

1 Introduction to Tajweed

1.1 Definition

Linguistically: It means betterment.

Applied definition: It is articulating every letter from its articulation point and giving the letter its rights and its dues of characteristics.

It is to know the rights of the letter (the characteristics of the letter that never leaves it) and the dues of the letter (the letter's characteristics that are present in it sometimes and leaves it sometimes).

The science of tajweed is the study in which one learns how to pronounce the letters with their characteristics from their correct articulation points, knowing what rules apply to it, and how to start reading a word, how to read it continually and how to stop at it.

1.2 History of Tajweed

The Quraan was revealed to the Prophet Muhammed (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with tajweed. During the time of the Prophet and his companions there was no such thing as tajweed because that was how the Quraan was taught and recited. The Quraan scholars used to teach their students the Quraan with complete tajweed. They used to recite and their students would recite after them. The process was repeated as many times as necessary until the student could read the Quraan perfectly.

As the years went by, more and more people entered into Islam, the scholars saw a need to study how the Quraan was read and then come up with basic rules that can be applied to ensure its correct recitation.

The first publication of tajweed appeared as an independent science in its own right around the 4th century after hijra.

1.3 Ruling on Tajweed

Two Sections to the science of tajweed

Theoretical

Studying the theoretical rules of tajweed, memorising them and understanding them.

Ruling: *Fardh kifaya* (group obligation - as long as there is a group of Muslims studying the theoretical rules of tajweed, the obligation is lifted from the Muslims)

Practical

Applying the theoretical rules of tajweed while reading the Quraan.

Ruling: *Fardh ayan* (individual obligation - it is an obligation on every single Muslims male and female to learn to read the Quraan with proper tajweed.

Two ways to obtain the science of tajweed

Ar-Riwayiah

(Through narration)

The *sheikh* reads and the Quraan and his student reads after him, as many times as necessary until the student perfects his reading and becomes a skilled reciter on his own right.

OR

The student reads in front of the *sheikh* and the *sheikh* corrects him. AND preferably both methods combined together. But it is feared for the student that he may start to forget the rules as time passes by.

Ad-Dirayah

(Through studying)

It is to study the rules theoretically then apply them practically on the Quraan. If the reader then forgets some of the rules, he revises the theory that he studied and tries to correct himself. BUT the student must also read in front of a *sheikh* so that he reaches perfection in his recitation. This way the student has combined between *ad-dirayah* and *ar-riwayiah*.

1.4 Merits of Reciting the Quraan

The definition of the Quraan is: It is the words of Allaah that has been revealed to the Prophet Muhammed (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), that has reached us through many reciters, its recitation is worship and it has challenged mankind to produce a *surah* like its smallest *surah*.

So reciting Quraan is a way of getting closer to Allah. We have been ordered to read Quraan in a number of *ayah* in the Quraan. Some of which are:

﴿ Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. ﴾
[Al-Ankaboot : 45]

﴿ ... read ye, therefore, of the Quraan as much as may be easy for you ﴾ [Al-Muzzammil : 20]

As for the reward, the *ayah* in the Quraan are many, here is one of them:

﴿ Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail: For He will pay them their wages, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service). ﴾ [Faatir : 29 - 30]

There are also many *ahaadeeth* (narrations of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) that encourage reading and studying the Quraan.

1.5 Manners of Reciting Quraan

1. It is preferred for the reciter to have *wudu* and recite in a clean place, wearing clean clothes with their *awra* covered.
2. It is sunnah to clean ones teeth with the *miswak*, as the words and letters of the Quraan come out of the mouth. Also, using the *miswak* is pleasing to Allaah and glorifying the Quraan. It was narrated that Ali (*radiya allahu anh*) used to encourage others to use the *miswak* and said: "When a man stands to pray the angel keeps getting close to the reciter listening to him reciting

the Quraan, until his mouth is on the mouth of the reciter, and every verse recited goes into the angel's mouth."

3. It is preferred that the reciter chooses a place away from distractions, so that he can concentrate and ponder on what he is reciting.

1.6 Manners to be Observed During Recitation

1. Seeking refuge in Allah from shaitaan:

﴿ When thou dost read the Quraan, seek Allah's protection from Satan the rejected one ﴾ [An-Nahl: 96].

2. To be careful with and to pay attention to the tajweed and the grammatical rules as Allah says:

﴿ Or a little more; and recite the Quraan in slow, measured rhythmic tones. ﴾ [Al-Muzzammil: 4].

3. To contemplate and ponder on the meaning of the verses they recite and Allah has ordered this in a number of places in the Quraan:

﴿ (Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition ﴾ [Saad:29].

4. To implement what they recite in the Quraan, that is to say *subhana Allah* when an order for *tasbeeh* is made, or seeking for forgiveness when the reciter comes across an order to beg for forgiveness, or ask for *jannah* when it is mentioned or seek refuge from hell fire when it is mentioned.
5. To do the *prostration of tilawah* when the reciter comes across an order for prostration.
6. He should perfect his voice when reading. The more a person recites Quraan out loud the more the voice automatically improves.
7. Should pay attention to the levels of recitation (*at-tahqeeq*, *al-hadr* and *at-tadweer*), taking care of implementing the grammatical and tajweed rules correctly within that level.

8. To read *suratul fatiha* and the first five *ayaat* from *Suratul Baqarah* when they complete reciting the Quraan, as well as making a *dua* as this *dua* is acceptable.

1.7 General Manners regarding Recitation

The reciter of the Quraan should:

1. Implement what rules he comes across, and have the character of the Quraan.
2. Maintain the characteristics of the people of the Quraan, by making lots of *dhikr* (remembrance of Allah), contemplating, less idle chatting, and to persist in worship and obedience to Allah.
3. Ensure that they teach the Quraan and convey its *ayaat* to other people as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "**convey about me even if it just one ayah**".
4. Strive to perfect their reading. It has been narrated that Imam Shafie may Allah have mercy on him said: "Whenever a person learns a science he should excel in learning it".
5. Set aside a certain amount of the Quraan to be read on a daily basis. This amount should be at least one *juzz* so that the recitation of the Quraan is completed at least once a day, however more often would be better.
6. Get up for *tahajud* (night prayer) to recite a set portion of the Quraan and to maintain this sunnah. If he misses reciting his portion of the Quraan in the night then he should make it up between sunrise and noon.
7. Maintain revising what has been memorized and be careful not to forget it.
8. Keep his stomach free from *haraam* food, his tongue from idle chat, his hands from dealing with *haraam* and his legs from striving towards *haraam*.

1.8 Pillars of Recitation

There are three pillars that must be fulfilled for the recitation to be correct and accepted. If the reciter falls short of one of these pillars then his recitation will be odd and rejected. So if someone says they have a Quraan, their script must fulfil the following pillars:

Pillar One: The Quraan read must be in Arabic, since the Quraan has been revealed in Arabic. Every word in the Quraan is an Arabic word, there are no non Arabic words in it.

Pillar Two: The Quraan script must agree with what was in the Othmaan script, which is the script that has been written during the time of Othman Bin Affan.

Pillar Three: The Quraan that one reads must have reached us through the well known correct line of narration. That is it must have reached us through many reciters, and a well known chain of narrators. Many scholars have considered some recitations as odd because it reached them through incorrect chain of narrators (even though it was in classical Arabic and in agreement with the Othman script).

1.9 The Hafs An Assim Chain of narration

This is the chain through which this Quraanic recitation has reached us. Assim Ibn Abi An-Njood was the leading reciter in the mosque of Abi Abdur Rahman As-Sulamee in the Al-Kufah city in Iraq. Then he became the Imam of that mosque and the leader in recitation. The people learnt the recitation from him. He used to recite the Quraan just like his predecessors did, not differing from them. He was very eloquent in Arabic, accurate in his recitation and tajweed rules. His voice was amongst the best in recitation.

As for Hafs, he is Ibn Sulaiman Ibn Al-Mugheerah Al-Asadee Al-Ghadhree. He learnt the Quraan from the Assim. He recited the Quraan in front of Assim and listened to his recitation.

1.10 Levels of Reading Quraan

There are three speeds (levels) of reading the Quraan:

At-tahqeeq - It is reading the Quraan slowly, perfectly with sincerity, while contemplating over the meanings, fulfilling the full rights of the letters without falling short or exceeding their limits. It is giving each letter its rights as to characteristics, articulation points, lengthening the letters of *medd* when lengthening is due and shortening when shortening is due. It is also to recite the heavy letters heavy and the light letters light. This is the best level of reading. *At-tahqeeq* comes from the meaning "I have achieved this thing" - ie I have known it and perfected it. This is the learners level.

At-Tarteel - This is the same speed of reading Quraan as *at-tahqeeq* level except that it is for those who have perfected their recitation. This is the teachers level. Some scholars have considered *at-tarteel* as a separate level while others put it under *at-tahqeeq* level.

Al-Hadr - It is a swift method of reading the Quraan, taking care of the tajweed rules. The reader must be careful not to shorten the ghunnah or the medd letters, and not to fall short in the correct way of pronouncing the vowels. *Al-hadr* comes from the meaning of falling from the top to the bottom.

At-Tadweer - It is reading at an intermediate level between *at-tahqeeq* and *al-hadr* whilst maintaining the rules of tajweed.

2 Al-Lahin

2.1 Definition

Applied definition: It is the mistake and deviation from the correct way of reading.

2.2 Types of Al-Lahin

There are two types of mistakes that can be made when reading the Quraan:

2.3 Al-Lahin Al-Khafee (Hidden mistakes)

They are mistakes that the reader makes in the rules of tajweed. Such mistakes do not change the meaning of the words, however, one will be held accountable if they miss out a rule knowingly. Such mistakes will only be picked up by those who have learned tajweed.

There are two grades to such mistakes:

- ▶ **Grade 1** : obvious tajweed mistakes that would be known to those knowledgeable in reading the Quraan with tajweed such as missing out the *idgham* rule or leaving the *ghunnah* or *medd* .
- ▶ **Grade 2** : Detailed mistakes that would only be known to those skilled in reading the Quraan. Such as not pronouncing the *ghunnah* or *tafkheem* long enough or unwanted repetition of the letter (ر). Also falls into this category not pronouncing the *dhammah* correctly (in that the lips are not circled). This is especially obvious in the following words: (أَنْتُمْ ، عَلَيْكُمْ ، قُلْ). Also not pronouncing the *kasrah* correctly, and this especially obvious in the following words: (عَلَيْهِم ، بِيِهِ).

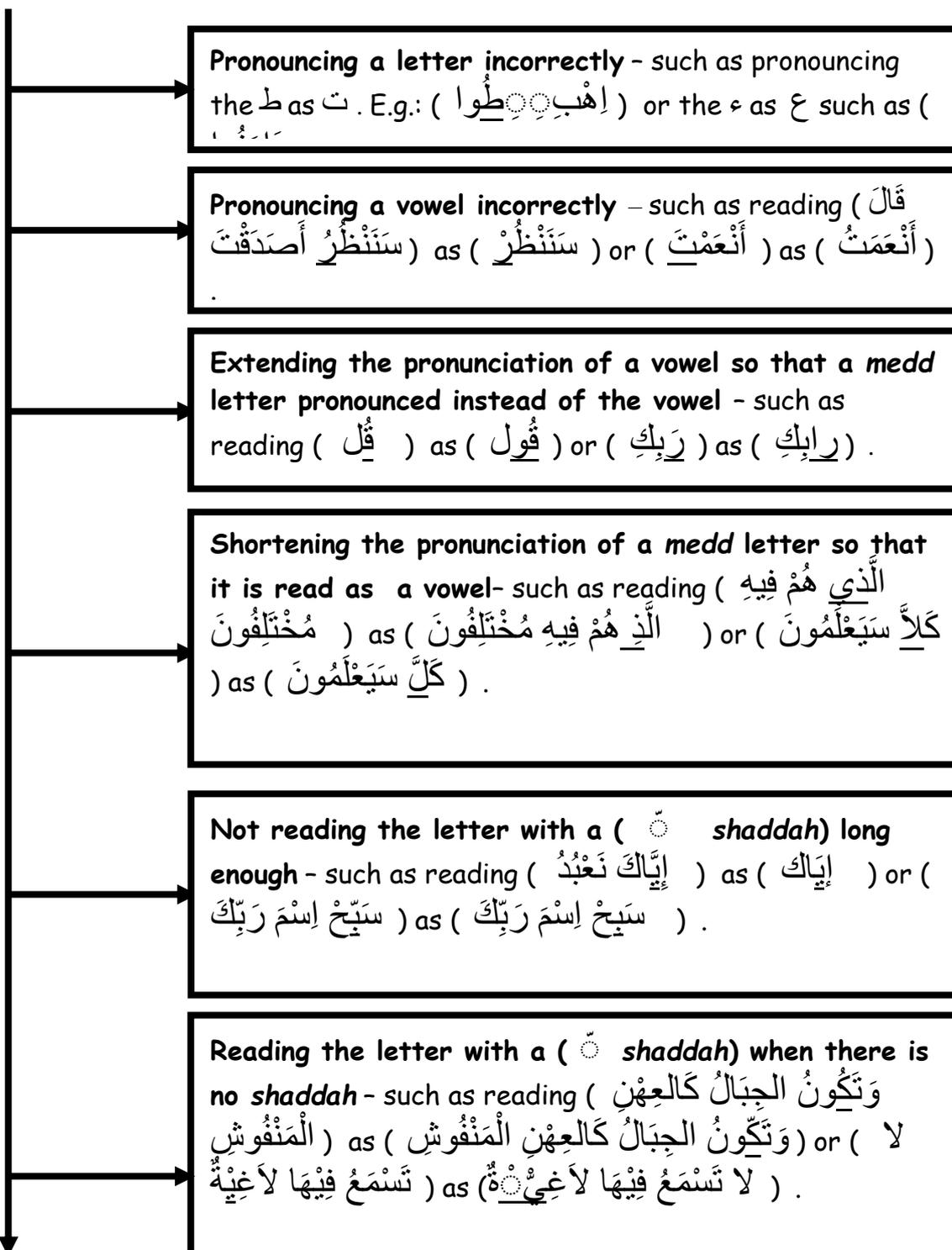
2.4 Islamic Ruling on Al-Lahin Al-Khafee

It is disliked and some say it is forbidden because the Quraan is not being read how it should be. However, its ruling can be divided into two grades:

1. *Haraam* (forbidden) if an obvious rule is not applied.
2. *Makrooh* (disliked) if a detailed rule is not applied.

2.5 Al-Lahin Al-Jelli (Obvious Mistakes)

It is a mistake that one makes when pronouncing a word. This type of mistake effects the accuracy of the reading, even if the mistake does not change the meaning of the word. It is therefore *haraam* (forbidden) to make such a mistake, and the reader will be sinful. The following are examples of *al-lahin al-jelli* :



Missing the pronouncing of a letter or a word or adding an extra letter or a word - such as reading (

لَا يَحُضُّ عَلَى طَعَامِ الْمَسْكِينِ (وَلَا يَحُضُّ عَلَى طَعَامِ الْمَسْكِينِ) as (لَا يَحُضُّ عَلَى طَعَامِ) or (وَأَنَّ لِلْمُتَّقِينَ مَفَازًا) as (وَأَنَّ لِلْمُتَّقِينَ مَفَازًا).

Not pronouncing the ال in the moon letters - such as not pronouncing ال in (الْجَنَّةُ) or (الْجَمَلُ).

3 Al-Isti'atha

3.1 Al-Isti'atha

Linguistically : It means seeking refuge and protection.

Applied Definition: It means seeking refuge and protection with Allah from shaitaan when intending to read the Quran.

3.2 How to Say Al-Isti'atha

The way to say Al-Isti'atha as chosen by the ten Quran recitors is:

(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) and it is taken from the Quran:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾
[النحل: 98]

“When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one” [Suratul Nahl: 96].

This was how the prophet used to say al-isti'atha , hence it is the best chosen way of saying it.

There are however other ways of saying al-isti'atha as was reported by other Quran recitors. Some well known methods:

(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ)
(أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ)
(أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ)
(أَعُوذُ بِاللَّهِ الْعَظِيمِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ)

3.3 The Ruling Regarding Al-Isti'atha

There is consensus amongst the scholars that al-isti'atha is not part of the Quran but it is required when wanting to recite Quran as mentioned in *Suratul Nahl*. However, the scholars differed in regards to it being obligatory or recommended.

First Opinion: recommended

Most of the scholars and recitors are of the opinion that the ayah in *suratul Nahl* recommends saying al-isti'atha and this is the preferred opinion. Also the prophet sometimes did not say al-isti'atha.

Second Opinion: obligatory

This is the opinion of Ataa and Ath-Thawree and others. Their evidence is that seeking refuge was mentioned in the form of an order which makes it an obligation to say al-isti'atha. Also because the prophet was consistent in saying it, and because it protects the reader from *shaitan* which is an obligation.

3.4 When To Say Al-isti'atha

al-isti'atha should be said before starting to read Quran, i.e. when intending to read. This is because reading Quran is one of the greatest forms of worship and shaitan would try its best efforts to stop the reader. Also, Allah has ordered the recitor to repel shaitan while He is listening to His servant calling onto Him through His words.

There are however, other times when al-isti'atha should be said to be protected from shaitan, other than when intending to read Quran.

It is the opinion of most of the scholars that al-isti'atha should be said before reciting Quran. This was the sunnah of the prophet. Also, the meaning of al-isti'atha indicates that it should be said before beginning to read because:

- it purifies the tongue from idle chat and foul talk;
- It gets the tongue ready to read Allah's words;
- It is a protection with Allaah from any mistakes that could be made during recitation;

- It is a way of the servant admitting his weakness in front of this internal enemy and that he cannot protect himself from it, and only Allaah can protect him from it.

3.5 When To Say Al-isti'atha Out Loud

It is recommended to say al-isti'atha out loud in the following situations:

- 1) If the recitor is about to read out loud and others are present who will hear his recitation. This is because saying al-isti'atha out loud is a sign that recitation of the Quran is about to begin which is a call to listen. If the recitor says al-isti'atha silently those present would have missed some of what was recited by the time they paid attention. However during the prayer al-isti'atha should be said silently because the followers are in a state of listening from the beginning of the prayer.
- 2) If the reading is done by turn (as in a classroom situation), the first reader says al-isti'atha out loud and the others do it silently.

Benefits of Saying Al-isti'atha Out Loud

- ✓ An indication that recitation is due to commence;
- ✓ The readers heart is readed for contemplation;
- ✓ To bring the attention of those present;
- ✓ To push away *shaitan* and his whispering and bad thoughts.

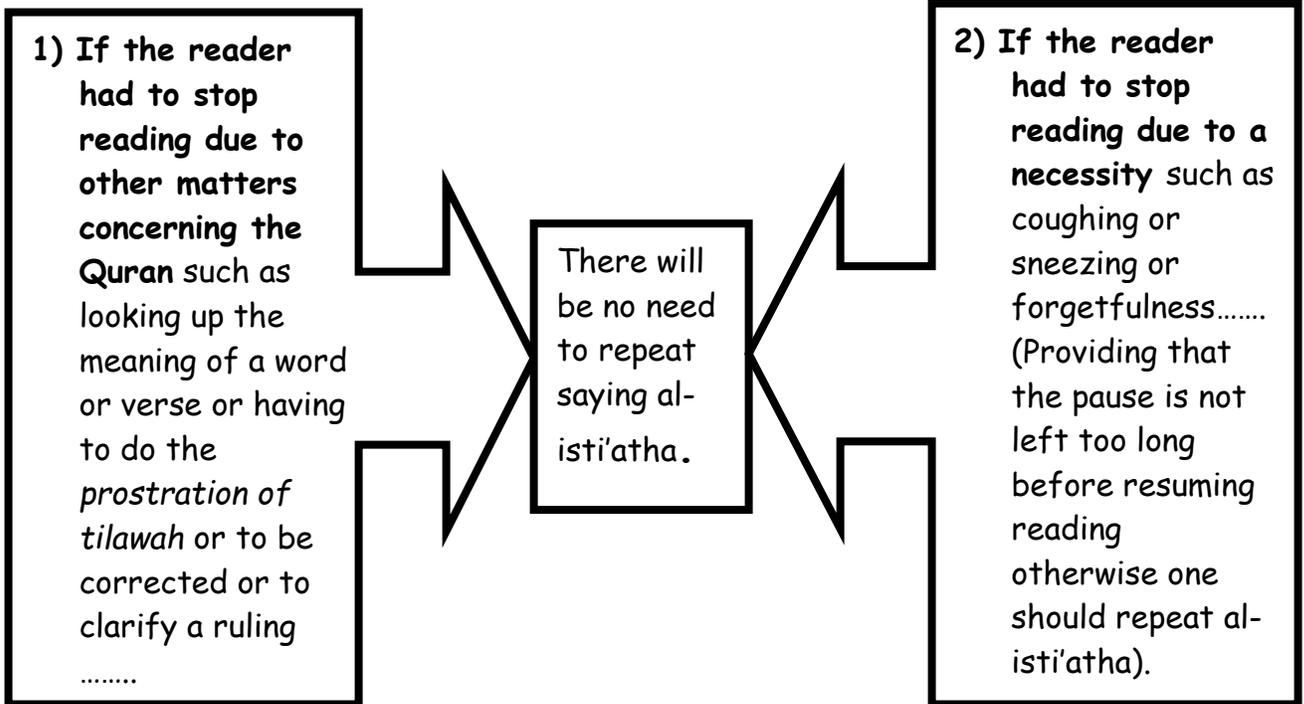
3.6 When To Say Al-isti'atha Silently

It is recommended to say Al-isti'atha silently when:

- 1) The reader is reading silently;
- 2) The reader is alone whether he is reading silently or out loud;
- 3) If the reading is done by turn (as in a classroom situation), and the reader is not the first one to read.
- 4) The reader is praying whether in the silent or out loud prayer and whether he is the imam or the one being lead.

3.7 Repeating Al-isti'atha

If the reader for some reason has to stop reading then wanted to resume reading should he repeat saying al-isti'atha? If the reader had to stop reading then they should do one of three things:

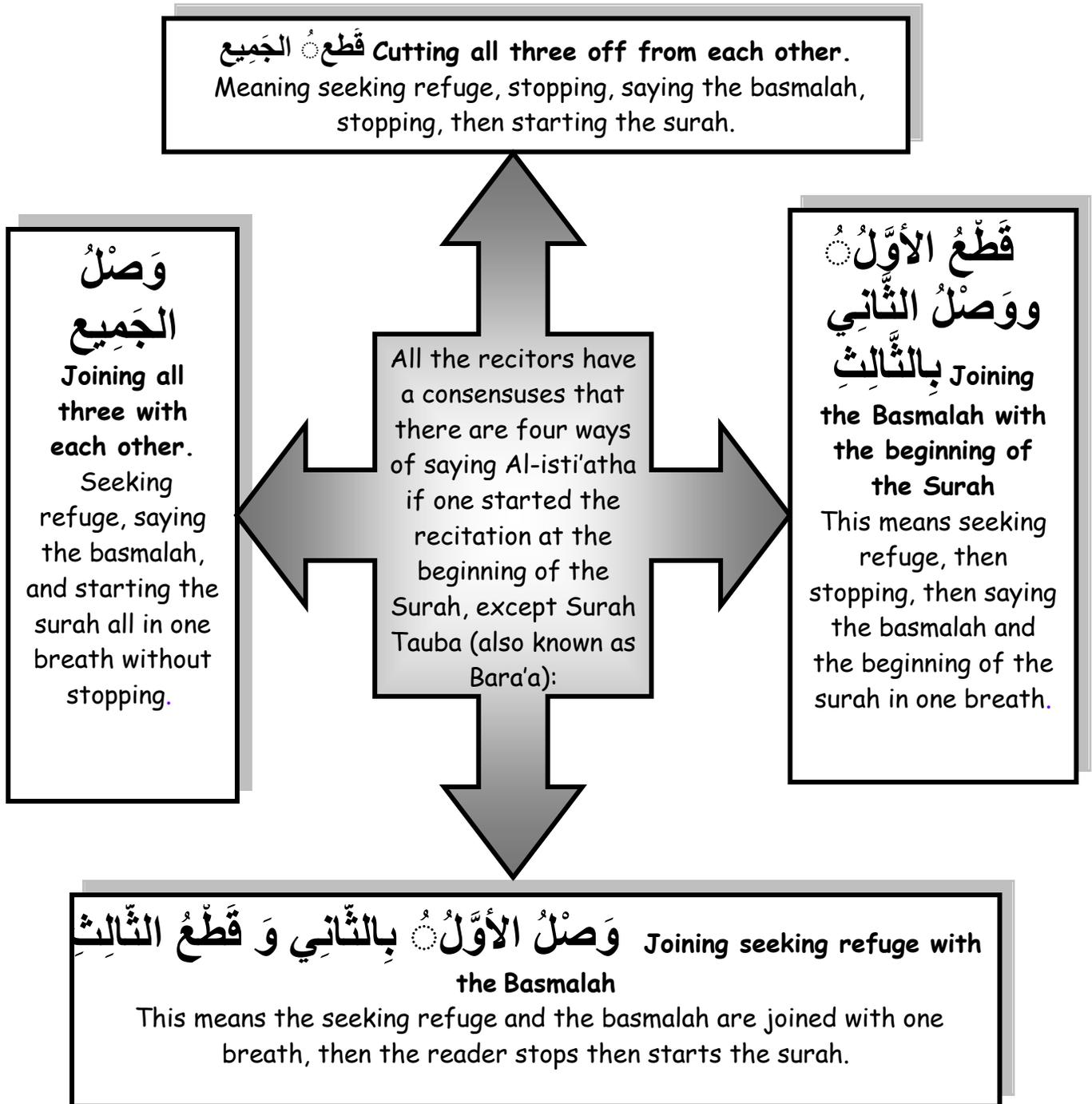


3) If the reader had to stop reading due to other matters outside the Quran such as saying salam or speaking with others then al-isti'atha should be repeated.

3.8 Ways of Seeking Refuge When Starting Recitation With The Beginning Of A Surah Or At Any Later Place

The reader can say al-isti'atha at the beginning of the surah or at any later place.

3.8.1 Ways of Saying Al-isti'atha At The Beginning of the Surah



3.8.2 Ways of Saying ̣Al-isti'atha At A Later Place After the Beginning

If the recitor started reading at any place other than the beginning, even if it is one word after the beginning, the reader has a choice either to say the *basmalah* or to leave it out, though saying is better. If the reader chose to say the *basmalah* then he has to follow the four ways of saying al-isti'atha as detailed above.

If the reader chose not to say the *basmalah* then he has two choices:

- 1) Joining seeking refuge with the first verse to be read in one breath; OR
- 2) Seeking refuge, stopping, then reading the first verse to be read.

As for *surah At-Taubah* , if the reader started at any place other than at the beginning, then they have the choice to either say the *basmalah* or not.

NOTE ONE:

If the first verse that is to start reading from begins with the name or one of the attributes of Allaah or with a preposition referring to Him, such as the following verses:

﴿ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ﴾ [البقرة : 257]

“ Allah is the Protector of those who have faith:” [Surah Al-Baqarah: 257]

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾ [طه : 5]

“ (Allah) Most Gracious is firmly established on the throne (of authority). ” [Surah Taha: 5]

﴿ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ﴾ [فصلت : 47]

“ To Him is referred the Knowledge of the Hour (of Judgment: He knows all): ” [Surah Fussilat: 47]

Then the reader has two choices:

- 1) Seeking refuge, stopping, then reading the verse because seeking refuge and starting to read with such a verse gives an ugly joining and corrupts the meaning;
- 2) Seeking refuge and then saying the *basmalah* .

NOTE TWO:

If the first verse that is to be read from begins with the name of *shaitan* or with a preposition referring to him, such as the following verses:

﴿ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ ﴾ [البقرة : 268]

“ The Evil one threatens you with poverty ” [Surah Al-Baqarah: 268]

﴿ لَعْنَةُ اللَّهِ ﴾ [النساء : 118]

“ Allah did curse him ” [Surah An-Nisa : 118]

Then its is preferred for the reader not to say the *basmalah* or saying the *basmalah*, stopping, then reading the verse.

4 Al-Basmalah

4.1 Definition

Al-basmalah means saying (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ).

4.2 Is *Al-Basmalah* A Verse Of The Quraan?

- The scholars have the consensus that *al-basmalah* is part of a verse in the following:

﴿ اِنَّهُ مِنْ سُلَيْمٰنَ وَاِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴾ [النمل: 30]

"It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful: " [Suratun Naml: 30].

- However, the scholars have differed to whether it is the first verse of suratul Fatiha or not. The scholars of Kufa and Mecca count *al-basmalah* as a verse of suratul Fatiha and so they count :

﴿ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَيْهِمْ ﴾ as part of the seventh verse.

As for the scholars from Basra, Madina and Bilad Ash-sham (Syria, Jordan, Palestine), they do not count *al-basmalah* as a verse of Suratul Fatiha and so they count:

﴿ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَيْهِمْ ﴾ As the sixth verse.

As for those who follow the narration of Hafs An Asim , they follow the scholars of Kufa and Mecca and therefore consider *al-basmalah* the first verse of suratul Fatiha .

- As for the four schools of thought:
Hanafee And Hanbelee Schools of thought: They *do not* count *al-basmalah* as a verse of suratul Fatiha nor of every surah. Rather they

consider it as one verse that been sent down to separate the surahs of the Quraan and was mentioned in the beginning of suratul Fatiha. Their evidence is the hadeeth which says:

Muslim reports from Abu Hurayrah (*radiya allahu anhu*) who said that the Messenger of Allaah (*صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*) said,

Allaah, the Glorious and Exalted said, "I have divided the prayer between Myself and my servant equally and My servant shall be granted what he asked for." Therefore when the servant says, 'all praises and thanks are due to Allaah, the Lord of the universe', Allaah says, 'My servant has praised Me.' When he says, 'the Most Beneficent, the Most Merciful,' Allaah says, 'My servant has extolled Me.' When he says, 'Master of the Day of Judgment,' Allaah says, 'My servant has glorified Me.' When he says, 'You Alone we worship and Your aid Alone do we seek for help,' Allaah says, 'this is between Me and My servant and My servant shall have what he requested.' When he says, 'guide us to the Straight Path, the Path of those whom You have favoured, not of those who have incurred [Your] wrath, neither of those who have gone astray,' Allaah says, 'this is for My servant and My servant shall have what he asked for.' [Saheeh Muslim [Eng. Trans. 1/215 no. 775]]

They say that if al-basmalah the first verse of suratul Fatiha the hadeeth would have started suratul Fatiha with it. Also the salef (predecessors) have agreed that suratul Kauther is made up of three verses. That is three verses without al-basmalah. Hence al-basmalah is not a verse of every surah.

Shafee School of thought: al-basmalah is a complete verse of suratul Fatiha and of every surah . Another narration for Shafee and Ahmad schools of thought is that al-basmalah is a verse of suratul Fatiha only.

However, all schools of thought agree that whoever does not consider al-basmalah as the first verse of every surah is not a disbeliever, due to the differences mentioned above.

4.3 The Ruling Regarding Al-basmalah When Reading From the Beginning Of A Surah

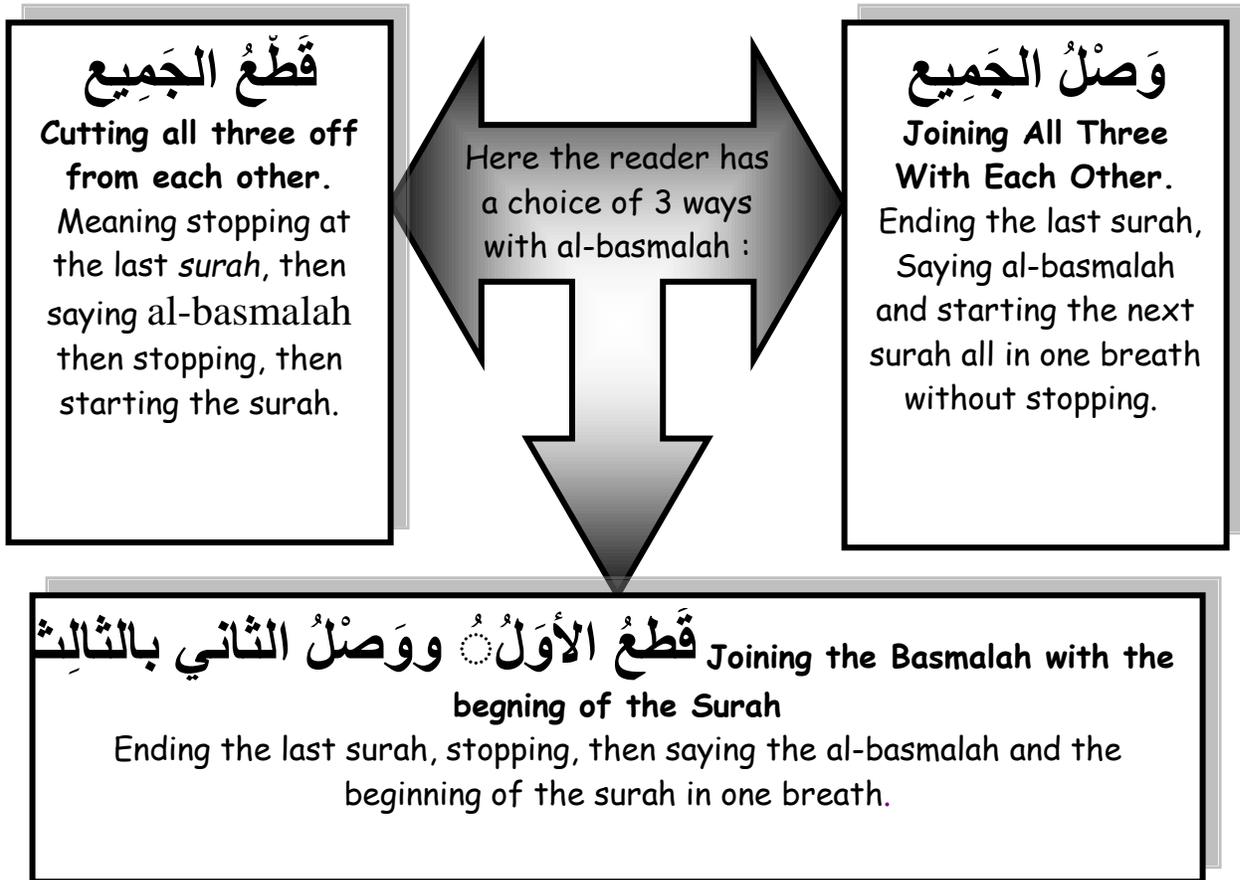
All the scholars of recitation agree that those professional reciters should start a surah with al-basmalah because they have learnt the Quraan from their teachers through narration. So they should read as they have been taught (i.e. with al-basmalah). But al-basmalah should be left out when reading surat At-Taubah from the beginning.

4.4 The Ruling Regarding Al-basmalah When Reading From Any Place Other Than The Beginning Of A Surah

"From any place other than the beginning of surah" means not from the first word of the first verse, but from the second word of the first word onwards. Here the reciter has choice s to whether to start with al-basmalah or not, though starting with it is preferred because of its merits and the reward one would get. The same applies to surat At-Taubah , though some scholars are of the opinion that al-basmalah should not be said even when starting to read surat At-Taubah any place other than the beginning.

4.5 The Ruling Regarding Al-Basmalah Between Two Surahs

"Between two surahs" means finishing the recitation of one surah and continuing to read the next surah.



NOTE:

- ❖ The reader cannot finishing reading the last *surah* and then read al-basmalah in one breath, then stop and then start the next *surah*. This is because al-basmalah is said at the beginning of the *surah* and not at the end.
- ❖ The above mentioned 3 ways are permissible for ending the recitation of one *surah* and beginning another, whether the two *surahs* are consequent such as surat Al-Imran followed by Surat An-Nisa, or not consequent such as Surat Al-Fatiha and then reading surat Yasin.
- ❖ If the two *surahs* being read are not in order such as reading Surat Al-Mulk and then Surat Yasin, then only two ways are allowed:

Cutting all three off each other and joining al-basmalah with the beginning of the next surah.



As for Surat At-Taubh, the following applies:

- If the the surah that has been read is before surat At-Taubah then the reader wants to read Surat At-Taubh, one of the following ways should be adopted:

First Way: To stop t the end of the last surah before Surat At-Taubh, then take a breath with the intention of continuing the recitation. Then strating with Surat At-Taubh. It is also possible to stop with one of the following methods where applicable: as-sukoon al-mahidh, ar-rawm or ishmaam (all will be studied later on so don't worry about what they are now).

Second Way: As-Sakit : Stop at the end of the last surah for a few seconds without taking a breath, then start Surat At-Taubh. It is also possible to stop with one of the following methods where applicable: as-sukoon al-mahidh, ar-rawm or ishmaam (all will be studied later on so don't worry about what they are now).

Third Way: Joining the previous surah with Surat At-Taubh, without a pause and applying the iglb rule between the end of the last surah and the beginning of Surat At-Taubh.

- If the the surah that has been read is after surat At-Taubah (according to the order of the surahs in the Quraan) then the reader wants to read Surat At-Taubh, one way applies here. To finish the last surah, then stopping, then start reading Surat At-Taubh, without saying al-basmalah. It is not permissible to join the two surahs no is it to apply the second way mentioned above (as-sakit). If the reader wanted to read Surat At-Taubh, a number of times then he should not join it with its beginning nor should he apply as-sakit.

