Beyond Recitation:
*Tajwīd and Spirituality*

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

I teach the art of recitation in the work, seeking
Safety in my Lord from conceit and self-importance
And I ask Him to look beyond my sins come tomorrow
The Eternal One of forgiveness and magnificence
Reciter of Qur’ān! Perfect its presentation!
May Allah multiply your reward in abundance!

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

For us the sunnah is to take recitation from
the early muqri’s, holders of a confidence
So the seven reciters have a right on mankind for teaching them the Qur’an of their Lord without Equivalence.

Within the two harams are Ibn Kathîr and Nâﬁʿ.
And Ibn ʿAlâ’, Abû ʿAmr had in Baṣra his residence.

And in the Levant is ʿAbd Allâh, the son of ʿĀmir.  
And ʿĀṣim, father of Bakr, Kufan of provenance.

And Ḥamza also and al-Kisâ’î after him.
In Qur’ân, grammar, and poetry holding proficiency.
A person of proficiency gives letters’ rights they’re due
When he recites Qurʾān deliberately or hastens

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

And when we hasten during lessons it is accommodation
As ease for servants is religion’s facilitations
Preserve my teachings that I have summarized for you
For him to know from you who used to be in ignorance.

If a drink of my knowledge has served your thirst
I have not hidden knowledge from you in stored provisions
I give to you a poem on exceptional presentation
I hope with it my Lord will ease my encumbrance

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

And with Allah is my success and my reward for
Arranging verses on His radiating utterance
Whoever arranges the Qur’an like an arrow, let him
Obey Allah’s command in secret and in audience
Know my brother that elocution ornaments reciting
Of readers who repeat lessons for remembrance
The reader, through reciting, he untangles his tongue
And lifts through soulful devotion his heart's afflictions
And the first Qur'ānic science is mastering memorization, 
And knowledge of mistakes, whenever there’s occurrence

And know mistakes in order to remove them, because 
Not recognizing errors is not excuse for acquittance
If you do *taḥqīq* of recitation be in caution
Of increasing in it, and ask the Almighty’s assistance

Measure the letter, do not unbound it from its weight,
Balancing Qur’ānic letters is from heights of reverence.
The rule for you in tahqiq, if you take from someone else
Is not to exceed ten verses, based on precedence.
Make clear what should be read clearly; make *idghām* and *ikhfāʾ*.

On a letter in which difficulty has no presence.

In those of which you make *ikhfāʾ*, you do not make *idghām*.

A gap¹ exists between the two and easy is the difference.

¹ Difference
Say sukūn on the letters is due to the jazm case,
And the rafʿ, naṣb, and jarr are the cause of their inflections.
Vowel, read sukūn, separate at times and join, Stretch and distinguish between your madd and when you condense
There is no madd except in three letters, named letters Of Lin. My account will reveal to you their existence

The alif, known to hold its own sukūn; and yāʾ and wāw
When both are with sukūn, so understand and have acceptance.
Make takhřif and tathqil, pronounce firmly -- purposefully,
In the fatham and the kasrah don’t exceed the balance
Apply the hamza in what has a hamza in it
And don’t make hamza on the hidden nabr for elegance

And if you have a fathah before a yāʾ or wāw,
And hamza after, pronounce it according to measurements.
Line 37

ولطف بيان الراء واللام يتدرب
لسانك حتى تنظم الفؤد كالدر

Soften the enunciation of lām and rāʾ when due
The tongue becomes refined until words have pearl-like arrangements
Pronounce ‘ain and ḥā’ pleasantly whenever you rehearse
And be balanced in your lesson in every circumstance.
Line 39

Stop at the cessation of meaning, in accordance to
Our mushaf, which is oft recited on the land and oceans
Do not make *idghām* of *mīm* if after it is any other letter, and take my offer with a grateful response.
Fulfill the ḍammah if it comes before the wāw properly
Like in iyyāka naʿbud -- make it full as you advance.
If a letter of the *lin* comes before a merged letter,  
Like the end of *Fātiḥah*, lengthen it to its ends

You lengthen *madd* because the two *sukūns* have come together  
Becoming like a vowel, so say those who know the science.
I classify these six letters that are specified by
The clear reading of nūn before them at every instance

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

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

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

And reading the tanwīn as clear is analogous to nūn,
Parallel with it: heavenly bride will be amongst your gains
Indeed, subtle matters have remained unstated here,
The devotee of learning will be taught them by patience.
A duʿāʾ is due at fajr for the son of ʿUbaid Allah, Mūsā, on one who was by him instructed excellence

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