

First Printing

2000 CE

1421 H

# Useful tips from the Science of Tajwid Al-Mufid fi 'Ilm al-Tajwid

المفيد في علم التجويد

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# The Science of Tajweed:

## Brief history:

Tajweed is a completely static science. There is no place in it for ijtihad (personal reasoning). Angel Jibreel revealed the Reading, Allah staught him and the Prophet street received it as he heard it. He taught his companions the Holy Quran as he received it from Jibreel street, urging them to recite it as it was revealed. It is narrated that he said: "Verily Allah Most High loves for the Quran to be read as it was revealed."

When Islam spread to the various non-Arab countries and people whose tongues were not accustomed to the Arabic letters and sounds, learned Qur'an, much error and distortion occurred and the Muslim scholars feared (the perpetuation of) that error and distortion. It was at this point that some of them recorded the rules and foundations that regulate the correct pronunciation of Quran and they named this the Science of Tajweed.

The rules were not made up by these scholars, in fact all they did was closely observe the perfect readers who read as they were taught by the Prophet \* and write down for later generations the rules of recitation of the earlier generations. In this their mission was similar to the linguist that listened to the Arabs speak and wrote down the rules of grammar and morphology for the Arabic language.

There is no doubt that the rules of Tajweed were known to the Arabs, for they used to practice idgham, iqlab, ikhfa, and ith'har<sup>9</sup>; yet it took its final and organized form in the recitation of Quran.

These rules aided in the preserving of the book of Allah until it reached us free of change or distortion- as it was revealed.

## Definition of Tajweed:

تعريف التجويد

Linguistically: to improve.

As a technical term: The correct recitation of Quran by giving each letter its prescribed pronunciation as regards the correct position of the organs of speech, the diacritical marks and the manner of articulation (makhraj, haraka, and sifa).

مخرج الحروف

Makhraj al harf/point of articulation: The correct anatomical point from which the sound of a letter is made so that it is distinct from any other.

<sup>&</sup>lt;sup>8</sup> Kanz al'Amal v. 2 hadeeth # 3069, page 49. Published by Maktaba al'Turath al'Islami – Aleppo.

<sup>&</sup>lt;sup>9</sup> Idgham, iqlab, ikhfa, and ith'har are technical terms of Tajweed that will be explained in full in the coming pages.

صفّة الحروف

The sifa of a letter/manner of articulation: <sup>10</sup> Is the manner (or characteristic way) by which a letter is pronounced which also distinguishes it from other letters. For example: takreer, rakhawa, qalqala, hems, etc..

استمداده

Source: The source of tajweed is from scholars knowledgeable in the ways of the performance of correct recitation by way of tawatur.

Tawatur: The conveyance of information from one group of people to another whereby it is impossible that they all agreed upon deception.

حكمه ودليله

Its legal status: There is no doubt that the Science of Tajweed is fard kefayah (that is if some learn it then the rest of the people are not held responsible.) But the *practice* of tajweed is a must for everyone. That is the practice of the rules of tajweed is a must for anyone who reads Quran – even if one doesn't know the rules from a theoretical point of view.

The proof that Tajweed is obligatory (fard) is:

Quran: {و رتلناه ترتيك Sura Furqan; 32 : "...We have recited it with distinct recitation." And {ورتل القرآن ترتيلا} Sura Muzzamil; 4: " ...and recite the Quran with measured recitation."

Hadith: His saying 裳 (as Zaid ibn Thabit ఉ narrates) "Verily Allah loves the Quran to be read as it was revealed."

Ijma'(consensus): The distinguished Sheikh Muhammad Makki Nasr says in his book: (Nihyat Al Qowl Al Mufeed): "This infallible Umma (which was protected from wrong) has agreed upon the fact that tajweed is obligatory from the time of the Prophet suntil our time. No one has ever disputed this and that is one of the strongest pieces of evidence."

Its purpose: To protect the tongue from error in the Book of Allah ##

Its position and status among other sciences: The most honorable because it has to do with the words of Allah ##.

The technical term "sifa" is most often translated as "attribute". I have chosen manner of articulation on the authority of the Cambridge Encyclopedia of Language that describes it as: "The specific process of +articulation used in a sound's +production." A 'sifa' of a letter does not describe the letter more carefully (as in an attribute) but rather describes how that letter is pronounced – thus the term 'manner of articulation.' Generally in this writing, however, the Arabic will be used to avoid confusion.(trans.)

# The etiquette of proper recitation of Quran:

# آداب تلاوة القرآن الكريم

Allah sonly accepts deeds that are correct and sincere. A sincere deed is one done for Allah alone and a correct deed is one done according to the rules of Sharia' (Islamic law). Therefore a reader should follow certain principles when reciting. The most important rules of are as follows:

- 1. The reader to be free of that which breaks a minor ritual ablution (wudu) and to be free of that which breaks a major ritual ablution (ghusl). (The reader should be in a state of ritual purity.)
- 2. The place (in which he reads) should be legally pure (tahar).
- 3. The reader should begin with ta'awwuth (seeking refuge in Allah from Satan) be it at the beginning of the surah or middle. This is according to Allah's seewords:

- "So when you recite the Quran, seek refuge in Allah from Satan, the expelled." (Sura Nahal; 98)
- 4. The reader should say "Bismillah irRahman irRaheem" at the beginning of each sura, except Sura Tauba.
- 5. The reader should read with spiritual openness (khushu') out of respect for the Quran. Allah se says:
  - إلو أنزلنا هذا القرآن على حبل لرأيته خاشعا متصدعا من خشية اللـــه (If We had sent down this Quran upon a mountain, you would have seen it humbled and breaking down from fear of Allah..." (Sura al-Hashr; 21)
- 6. The reader should read with thoughtfulness, reflecting about the meaning of what one reads. {أفلا يتدبرون القـــرآن} "Then do they not reflect on the Qur'an…" (Sura Muhammad; 24)
- 7. The reader should beautify his/her voice during reading without pretence. Bara' ibn Azeb said: "The Messenger of Allah ﷺ said: 'Beautify the Quran with your voices.' And from Abu Hurayra ...

"He is not of us, he who doesn't recite the Quran in a melodious voice."

The purpose of beautifying one's voice is to facilitate the understanding

of the meaning and to move anyone that might hear it and to appreciate the beauty of the style and words. Reciting it melodiously to entertain (as a song would) is haram (forbidden). A truly beautiful and melodious

<sup>&</sup>lt;sup>11</sup> Sunan Abi Dawood, v. 2. Book of Prayer; Chapter: Istihbab at'Tarteel fee al'Qira'a. Hadeeth #1468 al-Maktaba al-Asriya Sayda, Beirut.

<sup>&</sup>lt;sup>12</sup> Saheeh Bukhari, v. 9, The Book of Tawheed, page 188, Printing Dar Ihya al-Turath al-Arabi – Cairo, in the year 1378 h. 1958 CE.

- recital is that which depends on correct pronunciation and perfect application of the tajweed rules.
- 8. It is required of anyone who hears the Quran recited, whether from a reader (Qari') or a radio/television/computer or other source, to listen and think about the verses. As Allah \*\* has said:
  - (وإذا قرىء القرآن فاستمعوا له و أنصتوا لعلك "So when the Quran is recited, then listen to it and pay attention that you may receive mercy." (Sura Al-'Ar f; 204)
- 9. The reader should read the Quran in Tajweed and recite it in the best way.
- 10. The reader should hold back the urge to yawn during reading until it is gone.
- 11. The reader should attest to the truth of Allah's 뻃 words and witness to the call and testament of the Prophet 鬓.
- 12. The reader should avoid interrupting a recitation for the purpose of talking to people, except when necessary, as in answering 'salam' (Islamic greeting of peace).
- 13. The reader should ask Allah se for His bounty at a verse of mercy and to seek refuge with Allah se at verses of warning.

# دعاء الاستفتاح

## Supplication to begin reading:

All praise is due to Allah and peace and blessing upon Prophet Muhammad and his family and those who follow his guidance. O Allah make great my desire for Quran, make it a light for my vision and a cure for my heart and the departure of my worry and sadness. O Allah, adorn my tongue with it, and beautify my face by it, strengthen my body with it and make heavy my scales with it. Grant me the best of recitation and strengthen me to obey you by the hours of the night and the edges of the day. Gather me on the day of resurrection with Prophet Muhammad, peace and blessing be upon him, and his chosen family.

الحمد لله رب العالمين، و الصلاة و السلام على سيدنا محمد و آله و من اتبع هداه. اللهم عظم رغبتي في القرآن، و اجعله نورا لبصري، و شفاء لصدري، و ذهابا لهمي و حزي..

اللهم زين به لساني و جمل به و جهي، و قو به حسدي، و ثقل به ميزاني، و ارزقني حق تلاوته، و قوني على طاعتك آناء الليل و أطراف البهار، و احشرني مع النبي صلى الله عليه و آله الأخيار.

# Modes of Recitation;

There are three modes of recitation;

أساليب التلاوة

- 1. Tahqeeq, precise methodical: It is the precise, slow recitation that is meticulous and heedful of meaning. It gives each letter, in place and manner, its rightful measure (according to the rules of tajweed).
  - 2. Hadr, rapidity: Rapid recitation with a running flow that nevertheless takes into account the rules of tajweed.
- 3. Tadweer, in between: To take a midway course between tahqeeq and hadr.

The three modes of recitation are permitted for the benefit of the reader, that he may choose what is most suitable for him. They are all included in the meaning of the word "tarteel" as it is mentioned in the Qur'an; {ورتل القرآن ترتيلا} "And recite the Quran in tarteel" Sura Muzzamil; verse 4.

# استفتاح التلاوة

# Beginning a recitation:

1. Seeking refuge: It is not acceptable to begin reciting the Quran without ta'awwuth (to say "A'uthu billahi min ash-Shaitan ir-Rajeem"). This is true whether the reciter will begins from the beginning of the sura or somewhere within it. This is in accordance with Allah's directive: {مَإِذَا قَرَأَتَ القَرآنَ فَاسْتَعَذَ بِاللّهِ مِن الشَيطانِ الرحيـــم} "When you recite the Quran, seek refuge in Allah from Satan, the expelled." Sura Nahl, verse 98.

The meaning of this expression: To turn towards Allah seek shelter in Him as one turns away from the accursed Satan.

Its wording: A'uthu billahi min ash-Shaitan ir-Rajeem.

Method: The reader may say it quietly if s/he is reciting in such a way, or if he is alone, whether reading out loud or quietly. In prayer it is quietly uttered, whether the prayer is audible or not. It should be said audibly if the reader will recite in front of an audience. If reciters are reciting in

turn, then the first reciter should say it audibly and the others may say it quietly. 13, 14

### The Basmala:

- 1. Placement; The basmala should be put at the beginning of a recitation that starts at the beginning of a sura. However, if the reciter begins within the sura then s/he may say the basmala after the ta'awwuth or confine himself to the ta'awwuth alone.
- 2. Ruling: The basmala is obligatory in Surat al-Fatiha according to the Shafi'i school because it is considered one of its verses. It is not incorrect according to any of the scholars to begin any sura with it except for Sura al Tauba. It is preferred to begin any recitation with the basmala even if it is within a sura because Prophet Muhammad said;

"Any task that is not initiated with 'Bismillah irRahman irRaheem is deficient." <sup>15</sup>

As for sura al Tauba, it doesn't begin with the basmala<sup>16</sup>, because in the name of Allah there is clemency and security and 'bara'a" (the first word of the sura) means there is no clemency or safety for the mushrikeen.

The quiet recitation must be heard by he who recites it – or by those nearby. As for looking at the Quran with one's eyes – without labial movement, or vocalization and without the articulation of each letter from its makhraj, with regard to manner – that is not recitation, it is not tilawa. It may be better to describe it as observation, rather then recitation.

Know also that whoever attempts to recite well in front of an imam, teacher, sheikh, or people, and then stops observing the rules and performs poorly when he is between the hands of Allah then only He knows whether it is in ignorance or sin.

So that as one of them finishes his recitation the other begins from where he left off – the audible ta'awuth of the first counts for the quieter ones of the rest.

<sup>15</sup> Imam alManawee in his book 'Fayd al'Qadeer' no. 6284 pg. 13 and 14, printing #2 1391 hijra 1972 CE Dar al'Ma'arifa: said: It was related by Abdul Qadir al'Rahawee in the beginning of the book 'The Forty Baladaniah' and it is said to be from Abu Hurayra. An'Nawawi said in 'Al Athkar' "It is a hasan hadith (of good status), and it has been related mausool (connected) and mursal (that which goes back to the second generation after the Prophet ★)

<sup>&</sup>lt;sup>16</sup> Some scholars have said that the saying of the basmala when beginning sura Tauba is haram (forbidden), and makruh (despised/hated) within the sura.

#### Selections from "Useful tips from the science of Tajweed"

#### April 4, 2013

- 3. Rules of reciting the basmala between two suras.
  - 1) Complete separation: That is stopping at the end of the previous sura, and at the basmala and beginning anew at the following sura.
  - 2) Stopping after the first and connecting the second to the third. That is stopping at the end of the previous sura and connecting the basmala to the following sura.
  - 3) Complete connection: That is the connecting of the end of the previous sura to the basmala and then to the next sura. It is prohibited to connect the end of a sura with the basmala and then to stop.

Note: If it happens that the reciter breaks his recitation as a result of a cough, or sneeze, or talk that is related to the recitation (as in explanation (tafseer)) and then continues the recitation, then he doesn't repeat the ta'awwuth. If it is broken as a result of something foreign (to the recitation) such as distraction from the recitation, unrelated talk, or food – then the ta'awwuth should be repeated.

Others have said that it is makruh (hated or something that one is rewarded for leaving and not punished for doing) upon beginning the sura and rewarded if recited within it.