

# AL-HĀDĪ

English Commentary on the  
NŪNIYYAT AL-SAKHĀWĪ



M. SALEEM GAIBIE



# الهِادِي

إِلَى شَرْحِ

# نُورِيَّةِ السَّخَاوِي

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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	آ	ā
14	ص	ṣ	30	إِي	ī
15	ض	ḍ	31	أُو	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوَّ	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.

## Foreword

This translation and commentary on the *Nūniyyah* of Imam Sakhāwī was part of my MA thesis. I have extracted it from the thesis and edited it for younger students of *tajwīd* and the Qur'ānic sciences. During my commentary I compare it to *al-Khāqāniyyah* and *al-Jazariyyah*; both considered as essential texts for *tajwīd* students and teachers.

Ḥājī Khalīfah mentions that *al-Nūniyyah* is similar to *al-Rā'iyyah* of Abū Muzāḥim and that Sakhāwī wrote a brief commentary on this poem. I was unable to find a copy or manuscript of this commentary of the author mentioned by Ḥājī Khalīfah. Therefore, my commentary on *al-Nūniyyah* will be based upon the author's other writings on *tajwīd*, specifically *Minhāj al-Tawfīq ilā Ma'rifat al-Tajwīd wa al-Taḥqīq. Minhāj al-Tawfīq* comes in a chapter of the famous *Jamāl al-Qurrā'* of Sakhāwī, and appears in the chapter before the author presents his *Nūniyyah*. I will also rely on one of the earliest extant commentaries on *al-Nūniyyah*, which is that of al-Ḥasan ibn Qāsim al-Murādī (d. 749). Murādī himself was an expert in Arabic as well as in *qirā'āt*, authoring works in both fields.<sup>1</sup> His commentary on *al-Nūniyyah* is titled *al-Mufīd fī Sharḥ 'Umdat al-Majīd fī al-Naṭḥm wa al-Tajwīd*.

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<sup>1</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*: 1/227.

## The Author: Abu al-Ḥasan al-Sakhāwī

He is Abū al-Ḥasan ‘Alī ibn Muḥammad ibn ‘Abd al-Ṣamad ibn ‘Abd al-Aḥad<sup>2</sup> ibn al-Ghālīb ibn Ghattās<sup>3</sup> al-Hamdānī al-Sakhāwī.<sup>4</sup> The attribution of “al-Hamdān” traces his genealogy to Hamdān ibn Mālik ibn Zayd and “al-Sakhāwī” links him to the town of Sakhā in Egypt. His patronym is Abū al-Ḥasan and he was titled “‘Alam al-Dīn” (the authority on religion). He is commonly referred to as ‘Alam al-Dīn al-Sakhāwī.<sup>5</sup>

He was born in 558 or 559 A.H, known for his exceptional character and excellent traits. Sakhāwī was an ascetic, a man with humility, piety, religiosity and integrity. People loved him because he was approachable and jovial, repelled unnatural and feigned behaviour, disliked formalities, was good company and had a sharp wit. He occupied himself with nothing else except knowledge and benefiting others. Perhaps it was these remarkable traits that caused so many students to flock to Sakhāwī. Hundreds of students passed under his training in various sciences; *Qirāʾāt*, Arabic, etc.

### The Political Climate

Sakhāwī was born in a period of great political turmoil. His life witnessed the decline of the Abbasid Dynasty, which was disintegrating into break-away factions and semi-independent states. One of the strongest oppositions to the Abbasids was Ismailism, the growing radical Shiite movement. The Ismaili Shia movement under the Fatimids established their capital in Fustat (Cairo) and extended their reach into Syria and Levant. The Seljuk Turks, a Sunni power loyal to the Abbasids, pushed back against

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<sup>2</sup> Some prints of *al-Bidāyah wa al-Nihāyah* have “‘Abd al-Wāḥid” instead of ‘Abd al-Aḥad. Compare the differences in the prints between Dār al-Fikr, 1<sup>st</sup> edition and Dār al-Kutub al-‘Ilmiyyah, 3<sup>rd</sup> edition.

<sup>3</sup> Ibn al-Jazarī has “‘Aṭṭās” instead of Ghattās.

<sup>4</sup> This is how his name appears in *Maʿrifat al-Qurrāʾ al-Kibār*. See al-Dhahabī, *Maʿrifat al-Qurrāʾ al-Kibār*: 2/631; Ibn al-Jazarī, *Ghāyat al-Nihāyah*: 1/568.

<sup>5</sup> He should not be confused with Shams al-Dīn al-Sakhāwī (d. 902) who was the student of the famous Ibn Ḥajar al-‘Asqalānī.

the Fatimid Ismaili dominance and later captured Damascus, which weakened Fatimid authority in the Levant. The Seljuks were firm Sunnis and anti-Shia. Their reign saw a powerful revival of Sunni traditions and activities; they set up famed colleges across the Muslim World.

However, the decline of the Seljuks and the unstable conditions in Asia Minor and Syria toward the end of the fifth/eleventh century was to Europe's advantage. In 490/1197, the first march of the Crusaders towards Syria commenced. Within two years they had taken great cities, like Edessa and then the greater part of Palestine and the coast of Syria. The fall of Jerusalem to the Crusaders further marked the decline of Muslim power. At the start of the sixth/twelfth century, dissension was rife among Muslims, and with the death of the last Seljuk ruler, Malikshāh, war broke out between his successors and the empire split even further. In 539/1144, 'Imād al-Dīn Zangī – a tutor to the princes of the Seljuk Sultan, Maḥmūd II –, advanced against the Crusaders and recaptured Edessa, which was one of the strongest fortresses of the Crusaders and served as a pivotal base of their operations. However, shortly after this victory, 'Imād al-Dīn Zangī was assassinated in 541/1146.

His son, Nūr al-Dīn Zangī, continued the reign of his father and became a threatening Muslim enemy to the Crusaders; he ensnared the Crusaders from both East and West and paved the way for the conquest of Jerusalem. Despite having access to much wealth, he lived a frugal life and had a special love for learned scholars, the pious and the poor. He held scholars in high esteem, took a keen interest in their affairs and patronized them with generous gifts. Nūr al-Dīn died in 569/1174, and his disciple, Ṣalāḥ al-Dīn Ayyūbī (Saladin) abolished the Fatimid Caliphate. By 580/1185, Ṣalāḥ al-Dīn had unified Egypt and Syria under his rule, creating a powerful Sunni state. In 583/1187, he conquered Jerusalem and freed it from the Christian Crusades. The rise of Ṣalāḥ al-Dīn heralded the beginning of the Ayyubid dynasty, with Cairo as its centre. He restored spiritual authority, the Sunnī creed and established schools in many places. Gradually the heretical beliefs and practices introduced by the Fatimids

were wiped out in Egypt. He brought revolutionary change to the Islamic world, and it is recognised as a period of great religious and moral revival. Ṣalāḥ al-Dīn died a year after Sakhāwī was born in 589/1193. It was in these conditions that Sakhāwī predominantly grew up in.

### **His Education**

He started learning at a very young age, initially with the recitation of the Qur'an and its memorisation. Subsequently, he studied Arabic, poetry and its related sciences. At a young age his intellect and brilliance were noticeable. He had a love for knowledge and exerted his efforts in the acquisition thereof. In quenching his thirst for knowledge, he travelled to Alexandria, Cairo and Damascus to study under various experts. He studied *Qirā'āt*, *Tafsīr*, Hadith, *Fiqh*, etc., excelling in many of them. Eventually, he settled in Damascus, teaching at the Umayyad Mosque for more than 40 years at the tomb of the Prophet John (Yaḥyā).

Dhababī describes him as a *muqrī*, a *mufasssīr* (exegete), a *naḥwī* (grammarian), the *Sheikh al-Qurrā'* of Damascus, an imam, a jurist with insight into the Shāfi'ī school of *Fiqh*, well-versed in *uṣūl*, exceptional in linguistics and eloquent in poetry.<sup>6</sup> Ibn al-Jazarī adds the following titles: *mujawwid*, *mufti*, and polymath (*'allāmah*); one with insight in *Qirā'āt* and its justifications (*'ilal*).<sup>7</sup>

He was the *Sheikh al-Qurrā'* at Turbah Umm al-Ṣāliḥ, which was founded by al-Ṣāliḥ Ismā'īl ibn al-Malik al-'Ādil al-Ayyūbī (648 AH). Because of al-Sakhāwī, the position of *Sheikh al-Qurrā'* at this institute could only be assumed by the most learned in *qirā'āt* in the city.

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<sup>6</sup> Dhababī, *Ma'rifāt al-Qurrā' al-Kibār*: 2/631-632.

<sup>7</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*: 1/568-569.

## Teachers

They include<sup>8</sup>:

- 1) Abū Ṭāhir al-Silafī (d. 576)
- 2) Abū al-Ṭāhir Ismā'īl ibn 'Awf (d. 581)
- 3) 'Asākir ibn 'Alī (d. 581)
- 4) Abū al-Qāsim Hibat Allah ibn 'Alī, commonly known as al-Būṣīrī (d. 598)
- 5) Abū al-Ṭāhir Ismā'īl ibn Ṣāliḥ ibn Yāsīn (d. 596)
- 6) Abū al-Qāsim al-Shāṭibī (d. 590)
- 7) Ghiyāth ibn Fāris, commonly known as Abū al-Jūd al-Lakhmī (d. 605)
- 8) Abū al-Faḍl Muḥammad ibn Yūsuf al-Ghaznawī (d. 599)
- 9) Abū al-Yumn Zayd al-Kindī (d. 613)
- 10) Abū al-Qāsim ibn 'Asākir (d. 600)
- 11) Abū 'Alī Ḥanbal ibn 'Abd Allah (d. 604)
- 12) Abū Ḥafṣ 'Umar ibn Muḥammad, better known as Ibn Ṭabarzad (d. 607)

## Students

Dhahabī relates that he does not know of anyone in the world who had more students than Sakhāwī.<sup>9</sup> Ibn Khallikān describes that the teaching circle of Sakhāwī was such that people flocked to recite to him in the Umayyad Mosque and one would only get a chance to recite after a long period of waiting.<sup>10</sup> Ibn al-Jazarī mentions that people flocked to him and vied to recite to him.<sup>11</sup>

Sakhāwī was seen riding an animal, surrounded by two or more students reciting the Qur'ān to him simultaneously. He would correct each of the students immediately if they made mistakes, even if they erred at the same time. Al-Dhahabī criticised this

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<sup>8</sup> I have restricted myself to the names mentioned by Ibn al-Jazarī, else many more are recorded in historiographical and biographical sources. Refer to *Ghāyat al-Nihāyah*: 1/568-569.

<sup>9</sup> Dhahabī, *Al-Ibar*: 3/247; Ibn al-Jazarī, *Ghāyat al-Nihāyah*: 1/569.

<sup>10</sup> Ibn Khallikān, *Wafāyāt al-A'yān*: 3/340-341.

<sup>11</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*: 1/569.

methodology of listening to multiple students simultaneously and deemed it implausible, while Ibn al-Jazarī ascribed it to the intimate connection (*wilāyah*) Sakhāwī had with Allah.<sup>12</sup>

Some of his students are<sup>13</sup>:

- 1) Abū al-Faṭḥ Muḥammad ibn ‘Alī al-Anṣārī (d. 657) – he was of the senior students of al-Sakhāwī. He read the Seven *Qirā’āt* to him and occupied the chair of Qur’ānic instruction (*mashyakhah al-iqrā’*) after the passing of al-Sakhāwī.
- 2) Abū Shāmmah ‘Abd al-Raḥmān ibn Ismā‘īl (d. 665) – he studied *Qirā’āt* by al-Sakhāwī and later chaired the seat of Qur’ānic instruction as well as the chair of hadith in Damascus. His book, *Ibrāz al-Ma‘ānī*, is considered as one of the most extensive commentaries on the famous *Shāṭibiyyah*.
- 3) Abū Muḥammad ‘Abd al-Salām al-Zawāwī (d. 681) – he arrived in Damascus in 617 and read to al-Sakhāwī. Despite the presence of Abū Shāmmah, he was regarded as the senior Qur’ānic instructor in Damascus.
- 4) Abū Bakr ibn Abī al-Durr (d. 673) – he was a skilled expert and recited to al-Sakhāwī.
- 5) Abū Yūsuf Ya‘qūb ibn Badrān al-Jarāyidī (d. 688) – he was a Qur’ānic teacher in Egypt; he read to al-Sakhāwī, amongst others.
- 6) Abū Ishāq Ibrāhīm ibn Dāwūd al-Fāḍilī (d. 692) – he spent eight years with al-Sakhāwī, reciting to him and transmitting from him.
- 7) Abū Dabūqā Ja‘far ibn al-Qāsim (d. 691) – he arrived in Damascus and recited to al-Sakhāwī.
- 8) Abū ‘Abd Allah Muḥammad ibn ‘Abd al-‘Azīz, better known as Ibn al-Dimyāṭī (d. 693) – he recited more than 10 individual renditions (*khatms*) to

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<sup>12</sup> Dhahabī, *Ma‘rifāt al-Qurrā’ al-Kibār*: 2/633; Ibn al-Jazarī, *Ghāyat al-Nihāyah*: 1/570.

<sup>13</sup> I have restricted myself to mentioning his students that appear in *Ghāyat al-Nihāyah*: 1/569-570.

al-Sakhāwī. He taught Qurʾān in Damascus and the famous Imam al-Dhahabī was one of his students.

- 9) Abū ʿAbd Allah Muḥammad ibn ʿAbd al-Karīm al-Tibrīzī, nicknamed Niṭḥām al-Dīn (d. 703) – he entered Damascus and recited the Seven *Qirāʾāt* to al-Sakhāwī.
- 10) Abū Bakr Muḥammad ibn ʿUthmān ibn Muzhir (d. 690) – he was a disciple of al-Sakhāwī, read *Qirāʾāt* to him and transmits his book, *Jamāl al-Qurrāʾ*, from him.
- 11) Abū Muḥammad ʿAbd Allah ibn Kathīr al-Naqīb (d. 690) – he recited *Qirāʾāt* to al-Sakhāwī.
- 12) Abū al-Fidāʾ Ismāʿīl ibn ʿUthmān ibn al-Muʿallim al-Rashīd (d. 714) – he read various transmissions (*riwāyāt*) and *Qirāʾāt* to al-Sakhāwī and is considered the last who read to him.<sup>14</sup>
- 13) Abū ʿAbd Allah Muḥammad ibn Qīmāz (d. 702) – he read the Seven *Qirāʾāt* to Sakhāwī in individual renditions (*khatms*).
- 14) Abū al-Rūḥ ʿĪsā ibn ʿAlī al-Ḥalabī (d. after 690) – he was an expert who recited the Seven *Qirāʾāt* to al-Sakhāwī.
- 15) Al-Ḍiyāʾ Ṣāliḥ ibn Ibrāhīm (d. 680) – he read the Seven *Qirāʾāt* to al-Sakhāwī and transmits *al-Shāṭibiyyah* from him.
- 16) Abū al-ʿAbbās Aḥmad ibn Ibrāhīm al-Fazārī (d. 705) – he read the *Qirāʾāt* of Nāfiʿ, Ibn Kathīr and ʿĀṣim to al-Sakhāwī. He also heard *al-Shāṭibiyyah* and *al-Taysīr* being read to al-Sakhāwī.
- 17) Abū Ishāq Ibrāhīm ibn al-Ḥasan al-Makhramī (d. 709) – he read a *khatm* to al-Sakhāwī.
- 18) Aḥmad ibn Sulaymān ibn Marwān (d. 712) – he read three transmissions (*riwāyāt*) as well as *al-Shāṭibiyyah* to al-Sakhāwī.

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<sup>14</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*: 1/570.

- 19) Badr al-Dīn al-Ḥasan ibn al-Khilāl (d. 702) – he read and heard from al-Sakhāwī.
- 20) Ismā‘īl ibn Maktūm (d. 716) – he read a *khatm* to al-Sakhāwī.
- 21) Abū al-Maḥāsīn Ibrāhīm ibn Maḥāsīn (d. 657) – he received *ijāzah* from al-Sakhāwī.
- 22) Aḥmad ibn Maḥmūd al-Qalānisī – he read and heard from al-Sakhāwī.
- 23) Abū Aḥmad ‘Abd al-Ṣamad ibn Abī al-Jaysh (d. 676) – he transmits via *ijāzah* from al-Sakhāwī.
- 24) Ibrāhīm ibn ‘Alī al-Naṣīr – he is considered the last to have heard from al-Sakhāwī.<sup>15</sup>

### Written Works

Sakhāwī wrote many works in multiple disciplines: *Sīrah*, *Fiqh*, inheritance, hajj, hadith, Arabic, *‘Aqīdah*, history and various Qur’ānic sciences. Dhahabī relates that all his compilations were excellent (*mutqanah*).<sup>16</sup> Those dedicated to Qur’ānic sciences include<sup>17</sup>:

- 1) *Al-Ifṣāḥ wa Ghāyat al-Ishrāḥ fī al-Qirā’āt al-Sab‘*<sup>18</sup>
- 2) *Jamāl al-Qurrā’ wa Kamāl al-Iqrā’*<sup>19</sup> – this book comprises several smaller works and sections on various Qur’ānic topics: its revelation, inimitability, virtues (*faḍā’il*), verse-enumeration, abrogation, *Tajwīd*, *waqf* and *ibtidā’*, etc.
- 3) *Fath al-Waṣīd fī Sharḥ al-Qaṣīd* – this is regarded as the first commentary written on the famous *al-Shāṭibiyyah* and perhaps the reason for it becoming so famous.<sup>20</sup>

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<sup>15</sup> Ibid.

<sup>16</sup> Dhahabī, *Al-‘Ibar*: 3/247.

<sup>17</sup> I will restrict myself to some of his works that are dedicated to the Qur’ānic sciences because they are linked to the thesis, else they amount to more than 30 that could be mentioned on various subjects and topics.

<sup>18</sup> Ḥājī Khalīfah, *Kashf al-Ṭhunūn*: 1/132; Ismā‘īl Bāshā, *Hadiyyat al-‘Ārifīn*: 1/708.

<sup>19</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*: 1/570.

<sup>20</sup> Ibid.

- 4) *Al-Wasīlah fī Kashf al-‘Aqīlah* – this is a commentary on Imam Shāṭibī’s poem, *‘Aqīlah Atrāb al-Qaṣā’id fī Asnā al-Maqāṣid*, on *Rasm*.
- 5) *Minhāj al-Tawfiq ilā Ma’rifat al-Tajwīd wa al-Taḥqīq* – this small work appears in the previously-mentioned *Jamāl al-Qurrā’* of al-Sakhāwī.
- 6) *Umdat al-Mufīd wa ‘Uddat al-Mujīd fī Ma’rifat al-Tajwīd* – this is also referred to as *al-Nūniyyah* of Sakhāwī. It appears in his *Jamāl al-Qurrā’* after his afore-mentioned work, *Minhāj al-Tawfiq*. Ḥāji Khalīfah mentions that it is similar to *al-Rā’iyyah* of Abū Muzāḥim. He also mentions that al-Sakhāwī wrote a brief commentary on this poem.<sup>21</sup> One of the earliest extant commentaries on this work is that of al-Ḥasan ibn Qāsim al-Murādī (d. 749).

He died on 12 Jumādā al-Ākhirah in 643 or 644. His burial Prayer was performed after midday at the Umayyad Mosque in Damascus. His student, Abū Shāmmah, relates that upon his funerary rites, his bier exhibited reverence and magnificence.

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<sup>21</sup> Ḥāji Khalīfah, *Kashf al-Ṭhunūn*: 2/1171-1172.

## Editing and Transmission of al-Nūniyyah

Like *al-Khāqāniyyah*, there are several critical editions of Sakhāwī's *Nūniyyah*. Besides the edition of 'Abd al-'Azīz al-Qārī,<sup>22</sup> which is dedicated to the text of *al-Khāqāniyyah* and *al-Nūniyyah*, Sakhāwī has included *al-Nūniyyah* in his compilation, *Jamāl al-Qurrā' wa Kamāl al-Iqrā'*.<sup>23</sup> My edit of *al-Nūniyyah* is based on the edition of my teacher, Sheikh Ḥasan Muṣṭafā al-Warrāqī, for two reasons: it draws from that of 'Abd al-'Azīz al-Qārī whilst comparing it to another copy in the Azhar library, Cairo,<sup>24</sup> and that we both read it to the same teacher, Dr 'Abd Allah al-'Ubayd. Thus, his edition incorporates both the oral and written traditions.<sup>25</sup>

I heard the entire text, *al-Nūniyyah*, being read to my teacher, Sheikh 'Abd Allah ibn Ṣāliḥ al-'Ubayd, who read it to many teachers. They include, Sheikh 'Abd al-Qādir ibn Karāmat Allah al-Bukhārī (d. 1420/1990) with this previously mentioned chain of transmission to Ibn al-Jazarī (d. 833/1430).<sup>26</sup> Ibn al-Jazarī read it to Abū 'Abd Allah Muḥammad ibn 'Abd Allah al-Ṣafawī (d. 776/1374), who heard it being read to Abū al-'Abbās Aḥmad ibn Sulaymān ibn Marwān al-Ba'labakkī (d. 712/1312), from the author, Sakhāwī (d. 643/1245).

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<sup>22</sup> 'Abd al-'Azīz al-Qārī relied on a copy in the Zahiriyya Library, Damascus (3759/46) and another belonging to Waliyy al-Dīn in Turkey (21/3). See al-Qārī, *Qaṣīdatān fī al-Tajwīd*: 41.

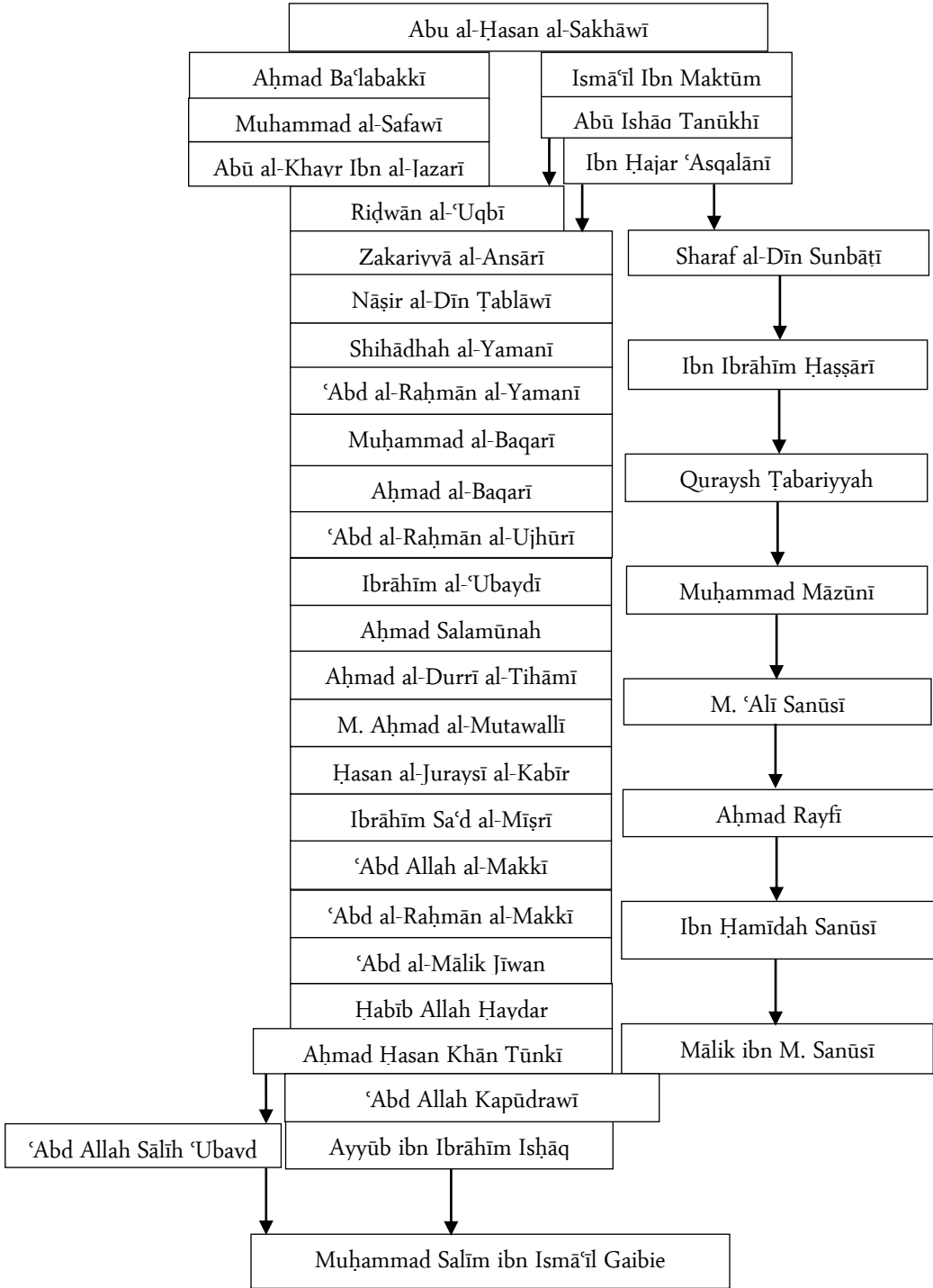
<sup>23</sup> This publication relied on two manuscript copies: the first in the Ahmadiyya Library, Aleppo, Syria (142) and the second in the Zahiriyya Library, Damascus (333/44). See Sakhāwī, *Jamāl al-Qurrā' wa Kamāl al-Iqrā'*: 1/111.

<sup>24</sup> This copy is in the Azhar Library, Cairo (2797). See Warrāqī, H, *al-Farīd fī Ijāzāt wa Asānīd Ba'd Kutub al-Tajwīd*: 62.

<sup>25</sup> The differences in the words of the poem are slight and I will allude to some of these variations – or present the variant version itself – in the wording of the poem that appears in the commentary.

<sup>26</sup> The chain of transmission of Sheikh 'Abd al-Qādir ibn Karāmat Allah al-Bukhārī to Ibn al-Jazarī is mentioned in my transmission of *al-Khāqāniyyah*, Chapter Three.

## Sanad for the Nūniyyat al-Sakhāwī



## Al-Nūniyyah: the Text

يَا مَنْ يَرُومُ تِلَاوَةَ الْقُرْآنِ	1
وَيَرُودُ شَأْوَائِمَّةِ الْإِثْقَانِ	
لَا تَحْسَبِ التَّجْوِيدَ مَدًّا مُفْرِطًا	2
أَوْ مَدًّا مَالًا مَدًّا فِيهِ لِيَوَانِ	
أَوْ أَنْ تُشَدَّ بَعْدَ مَدِّ هَمْزَةٍ	3
أَوْ أَنْ تَقُوهَ بِهَمْزَةٍ مُتَّهَوِّعًا	4
لِلْحَرْفِ مِيزَانًا فَلَا تَكُ طَاغِيًا	5
فِيهِ وَلَا تَكُ مُخْسِرَ الْمِيزَانِ	
فَإِذَا هَمَزْتَ فَجِئْ بِهِ مُتَلَطِّفًا	6
مِنْ غَيْرِ مَا بُهْرٍ وَعَيْرِ تَوَانِ	
وَأَمْدُ حُرُوفِ الْمَدِّ عِنْدَ مُسْكِنٍ	7
أَوْ هَمْزَةٍ حُسْنًا أَحَا إِحْسَانِ	
وَالْمَدُّ مِنْ قَبْلِ الْمُسْكِنِ دُونَ مَا	8
قَدْ مَدَّ لِلْهَمْزَاتِ بِاسْتِيقَانِ	
وَالهَاءُ تُخْفَى فَاجْلُ فِي إِظْهَارِهَا	9
فِي نَحْوِ «مِنْ هَادٍ» وَفِي «بُهْتَانٍ»	
وَ«جِبَاهُهُمْ» وَ«وُجُوهُهُمْ» بَيْنَ بِلَا	10
ثِقَلٍ تَزِيدُ بِهِ عَلَى التَّبْيَانِ	
وَالْعَيْنُ وَالْحَا مُظْهَرٌ وَالْغَيْنُ قُلٌّ	11
وَالْخَا وَحَيْثُ تَقَارَبَ الْحَرْفَانِ	
كَ«الْعَيْنِ» «أَفْرِغْ» «لَا تُنِغْ» «نَخْتِمُ» وَلَا	12
تَخْشَى» «وَسَبِّحْهُ» وَكَ«الْإِحْسَانِ»	
وَالْقَافُ بَيْنَ جَهْرِهَا وَعُلْوِهَا	13
وَالْكَافُ خَلَّصَهَا بِحُسْنِ بَيَانِ	
إِنْ لَمْ تُحَقِّقْ جَهْرَ ذَلِكَ وَهَمَسَ ذَا	14
فَهُمَا لِأَجْلِ الْقُرْبِ يَخْتَلِطَانِ	
وَالجِيمُ إِنْ ضَعُفَتْ أَتَتْ مَمْرُوجَةً	15
بِالشَّيْنِ مِثْلَ الْجِيمِ فِي الْمَرْجَانِ	
وَالْعَجَلُ» وَ«اجْتَنِبُوا» وَ«أَخْرَجَ شَطْلَاهُ»	16
وَالرَّجَزُ» مِثْلُ «الرَّجْسِ» فِي التَّبْيَانِ	

بَيِّنْ تَفْشِيهِ مَعَ الْإِسْكَانِ	17	وَالْفَجْرِ» «لَا تَجْهَرُ» كَذَاكَ وَكَ«اشْتَرَى»
أَوْ غَيْرُ ذَلِكَ كَقَوْلِهِ «فِي شَانِ»	18	وَكَذَا الْمُشَدَّدُ مِنْهُ نَحْوُ «مُبَشَّرًا»
فِي الْمَدِّ كَالْمُؤْفُونَ» وَالْمِيْرَانِ»	19	وَالْيَا وَأُخْتَاهَا بِغَيْرِ زِيَادَةٍ
وَكَ«بَغِيْكُمْ» وَالْيَاءُ فِي «الْعُضْيَانِ»	20	وَبَيَانُهَا إِنْ حُرِّكَتْ كَالسَّعْيِيَّهَا»
لِ «الْعَيِّ يَتَّخِذُوهُ» فِي الْمُرْقَانِ	21	وَكَمِثْلِ «أَحْيَيْنَا» وَيَسْتَحْيِي» وَمِثْ
فَتَكُونُ مَعْدُودًا مِنَ اللَّحَّانِ	22	لَا تُشْرِبُنَهَا الْجِيمَ إِنْ شَدَّدْتَهَا
لَا تُدْغِمُوا يَوْمَ مَعْشَرَ الْإِخْوَانِ	23	«فِي يَوْمٍ» مَعَ «قَالُوا وَهُمْ» وَنَظِيرُ ذَلِكَ
إِدْعَامُهُ حَتْمٌ عَلَى الْإِنْسَانِ	24	وَالْوَاوُ فِي «حَتَّى عَفَوَا» وَنَظِيرُهُ
جَهْرٌ يَكُلُ لَدَيْهِ كُلُّ لِسَانِ	25	وَالضَّادُ عَالٍ مُسْتَطِيلٌ مُطَبَّقٌ
ذَرِبٌ لِأَحْكَامِ الْحُرُوفِ مُعَانِ	26	حَاشَا لِسَانَ بِالْفَصَاحَةِ قِيَمِ
لَامٌ مُفَحَّخَةٌ بِئِلَّا عَرَفَانِ	27	كَمْ رَامَهُ قَوْمٌ فَمَا أَبَدُوا سِوَى
«أَضْلَلْنَ» أَوْ فِي «غِيصٌ» يَشْتَبِيْهَانِ	28	مِيْزُهُ بِالْإِيْصَاحِ عَنْ ظَلَاءٍ فَفِي
وَالْوَلَا يَحُضُّ» وَخُذُهُ ذَا إِدْعَانِ	29	وَكَذَاكَ «مُحْتَضَّرٌ» «وَنَاصِرَةٌ إِلَى»
وَالظَّاءُ نَحْوُ «اضْطُرَّ» غَيْرَ جَبَانِ	30	وَأَيْنُهُ عِنْدَ التَّاءِ نَحْوُ «أَفْضُتُمْ»
وَالثُّونُ نَحْوُ «يَحِضُنَ» صُنُهُ وَعَيَانِي	31	وَالجِيمُ نَحْوُ «اخْفِضْ جَنَاحَكَ» مِثْلُهُ
لِ اللَّهِ» بَيِّنْ حَيْثُ يَلْتَقِيَانِ	32	وَالرَّاءُ كَالْوَيْضْرِ بْنِ» أَوْ لَامٌ كَالْفَضِّ
قَصَّ ظَهْرَكَ» أَغْرِفُهُ تَكُنْ ذَا شَانِ	33	وَبَيَانُ «بَعْضُ دُنُوبِهِمْ» وَ«اغْضُضْ» وَأَنَّ
وَالظَّاءُ فِي «أَوْعَظْتَ» لِلْأَعْيَانِ	34	وَكَذَا بَيَانُ الصَّادِ نَحْوُ «حَرَصْتُمْ»

بَع فِي الْقُرْآنِ أئِمَّةَ الْإِثْقَانِ	إِذْ أَظْهَرُوهُ وَأَدْغَمُوا «فَرَطْتُ» فَأَثَمَ	35
مَحْضًا إِذِ الْحَرْفَانِ يَفْتَرِيَانِ	وَاللَّامُ عِنْدَ الرَّاءِ أَدْغَمَ مُشْبِعًا	36
فِيهِ وَعَاصِمِ امَّحَى الْقَوْلَانِ	وَفِي نَحْوِ «قُلْ رَبِّي» وَمَا عَنِ نَافِعِ	37
رَفِيقِ لِكُلِّ مُفَضَّلٍ يَفْطَنَانِ	وَبَيَانُهُ فِي نَحْوِ «فَضَّلْنَا» عَلَى	38
وَبِمِثْلِ «قُلْ صَدَقَ» أَغْلُ فِي التَّبْيَانِ	وَبِ«قُلْ تَعَالَوْا» «قُلْ سَلَامٌ» «قُلْ نَعَمْ»	39
شُرْحًا مَعَّافِي غَيْرِ مَا دِيْوَانِ	وَالثُّوْنُ سَاكِنَةٌ مَعَ التَّنْوِينِ قَدْ	40
فَأَنَّا بِذَلِكَ عَنِ الْإِعَادَةِ غَانِ	وَشَرَحْتُ ذَلِكَ فِي مَكَانٍ غَيْرِ ذَا	41
مُتَّكِرًا كَالرَّاءِ فِي «الرَّحْمَنِ»	وَالرَّاءُ صُنَّ تَشْدِيدُهُ عَنِ أَنْ يُرَى	42
أَدْغَمَ بِغَيْرِ تَعَشُّرٍ وَتَوَانِ	وَالدَّالُ سَاكِنَةٌ كَدَالِ «حَصَدْتُمْ»	43
وَالْمُدْحَضِينَ» أَبْنُ بِكُلِّ مَكَانِ	وَلَقَدْ لَقِينَا مُظْهَرًا وَلَقَدْ رَأَى	44
وَالثَّاءَ أَدْغَمَ عِنْدَ «طَائِفَتَانِ»	وَالْوُذُقِ» وَ«ادْفَعْ» «يَدْخُلُونَ» وَ«قَدْ نَرَى»	45
وَكُنْحُو» «أَثَقْنَ» فُهِ بِلَا كِثْمَانِ	وَكَذَا «أُجِيبَتْ» وَ«اسْتَطَعْتَ» مُبَيَّنٌ	46
«يَحْفَظْنَ» «أَظْفَرَكُمْ» بِلَا نِسْيَانِ	وَالظَّالِدَى فَاءٍ وَنُونٍ مُظْهَرٌ	47
قُرْآنِ غَيْرُهُمَا فَمُدَّغَمَانِ	وَالدَّالُ «إِذْ ظَلَمُوا» «ظَلَمْتُمْ» لَيْسَ فِي الْ-	48
فِي نَحْوِ «ذَرَّ» وَ«نَدَرْتُ لِلرَّحْمَنِ»	وَإِذَا يَلَاقِي الرَّاءَ بَيِّنُهُ وَذَا	49
وَالثَّاءَ عِنْدَ الْخَاءِ فِي الْإِثْقَانِ	وَ«بِمُدْعَيْنِ» وَفِي «أَخَذْنَا» وَ«ادْكُرُوا»	50
هُمْ» كَذَلِكَ وَ«أَيْهَا الثَّقَلَانِ»	بَيِّنٌ وَ«أَغْرْنَا» «لَيْثْنَا» «تَثَقَّفْنَا»	51
كَ«الْقِسْطِ» وَ«الصَّلْصَالِ» وَ«الْمِيزَانِ»	وَصَفِيرٌ مَا فِيهِ الصَّفِيرُ فَرَاعِهِ	52

وَالْوَاوُ عِنْدَ الْفَاءِ فِي «صَفْوَانٍ»	وَالْفَاءُ مَعَ مِيمٍ كَ«تَلَقَّفُ مَا» ابْنُ	53
«هُمُ فِي» وَعِنْدَ الْوَاوِ فِي «وَلْدَانٍ»	وَالْمِيمُ عِنْدَ الْوَاوِ وَالْفَاءُ مُظْهِرٌ	54
إِخْفَائِهَا رَأْيَانٍ مُخْتَلَفَانِ	وَالْمِيمُ مَعَ الْبَاءِ فِي إِبَانَتِهَا وَفِي	55
مَمَّا يَلِيهِ إِذَا التَّقَى الْمِثْلَانِ	وَتُبَيِّنَ الْحَرْفَ الْمُشَدَّدَ مُوضِحًا	56
لَلنَّاءِ لِكَيْ مَا يَظْهَرُ الْأَخْوَانَ	كَ«الْيَمِّ مَا» وَالْحَقُّ قُلٌّ وَمِثَالِ «ظَلَمَ	57
بِالْعَكْسِ بَيْنَهُ فَيَفْتَرِقَانِ	وَإِذَا التَّقَى الْمَهْمُوسُ بِالْمَجْهُورِ أَوْ	58
سَكَّتْ» وَجَهْرُ سِوَاهُ ذُو اسْتِعْلَانِ	وَالْهَمْسُ فِي عَشْرِ «فَشَخْصٌ حَثُّهُ	59
نُكْرًا يَجِيئُ بِهِ ذُو الْأَلْحَانِ	رَتَّلٌ وَلَا تُسْرِفُ وَأَنْتَقِنُ وَاجْتَنِبْ	60
خَيْرًا فَمِنْهُ عَوْنٌ كُلُّ مُعَانِ	وَارْغَبْ إِلَى مَوْلَاكَ فِي تَيْسِيرِهِ	61
دُرٌّ وَفُضِّلَ دُرُّهَا بِجَمَانِ	أَبْرَزْتُهَا حَسَنَاءَ نَظْمٍ عُقُودَهَا	62
فِيهَا فَقَدْ فَاقَتْ بِحُسْنِ مَعَانِ	فَانظُرْ إِلَيْهَا وَإِمْقَامُ تَدَبُّرًا	63
إِنْ قِسْتَهَا بِقَصِيدَةِ الْخَاقَانِي	وَاعْلَمْ بِأَنَّكَ جَائِرٌ فِي ظُلْمِهَا	64

## Commentary

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TEXT:

يَا مَنْ يَزُومُ تِلَاوَةَ الْقُرْآنِ وَيَزُودُ شَأْوَ أَيْمَّةِ الْإِثْقَانِ

1

TRANSLATION:

(1) O one who wishes to acquire (correct) recitation of the Qur'ān, while he intends (to acquire) the excellence of the imams of precision (in recitation).

VOCABULARY:

أَيْمَّةٌ – this is the plural of imam. It refers to the leaders in Qur'ānic recitation.

COMMENTARY:

The author starts his poem by mentioning for whom this poem is intended: those who wish to recite the Qur'ān proficiently.

### Misconceptions Regarding Tajwīd

TEXT:

لَا تَحْسَبِ التَّجْوِيدَ مَدًّا مُفْرِطًا أَوْ مَدًّا مَالًا مَدًّا فِيهِ لِوَانِ

2

أَوْ أَنْ تُشَدِّدَ بَعْدَ مَدِّ هَمْزَةٍ أَوْ أَنْ تَلُوكَ الْحَرْفَ كَالسَّكَّرَانِ

3

أَوْ أَنْ تَفُوهَ بِهَمْزَةٍ مُتَّهَمًا فَيَفِرَّ سَامِعُهَا مِنَ الْعَمَّيَانِ

4

TRANSLATION:

(2) Do not deem *tajwīd* as being an exaggerated *madd*, or applying *madd* where there is no *madd* because of that which is weak.

(3) Or that you read a *hamzah* as *mushaddad* after a (letter of) *madd*, or that you mumble a letter like one intoxicated.

(4) Or to pronounce a *hamzah* like one who is retching, so its listener flees from nauseous person.

VOCABULARY:

لَا تَحْسَبِ – do not deem, think, regard

مُفْرِطًا – one who exaggerates

وَئِي-يَنِي – that which is weak; from

تَلَوَكَ – mumble, chew

السَّكَرَانَ – one who is intoxicated

تَفُوهُ – to utter, pronounce

مُتَهَوِّعًا – one who throw up, retch

الْعَثْيَانَ – nausea

COMMENTARY:

While *al-Jazariyyah* defines *tajwīd* (lines 30-31), Sakhāwī does not define *tajwīd*, but mentions the misconceptions regarding it. Many have misconceptions regarding what exactly the purpose of *tajwīd* – or what *tajwīd* itself – is. The next three lines dispel some misconceptions regarding the science of *tajwīd* i.e. *tajwīd* is not the following:

- 1) The exaggeration of any *madd*.
- 2) Applying *madd* in a weak letter (*wānī*) in which *madd* should not be made e.g. غَيْرٌ، يَوْمٌ.<sup>27</sup>
- 3) Over emphasizing the strength in the *hamzah* after a letter of *madd*.
- 4) Mumbling a letter incoherently like an intoxicated person would speak i.e. without clarity.
- 5) Exaggeration of the *hamzah*.

While the author mentions features within recitation which are not technically considered to be part of *tajwīd*, he does not explicitly define the science of *tajwīd*.

Interestingly, his description of an exaggerated *hamzah* to someone who is retching is given by Sībawah in *al-Kitāb*, both using the word “*tahawwu*” (to retch).<sup>28</sup> *Al-Jazariyyah* instructs that the *hamzah* should not be read with *tafkhīm* (lines 34-35).

<sup>27</sup> Al-Murādi, *al-Mufid fi Sharḥ ‘Umdat al-Majīd fi al-Naḥm wa al-Tajwīd*: 74.

## The Measure/Timing of Each Letter

TEXT:

لِلْحَرْفِ مِيزَانٌ فَلَا تَكُ طَاغِيًا      فِيهِ وَلَا تَكُ مُخْسِرَ الْمِيزَانِ

5

TRANSLATION:

(5) There is a measure for (each) letter, so do not exceed its measure, nor be one who is deficient of the measure.

VOCABULARY:

مِيزَانٌ – measure, timing

طَاغِيًا – transgress, exceed the limits

مُخْسِرَ – one who shortens, reduces

COMMENTARY:

Each letter is articulated with a specific balance determined by its articulation point (*makhraj*) and its attributes (*ṣifāt*). The measure of each letter is different because no two letters have the exact same *makhraj* and *ṣifāt*. If they have the same *makhraj*, they will differ in *ṣifāt* e.g. the *tā'* and the *ṭā'*; and if they agree in *ṣifāt*, they will differ in *makhraj* e.g. the *jīm* and the *dāl*.

In this line, the author advises that the measure or timing of any given letter should not be exceeded, nor should it be deficient i.e. each letter should be articulated with its very precise and exact measure or timing.

From this, it may be deduced that to be able to grasp the precise measure/timing of each letter, one requires a good understanding of the *makhārij* and the *ṣifāt*.

Henceforth, the author presents individual letters, along with guidelines with regards to their articulation, as well as examples from the Qur'ānic text.

INTERTEXT COMPARISON:

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<sup>28</sup> Sibaway, *al-Kitāb*: 3/548.

*Al-Nūniyyah* speaks about “*mīzān*” – the measure or timing – of each letter; this measure/timing should not be exaggerated. *Al-Khāqāniyyah* also refers to the “*wazn*” of each letter (line 26). *Al-Khāqāniyyah* does not elaborate much on what determines the measure/timing of these pronunciations. In *al-Nūniyyah* though, much of its content discusses these timing-determinants i.e. the *ṣifāt*, like *hams*, *jahr*, *isti’lā’*, *iṭbāq*, *istiṭālah*, etc. *Al-Jazariyyah* has seven lines specifically dedicated to the *ṣifāt*; an entire chapter. It also discusses various *ṣifāt* in a number of lines thereafter; see lines 37, 39, 45, 46, for example.

### The Articulation of the Hamzah

TEXT:

فَإِذَا هَمَزْتَ فَجِئْ بِهِ مُتَلَطِّفًا      مِنْ غَيْرِ مَا بُهْرٍ وَغَيْرِ تَوَانٍ 6

TRANSLATION:

(6) So if you articulate a *hamzah*, then let it be brought with ease, without complete exertion, nor any weakness.

VOCABULARY:

مُتَلَطِّفًا – being with ease

بُهْرٍ – difficult respiration, laboured breathing, to be out of breath

تَوَانٍ – from وَتَى- يَنْي; weakness

COMMENTARY:

The author discusses the articulation of the *hamzah* in this line: it should not be read with too much exertion that one is left out of breath, nor too weak that it is not pronounced correctly i.e. it should be read subtly adjusted between these two extremes. This is exactly what Sakhāwī explains in his book, *Minhāj al-Tawfiq ilā Ma’rifat al-Tajwīd wa al-Taḥqīq*. He explains thereafter that this is only accomplished with much practice and continued instruction.<sup>29</sup>

INTERTEXT COMPARISON:

<sup>29</sup> Sakhāwī, *Minhāj al-Tawfiq ilā Ma’rifat al-Tajwīd wa al-Taḥqīq*: 345.

This line expresses that the *hamzah* be articulated subtly balanced between any exaggeration or deficiencies. *Al-Khāqāniyyah* advises on the correct articulation of the *hamzah* (line 35). It also alludes to the *hamzat al-waṣl* and *hamzat al-qaṭʿ* (line 30). Ibn al-Jazarī has a section devoted to the *hamzat al-waṣl* (lines 101-103). *Al-Jazariyyah* also cautions against articulating the *hamzah* with *tafkhīm* (lines 34-35).

### The Madd Caused by a Hamzah or a Sukūn

TEXT:

أَوْ هَمْزَةً حُسْنًا أَحْسَنًا	وَأَمْدُ حُرُوفِ الْمَدِّ عِنْدَ مُسَكِّنٍ	7
قَدْ مَدَّ لِلْهَمْزَاتِ بِاسْتِيقَانٍ	وَالْمَدُّ مِنْ قَبْلِ الْمُسَكِّنِ دُونَ مَا	8

TRANSLATION:

(7) Extend the letters of *madd* by that which is made *sākin* or by a *hamzah*, (a lengthening of) of perfection o brother of excellence.

(8) Surely, the *madd* before that which is *sākin* is less than the *madd* due to the *hamzahs*.

VOCABULARY:

حُسْنًا – beauty, excellence, perfection

إِحْسَانٍ – expertly, excellence, proficient

دُونَ مَا – is less than

بِاسْتِيقَانٍ – with certainty, surely

COMMENTARY:

Sakhāwī explains in *Minhāj al-Tawfiq* that *madd* is of two types: *ṭabīʿī* (natural) and *mutakallaf* (studied or required). *Madd ṭabīʿī* is the articulation of the letters of *madd* to its natural and essential duration of one *alif*. Without this essential extension, the letters of *madd* cannot be recited. Experts refer to this duration as *qaṣr*.

The *madd mutakallaf* is an additional extension beyond the natural lengthening – without any exaggeration or deficiency – when the *madd* letters are followed by a *hamzah* or a *sākin*.<sup>30</sup>

The author gives no durations for the *madd* before the *hamzah* and the *madd* before the *sākin*. In this line, he simply suggests that the lengthening before the *sākin* is less than the lengthening before the *hamzah*. In *Minhāj al-Tawfiq*, he does not offer any details with regards to their durations either. However, in his commentary of *al-Shāṭibiyyah*, *Fath al-Waṣīd*, Sakhāwī mentions the opinion of Dānī regarding the lengths of the *madd* before the *hamzah* for the Seven *Qurra'* having four varying lengths:

- 1) Warsh and Ḥamzah – three alifs (six vowel counts i.e. six *ḥarakāt*).
- 2) 'Aṣīm – two and a half *alifs* (five *ḥarakāt*).
- 3) Ibn 'Āmir al-Shāmī and al-Kisā'ī – two *alifs* (four *ḥarakāt*).
- 4) Qālūn, Ibn Kathīr al-Makkī and Abū 'Amr al-Baṣrī – one and a half *alifs* (three *ḥarakāt*).

This is with regards to *madd muttaṣil* i.e. if the *hamzah* appears in the same word, following the letter of *madd*. In *madd munfaṣil* – when the *hamzah* follows the letter of *madd*, but in a different word – a fifth length is added, which is one *alif* (*qaṣr*) for Qālūn (with an option of extending it longer), Ibn Kathīr, al-Dūrī al-Baṣrī (with an option of extending it longer) and al-Sūsī.<sup>31</sup>

Thereafter, Sakhāwī also mentions the variations in that *madd* followed by a *sākin*:

- 1) If the *sukūn* is temporary; due to *waqf* – *ishbā'* (six *ḥarakāt*), *tawassuṭ* (four *ḥarakāt*) and short (*qaṣr*) are permitted.
- 2) If the *sākin* is permanent – *ishbā'* (six *ḥarakāt*) will be applied.<sup>32</sup>

The final *madd* mentioned i.e. caused by a permanent *sukūn* is alluded to by Ibn Khāqān in lines 42-43.

#### INTERTEXT COMPARISON:

<sup>30</sup> Sakhāwī, *Minhāj al-Tawfiq ilā Ma'rifat al-Tajwīd wa al-Taḥqīq*: 346-347.

<sup>31</sup> Sakhāwī, *Fath al-Waṣīd*: 1: 177-178.

<sup>32</sup> Sakhāwī, *Fath al-Waṣīd*: 1: 182-183.

*Al-Nūniyyah* refers to the *madd* caused by the *hamzah* and the *sukūn*, but without any names given to them. *Al-Khāqāniyyah* mentions the letters of *madd* and gives a general instruction that a distinction be made between the lengthening and shortening in *madd* (lines 31-33). It specifically mentions that *madd* caused by a permanent *sukūn* (lines 42-43). *Al-Jazariyyah* explicitly names various types of *madd*: *madd lāzim*, *madd wājib* and *madd jā'iz*. It furthermore suggests names like *madd muttaşil*, *madd munfaşil* and *madd 'āriḍ*. *Al-Jazariyyah* furthermore defines these *mudūd* (lines 69-72).

### The Articulation of the Hā'

TEXT:

«بُهْتَانِ» فِي نَحْوِ «مِنْ هَادٍ» وَفِي «بُهْتَانِ»	وَالهَاءُ تُخْفَى فَاجْلُ فِي إِظْهَارِهَا	9
ثِقَلِ تَزِيدُ بِهِ عَلَى التَّبَيِّنِ	وَ«جِبَاهُهُمْ» وَ«وُجُوهُهُمْ» بَيِّنٌ بَلَا	10

TRANSLATION:

(9) The *hā'* (tends to) become hidden, so distinguish its clarity in the likes of *مِنْ هَادٍ* and in *بُهْتَانِ*...

(10) *جِبَاهُهُمْ* and *وُجُوهُهُمْ*; clarify (it) without any burden that will exceed upon its clarity.

VOCABULARY:

فَاجْلُ – from *جَلَاء*, meaning to clarify, elucidate, distinguish

بَيِّنٌ – clarify

ثِقَلٍ – heaviness, difficulty, burdensome

تَزِيدُ – increase, exceed

التَّبَيِّنِ - clarity

COMMENTARY:

The *hā'* is a weak letter because it comprises weak attributes; therefore, it tends to be read “hidden” or unclear. These distichs advise that the *hā'* be read clearly. Thereafter, the author presents four examples to illustrate when the *hā'* should be read clearly: *مِنْ هَادٍ*, *بُهْتَانِ*, *جِبَاهُهُمْ*, *وُجُوهُهُمْ*. In the first example the *hā'* has a *ḥarakah* and comes after a

*nūn sākinah*. In the second example, the *hā'* has a *sukūn*. In the last two examples, two *hā'*s appear together in immediate succession to each other.

Subsequently, the author further advises that when clarity is given to the *hā'*, it should not be done with exaggeration.

In line six, the *hamzah* was mentioned. These two lines mention the *hā'*. The *hamzah* and the *hā'* are both glottal consonants and considered as challenging pronunciations. Perhaps therefore *al-Khāqāniyyah*, *al-Nūniyyah* and *al-Jazariyyah* particularly offer advice regarding their articulation.

#### INTERTEXT COMPARISON:

*Al-Khāqāniyyah* also advises regarding the clarity of the *ʿayn* and the *hā'* in line 38. Likewise, *al-Jazariyyah* advises that clarity be given to the *hā'* when articulating it (line 61).

### The Articulation of the 'Ayn, the Ḥā', the Ghayn and the Khā'

#### TEXT:

وَالْحَا وَحَيْثُ تَقَارَبَ الْحَرْفَانِ	وَالْعَيْنُ وَالْحَا مُظَهَّرٌ وَالْعَيْنُ قُلٌّ	11
تَحْسَى «وَسَيِّحُهُ» وَكَ«الْإِحْسَانِ»	ك«الْعَيْنِ» «أَفْرِغْ» «لَا تُزِعْ» «يَحْمِمْ» «وَلَا	12

#### TRANSLATION:

(11) The *ʿayn*, the *ḥā'*, the *ghayn* should be clear; say: the *khā'* (as well), and whenever the two letters are close...

(12) Like in *الْعَيْنِ*, *أَفْرِغْ*, *لَا تُزِعْ*, *يَحْمِمْ*, *لَا تَحْسَى*, *وَسَيِّحُهُ* and like (in) *الْإِحْسَانِ*.

#### VOCABULARY:

حَيْثُ – whenever, wherever

تَقَارَبَ – close

الْحَرْفَانِ – two letters

#### COMMENTARY:

In these two lines, Sakhāwī mentions the remaining four letters that are articulated from the throat: the *‘ayn*, the *ḥā’*, the *ghayn* and the *khā’*. He advises that they be read clearly, with extra caution whenever or wherever they appear next to or close to each other. In the example *العين*, the *‘ayn* and the *ḥā’* are next to each other. The same will apply to the *ḥā’* and the *hā’* in *وَسَبِّحْهُ*, as well as the *hamzah* and the *ḥā’* in *الإحسان*. The example *أَفْرَغُ* is followed by *عَلَيْنَا* in the Qur’ān<sup>33</sup>; the *ghayn* is followed by an *‘ayn*, both articulated from the throat. In *لَا تُزِغْ قُلُوبَنَا*, the *ghayn* – articulated from the upper throat – is followed by a *qāf*, which exits from the furthest back portion of the tongue. In the examples *يَحْتَمِ عَلَى* and *لَا تَحْشَى*, the caution is that the *khā’* should not be read as a *ghayn*, as suggested by Murādī in his commentary; this is since they both share a common articulation point: the upper throat.<sup>34</sup>

#### INTERTEXT COMPARISON:

When advising that clarity be given in articulations, Ibn al-Jazarī also mentions *سَبِّحْهُ* and *لَا تُزِغْ قُلُوبَنَا* as examples (line 51). The *hā’* is particularly mentioned in line 40 of *al-Jazariyyah*.

#### TEXT:

وَأَلْقَا فَبَيَّنْ جَهْرَهَا وَعُلْوَهَا	13
وَأَلْقَا فَبَيَّنْ جَهْرَهَا وَعُلْوَهَا	13
فَهُمَا لِأَجْلِ الْقُرْبِ يَحْتَلِطَانِ	14
إِنْ لَمْ تُحَقِّقْ جَهْرَ ذَلِكَ وَهَمْسَ ذَا	14

#### TRANSLATION:

(13) The *qāf*, clarify its *jahr* and its uvularization. The *kaf*, refine it with excellent clarity.

(14) If you do not establish the *jahr* of that and the *hams* of this, then the two – due to their proximity – will become muddled.

#### VOCABULARY:

*خَلَّضَهَا* – refine it, clarify it i.e. the *kāf*

<sup>33</sup> Sūrat al-Baqarah: 250 and Surat al-A‘rāf: 126.

<sup>34</sup> Murādī, *al-Mufid fi Sharḥ ‘Umdat al-Majīd fi al-Naḥm wa al-Tajwīd*: 90.

تُحَقِّقُ – execute, implement

يَخْتَلِطَانِ – become mixed, muddled

#### COMMENTARY:

Those not proficient in Qur’ānic recitation often err in their articulation of the *qāf* and the *kāf*. After the author’s discussion on the letters of the throat, he starts with the letters articulated from the tongue, the *qāf* and the *kāf*.

This line particularly discusses the attributes of *jahr* (voicing) and uvularization i.e. the raising of the back of the tongue towards the uvular; this is referred to as *isti’lā’* in *tajwīd*. The uvularization of the *qāf* results in an emphatic articulation, which this line advises to be clarified. The first line also advises that the *kāf* be articulated clearly.

The second line suggests that if the *jahr* (voicing) of the *qāf* is not executed correctly, nor the *hams* (voicelessness) in the *kāf*, then these two letters – the *qāf* and the *kāf* – will become muddled with each other.

While the *qāf* and the *kāf* both share the attribute of *shiddah* i.e. plosive consonants, they differ in that the *qāf* has *jahr* and *isti’lā’* while the *kāf* has the opposite attributes: *hams* and *istifāl* (velarization i.e. the back part of the tongue rising towards the velum). If these attributes are not applied correctly, the letters will resemble each other in articulation. Additionally, their *makhārij* are close to each other, increasing the chances of their sounds being muddled.<sup>35</sup>

#### INTERTEXT COMPARISON:

*Al-Khāqāniyyah* uses *taḥqīq* in relation to a description of recitation. *Al-Nūniyyah* uses it (تُحَقِّقُ) in this line in the literal sense i.e. executing the mentioned *ṣifāt*.

### The Articulation of the Jīm and the Shīn

#### TEXT:

وَالجِيمُ إِنِ ضَعُفَتْ أَتَتْ مَمْرُوجَةً      بِالتَّيِّينِ مِثْلَ الْجِيمِ فِي «الْمَرْجَانِ»

15

<sup>35</sup> Murādi, *al-Mufīd fī Sharḥ ‘Umdat al-Majīd fī al-Naḥm wa al-Tajwīd*: 92.

و«الرَّجَزَ» مِثْلُ «الرَّجْسِ» فِي التَّبْيَانِ	و«الْعَجَلَ» وَ«اجْتَنِبُوا» وَ«أَخْرَجَ شَطَأَهُ»	16
بَيْنَ تَفْشِيهِ مَعَ الْإِسْكَانِ	و«الْفَجْرَ» «لَا تَجْهَرُ» كَذَلِكَ وَكَ«اشْتَرَى»	17
أَوْ غَيْرُ ذَلِكَ كَقَوْلِهِ «فِي شَانِ»	وَكَذَا الْمُشَدَّدُ مِنْهُ نَحْوُ «مُبَشِّرًا»	18

TRANSLATION:

(15) The *jīm*, when it is weakened, becomes mixed with a *shīn*, like the *jīm* in المَرْجَانِ...

(16) (And like) العَجَلَ, اجْتَنِبُوا, أَخْرَجَ شَطَأَهُ, and الرَّجَزَ is similar to الرَّجْسِ in (their) clarity...

(17) And likewise الْفَجْرَ, لَا تَجْهَرُ, and like اشْتَرَى, clarify its *tafash-shī* with the *iskān* (of it)...

(18) Similarly, when the *mushaddad* of it (the *shīn*), like مُبَشِّرًا, or other than this, as in His statement فِي شَانِ.

VOCABULARY:

مَمْرُوجَةً – mixed, blended, mingled, combined

COMMENTARY:

These four lines discuss the *jīm* and the *shīn*. They are alveo-palatal consonants, sharing the same *makhraj*. The *jīm* has *shiddah* and *jahr* while the *shīn* has the opposite attributes of *hams* and *rikhwah*. The *shīn* also has *tafash-shī* which allows the breath to spread throughout the mouth during articulation. In phonetics, the *jīm* is a voiced affricate while the *shīn* is considered a voiceless sibilant fricative.

If the *shiddah* and *jahr* are not maintained, then the breath and sound will flow, blending the sound of the *jīm* with that of the *shīn*.

Thereafter, a few examples are presented: firstly, of the *jīm* alone (الرَّجَزَ, اجْتَنِبُوا, الْعَجَلَ), as well as of the *jīm* appearing together with the *shīn* (أَخْرَجَ (شَطَأَهُ), الرَّجْسِ, الْفَجْرَ, لَا تَجْهَرُ).

Subsequently, the author advises that *tafash-shī* should be clarified in the *shīn* during all conditions: when *sākīn* (اشْتَرَى), *mushaddad* (مُبَشَّرًا), or otherwise (شَانَ).<sup>36</sup>

#### INTERTEXT COMPARISON:

Murādī's explanation of maintaining the attributes of *shiddah* and *jahr* in the *jīm* are mentioned in *al-Jazariyyah* (lines 37-38).

### The Articulation of the Yā' and the Jīm

#### TEXT:

«الْمِيزَانَ» وَ «الْمُؤْفُونَ» فِي الْمَدِّ كَ «الْمُؤْفُونَ» وَ «الْمِيزَانَ»	وَأَلْيَا وَأُخْتَاهَا بِغَيْرِ زِيَادَةٍ	19
وَك «بَعْيِكُمْ» وَالْيَاءِ فِي «الْعُضْيَانَ»	وَبَيَائِهَا إِنْ حُرِّكَتْ كَ «لِسَعْيِهَا»	20
لِ «الْعَيِّ يَتَّخِذُوهُ» فِي الْفُرْقَانَ	وَكَمِثْلِ «أَحْيَيْنَا» وَ «يَسْتَحْيِي» وَمِثْلِ	21
فَتَكُونَ مَعْدُودًا مِنَ اللَّحَّانِ	لَا تُشْرِبْنَهَا الْجِيمَ إِنْ شَدَّدْتَهَا	22

#### TRANSLATION:

(19) The *yā'* and its two sisters, without any increase in the *madd*, like (in) *المُؤْفُونَ* and *المِيزَانَ*.

(20) And its clarity when it has a *ḥarakah*, like in *لِسَعْيِهَا* and the *yā'* in *الْعُضْيَانَ*.

(21) And likewise, in *أَحْيَيْنَا*, *يَسْتَحْيِي* and like *يَتَّخِذُوهُ* in the *Furqān*.

(22) Be sure not to mix it (the *yā'*) with a *jīm* when you double it (*mushaddad*), for then you will be counted amongst those who err.

#### VOCABULARY:

زِيَادَةٌ – increase

لَا تُشْرِبْنَهَا – be sure not to muddle/mix. In this context it is used in the Qur'ān as well.<sup>37</sup>

<sup>36</sup> The example, *شَانَ*, refers to this word which appears in Sūrat al-Raḥmān: 59.

<sup>37</sup> See Sūrat al-Baqarah: 93.

مَعْدُودًا – from عَدَّ, which means to count

اللَّحَّانِ – this is the plural of لَاحِنٌ: one who errs

الْمُرْقَانِ – the criterion; this is one of the names of the Qurʾān.<sup>38</sup>

#### COMMENTARY:

After mentioning the *jīm* and the *shīn* which exit from the centre of the tongue, the *yāʾ* is discussed since it shares the same articulation point. The *yāʾ* may have a *ḥarakah*, be *sākin* and preceded by a *kasrah* or a *fathah*. All three types of the *yāʾ* are intended, as is clear by the examples given. The *yāʾ sākinah* is never preceded by a *ḍammah*.

The two sisters of the *yāʾ* refer to the *alif* and the *wāw*. The *alif* has already been discussed.

The *wāw* – similar to the *yāʾ* – may have a *ḥarakah*, be preceded by a *ḍammah* or a *fathah*. All three are intended when discussing the *wāw*. The *wāw sākinah* will never be preceded by a *kasrah*.

In line seven, the poem expounded on the *madd mukallaḥ*, also called *madd farʿī*. Here, the *madd* is mentioned briefly again, specifically *madd ṭabīʿī*; the natural lengthening of the *yāʾ* and *wāw* should not exceed its natural pull i.e. one *alif*, as the author explains in *Minhāj al-Tawfiq*.<sup>39</sup> The examples given for this is the two *wāws* in الْمُؤْفُونَ, along with the *yāʾ* and the *alif* in الْمِيْزَانَ.

Thereafter, the *yāʾ* with a *ḥarakah* is discussed: it should be read clearly. The examples given are الْعَيِّ يَتَّخِذُوهُ and يَسْتَحْيِي, أَحْيَيْنَا, الْعُضْيَانَ, بَعِغِكُمْ, لِسَعِيهَا. In the first three examples, the *yāʾ* appears amongst other letters while in the latter three examples the *yāʾ* appears with another *yāʾ*, which makes its articulation more arduous. Subsequently, it advises that when the *yāʾ* is *mushaddah*, caution should be taken as not to exaggerate it so that its sound gets mixed with that of the *jīm* which comes from the same *makhraj*, as well as sharing the attribute of *jahr*. If the *riḥwah* in the *yāʾ*

<sup>38</sup> Zurqānī, *Manāhil al-ʿIrḥān*: 1/13.

<sup>39</sup> Sakhāwī, *Minhāj al-Tawfiq ilā Maʿrifat al-Tajwīd wa al-Taḥqīq*: 346.

*mushaddadah* is not maintained, then it may sound a bit like the *jīm* which has *shiddah*.<sup>40</sup>

#### INTERTEXT COMPARISON:

*Al-Khāqāniyyah* mentions *lahn* in line 23 very broadly. *Al-Nūniyyah* also refers to *lahn* in line 22 in relation to some *lahn jalī*: clarity in the vowels (see line 20) and the *mushaddad* (line 22), as well as *lahn khafī*: undue extension in the letters of *madd* (line 19). Much of the content of *al-Nūniyyah* deals with subtle phonological properties which may be included in *lahn khafī*. *Al-Jazariyyah* does not mention *lahn*.

*Al-Khāqāniyyah* alludes, generally, to the correct articulation of the *ḥarakāt*. In *al-Nūniyyah*, *iskān* is mentioned in relation to the articulation of a *shīn* (line 17). The clarity of the *ḥarakah* is mentioned, in particular to the articulation of the *yā'* (line 20). In *al-Jazariyyah*, no mention is made of the *ḥarakāt*; it advises that the *sukūn* be maintained in general (line 47).

### Idghām

#### TEXT:

لَا تُدْغِمُوا يَا مَعْشَرَ الْإِخْوَانِ	«فِي يَوْمٍ» مَعَ «قَالُوا وَهُمْ» وَنَظِيرُ ذَا	23
إِدْغَامُهُ حَثٌّ عَلَى الْإِنْسَانِ	وَالْوَاوِ فِي «حَتَّى عَفَوْا» وَنَظِيرُهُ	24

#### TRANSLATION:

(23) O brothers, do not make *idghām* in *فِي يَوْمٍ*, along with *قَالُوا وَهُمْ* and the likes of this.

(24) The *wāw* in *حَتَّى عَفَوْا* and its likes, its *idghām* is necessary upon man.

#### VOCABULARY:

نَظِيرٌ – similitude, equivalent

لَا تُدْغِمُوا – do not assimilate; this is an imperative command.

مَعْشَرَ – assembly

<sup>40</sup> Murādi, *al-Mufīd fī Sharḥ Umdat al-Majīd fī al-Naḥm wa al-Tajwīd*: 102.

الإخوان – brothers, brethren, friends

حَثْمٌ – necessary

#### COMMENTARY:

In examples like *فِي يَوْمٍ*, one *yā'* is followed by another *yā'* and in *قَالُوا وَهُمْ*, a *wāw* is followed by another *wāw*. This line exhorts that each *wāw* be read clearly and they should not be assimilated. The first *yā'* and *wāw* should be lengthened to its natural duration without any additional extending, as the author explains in *Minhāj al-Tawfiq*.<sup>41</sup>

While the two *wāws* should not be assimilated in examples like *قَالُوا وَهُمْ*, it is imperative to make *idghām* of the two *wāws* in the likes of *حَتَّى عَفَوْا*. Other examples include *إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَصُوا وَقَالُوا*.

#### INTERTEXT COMPARISON:

In lines 50 and 51 of *al-Jazariyyah*, the command of no assimilation taking place in *فِي* *قَالُوا وَهُمْ* and *يَوْمٍ* is given; the exact two examples are also presented in *al-Jazariyyah*.

### The Articulation of the Ḍād

#### TEXT:

جَهْرٌ يَكِلُ لَدَيْهِ كُلُّ لِسَانٍ	وَالضَّادُ عَالٍ مُسْتَطِيلٌ مُطَبَّقٌ	25
دَرْبٍ لِأَحْكَامِ الْحُرُوفِ مُعَانَ	حَاشَا لِسَانٍ بِالْفَصَاحَةِ قَيِّمٍ	26
لَامٍ مُفَحَّحَةً بِـلَا عِزْفَانٍ	كَمْ زَامَهُ قَوْمٌ فَمَا أَبْدَوْا سِوَى	27

#### TRANSLATION:

(25) The *ḍād* (is a letter of) *isti'lā'*, *istiṭālah*, *iṭbāq* and *jahr*; tiresome upon every tongue.

(26) Except the tongue that is upright and flows with eloquence of the rules of the letters, exerting effort (in its correct articulation).

<sup>41</sup> Sakhāwī, *Minhāj al-Tawfiq ilā Ma'rifat al-Tajwīd wa al-Taḥqīq*: 347-348.

(27) How many people intend it (its correct articulation) but do not clarify except a velarized *lām* without knowing.

#### VOCABULARY:

عَالٍ – that which is elevated; it refers to the attribute of *isti'lā'* in the *dād* i.e. the back of the tongue rising.

مُسْتَطِيلٌ – to lengthen; it refers to the attribute of *istiṭālah* in the *dād* i.e. its sound extending over its entire *makhraj*; all the molars.

مُطَبَّقٌ – cover; it refers to the attribute of *iṭbāq* in the *dād*: the tongue rising towards the velum.

جَهْرٌ – loud or voiced; it refers to the attribute of *jahr* in the *dād*.

يَكِلُ – to become tired, fatigued, weary, exhausted.

حَاشَا – except

بِالْفَصَاحَةِ – with eloquence

قِيَمٍ – upright

دَرِبٍ – flow

مُعَانٍ – effort

رَامَهُ – aim for it, intend it i.e. the correct articulation of the *dād*.

أَبَدُوا – they clarified

#### COMMENTARY:

The line starts by mentioning the attributes of the *dād*: *isti'lā'*, *istiṭālah*, *iṭbāq* and *jahr*. Thereafter, it suggests that the *dād* is a difficult letter to articulate, except for one who has exerted effort into attaining its proper recitation with due eloquence and fluency. Subsequently, many articulate it incorrectly, as a velarized *lām*, deeming it to be the correct manner of the *dād*'s articulation.

#### INTERTEXT COMPARISON:

The term “*faṣāḥah*” comes in line 21 without much elaboration. *Al-Nūniyyah* suggests that *faṣāḥah* is the application of the rules of the letters (*aḥkām al-ḥurūf*) in line 26. *Al-Jazariyyah* offers further elucidation as to what is meant by *faṣāḥah* when it suggests that knowledge of *makhārij* and *ṣifāt* will allow one to recite with *faṣāḥah*

(*afṣaḥ al-lughāt*), which essentially is *tajwīd* (*muḥarrir al-tajwīd*). See lines five to seven of *al-Jazariyyah*.

### Distinguishing the Ḍād from the Ṭḥā'

TEXT:

مَيِّزُهُ بِالْإِبْصَاحِ عَنْ ظَاءٍ فَنِي 28 «أَضَلُّنَ» أَوْ فِي «غَيْصٍ» يَشْتَبِهَانِ

وَكَذَلِكَ «مُحْتَضِرٌ» وَنَاضِرَةٌ إِلَى 29 «وَلَا يَحُصُّ» وَخُذْهُ ذَا إِذْعَانَ

TRANSLATION:

(28) Distinguish it (the *ḍād*) with clarity from the *ṭḥā'*, for in *أَضَلُّنَ* or in *غَيْصٍ* they (the *ḍād* and the *ṭḥā'*) resemble each other.

(29) Likewise, (in) *مُحْتَضِرٌ إِلَى*; *وَلَا يَحُصُّ*; take these o compliant one.

VOCABULARY:

مَيِّزُهُ – distinguish it

بِالْإِبْصَاحِ – with clarity

يَشْتَبِهَانِ – they (the two i.e. the *ḍād* and the *ṭḥā'*) resemble each other

إِذْعَانَ – to comply, yield

COMMENTARY:

These two lines call for the clarification between the *ḍād* and the *ṭḥā'*. These two letters share all their attributes except for *istiṭālah* only found in the *ḍād*. Additionally, their articulation points distinguish one from each other. Since they are so similar, if they are not articulated correctly, the two letters may be swapped – one for the other – and change the meaning of the word, as demonstrated in the given examples. The author presents five examples of how this could occur.

The first example is *أَضَلُّنَ*, which stems from *ضَلَّ*, meaning misguidance, while *ظَلَّ* may carry various meanings: to remain e.g. *ظَلَّ زَيْدٌ صَائِمًا* (Zayd remained fasting), to

become e.g. *ظَلَّ وَجْهُهُ مُسْوَدًّا* (his face became darkened),<sup>42</sup> a shadow e.g. *الظَّلَّ*, and so forth.

The word *غِيَضَ* means to lessen, which is different to *الغَيْظُ* (rage) in the verse *تَكَادُ تَمَيَّرُ مِنَ الْغَيْظِ* (it almost bursts with rage).<sup>43</sup>

The word *مُحْتَضِرٌ* means to procure, supply, fetch or bring, while with a *ṭhā'* it means to restrict e.g. *وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا* (the gifts of your Lord have never been restricted).<sup>44</sup>

The example *نَاضِرَةٌ* bears the meaning of radiant while *نَاطِرَةٌ* in the following verse of *Sūrat al-Qiyāmah: 23* means to look.

The final example given is *يَحُضُّ* means to incite or encourage, while with a *ṭhā'* it means fortunate, amongst other meanings, as in *وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ* (and none receives it except the very fortunate).<sup>45</sup>

#### INTERTEXT COMPARISON:

*Al-Jazariyyah* dedicates a chapter – 10 lines – to the *dād* and the *ṭhā'* (lines 52-61). While *Sakhāwī* gives examples with a *dād*, *Ibn al-Jazarī* mostly mentions examples with a *ṭhā'*.

### The Dād alongside other Consonants

TEXT:

<i>وَالطَّاءِ نَحْوُ «اضْطَرَّ» غَيْرَ جَبَانٍ</i>	<i>وَأَبْنُهُ عِنْدَ التَّاءِ نَحْوُ «أَفْضُتُمْ»</i>	30
<i>وَالثُّونُ نَحْوُ «يَحِضُنَ» صُنُهُ وَعَانَ</i>	<i>وَالجِيمُ نَحْوُ «اخْفِضْ جَنَاحَكَ» وَثُلُهُ</i>	31
<i>لِ اللَّهِ «بَيْنَ حَيْثُ يَلْتَقِيَانِ</i>	<i>وَالرَّاءِ» وَلْيَضْرِبَنَّ «أَوْ لَامٍ كَ«فَضْ</i>	32

<sup>42</sup> *Sūrat al-Nahl: 58.*

<sup>43</sup> *Sūrat al-Mulk: 8.*

<sup>44</sup> *Sūrat al-Isrā': 20.*

<sup>45</sup> *Sūrah Fuṣṣilat: 35.*

وَبَيَانٌ «بَعْضُ دُنُوبِهِمْ» وَ«اغْضُضْ» وَ«أَنْقَصَ ظَهْرَكَ» أَعْرِفْهُ تَكُنْ ذَا شَانِ

TRANSLATION:

(30) Clarify it (the *dād*) by the *tā'* in the likes of أَفْضُتُمْ, by the *tā'* in the likes of اضْطَرَّ, without any fear.

(31) (Clarify the *dād* by) the *jīm* in the likes of اخْفِضْ جَنَاحَكَ, likewise, (clarify it by) the *nūn* in the likes of يَحْضُنْ, preserving it (the *dād*) with attentiveness.

(32) (Clarify the *dād* by) the *rā'* as in وَلْيَضْرِبْنَ, or by the *lām*, as in فَضِّلِ اللَّهَ; clarifying (them) whenever they meet.

(33) The clarity of بَعْضُ دُنُوبِهِمْ, اغْضُضْ and أَنْقَصَ ظَهْرَكَ; know them and become one of prestige.

VOCABULARY:

وَأَبْنَهُ – clarify it (the *dād*)

جَبَان – cowardice, fear

ضُنَّهُ – preserve it (the *dād*)

وَعَانَ – with attentiveness, heedfulness, consciousness

شَان – originally شَانٌ, meaning prestige, rank or importance in this context

COMMENTARY:

These four lines instruct that clarity of the *dād* be maintained when following nine different letters: the *tā'* e.g. أَفْضُتُمْ, the *tā'* e.g. اضْطَرَّ, the *jīm* e.g. اخْفِضْ جَنَاحَكَ, the *nūn* e.g. يَحْضُنْ, the *rā'* e.g. وَلْيَضْرِبْنَ, the *lām* e.g. فَضِّلِ اللَّهَ, the *dhāl* e.g. بَعْضُ دُنُوبِهِمْ, the *dād* itself e.g. اغْضُضْ and the *thā'* e.g. أَنْقَصَ ظَهْرَكَ.

INTERTEXT COMPARISON:

Ibn al-Jazarī also mentions the examples اضْطَرَّ, أَفْضُتُمْ, and أَنْقَصَ ظَهْرَكَ in lines 60-61.

### Articulation of the Šād the Ṭhā' and the Ṭā'

TEXT:

وَكَذَا بَيَانُ الصَّادِ نَحْوُ «حَرَضْتُمْ» وَالطَّاءِ فِي «أَوْعَظْتُمْ» لِلْأَعْيَانِ

إِذْ أَظْهَرُوهُ وَأَدْغَمُوا «فَرَطْتُ» فَائْتِ  
بَع فِي الْقُرْآنِ أَيْمَةَ الْأَزْمَانِ

TRANSLATION:

(34) Likewise, clarity of the *ṣād* in the likes of *حَرَضُمْ* and the *ṭhā'* in *أَوْعَظْتُ* for people of distinction.

(35) For it (*أَوْعَظْتُ*) is with *iṭh-hār*, and apply *idghām* (in) *فَرَطْتُ*, then follow the leaders of time in the Qur'ān.

VOCABULARY:

الأعيان – people of distinction

أَيْمَةَ الْأَزْمَانِ – the leaders of time; this refers to experts in Qur'ānic recitation i.e. the *qurrā'*.<sup>46</sup>

COMMENTARY:

After discussing the *dād*, the remaining letters of *iṭbāq* are addressed: the *ṣād*, the *ṭhā'* and the *ṭā'*. The *ṣād* should be read clearly in examples like *حَرَضُمْ* and the *ṭhā'* in *أَوْعَظْتُ*; not assimilating the *ṭhā'* into the *tā'*. However, in *فَرَطْتُ*, the *ṭā'* should be assimilated into the *tā'*.

When Sakhāwī mentions in the final line that the experts of recitation should be followed, he alludes that this assimilation would be incomplete, as explained by Murādī.<sup>47</sup>

INTERTEXT COMPARISON:

Line 46 of *al-Jazariyyah* suggests that the assimilation of the *ṭā'* into the *tā'* in the likes of *أَحَطْتُ* and *بَسِطْتُ* will be incomplete. Lines 60-61 instructs for clarity of the *ṭhā'* by the *tā'* in *أَوْعَظْتُ*.

### Articulation of the Lām

TEXT:

وَاللَّامُ عِنْدَ الرَّاءِ أَدْغَمٌ مُشْبِعًا  
مَحْضًا إِذْ الْحَرْفَانِ يَقْتَرِبَانِ

<sup>46</sup> Murādī, *al-Mufīd fī Sharḥ Umdat al-Majīd fī al-Naṭḥm wa al-Tajwīd*: 123.

<sup>47</sup> Murādī, *al-Mufīd fī Sharḥ Umdat al-Majīd fī al-Naṭḥm wa al-Tajwīd*: 121-123.

فِي نَحْوِ «قُلْ رَبِّي» وَمَا عَنِ نَافِعٍ فِيهِ وَعَصِمَ امَّحَى الْقَوْلَانِ

TRANSLATION:

(36) The *lām* by the *rā'*, apply complete and untainted *idghām* since the two letters are close.

(37) In the likes of قُلْ رَبِّي, and (there is) no (transmission) from Nāfi' and 'Āṣim (suggesting otherwise), refuting two (contrasting) opinions.

VOCABULARY:

مُشْبِعًا – completely

مَحْضًا – pure, untainted

امَّحَى – obliterate, refute

COMMENTARY:

When the *lām* is followed by a *rā'* in examples like قُلْ رَبِّي, then complete assimilation of the *lām* into the *rā'* should be made because the two letters are close in *makhraj* and *ṣifāt*. In spite of *iṭḥ-hār* being related by Abū Sulaymān from Qālūn – a student of Nāfi' – and *iṭḥ-hār* being related by al-Barjamī from Shu'bah – a student of 'Āṣim – all the *Qurrā'* agree on applying *idghām* here. The second line alludes to this transmission of *iṭḥ-hār* which does not affect the practice of the greater fraternity of reciters.<sup>48</sup>

INTERTEXT COMPARISON:

As found here in *al-Nūniyyah*, line 50 of *al-Jazariyyah* also commands that *idghām* be made of the *lām* into *rā'* in قُلْ رَبِّي.

### Articulation of the Lām

TEXT:

وَيَبَيِّنُهُ فِي نَحْوِ «فَضَّلْنَا» عَلَى رَفَقٍ لِكُلِّ مَفْضَلٍ يَفْطَنُ

<sup>48</sup> Murādi, *al-Mufid fi Sharḥ 'Umdat al-Majīd fi al-Naḥm wa al-Tajwid*: 125.

وَبِمِثْلِ «قُلْ صَدَقَ» اَعْلُ فِي التَّبَيِّنِ «قُلْ نَعَمْ» «قُلْ سَلَامٌ» «قُلْ تَعَالَوْا»

#### TRANSLATION:

(38) And its clarity in the likes of فَضَّلْنَا, with gentleness for every virtued and attentive one.

(39) (And clarity in) «قُلْ تَعَالَوْا» «قُلْ سَلَامٌ» «قُلْ نَعَمْ» and the likes of «قُلْ صَدَقَ», ascending in the clarification.

#### VOCABULARY:

رَفِئِي – gentleness

مُفَضَّلٍ – one bestowed with virtue

يَقْظَانِ – attentive, watchful, vigilant

اَعْلُ – ascend, rise

#### COMMENTARY:

Clarify the *lām* in the likes of the following: «قُلْ تَعَالَوْا», فَضَّلْنَا and «قُلْ نَعَمْ», «قُلْ سَلَامٌ» and «قُلْ صَدَقَ».

#### INTERTEXT COMPARISON:

As found here in *al-Nūniyyah*, lines 50-51 of *al-Jazariyyah* instructs that *īḥ-hār* be made of the *lām* in «قُلْ نَعَمْ».

### Articulation of the Nūn

#### TEXT:

وَالنُّونُ سَاكِنَةٌ مَعَ التَّنْوِينِ قَدْ 40  
شَرِحًا مَعًا فِي غَيْرِ مَا دِيَوَانِ

وَشَرِحْتُ ذَلِكَ فِي مَكَانٍ غَيْرِ ذَا 41  
فَأَنَا بِذَلِكَ عَنِ الْأَعَادَةِ عَانَ

#### TRANSLATION:

(40) The *nūn sākinah* with the *tanwīn* have both certainly be explained in other than this poem.

(41) I explained that in a place besides this (poem), so I am through that not in need of repeating (it).

## VOCABULARY:

شُرِّحَا – both have been explained

مَعَا – both; referring to the *nūn sākinah* and the *tanwīn*

دِيْوَان – refers to his poem i.e. this particular poem

الإِعَادَة - repetition

غَنَان – one not in need

## COMMENTARY:

After discussing the *lām*, Sakhāwī now turns to the *nūn sākinah* and the *tanwīn*. However, he does not explain any rules pertaining to the *nūn sākinah* or the *tanwīn*, alluding that he has explained it previously in his other works. In his work, *Minhāj al-Tawfiq*, he also does not explain any rules pertaining to the *nūn sākinah* or the *tanwīn*, relating that he had already explained it in detail in his commentary of *Qirā'āt*.<sup>49</sup> This is a direct reference to his commentary, *Fath al-Waṣīd fī Sharḥ al-Qaṣīd*, on his teacher's poem, *Hirz al-Amānī wa Wajh al-Tahānī*.<sup>50</sup>

## INTERTEXT COMPARISON:

In these two lines Sakhāwī simply alludes that he had explained the rules pertaining to the *nūn sākinah* and the *tanwīn* elsewhere. He does not elaborate any further regarding it and suggests that the reader consults his other words regarding it. *Al-Khāqāniyyah* mentions one rule for the *nūn sākinah* and the *tanwīn* i.e. *iṭḥ-hār* (lines 44-48). *Al-Jazariyyah* mentions four rules for the *nūn sākinah* and the *tanwīn*: *iṭḥ-hār*, *idghām*, *qalb* and *ikhfā'* (lines 65-68).

## Articulation of the Dāl and the Tā'

### TEXT:

أَدْعِمُ بَعِيْرَ تَعَسَّرٍ وَتَوَانٍ	وَالدَّالُ سَاكِنَةٌ كَدَالٍ «حَصْدُتُمْ»	43
وَالْمُدْحَضِيْنَ أَبْنُ بَكْلٍ مَكَانٍ	وَوَلَقَدْ لَقِينَا مُظَهَّرٌ وَوَلَقَدْ رَأَى	44

<sup>49</sup> Sakhāwī, *Minhāj al-Tawfiq ilā Ma'rifat al-Tajwīd wa al-Taḥqīq*: 361-362.

<sup>50</sup> Sakhāwī, *Fath al-Waṣīd*: 2/269.

45 وَاللَّاءُ أَذْغَمَ عِنْدَ «طَائِفَتَانِ» وَ «الْوَدْقُ» وَ «ادْفَعُ» «يَدْخُلُونَ» وَ «قَدْ نَرَى»

46 وَكَذَا «أُجِيبَتْ» وَ «اسْتَطَعَتْ» مُبَيَّنٌّ وَكَتَحُوا «أَتَقَّنَ» فَهُ بِأَلَا كِثْمَانَ

#### TRANSLATION:

(43) The *dāl sākinah*, like the *dāl* of *حَصَدْتُمْ*, apply *idghām* (in it) without (any) difficulty or weakness.

(44) And *لَقَدْ لَقِينَا* is (read) with *ith-hār*, along with *لَقَدْ رَأَى* and *الْمُدْحَضِينَ*; clarify (them) in all the places (they appear).

(45) (As well as) *الْوَدْقُ*, *يَدْخُلُونَ* and *قَدْ نَرَى*. Apply *idghām* of the *tā'* by *طَائِفَتَانِ*.

(46) Likewise, by *أُجِيبَتْ*; and *اسْتَطَعَتْ* is clear, as well as the likes of *أَتَقَّنَ*; express (them) without any concealment.

#### VOCABULARY:

تَعَسَّرَ – difficulty

فُهِ – express

كِثْمَانَ – concealment

#### COMMENTARY:

The *dāl* and the *tā'* are discussed in these lines. The *dāl* should be assimilated into the *tā'* of *حَصَدْتُمْ* without any exaggeration or weakness in the assimilation. In other examples, the *dāl* should be read clearly: *لَقَدْ رَأَى*, *الْمُدْحَضِينَ*, *الْوَدْقُ*, *يَدْخُلُونَ* and *قَدْ نَرَى*.

In the example, *إِذْ هَمَّتْ طَائِفَتَانِ* of Sūrah Āl 'Imrān: 122, the *tā'* will be assimilated into the *tā'*. Similarly, the *tā'* will be assimilated into the *dāl* in the example *قَدْ أُجِيبَتْ دَعْوَتُكُمَا*. However, in *اسْتَطَعَتْ* and *أَتَقَّنَ*, the *tā'* should be read clearly without any assimilation.

While *al-Nūniyyah* mentions the assimilation of the *tā'* into the *tā'* here, in line 35 the assimilation of the *tā'* into the *tā'* was addressed.

## Clarity of the Ṭhā'

TEXT:

وَالظَّا لَدَىٰ فَاءٍ وَنُونٍ مُّطَهَّرٍ «يَحْفَظْنَ» «أَطْفَرَكُم» بِلَا نَسِيَانٍ 47

TRANSLATION:

(47) The *ṭhā'* by the *fā'* and the *nūn* is clear: *يَحْفَظْنَ* and *أَطْفَرَكُم* without any obliviousness.

VOCABULARY:

نَسِيَانٍ – forgetfulness, obliviousness

COMMENTARY:

The *ṭhā'* should be read clearly if it is followed by a *fā'* or a *nūn*, as in the examples *يَحْفَظْنَ* and *أَطْفَرَكُم*.

The *ṭhā'* was previously mentioned by Sakhāwī, alongside other letters in lines 28, 29, 34 and 35.

## Articulation of the Dhāl and the Thā'

TEXT:

مُذَانٍ غَيْرُهُمَا فَمُدْعَمَانِ 48

وَإِذَا يُلَاقِي الرَّءَاءَ بَيِّنٌ ذَا وَذَا 49

وَالنَّاءُ عِنْدَ الحَاءِ فِي «الْإِنْحَانِ» 50

بَيِّنٌ وَ«أَعْتَرْنَا» «لَبِئْنَا» «تَثَقَّفْنَا» 51

TRANSLATION:

(48) The *dhāl* of *مُذَانِ* and *ظَلَمْتُمْ* are both assimilated; in the Qur'ān there are no other (examples) besides these two.

(49) And when (the *dhāl*) meets the *rā'*, clarify this (the *dhāl*) and that (*rā'*) in the likes of ذَرِّ لِلرَّحْمَنِ and نَذَرْتُ لِلرَّحْمَنِ.

(50) (Clarify the *dhāl*) in بِمُدْعَيْنِ and اذْكُرُوا and أَخَذْنَا. And the *thā'* by the *khā'* in الإِثْحَانِ...

(51) Clarify it (as well as in) أَغْثَرْنَا, لَيْثَنَا, and likewise أَثْقَمْتَهُمْ and أَيُّهَا الثَّقَلَانِ.

#### VOCABULARY:

يُلاقِي – meets (this refers to the *dhāl* mentioned in the previous distich).

الإِثْحَانِ – this is an example, referring to أَثْحَنُوهُمْ and يُثْحَنُ.

#### COMMENTARY:

There are only two examples in the Qur'ān where the *dhāl* is followed by a *thā'*: إِذْ ظَلَمُوا أَنفُسَهُمْ of Sūrat al-Nisā': 64 and وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ of Sūrat al-Zukhruf: 39. In both examples the *dhāl* will be assimilated into the *thā'* following it.

Whenever the *dhāl* is followed by a *rā'*, both should be read distinctly, as in the examples ذَرِّ لِلرَّحْمَنِ and نَذَرْتُ لِلرَّحْمَنِ وَمَنْ خَلَقْتُ.

The *dhāl* should also be read clearly when followed by three letters: the *'ayn* e.g. بِمُدْعَيْنِ, the *nūn* e.g. أَخَذْنَا and the *kāf* e.g. اذْكُرُوا.

The *thā'* should be read clearly by four letters: the *khā'* e.g. أَثْحَنُوهُمْ, يُثْحَنُ, the *rā'* e.g. أَغْثَرْنَا, لَيْثَنَا and the *qāf* e.g. أَثْقَمْتَهُمْ and أَيُّهَا الثَّقَلَانِ.

### Articulation of the Sibilants

#### TEXT:

وَصَفِيرٌ مَا فِيهِ الصَّفِيرُ فَرَاعِهِ كَ«الْقِسْطِ» وَ«الصَّلْصَالِ» وَ«الْمِيزَانِ»

52

#### TRANSLATION:

(52) And the *ṣafīr* in that which has *ṣafīr*, protect it, as in the likes of الْقِسْطِ, الصَّلْصَالِ and الْمِيزَانِ.

#### VOCABULARY:

فَرَاعِهِ – so take care of it, protect it i.e. the attribute of *ṣafīr*.

COMMENTARY:

The sibilants are addressed in this line; those consonants that have a whistling or hissing sound during articulation i.e. the attribute of *ṣafīr*. *Ṣafīr* is found in the *ṣād*, the *sīn* and the *zāy*. When articulating any of these three letters, care should be taken that the *ṣafīr* in them is not neglected and that it should be given due consideration.

INTERTEXT COMPARISON:

The attribute of *ṣafīr* along with its three letters are mentioned in line 24 of *al-Jazariyyah*.

### Articulation of the Labiodental and Bilabial Consonants

TEXT:

«صَفْوَانٍ»	وَالْوَاوُ عِنْدَ الْقَاءِ فِي	«تَلَقَّفَ مَا»	أَيْنُ	53
«وَلَدَانٍ»	وَعِنْدَ الْوَاوِ فِي	«هُمْ فِي»	وَالْوَاوُ عِنْدَ الْقَاءِ مُظَهَّرٌ	54
إِحْفَائِهَا	رَأْيَانٍ مُخْتَلَفَانِ	لَكِنْ مَعَ الْبَاءِ فِي	إِبَاتَتِهَا وَفِي	55

TRANSLATION:

(53) Clarify the *fā'* with the *mīm* in the likes of *مَا تَلَقَّفَ*, and the *wāw* by the *fā'* in *صَفْوَانٍ*.

(54) The *mīm* by the *wāw* and the *fā'* is (read) clear: *هُمْ فِي*, and by the *wāw* in *وَلَدَانٍ*.

(55) But with the *bā'* in its (the *mīm*'s) clarity and in its concealment are two different views.

COMMENTARY:

The labiodental i.e. the *fā'*, and the bilabials i.e. the *bā'*, the *mīm* and the *wāw* are addressed in these lines.

The first line advises that the *fā'* should be pronounced clearly when it is followed by a *mīm* e.g. *مَا تَلَقَّفَ* or by a *wāw* e.g. *صَفْوَانٍ*.

The subsequent two lines discuss the *mīm sākinah*. The *mīm sākinah* should be read clear when followed by a *fā'* e.g. *عَلَيْهِمْ وَلَدَانٌ* or by a *wāw* e.g. *هُمْ فِي*.

When the *mīm sākinah* is followed by a *bā'*, there are two varying opinions: *itḥ-hār* or *ikhfā'*. The author does not give preponderance to any of these two opinions, giving the impression that they are equally applicable.

#### INTERTEXT COMPARISON:

The *mīm sākinah* being articulated with *itḥ-hār* i.e. with clarity, by the *fā'* and the *wāw* is mentioned in line 64 of *al-Jazariyyah*. When the *mīm sākinah* is followed by a *bā'*, there are two opinions regarding its application, as may be deduced from line 55 of *al-Nūniyyah*. Between these two opinions, *al-Jazariyyah* gives preponderance to *ikhfā'* (lines 62-63).

### Articulation of the Mushaddad

#### TEXT:

وَتُبَيِّنُ الْحَرْفَ الْمُشَدَّدَ مُوضِحًا      مِمَّا يَلِيهِ إِذَا التَّمَّى الْمُثَلَّانِ      56

ك«الْيَمِّ مَا» وَ«الْحَقِّ قُلٌّ» وَمِثَالِ «ظَلٌّ»      لَللَّنَّا» لِكَيْمَّا يَظْهَرُ الْأَخْوَانِ      57

#### TRANSLATION:

(56) And clarify the *mushaddad* letter clearly from that which follows it when two identical letters meet.

(57) Like (in) *ما*, *الْحَقِّ قُلٌّ*, (and) the example of *ظَلَّلْنَا*, so that the two brothers are apparent.

#### COMMENTARY:

If two *mushaddad* letters appear alongside each other, they should be read clearly and distinctly, one from the other e.g. *ظَلَّلْنَا*, *الْحَقِّ قُلٌّ*, *الْيَمِّ مَا*. Examples are given of two *mīms*, two *qāfs* and two *lāms* appearing next to each other.

## Articulation of the “Voiced” and “Unvoiced” Consonants

TEXT:

وَإِذَا التَّقَى الْمَهْمُوسُ بِالْمَجْهُورِ أَوْ بِالْعَكْسِ بَيْنَهُمَا فَيَفْتَرِقَانِ 58

وَالْهَمْسُ فِي عَشْرِ «فَشَخْصُ حَتْهُ سَكْتُ» وَجَهْرٌ سِوَاهُ ذُو اسْتِعْلَانِ 59

TRANSLATION:

(58) If a letter of *hams* meets a letter of *jahr*, or the opposite, then clarify it so they are distinct.

(59) *Hams* is in 10 (letters): فَشَخْصُ حَتْهُ سَكْتُ; besides these are (letters of) *jahr*, that are superior.

COMMENTARY:

Letters with the attributes of *hams* and *jahr* are discussed in these two distichs. *Hams* allows the *breath* to flow when articulating the letter while *jahr* imprisons the breath. The former results in a softer “unvoiced” articulation as opposed to the latter, which is a louder, “voiced” articulation. Care should be taken in giving them due clarity when two letters having these contrasting attributes appear together e.g. مُفْتَرِقُونَ, فَوْقَ كُلِّ، خَلَقَ كُلَّ، أَفْقَالَهَا، يُقْسِمُونَ. The *qāf* has *jahr* in these examples while the *tā*, the *sīn*, the *fā* and the *kāf* have *hams*. The opposite is when a letter of *hams* appears before a letter of *jahr* e.g. تَرَكَوكَ قَاتِمًا.

The letters which have *hams* are collected in the mnemonic فَشَخْصُ حَتْهُ سَكْتُ.

INTERTEXT COMPARISON:

*Hams* and *jahr* are mentioned in lines 20 and 21 of *al-Jazariyyah*. A similar mnemonic presented here by Sakhāwī comes in *al-Jazariyyah*.

TEXT:

رَتِّلْ وَلَا تُسْرِفْ وَأَتَّقِنْ وَاجْتَنِبْ  
نُكْرًا يَجِيئُ بِهِ ذُؤُ الْأَلْحَانِ

TRANSLATION:

(60) Recite with *tartil*, do not be excessive, be accurate; and refrain from the bearers of melodies who use them (in their recitals), denouncing them.

VOCABULARY:

وَلَا تُسْرِفْ – do not exceed the limit or bounds

أَتَّقِنْ – be precise, accurate

اجْتَنِبْ – avoid, beware, take caution

نُكْرًا – renounce

الْأَلْحَانِ – melodies

COMMENTARY:

The instruction to recite with *tartil* is given at the start of this line. *Tartil* has already been discussed under line 13 of *al-Khāqāniyyah*.

The second instruction given in this line is not to exceed the boundaries of recitation. Murādī explains that this refers to no exaggeration, nor deficiencies should be present in one's recitation, as suggested at the start of this poem.<sup>51</sup>

The third instruction is to recite with precision.

Lastly, the line cautions against reciting with reproachable melodies. In *Minhāj al-Tawfiq*, he mentions certain melodies and refers to them as innovated musical intonations (*aṣwāt al-ghinā*).<sup>52</sup>

INTERTEXT COMPARISON:

*Al-Nūniyyah* gives the instruction of reciting with *tartil*. *Tartil* is also mentioned in *al-Khāqāniyyah* (line 13).

<sup>51</sup> Refer to distichs two and five, for example.

<sup>52</sup> *Minhāj al-Tawfiq ilā Ma'rifat al-Tajwīd wa al-Taḥqīq*: 337-338.

TEXT:

وَازْعَبْ إِلَىٰ مَوْلَاكَ فِي تَيْسِيرِهِ 61  
حَيْرًا فَمِنْهُ عَوْنٌ كُلِّ مُعَانٍ

TRANSLATION:

(61) Strive towards your Protector in easing it, which is best, since from Him comes the assistance of all who ask for assistance.

VOCABULARY:

وَازْعَبْ – desire, wish, want

مَوْلَاكَ – your protector

عَوْنٌ – help, assistance

COMMENTARY:

This line encourages the reciter of the Qur’ān to seek Allah’s assistance, for He is eagerly assists those who call upon Him.

TEXT:

أَبْرَزْتُهَا حَسَنَاءَ نَظْمٍ عُفُودِهَا دُرٌّ 62  
وَفُصِّلَ دُرُّهَا بِجَمَانٍ

فَانْظُرْ إِلَيْهَا وَامْقًا مُتَدَبِّرًا 63  
فِيهَا فَفَقَدْ فَاقَتْ بِحُسْنِ مَعَانٍ

وَاعْلَمْ بِأَنَّكَ جَائِرٌ فِي ظُلْمِهَا 64  
إِنْ قِسْتَهَا بِفَصِيدَةِ الْخَاقَانِي

TRANSLATION:

(62) The most apparent of it (this *qaṣīdah*) is its beauty: the arrangement of its beads is pearls; and its pearls have been detailed with nacre.

(63) Look towards it, tenderly loving (it), reflecting (upon) what’s in it, for it (the *qaṣīdah*) has transcended with its beautiful implications.

(64) Know well that you are unwarranted in its injustice if you have compared it (this *qaṣīdah*) with the *qaṣīdah* of al-Khāqānī.

VOCABULARY:

أَبْرَزْتُهَا – Its (the *qaṣīdah*) most apparent feature, how outstanding

حَسَنَاءٌ – beauty

نَظْمٌ – arrangement

غُثُودِهَا – its beads, necklace

دُرٌّ – pearl

جُمَانٍ – pearls, mother of pearl, nacre

وَأَمِّقًا – one who loves (tender love)

مُتَدَبِّرًا – one who reflects, ponders, considers

فَاقَشْتُ – transcend, ascend

جَائِرٌ – one who committed an injustice

#### COMMENTARY:

Sakhāwī compares the poem and its lines to pearls – the best of pearls – that have been strung together to create this unique necklace. He calls upon the reader to gaze upon it with affection and ponder upon the exceptional subtleties contained in the verses of the poem. Finally, he asks that it would be unfair and unjust to compare this poem to that of Ibn Khāqān.



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