

# Allah's Gift Tajweed Book



ENGLISH LANGUAGE



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## BRIEF INTRODUCTION TO TAJWEED

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Tajweed in the language means “perfection and precision”

In specific Islamic terminology, Tajweed is defined as: "Reading the Quran as it was revealed to the Messenger of Allah Muḥammad (ﷺ)", or more precisely, "give each letter its due", that is, observe correct and accurate pronunciation, if God wills, this discussion will be summarized in this book. Another important thing is that several Arabic terms have also been included.

As the title suggests, this book is nothing more than an introduction to practical theoretical aspects. Applying Tajweed rules when reading the Quran, which is the final goal of this study, can only be mastered through listening and repetition and of course requires verbal guidance from a teacher.

The method of correct reading is in accordance with the sunnah which has been transmitted orally through a reliable and continuous chain starts with the Prophet, followed by the Companions, then the Followers (tabi'in), and then the Followers of the Followers (tabiut tabii'i) by the proficient Quran reciters.

Scholars have defined the Qur'an as: "the word of Allah revealed to prophet Muhammad (ﷺ), reciting the Quran is a form of worship.

This definition cannot be applied to any book or manuscript except the Quran.

The explanation in this discussion is intended to help Muslims who are not yet familiar with Arabic and to serve as a good material for teachers.

This guide follows the qiraa'ah (recitation) "Ḥafs from 'Aaṣim (حفص عن عاصم)", (which is widely taught among most Muslims around the world today). If it is beneficial, then all praise is due to Allah. We ask Allah for forgiveness for our shortcomings and may Allah accept our efforts.

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## PREPARATION FOR READING THE QURAN

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### Recommended (not obligatory) Preparations Before Reading the Quran

1. **Purification (Wudu):** Perform wudu (ablution) to be in a state of cleanliness before touching or reading the Quran.
2. **Clean Place:** Choose a clean and quiet place to read, free from distractions.
3. **Proper Dress:** Dress modestly and respectfully, as you would in prayer.
4. **Face the Qibla:** It's recommended to sit facing the direction of the Kaaba (Qibla) if possible.
5. **Seek Refuge (Isti'adhah):** Say "A'udhu billahi min ash-shaytan ir-rajim" (I seek refuge with Allah from the cursed devil) before starting.
6. **Begin with Bismillah:** Start with "Bismillah-ir-Rahman-ir-Rahim" (In the name of Allah, the Most Gracious, the Most Merciful) except in surat Attawba.
7. **Intention (Niyyah):** Have a sincere intention to read for guidance and understanding, not just to complete a task.
8. **Calm Mind and Focus:** Clear your mind and focus on understanding the words with respect and humility.

### SEEKING Refuge

(الِاسْتِعَاذَةُ)

Allah (subhanahu wa ta'ālā) says:

"فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"

"So when you recite the Qur'an, seek refuge in Allah from Satan, the expelled [from His mercy]." (Surah An-Nahl, 16:98)

So, anyone who intends to recite or recite āyāt (verses) from the Quran should begin by saying :

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from the temptations of the accursed Shaitan.

Whether from the beginning of a surah or in the middle of another surah.

### Situations of Seeking Refuge (Isti'adhah) in Recitation

#### 1. Situations Where It Is Required to Repeat Isti'adhah:

- **Interruptions with Long Breaks:** If there is a long pause or interruption in recitation, such as talking for a while or engaging in other activities, it is recommended to repeat the isti'adhah when resuming the recitation.
- **Distractions or Laughter:** If the reciter laughs, gets distracted significantly, or starts talking during the recitation, it is advisable to repeat the isti'adhah when starting again.
- **Changing from One Setting to Another:** If you change your setting, such as moving from one place to another, and then continue reciting, repeating the isti'adhah is encouraged.

#### 2. Situations Where It Is Not Required to Repeat Isti'adhah:

- **Short Pauses:** If the pause is brief, such as stopping to take a breath, thinking about the meaning, or listening briefly to someone, the isti'adhah does not need to be repeated.
- **Coughing, Sneezing, or Clearing Throat:** These minor interruptions do not require a new isti'adhah.
- **Continuing Recitation in the Same Sitting:** As long as the recitation is continuous in the same session, even if there are short breaks, there is no need to repeat isti'adhah.

## Saying the Basmallah

(البِسْمَلَةُ)

After seeking Allah's protection from the temptation of Shaitan, then when you start a new surah, say: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ except in the surah. at-Tawbah which does not begin with "Bismillah".



### **Why "Bismillah-ir-Rahman-ir-Rahim" is Not Recited at the Beginning of Surah At-Tawbah?**

Surah At-Tawbah (Surah 9) is the only chapter in the Qur'an that does not begin with "Bismillah-ir-Rahman-ir-Rahim" (In the name of Allah, the Most Gracious, the Most Merciful). The primary reason for this omission is related to the context and content of the Surah as The Surah begins directly with a declaration of disassociation from the disbelievers who broke their treaties:

- "بِرَاءةٍ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ"

(Translation: "This is a declaration of disassociation from Allah and His Messenger to those with whom you had made a treaty among the polytheists." - Surah At-Tawbah 9:1). And "Bismillah-ir-Rahman-ir-Rahim" emphasizes Allah's mercy and compassion, which contrasts with the strong and firm message of disassociation and warning found at the start of Surah At-Tawbah. Therefore, it was seen as inappropriate to pair the Surah's stern message with an opening that emphasizes mercy.

## Situations of Saying "Bismillah" in Recitation

### 1. Starting at the Beginning of a Surah:

- When beginning any Surah (chapter) of the Qur'an, except Surah At-Tawbah (Surah 9), it is obligatory to say "Bismillah-ir-Rahman-ir-Rahim" (In the name of Allah, the Most Gracious, the Most Merciful).
- **Example:** At the beginning of Surah Al-Fatihah:
  - "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

### 2. Starting from the Middle of a Surah:

- When starting from the middle of any Surah, saying "Bismillah" is recommended but not obligatory. You may start directly with the verse, or you can say "Bismillah" before continuing.
- **Example:** Beginning from the middle of Surah Al-Baqarah, verse 255:
  - "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" (Ayat Al-Kursi).

### 3. Starting with a Verse of Punishment or Warning:

- If you begin reciting from a verse that speaks about punishment or warnings, it is not obligatory to say "Bismillah," but it can be omitted to align the recitation with the context of the verse. However, saying it is still permissible.
- **Example:** Surah Al-Hijr, verse 44:
  - "لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ"
  - (Translation: "It has seven gates; for every gate is of them a portion designated.").

### 4. Starting with a Verse of Mercy or Blessing:

- When beginning from a verse that speaks about Allah's mercy, forgiveness, or blessings, saying "Bismillah" is highly recommended as it aligns with the positive nature of the verse.
- **Example:** Surah Az-Zumar, verse 53:

- "قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ" (Translation: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of Allah.'").

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## CHAPTER II

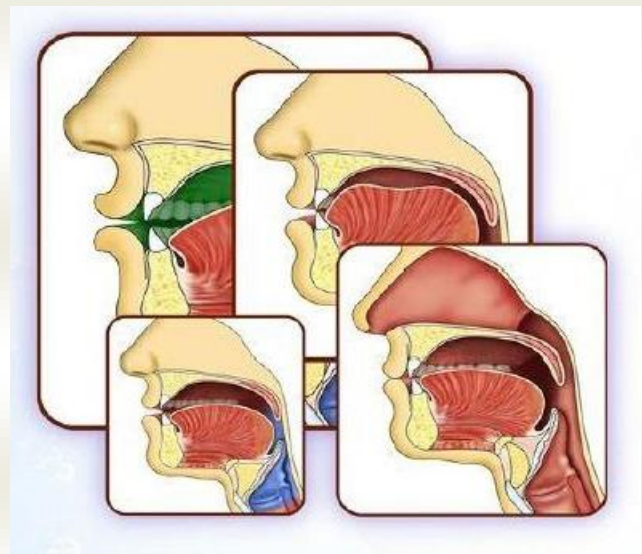
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### The Articulations Points OF The ARABIC LETTERS

For correct and accurate pronunciation, it is very important that someone listens repeatedly and then practices until gets the accuracy. This also applies to Arabic speakers who also study Tajweed, as modern dialects have deviated greatly from the pure classical Arabic of the Quran and since some letters have changed pronunciation in everyday conversations. Likewise, the teacher must be someone who has a good command of pronunciation and does not depend solely on modern knowledge written in Arabic.

There is no equivalent expression between Arabic letters and other languages. Although this method can be accepted as additional knowledge for modern Arab students, it still cannot provide accuracy equivalent to the rules of Tajweed.

In addition to pronunciation training, learning Tajwid includes pronouncing the Makhraj (the point of articulation of each letter) and understanding the character of each letter that differentiates it from one letter to another.



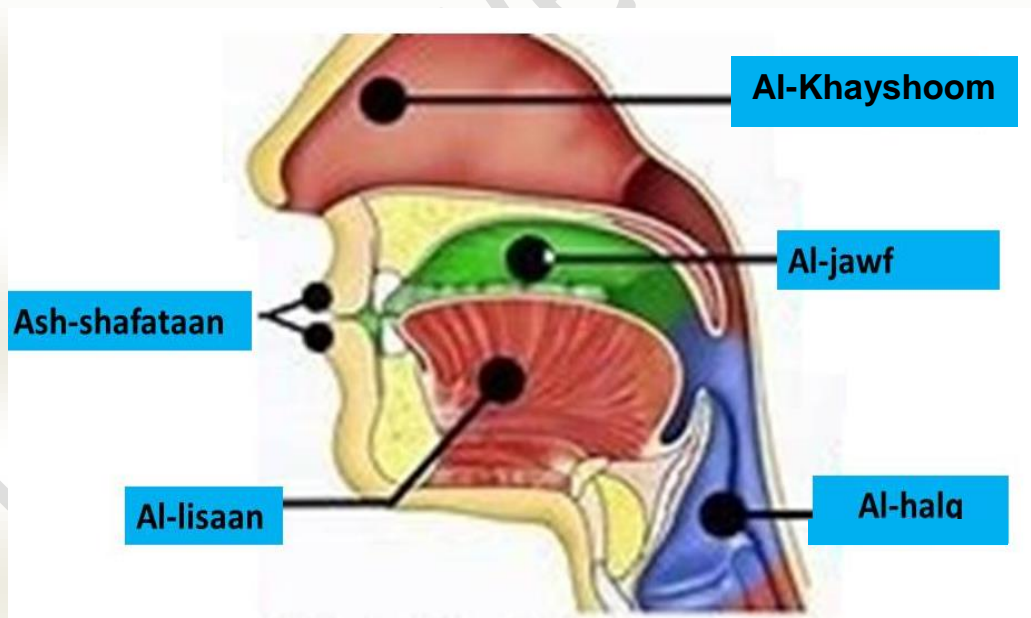


## MAKHAARIJUL LETTERS (The articulation points where the Arabic letter emerges)

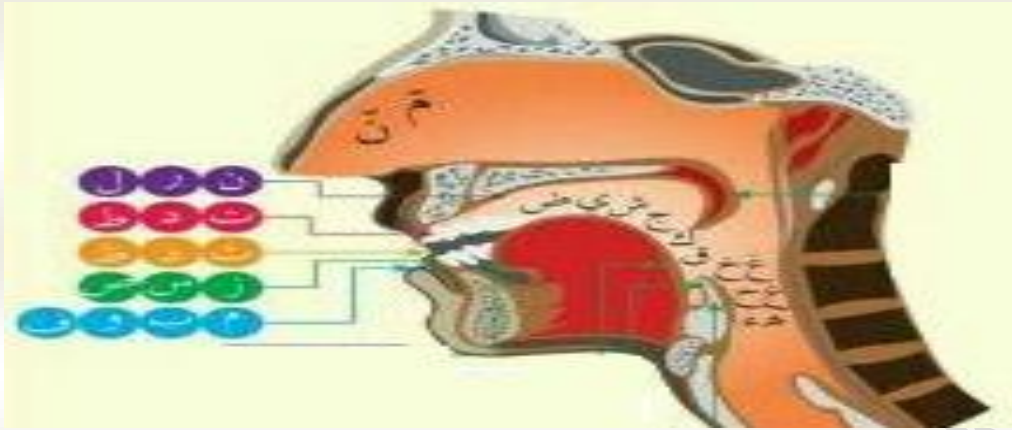
Makharij is the plural of Makhraj, which means Articulation point is the place from where a letter is pronounced, making its sound different from the sound of other letters, so that one letter can be distinguished from another.

**The place where the sound comes from is generally divided into 5 parts:**

1. Al-jawf – Throat's cavity and oral cavity
2. Al-halq – The Throat
3. Al-lisaan – The Tongue
4. Ash-shafataan – The Lips
5. Al-Khayshoom – Nasal cavity



It is then subdivided into a total of 17 subsections, which become points of articulation. This division is organized from the innermost to the outermost.,



### 1) Al-Jawf – The oral cavity or inner space of the mouth..

Makhraj Al-Jawf; has a makhraj and includes the empty part of the open mouth. The Makhraj that comes out is composed of the three Madd letters and is pronounced in the form of a vowel, namely Alif ( ا ) pronounced with "aa", Waw ( و ) pronounced with "oo" and Yaa ( ي ) pronounced with "ii".

### 2) The Throat (Al-Halq), consists of 3 Makhraj for 6 letters.

- **A) Aqshal Al-Halq**, namely the lower throat or larynx, which is the Makhraj of hamzah ( ء ) and letter haa ( ه ).
- **B) Wasatul Al-Halq**, the middle part of the throat, where the letters ( ع ) `ain) and ha ( ح ) sounds come out .
- **C) Adna Al-Halq**, namely the upper part of the throat (near the base of the tongue), which the letters ( غ ) ghain and ( خ ) khaa sounds come out.

**Important Note:** Common errors in the pronunciation of Ghayn and Khaa are caused by the pronunciation coming from the mouth and not the throat.

### 3) The Tongue:(Al-lisan)

Including 10 makhraj of 18 letters,

#### A) The deepest part of the tongue

- **Makhraj Qaaf** ق- the deepest part of the tongue next to the throat meets the soft palate at the back, this is the makhraj of (qaaf).
- **Makhraj Kaaf**- The deepest part of the tongue meets the back of the palate slightly in front of the makhraj qaaf, this is the makhraj of the kaaf.

#### B) Middle part of the tongue :

that is, the middle of the tongue meets the upper palate.

This is the makhraj of ج(jim ), ش(syin) and ي(yaa) .

#### c) Edge of the tongue

- **Makhraj Dhad** ض- namely the inner edge of the tongue pressing on the upper molars on the left or right or both at the same time. it is the makhraj of ض(dhaad).
- **Makhraj Lam**- i.e. the edge of the tongue meeting the palate is the Makhraj of ل(lam).

#### D) Tip of the tongue

- **Makhraj A- Noon** - That is, the tip of the tongue meets the upper palate slightly forward or between the tip of the tongue and the gums of the two upper middle incisors is the makhraj ن.
- **Makhraj Ra** ر- that is, the upper part of the tip of the tongue and the gums of the two upper central incisors are the makhrahj ر(raa).

- **Makhraj Tha** ط, د daal and ت taa; that is, the tip of the tongue presses on the base of the upper incisors
- **Makhraj** ( ص ) şaad ), س (one hundred), ز (zay). That is, the tip of the tongue meets the inside of the central incisors.
- **Makhraj Zha** ظ, Dzal ذ and sa ث. that is, the tip of the tongue meets the tip of the upper incisors

### *The Arabic Alphabet*

خ	ح	ج	ث	ت	ب	ا
kha	haa	jiim	thaa	taa	baa	alif
ص	ش	س	ز	ر	ذ	د
saad	shiin	siin	zaay	raa	thaal	daal
ق	ف	غ	ع	ظ	ط	ض
qaaf	faa	ghayn	ayn	thaa	taa	daad
ي	و	ه	ن	م	ل	ك
yaa	waaw	ha	nuun	miim	laam	kaaf

َ	fathah	a
ِ	kasrah	i
ُ	<u>d</u> hammah	u
ّ	shaddah	doubled letter
◌	sukoon	absence of vowel

#### 4) The lips (As Syafatain), there are 4 letters coming out of this Makhraj:

Makhraj **Waw** و, **Ba** ب and **Meem** م; namely the meeting of the two lower lips with the upper lip. The difference is that in the letter waw we circle the two lips together, while in the letter Ba both lips are closed tightly and strongly, while in the letter meem both lips are weakly pressed against each other.

Makhraj **Fa** ف is the inner lower lip meets the tip of the upper incisors

#### 5) Makhraj Al Khaisyoom (nasal cavity)

The place where the ghunnah/buzzing sounds comes out, like the humming found in the letters Noon ن and meem م mushadad (stressed), the humming in idgham, iqlab and ikhfa, the sound comes out of the nose and the tongue has no role.

**Important Note** : To be able to know the makhraj for a certain letter, pronounce the letter with sukun then add hamzah in front of it. When the sound is stuck in one place, that's where the makhraj comes from.

**Example** : أم , أس , أق



# THE ARABIC ALPHABET

ا	ب	ت	ث	ج	ح	خ	د
ألف	باء	تاء	ثاء	جيم	حاء	خاء	دال
أب	بب	تب	ثب	جب	حب	خب	دب
Alif	Baa	Taa	Thaa	Jeem	Haa	Khaa	Daal
ذ	ر	ز	س	ش	ص	ض	ط
ذال	راء	زاي	سين	شين	صاذ	ضاد	طاء
أذ	أز	أز	أس	أش	أص	أض	أط
Zhaal	Raa	Zaa	Seen	Sheen	Saad	Dhaad	Taa
ظ	ع	غ	ف	ق	ك	ل	م
ظا	عين	غين	فا	قا	كاف	لام	ميم
أظ	أع	أغ	أف	أق	أك	أل	أم
Zhaa	Ain	Ghain	Faa	Qaaf	Kaaf	Laam	Meem
ن	و	هـ/ه	ء	ي			
نون	واو	ها	همزة	يا			
أن	أو	أه	أهـ	أي			
Noon	Waw	Haa	Hamza	Yaa			

## The Vowel Signs

### Long Vowel Signs

Extended Madd - Extends the corresponding vowel

اَ Fathah Alif / اِ Fathah Muqaddarah (Khara Zabar)

يَ Fathah Alif Maqsura / يِ Fathah Muqaddarah

وُ Dhamma Waw / وِ Dhammah Muqaddarah (Ulta Pesh)

يِ Kasra Yaa / يِ Kasra Muqaddarah (Khara Zer)

Elongated Madd - Elongates the corresponding vowel

اَ Madd-e-Munfassil

اَ Madd-e-Muttaassil & Madd-e-Laazim

### Short Vowel Signs

Tanween

اَ Fathatain (Do Zabar)

يَ Dhammatain (Do Pesh)

وُ Kasratain (Do Zer)

Tashdeed with a

اَ Fathah

يَ Dhammah

وُ Kasrah

اَ Fathatain

يَ Dhammatain

وُ Kasratain

اَ Fathah Muqaddarah

Harakaat

اَ Fathah (Zabar)

يَ Dhammah (Pesh)

وُ Kasrah (Zer)

Denotes a absence of a vowel

اَ Saakin (Jazm)

Denotes a Doubling of a Letter

اَ Tashdeed

َ	fathah	a
ِ	kasrah	i
ُ	<u>d</u> hammah	u
ّ	shaddah	doubled letter
◌	sukoon	absence of vowel

\* The Arabic language has short vowels, which are called Fathah- فَتْحَة, Kasrah- كَسْرَة, and Dammah- ضَمَّة. These vowels are represented by signs placed above or below a letter.

Additionally, there are three long vowels in the Arabic language which are the Alif (ا), Waw (و) and Yaa (ي).

## SHIFAATUL LETTERS (THE Qualities OF LETTERS)

### الصفات

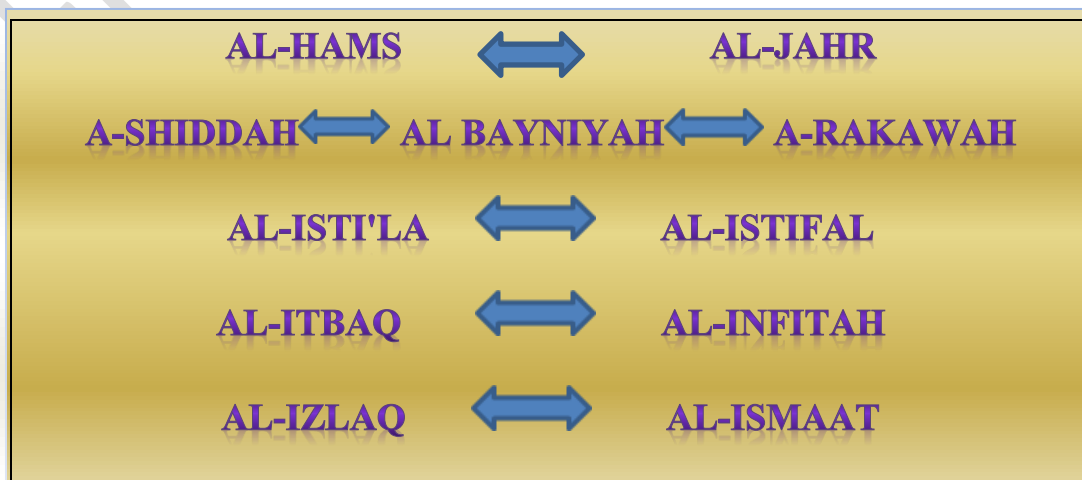
The second lesson related to the pronunciation of letters is THE PROPERTIES OF LETTERS (singularly the meaning is sifah, which means: explanation, characteristic, attribute or quality). Here the word şifaat (sifah) refers to special characteristics or qualities found in each letter.

The purpose of defining şifaat is to first determine how to pronounce it when spoken and secondly, to differentiate between letters whose origins are in the same makhraj, like **ذ** and **ت**, **ط** and **ظ**, or **ص** and **س**. When a letter appears of correct makhraj and all şifaat (qualities) followed, then accurate and correct pronunciation will be obtained.

There are two types of character traits, namely: **Fixed/Permanent** (الصفات اللازمة) and **Temporary** (الصفات العارضة). And this will be explained in another section relating to Tajwid rules.

Applying qualities is very important to obtain accurate pronunciation. Most scholars differentiate them into seventeen qualities, ten of which are opposites of each other (i.e. five pairs) and seven of which are unique (no opposites). Each letter has at least five şifaat (i.e. one from each pair of opposites), and many also have additional properties, such as the letter Raa (ر) having two unique properties.

Here are the types of fixed properties (الصفات اللازمة).





## THE CHARACTER OF LETTERS WHICH HAVE AN OPPOSITION

### **Al-Hams \* Al-Jahr**

- **Al-Hams** – الهمس ; Whispering, weak: presence of respiratory flow during pronunciation – Hams letters are collected in the following phrase: فحثه شخص سكت
- **Al-Jahr** – الجهر ; Clear sound: breath retention due to the strength of makhraj – the letters included in it are all letters other than the Hams letters.

### **A-Shiddah\* Al Bayniyah\* A-Rakawah**

- **A-Shiddah** – الشدة ; Force or power: the discontinuation of sound flow due to the closure of the Makhraj. The letters included in it are collected in the following phrase: أجد قط بكت
- **Al-Bayniyah - Moderation – البينية** : its letters are collected in the following phrase لن عمر (5 letters).
- **A-Rakhawah** – الرخاوة ; Weak or loose: continuation of the sound flow during the pronunciation and Rakhawah's letters are all letters that are not included in the categories of shiddah and bayniyah.

### **Al-Isti'la \* Al-Istifal**

- **Al-Isti'la – Elevation** : الإستعلاء - namely raising the back of the tongue towards the ceiling of the mouth when pronouncing the letter, so that the letter becomes thick (heavy). Its letters are collected together in the following phrase: خص ضغط قظ

- **الإستيفال – Al-Istifal; Weak:** means lower the back of your tongue downwards , so that the letters become light - This includes all letters other than isti'la letters

## ➡ **Al-Itbaq \* Al-Infitah**

- **الاطباق – Al-Itbaq** ; Closure: the accumulation of sounds between the tongue and the upper palate -its letters are four: **ظ** , **ط** , **ض** , and **ص**
- **الإنفتاح – Al-Infitah** ; separation: upper palate tongue separation/upper palate tongue distance - Letters included are all letters other than **ض** , **ص** , **ط** and **ظ**

## ➡ **Al-Izlaq \* Al-Ismaat**

- **الإذلاق – Al-Izlaq** ;Easness; the ease with which the letters **فر من لب** flow from the tip of the tongue and lips
- **الإصمات – Al-Ismaat** ; letters that do not flow easily off the tongue when pronounced, its letters are the rest of the Arabic letters.

## ✚ **THE CHARACTER OF LETTERS WHICH HAVE NO OPPOSITION**

- **الصفير – A-Safer** ;Whispering: the sound that appears between the spikes resembling the tongue and upper central incisors - The letters included are ( **ز** , **س** , **ص** ). (And for the letters **ز** no more buzzing.)
- **القلقلة – Al-Qalqalah** ; Vibration (echo sound): There is a vibration of the makhraj with the appearance of the letter when accompanied by sukoon, held and then released - there are five letters included: **قطب جد**. This will be discussed in more details in another section.

- **Al-Leen – اللين** ; (softness): soft and light pronunciation – There are 2 letters, namely Waaw with sukun preceded by fathah and and yaa with sukoon preceded by fathah.
- **Al-Inhiraf – الإنحراف** ; deviation: tendency of letters to appear from one makhraj to another makhraj. The letters included are ل and ر (Lam is blocked by the tip of the tongue, and ر deviates the tongue backwards to return to the makhraj)
- **At-akrir – التكرير** ; Repetition: slight vibrations at the end of the mouth when pronouncing the letters causing a sound repetition due to the narrowness of the Makhraj. When you pronounce the letter ر, to get the pronunciation correct you need to be careful and control your tongue and not lighten it. **This is the only quality which we know it in order to avoid it.**
- **Ata-fashyi – التفشي**; Diffuse: the propagation of air throughout the mouth during pronunciation – The letter included is the letter ش.
- **Al-Istitalah – الإستطالة** ; Elongation: extension of the sound across the entire edge of the tongue from front to back – The letter included is the letter ض and is more visible when accompanied by sukoon, as in the words يضحكون and يضرب

**Important Note** : The characteristics of each of these letters will be heard obviously when pronouncing them with sukun.

## ADDITIONAL NOTES ON SPECIAL LETTERING

1- In Tajweed, the Arabic letter "و" (waw) can be pronounced in different ways. Here are the differences:

### 1. Waw Mutaharikah (متحركة):

- **Definition:** This is the "waw" with a vowel (harakah) on it.
- **Examples:**
  - **وَ** (wa) as in **وَلَدَ**
  - **وِ** (wi) as in **وَجْهَةٌ**
  - **وُ** (wu) as in **وُضُوءٌ**

### 2. Waw Madeah (مدية):

- **Definition:** This is the "waw" has no vowel above it and preceded by Dammah used as a long vowel (mad) to elongate the sound of the preceding vowel.
- **Examples:**
  - The "waw" in **خُلُودٌ** (khulood), where the "waw" elongates the "u" sound.
  - The "waw" in **قُلُوبٌ** (quloob), where the "waw" elongates the "u" sound.

### 3. Waw Leen (ولين):

- **Definition:** This is the "waw" its Waw with sukoon above it and before it there is a fatha (-) and produces a soft, smooth sound.
- **Examples:**
  - The "waw" in **خَوْفٌ** (khawf) meaning "fear"
  - The "waw" in **صَوْمٌ** (sawm) meaning "fasting"

Also, the same for the Arabic letter "ي" (yaa) as it can be pronounced in different ways. Here are the differences.

### 1. Yaa Mutaharika (ي متحركة):

- **Definition:** This is the "yaa" with a vowel (harakah) on it.
- **Examples from the Quran:**
  - يَد (yad) in the word يَذْهَبُ
  - يَعْزَمُ (ya'lamu).

### 2. Yaa Madeah (ي مدية):

- **Definition:** This is the "yaa" has no vowel above it and preceded by Kasra used as a long vowel (mad) to elongate the sound of the preceding vowel.
- **Examples from the Quran:**
  - The "yaa" in كِتَابِي (kitaabiya), where the "yaa" elongates the "i" sound in "kitaab".
  - The "yaa" in مَالِي (maaliya), where the "yaa" elongates the "i" sound in "maali".

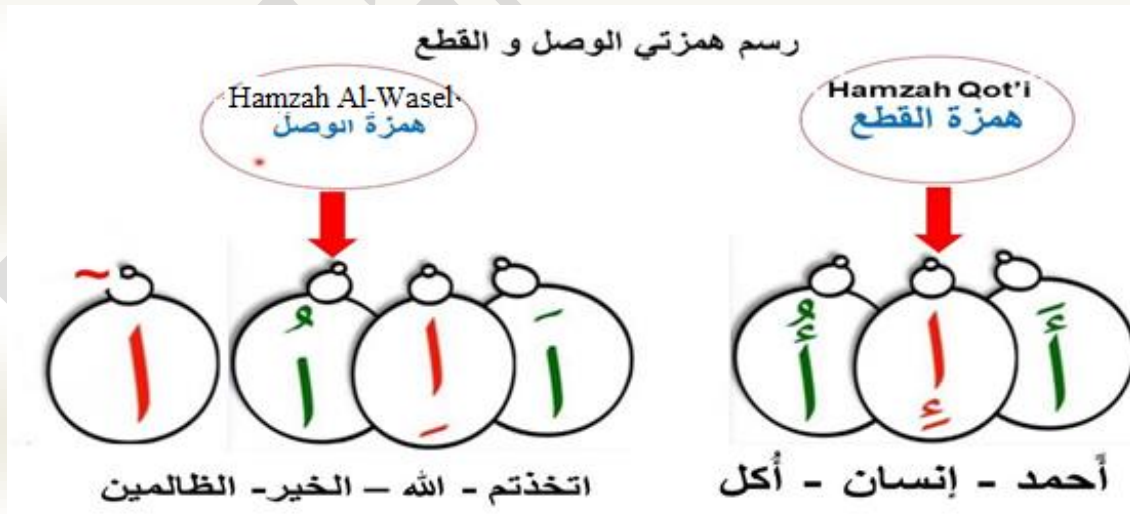
### 3. Yaa Leen (ي لين):

- **Definition:** This is the "yaa" with sukoon above it preceded by a fatha (-) and produces a soft, smooth sound. It usually indicates ease or a gentle flow.
- **Examples from the Quran:**
  - The "yaa" in بَيْت (bayt).
  - The "yaa" in خَيْر (khayr).

## 2- Hamzah has 2 types:

- The first is the regular consonant همزة القطع (hamzah Qot'i) which is ء
- This hamzah is written alone or with other supporting letters – these supporting letters have no function in pronunciation (أ إ و ئ). (This hamza must always be pronounced).
- The second type is used to connect certain words (Hamzah Al-Wasel) همزة الوصل, appearing only at the beginning of words and indicated in the muṣḥaf either by the alif form alone, or by the symbol (آ). The hamza is omitted during recitation because it serves its connecting function and is only spoken at the beginning.

For example: pay attention to the difference in pronunciation at the beginning and when connected to the previous words Allahu, Nuur, Assamawaati, Wal ardh, with Innallaha, Ghafururrahiim.



## CHAPTER III

### BASIC RULES OF TAJWID LAW

#### TAFKHIM AND TARQIQ

#### (التفخيم والترقيق )

#### Definition :

**Tafkhim** : Thicken or weigh down – make the letters feel heavy by lifting/elevating the base of the tongue

**Tarqiq** : Thinning or lightening – making the letters feel lighter by lowering the tongue from the palate

1. **Always bold letters / Isti'la (الإستعلاء )** namely letters

**خص ضغط قظ** (Kho, Shad, Dhad, Ghain, tha, qaf and Dza') or also called tafkhim letters (heavy /bold ) because they are all bold letters , both accompanied by harakat or sukun.

خ ص ض غ ط ق ظ (خُصَّ ضَغِطَ قِظَ)		
غَيْرِ الْمَغْضُوبِ		فَاقْصِصْ الْقَصَصَ
حَالِدِينَ	مُحَلِّصِينَ	حُصِّلَ
حَافِظُ	ظَهَرَهُ	قَوْمُ الظَّالِمِينَ

The heaviest letter is the one that actually covers / lthbaq ( الإطباق ), namely the letters **ص ض ط ظ**, where the tongue is in the highest position against the palate.



### Levels of Tafkhim:

There are five levels of Tafkhim based on how strong or heavy the letter is pronounced:

1. **Highest Level:** When the letter has a **fatha** (ـَ) and is followed by an **alif**, like in the word "طَالَ" (taala).
2. **Second Level:** When the letter has a **fatha** (ـَ), like in "قَالَ" (qaala).
3. **Third Level:** When the letter has a **dammah** (ـُ), like in "يَقُولُ" (yaqoolu).
4. **Fourth Level:** When the letter has a **sukoon** (ـْ), like in "مَطْلَعٌ" (matla'i).
5. **Lowest Level:** When the letter has a **kasrah** (ـِ), like in "قِيلَ" (qeela).

Pronunciation examples:

خَالِدِينَ صَادِقِينَ الضَّالِّينَ خَاطِئَةً صَدَرَ ضَرْبٍ  
أَظْلَمَ قَالَ الْقُرْآنُ الصَّلَاةَ الطَّعَامَ طِبَاقًا إِخْرَاجُ  
طَفِقًا طَافَ عَلَيْهِمْ طَائِفٌ خَلَقَ قَدَرٌ ظَهَرَ غَدَقًا



**2. Letters that are always read finely/ Istifal (الإستيفال)** also called Tarqiq letters (light /fine ) and must always be pronounced with the tongue lowered (except for the letters **ل** and **ر** ) ; which under certain conditions can alternate between Tarqiq and Tafkheem.

Pronunciation examples:

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّاجِدُونَ  
الْأَمْرُونَ النَّاهُونَ حَمَلٌ كُتِبَ أَنْعَمَتْ

**2. Mad letters (long vowels)** ; Alif follows the letter that precedes it; if the previous letter is heavy, then Alif is also pronounced with tafkhim/heavy, and if it is light then it is read with Tarqiq / lightness.

**Examples:**

سَاجِدِينَ، صَادِقِينَ كَانْ، قَالَ التَّائِبُونَ، طَائِفَةٌ

Read Surah Al Ahzabāyah 35; Surah an-Nāzi'āt, verses 1 to 14 and surah al-Ghāshiyah, verses 1 to 12.

## RULES OF AL-NOON AL-SAKINAH AND TANWEEN

Noon with Sukun or Noon sakinah ( نْ ) usually appears in the middle or at the end of any word accompanied by sukoon, indicating the absence of a vowel.

TANWEEN is doubling the diacritical marks (Fatha, Kasrah, or Dammah) on the last letter of a word: ( ُ , ِ , ِ ). It creates an "n" sound at the end of the word, and is only found at the end of nouns.

For example:

بَشْرُنْ pronounced as if written بَشْرُنْ

بَشْرًا pronounced as if written بَشْرًا

Therefore, the rules relating to Noon sakinah also apply to TANWEEN.

There are four rules that influence the pronunciation of Noon sakinah and tanween:

1. الإظهار - **Al-Izhar** : Clear.
2. الإدغام - **Al-Idgham** : merge.
3. الإقلاب - **Al-Iqlaab** : change.
4. الإخفاء - **Al-'Ikhfaa** : hide.

## 1. AI-IZHAR (الإظهار) :

Izhar means to clarify; this means pronouncing Noon Sakinah clearly without ghunnah/buzzing, clearly separating it from the letters that follow it.

There are six letters which, when following Noon Sakinah or TANWEEN, we have to pronounce Noon Sakinah or TANWEEN clearly. These letters are : **ح , خ , ع , هـ , غ , ف**

This can occur in a single word (like **تَنْهَرُ**) or in two words ( **عَذَابِ الْيَمِّ** and **مِنْ حَيْثُ**).

Here are some examples of Izhar in Noon sakinah and TANWEEN :

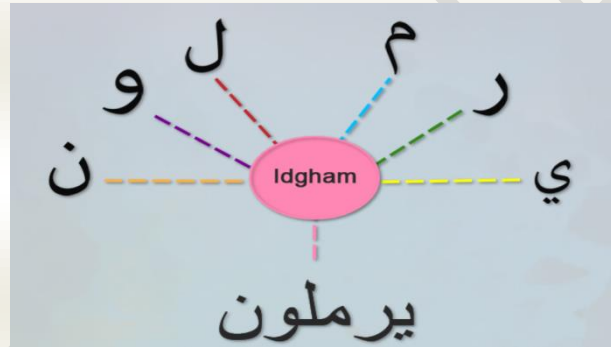
Izhaar		
ء هـ ع ح خ غ ف		
أَنْعَمْتَ	وَأَنْحَرُ	مِنْ خَوْفٍ
مَنْ أَمِنَ	مِنْ غَضَبٍ	مِنْهُ
شَيْءٍ عَلِيمٌ	طَيْرًا أَبَابِيلَ	عَلِيمٌ حَكِيمٌ
نُوحًا هَدَيْنَا	عَلِيمٌ خَبِيرٌ	قَوْمًا غَيْرًا
إِنْ هَذَا	مِنْ أَرْضِكُمْ	مِنْ عَذَابِ الْيَمِّ

## 2. AI-IDGHAAM الإدغام

Idghaam is defined as the merging of a letter into other letters. , which this means combining consonants (sukun or tanween ) inwards a letter which carries a vowel sign so it becomes unit (i.e. like the second letter). Usually indicated by the shaddah sign.

The rules of idghaam only apply to the Noon sakinah or tanween at the end of a word. If the next word begins with one of the letters of the idgham, the change will take place due to the proximity of its makhraj to the letter Noon.

Idghaam letters are collected in the following word **يرملون** (Yarmalun )



**Important Note:** In the Quran there are four words in which Noon sakinah occurs in the middle of the word and followed by waw or yaa. In these four words we have to pronounce Noon sakinah clearly and the rule will be Izhar Mutlaq **دنيا - بنيان - صنوان - قنوان**

## There are two types of Idgham:

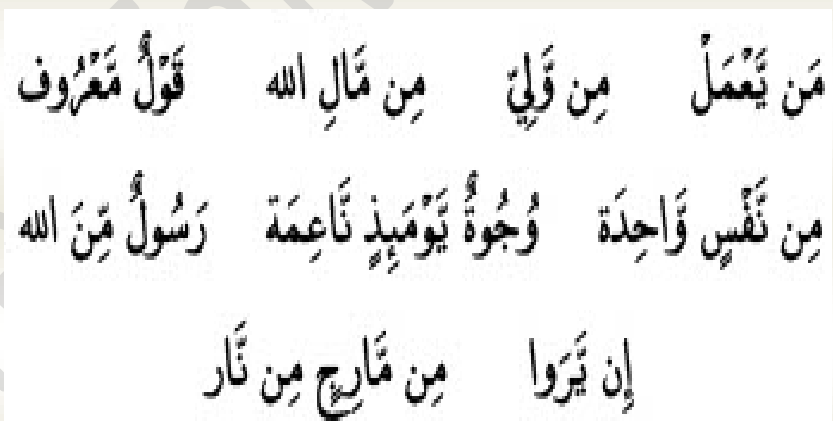
### 1. Idghaam with Ghunnah ( إدغام بغنة )

caused by the letters waw ( و ) yaa ( ي ) meem ( م ) or Noon ( ن ). When combined with و and ي , it will become an incomplete idgham because even though the Noon has been assimilated, the quality of ghunnah remains. For example:



It must be remembered that ghunnah is always done with two counts.

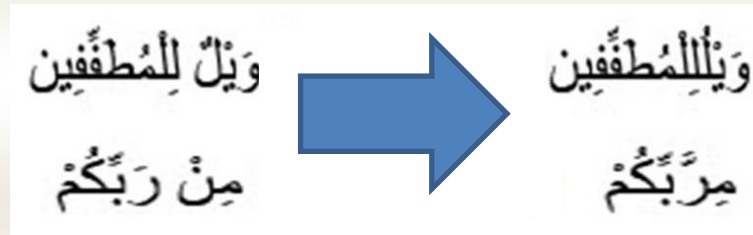
Examples:



## 2. Idghaam without ghunnah ( إدغام بغير غنة )

caused by the letters raa ( ر ) and laam ( ل ), this is called complete idghaam, because the quality of ghunnah is lost with the letter Noon ..

Examples:



*In the case of م and ن, the fusion of the idghaam must be complete, but the ghunnah remains because it is the quality (ṣifah) of these two letters.*

In both types of idghaam, the tongue should not approach the Noon makhraj (except when the letter which causes it is also Noon ) and only the following letter is pronounced.

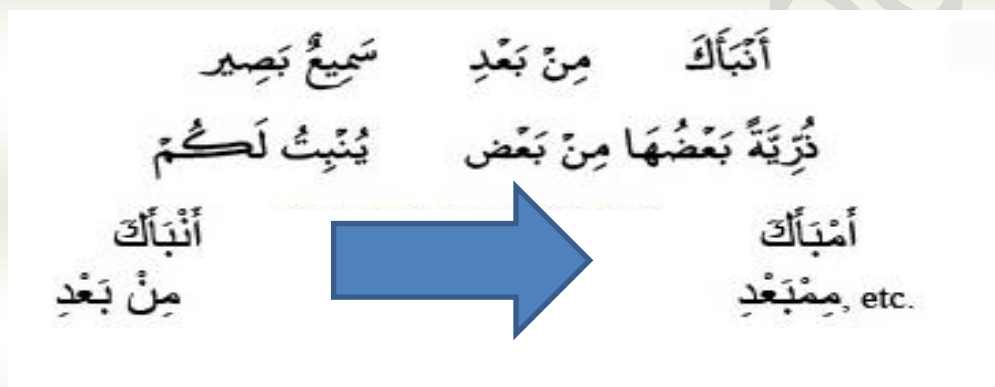
The exception to this rule lies in the first letters of both surahs, which are pronounced with Noon sakinah at the end. In surah ( ن ) Noon and يس (Yaasiin). It is pronounced with Izhar whatever the letter waw that follows it.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ - يَسَّ ۝ وَالْقُرْآنِ الْحَكِيمِ

### 3. AL-QALB or (الإقلاب) IQLAAB (الْقَلْبُ)

Iqlaab refers to change which means converting Noon Sakinah or Tanween into Meem ( م ) if they followed by letter Baa ( ب ) in one or two words. Some muṣḥafs use a small meem symbol ( م ) above Noon Sakinah or Tanween.

Examples:



### 4. AI-IKHFAA (الإخفاء)

*Ikhfaa* means to hide , and in the tajweed refers to hiding one letter behind another. Noon sakinah or tanween is pronounced with *ikhfaa'* when followed by one of fifteen letters which are not included in the letters *Izhar* , *idghaam* or *iqlab*. The letters are

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

Like Izhar and iqlaab, it occurs in one or two words.

Ikhfaa' means that the pronunciation is between idz-haar and idghaam, and maintain ghunnah while hiding the Noon behind the following letters. Because Noon is not combined but it is only hidden so there is no shaddah on the letter of ikhfaa'.

Important Note: in case of Ikhfaa the tip of the tongue should not touch the top of the mouth during ghunnah, otherwise the Noon will be heard and not hidden, and this should be avoided.

### Examples :

عَنْ صَلَاتِهِمْ		مِنْ سَجِيلٍ فَجَعَلَهُمْ	
إِنْسَانٌ	أَنْتُمْ	لَيْلَةٌ ثُمَّ	نَفْسٍ شَيْئاً
نَاصِيَةٍ كَاذِبَةٍ		نَارًا ذَاتَ لَهَبٍ	
مِنْ جُوعٍ		يَوْمَئِذٍ تُحَدِّثُ	
كُتِبَ قِيمَةٌ		مَنْ ثَقُلَتْ	

Notes related to Ikhfaa': When the letters are in Tafkheem after the Noon Sakinah or Tanween, the Ghunnah performed is also in Tafkheem. Likewise, when the letters Tarqeeq/thin follow Noon Sakinah or Tanween, even Ghunnah will be in Tarqeeq (thin).

To practice the rules of Noon Sakinah and Tanween, read Surah al-Baqarah, verses 66-71.



## RULES OF MEEM SAKINAH

### الميم الساكنة

Meem is one of the letters whose Makhraj is between the lips. Therefore, when referring to the rules applicable to Meem ( م ) Sakinah, then the word Shafawi (meaning “lips”) is used to differentiate the rules of Noon Sakinah.

Three rules apply to Meem Sakinah.

#### 1. IDGHAAM SHAFAWI الإدغام الشفوي

If Meem Sakinah is followed by another Meem, then the pronunciation is combined in the second letter, which takes the sign *Shaddah*, and the Ghuna will be applied.

**Examples :**

يَا تَيْتَكُمْ مَتَّى	لَكُمْ مَا
إِنَّهُمْ مَعَكُمْ	إِلَيْكُمْ مَرَّسَلُونَ

*Important Note: This type of idgham is also called Idgham Mutamathilan Saghir.*

## 2. (الإخفاء الشفوي) IKHFAA SHAFAWI

If Meem Sakinah is followed by letter baa ( **ب** ), then Meem Sakinah will be hidden and the Ghuna will be applied.

**Examples :**

رَبَّهُمْ بِهِمْ	وَمَا هُمْ بِمُؤْمِنِينَ
فَاحْكُم بَيْنَهُمْ	يَعْتَصِمُ بِاللَّهِ

## 3. (الإظهار الشفوي) IZHAR SHAFAWI

If Meem Sakinah is followed by a letter other than Meem or baa, it is pronounced with Izhar without Ghunnah. Particular emphasis is placed on the Izhar appearing when the letters faa ( **ف** ) or waw ( **و** ), because these two letters are close to the Makhraj of letter Meem and must be clearly distinguished from baa which causes Ikhfaa'.

**Example:**

لَكُمْ دِينُكُمْ	أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي	فَلَهُمْ أَجْرٌ
------------------	--------------------------------	-----------------

**Practice** Meem Sakinah rules in Surah Ali 'Imraan, verse 152

## GHUNNAH

### الغنة

Ghunnah is a humming sound emitted by Noon ( ن ) and meem ( م ) and was mentioned in the makhraj section. Ghunnah comes from nasal cavity when the sound flow is blocked in the mouth (by the tongue for the letter ن and by the lips for the letter م). When Noon or Meem is marked saddah ( ّ ), then ghunnah is performed with two counts (equal to the length of the long vowel), as illustrated in the words إِنَّ and مِمْ.

Practice :

<i>Ghunnah</i>				
فَلَمَّا	صُمِّمَ	إِنَّا	إِلَهُ النَّاسِ	
جَبَلَةٍ	جَنَاتٍ	إِن	فَاتِمَا	النَّارِ
عَمَّ	ثُمَّ	مِمَّا	فَلَمَّا	حَمَّا
حَمَالَةٍ	وَأَمَّا	بِالْخُنُوسِ	لَسْتُ لَنْ	
فَانَهَا	إِنِّي	إِنَّا لَمَّا	وَالنَّهَارِ	
وَلَنَبْلُوَنَّكُمْ		مُحَمَّدٌ	مِنَ النَّاسِ	

## OTHER TYPES OF IDGHAAM

Other types of Idghaam which appears in the Quran will be mentioned here briefly with examples. An essential note that if the letter bearing the Sukoon is the one requiring Qalqalah, pronunciation is omitted when letters are combined to another.

### 1. IDGHAAM OF TWO IDENTICAL LETTERS ادغام متماثلين

Idghaam of two identical letters (Idghaam Mithlain) is the merging of a Sakin letter into a vowelled letter that, the two letters are identical in articulation point and characteristics, making them sound like one stressed letter. This occurs when two consecutive letters are the same, with the first being Sakin and the second having a vowel, such as in "قَدْ دَخَلَ" (qad dakhal). The merging is complete, so the first letter is not pronounced, and the second letter is pronounced with a Shadda (stressed).

**Examples:**



## 2. IDGHAAM OF TWO ادغام متجانسين **SIMILAR LETTERS**

**Idghaam of two similar letters (Idghaam Mutajaanisain)** is the merging of a Sakin letter into a following letter that shares a similar articulation point but differs in some characteristics, making them sound like one stressed letter. In the Quran, the following examples fall into this category:

1. **Idgham of letter zaal ( ذ )** with letter zhaa ( ظ ) as in :

إِذْ ظَلَمْتُمْ      إِذْ ظَلَمُوا

2. **Idgham of letter Taa ( ت )** with letter Daal ( د ) or letter ( ط ) as in :

أُجِيبَتْ دَعْوَتُكُمَا      فَأَمَنْتَ طَائِفَةً

3. **Idgham of letter Daal ( د )** with letter Taa ( ت ) as in :

قَدْ تَبَيَّنَ      أَرَدْتُمْ      كِدْتَ      مَهَّدْتُ

4. **Idgham of letter ( ط )** with letter Taa ( ت ) as in :

بَسَطْتُ      أَحَطْتُ      فَرَطْتُ

5. **Idgham of letter Baa ( ب )** with letter Meem ( م ) as in :

اِرْكَبْ مَعَنَا

*(Meem with Shaddah requires Ghunnah)*

6. **Idgham of letter Thaa ( ث )** with letter zaal ( ذ ) as in :

يَلَهُتْ ذُلِكَ

### 3. IDGHAAM OF TWO CLOSE LETTERS ( ادغام المتقاربين )

Idghaam of two close letters (Idghaam Mutaqaaribain) is the merging of a Sakin letter into the following letter when they have close articulation points, even if their characteristics differ slightly, making them sound like one stressed letter

- 1 Laam ( ل ) combined in raa ( ر ) as in:

قُلْ رَبِّ بَلْ رَفَعَهُ إِلَيْهِ

2. Qaaf f ( ق ) is combined into kaaf (as in:

أَلَمْ نَخْلُقْكُمْ

### 4. IDGHAAM OF LAAM IN THE DEFINITE ARTICLE ال

**Idghaam of Laam in the definite article "ال" (Idghaam of Laam Shamsiyyah)** is the merging of the silent "Laam" in the definite article "ال" into the following sun letter, causing the "Laam" to be silent and the sun letter to be pronounced with a shadda (stress). This happens with letters such as "ت" in "التقوى", where the "Laam" is not pronounced, and the "ت" is pronounced with a shadda. The shamsiyyah letters which cause the idghaam are fourteen in number:

ت ث ذ ز س ش ص ض ط ظ ل ن .

Examples:

الشَّمْسُ اللَّيْلُ السَّاعَةُ النَّارُ الدَّارِيَّاتُ  
الشُّعْرَاتُ التَّابُونُ

### Important Note

The remaining letters of the alphabet are also fourteen:

ب ع خ ع غ م ه و ي ء .

And this is called “qamariyyah” (al-qamar القمر Which means “moon”) and causes Izhar, namely the clear pronunciation of laam.

Examples:

القَمَرُ الْمَلَائِكَةُ الْإِنْسَانُ الْجَبَلُ الْعَالَمِينَ  
الْكِتَابُ الْبَيْتُ

## RULES OF LETTER LAM

Letter Laam ( ل ) is a light letter, the only exception when in the name of Allah ﷻ. If the name of Allah is preceded by harakat kasrah or yaa sakinah ( ي ) then the letter laam is pronounced with Tarqiq , as in:

فِي اللَّهِ	بِسْمِ اللَّهِ	
أَلْحَمْدُ لِلَّهِ	مِنْ عِنْدِ اللَّهِ	
قُلِ اللَّهُ	أَعُوذُ بِاللَّهِ	بِآيَاتِ اللَّهِ

But if it is preceded by fathah ( ا ), dhammah ( و ) or waw ( و ) sakinah ( و ), or when the reader begins with the name of Allah, then *laam* is pronounced with Tafkhim, as in :

قَالَ إِنِّي عَبْدُ اللَّهِ      اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ  
قَالَ اللَّهُ      سُبْحَانَكَ اللَّهُمَّ      وَإِذْ قَالُوا اللَّهُمَّ<sup>12</sup>



## RULES OF LETTER RAA

The letter raa ( ر ) is pronounced between Tarqiq and Tafkhim depending on the vowel that accompanies it, or according to the vowel that precedes it. SO:

### 1. Light Raa :,

A) when it has kasrah or if the Raa is Sakinah and preceded by kasrah, as in:

رَزَقًا - فِرْعَوْنَ

B) Also read Raa lightly in case of stopping on Raa which is preceded by yaa Sakinah, as in:

قَدِيرٌ خَبِيرٌ خَيْرٌ

### 2. Heavy Raa:

A) Read Raa heavily when it has fathah or dhammah, or if its Sakinah but preceded by fathah or dhammah, as in:

رَحِيمٌ - رُسُلٌ - عُفْرَانٌ

B) Read Raa heavily in case of stopping on Raa which is preceded by Alif or Waw Sakinah, as in:

الْعَفُورُ - الْقَهَّارُ - صُدُورٌ

C) Read Raa heavily when preceded by hamzatul Wasl ( همزة الوصل ) under any circumstances, as in:

إِنْ ارْتَبْتُمْ - لِمَنْ ارْتَضَى - فَارْتَقِبْ

Note: Sometimes in case of stopping/waqaf, the two Sakin letters will be in sequence, as in **القدر** And **الفجر**. Here, we look at the vowel that appears before the two Sakin letters and apply the rule according to this vowel.

3. **Heaviness or lightness of Raa (with both options being permissible) occurs when:**

A) when Raa is Sakinah and is preceded by a kasrah and followed by a heavy letter same word. This specific scenario appears in the Quran only in the verse:

**"فَرَقٍ"** (Surah Ash-Shu'ara, 26:63).

B) When Raa is Sakinah due to stopping, and its preceded by a heavy Sakin letter and is preceded by a kasrah, This occurs in two words in the Quran:

**"مِصْرَ"** in the verses:

- **"مِصْرَ"** (Surah Yusuf, 12:21 and 12:99)
- **"مِصْرَ"** (Surah Az-Zukhruf, 43:51)
- **"بِمِصْرَ"** (Surah Yunus, 10:87)

And in the word **"الْقَطْرَ"** appears only in the verse:

- **"الْقَطْرَ"** (Surah Saba, 34:12)

C) When the Raa is Sakinah due to stopping and followed by a deleted yaa (ي) in specific words in the Quran, this case is not applied to other words. The specific words are:

- **"وَنُذِرَ"** (Surah Al-Qamar, 54:16, 18, 21, 30, 37, 39)
- **"يَسْرَ"** (Surah Al-Fajr, 89:4)
- **"فَأَسْرَ"** (Surah Hud, 11:81; Surah Al-Hijr, 15:65; Surah Ad-Dukhan, 44:23)
- **"أَسْرَ"** (Surah Ta-Ha, 20:77; Surah Ash-Shu'ara, 26:52)

Read to practice: Surah Hûd, verses 96-99 and Surah al-Qamar

أَلَمْ تَو	طَيِّرًا	وَأَرْسَلَ	تَقْوَمِيهِمْ
دُكَّتِ الْأَرْضُ	وَأَمْرًا	يُوزَقُونَ	
رَبِّي	يَوْمَ	ضَرْبٍ	

**AL-QALQALAH**

## القَلْقَلَة Qalqalah

### Definition of Qalqalah:

1. **Linguistic Definition:** The term "Qalqalah" in Arabic linguistically means "vibration" or "echo."
2. **Terminological Definition:** In Tajweed , Qalqalah refers to the slight bouncing or echoing sound produced when pronouncing certain letters when they are in the state of **sukoon** (i.e., without a vowel) or in case of stopping at the end of a word.

### Letters of Qalqalah:

Qalqalah occurs with five specific letters, which are grouped in the Arabic word "قُطْبُ جَدِّ" (Qutbu Jad). These letters are:

- ق (Qaf)
- ط (Ta)
- ب (Ba)
- ج (Jim)
- د (Dal)

ق ط ب ج د (قُطْبُ جَدِّ)

### Method of Pronunciation:

Qalqalah is pronounced only when any of the Qalqalah letters (ق, ط, ب, ج, د) has a sukoon (either with a Sukoon sign or because of stopping at it).

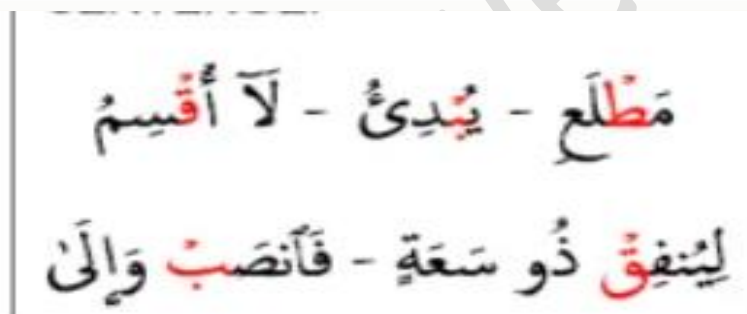
## Types of Qalqalah:

Qalqalah is divided into three types based on its intensity:

□ **Minor (Sughra) - قلقله صغرى:** occurs when a Qalqalah letter (which has Sukoon) is in the middle of a word or at the end, in case of wasl (continuation).

### • Examples:

حَبَالٌ	مُطَمِّنَةً	أَقْسِمُ
أَطْعَمَهُمْ	قَدَارٌ	الرُّجْعِي
قَبِلْتَهُمْ	صَبْرٌ	جَبْرِيلَ



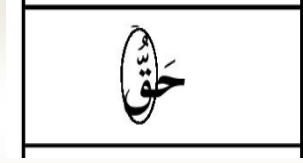
□ **Medium (Wusta) - قلقله وسطى:** occurs when a Qalqalah letter is at the end of a word without Shaddah, and you stop at that word.

### Examples:

لَهَبٌ	خَلَقَ	فَلَقَ
ذَاتِ الْبُرُوجِ	لَكُنُودٌ	مُحِيطٌ

□ **Major (Kubra)** - قلقة كبرى - occurs when a Qalqalah letter has Shaddah and it's at the end of a word in case of stopping on this word, producing the strongest Qalqalah sound.

Example



To practice, read the following surah : al-Buruj, at-Tāriq, al-'Ādiyāt, al-Masad and al-Falaq.

## Al Mad (lengthening) المد

### Linguistically (لغاً):

Mad means to extend, lengthen, or prolong something.

### Terminologically (اصطلاحاً):

Mad refers to the extension of sound when pronouncing certain letters named Mad letters, according to certain rules.

### The Letters of Madd (حروف المد):

There are three main letters of Madd:

1. **Alif (ا):** When preceded by a Fatha.
2. **Ya (ي):** When preceded by a Kasra.
3. **Waw (و):** When preceded by a Dhamma.



### Types of the Mad:

Madd is categorized into two main types:

1. **Madd Tabee'i (Natural Madd):**
2. **Madd Far'ee (Secondary Madd):**

## 1. Natural Mad (Mad Tabee'i)

Natural Mad (Mad Tabee'i) refers to the natural elongation of a vowel sound without the presence of any additional factors that would further extend the sound. It occurs when one of the letters of Madd (Alif, Waw, or Ya) is not followed by a Hamza (ء), Sukoon (◌ْ), or Shaddah (◌ّ).

The length of Madd Tabee'i is two counts (harakahs).

Example:

الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ

### 1. Mad Tabee'i is also found in the following words

اللَّهُ - اللَّهُمَّ

### Other examples of Mad Tabee'i and their signs:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ      الرَّحْمَنِ الرَّحِيمِ



## Important note:

There are disjointed letters (Huruf Muqatta'at) in the which we can find in the beginning of certain surahs, if they are from the following phrase **ح ي ط ه** so prolong any one of these letters 2 counts.

ا ح ر ط ه ي

ح = ح ا = ر ر = ر ا = ط ط = ط ا = ه ه = ه ا = ي ي = ي ا  
ا = الف

## 2. Mad Far'ii

This type of Madd occurs due to additional factors like a Hamza (ء) or Sukoon (◌ْ). Madd Far'ee is further divided into several subtypes, each with specific rules and varying lengths.

**The main subtypes include**

### Types of Mad Far'ii :

#### a) Mad Wajib Muttashil

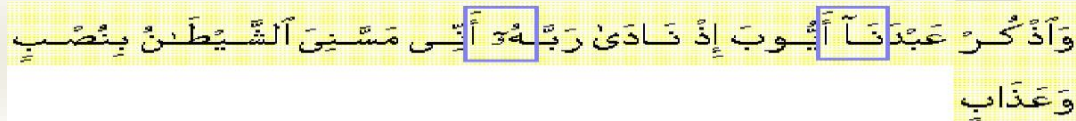
Refers to the “**connected elongation**”. It is a type of elongation that happens when the letter ‘**Mad**’ is followed by a ‘**Hamzah**’ in the same word. This elongation is usually stretched for four or five counts. For example:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئْتُكُمْ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ

## b) Mad Munfashil (Disconnected Mad)

Mad Munfashil happens when there is a Mad (like an Alif, Waw, or Yaa) at the end of one word, and right after it, there's a Hamza (ء) at the beginning of the next word.

We usually stretch it for 4 or 5 counts (times) when reading. It's longer than a normal Madd but not the longest.



In the circle example, if the reading stops there then Mad Tabee'i applies.

## C) Mad Aaridh Lisukuun (Temporary Prolongation Due to a Stop)

occurs when a word ends with a letter that is originally followed by a vowel (harakah), but when stopping on this word, the vowel changes into a sukoon (no vowel).

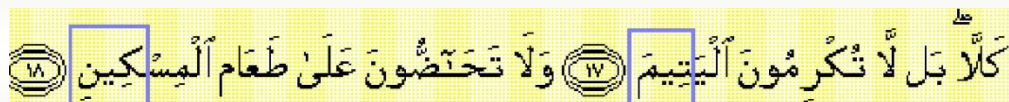
The madd letter before this sukoon can be prolonged.

In this case, the reciter has three options for the length of the prolongation:

1. Two counts (short)
2. Four counts (medium)
3. Six counts (long)

This type of madd is called "Arid" (temporary) because the sukoon only appears when stopping at the word; otherwise, it has a vowel when continuing.

Example:



#### D) Madd Lazim

occurs when a letter of Madd (ا, و, ي) is followed by a letter with a Shaddah (a symbol that indicates the doubling of a consonant) or a Sukoon (a symbol that indicates the absence of a vowel sound). The reciter must extend the sound for six counts (Harakat).

#### Types of Al-Madd Al-Lazim

1. Al-Madd Al-Lazim Al-Harfi (Letter Madd)
2. Al-Madd Al-Lazim Al-Kalimi (Word Madd)

##### 1. Al-Madd Al-Lazim Al-Harfi (Letter Madd)

This type appears in the beginning of certain surahs where the surah starts with disjointed letters (Huruf Muqatta'at). The Madd occurs in letters like "Alif-Lam-Meem" (الم) and "Yaseen" (يس). In these cases, the prolongation with 6 counts applies only to certain letters, such as "Meem" (م) in "Alif-Lam-Meem".

disjointed letters (Huruf Muqatta'at) are collected in the following phrase كم عسل نقص

ن ق ص ع س ل ك م

ن = نون    ق = قاف    ص = صاد    ع = عين  
س = سين    ل = لام    ك = كاف    م = ميم

There are two types of Madd Lazim Harfi:

### 1. Madd Lazim Harfi Mukhaffaf

This occurs when the disjointed letter is not followed by a letter with a shaddah (a doubled or emphasized consonant).

### 2. Madd Lazim Harfi Muthaqqal

This happens when the disjointed letter is followed by a letter that has a shaddah.

Both types of prolongation must be recited with the proper length, which is typically six vowel counts (harakah).

## Examples

Al-Baqarah	آلَم	Thaahaa	طه	Al-Mu'min	حم
Ali 'Imraan	آلَم	Asy-Syu'araa	طسَم	Fushilat	حم
Al-A'raaf	آلَمَص	An-Naml	طس	Asy-Syuuraa	حم - عَشَق
Yuunus	الر	Al-Qashash	طسَم	Al-Zukhruf	حم
Huud	الر	Al-'Ankabuut	آلَم	Ad-Dukhaan	حم
Yuusuf	الر	Ar-Ruum	آلَم	Al-Jaatsiyah	حم
Ar-Ra'd	آلَمَر	Luqman	آلَم	Al-Ahqaaf	حم
Ibrahiim	الر	As-Sajdah	آلَم	Qaaf	ق
Al-Hijr	الر	Yaasiin	يس	Al-Qalam	ق
Maryam	مهيَعَص	Shaad	ص		

## ***Al-Madd Al-Lazim Al-Kalimi (Word Madd):***

Occurs within a word when a letter of Madd is followed by a letter with a Sukoon or Shaddah.

### Subtypes of Al-Madd Al-Lazim Al-Kalimi:

There are two types:

A) Al-Madd Al-Lazim Al-Kalimi Al-Muthaqal (Heavy): This occurs when the Madd is followed by a letter with a Shaddah, making the sound heavier, as in the word "الضالين".

B) Al-Madd Al-Lazim Al-Kalimi Al-Mukhaffaf (Light): This happens when the Madd is followed by a letter with Sukoon, but without a Shaddah. It is less common than the heavy form.

An example of Mad Kalimy mukhaffaf exists only in one word, which is found in two verses of Yunus' letter, namely verses 51 and 91:

أَنتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ؕ ءَا لَئِنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

## (الوقف) STOPPING

Know the right place to start and stop during reading or reciting the Quran is a very important thing to avoid any error that causes confusion or changes in meaning. The question that often arises is how, when reading a long verse, the reader have to stop for a moment to catch your breath before continuing.

Some start or stop points need to take into account several conditions as to whether this is permitted/allowed ( **جائز** ), should not be done ( **غير جائز** ) or prohibited ( **قبيح** ), depending on whether stopping the reading is appropriate or leads to a complete and correct meaning.

A general understanding of the meaning of Arabic will protect the reader from the most serious errors, and knowledge is acquired through tafser (explanation) of the Quran.

Now some symbols have been added by scholars and provide clues about the possibility of stopping at certain places. Muṣḥafs printed in Pakistan follow a slightly different system of symbols than those printed in Arab countries, so here we will mention the most common signs.

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا  
وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ۝

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۚ وَأَتُوا  
الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ



### **Meme sign: ( م - )**

Indicates a mandatory stop. You must pause at this sign as continuing may alter the meaning.

### **Jim's sign: ( ج )**

Indicates a permissible stop. You may either pause or continue without any issue.

### **Sili sign: ( صلی )**

Suggests that it's better to continue, but stopping is also allowed.

### **Qili sign: ( قلی )**

Suggests that it's better to stop, though it's also allowed to continue.

### **Laa sign: ( لا ) ;**

means "Don't stop"

### **Three dots ( . ' . ' ~Mu'Anaqah);**

stop at one of these points but not both.

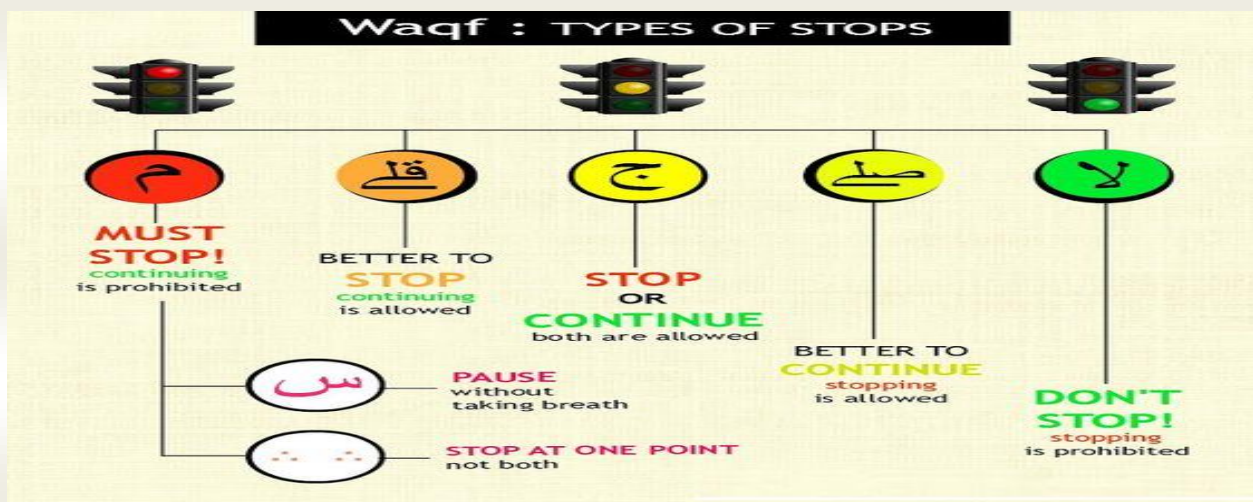


### **(Seen) sign: س Sakt**

means a small pause, shorter than a full stop, without taking a breath (will be explained in details in the following chapter).







**Remarks:** The Sunnah of Rasulullah ﷺ is to stop at the end of each verse, regardless of its duration.

**When you stop on a word, whether at the end of a verse or sentence, or simply while breathing, here are the things to pay attention to:**

Short vowels, including tanween, are omitted in the pronunciation of the last letter of the word.

An exception is fathahtain ( ُ ) which is pronounced like alif with 2 counts . (see the chapter on changes due to Mad)

When stopping at taa marbūṭah (ة or ة) , all vowels and TANWEEN (including fathah) are removed and the letters are pronounced as haa with sukun (ة)

Practice stopping on the following examples

قُرَيْشٍ	خَوْفٍ	نَسْتَعِينَ	شَكُورٌ	بَيَانَ	الرَّحْمَنُ
↓	↓	↓	↓	↓	↓
قُرَيْشٍ	خَوْفٍ	نَسْتَعِينَ	شَكُورٌ	بَيَانَ	الرَّحْمَنُ
مَفْرٌ	جَانٌ	حَجٌّ	مُضَارٍ	مَسٍ	فَطْلٌ
↓	↓	↓	↓	↓	↓
مَفْرٌ	جَانٌ	حَجٌّ	مُضَارٍ	مَسٍ	فَطْلٌ
تَبَّ					
↓					
تَبَّ					

### pause (السكت)

Saktah means stopping for a moment and holding two counts (2 harakat) without breathing while reading the Quran. And this is marked with the letter **س** of Sakta (Saktah) its written above the word.

It is found in several places in the Quran:

Surah Al-Mutafifin Verse 14

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ

Surah Al-Qiyamah Verse 27

وَقِيلَ مَنْ رَاقٍ

Surah Yasin Verse 52

مِنْ مَّرْقَدِنَا هَذَا

Surah Al-Kahf Verse 1

لَمْ يَجْعَلْ لَهُ عِوَجًا قَيِّمًا

Surah Al-Haqqah verses 28-29: ((مَا أَغْنَىٰ عَنِّي مَالِيهِ (٢٨) هَلَّاكَ عَنِّي سُلْطَانِيهِ

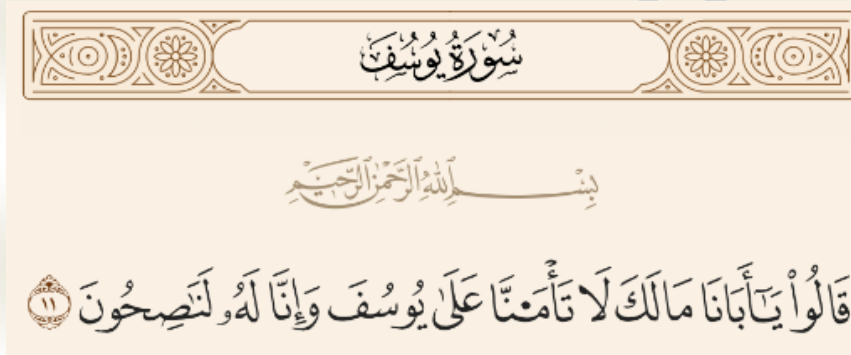
## What is Ishmam الاشمام ؟

**Ishmam** is to shape the lips like the shape when pronouncing the Dhamma (rounded lip shape) without actually pronouncing the Dhammah.

In the Quran, there is one place where the Ishmam is found – namely the change of the word “Tamana” which is found in Surah Yusuf.

### How to pronounce this word:

Keep your lips in the wāw position when pronouncing the letter noon of the word تأمنا and continue with ḍammah at the first noon.

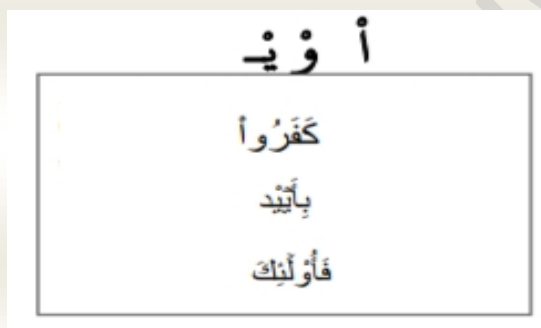


## Description of Alif

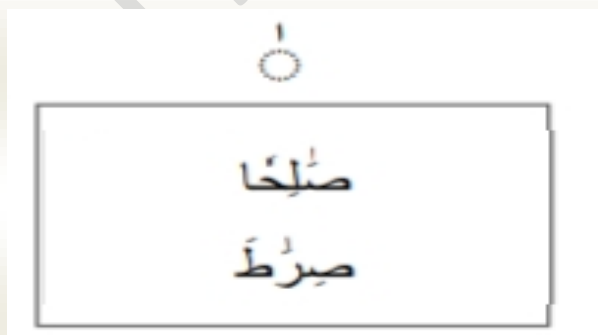
1. Alif with **الصفر المستطيل القائم** (the standing oblong zero). This marking is found on some Alifs that are at the end of a word, and the following word starts with a voweled letter. When we see this marking, we read the alif when stopping on this word, but eliminate the alif in pronunciation when continuing reading, joining the word with the next word, but without the alif. In addition to the examples in the question, below are some other examples:



1. Alif with **الصفر المستدير**, (the round zero) and it is found in some places over one of the three letters, alif, wow, and ya'. When any of these letters has the above symbol over it, the letter is not pronounced in any case; meaning it does not matter if we are stopping or continuing, we do not pronounce this letter.



2. The little alif is pronounced the same way as the big alif



## **An-Nabr : النبر :**

It is Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the letter next to it .

- **An-Nabr is carried out in five places, namely :**

1. When stopping on a word that has a shaddah on the last letter.

Examples:

Stopping on Shaddah **as:**

على النبيّ - مستقرّ - مد الظلّ

2- when pronouncing a ( و ) waw that has shaddah and the letter before has dammah or fathah .

Examples: **أَوَابْ**

3-This occurs when changing over from a madd letter to the first letter of a shaddah.

Examples : **صَوَافْ -، ذَابَّةٌ -الضَّالِّينَ**

4-This occurs when stopping by sukoon on a word that has a hamzah as the last letter preceded by a madd letter or leen letter.

Examples: **السَّمَاءُ** Stopping on the

**5—When words of past tense verbs in the double form of the verb (which is an alif at the end of the word) read in continuation followed by a letter has sukoon.**

**Examples:** وَقَالَا الْحَمْدُ لِلَّهِ — فَلَمَّا ذَاقَا الشَّجَرَةَ

**An-Nabr does not apply to:**

a- Noon and Meem with Shadah

**Examples:**

منهُنَّ — وَلَكِنَّ — عَمَّ — فِي الْيَمِّ

b – Qalqalah letter with Shadah

**Examples:**

بِالْحَقِّ — بِالْحَجِّ — وَتَبَّ