Beyond Recitation: Tajwīd and Spirituality

Notebook

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Lines 1 to 2

بِسمِ اللهِ الرّحمنِ الرّحِيم

1 أَقُوْلُ مَقَالًا مُعْجِبًا لِأُولِي الحِجْرِ وَلَا فَخْرَ إِنَّ الْفَخْرَ يَدْعُو إِلَى الْكِبْرِ

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

2 أُعَلِّمُ فِي الْقَوْلِ التِّلَاوَةَ عَائِذًا بِمَوْلَايَ مِنْ شَرِّ الْمُبَاهَاةِ وَالْفَخْرِ

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

Lines 3 to 4

3 وَأَسْأَلُهُ عَوْنِـي عَلىٰ مَا نَوَيْتُهُ وَحِفْظِيَ فِي دِيْنِيْ إِلَى مُنْتَهَىٰ عُمْرِي

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

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

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

Lines 5 to 7

5 أَيَا قَارِئَ الْقُرْآنِ أَحْسِنْ أَدَاءَهُ يُضَاعِفْ لَكَ اللهُ الْجَزِيْلَ مِنَ الْأَجْرِ

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

6 فَمَا كُلُّ مَنْ يَتْلُو الْكِتَابَ يُقِيْمُهُ ومَا كُلُّ مَنْ فِي النَّاسِ يُقْرِئُهُم مُقْرِي

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

7 وَإِنَّ لَنَا أَخْذَ الْقِرَاءَةِ سُنَّةٌ عَنِ الْأَوَّلِيْنَ الْمُقْرِئِيْنَ ذَوِي السَّتْرِ

For us the *sunnah* is to take recitation from
the early *muqrī*'s, holders of a confidence

Lines 8 to 11

8 فَلِلسَّبْعَةِ الْقُرَّاءِ حَقٌّ عَلَى الْوَرَىٰ لِإِقْرَائِهِمْ قُرْآنَ رَبِّهُمُ الْوِتْرِ

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

9 فَبِالْحَرَمَيْنِ ابْنُ الْكَثِيْرِ وَنَافِعٌ وَبِالْبَصْرَةِ ابْنُ الْعَلَاءِ أَبُو عَمْرِو

Within the two *harams* are Ibn Kathīr and Nāfiʿ
And Ibn ʿAlāʾ, Abū ʿAmr had in Baṣra his residence

10 وِبِالشَّامِ عَبْدُ اللهِ وَهْوَ ابْنُ عَامِرٍ وَعَاصِمٌ الْكُوْفِيُّ وَهْوَ أَبُو بَكْرِ

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

11 وَحَمْزَةُ أَيْضًا وَالْكِسَائِيُّ بَعْدَهُ أَخُو الْحِذْقِ بِالْقُرْآنِ وَالنَّحْوِ وَالشِّعْرِ

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

Lines 12 to 14

12 فَذُو الْحِذْقِ مُعْطٍ لِلْحُرُوْفِ حُقُوْقَهَا إِذَا رَتَّلَ الْقُرْآنَ أَوْ كَانَ ذَا حَدْرِ

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

13 وَتَرْتِيْلُنَا الْقُرْآنَ أَفْضَلُ لِلَّذِي أُمِرْنَا بِهِ مِنْ مُكْثِنَا فِيْهِ وَالفِكْرِ

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

14 وَمَهْمَا حَدَرْنَا دَرْسَنَا فَمُرَخَّصٌ لَـنَا فِـيْـهِ إِذْ دِيْنُ الْعِـبَادِ إِلَى الْيُسْرِ

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

Lines 15 and 16

15 أَلَا فَاحْفَظُوا وَصْفِيْ لَكُمْ مَا اخْتَصَرْتُهُ ليَدْرِي بِهِ مَنْ لَمْ يَكُنْ مِنْكُمُ يَدْرِي-

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

16 فَفِي شَرْبَةٍ لَوْ كَانَ عِلْمِي سَقَيْتُكُمْ وَلَمْ أُخْفِ عَنْكُمْ ذٰلِكَ الْعِلْمَ بِالذُّخْرِ

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

Lines 17 to 19

17 فَقَدْ قُلْتُ فِي حُسْنِ الْأَدَاءِ قَصِيْدَةً رَجَـوْتُ إِلٰـهِي أَنْ يَحُـطَّ بِـهَـا وِزْرِي

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

18 وَأَبْيَـاتُهَـا خَمْسُــوْنَ بَيْتًـا وَوَاحِـدٌ تَـنَظَّمُ بَيْتًـا بَعْـدَ بَيْـتٍ عَلَى الْإِثْـرِ

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

19 وَبِـاللهِ تَوْفِيْقِي وَأَجْرِي عَلَيْـهِ فِي إِقَامَتِنَا أَبْيَاتَ إِعْرَابِهِ الزُّهْرِ

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

Line 20

20 وَمَنْ يُقِمِ الْقُرْآنَ كَالقِدْحِ فَلْيَكُنْ مُـطِـيْعًـا لِأَمْـرِ اللهِ فِي السِّرِ وَالْـجَـهْرِ

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

Line 21

21 أَلَا اعْلَمْ أَخِي أَنَّ الْفَصَـاحَةَ زَيَّنَتْ تِـلَاوَةَ تَـالٍ أَدْمَـنَ الدَّرْسَ لِـلذِّكْـرِ

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

Line 22

22 إِذَا مَـا تَلَا التَّـالِي أَرَقَّ لِسَـــانَـهُ وَأَذْهَـبَ بِـالْإِدْمَـانِ عَنْـهُ أَذَى الصَّـــدْرِ

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

Lines 23 and 24

23 فَـأَوَّلُ عِلْمِ الذِّكْرِ إِتْقَـانُ حِفْظِـهِ وَمَعْرِفَـةٌ بِـاللَّحْنِ مِنْ فِيْـكَ إِذْ يَجْرِي

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

24 فَكُنْ عَارِفًا بِاللَّحْنِ كَيْمَـا تُزِيْلَـهُ وَمَـا لِلَّذِي لَا يَعْرِفُ اللَّحْنَ مِنْ عُـذْرِ

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

Lines 25 and 26

وَإِنْ أَنْتَ حَقَّقْتَ الْقِرَاءَةَ فَاحْذَرِ الـــــــــز   زِيَـادَةَ فِيْهَـا وَاسْـــأَلِ الْعَوْنَ ذَا الْقَهْر 25

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

زِنِ الْحَرْفَ لَا تُخْرِجْـهُ عَـنْ حَـدِّ وَزْنِــــــــــــهِ   فَوَزْنُ حُرُوْفِ الذِّكْرِ مِنْ أَفْضَـــلِ البِرِّ 26

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

Line 27

27 وحُكْمُكَ بِالتَّحْقِيْقِ إِنْ كُنْتَ آخِذًا عَلَىٰ أَحَدٍ أَلَّا تَزِيْدَ عَلَىٰ عَشَرِ

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

Lines 28 and 29

28 فَبَيِّنْ إِذَنْ مَـا يَنْبَغِي أَنْ تُبِيْنَـهُ وَأَدْغِمْ وَأَخْـفِ الْحَرْفَ فِي غَيْرِ مَا عُسْر

Make clear what should be read clearly; make *idghām* and *ikhfāʾ*
On a letter in which difficulty has no presence

29 وَإِنَّ الَّذِي تُخْفِيْـهِ لَيْسَ بِمُـدْغَمٍ وَبَيْنَهُمَا فَرْقٌ فَعَرِّفْهُ بِالْيُسْرِ

In those of which you make *ikhfāʾ*, you do not make *idghām*
A gap[1] exists between the two and easy is the difference

[1] Difference

Line 30

30 وَقُلْ إِنَّ تَسْكِيْنَ الْحُرُوْفِ لِجَزْمِهَا وَتَحْرِيْكَهَا لِلرَّفْعِ وَالنَّصْبِ وَالجَرِّ

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

Line 31

31 فَحَرِّكْ وسَـكِّنْ، وَاقْطَعَنْ تَارَةً وَصِلْ وَمَـكِّـنْ، ومَـيِّـزْ بَـيْـنَ مَـدِّكَ وَالْقَصْرِ

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

Lines 32 and 33

32 وَمَـا الْمَـدُّ إِلَّا فِي ثَلَاثَـةِ أَحْرُفٍ تُسَـمَّى حُرُوْفَ اللِّيْنِ بَاحَ بِهَا ذِكْرِي

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

33 هِيَ الْأَلِفُ الْمَعْرُوْفُ فِيْهَا سُكُونُهَا وَوَاوٌ وَيَـاءٌ يَسْـكُنَـانِ مَـعًـا فَـادْرِ

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

Line 34

34 وَخَفِّفْ وَثَقِّلْ، وَاشْــدُدِ الفَكَّ عَامِدًا وَلَا تُفْرِطَنْ فِي فَتْحِكَ الْحَرْفَ وَالْكَسْرِ

Make *takhfīf* and *tathqīl*, pronounce firmly -- purposefully,
In the *fatḥah* and the *kasrah* don't exceed the balance

Lines 35 and 36

35 وَمَا كَانَ مَهْمُوْزًا فَكُنْ هَامِزًا لَهُ وَلَا تَهْمِزَنْ مَا كَانَ يَخْفَى لَدَى النَّبْرِ

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

36 وَإِنْ تَكُ قَبْلَ الْيَاءِ وَالْوَاوِ فَتْحَةٌ وَبَعْدَهُمَا هَمْزٌ هَمَزْتَ عَلَىٰ قَدْرِ

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

Line 37

37 وَرَقِّقْ بَيَانَ الرَّاءِ وَاللَّامِ يَـنْذَرِبْ لِسَانُكَ حَتَّى تَنْظِمَ الْقَوْلَ كالدُّرِّ

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

Line 38

38 وأَنْعِمْ بَيَانَ الْعَيْنِ وَالْهَاءِ كُلَّمَا دَرَسْتَ، وَكُنْ فِي الدَّرْسِ مُعْتَدِلَ الْأَمْرِ

Pronounce *ʿain* and *ḥāʾ* pleasantly whenever you rehearse
And be balanced in your lesson in every circumstance.

Line 39

39 وَقِفْ عِنْـدَ إِتْمَـامِ الْكَلَامِ مُوَافِقًـا لِمُصْــحَفِنَـا الْمَتْـلُوِّ فِي الْبَرِّ وَالْبَحْـرِ

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

Line 40

40 وَلَا تُدْغِمَنَّ الْمِيمَ إِنْ جِيْتَ بَعْدَهَا بِـــحَرْفٍ سِوَاهَا وَاقْبَلِ الْعِلْمَ بِالشُّكْرِ

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

Line 41

41 وَضَـمُّكَ قَبْلَ الْوَاوِ كُنْ مُشْـبِعًا لَهُ كَمَـا أَشْــبَعُوا (إِيَّـاكَ نَعْبُـدُ) فِي الْمَرِّ

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

Lines 42 and 43

42 وَإِنْ حَرْفُ لِينٍ كَان مِنْ قَبْلِ مُدْغَمِ كَآخِرِ مَا فِي الْـــحَمْدِ فَامْدُدْهُ وَاسْـتَجْرِ

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

43 مَـدَدْتَ لِأَنَّ السَّـــاكِنَيْنِ تَلَاقَيَـا فَصَـارَا كَتَحْرِيكٍ كَذَا قَالَ ذُو الْـــخُبْرِ

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

Lines 44 to 48

44 وَأُسْـــمِي حُرُوفًا سِـــتَّةً لِتَخُصَّـــهَا بِـإِظْـهَـارِ نُـونٍ قَـبْـلَـهَـا أَبَـدَ الدَّهْـرِ

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

45 فَـحَـاءٌ وَخَـاءٌ ثُـمَّ هَـاءٌ وَهَـمْـزَةٌ وَعَـيْنٌ وَغَـيْنٌ لَـيْـسَ قَـوْلِيَ بـالنُّـكْـرِ

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

46 فَهَذِى حُرُوفُ الْحَلْقِ يَخْفَىٰ بَيَانُهَا فَـدُونَـكَ بَيِّنْهَـا وَلَا تَعْصِـــيَنْ أَمْرِي

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

47 وَلَا تُشْـــدِدِ النُّونَ الَّتِي يُظْهِرُونَهَا كَقَوْلِكِ (مِنْ خَيْلٍ) لَدَىٰ سُورَةِ الْـحَشْرِ

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

48 وَإِظْهَـارُكَ التَّنْوِينَ فَهْوَ قِيَـاسُـــهَـا فَقِسْـــهُ عَلَيْهَـا فُزْتَ بِـالْكَاعِـبِ الْبِكْرِ

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

Line 49

49 وَقَدْ بَقِيَتْ أَشْيَاءُ بَعْدُ لَطِيفَةٌ يُلَقَّنُهَا بَاغِي التَّعَلُّمِ بِالصَّبْرِ

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

Lines 50 and 51

50 فَلِابْنِ عُبَيْدِ اللهِ مُوسَىٰ عَلَى الَّذِي يُعَلِّمُـهُ الْـــــخَيْرَ الدُّعَاءُ لَدَى الْفَجْرِ

A *duʿāʾ* is due at *fajr* for the son of ʿUbaid Allah,
Mūsā, on one who was by him instructed excellence

51 أَجَـابَـكَ فِـيـنَـا رَبُّـنَـا وَأَجَـابَـنَـا أَخِـي فِيكَ بِالْغُفْرَانِ مِنْهُ وَبِالـنَّـصْـرِ

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