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# Learners' Handbook **Tajweed**

INTERMEDIATE

**SECOND  
EDITION**

Drs. Islam Fekry

**with exercises**

A self-study  
reference and  
guide book to  
learn tajweed  
with & without  
a teacher

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of

# Learners' Handbook

# Tajweed

INTERMEDIATE  
SECOND EDITION

Drs. Islam Fekry

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Learners' Handbook of Tajweed  
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وَمَا تَوْفِيقٍ إِلَّا بِاللَّهِ عَلَيْهِ تَوْكِيدُ وَإِلَيْهِ أُنِيبُ

To my wife, who helped me every step of the way.

To my family, my main supporter.

To my students, who have always supported me,  
and helped me keep going.

Jazākum Allāhu khairan.

May Allāh accept my humble work, and make it  
purely for His sake. Āmīn.

## To the student

In the name of Allāh, the Most Merciful, the Most Gracious.

I praise Allāh (SWT) the Most High, Most Knowledgeable and send blessings upon the best of creation prophet Muhammad ﷺ.

This book is for Muslims who need help with learning tajweed & the Qur’ān, following the riwāyah of Hafs ‘an ’āsim. It is written for you to use without a teacher.

**This handbook does NOT claim to replace your Qur’ān teacher, because there is nothing that possibly can. However, this handbook is the first attempt at offering an interactive learning method to learn the tajweed of the Qur’ān for those who cannot find a Qur’ān teacher, and without having to learn tajweed completely on their own. Using this book under the supervision of a teacher is the best option.**

The book will be useful for you if you are not sure of the answers to questions like these:

- ▷ What is tajweed? Is it mandatory?
- ▷ How can you perform a proper stop/ resume in the Qur’ān?
- ▷ What is Madd? What are the types of Madd? How long should you extend them?
- ▷ What is Idghām? Iqlāb? Ikh’fā’? What are their rules?
- ▷ How can I deal with letters with no diacritics?

### Level

The book is intended mainly for intermediate students (who have already completed **steps 1-3** of their Qur’ān Quest (see chart below). It concentrates on the tajweed rules following the **Riwāyah of Hafs ‘an ’āsim**, and how students can apply and use them properly. Some advanced students might find this book useful too, though this book is not intended for advanced students who have a good grasp of the tajweed of the Qur’ān.

The book is *not* suitable for elementary learners who do not know how to read Arabic (literacy), and do not know how to pronounce the special Arabic sounds (makharij).

Please check the chart below to understand how each step of your Qur’ān Quest is built on the foundations of the previous one.



It is, therefore, absolutely imperative that before you start learning a certain step, that you have grasped the step(s) under it.

This handbook represents **step 3** which means that you should be familiar with the special Arabic sounds, and how to pronounce them, this is also known by makhārij al-hurūf. And this should also mean that you have good knowledge of the Arabic alphabet system, as well as its vowel system, long and short. If that is not the case, or you want to be sure of your knowledge before embarking on this journey, please consider doing a quick revision on the basics of Arabic literacy and pronunciation before getting started. We also offer many free courses that can greatly help you through your journey in sha' Allāh. Visit <https://arabic101.org/>

### **What is different about this book?**

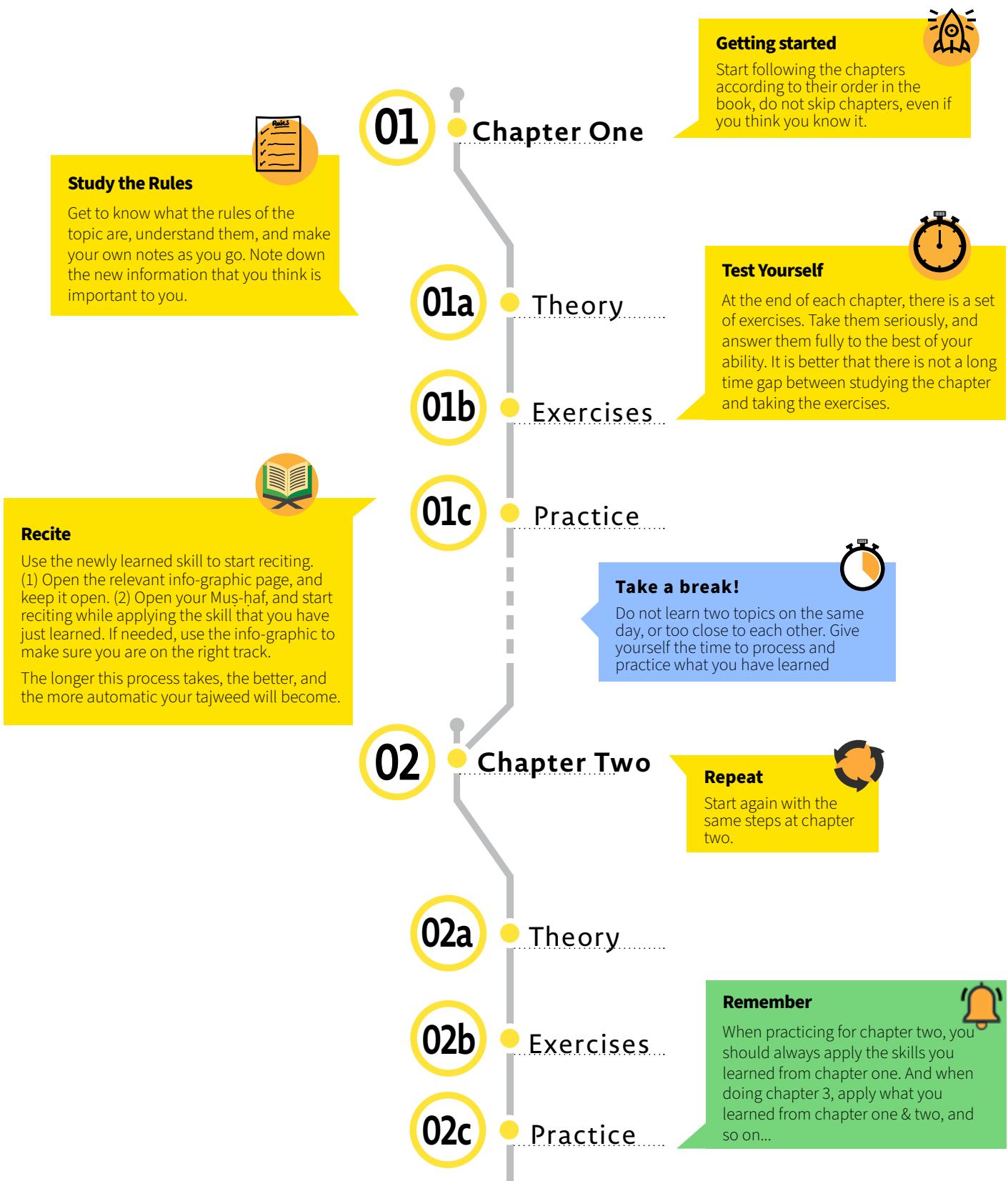
- This handbook does not *only* offer an array of rules, explain what they mean and then give some examples (this has been made many many times before, and you have probably seen that already) but what is different about this book is that it offers a LEARNING METHOD through which you can learn tajweed on your own. This learning method is called the “layer method” which will be discussed further under ‘**How to use this book.**’
- This handbook comes with a **companion app**, which provides the interactive features of this learning method, and using it is very crucial to make the best out of this book, and learn properly.
- Along with this book, there is also a video course that you can follow along with the book to enhance your understanding of a certain topic, and to get to study more examples.
- This book also contains a set of exercises at the end of each chapter, which ensures that you have understood the chapter, and are able to apply the learned information on your recitation.
- At the end of each chapter, there is an info-graphic poster which highlights the most important points mentioned in that chapter, this is a very handy tool to use when applying a certain set of rules that you are trying to learn without having to go through the entire chapter again.

### **How to use the book**

The chapters of the book are in a logical order; they are built on top of one another since they depend on one another. This means that the concepts or terms used in a certain chapter, will have been explained in an earlier chapter so that you don't get lost due to unfamiliar terms of key words. Therefore, it is not intended that you pick and choose which chapters to start with.

The book enables you to follow the “layer method”. This means that each tajweed skill represents a 'layer', which you have to fully understand, practice and master, before you can move on to the next 'layer' (skill). In other words, you will not read through/ study the entire book or several chapters at once, and then try and apply everything you have learned simultaneously. Instead, when you have finished a chapter and are able to automatically apply and use the necessarily skills (and only then) you will be able to move on to the next layer (skill) and continue learning. That is why, at the end of each chapter, you will see that there is a set of exercises that can help you test your ability at following and applying the studied rules. If it turned out that a certain set of rules is not yet automatized, then you should go back and revise them before proceeding.

Here is an example road-map to show you how you can apply this method using this handbook:



## Understand the book layout



This book is divided into 16 Chapters. At the beginning of each chapter, you see the main topic discussed in that chapter, along with the main objectives that you will have achieved by the end of this chapter. It is important to go through these objectives before getting started. It is also a quick way to take a peak at the main points of discussion in that chapter in case you are looking to learn/revise a specific skill. It is also good practice to look back at these objectives after finishing the chapter to check if you achieved these goals.



Each page of this book is divided into explanation section, which takes up 3/4 of the page, and on its left, you see page notes, which takes up 1/4 of the page. This page notes section is used to give enriching information about certain points being discussed on the right, and also provide some questions that help you understand the topic even better. This section is also used to give some warnings and points that need more attention, and you will also see the codes of the recordings that you will use to listen to the provided fragments.



The majority of chapters end with a discussion page. This page is meant to be used for exercise to apply the tajweed rules that you have learned through this particular chapter. It is important to read the instructions and follow them through. At the end of this book, you will find an addendum for the answers of these exercises.



At the end of each chapter, you will see an info-graphic poster that summarizes the chapter at hand in one single slide. This info-graphic poster is particularly useful. Pay attention: these info-graphics may not contain some smaller details that were explained in detail in the chapter. Use these info-graphics as a *reminder* to the rules you learned, but *not* at a source of information.

Āyāt or words from the Qur'ān will be given using the Uthmāni typeface:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Other words that were not mentioned in the Qur'ān will be given in a generic typeface:

التِّقَاءُ السَّاكِنَينَ

### Icons used throughout the book and their meanings



A point of interest - pay attention



Advice on how to deal with a certain rule/ situation - explains a technique that can help the learner.



An extra piece of information that can be skipped, but is interesting to know.



Reminding you of a certain rule or technique that was used once before in this book, or is an established fact that is related to the point at hand.



A common problem that can potentially lead to a (clear) mistake if not being cautious. Therefore, be extra alert to avoid the common mistake.



Making this mistake *deliberately* is not permissible (Harām) and must not be made.



An exception for the latest mentioned rule.



Audio recording - Download 'Learners' Handbook of Tajweed' app, then enter the code into the search bar to listen to the fragment and compare to your own recitation.

This book contains many Arabic words that are transliterated. All the words that are transliterated follow this table in turning Arabic letters into English letters. There is a separate table for consonants, short vowels, and long vowels.

### Consonants:

ء	'	د	d	ض	ڏ	ك	k
ب	b	ذ	dh	ط	ڦ	ل	l
ت	t	ر	r	ظ	ڙ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	هـ	h
حـ	hـ	شـ	shـ	فـ	fـ	وـ	wـ
خـ	khـ	صـ	sـ	قـ	qـ	يـ	yـ

### Short Vowels:

- a | - i | - ُ u

### Long Vowels:

ـ ـ aـ | ـ ـ iـ | ـ ـ ُ uـ

### Diphthongs:

ـ ـ وـ aw | ـ ـ يـ ay

## To the teacher

**Learners' Handbook of Tajweed (Intermediate)** was written as a self-study handbook, but teachers may also find it useful as course material where in-depth tajweed, and Qur'ān chapters are given.

**This handbook does NOT claim to replace your role as a Qur'ān teacher, because your role as a Qur'ān teacher is irreplaceable. However, this handbook offers an interactive learning method to those who have no access to a Qur'ān teacher, which is the next best thing in such situations. This means that supervising students using this book is always a better option.**

This book is the second book in a three-book series that covers the tajweed of the Qur'ān from beginner to advanced. Depending on the level of student, each book has an area of focus that determines which rules are discussed, fused and what the scope of each book is. **This table highlights the differences between them:**

Beginner	Intermediate (This book)	Advanced
Major focus on literacy aspects and how to read Uthmāni script properly	Focusing on the common mistakes and exceptions of Uthmāni script & symbols	No Focus on literacy or how to read or decipher words & symbols
Major focus on Qur'ānic symbols, how the letters look like in the Muṣ-haf, and less focus on the rules.	Balance between 'rasm' and the discussion of the rules of tajweed to simplify the rules.	Major focus on the theoretical aspects of tajweed, application of rules and their exceptions.
Fusing rules and concepts to introduce the idea to the beginner learner. e.g. Madd will be divided into Natural and Secondary Madd only.	Fusing some rules to simplify the more complex concepts without compromising the end result. e.g. The types of Madd Lāzim will be explained as one type of Madd.	Discussing all the rules of tajweed fully without any simplification. e.g. all nine types of Madd and sub-categories will be fully explained.
Chapters are ordered in a way that minimizes the chance of a learner making a 'clear mistake'	Chapters are ordered in a way that minimizes the chance of a learner making a 'clear mistake'	Classical order to the chapters according to al-Jazariyyah poem.

This book will probably be most useful at the beginner and intermediate levels (where all or nearly all of the material will be relevant), and can serve both as an introductory course to the basics of Tajweed and as a basis for revision and practicing the rules of tajweed. It will also be useful for some more advanced students who have problems with some basic theoretical aspects of tajweed and need a book for reference or refreshing their knowledge. Learners who can benefit from this book, are those who already have the ability to read Arabic using tashkīl, and have a good grasp of the pronunciation of special Arabic sounds like خ ض ر ص ط ...etc.

The book is divided into chapters which are ordered according to their relevance and their dependency on one another. This order also minimizes the chances of a beginner making a clear mistake. Therefore, the book should be worked through from beginning to end in the given order. However, you can selectively and flexibly use it in accordance with the course syllabus being used and the difficulties students are having. Please contact me, if you have found a more logical, better order to this book.

The book can also be used for immediate consolidation or remedial work thanks to its themed one-topic chapters. For this purpose, using the topics/ chapters selectively can be very useful.

The best addition a teacher can have to this handbook is providing more examples to the ones given within the chapters of this book, and also demonstrating the pronunciation of the examples. The exercises at the end of each chapter can be done individually, in class or as homework. Importantly, listening to learners' recitation and providing feedback is key to enhancing the skills of the students. Alternatively (and additionally), individual learners can be directed to study a certain chapter of the book by themselves if they have particular difficulties not shared by other students in their class, and then practicing with the rest of the class.

Don't forget to utilize the info-graphics at the end of each chapter to help your students remember the most important aspects of each tajweed rule (see **To the student.**)



*In the name of Allāh, the Entirely Merciful, the Especially Merciful.*

of **Learners'**  
**Handbook**  
**Tajweed**

INTERMEDIATE

# 1

## Basic Concepts

### In this chapter you will learn:

- What is Tajweed?
- Types of errors/Laḥn - لحن
- Qur'ān vs. Muṣ-haf
- Sūrah - Āyah - verse
- What is Uthmāni script?
- When is Qur'ān recitation accepted?

Before you start learning how to recite the Qur'ān properly, there is a number of basic concepts that you have to learn. These concepts will help you start your learning process with a clear mind, and they also lay some important foundations to your understanding of the tajweed of the Qur'ān.

## 1. TAJWEED

Tajweed (تجوید) is an Arabic word, which literally means: *to beautify, embellish or perfect*. And in terms of Qur'ān recitation, it is not that far off. Tajweed is **the study of the rules which govern the way you recite the the Qur'ān and enable you to pronounce its words correctly**. So in essence, reciting the Qur'ān with tajweed means perfecting your Qur'ān recitation and making it as close to the way Prophet Muhammad ﷺ recited the Qur'ān as possible.



There is an important distinction to be made between *studying* tajweed rules, and *applying* its rules:

Studying tajweed	Applying tajweed
<p>Studying tajweed, its rules, definitions and the in-depth understanding of how they work is (<i>fard kifāyah</i>) فرض کفایة which means that it is <b>NOT</b> mandatory for every single Muslim to know the rules of tajweed by name, and be able to tell what the definition is for each of them. It would suffice that a number of Muslims are able to do that so as to teach other Muslims how to recite the Qur'ān properly.</p>	<p>Applying tajweed, however, is (<i>fard 'ain</i>) فرض عین which means that it is <b>mandatory</b> for every single Muslim to learn how to recite the Qur'ān properly (<b>to the best of their abilities</b>) as it was revealed to the Prophet ﷺ. This means that if you cannot recite the Qur'ān, you have to do your best to learn how to recite the word of Allāh as it is meant to be.</p>

This means that if someone is able to recite the Qur'ān with perfect tajweed, but is unable to tell the definition of what Idghām ادغام is or what the technicalities are of pronouncing ج, for example, then that would be perfectly acceptable.



**It is always a good idea to know a thing or two about the names of rules and their definitions if you are able to. You may pass it down to other people and help them learn new things about the Qur'ān.**

## 2. LAHN

The word (lahn) لحن means an error/ mistake in Qur'ān recitation. And there are two types of lahn which you should avoid making:

### 1 Lahن Jali

The phrase Lahن jali (لحن جلي) literally means a **clear mistake**, and in terms of tajweed it refers to any mistake that results in changing the meaning of an āyah.

Notice how the meaning of this āyah changes when making a small but clear mistake - Lahن jali (لحن جلي):



صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

*...the path of those whom You have blessed.*



صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

*...the path of those whom I have blessed*



Reciting the Qur'ān like the second example is not only wrong, but it is also not allowed. Making such mistakes is in fact **Harām** since it changes the meaning of the āyah completely. This is the case if one does not exert enough effort to learn how to read the Qur'ān properly and seek the right help. However, if someone tried to the best of their abilities, but they still made mistakes, then it is not a problem in sha' Allāh and cannot be considered a sin.

How can you avoid making clear mistakes in the Qur'ān?

Clear mistakes (لحن جلي) in the Qur'ān are mostly caused by mispronouncing or changing the tashkil on words (like the example mentioned above), or mixing between long and short vowels. Mispronouncing consonants can also lead to changing the meaning of a word. Therefore, the first and most essential step in learning tajweed is knowing how to pronounce consonants and vowels before starting to learn the other beautifying rules of tajweed.

## 2 Lahñ khafi

The term ‘Lahñ khafi’ (لحن خفي) means a **hidden/ subtle mistake**, and in terms of tajweed it refers to the type of mistakes which do not affect or change the meaning of the āyah. However, it makes the recitation less beautiful, and less perfect:



وَلَقَدْ زَيَّنَا السَّمَاءَ الْدُّنْيَا بِمَصَبِّيحٍ<sup>1</sup>

*And We have certainly beautified the nearest heaven with stars*

In this āyah, the word السَّمَاءَ should be extended for 5 counts. If you extend the Madd in that word for 2 counts only, for example, it would be a hidden mistake (لحن خفي), because the meaning of the āyah is still intact.

**Unlike clear mistakes, making subtle mistakes is NOT Harām. However, it is still better to avoid them at all times since they make your recitation less perfect.**

Is it mandatory to follow the tajweed rules?

It is mandatory to be able to apply the minimum amount of tajweed to your recitation which includes the following elements:

- (1) Pronounce letters clearly and properly
- (2) Pronounce the diacritics (tashkīl) correctly
- (3) Reciting the Qur’ān without making any major/ clear mistakes.

Other tajweed skills like, Qalqalah, Secondary Madd, idghām, Ikhfā' are **not** obligatory to apply, but it is better to apply them.



In short, the correct view is that one must be able to apply the tajweed rules that enable you to read the Qur’ān without making major mistakes that can potentially change the meaning of an āyah. Therefore, if a Muslim reads and pronounces every letter with its vowel correctly and as indicated in the Muṣ-haf, then this is sufficient.



**Many learners cannot differentiate between clear & hidden mistakes in the Qur’ān, probably because they cannot understand Arabic yet, and know the implications of each mistake. Therefore, it is always best to learn every tajweed rule and know how to apply it, then you know for sure, that you are not making any type of mistakes, and most importantly, you will be reciting like the Prophet ﷺ did, and this in shā' Allāh will multiply your rewards.**



### 3. QUR'ĀN VS. MUŞ-HAF

In this book, we will use both of these words to explain the different ways to deal with the book of Allāh. It is important to understand that these words are not synonyms, and understanding the distinction between them will improve your overall grasp of tajweed, *in shā' Allāh*. Here is the difference between these two words:

Qur'ān	Muş-haf
<p>'Qur'ān' refers to the word of Allāh no matter how little or how much of it is mentioned. So this āyah:</p> <p style="text-align: center;"><b>الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ</b></p> <p>is called 'Qur'ān'. It also refers to the revealed words to the Prophet ﷺ whether it is written down or spoken.</p>	<p>The word Muş-haf 漢書 refers to the physical copy of the <b>entire</b> Qur'ān from Al-Fātiḥah to An-Nās. This means that sūrah Al-Baqarah is Qur'ān, but not the Muş-haf.</p>

Can we describe the Qur'ān as 'Holy'?

It is not Harām to say the 'Holy' Qur'ān since Holy means 'from Allāh' but it is better **not** to use the word Holy with the Qur'ān just to be different from using the word 'Holy' with the Bible which cannot be compared to the Qur'ān. It is, therefore, better describe the Qur'ān using the words that Allāh has used to described it:



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<sup>2</sup> إِنَّهُ وَلَقُرْءَانٌ كَرِيمٌ

Indeed, it is a noble Qur'an



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<sup>3</sup> بَلْ هُوَ قُرْءَانٌ مَّكِيدٌ

But this is an honored Qur'an



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<sup>4</sup> وَالْقُرْءَانَ الْعَظِيمَ

and the great Qur'an

Allāh has described the Qur'ān in other ways than the ones mentioned in these examples.

2 Al-Wāqī'ah, 77

3 Al-Burūj, 21

4 Al-Hijr, 87

## 4. UTHMĀNI CODEX

The word *ṣahābah* صحابة refers to the companions of the Prophet ﷺ.

The Muṣ-haf is written using what we call the *Uthmāni Codex* (الرَّسْمُ الْعُثْمَانِي). This refers to the way the ṣahābah (May Allāh be pleased with all of them) used to write down the Qur’ān when it was revealed to the Prophet ﷺ. Uthmānic Codex is named after the Khalifah Uthmān ibn ‘Afān (may Allāh be pleased with him) for his efforts to compile the Qur’ān in one Muṣ-haf, and because it happened during his reign as khalifah.

It is important to know that Uthmānic Codex does not refer to the letter face or font used, but it refers to the system used to write each word.

So the word الصَّلَاةٌ is written like this according to the Uthmāni Codex:



الصَّلَاةٌ

So this version of the word, is called Uthmāni Codex regardless of which style, font, or type face used by the calligraphist and also regardless of which Muṣ-haf (Urdu, Turkish ..etc) is used; they are all still written using the same system and same order of letters.

Here are some examples for Uthmāni Codex that look different according to each Muṣ-haf:



وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ  
وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ  
وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ  
وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ

All of these examples are for āyah number (3) from Sūrah Al-Baqarah, and they all come from different Muṣ-hafs. Although it is the very same āyah, the differences are purely aesthetic, but when it comes to how words are written, they are the exact same because they are all written using Uthmāni Codex.

! Remember

**When writing or citing āyāt from the Qur’ān, you should always use the Uthmāni Codex too, and you should not spell the words differently.**

## 5. QUR'ĀN RECITATION

The word 'ibādah عبادۃ means an act of worship to Allāh like prayer, fasting ..etc

The recitation of the Qur'ān is an 'ibādah which means that you will, *in shā' Allāh*, be rewarded for doing it, even when you are busy learning how to do it properly like you are doing right now. However, not everyone that recites the Qur'ān or tries to learn how to recite it properly, gets that reward. The reason is that there are **TWO** conditions that you have to fulfill, in order to get your Qur'ān recitation accepted and rewarded *in shā' Allāh*.

The first condition is also the most important, but it is surely the easiest one to skip or forget about.



### Condition #1: Intention

**Intention** is the purpose of your action, what/ who you are doing it for. Your intention for reciting the Qur'ān should be solely and exclusively for the sake of Allāh, and no one else. That is why, it is very important to remember and evoke your intention (without saying it out loud; only keep it in your heart) every time you commence reciting or learning the Qur'ān.

Here are some examples of **wrong** intentions:

What other examples of bad intentions that you can think of?



I want to recite the Qur'ān ...

- Because I have a nice voice and want to use it.
- So that people like my voice.
- To impress my peers/ people praying behind me.
- To lead people in prayer and show off my skills.
- To recite in people's gatherings and make money.

All acts of a Muslim should be purely for the sake of Allāh.

Here are some examples of **good** intention for reciting that Qur'ān:

I want to recite the Qur'ān ...

- To ponder over the word of Allāh.
- Because Allāh asked us to recite it.
- So that Allāh is pleased with me.
- To follow the sunnah of the Prophet ﷺ
- Because I love the Qur'ān
- Because I am afraid of Hell Fire.
- Because I am afraid of being a deserter of the Qur'ān.



Condition #2:

**Sunnah**

Following the Sunnah of the Prophet ﷺ is the second condition that you should fulfill in order to perform the ‘ibādah of reciting the Qur’ān correctly. And to do that, you need to do these three things:

**1. Recite the Qur’ān properly, using the tajweed.**

For more information about what is ‘minimum’ amount of tajweed required, please revisit the provided explanation about ‘what is tajweed/ what is lahn’ – page 3 - 4)

*The word tartīl also refers to the medium speed at which one can recite the Qur’ān.*

**2. Applying tarheel (تَرْهِيل)**

This refers to your speed of recitation. In other words, you are not supposed to recite the Qur’ān too fast to the point that you cannot follow what you are saying, or if someone is listening to you that they would not understand what you are reciting. Allāh says in the Qur’ān: وَرَقَّلَ أَلْفَرْعَانَ تَرْتِيلًا

**3. Beautify your voice**

Our Prophet ﷺ told us to make our voices beautiful when reciting the Qur’ān. Naturally, not everyone has the voice of Shaikh Al-Huṣary, but the intended meaning here, is to recite the Qur’ān with your most beautiful voice, without exaggeration or singing the āyāt.

## 6. SŪRAH - ĀYAH - VERSE

*Which sūrahs contain only 3 āyāt?*

The word **sūrah** سُورَةٌ refers to a chapter in the Qur’ān. The Noble Qur’ān consists of 114 sūrahs.

The word **Āyah** refers to a single verse of a sūrah. The plural or āyah is (Āyāt - آيَاتٍ). The Qur’ān consists of **6236** āyāt in total. The smallest sūrah contains only three āyāt, while the longest sūrah has 286 āyāt which is Sūrah Al-Baqarah.

Of course, we can use chapter and verse to refer to sūrah and āyah; however, it is better to use the Arabic versions since they represent the intended meaning much more accurately than the English translation. Moreover, the word ‘verse’ can also be used in different contexts like, lyrics and poetry, while āyah is only used with the Qur’ān. Throughout this handbook, the Arabic versions and also their transcribed versions are used, so you also know what you can expect.



**To easily remember the number of āyāt of the Qur’ān, simply recall that the duration of the mission (Da’wah) of the Prophet ﷺ took 23 years. Now simply add one 6 before 23 and one 6 after, and now you have the total number of āyāt in the Noble Qur’ān: 6236.**



So, before we get started with the next chapter .. remember what you have learned about your intention, and focus your intention towards Allāh only ..

Bismillah...

# 2

## Qur'ānic Symbols

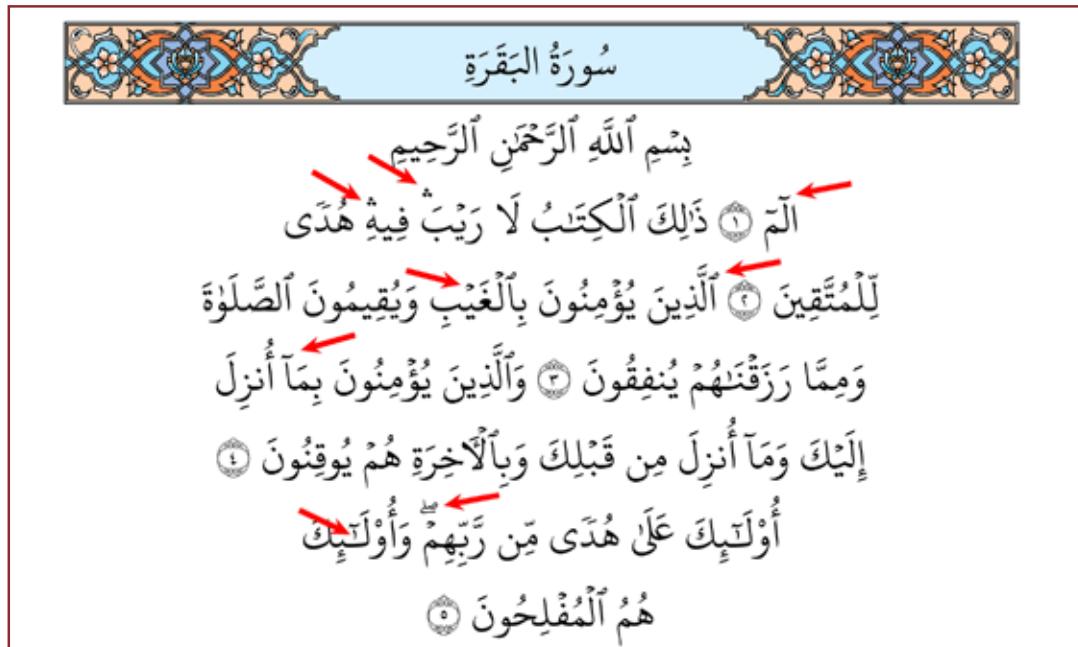
### In this chapter you will learn:

- Why should we learn Qur'ān Symbols
- Stopping symbols
- Uthmāni Codex symbols
- MISC symbols
- Symbols found in Turkish & Urdu Muṣ-haf



## ORIENTATION

After studying the Arabic Alphabet, the tashkīl system (long and short vowels) and then learning how to decipher Arabic words and finally actually reading the Qur'ān, you will still see some 'unfamiliar' symbols when you open your Muṣ-haf for the first time, see image.



Without knowing what these symbols mean, you will not be able to know where to stop, how to stop, and even how to pronounce some letters in certain cases or exceptions. That is why your first step should be understanding these signs and symbols. When this happens, you will be able to decipher everything you see on each page of the Muṣ-haf, in shā' Allāh.

The word *Ijtihādāt* [Arabic: الْجِتْهَادَاتُ] means the attempts of scholars of Islām to derive rulings in order to solve problems or come up with solutions to make it easy for Muslims.

These symbols, and their placement are all from the *ijtihādāt* of the scholars of Qur'ān. They are mainly derived from how the Prophet ﷺ used to recite the Noble Qur'ān, where he would stop in reading, and how he would resume. This knowledge was taught to the šāhabah ,and then the šāhabah in turn passed it down to the next generation till it reached us today. It also depends on the Arabic sentence structure, where sentences end and how to make sure that stopping and resuming does not change the intended meaning or cause ambiguity in understanding the word of Allāh.

**Remember**

Since these symbols are from the *Ijtihādāt* of scholars, you might see that your Muṣ-haf has different symbol placement. These differences are mostly observed when comparing, for example, the Arabic Muṣ-haf to the Urdu one which typically contains more symbols. These differences could be to help non-Arab readers, and it could also be because of following a different school of thought. However, these differences do not affect the meaning, and therefore, should not be a point of concern.

## 1- STOPPING SYMBOLS

Stopping symbols refer to the symbols that are related to stopping and resuming while reciting the Qur'ān; it also indicates where you may and may not end your recitation. This concept is important since stopping or linking sentences in Arabic can change their meaning. Here are the symbols that will guide you to stop/ pause your recitation:

1



End of an āyah

*According to the Riwāyah  
of Hafs 'an 'āṣim, there  
are 6236 āyāt in the entire  
Qur'ān.*

This is the most important and most used symbol in the Qur'ān: the end of an āyah. Stopping at each of these symbols is how the Prophet ﷺ used to recite the Qur'ān. Therefore, It is better to follow the sunnah at all times even if the āyāt are very short or close to one another. You should **always** stop at the end of the āyah regardless of the situation or the existence of other symbols.

Not stopping at the end of the āyah is **not** harām or prohibited, but it is unlike what the Prophet ﷺ used to do when he recited the Qur'ān.

2

You **must stop**

This mīm symbol refers to the phrase Al-Waqf Al-Lāzim (الوقف اللازم) which literally translates into '**mandatory stop**'. In order to understand how important and effective this symbol is, let us see the difference in meaning if we ignored the highlighted stopping symbol in this āyah:



إِنَّمَا يُسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ<sup>1</sup>

### NOT Stopping at م

*Those who listen **as well as the dead will respond**, Allah will resurrect them; then to Him they will be returned.*



*Reciting the Qur'ān in a wrong way deliberately with the intent of changing its meaning, puts any Muslim in grave danger; it is, therefore, no trivial matter.*

### Stopping at م

*Only those who listen will respond. As for the dead, Allah will resurrect them; then to Him they will be returned.*



*Why is it 'Harām'?* When comparing the two possibilities, you will see how ignoring the symbol changed the meaning of āyah completely from what it was originally intended to be. That is why, it is prohibited to '**deliberately**' recite the Qur'ān like that with the intention of changing or corrupting its meaning. Therefore, this is among the more important symbols that you should not skip when reciting the Qur'ān.

*How should you recite āyah 65 (Yūnus)?* However, if you made a genuine mistake with **no deliberation**, then it is no problem and is forgiven in shā' Allāh. Our Prophet ﷺ said "*Allāh has forgiven my nation for mistakes and forgetfulness, and what they are forced to do.*"<sup>2</sup>. So, as long as you are still learning and are trying to improve yourself, you are on the right path.

3



You **must stop at either**, not both

This symbol is called Al-waqf Al-muta'āniq (الوقف المتعانق) which translates to '**interconnected stopping**'. The reason for being called interconnected is that they are mutually exclusive; i.e., **if you stop at one you cannot stop at the other**. This symbol also underlines the beauty of the Noble Qur'ān and its perfection since often times you will see that stopping at the first symbol generates a meaning, while stopping at the second could generate another meaning that enhances the message miraculously. Consider this example:



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<sup>3</sup> ذَلِكَ الْكِتَبُ لَا رَيْبٌ فِيهِ هُدَىٰ لِلْمُتَّقِينَ

This symbol is much more commonly used in Urdu/Turkish Muṣ-hafs than Arabic Muṣ-haf. This phenomenon is discussed further in page 23.

### Stopping at رَيْبٌ

*This is the book no doubt, in it, there is guidance for those who fear Allāh.*



### Stopping at فِيهِ

*This is the book in which there is no doubt, it is guidance for those who fear Allāh.*



In this āyah, you can get two variations of the meaning for this sentence, depending on whether you stop at the first or at the second symbol.

2 (Sahīh) Sunan Ibn Mājah, 2045

3 Al-Baqqarah, 2

Notice that 'ending' your recitation is not the same as 'stopping/ pausing,' which we do between āyāt to take a breath and follow the sunnah.

4



You **mustn't end** your recitation at this point

This symbol speaks for itself, because the symbol is actually the word ل which means 'No' and it is an indication that you may not **end** your recitation at this point. In certain instances, like the example below, the symbol will be observed at the end of an āyah. And since it is a sunnah to stop at each āyah, pausing (and then resuming afterwards) at this symbol is not a problem as long as you do not **end** your recitation at that point, or (if you are in prayer) go to rukū' at this āyah. The reason is that the meaning of the āyah will be incomplete or will deliver the wrong message.

Let us study the following example:



Some Arabic Muṣ-hafs do not have this symbol at all since it is clearer for Arabic speakers to detect such situations in the Qur'ān.

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

**Stopping & Ending at** ﴿٤﴾

*Woe on those who pray.*



**Pausing at** ﴿٤﴾ **then continuing to** ﴿٥﴾

*Woe on those who pray, who are heedless of their prayer –*



This example shows how much of a difference it makes when stopping and ending at two different positions in this sūrah. Just like the previous case in page 11, **deliberate** mistakes like this are prohibited, and must not be made.

This symbols could be best compared to 70% go | 30% stop

The word 'śila' is an acronym from the phrase: الْوَصْلُ أَوْلَى which means it is better to keep going.

5



You **should continue** reading.

This symbol is referred to as 'śila' which spells this symbol out. This is not a mandatory symbol of stopping, and as it happens, the instructions of this specific symbol entails that it is better to keep on reading and ignore the symbol. However, if you need to take a breath in the middle of the āyah, then this is a perfect spot to do so without having to repeat any words from before you have stopped; you can just simply continue reading from after the symbol.

Let us study the following example:



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كَلَّا لَيُنْبَذَنَّ فِي الْحُكْمَةِ<sup>ص</sup>

No! He will surely be thrown into the Crusher.

In this example, the meaning does not change, it is still better to keep on reading.

This symbols could be best compared to 30% go | 70% stop

The word 'qila' is an acronym from the phrase: أَوْلَى الْوَقْفِ which means it is better to stop.

6



You **should stop** then continue.

This symbol is referred to as 'qila', which, like the previous symbol, spells out the symbol itself. In its function, this symbol is very similar to the previous one except this is the opposite. This means that this symbol is not mandatory, but it is better to stop at it rather than keep on reading. This symbol is best compared to a 'period' at the end of a sentence, and a new sentence starts afterwards.



205

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ<sup>ق</sup> أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى  
أَنفُسُكُمْ أَسْتَكْبِرُّهُمْ

And supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant?

In this example, the meaning will not necessarily change whether you keep on reading, or you stop at it. However, it would be better if the meaning of the first sentence is completed first before moving to the second sentence which is why the interruption is a better choice here.

This symbols could be best compared to 50% go | 50% stop

7



You **may stop/continue**

This symbol represents the word waqt جائز which translates to “**a permissible stop.**” Stopping at this symbol and keeping on reading are essentially equally good. The meaning does not become clearer or more ambiguous if you stopped or kept on reading. That is why, it is can be considered as a good spot for taking a breath if you need to. Study the following example:



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فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ وَكَانَ تَوَّابًا<sup>ج</sup>

5 Al-Humazah, 4

6 Al-Baqarah, 87

7 An-Nasr, 3

This symbol, which looks like the letter س, refers to the word (سکنة) which means a '**short/ momentary pause.**' This symbol only applies if you want to continue reading without stopping which then instructs you to take a short pause without taking a breath before you keep on going. However, it is also possible to stop and take a breath, then continue from after the symbol. This means that the main function of this symbol is to **prevent the reader from connecting the words** before س and after س.

The most famous example is found in the beginning of sūrah Al-Kahf:



الْحَمْدُ لِلّٰهِ الَّذِي أَنْزَلَ عَلٰى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ وِعْوَجًا  
قَيْمًا لِّيُنَذِّرَ بَأْسًا شَدِيدًا مِّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ<sup>٨</sup>

*This symbol was used in three other places in the Qur'ān in juz' 23, 29 & 30 - Can you find them?*



In this example, if you **did not** stop after the first āyah linked between the words عَوْجًا ﴿قَيْمًا﴾, the meaning of the example will become:

*[All] praise is [due] to Allāh, who has sent down upon His Servant the Book and **has not made therein any deviance or value**, to warn of severe punishment from Himself; and to deliver good news to the believers*

This is, of course, not the intended meaning from this āyah. However, upon stopping at the end of the first āyah, or momentarily stopping, the correct meaning of the āyah will be realized:

*[All] praise is [due] to Allah, who has sent down upon His Servant the Book and **has not made therein any deviance.** (1) [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers*

!

**Remember**

Stopping and resuming the الوقف والابتداء is a separate branch of knowledge with different opinions and schools of thought on the placement of some symbols. So, the symbols in Arabic Muş-hafs might differ from Urdu Muş-haf or Turkish Muş-haf depending on the school of thought. Also, Arab readers require less assistance on that matter than readers who cannot understand Arabic.

## 2- UTHMĀNI CODEX SYMBOLS

The Muş-hafs that we have today, are all written in the Uthmāni codex. This system of writing has some differences from regular Arabic texts. In order to be able to read this Uthmāni codex easier and without making mistakes, there are a number of symbols used which refer to letters that are pronounced, but not spelled in the word or they are referred to using different symbols.



**Following these Uthmāni Codex symbols is NOT optional. Every Qur'ān reciter MUST follow these symbols, and pronounce them because ignoring them means skipping a sound in the Qur'ān which is always a 'clear mistake.'**



An Arabian Dagger



This symbol of alif must always be pronounced exactly as a normal alif.

1



Pronounce alif = ।

This is one of the most common symbols in the Qur'ān. It is called Al-alif Al-khinjariyyah (الألف الخنجريّة) which literally means “**dagger alif**”. The reason why it is so called, is because it looks like an Arabian dagger (with picture) when compared to it. Seeing this symbol in a word means that you must pronounce an alif.

ذَلِكَ الْكِتَبُ لَا رَيْبٌ

Reading this āyah without pronouncing the “**dagger alif**” is 'clear mistake', since it changes the meaning of the āyah.

2



Pronounce wāw = و

This symbol is a tiny و that you will see both within words, and even between words. This symbol will cause the exact same pronunciation as the و letter as a long vowel, and much like the previous symbol, this one is also mandatory to follow since it is an inherent part of the word. This can be observed in this example:



وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ الْسِنَّةِ بِالْكِتَبِ

9 Al-Baqarah, 2  
10 Al-i-‘imrān, 78

This symbol occurs much more commonly between words rather than in the same word.



In this example, the و symbol occurs inside the word يَلُون which means that in this case you will pronounce two و - one after one another.

However, when this symbol occurs between two words, it will only be pronounced if you keep on reading and link between the two words that are before and after the و symbol, like in this example:

11 فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ وَذَهَبَ اللَّهُ بِنُورِهِمْ

Notice the difference in symbol pronunciation when stopping and continuing recitation.

In this example, the و symbol came between the word حَوْلَهُ and ذَهَبَ. This means that if you stop at the former word: حَوْلَهُ, you will not pronounce the symbol since you did not link the two words, while if you connected the two words and kept on reading, you will have to pronounce a full و in that case.

3

↗ | Pronounce yā' = ی

This symbol stands for the third long vowel which is ی. This means that whenever you come across this symbol, you will pronounce a long vowel ی.

Like in this example:



12 لَا يَكِفِ قُرِيْشٌ ۝ إِنَّ لَهُمْ رِحْلَةً الْشِّتَاءُ وَالصِّيفُ ۝

This symbol also functions in the same way as the previous one, which means that when this symbol occurs between two words, you pronounce it only when you keep on reading.

Like in this example:



13 فَأَتُوا بِسُورَةٍ مِّنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ

Notice the difference in symbol pronunciation when stopping and continuing recitation.

In this example, stopping at the word مِثْلِهِ means that you will not pronounce the ↗ symbol, but if you link the two words مِثْلِهِ وَادْعُوا when keeping on reading, then you must pronounce yā' because of the ↗ symbol.

11 Al-Baqarah, 17

12 Quraish, 2

13 Al-Baqarah, 23

4

 Elongate/ extend

This topic will be discussed in detail even more in chapter 5.

This symbol refers to the Arabic word مَد which literally means to extend or elongate the sound. This symbol means that you should extend the sound of the letter on which it occurs, and this extension will range from 4 counts up to 6 counts.



<sup>14</sup> صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ

In this particular example, the alif in the word الظَّالِمِينَ will be extended for 6 counts, which is the longest you will even extend a letter in the Qur'ān.

5



Sukūn/ No vowel

sukūn is another way of indicating that a certain letter has no vowels (in a consonant state)

This symbol is usually mistaken for this symbol ۚ because in regular Arabic, sukūn is given this symbol ۚ. However, in the Qur'ān, this symbol ۚ stands for sukūn, or that there are no short vowels applied on the letter.



<sup>15</sup> وَإِنْ تُصِبِّكُمْ سَيِّئَةً يَفْرَحُوا بِهَا



It is important to know that sukūn in the Qur'ān is not **only** indicated using ۚ symbol. However, if a letter is **completely free from any tashkīl symbols**, then this is also an indication of a letter being a consonant or without a vowel (sākin).

The word sākin (سَاكِن) refers to a letter that has sukūn

Study this example:



<sup>16</sup> أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ

This is a special type of sukūn which will be fully explained in Chapter 11

In this example, the first kaaf ڪ has no tashkīl symbols on top or under it, which indicates that this is a (sākin) consonant; in other words, it has sukūn.

14 Al-Fātihah, 7  
15 Āl-i ‘imrān, 120  
16 An-Nisā’, 78

This symbol means that the letter on which it appears, is a silent letter. In other words, you will completely ignore this letter and read the word without it. Observe the following example, and how they are pronounced.



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وَإِنْ تُصِبُّكُمْ سَيِّئَةً يَفْرَحُوا بِهَا <sup>ص</sup>

So in this example, the alif at the end of the word يَفْرَحُوا is a silent alif, and the word is then read as يَفْرَحُ without the alif. Here are the most important examples that cause confusion to many learners:

*It is advisable to learn how to pronounce these words properly, as they might confuse some beginners*

Where to find	The word	How it is pronounced	Where to find	The word	How it is pronounced
51- 47	بِأَيْدٍ	بِأَيْدٍ	27- 21	لَا إِذْجَاهَ	لَا إِذْجَاهَ
15-23	لِشَائِعٍ	لِشَائِعٍ	2- 144	أَفَإِنْ	أَفَإِنْ
12- 87	تَأْيِسُوا	تَأْيِسُوا	6- 34	نَبَّأْنَ	نَبَّأْنَ
27- 33	أُولُوا	أُولُوا	28- 76	أُولَى	أُولَى
7- 103	مَلَّا يَه	مَلَّا يَه	2- 259	مِئَةً	مِئَةً



Regardless of stopping at these words, or keeping on reading, the letters with the symbol **o** on them will **not** be pronounced. The way these words are written is unique to the Qur'ān only, and it is part of the Uthmāni Codex that every muṣ-haf follows.



These two symbols:

**o ≠ O**

**are not the same, and must not be confused with one another.**

7

## 0 | Conditional silent alif

'Silent' = not pronounced

This symbol appears **only at the end of words, on top of the letter alif**, like this = أٰ. This symbol means that the alif is **silent** in case you keep on reading. However, if you stop at a word that has that ending أٰ, then it means that you will pronounce the alif normally.



<sup>18</sup> قَالَ أَنَا خَيْرٌ مِّنْهُ

In this example, we apply the following rule:

## Stopping at أٰ

Alif will be fully pronounced, and we read

أٰ

## Not stopping at أٰ

Alif will be dropped, and we read

أَنَّ

The phrase (الأَلْفَاتُ السَّبْعُ) literally means 'the seven alifs' in reference to the seven cases of alif that follow this rule.

Every instance of the word أٰ ends with this symbol

The rule of (الأَلْفَاتُ السَّبْعُ) helps you identify all the cases in which this symbol is used.

الأَلْفَاتُ السَّبْعُ	أٰ	أَنَّ	أَنَّ	أَنَّ	أَنَّ	أَنَّ	أَنَّ	أَنَّ
قَوَارِيرًا	سَلَسِلًا	الْسَّيِّلًا	الرَّسُولًا	الظُّنُونًا	لَكِنَّا	أَنَّا		
76-15	76-4	33-67	33-66	33-10	18-38			
قَوَارِير	سَلَسِل	الْسَّيِّل	الرَّسُول	الظُّنُون	لَكِنَّ	أَنَّ	NOT Stopping at أٰ	
قَوَارِيرًا	سَلَسِلًا	الْسَّيِّلًا	الرَّسُولًا	الظُّنُونًا	لَكِنَّا	أَنَّا		Stopping at أٰ



"Stopping at 'x' word" should not suggest that it is acceptable to randomly stop at any word if you didn't have to. In fact, stopping and resuming in the Qur'ān is a separate branch of knowledge of the Qur'ān with its own rules. The basics of this branch will be explained in the next chapter. However, following the Qur'ān symbols can ensure that you will not be making any stopping/ resuming mistakes.

8

م | **Pronounce** mīm = م

This is the symbol of 'Iqlāb' which will be explained in detail in Chapter 8

This symbol is may be found on top of the letter nūn ن which signifies that this nūn should be pronounced as mīm. This refers to the phenomenon of Iqlāb (Arabic: إِقْلَاب) which happens when /n/ comes before /b/ (ن + ب) and the result is that the nūn will not be pronounced anymore.



<sup>19</sup> ذَلِكَ بِأَنَّهُمْ كَانُوا يَكُفُّرُونَ بِإِيمَانِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ

This means that the word الْأَنْبِيَاءَ is **not** pronounced as /Al-Anbiā'/ but rather as /Al-Ambiā'/

This symbol also appears on top of tanwīn, with the same effect: the tanwīn will be pronounced as mīm.

Like in these examples:



<sup>20</sup> وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَعِيسِيٍّ

**Don't forget:** tanwīn (like any tashkīl symbol) is **only** pronounced when you keep on reading, if you stop at the word, tanwīn is not pronounced at all.



<sup>21</sup> وَاللَّهُ رَعُوفٌ بِالْعِبَادِ

<sup>22</sup> كَلَّا لَيْلَمُ يَنْتَهِ لَنْسَفَعًا بِالنَّاصِيَةِ

19 Al-i ‘imrān, 112  
20 Al-A‘rāf, 165  
21 Al-Baqarah, 207  
22 Al-‘alaq, 15

### 3- OTHER QUR'ĀN SYMBOLS

1



**Preform** Sujūd  
(prostration)

Performing sujūd (prostration) at such āyāt is not mandatory\*, but it is the sunnah (whether in prayer or not) so it is better to perform sujūd if possible.



This symbol means that you will do sujūd (prostrate) to Allāh after you have read the āyah with which this symbol ends.

23

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ وَيَسْجُدُونَ ﴿٢٦﴾

The shape of this symbol may vary from Muṣ-haf to another. So, this symbol \* is not universal in all Muṣ-hafs.

2



**Do Nothing**

This symbol does not require any action from you; it only signifies the end of a quarter of a ḥizb. This is related to the division of the Muṣ-haf itself, and it has no relation how you should read the words of the Qur'ān.

The Muṣ-haf has 30 juz' (parts). Every juz' is divided into 2 ḥizb (Arabic: حِزْب). And every ḥizb is divided into 4 quarters. This symbol just lets you know that you have reached the beginning of a new quarter of a ḥizb. Their main purpose is to easily divide, read, and memorize the Qur'ān.



24

\* أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ



**Every quarter in the Qur'ān has a name. The name of each quarter is the first word/ two words of that quarter.  
So the name of the quarter here above is called: the quarter of أَتَأْمُرُونَ**

23 Al-A'raf, 206

24 Al-Baqarah, 44

\* According to Hanafi Madhab, it is mandatory.

If you only use 'Arabic' Muş-hafs, then you may skip this part.

Why Urdu/ Turkish Muş-hafs use symbols much more frequently than other Arabic Muş-hafs.

Ending your recitation at this symbol is **not mandatory**. You can to end the recitation/ go to rukū without reading the full story/ teaching. More on how to end your recitation in Chapter 3.

## 4- QUR'ĀN SYMBOLS (URDU/ TURKISH)

Urdu and Turkish Muş-hafs use by default Qur'ānic symbols much more frequently than Arabic Muş-hafs. The reason is that most users of Urdu and Turkish Muş-hafs do not typically understand Arabic, so it would be more challenging to them to make a correct **stop/ resume** without changing or ruining the meaning of the āyah. Added to the more frequent use of Qur'ānic symbols, there are a number of symbols that are not used in Arabic Muş-hafs at all. Here are the most important symbols only found in non-Arabic Muş-hafs:

1

ع

End of story/ teaching

This symbol refers to the word زَوْجٌ. So stopping at this symbol (especially in case of prayer) is good because with it, the story or the teaching is concluded, and therefore, it is suitable to end recitation and go to rukū'. That's why you can observe this symbol at the end of shorter surahs found in juz' 30 and also at the end of each story of a Prophet:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

If you are in prayer or just reciting the Qur'ān, ending your recitation at the symbol ع is a good option.

ثُمَّ يَمْسِهُمْ مِنَّا عَذَابٌ أَلِيمٌ ۝ تِلْكَ مِنْ أَنْبَاءِ  
الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا  
قَوْمُكَ مِنْ قَبْلِ هَذَا ۖ فَاصْبِرْ ۝ إِنَّ الْعَاقِبَةَ  
لِلْمُتَّقِينَ ۝ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودٌ ۝ قَالَ يَقُولُ

In this example, the story of Nūh is concluded at āyah 49, which is then followed by the ع symbol. We also notice that the āyah that follows (āyah 50), is the start of the story of Hūd. So the better place to end your recitation would be 49 rather than 50. Of course, you can always choose to keep on reading till the end of the sūrah.

25 Al-Ikhlas, 4

26 Hūd, 49

2

ص

**Licence to pause**

This symbol stands for the word **فُخْصَةٌ** and it literally means 'a license to stop.' This symbol is found in longer āyāt so that it gives the reader the possibility to pause half way to take a breath and then continue from after this symbol without having to repeat words. However, you mustn't **end** your recitation at that spot since the meaning is not yet complete.

قَلِيلًا فَكَثُرَ كُمْ وَ انْظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
27

It is possible to stop at the word, **فَكَثُرَ كُمْ** and then continue at the word **وَ انْظُرُوا** after taking a breath without changing or affecting the meaning. However, you may not end your recitation at the word **فَكَثُرَ كُمْ**.

3

ق / ز

**Better keep going**

These two symbols are essentially the same. Both of them indicate a bad spot for stopping since the meaning gets weaker. It is, therefore, better to keep on reading and not to stop at this symbol.

الْتَّورِيلَةُ وَ الْإِنْجِيلُ زِيَادَهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ  
28

قَالُوا سَمِعْنَا وَ عَصَيْنَا وَ أُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ  
29

4

ط

**Better to stop**

The symbol of **ط** refers to the end of a sentence. This means that whatever comes after this symbol is not grammatically related to what comes before it. Therefore, you can safely stop at **ط** and then continue reciting from after the symbol.

However, **ط** also means that there is a point that is yet to be added to the topic in question which would develop the meaning even further. That's why, you **cannot** 'end' your recitation at that point since what comes after, brings in important information.

*This symbol is very commonly used in Urdu Muṣ-hafs. It is always better to stop at it.*

27 Al-A‘rāf, 86

28 Al-A‘rāf, 157

29 Al-Baqarah, 93

Study this example:

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُ وَاطْقُلْ بَلْ مِلَّةً  
 إِبْرَاهِيمَ حَنِيفًا طَوْمَا كَانَ مِنَ الْمُشْرِكِينَ ⑯

30

*They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."*

Here we notice that after every instance of ط there is another thing said that adds important information to what was said before it. That's why, it is better to stop at these symbols to separate the sentences from one another, and at the same time, do not end your recitation there to complete the point made.

5



### Qirā'ah difference

The symbol ﴿ refers to a difference in the division of the āyāt according to the ten confirmed Qirā'āt of the Qur'ān. This means you can treat this symbol as an ayah indicator, since it is indeed the end of the ayah in another Qirā'ah (Riwayah).

Here is the most famous example:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ هَغَيْرٌ  
 الْمَغْضُوبٍ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑭

31

This means that in other Riwayah, for example, Warsh 'an Nāfi', this is indeed an ayah:

أَصِرَاطُ الْمُسْتَقِيمَ ﴿ صِرَاطُ الَّذِينَ  
 أَنْعَمْتَ عَلَيْهِمْ هَغَيْرٌ الْمَغْضُوبٍ  
 عَلَيْهِمْ وَلَا الضَّالِّينَ ⑭

30 Al-Baqarah, 135  
 31 Al-Fātiḥah, 7

Another example:

وَأَنْزَلَ التَّوْرَةَ وَالِإِنْجِيلَ ۝ مِنْ قَبْلُ هُدًى  
 لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۝ إِنَّ الَّذِينَ كَفَرُوا  
 بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۝ وَاللَّهُ عَزِيزٌ<sup>32</sup>

Therefore, it is possible to stop at this symbol and continue from the point after it.

6



**Stop + Do not End**

If one decides not to stop at the end of the āyah, it is **not** harām or a sin. But you did not do what the Prophet ﷺ used do when reciting the Qur'ān.

When an āyah ends with this symbol ل, it means that you can**not end** at this āyah. In other words, it is the sunnah to stop at the end of every āyah, but when this symbol ل is on top of the āyah symbol, then you may stop normally (since it is the sunnah), but you may **not 'end'** your recitation there, or, if in prayer, go to rukū'. So in the example indicated below, you may stop normally at the end of each āyah, but you may only end your recitation or go to rukū' at āyah (7) or āyah (10).

وَالْيَلِّ إِذَا يَغْشِي ۝ وَالنَّهَارِ إِذَا تَجَلَّ ۝ وَمَا  
 خَلَقَ النَّذْكَرَ وَالْأُنْثَى ۝ إِنَّ سَعِيكُمْ لَشَتِي ۝ فَآمَّا  
 مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَقَ بِالْحُسْنَى ۝ فَسَنِيهِسْرَى  
 لِلْيُسْرَى ۝ وَآمَّا مَنْ بَخْلَ وَاسْتَغْفَى ۝ وَكَذَبَ  
 بِالْحُسْنَى ۝ فَسَنِيهِسْرَهُ لِلْعُسْرَى ۝

33



32 Al-i 'imrān, 3 -4

33 Al-Layl, 1-10

PRONOUNCE (ALIF) ← )

PRONOUNCE (WĀW) ← و

PRONOUNCE (YĀ') ← س

PRONOUNCE (MĪM) ← م

ELONGATE ← ~

END OF 1/8 JUZ' ← ☈

DO SUJŪD ← ☉

# SYMBOLS

م

**MUST STOP**

ل

**DO NOT STOP****STOP AT EITHER**

ص

**BETTER CONTINUE**

ق

**BETTER STOP**

ج

**STOP/ CONTINUE  
50/50**

س

**SHORT PAUSE**

# DISCUSSION

## Follow these steps to learn Chapter 2 effectively:

1. Learn the meaning of each symbol by heart; use pen and paper if necessary.
2. Browse through your Muṣ-haf and look for the different symbols, try to remember what each symbol means.
3. Use the attached poster as practising the Qur'ānic symbols in the coming exercises.
4. Check your answers in the answer key (page 176)

## Task 1: Match the symbols with the appropriate action (there are three actions too many).

- |         |                          |
|---------|--------------------------|
| 1. ﴿    | a. better stop           |
| 2. ﴾    | b. better keep going     |
| 3. *    | c. you must stop         |
| 4. ۢ    | d. stop at either        |
| 5. ح    | e. momentary pause       |
| 6. ۚ    | f. don't end here        |
| 7. ۤ    | g. do nothing            |
| 8. ق    | h. pronounce Mīm         |
| 9. س    | i. pronounce sin         |
| 10. ل   | j. pronounce lām         |
| 11. م   | k. stop/ keep on reading |
| 12. ﴿ ﴾ | l. sukūn                 |
|         | m. do not pronounce      |
|         | n. pronounce yā'         |
|         | o. end of the sūrah      |

**Task 2: Recite aloud the following excerpts from the Qur'ān, while following the Qur'ānic symbols rules as much as you can.**

1. قَالَ يَأَدَمُ أَنِّيَّهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَاهُمْ قَالَ اللَّمَّا أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبَدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ
2. وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكُوَةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٢٣﴾ \* أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسُونَ أَنفُسَكُمْ وَإِنْتُمْ تَتَلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ
3. هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمٌّ عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٥﴾
4. وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهُوا وَغَرَّهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرْ بِهِ أَنْ تُبَسَّلَ نُفُسُ بِمَا كَسَبَتُ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلُ كُلَّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكُفُرُونَ ﴿٧٠﴾

**Challenge Question** Browse the first quarter of juz' number 29 (Sūrah Al-Mulk) from beginning to end. Find the symbols, and think of the meaning of each symbol. Afterwards, recite Sūrah Al-Mulk using the proper application of Qur'ān symbols



- Recite to a teacher to get constant feedback on your recitation, you can also send your recitation through [arabic101.org/ask-a-teacher](http://arabic101.org/ask-a-teacher)
- Do not move to the next chapter till you have mastered the current one (the symbols of the Muṣ-haf).
- Check your answers using the answer key, on page 176.

# 3

In this chapter you will learn:

- The four actions of reciting the Qur'aan.
- Where you can start/ resume your recitation
- How to use 'stop & continue' technique
- How to use 'stop & repeat' and what to avoid.
- How to properly end your recitation.

## Stopping & Resuming

# ORIENTATION

When you recite the Qur'ān, you will have to alternate between **four** actions:

Start	Pause/ Stop
This refers to starting or initiating your Qur'ān recitation whether from Muṣ-haf or in prayer.	This refers to pausing your recitation (with the intent of resuming) either for taking a breath or another reason.
Resume	Discontinue
This refers to continuing your recitation after having paused/ stopped.	This refers to ending your recitation either for going to rukū' (when in prayer) or if you simply end your recitation.

Each one of these four actions has to be performed properly, so that you do not start reciting at a point where the meaning makes no sense, or end at a point where the meaning is incomplete or distorted. In this chapter, we will tackle each of these actions and learn how to execute them properly.

## 1 Start

When you start reciting the Qur'ān, you may do so at any point **as long as** it is not connected to what was mentioned before it semantically<sup>1</sup> or grammatically. However, if you cannot understand the Qur'ān in Arabic yet, or if you are not sure, then following these instructions works best:

1. **Always** make sure to start at the beginning of an āyah.
2. **Never** start after an āyah with ﴿ symbol on the previous āyah.



لَعَلَّكُمْ تَتَفَكَّرُونَ <sup>٢٦٩</sup> فِي الدُّنْيَا وَالآخِرَةِ

Āyah number 219, ends with the symbol ﴿ which means that the meaning is not yet completed and continues to the next āyah. That is why you should not start reciting at ﴿ since this is the middle of the sentence, and starting to read at āyah 220 will not convey a complete meaning.

1 Semantics: refer to the meaning of a certain sentence.

2 Al-Baqarah, 219-220

3. You should not start reciting at a word ending with kasrah ( ل ) whether it is at the beginning of an āyah, or in the middle of an āyah.

إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ أَللّٰهُ الذِّي لَهُ وَمَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ<sup>3</sup>

**Case ending** refers to the tashkil that words receive based on their grammatical function in the sentence.

## 2 Pause/ Stop

After starting your recitation, you have **two options** when it comes to pausing/ stopping:

### 1. Stopping at the end of each āyah.

This should be your first priority to make a stop when reciting the Qur’ān. This is because it is the sunnah and that is how the Prophet ﷺ used to recite the Qur’ān.

If it is the sunnah to stop at the end of each āyah, then how can the reciter stop at the end of an āyah with لا symbol right at the end of it?

If the لا symbol came at the end of an āyah, like in this example:

فَوَيْلٌ لِّلْمُصَلِّيْنَ ﴿٤﴾ أَلَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ<sup>4</sup>

then you may normally stop at the end of that āyah **as long as you do not discontinue/ end your recitation** at that point altogether. So, you may pause, then continue from afterwards.

### 2. Stopping at one of the other stopping symbols

When the āyah is very long, or you run out of breath before you could pause/ stop at the end of the āyah, then using the stopping symbols is your next best option.

Remember these stopping symbols from Chapter 2?  
What other stopping symbols are there?



أَمْ يَقُولُوْنَ افْتَرَنَهُ قُلْ إِنْ افْتَرَيْتُهُ وَفَلَا تَمْلِكُوْنَ لِي مِنَ اللّٰهِ شَيْئًا  
هُوَ أَعْلَمُ بِمَا تُفِيْضُوْنَ فِيهِ كَفَى بِهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ وَهُوَ<sup>5</sup>  
الْغَفُورُ الرَّحِيمُ

3 Ibrāhim, 1-2  
4 Al-Mā’ūn, 4-5  
5 Al-Ahqāf, 8

### 3 Resume

Compare **resuming** to starting recitation - any differences?

When you stop/ pause while reciting the Qur'ān, you have **two options** to be able to resume your recitation correctly:

#### 1. Resume at the beginning of the next āyah

This option will always work even if the āyah you stopped at ended with symbol, it would still be acceptable to resume your recitation at the beginning of the next āyah.

#### 2. Resume after any stopping symbol.

This option is the next best thing after the first option, since you can safely resume your recitation at **any** stopping symbol, without worrying about changing the meaning of the āyah.

What should you do if you can't stop at the end of an āyah or at a stopping symbol?

If you find yourself wanting to stop and then resume at a spot other than at the end of the āyah or at a stopping symbol, **then you need to follow one of these two methods to avoid unsound stopping/ resuming:**



#### Stop & Continue

This method is used only if you are able to understand Arabic, and follow the meaning of the āyah. Using this method means you are allowed to stop in the middle of the āyah (*not at a certain symbol*) and then resume from after where you had stopped. This is possible as long as you do not split one sentence into two, which might change its intended meaning.



٦ إِنْ تَمْسَكُمْ حَسَنَةً تَسُؤُهُمْ وَإِنْ تُصِبُّكُمْ سَيِّئَةً يَفْرَحُوا بِهَا

*If good touches you, it distresses them; but if harm strikes you, they rejoice at it.*

This example demonstrates a proper **stop & continue**. In this āyah, we may stop in the middle of the āyah after the word and then continue from the word without affecting the meaning of the āyah as you can see in the translation of its meaning.

However, if you stopped in the middle of an āyah before the sentence is completed, you will make an unsound **stop & continue** like in this example:

٧ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَعَانَدْرَتْهُمْ لَا يُؤْمِنُونَ

*Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.*

Unsound beginning (الابتداء القبيح) is starting / resuming your recitation in the middle of a sentence which does not deliver a full meaning.

In this example, while stopping at that point is not harām or prohibited, starting right after it, would be an **unsound beginning** since the entire āyah is only one sentence, and stopping without repeating anything from before you stopped, would distort the message of the āyah.

6 Al-i 'imrān, 120

7 Al-Baqarah, 6



**So what is the solution if I want to stop anywhere in the āyah where the sentence is not yet completed or if I am not sure if it is the end of the sentence?**

**The solution is: Stop & Repeat**

**Stop & Repeat**

This method works whether you understand Arabic, or you read the Qur’ān without understanding it at all. So if you run out of breath or you have to make an emergency stop where it is not the end of the āyah or at a certain stopping symbol, then you may stop anywhere in the āyah, as long as you **repeat two or three words from before you had stopped**. When you do this, you make sure that the sentence is linked to what you have already read.

Notice how you can stop and resume in this longer āyah; check the overlapping colors to understand the concept of stopping & repeating.

These overlapping colors represent the parts which you will be repeating. So the first stop will be at the word تَجْرِي, but you will resume your recitation starting from ، والْفُلْكُ, and so on.



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إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافِ الَّيلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

Stopping & repeating, specially in longer āyāt, ensures that despite splitting the sentence, it would still make sense and be understandable. This is because you have repeated parts from before you stopped, so the meaning will be linked to each other.



**The Qur'ān contains many āyāt containing the word قَالُوا or (said/they said) which means that the sentence that follows is a quote that Allāh is telling us about. Therefore, you should not isolate that statement; otherwise, it would deliver a corrupt meaning.**



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لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ<sup>9</sup>

Allāh has certainly heard the statement of those [Jews] who said,  
“Indeed, Allāh is poor, while we are rich.”

Ideally, in this example, you will read it all in one breath, but if you must stop, you have to be sure that when you resume your recitation, you **do not begin from after the word** قَالُوا, like this:

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

The word **acceptable** here means that if you had to stop and had no other choice, that it will not necessarily change the meaning. Not stopping at all is the better option.



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Stopping at the word فَقِيرٌ is **acceptable**, but if you resumed your recitation at the word إِنَّ, the meaning that you are delivering is corrupt and wrong:

“Indeed, Allāh is poor, while we are rich.”

because you took the quotation from its context and isolated it, while it is a quote that the Jews said about Allāh.

Alternatively, you could apply the following **stop & continue**, so that you avoid isolating the statement after the word قَالُوا:

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

When you resume your recitation at the word قَالُوا it would be clear that the statement “Indeed, Allāh is poor, while we are rich.” is what they say about Allāh, and not what Allāh is saying about Himself, may He be exalted.

Some instances containing the word قَالُوا do not deliver an unsound meaning if they are isolated, but if you do not understand Arabic yet, it is better to avoid starting **after** the word قَالُوا as indicated before:

الَّذِينَ إِذَا أَصَبَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ<sup>10</sup>

Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return.

This examples shows that starting after the word قَالُوا is not always bad, but should be avoided for beginners.

9      Al-i ‘imrān, 181  
10     Al-Baqarah, 156

## 4 Discontinue

When ending your recitation, you should keep the following points in mind:

### 1. Never end your recitation at the ﴿ symbol.

١١ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴾

*Woe on those who pray, who are heedless of their prayer –*

In this example, ending your recitation at āyah number (4) would conclude your recitation with a warning to those who pray! And that is surely not the intended meaning.

### 2. Never end your recitation in the middle of a sentence.



Many learners end their recitation with the phrase صَدَقَ اللَّهُ العَظِيمُ ; however, it was never reported that the Prophet ﷺ had ended his recitation with that phrase. When he ﷺ wanted to end his recitation, he would just stop reciting.

### How can you perform a proper stop?

In Arabic, every word must have a **case ending**:

بعضُكُمْ عَلِيهِمْ جَنَّتٌ يَسْتَهِزِئُ الْعَالَمِينَ

This case ending (the highlighted diacritic) indicates the grammatical function of the word in the sentence. However, when you stop at any Arabic word in the Qur'aan, regardless of which case ending it has (fat-hah, dammah, kasrah, tanwīn) then this case ending will turn into **sukūn**. Like this:

بعضُكُمْ عَلِيهِمْ جَنَّتٌ يَسْتَهِزِئُ الْعَالَمِينَ

Study this example:

١٢ وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَأَعُ الْمُبِينُ

In this example, if you stop at the word الرَّسُول then the kasrah at the end of the word turns into sukūn . However, if you completed the fragment of the āyah till the end and you stopped at the word الْمُبِين instead, then the word الرَّسُول will normally be pronounced with kasrah, and the word الْمُبِين will lose its dammah at its end since you are then stopping at it, and you would then pronounce it as الْمُبِين.

There is however, one exception to this rule, which is when the word ends with **alif** or **hamzah** with **tanwīn fat-hah** on it, like these words:

## EXCEPTION



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11 Al-Mā'ūn, 4-5

12 Al-'ankabūt, 18

بِنَاءٌ كِسْفًا شُكْرًا مَآءٌ أَوْثَنَا

In this case, you will **always** add an alif at the end of the word, even if the word does not end with alif. Observe the following examples:



<sup>13</sup> اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً

<b>Stopping at</b>	قَرَارًا بِنَاءً	<b>Pronounce</b>	قَرَارًا بِنَاءً
<b>Keep on reading</b>	قَرَارًا بِنَاءً	as:	قَرَارَن بِنَاءَن

In this example, if you are stopping at tanwīn fat-hāh (قَرَارًا | بِنَاءً) it means you will pronounce full alif at the end of the word, even if there is no alif at the end of the word (بِنَاءً).

<sup>14</sup> وَإِذَا حُشِرَ الْتَّاسُ كَانُوا لَهُمْ أَعْدَاءٌ وَكَانُوا بِعِبَادَتِهِمْ كَفِرِينَ

<b>Stopping at</b>	أَعْدَاءٌ	<b>Pronounce</b>	أَعْدَاءً
<b>Keep on reading</b>	أَعْدَاءٌ	as:	أَعْدَاءَن

#### How can you perform a proper stop at ة or ئ?



If a word ends with ة or ئ and you want to stop at them, you will pronounce both of them as ئ which is the /h/ sound in Arabic. Consider these examples:

<sup>15</sup> وَمِنْ قَبْلِهِ كَتَبُ مُوسَى إِمَامًا وَرَحْمَةً

In this example, stopping at the word قَبْلِهِ means you will turn the kasrah to sukūn, and it will be pronounced as قَبْلَهِ.

If you keep on reading, however, the kasrah will be pronounced normally قَبْلِهِ. However, stopping at the word وَرَحْمَةً means it will be pronounced as وَرَحْمَهَ (with /h/ as the last letter) since you are stopping at it.

Chapter 15 contains more detailed explanation about this topic.

13 Ghāfir, 64

14 Al-Ahqāf, 6

15 Al-Ahqāf, 12

**STOP /**

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأُخْرَ ۝

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

**STOP AT THE END  
OF EACH ĀYAH** ۝



30% 50% 70% 100%  
م ق ل ج ص ل

**STOP AT THESE  
SYMBOLS**



**WHERE?**



NO SYMBOLS OR ۝ ?



**STOP & REPEAT**

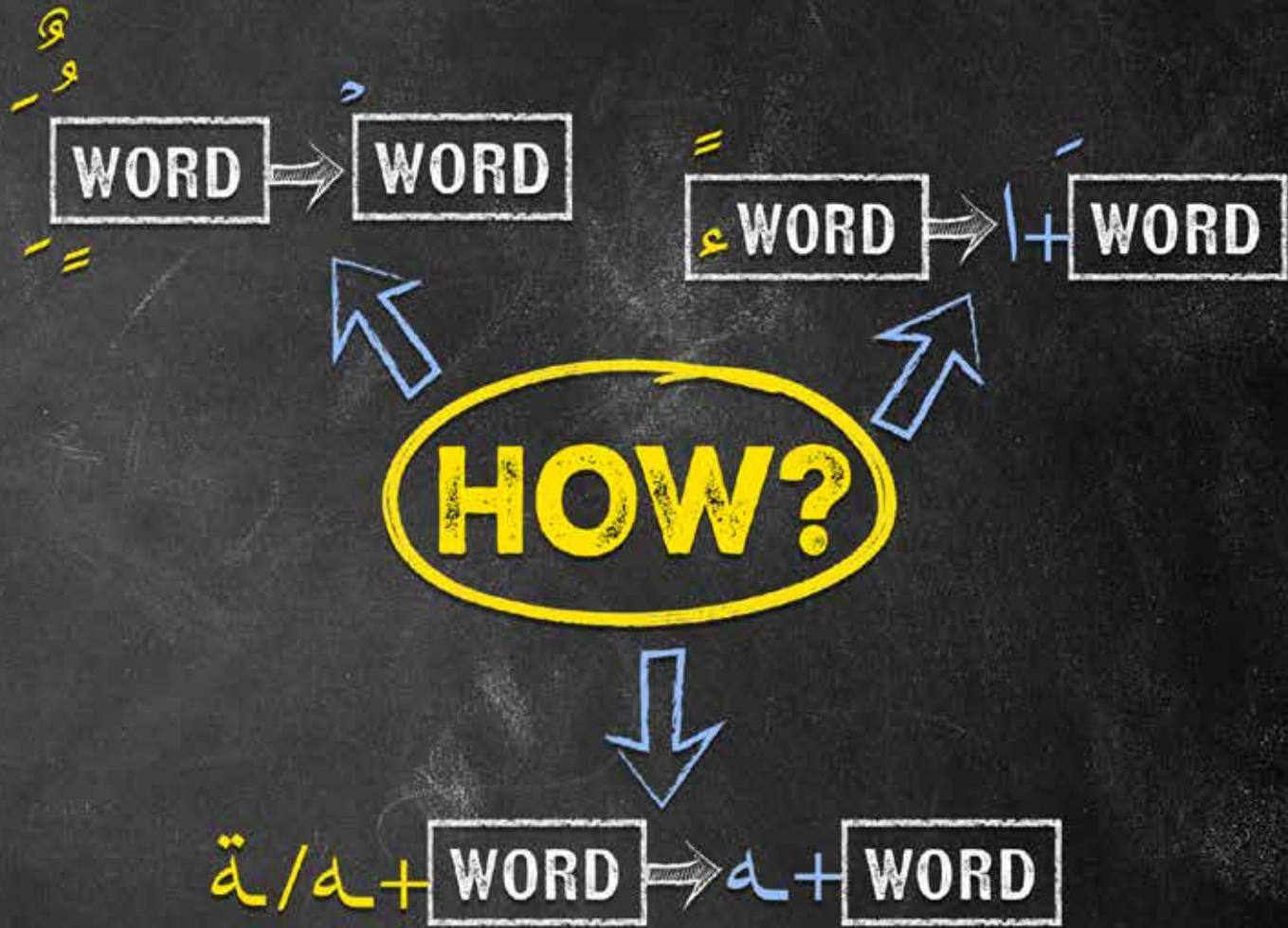
**STOP &**

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

**REPEAT 2-3 WORDS**

TER 3

# RESUME



CONTINUE  
(ADVANCED)

إِنْ تَمْسَكُمْ حَسَنَةً تَسُوْهُمْ وَإِنْ تُصِبُّكُمْ سَيِّئَةً يَفْرَحُوا بِهَا

\* DO NOT SPLIT SENTENCES

# DISCUSSION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Follow these steps to learn Chapter 3 effectively:

1. Study the rules of starting/ resuming one more time.
2. Use the attached poster as practicing the Qur'ānic symbols in the coming exercises.
3. Check your answers in the answer key (page 176)

### Task 1: Study this āyah.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ ﴿٧﴾

According to the Riwāyah of Hafs 'an 'asim, this is the last āyah of Al-Fātihah. Many learners pause their recitation at the word عَلَيْهِمْ, and then resume at the word غَيْرِ. Is this a sound stop/ resume? Why? Why not?

### Task 2: In this āyah.

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا إِنَّا مِنْ أَهْلِ فِيَّا وَإِذَا خَلَّ بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحِدُّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيَحَاجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ

If you have to apply the stop & repeat technique when reading this āyah, which words will you avoid starting after? why?

### Task 3: Study these two āyāt.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلْسَّابِلِينَ ﴿٦﴾

٣٦ قَالُوا سَوَاءٌ عَلَيْنَا أَوْ عَزَّتْ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ

If you must stop at the highlighted words, how would you pronounce it? And if you want to link them to what comes after, and how would you pronounce them?

**Task 4: Sūrah Al-Mā'ida is known for its longer āyāt, it is, therefore, a very good place to practice your skills with stop/resume skills. Read this āyah while applying the proper stop/ resume techniques.**

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى  
الْمَرَاقِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَأَطْهِرُوا  
وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَابِطِ أَوْ لَمَسْتُمُ النِّسَاءَ  
فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيْبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيَكُمْ مِنْهُ مَا  
يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُظْهِرَكُمْ وَلِيُتَمَّ نِعْمَتُهُ وَ  
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٦

**Challenge Question** Sūrah Al-Baqarah contains the longest āyah in the Qur'ān.

Which āyah is it? Try and read it completely while applying the Qur'ān symbols as well as the stop/ resume techniques.

# 4

## Madd (Elongation) - I

### In this chapter you will learn:

- What is a Madd letter and a līn letter.
- The symbols of Madd letters.
- The two main types of Madd.
- What is Natural Madd.
  - » How to estimate the length of Madd.
  - » Important rules related to Madd letters.



# ORIENTATION

Madd is a very important skill to learn, and it is perhaps the only tajweed term explicitly mentioned in the sunnah. Imām al-Bukhārī in his Ṣahīḥ entitled a chapter with مَدُّ الْقِرَاءَةَ (The Madd of recitation) in which he reported the following narration:

*Qatādah narrates that he asked Anas b. Malik about the recitation of the Prophet, and Anas replied:*

*'He would stretch the words when reciting.'* <sup>1</sup> (كَانَ يَمْدُّ مَدًّا)

What does 'Madd' actually mean?

The word (مَدٌّ) 'Madd' is an Arabic word which literally means '**extend**' or '**elongate**'. In terms of tajweed, it refers to the elongation of three letters but only under certain conditions. In this chapter, we'll majorly focus on these three basic letters:

أ و ي

What is the difference between Madd letters, or līn letters?

Short vowel = tashkīl/ diacritics

Līn letters will be further explained at the end of the next chapter.

These letters, in the state of sukūn, will either function as **Madd letters**, or **līn letters**.

Madd letter (حرف مَدٌّ)	Līn letter (حرف لِين)
When any of these three letters: <ul style="list-style-type: none"> <li>Have no short vowel on them.</li> <li>Are preceded by a short vowel of the same nature.</li> </ul> They may function as <b>Madd letters</b> .	When the two letters or ي or و: <ul style="list-style-type: none"> <li>Have no short vowel on them.</li> <li>Are preceded by fat-hah.</li> </ul> They may function as <b>līn letter</b> .
  	 
عِيسَى مُوسَى مَا	فُرَيْش مَوْت
In Uthmāni Codex, they could come in form of symbols.	There do not have equivalent symbols in the Uthmāni Codex.
  	
إِلَفِيْهْ مَلُونَ مَلِيكِ	
Madd letters and their associated symbols can receive Madd.	Līn letters cannot receive Madd except for one case. (Chapter 4)

<sup>1</sup> (Sahīḥ) Hadīth of Anas b. Mālik related by al-Bukhārī 4657, al-Nasā'i 1004, Abū Dāwūd 1253, Ibn Mājah 1343 and Ahmad 11753, 11835, 11891, 12532, 12577, 13562.



There is an easy way to remember the three madd letters and their conditions, which are summarized into one single word:



نُوحِيَةٌ

In this word we can see the following:

- (و) The و is preceded by ن with **dammah** [which is the same sort of vowel as و]
- (ى) The ي is preceded by ح with **kasrah** [which is the same sort of vowel as ي]
- (ا) The ا was preceded by ه with **fat-hah** [which is the same sort as ا]

So, these three letters function as Madd letters **only** under these conditions. This chapter deals with these three letters when they are in the state of Madd.



### These are some key facts about Madd letters which will help you understand their work even better:

- Madd letters are essentially the long vowels in Arabic. They are the longer version of the short vowels.
- Since Madd letters have to be preceded by a letter that has a short vowel of the same nature, it is impossible to start a word with a Madd letter.
- Madd letters having no short vowels on them actually means that they are in a state of sukūn. This, however, does not mean that they are consonants.
- In Arabic, it is not possible to start a word with a letter with sukūn. And this is another reason why Madd letters may never come at the beginning of a word.



To be able to pronounce Madd letters properly in the Qur'ān, you must apply one of two main types of Madd on these letters:

- Natural Madd المد الطبيعى
- Secondary Madd المد الفرعى

In this chapter, we'll focus on the first kind: Natural Madd, and in the next chapter, we'll highlight Secondary Madd.

## NATURAL MADD

In Arabic, Natural Madd is المُدُّ الطَّبِيعي or المُدُّ الأَصْلِي

لَهُنْ جَلِيلٌ  
What is جَلِيلٌ?

**Natural Madd** is the first and most important type of Madd. It is also called ‘basic Madd’ because it is the basic component of the Madd letters themselves, and without this characteristic, the letter cannot be pronounced properly, which may potentially change the meaning of the word, and as a result the āyah.

That is why, applying this type of Madd is **mandatory**, and it cannot be skipped or shortened. If this Madd is not properly applied, it is considered as لَهُنْ جَلِيلٌ or a clear mistake that is Harām to make because it will change the meaning of the āyah.

### How long should you extend ‘Natural Madd’ for?

The duration of a single harakah depends on the speed at which you are reciting, and so it affects the length of madd.

This method is less reliable because it might differ from one person to another. That's why, learning the length of madd by listening to a shaikh is the best practice.

We measure the length of Madd by using a measurement unit called حَرَكَات (ḥarakāt), or in English (counts) and in singular حَرَكَة. A single ḥarakah (count) is how long it takes you to pronounce one letter with a short vowel, for example ب - which is about half a second.<sup>3</sup>

This means that 2 ḥarakāt = ب + ب (which is about 1 second)

And 4 ḥarakāt = ب + ب + ب + ب (which is about 2 seconds)

**The duration of a single count (ḥarakah) could be linked to a hand movement, like the time it takes to hold or extend a finger, which makes it easier to keep track of how long your Madd should be while reciting the Qur'ān.**



One harakah (One count)



Two ḥarakāt (Two counts)

The duration of elongating Natural Madd.

**Natural Madd is extended for 2 ḥarakāt (حَرَكَات) / counts.**

This means that saying لَهُنْ جَلِيلٌ (containing a Natural Madd) should take about the same as ب + ب in length.



To understand how important Natural Madd is, let us consider the following comparison between when you properly extend the Natural Madd, and when you do not extend it long enough:

<sup>3</sup> Strictly speaking, we do not measure Madd in seconds, but these are only estimations to help you understand since they can differ slightly from one person to another.



Notice the difference in the meaning of this ayah



يَقُولُواْ قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلٍ

they say "We took our matter [in hand] before,"

يَقُولُواْ قَدْ أَخَذْنَ أَمْرَنَا مِنْ قَبْلٍ

they say "the women took our matter [in hand] before,"

Here, the word أَخَذْنَا ends with a Natural Madd, which is the alif, that must be extended for two counts.

If the highlighted word didn't receive the proper Natural Madd, and you extended shorter than 2 counts, it will change the meaning.



Natural Madd should not be over-extended either. Over-extending means that you extend the Natural Madd letter for more than 2 counts (حرّكات). While this mistake will not change the meaning of the ayah, it should still be avoided:



صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor,

صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor,

This is actually a common mistake that should be avoided in Al-Fatiha



**Check if the two conditions are met in the highlighted cases in this ayah**



وَلَهُمْ عَذَابٌ عَظِيمٌ<sup>4</sup>

وَمِنَ النَّاسِ مَنْ يَقُولُ عَامَنَا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ<sup>5</sup>

In these examples we notice the following:

- Natural Madd cases are highlighted in **Green**.
- The Madd letters themselves are free from any **short vowels/ diacritics**.
- Every Madd letter is preceded by a letter carrying a short vowel (tashkīl) of the same sort.
- This means that all the highlighted cases are cases of Natural Madd, so they must be extended for exactly 2 ḥarakāt (counts).

4 Al-Baqarah, 7

5 Al-Baqarah, 8

Before reading the explanation of the example; do the highlighted letters meet the Natural Madd conditions?



What do we call yā' in the word **غَلِيْهِمْ**?

Now compare the previous examples, to the following one to see the difference:

**فَعَمِّيْتُ عَلَيْهِمُ الْأَنْبَاءُ يَوْمِيْدِ فَهُمْ لَا يَتَسَاءَلُونَ** ٦٦

In this example, we can observe the following:

- In the word **فَعَمِّيْتُ**: Although the letter before the **ى** does have a kasrah, the **ى** does have a diacritic (fat-hah) on top of it. **That is why we cannot extend **ى** in this case.**
- In the word **عَلَيْهِمُ**: Although the **ى** does have a sukūn, the letter before it does **not** have kasrah; it has fat-hah, **so there is no Natural Madd here.**
- In the word **يَتَسَاءَلُونَ** and **يَوْمِيْدِ**: There is no Natural Madd because you cannot extend a Madd letter at the beginning of a word. Also, it has fat-hah on it.

! Remember



Stopping at the highlighted words in the second and third example can only be an emergency stop - revise Chapter 3.



This case does not apply to the letter alif, simply because it cannot function as anything other than a Madd letter, so every alif in the Qur'aan receives Natural Madd, **at all times.**

If a word **ends** with a Madd letter (in the case of wāw or yā'), but this Madd letter has fat-hah on it, you should **not** elongate it as a Natural Madd since it should have sukūn not fat-hah for it to be elongated. However, if you decided to stop at that word, **this fat-hah will turn into sukūn** which means that you should now elongate that letter for 2 counts as a Natural Madd.

This is particularly famous for the words **هُوَ** and **هُنَّ**, but it may occur with other words too. Study the following examples:

**لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ وَعَمَّا يُشْرِكُونَ**

**فَقُلْ لَنْ تَخْرُجُوا مَعِي أَبَدًا وَلَنْ تُقْتَلُوا مَعِي عَدُوًا**

**إِنَّهُوَ يَبْدُؤُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَلِيَجْزِي الَّذِينَ ظَاهَرُوا**

In these examples, we can observe the following:

- If you do **NOT** stop at these words: **لَيَجْزِي - مَعِي - هُوَ** you may **not** treat the highlighted letters as Madd letters, since they have fat-hah on them.
- If you do **stop** at the words: **لَيَجْزِي - مَعِي - هُوَ** you must treat them as Madd letters and elongate them as Natural Madd for **2 counts.**

6 Al-Qasas, 66

7 At-Tawbah, 31

8 At-Tawbah, 83

9 Yūnus, 4

# DISCUSSION

**Follow these steps to learn Chapter 4 effectively:**

1. Study the rules of starting/ resuming one more time.
2. Use your notes on this chapter to answer the questions correctly.
3. Check your answers in the answer key (page 176)

**Task 1: Determine if these statements are 'true' or 'false', and correct the sentence when applicable.**

1. The letters alif, wāw and yā' can both function as Madd letters and līn letters. ( )
2. It is not possible to end a word with a Madd letter. ( )
3. Līn letters may be extended in some cases. ( )
4. Every case of alif is a case of Natural Madd. ( )
5. Sometimes Madd letters will not be extended as Natural Madd. ( )
6. Madd letters must have a sukūn symbol on them. ( )
7. Natural Madd is a mandatory Madd of exactly 2 counts. ( )
8. The word هُوَ does not contain Natural Madd. ( )

**Task 2: Study Sūrah Al-Ma‘ūn, and answer the following questions:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَءَيْتَ الَّذِي يُكَذِّبُ بِاللَّدِينِ ۝ فَذَلِكَ الَّذِي يَدْعُ الْيَتَيْمَ ۝ وَلَا يَخْضُّ عَلَى طَعَامِ  
الْمُسَكِّينِ ۝ فَوَيْلٌ لِلْمُصَلِّيْنَ ۝ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ  
۝ وَيَمْنَعُونَ الْمَاعُونَ ۝

1. How many cases of Natural Madd can you find in this sūrah?
2. Find two instances of līn letters.

**Task 3: Which of the following contains a Madd letter:**

جُوعٍ

عَالِيَّةٌ

قُوَّةٌ

فَأَمَّا

قَالُواً

حَتَّىٰ

الْقَوْمَ

فَعَالٌ

يَلْوُونَ

لَيْلَةٍ

فَكَيْفَ

إِلَّفِهِمْ

**Task 4: Which of the following contains a līn letter:**

غَضَبَنَ

إِلَيْهِ

يَمْوَسَىٰ

شَعِيرٌ

قَالُواً

الْغَيِّ

يُؤْمِنُوا

أَصْطَفَيْتُكَ

قَالَ

سَأُورِيكُمْ

فَكَيْفَ

مَوْعِظَةٌ

# 5

## Madd (Elongation) - II

### In this chapter you will learn:

- What is Secondary Madd?
- What are the types of Secondary Madd
  - » Madd caused by Hamzah
  - » Madd caused by Sukūn
- How to deal with Madd letter symbols.
- How to deal with ḥāl letters properly.

## SECONDARY MADD

What are the conditions for ا و ؤ to be used as Madd letters?  
Revise Chapter 4

While Natural Madd is the basic component in any Madd letter, *in certain situations*, **Madd letters** should be extended for more than their basic Natural Madd of 2 counts. When this happens, the rules of Secondary Madd should apply.

Unlike Natural Madd, Secondary Madd is easier to find because it is, *in most cases*, used along with the Madd symbol ↗ which appears on top of the Madd letter. This would then be an indication that this Madd letter should be extended for more than 2 counts.



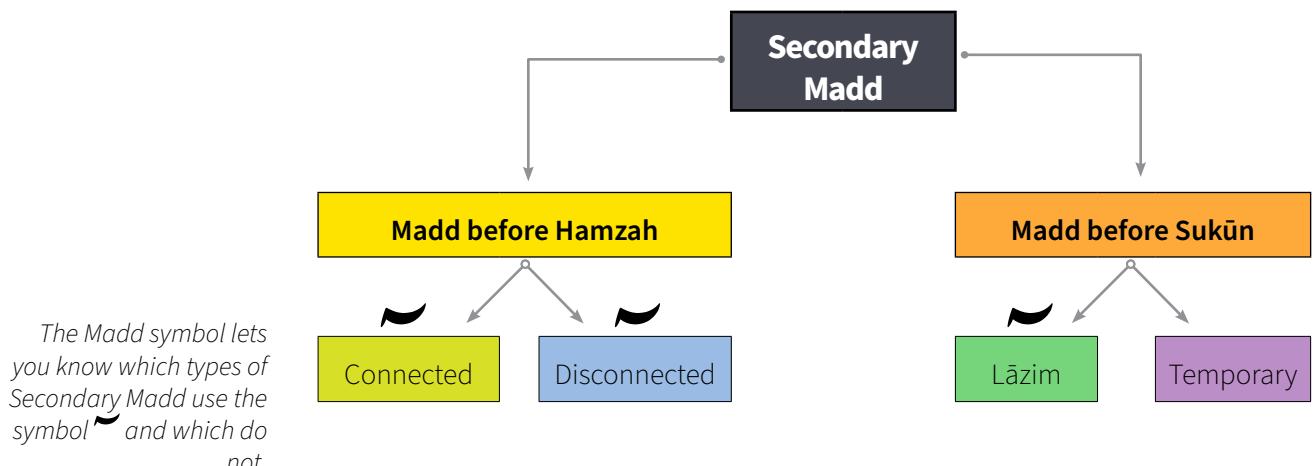
The symbol of Madd ↗ has actually evolved from the word ↘ :



A Madd letter will acquire Secondary Madd, when it is used:

1. Before Hamzah
2. Before Sukūn

This chart maps out the types of Secondary Madd that we'll discuss in this chapter:



In this chapter, we'll highlight the two main divisions of Secondary Madd: Secondary Madd caused by hamzah, and Secondary Madd caused by sukūn.

## 1 Madd Before Hamzah

When a Madd letter comes **before** hamzah, this Madd letter must get extended for 4 – 5 counts. This means that you will extend the Madd letter for twice as much as its natural state (2 counts). And since you will not have to hold a stopwatch while reciting the Qur'aan, you should keep track of these counts, using the methods we referred to in chapter 4.



**There are two types of Madd caused by hamzah:**

Connected Madd المدد المتصل	Disconnected Madd المدد المنفصل
<p>As the name suggests, <b>connected Madd</b> means that both of the Madd components (Madd letter &amp; hamzah) occur within the same word. In other words, both Madd letter and hamzah are connected, like:</p> <p style="text-align: center;"> <span style="font-size: 2em; margin-right: 0.2em;">أ</span> السَّوْءَةُ      جَاءَ  <span style="font-size: 2em; margin-right: 0.2em;">أُ</span>ولَيْكَ      حَلَّتِيلُ     </p> <p>This means, if you pronounce a word with a connected Madd on its own, you will still have to elongate the Madd letter in it.</p> <p style="text-align: center;"> <span style="border: 1px solid black; padding: 2px;">501</span>  <span style="border: 1px solid black; padding: 2px;">502</span> </p>	<p><b>Disconnected Madd</b> is a type of Madd in which Madd components occur across two words, which means that the Madd letter is at the end of the first word, and the hamzah is at the beginning of the following word that follows it, like:</p> <p style="text-align: center;"> <span style="font-size: 2em; margin-right: 0.2em;">مَا</span> أَعْنَى      بِمَا أُنْزِلَ  <span style="font-size: 2em; margin-right: 0.2em;">يُرِيدَا</span> إِصْلَاحًا      حَقَّ إِذَا     </p> <p>In these examples, reading the word containing the Madd letter alone, is not enough to extend the Madd letter longer than its Natural Madd.</p>
<p>You extend this type of Madd for <b>5 Harakat</b></p>	<p>You extend this type of Madd for <b>4 Harakat</b></p>
<p><b>It is Mandatory</b></p> <p>That is why one of the names of this type of Madd is مدد واجب Which directly translates to <b>mandatory Madd</b>.</p>	<p><b>It is Optional</b></p> <p>Another name for this type of Madd is مدد جائز Which directly translates to <b>Optional Madd</b>.</p>



As a beginner, you should always extend all types of Madd, connected and disconnected, since it trains you on getting the length of Madd right, and it gives you a good pace for your recitation.

Let us consider the following examples for both types of **Madd before hamzah**:

*Can you find two instances of Natural Madd in these mentioned examples?*



503



504



505

<sup>1</sup> الَّذِينَ إِذَا أَصْبَتْهُمْ مُصِيبَةً قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

<sup>2</sup> يَبَنِي إِسْرَاعِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ

<sup>3</sup> وَجَاءُو ابْأَاهُمْ عِشَاءَ يَبْكُونَ

In this example we can see the following:

*Observing the Madd symbol is an easy way to locate these two types of Madd.*

- Madd letters **always** have symbol when followed by hamzah.
- Hamzah does not only look like but it can take other shapes too, like or .
- The disconnected Madd: { **أَنْعَمْتُ**}, { **أَصْبَتْهُمْ**}, { **قَالُوا**}, { **يَبَنِي**}, happens accross two words where the first word ends with a Madd letter, and the next word starts with hamzah. They are all elongated (optionally) for **4 counts**.
- The connected Madd: { **عِشَاءَ**} happens within one word, and is **always** elongated for **5 counts**.
- Certain cases contain both connected and disconnected Madd: { **جَاءُو** **أَبَاهُمْ**}, { **يَبَنِي** **إِسْرَاعِيلَ**}, which means that the alif in { **جَاءُو**} and the alif in { **يَبَنِي**} are **always** elongated **for 5 counts** while the wāw in { **جَاءُو**} and the yā' in { **يَبَنِي**} are (optionally) elongated **for 4 counts**.



**When we say that ‘disconnected Madd’ is optional, it means that if you choose not to elongate the disconnected Madd, you should still treat it as ‘Natural Madd’ and elongate it for 2 ḥarakāt.**

**Saying that disconnected Madd is ‘Optional’ does NOT mean that you may apply it in one āyah, and then in the next you drop it. That is not allowed in one recitation. You have to be consistent in your recitation, whether you choose to extend it for 4 counts, or to drop it and only extend for 2 counts, you have to keep your choice until the end of your recitation/ session.**

1 Al-Baqarah, 156

2 Al-Baqarah, 40

3 Yūsuf, 16



There is a number of frequently occurring phrases in the Qur'an that **seem** like they are connected Madd, while they are in fact **disconnected Madd**. It is highly advisable to study this set of phrases and know that they belong to the category of disconnected Madd:

يَا إِيَّاهَا
أَيُّهَا      يَا

This very common phrase which means "O! who you ...". This phrase is actually made up of two separate words, and not one. Both components of the Madd (Madd letter and hamzah) are **not** in the same word. This word is written in this way since this is part of the Uthmāni Codex.

This particular phrase has other variations as well, and all involve the use of the vocative particle ﴿إِ﴾ added to a word starting with hamzah. And in terms of the type of Madd applied, they all share the same feature - disconnected Madd:

What other examples can you find in the Qur'an? Can you find another in Sūrah Al-Hijr and Sūrah Maryam.

يَأَدَمُ      يَأْهَلُ      يَأْسَقَ      يَأْيَاهَا  
يَأْرُضُ      يَأْبَرَاهِيمُ      يَأْوَلِي      يَأْبَانَا  
يَأْبَتِ

هَؤُلَاءِ
أُولَاءِ      هَا

This phrase contains two cases of Madd: the first case is disconnected Madd, and the second case is connected Madd. The first case is a disconnected Madd because it occurs across two different words.

هَآنُتُمْ
أَنْتُمْ      هَا

This is a less common phrase, but it also belongs to this list of phrases that are written as one word. Similar to the previous word هَؤُلَاءِ, this one contains هَا as the first word. This means that this Madd can be extended to 4 counts.

How many Natural Madd cases can you find in this āyah?



وَقَالَ فِرْعَوْنُ يَا إِيَّاهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي  
يَهَمَنْ عَلَى الْطِينِ فَاجْعَلْ لِي صَرْحًا لَعَلِي أَطْلِعْ إِلَى إِلَهِ مُوسَىٰ <sup>4</sup>

In this example, we see the following:

- There are three instances of disconnected Madd.
- If you decided to **elongate** the first one يَا إِيَّاهَا you must elongate every other disconnected Madd until you end your recitation.
- However, if you **did not elongate** the first one يَا إِيَّاهَا you must still elongate them **for 2 counts, as Natural Madd**, and you should also not elongate any other disconnected Madd until the end of your recitation.

## 2 Madd Before Sukūn

Secondary Madd can also be caused by sukūn, which means that if a Madd letter is followed by a letter with **sukūn** then a Secondary Madd is generated.

### What does a letter with sukūn look like?

There are two types of sukūn that can trigger this type of Secondary Madd:

1. Sukūn symbol ﴿: This is the most common type of sukūn in the Qur’ān - It was discussed in chapter 2.

عَالِئَنْ

2. Shaddah symbol ۖ: Although shaddah itself is not a symbol of sukūn, it necessarily contains sukūn within. The reason is that shaddah is produced by doubling the same letter, and first of two letters must have sukūn.

Notice how the shaddah looks like when it is broken down to its original form.

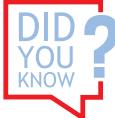
قَّ	Shaddah	الْحَاقَةُ
ق	broken down	الْحَاقَةُ



There are two types of Madd caused by sukūn: Madd Lāzim and Temporary Madd.

### 1 Madd Lāzim

This type of Secondary Madd is then called مُدْلَازِمٌ which is translated into **Binding/Necessary Madd** to indicate that applying this type of Madd is **mandatory**, so it cannot be skipped, shortened or considered as Natural Madd. When this Madd is applied, you elongate the Madd letter for **6 counts**.



Extending a letter for 6 counts is the longest you will ever have to extend any letter in the entire Qur’ān. So if anything was extended for more than 6 counts, then you will be certain that this is a mistake.

Let us study the following examples to understand this type of Madd even more:



صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝



قُلْ أَتَحْكَمُ جُوْنَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۝

5 Al-Fātiḥah, 7

6 Al-Baqarah, 139

In these two examples, we can observe the following:

- We elongate the Madd letter (alif in both cases) for 6 counts because there is a **'necessary/ binding Madd.'**
- We see both components of necessary Madd are present: Madd letter followed by sukūn (which is integrated into the shaddah)



<sup>7</sup> ﴿۹۱﴾ ءَآلَّئِنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ



<sup>8</sup> ﴿۲﴾ ءَالَّهُ أَذِنَ لَكُمْ

In these two examples we can further observe two more cases of Madd which must be extended for 6 ḥarakāt (6 counts) since alif in this case is followed by a sukūn.



**Madd Lāzim is impossible to occur across two words (unlike disconnected Madd), and the reason is that is that there are no words in Arabic that start with sukūn or shaddah. This means that the trigger of necessary Madd will have to occur within the word but never at the beginning.**

## 2 Temporary Madd

What is 'Temporary Sukūn'? See page 37.



<sup>9</sup> الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



<sup>10</sup> وَبِالْآخِرَةِ هُمْ يُوقَنُونَ



Temporary Madd is most common at the end of āyāt since we stop at the end of each āyah.

<sup>11</sup> وَإِذْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهَتَّدُونَ

7 Yūnus, 91

8 Yūnus, 59

9 Al-Fātihah, 1/2

10 Al-Baqarah, 4

11 Al-Baqarah, 53

In these examples, we observe the following:

- We notice that the highlighted words وَالْفُرْقَانُ, الْعَلَمِينَ, بُوْقُنُوْقُ, تَهْتَدُونَ all have a Madd letter in the before to last position. Stopping at any of these words means that you will extend them for 2, 4 or 6 ḥarakāt.
- In the third example, if you did **not** stop at the word وَالْفُرْقَانُ then you will extend it as a case of Natural Madd for 2 ḥarakāt.



**Saying that you have the option to choose between 2, 4 or 6 counts in the case of temporary Madd, does not mean that you are allowed to choose a different length of Madd in the same recitation. Staying consistent in your recitation is very important. So if you started with extending temporary into 6 counts. You should keep this choice until you end your recitation.**

#### Proper use of Madd letter symbols

In certain cases, the Madd letter symbols وَ may occur **between two words**. When that happens, these symbols are pronounced only when you **connect the two words**, if you stop at the first of the two, there will be no Madd whatsoever.

These are the two cases for this type of situation:

Not followed by hamzah	Followed by hamzah
وَ هَ	وَ هَ
When these symbols are <b>not</b> followed by a hamzah:	When these symbols are followed by a hamzah, they will have a Madd symbol on them:
بِهِ وَذِكْرِي خَلَقْتَهُ مِنْ إِنَّهُ يَرَكُمْ	بِهِ إِيمَنْكُمْ أَضْطَرْهُ إِلَى مُلْكِهِ أَنْ
<b>Extend them for 2 counts</b> (If you stop at the first word, then there is no Madd)	<b>Extend them for 2 or 4 counts</b> (If you stop at the first word, then there is no Madd)

To understand this concept even better, study the following examples:



<sup>12</sup> إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ

In these example, we observe the following:

- We may read and extend the symbols only if we keep on reading.
- We can extend them both for 2 counts.
- We must extend the first لَ for 2 counts, and the second رَبُّهُ we can extend it for 2 or 4 counts.
- If we stop at either of these words لَ and/or رَبُّهُ, then we ignore the symbols and apply no Madd.



**When symbols are used within the word itself, they are part of the word, and cannot be skipped or shortened. They are treated exactly like any other Madd letter: extend for two counts.**

Study and compare the cases of these examples:



<sup>13</sup> أَلَمْ تَرِ إِلَى الَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ عَاتَهُ اللَّهُ الْمُلْكَ



<sup>14</sup> الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



<sup>15</sup> لَا يَسْتَوْنَ عِنْدَ اللَّهِ



In these examples, we observe the following:

- The symbols highlighted in green are always extended for 2 counts since they are part of the word itself, and didn't occur between words.
- The case of رَبِّهِ أَنْ can be extended for 2 or 4 counts, but only if you link it to the word that follows it. If you stop at it, there is no Madd.

12 Al-Baqarah, 131

13 Al-Baqarah, 258

14 Al-Fātiha, 2/1

15 At-Tawbah, 19

## LīN LETTERS

The word **sākinah** means: *in a state of sukūn, which also means that they do not have tashkīl symbols on them.*

Līn letters literally means 'easy letters' and they are given that name to refer to the easiness with which one pronounces them. Līn letters are **wāw sākinah** and **yā' sākinah** when they are preceded by a letter with **fat-hah**.

Līn letters [لـ] are pronounced normally without any Madd or applying any special rule, **except** for one single case:

**When the līn letter is the letter before last in a word, and you stop at that word, then you will have to extend that līn letter for 2, 4, or 6 counts.**

Study the following examples:



١٦      قَالَ لِبْثُ يَوْمًا أَوْ بَعْضَ يَوْمٍ



١٧      وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلَا نُنفِسُكُمْ



١٨      لَا يَكِفِ قُرْبَشٌ ① إِلَّا فِيمْ رِحْلَةُ الشَّتَاءِ وَالصَّيفِ

Compare this case of  
Madd to temporary Madd.  
What is the difference?

In these examples, we notice the following:

- The word يَوْمًا contains a līn letter. But even if we stopped at the word, we will not extend the līn letter at all, because the līn letter is not the letter before last.
- Stopping at these words: يَوْمٍ, خَيْرٍ, قُرْبَشٌ, الصَّيفُ means that you may extend them for 2, 4 or 6 counts.
- If you decided not to stop, and to keep on reciting, then there is no Madd whatsoever.



**These are some key facts about līn letters which will help you understand their work even better:**

- Līn letters cannot come at the beginning of the word, simply because they have to be preceded by a letter that has **fat-hah**.
- Alif cannot be a līn letter because if alif is preceded by **fat-hah** it will be considered a Madd letter, since **fat-hah** is the same nature as alif.

16      Al-Baqarah, 259

17      Al-Baqarah, 272

18      Quraish, 1-2

ا  
س

MADD-

LETTERS



LETTER SYMBOLS



1 WORD

Mandatory

2 counts

ST

Mandatory

2 counts

BASIC

NATURAL MADD

نُوحِيَهَا



Mandatory

2 counts

إِلَفِيهِمْ



Hamzah +

Sukun +

CONNECTED  
MADD

DISCONNECTED  
MADD

MADD  
LAZIM

Mandatory   
5 counts

Optional   
4 counts

Mandatory   
6 counts

أُولَئِكَ

بِمَا أُنزِلَ

الضَّالِّينَ

No

TEMP

D D

و س

LÍN LETTERS

و س

CONTINUE

STOP

No Madd

2, 4, 6  
counts

الْبَيْتِ الْذَّي

هَذَا الْبَيْتِ

WORDS

TOP

Madd

بِهِ

TEMPORARY  
MADDMandatory   
2,4,6 counts 

نَسْتَعِينُ

CONTINUE

Optional   
4 counts Mandatory   
2 counts 

إِلَى أُمَّةٍ

بِهِ عَنْ جُنُبٍ

# DISCUSSION

**Follow these steps to learn Chapter 4 & 5 effectively:**

1. Revise the basic rules of Natural Madd in Chapter 4
2. Study the rules of Secondary Madd and their application
3. Use the attached info-graphic to easily remember the types of Madd.
4. Check your answers in the answer key (page 177)

**Task 1: Study the following āyah.**

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِشَمَالِهِ فَيَقُولُ يَلِيلِتَنِي لَمْ أُوتِ كِتَابِيَةَ

- First: circle all the Madd letters you can see in this āyah:
- Second: recite the verse in a beautiful way while extending the Natural Madd letters by two ḥarakāt.

**Task 2: There are three types of Madd present in this āyah.**

قَالُوا سَوَاءٌ عَلَيْنَا أَوْعَذْتَ أُمَّ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ

- Which types of Madd are they?

**Task 3: Study this āyah, and answer the following questions:**

ۚ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

- Find a word containing a līn letter. Can this word receive Madd if we stopped at it?
- Does this āyah contain temporary Madd? Recite it accordingly.

**Task 4: Which rule of Madd should be applied on highlighted letters ?**

1. هَلْ ءَامَنُكُمْ عَلَيْهِ

2. قُولُواً ءَامَنَا بِاللَّهِ

3. مَا أَنَا بِبَاسِطٍ

4. إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

5. مَالُهُ وَمَا كَسَبَ

6. لِيَزِدَادُوا إِيمَنًا مَعَ إِيمَانِهِمْ

**Task 5: Study the following āyah from sūrah Taha.**

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

- The word هُوَ can be pronounced in two ways. What are they?
- Why is there a difference in how we pronounce it?

**Challenge Question** Highlight each Madd case (including Madd generated from līn letters) found in this āyah. How do you pronounce it?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَسْتَعِنُو بِالصَّابِرِ وَالصَّلَوةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا  
تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾  
وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ﴿١٥٥﴾  
وَبَشِّرِ الصَّابِرِينَ

# 6

## Hamzah

In this chapter you will learn:

- The two types Hamzah.
- What is Hamzat Al-Qat'?
  - » The different forms of Hamzat Al-Qat'
- What is Hamzat Al-Waṣl?
- Adding tashkīl on Hamzat Al-Waṣl
  - » Exceptions of Hamzat Al-Waṣl



## ORIENTATION

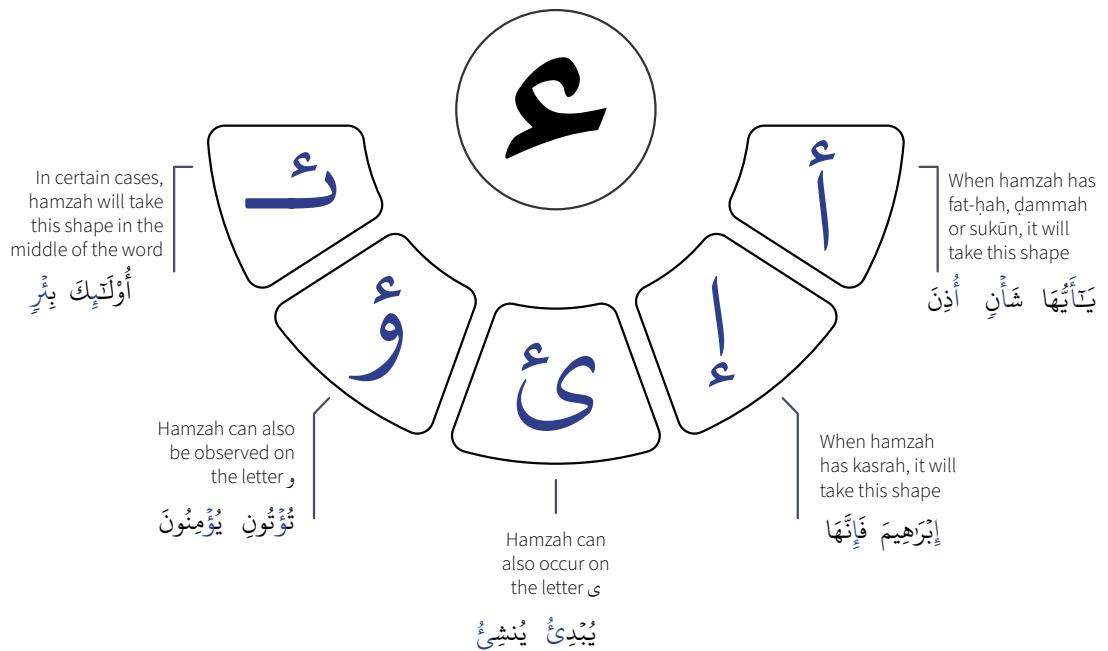
More on the difference between alif and hamzah, go to page 164

Hamzah is the first letter of the Arabic alphabet; it is a consonant and it must not be confused with alif, which is one of the long vowels or Madd letters. In order to know how to pronounce hamzah correctly, you have to know the difference between the two types of hamzah:

1. **Hamzat Al-Qaṭ'** هَمْزَةُ الْقَطْعِ
2. **Hamzat Al-Waṣl** هَمْزَةُ الْوَصْلِ

### 1 Hamzah Al-Qaṭ'

Hamzat Al-Qaṭ' involves using the symbol ﻉ, but that is not the only variation of Hamzat Al-Qaṭ', here are the other possible variations of hamzah Al-Qaṭ' in the Qur'ān:



Hamzat Al-Qaṭ' is literally translated into "cutting hamzah." The reason why it was given this name is because of the word [qat'] refers to the nature of pronouncing the sound: stopping/ cutting air to produce it.



**Hamzat Al-Qat'** (*including all its variations*) must always be pronounced at all times, whether you start with it at the beginning of the word, or you are continuing reading from a preceding word. Like these examples:



1



الَّذِينَ إِذَا أَصْبَتُهُم مُّصِيبَةً قَاتَلُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ



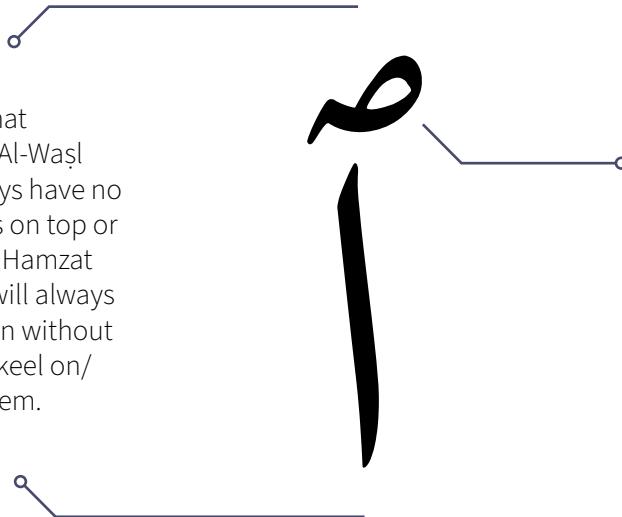
2

أُولَئِكَ عَلَيْهِمْ صَلَواتٌ مِّنْ رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ

In both of these examples, every hamzat Al-Qat' with the symbol of will be pronounced at all occasions.

## 2 Hamzah Al-Wasl

In the Muş-haf, Hamzah Al-Wasl will always look like this<sup>3</sup>:



Which tashkeel symbol should be used with Hamzah Al-Wasl depends on some rules that are explained further in this chapter.

Notice that hamzah Al-Wasl will always have no diacritics on top or under it. Hamzah Al-Wasl will always be written without any tashkeel on/under them.

This little sign on top of Hamzah Al-Wasl is the letter ص which stands for the word صلة which means 'connection' to show that this is a Hamzah Wasl which translates to 'connecting hamzah.'



**These are the most distinguishing characteristics of Hamzah Al-Wasl:**

- Hamzah Al-Wasl is **only** used at the beginning of words, it will never occur in the middle or at the end of words. Its most common occurrence is as part of the definite article الْ.
- Hamzah Al-Wasl is pronounced normally (just like Hamzah Al-Qat') **only** when you start reading the word containing Hamzah Al-Wasl. If you continued reading from a preceding word, it will be completely dropped, and will not be pronounced.

1 Al-Baqarah, 156

2 Al-Baqarah, 157

3 Note: in Urdu/ Turkish Mus-haf, Hamzah Al-Wasl will not have the tiny ص on top.

Let us study this example:



**فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَوَّفَ بِهِمَا<sup>4</sup>**

In this example, we observe the following facts:

- The word لَبَيْتٌ starts with Hamzat Al-Waṣl, and this means that you can pronounce the hamzah in this word in two ways **depending on whether you start at it or continue reading from before it:**
  - » **If you started reading at it**, you will pronounce the hamzah normally /al-bayt/.
  - » **If you started reading from the beginning**, then you will drop Hamzat Al-Waṣl at the beginning and read it like this فَمَنْ حَجَّ لَبَيْتٍ. This means that the first letter you are pronouncing in that word is لـ
- The word اعْتَمَرْ also starts with Hamzat Al-Waṣl, and it can also be pronounced in two ways:
  - » **If you started reading at it**, you will pronounce the hamzah normally /i'tamar/ and say /i'tamar/
  - » **If you continued reading from before the word**, Hamzat Al-Waṣl will be dropped, and it will not be pronounced at all, and you will say: فَمَنْ حَجَّ لَبَيْتٌ أَوِ اعْتَمَرْ without any hamzah whatsoever.



## Tashkīl of Hamzat Al-Waṣl

In the Uthmāni Codex, the diacritics (Tashkīl) are not be given on top or under Hamzat Al-Waṣl. So, if we want to start at a word that is starting with Hamzat Al-Waṣl, which tashkīl should it receive?

There are rules depending on if the word is **a noun or a verb:**

### 1 Nouns

Nouns in Arabic can either be: Indefinite or Definite nouns

- ▷ **If it is an indefinite noun**, then it will **always**<sup>5</sup> receive **kasrah**, and there are only four nouns in the Qur'ān that belong to this rule:



<b>How they look in the Muṣ-haf</b>	أَشْنَانٌ	أَمْرَأَةٌ	أَبْنَانٌ	أَسْمَاءُ
<b>How they are pronounced</b>	إِشْنَانٌ	إِمْرَأَةٌ	إِبْنَانٌ	إِسْمَاءُ

- ▷ **If it is a definite noun**, then it will **always** start with لـ, which always has fat-hāh on Hamzat Al-Waṣl, so it is always pronounced as لـ.

4 Al-Baqarah, 158

5 Note: this rule applies only to the Qur'ān, and not regular (MSA) Arabic.

## 2 Verbs

- If it is a verb (which is much more common in the Qur'aan), you will have to **check the diacritic/ Tashkîl on the third letter** regardless of how many letters this verb has. This means that there will be three possible outcomes for the diacritic on the third letter:

				ء
				أ
				ء

3      2      1

**1** If the third letter has (**dammah**), then Hamzat Al-Wâsl will receive (**dammah**)

For example:



How it looks in  
the Muṣ-haf

How it is  
pronounced

أنْظُرْ

أُنْظُرْ

اضْطُرْ

أُضْطُرْ

أَرْكُضْ

أُرْكُضْ

أَدْعُ

أُدْعُ

There is no rule for verbs having sukuṇ on their third letter because such verbs do not exist.

**2** If the third letter has (**fat-hah**) or (**Kasrah**), then Hamzat Al-Wâsl will receive (**Kasrah**)

				ء
				أ
				أ

3      2      1

For example:



How it looks in  
the Muṣ-haf

How it is  
pronounced

أَرْكَبْ

إِرْكَبْ

أَشْتَرَوْا

إِشْتَرَوْا

أَذْهَبُوا

إِذْهَبُوا

أَقْتَرَبَتْ

إِقْتَرَبَتْ



How it looks in  
the Muṣ-haf

How it is  
pronounced

أَهْدِنَا

إِهْدِنَا

أَتَّبَعْ

إِاتَّبَعْ

أَتَّبِعُوا

إِاتَّبِعُوا

أَرْجَعُوا

إِرْجَعُوا



**Verbal Nouns** starting with Hamzat Al-Wâsl, like أَسْتِفْقَارٌ and أَسْتِكْبَارٌ also follow the same rule. This means, when we start at them, we use kasrah as well.

**EXCEPTION**

There are five verbs that do not follow these three rules of Hamzat Al-Waṣl:

أَتَشْوَأْ      أَتَشْوَنِي      أَمْشُواْ      أَقْضُواْ      أَبْنُواْ

All these five verbs have (dammah) on the third letter. However, they will not follow the rule of receiving (dammah) on Hamzat Al-Waṣl, but instead, they will all receive (kasrah):

إَتَشْوَأْ      إَتَشْوَنِي      إَمْشُواْ      إَقْضُواْ      إَبْنُواْ

This means that whenever you start at these words, you will pronounce hamzah with kasrah.



**Giving instructions on starting at certain verbs, does NOT mean that you may choose to start there if you didn't have to. However, you may need to apply these rules in an emergency or if you are being tested by your teacher.**



**All the rules pertaining to Hamzat Al-Waṣl only apply when you start at recitation at it. But, when you read a word before it, and you continue reading, then Hamzat Al-Waṣl will be completely dropped, and these rules will, therefore, not apply.**

**Q: Why aren't the diacritics of Hamzat Al-Waṣl indicated on the letter instead of all of these rules?**

Well .. The problem with putting the tashkīl/ diacritic on Hamzat Al-Waṣl is that it gives a false premise that you will also be able to pronounce that letter, while that is not the case. As a matter of fact, Hamzat Al-Waṣl is dropped far more often than it is pronounced. So the letter is left without tashkīl to indicate that it can eventually be dropped, and that it is not always pronounced.

# HAMZAT AL-QAT'

أ LOOKS LIKE أ

**ALWAYS PRONOUNCED**

**KEEPING ON**

**STARTING**

قُلْ هُوَ اللَّهُ أَحَدٌ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

## EXCEPTIONS

أَقْضُواً أَمْشُواً أَتُؤْنِي   
 أَتَّوْا أَبْنُوا

Third letter → و

و

← Dammah

أَدْعُ

أَدْعُ

Third letter

# HAMZAT AL-WASL

PRONOUNCED  
WHEN  
STARTING

LOOKS  
LIKE → حـ

refers to صـ  
of the word صـ

DROPPED  
WHEN  
KEEPING ON

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

starting here

يَبَنِي إِسْرَاعِيلَ أَذْكُرُوا

when you keep on reading

CHECK 3RD LETTER

Third  
letter



Kasrah

أَذْهَبُوا



Kasrah

أَقْتَرَبَت

# DISCUSSION

**Follow these steps to learn Chapter 6 effectively:**

1. Study the rules of Hamzah carefully.
2. Use the attached poster to easily detect the two types of hamzah.
3. As you apply the rules of this lesson, remember to apply all the previous rules that you learned so far.

**Task 1: Read this āyāt from Sūrah Al-Qiyāmah, and answer the following questions.**

كَلَّا إِذَا بَلَغَتِ الْتَّرَاقِ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقِ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ  
وَالْتَّفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

1. Find and identify every hamzah in these āyāt.
2. What is the best way to recite āyah 27.
3. We should pronounce the word الْتَّرَاقِ in two different ways, depending on whether we stop or keep on reading. What are these two ways?

**Task 2: Decide which words have Hamzat Al-Waṣl, and which have Hamzat Al-Qat'. Then pronounce them accordingly.**

يُوقِّعُونَ

الْآخِرِ

الْإِنْجِيلَ

مَلَكِكَةٍ

الصَّابِئُونَ

بِالْمَعْرُوفِ

أَخْطَلَنَا

تَفْتَأِرُ

لَبِئْسَ

أُولَئِكَ

**Task 3:** Read this ayah from Sūrah Hūd.

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ

- How can you start reciting at the word أَرْكُضْ

**Task 4:** Decide which short vowel should Hamzat Al-Waṣl receive at the beginning of these verbs.

أَرْكَبْ      أَرْتَقِبُواْ      أَشْمَاءَزَّ      أَشْكُرُواْ      أَرْتَضَى  
أَسْتَرَلَهُمْ      أَغْفِرْ      أَصْطَفَهُ      أَدْخُلُواْ      أَجْعَلْ

**Challenge Question** Study these ayāt and follow the given instructions:

. فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادُهُمْ إِلَّا نُفُورًا ﴿٤٦﴾ أَسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ الْسَّيِّئَةِ  
. وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا الْسَّيِّئَةُ أَدْفَعُ بِالَّتِي هِيَ أَحْسَنُ  
. أَمْ لَهُمْ شِرُكٌ فِي السَّمَوَاتِ أَتُوتُنِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثْرَةٌ مِنْ عِلْمٍ  
. وَجَنَّةٌ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٢﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ  
وَالضَّرَّاءِ  
. وَنُخْرِجُ لَهُ وَيَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَهُ مَنْشُورًا ﴿١٣٣﴾ أَقْرَأْ كِتَابَكَ

- Recite these ayāt in one breath without pausing - Record your voice.
- Recite them one more time while pausing at each ayah/ stopping symbol - Record again.
- What changed in your recitation? - Compare both recordings.
- Now compare your recitations to a recording of your choice from your favorite Qāri'. Do you notice any differences?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا إِلَهَ إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ  
وَلَمْ يَكُنْ لَّهُ إِلَّا مَا خَلَقَ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ  
وَهُوَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
لَهُ الْأَكْلُ الْمُبَرُّ وَلَهُ الْمُلْكُ  
لَهُ الْأَمْرُ وَلَهُ الْحُكْمُ وَلَهُ مَا  
يَرِيدُ  
سُبْحَانَ رَبِّ الْعَالَمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا إِلَهَ إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ  
لَهُ الْأَكْلُ الْمُبَرُّ وَلَهُ الْمُلْكُ  
لَهُ الْأَمْرُ وَلَهُ الْحُكْمُ وَلَهُ مَا  
يَرِيدُ  
سُبْحَانَ رَبِّ الْعَالَمِينَ

# 7

## Lām Sākinah

In this chapter you will learn:

- What is Lām Sākinah?
- What is Lām Qamaryyah?
- What is Lām Shamsyyah?
- How to pronounce lām in the Honored Word?

## ORIENTATION

In Arabic, there are only three types of words:  
Nouns (اسم), Verbs (فعل) and Particles (حرف)

In Arabic, 'Lām Sākinah' is اللام الساكنة

'**Lām Sākinah**' is an unvowelled lām, which means it has sukuṇ. For certain grammatical purposes, Lām Sākinah can be added to the beginning of **nouns** or **verbs**. However, this chapter will only focus on adding Lām Sākinah to nouns, and how you can properly deal with it.

In most cases, pronouncing Lām Sākinah does not require knowing any special rules to do it properly. It can best be compared to the English /l/ pronounced in the word 'list'. However, more attention should be paid when Lām Sākinah is used in the following contexts:

- **Lām of definite article**
- **Lām of the Honored Word** ﷺ



### Lām of Definite Article

A definite article is a word that defines the noun. In English, the definite article is 'the'.

In Arabic, the lām of definite article is an extra lām added to the basic makeup of a noun which turns an indefinite noun into a definite noun. However, since we cannot start any word in Arabic with a sākin, we also add Hamzat Al-Waṣl to the beginning of the noun, which gives us the familiar definite article in Arabic: الـ

Which tashkīl should Hamzat Al-Waṣl receive in this position?  
See page 68

 <b>Indefinite noun</b>	 <b>Definite but can't start with sukuṇ</b>	 <b>Definite noun</b>
----------------------------	--	--------------------------



### Lām of Definite Article Pronunciation

Lām of definite article can be pronounced in two ways depending on the letter that comes after it. When the lām of definite article is clearly pronounced with no assimilation or applying any special rules, we call it: **Lām Qamaryyah (Moon Lām)**.

However, it can sometimes get assimilated (fused) with the first letter that comes after it; and when that happens, we then call that type of lām: **Lām Shamsyyah (Sun Lām)**.

Study the following comparison between **Lām Qamaryyah** and **Lām Shamsyyah**:



## Moon Lām

Lām Qamaryyah (which is literally translated to Moon Lām) is the a type of a definite lām that is normally pronounced, and this happens when any of these fourteen letters come after the lām:

أ ب غ ح ج ك و خ ف ع ق ي م ه

These letters form the mnemonic:

إِبْغَ حَجَّكَ وَخَفَ عَقِيمَه



**These letters are also called ‘Moon Letters’.** They got their name from the fact that they, like the stars during the presence of the Moon, shine clearly at night time.

Study the following examples and notice how Moon Lām is clearly pronounced when any of these letters come after it:



701

الْأَرْضُ

Al-'ard

الْمَلَكَةُ

Al-Malā'ikah

الْحَمْدُ

Al-Hamd

الْكِتَابُ

/Al-kitāb/



## Sun Lām

Lām Shamsyyah (Sun Lām) is the a type of a definite lām that is not pronounced, or rather it becomes fully assimilated with the letter that comes after it. This happens when any of the remaining fourteen letters come after the lām. These remaining letters are:

ط ث ص ر ت ض ذ ن د س ظ ز ش ل



**These letters are also called ‘Sun Letters’.** They got their name from the fact that they, like the stars during the presence of the sun, disappear completely at day time.

Let us study the following examples:



702

الْرَّحِيمُ

/Ar-Rahīm/

الْضَّالِّينَ

/Ad-ḍālīn/

الْدَّيْنِ

/Ad-Dīn/

الصَّلَاةُ

/As-Ṣalāh/

In these examples, we can clearly notice that the lām is not pronounced at all, and that it is fully assimilated into the letter that follows it.



An easy way to remember which rule applies to which, remember that the word 'Moon' means القمر and this Arabic word /Al-Qamar/ is in fact the prime example for Moon Lām and its rule. Similarly, Sun in Arabic means الشّمْس /Ash-Shams/, and this is also the prime example for Sun Lām and its rule.

One easy way to identify 'Moon Lām' and 'Sun Lām' while reciting the Qur'aan, is checking how the lām is written:



Sukūn on lām

no Shaddah



Moon Lām

When words start with a 'Moon Lām', the words will look like this:

- The lām sākinah will have the sukūn symbol on top of it.
- The first letter after the lām sākinah will have no shaddah on top of it.

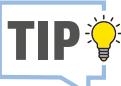
Sun Lām

When words start with a 'Sun Lām', the words will look like this:

- The lām sākinah will have no sukūn symbol or any other tashkil symbol.
- The first letter after the lām sākinah will always have shaddah on top of it.

Shaddah

No symbols



To easily remember the letters that trigger the rule of 'Sun Lām', is to memorize the mnemonic of 'Moon Lām'، إِيَّاهُ حَجَّكَ وَحَفَّ عَقِيمَه, and any letter that isn't found in that phrase, is automatically a letter that triggers the rule of 'Sun Lām'.

! Remember

The combination لَّا starts with Hamzat Al-Waṣl. So, when words starting with Sun Lām come in the middle of your recitation, both Sun Lām and Hamzat Al-Waṣl will be dropped, since both of them are not pronounced as long as you are continuing your recitation.

So..



مَلِكٌ يَوْمَ الْيَمِينِ

is pronounced as

مَلِكٌ يَوْمَ دِينِ



وَالشَّمْسِ وَضُحَّاهَا

is pronounced as

وَشَمْسٍ وَضُحَّانَهَا



ذَلِكَ الَّذِينُ أَلْقَيْمُ

is pronounced as

ذَلِكَ دِينُ لَقَيْمُ



Typically, Sun Lām or Moon Lām are an extra part of the nouns, and removing them gives you the indefinite version of the noun:

النَّاسُ

The people



نَاسٌ

people

## EXCEPTION

However, there are certain words that cannot be broken down like this, which means that Sun Lām is an integral part of the word that cannot be removed or detached. These words are:

الَّذِي

The one who

لَذِي



الَّتِي

The one who

لَتِي



الَّذِينَ

The ones who

لَذِينَ



الَّتِينَ

The ones who

لَتِينَ



The Honored Word أَنْ also belongs to this list, but there are more details to learn about this word which will be important in knowing how to pronounce it properly.



## Lām of the Honored Word ﷺ

The word ﷺ contains two lāms one after the other. To understand which one we pronounce, we should first understand the makeup of the Honored Word.



*It is important to know that this is one of the theories about the origin of the Honored Word, there are other views on how the word is formed, but discussing the other views is outside the scope of this book.*



**When scholars say that the Honored Word is 'derived', it does not mean that words preceded Allāh ﷺ. But rather, they are trying to understand the makeup of the word.**



## Pronunciation of Lām of the Honored Word ﷺ

Understanding the makeup of the Honored Word, helps us realize that any discussion on the lām of the Honored Word, is only about **the second lām**, since the first lām is dropped (like any other Lām Shamsyyah).

That second lām in the Honored Word ﷺ can be pronounced in two ways:

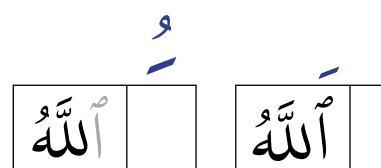
1. **Dark (Heavy) /l/** - compared to /l/ in the word 'luck'. In Arabic, it is called تَفْخِيم or full-mouth.
2. **Light /l/** - compared to /l/ in the word 'list'. In Arabic, it is called تَرْقِيق or empty-mouth.

**Using either 'heavy' or 'light' /l/ depends on the letter coming before it.**

The word 'mufakhkham' مُفْخَّم refers to the way a letter is pronounced, in this context, it is dark /l/.

More on this topic in Chapter 12.

If the lām in the word ﷺ is preceded by a fat-hah or ḍammah, the lām is pronounced as a heavy /l/ (**mufakhkham**)



Examples:



706

**أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا**



707

**كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ**



708

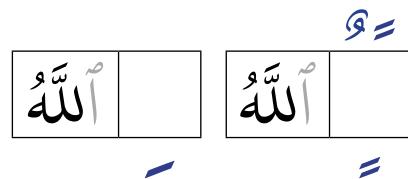
**اللَّهُ الصَّمَدُ**

From these examples, we can observe the following:

- In the first two examples, the lām in the word **اللَّهُ** was preceded by either fat-hāh or dammah. Therefore, the lām was pronounced as (mufakhkham) a dark /l/.
- In the third example (or whenever you start at the word **اللَّهُ**), the lām will still be preceded by fat-hāh since, you will have to pronounce Hamzat Al-Waṣl, which (as we learned in Chapter 6) receives fat-hāh when it is part of the definite article **الْ**.

The word ‘muraqqaq’  
مُرْقَقٌ means that the letter  
will be pronounced lightly.

If the word **اللَّهُ** is preceded by a (kasrah)  
or any kind of tanwīn (and you kept on  
reading), the lām is pronounced as a  
light /l/ (muraqqaq)



Examples:



709

**مَن يَهْدِ اللَّهُ فَهُوَ أَلْمَهْتَدِ**



710

**لَمْ تَعِظُونَ قَوْمًا أَلَّهُ مُهْلِكُهُمْ**



711

**قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ أَلَّهُ الصَّمَدُ**

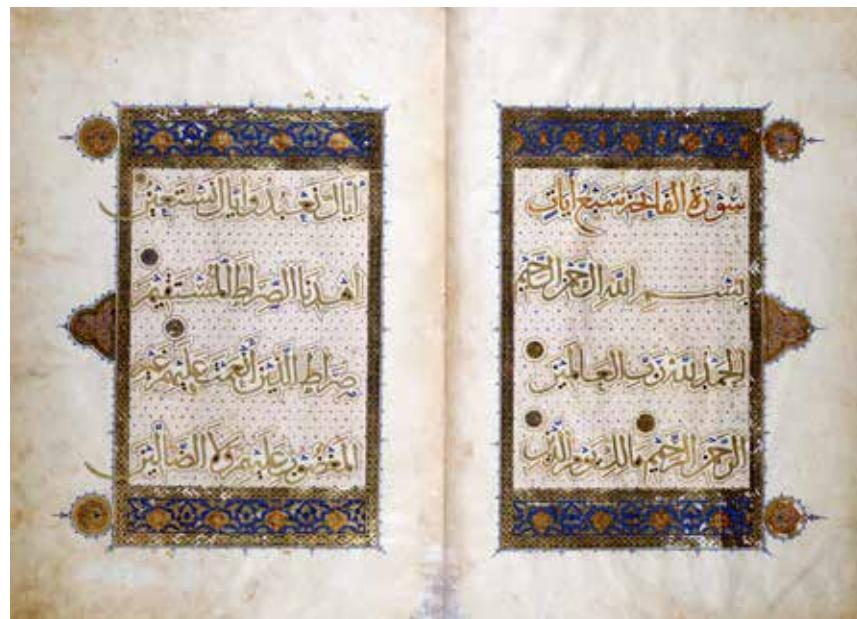
- 
- |   |                  |
|---|------------------|
| 1 | Nūh, 15          |
| 2 | Al-Muddathir, 31 |
| 3 | Al-Ikhlas, 2     |
| 4 | Al-A‘rāf, 178    |
| 5 | Al-A‘rāf, 164    |
| 6 | Al-Ikhlas, 1-2   |



لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ<sup>٧</sup>

From these examples, we can observe the following:

- In all four examples, the Honored Word لَّهُ was preceded by either kasrah, or tanwīn, and we did not start at it. Therefore, it should be pronounced with a light /l/.
- These rules will **not** be activated if you did **not** start reading from before the Honored Word. In other words, If you started reciting at the word لَّهُ then these rules will not be applied; instead, the lām will be preceded by fat-hah, and thus, the first set of rules will apply.
- In the fourth example, when the preposition لِ is added to the word لَّهُ it will also cause the lām to be pronounced with a light /l/.



Muṣ-haf of Sultan Baybars II which dates back to 14th century - British Museum

# SUN LETTERS

VS

أَبْ تْ ثْ حْ حْ حْ دْ ذْ رْ زْ سْ شْ  
 صْ ضْ طْ ظْ عْ غْ فْ قْ كْ لْ مْ نْ وْ يْ

## THE REST OF 14 LETTERS

**SUN LETTERS**

+ الـ

Dropped

السَّمَاءُ

أَهْدِنَا الصَّرَاطَ

The لـ is dropped (fully assimilated),  
because there is a sun letter following it

Shaddah

الصَّرَاطَ

No Sukeon/ any symbols



# MOON LETTERS

أ 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

THEY FORM THE MNEMONIC

إِبْغَ حَجَّكَ وَ خَفْ عَقِيمَهُ

**MOON LETTERS + الـ**



Pronounced

الْقَرِيَةَ

أَعْطَيْنَاكَ الْكَوْثَرَ

→ The لـ is pronounced normally

No Shaddah

Sukoon symbol

الْكَوْثَرَ

# DISCUSSION

## Follow these steps to learn Chapter 7 effectively:

1. Study the rules of lām Sākinah. It is important to have studied chapter 6 before doing the following exercises.
2. Use the attached poster to remember the characteristics of Sun and Moon Lām.
3. Don't forget to check your answers in the answer key (page 177)

## Task 1: Determine if the following statements are (true) or (false) depending on your understanding of Chapter 7.

1. Lām should be pronounced as a light /l/ as in the word 'link'. ( )
2. Words in Arabic cannot start with a sākin (consonant). ( )
3. The lām in the Honored Word ﷺ can have different pronunciation depending on the word before it. ( )
4. The definite article لـ is always an extra addition to the noun. ( )
5. In certain cases, the definite article is completely dropped and not pronounced. ( )
6. In certain cases Sun Lām may not be followed by a letter with shaddah. ( )

## Task 2: In the following āyah, the word can be pronounced in two different ways.

قُلْ هُوَ اللَّهُ أَحَدٌ ﷺ أَللَّهُ الصَّمَدُ

1. What are the two ways to pronounce it?
2. Why is there a difference in the pronunciation of the Honored Word.

**Task 3: In the following āyah.**

وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

**We notice that the lām of the definite article has two different shapes: once with a sukūn symbol and another time without any symbols.**

1. Why is there a difference?
2. Does that difference affect the pronunciation of the lām?

**Task 4: Decide which words have Sun Lām, and which have Moon Lām. Then pronounce them accordingly.**

الدِّين	الآخر	البرق	المَلَكَة	الظَّالِمِينَ
بِالْمَعْرُوفِ	الْخَيْرَاتِ	الصَّالِحَاتِ	النَّاطِرِينَ	الْجَاهِلِينَ

**Challenge Question** Observe the following chart:

$\overset{\circ}{\text{ل}} \text{لَّه} = \overset{\circ}{\text{ل}} \text{لَّه} + ل$

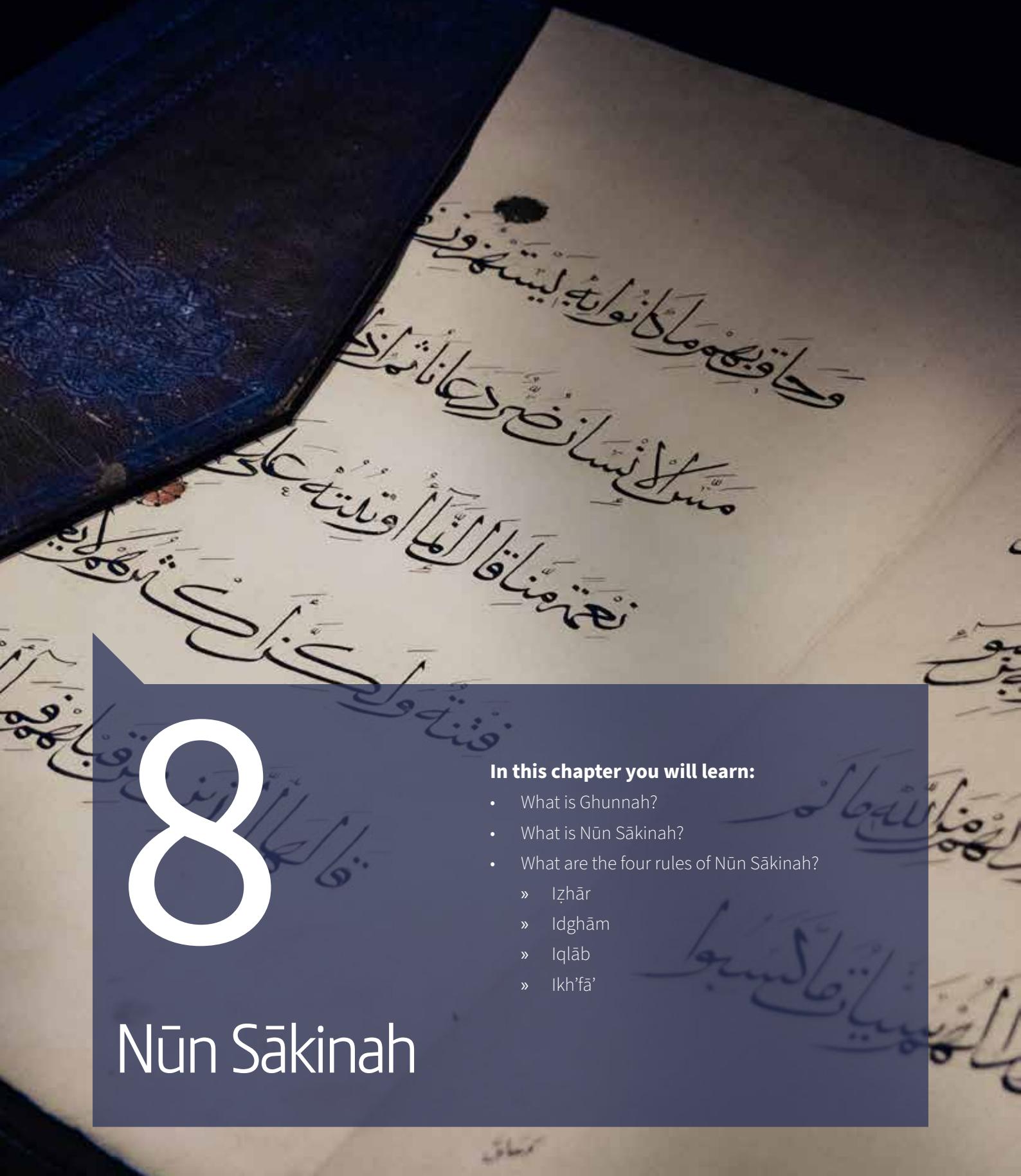
**When we add a particle to the Honored Name, it would seem like the word has lost a letter rather than a letter was added to it. Why does this happen?**

# 8

## Nūn Sākinah

In this chapter you will learn:

- What is Ghunnah?
- What is Nūn Sākinah?
- What are the four rules of Nūn Sākinah?
  - » Izhār
  - » Idghām
  - » Iqlāb
  - » Ikhfā'



## ORIENTATION

One of the most important components in beautifying and perfecting your Qur’ān recitation is the proper application of the rules of Nūn Sākinah. It is that nasal sound that sets the recitation of the Qur’ān apart from any other text and makes it stand out even if you do not understand Arabic. This nasal sound is called ‘nasalization’ in phonetics terms, and in tajweed terms it is called ‘**ghunnah**’.

### **What is ‘Ghunnah’?**

Ghunnah is a nasal sound that is produced by letting the air pass through the nasal cavity (i.e., your nostrils). It is the same sound that is produced when humming. That nasal sound or ghunnah is an intrinsic part of pronouncing two letters in Arabic: nūn ن and mīm م. In other words, you cannot possibly pronounce these two letters in whichever position they come without applying that nasal sound.

*From here onwards, when we use the word ‘ghunnah’ we will always mean the tajweed meaning: extending the nasal sound for two ḥarakāt<sup>1</sup>*

However, in **Tajweed terminology**, when we use the word ‘ghunnah’ it always refers to the prolonged nasal sound that is applied in certain situations based on the rules of Nūn and Mīm Sākinah. This ghunnah is always prolonged/ extended for roughly one second, which is about 2 counts/ ḥarakāt as we learned in chapter 4.

**Ghunnah (in Tajweed) = prolonging nasal sound for 2 counts**

1

### **What is ‘Nūn Sākinah’?**

Nūn Sākinah refers to the letter nūn that is free from all tashkīl symbols, which means that it has sukūn. Nūn Sākinah may appear in the Qur’ān in three different ways:

نُ

**Nūn with sukūn symbol on top of it**

ن

**Nūn without any tashkīl symbols at all**

= ۚ =

**Tanwīn at the end of nouns**

*Tanwīn literally means adding nūn to the end of nouns. That’s why, the rules of Nūn Sākinah applies to Tanwīn too.*

In this chapter, whenever we use the phrase **Nūn Sākinah**, we would always be referring to these three. When any of these three shapes of Nūn Sākinah is used in the Qur’ān, it will require you to apply one of these four rules:

*It is very important that you learn and study these four rules of Nūn Sākinah, in the same order, as these rules are built on top of each other.*

1 Izhār	2 Idghām	3 Iqlāb	4 Ikhfā'
إِظْهَار	إِدْغَام	إِقْلَاب	إِخْفَاء

1 Typically, ghunnah has different degrees and it cannot be measured by harakat, but for the sake of simplifying the concept, we quantify its length for 2 harakat or a little more.

**How to apply the rules  
of Nūn Sākinah?**

Before we start tackling each of these four rules, it is important to know that these four rules are triggered depending on which letters come **after** Nūn Sākinah. Therefore, each of these rules have a set of letters that you should learn and keep track of in order to know which rule you should apply. Using the infographic posters at the end of this chapter, can be particularly helpful in getting the hang of these rules quickly.

Finally, the more you recite the Qur’ān, the faster applying these rules will become a second nature, so do not be alarmed or discouraged if you find this a bit overwhelming in the beginning.

#### 4 Izhār

In Arabic, the word ‘Izhār’ (إِذْهَارٌ) literally means ‘**manifestation**’ or ‘**making something obvious or clear**’. In Tajweed terminology, Izhār refers to manifesting or pronouncing Nūn Sākinah clearly without prolonging or shortening the sound of nūn at all; you basically pronounce a normal consonant /n/ sound.

\* There are six letters that trigger Izhār:

أ - ه - ع - ح - غ - خ



The common thing among the letters of Izhār is that they come from the throat while nūn is pronounced from tip of the tongue. This means that merging or assimilating them with nūn is impossible because of how far they are articulated from each other. Therefore, showing the nūn clearly, is the only option that can be applied.

Study the following examples:



وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى التِّفَاقِ لَا تَعْلَمُهُمْ<sup>2</sup>

We see here a case of Nūn Sākinah with tanwīn (adding nūn to the end of the word):



قُلْ أَرَعِيَتُكُمْ إِنْ أَتَكُمْ عَذَابُ اللَّهِ بَعْتَةً أَوْ جَهَرَةً هَلْ يُهْلِكُ<sup>3</sup>



وَلَعَبْدُ مُؤْمِنٍ خَيْرٌ مِّنْ مُشْرِكٍ<sup>4</sup>

2 At-Tawbah, 101

3 Al-An‘ām, 47

4 Al-Baqarah, 221



<sup>5</sup> أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ التَّوْبَةَ عَنِ عِبَادِهِ<sup>٥</sup>



<sup>6</sup> وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ<sup>٦</sup>



<sup>7</sup> وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلِّ<sup>٧</sup>



In case of Izhār, Nūn Sākinah will take unique shapes that makes it easier for you to detect the cases of Izhār even if you cannot remember the six letters of Izhār.

Izhār will NOT look like this	Izhār will look like this
ن	ن
وو	و
ـــ	ـــ
ـــ	ـــ



These symbols are unique to any Arabic Muṣ-haf, but not for Urdu or Turkish Muṣ-haf as they use the same symbols for all types of tanwīn. That is why, if you are starting to learn the tajweed of the Qur’ān, it might be easier to use an Arabic Muṣ-haf to make use of these tips, which makes learning easier and faster.

5 At-Tawbah, 104  
6 Al-Baqarah, 150  
7 Al-A‘rāf, 43

## 4

**Idghām**

The word Idghām in Arabic (إِدْغَامٌ) means ‘merging’ or ‘assimilating’. This means that for this rule, the Nūn Sākinah will be merged or assimilated with the letter that comes after it so that they become one. In other words, when you apply Idghām, two letters will be pronounced as one doubled letter (with shaddah).

**There are six letters that trigger Idghām:**



ي - ر - م - ل - و - ن

These letters form the mnemonic:

يَرْمَلُون

To understand more how Idghām works, study the following chart:

Idghām case	Before Assimilation	After assimilation	Pronounced as
من رَبَّكَ	ن + ر	رّ	مِرَّبَّكَ
مِن وَال	ن + و	وّ	مِوَال



**There are two types of Idghām:**

1. Idghām with ghunnah
2. Idghām without ghunnah

### Idghām with ghunnah

Idghām with ghunnah (إِدْغَامٌ بِعُنْهَةٍ) refers to assimilation **with** nasalization. You apply this type of Idghām when Nūn Sākinah is followed by:

ي - ن - م - و

These letters form the mnemonic:

يَنْمُو

Use the mnemonic to easily remember this rule

Remember: the word ‘ghunnah’ refers to extending the nasal sound for two ḥarakāt.

In this type of Idghām you submerge the Nūn Sākinah into the subsequent letter (one of the يَنْمُو letters). When the two letters are assimilated, the nūn disappears completely except for its nasalization feature, which is the ghunnah. You extend that nasal sound ‘ghunnah’ for two counts.

**To practically understand how to perform Idghām with ghunnah, study the following case:**



من يَعْمَل

In this example:

- The first word ends with Nūn Sākinah
- The second word starts with one of ينمو letters, which is yā'.
- This means that the assimilated version will be pronounced as:

مَيْبَعْمَل

*Apply ghunnah here (by letting air through nostrils while prolonging the letter ي for two harakāt)*

Study more examples for Idghām with ghunnah:

Assimilation may only be applied if you keep on reading and link between the highlighted words.



ينمو

ي

#### Example

وَيُلْ يَوْمِيْذِ لِلْمُكَذِّبِينَ<sup>8</sup>

#### How it is pronounced

وَيْلُ يَوْمَيْذِ



ن

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَ<sup>9</sup>



م

فَهُم مِنْ مَغْرِمٍ مُشْقَلُونَ<sup>10</sup>

مَمَحْرَمٌ مُشْقَلُونَ



و

وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ<sup>11</sup>

شَيْءٍ وَكِيلٌ

8 Al-Mursalāt, 15  
9 Al-Ambiyā', 104  
10 Al-Qalam, 46  
11 Az-Zumar, 62



We should not forget that when pronouncing nūn with shaddah نَّ we should always apply **Idghām with ghunnah**, since in theory nūn with shaddah is essentially Nūn Sākinah followed by another nūn:

ن + نَّ = نَّ

And since ن is one of the letters ينمو ينmo, then we must apply Idghām with ghunnah, which means that we must extend the nūn with ghunnah for two ḥarakāt, like in these examples:



<sup>12</sup> إِنَّ الظَّالِمِينَ كَفَرُوا سَوْآءٌ عَلَيْهِمْ



<sup>13</sup> وَمَنْ أَلْنَى مَنْ يَقُولُ إِيمَانًا بِاللهِ

### Idghām without ghunnah

Idghām without ghunnah (إدغام بغير غنّة) refers to the assimilation of Nūn Sākinah **without** nasalization (ghunnah). You apply this type of Idghām when Nūn Sākinah is followed by:

ر - ل

Study the following examples:

ر / ل	Example	How it is pronounced
ر	<sup>14</sup> أَنَّهُ الْحَقُّ مِنْ رَبِّكَ	مِرَّبِّكَ
ل	<sup>15</sup> هَبْ لِي مِنْ لَذْنَكَ ذُرِّيَّةً طَيِّبَةً	مِلَّذْنَكَ
ل	<sup>16</sup> إِنَّ فِي ذَلِكَ لَاءِ لَكُمْ	لَاءِ لَكُمْ

12 Al-Baqarah, 6

13 Al-Baqarah, 8

14 Al-Hajj, 54

15 Al-i ‘imrān, 38

16 Al-Baqarah, 248

**EXCEPTION**

818

Revise comparison table  
on page 88

In these FOUR words, we do not apply either Idghām with ghunnah or Idghām without ghunnah even though Nūn Sākinah is followed by any of the يَرْمَلُون letters:

بُنْيَان

قِنْوَان

صِنْوَان

دُنْيَا

We may only apply Izhār on these FOUR words; in other words, you will pronounce the nūn normally without assimilation or merging.

**Interestingly, when you follow the rule of how Izhār looks in the Qur'ān, you will have no problem with these exceptions, and you will not mispronounce them since Nūn Sākinah in these FOUR words all look like this: ن and not like this ن**

**4 Iqlāb**

The word Iqlāb (قلاب) literally means 'transformation' or 'conversion'. In terms of Tajweed terminology, Iqlāb refers to the conversion of the letter nūn to م with ghunnah. This happens when Nūn Sākinah is followed by the letter ب. **This can occur within one word but also between two separate words.**

There are two things to keep in mind when applying Iqlāb in the Qur'ān:

1. **Applying ghunnah:** Applying Iqlāb requires ghunnah which is the extended nasal sound of two ḥarakāt.
2. The produced م which is converted from Nūn Sākinah is a real م which should be pronounced as a regular م.

Let us observe the following examples to understand this even better:



819

وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ<sup>17</sup>



820

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ<sup>18</sup>



821

وَأَخْذُنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَعِيسٍ بِمَا كَانُوا يَفْسُقُونَ<sup>19</sup>



822

وَاللَّهُ رَءُوفٌ بِالْعَبَادِ<sup>20</sup>

17 Al-i īmrān, 112

18 Yūnus, 3

19 Al-A'rāf, 165

20 Al-Baqarah, 207

From the previous examples, we can learn the following:

1. Iqlāb occurred in a single word as in **لَا** but also between two words as in **مِنْ بَعْدِ**
2. The symbol of Iqlāb (ۖ) can appear on top of the word **مِنْ بَعْدِ** and also below the word **بَعْدِ تَبَيَّنَ** in case of tanwīn kasrah.
3. With each instance of Iqlāb we should apply ghunnah of two counts.



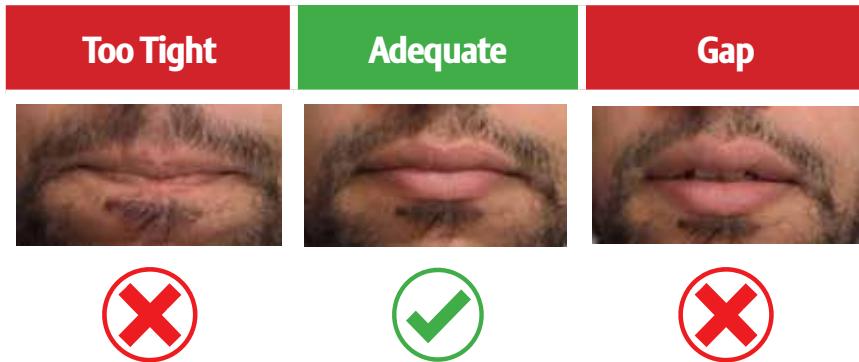
Revise Qur'ānic symbols  
page 11 &21

### You should not mix up these two symbols of mīm in the Qur'ān:

Iqlāb	Mandatory stop

#### How to perform Iqlāb PROPERLY

When performing Iqlāb, you should always remember that the converted mīm of Iqlāb is an actual mīm, which is pronounced by touching the lips (without pressing them too tightly). This chart will demonstrate the proper shape of the lips when performing the mīm of Iqlāb.



This chart also demonstrates the common mistake of leaving a gap between the lips when performing Iqlāb. There should be no gap between the lips when pronouncing mīm, and at the same time, your lips should not be too tightly pressing against one another.

## 4 Ikh'fā'

In Arabic, Ikh'fā' (إخفاء) means 'concealing' or 'hiding' something, and in terms of tajweed, Ikh'fā' refers to the **concealment or partial articulation** of Nūn Sākinah. Ikh'fā' is triggered, when Nūn Sākinah is followed by one of these 15 letters:

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



These fifteen letters are easily remembered when you know that they are the remaining letters of the Arabic alphabet apart from the **six letters of Izhār**, the **six letters of Idghām** and the **one letter of Iqlāb**.

### How does 'concealing' Nūn Sākinah work?

Alveolar ridge is the area behind the upper front teeth.

To understand how to apply Ikh'fā' on Nūn Sākinah properly, we first need to remember how to pronounce nūn with Izhār (pronouncing nūn normally).

### When we pronounce nūn normally, we do that by performing 2 actions:

1. Tip of the tongue touching the **alveolar ridge**.
2. Ghunnah - air coming out of nostrils.



When applying Ikh'fā' on Nūn Sākinah, you will essentially 'conceal' the first characteristic of nūn (which is the tongue placement) while keeping the second one (the ghunnah). And you will replace that first characteristic of nūn with the shape of the subsequent letter of Ikh'fā'.

### This means that when performing Ikh'fā' on Nūn Sākinah, you will do that by performing 2 actions:

1. Shaping your mouth to the Ikh'fā' letter after Nūn Sākinah.
2. Ghunnah of two ḥarakāt.

Example:



من تَابَ

In this instance you will perform Ikh'fā' by:

1. **First:** applying ghunnah for two ḥarakāt **while** shaping your mouth of the letter ت
2. **Second:** pronouncing ت normally and as a separate letter.

Shape of the mouth when performing Ikh'fā'

### Gap between lips



Performing the Ikh'fā' requires that there is a small gap between the lips which occurs when performing the ghunnah of two ḥarakāt. The shape of the mouth may differ depending on the subsequent letter. If lips are pressing against one another, then this is not be a proper Ikh'fā'.

Let us consider the following examples:



<sup>21</sup> إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذَبَّحُوا بَقَرَةً



<sup>22</sup> كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم



<sup>23</sup> كُلُّوْمِنْ شَمَرِهٰ إِذَا أَثْمَرَ



<sup>24</sup> حُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً نُظَاهِرُهُمْ



<sup>25</sup> وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً

We can learn the following from these examples:

1. Both Nūn Sākinah and the subsequent letter of Ikh'fā' are pronounced as two letters, not one letter.
2. There is **no** stress or shaddah to be applied on Ikh'fā'.
3. The ghunnah of Ikh'fā' must be extended for two ḥarakāt.
4. The ghunnah of Ikh'fā' should also be associated with the **makhrāj** of the subsequent letter. *But what does that mean?*



This means that the **sound of ghunnah** that precedes the letter of Ikh'fā' is not the same for every letter of Ikh'fā'. This is because we shape the mouth to that particular letter that follows the Nūn Sākinah which in turn affects the characteristic of the ghunnah sound produced. To understand this even further, consider the following two examples:

21 Al-Baqarah, 67  
22 Al-Baqarah, 118  
23 Al-An‘ām, 141  
24 At-Tawbah, 103  
25 At-Tawbah, 121



من سَبَقْ

The letter of Ikh'fā' here is sīn, **which is a light letter**, so Ikh'fā' in this case will require:

1. **First:** applying ghunnah for two ḥarakāt **while shaping your mouth of the letter** س
  2. **Second:** pronouncing س normally and as a separate letter.
- The result would be a **light ghunnah** that suits س.

Now compare this case of Ikh'fā' to the next:



The letter of Ikh'fā' here is ḫād, **which is a heavy letter**, so Ikh'fā' in this case will require:

1. **First:** applying ghunnah for two ḥarakāt **while shaping your mouth of the letter** ص
2. **Second:** pronouncing ص normally and as a separate letter.

من صَبَرْ

The result would be a **heavy ghunnah** that suits ص.

Therefore, if Ikh'fā' is applied on a light letter, the ghunnah should also be light, and if Ikh'fā' is applied on a heavy letter, the ghunnah should also be heavy.



*Articulators of ك and ق are the back of the tongue making contact with the soft palate. The sounds are produced from between these two parts.*



**When Ikh'fā' is applied on the letters ك and ق, these two cases of Ikh'fā' will be closer to Izhār than Ikh'fā' in terms of how you perform Ikh'fā'. In other words, in these two cases, you have to make sure to apply Ikh'fā' without leaving a gap between the articulators of ك and ق.**

**Listen to the following examples, and compare the correct pronunciation to the common mistake:**

ك مَنْكِمْ

ق مَنْقِلْ

**NUN SAKIN****IZHAR**Pronounce **CLEAR** Nun

أ - ه - ع  
ح - غ - خ

 Ghunnah

 Shaddah
**يـر مـلـوـن**

TRIGGE

 Ghunnah

 Shaddah

 Ghunnah

 Shaddah


**يـنـمـو**

NAH RULES**IQLĀB**

Convert to م

**ب**Ghunnah Shaddah **IKHFĀ'**ONLY Pronounce  
Ghunnah THEN Ikhfa' letterت - ث - ج - د - ذ - ز - س - ش  
ص - ض - ط - ظ - ف - ق - ك

(ALL THE OTHER LETTERS)

Ghunnah Shaddah

# DISCUSSION

**Follow these steps to learn Chapter 8 effectively:**

1. Study the four rules of Nūn Sākinah as indicated in the chapter.
2. Study the letters of each rule by heart; use the attached poster to easily access them and remember which letter trigger which rule.
3. If you have difficulty applying all four rules at once, then start applying one rule at a time and then move to the next till you have covered all four.

**Task 1: Identify & highlight every Nūn Sākinah in the following āyāt.**

وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفُهُ<sup>ۚ</sup> .1

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ .2

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينُ كُلُّهُمْ لِلَّهِ .3

وَإِمَّا تَخَافَنَ مِنْ قَوْمٍ خِيَانَةً فَأُنْبِذُ إِلَيْهِمْ عَلَى سَوَاءٍ .4

**Task 2: Match the correct set of letters to the rule of Nūn Sākinah (There is one option too many.)**

- |                          |              |
|--------------------------|--------------|
| 1. Idghām                | a. ر م ل و ن |
| 2. Ikhfā'                | b. ي ن م و   |
| 3. Izhār                 | c. ب         |
| 4. Idghām met ghunnah    | d. ل ن ع م ر |
| 5. Idghām zonder ghunnah | e. أ غ خ ح   |
| 6. Iqlāb                 | f. ت ط ض ظ   |
|                          | g. ل ر       |

**Task 3: Decide which case of Nūn Sākinah should you apply on the following āyāt and then recite it accordingly.**

إِنَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

.1

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ عَائِدَةٌ مِّنْ رَّبِّهِ

.2

كَانُوهُمْ بُنِينٌ مَرْصُوصٌ

.3

وَأَخِي هَرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلَهُ مَعِي رِدْءًا يُصَدِّقُنِي

.4

وَإِنِّي لَأَظُنُّهُ وَمِنَ الْكَذِيبِينَ

.5

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا

.6

أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَنِهِمْ

.7

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

.8



Single-Volume Qur'an, circa 1550-60, Istanbul, attributed to Ahmed Karahisari.

# 9

In this chapter you will learn:

- What is Mīm Sākinah?
- What Mīm Sākinah looks like in the Qur’ān.
- Ikh’fā’ of Mīm Sākinah.
- Idghām of Mīm Sākinah.
- Iżhār of Mīm Sākinah.

## Mīm Sākinah



## ORIENTATION

Revise the definition of **ghunnah**. You can revisit **chapter 8** to refresh your memory about its meaning and application.

There are a lot of similarities between Mīm Sākinah and Nūn Sākinah: both of them are nasal sounds, they both involve the use of **ghunnah**, and generally, understanding the rules of Mīm Sākinah depends on your understanding of the rules of Nūn Sākinah because of their similar division and application. Mīm Sākinah also represents a very important element in embellishing your tajweed and your Qur’ān recitation.

### What is ‘Mīm Sākinah’?

Similar to Nūn Sākinah, Mīm Sākinah refers to the unvowelled mīm which means that it is a mīm with sukuṇ on it. In the Muṣ-ḥaf, Mīm Sākinah will appear in one of two forms:

### Mīm Sākinah



**Mīm with sukuṇ symbol on top**

**Mīm without any tashkīl symbols at all**

When any of these two shapes of Mīm Sākinah is used in the Qur’ān, it will require you to apply one of these three rules:

1 Ikh’fā’	2 Idghām	3 Izhār
إِخْفَاءٌ	إِدْغَامٌ	إِظْهَارٌ



It is very important that you learn and study these three rules of Mīm Sākinah in the exact same order as indicated here, since these rules are put in a certain order that makes it logical and easier to move from one rule to another.

## 1 Ikh'fā'

In the case of Mīm Sākinah, Ikh'fā' also means concealment. However, this type of Ikh'fā' is slightly different from that of Nūn Sākinah. The Ikh'fā' of Mīm Sākinah is called '**Ikh'fā' Shafawi'** which means 'Labial concealment', since for this type of concealment you will only be using your lips. The Ikh'fā' of Mīm Sākinah has one single trigger letter which is:



*How does the 'concealing' Mīm Sākinah actually work?*

To apply Ikh'fā' on Mīm Sākinah, the letter mīm as well as the trigger letter ب will come from the same place directly after one another as one letter. So you start by pronouncing the mīm, and before completely pronouncing mīm, you start pronouncing bā' directly afterwards. The following chart will simplify the process of pronouncing the Ikh'fā' of Mīm Sākinah:



(2) Then opening the lips with the pronunciation of bā'



(1) Starting with mīm by slightly pressing the lips



**When applying this rule, you should note the following:**

- Ikh'fā' of Mīm Sākinah only occurs between two words, and never within the same word.
- When applying Ikh'fā', you should also apply ghunnah of two ḥarakāt.
- This rule is nearly identical to the rule of conversion (Iqlāb) from the rules of Nūn Sākinah, which—as covered previously—is the conversion of the nūn to a mīm before the letter bā' and its articulation with concealment (Ikh'fā') and nasalization (ghunnah).



The reason behind this rule is that the letters bā' and mīm are identical in their makhraj (where they are pronounced) and share most of their attributes, and therefore, the Ikh'fā' is the easiest way of articulating the two in combination.

Let us consider the following examples:



<sup>١</sup> حُذُوا مَا ءَاتَيْنَاهُمْ بِقُوَّةٍ وَأَسْمَعُوا



<sup>٢</sup> تَرْمِيمِهِمْ بِحَجَارَةٍ مِنْ سِجِيلٍ



<sup>٣</sup> إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَيْرٌ

#### How to perform Ikh'fā' Shafawi PROPERLY

Similar to performing Iqlāb, Ikh'fā' should also be pronounced with your lips touching (without pressing them too tightly), this means that there is no gap between the lips. This chart will demonstrate the proper shape of the lips when pronouncing the mīm of Ikh'fā'.

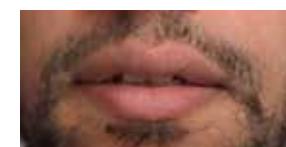
Too Tight



Adequate



Gap



## 2 Idghām

Idghām (or ‘assimilation’) of Mīm Sākinah is the exact same concept that we have learned in chapter 8 with Nūn Sākinah, but with Mīm Sākinah it is much simpler since it involves one trigger letter which is:

م

When this happens, the first mīm is assimilated into the second mīm, and they are pronounced in turn as one doubled mīm with a ghunnah of two counts. Study the following examples:

1 Al-Baqarah, 93

2 Al-Fīl, 4

3 Al-‘Adiyāt, 11



<sup>4</sup> فِي قُلُوبِهِمْ مَرْضٌ



<sup>5</sup> كَلَمًا أَضَاءَ لَهُمْ مَشْوَا

The same pronunciation is performed when mīm has shaddah ک since we will have to apply Idghām. Don't forget that mīm with shaddah is essentially Mīm Sākinah followed by another mīm:

م ک = م ک



<sup>6</sup> وَمَا أَلَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ



<sup>7</sup> فَآئِنَمَا تُولُوا فَشَّمْ وَجْهُ اللَّهِ



<sup>8</sup> فَيَوْمَ إِذْ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسُ وَلَا جَانٌ



<sup>9</sup> فَاقْدِفِيهِ فِي الْيَمِ فَلَيُلْقِهِ الْيَمِ بِالسَّاحِلِ

In these examples we learn the following:

- If the reciter stops at the words جَانٌ or الْيَمِ, then you must extend the ghunnah of nūn or mīm to show that this letter has shaddah.
- The same rule applies if you keep on reading, and the ghunnah should not be affected.

4 Al-Baqarah, 10

5 Al-Baqarah, 20

6 Al-Baqarah, 74

7 Al-Baqarah, 115

8 Ar-Rahmān, 39

9 Tāhā, 39

### 3 Izhār

The last rule of Mīm Sākinah, is the rule of Izhār, which is manifestation or showing Mīm Sākinah. This rule is triggered when Mīm Sākinah is followed by any of the remaining alphabet. So, basically every other letter except ب or ن.

**How is the 'Izhār' of Mīm Sākinah performed?**

Performing Izhār is essentially pronouncing the mīm normally, like the English consonant /m/. There is no extended ghunnah, no elongation or anything of the sort, except pronouncing the mīm normally, which can be observed in these examples:



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ<sup>10</sup>



إِنْ كُنْتُمْ صَدِقِينَ<sup>11</sup>

There is also an easy way through which you can quickly recognize the rule of Izhār. Study the differences between the shape of mīm (in Arabic Muṣ-hafs) when it is in the state of Izhār, and when it is in the state of Idghām or Ikh'fā':

Compare to how Nūn Sākinah with Izhār looks like (on page 88)

Idghām and Ikh'fā' like this	Izhār will look like this
م	م

Study these examples:



وَجَعَلْنَا لَهُ وْ نُورًا يَمْشِي بِهِ فِي النَّاسِ<sup>12</sup>



وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ<sup>13</sup>

In these examples we observe:

- When Mīm Sākinah is in a state of Izhār, it is used with the diacritic ڻ.
- When we had to apply Ikh'fā' on Mīm Sākinah, it was used without any diacritics ڻ.

10 Al-Fātiḥah, 2/1

11 Al-A‘rāf, 194

12 Al-An‘ām, 122

13 Al-An‘ām, 127

**M E E M SĀKI****IKHFĀ'**

**START with Mim  
END with Ba'**

**ب**

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

**Ghunnah****Shaddah****IDGH****Fully Assu****TRIGGER****م**

**One word**  
**م + م**

**لـ****Ghunnah****Shaddah**

TER 9

# NAH RULES

HĀM

Volate Mim

LETTERS



Two words

م + م



Ghunnah

Shaddah

IZHAR

Pronounce clear Mim

THE REST OF ALPHABET

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ghunnah

Shaddah

# DISCUSSION

## Follow these steps to learn Chapter 9 effectively:

1. Study the rules Mīm Sākinah only after studying the rules of Mīm Sākinah.
2. Use the attached poster while practicing the rules of Mīm Sākinah.

## Task 1: Determine if the following statements are (true) or (false) depending on your understanding of Chapter 9.

1. Mīm Sākinah will always require you to extend its ghunnah. ( )
2. Iżhār and Iqlāb can be applied on Mīm Sākinah just like Nūn Sākinah. ( )
3. Ikh'fā' of Mīm Sākinah requires leaving no gap between the lips. ( )
4. Mīm with shaddah is also a case of Mīm Sākinah. ( )
5. The length of the ghunnah of Mīm Sākinah depends on its position in the sentence. ( )
6. Mīm Sākinah cannot come at the beginning of a word. ( )

## Task 2: Choose the correct case of Mīm Sākinah for each of the following āyāt.

1- قُلْ أَرَعِيْتَكُمْ إِنْ أَتَكُمْ عَذَابُ اللَّهِ

- a- Iżhār
- b- Ikh'fā'
- c- Idghām

2- وَمَا آنُتُم بِمُعْجِزِينَ

- a- Iżhār
- b- Ikh'fā'
- c- Idghām

وَكُفْرِهِمْ بِإِيَّا يِتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ - 3-

- a- Iżhār
- b- Ikh'fā'
- c- Idghām

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ - 4-

- a- Iżhār
- b- Ikh'fā'
- c- Idghām

تَرْمِيمِهِمْ بِحِجَارَةٍ مِنْ سِجِيلٍ - 5-

- a- Iżhār
- b- Ikh'fā'
- c- Idghām

هُوَ أَذْنَاكُمْ مِنَ الْأَرْضِ - 6-

- a- Iżhār
- b- Ikh'fā'
- c- Idghām

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَيْدِ لَخِيرٌ - 7-

- a- Iżhār
- b- Ikh'fā'
- c- Idghām

**Challenge Question** How many 'Mīm' should you pronounce in this āyah?

وَعَلَىٰ أَمَمِ مِمَّنْ مَعَكَ ح

# 10

## Qalqalah

### In this chapter you will learn:

- What is Qalqalah?
- How to perform Qalqalah.
- The letters of Qalqalah
- Types of sukūn of Qalqalah letters.
- Degrees of Qalqalah.

## ORIENTATION

*Articulator: is an organ used to make sounds, like tongue, lips, hard palate, soft palate, ..etc.*

In Arabic, vowelled letters are produced by *parting* of two articulators, while letters with no vowels (sâkin) are produced by *collision* of two articulators; in other words, two articulators close in on one another. However, with certain letters, this motion causes the articulation point to completely close. This results in the complete imprisonment of the sound (to the point that it is not distinguishable anymore), and it also causes discomfort when pronouncing these letters. That's why, Arabs used Qalqalah to get over this problem.



### What is 'Qalqalah'?

The word Qalqalah قَلْقَلَة literally means shaking/disturbance. Arabs would use this word to refer to a boiling pan, which is not still, but it is not moving either; rather, it is in a state of disturbance between movement and sukûn. That is exactly the idea of Qalqalah as a tajweed term: it is a state of a sound between complete sukûn (pure consonant) and vowel state. So Arabs, due to the annoyance and difficulty in pronouncing certain letters, they would apply Qalqalah on these letters.

The letter of Qalqalah are five:

Learn the Mnemonic to remember which letters receive Qalqalah

ق - ط - ب - ح - د

They form the Mnemonic

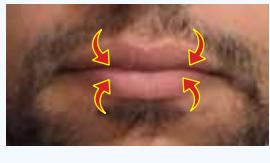
قطب جد

Throughout this chapter, we will be using the term '**Qalqalah Letters**'. This term would always refer to these five letters.

### How can you apply 'Qalqalah'?

The letters of Qalqalah would normally be pronounced by two articulators coming against one another, causing the sound to be trapped behind the articulation point. Applying Qalqalah is essentially freeing that trapped sound from behind the articulation point. In other words, Qalqalah letters (when they are in sukûn state) are pronounced in a way similar to how vowelled letters are pronounced, but **without** any corresponding movement of the mouth and jaw that is associated with vowelled letters.

Here's a chart that explains how Qalqalah falls between the two states of being vowel and having sukūn:

Vowel Mechanism	Qalqalah Mechanism	Sukūn Mechanism
<ol style="list-style-type: none"> <li><b>Parting of two articulators.</b></li> <li>Jaw/ lip movement:           <ul style="list-style-type: none"> <li>Fat-hah: opening jaws</li> <li>Dammah: rounding lips</li> <li>Kasrah: lowering jaw</li> </ul> </li> </ol>  <p>The jaw movement of when pronouncing <b>م</b></p>	<ol style="list-style-type: none"> <li><b>Parting of two articulators.</b></li> <li><b>No jaw movement (only releasing trapped sound)</b></li> </ol>  <p>The opening of mouth releasing Qalqalah sound when pronouncing <b>ب</b></p>	<ol style="list-style-type: none"> <li>Collision of two articulators.</li> <li><b>No jaw movement (only releasing trapped sound)</b></li> </ol>  <p>The collision of lips in the letter <b>mīm</b> with sukūn when pronouncing <b>م</b></p>



This chart illustrates how Qalqalah shares with vowels producing the sound by parting of two articulators, and at the same time it shares with sukūn the fact that there is no jaw movement when producing the sound. That's why Qalqalah is a state between sukūn and being a vowel in which you release the trapped sound without opening your jaw.

! Remember

**It is important to point out that Qalqalah letters differ in how you release their trapped sound. Each Qalqalah letter releases their trapped sound from their point of articulation. In other words, in the highlighted picture, we see the release of the trapped sound of **ب** which happens from the lips. However, if you want to apply Qalqalah on **ت** then the sound will be released at the alveolar ridge, since **ت** is pronounced by pressing the tip of the tongue against the alveolar ridge. Therefore, the shape of the mouth differs according to the makhraj of each Qalqalah letter.**



**Qalqalah may occur in the middle or at the end of the word, but it is impossible to happen at the beginning of the word. This is because Qalqalah only applies when the Qalqalah letter has sukūn, and words in Arabic cannot start with sukūn.**

**When can you apply  
'Qalqalah'?**

Qalqalah can be applied only when any of the Qalqalah letters are in a state of sukūn. There are two types of sukūn in the Qur'aan:

Original Sukūn	Temporary sukūn
<p>This sukūn will always have the sukūn symbol on the Qalqalah letter</p> <p>This type of sukūn is not affected by stopping at or continuing to read the word; it will always be sukūn</p> <p style="text-align: center;"><b>قالَ فَاهْبِطْ مِنْهَا</b></p> <p>The letter ط, will be pronounced with Qalqalah, regardless of stopping or linking to the word after.</p>	<p>Temporary sukūn occurs only when you stop at a word</p> <p>This type of sukūn disappears if you keep on reading without stopping.</p> <p style="text-align: center;"><b>قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ</b></p> <p>The letter ق will be pronounced with Qalqalah, only if you stop at the word <b>الْفَلَقِ</b>. If you keep on reading, there will be <b>no</b> Qalqalah at all.</p>

Study the following examples:



1      **لَا أُقْسِمُ بِهَذَا الْبَلْدَ**



2      **كَذَلِكَ نَطَّبُ عَلَى قُلُوبِ الْمُعَتَدِينَ**

We can learn the following from these examples:

- The highlighted Qalqalah letters ق and ط will always receive Qalqalah, since they both have **original Sukūn**.
- However, د and ب will receive Qalqalah only if you stopped at these words, since **temporary sukūn** will then be generated.



To check if you are performing Qalqalah properly, pronounce these:

أَطْ أَذْ أَبْ

- If you hear a muffled sound with no (audible) difference between them, then Qalqalah is not applied correctly since the sound is not released enough or at all.
- If you do, however, hear a clear difference between these combinations, then the sound is released properly.

1      Al-Balad, 1  
2      Yūnus, 74

*Do all Qalqalah cases have the same degree?*

We distinguish between two main degrees of Qalqalah: Major and Minor Qalqalah. In this context, the word 'degree' refers to the amount of air released following the sounds in question. This is determined by a number of factors, so each degree of Qalqalah has specific conditions:

Major Qalqalah	Minor Qalqalah
<ul style="list-style-type: none"> <li>Occurs only at the <b>end</b> of words.</li> <li>The letter may have <b>shaddah</b> or <b>not</b>.</li> <li>You <b>stop</b> at that word.</li> </ul>	<ul style="list-style-type: none"> <li>Occurs only in the <b>middle</b> of words.</li> <li>(OR) Occurs at the <b>end</b> of words <b>when linked to the next word</b>.</li> </ul>



It is also logical that when Qalqalah occurs in the middle of your recitation, you would have the weakest form of Qalqalah since the released air will be slightly overshadowed by the sounds that follows. Unlike the cases of stopping at a word ending with Qalqalah.

Study the following examples for **Major Qalqalah**:



3 وَجَاءَتْ سَكُرَةُ الْمَوْتِ بِالْحَقِّ



4 قُلْ هَيْ مَوَاقِيتُ لِلنَّاسِ وَالْحَقِّ



5 وَهُوَ الْغَفُورُ الْوَدُودُ



6 بِلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

Study the following examples for **Minor Qalqalah**:



7 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ



8 فَأَوْحَى إِلَيْهِ عَبْدِهِ مَا أَوْحَى

3 Qāf, 19

4 Al-Baqarah, 189

5 Al-Burūj, 14

6 Al-Burūj, 19

7 At-Tīn, 4

8 An-Najm, 10



From these examples, we notice that applying Qalqalah is situational, which means that depending on the situation at hand, you decide if you should apply Qalqalah or not, and which degree of Qalqalah you should apply:

- If you do **not** stop at the words بِالْحُجَّةِ, وَالْحُجَّةِ, الْوُهْدُ, نَكْذِبُ then there is no Qalqalah at all of any degree. The reason is that when we do not stop, there is no 'temporary sukūn', and when there is no sukūn, there is no Qalqalah.
- Although the word لَفْتٌ ends with a Qalqalah letter that has sukun, we will **not** apply **major** Qalqalah since we did not stop at ل, so it came in the middle of the speech.



**When performing Minor Qalqalah, you should be careful not to let the Qalqalah letter be affected by the letter pronounced before it or after it. It is, for example, a common mistake to pronounce:**



1011

خَلَقْنَا

as

خَلَقْنَا

and

عَبَدْنَا

as

عَبَدَهُمْ



**Applying Qalqalah on any letter other than the five Qalqalah letters is a mistake, and should not be performed.**

**Study and listen to the following mistakes and their correction:**



1012

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ<sup>9</sup>

1013

إِلَّا إِبْلِيسَ أَبَى وَأَسْتَكَبَرَ<sup>10</sup>

1014

وَسَيُجَنِّبُهَا الْأَذْقَى<sup>11</sup>

In these examples, the possible mistake have been highlighted in red. Compare and contrast between the correct and incorrect pronunciation.

Although these mistakes do not change the meaning of words, it is a mistake to apply random letter characteristics on letters that do not require them.

9 Al-Fātihah, 5

10 Al-Baqarah, 34

11 Al-Layl, 17

QALQ

VOWEL

BET

QALQALAH

ب ج د  
 جَدّ (جَدَّ)

VOWELLED



NO Qalqalah

ORIGINAL

قالَ أَبُوهُمْ

لَخَاطِئِينَ

ALWAYS Apply  
 Anywhere in

وَتَصَدَّقَ عَلَيْنَا صَدِيقٌ

TER 10

# ALAH

TATE

WEE N

CONSONANT

LETTERS

ق ط

(قطب)

SUKOON

TEMOPRARY  
SUKOON

- ONLY When Stopping
- End of Words ONLY

Qalqalah  
the word

قالَ لَا تَثْرِيبٌ

الْحَمْدُ لِلَّهِ

أَفَتَظَمَعُونَ

# DISCUSSION

**Follow these steps to learn Chapter 10 effectively:**

1. Study the rules of Qalqalah and memorize the letters of Qalqalah.
2. Use the attached poster to remember the rules of Qalqalah.
3. Try and apply all the previously learned rules so far along with Qalqalah.

**Task 1: Determine if the following statements are (true) or (false) depending on your understanding of Chapter 10.**

1. There are only two types of sukūn. ( )
2. Qalqalah is always applied on letters with sukūn. ( )
3. There is one degree of Qalqalah when applied on a letter. ( )
4. Qalqalah is a state between real sukūn and temporary sukūn. ( )
5. Applying Qalqalah on a non-Qalqalah letter is a clear mistake. ( )

**Task 2: Study the following āyah and answer the questions that follow.**

وَمَنْ يُعَظِّمْ شَعْبَرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

1. This āyah contains two instances of Qalqalah; what are they?
2. One of these cases can be dropped. Which case is it? When would it be dropped?

**Task 3: Study the following āyah and answer the questions that follow.**

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا

1. Does this āyah contain Qalqalah; why? Why not?
2. Mention two Tajweed rules you have studied that you can find in this āyah.

**Task 4: Do these āyāt contain (possible) Qalqalah?**

1. إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٢١﴾ حَدَّا إِيقَ وَأَعْنَبَا
2. حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا
3. لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
4. ذَلِكُم بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحُقْقِ
5. وَأَذِنْ فِي النَّاسِ بِالْحِجَّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجْعٍ عَمِيقٍ

**Challenge Question** Recite Sūrah At-Tāriq and afterwards listen to a recitation of that sūrah, and compare your application of Qalqalah.

# 11

## Assimilation

**In this chapter you will learn:**

- Types of sukūn in the Qurān
- Types of assimilation
- Assimilating identical letters
- Assimilating similar letters.

# ORIENTATION

The default articulation of any letter in the Qur'ān is 'Izhār' which is a clear pronunciation of the letter. In certain cases, letters get assimilated or merged into one another to make their pronunciation easier and more sound. Assimilating or merging letters only occurs when they have sukūn. In any Arabic Muṣ-haf, when a letter has sukūn, it appears in one of **two states**:

*Urdu and Turkish Muṣ-hafs do apply different rules in that respect.*

## With Sukūn symbol



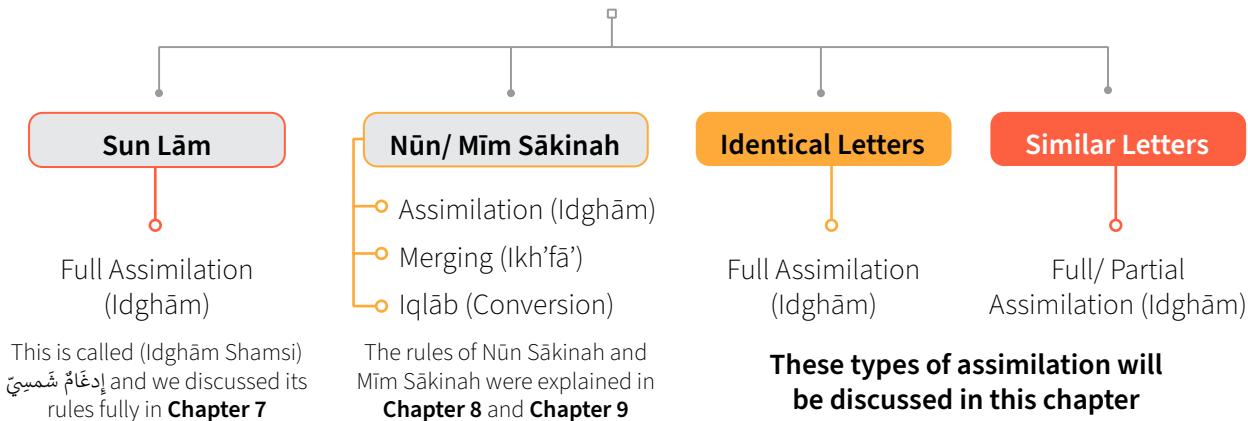
## Without any symbols



One of the major signs of 'Izhār' in the Qur'ān is the sukūn diacritic ُ which indicates that the letter will be fully and completely pronounced.

However, when a letter has sukūn without the diacritic ُ, it either indicates Idghām, Ikh'fā', or Iqlāb. In other words, it is an indication of the application of a special rule on the letter. Since this chapter is concerned with letter assimilation, this type of letters is the main focus of this chapter.

### **Letters that have sukūn without a diacritic come in four categories.**



## EXCEPTION

Natural Madd letters have sukūn without the diacritic ُ and yet we apply Izhār on them, and we pronounce them fully.

What is the difference between identical letters and similar letters?

Identical letters	Similar letters
<p>Identical letters are the exact same letters even if have a different diacritic.</p> <p style="text-align: center;">كَ كَ</p> <p>These letters are identical because they are exactly the same with a different diacritic.</p>	<p>Similar letters share either the point of articulation 'makhrāj' or they share a characteristic</p> <p style="text-align: center;">تَ طَ</p> <p>These two letters are similar because they share the point of articulation, but are different in their characteristics</p>

## Identical Letters

When two identical letters follow one another and the first of which has sukūn, **only the second letter will be pronounced with shaddah**. This means that the first of the two identical letters will be **fully assimilated** into the second letter; thus the shaddah (duplication).

Study the following examples:



فَلَا يُسْرِفْ فِي الْقَتْلِ<sup>1</sup>



وَإِذَا جَاءُوكُمْ قَالُواْ عَامَنَا وَقَد دَخَلُوا بِالْكُفْرِ<sup>2</sup>

Assimilation between two words will not occur, when stopping at the first of the two words (so not linking it to the word that follows) and you will pronounce the first word fully with Izhār.



وَمَن يُكَرِّهُنَّ<sup>3</sup>



أَيْنَمَا تَكُونُوا يُدْرِكُمُ الْمَوْتُ<sup>4</sup>

In these examples, we can observe the following:

- The first of the two identical letters has no diacritic on top or under it, and therefore it is fully assimilated into the second letter.

Assimilation may also occur within the same word (so two identical letters in one word), like these examples:

- 1 Al-Isrā', 33  
 2 Al-Mā'idah, 61  
 3 An-Nūr, 33  
 4 An-Nisā', 78



- After assimilation, these words are pronounced as يَكْرِهُنَّ and يَدْرِكُمْ respectively.

**Identical letters are not always assimilated; there are two instances where identical letters cannot be assimilated:**

### 1. The first of the two identical letters does not have sukūn.



<sup>5</sup> تُؤْمِنُ بِعَضٍ وَنَكْفُرُ بِعَضٍ



<sup>6</sup> مِنْ بَعْدِ إِكْرَاهِنَّ

In these examples, there aren't any case of assimilation in spite of the occurrence of two identical letters one after the other. The reason is that the first letter has no sukūn.

### 2. The two identical letters are و or ي



<sup>7</sup> لَقَدْ كَانَ فِي يُوسُفَ



<sup>8</sup> إِنَّ الَّذِينَ عَامَنُوا وَعَمِلُوا الصَّلِحَاتِ

The letters و and ي must not be assimilated because they are not identical though they seem that they are:

What are Madd letters? What are their conditions?  
Revise Chapter 4

- The first ي in the word في is a Madd letter which is pronounced at an articulation point (makhraj) different from the ي in the word يُوسُف since it is not a Madd letter.
- Similarly the letter و in the word عَامَنُوا is a Madd letter which is pronounced at a makhraj different from و.

In other words, they are the same letter, but they do not produce the same sound - compare the sound of the letter 'u' in: 'university' and 'umbrella'. We cannot argue that these words start with a different letter, but at the same time, we cannot claim that they sound the same. Similarly, the letters و and ي have different pronunciation when they function as Madd letters from when they function as līn letters or semi-vowels.

5 An-Nisā', 150

6 An-Nūr, 33

7 Yūsuf, 7

8 Hūd, 23

**Similar Letters**

When similar letters follow one another and the first of which has sukūn, they get **fully or partially assimilated** depending on the strength of the first of the two letters. This means that the second letter will be pronounced with shaddah since the first of the two letters is assimilated into it.



**There are 8 cases of full assimilation and 1 case of partial assimilation:**

The best strategy to learn these cases is by learning them through listening to the examples.

1

ت + ط

- The letter ت has sukūn without a sukūn symbol and it is followed by ط which is a similar letter.
- The two letters become fully assimilated into the letter ط with shaddah.
- This case of assimilation **only** happens between the **two words**.



وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ<sup>9</sup>

The two words should be pronounced as وَقَالَطَائِفَةُ

2

ذ + ظ

- The two letters become fully assimilated into the letter ظ with shaddah.
- This case of assimilation only happens between two words.
- These are the only **two** cases of this type of assimilation in the Qur'an.



وَلَنْ يَنْفَعُكُمُ الْيَوْمَ إِذْ ظَلَمْتُمُ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ<sup>10</sup>

We should pronounce the two words as إِذْ ظَلَمْتُمْ



وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ<sup>11</sup>

We should pronounce the two words as إِذْ ظَلَمُوا

9      Āl-i ‘Imrān, 72  
10     Az-Zukhruf, 39  
11     An-Nisā', 64

**3** ب + م

If these letters are reversed

like this: ب + م

What would we call this rule?



- The two letters become fully assimilated into the letter م with shaddah.
- This is the only case of this type of assimilation in the Qur'an:

يَبْنَىٰ أُرْكَبٌ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ <sup>12</sup>

We should pronounce the two words as أُرْكَبٌ مَعَنَا

**4** ق + ل



- The two letters become fully assimilated into the letter ل with shaddah.
- This is the **only** case of this kind of assimilation:

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ <sup>13</sup>

We should pronounce the two words as نَخْلُقْكُمْ

**5** د + ت



- The two letters become fully assimilated into the letter ت with shaddah.
- This case of assimilation only happens between the two words and one word.

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيْرِ <sup>14</sup>

We should pronounce the two words as قَدْ تَبَيَّنَ



وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ <sup>15</sup>

We should pronounce the two words as عَبَدْتُمْ

12 Hūd, 42

13 Al-Mursalāt, 20

14 Al-Baqarah, 256

15 Al-Kāfirūn, 4

## 6 ت + دّ

- The two letters become fully assimilated into the letter دّ with shaddah.
- This case of assimilation **only** happens between **two words**.
- There are only **two** instances of this type of assimilation in the Qur'ān.



<sup>16</sup> فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا

We should pronounce the two words as **أَثْقَلَ دَعَوَا**

## 7 ل + رّ

- The two letters become fully assimilated into the letter رّ with shaddah.
- This case of assimilation **only** happens between **two words**.



<sup>17</sup> بَلْ رَفِعَهُ اللَّهُ إِلَيْهِ

We should pronounce the two words as **رَفِعَهُ بَلْ**

## 8 ث + ذّ

- The two letters become fully assimilated into the letter ذّ with shaddah.
- This case of assimilation the **only** case of this type of assimilation.



<sup>18</sup> إِن تَحْمِلْ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ

We should pronounce the two words as **يَلْهَثُ ذَلِكَ**

16 Al-A'rāf, 189

17 An-Nisā', 158

18 Al-A'rāf, 176

1

+ ط + ت

- The assimilation between these two letters is a **partial assimilation**, which means that both letters **will still be pronounced but only partially**.
- Partial assimilation happens because of how strong the characteristics of ط are, which means it is not possible to fully assimilate it into ت.
- Partial assimilation is performed by starting to pronounce ط (with no Qalqalah) but then you release the sound as would normally do when pronouncing ت.
- This case of assimilation only happens between the two words but also within the same word.



<sup>19</sup> لِئِنْ بَسَطْتَ إِلَى يَدَكَ لِتَقْتُلَنِي



<sup>20</sup> مَا فَرَّطْتُمْ فِي يُوسُفَ



<sup>21</sup> فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحْظِ بِهِ



**When assimilation exists between two words, this assimilation will not be pronounced unless you keep on reading. If you stop at the end of the first word, you will fully pronounce that last letter.**

So in this ayah:



<sup>22</sup> يَبْنَى أَرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ

If you had to perform an emergency stop at the word أَرْكَبْ then you will fully pronounce the letter ب at the end of the word, and assimilation will only happen when you connect it to the word after it مَعَنَا.

19 Al-Mā'idah, 28  
20 Yūsuf, 80  
21 An-Naml, 22  
22 Hūd, 42

ASSIMI

ONLY when letters

SIMILAR LETTERS

FULL ASSIMIALTION

PARTIAL ASSIMIALTION



# LATION

have NO Symbols



IDENTICAL LETTERS

Shaddah

No Symbols

و سِرْف فِي



و سِرْفِي

# DISCUSSION

**Follow these steps to learn Chapter 11 effectively:**

1. Study the two new cases of assimilation and revise (if necessary) the first two cases of assimilation from chapters 6, 7, 8 and 9.
2. Use the attached poster to remember the combinations of assimilation.

**Task 1: Match the āyah on the left with the proper condition on the right (you may choose more than one condition from the right if the āyah requires it.)**

1	وَالَّذِينَ هُمْ لِلرَّكُوعِ فَعِلُونَ	a Sun Lām Assimilation
2	وَذَا الْنُّونِ إِذْ ذَهَبَ مُغَاضِبًا	b Nūn/ Mīm Assimilation
3	وَهُوَ الَّذِي يُحِيٰ وَيُمِيتُ	c Identical Letter Assimilation
4	يُسَبِّحُ لَهُ وَفِيهَا بِالْغُدُوِّ وَالْأَصَالِ	d Similar Letters Assimilation
5	لَنْ تَصِيرَ عَلَى طَعَامِ وَاحِدٍ	e No Assimilation
6	قَدْ جَاءَتُكُمْ مَوْعِظَةً	
7	قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ	
8	مَا فَرَّطْتُمْ فِي يُوسُفَ	

**Task 2: Answer the following questions for each of these āyāt.**

1. Which ones contain one or more types of assimilation?
2. What kind of assimilation is it?
3. If you found none, why is there no assimilation?

1 فَمَا رَبَحْتَ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

2 أَيْنَمَا تَكُونُوا يُذْرِكُوكُمُ الْمَوْتُ

3 وَظِلَّلُهُم بِالْغُدُوِّ وَالْأَصَالِ

4 آذْهَبْ بِكِتَبِي هَذَا

5 وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ

6 وَلَكِنْ يُؤَاخِذُكُم بِمَا عَقَدْتُمُ الْأَيْمَنَ<sup>صَ</sup>

7 وَقُلْ رَبِّ زِدْنِي عِلْمًا

8 لِئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي

**Task 3: Mention two signs through which we can identify a case of assimilation easily.**

ع

# 12

## Heavy & Light Letters

In this chapter you will learn:

- What are the heavy letters?
- Degrees of intensity of heavy letters.
- What are the 3 'hybrid' letters.
- Rules of Rā ر.
- Rules of Lām ل.
- What are Light letters.

# ORIENTATION

*What's the difference between a hidden mistake and a clear mistake?*

*Check Chapter 1*

Each letter in the Arabic alphabet produces a sound that is either heavy or light. Heavy and light letters are also referred to as 'Full-mouth letters' and 'Empty-mouth letters' which gives an indication as to how these letters should be pronounced. In Arabic, the heaviness of a letter is called تَفْخِيم 'Tafkhīm' and lightness of a letter is called تَرْقِيق 'Tarqīq'. The concept of تَفْخِيم and تَرْقِيق deals with the inherent characteristics of letters in Arabic. This means that the improper application of these characteristics may potentially affect or even change the meaning of the āyah. Therefore, not applying the attributes of heaviness and lightness on your recitation can actually lead to making a clear mistake.



**Letters in Arabic are, therefore, divided in three categories:**

*Throughout this chapter, the degree of color will also indicate the degree of heaviness and lightness of a letter*

Heavy Letters	Hybrid Letters	Light Letters
7 letters خ ص ض غ ط ق ظ	3 letters ا ل ر	19 letters The rest of alphabet
These letters are <b>always</b> heavy letters	These letters can function as heavy and light letters	These letters are <b>always</b> light letters

## Heavy Letters

There are **seven** letters that must be pronounced heavily - with 'tafkīm':

خ ص ض غ ط ق ظ

They form the mnemonic:

خُصٌّ ضَغْطٌ قِظٌ

*Use the mnemonic to easily remember which letters are pronounced as heavy letters.*

Like in these examples:



1 وَالضَّحَى



2 غَيْرِ الْمَغْضُوبِ

1 Ad-Duhā, 1  
2 Al-Fātiḥah, 7

Strictly speaking, there are five degrees of 'tafkīm' but the most noticeable difference for the beginner's ears is between the first and last degree.



1203

There are majorly **two degrees** of intensity of the heavy letters:

### Least Heavy

Heavy letters are at the lowest degree when they have 'kasrah'. They come closer to being a light letter than heavy at this point.

صَرَاطٌ  
الْقِيمَةُ  
الْأَخْزَى  
طَيْنًا

### Heaviest

Heavy letters are at the highest degree of intensity and fullness when followed by 'alif'.

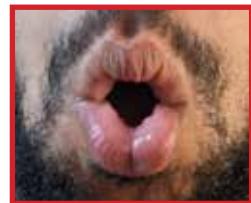
صَبِرُونَ  
الْقَارِعَةُ  
خَسِيرِينَ  
الْظَّاهِمَةُ



**One of the most common mistakes that many beginners make while trying to apply 'tafkīm' on a letter, is rounding the lips when producing the sound. Here is a comparison between the proper and wrong shape of the mouth for the word: خَيْرٌ**



Proper Shape (no rounding)

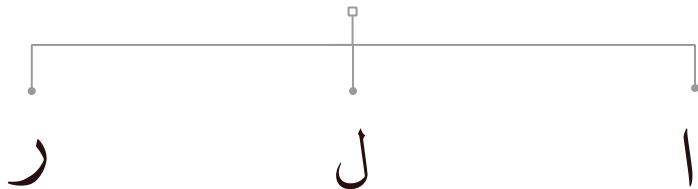


Wrong Shape (Rounded lips)

Applying 'tafkīm' should rather be performed by making your mouth as hollow from the inside as possible to allow the sound to fill all of the inside of your mouth. This is achieved by raising the back of the tongue while pronouncing the letter. This movement creates a concave shape of the tongue creating the 'heaviness' of the letter.

## Hybrid Letters

There are three letters that can function as **both heavy and light letters**:



### Rules of alif |



It is important to emphasize that these rules apply only to alif |, **not hamzah**. In Arabic, **Hamzah** is a light letter, and cannot be used as a heavy letter at all. To remember the possible shapes and forms of Hamzah in Arabic, revise Chapter 6: Hamzah.

Alif can function as a **heavy letter**, and therefore, pronounced as /ɑ/ as in car, but it can also be a **light letter** and so, it would be pronounced as /æ/ as in cat. This is determined by the nature of the letter preceding alif.

This means that if alif was preceded by a heavy letter, it would be pronounced as a heavy letter, and if it was preceded by a light letter, it would be pronounced as a light letter. Study the following examples:

Light Alif	Heavy Alif
 نَادِي	 يُخَدِّعُونَ
Alif is pronounced with تَرْقِيق here because the letter ن came before it. The letter ن does not belong to the seven letters of heavy letters or hybrid letters, so it is a light letter.	Alif is pronounced with تَفْخِيم here because the letter خ came before it, which is one of the seven heavy letters.

Alif will still follow the rule normally even if it has a Madd, or it was preceded by a shaddah, it has no effects on the application of the rule whatsoever.

## Rules of Rā (ر)

The letter ر is a heavy letter by default. In other words, the name of the letter ر is pronounced with a heavy sound, and it mostly used in the Qur'ān as a heavy ر. However, there are 4 cases in which ر is pronounced as a light letter:

### 1 If the rā ر had a kasrah



Regardless of the context, the letter rā ر is pronounced as a light letter if it has a kasrah, like what we see in these examples:

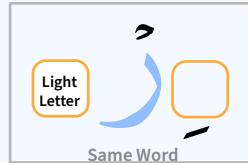


رِزْقًا

فَرِحَ

رِجَالٌ

### 2 If the rā ر had a sukūn, followed a letter with kasrah, and no heavy letter came after it (in the same word)



As shown in the chart, the letter rā ر is pronounced as a light letter if it meets these three conditions:

1. Rā ر has a sukūn.
2. It was preceded by a letter that has an **original kasrah** in the same word.
3. It was followed by a light letter.

Like what we see in these examples:



أُمِرْتُ

شِرْعَةٌ

فِرْعَوْنَ

### 3 If the rā ر had a sukūn at the end of a word and the letter before also had sukūn, and the letter before it had kasrah



Rā ر is pronounced **as a light letter** when stopping at a word ending with it when the letter before it has sukūn and the letter before that has kasrah; like in these examples:



أَلْذِكْرُ

السِّخْرَةُ

حِجْرٌ

What is the difference between original sukūn and temporary sukūn?

#### 4 If the rā' had a sukūn at the end of a word and preceded by an unvowelled yā'



When stopping at a word ending with rā', this causes the temporary sukūn on it at the end of the word. When it is then preceded by yā', we pronounce rā' as a light letter. Here are some examples demonstrating this rule:



جَنِيْهُرٌ

بَصِيرٌ

خَبِيرٌ

This also means if you do not stop at rā', in these conditions, or if there is a vowel on top of the yā', then rā' will be pronounced normally as a heavy letter.



The best way to master the rules of rā' is to focus on these four rules above, and anything that does not follow these four patterns, it would mean that rā' is in its default state of being a heavy /full-mouth letter.



The other cases of rā', used as a heavy letter in its default state, which is much more common, occur when rā':

1	2	3	4	5
		 Heavy Letter Same Word		 STOP
Has fat-hah or dammah  مَعْرُوفًا تَرَك	Has sukūn and preceded by a letter with fat-hah or dammah  أَرْبَعَةً الْقُرْبَى	Has sukūn and followed by a heavy letter  مِرْصَادًا قِرْطَاسِين	Has sukūn and preceded by Hamzat Al-Waṣl  أُرْتَابُواْ أُرْجِعُواْ	Has (temporary)sukūn, and preceded by sukūn, but the letter before has fat-hah or dammah  وَالْفَجْرٍ عَشْرٍ

## Rules of Lām ل

The letter ل is pronounced as a light letter in the entire Qur'ān, which means that we pronounce it like the typical English /l/ as in the word (look). study these examples:



<sup>3</sup> وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُومِ



<sup>4</sup> اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ



However, there is one single exception to this rule, and that is the Honored Word, **الله**.

The rules of pronouncing the lām in the Honored Word were extensively explained in Chapter 7. Since the Honored Word is the only exception to this rule, lām is pronounced as a light letter in every other position.

## Light Letters

The third category of letters in Arabic is light letters. And these letters actually make up the majority of Arabic Alphabet. It is, therefore, recommended to only study the first two categories: Heavy letters and Hybrid letters, and any other letter other than the ten letters of these two categories would automatically fall under the light category.

Study the following examples for empty mouth letters.



<sup>5</sup> فَقَدِ اسْتَسْكَ بِالْعُرْوَةِ الْوُثْقَىٰ



<sup>6</sup> أَلَمْ تَرَ كَيْفَ قَعَلَ رَبُّكَ بِعَادٍ

These examples also show the difference in frequency between heavy and light letters, which clearly demonstrates that the majority of letter pronunciation in the Qur'ān depends on light letters.

3 Tāhā, 111

4 Āl-i ‘imrān, 2

5 Al-Baqarah, 256

6 Al-Fajr, 6

## \* Disassociating letters from each other

The concept of dissociating or freeing letters from each other refers to the ability to pronounce heavy and light letters properly when they are in close proximity to each others without getting affected by the letters before or after them. This concept of separating or dissociating letters from each other is essential in tajweed to maintain the correct pronunciation and preserve the integrity of each word in the Qur'ān.

Study these examples:

خَلْقٌ

نَصِيرٌ

الْمُظْلَقَةُ

In these examples, we observe that in certain cases, light letters are surrounded by heavy letters (خَلْقٌ) and sometimes heavy letters are surrounded by light letters (نَصِيرٌ) and sometimes you have to keep switching between heavy and light letters (الْمُظْلَقَةُ).

It is important to know that these situations may cause some pronunciation mistakes, and therefore, learners should pay extra attention when dealing with such words.

### \* You can also practice these words using the following steps:

*It would also help if you listen to a recording of the words you want to practice to compare what they should sound like in context.*

- Pronounce the letter you want to separate on its own. This helps you to maintain the shape of the tongue when it is added to other sounds with different characteristics:

ل

س

ط

- Pronounce that letter along with the letter that follows it. This helps you practice the first combination separately.

لَق

صِير

مُظْلَقَة

- Pronounce the letter before it on its own.

خ

س

م

- Pronounce both parts from step 2 & step 3 with a short pause in between them.

خ لَق

كَصِير

مُظْلَقَة

- Now pronounce the word or the syllable by maintaining the same sounds.

خَلْقٌ

نَصِيرٌ

الْمُظْلَقَةُ

*Listen to the five stages of practice to apply on other words as well.*

# HEAVY LETTERS

(خُصَّ ضَغْطٌ قَظِيًّا)

خ ص ض غ ط ق ظ

LEAST HEAVY

HEAVIEST

خص ضغط قظي

خص ضغط قظ +

HYBRID

ل

HEAVY

**HEAVY IN THE WORD**      اللَّهُ

UNLESS:

أَخْرِجْ

فِرْعَوْنَ

Light

الْحِجْرِ

اللَّهُ      قُلِ اللَّهُ

اللَّهُ      قَوْمًا اللَّهُ

End of  
the Word

خَبِيرٌ

Light

رُ

& LIGHT LETTERS

THE REST OF ALPHABET



LETTERS

ن

Y UNLESS:

ر

ذ

ه

س

Same Word

HEAVY



Heavy

الْطَّامِةُ

مَقَامٌ

LIGHT



Light

الْقُرْءَانُ

كِتَابٌ

# DISCUSSION

**Follow these steps to learn Chapter 12 effectively:**

1. Study the heavy, light and hybrid letters.
2. Use the attached poster to remember the rules to apply heavy and light letters.

**Task 1: Choose the correct answer; letters of tafkhīm are:**

- a خص ضط قظ only
- b خص ضغظ قط + ل ا ر
- c خص ضغظ قط + ل ر
- d خص ضغظ قط + ل ر
- e خص ضغظ قط + ر

**Task 2: Decide if the highlighted words should be.**

- (1) Heavy (Tafkhīm state)
- (2) Light (Taqīq state)
- (3) Can be both heavy and light

ا	الْعَدَمِينَ	ر	زُرْتُمْ
خ	خَلِيلِيْنَ	ر	قِرْطَاسِ
ل	سُبْحَانَكَ اللَّهُمَّ	ر	مِرْصَادًا
ل	الْحَمْدُ لِلَّهِ	ر	فِرْقٍ
ر	رِزْقًا	ا	الْقُرْءَانُ

**Task 3: Choose the correct answer: To pronounce the word قَالَ which mouth shape is the correct one?**



**Challenge Question** Study the following āyāt; decide which letters are light and which are heavy, then recite the āyah out loud accordingly.

وَأَذْكُرْ فِي الْكِتَبِ مَرِيمَ إِذْ أَنْتَبَذْتُ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ عَيًّا

# 13

## Il̄tiqā' As-Sākinain

In this chapter you will learn:

- What is Il̄tiqā' As-Sākinain?
- When is Il̄tiqā' As-Sākinain allowed to happen?
- What are the cases of Il̄tiqā' As-Sākinain?
- What is Nūn Qutni?



# ORIENTATION

A consonant is any letter that is free from whether it has sukūn symbol or no symbols at all.

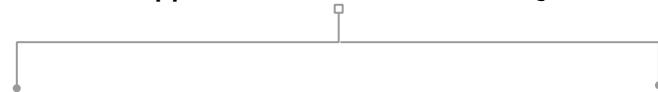
Revise Chapter 11 to revise the types of letters with sukūn

Itiqā' As-Sākinain (الِّيَقَاءُ السَّاكِنَيْنِ) literally means, 'two consecutive consonants', and in terms of Tajweed, it refers to the rule which prevents two **consonants** from following one another.

In Arabic, it is not possible for two consonants to follow one another just like when the two south poles of a magnet repel. The reason for this is that the pronunciation of such words becomes too heavy, and so Arabs avoid pronouncing two consecutive consonants, and they would replace the sukūn on the first of the two with a short vowel so that the word can be read easily.



**'Itiqā' As-Sākinain' can happen in two situations in the Qur'ān:**



**Within the same word**

**Between two words**

## Same Word

While the rule of 'Itiqā' As-Sākinain' prevents two consonants from following one another, if this happens within the same word, it does not cause any problems, and it is pronounced normally without any changes. The reason is that there are always elements that lessen the heaviness resulting from two consonants following one another within the same word. This case occurs in two situations:



- Temporary sukūn preceded by original sukūn

وَالْعَصْرُ → **وَالْعَصْرُ**  
لَا يَلِفْ قُرْيَشٌ → **لَا يَلِفْ قُرْيَشٌ**  
وَإِيَّاكَ نَسْتَعِينُ → **وَإِيَّاكَ نَسْتَعِينُ**

Remember: Madd letters and Līn letters are always in a state of sukūn.

In such cases, if the letter before last contains an original sukūn and you stop at that word, you would end up with two consecutive consonants, like when stopping on the word **نَسْتَعِينُ** or **قُرْيَشٌ** or **وَالْعَصْرُ**.



- Madd letter followed by shaddah

أَلْضَآلَيْنَ  
جَانٌ

This case was also explained in Chapter 5, and it is a case called **Madd Lāzim.**

Since the three Madd letters (و ا ي) are always in a state of sukūn, **when they are followed by shaddah** (which contains a letter with sukūn), it causes two consecutive consonants as well.



It is even possible to have **three** consecutive consonants within the same word, and it would still be acceptable and pronounced normally. Observe this word:

أَلْجَانَ

When stopping at it

أَلْجَانَ

This word ends with a duplicated ن. So when stopping at it, the first ن has an original sukūn, and the second ن will have temporary sukūn and they are preceded by a a Madd letter which is always in a state of sukūn.

## Two Words

The Qur'aan contains many cases where a word ends with consonant, and the word after starts with a consonant, but most of these cases of 'Iltiqā' As-Sākinain' have been prevented in the muṣ-haf in advance, like these examples:



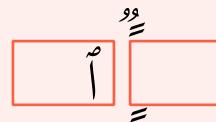
أُمْ أَرْتَابُوْنَا

لَكُمُ الْيَوْمَ

مَنِ اهْتَدَى

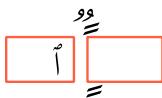
The tashkīl of these cases of 'Iltiqā' As-Sākinain' have already been adjusted to prevent two consonants from following one another, and so you should just read them as they are. However, there are two cases in the Qur'aan that cannot be prevented by adding tashkīl symbols:

### 1 When Tanwīn is followed by Hamzat Al-Waṣl ۚ



The first case of 'Iltiqā' As-Sākinain' occurs when a word ends with a **tanwīn** (which is essentially a Nūn Sākinah), and the word after starts with **Hamzat Al-Waṣl ۚ**. The reason why 'Iltiqā' As-Sākinain' happens is that Hamzat Al-Waṣl ۚ is always followed by a letter with sukūn, and when you keep on reading, Hamzat Al-Waṣl is dropped.

Preventing this type of 'Iltiqā' As-Sākinain' is done by adding kasrah to the Nūn Sākinah (tanwīn) at the end of the first word.



Pronounced as



نُوْحُ بْنَةٍ



وَأَمْوَالٌ أَقْتَرَفْتُمُوهَا

وَأَمْوَالِنِ قَتَرَفْتُمُوهَا



الْمُلْكُ يَوْمَيْدٌ الْحَقُّ لِلرَّحْمَنِ

Pronounced as

يَوْمَيْدِنِ لَحَقُّ



لِمَ تَعْظُلُونَ قَوْمًا أَلَّهُ

قَوْمِنِ أَلَّهُ

**Remember**

In Urdu and Turkish Muş-hafs, this particular rule of ‘Iltiqā’ As-Sākinain’ is given the name ‘**Nūn Qutni**’ and it is indicated in the Muş-haf as a small Nūn on top of the tanwīn:

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعْظُونَ قَوْمًا اللَّهُ

In Arabic Muş-haf, however, this symbol is not included.

## 2 When a Madd letter is followed by Hamzat Al-Waṣl ۿ

وَيٰ ۿ

*Remember: Madd letters are always in a state of sukuṇ.*

The second case of ‘Iltiqā’ As-Sākinain’ occurs when a word ends with a **Madd letter**, and the word after starts with **Hamzat Al-Waṣl ۿ**.

Preventing this type of ‘Iltiqā’ As-Sākinain’ is done by completely dropping the Madd letter at the end of the first word.



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وَيٰ ۿ

وَقَالَا أَخْمَدُ

Pronounced as

وَيٰ ۿ

قَالَ أَخْمَدُ

*Notice how Hamzat Al-Waṣl is also dropped when you keep on reading.  
Revise Chapter 6*

In this example, the alif at the end of the word قَالٰ is dropped, so there won’t be Madd at the end of that word. It is important to know that this only happens in case you link the two words together. This means if you stopped at the word قَالٰ you will pronounce the alif at the end of the word normally with its Natural Madd.

More examples:



1309

وَلَا أَصَّالِينَ

وَلَضَّالِّينَ



1310

ذُو الْفَضْلِ

Pronounced as

ذُكْفُضِلِ



1311

يَفْتَرِي الْكَذِبَ

يَفْتَرِلَكَذِبَ

# ILTQA' AS

Prevent  
Two Consecutive

## SAME WORD

Madd Letter



Temporary Sukoon



الضَّالِّينَ

وَالْعَصْرِ

جَاهَنَّمَ

قُرَيْشٌ

NO CHANGES TO YOUR RECITATION

**-SAKINAIN**

ting  
e Consonants

**TWO WORDS**

**Madd Letter**

**Tanween**

أ

وَيْ

أ

= و

ذُو الْفَضْلِ

نُوحُ أَبْنَهُ

وَلَا الضَّالِّينَ

قَوْمًا لِلَّهِ

**Remove Madd Letter**

**Add kasrah to Tanween**

ذُلْفَضْلِ يَهْدِ لِقَوْمَ

نُوحِنِ بْنَهُ قَوْمِنِ لِلَّهِ

# DISCUSSION

**Follow these steps to learn Chapter 13 effectively:**

1. Study the rules of Itiqā' As-Sākinain.
2. Use the attached poster as practicing the Qur'ānic symbols in the coming exercises.
3. Try and find more examples that follow the rules of Itiqā' As-Sākinain and analyze them.

**Task 1: Determine if the following statements are (true) or (false) according to what you learned in chapter 12.**

1. Itiqā' As-Sākinain must always be avoided ( )
2. Itiqā' As-Sākinain is a secondary tajweed rule that can be skipped ( )
3. When a long vowel is followed by Hamzat Al-Waṣl it always triggers Itiqā' As-Sākinain ( )

**Task 2: Recite the following āyah whilst avoiding Itiqā' As-Sākinain.**

1 وَإِذْ قَالُواْ اللَّهُمَّ

2 أَفِ الَّلَّهِ شَكُّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

3 يَصْحِبِي السِّجْنِ

4 وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلِحَاتِ

5 كَلَّا لَيُنَبَّدَّنَ فِي الْحُكْمَةِ

**Challenge Question** Study the following āyah:

إِذْ نَادَهُ رَبُّهُو بِالْلَّوَادِ الْمُقَدَّسِ طَوَّيٌ ﴿١٦﴾ أَذْهَبْ إِلَى فِرْعَوْنَ

1. Stopping at the end of āyah 16, how would you recite the words أَذْهَبْ and طَوَّيْ?
2. If you do **not** stop between the āyāt, how would you recite this excerpt?
3. Try and explain your choices using the rules you studied so far.

**Challenge Question** Study the following āyah:

جَنَّتِ عَدْنِ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُو بِالْغَيْبِ إِنَّهُو كَانَ وَعْدُهُو مَأْتِيَا ﴿٦١﴾ لَا يَسْمَعُونَ فِيهَا لَغُوا إِلَّا سَلَامًا

1. Recite this excerpt while **only** stopping at (بِالْغَيْبِ).
2. List 3 different tajweed rules that you have learned so far?

# 14

## Disjoined Letters

In this chapter you will learn:

- What are disjointed letters?
- The three categories of disjointed letters.
- Disjointed letters of Natural Madd.
- Disjointed letters of Madd Lāzim.
- Disjointed letters that are not elongated.

## ORIENTATION

The most common combinations of disjoined letters are حم الْ آم

Disjoined letters or in Arabic 'Al-Hurūf Al-Muqāṭṭa'ah' (الحُرُوفُ المُقطَّعَةُ) are sets of Arabic letters that are found only at the beginning of 29 sūrahs of the Qur'añ.

These letters are also called (فَوَاتِحٌ) or 'openers' since they form the opening of the sūrahs they appear in. There are many views as to what they mean, but the most common view is that these letters are mentioned – and Allāh knows best – to refer to the miraculous nature of the Qur'añ, which implies that all mankind is unable to match it, even though it is composed of the letters that they use in their daily speech.

When it comes to reciting these disjoined letters, they are categorized into three groups according to how long they are elongated. These groups are named after the mnemonic of this group of letters:

### Disjoined letters

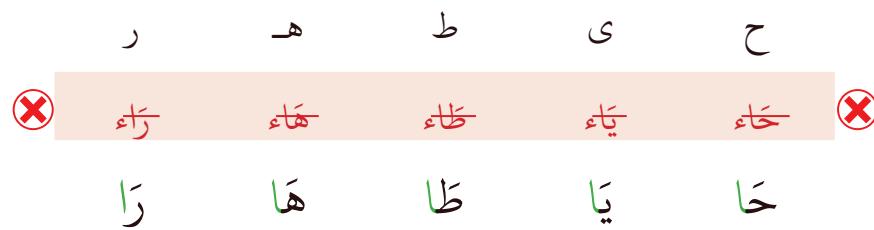


The letters of this category are:

حَيْ طَهْرَ

These letters are pronounced following the pattern of Natural Madd, which means that you extend the alif in each of these letters for 2 counts (ḥarakāt). These letters should not be pronounced as regular alphabet with hamzah at the end of it, but they are pronounced without hamzah as follows:

Notice when ي is used as a separate letter in the Qur'añ, it never receives two dots under it. More on that letter on page 165



Study this example:



ظ

Pronounced as:

ظا هـ

From this example, we can see that each letter is pronounced as a separated word containing a long vowel, which **must be elongated** for 2 counts.



**There is only one Sūrah in the Qur’ān that starts with a combination of two of the letters of حي ظهـر which is surah ظـة**

Madd Lāzim

نَقْصَ عَسْلُكْم

The letters of this category are:

ن ق ص ع س ل ك م

The letter ع may also be extended for 2 or 4 counts but for the sake of simplifying the rule, we have only highlighted one possibility which is treating it the same way as the rest of the group it belongs to.

All these letters will appear in the Qur’ān with a Madd symbol on top ـ indicating that they must be elongated. This elongation is the same as the one we have learned in chapter 5 which is **Madd Lāzim**. This Madd is generated because a Madd letter (و ا ي) is followed by a letter with sukūn. That’s why, **all** these letters **must be extended for 6 harakāt (counts)**. Similar to the previous set of letters, these letters should be pronounced as words, which are indicated in the following chart:



ن	ق	ص	ع	س	ل	ك	م	مِيم	لَام	سِين	عَيْن	صَاد	قَاف	نُون
								مـيـم	لـاـم	سـيـن	عـيـن	صـاد	قـاف	نـون

Here is an example for this group of letters, together with the previous one:



كـهـيـعـض

Pronounced as: كـافـ هـا يـا عـيـنـ صـادـ

Remember!

The sukūn in these disjointed letters is an original sukūn, which means that whether you stop at them or link them to what comes next, they remain in the state of sukūn, and you will still have to extend them.

## No Elongation

(ا) أَلِف

What is the difference  
between 'alif' and  
'hamzah'  
Revise page 162

This letter only appears at the beginning of a disjointed letter combination, and it is never used in the middle, or at the end of a combination. The name of letter 'alif' is made up of أَلْ فَ which do not contain Madd letters and as a result there is no Madd in it, so it is pronounced as 'alif' without any elongation whatsoever.

Here are some examples with all the disjointed letters:



الْم

Pronounced as:

أَلِفْ لَاَمْ مِيمْ



حَمَّ عَسَقْ

Pronounced as:

حَا مِيمْ عَيْنِ سِينْ قَافْ



الْمَر

Pronounced as:

أَلِفْ لَاَمْ مِيمْ رَا



طَسْم

Pronounced as:

طَا سِينْ مِيمْ

From these examples, and the previous ones, we notice that since these letters are pronounced as words, we must apply the rules of Tajweed that we have learned so far on these words:

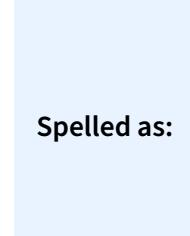
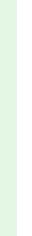
- Between the word عَيْنِ سِينْ and the word after سِينْ starts كَهْيَقْ which means there is a case of Ikh'fā' that you must apply when pronouncing this set of disjointed letters.
- At the end of the combination حَمَّ كَهْيَقْ the word صَادْ ends with the letter د with sukūn, which means that you should apply Qalqalah to the د in that case.
- In the combination لَمْ there is a case of Idghām of mīm between لَمْ مِيمْ so we pronounce just one mīm with a ghunnah of two counts.
- Moreover, letters will be pronounced according to their attribute of being a heavy and light letters as well.

Which degree of Qalqalah  
is this?



The name of every letter of the alphabet starts with its own letter: بَ starts with بَاءَ and حَ starts with حَاءَ and so on, except for أَلِفْ which actually starts with hamzah and not alif, since no word may start with alif.

Here is a chart that highlights the practical application of Tajweed rules on some disjoined letters:

 1409		<b>Spelled as:</b> 	<b>Pronounced as:</b> 	 <b>أَلِفْ لَامْ مِيمْ</b>
 1410				 <b>طَا سِينْ مِيمْ</b>

## Combining disjoined letters with the following āyah

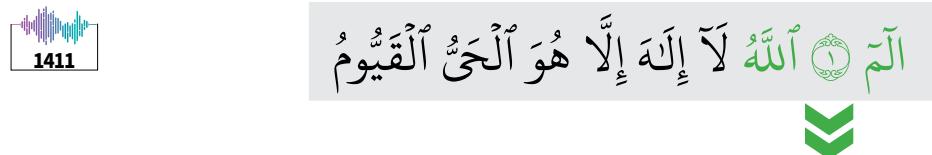
You may link between the disjoined letter(s) and whatever follows it, whether that is an āyah or not. This means you are not stopping/ pausing after reading the disjoined letters.

If you do choose to link the disjoined letters, you have to pay attention to two things:



### 1. In sūrah Āl-i-Imrān:

Linking the letter to the word after means that there is a case of Iltiqā' As-Sākinain (since mīm ends with sukūn, and lām in the following word also has sukūn). Therefore, the mīm will lose its sukūn, and it will turn into fat-hah. This means that mīm will only have Natural Madd of two counts, which means you will pronounce it as such:



أَلِفْ لَامْ مِيمْ اللَّهُ



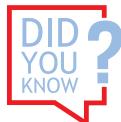
It is always better to stop at the end of each āyah since that is the sunnah of the Prophet, and it is easier to perform.

*There is more to this rule than just which one is more common than the other. It is related to the Tarīq of the Riwayah that is being used. However, discussing the differences between Turuq is outside the scope of this handbook.*

## 2. In sūrah Ya-Sin and sūrah Al-Qalām:

At the end of the disjoined letters ن and س, there is a case of Nūn Sākinah. If you link between the disjoined letter and what comes after it, then you may apply Idghām on the Nūn Sākinah. You may also apply Izhār on the Nūn Sākinah (pronouncing the Nūn fully) without merging or Idghām whatsoever. The latter case, which is applying Izhār on the Nūn) is the more commonly used.

	نَ وَالْقَلْمِ		سِيَّنٌ وَالْقُرْءَانِ
1412	نُونٌ وَالْقَلْمِ	نُونَ وَالْقَلْمِ	يَا سِيَّنٌ وَالْقُرْءَانِ
1413	No Idghām (Izhār)	Idghām	No Idghām (Izhār)



There are four Sūrahs in the Qur’ān that are named after the Huruf Muqatṭa’at at their openings, they are: طَة (Tā-Hā), يَسْ (Yā-Sīn), صَ (Ṣād) and قَ (Qāf)

DISJOINED

المقطعة

عَسْلُكُمْ

(ع س ل ك م)

**NO MADD**  
Pronounce 'alif'



(أَلِفْ لَامٌ مِيمٌ رَاءٌ)

**MADD**

SIX HA



(عَيْنٌ سِينٌ قَافٌ)

TER 14

# ED LETTERS

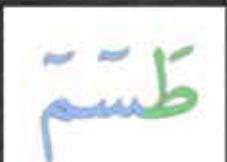
الْحُرُوفُ

نَقْصٌ

(ن ق ص)

LAZIM

RAKAT



(طَسِيمٌ)

حَيْ طَهْرٌ

(ح ي ط ه ر)



NATURAL MADD

TWO HARAKAT



(طَاهَا)

# 15

## Important Comparisons

In this chapter you will learn:

- The difference between hamzah vs alif
- The difference between ت (تاء) vs ئ (ئاء)
- The difference between ئ (ئاء) vs ي (ياء)



Folio from a Qur'an, sura 15:91:14; sura 5:92:1. Iran, Abbasid period, 11th century

## HAMZAH VS. ALIF

*Rules of Hamzah and its kinds are comprehensively explained in chapter 6. Check for more examples.*

There are many theories among Arabic grammarians and linguists on whether hamzah and alif are the same or they are indeed two different letters. However, The more correct view, which is also adopted by the majority of scholars and linguists, states that hamzah and alif are **not** the same, because of how many differences there are between them. To name a few: they are pronounced from different articulation points, they look different, and they even have different functions. Therefore, knowing these differences is crucial to a proper understanding of many tajweed rules.

These are the differences between Hamzah and Alif:

Hamzah	Alif
The first letter in the Arabic alphabet, which produces the 'glottal stop' sound	The 26 <sup>th</sup> letter in the Arabic alphabet. And as an alphabet, it is indicated as لـ.
Comes in different forms depending on the context and/ or case ending:  أْ ئِ ءِ ؤِ ئِ ئِ أَسْمٌ / أَحْمَدٌ / إِلَّا / يُؤْتِي / شَيْءٌ / ذِئْبٌ	Has only one form with its variations depending on its position:  أـ ، ئـ ، لـ ، اـ قَرَارٌ / فَازٌ / جَاءَ / سَجَى
Can occur anywhere in the word: beginning, middle and end.	Cannot occur at the beginning of the word, so only in the middle or at the end.
Accepts all variations of diacritics:  أْ ئِ ءِ ؤِ ئِ ئِ including tanwin:  إِ إِ إِ إِ إِ	cannot accept any diacritics at all. It does have sukūn, but even that is not indicated on the top of the letter.
Is a consonant that does not contain any elongation, and it cannot be elongated	Is a vowel with Natural Madd of two harakāt, and can be extended for up to 6 harakāt depending on the context.



Sometimes hamzah is 'metaphorically' named alif for ease of use, and also for beginners. That's why, when naming the Arabic alphabet we start by saying (alif) for this letter (إِ), while in fact we should call this hamzah.

# ه vs ة vs ت

When you recite the Qur'ān, you will find that there are many words that end with these letters. The problem with these three letters is that two of them look very similar, and two of them sound identical in certain situations, sometimes they function in much the same way, but sometimes not. This comparison should highlight the function of each of these three, and what the differences are between them in pronunciation when they are used in the Qur'ān.

ه	ة ، ة	ت
<p>This is the 26<sup>th</sup> letter of the Arabic alphabet. It is pronounced as /h/ at all times, whether it occurred at the beginning, middle or end of the word, and whether you stop at a word ending with it or you keep on reading.</p> <p>وَفَوَّكَةٍ مِمَّا يَشْتَهُونَ لَا رَيْبٌ فِيهِ</p> <p> 1501</p> <p>These examples show that ه always produces /h/ sound. Importantly, when ه occurs at the end of the word, it takes this shape ـ (notice the absence of any dots on top of the letter). When this happens, the ـ is still pronounced as /h/ with no changes whether you stop at the word ending with it, or you keep on reading.</p>	<p>This 'letter'<sup>1</sup> is called tā' marbūtah تاءً مربوطة which <b>only</b> occurs at the end of words, and never at the beginning or middle. So, it will always take these shapes<sup>2</sup> (notice it has two dots on top of its symbol)</p> <p>وَيُقِيمُونَ الصَّلَاةَ أُشْتَرُوا الْأَصْلَالَةَ بِالْهُدَىٰ بَعْوَذَةَ قَمَّا فَوْقَهَا</p> <p> 1502</p> <p>From these examples, we see:</p> <ul style="list-style-type: none"> <li>When you <b>stop</b> at a word ending with tā' marbūtah, you <b>pronounce it as /h/</b>.</li> <li>When you <b>keep on</b> reading, you <b>pronounce it as /t/</b>.</li> </ul> <p>That's why, tā' marbūtah looks like ـ in some sense, but also like ت.</p>	<p>This is the third letter in the alphabet, and it is pronounced as /t/ at all times, whether it occurred at the beginning, middle or end of the word, and whether you stop at a word ending with it or you keep on reading.</p> <p>وَقَالَتِ الْيَهُودُ لَيْسَتِ هُدَىٰ لِلْمُتَّقِينَ</p> <p> 1503</p> <p>In these examples, the letter ت functions as it should since it is pronounced as /t/ in every position and state.</p>

1 We're calling it a letter metaphorically, but it is not a separate letter of the alphabet.

2 This depends on the letter before it, whether it can be connected to it or not.



The rules of pronouncing these letters always apply to the entire Qur'ān, even if the Muṣ-haf seems to follow different writing rules for certain words, study these examples:



3 وَإِنْ أُمْرَأٌ حَافَتْ

4 إِذْ قَالَتِ أُمْرَأٌ عِمْرَانَ

In this example, we can observe the following:

*Remember: You cannot just randomly stop at words if there is no valid reason.*

- One word was written in two different ways: أُمْرَأٌ and أُمْرَأٌ
- If you keep on reading, this word would be pronounced exactly the same: ending with /t/
- If you stop at these words, they will be pronounced differently:
  - » Stopping at أُمْرَأٌ: the word ends with /t/ sound
  - » Stopping at أُمْرَأٌ: the word ends with /h/ sound

Another Example with the same differences:



5 وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

6 أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ



7 رَحْمَةً مِنْ بَعْدِ ضَرَاءَ

8 إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ



It is also noticeable to see if a word ending with tā' marbūtah receives any suffixes (addition to the end of the word), the tā' marbūtah will turn into ت and the rules of ت will then apply to that word. Study these examples:



9 وَكَانَتِ أُمْرَأٌ  
عَاقِرًا

10 وَيُتِمُ نِعْمَتَهُ  
عَلَيْكَ

11 سَيِّدُ خَلْقِهِمُ اللَّهُ فِي  
رَحْمَتِهِ

- |    |                 |
|----|-----------------|
| 3  | An-Nisā', 128   |
| 4  | Āl-i ‘imrān, 35 |
| 5  | Al-Mā'idah, 7   |
| 6  | Al-Mā'idah, 11  |
| 7  | Yūnus, 21       |
| 8  | Al-A'rāf, 56    |
| 9  | Maryam, 5       |
| 10 | Yūsuf, 6        |
| 11 | At-Tawbah, 99   |

# ي vs ي

This comparison highlights these two letters and their use only at the end of the word. If they are used anywhere else in the word, they don't cause any confusion.

ي (ى)	ي (ى)
<ul style="list-style-type: none"> <li>This letter is called alif maqsūrah لِفْ مَقْسُورَة which is a variation of the Madd alif used only at the end of words.</li> <li>Notice the dagger alif on top of the alif maqsūrah, which is an indication that the pronunciation of this letter is the same as a regular alif at the end of the word.</li> <li>This means that words that end with ي will be pronounced with elongation of at least two or four ḥarakāt, depending on their positioning.</li> </ul> <p> 1508</p> <p>وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَكَفَى بِنَا حَسِيبَنَ فَرَجَعُوا إِلَى أَنفُسِهِمْ</p> <p> 1509</p>	<p>This letter appears in two ways in the Qur'aan:</p> <ul style="list-style-type: none"> <li><b>With tashkīl symbol:</b></li> </ul> <p>If there is any tashkīl symbol on top or under this letter, it will automatically be pronounced as a normal yā' ي.</p> <p>فَالْ هَي عَصَابَي الْسَّامِرِيُّ لِلْدُجَى الْقَيُومُ</p> <ul style="list-style-type: none"> <li><b>Without tashkīl symbol:</b></li> </ul> <p>If it has no symbols on top or under it, then it is a case of <b>Iltiqā' As-Sākinain</b><sup>12</sup>:</p> <ul style="list-style-type: none"> <li>If you keep on reading, you will not pronounce it.</li> <li>If you stop then the pronunciation of this last letter is determined by the tashkīl on the letter before it:</li> </ul> <p>ي      ي</p> <p>If the letter before has <b>fat-hah</b>, then it is <b>alif maqsūrah</b></p> <p>فَتَعْلَمُ اللَّهُ وَأَسَرُوا الْنَّجَوَى</p> <p>If the letter before has <b>kasrah</b>, then it is <b>yā'</b></p> <p>عَنْ ذِكْرِي وَكَذَلِكَ نَجْزِي</p>
<p> 1510</p>	



<sup>13</sup> وَتَرَى الْنَّاسَ سُكَّرَى وَمَا هُم بِسُكَّرَى



<sup>14</sup> وَأَدْعُ إِلَيْ رَبِّكَ إِنَّكَ لَعَلَى هُدَى مُسْتَقِيمٍ

In these examples we observe the following:

- Whenever alif maqsūrah has ‘dagger alif’ symbol on top, it means that alif maqsūrah will always be pronounced as alif, whether you stop at the word or you keep on reading.
- But if alif maqsūrah has **no symbols** on it, like in the word تَرَى then it is only pronounced if you **stop** at the word. If you **continue** reading, then alif maqsūrah will be completely dropped.
- **Don't forget:** Alif maqsūrah is a Madd letter, that must be elongated for 2 ḥarakāt or more if it is a case of Secondary Madd.



<sup>15</sup> إِنَّ اللَّهَ لَقَوِيٌ عَزِيزٌ



<sup>16</sup> فَأَوْرِي سَوْءَةَ أَخِي



<sup>17</sup> وَلَا تَشْتَرُوا بِإِيمَانِكُمْ ثَمَنًا قَلِيلًا



<sup>18</sup> إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

In these examples we observe the following:

- Whenever yā' has any tashkīl symbol on it, it will always be pronounced, whether you stop at the word or you keep on reading.
- If yā' has no tashkīl symbols like in the word, then it is only pronounced when you **stop** at that word. If you **keep on** reading it is not pronounced at all.
- **Don't forget:** yā' can be used as a Madd letter if it was preceded by a letter with kasrah. In that case, you must elongate yā' for two ḥarakāt.

13 Al-Hajj, 2

14 Al-Hajj, 67

15 Al-Hajj, 40

16 Al-Ma'ídah, 31

17 Al-Baqarah, 41

18 Al-An'ām, 144

# 16

## Special Cases

In this chapter you will learn:

- The special cases pertaining to the following words:

مَجْرِهَا - إِعْجَمِيٌّ - تَأْمَنَّا - يَسْتَحْيِي - أَئْتُونِي - تَفَتَّأْ - الْأَسْمُ



## ORIENTATION

So far we have discussed the majority of Tajweed rules which apply to 98% of the entire Qur'ān. There are, however, some rules that are applied on one single word in the entire Qur'ān, or in other cases, applied on a very limited number of cases. Therefore, in this chapter, we will highlight these few cases to learn how you can deal with them, without having to dive deeper into each of these rules because they do not have wider application in the Qur'ān, according to the Riwayah of Hafṣ 'an 'Āsim.

For many of these cases you will notice that the symbol • or ♫ is used to indicate that this word follows a special rule that only applies on that particular word, or to state that this word requires a special pronunciation that has to be followed audibly and not just by reading that word.



**Here is the list for the most important special cases in the Qur'ān:**



1601

1

مَجْرِنَهَا

Sūrah Hūd, 41

Pronouncing this word following the regular rules will not enable you to pronounce it correctly according to the Riwayah of Hafṣ 'an 'Āsim. In order to pronounce it correctly, you need to apply 'Imālah' or in Arabic إِمَالَةٌ which affects this word in two ways:

1. The first alif in the word will be pronounced in a way that sounds something between alif and yā'.
2. The rā in this word will be pronounced as a light letter, and not as a heavy rā as the rule suggests.



1602

وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِنَهَا وَمُرْسَنَهَا

Following the audio example is most essential in this case to imitate the pronunciation of this word.



1603

2      **عَانِجَمٌ**

Sūrah Fuṣṣilat, 44

The letter with special pronunciation in this case is the letter hamzah. The rule applied on this particular word is called ‘tas-heel’ or in Arabic تسهيل which literally means ‘easing’. In this case, you will ease the pronunciation of hamzah; that’s why, there is a full circle symbol on top of the hamzah. The purpose of the special pronunciation of this word is to make it easier to pronounce three consecutive deep throat sounds one after another. Applying tas-heel on this word is done by following these two points:

1. The first hamzah and the ‘ain (highlighted in green) are both pronounced normally, like any other case.
2. The second hamzah (highlighted in red & with full circle on it) will not have a ‘stopping’ feature. Instead, it will be pronounced in a way that is between alif and hamzah.



1604

**وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ إِيمَتُهُ وَعَانِجَمٌ وَعَرَبٌ**



1605

3      **تَأْمَنَّا**

Sūrah Yūsuf, 11

The letter with special pronunciation in this case is the letter nūn. The rule applied on this particular word is called ‘Ishmām’<sup>1</sup> or in Arabic إِشْمَام which means ‘pursing lips’<sup>2</sup>.

To apply ishmām properly on this particular case, you will:

1. Pronounce mīm normally with Iżhar, there is nothing special here.
2. After mīm, you will pronounce the duplicated nūn with ghunnah of two counts.
3. Right before the ghunnah ends (before you pronounce alif), you will purse lips.



1606

**قَالُوا يَتَأَمَّنَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ**

Following the video example (using the companion app) is very important in this case to hear and see the proper execution.

<sup>1</sup> There is a second way to pronounce this word using ‘ikhtilās’ إِخْتِلَاص but discussing this method is not included in this level of the Tajweed course, but rather in the advanced level.

<sup>2</sup> Shaping lips in an ‘O’ formation



4

## يَسْتَحِي

Several Āyāt

If you keep on reading and link this word to the word after it, you should pronounce **two yā'**: one yā' at the end of the word, and the yā' symbol  after it. This is the expected application when you keep on reciting. However, the special rule of this word is that when stopping at it, you will still pronounce the **two yā'**, with the second yā' elongated for two ḥarakāt due to ‘Natural Madd’. So the exception here is that the yā' symbol  will be pronounced whether you stopped at the word or you kept on reading.



يَسْتَضْعُفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحِي نِسَاءَهُمْ



This rule is applied to all the variations of the root حـيـءـو, which are:

نُحِيَ الْمَوْتَىٰ	فَيُنْحَىٰ بِهِ الْأَرْضَ	هُوَ يُنْحَىٰ وَيُمْيَطُ	كَيْفَ تُنْحِي الْمَوْتَىٰ	يُنْحِي اللَّهُ
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Remember!

Sometimes, the second yā' (the symbol ) is not written due to “Iltiqā’ As-Sākinain”, as we explained in chapter 13. In this case, you will still pronounce the second yā' (the symbol ) when stopping at the word, even if you can't see the symbol written.

Notice how we deal with this example:



كَذَلِكَ يُحِيِ اللَّهُ الْمَوْتَىٰ



There are four more cases in the Quran that follow the exact same rule:



وَلِيٰ	أَنْتَ وَلِيٰ فِي الدُّنْيَا وَالْآخِرَةِ
yūsuf, 101	



وَلِيٰ	إِنَّ وَلِيٰ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ
Al-A'rāf, 196	



تَلُوِّاً	وَإِنْ تَلُوِّاً أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
An-Nisā', 135	



فَأَوْرَاً	وَإِذْ أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُ فَأَوْرَاً إِلَى الْكَهْفِ
Al-Kahf, 16	



5

أَعْتُوْنِي

Al-Ahqāf, 4

This word starts with two consecutive hamzahs one after the other: Hamzat Al-Waṣl followed by hamzah al-qat'. There are two ways to pronounce this word, and in both of them you will only pronounce **one** of these two hamzahs, and never both at the same time:



If you start at it

أَعْتُوْنِي

You pronounce it as:

إِعْتُوْنِي



If you linked it to the word before

فِي السَّمَوَاتِ أَعْتُوْنِي

فِي السَّمَوَاتِ إِعْتُوْنِي



6

تَفْتَوْا

Yūsuf, 85

This word ends with hamzah on wāw <sup>وُ</sup> which is pronounced as a hamzah with ḍamma <sup>ءُ</sup> if you keep on reciting. Moreover, if you want to stop at that word, you will pronounce the hamzah on wāw as a hamzah with a sukūn <sup>ء</sup>. This means that in both cases, the wāw is ignored and not pronounced at all, whether you stopped at the word, or you kept on reading.



قَالُوا تَالَّهِ تَفْتَوْا تَذَكُّرُ يُوسُفَ

There are other examples that end in the same way, and they are pronounced in the same way:



اللُّؤْلُؤُ وَالْمَرْجَانُ

يَبْدَأُ الْخَلْقَ



تِلْقَائِي نَفْسِي

مَانَآءِي الْأَيْلِ

يَسْتَهْزِئُ بِهِمْ

الْبَارِئُ الْمُصَوِّرُ

! Remember

When we say that you are ‘stopping at’ a certain word, we do not mean/ imply that you may stop randomly in the middle of an āyah. This type of stops is only allowed if you have to (e.g. taking a breath), or if you are being tested by your teacher. Other than that, you should follow the stopping rules as explained in Chapter 3.



The word أَسْمُ starts with Hamzat Al-Waṣl, and when definite article is added to it to define the noun, another Hamzat Al-Waṣl was added to the beginning of the word. This may create a special situation depending on how you read it:

- If you keep on reading then you will drop both hamzahs, and you will only pronounce lām with kasrah:



يَتَسَلِّمُ الْفُسُوقُ

You pronounce it as:

يَتَسَلِّمُ الْفُسُوقُ

- If you want to start at this word, then you will only pronounce the first hamzat Waṣl, and the second one will be dropped:



الْأَسْمُ الْفُسُوقُ

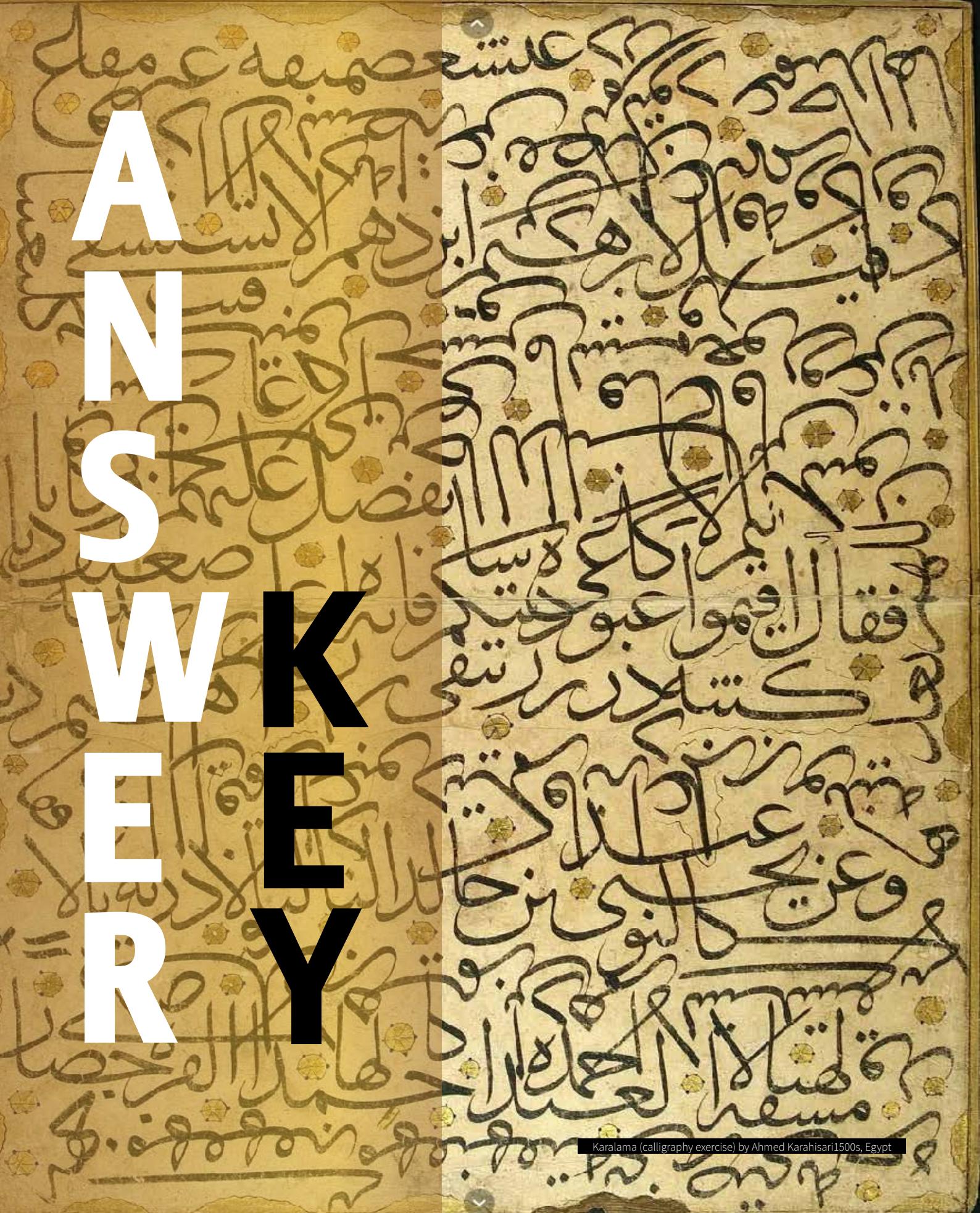
You pronounce it as:

أَسْمُ الْفُسُوقُ

The application of this rule occurs **only once** in the Qur’ān which is the above mentioned case.



A  
N  
S  
W  
E  
R  
Y



Karalama (calligraphy exercise) by Ahmed Karahisari 1500s, Egypt

**Chapter Two**

1-b 2-f 3-g 4-h 5-k 6-m 7-l 8-a 9-n 10-e 11-c 12-d

**Chapter Three****Task 1**

Stopping at the word **غَلَبَهُ** is not the best practice because if you start at the word **غَلَبَهُ** you would be starting a sentence with a word that has kasrah, and in Arabic this cannot happen. It is therefore better to not stop and recite the last ayah in one go.

**Task 2**

You should avoid starting after the word **قَاتُلُوا** because if you started at the word **قَاتُلُوا** it would take these words from their context, which is that they were said by a certain group of people.

**Task 3**

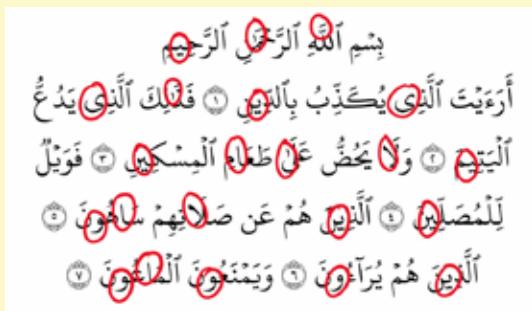
Stopping at a word ending with tanwīn fat-hah like **سَوَاء** means that you must add alif after the hamzah **سَوَاء**. If there is not tanwin fat-hah then there is special additions needed, and you would pronounce it without the tanwīn.

**Chapter Four****Task 1**

- 1- False - Only wāw and yā' can both function as Madd letters and līn letters but alif can only function as Madd letter.
- 2- False - Yes it is possible to end with Madd letters: **يَهِيدِي** ends with Madd letter that should be extended for 2 counts.
- 3- True - will be further explained in Chapter 5
- 4- True - every single alif is extended at least for 2 counts.
- 5- False - If it is a Madd letter then it should be elongated for at least 2 counts.
- 6- False - Madd letters have sukūn but without any symbols.
- 7- True.
- 8- False - It contains Natural Madd when you stop at it, then you will extend wāw for two counts, if you keep on reading, then there is no Madd.

**Task 2**

There are 22 cases of Natural Madd:



**أَرْتَيْتَ - فَوْتَيْلٌ**

**Task 3**

عَالِيَّةٌ	فَامَا	قَاتُلُوا	حَقَّى
فَعَالٌ	إِلَيْهِمْ	يَلْوُنَ	جُوعٌ

**Task 4**

فَكَيْفَ	إِلَيْهِ	شَئِءٌ
مَوْعِظَةٌ	أَصْطَفَيْتَكَ	

**Chapter Five****Task 1**

**وَأَمَّا مَنْ أُوتِيَ كِتَابُهُ وَدِشَالِيهِ فَيَقُولُ تَنَاهَيْتَ لَمْ وَتْ كَتَبَيْتَ**

**Task 2**

(قالُوا) Natural Madd in (alif) and (wāw) of 2 ḥarakāt

(سوَاء) Secondary Madd – mandatory Madd of 5 ḥarakāt

(عَلَيْتَ) Secondary Madd – optional Madd of 4 ḥarakāt

(أَلْوَاعْظَيْنِ) Natural Madd in (alif) and (yā') of 2 ḥarakāt

**Task 3**

The word is: **بِالْعَيْتِ**

Yes. In the word **بِفَقْهُونَ**

**Task 4**

1- We apply Natural Madd on **-ءَامِنُكُمْ** with 2 ḥarakāt

We apply temporary Madd on **عَلَيْهِ** with 2, 4 or 6 ḥarakāt

2- Natural Madd – 2 ḥarakāt

3- ئَا Optional Madd – 2 or 4 ḥarakāt

أَنَا If you stop at it = 2 ḥarakāt - If you keep reading = drop the alif completely.

4- All cases of Natural Madd of 2 ḥarakāt.

If you stop at **لَعْفُورٍ** or **رَحِيمٍ** then it is a case of temporary Madd (2, 4 or 6 ḥarakāt).

5- For both cases, we apply Natural Madd – 2 ḥarakāt.

6- For **لَزِيَادُوا** we apply disconnected Madd or Natural Madd – 4 or 2 ḥarakāt.

For **إِنْتَنِيمْ** and **إِنْتَنِيمْ** We apply Natural Madd – 2 ḥarakāt.

**Task 5**

First way: if you stopped at the word **فُو** you will pronounce the wāw with Natural Madd, because it is then treated as a Madd letter.

Second way: If you keep on reading and you didn't stop at **فُو** then there will be no Madd in the wāw, and you will pronounce it with fat-hah, so as a semi-vowel.

The reason for the difference is that the wāw in this word in particular has fat-hah on it. If you stopped at it, that fat-hah will be turned into a sukūn, and therefore, the wāw will meet the requirements of being a Madd letter, but when you keep on reading, the fat-hah will be pronounced and it will not be a Madd letter anymore. Revise Chapter 4 to remember the conditions of the Madd letter.

**Chapter Six****Task 1**

1-

(لِإِذَا) Hamzat Al-qat' with kasrah

(الْتَّرَاقِ) Hamzat Al-Waṣl

(أَنَّهُ) Hamzat Al-qat' with fat-hah

(الْفَرَاقِ) Hamzat Al-Waṣl

(الْنَّقَتَ) Hamzat Al-Waṣl

(أَسَاقِ) Hamzat Al-Waṣl

(بِالْأَسَاقِ) Hamzat Al-Waṣl

(إِلَيْ) Hamzat Al-qat' wit kasrah

## ANSWER KEY

(يَوْمِيْد) Hamzat Al-qat' with kasrah

(الْسَّاقِي) Hamzat Al-Wasl

2- The best way is to pause at the symbol س without taking a breath before we continue to the word راق.

3- The word الْتَّرَاقُ can end with a Natural Madd of 2 ḥarakāt (in case of stopping). We can also read it without any Madd at the end of it if we kept on reading. Check explanation Task 5 – Chapter 4.

### Task 2

These are the words containing Hamzat Al-qat':

الصَّبَّاعُونَ - مَاتِكَةٌ - إِلَيْخِيلَ - أَلَّا خِيلَ يُوقَعُونَ - أُولَئِكَ لَيْسَ - تَقْتُلُوا - أَخْطَافُ

These are the words containing Hamzat Al-Wasl:

الصَّبَّاعُونَ - إِلَيْخِيلَ - أَلَّا خِيلَ - بِالْمَغْرُوفِ

### Task 3

The word أَرْكُضْ should start with dammād.

### Task 4

(أَرْضَنِي) kasrah

(أَشْكَرُونَ) dammāh

(أَشْنَاءُتْ) kasrah

(أَرْتَقَيْتُ) kasrah

(أَرْكَبْ) kasrah

(أَجْعَلْ) kasrah

(أَدْخَلُونَ) dammāh

(أَصْطَفَنَهُ) kasrah

(أَعْفَنَ) kasrah

(أَسْرَلَمْ) kasrah

## Chapter Seven

### Task 1

1- True (except in the word Allāh)

2- True

3- True

4- False (some words have the definite article as an integral part of the word)

5- True

6- False (it will always be followed by a shaddah).

### Task 2

1. First way to pronounce it is with a heavy lām (in a case of starting at it)

Second way to pronounce it is with a light lām (in case you kept on reading)

2. If you start at the Honored Word, you will pronounce it normally with a heavy lām because there is no letter to be pronounced before.

If you kept on reading from āyah (1) there will be a tanwīn pronounced before the Honored Word, and therefore you will pronounce it with a light lām.

### Task 3

1- The first lām is Sun Lām

The second lām is Moon Lām

2- Yes, Sun Lām is not pronounced and the letter after has shaddah while Moon Lām is pronounced fully.

### Task 4

Sun Lām words: الْقَلِيبِينَ - الْيَتِينَ - الْمَنْظَرِينَ - الْمَلِيكِينَ

Moon Lām words: الْمَلِكَةَ - الْبَرْقُ - الْأَخِيرُ - الْجَهَلِينَ - الْمُنْجَرِينَ - بِالْمَعْرُوفِ

### Challenge Question

The lām in the Honored Word is a Sun Lām (according to many scholars), so the first lām (Sun Lām) is not pronounced. Therefore, when you add a particle to the beginning of the word (lām) the definite article is removed, and the lām is added. More detailed explanation: <https://bit.ly/Lamext>

## Chapter Eight

### Task 1

وَنِّلَكَ مَوْعِدًا لَنْ تُخْلِفُهُ

وَأَذْكُرُوا إِذْ نَشَّتمْ قَلِيلٌ مُسْتَضْعَفُونَ

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينُ كُلُّهُو لِلَّهِ

وَإِمَّا تَخَالَنَ مِنْ قَرْمِ خِيَالِهِ فَانِيْزِ إِلَيْهِمْ عَلَى سَوَاءٍ

### Task 2

1- a

2- f

3- e

4- b

5- g

6- c

### Task 3

1- 1: لِيَتَّهُ: Idghām with ghunnah (nūn with shaddah)

2- 2: بِعَائِدٍ: Idghām with ghunnah

3- 3: كَانُتُمْ بِنَتَنِينْ + لِيَتَّهُ: Izhār

4- 4: لِسَاتَانِ: Radda - Idghām with ghunnah

5- 5: بِوَأَنْتَهُ: Idghām with ghunnah (nūn with shaddah) + لِأَنْتَهُ: Idghām with ghunnah (nūn with shaddah)

6- 6: Ikhfā' + حَمْرَأ: Idghām with ghunnah

7- 7: Ikhfā' + أَنْ: Iqlāb

8- 8: لِيَتَّكَا: Idghām with ghunnah (nūn with shaddah)

## Chapter Nine

### Task 1

1- False (ghunnah in terms of tajweed is extending the nasal sound for two ḥarakāt)

2- False (Iqlāb cannot be applied on Mīm Sākinah)

3- True

4- True

5- False (the ghunnah of Mīm Sākinah is two counts regardless of where it is in the sentence)

6- True

**Task 2**

- 1- a  
2- b  
3- b  
4- a  
5- b  
6- c  
7- b

**Challenge questions**

There are 5 Mīms following one another.

**Chapter Ten****Task 1**

- 1- True  
2- False on the five letters قطْب جد  
3- False (There are two degrees depending on where they come in the word, though there is small differences between them)  
4- False (it is a state between vowel and sukūn)  
5- False (Not applying Qalqalah is a subtle mistake that does not change the meaning of the word)

**Task 2**

- 1- First case: ةَذْعُونَا  
Second case: مُرِيبٌ (only in case of stopping at that word)  
2- The case of مُرِيبٌ can be dropped in case you kept on reading.

**Task 3**

- 1- No Qalqalah can be found in this āyah- Qalqalah letters found in this āyah do not have sukūn on them.  
2- different answers.

**Task 4**

- 1- No Qalqalah  
2- Qalqalah يَنْعَثُ  
3- Qalqalah in حَرَجٍ - أَلْأَغْرَجَ - حَرَجٍ (ONLY if you stopped at these words)  
4- Qalqalah أَنْحَى (ONLY in case of stopping)  
5- Qalqalah بِالْأَنْجَجَ - فَجَّ - عَيْقَى (ONLY in case of stopping)

**Chapter Eleven****Task 1**

- 1- a  
2- b+c  
3- e  
4- e  
5- c + b  
6- c + b  
7- d + a  
8- e

**Task 2**

- 1- identical assimilation

2- identical assimilation

- 3- no assimilation – The first letter , has kasrah under it so it cannot be assimilated.  
4- identical assimilation  
5- Similar letter assimilation  
6- Similar letter assimilation  
7- Similar letter assimilation  
8- Nūn Sākinah assimilation + Similar letter assimilation

**Task 3**

- 1- The letter has no diacritics on it  
2- The letter after it has shaddah

**Chapter Twelve****Task 1**

Correct answer: e

The reason is that the letter rā is originally a heavy letter unlike lām and alif which are originally light letters. There are certain cases where the rā becomes light.

**Task 2**

Light ل	الْعَنَائِينَ	Heavy ر	رَزْمٌ
Heavy خ	خَلِيلِينَ	Heavy ر	قَرْطَابِينَ
Heavy ل	سُبْحَانَكَ اللَّهُمَّ	Heavy ر	مَرْصَادًا
Light ل	أَلْحَمَنَ اللَّهُ	Heavy/light ر	فَوْقَ ر
Light ر	رِزْقًا	Heavy إ	الْفُرْعَانُ

**Task 3**

Correct answer: a

**Chapter Thirteen****Task 1**

- 1- False – if it came in the same word, it does not have to be avoided  
2- True  
3- True

**Task 2**

- 1- قَالُ لَهُمْ  
2- أَنِي أَنَّهُ  
3- No case of Itiqā' As-Sākinain  
4- وَعَمِلَ صَلِحَتْ  
5- فِي لُؤْلُؤَةِ

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