

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Master Tajweed Rules

part 1

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Content	Page
Introduction	3
Lesson 1: Rules of Isti'adha and Basmalah	18
Lesson 2: Noon and Meem shaddah & letters of lips (ث، ذ، ظ)	44
Lesson 3: Qalqalah Mechanism	71
Lesson 4 & 5 : Heavy letters and light letters	92
Lesson 6 : rules for letter Raa	116
Lesson 7 : Rules for Laam In word Allah	136
Lesson 8: Meem sakinah rules (Idgham and Ikhfaa Shafawee)	146
Lesson 9: Practice of Meem sakinah rules (Izhaar Shafawee)	158
Lesson 10: Noon sakinah & Tanween rules Izhaar Halqi	172
Lesson11: Practice of Noon sakinah & Tanween rules Idgham	198
Lesson 12: Noon sakinah & Tanween rules (Iqlaab)	229
Lesson 13 & 14 Ikhfaa Haqiqi & revision	245
Lesson 15: Laam Sakinah rules	267
Lesson 16: Revision with Question & Answers	-
Lesson 17: Examination	-

Note: All levels of tajweed are based on Hafs style of recitation.

Practice reading with Tajweed is done from 29th & 30th Juzz of the Quran

Introduction

Introduction to Tajweed of the Quran

All Praise is due to Allah. I thank Him, seek His Help and Forgiveness. I seek refuge in Allah from the evil of my bad deeds and myself. Whomsoever Allah guides, is truly guided, and whomsoever Allah leaves to stray, none can guide him. I bear witness that there is no god but Allah, and that Muhammad is the Seal of His Prophets.

There is no doubt that reciting and pondering over the Book of Allaah and devoting regular time to its study and implementation has tremendous benefits in this life and the next. Let us now look at just a few of them to attach ourselves more firmly to the majestic Words of Allaah. Each benefit stands as enough of an encouragement to shun any laziness we have and dedicate ourselves wholly to the Quran.

Virtues of reciting Quran

Reading and Reflecting Over the Quran Fulfils an Islamic Duty

The Prophet(PBUH) summarised this religion with his statement:

عن تميم بن أوس رضي الله عنه ، أن النبي ﷺ قال الدين النصيحة، قلنا: لمن يا رسول الله؟ قال : لله ،
رواه البخاري ومسلم. ولكتاباه ، ولرسوله ، ولأئمة المسلمين وعامتهم

“The religion (of Islaam) is naseehah (offering sincere advice)!” Tameem bin Aws (R.A.) said: “We asked, ‘To whom?’” He replied: “To Allaah, His Book, His Messenger, the leaders of the people, and to their subjects.” [Muslim] The sincerity that is due to the Book of Allaah includes its regular recitation, learning the rules of Tajweed (the recitation of the Quran, according to specified rules) and reciting it beautifully, learning about its Tafseer and the reasons for its revelation, affirming that it is the truth, the perfect Speech of Allaah and not part of the creation, honouring it and defending it, abiding by the orders and prohibitions found in it, and teaching it and calling to it.

The Quran will Intercede for Us on the Day of Judgement

فعن أبي أُمَامَةَ رضي الله عنه ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «اقْرَأُوا الْقُرْآنَ ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعاً لِأَصْحَابِهِ» رواه مسلم .

Abu Umaamah (R.A.) related that the Prophet (PBUH) said: “Read the Quran, for indeed it will come on the Day of Standing (Judgement) as an intercessor for its companions.” [Muslim]

The Quran Raises One's Status in this Life

قال عمر رضي الله عنه : أما إن نبيكم ﷺ قد قال : (إن الله يرفع بهذا الكتاب أقواماً ويضع به آخرين) . (صحيح مسلم)

Umar Ibn Al-Khattab (R.A.) related that the prophet (PBUH) said:
“Verily Allaah raises some people by this Book and lowers others by it.”

The People of the Quran are from Best of People

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ".

‘Uthmaan (R.A.) said that the Prophet (PBUH) said: “The best of you are those who learn the Quran and teach it to others.” [Al-Bukhaari]

There are Ten Rewards for Every Letter Recited from the Quran

فعن ابن مسعود - رضي الله عنه - ، قَالَ : قَالَ رَسُولُ اللَّهِ - ﷺ - : « مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ أَلْفٌ حَرْفٌ ، وَلَامٌ حَرْفٌ ، وَمِيمٌ : حَسَنَةٌ ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا ، لَا أَقُولُ : { أَلَمْ } حَرْفٌ ، وَلَكِنْ حَرْفٌ » رواه الترمذي .

As a Hadeeth (prophetic statement) in At-Tirmithi proves: “Whoever reads a letter from the Book of Allaah, he will have a reward, and this reward will be multiplied by ten. I am not saying that 'Alif, Laam, Meem' (a combination of letters frequently mentioned in the Holy Quran) is a letter, rather I am saying that ‘Alif’ is a letter, ‘Laam’ is a letter and ‘Meem’ is a letter.” [At-Tirmithi] So increase your recitation of the Quran to gain these merits, as well as the following ones.

The Reciters of the Quran Will Be in the Company of the Noble and Obedient Angels

عن هشام عن عائشة - رضي الله عنها - قالت قال رسول الله ﷺ الماهر بالقرآن مع السفرة الكرام البررة والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران.

‘Aa’ishah (R.A.) related that the Prophet (PBUH) said: “Indeed the one who recites the Quran beautifully, smoothly, and precisely, will be in the company of the noble and obedient angels. As for the one who recites with difficulty, stammering or stumbling through its verses, then he will have twice that reward.” [Al-Bukhaari and Muslim]

One’s Position and Rank in Paradise is Determined by the Amount of Quran He Memorised in this Life

وعن عبد الله بن عمرو بن العاص رضي الله عنهما ، عن النبي - ﷺ - ، قَالَ : « يُقَالُ لِصَاحِبِ الْقُرْآنِ : اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تَرْتِّلُ فِي الدُّنْيَا ، فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا » رواه أبو داود والترمذي .

‘Abdullaah bin ‘Amr bin Al-‘Aas (R.A.) heard the Prophet (PBUH) saying: “It will be said to the companion of the Quran: 'Read and elevate (through the levels of Paradise) and beautify your voice as you did when you were in the worldly life! For verily, your position in Paradise will be at the last verse you recite!’” [Abu Daawood and At-Tirmithi]

The Quran Leads to Paradise

قال تعالى: "إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا" (الإسراء 9)

The Quran states (what means): "Indeed the Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward." [Quran: 17:9]

القرآن شافع مشفع ، وماحل مصدق ، من جعله أمامه قاده إلى الجنة ، ومن : عن جابر بن عبد الله - رضي الله عنه - عن النبي - ﷺ قال رواه الطبراني. جعله خلفه ساقه إلى النار

The Prophet (PBUH) said: "The Quran is an intercessor - something given permission to intercede, and it is rightfully believed in. Whoever puts it in front of him, it will lead him to Paradise; whoever puts it behind him, it will steer him to the Hellfire." [At-Tabaraani]

The people of Quran are the people of Allah

فعن أنس رضي الله عنه قال : قال رسول الله ﷺ : «إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ» . قَالُوا : يَا رَسُولَ اللَّهِ مَنْ هُمْ ؟ قَالَ : «هُمْ أَهْلُ الْقُرْآنِ ، أَهْلُ رِوَاةِ النَّسَائِيِّ وَابْنِ مَاجَةَ» «اللَّهُ وَخَاصَّتُهُ

It was narrated that Anas bin Malik said: "The Messenger of Allah said: 'Allah has His own people among mankind.' They said: 'O Messenger of Allah, who are they?' He said: 'The people of the Qur'an, the people of Allah and those who are closest to Him.'"

Vying in reciting Quran

، قَالَ : ((لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ : رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ ، فَهُوَ يَفْعَلُ بِهِ آثَاءَ اللَّيْلِ وَآثَاءَ النَّهَارِ - فعن ابن عمر رضي الله عنهما ، عن النَّبِيِّ - ﷺ ، النَّهَارَ ، وَرَجُلٌ آتَاهُ اللَّهُ مَالاً ، فَهُوَ يُنْفِقُهُ آثَاءَ اللَّيْلِ وَآثَاءَ النَّهَارِ)) متفق عليه .

"There is no envy (acceptable) except in two (cases): a person whom Allah has given the Qur'an and recites it throughout the night and throughout the day. And a person whom Allah has given wealth, that he gives out throughout the night and throughout the day." [Al-Bukhari and Muslim]

Parents Honoured due to a Child's Relationship with the Qur'an

قال رسول الله ﷺ : "من قرأ القرآن وتعلم وعمل به ألبس والداه يوم القيامة تاجا من نور ضوؤه مثل ضوء الشمس ويكسى والداه حلتيين رواه الحاكم وقال صحيح على شرط مسلم." "لا يقوم لهما الدنيا فيقولان بم كسينا هذا فيقال بأخذ ولدكما القرآن

The Prophet Muhammad (PBUH) said, "Whoever recited the Qur'an, studied it, and acted according to what it contains; on the Day of Judgment his parents will be dressed with a crown of light, its brightness is like that of the sun. And his parents will be adorned with two bracelets, of which the whole world is not equivalent to them [in worth]. So they will say, 'Why are we being adorned with these?' It will be said, 'This is because of your child taking [the recitation, teaching and acting upon] the Qur'an."

The etiquette of reciting the Quran

Firstly, the reciter of the Quran should have a pure intention, for the sake of Allah Almighty. He should be away from hypocrisy and showing off, as Allah Almighty says, {Say (O Muhammad): “Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.} [Surat Az-Zumar 39:11]

{قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ} الزمر: 11

Secondly, reciting the Quran is one of the best acts of worship. Therefore, one should make his heart present with his mind when reading the Quran to increase his pondering (over the verses). Allah Almighty says, {(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.} [Surat Sâd 38:29]

{كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ} ص: 29

Thirdly, when starting reciting, one should seek refuge with Allah from the accursed Satan, Allah Almighty says, {So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).} [Surat An-Nahl 16:98]

{فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ} النحل: 98

Seek refuge means that one should turn to Allah and ask His Help to be protected from the slips and whispers of Satan.

The one who recites the Quran is conversing with Allah Almighty; therefore, he should abide by some matters. Among which are:

- 1- To sit in a purified place
- 2- To face the Qibla (the direction of the Ka'ba in Mecca) as possible as he can
- 3- To sit in submission and reverence; because he is conversing with Allah Almighty
- 4- He should not read while battling sleep in order not to commit mistakes in recitation
- 5- To cleanse the mouth with siwak (the Araak toothbrush)
- 6- To be keen on wearing a clean garment and to put on perfume

7- When passing by the verses of mercy, he asks Allah from His Graces; and when passing by the verses of torment, he seeks refuge with Allah from torture

8- Not to raise the voice if there is someone near reciting the Quran, both are conversing with their Lord, and in order not to confuse him during the recitation

9- To adorn the Quran by his voice, and try to better his voice with no exaggeration

10- There is nothing wrong that the reciter answers back the salutation, if someone salutes him, and then returns to reading the Quran

11- If one is in the mosque and the adhan (call for prayer) takes place, he should cut off the recitation and follow the caller. After the adhan ends, he resumes the recitation.

Definition of Tajweed

The word Tajweed is a verbal noun from 'jawwada' (جَوَّدَ), which literally means 'to make better'.

Tajweed is one of the most prominent sciences of the Quran. It is a science governed by deep-rooted static rules derived from the oral recitation of the Quran by the Prophet Muhammad (PBUH) after hearing the revelation from the Angel Gabriel.

The applied definition of Tajweed is 'articulating every letter from its articulation point (makhraj) and giving the letter its rights and dues of characteristics (sifat)'.

It could also be defined as giving every letter its rights and dues in terms of makhraj, sifat and also stopping and starting.

This science preserves the meaning of the revealed words of Allah in sound and expression. It protects it from any alteration and retains the unique method of recitation.

It deals with the accent, phonetics, rhythm and tempo of Quranic recitation.

Its formation

The words of the glorious Quran.

The Ruling of Reading with Tajweed

Imam Muhammad Ibn Al-Jazari who was a great Quran and Hadeeth scholar of the 9th Hijri century, stated in his famous poem that details the rules of Tajweed:

"And applying Tajweed is an issue of absolute necessity, Whoever doesn't apply Tajweed to the Quran, then a sinner is he."

Hence, applying the rules of Tajweed is an obligation to keep away from the major mistakes in reciting the Quran.

The scholars have divided the types of mistakes one might fall into when reciting the Quran into two:

1. Clear mistakes: which usually change obvious things and change the meaning.
2. Hidden mistakes: for which one may need to study Tajweed rules.

The majority of scholars agree that applying the Tajweed rules of the Quran such that the clear mistakes are avoided is an individual obligation (Fardh 'Ayn) upon every Muslim who has memorised part or all of the Quran, while applying the rules of Tajweed to avoid the hidden mistakes is a collective obligation (Fardh Kifaayah) upon Muslims. That is, there must be some students of knowledge who have knowledge of that. This is because the Quran was revealed with the Tajweed rules applied to it, and the Prophet (PBUH) recited it back to Jibreel in that way and the companions of the Prophet (PBUH) read it in that way, so it is an established Sunnah (Prophetic tradition or practice).

The Purpose of Tajweed

The Quran is the word of Allaah, and its every syllable is from Allaah. Its recitation must be taken very seriously. The purpose of the Science of Tajweed, in essence, 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 (PBUH) who received it from Jibreel who received it from Almighty Allah 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. So, if a person does not know the attributes of each letter, he may change the meaning of the words in Quran recitation. Observing the rules of Tajweed in reciting prevents the reciter from making mistakes in reciting the Quran.

Lesson 1

Rules of Istiadha & Basmalah

Isti'adha الاستعاذة

Linguistic definition of isti'adha :

Seeking protection

Applied definition of isti'adha :

Saying,
اعوذ بالله من الشيطان الرجيم
before commencing
with the recitation

Ruling on Isti'adha

■

**All scholars are in agreement that it
is not part of the sura of the
Qur'an.**

But
they disagree about the Rule itself.
The majority of Scholars say : its
Only recommended (Mustahab)
Some said it is wajib (obligatory)

Saying the Isti'adha Audibly vs. Silently

Isti'adha is recited audibly when:

1

**Reciting for
others to hear**

2

**Commencing
the recitation
in a group**

Isti'adha is recited silently when:



**Reciting
Qur'an
in
silence**



**Reciting
Qur'an
alone,
regardless
of whether
one is
reciting
audibly or
silently**

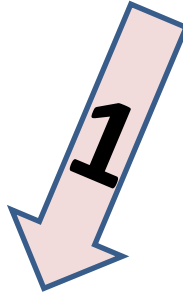


**One is taking
turns in
group and is
not the one
commencing
reciting.**

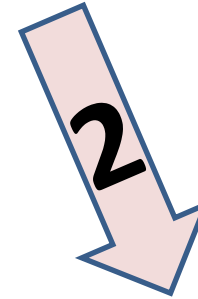


**Reciting
In
salat.**

Ways in which Isti'adha is recited



**Isti'adha at
the beginning
of the Sura.
Here it should
be followed
by Basmalah**



**Isti'adha at the
middle of the
Sura.
Here reciter has
Option to
follow it by
Basmalah or
not.**

Ways of reciting Isti'adha at the beginning of Sura

Cutting all three off from each other

Joining all three with each other

Joining the basmala and the beginning of the surah

Joining the isti'adha with the basmla

1. Cut off all

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

2. Join all

{أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}.

3. Join Istiaadha with Basmallah and cut off Basmallah from the Sura

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

4. Cut off Istiaadha from Basmallah and join Basmallah with the Sura

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

- Read the following Suras and apply rules for Istiaadha and Basmallah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

{1} إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ {1} وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2} فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا {3} (سورة النصر)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يُدَا أَيْ لَهَبٍ وَتَبَّ {1} مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ {2} سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ {3} وَامْرَأَتُهُ
حَمَّالَةَ الْخَطْبِ {4} فِي جَيْدِهَا حَبْلٌ مِّن مَّسَدٍ {5} (سورة المسد)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

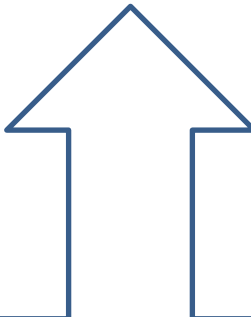
قُلْ هُوَ اللَّهُ أَحَدٌ {1} اللَّهُ الصَّمَدُ {2} لَمْ يَلِدْ وَلَمْ يُولَدْ {3} وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ {4} (سورة الإخلاص)

Exercise 1

Read the following Sura and apply all ways of Istiadha

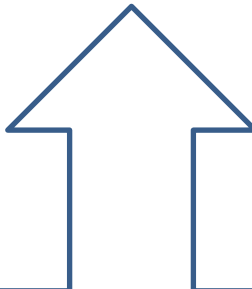
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ
الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Ways of reciting Isti'adha at the middle of Sura without Basmalah



Cut off **Isti'adha** ,
then start reading
Ayaa (This is
recommended
when the Ayaa start
Allah's Name or
pronoun refers to
Allah or to the
Prophet

Note:
when we combine
Isti'adha and Basmalah
at the middle of Sura ,
we follow the normal
Rule



Joining **Isti'adha**
with the
beginning of the
Ayaa

Exercise 2

Read the following Aya and apply rules of Istiadha at the middle of Sura

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا
نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ
حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Ways of reciting Isti'adha at the beginning Of Sura Tawba

Cutting off
Isti'adha ,
then
starting
Sura
Tawbah
without
Basmalah

Joining
Isti'adha
with the
beginning
Sura
Tawbah
without
Basmalah

Note: If one was reciting surat at Tawbah from any place other than the beginning, then he is given the choice to recite the basmalah or not to.

Exercise 3

Read the following Ayaat and apply rules of Istiadha at the beginning or Surat At-tawba

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ
الْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۖ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

The Basmalah

Basmalah linguistically and technically is the saying

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ruling on the Basmalah

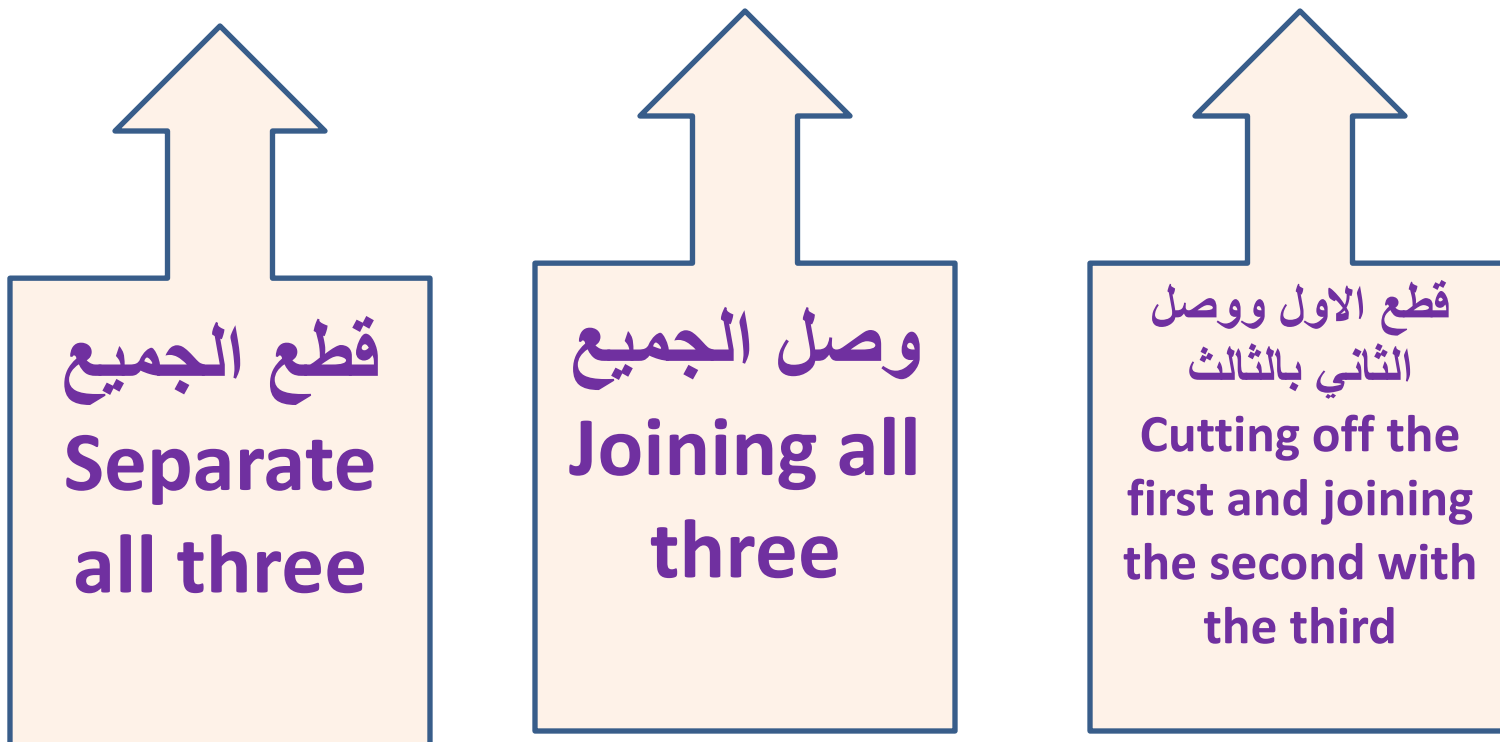
There is no ikhtilaf among the scholars on the obligation of reciting the basmalah at the start of each surah, with the exception of surat at tawbah.

The 'ulema agree that it is part of an ayah (surat an naml)The classical scholars differed as to whether or not it is the first ayah of al fatiha.

The scholars however are in agreement that it is not part of the other suwar.

We (in the recitation of Hafs taken from Asem) follow the opinion that the basmalah is part of al fatiha and so adhere to adding the basmalah each time the surah is recited.

Ways of Joining Two Suwar with the Basmalah



Note: The reciter is not allowed to join the end of the surah to basmalah then stop then start the next surah.

Exercise 4

Read the following Suwar and
apply all allowed of Basmallah
between the two Sura



سُورَةُ الْاِنْشَاحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ
النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي
يُوسْوِسُ فِي صُدُورِ النَّاسِ ⑤
مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

Exercise 5

Answer the following questions:

1. What's the meaning of Isti'atha?
2. What's is the statement of Isti'atha?
3. Is Isti'atha obligatory or recommended?
4. How many ways of joining Isti'atha, Basmalah, and the beginning of the chapter and cutting them off?

Exercise 6

Read the following Suras and record yourself

Apply all ways of reciting Istiadha when commencing reciting

1- *Al-Humazah* (The Slanderer) **(4 correct ways) 2marks**

Join 2 Suras (chapters) (joining all three) 1 mark

2- *Al-Fil* (The Elephant)

Join 2 Suras (chapters) (cut off all three) ½ mark

3- *Al-Quraish* (The Quraish)

Join 2 Suras (chapters) (cut off the first Sura and Join Basmalah with the second Sura) 1 mark

4- *Al-Ma'un* (Acts of Kindness)

Join 2 Suras (chapters) (cut off all three) ½ mark

5- *Al-Kauthar* (The Abundance of Good)

Join 2 Suras (chapters) (cut off the first Sura and Join Basmalah with the second Sura) 1 mark

6- *Al-Kafirun* (The Disbelievers)

Join 2 Suras (chapters) (cut off all three) ½ mark

7- *An-Nasr* (The Help)

Join 2 Suras (chapters) (joining all three) 1 mark

8- *Al-Lahab* (The Flame)

Join 2 Suras (chapters) (cut off all three) ½ mark

9- *Al-Ikhlās* (The Unity)

Join 2 Suras (chapters) (cut off the first Sura and Join Basmalah with the second Sura) 1 mark

10 *Al-Falaq* (The Dawn)

Join 2 Suras (chapters) (joining all three) 1 mark

11- *An-Nas* (The Men)

These are the last 11 chapters of Quran

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ۝

سُورَةُ الْهُمَزَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِي جَمَعَ مَا لَا وَعَدْدَ لَهُ ۝ ۝ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝ ۝ كَلَّا لَيُنْبَذَت فِي الْحُطْمَةِ ۝ ۝ وَمَا أَدْرَاكَ مَا الْحُطْمَةُ ۝ ۝ نَارُ اللَّهِ الْمَوْقَدَةُ ۝ ۝ الَّتِي تَطْلُعُ عَلَى الْأَفْقَةِ ۝ ۝ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝ ۝ فِي عَمَدٍ مُّمَدَّدَةٍ ۝

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْفِيلِ ۝ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝ ۝ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝ ۝ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ ۝ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝ ۝ فَجَعَلَهُمْ كَعَصِفٍ مَّا كُولٍ ۝

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا هُوَ قُرَيْشٌ ۝١ إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ
مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ۝٤

سُورَةُ الْمُنَافِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۝١ فَذَلِكَ الَّذِي يَدْعُ
الْيَتِيمَ ۝٢ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ۝٣ فَوَيْلٌ
لِّلْمُصَلِّينَ ۝٤ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝٥
الَّذِينَ هُمْ يُرَاءُونَ ۝٦ وَيَمْنَعُونَ الْمَاعُونَ ۝٧

سُورَةُ الْكَوثرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَاكَ الْكَوثرَ ۝١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣

سُورَةُ الْكَافُرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ يَتَّيِّهُمَا الْكَافِرُونَ ❶ لَا أَعْبُدُ مَا تَعْبُدُونَ ❷
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ❸ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ❹
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ❺ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ❻

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ❶ وَرَأَيْتَ النَّاسَ
 يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ❷ فَسَبِّحْ بِحَمْدِ رَبِّكَ
 وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ❸

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ❶ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ❷
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ❸ وَأَمْرَئُهُ حِمَالَةٌ الْخَطَبِ ❹
 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ❺

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ
 غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ
 النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي
 يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤
 مِنَ الْجِنَّةِ وَالنَّاسِ ⑥