A Comprehensive Guide to

Tajweed

Compiled by:

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Jamiatul Ilm Wal Huda
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قال رسول الله ﷺ:
"مَثَلُ الَّذِي يَقُرُّ الْقُرآنَ وَهُوَ حَافِظٌ لِّهِ مَعَ السَّمْعِ الرَّكْمَ وَمَثَلُ الَّذِي يَقُرُّ الْقُرآنَ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَاءَدَ قُلُّهُ أَجْرَانِ"
(مَتَّفَقٌ عليه)
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:


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):


2

‘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:


3

‘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)’.

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1 This quote is mentioned in ‘mahkatum naeem’ (نَعَمَهُ 과할램) for the benefit of the reader.
2 This commentary has been indicated by Muhammad Abdurrahman al-mubarokfuri 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:

"بَلْ يَنْبُوءُونَ الْقُرْآنَ لَا يُجَابُرُونَ بِخَالِقِهِمْ"

‘[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:

"بَلْ يَنْبُوءُونَ بِخَالِقِهِمْ وَلَا يَنْفَقُونَ مَوَارِيْهِمْ"

‘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 يَنْبُوءُونَ بِخَالِقِهِمْ كَمَا لَا يَنْفَقُونَ الْآكِلِ وَالْضَّالِبِ"

‘[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 شَهَدَةُ لَكَ أَوْ عَلَيْكَ دُمَيْرَةُ أَيُّ قَبْلَتُ تَسْتَنفُعُ يَدُ إِنَّ دُمَيْرَةَ رَمَيْتَ يَدًا وَإِلَّا فَهَوَّ شَهَدَةُ 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 قَضَرَ ثَابَةً عَنْ السَّكَاءِ وَلَبِطَانَ لِسَانَةٍ وَالشُّكْرُ"

‘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.

Muawiyah Ibn (Mufti) Abdus-Samad Ahmed

Graduate of Jamiatul Ilm Wal Huda (Blackburn, U.K.)
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### Important terminologies

Before discussing the detail rules regarding Qur’nic recitation, some important terminologies are mentioned.

<table>
<thead>
<tr>
<th>Sign</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This is called a (single) <em>fathah</em>.</td>
</tr>
<tr>
<td>2</td>
<td>This is called a (single) <em>dhammah</em>.</td>
</tr>
<tr>
<td>3</td>
<td>This is called a (single) <em>kasrah</em>.</td>
</tr>
<tr>
<td>4</td>
<td>This is called a <em>saakin</em>.</td>
</tr>
<tr>
<td>5</td>
<td>This is called a double <em>fathah</em>.</td>
</tr>
<tr>
<td>6</td>
<td>This is called a double <em>kasrah</em>.</td>
</tr>
<tr>
<td>7</td>
<td>This is called a double <em>dhammah</em>.</td>
</tr>
<tr>
<td>8</td>
<td>This is called a <em>tashdeed</em> and a letter with this upon it is called <em>mushaddad</em>.</td>
</tr>
<tr>
<td>9</td>
<td>This is <em>fathah</em>, <em>dhammah</em> or <em>kasrah</em>. A letter which has a <em>harakah</em> upon it is called a <em>mutaharrik</em>.</td>
</tr>
<tr>
<td>10</td>
<td>This is ‘double *fathah’, ‘double <em>dhammah</em>’ or a ‘double <em>kasrah</em>’.</td>
</tr>
<tr>
<td>11</td>
<td>This is the Arabic word for ‘letter’.</td>
</tr>
<tr>
<td>12</td>
<td>This is the Arabic word for ‘places of pronunciation’.</td>
</tr>
<tr>
<td>13</td>
<td>This is the Arabic word for ‘qualities’.</td>
</tr>
<tr>
<td>14</td>
<td>This is the Arabic word for ‘titles’ (the different titles given to the different letters).</td>
</tr>
<tr>
<td>15</td>
<td>This is the name given to ‘letters occurring twice (together)’.</td>
</tr>
<tr>
<td>16</td>
<td>This is the name given to the beginning letters of certain chapters of the Qur’an like ١٠٠.</td>
</tr>
<tr>
<td>17</td>
<td>This is the name given to the letters which are pronounced without a <em>tashdeed</em> when (ال) is placed before it.</td>
</tr>
<tr>
<td>18</td>
<td>This is the name given to the letters which are pronounced with a <em>tashdeed</em> when (ال) is placed before it.</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Type of mistake</th>
<th>Definition</th>
<th>Ruling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Major mistakes</td>
<td>Changing the word by addition, deletion or substitution of a letter (or certain harakaat).</td>
<td>This type of recitation is haram; hence, the reciter is sinful if these mistakes are made on purpose.</td>
</tr>
<tr>
<td>Minor mistakes</td>
<td>Changing the ‘qualities’ of a letter (or certain harakaat).</td>
<td>This type of recitation is makrooh; in these mistakes the reciter should fear punishment.</td>
</tr>
</tbody>
</table>

Note: If a person’s recitation is not up to 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.
اعوذ بالله من الشيطان الرجيم when commencing the Qur’nic recitation.

What is استعاذة؟
It is the recitation of استعاذة when commencing the Qur’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 Qur’nic recitation. If the Qur’nic recitation is loud then استعاذة will be prayed loudly, except in certain circumstances like Salaah. If the Qur’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:

 أغْوُدُ بِاللهٍ مِنَ الشَّيْطَانِ الرَّجِيمِ

Other forms include:

 أغْوُدُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

 اللَّهُمَّ إِنِّي أَغْوُدُ بِكَ مِنْ إِبْلِيْسِ وَجَنُوْدِهِ

 أغْوُدُ بِاللهِ مِنَ الشَّيْطَانِ

(1) (2) (3)
بسمة & its rules:

What is بسمة? It is the recitation of بسم الله الرحمن الرحيم when commencing the Qur’nic recitation, after the recitation of استغفارة.

What is the ruling of بسمة?

It is important to pray بسم الله الرحمن الرحيم at the beginning of ALL the chapters of the Qur’an except at the beginning of سورة البقرة (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 بسمة. This includes beginning the recitation from inbetween سورة البقرة.

How will استغفارة and بسمة be prayed?

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