

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 Fourth Semester

TAJ 282

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AYAAT ILM ACADEMY

**THE TAJWEED
CURRICULUM**

SEMESTER (4)

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TAJWEED

CURRICULUM

Chapter 1

Points of Articulation of the Letters (Makharij)



Points of Articulation of the Letters (Makharij)

Definitions

Linguistically, the Arabic word *makhrāj* which has been translated here as “point of articulation of the letter,” means exit. **According to the tajweed terminology**, it means the point at which the letter is produced. This point will assign to the letter a sound that differentiates it from other letters.

Linguistically, the Arabic word which has been translated here as a “**letter**,” means an edge.

According to the tajweed terminology, it means the sound that issues from the point of articulation, whether it was actual (muhaqqaq) or estimated (muqaddar) point.

The Arabic alphabet has two types of letters. These are

Original (asliyyah) letters: These are the twenty-nine letters which start with hamza and ends with the yaa. Some are of the opinion that they are twenty-eight letters because they consider the hamza and the Alif one letter.

Bifurcated (fari’yyah) letters: These are letters which issue from two points of articulation or they have two alternative characteristics. These are eight letters given in the following Table:

No	Letter	Example	No	Letter	Example
1	<i>Alif mussahala</i> (softened) between hamza and Alif	ءَءَعْجَمِيٌّ	5	Alif Mufakhama	أَلطَّامَةُ
2	<i>Alif mumalah</i> (umlauted) towards yaa	مَجْرِبَهَا	6	Lam Mufakhama	قَالَ اللهُ
3	Sad mushamma (diffused) towards zay	الصَّحْرَط	7	Hidden noon	يَنْكُتُونَ
4	Yaa mushamma (diffused) towards waw	قِيلَ	8	Hidden meem	وَكَلَّبَهُمْ بَسِيطٌ

What is the actual point of articulation? It is a point of articulation which is located on a specific place in the throat, on the tongue, or on the lips.

What is the estimated point of articulation? It is a point which is not located on any part of the mouth, e.g. the point of articulation in the cavity of the mouth.

Types of Points of Articulation of Letters

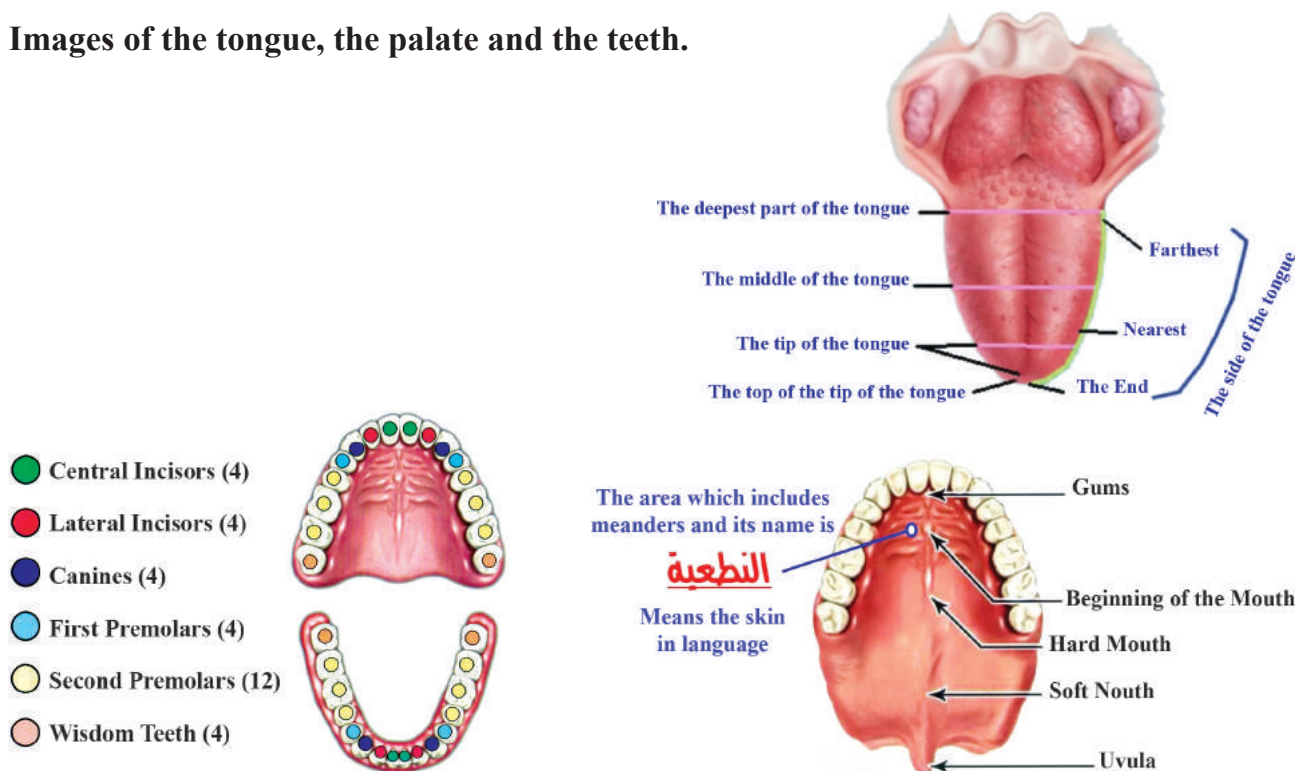
1. General Points of Articulation: These are the points which encompass one or more of the specific points. There are five such points. These are (according to the opinion of Imam Ibn al-Jazri): **The cavity of the mouth – the throat – the tongue - the lips – the nose.**

2. Specific Points of Articulation: Each general point of articulation encompasses several specific points. Each one of the specific articulation points represents a single point of articulation. These points are seventeen in number according to the opinion of Imam Ibn al-Jazri.

Opinions of various scholars regarding the number of the points of articulation of the letters

Scholar	His Followers	Number of General Points of Articulation	Number of Specific Points of Articulation	Points of Articulation
Al-Khalil ibn Ahmed (The Languages Imam)	Ibn al-Jazri	5	17	The Cavity of the mouth: 1 The Throat: 3 The Tongue: 10 The Lips: 2 The Nose: 1
Sibawayh (Imam of the scholars of Basra in language and grammar)	Al-Shatibi	4	16	Dropped the cavity of the mouth as an articulation point and assigned its letters to similar letters having vowels ⁽¹⁾
Al-Farra'	Al-Jurmi and Qutrub	4	14	Dropped the cavity of the mouth as an articulation point And combined the two points of articulation of the noon and raa into one.

Images of the tongue, the palate and the teeth.



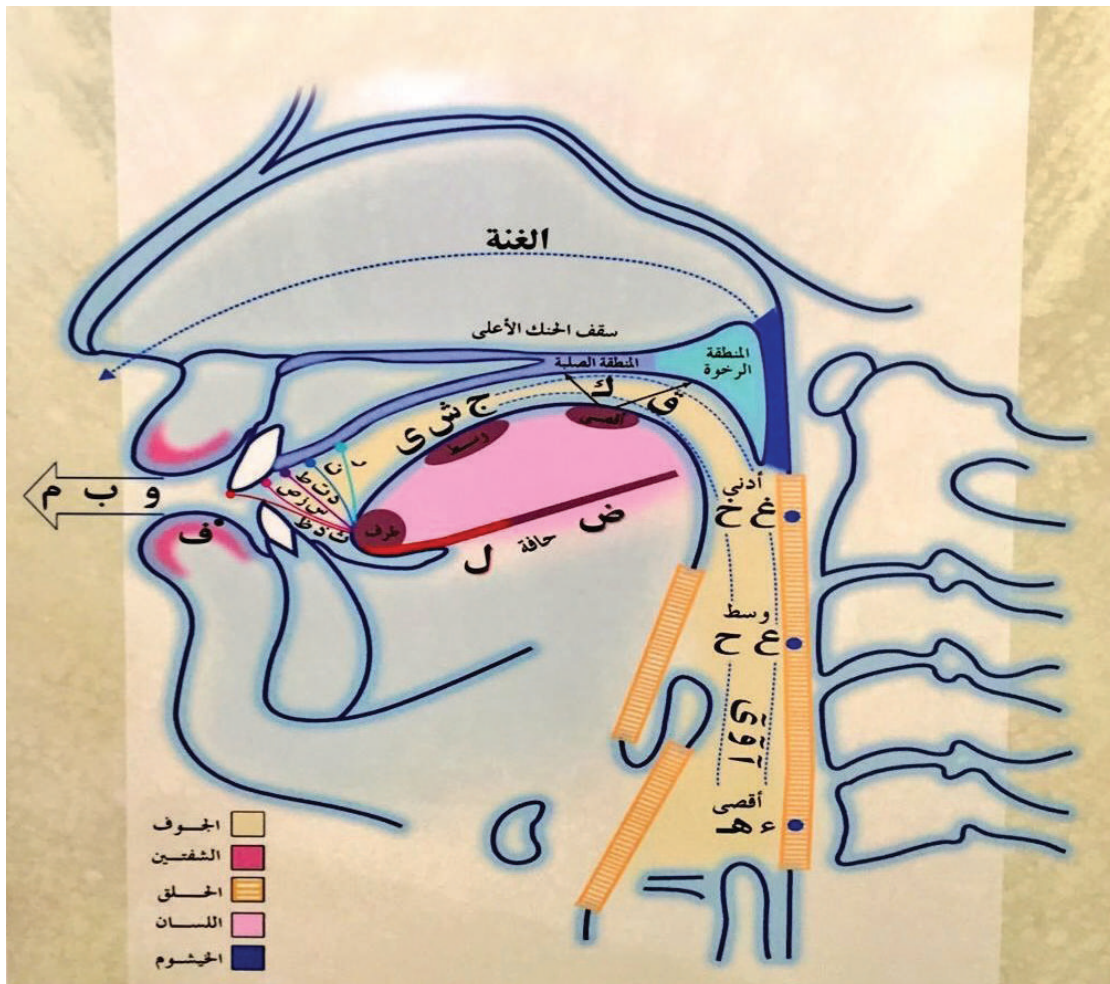
1- The point of articulation of Alif coincides with the point of articulation of the hamaza (the farthest end of the throat). The point of articulation of the yaa (elongated) is located in the middle of the tongue. The point of articulation of the waw (elongated) is located on the lips.

Points of Articulation of the Letters

No.	General P.O.A.	# of its Specific P.O.A.	Name of the Specific P.O.A.	Letters	# to follow the Specific P.O.A
1	The Cavity of the mouth	1	The cavity of the mouth and the throat. This is the location of the point of articulation of the letters of madd (elongation)	اَ - وُ - يَ	1
2	The Throat	3	Deepest end of the throat	ه - ع	2
			Middle part of the throat	ح - ع	3
			The closest part of the throat to the mouth	خ - غ	4
3	The Tongue	10	The innermost end of the tongue next to the throat and the part of the palate parallel to it	ق	5
			The innermost end of the tongue next to the P.O.A. of the Qaf and the part of the palate parallel to it	ك	6
			The front end of the middle of the tongue and the part of the palate parallel to it	ج - ش - ي	7
			The upper surface of the tip of the tongue and the roots of the upper front teeth	ت - ط - د	8
			The upper surface of the tip of the tongue and the tips of the upper front teeth	ث - ظ - ذ	9
			The end of the tip of the tongue and the part between the upper and lower front teeth, closer to the lower	ز - ص - س	10
			The closest part of the edge of the tongue to its end and the part from the upper gum parallel to it	ل	11
			The end of the tip of the tongue below the P.O.A. of the lam and the nearest part of the upper gum	ن	12
			The tip of the tongue near to its upper surface next to the P.O.A. of the noon	ر	13
			One of the edges of the tongue next to the upper molars	ض	14

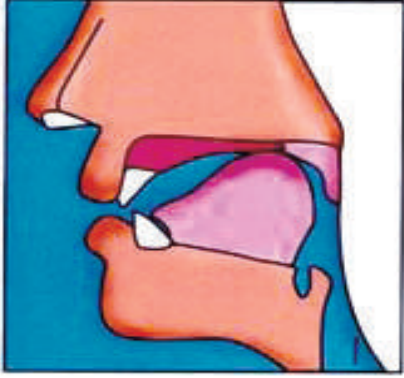
No.	General P.O.A.	# of its Specific P.O.A.	Name of the Specific P.O.A.	Letters	# to follow the Specific P.O.A.
4	The Lips	2	Between the two lips (meem and baa), when the lips are closed and (waw) when the lips are in a round shape.	ب - م - و	15
			The inside of the lower lip together with the tips of the upper front teeth	ف	16
5	The Nose	1	The upper part of the nose	الغنة	17
<p>Note To find out the point of articulation of a letter, pronounce the letter with a sukoon or with a shaddah, preceded by a hamza having a vowel. The P.O.A. will be at the point at which the sound ceases. For the madd letters, add a vowel to the letter before the madd letter. The vowel should be homogeneous with the madd letter.</p>					

• Illustrations of the P.O.A. of the letters



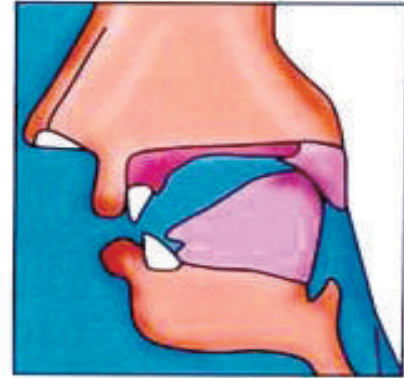
• Illustrations for the P.O.A. of the letters from the book, “Tayseer al-Rahman” by Dr. So’ad Abdal-Hameed.⁽¹⁾

• The Farthest end of the tongue



P.O.A. of the letter *Kaf* كاف

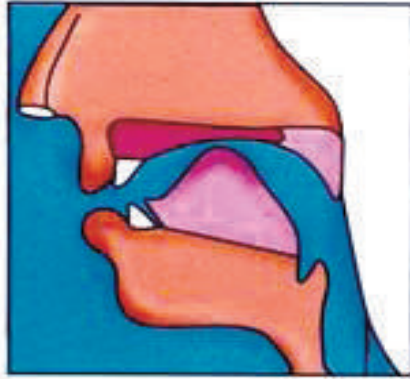
The Farthest end of the tongue and the parallel part of the soft and hard areas of the palate, next to the P.O.A. of the Qaf.



The P.O.A. of the letter *Qaf* قاف

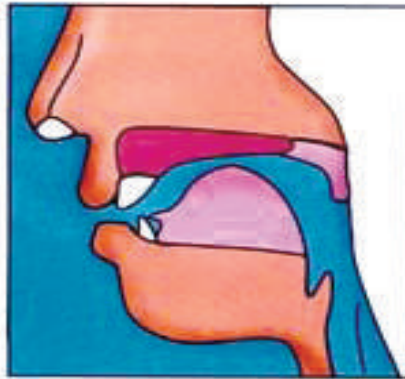
The Farthest end of the tongue and the parallel part of the soft area of the palate.

• The Middle part of the tongue



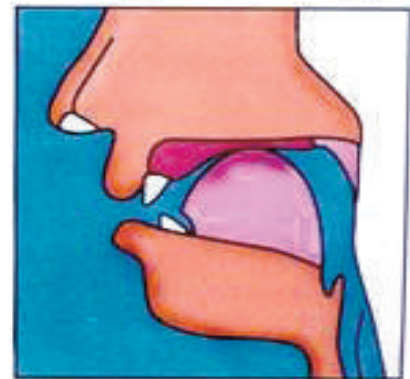
P.O.A. of the letter *Yaa*

يا



P.O.A. of the letter

***Sheen* شين**



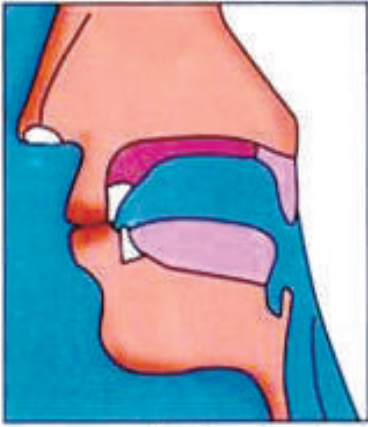
P.O.A. of the letter

***Jeem* جيم**

The middle of the tongue and the parallel part of the palate.

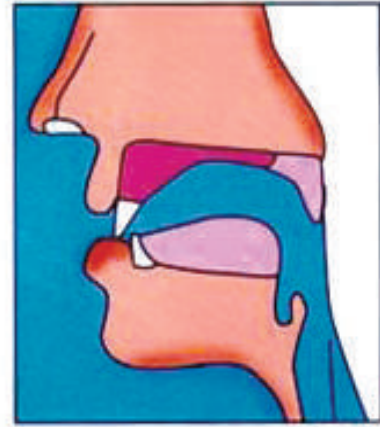
1- These images were originally taken from the book, “Baghiyyat ‘Ibad al-Rahman (The Objective of the servants of God) by Muhammad Shihatah al-Ghool.

• The Lips



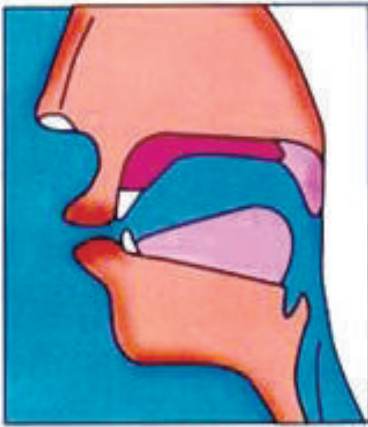
P.O.A. of the letter baa با

Between the two lips, when the lips come together.



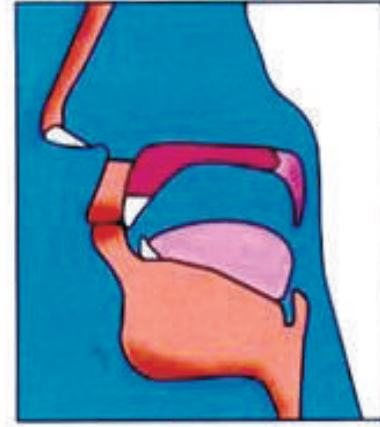
P.O.A. of the letter Faa فا

The tips of the upper front teeth together with the inside of the lower lip.



P.O.A. of the letter waw واو

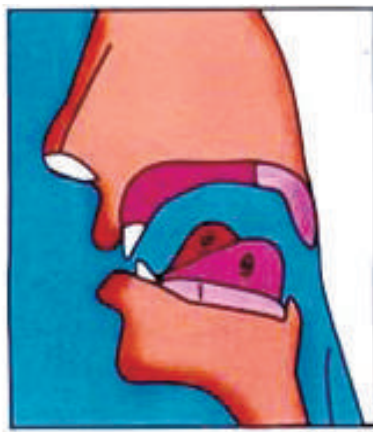
Between the two lips, when the lips come together with a narrow gap in between.



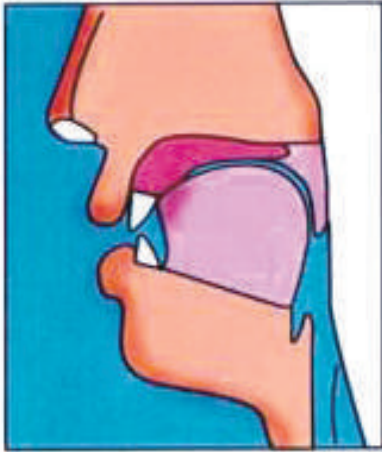
P.O.A. of the letter meem ميم

Between the two lips, when the lips come together in addition to the articulation point of the nose.

• The Cavity of the Mouth and the throat (*al jawf*):

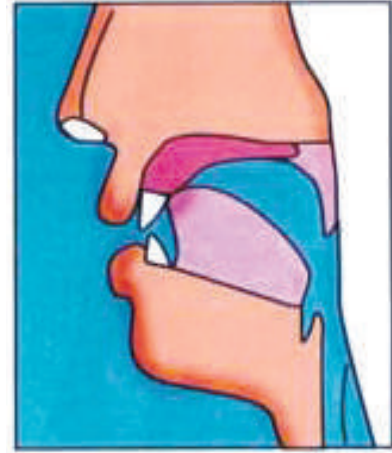


This is the place for the P.O.A. of the madd letters *alif* الف, *waw* واو, and *yaa* يا.

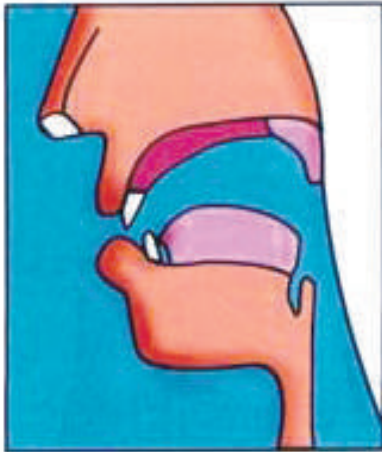


P.O.A. of the letter *taa* ط

The wide tip of the tongue and the roots of the upper front teeth.

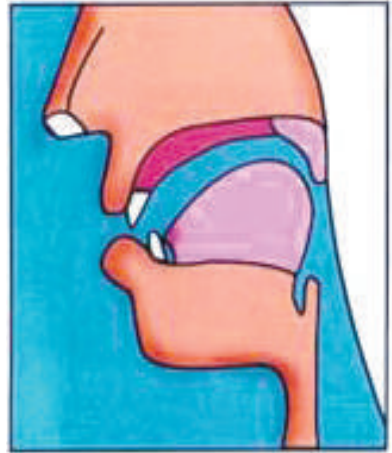


P.O.A. of the letters *dal*
ط - دال

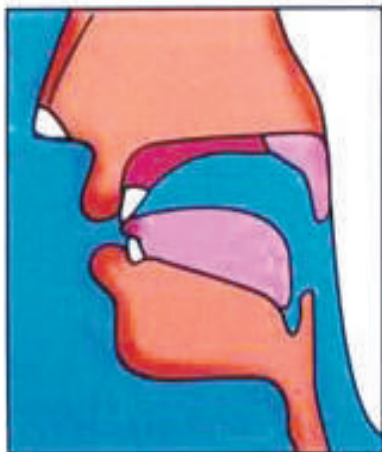


P.O.A. of the letters *zayn*
سين - زاي

The end of the tip of the tongue and the inside surface of the lower front teeth

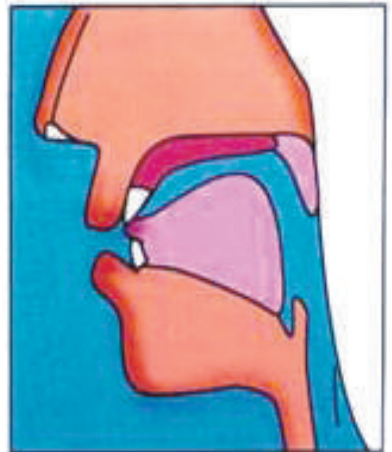


P.O.A. of the letter *sad* صاد



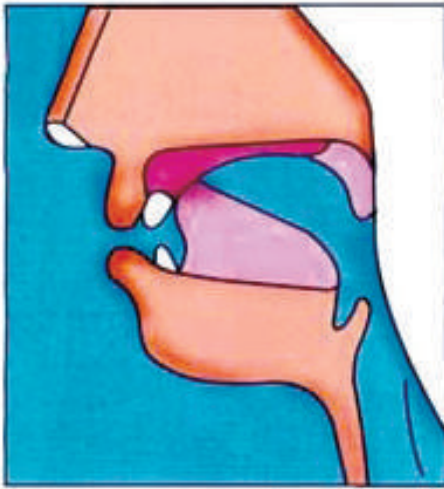
P.O.A. of the letters *tha*
- دال

The tip of the tongue and the tips of the upper front teeth



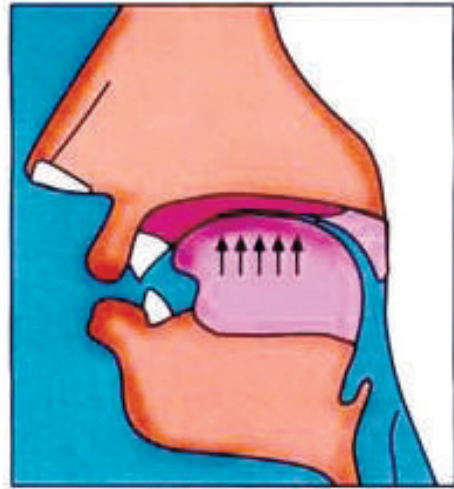
P.O.A. of the letter *zaa* ظ

• The Edge of the tongue



P.O.A. of the letter lam لام

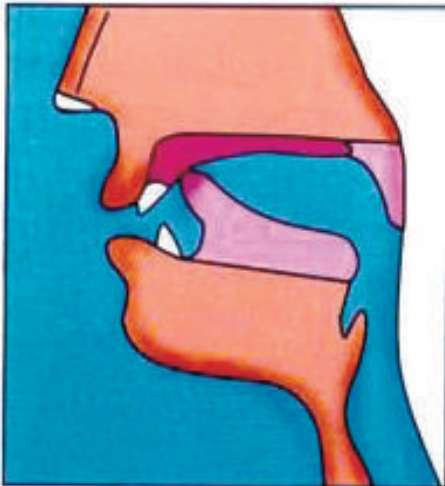
The nearest part of the edge of the tongue and the parallel part of the gum of the upper front teeth



P.O.A. of the letter Dad ضاد

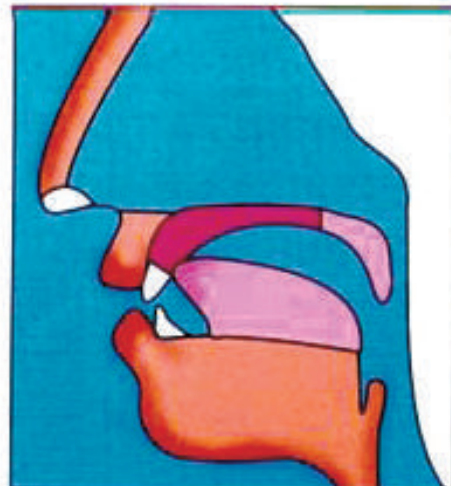
The furthest part of edges of the tongue and the parallel upper molars

• Tip of the Tongue



P.O.A. of the letter raa راء

The tip of the tongue and the parallel part of the gum of the upper front teeth to the inside of the P.O.A. of the noon.



P.O.A. of the letter noon نون

The tip of the tongue and the parallel part of the gum of the upper front teeth in addition to the articulation point of the nose.

Titles of the Letters⁽¹⁾

No.	Title	Letter	Reason for the name
1	Jawfiyyah (Cavity) شفوية, hawaeiyyah (Air) هوائية, maddiyyah مدية (Cavity, aerial, or madd) letters	The three madd letters (وُ - أ - ي)	They are issued from the cavity of the mouth and they end when the air in the cavity is depleted
2	Halqiyyah حلقيه (Throat) letters	(ء ه - ع ح - غ خ)	They are issued from the throat
3	Lahawiyyah لهوية (Uvula) letters	(ق - ك)	They are issued from a point near the lahah (uvula)
4	Shajariyyah شجرية (Tree) Letters	(ج - ش - ي)	They are issued from a point on the mouth's Shajar (an opening between the two jaws)
5	Dhaliqqiyah ذلقية (pointed) letters	(ل - ن - ر)	They are issued from a point on the edge of the tongue.
6	Assliyyah أسلية (tip of tongue) letters	(س - ص - ز)	They are issued from a point on the tip of the tongue
7	Nat'iyyah نطعية (palate) letters	(د - ت - ط)	They are issued from a point on the palate of the mouth
8	Lathawiyyah لثوية (gum) letters	(ذ - ث - ظ)	They are issued from a point near the gum
9	Shafawiyyah شفوية (lips) letters	(ف - م - و)	Faa is issued from a point on the inside of the lower lip and the other letters are issued from the two lips together.

1- Sheikh 'Attiyya Qable Nasr, "Ghayat al-Mureed fi 'ilm al-Tajweed (The Ultimate objective of the student of Tajweed)" P. 122.

TAJWEED

CURRICULUM

Chapter 2

Qira'at & the seven Ahrof (dialects)

أكاديمية آيات
Ayaat Academy



The Seven Ahruf (Dialects)

	Definition		
No.	Description	Examples	
1	<p>The variations in the nouns: In some forms of recitation, a noun may be in a singular mode while in others it may be in a dual or plural modes. Similarly, nouns may be masculine or feminine</p>	<p>a- “Fast for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of <u>one that is indigent</u>. But he who will give more, of his own free will, it is better for him. And it is better for you that you fast, if you only knew.” (al-Baqara: 184)</p> <p style="text-align: center;">﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ﴾ (البقرة: 184)</p> <p>The Arabic word “Miskeen مسكين,” which has been translated here as, “one that is indigent” is mentioned in another recitation in the plural form, “Masakeen مساكين,” meaning a number of indigent persons.</p> <p>b- “The believers are but a single brotherhood. So make peace and reconciliation between your two (contending) brothers; and be conscious of God, that you may receive mercy.” (al-Hujurat: 10)</p> <p style="text-align: center;">﴿فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾ (الحجرات: 10)</p> <p>The Arabic word “Akhawaykum أخويكم” which has been translated here as, “your two (contending) brothers” is mentioned in another form of recitation in the plural form, “Ikhwatikum إخوانكم.”</p>	
2	<p>The variation in the tense of verbs. A verb may appear in the present tense in one recitation, while in another it may appear in the past tense, or in a command mode</p>	<p style="text-align: center;">﴿فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ﴾ (البقرة: 259)</p> <p>“Or take the example of one who passed by a town, all in ruins to its roofs. He said, “How shall God bring this ever to life, after its death?” but God caused him to die for a hundred years, then raised him up again. He said, “How long did you stay like that?” he (the man) said, “Perhaps a day or part of a day.” He (God) said, “No, you stayed like that for a hundred years, look at your food and your drink, they show no signs of age; and look at your donkey. We will make you a sign for the people. Look further at the bones, how We bring them together and cloth them with flesh.” <u>When this was shown clearly to him, he said, “I know that God has power over all things.”</u> (al- Baqara: 259). The Arabic word أعلم “A’lam” which has been translated here “I know” (present tense) appears in another recitation as اعلم “I’lam,” which can be translated as “You should know,” (a command).</p>	

3	The variation in the syntax (the Grammatical interpretation)	<p style="text-align: right;">﴿ وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴾ (البقرة: 119)</p> <p>“But you will not be asked about the companions of the Blazing Fire.” (al-Baqara: 119)</p> <p>The verse has been recited here as تُسْأَلُ ` “you will not be asked,” while in another recitation it would be recited as تَسْأَلُ “you should not ask.”</p> <p>This is based on the grammatical interpretation of ((لا.</p>
4	Additions or subtractions	<p style="text-align: right;">﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ ﴾ (آل عمران: 133)</p> <p>“And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who are conscious of God.” (al-‘Imran: 133).</p> <p>In another recitation it reads without (And),</p> <p>“Vie one with another for forgiveness from your Lord,…”</p>
5	Variation in the order of words	<p style="text-align: right;">﴿ وَقَاتِلُوا وَقُتِلُوا ﴾ (آل عمران: 195)</p> <p>“... Those who emigrated, were driven out from their homes, suffered harm in My cause, fought, and were slain, verily, This is a reward from God, and God has the best of rewards.” (al-‘Imran: 195)</p> <p>they were slain, and ,...” وَقَاتِلُوا وَقُتِلُوا In another recitation it reads “... ,they fought, verily</p>
6	Variation in the words structure: By substituting a letter for another	<p style="text-align: right;">﴿ هُنَالِكَ تَبْلُغُ كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ﴾ (يونس: 30)</p> <p>“There, (on that day) every soul will be put to trial for what it did before. They will be brought back to God their rightful Lord, and their invented falsehoods will leave them in the lurch.” (Yunous: 30)</p> <p>In another recitation the word (تبلىوا) with a ب reads with a ت as (تتلوا),</p> <p>“There, (on that day) every soul will tell what it did before...”</p>
7	Variations in Local Dialects pronunciation	<p>This involves degrees of strength and softness in pronouncing some words like the words for steps - (khutwat), houses - “Beyout”, indiscreet - “Khufiyah. Dawood holy book “Zaboora”, Hate - “Shana’an”</p>

TAJWEED

CURRICULUM

Chapter 3

**The special attributes
(Sifat) of the letters**

أكاديمية آيات
Ayaat Academy



The Special Attributes (Sifat صفات) of the Letters

Definition

Linguistically, the Arabic word *Sifah* صفات which is translated here as an attribute, means the physical characteristic which describes something. This could be physical attribute like the color or the length or an attribute of the character of a person e.g. courage or knowledge.

In the Tajweed terminology, a *sifah* صفة is the attribute which defines the sound of the letter when it is pronounced.

Importance of learning the attributes of the letters

1. To be able to discriminate between the different letters which have the same point of articulation.
2. To make sure that the letters are pronounced correctly.
3. To recognize the weak and strong letters. This helps in recognizing when to apply the rule of *Idgham*.

Categories of Sifat صفات (attributes)

1. Sifat Dhatiyyah صفات ذاتية (inherent attributes): These are the attributes which are inherent in the letter. They are permanent characteristics of the letter, e.g. *al-Hams* الهمس (whispering) and *al-Jahr* الجهر (Audibility).

2. Sifat 'Aaridah صفات عارضة (transient attributes): These are attributes which the letter may or may not acquire depending on the situation, e.g. *Tafkheem* تفخيم and *Tarqeeq* ترقيق.

Categories of the *Sifat Dhatiyyah* صفات ذاتية (inherent attributes)

Opposing Attributes		
1. Al-Hams الهمس (Whispering). (فحثه شخص سكت)	2. Al-Jahr الجهر (Audibility) (the rest of the letters)	
3. Al-Shiddah الشدة (Strength) (أجد قط بكت)	4. Tawasut التوسط (Middle) (لن عمر)	5. Al-Rakhawah الرخاوة (Weakness) (the rest of the letters)
6. Al-Isti'laa الاستعلاء (Elevation) (خص ضغط قظ)	7. Al-Istifal الاستفقال (declination) (the rest of the letters)	
8. Al-Itbaq الإطباق (Closing) (ض - ص - ظ - ط)	9. Al-Infitah الانفتاح (Opening) (the rest of the letters)	
10. Al-Ithlaq الإذلاق (Easy flowing) (فر من لب)	11. Al-Ismat الإصمات (Restraining) (the rest of the letters)	

Note: The most probable number of attributes is 20.⁽¹⁾

No	Non- Opposing Attributes
12	Safeer الصفير (Whistling) (ص - س - ز)
13	Al-Qalqalah القلقله (Vibration) (قطب جد)
14	Al-Leen اللين (Softness) (و - ي)
15	Al-Inhiraf الانحراف (Deviation) (ل - ر)
16	Al-Takreer التكرير (Repetition) (ر)
17	Al-Tafashi التفشي (Diffusion) (ش)
18	Al-Istitallah الاستطالة (Elongation) (ض)
19	Al-Khafaa الخفاء (Hidden) (هاوي)
20	Al-Ghunnah الغنة (م - ن)

1- 'Abd al-Hakeem, Mustafa Fathy. Kutaib al-Mukhtassar al-Mufeed (The Summarized beneficial Booklet.) p. 60.

The attributes of letters having opposing attributes

No	The Attribute	Definition	Letters
1	<i>Al-Hams</i> (Whispering) ⁽¹⁾ الهمس	Linguistically, it means whispering. According to Tajweed terminology, it means the flow of the breath during the pronunciation of the letter because of the weak dependence on the P.O.A.	فحثه شخص سكت
2	<i>Al-Jahr</i> (Audibility) ⁽²⁾ الجهر	Linguistically, it means audibility. According to Tajweed terminology, it means that the breath does not flow during the pronunciation because of the strong dependence on the P.O.A.	the rest of the letters excluding the whispering letters
3	<i>Al-Shiddah</i> (Strength) الشدة	Linguistically, it means strength. According to Tajweed terminology it means that the sound does not flow during the pronunciation because of the complete dependence on the P.O.A.	أجد قط بكت
4	<i>Tawasut</i> (Middle) التوسط	Linguistically, it means moderation. According to Tajweed terminology, it means the letter will be pronounced at a level between <i>al-Shiddah</i> and <i>al-Rakhawah</i> .	لن عمر
5	<i>Al-Rakhawah</i> (Weakness) الرخاوة	Linguistically, it means softness. According to Tajweed terminology, it means a flowing sound during the pronunciation because of the weak dependence on the P.O.A.	The rest of the letters excluding the strength and the middle letters
6	<i>Al-Isti'laa</i> (Elevation) الاستعلاء	Linguistically, it means elevation. According to Tajweed terminology, it means elevating the back of the tongue to touch the palate during the pronunciation.	خص ضعط قظ
7	<i>Al-Istifal</i> (Declination) الاستفال	Linguistically, it means lowering. According to Tajweed terminology, it means lowering the tip of the tongue to the bottom of the mouth cavity during the pronunciation.	The rest of the letters excluding the (Isti'laa) elevation letters
8	<i>Al-Itbaq</i> (Bonding) الاطباق	Linguistically, it means bonding. According to Tajweed terminology, it means bonding between the middle and the back of the tongue and the palate during the pronunciation. The sound is restricted between them.	ض ص ط ظ

1- Breath is the air coming out of the lungs naturally

2- Sound is the forced audible breath which produces audible vibrations as a result of the collision of two bodies or the collision of the forced audible breath with the still air. It is obvious that the sound is only produced when accompanied by a breath. If the breath is absent the sound becomes inaudible. However, the breath can exist even if there is no sound.

No	The Attribute	Definition	Letters
9	<i>Al-Infatih</i> (Opening) الانفتاح	Linguistically, it means separation. According to Tajweed terminology, it means separating the tongue and the palate during the pronunciation; to allow air to flow.	All the letters except the (<i>itbaq</i>) bonding letters
10	<i>Al-Ithlaq</i> (Easy flowing) الإدلاق	Linguistically, means the sharpness of the tongue and its fluency According to Tajweed terminology, it means that sound flows easily and quickly because it comes out of the tip of the tongue or the lip.	فر من لب
11	<i>Al-Ismat</i> (Cessation) الإصمات	Linguistically, it means discontinuation. According to Tajweed terminology, it means restraining the letters from the ability to form four or five-lettered words. It also implies a difficulty in pronouncing these letters.	All the letters except the (<i>Ismat</i>) letters

The attributes of letters do not have opposing attributes

No	The Attribute	Definition	The letters
1	<i>Safeer</i> الصفير (Whistling)	Linguistically, it is a sharp sound According to Tajweed terminology, it is a sound which is similar to the sound of some birds. The P.O.A. for the letters which have this attribute is between the front teeth and the tip of the tongue.	ص - س - ز
2	<i>Al-Qalqalah</i> القلقلة (Vibration)	Linguistically, it means disturbance or disorder According to Tajweed terminology, it is a disturbance that makes the sound of the letter becomes strong Levels of Qalqalah: 1.The sakin mushaddad letter at which the recitation stops, e.g. (أَشَقُّ) 2.The sakin letter, which is not mushaddad at which the recitation stops, e.g. (مُحِيطٌ) 3.The sakin letter with no stop. (خَلَقْنَا) 4.The letter with a vowel which has qalqalah, e.g. (قِيلَ) How it is done: Most of the scholars are of the opinion that it is nearest to a letter with fatha vowel. Another opinion indicates that it follows the letter which precedes it. Most probably it should remain sakinah.	قطب - جد
3	<i>Al-Leen</i> اللين (Softness)	Linguistically, it means softness. According to Tajweed terminology, it is the easiness of pronouncing a letter from its P.O.A.	و - ي
4	<i>Al-Inhiraf</i> الإنحراف (deviation)	Linguistically, it means deviation. According to Tajweed terminology, it is allowing the sound of the letter to deviate towards another P.O.A. other than the original one.	ل - ر
5	<i>Al-Takreer</i> التكرير (Repetition)	Linguistically, it means repetition. According to Tajweed terminology, it involves a trembling tip of the tongue when pronouncing the letter.	ر
6	<i>Al-Tafashi</i> التفشي (Diffusion)	Linguistically, it means diffusion and spreading. According to Tajweed terminology, it means spreading the issuance of air between the tongue and the palate until it reaches the P.O.A. of the letter zaa ظا	ش

No	The Attribute	Definition	The letters
7	<i>Al-Istitallah</i> الإستطالة (Elongation)	Linguistically, it means extension. According to Tajweed terminology, it means the extension of the sound from beginning of one edge of the tongue to the its end.	ض
8	<i>Al-Khafaa</i> الخفاء (Hidden)	Linguistically, it means hiding. According to Tajweed terminology, it means hiding of the letter sound when pronouncing it.	ها - ألف - واو - يا
9	<i>Al-Ghunnah</i> الغنة	Linguistically, it means a resonating sound in the nose. According to Tajweed terminology, it means a nice sound which is heard when pronouncing the letter noon and meem. The tongue does not play any role in producing this sound.	م - ن

Important notes:

1. All the Hams letters are Rakhwah except kaf كاف and taa تا. The letters kaf كاف and taa تا are letters of Shiddah شدة.
2. All the letters of Shiddah شدة are also letters of Jahr جهر except kaf كاف and taa تا. The letters kaf كاف and taa تا are letters of Hams همس.
3. All the letters of Istifal استفال are letters of Infitah انفتاح. This is called complete infitah انفتاح كلي. The partial infitah انفتاح جزئي happens for the infitah انفتاح and Isti'laa استعلاء letters (qaf قاف, ghain غين, and khaa خا)

Ways to recognize the attributes of the letters

First examine whether the letter is a letter of Hams. These are فحثة شخص سكت If the letter is not a Hams همس letter, then it should be a Jahr جهر letter.

Similarly, do the same for all other attributes.

Classification of the Attributes of the Letters according to their strength and weakness

Strong Attributes (11)		Medium Strength (3)	Weak Attributes (6)
1. Al-Jahr	7. Al-Tafashi	1. Al-Tawasut	1. Al-Hams
2. Al-Shiddah	8. Al-Istitalah	2. Al-Ithlaq	2. Al-Rakhawah
3. Al-Isti'laa	9. Al-Inhiraf	3. Al-Ismat	3. Al-Istifal
4. Al-Itbaq	10. Al-Takreer		4. Al-Infitah
5. Al-Safeer	11. Al-Ghunna		5. Al-Leen
6. Al-Qalqalah			6. Al-Khafaa

Classification of the Letters according to their strength and weakness

No.	Level	Description	Letters
1	Strongest letters	All the attributes of these letters are strong attributes	ط
2	Strong letters	These letters have a larger number of strong attributes than the number of weak attributes	رجب قصد ضبط
3	Medium strength letters	These letters have equal number of strong and weak attributes.	أمن غل
4	Weak letters	These letters have a larger number of weak attributes than the number of strong attributes	سكت شيخ ذو عز
5	Weakest letters	All the attributes of these letters are weak attributes or their P.O.A. is estimated.	فحث هاوي

Attribute of the Various Letters

No	Level	The letter	Attributes						
1	Strongest Letters ط	Taa	Al-Jahr	Al-Shiddah	Al-Isti'laa	Al-Itbaq	Al-Ismat	Al-Qalqalah	
2	Strong Letters رجب قصد ضغط	Raa	Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Ithlaq	Al-Inhraf	Al-Takreer
3		Jeem	Al-Jahr	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Qalqalah	
4		Baa	Al-Jahr	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ithlaq	Al-Qalqalah	
5		Qaf	Al-Jahr	Al-Shiddah	Al-Isti'laa	Al-Infitah	Al-Ismat	Al-Qalqalah	
6		Sad	Al-Hams	Al-Rakhawah	Al-Isti'laa	Al-Itbaq	Al-Ismat	Al-Safeer	
7		Dal	Al-Jahr	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Qalqalah	
8		Dad	Al-Jahr	Al-Rakhawah	Al-Isti'laa	Al-Itbaq	Al-Ismat	Al-Istitalah	
9		Zaa	Al-Jahr	Al-Rakhawah	Al-Isti'laa	Al-Itbaq	Al-Ismat		
10		Medium Strength أمن غل	Al-Hamzah	Al-Jahr	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat	
11	Meem		Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Ithlaq	Al-Ghunna	
12	Noon		Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Ithlaq	Al-Ghunna	
13	Ghain		Al-Jahr	Al-Rakhawah	Al-Isti'laa	Al-Infitah	Al-Ismat		
14	Lam		Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Ithlaq	Al-Inhraf	

No	Level	The letter	Attributes						
15	Weak letters سكت شيخ ذو عز	Seen	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Safeer	
16		Kaf	Al-Hams	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat		
17		Taa	Al-Hams	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat		
18		Sheen	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Tafashi	
19		Yaa (vowel)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
20		Khaa	Al-Hams	Al-Rakhawah	Al-Isti'laa	Al-Infitah	Al-Ismat		
21		Dhal	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
22		Waw (vowel)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
23		Ain	Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Ismat		
24		Zay	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Safeer	
25	Weakest letters فحته + اوي	Faa	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ithlaq		
26		Haa	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
27		Thaa	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
28		Haa	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Khafaa	
29		Alif	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Khafaa	
30		Waw (Madd)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Khafaa	
31		Yaa (Madd)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Khafaa	
32		Yaa (Leen)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Leen	
33		Waw (Leen)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Leen	

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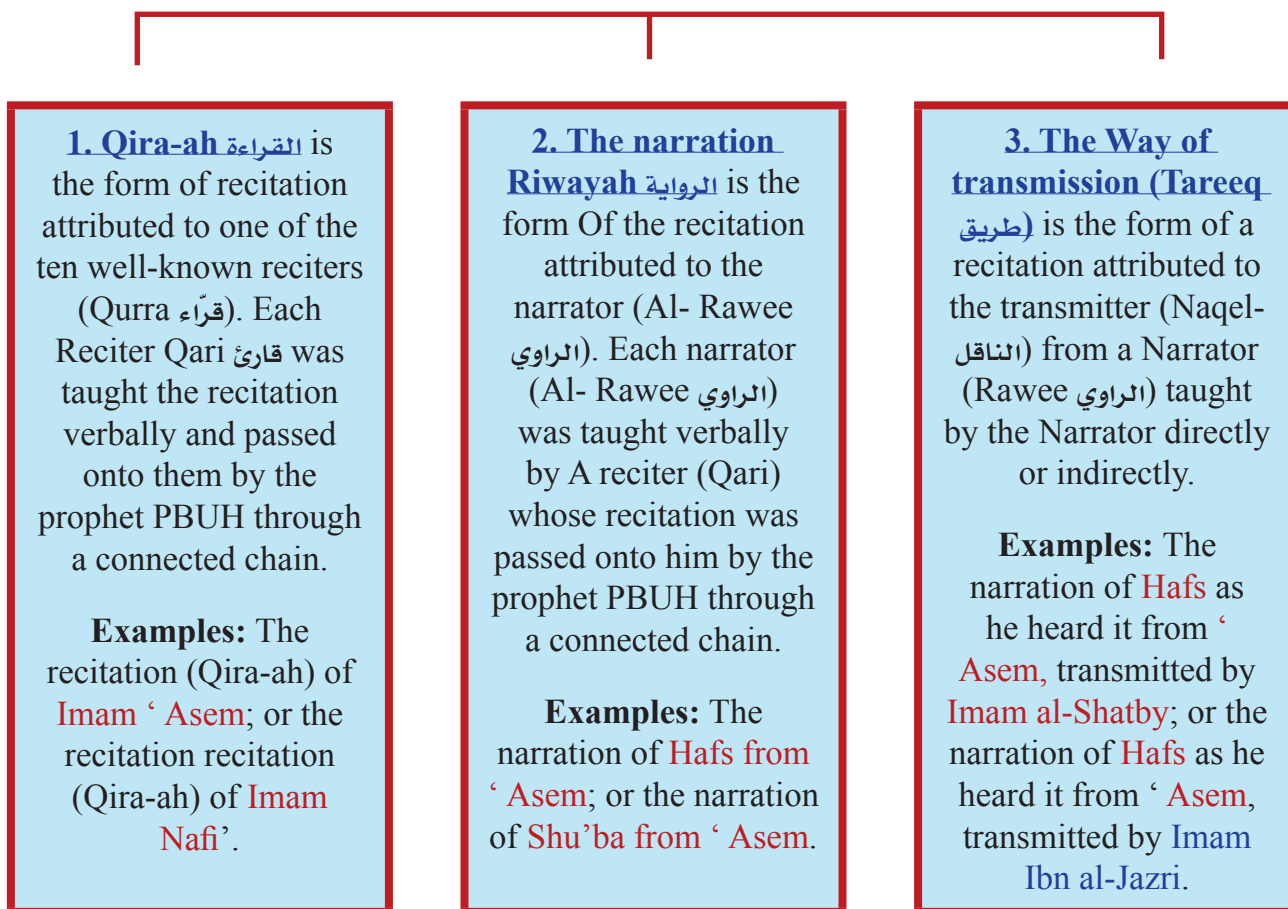
CURRICULUM

Chapter 4

**The Qira'ah (Recitation),
Riwaya (narration),
and Tareeq (the way)**



The Form of the Recitation (Qira-ah القراءَة), the Narration (Ruwah الرواية) and The Way of transmission (Tareeq الطريق)



Methods of the Development of Rules of Tajweed

- 1. The Method of narration وجه الرواية:** These are rules that have been transmitted in the narrations of the narrators through an authentic and trusted chain of narrators. The origin of these chains is the Prophet (PBUH) himself. Examples are the Fatha or Dhammah on the Dhaad (ض) in the word (ضَعْفٍ).
- 2. The Method of Scholarly Initiatives وجه الدرية:** these are rules which were developed by the scholars using methods of rational deduction. Examples are the length of Madd Ared Lelsukoon المد العارض للسكون.

Notes: One should not mix up between different ways of transmission of narrations (Tareeq طريق). For example Hafs didn't narrate from the way of Shatebiyah the Qasr of the Madd Monfasel قصر المد المنفصل. This was narrated from other ways.

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Chapter 5

**The Qurra' (reciters) and
their Ruwah (narrators)**

Ayaat Academy



The Well-Known Reciters and their Narrators

It is the consensus of the scholars that there are ten Qir'at which can be considered Mutawater (متواتر).⁽¹⁾ This is based on the three conditions mentioned above. The whole nation accepted this opinion. The Qira'a القراءاة of each confirmed Qari' قارئ was narrated by two Rawi راوي (narrator). Each Qira'a became known by the name of its Qari'. The following table shows the name of the Qari' (reciter) and the narrators who transmitted his narration.

	The Reciter	The Narrators	Location
1	نافع Nafi' ibn Abi Na'im al-Laythi d. 169 A.H.	1. Isa ibn Mina (Qalun) قالون 2. 'Uthman ibn Sa'id al-Misry (Warsh) ورش	Medina
2	ابن كثير 'Abd Allah ibn Kathir d. 120 A.H.	1. Ahmed ibn Muhammad al-Buzzi البزي 2. Muhammad ibn 'Abd al-Rahman (Qunbul) قنبل	Mecca
3	أبو عمرو البصري Abu 'Amr ibn al-'Ala' al-Basry d. 154 A.H.	1. Hafs ibn 'Umar al-Dawry الدوري 2. Saleh ibn Ziyad al-Sousi السوسي	Al-Basra
4	ابن عامر Abd Allah ibn 'Amer al-Yahsabi d. 118 A.H.	1. Hesham ibn 'Ammar هشام 2. Abd Allah ibn Dhakwan ابن ذكوان	Al-Sham
5	عاصم Asem ibn Abi al-Najud d. 127 A.H.	1. Abu Bakr 'Ayyash (Shu'ba) شعبة 2. Hafs ibn Sulayman حفص	Al-Kufa
6	حمزة Hamza ibn Habeeb al-Zayyat d. 156 A.H.	1. Khalaf ibn Hesham خلف 2. Khallad ibn Khaled خلاد	Al-Kufa
7	الكسائي Ali ibn Hamza al-Kisa'i d. 189 A.H.	1. Abu al-Hareth al-Laith ibn Khaled أبو الحارث 2. Hafs al-Dawry الدوري	Al-Kufa
8	أبو جعفر Abu Ja'far Yazeed ibn al-Qa'qa' d. 130 A.H.	1. Isa ibn Wardan ابن وردان 2. Sulayman ibn Jamaz ابن جماز	Medina
9	يعقوب Ya'quob ibn Ishaq al-Hadrami d. 205 A.H.	1. Muhammad ibn al-Mutawakkil (Ruweis) رويس 2. Ruh ibn 'Abd al-Mumen روح	Al-Basra
10	خلف العاشر Khalaf ibn Hesham al-Bazzaz d. 229 A.H.	1. Ishaq ibn Ibrahim al-Marzawi إسحاق 2. Idris ibn 'Abd al-Karim al-Haddad إدريس	Baghdad

1- Mutawater means that the Qira'a was transmitted from one generation to another by a large group of people. The number of people in each group eliminates the doubt of complicity or lying.

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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