a sense of awe of Allah ﷻ as we read the descriptions of our beloved Lord, the most generous, the constantly aware, as well as to keep oneself focused on the hereafter as one reads the descriptions of *jannah* and *jahannam*. Lastly, it is to examine our actions and work towards embodying the qualities of the believers mentioned in the Qurʾān in ourselves. Reflecting on the Qurʾān for a non-scholar should never result in interpreting the Qurʾān or attempting to derive rulings from it.<sup>46</sup>

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<sup>44</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:140-143.

<sup>45</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, 8:262.

<sup>46</sup> Muhammad Taqī Usmani, *An Approach to the Qurʾānic Sciences*, 373.

## Lines 15 and 16

15 أَلَا فَاحْفَظُوا وُصْفِي لَكُمْ مَا  
لِيَدْرِي بِهِ مَنْ لَمْ يَكُنْ مِنْكُمْ يَدْرِي-  
اِخْتَصَرْتُهُ

Preserve my teachings that I have summarized for you  
For him to know from you who used to be in ignorance.

16 فَفِي شَرِبَةٍ لَوْ كَانَ عَلَيَّ سَقَيْتُكُمْ  
وَلَمْ أُخْفِ عَنْكُمْ ذَلِكَ الْعِلْمَ بِالذُّخْرِ

If a drink of my knowledge has served your thirst  
I have not hidden knowledge from you in stored provisions

In the two lines above, the author again expresses the purpose for writing this text, to provide the reader the knowledge he/she needs to recite the Qurʾān correctly. He also advises the student to memorize this text or the topics that he has outlined within it, which allows a student to easily recall the principle for a particular aspect of recitation and generally be more consistent in applying these concepts in his/her recitation.

In line 16, he uses the metaphor of water to describe knowledge, and attaining it as having drunk from it. Water is an apt metaphor for knowledge as it washes away filth just as knowledge washes away ignorance. Another characteristic of water is that it has no shape of its own, allowing it to fill every corner of the vessel in which it is held. Similarly, when sacred knowledge enters our minds and hearts, it begins to affect every aspect of our lives, from our actions to our thoughts. Lastly, the author says that he did not hide any aspect of this knowledge from

us, revealing his sincere desire to benefit the student. In his commentary of this line ‘Allāmah al-Dānī رحمته الله shares that Ibn ‘Abbās رضي الله عنه said, “If I received an *āyah* from the book of Allah, I desired that all people know of it what I know.”<sup>47</sup>

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<sup>47</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:191.

## Lines 17 to 19

فَقَدْ فُلتُ فِي حُسْنِ الأَدَاءِ قَصِيدَةً 17  
رَجَوْتُ إِلَهِي أَنْ يَحْطَ بِهَا وَرِي

I give to you a poem on exceptional presentation  
I hope with it my Lord will ease my encumbrance

وَأَبْيَاتُهَا خَمْسُونَ بَيْتًا وَوَاحِدٌ 18  
تَنْظُمُ بَيْتًا بَعْدَ بَيْتٍ عَلَى الإِثْرِ

And the number of verses is fifty one couplets  
Arranged verse after verse without any hesitance

وَبِاللَّهِ تَوَفِّيقِي وَأَجْرِي عَلَيْهِ فِي 19  
إِقَامَتِنَا أُبَيَاتٍ إِعْرَابِهِ الزُّهْرِ

And with Allah is my success and my reward for  
Arranging verses on His radiating utterance

In line 17, the author reminds us that he hopes that writing this poem will be of benefit to him on the Day of Judgment, again drawing our attention to living our lives looking towards our meeting with Allah.

In line 18, he tells us that this poem will have 51 lines. Giving the number of lines of a poem is a common practice in *tajwīd* and *qirāʿāt* poems, and can be found at the end of *Tuḥfah al-Atfāl*, the *Jazariyyah*, *al-Durrah*, etc. Interestingly, in these later poems written in the science, the number of lines is usually mentioned near the end of the poem, while the author here chose to mention the total number early on.



In line 19, the author assigns his ability to produce such beautiful verses to *taufiq*, or divine facilitation. Every good that we do in life is through the mercy and generosity of our Lord. Abū Muzāḥim ؑ shows us that it is important not to assign our achievements to ourselves.

In ‘Allamah al-Dānī’s ؑ commentary, the second half of line 19 reads as, *إِقَامَتِنَا إِغْرَابَ آيَاتِهِ الرَّهْرِ*. Here, the word *إِغْرَابَ* refers to Arabic grammar and placing the correct vowel markings on words according to their declension, and the pronoun in *آيَاتِهِ* refers to the Qur’ān, meaning the “Qur’ān’s verses”. ‘Allāmah al-Dānī ؑ comments on this line by stating that whoever reads the Qur’ān with the correct vowels, they will be rewarded by Allah. He then shares narrations to encourage the people of the Qur’ān to learn the Arabic language and develop an understanding of the language of the Qur’ān.<sup>48</sup> Reading the Qur’ān with incorrect vowels can alter the meaning of the Qur’ān.

From the two readings of this verse, we derive two important lessons. Firstly, we should assign all our successes and achievements to our merciful Lord, and secondly to endeavour to learn the language the Qur’ān.

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<sup>48</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:193.

## Line 20

20 وَمَنْ يُقِمِ الْقُرْآنَ كَالْقِدْحِ فَلْيَكُنْ مُطِيعًا لِأَمْرِ اللَّهِ فِي السِّرِّ وَالْجَهْرِ

Whoever arranges the Qurʾān like an arrow, let him  
Obey Allah’s command in secret and in audience

The metaphor the author uses above to describe the correct recitation of the Qurʾān is that of an arrow, قدح, the purpose of which is to reach its mark. The word قدح however, specifically refers to an arrow that has yet to be fitted with a blade.<sup>49</sup> An arrow that is incomplete in its construction is essentially useless. The Imam warns us that mastery of the recitation of the Qurʾān must be coupled with *taqwā* of Allah, otherwise, the reciter too is incomplete in his/her understanding of what it means to learn the Qurʾān.

The higher purpose of learning the Qurʾān is to be counted by Allah among the people of the Qurʾān, and to become beloved to Him, Most High. The beloved of Allah ﷺ said, “It was narrated that Anas ibn Mālik ؓ said: ‘The Messenger of Allah ﷺ said: ‘Allah has His own people among mankind.’ They said: ‘O Messenger of Allah, who are they?’ He said: ‘The people of the Qurʾān, the people of Allah and those who are closest to Him.’”<sup>50</sup>

In order to be of the people of the Qurʾān, it is not simply enough to memorize and recite the Qurʾān. Rather, the student and teacher of the Qurʾān must embody what Allah has set forth

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<sup>49</sup> Al-Ḥusainī, *Hudā al-Majīd*, 21.

<sup>50</sup> Ibn Mājah, 215.

for us in it, abstaining from the *ḥarām* and establishing what we have been commanded to establish of prayer, fasting, and giving charity. The author also reminds us that this must be done both privately and publicly. He says this because sometimes it is easier to be obedient to Allah in public as we are afraid of what others will think of us. However, in private we are less ashamed. One of the ways to identify this in ourselves is to observe if there is a difference in our prayer when we are praying in front of others, and when we are praying alone.

## Line 21

21 أَلَا اعْلَمُ أَبِي أَنَّ الْفَصَاحَةَ زَيَّنْتُ      تِلَاوَةَ تَالٍ أَدْمَنَ الدَّرْسَ لِذِكْرِ

Know my brother that elocution ornaments reciting  
Of readers who repeat lessons for remembrance

In his commentary of this line ‘Allāmah al-Dānī رحمته الله states that whoever Allah distinguishes by granting him/her eloquence of speech, proper elocution in their recitation of Qur’ān, a beautiful voice, guidance and sincerity, he/she should be deeply aware of the immense gift that he/she has received, and should be extremely grateful to Allah, Most High, as none of us are deserving of what Allah has bestowed on us. He further warns the *qārī*<sup>7</sup> to not use these gifts to gain worldly benefits.<sup>51</sup>

Abū Muzāḥim رحمته الله also reminds us that to achieve expertise and perfection in one’s recitation requires dedication and review. It is important for students to have an established routine for how and when they will review the material they have covered in each lesson.

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<sup>51</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:206.

## Line 22

22 إِذَا مَا تَلَا الْقَالِي أَرْقَى لِسَانَهُ وَأَذْهَبَ بِالْإِذْمَانِ عَنْهُ أَدَى الصَّدْرِ

The reader, through reciting, he untangles his tongue  
And lifts through soulful devotion his heart's afflictions

The reciter's tongue becoming "softened" refers to the ease with which the words of the Qur<sup>ʿ</sup>ān begin to flow without when one recites the Qur<sup>ʿ</sup>ān often.<sup>52</sup> The reciter no longer consciously thinks about how to correctly pronounce each letter and sound. Rather, it comes forth correctly in a natural and effortless manner, freeing the mind of the reciter to reflect upon the meanings of the Qur<sup>ʿ</sup>ān.<sup>53</sup>

Not only does the frequent recitation of the Qur<sup>ʿ</sup>ān make one's recitation more pleasant and effortless, but it also removes the diseases in one's heart. In the second part of line 22, the author alludes to the āyat that describe the Qur<sup>ʿ</sup>ān as a means of healing:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ ﴿٥٧﴾

People, a teaching from your Lord has come to you, a healing for what is in [your] hearts, and guidance and mercy for the believers.<sup>54</sup>

<sup>52</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:218.

<sup>53</sup> Islām ibn Naṣr al-Azharī, *al-Faṭḥ al-Rabbānī fī Sharḥ al-Rāʿiyyah al-Khāqānī*, 66.

<sup>54</sup> 10:57, translation by Abdel Haleem.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٦﴾

We send down the Qurʾān as healing and mercy to those who believe; as for those who disbelieve, it only increases their loss.<sup>55</sup>

قُلْ هُوَ الَّذِي يَهْدِي وَيُشْفِي

Say, 'It is guidance and healing for those who have faith'<sup>56</sup>

Scholars of *tafsīr* explain that these *āyāt* can refer to both physical and spiritual diseases. The Qurʾān is a healing for both. The beloved of Allah ﷺ told people to recite the Qurʾān for physical ailments, and we have similar reports of the *ṣaḥābah* reciting Qurʾān on others for healing. This is a practice that has been used by our pious predecessors as well.<sup>57</sup>

As for the spiritual ailments, they include, among others, arrogance, anger, jealousy, greed, vanity, love of status, and love of this world. They occupy the spiritual heart and manifest themselves through a person's actions.<sup>58</sup> The root of oppressing others is often the belief in one's own superiority or an insatiable desire for the amassing of wealth and power. The beloved of Allah ﷺ told us that if the heart is sound, then the rest of the body will also be sound.<sup>59</sup>

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<sup>55</sup> 17:82, translation by Abdel Haleem.

<sup>56</sup> 41:44, translation by Abdel Haleem.

<sup>57</sup> Shafiʿ Uthmānī, *Maʿāriful Qurʾān*, 4:551-552, 7:663.

<sup>58</sup> ʿĀshiq Ilāhī Bulandshahri, *Sharḥ Arbaʿin al-Nawawī*, 58.

<sup>59</sup> Bukhārī, 52

For the heart to be sound means that it is free of the diseases mentioned above and that it embodies the praiseworthy qualities that a believer should possess, such as gratitude, contentment, humility, and sincerity. The proofs from the Qurʾān and hadith for why each of the diseases of the heart must be removed, as well as their symptoms and remedies can be found in the books of *taṣawwuf*. While some diseases can cause a person to act sinfully, other diseases, such as ostentation (*riyāʾ*) can cause a person's deeds to be wasted.

As we read through the Qurʾān, a student of the Qurʾān should pay special attention to where Allah *Taʿāla* mentions a quality that He, Most High loves in people. Similarly, we must note the qualities that He, Most High does not love. These spiritual ailments function as veils on the spiritual heart and prevent a believer from reaching the state of *iḥsān* described in the *ḥadīth*, where he/she can worship Allah, Most High as if he/she sees the Beloved, Most High.<sup>60</sup>

If we are convinced of our perceived grandeur, we become incapable of contemplating the magnificence of Allah. Similarly, if we aim to impress people with our good deeds, we become incapable of experiencing the sweetness of our good deeds being done just for the sake of the Beloved, Most High. If we are constantly complaining about the gifts that He, Most High has bestowed on others, we may become blind to His immense mercy that surrounds us.

Removing the blameworthy qualities and inculcating the praiseworthy qualities is a long spiritual journey, and it is best

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<sup>60</sup> Muslim, 8

undertaken under the guidance of a teacher who is on this journey themselves, albeit much farther along than us.



## Lines 23 and 24

23 فَأَوَّلُ عِلْمِ الذِّكْرِ إِتْقَانُ حِفْظِهِ وَمَعْرِفَةُ بِاللَّحْنِ مِنْ فِيكَ إِذْ يَجْرِي

And the first Qurʾānic science is mastering memorization,  
And knowledge of mistakes, whenever there's occurrence

24 فَكُنْ عَارِفًا بِاللَّحْنِ كَيْمَا تُزِيلَهُ وَمَا لِلذِّي لَا يَعْرِفُ اللَّحْنَ مِنْ عُذْرٍ

And know mistakes in order to remove them, because  
Not recognizing errors is not excuse for acquittance

There are two main topics mentioned above, the first is to master the memorization of the Qurʾān, and the other is to be able to determine the nature of a mistake in one's recitation. As for the first, mastering the memorization of the Qurʾān requires reviewing it often. It also includes knowing the similarly worded *āyāt* (*mutashābihāt*). A strong memorization of the Qurʾān will make it much easier to gain knowledge of the science of *qirāʾāt*.<sup>61</sup>

The second topic is being able to determine mistakes in one's recitation. Mistakes can be divided into two categories, *al-laḥn al-jaliyy* or obvious mistakes, and *al-laḥn al-khafiyy*, or subtle mistakes. In his book, *al-Tamhīd*, Ibn al-Jazārī رحمته divides *al-laḥn al-jalī* into two categories, those changes in a word that cause a change in meaning, and those changes in a word that are although major mistakes, still allow for the correct meaning to be ascertained. For the first, he gives examples of changing the vowel

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<sup>61</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:225.

markings that denote the conjugation of a word, ex.: (قُلْتُ, قُلْتَ). For the second, he gives examples where even if the vowel marking were to be read incorrectly, the correct meaning could still be understood, ex: في الأرض.<sup>62</sup> This second category of *al-laḥn al-jalī* is still considered *ḥarām*.<sup>63</sup> Ibn al-Jazarī ؒ also states that *al-laḥn al-jalī* are mistakes that can be identified by both trained *qurrā'* as well as others.<sup>64</sup>

The second category of mistakes that both 'Allāmah al-Dānī ؒ and Ibn al-Jazarī ؒ mention are *al-laḥn al-khafī*. These are mistakes that do not alter the meaning of words. Both scholars state that these are mistakes that can only be ascertained by trained *qurrā'*.<sup>65</sup> These are mistakes that do not alter the meaning of a word.<sup>66</sup>

Abū Muzāḥim ؒ then states that a person has no excuse for not being able to recognize errors. This most probably refers to *al-laḥn al-jalī*, which can be ascertained by untrained reciters as well. While discussing these two categories of mistakes in *al-Nashr*, Ibn al-Jazarī ؒ says that if someone is unable to have enough control over their tongue to recite correctly or does not have access to someone who can teach them the correct way to recite

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<sup>62</sup> Ibn al-Jazarī, *al-Tamhīd*, 77.

<sup>63</sup> Al-Juraisī, *Nihāyah al-Qawl al-Mufīd*, 36.

<sup>64</sup> Ibn al-Jazarī, *al-Nashr fī al-Qirā'āt al-'Ashr*, 1:211.

<sup>65</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:227; Ibn al-Jazarī, *al-Tamhīd*, 77-78.

<sup>66</sup> Ibn al-Jazarī, *al-Tamhīd*, 77-78; al-Juraisī, *Nihāyah al-Qawl al-Mufīd*, 36-37.

the Qurʾān, then Allah does not burden a person more than he/she can bear.<sup>67</sup>

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<sup>67</sup> Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, 1:211.

## Lines 25 and 26

25 وَإِنْ أَنْتَ حَقَّقْتَ الْقِرَاءَةَ فَاحْذَرِ  
زِيَادَةَ فِيهَا وَأَسْأَلِ الْعُونَ ذَا الْقَهْرِ  
الز

If you do *tahqīq* of recitation be in caution  
Of increasing in it, and ask the Almighty's assistance

26 زَيْنَ الْحَرْفِ لَا تُخْرِجْهُ عَنْ حَدِّ  
فَوَزُنْ حُرُوفَ الدَّكْرِ مِنْ أَفْضَلِ الْبِرِّ  
وَزْنُهُ

Measure the letter, do not unbound it from its weight,  
Balancing Qur'ānic letters is from heights of reverence.

In line 25, the author reminds us of the deep spiritual reality that we can only recite correctly by asking Allah *Ta'ālā* for help in doing so. It is important that a student and teacher of the Qur'ān regularly make *du'ā'* asking Allah for facilitation and ease in reciting the Qur'ān correctly. Anyone who does not do so will find themselves feeling frustrated, as they are relying on themselves and their own meager human efforts, as opposed to relying on the infinite mercy and power of Allah *Ta'ālā*. We ask Allah to grant us openings in this science, and to make the correct recitation of the Qur'ān easy on our tongues. *Āmīn*.

Abū Muzāḥim ؓ also mentions that one should not add anything to one's recitation when reciting in *tahqīq*, which is a slow speed of recitation used while learning. Earlier in the text Abū Muzāḥim ؓ mentioned two speeds of recitation, *tartīl* and *ḥadr*, specifying that *tartīl* was the slower of the two. *Tahqīq* differs

from *tartīl* in that all *taḥqīq* is *tartīl*, but not all *tartīl* is *taḥqīq*. While *taḥqīq* refers to a slow, deliberate recitation of a student for the purposes of learning and practicing, *tartīl* refers to recitation which has an element of reflecting on and understanding the meaning of the Qurʾān.<sup>68</sup> Other scholars have mentioned *tartīl* as the slowest speed of recitation and have not mentioned *taḥqīq* at all.<sup>69</sup>

While explaining the connection between *tartīl* and the speeds of recitation, Imam al-Nuwairī رحمته (d. 857 AH) reminds us of the definition of *tartīl* given by Alī رحمته, which is تجويد الحروف و معرفة الوقوف. Because it is possible to maintain the *makhārij* and *ṣifāt* of letters, while being conscious of where it is appropriate to stop, one can recite in *tadwīr* (a speed between *taḥqīq* and *ḥadr*) or *ḥadr*, but still recite in *tartīl*, reciting correctly and beautifully (by beautifying one’s voice)<sup>70</sup>, enunciating each sound and being careful about the places of *waqf*.<sup>71</sup> In conclusion, *taḥqīq*, *tadwīr*, and *ḥadr* are considered three speeds of reciting in *tartīl*.<sup>72</sup>

The author then warns against adding something in one’s recitation when reciting in *taḥqīq*. Imam Ḥamzah al-Zayyāt رحمته states that just as excessiveness in any physical trait is considered disease, or can cause discomfort, “anything that is excessive in

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<sup>68</sup> Al-ʿUlaymī, *Fath al-Raḥmān fī Tafṣīr al-Qurʾān*, 1:29; al-Nuwairī, *Sharḥ Ṭayyibah al-Nashr*, 1:248; al-Juraisī, *Nihāyah al-Qawl al-Mufīd*, 28; al-Masʿūl, *Muʿjam al-Muṣṭalāḥāt*, 122-23.

<sup>69</sup> Al-Marṣafī, *Hidāyah al-Qārī*, 1:50; *al-Salsabīl al-Shāfi*, 1. 150.

<sup>70</sup> *Tayyibah al-Nashr*, 1. 79-80.

<sup>71</sup> Al-Nuwairī, *Sharḥ Ṭayyibah al-Nashr*, 1:248; Taqī al-Islām Dehlvi, *al-Yusr*, 30.

<sup>72</sup> Aḥmad Khālid Shukrī et. al., *al-Munīr fī Aḥkām al-Tajwīd*, 16.

recitation (*qirāʾah*) is not from *qirāʾah*.”<sup>73</sup> This can mean adding an emphasis where it is not required, or elongating letters more than they need to be stretched. This often happens when students first begin to recite to a teacher to correct their recitation or are reciting very slowly to enunciate each sound. They add more pressure than required to letters and under or overextend *mudūd* and *ghunnan*. To give every letter its measure means to recite each letter from the correct *makhraj* with all of its *ṣifāt*, to elongate *mudūd* and *ghunnan* for as long as is required, not more or less. Then the author states that to do so is the greatest deed of righteousness. This refers to the hadith mentioned before regarding the reward of those who are experts (*māhir*) in the Qurʾān.

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<sup>73</sup> Pānīpati, *ʿInāyāte Raḥmānī*, 1:127; Al-Ḥusainī, *Hudā al-Majīd*, 22-23.

## Line 27

عَلَىٰ أَحَدٍ أَلَّا تَزِيدَ عَلَىٰ عَشْرِ 27 وَحُكْمُكَ بِالتَّحْقِيقِ إِنْ كُنْتَ آخِذًا

The rule for you in *taḥqīq*, if you take from someone else  
Is not to exceed ten verses, based on precedence.

‘Allāmah al-Dānī رحمته الله explains that when taking a lesson from a teacher for the purpose of achieving mastery in *tajwīd*, a lesson of ten verses at a time is sufficient. A student should practice his/her recitation as well as learn the rules of recitation in those *āyāt* and be able to recite them comfortably and correctly. Then he/she may begin to take as much as he would like from the teacher in terms of his lesson.<sup>74</sup>

He then supports this statement but listing multiple narrations that state that the *ṣaḥābah* learned the Qurʾān ten *āyāt* at a time, while implementing those verses in their lives. He also mentions narrations where the *ṣaḥābah* taught people the Qurʾān five verses at a time, saying that the Qurʾān was revealed to the beloved of Allah ﷺ five verses at a time. He then mentions reports from the *tābiʿīn* where they taught people one, three, and five *āyāt* at a time. Others like Imam Nāfiʿ and Imam Ḥamzah taught people thirty or fifty *āyāt* at a time.<sup>75</sup>

Ibn al-Jazarī رحمته الله explains that this verse states the practice of the early teachers of the Qurʾān. Later scholars did not restrict

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<sup>74</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:262.

<sup>75</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:264-271.

students to reciting ten verses at a time. Rather, they increased or decreased the lesson based on the ability of the student.<sup>76</sup>

The recommendation to start by giving students a short and manageable lesson is one that many teachers practice, as in the beginning of a students' journey of memorization and *tajwīd*, it can be overwhelming to give a student a long lesson and expect them to perfect every aspect of *tajwīd* contained therein. Instead, one should start by assigning the student a small portion, but insist on consistent and precise application of *makhārij*, *ṣifāt*, and other rules. This will allow a student to recite well even when their assignment amount increases. Like many teachers, my late teacher Mufti Mohamed-Umer Esmail رحمته الله, would begin a student with *sūrah* al-Fātiḥah, and then move through *juz 'amma* starting from *sūrah* al-Nās. He would not allow us to move a student forward until they consistently applied every single rule in the short *sūrah* they were assigned. Although this is a slow and painstaking process, it allows for a greater level of mastery and consistency in a student's recitation.

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<sup>76</sup> Ibn al-Jazarī, *al-Nashr fī al-Qirā'āt al-ʿAshr*, 2:197.



## Lines 28 and 29

فَبَيِّنْ إِذْنُ مَا يَنْبَغِي أَنْ تُبَيِّنَهُ      وَأَدْعَمْ وَأَخْفِ الْحَرْفَ فِي غَيْرِ مَا عُسِرَ 28

Make clear what should be read clearly; make *idghām* and *ikhfāʿ*<sup>77</sup>  
On a letter in which difficulty has no presence

وَإِنَّ الَّذِي تُخْفِيهِ لَيْسَ بِمُدْعَمٍ      وَدَيْنَهُمَا فَرَقٌ فَعَرَّفَهُ بِالْبُسْرِ 29

In those of which you make *ikhfāʿ*, you do not make *idghām*  
A gap<sup>77</sup> exists between the two and easy is the difference

In the lines above, the author introduces us to the terms and concepts of *izhār*, *idghām*, and *ikhfāʿ*. Students usually learn these terms in the context of the rules of *ikhfāʿ* and *idghām* of particular letters such as *nūn* and *mīm*, but we will look at the more general definitions of these terms.

Technically, *izhār* is when two differing letters meet. The two will be read as separated from each other without any concealment of the first, nor will the first merge into the second.<sup>78</sup> Both letters will be articulated completely from their respective *makhārij* with all their *ṣifāt*.<sup>79</sup> Other texts define it as the exiting of every letter from its *makhraj* without any (added) *ghunnah* in the letter that is to be read clearly.<sup>80</sup> *Izhār* is the default way in which

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<sup>77</sup> Difference

<sup>78</sup> Al-Dānī, *Sharḥ Qaṣidah Abī Muzāḥim al-Khāqānī*, 2:285.

<sup>79</sup> Al-Dabbāʿ, *al-Iḍāʿah fī Bayan Uṣul al-Qirāʿah*, 11.

<sup>80</sup> Al-Juraisī, *Nihāyah al-Qawl al-Mufīd*, 156; al-Marṣafī, *Hidāyah al-Qārīʿ*, 1: 159-160; *al-Salsabil al-Shāfiʿ*, 1. 22; al-Dabbāʿ, *Minḥah Dhī al-Jalāl*, 42.

letters are read.<sup>81</sup> In order for something other than *izhār* to take place, certain conditions must be met as we will see in the definitions of *idghām* and *ikhfāʿ*.

*Idghām* is a feature of the Arabic language.<sup>82</sup> The Arabs merged similar letters together in order to make them easier to articulate.<sup>83</sup> Its definition is for the first letter to be buried into the second letter. The second letter (*mudgham fih*) is pronounced with emphasis. There is no *waqf* or delay between the two letters.<sup>84</sup> A similar definition is to articulate two letters as one emphasized letter of the second kind.<sup>85</sup>

*Idghām* has certain conditions and reasons, as well as things that prevent it. Its conditions are that the second letter must follow the first, either in the same word and in the script, (ex: *تَخْلُقُكُمْ*), or it must follow it in the script, even if they are not in the same word, (ex: *إِنَّهُ هُوَ*). This would then remove the possibility of *idghām* from two letters that have a letter between them even if that letter is not pronounced, such as *أَنَا نَذِيرٌ*.<sup>86</sup> If the two merging letters are in the same word, then the second letter (*mudgham fih*) must have another letter following it. It cannot be

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<sup>81</sup> Ibn al-Jazarī, *al-Tamhīd*, 166; al-Dabbāʿ, *al-Idāʿah fī Bayan Uṣūl al-Qirāʿah*, 11.

<sup>82</sup> Al-Dabbāʿ, *al-Idāʿah fī Bayan Uṣūl al-Qirāʿah*, 12.

<sup>83</sup> Al-Juraisī, *Nihāyah al-Qawl al-Mufīd*, 139.

<sup>84</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:286; *al-Salsabīl al-Shāfī*, l. 22.

<sup>85</sup> *al-Salsabīl al-Shāfī*, l. 23; al-Dabbāʿ, *Minḥah Dhī al-Jalāl*, 46.

<sup>86</sup> Ibn al-Jazarī, *al-Nashr*, 1:278; al-Juraisī, *Nihāyah al-Qawl al-Mufīd*, 139-140.

the last letter of the word. According to this condition, *idghām* can be done on *خَلَقَكُمْ* but not on *نُرْزُقُكَ*.<sup>87</sup>

In addition to the conditions above, there must be a level of similarity between the two letters, the one that is merging (*mudgham*) and the one that it is merging into (*mudgham fih*). This similarity can be of one of the three types listed below.<sup>88</sup> ‘Allāmah al-Dānī رحمه الله considers the second category (*mutajānisain*) as a part of the third category (*mutaqāribain*).<sup>89</sup>

*Idghām al-mutamāthilain* occurs when two letters share the same *makhraj* and *ṣifāt*. In other words, this is when letters that are identical to each other merge. Some examples include: *فَمَا رِيحَتْ* *تَجْرُرُهُمْ*, *وَقُلْ لَّهُمَا*.

*Idghām al-mutajānisain* occurs when two letters have the same *makhraj* but different *ṣifāt*. Some examples include: *عَبَدْتُمْ*, *يَلْهَثَ ذَلِكَ*.

*Idghām al-mutaqāribain* occurs when the *makhārij* of two letters are close to each other, or they have similar *ṣifāt*. In order for two letters to be considered *mutaqāribain* in terms of *ṣifāt*, they must share at least three or more *ṣifāt*.<sup>90</sup> Some examples include: *مَخْلُقَكُمْ*, *وَقُلْ رَبِّ*.

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<sup>87</sup> Ibn al-Jazarī, *al-Nashr*, 1:278; al-Juraisī, *Nihāyah al-Qawl al-Mufīd*, 139-140.

<sup>88</sup> Ibn al-Jazarī, *al-Nashr*, 1:278; Aḥmad Shukrī, *al-Munīr fī Aḥkām al-Tajwīd*, 117-118.

<sup>89</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:286; al-Dānī, *al-Taḥdīd*, 99-100.

<sup>90</sup> Aḥmad Shukrī, et. al., *al-Munīr fī Aḥkām al-Tajwīd*, 118.

Within the three categories mentioned above, there are places where all the *qurrā'* will agree that the two letters will merge. This is called *idghām wājib*. There will also be many instances where letters may be *mutaqāribān*, but the *qurrā'* will differ regarding applying *idghām* in those instances. This is known as *idghām jā'iz*.

If the first letter (*mudgham*) is *sākin*, it will be referred to as *idghām ṣaghīr*. If the *mudgham* carries a vowel (*mutaḥarrik*), it will be referred to as *idghām kabīr*.

All the *qurrā'* agree that there will never be *idghām* between two letters that are dissimilar to each other in both their *makhārij* and *ṣifāt* (*mutabā'idain*). They also agree that there is no instance of *idghām* where the first letter carries a vowel (*mutaḥarrik*), and the second letter is *sākin*.<sup>91</sup>

*Ikhfā'* is a state between *idghām* and *iẓhār*, where the letter is read without any emphasis<sup>92</sup>, and the nasal sound of the first letter remains.<sup>93</sup> Al-Mar'ashī رحمته explains this by saying that *iẓhār* is to preserve both the point of origination of a letter and all of its qualities, while *idghām* is to lose both. Therefore, *ikhfā'* is between the two.<sup>94</sup> There are two kinds of *ikhfā'*, *ikhfā'* of a letter (*nūn* and *mīm*) and *ikhfā'* of a vowel (*ḥarakah*).<sup>95</sup>

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<sup>91</sup> Aḥmad Shukrī, et. al., *al-Munīr fī Aḥkām al-Tajwīd*, 119.

<sup>92</sup> Mullā 'Ālī al-Qārī', *al-Minaḥ al-Fikriyyah*, 263.

<sup>93</sup> Al-Juraisī, *Nihāyah al-Qawl al-Mufīd*, 164; al-Ḍabbā', *Minḥah Dhī al-Jalāl*, 55.

<sup>94</sup> Al-Mar'ashī, *Juḥd al-Muqill*, 203.

<sup>95</sup> Al-Mar'ashī, *Juḥd al-Muqill*, 203; al-Mas'ūl, *Muḥjam al-Muṣṭalāḥāt*, 46; al-Dānī, *Sharḥ Qaṣidah Abī Muzāḥim al-Khāqānī*, 2:290; al-Dānī, *al-Taḥdīd*, 100; Ibn al-Jazarī, *al-Tamhīd*, 70.

*Ikhfā'* of a letter happens when *nūn sākinah* is followed by one of the well-known fifteen letters. *Ikhfā'* of *mīm* takes places when it is *sākin* and is followed by a *bā'*. As the author will mention some of the rules of *nūn sākinah* and *mīm sākinah* later in the text, this discussion will be expanded upon there, *in shā' Allah*.

*Ikhfā'* of a vowel (*ḥarakah*) is when a *ḥarakah* is only pronounced partially. This is also called *ikhtilās*.<sup>96</sup> It is the weakening of the *ḥarakah* and the shortening of its length.<sup>97</sup> There is only one word in the narration of Ḥafṣ in which this is found, *لَا تَأْمَنَّا*<sup>98</sup>, and that also only in some *ṭuruq* of Ḥafṣ. There are other *qirā'āt* where this is found in other words as well, such as the words *أَرِنِي*,<sup>100</sup> *يَأْمُرُكُمْ*,<sup>99</sup> *نَعِمَا*<sup>101</sup>

<sup>96</sup> Al-Dabbā', *al-Iḍā'ah fi Bayan Uṣul al-Qirā'ah*, 14.

<sup>97</sup> Ibn al-Jazarī, *al-Tamhīd*, 70; al-Mas'ūl, *Muḥjam al-Muṣṭalāḥāt*, 46-47.

<sup>98</sup> 12:11

<sup>99</sup> The following *qurrā'* have an option of reading the *kasrah* on this word with *ikhfā'*/*ikhtilās*: Qālūn, Shu'bah, and Abū 'Amr. Ḥīrz *al-Amānī wa Wajh al-Tahānī*, l. 536.

<sup>100</sup> Imam al-Dūrī from Abū 'Amr has the option of making *ikhfā'*/*ikhtilās* on the *ḍammah* of the *rā'* in this word. Ḥīrz *al-Amānī wa Wajh al-Tahānī*, l. 454-455.

<sup>101</sup> Imam al-Dūrī from Abū 'Amr has the option of making *ikhfā'*/*ikhtilās* on the *kasrah* of the *rā'* in this word. Ḥīrz *al-Amānī wa Wajh al-Tahānī*, l. 485-486.

### Line 30

وَقُلْ إِنَّ تَسْكِينَ الحُرُوفِ لِجَزْمِهَا      وَتَحْرِيكِهَا لِلرَّفْعِ وَالنَّصْبِ وَالجَرِّ      30

Say *sukūn* on the letters is due to the *jazm* case,  
And the *rafʿ*, *naṣb*, and *jarr* are the cause of their inflections.

The last letter of a word in Arabic can carry a *sukūn* or a vowel (*ḥarakah*). These markings are determined by the rules of Arabic grammar and the words are then said to be in the state of *jazm*, *rafʿ*, *naṣb* or *jarr*. The author mentions this here to show the importance of studying Arabic grammar and morphology alongside *tajwīd* and *qirāʾāt*.

Among other benefits, knowing the rules of when and why a *sukūn* or a particular *ḥarakah* is placed at the end of words allows a student to determine whether the *ḥarakah* is permanent or temporary. A temporary *ḍammah* or *kasrah* prevents the application of *rawm* and *ishmām* when making *waqf*. These will be discussed later.

## Line 31

31 فَحَرِّكَ وَسَكِّنْ، وَأَقْطَعَنَّ تَارَةً  
وَمَكِّنْ، وَمَيِّزْ بَيْنَ مَدِّكَ وَالْقَصْرِ  
وَصِلْ

Vowel, read *sukūn*, separate at times and join,  
Stretch and distinguish between your *madd* and when you  
condense

A *ḥarakah*, meaning a *fathāh*, *kasrah*, or *ḍammah* should be read completely, without any extra elongation or shortening. *Sukūn* refers to the absence of any vowel marking on a letter and will be read as such. As discussed earlier, there are times when a *ḥarakah* will be read partially such as when doing *ikhfāʾ/ikhtilās*. A *ḥarakah* should never be shortened unless the *qirāʾah* requires it.

In order for a vowel to be extended, it must fulfill certain conditions. When a *fathāh* is followed by an *alif*, a *kasrah* is followed by a *yāʾ sākinah*, or a *ḍammah* is followed by a *wāw sākinah*, it will be extended for two counts. This extension of the sound is referred to as *madd*. The author states that we should make sure to distinguish between the shortening and lengthening of the vowels. Shortening one of the *madd* letters for less than two counts may alter the meaning of a word.

Abū Muzāḥim ؒ also alludes to the difference between *hamzah al-waṣl* and *hamzah al-qaṭʿ*. While *hamzah al-waṣl* will be dropped when we read it as joined to the word before it, *hamzah al-qaṭʿ* must be recited whether we start from it or are continuing our recitation from the previous word. *Hamzah al-waṣl* occurs in

seven special nouns, such as ابن اسم, etc.<sup>102</sup>, in the definite particle ال, and relative pronouns (الأسماء الموصولة). It also occurs in the second person command form verb conjugations, and the past tense and command forms of tri-lateral and quad-lateral verbs that have affixes, (*thalāthī mazīd fīh* and *rubāʿī mazīd fīh*).

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<sup>102</sup> *Al-Muqaddimah al-Jazariyyah*, l. 103.



### Lines 32 and 33

32 وَمَا الْمَدُّ إِلَّا فِي ثَلَاثَةِ أَحْرُفٍ      تُسَمَّى حُرُوفَ اللَّيْنِ بِأَنَّهَا ذُكِرِي

There is no *madd* except in three letters, named letters  
Of *Lin*. My account will reveal to you their existence

33 هِيَ الْأَلِفُ الْمَعْرُوفُ فِيهَا سُكُونُهَا      وَوَاوُ وَيَاءُ يَسْكُنَانِ مَعًا قَادِرِ

The *alif*, known to hold its own *sukūn*; and *yāʾ* and *wāw*  
When both are with *sukūn*, so understand and have acceptance.

The letters of *madd* are three, *alif*, *wāw* and *yāʾ* when they carry a *sukūn* and are preceded by their corresponding vowels. The author states that these three letters are called letters of *līn*. The word *līn* here is being used in its literal meaning to mean softness or flexibility. This is the nature of the letters of *madd*; they are pronounced with ease from their *makhrāj* without any difficulty.<sup>103</sup>

The author specifies that *alif* differs from the other two letters of *madd* as *alif* will never carry a vowel, while *wāw* and *yāʾ* can also carry a vowel, and are not considered letters of *madd* when they do so. The *alif* also differs with *wāw* and *yāʾ* in that it will always have a *fatḥah* before it. However, *wāw* and *yāʾ* *sākinah* do not always carry a *ḍammah* or *kasrah* before them respectively.

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<sup>103</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:362.

### Line 34

34 وَخَفَّفَ وَتَقَلَّ، وَأَشَدُّ الْفَكَ  
 وَلَا تُفْرِطَنَّ فِي فَتْحِكَ الْحَرْفِ  
 عَامًّا \_\_\_\_\_  
 وَالْكَسْرِ

Make *takhfif* and *tathqil*, pronounce firmly -- purposefully,  
 In the *fathah* and the *kasrah* don't exceed the balance

The two terms mentioned in the line above are opposites of each other. *Takhfif* can be used to refer to multiple types of differences in the *qirā'āt*. It can refer to a letter that does not carry a *shaddah*, ex., تَدَّكَّرُونَ instead of تَدَّكَّرُونَ. It can also be used to describe the change in the *hamzah* due to a particular canonical reading, such as making it *musahhala*, or dropping it altogether. Similarly, it can also be used to describe the dropping of the *ṣilah* for *hā' al-kināyah* in certain *qirā'āt*. This term is also used to describe differences in the *qirā'āt*, such as when a word has a *sukūn* in the middle of the word instead of a *ḥarakah*, ex., نُكْرًا and نُكْرًا.<sup>104</sup>

*Tathqil* refers to a letter carrying a *shadda*, when the *ṣilah* is to be read on *hā' al-kināyah*, or when a letter in the middle of a word carries a *ḍammah* instead of a *sukūn*.<sup>105</sup>

The author also warns us against stretching the *fathah*, *kasrah*, and *ḍammah* more than the required amount. A vowel can only be stretched when it is followed by one of the corresponding

<sup>104</sup> Ibn al-Jazarī, *al-Tamhīd*, 70-71; al-Mas'ūl, *Mu'jam al-Muṣṭalāḥāt*, 123-124.

<sup>105</sup> Ibn al-Jazarī, *al-Tamhīd*, 71; al-Mas'ūl, *Mu'jam al-Muṣṭalāḥāt*, 115-116.

letters of *madd*, namely a *fatḥah* followed by an *alif*, a *kasrah* followed by a *yā' sākinah*, and a *ḍammah* followed by a *wāw sākinah*.

## Lines 35 and 36

35 وَمَا كَانَ مَهْمُورًا فَكُنْ هَامِرًا لَهُ وَلَا تَهْمِرُنْ مَا كَانَ يَخْفَى لَدَى النَّبْرِ

Apply the *hamza* in what has a *hamza* in it  
And don't make *hamza* on the hidden *nabr* for elegance

36 وَإِنْ تَكُ قَبْلَ الْيَاءِ وَالْوَاوِ فَتَحَةً وَبَعْدَهُمَا هَمْزٌ هَمْزَتٌ عَلَى قَدْرِ

And if you have a *fatḥah* before a *yā'* or *wāw*,  
And *hamza* after, pronounce it according to measurements.

In these two lines, the author tells the reciter to articulate the *hamzah* clearly in the words that it must be recited, and to read the *hamza* as concealed when it is to be read as such. The word *nabr* refers to *hamzah* when it is not read fully.<sup>106</sup>

Ibn al-Jazarī رحمه الله writes that there is no shape for *hamzah* in the script. Rather, it is known through it being heard.<sup>107</sup> This refers to the *hamzah* being written as an *alif*, *wāw* or *yā'*, and at times being completely absent from the script. The letter *hamzah* was not present in the *‘uthmānī* codices. Later scholars began using the top part of the letter *‘ain* to represent *hamzah* in the orthography of the Qurʾān in order to prevent people from making the mistake of not reciting the letter due to their unfamiliarity with the Arabic language.<sup>108</sup>

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<sup>106</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:381.

<sup>107</sup> Ibn al-Jazarī, *al-Tamhīd*, 115.

<sup>108</sup> Ibn Ḍiyāʾ Muḥib al-Dīn Aḥmad, *Maʿrifah al-Rusūm*, 5-6.

The reciter should pay attention to the various rules of *hamzah*, and to read it as required (clearly or concealed) based on the *qirā'āh* being recited in. For example, when two *hamzahs* appear to be together in one word (ءَأَنْذَرْتُهُمْ) or come together in two words, ex.; السَّفَهَاءُ أَلَا, the *qurrā'* differ on how they will be read.

While some of the *qurrā'* will read both of the *hamzahs* with *tahqīq*, meaning from their *makhraj* with all of their *ṣifāt*, others will read such words with a change in one of the *hamzahs*. Changes in the *hamzah* can be of four types. It can be read as *musahhalah*, a blend between the sound of *hamzah* and a letter of *madd*. It may be dropped all together, which is known as *hadhf* or *isqāt*, or changed into a letter of *madd* (*ibdāl*). In certain cases, the vowel on the *hamzah* is transferred to the *sākin* letter before it, which is known as *naql*.<sup>109</sup> When each of these changes is applied depends on various factors. The rules for this are many and are explained in detail in the books of *qirā'āt*.

In line 36, Abū Muzāḥim ؓ refers specifically to the instances where *yā'* and *wāw sākinah* are preceded by a *fathah* and followed by a *hamzah*, examples of such words are سَوء and شَىء. He advises us to recite the *hamzah* with “due measure.” This can mean being careful not to extend the length of *wāw* and *yā'* when they are followed by a *hamza*, which is what is agreed upon by all of the *qurrā'* except Imam Warsh.<sup>110</sup> In the *riwāyah* of Imam Warsh ؓ, such words are extended for four or six counts even when one is continuing from them.<sup>111</sup>

<sup>109</sup> Al-Dabbāṣ, *al-Idā'ah fī Bayan Uṣul al-Qirā'ah*, 24-25.

<sup>110</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:389.

<sup>111</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 179-181.

As for the words, عَيْنَ قَدْرٍ, they may be advising the reader to make sure to pronounce the *hamzah* after the letters of *līn* without exaggerating it or weakening it. ‘Allamah al-Dānī رحمته also adds that these two words could have been added to simply maintain the meter of the verse.<sup>112</sup>

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<sup>112</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:389.

## Line 37

ورَفَّقَى نَبِيَانَ الرَّاءِ وَاللَّامِ يَنْدَرِبُ 37  
لِسَانِكَ حَتَّى تَنْظِمَ الْقَوْلَ كَالدَّرِّ

Soften the enunciation of *lām* and *rāʾ* when due  
The tongue becomes refined until words have pearl-like  
arrangements

Unlike the seven letters of *istiʿlāʾ* (حُصَّ صَغَطِ قِظ) which are always read as heavy, *rāʾ* and *lām* can be recited with both *tafkhīm* and *tarqīq* based on certain rules.

The letter *rāʾ* is mostly read with *tafkhīm*, and it is read with *tarqīq* for all the *qurrāʾ* when it carries a *kasrah*, or when it carries a permanent or temporary *sukūn* and is preceded by a permanent *kasra* or *yāʾ sākinah* in the same word.

There are some additional scenarios in which the *rāʾ* is read with *tarqīq* in the *riwāyah* of Imam Warsh ؒ. The *rāʾ* is read with *tarqīq* even when continuing (in the state of *waṣl*) when it carries a *ḍammah* or a *faṭḥah* and is preceded by a *kasrah* or *yāʾ sākinah* in the same word, as long as the *kasrah* is on a letter that is part of the word and not on a letter that is attached to the word, ex:; (يَعْفُرُ). A *sākin* letter between the *kasrah* and the *rāʾ* will not prevent *tarqīq*, as long as the *sākin* letter is not a letter of *istiʿlāʾ* other than *khāʾ*, (ex:; إِخْرَاجٌ, مِحْرَابٌ).

There are also some words in which there is an option of *tarqīq* or *tafkhīm*, like those that fall on the pattern of ذُكْرًا. The exception to this rule for Imam Warsh ؒ are those names that have non-Arabic origins, ex:; عمران, or where although the *rāʾ* is

preceded by a *kasrah*, there is a second *rā'* in the same word, ex.: الفِرَازُ.<sup>113</sup>

As for *lām*, it is mostly read with *tarqīq* except for a few cases. All the *qurrā'* agree that the *lām* will be heavy when it is in *lafẓ al-jalālah* (the blessed name of Allah), and is preceded by a *fathah* or a *ḍammah*, regardless of whether the *fathah* or *ḍammah* are permanent or temporary.

Imam Warsh ﷺ differs with the other *qurrā'*, and reads the *lām* without *tarqīq* when it carries a *fathah* and is preceded by a *ṣād*, *ṭā'*, or *zā'* *sākinah* or *maftūḥah*, ex.: مُظَلِّعٌ، يُوَصِّلُ.<sup>114</sup> More details regarding this can be found in books of *qirā'āt*.

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<sup>113</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 343-346.

<sup>114</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 359-360.



### Line 38

دَرَسْتُ، وَكُنْ فِي الدَّرْسِ مُعْتَدِلَ الأَمْرِ

وَأَنْعَمْ بَيَانَ العَيْنِ وَالْهَاءِ كُلَّمَا 38

Pronounce ‘ain and ḥā’ pleasantly whenever you rehearse  
And be balanced in your lesson in every circumstance.

The author here specifically mentions the letters ‘ayn and ḥā’, but generally, one should pay attention to correctly pronouncing all the letters of the throat as they are often difficult letters for people to pronounce. They should not be pronounced with any extra emphasis or difficulty (*kulfah*).<sup>115</sup> One should also be careful regarding not mixing the letters of the throat with each other or substituting one for the other. Students sometimes articulate a *khā*’ like sound while saying ḥā’ or then mix the sound of *ghain* and *khā*’.

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<sup>115</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:416.

### Line 39

وَقَفَّ عِنْدَ إِثْمَامِ الْكَلَامِ مُوَافِقًا 39  
لِمُصْحَفِنَا الْمَتْلُوفِ فِي الْبَرِّ وَالْبَحْرِ

Stop at the cessation of meaning, in accordance to  
Our *muṣḥaf*, which is oft recited on the land and oceans

When making *waqf* while reciting the Qurʾān, it is imperative that one does so correctly. The technical definition of *waqf* is the cutting off of the voice at the end of a word, for the duration of taking a breath, with the intention of resuming one’s recitation.<sup>116</sup>

Making *waqf* “in accordance with our *muṣḥaf*” refers to stopping according to the orthography of the ‘*uthmānī codices*, or *rasm ‘uthmānī*. Although most of the words in the Qurʾān are written according to the common Arabic spelling convention, there are some words that are written differently. When the spelling of the words matches the common Arabic spelling convention, it is called *rasm qiyāsī*. When it differs and is unique to the writing of the Qurʾān, it is referred to as *rasm iṣṭilāhī*.<sup>117</sup> *Rasm iṣṭilāhī* is another term used for *rasm ‘uthmānī*, which refers to the divinely inspired (*tauqīfī*) way in which the Qurʾān was written during the time of the beloved Prophet ﷺ, then compiled during

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<sup>116</sup> Al-Masʿūl, *Muʿjam al-Muṣṭalāḥāt*, 342.

<sup>117</sup> Ibn al-Jazarī, *al-Naṣhr fī al-Qirāʾāt al-ʿAshr*, 2:128; al-Masʿūl, *Muʿjam al-Muṣṭalāḥāt*, 219.

the time of Abū Bakr رضي الله عنه and ʿUthmān رضي الله عنه and agreed upon by all the *ṣaḥābah* رضي الله عنهم.<sup>118</sup>

The science of *rasm* is the study of and the preservation of the unique orthography of the Qurʾān. While we will not explore the science of *rasm* here, which has its own principles, we will briefly discuss the connection between *rasm* and the place and method of making *waqf*.

*Waqf* in the Qurʾān can be made according to or contrary to the *rasm* of the *muṣḥaf* depending on the *qirāʾah* one is reciting in. The *qurrāʾ* follow the general principle that they will stop on words according to how they are written in the ʿ*uthmānī* codices, and this is what is alluded to by Abū Muzāḥim رضي الله عنه in the line above. This is reported from all the *qurrāʾ* except for Ibn Kathīr رضي الله عنه, Ibn ʿĀmir رضي الله عنه, and Yaʿqūb رضي الله عنه, but scholars have preferred the same principle for them as well.<sup>119</sup>

To explain the above, we will look at an example of where there is a difference amongst the *qurrāʾ* regarding making *waqf* according to *rasm* ʿ*uthmānī*. There are thirteen specific words in the Qurʾān that are written at times with an open *tāʾ* (*tāʾ mabsūṭah*), and at times with a closed *tāʾ* (*tāʾ marbūṭah*), ex.: رحمة رحمت.<sup>120</sup> While most of the *qurrāʾ* will follow *rasm* ʿ*uthmānī*, and simply stop on a word written with an open *tāʾ* as a *tāʾ*, others will still make *waqf* on it as a *hāʾ*.<sup>121</sup> There are other places, such as in the chapter of

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<sup>118</sup> Faṭḥ Muḥammad Panīpatī, *Ashal al-Mawārid*, 8-9.

<sup>119</sup> Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, 2:128; *Mawāzīn al-Adāʾ fī al-Tajwīd wa al-Waqf wa al-Ibtidāʾ*, l. 391.

<sup>120</sup> A list of these words can be found in *al-Muqaddimah al-Jazariyyah*, l. 94-100 and ʿ*Aqīlah Atrāb al-Qaṣāʾid*, l. 261-270.

<sup>121</sup> *Ḥīrz al-Amānī wa Wajh al-Tahānī*, l. 378.

*maqṭūʿ* and *mawṣūl*, etc., where there are differences among the *qurrāʾ* regarding this issue, and they are explained in detail in the books of *qirāʾāt*.

In addition to stopping according to the script of the *muṣḥaf*, the reciter must also consider the effect that a particular place of *waqf* will have on the meaning of the Qurʾān. Abū Muzāḥim رضي الله عنه alludes to this by saying وَقَفْ عِنْدَ إِثْمَامِ الْكَلَامِ. To stress the importance of stopping at appropriate places in the Qurʾān in addition to stopping on words correctly, Ibn al-Jazarī رضي الله عنه quotes Imam ʿAlī’s رضي الله عنه definition of the word *tartīl* in the Qurʾān. The blessed Imam رضي الله عنه defined it as مَعْرِفَةُ الْوُقُوفِ وَتَمْيِيزُ الْحُرُوفِ, knowing the stops and the beautification of the letters (meaning to pronounce each letter from its *makhraj* with its correct *ṣifāt*).<sup>122</sup> Ibn ʿUmar رضي الله عنه narrates that in addition to learning the rulings of *ḥarām* and *ḥalāl* of a particular *sūrah* as it was revealed, they (the *ṣaḥābah*) also learned the appropriate places to make *waqf* in the *sūrah*.<sup>123</sup> Books on the science of *waqf* were written as early as the generation of the *tābiʿīn*, with Ibn al-Jazarī رضي الله عنه stating that the first book on *waqf* was written by Shaybah ibn Niṣāḥ رضي الله عنه (d. 125 AH).<sup>124</sup> From the above, we can derive the importance of learning this science. Although I will mention some of the main topics here briefly, I encourage the reader to consult the detailed books that have been written on this science.

There are two aspects to *waqf*. The first is where to stop, and where to start from after stopping. The second is how to stop,

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<sup>122</sup> Ibn al-Jazarī, *al-Nashr*, 1:225.

<sup>123</sup> Al-Bayḥaqī, *Sunan al-Kubrā*, 3:170; Ibn al-Jazarī, *al-Nashr*, 1:225.

<sup>124</sup> Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 1:298.

and how to start from a word after stopping.<sup>125</sup> The reciter must stop at an appropriate place so as not to disrupt the meaning of the Qurʾān or cause an unintended meaning. Places of *waqf* can be *tāmm*, *kāfi*, *ḥasan*, or *qabīh*.<sup>126</sup> In *waqf tāmm* and *kāfi* the meaning is complete when stopping, such that starting from the word after the place of *waqf* is allowed. However, in *waqf ḥasan*, it is usually necessary to go back a few words, and it would be inappropriate to start from the word immediately after the place of stopping, unless the *waqf ḥasan* takes place at the end of an *āyah*, such as the first few *āyāt* of *surah al-Fatiḥah*.<sup>127</sup> Stopping on a *waqf tāmm* is preferred, while stopping on *waqf kāfi* is appropriate, and stopping on *waqf ḥasan* is permissible if the reciter is compelled to do so.<sup>128</sup> This is due to the level of connection in terms of meaning and grammar that the place of stopping has with what follows it.

*Waqf qabīh* is when the reciter stops in such a place that the meaning is completely disrupted, such as the verb is separated from its subject or object, or the descriptor is separated from what it is describing.<sup>129</sup>

How we stop on a word depends on the final vowel and, in some cases, the final letter of a word. There are four methods of

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<sup>125</sup> Ibn al-Jazarī, *al-Nashr*, 1:224.

<sup>126</sup> Al-Dānī, *al-Taḥdīd*, 174.

<sup>127</sup> Al-Dānī, *al-Muktafā*, 22; al-Jazarī, *al-Tamhīd*, 186-187; Ibn Ḍiyāʾ Muḥibuddīn Aḥmad, *Maʿrifah al-Wuqūf*, 50; Dehlvi, *Muʿallim al-Ādāʾ fī al-Waqf wa al-Ibtidāʾ*, 122.



<sup>128</sup> Al-Dānī, *al-Taḥdīd*, 175.

<sup>129</sup> Al-Dānī, *al-Taḥdīd*, 175-176; Ibn al-Jazarī, *al-Nashr*, 1:224; Ibn Ḍiyāʾ, *Jāmiʿ al-Waqf maʿa Maʿrifah al-Wuqūf*, 49.

stopping. Multiple methods of stopping may apply to a word, depending on its final vowel.

*Waqf bil-Iskān*: If the final vowel of a word is a *fathah*, *kasrah/kasratain*, or *ḍammah/ḍhammatain*, the reciter will replace this vowel with a *sūkun* when stopping. This is the principle (*aṣl*) method of stopping.<sup>130</sup>

*Waqf bil-Ibdāl*: If the final vowel of a word is a *fathatain*, the *nūn sākinah* will change into an *alif* when stopping. Stopping on a *tā' marbūṭah* also falls within this category as regardless of the final vowel, the *tā' marbūṭah* will always change into a *hā'* when the reciter stops on it. In the *qirā'āh* of Imam Ḥamzah, *waqf bil-Ibdāl* will also apply when stopping on a *hamzah mutaḥarrikah* when it is the final letter of a word and is preceded by an *alif*.<sup>131</sup> In this case, the *hamzah* will be changed into an *alif*.<sup>132</sup>



*Waqf bil-Rawm*: If the final vowel of a word is a *ḍammah/ḍammatain* or *kasrah/kasratain*, the reciter can stop on it by lowering his/her voice and showing one-third of the *ḍammah* or *kasrah*. It should be noted that *rawm* cannot be applied on a temporary *ḍammah* or *kasrah* (such as those that are read to avoid the meeting of two *sukūns*), nor can it be applied on *tā' marbūṭah*. *Waqf bil-rawm* is narrated from Imam 'Āṣim , Imam Ḥamzah ,

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<sup>130</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 365; Mullā 'Alī al-Qārī, *al-Minaḥ al-Fikriyyah*, 414.

<sup>131</sup> Ibn al-Jazarī, *al-Nashr*, 2:120.

<sup>132</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 239.

Imam al-Kisā'ī , and Imam Abū 'Amr .<sup>133</sup> However, scholars have allowed it for all the *qirā'āt*.<sup>134</sup>

Another thing to keep in mind is that because part of the *ḥarakah* remains when stopping with *rawm*, *madd 'āriḍ lil-sukūn* will not apply.

Earlier we had mentioned that the term *al-ikhfā'* is also used to describe the shortening of a vowel. Although the vowel is shortened in *rawm* as well, *ikhfā'* / *ikhtilās* and *rawm* are different. The following table explores the differences between the two.<sup>135</sup>

<i>Rawm</i>	<i>Ikhfā'/Ikhtilās</i>
Only applies to the last <i>ḥarakah</i> of a word when making <i>waqf</i> on it.	Can apply on a <i>ḥarakah</i> in the middle of a word, and applies in both <i>waṣl</i> and <i>waqf</i>
1/3 of a <i>ḥarakah</i> in length	2/3 of a <i>ḥarakah</i> in length
Can only be done on a <i>ḍammah</i> or <i>kasrah</i>	Can be done on any of the three vowels, <i>fathah</i> , <i>kasrah</i> , or <i>ḍammah</i>
The voice is lowered when making <i>rawm</i> in addition to the shortening of the vowel.	The voice is not lowered.

*Waqf bil-Ishmām*: If the final vowel of a word is a *ḍammah/ḍammatain*, the reciter can stop on it by first making a

<sup>133</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:449-450; *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 366.

<sup>134</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 367.

<sup>135</sup> Mullā 'Alī al-Qārī, *al-Minaḥ al-Fikriyyah*, 416; al-Marṣafī, *Hidāyah al-Qārī*, 2:510-511.

*sukūn*, and then rounding his/her lips, making the shape of a *ḍammah*. This is something that can only be seen, and if someone were not able to see the reciter, such as the person having their back towards him/her, they would not be able to perceive this method of stopping. It should be noted that like *waqf bil-rawm*, *waqf bil-ishmām* cannot be applied on a temporary *ḍammah* or *kasrah* (such as those that are read to avoid the meeting of two *sukūns*), nor can it be applied on *tāʾ marbūṭah*.

There are varying opinions regarding if *rawm* and *ishmām* can be applied to *hāʾ al-kināyah* or not. While some scholars have allowed *rawm* and *ishmām* when stopping on *hāʾ al-kināyah*, others have held the opinion that *rawm* and *ishmām* should not be applied at all when stopping on it. Yet others have allowed *rawm* and *ishmām* only when *hāʾ al-kināyah* is preceded by a *ṣaḥīḥ sākin*, a *fatḥah*, or an *alif*, ex.: مِنْهُ، هَدَاهُ، أَنْ يَعْلَمَهُ. They do not allow *rawm* and *ishmām* to be applied when *hāʾ al-kināyah* is preceded by a *kasrah* or *yāʾ sākinah* (*madd* or *līn*), or a *ḍammah* or *wāw sākinah* (*madd* or *līn*), ex.: وَأَمْرُهُ خُدُوهُ، فِيهِ، بِرَبِّهِ.<sup>136</sup>

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<sup>136</sup> Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, 2:124.



## Line 40

وَلَا تُدْغَمَنَّ الْمِيمَ إِنْ جِيَتْ بَعْدَهَا 40  
بِحَرْفٍ سِوَاهَا وَاقْبَلِ الْعِلْمَ بِالشُّكْرِ

Do not make *idghām* of *mīm* if after it is any  
Other letter, and take my offer with a grateful response

In the line above, the author shares with us the rule commonly known as *al-idghām al-shafawī*. He informs us that the *mīm* (when it is the *mudgham*) will not merge into any other letter other than itself.<sup>137</sup> It can still be the *mudgham fih* for other letters such as *nūn* and *bāʿ*. The author does not mention the other two rules that are commonly taught as part of the rules of *mīm sākinah*. This is because the rule of *al-iḥhār al-shafawī* can be assumed from the line above, and there is a difference of opinion among the scholars regarding *al-ikhfāʿ al-shafawī*, with the majority of scholars preferring to apply the *ikhfāʿ*.<sup>138</sup> Among the scholars that have preferred reading the *mīm* with *iḥhār* when it is followed by a *bāʿ* are Imam al-Makkī (d. 437 AH) and Ibn al-Munādī (d. 336 AH).<sup>139</sup>

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<sup>137</sup> In the *riwāyah* of Imam Susī from Abū ʿAmr, *mīm* followed by a *bāʿ* can lose its *ḥarakah*, but it does not merge into the *bāʿ*. Rather, after the dropping of the *ḥarakah*, *ikhfāʿ* is done. Ḥirz *al-Amānī wa Wajh al-Tahānī*, l. 152.

<sup>138</sup> Al-Dānī, *al-Taḥdīd*, 166-167; Ibn al-Jazarī, *al-Tamhīd*, 156; Mullā ʿAlī al-Qārī, *al-Minaḥ al-Fikriyyah*, 261.

<sup>139</sup> Al-Makkī, *al-Riʿāyah*, 173; Mullā ʿAlī al-Qārī, *al-Minaḥ al-Fikriyyah*, 261.

## Line 41

وَصَمُّكَ قَبْلَ الْوَاوِ كُنْ مُشْبِعًا لَهُ 41  
كَمَا أَشْبَعُوا (إِيَّاكَ نَعْبُدُ) فِي الْمَرِّ

Fulfill the *ḍammah* if it comes before the *wāw* properly  
Like in *iyyāka na‘bud* -- make it full as you advance.

The author here states that the reciter should make the *ḍammah* before a *wāw* complete and gives the example of the word *نَعْبُدُ* in the *āyah* ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. He says this because people have a tendency to make a mistake here, either shortening the *ḥarakah* or merging the sound of the *ḍammah* into the *wāw mutaḥarrikah*, a mistake that I have corrected students on many times.

‘Allāmah al-Danī رَحِمَهُ اللهُ refutes an erroneous *sharḥ* of this verse and writes that some people during his time used this verse to support an apparent report from some of the narrators of Imam Warsh رَحِمَهُ اللهُ that they used to elongate the *ḍammah* when it is followed by a *wāw mutaḥarrikah* or elongate a *kasrah* when it is followed by a *yā’ mutaḥarrikah*. He also writes that some said that in such cases *idghām* should be done between the *ḍammah* and the *wāw* and the *kasrah* and the *yā’*. Al-Danī رَحِمَهُ اللهُ then emphatically states that reciting in either of these ways is a grave mistake.<sup>140</sup>

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<sup>140</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:462.

## Lines 42 and 43

وَإِنْ حَرْفٌ لِيْنٍ كَانَ مِنْ قَبْلِي مُدْعَمٍ 42      كَأَخِيْرٍ مَا فِي السَّخْمِيْدِ فَأَمْدُدْهُ وَاسْتَجْرِيْ

If a letter of the *līn* comes before a merged letter,  
Like the end of *Fātiḥah*, lengthen it to its ends

مَدَدْتِ لِأَنَّ السَّاكِنِيْنَ تَلَاقِيَا 43      فَصَارَا كَتَّخْرِيْكِ كَذَا قَالَ ذُو الْخُبْرِيْ

You lengthen *madd* because the two *sukūns* have come together  
Becoming like a vowel, so say those who know the science.

In lines 42 and 43, Abū Muzāḥim رَضِيَ اللهُ عَنْهُ returns to the topic of *mudūd*. As we saw earlier, he refers to them as letters of *līn* here as well. He describes the scenario of what we refer to as *al-madd al-lāzim*, a letter of *madd* followed by *sukūn* in the same word, like in the word الضَّالِّينَ at the end of *sūrah* al-Fātiḥah. It should be noted that in this scenario, the *sukūn* of the second letter may be within a *shaddah*, and thus the letter carrying the *sukūn* would be referred to as *mudgham*.

He then states that in words such as these, the letter of *madd* should be elongated, as two *sukūns* are coming together.

There is a general rule that when joining two words (making *waṣl*), two *sukūns* cannot be read. When the two *sākin* letters are in two separate words, the first takes a vowel<sup>141</sup>, (ex.; مِنْ اللّٰهِ) or in the case of a letter of *madd*, the letter of *madd* will be

<sup>141</sup> Which vowel the first letter takes depends on various factors.

dropped altogether, ex:، في الأرض. In the case of a letter of *madd* being followed by a *sukūn* in the same word, none of the options above are possible. It can neither be dropped, nor can a vowel be added. Therefore, the letter of *madd* is extended, making it as if it were *mutaḥarrik*.<sup>142</sup>

Later scholars have divided *al-madd al-lāzim* into further categories, *al-madd al-lāzim* that appears in words (*al-madd al-lāzim al-kalimī*) and *al-madd al-lāzim* that occurs in the disjointed letters (*al-madd al-lāzim al-ḥarfī*) that begin twenty-nine of the *sūrahs* in the Qurʾān. Because the categories of *al-madd al-lāzim* are well known to students of *tajwīd*, I will not expand on them here. It is important to note that all the *qurrāʾ* agree that *al-madd al-lāzim* will be extended.<sup>143</sup>

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<sup>142</sup> Mullā ʿAlī al-Qārī, *al-Minaḥ al-Fikriyyah*, 295.

<sup>143</sup> *Ḥīr al-Amānī wa Wajh al-Tahānī*, l. 176.

## Lines 44 to 48

44 وَأَسْمِي حُرُوفًا سِتَّةً لِتُخَصَّصَهَا      بِإِظْهَارِ نُونٍ قَبْلَهَا أَبَدَ الدَّهْرِ

I classify these six letters that are specified by  
The clear reading of *nūn* before them at every instance

45 فَحَاءٌ وَحَاءٌ ثُمَّ هَاءٌ وَهَمْزَةٌ      وَعَيْنٌ وَعَيْنٌ لَيْسَ قَوْلٌ بِالتَّكْرِ

*Ḥāʾ* and *khāʾ*, *hāʾ* and *hamza*, *ʿain* and *ghain* are the letters  
So of my statement you must be in full acceptance

46 فَهَذِي حُرُوفُ الْحَلْقِي يَخْفَى بَيَانُهَا      قَدُونِكَ بَيْنَهَا وَلَا تَعْصِيَنَّ أَمْرِي

The letters of the throat these, their clarity routinely  
Hidden, clarify onto others and be in obedience

47 وَلَا تُشَدِّدِ التَّوْنَ الَّتِي يُظْهِرُونَهَا      كَقَوْلِكَ (مِنْ خَيْلٍ) لَدَى سُورَةِ الْحَشْرِ

Do not then emphasize the *nūn* which you are making clear  
Like *min khaylin* in al-Ḥashr when it's in your utterance

48 وَإِظْهَارُكَ التَّنْوِينَ فَهُوَ قِيَاسُهَا      فَقِسْهُ عَلَيْهَا فُزْتَ بِالْكَاعِبِ الْيَكْرِ

And reading the *tanwīn* as clear is analogous to *nūn*,  
Parallel with it: *heavenly bride* will be amongst your gains

Lines 44 through 48 discuss the rule of *izhār* of *nūn sākinah*.  
The author tells us to read the *nūn* clearly when it is followed by

one of the letters of the throat. He also lists the six letters of the throat, which are *hamzah*, *hāʾ*, *ʿain*, *hāʾ*, *ghain*, and *khāʾ*. He then warns against adding a *shaddah* to the *nūn* when it is followed by one of these six letters, which would cause one to emphasize the *ghunnah*. He gives us two examples of the rule of *izhār* in the text of the poem. The first is مِنْ حَيْلٍ and the other is the phrase حُورٌ عَيْنٍ which is alluded to by the words بِالْكَاعِبِ الْبِكْرِ.<sup>144</sup>

Almost all the *qurrāʾ* follow the rule of *izhār* of *nūn sākinah* as outlined above, except for Imām Abū Jaʿfar. He will make *ikhfāʾ* of the *nūn* when it is followed by *ghain* and *khāʾ*, except in the following three places: فَسَيَنْغَضُونَ (4:135) إِنَّ يَكْفُونَ عَيْنًا، وَالْمُنْخَفَةَ (5:3) إِلَيْكَ.<sup>145</sup>

There are some differences among the *qurrāʾ* in the rule of *idghām* of *nūn sākinah*. There are six letters into which *nūn sākinah* and *tanwīn* merge, which are commonly combined in the phrase يرملون. There are two ways in which the *idghām* of *nūn sākinah* is divided. The first way divides the letters into those in which the *ghunnah* of the *nūn* will remain (ينمو) and those in which it will be dropped (*lām* and *rāʾ*). The second way divides the letters by whether the merging of the *nūn* will be complete or not, *idghām nāqiṣ* (*wāw* and *yāʾ*) or *idghām kāmil* (*nūn*, *mīm*, *lām*, and *rāʾ*).<sup>146</sup>

<sup>144</sup> Al-Ḥusainī, *Hudā al-Majīd*, 34.

<sup>145</sup> *Al-Durrah al-Muḍīyah*, l. 42.

<sup>146</sup> The *idghām* of *nūn* into *nūn* and *mīm* is considered *kāmil* by some scholars because the *ghunnah* is considered to be from the *mudgham fih*, not the *mudgham*, which in this case is the *nūn sākinah*. Mullā ʿAlī al-Qārī, *al-Minah al-Fikriyyah*, 276.

Of the six letters mentioned above, most of the *qurrāʾ* merge *nūn* into *lām* and *rāʾ* in such a way that the sound of the *ghunnah* in the *nūn* does not remain. They join *nūn* into the other four letters (ينمو) while maintaining the sound of *ghunnah*. Imam Khalaf, when narrating from Imam Ḥamzah, makes *idghām* of *nūn* into *wāw* and *yāʾ* without any *ghunnah*.<sup>147</sup>

Therefore, it can be said that while the other *qurrāʾ* make *idghām kāmīl* in four of the letters, and *idghām nāqīṣ* when *nūn* merges into *wāw* and *yāʾ*, Imam Khalaf will make *idghām kāmīl* for all six letters of *idghām nūn sākinah*.

The other difference among the *qurrāʾ* is that in certain *ṭuruq*, there will be *ghunnah* when merging into all six letters of *idghām nūn sākinah*, even *lām* and *rāʾ*. In these readings we would say that *idghām kāmīl* will only be made when *nūn sākinah* merges with *nūn* and *mīm*. This is allowed in some *ṭuruq* of the *qirāʾāt* of Imam Nāfiʿ, Imam Ibn Kathīr, Imam Abū ʿAmr, Imam Ibn ʿĀmir, Imam Ḥafṣ, Imam Abū Jaʿfar, and Imam Yaʿqūb. It is not allowed in any of the *ṭuruq* of Imam Shuʿbah, Imam Ḥamzah, Imam al-Kisāʾī, and Imam Khalaf al-ʿĀshir.<sup>148</sup>

It is important to note that *idghām nūn sākinah* cannot occur within a word, such as دنيا, صنوان, فنوان, بنیان for any of the *qurrāʾ*. In the case of the *nūn sākinah* at the end of *al-ḥurūf al-muqattaʿāt*, *idghām* will be allowed by some *qurrāʾ* and prevented by others. This occurs in four places in the Qurʾān: يس وَالْقُرْءَانَ

<sup>147</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 286-290.

<sup>148</sup> *Ṭayyibah al-Nashr*, l. 275. Khalaf al-ʿĀshir refers to Imam Khalaf's own *qirāʾah*, as outlined by Imam Ibn al-Jazarī in *al-Durrah al-Muḍīyyah*, and *Ṭayyibah al-Nashr*.

طَسَمَ ۞ , الْحَكِيمِ ۞ , نَّ وَالْقَلَمِ وَمَا يَسْطُرُونَ ۞ in the beginning of *sūrah* al-Qaṣas and *sūrah* al-Shū‘arā’.<sup>149</sup>

A reciter cannot apply these differences on their own. Rather, they would have to study and recite these readings with a teacher before they can recite in them correctly.

The third and fourth rule of *nūn sākinah* are *iqḻāb* and *ikhfā’*. The *qurrā’* do not differ regarding changing the *nūn sākinah* into a *mīm* when it is followed by the letter *bā’*. While the definition of *ikhfā’* was given earlier, I did not list the letters of *ikhfā’* there. Mawlānā Jamzūrī ؒ has combined these letters in the following phrase, with the first letter of each word representing one of the letters of *ikhfā’*:<sup>150</sup> صَفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا دُمٌ طَيِّبًا زِدْ فِي ثَقَى ضَعْ ظَالَمَا.

The *qurrā’* do not differ in the application of this rule, except that, as mentioned above, Imam Abū Ja‘far will have seventeen letters of *ikhfā’* instead of fifteen.

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<sup>149</sup> When joining the first two *āyāt* of *sūrah* Yāsīn, Imams Qālun, Ḥaḥṣ, Ibn Kathīr, Abū ‘Amr, and Ḥamzah will make *izhār*, while the rest of the *qurrā’* will make *idghām*. In *sūrah* al-Qalam, the same *qurrā’* will make *izhār*, and Imam Warsh will have the option of making both *idghām* and *izhār*. In the case of the first *āyāh* of *sūrah* al-Shu‘arā’ and al-Qaṣas, all the *qurrā’* will make *idghām*, except Imam Ḥamzah, who will make *izhār* between the *mīm* and the *sīn*. *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 281 and 283.

<sup>150</sup> *Tuḥfah al-Atfāl*, l. 16.



## Line 49

وَقَدْ بَقِيَتْ أَشْيَاءُ بَعْدَ لَطِيفَةٍ      يُلَقِّنُهَا بَاغِي التَّعَلُّمِ بِالصَّبْرِ 49

Indeed, subtle matters have remained unstated here,  
The devotee of learning will be taught them by patience.

The student of *tajwīd* will notice that some topics of *tajwīd* were not mentioned by Abū Muzāḥim ؓ. In this line, he lets the reader know that although he has shared much beneficial knowledge with us, there is still much that remains to be learned. He also reminds us that it is through patience, meaning perseverance and dedication on this path of knowledge, that one will be able to grasp the more subtle aspects of this science. Patience in actions is of three types: “patience in the practice of righteous deeds, patience while engaging in righteous deeds, and patience in refraining from indulging in the unlawful.”<sup>151</sup>

The Imams of *qirāʾat* were great examples for us of having patience during the process of learning. Imam Qālūn ؓ, the stepson and narrator (*rāwī*) of Imam Nāfiʿ *al-Madanī* recited the Qurʾān to his teacher for twenty years until his teacher insisted that he begin teaching.<sup>152</sup> Imam Shuʿbah ؓ, the narrator (*rāwī*) of Imam ʿĀṣim ؓ used to attend his classes with Imam ʿĀṣim ؓ regardless of the weather, in the heat, the cold, and even in heavy rain.<sup>153</sup>

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<sup>151</sup> Masīḥullah Khān, *The Path to Perfection*, 91.

<sup>152</sup> Ibn al-Jazarī, *Ghāyah al-Nihāyah*, 1:542.

<sup>153</sup> Tawfiq Ḍamrah, *Aḥsan Ṣuḥbah*, 11.

Correcting our recitation of the Qur'ān is a journey, which requires immense amounts of patience. As one keeps practicing and learning, one's knowledge increases, and one begins to understand more subtle aspects of the science. We must ask Allah for *istiqāmah*, for impatience and haste are the nature of the human being.

## Lines 50 and 51

يُعَلِّمُهُ الْوَحْيَ الدُّعَاءَ لَدَى الْفَجْرِ      فَلَا بُنْ عُبَيْدِ اللَّهِ مُوسَى عَلَى الَّذِي 50

A *du‘ā* is due at *fajr* for the son of ‘Ubaid Allah,  
Mūsā, on one who was by him instructed excellence

أَجِبْنَا فِيْنَا رَبُّنَا وَأَجَابَنَا      أَجِي فِيكَ بِالْغُفْرَانِ مِنْهُ وَبِالنَّصْرِ 51

Our Lord respond to you for me and me for you in prayer  
My brother, with forgiveness from Him and assistance

In the last two lines, the author ends his poem asking the reader to pray for him. ‘Allāmah al-Dānī رحمته الله writes that students are obligated to make *du‘ā* for their teachers, and that teachers are obligated to make *du‘ā* for their students.<sup>154</sup>

The *du‘ā* of a Muslim for a fellow believer is accepted with certainty.<sup>155</sup> Also, making *du‘ā* for others is as beneficial for us as it is for others. The beloved of Allah ﷺ said that when we make *du‘ā* for a believer in his/her absence, an angel responds saying “the same be for you too.”<sup>156</sup> The author then prays for the reader of this text, asking Allah to forgive the reader and help him/her, perhaps in applying what has been shared in this work. Following the example of the author, I also end this commentary requesting

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<sup>154</sup> Al-Dānī, *Sharḥ Qaṣīdah Abī Muzāḥim al-Khāqānī*, 2:532.

<sup>155</sup> Inam Uddin and Abdur-Rahman ibn Yusuf, *Reflections of Pearls*, 19.

<sup>156</sup> Muslim, 2732

the generous reader to remember me in their blessed *du'ā's* and with a *du'ā'* for this work and for the generous reader.

All praises are for my Lord, the Most High, who swears by the pen and taught man what he does not know. Generous One, I ask you to accept this book from me and to make it of benefit for the *ummah* of Your beloved ﷺ not because I am able or capable of being of benefit, but because I am need of something to meet you with. I ask you, my Lord, to grant the righteous wishes of the readers of this book and to ease their worries, and to grant them every good that you have kept in this world and the hereafter. *Āmīn*.

اللهم صل على سيدنا ومولانا محمد وعلى آله وصحبه وسلم

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## NOTES

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