



Introduction

WHAT IS TAJWEED?

Our Approach to the Jazariyyah



There are two main ways in which this text is approached



Line by line translation and commentary



Studying one of its commentaries and moving chapter by chapter



We will be doing a bit of both, but the chapters will be presented in the order in which they appear in Al Muneer fi Ahkam At Tajweed.

Structure



One, hour long lesson per week.



Because the slides will be posted on the classroom, only write down what is not on the slides.



Set aside at least an hour each week to complete the assigned homework.



The homework prepares you for the exam, as well as counts as extra credit towards the exam.



Each class session will focus on theory, as well as looking for examples in the Qur'an when applicable.



We may also do recitation together on some days.



Recordings will be available.

Outline

- Definition of Tajweed
- The Ruling Concerning Tajweed
- Lahn – two kinds
- Tajweed in the Qur'an and Hadith
- Etiquettes of reciting the Qur'an
- The riwayat of Hafs 'An 'Asim
- The speeds of recitation

Definition of Tajweed

- Imam 'Ali's definition of Tarteel: تجويد الحروف و معرفة الوقوف
- Makharij ul Huroof
- Sifaat of the Huroof
- Knowing when and how to stop at a word and to begin from it.

The Ruling Concerning Tajweed

Al Fard Al Kifayah

Knowing and memorizing the rules of Tajweed is a communal obligation.

Al Fard Al 'Ain

Reciting it correctly without changing the meaning is obligatory for every Muslim.

Two Categories of Mistakes: al-Lahn al-Jali

Substituting a letter for another letter, such as saying س instead of ص

Putting sukoon on a letter that has a vowel

Adding a vowel to a letter that is sakin

Elongating sounds more than necessary

Omitting a letter of Madd

Placing a shadda on a letter that does not have shadda

Not pronouncing the shadda on a letter with shadda

Changing the harakah on a letter (ex. Changing a fatha to a dhamma, etc.)

Not pronouncing the Laam in Al - Huroof al-Qamariyyah



Not making ghunna long enough



Not stretching Al Madd Al Muttasil for a full 4 counts



The Ruling Regarding These Mistakes:



It is sinful to read the Qur'an with mistakes that would alter the meaning.



For subtle mistakes, some scholars say that is haram, while others say it is makrooh if you know the rules and don't apply them.

Subtle Mistakes: al- Lahn al-Khafi

Speeds of Recitation



التحقيق The slowest speed. Only for learning purposes



الحدّر The reciter recites fast, but still applies all the rules of Tajweed.



التدوير This speed is between the two.

The Merits of Reciting the Qur'an

Hadith

'Uthman reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of you is the one who learns the Qur'an and teaches it." [al-Bukhari]

'A'isha reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who recites the Qur'an and is fluent in it, is with the noble pious angels. Someone who recites the Qur'an and stammers in it has two rewards as it is difficult for him." [Agreed upon]

Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of a believer who recites the Qur'an is that of a citron - its scent is fragrant and its taste is good. The metaphor of a believer who does not recite the Qur'an is that of a date - it has no scent but its taste is sweet. The metaphor of a hypocrite who recites the Qur'an is that of basil - its scent is fragrant but its taste is bitter. The metaphor of a hypocrite who does not recite the Qur'an is that of colocynth - it has no scent and its taste is bitter." [Agreed upon]

'Abdullah ibn 'Amr ibn al-'As reported that the Prophet, may Allah bless him and grant him peace, said, "It will be said to those who know the Qur'an, 'Recite and ascend. Recite slowly as you did in the world below. Your station will be at the last verse you recite.'" [Abu Dawud and at-Tirmidhi]

Reciting with a Beautiful Voice

Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah does not listen to anything so gladly as He listens to a Prophet with a good voice chanting the Qur'an aloud." [Agreed upon]

Abu Musa al-Ash'ari reported that the Messenger of Allah, may Allah bless him and grant him peace, said to him, "You have been given one of the flutes of the family of Da'ud." [Agreed upon]

Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The metaphor of someone who knows the Qur'an is that of a hobbled camel. If he attends to it, it stays with him. If he lets it go, it wanders away." [Agreed upon]

The Etiquette of Recitation

Before Reciting

External Aspects

One must be in a state of wudu

The place where one is reciting, and one's clothes should be clean

One must cover their awra

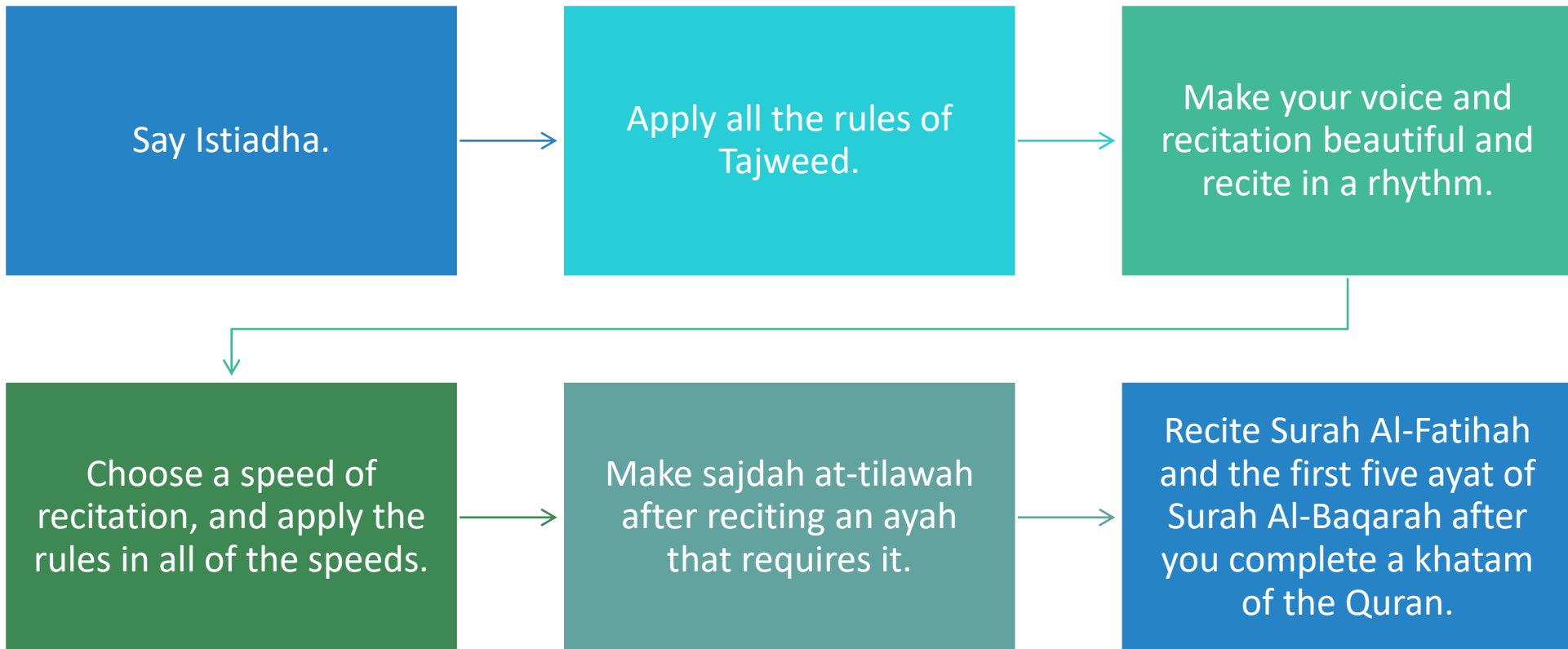
Should face the qiblah if possible

Use the miswak

Internal Aspects

Reflect on the greatness of Allah Ta'ala and the greatness of the Qur'an.

During Recitation



During Recitation

Reflect on the Ayat as you are reciting them.

Respond to the ayat:

Say “SubhanAllah” when the verses speak about praising Allah.

Make dua to be included amongst the people of Jannah when reciting ayat about Jannah

Make dua for protection from the Hell Fire when reciting ayat about it.

General Etiquettes

If we work in teaching the Quran, then we should try to have the best Akhlaq

We should have a daily wird that we recite from the Quran.

Ar Rasul (SAW) gave different assignments to different Sahaba (RA). The time frame ranged from 3 days to 40 days.

Protect ourselves from eating Haram.

Be careful about what we say, and the language that we use.

Protect our hands and feet from committing sin.

The Riwayah of Hafs

BIOGRAPHIES OF THE IMAMS

Imam 'Asim

'Āṣim ibn Bahdalah Abū al-Najād

Held the highest sanad in Kufa. He took the place of his teacher, Abu Abdur Rahman As-Sulami, when he passed away.

He was also a scholar of Grammar and a jurist. Ibn Jazari writes that Imam Asim was also a muhaddith, and narrations from him can be found in the seven famous books of Hadith.

He was also a Tabi'i. He met Sayyiduna Harith ibn Hassaan (RA).

He loved to offer prayers so much that if he learned that there was a masjid close by, he would stop to offer nawafil prayers.

Two main rawis (narrators): Imam Hafs and Imam Shuba

Imam 'Asim

Imam 'Asim was blind. Someone would have to hold his hand when he needed to go somewhere.

Imam Asim was an extremely patient person.

Story of when he fell.

When he was about to pass away, he was reciting the following ayah with perfect Tajweed.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمْ الْحَقَّ ۖ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ٦٢

Passed away in Kufa in 127 A.H.

Why do Hafs and Sh'uba differ?

He taught Imam Hafs the narration that he learned from Abu Abdur Rahman As-Sulami, a famous Tab'i who learned from Ali ibn Abi Talib (RA).

He taught Imam Shuba the narration that he learned from Zir ibn Hubaysh who learned from Abdullah ibn Masud (RA).

Imam Abu Hanifa, and Imam Hamza were also students of Imam Asim. Khalil ibn Ahmed An-Nahwi, the one who introduced the symbols that we use in the Quran today, was also a student of Imam Asim.

Imam Sh'uba

Shu'bah ibn 'Ayyāsh ibn Sālim al-Ḥannāṭ al-Asadī

Although there are many other names that are assigned to him.

He was born in 95 A.H.

He was also a muhaddith and a jurist. He narrated more ahadith than Imam Hafs.

Imam Sh'uba made three khatams with Imam 'Asim.

Sometimes, he had to wade in chest deep water in order to reach his teacher.

Story of his death. Completed the Quran 18,000 times.

He passed away in 193 A.H.

Imam Hafs

Ḥafṣ ibn Sulaymān ibn al-Mughīrah ibn Abī Dāwūd al-Asadī al-Kūfī alBazzāz

He was the stepson of Imam 'Asim.

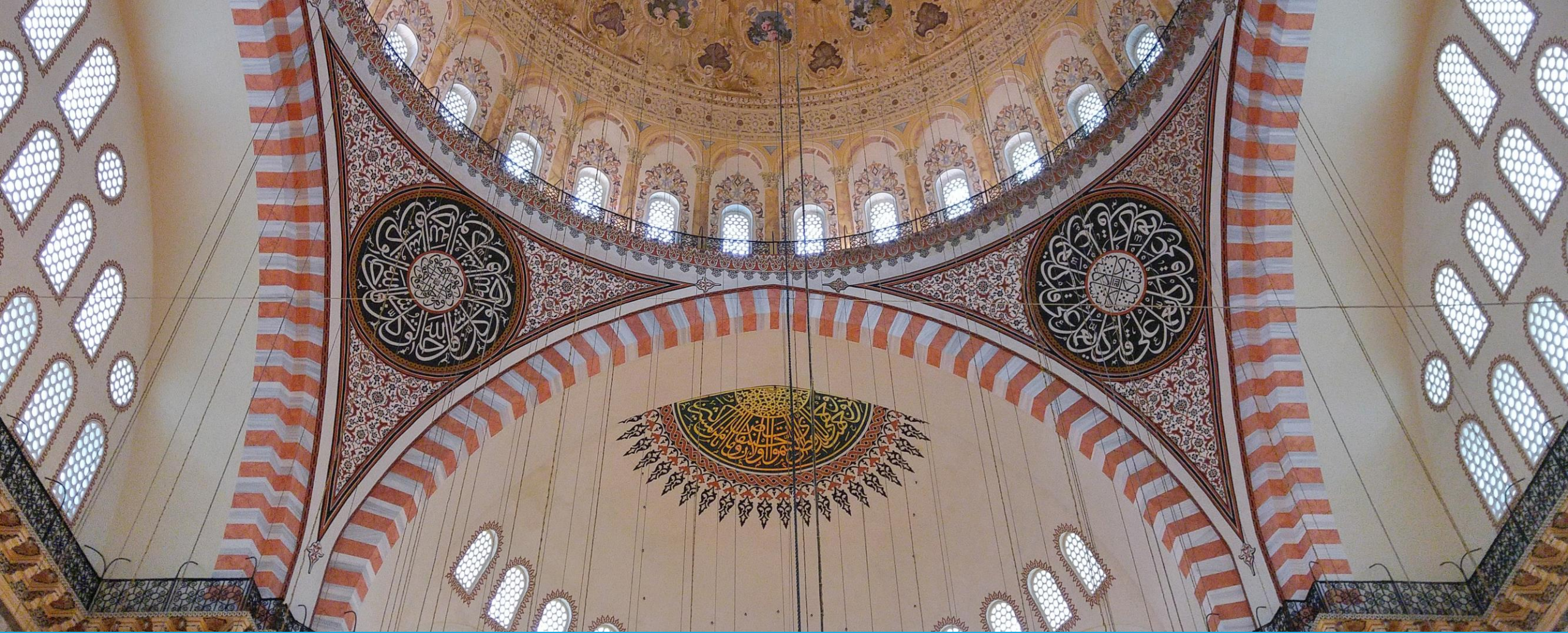
Recited the Quran to Imam 'Asim multiple times.

Had the most knowledge amongst the rawis of Imam 'Asim of his narration.

He taught Qiraat in Baghdad and in Makkah Al Mukarramah

Was born in 90 A.H. and passed away 180 A.H.

Qari Muhi Al-Islam Panipati writes that it is a sign of the acceptance of Imam Hafs with Allah Subhana Wa Taala that his riwayat is so prevalent. Most huffaz have memorized in the riwayat of Hafs.



Slides prepared by Saima Yacoob