

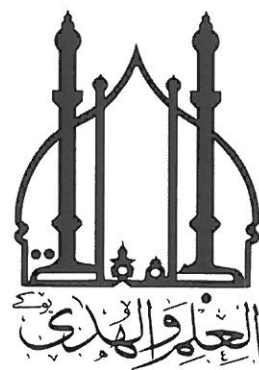
A Comprehensive Guide to

Tajweed

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Jamiatul Ilm Wal Huda

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

قال رسول الله ﷺ

"مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ وَمَثَلُ الَّذِي يَقْرَأُ

الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرَانِ"

(متفق عليه)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من الناس أجمعين أما بعد

Reciting the Qur'an holds immense virtue, many Prophetic narrations and discourses of the guided scholars indicate upon the importance of Qura'nic recitation. However, all actions within Islam, an act is only regarded as rewarding if it is fulfilled according to the teachings of the Prophet *Muhammad* ﷺ. Likewise, reciting the Qur'an is only regarded an act of worship if it is performed in the Prophetic method; under the Prophetic guidance. The great 8th century scholar, Imam *Awza'ee* mentions:

"خَمْسٌ كَانَ عَلَيْهَا أَصْحَابُ مُحَمَّدٍ وَالتَّابِعُونَ بِإِحْسَانٍ: لِرُؤُومِ الْجَمَاعَةِ وَاتِّبَاعِ السُّنَّةِ وَعِمَارَةِ الْمَسَاجِدِ وَتِلَاوَةِ الْقُرْآنِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ"¹

'The companions of the Prophet and the followers were upon five attributes: [one] holding firm onto the (Muslim) congregation, [two] following the Sunnah, [three] building mosques [four] reading the Qur'an [five] fighting for the correct cause.'

Reciting the Qur'an is an act that is not only rewarding, instead a desire of every Muslim. The third caliph, *Uthman* (may Allah be pleased with him) mentions in a quote transmitted by *Ibn Rajab* in his book '*Jamiul uloomi wal hikm*' (1408AH):

"لَوْ طَهَّرْتُ قُلُوبَكُمْ مَا شَبِعْتُمْ مِنْ كَلَامِ رَبِّكُمْ"

'If your hearts were clean, you will never be replete from the recitation of your lord's speech (the Qur'an).'

Prophetic narrations are filled with the mentioning of the virtues for reciting the Qur'an; one virtue has been mentioned by Imam *Tirmidhi* in his famous Hadeeth compilation:

"اقْرَأْ وَارْتَقِ وَرَتَّلْ كَمَا كُنْتَ تُرْتَلُّ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا"

'Recite and climb (the steps of paradise); recite how you recited in the world, your abode in paradise will be the place where you recite your last verse'.

Some scholars indicate that the method of reciting indicated in this Prophetic narration is 'perfecting the words (with pronunciation and qualities) and understanding the places of *waqf* (pausing)'².

¹ This quote is mentioned in '*nadhhratun naeem*' (نضرة النعيم).

² This commentary has been indicated by *Muhammad Abdurrahman al-mubarakfuri* in his commentary upon the Imam *Tirmidhi* compilation.

We should indeed try to perfect our recitation, some deficiencies within the recitation can lead to changing the meaning of the Qur'an, other deficiencies may not lead to the changing of the Qur'an, and however, it would be disliked by many guided scholars. Therefore, the reciters of the Qur'an should realise that in reciting the 'speech of Allah – the Qur'an'; we should try our ultimate best to perfect our recitation.

Indeed understanding and learning the rules of *tajweed* is a definite help in perfecting the recitation; however, this subject is greatly dependent upon listening to the recitation from the guided tutors.

Further, it is very important to understand that reciting the Qur'an with the best of voices is not the only right of the Qur'an. Pondering upon the meaning of the Qur'an, lessons of the Qur'an, fulfilling its commandments and refraining from its prohibitions is the ultimate objective of serving the Qur'an according to its correct right. This is the commentary the great scholar of Hadeeth, *Abul Abbas al-Qurtubi* has given for the narration mentioned in the two authentic books of Hadeeth; *Saheehul Bukhari* and *Saheehul Muslim*. The narration is:

"يَقْرُؤُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ"

‘[Some readers] read the Qur'an, yet the Qur'an does not pass their throats’.

In the commentary of this narration *Abul Abbas al-Qurtubi* mentions:

"يَسْتَطِيبُونَ تِلَاوَتَهُ وَلَا يَفْهَمُونَ مَعَانِيَهُ"

‘They [are those people] who decorate their recitation, however, do not understand the meaning’.

Another scholar, *Ibn Abdil Barr al-Qurtubi* mentions in its commentary:

"لَا يَنْتَفِعُونَ بِقِرَاءَتِهِ كَمَا لَا يَنْتَفِعُ الْآكِلُ وَالشَّارِبُ"

‘[The narration is regarding those people] that do not benefit from what they recite, similar to a person who eats or drinks but does not take benefit from the sustenance [as it does not pass his throat]’.

Further, in the explanation of the narration ‘the Qur’an can testify for you on the day of resurrection or against you’; the great scholar of Hadeeth, Imam *Nawawi* has mentioned,

"الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ فَمَعْنَاهُ ظَاهِرٌ أَيْ تَنْتَفِعُ بِهِ إِنْ تَلَوْتَهُ وَعَمِلْتَ بِهِ وَإِلَّا فَهُوَ حُجَّةٌ عَلَيْكَ"

‘... If you recite and act upon the Qur’an [then the Qur’an will intercede for you on the day of resurrection] or else it will testify against you’.

I make sincere dua to Almighty Allah that he enables us to perfect our recitation according to the method of the Prophet *Muhammad* ﷺ, and more importantly, work on acting upon the teachings of the Qur’an.

In completing this work, I firstly thank Almighty Allah upon the ability and the understanding he has given. Further, I thank all the people who have helped in compiling this book in terms of education; this includes my honourable father (Mufti) Abdus-Samad, teachers and beloved students of Jamiatul Ilm Wal Huda. Thanking is indeed a very important aspect of our religion as the wise have mentioned:

"مَنْ قَصُرَتْ يَدَاهُ عَنِ الْمَكَافَاةِ فَلْيُطِلْ لِسَانَهُ بِالشُّكْرِ"

‘Whosoever is unable to repay with his hands, he should thank in abundance with his tongue [making dua, etc]’.

Therefore, I thank all those who helped me complete this work. I finally ask Allah to place this small work and effort in our scale of good deeds, Verily He is the All-powerful and Supreme.

May Allah make the institute, Jamiatul Ilm Wal Huda (Blackburn, U.K.) and other institutes around the globe a means of guidance for mankind. Ameen.

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Importance of *Tajweed*

Definition of *Tajweed*:

To pray all the letters from the **correct ‘place of pronunciation’** and with the **correct ‘qualities’**.

Subject of *Tajweed*:

Tajweed discusses the individual letters of the alphabet; in terms of their ‘place of pronunciation’ and ‘qualities’.

Purpose of *Tajweed*:

To correct the pronunciation and gain maximum reward by making the pronunciation as close to the Prophet ﷺ as possible.

Importance of praying with *Tajweed*:

If a person changes the word by **addition, deletion or substitution of a letter** (or certain *harakaat*), which results in the changing of the meaning of the word; this person will be **deemed sinful**.

If the reciter changes the ‘**qualities**’ (or certain *harakaat*) he will be **worthy of punishment**.

Major & Minor mistakes:

	Type of mistake	Definition	Ruling
1	Major mistakes This is called اللحن الجلي	Changing the word by addition, deletion or substitution of a letter (or certain <i>harakaat</i>).	This type of recitation is <i>haram</i> ; hence, the reciter is sinful if these mistakes are made on purpose.
2	Minor mistakes This is called اللحن الخفي	Changing the ‘ qualities ’ of a letter (or certain <i>harakaat</i>).	This type of recitation is <i>makrooh</i> ; in these mistakes the reciter should fear punishment.

Note: If a person’s recitation is not upto the correct standard, the individual should continue to strive in improving his/her recitation by a learned scholar. However, he/she should not despair in his/her recitation as there are Prophetic narrations which indicate upon double reward for a person who finds it hard to recite but continues to recite whilst striving for improvement.

الاستعاذة والبسملة

استعاذة & its rules:

What is استعاذة ? It is the recitation of أعوذ بالله من الشيطان الرجيم when commencing the Qura'nic recitation.

What is the ruling of استعاذة ?

It is **important** to pray استعاذة before you start praying the Qur'an; according to **some scholars** it is **compulsory**. Most scholars mention it is preferable to pray استعاذة before starting the recitation.

Also, if inbetween your recitation you say something other than the recitation of the Qur'an, you **should** pray استعاذة again. Certain scholars add that taking a long pause for rest, etc, during the recitation will also make it **preferable** to pray استعاذة again.

Note: Some scholars have mentioned that استعاذة is prayed after the completion of recitation; **however, this is a weak view.**

Should استعاذة be prayed loudly or quietly?

Generally, the volume of recitation for استعاذة corresponds to the volume of the Qura'nic recitation. If the Qura'nic recitation is loud then استعاذة will be prayed loudly, **except in certain circumstances like Salaah**. If the Qura'nic recitation is quiet then استعاذة will be prayed quietly.

Which words can be used for استعاذة ?

Any sentence can be used which indicates upon seeking refuge from the devil, however the best form is to pray:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Other forms include:

(1) أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(2) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ إِبْلِيسَ وَجُنُودِهِ

(3) أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ

بِسْمِ اللَّهِ & its rules:

What is بِسْمِ اللَّهِ ? It is the recitation of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ when commencing the Qura'nic recitation, after the recitation of استعاذة.

What is the ruling of بِسْمِ اللَّهِ ?

It is **important** to pray بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ at the beginning of ALL the chapters of the Qur'an **except** at the beginning of سورة البراءة (9th chapter of the Qur'an).

However, if a person's recitation begins from **inbetween** a chapter then it is **optional but preferable** to pray بِسْمِ اللَّهِ . This includes beginning the recitation from inbetween سورة البراءة .

How will استعاذة and بِسْمِ اللَّهِ be prayed?

According to some scholars it is better to separate the two, therefore after استعاذة have a pause and then pray بِسْمِ اللَّهِ . Other scholars say any method can be chosen; both are equally valid.