

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 Third Semester

TAJW 281

Written by

Sheikh Hamadah 'Ali Muhammad al-Shutairy

Teacher of the Noble Quran and Tajweed & the Researcher
in the area of the Interpretation and Quranic Sciences - Al-Azhar University

Revised & Introduced by

Dr. Muhammad Yousof al-Shatti

Professor of Hadeeth – College of Basic Eduaction – Kuwait

Dr. Ahmed 'Eissa al-Ma'sarawi

Formerly, Sheikh of the General Quranic Recitation Centers of Egypt

Translated by
Dr. Mahmoud Haddara

Revision of the Translation
Dr. Ibtesam Ammura
Dr. Ashraf Negm

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AYAAT ILM ACADEMY

**THE TAJWEED
CURRICULUM**

SEMESTER (3)

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Chapter 1

The Fundamental Elements of proper Recitation

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The Fundamental Elements of Proper Recitation

1. The recitation should be in agreement with the authentic fundamentals of the Arabic language.

2. The recitation should be in agreement with the original ‘Uthmanic transcript.

3. The chain of transmission of the recitation should be authentic and ends with the Prophet (PBUH).

Description	Examples
<p>1 The recitation should be in agreement with the authentic fundamentals of the Arabic language. This includes agreement with the grammatical rules. However, the level of eloquence is not important. If the method of recitation was transmitted through authentic method of transmission from one generation to another by a large number of people, then there is no need to test its authenticity using the Arabic language. The recitation in this case would be the standard against which the language would be assessed.</p>	<p style="text-align: center; color: #e91e63; font-size: 1.2em;">﴿وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَّاؤَهُمْ﴾</p> <p>The verse “In the same way, their idols have induced many of the idolaters to kill their own children,” (al-An’am: 137) has been recited by Ibn ‘Amer al-Shami with different Arabic grammar structure (وكذلك زين لكثير من المشركين قتل اولادهم) as, “In the same way, many of the idolaters were induced to kill their own children, ...”</p> <p>Some of the Arabic grammar scholars disagree with this structure of the sentence. However, one should follow the narration that has been confirmed by the authentic transmission which was done by large groups of people in each generation.</p>
<p>2 The recitation should be in agreement with the original ‘Uthmanic transcript. This is the way that the Quran was written with in the Masahif on the time of Uthman Ibn Affan. This agreement may be in literal or figurative</p>	<p>a. Literally: In this case, the oral pronunciation is confirmed by the transcript.</p> <p>b. Figuratively: In this case, the oral pronunciation is not confirmed by the transcript.</p>
<p>3 The authentic Sanad: The chain of transmission of the recitation should be authentic and ends with the Prophet (PBUH).</p>	<p>Zayed ibn Thabet <small>رضي الله عنه</small> said, “Recitation should be done according to the tradition copied from the Prophet (PBUH)”</p>

Ibn Al-Jazri said:

﴿وَكَانَ لِلرَّسْمِ اِحْتِمَالًا يَحْوِي﴾	﴿فَكُلُّ مَا وَاَفَقَ وَجْهَ نَحْوِ﴾
﴿فَهَذِهِ الثَّلَاثَةُ الْاَرْكَانُ﴾	﴿وَصَحِّحْ اِسْنَادًا هُوَ الْقُرْآنُ﴾

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Chapter 2

Roles for al-Mudood

أكاديمية آيات
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Rules for al-Mudood

Definitions: Linguistically, madd means increase.

According to Tajweed terminology, Madd means **elongating the sound of the Madd or Leen letter when a certain condition has been fulfilled**. This condition is the existence of a Hamza or sukoon after the madd letter.

Linguistically, al-Qasr means forbidding or confinement.

According to Tajweed terminology, al-Qasr means **pronouncing the letter of madd or leen without extra elongation in the sound**, due to the absence of a reason for elongation.

Madd Letters: are alif (ا) – waw (و) – yaa (ي).

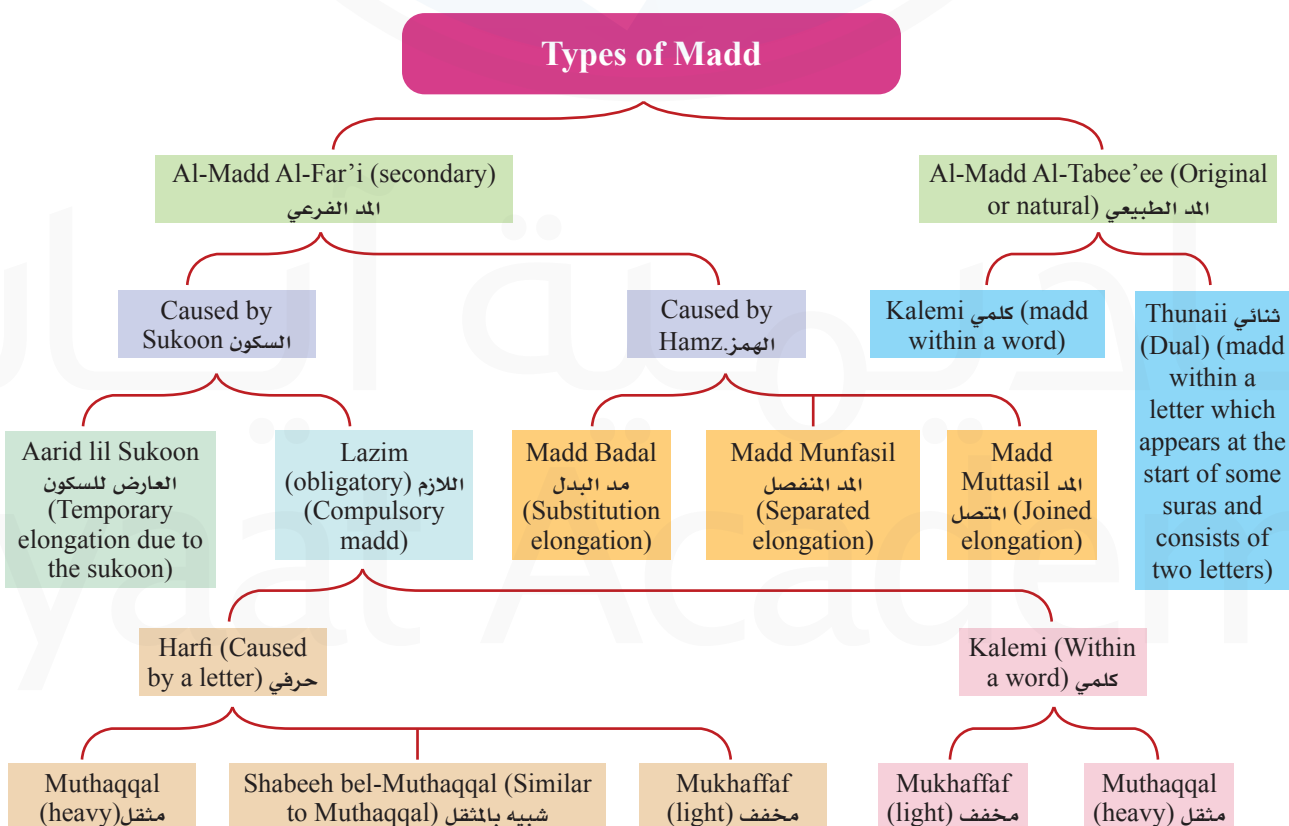
These letters must be in a state of sukoon سكون and the vowel of the preceding letter will be similar to the madd letter (Fatha فتحة for alif, Dhammah ضمة for waw, and Kasrah كسرة for yaa).

Examples: (نُوحِيهَا) - (أُذِيْنَا) - (تُدِيرُونَهَا)

Leen Letters: are waw (و) and yaa (ي)

These letters will be in a state of sukoon سكون and the vowel of the preceding letter will be fatha فتحة.

Examples: (حَوْفٍ - تُدِيرُونَهَا) - (زَوْجَيْنِ)



1- Al-Madd Al-Tabee'ee (Natural Elongation) المد الطبيعي

Definition	This is the kind of elongation necessary for the proper pronunciation of the letter and is needed for the word to be correct. It is not based on a reason e.g. the presence of a hamz or sukoon after the letter.	
Reason for the Name	It is called tabee'ee طبيعي (natural) because the natural proper pronunciation in such cases requires the sound of the letter to have a length of exactly two counts. It is called Asly أصلي (original) because it is permanent and has only one state.	
Rules	The madd tabee'ee is obligatory الوجوب and its timing is 2 Haraka (counts).	
Types of Madd Tabee'ee:	Examples	
a. Thunaii ثنائي (Dual)	b. Kalemi كلمي (Mutlaq) مطلق	
1- Thunaii ثنائي (Dual): madd within a letter which appears at the start of some suras. These letters consist of two letters in the pronunciation not in the script. These letters form the statement (حي طهر)		(طه - يس - طس - حم) (الر)
2- Kalemi كلمي (Mutlaq) مطلق: This is the madd that appears in a word and is not contingent on the fulfilment of a condition e.g. the presence of a hamz or sukoon. It has three cases		
i. Madd tabee'ee Mutlaq مطلق طبيعي that is pronounced whether one stops at the end of the word or continues with the following word.		(يُنَادُونَكَ)
ii. Madd tabee'ee Mutlaq: which is pronounced only when one stops at the end of the word ووصلاً وقفاً. It has three cases		(غَفُورًا رَحِيمًا)
1. The Substitute madd, Madd Al-Iwad المد العوض: It is a madd which is pronounced when one stops at the end of the word as a replacement of two fathas that would be pronounced in case of continuing with the following word.		(أَنَا - لَكِنَّا - الظُّنُونَا - الرَّسُولَا السَّيِّئَا - قَوَائِرَا - سَلْسِلَا)
2. The seven Alifs الألفات السبعة: These are letters of Alif which are donated in the Mushaf with an elongated sukoon sign above the letter, when one stops at the end of the word.		(وَقَالَا الْحَمْدُ لِلَّهِ - فِي الْأَرْضِ)
3. A madd letter that should be removed when the recitation continues for fear of having two consecutive letters having a sign of sukoon.		
iii. Madd Tabee'ee Mutlaq which will be pronounced only when the recitation continues without stoppage فقط مطلق يثبت ووصلاً فقط. It has two cases:		(إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ)
1. The short connecting elongation (Madd Silah Sughra المد الصلصلة الصغرى) (elongated sound when the recitation is continuous), this is the sound of madd for the letter (ha ها) which appears in the masculine pronoun for the third person which has a vowel either Dumma or Kasra, and comes between two vowels.	Excludes:	(أَجْرًا - فَأَلْقَاهُ - يَرْضَاهُ)
2. Madd Tabee'ee which is pronounced only when the recitation continues without stoppage, but it becomes madd Aard lil Ssukoon مد عارض للسكون when the recitation stops.		(الَّتِي يُؤْتِيَنَّ الْعَبْدُ الْحَمْدُ)

Al-Madd al-Far'i (Secondary) المَدُّ الْفَرْعِيّ

Definition: It is a madd which is longer than madd asly المَدُّ الْأَصْلِيّ for a reason. The reason is having a hamz or sukoon.

Rationale for the Name: It has been called madd far'i because it is a branch of the madd asly, it is not necessary for the proper pronunciation of the letter, and it happens only for a reason (a hamz or sukoon)⁽¹⁾.

Types of madd far'i: a. Caused by al-Hamz. الهمز b. Caused by Sukoon السكون

a. Madd Caused by al-Hamz الهمز

It happens in the three cases of Muttasil, Munfasil and Badal

Types	Explanation	Rationale for the Name	The length of the madd	The rule	Examples
1- Madd Muttasil المَدُّ الْمُتَّصِلُ	This happens when a hamz comes after the letter of madd in the same word.	It has been called muttasil (connected), because the hamz follows the letter of madd in the same word.	4 – 5 Haraka (counts) It increases to 6 haraka when the hamz is at the end of the word.	Obligatory (al-Wojob) الواجوب	السَّمَاءُ سُوءٌ بَيْتٌ
2- Madd Munfasil المَدُّ الْمُتَفَصَّلُ	This happens when the hamz comes after the letter of madd in two separate words.	It has been called munfasil (separated), because the hamz follows the letter of madd but they are in two separate words.	4-5 Haraka (counts). Other ways allow two Haraka (counts) only	It is an allowable permissible madd (al-Jawaz) الاجواز	وَفِي أَنْفُسِكُمْ يَأْتِيهَا مَالَهُ أَحْلَدَهُ
The same rule for madd munfasil applies to the long connecting elongation (madd silah kubra مَدُّ الصَّلَاةِ الْكُبْرَى) the madd of the letter (ها ها) for the masculine pronoun (third person) when it falls between two letters both having vowels, if the second was a hamzat Qata' همزة قطع.					

1- There is another reason which is known as the "psychological reason," which indicates an exaggeration in negating something. Examples of this is the madd in the statement of glorification of Allah (لا إله إلا الله) which is used by those who apply the rule of qasr al-munfasil. See Nasr, 'Attiyah Qabel. "Ghayat al-Mureed fi 'ilm al-Tajweed (The Ultimate objective of the student of Tajweed)," p. 89.

<p>3- Madd al-Badal مد البدل (substitution Elongation)</p>	<p>This happens when a hamz is followed by a madd letter in the same word; and the madd letter is not followed by a hamz or sukoon.</p>	<p>It has been called a substitution elongation of the sound because the letter of madd is substituted for a hamzah in most cases.</p>	<p>Al-Qasr القصر 2 Haraka (counts).</p>	<p>It is an allowable permissible madd (al-Jawaz) الجواز</p>	<p>ءَامِنُوا مَقَابِ وَجَاءُوا أَنذَن لِي</p>
<p>Notes</p>	<p>1. Infisal Haqiqi انفصال حقيقي (true separation) is indicated by appearance of the madd letter both vocally and in the script. (وَفِي أَنْفُسِكُمْ)</p> <p>2. Infisal Hukmy انفصال حكمي (oral separation) is indicated when the letter is pronounced but has been eliminated from the script.. (يَتَأْتِيهَا) (هَاتِنُمْ) (هَاتِلَاءِ)</p>				

Rules that should be observed when one is following a way of Qasr al-Munfasil

Excerpt from the Book of Rawdat al-Huffaz روضة الحفاظ (The Garden of the Memorizers)

Qasr al-Munfasil came through ways other than the way of Shatibiyyah الشاطبية, it was not given through the way of Shatibiyyah. However, those ways include rules that should be observed when one is following a way of Qasr al-Munfasil. I have chosen a book titled, “Rawdat al-Huffaz روضة الحفاظ (The Garden of the Memorizers)” authored by the honored Imam Abo Ismail Musa ibn al-Husain ibn Ismail ibn Musa al-Mu’adal الإمام أبو اسماعيل موسى بن الحسين بن اسماعيل بن موسى المعدل. The book outlined the recitation by Hafs through two chains. One came by Ahmed ibn Muhammad ibn Hameed أحمد بن محمد بن حميد, whose nickname is al-Fil الفيل. The second came by Zar’an ibn Ahmed ibn ‘Isa زرعان بن احمد بن عيسى. They both report the narration they heard from ‘Amr ibn al-Sabah عمرو بن الصباح who heard it from Hafs ibn Sulieman حفص بن سليمان. The following table shows only the differences that one should pay attention to⁽¹⁾.

1- Nasr, ‘Attayah Qabel. “Ghayat al-Mureed fi ‘ilm al-Tajweed (The Ultimate objective of the student of Tajweed),” p. 93-95.

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No.	Difference	طريق Shatibiyyah's way الشاطبية	طريق Rawdat's way الروضة	
			Al-Fil الفيل	Zar'an زرعان
1	Length of Madd Munfasil	4 or 5 Haraka (counts)	2 Haraka (counts)	
2	Length of Madd Muttasil	4 or 5 Haraka (counts)	4 Haraka (counts)	
3	(عَوَجًا - بَلَّ رَانَ - مَرَّقِدَنَا مَنْ رَاقٍ)	السكت al-Sakt	No sakt	
4	(ءَالْفَنَ - ءَالذَّكَرَيْنِ - ءَاللَّهِ)	الإبدال al-Ibdal and التسهيل al-taseheel	الإبدال al-Ibdal	
5	(لَا تَأْمَنَّا)	الروم al-Rawm and الإشمام al-Ishmam	الإشمام al-Ishmam	
6	كَهَيْعَصَ - عَسَقَ (ع) Ain	توسط Tawasut and إشباع Ishba'	قصر Qasr	
7	al-Shoa'ra' (فَرَّقِ)	تفخيم Tafkheem and ترقيق Tarqeeq	تفخيم Tafkheem	
8	Ya' (ي) of (ءَاتَنِ) in al-Naml in case of stopping on it	الحذف (omitting) and الإثبات (ya' is pronounced) الإثبات	الحذف (omitting) الحذف	
9	Alef (ا) of (سَلَسِلَا) in al-Insan in case of stopping on it	الحذف (omitting) and الإثبات (ya' is pronounced) الإثبات	الحذف (omitting) الحذف	
10	al-Toor (أَلْمُصَيِّطُونَ)	Seen (س) and Sad (ص)	Seen (س)	
11	Qaf (ق) and Kaf (ك) of (أَلَمْ تَخْلُقْكُمْ)	complete and incomplete الإدغام الكامل والناقص idgham	الإدغام الكامل complete idgham	
12	al-Room (صَعْفٍ - صَعْفًا)	Fath and Dumm الفتح والضم	الفتح Fath	Dumm الضم
13	(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)	الإظهار al-Izhar	الإظهار al-Izhar	الإدغام al-Idgham
14	al-Ghashiyah (بِمُصَيِّطٍ)	Sad (ص)	Sad (ص)	Seen (س)
15	al-Bakara and al-A'raf (بِصَّطَةٍ)	Seen (س)	Seen (س)	Sad (ص)

b. Madd Caused by Sukoon السكون

This kind of madd exists in the following cases: Madd ‘Aarid lil Sukoon الممد العارض للسكون ; leen ‘Aarid lil Sukoon اللين العارض للسكون ; and madd lazim الممد اللازم (1)

The Madd	Explanation	Type	Definition of each type	Examples	The length of the madd
1. ‘Aarid lil Sukoon الممد العارض للسكون	This happens when the letters of madd or leen are followed by a sakin letter due to stopping. Its rule is Jawaz (allowable by choice).	Madd ‘Aarid lil Sukoon الممد العارض للسكون	This happens when the letter of madd is followed by a sakin letter due to stopping in the same word.	يَعْلَمُونَ الصَّلَاةَ عَقَلُوهُ السَّمَاءِ مَقَابِ	2 – 4 – 6 Haraka (counts)
		Leen ‘Aarid lil Sukoon اللين العارض للسكون	This happens when the letter of leen is followed by a sakin letter due to stopping in the same word	خَوْفٍ بَيْتٍ	2 – 4 – 6 Haraka (counts)
2. Lazim (obligatory) الممد اللازم	This happens when the letters of madd or leen are followed by a sukoon lazim whether one stops or continues the recitation in a word or a letter. Its rule is lazim (obligatory) اللزوم (obligatory). The length of the madd is 6 Haraka (counts) whether one stops or continues with recitation.	Kalemi Muthaqqal كلمي مثقل	when the madd letter is followed by a sukoon asly in the same word and it is mushaddad.	الْحَاقَّةِ	6 Haraka (counts)

1- ‘Abd al-Hamid, Su’ad. Tayseer al-Rahman fi Tajweed al-Quran (The book that has been made easy by al-Rahman about the Tajweed of the Quran) p. 222.

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The Madd	Explanation	Type	Definition of each type	Examples	The length of the madd
3. Lazim (obligatory) المد اللازم	The conditions for Madd Lazim Harfee: <ol style="list-style-type: none"> The letter in the beginning of a sura A letter which is pronounced as three letters. When the letter of madd or leen comes in the middle. 	Kalemi Mukhaffaf كلمي مخفف	when the madd letter is followed by a sukoon asly in the same word	ءَأَلْفَنَ In 2 sites of Yunus	6 Haraka (counts)
		Harfi Muthaqqal حرفي مثقل	when the madd letter is followed by a sukoon asly in a letter which should be merged in the following letter according to the rules in case there is no stopping	Lam (ل) of الْمَصَّ - الْمَرَّ	6 Haraka (counts)
		Harfi Mukhaffaf حرفي مخفف	when the madd letter is followed by a sukoon asly in a letter which should be pronounced with Izhar.	صَّ - قَّ - نَّ	6 Haraka (counts)
		Harfi similar to Muthqqal حرفي شبيه بالمثقل	when the madd or the leen letter is followed by a sukoon asly in a letter which should be in a state of Ikhfa' according to the rules in case there is no stopping.	Ain (ع) in the beginning of Mariam and al-Shorah: 4 - 6 Haraka (counts) seen (س) in the beginning of al-Naml and al-Shorah: 6 Haraka (counts)	

The Discursive Letters in the beginning of Suras

There are fourteen letters which constitute the discursive letters which appear in the beginning of the suras. These fourteen letters are summed up in the statement (نص حكيم قاطع له سر).

The discursive letters appear in the beginning of twenty-nine suras. They are of different categories and types, as shown in the following table:

No	Category	No	Number of Letters
1	Three letters with a madd letter in the middle Examples: كم غسل نقص Elongated madd Mushaba'a	1	Single letter Examples: (ص - ق - ن)
2	Three letters with a leen letter in the middle Examples: كهيعص Jawaz al-Ishba; wa al-tawast	2	Two letters Examples: (طه - يس - طس - حم)
3	The madd letter is the second of two letters Madd Tabee'ee (two counts) Examples: حي طهر	3	Three letters Examples: (الر - الر - طسم)
4	Three letters with no madd letter in the middle No madd Example: ألف	4	Four Letters Examples: (المص - المر)
		5	Five Letters Example: (كهيعص)

• Ranks of the Madd

Sheikh al-Samanoudi السمنودي said, فعارض فذو انفصال فبدل أقوى المدود لازم فما اتصل

“The strongest madd is the lazim, followed by the mutasil, then ‘Aarid, then munfasil, and last is badal.”

No	Rank of madd	Reason
1	The strongest is al-Madd al-Lazim المد اللازم	Sukoon is original (alsy). The letter of madd and the sukoon appear in the same word. The length of the madd lazim is agreed upon in all forms of Qira'at.
2	Then al-Madd al-Mutasil المد المتصل	The hamz is original (asly). The letter of madd and the hamza appear in the same word
3	Then al-Madd al-‘Aarid lil Sukoon المد العارض للسكون	Sukoon is temporary (‘Aarid). The length of this madd varies in different forms of Qira'at.
4	Then al-Madd al-Munfasil المد المنفصل	The letter of madd and the reason for madd appear in two different words. The length of this madd varies in different forms of Qera'at.
5	Then Madd al-Badal مد البدل	The reason for madd precedes the letter of madd which is a substitute for another letter.

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• Comments On the ranks of Madd

1. If two reasons for madd occur simultaneously, the rule for the stronger reason is applied and the weaker reason is eliminated.

Examples: (وَجَاءُوا آبَاهُمْ)

2. If two reasons for madd, of similar rank, occur together, the rule is to give them the same length.

• Names for Types of Madd

Different scholars labelled the types of madd differently. Of these we find the following names: Madd al-Silah المد الصلة, Madd al-Iwad المد العوض, Madd al-Tamkeen المد التمكين, Madd al-Ta'zeem المد التعظيم, Madd al-Farq المد الفرق.

No	Label	Explanation
1	Madd al-Silah مد الصلة	<p>Definition: It is the madd that appears as a result of Ishba' the vowel of the letter (ha) which is part of the masculine pronoun for the third person, if it appears between two letters having vowels.</p> <p>Examples: (لَهُ إِسْحَاقُ) (بِيَدِهِ مَلَكُوتُ)</p> <p>It has two types. These are</p> <ol style="list-style-type: none"> 1. Madd Silah Kubra (long) مد الصلة الكبرى: when the second letter having a vowel is hamz (This is classified under madd Munfasil) 2. Madd Silah Sughra (short) مد الصلة الصغرى: when the second letter having a vowel is not hamz (This is classified under madd Tabee'ee) <p>The reason for its name (Silah means connect) is that the pronunciation of the madd appears when the recitation continues i.e. connecting the recitation without stopping.</p>
2	Madd al-Iwad مد العوض	<p>Definition: This is an Alif which replaces the tanween mansoob (two fatha) when the recitation stops; as long as the tanween is not placed on the feminine taa. If it is then, it is pronounced as haa. (This is classified under madd Tabee'ee)</p> <p>Examples: (عَلِيمًا حَكِيمًا)</p>
3	Madd al-Tamkeen مد التمكين	<p>Definition: It is an obligatory madd that is pronounced to separate between two waw (و) letters or two yaa (ي) letters for fear of idgham.</p> <p>Examples: (فِي يَوْمَيْنِ) (ءَامِنُوا وَعَمَلُوا الصَّالِحَاتِ)</p> <p>Some said it happens when two yaa follow one another, the first one is mushadad and having kasrah vowel and the second one is sakin. (This is classified under madd Tabee'ee)</p> <p>Examples: (حَيْثُمْ - النَّبِيِّنَ)</p> <p>The reason it is called madd al-tamkeen is that it is pronounced forcibly because of the shaddah.</p>

No	Label	Explanation
4	Madd al-Ta'zeem مد التعظيم	Definition: It is the elongation of the Alif in the word (la ^{لَا}) which comes before the word (Ilah ^{إِلَٰه}). This exaggerates the negation in the statement. This is followed by those who adopt the method of Qasr al-Munfasil. This is classified under madd Munfasil.
5	Madd al-Farq مد الفرق (Separation)	Definition: It involves madd the letter Alif which replaces the connecting hamza which appears between the hamza (used to indicate a question) and the letter (lam) which has sukoon above it. This is classified under madd Lazim. Examples: (ءَالْفَنَ - ءَالذَّكَرَيْنِ - ءَاللَّهِ) It is called the madd of differentiation because it differentiates between the words which indicate a question and the words which indicate a statement.

Questions on Chapter 2

1. Mark the correct and incorrect statement:

- a. The length of madd in the word (سَيِّئَاتٍ) is four or five counts. ()
- b. The rule for madd al-badal is that it is obligatory because the length of elongation is only two counts (for Hafs' recitation) ()
- c. The rule for all the discursive letters that appear in the beginning of the suras is either madd tabee'ee or madd lazim. ()
- d. The elongation period for the letters yaa and seen in the word (يَسَّ) is six counts. ()
- e. The madd for the letter waw (و) in the word (التَّيَّبُونِ) is madd tabee'ee when the recitation continues without stopping. ()

2. Choose the correct answer from the words between brackets:

- a. The madd in the word (ءَالذَّكَرَيْنِ) is ('Iwad - Farq – al-Tamkeen)
- b. The Madd that is in third rank is madd ... (al-'Ared – al-Badal – al-Munfasil)
- c. The madd in the word (نَسْتَعِينُ) is mad tabee'ee in case of no stopping and 'Aarid lil Sukoon if one stops. (يَيْتٍ - الصَّلَاةَ - سُوءَ)
- d. The number of stops in the word (...) is (3 – 5 – 7)
- e. The length of the madd of the word (الْمَرِّ) in surat al-'imran when one stops is (two – 2 and 6 – six counts)

3. Answer the following questions:

1. Define madd al-Tamkeen. What is the rationale behind its name?
2. List the categories of the madd 'Aarid lil Sukoon. Give examples.
3. Why the letter of madd should not be followed by a hamz or sukoon in case of madd al-Badal?
4. Why one should not stop at the letter of mad in yaa used to call someone or haa which is used to grasp the attention?
5. What is the rule to be followed when two reasons for madd appear together, when one is weak and the other is strong?

TAJWEED

CURRICULUM

Chapter 3

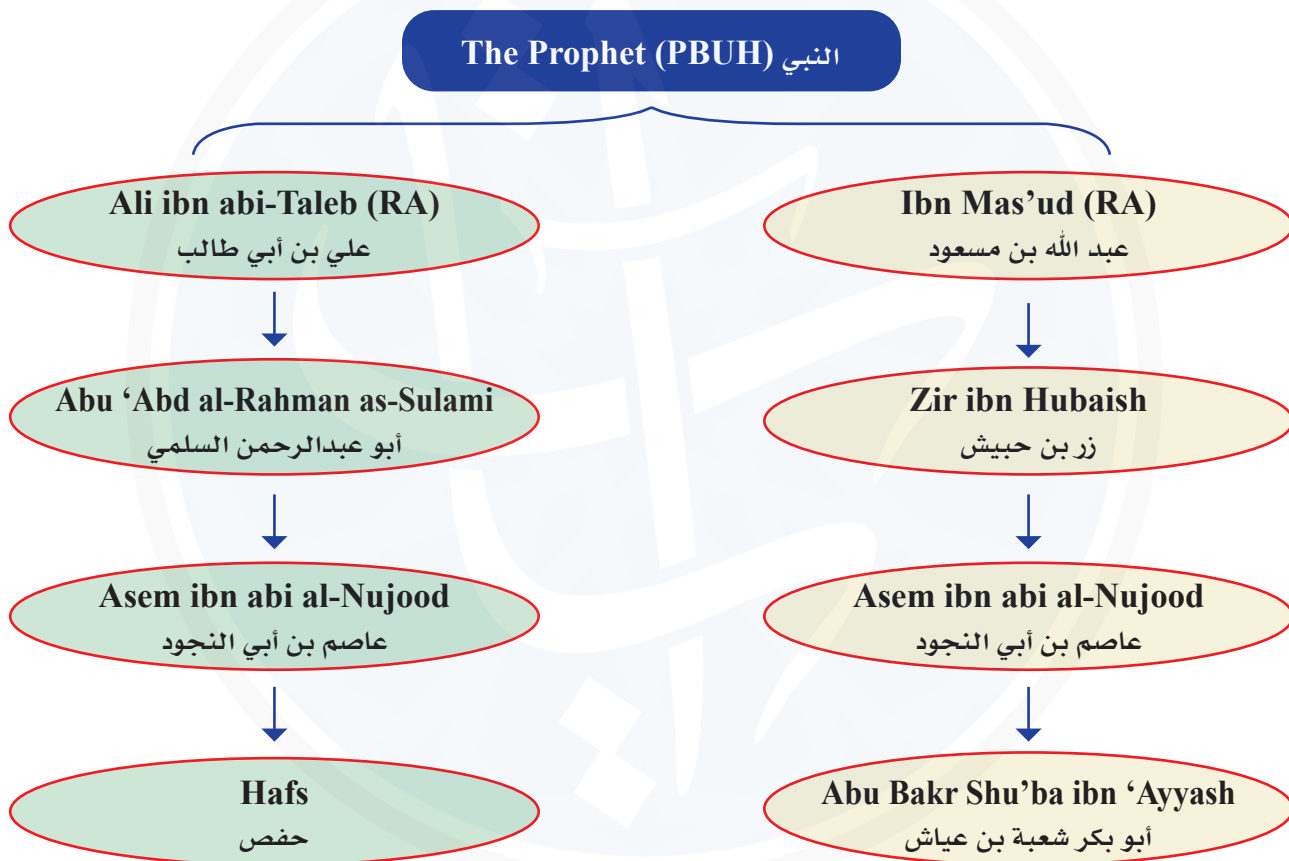
Biographies of Qura'a & scholars of Tajweed

Ayaat Academy



The Sanad **سند of Imam Asem is authentic and ending to the prophet (PBUH)**

The narration of Imam 'Asem was transmitted to him through two chains. These are:



Chapter 3: Biographies of Qura'a & scholars of Tajweed

- **Imam Hafs حفص الإمام** (The one who's Riwaya rules are followed in this book)

His name	Hafs ibn Sulayman ibn al-Mughiera ibn abi Dawud al-Asadi al-Kufi al-Bazzaz (dress sellers) حفص بن سليمان . He was known as Hafees and his nickname was Abu 'Umar. أبو عمر
His birth	He was born in the year 90 A.H.
His Virtue	He was the stepson and student of 'Asem and recited in front of him. He lived in Baghdad and Mecca and recited the Quran in both places. He was meticulous and had an excellent memory. He had many students who transmitted his recitation.
His Death	He died in the year of 189 A.H.

- **Imam al-Shatibi الإمام الشاطبي**

His name	Abu Muhammad Al-Qasem ibn Firroh ibn Khalaf ibn Ahmed al-Shatibi. أبو محمد القاسم بن فيرة الشاطبي
His birth	He was born in the year 538 A.H. in the city of Shatbah in al-Andalus
His life details	He lost his eyesight at a young age. He memorized the Quran and settled in Alexandria for some years during which he studied hadith under al-Hafez al-Salafi. At that time, Egypt was under the rule of the Ayyubid. He was appointed as the Shiekh of the school which was built by al-Qadi al-Fadel القاضي الفاضل , the minister of Saladin.
His Virtue	He was a meticulous and accurate Imam. He was an excellent scholar of Quran sciences, hadith, and language. He was very bright and intelligent with great insight. In the meantime, he was ascetic and fully devoted. He had a shiny face and was loved by people. He was also an example of perseverance. He used to correct the mistakes of the people who read hadith in front of him from memory. He left a great legacy regarding the rules of Tajweed and recitations. He authored many well-known books of which we mention Hirz al-Amani wa wajh al-Tahani حزر الأمانى ووجه التهاني (The guard of wishes and the form of congratulations), this is the well-known poem of Shatibiyyah الشاطبية ; and the poem entitled 'Aqeela atrab al-Qasaied عقيلة أتراب القصائد about the 'Uthaminc transcript.
His Death	He died in the year 590 A.H. at the age of fifty-two years. He was buried in the grave yard of al-Qadi al-Fadel near the Moqatam mountain

• Imam Ibn al-Jazari ⁽¹⁾ الإمام ابن الجزري

His name	Abu al-Khair Muhammad ibn Muhammad ibn Muhammad ibn 'Ali ibn Yousof al-Jazari. أبو الخير محمد بن محمد بن محمد بن علي بن يوسف الجزري
His birth	He was born in Damascus in the year 751 A.H.
His Virtue	<p>He memorized the Quran at the age of thirteen. He led prayers at the age of fourteen. He became familiar with individual forms of recitation at the age of fifteen, then he became fluent in all recitations by the age of seventeen. He taught the recitations in the Amawi Mosque for a number of years. He became chief reciter and chief judge in the year 793 A.H. He travelled to Antakia, Turkey and Iran and taught extensively.</p> <p>He authored a number of books among them Tayyibat al-Nashr fi al-Qaraat al-'Ashr طيبة النشر في القراءات العشر (The good publication on the ten forms of recitation), the book titled al-Nashr fi al-Qaraat al-'Ashr النشر في القراءات العشر and the book titled al-Tamheed fi Ahkam al-Tajweed التمهيد في أحكام التجويد (The introduction to rules of Tajweed.)</p>
His Death	He died in the year of 833 A.H. at the age of 82 years in the city of Shiraz, Iran.

**The Sanad
(chain of
Transmission)
for the
recitation of
Imam al-Jazari**

Imam Muhammad ibn al-Jazari الإمام محمد بن الجزري from 'Abd al-Rahman ibn Ahmed al-Baghdadi عبدالرحمن بن أحمد البغدادي from Muhammad ibn al-Saiegh محمد بن الصائغ from 'Ali ibn Shuga' علي بن شجاع from Imam al-Shatibi الإمام الشاطبي from Abu al-Hasan 'Ali ibn Hadheel أبو الحسن علي بن هذيل from Abu Dawoud Sulayman ibn Nagah أبو داود سليمان بن نجاح from Abu 'Amr al-Dani أبو عمرو الداني from Muhammad ibn Saleh ibn abi Dawoud al-Hashemi محمد بن صالح بن أبي داود الهاشمي from Abu al-'Abbas Ahmed ibn Sahl ibn al-firozany أبو العباس أحمد بن سهل بن الفيروزاني الأشناني from Abu Muhammad 'Ubaid ibn al-Sabah أبو محمد عبيد بن الصباح from Hafv ibn Sulayman ibn al-Mughiera حفص بن سليمان بن المغيرة from 'ASem ibn abi al-Nojood al-Kufi عاصم بن أبي النجود الكوفي from Abu 'Abd al-Rahman as-Salami أبو عبدالرحمن السلمي from 'Ali ibn Abi Taleb علي بن أبي طالب from the Prophet (PBUH) النبي صلى الله عليه وسلم.

1- 'Abd al-Hamid, Su'ad. Tayseer al-Rahman fi Tajweed al-Quran (The book that has been made easy by al-Rahman about the Tajweed of the Quran), p.23.

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.

THE AUTHOR

The Researcher in the area of the Interpretation and Quranic Sciences - Al-Azhar University

Teacher of the Noble Quran and Tajweed

Imam in the Kuwaiti Awqaf ministry

Sanad (Ijazah) in the 10 readings of Quran from the ways of Shatibiyah & Durrah

Caulfield Cres., Mississauga, ON L5M 6J7 - Canada 3054

Tel . : +1 (647)633-3491

E-mail : info@ayaatacademy.ca

ميساساجا - اونتاريو - كندا

www.ayaatacademy.ca

