

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE PEARLED NECKLACE

أَنَا نَحْنُ مَنْزِلْنَا الذِّكْرَ وَإِنَّا لَهُ لِحَافِظُونَ

﴿It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it﴾

Surah al-Hijr:15

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ

Verily, one who does not memorize anything from the Quran is like a ruined house.

(Sunan At-Tirmidhi 2913)

The Pearled Necklace

A POEM ON THE CONDITIONS AND
ETIQUETTES OF MEMORIZING THE QUR'AN
AND METHODS OF REVIEWING

Compiled by
Shaykh Muhammad Abul Hasan al-Kurdi

Translation
Dar Al-Qurra

Foreword
Shaykh Umar Hussain al-Khatib



THE SHIMMERING LIGHT



DAR AL-QURRA

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HONORIFIC PHRASES IN ARABIC

- ﷺ (*Ṣalla-llāhu ‘alayhi wa ālihī wa sallam*) an invocation of Allah’s blessings and peace upon the Prophet Muḥammad and his family: “Allah’s blessings and peace be upon him and his family”
- ﷺ (*‘Alayhis-salām*) an invocation of Allah’s blessings and peace upon a Prophet or an angel: “May peace be upon him”
- ﷺ (*‘Alayhas-salām*) an invocation of Allah’s blessings and peace upon a Prophet’s mother, wife, daughter and other pious woman: “May peace be upon her”
- ﷺ (*‘Alayhimus-salām*) an invocation of Allah’s blessings and peace upon three or more Prophets: “May peace be upon them”
- ﷺ (*Raḍiya-llāhu ‘anhu*) an invocation of Allah’s pleasure with a male Companion of the Prophet: “May Allah be pleased with him”
- ﷺ (*Raḍiya-llāhu ‘anhā*) an invocation of Allah’s pleasure with a female Companion of the Prophet: “May Allah be pleased with her”
- ﷺ (*Raḍiya-llāhu ‘anhumā*) an invocation of Allah’s pleasure with two Companions of the Prophet: “May Allah be pleased with both of them”
- ﷺ (*Raḍiya-llāhu ‘anhum*) an invocation of Allah’s pleasure with more than two Companions of the Prophet: “May Allah be pleased with them”

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FOREWORD

Provisions on the Path of The Qur'ān

Shaykh 'Umar Hussain al-Khaṭīb

In the Name of Allāh, the Most Gracious, the Most Merciful

All praise is due to Allāh and prayers and peace upon our Master, the Messenger of Allāh, Muḥammad bin 'Abd Allāh and upon his family, companions and those who show allegiance to him. As for what follows:

Verily, from amongst the most important things that the scholars have mentioned is the importance of studying the Sacred Law, its status of necessity, as well as it being an individual obligation upon every Muslim. It is due to this knowledge that acts of worship, along with social dealings are deemed valid. This obligation of studying sacred knowledge extends to the guidance of one's family, so that they have knowledge of their Creator, Exalted is He, the teachings of the Prophets and the matters of the unseen. It is incumbent upon all Muslims to have knowledge of their individual obligations with regards to the Sacred Law, pertaining to acts of worship, social dealings, and the etiquettes that are necessary to maintain a relationship with Allāh, Exalted and Majestic is He. The praiseworthy inward traits that one should adorn themselves with are as follows:

- Sincerity
- Truthfulness
- Gratitude
- Patience
- Hope
- Fear

The blameworthy inward traits that one should free themselves from are as follows:

- Ostentation
- Desire for fame
- Jealousy
- Hatred

One must learn how to have good character with all of creation for the sake of Allāh. Understand that having praiseworthy traits and abstaining from blameworthy traits are beloved to Allāh, Exalted and Majestic is He.

A Prophetic narration from Abū Dharr رضي الله عنه explains that the Prophet ﷺ said to him (Abū Dharr): “Fear Allāh wherever you may be and follow up a bad deed with a good deed and treat people with beautiful character.”¹ In another Prophetic narration from Abū Hurayrah, the Messenger of Allāh ﷺ is reported to have said: “Obtain knowledge and learn stillness and dignity (in the pursuit of this knowledge) and be humble with those whom you learn from.”²

How excellent is the statement of the one who said:

Knowledge is the loftiest of actions – and it is the proof of good being granted to one and their obtainment of blessings.

That which is obligatory upon the Muslim is knowledge of the Divine Attributes of the Solitary One (Allāh) – along with knowledge which is needed by the individual performer

Of the obligations of the Religion of Allāh that are continual – such as purification, prayer, and fasting.

Along with business transactions for those involved in business – and the fundamental rulings related to manufacturing.

That which is also an obligation to have is knowledge of the illnesses of the hearts that cause corruption – like self-admiration, arrogance, and the sickness of jealousy.

1 Narrated by al-Tirmidhī, 1987

2 Narrated by al-Ṭabarānī in al-Mu‘jam al-Awsaṭ, *Dār al-Ḥaramayn*, 6:200

Whatever is other than that from the (religious) injunctions – they are a communal obligation upon creation.

For each of these communal obligations the scholars intended its performance to be completed – without much consideration for who takes on the task.

An example of this is commanding the good and forbidding evil – even if he may think the forbidding is of no avail.

Allāh, Exalted and Majestic is He, has said:

Do not delve into that which you have no knowledge. Verily the hearing, the sight, and the heart, all of them will be called to account. (Sūrah al-Isrā': 36)

This verse, in essence, is Allāh conveying to us that it is not permitted to perform an act of worship or social dealing until we know the injunction of Allāh regarding that matter; either permissible or prohibited, obligatory or merely desired. These are the categories of injunctions in the Sacred Law which the scholars of jurisprudence have disseminated, those whose schools of thought have spread throughout the world, to the East and the West. Since their purpose is the dissemination of knowledge of what Allāh has commanded of us, we follow it, and that which He forbade us from, we abstain from it. This obedience being solely out of our love for Allāh, Exalted is He, and reverential awe towards Him, Blessed and Exalted is He.

It has been narrated from Jābir ؓ who said: “The Prophet ﷺ came to Nu‘mān bin Qawqal ؓ. He (Nu‘mān) said: “O Messenger of Allāh, If I pray my obligatory prayers, consider that which Allāh has deemed impermissible as impermissible, consider that which Allāh deemed permissible as permissible, will I enter Paradise?” The Prophet ﷺ said: “Yes.””³

Imām al-Nawawī ؒ said: “The meaning of “consider that which Allāh has deemed impermissible as impermissible,” is “I refrain from the impermissible.” And the meaning of “consider that which Allāh has deemed permissible as permissible,” is “I will act upon that which is permissible.””⁴

We ask Allāh, Exalted and Majestic is He, to provide us with beneficial knowledge, sincerity, to accept our good deeds, the ability to call others towards guidance and to lead humanity towards that which is best.

And Allāh, the Exalted, knows best.

3 Narrated by Muslim, 15

4 al-Minhāj fi Sharḥ Ṣaḥīḥ Muslim, *al-Maṭba‘ah al-Miṣriyyah bi al-Azhar*, 1:175

Publisher's Message

In the name of Allāh, the Most Gracious, the Most Merciful. All praise is for Allāh and Allāh alone. We send salutation upon His most valued creation, the leader of the children of Ādam and the omega of the hearts of the righteous.

The art of memorizing the Qur'ān is an ancient science. It is a science which has been transmitted generation to generation, from every small village to major metropolitan of the Muslim world. Memorizing the Qur'ān takes place from a mother to her children, and from teacher to student, and this has been our reality since the time of the Messenger of Allāh ﷺ. In recent years, we have witnessed a demand from amongst the growing Muslim community in the West for a manual which one can use to learn how to memorize and study the Qur'ān. Our goal with this translation is to provide Muslims with a go to poem for beginner ḥifz students

We pray that this poem is accepted first and foremost by Allāh Azza Wa Jal, and by the teachers and students of Ahl al-Sunnah wa al-Jamā'ah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Pearled Necklace

Shaykh Muhammad Abul Hasan al-Kurdi

الحمد لله الذي أغناني
وأعزني بتلاوة القرآن

All praise is due to Allāh, the One who has enriched me
And honored me with the recitation of the Qur'ān.

ثم الصلاة على النبي المصطفى
خير البرايا من بني عدنان

Thereafter, Prayers upon the Chosen Prophet,
The Best of Creation from the progeny of 'Adnān.

يا طالباً سبيل النجاة وراغباً
حفظ القرآن بلهفةٍ وتفان

O Seeker of the paths of salvation and O Desirer
Of the memorization of the Qur'ān through longing and dedication,

إني أسوق موضحاً لك خطة
تبدو كمثل قلائد العقيان

I bring forth this poem to clarify for you the plan,
Brilliant as a strung necklace.

تقرا بها القرآن سهلاً ليناً
تنجوها ، من آفة النسيان

By it, read the Qur'ān gently, with ease,
You will thus be saved from the tribulation of forgetfulness.

أخلص لربك ، وادعُه ليثبتك
ويزيل عنك وساوس الشيطان

Be sincere to your Lord and beseech Him to make you firm,
And ask that He removes from you the whispers of the Devil.

ودع الذنوب كبيرها وصغيرها
فالذنبُ يطفئ جذوة الأذهان

Leave off sins, the major and the minor,
For sins remove the spark of the minds.

وعليك بالشيخ المؤيد بالسند
الحافظ الثقة الكريم الداني

And incumbent upon you is to find a shaykh, authorized by a chain of transmission,

A ḥāfīz, trustworthy, noble, and who has closeness to Allāh,

الزاهد الورع ، المضيئة حاله
بمكارم الأخلاق و الإيمان

Ascetic, scrupulous, one whose state illuminates the heart,
Due to their noble character and faith.

لا تنقطع عن درس شيخك مرةً
واحذر من الإهمال والرَّوَغان

Do not skip the lesson with your shaykh, not even once,
Beware of negligence and procrastination.

اذهبْ إليه و لو بحفظك آية
فالوصلْ ، يروي غلة الظمآن

Go to the shaykh, even if you only memorized one verse,
For the connection satiates the burning thirst of the thirsty one.

عقب الصلاة احفظ ثلاثة أسطر
مع كلِّ فرضٍ ، لا تكن بالواني

After the obligatory prayer, memorize three lines,
And do not be hesitant.

مجموعها هي عشرة مع خمسة
في كلِّ يومٍ باسمِ رِيَّان

Altogether it will equal 15 lines
By the end of each full joyous day.

مجموعها في ستة ياصاحبي
تسعون سطرًا وضحَّت ببيان

My friend after six days this will amount to
Ninety lines, look how clearly this has been explained.

في سابع الأيام راجع ما مضي
لتثبَّت المحفوظ في رسخان

On the seventh day review that which has passed,
So that you may strengthen what has been memorized.

إن شئت فاحفظ خمس آيات فقط
في كل يوم طيب الأركان

If you wish, memorize five verses
Every day, this is a satisfying principle.

مجموعها خمسون مع مئة إذا
في كل شهر يا أولي الحسبان

All of which, adds up to 150 verses
Each month, glad tidings to those who calculate!

راجع وكرر ما حفظت بلا ملل
واكتبه مشروحاً ببعض معان

Revise and repeat what you have memorized without boredom,
Write out the verses with commentary summarizing its meanings.

راجع مع الأصحاب في وقت اللقا
والنصح للاخوات و الاخوان

Review with your friends at the time of meeting,
Giving advice to your sisters and brothers.

وقراءةٌ في هاتفٍ لو آية
خير من البطلان والهديان

And recitation over a phone call, even a verse,
Is better than negligence and heedlessness.

واقراً بورذك في قيامك بالدُّجى
فالليلُ فيه لطائفُ المنان

And recite the daily portion memorized while standing in the night prayer,
For the night possesses subtle gifts from the Bestower of gifts.

في سائر الصلوات أيضاً فاقرأن
واشكراً لربك واسع السلطان

In the remaining prayers, recite
And show gratitude to your Lord, whose kingdom is vast.

وانظرُ إلى الآيات ، إنَّ النظر
عونٌ لنقش الذكر في الأذهان

Read the verses from the mushaf,⁵ for surely looking is
An aid to carve the Qur'ān in the mind.

5 The physical copy of the Qur'ān

واحفظ فؤادك ما استطعت من الهوى
حتى يضيء القلب ، بالقرآن

And protect your heart as best as you can from caprice,
Until your heart becomes illuminated with the Qur'ān.

وعليك بالمتشابهات ، فإنها
عونٌ لحفظ الذكر، والتبيان

And show much care to those verses which resemble each other, for it is
An aid to preserve the Reminder and the Clarification (i.e. the Qur'ān).

إن التشابه في القرآن كرامة
للحافظ المتدبر اليقظان

Surely the resemblance (between verses) in the Qur'ān is an honor,
For the one who memorizes the Qur'ān, the contemplator who is awake.

وإذا نسيت الحفظ أو أكثر الخطأ
لا تيأسنْ ، فذا من الشيطان

And if you forget what you memorized or are prone to making mistakes,
Do not lose hope, for that is from the Devil!

وَإِذَا خَتَمْتَ فَرَاغَعْنَ فِي سَبْعَةِ
مِتَاسِيَاً ، بِنَبِيكَ الْإِنْسَانَ

And once you have finished then review it within seven days,
Emulating your Prophet, the Perfect Human.

وَإِبْرَأُ مِنَ الشَّرْكِ الْخَفِيِّ وَشَرِّهِ
وَاطْهَرُ مِنَ الْأَحْقَادِ وَالْأَضْغَانِ

Free yourself from hidden association (shirk) and its evils,
And become purified from hatred and malice.

لَا تَنْتَظِرُ أَبَدًا ثَنَاءً مِنْ أَحَدٍ
أَوْ مَأْرِبًا إِذْ كُلُّ شَيْءٍ فَانٍ

Never wait for praise from anyone,
Or any material gain, as everything like that is ephemeral.

سِرٌّ خَاشِعًا وَالْبَسُ ثِيَابًا طَيِّبًا
مِطْطِيبًا بِالطَّيِّبِ وَالرِّيْحَانِ

Walk with humility and wear good clothing,
Fragranced with perfume and aromatic flowers.

وخذ السواك مع القرنفل في فمك
متنظفاً ، لحلاوة القرآن

And use the siwāk (toothstick) along with cloves in your mouth,
In order to cleanse it for the sweetness of the Qur'ān.

ودع القبائح والرذائل والمرا
لا تغد في الأفعال كالصبيان

And leave the shameful and lowly acts as well as argumentation.
Do not go forth with immature actions.

ودع القراءة في مكان سئ
كمكان أهل الفسق والعصيان

And abstain from reciting in evil places,
Like the places of transgressing, disobedient people.

ودع التسول بالقران وعش به
رجلا كريم الطبع غير جبان

And abstain from begging by means of the Qur'ān, live with it
As a man of noble constitution who is not cowardly.

واستغن بالقرآن عن دنيا البشر
ثم استعن بالخالق الرحمن

And seek independence in the Qur'ān from the worldly possessions of man.
Then seek aid from the Creator, the Most Merciful.

نزل القرآن لتعملوا قومي به
لم يأت للزينات والأحزان

The Qur'ān was revealed so that you may act upon it, thus take up the task.
It did not come for adornments nor to cause anxiety.

يا حامل القرآن فاقراً وارثاً
رتل، فأنت المؤمن الرباني

O carrier of the Qur'ān, read, elevate, and recite methodically.
For you are a believer and a being of spirituality.

بل أنت خير الناس قال المصطفى
بحديثه المروي عن عثمان

You are the best of people, the Chosen One has said so
In his statement which was narrated by 'Uthmān:

يارب عفواً ان أسأت فإنني
عبد ضعيفٌ يا إلهي فان

“O My Lord, give pardon if I do wrong, for I am
A weak slave, who will soon perish.

ولئن أصبت فمنك وحدك خالقي
أنت الكريم ، وواسع الغفران

And if I do right, then it is from You alone, my Creator.
You are The Generous, Vast in Forgiveness.”

نظم الكلام محمد بن أبي الحسن
أكرمهُ ياذا الفضل والإحسان

This poem was composed by Muḥammad bin Abū al-Ḥasan,
Honor him, O Possessor of gifts and blessings.

ورفاقه في مجلس اقرأ وارتق
اغفر لهم بشفاعه القرآن

And his companions in the gatherings of ‘Recite and Ascend’ (to their Lord).
Forgive them by the intercession of the Qur’ān.

وكذاك كلّ ، مرتل و معلم
أغدق عليهم نعمة الرضوان

And thus, to every diligent reciter and teacher,
Pour upon them the blessing of Divine contentment.

ثم الصلاة على النبي محمد
ما مرَّ وقتٌ في الورى وثواني

Then send prayers upon the Prophet Muḥammad,
As long as time and seconds pass in creation.

The Prophetic Methodology of Completing the Qur'ān Every Seven Days

Aws bin Hudhayfah ؓ said: “We came to the Messenger of Allah ﷺ as part of the delegation of Thaḳīf. The Messenger of Allah ﷺ would come to us every night after ‘Ishā’ and speak to us. One night he was late coming to see us. We said: “O Messenger of Allah, you have come to us late tonight.” He said: “I had my portion of the Qur’ān to read, and I did not want to come until I had finished it.””

Aws said: “I asked the companions of the Messenger of Allah ﷺ about how he divided up his reading of the Qur’ān. They said: “Three, five, seven, nine, eleven, thirteen and the Mufaṣṣal.””⁶

The manner in which the companions would complete the Qur’ān weekly would be as follows:

1. Day 1: (al-Fātiḥah +) al-Baqarah to al-Nisā’ (three sūrahs)⁷
2. Day 2: al-Mā’idah to al-Tawbah (five sūrahs)
3. Day 3: Yūnus to al-Naḥl (seven sūrahs)
4. Day 4: al-Isrā’ to al-Furqān (nine sūrahs)
5. Day 5: al-Shu‘arā’ to Ya-Sīn (eleven sūrahs)
6. Day 6: al-Ṣāffāt to al-Ḥujjarāt (thirteen sūrahs)
7. Day 7: Qāf to al-Nās (Mufaṣṣal)

6 Narrated by Ibn Mājah, 1345 and Abū Dāwūd, 1393

7 Though the Fātiḥah is undoubtedly a sūrah from the Qur’ān, it normal to not see it considered within the count as it takes prominence amongst the sūrahs.

Wāthilah bin al-Asqa' reported that the Messenger of Allah ﷺ said: "Verily the Seven Longest Chapters are like the Torah, the Mi'in are like the Gospel, the Mathānī are like the Psalms and the remainder of the Qur'an are surplus to this."⁸

The Qur'an is divided into four sections as per the ḥadīth:

1. al-Sab' al-Ṭuwal
2. al-Mi'in
3. al-Mathānī
4. al-Mufaṣṣal

al-Sab' al-Ṭuwal (The Seven Long Sūrahs)

The Seven al-Ṭuwal are as follows:

1. Sūrah al-Baqarah
2. Sūrah Āl 'Imrān
3. Sūrah al-Nisā'
4. Sūrah al-Mā'idah
5. Sūrah al-An'am
6. Sūrah al-A'rāf
7. Sūrah al-Tawbah

This is according to the opinion of Ibn 'Abbās and Ibn Jubayr.

al-Mi'in

The Mi'in sūrahs of the Qur'an are any sūrah that reaches or is close to one hundred verses, and they are the sūrahs which follow the Sab' al-Ṭuwal.⁹

What are the Mi'in Sūrahs of the Qur'an?

1. Sūrah Yūnus
2. Sūrah Hūd

⁸ Narrated by al-Ṭabarānī in al-Mu'jam al-Kabīr, *Maktabah Ibn Taymīyyah*, 22:75 and by Aḥmad in his Musnad, *Mu'assasah al-Risālah*, 28:188

⁹ Mi'in in the Arabic language is the plural form of mi'a which translates to one hundred.

3. Sūrah al-Ra‘d
4. Sūrah al-Anbiyyā’
5. Sūrah Ibrāhīm
6. Sūrah al-Ḥujurāt
7. Sūrah al-Naḥl
8. Sūrah al-Isrā’
9. Sūrah al-Kahf
10. Sūrah Maryam
11. Sūrah Taḥ-Ha
12. Sūrah al-Ḥajj
13. Sūrah al-Mu’minūn
14. Sūrah al-Nūr
15. Sūrah al-Furqān
16. Sūrah al-Shu‘arā’
17. Sūrah al-Naml
18. Sūrah al-Qaṣaṣ
19. Sūrah al-‘Ankabūt

al-Mathānī¹⁰

The Mathānī sūrahs are those sūrahs which are oft repeated and recited in the prayer. They are those which mention stories of the Prophets and which contain verses concerning the majesty of Allāh within them.

There are differences of opinion with regards to what the Mathānī sūrahs of the Qur’ān are. The three main differences of opinion are as follows:

1. These are the sūrahs in which Allāh mentions stories, commandments, inheritance laws, and capital punishment – which is the opinion of ‘Abd Allāh bin ‘Abbas, and Sa‘īd bin Jubayr.
2. It is Sūrah al-Fātiḥah – which is the opinion of Ḥasan al-Baṣrī.

¹⁰ There are differences of opinion regarding what the Mathānī sūrahs of the Qur’ān are. Mathānī is the plural form of the word muthannā which in the Arabic language means double.

3. They are the sūrahs which follow those with one hundred verses or more.

al-Mufaṣṣal

The Mufaṣṣal sūrahs are those that begin from Sūrah Qaf to the end of the muṣḥaf. There is also an opinion that says the Mufaṣṣal sūrahs begin from Sūrah al-Ḥujurāt and are divided into three sections:

1. Long – which begin from Sūrah al-Ḥujurāt to Sūrah al-Burūj.
2. Medium – which begin from Sūrah al-Tāriq to Sūrah al-Bayyinah.
3. Short – which begin from Sūrah al-Zalzalah to the end of the Qur’ān.

Curriculum for Studying Tajwīd and the Variant Modes of Quranic Recitation

Compiled by Shaykh Dayf Allāh al-Shamarāny

The Science of Tajwīd

The first stage of studying tajwīd is mastery of the mutūn (basic primers).

Stage One

Tuḥfah al-Aṭfāl (The Children's Gift), which is a poem written by Shaykh Sulaymān al-Jamzūrī.

There have been several commentaries written for this text, amongst them are the following:

- An explanation written by the author himself entitled *Faṭḥ al-Aqwāl*
- *Minḥah Dhi al-Jalāl* written by Shaykh 'Alī Muḥammad al-Dabbā'
- *Taqrīb al-Manāl* written by Shaykh Ḥasan Dimashqīyyah

During this first stage, the student should memorize and study *Tuḥfah al-Aṭfāl* and listen attentively to a Qur'ān reciter whose recitation is in the manner of Ḥafṣ via 'Āṣim, and who has mastered the rules of recitation and applies them when reading. The student should take notes while listening and pay attention to the rules being applied which they have studied.

Recommended Qur'ān reciters to listen to during this stage are:

1. Shaykh Maḥmūd Khalīl al-Ḥuṣarī
2. Shaykh Muḥammad Ṣiddīq al-Minshāwī

3. Shaykh ‘Abd al-Bāsit, ‘Abd al-Ṣamad
4. Dr. Ayman Suwayd

After completing this level of study, the student should then read the Qur’ān from Sūrah al-Fātiḥah to Sūrah al-Nās with a teacher in the recitation of Ḥafs. It is preferred that the teacher have a chain of transmission going back to the Prophet ﷺ and mastery in recitation.

Stage Two

al-Muqaddimah al-Jazarīyyah written by Imam Ibn al-Jazarī.

There have been several commentaries of this poem, from amongst them are the following:

- al-Ḥawāshī al-Mafhumah – authored by the son of Ibn al-Jazarī
- al-Tarāzāt al-Mu‘lamah – authored by Shaykh ‘Abd al-Dā’im al-Azharī
- al-Ḥawāshī al-Azharīyyah – authored by Shaykh Khālīd al-Azharī
- al-Daqā’iq al-Muḥkamah – authored by Shaykh al-Islām Zakarīyyā al-Anṣarī
- al-Minḥ al-Fikrīyyah – authored by Mullā ‘Alī al-Qārī

From amongst the most popular explanations written by scholars of our time are:

- Sharḥ al-Kabīr & Sharḥ al-Saghīr – authored by Shaykh Ghānim Qadūrī al-Ḥamd
- Fawā’id al-Tajwīdiyyah – authored by Shaykh ‘Abd al-Razzāq Mūsā
- al-Anwār al-Bahīyyah – authored by ‘Abd al-Bāsit Ḥāshim

The most crucial of the above works are:

- al-Daqā’iq al-Muḥkamah
- al-Minḥ al-Fikrīyyah
- Sharḥ al-Kabīr & Sharḥ al-Saghīr

The student should memorize *al-Muqaddimah al-Jazarīyyah* and study it with a qualified teacher. It would be most beneficial if the student studied *al-Tamhīd fī ‘Ilm al-Tajwīd*, which is also authored by Ibn al-Jazarī. Additionally, the student should read from the introduction of *al-Nashr fī Qirā’āt*

al- 'Ashr; it is recommended to read al-Nashr fi Qirā'āt al- 'Ashr with the *tahqīq* (footnotes) of Dr. Ayman Suwayd.

After completing the above, the student should look for a new Shaykh to recite the Qur'ān with, from Sūrah al-Fātiḥah to Sūrah al-Nās. Upon completing the second recitation in the style of Ḥafs, they should seek to obtain a license to convey what has been learned with a chain of transmission to the Prophet Muḥammad ﷺ.

Stage Three

During stage three, the student should seek to complete one of the following mutūn:

- al-Salsabīl al-Shāfi – authored by Shaykh 'Uthmān Murād
- al-Tuḥfah al-Samanūdiyyah – authored by Shaykh Ibrāhīm al-Samanūdi

At this stage, the student should now recite with a teacher who has mastered the rules of recitation according to the methodology of Ḥafs via 'Āṣim, whilst applying the varying differences that occur in this mode of recitation.

After completing this stage, the student should seek to read from some of the early literature written in the science of tajwīd, such as:

- al-Khāqānī al-Rā'iyyah – authored by Abū Muzāḥim al-Khāqānī
- al-Tanbīyyah 'ala al-Laḥin al-Jallī wa al-Laḥin al-Khafī – authored by al-Sa'īdi
- al-Taḥdīd – authored by Abū 'Amr al-Dānnī
- al-Nūniyyah – authored by Imām al-Sakhāwī

From the most important subjects for a student to study at this level and to focus on, is the science of al-Waqf wa al-Ibtidā' (pausing & beginning). It is highly recommended that a student study Ma'ālim al-Ihtidā' ilā Ma'rifah al-Waqf wa al-Ibtidā' authored by Shaykh Maḥmūd Khalīl al-Ḥusārī. The student would also benefit from reading al-Muktafā fi al-Waqf wa al-Ibtidā' authored by Abū 'Amr al-Dānnī.

The Science of Qirā'āt: The Variant Modes of Quranic Recitation¹¹

Stage One

The student should memorize and study al-Shātībīyyah, a poem which explains the seven variant modes of Quranic recitation. It would benefit the student to listen to a recording of the poem so they can memorize each line with perfection. Preferably, the student would listen to Dr. Ayman Suwayd's recitation of al-Shātībīyyah.

There are several commentaries of al-Shātībīyyah, from amongst them are:

- Fath al-Wasīd – authored by Imām al-Sakhāwī
- Kanz al-Ma'ānī – authored by Muḥammad Shu'lah
- Ibrāz al-Ma'ānī – authored by Abū Shāmah
- Irshād al-Murīd – authored by 'Ali Muḥammad al-Dabbā'
- al-Wāfī – authored by Shaykh 'Abd al-Fattāḥ al-Qādī
- al-Nafaḥāt al-Ilahīyyah – authored by Muḥammad 'Abd al-Dāyim Khamīs

From amongst the books of *tahrīrāt*¹² of al-Shātībīyyah are:

- Ithāf al-Bariyyah – authored by Ḥasan Khalaf al-Ḥusaynī. This book has a further commentary by Shaykh 'Ali Muḥammad al-Dabbā' which he entitled Muhktasār Bulūgh al-Umnīyyah.

11 It should be noted that the student should not begin their studies in the qirā'āt until they have completed the second stage of tajwīd studies.

12 The science which entails the correction and revision of the variant readings of the Qur'ān from any mistakes such as mixing one reading with another.

- Kanz al-Ma‘ānī – authored by Sulaymān bin Ḥusayn al-Jamzūrī. The author wrote an explanation of his text entitled al-Faṭḥ al-Raḥmānī.

After completing the memorization and study of al-Shātībīyyah, the student should recite the Qur’ān from Sūrah al-Fātiḥah to Sūrah al-Nās according to the seven variant modes of Quranic recitation. They should read with a teacher who has mastered the seven modes and can grant them permission to convey them.

During this stage, it is complimentary for the student to read books that give an introduction to the science of qirā’āt. It is recommended that the student read Muqaddimah fi ‘Ilm al-Qirā’āt authored by Shaykh Muḥammad Khālīd Mansūr, then one should read ‘Ilm al-Qirā’āt by Shaykh Nabil Ismā‘īl. Another beneficial book that the student should read during this stage is Ḥadīth al-Aḥruf al-Sab‘ah authored by Shaykh ‘Abd al-‘Azīz al-Qārī.

Stage Two

Here, the student should memorize and study al-Durrah al-Madīyyah fi al-Qirā’āt al-Thalāthah by Ibn al-Jazarī. It would benefit the student to listen to a recording of the poem so he can memorize each line with perfection. Preferably, the student would listen to Dr. Ayman Suwayd’s recitation of the work.

From amongst the exegetes of al-Durrah al-Madīyyah, are the following Imāms:

- Muḥammad al-Zabīdī
- Muḥammad bin Muḥammad al-Nuwīrī
- Muḥammad bin al-Ḥasan al-Samanūdī
- ‘Abd al-Fattāḥ al-Qādī
- ‘Ali Muḥammad al-Dabbā‘

There are very few books of taḥrīrāt on al-Durrah, many of them combine both al-Shātībīyyah and al-Durrah.

After completing the memorization and study of al-Durrah, the student should recite the Qur’ān from Sūrah al-Fātiḥah to Sūrah al-Nās according to the three variant modes of recitation. They should read with a teacher who has mastered them and can grant permission to convey. Some scholars prefer that the student recite in the ten variant modes of recitation, combining al-Shātībīyyah and al-Durrah.

Stage Three

The student should study and memorize *Ṭaybah al-Nashr fi al-Qirā'āt al-'Ashr* by Ibn al-Jazarī.

There are very few explanations of *Ṭaybah al-Nashr*, but from among the most read are:

- The commentary of Ibn al-Nāẓim – authored by the son of Ibn al-Jazarī
- The commentary of al-Nuwīrī
- al-Hādī – authored by Muḥammad Sālim Muḥaysin

From the books of *taḥrīrāt* on *Ṭaybah al-Nashr* are as follows:

- al-Rawd al-Nadīr – authored by Muḥammad al-Mutawallī
- Qawā'id al-Taḥrīr – authored by Shaykh Muḥammad bin Muḥammad Jābir
- Faṭḥ al-Qadīr – authored by Shaykh 'Āmir al-Sayyid 'Uthmān
- Farīdah al-Dahr – authored by Shaykh Muḥammad Ibrāhīm

After memorizing and studying the text, the student should recite the Qur'ān from *Sūrah al-Fātiḥah* to *Sūrah al-Nās* according to the ten variant modes of Quranic recitation by way of *Ṭaybah al-Nashr*. They should read with a teacher who has mastered these ten modes of recitation and can grant permission to convey. During this stage, it is recommended that the student read *al-Nashr* as well.¹³ One should read this with the *taḥqīq* of Dr. Ayman Suwayd. Likewise, they should read through *Ghāyah al-Nihāyah fi Ṭabaqāt al-Qurrā'* by Imām Ibn al-Jazarī.¹⁴

Stage Four

Here, the student should study and memorize *al-Fawā'id al-Mu'tabarah*, a poem by Shaykh al-Mutawallī regarding *al-Qirā'āt al-Shādhah*. The most important explanation of this book is *Mawārid al-Bararah* by al-Mutawallī himself with the *taḥqīq* Dr. 'Alī al-Ghāmīdī. It is also recommended that the student read *al-Qirā'āt al-Shādhah wa Tawjīhuhā* by Shaykh 'Abd al-Fattāḥ al-Qādī.

¹³ *Ṭaybah al-Nashr* and *al-Nashr* are both authored by Ibn al-Jazarī; *Ṭaybah al-Nashr* is *al-Nashr* in the form of a didactic poem.

¹⁴ *Ghāyah al-Nihāyah* is a biographical work detailing the lives of *qurrā'* throughout Islamic history.

In conclusion, it is important to mention that it is not possible to study the science of qirā'āt without studying the mutūn, it is rare to find someone in our time who has mastered the science of qirā'āt without first mastering them.

APPENDIX FOR THE ARABIC

Provisions on the Path of The Qur'an

Shaykh 'Umar Husayn al-Khaṭīb

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على سيدنا رسول الله محمد بن
عبدالله وآله وصحبه ومن والاه .. وبعد:

فإن من أهم المهمات ما ذكره العلماء من الاهتمام بمعرفة العلوم الشرعية في مرتبتها الضرورية ثم في مرتبة فرض العين على كل مسلم مما تصح به عبادته ومعاملته وترتيب شئون أسرته من علم معرفة الخالق تعالى والنبوات والغيبيات ومعرفة واجباته الشرعية في العبادات والمعاملات، ومعرفة ما يلزمه من الخلق مع الله عز وجل فيما يتحلى به من إخلاص وصدق وشكر وصبر ورجاء وخوف ونحوها، وما يتخلى عنه من رياء وسمعة وحسد وحقد ونحوها، وكيفية التخلق لأجل الله تعالى مع أصناف البشر، وما يتوجه فيه من بناء ذاته بالصفات المحبوبة عند الله عز وجل، وعن هذا عبّر الحديث النبوي عن أبي ذر، أن النبي صلى الله عليه وسلم قال له: اتق الله حيثما كنت، وأتبع السيئة الحسنة تمحها، وخالق الناس بمخلق حسن» رواه أحمد وعن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: «تعلموا العلم، وتعلموا للعلم السكينة، والوقار، وتواضعوا لمن تعلمون منه» رواه الطبراني.

ولله در القائل

والعلم أسنى سائر الأعمال
وهو دليل الخير والإفضال

ففرضه علم صفات الفرد
مع علم ما يحتاجه المؤدى

من فرض دين الله في الدوام
كالطهر والصلاة والصيام

والبيع للمحتاج للتبائع
وظاهر الأحكام في الصنائع

وعلم داء للقلوب مفسد
كالعجب والكبر وداء الحسد

وما سوى هذا من الأحكام
فرض كفاية على الأنام

كل منهم قصدوا تحصله
من غير أن يعتبروا من فعله

كأمر معروف ونهى المنكر وأن يظن النهي لم يؤثر

وقد جاء قول الله عز وجل {وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولٌ} [الإسراء: ٣٦] ليعلمنا أنه لا يجوز أن نقدم على عبادة أو معاملة إلا بعد معرفة حكم الله فيها، من حِلٍّ أو حرمة أو وجوب أو ندب، وهي الأحكام الشرعية التي تحدث عنها علماء فقه الشريعة المطهرة المنتشرة مذاهبهم في مشارق الأرض ومغاربها، إذ مقصودها معرفة ما أمرنا به فنأتيه وما نهينا عنه فنتركه، على وجه المحبة الله تعالى والخشية منه تبارك وتعالى وفي حديث مسلم عن جابر، قال: أتى النبي صلى الله عليه وسلم النعمان بن قوقل، فقال: يا رسول الله أ رأيت إذا صليت المكتوبة، وحرمت الحرام، وأحللت الحلال، أدخل الجنة؟ فقال النبي صلى الله عليه وسلم: «نعم»، قال الإمام النووي: (ومعنى حرمت الحرام: اجتنبته، ومعنى أحللت الحلال: فعلته معتقدا حله) اهـ نسأل الله عز وجل أن يرزقنا العلم النافع والعمل الخالص المقبول والدعا إلى الهدى والدلالة على الخير.. والله تعالى أعلم

The Pearled Necklace

Shaykh Muhammad Abul Hasan al-Kurdi

شُرُوطُ وَآدَابُ حِفْظِ الْقُرْآنِ وَطُرُقُ مُرَاجَعَتِهِ

لِلشَّيْخِ مُحَمَّدٍ أَبِي الْحَسَنِ الْكُرْدِيِّ

الْحَمْدُ لِلَّهِ الَّذِي أَعَانِي وَأَعَزَّنِي بِتِلَاوَةِ الْقُرْآنِ
ثُمَّ الصَّلَاةِ عَلَى النَّبِيِّ الْمُصْطَفَى
يَا طَالِبًا سُبُلَ التَّجَاةِ وَرَاعِبًا
إِنِّي أَسْأَلُكَ مُوضِحًا لَكَ خُطَّةً
تَقْرَأُ بِهَا الْقُرْآنَ سَهْلًا لَيْتًا
أَخْلَصَ لِرَبِّكَ، وَادَّعُهُ لِيُثَبِّتَكَ
وَدَعَ الذُّنُوبَ كَبِيرَهَا وَصَغِيرَهَا
وَعَلَيْكَ بِالشَّيْخِ الْمُؤَيَّدِ بِالسَّنَدِ
الرَّاهِدِ الْوَرَعِ الْمُضِيئَةِ حَالَهُ
لَا تَنْقَطِعْ عَنْ دَرَسِ شَيْخِكَ مَرَّةً
إِذْهَبَ إِلَيْهِ وَلَوْ بِحِفْظِكَ آيَةً
عَقِبَ الصَّلَاةِ أَحْفَظْ ثَلَاثَةَ أَسْطُرٍ
مَجْمُوعَهَا هِيَ عَشْرَةٌ مَعَ خَمْسَةِ

وَأَعَزَّنِي بِتِلَاوَةِ الْقُرْآنِ
خَيْرِ الْبَرَائَا مِنْ بَنِي عَدَنَانَ
حِفْظِ الْقُرْآنِ بِلَهْفَةٍ وَتَفَانٍ
تَبْدُو كَمِثْلِ قَلَائِدِ الْعُقَيَانِ
تَنْجُو بِهِ مِنْ أَفَةِ النَّسِيَانِ
وَيُزِيلُ عَنْكَ وَسَاوِسَ الشَّيْطَانِ
فَالذَّنْبُ يُطْفِئُ جَدْوَةَ الْأَذْهَانِ
الْحَافِظِ الثَّقَةِ الْكَرِيمِ الدَّانِي
بِمَكَارِمِ الْأَخْلَاقِ وَالْإِيمَانِ
وَاحْذَرِ مِنَ الْإِهْمَالِ وَالرَّوْعَانِ
فَالْوَصْلُ يُرْوِي ظِلَّةَ الظَّمَانِ
مَعَ كُلِّ فَرِيضٍ لَا تَكُنْ بِالْوَانِي
فِي كُلِّ يَوْمٍ بِاسْمِ رَبِّيَانِ

مَجْمُوعَهَا فِي سِتَّةِ يَا صَاحِبِي
فِي سَابِعِ الْأَيَّامِ رَاجِعْ مَا مَضَى
إِنْ شِئْتَ فَاحْفَظْ خَمْسَ آيَاتٍ فَقَطْ
مَجْمُوعَهَا خَمْسُونَ مَعَ مِائَةٍ إِذَا
رَاجِعَ وَكَرَّرَ مَا حَفِظْتَ بِلَا مَلَلٍ
رَاجِعْ مَعَ الْأَصْحَابِ فِي وَقْتِ اللَّقَاءِ
وَقِرَاءَةٍ فِي هَاتِفٍ لَوْ آيَةٌ
وَأَقْرَأْ بِوَرْدِكَ فِي قِيَامِكَ بِالذُّجَى
فِي سَائِرِ الصَّلَوَاتِ أَيْضًا فَاقْرَأْ
وَاحْفَظْ فُؤَادَكَ مَا سَتَطَعْتَ مِنَ الْهَوَى
وَعَلَيْكَ بِالْمُتَشَابِهَاتِ فَإِنَّهَا
إِنَّ التَّشَابُهَ فِي الْقُرْآنِ كَرَامَةٌ
وَإِذَا نَسِيتَ الْحِفْظَ أَوْ كَثُرَ الْخَطَأُ
وَإِذَا خَتَمْتَ فَرَاجِعْ فِي سَبْعَةٍ
وَأَبْرَأْ مِنَ الشَّرِكِ الْخَفِيِّ وَشَرِّهِ
لَا تَنْتَظِرْ أَبَدًا ثَنَاءً مِنْ أَحَدٍ
سِرٌّ خَاشِعًا وَالْبَسَ ثِيَابًا طَيِّبًا
وَخُذِ السَّوَاكَ مَعَ الْفُرْنُفْلِ فِي فَمِكَ
تَسْعُونَ سَطْرًا وُضِّحَتْ بَيِّنَاتِ
لِثَبَّتَ الْمَحْفُوظَ فِي رُسْخَانِ
فِي كُلِّ يَوْمٍ طَيِّبِ الْأَرْكَانِ
فِي كُلِّ شَهْرٍ يَا أُوْلِي الْحُسْبَانِ
وَاكَتُبْهُ مَشْرُوحًا بِبَعْضِ مَعَانِ
وَالنُّصَحِ لِلْأَخَوَاتِ وَالْإِخْوَانِ
خَيْرٌ مِنَ الْبُطْلَانِ وَالْهُدَيَانِ
فَاللَّيْلُ فِيهِ لَطَائِفُ الْمَنَانِ
وَاشْكُرْ لِرَبِّكَ وَاسِعِ السُّلْطَانِ
حَتَّى يُضِيءَ الْقَلْبُ بِالْقُرْآنِ
عَوْنٌ لِحِفْظِ الذِّكْرِ وَالتَّيْبَانِ
لِلْحَافِظِ الْمَتَدَبِّرِ الْيَقْظَانِ
لَا تَيَأَسَنَّ قَدَا مِنَ الشَّيْطَانِ
مُتَأَسِّيًا بِبَنِيكَ الْإِنْسَانِ
وَاطْهَرِ مِنَ الْأَحْقَادِ وَالْأَصْعَانِ
أَوْ مَارَبًا إِذْ كُلُّ شَيْءٍ قَانِ
مُنْتَظِمًا بِالطَّيِّبِ وَالرَّيْحَانِ
مُنْتَظَفًا لِلْحَلَاوَةِ الْقُرْآنِ

وَدَعِ الْقَبَائِحَ وَالرَّدَائِلَ وَالْمِرَاءَ
 وَدَعِ الْقِرَاءَةَ فِي مَكَانٍ سَيِّئٍ
 وَدَعِ التَّسْوُلَ بِالْقُرْآنِ وَعِشْ بِهِ
 وَاسْتَعِنَ بِالْقُرْآنِ عَنِ دُنْيَا الْبَشَرِ
 نَزَلَ الْقُرْآنَ لِتَعْمَلُوا قَوْمِي بِهِ
 يَا حَامِلَ الْقُرْآنِ فَاقْرَأْ وَارْتَقِ
 بَلْ أَنْتَ خَيْرُ النَّاسِ قَالَ الْمُصْطَفَى
 يَا رَبِّ عَفْوًا إِنَّ أَسَأْتُ فَإِنِّي
 وَلَيْزِنُ أَصَبْتُ فَمِنْكَ وَحَدِّكَ خَالِقِي
 نَظَمَ الْكَلَامَ مُحَمَّدُ بْنُ أَبِي الْحَسَنِ
 وَرِفَاقَهُ فِي مَجْلِسِ اقْرَأْ وَارْتَقِ
 وَكَذَلِكَ كُلُّ مُرْتَلٍّ وَمُعَلِّمٍ
 ثُمَّ الصَّلَاةُ عَلَى النَّبِيِّ مُحَمَّدٍ
 لَا تَعُدُّ فِي الْأَفْعَالِ كَالصَّبِيَانِ
 كَمَا كَانَ أَهْلُ الْفِسْقِ وَالْعِصْيَانِ
 رَجُلًا كَرِيمًا الطَّبَعُ غَيْرَ جَبَانِ
 ثُمَّ اسْتَعِنَ بِالْخَالِقِ الرَّحْمَنِ
 لَمْ يَأْتِ لِلزَّيْنَاتِ وَالْأَحْزَانِ
 رَتَّلَ فَأَنْتَ الْمُؤْمِنُ الرَّبَّانِي
 بِحَدِيثِهِ الْمَرْوِيِّ عَنْ عُمَانَ
 عَبْدٌ ضَعِيفٌ يَا إِلَهِي فَإِنِ
 أَنْتَ الْكَرِيمُ وَوَأَسِعِ الْغُفْرَانَ
 أَكْرَمُهُ يَا ذَا الْفَضْلِ وَالْإِحْسَانِ
 إِغْفِرْ لَهُمْ بِشَفَاعَةِ الْقُرْآنِ
 أَغْدِقْ عَلَيْهِمْ نِعْمَةَ الرِّضْوَانِ
 مَا مَرَّ وَقْتُ فِي الْوَرَى وَتَوَانِ

