

**Recitation of the  
Holy Qur'an  
TAJWEED I**

**Madiha Makki**

First Edition 2003



Dar Al-Qur'an Al-Kareem

London

Affiliated to the Islamic Centre of England

140 Maida Vale, London W9 1QB.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, Most Gracious, Most Merciful

السَّلَامُ عَلَيْكَ يَا اَبَا عَبْدِ اللّٰهِ الْحُسَيْنِ

Peace be upon you Imam Hussain

This Qur'anic work is offered and dedicated to you, Imam Hussain (a.s.). You sacrificed and offered everything you have to save the religion of Allah and the Holy Qur'an.

I hope it will be accepted by your generosity.

By the love and respect I hold for you I seek closeness to Allah, asking Him to help me live your life and die your death.

All praise to Allah, asking Him to forgive any shortcomings and accept my efforts.

I also wish to express my gratitude to everyone who helped in this book. May Allah reward their efforts.

**Madiha Makki**

**London, 2003**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَالِ مُحَمَّدٍ

O Allah send blessings on Mohammad and his progeny

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ ابْنِ الْحَسَنِ

O Allah be now and at all times for your deputy

Hujjat Ibn Al-Hasan

صَلِّوْا تَكْ عَلَيْهِ وَعَلَىٰ آبَائِهِ

May your blessings be upon him and his ancestors

فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ

In this hour and in every hour

وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَدَلِيلًا وَعَيْنًا

Master, protector, guide, helper, proof and guard

حَتَّىٰ تُسْكِنَهُ أَرْضَكَ طَوْعًا

Until he resides peacefully on your earth

وَتُؤَمِّتُّهُ فِيهَا طَوِيلًا

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

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

By your mercy O most merciful of the merciful ones

## Foreword

The Holy Qur'an is the only everlasting Divine miracle in human society and is the only book for living a Divine life. A Divine life means a prosperous and eternal life that is not overcome by anyone and never fades, and is always a life with happiness and is always one that is flourishing.

To become familiar with this Holy Book and its concepts it is necessary to have a complete and correct acquaintance with its text. Tajweed of the Holy Qur'an is the correct method of reciting the Holy Qur'an, which in understanding its concept has a deep effect.

In the Islamic societies many books on the subject of reciting and Tajweed of the Holy Qur'an have been written in Arabic, Persian and other languages, whilst in English a comprehensive study in this field has not yet been written.

This book has been written by the respected and learned sister Madiha Mousawi Makki and is intended to be used for teaching the Holy Qur'an in classes run by Dar Al-Qur'an Al-Kareem, an organisation run under the auspices of the Islamic Centre of England. Through being published it is an excellent literary work which will be a very good aid to English speakers who are enthusiastic to learn Tajweed of the Noble Qur'an.

I would like to express my gratitude to Mrs Madiha Mousawi Makki who has worked extremely hard in producing this literary work and also I am grateful to Dar Al-Qur'an Al-Kareem

which has greatly assisted in the production of this work.  
I hope this book will be a wonderful gift for those English  
speakers who are keen to become familiar with the Tajweed  
of the Noble Qur'an.

**Mohsin Araki**  
(Head of the Islamic Centre of England)

# Contents

---

1. Introduction	9
2. Recitation Manners	11
3. Pronunciation of the Vowels	12
4. Reciting the Holy Qur'an	14
5. What is Tajweed	15
6. Points of Articulation of Letters	16
7. Qualities of Letters	35
8. Rules of Letters	41
9. Rules for Laam	43
10. Rules for Raa	45
11. Idghaam	50
12. Rules for Noon Sakin and Tanween	53
13. Rules for Meem Sakin	62
14. Rules of the Pronoun Haa	65
15. Rules for Madd	68
16. The Connected Hamza	73
17. Stopping on Words	78
18. Silent Letters	81
19. Joining two Sakin Letters	86

20. Stops	87
21. Pauses	88
22. Compulsory Prostrations in the Holy Qur'an	89
23. Division in the Holy Qur'an	91
24. Test your Knowledge	92

# 1. Introduction

---

" نَوِّرُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ "

الرسول الاكرم (ص)

" Enlighten your homes by reciting the Qur'an "

Prophet Muhammad (p.b.u.h.)

" أَفْضَلُ الْعِبَادَةِ قِرَاءَةُ الْقُرْآنِ "

الرسول الاكرم (ص)

" The best religious ritual is the recitation of the Qur'an "

Prophet Muhammad (p.b.u.h.)

Ilm Al-Tajweed is the knowledge of the rules for correct recitation of the Holy Qur'an.

This book is the second of three books about the recitation of the Holy Qur'an for non-Arabic speakers.

The first book (Recitation of the Holy Qur'an - Beginners) is for those who are not familiar with the Arabic alphabet and the basics of recitation.

The second book (Recitation of the Holy Qur'an -

Tajweed I) is for those who have successfully acquired knowledge of the Arabic alphabet, fluency in its pronunciation and would like to learn the rules of recitation.

The third book (Recitation of the Holy Qur'an - Tajweed II), is for those who would like to advance and master their knowledge of recitation in more detail.

The rules in these books follow the reading of Hafs taken from 'Asim (حفص عن عاصم) which is widely learned and taught in most of the Muslim world.

It is very important that each section be studied with an experienced teacher and a number of hours be spent listening and practicing with videos, audio cassettes and CDs of professional reciters. I would welcome any comments anyone may have on the contents and the presentation of this book.

**dar\_al\_quran@hotmail.com**



## 2. Recitation Manners

---

It is recommended before starting the recitation to:

1. Do wudhoo (وضوء). If you want to touch the letters and words of the Holy Qur'an, wudhoo is compulsory (واجب).
2. Brush your teeth in order to have fresh breath.
3. Sit respectfully and face the Qibla (القبلة).
4. Look at the verses (الآيات).
5. Start recitation with:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And then

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

6. Read clearly and distinctly without rushing.
7. Consider the meaning deeply, as said Imam Sajjad (a.s.) in his book of supplications (الصَّحِيفَةُ السَّجَّادِيَّةُ):

"O Allah! Make the Qur'an a ladder by which I may climb to the place of safety."

8. Do not leave the Qur'an open and unattended.

# 3. Pronunciation of the Vowels

---

In Arabic there are two types of vowels, short vowels and long vowels.

The short vowels are:

**Fat-ha** (فَتْحَة), which is symbolised by ( َ )

Example:

بَ تَ دَ

**Kasra** (كَسْرَة), which is symbolised by ( ِ )

Example:

بِ تِ دِ

**Dhamma** (ضَمَّة), which is symbolised by ( ُ )

Example:

بُ تُ دُ

In Arabic language the difference between the sound of the short vowels ( َ ِ ُ ) and the sound of the long vowels ( ا ي و ) is in the length the sound is extended and not in

the way they are pronounced. By extending (  $\overset{\sim}{-}$  ) we get (  $\overset{\sim}{\text{ا}}$  ), by extending (  $\underset{\sim}{-}$  ) we get (  $\underset{\sim}{\text{ي}}$  ), and by extending (  $\overset{\sim}{\underset{\sim}{-}}$  ) we get (  $\overset{\sim}{\underset{\sim}{\text{و}}}$  ).

For **Fat-ha** (  $\overset{\sim}{-}$  ) the length of the sound is extended by one count.

For the long vowel (  $\overset{\sim}{\text{ا}}$  ) which is equal to (  $\overset{\sim}{-} \overset{\sim}{-}$  ), the length of the sound is elongated by two counts.

For **Kasra** (  $\underset{\sim}{-}$  ) the length of the sound is extended by one count.

For the long vowel (  $\underset{\sim}{\text{ي}}$  ) which is equal to (  $\underset{\sim}{-} \underset{\sim}{-}$  ), the length of the sound is elongated by two counts.

For **Dhamma** (  $\overset{\sim}{\underset{\sim}{-}}$  ) the length of the sound is extended by one count.

For the long vowel (  $\overset{\sim}{\underset{\sim}{\text{و}}}$  ) which is equal to (  $\overset{\sim}{\underset{\sim}{-}} \overset{\sim}{\underset{\sim}{-}}$  ) the length of the sound is elongated by two counts.

## 4. Reciting the Holy Qur'an

---

It is said in the Holy Qur'an

... وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً "

"... And recite the Qur'an in slow, measured rhythmic tones"  
(Al-Muzzammil: 4)

Speedwise, recitation is divided into three types:

- **Tahqiq** (تَحْقِيق): that is reciting the Holy Qur'an with the slowest speed and more concentration.
- **Tadweer** (تَدْوِير): that is reciting the Holy Qur'an with an average speed. This is known by people as **Tarteel** (تَرْتِيل).
- **Tahdeer** (تَحْدِير): that is reciting the Holy Qur'an with speed.

**Tarteel** is reciting the Holy Qur'an with an average speed, pronouncing the letters correctly one by one and applying the rules of Tajweed with understanding and thinking about what is recited. Furthermore the intention of recitation must be seeking closeness to Allah.

# 5. What is Tajweed

---

Tajweed (تَجْوِيد):

- The linguistic meaning is **excellence and precision**.
- In recitation of the Holy Qur'an it means **reciting the Holy Qur'an as it was revealed to Prophet Muhammad (p.b.u.h.)**.

Tajweed Studies include the following:

1. Pinpointing the point of articulation of each letter, Makharij Al-Huroof (مخارج الحروف).
2. Defining the certain qualities or characteristics of each letter, which distinguishes it from other sounds, Sifaat Al-Huroof (صفات الحروف).
3. Explaining the rules and the changes which occur to the pronunciation of the letters when combined with others, Ahkam Al-Huroof (احكام الحروف).

## 6. Points of Articulation of Letters

---

There are 28 letters in the Arabic alphabet, where the letters and words are read from right to left.

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

Makhraj (singular) or Makharij (plural) means the point of articulation of each letter.

In order to feel the Makhraj of a given letter, pronounce that letter with Sukoon preceded by Hamza carrying Fat-ha.

Example:

أَقْ أَصْ أَحْ

## The Pronunciation of 9 Difficult Letters

From the 28 Arabic letters, the 9 letters mentioned below could be difficult for some people to pronounce:

ح خ ص ض ط ظ ع غ ق

The four letters mentioned below articulate from the throat along with these two other letters (ء هـ)

ح خ ع غ

ء - It's Makhraj is the deepest part of the throat (glottal stop).

هـ - Same area as Hamza (ء), but slightly higher (glottal).

ع - It's Makhraj is from the mid-throat.

ح - Just above the Makhraj of (ع). It has a sharper sound than (هـ).

غ - It's Makhraj is in the part of the throat nearest to the mouth.

خ - It follows the Makhraj of the letter (غ).

## The other Five Letters

ض - One of the edges of the tongue touches the upper inner edge of the molar. The tongue will be curved.

ط - It's Makhraj includes a portion of the upper surface of the tongue with the front of the tongue touching the roots of the two upper incisors. The tongue will be curved. This Makhraj is also for the letters (د) and (ت) with a little difference.

ص - Tip of the tongue is placed near the inner plates of the upper incisors. The tongue will be curved. This Makhraj is also for the letters (س) and (ز) with a little difference.

ظ - The front of the tongue is placed between the tips of the two upper incisors. The tongue will be curved. This Makhraj is also for the letters (ذ) and (ث) with a little difference.

ق - The innermost part of the tongue next to the throat along with what corresponds (opposite) to it from the roof of the mouth.



## Differences and Similarities

Knowing the differences and the similarities in the pronunciation of the letters which are difficult to pronounce and understanding the way they should be pronounced can help to overcome this difficulty.

(ض) and (ز)

(ض) as in مَرِيض - رِضًا

Usually wrongly pronounced as

(ز) like this مَرِيذ - رِزًا

**The difference between (ض) and (ز):**

1. Their Makhraj:

- (ض) is from one edge of the tongue placed along the upper molar, and the tongue will be curved.
- (ز) is from the tip of the tongue placed near the inner plates of the upper incisors, and the tongue will not be curved.

2. Their pronunciation:

- (ض) is pronounced heavily (fills the space of mouth).  
The root of the tongue is raised upward.

- (ز) is pronounced lightly. The root of the tongue is flat.

3. When carrying Sukoon:

- (ض) when pronounced the tongue touches the Makhraj and moves away from it quickly, the voice is more likely to be cut off.

فَضْلٌ

- (ز) when pronounced the voice is stretched.

أَزْوَاجٌ

An example of alteration of meaning of words by the wrong pronunciation of letters:

ضَلَّ = Gone astray

زَلَّ = Fell into error or fault

Examples:

بَيْضَاءُ    رِضْوَانٌ    فَضْلُهُ    ضُرِبَتْ    يُضَيِّعُ  
أَزْوَاجاً    تَنْزِيلٌ    رِزْقاً    زَنِيمٌ    جَزَاءٌ

" مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ "

(Al-Hadeed : 11)

" إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا "

(Al-Zalzalah : 1)

(ظ) and (ذ)

ظَلَمَ - ظَهَرَ (ظ) as in

Usually wrongly pronounced as

ذَلَمَ - ذَهَرَ (ذ) like this

**The difference between (ظ) and (ذ):**

1. Their Makhraj:

- (ظ) when pronounced, a smaller portion of the tip of the tongue is placed at the tip of the upper incisors, and the area just after the front of the tongue is raised upwards, the tongue will be curved.
- (ذ) is from the tip of the tongue touching the tip of the upper incisors, and the tongue will not be curved.

2. Their pronunciation:

- (ظ) is pronounced heavily (fills the space of mouth).  
The root of the tongue is raised upward.

- (ذ) is pronounced lightly. The root of the tongue is flat.

An example of alteration of meaning of words by the wrong pronunciation of letters:

ظَلَّ = Remained

ذَلَّ = Humiliated

For example:

أَظْهَرَهُ	يَنْظُرُونَ	حَظًّا	يُظُنُّ	ظَالِمٌ
كَذَّبْتُمْ	الَّذِي	يَتَّخِذُ	وَإِذَا	عَذَابًا

"... فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ "

(Yoonus : 39)

" ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ "

(At-Takweer : 20)

(ح) and (ه)

مُحَمَّدٌ - أَحْمَدٌ (ح) as in

Usually wrongly pronounced as

(هـ) like this مُهَمَّد - أَهْمَد

### The difference between (ح) and (هـ):

#### 1. Their Makhraj:

- (ح) is from the mid-throat.
- (هـ) is from the deepest part of the throat.

#### 2. Their pronunciation:

- (ح) has a special sound, like when losing your voice, the wall of the throat gets tighter and holds the air.
- (هـ) does not have this special sound and the sound of the letter (هـ) when pronounced does not have any contact with the wall of the throat, the wall of the throat is wide to let the air flow out freely.

### The similarity between (ح) and (هـ):

1. When accompanied by Sukoon, the sound of both letters can be extended.

أَحْمَد      يَهْتَدِي

2. They are both pronounced softly and lightly, the mouth

does not get full with the sound of the letter. The root of the tongue is flat.

An example of alteration of meaning of words by the wrong pronunciation of letters:

أُهِّلَ = Named - Mentioned.

أُحِلَّ = Became Halal.

For example:

أَيْحَسِبُ أَحْيَاهَا مُحَرَّمَةٌ يُحِبُّ مَذْحُورًا  
أَهْلَكَتْ عَهْدِهِمْ نُوحِيهَا شَهِيدٍ عَنْهُمْ

"فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ

قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ"

(Qaaf : 39)

"وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ..."

(Al-Qasas : 7)

(ق) and (غ)

مَغْرور - غدير as in (غ)

Usually wrongly pronounced as

مَقْرُور - قَدِير (ق) like this

### The difference between (غ) and (ق):

#### 1. Their Makhraj:

- (غ) is from the nearest part of the throat to the mouth.
- (ق) is from the innermost part of the tongue next to the throat with what corresponds (is opposite) to it from the roof of the mouth.

#### 2. When carrying a Sukoon:

- (غ) can be extended.

أَفْرَغُ

- (ق) when pronounced the voice is cut off.

أَنْفَقْتُمْ

### The similarity between (غ) and (ق):

1. They are both pronounced heavily (the sound of the letters will fill the space of the mouth). The root of the tongue is raised upward.

An example of alteration of meaning of words by the wrong pronunciation of letters:

غَلَّ = Cheated

قَلَّ = Decreased.

Examples:

غَيْرُكُمْ لَمُعْرَمُونَ غَنِيٌّ يَسْتَغْفِرُ غَاسِقٍ

قَبْلِكَ فَوْقَهُنَّ فَرِيَةٌ قَوْلًا قُتِلَ

" قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ "

(Yoosuf : 98)

" إِذَا وَقَعَتِ الْوَاقِعَةُ "

(Al-Waaqi'a : 1)

(ص) and (س)

صَادِقٌ - صَدَقَهُ (ص) as in

Usually wrongly pronounced as

سَادِقٌ - سَدَقَهُ (س) like this



## The difference between (ص) and (س):

### 1. Their Makhraj:

- (ص) and (س) are articulated from the same makkraj with the difference that (ص) is pronounced with part of the tongue, just after the tip of the tongue moves towards the inner plates of the upper incisors. It moves upwards, so the (ص) is pronounced when the air is passed through the space between the tongue and the inner plates, and the tongue will be curved.
- (س) when pronounced the tongue will not be curved.

### 2. Their pronunciation:

- (ص) is pronounced heavily (fills the space of the mouth). The root of the tongue is raised upwards.
- (س) is pronounced lightly. The root of the tongue is flat.
- (ص) has a whistling sound.
- (س) has a hissing sound.

## The similarity between (ص) and (س):

Both of the letters when accompanied by Sukoon, their sound can be extended.

أَصْحَابِ إِسْلَامٍ

An example of alteration of the meaning of words by the wrong pronunciation of letters:

صَعِيداً = Earth, Soil.

سَعِيداً = Happy.

Examples:

صَابِرُونَ    نَصْرٌ    صُرِفَتْ    صِدِّيقِينَ    نَصِيباً  
سَبْعَ    سِينِينَ    نَفْسِهِ    سُوءِ    يُوسُوسُ

"وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تَلْقَاءَ أَصْحَابِ النَّارِ  
قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ"

(Al-A'raaf : 47)

"... وَ يَوْمَ تَقُومُ السَّاعَةُ يُومِتِدِ يَخْسِرُ الْمُبْطِلُونَ "

(Al-Jaathiya : 27)

(ع) and (ء)

عِلْم - عَمِلَ (ع) as in

Usually wrongly pronounced as

إِمْ - أَمِلَ like this (ء)

### The difference between (ع) and (ء):

1. Their Makhraj:

- (ع) is from the mid- throat.

- (ء) is from the deepest part of the throat (glottal stop).

2. When carrying a Sukoon:

- (ع) the sound can be extended.

يَعْلَمُونَ

- (ء) when pronounced the voice will be completely cut off.

مُؤْمِنٌ

### The similarity between (ع) and (ء):

Both of the letters are pronounced lightly. The root of the tongue is flat.

An example of alteration of meaning of words by the wrong pronunciation of letters:

عَمِينَ = Blinded

أَمِين = Trusted

Examples:

نَعْبُدُ عَالِمٍ عَالِيهَا عِيُوناً عِشْرُونَ

أَعْجَبَكَ ءَامِنَ ءَالِهَتِكُمْ يَا مُرُّ إِلَيْهِ

" وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا "

(Al-jinn : 12)

" اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ... "

(Al-Baqarah : 255)

( ط ) and ( ت )

طَلَّاقٌ - طِفْلٌ as in ( ط )

Usually wrongly pronounced as

تَلَّاقٌ - تِفْلٌ like this ( ت )

**The difference between ( ط ) and ( ت ):**

1. Their Makhraj:

- ( ط ) and ( ت ) have the same Makhraj with the difference in the pronunciation of the letter ( ط ), in addition

to the tip of the tongue, some portion of the tongue (a little after the tip) is used for its pronunciation.

- The shape of the tongue will be curved when pronouncing the letter (ط).

- The shape of the tongue will not be curved when pronouncing the letter (ت).

## 2. Their pronunciation:

- (ط) is pronounced heavily (fills the space of the mouth). The root of the tongue is upwards.

- (ت) is pronounced lightly. The root of the tongue is flat.

An example of alteration of meaning of words by the wrong pronunciation of letters:

طين = Clay

تین = Fig

Examples:

أَطْمَعُ	طِفْلاً	طِبَافاً	تَطَّلِعُ	طَاعَةً
يَشْتَهُونَ	كُتُبٌ	تَابُوا	تَوَلَّيْتُمْ	مُدَّتِهِمْ

" يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ

وَ لَا تُبْطِلُوا أَعْمَالَكُمْ "

(Muhammad : 33)

" وَ التِّينِ وَ الزَّيْتُونِ "

(At-teen : 1)

(ك) and (خ)

خالد - إِخْلَاص as in (خ)

Usually wrongly pronounced as

كالد - إِكْلَاص like this (ك)

**The difference between (خ) and (ك):**

1. Their Makhraj:

- The Makhraj of the letter (ك) is the same as the Makhraj of the letter (ق), but the Makhraj of the letter (ق) is nearer to the throat than the Makhraj of the letter (ك).

2. Their pronunciation:

- (خ) is pronounced heavily and has a scratching kind of noise. The root of the tongue is upwards.

- (ك) is pronounced lightly. The root of the tongue is flat.

3. When carrying a Sukoon:

- (خ) when pronounced, the sound could be extended.

إِخْلَاصٍ

- With the letter (ك) the voice is cut off, it can not be extended.

أَكْبَرُ

An example of alteration of the meaning of the words by the wrong pronunciation of letters:

خَتَمَ = Set a seal

كَتَمَ = Concealed

Examples:

أَخَذْنَا	خَوْفًا	أَخُوهُمْ	خَلَقَ	يُخْرِجُكُمْ
رَبِّكَ	أَكْبَرُ	شُكُورٍ	كُفُورٍ	يَنْفَعُكُمْ

" وَ لَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَ مَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ "

(Al-Mu'minoon : 17)

" فَبِأَيِّ آءِالَاءِ رَبِّكُمَا تُكَذِّبَانِ "

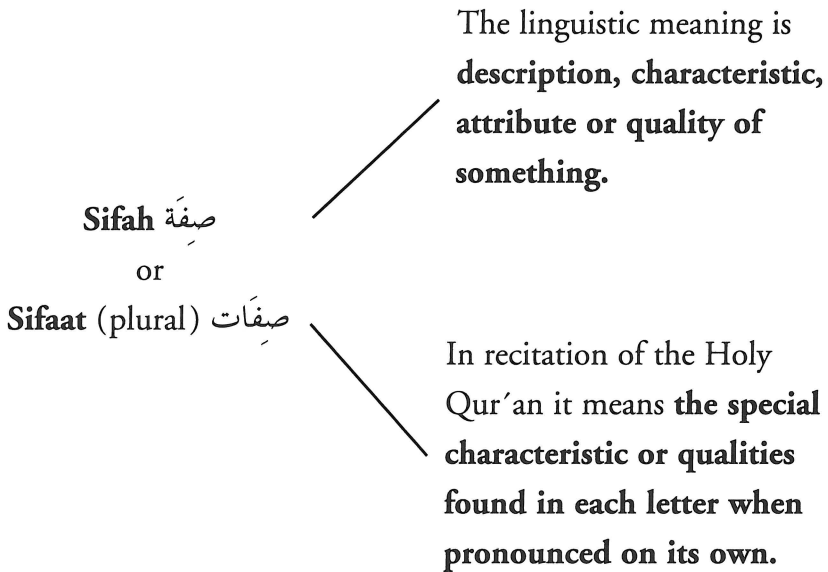
(Ar-Rahmaan : 13)



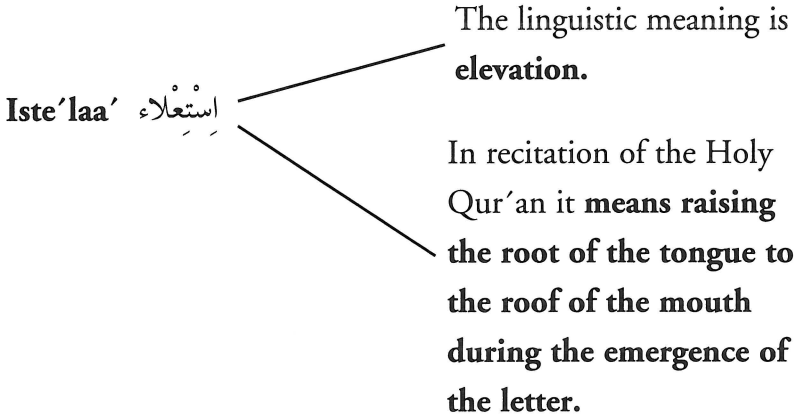
# 7. Qualities of Letters

---

The qualities of letters, in Arabic, are called **Sifaat Al-Huroof** (صِفَاتِ الْحُرُوفِ).



## Letters of Elevation (Iste'laa')



This quality belongs to the following seven letters only:

ص ض ط ظ خ غ ق

Examples:

ص : قَصَصَ صَادِقِينَ نَصُوحًا صِرَاطًا أَصْدَقَ

ض : ضَرَبَ ضَاقَ يَعْضُ خَاضِعِينَ يَضْرِبُونَ

ط : طَبَقًا فِطْرًا يَطُوفُ طِفْلًا أَطْرَافَ

ظ : ظَلَّ الظَّالِمُ ظُهُورَهَا ظِلَالُهَا يَظْلِمُونَ

خ : خَرَجُوا بِخَارِجِينَ يَخُوضُوا خِيفَةً يَخْرُجُ

غ : غَفَّاراً      غَافِرِينَ      يَغُوصُونَ      غِطَاءَكَ      يَغْفِرُ  
 ق : قَبْلَ      قَاتِلُوا      قُولُوا      قِتَالاً      يَقْبَلُ

## Letters of Lowness (Istefaal)

Istefaal اسْتِفَالٍ

The linguistic meaning is **lowness**.

In recitation of the Holy Qur'an it means **lowering the root of the tongue to the floor of the mouth during the emergence of the letter**.

This quality belongs to all the letters in the Arabic alphabet excluding the seven letters of elevation (حروف الأستعلاء). The letters ( ر ) and ( ل ) have their own rules and will be explained later.

Examples:

ءَامَنُوا      ءَابَاؤُنَا      كِتَابَهُ      ثَالِثُ      جَاءَكُمْ  
 حَاشِرِينَ      دَائِرَةٌ      ذَاهِبٌ      زُلْزَالَهَا      حِسَاباً

شَاءَ      عَادٍ      وَفَاقًا      كَانَ      لَا أُقْسِمُ  
 مَاؤُكُمْ      نَارٌ      أَثْقَلَهَا      بِأَكْوَابٍ      إِيَّاكَ

## Letters of Vibration (Qalqalah)

**Qalqalah** قَلْقَلَةٌ

The linguistic meaning is **vibration or unrest.**

In recitation of the Holy Qur'an it means **the vibration of the Makhraj with the emergence of the letter when accompanied by Sukoon ( ° ), a breaking of tension or release.**

This quality belongs to the following **five** letters when accompanied by Sukoon. For ease of remembering these are called.

(قُطْبُ جَدِّ)      ق      ط      ب      ج      د

Examples:

ق :      أَقْبَلَ      يَقْتُلُونَ      طَارِقٌ      طَرِيقٌ

ط :	أَطْرَافٍ	نُطْعِمُ	يَفْرُطُ	مُحِيطٌ
ب :	إِبْرَاهِيمَ	يَيْسُطُ	حِسَابٌ	وَتَبَّ
ج :	أَجْرُمُوا	أَجْرًا	مَرِيحٌ	بِالْحَجِّ
د :	أَذْبَرُ	يَدْرُسُونَ	حَمِيدٌ	حَادٌّ

### NOTE:

- 1- The vibration should not be changed into a full and complete short vowel or Haraka (حَرَكَة).
- 2- The rest of the alphabet when accompanied by a Sukoon (◌ْ), should not be vibrated.

### Letters of Softness (Leen)

Leen لِينٌ

The linguistic meaning is **ease or softness.**

In recitation of the Holy Qur'an it means **pronunciation without exertion or difficulty.**

This quality belongs to the following two letters only:

- ( و - ) "waaw" with Sukoon preceded by Fat-ha, and

- ( - يَ ) "yaa" with Sukoon preceded by Fat-ha.

Examples:

خَوْفٍ قَوْمُ عَصَوَا بَيْتِ إِلَيْكَ ابْنِي

# 8. Rules of Letters

---

The rules of the letters are the changes which occur when a letter is combined with other letters. In Arabic, it is called **Ahkaam Al-Huroof** (أحكام الحروف).

**Tafkheem**

تَفْخِيمٌ

The linguistic meaning is **thickening or to make it heavy.**

In recitation of the Holy Qur'an it means **giving the letter a quality of heaviness by elevation of the tongue to the roof of the mouth.**

**Tarqeeq**  
تَرْقِيقُ

The linguistic meaning is **thinning or lightening**.

In recitation of the Holy Qur'an it **means giving the letter a quality of lightness by lowering the tongue away from the roof of the mouth**.

Tafkheem (تَفْخِيمُ) = Taghleedth (تَغْلِيظُ)

Tafkheem is used for rules of the letter (ر) and Taghleedth is used for the rules of the letter (ل) which applies only for the (ل) of the word (الله).



# 9. Rules of Laam

---

## Taghleedth

The letter Laam (ل) of (الله) is pronounced with Taghleedth, heavily and the space of the mouth will be filled with the sound of the letter (ل), when the last letter of the word prior to (الله) has the vowel:

- Fat-ha
- Dhamma

Example:

رَسُولُ اللَّهِ      فَرَضَ اللَّهُ      اللَّهُ      يَدُ اللَّهِ      إِنَّ اللَّهَ

## Tarqeeq

The letter Laam (ل) of (الله) would be pronounced lightly with Tarqeeq, when the last letter of the word prior to (الله) has the vowel:

- Kasra

Example:

بِسْمِ اللَّهِ فِي اللَّهِ يَجِدِ اللَّهُ لِلَّهِ

For all other words (ل) is pronounced with Tarqeeq.

# 10. Rules of Raa

---

The letter Raa (ر) is sometimes pronounced with Tafkheem (heavy), and sometimes pronounced with Tarqeeq (light). When (ر) is pronounced with Tafkheem (heavy), the tip of the tongue moves upward towards the roof of the mouth. When (ر) is pronounced with Tarqeeq (light), the tip of the tongue moves towards the gum of the top incisors, a little higher than the point of articulation of the letter (ن).

## Tafkheem

(ر) is pronounced with Tafkheem (heavy) when:

1. Accompanied by a Fat-ha or a Dhamma.

Example:

فَرَضَ رُزِقَ قُدِرَ نُرِدَ رَحِمَ رُحِمَاءُ

2. Accompanied by a Sukoon, preceded by a letter carrying a

Fat-ha or a Dhamma.

Example:

فُرْقَانٌ      مَرِيَمَ      دُسْرَ      الْقَمَرَ      يَرْضَى      قُرْءَانَ

3. Accompanied by a Sukoon, preceded by a letter with a Sukoon, preceded by a letter carrying a Fat-ha or a Dhamma. This is a rule used at stops.

Example:

وَالْفَجْرَ      الْيُسْرَ      وَالْعَصْرَ      الْعُسْرَ      عَشْرَ      حُسْرَ

4. Accompanied by a Sukoon, preceded by Alif (the long vowel) or Waaw (the long vowel). This is a rule used at stops.

Example:

النَّهَارَ      غَفُورَ      مِعْشَارَ      فَحُورَ      نَارَ      نُورَ

5. Preceded by the connecting Hamza in any circumstance.

Example:

رَبِّ أَرْحَمَ      إِرْحَمَ      إِنْ أَرَبْتُمْ      إِرْبَتُمْ

رَبَّ آرْجِعُونِ إِرْجِعُونِ

{When starting recitation with words beginning with the connected Hamza, with whatever sound the connected Hamza is pronounced (even if it is a Kasra), the letter (ر) will be pronounced with Tafkheem}.

6. Accompanied by a Sukoon and although preceded by a letter carrying a Kasra, if it is followed by a heavy letter of Iste'laa', it is pronounced with Tafkheem (heavy).

Example:

لِبِالْمِرْصَادِ إِرْصَادَا قِرْطَاسٍ مِرْصَادَا فِرْقَه

## Tarqeeq

The letter Raa (ر) is pronounced with Tarqeeq (light) when:

1. Accompanied by a Kasra.

Example:

أَرِنَا أَخْرِجْنَا نُذِرْ حُرِّمَتْ نَهْرٍ رِجَالٍ

2. Accompanied by a Sukoon and preceded by a letter

carrying a Kasra.

Example:

مَرِيَّةٌ وَيُجِرُّكُمْ يَغْفِرُ لَكُمْ يَوْمَ عَسِيرٍ فِرْعَوْنَ

3. Accompanied by a Sukoon, preceded by a letter carrying a Sukoon, preceded by a letter carrying a Kasra. This rule is used at stops.

Example:

أَهْلَ الذِّكْرِ لَدَى حِجْرٍ فِي سِدْرٍ بِهِ السَّحْرُ السَّحْرُ

4. Accompanied by a Sukoon, preceded by Yaa (the long vowel). This rule is used at stops.

Example:

يَسِيرٌ خَبِيرٌ نَصِيرٌ بَشِيرٌ نَذِيرٌ قَدِيرٌ

5. Accompanied by a Sukoon, preceded by Yaa Sakin (Yaa carrying Sukoon), preceded by a letter carrying any vowel. This rule is used at stops.

Example:

السَّيِّئُ      الطَّيِّبُ      غَيْرُ      بِالْخَيْرِ      لَا ضَيْرُ      خَيْرُ

**NOTE:**

The general rule in the pronunciation of the letter (ر) is that the short vowels (ـَ) and (ـُ) are the cause of heavy pronunciation and the short vowel (ـِ) is the cause for light pronunciation of this letter. The vowels (ـَ), (ـُ), and the long vowel (ا) and (و) are the same as (ـَ) and (ـُ), they are the cause of heavy pronunciation of the letter (ر) and the vowel (ـِ), and the long vowel (ي) are the same as (ـِ), they are the cause of light pronunciation of the letter (ر).

# 11. Idghaam

---

**Idghaam**

ادغام

The linguistic meaning is **merging, insertion of one thing into another.**

In recitation of the Holy Qur'an it means **the merging of a letter carrying a Sukoon into the following letter, which carries a vowel so that they become as one, as the second letter. The second letter will be pronounced with Shaddah.**

## Rules for Idghaam

The rules for Idghaam are applied when:

1. Two identical letters follow each other, the first carrying a Sukoon, the second carrying a vowel.



Example:

قَدْ دَخَلُوا is read as قَدْ خَلُوا

2. The first letter is (ب) carrying a Sukoon, followed by (م) carrying a vowel.

Example:

ارْكَبْ مَعَنَا is read as اَرْكَمْنَا

3. Any one of (ط د ت) carrying a Sukoon, followed by any one of the same three letters carrying a vowel.

Example:

For (ت د) أَتَقَلَّتْ دَعْوَا اللّٰه is read as أَتَقَلَّدَعْوَا اللّٰه

For (د ت) قَدْ تَبَيَّنَ is read as قَتَبَيَّنَ

For (ت ط) وَدَّتْ طَائِفَهُ is read as وَدَّ طَائِفَهُ

For (ط ت) بَسَطَتْ is read as بَسَتْ

4. Any one of (ظ ذ ث) carrying a Sukoon, followed by any one of the same three letters carrying a vowel.

For (ث ذ) يَلْهَثُ ذَالِكِ is read as يَلْهَثُ ذَالِكِ

For (ذ ظ) إِذْ ظَلَمُوا is read as إِظْلَمُوا

5. (ق) carrying a Sukoon, followed by (ك) carrying a vowel.

Example:

أَلَمْ نَخْلُقْكُمْ is read as أَلَمْ نَخْلُقْكُمْ

6. (ل) carrying a Sukoon, followed by (ر) carrying a vowel.

Example:

قُلْ رَبِّي is read as قُرْبِي

7. (ن) carrying a Sukoon, followed by any of the letters (ي ر م ل و ن) carrying a vowel, for easy remembering, letters of **Yarmalun** (يرملون).

**This is going to be explained in the "Rules for Noon Sakin and Tanween" section.**

More about Idghaam and about the way they are pronounced has been explained in detail in 'Recitation of the Holy Qur'an, Tajweed II'.

# 12. Rules for Noon Sakin and Tanween

---

Noon Sakin (نْ) and Tanween have four rules depending on the letter that follows it:

1- **Idth-haar** (اِظْهَار)

2- **Idghaam** (اِدْغَام)

3- **Iglaab** (اِقْلَاب)

4- **Ikhfaa'** (اِخْفَاء')

Tanween is (نً) added to the end of the word. It is pronounced but not written.

Example:

(أَنْ)    َ    =    نْ    +    َ

(أُنْ)    ُ    =    نْ    +    ُ

(أَنَّ)    ً    =    نْ    +    ً

When continuing the recitation Tanween is pronounced and when stopping, it is omitted.

Example:

كِتَابًا when stopped at, it is read as كِتَابًا

كِتَابٌ when stopped at, it is read as كِتَابٌ

كِتَابٍ when stopped at, it is read as كِتَابٍ

Stopping at Tanween is explained in more detail in chapter 17.

## Idth-haar (to show)

Idth-haar means “**to show**”. This is when the sound of (ن) is shown off or pronounced clearly from its Makhraj (without a nasal sound). This is only when “Noon” Sakin (نْ) or a letter with Tanween is followed by a letter from the throat letters, letters articulated from the throat.

There are six letters in this group.

خ غ ح ع ه ء

Full sound of ن ← خ غ ح ع ه ء + Tanween or نْ

Example:

with Tanween	in Two Words	in One Word	
كُلٌّ ءَامَنَ	مِنْ أَمْرِهِمْ	يَنَّاوُنَ	: ء
فَرِيقًا هَدَى	إِنْ هُوَ	مَنْهُمْ	: هـ
سَمِيعٌ عَلِيمٌ	مَنْ عَمَلٌ	أَنْعَمْتَ	: ع
حَكِيمٌ حَمِيدٌ	فَمَنْ حَجَّ	تَنْحِتُونَ	: ح
قَوْلًا غَيْرَ	مِنْ غِلٍّ	فَسَيُنْغِصُونَ	: غ
حَكِيمٌ خَيْرٌ	مِنْ خَيْرٍ	الْمُنْخِيفَةُ	: خ

## Idghaam (to merge into)

Idghaam means merging of one letter into another letter, as mentioned previously.

There are **six** letters of Idghaam. For ease of remembering these are called “**Yarmalun**”.

ي ر م ل و ن (يَرْمَلُونَ)



Half Idghaam ← نون + ي م و ن + Tanween or نْ

## Group B “RAL”

If (نْ) or a letter with a Tanween, is followed by a letter from Group B (ر ل), then the (نْ) will be completely cancelled and the letter that follows it will be pronounced with Shaddah and without a nasal sound.

This is called **Full Idghaam (Idghaam without Ghunnah)**.

Full Idghaam ← ر ل + Tanween or نْ

Examples:

ي :	مَنْ يَهْدِي	إِنْ يَسْرِقْ	ءَايَةٌ يُعْرِضُوا
ر :	مِنْ رَبِّكُمْ	مِنْ رَبِاطٍ	مَثَلًا رَجُلًا
م :	مِنْ مَالٍ	وَمَنْ مَعَهُ	قَرَارٍ مَكِينٍ
ل :	إِنْ لَبِثْتُمْ	مِنْ لَدُنْكَ	مَتَاعًا لَكُمْ
و :	مَنْ وُجِدَ	مِنْ وَلِيٍّ	يَوْمَئِذٍ وَاجِفَةٌ

ن : عَن نَفْسٍ ۖ إِنَّ نَحْنُ شَيْءٌ نُّكْرٍ

### Note:

1. In the four words mentioned below, you do not make **Idghaam**, the (ن) should be read clearly and from its **Makhraj**, because (ن) and the letter of **Idghaam**, which in these words are the letters (ي) and (و) are in one word.

دُنْيَا بُنْيَانُ فَنَوَانُ صِنْوَانُ

2. When reciting these verses of the Holy Qur'an

﴿ يَس ۝ وَالْقُرْآنِ الْحَكِيمِ ﴾ in Surah (يس) and

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴾ in Surah (القلم),

if you choose not to stop between verse number 1 and 2 in Surah (يس) and between the letter (ن) and the rest of the verse in Surah (القلم) you should not make **Idghaam**.

### Iqlaab (to change)

If (ن) or a letter with Tanween, is followed by the letter (ب), then the (ن) or Tanween will be changed into the letter (م) and recited with a nasal sound, and the sound extended for a length of 2 counts.



Will be changed to م ← ب + Tanween or نُ

Examples:

أَمْبِيَاءُ	=	أَنْبِيَاءُ
مِمَّ بَعْدُ	=	مِنْ بَعْدُ
سَمِيعٌ بَصِيرٌ	=	سَمِيعٌ بَصِيرٌ
أَمَدَمٌ بَعِيداً	=	أَمَداً بَعِيداً

## Ikhfaa' (to hide)

The remaining letters are letters of Ikhfaa'. For ease of remembering, pair the letters of Ikhfaa'.

ت ت    د د    س س    ص ص  
 ط ظ    ق ك    ف ج    ز

If (نُ) or a letter with Tanween, is followed by any letter of Ikhfaa', then the (نُ) or Tanween will be concealed by it and

pronounced with a nasal sound and the sound stretched for a length of 2 counts.

The (نْ) is there but will not be pronounced fully, it is pronounced as if it is hidden.

The sound of (نْ) with Ikhfaa' is similar to the sound normally spelled as the two letters 'ng', the sound at the end of words such as "sing", "sang", "tongue". It would occur twice in the form "ringing". Do not be misled by the spelling, words like the ones mentioned end with the nasal sound only. There is no "g" sound in them.

Hidden sound of نْ ← 15 Ikhfaa' letters + Tanween or نْ

Examples:

with Tanween	in Two Words	in One Word	
جَنَّاتٍ تَجْرِي	وَأَنْ تُبَيِّنَ	أَنْتُمْ	ت :
خَيْرٌ ثَوَابًا	مِنْ ثَمَرَةٍ	مَنْشُورًا	ث :
قِنُونَ دَانِيَةً	مِنْ دَارِهِمْ	عِنْدَهُمْ	د :

ذ :	أَنْذِرْهُمْ	مِنْ ذُرِّيَّةٍ	سِرَاعاً ذَاكَ
س :	إِنْسَانَ	أَنْ سَيَكُونُ	لَيَالٍ سَوِيًّا
ش :	أَنْشَانَا	مِنْ شَرِّ	غَفُورٌ شَكُورٌ
ص :	يَنْصُرُكُمْ	أَنْ صَدُّوكُمْ	رِيحاً صَرَصِراً
ض :	مَنْصُودٍ	مِنْ ضَعْفٍ	قَوْمًا ضَالِّينَ
ط :	قِنْطَارٍ	مِنْ طِينٍ	صَعِيداً طَيِّباً
ظ :	أَنْظُرُ	مَنْ ظَلَمَ	ظِلًّا ظَلِيلًا
ق :	يَنْقَلِبُ	مِنْ قَبْلِ	سَمِيعٌ قَرِيبٌ
ك :	عَنْكُمْ	مَنْ كَانَ	قَوْلًا كَرِيماً
ف :	أَنْفُسَهُمْ	مِنْ فَضْلِ	خَالِدًا فِيهَا
ج :	أَنْجَيْنَا	إِنْ جَاءَكُمْ	لِكُلِّ جَعَلْنَا
ز :	أَنْزَلَ	مِنْ زُخْرَفٍ	نَفْساً زَكِيَّةً

# 13. Rules for Meem Sakin

---

Meem Sakin (م) have three rules depending on the letter that follows it:

1- **Idghaam** (ادغام)

2- **Ikhfaa'** (إخفاء)

3- **Idth-haar** (إظهار)

## Idghaam (to merge into)

When Meem Sakin (م) is followed by another (م) carrying a vowel, it is merged into it, and pronounced with Shaddah. Ghunnah must be observed, while the lips remain closed. The sound is extended for a length of 2 counts.

Idghaam ← م + م

Examples:

كَمِّنْ = كَمْ مِنْ

هُمِّنَهَا = هُمْ مِنْهَا

مِثْلَهُمْ مَعَهُمْ = مِثْلَهُمْ مَعَهُمْ

هُمْ مُهْتَدُونَ = هُمْ مُهْتَدُونَ

## Ikhfaa' (to hide)

When Meem Sakin (م) is followed by the letter (ب), the (م) is concealed by it and Ghunnah is observed. The lips should not be completely closed during Ghunnah to avoid making the (م) evident.

The sound is extended for a length of 2 counts.

Hidden sound of م ← ب + م

### Note:

Once (ن) or Tanween has been turned into (م) according to the rule of Iqlaab, it becomes subject to the rule of Ikhfaa'

as described above.

Examples:

أَنْتُمْ بِهِ      أَنْتُمْ بِهِ  
إِنَّهُمْ بَادُونَ      أَمَدًا بَعِيدًا (أَمَدًا بَعِيدًا)

### Idth-haar (to show)

When Meem Sakin (م) is followed by any letter other than (م) or (ب), it is pronounced with Idth-haar, i.e. distinctly from its **Makhraj** and without Ghunnah.

Examples:

لَكُمْ جَزَاءٌ      سَلِّمُوا إِلَيْهِمْ      وَهُمْ سَالِمُونَ      إِنَّهُمْ يَكِيدُونَ  
أَمْوَالِهِمْ      لَهُمْ فِيهَا      أَنْعَمْتَ      تُمَسُونَ

Full sound of م ← 26 letters of Idth-haar + م

# 14. Rules of the Pronoun Haa

---

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

For example:

كِتَابِ	book
كِتَابِهِ	his book
مِنْ	from
مِنْهُ	from him

The pronoun (هـ) never carries a Fat-ha, it always carries either a Kasra or a Dhamma. But sometimes the short vowel of the pronoun (هـ) is pronounced as a long vowel (**with Ishbaa'**) (اشْبَاعِ) and sometimes is pronounced normally as a short vowel (**without Ishbaa'**).

## Pronoun Haa pronounced with Ishbaa'

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

Examples:

إِنَّهُ لَقَوْلٌ = إِنَّهُو لَقَوْلٌ

رَبُّهُو بِكَلِمَاتٍ = رَبُّهُ بِكَلِمَاتٍ

مَوَاضِعِهِو نَسُوا = مَوَاضِعِهِو نَسُوا

بِهِو وَلَا = بِهِو وَلَا

## Pronoun Haa pronounced without "Ishbaa'"

The short vowel of the pronoun Haa (هـ) will be pronounced normally, with the sound of the short vowel accompanied by it, when:

1- One side or both sides of the pronoun (هـ) is accompanied by Sukoon.



Example:

لَدَيْهِ خُبْرًا مِنْهُ لَحْمًا إِلَيْهِ الْمَصِيرُ وَ لَهُ الْحَمْدُ

2- The pronoun (هـ) is followed by a letter accompanied by Shaddah.

Example:

يَعْلَمُهُ اللَّهُ بِهِ الَّذِينَ قِيلَ لَهُ اتَّقِ اللَّهَ

3- The pronoun (هـ) is preceded by a long vowel.

Example:

أَنْزَلْنَاهُ نَصْرُوهُ فِيهِ هُدًى

# 15. Rules for Madd

---

**Madd**

مَدَّ

The linguistic meaning is **lengthening or extension.**

In recitation of the Holy Qur'an it means the **lengthening of the sound of a long vowel more than normal.**

**Qasr**

قَصَرَ

The linguistic meaning is **shortening.**

In recitation of the Holy Qur'an it means **the extending of the sound of a long vowel for the normal amount.**

The two main divisions for Madd are:

- Normal Madd (مَدَّ طَبِيعِي)
- Additional Madd (مَدَّ غَيْر طَبِيعِي)

## Normal Madd

The normal Madd is due to the presence of the long vowel Alif after the letter with the short vowel Fat-ha,

قَا in the word قَالُوا

The long vowel Yaa after the letter with a short vowel Kasra,

لِي in the word فَقُولِي

The long vowel Waaw after the short vowel Dhamma,

لُوا in the word قَالُوا

Normal Madd is extended for a length of 2 counts.

Examples:

مَالِكِ قِيلَ يَقُولُونَ مَا كَانَ لِلَّذِينَ رَسُولُهُ

## Additional Madd

Additional Madd occur due to the presence of the Madd letters (Alif, Waaw, Yaa), followed by:

1. Hamza ( ء ) or
2. Sukoon ( ◌ ).

(Shaddah is considered as Sukoon. Because Shaddah is a combination of two letters, the first one with Sukoon and the second carries a vowel.)

Hamza and Sukoon are the two causes for the additional Madd.

## Additional Madd followed by Hamza ( ء ):

### Connected Madd ( مَدَّ مُتَّصِلٍ )

In the connected Madd the letter of Madd and the cause for the extra Madd, which is Hamza here, are combined in one word.

The sound should be extended for a length of 4 - 6 counts.

Examples:

سُوءٌ

جَاءَهُمْ

سَيِّئَةٌ

تَشَاءُ

### Separated Madd ( مَدَّ مُنْفَصِلٍ )

In the separated Madd the letter of Madd and the cause of

the extra Madd, which is Hamza here, are in two separate words. The first word ends with a letter of Madd and the second word begins with Hamza.

The sound can be extended for a length of 2 - 5 counts.

Example:

إِنَّا أَنْزَلْنَاهُ فِي آيَاتِنَا قَالُوا إِنَّا بَيْنَهُمْ أُمَّدًا

**Additional Madd followed by Sukoon (◌◌):**

**Exposed to Sukoon Madd (مَدَّ عَارِضِي)**

The exposed to Sukoon Madd is when you choose to stop at a word, the sound can be extended for a length of 2 - 6 counts.

Example:

الْحِسَابُ (الْحِسَابُ) أَطِيعُونَ (أَطِيعُونَ) مُؤْمِنِينَ (مُؤْمِنِينَ)

**Compulsory Madd (مَدَّ لَازِم)**

The compulsory Madd is when the letters of Madd are followed by a letter accompanied by Sukoon which is part of the word itself (or accompanied by Shaddah).

The sound must be extended for a length of 6 counts.

Example:

ءَالْتَنَ ضَالَيْنَ

الر (الف لآم را)

آم (الف لآم ميم = الف لآم ميم)

**Ease Madd** (مدّ لين)

The ease Madd is when you stop at letters preceded by a letter with a quality of ease, (يَ - وَ).

The sound can be extended for a length of 2 - 6 counts.

Example:

خَوْفٍ (خَوْفٍ) قُرَيْشٍ (قُرَيْشٍ)

## 16. The Connected Hamza

---

In the Arabic language there are some words which begin with a Sukoon or Shaddah which are difficult to pronounce.

Example:

شَتْرَى      تَّخَذُوا      نَصْرُنِي

The connected Hamza (هَمْزَةُ الْوَصْلِ) is added to the beginning of the word to make it easier to pronounce.

أَشْتَرَى      أَتَّخَذُوا      أَنْصُرُنِي

The connected Hamza is used when beginning with such words and is omitted in the middle of a sentence where it has a connecting function during recitation.

It is pronounced only when beginning a new sentence or phrase (i.e. after drawing a breath).

Examples:

( اِشْتَرَى )      إِنَّ اللَّهَ اشْتَرَى

( اتَّخَذُوا )      الَّذِينَ اتَّخَذُوا

( اَنْصُرْنِي )      رَبِّ اَنْصُرْنِي

## Beginning with the Connected Hamza

When beginning with the connected Hamza, whether the word is a verb (فِعْل), a noun (اِسْم) or the word begins with a definite article (حَرْف) will determine how the connected Hamza is pronounced.

### Verb

For verbs, if the first letter accompanied by a vowel following the connected Hamza is carrying a Fat-ha or Kasra, the connected Hamza is pronounced with a Kasra.

If the first letter accompanied by a vowel after the connected Hamza is carrying a Dhamma, the connected Hamza is pronounced with a Dhamma.

Examples:

( اِفْتَدَتْ )      فِيمَا اِفْتَدَتْ



رَبَّنَا آغْفِرْ لَنَا (اِغْفِرْ لَنَا)

الَّذِينَ اسْتُضْعِفُوا (اسْتُضْعِفُوا)

## Noun

For nouns the connected Hamza is always pronounced with Kasra.

Examples:

إِبْنُ      إِمْرَأَتُ      إِمْرَاءُ      إِبْنَتُ      إِبْنِ  
إِنَّا      إِنْتِي      إِنْتَا      إِنِّي      إِنِّي  
إِنَّا      إِنْتِي      إِنْتَا      إِنِّي      إِنِّي

For example:

مَسِيحُ ابْنُ مَرْيَمَ (ابْنُ)

## Definite article

In Arabic, words become definite when (ال) is placed before the word.

The (ال) will always be pronounced with Fat-ha.

This is equivalent to the word "the" in the English language, which makes an indefinite word definite.

The Arabic letters are divided into two groups, Moon letters and Sun letters.

There are 14 Moon letters and 14 Sun letters.

**The Moon letters are:**

ا ب ج ح خ ع غ  
ف ق ك م ه و ي

**The Sun letters are:**

ت ث د ذ ر ز س  
ش ص ض ط ظ ل ن

With the Moon letters that begin with (ال), the (ل) is pronounced with Sukoon.

Example:

تُذَرِكُ الْقَمَرَ (الْقَمَرَ)

(ال) قَمَرَ = (The) Moon

With the Sun letters the (ل) is not pronounced. Because the letter that follows is from the Sun letters, it carries a Shaddah.

Example:

(الشمسُ)

إذا الشمسُ

(ال) شمسُ

=

( The ) sun

# 17. Stopping on Words

---

In Arabic stopping is called **Waqf** (وَقْفٌ).

There are three ways to stopping on words:

1- **Ibdaal** (إِبْدَال)

2- **Iskaan** (إِسْكَان)

3- **Unchanged**

## Ibdaal

Ibdaal means changing.

When stopping on any word which ends with a round **Taa** (ة), all vowels and **Tanween** are omitted and the letter is changed to **Haa** with a **Sukoon** (هْ).

Examples:

الْقَارِعَةُ ( الْقَارِعَةُ )

نِعْمَةٌ (نِعْمَةٌ)

رَحْمَةٌ (رَحْمَةٌ)

When stopping on any word which ends with Tanween of Fat-ha (ـًا), the Tanween will be changed into Alif and will be pronounced as a normal Madd.

Excluding when Tanween accompanies the round Taa (ةً).

Examples:

حِسَابًا (حِسَابًا)

هُدًى (هُدًى)

مَاءً (مَاءً)

## Iskaan

Iskaan means to pronounce with Sukoon.

When stopping on any word, the short vowel of the last letter of that word will be omitted and the letter will be pronounced with Sukoon.

Examples:

مَقَاعِدُ (مَقَاعِدُ)

نَفْسٍ (نَفْسُ)

بَصِيرٍ (بَصِيرُ)

يَرْتَدُّ (يَرْتَدُّ)

## Unchanged

Stopping at words that end with letters accompanied by Sukoon or a letter followed by a long vowel of Alif, the sound of the last letter will stay unchanged.

Examples:

كُورَتْ (كُورَتْ)      أَنْزَلْنَا (أَنْزَلْنَا)

سُيِّرَتْ (سُيِّرَتْ)      كَفَرُوا (كَفَرُوا)

بَيْنَهُمْ (بَيْنَهُمْ)      رَبِّي (رَبِّي)

# 18. Silent Letters

---

There are examples in the Holy Qur'an of letters which are written but not pronounced. These letters are called **silent letters**. These are the four letters ( و ا ل ي ), when they are not accompanied by a vowel. For ease of remembering they are called the letters of ( والي ).

## The Letter ( ا )

1. The letter Alif ( ا ) accompanied by the connected Hamza. The letter preceding ( ا ) and the letter following it are going to be joined without pronouncing the letter ( ا ).

For example:

وَالْقَمَرِ

is read as

وَلْقَمَرٍ

حَيْرُ الْبَرِيَّةِ

is read as

حَيْرُ لُبْرِيَّةٍ

2. The letter Alif ( ا ) accompanying the Fat-ha Tanween is

not pronounced if joining in recitation, and pronounced if stopped at.

For example:

عَلِيمًا

when joined is read as

عَلِيمَنْ

عَلِيمًا

when stopped at is read as

عَلِيمًا

## The Letter ( ل )

3. The letter ( ل ), not accompanied by any vowel, preceded by Alif ( ا ) and followed by a letter accompanied by Shaddah.

For example:

الشَّمْسُ

is read as

أَشْمَسُ

التَّوْبَةُ

is read as

أَتَوَّبْتُ

## The two Letters ( و ي )

4. The two letters ( و ي ) when they are not accompanied by any vowel and are situated after the short Alif ( ا ).

For example:



صَلَاةٌ	is read as	صَلَاةٌ
ضُحَايٍ	is read as	ضُحَا
زَكَاةٌ	is read as	زَكَاةٌ
ضُحَايَهَا	is read as	ضُحَاهَا

### Note:

If the two letters ( وى ) are accompanied by Fat-ha and followed by the short Alif ( ا ) they will be pronounced with the sound of a long vowel of Alifs, such as in the following words:

صَلَاةٌ      ءَايَةٌ

5. The two letters ( وى ) when carrying a Hamza.

For example:

مُؤْمِنٌ	is read as	مُؤْمِنٌ
قُرْيٌ	is read as	قُرْيٌ

يُؤَلِّفُ

is read as

يُءَلِّفُ

بِئْسَ

is read as

بِءَسَ

## The three letters ( و ا ي )

6. The three letters ( و ا ي ) when they are accompanied by a full circle.

For example:

أُولَئِكَ

is read as

أَلْئِكَ

كَفَرُوا

is read as

كَفَرُو

أَفَايِنُ

is read as

أَفَانُ

سَأُورِيكُمْ

is read as

سَأُرِيكُمْ

أَنْ تَصُومُوا

is read as

أَنَّ تَصُومُوا

مَلَإِيهِ

is read as

مَلَأِهِ

# The Long Vowels

7. The long vowels of Alif, Yaa and Waaw (أَ - يَ - وَ) are not going to be pronounced if followed and joined in recitation by the connected Hamza.

For example:

إِذَا الْوُحُوشُ                      is read as                      إِذْ لُوحُوشُ

ذِي الْجَلَالِ                      is read as                      ذِ الْجَلَالِ

ذُو الْجَلَالِ                      is read as                      ذُ الْجَلَالِ

## 19. Joining two Sakin Letters

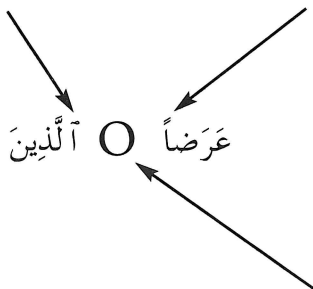
---

If a word ends with Sukoon and the next word begins with Sukoon then an extra (ن) is pronounced to connect the two words and it is pronounced with Kasra. For example, a Tanween letter followed by a connected Hamza.

Example:

The connected Hamza

Ending Tanween



Here the (ن) should be pronounced

If you do not stop at **عَرَضاً** you will read it as:

عَرَضَ نِ الَّذِينَ

## 20. Stops

---

Symbols have been added to the Holy Qur'an designating information about the desirability of stopping in specific places. The most common ones are:

- م : Compulsory stop to avoid altering the meaning.
- ط : Normal stop at the end of a sentence or thought.
- ج : Permissible stop.
- ز : Permissible stop but preferable to continue.
- ق : Permissible to continue but preferable to stop.
- لا : Prohibited stop.
- •• : Stop at either of these two places but not at both, or continue at both.

# 21. Pauses

---

Sakt (سكت) is a pause held for two counts, without breathing during recitation, and is symbolised by the letter (س).

It should be observed only in the following places in the Holy Qur'an:

1. After the word عَوْجَا in Surah Al-Kahf, Ayah 1.

" لَمْ يَجْعَلْ لَهُ عَوْجًا س قِيمًا "

2. After the word مَرَقِدِنَا in Surah Yaaseen, Ayah 52.

" مِنْ مَرَقِدِنَا س هَذَا "

3. After the word من in Surah Al-Qiyamah, Ayah 27.

" وَقِيلَ مَنْ س رَاقٍ "

4. After the word بَلْ in Surah Al-Mutaffafeen, Ayah 14.

" كَلَّا بَلْ س رَانَ عَلَى قُلُوبِهِمْ "

## 22. Compulsory Prostrations in the Holy Qur'an

---

There are fourteen Surahs in the Holy Qur'an that have prostration. One Surah has two prostrations, so there are fifteen places in the Holy Qur'an where prostration is to be performed. Only four are compulsory and eleven are not compulsory, they are recommended.

The compulsory prostrations of the Holy Qur'an are as given below:

<u>Surah</u>	<u>Ayah</u>	<u>Juz'</u>
Sajda	15	21st
Fussilat	37	24th
An-najm	62	27th
Al-Alaq	19	30th

When there is a compulsory prostration, it is obligatory to perform Sajda at once.

The Sajda is compulsory on both the reciter and the listener. It is not compulsory to say anything in this Sajda. You can say seven times **(Shukran lillah)** (شُكْرًا لِلَّهِ).



## 23. Division in the Holy Qur'an

---

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

**Juz'** (جُزْء):

The Holy Qur'an is divided into thirty similar size **Parts**.

One Part is called **Juz'** (plural - Ajza') (أجزاء).

**Surah** (سوره):

The Holy Qur'an contains 114 Chapters. A **Chapter** is called

**Surah** (plural - Suwar) (سُور).

**Ayah** (آية):

Means a Verse (plural - Ayaat) (آيات).

## 24. Test your Knowledge

---

Q1. What is the Makhraj of the letter (ض)?

Q2. What is the difference in the pronunciation between the letters (ع) and (ء) when carrying Sukoon?

Q3. What is the linguistic meaning and the meaning in recitation of the Holy Qur'an of the following qualities: Iste'laa', Istefaal, Qalqalah and leen?

Q4. How many letters have the quality of Iste'laa'? Write down the letters with the quality of Qalqalah.

Q5. The (ل) of (الله) is pronounced with Tarqeeq when the last letter of the word prior to (الله) is Fat-ha, Dhamma or Kasrah?

Q6. Does the letter (ر) in the following words have the rule of Tafkheem or Tarqeeq?

غَفُورٌ نَارٌ رِجَالٌ السَّحْرُ مِرْصَاداً خَيْرٌ قَدِيرٌ

Q7. What is the meaning of Idghaam in the recitation of the Holy Qur'an?

Q8. What are the letters which when they follow the Noon Sakin and Tanween they will become Idghaam?

Q9. What is the meaning of Ghunnah?

Q10. How many rules does (م) have when followed by other letters?

Q11. Once (ن) or Tanween has turned into Meem according to the rule of Iqlaab, it becomes subject to which rule of the rules of (م)?

Q12. What are the two main divisions of Madd?

Q13. What is the compulsory Madd, and for how many counts should the sound be extended?

Q14. When is the pronoun (هـ) pronounced with Ishbaa'?

Q15. How many types of stopping on words are there? Give one example for each of them.

# Du'a (Supplication)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَالِ مُحَمَّدٍ

O Allah send blessings on Mohammad and his progeny

اللَّهُمَّ نَوِّرْ قُلُوبَنَا بِالْقُرْآنِ

O Allah illuminate our hearts through the Qur'an

وَ نَوِّرْ أَبْصَارَنَا بِالْقُرْآنِ

Enlighten us through the Qur'an

وَ زَيِّنْ أَحْوَاقَنَا بِالْقُرْآنِ

Adorn our morals through the Qur'an

وَ اشْفِ مَرَضَانَا بِالْقُرْآنِ

Cure our sick through the Qur'an

وَ ارْحَمْ مَوْتَانَا بِالْقُرْآنِ

Have mercy on our deceased through the Qur'an

وَ انصُرِ الْإِسْلَامَ وَالْمُسْلِمِينَ بِالْقُرْآنِ

Give victory to Islam and to the Muslims  
through the Quran

وَإِخْذُلِ الْكُفَّارَ وَالْمُنَافِقِينَ بِالْقُرْآنِ

Disappoint the disbelievers and the hypocrites by the Quran

وَعَجِّلْ فَرَجَ مَوْلَانَا إِمَامِ الزَّمَانِ بِالْقُرْآنِ

Hasten the coming of our master the Imam of our time  
through the Qur'an

اللَّهُمَّ اجْعَلِ الْقُرْآنَ لَنَا فِي الدُّنْيَا قَرِينًا

O Allah make the Qur'an for us a companion in this world

وَ فِي الْقَبْرِ مَوْسَىٰ

A close friend in the grave

وَ فِي الْقِيَامَةِ شَفِيعًا

And on the day of judgment an intercessor

وَ عَلَى الصِّرَاطِ نُورًا

A lamp on the Sirat

وَ إِلَى الْجَنَّةِ رَافِقًا

A companion in heaven

وَ مِنَ النَّارِ سِتْرًا وَ حِجَابًا

A shield and barrier against fire

وَإِلَى الْخَيْرَاتِ كُلِّهَا دَلِيلًا وَإِمَامًا

A guide and a leader to all good things

اللَّهُمَّ ارْزُقْنَا بِكُلِّ حَرْفٍ مِنَ الْقُرْآنِ حِلَاوَةً

O Allah give us grace through every letter of the Qur'an

وَ بِكُلِّ كَلِمَةٍ كَرَامَةً

Dignity through every word

وَ بِكُلِّ آيَةٍ سَعَادَةً

Happiness through every Ayah

وَ بِكُلِّ سُورَةٍ سَلَامَةً

Health through every surah

وَ بِكُلِّ جُزْءٍ جَزَاءً

Reward through every section and Juz'

بِفَضْلِكَ وَ جُودِكَ وَ كَرَمِكَ يَا أَرْحَمَ الرَّاحِمِينَ

By your grace, generosity and kindness

O most merciful of the merciful ones

وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ ءَالِهِ الطَّيِّبِينَ الطَّاهِرِينَ

Send blessings on our master Mohammed

and his progeny, the virtuous and the pure.