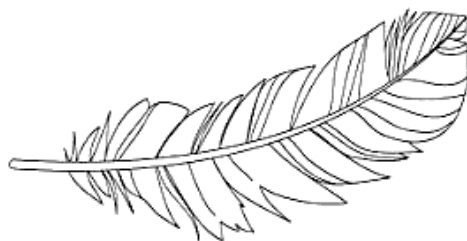
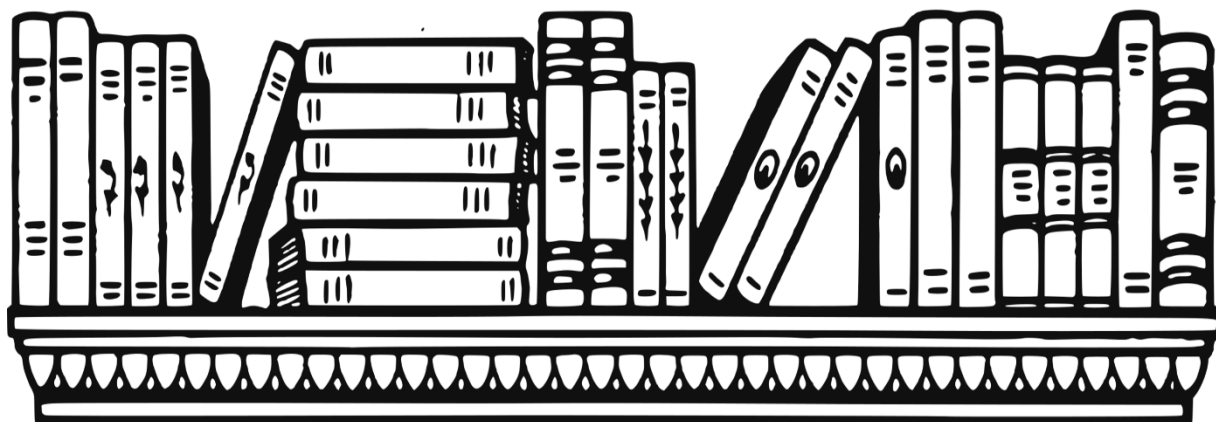




TAJWEED



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In the Name of Allah, Most Gracious, Most Merciful

HAYDARI MADRASAH

(NAIROBI)

QUR'AN READING

T A J W E E D

Class 8, Qamar & Shams

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿١٢﴾

'And We have indeed made the Qur'an easy to understand and remember,
Then is there any that will remember (or receive admonition)?'

Appears 4 times in SURAH QAMAR

CHAPTER 54 - AYAH 17, 22, 32, 40

DUA E FARAJ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ كُنْ لَوْلِيَّكَ الْحُجَّةِ بْنِ
الْحَسَنِ صَلَوَاتِكَ عَلَيْهِ وَعَلَى آبَائِهِ
فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلِيًّا وَ
حَافِظًا وَ قَائِدًا وَ نَاصِرًا وَ دَلِيلًا وَ
عَيْنًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَ
تَبَتَّعَهُ فِيهَا طَوِيلًا -

O Allah, send blessings on Mohammad (saw) and his progeny

O Allah be now and at all times for your deputy Hujjat Ibn Al-Hassan

May Your blessings be upon him and his ancestors

In this hour and in every hour

Master, protector, guide, helper, proof and guard

Until he resides peacefully on your earth

And let him enjoy (Your bounties) for a long time (to come)

By your Mercy, O Most Merciful of the Merciful ones

BEAUTIFUL SHORT DUA**Bismillahir Rahmaanir Rahim**

Allahummar Zukna bikulli harfin minal Qur'aani halawa

Wa bi kulli kalimatin karama

Wa bi kulli Aayatin sa'aada

Wa bi kulli suuratin salama

Wa bi kulli juz in jaza

Bi fazlika, wa judika, wa karamika, Ya Arhamar Rahimeen

Wa sal lallaho alaa Sayyidina Mohammad

Wa alaa aalihi tayyibiinat tahireen

In the Name of Allah, The Most Kind, The Most Merciful

O Allah, Grant us Grace through every letter of the Holy Qur'an

Honour through every Word,

Happiness through every Ayat,

Security and peace though every Sura,

and reward through every Juz

By Your Grace, Generosity and Kindness

O, The Most Merciful of the Merciful

Foreword**September, 2020**

With the Grace of the Almighty, the Haydari Madrasah presents this final compilation from a series of guidebooks on the recitation of the Holy Qur'an. This handbook fully concentrates on Tajweed of the Holy Qur'an, its rules & regularities.

It is our hope that we will achieve the aim of instilling the love and Ma'refah of the Holy Qur'an and the Ahlul Bayt (as) in the hearts of our children and inculcate within them the correct way of reciting the Holy Scripture.

We pray to the Almighty to accept our humble effort and would like to express our sincere gratitude to all those who worked extremely hard in making this happen.

Quran Reading Department

Haydari Madrasah (Nairobi)

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These manuals on Qur'an reading, have been prepared to especially assist parents, teachers and students, who wish to teach and/or learn to recite the Holy Qur'an in the required manner.

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GENERAL
INFORMATION
ABOUT
THE HOLY QUR'AN



Dua of our 4th Imam Zainul Abedin (as):

"O Allah, make the Qur'an a ladder by which I
May climb to the place of safety".

ABOUT THE HOLY QUR'AN

The Holy Qur'an is a compilation of revelations, sent by Allah (swt), to the Holy Prophet Muhammad (saw) over a period of 23 years. It is the main scripture for all Muslims, and contains guidance, laws, commands, religious philosophy, history of previous generations and codes of conduct for social and moral behavior. It also contains details about the nature of the spiritual world, scientific facts and prophecies.

The Holy Qur'an is made up of 30 parts (known as Juz)

The Juz are further divided into 114 chapters (known as Surahs)

All Surahs, except Surah Al-Tawba, begin with "Bismillahir Rahmaanir Rahim"

"Bismillahir Rahmaanir Rahim" meaning: "In The Name of Allah, The Most Gracious, and The Most Merciful" is repeated 114 times in the Holy Qur'an

Some Surahs speak about specific laws, eg. Surah An-Nisa speaks about the laws of marriage.

The Holy Qur'an was revealed over a period of 23 years. Two-third of the Qur'an was revealed in Mecca over a period of 13 years and one-third of the Holy Qur'an was revealed in Madina over a period of 10 years.

Surah Al-Baqarah is the longest surah in the Qur'an

Milk is the best drink mentioned in the Qur'an.

Surah Al-Kawthar is the shortest surah in the Qur'an

Honey is the best food mentioned in the Qur'an.

Mary (Maryam) is the only woman mentioned by name in the Holy Qur'an. An entire chapter is dedicated in her name, Chapter 19 - Surah Maryam.

Surah Yaseen is called the 'Heart of the Qur'an'

The best night is the Night of Power in Ramadhan (Laylatul Qadr) which falls on any day of the last ten days of the Holy month of Ramadhan, mostly on the odd nights. It was at this time, that the first verses of the Qur'an were revealed to Prophet Muhammad (saw) in a cave.

ABOUT THE HOLY QUR'AN.....Continued

The Qur'an has a complete code of life for human beings living in this world. It is NOT for the Muslims only

Surah Al-Ikhlās is considered as one-third of the Whole Qur'an

For every letter of the Qur'an that is recited, or that is heard, 10 rewards are granted per letter.

"READ" is the first command that was revealed to Prophet Muhammad (PBUH) - which is the core of the Qur'an - to read, gain knowledge, to question, to contemplate the verses and the signs of Allah (swt)

The Qur'an will intercede for people on the day of Judgement, for those who had recited it.

The Qur'an is the **Final Revelation** from the Almighty Allah (swt). The previous books were The Torah - Tawreth (given to Prophet Moses PBUH), The Psalms - Zabur (given to Prophet David PBUH) and the Gospel - Bible (Given to Prophet Jesus PBUH)

Reading even one verse of the Qur'an in the Holy month of Ramadhan, is equal to reading the entire Qur'an in other months.

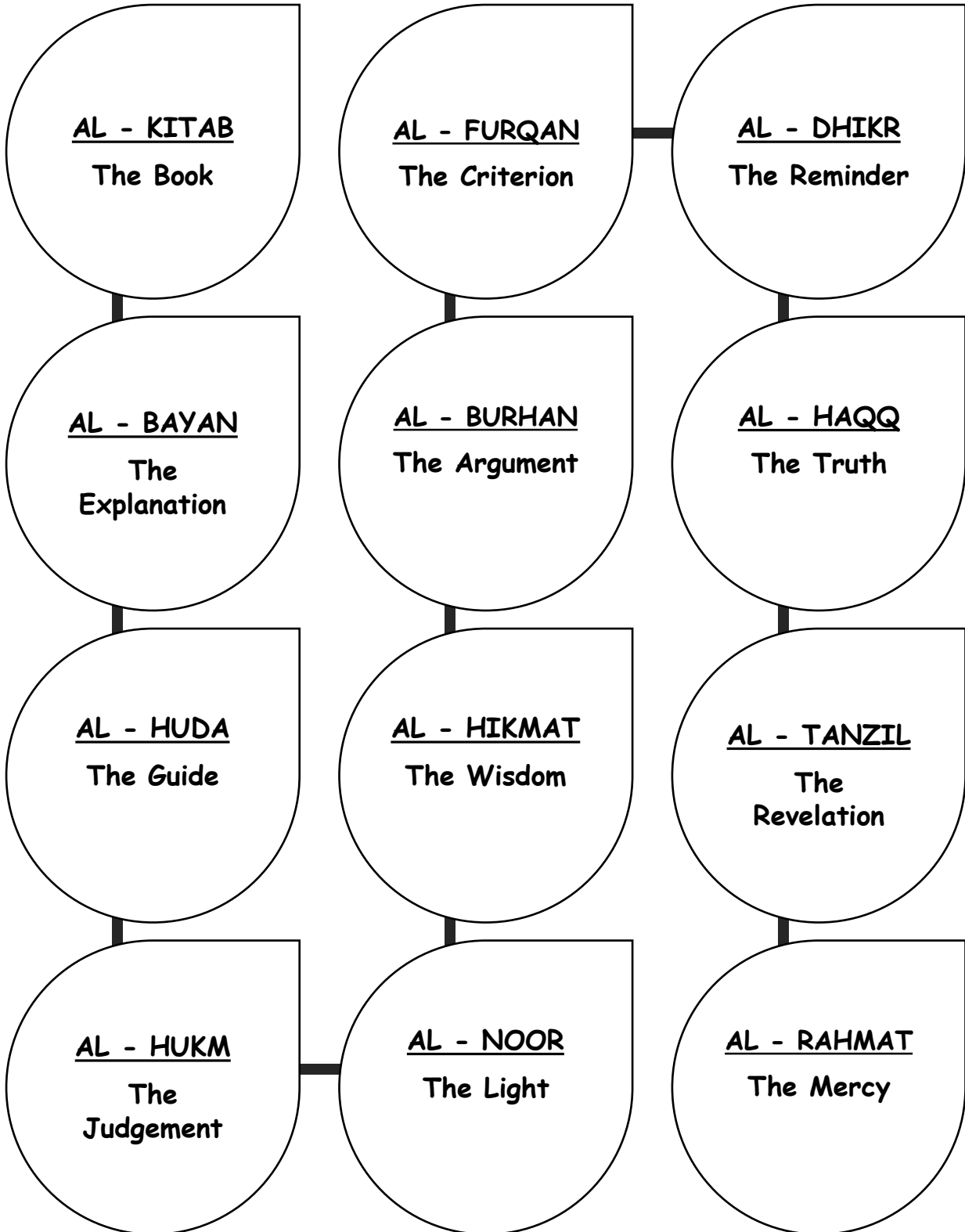
The Qur'an will testify against the people on the day of Judgement, for not reciting it.

Imam Ja'far ibne Muhammad as-Sadiq (as) 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."

Usulul Kafi, Volume 2, Page 609

SOME TITLES OF THE HOLY QUR'AN



PRESERVING THE SANCTITY AND RESPECT OF THE HOLY QUR'AN

Wudhoo (ablution) is a powerful and an indispensable step of worshipping that gives us peace in the heart and empowers us spiritually. It is a mode of cleaning spiritual and material impurities within us. Wudhoo soothes fury, eliminates anger and calms the spirit.

Recommendations for reciting the Holy Qur'an:

- 1.) Do Wudhoo. If you want to touch the letters and words of the Holy Qur'an, Wudhoo is compulsory. Brush your teeth in order to have fresh breath. Apply fragrance. Be in a state of cleanliness.
- 2.) Sit respectfully and face the Qibla (The Holy Kaaba, in Mecca). Do not stretch your legs out and avoid talking when reciting the Holy Qur'an.
- 3.) Looking at the verses when reciting is recommended, although reciting from memory is allowed. The recitation should be accurate.
- 4.) Start recitation with:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek Allah's Protection from Shaitan, the accursed"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of Allah, Most Gracious, Most Merciful"

- 5.) Recite the Holy Qur'an clearly and distinctly without rushing in a melodious voice. When alone recite it aloud, but in public; the voice should not be raised to such an extent where your recital will disturb others, who are also engaged in some form of worship, unless one is reciting the Qur'an to them.
- 6.) Do not leave the Qur'an open and unattended. Recite it with undivided attention.
- 7.) The reader must ponder on the verses, to understand the depths of the Qur'an.
- 8.) The Niyat when reciting should be, to gain the pleasure of Allah.
- 9.) The Qur'an must always be placed in an elevated position such as a stand, desk or pillow. Do not place the Qur'an on the carpet or any place on which people stand or sit. Do not pile other books on top of the Holy Qur'an, although numerous Qur'an can be piled on top of each other.
- 10.) Be regular with your recitation (daily), recite it correctly (making every effort to learn and apply the Tajweed rules)

W U D H O O

<u>WUDHOO IS WAJIB FOR:</u>	<u>WUDHOO IS SUNNAT FOR:</u>
<ul style="list-style-type: none"> ✓ Praying Salaah ✓ Touching the Arabic writing of the Holy Qur'an ✓ Touching the names of Allah (swt) and His Attributes ✓ Tawaf-e-Wajib of the Holy Kaaba in Mecca 	<ul style="list-style-type: none"> ✓ Salaah for the Mayyit ✓ Going to bed ✓ Touching the names of the Imams ✓ Visiting the graveyard ✓ Entering the mosque

CONDITIONS OF WUDHOO:


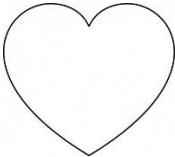



- 1.) The face, hands, head and feet (which are called organs of wudhoo) must be tahir at the time of wudhoo.
- 2.) The place of wudhoo must be Mubah (the permission of the owner is taken)
- 3.) The water of wudhoo must be Tahir (clean), Mutlaq (pure, not mixed) and Mubah (taken with permission).
- 4.) The pot in which the water of wudhoo is kept must be Mubah and should not be made of silver or gold.
- 5.) Niyyat should be made: "I am doing Wudhoo for the pleasure of Allah (swt), Qurbatan Illallah"
- 6.) Remove any tight rings, tight jewellery or nail varnish.
- 7.) Wudhoo should be done by yourself, you **cannot** be assisted to do Wudhoo.
- 8.) Tartib (step by step) should be followed. We have to follow the procedure of Wudhoo, ie. first the face, then arms (NOT arms first and then the face)
- 9.) Muwalat (without any gap) should be followed. The Wudhoo should be done in a continuous way and completed. One CANNOT do part of it, take a break and then continue.

THINGS THAT BREAK OUR WUDHOO (MAKE IT BATIL - NOT VALID)






- ❖ Going to the toilet for a short or long call
- ❖ Passing wind (stomach wind)
- ❖ Sleeping or becoming unconscious
- ❖ Doing anything that makes Ghushl obligatory

WUDHOO.....step by step

يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
 "When you stand up for prayer, wash your faces and your hands up to the elbows, and wipe a part of your heads and your feet, up to the ankles." - Qur'an chapter 5 : Ayah 6

<u>ACTION</u>	<u>IMAGE</u>	<u>DUA taught by Imam Ali (as) to be recited at various stages of Wudhoo</u>
Before starting Wudhoo		[I am doing this Wudhoo] in the name of Allah and for the sake of Allah; all praise be to Allah who made the water pure and did not make it impure.
<u>Niyyat</u> : Intention in your heart and Bismillah		I begin in the name of Allah (swt) I am performing wudhoo for the pleasure of Allah (swt) and to seek closeness to Him
Sunnat Action: Washing of hands		O Allah place me among those who ask for forgiveness and among those who are pure
Sunnat Action: Gargling Rinse your mouth 3 times		O Allah, enable me to answer correctly on the day of meeting you and open my tongue for your praise
Sunnat Action: Rinsing the nose 3 times		Allah! Do not deprive me from the smell of the Paradise, and place me among those who will sniff its smell, its essence and perfume.

WUDHOO.....continued

<p>Wajib Action: Washing the face Recommended to wash twice</p>		<p>O Allah! Brighten my face on the day You will disgrace the faces; and do not disgrace my face on the day You will brighten the faces</p>
<p>Wajib Action: Washing the Right arm Recommended to wash twice - a little above the elbow to the fingertips (Men from the back of the elbow and women from the front of the elbow)</p>		<p>O Allah! Give me my scroll of deeds in my right hand and (the certificate of) permanency in Paradise on my left; and do the reckoning of my account leniently.</p>
<p>Wajib Action: Washing the Left arm Recommended to wash twice</p>		<p>O Allah! Do not give me my scroll of deeds in my left hand nor on my back; and do not make it strap around my neck. And I seek refuge with You from the fierce fire.</p>
<p>Wajib Action: Masah of the head (Wiping the head with one finger or with three fingers together of the right hand)</p>		<p>O Allah! Cover me with Your mercy, Your blessings and Your pardon.</p>
<p>Wajib Action: Masah of the feet (Wiping the right foot with the wet right hand and the left foot with the wet left hand - from the big toe to the ankle)</p>		<p>O Allah, keep me steadfast (firm) on my path on the day when the feet shall slip; and make my efforts (in the way) that will please you - O the Master of power and honour.</p>

SAYINGS FROM THE AIMAA REGARDING THE HOLY QUR'AN.....1

"When the Qur'an is being recited, listen to it and be attentive....." (7:204)
If you are busy with something else then at least do not disturb the recitation by talking or making noise. There is great reward for listening to the Qur'an.

Imam Ali Zaynul 'Aabideen (as) said: "Whoever listens to a letter of the book of Allah, the Glorious and Almighty, without even reading it, Allah will write down for him one good deed, forgive a sin, and raise him a degree".

It was the practice of unbelievers in Mecca to make a lot of noise so that others could not listen to the Qur'an (41:26). Do not be like them and instead lend your ears to the Qur'an and give it respect. We often wish that God would talk to us. One way to achieve this, is by reading the Qur'an.

Prophet Muhammad (saw): said: "Lo, Whoever has longing for Allah should listen to the word of Allah" **Prophet Muhammad (saw) said:** "Whenever one of you would like to talk to his Lord. he should read the Qur'an".

The Qur'an should be recited regularly. It is disrespectful to keep the Holy Qur'an unread.

Prophet Muhammad (saw) said: "Brighten your homes with reciting Qur'an; do not turn them into graves. Surely the house in which a lot of recitation takes place enjoys many blessings and the members benefit from it. Such a household shines for the inhabitants of Heaven as stars shine to the inhabitants of the earth".

Another Hadith of the Prophet (saw) says: "Indeed hearts rust in the same way irons rust". He was asked: "What will polish the hearts?" The Prophet answered: "Reading the Qur'an".

The more Qur'an we read the better it is. We should discipline ourselves to read a good portion of Qur'an daily. Shaytan would like us not to read, understand and study the Qur'an. Let us fight him with all our strength and faith.

Imam Ali (AS) said: "He who recites 100 verses daily from the Book in the order it is in, Allah writes for him the reward equal to all the good actions of every one on this earth". **Imam Ja'far As-Sadiq (as) said:** There is nothing more unpleasant to Shaytan than to see a man reading the Qur'an to gain insight.

SAYINGS FROM THE AIMAA REGARDING THE HOLY QUR'AN.....2

Children should get familiarized with the Qur'an early in their lives.

Imam as-Sadiq (as) said: "He who recites Qur'an while he is young, Qur'an mixes with his flesh and his blood, and Allah places him amongst the blessed and the chosen righteous. On the Day of Judgment, Qur'an shall become his defender and [pray for him a handsome reward.]"

It is also the right and respect of the Qur'an that those who have the knowledge of the Qur'an should teach it to others. This is among the noblest acts.

Prophet Muhammad (saw) said: "The best of you is he who learns the Qur'an and teaches it".

Take the interpretations of the Qur'an from the Holy Prophet (SAW) and the Imams from his family, i.e. the Ahlul-Bayt (AS).

Imam Hasan al-'Askari (as) quoting Prophet Muhammad (SAW) said: "Recite it (i.e. the Qur'an) as Allah gives you ten rewards for each letter that you recite from it". **Then the Imam (as) said:** "Do you know who really holds fast to it and reaches to such honor and reward? He is the person who takes Qur'an and its interpretation from us the Ahlul-Bayt (as) or from the deputies that we send to our followers, and takes it's (interpretation) neither from the opinions of those who argue (on the speech of Allah) nor from the analogy of those who compare (different parts of the speech of Allah)".

Read from the Qur'an by looking at the writings instead of reciting from your memory. In a Hadith from one of our Imams it is said that mere looking at the writings of the Qur'an carries reward.

Recite the Qur'an slowly, Allah (swt) said to the Prophet (SAW):

"do not move your tongue with it (Qur'an) to make haste therein" (75:16).

The ayat of the Qur'an should be recited in slow tones with each word being pronounced clearly. **The Prophet (saw)** advised Muslims not be concerned about finishing a Surah when reciting the Qur'an.

SAYINGS FROM THE AIMAA REGARDING THE HOLY QUR'AN.....3

Perform Wudhoo before you prepare to read the Qur'an. Allah says:

"None can touch it (the Qur'an) save the purified ones" (56:79).

Once **Imam Ja'far As-Sadiq (as)** asked his son Ismaa'eel to read the Qur'an. The latter said that he was not in Wudhoo. The Imam said in that case he could recite it but should not touch the writings of the Qur'an.

Therefore, it is advisable to use a stick or pen to point to the words or sentences of the Qur'an you are reading, if you are not in Wudhoo.

It is the right and respect of the Qur'an that it should be followed.

Imam Ja'far Sadiq (as) said: ***"Lo, One, who learns the Qur'an, teaches it and practices according to it, I will guide and lead him to Paradise".***

Be Humble when reciting the Qur'an. **The Prophet (saw) says** that the best reciter is he who is humble when reciting the Qur'an and realizes his own insignificance. Some people exhibit their insignificance and the awe of talking to Allah through weeping. This is a good sign.

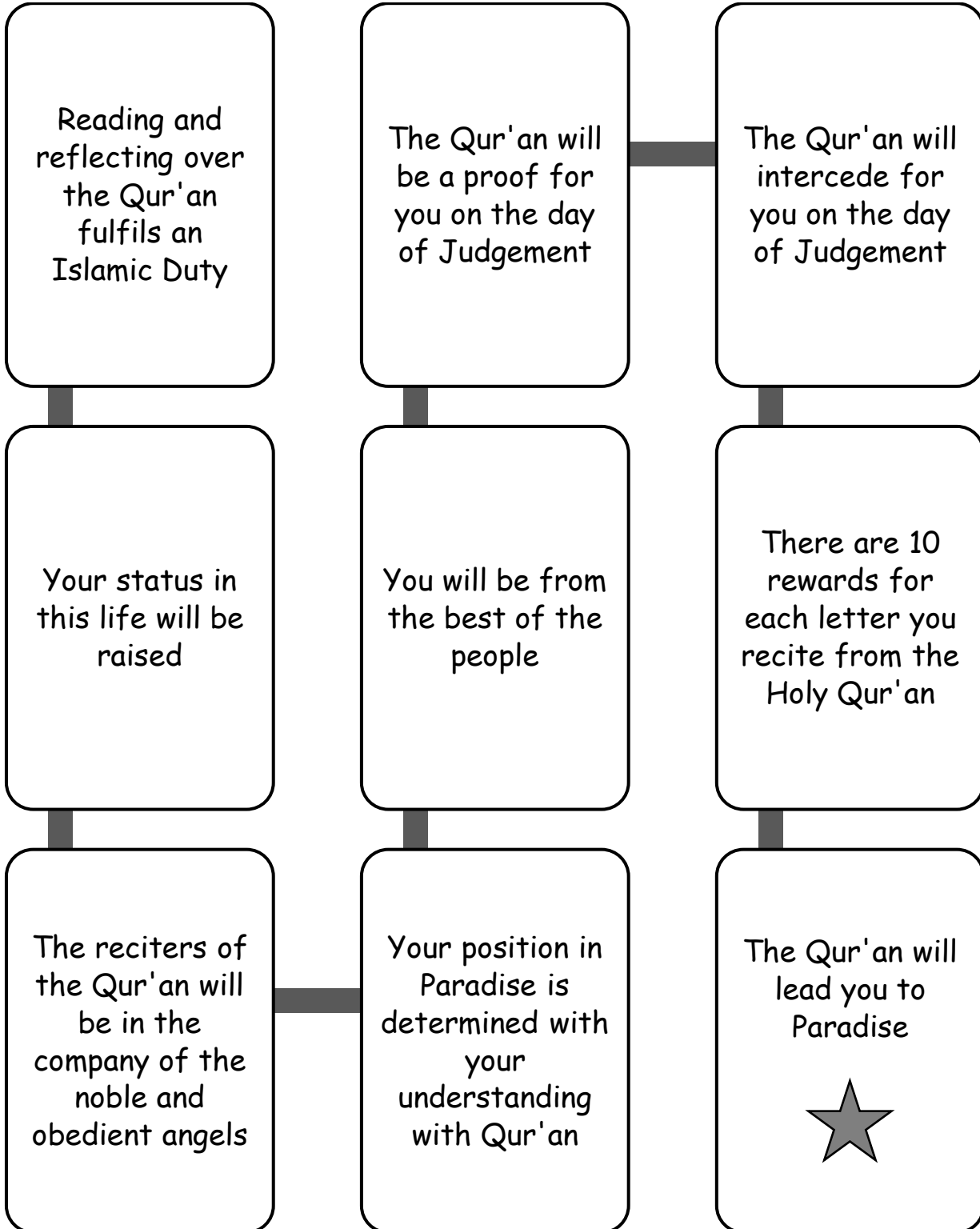
Prophet Muhammad (saw) said: ***"Eyes that weep when reciting the Qur'an will be shining with delight on the Day of Resurrection".***

Interact with the Qur'an. **Imam Ja'far As-Sadiq (as) says** that it is important to react to the ayat of the Qur'an when reciting it. When we come across ayat on Paradise, Mercy and Grace of Allah, Good Outcome in the hereafter, we should hope for these in our hearts. On the other hand if we are reading ayat that warn us about the punishment, fire, Hell, etc. we should pray to be saved from these.

Open your heart and mind to the Qur'an and ponder over what you read. Allah (SWT) often invites us to think and ponder over the contents of the Qur'an.

"Do they not then think deeply in the Qur'an, or are their hearts locked up?" (47:24)

SOME BENEFITS OF RECITING THE HOLY QUR'AN



SCIENTIFIC FACTS FROM THE HOLY QUR'AN..... 1

The Book of Allah (SWT) is like an ocean. The less learned, like children, collect pebbles and shells from its shores. The scholars and thinkers, like pearl divers, bring out from it the highest philosophy, wisdom and rules of a perfect way of living.

SKY AS A PROTECTOR

The sky protects the earth from the lethal rays of the sun by filtering harmful ultraviolet radiations, destroying most meteors that pass through it. Earth's atmosphere also provides oxygen to humans and animals and carbon dioxide to plants.

If the sky did not exist then the sun's radiation would have killed off all life on earth. It also acts like a blanket wrapped around the earth, to protect it from the freezing cold of space. The temperature just above the sky is approximately -270 degrees Centigrade. If this temperature was to reach earth then the planet would freeze over instantly. The sky also protects life on earth by warming the surface through heat retention.

"We made the sky a protective ceiling. And yet they are turning away from Our signs!"
(Quran 21:32)

ORIGIN OF LIFE - WATER

"We made every living thing from water? will they not then believe?" [Quran, 21:30]

Allah (swt) mentions water as the basic element of the creation of every living thing. Science now proves that every living thing is made up of cells which consist of 80% cytoplasm, which in simple terms is "water".

THE PRESENCE OF IRON

Iron is not natural to the earth. It did not form on the earth but came down to earth from outer space. This may sound strange but it's true. Scientists have found that billions of years ago the earth was struck by meteorites. These meteorites were carrying Iron from distant stars which had exploded, dispersed & immersed in different parts of the earth.

(M. E. Walrath, History of the Earth's Formation)

"We sent down Iron wherein is mighty power and (many) uses for mankind." (Quran 57:25)

EXPANSION OF UNIVERSE

The fact that the universe is expanding was discovered in the last century. The physicist Stephen Hawking in his book 'A Brief History of Time' writes, "The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century."

"And it is We who have built the universe with [Our creative] power and keep expanding it."
[Quran, 51:47]

SCIENTIFIC FACTS FROM THE HOLY QUR'AN..... 2**SUN'S ORBIT**

The belief that the Sun is stationary was widespread amongst astronomers until the 20th century. It is now a well-established scientific fact that the Sun is not stationary, but is moving in an orbit around the centre of our Milky Way galaxy.

"It is He who created night and day, the sun and the moon, each floating in its orbit."
[Quran, 21:33]

SEAS AND OCEANS

Modern Science has discovered that in the places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that each sea has its own temperature, salinity, density and oxygen dissolubility.

[Principles of Oceanography, Davis, pp. 92-93]

"He has set free the two seas meeting together. There is a barrier between them. They do not transgress." (Quran, 55:19-20).

"He is the one who has set free the two kinds of water, one sweet and palatable, and the other salty and bitter. And he has made between them a barrier and a forbidding partition."
(Qur'an 25:53)

MOUNTAINS

A book titled 'Earth' by Geophysicist Frank Press (Earth - ISBN 0716717433 - by Press, Frank, Siever, Raymond. W.H. Freeman, c1986.) explains that mountains are like stakes, and extend deep under the surface of the earth. Mount Everest, the height of which is approximately 9 km above ground, has a root deeper than 125 km.

"Did we not make the earth a resting place? and the mountains as stakes?"

[Quran, 78:6-7]

SKIN PAIN RECEPTORS

For a long time it was thought that the sense of feeling and pain was dependent on the brain. However, it has been discovered that there are pain receptors present in the skin. Without these pain receptors, a person would not be able to feel pain.

"Those who disbelieve in Our verses, We will drive them into a fire, every time their skins are roasted We will replace their skins with other new skins so that they may taste the torture. Allah is ever Exalted in Might and Wise." [Quran 4:56]

SCIENTIFIC FACTS FROM THE HOLY QUR'AN..... 3**DEEP SEAS AND INTERNAL WAVES**

It is commonly thought that waves only occur on the surface of the ocean. However, oceanographers have discovered that there are internal waves that take place below the surface of the ocean. These waves are invisible to the human eye, and can only be detected by specialist equipment.

The darkness is found around a depth of 200 meters and below where there is almost no light. Below a depth of 1,000 meters there is no light at all. The deeper waters have a higher density than the waters above them. When it mentions 'waves above waves', it is clear that the second set of waves are the surface waves that we can see.

"Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he is almost unable to see it. And he for whom Allah hath not appointed light, for him there is no light" [Qur'an, 24:40]

LYING RELATED TO THE CEREBRUM

During the time of Prophet Muhammad (pbuh), there was a cruel and oppressive tribal leader named Abu Jahl. Allah revealed the following verses to warn him:

"No! If he does not stop, We will take him by the 'Naseyah' (front of the head), a lying, sinful naseyah (front of the head)" - Qur'an 96: 15 - 16

Note Allah (swt) describes the front of the head as being lying and sinful, rather than saying that the person was lying and sinful. This ayah draws a relationship between the front of the head with lying and sinfulness.

A book titled 'Essentials of Anatomy and Physiology' which includes the results of research on the functions of this area states: "The motivation and the foresight to plan and initiate movements occur in the anterior portion of the frontal lobes, the prefrontal area. The part of the brain that is responsible for movement is said to be seized if the man does not stop. Secondly, numerous studies have shown that this same region (frontal lobe) is responsible for the lying function of the brain.

One such study at the University of Pennsylvania in which volunteers were asked questions during a computerized interrogation, it was found that when the volunteers were lying there was significantly increased activity in the prefrontal and premotor cortices.

SCIENTIFIC FACTS FROM THE HOLY QUR'AN..... 4**WORMHOLES**

General relativity explains a mechanism to shrink huge distances into few meters. Albert Einstein called this mechanism 'bridges' in space and time. Today scientists call them wormholes. A wormhole acts as a shortcut connecting two distant regions in the universe. Allah made wormholes so that angels can transport in the universe through them.

The Qur'an calls them "ma'arij" and describes how angels use them for long distance travel. Today, Muslims believe that these "ma'arij" are what scientists call wormholes.

"Someone asked about the penalty that will befall the unbelievers; (A penalty) that has none to ward off; (a penalty) from Allah (who owns) wormholes (Ma'arij in Arabic) The angels and the Spirit ascend to Him in a day, the measure of which is 50 thousand years."
(Qur'an 70: 1-4)

THE MOVEMENT OF MOUNTAINS

"You will see the mountains you reckoned to be solid, going past like clouds." (Qur'an 27:88)

In this verse, Allah says that mountains are not motionless as they seem, but are in constant motion. It was discovered at the beginning of the 20th century as a result of the geological research, that this motion of the mountains is caused by the movement of the Earth's crust that 'floats' over the mantle layer, which is denser. There is another important point to be stated here that Allah has referred to the motion of mountains as a 'drifting motion'. Today, scientists also use the term "Continental Drift" for this motion.

THE PROPORTION OF RAIN

According to Qur'an, rain is sent down to Earth in due measure;

"It is He who sends down water in due measure from the sky by which We bring a dead land back to life. That is how you too will be raised (from the dead)." (Qur'an 43:11)

Modern science has discovered this measured quantity of rain. It is estimated that in one second, approximately 16 million tons of water evaporates from the Earth. This figure amounts to 513 trillion tons of water in one year. This number is equal to the amount of rain that falls on the Earth in one year. This means that water continuously circulates in a balanced cycle (in a measure). Life on Earth depends on this water cycle.

Even a minor deviation in this equilibrium would very soon give rise to a major ecological imbalance that would bring about the end of life on Earth.

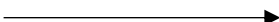
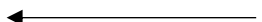

LANGUAGE AND NUMBERS OF THE HOLY QUR'AN

LANGUAGE OF THE HOLY QUR'AN

Quranic Arabic is the language in which the Quran is written. Quranic Arabic is also called classical Arabic. As the Quran was written as early as the 6th century A.D., the language will be slightly different from the Arabic of today.


Quranic or classical Arabic is based on the medieval dialects of Arab tribes. The sentence structure is the same as in the modern standard Arabic used today. The groupings, context and some of the words used are vastly different. There are some minor differences in grammar and punctuation of words between the Quranic and modern standard versions of Arabic.

The Arabic language is read and written from Right to Left.

ENGLISH LANGUAGE - Left to Right  Writing and Reading	ARABIC LANGUAGE - Right to Left  Writing and Reading
EGYPT	

NUMBERS IN THE HOLY QUR'AN

Unlike the Arabic Language, Arabic numbers are written in the same way as English numbers, from left to right, see the below sample

ENGLISH & ARABIC NUMBERS - Left to Right  Writing and Reading	
52 = ٥٢	NOT 25 (It is 52)
152 = ١٥٢	NOT 251 (It is 152)

ARABIC NUMBERING RULES

0 <i>sifr</i>	صِفْرٌ	1 <i>wa-hid</i>	وَاحِدٍ	2 <i>eth-naan</i>	اِثْنَانٍ
3 <i>Tha-la-thah</i>	ثَلَاثَةٌ	4 <i>ar-ba-'ah</i>	أَرْبَعَةٌ	5 <i>kham-sah</i>	خَمْسَةٌ
6 <i>Sit-tah</i>	سِتَّةٌ	7 <i>sab-'ah</i>	سَبْعَةٌ	8 <i>tha-maa-niy-yah</i>	ثَمَانِيَّةٌ
9 <i>tis-'ah</i>	تِسْعَةٌ	10 <i>'a-sha-rah</i>	عَشْرَةٌ		

The tens are based on the root of the digit names, suffixed by "UN" or "EEN" except for the ten.

20 - <i>a'ishroon</i> or 20 - <i>Ishreen</i>	40 - <i>arba'aoon</i> or 40 - <i>arba'ain</i>	60 - <i>sittoon</i> or 60 - <i>sitteen</i>	80 - <i>thamanoon</i> or 80 - <i>thamaneen</i>
30 - <i>thalaathoon</i> or 30 - <i>Thalaateen</i>	50 - <i>khamsoon</i> or 50 - <i>khamseen</i>	70 - <i>sab'aoon</i> or 70 - <i>saba'ain</i>	90 - <i>tis'aoon</i> or 90 - <i>tis'ain</i>

From Eleven to nineteen, compound numbers are formed by stating the unit, then a form of the word for ten.

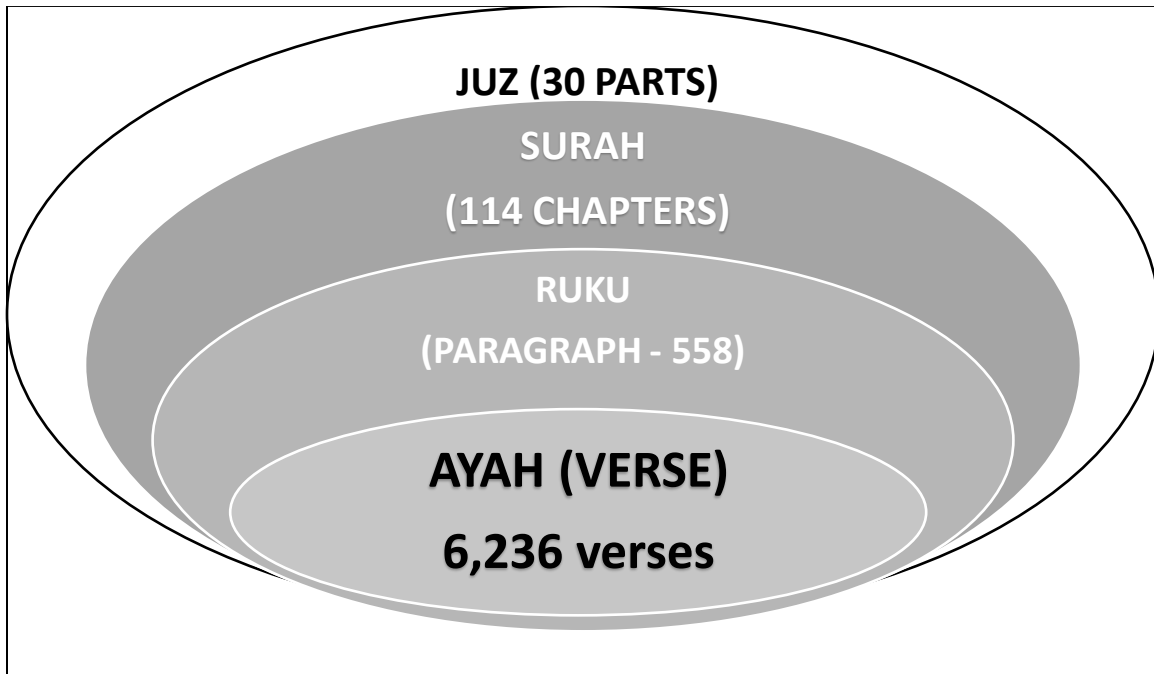
11 - <i>ahada a'ashar</i>	14 - <i>arba'ata a'ashar</i>	17 - <i>sab'aata a'ashar</i>
12 - <i>ethnaa a'ashar</i>	15 - <i>khamsata a'ashar</i>	18 - <i>thamaniyata a'ashar</i>
13 - <i>thalaathata a'ashar</i>	16 - <i>sittata a'ashar</i>	19 - <i>tis'aata a'ashar</i>

Hundreds are formed by stating the multiplier digit before the word for hundred, except for one hundred itself

100 - <i>mia'a</i>	200 - <i>miataan/miateen</i>	300 - <i>thalatha ta mia</i>
400 - <i>arba'a ta mia</i>	500 - <i>khamsa ta mia</i>	600 - <i>sitta ta mia</i>
700 - <i>sab'a mia</i>	800 - <i>thamaniya ta mia</i>	900 - <i>tis'a mia</i>
1,000 - <i>alf</i>		

SECTIONS IN THE HOLY QUR'AN

The Holy Qur'an is divided into Parts, Chapters, Paragraphs and Sentences as below:



<p style="text-align: center;"><u>JUZ</u> (30 PARTS)</p> <p style="text-align: center;">جزء اجزاء</p>	<p>(Plural - Ajza) - The Muslims have divided the Holy Qur'an into 30 equal parts called Juz'u in Arabic. This division is just for convenience, so a person who wishes to recite the Holy Qur'an in one month may do so by reciting one Juz every day.</p> <p>In the Holy Qur'an, the beginning of the Juz is usually marked by a black line, and also written on the top right side of the page. The Qur'an is divided into thirty (30) similar sized Parts. Each Part is called Juz</p>
<p style="text-align: center;"><u>RUB, NISF,</u> <u>THALATHA</u></p> <p style="text-align: center;">رُبْع نِصْف ثَلَاثَا</p>	<p>For the convenience of the reciter, each Juz is divided into:</p> <p>Rub $\frac{1}{4}$ (a quarter of the Juz),</p> <p>Nisf $\frac{1}{2}$ (half of the Juz) and</p> <p>Thalatha $\frac{3}{4}$ (three quarter of the Juz)</p>

<p><u>SURAH</u> (114 CHAPTERS)</p> <p>سُور سُورَة</p>	<p>(Plural - Suwar) - In Arabic, Surah means an enclosure and in the Holy Qur'an it means a Chapter. The Qur'an contains 114 Chapters. A Chapter is called a Surah.</p> <p><u>Example:</u> Surah Al Fateha - (Chapter of Al Fateha - This is the 1st Chapter of the Holy Qur'an) Surah An Naas - (Chapter of An Naas - This is the 114th & last Chapter of the Holy Qur'an)</p>
<p><u>RUKU</u> (PARAGRAPH)</p> <p>رُكُوع رُكُوعَات</p> <p>رُكُوعَات</p>	<p>(Plural - Ruku'at or Arkaan) - These are like paragraphs or sections, containing 7 - 12 ayaat. One Paragraph is called a Ruku. There are 558 Ruku'at in the Holy Qur'an</p> <p><u>For example:</u> Surah Al Fateha, the 1st Surah has 7 ayaat, grouped in one Ruku; while Surah Al Baqarah, the 2nd Surah has 286 ayaat, grouped into 40 Ruku'at.</p> <p>The place of Ruku (Paragraph) is denoted by the letter ع This letter has 3 numbers: One at the top - It signifies the paragraph number that this Ruku is in the Surah (out of the total 114 surahs) One in its middle - It signifies the number of Ayaat between the last Ruku and the present one. One below it - It signifies the paragraph number that this Ruku is in the Juz (out of the total 30 parts)</p>
<p><u>AYAH</u> (VERSES)</p> <p>آية آيَات</p>	<p>(Plural - Ayaat) - In Arabic, Ayah means sign, and in the Holy Qur'an it means a verse.</p> <p>Thus each and every verse of the Holy Qur'an is a sign of Allah. There are 6,236 ayaat in the Holy Qur'an.</p> <p><u>Example:</u> Qul Huwallahu Ahad (This is one verse or one ayah)</p>

<p><u>MANZIL (7)</u></p> <p>مَنْزِل مَنْزِل</p>	<p>(Plural - Manaazil) - In Arabic, Manzil means a phrase. The Holy Qur'an has been divided into Seven Manazil for convenience of recitation.</p> <p>A person wishing to recite the entire Qur'an in seven days (one week), may do so by reciting one Manzil per day. Each such position in the Holy Qur'an is marked by the word Manzil. It is written either at the bottom of the page or in the margin of the page.</p> <p>Example: From Surah Al Fateha till the end of Suratun Nisaa is Manzil One.</p>
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SYMBOL OF RUKU (Paragraph Symbol)

Example from Surah Al-Baqarah

38 ← 38th *Ruku* of *Sura*

ع
8 ← Number of *Ayaat* between
Ruku 37 and 38

6 ← 6th *Ruku* of *Para* (*Juz*)

SAMPLE OF A QUR'AN PAGE

Surah name & number

Page number

Juz name & number

البقرة ٢

٨

الجزء

Ayah number

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١﴾ وَالَّذِينَ كَفَرُوا أَوْ كَدَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢﴾

يٰٓبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٣﴾ وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرِينَ ﴿٤﴾ وَلَا تَتَّبِعُوا الْبَاطِلَ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكعُوا مَعَ الرَّاكِعِينَ ﴿٦﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٧﴾ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٨﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٩﴾ يٰٓبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٠﴾ وَاتَّقُوا يَوْمًا لَا يُجْزَىٰ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿١١﴾

٢

٢٨

منزل

Ruku


Rub

Manzil (seven division) number

(paragraph)

(1/4 of Juz)

SUJOOD IN THE HOLY QUR'AN (سجدة)

In the Holy Qur'an, there are certain verses that are SPECIAL. They speak about the people who, when they hear Allah's communications, they bow down in obeisance (Sajdah - complete submission) to the Almighty. They are humble and not proud. They do not get tired, to Glorify Him day and night. They are ready to serve Him and Worship Him and celebrate the praise of their Lord, etc. We place our forehead against the dust to remind ourselves, that no matter how rich or successful we are, we are made of dust and we shall return to it. We acknowledge that in comparison with Allah (swt), we are NOTHING. These SPECIAL verses are known as the verses of Sajdah or Sujood. They appear on the margin of the Qur'an as (سجدة). They also appear next to the Ayat as a symbol 

- There are 4 Wajib (obligatory) sajdah and 10 Sunnat (recommended) sajdah.
- If a person reads OR hears these specific portions of the Qur'an, he/she has to do 1 Sajdah. In case the person hears AND reads these ayah, then he/she has to do 2 sajdah. This is applicable even if the reciter is a non-baligh child.
- Where there is a wajib sajdah it is **obligatory** to perform one (1) sajdah. If it is a sunnat sajdah then it is **recommended** to perform one (1) sajdah.
- The sajdah is wajib on **both**, the reciter and the listener.
- If a group of 15 people hear the verse then each of them have to do 1 sajdah.

ALLAMA HILLI AND HIS LUCKY ESCAPE




Allama Hilli was a great learned scholar. At the age of nine years he had become a Mujtahid. However as a child, he was cheekily playful and one day he upset his father.

His father, being angry, tried to get hold of his son. Allama Hilli, knowing this, started running while his father ran after him.

As his father came close to catching him, Allama Hilli recited a verse from the Holy Qur'an that contained a wajib Sajdah. This meant that his father had to go into sajdah and this delayed his father.

Since Allama Hilli was not yet Baligh, the sajdah was not wajib on him and he made his lucky escape 😊

EXAMPLES OF THE SAJDAH SYMBOL IN THE QUR'AN

<p><u>Sample 1</u></p>	<p>إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ  يَسْجُدُونَ</p>
<p><u>Sample 2</u></p>	<p>يَا أَيُّهَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَى جُنُوبُهُمْ  عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ</p>
<p><u>Sample 3</u></p>	<p>لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ  وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ۝</p>

HOW TO PERFORM THE SAJDAH

- 1.) It is not necessary to be in Wudhoo, and therefore a Haez or Mujnib can do the sajda.
- 2.) It is not necessary to face the Qibla.
- 3.) The condition that the clothes for Salaah must be Tahir, does not apply here.
- 4.) It is Ihtiyat e Wajib to do Sajdah on a Turbah (Mohr) or any other thing on which Sajdah is allowed.
- 5.) During the Sajdah, it is not necessary to recite any Dhikr, takbir, tashahud or salaam. However when we recite or hear these Wajib Sajdah Ayaat being recited, it is Mustahab (recommended/better) to recite the following Dua

DHIKR OF WAJIB SAJDAH

**THIS DHIKR IS RECOMMENDED TO BE RECITED,
WHEN DOING THE WAJIB SAJDAH OF THE SAJDAH AYAT
IN THE HOLY QUR'AN**

<u>ARABIC</u>	<u>ENGLISH MEANING</u>
LA ILAAHA ILLA - LLAHU HAQAN HAQAA	Indeed there is no god except Allah
LA ILAAHA ILLA - LLAHU IMAANAN WA TASDIIQAA	There is no god except Allah, I believe and have faith in Him
LA ILAAHA ILLA - LLAHU U'BUDIYATAN WA RIQAAA	There is no god except Allah, My servitude and bondage is to Him
SAJADTU LAKA YAA RABBI TA'AB'BUDAN WARIQAA	To you my Lord I prostrate in servitude and bondage
LA MUSTANKIFAN WA LA MUSTAKBIRAN	Neither with pride nor arrogance
BAL ANAA ABDUN ZALEELUN DHAEEFUN KHAAA IFUN MUSTAJEERUN	Rather in humility and weakness, I as Your 'abd seek safety with you.

**In case a person cannot remember the above dhikr,
then they can simply recite
"Shukran Lillah" seven (7) times**

THE FOUR WAJIB (COMPULSARY) SAJDA

<u>4 WAJIB SAJDA SURAHS</u>	<u>JUZ (out of 30 parts)</u>	<u>SURAH (out of 114 chapters)</u>	<u>AYAH (verse number)</u>
Sajda	21 ST	32	15
Haa - Meem Sajda	24 TH	41	38
An - Najm	27 TH	53	62
Al - Alaq	30 TH	96	19

An easy way to remember the wajib sajda is to keep in mind that out of the 30 Juz (parts) of the Qur'an they start from the 21st and you add 3 and reach the next one, 24th, add 3 and reach the next one, 27th and then add the final 3 and reach the last one which is the 30th part. Table of 3x7, 3x8, 3x9 and 3x10

THE TEN SUNNAT (RECOMMENDED) SAJDA

<u>10 SUNNAT SAJDA SURAHS</u>	<u>JUZ (out of 30 parts)</u>	<u>SURAH (out of 114 chapters)</u>	<u>AYAH (verse number)</u>
A'raf	9	7	206
Ra'ad	13	13	15
Nahl	14	16	50
Bani Israel	15	17	109
Maryam	16	19	58
Hajj	17	22	18
Furqan	19	25	60
Naml	19	27	26
Saad	23	38	24
Inshiqaq	30	84	21



ISTI'AADHA

&

BISMILLAH

ISTI'AADHA AND BISMILLAH

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

When thou dost read the Qur'an seek Allah's protection from Satan, the outcast

(Surah An-Nahl: Ayah 98)

We are guided from the Qur'an with the above verse, which states that we seek refuge with Allah (swt) from the Shaitan. This seeking refuge is called Isti'aadhah.

WHAT IS ISTI'AADHA

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

" I seek Refuge with Allah from the accursed Shaitan "

WHAT IS BISMILLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

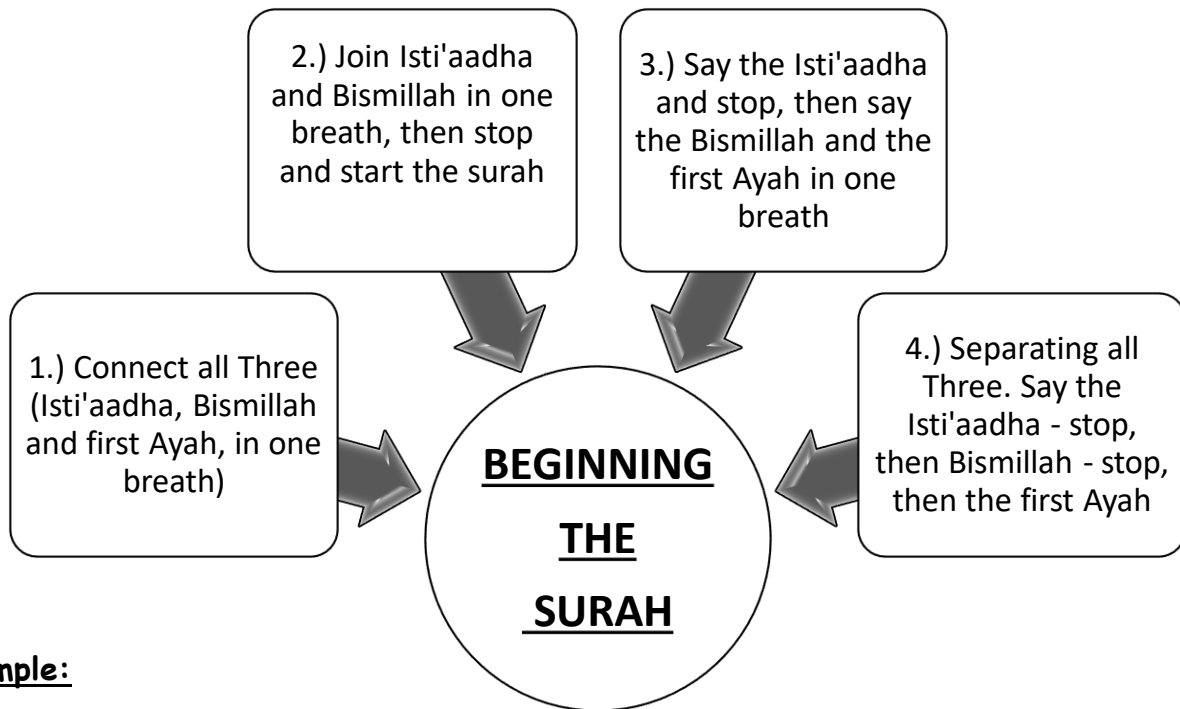
"In The Name of Allah, The Most Beneficent, The Most Merciful "

The Bismillah is recited immediately after the Isti'aadhah. This is the case with the beginning of every Surah, except Surah At-Tawba, which can be started with Isti'aadhah only. Bismillah appears 114 times in the Holy Qur'an. Surah An-Naml has two Bismillah.

Bismillah is considered as part of the Surah and it is compulsory to recite it at the beginning of every Surah. It is even recommended to recite Bismillah when you start reciting from the middle of the Surah.

- 1.) If the reciter is reciting alone or silently, or about to pray Qur'an, seeking refuge (Isti'aadhah) is done silently.
- 2.) When reading aloud where others are present listening, the seeking refuge (Isti'aadhah) is done out loud.
- 3.) If reading in a gathering, then the first reader seeks refuge aloud (Isti'aadhah) and the rest may do it silently at their turn.

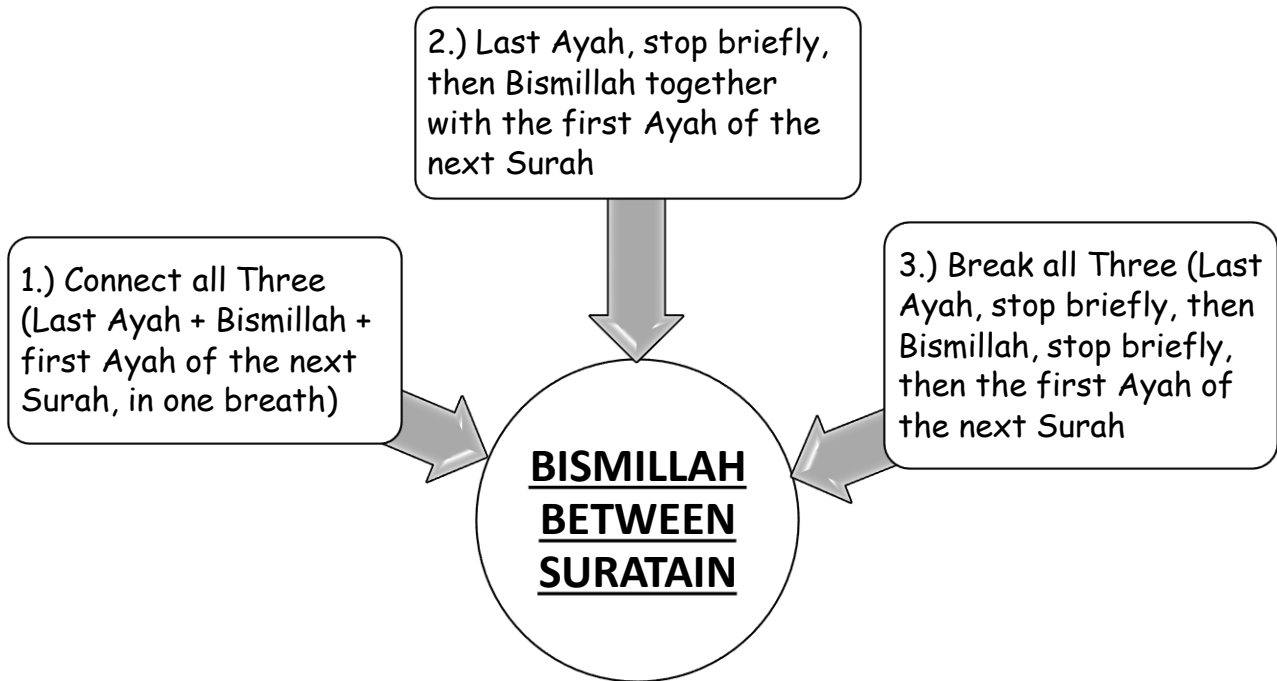
FOUR WAYS OF BEGINNING RECITATION OF THE SURAH



Example:

1.) Say them all together. The Isti'aadha, Bismillah and first Ayah in one breath		
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ		
2.) Join Isti'aadhah and Bismillah in one breath, stop briefly and start the surah		
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
3.) Say the Isti'aadha, stop briefly, then say the Bismillah and the first ayah in one breath		
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
4.) Saying each separately, first Isti'aadha, brief stop, Bismillah, brief stop, first ayah		
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

THE BISMILLAH BETWEEN SURATAIN (TWO SURAHS)



NOT PERMISSIBLE: One cannot join the last Ayah of the former Surah with the Bismillah in one breath, then stop briefly and start the first Ayah of the next Surah. (This is because Bismillah is NOT part of the end of the last Surah, it is part of the beginning of the next Surah.)

SPECIAL CASES WITH SURAH AT-TAWBA AND SURAH AL-ANFAAL

1.) **(Take a break)** Last Ayah of Surah Al-Anfaal, stop or pause, then first Ayah of Surah At-Tawba

2.) **(Join together and continue)** Last Ayah of Surah Al-Anfaal, then first Ayah of Surah At-Tawba

3.) **(Isti'aadha in between)** Last Ayah of Surah Al-Anfaal, then Isti'aadha, then First Ayah of Surah At-Tawba

HURUF 'UL MUQATTA'AT

(Mysterious Letters)



HURUF 'UL MUQATTA'AT (Mysterious Letters)

Out of the 114 suwer (chapters) of the Holy Qur'an, 29 chapters (about 25%) start with 'Single Letters' or 'Muqatta'at'. The Huruf 'ul Muqatta'at are also referred to as the disjointed letters, the mysterious letters, the isolated letters and the unconnected letters.

Surahs that contain the Huruf 'ul Muqatta'at, begin with Alphabets, instead of words. These letters are abbreviations for words, whose meaning is only known to Allah (swt), the Holy Prophet Muhammad (saw) and the Aemma (as).

It is Haram to try to imagine or create meanings for these letters. Our Aemma (as) have said that these letters are a key to understanding the deeper meanings of the verses of the Holy Qur'an.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ط

THE HOLY QUR'AN (SURAH AALI - IMRAN 3:7)

"He it is Who has revealed the book (Qur'an) to you; Some of its verses are precise in meaning (decisive), they are the foundation (basis) of the book, and others have several possible meanings".

Important Note: When reciting the Huruf ul Muqatta'at, **"all the letters with a Maddah sign should be read as the letter itself, and all the letters with the standing Alif, should be read as the sound of that letter"**.

Kaaaf Ha Ya Aeeen Saaad

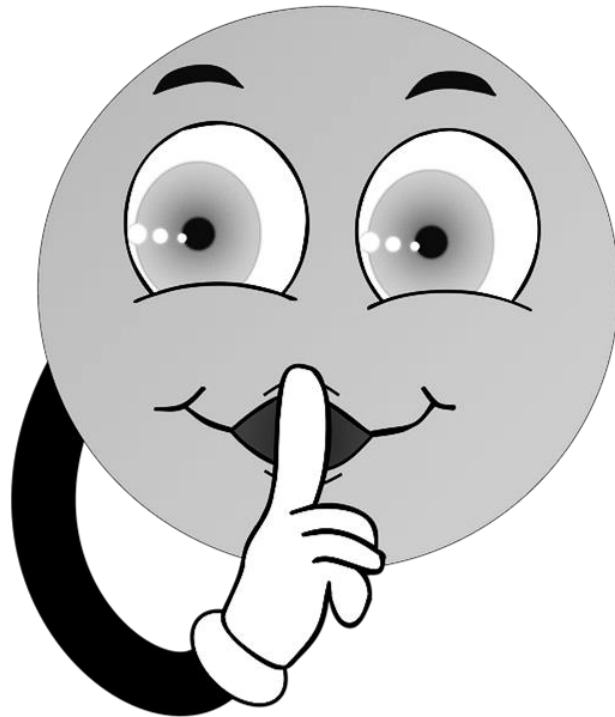
كَهَيْعَصَ

OBSERVE: The letters Kaaf, Ayn and Saad have a maddah on them and are pronounced as the original letter, whereas the letters Ha and Ya have a standing Alif on them and are to be pronounced with the sound of the haraka they carry.

THE HURUF 'UL MUQATTA'AT IN THE HOLY QUR'AN

<u>HOW THEY ARE READ</u>	<u>ALPHABETS LETTERS (HURUFUL HIJAI)</u>	<u>THE SURAH NUMBERS IN WHICH THEY APPEAR</u>
Alif Laaam Meeem	آلَم	2, 3, 29, 30, 31, 32
Alif Laaam Meeem Saaad	آلَمَّص	7
Alif Laaam Raa	آلَر	10, 11, 12, 14, 15
Alif Laaam Meeem Raa	آلَمَّر	13
Kaaaf Haa Yaa Aeeen Saaad	كَهَيَّعَص	19
Taa Haa	طَه	20
Taa Seen Meeem	طَسَم	26, 28
Taa Seen	طَس	27
Yaa Seen	يَس	36
Saaad	ص	38
Haa Meeem	حَم	40, 41, 43, 44, 45, 46
Ha Meem Aeeen Seen Qaaaf	حَمَّعَسَق	42
Qaaaf	ق	50
Noon	ن	68

SILENT LETTERS (HURUFUL ISMAT)



SILENT LETTERS - AL HURUFUL ISMAT

Silent letters are letters that appear without any Harakat (vowels) or any joining symbols and therefore always stay silent. Such letters are written but not read. Silent letters are also known as Al-Huruful Ismat or Empty letters. The rule here is that the letter which does not have a sign (Fat-ha, Kasra, Dhamma or Sukun), must be followed by a letter with a Sukun or Shadda. Therefore, when the letters **ا و ي** do not bear a sign and the next letter to them has either a sukun or a shadda, these letters are not pronounced or read and are called silent letters.

The English language also has its share of silent letters in many words, eg. Debt, subttle, butcher, castle, often, ghost, what, knot, wrap, two, answer, knock, knife, etc.

1.) **ALIF MAKSURA** - The **ى** without a vowel at the end of some words is called an 'Alif Maksura' or shortened Alif. The 'Ya' (without dots) is silent and is **NOT TO BE PRONOUNCED**

<u>How it is written</u>				
عَلَى	فَهْدَى	هُدَى	تَرَضَى	أَعْنَى
<u>How it is read</u>				
عَلْ	فَهْدْ	هُدْ	تَرَضْ	أَعْنْ

2.) **ALIF LAYYINA** or **ALIF MAMDUDAH** - The last **ا** in the word is known as 'Alif Layyina' OR 'Alif Mamdudah'. The 'Alif' is written but does not lengthen the vowel 'a'.

<u>How it is written</u>				
قَالُوا	أَمِنُوا	رَضُوا	إِذْهَبُوا	فَأَصْلِحُوا
<u>How it is read</u>				
قَالُوْ	أَمِنُوْ	رَضُوْ	إِذْهَبُوْ	فَأَصْلِحُوْ

3.) AN 'ALIF' (WITH NO SIGN ON IT or A SMALL SAAD ON TOP أ) BETWEEN 2

LETTERS: - The first letter bearing a long vowel and the second letter bearing a 'sukun' - The 'Alif' is silent and **IS NOT PRONOUNCED**. It is also known as Hamzatul Wasl or Aliful Wasl and is discussed in depth elsewhere in this book. It also does not lengthen the long vowel of the first letter.

<u>How it is written</u>			
مِنَالْأُولِ	وَأَنْحَرُ	فَأَنْصَبُ	مَالِقَارِعَةُ
<u>How it is read</u>			
مِنَالْأُولِ	وَنْحَرُ	فَنْصَبُ	مَلْقَارِعَةُ

4.) THE 'WAW' (WITH NO SIGN ON IT) - The 'waw' is silent and **IS NOT PRONOUNCED**

<u>How it is written</u>			
ذُو الْفَضْلِ	أُولَئِكَ	صَلَوَةٌ	زَكْوَةٌ
<u>How it is read</u>			
ذُلْفَضْلٍ	أُلْئِكَ	صَلَّةٌ	زَكَّةٌ

5.) THE HAMZA SIGN ABOVE OR BELOW THEM: The letters Alif, Ya or Waw, are **NOT PRONOUNCED** whenever the Hamza sign comes above or below them. Instead, the sound of Alif is pronounced.

READ AS	WRITTEN AS		READ AS	WRITTEN AS
Mu'uminu	مُؤْمِنٌ		بُءٌ	بُوٌ
Baariu	بَارِيٌّ		بِءٌ	بِيٌّ
Suila	سَيْلٌ		بَاءٌ	بَاءٌ

6.) LETTERS ALIF & YA WHEN THEY BEAR A TANWEEN SIGN: The letters Alif and Ya are NOT PRONOUNCED, whenever they are marked with this Tanween sign (◌ِ)

READ AS	WRITTEN AS		READ AS	WRITTEN AS
حَكِيمِن	حَكِيْمًا		عَلِيْمِن	عَلِيْمًا
Hakiiman			aliiman	
هُدُن	هُدًى		أَبْدُن	أَبَدًا
مُسِّن	مُسْنًى		سُدُن	سُدًى

7.) WHEN THIS (◌ِ) SIGN APPEARS: The letters of Alif, Ya and Waw are not pronounced whenever this sign comes above them. Notice the 'r' in Fasiruu and Kafaruu is to be elongated.

READ AS	WRITTEN AS		READ AS	WRITTEN AS
فَسِيرُو	فَسِيرُوْا		كَفَرُو	كَفَرُوْا
Fasiruu			kafaruu	
أَلَيْكَ	أَوْلَيْكَ		أَلَاتِ	أُولَاتِ
أَفَانِ	أَفَائِنِ		مَلَإِهِ	مَلَإِيهِ

8.) THE SIGN (أَ) ABOVE THE LETTER ALIF: Whenever this sign appears above the letter Alif, the Alif is NOT PRONOUNCED, and the letter before and after this Alif are joined when reading the word. Discussed in detail on the chapter of Hamzatul Wasl.

READ AS	WRITTEN AS		READ AS	WRITTEN AS
وَلَقَمَرٍ	وَالْقَمَرِ		وَضْرِبٍ	وَاضْرِبٍ
walqamari			wadhrib	
إِنَّ الْإِنْسَانَ	إِنَّا الْإِنْسَانَ		هُوَ الْأَبْتَرُ	هُوَ الْأَبْتَرُ
وَسْتَغْفِرُهُ	وَاسْتَغْفِرُهُ		خَيْرَ الْبَرِيَّةِ	خَيْرَ الْبَرِيَّةِ

9.) WHEN THE SMALL ALIF COMES ABOVE THE LETTERS OF ALIF, YA or WAW:
these letters are NOT PRONOUNCED.

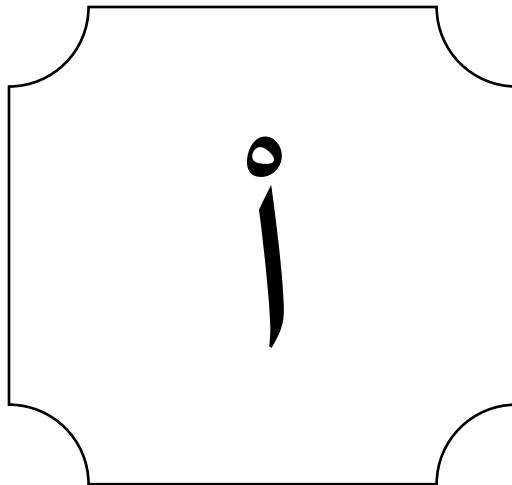
READ AS	WRITTEN AS		READ AS	WRITTEN AS
زَكَاة	زَكَاة		صَلَاة	صَلَاة
Zakaat			swalaat	
مَنَاة	مَنَاة		مَشْكَاة	مَشْكَاة
ضَحَاهَا	ضَحَاهَا		نَرَاك	نَرَاك
Aayaatin	ءَايَاتٍ		Yaa Ma'ashara	يَبْعَثُ
Amwaatu	أَمْوَاتُ		Amwaali	أَمْوَالٍ

10.) THE LETTER LAAM (ل) WHEN IT BEARS NO SIGN: The letter Laam (ل) is NOT PRONOUNCED whenever it bears no sign and is followed by a Mushaddad letter (letter with a Shadda).

READ AS	WRITTEN AS		READ AS	WRITTEN AS
يَوْمَدِّينِ	يَوْمُ الدِّينِ		أَشْشِسِ	أَلْشَّسِ
عَلَّاسِ	عَلَى النَّاسِ		أَسْبَاءُ	أَلْسْبَاءُ
خَلَقَدَّكَرَ	خَلَقَ الذِّكْرَ		أَرَادِفَةُ	أَلرَّادِفَةُ
بَعْضَطَّنِ	بَعْضَ الظَّنِّ		أَصْرَاطِ	أَلصِّرَاطِ

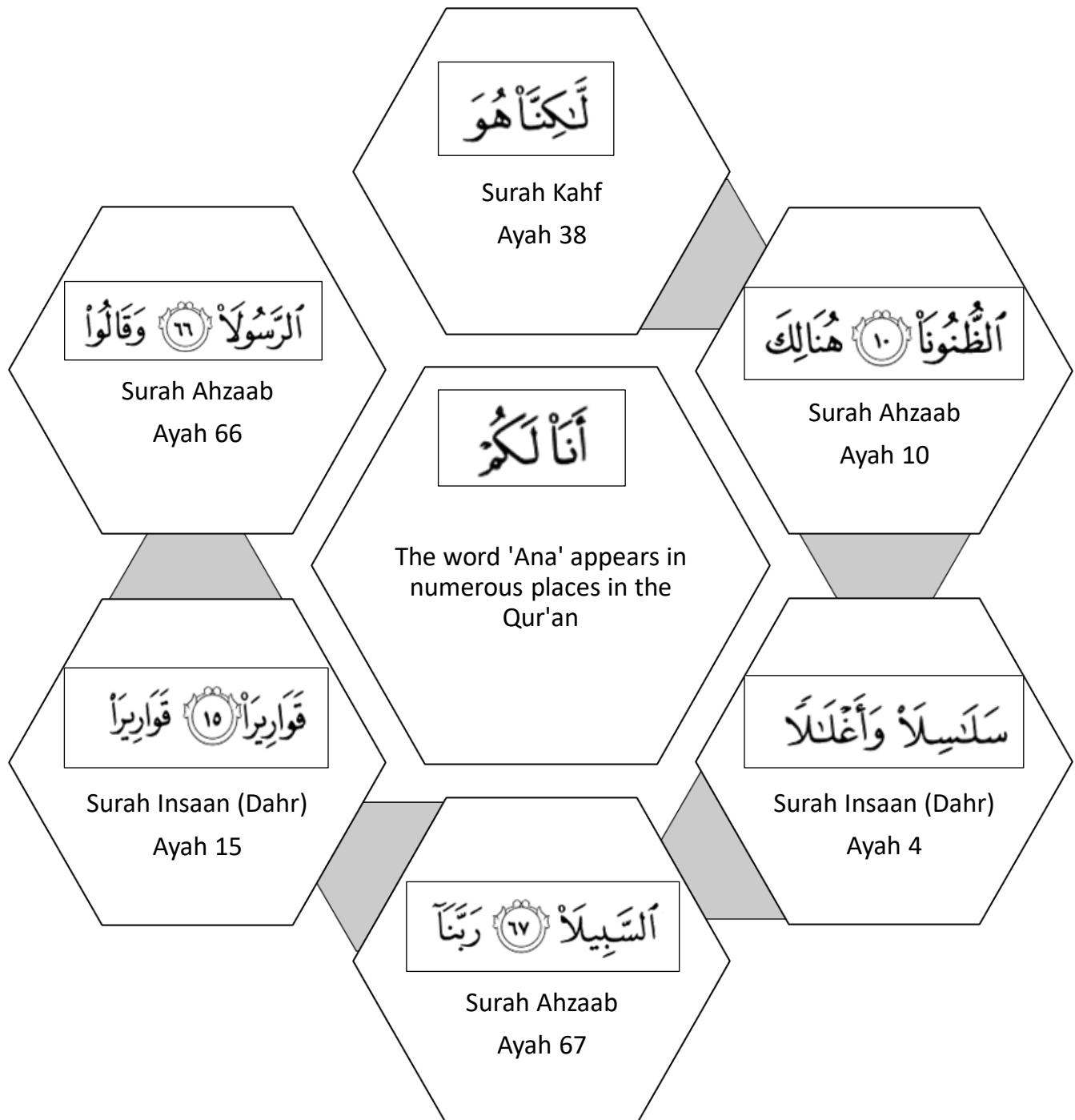
NOTE: The letter Lam (ل) is silent here only because it appears in the rules of Shamsiyah, otherwise Lam (ل) is NOT a Silent letter.

THE 7 ALIFAAT
(7 ALIFS)



THE 7 ALIFAAT ^ا

There are 7 Alifs in the Qur'an that are pronounced when stopping and silenced when continuing through in recitation. These Alifs are signaled by the round Sukun-like shape above them: (o) ^ا



RULES FOR ALIF:

- 1.) In the six words mentioned below, do not pronounce the Alif which has the 'o' sign on it, in the case of Wasl (continuing without pause) but pronounce it when making waqf (pause).

أَنَا	قَوَارِيرًا	السَّبِيلًا	الرَّسُولًا	الظُّنُونًا	لَكِنَّا
In many places	Ad-Dahr Ayah 15	Al-Ahzaab Ayah 67	Al-Ahzaab Ayah 66	Al-Ahzaab Ayah 10	Al-Kahf Ayah 38

Example:

<p>أَنَا لَكُمْ</p> <p>All occurrences of the word 'anaa' which have this symbol. When stopping, the Alif is sounded for two counts (Madd Tabee), but when continuing recitation, the Alif is just sounded as a Fat-ha</p>	أَنْ لَكُمْ	أَنَا ... لَكُمْ
	When continuing, read as ana lakum	When stopping, read as anaa-lakum
<p>Surah Kahf - Ayah 38</p> <p>لَكِنَّا هُوَ</p>	لِ كِنَّ هُوَ	لِ كِنَّا ... هُوَ
	When continuing, read as LaaKinna huwa	When stopping, read as LaaKinnaa-huwa
<p>Surah Al-Ahzaab - Ayah 10</p> <p>الظُّنُونًا هُنَالِكَ</p>	الظُّنُونِ هُنَالِكَ	الظُّنُونًا .. هُنَالِكَ
	When continuing, read as adhunuuna hunaalika	When stopping, read as adhunuunaa- hunaalika

- 2.) In Surah Dahr - Ayah 4 on this particular word **سَلَسِيلاً وَأَغْلَالًا** 3 ways of recitation is allowed:

سَلَسِيلاً وَأَغْلَالًا		
سَلَا سِلَا وَأَغْلَالًا	سَلَا سِلُّ وَأَغْلَالًا	سَلَا سِلِّ وَأَغْلَالًا
SALAASILAA..... WA AGHLAALAN	SALAASIL..... WA AGHLAALAN	SALAASILA WA AGHLAALAN
When stopping: it is allowed to stop on the word with two counts on the Alif	When stopping: it is allowed to stop on the word with a Sukun	When continuing the extra Alif is not pronounced

- 3.) There is no extra Alif in the word 'Ana' of the following Kalimat, therefore these Alif will be pronounced.

مَنْ أَنَابَ	لِلْأَقَامِ	أَنَابُوا	أَنَابِيءَ	عَلَيْكُمْ الْآقَامِينَ
Surah Ar-Rad Verse 27 Surah Luqman Verse 15	Surah Ar-Rahman Verse 19	Surah Az-Zumar Verse 17	Surah Al-Furqan Verse 49	Surah Aal-e-Imran Verse 119

- 4.) The extra Alif in all the words below will neither be pronounced in terms of Wasl (joining) and nor in Waqf (pausing), because the vowel before it, is considered a short vowel.

لِشَأْنِي	لَا إِلَى الْجَحِيمِ	لَا إِلَى اللَّهِ	أَفَأَيْنَ مِتَّ	أَفَأَيْنَ مَاتَ
Surah Al-Kahf Verse 23	Surah As-Saffaat Verse 68	Surah Aal-e-Imran Verse 158	Surah Al-Ambiya Verse 34	Surah Aal-e-Imran Verse 144
لَا أَنْتُمْ	لَا أَذْبَحْنَهُ	وَلَا أَوْضَعُوا	أَنْ تَبُوءَ	مَلَائِكِهِ
Surah Al-Hashr Verse 13	Surah An-Naml Verse 21	Surah At-Tawbah Verse 47	Surah Al-Maidah Verse 29	At every place
لَنْ نَدْعُوا	لِتَتْلُوا	قَوَارِيرًا	وَمَلَائِكِهِمْ	مِنْ نَبَائِهِ
Surah Al-Kahf Verse 14	Surah Ar-Ra'ad Verse 30	Surah Ad-Dahr Verse 16	Surah Yunus Verse 83	Surah Al-An'aam Verse 34
ثَمُودًا	وَنَبِلُوا	لِيَبْلُوا	لِيَذُبُوا فِئْتِي	
Surah Al-Ankaboot Verse 38, Surah Hood Verse 68, Surah Al-Furqan Verse 38, Surah An-Najm Verse 51	Surah Muhammad Verse 31	Surah Muhammad Verse 4	Surah Ar-Room Verse 39	

LAHN - MISTAKES IN QUR'AN READING

The study of Tajweed is important, because it protects the reciter from 'Lahn' (mistakes) in recitation. The word Lahn literally means mispronouncing / incorrect pronunciation.

Lahn can be described as 'failing to adhere to the rules of Tajweed whilst reciting the Qur'an.'

These mistakes are divided into two categories

LAHN (MISTAKES)

AL LAHNUL JALEE: Clear/Major or Obvious mistakes

- ~ Changing a letter
- ~ Changing a sign (haraka)
- ~ Pronouncing the letters with the wrong Makharij or Sifaat

With this mistake, the pronunciation changes and the meaning of the verse of the Qur'an may completely change.

AL LAHNUL KHAFEE: Hidden/Minor or NOT Obvious mistakes

- ~ Not following the rules of Tajweed
- ~ Ignoring the Ghunnah or Tanween
- ~ Leaving out Idhghaam or Madd, etc

With this mistake, it does not necessarily change the meaning of the verse, but deprives the Qur'an of it's real elegance and beauty.

AL LAHNUL JALEE (MAJOR & CLEAR MISTAKES)

- 1.) **SWITCHING THE LETTERS OR THE VOWELS** - Not pronouncing the letters from their correct origins and their respective qualities.

To recite أَلْحَدُّ as أَلْهَدُّ	To recite يَرِثُ as يِرْسُ
To recite طَيْرٌ as تَيْرٌ	To recite صَدَقٌ as صَدَكٌ
To recite أَنْ أَمَّتْ as أَنْعَبَتْ	

- 2.) **ADDITION OF WORDS OR LETTERS** - To make any addition to the word(s) or letter(s)

To recite أَعْبُدُ as أَعْبُدُو	To recite إِيَّاكَ as إِيَّاكَ
To recite رَبِّ as رَبِّي	To recite وَالَّذِينَ as وَالَّذِينَ

- 3.) **OMISSIONS OF WORDS OR LETTERS** - To leave out any word(s) or letter(s)

To recite إِنَّا as إِنَّ	To recite الَّذِي as الَّذِ
To recite فَقُولَا as فَقُلَا	To recite وَالَّذِينَ as الَّذِينَ

- 4.) **REPLACE HARAKA WITH A SUKOON** - To replace any of the vowels of Fat-ha, Kasra or Dhamma with a Sukoon

To recite خَلَقَكَ as خَلَقْكَ	To recite سَرَقٌ as سَرَقْ
To recite لَهَبٌ as لَهَبْ	

5.) **REPLACE SUKOON WITH A HARAKA** - To replace a Sukoon with any of the vowels of Fat-ha, Kasra or Dhamma

To recite وَالْفَجْرِ as وَالْفَجْرِ	To recite أُوحَى as أُوحَى
To recite تَجْرِي as تَجْرِي	

6.) **STRETCHING A VOWEL BEYOND IT'S LIMIT**

To recite نَعْبُدُ as نَعْبُدُو

7.) **SKIPPING A LETTER OF ELONGATION** - Skipping the letters ا و ي

To recite يُودُّ as يُدُّ

8.) **NOT APPLYING A SHADDAH** - A letter is removed by not applying the Shaddah

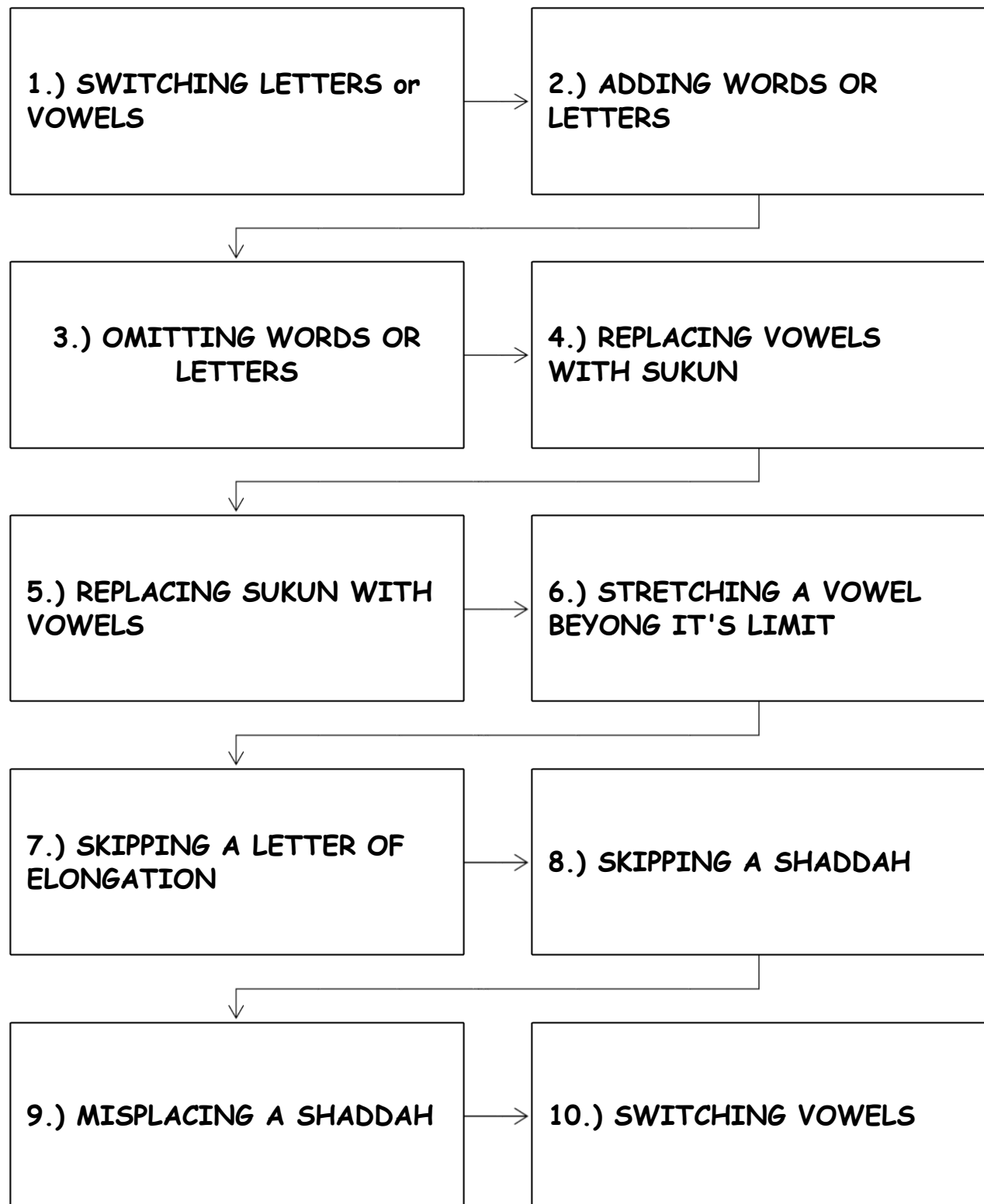
To recite وَإِيكَ as وَإِيكَ

9.) **MISPLACING A SHADDAH** - Adding a Shaddah, where it does not belong

To recite لَغِيَّةً as لَغِيَّةً

10.) **SWITCHING VOWELS** - Changing the vowels of Fat-ha, Kasra & Dhamma

To recite فَلْيَعْبُدُ as فَلْيَعْبُدُ
--

AL LAHNUL JALEE SUMMARY (MAJOR & CLEAR MISTAKES)

AL LAHNUL KHAFEE (HIDDEN & MINOR MISTAKES)

- 1.) To overlook the rules of the thick/full mouth (Tafkheem letters) and the thin empty mouth (Tarqeeq letters). Making light letters sound heavy and heavy letters sound light.

- 2.) Not observing the attributes of each letter according to its characteristic.
 - Slightly rolling the 'R' or exaggerating the 'N' sound in the letter Nun.
 - Not merging certain letters that should be merged
 - Not clearly pronouncing those that should be clearly pronounced

The Noble Qur'an contains the literal words from Allah (swt) that He revealed. This Holy Book is an infallible source of legislation for mankind to live an organized life. It contains regulations and recommendations about all aspects of life and references to the Hereafter.

Being so important, the Qur'an must be read, written and recited correctly and clearly, so as to not create any sort of ambiguity or misunderstanding whatsoever. Muslims and non-Muslims alike find it a deeply moving experience even if they do not understand what is being said.

Every Muslim has to recite Qur'an in prayers, but many of us do not realize that reciting the Qur'an correctly while observing the rules of recitation is not an advanced science for expert reciters alone, rather it is an obligation upon each and every one of us whenever we recite the Qur'an.

The knowledge of Tajweed guides us in reciting the Glorious Qur'an, in the manner in which it is supposed to be recited and preserves it from distortion.

NOTE: Mistakes of Al Lahnul Jalee, being clear mistakes, can completely change the message of the Holy Qur'an. One has to be especially careful when reciting the daily prayers. Arabic letters can have the same Makharij but different Sifaat. Incorrect recitation results in Sin (if done intentionally) and the wrong meaning is portrayed.

EXAMPLES OF SIMILAR WORDS WITH DIFFERENT MEANINGS

زَلَّ

To Slip

ذَلَّ

To become Low

ظَلَّ

To keep Doing

ضَلَّ

To go Astray

وَالْتَيْنِ

By the Figs

وَالطِّينِ

By the Soil

يُدْرِسُ

To Teach

يُدْرَسُ

To Study

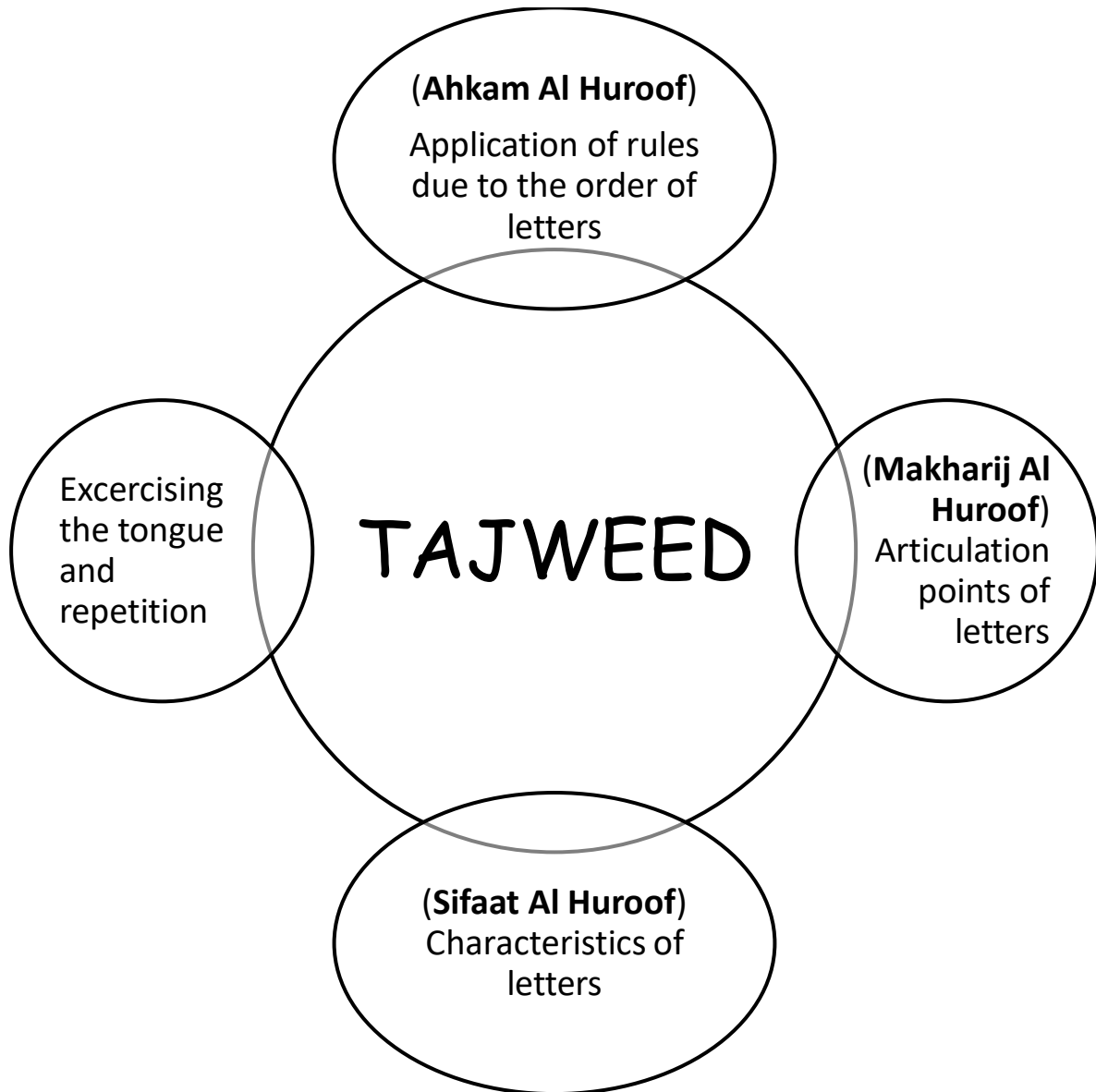
عَقَدَ

Held

عُقَدٌ

Knots

TAJWEED



T A J W E E D

Qur'an reading is the recitation of the Qur'an according to Tajweed & Tarteel as taught by the Prophet Muhammad (Pbuh). It is one of the Sciences from U'loom Al Qur'an (sciences of the Qur'an)

Linguistic Definition: The word Tajweed comes from the root word Jawada which means 'to improve' or 'to make better', though linguistically, it means "to beautify something".

Applied Definition: Tajweed is to give every letter its right with its description and its origination. **Tajweed** refers to rules governing pronunciation during Qur'an recitation; such as prolongation, merging, conversion, distinctness, accuracy, commas, pauses and stopping rules. This allows the reciter to emphasise the accent, phonetics, rhythms, fluency and temper, where and how to pause, where the pronunciation should be long or short, where letters should be sounded together (harf to harf) and where they should be kept separate, and so on.

When asked about the meaning of **Tarteel**, Imam `Ali [as] replied, "It means the Qur'an should be recited with Tajweed and with due observance to the rules of Waqf (pausing to take a breath in the recitation of Qur'an, with the intention of continuing).

- ❖ Tajweed helps the reciter to avoid making mistakes when reciting

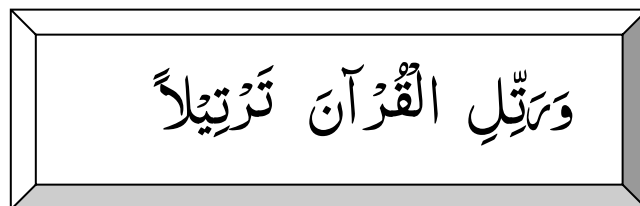
قَلْبُ

Example: (means: Heart)

كَلْبُ

(means: Dog)

- ❖ It is very important and a personal obligation on each individual to learn Tajweed. They have to know the Makharij, Sifaat and Ahkam.
- ❖ It is said in the Holy Qur'an in Suratul Muzzamil 73:4
".....And recite the Qur'an in slow, measured rhythmic tones"



The benefit of reciting the Holy Qur'an with Tajweed is preserving our tongue from mistakes (LAHN) when reading the Glorious Qur'an.

The Science of Beautifying the Holy Qur'an

التَّجْوِيدُ

Zurarah once asked Imam Jafar Al Sadiq (as) - "When a person is reciting Qur'an, is it obligatory to observe and listen to it?"

The Imam replied, "Yes! When Qur'an is being recited to you (near you), it is compulsory upon you to listen to it and be silent."

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

"And when the Qur'an is recited, then listen to it and remain silent, that mercy may be shown to you." (Surah Al A'raf: Chapter 7 Verse 204)

Imam Ali (as) said that there is a hundred Hasanah (reward) for each letter of the Holy Qur'an that the reciter recites in prayer while standing up, fifty while sitting down, twenty-five with Wudhoo while not praying, and ten without Wudhoo.

This narration explains the importance of the Holy Qur'an and its words:

فَضْلُ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

"The superiority of the Qur'an over other utterances is like the superiority of God over His creatures." Prophet Muhammad (pbuh)

HURUFUL HIJAI (THE ARABIC ALPHABET) - pg 1

<u>HOW TO PRONOUNCE</u>	<u>NAME AND PHONETIC SOUND</u>	<u>ARABIC ALPHABET</u>
Tongue is flat in the mouth and the sound comes from the centre of the mouth	Name: Alif	ا
	Sound: (a) as in Umbrella	
Mouth and lips together. One dot below the letter	Name: Be	ب
	Sound: (Ba) as in Balloon	
Tongue touches the roots of the upper teeth. Two dots above the letter	Name: Te	ت
	Sound: (Ta) for Teddy	
Tongue is placed between and behind the upper teeth. Three dots above the letter	Name: The	ث
	Sound: (Th) for Thumb	
Pronounced as 'Ja' sound Ja has one dot in the tummy	Name: Jim	ج
	Sound: (Ja) for Jam	
Pronounced from the middle of the throat while pushing air out, with a strong and sustained expulsion of breath.	Name: Hai	ح
	Sound: (Ha) for Hello	
	Said lightly	






HURUFUL HIJAI (THE ARABIC ALPHABET) - pg 2

<u>HOW TO PRONOUNCE</u>	<u>NAME AND PHONETIC SOUND</u>	<u>ARABIC ALPHABET</u>
Distinctive sound like when you are clearing the throat. A grating sound. Dot on head (place finger on head)	Name: Khai	خ
	Sound: (Kh) for Khadija, Khaleel., sound from the throat	
Pronounced as 'Da' sound	Name: Dal	د
	Sound: (Da) for Daddy	
Keeping the tongue flat in the mouth between the teeth	Name: Dhal	ذ
	Sound: (Dh) for The, This	
Strongly rolled as in Spanish and somewhat rounded as 'rau' in 'raucous'	Name: Re	ر
	Sound: (Ra) for Rabbit	
Pronounced as 'Z' sound	Name: Ze	ز
	Sound: (Za) for Zahra	
Pronounced with the tip of the tongue touching the roots of the lower front teeth - hissing sound	Name: Sin	س
	Sound: (Sa) for Sun, Smile	

HURUFUL HIJAI (THE ARABIC ALPHABET) - pg 3

<u>HOW TO PRONOUNCE</u>	<u>NAME AND PHONETIC SOUND</u>	<u>ARABIC ALPHABET</u>
Place finger on the lips Shhhh.	Name: Shin	ش
	Sound: (Sh) for Shirt	
Emphatic 's' pronounced with the tip of the tongue touching the roots of the upper front teeth - whistling sound and tongue is curved.	Name: Saad	ص
	Sound: (Ssa) for Swafiya	
Pronounced with the tongue pressing hard against the upper teeth and palate, with a full mouth.	Name: Dhaad	ظ
	Sound: (Dh) for though, that	
Tongue touches roots of the upper teeth and is a heavy sound and tongue is curved	Name: Tta	ط
	Sound: (Tta) for Twahir	
Raise tongue between the teeth and bring it down with force	Name: Zhe	ظ
	Sound: (Zh) for Dhohr	

HURUFUL HIJAI (THE ARABIC ALPHABET) - pg 4

<u>HOW TO PRONOUNCE</u>	<u>NAME AND PHONETIC SOUND</u>	<u>ARABIC ALPHABET</u>
Normally transliterated by an open inverted comma ('), the 'ayn' is a guttural stop pronounced with the constriction of the larynx	Name: Ayn	
	(a) heavy sound Ali. Place hand on throat	
Pronounced as 'Gh' exactly as the sound made in gargling. Care should be taken <u>not</u> to pronounce as simply 'Ga'	Name: Ghayn	
	(Gha) for Green	
Pronounced as 'Fa' Taught as loop with one dot	Name: Fe	
	Sound: (Fa) for Fatima	
A guttural sound pronounced from the back of the throat. It is a heavy 'Qa'. Taught as loop with two dots	Name: Qaf	
	Sound: (Qa) for Qasim or Qamar (Moon).	
Pronounced as 'ka' . Tongue in centre of the mouth	Name: Kaf	
	Sound: (Ka) for Kite	

HURUFUL HIJAI (THE ARABIC ALPHABET) - pg 5

<u>HOW TO PRONOUNCE</u>	<u>NAME AND PHONETIC SOUND</u>	<u>ARABIC ALPHABET</u>
Pronounced as 'La'	Name: Lam	ل
	Sound: (La) for Lemon	
Pronounced as 'Ma'	Name: Mim	م
	(Ma) for Mummy	
Explain that it is different to 'Fa' as it does not have a loop. Pronounced as 'Na'	Name: Nun	ن
	(Na) for Nose	
Pronounced as 'Wa'	Name: Waw	و
	Sound: (Wa) for Wow, Water	
Pronounced as a normal 'Ha' from the chest. Said heavily - place hand on chest.	Name: Hai	ه ه ه
	Sound: (Ha) for Hot	
Pronounced as 'Ya'	Name: Ye	ي
	Sound: (Ya) for Yippee, Yay, Yellow	

SIMILAR SOUNDING LETTERS

There are some similar sounding letters in Arabic, which if not pronounced correctly change the meaning of the word completely.

<u>ARABIC LETTER</u>	<u>SOUND</u>
أ ع ء	A Ayn Alif
ت ط	Tta Taa
ث س ص	Saad Sin Tha
ح ه	Ha Ha
ق ك	Qaf Kaf
ز ن ظ ض	Dhaad Zha Dhal Za
خ غ	Ghayn Kha

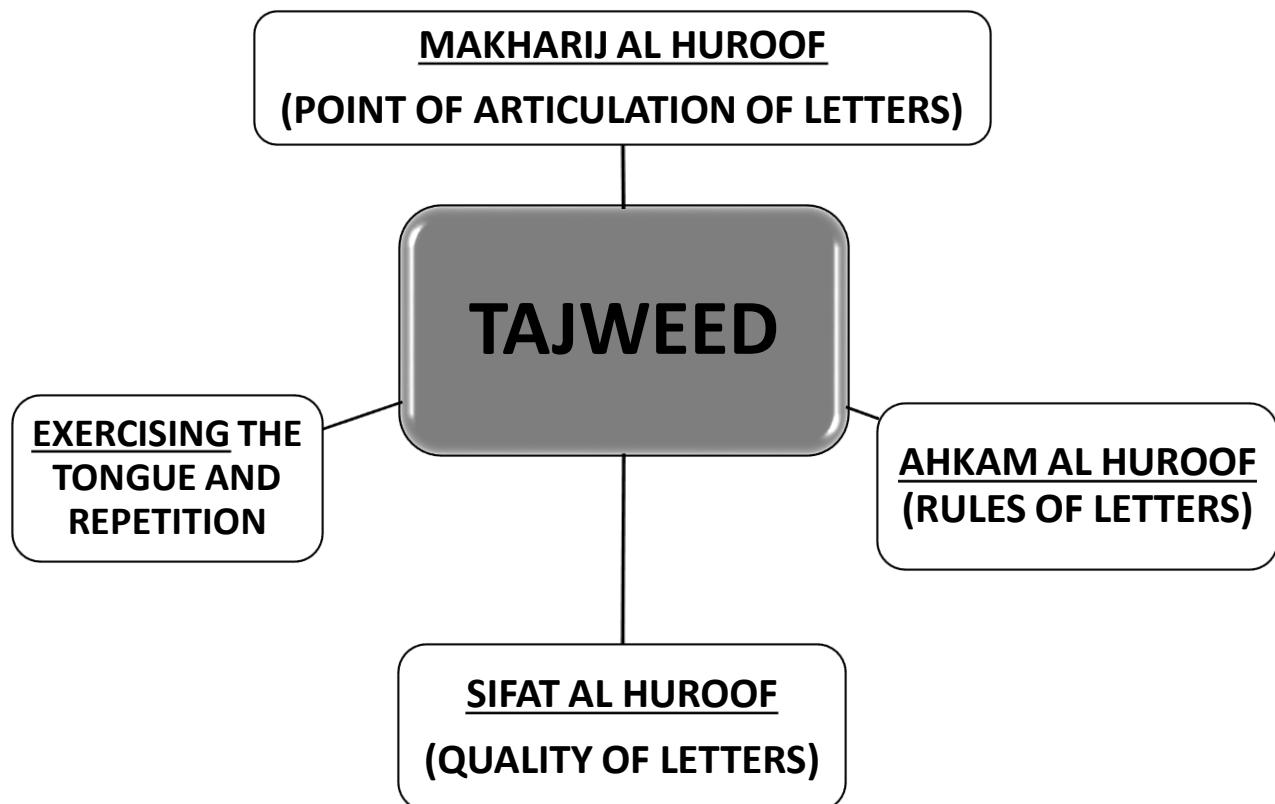
ARABIC ALPHABETS CHART (HURUFUL HIJAI)LETTER NAMES & SOUNDS

ج	ث	ت	ب	ا
Jim (ja)	The (th)	Te (ta)	Be (ba)	Alif (a-Light)
ر	ذ	د	خ	ح
Re (ra)	Dhal (dh)	Dal (da)	Khai (kh)	Hai (ha-Light)
ض	ص	ش	س	ز
Dhaad (dha)	Saad (ssa)	Shin (sh)	Sin (sa)	Ze (za)
ف	غ	ع	ظ	ط
Fe (fa)	Ghayn (gha)	Ayn (a-heavy)	Zhe (zha)	Tta (tta)
ن	م	ل	ك	ق
Nun (na)	Mim (ma)	Lam (La)	Kaf (ka)	Qaf (Qa)
لا = ا + ل	ي	ه هه	و	
(Laa) LamAlif = Alif + Lam	Ye (ya)	Hai (ha-heavy)	Waw (wa)	

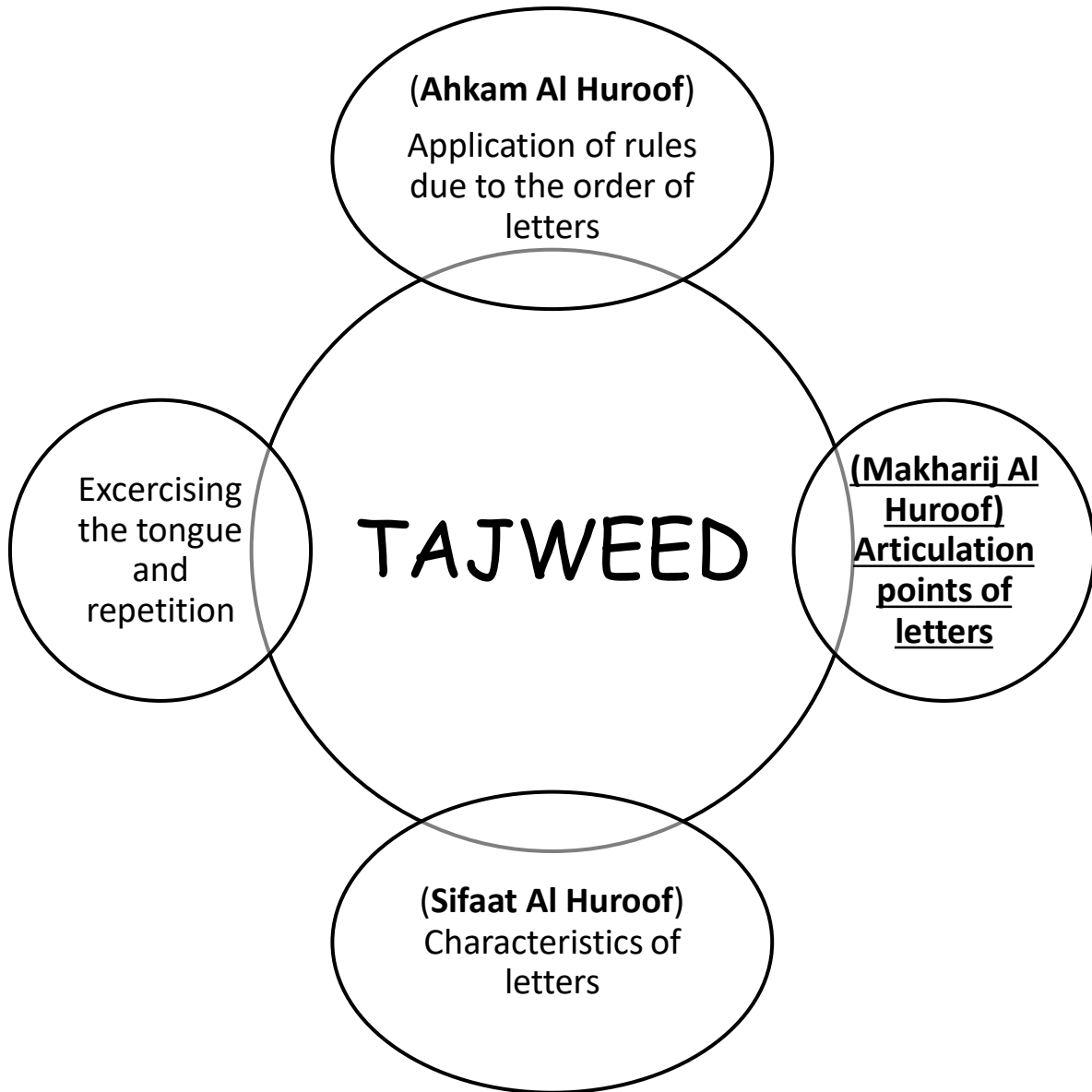
T A J W E E D

TAJWEED IS DIVIDED INTO 4 GROUPS:

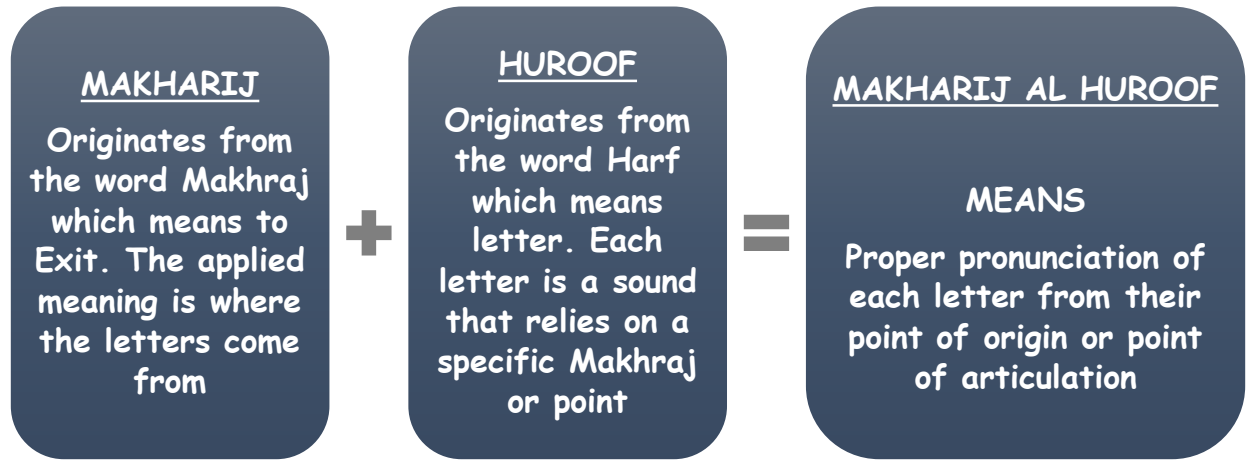
- 1.) **Makharij Al Huroof** - Pinpointing the point of articulation of each letter. Makharij Al Huroof is divided into the 5 areas of human speech where the sound originates from.
- 2.) **Sifat Al Huroof** - Defining the certain qualities or characteristics of each letter, which distinguishes it from other sounds. Sifat Al Huroof is divided into 2 areas which show the qualities and attributes of the Arabic Alphabet letters.
- 3.) **Exercising the tongue & repetition.**
- 4.) **Ahkam Al Huroof** - Explaining the rules and the changes which occur to the pronunciation of the letters, when combined with others. Ahkam Al Huroof is divided into 11 areas that show us the Tajweed rules applied when reciting the Holy Qur'an.



MAKHARIJ AL HUROOF



TAJWEED 1: MAKHARIJ AL HUROOF









ARTICULATION POINTS

- ❖ Articulation point is the place where a letter is pronounced from, making its sound different from the sound of other letters.
- ❖ Each Quranic letter has a different articulation point.
- ❖ A letter is only a sound that relies on a specific articulation point.
- ❖ 5 major speech areas of the human body are used to pronounce different letters.
- ❖ From the 5 major areas, there are 17 different articulation points used to pronounce the 28 original letters and the 3 lengthened letters.

HOW TO PINPOINT THE MAKHRAJ OF A LETTER

- ❖ Place a Sukun on the letter and before that put a Hamza with Fat-ha, Kasra or Dhamma
- ❖ Say the letter and where the sound stops, that is the Makhraj point.


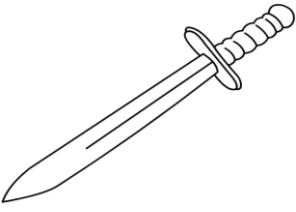
Example: The makhraj point of the letter Meem and Ha

The makhraj point of Meem is when the 2 lips join together. Notice the sound stops at the makhraj point.	  
	AM IM UM
The makhraj point of the letter Ha is articulated from the middle of the throat. Notice the sound stops at the makhraj point.	  
	AH IH UH

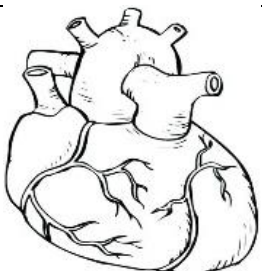
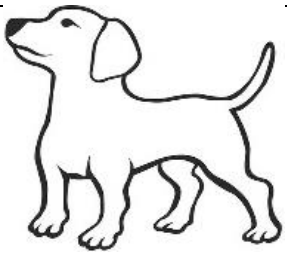
IMPORTANCE OF MAKHARIJ

Pronouncing each letter of the Arabic language in its correct Makharij is very important, as mispronouncing a letter can completely change the meaning of the word.

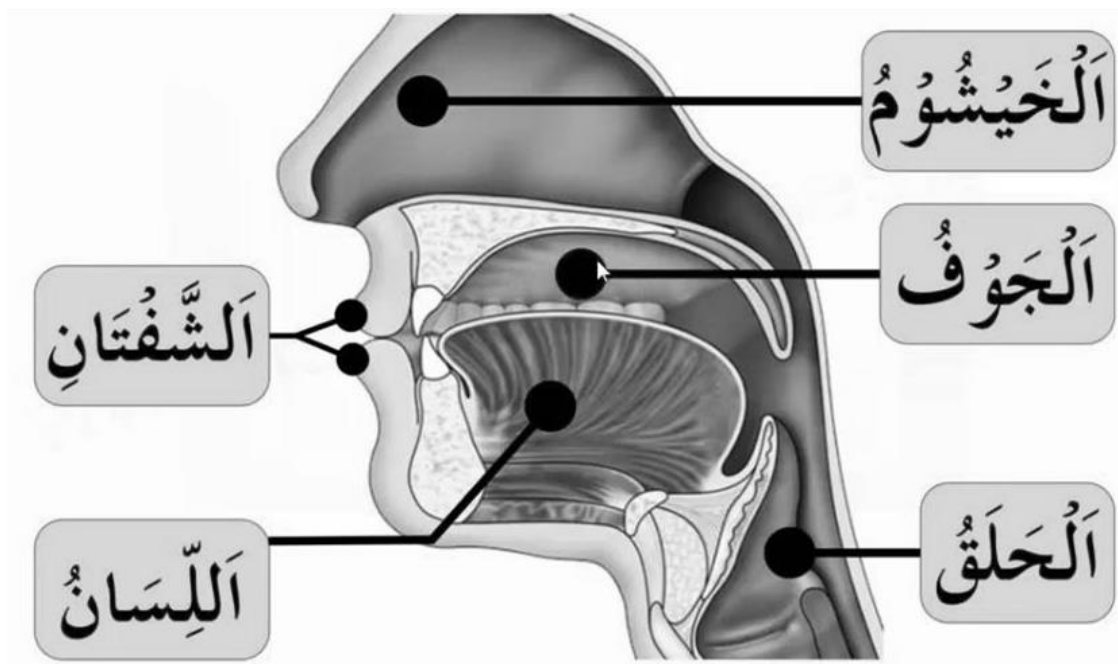
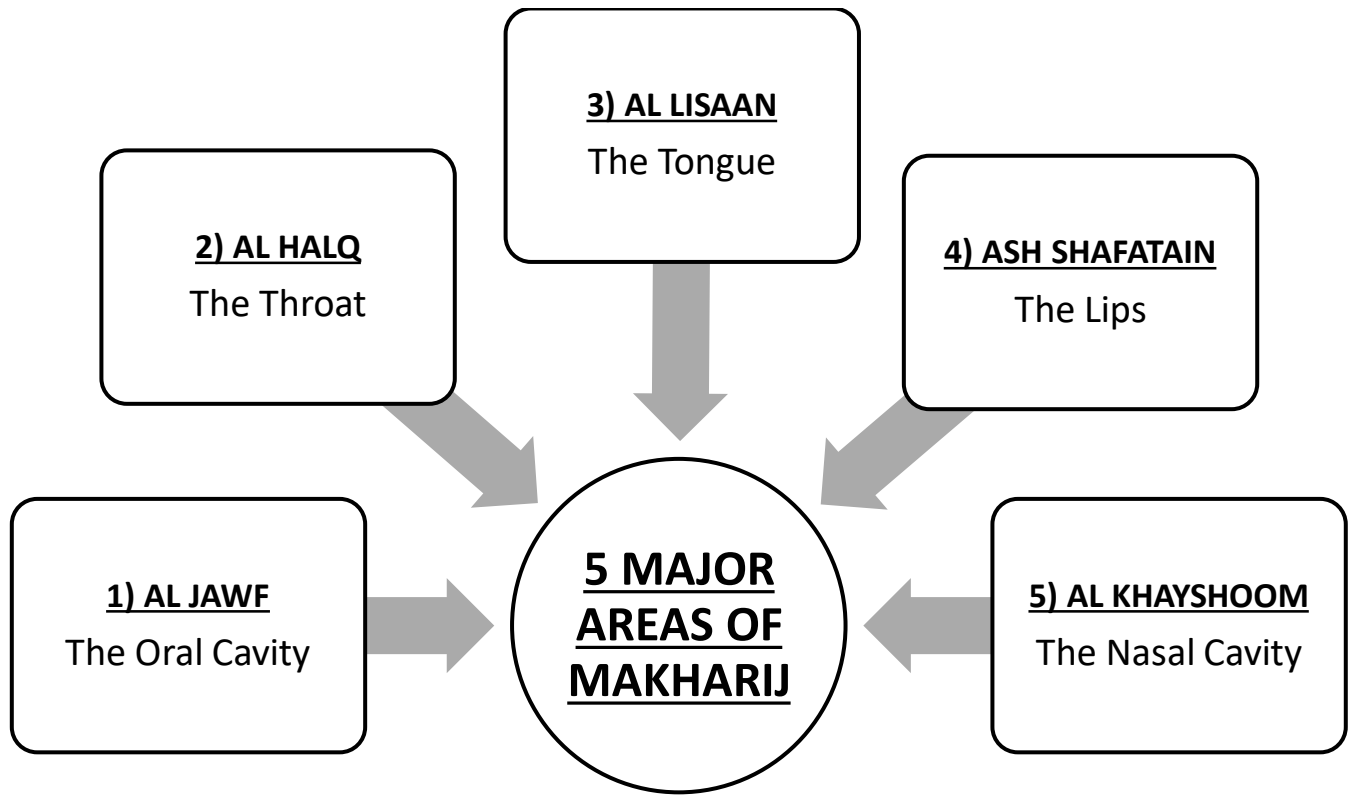
Example 1:

Letter (Harf)	ص	Letter (Harf)	س
Word	صَيْفٌ	Word	سَيْفٌ
Meaning	Summer	Meaning	Sword
			

Example 2:

Letter (Harf)	ق	Letter (Harf)	ك
Word	قَلْبٌ	Word	كَلْبٌ
Meaning	Heart	Meaning	Dog
			

MAKHARIJ AL HUROOF

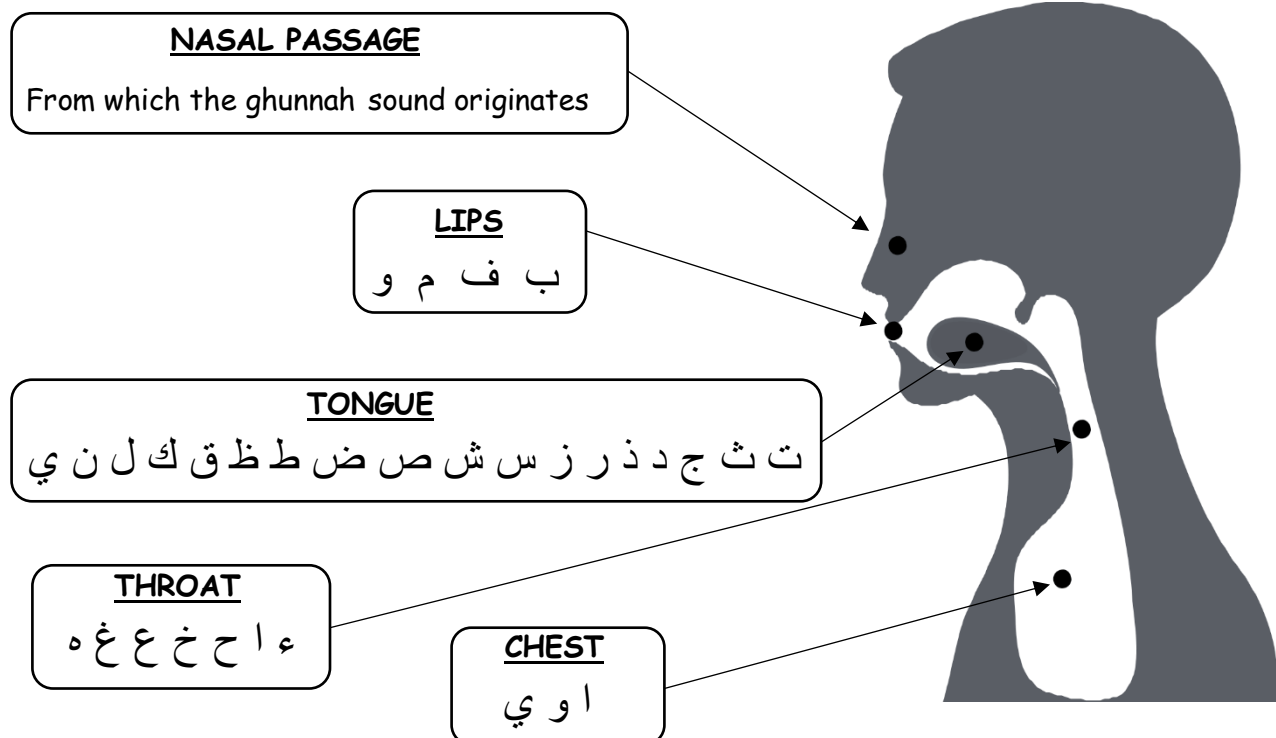


MAKHARIJ AL HUROOF

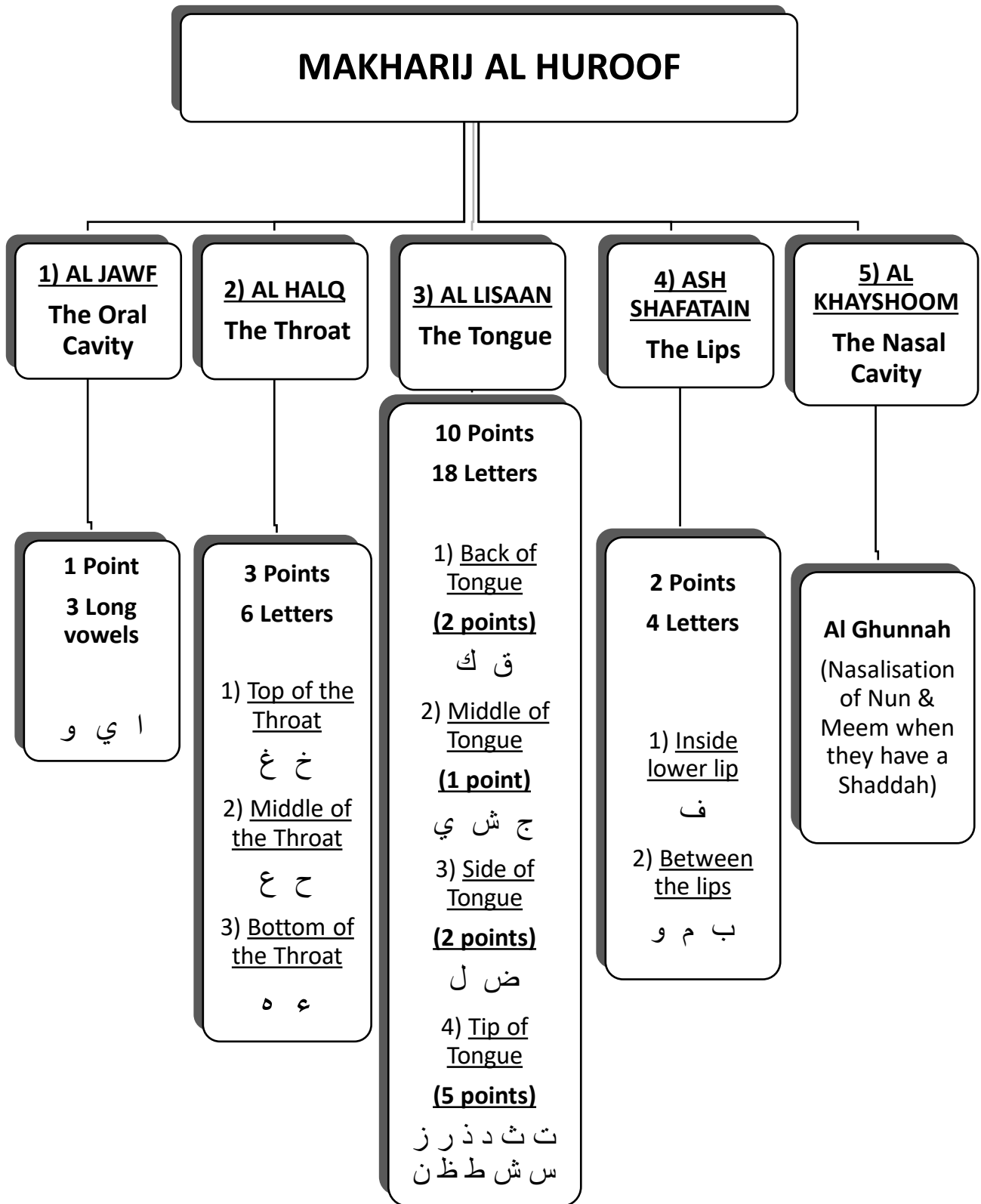
The 5 major areas of pronunciation originate from the human speech zone. These are further divided into 17 points of articulation.

<u>5 MAJOR AREAS</u>	<u>ARTICULATION POINTS</u>	<u>NUMBER OF LETTERS</u>
1) <u>AL JAWF - THE ORAL CAVITY</u> The empty space in the chest, throat and mouth	1	3 lengthened letters
2) <u>AL HALQ - THE THROAT</u> These letters are pronounced from the upper, middle and lower part of the throat	3	6
3) <u>AL LISAAN - THE TONGUE</u>	10	18
4) <u>ASH SHAFATAIN - THE LIPS</u>	2	4
5) <u>AL KHAYSHOOM - THE NASAL CAVITY</u> From the hole of the nose towards the inside of the mouth	1	Ghunnah of the letters Nun and Meem

The diagram below shows the 5 areas of Makharij and the letters that originate from them.

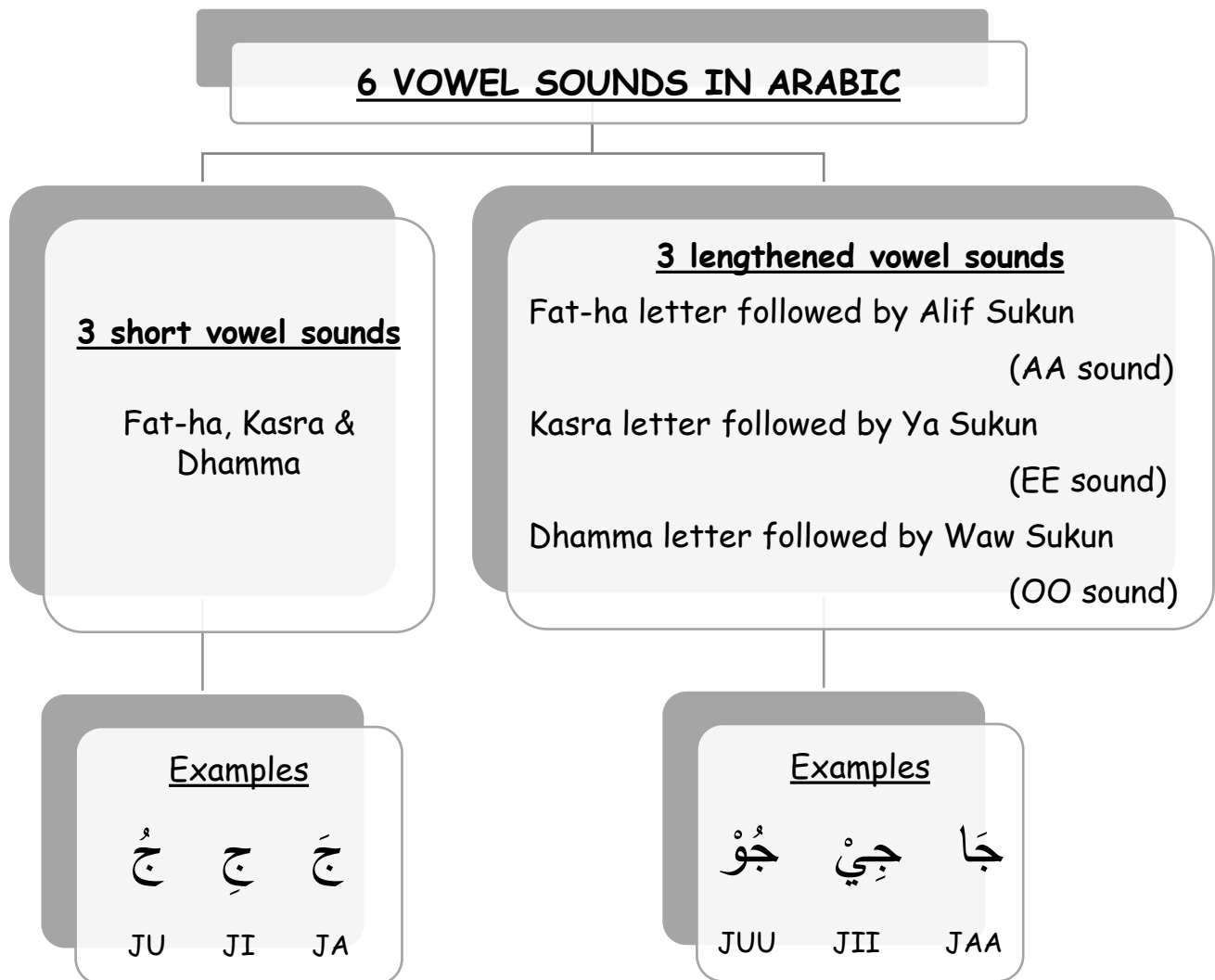


POINTS OF ORIGIN (ARTICULATION) OF THE LETTERS



1) AL JAWF - THE ORAL CAVITY - 1 Articulation point and 3 long vowels

- ❖ The empty space in the mouth and throat is a place and an articulation point at the same time.
- ❖ The three Madd letters (lengthened letters) originate from this non-specific area.
- ❖ These letters finish with the stopping of the sound (that stops with the air). These letters of Alif, Waw and Ya, do not have a specific space that they finish at, like other letters do. Instead these letters finish with the stopping of the sound.
- ❖ The letters of Al-Jawf are similar to the vowel sounds in English and are known as the Original Madd (Madd al-Asli).
- ❖ The Long Vowel sounds are produced by a relatively free flow of air, they are also called Al-Huroof Al-Maddiyya.



1) AL JAWF - THE ORAL CAVITY - continued**The lengthened sounds have to be extended for 1 second**Fat-ha letter followed
by Alif Sukun

جَا - حَا - خَا

KHAA - HAA - JAA

إِهْدِنَا

عَذَابٌ

بِهِنَّ

لِسَعْيِنَا

فِيهَا

Kasra letter followed
by Ya Sukun

جِي - حِي - خِي

KHII - HII - JII

دِينِ

مُسْتَقِيمٍ

الَّذِينَ

مُحِيطٌ

حَسِبْنَا

Dhamma letter
followed by Waw
Sukun

جُو - حُو - خُو

KHUU - HUU - JUU

مَغْضُوبٍ

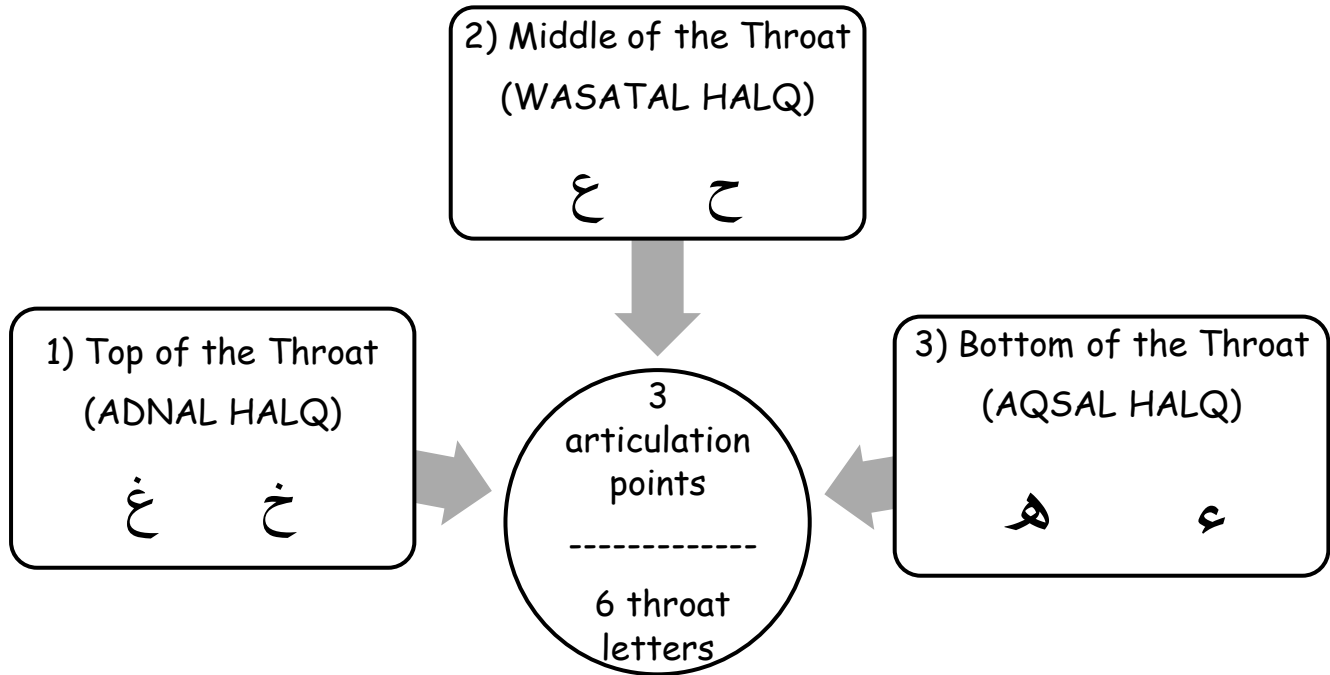
كَفَرُوا

قَالُوا

يَعْلَبُونَ

نُورٌ

2) AL HALQ - THE THROAT - 3 Articulation points and 6 Letters



<u>Articulation From</u>	<u>Letter</u>	<u>Detail</u>	<u>Makhrāj Point</u>
1) Top of the Throat (Adnal Halq)	خ	'kha' scratching sound	أَخَّ
	غ	As if water is being gargled 'ghh'	أَغَّ
2) Middle of the Throat (Wasatal Halq)	ح	Imagine having eaten spicy food 'Hha' (middle of throat squeezed)	أَحَّ
	ع	As if one wants to bite a fruit 'Aa' (middle of throat squeezed)	أَعَّ
3) Bottom of the Throat (Aqsal Halq)	ه	Ha similar to the 'H' in word <u>He</u>	أَهَّ
	ا اء	Hamza equal to the 'A' letter in English (<u>ap</u> ple)	أَاءَ

2) AL HALQ - THE THROAT - continued

Bottom of throat	ء	يَوْمئِذٍ	ءِ إِذَا	شَيْءٌ	إِذَا جَاءَ
	هـ	إِهْدِنَا	هُمَزَةً	عَلَيْهِمْ	أَثْقَالَهَا
Middle of throat	ع	بَعْدَ	أَعُوذُ	سَمِعِهِمْ	أَنْعَمْتَ
	ح	مَحْفُوظٍ	حُورٍ	جَحِيمٍ	الْحَمْدُ
Top of throat	غ	يُغْنِي	غُفْرٍ	صَغِيرٍ	غَضَبٍ
	خ	أَخْلَاقٍ	خُرُوجٍ	بَخِلٍ	خَسِرَ

- ❖ The Throat letters are also known as Hurooful Halqi.
- ❖ Care should be taken on how they are pronounced, as similar sounding letters from the same articulation point can change the meaning of the word

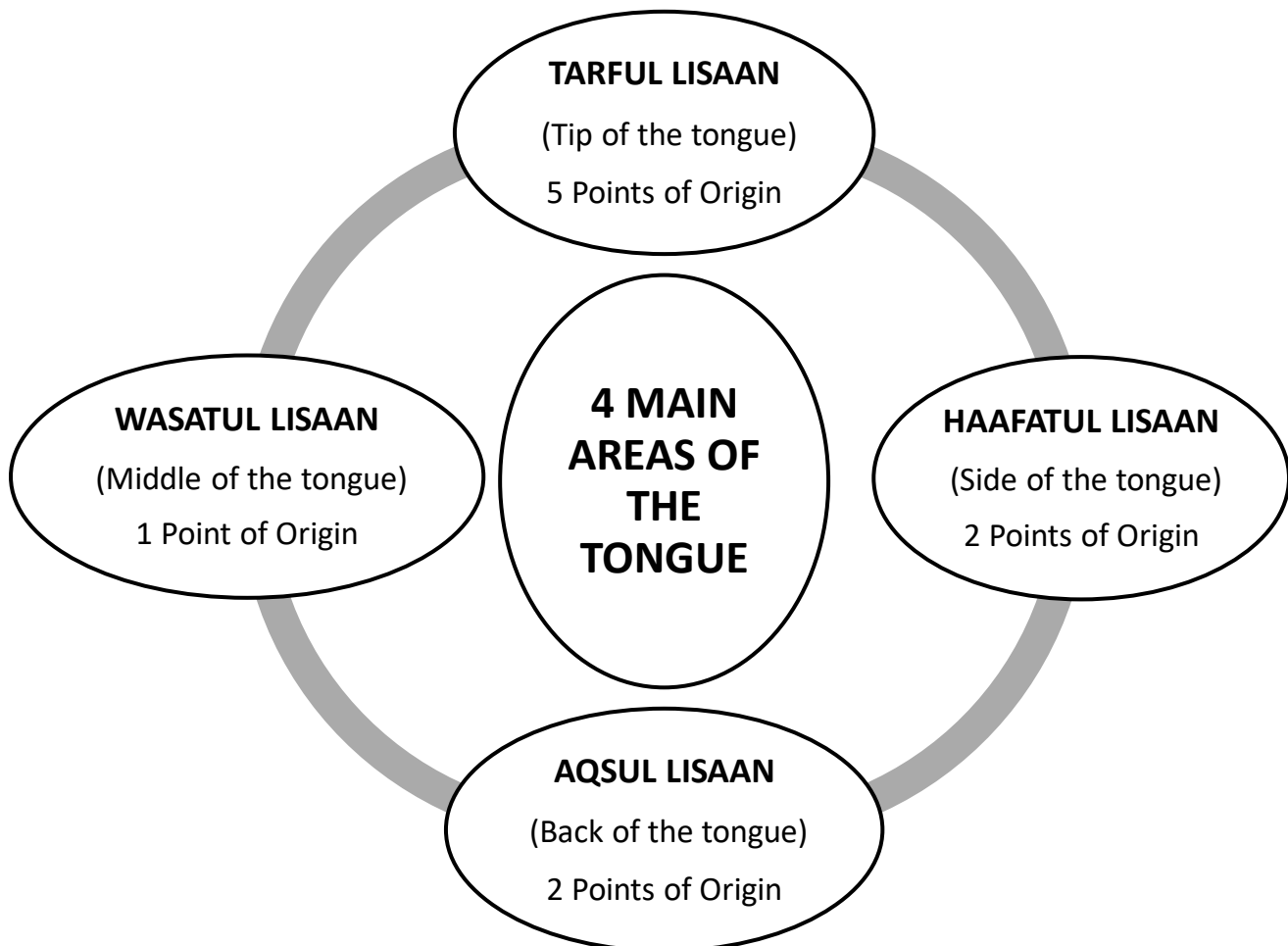
Similar sounding letters ء (Hamza) and ع (Ayn)		
Word	أَلِيمٍ	عَلِيمٍ
Meaning	Painful	All Knowing
Add (عَذَابٌ) meaning 'punishment'	عَذَابٌ أَلِيمٍ	عَذَابٌ عَلِيمٍ
Final meaning	Painful punishment	All Knowing punishment

3) AL LISAAN - THE TONGUE - 10 Articulation points and 18 Letters

This is the widest part of the speech area and it contains different parts like tongue, teeth and so on. The tongue touches different parts of the mouth to articulate different letters.

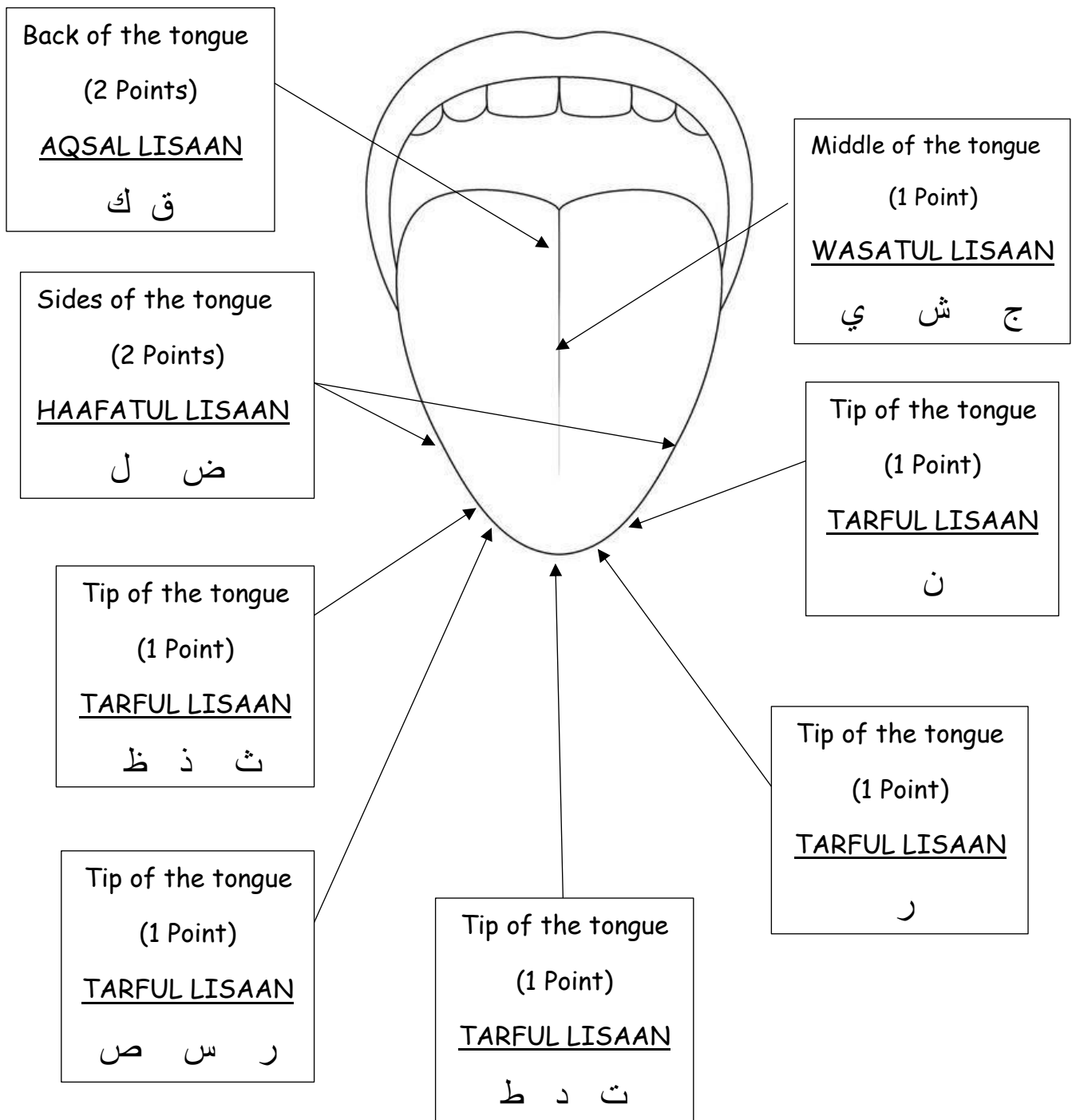
<u>Articulation points of Al-Lisaan</u>	The 18 Letters of the tongue
Ten	ق ك ي ش ج ر ن ل ط د ت ظ ذ ث ص ز س ض

STRUCTURE OF THE TONGUE: 4 MAIN AREAS



3) AL LISAAN - THE TONGUE - continued

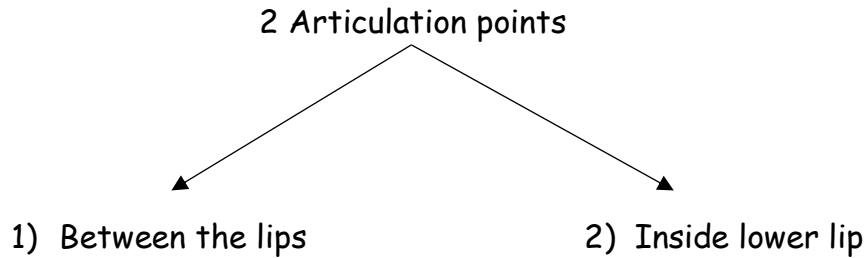
Huroof Al-Lisaan - are 18 tongue letters that exit from 10 articulation points and are divided into 4 parts of the tongue.



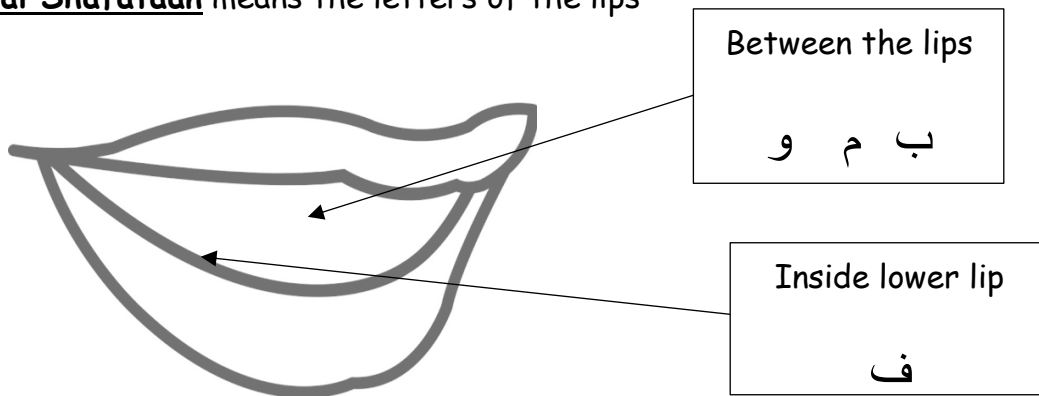
<u>AL LISAAN - 10 ARTICULATION POINTS</u>	<u>18 LETTER/S</u>
<u>BACK OF THE TONGUE - (AQSA LISAAN)</u>	
1) Heavy letter, pronounced when the root of the tongue, touches the soft part of the upper palate (closer to the back of the tongue)	ق
2) Light letter, pronounced when the root of the tongue, touches the sides of the lower palate (closer to the mouth) eg. <u>C</u> ake in English	ك
<u>MIDDLE OF THE TONGUE - (WASATUL LISAAN)</u>	
3) The centre of the tongue, touches the upper palate directly above it. 3 letters originate from this point.	ج ش ي
<u>SIDE OR EDGE OF THE TONGUE - (HAAFATUL LISAAN)</u>	
4) The upturned sides of the back of the tongue are raised to meet the edges of the top back teeth. Arabic is also known as the language of Dhaad ض this is a unique and difficult letter to pronounce.	ض
5) Originates from the front edge of the tongue, touching the back gums of the upper 6 teeth eg. <u>L</u> ike in English	ل
<u>TIP OF THE TONGUE - (TARFUL LISAAN)</u>	
6) Articulated from the top part of the tip of the tongue, touching the roots of the upper incisors (top front teeth). 3 letters originate from this point.	ت د ط
7) Articulated from between the tip of the tongue and the plates of the upper and lower incisors. This leaves a small gap between the tongue and incisors (hence the whistle sound). 3 letters originate from this point.	س ص ز
8) Articulated from the tip of the tongue touching the roots of the upper incisors. (Note: In Al Khayshoom, the letter Nun is only a Ghunnah - Nasal sound, its actual pronunciation is made with the tongue)	ن
9) When the tip of the tongue touches the gums of the upper incisors - we must very slightly roll the tongue.	ر
10) Articulated when the top of the tip of the tongue touches the edges of the top 2 incisors (part of the tongue will stick out)	ث ظ ذ

4) ASH SHAFATAIN - THE LIP LETTERS - 2 Articulation points and 4 Letters

Shafataan means the lips



Huroofal Shafataan means the letters of the lips



SOUNDS OF THE LETTERS OF THE LIPS

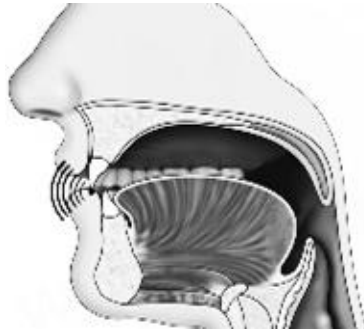
To make the sound of a letter, we put a Sukun on the letter and a Hamza Fat-ha before it.

Between the lips	و	م	ب
	أَوْ	أَمْ	أَبْ
The Sound	AW	AM	AB
Both the lips have to meet to make the above sounds AND for the letter WAAW, we round both the lips			
Inside the lower lip	ف		
	أَفَّ (a unique letter) The sound of this letter is AF		

4) ASH SHAFATAIN - THE LIP LETTERS - continued

Al-Huruf al Shafawiyyah - The Labial Letters

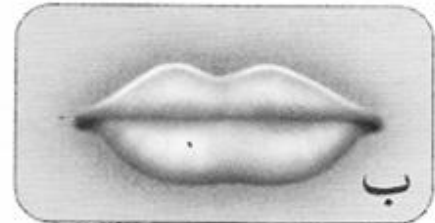
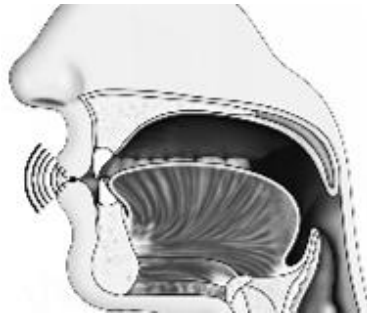
ف This letter is sounded when the edges of the front two teeth touch the wet portion of the bottom lip and separate



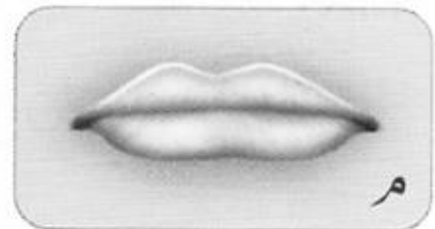
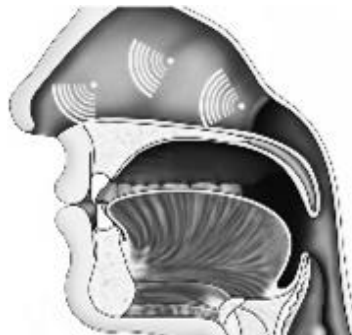
Faa comes out when the edge of top front teeth touches the inside of the bottom lip.

ف

ب This letter is sounded when the wet portion of the lips open from a closed position



م This letter is sounded when the dry portion of the lips open from a closed position



و The un-lengthened Waw is articulated by forming a circle of the two lips without the two lips meeting completely



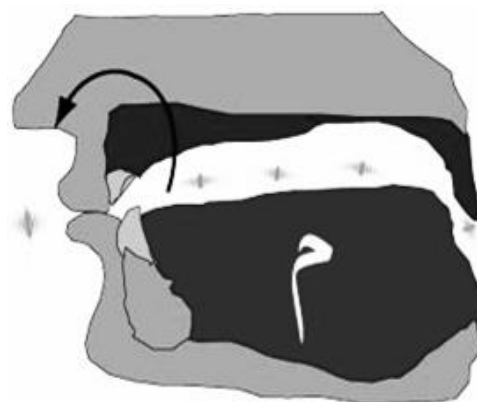
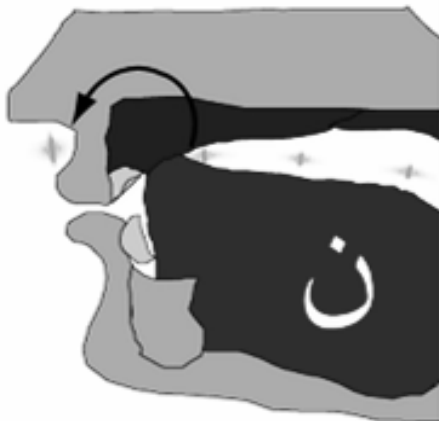
5) **AL KHAYSHOOM:** **AL-GHUNNAH** (not a letter but the nasalization of the letters **Nun and Mim**). Al Khayshoom means the Nasal Passage. It refers to the natural sound of the letters Nun and Meem when they are pronounced. The nasal sound (Ghunnah) is emitted from the nasal cavity. Al Khayshoom has one articulation point, from the nostrils going down.



Try to pronounce the sound of Nun or Meem, by holding your nose and feel the vibration. The simplest and most common type of Ghunnah is with Nun and Meem when they appear with a Shaddah. We hold the Ghunnah sound in our nose for 2 counts.

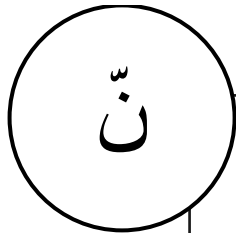
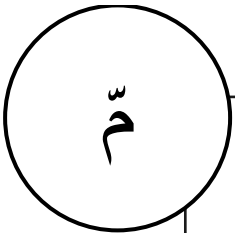
اَنَّ	اَنَّ	اَنَّ
Annni	Annnu	Annna

اُمَّ	اُمَّ	اُمَّ
Ammmi	Ammmu	Amma

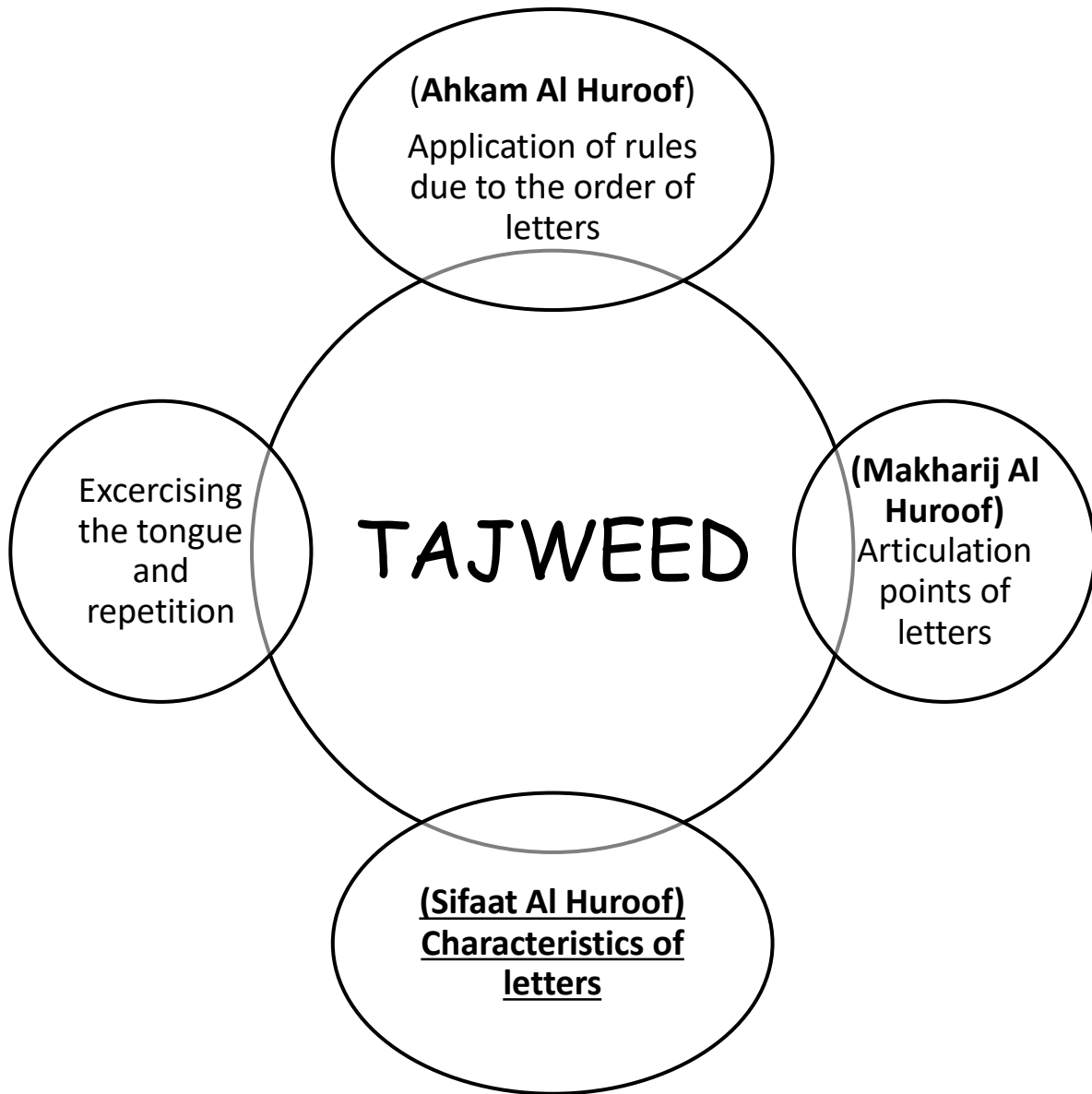


5) AL KHAYSHOOM: AL-GHUNNAH - Nasalisation - continued

When we find 'Nun' or 'Meem' with a Shaddah, then we lengthen for 2 seconds with a Nasal sound. This Ghunnah is a very clear 'n' sound, it comes automatically when we lengthen the Nun shaddah or Meem shaddah.

	<p>Jinn-na-ti جِنَّتِ</p> <p>Jahann-na-ma جَحَنَّمَ</p>		<p>falamm-ma فَلَمَّا</p> <p>Amm-ma عَمَّ</p>
	<p>إِنَّ الَّذِينَ كَانَتْ</p> <p>أَعْيُنِ النَّاسِ وَالنَّاسِ</p> <p>مِنَ النَّارِ وَلَا كِنَّ</p>		<p>عَبْدًا مِّنْ ضَاحِكًا مِّنْ قَوْمًا مَّا سِحْرًا مُّبِينًا نَفْسٍ مَّا ذَا مِنْهُمْ مُّقْتَصِدًا</p>

SIFAT AL HUROOF



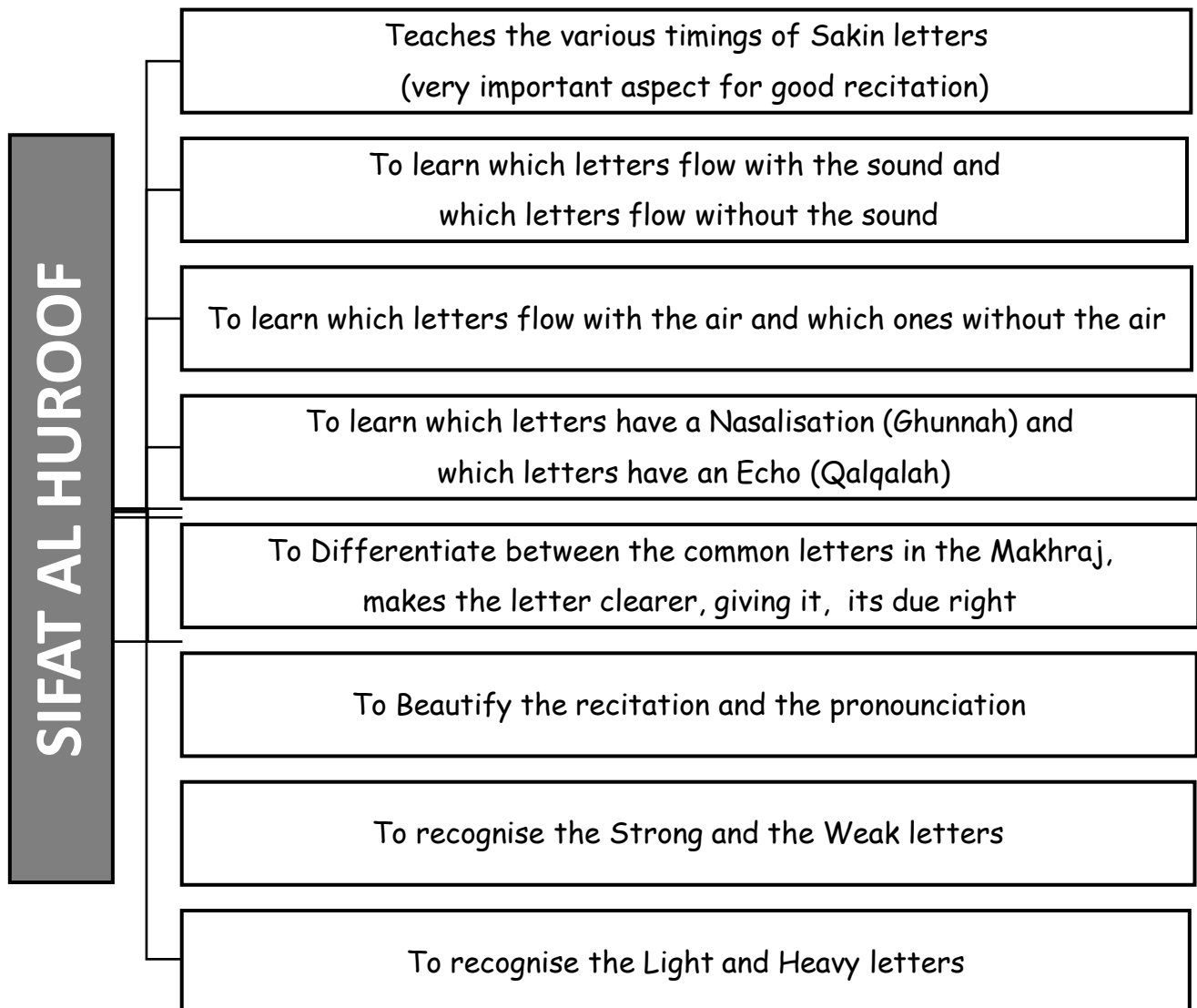
TAJWEED 2) SIFAT AL HUROOF

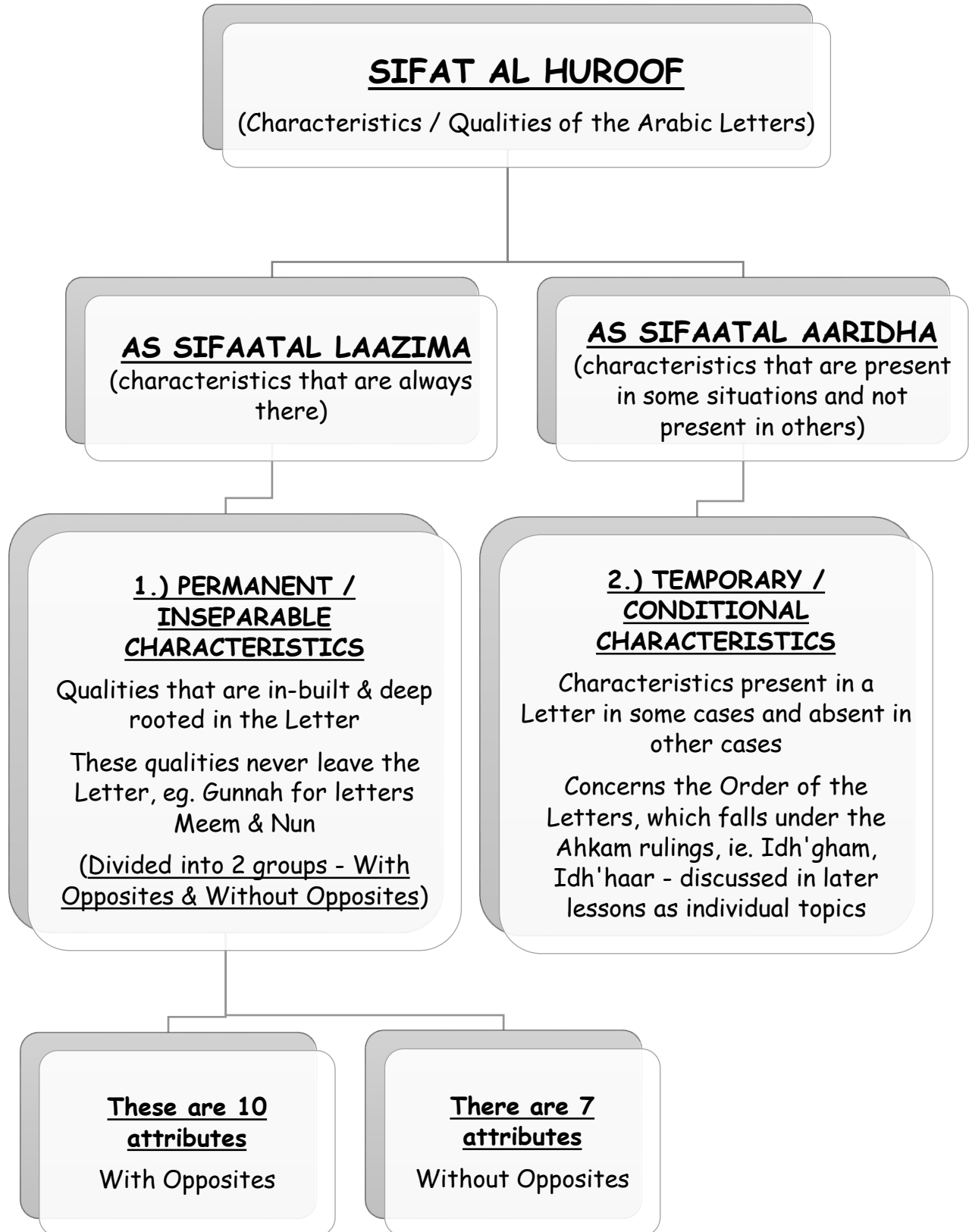
DEFINITION: These are the specific qualities and characteristics that occur in a letter, when it reaches its articulation point and differentiates it from other letters.

Makharij Al Huroof - Point of origin where the letters are articulated from is permanent and the letters are also permanent.

Sifat Al Huroof is all about **how** the letters are pronounced. The letters change according to the situation. If the letter is articulated properly, but not pronounced correctly with its correct characteristic, then this letter might change to sound like another letter.

IMPORTANCE OF CORRECT APPLICATION OF THE SIFAT (CHARACTERISTICS)





SIFAT AL HUROOF (PERMANENT & TEMPORARY ATTRIBUTES)

PERMANENT ATTRIBUTES
 also known as **SIFAT AL LAZIMAH, DHATIYYA or MUQAWWIMAH**

TEMPORARY ATTRIBUTES
 also known as **SIFAT AL AARIDHA, MUHASSINAH or MAHALLIYYAH**

- CHARACTERISTICS OF PERMANENT ATTRIBUTES**
- 1.) They are an intergral part of the letter (**Dhatiyyah**)
 - 2.) They constitute the letter ie. make up of the letter (**Muqawwimah**)
 - 3.) They are inseparable from the letter (**Lazimah**)
 - 4.) Without any one of these qualities, the letter will either be pronounced as just another letter or will become a non-Arabic letter or just a sound

- CHARACTERISTICS OF TEMPORARY ATTRIBUTES**
- 1.) They do not form an integral part of the letter (**Aaridha**)
 - 2.) They do not constitute the letter, ie. the letter will be pronounced without them
 - 3.) They are not present in the letter all the time at every place (**Mahalliyyah**)
 - 4.) Their purpose is only to add to the beauty of recitation (**Muhassinah**)
 - 5.) They change according to the arrangement of the letters



10 Attributes with Opposites

Hams-----Jahr
 Shiddah---Tawassut---Rakhawah
 Isti'laa-----Istifaaal
 Itbaaq-----Infitaah
 Ismaat-----Idhlaq

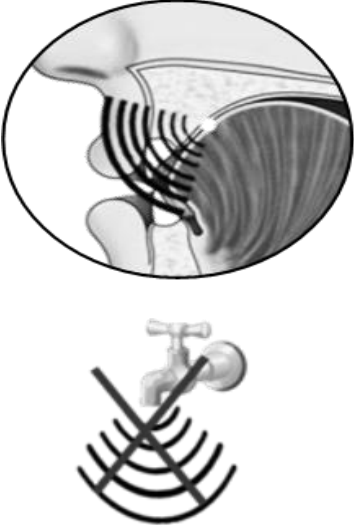
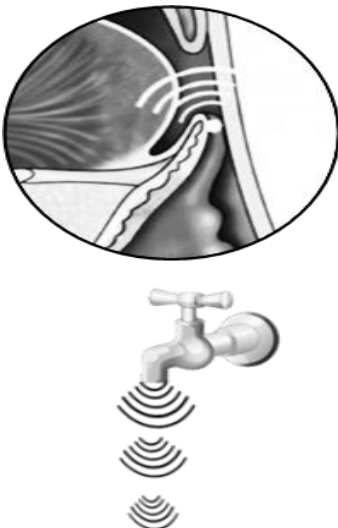
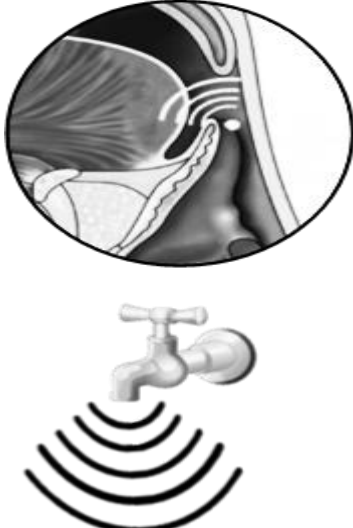
7 Attributes without Opposites

As - Safeer, Al - Qalqalah, Al - Leen, Al - Inhiraf, Al - Takreer, Al - Istitaalah and Al - Tafash-shee

PERMANANT ATTRIBUTES (LAZIMAH) THAT HAVE OPPOSITE CHARACTERISTICS**HAMS - JAHR (CONTINUATION OR STOPPAGE OF BREATH)**

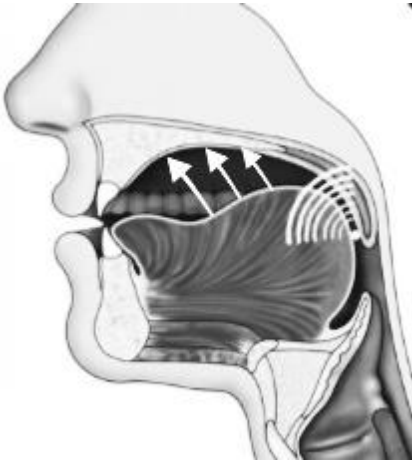
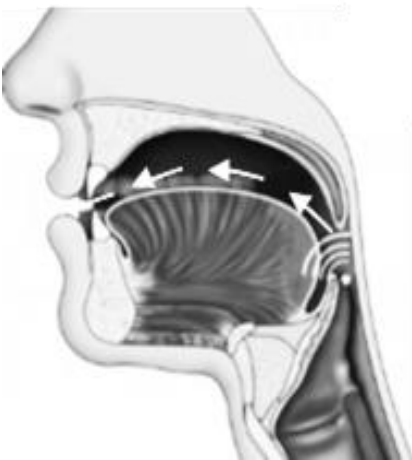
<u>ATTRIBUTES</u>	<u>THEIR OPPOSITE ATTRIBUTES</u>
<p><u>HAMS - Continuation of Breath</u></p> <ul style="list-style-type: none"> ▪ The softness of these letters allow for breathing to continue freely when pronouncing them. ▪ Air flows with the letter due to the weakness of its origin, causing weakness in its reliance on its makharij ▪ Amount of air depends on the Makhraj of the letter ▪ Letters ك and ت have least air escaping compared to the other 8 letters 	<p><u>JAHR - Stoppage of Breath</u></p> <ul style="list-style-type: none"> ▪ Imprisonment of the breath when pronounced. ▪ Air does not flow with the letter due to the strength of its origin, causing it to rely greatly on its makharij ▪ The rest of the letters have this quality
<p style="text-align: center;"><u>11 LETTERS</u></p> <p style="text-align: center;">ت ث ح خ س ش ص ف ك ه ة</p>	<p style="text-align: center;"><u>18 LETTERS</u></p> <p style="text-align: center;"><u>All the letters, excluding Hams Letters</u></p> <p style="text-align: center;">ء ب ج د ذ ر ز ض ط ظ ع غ ق ل م ن و ي</p>
	
<p>When Hams letters are pronounced with a Sakin, air flows from the mouth</p>	<p>When Jahr letters are pronounced with a Sakin, air <u>does not</u> flow from the mouth</p>
<p><u>NOTE:</u> Letters can have the same Makharij (Point of Origin), but different Sifaat (Quality). Eg. خ and غ both originate from the top of the throat, but their Sifaat are not the same خ (air) غ (no air)</p>	

PERMANANT ATTRIBUTES (LAZIMAH) THAT HAVE OPPOSITE CHARACTERISTICS
SHIDDAH-TAWASSUT-RAKHAWAH (STOPPAGE & CONTINUATION OF SOUND)

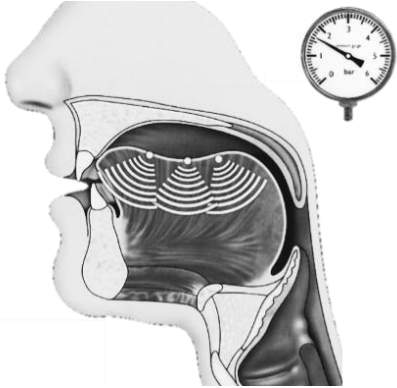
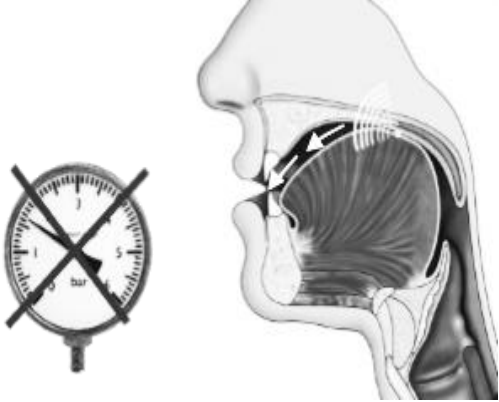
<u>ATTRIBUTES</u>	<u>THEIR OPPOSITE ATTRIBUTES</u>	
<p><u>SHIDDAH - Strength</u> <u>The Strong Letters</u></p> <ul style="list-style-type: none"> ▪ Imprisonment of the Sound of the letter due to complete reliance on the articulation point ▪ The articulation point is completely closed ▪ No running of sound ▪ This is when the letters are Sakin, which causes a strong stoppage of the sound 	<p><u>TAWASSUT - In between</u> <u>The Moderate Letters</u></p> <ul style="list-style-type: none"> ▪ This is a moderation between Shiddah & Rakhawah. The sound of the letter is not stopped, nor is it allowed to continue. ▪ This is when the letters are Sakin 	<p><u>RAKHAWAH</u> <u>The Soft Letters</u></p> <ul style="list-style-type: none"> ▪ The continuation of the sound of the letter, when pronouncing it due to weakness in reliance of the articulation point. ▪ There is no collision and the sound is soft. ▪ This is when the letters are Sakin
<p><u>8 LETTERS</u> ء ب ت ج د ط ق ك</p>	<p><u>5 LETTERS</u> ر ع ل م ن</p>	<p><u>16 LETTERS</u> ث ح خ ذ ز س ش ص ض ظ غ ف و ه ي ة</p>
		

PERMANANT ATTRIBUTES (LAZIMAH) THAT HAVE OPPOSITE CHARACTERISTICS

ISTI'LAA - ISTEFAAL (HEAVINESS & LIGHTNESS)

<u>ATTRIBUTES</u>	<u>THEIR OPPOSITE ATTRIBUTES</u>	
<p><u>ISTI'LAA</u> <u>Letters of Elevation</u></p> <ul style="list-style-type: none"> ▪ The elevation of the back of the tongue towards the roof of the mouth, when pronouncing a letter ▪ Thick sound ▪ Known as Heavy letters (<u>Tafkheem</u>) <p>(Heavy letters - Full mouth) With Isti'laa, the tongue is just raised, whereas for Itbaaq, there is actual contact</p>	<p><u>PART TIME HEAVY & PART TIME LIGHT LETTERS - ا ل ر</u></p> <ul style="list-style-type: none"> ▪ ل In the name of Allah (discussed elsewhere in this book - Lafdhil Jalali) ▪ Rules of ر (discussed elsewhere in this book) ▪ Regarding letter ا (Pronouncing changes according to its position) 	<p><u>ISTEFAAL</u> <u>Letters of Lowering</u></p> <ul style="list-style-type: none"> ▪ Keeping the tongue lowered from the roof of the mouth while pronouncing a letter ▪ Flat sound ▪ Known as Light letters (<u>Tarqeeq</u>) <p>(Light letters - Empty mouth) Includes rest of the letters except ل and ر , which have their own rules</p>
<p><u>7 LETTERS</u> خ ص ض ط ظ غ ق</p>	<p><u>2 SITUATIONS FOR LETTER ا (ALIF)</u> When it is heavy OR when it is light</p>	<p><u>21 LETTERS</u> ء ب ت ث ج ح د ذ ر ز س ش ع ف ك ل م ن و ه ي</p>
	<p>When Alif appears after a Heavy letter, it is pronounced Heavily eg. قَالَ</p> <p>When Alif appears after a Light letter, it is pronounced Lightly eg. مَالَ</p>	

PERMANANT ATTRIBUTES (LAZIMAH) THAT HAVE OPPOSITE CHARACTERISTICS
ITBAAQ - INFITAAH (CLOSURE & OPENING OF THE INSIDE OF THE MOUTH)

<u>ATTRIBUTES</u>	<u>THEIR OPPOSITE ATTRIBUTES</u>
<p><u>ITBAAQ - Adhesion</u></p> <ul style="list-style-type: none"> ▪ Closure between parts of the tongue and the upper palate of the mouth when pronouncing these 4 letters ▪ The compression of the sound between the tongue and the mouth ▪ These letters are also Isti'laa letters (Heavy letters) ▪ <u>NOTE:</u> Every Itbaaq letter is an Isti'laa letter, but every Isti'laa letter is not a letter of Itbaaq 	<p><u>INFITAAH - Separation</u></p> <ul style="list-style-type: none"> ▪ Keeping the tongue separated from the roof of the mouth while pronouncing a letter ▪ The absence of the compression of the sound ▪ All letters of the Arabic Alphabet, apart from the 4 letters of Itbaaq
<p><u>4 LETTERS</u> ص ض ط ظ</p>	<p><u>24 LETTERS</u> ء ب ت ث ج ح خ د ذ ر ز س ش ع غ ف ق ك ل م ن ه و ي</p>
	

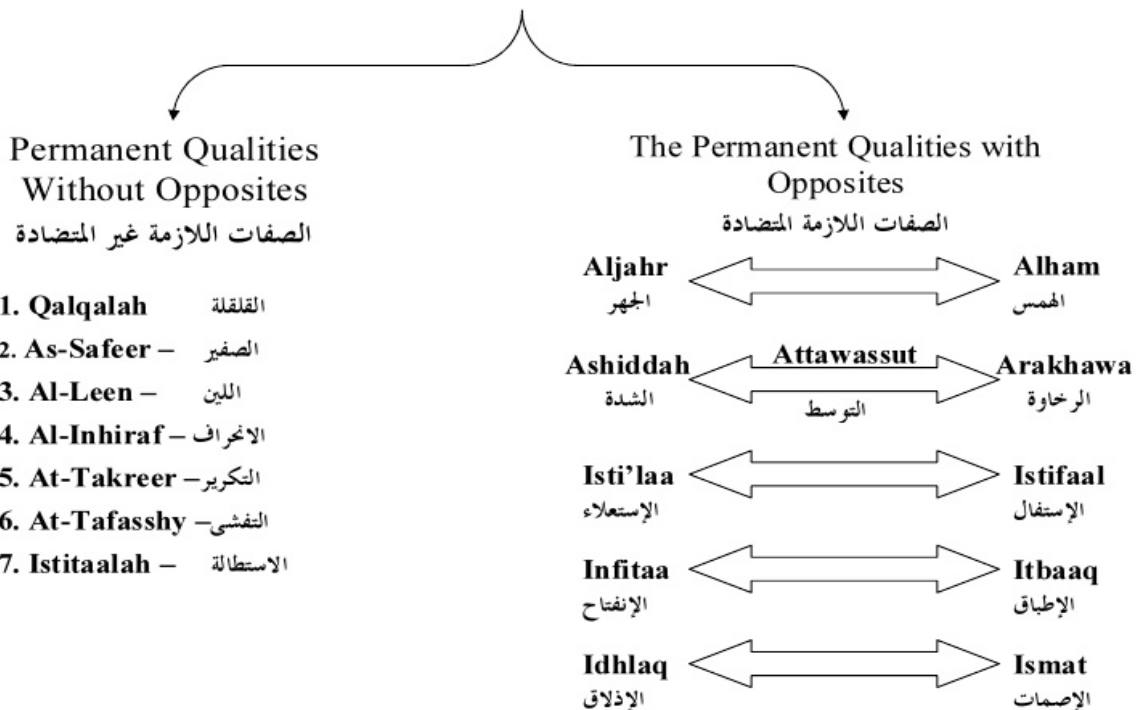
PERMANANT ATTRIBUTES (LAZIMAH) THAT HAVE OPPOSITE CHARACTERISTICS

ISMAAT - IDHLAQ (PRONOUNCED WITH EFFORT & EASE)

ATTRIBUTES	THEIR OPPOSITE ATTRIBUTES
<p><u>ISMAAT - The Hard Pronounced</u></p> <ul style="list-style-type: none"> ▪ The articulation of the letters with utmost strength and stability from their makharij, without which the letter will not be articulated ▪ Effort is put in reciting these letters. ▪ Includes all letters excluding Idhlaq letters 	<p><u>IDHLAQ - Fluency</u></p> <ul style="list-style-type: none"> ▪ Purity in Speech ▪ The articulation of the letters with utmost ease from the sides of the tongue or lips as if they are slipping away ▪ Lightly Pronounced letters
<p><u>22 LETTERS</u></p> <p>ء ت ث ج ح خ د ذ ز س ش ص ض ط ظ ع غ ق ك ه و ي</p>	<p><u>6 LETTERS</u></p> <p>ب ر ف ل م ن</p>

The Qualities of the letters

صفات الحروف



PERMANENT ATTRIBUTES (LAZIMAH) WITHOUT OPPOSITES

- 1.) **AS-SAFEER - WHISTLING:** ص س ز It is the natural occurrence of a whistle like sound emitted while pronouncing the letters. The sound resembles that of a bird when these letters are pronounced. The sound emerges from the tip of the tongue and upper front teeth. Note: The letter ز has a more buzzing sound than the whistling sound in ص and س
- 2.) **AL-QALQALAH - ECHOING:** ق ط ب ج د This is the most important of the non-opposite qualities. The letters possessing this quality are called Muqalqalah. The letters in this group are pronounced with an echoing quality. It is the vibration of the Makharij, a breaking of tension or release with the emergence of the letter when accompanied by Sukoon. Qalqalah is discussed at length in another chapter.
- 3.) **AL-LEEN - SOFTNESS:** ي و These letters are pronounced without difficulty. The letters are articulated from its makharij with a natural ease and softness present in the letter. The letters are Waw Sakinah with a Fat-ha before it and Ya Sakinah with a Fat-ha before it.
- 4.) **AL-INHIRAF - INCLINATION:** The inclination to move the makhraj of one letter to the other during pronunciation. ل ر Leaning away from one point of articulation to another. Technically it is the 'slight deviation of the tongue towards the makhraj of Raa while pronouncing Laam, and towards its back and towards Laam while pronouncing Raa.'
- 5.) **AL-TAKRIR - REPETITION:** ر Technically means the trilling of the tongue while pronouncing the letter ر that causes the letter to be pronounced more than once. (we must **abstain** from this quality so that the letter is pronounced only once)
- 6.) **AL-TAFASH-SHEE - SPREAD:** ش Spreading the sound of the letter starting from its articulation point, until it collides with the inner plates of the top teeth.
- 7.) **AL-ISTITAALAH - PROLONGATION:** ض The stretching of the sound over the entire tongue when pronouncing the letter. The prolongation of the sound throughout its makhraj from its beginning till the end.

2 EXTRA PERMANENT ATTRIBUTES (WITHOUT OPPOSITES)

8.) **GHUNNAH - NASAL SOUND**: This is the sound coming from the nasal passage when pronouncing the two letters ن and م Nasal sound is retained when:-

a) م and ن carry a Shaddah. إِنَّ مِنَّا ثُمَّ أُمَّهُ

b) Idhghaam of م in م accompanied by a vowel. وَهُمْ مِنْهَا كَمْ مِنْ

c) Idhghaam of ن in four letters of (ي م و ن)

مَنْ يَشَاءُ مِنْ مَالٍ مِنْوَلِيٍّ مِنْ نَفْسٍ

d) All the Ikhfaa. Ikhfaa of ن next to the rest of the letters, and Ikhfaa of م next to the letter ب

مِنْكُمْ أَنْزَلَ أَنْتُمْ بِهِ مِنْ بَعْدِ (مِمَّ بَعْدِ)

Note: These are explained in detail in chapters of rules of Idhghaam, rules of Noon Sakin and Tanween and rules of Meem Sakin.

The amount of nasal sound retained from minimum 1 to maximum 5 is:

a) م and ن carrying a vowel. (This is a quality - Sifaat) أَمِنْ غَنَّمَ

b) م and ن have the rule of Idhaar. (This is a quality - Sifaat) غَمْرَةٌ مِنْهَا

c) م and ن have the rule of Ikhfaa. (This is a rule - Ahkam) أَمْ بِهِ كَنْتُمْ

d) ن has the rule of Idghaam (half Idghaam). (This is a rule - Ahkam)

مِنْ وَلِيٍّ طَلَعُ نَضِيدٌ

e) م and ن carrying a Shaddah. (This is a rule - Ahkam) إِنَّمَا مِمَّا

Note: These are explained in detail in chapters of rules of Idghaam, rules of Noon Sakin and Tanween and rules of Meem Sakin.

9.) **NABRAH - DOMINATION OR COMMAND**: Hamza is said to be Athqal Al-Huroof, the heaviest of all letters. It has a special sharpness and heaviness which makes it dominate and have superiority over the rest of the letters. It is glottal stop. This quality of Hamza sometimes results in Hamza taking different rules in the recitation of the Holy Qur'an which affect its heaviness.

The rules of Hamza are:-

a.) **TAS-HEEL - TO MAKE EASY**: This means to pronounce Hamza softly without taking into consideration its quality of strength and domination or its being a glottal stop. In the recitation of 'Aasim by the narrator Hafs, there is only one word which takes this rule, in Surah Fussilat, Ayah 44 **ءَأَعْجَمِي**

The second Hamza is pronounced softly, in the middle between the sound of Hamza and the long vowel of Alif.

b.) **TABDEEL - TO CHANGE**: This means changing the second Hamza to the long vowel of Alif. This rule has been set out in the writing of the Holy Qur'an.

Example: **ءَأَمَّنُوا**

is changed into

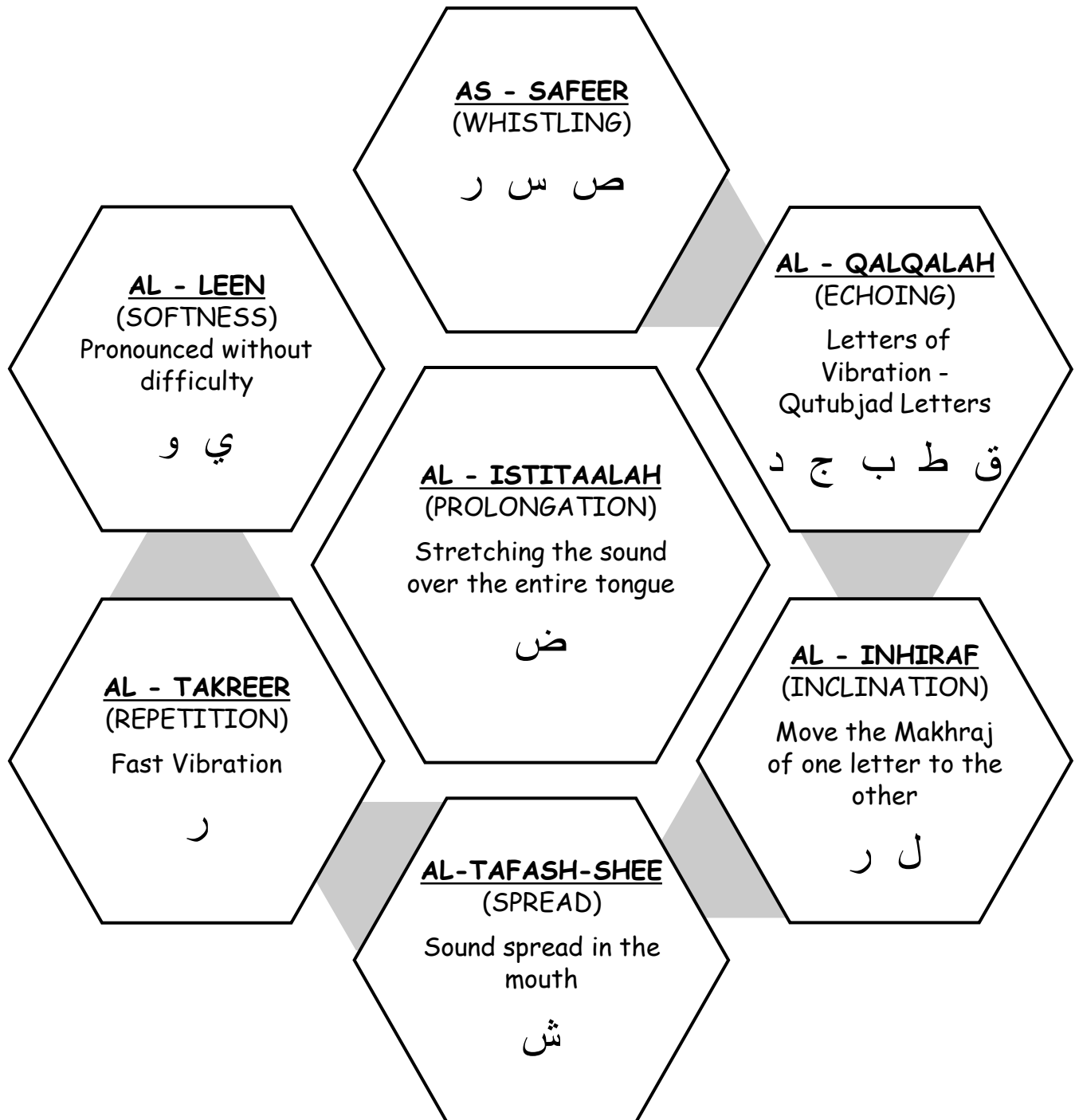
ءَأَمَّنُوا

c.) **HATHF - TO ELIMINATE**: This is another rule for Hamza. It means omitting Hamza from the word. In the recitation of 'Aasim by the narrator Hafs, there is only one word which practically takes this rule, in Surah Hujuraat, Ayah 11:

بِئْسَ الْإِسْمُ

The letters ل and س are accompanied by Sukoon, as the rule of the joining of two letters with Sukoon (Noon Sakin with Kasra is added), in here ل takes a Kasra. The Hamza after the letter ل is omitted. When stopping at the word **بِئْسَ**, the second word can be read in two ways, either as **الِئْسُمُ** or **لِئْسُمُ**

PERMANENT ATTRIBUTES (LAZIMAH) WITHOUT OPPOSITES



SUMMARY OF PERMANANT ATTRIBUTES (LAZIMAH) WITH THE OPPOSITES

<u>QUALITY NAME & DEFINITION</u>	<u>NO OF LETTERS</u>	<u>ALPHABETS</u>
<u>Hams</u> - Continuation of <u>breath</u>	11	ت ث ح خ س ش ص ف ك ه ة
<u>Jahr</u> - Stoppage of <u>breath</u>	18	ء ب ج د ذ ر ز ض ط ظ ع غ ق ل م ن و ي
<u>Shiddah</u> - Strong stoppage of <u>sound</u>	8	ء ب ت ج د ط ق ك
<u>Tawassut</u> - In between stoppage and continuation of <u>sound</u>	5	ر ع ل م ن
<u>Rakhawah</u> - Continuation of <u>sound</u>	16	ث ح خ ذ ز س ش ص ض ظ غ ف و ه ي ة
<u>Isti'laa</u> - Elevated - Back of tongue rises to palate (pronounced heavily)	7	خ ص ض ط ظ غ ق
<u>Istefaal</u> - Lowness - Tongue low from palate (pronounced lightly)	21	ء ب ت ث ج ح ذ ر ز س ش ع ف ك ل م ن و ه ي
<u>Itbaaq</u> - Covered - Centre of tongue rises to palate	4	ص ض ط ظ
<u>Infitaah</u> - Open - Tongue separated from palate	24	ء ب ت ث ج ح خ ذ ر ز س ش ع غ ف ق ك ل م ن ه و ي
<u>Ismaat</u> - Pronounced with effort	22	ء ت ث ج ح خ ذ ر ز س ش ص ض ط ظ ع غ ق ك ه و ي
<u>Idhlaq</u> - Fluency - Smooth and easy to pronounce	6	ب ر ف ل م ن

SUMMARY OF PERMANANT ATTRIBUTES (LAZIMAH) WITHOUT OPPOSITES

<u>QUALITY NAME & DEFINITION</u>	<u>NO OF LETTERS</u>	<u>ALPHABETS</u>
Safeer - Whistling - Sound like a bird	3	ص س ز
Qalqalah - Echoing - Breaking of tension or release	5	ق ط ب ج د
Leen - Softness - pronounced without difficulty	2	و ي
Inhiraf - Inclination - Move makharij of one into another	2	ر ل
Takrir - Repetition - Pronouncing the letter more than once (not recommended)	1	ر
Tafashshee - Spread - Spreading around the sound of the word in the mouth	1	ش
Istitaalah - Prolongation - Stretching sound over entire tongue.	1	ض
Ghunnah - Nasal Sound - Comes from the Nasal passage	2	م ن
Nabrah - Domination - Command and Sharpness, the heaviest of all letters	1	ء

PERMANENT QUALITIES OF INDIVIDUAL LETTERS

ا	Jahr - Stoppage of Breath
	Shiddah - Strong letters
	Istefaal - Light letters
	Ismaat - Read with effort
	Infitaah - Separation of tongue and upper palate
ب	Jahr - Stoppage of Breath
	Shiddah - Strong letters
	Istefaal - Light letters
	Infitaah - Separation of tongue and upper palate
	Idhlaq - Smooth - Read with ease
	Qalqalah - Echoing or Vibration
ت	Hams - Continuation of Breath
	Shiddah - Strong letters
	Istefaal - Light letters
	Infitaah - Separation of tongue and upper palate
	Ismaat - Read with effort
ث	Hams - Continuation of Breath
	Rakhawah - Soft letters
	Istefaal - Light letters
	Infitaah - Separation of tongue and upper palate
	Ismaat - Read with effort
ج	Jahr - Stoppage of Breath
	Shiddah - Strong letters
	Istefaal - Light letters
	Ismaat - Read with effort
	Infitaah - Separation of tongue and upper palate
	Qalqalah - Echoing or Vibration
ح	Hams - Continuation of Breath
	Rakhawah - Soft letters
	Istefaal - Light letters
	Infitaah - Separation of tongue and upper palate
	Ismaat - Read with effort

PERMANENT QUALITIES OF INDIVIDUAL LETTERS

خ	HAMS - Continuation of Breath
	RAKHAWAH - Soft letters
	ISTI'LAA - Heavy letters
	INFITAAH - Separation of tongue and upper palate
	ISMAAT - Read with effort
ح	JAHR - Stoppage of Breath
	SHIDDAH - Strong letters
	ISTEFAAL - Light letters
	ISMAAT - Read with effort
	INFITAAH - Separation of tongue and upper palate
	QALQALAH - Echoing or Vibration
ج	JAHR - Stoppage of Breath
	RAKHAWAH - Soft letters
	ISTEFAAL - Light letters
	INFITAAH - Separation of tongue and upper palate
	ISMAAT - Read with effort
ر	JAHR - Stoppage of Breath
	TAWASSUT - In Between stoppage & continuation of breath
	ISTEFAAL - Light letters
	INFITAAH - Separation of tongue and upper palate
	IDHLAQ - Smooth - Read with ease
	TAKREER - Avoid trilling of the tongue when reading letter RA
	INHIRAF - Incline - Move makharij of one into another
ز	JAHR - Stoppage of Breath
	RAKHAWAH - Soft letters
	ISTEFAAL - Light letters
	INFITAAH - Separation of tongue and upper palate
	ISMAAT - Read with effort
	AS SAFEER - Whistling - Sound like a bird
س	HAMS - Continuation of Breath
	RAKHAWAH - Soft letters
	ISTEFAAL - Light letters
	INFITAAH - Separation of tongue and upper palate
	ISMAAT - Read with effort
	AS SAFEER - Whistling - Sound like a bird

PERMANENT QUALITIES OF INDIVIDUAL LETTERS

س	HAMS - Continuation of Breath
	RAKHAWAH - Soft letters
	ISTEFAAL - Light letters
	INFITAAH - Separation of tongue and upper palate
	ISMAAT - Read with effort
	TAFASHSHEE - Spreading the sound in the mouth
ص	HAMS - Continuation of Breath
	RAKHAWAH - Soft letters
	ISTI'LAA - Heavy letters
	ITBAAQ - Adhesion of tongue and upper palate
	ISMAAT - Read with effort
	AS SAFEER - Whistling - Sound like a bird
ض	JAHR - Stoppage of Breath
	RAKHAWAH - Soft letters
	ISTI'LAA - Heavy letters
	ITBAAQ - Adhesion of tongue and upper palate
	ISMAAT - Read with effort
	ISTITAALAH - Prolongation - Stretching the sound
ط	JAHR - Stoppage of Breath
	SHIDDAH - Strong letters
	ISTI'LAA - Heavy letters
	ITBAAQ - Adhesion of tongue and upper palate
	ISMAAT - Read with effort
	QALQALAH - Echoing or Vibration
ظ	JAHR - Stoppage of Breath
	RAKHAWAH - Soft letters
	ISTI'LAA - Heavy letters
	ITBAAQ - Adhesion of tongue and upper palate
	ISMAAT - Read with effort
ع	JAHR - Stoppage of Breath
	TAWASSUT - In Between stoppage & continuation of breath
	ISTEFAAL - Light letters
	INFITAAH - Separation of tongue and upper palate
	ISMAAT - Read with effort

PERMANENT QUALITIES OF INDIVIDUAL LETTERS

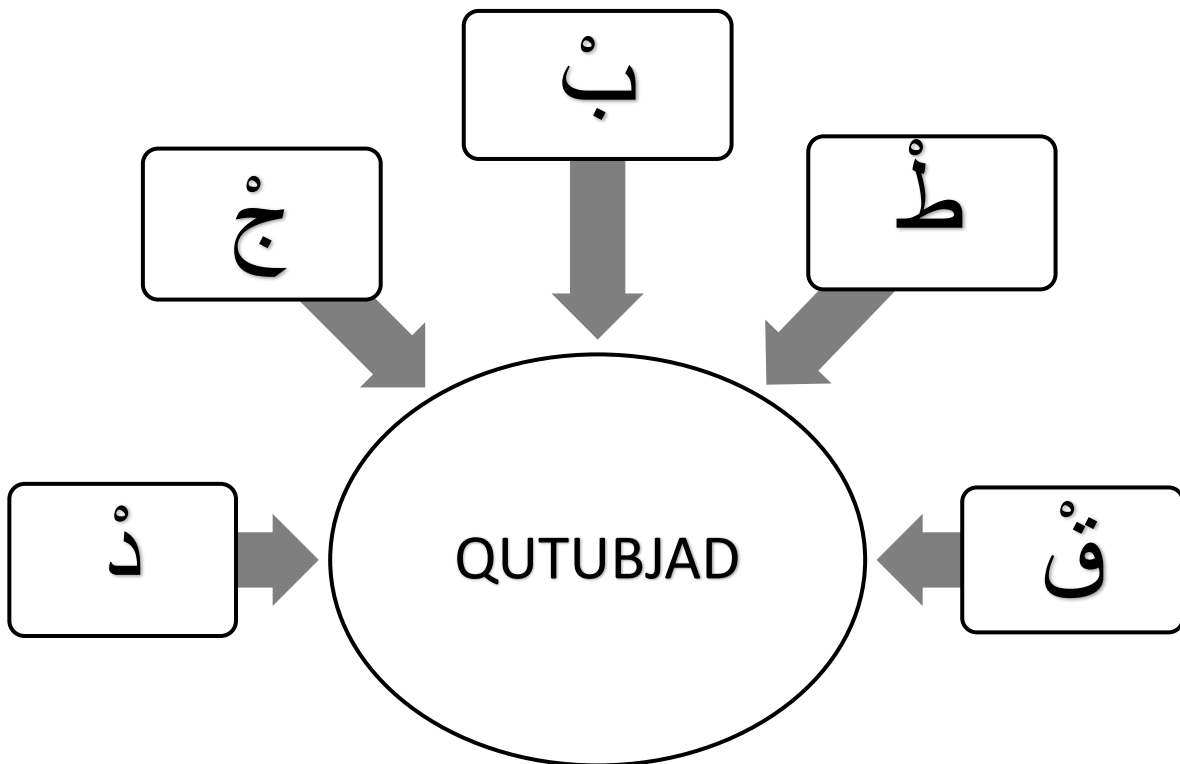
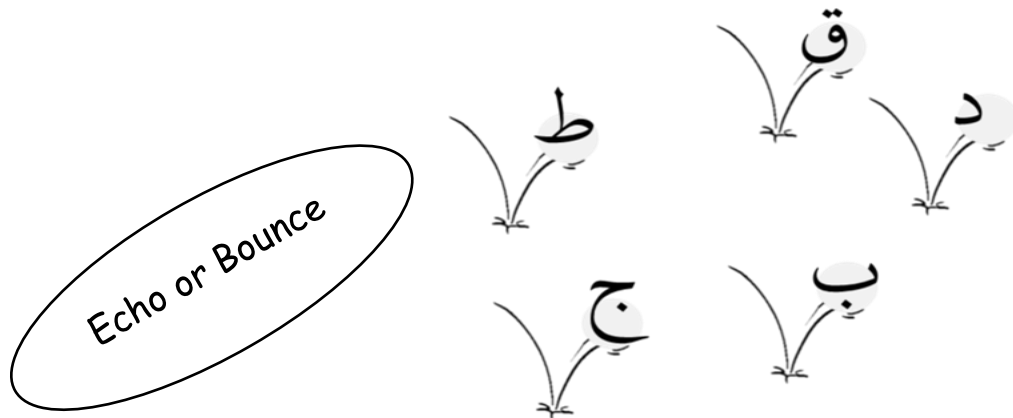
ذ	Jahr - Stoppage of Breath
	Rakhawah - Soft letters
	Istilaa - Heavy letters
	InfitaaH - Separation of tongue and upper palate
	Ismaat - Read with effort
و	Hams - Continuation of Breath
	Rakhawah - Soft letters
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	Idhlaq - Read with ease
ق	Jahr - Stoppage of Breath
	Shiddah - Strong letters
	Istilaa - Heavy letters
	InfitaaH - Separation of tongue and upper palate
	Ismaat - Read with effort
	Qalqalah - Echoing or Vibration
ك	Hams - Continuation of Breath
	Shiddah - Strong letters
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	Ismaat - Read with effort
ن	Jahr - Stoppage of Breath
	Tawassut - In Between stoppage & continuation of breath
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	Idhlaq - Read with ease
	Inhiraaf - Incline - Move makharij of one into another
م	Jahr - Stoppage of Breath
	Tawassut - In Between stoppage & continuation of breath
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	Idhlaq - Read with ease
	GhunnaH - Nasal Sound from the Nasal passage

PERMANENT QUALITIES OF INDIVIDUAL LETTERS

ن	Jahr - Stoppage of Breath
	Tawassut - In Between stoppage & continuation of breath
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	IDHLAQ - Read with ease
	GHUNNAH - Nasal Sound from the Nasal passage
و	Jahr - Stoppage of Breath
	RAKHAWAH - Soft letters
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	ISMAAT - Read with effort
	LEEN - Softness - pronounced without difficulty
ه	HAMS - Continuation of Breath
	RAKHAWAH - Soft letters
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	ISMAAT - Read with effort
ذ	Jahr - Stoppage of Breath
	SHIDDAH - Strong letters
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	ISMAAT - Read with effort
ي	Jahr - Stoppage of Breath
	RAKHAWAH - Soft letters
	Istefaal - Light letters
	InfitaaH - Separation of tongue and upper palate
	ISMAAT - Read with effort
	LEEN - Softness - pronounced without difficulty
هـ	HAMS - Continuation of Breath
	RAKHAWAH - Soft letters

PERMANENT ATTRIBUTES (LAZIMAH) WITHOUT OPPOSITES

SIFAAT OF QALQALAH



PERMANENT ATTRIBUTES (LAZIMAH) WITHOUT OPPOSITES

THE QUALITY (SIFAAT) OF QALQALAH

When Arabic letters are read with a Sukun, the sound of the letter is completed. There are 5 letters that when they are pronounced with a Sukun, their sound is not completed and they are therefore read with a Vibration or Echo, so as to complete the sound.

DEFINITION: To pronounce with an Echoing or Bouncing sound, when the letter carries a SUKOON only. The characteristic of Qalqalah is found in the following five letters, when they carry a Sukoon. They are known by the acronym QUTUBJAD.

ق ط ب ج ذ (قُطْبُجَذُ)

1.) The 5 letters of Qalqalah are read with an Echo when they carry a Sukun, or stopping or pausing at the end of a sentence, or even when they appear in the middle of a sentence.

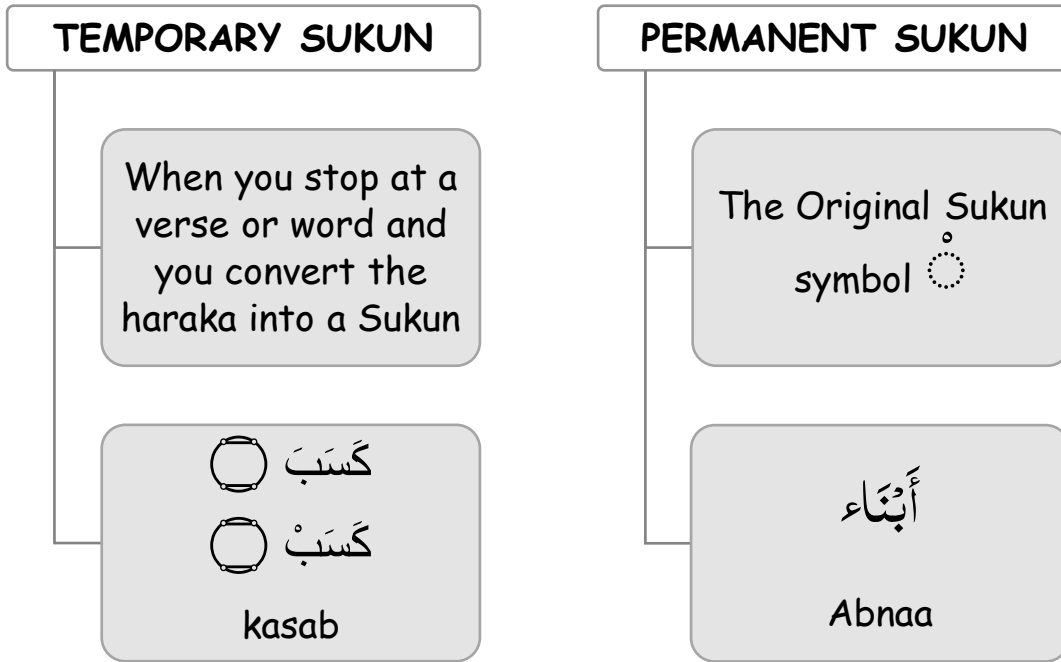
2.) Example: (أَقْ) try and say the word 'AQ', it is a little difficult as the back of the tongue and back of the throat come together. The sound is stuck and does not fully come out, therefore it is read with an echo, so as to release the sound, 'AQQ'

3.) When the sound is pronounced with an echo, separation takes place between the 2 points of articulation, therefore the sound is completed.

4.) Since an additional sound is being made, care must be taken that a Sakin letter should not sound doubled (Mushaddad - as if it is carrying a Shaddah) or voweled (Mutaharrik - as if it has a fat-ha or a Dhamma)

أَطْ	إِطْ	أَطْ	أَقْ	إِقْ	أَقْ
أَجْ	إِجْ	أَجْ	أَبْ	إِبْ	أَبْ
		أَدْ	إِدْ	أَدْ	

TWO TYPES OF SUKUN



<u>TEMPORARY SUKUN</u> Examples of end of verse		<u>PERMANENT SUKUN</u> Examples in a word		
خَلَقُ	← Becomes	خَلَقَ	أَقْسِمُ	ق
مُحِيطُ	← Becomes	مُحِيطَ	تَطْهِيرًا	ط
كَسَبُ	← Becomes	كَسَبَ	قَبْلِكَ	ب
بُرُوجُ	← Becomes	بُرُوجِ	فَجْرٍ	خ
أَحَدُ	← Becomes	أَحَدُ	لَمْ يَلِدْ	د

LEVELS OF QALQALAH

SUGHRA - SUBTLE ECHO - The Minor Qalqalah in the middle of a word. The echo is subtle and the reader will not stop on it and will continue the recitation.

سَدْرَكَ أَقْعُدُ هُوَيْدِيُّ أَبْنَاءُ

MUTAWASITA - MEDIUM ECHO - The Moderate Qalqalah

When stopping on a Qalqalah letter that DOES NOT have a Shaddah (instead it has a haraka - vowel)

←
←
 مُحِيطُ مُحِيطُ أَذْهَبُ أَذْهَبُ

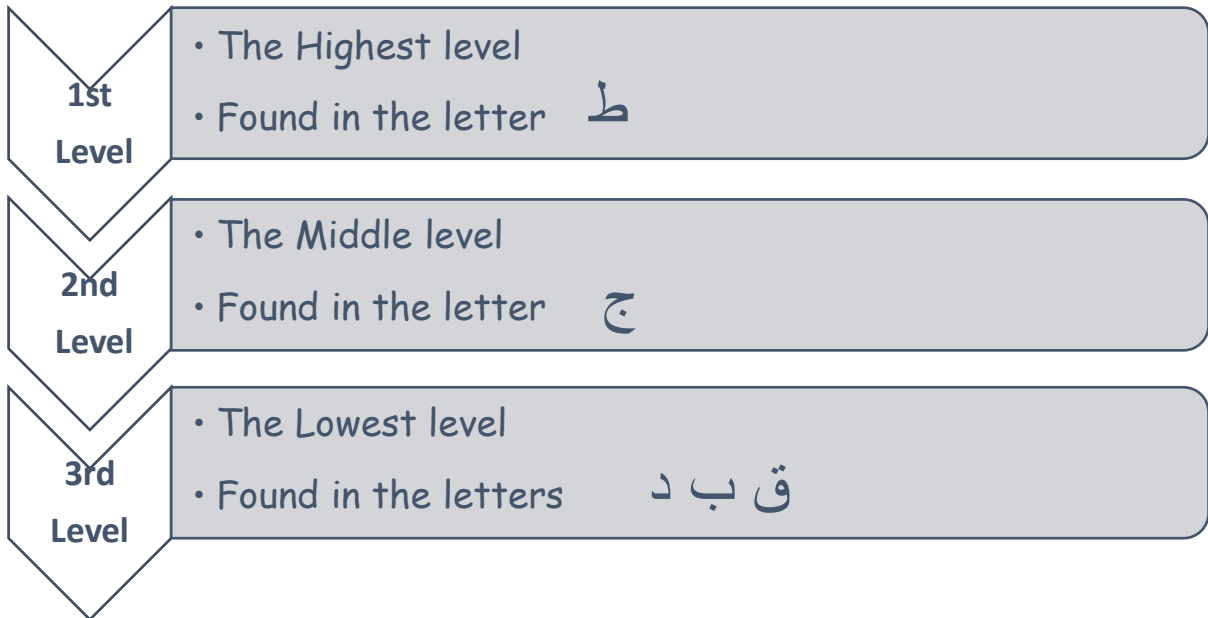
QUBRA - STRONG ECHO - The Major Qalqalah

When stopping on a Qalqalah letter that DOES have a Shaddah

←
←
 وَالْحَاجِّ وَالْحَاجِّ وَتَبَّ وَتَبَّ

THE LEVELS OF QALQALAH

The degrees of Qalqalah refer to the strength of the vibration in the non-vowelled letter depending on its position in a word, while the division into levels takes into consideration the strength of the inherent qualities of the Qalqalah letters.



STRONGEST: When making Waqf (stopping) on a Mushaddad letter of Qalqalah

STRONG: When making Waqf (stopping) on a Sakin letter of Qalqalah

WEAK: When the Sakin letter of Qalqalah is in the middle of a word

WEAKEST: When the letter of Qalqalah has a harakah (vowel)

REASON FOR QALQALAH

The reason that these 5 letters have this quality of Qalqalah is because they have the qualities of strength or force and the quality of audibility.

When the letter has the quality of strength or force, the sound and air is completely cut off and the letter is trapped in its Makhraj, hence it is not heard when pronounced. But these 5 letters have the quality of audibility, so they should be heard when pronounced. The only way it can be heard is to break the tension and release the Makhraj, to give Qalqalah to the letter.

The Qalqalah is necessary for these 5 letters because they have the attributes of Jahr (stoppage of the flow of breath) and Shiddah (stoppage of the flow of sound), so without Qalqalah, there would be no sound.

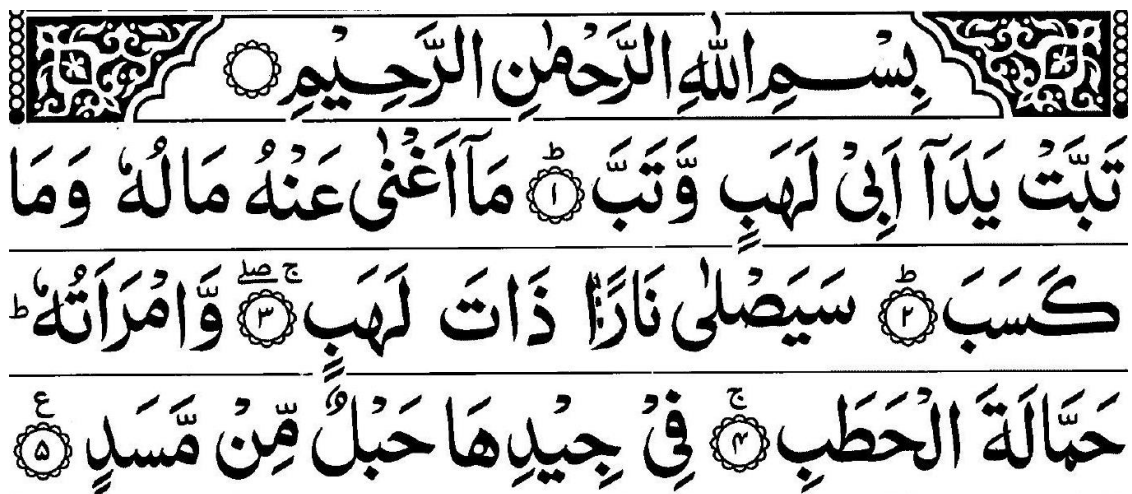
IDENTIFYING THE QALQALAH

- 1.) Look for one of the letters of Qalqalah

ق ط ب ج د

- 2.) Ask yourself: Does it have a Permanent or Temporary Sukun?
- 3.) What level of Qalqalah is it? Subtle, Medium or Strong?

SURAH LAHAB



READING QALQALAH

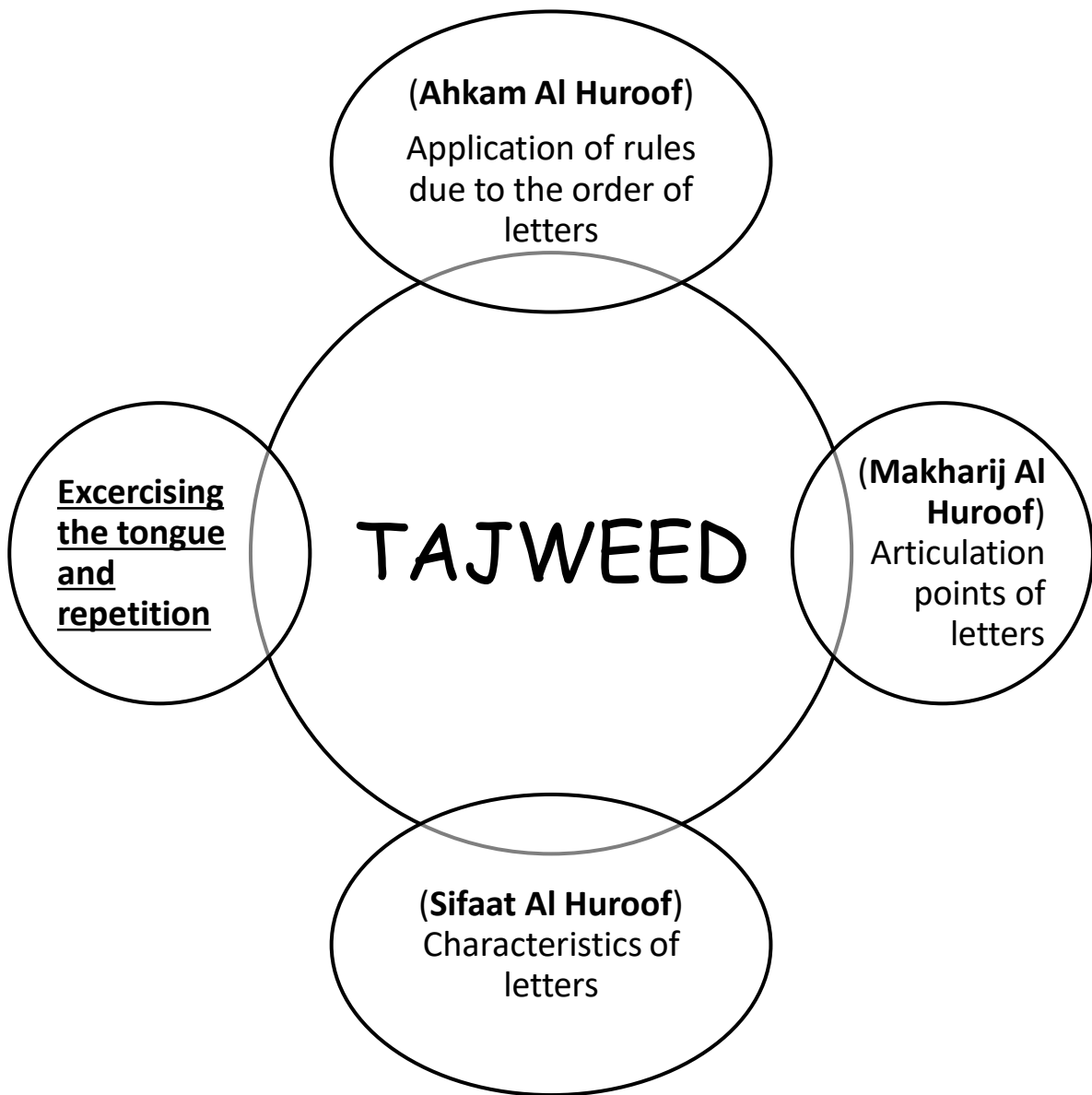
﴿ مُقْتَدِرٌ ﴾	﴿ بِمِقْدَارٍ ﴾	﴿ أَقْبَلَ ﴾	ق
﴿ يُطْعِمُنِي ﴾	﴿ يَقْطَعُ ﴾	﴿ شَطَرَ ﴾	ط
﴿ يُبْدِيْ ﴾	﴿ قَبْلَةَ ﴾	﴿ سَبَحًا ﴾	ب
﴿ مُجْزَوْنَ ﴾	﴿ عَجَلًا ﴾	﴿ وَجْهَكَ ﴾	ج
﴿ يُدْرِيكَ ﴾	﴿ سِدْرَةَ ﴾	﴿ وَشَدَدْنَا ﴾	د

NOTE: If any of the Qalqalah appear with Sukoon, it will be read with an Echoing sound, whether it be in the middle of a word or at the end.

If the letter of Qalqalah comes at the end of a word and you stop on it, it will be pronounced with a strong echoing sound, and if the letter has a Shaddah it will be pronounced even stronger.

أَقْسِمُ	بِمِقْدَارٍ	يَقْضِ
نُطْعِمُ	يَقْطَعُ	أَطْهَرُ
يُبْعَثُونَ	حَسِبْتَ	أَبْصِرُ
مُجْرِمِينَ	حِجْرٌ	أَجْرًا
يُدْخِلُ	سِدْرٍ	عَدْلٍ

EXERCISING THE TONGUE & REPETITION



TAJWEED 3: EXERCISING THE TONGUE & REPETITION

Recitation of the Holy Qur'an requires one to be informed about the letters, vowels, how letters are connected and the various rules of Tajweed, etc. Most important is how to pronounce the letters and this involves the mouth and in particular the tongue.

There are certain mistakes that are consistent, therefore, one has to train the parts of the tongue, so that the letters are pronounced correctly, otherwise the meaning of the word changes, which should be avoided completely.

The letters that occur in Arabic, are not common in other languages. Letters can have similar sounds to other languages, but they have different articulation points. Letters that sound similar to the untrained ear, can be very different in pronunciation.

The Qur'an is the word of Allah (swt), revealed to man as a guidance and we have to be extremely careful to read it as best as we can.

Below are some letters that sound similar to each other. Read them correctly and notice how different parts of the tongue are used to pronounce them, even though they sound similar.

سَ - سِ	اَ - اِ
ثَ - ثِ	هَ - هِ
شَ - شِ	زَ - زِ
صَ - صِ	نَ - نِ
طَ - طِ	مَ - مِ
ظَ - ظِ	وَفَ - وَفِ
ضَ - ضِ	قَ - قِ

SIMILAR SOUNDING LETTERS LEAD TO SIMILAR SOUNDING WORDS

Some similar pairs of letters from the Arabic Alphabet, when put together, form similar sounding words. So extra care must be taken to pronounce each letter correctly.

Below are some pairs of words which illustrate this point. Notice some of the letters may be different but the words sound the same.

حَلَقَ - هَلَكَ



تَابَ - طَابَ



تَيْنٌ - طِينٌ



ذَلِيلٌ - ظَلِيلٌ



سَبَّ - صَبَّ



سَبَّحَ - صَبَّحَ

قَبَّ - كَبَّ



رَكَدَ - رَقَدَ



قَصَدَ - كَسَدَ



دَرَبَ - ضَرَبَ



بَعُدَ - بَعْضَ



دَلَّ - ضَلَّ

THE THREE LEVELS OF SPEED IN RECITING THE HOLY QUR'AN

- 1.) **TAHQEEQ** - Reciting the Holy Qur'an slowly and with serenity, while pondering the meaning. Reciting with deeper concentration and observing the Tajweed rules. This is a slowness without elongation.

There is a possibility that when reciting slowly, one may lengthen a letter over its limit. This results in Tamteet, elongation, which is a mistake. Tamteet means giving rise to letters of Madd from the harakaat. Therefore the reciter has to be extra careful when reciting with Tahqeeq.

The reading level of Tahqeeq is usually for beginners in order to train the tongue to recite the letters according to their nature and quality and to practice the rules of recitation.

Advantages: Less Tajweed mistakes are made

Disadvantages: Less verses are recited. Time spent to recite one Juz is about one and a half to two hours.

This type of recitation is usually recited in gatherings and meetings when there is a special programme.

- 2.) **TAHDEER (or Hadr)** - It is a swift method of reciting the Holy Qur'an with observation of the rules of Tajweed. The reader then must be careful not to cut off the lengthened letters, and not to shorten the vowels to the point that the reading is not correct.

When reading with Hadr, there is a danger of reducing the timing of the letters and inserting one into another. The letters must be pronounced correctly with their due rights. Therefore, there is no problem with reciting the Qur'an with speed, on the condition that there is no Idh'gham (merging of some letters into others) or reduction in the required timing ('eating/swallowing' part of the letter)

This level of reading is usually for the Haafizul Qur'an who has memorized the Qur'an. Therefore he is fully aware of the reading laws of Tajweed and due to repetition of his reading, he avoids mistakes.

Advantages: More verses recited. Time spent to recite one Juz is about half an hour.

Disadvantages: Recitation mistakes are made easily. This type of recitation is usually recited in the month of Ramadhan in order to obtain greater rewards by reciting more verses of the Holy Qur'an - This should **not** be encouraged as it causes errors in recitation.

- 3.) **TADWEER** - It is reciting the Holy Qur'an with an average speed, at a medium level which is in between the two levels of Tahqeeq and Tahdeer. In this level the rules of Tajweed are preserved and observed. It is a moderated recitation that is neither fast as Al-Hadr and nor slow as Tahqeeq. Time spent to recite one Juz is about 1 hour.

During recitation of the Holy Qur'an, regardless of which speed is being used (Tahqeeq, Tahdeer or Tadweer) one must apply the rule of Tarteel to all of them.

TARTEEL is **Tajweed ul Huroof wa Ma'arifat ul Wuqoof** - it is Tajweed of the letters and knowledge of the stops.

It is reciting the Holy Qur'an clearly, pronouncing the letters correctly one by one and applying the rules of Tajweed with understanding and thinking about what is recited. The intention for recitation must be seeking closeness to Allah (swt) and not for getting popularity, money or such like.

Tarteel also means reading the Holy Qur'an, as the Holy Prophet Muhammad (saw) used to recite as he was ordered by Allah (swt) in the following Ayah:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

Surah Muzzammil Ch 73: Ayah 4 ".....and recite the Qur'an slowly and meditatively"

Rat-tilil Qur'an means pronounce each letter one by one. This means each letter is articulated individually. If we say 'Bismillah', we will hear the sound of the Ba, Seen and the Meem. We recite with Tarteel, whether we recite fast, slow or moderately.

When asked about the meaning of Tarteel, Imam Ali (as) replied: "It means that the Qur'an should be recited with Tajweed and with due observance to the rules of Waqf (pausing or stopping at the end of the Verse)".

Tarteel is reciting the Holy Qur'an with an average speed, the same as Tadweer, but in addition to observing the rules of Tajweed and pronouncing the letters correctly, the reciter must have Tadabbur (a proper understanding and consideration of the Ayah recited).

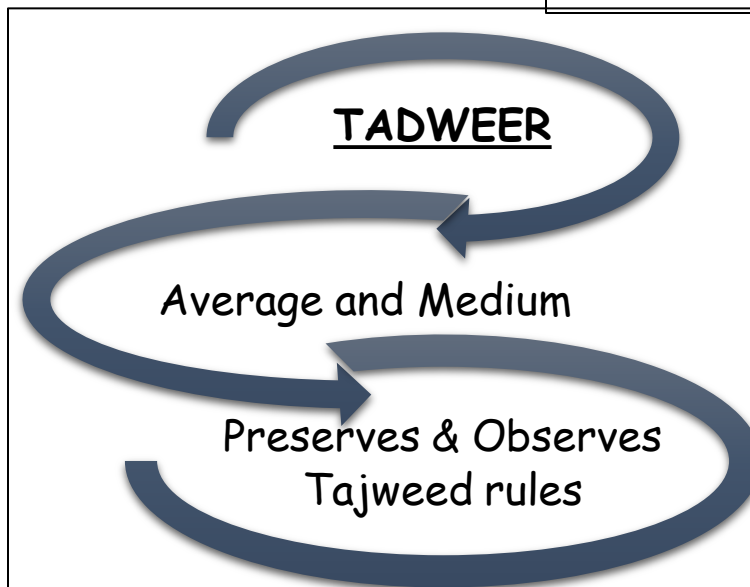
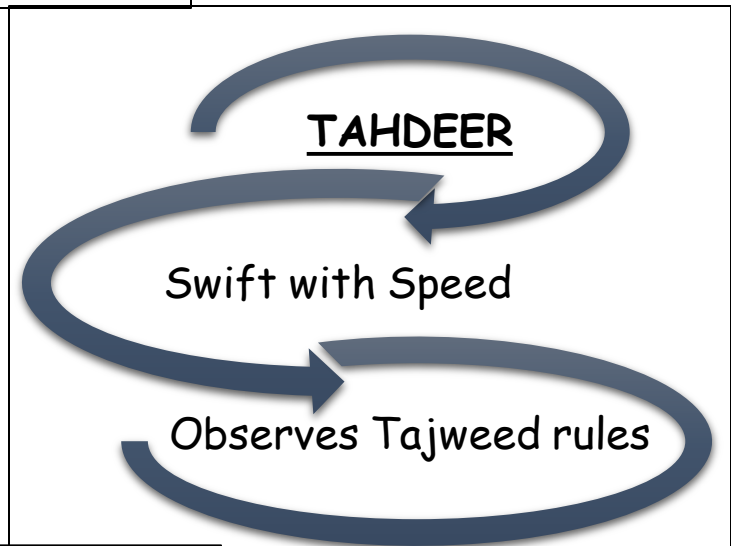
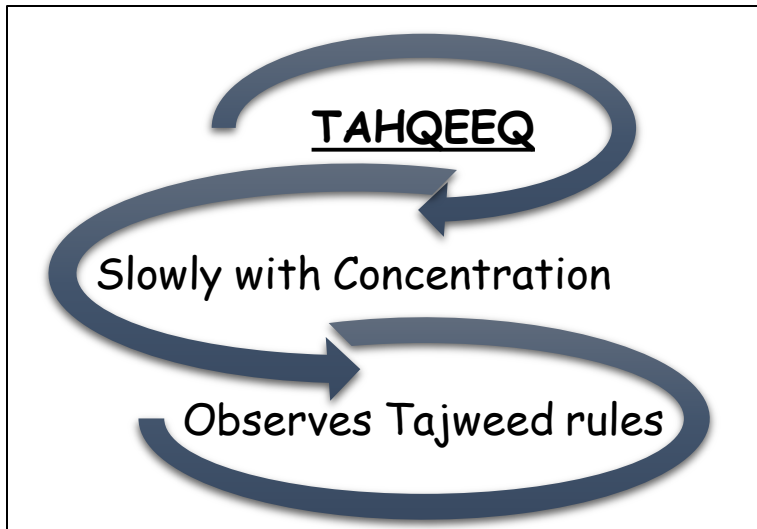
Man Haqqaqah Tilaawah (one who recites in Tahqeeq), must recite with Tarteel, and Man Dawwaral Tilaawah (one who recites in Tadweer), must recite with Tarteel, and Man Hadara Tilaawah (one who recites in Hadr), must recite with Tarteel, articulating each letter individually.

The Prophet Muhammad (SAW) says:

أَلَا لَأَخِيْرَ فِي قِرَاءَةِ لَا تَدَبَّرَ فِيهَا

"Truly, reciting without proper understanding is fruitless"

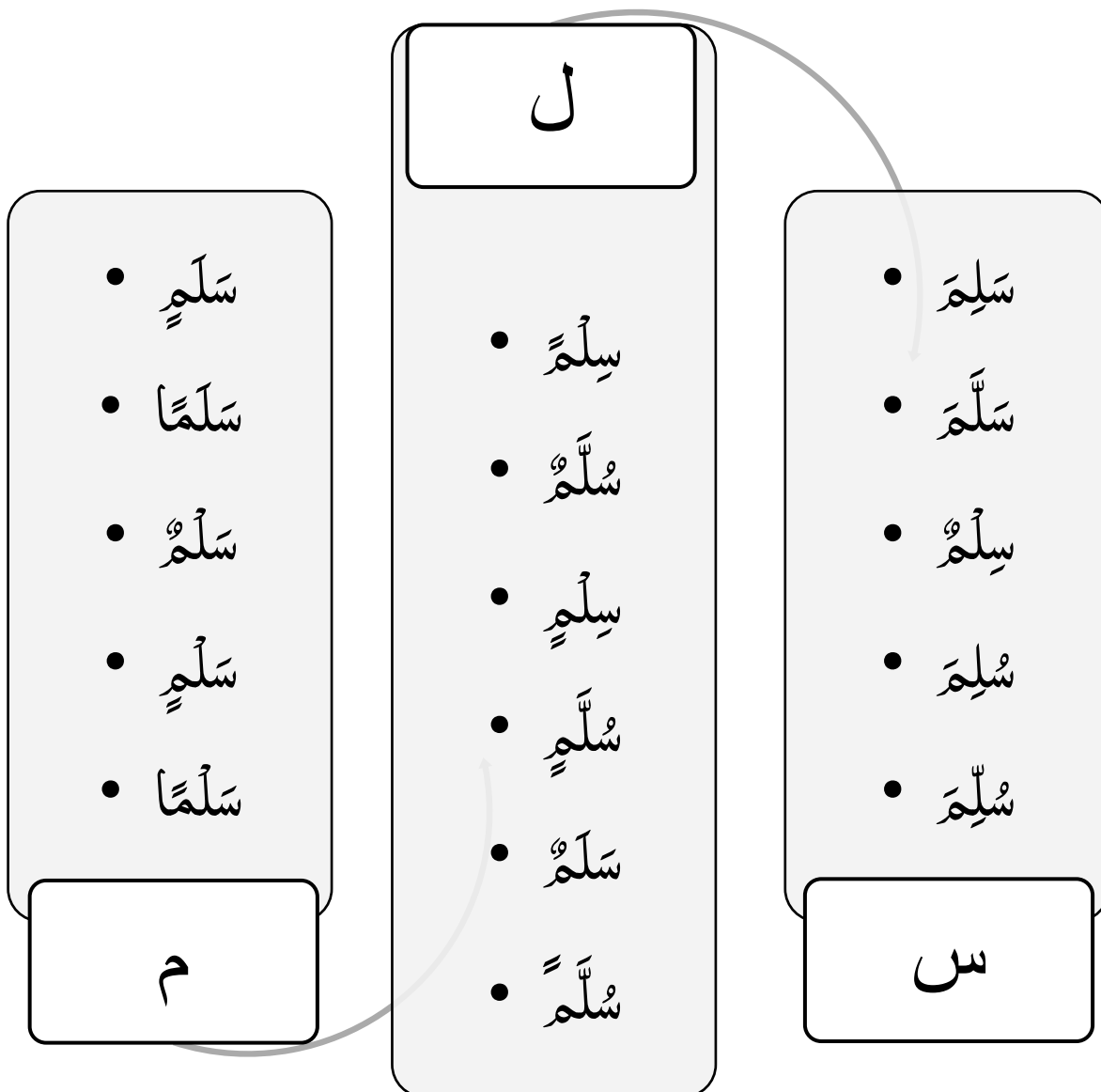
THE THREE LEVELS OF SPEED IN RECITING THE HOLY QUR'AN



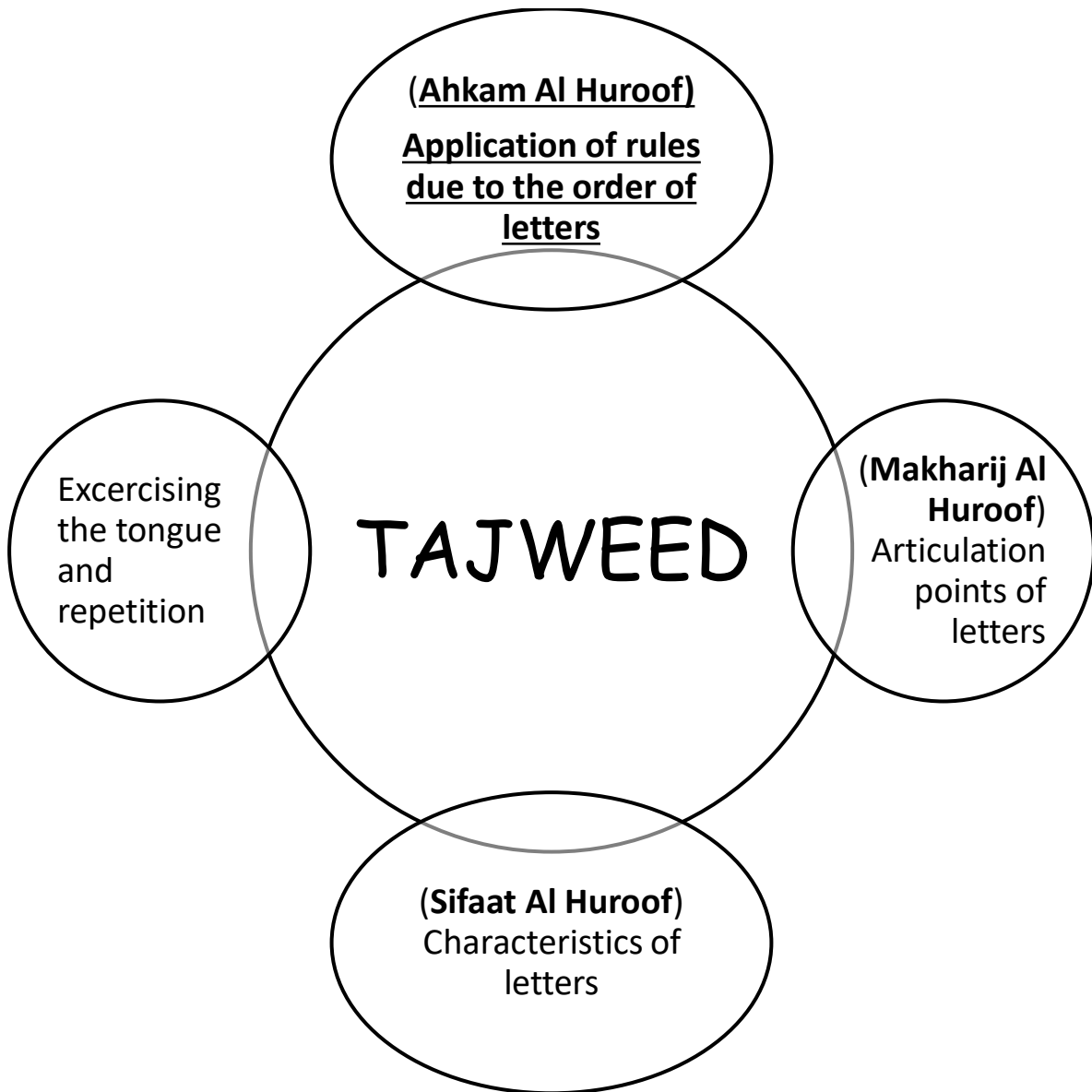
HOW DIACRITICS CONTROL WORDS

Arabic Diacritics are actually called 'TASHKIL' in Arabic. Simply put, they are signs written above or below letters to indicate how they are pronounced. A Diacritic can be a sign, mark, point or accent. In Arabic, the Diacritics or Tashkil are the short vowels of Fat-ha, Kasra and Dhamma, the lengthened long vowels and Tanween, Sukun and Shaddah.

Example: An Arabic word can have the same Three letters - in the example below we have the letters: م ل س . By just changing the Diacritics, we can pronounce the words in so many different ways, each word with a different sound and meaning.



AHKAM AL HUROOF



TAJWEED 4: AHKAM AL HUROOF

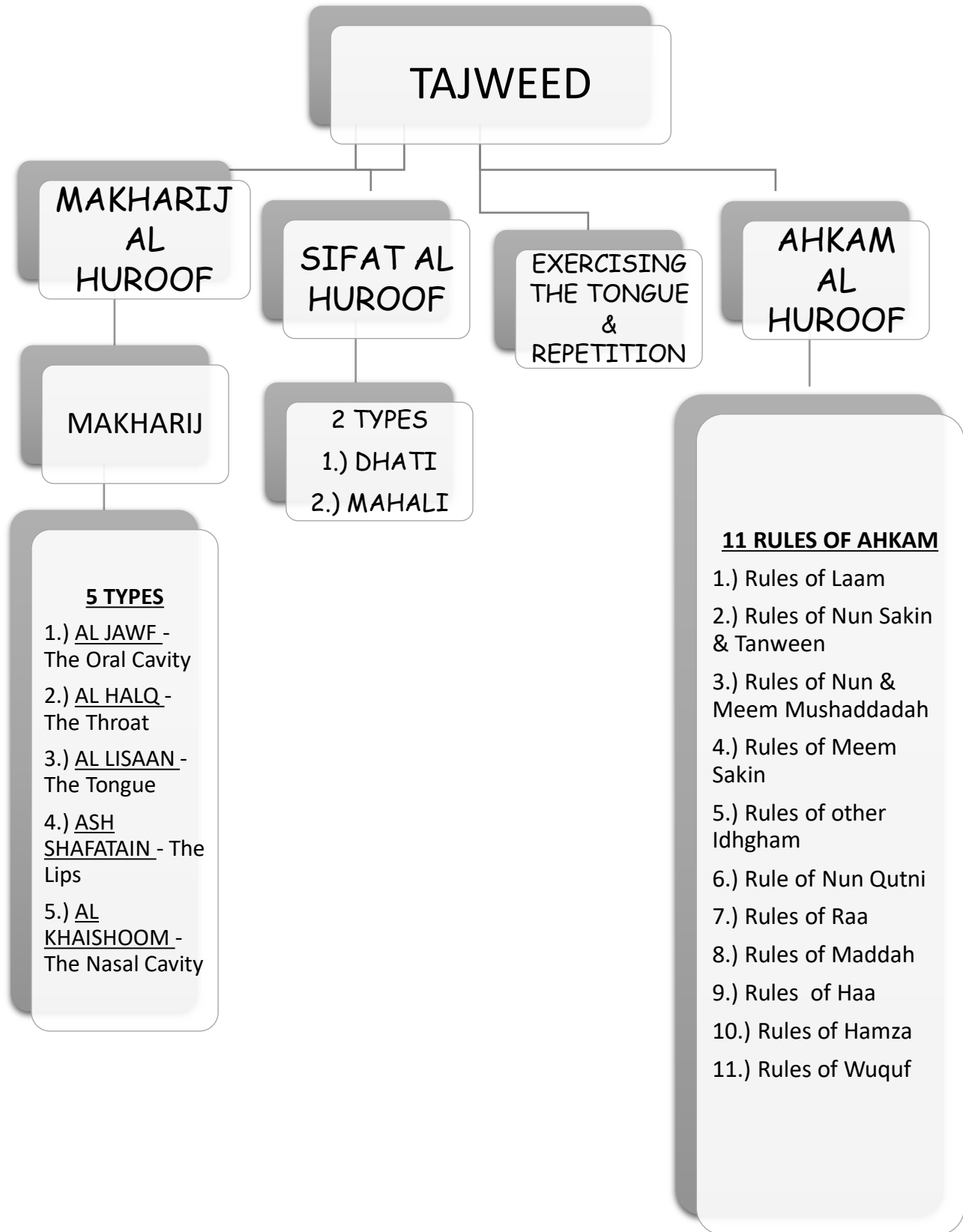
AHKAM AL HUROOF - Rules of the letters - These are the changes which occur when a letter is combined with other letters. Each letter (Huruf) is given its due right by applying the correct rules.

In Ahkam, we learn how to identify and apply the rules of Tajweed when reciting the Holy Qur'an. It is the knowledge of what rules change in the letters due to the order of letters.

The AHKAM rules are Eleven and each are further subdivided.

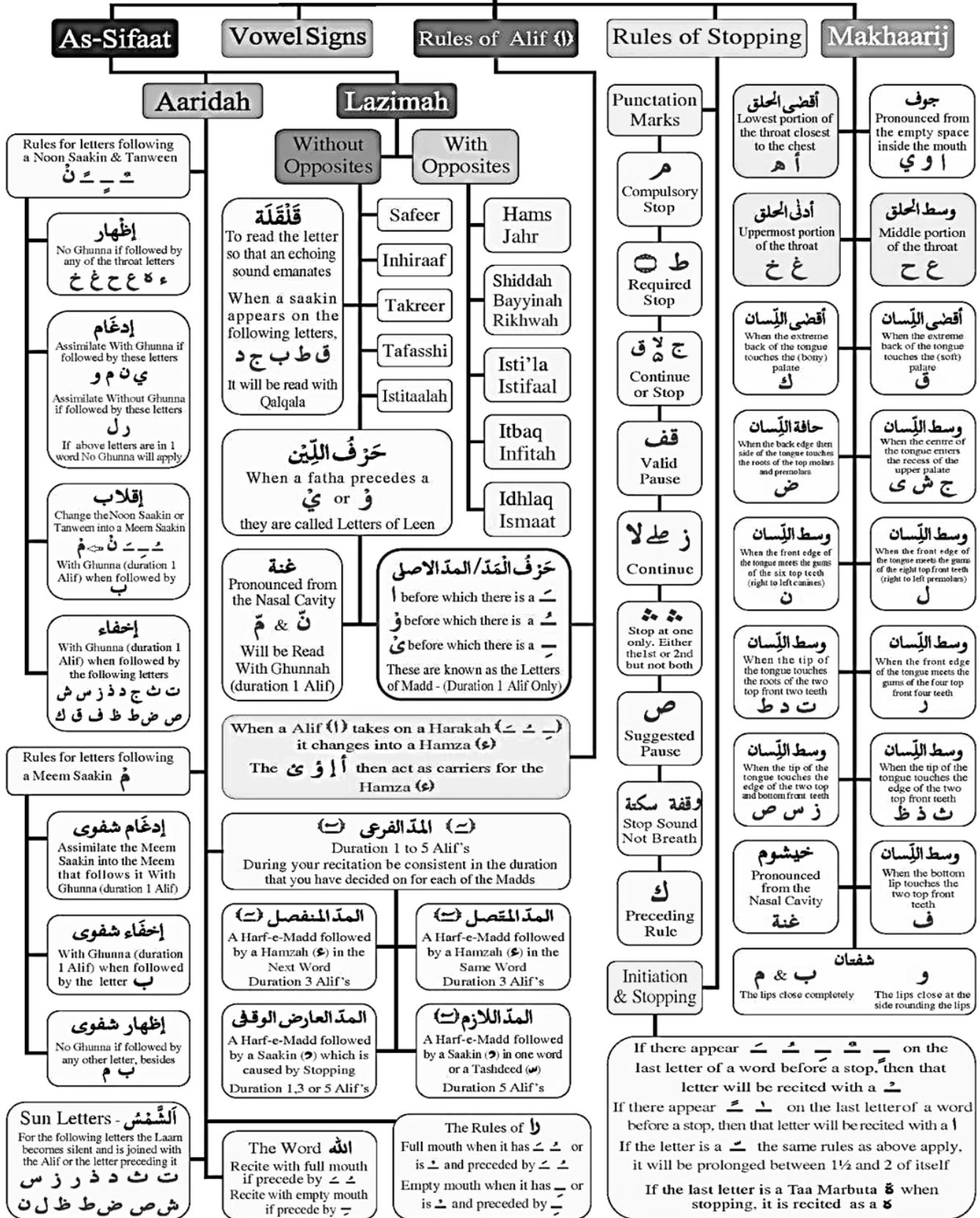
THE ELEVEN AHKAM RULES

- i.) The rules of LAAM
- ii.) The rules of NUN SAKIN AND TANWEEN
- iii.) The rules of NUN AND MEEM MUSHADDADAH
- iv.) The rules of MEEM SAKIN
- v.) The rules of OTHER IDHGHAM
- vi.) The rule of NUN QUTNI
- vii.) The rules of RAA
- viii.) The rules of MADDAH
- ix.) The rules of HAA
- x.) The rules of HAMZA
- xi.) The rules of WUQUF

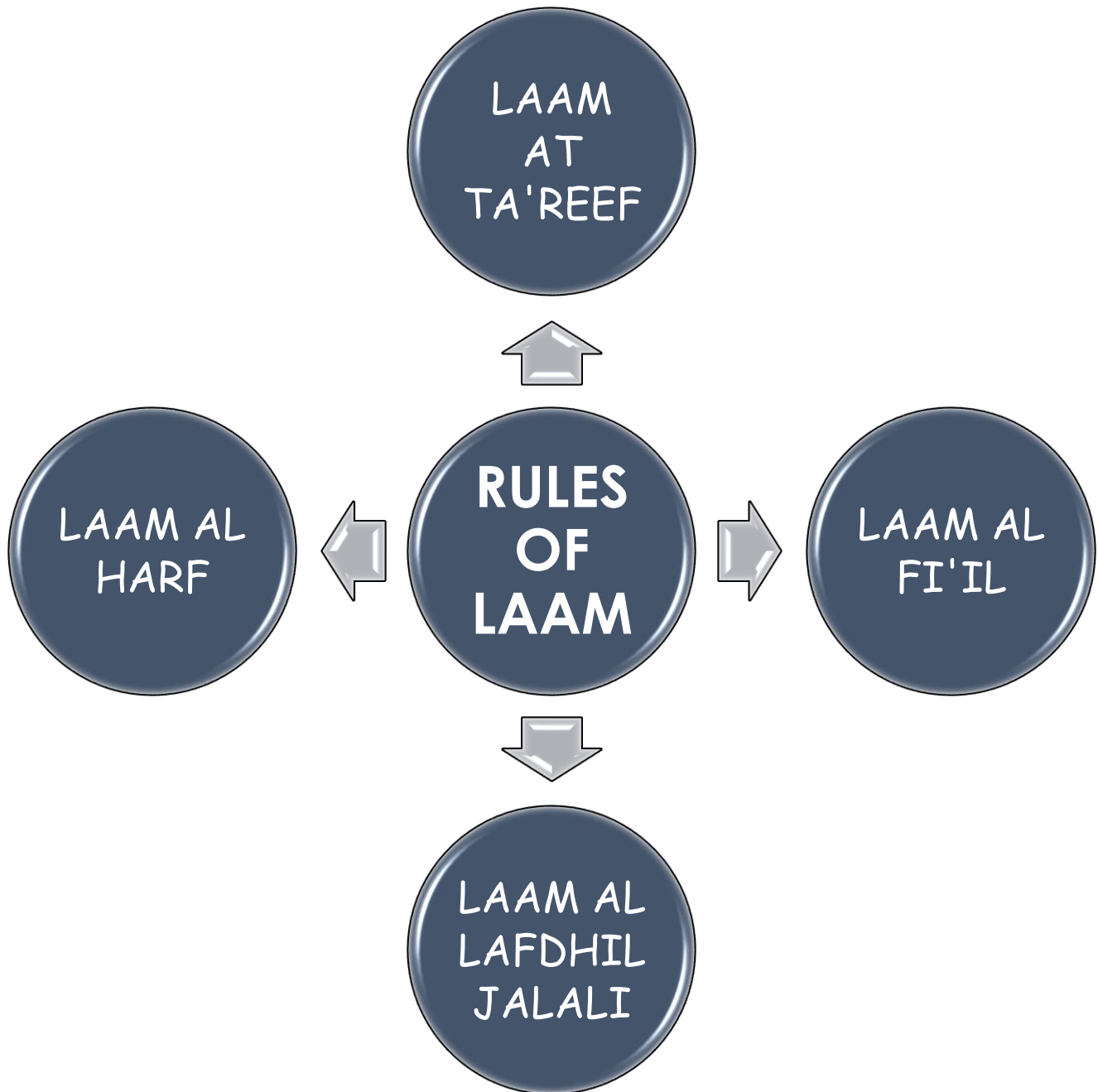


Summarised Tajweed Rules

The Arabic Alphabet



THE RULES OF LAAM



AHKAM AL HUROOF: 1) RULES OF LAAM

Laam Sakin appears in the Holy Qur'an, in many ways, as in a Noun, or a Verb or as a Definite Article. How and where the Laam Sakin appears, determines the way in which it will be pronounced. The 4 types of Laam are further Sub-divided into 2 sections each. There are those that are Idh'haar (where the Laam Sakin appears and is pronounced clearly) and Idh'ghaam (where the Laam Sakin is written but merged or joined into the letter)

4 TYPES OF LAAM SAAKIN

LAAM AT TA'REEF

When the ل appears in the beginning of a Noun

- When a Noun (names of places, things, people) begins with a Laam Sakin, then it becomes a specific noun and is known as Laam At-Ta'reef or in some places as Laam Al-Ma'arifa.

LAAM AL FI'IL

When the ل appears at the end of a Verb

- When the Laam Sakin appears at the end of a Verb (action word), then the pronunciation of this Verb will be determined by the word that follows this Verb.

LAAM AL HARF

When a word ends with ل. Only 2 words: هَلْ بَلْ

- Also known as Laam of the Participle (a word that points out meaning of another word). There are only Two words that end with Laam Sakin in the Arabic Alphabet. They are Hal (هَلْ) and Bal (بَلْ). Their pronunciation is also determined by the word that follows the HAL or BAL

LAAM AL LAFDHIL JALALI

When the ل appears in the name of Allah (swt)

- Depending on the Vowel before the Laam in the name of Allah, the word Allah will be pronounced heavily or lightly

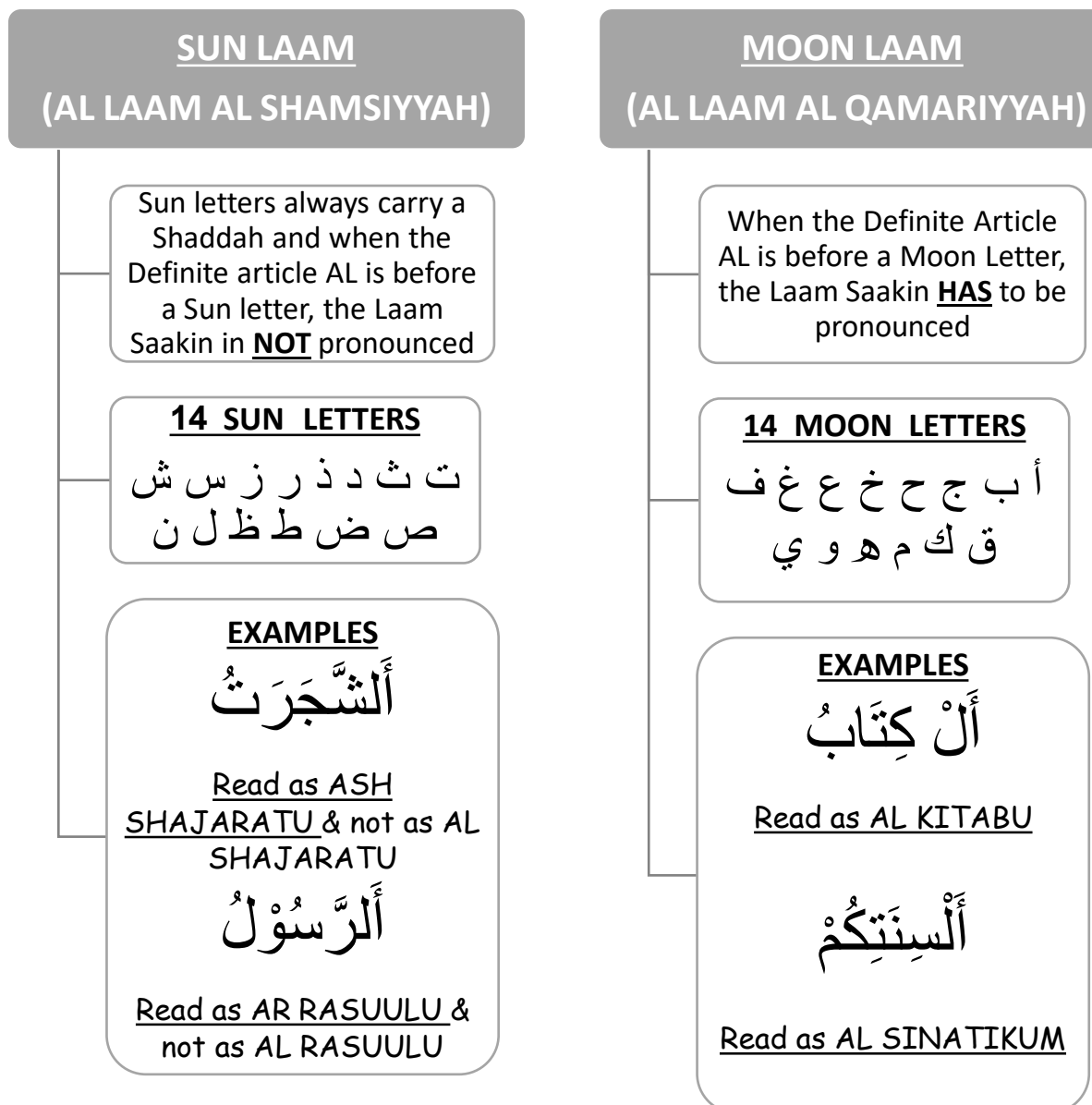
4 TYPES OF LAAM SAKIN - FURTHER DIVIDED

LAAM AT TA'REEF	IDH'HAAR (Where the Laam is clearly pronounced) in the 14 Moon letters (<u>Qamariyyah</u>)
	IDH'GHAAM (Where the Laam is merged and not pronounced) in the 14 Sun letters (<u>Shamsiyyah</u>)
LAAM AL FI'IL	When the Verb ends with Laam Sakin and the word that follows it, begins with any alphabet of the Arabic language Except Ra and Laam, then it is IDH'HAAR (The Laam Sakin is pronounced clearly)
	When the Verbs ends with Laam Sakin and the word that follows it, begins with Ra or Laam, then it becomes IDH'GHAAM (The Laam Sakin is merged and not pronounced)
LAAM AL HARF	If the word following Hal or Bal begins with any of the Arabic Alphabet except Ra or Laam, then IDH'HAAR applies (The Laam Sakin is pronounced clearly)
	If the word following Hal or Bal begins with Ra or Laam, then IDH'GHAAM applies (The Laam Sakin is merged and not pronounced)
LAAM AL LAFDHIL JALALI	If the letter before the name of Allah bears a Fat-ha or a Dhamma, then the word Allah is recited heavily with a full mouth
	If the letter before the name of Allah bears a Kasra, then the word Allah is recited lightly with an empty mouth

LAAM SAKIN: 1) LAAM AT TA'REEF (SUN & MOON LAAM)

The 28 Arabic alphabet are divided into 14 Sun letters (Al Huroof Al Shamsiyyah) and 14 Moon letters (Al Huroof Al Qamariyyah). The Sun and Moon letters follow different pronunciation ways when they come directly after the Definite Article 'AL'.

In English, when we mention the words 'an Apple' or 'a Pear', this means any Apple or Pear. When we say 'the Apple' or 'the Pear', it means that particular Apple or Pear. In Arabic the word 'the' is used as AL (a combination of Alif and Laam). AL is therefore known as the 'Definite Article' as it refers to a particular thing. Nouns beginning with Sun and Moon letters have different pronunciations when they appear directly after the AL.



LAAM SAKIN: 1) LAAM AT TA'REEF (EXAMPLES OF EACH LETTER)

NOTE: All Sun letters following the 'AL' always have a **SHADDAH** (The sound therefore doubles and pronunciation of the word is easier). The **LAAM** before the Sun letter does **NOT HAVE** a Sakin sign. The **ALIF** in the 'AL' is always a **FAT-HA**.

<u>Word After 'AL' beginning with Sun Letter</u>	<u>Sun Letter</u>	<u>Word After 'AL' beginning with Moon Letter</u>	<u>Moon Letter</u>
الَّتَيْنِ	ت	الْحَمْدُ	أ
الْتَّوَابِ	ث	الْبَيْتِ	ب
الْدِّينِ	د	الْجَمَلُ	ج
الذِّكْرِ	ذ	الْحَجِّ	ح
الرَّسُولِ	ر	الْخَلْقُونَ	خ
الزَّكَاةِ	ز	الْعَذَابِ	ع
السَّمَاءِ	س	الْغَرَقِ	غ
الشَّيْطَانِ	ش	الْفِتْنَةِ	ف
الصَّمَدِ	ص	الْقَوْمِ	ق
الضُّعْفَاءِ	ض	الْكَهْفِ	ك
الطَّيْرِ	ط	الْمَعْضُوبِ	م
الظَّالِمِ	ظ	الْوَاقِعَةِ	و
النَّيْلِ	ل	الْهَيْمِ	ه
النَّفْسِ	ن	الْيَقِينِ	ي

LAAM SAKIN: 2) LAAM AL FI'IL

IDH'GHAAM
(LAAM IS MERGED & NOT PRONOUNCED)

When the Verb ends with Laam Sakin and the word that follows it begins with Ra or Laam

ONLY 2 LETTERS
RA or LAAM
 ر ل

EXAMPLES
 قُلْ رَبِّ
 Read as KUR RABBI & not as KUL RABBI

يَجْعَلُ لَهُ
 Read as YAJ ALLAHU & not as JAJ AL LAHU

فَلَا تَقُلْ لَهُمَا
 Read as FALA TAKULLAHUMA & not as FALA TAKUL LAHUMA

IDH'HAAR
(LAAM IS PRONOUNCED CLEARLY)

When the Verb ends with Laam Sakin and the word that follows it begins with any letter of the Arabic Alphabet except Ra & Laam

ALL LETTERS OF THE ARABIC ALPHABET EXCEPT RA & LAAM

EXAMPLES
 يَتَوَكَّلْ عَلَى
 Read as YATAWAK KAL ALAA

قُلْ إِنَّ
 Read as QUL INNA

يَفْعَلْ ذَلِكَ
 Read as YAF AL ZHAALIKA

LAAM SAKIN: 3) LAAM AL HARF

IDH'GHAAM
(LAAM IS MERGED & NOT PRONOUNCED)

When there is Hal or Bal and the word that follows it begins with Ra or Laam

ONLY 2 LETTERS RA or LAAM
ر or ل

EXAMPLES

هَلْ لَكُمْ

Read as HALLAKUM and not as HAL LAKUM

بَلْ رَفَعَهُ اللهُ

Read as BAR RAFA AHULLAHU and not as BAL RAFA AHULLAHU

IDH'HAAR
(LAAM IS PRONOUNCED CLEARLY)

When there is Hal or Bal and the word that follows it begins with any letter of the Arabic Alphabet except Ra & Laam

ALL LETTERS OF THE ARABIC ALPHABET EXCEPT RA & LAAM

EXAMPLES

هَلْ أَتَيْتَكَ

Read as HAL ATAACA

بَلْ كَانَ

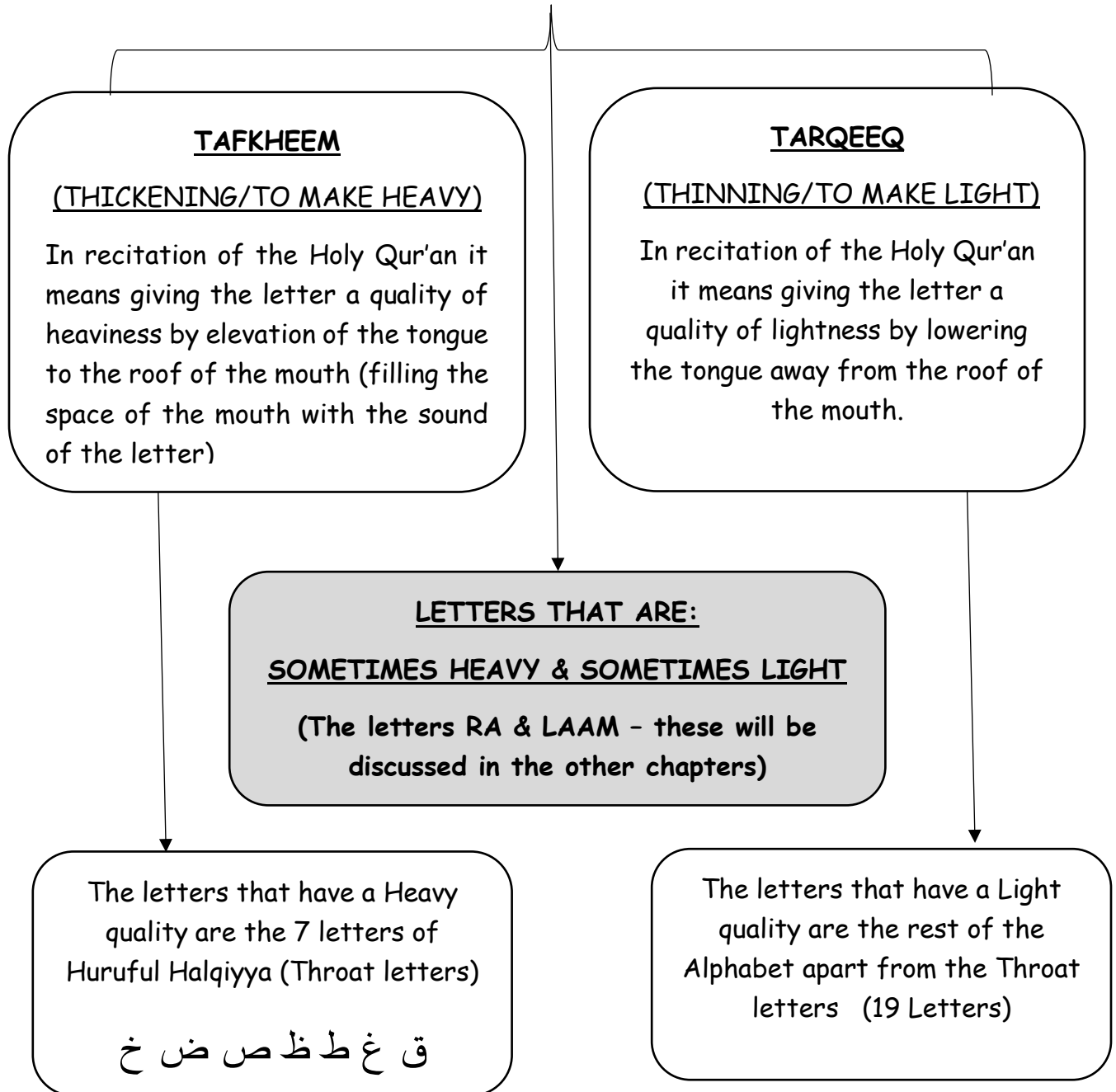
Read as BAL KAANA

This rule of Idh'ghaam applies to all the Ra or Laam that follow either Hal or Bal, **EXCEPT**, the word **BAL RAANA**, because the compulsory pause (sakt) prevents assimilation

بَلْ سَرَانِ (SURAH MUTAFFIFEEN 83:14)

UNDERSTANDING HEAVY AND LIGHT LETTERS

THE ARABIC ALPHABET



Tafkheem is used for the rules of the letter RA, and Taghleedth is used for the rules of

the letter LAAM, which apply only for the LAAM of the word **الله**

Therefore: Tafkheem = Taghleedth (Both mean to make Heavy)

THE RULE OF LAAM: 4) LAAM AL LAFDHIL JALALI

The letter LAAM is normally recited lightly with a thin sound. However, when it appears in the name of اللهُ (Lafdhil Jalalah), or in اللهُمَّ, it's pronunciation depends on the following 2 rules:

RULE 1: Read with a Full mouth (TAGHLEEDTH)

When a FAT-HA or a DHAMMA appears on the letter before the word Allah, the LAAM in the word Allah is pronounced heavily with a full mouth.

حُدُودُ اللهُ	رَسُوْلُ اللهُ	مِنْ اللهُ	إِنَّ اللهُ
Full mouth if a letter with a DHAMMA is before the word Allah		Full mouth if a letter with a FAT-HA is before the word Allah	

RULE 2: Read with an Empty mouth (TARQEEQ)

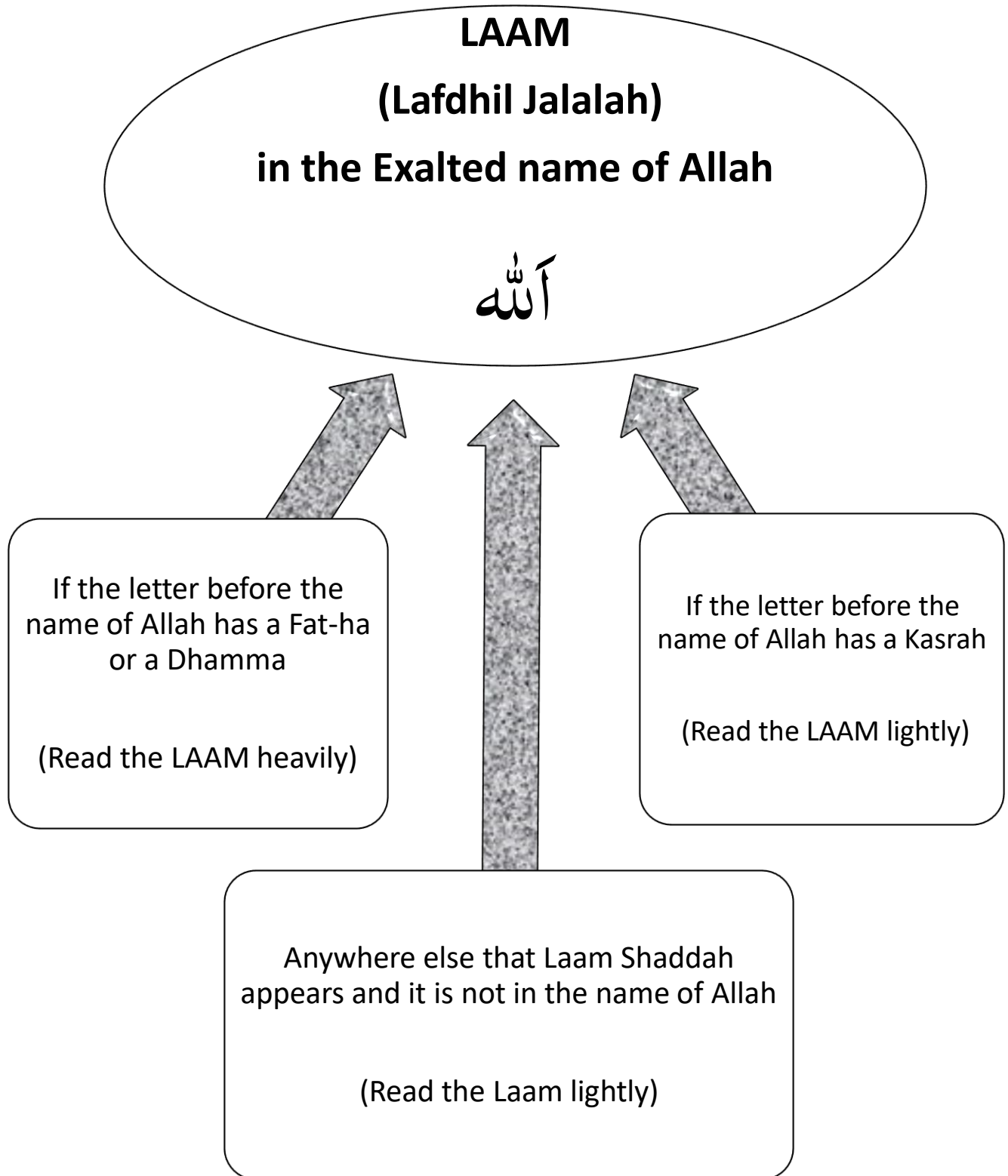
When a KASRA appears on the letter before the word Allah, the LAAM in the word Allah, is pronounced lightly with an empty mouth.

بِإِذْنِ اللهُ	بِاللهِ	يُوفِّقُ اللهُ	بِسْمِ اللهُ
Empty mouth if KASRA before the word Allah			

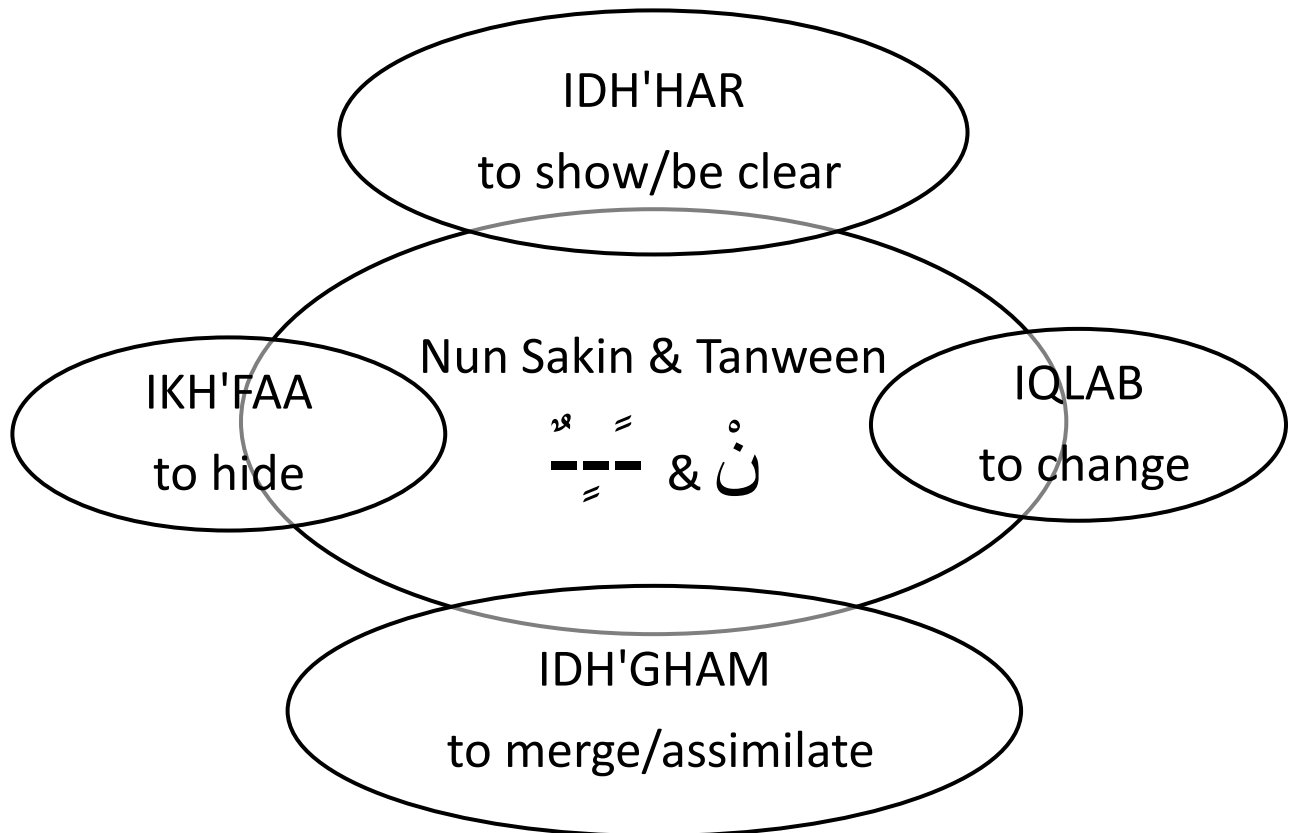
NOTE: This rule applies only when ل is in the word Allah. The rule does not apply when

the ل is NOT in the word Allah. Example: هُوَالَّذِينَ (Has a Fat-ha, but recited lightly)

THE RULE OF LAAM: 4) LAAM AL LAFDHIL JALALI



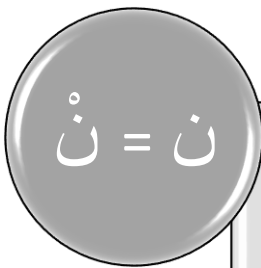
THE RULES OF NUN SAKIN ن and and ٲ ٲ ٲ TANWEEN



RULES OF NUN SAKIN AND TANWEEN

When letters of the Arabic Alphabet appear after a Nun Sakin or Tanween letter, then there are 4 rules which affect their pronunciation. All the Arabic letters are divided into these 4 rules.

The Nun Sakin and letters with Tanween both have the same sound at the end, the Nunation sound, as in An, In and Un.



NUN SAKIN

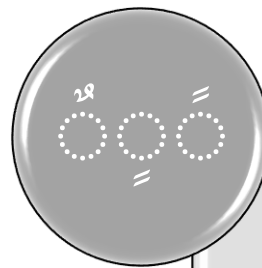
The Nun can be with or without the Sukun Symbol and both are known as Nun Sakin

نْ

(Pronounced with a Nunation Sound)

EXAMPLES

مِنْكُمْ أَنْظَرُ أَنْتَرَفُ
 يَنْصُرُكُمْ أَنْتُمْ
 وَأَنْزَلْنَا



TANWEEN

All Letters of the Alphabet that have either symbol Fat-hatain, Kasratain or a Dhammatain

أَ = أُنْ إِ = إِنْ أُ = أُنْ

(Pronounced with a Nunation sound)

EXAMPLES

دِينًا شَيْءٌ خَيْرٌ
 جَنَاتٍ يَوْمَئِذٍ
 شُهُودٌ نَفْسٍ
 زَيْتُونٍ

RULES OF NUN SAKIN AND TANWEEN

Nun Sakin is the Nun with or without the Sukun whereas, Tanween is basically Nun Sakin added to the end of the word. Nun Sakin is a Nun free from any vowel (Fat-ha, Kasra or Dhamma). Tanween is written as a double Fat-ha, Kasra or Dhamma. In Tajweed, Nun Sakin and Tanween are the same. So whatever applies to Nun Sakin, also applies to Tanween.

In continuous recitation of the Holy Qur'an, it is pronounced. However when pausing or stopping, the Nun Sakin is omitted and not pronounced.

<u>How it is pronounced if pausing or stopping</u>	<u>How it is pronounced in continuous recitation</u>	<u>The Word</u>
كَبِيرًا ←	كَبِيرُنْ ←	كَبِيرًا
فَعَةٌ ←	فَعْتُنْ ←	فَعَةٌ
حَكِيمٌ ←	حَكِيْمُنْ ←	حَكِيمٌ

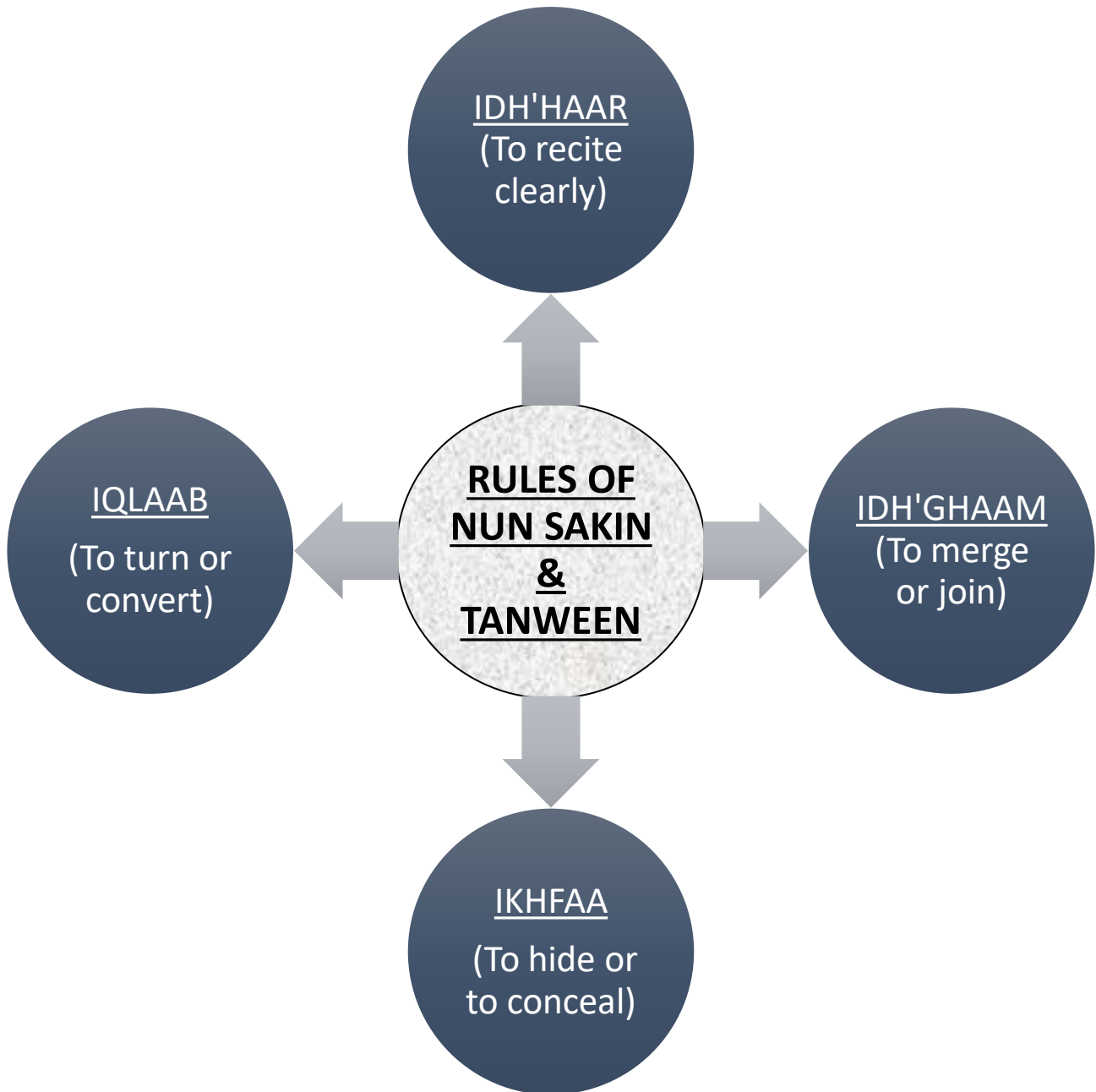
نُ

- This is the Nun with or without a Sakin sign
- It's pronunciation depends on the letter which follows it.
- It can be found in continuous reading as well as when one stops
- It is present in all parts of speech of the Arabic language (Noun, Verb and Particle)

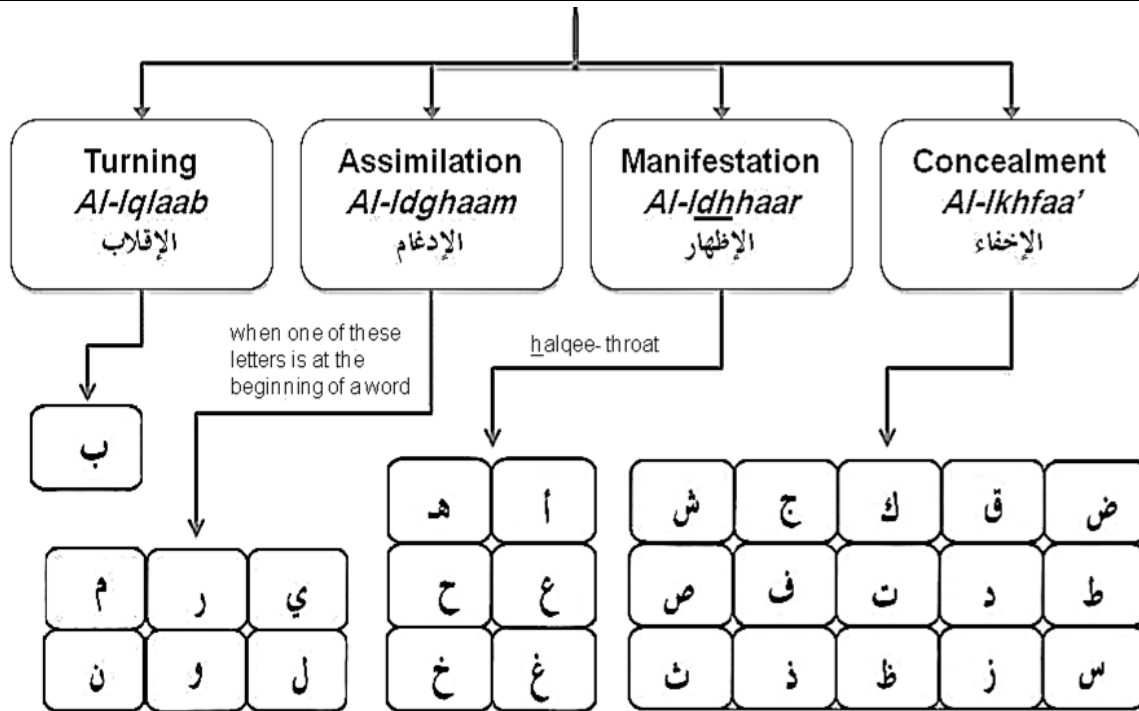
ـَـَـَ

- The Tanween appears in connected speech. It is the pronunciation of an additional non-vowelled Nun at the end of a word.
- It is not pronounced when a stop is made at the end of a word
- The Nun is not written, It's sign is either two Fat-ha, two Kasrah or two Dhamma.

THE FOUR RULES OF NUN SAKIN AND TANWEEN



THE LETTERS RELATED TO THE NUN SAKIN AND TANWEEN RULES



NAME	LETTERS THAT FOLLOW	RULING
Idh'haar	أ ه ح خ ع غ	Nun Sakin or Tanween will be pronounced clearly (NO hiding or merging)
Idh'gaam	ي م و ن ر ل	Nun Sakin will be merged into the following letter and be pronounced with Ghunnah Nun Sakin will be merged into the following letter but no Ghunnah will take place
Ikhfaa	ج د ذ ز س ش ت ث ص ض ط ظ ف ق ك	Nun Sakin or Tanween will be pronounced with a Ghunnah of 2 harakah. The Ghunnah must be strong because it is hidden.
Iqlab	ب	Nun Sakin or Tanween will be changed to the letter 'meem' and pronounced with Ghunnah of 2 harakah.

NUN SAKIN AND TANWEEN

RULE 1: IDH'HAAR (to say CLEARLY)



NUN SAKIN AND TANWEEN: RULE 1 IDH'HAAR (to say CLEARLY)

- a.) **WHAT IS THE MEANING OF IDH'HAAR** - To recite the Nun Sakin or Tanween **Clearly**. The Nun sound has to be touched and let go with a slight ghunnah, it should not be extended. The letter following the Nun Sakin or Tanween should also be pronounced clearly with NO change.

Note: Slight Ghunnah to be applied due to the Nun

<u>Nun Sakin example</u>	<u>Tanween example</u>
يُنْحِتُونَ	رَغَدًا حَيْثُ

b.) **THE DIFFERENT STEPS IN APPLYING IDH'HAAR**

Step 1: Find Nun Sakin or Tanween

Step 2: Look at the letter immediately after Nun Sakin or Tanween

Step 3: The letter after must be a Hurooful Halqi letter (Throat letter)

Step 4: Recite the Nun Sakin or Tanween clearly.

Step 1 & 2 applies
to all the 4 Rules

- c.) **THE LETTERS OF IDH'HAAR** - These are the 6 Throat letters (Huruful Halqiyyah) also known as the Idh'haar letters.

هـ	ء	غ	ع	خ	ح
----	---	---	---	---	---

- d.) **IDENTIFYING & APPLYING IDH'HAAR** - The Nun should NOT be pronounced as if it is carrying a vowel, it should be a quick passing and clear with slight ghunnah, otherwise it will sound as if it is carrying a Shaddah.

عَلَيْمٌ خَبِيرٌ	مِنْغَضِبٍ	وَأَنْحَزْ	أَنْعَمْتَ
عَنْهُ	قَوْمًا غَيْرًا	نُوحًا هَدَيْنَا	شَيْءٍ عَلِيمٌ
قَوْمٍ هَادٍ	مَنْ أَمِنُ	مِنْ أَرْضِكُمْ	طَيْرًا أَبَابِيلَ

NUN SAKIN AND TANWEEN: RULE 1 IDH'HAAR (to say CLEARLY)

Full sound of نْ ← أ ه ح خ ع غ + ُ ِ ً or نْ

Read Nun Clearly ← Throat Letters + Tanween or Nun Sakin

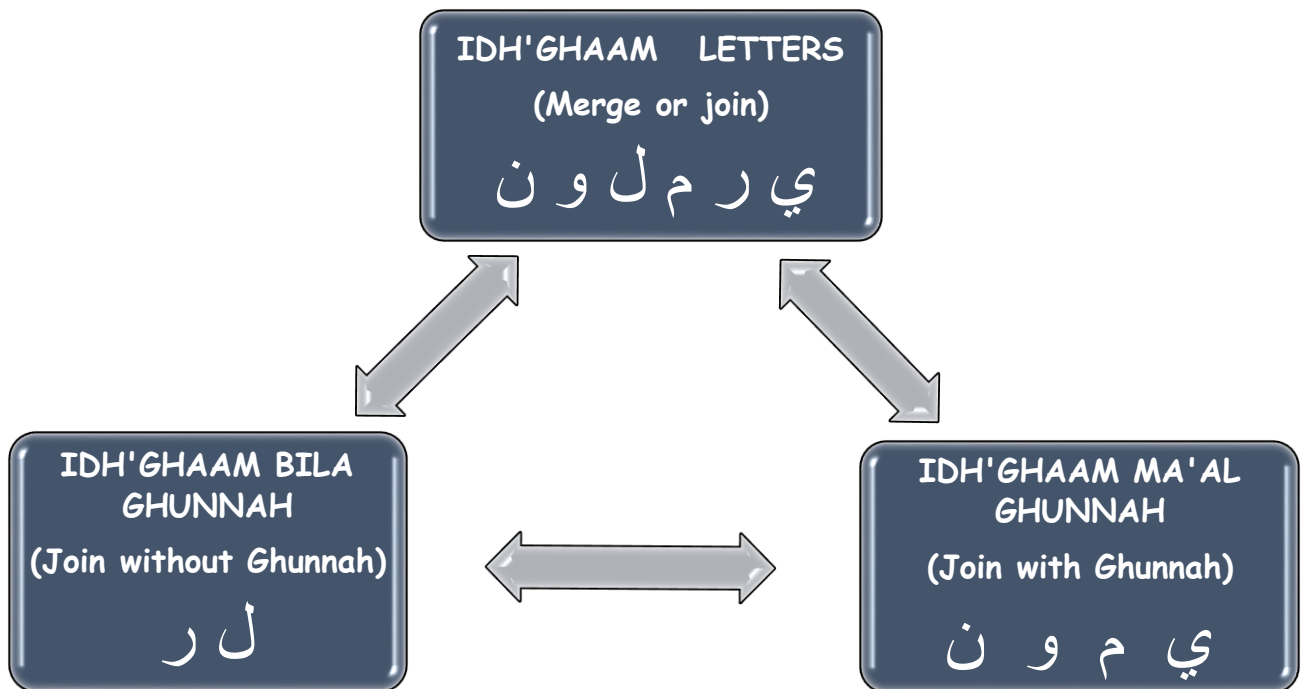
PRACTICING RULE OF IDH'HAAR - Nun is an original Ghunnah letter. Therefore even if it is in Idh'haar, a slight Ghunnah must be applied. The Ghunnah of Idh'haar Nun Sakina is 1 haraka (pause or gap)

<u>READING IDH'HAAR WITH EACH OF THE THROAT LETTERS</u>			
كُفُوا أَحَدٌ	عَذَابٌ أَلِيمٌ	مِنْ أَهْلِ	أ
تَحْتِهَا الْأَنْهَارُ	سَلَامٌ هِيَ	مِنْهُمْ	ه
بِرِزْقًا حَسَنًا	مِنْ حَوْلِهِمْ	يَنْحِتُونَ	ح
مِنْ خِزْيٍ	إِنْ خِفْتُمْ	مِنْ خَيْرٍ	خ
وَاسِعٌ عَلَيْهِمْ	مِنْ عَيْنٍ	أَنْعَمْتَ	ع
عَزِيزٌ غَفُورٌ	قَوْمًا غَيْرَ كُمْ	مِنْ غَلٍّ	غ

REMEMBER: An Alif with any of the vowels is also known as a Hamza. Hamza is the King of Letters provided with a seat. Hamza Alif is just a seat of Hamza, therefore we pronounce the Hamza sound because Alif is a silent letter or Maddiya letter. In the Arabic script, when Alif appears without the Hamza, it is a vowel and when it appears with a Hamza, it is a consonant.

NUN SAKIN AND TANWEEN

RULE 2: IDH'GHAAM (to Merge or Join)



NUN SAKIN AND TANWEEN: RULE 2 IDH'GHAAM (To Merge or Join)

- a.) **WHAT IS THE MEANING OF IDH'GHAAM** - To merge or join one letter into the other. We join the letter of Nun Sakin or Tanween with the letter of the following word. In this rule, when pronouncing the letters, you have to hide the sound of Nun Sakin and Tanween, by adding a Nasal sound (Ghunnah)

NOTE: Care must be taken when adding the nasal sound to avoid pulling too much. Idh'ghaam cannot be applied in a single word but must be the joining of 2 separate words, thus making them into one emphasized word.

Example:

<u>Nun Sakin example</u>	<u>Tanween example</u>
أَمَّنْ يُجِيبُ	تَوَابٌ رَّحِيمٌ
Ammayy yujeebu	Tawwa Bur Raheemun
Notice the sound of Nun Sakin and Tanween is hidden and is not pronounced	

- b.) **THE LETTERS OF IDH'GHAAM** are: ي ر م ل و ن These letters can be remembered by memorising the acronym YARMALUN

c.) **THE DIFFERENT STEPS IN APPLYING IDH'GHAAM**

Step 1: Find Nun Sakin or Tanween

Step 2: Look at the letter immediately after Nun Sakin or Tanween

Step 1 & 2 applies to all the 4 Rules

Step 3: The letter after must be a YARMALUN letter (ي ر م ل و ن)

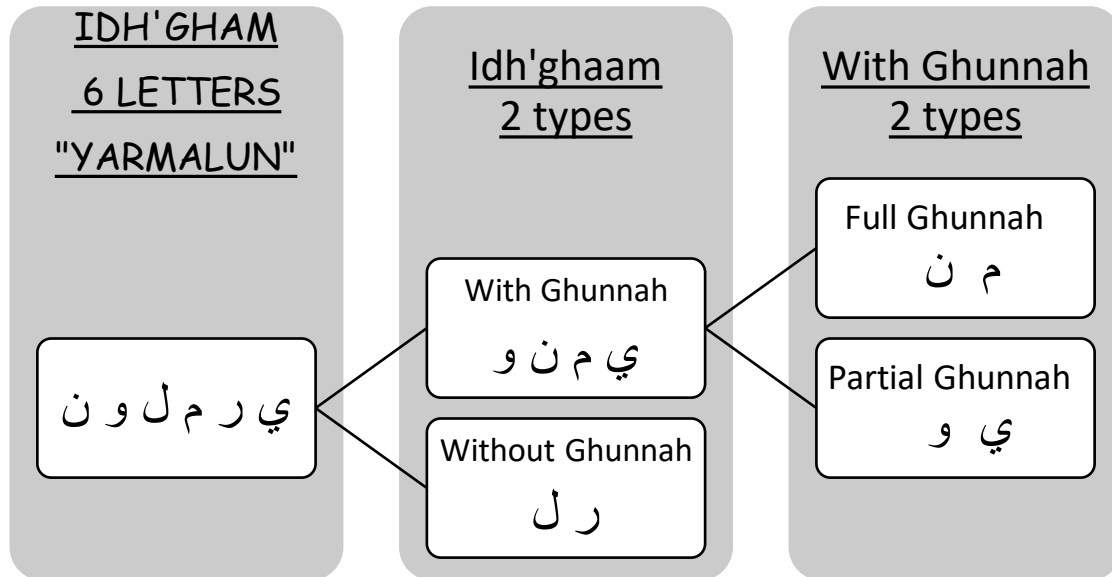
❖ With Ghunnah ي م ن و

❖ Without Ghunnah ل ر

Step 4: Join or merge the letter of the Nun Sakin or Tanween with the Yarmalun letter of the following word.

NUN SAKIN AND TANWEEN: RULE 2 IDH'GHAAM (To Merge or Join)

- d.) **THE DIFFERENT TYPES OF IDH'GHAAM** - There are two types of Idh'gham. The type of Idh'gham pronounced depends, on which letter from the letters of Yarmalun, follows the Nun Sakin and Tanween.

**TYPE 1 - IDH'GHAAM MA'AL GHUNNAH - Merging with Nasal Sound - LETTERS**

ي م ن و also known in acronym as YAMNU letters

Whenever a word ends with Nun Sakin or Tanween, and the next word starts with the letters Ya, Nun, Meem or Waw, then these letters are pronounced in one of the following two manners:

- ❖ Full Ghunnah - Letters م ن - Complete Merging letters which when they appear, will have a Shaddah and are pronounced from the nose (with Ghunnah - 2 counts)

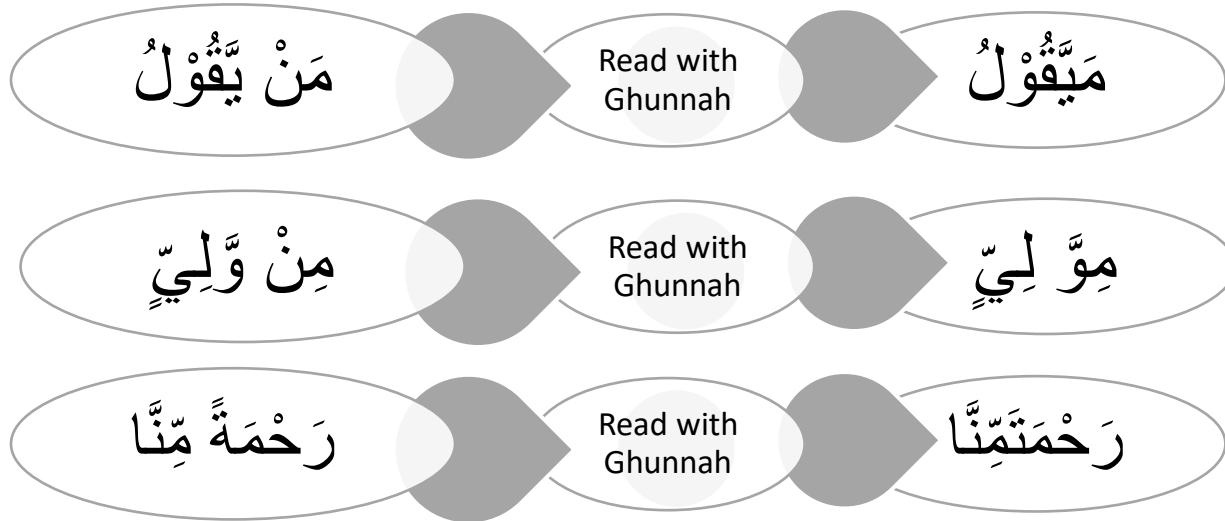
جَزَاءِ مِّنْ

مِنْ نُطْفَةٍ

- ❖ Partial Ghunnah - Letters و ي - Incomplete Merging letters which are literally hummed. Sometimes these appear with NO Shaddah sign.

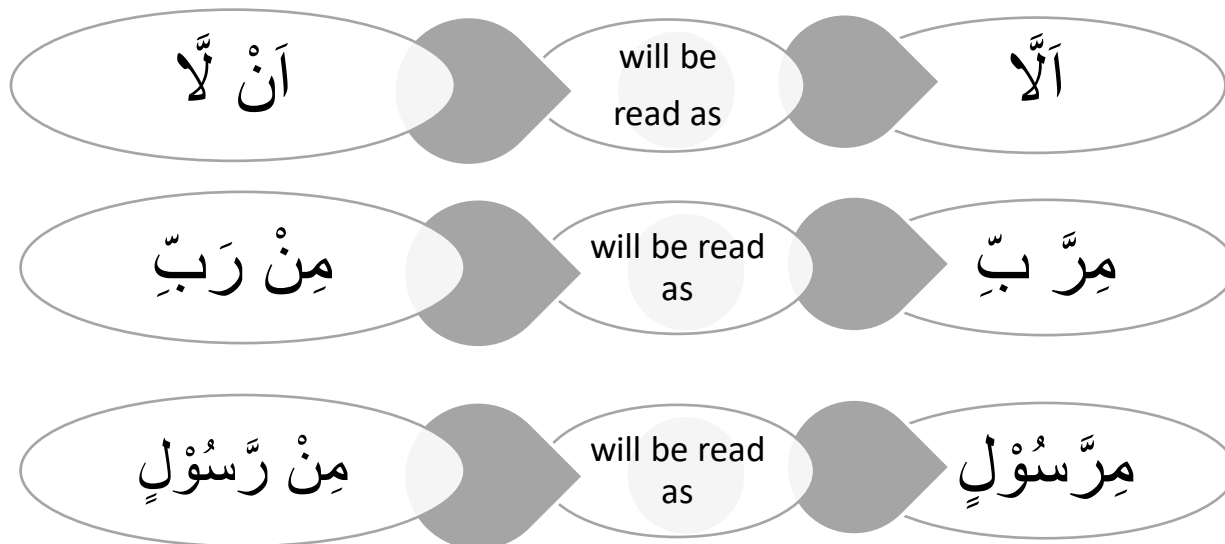
قَرِيبًا يَوْمَ

سِرَاجًا وَحَاجًا

NUN SAKIN AND TANWEEN: RULE 2 IDH'GHAAM (To Merge or Join)**TYPE 1 - IDH'GHAAM MA'AL GHUNNAH - Merging with Ghunnah of 2 harakah****TYPE 2 - IDH'GHAAM BILA GHUNNAH - Merging without Nasal Sound - LETTERS**

ر ل - Whenever a word ends with Nun Sakin or Tanween, and the next word starts with the letters Laam and Ra, then the letters Laam and Ra are pronounced with a Shaddah and both the Nun Sakin and Tanween are dropped completely. **The Nun is hidden.**

There is no trace of Nun in the recitation and there is NO Ghunnah (Nasal sound)



NUN SAKIN AND TANWEEN: RULE 2 IDH'GHAAM (To Merge or Join)**e.) IDENTIFYING & APPLYING IDH'GHAAM****Idh'ghaam Ma'al Ghunnah - Merging with Nasal Sound (Ghunnah)**

بَعْضٌ يَتَسَاءَلُونَ	فَمَنْ يَعْمَلْ	ى
مِنْ مَّارِجٍ	مِنْ مِّثْلِهِ	م
سَدًّا وَمِنْ خَلْفِهِمْ	لَهَبٍ وَتَبَّ	و
إِنْ نَحْنُ	مَنْ نَشَاءُ	ن

Idh'ghaam Bila Ghunnah - Merging without Nasal Sound (Ghunnah)

غَفُورًا رَّحِيمًا	مِنْ رَبِّكَ	ر
لَمْ يَكُنْ لَهُ	كُلُّ لَهَا	ل

f.) EXCEPTIONS TO THE IDH'GHAAM RULE

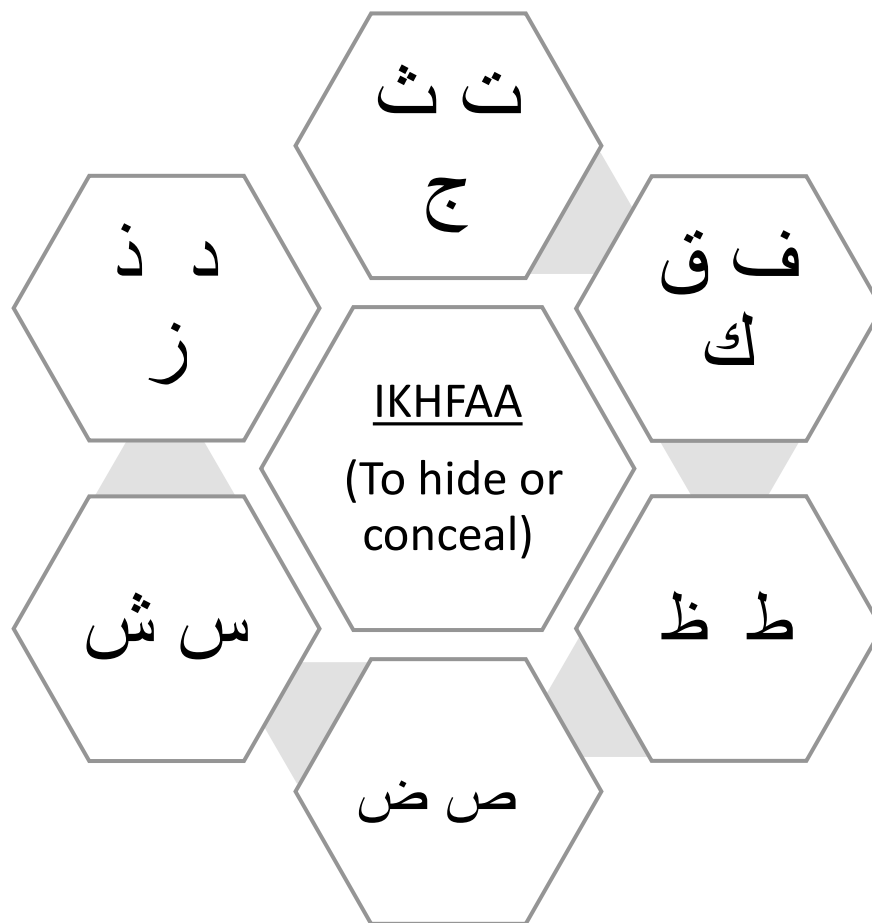
In these words, rule of Idh'ghaam is not applied as the Yarmalun letter appears after the Nun Sakin and Tanween in one word and not in two separate words.

This is known as IZHAAR MUTLAQ. Ghunnah of 1 harakah is applied.

قِنْوَانٌ	سِنْوَانٌ	بُنْيَانٌ	الدُّنْيَا
Qinnwaanun	Sinnwaanun	Bunnyaanun	Dunnya

NUN SAKIN AND TANWEEN

RULE 3: IKHFAA (to Hide or to Conceal)



NUN SAKIN AND TANWEEN: RULE 3 IKHFAA (To Hide or Conceal)

- a.) **WHAT IS THE MEANING OF IKHFAA** - Whenever Nun Sakin and Tanween precede one of the fifteen Ikhfaa letters, then the actual sound of Nun is concealed or covered to a point where only its nasal sound is evident and is stressed for the count of two.

Question: What is hiding or concealed in Ikhfaa

Both Nun Sakin and the Tanween end with the Nun Sound. In Ikhfaa, the full Nun sound is NOT pronounced. We partly hide the makharij of the Nun sound and hold it (do Ghunnah for two counts), then it continues, behind the makharij of the Ikhfaa letter that is coming up. **Example:**

Notice when you read as Antum, the tip of the tongue touches the upper palate, but when you hide the full Nun and do Ghunnah, the tongue is floating, as it prepares to say the letter Ta, which is the next letter	<p style="text-align: center;">أَنْتُمْ</p> <p style="text-align: center;">Read as Annn Tum and not Antum</p>
---	---

- b.) **THE LETTERS OF IKHFAA** - 15 Letters - The letters that are in shaded boxes are heavy letters

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

An easy way to remember the Ikhfaa letters. All the 28 letters of the Arabic alphabet are divided into the 4 rules of Nun Sakin and Tanween, therefore we remove all the letters of Idh'haar, Idh'ghaam and Iqlab, the rest are all Ikhfaa letters

ح خ ع غ ء ه	<u>IDH'HAAR</u> - 6 Throat letters (Huruful Halqiyya)
ي ر م ل و ن	<u>IDH'GHAAM</u> - 6 Yarmalun letters
ب	<u>IQLAB</u> - 1 Qalb letter
ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك	<u>IKHFAA</u> - All the rest of the Arabic Alphabet - 15 letters

NUN SAKIN AND TANWEEN: RULE 3 IKHFAA (To Hide or Conceal)

c.) THE DIFFERENT STEPS IN APPLYING IKHFAA

Step 1: Find Nun Sakin or Tanween

Step 2: Look at the letter immediately after Nun Sakin or Tanween

Step 1 & 2 applies to all the 4 Rules

Step 3: The letter after must be an Ikhfaa letter (from the 15 letters)

❖ 5 heavy letters, read with heavy Ikhfaa ص ض ط ظ ق

❖ 10 light letters, read with light Ikhfaa ت ث ج د ذ ز س ش ف ك

Step 4: The full sound of Nun is hidden and we partially pronounce it and hold for 2 counts (ghunnah), then join it with the Ikhfaa letter that follows it.

d.) THE DIFFERENT TYPES OF IKHFAA - 2 Types

❖ Heavy Ikhfaa - If the letter after Nun Sakin and Tanween, is a letter of Ikhfaa and a heavy letter, recite the Ikhfaa heavily

❖ Light Ikhfaa - The rest of the Ikhfaa letters are read lightly



e.) IDENTIFYING & APPLYING IKHFAA

Light Ikhfaa		Heavy Ikhfaa	
أَنْذَرْنَاكُمْ	فَمَنْ شَاءَ	مَنْ طَعَا	يَنْظُرُ
يَوْمَئِذٍ شَأْنٌ	وَكَأْسٍ دِهَاقًا	كُتِبَ قِيبَةٌ	عَذَابًا قَرِيبًا
تَنْزِيلَ	أَنْفُسِهِمْ	عَنْ ضَيْفٍ	شَيْءٍ قَدِيرٍ

NUN SAKIN AND TANWEEN

RULE 4: IQLAB/QALB (to Change or Convert)

TANWEEN
 تنوين
 This is another name for a double fatha ... double kasrah ... and double dammah

(FUN FACT)
 Did you know that qalb in Arabic also means **HEART?**

The small mīm (i.e. **أَنْ**) indicates qalb.

DEFINITION **QALB**
 قلب
 Qalb means to change a nun saakina ن or tanween ن or ِ for instance to mīm.

RULE
 If a nun saakina or tanwin occur before a ب, they will instantly change to a mīm and they will be ikhfa shaf

EXAMPLES

وَقَفَيْنَا مِنْ بَعْدِهِ
 بِالرُّسُلِ

كَافِرِيهِ
 دَعَا نَا لِحُبِّيهِ

Wakman

NUN SAKIN AND TANWEEN: RULE 4 IQLAB (To Change or Convert)

- a.) **WHAT IS THE MEANING OF IQLAB** - To change or convert. The Nun Sakin or Tanween is converted into a Meem. Therefore one letter changes into another. **NOTE:** The 'MEEM' here refers to the small 'MEEM' between or on top of a word. It is always very small and shaded. In most copies of the Qur'an, a small 'MEEM' is written above Nun or Tanween, as a reminder of the rule.

Example:

<u>NUN SAKIN</u>	<u>TANWEEN</u>
مِنْ بَعْدٍ	سَمِيعًا بَصِيرًا
Mimmm Ba'di	Samii Amm Baseeraa

b.) THE DIFFERENT STEPS IN APPLYING IQLAB

Step 1: Find Nun Sakin or Tanween

Step 2: Look at the letter immediately after Nun Sakin or Tanween

Step 1 & 2 applies to all the 4 Rules

Step 3: The letter after must be the letter baa ب

Step 4: Convert the Nun Sakin or Tanween into a Meem. Pronounce the Meem with a Nasal sound and hold the Meem sound for 2 counts.

- c.) **THE LETTER OF IQLAB** is the letter baa ب when it appears after the Nun Sakin or Tanween.

- d.) **IDENTIFYING & APPLYING IQLAB IN THE QUR'AN** - In the rule of Iqlab, the letter Meem (م) hides in the letter Be (ب) in such a way, that the lips do not meet, they get near each other and a very narrow space will be left, sufficient for a very thin paper to pass through.

أَنْ تَبْسَلَ نَفْسُ بِمَا كَسَبَتْ	<u>An Toobsala Nafsumm bimaa Kasabat</u>
-------------------------------------	--

NUN SAKIN AND TANWEEN: RULE 4 IQLAB (To Change or Convert)

In the rule of Al Qalb, the lips should not entirely be pressed together, this will allow the Meem sound to come through the nasal passage. The mouth should be prepared to say the Baa after sounding the Meem for two counts.

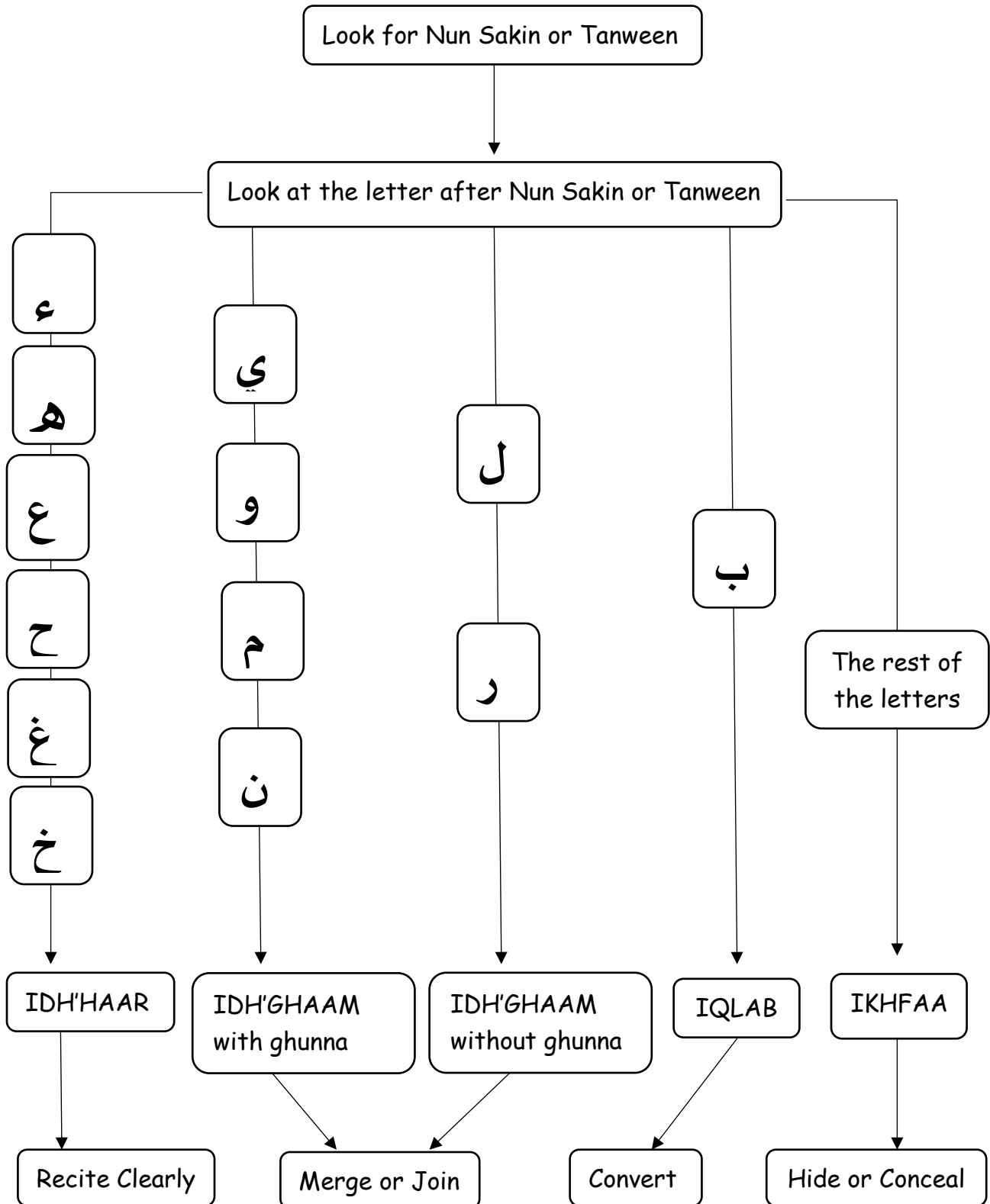


IMPORTANT TO NOTE: Do not mix up the two types of Meem that appear on top of the letters. The full shaped Meem (م) indicates Iqlab or change and the cut Meem (م) indicates a compulsory stop. **EXAMPLES:**

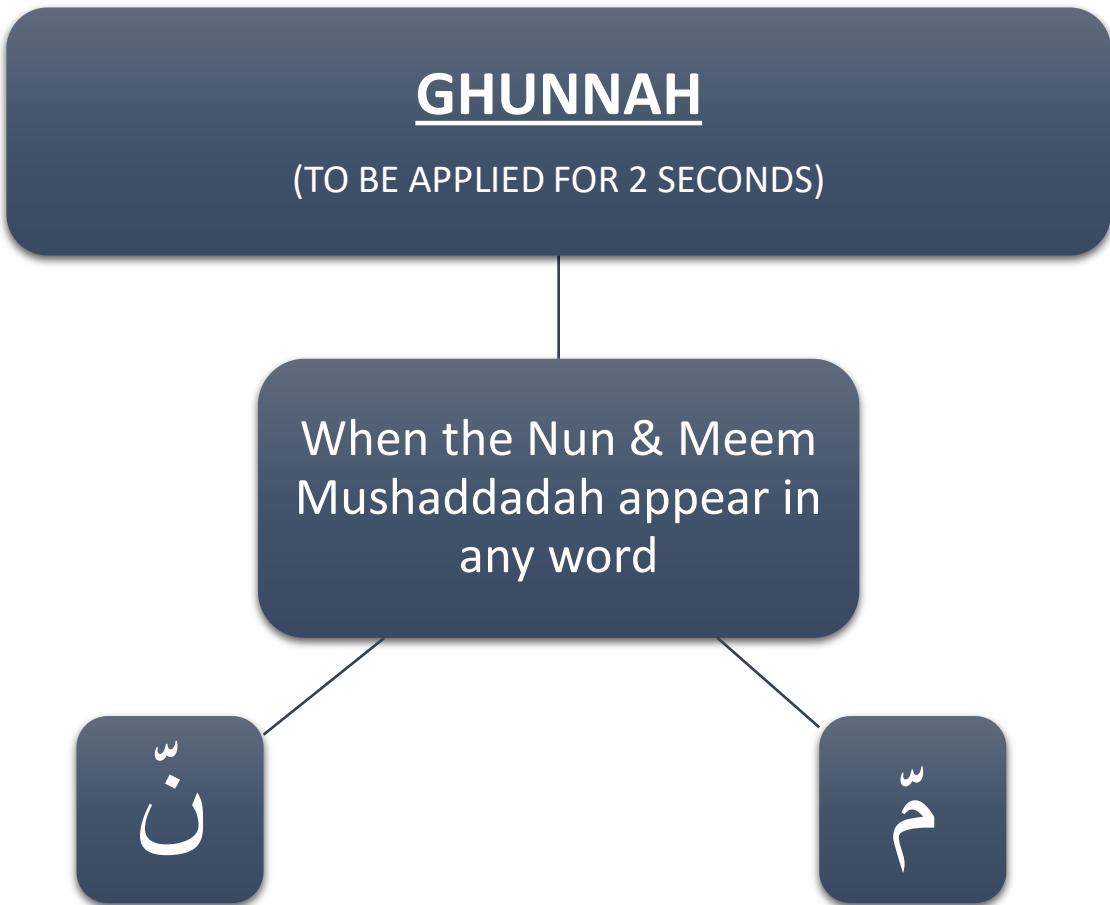
<p>COMPULSORY STOP MEEM م</p> <p>وَلَا يَحْزُنكَ قَوْلُهُمْ</p>	<p>IQLAB - CHANGE BAA TO MEEM م</p> <p>وَاللَّهُ عَلَيْهِم بِالظَّالِمِينَ</p>
<p>Quran 10:65</p>	<p>Qur'an 2:95</p>

مِنْ بَعْدِ	مِنْ بُيُوتِهِنَّ	مَنْ بَخِلَ
مِنْ بَنِي إِسْرَائِيلَ	مِنْ بَقْلِهَا	
لَنْسَفَعًا بِالنَّاصِيَةِ	أَبْدًا بِمَا	نَفْسٍ بِمَا
مُطْمَئِنِّينَ بِالْإِيمَانِ	مُنْفَطِرًا بِهِ	
آيَاتٍ بَيْنَاتٍ	لِيَا بِالسِّنْتِهِمْ	
قَرْيَةٍ بَطَرَتْ	عَنْ بَيْنَةٍ	

NUN SAKIN AND TANWEEN SUMMARY



THE RULES OF NUN & MEEM MUSHADDADAH

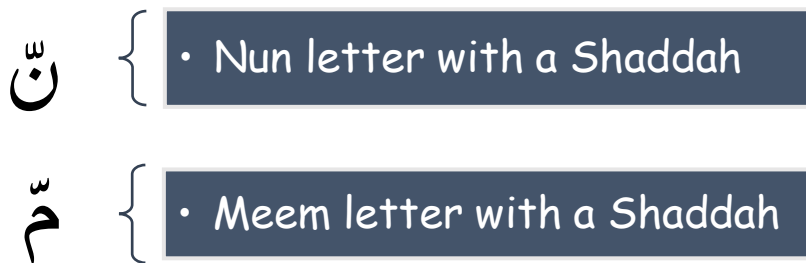


RULES OF NUN SHADDAH AND MEEM SHADDAH

Nun Shaddah and Meem Shaddah are also known as Nun and Meem Mushaddadah (meaning a doubled letter or letters bearing a Shaddah)

When these two letters appear with a Shaddah sign in any word, a Ghunnah has to be applied for a period of 2 counts. This is because the Shaddah is already a double letter + the Ghunnah (2 counts).

The Ghunnah is applied to Nun and Meem Mushaddadah, whether they occur in the middle or the end of a word, in continuous reading or when stopping and in all parts of speech.



WHAT IS GHUNNAH?

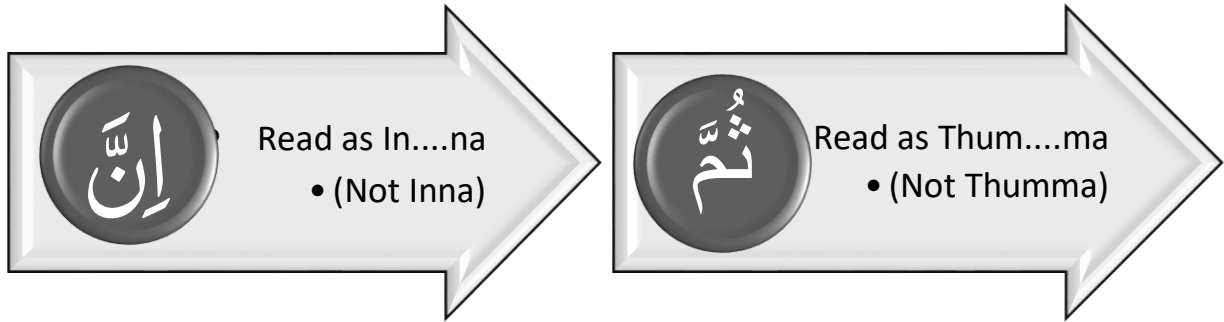
- 1.) Ghunnah is applied when Nun and Meem have a Shaddah.
- 2.) Ghunnah is a sound emitted from the Nasal Passage, without any function of the tongue.
- 3.) This is when a certain sound is held in the nasal cavity (Nasalisation) for a length that is longer than the short harakah (about 2 beats)
- 4.) Professional Qur'an reciters pay much attention to these sounds.
- 5.) Application of Ghunnah by the reciter, adds beauty to the recitation.

NOTE: Ghunnah is divided into 4 parts:

- In نّ and مّ , the Ghunnah is applied for 2 counts (2 Harakah)
- In نْ and مْ , in Idh'haar the Ghunnah is applied for 1 count (1 Harakah)
- In نً and مً , in Idh'ghaam the Ghunnah is applied for 2 counts (2 Harakah)
- In ن and م , with Short vowels, the Ghunnah is applied for ½ count (1/2 Harakah)

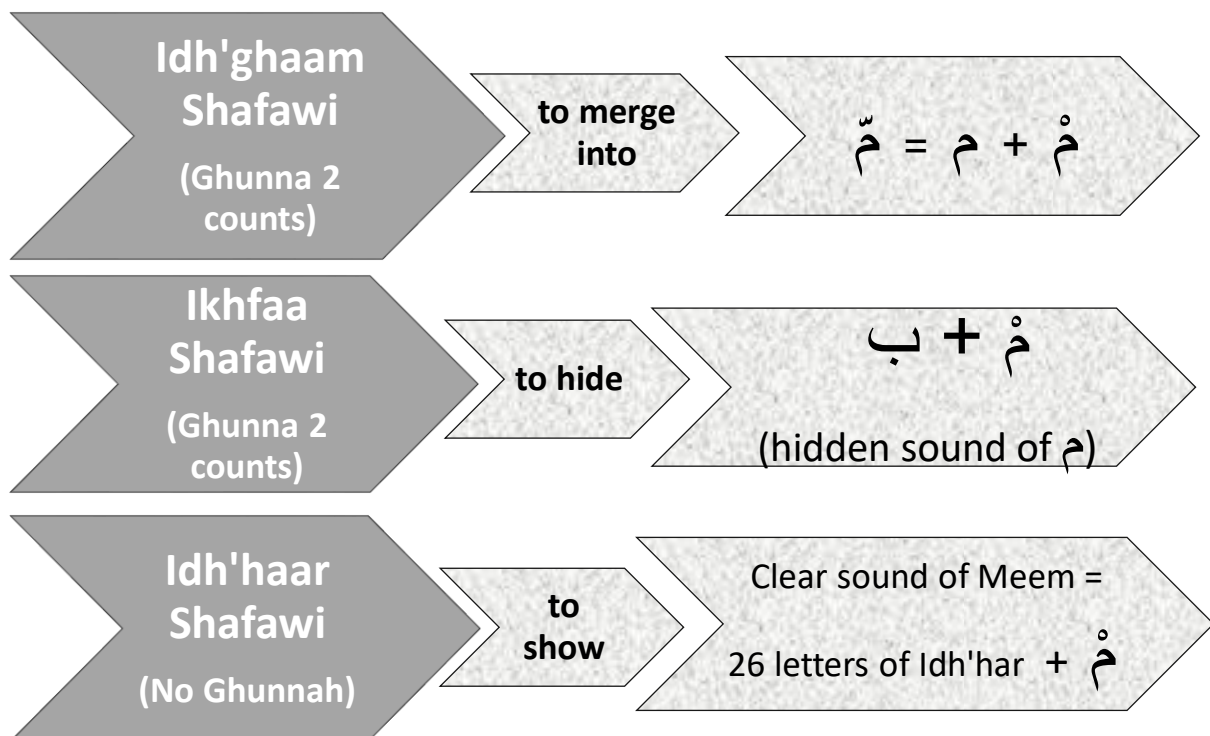
RULES OF NUN SHADDAH AND MEEM SHADDAH

EXAMPLES: The letters Nun and Meem have original Nasal sounds. Notice the Meem Shaddah and Noon Shaddah are stretched through the Nasal cavity and not the tongue.



Meem with Tashdeed		Nun with Tashdeed	
قَوْمًا	فَلَمَّ	مِنَّ	إِنَّكَ
Qaw-mammm-maa	Fa-lammm-ma	Minna	Innn-na-ka
نَفْسًا	عَبْدًا مِّنْ	إِنَّ الَّذِينَ	جَهَنَّمَ
Naf-summm-maa	Ab-dammm-min	Innn-nal-ladhii-na	Ja-hannn-nama
بَيْتَةٍ مِّنْ	سِحْرٍ مَّبِينٍ	أَعْيُنِ النَّاسِ	كَأَنَّكَ
Bay-yinatummm-min	Sih-rummm-mubeen	A'a-yuninnn-naasi	Ka-annn-naka
وَهُمْ مُّسْتَكْبِرُونَ	فَأُمُّهُ	وَلِيَمَسَّنْكُمْ	مَسَّنَ
	إِمَامٍ مُّبِينٍ	وَالنَّجْمِ	لَنَرَّجْمَنَّكُمْ
ضَلَالٍ مُّبِينٍ	دَمَّرَ	عَنِ النَّعِيمِ	يُكُونُ النَّاسُ

THE RULES OF MEEM SAKIN



THE RULES OF MEEM SAKIN



Meem Sakin is simply a Meem with a Sukun sign. The Meem Sakin can appear with or without a Sukun symbol.

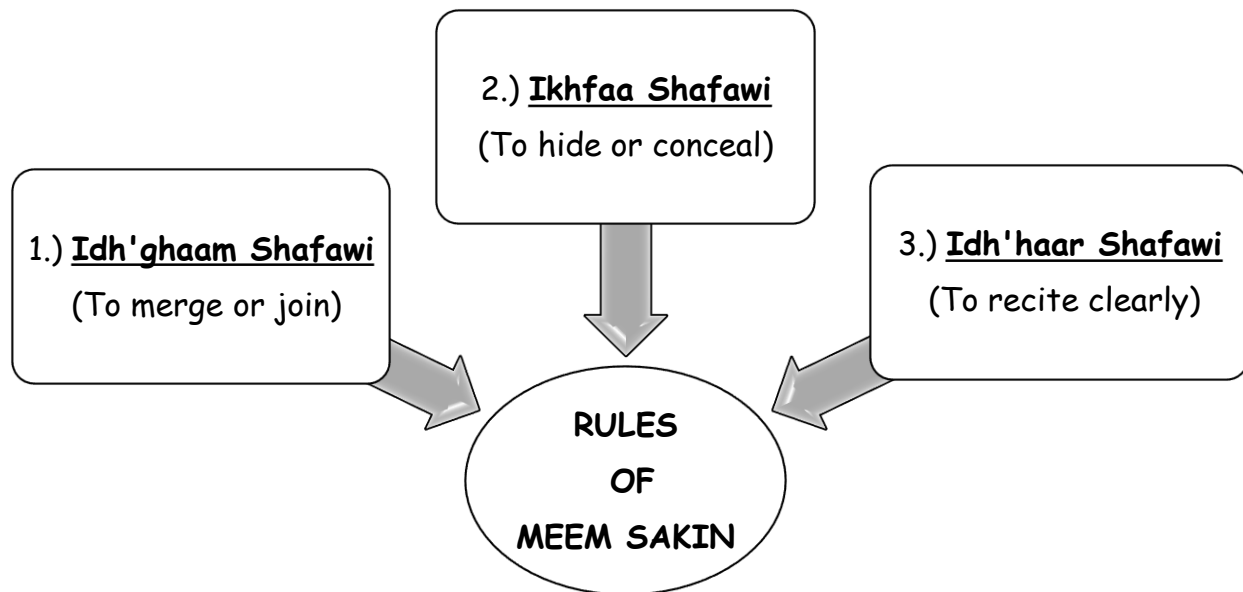
Example:

Meem Sakin with a sukun	➔	أَلْحَمْدُ	➔	ALHAM <u>DU</u>
Meem Sakin without a sukun	➔	تَرْمِيهِمْ بِحِجَارَةٍ	➔	TARMEEH <u>IMMM</u> BIHIJARATIN

The pronunciation of the Meem Sakin depends on the letter which follows it. There are 3 rules that take place when certain letters appear after the Meem Sakin.

- a.) IDHGHAM SHAFAWI
 - b.) IKHFAA SHAFAWI
 - c.) IDH'HAR SHAFAWI
- } **Shafawi** means articulated from the two lips

THE 3 RULES OF MEEM SAKIN



MEEM SAKIN: RULE 1 - IDH'GHAAM SHAFAWI (To merge or join)

- e.) **WHAT IS THE MEANING OF IDH'GHAAM SHAFAWI** - Idh'ghaam means to merge or join. When Meem Sakin مٌ is followed by another Meem carrying a vowel, instead of reading 2 meems, they merge into each other and the sound of meem is held in a ghunnah. There is a difference between Idh'ghaam and Idh'ghaam Shafawi. **Example:**

<u>IDH'GHAAM SHAFAWI</u> Meem Sakin followed another Meem	<u>IDH'GHAAM</u> Nun Sakin followed by the letter Meem
وَلَكُمْ مَّا كَسَبْتُمْ	مِنْ مَّاءٍ
Ghunnah is applied to both the above for 2 harakah, Meem Shaddah + Meem Sakin = 2 counts of ghunnah	

f.) THE DIFFERENT STEPS IN APPLYING IDH'GHAAM SHAFAWI

Step 1: Find Meem Sakin

Step 2: Look at the letter immediately after Meem Sakin

Step 1 & 2 applies
to all the 3 Rules

Step 3: The letter after must be the letter Meem: م

Step 4: The first Meem is assimilated (or disappears) into the second Meem. The second Meem takes on a Shaddah during pronunciation, indicating Idh'ghaam. Nasal sound (Ghunnah) is applied with the lips closed for 2 counts.

g.) IDENTIFYING & APPLYING IDH'GHAAM SHAFAWI -

READ AS

WRITTEN AS

كَمِينُ

كَمْ مِنْ

لَكُمْ مَّا

لَكُمْ مَّا

إِلَيْكُمْ مُرْسَلُونَ

إِلَيْكُمْ مُرْسَلُونَ

إِنَّهُمْ مَعَكُمْ

إِنَّهُمْ مَعَكُمْ

MEEM SAKIN: RULE 2 - IKHFAA SHAFAWI (To hide or conceal)

- a.) **WHAT IS THE MEANING OF IKHFAA SHAFAWI** - Ikhfaa means to hide or conceal - to partly hide or conceal the sound of Meem Sakin in the nose. When Meem Sakin م is followed by the letter Ba, the letter Meem م is concealed by it and a nasal sound is retained. The Meem is hidden with Ghunnah (Nasal Sound) to a count of two. The lips should not be completely closed to avoid making the م evident. There is a difference between Ikhfaa and Ikhfaa Shafawi.

Example:

<u>IKHFAA SHAFAWI</u> Meem Sakin followed by the letter Ba	<u>IKHFAA</u> Ikhfaa in the rules of Nun Sakin
تَرْمِيهِمْ بِحِجَارَةٍ	مُنْفَكِّينَ

b.) THE DIFFERENT STEPS IN APPLYING IKHFAA SHAFAWI

Step 1: Find Meem Sakin

Step 2: Look at the letter immediately after Meem Sakin

Step 1 & 2 applies to all the 3 Rules

Step 3: The letter after must be the letter Ba: ب

Step 4: The Meem is concealed or hidden by the Ba and the word is pronounced with a nasal sound (Ghunnah) held for 2 counts, with a paper thin gap between the lips.

- c.) **IDENTIFYING & APPLYING IKHFAA SHAFAWI** - The rule applied for all the words below is the same and Ghunnah of 2 counts will be applied as we partly hide the sound of Meem Sakin in our nose (flattening the lips).

أَنْتُمْ بِهِ	إِنَّهُمْ بَادُونَ	رَبَّهُمْ بِهِمْ
أَمَدًا بَعِيدًا	مِنْ بَعْدِ	
أَمَدًا بَعِيدًا Read as	مِمَّ بَعْدِ Read as	

IMPORTANT NOTE: - Do not confuse the small Meem of Iqlab م with the Baa and Meem Sakin of Ikhfaa Shafawi.

MEEM SAKIN: RULE 3 - IDH'HAAR SHAFAWI (To recite clearly)

- a.) **WHAT IS THE MEANING OF IDH'HAAR SHAFAWI** - Idh'haar means to recite clearly - to show. When Meem Sakin is followed by any of the 26 letters (apart from Ba and Meem), then the Meem Sakin is pronounced clearly and distinctly from its makharij, without the nasal sound (ghunnah)
There is a difference between Idh'haar and Idh'haar Shafawi. Example:

<u>IDH'HAAR SHAFAWI</u> Meem Sakin followed by any of the 26 letters (apart from Ba & Meem)	<u>IDH'HAAR</u> Idh'haar in the rules of Nun Sakin
فَجَعَلَهُمْ كَعَصْفٍ	مِنْهَا

b.) THE DIFFERENT STEPS IN APPLYING IDH'HAAR SHAFAWI

Step 1: Find Meem Sakin

Step 2: Look at the letter immediately after Meem Sakin

Step 1 & 2 applies to all the 3 Rules

Step 3: The letter after must be any of the 26 letters of the alphabet, except for the letter Ba: ب (which falls under the rule of Ikhfaa Shafawi) and the letter Meem: م (which falls under the rule of Idh'ghaam Shafawi)

Step 4: The Meem is recited clearly, without a nasal sound (no ghunnah)

- c.) **IDENTIFYING & APPLYING IDH'HAAR SHAFAWI:** When pronouncing the letter Meem Sakin with Idh'har note the following:

- 1.) It should not be given a sound as if it is carrying a vowel. A clear pronunciation and a quick passing of the letter Meem Sakin should be observed, otherwise it will sound as if it is carrying a Shaddah.
- 2.) If the letter Meem is followed by either Fa or Waw extra effort should be made to retain Idh'har, because the letter Meem easily becomes hidden next to the letter Fa and is easily merged in the letter Waw.

وَهُمْ سَالِبُونَ	سَلُّهُمْ إِلَيْهِمْ	لَكُمْ جَزَاءٌ	الْحَدُّ	الْبَتْرُ
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THE 3 RULES OF MEEM SAKIN

IDH'GHAAM SHAFAWI

(Ghunna 2 counts)

←
م̣ = م + م̣

Meem Sakin followed by a Meem - The two Meems merge into each other and the ghunna is held for 2 counts

Read as
AT AMAHUMMM
MIN

أَطْعَمَهُمْ مِّنْ

Read as
HUMMM MIN

هُم مِّنْ

IKHFAA SHAFAWI

(Ghunna 2 counts)

←
م̣ + ب

Meem Sakin followed by the letter Ba - The Meem is hidden by the Ba and the ghunna is held for 2 counts

Read as
RABBAHUMM
BIHIM

رَبَّهُمْ بِهِمْ

Read as
MAA LAHUMM
BIDHAALIKA

مَا لَهُمْ بِذَا لِكَ

IDH'HAAR SHAFAWI

(No Ghunna)

←
26 letters + م̣
of Idh'haar

Meem Sakin followed by any other letter, apart from Meem and Ba - The Meem Sakin is pronounced clearly

Read as
ALAM TARA

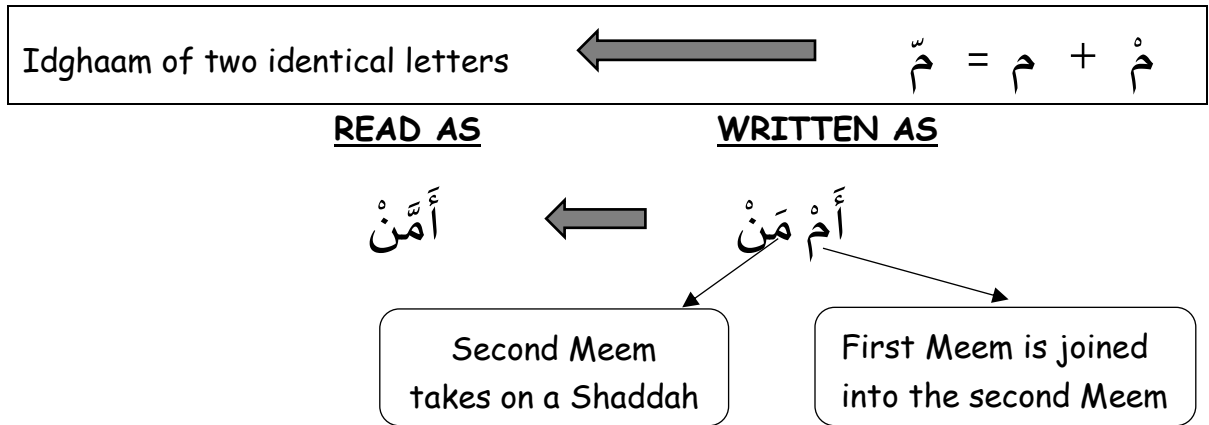
الْم تَرَ

Read as
TUM SUUNA

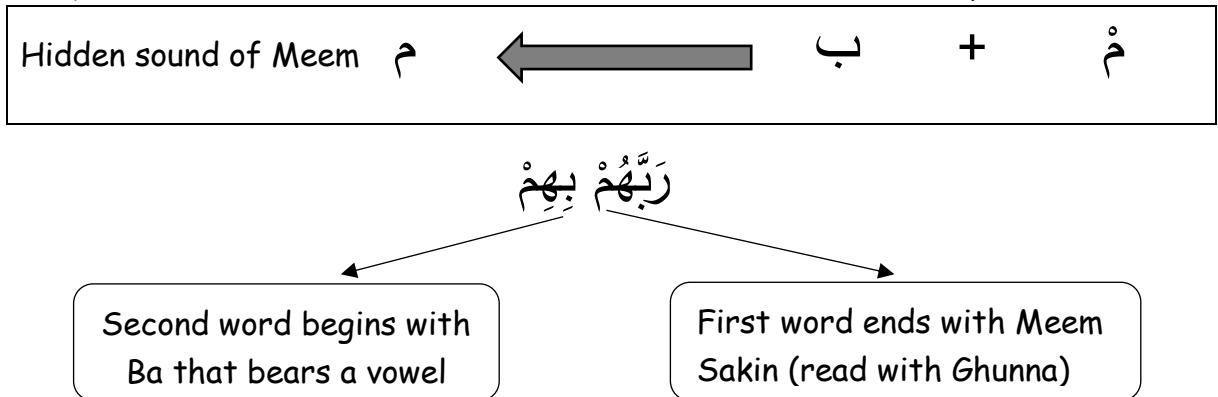
تُمْسُونَ

THE RULES OF MEEM SAKIN IN BRIEF

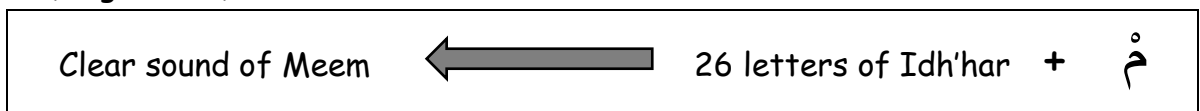
- 1.) **IDH'GHAM of Meem Sakin** - If after Meem Sakin, comes a Meem, there will be Idh'gham of the lips (Idh'gham Ash Shafawi - Both Meems will Assimilate into each other) with a nasal sound.



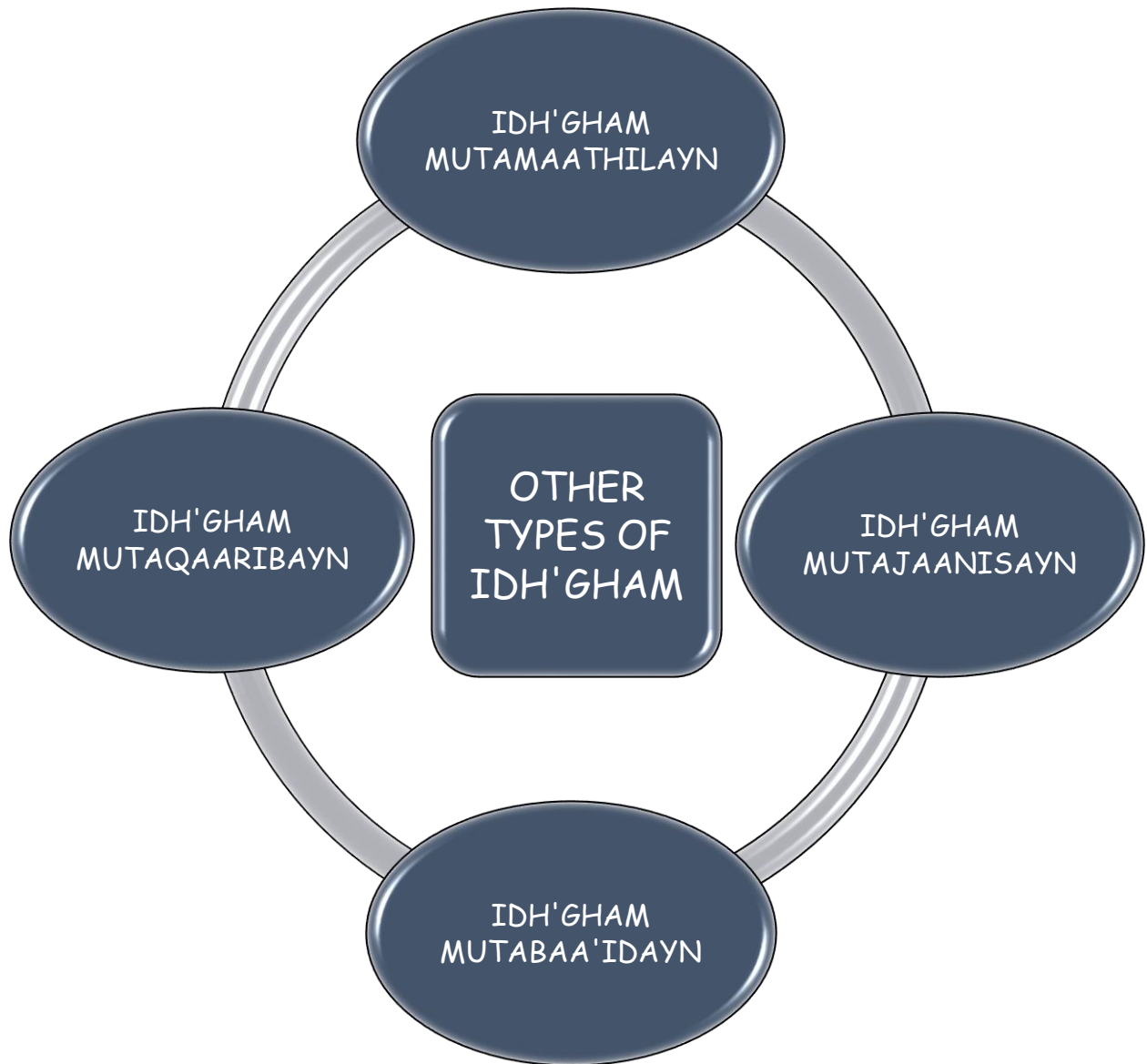
- 2.) **IKHFAA of Meem Sakin** - If after Meem Sakin, comes a Ba, there will be Ikhfaa of the lips (Ikhfaa Ash Shafawi). Ikhfaa literally means to hide, the qualities of Meem are concealed and instead a nasal sound is produced.



- 3.) **IDH'HAR of Meem Sakin** - If after Meem Sakin, comes any letter besides Ba or Meem, there will be Idh'har of the lips (Idh'har Ash Shafawi - to make clear) and the Meem Sakin will be pronounced normally, without a nasal sound (no ghunnah)



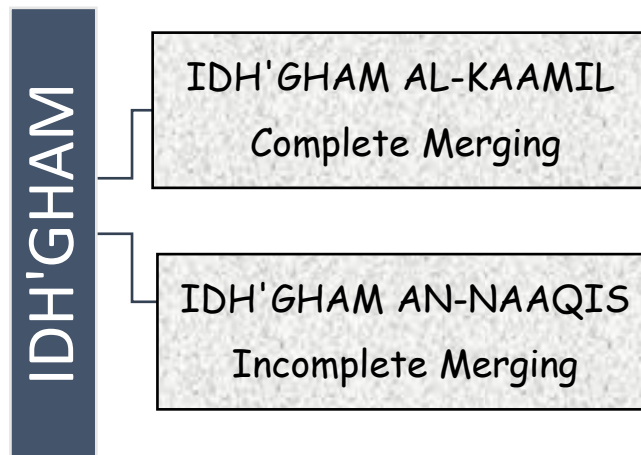
THE RULES OF OTHER IDH'GHAM



THE RULES OF OTHER IDH'GHAM

Idh'gham means to merge, blend, assimilate or absorb. It is the merging of a letter carrying a Sukun into the following letter, which carries a vowel, so that they become one. The letter accompanied by a Sukun is omitted and the following letter is then pronounced with a Shaddah. This merging can be either complete or incomplete:

- **Complete merging or Idh'gham al-Kaamil** implies a complete blending of a letter into the letter it follows, to a point where there is no trace of the first letter in pronunciation.
- **Incomplete merging or Idh'gham an-Naaqis** implies a partial blending of a letter into the letter it follows.

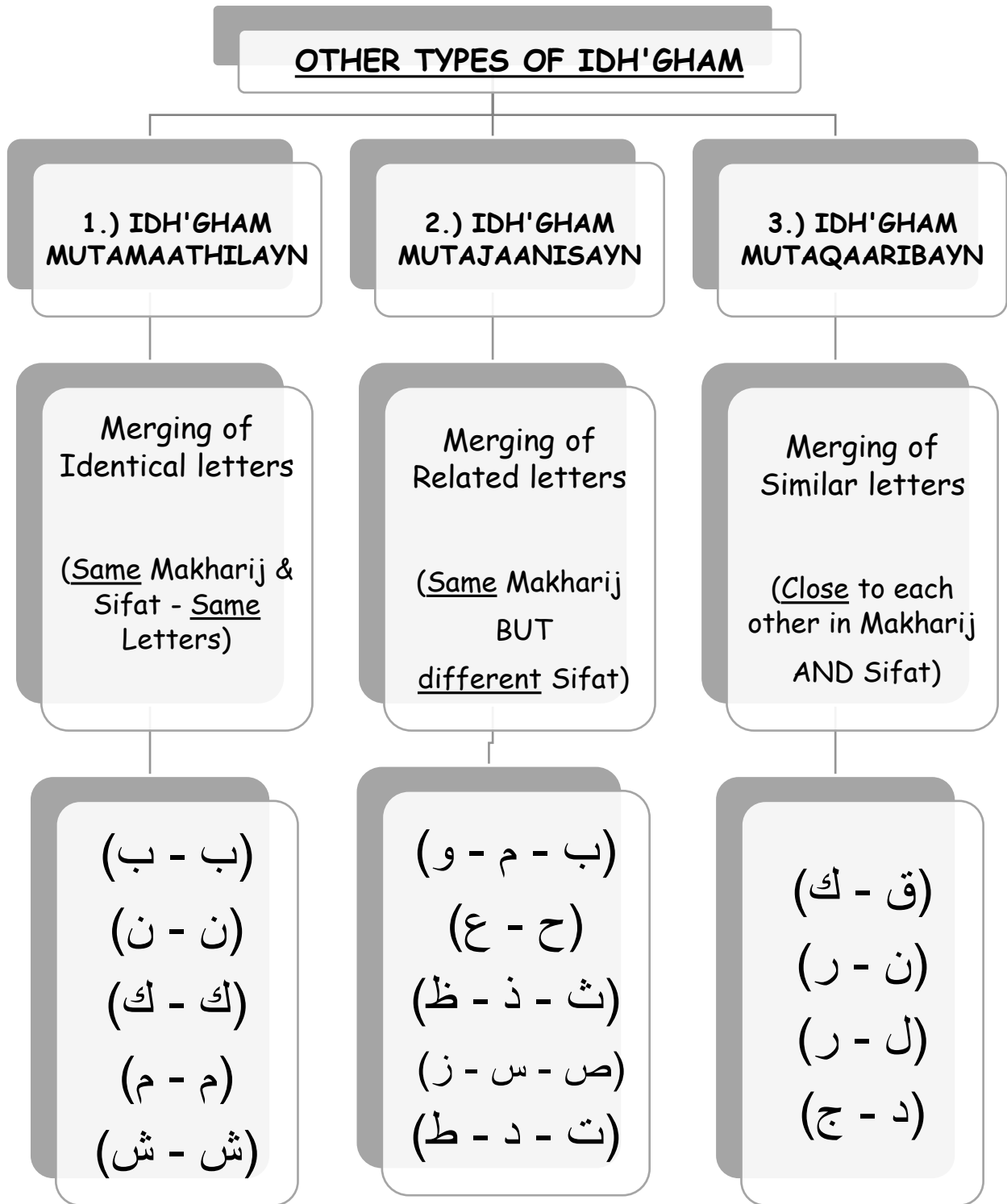


WHY IDH'GHAM

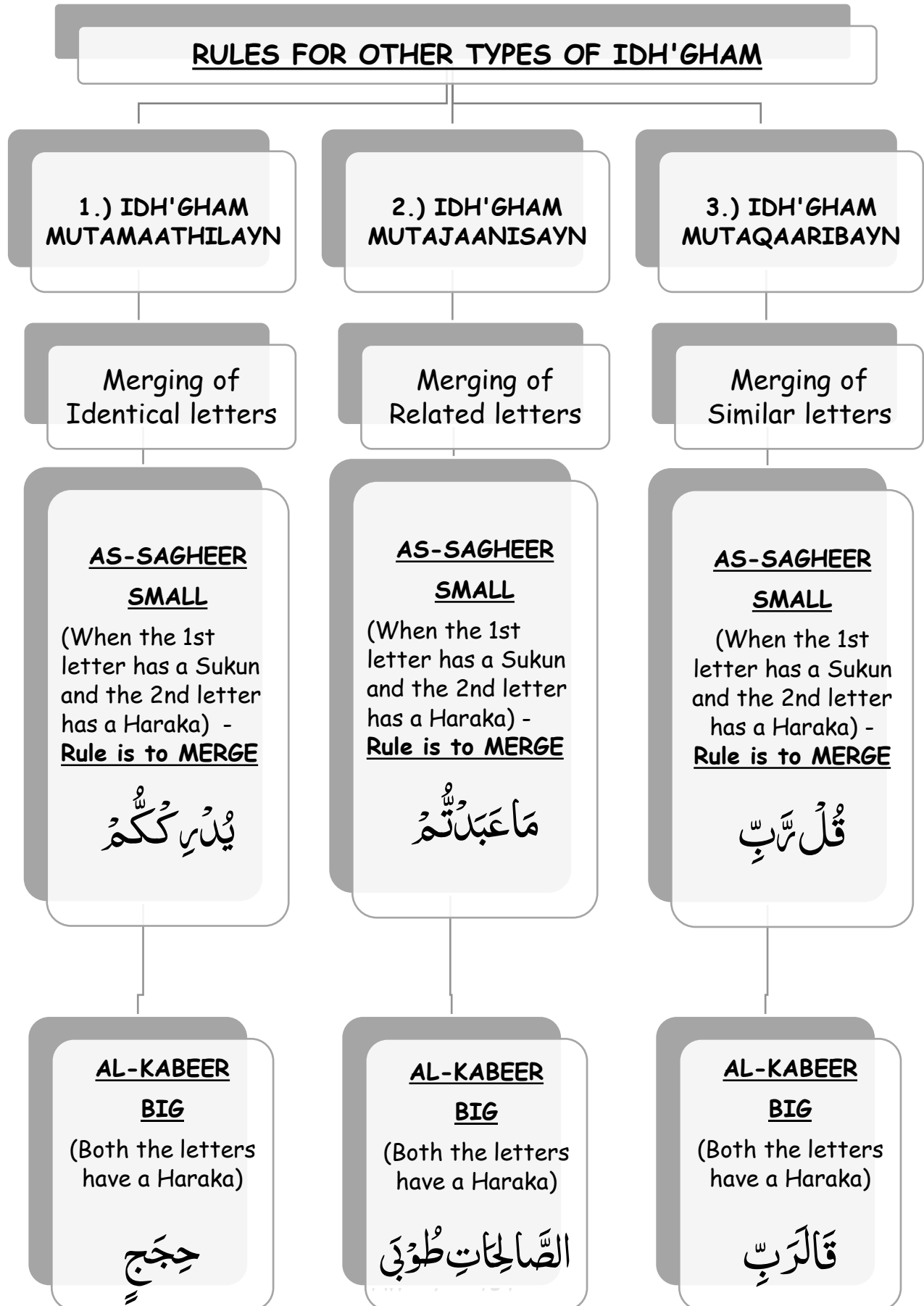
Idh'gham is designed for easy pronunciation. It is difficult to pronounce two similar letters, one after the other. Idh'gham is applied to remove this difficulty. There are different types of Idh'gham

TYPES OF OTHER IDH'GHAM

- 1.) **Idh'gham Mutamaathilayn** - Merging of same letters, with the same Makharij and same Sifat.
- 2.) **Idh'gham Mutajaanisayn** - Merging of related letters, with the same Makharij but different Sifat.
- 3.) **Idh'gham Mutaqaaribayn** - Merging of similar letters, that are close to each other in Makharij and Sifat.
- 4.) **Idh'gham Mutabaa'idayn** - Merging of distant letters, whose Makharij is far from each other. There is NO Idh'gham between distant letters.



4.) IDH'GHAM MUTABAA'IDAIN - Letters whose Makharij is far from each other.
There is NO Idh'gham between two distant letters



RULES OF OTHER IDH'GHAM - 1.) IDH'GHAM MUTAMAATHILAYN

The assimilation of same letters. This rule is applied when two identical letters follow each other in either the same word or in between two words, where the first one is Sakin and the Second one has a vowel, the Sakin letter is assimilated (merged) into the one with the vowel and the vowelised letter is pronounced as if it has a Shaddah.

Examples of Identical Letters: (ن - ن) (س - س) (م - م) (د - د) (ط - ط)

Example: Merging of Identical Letters.

قَدْ دَخَلُوا كَمْ مِنْ رَبِحَتْ تِجَارَتُهُمْ قُلْ لَا
لَهُمْ مَا مِنْ نَارٍ إِذْ ذَهَبَ اضْرِبْ بِعَصَاكَ
مَا لَمْ تَسْتَطِعْ عَلَيْهِ إِذْ ذَهَبَ مُغَاضِبًا

Read as:	Written as:
قَدْ دَخَلُوا	قَدْ دَخَلُوا
يُدْرِكُمْ	يُدْرِكُمْ
أَقْلَكَ	أَقْلَكَ

NOTE: Ghunnah is applied, whenever two Nuns or two Meems are assimilated into one.

CAUTION: If a Sakin letter is a letter of Maddah (Alif, Waw and Ya), then it will not be assimilated. Below is an example of two identical letters of which, one letter is a letter of Maddah

Note: Two similar letters 'YA' are next to each other. In this example the Ya Sakin or Waw Sakin, will not be assimilated (merged), as they are acting as a Maddah

الَّذِي يُوسُوسُ	فِي يَوْمٍ	ءَامِنُوا وَعَمِلُوا
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RULES OF OTHER IDH'GHAM - 2.) IDH'GHAM MUTAJAANISAYN

The assimilation of related letters. The term related letters used here refers to the letters that are from the same Makharij (point of origin) but having different Sifat (qualities, characteristics).

When two letters from the same Makharij but having different qualities, follow each other, in either, the same word or in between two words, where the first letter has a Sakin and the second letter has a vowel, the Sakin letter is assimilated into the letter with the vowel and the vowelised letter is pronounced as if it has a Shaddah.

Examples of Related Letters:

(ث - ذ - ظ) (ص - س - ز) (ت - د - ط)
(ب - م - و) (ح - ع)

Examples: Merging of Related Letters.

بَسَطْتَ إِلَى يَدِكَ أُجِيبَتْ دَعْوَتُكَ أَنَّهُمْ إِذْ ظَلَمُوا وَقَالَتْ طَائِفَةٌ

NOTE: Ghunnah is applied on the Meem Mushaddadah.

OBSERVE: With the exception of the letter Ta (ط), all the Sakin letters of Idh'gham Mutajaanisayn undergo a complete assimilation and are not pronounced. The letter (ط) involves a partial merging, where it will have a trace of its characteristics in pronunciation.

MUTAJANISAYN EXCEPTION: One exception of two related letters which occurs only in the case of letters Ba (ب) and Meem (م) appears only in Surah Hood, Ayah 42

Read as:	Written as:
إِرْكَبْنَا	إِرْكَبْ مَعْنَا

Examples of Idh'gham Mutajaanisayn - Related letters

<u>Read as:</u>	<u>Written as:</u>	<u>Related letters</u>
أَثَقَلْتُمْ دَعْوَةَ اللَّهِ	← أَثَقَلْتُمْ دَعْوَةَ اللَّهِ	ت د
قَتَّبَيْنِ	← قَدَّتَبَيْنِ	ت د
وَدَّ طَائِفَهُ	← وَدَّتْ طَائِفَهُ	ت ط
بَسَّتْ	← بَسَطَتْ	ت ط
يُلْهَذَاكَ	← يُلْهَثُ ذَاكَ	ذ ث
إِظْلُمُوا	← إِذْظَلُّوا	ظ ذ

Common mistakes of 2 words that are merged, where they should NOT be merged.

بَسَطَتْ	فَقَدَّضَلَّ
<p>ط And ت have the same Makhraj point but different Sifaat.</p> <p>ط is from the heavy letters. We have to be careful to pronounce the heaviness of the ط</p> <p>Therefore both ط and ت are read with their characteristics and not merged.</p>	<p>The Makharij for ذ is different from the Makharij of ض</p> <p>ض is from the edge of the tongue, whereas ذ is from the tip of the tongue.</p> <p>Therefore both ذ and ض are read with their characteristics and not merged.</p>

RULES OF OTHER IDH'GHAM - 3.) IDH'GHAM MUTAQARIBAYN

The assimilation of similar letters or letters that are next to each other. Similar letters refers to the letters that:

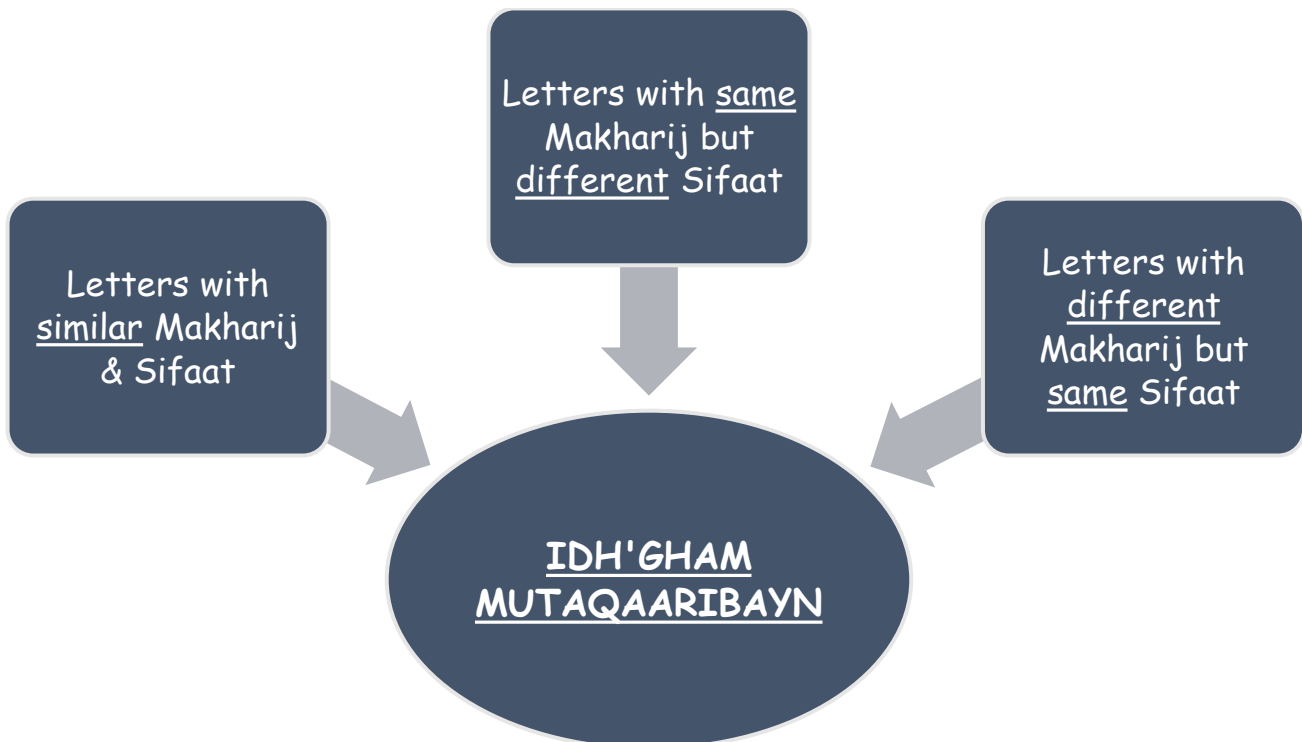
- Their Makharij (articulation point or place of origin) and Sifat (attributes, characteristics) are very similar to each other
- Their Makharij is the same and their Sifaat is different
- Their Makharij is different and their Sifaat is the same

When similar letters follow each other in either the same word or in between two words, where the first one is Sakin and the second letter has a vowel. The Sakin letter is completely merged into the vowelised letter, to a point where there is no trace of the Sakin letter and the vowelised letter is pronounced as if it has a Shaddah.

Similar Letters are:

Near in Makharij (ق - ك)

Near in Qualities (د - ج), (ل - ر), (ن - ر)



THE 4 RULES OF IDH'GHAM MUTAQARIBAYN

نُ meets the Idh'gham letters	ق + ك	Shams letter + اَ	لُ + ر
When the Nun Sakin meets any of the Idh'gham letters	When the Qaf meets the Kaf. Appears only once in the Holy Qur'an	When Laam At-Tareef (The 'AL' where we make something specific) meets any of the 14 Shams (Sun) letters, the Laam is not pronounced	When the Laam Sakin meets the Raa. The Laam is not pronounced and it merges into the Raa
Rule: To Merge	Rule: To Merge	Rule: To Merge	Rule: To Merge
مِنْ وَّالِيٍّ	أَلَمْ نَخْلُقْكُمْ	السَّاءَةُ	وَقُلْ رَبِّ
<u>Read as</u> MIW WALLIY YIN	<u>Can be read in 2 ways</u> ALAM NAKH LUK KUM	<u>Read as</u> AS SAA AH	<u>Read as</u> WA KUR RABBI
يَكُنْ لَهُ	Or ALAM NAKH LUQ KUM	وَالشَّامِسُ	بَلَّرَفَعَهُ اللهُ
<u>Read as</u> YA KUL LAHU	(Notice here we pronounce the heaviness of the Qaf)	<u>Read as</u> WASH SHAMS	<u>Read as</u> BAR RAFA AHULLAAHU

وَقِيلَ مَنْ سَكْتَهُ رَاقٍ

Surah Al-Qiyamah 75 Ayah 27

The above verse is **an exception to the rules of Idh'gham**. When reciting the above verse, the Holy Prophet (saw) stopped between the Nun Sakin and Raa (He did a SAKT*) and he did not merge them.

This Ayah is therefore read as 'WA QIILA MAN RAAQ'

***Sakt** - Means to stop and with the same breath and to continue (a breathless pause)

HOW THE RULES OF IDH'GHAM MUTAQARIBAYN ARE READ

<u>Read as</u>		<u>Written as</u>	<u>Similar letters</u>
أَلَمْ نَخْلُقْكُمْ	←	أَلَمْ نَخْلُقْكُمْ	ك ق
قُرْبَى	←	قُرْبَى	ل ر
مِثْلَ دُنُوكَ	←	مِنْ لَدُنْكَ	ل ن
مِرْسُولٍ	←	مِنْ رَسُولٍ	ن ر

RULES OF OTHER IDH'GHAM - 4.) IDH'GHAM MUTABAA'IDAIN

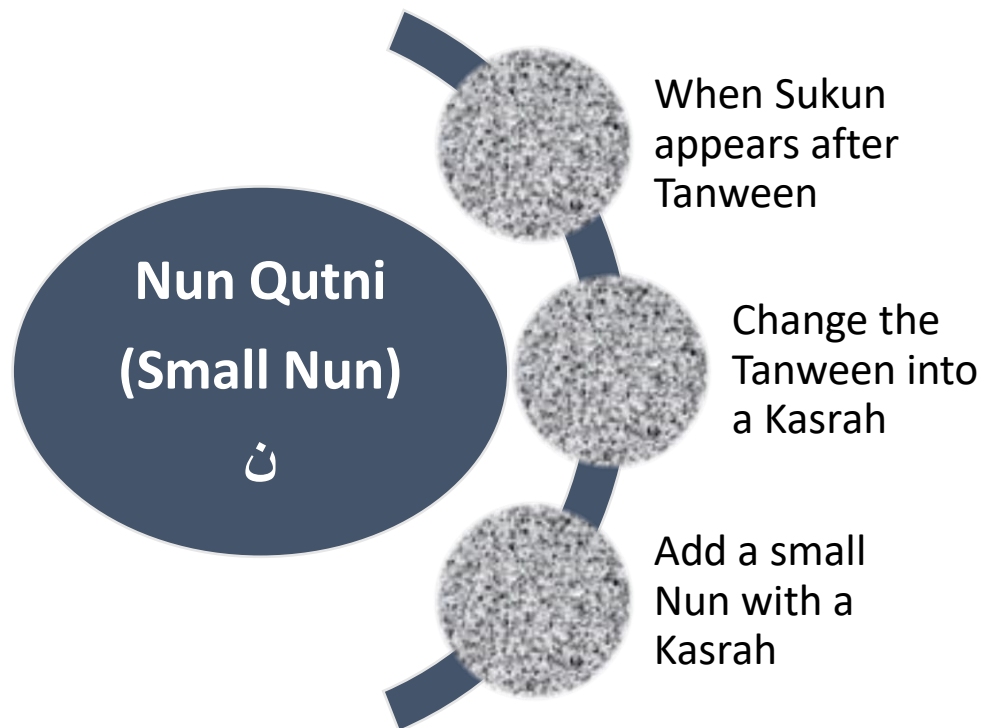
Distant Letters are two letters whose Makharij is far from each other. They are articulated from two different areas. For example: (ح - ي), (ح) is articulated from the throat and (ي) is articulated from the tongue. And if the letters are articulated from one area they must be separate by at least one Makharij or more. For example: (ه - خ), (ه) is articulated from the deepest part of the throat and (خ) is articulated from the part of the throat nearest to the mouth. The Makhraj of the mid-throat separates them.

NOTE: There is NO Idh'gham between two distant letters

THE RULES OF




NUN QUTNI

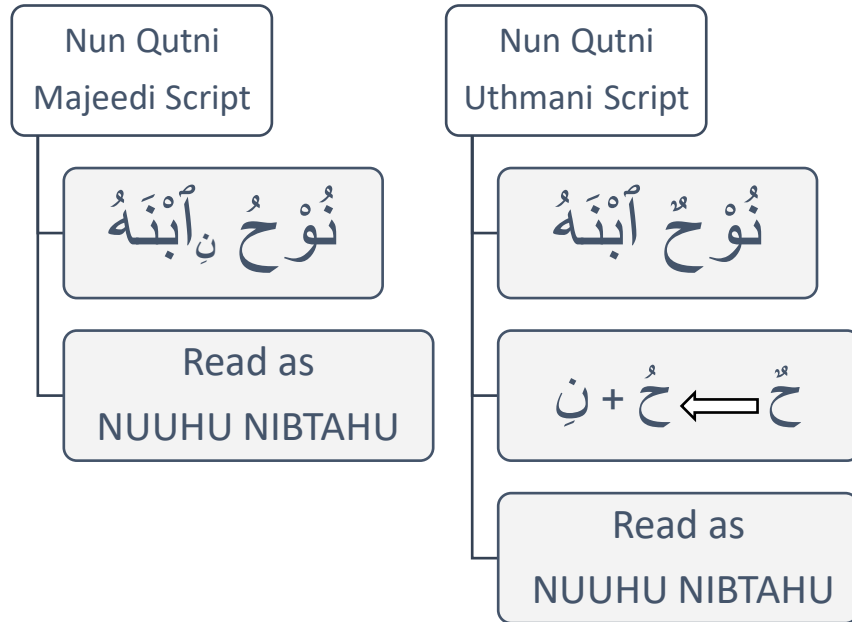
(THE SMALL ن)



NUN QUTNI (SMALL NUN ن)

RULE: Two Sukun letters cannot be read in the Qur'an. Example:

	
ن	ذِ + نِ = ذِي (as it appears)
ن	ذِ + نِ = ذِي (changed to)
<p>Here the 2 Sakin meet each other or the Tanween is followed by the Sakin. Therefore, <u>the Nun Sakin of the Tanween letter is converted into a Nun with a Kasrah</u>. In Arabic 2 Sukun cannot be pronounced, therefore نِ is added.</p> <p>When reading Qur'an with an Uthmani script, one is expected to know this and do the conversion themselves, whereas in the Majeedi script, a small Nun with a Kasrah is indicated. This small Nun is known as NUN QUTNI</p>	
<u>QUR'AN WITH MAJEEDI SCRIPT</u>	<u>QUR'AN WITH UTHMANI SCRIPT</u>
Preferred by those from Indo/Pak, South Africa & other countries	Used by those familiar with the Arabic Language
	
The Tanween is separated and the Nun in the Tanween is always converted into a Nun Kasrah.	The Tanween is followed by Laam Sakin and you have to convert the Nun in the Tanween into Nun Kasrah
The small Nun Kasrah indicates this.	There is no indication and the reader has to be aware of the rules.
Both the above are pronounced as YAWMA IDHINIS SALAMA	
<p><u>NOTE:</u> The Uthmani and Majeedi script Qur'an both produce the same results in terms of final pronunciation. The difference is in their fonts and some indications which are different.</p>	

NUN QUTNI (SMALL NUN ن)**PRACTICE READING NUN QUTNI**

طُورِي ۙ اذْهَبْ	لُوطٍ ۙ الْمُرْسَلِينَ
خَيْثَ ۙ اجْتَنَّتْ	فَخُودًا ۙ الَّذِينَ
نُوحٍ ۙ ابْنَهُ	اَحَدٍ ۙ اللهُ
نُوحٍ ۙ الْمُرْسَلِينَ	زُجَاجَةٍ ۙ الزُّجَاجَةُ
نُفُورًا ۙ اسْتِكْبَارًا	جَزَاءً ۙ الْحُسْنَىٰ

NUN QUTNI (SMALL NUN ن)

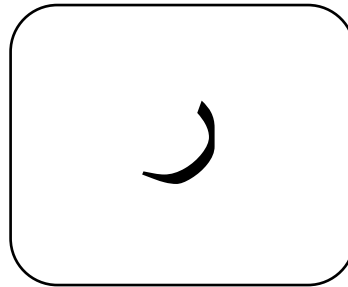
When the Nun Qutni appears after a full stop, there are 2 options:

- ❖ The reciter can stop at the full stop and then start the new sentence with the Nun Sakin of the Nun Qutni OR
- ❖ The reciter can choose not to stop and just continue

Example:

<u>Nun Qutni at a stop</u>	<u>How to read when stopping</u>	<u>How to read when continuing</u>
الْيَمَانِ الَّذِينَ	Aliimaa. Alladhiina	Aliimanilladhiina
عَلِيمِ الَّذِينَ	A'liim. Nilladhiina	Aliimunilladhii
قَدِيرِ الَّذِينَ	Qadeer. Nilladhii	Qadeerunilladhii
جَمِيعًا الَّذِينَ	Jamii-aa. Nilladhiina	Jamiianilladhiina
مُرْتَابِ الَّذِينَ	Murtaab. Nilladhiina	Murtaabunilladhiina

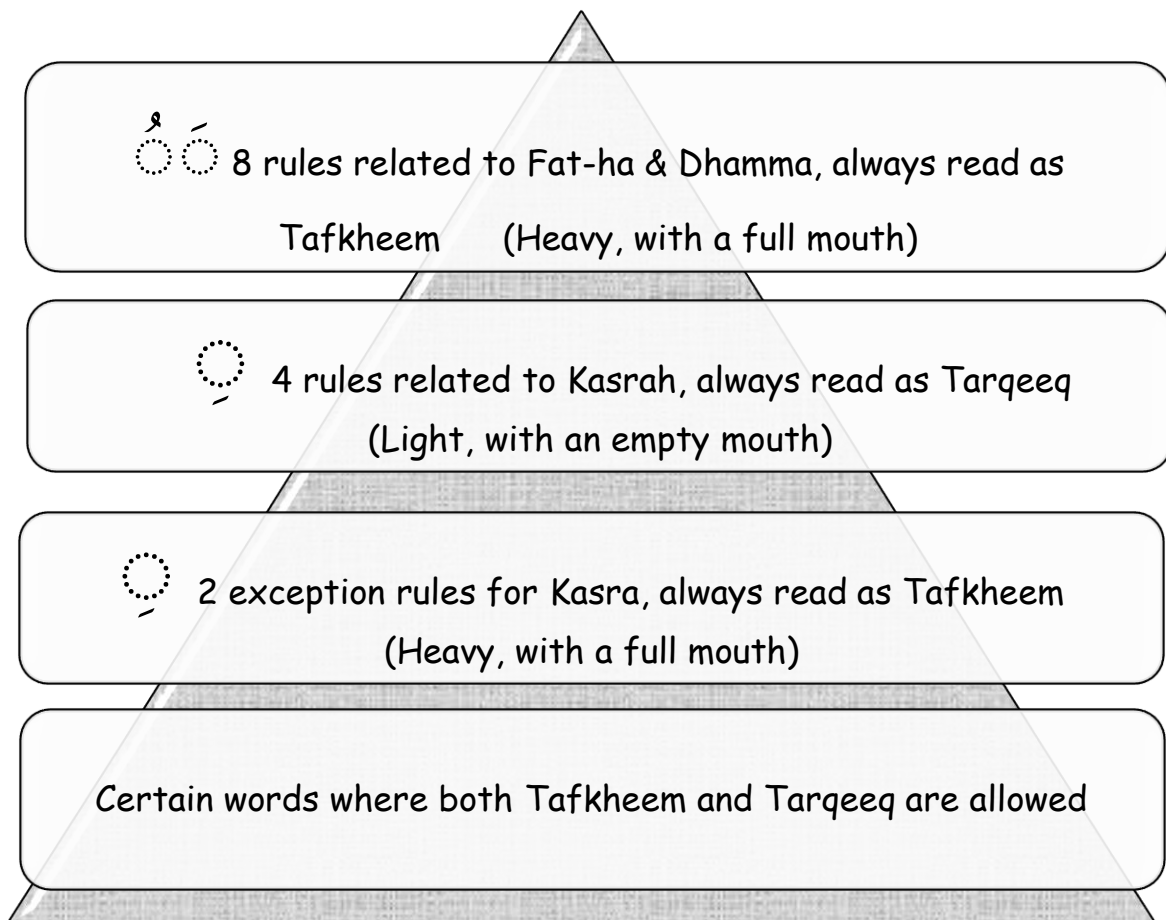
THE RULES OF RAA



THE RULES OF RAA ﺭ

The letter Raa (ﺭ) is sometimes pronounced with Tafkheem (heavy, with a full mouth), and sometimes pronounced with Tarqeeq (light, with an empty mouth). When Raa (ﺭ) is pronounced with Tafkheem (heavy, with a full mouth), the tip of the tongue moves upward towards the roof of the mouth and the lips are rounded. When Raa (ﺭ) is pronounced with Tarqeeq (light, with an empty mouth), the tip of the tongue moves towards the gum of the top incisors and the lips stretched to form a smile.

15 RULES OF RAA



THE 8 RULES OF RAA TAFKHEEM RELATED TO FAT-HA & DHAMMA

Raa is pronounced with **Tafkheem (full mouth)** when it is bearing a Fat-ha or a Dhamma or a Fat-hatain or a Dhammatain, or the last sound before the Raa (when it is bearing a Sakin or when it appears at the end of the sentence - at stops) is the letter with a Fat-ha or a Dhamma.

8 RULES OF RAA TAFKHEEM WITH EXAMPLES

- 1.) When Raa is bearing a Fat-ha (**Rule 1**) OR a Dhamma (**Rule 2**) or the Tanween of Fat-ha or Dhamma. Even when there is a Shaddah sign with the Fat-ha or Dhamma, it will still be pronounced with a full mouth - Tafkheem.

فَرَضُ رُزْقُ قَدِرَ رَحِمَ رُحَمَاءُ لَيْسَ الْبِرِّ

- 2.) When Raa is bearing a Sukun, preceded by a letter carrying a Fat-ha (**Rule 3**) OR a Dhamma (**Rule 4**)

قُرْءَانَ فُرْقَانَ مَرِيَمَ دُسْرَ الْقَمَرَ

- 3.) When Raa is bearing a Sukun, preceded by a letter with a Sukun, preceded by a letter carrying a Fat-ha (**Rule 5**) OR a Dhamma (**Rule 6**). This rule is used at stops and difficult to pronounce. To practice this, listen to a Qari.

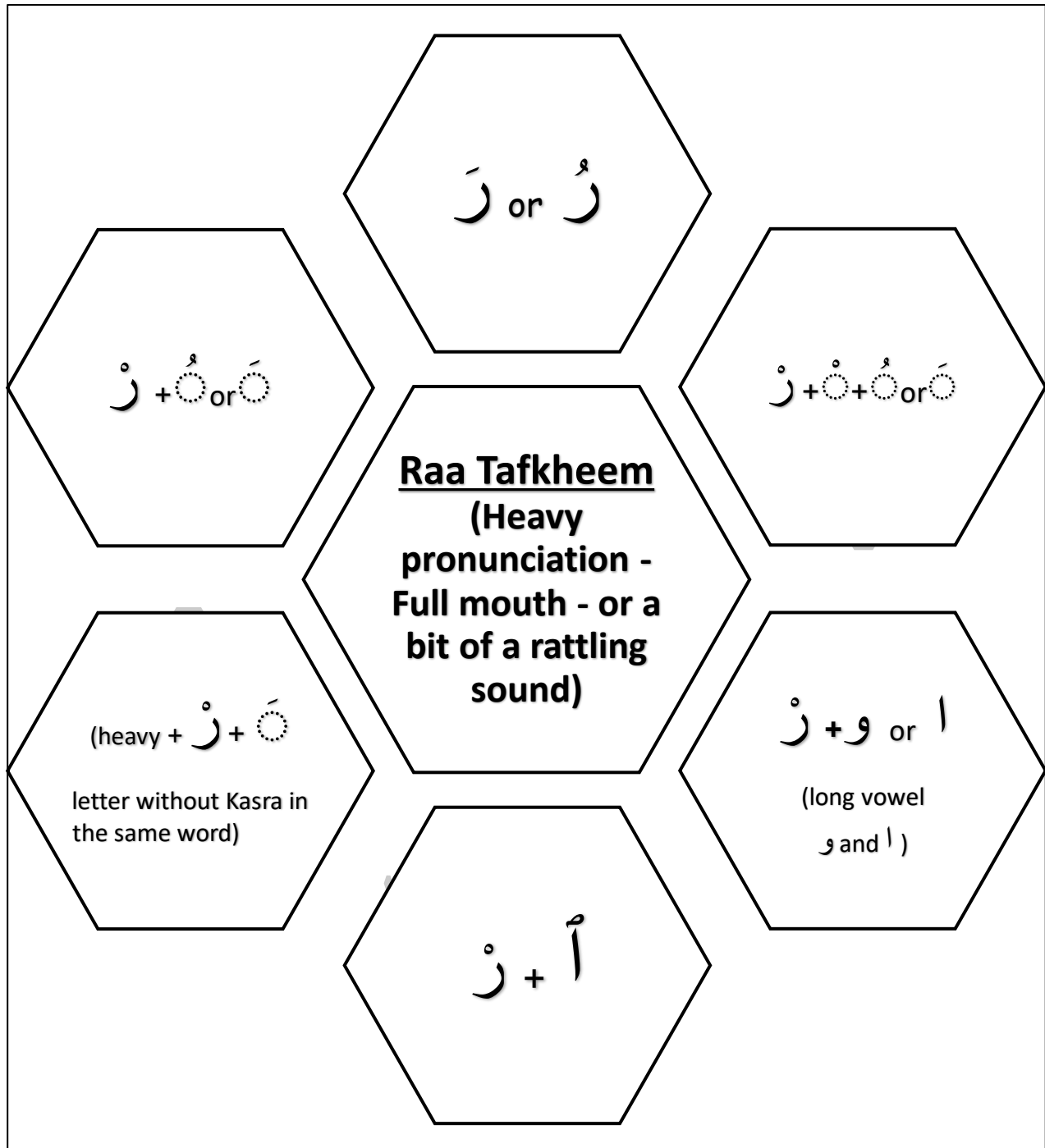
وَالْفَجْرُ الْيُسْرُ وَالْعَصْرُ عَشْرُ خُسْرُ

- 4.) When Raa is bearing a Sukun, preceded by Alif - the long vowel (**Rule 7**) OR Waw - the long vowel (**Rule 8**). This is a rule used at stops.

النَّهَارُ غَفُورُ مِعْشَارُ فَخُورُ نُورُ

THE RULES OF RAA TAFKHEEM

(Heavy - Full mouth pronunciation)



THE 4 RULES OF RAA TARQEEQ RELATED TO KASRA

Raa is pronounced Tarqeeq (Lightly with an Empty mouth) when it is bearing a Kasrah, OR the last sound before the Raa (when it is bearing a Sakin or when it appears at the end of the sentence - at stops) is Kasra

- 1.) When Raa is bearing a Kasra or the Tanween of Kasra. Even when there is a Shaddah sign with a Kasra, it will be pronounced with an empty mouth - Tarqeeq.

أَرِنَ أَخْرَجْنَا مِنْ شَرِّ مَا خَلَقَ حُرِّمَتْ نَحْرٍ

- 2.) When Raa is bearing a Sukun and preceded by a letter carrying a Kasra

مَرِيَّةٌ وَيُجْرِكُمْ يَغْفِرْ لَكُمْ يَوْمَ عَسِرَ فِرْعَوْنَ

- 3.) When Raa is bearing a Sukun, preceded by a letter carrying a Sukoon, preceded by a letter carrying a Kasra. This rule is used at stops and difficult to pronounce. To practice this, listen to a Qari.

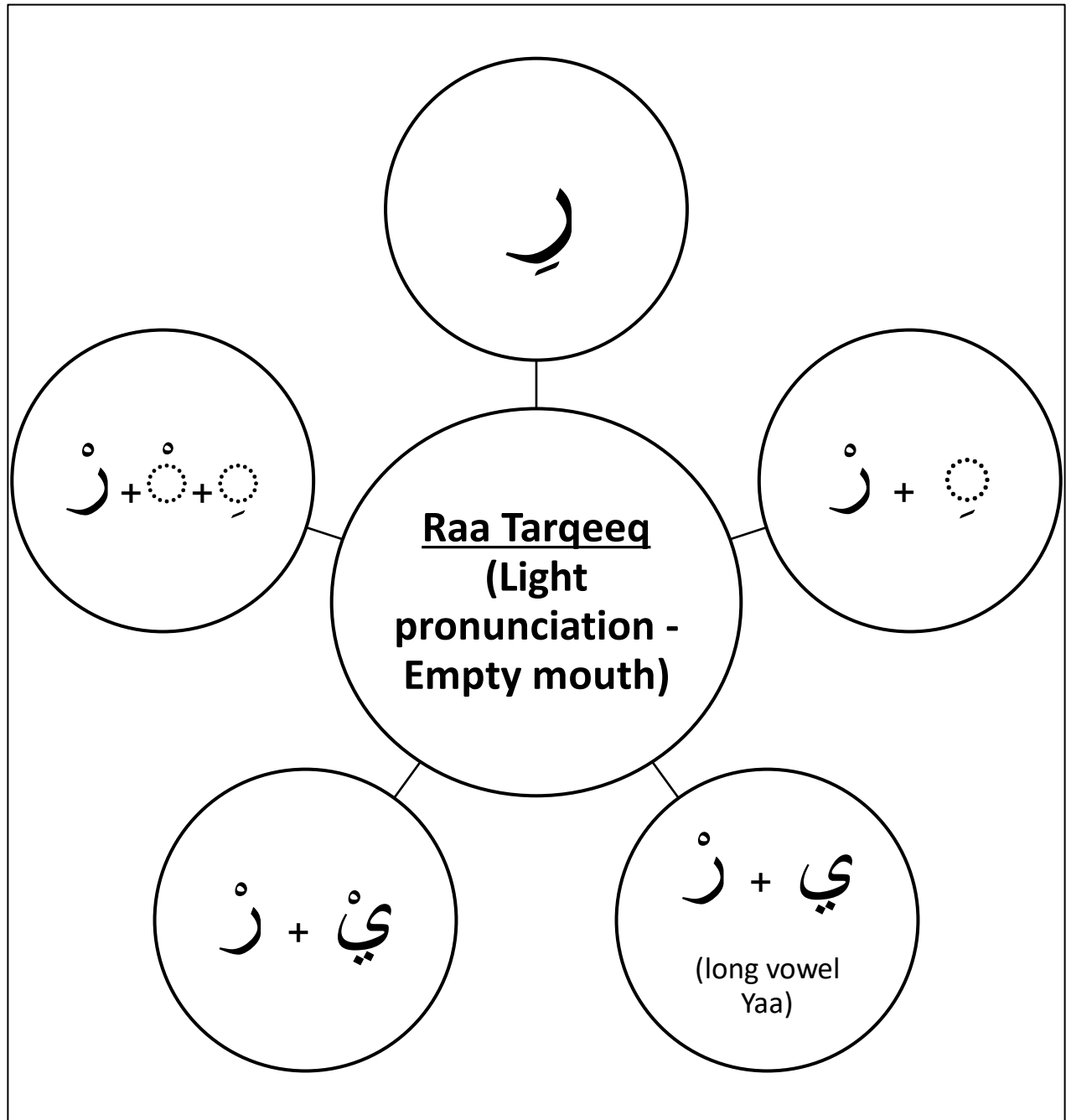
أَهْلَ الذِّكْرِ لَدَى حِجْرٍ فِي سِدْرٍ بِهِ السِّحْرُ

- 4.) When Raa is bearing a Sukun, preceded by Yaa - the long vowel or Yaa Sakin - Yaa bearing Sukun). This rule is used at stops.

يَسِيرٌ خَيْرٌ نَصِيرٌ بَشِيرٌ نَذِيرٌ قَدِيرٌ

لَا ضَيْرٌ بِالْخَيْرِ غَيْرٌ الطَّيْرُ السَّيْرُ

THE RULES OF RAA TARQEEQ
(Light - Empty Mouth Pronunciation)



THE 2 EXCEPTION RULES OF RAA TAFKHEEM RELATED TO KASRA

When Raa Sakin (Raa bearing a Sukun) is followed by a Tafkheem letter (Heavy letter), OR preceded by Hamzatul Wasl, the Raa is pronounced with Tafkheem (full mouth).

2 EXCEPTION RULES WITH EXAMPLES

- 1.) When the Raa is bearing a Sukun and is preceded by the connecting Hamza (Hamzatul Wasl) in any circumstance.

رَبِّ آرْحَمِ إِنَّ آرْتَبْتُمْ رَبِّ آرْجِعُونِ

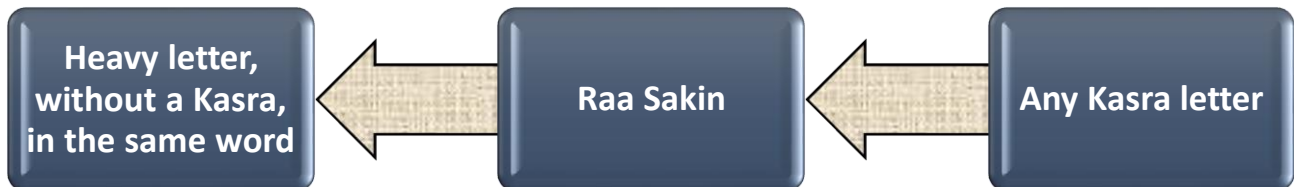
When Raa Sukun is preceded with Hamzatul Wasl, with whatever sound the Hamzatul Wasl is to be pronounced (even if it is a Kasra - even if the letter before the Hamzatul Wasl is a Kasra), the letter (ر) will be pronounced with Tafkheem)

- 2.) When Raa is bearing a Sukun and although preceded by a letter carrying a Kasra, it is **followed by a heavy elevation letter** of Iste'laa, then it is pronounced with Tafkheem (heavy). The Heavy letters are: ص ض ط ظ غ خ ق

لِبِالْمِرْصَادِ اِرْصَادَا قِرْطَاسِي فِرْقَهُ

For the above rule to be followed correctly, the following conditions have to take place:

- a.) There has to be a heavy letter. i.e. A Kasra letter, then Raa Sakin, followed by a heavy letter.
- b.) The Heavy letter should NOT be having a Kasra
- c.) The heavy letter has to be in the same word, i.e. A Kasra letter, then Raa Sakin, then followed by the heavy letter, all in one word.



If the above 3 conditions are not met, then the Raa is to be pronounced lightly.

CERTAIN WORDS WHERE BOTH TAFKHEEM AND TARQEEQ IS ALLOWED

There are some words in the Holy Qur'an which can be pronounced heavily or lightly.

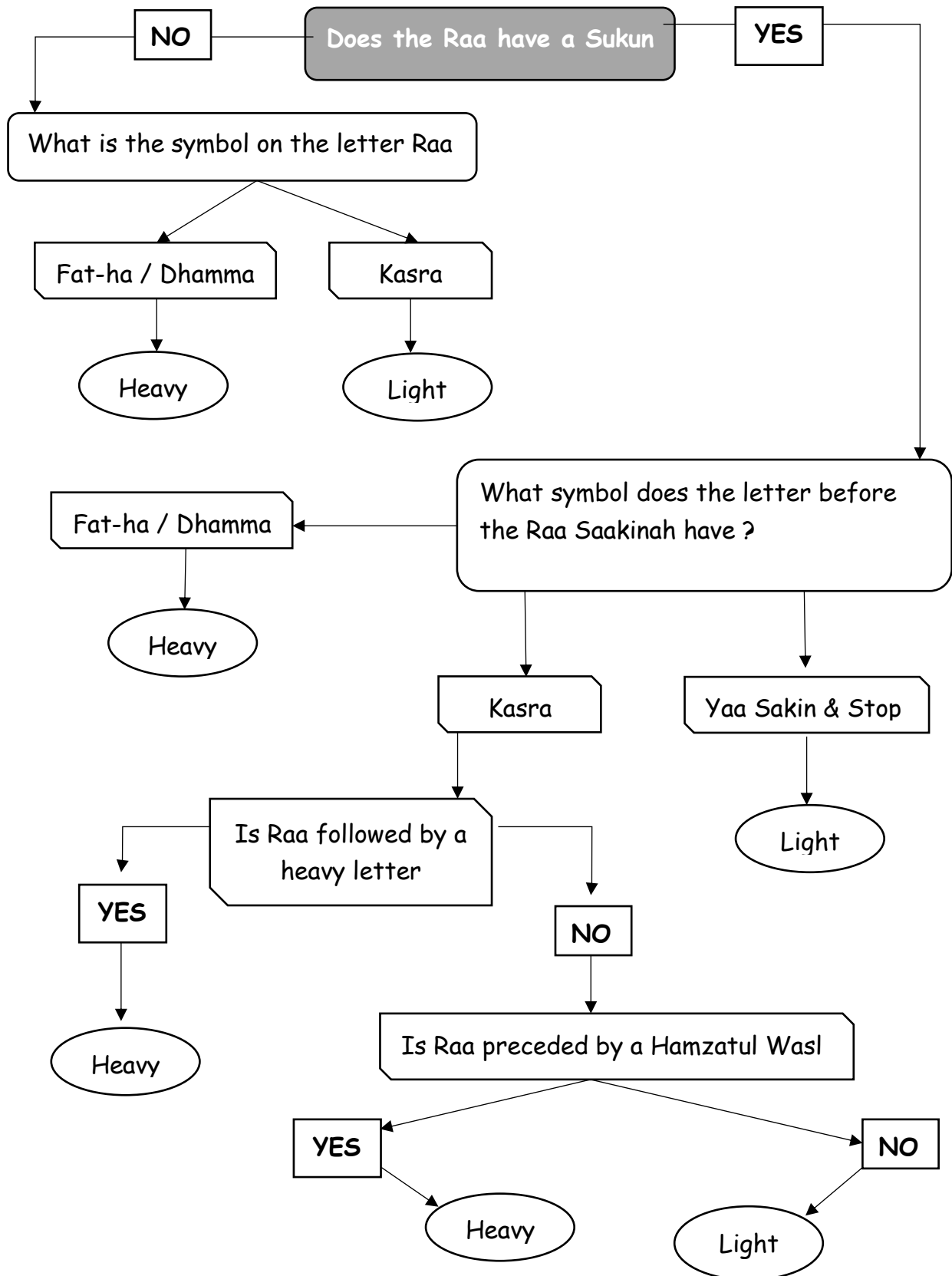
<p>Both Tafkheem and Tarqeeq can be <u>applied if reading continues and there is no stopping.</u></p>	<p style="text-align: center;">كُلُّ فَرْقٍ كَالطُّودِ الْعَظِيمِ Surah Shuara, Verse 63</p>
<p>Both Tafkheem and Tarqeeq can be <u>applied if stopping.</u></p> <p><u>Other words are in:</u></p> <p>يَسْرٍ In Surah Wal-Fajr: verse 4</p> <p>نَذْرٍ In Surah Wal-Qamar: verse 16</p> <p>أَسْرٍ In Surah Hud: verse 81, Surah Al-Hijr: verse 65, Surah Duhaa: verse 77, Surah Ash-Shu'a'raa: verse 52, and Surah Ad-Dukhan: verse 23</p>	<p style="text-align: center;">لِقَوْمِكُنَا بِبِصْرٍ يُبُوتًا Surah Yunus, Verse 87</p> <p style="text-align: center;">وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِّصْرٍ لِامْرَأَتِهِ Surah Yusuf, Verse 21</p> <p style="text-align: center;">وَقَالَ ادْخُلُوا مِصْرًا إِنْ شَاءَ اللَّهُ آمِنِينَ Surah Yusuf, Verse 99</p> <p style="text-align: center;">أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ Surah Zukhruf, Verse 51</p> <p style="text-align: center;">وَأَسْأَلُكَ عَيْنَ الْقَطْرِ وَمِنَ الْجِنَّ Surah Sabaa, Verse 12</p>

NOTES to remember:

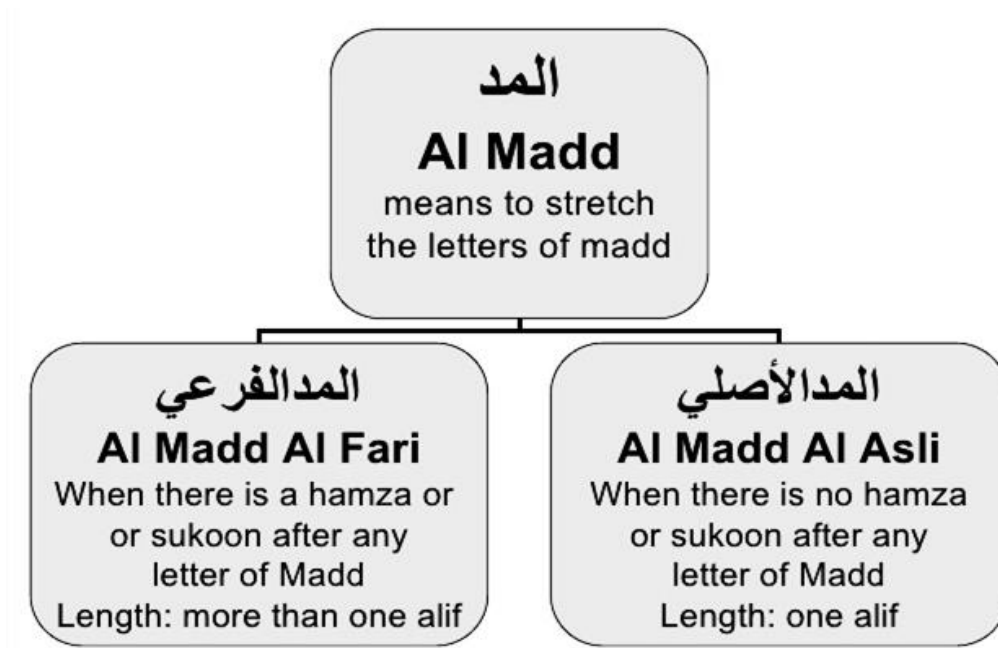
- 1.) The general rule in the pronunciation of the letter Raa ر is that the short vowels Fat-ha َ and Dhamma ُ are the cause of heavy pronunciation.
- 2.) The short vowel Kasra ِ is the cause for light pronunciation of letter Raa ر
- 3.) The vowels Fat-hateen َ and Dhammateen ُ, and the long vowel Alif ا and Waw و are similar as the short vowels of Fat-ha َ and Dhamma ُ, and they all are the cause of heavy pronunciation of the letter Raa ر
- 4.) The vowel Kasrateen ِ, and the long vowel Yaa ي are similar as the short vowel Kasra ِ, they are the cause of light pronunciation of the letter Raa ر
- 5.) ر Raa Sukun can sometimes be pronounced as both Tafkheem (Heavy) and Tarqeeq (Light) eg the word فَرَقَ (Surah Ash-Shu'araa, Ayah 63), Tafkheem because it is followed by a letter of elevation and Tarqeeq because it is accompanied by Sukun and is situated between two letters that are accompanied by Kasra.
- 6.) وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِّهَا وَمُرْسِيهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ط

The letter Raa in the word MAJRIIHA in Surah Hud: verse 41 is pronounced with Tarqeeq because the long vowel of (ا) has the rule of the big lean.

RULES OF RAA



AHKAM AL MUDOOD (THE RULES OF MADDAH)



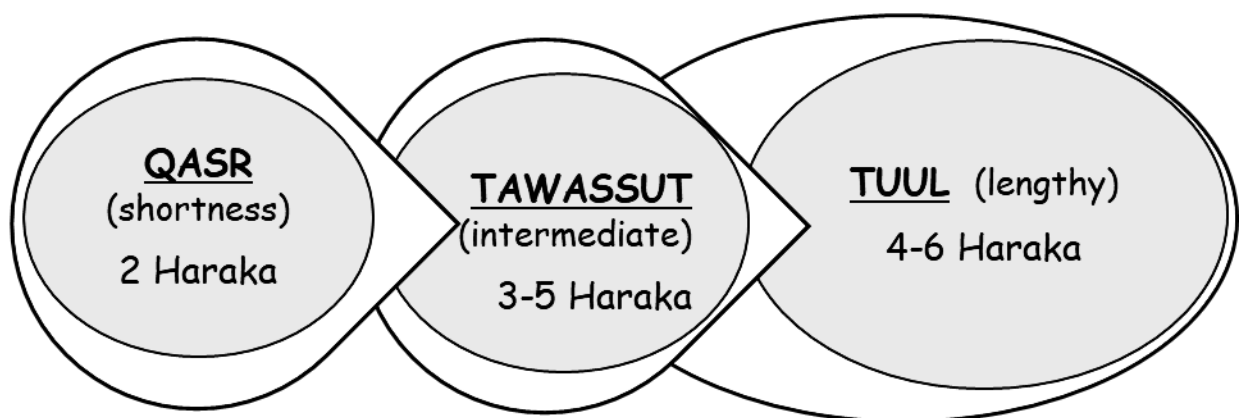
AHKAM AL MUDOOD - THE RULES OF MADDAH

The linguistic meaning of Madd is to prolong or to do something extra. Maddah simply means Elongation of Sounds.

- ❖ Madd means the elongation of the letters (another meaning is to stretch or to lengthen the letters)
- ❖ The letters of Maddah are three: **ي و ا**
- ❖ The duration of the elongation is measured in terms of the length of the vowels (Harakah)
- ❖ There are **Three kinds of duration of the elongation** for different syllables that are regulated by certain principles.
 - i.) **QASR (Shortness)** - the duration of the elongation should not be more than 2 harakah long.
 - ii.) **TAWASSUT (Intermediate)** - the duration of the elongation is between 3 - 5 harakah long
 - iii.) **TUUL (Lengthy)** - The duration of the elongation is between 4 - 6 harakah long.

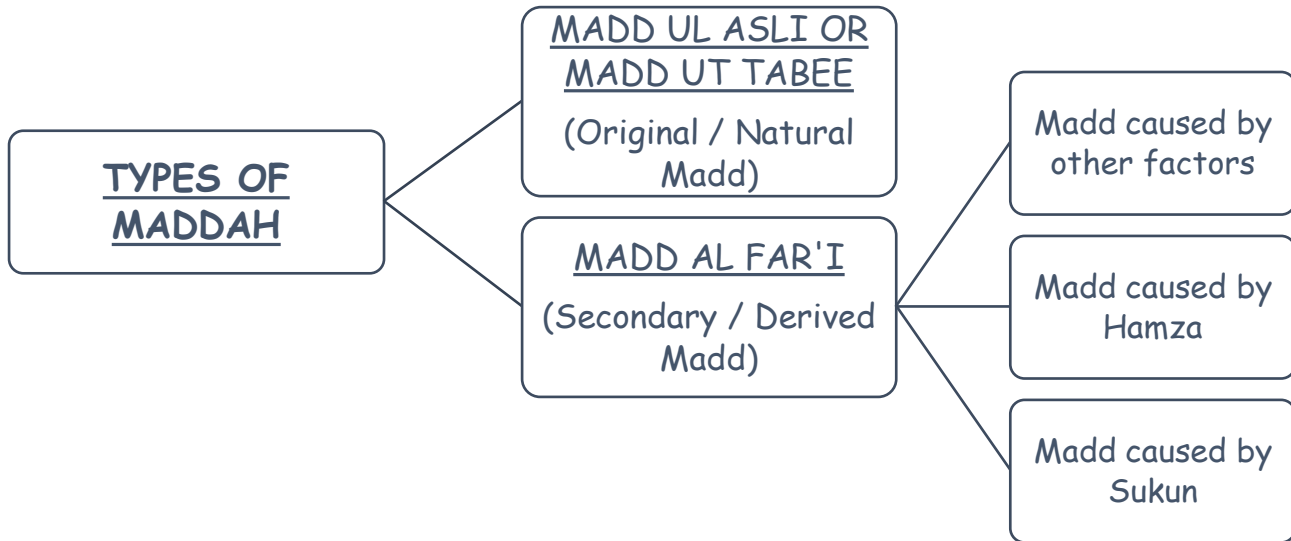
Individual single Maddah are called **Maddah** (Singular), whereas, many Maddah are referred to as **Mudood** (Plural).

DURATION OF ELONGATION OF MADDAH



THE 9 TYPES OF MUDOOD

The Maddah letters of Alif, Waw and Ya, have rules which determine how the Maddiya letters are pronounced. These rules are known as the 'Rules of Maddah'. They are divided into 2 groups, Maddul Asli or Tabee (Original/Natural Madd) and Maddul Far'i (Secondary/Derived Madd).



BREAKDOWN OF THE 9 TYPES OF MUDOOD

1.) MADD UL ASLIYYA also known as MADD UT TABEE is the Original Madd
The rest of the Madd come under MADD UL FAR'I which is the Secondary Madd.

CAUSED BY OTHER FACTORS

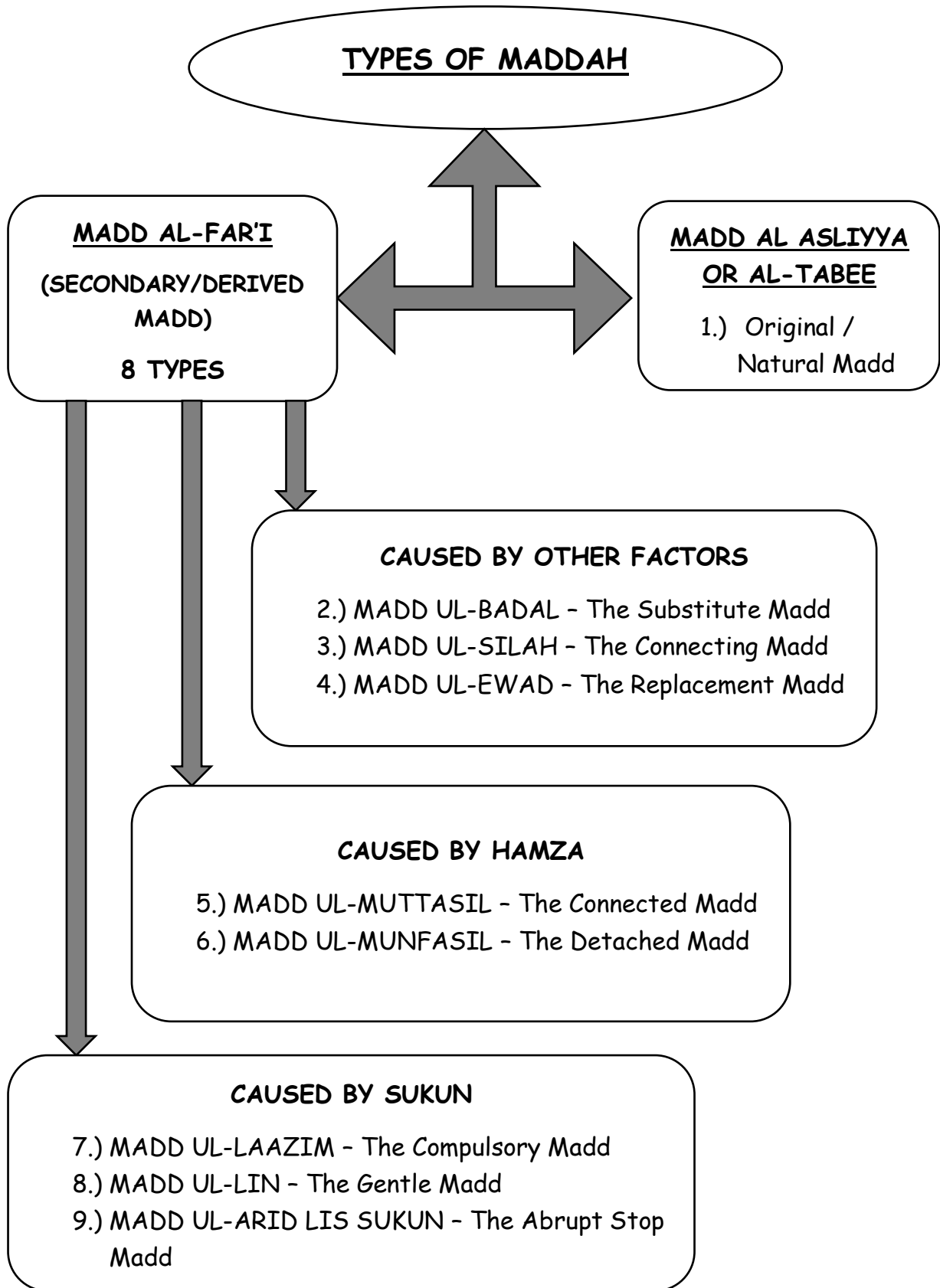
- 2.) MADD UL-BADAL - The Substitute Madd
- 3.) MADD UL-SILAH - The Connecting Madd
- 4.) MADD UL-EWAD - The Replacement Madd

CAUSED BY HAMZA

- 5.) MADD UL-MUTTASIL - The Connected Madd
- 6.) MADD UL-MUNFASIL - The Detached Madd

CAUSED BY SUKUN

- 7.) MADD UL-LAAZIM - The Compulsory Madd
- 8.) MADD UL-LIN - The Gentle Madd
- 9.) MADD UL-ARID LIS SUKUN - The Abrupt Stop Madd



TYPES OF MADD: 1.) MADD AL ASLIYYA OR AT-TABEE

NATURAL OR ORIGINAL MADD

It is named Original because it is the origin of all Mudood (lengthening). It is called natural because it follows the sound's normal and natural (Tabee) way of pronunciation without any decrease or increase in its timing.

CONDITION OF MADD AT-TABEE - The Madd letter Alif should be preceded by any letter carrying a Fat-ha, the Madd letter Yaa should be preceded by any letter carrying a Kasra and the Madd letter Waw should be preceded by any letter carrying a Dhamma. There should be no Hamza before the word or Hamza or Sukun after the word.

TIMING: It is lengthened for two vowel counts

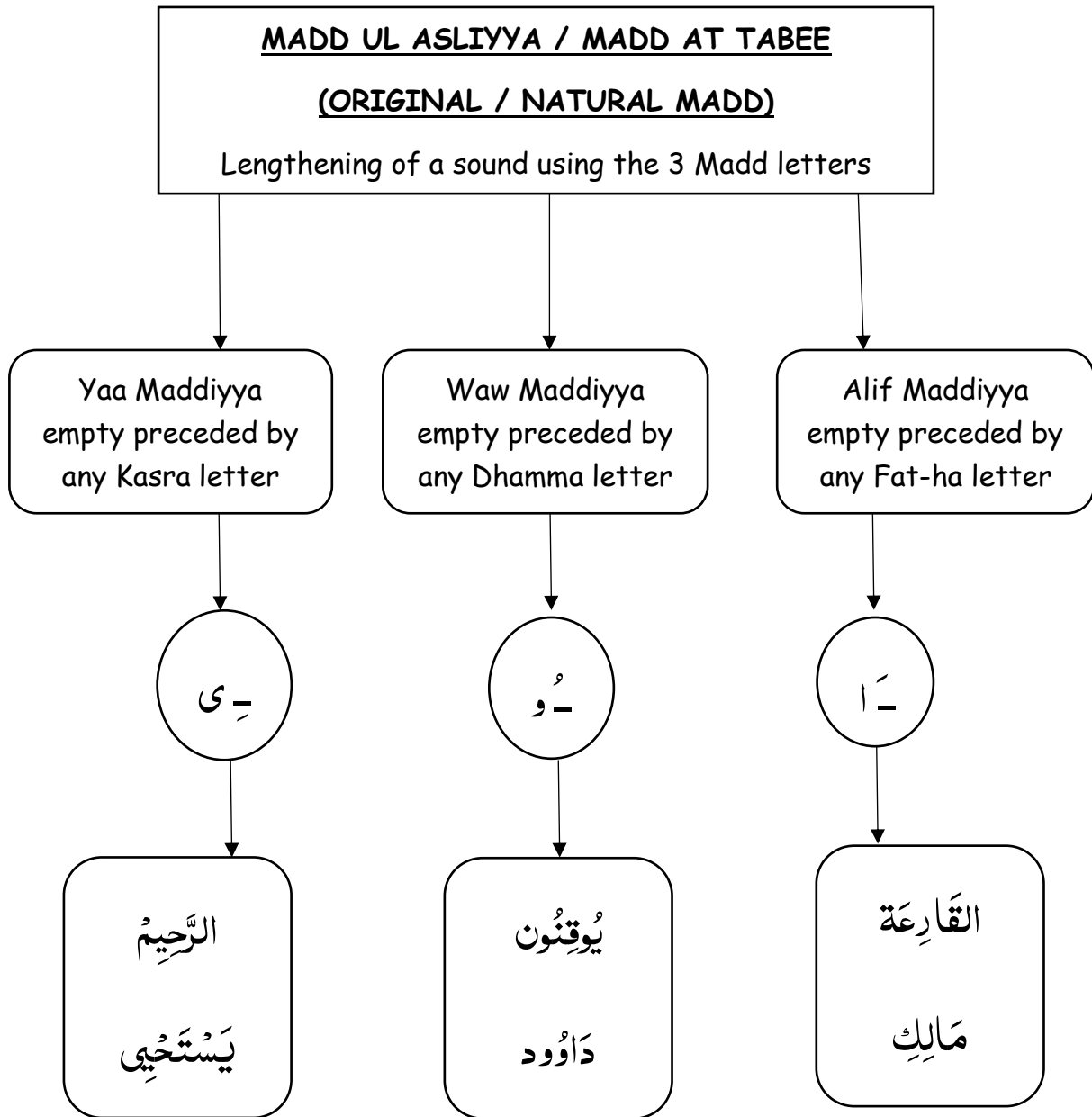
INDICATIONS OF THE ORIGINAL MADD

<p>ء</p> <p>There should not be a Hamza before it</p>		<p>There should not be a Hamza ء or Sukun ◌ after the word</p>
	<p>When Alif is preceded by a letter bearing a Fat-ha sign (can be any letter)</p> <p>When Ya is preceded by a letter bearing a Kasra sign (can be any letter)</p> <p>When Waw is preceded by a letter bearing a Dhamma sign (can be any letter)</p>	

WHAT IS A VOWEL COUNT OR LENGTHENED FOR 2, 4, 6 HARAKA MEAN?

When reading Maddah, we have to extend or lengthen the sound. How does one measure the length of the sound? Some count the fingers on the hand and some use the seconds of the watch. The oldest and preferred method is the time it takes to say a haraka (vowel)

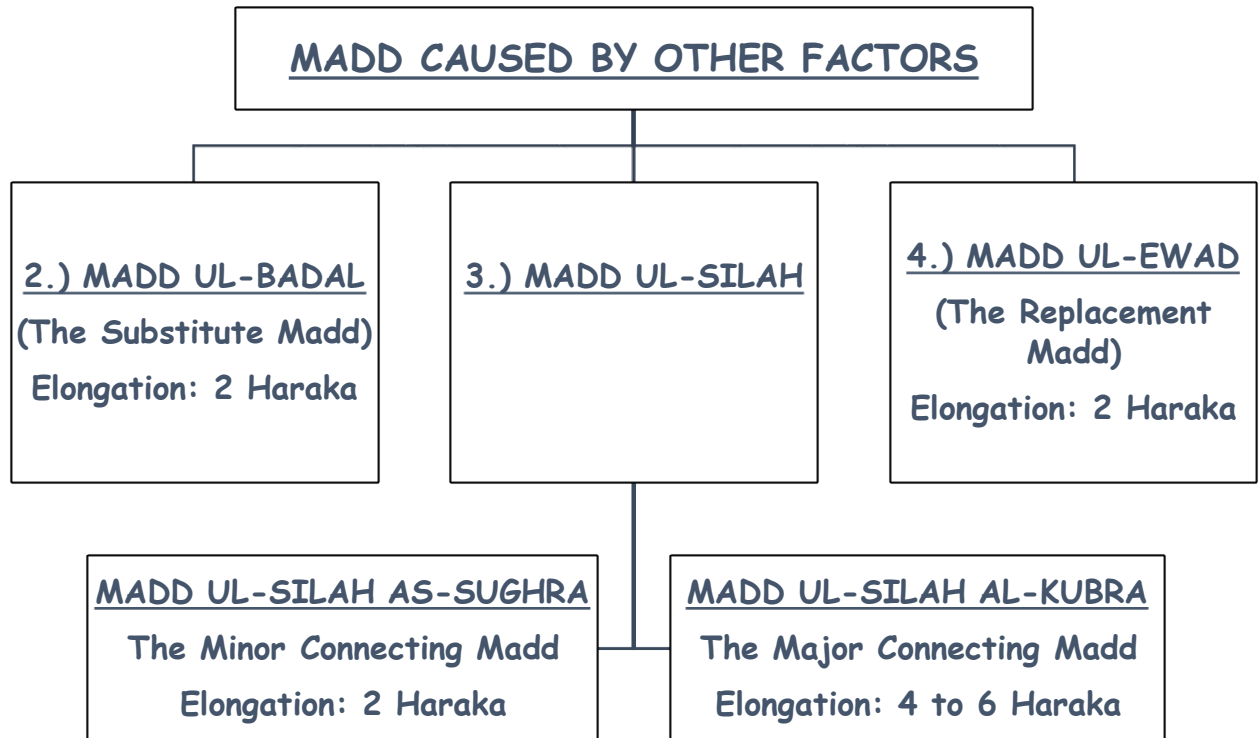
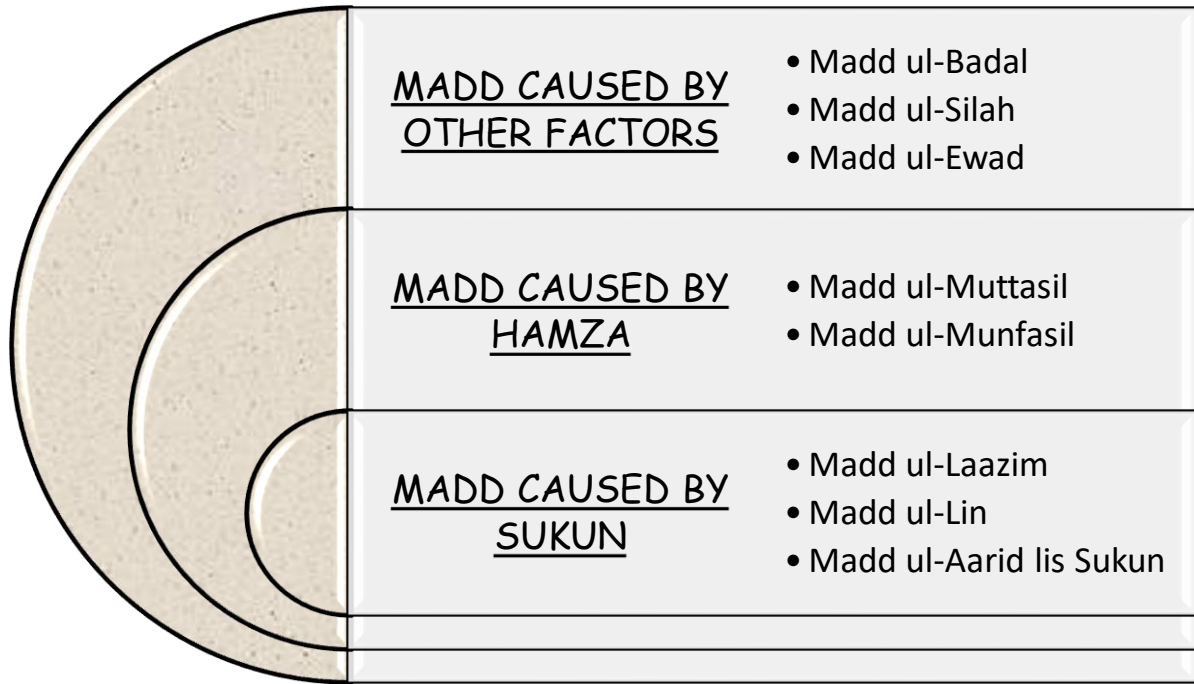
<p>5 counts ba ba ba ba ba</p>	<p>4 counts ba ba ba ba</p>	<p>3 counts ba ba ba</p>	<p>2 counts ba ba</p>	<p>1 count ba</p>



THE ORIGINAL MADD CONDITIONS

- 1.) The Madd letters of ا ي و are empty and do not have any haraka (Fat-ha, Kasra or Dhamma)
- 2.) Madd letters must be preceded by its own haraka i.e. Madd letter Alif by Fat-ha, Madd letter Waw by Dhamma and Madd letter Ya by Kasra.
- 3.) There is no Hamza before the word and no Hamza or Sukun after the word.
- 4.) To be extended for Two haraka OR Two counts only

MADD AL FAR'I - 8 TYPES OF MADD



MADD AL FAR'I: MADD CAUSED BY OTHER FACTORS

- 2.) **MADD UL-BADAL** - The Substitute Madd - When any of the Madd letters of ا و ي are **preceded by a ء**, and not followed by a Hamza or Sukun. This Madd is stretched to 2 Haraka.

أُتُوا	عَامِنَ	رَعَاهُ	بِئَايَاتِنَا
--------	---------	---------	---------------

- 3.) **MADD UL-SILAH** - is the prolonging of the Haa (ه) of the pronoun that represents a third party of male gender.

- The Haa (ه) has to fall between two voweled letters (neither of them have a Sukun)
- You must continue to the next word in order to sound this Madd. eg. If you stop on this Haa, then NO Madd.
- The Madd will be with Waw if the Haa has a Dhamma, and by Yaa if the Haa has a Kasra. Eg. إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ **NOTE: Letter Haa does not bear a Fat-ha**

There are 2 types of Madd ul-Silah

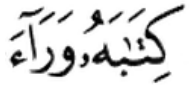
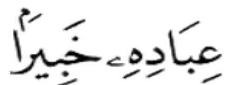
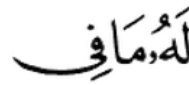
<u>Madd ul-Silah as-Sughra (Lesser)</u>	<u>Madd ul-Silah al-Kubra (Longer)</u>
<ul style="list-style-type: none"> ➤ The two vowels between which the Haa sits, should be a Fat-ha, Kasra or Dhamma and not a Sukun ➤ The Haa is not followed by a Hamza (ا or ء) ➤ Haa to be stretched for 2 counts just like Madd Tabee ➤ مَالُهُ وَمَا كَسَبُ وَأُمُّهُ وَأَبِيَّهٗ ➤ Notice a vowel after the Haa and NO Hamza 	<ul style="list-style-type: none"> ➤ The two vowels between which the Haa sits, should be a Fat-ha, Kasra or Dhamma and not a Sukun ➤ The Haa must be followed by a Hamza (ا or ء) ➤ Haa to be stretched for 4 - 5 counts just like Madd Munfasil ➤ مَالَهُ أَخْلَدَهُ طَعَامِهِ أَنْ ➤ Notice the Hamza after the Haa

EXCEPTIONS OF THE MADD UL-SILAH

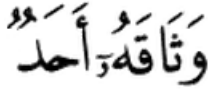
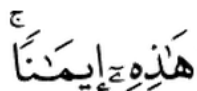
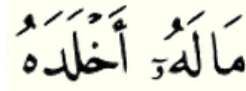
- a.) Notice the word **يُرْضَهُ لَكُمْ** . The Haa in this word fulfils all the conditions of Madd ul-Silah as-Sughra, yet it is not stretched when reciting. There is a vowel before and after the Haa, and no Hamza after the Haa, yet there is no Madd in this word (Surah Zumar Ch. 39 Ayah 7)
- b.) Notice the word **وَيَخْلُدُ فِيهِ مُهَانًا** . The Haa in this word does not fulfil all the conditions of Madd ul-Silah, yet it is stretched when reciting. There is a vowel after the Haa, but there is a Sukun before the Haa, and no Hamza after the Haa, yet a stretch of 2 counts is made on this word (Surah Furqaan Ch. 25 Ayah 69)

Note: Copies of the Qur'an printed in Arab countries usually indicate Madd ul-Silah by a small Ya or Waw next to the Haa. These symbols are not present in copies of the Qur'an printed in India, Pakistan and other countries.

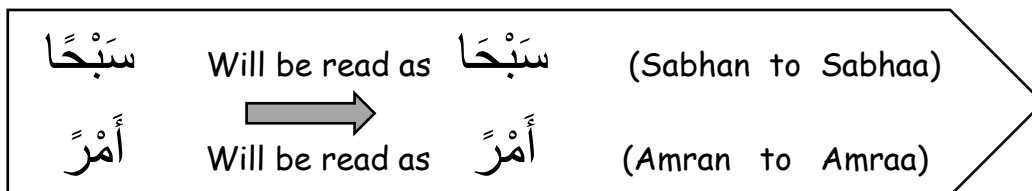
Examples of the small Ya or Waw in Madd ul-Silah as-Sughra

		
Kitaabahuu waraa'a	'ibaadihii khabeeraa	Lahuu maa fee

Examples of the small Ya or Waw in Madd ul-Silah al-Kubra

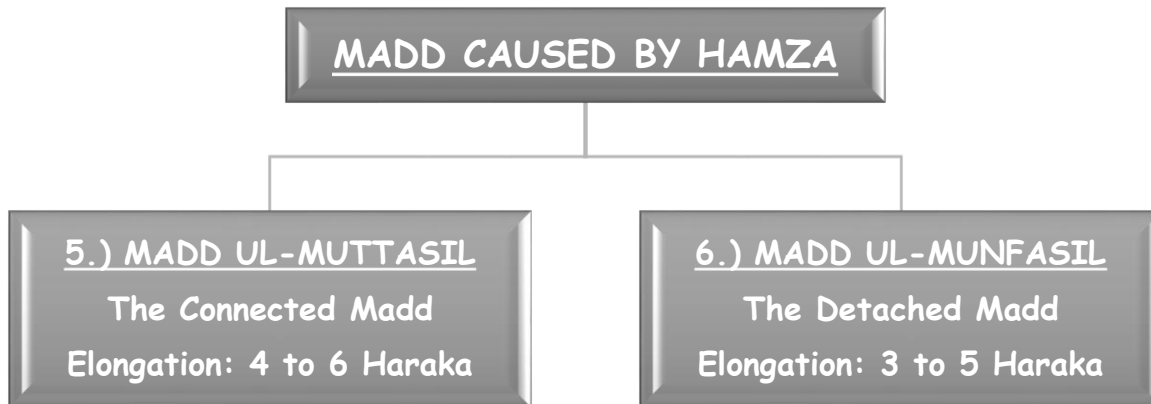
		
Wathaaqahuuu ahadun	Haathiheee eemaan	Maalahooo akhladahu
Notice the small Ya & Waw have a small Madd on them for Silah al-Kubra		

- 4.) **MADD UL-EWAD** - The Replacement Madd - involves replacing the Fat'hatain that occurs at the end of a word with the Alif Madd with Fat-ha, when a reader stops on it. This Madd is stretched to 2 Haraka. This rule is not applicable to Kasratain or Dhammatin.



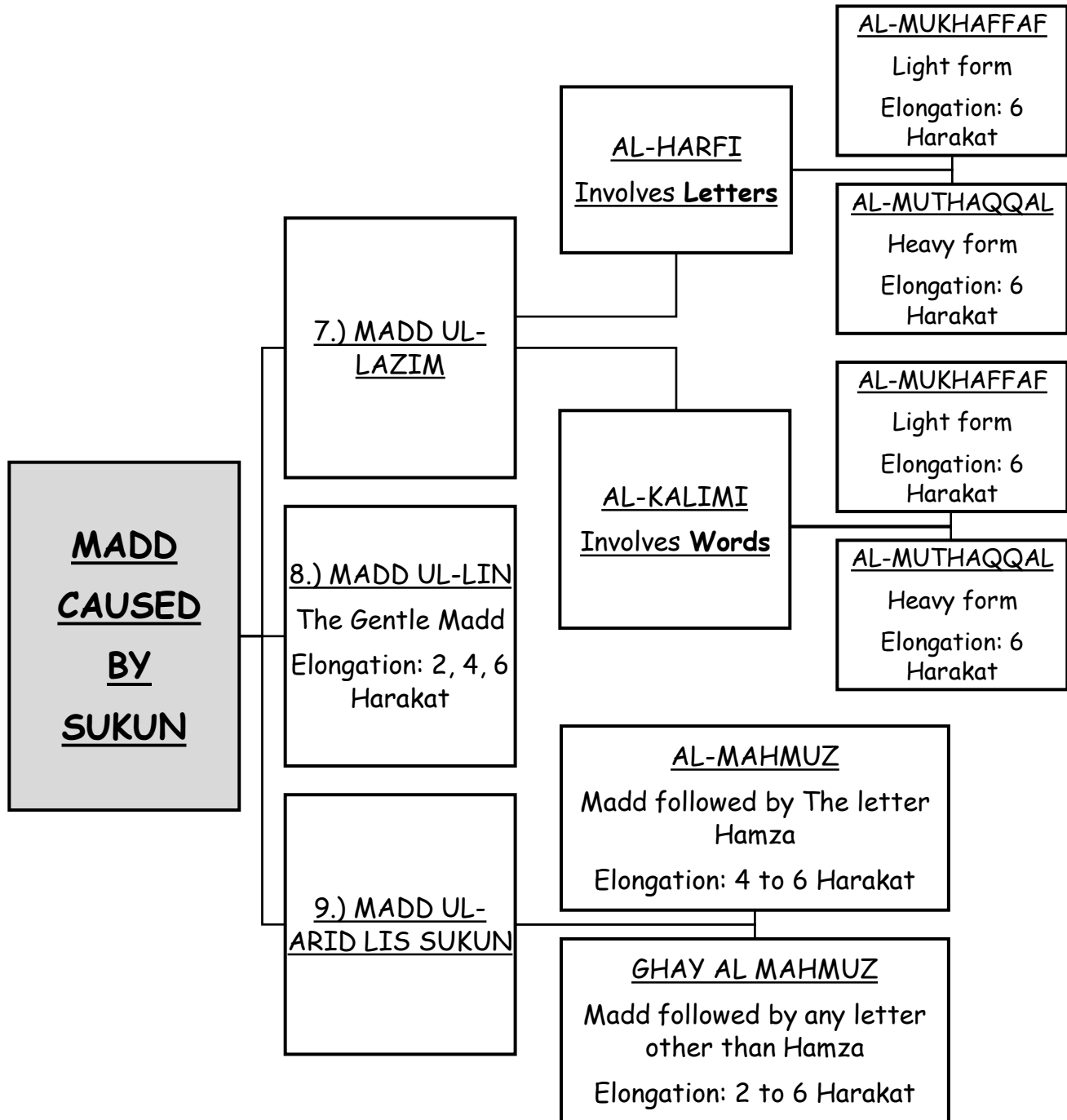
NOTE: This rule applies to all letters including Hamza but not the letter TA MARBUTA ة. Ta Marbutah is the exception to this rule as it is pronounced as HA when it occurs at a stop.

MADD AL FAR'I: MADDAH CAUSED BY HAMZA



<u>AL MADD AL-WAJIB AL-MUTTASIL</u> (Obligatory Prolongation)	<u>AL MADD AL-JAA'EZ AL-MUNFASIL</u> (Permissible Prolongation)
<p><u>CONDITIONS:</u></p> <ul style="list-style-type: none"> ➤ This Madd is Obligatory as a Hamza follows any Madd letter of Alif, Yaa or Waw in <u>ONE WORD</u> (if it is in two words, then it is Madd al-Munfasil) ➤ It is prolonged for either 4 or 6 counts ➤ If you choose to prolong for 4 counts, then this must remain consistent throughout the recitation 	<p><u>CONDITIONS:</u></p> <ul style="list-style-type: none"> ➤ This Madd is named Munfasil (separated) as it is sounded over <u>TWO WORDS</u> ➤ Occurs when a word ends with a letter of Madd and is followed by a word that begins with Hamza ➤ It is prolonged for either 3 or 5 counts ➤ Al Madd al-Munfasil cannot exceed Al Madd al-Mutasil (Both have to be the same count)
<p><u>EXAMPLES:</u></p> <p style="text-align: center;">إِذَا جَاءَ نَصْرُ</p>	<p><u>EXAMPLES:</u></p> <p style="text-align: center;">يَدَا أَبِي لَهَبٍ</p>
<p>Ja is to be stretched for 4 to 6 counts</p>	<p>Da is to be stretched for 3 to 5 counts</p>
<p style="text-align: center;">وَالسَّيِّئَاتِ</p>	<p style="text-align: center;">وَفِي أَنْفُسِهِمْ</p>
<p>Ma is to be stretched for 4 to 6 counts</p>	<p>Fi is to be stretched for 3 to 5 counts</p>

MADD AL FAR'I: MADDAH CAUSED BY SUKUN

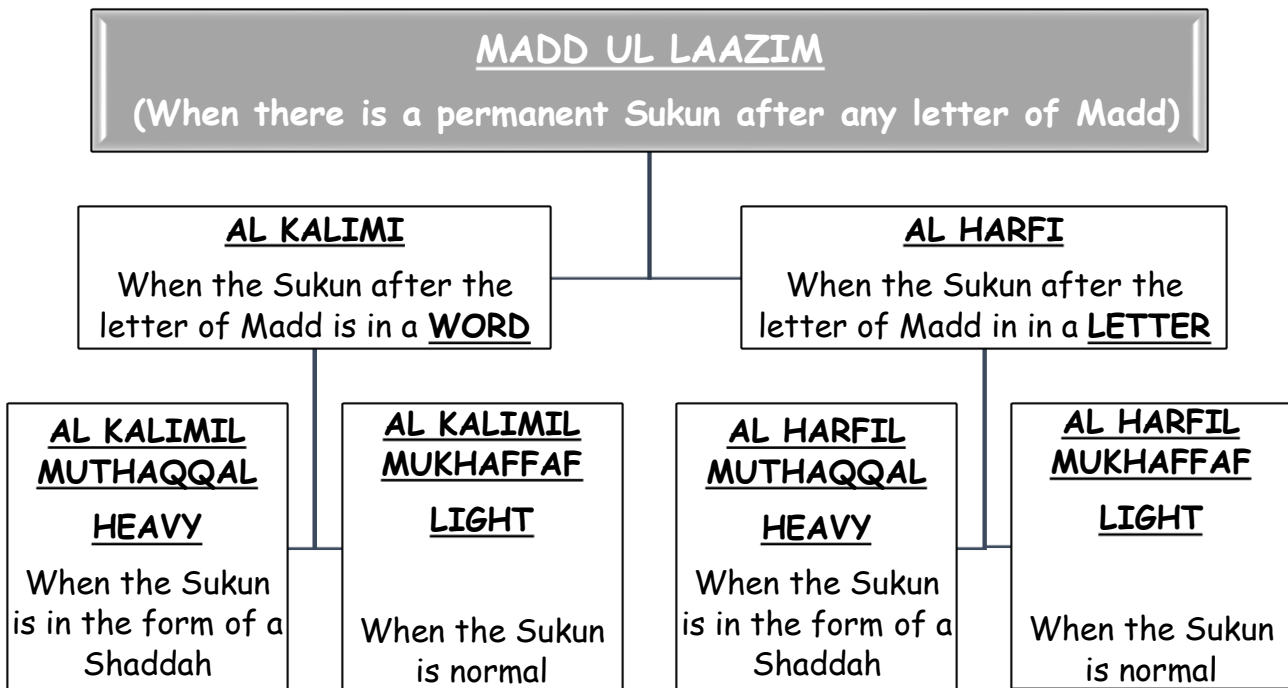


MADD AL FAR'I: MADDAH CAUSED BY SUKUN - 7.) MADD UL-LAAZIM

7. MADD UL-LAAZIM - The compulsory Madd - Occurs when any of the Huruful Madd is followed by a letter with a Sukun (◌ْ + ا, و, ي) or a Shaddah (◌ّ + ا, و, ي)

This Madd occurs in either **a word (Kalimi)** or **in a letter (Harfi)**. These are further divided into 2 parts each.

<u>Maddul Lazim al Kalimi</u> (Maddah in a word)	<u>Maddul Lazim al Harafi</u> (Maddah in a letter)
Maddul Lazim al Kalimi al Muthaqqal (Heavy)	Maddul Lazim al Harfi al Muthaqqal (Heavy)
Maddul Lazim al Kalimi al Mukhaffaf (Light)	Maddul Lazim al Harfi al Mukhaffaf (Light)

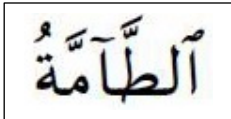
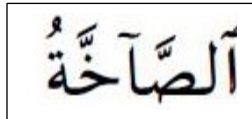


NOTE: The heavy form of Maddul Lazim occurs when a Maddah letter is followed by a letter bearing a Shaddah. The Shaddah indicates that Idhgham has taken place and also represents a doubled letter, the first of which bears a Sukun.

Example: سْ + سْ = سُ مْ + مْ = مَّ قْ + قْ = قَّ

MADD AL FAR'I: MADDAH CAUSED BY SUKUN - 7.) MADD UL-LAAZIM**MADD UL LAAZIM AL KALIMI**
(MUTHAQQAL - HEAVY)

When a Shaddah ّ follows a Madd letter in a word. It is stretched for 6 vowel counts

EXAMPLES


MADD UL LAAZIM AL KALIMI
(MUKHAFFAF - LIGHT)

When a Sukun ْ follows a Madd letter in a word. It must be prolonged no less than 6 vowel counts

EXAMPLE - Only 1 case in the Qur'an

MADD UL LAAZIM
(Maddah caused by Sukun)**MADD UL LAAZIM AL HARFI**
(MUTHAQQAL - HEAVY)

If a Madd letter is followed by a Mushaddad letter, the reader is required to prolong the Madd letter.

This Madd must be prolonged for 6 vowel counts.

MADD UL LAAZIM AL HARFI
(MUKHAFFAF - LIGHT)

If a Madd letter is followed by a Sakin letter, the reader is required to prolong the Madd letter.

This Madd must be prolonged to 6 vowel counts.

This Madd occurs only in the Huruful Muqat'taat letters.

Examples and more details are explained in the next page

DETAILED EXPLANATION & EXAMPLES ON MADD UL-LAAZIM AL-HARFI

The Madd ul-Laazim al-Harfi is the Madd that occurs in **letters** and not words (Madd ul-Laazim al-Kalimi). In this case all the letters are from the Huruful Muqatt'ta'aat (The Mysterious Letters - discussed elsewhere in this book)

The letters of Huruful Muqatt'ta'aat are 14 letters (half of the Arabic Alphabets). They appear in 29 chapters in the Holy Qur'an as the opening of the Surah and they appear in 14 different ways, as 1 letter alone, or together as 2, 3 or more letters.

THE 14 HURUFUL MUQATT'TA'AAT

حَمَّ	نَّ	قَّ	صَّ
آمَّ	يَسَّ	طَسَّ	طَه
آمَّصَّ	عَسَّق	طَسَّم	آرَّ
كَهَيْعَصَّ	آمَّر		

THE 14 HURUFUL MUQATT'TA'AAT IN THE MADD UL-LAAZIM AL-HARFI

- 1.) The individual letters have to be pronounced by reading out their respective names according to their spelling.
- 2.) The length of each letter's prolongation will be determined by the Madd rule inherent within the spelling of it.
- 3.) The difference of the length of its prolongation is determined by the number of letters that are used to spell the name of that particular letter.
- 4.) These Madd can contain one, two, three or more letters.
- 5.) In regards to their lengthening, the Huruful Muqatt'ta'aat are divided into 4 types
- 6.) The divisions into these types is based on how the letters are spelt.

Important Note: When reciting the Huruf ul Muqatta'at, "**all the letters with a Maddah sign should be read as the letter itself, and all the letters with the standing Alif, should be read as the sound of that letter**"

DIVISION OF THE 14 HURUFUL MUQATT'TA'AAT ACCORDING TO THEIR PROLONGATION

1.) The letter **الف - ا** (Alif - when we spell the letter). It does not have a Madd in-between its spelling, therefore we do not stretch it and say it plainly as Alif

2.) The 5 letters of **ر ه ط ي ح**, are known by the acronym 'Hayy Tuhr'

حي طهر These letters are written with their spelling and read out without being followed by a Hamza or Sukun

را	ها	طا	يا	حا
Raa	haa	taa	yaa	Haa

Notice when the above 5 letters are read by their names, they all have the Alif Maddah in-between, this makes it Madd at-Tabee and these letters are stretched for 2 counts

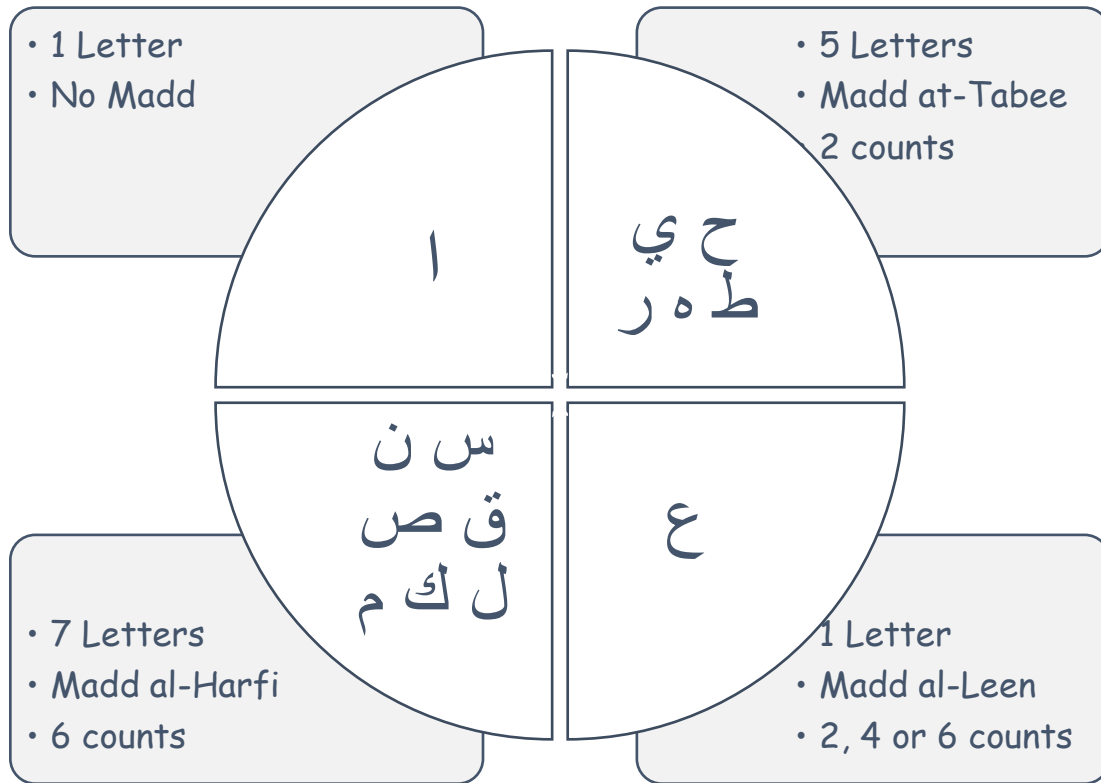
3.) The 7 letters of **س ن ق ص ل ك م**, are known by the acronym Sanaqussu

لَكُمْ سَنُقْضَلُكُمْ These letters are written with their spelling and read out. In these 7 letters, the letter of Madd is within it, when followed by Sukun, it is merged and therefore it has Madd al-Harfi, which is elongated by 6 harakat.

م	ك	ل	ص	ق	ن	س
مِيم	كَاف	لَام	صَاد	قَاف	نُون	سِين
meem	kaaf	laam	saad	qaaf	noon	seen

4.) The letter **عين - ع** (Ayn - when we spell the letter). It has the Yaa Madd in-between, which is the letter of ease. This makes it Madd al-Leen and it is elongated for 2, 4 or 6 Harakat.

DIVISION OF THE 14 HURUFUL MUQATT'TA'AAT ACCORDING TO THEIR PROLONGATION

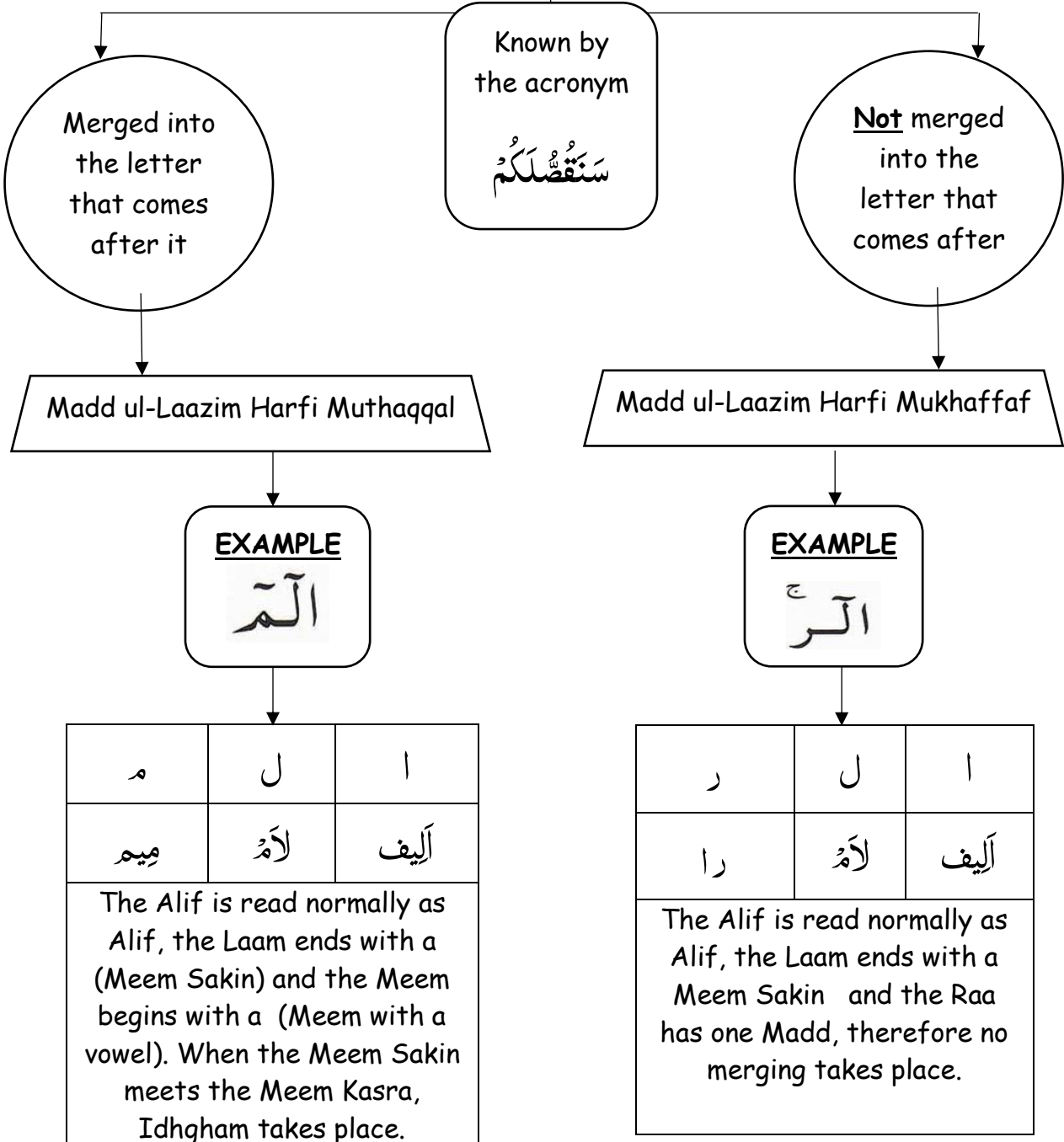


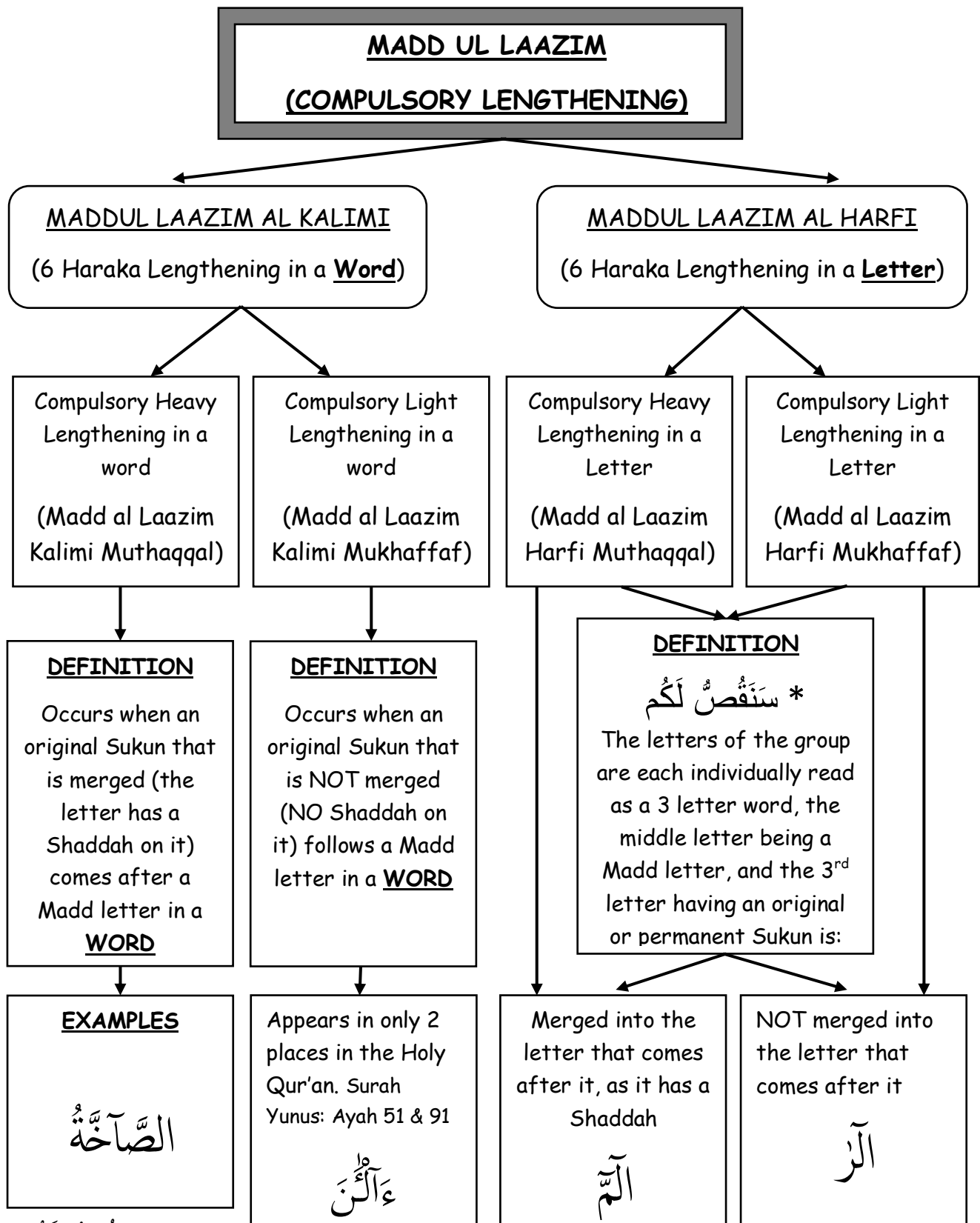
ELONGATION OF HURUFUL MUQATT'TA'AAT

حَمَّ	يَسَّ	طَسَّ	طَهَّ	Written
حَا مِيَمٌ	يَا سِيْنٌ	طَا سِيْنٌ	طَا هَا	Read
6 2	6 2	6 2	2 2	Length of Stretch
صَّ	طَسَمَّ	الرَّ	الْمَّ	Written
صَادٌ	طَا سِيْنٌ مِيْمٌ	أَلْفٌ لَامٌ رَا	أَلْفٌ لَامٌ مِيْمٌ	Read
6	6 6 2	2 6 1	6 6 1	Length of Stretch
كَهَيْعَصَّ	نَّ	قَّ	Written	
كَأَفٌ هَا يَا عَيْنٌ صَادٌ	نُونٌ	قَافٌ	Read	
6 6 2 2 6	6	6	Length of Stretch	

THE MADD AL-HARFI IN THE HURUFUL MUQATT'TA'AAT

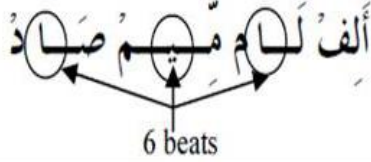
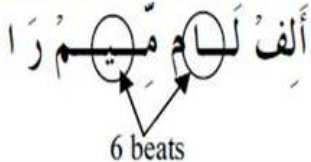
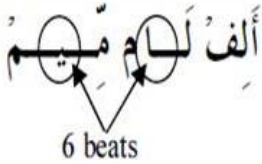
The 7 letters which when spelt out or individually read, have a Madd letter in the middle and end with an original or permanent Sukun. س ن ق ص ل ك م



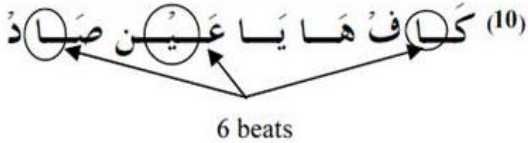
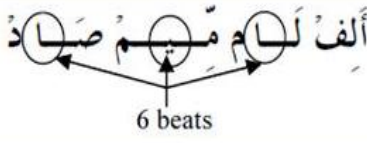
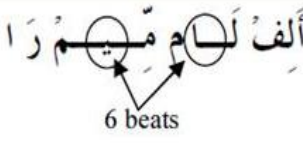
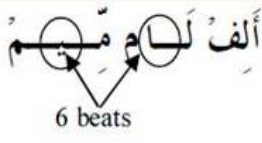


* سَنَقْصُ لَكُمْ is the acronym given to the letters that are read as 3 letter words eg, لام سين كاف صاد قاف ميم نون Notice all these letters have a Maddah in the middle.

EXAMPLES OF MADD UL HARFEE MUTHAQQAL

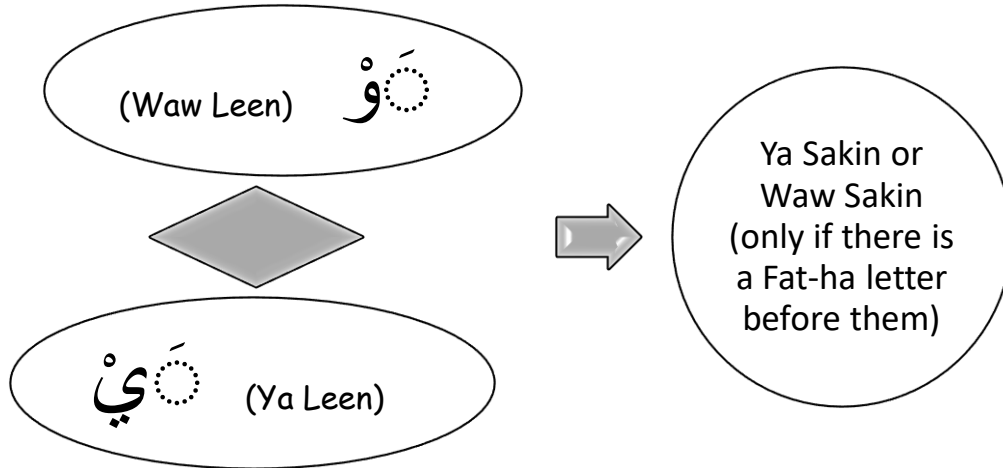
Pronounced as	Written as
 <p>أَلِفٌ لَّامٌ مِّمٌّ صَادٌ</p> <p>6 beats</p>	الْمَصَّ
 <p>أَلِفٌ لَّامٌ مِّمٌّ رَا</p> <p>6 beats</p>	الْمَرَّ
 <p>أَلِفٌ لَّامٌ مِّمٌّ</p> <p>6 beats</p>	الْمَ

EXAMPLES OF MADD UL HARFEE MUKHAFFAF

Pronounced as	Written as
 <p>كَا فٌ هَا يَاءٌ عَيْنٌ صَادٌ (10)</p> <p>6 beats</p>	كَهَيْعَصَّ
 <p>أَلِفٌ لَّامٌ مِّمٌّ صَادٌ</p> <p>6 beats</p>	الْمَصَّ
 <p>أَلِفٌ لَّامٌ مِّمٌّ رَا</p> <p>6 beats</p>	الْمَرَّ
 <p>أَلِفٌ لَّامٌ مِّمٌّ</p> <p>6 beats</p>	الْمَ

MADD AL FAR'I: MADDAH CAUSED BY SUKUN - 8.) MADD UL-LEEN

Leen literally means Softness. Madd al-Leen occurs when certain letters are pronounced softly and with ease. Leen letters are:-



THE RULE OF MADD UL-LEEN: If one of the Leen letters is followed by a letter at the end of a word, which has been Saakin due to stop (If the reader will not stop, no Madd is applied), the reader should prolong the Leen letter. The reader can choose to prolong it 2, 4 or 6 beats.

Examples:

YA LEEN		
طَيْرٌ	عَلَيْهِمْ	بِالْغَيْبِ
WAW LEEN		
التَّوْرَاتِ	فَوْقَهُمْ	مِنْخَوْفٍ

Examples of Maddul Leen

قُرَيْشٍ (قُرَيْشٌ)	خَوْفٍ (خَوْفٌ)
If stopping read as: Quraish If continuing read as: Quraishin	If stopping read as: Khawf If continuing read as: Khawfin

MADD AL FAR'I: MADDAH CAUSED BY SUKUN - 9.) MADD UL-ARIDH LIS SUKUN

Madd Aridh Lis Sukun means "Temporary Madd for stopping". The reciter must exercise consistency with the length of the applied stretch in the entire recitation.

CONDITIONS OF MADD UL-ARIDH LIS SUKUN

- The Madd should be the 2nd last letter in the word
- The Sukun is found in stopping on (the sound of) the last letter of the word
- The Madd **MUST NOT** have a Fat-ha, Kasra or Dhamma on it
- The letter before the Madd letter, must have a suitable diacritic, i.e. Fat-ha before the Alif, Kasra before the Yaa and Dhamma before the Waw
- The reciter must stop after the word being recited in order to sound this Madd for 2, 4 or 6 counts
- The reciter can sound this Madd for 2 counts whether they are stopping or not, but generally, 2 counts are sounded only when the reciter wishes to continue, which should be considered as Madd Tabee (2 counts elongation)

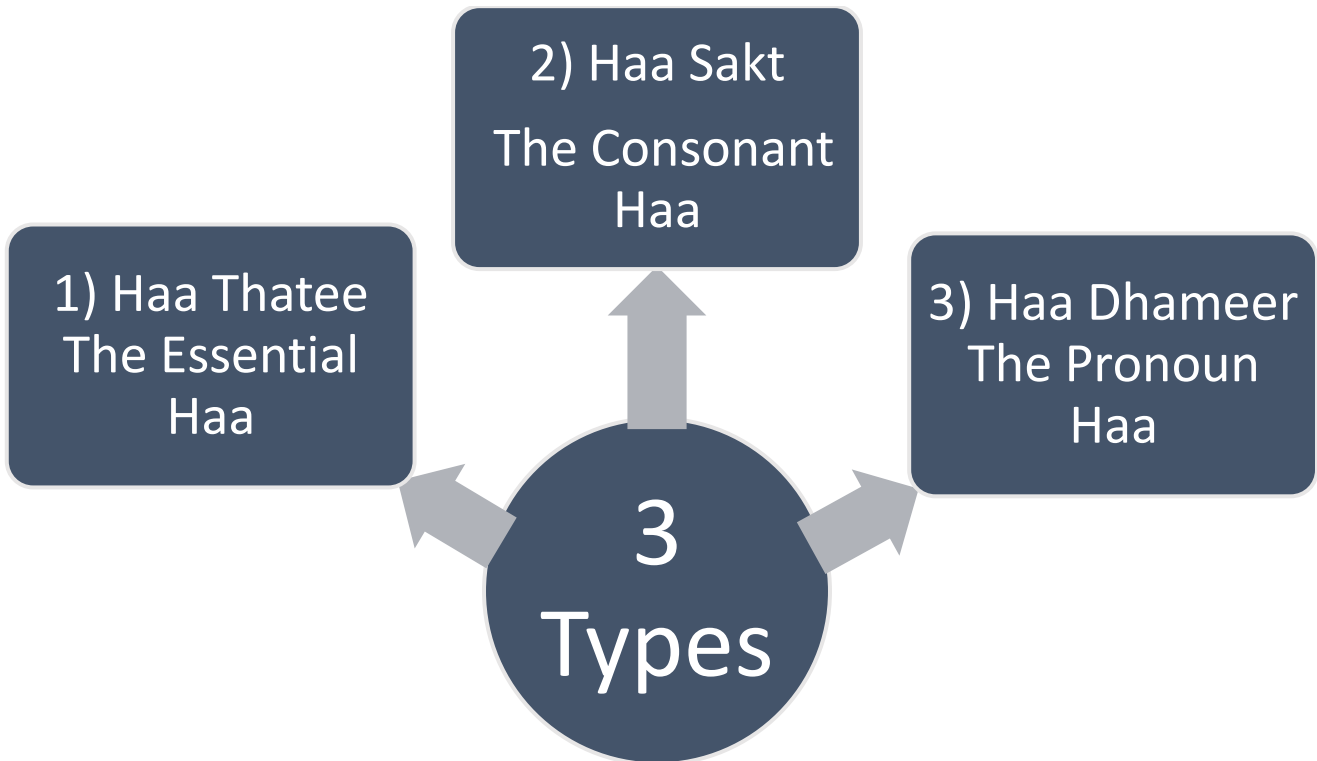
SPECIAL CASE: Where a Fat-ha precedes the Yaa Madd or Waw Madd, it becomes known as Madd al-Leen. Al Madd al-Leen has the same principles as Al Madd al-Aridh lil Sukun.

In brief Maddul Ardhwī - The temporary stop Madd occurs when a letter of Madd is followed by a letter bearing a vowel that becomes Sakin, when the reciter stops or pauses to take a breath, usually at the end of a verse.

Examples of Maddul Ardhwī

أَطِيعُونَ	→	أَطِيعُونَ	أَلْحِسَابُ	→	أَلْحِسَابُ
الْبُرْصَادِ	→	الْبُرْصَادِ	يَعْبَلُونَ	→	يَعْبَلُونَ

RULES OF HAA



RULES OF HAA

The letter Haa (ه) that comes at the end of words in the Holy Qur'an (ا ه) is one of the three types mentioned below:

- 1.) Haa Thatee, the essential Haa
- 2.) Haa Sakt, the consonant Haa
- 3.) Haa Dhameer, the pronoun Haa

1.) HAA THATEE - THE ESSENTIAL HAA

The essential Haa is the letter (ا ه) that comes at the end of the word and is part of the word itself, it cannot be separated from it.

Examples:

كِرَاهٌ	وَجُوهٌ	وَجْهٌ	تَنْتَهُ	يَنْتَهُ	فَوَاكِهِ	نَفَقَهُ	اللَّهُ
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2.) HAA SAKT - THE CONSONANT HAA

The consonant Haa is the letter (ا ه) that comes at the end of the word, it is not part of it and does not have any meaning. It is there to confirm the necessity of stopping at the specified word. If you choose to continue with the next word it should be pronounced as a consonant Haa. Examples where the consonant Haa appears in the Holy Qur'an:

لَمْ يَتَسَنَّهْ	فَبِهْدَاهُمُ اقْتَدَاهُ	مَا هِيَ	كِتَابِيهِ	حِسَابِيهِ	مَالِيهِ	سُلْطَانِيهِ
Surah Al-Baqarah	Surah Al-An'aam	Surah Al-Qaari'ah	Surah Al-Haaqqah	Surah Al-Haaqqah	Surah Al-Haaqqah	Surah Al-Haaqqah
Verse 259	Verse 90	Verse 10	Verse 19 & 25	Verse 20 & 26	Verse 28	Verse 29

3.) HAA DHAMEER - THE PRONOUN HAA

The pronoun Haa is the letter (هـ) that comes at the end of the word and takes the place of the name. Example:

كِتَاب	كِتَابِهِ	مِنْ	مِنْهُ
book	his book	from	from him

The pronoun Haa never carried a Fat-ha, it always carries either a Kasra or a Dhamma. But sometimes the short vowel of the pronoun Haa is pronounced as a long vowel, with Ishbaa, meaning with repletion, and is sometimes pronounced normally as a short vowel, without repletion.

ISHBAA - Means satiate or full. It usually refers to elongation or lengthening. When we mention Ishbaa in Mudood, then it means the longest lengthening of six vowel counts, when we say Ishbaa in Imaalah, it means the grand Imaalah and when we mention Ishbaa in vowels, it means lengthening the vowel. In the case of reciting Haa with or without Ishbaa, refers to lengthening the Haa sound with a vowel.

PRONOUN HAA READ WITH ISHBAA

The short vowel of the pronoun Haa is pronounced as a long vowel when both sides of the letter (هـ) are carrying a short vowel. If it carries Dhamma (ُ) it will be pronounced as the long vowel (و) and if it carries Kasra (ِ) it will be pronounced as (ي)

Examples:

رَبُّهُ بِكَلِمَاتٍ = رَبُّهُو بِكَلِمَاتٍ	إِنَّهُ لَقَوْلٌ = إِنَّهُو لَقَوْلٌ
بِهِ وَلَا = بِهِو وَلَا	مَوَاضِعِهِو نَسُوا = مَوَاضِعِهِو نَسُوا

PRONOUN HAA READ WITHOUT ISHBAA

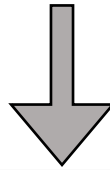
The short vowel of the pronoun **Haa will be pronounced normally**, with the short vowel it is carrying when:

i) One side or both sides of the pronoun (ا ه) are accompanied by a Sukun			
وَلَهُ الْحَدُّ	إِلَيْهِ الْمَصِيرُ	مِنْهُ لَجَبًا	لَدَيْهِ خُبْرًا
ii) A letter accompanied by Shaddah follows the pronoun (ا ه)			
قِيلَ لَهُ اتَّقِ اللَّهَ	بِهِ لِأَذِينَ	يَعْلَبُهُ اللَّهُ	
iii) The pronoun (ا ه) is preceded by a long vowel			
فِيهِ هُدًى	نَصْرًا	أَنْزَلْنَا	

NOTE:

- 1.) The Haa (ه) at the end of the word (هَذِهِ), even though it is an essential Haa, is pronounced with Ishbaa (under the rule of Ishbaa)
- 2.) The pronoun Haa (ا ه) in these two words is accompanied by Sukun, (أَرْجُهُ) in Surah Al-A'raaf, Ayah 111 and in Sura Ash-Shu'araa, Ayah 36 and (فَأَلْفَهُ) in Surah An-Naml, Ayah 28
- 3.) The pronoun Haa (ا ه) in (يَرْضَهُ لَكُمْ) in Surah Az-Zumar, Ayah 7 is read without Ishbaa.
- 4.) The pronoun Haa (ا ه) in (وَيَحْدُدْ فِيهِ مَهَانًا) in Surah Al-Furqaan, Ayah 69 is read with Ishbaa.

H A M Z A

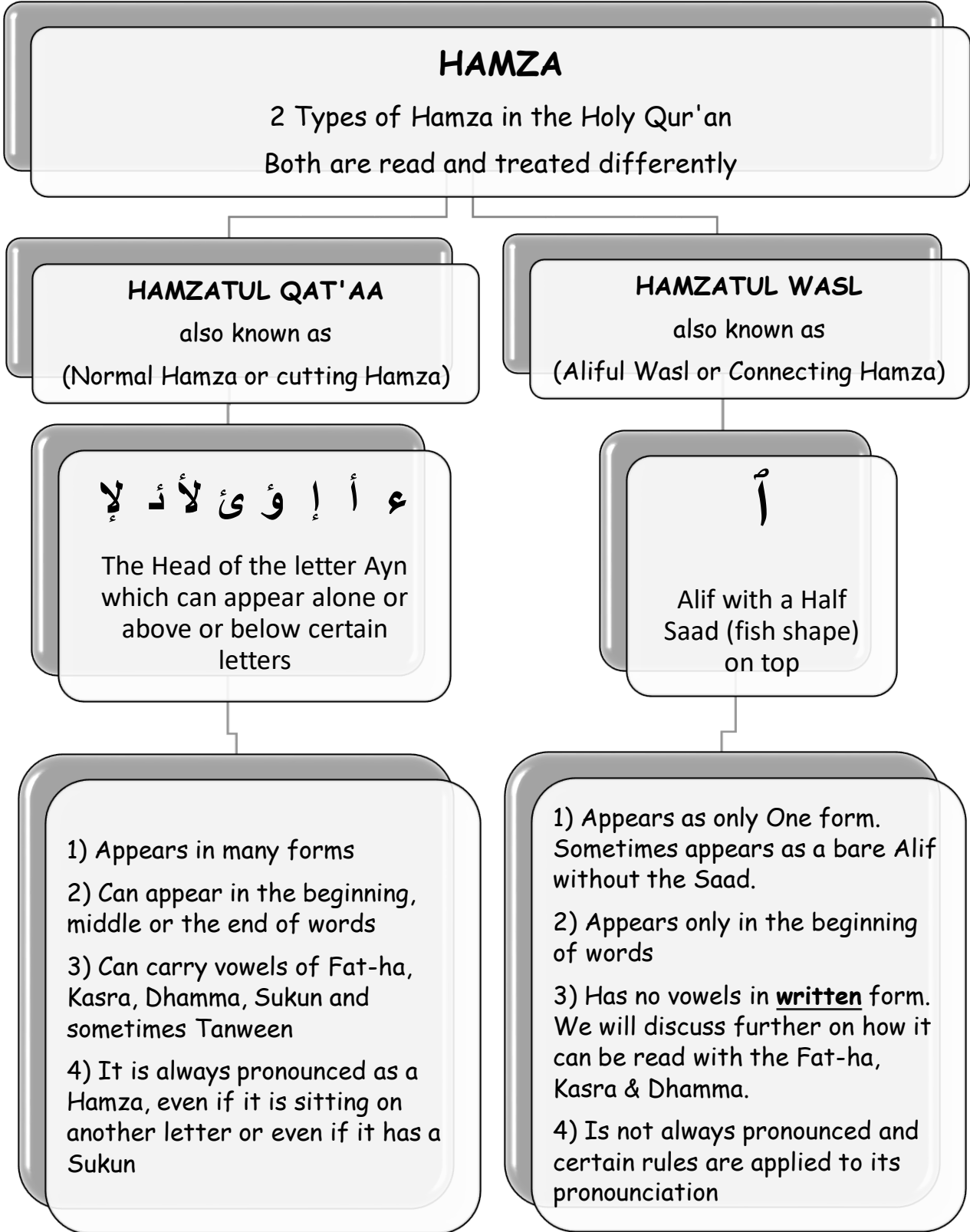


2 TYPES

HAMZATUL QAT'AA
also known as
(Normal Hamza)

HAMZATUL WASL
also known as
(Aliful Wasl)





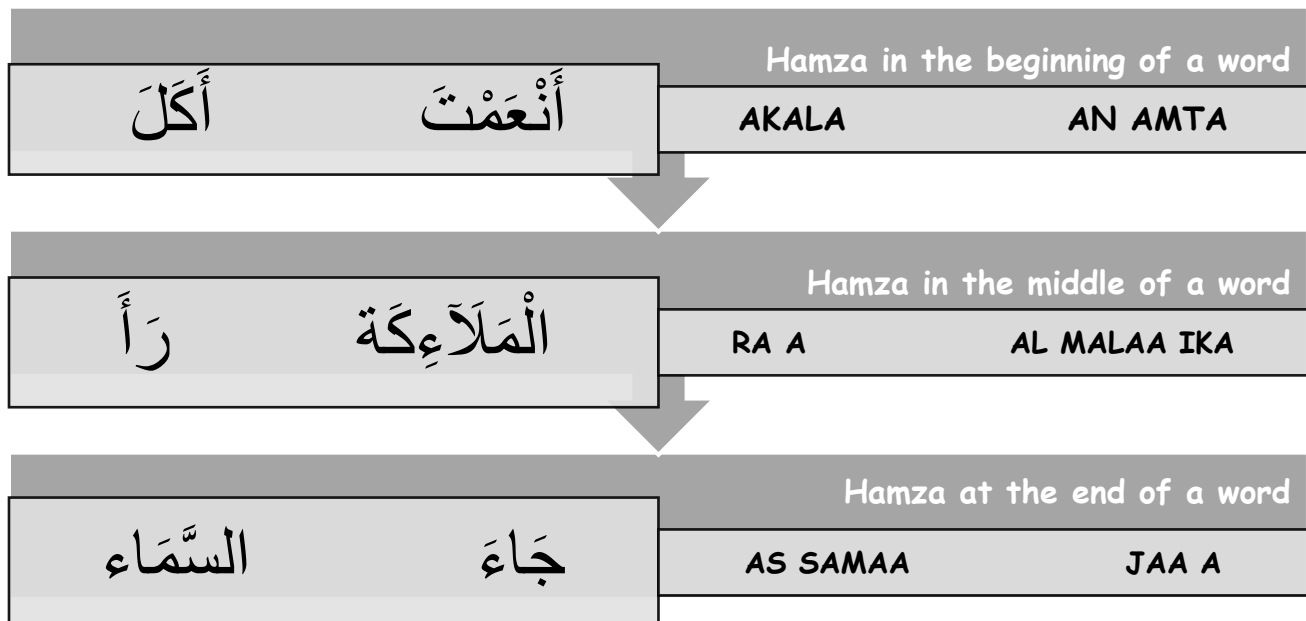
HAMZATUL QAT'AA ء

Hamzatul Qat'aa looks like the top half of the letter ع. It is sometimes referred to as the normal Hamza OR the cutting Hamza OR the dividing Hamza.

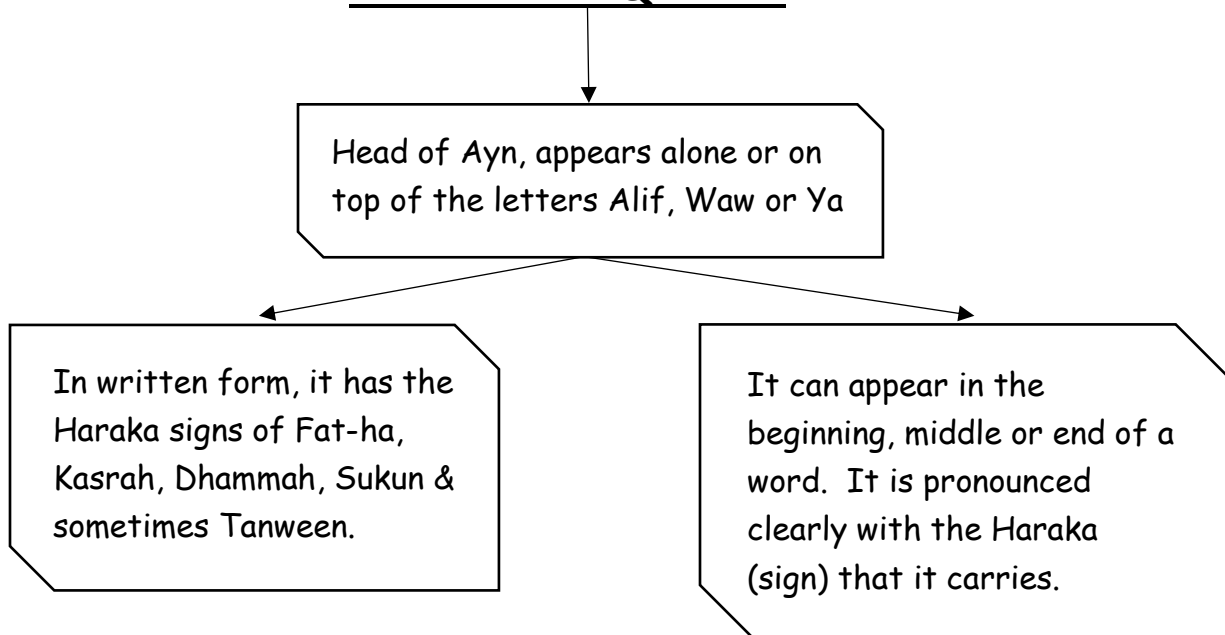
MANY FORMS OF HAMZATUL QAT'AA - In whichever form the Hamzatul Qat'aa appears, it is always read clearly and the sound is always 'A', 'I' or 'U', depending on the vowel (haraka) it appears with. The sound of the Hamzatul Qat'aa is produced by cutting off the airstream at the top of the windpipe.

ء	ء	ء	ء
Hamza on a Yaa (Note: This Yaa has NO dots)	Hamza below the Alif (appears with the Kasra vowel)	Hamza seated on top of an Alif	Hamza by itself
ء	ء	ء	ء
Hamza under the Alif on the letter LaamAlif	Hamza seated on the Alif in the letter LaamAlif	Hamza seated on a Waw	Hamza in a joining format

Hamzatul Qat'aa is a regular consonant letter that in writing appears anywhere in a word, either by itself or is carried by an Alif, Ya or Waw. It can appear in any part of a word, in the beginning, in the middle or at the end. **EXAMPLE:**



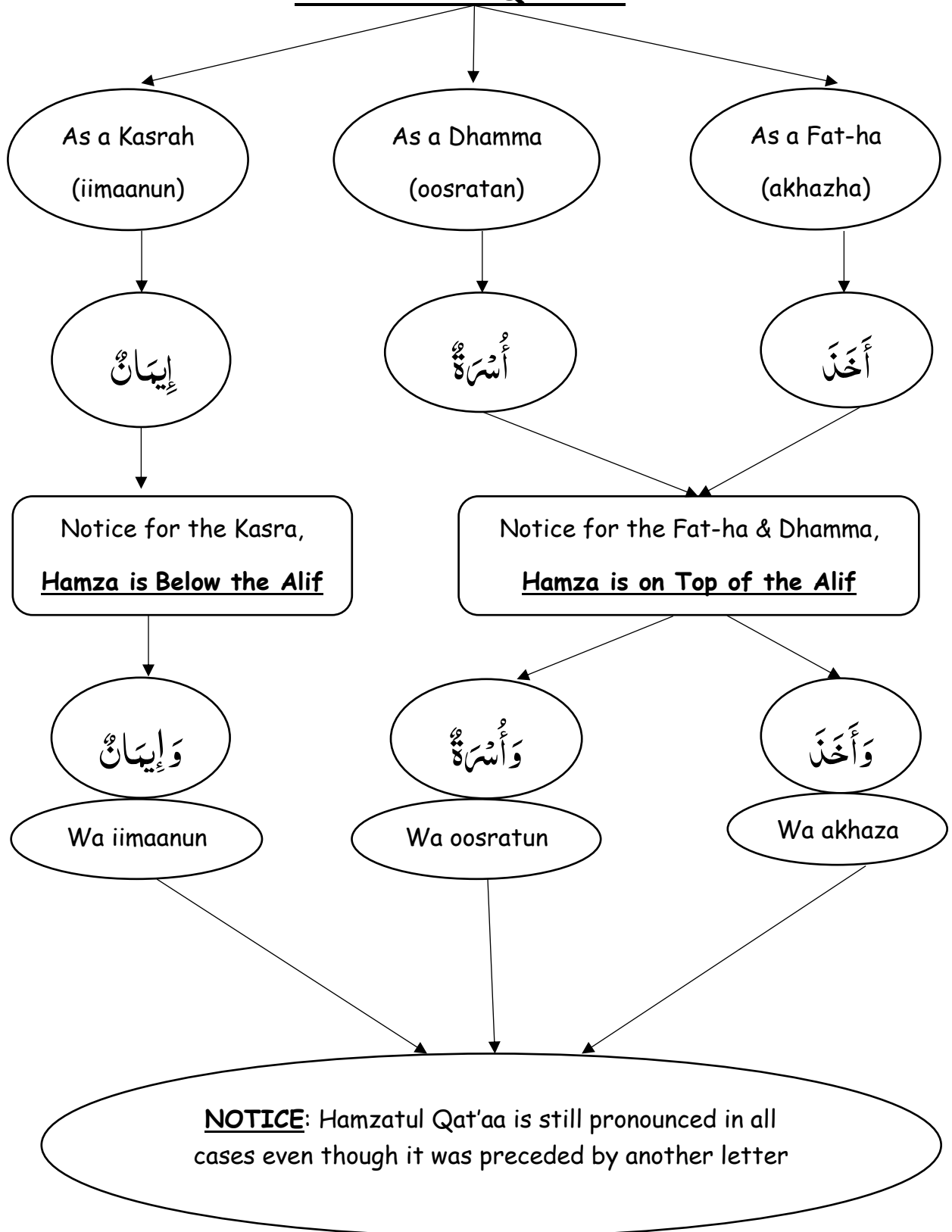
HAMZATUL QAT'AA ء



WAYS OF READING HAMZA:

When it appears with a Sukun, <u>there is a jerking or cutting sound and it is pronounced at Half its normal length.</u>	
مُوَصَّدَةٌ	فَاتُّوْا
Mu' sadatun and not Muusadatun	Fa' tuu and not Faatuu
When 2 Hamzas' appear together, next to each other, <u>the Hamza is pronounced clearly for both of them, continuously with no cut</u>	
عَأَنْتُمْ	عَأَنْتِ
A-antum (continuously no cutting)	A-anta (continuously no cutting)
Sometimes the Hamza is not written above the Alif, only a Sukun is written. <u>The jerky sound (half it's normal length) will still be pronounced.</u> Example:	
Qa Ra' Tu قَرَأْتُ	wa'mur وَأُمِرُّ
na'ti نَأْتِ	

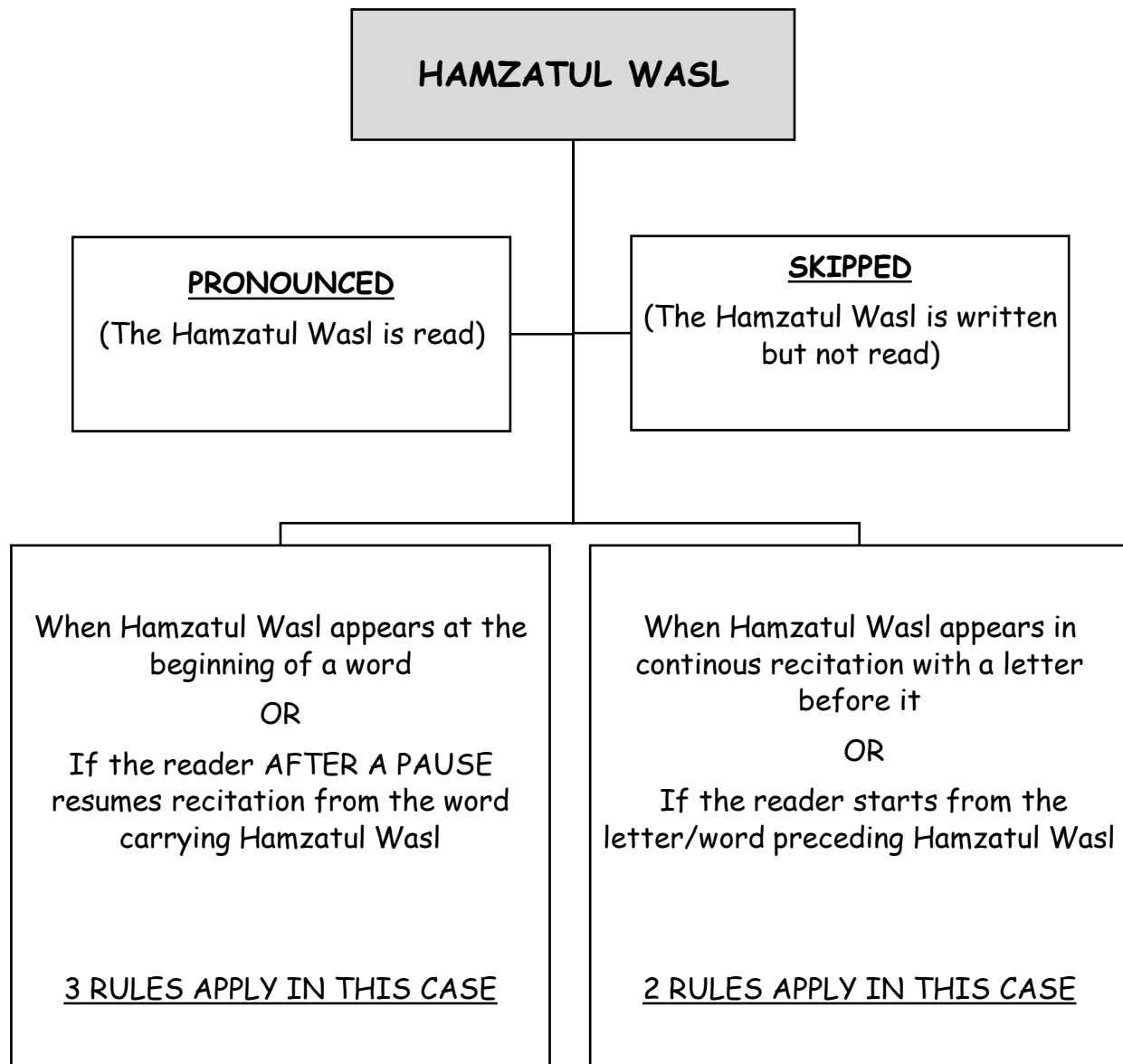
HAMZATUL QAT'AA ء

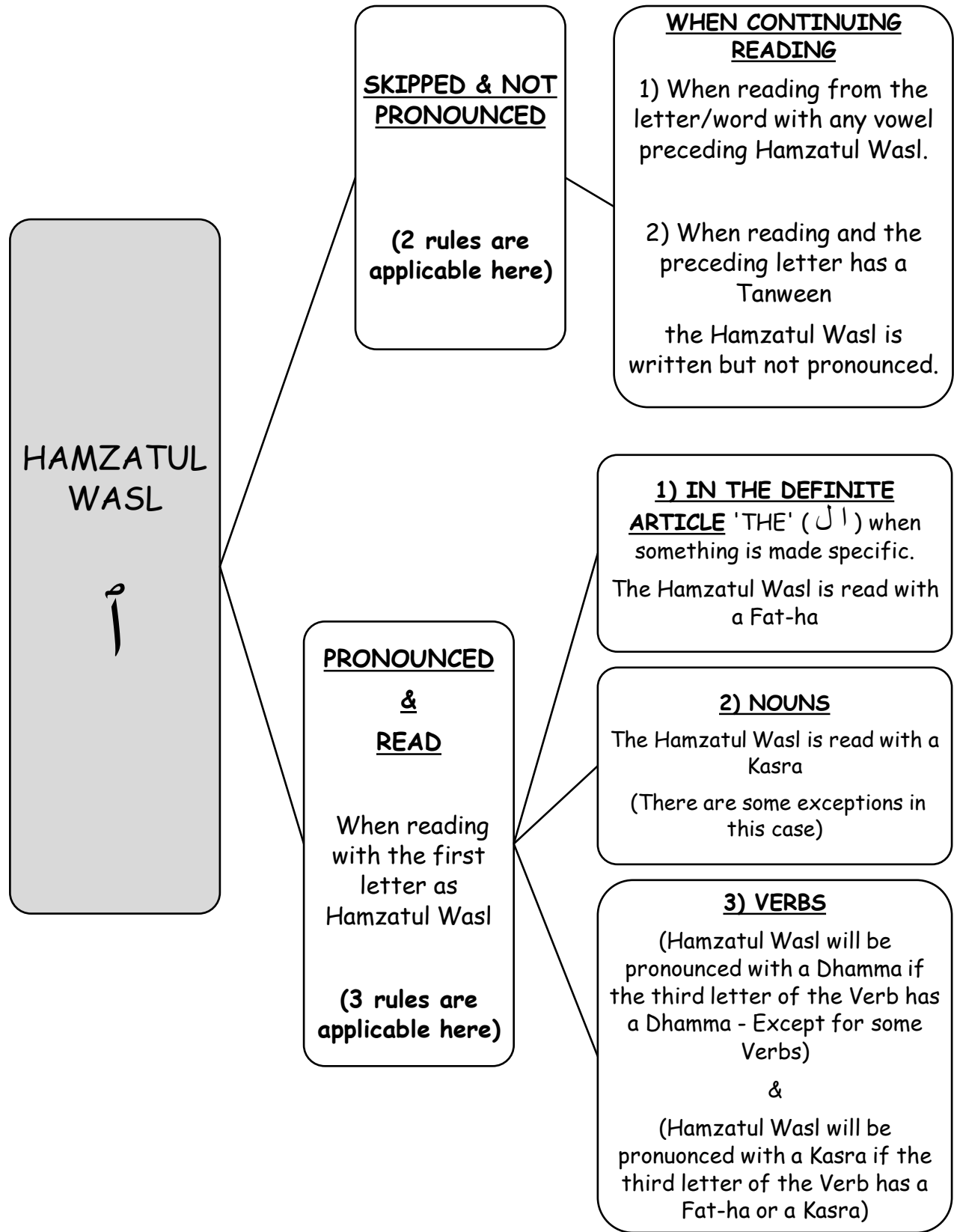


HAMZATUL WASL ^{اَ}

This is the connective Hamza that always appears at the beginning of nouns, verbs and prepositions. It is represented by the symbol that looks like an Alif with a half Saad ص over it, thus the name Hamzatul Wasl OR Aliful Wasl.

It occurs only at the beginning of a word and does not have any vowel on it. In some Qur'an, the Alif has no such sign over it, so it's an Empty or Bare Alif.





THE RULE OF HAMZATUL WASL: SKIPPED IN CONTINUOUS RECITATION

The 2 rules when Hamzatul Wasl appears in continuous recitation with a letter before it. The Hamzatul Wasl is written but skipped during recitation.

RULE 1: If the Hamzatul Wasl appears in continuous recitation and there is no pause, and the letter preceding Hamzatul Wasl has a Vowel, then the Hamzatul Wasl is dropped and not pronounced.

RULE 2: If the Hamzatul Wasl appears in continuous recitation and there is no pause, but the letter preceding the Hamzatul Wasl is a Tanween, then one harakah from the Tanween is dropped and a small Nun with Kasrah is placed under the Hamzatul Wasl. The Nun Kasrah connects with the next letter.

This small Nun with Kasrah is called NUN QUTNI (Refer to the Chapter on Nun Qutni where this is covered in detail)

EXAMPLES

Notice the Hamzatul Wasl is not pronounced

EXAMPLES

Notice the Hamzatul Wasl has a Nun Kasrah under it, the Tanween changes to one vowel + a small Nun Kasrah

وَالْعَذَابَ بِالْمَغْفِرَةِ

يَوْمَئِذٍ نِالسَّلَامِ

Wal adhaaba Bil maghfirati

Yaw ma idhinis Salama

رَبِّ الْعَالَمِينَ

قَدِيرٌ نِالذِّ

Rabbil Aalameen

Kadeeru Nilladhi

مَا أَتَلَّهٗ

خَيْرَانَ الْوَصِيَّةِ

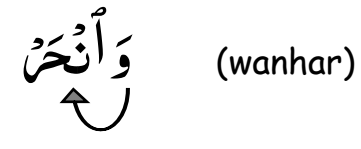
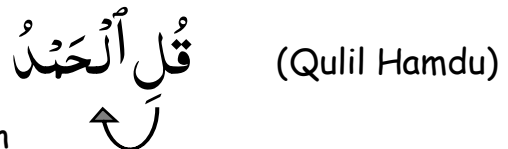
Mabtalahu

Khairanil Wasiyyah

THE RULE OF HAMZATUL WASL: SKIPPED IN CONTINUOUS RECITATION

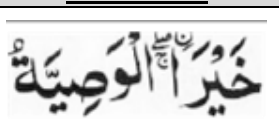
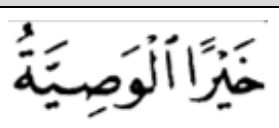
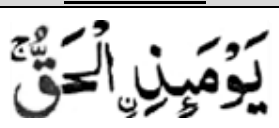
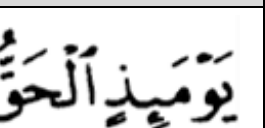
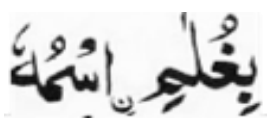
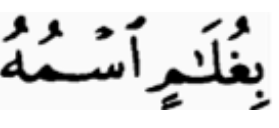
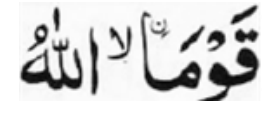
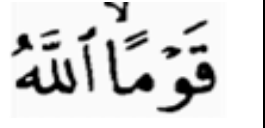
RULE 1: WITH A VOWEL BEFORE THE HAMZATUL WASL

Example:

 <p>(wanhar)</p>	 <p>(Qulil Hamdu)</p>	
رَبِّ هَذَا الْبَيْتِ	مَا الْقَارِعَةُ	فِي الدُّنْيَا
Rabba Haadhal Bayti	Mal Qaari atu	Fid Dunya
وَالسَّاءِ	غَيْرِ الْمَغْضُوبِ	صِرَاطِ الَّذِينَ
Was Samaaaai	Ghairil Magh Dhoobi	Siraa Tal Ladhii na

RULE 2: WITH A TANWEEN BEFORE THE HAMZATUL WASL

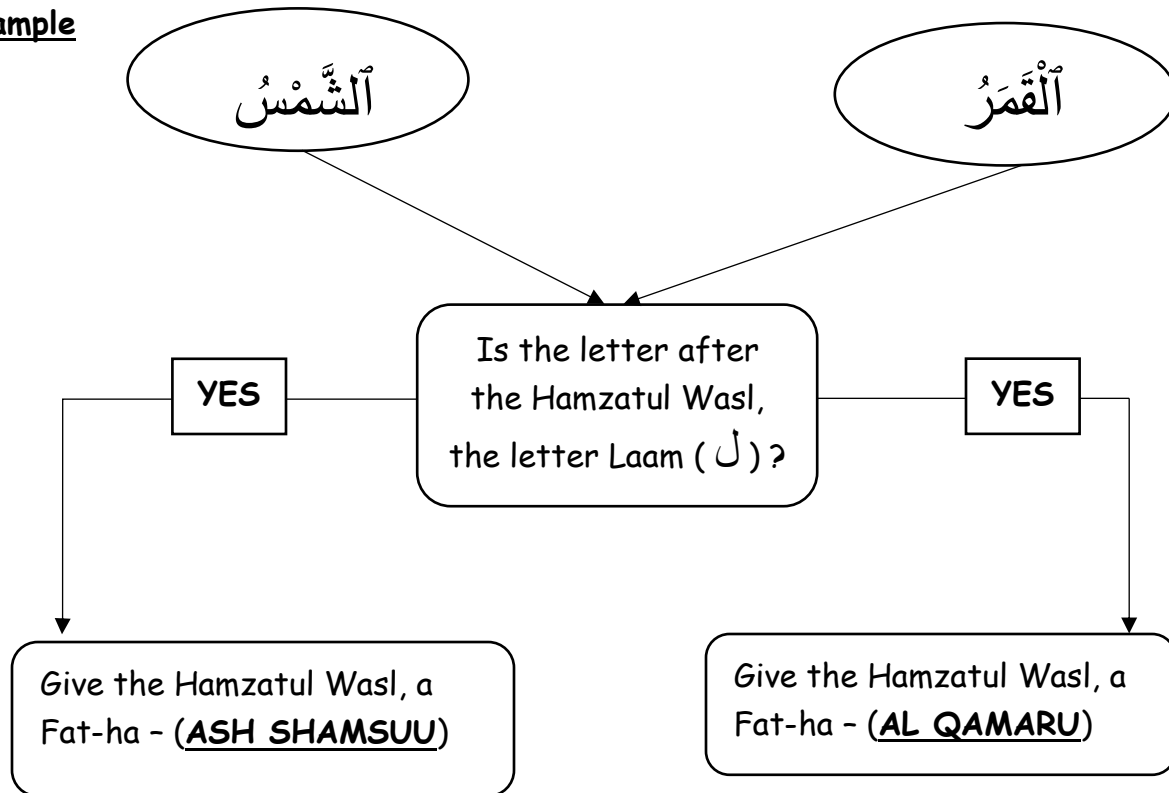
Example:

<u>Majeedi Qur'an</u> <u>Indo-Pak</u>	<u>Uthmani Qur'an</u>	<u>Majeedi Qur'an</u> <u>Indo-Pak</u>	<u>Uthmani Qur'an</u>
			
Khairanil wasiyyah		Yawma izinil haqqu	
			
Bighulaami nismuhu		Qawmanil Ilahu	

1.) HAMZATUL WASL PRONOUNCED IN THE DEFINITE ARTICLE 'THE' آل

In the Sun and Moon letters (Hurooful Shamsiyyah and Huruful Qamarriyya), the letters are preceded by the letters Alif and Laam. This combination of Alif and Laam is known as 'AL' and makes it specific. Whenever the Hamzatul Wasl is followed by Laam, it is always pronounced as a Fat-ha

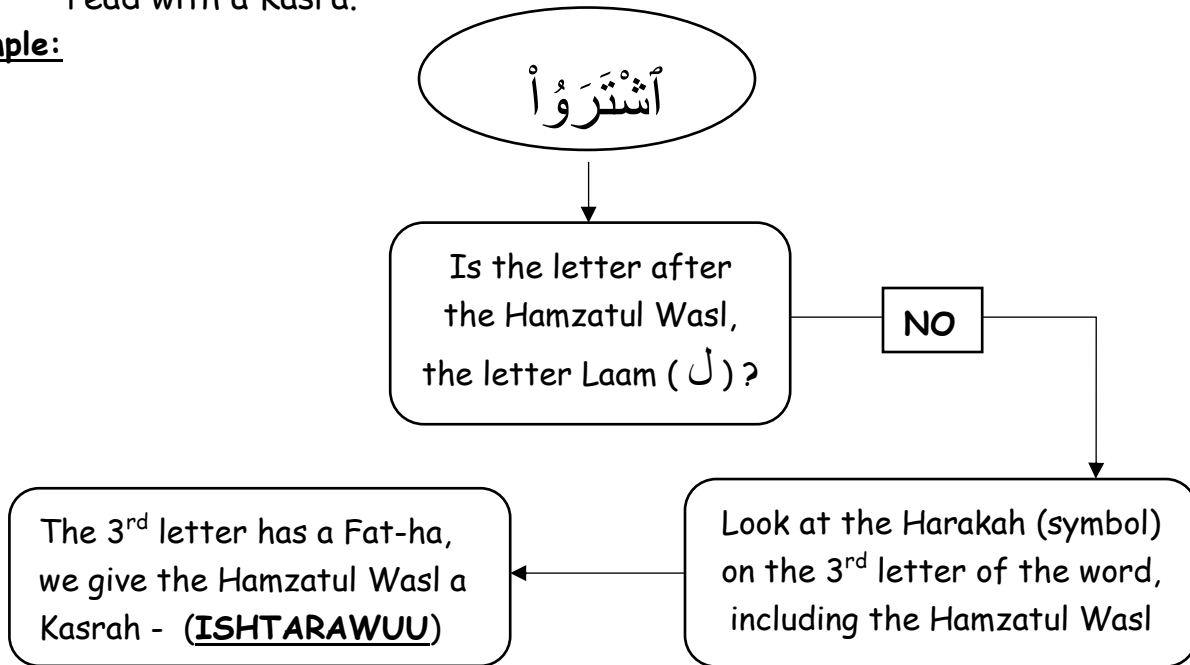
Example



<u>IN THE SUN LETTERS</u>		<u>IN THE MOON LETTERS</u>
➤ The letter Laam of the Definite article is NOT pronounced		➤ The letter Laam of the Definite article is pronounced
➤ The Sukun shaped diacritic is NOT written on top of the Laam		➤ The Sukun shaped diacritic is written on top of the Laam
➤ The Hamzatul Wasl has a Fat-ha		➤ The Hamzatul Wasl has a Fat-ha
➤ The Definite article sounds as 'a'		➤ The Definite article sounds just like its name 'AL'
➤ The letter following the Laam has a Shaddah		
Example: السَّمَاءِ 'as samaaa i'		Example: الْوَسِيمِ 'al wasii mu'

2.) **HAMZATUL WASL PRONOUNCED IN NOUNS** - The Hamzatul Wasl is read with a Kasra.

Example:



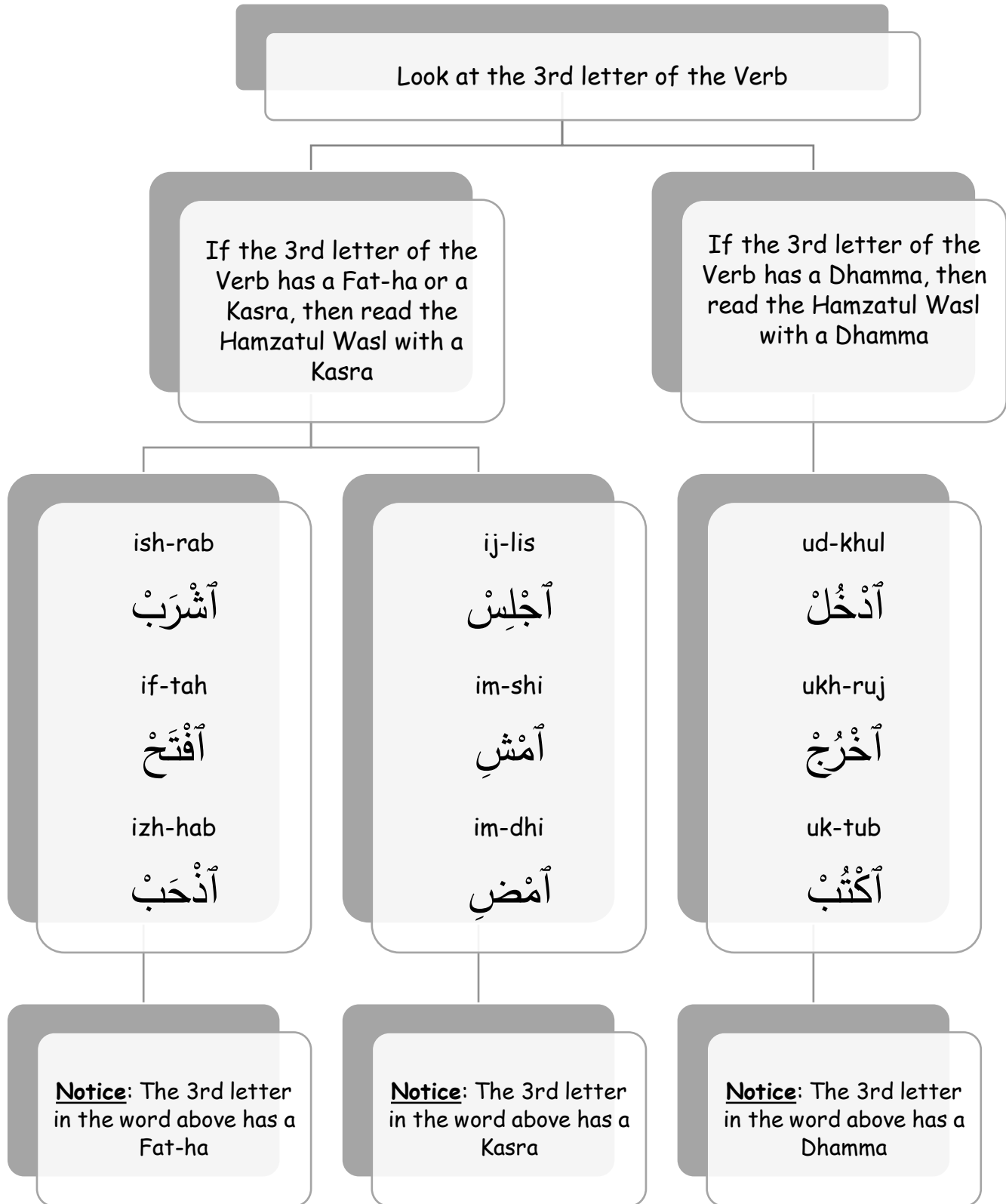
EXCEPTIONS TO THE HAMZATUL WASL

Hamzatul Wasl is always read with a Kasrah in the following words regardless of what is on the third letter.

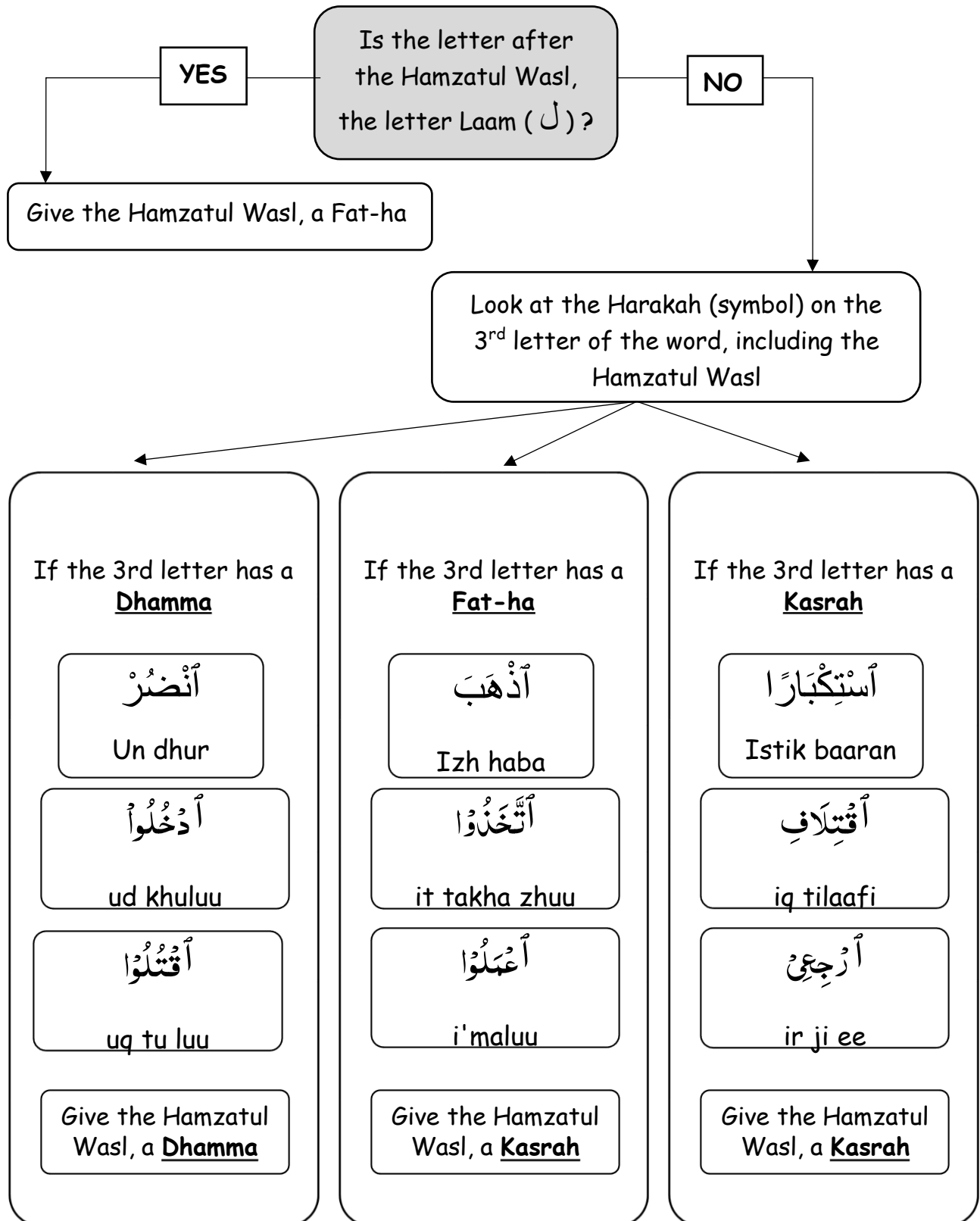
VERBS and NOUNS WHERE HAMZATUL WASL IS READ WITH A KASRA

إِبْنُوا	أَبْنُوا	إِمَشُوا	أَمَشُوا	إِمَضُوا	أَمَضُوا
Ibnuu		Imshuu		Imdhuu	
إِبْنِ	أَبْنِ	إِنْتُوا	أَنْتُوا	إِقْضُوا	أَقْضُوا
Ibnun		I'tuu		Iq'dhuu	
إِسْمُهُ	أَسْمُهُ	إِمْرُو	أَمْرُو	إِمْسِ	أَمْسِ
Ismuhu		Imru oon		Imsoon	

3.) HAMZATUL WASL READ IN VERBS - in the beginning or after a pause



HAMZATUL WASL PRONOUNCED IN VERBS - Easy to remember




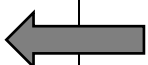


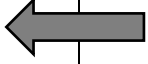

HAMZATUL WASL FOLLOWED BY ANOTHER HAMZA

Step 1: We do not pronounce the 2nd Hamza (Hamza al Qat'i - أ و ئ), rather we exchange it with the Madd letter it is sitting on.

Step 2: We give the Hamzatul Wasl, the matching symbol of the Huroof Madd letter.

Preceded by a Dhamma, ي preceded by a Kasra and ا preceded by a Fat-ha

EXAMPLE:

		
<p>Step 2: The Haraka matching the Madd letter is placed on the Hamzatul Wasl.</p> <p>In this case the Haraka Dhamma matches the letter 'Waw'</p> <p style="text-align: center;">Read as '<u>UUTUMINA</u>'</p>	<p>Step 1: If paused and recitation starts from the Hamzatul Wasl, then we do not pronounce the second Hamza.</p> <p>We exchange for the Madd letter it is sitting on, which is the letter Waw, so we keep the letter Waw</p>	<p><u>Alladhi ' tumina</u></p> <p>Read with cutting sound</p> <p>(If recited continuously)</p>
		
<p>Step 2: The Haraka matching the Madd letter is placed on the Hamzatul Wasl.</p> <p>In this case the Haraka Kasrah matches the letter 'Ya'</p> <p style="text-align: center;">Read as '<u>EEDHAN</u>'</p>	<p>Step 1: If paused and recitation starts from the Hamzatul Wasl, then we do not pronounce the second Hamza.</p> <p>We exchange for the Madd letter it is sitting on, which is the letter Ya, so we keep the letter Ya</p>	<p><u>Yakuulu ' dhan</u></p> <p>Read with cutting sound</p> <p>(If recited continuously)</p>

AL-WAQF (THE STOP)

WAYS OF STOPPING & STARTING WHEN RECITING THE GLORIOUS QUR'AN

AL- WAQF

The Stop

AS-SAKT

The Breathless
pause

AL IBTIDAA

The Beginning

AL-WAQF - The Stop

Introduction: In Arabic, the word WAQF is singular and WUQUF is plural. Wuquf means confinement, restriction or limitation in Tajweed.

Linguistic definition of the stop: Halt and imprisonment

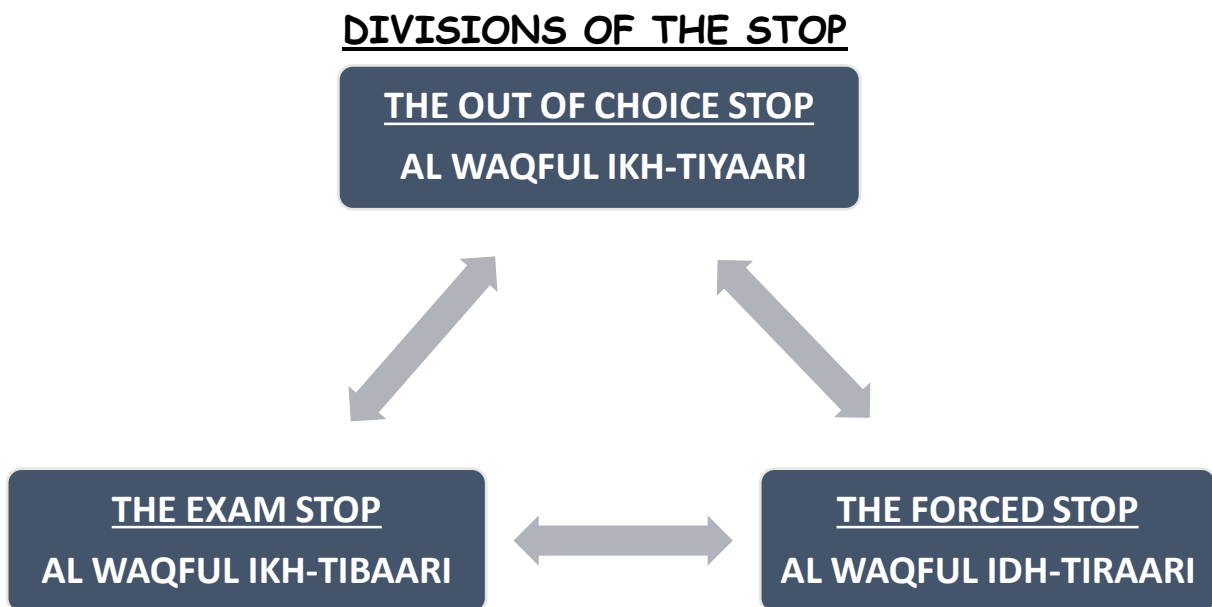
Applied definition of the stop: Cutting of the sound at the end of a word, usually for the period of time of breathing, with the intention of return to the recitation, not with the intention of abandoning the recital.

- The Bismillah is required after the stop when beginning a Surah
- The stop can be at the end of an Aayah, or in the middle of an Aayah
- It can never be in the middle of the word, nor in between two words that are joined in writing.

One of the most important areas in the science of Tajweed is the knowledge of Al-Waqf and Al-Ibtidaa, which means the stop and the beginning. The understanding of Allah's words cannot be realized, nor can comprehension be achieved, without this knowledge.

Imam Ali (AS) said: "Tarteel means Tajweed of the letters and knowledge of stops."

One scholar described Al-Waqf as: "The stop is sweetness of Tilawah, beautifies the reciter, an announcement of the succeeding, understanding for the listener, pride of the scholar, and through it one knows the difference between two different meanings...."



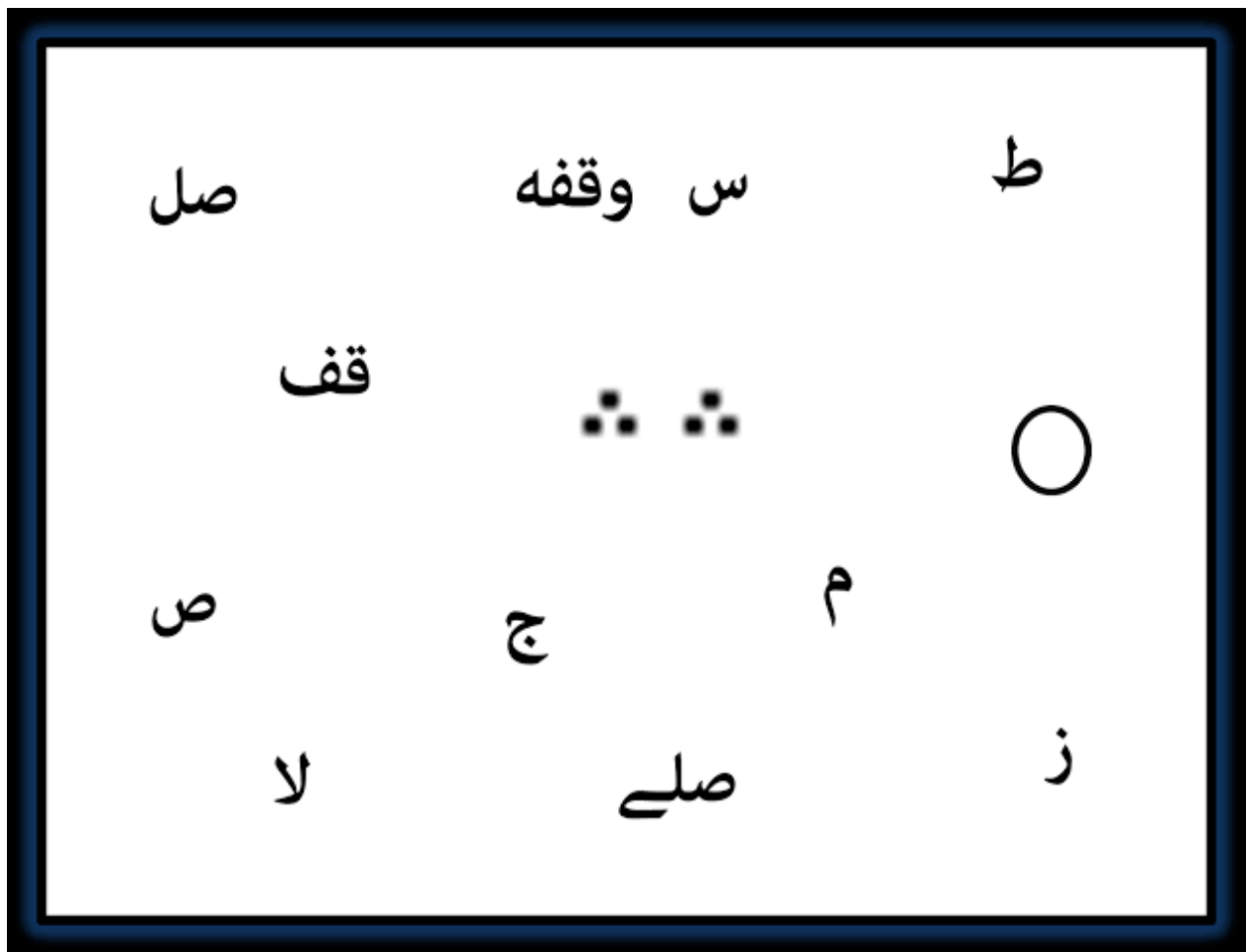
DIVISIONS OF THE STOP

- 1.) **THE EXAM or TEST STOP - AL WAQFUL IKH-TIBAARI** - Occurs when a student is being examined by a teacher. The student stops when instructed to or when a mistake is being corrected.

- 2.) **THE FORCED or COMPELLED STOP - AL WAQFUL IDH-TIRAARI** - Occurs when a reader has to stop due to shortness of breath, sneezing, coughing, disability, forgetfulness, etc. In this case, it is allowed to stop on the end of the word, even if the meaning is not complete. The reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start back one or two or more words, until they can start with what is sound for a beginning.

- 3.) **THE OPTIONAL STOP or OUT OF CHOICE STOP - AL WAQFUL IKH-TIYAARI** - Occurs when the reciter chooses to stop by his own choice, without any outside reasons. This is the Stop that needs to be studied and applied in the correct way by the reciter of the Qur'an. The out of choice stop has been divided into four categories:
 - **The complete stop - Taam** - it is the stop on a Qur'anic word complete in meaning and not attached to what follows it in grammatical expression or in meaning. **RULE:** Best to stop on the word that is a complete stop, then start on what follows it.
 - **The sufficient stop - Kaaf** - it is the stop on a Qur'anic word that is complete in meaning, and is attached to what follows it in meaning, but NOT in grammar. It can be at the end of a verse, or in the middle of a verse. **RULE:** It is advisable to stop on it and start with that which follows, just as in the complete stop (Taam).
 - **The good stop - Hasn** - it is the stop on a Qur'anic word, complete in its meaning, but is attached to what follows it grammatically and in meaning. **RULE:** It is allowed to stop on it, but not allowed to start on what follows it due to its attachment to what follows grammatically and in meaning, except on the end of an aayah. Stopping on the end of an aayah is Sunnah.
 - **The repulsive (ugly) stop - Kabeeh** - it is the stop what does not give a correct or intended meaning, since whatever comes after it has a strong connection in meaning and grammar. **RULE:** Not allowed to stop intentionally. In case one stops due to shortness of breath or sneezing or forgetting, then the reader must repeat one, two or more words, as necessary to convey the correct and sound meaning.

THE SYMBOLS OF WUQUF

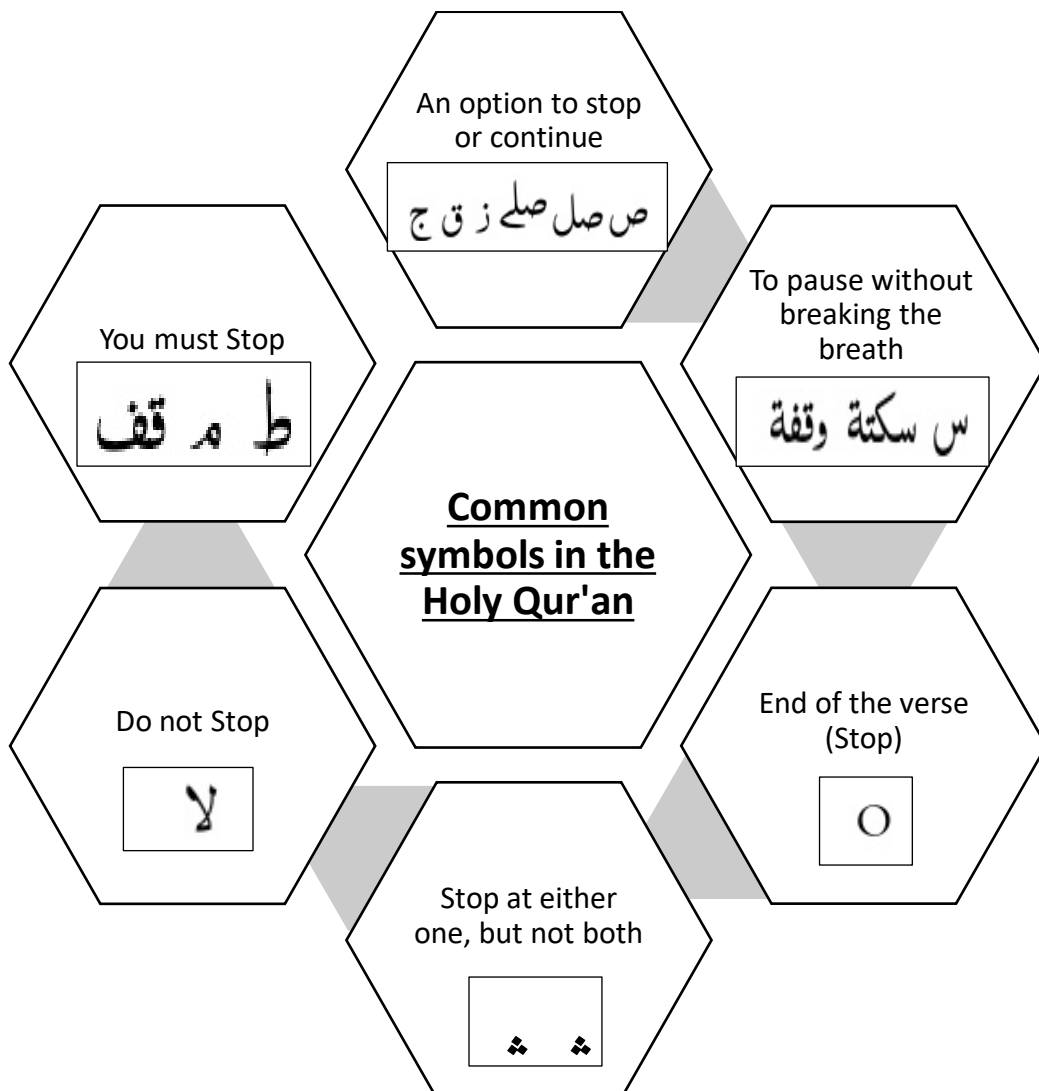


THE SYMBOLS OF WUQUF

Knowledge of the rules and of the places of Waqf is critical in preventing errors that may lead to ambiguities in the intended meaning of the verse. The correct recitation of the Holy Qur'an requires a complete familiarity with the rules of punctuation and the places where one can pause.

To assist the reader with this aspect of recitation, the Qur'an contains an elaborate system of abbreviations that identify the places and types of Waqf. These are found in the middle or the end of the ayaat and give us an indication whether stopping/pausing is permitted or not.

Whenever more than one sign are found together, the reciter should follow the sign that is above all (on top of) the others. The most commonly found signs are:



SUMMARY OF THE SYMBOLS OF WUQUF.....Page 1

<u>SYMBOL</u>	<u>NAME</u>	<u>WHAT TO DO</u>
م	Waqf al-Laazim (The Compulsory stop)	It is necessary to stop here and take a pause; otherwise one can change the meaning of the verse
ط	Waqf al-Muttlaq (The Absolute pause)	It is better to stop and take a gap in reciting the long passage by taking breath. After the break the recitation should continue from the next word. It helps in making the reading process easier by fully grasping the meaning of the already read text.
لا	Waqf al-Mamnu	If this sign is at the end of verse with the circle, one can stop or continue. If it appears in the middle of a verse, it is prohibited to stop, as it would change the meaning of the Ayah completely.
ج	Waqf Jaa'iz (The Permissible stop)	It is better to pause at this sign but it is also permissible to continue. It points towards the completion of the matter discussed in that fragment of the Ayah, so as to absorb the meaning discussed in the previous part, and get ready to know about new matter in the following part of the same verse.
ز	Waqf Mujawwaz (Continue reading)	It is better not to pause at this sign. The reciting process can continue, although there is no prohibition in stopping here.
ص	Waqf Murakh-khas (The Licensed pause)	This symbol permits the reader to take a break and take a breath in case if getting tired only, but it is highly advisable to carry on reading.
صلی	Alwaslu Awlaa (Preference for continuation)	This means that it is better to continue, with no need to stop.

SUMMARY OF THE SYMBOLS OF WUQUF.....Page 2

<u>SYMBOL</u>	<u>NAME</u>	<u>WHAT TO DO</u>
ق	Qila Alayhil Waqf (Better not to stop)	Not recommended to stop at this sign, but one can pause
قف	Qif (The Anticipation mark)	This is an order to pause, and one should stop at this sign. The sign is used at all places where the reciter would otherwise have continued without pausing.
س السكت	Saktah (The Silence symbol)	Here one should have a short pause in such a way that the breath is not broken. Brief pause and continue recitation. A breathless pause.
وقفة	The Longer pause	Here the pause is longer than Saktah. The pause is done without breaking the breath. Longer pause and continue recitation.
مع مع ❖ ❖	Waqf al-Mu'anaqah (The Embracing Stop)	When these signs appear close to each other, a pause at the first place makes a pause at the second prohibited, because the meaning of the verse is incomplete. <u>One must pause at any one of the signs, but not both.</u>
صل	Qad Yusal (The Permissible pause)	Permission to continue reading, although one could stop here.
قلا	Qila La Waqf Alayh	It is better to continue the recital at this sign
ك	Kadhalik (Means 'Like that')	This sign means that the punctuation to be followed is the same action as the preceding symbol.
○ or ☉	The Perfect Stop	This indicates the end of the verse. The reciter has to stop here and take a breath before continuing to read further.
ع		This indicates the end of a paragraph.
🕌 or 🕌	Sajda Al-Tilaawat	An indication that the reciter has to perform Sajda when reciting that particular Ayah

THE RULES OF WUQUF

Besides learning the Wuquf signs, it is equally important to know how to pause at a Waqf. There are several rules of Tajweed that apply on the last letter of the word on which Waqf occurs. These rules need to be observed to correctly recite the Qur'an. These rules have been categorised by the Diacritics found on the last letter of the word on which the Waqf is exercised.

Definition of Diacritic - A mark, or a sign, or a phonetic character, which, when written above or below a letter indicates a difference in pronunciation from the same letter when unmarked or differently marked.

Simply put:

A Diacritic is a mark added to a letter,
usually to indicate a specific pronunciation of that letter.

Arabic Diacritics include:

- a.) Harakah - These are the short vowels of Fat-ha, Kasra and Dhamma.
- b.) Sukun - The Hicup sound.
- c.) Tanween - The Nunation sounds of Fat-hateen, Kasrateen and Dhammateen.
- d.) Shaddah - The double letter

The **Signs** of Wuquf give us a guideline on where to stop, pause or continue,
whereas the **Rules** of Wuquf guide us on how to stop when various Diacritics
appear at the end of an Ayah

RULES OF WAQF (STOPPING RULES)

- 1.) The general rule of Waqf is to remove the harakah of the last letter and replace it with a Sukun / Jazm. The harakah can be a Fat-ha, Kasrah, Dhamma or a Kasratain or a Dhammatain (Not Fat-hatain)

Written as	دَلَّوْهُ	غَيْرِهِ	فَلَقِ	كَسَبَ	رُسُلُ	لَهَبٍ	أَحَدٌ
Read as	دَلَّوْهُ	غَيْرِهِ	فَلَقِ	كَسَبَ	رُسُلُ	لَهَبٍ	أَحَدٌ

- 2.) If the last letter has a Fat-hatain, take out one Fat-ha and read with the Alif after it (If there isn't an Alif after it, then add one)

Written as	جَزَاءً	نِدَاءً	نَشْرًا	قَلِيلًا	حِسَابًا	يُسْرًا	حَمِيمًا
Read as	جَزَاءَا	نِدَاءَا	نَشْرًا	قَلِيلًا	حِسَابَا	يُسْرًا	حَمِيمًا

- 3.) If the last letter is a round Taa (ة), change it to a small Haa (ه), and put a Sukun / Jazm on it.

Written as	بَقْرَةٌ	حَامِيَةٌ	عَالِيَةٌ	تَذَكُّرَةٌ	رَاجِفَةٌ	غَاشِيَةٌ	جَنَّةٌ
Read as	بَقْرَهُ	حَامِيَهُ	عَالِيَهُ	تَذَكُّرَهُ	رَاجِفَهُ	غَاشِيَهُ	جَنَّهُ

RULES OF WAQF (STOPPING RULES).....continued

- 4.) To read as it is. No change will take place when stopping: a) if the last letter is an Alif with a Fat-ha before it; b) if the last letter has a Sukun/Jazm; c) if the last letter has a standing Fat-ha

Written as	قَلَى	سَجَى	حُشِرَتْ	سُيِّرَتْ	دَسَّاهَا	بَنَاهَا	تَلَاهَا
Read as	قَلَى	سَجَى	حُشِرَتْ	سُيِّرَتْ	دَسَّاهَا	بَنَاهَا	تَلَاهَا

- 5.) If either Alif, Waw or Yaa (Maddah letters) come before the last letter, then pull slightly when making Waqf

Written as	قُرَيْشٍ	خَوْفٍ	نَسْتَعِينُ	شُكُورٌ	بَيَانٌ	الرَّحْمَنُ
Read as	قُرَيْشٍ	خَوْفٍ	نَسْتَعِينُ	شُكُورٌ	بَيَانٌ	الرَّحْمَنُ

- 6.) If the last letter has a Tashdeed, pull a little when making Waqf.

Written as	مَفْرٌ	جَانٌّ	حَجٌّ	مُضَارٌّ	مَسٌّ	فَطْلٌ	تَبٌّ
Read as	مَفْرٌ	جَانٌّ	حَجٌّ	مُضَارٌّ	مَسٌّ	فَطْلٌ	تَبٌّ

EXAMPLES FOR RULES OF WAQF (STOPPING RULES)

When there is a single harakah of Fat-ha, Kasrah or Dhamma at the end of a verse, then replace it with a Sukun

أَحَدًا حِسَابٍ عَلَيْهِمْ ◌ ← أَحَدٌ حِسَابٌ عَلَيْهِمْ ◌

When there is a Kasratain, Dhammatain or Sukun at the end of a word, then read as a Sukun on the last letter.

مَسَدٍ شَدِيدٌ يُؤَلِّدُ ◌ ← مَسَدٌ شَدِيدٌ يُؤَلِّدُ ◌

When there is a Fat-hatain at the end of a verse, whether there is an Alif attached to the word or not, take one Fat-ha off and read with an Alif.

أَفْوَاجًا طَوَا ◌ ← أَفْوَاجًا طَوَى ◌

When you stop on a word that ends with Alif or Standing Fat-ha, then read as it is written, NO change will take place.

يَعْشَاهَا وَالضُّبْحَى طَه ◌ ← يَعْشَاهَا وَالضُّبْحَى طَه ◌

If you see a round Taa ة or Haa ه with any harakah on it, then end it as Haa Sukun ه ◌ , except for the Haa that has a Standing Fat-ha ه ◌

حُطْمَةٌ بِيْرَةٌ ◌ ← حُطْمَةٌ بِيْرَةٌ ◌

Stopping at the End of Words

At the end of a verse, if the word ends with any Harakah, other than Fat-hatain - then change the Harakah into Sukun on the last letter.

At the end of a verse, words ending with a Mushaddad letter

If the letter is any letter other than Meem or Nun or Qalqalah letters - then stop with a Sukun on both identical letters with a small jerk (Nabr) in the reader's voice

If the letter is Meem or Nun Mushaddad - then stop with NO Harakah and make Ghunnah for 2 beats

If the letter is a Qalqalah letter - then Stop with Strong Qalqalah

At the end of a verse, if the word ends with Taa Marbutah - then change it into Haa Sakin (For this change - any Harakah can be on the Taa Marbuta, except for the Haa with a Standing Fat-ha)

Words ending with Sakin letter or with Madd letters of Alif, Ya or Waw - THERE IS NO CHANGE - READ AS IS

At the end of a verse, if the word ends with Fat-hatain - then change it into one Fat-ha + an Alif (if there is no Alif at the end)

AS - SAKT السكت or س (The Breathless Pause)

Literally meaning: Prevention

Technically means: Cutting the sound on the last letter of a Qur'anic word for a short time (the duration of two harakaat), without taking a breath to continue the recitation

immediately. The symbols: س or السكت

4 places in the Qur'an where it is obligatory (Wajib) to do Sakt

Surah Kahf - Chapter 18
Between Ayah 1 & 2

وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۙ قِيمًا لِّنذِيرٍ

Can stop as end of Ayah, but if one continues, then apply Sakt

Surah Yaseen - Chapter 36
Ayah 52

مِنْ مَّرْقَدِنَا هَذَا

Continue with Sakt

Surah Qiyamah - Chapter 75 Ayah 27

وَقِيلَ مَنْ رَاقٍ ۙ

Apply Sakt - No Idh-haar since Sakt prevents the Idh'ghaam

Surah Mutaffifeen - Ch 83 Ayah 14

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ

Apply Sakt - No Idh-haar since Sakt prevents the Idh'ghaam

2 places in the Qur'an where it is optional (Jaiz) to do Sakt

Surah Haqqah - Chapter 69
Ayah 28

مَا أَغْنَىٰ عَنِّي مَالِيهِ ۖ - هَلْكَ عَنِّي

3 ways to read:

- 1) Sakt - Breathless pause
- 2) Continue with Idh-ghaam
- 3) Complete stopping

End of Surah Anfaal and beginning of Surah Tawba
(Between Surah Nos 8 & 9)

شَيْءٍ عَلَيْهِمْ ۗ بَرَاءَةٌ

3 ways to read:

- 1) Sakt - Breathless pause
- 2) Continue with Iqlaab
- 3) Complete stopping

AL-IBTIDAA (The Beginning or Starting)

Technically it means: To commence reading after one has stopped reading due to one reason or another. If one stopped due to cutting the recitation and turning away from it, then one must observe the rules of Isti'aadha and the Bismillah. If one simply applied a stop then there is no need to observe the Isti'aadha and the Bismillah, since the stop was only done for rest and to take a breath.

Al-Ibtidaa is the "resumption in recitation" after a pause. Resuming of recitation always occurs on voweled letters. Since Hamzatul Wasl occurs without a vowel, one needs to be mindful of the several rules that govern the application of particular vowels on it, in order to determine the most suitable to use.

AL WAQF WITH HAMZATUL WASL

There are two types of Hamzah

a.) Hamzatul Qat'aa ء - This is the regular consonant letter that in writing appears anywhere in a word, either by itself or is carried by Alif, Ya or Waw. It is always read clearly with the sounds A, I and U, depending on the harakah it appears with.

Example:

يُؤَاخِذُ	الْأَسْمَاءِ	أَنْعَمْتَ
Yu Aakhidhu	As maa i	An amta

b.) Hamzatul Wasl also known as Aliful Wasl اَ - This is the conjunctive or connective Hamzah that always appears at the beginning of nouns, verbs and prepositions. This Hamzah is always represented by the symbol that looks like an Alif with a small Saad over it, in the Qur'an that is printed in Arab countries (Uthmani Script Qur'an).

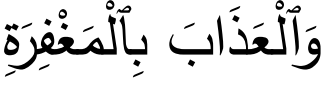
In other countries like India & Pakistan (Majeedi Script Qur'an), it is simply written as an Alif. It is pronounced when starting with a word and dropped when continuing the recitation, when joining the word that begins with it, with the one that precedes it.

NOTE: These rules have been discussed extensively on the chapter of Hamzatul Qat'aa and Hamzatul Wasl and the chapter on Nun Qutni, but we will briefly touch on them in this chapter.


AL-WAQF WITH HAMZATUL WASL

1.) Continuing recitation with words beginning with Hamzatul Wasl

RULE 1: If the Hamzatul Wasl appears in continuous recitation and there is no pause, then the Hamzatul Wasl is dropped and not pronounced. Example:

Wal adhaaba Bil maghfirati (Notice the Hamzatul Wasl is not pronounced)	
--	---

RULE 2: If the Hamzatul Wasl appears in continuous recitation and there is no pause, but the letter preceding the Hamzatul Wasl is a Tanween, then one harakah from the Tanween is dropped and a small Nun with Kasrah is placed under the Hamzatul Wasl. The Nun Kasrah connects with the next letter. This small Nun with Kasrah (Nun Maksud) is called NUN QUTNI. Example:

Kadeeru Nilladhi <u>Notice the Hamzatul Wasl has a Nun Kasrah under it, the Tanween changes to one vowel + a small Nun Kasrah</u>	
--	--

In copies of Qur'an printed in Arab countries, this Nun Qutni is not present. However, the rule still applies.

2.) How to resume recitation with a word that starts with Hamzatul Wasl after a pause

RULE 1: Hamzatul Wasl is always read with a Fat-ha if a Laam follows Hamzatul Wasl in the same word or a word starts with ل (Rule related to Sun and Moon letters)

RULE 2: Hamzatul Wasl is read with a Dhamma if the third letter of the word bears a Dhamma (Rule related to Nouns)




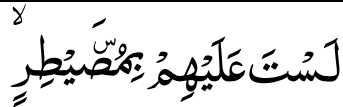
RULE 3: Hamzatul Wasl is read with a Kasrah if the third letter of the word (verb) bears a Fat-ha or Kasrah (Rule related to Verbs)

Detailed explanations and examples for all the above are discussed elsewhere in this book in the Chapters on Nun Qutni, Hamzatul Qat'aa and Hamzatul Wasl.

SOME
EXCEPTIONS
FOUND IN THE
HOLY QUR'AN

SOME EXCEPTIONS IN THE HOLY QUR'AN.....1

1) In some words a small and light **س** is found written above the **ص**

<u>Examples in the Holy Qur'an (small س above the ص)</u>	
	
Surah Al-Baqarah - Chapter 2 - Ayah 245 (Read with the س)	
	
Surah Al-A'raaf - Chapter 7 - Ayah 69 (Read with the س)	
	
Surah At-Tur - Chapter 52 - Ayah 37 (can be read with the س or the ص) Preferred to be read with a ص	
	
Surah Al-Ghashiyah - Chapter 88 - Ayah 22 (Read with the ص) in some Qur'an, the س appears under the ص	

2) The word **أَنَا** is always read as **أَنْ** The second Alif is not read **أَنْ ←**

This is covered in detail on the topic of the '7 Alifaat' elsewhere in this book.

3) Wherever the word **مَلَأِيهِ** is written, the Alif is not pronounced. Some copies of the Qur'an have the Alif which is not to be read marked with a prominent circle.



4) The 'yaa' without a vowel at the end of some words is called an 'alif maqsurah' or shortened alif. At this stage, it may be conveniently ignored in pronunciation.

SOME EXCEPTIONS IN THE HOLY QUR'AN.....2

- 5) The letters Laam and Ra are also known as Idh'gham letters but are read without a Ghunnah. If after Nun Sakin or Tanween, you see the letters Laam or Ra then you will merge the Nun Sakin or Tanween with the Laam or Ra but there will be no Ghunnah.
- 6) If you see a Ra Mushaddad (Ra with a Shaddah) bearing a Fat-ha or Dhamma on it then it will be read with full mouth
- 7) If you see a Ra Mushaddad with a Kasra on it then it will be read with empty mouth.

مُنْشَرَّ	لَيْسَ الدِّرَّ	يُسْرُونَ
Example to be read empty mouth	Example to be read full mouth	

- 8) If you are going to stop on a Ra and before it there is a Ya Sakin, then read the Ra with empty mouth (light Ra).

خَيْرِ	قَدِيرِ	بَعِيرِ
All these will be read with an empty mouth		

- 9) If after a Ra Sakin which has a Kasra before it, you see one of the 7 full mouth letters then this will be read with a full mouth (heavy Ra - read with a rattling sound RRRR).

قِرطَاسٍ	مِرْصَادٍ
These examples will be read with a full mouth	

- 10) The 'alif' in the word مِائَةٌ (meaning 'a hundred') is written but not pronounced.

- 11) The 'alif' at the end of certain forms of verbs is written but not pronounced.

Example:

أَمَّنُوا	رَضُوا
aamanuu	radhuu

SOME EXCEPTIONS IN THE HOLY QUR'AN.....3

12) The letter(s) coming between a vowel and a letter with a sukun on it are not pronounced. Example:

Read as 'mal qaa ri a tu' and not as 'maal qa ri a tu'	مَا الْقَارِعَةُ
--	------------------

In the above example, the two alifs between the 'meem' and 'laam' are not pronounced. The first 'alif' does not lengthen the 'meem'.

13) The 'waw' in the words صَلَاةٌ and زَكَاةٌ is written but not pronounced.

SOME EXAMPLES FOR PRACTICE

Apart from the 'alif' used for lengthening the vowel 'a', as a general rule at this stage, do not pronounce letters without vowels or signs.

فَهْدَى	أَوْى	إِلَى	عَلَى
مِائَةً وَأَنَا	تَرَضَى	يَحْيَى	أَغْنَى
مَا الْقَارِعَةُ	أَمْنُوا	رَضُوا	مِنَ الْأُولَى
أَنَا	وَأَنْحَرُ	فَأَنْصَبُ	بِالْغَيْبِ
زَكَاةٌ	صَلَاةٌ	هُدَى	طُوى

SOME EXCEPTIONS IN THE HOLY QUR'AN.....4

14) The following Seven words are pronounced differently when stopping at them compared to when joining them with the next word.

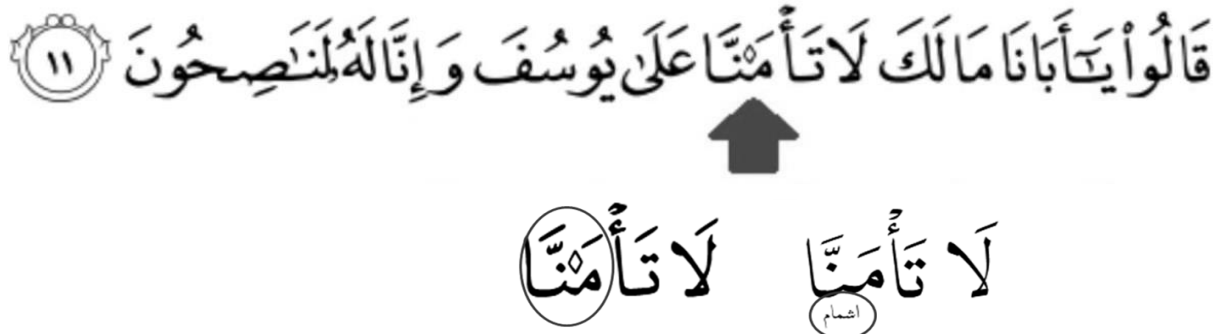
- ◆ When they are joined to the next word, the last letter is pronounced with Fat-ha.
- ◆ When stopping at them, the last letter is pronounced with the long vowel of Alif.

The Word	When Joining	When Stopping
أَنَا	أَنَّ	أَنَا
Several places in the Holy Qur'an		
لَكِنَّا	لَكِنَّ	لَكِنَّا
Surah Al-Kahf : Verse 38		
الظُّنُونَا	الظُّنُونِ	الظُّنُونَا
Surah Al-Ahzaab : Verse 10		
الرَّسُولَا	الرَّسُولِ	الرَّسُولَا
Surah Al-Ahzaab : Verse 66		
السَّبِيلَا	السَّبِيلِ	السَّبِيلَا
Surah Al-Ahzaab : Verse 67		
سَلَا سِلَا	سَلَا سِلِ	سَلَا سِلْ or سَلَا سِلَا
Surah Al-Insaan : Verse 4		
قَوَارِيرَا	قَوَارِيرِ	قَوَارِيرَا
Surah Al-Insaan : Verse 15 This word occurs twice in the same Surah. The one mentioned above is the first one, because the second one is in Ayah 16, and is pronounced without the long vowel of Alif either way.		

SOME EXCEPTIONS IN THE HOLY QUR'AN.....5

15) **ISHMAM** - You show with your lips that you are pronouncing a Dhamma but you don't actually make the dhamma sound. Keeping the lips in the position of Waw, while articulating the letter Nun.

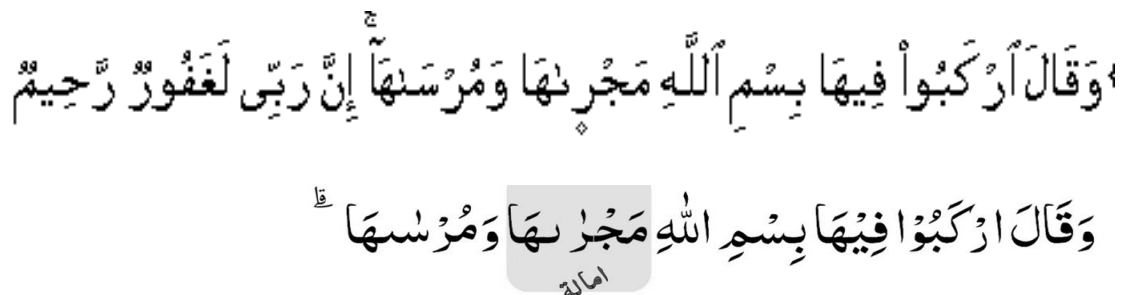
This appears in the Holy Qur'an in Surah Yusuf, Chapter 12 - Ayah 11. Sometimes there is a diamond shape on the word and sometimes it appears without the diamond shape.



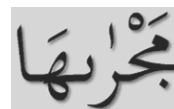
Note: When you hear a person reciting this Ayah, you will not be aware of the Ishmam, but when you see the person reciting the Ayah, you will see them forming the shape of Waw on the lips, without pronouncing the Dhamma sound.

16) **IMAALAH** - To produce a sound which is between the Alif and the Yaa. Its not an Alif (aa) or a Yaa (ii), rather it is in-between (e)

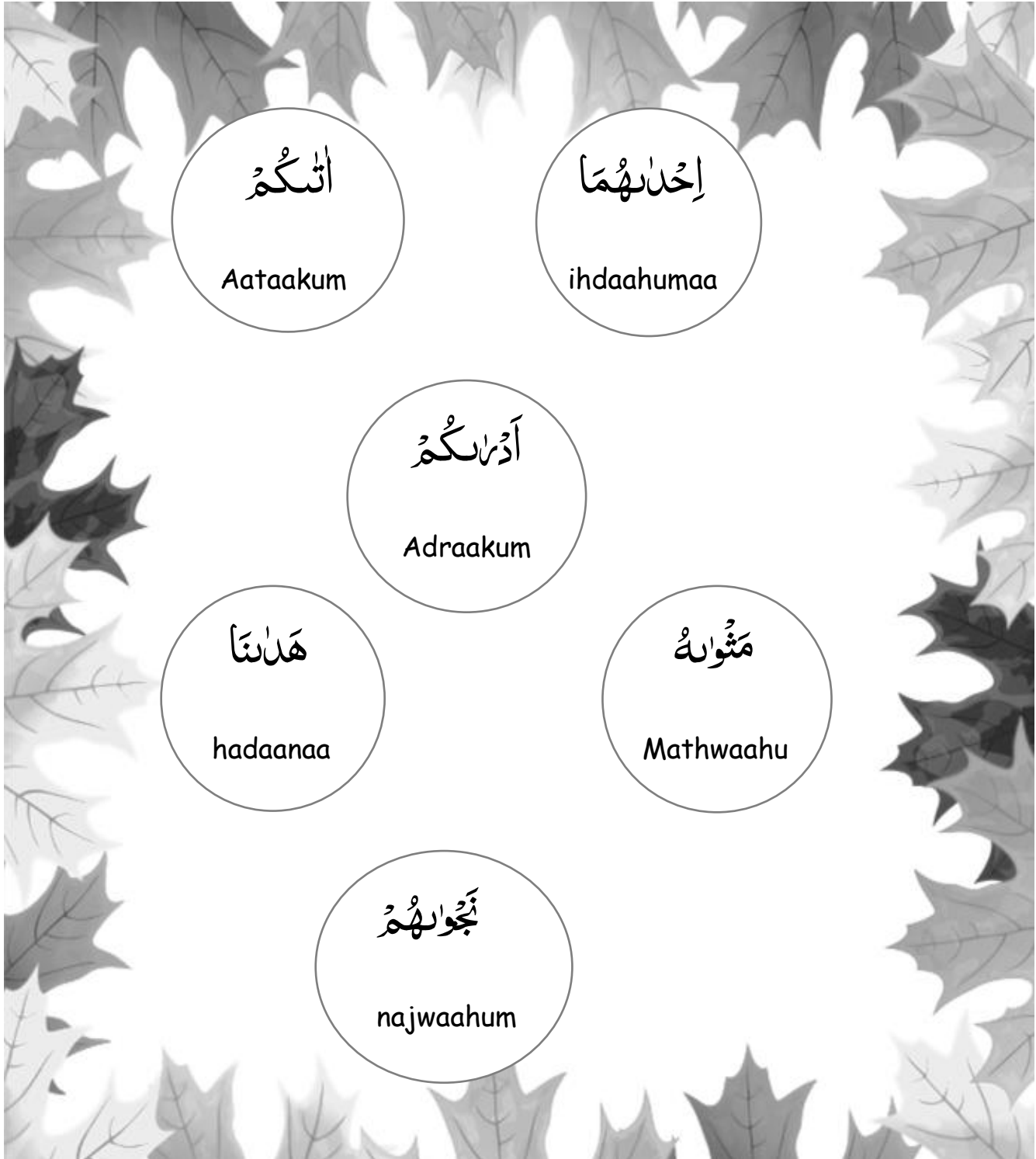
This appears in the Holy Qur'an in Surah Hud, Chapter 11 - Ayah 41. Sometimes there is a diamond shape on the word and sometimes it appears without the diamond shape.



This word is not read as Majraahaa, nor is it read as Majriihaa. **It is read as Majrehaa**



17) In some words a superfluous tooth (an extra line like a Be ۞ without the dot) is written after the standing fat-ha. Like empty letters, this tooth is also only written, but is not read.



TERMINOLOGY FREQUENTLY USED IN TAJWEED**Page 1**

<u>TRANSLITERATION</u>	<u>ENGLISH MEANING</u>
Ayah	A verse of the Qur'an
Ruku (Plural: Rukuat or Arkaan)	A paragraph or section of the Qur'an, containing 7 - 12 ayaat. One paragraph is called a Ruku
Surah	A chapter of the Qur'an (Total - 114 Surahs)
Juz - Part (Plural: Ajza) <ul style="list-style-type: none"> ▪ Rub $\frac{1}{4}$ part ▪ Nisf $\frac{1}{2}$ part ▪ Thalatha $\frac{3}{4}$ part 	A division of the Holy Qur'an into 30 equal parts. This allows the reciter to complete recitation of the Whole Qur'an in one month.
Manzil (Plural: Manaazil)	A division of the Holy Qur'an into 7 parts. This allows the reciter to complete recitation of the Whole Qur'an in one Week.
Mus-haf	The Arabic volume of the Holy Qur'an
Tilawah	A Qur'anic recitation
Tajweed (Root word: Jawada)	To improve or make better or beautify something. To give every letter it's right with description and origination.
Levels of speed in Qur'an Recitation	Tahqeeq - Reciting slowly with concentration Tahdeer - Swift with speed recitation Tadweer - Average and medium recitation
Tarteel or Murattal	Applicable to all the above speeds of recitation. In Tarteel, each letter is pronounced individually and clearly with due observance to the rules of Wuqoof
Istiaadha or Ta'awwudh	I seek refuge in Allah from the rejected Shaitaan - The phrase recited before the Bismillah, at the time of beginning the Qur'an recitation
Bismillah or Tasmiyya	'In the name of Allah, The Beneficent, The Merciful' - The opening phrase when reciting the Holy Qur'an. Applicable to all the Surahs of the Qur'an except Surah At-Tawbah
Lahn	Mistakes in Qur'an reading
Al-Lahnul Jalee	Clear mistakes in Qur'an recitation
Al-Lahnul Khafee	Hidden mistakes in Qur'an recitation
Muqatta'aat Letters	Separate letters in the beginning of a few Surah

TERMINOLOGY FREQUENTLY USED IN TAJWEED**Page 2**

<u>TRANSLITERATION</u>	<u>ENGLISH MEANING</u>
Harf	A letter of the Alphabet
Huroof	Letters
Hurooful Ismat	Silent Letters
Al-Huroof Al Qamariyyah	The Moon (Lunar) Letters
Al-Huroof Al Shamsiyyah	The Sun (Solar) Letters
Harakaat - Symbols	Short Vowels (Fat-ha, Kasra & Dhamma)
Mutaharrik	Letter that carries a vowel
Fat-ha or Zabar	Short vowel marked by a small line written above the letter pronounced "a" (symbol: َ)
Maftooh	A letter carrying a Fat-ha
Kasra or Zair	A short diagonal stroke written below a letter. It represents a short vowel "i" (symbol: ِ)
Maksoor	A letter carrying a Kasra
Dhamma or Paish	A small apostrophe-like shape written above a letter. It represents a short vowel "o" (like the 'u' sound in 'who' but only stretched for 1 count) (symbol: ُ)
Madhmoom	A letter carrying Dhamma
Tanween	Double Vowels that produce "nn" sound immediately after it (Double Fat-ha, double Kasra and double Dhamma). In other words, it is Nunnation, duplication sound of letter "Noon".
Fat-hateen	The two Fat-ha (symbol: َّ)
Kasrateen	The two Kasra (symbol: ِِ)
Dhammateen	The two Dhamma (symbol: ُّ)
Sukoon / Jazm	A circle or semi-circle above a letter denoting that it has no haraka (non-vowelled) (symbol: ْ or ّ)
Saakinah	A letter bearing a Sukoon is known as a Sakin letter
Shaddah / Tashdeed	A small 'w' (symbol: ّ) written above a letter. This doubles the sound of the letter so that it is stressed.
Mushaddad	A letter bearing a Shaddah is a Mushaddad letter

TERMINOLOGY FREQUENTLY USED IN TAJWEED**Page 3**

<u>TRANSLITERATION</u>	<u>ENGLISH MEANING</u>
<p><u>Makharij Al-Huroof:</u></p> <p>(short form: Makhraj) The emission point or Place of origin or point of articulation from which each of the 28 letters of Arabic are pronounced.</p> <p><u>They are five:</u></p> <p>Al-Halq The Throat Al-Lisaan The Tongue Al-Jawf The interior or the empty area of the Mouth Ash-Shafataan (Shafawi) The Two Lips Al-Khayshoom The Nasal Passage</p>	
Sifah	Quality or Characteristic of a letter
<p><u>Sifaat ul Huroof:</u></p> <p>How the letters are pronounced and how they change according to the situation. If not pronounced correctly with its characteristic, then the letter can change into another letter.</p> <p><u>With Opposites:</u></p> <p>Hams - Jahr Continuation - Stoppage of breath Shiddah-Tawassut-Rakhawah Strong stoppage, in-between stoppage & continuation of sound Isti'laa - Istifaal Pronounced heavily - pronounced lightly Itbaq - Infitaah Covered - Open Idhlaq - Ismaat Read with effort - Read with ease</p> <p><u>Without Opposites:</u></p> <p>Safeer Whistling - Sound like a bird Qalqalah Echoing/vibration - Breaking of tension or release Leen Softness - pronounced without difficulty Inhiraf Inclination - Move makharij of one into another Takrir Repetition - Pronouncing the letter more than once Tafashshee Spreading around the sound of the word in the mouth Istitaalah Prolongation - Stretching sound over entire tongue Ghunnah Nasal Sound - Comes from the Nasal passage Nabrah - Related to Hamza: Command and Sharpness, the heaviest of all letters Tas-heel To make easy / soft Tabdeel To change 2nd Hamza to the long vowel of Alif Hathf To Eliminate - Omitting Hamza from the word</p>	

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<u>TRANSLITERATION</u>	<u>ENGLISH MEANING</u>
Tarqeeq	Giving the quality of lightness or thinness
Tafkheem	Giving the quality of heaviness or thickness
Taghleedth	To make the sound thick or heavy only in the name of Allah
Hukum (Plural Ahkaam)	Ruling or Rules
<u>4 Types of Laam Saakin</u> Laam At-Ta'reef Laam Al-Fi'il Laam Al-Harf Laam Al-Lafdhil Jalali	When Laam Sakin appears in the beginning of a Noun When Laam Sakin appear at the end of a Verb When a word ends with Laam Sakin (Hal and Bal) When Laam Sakin appears only in the name of Allah
<u>Nun Sakin & Tanween</u> Idh'haar Idh'ghaam Iqlaab Ikhfaa	To recite clearly, make apparent the pronunciation To merge or assimilate two letters To turn or convert, the letter Nun into Meem To hide or to conceal the sound of a letter
<u>Meem Sakin</u> Idh'haar Shafawi Idh'ghaam Shafawi Ikhfaa Shafawi	To recite clearly (Meem sakin followed by any of the 26 letters - apart from Ba and Meem) To merge or join (Meem Sakin followed another Meem) To hide or conceal (Meem Sakin followed by the letter Ba)
<u>Idh'gham - Merging</u>	Idh'gham Al-Kaamil - Complete Merging Idh'gham Al-Naaqis - Incomplete Merging
<u>Other Types of Idh'gham</u>	<u>Idh'gham Mutamaathilayn</u> - Merging of Identical letters (Same letters, same Makharij and Sifat) <u>Idh'gham Mutajaanisayn</u> - Merging of related letters (Same Makharij but different Sifat) <u>Idh'gham Mutaqaaribayn</u> - Merging of similar letters (Close to each other in Makharij and Sifat) <u>Idh'gham Mutabaa'idain</u> - Letters far from each other therefore no Idh'gham between 2 distant letters.

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<u>TRANSLITERATION</u>	<u>ENGLISH MEANING</u>
Nun Qutni	Small Nun
Raa Tafkheem Raa Tarqeeq	Raa pronounced heavily with a full mouth Raa pronounced lightly with an empty mouth
<u>Maddah - 9 Types</u>	The prolongation or elongation of the sound of a vowel
1) Madd ul Asliyya	Also known as Madd ut Tabee - The Original Madd
<u>Madd caused by other factors</u>	
2) Madd ul Badal	The Substitute Madd
3) Madd ul Silah	The Connecting Madd
4) Madd ul Ewad	The Replacement Madd
<u>Madd caused by Hamza</u>	
5) Madd ul Muttasil	The Connected Madd
6) Madd ul Munfasil	The Detached Madd
<u>Madd caused by Sukun</u>	
7) Madd ul Laazim	The Compulsory Madd
8) Madd ul Lin	The Gentle Madd
9) Madd ul Arid Lis Sukun	The Abrupt Stop Madd
<u>Haa</u>	
Haa Thathee	The Essential Haa
Haa Sakt	The Consonant Haa
Haa Dhameer	The Pronoun Haa
Hamzatul Qat'aa Hamzatul Wasl	The Normal or Cutting or Dividing Hamza Also known as Aliful Wasl - The Connective Hamza
Saktah or Sakt	A breathless pause.
Waqf	To pause or to make a stop by breaking off the breath at the end of the word
Wasl	The opposite of waqf. The joining of verses / sentences without stopping

