

Unit Two

Chapter One: Introduction to Tajweed

What is Tajweed?

The Arabic word "Tajweed" linguistically means doing something well. When applied to the Quran, it means giving every letter of the Quran its rights and dues of characteristics when we recite the Quran, and observing the rules that apply to those letters in different situations.

When the Angel Jibreel, recited the words of Allah SWT to the Prophet Muhammad SAW, he recited them in a certain way and he showed the Prophet SAW the ways in which it was permissible to recite the Quran. It is obligatory upon us to observe those rules so that we recite it in the way it was revealed.

History of Tajweed

When Islam spread over vast territories and lands and various non-Arab nations had converted to the Islamic faith, mistakes in the Quranic recitation began to appear, so the scholars had to record the rules. Now, because the everyday Arabic that Arabs speak has changed so much from classical Arabic with which the Quran was revealed, even the Arabs have to study tajweed. The Prophet SAW taught the recitation of the Quran with tajweed to his companions. The companions taught their followers and this tradition continued until the recitation of the Quran reached the present generations of the world.

The Purpose of Tajweed

The Quran is the word of Allah swt, and its every syllable is from Allah swt. The purpose of the Science of Tajweed, is to make the reciter proficient in reciting the Quran, observing the correct pronunciation of every letter with the rulings and characteristics which apply to it, without any exaggeration or deficiency. Through this, the reciter can recite the Quran according to the way of the Prophet SAW who received it from Jibreel who received it from Almighty Allah SWT in the classical Arabic language.

Each Arabic letter has a makhraj (an exit or articulation point from which it originates) and sifaat (attributes or characteristics). Knowing the makhraj and sifaat of each letter is an important part of Tajweed. Sometimes two letters have very similar exits, which makes mixing them up easy. For example letter ش and letter ج have the same exit point, and since they have different characteristics, that is why they "sound" different. So, if a person does not know the characteristics of each letter, he may change the meaning of the words in Quran recitation, without even knowing.

Applying the rules of Tajweed in reciting prevents the reciter from making mistakes in reciting the Quran.

Benefits of reciting the Quran with Tajweed

The benefits of learning Tajweed are many as reflected in some of the following Ahadeeth:

- **The reciters of the Qur'an will be in the company of the noble and obedient angels**

Aishah (May Allah be pleased with her) reported:

The Messenger of Allah SAWS said, "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward."

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
" الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ
السَّفَرَةِ الْكِرَامِ الْبَرَّةِ ، وَالَّذِي يَقْرَأُ الْقُرْآنَ
وَيَتَتَعَّعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ "
(متفق عليه))

- You will be from the best people

'Uthmaan, may Allah be pleased with him, said that the Prophet SAWS said:
"The best of you are the ones who learn the Qur'an and teach it to others" [Al-Bukhari]

وَعَنْ عَثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

" خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ "

((رواه البخاري))

- There are ten rewards for each letter you recite from the Qur'an

"Whoever reads a letter from the Book of Allah, he will have a reward. And that reward will be multiplied by ten. I am not saying that اَلَمْ is a letter, rather I am saying that "ا" is a letter, "ل" is a letter and "م" is a letter." [Tirmidhi states this is saheeh]

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ تَعَالَى فَلَهُ بِهِ

حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا ، لَا أَقُولُ الْم حَرْفٌ

وَلَكِنْ أَلِفٌ حَرْفٌ وَلاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ "

((رواه الترمذي))

- On the Day of Judgment, the Qur'an will intercede on your behalf!

Abu Umamah (May Allah be pleased with him) reported:

I heard the Messenger of Allah SAWS saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Judgement." [Muslim]

عَنْ أَبِي أُمَامَةَ ' رَضِيَ اللَّهُ ' عَنْهُ قَالَ : سَمِعْتُ
رَسُولَ اللَّهِ ' صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ' يَقُولُ :
" اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي ' يَوْمَ الْقِيَامَةِ '
شَفِيعًا لِأَصْحَابِهِ "

((رواه مسلم))

The ruling of reading with Tajweed

Muhammad bin Al-Jazaree the great Qur'an and Hadeeth scholar of the 9th Century (Hijri) says in his famous poem, detailing the rules of tajweed: "Applying tajweed is an issue of absolute necessity, whoever doesn't apply tajweed to the Qur'an, **then he is committing a sin.**"

مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمٌ

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَزِمٌ

So he regarded it as an obligation and he regarded not reading with tajweed as a sin. The majority of scholars agree that applying the tajweed rules of Qur'an are an individual obligation (فَرَضٌ عَيْنٌ) upon every Muslim, who has memorized or read part of, or all of the Qur'an. This is because the Qur'an was revealed with the Tajweed rules applied to it and the Prophet (SAW) recited it back to Jibreel ((AS)) in that way. The Companions of the Prophet (SAW) read it in that way.

The obligation of Tajweed

The proofs that the scholars bring to show the obligation of tajweed is:

1. Allah SWT says in **Qur'an**;

[وَرَقِلِ الْقُرْآنَ تَرْتِيلاً]

"And recite the Qur'an (aloud) in a (slow and melodious) style (tarteela)"
(Surah Muzzammil, Ayah 4)

Ali ibn Abi Talib (RA) said in the explanation of this Ayah: **"at-Tarteel is Tajweed of the letters and knowing where to stop (correctly)"**. [An-Nashr of Ibn Al-Jazaree 209:1]

2. From the **Sunnah**: The rights of reciting correctly is reciting it the way it was revealed. There are various Ahadeeth also showing us the importance of Tajweed. Umm Salamah (RA) was asked about the recitation of Prophet (SAW) and she described it as a recitation "clearly distinguished letter by letter." [Tirmidhi]

عن أم سلمة قالت: "كان النبي (صلى الله عليه وآله وسلم) يقرأ ((بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ ..إِلَى آخِرِهَا - يقطعها حرفاً حرفاً".

Sa'eed bin Mansoor relates in his Sunan that a man was reciting the Qur'an to Abdullah bin Mas'ood and he recited "إِنَّمَا أَصْبَقْتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ", so Ibn Mas'ood said: "This was not how the Messenger of Allah (SAW) recited it to me!" So the man asked, "How did he read it to you oh Aba Abdir-Rahman?" So he read it again and he elongated the word **لِلْفُقَرَاءِ** because he knew the Madd rules of Tajweed.

Ibn al-Jazaree (may Allah SWT have mercy on him) said: Whoever is able to read the words of Allah SWT with correct Arabic pronunciation, but he deliberately pronounces it incorrectly like a non- Arab, out of arrogance, stubbornness and complacency, or because he is too proud to go to a scholar who could help him to correct his pronunciation, is undoubtedly falling short and sinning and being dishonest. The Messenger of Allah (SAWS) said: "Religion is sincerity: to Allah SWT, to His Book, to His Messenger, and to the leaders of the Muslim and their community."

It is not permissible for anyone to deliberately change any letter of it when he is able to pronounce it correctly. This kind of a mistake is a sin. If a person finds it difficult to pronounce the letters correctly – such as people in whose language some of the Arabic letters, such as ظ، ذ، and خ do not exist – they are excused, and they should be called upon to strive their hardest to learn and correct their pronunciation.

Mistakes in Tajweed

اللَّحْنُ: هُوَ الْخَطَأُ وَالْمَيْلُ عَنِ الصَّوَابِ عِنْدَ الْقِرَاءَةِ

It is defined as a mistake and deviation from correctness when reading.

أَقْسَامُهُ: يَنْقَسِمُ اللَّحْنُ إِلَى قِسْمَيْنِ هُمَا

Its division: It is divided into two divisions which are:

1. لَحْنٌ جَلِيٌّ ظَاهِرٌ (Obvious and clear mistakes)

It is a mistake that occurs in the pronunciation that affects the accuracy of the reading, even if the mistake occurs in the meaning or not. This type of mistake occurs in the make up of the word or in the letters, i.e. the reader pronounces (الطاء) (تاء) أو (دالاً) . The mistake can also occur in the vowels where one vowel is read as a completely different one, for example:

يبدل الضمة فتحة أو كسرة ، أو يبدل الفتحة كسرة ، أو يبدل الكسرة فتحة changing a dhammah to a fat-hah or kasra, or changing the fat-hah to kasra, or changing the kasra to fat-hah,.. etc.

It can also be that the mistake occurs with the sukoon being read like one of the three vowels. This category is named obvious and clear because it is easy for readers and scholars of the language to know the mistakes and point them out.

2. لَحْنٌ خَفِيٌّ مُسْتَتِرٌ (Obscured and hidden mistakes)

It is a mistake that takes place in the pronunciation that affects the reading, heard by an accomplished reader, and is not a mistake in the meaning, or in the language or in the grammar. Only those who have knowledge of the Qur'an reading, recognize these mistakes.e.g not doing a proper Ghunnah sound or not elongating the madd as it should be.

Prostrations of reading سُجُودُ التَّلَاوَةِ



The prostration in these verses is **mustahabb** for the reader and the listener, and it is **not obligatory**. The Messenger of Allah SAWS said, "If a son of Adam reads a verse of prostration and prostrates, Satan withdraws crying and saying, 'Woe to me, the son of Adam was ordered to prostrate and he prostrated, and for him is Paradise, and I was ordered to prostrate and I disobeyed and the Fire is for me.' Related by Muslim

There are fifteen places in the Qur'an where we are asked to prostrate.

- 1- الأعراف The end of Surah Al-A'araaf

[إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ، وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾]
{الأعراف: 206}

- 2- الرعد Verse 15 of Surah Al Ra'ad

[وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلًا لَهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾]
{الرعد: 15}

- 3- النحل Verse 50 of Surah An-Nahl

[يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾]
{النحل: 50}

- 4- الإسراء Verse 109 of Surah Al-Israa'

[وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾]
{الإسراء: 109}

5- مريم

Verse 58 of Surah Maryam

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ
إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

{ مريم: 58 } [٥٨]

6- الحج

Verse 18 of Surah Al-Hajj

الَّذِينَ تَرَأَتْهُمُ اللَّائِي يَسْجُدُ لَهُمْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ
يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾ { الحج: 18 }

7- الحج

Verse 77 of Surah Al-Hajj

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ { الحج: 77 }

8- الفرقان

Verse 60 of Surah Al-Furqan

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

{ الفرقان: 60 } [٦٠]

9- النمل

Verse 26 of Surah An-Naml

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ { النمل: 26 }

10- السجدة

Verse 15 of Surah As-Sajda

[إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ

لَا يَسْتَكْبِرُونَ ﴿١٥﴾ [{السجدة:15}]

11- ص Verse 24 of Surah Saad

[قَالَ لَقَدْ ظَلَمَكَ لِسُوَالِ نَجْعِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۖ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ

رَاكِعًا وَأَنَابَ ﴿٢٤﴾ [{ص:24}]

12- فصلت Verse 38 of Surah Al-Fusilat

[فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ

﴿٣٨﴾ [{فصلت:38}]

13- النجم Verse 62 of Surah An-Najm

[فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾ [{النجم:62}]

14- الانشقاق Verse 21 of Surah Al-Inshiqaq

[وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ﴿٢١﴾ [{الانشقاق:21}]

15- العلق Verse 19 of Surah Al-A'laq

[كَلَّا لَا تُطْعُهُ وَأَسْجُدْ وَاقْتَرِبْ ﴿١٩﴾ [{العلق:19}]

The symbol in most copies of the Quran for an ayah of prostration is:



Tip: You can memorize the fifteen places, by making it into a story☺ Below is an example:

Once upon a time, there lived two young girls, who were best friends. Their names were **Israa** and **Maryam**. They were both in **Al-Furqan** Hifth program. Maryam was excited because she only had **Surat Fussilat** left to finish memorizing the Quran. Israa only had **Surat Al-Hajj(2)** left to finish memorizing the Quran. One day at school, Maryam and Israa had to do a project about **Al Nahl** and **Al Naml**. At night, they were watching a movie when they heard **Ar Ra'ad** which scared them. They made **Sajdah** to Allah SWT to protect them. After the storm cleared off, they could see **Al Najm** in the sky. A few months later, Maryam's mom gave birth to two twin baby boys. They named them **Saad** and **A'raaf**. When A'raaf and Saad were four years old, they memorized **Surah Al-Alaq** and **Surah Al-Inshiqaq**. The End 😊

By: Jumanah Mahmoud

Al Furqan Hifth program-KW, student 2015/2016

Reciting the Qur'an melodiously

The Prophet (SAWS) used to recite the Qur'an in slow, measured, rhythmic tones as Allah SWT had instructed him, not hurriedly, but rather "he would recite a Surah in such slow rhythmic tones that it would be longer than it would seem possible." [Muslim, Muwatta]. He would stop at the end of each Ayah [Abu Dawud]. He commanded people to recite in a beautiful voice that has a pleasant melodious tone. He said "Beautify the Qur'an with your voices [for a fine voice increases the Qur'an in beauty]" [Bukhari] and he said "He who does not recite the Qur'an in a pleasant tone is not of us." [Abu Dawud].

Unfortunately, all too often we find people reciting the Qur'an quickly and without changing their tone and without any feeling. We should put all our efforts into reciting the Qur'an with as much feeling as we can! Have you ever

prayed behind an Imam who read with feeling? Well the Prophet (SAW) said "Truly the one who has one of the finest voices among the people for the reciting the Qur'an is the one whom you think fears Allah swt when you hear him recite." [Daarimi, Tabaraani]

Let us remember, that the Qur'an is the word of Allah SWT. In it we find Ayahs of warnings, glad-tidings, parables, stories of the past, commands and prohibitions. Ayat to make us think, reflect, cry, fear, hope, love and fall down in prostration! How can we recite all of this without feeling? When we recite an aya of Qur'an we should imagine that Allah SWT is talking to us.

Helpful Tips towards learning Tajweed

- You must find a Qur'an teacher who has studied Tajweed to listen to your recitation and correct you. Tajweed cannot merely be learnt from books, because the movements of your mouth as well as the sounds are important and only a teacher can correct you and make sure you are applying the rules correctly. Qur'an recitation is a science which was passed down generation by generation through teachers not just books, with a direct line to the Prophet (PBUH).
- Follow this book containing the rules of Tajweed and learn each rule little by little, applying it as you go along with the help of your teacher. Following the charts will make it even better to understand and remember the rules, InshaaAllah.
- Listen to Qur'an tapes of reciters who recite very clearly, at a medium or slow speed and notice them applying the different rules of Tajweed. Repeat after them while trying to apply the rules you've learned. Try to copy their tone and melody as well and see how it changes the meaning of what they're reciting changes.
- Apply the rules you learn to the Surahs you have already memorized and don't save any effort about reciting correctly. You might have to revise the Surahs by looking back at them.
- Practice and repetition will make perfect InshaaAllah; as Ibn Al-Jazaree says him his poem about acquiring Tajweed: "And there is no obstacle between it (learning Tajweed) and leaving it, except that a person must exercise his mouth with it!"

OH **ALLAH**, GIVE
ME JANNAH

