

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

(Al-Hijr, 15:9)

## History of tajweed تاريخ التجويد

The Science of hunting knowledge and writing it down:

العِلْمُ صَيْدٌ وَالْكِتَابَةُ قَيْدُهُ **Knowledge is a prey and writing it down is the way to hold it,**

فِي ذُّ صَيْودِكَ بِالْجِبَالِ الْوَاتِقَةَ **so, tie your prey down with a firm rope!**

فَمِنْ الْحَمَاقَةِ أَنْ تَصِيدَ غَزَالَةَ **for it is naive to capture a deer,**

وَتَتْرُكُهَا بَيْنَ الْخَلَائِقِ طَالِقَةَ **and then let it wander freely between people!**

The ten principles:



## Introduction to the Ilm of Qira'ath

الْحَدُّ وَالْمَوْضُوعُ ثُمَّ الثَّمَرَةُ  
وَالْإِسْمُ الْإِسْتِمْدَادُ حُكْمُ الشَّارِعِ  
وَمَنْ دَرَى الْجَمِيعَ حَازَ الشَّرْفَا  
إِنَّ مَبَادِي كُلِّ فَنٍّ عَشْرَةٌ  
وَفَضْلُهُ وَنِسْبَةٌ وَالْوَاضِعُ  
مَسَائِلُ وَالْبَعْضُ بِالْبَعْضِ اكْتَفَى

الناظم أبو العرفان الصبَّان

Translation:

Indeed every field has an introductory ten; الحد, الموضوع and then الثمرة, الفضل, النسبة, الواضع, الاسم, الاستمداد, الحكم الشارِع, والمسائل. Some of the scholars have prioritized some of these introductory ten over the other and whomsoever learns all of them has obtained an honour. (Abul Ifan Asabbaani)

Definition, subject, benefits, presedence, relevance with the sciences, *founder*, name, derivation, ruling, principles.

- Qur'an: revealed in Arabic language; recitation (oral transmission)

26:192-195

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ  
 الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ  
 عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

And indeed, the Qur'an is the revelation of the Lord of the worlds.  
 Trustworthy Spirit has brought it down  
 Upon your heart, [O Muhammad] - that you may be of the warners –  
 In a clear Arabic language.

- the founder(s) of the 3ilm of tajweed: واضع علم التجويد

(علامات) , أبو الأسود الدؤلي -

Imam Abul Aswad **al-Du'aali** (69 H) (marks of *Harakat*)

(مخارج الحروف) أبو عبدالرحمن الخليل بن أحمد الفراهيدي -

Imam Abu 3Abdurrahman al Khaleel bin Ahmad **al Faraheedy** (173 H) (*makharijul Huroof*)

(علم القراءات) أبو عبيد القاسم بن سلام -

Imam Abu 3Ubayd Al Qasim **bin Sallaam** (224 H) (*3ilmul qira'at*)

Ulemas say, tajweed is a field that came to make the recitation of the Quran easy for people, therefore different opinions who the founder of the 3ilm of tajweed is

- revealed *with* tajweed rules *تطبيقات* applied in recitation
- Arabs spoke fuSHa
- non-Arabs entered islam: i3rab

الإِعْرَابُ تَغْيِيرُ أَوَاخِرِ الْكَلِمَةِ ... تَقْدِي رَا أَوْ لَفْ ظَا فَذَا حَدَّ اَعْتَمِ

*الإِعْرَابُ (Al-i3rab) is the changing of the Harakah on the last letter of a word... according to its status with a sentence.*

Need to update the Arabic alphabet / script emerged.

- Need to put علامات (marks) for the non-Arabic speaking muslims:

وَإِذْ أَنْزَلْنَا مِنَ اللَّهِ وَرَسُولِهِ

إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ

وَرَسُولُهُ، فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا

- أَنْ كُرْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشَرِ الَّذِينَ كَفَرُوا وَعَذَابٌ إِلَيْهِ

- Imam Abu Aswad **al-Du'ali** (69 H) – first tashkeel (red dots to mark Harakat)
- Ali r.a. made an official copy of the Mushaf with tashkeel (vowelisation)
- Two of al-Du'ali's students codified a uniform system to distinguish letters of the same shape (**nuqat**)
- Imam Khaleel bin Ahmad **al Faraheedy** Rahimahullaah (173 H) – devised imam Du'ali's tashkell system, and wrote about makharijul Huroof
- Imams of nahw (grammar)...
  - *Muqaddimah* of **Kitabul 3Ayn** by imam Faraheedy: makharijul Huroof
  - **Al Kitab** by imam Seebaway: chapter on idgham
  - Imam Al Mubarrad (275 H) had a chapter on idgham in his book...
- Abu Muzahim Musa bin Ubaydulla bin Yahya **Al Khaaqqani**, rahimahullah (325 H), **first** imam to compile a poem **on tajweed** itself
  - المنظومة الخاقانية , a poem on Husnul ada'a, 51 lines:
 

”I have made a poem on **Husnul ada'a**”  
فقد قلت في حسن الاداء قصيدة

”oh reciter/Qari of the Qur'an”  
”make your recitation more correct/improve it”  
أيا قارئ القرآن , أحسن أداءه
  - his poem mainly shows:
    - the lahn that a reciter can commit (errors)
    - then وزن the wazn of the tilawah (timings)
    - no bab makhrij wal Sifatul Huroof, no nun, meem or lam sukun rules...

زِنِ الْحَرْفَ لَا تُخْرِجُهُ عَزَّ وَجَدَّ وَزَنِهِ فَوَزَّنْ حُرُوفَ الذِّكْرِ مِنْ أَفْضَلِ الْبَرِّ ٢٦

- Poems after al-Haaqaniyyah were تَحْقِيق (confirming, developing, enhancing)
- until 833 H, imam al-Jazari, rules that we have today
- learning tajweed until 4th century H was different (development)
- word **tajweed**?
  - First to use the word tajweed in writing was imam **ibn Mujahid**, rahimahullah (324 H), in *As-Sab'a fil Qiraat* talks about اللحن (al lahn)
 

اللحن في القراءة لحنان جلي و خفي  
فالجلي لحن الاعراب الخفي ترك إعطاء الحرف حقه من تجويد لفظه
  - naseeha from Ibn-Mas3ood, radiyallaahu ‘anh to the muslimen :
 

’جود القرآن و زينوه بأحسن الأصوات‘  
from jawwidul-qur'aan, jawwid, jawwada => tajweed
  - words in التجويد instead of تحبير, تزيين, تحسين, ترتيل : كتب التسعة

- Second to use the word tajweed was Imam Abul Hasan Ali bin Ja3far **as-Sa3eedi**, rahimahullah (410 H) in his book *التنبيه على اللحن الجلي واللحن الخفي* *Al tanbeeh 3alal lahnil jaliyyu wal lahnil khafiyy*. Imam writes in the Muqaddimah:

أَنْ أَصِفَ لَكَ نُبْدًا مِنْ تَجْوِيدِ اللَّفْظِ بِالْقُرْآنِ

“I am writing down a fragment about the **tajweed** of the words of the Qur’an”

### Books written on 3ilmu-l-tajweed

- 5 books (poems)

1. Abu Muzahim Musa bin Ubaydulla bin Yahya **Al Khaqqaani**, rahimahullah (325 H), *المنظومة الخاقانية* a poem on Husnul ada’a

During this time, imam *ibn Mujahid*, rahimahullah (324 H), in *As-Sab’a fil Qiraat* mentions some tajweed rules, but his book is not a book of tajweed, it is a book of qira’at

Tajweed and qira’at are not the same, but are very interconnected. Tajweed is the pronouncing of the words in a proper manner, qira’at is the difference of the ways of pronouncing the words.

2. Imam Abul Hasan Ali bin Ja3far **al-Sa3eedi**, rahimahullah (410 H), *التنبيه على اللحن الجلي واللحن الخفي* *Al Tanbeeh 3alal lahnil jaliyyu wal lahnil khafiyy*  
Imam al-Sa3eedi wrote also “*Al Ikhtilaaf al qurrah bil-laami wan-noon*”

3. Imam **Abu Muhammad** Makki Bin Abi Talib **al Qaysee**, rahimahullaah (437H), “*Ar-ri3ayah lit-tajweedil qira’ah wa tahfeeqi lafZit-tilawah*” or just *Ar-ri3ayah\* الرعاية*  
This is one of the great works of tajweed that has been preserved until today.

- “I do not know any person who has written before me a book like this.”
- Harf by Harf

4. Imam Abu 3Amr 3Uthman bin Sa3eed **ad-Danee**, rahimahullaah, or just Abu 3Amr Ad-Danee Rahimahullaah (444 H), *التحديد في الإتقان والتجويد* “*At tahdeed fil itqaani wat-tajweed*”\*, also preserved until today, and is his main book.

Imam also wrote “*Kitab at-tayseer*”, it is the sharh of manZoomah of Abu Muzahim al Khaqqani, rahimahullaah

... and many other tajweed books.

\* There is difference of opinion between the Ulama was “*Ar Ri’aayah*” written before kitab, “*At Tahdeed fil Itqaani wat-Tajweed*” or was it written after. Many of the imam say “*Ar Ri’aayah*” was written before the kitab of “*At Tahdeed fil Itqaani wat Tajweed.*”

Manily remember the above 4 imams and their books.

Also imam Abu Fadl **Ar Razi**, rahimahullaah (454 H) wrote a book on tajweed, “*Kitab fit-tajweed*”

Also Imam Abul Qasim Abdul Wahhab bin Muhammad bin Abdul Wahhab **al Qurtubi**, or just imam al Qurtubi, rahimahullaah, (462H), “*Al Muwaddh fit-tajweed*”.

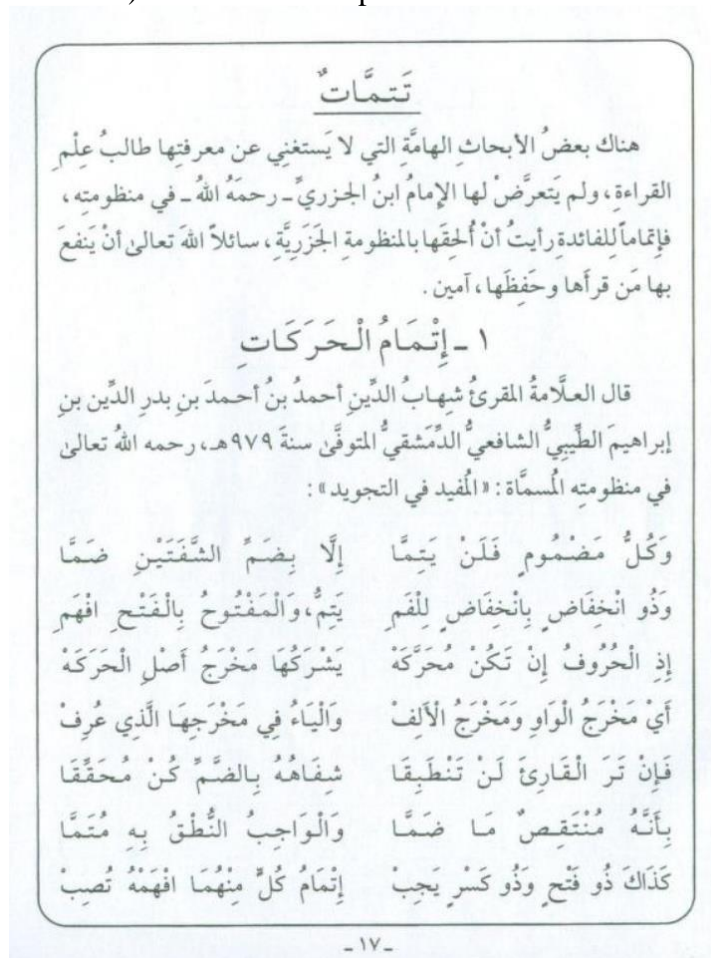
After him, other tajweed books were written, 50 famous imams.

Many scholars studied the book of **imam al-Jazari** (833 H), rahimahullah, ”*al Muqaddimatul Jazariyyah*”, 107 lines (plus, 2 added). Imam also wrote a book on tajweed “*At Tamheed fi ilm ut Tajweed*” and a book on qira’at, ”*Munjidul Muqri’een wa murshidut-Talibeen*”.

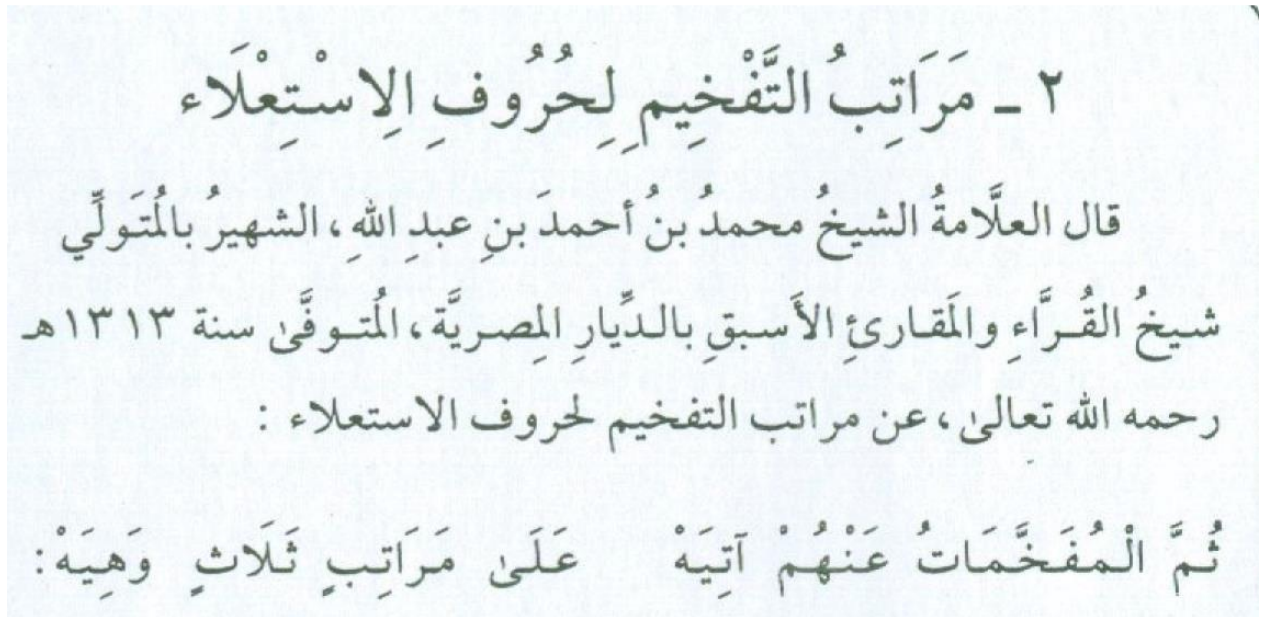
After that is *Tuhfatul Atfal* by Imam **Al Jamzoori** (1198 H), rahimahullaah.

Imam **Al Sakhaawi** wrote *an-nooniyyah*, 64 lines... the actual name of the Nooniyyah is منظومة عمدة المفيد و عدة المجيد في معرفة التجويد.

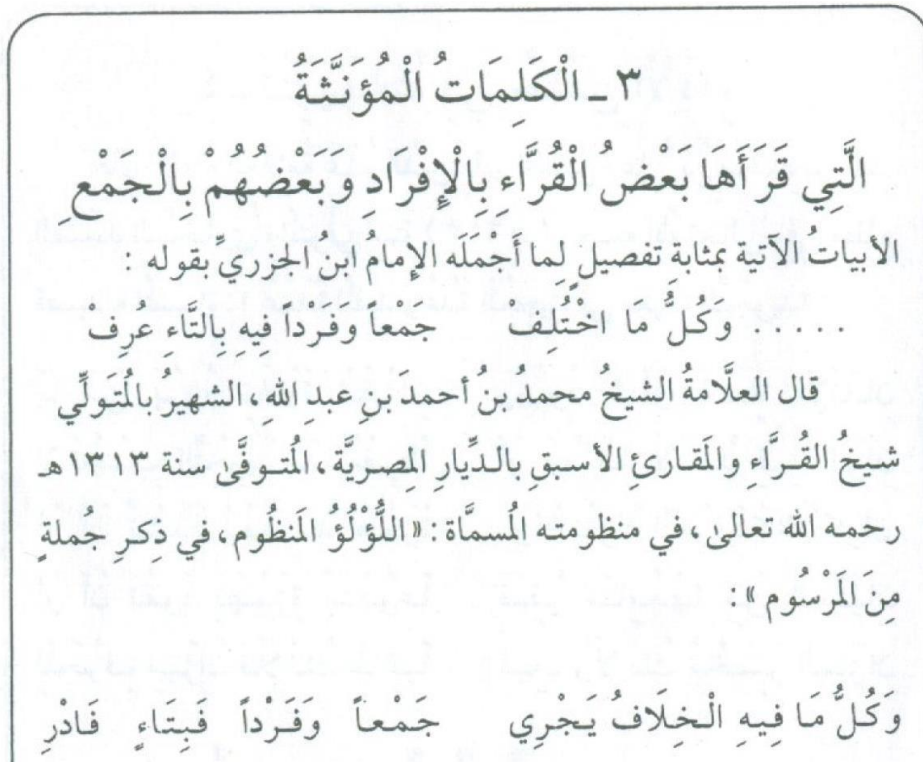
- There are *tatimmat to Al-jazariyyah* done by Dr.Shaykh Ayman Suwayd, who compiled some of the poems written by other Imaams and added them to the *Muqaddimah al Jazariyyah*. He has compiled some more additional poems.
1. *Itmaamul Harakat* (7 lines from ”*Al mufeed fit-tajweed*”) by Imaam at Tibiy, imam Shihabuddin Ahmad bin Ahmad bin Badruddin Ibrahim at Tibiy Rahimahullaah (979 H) was added. Completion of the Harakat:



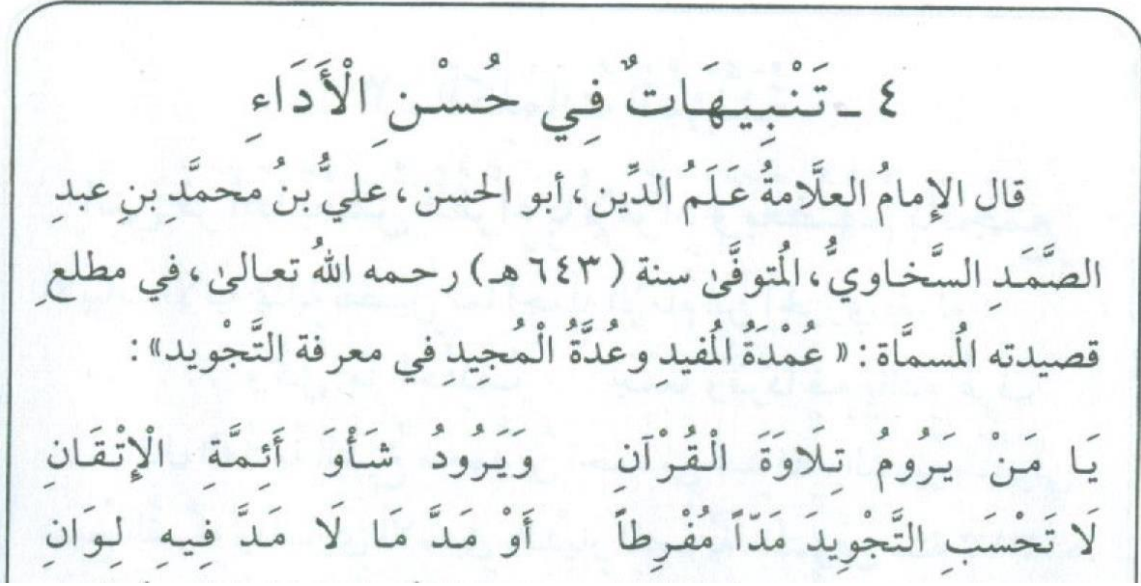
2. *Maratibut tafkheem lil Hurooful isti3ala* by imam al-Mutawalli (1313 H) was added.



3. *Al Kalimatal al Mu'annatha* by Imam Al Mutawalli Rahimahullaah, which he mentions in his poem, اللؤلؤ المنظوم [Al Lu'lu al ManZoom], where he mentions about the Rasm of the Qur'an.



4. *Tanbeehaat fee Husnil ada'i*, 5 lines from *the Nuniyyah* of Imam Sakhawi, rahimahullaah (643 H)



There was also a small part added to al-Jazariyyah to complete its ahkamut-tajweed (lines 107 and 109).

In the end of al-jazariyyah, you will find the four manZoomahs mentioned above (tatimmaatt)

