

# Tajweed

A course on the recitation of the Holy Quran

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tasneeminstitute

تسنیم انسٹیٹیوٹ

# Tajweed Course Guidelines

- The primary goal for this 5-week course is to give students a taste of Tajweed and the rules pertaining to the recitation of the Holy Quran
- Take your time to review the material as much as you need in order to absorb and understand it. Everyone will learn at a different pace.
- This class is a tool to perfect your recitation of the Holy Quran **but nothing is better than a one on one instructor.**
- Practice the recitation of the Holy Qur'an with the following reciters:
  - Mahmoud Khalil Al-Hussary
  - Abdul Basit 'Abd us-Samad
  - Sheikh Siddiq El-Minshawi

قال الإمام جعفر بن محمد الصادق (عليه السلام):  
القرآن عهد الله إلي خلقه فقد ينبغي للمؤمن  
المسلم أن ينظر في عهده وإن يقرأ من القرآن في كل  
يوم خمسين آية

Imam Ja'far ibne Muhammad as-Sadiq (peace be upon him) has said:  
“The Qur'an is the trust of Allah (given) to His creations, therefore it is desirable  
for every Muslim to look at this trust and to recite (a minimum of)  
50 ayat (verses) of the Qur'an everyday.”

# The Rule of Meem Sakin



- Idgham
- Idhaar
- Ikhfaa

# The Rule of Meem Sakin

Idgham ادغام

م

Idhaar اظهار

Any letter that is not م or ب

Ikhfa اخفاء

ب

# Idgham ادغام

م

Idgham means to merge, wherein a meem sakin is followed by another meem sakin. However the second meem sakin must have a haraka (fatha, dhamma, kasra) so it can be merged and pronounced with a shadda. The sound which emerges is produced with a ghunna and held for two counts.

Idghaam With Ghunna,  
Held for (2) counts

= ( ˘ ˙ ˘ ) م + مُ

examples:

عَنْكُمْ مِّنَ اللَّهِ

هُمْ مِّنْ

عَلَيْكُمْ مَّوْتِقًا

وَمَا لَهُمْ مِّنْ نَّصِيرِينَ ۝

وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ أَمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ط

Idhaar اظهار

Any letter that is not م or ب

Idhaar means to make something apparent or to show. Any letter which is not ba or meem is associated with this rule and should be recited with Idhaar. The meem sakin is pronounced clearly without any ghunna.

Idhaaar  
without  
Ghunna

= م + ا ت ث ج ح خ د ذ ر ز س ش ص ض ط  
ظ ع غ ف ق ك ل ن و ه ي

examples:

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ط

وَمَا كُنْتُمْ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرِيَمَ ص



Ikhfaa means to hide or cover. Whenever a meem sakin is followed by the letter ba, the sound which emerges is one as if the meem is hiding behind the ba. The meem is hidden by the ba. This should be recited with a ghunna and held for (2) harakaat.

Ikhfaa With Ghunna,  
Held for (2) counts = م + ب

مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ق

هَذَا كَتَبْنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ ط

# The Rule of Qalqala

د ج ب ق ط

Whenever we come across any of the 5 letters above which have a sukoon, the sound which emerges resembles an echo. Listen to the examples to reach a better understanding of what this echo entails. This echo should not exceed its extent and being to sound like a fatha.

During recitation when we pause or stop on any of the above 5 letters which have either a fatha, kasra, dhamma, kasra tanween, or dhamma tanween, a sukun is applied and the echo takes place.

## The Rule of Qalqala

○ مَا خَلَقَ	وَتَقْوَاهَا	أَقْفَاهَا	ق
○ مُحِيطٌ	أَطْعَمَهُمْ	نُطِعِمُ	ط
○ كَانَ عِقَابٍ	قَبْلِكَ	سُبْحَانَكَ	ب
○ ذَاتِ الْبُرُوجِ	يَجْعَلُهُ	أَجْرُهُمْ	ج
○ أَحَدٌ	أَدْخِلَ	فَقَدْ	د

# Waqf and Ibtidaa


- When you begin to recite the Holy Quran, you realize that when you start from a verse, you eventually have to stop somewhere before you can continue again. In Arabic Ibtida means the beginning or commencement and Waqf relating to stopping. Now if you have knowledge and command of the Arabic language then chances are that you better off and understand where you should stop and where you shouldn't. Because after all, the Holy Quran should be recited in a way wherein you do not impede on the meaning of the verses.
- In the case that Arabic is not your mother tongue or you do not have enough knowledge in this field, there are symbols in the Holy Quran which assist us in this matter. I'd like to discuss some of these symbols, but keep in mind this instruction is relative to the Uthman Taha script which is the most common version used around the world. There are other scripts which usually contain more or less, but these are the common ones you see.

# Waqf and Ibtidaa

## Al Waqf e Lazim

A small meem on top of a verse which is known as the compulsory stop. This indicates that the reciter must stop at this point and take a pause before continuing again. For an example, Surah Anaam, Verse 36

﴿ ٣٦ ﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾




# Waqf and Ibtidaa

## Al Waqf e Jaaz

The little ج you see on top of the verse. In this scenario, this indicates that a certain concept is complete and a new one is about to begin. Although it isn't obligatory to stop, there is a possibility for it. And we see this in many scenarios in the Holy Quran in which God addresses many topics in just one verse, some that may not even be related to each other. For example, Surah Kahf, Verse 5

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۗ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾



# Waqf and Ibtidaa

## Al Wasl Awlaa

The little صلي you see on top of the verse. In this case, it is better to continue, however you may pause here. For example, Surah Anaam, Verse 17



وَإِنْ يَمْسَسْكَ اللَّهُ بَصْرًا فَلَا كَاشِفَ لَهُ إِلَّا هُوَ صلي وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

# Waqf and Ibtidaa

## Al Waqf Awlaa

The little قلبي you see within the verse. In this case, it is better to stop, however you may continue. Surah Imran, Verse 80



وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيُّكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾



# Waqf and Ibtidaa

## No Stopping Allowed

You may see a little  $\surd$  within the verse. In this case, one should not stop reading the verses. There is a possibility that the meaning of the verse may change. However if it is located at the end of a verse, it is permissible to stop. For example, Surah Baqarah, Verse 25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

# Waqf and Ibtidaa

## Al Muannaqah

Two pairs of three dots ∴ ∴ within a verse. In this case, you have the option to stop at either the first set or the second set, but not both. For an example, Surah Baqarah Verse 2



Let's Recite!

[Surah Bayyinah](#)



Questions?