

Reciting the Qur'an



Allah (SWT) says in the [Qur'an](#), "...**and recite the Qur'ân (aloud) in a slow, (pleasant tone and) style**" (Qur'an 73:4). Meaning, recite it slowly, for that will help in understanding the Qur'an and contemplating it. This is how the Prophet ﷺ used to recite. `A'ishah said, "**He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it.**" In *Sahih Al-Bukhari*, it is recorded from Anas that he was asked about the recitation of the Messenger of Allah , so he replied, "**He used to elongate the letters.**" Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allah ﷺ, so she said, "**He used to pause in his recitation, verse by verse** (Ahmad, Abu Dawud, At-Tirmidhi). It has been narrated from Ibn Mas`ud that he said, "**Do not scatter the (recitation of) Qur'an out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and**

make your heart move with it. None of you should let his concern be to reach the end of the chapter." (Al-Baghawi). *Al-Bukhari* recorded from Abi Wa'il that he said, "**A man came to Ibn Mas`ud and said, `I read the Mufassal chapters (from Qaf to An-Nas) last night in one unit of prayer.'** Ibn Mas`ud said, '**This is rushing like the haste of reciting poetry.**'" (The above paragraph was taken from [Tafsir ibn Khatir](#))

Brothers and sisters of Islam, it is clear from the above verse and the many [ahadith](#) mentioned above that the Qur'an should be recited slowly and not rapidly. Therefore, we should refer to the rules for reciting the Qur'an and try our best to make the word of Allah pleasing to the ear. I would like to finish off by quoting two [ahadith](#) from *Sahih Al-Bukhari* which prove that the Qur'an should not only be recited slowly but also beautifully toned:

Narrated By Abu Huraira : That he heard the Prophet ﷺ saying, "**Allah does not listen to anything as He listens to the recitation of the Quran by a Prophet who recites it in attractive audible sweet sounding voice.**"

Narrated By 'Abdullah bin Mughaffal : **On the Day of the Conquest of Mecca, the Prophet recited Surat Al-Fath (chapter 48) in a**

vibrating and pleasant voice. (Muawaiya, the sub narrator said, "If I could imitate the recitation of the Prophet I would do so.")

Arabic Alphabet

Before continuing, you might want to learn and memorize *Makharij* first, it teaches which parts of the mouth and throat should be used to make the correct sound of the Arabic alphabet.

[Makharij](#)

[Map of Makharij](#)

Please Note:

****Please note that this is for knowledge purposes only and it is highly recommended to learn and practice *tajweed* under a person that has already learned it and contains knowledge of *tajweed* rules.****

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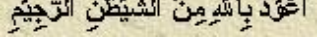
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The rules below will be better understood if you had the [Qur'an](#) in front of you. If you do not then please [CLICK HERE](#) for access to a free online Arabic [Qur'an](#). Most audio examples below are from the last ten chapters of the [Qur'an](#) (Chapters 105 - 114). The author of this site also assumes that the viewer of this page has at least the ability to identify Arabic alphabet. It would be better if he/she is able to recite it also.

Rules

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1. Reading A u Zubillah and Bismillah

Before starting to recite the [Qur'an](#), saying  is necessary. It is mandatory according to the habit of *Qurras*. According to *shariah* (Islamic Law), it is *Mustahib*. So, it is best to say

it every time before starting to recite the [Qur'an](#) to take refuge from the *Shaitan* (Satan).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is said when starting from a *sura* (chapter), or if a new *sura* comes during recitation then it is *wajib* (necessary) to read it, except in the case of *sura at-taubah* (chapter 9), where **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** will not be read in its beginning.

2. Madh Rules


The madh is a line on top of an alef (the straight vertical line shown below). The madh shows up tremendous amount of times in the Qur'an. We see it even in the first sura. There are two type of madhs, the small madh and the big madh, both are read different ways in that the small is read up to 3 alefs while the big madh is read up to 5 alefs. What this means is that when there is the small madh then it must be read as 3 alefs (pronounced Aaaa), while the big alef as 5 alefs (pronounced Aaaaaa). The small madh is listed below:

آ

3. Ikhfa Haquqi

Ikhfa, which means to hide, is a very common rule in the holy [Qur'an](#). It shows up in the [Qur'an](#) often and therefore must be applied many times. The rule states that if anywhere in the [Qur'an](#) one of the following 15 Arabic letters show after a [tanveen](#) or ن then the sound of ن itself or its sound in the [tanveen](#), will be hidden. This is accomplished through resting on the ن. The resting should be long enough so that it is clear from the recitation that a person is resting on the ن. The 15 letters are listed below:

ض ط ظ س ت ج ز ذ ش ك د ص ق ث ف

To hear an example click on the speaker, focus on the sound of ن in the word من -----> 

([Chapter 113](#))

This rule is applied due to the letter ش which appears after ن.

4. Ghunna

Ghunna is also a very common rule in the [Qur'an](#) and therefore it must also be applied repeatedly. The *ghunna* rule states that if there

is a *shudd* (ْ) on one of the two letters shown below then the sound of those letters will come out of the nose. This sound can also be accomplished by resting on the below letters. Again, the resting should be long enough so that it is clear to the listener that the reciter is resting on the below letters. The letters are:

نْ مْ

To hear an example click on the speaker, focus on the sound of نْ -----

----->  ([Chapter 114](#))

5. Izhare Halqi

Izhare, which means to show, states that if one of the six letters shown below show after نْ or [tanveen](#) then there will be an *izhare halqi*, which means that the sound of نْ will be not be hidden. In other words instead of resting on the *nun* a person will read it normally. The six *haroof-e-halqi* letters are:

ء ه ح ع غ خ

6. Qalqala

Qalqala, meaning echo, is applied whenever the following five letters shown below come in the [Qur'an](#). The rule is that when these letters come in the [Qur'an](#) the letter should be said with a sort of echo. The echo will be hard, therefore said with more force, when there is a *shudd* (ْ) on the letter, little lighter when an *ayah* (verse) of the [Qur'an](#) ends with the letter, and finally more lighter when it is within the middle of the *ayah* (verse) of the [Qur'an](#). The sound of the echo should be visible when coming across these letters. The five letters are:

د ج ب ط ق

To hear an example of an *ayah* (verse) ending with a د -----> 🗣️
([Chapter 112](#))

To hear an example of an *ayah* (verse) ending with a ق , ب , and د --
-----> 🗣️ ([Chapter 113](#))

To hear an example of ب with a *shudd* in beginning of 3rd verse -----
----> 🗣️ ([Chapter 110](#))

7. Idgham-bil-ghunna

The rule of *Idgham*, meaning to merge, states that if one of the four letters shown below show after [tanveen](#) or ن then a person will merge the [tanveen](#) or the letter before the ن with the four letters shown below:

و م ن ی

To hear an example of a [tanveen](#) (of ب) being merged with و and the mergence of من with م -----> 🎧([Chapter 111](#))


The [tanveen](#) is heard in the first *ayah* (verse) while the mergence in the last *ayah*.

8. Izhare-e-shafwi


This rule states that if any letter, except ب or م, comes after م then the sound of م will not be hidden. In other words it will be read normally without any "special affects" to it.

9. Ikhfa-e-shafwi

This rule states that if the letter م comes before the letter ب then the sound of م will be hidden. So it is read, as other hidden sounds, through resting on the م.


To hear the letter م. being rested upon before the letter ب focus on verse 4 -----> 

([Chapter 105](#))

Exact same chapter being recited by a different reciter, again focus on verse 4 -----> 

10. Idgham-e-shafwi

This rule states that if two م م come together at the same time then a person should merge the two together.


Here is an example from ([chapter 106](#)) and focus on the 4th verse ----> 

11. Shaddah

Shaddah is a sound of double consonant, such as in the English language there is, **irregular** or **innocent**, etc, but in Arabic one letter is not written twice, it is written single with a mark of *shaddah* (ّ), above the letter, that means this letter should be pronounced twice. For example, the word مَرَّ will be read as *marra*, and the word حَجَّ will be read as *hajja*.

12. The *Ana'* Rule

This is one of the least frequent appeared rules in the *Qur'an*. It only exists in a few *ayas* of the *Qur'an*. The rule is simple; it states that if anywhere in the *Qur'an* the word *Anaa* (انا) appears, it will be read as if it is *Ana* (ان). Notice the second *alif* (ا), which was connected to the (ن), is ignored, therefore, wherever in the *Qur'an* you see (انا), you will always read it as (ان), and will ignore the second *alif* which was connected to the *nun* (ن). Note this **ONLY** applies when there are *fatah* (َ) on the *alif* (ا) **AND** *nun-alif* (نا), and if two do not have a *fatah* or contain other vowels, then the rule will **not** be applied.

Here is an example from ([chapter 109](#)) and focus on the beginning of the 4th verse -----> 

Tanveen: The "*tanveen*" is referred to any letter of the Arabic alphabet that has two *fatah* (two lines on top of a letter so it makes the sound of "ann") two *kasrah* (two lines at bottom of a letter so it makes the sound of "inn") or two *dammah* (two "9" looking signs on top of an Arabic letter). Letters with such symbols on them are known as "*tanveen*."