



RULES OF RECITATION

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Lesson # 01

INTRODUCTION TO TAJWEED

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allah Almighty, the Most Gracious, the Most Merciful”

- Holy Quran is the book of Allah. Allah gave His message to Holy Prophet (SAW) for all of us.
- Quran guides us to the correct path.
- Quran was revealed in Arabic language.

Almighty Allah Says in The Holy Quran that

“And recite the Holy Qur’an slowly and thoughtfully”.

IMPORTANCE OF TAJWEDD IN AHAADITH

The benefits of learning tajweed are many as reflected in some of the following Ahaadith:

أَفْضَلُ الْعِبَادَةِ تِلَاوَةُ الْقُرْآنِ

“The best Ibadat/worship is the Recitation of the Holy Qur’an.”



TEN REWARDS

مَنْ قَرَأَ مِنَ الْقُرْآنِ حَرْفًا فَلَهُ عَشْرُ حَسَنَاتٍ

“Hadhrat Abdullah Ibn Mas’ood (RA) narrates that the Holy Prophet (PBUH) has said, “ *Whosoever recites the Holy Qur’an, there are ten rewards for every letter he recites.*”

I do not say ‘Alif, Laam, Meem’ is one letter Alif is a letter Laam is a letter and Meem is a letter. This means that the reciter will receive thirty rewards for the recitation of Alif, Laam and Meem.”

TWICE REWARD

- ❖ ‘Hazrat Aaishah (RA) relates that the Prophet (PBUH) said: “*Verily (i.e., Pay attention, be attentive) the one who recites the Qur’an beautifully, smoothly, and precisely, he will be in the company of noble and obedient angels. And as for the one who recites with difficulty its verses, then he will have TWICE the reward.*” [Bukhari and Muslim]

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

Allah brings honour to many people because of this book and He brings disgrace to many others because of it. [Muslim]



DESTINATION

- ❖ Hazrat Abdullah bin Amr bin Aas (RA) narrates that Hazrat Muhammad (P.B.U.H) has said that:

“The Hafiz and those with expert knowledge of the Holy Qur’an will be told that now read and ascend (rise higher).” Read the Holy Qur’an slowly as you used to read peacefully in the world slowly and steadily. So now your destination will be on reading the last Ayah.”

1. BEST PERSON

Usman (RA) narrates that the Holy Prophet (P.B.U.H) said *“The best amongst you is he who learns the Holy Qur’an and teaches it.”* (Bukhari).

2. DESCRIPTIVE HOUSE

Sayyidina Ibn Abbas (RA) reports that the Holy Prophet (P.B.U.H) has said: *“He in whose heart there is no part of the Qur’an is like a descriptive house.”* (Tirmidhi)

BEAUTY OF THE HOLY QURAN

Hazrat Baraa ibne Azib (RA) narrates that I heard Nabi (P.B.U.H) saying: *“Beautify the Holy Qur’an with your voices, definitely beautiful voices enhance the beauty of the Holy Qur’an.”*



Lesson # 02

ISLAMIC SCHOLAR'S VIEW

1. Imam Shafai (RA) has said: “The very small respect of

Tarteel is that, we must recite the Holy Qur’an clearly, openly and not very fast.” (*Sunan-e-Kubra*)

2. Allama Jazri (R.A) has said: “It is necessary to learn Tajweed. One

who does not recite Qur’an with Tajweed, he is a sinner.”

3. Imam Ghazali (RA) has written in his famous book

Ahya-ul-Uloom, that Hazrat Imam Anas bin Malik (RA) has said: “many recite the Holy Qur’an in such a way that the Holy Qur’an curses them.”

Hazrat Aishah (R.A) reports that Holy Prophet (P.B.U.H) said “certainly there is always a thing in which people take pride and the glory and pride for my Ummat is the Holy Quran”.



TAJWEED IS NECESSARY

Holy Prophet (P.B.U.H) Said:

“He is not from my ummah (Nation) who does not recite the holy QURAN with tajweed.”

All this shows that we should try our best to recite the Holy QURAN with beautiful and Melodious Voice & try to observe all rules of tajweed in our recitation.

Hazrat Abdullah ibn-e-umar (R.A.) narrated: Holy Prophet (P.B.U.H) said, “The hearts get rusted as does iron with water. When someone asked, “What could cleanse hearts again?

Holy Prophet (P.B.U.H) said “Frequent remembrance of death and recitation of the Holy Quran.”

Hazrat Abdullah ibn-e-Abbad (R.A.) Has narrated the saying of Holy Prophet (P.B.U.H) “In whose heart there is no part of the Holy Quran is like a deserted house.”

Note:

The life in this world is short and Hereafter is everlasting.

Therefore, give more importance to the Hereafter.



Lesson # 03

DEFINITION OF TAJWEED

LITERAL MEANING

Tajweed is derived from the Arabic root **جَوَّدَ** which means to make well, or to improve. It means ‘to make well, to make beauty in recitation.

TECHNICAL MEANING

- Correct and good pronunciation in recitation

Hazarat Ali (RA) Says,“It is the correct pronunciation of letters and the recognition of **waqf** (a place where to pause as to stop).”

CONCLUSION

Tajweed means to pronounce every letter with all its participative qualities such as the correct prolongation, merging, conversion, distinctness, and pauses.

Reciting the Qur’an with TAJWEED allows the reciter to emphasize the accent, phonetics, rhythm and temper of the Qur’anic recitation.



Lesson # 04

CORRECT PRONUNCIATION

If a person recites the Holy Qur'an without the Rules of Tajweed it is likely (sometimes) that the meaning will change,

Example

قُلْ هُوَ اللَّهُ أَحَدٌ

Correct

قُلْ هُوَ اللَّهُ أَحَدٌ

Incorrect

كُلْ هُوَ اللَّهُ أَحَدٌ

O Beloved Prophet (PBUH) say, Allah is one. Eat, Allah is one

CONCLUSION

قُلْ (Correct)

كُلْ Incorrect

We must pronounce its letters correctly. This implies that one should pay attention to pronounce the letters correctly and to pause where required and to prolong the letters where required.



Lesson # 05

CLEANLINESS

The Holy Qur'an is the word of Allah addressed to us, and we should therefore treat it with due respect. One of the prime conditions for handling the Qur'an has been set in the book itself.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“A book well guarded which none shall touch but those who are clean.” [56:78-79]

This means that in order to touch the Qur'an one needs to be in a state of ritual purity (tahara) to be obtained through 'wudu' or ablution.

Holy Prophet (P.B.U.H.) Said

If a muslim perform ablution and does it well and offers prayer, all his sins during the period from one prauer to another would be pardoned by allah.

Al-Ghazali

The belivers will come on Resurrection Day with brightness on their foreheads, wrists and ankles from the effect of ablution.



ETIQUETTES OF THE HOLY QURAN

Before the Recitation of the Holy QURAN it is necessary to:

1. Make a wadu/ablution first.
2. Keep the Qur'an in a clean place.

3. Recite : **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**

“Seek Allah’s protection from Satan, the cursed.”

4. Then recite: **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

“In the Name of Allah, Most Gracious, Most Merciful.”

5. At the end Say **صَدَقَ اللَّهُ الْعَظِيمِ**

6. Not to talk, or play while reciting.

If any speech is necessary then recite “Tawwuz” when recommencing Tilawat.

9. The Holy Qur'an can either be recited loudly or softly according to the circumstances.

10. The Holy Qur'an should be recited in a beautiful and melodious way Because Allah loves it.



Lesson # 06

TEXTUAL TERMS

✚ Harf:-	A letter
✚ Harakh: -	Short Vowel (movement)
✚ Ayah: -	One Verse of the Qur'an.
✚ Surah: -	One Chapter out of 114 chapters of the Holy Qur'an.
✚ Part: -	The Qur'an is divided into thirty parts; each part is called a Para.
✚ Tafkheem: -	To pronounce the letter with Heaviness.
✚ Tarqeeq: -	Lightness / Thinning.
✚ Sections	558
✚ Stages	7
✚ Verses	6666
✚ Makki Surahs	86
✚ Madni Surahs	28

Revelation Period nearly 23 years

22 years 2 months 22 days (22, 2, 22)



Lesson # 07

BASIC TERMS

- پر پڑھنا Bold / Heavy / Filled.
- باریک پڑھنا Light/Slight/Without stress
- لمبا کرنا Prolong / Stretch.
- وقف کرنا Stop
- ساکن Soft/Sakin/Unpronounced
- حرکت Movement / Change of Signs.
- قلقلہ (Echo Sound/ Repeated Voice/Jerk is the sound made while pronounce Hamza)
- غنہ کرنا Nasal Sound / Keep sound in Nose.
- نون ساکن Sakin/ Soft Noon/ Unpronounced Noon
- نون تنوین Double Fatah/ Kasra / Dhamma (Zabar,Zer Paish)
- شد Like “W” sign / Stressed Sound.
- مشدد Letter with the sign of “w”



BASIC TERMINOLOGIES USED IN THE HOLY QURAN





Lesson # 08

i. HARAKAT

Some signs that appear in the Holy Qur'an i.e. Fatha, Kasra, Dhammah, etc. are called **Harakat** or **Movement**.

1. **Fatha**  **أَخَذَ**
2. **Kasrah**  **عِنْدَ**
3. **Dhammah**  **كُتِبَ**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Note:

In arabic language we abbreviate Zabar/ Zair/ Paish with Fatah/ Dammah/ Kasra



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ج	ث	ت	ب	ا
JEEM	THAA	TAA	BAA	ALIF
ر	ذ	د	خ	ح
RAA	ZAAL	DAAL	KHAA	HAA
ض	ص	ش	س	ز
DAAD	SAAD	SHEEN	SEEN	ZAA
ف	غ	ع	ظ	ط
FAA	GHAYN	AYN	ZAA	TAA
ن	م	ل	ك	ق
NOON	MEEM	LAAM	KAAF	QAAF
ے	ی	ء	ھ	و
YAA	YAA	HAMZA	HA	WOW



ii. TANWEEN

It means:

1. Double Fatha
2. Double kasra
3. Double Dummah

Example

مَا	مِ	مُ	بِ	بِ	بِ
وَا	وِ	وُ	فِ	فِ	فِ
يَا	يِ	يُ	ذِ	ذِ	ذِ

Sound of Tanween

أَنْ = أَ

إِنْ = إِ

يَنْ = يُ



iii. TASHDEED

The Shaddah indicates the repetition of letter and it should be read with **stress** sound

Example

أَبَّ	أَبَّ	أَبَّ	أَبَّ	أَبَّ
أَبَّ	أَبَّ	أَبَّ	أَبَّ	أَبَّ
أَبَّ	أَبَّ	أَبَّ	أَبَّ	أَبَّ

أَبَّ = أَ + بٌ + بٌ
أَبَّ = أَ + بٌ + بٌ
أَبَّ = أَ + بٌ + بٌ



iv. SUKOON or JAZAM

A letter with a sukoon is known as Saakin. whenever this symbol comes on any letter then we have to join this letter with previous letter which has Harakat slited.

► Examples ===== **أَشُّ**

Jazm (◌ْ) tells us to join the **ش** with the Hamza.

► Examples ===== **رِي**

The jazm (◌ِ) tells us to join **ي** with the RAA

Example

أَبُ	إِبُ	بِبُ
أُتْ	إِتْ	بِتْ
أُثْ	إِثْ	بِثْ
أُجْ	إِجْ	بِجْ



V. STANDING MOVEMENT

Standing Fat'ha

ا

آ

Standing Kasra

إ

آِ

Standing Dammah

اَ

آَ

Stretching Duration: 2 seconds

ذَ	دَ	جَ	شَ	سَ	خَ
ظَ	ضَ	صَ	شَ	سَ	زَ
هَ	أَ	لَ	قَ	فَ	ظَ
	مَ	نَ	وَ		



Lesson # 09

vi. METHOOD OF QIRA'AT

Now there are three methods of the Recitation for the Holy Qur'an.

1. Tarteel
2. Tadweer
3. Hadar

TARTEEL

Means to recite the Holy Qur'an very slowly with beautiful tune according to the rules of Tajweed.

TADWEER

Means to recite the Holy Qur'an neither too slowly nor too speedily but to adopt the middle speed according to the rules of Tajweed.

HADAR

Means fast like Namaaz-e-Taraweeh during the month of Ramazan according to the rules of Tajweed.



Lesson # 10

GHUNNA

- It is a nasal sound which is pronounced Sound should be produced not pronounced.
- If there is tashdeed on meem or a noun then meem and noun will be recited with the Ghunna
- It is 2 harakat in length i.e. 2 second length.

An example highlighted in the following ayah:

For practice. **مِمَّا تُمْ فَلَمَّا إِنَّ عَلَيْهِنَّ بِهِنَّ**

Example





Lesson # 11

QALQALA

Definition of Qalqala

LITERAL MEANING: VIBRATION

Def # 1:

When the letters of Qalqala have a sukoon on it, it will be read with echoing

Def # 2:

When any of these letters is soft/sakin we make echo sound on it

Example

أَدُّ أَدُّ رَدُّ

أَطُّ رَطُّ

أَبُّ رِبُّ

أَجُّ رَجُّ

Qalqala Letters

ق ط ب ج د

Combination of Qalqala of letters

قُطْبُ جَدِّ



For example:- when we throw a ball on ground & after touching the ground it comes back to us. Qalqala sound resembles to it.

Example

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ۝ سَيَصْلَىٰ نَارًا إِذْ أَتَا لَهَبًا ۝ وَامْرَأَتُهُ حَمَّالَةَ
الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝



Lesson # 12

Characteristics of Letters

LETTER'S TYPE

1. MADDAH LETTER'S (VOWELS)

Maddah letters are the vowels of the Arabic language. These are three in number.

ي Yaa ا Alif و Wao

But these letters are called *Maddah* in a specific condition.

- When *wao* is followed by Dammah it is *Wao maddah*
- When *Alif* is followed by Fatha it is *Alif Maddah*
- When *yaa* is followed by Kasra it is *Ya Maddah*

Example

دَا	دُوَا	دِي	ذَا	ذُوَا	ذِي
سَا	سُوَا	سِي	شَا	شُوَا	شِي
صَا	صُوَا	صِي	صَا	صُوَا	صِي



FUNCTION OF MADDAH LETTERS

It is necessary to prolong Maddah letters for two count.

Note:-To prolong Maddah letter is called to do Madd-e-asli.

2. LEEN LETTER: (Leen means to pronounce softly)

There are two leen letters.

Wao و and Yaa ي

When these two letters are followed by Fatha these are called Leen letters” And will be pronounced softly.

Example

تَوُ	تَوِي	تَوِي	تَوِي	تَوِي	تَوِي
ذَوُ	ذَوِي	ذَوِي	ذَوِي	ذَوِي	ذَوِي
سَوُ	سَوِي	سَوِي	سَوِي	سَوِي	سَوِي

3. THROAT LETTERS

These are the “throat letters” or “Harooof al halqiyyah” because they are articulated from the throat.

ء	ه	ع	ح	غ	خ
---	---	---	---	---	---



4.HEAVY ACCENT LETTERS

These letters have a “heavy accent” or “Huroof al-isti,laa” due to the raising of the tongue when they are articulated.

خ ص ض ط ظ غ ق

Combination of heavy accent letters are shown below

خَصَّ ضَغَطِ قَطُّ

5.LIPS LETTER

These are the lip letters because they are articulated from the lips.

ف و ب م



Lesson # 13

THE SUN LETTERS

Def #1:

If any of these letters come after the laam at-Ta reef (the Arabic definite article). The laam merges completely into the next letter, and a shaddah is pronounced on the next letter.

Def #2:

When the definite letter ال is attached to an indefinite word and the word has a shaddah then ال will not be pronounced.

For Example:- تحت الشجرة now in this word ال will not be pronounced such type of words are called Sun Letters.

وَالسَّمَاءِ وَالطَّارِقِ

The Sun Letters are:

ت ث د ذ ر ز س ش
ص ض ط ظ ل ن



THE MOON LETTERS

Def #1:

When the definite letter **ال** is attached to an indefinite word and the word has no shaddah but it has fatah, kasra or dhama then **ال** will be pronounced.

Def #2:

If any of these letters come after the laam at Ta reef (The Arabic definite article), laam is articulated clearly and does not merge into the next letter.

For Example: - **فى المسجد** now in this word **ال** will be pronounced such type of letter are called Moon Letters.

وَاللَّيْلِ إِذَا يَغْشَىٰ

Moon Letters are as below: -

ا ب ج ح خ ع غ ف
ق ك م ف ق ك م و ه ي



نَ or نُ

IDGHAAM
ادغام

IKHFAA
اخفاء

IZHAAR
اظهار

IQLAAB
اقلاب

WITH GHUNNAH

WITHOUT GHUNNAH



Lesson # 14

RULES OF NOON SAKIN

&

TANWEEN

RULE # 1:-

IZHAAR

Literal Meaning:- it means explanation or clarification.

Definitions

Def # 1

When any of the letters of idh-haar follow a noon saakinah or tanween, the noon is to be articulated clearly without a ghunnah.

Def # 2

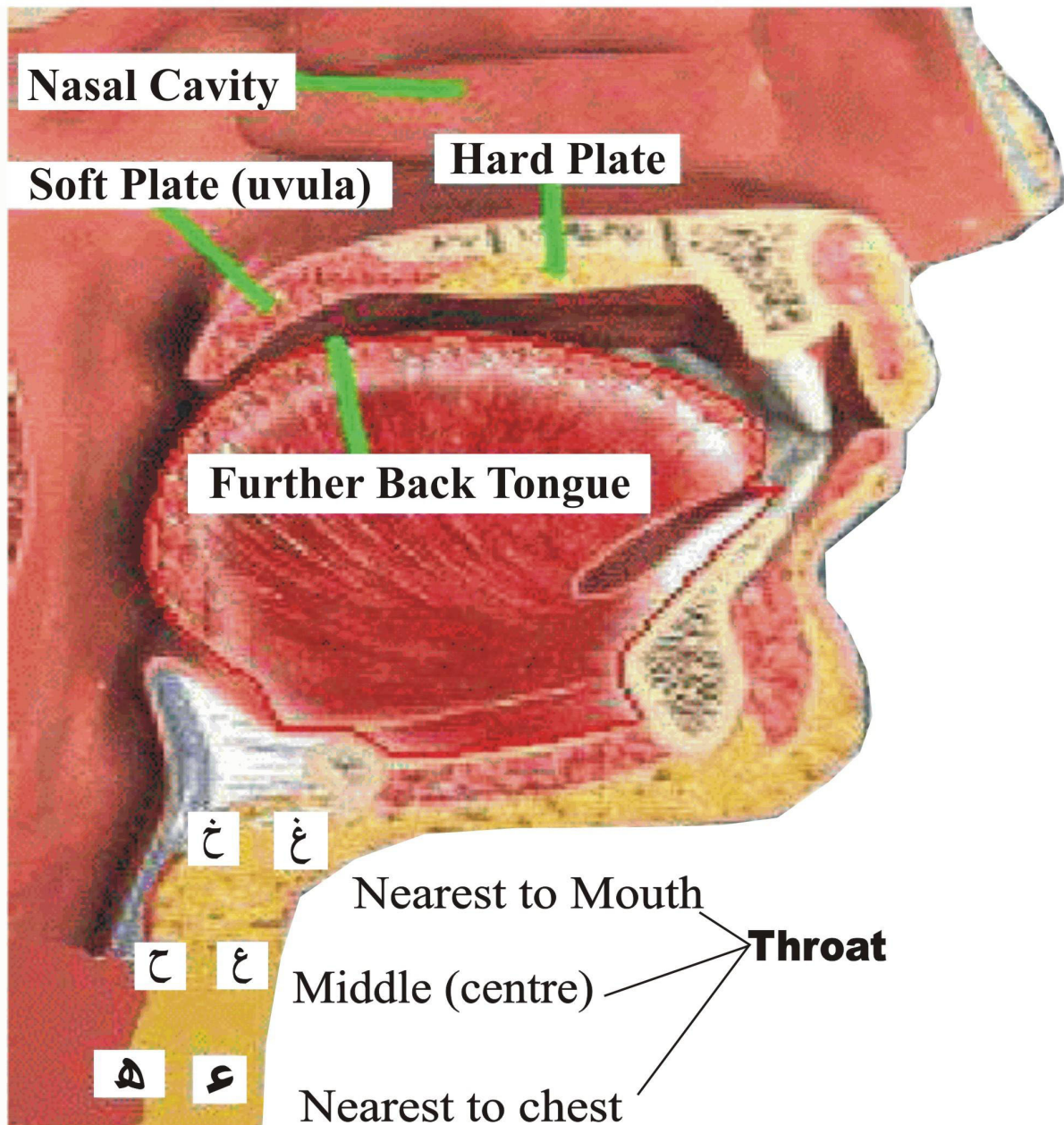
If after noon sakin or tanween there appears any of the following six throat letters then the noon sound should be pronounced clearly or completely.

PLACE OF ORIGIN OF SOUND

DEPTH OF THROAT	ذ	ظ
MIDDLE OF THROAT	ج	ع
TOP OF THROAT	ح	ع



Throatal Letters





الاظهار: The following are examples of:

س	كِتَابٌ أَنْزَلْنَاهُ	مِنْ أَجْلِ ذَلِكَ
ه	أَحَقُّ هُوَ	الْأَنْهَارُ
ع	سَمِيعٌ عَلِيمٌ	أَنْعَمْتَ عَلَيْهِمْ
ح	عَلِيمٌ حَكِيمٌ	مِنْ حَسَنَةٍ
غ	قَوْلٌ غَيْرٌ	مِنْ غَيْرٍ
خ	عَلِيمٌ خَبِيرٌ	مِنْ خَبِيرٍ

مِنْ غُفُورٍ	مِنْ خَوْفٍ
رَحْمَةً خَيْرٌ	قَرْضًا حَسَنًا
حَرَضًا أَوْ تَكُونُ	يَوْمَ عَسِيرٍ



RULE # 2:-

IDGHAAM

Literal meaning of ادغام is “to enter one thing into an other
It means to merge or enter sound of one letter in other letter.

Definitions

Def # 1

When any of the letters of idghaam follow a noon sakin or tanween then the noon merges or immerses into the next letter. This rule can only take place between two words and not within one word.

Def # 2

If after Noon Sakin or Tanween there appear any of the following six letters. Then the Noon Sakin or Tanween is pronounced with a Ghunna.

6	5	4	3	2	1
ن	و	ل	م	ر	ي

COMBINATION OF IDKHAAM LETTERS

يُرْمَلُونَ



KIND OF IDGHAM

- a. Idgham with Ghunna.
 - b. Idgham without Ghunna.
- a) With Ghunna as applicable to the four letters : **ي م و ن**

مَنْ يَعْمَلُ	ي
مِنْ مَقَامِكَ	م
مِنْ وَرَقَةٍ	و
رَسُولًا نَبِيًّا	ن

- b) With out Ghunna as applicable to the two letters : **ل ر**

وَيْلٌ لِّكُلِّ	مِنْ لَّدُنْ	ل
تَوَّابًا رَّحِيمًا	مِنْ رَّحْمَةٍ	ر



مِنْ يَقُولُ	مِنْ وَاقٍ	مِنْ نَصِيرٍ
مِنْ مَا	مِنْ قَوْلِي	مِنْ مَذَكَّرٍ
مِنْ رَبِّكَ	مِنْ رَسُولٍ	فَمَنْ لَمْ

EXCEPTIONS

There is no Idgham in the following four instances in the Qur'an as they appear within the same word:

دُنْيَا	بُنْيَانٌ
صُنُوفٌ	قُنُونٌ



RULE # 3:-

IQLAAB

Definitions

Literal Meaning:- To turn the face of something.

It means to change the sound of letter with another letter.

Def #1

If the letter of iqlaab follows a noon saakinah or tanween the noon saakinah or tanween changes in pronunciation into a hidden meem, with nasalization.

Def # 2

If after Noon Sakin or Tanween there comes ب then Noon Sound is converted to m م and will be recited with Ghunna.

EXAMPLE # 01	EXAMPLE # 02
عَهْدًا لِلَّهِ مِنْ بَعْدِ مِيثَاقِهِ	صَلُّوا عَلَيَّ فَمَا لَيِرْجِعُونَ
مِنْ بَعْدِ	أَلَيْمٌ يَمَّا
أَبَدًا يَمَّا	أَلَيْمٌ يَمَّا
أَلَيْمٌ يَمَّا	أَلَيْمٌ يَمَّا
أَلَيْمٌ يَمَّا	أَلَيْمٌ يَمَّا



RULE # 4:-

IKHFAA

Definitions

Literal meaning of Ikhfa is hiding, concealing or covering.

Def # 1

When any of the letters of ikhfaa follow a noon saakinah or tanween then the noon sound is hidden with nasalization.

Ikhfa means to hide sound of some letter

Def # 2

If any one of the 14 letters of Ikhfa below comes after a Noon Sakin or Tanween the word must be read with a light Nasal Sound in the nose.

Duration is 2 to 3 seconds of nasal sound.

IKHFA LETTERS

ص	ث	ث	ج	ذ	ز	س
ض	ط	ظ	ف	ك	د	ش

Example

إِنْجِيلٍ	أَنْتِي	أَنْتُمْ
أَنْزَلَ	أَنْذَرْتَهُمْ	مَنْ دُونَ



Lesson # 15

RULES OF MEEM SAKIN

They are three:-

- (1) Idgham-e- Shafawi
- (2) Ikhfa-e-Shafawi
- (3) Idhar-e-Shafawi

IDGHAM SHAFAWI

When two Meem will come together then it will be read with Ghunna.

وَلَهُمْ قَائِدًا سَعُونَ

Example

وَكَمْ مِنْ	لَهُمْ مِمَّا	لَهُمْ مِمَّا
أَنْتُمْ مُؤْمِنُونَ	وَأَنْ كُنْتُمْ مَرْضَى	
أَنْتُمْ مُظْلِمُونَ	إِنَّهُمْ مَعَكُمْ	
وَمَا هُمْ مِنْكُمْ	لَهُمْ شَوَافِيهِ	



IDHAR SHAFAWI

It means no Ghunna.

Definition

When after Meem Sakin there comes any of the 26 letters except ج and then م there will be Idhar Shafawi.

Example

لَكُمْ دِينُكُمْ	أَلَمْ تَرَ كَيْفَ
لَهُمْ جَنَّتْ	كُنْتُمْ خَيْرَ
فَلَهُمْ أَجْرٌ	كُنْتُمْ فِيهِ



IKHFA SHAFAWI

Definition

When the letter ب comes after Meem Sakin it will be pronounced with a light nasal sound.

DURATION: - 2 to 3 seconds.

وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

Example

وَمَا هُمْ بِمُؤْمِنِينَ	كَتَمَ بِ
تَرْمِيهِمْ كِحَارَةٍ	رَبِّهِمْ بِهِمْ
بَعْضَكُمْ بَعْضًا	عَلَيْكُمْ بِوَكِيلٍ
مِنْهُمْ يَا اللَّهُ	يَعْتَصِمُ يَا اللَّهُ



Lesson # 16

THE RULE OF LAAM

BOLD SOUND

When a letter with fatha or dhama comes before the names of Allah it will be pronounced with a bold sound.

Example

هُوَ اللهُ	خَتَمَ اللهُ	رَفَعَهُ اللهُ
رَضِيَ اللهُ	رَحِمَهُ اللهُ	إِنَّ اللهُ
وَاللهُ	اللهُ	قَالَ اللهُ
مِنَ اللهُ	رَسُولَ اللهِ	قَالُوا اللهُمَّ

THIN SOUND

When a letter with a Kasrah comes before the name of Allah it will be pronounced with a thin sound.

Example

أَعُوذُ بِاللهِ	بِسْمِ اللهُ
قُلِ اللهُمَّ	



Lesson # 17

THE RULE OF RAA

1.

When Raa (ر) comes with fat'ha or dhamah then it should be pronounced with full mouth.

Example

فَمَا رِبْحَتْ تِجَارَتُهُمْ

2. When Raa comes with Kasrah then it should be pronounced light with an empty mouth.

Example

عِنْدَ بَارِكُمْ

3. When a fat'ha or dhamma comes before Raa Sakin then letter Raa Sakin will be pronounced bold with a full mouth.

Example

وَكَانَ عَرْشُهُ

4. When a kasrah comes before Raa Sakin then it will be pronounced with light an empty mouth.



Example

تُنذِرُهُمْ لَأَيُّمُنُونَ

5. When a shaddah come on the letter Raa and has either fatah or dhama it will be pronounced with a full mouth.

Example

قائمة و لئن رددت

6. When a shaddah comes on the letter Raa and has kasra it will be pronounced with an empty mouth.

Example

مِنْ شَرِّ مَا خَلَقَ

7. When a Yaa sakin comes before a Raa Maqoof then the Raa will be pronounced with empty mouth.

Example

سَمَّتُ بِالْخَيْرِ

8. When a letter other than a Yaa sakin comes before a Raa Moqoof then it will be pronounce with a full mouth.

Example

وَكُواصُوا بِالصَّبْرِ



Lesson # 18

RULES OF MADD

Madd means to stretch or prolong the sound.

There are three basic kinds of madd.

- 1) Short Madd
- 2) Long Madd
- 3) Madd-e-lazim

Before we discuss the kinds of Madd, we must know that the reason of Madd is Hamza or sokoon when he comes after maddah letters. the maddah letters are Wao Alif and Y aa. here we discuss the madd in detail.

1) SHORT MADD

When any of maddah letters is in the end of a word and Hamza (ء) is in the beginning of next word, we do short MADD. It means that we prolong it for 2 counts.

SHORT MADD EXAMPLES:

بِمَا نَزَّلَ

الْأَنْتَهَى

كَمَا أَمَّنَ النَّاسُ



2) LONG MADD

When Hamza is followed by any of madda letters in the same word , we do the long madd. Here both Hamza and madda letter come in the same word that Madda letter comes first and Hamza come after it. We prolong this MADD for four counts.

Note: In long and short MADD, the reason of madd is Hamza.

Example

LONG MADD EXAMPLES		
أُولَئِكَ	سَوَاءٌ	السُّفَهَاءُ

3) MADD-E-LAZIM

When any “mashaddad” letter is followed by any madda letter or there is sukoon-e-asli after the madda letters, we do the madd-e-lazim

Example

MADD-E-LAZIM EXAMPLES		
ضَالًا	دَابَّةٍ	حَاجُوكَ



Lesson # 19

PUNCTUATION MARKS (WAQF)

Waqf means make a stop.

We see different small signs in-between the verses when we recite the Holy QURAN. We need to observe them very carefully according to the rules of Tajweed. Here we discuss the signs and small letters.

1. Circle (O) we call it the sign of the verse. We can compare it

with the full stop at the end of a sentence in English language

We have to stop on it because it is the end of one sentence and the next one is a new sentence.

End of Ayah, stop “O”

Example

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾	أَوَمَا تَلَكَ بِحَيْثُكَ يُوسَىٰ ﴿١٤﴾
قَالَ الْقَهَّابُ يُوسَىٰ ﴿١٩﴾	قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يُوسَىٰ ﴿٥﴾
إِصْلَوْهَا الْيَوْمَ بِهَا كُنْتُمْ تَكْفُرُونَ ﴿١٢﴾	وَنَذَّرْنَا لَكُمْ كَثِيرًا ﴿٣٧﴾



2. Small Meem (Compulsory Stop)

Sometime we see a small meem in-between the verse.

Whenever you see a small Meem " م " we have to make a stop

Example

وَأَهُمُّ بِؤْمِنِينَ م
أَمَنُوا وَالَّذِينَ اتَّقُوا

يَهَذَا امْتِثَالًا يُضِلُّ
مِنْهُمْ وَإِنَّهَا لِيَأْمُرُ مُبِينٍ

3. Small Ta (Better to Stop) " ط "

Example

عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

4. Small Jeem (Optional Stop or Continue) " ج "

"

أَنْهَرِ مِنْ مَاءٍ غَيْرِ اسِنٍ وَأَنْهَرِ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَرِ



5. Common Principle

If there is an alif at the end of the word and previous letter has double fatha then we should read single fatha in stopping situation

صَعِيدًا جُرًّا

خَلَقْتُ وَحِيدًا ۝ وَجَعَلْتُ لَهُ مَا لَأَمْبَدُودًا ۝ وَبَيْنَيْنِ

شُهُودًا ۝ وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝ ثُمَّ يَطْمَعُ أَنْ

6. Saakin

If there is a Harakat or Double Kasra or Double zamma on the last letter of the word, then that last letter should be read with sakoon.

In other words if fatah, kasrah, dhama, come on the last letter of word then it should be saakin.

Example

وَمَا هُمْ بِمُؤْمِنِينَ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

قُرَيْشٍ قُرَيْشٍ

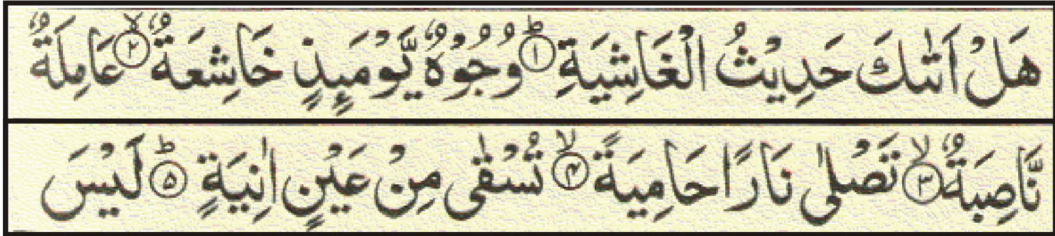
الرَّحِيمِ الرَّحِيمِ



7. Taa and Haa (ة)

- If there is “ة” we have to change into “ه”

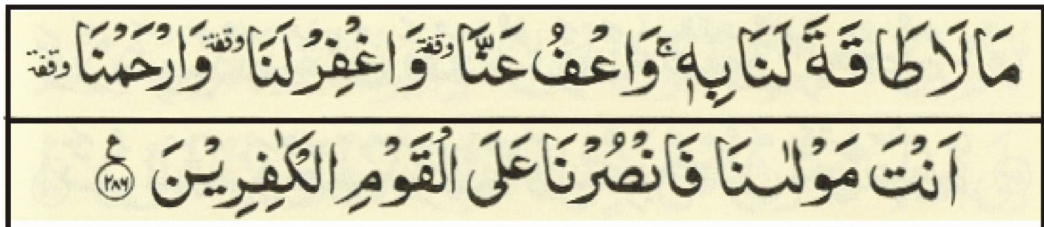
For Example: - حَدِيثُ الْغَاشِيَةِ now the last ة we shall pronounce it as ه not ة.



8. Short Pause (وقفه)

Where this sign وقفه comes we should make a stop without breaking breath.

EXAMPLE





9. No need to make a Stop (لا)

Example

فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

10. No Stop Preferred

No stop is preferred where these signs come on ayah.

ز ص ق ط

11. Saktah (Pause)

It means to make a stop without breaking the breath.

كَلَّا بَلْ مَكْرَهَانَ وَقِيلَ مَنْ مَكْرَهَانَ

- Permissible / Recommend Stop:- " خ "

الْقُرْآنُ جُمْلَةٌ وَاحِدَةٌ خ



Lesson # 20

Noon Qutni

When a Waqf (stop is desired) the Noon of Tanween (Noon Qutni) should not be pronounced in the beginning of the word that follows.

The Alif that appears before the small Noon should not be read when a stop is not made.

Examples:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝۱۱ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝۱۲

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا لِّوَصِيَّةٍ ۝

ط ۝۱۱ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝۱۲ ط



Lesson # 21

SAJDA-E-TILAWAT

There are fourteen places in the Holy QURAN where we see out of the margin the word (سجدة) This word indicates that we recited the verse of the sajdah. So we have to perform sajdah. It is obliged to perform the sajdah on both the reciter and the listener.

HOW TO PERFORM IT

You must have wadhu (ablution) as you do for the prayer. It is better to perform this sajdah after the verse is recited but you can delay it. It is a big sin to forget it and ignore it.

Stand on mat just like you stand in the prayers facing the Qiblah and make the intention that you are going to perform the sajdah of the verse you have recited in the Holy QURAN and without lifting hands say Allah-o-Akbar and directly go to the sajdah, say

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhana Rabbi-al-'a'laa

three times , and then lift up your head saying Allah-o-Akbar. You have done sajdah-e-Tilawat.