بِسْمِ اللَّهِ الرَّحْمَٰنِ 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:

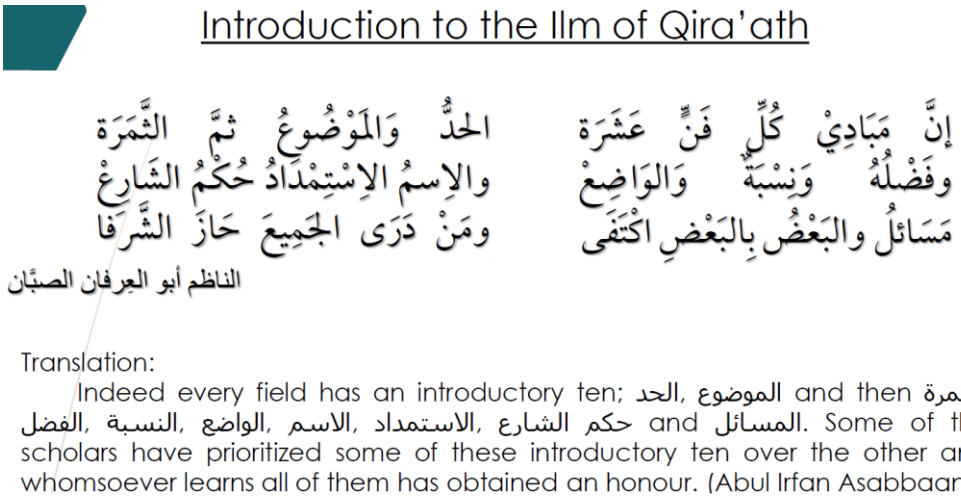
العِلمُ صَيدٌ والكِتابةُ قَيدُه ***Knowledge*** *is a prey and* ***writing it down*** *is the way to hold it,*

قَي دْ صيودكَ بالحِبالِ الواثِقَة *so, tie your prey down with a* ***firm*** *rope!*

فَمِن الحَماقَةِ أَنْ تَصيدَ غَزالَة *for it is naive to capture a deer,*

وتَتْرُكها بَينَ الخَلائقِ طالِقة *and then let it wander freely between people!*

The ten principles:



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

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.

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

  - أبو الأسود الدؤلي , (علامات)
  Imam Abul Aswad **al-Du'aali** (69 H) (marks of *Harakat*)

  - أبو عبدالرحمن الخليل بن أحمد الفراهيدي)مخارج الحروف(

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

  - أبو عبيد القاسم بن سلاّم)علم القراءات(

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

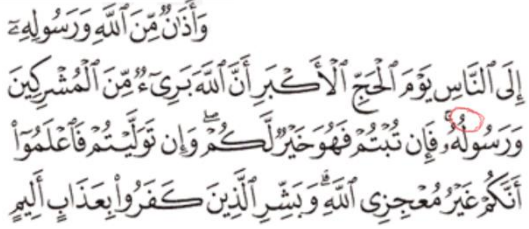
  Ulemas say, tajweed is a field that came to make the recitation of the Quran easy for people, therefore different opinions who the founder of the 3ilm of tajweed is

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

الإعْرَابُ تَغْيِيرُ أَوَاخِرِ الكَلِمْ ة ... تَقْدِي را اوْ لَفْ ظا فَذَا الحَدَّ اغْتَنِم

الإعْرَابُ *(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:
  

-

- 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'alii'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…

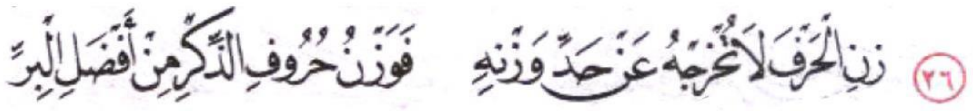
- Abu Muzahim Musa bin Ubaydulla bin Yahya **Al Khaaqqaani**, rahimahullah (325 H), ***first*** imam to compile a poem ***on tajweed*** itself

  - **المنظومة الخاقانية** , a poem on Husnul ada'a, 51 lines:

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

    أيا قارئ القرآن , "oh reciter/Qari of the Qur'an"
    أحسن أداءه , "make your recitation more correct/improve it"

  - 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 sukon rules…



- 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 muslimeen :
  ' جود القران و زينوه بأحسن الأصوات '
  from jawwidul-qur'aan, jawwid, jawwada => tajweed

- words in كتب التسعة : ترتيل , تحسين , تزيين ,تحبير instead of تجويد

- 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 نُبَذًا من تجويد اللفظ بالقرآن
"*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* mentiones some tajweed rules, but his book is not a book of tajweed, it is a book of qira'at

Tajweed and qira'at are the 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 Ulamas 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 مَنظُومة عُمْدِة المُفيد وعدة المجيد في معرفة التجويد.

- There are ***tatimmaat* 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:

تَتمَّاتٌ

هناك بعضُ الأبحاثِ الهامَّةِ التي لا يَستغني عن معرفتِها طالبُ عِلْمِ القراءةِ، ولم يَتعرَّضْ لها الإمامُ ابنُ الجزريِّ ـ رحمَهُ اللهُ ـ في منظومتِه، فإتماماً للفائدةِ رأيتُ أنْ أُلحقَها بالمنظومةِ الجَزَرِيَّةِ، سائلاً اللهَ تعالى أنْ يَنفعَ بها مَن قرأها وحَفِظَها، آمين.

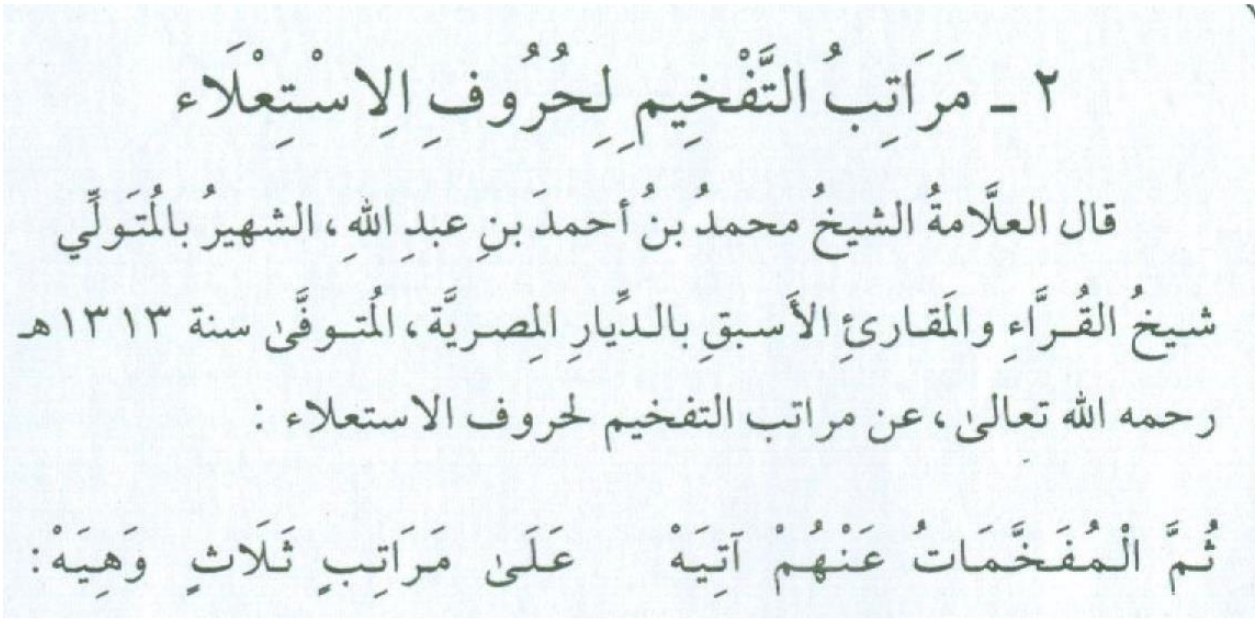
١ ـ إِتْمَامُ الْحَرَكَاتِ

قال العلَّامةُ المقرئُ شِهابُ الدِّينِ أحمدُ بنُ أحمدَ بنِ بدرِ الدِّين بنِ إبراهيمَ الطَّيبِيُّ الشافعيُّ الدِّمَشقيُّ المتوفَّى سنةَ ٩٧٩هـ، رحمه اللهُ تعالى في منظومتِه المُسمَّاة: «المُفيد في التجويد»:

وَكُلُّ مَضْمُومٍ فَلَنْ يَتِمَّا إِلَّا بِضَمِّ الشَّفَتَيْنِ ضَمَّا
وَذُو انْخِفَاضٍ بِانْخِفَاضٍ لِلْفَمِ يَتِمُّ، وَالْمَفْتُوحُ بِالْفَتْحِ افْهَمِ
إِذِ الْحُرُوفُ إِنْ تَكُنْ مُحَرَّكَهْ يَشْرَكُهَا مَخْرَجُ أَصْلِ الْحَرَكَهْ
أَيْ مَخْرَجُ الْوَاوِ وَمَخْرَجُ الْأَلِفْ وَالْيَاءُ فِي مَخْرَجِهَا الَّذِي عُرِفْ
فَإِنْ تَرَ الْقَارِئَ لَنْ تَنْطَبِقَا شِفَاهُهُ بِالضَّمِّ كُنْ مُحَقِّقَا
بِأَنَّهُ مُنْتَقِصٌ مَا ضَمَّا وَالْوَاجِبُ النُّطْقُ بِهِ مُتَمَّا
كَذَاكَ ذُو فَتْحٍ وَذُو كَسْرٍ يَجِبْ إِتْمَامُ كُلٍّ مِنْهُمَا افْهَمْهُ تُصِبْ

-١٧-

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

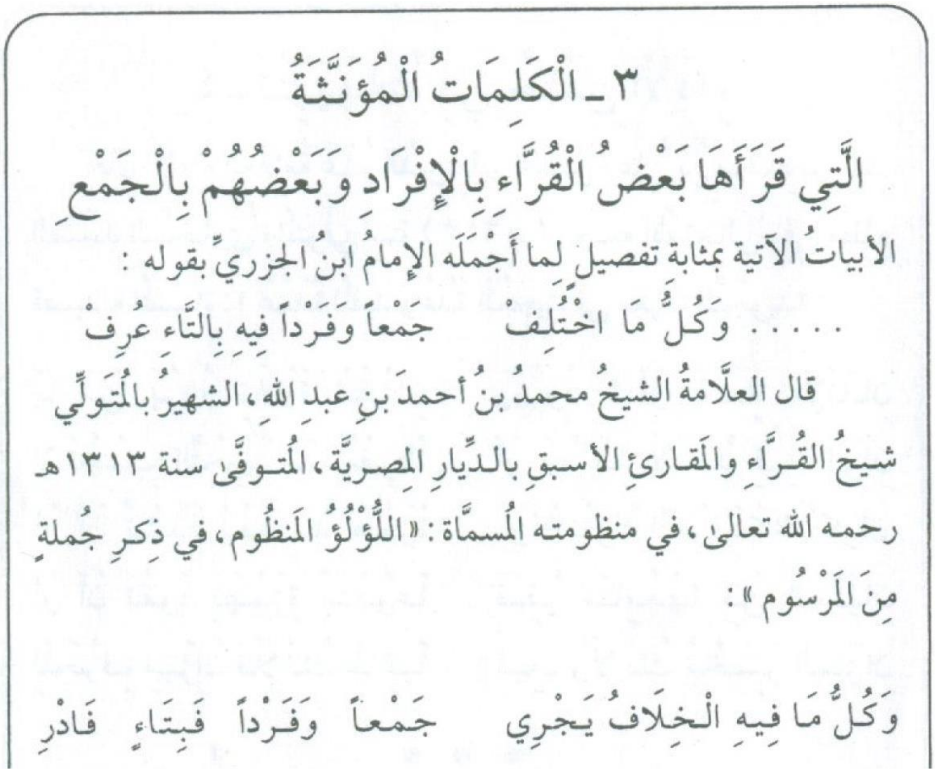


٢ ـ مَرَاتِبُ التَّفْخِيمِ لِحُرُوفِ الِاسْتِعْلَاءِ

قال العلَّامةُ الشيخُ محمدُ بنُ أحمدَ بنِ عبدِ اللهِ، الشهيرُ بالمُتولِّي شيخُ القُرَّاءِ والمَقارئِ الأَسبقِ بالدِّيارِ المِصريَّة، المُتوفَّى سنة ١٣١٣هـ رحمه الله تعالى، عن مراتب التفخيم لحروف الاستعلاء :

ثُمَّ الْمُفَخَّمَاتُ عَنْهُمْ آتِيَهْ عَلَى مَرَاتِبٍ ثَلَاثٍ وَهِيَهْ:

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.



٣ ـ الْكَلِمَاتُ الْمُؤَنَّثَةُ

الَّتِي قَرَأَهَا بَعْضُ الْقُرَّاءِ بِالْإِفْرَادِ وَبَعْضُهُمْ بِالْجَمْعِ

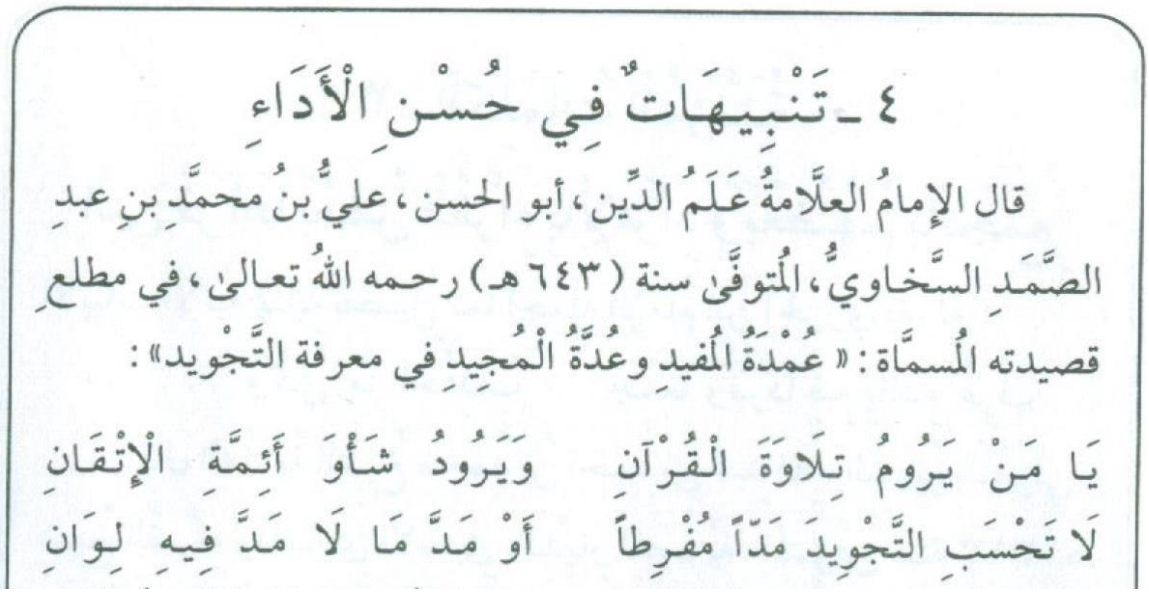
الأبياتُ الآتية بمثابة تفصيل لِما أَجْمَلَه الإمامُ ابنُ الجزريِّ بقوله :

. . . . . وَكُلٌّ مَا اخْتُلِفْ جَمْعاً وَفَرْداً فِيهِ بِالتَّاءِ عُرِفْ

قال العلَّامةُ الشيخُ محمدُ بنُ أحمدَ بنِ عبدِ اللهِ، الشهيرُ بالمُتولِّي شيخُ القُرَّاءِ والمَقارئِ الأسبقِ بالدِّيارِ المِصريَّة، المُتوفَّى سنة ١٣١٣هـ رحمه الله تعالى، في منظومته المُسمَّاة : « اللُّؤْلُؤُ المَنظُوم، في ذِكرِ جُملةٍ مِنَ المَرْسُوم » :

وَكُلٌّ مَا فِيهِ الْخِلَافُ يَجْرِي جَمْعاً وَفَرْداً فَبِتَاءٍ فَادْرِ

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



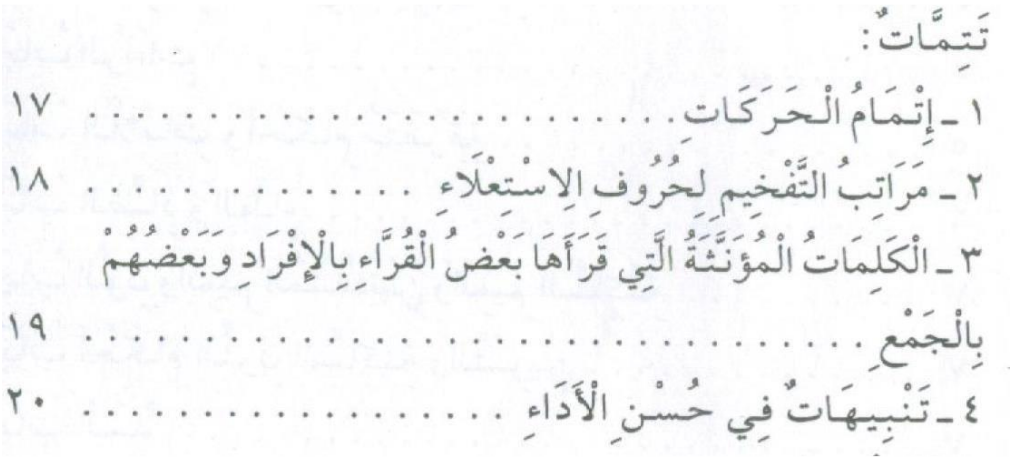
٤ ـ تَنْبِيهَاتٌ فِي حُسْنِ الْأَدَاءِ

قال الإمامُ العلَّامةُ عَلَمُ الدِّين، أبو الحسن، عليُّ بنُ محمَّدِ بنِ عبدِ الصَّمَدِ السَّخاويُّ، المُتوفَّى سنة (٦٤٣ هـ) رحمه اللهُ تعالى، في مطلعِ قصيدته المُسمَّاة: «عُمْدَةُ المُفيدِ وعُدَّةُ المُجيدِ في معرفة التَّجْويد»:

يَا مَنْ يَرُومُ تِلَاوَةَ الْقُرْآنِ وَيَرُودُ شَأْوَ أَئِمَّةِ الْإِتْقَانِ
لَا تَحْسَبِ التَّجْوِيدَ مَدّاً مُفْرِطاً أَوْ مَدَّ مَا لَا مَدَّ فِيهِ لِوَانِ

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)



تَتِمَّاتٌ:

١ ـ إِتْمَامُ الْحَرَكَاتِ ١٧
٢ ـ مَرَاتِبُ التَّفْخِيمِ لِحُرُوفِ الِاسْتِعْلَاءِ ١٨
٣ ـ الْكَلِمَاتُ الْمُؤَنَّثَةُ الَّتِي قَرَأَهَا بَعْضُ الْقُرَّاءِ بِالْإِفْرَادِ وَبَعْضُهُمْ بِالْجَمْعِ ١٩
٤ ـ تَنْبِيهَاتٌ فِي حُسْنِ الْأَدَاءِ ٢٠