

The Basic Level

# TAJWEED CURRICULUM

From the book: *Bedayat al-Tibian Fi Tajweed Kalam al-Rahman*  
(The Beginning of Clarification in the Tajweed of the Words of the Most Merciful)

**The second semester**

**TAJW 182**

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**AYAAT ILM ACADEMY**

**THE TAJWEED  
CURRICULUM**

**SEMESTER ( 2 )**

# **CONTENTS**

## **Chapter 1:**

- **Rules, Etiquete and Levels of Quran recitation ..... ( 1 )**

## **Chapter 2:**

- **Rules of Lam Sakinah ..... ( 7 )**

## **Chapter 3:**

- **Rules of Waqf, Sakt & Starting recitation ..... ( 11 )**

## **Chapter 4:**

- **Tafkheem & Tarqeeq ..... ( 16 )**

## **Chapter 5:**

- **Stages of Quran revelation & Collection ..... ( 20 )**

# **TAJWEEED**

## **CURRICULUM**

### *Chapter 1*

## **Rules, Etiquette, and Pace of Quran recitation**

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## Some rules of Etiquette for Reciting the Quran

1. It is recommended that the person would make and maintain wudu (ablution) during the recitation of the Quran, wear clean clothes and should recite in a clean place. It is also recommended to clean one's teeth (using Siwak) as a sign of respect for the Quran. No one should touch the Mushaf (the written Quran) unless the person is in a state of legal purity. There are different opinions regarding whether these rules apply to youngsters or not. However, it is safer to abide by these rules for the youngsters as well.
2. It is recommended that the person would be sitting facing the Qibla during the recitation. One should be sitting in a state of calm, humbleness, and quietness. However, Recitation of the Quran is allowed while the person is standing up or lying down in bed. However, the reward may be less in these cases.
3. It is allowable for women during the period or after delivery to recite the Quran without touching the Mushaf or if it is wrapped so that no direct touching occurs. This is mostly the correct opinion of the two opinions of the scholars. This is because there is no authentic hadith that states otherwise.
4. One should memorize surat al-Fatiha applying the correct rules of Tajweed. Surat al-Fatiha is an obligatory component of the prayer, without it the prayer is rendered invalid. This has been stated in the Prophetic hadeeth<sup>(1)</sup>, “Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid.”
5. It is legal for the one who is reciting the Quran to make sujud (prostration) whenever he/she comes across a verse in which there is sujud tilawah (recitation prostration). This can be done whether the recitation was during praying or not. A person who is listening to the recitation should follow the reciter in performing or not performing the prostration.
6. It is considered repugnant<sup>(2)</sup> to hang portraits or sheets on which the Quranic verses are transcribed.
7. It is recommended for the person who is reciting the Quran, to make a supplication (dou'a) after finishing the recitation. One can ask Allah (SWT) whatever he/she wishes. The Prophet (PBUH) said<sup>(3)</sup>, “Whoever recited the Quran, should use his recitation to ask Allah (SWT) (of His favor), because there will come a time, where people will use their recitation to ask people (favors).”
8. When the reciter approaches the end of the Quran, there is no harm in inviting the family to recite the last portion of the Quran together with them. They can make the supplication for completion of the recitation together. Thabet al-Bunani said that, “Anas ibn Malek used to gather his family to recite with them the last portion of the Quran.”

1- Narrated by 'Ubada ibn al-Samit and reported by al-Bukhari

2- According to Imam al-Nawawi in his book, “al-Tibyan fi Adab hamalt al-Quran (The Clear Book of the Rules of Etiquette which should be followed by the People Who Carry the Quran)”

3- Narrated by 'Imran ibn Husain and reported by Ahmed



9. Teaching the Quran and memorizing it is a collective duty<sup>(1)</sup> فرض كفاية for the nation, so that there will be always a group who memorized the Quran to transmit it generation after generation. This is also a way to keep the Quran intact free of any changes or corruption. The collective duty is a duty that needs to be performed, however, it does not have to be performed by every and each one in the community. If the duty has been completed by a group then the whole community is rewarded, but if was not completed then the whole community will bear the sin.

### Warning against Abandoning the Quran

It has been ordained that Muslims should recite the Quran regularly. They should recite as much as they can, each according to his/her own ability. This has been illustrated by Quranic verses and Prophetic hadith. The Quran says,

“Recite what has been revealed to you of the Book, and establish regular prayer. Prayer prohibits indecencies and evil. And remembrance of God is greater. And God knows what you do.” (al-‘Ankabut: 45) ﴿آتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ﴾

“And recite that which has been revealed to you of the Book of your Lord. None can change His words, and you will not a refuge other than Him.” (al-Kahf: 27) ﴿وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ﴾

“I (Muhammad) am commanded only to serve the Lord of this land which He has hallowed, and to whom belong all things. And I am commanded to be of those who submit (to Him), and to recite the Quran.” (al-Naml: 91-92) ﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُو الْقُرْآنَ ﴿٩٢﴾﴾

“Then the Messenger will say, ‘My Lord, my people took this Quran as a forsaken thing.’” (al-Furqan: 30) ﴿وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾﴾

<p><b>The scholars suggested the following as forms of forsaking the Quran:</b></p>	1. To busy oneself with something and not pay attention to the Quran while it is being recited; or to speak loudly while someone is reciting, so no one can hear the recitation.
	2. To disbelieve in the Quran.
	3. To discontinue reciting the Quran and reflecting on its meaning.
	4. To disregard the injunctions of the Quran in conducting the daily transactions. Thus, one quits complying by its rules.
	5. To disregard its injunctions in deciding what is right and what is wrong.
	6. To abandon it as a tool for healing.
	7. To listen to music and songs instead of listening to the Quran.

We ask Allah (SWT) to help us in doing what pleases Him and avoiding what displeases Him.

1- Sheikh ‘Attiyya Qable Nasr, “Ghayat al-Mureed fi ‘ilm al-Tajweed (The Ultimate objective of the student of Tajweed)”



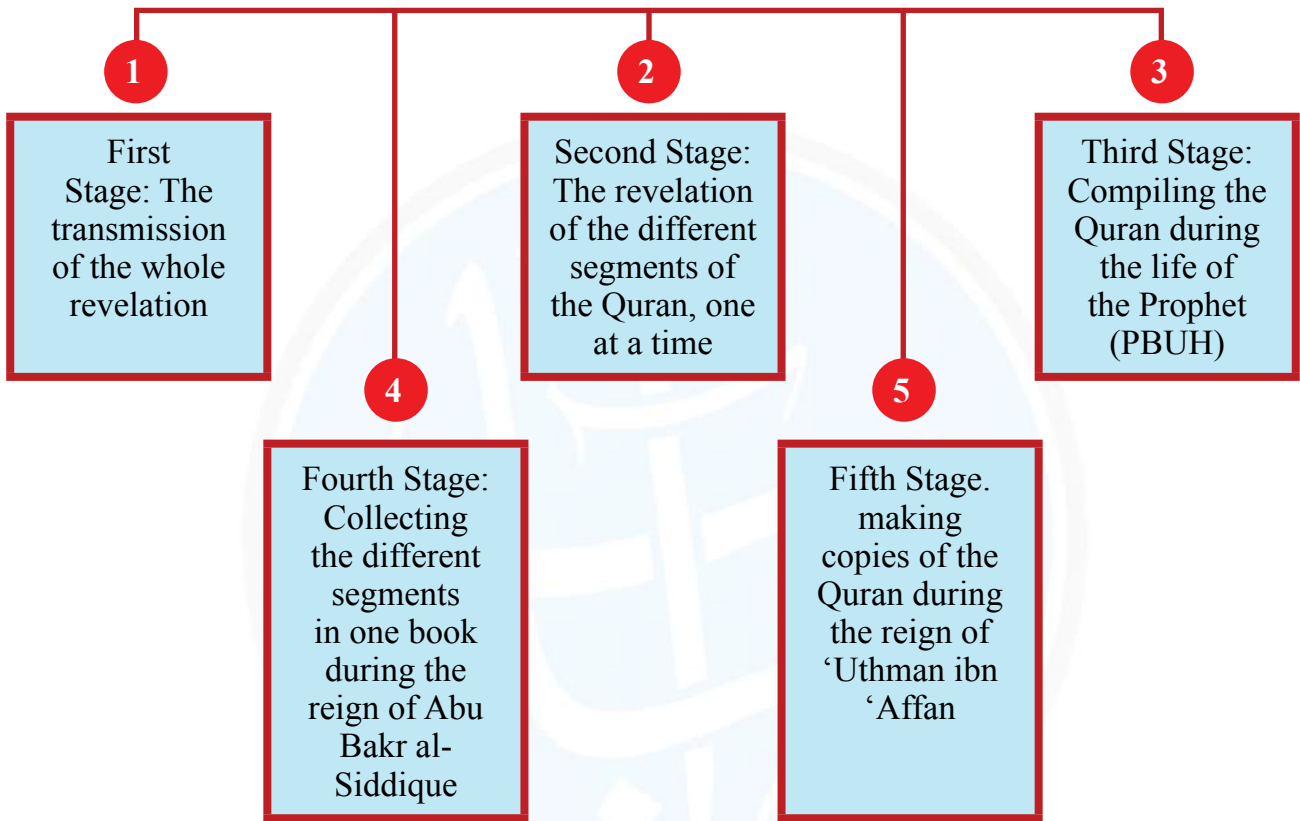
## Quran student Etiquette

1. The learner should have a sincere intention to learn Quran for the sake of Allah (SWT)
2. The learner should cleanse his/her heart and purify it from distractions and sins.
3. The learner should start at an early age.
4. The learner should take the opportunity of any available time to learn the Quran.
5. The learners should love for their brothers and sisters what they love for themselves.
6. The learner should show respect to his teacher, even if the teacher was older than him/her.
7. The learner should respect his/her Quran teacher and his/her prominence. Al-Rabee', the student of al-Shafi'i (may Allah have mercy on both of them) said, "I did not have the guts to drink water while al-Shafi'i was looking."
8. The learner should resist any feeling of despair if it is taking him long to learn. The Prophet (PBUH) said, "Knowledge is earned by learning, ..."
9. The learner should consult an easy to use interpretation of the Quran, to understand the meaning of the verses he/she wants to memorize.

## Etiquette of listening and reciting the Quran

1. One should face towards the Qibla as a much as one can.
2. One should brush his/her teeth. (Using Siwak if available)
3. One should be in a state of ritual cleanliness and should make and maintain ablution.
4. One should wear clean clothes and his body should be clean.
5. One should try to use a nice voice.
6. One should react emotionally to the verses he/she is reading. When he recites verses about paradise, he should ask Allah (SWT) to make paradise his/her abode. When he recites verses about Hellfire, he should ask Allah (SWT) to save him from it. Whenever he recites a verse in which Allah (SWT) is being praised, he should praise Allah (SWT). Hudhaifa (RA) described the way the Prophet (PBUH) prayed saying<sup>(1)</sup>, "When he recited an Ayah which mentioned the tasbeeh, he would say Subhan Allah and when he recited the Ayah which tells how the Lord is to be asked, the Messenger of Allah (PBUH) would then ask Him; and when he (PBUH) recited an Ayah asking one to seek the Protection of Allah, he would seek Protection of Allah."
7. One should recite humbly and reflect on the verses being read. He/she may weep and if they cannot, they should simulate weeping. This opens chest and enlightens the heart of the reciter. Allah (SWT) said, "(This is a) Blessed Book which We have sent down to you, that they may ponder its verses, and for those of understanding to reflect upon."  
 ﴿كُنُوزٍ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾ (Sad: 29)
8. One should look at the verses being read in the Mushaf. Reading from the Mushaf is in itself an act of worship.
9. One should continue to listen intently to the recitation of the Quran until the recitation is completed, "And when the Qur'an is recited, listen to it and pay heed that you may receive mercy." (al-A'raf: 204) ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ (al-A'raf: 204)

The Stages the Quran has passed through to reach us:



	The stage	Description
1	<b>First Stage: The transmission of the whole revelation</b>	It is the transmission of the whole revelation from the Sacred Tablet to the House of Dignity in the lower heaven. This took place during the month of Ramadan. <b>“We have indeed revealed this (Message) in the Night of Power.” (al-Qadr: 1)</b> ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾﴾
2	<b>Second Stage: The revelation of the different segments of the Quran</b>	This means the revelation of the different segments of the Quran, one at a time. During this stage different segments of the Quran were revealed to the Prophet (PBUH), one segment at a time. It took twenty-three years for the whole Book of the Quran to be revealed to the Prophet (PBUH).  “And those who disbelieve say, ‘Why is the Quran not revealed to him all at once?’ (It is revealed) so that We may strengthen your heart therewith; and We have arranged it in the right order.” (al-Furqan: 32)  ﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾﴾





3	<p><b>Third Stage: Compiling the Quran during the life of the Prophet (PBUH).</b></p>	<p>In this stage several Companions of the Prophet (PBUH) (Ubayy ibn Ka'b, Zayd ibn Thabet, Mu'adh ibn Jabal, and Abu Zayd Qais ibn al-Sakan) committed the whole Quran to memory. There was also portions which were written on thin white stone, Palm-leaves, and other writing material. The written segments were kept by various Companions. The suras were not kept in their order, while the verses in each sura were in their proper order. The segments were not collected in one book</p>
4	<p><b>Fourth Stage: Collecting the different segments in one book during the reign of Abu Bakr al- Siddique.</b></p>	<p>The Compelling Reasons which made the Companions to collect the different segments of the Quran in one book:</p> <ol style="list-style-type: none"> <li>The death of the Prophet (PBUH). This meant that there will be no more revelations.</li> <li>The death of a large number of Companions of the Prophet (PBUH) during the battle of Yamamah. This motivated 'Umar ibn al-Khattab (RA) to ask Abu Bakr al-Siddique to start the process of collecting the different recorded segments of the Quran in one volume.</li> <li>Abu Bakr (RA) charged Zayd ibn Thabet (RA) with the responsibility of collecting the different segments in one volume. Zayd started this process and was helped and supervised by a number of the Companions of the Prophet (PBUH). The Quran was collected in one volume with the suras in the proper order. The collected volume was kept by Abu Bakr (RA). After the death of Abu Bakr (RA), the collected Quran was entrusted to the next Caliph ('Umar ibn al-Khattab (RA)). After the death of 'Umar (RA), the book was kept by Hafsa bint 'Umar (RA). She was literate.</li> </ol>
5	<p><b>Fifth Stage: Making copies of the Quran during the reign of 'Uthman ibn 'Affan</b></p>	<p>Hudhaifa ibn al-Yaman (RA) advised the Caliph 'Uthman ibn 'Affan (RA) to make official copies of the Quran to be sent to the different countries. 'Uthman (RA) entrusted the process to a committee which consisted of Zayd ibn Thabet, 'Abd Allah ibn al-Zubayr, Sa'id ibn al-'As, and 'Abd al-Rahman ibn al-Hareth ibn Hesham. They received the Quran which was kept by Hafsa (RA) and started the process of making different copies. They produced copies which included the various Quranic recitations which were recited by the Prophet (PBUH) in front of Gabriel (PBUH) in their last meeting before his death. These are called the 'Uthmanian Mushafs.</p> <p>In the original transcribed Quran the letters were neither dotted, nor vocalized. These copies were considered the official Mushaf, all other versions were burned. Most probably, this took place in the year 30 Hijri.</p>



## Levels of Recitation

There are four levels of recitations' speed. These are:

**1. Al-Tarteel** ترتيل: Reciting the Quran slowly and calmly while reflecting on the meaning of the verses and observing the rules of Tajweed. This is the best among the 4 levels since

Allah SWT commanded us to recite with Tarteel ﴿وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا﴾

**2. Al-Tadweer** رويدوتلا: Reciting the Quran faster than in the case of tarteel but slower than the third level, while reflecting on the meaning of the verses and observing the rules of Tajweed.

**3. Al-Hadr** زالحد: Reciting the Quran in a fast way while observing the rules of Tajweed. One should be cautious of the proper pronunciation. A faster but unacceptable is called al-Hadhramah متههدتا. This should be avoided<sup>(1)</sup>.

**4. Al-Tahqiq** ييققحتتا: Reciting the Quran very slowly and calmly as a part of the learning process; while reflecting on the meaning of the verses and observing the rules of Tajweed. One should be careful not to introduce unnecessary elongation in the pronunciation of the words. This is called "Tmteet" يطمتمتا

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## **CURRICULUM**

### *Chapter 2*

# **Rules of Lam Sakinah**

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## The Rules of Lam Sakina (ل)

The letter lam which is a part of a harf الحرف (letter) بل، هل

The letter lam which is a part of a verb الفعل

The letter lam in the definite article ال التعريف (al)

### Types of the Lam Sakina Letters

The letter lam which is a part of a noun الاسم

The letter lam indicating the command الأمر

#### Note:

You should know that the number of the letters of the Alphabet which come after the Lam Sakina letters is 28. This is obtained by removing the three madd letters, similar to the rule with the noon sakina and meem sakina to avoid the meeting of twosakinletters.<sup>(1)</sup>

1- Nasr, 'Attiyah Qabel. "Ghayat al-Mureed fi 'ilm al-Tajweed (The Ultimate objective of the student of Tajweed)," p. 84.

## 1 - The Rules for the Lam in the definite article (ال) لام التعريف

<b>Definition</b>	It is the Lam sakina which is preceded by hamzat wasl (connected hamza) which has the vowel (fateeha) and is followed by a name. It is not an integral part of the word. It is either an add on which is always there (example <b>الْبَيْتِ</b> - <b>الْبَيْتِ</b> ) or an add on which can be removed.		
<b>Rules</b>	There two rules which govern the Lam sakina in this case. These are:		
<b>1. Izhar Qamari</b> الإظهار القمري	This occurs when the letter that follows the definite article is one of the fourteen letters (hamza, baa, ghain, haa, jeem, <b>ابغ حجك وخف</b> <b>عقيمه</b> ).		<b>2. Idgham Shamsi</b> الإدغام الشمسي
			This occurs when the letter that follows the definite article is one of the fourteen letters (taa, baa, <b>ص رحماً تفضضف ذا نعم</b> <b>دع سوء ظن زر شريفاً للكرم</b> ).
<b>The letter</b>	<b>Example</b>	<b>The letter</b>	<b>Example</b>
Hamza ء	الْأَنْهَرُ	ط ta'	الطَّيِّبَتُ
Ba' ب	الْبَيْرُ	ث tha'	الشَّمْرَتِ
Ghain غ	الْغَفُورُ	ص Saad	الصَّالِحَتِ
ha' ح	الْحَاقَّةُ	ر ra'	الرَّحْمَنِ
Jeem ج	الْجَنَّةُ	ت ta'	التَّائِبُونَ
kaaf ك	الْكَتَبُ	ض daad	الضَّلَّالَةَ
waw و	الْوُدُودُ	ذ Thal	الذَّهَبَ
kha' خ	الْخَيْرُ	ن noon	النَّقَّاشَتِ
Fa' ف	الْفَلَقُ	د Daal	الدَّرَجَتِ
aiyn ع	الْعَلِيُّ	س seen	السَّمَاءَ
Kaaf ق	الْقَمَرُ	ظ Tha'	الظَّائِنِ
ya' ي	الْيَوْمَ	ز zaay	الزَّيْنَةَ
meem م	الْمَلِكُ	ش sheen	الشَّمْسِ
ha' هـ	الْهُدَى	ل laam	الْحَيْلِ
<b>The Reason for Izhar</b>	The lam has been pronounced clearly (Izhar) because the of the gap between the points of articulation of the letters and the Lam Sakina.		<b>The Reason for Idgham</b>
<b>Izhar sign in the Mushaf</b>	A sign of sukoon is placed above the lam.		<b>Idgham sign in the Mushaf</b>
			The lam has been merged in the following letter (Idgham) because of the similarity with the lam and the nearness of the point of articulation with the other letters.
			A sign of Shaddah is placed above the letter that comes after the lam.



**2 &3- The letter lam which is a part of a verb لام الفعل, and the letter lam which is a part of a harf (letter) لام الحرف**

	Lam as Part of a verb	The Lam as a part of a harf
<b>Definition</b>	This is a lam which is an integral part of a verb regardless of its tense.	This is the lam which is an integral part of the harf: .....
<b>Rules of Lam &amp; examples</b>	<p>1. If the lam is followed by any letter except the letters (lam or raa), then its rule is Izhar.</p> <p>Examples are: (يَلْعَبُونَ - فَتَوَكَّلْ عَلَى - أَرْسَلْنَاكَ)</p> <p>2. If the lam is followed by the letters (lam or raa), then its rule is Idgham.</p> <p>Examples are: (وَيَجْعَلُ لَكُمْ - وَقُلْ رَبِّ).</p> <p>The reason for Idgham is that the same point of articulation of the lam and the closeness of the point articulation with the raa.</p>	<p>1. If the lam is followed by any letter except the letters (lam or raa), then its rule is Izhar.</p> <p>Examples are: (بَلْ تُؤْثِرُونَ - هَلْ أَتَاكَ)</p> <p>2. If the lam is followed by the letters (lam or raa), then its rule is Idgham.</p> <p>Examples are: (هَلْ لَكُمْ - بَلْ رَفَعَهُ اللَّهُ - بَلْ لَا تُكْرِمُونَ)</p> <p>With the exception of: (بَلِّ رَانَ).</p>
<b>The sign in the Mushaf</b>	<p>In case of Izhar, a sukoon sign is placed above the lam.</p> <p>In case of Idgham, a shaddah is placed above the letter that comes after the lam. The lam will have no signs in this case.</p>	





### 4 & 5 - The letter lam indicating the command لام الأمر and the letter lam which is a part of a noun لام الاسم

	The letter lam which is a part of a noun	The letter lam indicating a command
<b>Definition</b>	This is a lam which is an integral part of a noun. It comes always in the middle of the word.	It is an additional lam which is added to the present tense to indicate a command. It must be preceded by one of the following letters: (waw, و, faa, ف, Thumma, ثم)
<b>Rules of Lam &amp; examples</b>	Izhar is an obligatory rule in this case. Examples are: (الْبَيْتِ - سَلَسِيلاً - خَلْقِ)	Izhar is an obligatory rule in this case. Examples are: (ثُمَّ لِيَقْضُوا - وَلِيُوفُوا - وَلِيَطَّوَّفُوا - فَلْيَمْدُدْ)
<b>The sign in the Mushaf</b>	A sign of sukoon is placed above the lam.	
<b>Note</b>	<p>1. If the lam indicating the command is not preceded by one of the letters (waw, faa, Thumma) Then a kasrah vowel is placed on the lam. Examples are: (لِيُنْفِقْ - لِيَسْتَعِزَّكُمْ - لِيَقْضِ)</p> <p>2. When asked to start a recitation at the lam indicating a command which is preceded by (thumma, ثم) then a Kasrah vowel is placed on the lam. Example: (ثُمَّ لِيَقْضُوا)</p>	

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# **TAJWEED**

## **CURRICULUM**

### ***Chapter 3***

# **Rules of Waqf, Sakt, and Starting recitation**





## Stopping and Starting

The Prophet (PBUH) used to stop the recitation at the end of each verse. Ibn Abi Mulaikah narrated that when Um Salamh (RA) was asked, “How did the Prophet (PBUH) recite the Quran?” She said(1), “He used to recite in pieces (stops after reciting each verse.) He would say, ‘Praise be to the Lord of the worlds, ( **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** ) then he stops. Then he would continue saying, “The Lord of mercy the Giver of mercy, ( **الرَّحْمَنَ الرَّحِيمَ** ) and stops. Then says, ‘Master of the Day of Judgment, ( **مَلِكِ يَوْمِ الدِّينِ** ) and stops.”

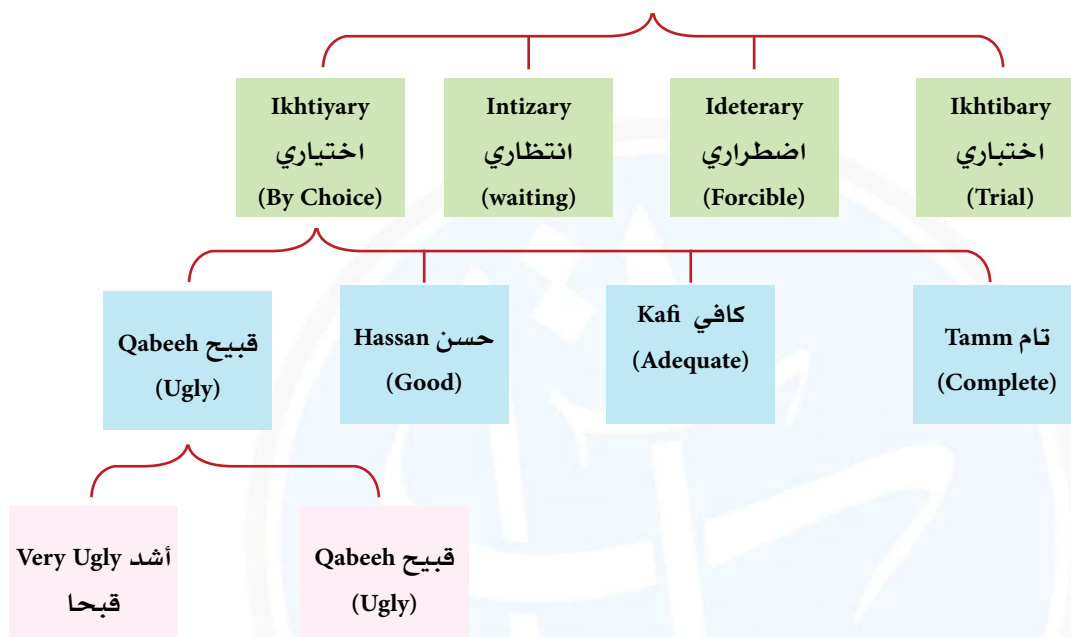
Ibn al-Jazri mentioned in the book, “al-Tamheed,” that ‘Ali ibn Abi Taleb (RA) explained Tarteel saying, “It is applying the principles of Tajweed and recognizing when to stop.”

### • Waqf الوقف (stopping), Sakt السكت (holding one’s tongue) and Qat’ القطع (separation)

Item	Stopping Waqf الوقف	Holding one’s tongue Sakt السكت	Separation Qat’ القطع
Definition	Linguistically, it means cessation. According to Tajweed terminology, it means stopping the recitation for a moment during which one breathes	Linguistically, it means prevent. According to Tajweed terminology, it means stopping the recitation for a time less than the time for the usual stopping (Waqf) during which one does not breathe; with the intention to continue the recitation.	Linguistically, it means separation. According to Tajweed terminology, it means stopping the recitation, with the intention to quit the recitation.
Place of stopping	1. At the end of the verse. 2. In the middle of a verse. 3. At a place where the script indicates a separation.	According to the rules indicated by the narration: There are places where holding one’s tongue is obligatory and there are places where it is allowable to hold one’s tongue.	1. At the end of the sura 2. At the end of a part or ¼ of a Hizb. 1. At the end of a verse.
Useful Information	<ul style="list-style-type: none"> <li>• Stopping at the end of a verse is sunnah.</li> <li>• The rule regarding Waqf: it is allowable unless there is a rule indicating that it is forbidden or obligatory.</li> <li>• It is recommended to say Isti’adha, if the reciter resumes his recitation after it had been stopped by Qat’ القطع.</li> </ul>		

1- Reported by Abu Dawood in the Sunnan (The Book of Prayer- Hadith: 4001)

## Categories of Waqf <sup>(1)</sup>



<b>Ideterary</b> اضطراري (Forcible)	<b>Definition</b>	The reciter is forced to stop at a place because of running out of breath, forgetting, or other reasons.
	<b>Rule</b>	Allowable, until the necessity that made the reciter to stop has been passed. He would start with the word he stopped at or the previous word, according to the correct rules for starting.
<b>Intizary</b> انتظاري (Waiting)	<b>Definition</b>	The reciter stops at a place because he wants to recite using different methods of recitation ( <u>ways of Qera'at</u> ) to show the difference between these methods, e.g. (ءَاتِنِي) in (فَمَّا ءَاتِنِيهِ اللَّهُ) ( خَيْرٌ مِّمَّا ءَاتَكُمُ ).
	<b>Rule</b>	Allowable, provided the meaning is not obscured or changed.
<b>Ikhtibary</b> اختباري (Trial)	<b>Definition</b>	To stop at a place where one usually would not stop, to explain the rules of Qat', Wasl, Hadhf, Ithbat, of script. This is performed for educational or testing purposes. (سُنَّتْ) in (سُنَّتْ) (اللَّهِ الَّتِي قَدْ خَلَّتْ فِي عِبَادِهِ).
	<b>Rule</b>	Allowable, provided the rules for correct beginning of recitation is practiced.
<b>Ikhtiyary</b> اختياري (By Choice)	<b>Definition</b>	To stop intentionally by choice. It has four types: Tamm, Kaf, Hassan, and Qabeeh.
	<b>Rule</b>	Allowable, provided the meaning is not obscured or changed.

1- Jum'a, 'Emad 'Ali. Ahkam al-Tajweed al-MUyassarah (Tajweed rules made easy), p. 29.

## Types of Waqf Ikhtiyary (By Choice) الوقف الاختياري

Type of Waqf	Definition	Examples
<b>Tamm تام (Complete)</b>	<p>To stop at a place where the previous recitation is meaningful and is not closely related to the following part, whether in wording or in meaning.</p> <p>It has two types:</p> <p>1. <b>Tamm Lazim تام لازم</b>: This is when stopping is obligatory. The recitation continues starting with the following word. Its sign in the Mushaf is indicated by a horizontal meem (م).</p> <p>2. <b>Tamm Mutlaq تام مطلق</b>: It is a place where it is recommended to stop at. <u>And recommended to start</u> with the following word. Its sign in the Mushaf is indicated by a (ق) (قل). It means stopping is better than continuing.</p>	<p>مَلِكِ يَوْمِ الدِّينِ</p> <p>إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ</p> <p>وَإِنكُمْ لَتَمُرُّونَ عَلَيْهِمْ</p> <p>مُصْبِحِينَ ﴿١٥﴾ وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ</p>
<b>Kafi كافي (adequate)</b>	<p>To stop at a place where the previous recitation is meaningful; it is closely related to the following part in meaning <u>but</u> not in wording. It is indicated in the Mushaf by (ج) (صل).</p> <p>It is allowable to stop at this point. and <u>allowable</u> to <u>start</u> from the following word after the stopping point. It is called adequate because it conveys <u>an independent</u> message. It does not require more verses to understand the meaning of the previous statement.</p>	<p>وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ</p> <p>(وَتُبْرِئُ الْأَكْمَامَ وَالْأَبْرَصَ بِإِذْنِي)</p>
<b>Hassan حسن (Good)</b>	<p>To stop at a place where the previous recitation is meaningful and is closely related to the following part, both in wording and in meaning. There are two types:</p> <p>1. To stop in the middle of the verse when a meaningful statement has been completed but it is not recommended to continue the recitation starting with the word immediately following word at which stopping occurred.</p> <p>2. The second type is to stop at the end of the verse. This also has two cases:</p> <p>a. To stop at the end of the verse without implying a meaning other than the intended one. (Most scholars are of the opinion that it is good to stop at this point and the recitation should continue starting with following word.)</p> <p>b. To stop at the end of the verse with the chance that a different meaning other than the intended meaning may be understood.</p> <p>i. There are three schools regarding this</p> <p>Stopping is forbidden and the recitation should continue.</p> <p>ii. Stopping is allowed and the recitation continues from the word following the point where stopping occurred.</p> <p>iii. Stopping is allowed but the recitation must not continue from the following word.</p>	<p>Then</p> <p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</p> <p>يَتَأْتِيهَا الْمَرْمِلُ</p> <p>لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٦﴾ فِي الدُّنْيَا وَالْآخِرَةِ</p> <p>فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ</p>

Type of Waqf	Definition	Examples
<b>Qabeeh</b> قبيح (Ugly)	Stopping at a point where a meaningful statement has not been completed because it is very much dependent on the following verse. It becomes very ugly, when a meaning other than the one intended could be understood.	<p>بِسْمِ from بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>يَسْتَجِيءَ from إِنَّ اللَّهَ لَا يَسْتَجِيءُ أَنْ يَضْرَبَ</p>

## Starting

Starting the recitation after it has been stopped by either (waqf وقف or qat' قطع)

According to Ibn al-Jazri, starting is always by choice unlike stopping which can be forced by a necessity.

Types	Definition	Examples
<b>Tamm</b> تام (Complete)	To start by words which are unrelated to the previous verse neither in wording nor in meaning.	<p>(إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (٦))</p>
<b>Kafi</b> كافي (Adequate)	To start by words which are related to the previous verse only in meaning.	<p>(خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غَشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (٧))</p>
<b>Hassan</b> حسن (Good)	To start by words which are related to the previous verse both in wording and in meaning.	<p>... فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى</p>
<b>Qabeeh</b> قبيح (Ugly)	To start by words which do not represent a meaningful statement. It becomes very ugly if it conveys a corrupt meaning.	<p>رَبِّ الْعَالَمِينَ يَدُ اللَّهِ مَغْلُوبَةٌ</p>

## Signs for Waqf and its terminology in the Mushaf

Sign	Description	Sura
م	It indicates an obligatory stopping. One should continue the recitation <u>by starting</u> from the next word. It is called “Waqf Lazim.” <p>إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ</p>	Al-An'am: 36
لا	<u>It indicates that neither stopping at the sign nor starting by the next word is allowed.</u> <p>لَا يُتَّبَعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ</p> <p><u>OR</u> It could also mean that stopping is allowed but the recitation should not start from the next word.  <p>(يُحْرَجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ)</p> </p>	Al-Baqarah: 262
صل	It indicates that stopping is allowed <u>but it is better to continue</u> the recitation. <p>قُلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا ۖ فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى</p>	Al-Baqarah: 38
ج	It indicates that stopping or continuing are both allowed. <p>وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ</p>	Al-Hujurat: 7
قل	It indicates that continuing is allowed but it is better to stop. <p>قُلْ رَبِّيَ أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ</p>	Al-Kahf: 22
❖❖	It indicates that one can stop at either place but not at both. It is called embracing stop. <p>ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ</p>	Al-Baqarah: 2

# **TAJWEEED**

## **CURRICULUM**

### *Chapter 4*

# **Tafkheem and Tarqeeq**



## التفخيم (Magnification) Al-Tafkheem and الترقيق (thinning) Al-Tarqeeq

	Al-Tafkheem	Al-Tarqeeq
<b>Definition</b>	Linguistically, it means magnification According to the Tajweed terminology, it means that the letter is pronounced in a magnified way so that its echo fills the mouth cavity	Linguistically, it means thinning According to the Tajweed terminology, it means that the letter is pronounced in a thinned way
<b>Letters</b>	خ - ص - ض - غ - ط - ق - ظ It is called letters of <i>istialaa</i> خص ضغط قظ	the rest of the letters except (الألف - لام لفظ الجلالة - الراء)
<b>Examples</b>	خَالِدِينَ - الصَّالِحِينَ - الضَّالِّينَ	الْحَمِيدُونَ - الْعَلِيدُونَ - التَّائِبُونَ

### Levels of Magnification (Tafkheem)

The level of magnification is related to the level of strength of the letter.

#### • Scholars' views

Level	Ibn al-Jazri <sup>(1)</sup>	Al-Mutawalli	Ibn al-Tahhan al-Andalusi <sup>(2)</sup>
1	The letter with a fatiha followed by Alif (قَالَ)	The letter with a fatiha followed by Alif (قَالَ)	The letter with a fatiha (قَوْلٌ)
2	The letter with a fatiha not followed by Alif followed by Alif (خَلَقَكُمْ)	The letter with a fatiha not followed by Alif and a sakin letter preceded with a letter having fatiha (خَلَقَكُمْ - يَطْبَعُ)	The letter with Dummah followed by Alif (يَقُولُ)
3	The letter with Dummah followed by Alif (يَقُولُ)	The letter with Dummah and a sakin letter preceded with a letter having Dummah (يَقُولُ - وَيُقْتَلُونَ)	The letter with a Kasrah followed by Alif (قِيلَ)
4	The sakin letter followed by Alif (أَقْرَأَ)	The sakin letter preceded with a sakin letter. (قِيلَ)	
5	The letter with a Kasrah followed by Alif (قِيلَ)	The letter with a Kasrah followed by Alif (قَالَ)	

1- Abdel-Hameed, Sou'ad: Tayseer al-Rahman fi Tajweed al-Quran (Quran Tajweed made easy by the help of God), p. 142.

2- According to Ibn al-Tahhan al-Andalusi, the level of tafkheem of a skin letter is the same as the level of the preceding letter. Example .....

## Al-Tafkheem al-Nisbi (Relative Magnification)<sup>(1)</sup> التّفخيم النسبي

<b>Definition</b>	To pronounce the letters of Tafkheem having a fatiha as if it were Muraqqaqah (Thin)
<b>Letters</b>	ق - غ - خ
<b>Cases</b>	<p>1. When the letter is sakin and is preceded by a letter having a permanent (Asly أصلي) or transient (عارض 'Ard) kasrah. Examples are ... تَزَعُّ - مَنِ اعْتَرَفَ ... (إِخْوَانًا). With the exception of the words ... أَخْرَجُوا - إِخْرَاجٍ. Because the Khaa is followed by a raa Mufakhamah.</p> <p>2. When the letter has a kasrah, examples: ... وَقِيضَ - قِيلَ ...</p> <p>3. If the Ghain or Khaa are preceded by a yaa (laiynah). Examples ... شَيْخٌ - زَيْعٌ.</p> <p>4. Some of the scholars are of the opinion that the word ... نَبِيعٌ. Has a relative magnification.</p>

## Letters which alternate between Tafkheem and Tarqeeq

### Alif - Lam in the word of majesty – raa

- The Rule for the letter Alif is that it follows the letter preceding it.

No.	Cases	The Rule	Examples
1	The letter preceding the Alif is mufakham	The Alif is Mufkhamah	الصّٰدِقِيْنَ - الزّٰرِقِيْنَ
2	The letter preceding the Alif is muraqqaq	The Alif is Muraqqaqah	العَبِيْدُوْنَ

- The Rule for Lam in the word of majesty

No.	Cases	The Rule	Examples
1	If it is preceded by a letter having a fatiha or dummah (even if the vowel is 'Ard)	Tafkheem	اللّٰهُ - مِّنَ اللّٰهِ - يَعْلَمُ اللّٰهُ - لَهُمُ اللّٰهُ - الرَّحْمٰنُ اللّٰهُ
2	If it is preceded by a letter having a kasrah (even if the vowel is 'Ard or the letter in a separate word)	Tarqeeq	بِاللّٰهِ - بِسْمِ اللّٰهِ - قُلِ اللّٰهُ

1- It is useful to review the Book titled, "Fasih al-Bayan fi Riwayat Hafs ibn Suleiman, (Eloquent Explanation of the Narration of Hafs ibn Suleiman.)" prepared by the Society for the guardianship of the memorizers.



• The Rule for Raa regarding the Tafkheem (Magnification) or Tarqeeq (Thinning)

1. Tafkheem of Raa Agreed upon by all scholars

No	Cases	Examples
1	When the raa has fatiha, if comes at the end of the word it should be connected	(رَبَّنَا - أَبْرَحَ - لَيْسَ الْبِرِّ)
2	When the raa has dummah, if comes at the end of the word it should be connected	(رُقَيْدًا - الْأَشْرُ)
3	When the raa is sakin (sukoon Asly or 'Ard) and is preceded by a letter having a fatiha or dummah	(الْأَرْضِ - الْفُرْعَانَ - كَفَرَ - يَشْكُرُ)
4	When the raa is sakin (sukoon Asly), in the beginning of the word and is preceded by a connecting hamzah	(رَبِّ أَرْحَمَهُمَا - حُضْرٌ - النَّارِ)
5	When the raa is sakin (sukoon 'Ard because of stopping), and is preceded by a sakin letter which is preceded by a letter having a fatiha or dummah.	(الْأَمْرِ - أَرْجِعِي - أَمْ أَرْتَابُونَ)

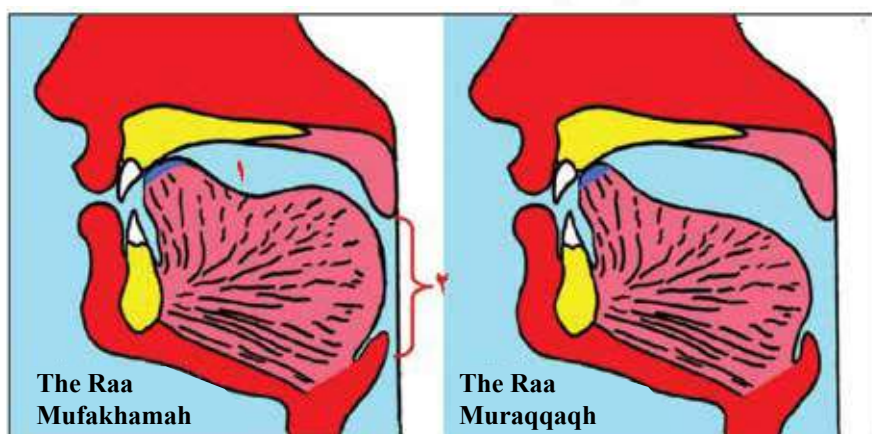
2- Tarqeeq of Raa Agreed upon by all scholars

No	Cases	Examples
1	When the raa has a kasrah (Asly or 'Ard)	(رِجَالٌ - وَذَرِ الذُّبَابِ - لَيْسَ الْبِرِّ)
2	When the raa is sakin and is preceded by a letter having kasr Asly in the same word and the raa is followed by a letter having the attribute of Istifal	(فِرْعَوْنَ) (مِرْصَادًا - إِزْصَادًا - قِرْطَابِينَ) (لِيَا لِمِرْصَادٍ - فِرْقَةٍ)
3	When the raa is having a sukoon 'Ard and is preceded by letter having kasrah	(الْبِرِّ - مُنْتَشِرٌ)
4	When the raa is having a sukoon 'Ard and is preceded by letter having sukoon and which is preceded by a letter having a kasrah	(الذِّكْرِ - كِبْرٌ)
5	When the raa is having a sukoon 'Ard (because of stopping) and is preceded by the letter yaa (madd or leen)	(بَصِيرٌ - خَيْرٌ)
6	When the raa is followed by an inclined (Imalah) Alif	(مَجْرَدِهَا)

## 3- Raa that alternates between Tafkheem and Tarqeeq

No	The word	Rule	Reason for the Rule
1	وَنذُرٍ	Tarqeeq when the raa is connected to the following letter. There two opinions regarding the case when the recitation is topped at the raa. However, Tarqeeq is more appropriate.	Tafkheem is because the raa is preceded by a letter having dummah. Tarqeeq is because raa has a kasrah and is followed by a yaa which has been removed.
2	يَسِيرٍ أَسِيرٍ	Tarqeeq when the raa is connected to the following letter. There two opinions regarding the case when the recitation is topped at the raa. However, Tarqeeq is more appropriate.	Tafkheem is because the raa is preceded by a sakin letter which is preceded by a letter having a fatiha. Tarqeeq is because raa has a kasrah and is followed by a yaa which has been removed.
3	الْقَطْرِ	Tarqeeq when the raa is connected to the following letter. There two opinions regarding the case when the recitation is topped at the raa. However, Tarqeeq is more appropriate.	Tafkheem is because the raa is preceded by a letter having the attribute of Isti'laa. Tarqeeq is because raa has a kasrah and is preceded by a sakin letter which is preceded by a letter having a kasrah.
4	فَرَقٍ	Can be pronounced Mufakhamah or Muraqqaqah whether the recitation continues or stopped. However, it is more appropriate to use Tarqeeq in case the recitation continues and Tafkheem when the recitation is stopped.	Tafkheem is because the raa is followed by a letter having the attribute of Isti'laa. Tarqeeq is because the letter having the attribute of Isti'laa is also having kasrah.
5	مَضْرٍ	In case the recitation continues, the rule is Tafkheem. Either way is valid when the recitation is stopped, however, it is more appropriate to use Tafkheem in this case.	Tafkheem is because the raa is having a fatiha and is preceded by a letter having the attribute of Isti'laa. Tarqeeq is because raa is preceded by a sakin letter which is preceded by a letter having a kasrah.

## • Images for the Points of Articulation of the Raa: Mufakhamah and Muraqqaqh



During Tafkheem the middle part of the tongue takes the shape of a concave surface and a narrowing of the throat.

# **TAJWEEED**

## **CURRICULUM**

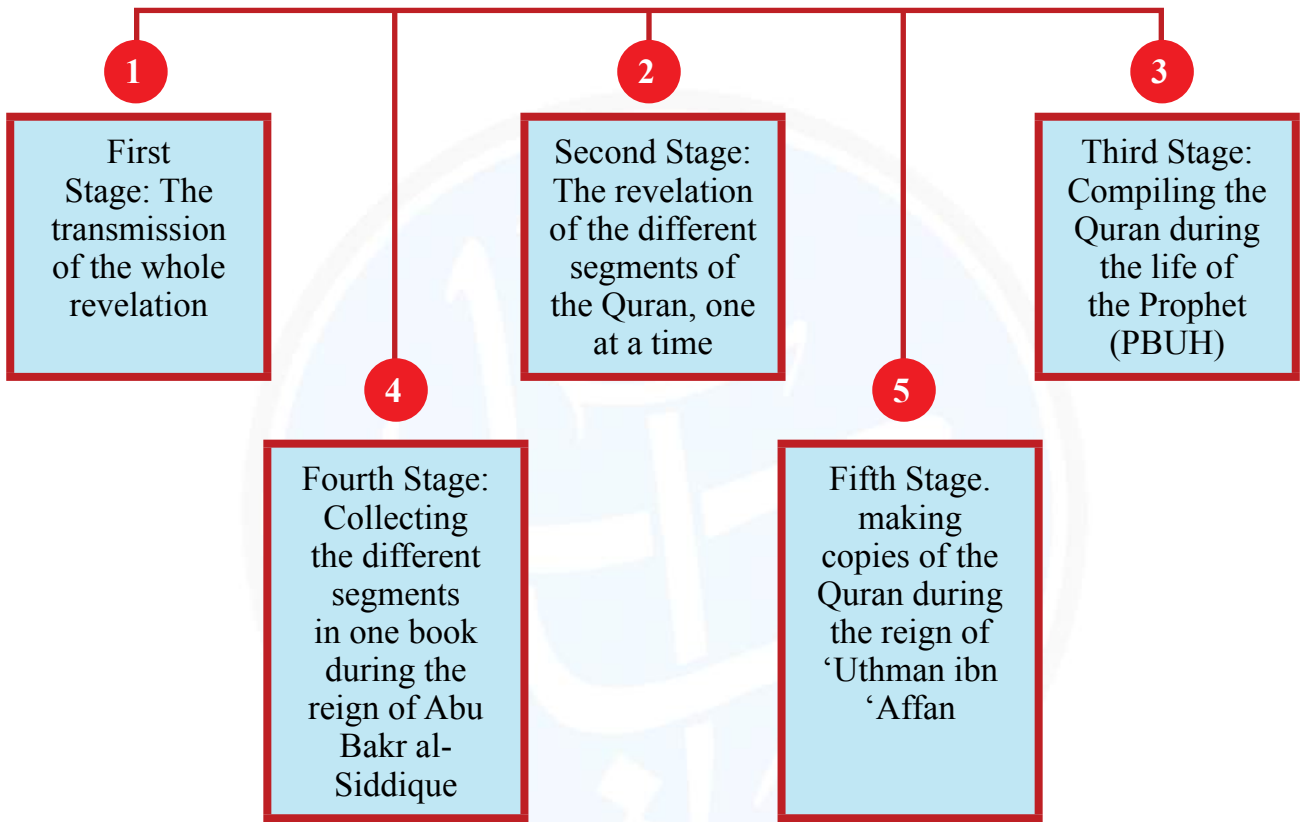
### *Chapter 5*

## **Stages of Quran revelation and collection**

أكاديمية آيات  
Ayaat Academy



The Stages the Quran has passed through to reach us:



	The stage	Description
1	<b>First Stage: The transmission of the whole revelation</b>	It is the transmission of the whole revelation from the Sacred Tablet to the House of Dignity in the lower heaven. This took place during the month of Ramadan. <b>“We have indeed revealed this (Message) in the Night of Power.” (al-Qadr: 1)</b> ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾﴾
2	<b>Second Stage: The revelation of the different segments of the Quran</b>	This means the revelation of the different segments of the Quran, one at a time. During this stage different segments of the Quran were revealed to the Prophet (PBUH), one segment at a time. It took twenty-three years for the whole Book of the Quran to be revealed to the Prophet (PBUH). <b>“And those who disbelieve say, ‘Why is the Quran not revealed to him all at once?’ (It is revealed) so that We may strengthen your heart therewith; and We have arranged it in the right order.” (al-Furqan: 32)</b> ﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ﴿٣٢﴾ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٣﴾﴾

3	<p><b>Third Stage: Compiling the Quran during the life of the Prophet (PBUH).</b></p>	<p>In this stage several Companions of the Prophet (PBUH) (Ubayy ibn Ka'b, Zayd ibn Thabet, Mu'adh ibn Jabal, and Abu Zayd Qais ibn al-Sakan) committed the whole Quran to memory. There was also portions which were written on thin white stone, Palm-leaves, and other writing material. The written segments were kept by various Companions. The suras were not kept in their order, while the verses in each sura were in their proper order. The segments were not collected in one book</p>
4	<p><b>Fourth Stage: Collecting the different segments in one book during the reign of Abu Bakr al- Siddique.</b></p>	<p>The Compelling Reasons which made the Companions to collect the different segments of the Quran in one book:</p> <ol style="list-style-type: none"> <li>The death of the Prophet (PBUH). This meant that there will be no more revelations.</li> <li>The death of a large number of Companions of the Prophet (PBUH) during the battle of Yamamah. This motivated 'Umar ibn al-Khattab (RA) to ask Abu Bakr al-Siddique to start the process of collecting the different recorded segments of the Quran in one volume.</li> <li>Abu Bakr (RA) charged Zayd ibn Thabet (RA) with the responsibility of collecting the different segments in one volume. Zayd started this process and was helped and supervised by a number of the Companions of the Prophet (PBUH). The Quran was collected in one volume with the suras in the proper order. The collected volume was kept by Abu Bakr (RA). After the death of Abu Bakr (RA), the collected Quran was entrusted to the next Caliph ('Umar ibn al-Khattab (RA)). After the death of 'Umar (RA), the book was kept by Hafsa bint 'Umar (RA). She was literate.</li> </ol>
5	<p><b>Fifth Stage: Making copies of the Quran during the reign of 'Uthman ibn 'Affan</b></p>	<p>Hudhaifa ibn al-Yaman (RA) advised the Caliph 'Uthman ibn 'Affan (RA) to make official copies of the Quran to be sent to the different countries. 'Uthman (RA) entrusted the process to a committee which consisted of Zayd ibn Thabet, 'Abd Allah ibn al-Zubayr, Sa'id ibn al-'As, and 'Abd al-Rahman ibn al-Harith ibn Hesham. They received the Quran which was kept by Hafsa (RA) and started the process of making different copies. They produced copies which included the various Quranic recitations which were recited by the Prophet (PBUH) in front of Gabriel (PBUH) in their last meeting before his death. These are called the 'Uthmanian Mushafs.</p> <p>In the original transcribed Quran the letters were neither dotted, nor vocalized. These copies were considered the official Mushaf, all other versions were burned. Most probably, this took place in the year 30 Hijri.</p>

## THIS BOOK

There is no doubt that reciting the Noble Qur'an with Tajweed as revealed by Allah is an individual duty "Fard Ain فرض عين" for everyone who recites it. Knowledge of the rulings of Tajweed is a collective obligation "Fard Kifaiyah فرض كفاية" for the entire Ummah, and it is undoubtedly expected from the students of Islamic knowledge, not only to recite it as it was revealed, but also to teach and spread it.

This book -as our professor Dr. Ahmed Al-Ma'asrawi said- his author collected and prepared it in a smooth and easy way, and presented his data in illustrative tables and graphs that would simplify the information and make it in a good form that would be fixed in the mind of the students and easy to understand from the young and the old, the specialist and the non-specialist alike, all in a smooth style that is neither long and boring, nor short and less informative.

AYAAT ILM Academy found that this valuable book should be adopted as a curriculum for Islamic studies in the field of Tajweed. We hope it would be an aid to our students towards good understanding of the Tajweed, and the perfect performance of reciting the Book of Allah.

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