

The Concept of the Recitation of the Noble Qur'ān with Ḥuzn: A Critical Examination

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Abstract

One of the Infallibles' (a) recommendations about the recitation of the Qur'ān is reciting it with *ḥuzn* (sadness). This recommendation can be clearly construed from the appearance of some traditions. However, the question is that if this *ḥuzn* is necessary in the recitation of the Qur'ān? The sad recitation of the Qur'ān improves the connection of the reciter and audience with the meaning of the verses and helps them learn its concepts. Therefore, the Infallibles (a) have significantly recommended this and have reprimanded some due to the lack of *ḥuzn* in their recitation. In order to understand the recommendations of the Infallibles (a), it is necessary to determine the meaning of *ḥuzn* and its difference from worldly sorrow and specify its intention. To this end, the instances of *ḥuzn* should be examined and its roots should be specified. Definitely any *ḥuzn* has a cause and knowing it can help specify the praiseworthy and blameworthy *ḥuzn*. The qur'ānic verses and Islamic traditions have suggested some signs for the praiseworthy and blameworthy *ḥuzn*; having praiseworthy *ḥuzn* is a sign of faith and the abandonment of the blameworthy *ḥuzn* is one of its requirements.

Keywords

Taghannī, Ḥuzn, Praiseworthy, Recitation, Blameworthy.

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Introduction

The recitation of the Qur'ān has certain principles. One of the recommendations of the Infallibles (a) in this regard regards the recitation with *huzn*. Definitely reciting the Qur'ān with *huzn* augments its effect on the reciter and the audience, but the extreme use of *huzn* fundamentally changes the recitation and brings about a negative view to it.

huzn has many significations in Arabic and this leads to a variety of perceptions about this concept. Some have taken *huzn* in recitation in a general manner and do not believe in any kind of limitation for it. On the other hand, the practice of the Infallibles (a) confirms that *huzn* in recitation is not general and all-inclusive and has been used in certain instances by the Infallibles (a). Therefore, it is necessary to examine the meaning of *huzn* and then use the Infallibles' (a) practice to clarify their intention of using this concept in recitation so that the reciter does not sway between extremes in this regard.

The lack of correct understanding of the meaning of *huzn* leads to elegiac recitation of the Qur'ān, and the extremity of some in sad recitation of the Qur'ān has brought about a depressing image of the recitation setting in a way that when some people hear the recitation of the Qur'ān, they start thinking about a mourning party.

In the following lines we will get familiar with the concept and instances of *huzn* so as to specify the principles of sad recitation of the Qur'ān.

The concept of *huzn*

The word *huzn* denotes "Sorrow, sadness, a grief that happens to the human after the death of his beloved ones, unhappiness, sorrowfulness; melancholy, unhappiness, opposite of happiness, and opposite of cheerfulness" (Ibn Mazūr, 1993, vol. 1: 48). This word also means rough land as well as difficulty, tension that appears in the soul, and consequently, the severe sadness and sorrow that is caused because of an unpleasant matter or the missing of a pleasant matter (Ṭurayhī, 1996, vol. 6: 231).

Huzn terminologically means a state of seizure that prevents the hearts of the wayfarers from wandering in the deserts of ignorance (Anṣārī, 1987: 48). Moreover, it is said that *huzn* is the sorrow and regret in the heart for something that has been lost or is impossible to be attained (Rāghib Iṣfahānī, 1991: 141 & 231). In mysticism, *huzn* is the Servant's sorrow for the loss of the perfections as well as the requirements and preliminaries of the perfection (Isnawī, 1892, vol. 2: 198).

In the Qur'ān, the word *huzn* and its derivations have been used 42 times. These entail two main themes: the verses in which God tells to His Prophet (s) – who has been saddened over the denial and rejection of his message by

his nation – not to be sad (Qur'ān 5:41), and the verses in which God promises the faithful and His Saints that He will remove sadness from their hearts in this world and the other world (Qur'ān 2:62). Moreover, God recommends the Prophet (s) and the faithful not to be sad over what has not been gained or what has been lost (Qur'ān 3:139).

In the Qur'ān, the words *khawf* (fear) and *ḥuzn* (sadness) have co-occurred (Qur'ān 6:48). Accordingly, it asserts that one attribute of God's Saints is their lack of *khawf* and *ḥuzn* in this world (Qur'ān 10:62). This meaning should be considered as the negative form of *ḥuzn* from the viewpoint of the Qur'ān. However, the Qur'ān also refers to the gentler and more positive meanings of *ḥuzn*, such as the believers whose sadness was because they didn't have anything to give for the cause of God in their Jihād along the Prophet (s) (Qur'ān 9:92).

For God, “Gladdening other people of the society” is one of the most appreciated acts. This shows that Islam has special attention to the “requirements of a proper life” and this cannot be attained through any means other than the vitality that results from the promotion of happiness in the social realm. Changing this “highlighted ethical requirement” into an obligatory issue decreases its “common desirability”. Although this principle exists everywhere and in any condition, in cases where the requirements of individual or social life logically necessitates something, religion also deems it as necessary. It is through this lens that the Qur'ān uses the word *ḥuzn*,

“If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise” (Qur'ān 9:40).

“Strain not thine eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers” (Qur'ān 15:88).

“And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots” (Qur'ān 16:127).

“But grieve not over them, nor distress thyself because of their plots” (Qur'ān 27:70).

“Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man,

but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!” (Qur’ān 27:40).

“Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not understand” (Qur’ān 28:13).

“And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless (to protect) them: but they said: "Fear thou not, nor grieve: we are (here) to save thee and thy following, except thy wife: she is of those who lag behind” (Qur’ān 29:33).

As these verses indicate, the word *huzn* is mostly used in the Qur’ān in its negative meaning, and its alleviation is considered a divine grace.

There are some references to the positive meaning of *huzn* in narrations and traditions. For example, the statement of Imām ‘Alī in *Nahj al-balāgha* “Creating through it [the recitation of the Qur’ān] grief for themselves” has been reflected in the mystic levels of *huzn* (*Nahj al-balāgha*, 1993, sermon 193).

In the mystic ethics, *huzn* is important for spiritual wayfaring, and as it is mentioned in *Miṣbāḥ al-sharī‘a* (*Miṣbāḥ al-sharī‘a*, (attributed to) Imām Ja‘far Ṣādiq (a), 1980, vol.1: 187), *huzn* is one of the attributes of mystics and is the result of the great volume of mystic inspirations experienced by the mystics’ soul.

Similarly, *huzn* is considered in the noble Qur’ān as one of the main principles of the accurate recitation of the Qur’ān.

One of the orders of the Infallibles (a) about the recitation of the Qur’ān is its recitation with *huzn*. This order can be construed directly from the appearance of some traditions.

The following traditions that emphasize the use of *huzn* in the recitation of the Qur’ān are all the statements of the noble Prophet (s).

1. Recite the Qur’ān with *huzn*; verily the best reciter is one whose recitation is *ḥazīn* (saddening) (Suyūṭī, 2000, vol. 1: 84).
2. Recite the Qur’ān with *huzn* because verily it has been revealed with *huzn* (ibid.).
3. Verily the Qur’ān has been revealed with *huzn*, so when you recite it, pretend having *huzn* (Kulaynī, vol. 4: 629).
4. Verily we revealed this Qur’ān with *huzn*, so shed tears when you recite it, otherwise [if you cannot cry] pretend you are shedding tears (Shu‘ayrī, n.d.: 49).

5. Shed tears when you recite the Qur'ān, and if the eyes of none of you can shed tears, let your hearts cry, because *ḥuzn* brings about crying (Labīb, n.d.: 320).
6. I recited the Qur'ān to the Prophet of Allāh (s) ... The Prophet (s) said, "O the righteous Servant of God! Is this recitation? Where is shedding tears?" (ibid.: 321).

The use of the word *ḥuzn* refers to sadness in all these traditions, while in some of them it also intends to mean "shedding tears". For example, in the traditions four, five, and six, shedding tears is obviously mentioned and it has been considered as a requirement of recitation. This has been so important that in tradition six, a person has been reprimanded by the Prophet (s) because of the lack of *ḥuzn* in his recitation.

In order to better explain the meaning of *ḥuzn*, it is necessary to examine its instances.

Signification of *ḥuzn*

Knowing the accurate signification of *ḥuzn* is the key to understanding the correct method of recitation. Let's use an example to better clarify this.

Let's assume that a person who has wasted much of his life on some useless issues and has not acquired human perfections starts thinking when he hears a sentence or witnesses an event and sets out to reflect upon his past. In his thoughts, he addresses his sinful past and might start crying for himself because of all that ignorance. This makes him think about mending his deeds, and he decides to truly reform himself. This process which makes the human to think about himself (which then leads to reforming himself) is called *ḥuzn*.

Therefore, if we translate the traditions on *ḥuzn* based on this definition, they would mean, "The Qur'ān has been revealed to make people reflect and then mend their deeds; therefore, you also recite it that way."

The point that should be taken into account is that in the word "Faqrā'ūhā", the coordination element "Fa" (then) has been used. Why the coordination element "Wāw" (and) has not been used in this tradition? That is to say, why the tradition has not been articulated as "Nazal al-Qur'ān bil-ḥuzn waqrā'ūhu bil-ḥuzn"?

It is said about "wāw" that it is a coordination element accompanied with a little delay, while the coordination element "fā" is said to be accompanied with no delay. Similarly, Bukā' is the presence of shedding tears in the recitation of the Qur'ān. Therefore, the recitation scholars believe that the recitation of the Qur'ān should go with bukā'.

Now, the question is that what is the semantic signification of *ḥuzn*? Is it the same as shedding tears or not? Can shedding tears or other forms of *ḥuzn* be used in the recitation of the Qur'ān?

It can be said that *huzn* means “Making others shed tears while one is reciting”. Then, the word *huzn* would mean “Abkā”. It can be asserted that *huzn* is a quality in the recitation that makes the listeners shed tears. This is very close to the meaning of the word “Tabākī”.

Another meaning of *huzn* is “reciting as if shedding tears”. If we accept this meaning, we should take the sad recitation as the requirement for the accuracy of recitation. Moreover, *huzn* also means reciting with thinking and reflection, a reflection that comes from sadness and sorrow. Of course, according to another definition, *huzn* means the presence of a sad musical tone in the recitation.

As the foregoing discussion makes it clear, all definitions of *huzn* are close and the sadness factor is common among all of them. Now, the question is that what this sadness and *huzn* is? Can we have divisions within the concept of *huzn*? Can we assert that the type, quality, and definition of *huzn* in religious arts are different from each other?

It is for sure that the definitions, types, and qualities of *huzn* in various Islamic rituals are different. For example, we can refer to the creation of a kind of sadness and *huzn* in mourning parties. However, the *huzn* created by musical instruments such as flute, tambourine, etc. is different in its nature. Moreover, the mourning parties in which only the sufferings of the holy martyrs are recited entail a still different type of *huzn*. This is true about the recitation of the noble Qur’ān.

The origin of *huzn* (sadness) in every event is one of following items.

1. Natural *huzn*: a kind of sadness and sorrow that inherently exists in the human and appears when he faces disasters, such as the loss of beloved ones and some worldly favors. This type of *huzn* has also happened to the Prophet (s). He said when his son, Ibrāhīm, passed away, “The eye sheds tears and the heart gets sad, but we don’t say anything other than what God is satisfied with. We are sad for your separation, Ibrāhīm” (Qumī Mashhadī, 1989, vol. 6: 359). The most important feature of this type of *huzn* is that it inherently exists in the id of everyone but is transient and short-lived in the eyes of the believers.
2. *Huzn* for this world: in this type of *huzn*, whatever worldly phenomena which is lost or gets inaccessible for a person is the cause of his sadness. This *huzn* is due to the weakness of his belief in the Sublime God, especially his lack of belief in the Divine Decree. Unlike the natural *huzn*, this type of sadness is continuous and is a source of fear (and anxiety toward the future) in the human, as it might occur again in the future.

3. *Ḥuzn* for the other world: which means sadness and sorrow because one has missed the matters related to the other world, such as missing the on-time prayer, staying up at night, recommended fasting, community prayer, visiting the religious scholars, or any other good act due to any reason such as ignorance, disease, travel, etc. This type of *ḥuzn* is called positive *ḥuzn* because it motivates that person to do more good acts and value opportunity and time more. In other words, it better connects the human to the graceful God. It is because of this that Mālik b. Dīnār, the pupil of Ḥasan Baṣrī, says, "If the heart gets free from *ḥuzn*, it will be destroyed, similar to a house which will be ruined if it has not residents." Therefore, this type of *ḥuzn* brings about the liveliness of the heart and its consciousness. The more the heart is filled with this type of *ḥuzn*, the closer the person will be to God.

Ḥuzn accompanying the recitation of the Qur'ān might have its roots in one of the three foregoing types, and its praiseworthiness or blameworthiness also depends on its origin.

In another classification, *ḥuzn* can be divided into three stages. All three stages are very important and the Qur'ān reciters should take them into account.

A) Emotional *ḥuzn*

At this stage, the person gets sad because of an issue and starts shedding tears. This stage is highly praised. There are many traditions on shedding tears that should be taken into account.

B) Intellectual *ḥuzn*

At this stage, the person gets sad due to an intellectual issue and sets out to reform his beliefs and opinions. This kind of *ḥuzn* is recommended a lot and the practices of the Infallibles (a) indicate that their sad recitation has been of this type, which led to the appearance of intellectual revolutions in people. For instance, once a person refers to the noble Prophet (s) to get a point from him. He hears the Prophet (s) reciting the verse "Then shall anyone who has done an atom's weight of good, see it!" (Qur'ān 99:7) and passes away. This shows the effect of sad recitation on the heart (Baḥrānī, 1990, vol. 4: 293).

C) Practical *ḥuzn*

Anyone who has acquired the intellectual *ḥuzn* will certainly attain the practical *ḥuzn*. This stage is to correct the material and immaterial matters of the human. The purpose of the recitation of the Qur'ān is to bring about practical *ḥuzn*. Here we mention a tradition that reads, "The believer is

always sad. The believer is sad about all his actions and thinks why he had not done them better.” (Shu‘ayrī, n.d.: 84).

The main purpose of sad recitation is to generate this practical *huzn*. The reciter of the Qur’ān should acquire the foregoing qualities to achieve the practical *huzn* stage. This principle has been explained under the word *tartīl* in more detail. In the Qur’ān we read, “Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth...” (Qur’ān 3:191).

This stance results from the *huzn* setting which leads to the correction of the doctrinal beliefs. This is the true thinking that takes a person into divinity realm.

Why many recitations do not affect people? The reason for this is the failure to acquire the foregoing qualities. The reason for the interest of many people to ‘Abd al-Bāsiṭ is the fact that he created the intended setting. Because he knew the emotions of people and used it in his heavenly voice, he became unforgettable. We believe that all lasting righteous deeds are eternal. If voice is to deliver the pure concepts of Islam and turn others’ path toward the Right path, it is eternal and valuable, be it the recitation of the Qur’ān or any other vocal art.

There have been suggested two more definitions for *taḥzīn* (saddening).

A) Recitation with sad tone with the intention of hypocrisy: in this type of recitation, the reciter of the Qur’ān does not have a divine goal and recites it for a specific purpose: the Qur’ān is recited with a completely sad tone, but in order to show off. The use of this type of recitation is to deceive people, grab their attention, and gain their support.

B) Recitation with sad tone with the intention to remind and reform: there is a great emphasis on the use of this method of recitation which is the prophetic sunna. The recitation of the Qur’ān by Ibn Mas‘ūd and the Prophet’s (s) shedding of tears after hearing the verses reveal the use of this method (Muṭahharī, 1983, vol. 18: 318).

Of course, the recitation method in the Prophetic era was completely different from today’s era, and we just referred to the sad tone here.

At any rate, what was ensured through the examination of all collected traditions is the order to have *huzn* and cause others to have it during recitation. Of course, this saddening should be represented in a specific way in verses with certain meanings. Also, it should be repeated that the elegiac recitation of the Qur’ān has been reprimanded in the traditions and has been considered among the signs of the people of the Last Days (Kulaynī, 1986, vol. 2: 614). Therefore, this sad tone in the recitation is limited by the boundaries of elegiac recitation and should not go farther than those limits.

That is to say, according to the tradition, the Qur'ān should be recited with a sad tone but it should not be so sad that turns into elegiac recitation; the tradition reprimands elegiac recitation and deems it as absolutely invalid.

Praiseworthy and blameworthy ḥuzn

According to the various verses and traditions that exist in this regard, *ḥuzn* is divided into praiseworthy and blameworthy types. In order to clarify this point, we will provide their definitions, the factors that bring them about, and the factors that alleviate them.

Blameworthy ḥuzn

The blameworthy *ḥuzn* is one which results from losing a mundane benefit or experiencing a worldly disaster, and is directly and indirectly prohibited in the verses and narrations. God depicts the last scene of Uḥud battle as follows,

“Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you.” (Qur'ān 3:153).

‘Allāma Ṭabāṭabā'ī suggests two possibilities with regard to this verse, both of which indicate the blameworthiness of *ḥuzn* over losing the mundane benefits or experiencing a worldly disaster. According to the first possibility, God gave Muslims another saddening experience as a kind of prize so that they do not get sad and upset over what they had lost or the difficulties they had experienced. That is to say, the second sad event was a means to remove their former *ḥuzn* and grief.

According to the second possibility, the second sadness was the one that afflicted Muslims because of the polytheists' sudden attack from behind (after the disobedience of the Muslim guards). Therefore, Muslims experienced two blameworthy instances of sorrow: a) the sadness over disagreement, quarrel, and scattering on the battlefield, and b) the sadness over being attacked from behind and being taken by surprise (Ṭabāṭabā'ī, 1996, vol. 4: 46).

Factors that bring about the blameworthy ḥuzn

1. Passion for the world: Imām Ṣādiq (a) says, “Eagerness for the world causes sadness and *ḥuzn*, because the pleasures of the world are short-lived and always are followed by sadness and grief” (Majlisī, 1983, vol. 75: 240). Therefore, interest in the worldly matters is in fact attachment to transient and short-lived issues and when the human loses suchlike things, he experiences *ḥuzn* and sadness.

2. Having designs on others' properties: Imām Bāqir (a) says, "Anyone who has designs on what others have will experience prolonged *huzn* and sorrow" (ibid.). The reason is that such a person always compares himself and others and is sad over the shortcomings of his own life.
3. Envy: Imām 'Alī (a) says, "I have seen no oppressor more similar to an oppressed than an envious person, as his soul is always sad, his heart is always shocked and wondering, and his *huzn* and sadness is constant and continuous" (Ray Shahrī, 2005, vol. 2: 423).
4. Disappointment: One of the other factors that brings about *huzn* and sadness is disappointment. Imām 'Alī (a) says, "If disappointment overcomes a person's heart, he will be destroyed by regret." (Nahj al-balāgha, 2002, sermon 82). A disappointed person feels inferior and miserable, and this inferiority feeling prevents him from action; consequently, he feels *huzn* and sadness.
5. Sighing and wailing and impatience: Imām 'Alī (a) says, "Avoid *jaza' wa faza'* (sighing and wailing) as it brings about sadness" (Majlisī, 1983, vol. 79: 144). *Jaza'* means impatience against what afflicts the person. This narration implies that extreme, undue sighing and wailing not only does not remove *huzn* and sadness, but also adds to it.
6. Doubt: according to Imām Ṣādiq (a), God has put *huzn* and sadness in doubt and extreme anger (ibid., vol. 67: 152).
7. Negative thoughts: the root cause of any sense of depression and sadness is negative thinking. It is because of negative thoughts that a person loses his spirits, gets stationary, and feels unsuccessfulness and inadequate.

If the human has a correct understanding of different matters, his emotions will be also real. On the contrary, if his understanding and perception is wrong, his reactions will be unnatural and unreal. Therefore, we should disregard the painful emotions that result from mental perceptions, because they are not valid (Burns, 1992: 46).

The factors that eliminate the blameworthy *huzn*

1. Patience and certainty: Ṣabr (patience) literally means preventing oneself from sighing and wailing when a person experiences something detestable. Patience removes sadness and brings about spiritual calmness. As Imām 'Alī (a) says, "Stay away from the sorrows afflicted to you through patient will and positive certainty" (Majlisī, 1983, vol. 74: 211).

The faithful person removes sadness and sorrow from his soul and gets calm through belief in the certainty of Divine Reward for this patience, because he believes that "Those who patiently persevere will truly receive a reward without measure!" (Qur'ān 39:10). In a higher stage, he believes that

the divine salutation and grace has been bestowed upon him, and so, he sees no reason for sadness.

2. Belief in the Divine Decree: the person who believes in the Divine Decree considers anything decreed for him by God to be good, and so, he does not get sad. As Imām 'Alī (a) says, "What a great remover of sadness is having trust in the divine decree" (Ray Shahrī, 2005, vol. 2: 294).
3. Seeking refuge in God: Imām 'Alī (a) says, "When sighing and wailing increases, God is the one in whom refuge is sought" (ibid., vol. 7: 352).
4. Asking forgiveness of God and saying certain invocations: Imām Ṣādiq (a) says, "God will remove any sadness from the person who frequently asks Him for forgiveness, will free him from any difficulty, and will give him sustenance through a way he does not even think of" (ibid., vol. 3, tradition no. 3797).

It is clear that asking forgiveness of God is not merely a verbal invocation; rather, it is a kind of attention to God and remembering him through which the heart gets calm. Although every invocation makes the heart calm because it is a remembrance of God, Islamic narrations mention some certain invocations that have specific qualities.

5. Paying attention to the relativeness of happiness and sadness in this world: it should be noted that the happiness and sadness of this world are not absolute. Whatever phenomenon that exists in this world is on the verge of annihilation. As some scholars assert, "Attachment and love of anything whose end is expiration and decay contradicts the intellectual requirements and opposes the insight and intuition path" (Narāqī, 2006: 583).

Praiseworthy ḥuzn

There are numerous narrations which indicate that unlike the blameworthy ḥuzn, there is a type of ḥuzn which has been approved by the Infallible Imāms (a). Imām Sajjād (a) says, "God loves every sad heart" (Majlisī, 1983, vol. 68: 38).

Imām Ṣādiq (a) says, "I read in 'Alī's (a) book that verily a believer does not finish his day and night unless he is sad and sorrowful, and no other state other than this is appropriate for him" (Ibid., vol. 69: 71).

Instances of ḥuzn

2. Ḥuzn for people's ignorance and aberration: the qur'ānic verses and history obviously indicate that the prophets of God suffered a lot when they witnessed people's aberration and deviation. God says in the

Qur'ān, "Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message" (Qur'ān 18:6).

3. Empathetic and friendly *huzn* for people: God says, "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful" (Qur'ān 9:128).

Therefore, it can be said that the Prophet (s) and the Infallibles (a) have also *huzn* and sadness, and this is a specific *huzn* and sadness that is for the cause of divine Servitude and is considered as one of the instances of the remembrance of God.

4. *Huzn* over missing acts of goodness: missing good acts and the opportunities to do them is a source of *huzn* for the believers. As Imām 'Alī (a) says, "Verily missing the opportunities is sad" (Āmuḍī, 1987: 474).

This *huzn* is praiseworthy if the person decides to compensate for the past and uses the present time to do good acts and acquire goodness. However, if the person merely regrets the past and does nothing to compensate it, his *huzn* has no value and is even blameworthy.

5. *Huzn* over Ahl al-Bayt's sufferings: Imām Ṣādiq (a) says, "The breathing of anyone who gets sad for us and gets upset because of oppression against us is the Glorification of God and his sadness because of our sadness is an act of worship" (Qumī, 1993, vol. 7: 437). This type of *huzn* is praiseworthy, because the remembrance of God's Saints and His friends is an example of the remembrance of God.

The praiseworthiness of *huzn* in all verses and its contradiction with other narrations

The Qur'ānic verses include the Punishment and Grace verses and each set creates its specific state in the human; therefore, the existence of a fixed state (such as *huzn*) in the recitation of all Qur'ānic verses is not appropriate. On the other hand, traditions such as "Anyone who does not *taghannī* (chant) with the Qur'ān is not one of us" (Kulaynī, 1986, vol.4: 610) is not congruent with the concept of *huzn*, and certainly *taghannī* has a meaning totally different from *huzn*. Therefore, the order to *taghannī* conflicts with the order to *huzn*. In fact, the meaning of the phrase "*yataghannī bi-*" is different from "*yataḥazzanū bihī*", that is to say, the reciter adds *huzn* (sadness) to his recitation, while this is opposite to the happiness denoted by the word *taghannī* (Qurṭabī, n.d., vol. 1:13).

There is a tradition which explains *ḥuzn* in recitation as follows, “When there is warning and admonition in the qur’ānic text ... shedding tears and *ḥuzn* becomes necessary” (Makkī, n.d.: 99).

This tradition in fact expresses the time of *ḥuzn* and shedding tears in the recitation of the Qur’ān. Based on the content of this tradition, shedding tears and *ḥuzn* has not been ordered in places void of warning and admonition. This tradition might be the determiner of other traditions and is to specify the time and place of shedding tears and *ḥuzn* during the recitation of the Qur’ān.

Similarly, the following words express the practice of some of the Companions and the Successors of the Companions about the recitation of the Qur’ān.

“When we saw Ḥasan Baṣrī, we would imagine that he was standing on the verge of disaster” (Qushayrī, n.d.: 71).

Ibn Qutayba’s words “Kāna Qirā’atuhū Hazanā” is translated as “His recitation was like an elegy” (Ibn Qutayba, n.d.: 533). One of the contemporary Arab experts confirms the sadness and sorrow content and writes, “Since the early Arab poems were composed impromptu, they were sad and void of skills; on the other hand, the moderateness and righteousness of the experts who aspired to revive the pure Islam led them to rule for the necessarily sad recitation of the Qur’ān” (Nelson, 2011: 199). However, some are concerned about such an assertion and when the words sadness and sorrow appear in some traditions, their concern doubles:

1. Recite the Qur’ān with *ḥuzn*; verily the best reciter is one whose recitation is ḥazīn (saddening) (Suyūṭī, 2000, vol. 1: 84).
2. Recite the Qur’ān with *ḥuzn* because verily it has been revealed with *ḥuzn* (ibid.).

Although sadness is certainly part of the *ḥuzn* concept, it is clear that defining *ḥuzn* as part of sadness is not appropriate in this context. The concept of *ḥuzn* is part of the recitation etiquette and the appropriate manners in recitation, and undoubtedly the discussion on *ḥuzn* will be appropriate in reciting and listening to the Qur’ān.

On the other hand, the content of some traditions oppose *ḥuzn* in the Qur’ān and considers it as a kind of blamable innovation:

The noble Prophet (s) said, “Their hearts and the hearts of those who like them have been afflicted with *fitna* (temptation)” (Majlisī, 1983, vol. 89: 190).

In the interpretation of this tradition, it has been said that blamable innovation has caused them to be afflicted with *fitna*. One of the actions

which has been considered by many researchers as blamable innovation is reciting the Qur'ān with *huzn*.

Some of the blamable innovations that exist in the recitation of the Qur'ān include:

1. Tar'īd: fluctuating the voice just like a person who shivers due to cold or fever.
2. Tarqīṣ: stopping at non-voweled letter and then starting the voweled letter so quickly and strongly as if the reciter has stopped for a second and suddenly started jogging.
3. Taṭrīb: choosing a rhythm for the recitation in which the reciter repeatedly elongates the short vowels and shortens the long vowels, or recites the letters of prolongation longer or shorter than the standard lengths.
4. Taḥzīn: reciting the qur'ānic verses with a rhythm that resembles the sad tone used to announce the death of the beloved ones and cause the listener to shed tears (Aḥmadiyān, 2003: 428).

For some other scholars, *taḥzīn* is when the reciter of the Qur'ān abandons his natural recitation habits and recites the Qur'ān with *huzn* and sadness as if he wants to shed tears as a result of awe and humility. The scholars do not deem this act permissible because it introduces hypocrisy into recitation (ibid.).

Conclusion

Huzn is an internal issue and is seemingly non-transferable. The reason for this non-transferability is that every person gets sad due to a certain reason which might not make others upset. However, there are some issues that are shared by all humans, one of which is the ignorance of God and life span. Therefore, all humans grapple with the same problem, and this common trait can be used to transfer *huzn* to others. Accordingly, it is noted in a noble narration from the Commander of the Faithful (a) that a believer is always accompanied by *huzn*. That is, all believers have one common trait, i.e. *huzn*. Here *huzn* does not always mean shedding tears. Does a believer always shed tears? Certainly this is not true in the real world, because the Infallibles (a) themselves took part in their lifetime in happy ceremonies.

However, there are some ways to bring about *huzn* as follows.

1. The reciter's understanding and perception of the qur'ānic concepts;
2. The audience of the recitation;
3. The time and place of recitation;
4. Good voice;
5. The reverberation of the voice;

6. Recitation style.

The Qur'ān 40:18 says that one of the features of the Resurrection Day is that throats show the inward the humans, “Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them)”. In the Resurrection Day, the human does not have the ability to talk and the inward of the human is revealed by his throat. It is such conditions that the human complains and ...

However, the point that can be understood from this verse is that the inward of the human is shown by his throat. This same thing is clearly seen in the recitation of the Qur'ān. For a reciter to express his inward matters and ḥuzn, he should have several qualities.

1. He should be pious;
2. He should institutionalize good attributes in himself;
3. His acts and behaviors should reveal the institutionalization of his thoughts;
4. He should have a true understanding of the Qur'ānic concepts.

However, in order to show *ḥuzn* in the recitation of the Qur'ān, three important points should be taken into account.

1. *Ḥuzn* should be presented to the audience in an attractive manner. That is to say, the creation of *ḥuzn* (i.e. reciting the Qur'ān with a sad tone) should lead to absorbing the audience and making them pay attention to the intended atmosphere.
2. The presentation of *ḥuzn* should have a purpose. That is to say, it should be done in order to create the setting needed for thinking and correction rather than for the purpose of hypocrisy, etc.
3. The presentation of *ḥuzn* should be comprehensive and all-inclusive. That is, it should cover the whole recitation.

However, some other important issues also contribute to the creation of *ḥuzn*. These include:

1. Studying ethical and doctrinal books;
2. Visiting and interacting with scholars and people who are exemplars of prominent ethical attributes;
3. Getting accustomed to the Qur'ān.

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