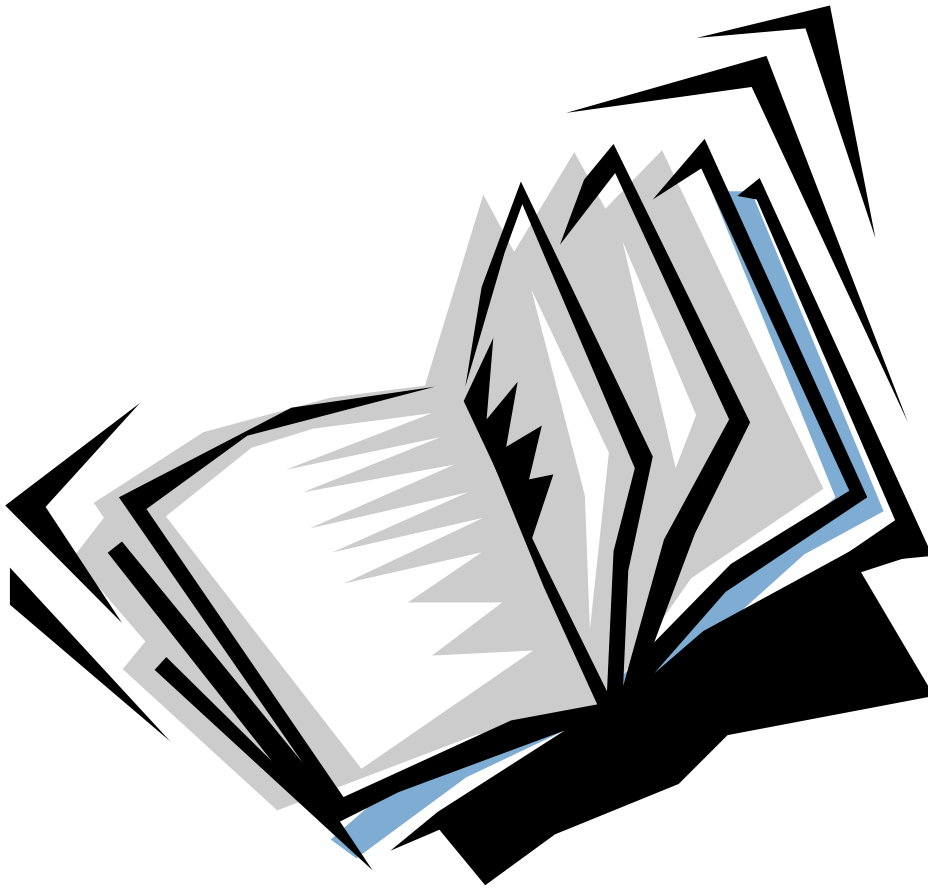


Al-Azhar Institute

In Association with

The Open School for Arabic and Islamic Studies

O S A I S



Subject: _____

Student Name: _____

SID #: _____

Chapter 1 & 2 – Introduction to Tajweed

Ilm Al-Tajweed (Science of Intonation) is one of the significant sciences of the ‘Uloom Al-Qur’an’. The Tilaawat or Qiraa’at (recitation) of the Qur’an is governed by this science.

Tajweed comes from the word ‘Jawwada’ meaning ‘to do better or improve’.

Tajweed literally means performing, acting or making effort repeatedly in order to reach the perfect level. In other words ‘making beautiful’ or ‘striving for excellence’.

Subject of Tajweed comprises two main sections:

1. **Huroof** (letters) – Is concerned with pronunciation of letters correctly from their Makhraj (place of origin), with their Sifaat (qualities) and the relationship of letters to other letters and words.
2. **Waqoof** (Pausing/Stopping) – Is concerned with the rules of where and how to pause or stop as well as from where and how to resume.

Tarteel – Method of recitation to achieve the pleasure of Allah (T).

Rasul Allah (S) taught the Sahaba (R) the Qur’an in two ways:

1. **Al-Talaqqi** – Receiving or getting the knowledge and skills of Tilaawat under supervision and instruction of the Qaari. In this way the learner listens to the Qaari and repeats or learns from him.
2. **Al-Ard** – Offering or presenting the knowledge & skills of Tilaawat to the Qaari. In this way the Qaari listens and offers guidance & correction to the learner.

Hukm Al-Tajweed

It is compulsory (Fardh Al-Ayn) to recite Qur’an with Tajweed, the ayaat deemed minimum i.e that needed for salaah - not necessarily knowing the rules for recitation.

It is collective responsibility (Fardh Al-Khifayat) to know the rules of tajweed and how to apply them.

Errors in Tilaawat

4.4 There are two main kinds of error in recitation; Al-Laḥn Al-Jalīy اللّٰحْنُ الْجَلِيّ , the manifest or plain mistakes and Al-Laḥn Al-Khafiyy اللّٰحْنُ الْخَفِيّ , the concealed mistakes.

A) The plain mistakes are considered major errors. To make any of these errors is a major sin and Haraam. It is compulsory to refrain from these errors.

B) The concealed mistakes are considered a minor error. To make these errors is a minor sin and Makrooh. It is necessary to refrain from these errors.

4.5 These kinds of errors can take place in three areas of recitation; in pronunciation of the letters; in pronunciation of the vowels; and in observing Waqoof (pauses and stops).

ERRORS	
Concealed	Plain
1.1 Not giving proper double length to letters with Shaddat. 1.2 Not to recite letters with their entire qualities.	Replacing one letter for another, i.e., ط as ت ; ح as هـ ; ظ as ض and ص as س.
2.1. Not to recite vowels with entire qualities. 2.2 Not giving full length to the Madd.	2.1 Replacing one vowel for another. 2.2 Ignoring the necessary Madd (long vowel).
Not ending the word properly at the point of stopping or pausing.	Stopping or pausing in the wrong place, i.e. changing the meaning of the sentence.

There are 7 letters of Tafkheem which are known as **Isti'laa**:

خ Khaw ص Sword ض Dword ط Taw
 ظ Thaw غ Ghayn ق Qaaf

These letters are always pronounced with full mouth and heaviness.

Phrase: Khuṣṣ Daḡḡ Qith

"خُصَّ صَغَطَ قِثْ"

Tarqeeq – (weakening or thinning). Means producing the letter with thin pronunciation i.e. to produce the Harf from its Makhraj without emphasis (in empty mouth or smiling) so that the pronunciation is affected to produce ‘a thinness’ in the sound.

There are 21 letters of Tarqeeq which are known as **Istifaal** with the exception of Alif Madd, Raw and Laam.

Mushtarak – There are 3 letters of Mushtarak:

ا Alif ر Raw ل Laam

These Mushtarak letters are pronounced sometimes with Tafkheem or Tarqeeq.

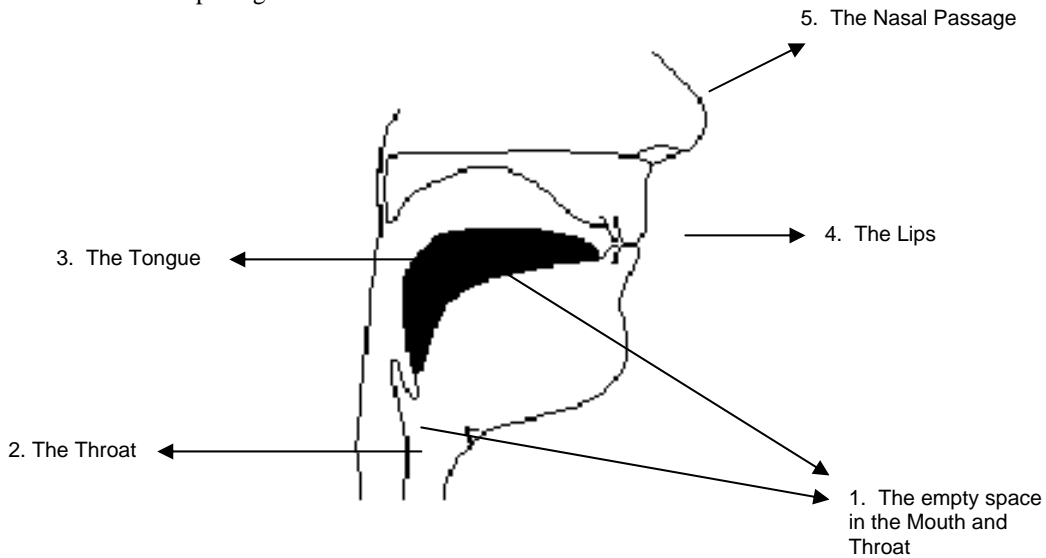
Chapter 3 – Makhaarij

Makhaarij (Plural) or **Makhraj (Singular)** – Basically means ‘**place of origin**’. In Tajweed it is the place from where the Harf (Letter) originates.

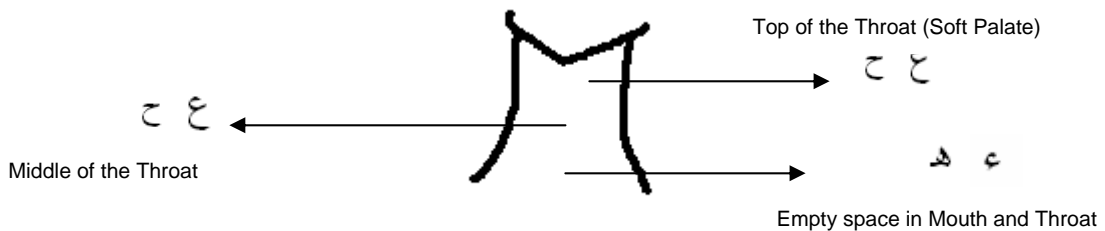
Articulation Points

There are five general areas of the throat and mouth that ALL the letters (huroof) originate from:

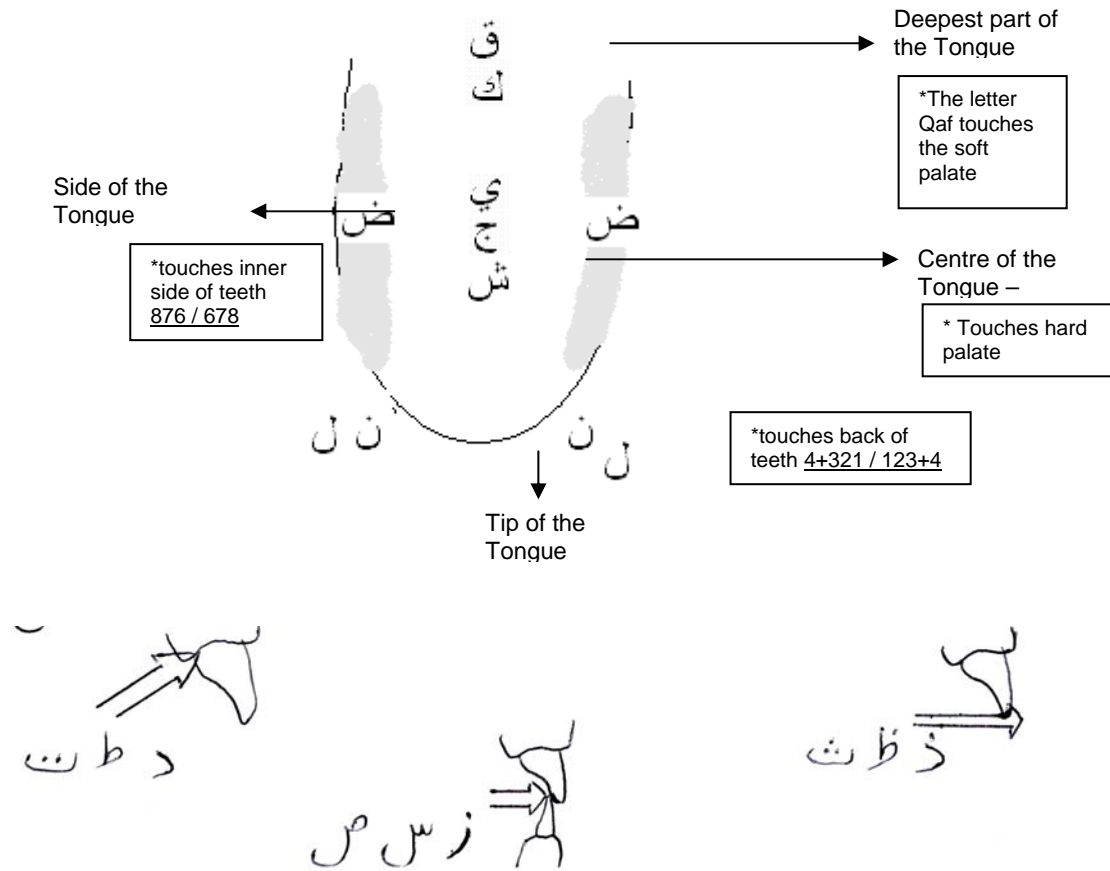
1. The empty space in the mouth and throat
2. The Throat
3. The Tongue
4. The Two Lips
5. The nasal passage



1. The Throat



2. Tongue



Huroof Shafawiyyat – (letters of the lips) 4 letters (huroof):

1. Where lips meet come the letters (huroof): ب Baa م Meem
2. Where lips come close together but do not meet comes the letter (harf): و Wow
3. Where upper front teeth bite into bottom lip - the wet part - comes the harf: ف Faa

Chapter 4 – Noon Saakin & Tanween

Noon Saakin – Noon Saakin is a ن Noon free from any vowel (fat'ha-dhamma-kasra).

ن Noon Saakin

Tanween –Tanween is written as a double Fatha, Kasrah or Dhamma:

ت ج ل Examples of Tanween

In Tajweed Noon Saakin and Tanween are the same. So whatever applies to noon saakin holds with tanween.

There are 4 rules of Noon Saakin and Tanween:

- IZHAAR
- IDGHAAM*
- IQLAAB*
- IKHFAA*

*Rules of Ghunnah apply –

Gunnah means ‘nasalisation’. It must extended for 2 **Harakat**.

1. IZHAAR اظهر

If after Noon Saakin or Tanween appears the letters of the throat (Halq ح خ ع غ ه ؤ) then the Noon Saakin or Tanween will be read fully from the Makhraj **but NO ghunnah**.

مَا آغَظْ عَنْهُ كَفُّوا أَحَدًا

In Izhaar every letter is pronounced from its makhaarj (origin) point without a ghunnah (nasalization) on the Noon Saakin or Tanween.

2. IQLAAB اقلب

If after Noon Saakin or Tanween appears the harf (letter) ب then the Noon Saakin or Tanween **will change** to a Meem م Ghunnah will be done. However the Meem will not be read fully from the Makhraj.

وَيُؤْمِنُ بِاللَّهِ أَبَدًا بِمَا كُلُّ أَمْرٍ بِمَا سَمِيعٌ بِصِيرٌ

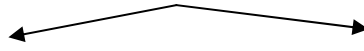
In some Masaahif a very small Meem is written over the Noon Saakin to indicate that Iqlaab should be done.

مِّنْ بَعْدِ

3. IDGHAAM ادغام

Six letters of Idghaam: (يرملون) ي ر م ل و ن

Idghaam is split into two parts:



a) Idghaam Bil (with) Ghunnah

If after Noon Saakin or Tanween appears the letters:

ن م و ي (Yaa, Wow, Meem, Noon) then Ghunnah will be done FULLY from the Makhraj.

وَلِيًّا وَلَا نَصِيرًا رَسُولٌ مِّنَ اللَّهِ
لَهَا ۖ وَأَمْرَاتُهُ ط

b) Idghaam Bila (without) Ghunnah

If after Noon Saakin or Tanween appear the letters

ر ل then No Ghunnah will be done. Harf is pronounced fully from makhraj

وَيْلٌ لِّكُلِّ هُنَزَةٍ لُّزُوقٍ

*Noon Shaddah is also Idghaam Bil Ghunnah:

مَلِكِ النَّاسِ

4. IKHFAA اخفاء

If after Noon Saakin or Tanween any of the remaining 16 huroof (letters) appear:

ف - ق - ك - ض - ط - ظ - س - ش - ص - د - ذ - ز - ت - ث - ج

Then a ghunnah will be done **but not fully from the Makhraj**. Let the tongue 'hover'.

مِنْ شَرِّ مَا خَلَقَ سَيَصُبُّ نَارًا ذَاتَ لَهَبٍ

Chapter 5 – Meem Saakin

Meem Saakin has 3 rules:

- IKHFAA*
- IDGHAAM*
- IZHAAR

*Gunnah

1. IKHFAA

If after Meem Saakin appears the harf **ب** then ikhfaa will be done, meaning **Ghunnah will be done but NOT fully from the Makhraj**. In this scenario the lips do not meet but are kept slightly apart.

وَمَنْ يَعْتَصِمْ بِاللَّهِ رُسُلُهُمْ بِالْبَيِّنَاتِ عَلَيْهِمْ بَرَكَاتٌ تَرْمِيهِمْ رِيحًا رَافِيَةً

2. IDGHAAM

If after Meem Saakin appears another **م** (Meem) then idghaam will be done. Therefore Meem is read **with Ghunnah FULLY from the Makhraj**.

فِي قُلُوبِهِمْ مَرَضٌ وَارْجُلَكُمْ مِّنْ إِلَيْكُمْ مُّرْسَلُونَ عَلَيْهِمْ مُّوَصَّاتَةٌ

If Meem has a Shaddah then this is also known as **meem saakin idghaam** and Ghunnah is done:

نَمْرٌ

3. IZHAAR

If any other letter appears after Meem Saakin (besides Baa or Meem) then No ghunnah will be done and the Meem will be read completely from the Makhraj.

عَلَيْهِمْ وَلَا الضَّالِّينَ أَمْهَلُهُمْ رُؤِيدًا الْمُرِجِعَلِ أَلَمْ تَرَ كَيْفَ

Chapter 6 – Qalqalah & Madd

Qalqalah – Means to attribute an ‘echo’ to a letter and it is not done so long that it becomes a fatha.

قُطِبُ جَدٍ

5 letters hold the quality of Qalqalah:

ق ط ب ج د

The above letters only echo if:

A) in Saakin i.e. have a Saakin above it.

B) Come at the end of a word

أَطَّصَهُمْ حَبْلٌ يَدْخُلُونَ أَشَدُّ وَتَبَّ

Madd – Means to stretch a letter beyond 1 Harakat.

Harf Madd is when: -
 - ا Alif is preceded by a Fatha
 - و Wow preceded by a Dhamma
 - ي Yaa preceded by a Kasrah

أُوذِينَا وَأُوتِينَا نُوحِيهَا

Each of the above letters will be held for 2 Harakat (1 second) – No More, No less! Harf Madd is also known as **Madd Asli**.

The above only apply if there is no Hamza (ء), Saakin (◌◌) or Shaddah (◌◌◌) that comes after any of the Harf Madd letters. If they do then it becomes a Madd Far-i.

Madd Far-i – There are 13 types but we will only cover 4.

1. Madd Aaridh – If after Harf Madd appears a letter where upon a stop (Waqf) is made it is known as Madd Aaridh:

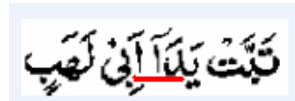
الْمَاعُونَ

The Harf Madd is stretched 2, 4 or 6 Harakat.

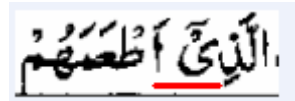
2. **Madd Muttasil** – If after Harf Madd appears a ء (Humza) in the SAME word then the Harf Madd is stretched 4 or 5 Harakat.



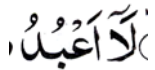
3. **Madd Munfasil** – If after Harf Madd appears a ء (Humza) in the NEXT word then the Harf Madd is stretched 2, 4 or 6 Harakat.



In this example we have Alif (which is hamza) preceded by a harf madd (alif preceded by fatha) – making ‘madd muttasil’. Another eg.



In this example we have a ‘yaa harf madd’ (Yaa Saakin preceded by a Kasrah). Next letter is an Alif (Humza) in the next word. Another eg.



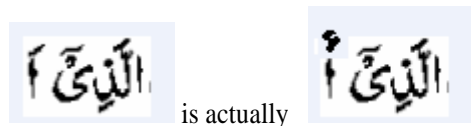
4. **Madd Laazim Muuthaqal** – If after Harf Madd appears a Shaddah (ّ) then the Harf Madd is stretched 6 Harakat.



In this example Alif is harf madd (alif preceded by a Fatha). Following the Harf Madd is a Shaddah, so the Madd is stretched 6 Harakat.

Note:

There are some copies of the Qur’an that do not write in humzah’s on alif’s, instead the Alif is written with a vowel (Fatha, Kasrah, Dhamma etc) over it. These are really humzah’s. Any time there is a vowel on an Alif, it is a Humza.



Chapter 7 – Rules of Raw, Alif and Laam
‘The Mushatarak’

Raw

There are 13 rules of the letter Raw however we will only cover some of them here. This letter can be either Tafkheem or Tarqeeq.

A Fatha and Dhamma are the same when it comes to Raw.

Tafkheem (Full Mouth)

1. If Raw has a Fatha, Dhamma or Fatha Qa'imah then Raw will be read with full mouth ﴿رَمَضَانَ﴾

كَفَرُوا رُسُلًا رَبَّنَا رَبُّكَ

2. If Raw has a Shaddah (ّ) AND the Shaddah has a Fatha or a Dhamma above it then Full Mouth. In this case both Raw's will be full mouth.

هُمُ الرَّاشِدُونَ حَرَّمَ اللَّهُ شَرًّا لَكُمْ

3. If Raw has a Saakin above and preceded by a letter which has a Fatha or Dhamma then Raw will be read with full mouth

﴿مَرَقَدْنَا﴾

4. If Raw has a Saakin and it is followed by a letter of Tafkheem (Full Mouth), then Raw will be read with full mouth (Regardless of whether or not a Kasrah letter precedes the Raw Saakin).

﴿مِرْصَادًا﴾ ﴿قِرْطَاسٍ﴾

5. If Raw Saakin is preceded by Alif Wasl (a stand alone alif with no Fatha, Dhamma, Kasrah etc), then Raw will be done with full mouth.

وَأَرْزُقْنَا - أَمْ أَرْتَابُوا - أَرْكُضْ

6. If raw is in waqf and the VOWELLED letter before is with a fat'ha or dhamma then raw waqf will be with full mouth (tafkheem)

وَالْفَجْرِ • وَالْعَصْرِ •

Tarqeeq (Empty Mouth)

7. If Raw has a Kasrah then it will be read with empty mouth.

رِيحًا

8. If Raw has a Shaddah and the Shaddah has a Kasrah then Both Raw's will be read with empty mouth.

مِنْ شَرِّ

9. If Raw has a Saakin and preceded by a letter which has a kasrah then Raw will be read with empty mouth.

فِرْعَوْنَ

9. If waqf (stop) is done on a raw, then look at the letter before:

- If Raw is in Waqf (Stop) and preceded by a Yaa Saakin it will **always be empty mouth**.

وَنَعَمَ النَّصِيرُ ❁

إِلَّا نَذِيرُ ❁

10. If raw is in waqf and the VOWELLED letter before is with a kasra, raw waqf will ALSO be read with an empty mouth (tarqeeq).

لِذِي حِجْرٍ ❁

نَسُوا الذُّكْرَ ❁

Alif

If alif has no harakat (vowel i.e fat'ha dhamma or kasra) AND part of the letter before:

- If that letter is full mouth (one of the seven of tafkheem) then the alif will ALSO be read with full mouth (TAFKHEEM). Eg.
- If that letter is empty mouth = TARQEEQ then the alif will ALSO be read with empty mouth (TARQEEQ). Eg.

طَائِرُكُمْ
قَالَ

تَابُوا
حَاجُّوكَ

Laam

Laam is only affected in the word 'Allah', known as 'laam-lafs-ul-jalaala'.

Laam will be TAFKHEEM if preceded by a fat'ha or dhamma, for example:

سُبْحَانَكَ اللَّهُمَّ

ذَرَى اللَّهُ

وَأَذْكُرُوا اللَّهَ

Laam will be TARQEEQ if preceded by a kasrat:

قُلِ اللَّهُمَّ

مَرْضَاتِ اللَّهِ

