

# المقدمة الجزرية

Al-Muqaddimah al-Jazariyyah

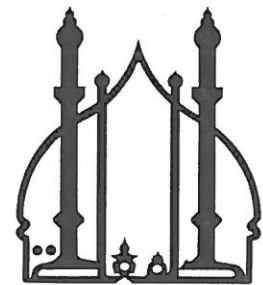
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Jamiatul Ilm Wal Huda

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

⋮

قال رسول الله ﷺ

"مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ وَمَثَلُ الَّذِي يَقْرَأُ

الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرَانِ"

(متفق عليه)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من الناس أجمعين أما بعد

Reciting the Qur'an holds immense virtue. Many Prophetic narrations and discourses of the guided scholars stress the importance of Qur'an recitation. However, as every deed is only regarded as rewarding if it is fulfilled according to the teachings of the Prophet *Muhammad* ﷺ. Likewise, reciting the Qur'an is only regarded an act of worship if it is performed in the Prophetic manner. The great 8<sup>th</sup> century scholar, Imam *Awza'ee* mentions:

"خَمْسٌ كَانَ عَلَيْهَا أَصْحَابُ مُحَمَّدٍ وَالتَّابِعُونَ بِإِحْسَانٍ: لِرُؤُومِ الْجَمَاعَةِ وَاتِّبَاعِ السُّنَّةِ وَعِمَارَةِ الْمَسَاجِدِ وَتِلَاوَةِ الْقُرْآنِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ"<sup>1</sup>

'The companions of the Prophet and the followers were upon five attributes: [one] holding firm onto the (Muslim) congregation, [two] following the Sunnah, [three] building mosques [four] reading the Qur'an [five] fighting for the correct cause.'

Reciting the should be the desire of every Muslim. The third caliph, *Uthman* (may Allah be pleased with him) mentions in a quote transmitted by *Ibn Rajab* in his book '*Jamiul uloomi wal hikm*' (1408AH):

"لَوْ طَهَّرْتُ قُلُوبَكُمْ مَا شَبِعْتُمْ مِنْ كَلَامِ رَبِّكُمْ"

'If your hearts were clean, you will never be replete from the recitation of your Lord's speech (the Qur'an).'

Prophetic narrations are filled with the virtues for reciting the Qur'an. One virtue has been mentioned by Imam *Tirmidhi* in his famous Hadeeth compilation:

"اقْرَأْ وَارْتَقِ وَرَتَّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا"

'Recite and climb (the steps of paradise); recite how you recited in the world, your abode in paradise will be the place where you recite your last verse'.

Some scholars indicate that the method of reciting indicated in this Prophetic narration is 'perfecting the words (with pronunciation and qualities) and understanding the places of *waqf* (pausing)'<sup>2</sup>.

<sup>1</sup> This quote is mentioned in '*nadhratun naeem*' (نضرة النعيم).

<sup>2</sup> This commentary has been indicated by *Muhammad Abdurrahman al-mubarakfuri* in his commentary upon the Imam *Tirmidhi* compilation.

It is very important that we try to perfect our recitation as some deficiencies in recitation can lead to changes in the meaning of the Qur'an, while other deficiencies may not lead to the changing of the Qur'an, however, they are strongly disliked as well.

Indeed understanding and learning the rules of *tajweed* is a definite help in perfecting the recitation; however, this subject is greatly dependent upon listening to the recitation from the guided tutors.

Further, it is very important to understand that reciting the Qur'an with the best of voices is not the only right of the Qur'an. Pondering upon the meaning of the Qur'an, the lessons of the Qur'an, fulfilling the commandments and refraining from prohibitions are also a great right of the Qur'an. The great scholar of Hadeeth, *Abul Abbas al-Qurtubi* has commented the narration mentioned in the two authentic books of Hadeeth; *Saheehul Bukhari* and *Saheehul Muslim*. The narration is:

"يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ"

'[Some readers] read the Qur'an, yet the Qur'an does not pass their throats'.

In the commentary of this narration *Abul Abbas al-Qurtubi* mentions:

"يَسْتَطِيبُونَ تِلَاوَتَهُ وَلَا يَفْهَمُونَ مَعَانِيَهُ"

'They [are those people] who decorate their recitation, however, do not understand the meaning'.

Another scholar, *Ibn Abdil Barr al-Qurtubi* mentions in its commentary:

"لَا يَنْتَفِعُونَ بِقِرَاءَتِهِ كَمَا لَا يَنْتَفِعُ الْآكِلُ وَالشَّارِبُ"

'[The narration is regarding those people] who do not benefit from what they recite, similar to a person who eats or drinks but does not take benefit from the sustenance [as it does not pass his throat]'.

Further, in the explanation of the narration ‘the Qur’an can testify for you on the day of resurrection or against you’; the great scholar of Hadeeth, Imam *Nawawi* has mentioned,

"الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ فَمَعْنَاهُ ظَاهِرٌ أَي تَنْتَفِعُ بِهِ إِنْ تَلَوْتَهُ وَعَمِلْتَ بِهِ وَإِلَّا فَهُوَ حُجَّةٌ عَلَيْكَ"

‘... If you recite and act upon the Qur’an [then the Qur’an will intercede for you on the day of resurrection] or else it will testify against you’.

I make sincere dua to Almighty Allah that he enables us to perfect our recitation according to the method of the Prophet *Muhammad* ﷺ, and more importantly, work on acting upon the teachings of the Qur’an.

In completing this work, the translation of the famous poems of Imam al-Jazari with brief explanation, I firstly thank Almighty Allah on the ability and the understanding he has given. Further, I thank all the people who have helped in compiling this book in terms of education; this includes my honourable father (Mufti) Abdus-Samad, teachers and beloved students of Jamiatul Ilm Wal Huda. Thanking is indeed a very important aspect of our religion as the wise have mentioned:

"مَنْ قَصُرَتْ يَدَاهُ عَنِ الْمَكَافَاةِ فَلْيُطِلْ لِسَانَهُ بِالشُّكْرِ"

‘Whosoever is unable to repay with his hands, he should thank in abundance with his tongue [making dua, etc]’.

I finally ask Allah to place this small effort in our scale of good deeds, Verily He is the All-powerful and Supreme.

May Allah make the institute, Jamiatul Ilm Wal Huda (Blackburn, U.K.) and other institutes around the globe a means of guidance for mankind. Ameen.

**Muawiyah Ibn (Mufti) Abdus-Samad Ahmed**

**Graduate of Jamiatul Ilm Wal Huda (Blackburn, U.K.)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من الناس أجمعين أما بعد

Full name	Abu al-Khayr Shams al-Din Muhammad ibn Muhammad ibn Muhammad ibn Ali ibn Yusuf al-Jazari
Date of birth	1350 CE (Ramadhan 25 <sup>th</sup> , 751 AH)
Place of birth	Damascus, Syria
Date of death	1429 CE (Rabi' al-Awwal 5 <sup>th</sup> , 833AH)
Place of death	Shiraz, Iran
Age	82 years
Key attributes	Qira'at, Tajweed, Hadeeth, History, Fiqh

### Life

Born in Damascus on the 25<sup>th</sup> of Ramadhan 751 AH, Imam al-Jazari memorised the Qur'an and studies the seven modes of recitation. He completed his compulsory Hajj in 769AH, thereafter, moving to Egypt. In Egypt, he visited the main scholars and reciters of Cairo and Alexandria, where he studied and got permission for more than 10 modes of recitation. His teachers of Qur'an recitation exceeded forty. He also studied from other scholars for the other sciences; he was very knowledgeable of the Shafi'i school of Jurisprudence, including studying from the Ibn Kathir.

Imam al-Jazari gained many titles, including: Shams ad-Din, Shaykh al-Qurra, Muqri' al-Mamalik, al-Imam al-A'zam, al-Hafidh, al-Muhaqqiq, etc.

In the year 823AH, he migrated to Makkah, where he stayed for two years. He taught and gave permission to many students in Makkah. Thereafter, he moved to Shiraz, Iran, where he stayed and taught until his death.

### Achievements & Writings

Imam al-Jazari has many works; some have noted more than 90 works in the different sciences. However, his most famous works were in the science of qira'at, some of these works are:

- Tahbeer at-tayseer fi qira'at al-'Ashr (تجسير التيسير في قراءات العشر),
- Taqrib an-Nashr fi al-qira'at al-'Ashr (تقريب النشر في القراءات العشر),
- Al-Tamhid fi 'ilm at-Tajwid (التمهيد في علم التجويد),
- Tayyibah al-Nashr fi al-Qira'at al-'Ashr (طيبة النشر في القراءات العشر),
- Munjid al-Muqri'in was-Murshid at-Talibin (منجد المقرئين ومرشد الطالبين).

Muawiyah Ibn (Mufti) Abdus-Samad Ahmed

Graduate of Jamiatul Ilm Wal Huda (Blackburn, U.K.)

1

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## خُطْبَةُ الْخِطَابِ

Introduction

يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعٍ مُحَمَّدُ بْنُ الْجَزْرِيِّ الشَّافِعِيِّ

**Translation:** Muhammad, *Jazri* (who is from amongst the people of the town of Cizre<sup>3</sup>, Turkey) and is a follower of Imam Shafe'e in Islamic law, supplicates: whilst hopeful in the forgiveness of His Lord Who listens (to the call of the callers);

الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ عَلَى نَبِيِّهِ وَمُصْطَفَاهُ

**Translation:** All praise is due for Allah, and may Allah shower His mercy and salutations upon his Prophet and His chosen one.

مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَمُقْرِي الْقُرْآنِ مَعَهُ مَحِبِّهِ

**Translation:** Namely Muhammad, and may Allah shower His mercy upon his family, his companions and upon the reciters of the Qur'an who simultaneously love the Qur'an.

وَبَعْدُ: إِنَّ هَذِهِ مُقَدِّمَةٌ فِيمَا عَلَى قَارِئِهِ أَنْ يَعْلَمَهُ

**Translation:** After the completion (of the praise and salutations): This (small booklet) is an introduction regarding those rules which are necessary for the reciter to be aware of.

إِذْ وَاجِبٌ عَلَيْهِمْ مُحْتَمٌ قَبْلَ الشُّرُوعِ أَوْلًا أَنْ يَعْلَمُوا

**Translation:** As it is extremely necessary upon them prior to their initiation, to be aware of.

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<sup>3</sup> The place Cizre in Turkey is a reference to the origin of Imam al-Jazari; some have said it is Shiraz in Iran, the place where Imam al-Jazari died.

## مَخَارِجُ الْحُرُوفِ وَالصِّفَاتِ      لِيَلْفِظُوا بِأَفْصَحِ اللُّغَاتِ

**Translation:** (Prior to their initiation, to be aware of) the places of pronunciation of the different letters and learn their qualities; for this will enable them to recite the Qur'an in the most eloquent manner.

## مُحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ      وَمَا الَّذِي رُسِمَ فِي الْمَصَاحِفِ

**Translation:** In a state that he accurately renders the Tajweed and the places of stopping (and restarting); further, he (learns) regarding the (script) by which the Qur'an is written (in the Uthmani prints).

## مِنْ كُلِّ مَقْطُوعٍ وَمَوْصُولٍ بِهَا      وَتَاءِ أَنْثَى لَمْ تَكُنْ تُكْتَبُ بِهَا

**Translation:** (From amongst the scripts of writing, two specific points will be discussed), meaning (firstly) the signs used for indicating separation and joining, (secondly) learning regarding that *taa* which indicates upon female gender which is not written with a small *haa* (as it should be, instead it is written as a big *taa*).

### **Conclusion of the Introduction:**

In the introduction, the author begins by mentioning his name. Thereafter, he praises the Lord and sends salutations upon the Messenger of Allah and makes supplication for the righteous people.

Thereafter, he indicates to the name of the book and lists the discussions that are within the book itself. The author then indicates to the overall ruling regarding learning the subject and mentions its purpose and aim.

The list of chapters to be discussed within the book (indicated within the introduction) are:

- (1) The place of pronunciation of the different letters.
- (2) The permanent qualities of the different letters.
- (3) The temporary qualities of the different letters.
- (4) The rules of *waqf* (stopping in recitation) and *ibtida* (starting recitation).
- (5) The writing style present within the Qur'an and its rules.