



AL-ASL · MUTŪN COLLECTION · THE SCIENCE OF TAJWĪD

القَصِيدَةُ الْخَاقَانِيَّةُ

AL-QAṢĪDAH AL-KHĀQĀNIYYAH

The earliest poem ever composed on the rules of tajwīd and the beauty of reciting the Qur'an, by Imām Abū Muzāḥim al-Khāqānī, presented verse by verse with English and Urdu translation.



51 verses

The first poem on **tajwīd**

Imām al-Khāqānī · **d. 325 AH**

Metre: **Ṭawīl**

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القَصِيدَةُ الْخَاقَانِيَّةُ

On the Beauty of Recitation

أَقُولُ مَقَالًا مُعْجَبًا لِأُولَى الْحِجْرِ  وَلَا فَخْرَ إِنَّ الْفَخْرَ يَدْعُو إِلَى الْكِبْرِ

I say about a subject which will surprise the intellectuals, without any pride. Indeed, pride leads to arrogance.

أُعَلِّمُ فِي الْقَوْلِ التَّلَاوَةَ عَائِدًا  بِمَوْلَايَ مِنْ شَرِّ الْمُبَاهَاةِ وَالْفَخْرِ

I will teach (you) in this discourse regarding the recitation of the Qur'ān; I seek refuge with my Master from the evil of being boastful and proud.

وَأَسْأَلُهُ عَوْنِي عَلَى مَا نَوَيْتُهُ  وَحِفْظِي فِي دِينِي إِلَى مُنْتَهَى عُمْرِي

I ask Him (Allāh ﷻ) to assist me upon what I have intended (writing this poem) and protect my religion until the very end of my life.

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

And I ask Him (Allāh ﷻ) to forgive me tomorrow (the Day of Judgment). As for Him, He remains the Possessor of beautiful pardon and the Possessor of forgiveness.

أَيَا قَارِئَ الْقُرْآنِ أَحْسِنْ أَدَاءَهُ  يُضَاعِفُ لَكَ اللَّهُ الْجَزِيلَ مِنَ الْأَجْرِ

O Reciter of the Qur'ān! Perfect your recitation (excel). Allāh ﷻ will multiply your reward in abundance.

فَمَا كُلُّ مَنْ يَتْلُو الْكِتَابَ يُقِيمُهُ  وَمَا كُلُّ مَنْ فِي النَّاسِ يُقْرِئُهُمْ مُقْرِي

Not everyone who recites the Book (The Qur'ān) does it perfectly, and not everyone from among the people who teaches them is a teacher.

وَأَنَّ لَنَا أَخَذَ الْقِرَاءَةَ سُنَّةٌ  عَنِ الْأَوَّلِينَ الْمُقَرَّرِينَ ذَوِي السِّرِّ

And certainly, for us, learning the recitation from the earlier teachers, who conceal (their students' mistakes), is a Sunnah.

فَلِلْسَبْعَةِ الْقُرَّاءِ حَقٌّ عَلَى الْوَرَى  لِإِقْرَائِهِمْ قُرْآنَ رَبِّهِمُ الْوَتَرِ

So, the seven reciters have rights over mankind for how they taught others to recite the Qur'ān of their Rabb, who is One.

فَبِالْحَرَمَيْنِ ابْنُ الْكَثِيرِ وَنَافِعٌ  وَبِالْبَصْرَةِ ابْنُ الْعَلَاءِ أَبُو عَمْرٍو

So, from the two Ḥarams are Ibn Kathīr and Nāfi', and from Basra is Abū 'Amr, known as Ibn al-'Alā'.

وَبِالشَّامِ عَبْدُ اللَّهِ وَهُوَ ابْنُ عَامِرٍ  وَعَاصِمٌ الْكُوفِيُّ وَهُوَ أَبُو بَكْرٍ

And from Shām is 'Abdullāh, who is known as Ibn 'Āmir, and 'Āṣim is Kūfi, known as Abū Bakr.

وَحَمْزَةُ أَيْضاً وَالْكَسَائِيُّ بَعْدَهُ  أَخُو الْحَذَقِ بِالْقُرْآنِ وَالنَّحْوِ وَالشَّعْرِ

And Ḥamzah, and later al-Kisā'ī, who is proficient in the Qur'ān, grammar and poetry, also came from (Kūfa).

فَذُو الْحَذَقِ مُعْطٍ لِلْحُرُوفِ حُقُوقَهَا  إِذَا رَتَّلَ الْقُرْآنَ أَوْ كَانَ ذَا حَذَرٍ

So, the proficient one (qārī') gives every letter its due (ḥaqq), whether reciting the Qur'ān slowly (tartīl) or swiftly (ḥadr).

وَتَرْتِيلُنَا الْقُرْآنَ أَفْضَلُ لِلَّذِي  أَمَرْنَا بِهِ مِنْ مُكْثِنَا فِيهِ وَالْفِكْرِ

And our slow recitation of the Qur'ān (tartīl) is the best, as we are commanded to recite slowly while reflecting (upon its verses).

وَأَمَّا إِنْ حَدَرْنَا دَرَسَنَا فَمُرَخَّصٌ ﴿١٤﴾ لَنَا فِيهِ إِذْ دِينُ الْعِبَادِ إِلَى الْيُسْرِ

And sometimes, if we recite swiftly (ḥadr) in our lessons, then it is permissible for us, because the religion of the slaves (of Allāh) is (towards) ease.

أَلَا فَاحْفَظُوا وَصْفِي لَكُمْ مَا اخْتَصَرْتُهُ ﴿١٥﴾ لِيَدْرِيَ بِهِ مَنْ لَمْ يَكُنْ مِنْكُمْ يَدْرِي

Listen, so memorize what I have described for you in summary, so that the one who does not know will come to know.

فَفِي شَرِبَةٍ لَوْ كَانَ عَلَيَّ سَقَيْتُكُمْ ﴿١٦﴾ وَلَمْ أُخْفِ عَنْكُمْ ذَلِكَ الْعِلْمَ بِالذَّخْرِ

If my knowledge could be put in a drink, I would have quenched your thirst. I am not going to hide any knowledge from you or hoard it to myself in any way.

فَقَدْ قُلْتُ فِي حُسْنِ الْأَدَاءِ فَصِيدَةً ﴿١٧﴾ رَجَوْتُ إِلَهِي أَنْ يَحُطَّ بِهَا وَزِيرِي

Indeed, I have composed about ḥusn al-adā' (excellence in recitation) a poem, hoping from my Lord to reduce my burden (on the Day of Judgment) through it.

وَأَيَّاتُهَا خَمْسُونَ بَيْتًا وَوَاحِدٌ ﴿١٨﴾ تُنْظَمُ بَيْتًا بَعْدَ بَيْتٍ عَلَى الْإِثْرِ

And the verses of this (poem) are fifty-one, arranged one after another, in sequence.

وَبِاللَّهِ تَوْفِيقِي وَأَجْرِي عَلَيْهِ فِي ﴿١٩﴾ إِقَامَتِنَا إِعْرَابَ آيَاتِهِ الزُّهْرِ

In Allāh ﷻ is my divine enablement, and upon Him is my reward with regard to establishing the correct rendering (ī rāb) of its (the Qur'ān's) luminous verses.

وَمَنْ يُقِمِ الْقُرْآنَ كَالْقِدْحِ فَلْيَكُنْ ﴿٢٠﴾ مُطِيعًا لِأَمْرِ اللَّهِ فِي السِّرِّ وَالْجَهْرِ

And whoever establishes (recitation of) the Qur'ān like a (straightened) shaft, then let him be obedient to the command of Allāh ﷻ in private and in public.

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

Don't you know, my brother, that eloquence beautifies recitation, for the one who recites continually and devotes himself to studying the Qur'ān?

إِذَا مَا تَلِيَ التَّالِي أَرْقَّ لِسَانُهُ 22 وَأَذْهَبَ بِالْإِدْمَانِ عَنْهُ أَذَى الصَّدْرِ

When you continue to recite, it refines your tongue, and through persistence it removes the affliction of the heart.

فَأَوَّلُ عِلْمِ الذِّكْرِ إِتْقَانُ حِفْظِهِ 23 وَمَعْرِفَةُ فِيهِ اللَّحْنِ إِذَا يَجْرِي

The first thing in the knowledge of the Qur'ān is to perfect its memorization, and to recognize the errors (lahn) when it flows (from one's mouth).

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

So be aware of errors so that you may remove them, for there is no excuse for the one who does not recognize errors.

وَإِنْ أَنْتَ حَقَّقْتَ الْقِرَاءَةَ فَاحْذَرِ الزَّرْ 25 زِيَادَةَ فِيهَا وَاسْأَلِ الْعَوْنَ ذَا الْقَهْرِ

And if you apply taḥqīq to the recitation, then beware of exaggeration in it, and ask for help from the All-Powerful (Allāh جَلَّ جَلَالُهُ).

زِنِ الْحَرْفَ لَا تُخْرِجْهُ عَنْ حَدِّ وَزْنِهِ 26 فَوَزْنُ حُرُوفِ الذِّكْرِ مِنْ أَفْضَلِ الْبِرِّ

Measure every letter and do not let it exceed the bounds of its measure, for measuring the letters of the Qur'ān is among the greatest deeds of righteousness.

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

And your rule, when you are learning (taking) from someone, is taḥqīq, and that you do not take more than ten (āyāt).

فَيَبَيِّنُ إِذْنًا مَا يَنْبَغِي أَنْ تُبَيِّنَهُ 28 وَأَدْغِمَ وَأَخْفِ الْحَرْفَ فِي غَيْرِ مَا عُسِرَ

So make clear (apply izhār to) whatever ought to be made clear, and apply idghām and ikhfā' of the letter without any difficulty.

وَأَنَّ الَّذِي تُخْفِيهِ لَيْسَ بِمُدْغَمٍ 29 وَيَبَيِّنُهُمَا فَرْقٌ فَعَرَّفَهُ بِالْيُسْرِ

Indeed, that which you make ikhfā' in is not the same as what is made idghām; there is a difference between the two, so come to know it with ease.

وَقُلْ إِنَّ تَسْكِينَ الْحُرُوفِ لَجَزْمُهَا 30 وَتَحْرِيكُهَا لِلرَّفْعِ وَالنَّصْبِ وَالْجَرِّ

And say: certainly, giving a sukūn to the letters is due to their jazm, and giving them a ḥarakah is due to raf', naṣb and jarr.

فَحَرِّكَ وَسَكَّنْ واقْطَعَنَّ تَارَةً وَصِلْ 31 وَمَكَّنْ وَمَيِّزْ بَيْنَ مَدٍّ وَالْقَصْرِ

So apply ḥarakah and sukūn, separate (the hamzah) at times and join it (at others), giving each its due, and distinguish between your lengthening (madd) and shortening (qasr).

وَمَا الْمَدُّ إِلَّا فِي ثَلَاثَةِ أَحْرَفٍ 32 تُسَمَّى حُرُوفَ اللَّيْنِ بَاخَ بِهَا ذِكْرِي

There is no madd except in three letters; they are called the letters of līn, my mention (of this) has made them plain.

هِيَ الْأَلِفُ الْمَعْرُوفُ فِيهَا سُكُونُهَا 33 وَيَاءٌ وَوَاوٌ يَسْكُنَانِ مَعًا فَادْرِ

They are: the alif, known for its (inherent) sukūn, and the yā' and the wāw, both with sukūn, so know (this).

وَحَفِّفْ وَثَقِّلْ وَاشْدُدِ الْفِكَ عَامِدًا 34 وَلَا تُفْرِطَنَّ فِي فَتْحِكَ الْحَرْفَ وَالْكَسْرِ

Apply takhfīf and tathqīl, and exert the jaw purposefully; but do not go to excess in your faṭḥah of the letter, nor in the kasrah.

وَمَا كَانَ مَهْمُوزًا فَكُنْ هَامِزًا لَهُ 35 وَلَا تَهْمِزَنَّ مَا كَانَ يَخْفَى لَدَى النَّبْرِ

And whatever bears a hamzah, pronounce its hamzah; but do not add a hamzah to what is concealed under nabr.

وَأِنْ تَكُ قَبْلَ الْيَاءِ وَالْوَاوِ فَتَحَةً 36 وَبَعْدَهُمَا هَمْزٌ هَمَزَتْ عَلَى قَدَرٍ

And if before the yā' or the wāw there is a fathah, and after them there is a hamzah, then articulate the hamzah with due measure.

وَرَقِّقْ بَيَانَ الرَّاءِ وَاللَّامِ يَنْدَرِبْ 37 لِسَانُكَ حَتَّى تَنْظِمَ الْقَوْلَ كَالْدُرِّ

Apply tarqīq to the clarity of the rā' and the lām; your tongue will grow fluent until you string your words together like pearls.

وَأَنْعِمْ بَيَانَ الْعَيْنِ وَالْهَاءِ كُلُّمَا 38 دَرَسْتَ وَكُنْ فِي الدَّرْسِ مُعْتَدِلَ الْأَمْرِ

And give full clarity to the 'ayn and the hā' whenever you study, and be balanced and moderate in your lesson.

وَقِفْ عِنْدَ إِتْمَامِ الْكَلَامِ مُوَافِقًا 39 لِمُصْحَفِنَا الْمَتْلُوفِ فِي الْبَرِّ وَالْبَحْرِ

And stop at the completion of the speech, in accordance with our recited muṣḥaf, (the one recited) on land and sea.

وَلَا تُدْغِمَنَّ الْمِيمَ إِنْ جِئْتَ بَعْدَهَا 40 بِحَرْفٍ سِوَاهَا وَقَبْلَ الْعِلْمِ بِالشُّكْرِ

And do not apply idghām to the mīm if a letter other than it comes after it (the mīm); and accept this knowledge with gratitude.

وَضَمُّكَ قَبْلَ الْوَاوِ كُنْ مُشْبِعًا لَهُ 41 كَمَا أَشْبَعُوا إِيَّاكَ نَعْبُدُ فِي الْمَرِّ

And your ḍammah before the wāw, give it its full measure (ishbā'), just as they (the Qurra') gave full measure to «iyyāka na'budu» in passing.

وإن حرفٍ لِينٍ كانَ مِن قَبْلِ مُدْغَمٍ 42 كَأَخْرِ مَا فِي الْحَمْدِ فامدِّدْهُ واسْتَجِرْ

And when a letter of līn precedes a sākin, as at the end of (Sūrat) al-Ḥamd, then lengthen it and let it run on.

مَدَدْتَ لِأَنَّ السَّاكِنَيْنِ تَلَاقِيَا 43 فَصَارَ كَتَحْرِيكِ كَذَا قَالَ ذُو الْخُبْرِ

You lengthened (it) because the two sākins met, so it became like a ḥarakah; this is what the one of knowledge (the expert) has said.

وَأُسَمِّى حُرُوفًا سِتَّةً لِتَخُصَّهَا 44 بِإِظْهَارِ نُونٍ قَبْلَهَا أَبَدَ الدَّهْرِ

And I will name six letters, that you may single them out for the izhār of a nūn (sākinah) preceding them, for all time.

فَهَاءٌ وَخَاءٌ ثُمَّ هَاءٌ وَهَمْزَةٌ 45 وَعَيْنٌ وَغَيْنٌ لَيْسَ قَوْلِي بِالنُّكْرِ

They are: ḥā' and khā', then hā' and hamzah, and 'ayn and ghayn, and there is nothing to deny in my statement.

فَهَذِي حُرُوفُ الْحَلْقِ يَخْفَى بَيَانُهَا 46 فَذُونَكَ يَبِينُهَا وَلَا تَعْصِيْنِ أَمْرِي

These are the throat letters whose clarity (izhār) is easily lost; so take them and make them clear, and do not disobey my instruction.

وَلَا تَشْدُدِ النُّونَ الَّتِي يُظْهِرُونَهَا 47 كَقَوْلِكَ مِنْ خَيْلٍ لَدَى سُورَةِ الْحَشْرِ

And do not apply a shaddah (ghunnah) to the nūn (sākinah) that is to be made clear, as in your saying «min khaylin» in Sūrat al-Ḥashr.

وَإِظْهَارُكَ التَّنْوِينَ فَهُوَ قِيَاسُهَا 48 فَقِسْهُ عَلَيْهَا فُزْتَ بِالْكَاعِبِ الْبِكْرِ

And your izhār of the tanwīn is deduced by analogy from this (rule of the nūn sākinah); so measure it against it, and you will be successful.

وَقَدْ بَقِيَتْ أَشْيَاءُ بَعْدُ لَطِيفَةٌ 49 يُلَقِّنُهَا بَاغِي التَّعَلُّمِ بِالصَّبْرِ

And there yet remain some subtle matters, which the one seeking to learn will be taught through patience.

فَلَا بُنْ عُيَيْدِ اللَّهِ مُوسَى عَلَى الَّذِي 50 يُعَلِّمُهُ الْخَيْرَ الدُّعَاءُ لَدَى الْفَجْرِ

So upon the one whom Ibn 'Ubayd Allāh Mūsā has taught well, let there be (a debt of) supplication at dawn.

أَجَابَكَ فِينَا رَبُّنَا وَأَجَابَنَا 51 أَخِي فَيْكَ بِالْغُفْرَانِ مِنْهُ وَبِالنَّصْرِ

May our Lord answer your prayer for us, and answer ours for you, my brother, with forgiveness from Him and with help.

