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The Influence of Abu Muzahim in Tajweed on the Classics

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Abstract

Abu Muzahim is one of the scholars who pioneered the development of tajweed science by writing it explicitly. His actions became the foundation for the scholars afterwards, so his influence was felt strongly in the majority of their works. Although Ibn al-Jazari appeared in a different context from Abu Muzahim, the influence of Abu Muzahim's thought is still visible in his works. This is proven by quoting Abu Muzahim's opinion in several works of Ibn al-Jazari. The purpose of this study is to explain in detail Abu Muzahim's thoughts in the science of tajweed, analyze Ibn ul Jazari's discussion of tajweed in his works mentioned earlier, and describe the extent of the influence of Abu Muzahim's thoughts on the three works of Ibn ul Jazari. The method used is qualitative descriptive. The results of the study show that Abu Muzahim's thoughts did have a significant influence on the works of Ibn ul Jazari. This is reflected in several things, such as Ibn ul Jazari's direct quotation of Abu Muzahim's qashidah verses in An-Nasyr, the similarity of the discussion of the rules of tajweed in the books of Ibn al-Jazari with the discussion of the book of Abu Muzahim, as well as Ibn ul Jazari's emphasis on the opinion of Ahlu Al-Adā which is also Abu Muzahim's thought in the context of the rules of tajweed.

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1. Introduction

At first, the rules of tajweed were only learned through *talaqqi* and *deliberation*. *Talaqqi* or *deliberation* is a method of learning the Qur'an that requires direct encounters between students and teachers. *Talaqqi* also requires that students' mouth movements must follow the mouth movements exemplified by the teacher. Therefore, *talaqqi* is also called *talaqqi shafahi* or *musyafahah* which in language can be interpreted as following each other's lip movements. ^[1] Through *talaqqi*, the Prophet صلى الله عليه وسلم received the revelation of the Quran. Allah Ta'ala said in Surah Al-Qiyāmah verses 16-19, this verse then becomes a postulate that the origin of the recitation of the Qur'an is *talaqqi* and *musyāfahah*. ^[2]

The method of *deliberation* then became a medium of narration of the Qur'an from generation to generation. The Prophet taught the Qur'an to the companions with *musyāfahah*, as well as the companions and *tabi'in* conveyed the Qur'an to the generations after them in the same way. This situation continued until the beginning of the fourth century Hijri. In other words, at that time the rules of tajweed had not been compiled in writing. ^[3]

¹ "Talaqqi and Musyafahah – Faculty of Islamic Religion UNISSULA," accessed July 11, 2021, <https://fai.unissula.ac.id/uncategorized/talaqqi-dan-musyafahah/>.

² Islam bin Nashr al-Azhari, *Al-Fatour Rabbāniy Fi Planetary Rāiyatil Khāqāniy* (t.tip.: Maktaba Awlād Sayykh, T.T.), 26.

³ Ghazi bin Bunaidir Al-'Umari, "Syarhu Qashīdati Abī Muzāhim Al-Khāqāni Al-Latī Qālahāi Phil Qurraī Wa Husnil Adā'I lil-Imāmi Abī 'Amr 'Utsmān bin Sa'īd ad-Dāni; Dirāsah Wa Tahqīq" (Assunnah from The Quran, Faculty of Dakwah to Ushuluddin Universitas Ummul Qura, 1418), 1/25.

The science of tajweed was only compiled in writing at the beginning of the fourth century of Hijri. ^[4] Abu Muzahim al-Khāqāni (d. 325 AH) was a scholar who first compiled the rules of tajweed in his work known as Qashīdah Rāiyah al-Khāqāni, as mentioned by Ibn al-Jazari in Ghāyatun Nihāyah. ^[5] Although the scholars of qiraat and lughoh have discussed many of the rules of tajweed before Abu Muzahim, Qashīdah Rāiyah Abu Muzahim is still considered to be the first to collect the knowledge of tajweed specifically. Because the previous scholars combined the discussion of tajweed science with the science of qiroat and lughah. ^[6]

Among the scholars before Abu Muzahim who discussed some of the rules of tajweed was Al-Khalil Ibn Ahmad Al-Farahidi, he discussed the makharijul of letters in his book entitled "Al-'Ain". Likewise Imam Sibawayh, he mentioned the rules of idgham in his book entitled "Al-Kitab". ^[7] Among the qiroat scholars who discussed the rules of tajweed in their book is Abu Bakr bin Mujahid in his famous book *As-Sab'atu Fil Qirāat*. ^[8]

On the other hand, the number of scholars who compiled the book of tajweed and qiroat after Abu Muzahim shows the influence of Abu Muzahim on the development of tajweed and qiroat science. This is not surprising because Abu Muzahim himself was a muqri, ^[9] namely a qiroat expert who became a reference for the reading of the Qur'an in his time. Meanwhile, among the scholars who compiled the book of tajweed specifically after Abu Muzahim was Abul Husayn al-Malaththi who died in 377 AH. ^[10] In the later period, scholars compiled the book of tajweed with a wider discussion, such as Abu Muhammad Makki bin Abi Talib al-Qaisy al-Qairūniy (d. 437 AH) with his work *Ar-Ri'āyah Fī Tajwīdīl Qirāah Wa Tahqīqir Riwayah*, Abu 'Amr 'Uthman bin Sa'id ad-Dāni (died 444 AH) with his work *At-Tahdīdu Fil Itqani Wat Tajwīd*, and several other scholars up to the time of Ibn al-Jazari (died 833 AH) with his works such as *At-Tamhīd Fī 'Ilmit Tajwīd*, *Al-Muqaddimah Al-Jazariyyah*, *An-Nasyr Fil Qirāatil 'Asyr* and *Thayyibatun Nasyr*. ^[11]

This shows the connection between Abu Muzahim and the scholars after him, including Imam Ibn ul Jazari who is considered to be "Khātimatul Muhaqqiqīn", which is the closing of the muhaqqiq in the science of qiroat. He is a reference for the tajweed and qiroat scholars from the next generation. ^[12] As evidenced in his book "An-Nasyr Fīl Qirāatil 'Asyr", Imam Ibn al-Jazari quoted Abu Muzahim's opinion in several rules of Quranic reading. One of them is when Ibn al-Jazari explained the rules of waqaf as follows, "And indeed, the Adā' (Tajwid) and Imam Qiroat have made ijma' on the necessity (waqaf) in accordance with the rasim mushaf either by effort or idhtirari. So (should) waqaf (stop) in the sentence that is (allowed) to be waqaf in accordance with the rasm (writing) in the spelling (reading)... and Abu Muzahim hinted at it by saying;

وَقِفْ عِنْدَ اِتِّمَامِ الْكَلَامِ مُوَافِقًا لِمُصَحَّفِنَا الْمَثْلُوِّ فِي الْبَرِّ وَالْبَحْرِ

"And stop or waqaf when the meaning of the sentence is perfect, by adjusting to our mushaf which is always read on land and sea." ^[13]

The scientific mandate that was maintained after Abu Muzahim to Ibn al-Jazari is one of the indications of the relationship between the two that is interesting to study. The scientific mandate in question is the maintenance of the rules of reading the Qur'an for a period of approximately five centuries. The rules conveyed by Abu Muzahim as the first stone laying influenced the opinion of Ibn al-Jazari as "Khātimatul Muhaqqiqīn", which is the conclusion of the muhaqqiq in the science of qiroat.

After the time of Ibn al-Jazari, many tajweed books emerged with various methods of presentation and a combination of the study of classical books related to the rules of letter pronunciation with modern sound science research, this is what is called the stage of contemporary tajweed writing. ^[14] However, the majority of these books do not associate the discussion of tajweed with the books of previous scholars. ^[15] As a result, the classical and primary tajweed books, including Qashīdah Rāiyah Abu Muzahim, are still very poorly studied. ^[16]

The purpose of this study is to describe Abu Muzahim's Thought in the Science of Tajweed. Describes the discussion of tajweed according to Ibn al-Jazari in the book *At-Tamhīd*, *Al-Muqaddimah al-Jazariyyah* and *An-Nasyr*. Finally, to explain the Influence of Abu Muzahim's Thought in the Science of Tajweed on the Book of *At-Tamhīd*, *Al-Muqaddimah Al-Jazariyyah* and *An-Nasyr* by Ibn al-Jazari.

Theoretical Framework

Tajweed Science

Etymologically, the word *At-Tajwīd* is synonymous with the word "Ajāda" which means to improve. ^[17] As for the terminology, tajweed means pronouncing each letter from the place of exit and giving haq and mustahaq of its properties. Sheikh Abdul Fattah Al-Marshafi said,

"Haq letters are the properties of letters that are attached. While mustahaq letters are the properties of letters that come at any time because there is a certain reason". ^[18]

The science of tajweed is the knowledge that through the rules that exist in it, the correct procedure for reading the Qur'an can be known. Some scholars also interpret that the science of tajweed is the rules of correct pronunciation of the words of the Qur'an and the fulfillment of haq and mustahaq letters and what is in them from the laws of reading. ^[19]

According to Shaykh Hasan bin Qasim An-Nahawi, tajweed is inseparable from four things, namely;

1. Knowledge of makhārijul hurūf (the places where letters come out).
2. Knowledge of shifātul hurūf (character properties).

⁴ Ali bin Amīr al-Mālīki, *Muqaddimah Fī 'Ilmit Tajwīd* (t.tp.: Ma'had al-Imam al-Ājiri Litahfidzhi wa Iqrāil Quran, 2016), 33.

⁵ Abanul Jajari, *Ghāyatun Nihāyah Fī Thabaqātil Qurra'* (Rajastrasir: Maktaba Abu Taymiyah, 1351), 2/321.

⁶ Al-Fathur Rabbāniy Fī Syarhi Rāiyatil Khāqāniy, 19-20.

⁷ Ibid, 19.

⁸ Ghanim Qadduri Al-Hamd, *Abhāts Fī 'Ilmit Tajwīd* (Oman: Dar 'Ammar, 2001), 14

⁹ AIDS-Dzahabi, *Tārīkhul Islam wa Wafayātul Masyāhīr wal a'lām* (t.tp.: al-maktabat-tauqifiyya, t.t.t.), 24/144.

¹⁰ Jazari, *ghāyatun nihāyah fī thabaqātil Qurra'*, 2/67.

¹¹ *Muqaddimah Fī 'Ilmit Tajwīd*, 35-41.

¹² Ghanim qadduri al-hamd, "Ilmu at-tajwīd qabla kitābi ar-ri'āyah wa kitābi at-tahdīd min al-kitābi al-awsath li al-'ummāni," 2013, <https://ar.islamway.net/book/6559>.

¹³ Ibnul Jazari, *An-Nasyr Fīl Qirāatil 'Asyr* (t.tp.: Al-Mathba'atu At-Tijāriyyatu Al-Kubrā, t.th.), 2/128.

¹⁴ *Muqaddimah Fī 'Ilmit Tajwīd*, 48.

¹⁵ Ibid, 50.

¹⁶ Abhat Fie 'Ilmit Tajwīd, 34.

¹⁷ Ibnu Manzhur, *Lisānul 'Arab*, Cet. III (Beirut: Dar Shadir, 1414), 3/135.

¹⁸ *Hidāyatul Qāri ilā Kalāmil Barī*, 45.

¹⁹ *Muqaddimah Fī 'Ilmit Tajwīd*, 10.

3. Knowledge of the laws of reading on letters due to certain circumstances.
4. Practice oral practice in the application of the above rules (makhārijul hurūf, shifātul hurūf and the laws of recitation) by increasing repetition. ^[20]

Based on the explanation above, it can be concluded that tajweed is not just a set of theories, but tajweed is also an applied science. This means that the understanding of the rules of reading in tajweed needs to be accompanied by practice, such as talaqqi from Qur'anic experts and increasing repetition during the process of reading the Quran.

Biografi Abu Muzahim

He was Musa bin Ubaidillah bin Yahya bin Khaqan bin Musa bin Abi Adh-Dhuha Muslim bin Shubaih bin Marzuq. ^[21] He is known as Abu Muzahim Al-Khaqani. Abu Muzahim comes from the Descendants of Banu Wasyih Al-Azdiy. Al-Khaqani is a nickname attributed to his grandfather Khaqan whose real name is An-Nadhr. ^[22] Khaqan himself is a nickname given to him because of his admiration for the kings of Turkey. ^[23]

Abu Muzahim was born in 248 AH. ^[24] His hometown is not clearly mentioned by historians. Some scholars estimate that Abu Muzahim was born in the city of Baghdad or Barqah where in the year of his birth Abu Muzahim Ubaidullah's father, who was then the minister for the caliphate, was transferred by the Caliph to the city of Barqah. ^[25] Five years later Ubaidullah returned to Baghdad with Abu Muzahim, who was still five years old at the time. So it was in the city of Baghdad that Abu Muzahim would be raised until he became a scholar.

Various fields of knowledge were slowly mastered by Imam Abu Muzahim such as the knowledge of the Qur'an – especially tajweed and qiroat-, hadith, poetry and others until later, Abu Muzahim became a scholar. His words and narration were used as arguments by scholars afterwards. This can be seen from several titles attached to him, such as Tsiqoh (a trusted person in the narration of hadith), Al-Muqri (a person who masters the science of qiroat), ^[26] Al-Muhaddits (a hadith expert), Al-Hāfīz, a person who is intelligent in the reading of Imam Al-Kisai, ^[27] Mujawwid Al-Qur'ān (an expert in Tajweed Al-Quran), 'Ālim Al-'Arabiyyah (an expert in Arabic language), Nādzim (penadzam). ^[28]

During his lifetime, Abu Muzahim wrote quite a lot, although most of his works were in the form of verses. The breadth of Abu Muzahim's knowledge can be seen from his works which cover more than one field. Among his works mentioned by

scholars are;

1. Kitāb Ats-Tsuqalā. ^[29]
2. Madzāhib Ahlil 'Ilmi Fī Akhdzihim in Bissam'. ^[30]
3. Tense al-Khaqaniyyah fi at-tazweed. ^[31]
4. Al-Qashidah al-Mimiyah in al-Fuqaha. ^[32]
5. Qashidah fi As-Sunnah. ^[33]
6. Al-Qashidah Ar-Raiyah Fi Ilmil Insyā. ^[34]

Research Methods

The research method used in this study is a qualitative descriptive method. The methodical steps used by the author in this study are as follows:

First, the author analyzes the first figure to be researched, namely Abu Muzahim. The analysis of Abu Muzahim includes his biography, his works in the development of sharia science in general and tajweed in particular, as well as the views of scholars on his thoughts and works.

Second, in particular, the author examines Abu Muzahim's thoughts in the science of tajweed contained in **Qashidah Rāiyah** and his opinion in the rules of tajweed narrated by scholars after him such as Abu Amr. In particular, the division of the discussion of tajweed knowledge contained in Qashidah Rāiyah is reviewed based on the explanations of the qashidah lecturers.

Third, the author will analyze the second figure, namely Ibnul Jazari. Like the research on the first figure, the analysis of Ibn al-Jazari includes his biography and works in the science of tajweed and qiroat, namely the book of At-Tamhīd, Al-Muqaddimah Al-Jazariyyah and An-Nasyr.

Fourth, the author examines how far the books of Ibn ul Jazari are related to the rules of tajweed conveyed by Abu Muzahim to conclude how one influences the other. The influence in question can be found from Ibn al-Jazari's quotation on the verses of Qashidah Rāiyah, the similarity of the discussion of the rules of tajweed in Qashidah Rāiyah with the discussion of the rules of tajweed in the books At-Tamhīd, Al-Muqaddimah Al-Jazariyyah and An-Nasyr, as well as Ibn al-Jazari's quotation on the opinion of ahlu al-Adā.

This section closes with a conclusion that shows that Abu Muzahim's thinking in the science of tajweed is quite influential on the books At-Tamhīd, Al-Muqaddimah Al-Jazariyyah and An-Nasyr by Ibn al-Jazari.

Discussion

The influence of Abu Muzahim's thinking in the science of tajweed on the works of Ibn al-Jazari can be seen from three things, namely Ibn al-Jazari's quotation of the verses of Qashidah Rāiyah, the similarity of the discussion of the rules

²⁰ Hasan bin Qasim In-Nahaawi, Al-Mufīd Fī Planetary ' Amadatal Mujīd (t.tip: tip., 2001), 57.

²¹ Ghazi bin Bunaidir Al-'Umari, "Syarhu Qashīdati Abī Muzāhim Al-Khāqāni Al-Latī Qālahā Fī Al-Qurrāi Wa Husni Al-Adā' līl-Imāmi Abī 'Amr 'Utsmān bin Sa'īd Ad-Dānī; Dirāsah Wa Tahqīq" (Assunnah from Al-Quran, Faculty of Dakwah to Ushuluddin Universitas Ummul Qura, 1418), 1/51.

²² Ibid 1/50.

²³ Ibid 1/53.

²⁴ Al-Marzubani, Mu'Jam Asy-Syu'arā (Beirut, 1982), 380.

²⁵ Ghazi bin Bunaidir Al-'Umari, "Syarhu Qashīdati Abī Muzāhim Al-Khāqāni Al-Latī Qālahā Fī Al-Qurrāi Wa Husni Al-Adā' līl-Imāmi Abī 'Amr 'Utsmān bin Sa'īd Ad-Dānī; Dirāsah Wa Tahqīq," 1/66-67.

²⁶ AL-Khathib AL-Baghdadi, Tārīkh Baghdādād (In Beirut: Dar AL-Gharb AL-Islamic, 2002), 15/62.

²⁷ Jazari, ghāyatun nihāyah fī thabaqātīl Qurrā', 2/320.

²⁸ Umar bin Ridha Ad-Dimasyq, Mu'jamu Al-Script (Beirut: Maktabah Al-Mutsanna, etc.), 13/42.

²⁹ Mahmud eight-thahan, al-Hāfīdz al-Baghdādī wa ātsāruhū fī 'ulūmi al-hadīts, CET. I (Dar al-Quranil Karim, 1981), 299.

³⁰ Ibnu Abi Ya'la, Thabaqāt Al-Hanābilah (Beirut: Dar Al-Ma'rifah, t.t.), 1/176.

³¹ Umar bin Ridha Ad-Dimasyq, Mu'jamu Al-Script, 1/157.

³² Yusuf bin Abdillah Al-Qurthubi, Jāmi'u Bayāni Al-'Ilmi Wa Fadhlīhi, 2/899.

³³ Ibnu Nuqthah, Ikmālu Al-Ikmāl (Mekkah: Universitas Ummul Qura, 1410), 2/9.

³⁴ Hajj khalifah, Kasyfu Azh-Zhunūn 'An Asāmi Al-Kutubi Wa Al-Funūn (Baghdad: Maktabah Al-Mutsanna, 1941), 2/1339.

of tajweed in Qashidah Rāiyah with the discussion of the rules of tajweed in the three works of Ibn al-Jazari, and Ibn al-Jazari's quotation of the opinion of ahlu al-Adā with the following explanation:

1. Ibn al-Jazari's quotation of the verses of Abu Muzahim's qashidah in his book *An-Nasyr*.

Ibn al-Jazari's views on Abu Muzahim and his Qashidah Rāiyah illustrate Ibn al-Jazari's motivation to refer to Abu Muzahim's opinion in the rules of tajweed. Ibn al-Jazari said, "Musa bin Ubaidillah bin Yahya bin Khaqan, Abu Muzahim Al-Khaqani, he is an imam, muqri', tajweed, a strong, Sunni and reliable hadith expert.... Abu Muzahim left the affairs of the world and occupied himself with the narration of hadith, became a muqri and he adhered to As-Sunnah. He also had a very extensive knowledge of Arabic and he was an accomplished poet. Al-Khathib said, "He is a tsiqoh (trustworthy) person from the Ahlussunnah".^[35]

Then he said,

"I think that he was the first person to write tajweed as far as I know. And his Qashidah Rāiyah is famous, and was taught by Al-Hafizh Abu Amr. I have read it (Qashidah Rāiyah) to Abu Hafsh Umar bin Al-Hasan Al-Maraghi and he narrated it to me from Ali bin Ahmad Al-Maqdisi that Ibn Thabarzad had narrated it to him along with his sanad."^[36]

In his book *An-Nasyr*, Ibn al-Jazari argues with several verses from Qashidah Abu Muzahim against the common mad law and the rules of waqaf. In addition, Ibn al-Jazari also quoted a verse from Abu Muzahim's qashidah in terms of manners in studying the Quran.

The three quotes can be seen from some of Ibn al-Jazari's explanations as follows:

2. Ibn al-Jazari's quotation of the 42nd Qashidah Rāiyah verse on the precepts of mad.

Ibn al-Jazari said,

"The mad caused by breadfruit which is common with both types is also named mad prevalent, (so named) either to estimate the elimination of mudhaf, or because this mad must be read at one tempo in each reading. This mad is also called maddu al-'Adl, because the mad found in it is equal to harakat. The qurra' makes ijma' for the obligatory recitation of it only with isyba' (six harakat) without exaggeration. And I do not know of any difference of opinion on this matter either among the salaf or the khalaf except what Abu Al-Fakhr Hamid bin Ali bin Husnawayh Al-Jajani mentioned in his book "Hilyatu Al-Qurrā", quoting the words of Abu Bakr bin Mahran, he said, "And the Qur'ans differ in their opinion about the usual tempo mad, some of whom recite it with tahqiq extend it by four harakats. Others extend it by three harakats and some who recite with hadr extend it by two harakats," then Al-Jajani said: Abu Muzahim's words became his upper argument (i.e. the lowest tempo).

And if there is a letter lin or the letter mad (or the letter mad) that is located before the letter bertasydid, then extend it (six harakat), as at the end of the verse of Surah al-Fatihah and make it easy.

(The reason) you lengthened it is because of the meeting of two breadfruits, so that both seem to become one letter that is harakat (tasydid), as you say by the scholars."^[37]

In this passage it appears that Ibn al-Jazari did not quote Abu Muzahim's qashidah verse directly, but he quoted the words of Al-Jajani which is evidenced by the qashidah verse. However, from Ibn al-Jazari's explanation above, it can be understood that it is similar to Al-Jajani that it is obligatory to recite the usual mad with a length of six harakats as conveyed by Abu Muzahim in his qashidah verses 42 and 43.

3. Ibn al-Jazari's quote on the 39th Qashidah Rāiyah verse about the necessity of waqaf in accordance with the rasim of mushaf.

In Bāb Al-Waqfu 'Alā Marsūmi Al-Khathth Ibn ul Jazari explained that the rasm in question is the writing of the Qur'an in accordance with the writing written by 'Uthman or those who followed his writing.^[38]

After mentioning the distribution of the rasm mushaf in question, Ibn al-Jazari emphasized the ijma' of the qurrahs about the necessity of waqaf in accordance with the rasm mushaf in every situation. The conformity in question is to follow the final writing of the word in the mushaf in terms of ibdāl, hadzf, itsbāt, washal (the writing of the word that is connected) and qatha' (the writing of the word that is separated).^[39]

Then Ibn al-Jazari said,

".. This is the opinion taken by us or our predecessors, of which no nash has settled, therefore – as we are obliged – we take the opinion of all of them. This is in accordance with Abu Muzahim's gesture in his words,

And stop or waqaf when the meaning of the sentence is perfect, by adjusting to our mushaf which is always read on land and in the sea."^[40]

4. Ibn al-Jazari's quote on the 27th qashidah of Abu Muzahim, about his sunnah studying the Qur'an in ten verses. Although this verse is not related to the pronunciation of letters or the law of tajweed, Ibn al-Jazari's quotation on it can illustrate the influence of Abu Muzahim's qashidah himself on the book of Ibn al-Jazari.

Ibn al-Jazari said,

"In the past, the early generation of salaf did not teach the Qur'an more than ten verses to the reader of the Qur'an, they did not teach more than that. This is also hinted at by Abu Muzahim al-Khaqani, he said in his qashidah related to tajweed -and I guess he was the first person to say it in the matter of tajweed-,

And if you intend to study the Qur'an, then you should take it to a teacher, and not more than 10 verses."^[41]

5. The similarity of the discussion of the rules of tajweed in Qashidah Rāiyah with the discussion of the rules of tajweed in the books *At-Tamhīd Fī 'Ilmit Tajwīd*, *Al-Muqaddimah Al-Jazariyyah* and *An-Nasyr Fīl Qirāatīl 'Asyr* by Ibn al-

³⁵ Abanul Jajari, Ghāyatun Nihāyah Fī Thabaqāti al-Qurrāā' (Rajastrasir: Maktaba Abu Taymiyah, 1351), 2/320-321.

³⁶ Ibid, 2/321.

³⁷ Ibnul Jazari, *An-Nasyr Fī Al-Qirāatī Al-'Asyr*, 1/317.

³⁸ Ibid, 2/218.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid, 2/197.

Jazari.

The similarity in question does not only mean the similarity of opinion between two imams in the rules of tajweed as a whole. As mentioned at the beginning, the rules of tajweed in the three books of Ibn al-Jazari are studied much more extensively than the discussion of the rules of tajweed according to Qashīdah Rāiyah. Even so, at least both of them have the same opinion about the scope of tajweed science.

This is what illustrates how Abu Muzahim's influence on the three works of Ibn al-Jazari is seen in terms of the scope of tajweed science.

The similarity of the discussion of the rules of tajweed in Qashīdah Rāiyah and the three books of Ibnul Jazari *At-Tamhīd Fī 'Ilmi Tajwīd*, *Al-Muqaddimah Al-Jazariyyah* dan *An-Nasyr Fī Qirāatī 'Asyr* it can be seen from the following table:

Table 1

No.	Kaidah Tajwid	Verses from Qashidah Raiyyah	Books of Ibn al-Jazari with similar discussions
1.	Reading Tempo Improvement	12, 13, 14, 25, 26, 27.	<i>At-Tamhīd Fī 'Ilmi At-Tajwīd</i> : <i>Al-Farqu Bayna At-Tahqīq Wa At-Tartīl Hingga Bab Fī Dzīkri Qirāatī Al-Aimmah</i> ^[42]
2.	The Importance of Fluent Pronunciation of Letters by Practicing Oral Lots	20 & 22.	<i>Al-Muqaddimah al-Jazariyyah</i> : <i>Baybat-Tajwīd</i> ^[43] <i>At-tamhīd fī 'ilmi at-tajwīd</i> : <i>Bab fī ma'nā at-tajwīd</i> ^[44]
3.	Errors/ Errors in Reading	23-24	<i>At-Tamhīd Fī 'Academics-Tajwīd</i> : <i>Bab Fī ma'nā al-Lehni wa Aqsāmīhi</i> ^[45]
4.	Idghom and Ikhfa	28-29	<i>at-tamhīd fī 'ilmi at-tajwīd</i> : <i>bab fī ahkāmī an-nūni as-sākinati wa at-tanwīn</i> ^[46] <i>Al-Muqaddimah Al-Jazariyyah</i> : <i>An-Nūni As-Sākinat wa At-Ta'awīn</i> ^[47]
5.	Waqaf Rules	30-31	<i>Al-Muqaddimah al-Jazariyyah</i> : <i>al-Maqthū wa al-Maushūl</i> ^[48] <i>An-Nasir fī al-Qirāat al-'Asir</i> : <i>Bāb al-wakfi 'alā Marsūmi al-Khathi</i> ^[49] <i>At-Tamhīd Fī 'Ilmi At-Tajwīd</i> : <i>Fī Al-Waqfi Wa Al-Ibtidā</i> ^[50]
6.	Mad	32-33	<i>An-Nasyr Fī Al-Qirāat Al-'Asyr</i> : <i>Bāb Al-Maddi Wa Al-Qashri</i> ^[51] <i>At-Tamhīd Fī 'Science At-Tajwīd</i> : <i>Bāb Al-Maddi Wa Al-Qashri</i> ^[52] <i>Al-Muqaddimah Al-Jazariyyah</i> : <i>Bāb Al-Maddi</i> ^[53]
7.	Reading Scales in the Form of	34	<i>At-Tamhīd Fī 'Ilmi At-Tajwīd</i> : <i>Al-Farqu Bayna At-Tahqīq Wa</i>

⁴² Ibnul Jazari, *At-Tamhīd Fī 'Ilmi at-Tajwīd*, 61–65.

⁴³ Ibn Jazari, *Manzhūmah Al-Muqaddimah Fīmā Answer 'ALāq Qāri'ī Al-Qurān An Ya'lamah*, 4.

⁴⁴ Ibnul Jazari, *at-tamhīd fī 'ilmi at-tajwīd*, 59–65.

⁴⁵ *Ibid*, 75-76.

⁴⁶ Ibnul Jazari, *at-tamhīd fī 'ilmi at-tajwīd*, 165–66.

⁴⁷ Ibn Jazari, *Manzhūmah Al-Muqaddimah Fīmā Answer 'Al-Qāri'ī Al-Qurān An Ya'lamah*, 7.

⁴⁸ *Ibid*, 8-10.

⁴⁹ Ibnul Jazari, *An-Nasyr Fī Al-Qirāatī Al-'Asyr*, 2/128-129.

⁵⁰ Ibnul Jazari, *at-tamhīd fī 'ilmi at-tajwīd*, 177–87.

⁵¹ Ibnul Jazari, *An-Nasyr Fī Al-Qirāatī Al-'Asyr*, 1/313-349.

⁵² Ibnul Jazari, *At-Tamhīd Fī 'Ilmi at-Tajwīd*, 173–76.

⁵³ Ibn Jazari, *Manzhūmah Al-Muqaddimah Fīmā Answer 'ALāri'ī Al-Qurān An Ya'lamah*, 7–8.

	Alleviating Non-Tasydid Readings, Strengthening the Pronunciation of Letters that Are Tasydid and Not Excessive in the Pronunciation of Fathah		At-Tartīl Hingga Bab Fī Dzīkri Qirā'āti Al-Aimmaḥ ^[54] <u>Al-Muqaddimah al-Jazariyyah: Bāb at-Tajwīd</u> ^[55]
8.	Hamzah's Laws	35-36	<u>at-tamhīd fī 'ilmi at-tajwīd</u> : fashlun; Nadzkuru fīhi mā yata'allaqu bikulli harfin min at-tajwīd ^[56]
9.	Lam, ra', 'ain dan ha'.	37-38	<u>Al-muqaddimah al-jazariyyah</u> : bābun fī dzīkri ba'dhi at-tanbīhāt, bāb ar-rāat, bāb al-lāmāti wa ahkāmīn mutafarriqoh ^[57] <u>at-tamhīd fī 'ilmi at-tajwīd</u> : fashlun; Nadzkuru fīhi mā yata'allaqu bikulli harfin min at-tajwīd ^[58]
10.	The Necessity of Waqaf by Paying Attention to the Meaning of Sentences	39	<u>At-Tamhīd Fī 'Ilmi At-Tajwīd: Fī Al-Waqfi Wa Al-Ibtidā</u> ^[59] <u>An-Nasyr Fī Al-Qirāt Al-'Asyr: Al-Wuqūfu King Al-Ibtidā</u> ^[60] <u>Al-Muqaddimah Al-Jazariyyah: Bāb al-Waqfi wa al-ibtidā</u> ^[61]
11.	Idgham Mim Mitslain	40	<u>At-Tamhīd Fī 'Science At-Tajwīd: Fī Ushūli Al-Qirāt Ad-Dāirati 'Alā Ikhtilāfi Al-Qirāt</u> ^[62] <u>Al-Muqaddimah al-Jazariyyah: Bāb al-Lāmāti and Ahkāmīn miscellaneous</u> ^[63]
12.	Med must-use	42-23	<u>At-Tamhīd Fī 'Science At-Tajwīd: Bāb Al-Maddi Wa Al-Qashri</u> ^[64] <u>Al-Muqaddimah Al-Jazariyyah: Bāb Al-Maddi</u> ^[65] <u>An-Nasyr Fī Al-Qirāt Al-'Asyr: Bāb Al-Maddi Wa Al-Qashri</u> ^[66]
13.	Eid-e-Azhar Light	44-48	<u>at-tamhīd fī 'ilmi at-tajwīd</u> : ahkāmū an-nūni as-sākinati wa at-tanwīn ^[67] <u>Al-Muqaddimah Al-Jazariyyah: An-Nūni As-Sākinat wa At-Ta'awīn</u> ^[68] <u>An-Nasyr Fī Al-Qirāt Al-'Asyr: Ahkāmū An-Nūni As-Sākinati Wa At-Tanwīn</u> ^[69]

6. Ibn al-Jazari's Quote on the Opinion of Ahlu Al-Adā in the Tajweed Rule.

Ahlu Al-Adā is a term for imams who have read the Qur'an and people who are intelligent about the science of qiroat. ^[70] Ibn al-Jazari uses this term a lot without mentioning the scholars in question. However, in some places, he mentions the names of ahlu al-Adā such as Ibn Syanbudz, Ibn Al-Anbari, Abu Al-Fath Faris including Abu Muzahim Al-Khaqani. ^[71]

Ibn al-Jazari said,

".. that some of the ahlu al-Adā narrated from Al-Kisai that the previous letter other than al-kisai will be imalah ha' ta'nits and the previous letter other than alif, then it is not permissible to imit the letter after it under any circumstances as Ibn Syanbudz, Ibn al-Anbari, Abu Muzahim Abu Al-Fath Faris and his teacher Abdu Al-Baqi." ^[72]

Ibn al-Jazari is not the only scholar who has given the title of ahlu al-Adā to Abu Muzahim. Abu 'Amr Ad-Dani is also among the scholars who call Abu Muzahim with the title ahlu al-Adā. As mentioned earlier, in the book Jāmi'u Al-Bayān Fī Al-Qirā'āti As-Sab', Abu Amr also associates ahlu al-Adā with Abu Muzahim. Abu Amr said,

"And it has come to me that some ahlu al-Adā consider alif as ha ta'nits, so they read it and the letter that preceded it with imalah when waqaf." ^[73]

Therefore, the mention of ahlu al-Adā by Ibn al-Jazari in his book without specializing in certain scholars can be used as a postulate for Abu Muzahim's influence on Ibn al-Jazari himself.

The quote of Ibn al-Jazari in question can be found in several tajweed rules as follows:

7. Case al-Jajaria.

⁵⁴ Ibnul Jazari, At-Tamhīd Fī 'Ilmi at-Tajwīd, 61–65.

⁵⁵ Ibn Jazari, Manzhūmah Al-Muqaddimah Fīmā Hīmām Answer 'ALāri'i Al-Qurān An Ya'lamah, 3.

⁵⁶ Ibnul Jazari, at-tamhīd fī 'ilmi at-tajwīd, 115–17.

⁵⁷ Ibn Jazari, Manzhūmah Al-Muqaddimah Fīmā Answer 'ALā qāri'i Al-Qurān An Ya'lamah, 4–6.

⁵⁸ Ibnul Jazari, At-Tamhīd Fī 'Ilmi at-Tajwīd, 126, 135, 146, 154.

⁵⁹ Ibn Jazari, 177–87.

⁶⁰ Ibnul Jazari, An-Nasyr Fī Al-Qirā'āti Al-'Asyr, 1/224-242.

⁶¹ Ibn Jazari, Manzhūmah Al-Muqaddimah Fīmā Answer 'ALā qāri'i Al-Qurān An'lamah, 8.

⁶² Ibnul Jazari, at-tamhīd fī 'ilmi at-tajwīd, 69.

⁶³ Ibid, 5.

⁶⁴ Ibnul Jazari, at-tamhīd fī 'ilmi at-tajwīd, 174.

⁶⁵ Ibn Jazari, Manzhūmah Al-Muqaddimah Fīmā Answer 'ALāri'i Al-Qurān An Ya'lamah, 7–8.

⁶⁶ Ibnul Jazari, An-Nasyr Fī Al-Qirā'āti Al-'Asyr, 1/317.

⁶⁷ Ibnul Jazari, at-tamhīd fī 'ilmi at-tajwīd, 165–67.

⁶⁸ Ibid, 7.

⁶⁹ Ibnul Jazari, An-Nasyr Fī Al-Qirā'āti Al-'Asyr, 2/22-23.

⁷⁰ "Ahlu al-Adā," Al-Jamrah, T.T., [HTTPS://islamic-content.com/dictionary/word/1789](https://islamic-content.com/dictionary/word/1789).

⁷¹ Ibnul Jazari, Syarhu Thayyibatu An-Nasyr Fī Al-Qirā'āt, Cet. II (Beirut: Dar Al-Kutub Al-Ilmiyah, 2000), 133.

⁷² Ibid.

⁷³ Abu Amr Ad-Dani, Jāmi'u Al-Bayān Fī Al-Qirā'āti As-Sab', 2/769.

In this book, Ibn al-Jazari quotes the opinion of ahlu al-Adā about the laws of mim breadkhan,

"And read clearly the Ghunnah of the letters Nun and Mim if it is tasydid, and read it with Ikhfa."

"The letter Mim breadfruit when it meets the letter Ba is read along with Ghunnah according to the opinion of the selected scholars among the scholars of tajwid experts."^[74]

8. At-Tamhīd Fī 'Ilmi At-Tajwīd.

The rules of tajweed based on the opinion of ahlu al-Adā are quite widely cited by Ibn al-Jazari in this book. Among them is the law of mim breadfruit which is faced with the letter ba'. Ibn al-Jazari cited the difference of opinion of the ahlu al-Adā regarding the ruling of mim breadfruit which is opposed to the letter ba'. Some scholars believe in the mim, others believe in the imim, and some others read the mim clearly. However, Imam Ibn al-Jazari prefers ikhfa according to the opinion of Abu Amr Ad-Dani.^[75]

Then Ibn al-Jazari also quoted the opinion of ahlu al-Adā in the discussion of the law of the letter ha' at the end of the 28th verse of Surah Al-Haqqah,

Some of them recite it with idzhar while others recite it with idgham. However, the law chosen by Ibn al-Jazari is idzhar, because ha' saktah cannot be idgham to other ha'.^[76]

In addition, the opinion of ahlu al-Adā was also quoted by Ibn al-Jazari in the discussion of idgham bighunnah. Ibn al-Jazari explained that ahlu al-Adā differed in opinion about the ghunnah that appears in the nun breadfruit or tanwin which is interpreted to the letter mim, whether it is the ghunnah of nun breadfruit or tanwin or ghunnah mim. Ibn al-Jazari argues that the ghunnah is the letter gyunnah.^[77]

Another rule is the waqaf rule on the word "كَلِمًا" in the Quran. Ibn al-Jazari quoted that the majority of ahlu al-Adā are of the opinion that waqaf on the word is neither recommended nor absolutely forbidden. However, whether or not waqaf in the word depends on the meaning and position of the word in the sentence.^[78]

Conclusion

After studying Abu Muzahim's thoughts in the science of tajweed, the author concludes that Abu Muzahim's thoughts in the science of tajweed are quite influential on the books of Ibn ul Jazari. This is understood through three things, namely, the Citation of Ibn al-Jazari on the verses of Abu Muzahim's qashidah in his book An-Nasyr. The similarity of the discussion of the rules of tajweed in Qashīdah Rāiyah with the discussion of the rules of tajweed in the book At-Tamhīd Fī 'Ilmi Tajwīd, Al-Muqaddimah Al-Jazariyyah and An-Nasyr Fil Qirāatil 'Asyr. Ibn al-Jazari's quote on the opinion of Ahlu Al-Adā in the rule of tajweed

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