

# إرشاد القاري

A commentary of the didactic  
poem

## *Al-Khāqāniyyah*

By

Abū Muzāḥim al-Khāqānī

*Muhammad Riyaadh Obaray*

إِرْشَادُ الْقَارِيءِ

إِلَى

أَصُولِ الْخَاقَانِيِّ

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First Print 2023

By al-Tanzil Institute of Quranic Sciences

Cape Town

Western Cape

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Moreover, the author endeavours for this publication to serve as a *ṣadaqat al-jāriyah* for all living and deceased Muslims. As such, all profits generated from the publication will be utilised to offset the expenses of underprivileged students or teachers of the Qur'ān, prioritising those within the Cape Town region and, subsequently, abroad.

**Terms and conditions apply.**



## Acknowledgements

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

My deepest gratitude goes to the late Imām Sirāj Willenberg [May Allah bestow His mercy upon him], who introduced me to the study of the Holy Qur'ān, as well as Ḥāfiṭh 'Adnān Khaṭīb, at whose hands I completed the memorisation of the Holy Qur'ān. In the same breath, I convey my sincere gratitude and admiration to my life's inspiration, my revered mentor, Qāri' Muḥammad Salīm Gaibie, for the knowledge and wisdom he has imparted to me. Without his guidance, advices, continuous encouragement, expertise and insight encompassing the various subject matters in the field of Qirā'āt, a work of this nature would not have been possible.

In addition, I thank my parents, Arshād and Sakīnah, for their unwavering love, guidance, encouragement, and continuous support. My profound gratitude goes to my cherished wife, Sumaiya, and my children for their patience and the countless hours they have sacrificed in my pursuit of acquiring and imparting knowledge.

Thank you to all my instructors at both; Dār al-'Ulūm Newcastle and Dār al-'Ulūm al-'Arabiyyah al-Islāmiyyah, Strand, as well as the staff at al-Tanzīl.

Special thanks to Faḥmī Londt for the beautiful cover design. Lastly, I express my profound appreciation to my devoted, loyal students, Munīb Dāwūd, Mubīn Parker, Āminah and Sājidah De Wet, for their active engagement, diligent efforts, unwavering support, and continuous prayers.

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## System of Transliteration

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

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

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

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

## Introduction

The *Khāqāniyyah* is considered as being the first text dedicated to the science of Qur'ānic recitation. One will note that it serves as a precursor to later *Tajwīd* works, lacking the technicalities that appear in the subsequent generations of scholarship. Most of the lines are advice on the etiquette for the student of the Qur'ān instead of the conventional rules of *Tajwīd*. Al-Dānī regards the first 27 lines as advices and actual precepts of recitation only starting from line 28 of the poem.

The poem comprises of 51 lines without any headings. We have added headings in our commentary to facilitate the grasping of the discussions in it. Some of these headings have been taken from *Fath al-Rabbānī fī Sharḥ al-Khāqānī* by Sheikh Islām ibn Naṣr. We have predominantly relied on the commentary of Abū 'Amr al-Dānī with regards to the discussions appearing in the poem.

Quotations appearing from the *Tuḥfah* and the *Jazariyyah* will not be explained because the student should have covered them already.

## **Abū Muzāḥim Mūsā al-Khāqānī (238 – 325)**

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

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

### **Students:**

- 1) Abū Bakr al-Ājurrī.

مُقِرُّ بِالَّذِي قَدْ كَانَ مِنِّي  
وَعَفْوِكَ إِن عَفَوْتَ وَحُسْنَ ظَنِّي  
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنِّي  
عَضَضْتُ أَنَامِلِي وَقَرَعْتُ سِيِّي  
لَسَرُّ النَّاسِ إِنْ لَمْ تَعْفُ عَنِّي

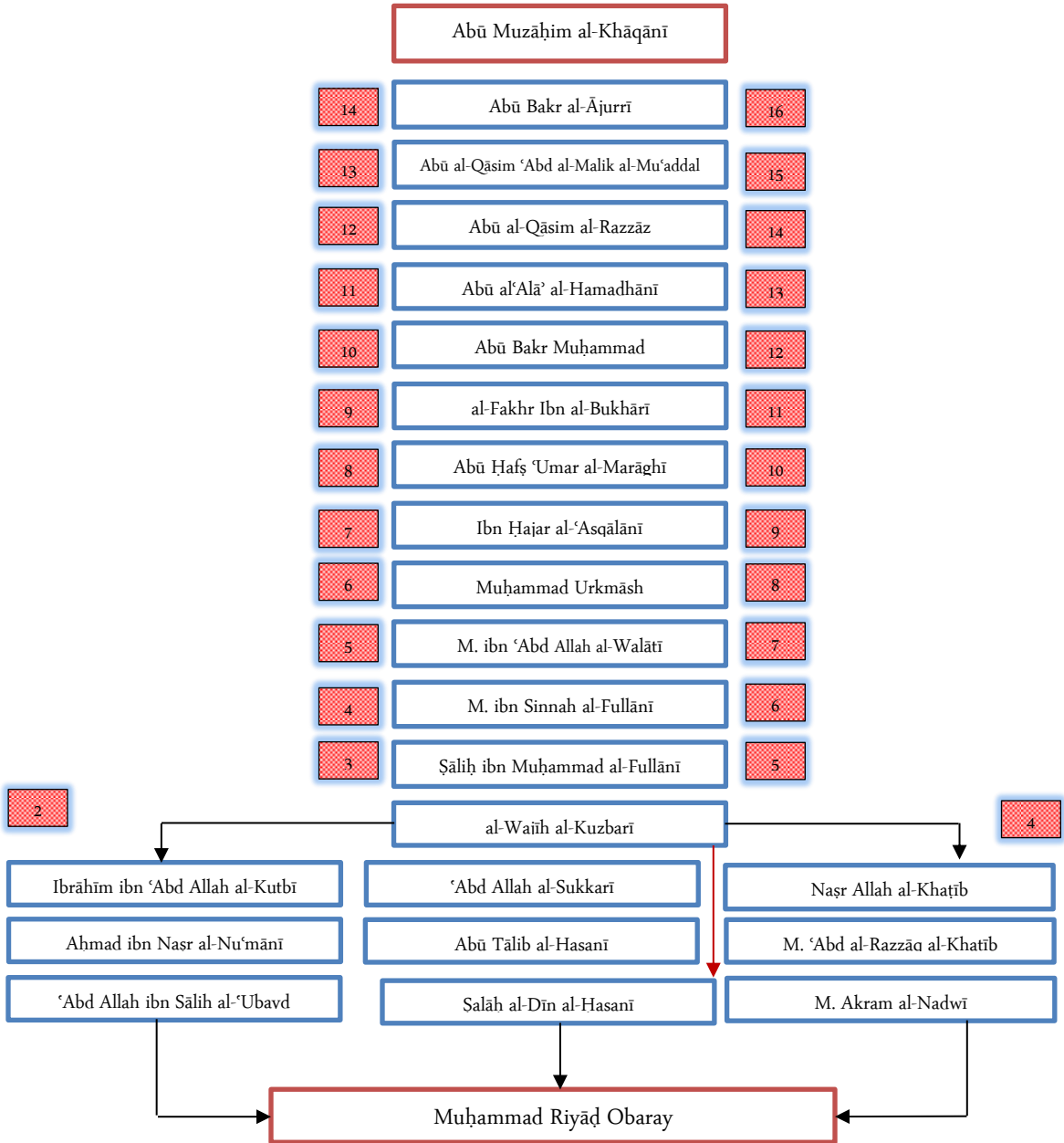
إِلَهِي لَا تُعَذِّبْنِي فَإِنَّنِي  
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي  
وَكَمْ مِنْ زَلَّةٍ لِي فِي الْخَفَايَا  
إِذَا فَكَّرْتُ فِي نَذْمِي عَلَيْهَا  
يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي

قال محمد رياض بن أرشاد: **فَوَاللَّهِ** - مَا أَنَا بِخَيْرِكُمْ، وَفِيكُمْ مَنْ هُوَ خَيْرٌ مِنِّي ...

## Our link to Abū Muzāḥim al-Khāqānī via the Qurṛā'

Abū Muzāḥim al-Khāqānī		
25	Abū Bakr al-Ājurri	25
	Abū al-Qāsim ‘Abd al-Malik al-Mu‘addal	
	Abū al-Qāsim al-Razzāz	
	Abū al-‘Alā’ al-Hamadhānī	
	Abū Bakr Muḥammad	
	al-Fakhr ibn al-Bukhārī	
	Abū Ḥafṣ ‘Umar al-Marāghī	
18	Muḥammad ibn al-Jazarī	18
	Riḍwān al-‘Uqbī	
	Zakariyyā al-Anṣārī	
	Nāṣir al-Dīn al-Ṭablāwī	
	Shihādḥah al-Yamanī	
	‘Abd al-Raḥmān al-Yamanī	
	Abū Bakr Muḥammad	
	Muḥammad al-Baqarī	
	Aḥmad ibn Aḥmad al-Baqarī	
	‘Abd al-Raḥmān al-Ujhūrī	
8	Ibrāhīm al-‘Ubaydī	8
	‘Ali al-Ḥaddādī al-Azharī	
	‘Abd al-‘Aṭḥīm al-Dusūqī	
	‘Abd al-‘Azīz Kuḥayl	
	‘Abd al-Raḥmān al-Khalījī	
	Maḥmūd ‘Uthmān Farrāj	
	Tammām al-Rifāwī	
1	‘Abd Allah ibn Ṣāliḥ al-‘Ubayd	1
Muḥammad Riyaḍ Obaray		

## Our link to Abū Muzāḥim al-Khāqānī via the Muḥaddithūn



# أَلْخَاقَانِيَّة

للشيخ أبي مُزَاجِمِ الخَاقَانِيّ (ت 325هـ)

## The Khāqāniyyah Text

وَلَا فَخْرَ إِنَّ الْفَخْرَ يَدْعُو إِلَى الْكِبْرِ	أَقُولُ مَقَالًا مُعْجِبًا لِأُولِي الْحِجْرِ	1
بِمَوْلَايَ مِنْ شَرِّ الْمُبَاهَاةِ وَالْفَخْرِ	أَعْلَمُ فِي الْقَوْلِ التَّلَاوَةَ عَائِدًا	2
وَحِفْظِي فِي دِينِي إِلَى مُنْتَهَى عُمْرِي	وَأَسْأَلُهُ عَوْنِي عَلَى مَا نَوَيْتُهُ	3
فَمَا زَالَ ذَا عَفْوٍ جَمِيلٍ وَذَا عَفْرِ	وَأَسْأَلُهُ عَنِّي التَّجَاوُزَ فِي عَدِّ	4
يُضَاعَفُ لَكَ اللَّهُ الْجَزِيلَ مِنَ الْأَجْرِ	أَيَا قَارِيءِ الْقُرْآنِ أَحْسِنُ آدَاءَهُ	5
وَلَا كُلَّ مَنْ فِي النَّاسِ يُقْرَأُ لَهُمْ مُقْرِي	فَمَا كُلُّ مَنْ يَتْلُو الْكِتَابَ يُقِيمُهُ	6
عَنِ الْأَوْلِيَيْنِ الْمُقْرئينِ ذَوِي السَّئْرِ	وَإِنَّ لَنَا أَخَذَ الْقِرَاءَةَ سُنَّةً	7
لِإِقْرَائِهِمْ قُرْآنَ رَبِّهِمْ لِلوِثْرِ	فَلِلسَّبْعَةِ الْقُرَاءِ حَقٌّ عَلَى الْوَرَى	8
وَبِالْبَصْرَةِ ابْنِ الْعَلَاءِ أَبُو عَمْرٍو	فَبِالْحَرَمَيْنِ ابْنُ الْكَثِيرِ وَنَافِعُ	9
وَعَاصِمُ الْكُوفِيِّ وَهُوَ أَبُو بَكْرٍ	وَبِالشَّامِ عَبْدُ اللَّهِ وَهُوَ ابْنُ عَامِرٍ	10
أَخُو الْحَدَقِ بِالْقُرْآنِ وَالتَّحْوِ وَالشَّعْرِ	وَحَمْرَةَ أَيْضًا وَالْكَسَائِيَّ بَعْدَهُ	11
إِذَا رَتَّلَ الْقُرْآنَ أَوْ كَانَ ذَا حَدَرٍ	فَذُو الْحَدَقِ مُعْطٍ لِلْحُرُوفِ حُقُوقَهَا	12
أَمْرَنَا بِهِ مِنْ مُكْتَنَا فِيهِ وَالْفِكْرِ	وَتَرْتِيلُنَا الْقُرْآنَ أَفْضَلُ لِلذِي	13
لَنَا فِيهِ إِذْ دِينُ الْعِبَادِ إِلَى الْبُسْرِ	وَأَمَّا إِنْ حَدَرْنَا دَرَسْنَا فَمَرَحَّصُ	14
لِيَدْرِي بِهِ مَنْ لَمْ يَكُنْ مِنْكُمْ يَدْرِي	أَلَا فَاحْفَظُوا وَصْفِي لَكُمْ مَا اخْتَصَرْتُهُ	15
وَلَمْ أُخَفِ عَنْكُمْ ذَلِكَ الْعِلْمَ بِالذُّخْرِ	فَفِي شَرْبَةٍ لَوْ كَانَ عَلِيٌّ سَقَيْتُكُمْ	16
رَجَوْتُ إِلَهِي أَنْ يَحْطَّ بِهَا وَزُرِي	فَقَدْ قُلْتُ فِي حُسْنِ الْآدَاءِ قَصِيدَةً	17
تَنْظُمُ بَيْتًا بَعْدَ بَيْتٍ عَلَى الْإِثْرِ	وَأَبْيَانَهَا خَمْسُونَ بَيْتًا وَوَاحِدٌ	18
إِقَامَتِنَا إِعْرَابَ آيَاتِهِ الرَّهْرِ	وَبِاللَّهِ تَوْفِيقِي وَأَجْرِي عَلَيْهِ فِي	19
مُطِيعًا لِأَمْرِ اللَّهِ فِي السَّرِّ وَالْجَهْرِ	وَمَنْ يُقِمِ الْقُرْآنَ كَالْقِدْحِ فَلْيَكُنْ	20
تِلَاوَةً تَالٍ أَدَمَنَ الدَّرْسَ لِلذِّكْرِ	أَلَا اعْلَمْ أَخِي أَنَّ الْفَصَاحَةَ رَيَّتْ	21
وَأَذْهَبَ بِالْأَدْمَانِ عَنْهُ أَدَى الصَّدْرِ	إِذَا مَا تَلَا التَّالِي أَرَقَّ لِسَانُهُ	22
وَمَعْرِفَةٌ بِاللَّحْنِ مِنْ فَيْكَ إِذْ يَجْرِي	فَأَوَّلُ عِلْمِ الذِّكْرِ إِتْقَانُ حِفْظِهِ	23

فَمَا لِلَّذِي لَا يَعْرِفُ اللَّحْنَ مِنْ عُدْرِ  
 زِيَادَةٍ فِيهَا وَأَسْأَلَ الْعُونَ ذَا الْقَهْرِ  
 فَوَزُنْ حُرُوفَ الذِّكْرِ مِنْ أَفْضَلِ الْبِرِّ  
 عَلَى أَحَدٍ إِلَّا تَزِيدَ عَلَى عَشْرِ  
 وَأُدْعِمَ وَأَخْفِ الْحَرْفَ فِي غَيْرِ مَا عُسِرِ  
 وَبَيْنَهُمَا فَرْقٌ فَفَرِّقْهُ بِالْيُسْرِ  
 وَتَحْرِيكَهَا لِلرَّفْعِ وَالنَّصْبِ وَالْجَرِّ  
 وَمَكَّنْ، وَمَيِّزْ بَيْنَ مَدِّكَ وَالْقَصْرِ  
 تُسَمَّى حُرُوفَ اللَّيْنِ بَاحَ بِهَا ذِكْرِي  
 وَوَاوٌ وَيَاءٌ يَسْكُنَانِ مَعًا فَادِرِ  
 وَلَا تُفْرِطَنَّ فِي الْفَتْحِ وَالضَّمِّ وَالْكَسْرِ  
 وَلَا تَهْمَزَنَّ مَا كَانَ يَخْفَى لَدَى النَّبْرِ  
 وَبَعْدَهُمَا هَمْزٌ هَمَزَتْ عَلَى قَدْرِ  
 لِسَانِكَ حَتَّى تَنْظِمَ الْقَوْلَ كَالدَّرِّ  
 دَرَسْتَ، وَكُنْ فِي الدَّرْسِ مُعْتَدِلَ الْأَمْرِ  
 لِمُصْحَفِنَا الْمُتَلَوِّ فِي الْبَرِّ وَالْبَحْرِ  
 بِحَرْفٍ سِوَاهَا وَأَقْبِلِ الْعِلْمَ بِالشُّكْرِ  
 كَمَا أَشْبَعُوا (إِيَّاكَ نَعْبُدُ) فِي الْمَرِّ  
 كَأَخْرِ مَا فِي الْحَمْدِ فَاْمُدُّهُ وَاسْتَجْرِ  
 فَصَارَا كَتَحْرِيكِ كَذَا قَالَ ذُو الْخُبْرِ  
 بِإِظْهَارِ نُونٍ قَبْلَهَا أَبَدَ الدَّهْرِ  
 وَعَيْنٌ وَعَيْنٌ لَيْسَ قَوْلِي بِالثُّكْرِ  
 فَدُونَكَ بَيْنَهَا وَلَا تَعْصِينَ أَمْرِي  
 كَقَوْلِكَ (مِنْ خَيْلٍ) لَدَى سُورَةِ الْحَشْرِ

24 فَكُنْ عَارِفًا بِاللَّحْنِ كَيْمَا تُزِيلُهُ  
 25 فَإِنَّ أَنْتَ حَقَّقْتَ الْفِرَاءَةَ فَاحْذَرِ الرُّزْ  
 26 زِنِ الْحَرْفَ لَا تُخْرِجْهُ عَنْ حَدِّ وَزْنِهِ  
 27 وَحُكْمِكَ بِالتَّحْقِيقِ إِنْ كُنْتَ آخِذًا  
 28 فَبَيْنَ إِذْنِ مَا يَنْبَغِي أَنْ تُبَيِّنَهُ  
 29 وَإِنَّ الَّذِي تُخْفِيهِ لَيْسَ بِمُدْعَمٍ  
 30 وَقُلْ إِنَّ تَسْكِينَ الْحُرُوفِ لِحَرْمِهَا  
 31 فَحَرِّكَ وَسَكَّنْ، واقْطَعَنَّ تَارَةً وَصِلْ  
 32 وَمَا الْمَدُّ إِلَّا فِي ثَلَاثَةِ أَحْرَفٍ  
 33 هِيَ الْأَلِفُ الْمَعْرُوفُ فِيهَا سُكُونُهَا  
 34 وَخَفْفٌ وَثَقُلٌ، وَاشْدُدِ الْفَكَ عَامِدًا  
 35 وَمَا كَانَ مَهْمُورًا فَكُنْ هَامِرًا لَهُ  
 36 وَإِنْ تَكُ قَبْلَ الْيَاءِ وَالْوَاوِ فَتَحَةً  
 37 وَرَقِّقْ بَيَانَ الرَّاءِ وَاللَّامِ يَنْدَرْبُ  
 38 وَأَنْعِمْ بَيَانَ الْعَيْنِ وَالْهَاءِ كَلِّمَا  
 39 وَقِفْ عِنْدَ إِتْمَامِ الْكَلَامِ مُوَافِقًا  
 40 وَلَا تُدْغِمَنَّ الْمِيمَ إِنْ جِئْتَ بَعْدَهَا  
 41 وَضَمِّكَ قَبْلَ الْوَاوِ كُنْ مُشْبِعًا لَهُ  
 42 وَإِنْ حَرْفٌ لَيْنٌ كَانَ مِنْ قَبْلِ سَاكِنٍ  
 43 مَدَدْتَ لِأَنَّ السَّاكِنِينَ تَلَاقِيَا  
 44 وَأُسْمِي حُرُوفًا سِتَّةً لِتُخَصَّصَهَا  
 45 فَحَاءٌ وَخَاءٌ ثُمَّ هَاءٌ وَهَمْزَةٌ  
 46 فَهَازِي حُرُوفَ الْحَلْقِ يَخْفَى بَيَانُهَا  
 47 وَلَا تُشْدِدِ الثُّونَ الَّتِي يُظْهِرُوْنَهَا

وَإِظْهَارُكَ التَّنْوِينَ فَهُوَ قِيَاسُهَا 48  
وَقَدْ بَقِيَتْ أَشْيَاءٌ بَعْدَ لَطِيفَةٍ 49  
فَلِابْنِ عُبَيْدِ اللَّهِ مُوسَى عَلَى الَّذِي 50  
أَجَابَكَ فِينَا رَبُّنَا وَأَجَابَنَا 51

فَقَسَهُ عَلَيْهَا فُزَّتْ بِالْكَاعِبِ الْبِكْرِ  
يُلَقِّنُهَا بَاغِي التَّعَلُّمِ بِالصَّبْرِ  
يُعَلِّمُهُ الْخَيْرَ الدُّعَاءُ لَدَى الْفَجْرِ  
أَخِي فِيكَ بِالْغُفْرَانِ مِنْهُ وَبِالنَّصْرِ

## Commentary

### Text

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

### Translation

[1] I relate an appealing discourse for all those who possess intellect; and (I do this) without boasting, for indeed boasting leads to arrogance.

### Commentary

The author expresses that this poem would be an appealing and fascinating one (مَقَالًا) for those who have intellect (لِأُولِي الْحِجْرِ). This appeal was recognised by so many to the extent that Abū ‘Amr al-Dānī mentions that he did not see a text receive more acclaim by the fraternity of reciters – the *qurrā*’ – as well as the laity.<sup>1</sup>

In the same breath, he also mentions that this claim of appeal is made without any pride.

## Reason for this Compilation

### Text

أُعَلِّمُ فِي الْقَوْلِ التَّلَاوَةَ عَائِدًا بِمَوْلَايَ مِنْ شَرِّ الْمُبَاهَاةِ وَالْفَخْرِ 2

### Translation

[2] I will teach (you) in this discourse regarding the recitation of the Qur’ān, seeking refuge in my Master from the evil of vain glory and boasting.

### Commentary

The author mentions his intent for the compilation of this poem (فِي الْقَوْلِ): to teach and impart (أُعَلِّمُ) that which is related to the recitation of the Qur’ān (التَّلَاوَةَ). While this is the intention and objective of the author, one should bear in mind that this is the first text ever dedicated to the rules of Qur’ānic recitation. Therefore, the rules are basic and not as structured as in later works; mostly offering advices for students of the Qur’ān.

<sup>1</sup> *Sharḥ Qaṣidah Abū Muzāḥim al-Khāqānī* by Abū ‘Amr al-Dānī: 2/9.

Indicative of his sincerity, one notes that thereafter the author seeks Allah's protection from bearing boastfulness, vanity and pride.

### The Prayer of the Author

#### Text

وَأَسْأَلُهُ عَوْنِي عَلَى مَا نَوَيْتُهُ 3  
وَحَفْظِي فِي دِينِي إِلَى مُنْتَهَى عُمْرِي  
فَمَا زَالَ ذَا عَفْوٍ جَمِيلٍ وَذَا غَفْرٍ 4  
وَأَسْأَلُهُ عَنِّي التَّجَاوُزَ فِي غَدٍ

#### Translation

[3] I ask Him to assist me upon what I have intended, and (I ask Allah for) protection in my religion until the end of my life.

[4] And I ask Him to forgive me tomorrow, for He remains the possessor of good pardon and the possessor of forgiveness.

#### Commentary

The author prays to Allah, asking His assistance in allowing him to complete whatever he intends writing regarding the recitation of the Qur'an. Then he prays that Allah safeguards his faith (*īmān*) and his religion (*dīn*) until he dies. Finally, he prays that Allah forgives his shortcomings.

### Excellence in Execution

#### Text

أَيَا قَارِئِ الْقُرْآنِ أَحْسِنْ آدَاءَهُ 5  
يُضَاعِفْ لَكَ اللَّهُ الْجَزِيلَ مِنَ الْأَجْرِ

#### Translation

[5] O reciter of the Qur'an! Perfect its execution, Allah will multiply for you the reward in abundance.

#### Commentary

The reciter of the Qur'an is addressed in this line أَيَا قَارِئِ الْقُرْآنِ; he/she is advised to perfect their execution of Qur'anic recitation i.e. to recite the Qur'an correctly. Those who recite the Qur'an correctly – with the rules of *Tajwid* – are promised a huge reward by Allah ﷻ.

The Prophet ﷺ said regarding this:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ

The expert in the Qur'ān is with the honourable and noble angels.

In every generation, due recognition is always given to expert reciters of the Qur'ān. Even amongst the Companions ﷺ, there were those who were recognised for their skill in the Qur'ān. The Prophet ﷺ stated:

خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَأَبِي بِنِ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَسَالِمٌ مَوْلَى أَبِي حَدِيفَةَ.

Learn the Qur'ān from four: 'Abd Allah ibn Mas'ūd, Ubayy ibn Ka'b, Mu'ādh ibn Jabal and Sālim, the client of Abū Hudhayfah ﷺ.

Those who excelled in recitation were honoured with leading the Prayers. The Prophet ﷺ said:

يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ وَأَقْدَمُهُمْ قِرَاءَةً

The one who is most learned and superior in recitation should lead the people in Prayer.

This honour is not restricted to this world, but extends into the Hereafter. The Prophet ﷺ said:

يُقَالُ لِصَاحِبِ الْقُرْآنِ يَوْمَ الْقِيَامَةِ: اقْرَأْ وَرَقَّ وَرَتَّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا

It will be said to the companion of the Qur'ān on the Day of Resurrection: Recite, and ascend (in rank), recite in slow measured intonations (*tartil*) as you used to recite in the world.

Abu 'Amr al-Dānī encourages that all reciters of the Qur'ān strive to recite with due precision to attain these noble and lofty ranks. However, he explains that one may only attain this with proper knowledge of recitation, constant study, continuous recitation of the Qur'ān to renowned experts; experts acknowledged for their religiosity, known for following their pious predecessors, those who are saved from vain desires and innovation.<sup>2</sup>

<sup>2</sup> Sharḥ Qaṣidah Abū Muzāḥim al-Khaḡānī by Abū 'Amr al-Dānī: 1/16.

## The Criterion of the Reciter and the Teacher

### Text

فَمَا كُلُّ مَنْ يَتْلُو الْكِتَابَ يُفِيئُهُ وَلَا كُلُّ مَنْ فِي النَّاسِ يُفَرِّهُمُ مُفْرِي 6

### Translation

[6] Not every person who recites The Book, does it correctly, and not every person – from amongst mankind – who teaches them its recitation, is a teacher.

### Commentary

There are many reciters and teachers of the Qur’ān. However, many of them do not recite correctly and many teachers are not truly qualified to teach. Abū ‘Amr al-Dānī re-iterates that one may only become a proficient reciter by:

- 1) Constant study of correct recitation [مواظبة الدرس].
- 2) Continuous recitation to renowned experts [كثرة العرض على القراء المشتهرين].
- 3) Experts entrusted with what they transmit and their recitation, having grasped it from experts before them [المؤتمنين على نقله وأدائه تلقياً عن أئمتهم].<sup>3</sup>

Regarding the teacher, al-Dānī emphasizes that one should seek an expert teacher with due competence. To prove the importance of this point he mentions a quotation:

كَيْفَ يَكُونُ مُتَّقِيًّا مِنْ لَا يَدْرِي مَا يَتَّقِي

How does a person (learn to) become god-fearing from him who does not know what to fear?

This means that a person can only learn spirituality/religiosity from one who himself/herself is spiritual/religious. Likewise, one can only learn recitation from one endowed with proper knowledge regarding it, along with its correct execution.

He continues and mentions that even though a person may have the title of “*qārī*”, “*muqri*” or “sheikh” amongst the laymen, it does not qualify him/her as an expert.

Imam Mālik رحمته الله relates that he would perhaps sit with a “sheikh” the entire day, yet

<sup>3</sup> Sharḥ Qaṣidah Abū Muzāḥim al-Khāqānī by Abū ‘Amr al-Dānī: 1/29.

would not transmit even one *ḥadīth* from him; not because he holds anything against him, but because this “sheikh” is not recognised within the fraternity of *ḥadīth*.<sup>4</sup>

Al-Dānī advises that one does not take knowledge from a person who himself/herself has not pursued knowledge themselves:

لَا تَأْخُذُوا الْعِلْمَ إِلَّا مِمَّنْ يُشْهَدُ لَهُ عِنْدَنَا بِالطَّلَبِ

Do not take knowledge except from one (in whom) testimony shows that he himself had pursued knowledge.<sup>5</sup>

He further advises that one should not recite to those who take their knowledge from copies of the Qur’ān (*muṣḥaf*), nor study by those who take their knowledge from the pages of books:

لَا تَقْرُؤُوا الْقُرْآنَ عَلَى الْمُصْحَفِيِّينَ، وَلَا تَأْخُذُوا الْعِلْمَ عَنِ الصُّحُفِيِّينَ

Do not recite to those who learn from the *muṣḥaf*, nor study knowledge by those who learn from the pages of books.<sup>6</sup>

In fact, Sulaym, the student of Ḥamzah, explains that the Qur’ān should only be read to experts of reliability who themselves have read to experts of reliability before them:

إِنَّمَا يُقْرَأُ الْقُرْآنَ عَلَى الثَّقَاتِ مِنَ الثَّقَاتِ الَّذِينَ قَرَوْهُ عَلَى الثَّقَاتِ

The Qur’ān will only be read to men of reliability, who have read to those of reliability before them.

This point is further emphasized in the next line.

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<sup>4</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū ‘Amr al-Dānī: 1/32.

<sup>5</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū ‘Amr al-Dānī: 1/33.

<sup>6</sup> In present-day, this would be similar to those who gain their knowledge of *dīn* from the numerous resources available on the internet without sitting at the feet of a qualified teacher to guide and mentor him/her.

## Recitation is a Methodology Followed

### Text

وَإِنَّ لَنَا أَخَذَ الْقِرَاءَةَ سُنَّةً      عَنِ الْأَوَّلِينَ الْمُفْرِيغِينَ ذَوِي السَّنَنِ

7

### Translation

[7] Certainly by us, the grasping of recitation is a practice taken from the earlier teachers of the Qur'an; the custodians (of recitation).

### Commentary

Reciting the Qur'an to a recognised expert of recitation, one who grasps the knowledge of the intricacies of recitation, is an imperative practice for every student/teacher of the Qur'an. Any individual who wishes to teach the Qur'an is required to do this. This practice is irreplaceable for anyone who wishes to become proficient in its recitation.<sup>7</sup>

Qālūn, the famous student of Nāfi', was once asked: What does "Recitation is a practice mean?" He responded: "It means that the latter grasps it (recitation) from the former."<sup>8</sup> i.e. the student grasps it from the teacher.<sup>9</sup>

This practice started by the Prophet ﷺ who recited the Qur'an to Jibrīl عليه السلام. He ﷺ also recited to Ubayy ibn Ka'b عليه السلام, as well as to other Companions عليه السلام. The Companions recited the Qur'an to each other, like Ibn 'Abbās and Abū Hurayrah recited to Ubayy عليه السلام. The Successors recited it to the Companions عليه السلام, as Abū Ja'far recited it to Ibn 'Abbās and Abū Hurayrah عليه السلام. The subsequent generation continued this practice and read to the generation before them, like Nāfi' read to Abū Ja'far. And in this manner the Qur'an was passed on from one generation to the next, consistently, until it has reached the present generation.

<sup>7</sup> Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī by Abū 'Amr al-Dānī: 1/57.

<sup>8</sup> القِرَاءَةُ سُنَّةٌ، قَالَ أَبُو حُرَيْرَةَ: قُلْتُ لِبَنِيَّ، مَا هَذَا؟ قَالَ [قَالَونَ] يَأْخُذُهَا الْآخِرُ عَنِ الْأَوَّلِ.

<sup>9</sup> Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī by Abū 'Amr al-Dānī: 1/63-64; Jāmi' Asānid Ibn al-Jazarī: 17.

The reason for emphasizing this practice is to demonstrate that recitation of the Qur'ān is not based upon one's *ijtihād* (legal reasoning) or *qiyās* (analogy), but one merely mimics the recitation of those before him; dependent on grasping it from one's teacher. Therefore Imam Mālik رحمته الله said:

الْقِرَاءَةُ سُنَّةٌ تُؤْخَذُ مِنْ أَفْوَاهِ الرِّجَالِ، فَكُنْ مُتَّبِعًا، وَلَا تَكُنْ مُبْتَدِعًا

Recitation is a practice grasped from the mouths of men, so be a follower (of these men), and do not be an innovator.<sup>10</sup>

Ibn al-Jazarī states regarding this practice:

فَأِنَّمَا نَحْنُ مُتَّبِعُونَ لَا مُبْتَدِعُونَ

We are merely followers (of our preceding experts), not innovators (in recitation).<sup>11</sup>

From amongst those who have encompassed and engaged this practice of recitation are the eponymous Seven Readers. They are mentioned in the lines that follow.

### The Seven Qurṛā'

#### Text

لِإِقْرَائِهِمْ قُرْآنَ رَبِّهِمْ لَلْوِثِرِ	فَلِلسَّبْعَةِ الْقُرَّاءِ حَقٌّ عَلَى الْوَرَى	8
وَبِالْبَصْرَةِ ابْنِ الْعَلَاءِ أَبُو عَمْرٍو	فِي الْحَرَمَيْنِ ابْنِ الْكَثِيرِ وَنَافِعٌ	9
وَعَاصِمُ الْكُوفِيِّ وَهُوَ أَبُو بَكْرٍ	وَبِالشَّامِ عَبْدُ اللَّهِ وَهُوَ ابْنُ عَامِرٍ	10
أَخُو الْحِذْقِ بِالْقُرْآنِ وَالتَّحْوِ وَالشَّعْرِ	وَحَمْرَةُ أَيْضًا وَالْكَسَائِيُّ بَعْدَهُ	11

#### Translation

[8] Thus, the Seven Readers have a right upon those who follow (them), because they taught the Recital of their One Lord:

[9] In the two *Harams* were Ibn Kathīr and Nāfi', and in Baṣrah was Abū 'Amr ibn al-'Alā'.

[10] In Shām was 'Abdullāh, he was Ibn 'Āmir. And 'Āṣim, the Kūfī, he was Abū Bakr.

<sup>10</sup> *Jāmi' al-Bayān*: 42.

<sup>11</sup> *Al-Nashr fī al-Qirā'at al-'Ashr*: 1/252.

[11] And Ḥamzah as well, and after him, al-Kisā'ī; a master of proficiency in the Qur'ān, in grammar and poetry.

### **Commentary**

In the afore-mentioned lines, the eponymous Seven Readers are mentioned and are as follows:

#### **‘Abd Allah ibn Kathīr al-Makkī**

He is Abū Ma‘bad al-Makkī al-Dārī, ‘Abd Allah ibn Kathīr ibn ‘Amr ibn ‘Abd Allah ibn Zādān ibn Fīrūzān ibn Hurmuz. He is commonly known as ‘Abd Allah ibn Kathīr al-Makkī, the second imam from the seven *qurrā’*. Though he was born in Mecca in 45/665; his origins lay in Persia. During his time, he was the imam of Mecca in *qirā’āt* as well as one of its judges. Imam al-Shāfi‘ī mentions that during his time he found the people of Mecca reciting the *Qirā’ah* of Ibn Kathīr. He met some of the Companions of the Prophet ﷺ, ‘Abd Allah ibn Zubayr ﷺ, Abū Ayyūb al-Anṣārī ﷺ and Anas ibn Mālīk ﷺ. Therefore he is counted as a Successor. He travelled to Iraq and settled there for awhile. Later he returned to Mecca and stayed there until his demise.

### **Teachers:**

- 1) ‘Abd Allah ibn al-Sā’ib al-Makhzūmī.
- 2) Mujāhid ibn Jabr.
- 3) Dirbās al-Makkī.

### **Students:**

- 1) Ismā‘īl ibn ‘Abd Allah al-Qusṭantīn.
- 2) Shibl ibn ‘Abbād.
- 3) Ma‘rūf ibn Mushkān.
- 4) Abū ‘Amr al-Baṣrī, the third imam from the seven *qurrā’*.

He died in 120/738.

## Nāfi'

He is Nāfi' ibn 'Abd al-Raḥmān ibn Abī Nu'aym. There is difference of opinion regarding his patronym, the most well known being Abū Ruwaym. He was born in 70/690. There is difference of opinion as to whether he is from the second or third generation. Those who say that he met some of the Companions include him in the second generation while others regard him to be from the third generation. Most of Nāfi's reports are from the Successors and none are from the Companions, thus including him in the third generation. Allah knows best.

He is the first of the seven *qurrā'*, originally from Aṣbahān.

### Teachers:

- 1) Abū Ja'far Yazīd ibn al-Qa'qā' – Nāfi' mentions that I recited to Abū Ja'far from the age of 9.
- 2) Shaybah ibn Niṣāḥ.
- 3) 'Abd al-Raḥmān ibn Hurmuz.
- 4) Muslim ibn Jundub.
- 5) Yazīd ibn Rūmān.

### Students:

- 1) Imam Mālik ibn Anas.
- 2) Ismā'īl ibn Ja'far.
- 3) 'Īsā ibn Wardān.
- 4) Sulaymān ibn Muslim ibn Jammāz.
- 5) Qālūn.
- 6) Warsh.

He died in 169/786.

## Abū 'Amr al-Baṣrī

He is Zabbān ibn al-'Alā', more commonly known as Abū 'Amr al-Baṣrī, the third imam from the Seven *Qurrā'*. Some have said that his name and patronym are the same, Abū 'Amr. Ibn al-Jazarī relates that there are more than 20 opinions regarding his name: al-'Uryān, Yaḥyā, Maḥbūb, Junayd, 'Uyaynah, 'Uthmān, 'Ayyād, amongst others.

There is also difference of opinion regarding his lineage: some link him to Banī al-‘Ambar, or Banī Abū Ḥanīfah or in Persia, from a place named Kāzarūn.

He was born in 68/688 or 70/690. Others opine he was born in 55/675 or 65/685. It is said that he was born in Mecca, raised in Basra and died in Kufa. Abū ‘Amr was brown-skinned and tall. Besides being of the nobility of the Arabs, Abū ‘Amr was also the most learned regarding *qirā’āt*, Arabic, *Fiqh*, poetry, and history. In spite of his vast knowledge, whenever he spoke to laymen, he spoke in a plain and simple manner.

#### **Teachers:**

- 1) Yahyā ibn Ya‘mar.
- 2) Abū al-‘Āliyah al-Riyāḥī.
- 3) Ḥasan al-Basrī.
- 4) Shaybah ibn Niṣāḥ.
- 5) ‘Āṣim.
- 6) ‘Abd Allah ibn Kathīr al-Makkī.
- 7) ‘Aṭā’ ibn Abī Rabāḥ.
- 8) Mujāhid ibn Jabr.
- 9) Ibn Muḥaysin.
- 10) Naṣr ibn ‘Āṣim.
- 11) Abū Ja‘far Yazīd ibn al-Qa‘qā‘.

#### **Students:**

- 1) Yahyā al-Yazīdī.
- 2) Abū al-Mundhir Sallām ibn Sulaymān al-Ṭawīl.
- 3) ‘Abd Allah ibn al-Mubarak.
- 4) Sībway – he transmits some *qirā’āt* from him.
- 5) Khalīl ibn Aḥmad – he transmits some *qirā’āt* from him.

He would complete a *khatm* of the Qur‘ān every three days. Abū ‘Amr died in 154/771 or 155/772 in Kufa.

### ‘Abd Allah Ibn ‘Āmir al-Shāmī

He is commonly known as ‘Abd Allah ibn ‘Āmir al-Shāmī. He is the fourth imam of the Seven *Qurrā’*. Ibn ‘Āmir was born in 21/642. He was heard saying: “On the demise of the Prophet ﷺ, I was two years old, and I went to Damascus when I was nine years of age.” He was tall, with a sparse beard, and walked with a limp in one leg.

Abū al-Dardā’ ؓ was sent to teach the people in Shām the Qur’ān by ‘Umar ؓ. After his demise, his student, Ibn ‘Āmir, took his position due to his exceptional prowess and brilliance in his knowledge of the Qur’ān.

In this manner he became the *Sheikh al-Qurrā’* in Damascus during his time, as well as one of its judges. The people of Shām continued the *Qirā’ah* of Ibn ‘Āmir up till the fifth hijrī century. He heard the Qur’ān being recited as well as ḥadīth of the Prophet ﷺ from a few of the Companions, and therefore is counted by many as being one of the illustrious Successors.

He died in 118/736.

#### Teachers:

- 1) Abū al-Dardā’ ؓ.
- 2) Al-Mughīrah ibn Abū Shihāb al-Makhzūmī.
- 3) ‘Uthmān ؓ.
- 4) Mu‘āwiyah ibn Abī Sufyān ؓ.
- 5) Mu‘ādh ibn Jabal ؓ.
- 6) Wāthilah ibn al-Asqa’ ؓ.
- 7) Faḍālah ibn ‘Ubayd ؓ.

#### Students:

- 1) Yaḥyā ibn al-Ḥārith al-Dhimārī.

## ‘Āṣim

He is ‘Āṣim ibn Bahdalah Abū al-Najūd. Bahdalah is the name of his mother and Abū al-Najūd is the patronym of his father. The name of his father is said to be ‘Abd Allah. His patronym is Abū Bakr. His date of birth is not known, though it is mentioned that he grew up in Kufa. He is the fifth imam from the Seven *Qurrā’*.

He was an outstanding Successor, and considered as the most learned regarding *qirā’āt* as well as possessing the most beautiful of voices when he recited. The people in Kufa loved to listen to his recitation. ‘Āṣim became the *Sheikh al- Qurrā’* in Kufa after the demise of Abū ‘Abd al-Raḥmān al-Sulamī. He was well versed in the Arabic language, a grammarian, and also extremely eloquent, to the extent that when he spoke, it was as if the listener was entranced. Some mention that ‘Āṣim was also a tailor.

### Teachers:

- 1) Abū ‘Abd al-Raḥmān al-Sulamī.
- 2) Zirr ibn Ḥubaysh.
- 3) Abū ‘Amr Sa’d ibn Iyyās al-Shaybānī.

### Students:

- 1) Sulaymān ibn Mihrān al-A‘mash.
- 2) Abū Bakr ibn ‘Ayyāsh, better known as Shu‘bah.
- 3) Ḥafṣ ibn Sulaymān.
- 4) Abū ‘Amr al-Basrī.
- 5) Ḥamzah.
- 6) Khalīl ibn Aḥmad al-Farāhīdī.
- 7) Sufyān al-Thourī.
- 8) Sufyān ibn ‘Uyaynah.
- 9) Sallām ibn Sulaymān Abū al-Mundhir.
- 10) Imam Abū Ḥanīfah – he read *qirā’āt* to ‘Āṣim.

He died in 127/745. Others opine 128/746; amongst other opinions.

## Ḥamzah

He is Ḥamzah ibn Ḥabīb al-Zayyāt, the sixth imam from the Seven *Qurrā'*. His patronym is Abū 'Umārah. He was the *Sheikh al- Qurrā'* in Kufa during his time; after 'Āṣim and al-A'mash. This great imam was born on 80/699 in Ḥulwān, Iraq, during the caliphate of 'Abd al-Malik ibn Marwān. He is considered a Successor to the Successors (*Tābi'ī al-Tābi'in*), though it is possible that he saw some Companions during their old age. After 'Āṣim's demise, most of the people of Kufa started reading the *Qirā'ah* of Ḥamzah because *Shu'bah* became frail and stopped teaching before his demise, and Ḥafṣ settled in Baghdad. Thus only a handful of students of 'Āṣim remained in Kufa teaching his *Qirā'ah*.

His student, Sulaym, relates that when Ḥamzah initially went to al-A'mash's circle to learn, everyone looked at him wearily. When it was his turn, he had to recite *Sūrah Yūsuf* اليسع. Usually, al-A'mash would stop and rectify those who recited in his circle, but he did not stop Ḥamzah anywhere. All listened attentively and with awe to his recitation. By the time he had completed the *juz*, those present had become welcoming and affable to him.

Ḥamzah would never accept any gifts from his students. On one occasion, an influential man completed a *khatm* by Ḥamzah and sent him one thousand dirhams. To this Ḥamzah replied: "I thought that he was a man of intellect? How can I accept remuneration for the teaching of the Qur'an? I hope instead for a high place in paradise."

### Teachers:

- 1) Sulaymān ibn Mihrān al-A'mash.
- 2) Muḥammad ibn 'Abd al-Raḥmān ibn Abī Laylā.
- 3) Ja'far ibn Muḥammad al-Ṣādiq.
- 4) Ḥumrān ibn A'yan.
- 5) Abū Ishāq al-Sabī'i.
- 6) Manṣūr ibn al-Mu'tamir.

### Students:

- 1) Al-Kisā'i.

- 2) Sulaym ibn ʿĪsā.
- 3) Sufyān al-Thourī – he revised the Qurʾān with Ḥamzah four times.
- 4) Yahyā ibn Ādam.
- 5) Yahyā ibn Ziyād al-Farrāʾ.

He died in a place named Bāʿ in Kufa on 156/773.

### **Al-Kisāʾī**

ʿAli ibn Ḥamzah al-Kisāʾī was the seventh imam from the Seven *Qurrāʾ*. His patronym was Abū al-Ḥasan. He was better known as al-Kisāʾī, which means cloak or shawl because when on ḥajj, he wore it as his *iḥrām*.

Others say that he wore a shawl (*kisāʾī*) to class, and Ḥamzah would tell some of the other students to read to the one wearing a *kisāʾī* – the one wearing a shawl. Another opinion states that he was called al-Kisāʾī because he used to sell shawls in his youth. It is also mentioned that he came from a village in the rural areas of Iraq name Bākusāyā. His nickname, al-Kisāʾī, therefore indicates towards this village. It is also related that when al-Kisāʾī travelled to read to Ḥamzah, he wore a nice shawl. It was the practice of Ḥamzah that he would not allow anyone to read more than thirty verses at a time. Upon reading to Ḥamzah, when al-Kisāʾī reached the thirtieth verse, Ḥamzah told him to continue. Al-Kisāʾī then read until he completed 60 verses and Ḥamzah again told him to continue further. In this manner al-Kisāʾī read to Ḥamzah a hundred verses in one sitting. In the following days, al-Kisāʾī could not immediately return to Ḥamzah to continue his recitation, and Ḥamzah, looking for al-Kisāʾī, asked his other students: “Where is the one who wore the nice shawl?” Thereafter, everyone referred to him as al- Kisāʾī – the one who wore the shawl. The first opinion, which is also hinted at by Imam al-Shāṭibī, is the most well-known opinion.

He was from the *Tābiʾī al-Tābiʾīn*, and born in Kufa in approximately 180/796. This great imam of *qirāʾāt* was originally from Kufa, and later settled in Iraq. Al-Kisāʾī became the imam of *qirāʾāt* in Kufa after the demise of Ḥamzah. He later travelled to Basra to study Arabic under the expert Khalīl ibn Aḥmad al-Farāhīdī. One day, he asked Khalīl how he acquired so much knowledge of Arabic. He replied that he learnt

it from the bedouins of Ḥijāz. Al-Kisā'ī then traveled to them to learn from them. After some time with them, he returned to Khalīl, only to find that he had died and his student Yūnus ibn Ḥabīb had taken his place in teaching Arabic. They then had a debate to see who had more knowledge of the Arabic tongue, after which Yūnus declared that al-Kisā'ī was clearly more knowledgeable than him. He then handed his position as Arabic instructor to al-Kisā'ī. Having an unquenchable thirst for knowledge, he often traveled and stayed amongst the bedouins to study and understand their usage of the Arabic tongue. While with them, he would document many of their expressions and word usages. This resulted in him disappearing for many days on end, until eventually people would see him again.

#### **Teachers:**

- 1) Ḥamzah – it is said that he read the Qur'ān to Ḥamzah four times.
- 2) Muḥammad ibn Abī Laylā.
- 3) Ja'far al-Ṣādiq – he heard the Qur'ān from him.
- 4) Al-A'mash – he heard the Qur'ān from him.
- 5) Shu'bah – he transmits *qirā'āt* from him.

#### **Students:**

- 1) Abū al-Ḥārith al-Layth.
- 2) Ḥafṣ ibn 'Umar al-Dūrī.
- 3) Abū 'Ubayd al-Qāsim ibn Sallām – he heard the Qur'ān from him.
- 4) Yaḥyā ibn Ādam.
- 5) Khalaf.
- 6) Khallād.
- 7) Yaḥyā ibn Ziyād al-Farrā'.
- 8) Ya'qūb – he transmits certain *qirā'āt* from him.
- 9) Ibn Dhakwān, the narrator of Ibn 'Āmir al-Shāmī.

He also authored many works regarding *qirā'āt* of the Qur'ān and Arabic. Al-Kisā'ī died while on route to Khurasan with Hārūn al-Rashīd in 189/805. He was the last of the Seven *Qurra'* to pass on.

## The Varying Paces of Recitation

### Text

فَذُو الْحَدِّقِ مُعْطٍ لِلْحُرُوفِ حُقُوقَهَا إِذَا رَتَّلَ الْقُرْآنَ أَوْ كَانَ ذَا حَدْرٍ 12

### Translation

[12] The possessor of proficiency is the one who gives every letter its rights, when he is reciting the Qur'an slowly or swiftly.

### Commentary

Two paces of recitation are mentioned in this line: *tartil* and *hadr*. *Tartil* is a slow measured pace while *hadr* is a faster pace of recitation.

Thereafter, the author mentions a sign of the skilled and proficient reciter: in the same manner that he/she is able to execute each letter with due precision regarding their *makhārij* and *ṣifāt* while reciting slowly, he/she is able to exact the same precision in executing these letters when reciting at a swift pace. Al-Dānī relates that only experts are able to do this.<sup>12</sup>

### Text

وَتَرْتِيلُنَا الْقُرْآنَ أَفْضَلُ لِلَّذِي أَمَرْنَا بِهِ مِنْ مُكْتَنَا فِيهِ وَالْفَكْرِ 13

### Translation

[13] Our *tartil* of the Qur'an is better for the one (who is reciting the Qur'an) as we were commanded to do this: to recite it slowly and pondering (upon its verses).

### Commentary

The author refers to two verses in this line. By “وَتَرْتِيلُنَا الْقُرْآنَ” and “أَمَرْنَا بِهِ”, he refers to:

وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا

And chant the Qur'an slowly and distinctly. Sūrat al-Muzzammil: 4.

By “مُكْتَنَا”, he refers to:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ

And we have divided the Qur'an so that you may recite it to mankind leisurely. Sūrat al-Isrā': 106.

<sup>12</sup> *Sharḥ Qaṣḍalāh Abū Muzāḥim al-Khāqānī* by Abū 'Amr al-Dānī: 1/130.

Both these verses encourage a slow, pacing and clear recitation of the Qurʾān, as opposed to a swift recitation i.e. with *ḥadr*.

Additionally, it also encourages recitation with reflection upon its meaning وَالْفِكْرَ<sup>13</sup>:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not then think deeply on the Qurʾān, or are their hearts locked up (from understanding it). Sūrah Muḥammad: 24.

### Text

وَأَمَّا إِنْ حَدَرْنَا دَرَسْنَا فَمُرَحَّصٌ 14 لَنَا فِيهِ إِذْ دِينُ الْعِبَادِ إِلَى الْيُسْرِ

### Translation

[14] However, if we are reciting it swiftly in our lessons, then this has been permitted for us since the religion of the slaves (of Allah) is towards ease.

### Commentary

While it is encouraged to recite the Qurʾān slowly and pacingly with reflection, there is no problem with reciting at a faster pace – with *ḥadr* – in circumstances because our religion allows this. One may recite with *ḥadr* during one’s lessons, or to recite as much of the Qurʾān in a short space of time to acquire many rewards (for every letter, 10 *ḥasanāt*), and so forth.

There are many examples of the Companions and the pious predecessors رضي الله عنهم who recited in a fast pace. Some of them would complete a *khatm* once every month, while most would complete a *khatm* once week.<sup>14</sup> Amongst the Companions رضي الله عنهم who would complete a *khatm* once a week were ‘Uthmān, ‘Abd Allah ibn Mas‘ūd and Zayd ibn Thābit رضي الله عنهم. From the Successors who completed a *khatm* once a week were ‘Abd al-Raḥmān ibn Zayd, ‘Alqamah and Ibrāhīm al-Nakha‘ī رضي الله عنهم.<sup>15</sup> There are reports of

<sup>13</sup> This is how *tartil* differs from *taḥqīq* i.e. both are a slow-paced recitation, but the former is done to reflect upon its meaning while the latter is for practicing to execute every letter with precision. See *al-Nashr*: 1/209.

<sup>14</sup> *Al-Tibyān fī Adāb Ḥamalāt al-Qurʾān*: 75-76.

<sup>15</sup> *Al-Tibyān fī Adāb Ḥamalāt al-Qurʾān*: 79-80.

them completing a *khatm* every three days, every two days while some completed it in an even shorter period.<sup>16</sup> Al-Dānī advises that one should not complete a *khatm* in less than three days due to the statement of the Prophet ﷺ:

لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثِ

Whoever recites the Qur'an in less than three (days) does not understand (what he recited).<sup>17</sup>

‘Ā’ishah رضي الله عنها related that the Prophet ﷺ never completed a *khatm* in less than three days.<sup>18</sup>

This indicates that from the earliest generations, the Companions and the Successors, reading with *ḥadr* was practised upon. However, it should be remembered, as mentioned before, that *ḥadr* is only allowed if one is executing every letter with due precision.

### The Author as a Teacher

#### Text

لِيَدْرِي بِهِ مَنْ لَمْ يَكُنْ مِنْكُمْ يَدْرِي	أَلَا فَاحْفَظُوا وَصْفِي لَكُمْ مَا اخْتَصَرْتُهُ	15
وَلَمْ أَخْفِ عَنْكُمْ ذَلِكَ الْعِلْمَ بِالذُّخْرِ	فَفِي شَرْبَةٍ لَوْ كَانَ عِلْمِي سَقَيْتُكُمْ	16

#### Translation

[15] Take heed, then memorise that which I have summarised of my prescription for you, so that he amongst you who does not know, may become aware through it.

[16] For if my knowledge was a drink, I would quench your thirst (with it), and not conceal (any aspect of) this knowledge from you, by hoarding it.

#### Commentary

In these two lines, one perceives the eagerness of the author in passing on his knowledge to one and all, unrestrictedly لِيَدْرِي بِهِ مَنْ لَمْ يَكُنْ مِنْكُمْ يَدْرِي. One also notes that as a teacher, he wishes to simplify his teaching by summarising it مَا اخْتَصَرْتُهُ; to the extent that he suggests that if all his knowledge was transformed into a “potion”,

<sup>16</sup> *Al-Tibyān fī Ādāb Ḥamalāt al-Qur’ān*: 75-76.

<sup>17</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū ‘Amr al-Dānī: 1/166.

<sup>18</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū ‘Amr al-Dānī: 1/167.

he would effortlessly quench the student's thirst for knowledge. However, realizing that some effort is required on behalf of the student, he advises them to memorise whatever he has compiled **أَلَا فَاحْفَظُوا**. The sincerity of the author is displayed in the last stanza when he mentions that he will not conceal any of his knowledge from those aspiring to acquire it **وَلَمْ أُخْفِ عَنْكُمْ ذَلِكَ الْعِلْمَ** and he will not be stingy with it by hoarding it **بِالدُّخْرِ**.

### Content of the Poem

#### Text

رَجَوْتُ إِلَهِي أَنْ يَحُطَّ بِهَا وَزُرِي	فَقَدْ قُلْتُ فِي حُسْنِ الْأَدَاءِ قَصِيدَةً	17
تَنْظُمَ بَيْنَنَا بَعْدَ بَيْتٍ عَلَى الْإِنْرِ	وَأَبْيَاتُهَا خَمْسُونَ بَيْتًا وَوَاحِدٌ	18
إِقَامَتِنَا إِعْرَابَ آيَاتِهِ الزُّهْرِ	وَبِاللَّهِ تَوْفِيقِي وَأَجْرِي عَلَيْهِ فِي	19

#### Translation

[17] Indeed, I have put forward a poem with regards to the excellence of recitation. I hope that my Lord will reduce my burden (on the Day of Judgement) through it.

[18] Its verses are 51 (in number), arranged one line after the other, in sequence.

[19] In Allah is my divine enablement and upon Him is my reward with regards to establishing an Arab rendering of its (the Qur'an's) illuminating verses.

#### Commentary

The content of the text is on the excellence of recitation **(فِي حُسْنِ الْأَدَاءِ)**. It consists of 51 lines **(خَمْسُونَ بَيْتًا وَوَاحِدًا)**, written as a poem **(قَصِيدَةً)**. Thereafter, the author asks for Allah's assistance and reward in reading the Qur'an in the pristine language that it was revealed in, Arabic:

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا

We have made it an Arabic recital. Sūrat al-Zukhruf: 3.

The Prophet ﷺ said:

أَعْرَبُوا الْكَلَامَ كَيْ تَعْرَبُوا الْقُرْآنَ

Express (your) speech clearly in Arabic so that you may Arabacize the Qur'an.<sup>19</sup>

‘Abd Allah ibn Mas‘ūd رضي الله عنه stated:

جَوِّدُوا الْقُرْآنَ، وَزَيِّنُوهُ بِأَحْسَنِ الْأَصْوَاتِ، وَأَعْرِبُوهُ فَإِنَّهُ عَرَبِيٌّ، وَاللَّهُ يُحِبُّ أَنْ يُعْرَبَ بِهِ

Recite the Qur'an with Tajwid, adorn it with the best of voices and Arabacize it for it is in Arabic; and Allah loves that it (the Qur'an) be Arabacized.<sup>20</sup>

## Establishing the Injunctions of the Qur'an and its Letters

### Text

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

### Translation

[20] Whoever executes (recitation of) the Qur'an like an arrow, then he should comply with the injunctions of Allah in private and in public.

### Commentary

This line alludes to a ḥadīth of the Prophet ﷺ:

الْحَمْدُ لِلَّهِ، كِتَابُ اللَّهِ وَاحِدٌ، وَفِيكُمْ الْأَخْيَارُ، وَفِيكُمْ الْأَمْحَرُّ وَالْأَسْوَدُ، اقْرَأُوا الْقُرْآنَ، اقْرَأُوا قَبْلَ أَنْ يَأْتِيَ أَقْوَامٌ يَقْرَأُونَهُ، يُقِيمُونَ حُرُوفَهُ، كَمَا يُقَامُ السَّهْمُ، لَا يَجَاوِزُ تَرَاقِيهِمْ، يَتَعَجَّلُونَ أَجْرَهُ، وَلَا يَتَأَجَّلُونَ

All Praise be to Allah! The Book of Allah is one, amongst you are the best of you; amongst you are the fair-skinned and the dark-skinned. Recite the Quran! Recite, before a people will come, they will establish its letters the way an arrow is made to stand upright; it will not surpass their throats, seeking a hasty reward through it and not postponing it.<sup>21</sup>

This narration shows that all kinds of people will recite the Qur'an; all nationalities and all from all walks of life. There will be such a group who will recite the Qur'an with utmost accuracy in their letters, but unfortunately they will not practise upon it. Hence the statement "it will not surpass their throats". Furthermore, they will seek

<sup>19</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū 'Amr al-Dānī: 2/196.

<sup>20</sup> *Al-Nashr*: 1/210.

<sup>21</sup> *Akhlaq Ḥamalāt al-Qur'an* of Ājurri: ḥadīth 29.

reward for their recitation in this world, perhaps by payment, seeking recognition, stature and so forth, instead of postponing their reward to the Hereafter.

Most notably, al-Khāqānī outlines one of the signs of a reciter who is included amongst the fraternity of the Qurʾān: as he upholds correct recitation of the Qurʾān, he also upholds the injunctions and prohibitions found therein.

### Eloquence/Excellence in Recitation and how to Acquire it

#### Text

تِلَاوَةٌ تَالٍ أَدْمَنَ الدَّرْسَ لِلذِّكْرِ      21      أَلَا أَعْلَمُ أَخِي أَنَّ الْفَصَاحَةَ زَيَّنَتْ

#### Translation

[21] Listen! Know o my brother: eloquence beautifies the reciter's recitation; him who devotes himself to the lesson so that he remembers.

#### Commentary

Al-Khāqānī mentions eloquence in recitation, which is further elucidated by Ibn al-Jazarī when he explains that knowledge of the *makhārij* and the *ṣifāt* will enhance eloquence:

مَخَارِجَ الْحُرُوفِ وَالصِّفَاتِ      Line 6      لِيَلْفِظُوا بِأَفْصَحِ اللُّغَاتِ

(To know:) the origin of the letters and their characteristics, so as to pronounce (them) in the most eloquent of languages.

As al-Khāqānī relates in this line, Ibn al-Jazarī also mentions that the correct application of the *makhārij* and *ṣifāt* i.e. eloquence, will beautify one's recitation أَنْ : الْفَصَاحَةَ زَيَّنَتْ تِلَاوَةٌ تَالٍ

وَهُوَ أَيْضًا حِلْيَةُ التَّلَاوَةِ      Line 29      وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ

It (Tajwid) is also the adornment of recitation, the beauty of presentation and reading.

At the end of the line, he offers advice for students of recitation: to devote oneself to the lessons and apply them (أَدْمَنَ الدَّرْسَ). His advices for the student continue in the next line.

### Text

وَإِذَا مَا تَلَا التَّلَايَ أَرَقَّ لِسَانُهُ      وَأَذْهَبَ بِالْإِدْمَانِ عَنْهُ أَدَى الصَّدْرِ      22

### Translation

[22] When the reciter recites, he refines his tongue. And with continuous (recitation) afflictions of the heart will be removed.

### Commentary

The author continues his advice for the student: if one persistently practises recitation of the Qur'an, he/she will constantly improve and polish their recitation, eventually reaching the rank of an expert. This is also advised by Ibn al-Jazarī when he states:

وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ      Line 33      إِلَّا رِيَاضَتُهُ أَمْرِي لِفَكِّهِ

And there is nothing between (applying) it (Tajwīd) and leaving it, except the practice of a person with his jaws.

Al-Dānī explains that if the reciter devotes himself/herself to the study of correct recitation (أَدْمَنَ الدَّرْسَ), practices in abundance and recites to their teachers, they will improve and excel in their recitation.<sup>22</sup>

In the second stanza, the author explains that with constant recitation of the Qur'an, any affliction that may plague one's heart is removed and cleansed. The Prophet ﷺ said:

«إِنَّ هَذِهِ الْقُلُوبَ تَصَدُّأُ كَمَا تَصَدُّأُ الْحَدِيدُ» قِيلَ: فَمَا جَلَاؤُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: «قِرَاءَةُ الْقُرْآنِ»

“These hearts rust like iron rusts.” They enquired: “So what is the polish for them o Messenger of Allah?” He replied: “The recitation of the Qur'an.”

<sup>22</sup> Sharḥ Qaṣīdah Abū Muzāḥim al-Khaḡānī by Abū 'Amr al-Dānī: 2/218.

## Memorisation of the Qur'ān and Errors

### Text

وَمَعْرِفَةُ بِاللَّحْنِ مِنْ فِيكَ إِذْ يَجْرِي  
فَمَا لِلَّذِي لَا يَعْرِفُ اللَّحْنَ مِنْ عُذْرٍ

فَأَوَّلُ عِلْمِ الذِّكْرِ اتِّقَانُ حِفْظِهِ 23  
فَكُنْ عَارِفًا بِاللَّحْنِ كَيْمَا تُزِيلَهُ 24

### Translation

[23] The first study of the (Divine) Remembrance (the Qur'ān) is mastering its memorisation, and recognition of an error from your mouth when it occurs.

[24] So be aware of errors so that you may remove it, for there is no excuse for the one who does not recognise errors.

### Commentary

The first step in the acquisition of Qur'ānic sciences, after learning its recitation, is to memorise it. Memorisation of the Qur'ān is the foundation of all other Qur'ānic sciences that follow. Al-Dānī relates that it is the key for the student's aspiration to study anything else of the Qur'ān: the *Qirā'āt*, reading individual narrations of the Qur'ān, differentiating between the *turuq*, proper pronunciation, good presentation, and so forth. He explains that if one's memorisation is good, then to focus on the next Qur'ānic science will be easy, but if the memorisation is weak, then one will not be able to focus and the learning may only be acquired after much effort, exhaustion and a long time.<sup>23</sup>

Thereafter, one should be able to recognise errors in recitation. Errors are of two types:

- 1) Clear errors (*lahn jaliyy*)
- 2) Obscure errors (*lahn khafiyy*)

<sup>23</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū 'Amr al-Dānī: 2/225-226.

### Clear Errors

These are errors made by changing a letter, changing a *ḥarakah* – including the reading of a *sukūn* with a *ḥarakah* or vice versa – adding a letter or omitting a letter. It will be considered as *lahn jaliyy* whether the meaning changes or not.

It is called “a clear error” because this type of error is clearly recognizable by the fraternity of reciters, as well as laity.

There is consensus that the ruling of *lahn jaliyy* is *ḥarām* (prohibited) for someone if they do it intentionally. If someone does it unknowingly, then it will not be *ḥarām*.<sup>24</sup>

### Obscure Errors

These are errors made in the circumstantial characteristics e.g. *madd*, *qaṣr*, *tafkhīm*, *tarqīq* etc.

It is called an “obscure error” because they are generally only recognizable by the fraternity of reciters.

In this category, some have included another sub-category which refers to those kinds of errors which are even more obscure and only perceived by experts of recitation e.g. excessive *takrīr* of the *rāʾ*, unnecessary *ghunnah* in the *nūn*, veralized pronunciation of the *lām* when not required, inconsistent pronunciations (in the lengths of the *madd* or *ghunnah*), etc.<sup>25</sup> Our teacher, Qārī Ayyūb, would refer to this category of errors as *lahn akhfā* i.e. the “most obscure” errors.

There is difference of opinion regarding the ruling of both categories of *lahn khafiyy*: the earlier scholars (*mutaqaddimīn*) regard it as *ḥarām* while the latter scholars (*mutaʾakh-hirīn*) do not. Mullā ‘Alī al-Qārī presents the opinion of the latter scholars,

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<sup>24</sup> *Aḥkām Qirāʾat al-Qurʾān* of Khalīl al-Ḥuṣārī: 35.

<sup>25</sup> *Nihāyat al-Qawl al-Mufīd fī ‘Ilm al-Tajwīd*: 25; *Hidāyat al-Qārī ilā Tajwīd Kalām al-Bārī* 1/54.

not deeming it as *farḍ ‘ayn* and *ḥarām*, but relates that there is fear of rebuke and punishment regarding it.<sup>26</sup>

Amongst the latter scholars who agree with the earlier scholars in deeming it as *ḥarām* is Nāṣir al-Dīn al-Ṭablāwī. He argues that the Islamic jurists and scholars of *uṣūl* are unanimous that it is *ḥarām* to recite the Qur’ān with the extra canonical readings (the *shādhdh qirā’āt*), in spite of it being transmitted (including the Four *Shādhdh Qirā’āt* that we have *asānīd* for); so how can incorrect recitation of the Qur’ān be allowed when it does not stem from any transmission whatsoever?<sup>27</sup> From the present-day Qur’ānic experts who agree with al-Ṭablāwī is Sheikh ‘Abd al-Fattāh al-Marṣafī.<sup>28</sup>

### The Application of Tahqīq in Recitation

#### Text

زِيَادَةٌ فِيهَا وَاسْأَلِ الْعَوْنَ ذَا الْقَهْرِ  
فَوَزْنُ حُرُوفِ الذِّكْرِ مِنْ أَفْضَلِ السِّرِّ

فَإِنْ أَنْتَ حَقَّقْتَ الْقِرَاءَةَ فَاحْذَرِ الزُّ  
زِنِ الْحَرْفِ لَا تُخْرِجْهُ عَنْ حَدِّ وَزْنِهِ

25

26

#### Translation

[25] So, if you are applying *tahqīq* to your recitation, then be cautious of adding in it (your recitation), and seek the assistance of the Omnipotent.

[26] Measure [every] letter and do not exclude it from the limit of its measure, for the measuring of the letters of the Qur’ān is of the greatest deeds of righteousness.

#### Commentary

In line 13 the author discusses the slow-paced recitation referred to as *tartīl*. In this line, another form of slow-paced recitation is mentioned, *tahqīq*. The difference between the two is that the former is done to reflect upon the meaning of the Qur’ān while the latter is for practising to execute every letter with due precision.<sup>29</sup>

<sup>26</sup> *Minaḥ al-Fikriyyah Sharḥ al-Muqaddimat al-Jazariyyah*: 85-86.

<sup>27</sup> *Nihāyat al-Qawl al-Mufid fī ‘Ilm al-Tajwīd*: 26.

<sup>28</sup> *Hidāyat al-Qārī ilā Tajwīd Kalām al-Bārī*: 1/55-56.

<sup>29</sup> *Al-Nashr*: 1/209.

This line advises that if one is applying *taḥqīq*, he/she should not exaggerate it to the extent that the letters, the nasalization (*ghunnah*), *madd* and vowels (*ḥarakāt*) are prolonged so that that it results in an inaccurate recitation of the Qurʾān. Likewise, these sounds should not be deficient either. This is often done by those who apply the *maqāmāt* (melodies) to their recitation. Therefore, al-Khāqānī advises at the end of the first line that one seeks Allah’s assistance in accomplishing and fulfilling this.

In the second line, he explains how one applies *taḥqīq* correctly: by giving each letter its correct measure. The measure of each letter and sound is predominantly controlled by their characteristics (*ṣifāt*) and will differ between whether the letter has a *ḥarakah* or a *sukūn*. For example, in بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, all the short vowels should be equal, starting from the *kasrah* on the *bāʾ*. Then the *sīn* has *hams*, *riḥwah* and *ṣafīr*, all causing the breath and sound to flow while *ṣafīr* distinguishes the flow of a specific whistling sound. Thus, the pronunciation of the *sīn* cannot be a hasty one because all these characteristics of the *sīn* need to be articulated with due timing i.e. due measure which allows the flow of the breath and whistling sound. In a similar manner, the *lām* and *rāʾ* that are *mushaddad* have *tawassuṭ*, meaning that the sound should not flow too easily (as in *riḥwah*), nor should it be imprisoned completely (as in *shiddah*). It will clearly not have the same measure as the *sīn* before it; the timing in *lām mushaddad* and *rāʾ mushaddad* being shorter than in that in the *sīn* before it. Similarly, the *ḥāʾ* in الرَّحْمٰنِ and the *ḥāʾ* in الرَّحِیْمِ have the same *makhraj* and *ṣifāt*. However, the timing in the unvowelled (*sākin*) *ḥāʾ* of الرَّحْمٰنِ will be longer than that of vowelled *ḥāʾ* of الرَّحِیْمِ. Likewise, when stopping on the *mīm* at the end, the timing of the characteristic of *tawassuṭ* should be applied along with the due measure of the slight nasalization in it as well. And so forth with the entire recital of any individual.

The correct application of each letter with its due measure can only be grasped at the hands of an expert teacher. This is alluded to in the next line.

## Gradual Advancement in Training

### Text

وَحُكْمُكَ بِالتَّحْقِيقِ إِنْ كُنْتَ آخِذًا      عَلَى أَحَدٍ إِلَّا تَزِيدَ عَلَى عَشْرِ

27

### Translation

[27] And your ruling when you are grasping *tahqīq* from anyone is not to exceed more than 10 (verses per session).

### Commentary

This line alludes to a gradual study of the Qurʾān as opposed to the present-day hasty approach. He advises that when reciting with *tahqīq* i.e. reciting slowly with focus on correcting pronunciation to a teacher, then one should restrict oneself to reading 10 verses at a time. The practice of reading 10 verses at a time to the teacher was a common practice amongst the Companions رضي الله عنهم. The Successor, Abū ʿAbd al-Raḥmān al-Sulamī, relates the practice of the how the Successors would read to the Companions of the Prophet ﷺ:

قَالَ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ: حَدَّثَنِي الَّذِينَ كَانُوا يُقْرَأُونََنَا - عُثْمَانُ بْنُ عَفَّانَ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَأَبِي بِنُ كَعْبٍ رضي الله عنه - أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُهُمُ الْعَشْرَ، وَلَا يُجَاوِزُوتَهَا إِلَى عَشْرٍ أُخْرَى حَتَّى يَتَعَلَّمُوا مَا فِيهَا مِنَ الْعَمَلِ، فَتَعَلَّمْنَا الْقُرْآنَ وَالْعَمَلَ جَمِيعًا.

Those who taught us how to recite – ʿUthmān ibn ʿAffān, ʿAbd Allah ibn Masʿūd and Ubayy ibn Kaʿb رضي الله عنهم – related to me that the Messenger of Allah ﷺ taught them 10 verses and would not go onto the next 10 (verses) until they learned what practices those verses held; so we learned both (the recitation of) the Qurʾān and its practice.<sup>30</sup>

This would obviously depend upon the aptitude of the student. If 10 verses are too much, then five verses or even less may be grasped from the teacher. Abū Musā al-Ashʿarī's رضي الله عنه students related that he taught them five verses per session.<sup>31</sup> Shuʿbah relates that ʿĀṣim taught him one verse per session. However, if the student has the

<sup>30</sup> Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī by Abū ʿAmr al-Dānī: 2/264.

<sup>31</sup> Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī by Abū ʿAmr al-Dānī: 2/267.

capacity to handle more, then he may recite more than 10 verses per session, like Nāfi‘ allowed his students to read 30 verses per session.

### Iṭḥ-hār, Idghām and Ikhfā’

Al-Dānī suggests that from this line, al-Khāqānī actually starts discussing matters pertaining to *ḥusn al-adā’* (excellence in recitation). Before this, he mostly offers advices for the student.

#### Text

وَأَدْغِمْ وَأَخْفِ الْحَرْفَ فِي غَيْرِ مَا عُسِرِ	فَبَيِّنْ إِذْنَ مَا يَنْبَغِي أَنْ تُبَيِّنَهُ	28
وَبَيْنَهُمَا فَرْقٌ فَفَرِّقْهُ بِالْيُسْرِ	وَإِنَّ الَّذِي تُخْفِيهِ لَيْسَ بِمُدْغَمٍ	29

#### Translation

[28] Make clear (apply *iṭḥ-hār*) where it is required for you to clarify (apply *iṭḥ-hār*), apply *idghām* and apply *ikhfā’* of the letter without any difficulty.

[29] Indeed that which you conceal (apply *ikhfā’* in) is not (like) that which is assimilated (in which *idghām* is applied); between these two (*ikhfā’* and *idghām*) there is a difference, so distinguish it (between these pronunciations) with ease.<sup>32</sup>

#### Commentary

Three applications are mentioned in this line: *iṭḥ-hār*, *idghām* and *ikhfā’*.

#### Definition of Iṭḥ-hār

Literally, it means to clarify. Technically, it is to pronounce every letter from its *makhraj* without any extra *ghunnah*.

The application of *iṭḥ-hār* requires the tongue to go to the *makhraj* of every letter being pronounced i.e. to emit every letter from its exit point.

#### Definition of Idghām

Literally, it means to assimilate. Technically, it is the assimilation of one letter into another in such a manner that it is read as one *mushaddad* letter.

<sup>32</sup> Sheikh Muṣṭafā Sha‘bān and Sheikh Ḥasan Muṣṭafā al-Warrāqī also transmit فَفَرِّقْهُ بِالْيُسْرِ; so recognise this with ease.

In contrast to *iṭḥ-hār*, *idghām* involves the tongue making one movement to the *makhraj* of the letter into which it is assimilated.

### Definition of Ikhfā'

Literally, it means to conceal. Technically, it is the pronunciation of a letter in-between *iṭḥ-hār* and *idghām*, without a *tashdīd*, whilst maintaining the *ghunnah* essential in the first letter.

*Ikhfā'*, being “in-between” *iṭḥ-hār* and *idghām* means that it agrees, as well as differs with both these applications, respectively. *Ikhfā'* agrees with *iṭḥ-hār* in that it takes place **by** the letter [عند الحرف], and differs from *iṭḥ-hār* in that the *ghunnah* is lengthened in it. Similarly, *ikhfā'* agrees with *idghām* in that the *ghunnah* is lengthened in it, but differs in that it does not take place **into** another letter [في الحرف].

*Ikhfā'* may take place in a *ḥarakah* as well; this is often referred to as *rawm* or *ikhtilās*.

### The Differences Between Idghām and Ikhfā'

There are six differences that may be found between *idghām* and *iṭḥ-hār*.

- 1) In *ikhfā'* there is no *tashdīd* while in *idghām* there is.
- 2) *Ikhfā'* takes place **by** a letter while *idghām* takes place **into** a letter.
- 3) *Ikhfā'* takes place whether it is in one word or two different words, while *idghām* generally takes place in two words.
- 4) *Idghām* may be complete (*tām*) or incomplete (*nāqis*), but not *ikhfā'*.
- 5) The *ghunnah* during *idghām* is always flat/empty, unlike in *ikhfā'*.
- 6) *Idghām* takes place with or without *ghunnah*, unlike in *ikhfā'* where *ghunnah* must be made.<sup>33</sup>

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<sup>33</sup> *Al-Fath al-Rabbānī fī Sharḥ Rā'iyat al-Khāqānī* 77.

## The Ḥarakāt

### Text

وَتَحْرِيقُهَا لِلرَّفْعِ وَالتَّصْبِ وَالْجَرِّ	وَقُلْ إِنَّ تَسْكِينَ الحُرُوفِ لِحَزْمِهَا	30
وَمَكَّنْ، وَمَيِّزْ بَيْنَ مَدِّكَ وَالْقَصْرِ	فَحَرِّكَ وَسَكَّنْ، وَأَقْطَعَنَّ نَارَةً وَصَلْ	31

### Translation

[30] Say: certainly the giving of a *sukūn* to the letters (occurs) due to its apocopation (*jazm*), and giving it (the letters) a *ḥarakah* is due to *rafʿ*, *naṣb* and *jarr*.

[31] So read a *ḥarakah*, and read a *sukūn*; and at times, certainly separate the (the *hamzah*) or join (the *hamzah*). And apply “*tamkīn*”, and distinguish between your (application of) *madd* and *qaṣr*.

### Commentary

In the first line, the author mentions those *ḥarakāt* which refer to that which is declinable (*muʿrab*): *rafʿ* (nominative case), *naṣb* (accusative case), *jarr* (genitive case) and *jazm* (apocopation).

In the second line, the first instruction given is “*فَحَرِّكَ*”; read with a *ḥarakah*. By this the author intends that every short vowel i.e. every *ḥarakah*, should be read without any deficiency in its sound; without any snatching like one would apply during *rawm* or *ikhtilās*. Similarly, one should not unduly lengthen it, as if adding an *alif*, a *wāw* or *yāʾ* after it, which the author expresses in line 34.

Also, with a *fathah* the mouth as well as the sound is open, with a *kasrah* the mouth and the sound is flat while with a *ḍammah* there is a rounding of the lips. If there is some flattening of the mouth when reading the *fathah*, then the *fathah* will resemble a *kasrah*, and if there is some rounding of the lips, it will resemble a *ḍammah*. Similarly, if there is not a complete flattening of the mouth and sound when reading a *kasrah*, then it will resemble a *fathah* since the mouth is still somewhat open, or it will resemble a *ḍammah* if there is a rounding of the lips. Likewise, the lips should be

properly rounded when pronouncing the *ḍammah*, else it will resemble a *kasrah* if the mouth is slightly flattened or a *fathah* if the mouth is kept a bit open.<sup>34</sup>

In contrast to the *ḥarakah*, he instructs “وَسَكَّنَ”; read with a *sukūn* i.e. when the letter is unvowelled, the mouth should be neutral without any accompanying jaw or mouth movements, as one would find with the vowelled letters.<sup>35</sup> The letters of *madd* and *lin* are excluded from this instruction as they are merely extensions of the *fathah*, *ḍammah* and *kasrah*.

Thereafter, the author discusses the disjunctive *hamzah* (*hamzat al-qaṭʿ*) and the conjunctive *hamzah* (*hamzat al-waṣl*) specifically when he gives the instruction “وَأَقْطَعَنَّ” (at times, certainly separate the *hamzah* or join the *hamzah*).

*Hamzat al-qaṭʿ* is read under all circumstances, during *waṣl* or *waqf* e.g. أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ. The *hamzah* of أَمَرَ, أَلَّا, and إِيَّاهُ are permanent. They are read in all circumstances. *Hamzat al-waṣl* is read when starting from the word, but when joining it to what is before it, then it will not be read e.g. قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ. The *hamzah* at the beginning of الَّذِينَ and اصْطَفَىٰ are temporary.<sup>36</sup> They are read when starting from the beginning of these particular words, but will not be read if joined to the words before them.<sup>37</sup>

Subsequently, the author instructs the reader with *tamkīn*: “وَمَكَّنَ”. Al-Dānī explains that what is meant by the author here is to give every letter its due rights with regards to their pronunciation.<sup>38</sup> This is also mentioned by Ibn al-Jazarī in the following line:

وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا      Line 30      مِنْ كُلِّ صِفَةٍ وَمُسْتَحَقَّهَا

<sup>34</sup> *Fawā'id Makkīyyah* by Sheikh 'Abd al-Rahmān al-Makkī: 44.

<sup>35</sup> *Tajweed Rules of the Qur'an* by Sheikhah Kareemah Czerepinski: 1/85.

<sup>36</sup> This excerpt and explanation is taken from *al-La'ālī' al-Naqīyyah Sharḥ al-Muqaddimat al-Jazarīyyah*: 197.

<sup>37</sup> An easy way to check whether it is *hamzat al-waṣl* or *hamzat al-qaṭʿ* is to attach a *wāw* to the word. If the *hamzah* is not read after attaching the *wāw* then it is *hamzat al-waṣl* e.g. وَالْحَمْدُ, وَالَّذِينَ, وَالصَّافِي, and if the *hamzah* is still read after attaching the *wāw* then it is *hamzat al-qaṭʿ* e.g. وَأَمَرَ, وَأَلَّا, وَأَذَانَ, وَأَيَّاهُ.

<sup>38</sup> *Sharḥ Qasīdah Abū Muzāḥim al-Khāqānī* by Abū 'Amr al-Dānī: 2/352.

It (Tajwīd) is giving the letters their rights with regards to every characteristic and their demands.

The final instruction given in the second line is “وَمَيِّزْ بَيْنَ مَدِّكَ وَالْقَصْرِ” (distinguish between your application of *madd* and *qasr*). Al-Dānī explains that when the letters of *madd* is followed by a *hamzah* or a *sukūn*, then their sounds should be lengthened, and when there is no *hamzah* or *sukūn* following the letters of *madd*, then their sounds should be shortened. The length of the *madd* – two *ḥarakāt*, three *ḥarakāt*, four *ḥarakāt* etc. – will be based on transmission and the shortening (*qasr*) will be to its minimum length of two *ḥarakāt*/one *alif*.

Next, the author mentions the letters of *madd*.

### Madd and Its Letters

#### Text

تُسَمَّى حُرُوفَ اللَّيْنِ بَاحَ بِهَا ذِكْرِي	وَمَا الْمَدُّ إِلَّا فِي ثَلَاثَةِ أَحْرَفٍ	32
وَوَاوُ وَيَاءٌ يَسْكُنَانِ مَعًا فَادِرٍ	هِيَ الْأَلِفُ الْمَعْرُوفُ فِيهَا سُكُونُهَا	33

#### Translation

[32] And *madd* is not applied except in three letters; they are called the letters of *līn*; my mention (of this) has made them clear.

[33] It is the famous *alif* with its *sukūn*, the *wāw* and *yā'*, both with a *sukūn*, so know this.

#### Commentary

The three letters of *madd* are mentioned in these lines:

- 1) The *alif* which is always with a *sukūn* i.e. without any *ḥarakah*.
- 2) The *wāw sākinah*.
- 3) The *yā' sākinah*.



Secondly, the author explains that every sound and pronunciation should be distinctly separated from the next, whether they are letters or applications like *madd*, *ikhfā'*, etc.

Thirdly, the reciter is cautioned against exaggerating the short vowels i.e. the *fathah*, the *damma* and the *kasrah*. This may result in an *alif* added after the *fathah*, a *wāw* *sākinah* after the *damma* and a *yā'* *sākinah* after the *kasrah*.

### The Hamzah

#### Text

وَمَا كَانَ مَهْمُوزًا فَكُنْ هَامِرًا لَهُ	35
وَلَا تَهْمِزَنَّ مَا كَانَ يَخْفَى لَدَى النَّبْرِ	
وَأِنْ تَكُ قَبْلَ الْيَاءِ وَالْوَاوِ فَتَحَةً	36
وَبَعْدَهُمَا هَمْزٌ هَمَزَتْ عَلَى قَدْرِ	

#### Translation

[35] Be one who recites a *hamzah* in that (word) which has a *hamzah*. And certainly do not read a *hamzah* in that which is concealed by *nabr*.

[36] If before the *yā'* or the *wāw* there is a *fathah*, and after both (the *yā'* and the *wāw*) there is a *hamzah*, then articulate the *hamzah* with due measure.

#### Commentary

Two applications are addressed in this line: the *hamzah* and *nabr*. Al-Dānī explains that they are sometimes used as synonyms, and at times, they are distinct: *nabr* referring to a softer, more subtle pronunciation of the *hamzah*; perhaps as if making *tas-hīl* in it.<sup>40</sup>

In the first half of the line the author explains that every *hamzah* should be read clearly and emphatically, whether with a *ḥarakah* e.g. *سَنَفَرْنَاكَ، مُلِئْتُ*, or a *sukūn* e.g. *الرَّأْسِ، الدُّبِّ، بَيْتِرِ*.

<sup>40</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū 'Amr al-Dānī: 2/381.

The second half of the line hints that when the *nabr* becomes concealed i.e. the *hamzah* becomes concealed, perhaps due to *tas-hīl*, then one would not read the *hamzah* as emphatically e.g. *ءَأَعْجَبِي* in the narration of Ḥaḥḥ.

The second half of the line particularly mentions a *hamzah* after a letter of *līn* e.g. *سَوْءٌ شَيْءٌ*; it should be read with due measure i.e. emphatic without any softness or *tas-hīl* taking place in it.

### The Rā' and the Lām

#### Text

لِسَانَكَ حَتَّى تَنْظِمَ الْقَوْلَ كَالدُّرِّ      وَرَقَّتْ بَيَانَ الرَّاءِ وَاللَّامِ يَنْدَرِبُ 37

#### Translation

[37] Apply *tarqīq* for the clarity of the *rā'* and the *lām*, your tongue will become eloquent to the extent that your speech will be arranged like pearls.

#### Commentary

It is known that the *rā'* and the *lām* are allowed to be read with both *tarqīq* as well as *tafkhīm*. The initial instruction here is to read them with *tarqīq* wherever they should be read with *tarqīq*.<sup>41</sup> Their conditions of *tafkhīm* and *tarqīq* are explained by Ibn al-Jazarī in the following:

كَذَلِكَ بَعْدَ الْكُسْرِ حَيْثُ سَكَتَتْ

Line 41

وَرَقَّتِ الرَّاءُ إِذَا مَا كُسِرَتْ

أَوْ كَانَتْ الْكُسْرَةَ لَيْسَتْ أَضْلًا

Line 42

إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفٍ اسْتِعْلًا

عَنْ فُتْحٍ أَوْ ضَمٍّ كَعَبْدُ اللَّهِ

Line 44

وَفَتْحِ اللَّامِ مِنْ اسْمِ اللَّهِ

Reading them with *tarqīq* in these circumstances will render your recitation with absolute eloquence.

<sup>41</sup> *Qasīdatān fī al-Tajwīd* by Sheikh 'Abd al-'Azīz al-Qārī: 25.

## The ‘Ayn and the Ḥā’

### Text

وَأَنْعِمَ بَيَانَ الْعَيْنِ وَالْهَاءِ كَلَّمَا      38  
دَرَسْتَ، وَكُنْ فِي الدَّرْسِ مُعْتَدِلَ الْأَمْرِ

### Translation

[38] Apply clarity in the ‘ayn and ḥā’ whenever you are studying; and be balanced in matters during the lesson.

### Commentary

The pronunciation of the ‘ayn and the ḥā’ are focused upon in this line: they should both be read with clarity, balanced between any exaggeration and any deficiency in them.

## Waqf

### Text

وَقِفْ عِنْدَ إِتْمَامِ الْكَلَامِ مُوَافِقًا      39  
لِمُصْحَفِنَا الْمَتْلُوفِ فِي الْبَرِّ وَالْبَحْرِ

### Translation

Stop at the completion of the speech in accordance to our recited *muṣḥaf*, whether on land or sea.

### Commentary

The author addresses *waqf* in this line, which is a vital aspect of recitation, as stated by Ibn al-Jazarī:

وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ      Line 73      لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ

And after your (study and application of) Tajwīd, it is necessary to have the knowledge of waqfs.

The importance of *waqf* was not something that occurred in later generations, but from the time of the Prophet ﷺ:

لَقَدْ عَشْنَا بُرْهَةً مِنْ دَهْرِنَا وَإِنَّ أَحَدَنَا لَيُؤْتِي الْإِيمَانَ قَبْلَ الْقُرْآنِ، وَتَنْزِيلِ السُّورَةِ عَلَى النَّبِيِّ ﷺ، فَيَتَعَلَّمُ حَلَالَهَا وَحَرَامَهَا  
وَأَمْرَهَا وَزَجْرَهَا، وَمَا يَنْبَغِي أَنْ يُوقَفَ عِنْدَهُ مِنْهَا.

“We lived a part of our lives and truly one of us brought imān (firm conviction on the Qur’ān) before (we read) the Qur’ān. And the chapters were being revealed upon Prophet ﷺ, we would

then learn what it decreed as lawful and what it decreed as forbidden, it's commands and cautions, and where *waqf* would be proper in the chapter.”<sup>42</sup>

The author instructs that *waqf* should be made where speech is complete. As in English – and in any other language or communiqué for that matter – sentence structures are complete so that a “complete” or comprehensible meaning is given. Likewise, the verses of the Qur’ān need to be complete and comprehensible. If *waqf* is made in an incorrect place, the meaning might be unintelligible e.g stopping on بِسْمِ, contradictory to one’s *īmān* e.g. إِنَّي كَفَرْتُ or it might even give a meaning contrary to that intended by Allah e.g. لَا إِلَهَ.

One’s application of the *makhārij* and *ṣifāt* may be perfect, but if he/she does not stop in the correct places, his/her recitation will be considered as deficient. Therefore, Abū Ḥātim al-Sijistānī stated:

مَنْ لَمْ يَعْرِفِ الْوَقْفَ لَمْ يَعْرِفِ الْقُرْآنَ

“Him who does not hold knowledge of *waqf*, does not hold knowledge of the Qur’ān!”<sup>43</sup>

The author mentions another restriction besides consideration of the meaning; to stop based on the script of the *mushaf* (مُؤَافِقًا لِمُصْحَفِنَا). This should be applied whenever one is reciting, which the author alludes to when he states “فِي الْبَرِّ وَالْبَحْرِ” (whether on land or sea).

<sup>42</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū ‘Amr al-Dānī: 2/423; *al-Nashr*: 1/225.

<sup>43</sup> *Laṭā’if al-Ishārāt*: 1/249.

## Mīm Sākinah

### Text

وَلَا تُدْغِمَنَّ الْمِيمَ إِنْ جِئْتَ بَعْدَهَا      بِحَرْفٍ سِوَاهَا وَأَقْبَلَ الْعِلْمَ بِالشُّكْرِ

40

### Translation

Certainly do not apply *idghām* of the *mīm* if any letter besides it (the *mīm*) comes after it (after the *mīm*); accept (this) knowledge with gratitude.

### Commentary

The author mentions one rule of the *mīm sākinah* in this line, *idghām* i.e. if the *mīm* is followed by another *mīm*, then one would apply *idghām* e.g. لَهُمْ مَا. He explains that if any other letter besides the *mīm* comes after a *mīm sākinah*, then one will not apply *idghām*. The implied opposite is that if a *mīm* follows a *mīm sākinah*, then *idghām* should be applied. However, he does not explain what further applications should take place. They are explained by Ibn al-Jazarī:

مِيمٍ إِذَا مَا شُدِّدَا وَأَخْفِيَنَّ	Line 62	وَأَظْهَرَ الْغَنَّةَ مِنْ نُونٍ وَمِنْ
بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا	Line 63	الْيَمِّ إِنْ تَسَكَّنَ بِغَنَّةٍ لَدَى
وَأَحْدَرَ لَدَى وَاوٍ وَقَا أَنْ تَخْتَفِي	Line 64	وَأَظْهَرَتْهَا عِنْدَ بَاقِي الْأَحْرَفِ

Al-Jamzūrī states:

إِخْفَاءٌ إِذْغَامٌ وَإِظْهَارٌ فَهَظْ	Line 19	أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ
وَسَمَّهِ الشَّفْوِيُّ لِلْقُرَّاءِ	Line 20	فَالأَوَّلُ الإِخْفَاءُ عِنْدَ الْبَاءِ
وَسَمَّ إِذْغَامًا صَغِيرًا يَا فَتَى	Line 21	وَالثَّانِي إِذْغَامٌ بِمِثْلِهَا أَتَى
مِنْ أَحْرَفٍ وَسَمَّهَا شَفْوِيَّةً	Line 22	وَالثَّلَاثُ الإِظْهَارُ فِي الْبَقِيَّةِ

The line terminates with the author advising that one shows gratitude to any knowledge acquired from a teacher.

## Ishbā' before the Dammah

### Text

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

### Translation

Your *ḍammah* before the *wāw*, complete it as they (the Qurra') complete it in **إِيَّاكَ** نَعْبُدُ, in passing.

### Commentary

The author addresses that *ḍammah* which appears before a *wāw* e.g. **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ**, وَلَا تَزِرُ وَإِنَّا، مِمَّا تَقُولُ وَإِنَّا، تَزِرُ وَإِرَّةً, etc.

Thereafter, the author mentions *ishbā'*, which literally means to lengthen. Technically, it refers to the extending the sound i.e. making *madd*. If one applies this understanding here, it would result in an extra *wāw* being added, which is actually *lahn jaliyy* e.g. **إِيَّاكَ نَعْبُدُ (و) وَإِيَّاكَ**. Al-Dānī explains that this is an incorrect understanding of this line. *Ishbā'* here means to complete the articulation of the *ḍammah* without any deficiency in it.<sup>44</sup>

## Madd Lāzim Muthaqqal

### Text

وَإِنْ حَرَفٌ لَيْنٌ كَانَ مِنْ قَبْلِ سَاكِنٍ 42  
كَآخِرِ مَا فِي الْحَمْدِ فَأَمَدُّهُ وَاسْتَجْرٍ  
مَدَدَتْ لِأَنَّ السَّاكِنَيْنِ تَلَاقِيَا 43  
فَصَارَا كَتَحْرِيكِ كَذَا قَالَ ذُو الْخُبْرِ

### Translation

[42] When a letter of *līn* precedes a *sākin* as what is (found) in the end of (Sūrat) al-Ḥamd, then lengthen it, and seek to increase (its lengthening).

[43] Your lengthening (*madd*) is due to two *sākin* (letters) coming together, so it (the two *sākin* letters) become like a *ḥarakah*; this is what those of knowledge relate.

<sup>44</sup> *Sharḥ Qasidah Abū Muzāhim al-Khāqānī* by Abū 'Amr al-Dānī: 2/462-465.

## Commentary

*Madd lāzim muthaqqal* is discussed in these lines. Though the author mentions a letter of *līn* (وَإِنْ حَرْفٌ لِيْنٍ), he includes the letter of *madd* as well, as is clear from the example he suggests when he states “كَآخِرِ مَا فِي الْحَمْدِ” (as what is in the end of Sūrat al-Hamd) i.e. وَلَا الضَّالِّينَ.

Thus, when the letter of *madd* or the letter of *līn* is followed by a permanent *sākin*, alluded to by “مِنْ قَبْلِ سَاكِنٍ” (before a *sākin*), then the author instructs that *madd* should be applied (فَامْدُودُهُ). By “وَاسْتَجْرٍ” (increase its lengthening), the author alludes to the length of this *madd* i.e. *tūl*. Ibn al-Jazarī states:

فَلَا زِمٌ إِنْ جَاءَ بَعْدَ حَرْفٍ مَدٍّ      Line 70      سَاكِنٌ حَالِيْنٍ وَبِالطُّوْلِ يُمَدُّ

So, (*madd* is) *lāzim* if there comes after a letter of *madd*, a *sākin* (which remains) during both conditions. It will be lengthened (to the duration) of *tūl*.

In the second line, the rationality behind applying *madd* in the instance of *lāzim muthaqqal* is mentioned: generally, two *sākin* letters are prevented from coming together in the Arabic language, therefore *madd* is applied, as if the *madd* takes the position of the *ḥarakah*. This is how those who have knowledge (ذُو الْخُبْرِ) explain it.

## Iṭḥ-hār Ḥalqī

### Text

بِإِظْهَارِ نُونٍ قَبْلَهَا أَبَدَ الدَّهْرِ	وَأُسْمِي حُرُوفًا سِتَّةً لِتُخَصَّصَهَا	44
وَعَيْنٌ وَعَيْنٌ لَيْسَ قَوْلِي بِالتُّكْرِ	فَحَاءٌ وَخَاءٌ ثُمَّ هَاءٌ وَهَمْزَةٌ	45
فَدُونِكَ بَيْنَهَا وَلَا تَعْصِيَنَ أَمْرِي	فَهَازِي حُرُوفُ الْحَلْقِ يَخْفَى بَيَانُهَا	46
كَقَوْلِكَ (مِنْ حَيْلٍ) لَدَى سُورَةِ الْحَشْرِ	وَلَا تُشَدِّدِ التُّونَ الَّتِي يُظْهِرُونَهَا	47
فَقِسْهُ عَلَيْهَا فُزْتَ بِالْكَاعِبِ الْبِكْرِ	وَإِظْهَارُكَ التَّنْوِينَ فَهُوَ قِيَاسُهَا	48

### Translation

[44] I will name six letters to specify in them *iṭḥ-hār* of the *nūn* (*sākinah*) when it precedes them (precedes these six letters) as long as time endures.

[45] So (these letters of *iṭḥ-hār*) are the *ḥā'*, the *khā'*, then the *hā'*, the *hamzah*, the *ʿayn* and the *ghayn*; and in my statement there is no denial.

[46] So these are the letters of the throat whose clarity (application of *iṭḥ-hār*) is concealed, so take hold of them, clarify it (the *nūn* by them) and do not transgress my instruction.

[47] And do not apply a *shaddah* (*ghunnah*) to the *nūn* (*sākinah*) which should be clarified, like (in) your saying *مِنْ حَيْلٍ* of *Sūrat al-Ḥaṣhr*.

[48] And your *iṭḥ-hār* of the *tanwīn* is deduced from this (the rule of the *nūn* *sākinah*), so compare it (the *tanwīn*) upon it (the *nūn* *sākinah*); you will be successful by achieving a buxom maiden.

### Commentary

When six letters appear after the *nūn* *sākinah*, then the *nūn* *sākinah* should be read with *iṭḥ-hār* i.e. clearly without any additional *ghunnah* in the *nūn* *sākinah*.

Thereafter, he mentions the six letters: the *ḥā'*, the *khā'*, then the *hā'*, the *hamzah*, the *ʿayn* and the *ghayn*.

Subsequently, he explains an error that occasionally takes place: instead of applying *iṭḥ-hār* (بَيَانُهَا), *ikhfā'* is applied (يَخْفَى). Another error he mentions is reciting a *shaddah* i.e. additional *ghunnah* in the *nūn* *sākinah* which should be read with *iṭḥ-hār*, as in the example *مِنْ حَيْلٍ*.

Whatever applications and cautions have been explained for the *nūn* *sākinah* will apply to the *tanwīn* if it appears in the same circumstances i.e. when the *tanwīn* is followed by one of the six letters of the throat.

Al-Jamzūrī mentions this rule as follows:

لِلْحَلْقِ سِتٌّ رُبَّتْ فَلْتَعْرِفِ

Line 7

فَالأَوَّلُ الإِظْهَارُ قَبْلَ أَحْرَفِ

مُهْمَلَتَانِ نُمَّ عَيْنٌ حَاءٌ

Line 8

هَمْزٌ فَهَاءٌ نُمَّ عَيْنٌ حَاءٌ

In conclusion of this discussion the author relates that by doing this one will be successful by achieving buxom maidens **بِالْكَاعِبِ الْبِكْرِ** i.e. they will be rewarded in Paradise, alluded to by Allah when He states:

وَكَوَاعِبِ أَثْرَابًا

And young, buxom maidens.<sup>45</sup>

### Conclusion and Prayer of the Author

#### Text

يُلَقِّنْهَا بَاغِي التَّعَلُّمِ بِالصَّبْرِ	وَقَدْ بَقِيَتْ أَشْيَاءُ بَعْدَ لَطِيفَةٍ	49
يَعْلَمُهُ الْخَيْرِ الدُّعَاءِ لَدَى الْفَجْرِ	فَلَا بِنِ عُبَيْدِ اللَّهِ مُوسَى عَلَى الَّذِي	50
أَخِي فِيكَ بِالْغُفْرَانِ مِنْهُ وَبِالنَّصْرِ	أَجَابَكَ فِينَا رَبُّنَا وَأَجَابَنَا	51

#### Translation

[49] Indeed some subtle matters have remained (unexplained); which the one committed to study will grasp with patience.

[50] So, in the early morning, prayer is due upon the one whom Ibn ‘Ubayd Allah Mūsā has instructed with excellence.

[51] May our Lord respond to your prayer for us, and may He respond to us, my brother, with regards to you: with forgiveness and assistance from Him.

#### Commentary

In the first line, the author explains that there are matters pertaining to recitation that he did not mention in the poem. However, an ardent student will grasp these matters during recitation to an expert instructor. Al-Dānī comments that some of the things not mentioned by the author are *ikhfā’*, *ikhtilāṣ*, *rawm*, *ishmām*, *imālah*, *tafkhīm*, *tarqīq*, etc.<sup>46</sup>

<sup>45</sup> *Sūrat al-Naba’*: 33.

<sup>46</sup> *Sharḥ Qaṣīdah Abū Muzāḥim al-Khāqānī* by Abū ‘Amr al-Dānī: 2/502.

Thereafter, the author requests for prayer from whoever has benefitted from his instruction via this poem. The early morning is particularly mentioned as a time for prayer because it is a time when one's prayers are answered.

Al-Dānī relates that it is incumbent upon every student to pray for his teachers with a pure heart and good intentions; that Allah protects them and facilitates all their affairs.

Finally, he prays for all who read this poem, that Allah forgives them and assists them.

## إجازة الكتاب

الحمد لله رب العالمين ، وأصلي وأسلم على صفوة الأنبياء والمرسلين ، سيد القراء وإمام المجودين ،

محمد بن عبد الله الصادق الأمين ، وعلى آله وأصحابه ومن تبعهم إلى يوم الدين ،

أما بعد: فيقول العبد الفقير إلى الهادي ، المحتاج إلى رحمة الباري

محمد رياض بن أرشاد بن إبراهيم بن إسماعيل بن يوسف أبباري:

فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة:

فقد دَرَسْتُ/ دَرَسَتِ الكتاب: إرشاد القارئ إلى أصول الخاقاني

وسمع/ سمعت - أو - قرأ/ قرأت عليّ متن الخاقانية مع شرحها المسمى :

"إرشاد القارئ إلى أصول الخاقاني" فأجزته/ فأجزتها بأسانيد المذكور.

التوقيع :

قَدْ خُصَّتِ الْأُمَّةُ بِالْإِسْنَادِ وَهُوَ مِنَ الدِّينِ بِلَا تَرْدَادٍ

إِلَيْهِمْ سِرًّا جَمِيلاً شَامِلاً  
مُصَلِّياً عَلَى الَّذِي هَدَانَا  
وَالِهِ وَصَحْبِهِ الْأَعْيَانِ  
بِعَوْنِ رَبِّنَا مُفِيضِ التَّعَمُّةِ  
نَاطِمَهُ وَاعْفِرْ لَهُ الْقَبَائِحَ  
وَالِهِ وَصَحْبِهِ الْأَمَاجِدِ

قَالَ مُحَمَّدُ رِيَّاضُ سَائِلًا  
حَمْدًا لِمَنْ بَفِضْلِهِ وَالْآنَا  
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ  
أَلَا هُنَا تَمَامُ التَّحْقِيقِ  
فَأَقْبَلْهُ يَا إِلَهَنَا وَسَامِحِ  
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدِ

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وقال محمد مرياض بن أمشاد:

عَلَى أَنَّهُ تَبَقَّى وَتَفَنَّى أَنَا مِلِّي  
لِكَاتِبِهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ

سَبَقَى خُطُوبِي مُدَّةً بَعْدَ مَوْتِي  
فَيَا نَاطِرًا فِيهَا سَلِّ اللَّهُ رَحْمَةً