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التيسير في أحكام التجويد

”

The Rules of Tajweed Made Easy



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



اللّٰهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ
حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَهُ بِهِ نَفْسَكَ أَوْ
أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَهُ بِهِ فِي عِلْمِ
الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنورَ صَدْرِي وَجِلَاءَ
حَزْني وَذَهَابَ هَمِّي

(رواه أحمد، وصَحَّحَهُ الألباني في السلسلة الصحيحة)

*“O Allah, I am Your slave, the son of Your slave. My
forelock is in Your Hand. Your judgment of me is
inescapable. Your trial of me is just. I am invoking You
by all the names that You call Yourself, that You have*



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Introduction

المقدمة



Introduction (المُقَدِّمَةُ)

All praises to Allah and peace and blessings upon the leader of creation, Mohammed, and upon his noble family and companions and to all who follow him in goodness to the last day.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " مَا أَدْنَى اللَّهُ لِشَيْءٍ مَا أَدْنَى لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّيَ بِالْقُرْآنِ يَجْهَرُ بِهِ "

رواه البخاري ومسلم / كتاب # 9 ، حديث # 1004

Abu Hurairah (May Allah be pleased with him) reported: I heard the Messenger of Allah ﷺ saying, "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Messenger who recites well with a melodious and audible voice." Al-Bukhari and Muslim / Book 9, Hadith 1004

The Scholars said: this means that of all the things Allah listens to, there is nothing like listening to a Messenger reciting the Qur'an with a melodious voice, loud and clear.

And beautifying the voice while reading includes:

(1) بِتَحْسِينِ الْأَدَاءِ، يُخْرِجُ الْحُرُوفَ مِنْ مَخَارِجِهَا، وَيَبْدُو الْقُرْآنَ وَاضِحًا بَيِّنًا، فَلَا يُخْفِي، وَلَا يَحْذِفُ شَيْئًا مِنَ الْحُرُوفِ.

(2) بِتَحْسِينِ النَّعْمَةِ مِنَ الصَّوْتِ.

- (1) Beautifying the exit of the letters from their proper exit points and reading the Qur'an clearly, without hiding or eliminating any of the letters
- (2) Beautifying the tune of the voice

For this, one should read the Qur'an as best as possible and it should have:

(1) حَسَنُ الصَّوْتِ.

(2) حَسَنُ الْأَدَاءِ.

.....

(1) Good voice

(2) Good performance

.....



Virtues of Recitation فضائل التلاوة

Virtues of Recitation (فضائل التلاوة)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا -
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يُقَالُ لِصَاحِبِ الْقُرْآنِ: إِفْرَأْ وَارْتَقِ، وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ
مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا"

رواه أبو داود والترمذي / كتاب # 9 ، حديث # 1001

Abdullah bin 'Amr bin Al-'Aas (May Allah be pleased with them) reported: The Messenger ﷺ said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last verse you recite.'"

Abu Dawud and At- Tirmidhi / Book 9, Hadith 1001

And the reciter of the Qur'an will notice his character being reformed
and his manners becoming gentler.

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ " . قَالُوا: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ " هُمْ
أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ " سنن ابن ماجه / كتاب # 1 ، حديث # 215

It was narrated that Anas bin Malik said: "The Messenger of Allah ﷺ said: 'Allah has His own people among mankind.' They said: 'O Messenger of Allah, who are they?' He said: 'The people of the Qur'an, the people of Allah and those who are closest to Him.'" Sunan ibn Majah / Vol. 1, Book 1, Hadith 215

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الَّذِي يَقْرَأُ الْقُرْآنَ، وَهُوَ مَاهِرٌ بِهِ مَعَ
السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ"

رواه البخاري و مسلم / كتاب # 9 ، حديث # 994

'Aishah (may Allah be pleased with her) reported: The Messenger of Allah ﷺ said, "The one who is proficient in the recitation of the Qur'an will be with the honorable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward."

Al-Bukhari and Muslim / Book 9, Hadith 994

عَنْ عَثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ " رواه البخاري 5028

Narrated `Uthman bin `Affan (may Allah be pleased with him): The Messenger ﷺ



**Etiquettes & Ruling for
Reciting the Qur'an**
آدابُ تِلَاوَةِ الْقُرْآنِ الْكَرِيمِ وَحُكْمُهُ

Etiquettes of Reciting the Qur'an

(آدَابُ تِلَاوَةِ الْقُرْآنِ الْكَرِيمِ وَحُكْمُهُ)

1. (إِخْلَاصُ النِّيَّةِ لِلَّهِ تَعَالَى) To dedicate our reading to seek the pleasure of Allah, to study the rules of the Qur'an, and to fulfill the command of our Lord by reciting the Qur'an.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ

And they were commanded not, but that they should worship Allah,
and worship none but Him – Surah Al Bayannah 5

2. Cleanliness (الطَّهَارَةُ): To be in a state of cleanliness (perform ablution), recite in a clean place, wearing clean clothes, and use the siwak prior to recitation (if possible).

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

Which none can touch but the purified – Surah Al Waqiah 79

3. (التَّعَوُّذُ قَبْلَ الْبَدْءِ بِالتَّلَاوَةِ) To seek refuge from Allah before the start of recitation.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you want to recite the Qur'an, seek refuge with Allah from
Shaitan (Satan), the outcast (the cursed one). – Surah An Nahl 98

4. (تَحْسِينُ الصَّوْتِ وَتَزْيِينُهُ بِالْقُرْآنِ) Improving and beautifying the voice while reciting the Qur'an.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: "سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " مَا أَدْنَى اللَّهُ لِشَيْءٍ مَا أَدْنَى لِنَبِيِّ حَسَنُ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ "

رواه البخاري و مسلم / كتاب # 9 ، حديث # 1004

Abu Hurairah (May Allah be pleased with him) reported: I heard the Messenger of Allah ﷺ saying, "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Messenger who recites well with a melodious and audible voice."

Al-Bukhari and Muslim / Book 9, Hadith 1004

5. Reciting the Qur'an in a rhythmic tone (تَرْتِيلُ الْقُرْآنِ الْكَرِيمِ)

وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا

And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style – Surah Al Muzzamil 4

Ruling for Learning the Qur'an (حُكْمُ تَعَلُّمِ الْقُرْآنِ الْكَرِيمِ)

1. Reciting the Qur'an is obligatory (تِلَاوَةُ الْقُرْآنِ وَاجِبَةٌ)

Allah commanded His Noble Messenger Mohammed ﷺ to recite the Qur'an to the people.

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكَّتٍ وَنَزَّلْنَاهُ نَزِيلًا

And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to people at intervals. And We have revealed it by

stages. – Surah Al Isra' 106

2. To recite what we are capable of (أَنْ نَقْرَأَ مَا اسْتَطَعْنَا مِنْهُ)

فَأَقْرءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

So, recite you of the Qur'ân as much as may be easy for you – Surah Al

Muzzamil 20

عَنْ أَبِي أُمَامَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ: " سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " اِقْرءُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ"

رواه مسلم / كتاب # 9 ، حديث # 991

Abu Umamah (May Allah be pleased with him) reported: I heard the Messenger of Allah ﷺ saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection."

Muslim / Book 9, Hadith 991

What is the ruling for learning tajweed? (مَا حُكْمُ التَّجْوِيدِ؟)

تَجْوِيدُ الْقُرْآنِ: هُوَ بِمُرَاعَاةِ أَحْكَامِ التَّجْوِيدِ، وَقَوَاعِدِهِ سُنَّةٌ وَأَدَبٌ مِنْ آدَابِ التَّلَاوَةِ يَنْبَغِي مُرَاعَاتَهُ مِنْ غَيْرِ تَكْلُفٍ، وَلَكِنَّ ذَلِكَ لَيْسَ وَاجِبًا. إِذَا أَحْكَامُ التَّجْوِيدِ لَيْسَتْ وَاجِبَةً بَلْ مُسْتَحَبَّةً. وَأَمَّا الْقَوَاعِدُ الَّتِي وُضِعَتْ فِيهَا بَعْدُ لِضَبْطِ التَّلَاوَةِ، فَتَعَلُّمُهَا فَرَضٌ كِفَايَةٌ؛ إِنْ قَامَ بِهِ بَعْضُ الْمُسْلِمِينَ سَقَطَ عَنِ الْبَقِيَّةِ، لَا بُدَّ مِنْ أَنْ يَكُونَ فِيهِمْ مَنْ يَتَعَلَّمُهَا لِكَيْ يُعَلِّمَهَا.

To recite the Qur'an with tajweed and its rule is a sunnah and from the etiquettes of reciting the Qur'an. One should take care of learning tajweed but without being burdensome. The rules of tajweed are not obligatory but recommendable.

Learning the rules of tajweed is sufficient for a few which means if there are some who learn it then it becomes sufficient and is not obligatory upon the rest. Surely the one who has learned the rules should teach others.

Method of Reciting the Qur'an

كيفية تلاوة القرآن الكريم



Method of Reciting the Qur'an

(كَيْفِيَّةُ تِلَاوَةِ الْقُرْآنِ الْكَرِيمِ)

1. Allah commanded that we should recite the Qur'an in a specific manner as was commanded to the Messenger ﷺ.

وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً

And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style – Surah Al

Muzzamil 4

This means: Maintain the quality of the 'tarteel' – the rhythmic tone – and the precision while reciting (المَعْنَى: حَافِظٌ عَلَى جَوْدَةِ التَّرْتِيلِ وَدِقَّةِ الْأَدَاءِ).

2. Allah's Messenger ﷺ said to Ubayy ibn Ka'ab (may Allah be pleased with him): "Verily, Allah, the Exalted and Glorious, has commanded me to recite the Qur'an to you."

فَفِي الْحَدِيثِ رُوِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأُبَيٍّ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ، قَالَ: اللَّهُ سَمَانِي لَكَ، قَالَ: اللَّهُ سَمَّاكَ لِي، قَالَ: فَجَعَلَ أَبِي يَبْكِي.

رواه مسلم / كتاب # 45 ، حديث # 6496

Whereupon he said: (Has) Allah mentioned my name to you? He said: Allah has mentioned your name to me. Thereupon he began to shed tears (of joy). Muslim / Book 45, Hadith 6496

This means: The Messenger ﷺ taught his companions (may Allah be pleased with them) until some of them became experts in the recitation of the Qur'an

(المَعْنَى: أَنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَ الصَّحَابَةَ - رَضِيَ اللَّهُ عَنْهُمْ - حَتَّى صَارَ بَعْضُهُمْ أَمْهَرَ الْقُرَّاءِ)

3. Ibn Mas'ud (may Allah be pleased with him) reported: The Messenger ﷺ said to me:

" اقرأ عليّ القرآن، قُلْتُ: يا رسول الله أقرأ عليك وعليك أنزل؟! قال: إني أحبُّ أن أسمع من غيري، فقرأتُ عليه سورة النساء، حتى جئتُ إلى هذه الآية (فكيف إذا جئنا من كل أمة بشهيدٍ وجئنا بك على هؤلاء شهيداً) (النساء:41) قال: "حَسْبُكَ الْآنَ، فَالْتَفَتُّ إِلَيْهِ، فإِذَا عَيْنَاه تَذْرِفَان".

رواه البخاري / كتاب # 61 ، حديث # 569

"Recite the Qur'an to me." I said, "O Messenger of Allah! Shall I recite the Qur'an to you, when it has been revealed to you?" He ﷺ replied, "I love to hear it recited by others." So I recited to him a portion from Surat An-Nisa'. When I reached the verse:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (4:41)

He ﷺ said, "Enough for now." When I looked at him I saw his eyes were shedding tears. Al-Bukhari / Vol. 6, Book 61, Hadith 569

4. Masrouq narrated, that the Messenger ﷺ said:

خذوا القرآن من أربعة: عبد الله بن مسعود وسالم مولى أبي حذيفة ومعاذ بن جبل وأبي بن كعب رواه البخاري 3578

Learn the recitation of the Qur'an from (any of these) four persons:

`Abdullah bin Masud, Salim the freed slave of Abu Hudhaifa, Ubay ibn Ka`ab, and Mu`adh bin Jabal." Al-Bukhari 3578

Important Definitions

تعريفات مهمة

Important Definitions (تَعْرِيفَاتٌ مُهِمَّةٌ)

1. Tajweed (التَّجْوِيد)

- **Linguistic meaning (مَعْنَاهُ فِي اللُّغَةِ)**: to improve / make better (التَّحْسِين)
- **Application meaning (مَعْنَاهُ إِصْطِلَاحًا)**: to release each letter from its exit point, giving the letter its right and the characteristics it deserves (إِخْرَاجُ كُلِّ حَرْفٍ مِنْ مَخْرَجِهِ وَإِعْطَاؤُهُ حَقَّهُ وَمَسْتَحَقَّهُ مِنَ الصِّفَاتِ)
- **Right of the letter (حَقُّ الحَرْفِ)**: Required characteristic of a letter, like 'qalqala' (echoing) (الصِّفَةُ اللَّازِمَةُ فِي الحَرْفِ مِثْلُ القَلْقَلَةِ)

2. Recitation according to Hafs from 'Asim (رَوَايَةُ حَفْصٍ عَنْ عَاصِمٍ)

- **Who was Hafs and who was 'Asim? (مَنْ هُوَ حَفْصٌ وَمَنْ هُوَ عَاصِمٌ؟)**

حَفْصٌ هُوَ ابْنُ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ، تَعَلَّمَ حَفْظَ الْقُرْآنِ عَلَى يَدِ عَاصِمِ بْنِ أَبِي النَّجُودِ، وَهُوَ إِمَامُ الْقُرَّاءِ، صَوْنُهُ جَمِيلٌ وَهُوَ مِنَ التَّابِعِينَ. يَرْتَفَعُ سَنَدُهُ إِلَى عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ جِبْرِيلَ عَلَيْهِ السَّلَامُ.


Hafs was the son of Suleiman bin Al-Mugheira, he learned the recitation of the Qur'an from 'Asim bin Abi An-Nujood, who was the leader of those who recite. He had a beautiful voice and was one of the followers (at tabi'een). 'Asim was taught by Ali bin Abi Talib (may Allah be pleased with him), who was taught by the Messenger ﷺ who was taught by the angel Jibreel (peace be upon him).

3. Fundamentals of the Uthmani script (قَوَاعِدُ الرِّسْمِ العُثْمَانِيَّ)

- وَهُوَ مُصْحَفُ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ. (الْكِتَابَةُ فِي الْمُصْحَفِ تَخْتَلِفُ عَنِ الْخَطِّ الإِمْلَائِيِّ الْمَشْهُورِ).

- It is the script that was written during the time of Uthman bin Affan (may Allah be pleased with him).

4. Al-Ghunna (Nasalization) (الغنة)

- **Al-Khayshoom (الخيشوم):** It is the nasal passage between the nose and the mouth (الفتحة بين الأنف والفم) The sound of the 'ghunna' originates from the 'khayshoom' (الصوت يصدر من الخيشوم) 

- The most important letters that exit from this passage way are:
Meem (م) and Noon (ن)

If we close our nose, we would be unable to pronounce these two letters.

- It is a sound that is similar to the sound of the deer (صوت يشبه صوت الغزالة)

5. Moving Letter (الحرف المتحرك)

Fat'ha (فتحة)

بَ

Kesra (كسرة)

بِ

Dhammah (ضمة)

بُ

- A 'moving letter' means any letter that has one of these harakat. A harakah is similar to having an accent on the letter, which changes the original sound of the letter.

6. Letter which contains Sheda (الحرف المشدّد)

- **Letter which contains Sheda:** The first part of the letter is sukoon (سكون) ◌ and the second part of the letter is moving ◌̣ , ◌̤ , ◌̥ =
Al-Sheda ◌̣

- **Example:** م̣ = م̣ + م̣
م̣̣ = م̣̣ , م̣̣ , م̣̣ + م̣̣

Types of Recitations & its Errors

مَرَاتِبُ الْقِرَاءَةِ وَاللَّحْنِ



Types of Recitations And its Errors

(مَرَاتِبُ الْقِرَاءَةِ وَاللَّحْنِ)

Types of Recitations (مَرَاتِبُ الْقِرَاءَةِ)

Al-Tarteel (التَّرْتِيل)	Al-Tahqeeq (التَّحْقِيق)	Al-Hadr (الْحَدْر)	Al-Tadweer (التَّدْوِير)
<ul style="list-style-type: none">• What is used while reciting the Quran• To read with completing the harakah and giving the haqq and mustahaqq of the letter ie: following rules of tajweed	<ul style="list-style-type: none">• Slower than tarteel• To read with completing the harakah and giving the haqq and mustahaqq of the letter ie: following rules of tajweed	<ul style="list-style-type: none">• Faster in recitation, ie: revising the Qur'an• To read with completing the harakah and giving the haqq and mustahaqq of the letter ie: following rules of tajweed	<ul style="list-style-type: none">• Condition between tarteel and hadr• To read with completing the harakah and giving the haqq and mustahaqq of the letter ie: following rules of tajweed

Types of Errors (اللَّحْنُ)

Clear Error (اللَّحْنُ الْجَلِيّ)	Hidden Error (اللَّحْنُ الْخَفِيّ)
<ul style="list-style-type: none">• Clear mistake that can change the meaning of the ayah (verse)	<ul style="list-style-type: none">• Not obvious mistake, mistake in tajweed, ie: rules of idhar (إظهار) or ikhfa' (إخفاء)

Starting a Recitation with Isti'adha & Bismella

استفتاحُ القراءةِ بالاستِعادةِ
والبِسْمَلَةِ



Starting a Recitation with Isti'adha and Bismillah

(اسْتِفْتَاْحُ الْقِرَاءَةِ بِالِاسْتِعَاذَةِ وَالْبِسْمَلَةِ)

First: Isti'adha (Seeking Refuge) (الِاسْتِعَاذَةُ)

- **Linguistic definition (التَّعْرِيفُ اللَّغَوِيُّ):** Infallibility and fortification (الِاعْتِصَامُ وَالتَّحَصُّنُ)
- **Application definition (التَّعْرِيفُ الْاِصْطِلَاحِيُّ):** Seeking protection in Allah from the accursed shaitan at the start of recitation (التَّحْصِينُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ عِنْدَ إِرَادَةِ الْقِرَاءَةِ)

Isti'adha (Seeking refuge) (الِاسْتِعَاذَةُ)

- I seek refuge in Allah from the accursed shaitan (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)

Rule of seeking refuge whether silently or out loud

(حُكْمُ الْاِسْتِعَاذَةِ مِنْ حَيْثُ الْاِخْفَاءِ وَالْجَهْرِ):

A. It is preferred to say the isti'adha silently in the following conditions

(يُسْتَحَبُّ إِخْفَاؤُهَا فِي الْأَحْوَالِ التَّالِيَةِ):

- If the reciter is reciting silently (إِذَا كَانَ الْقَارِئُ يَقْرَأُ سِرًّا)
- If the reciter is reciting out loud and is alone (إِذَا كَانَ الْقَارِئُ يَقْرَأُ جَهْرًا مُنْفَرِدًا)
- If the reciter is reading within a group and he is not the first to start the recitation (إِذَا كَانَ الْقَارِئُ يَقْرَأُ وَسَطَ جَمَاعَةٍ، وَلَيْسَ هُوَ الْمُبْتَدِئُ بِالْقِرَاءَةِ)
- If the reciter is reciting during prayer – whether out loud or silently (إِذَا كَانَ الْقَارِئُ يَقْرَأُ فِي الصَّلَاةِ - جَهْرًا أَوْ سِرًّا)

B. It is preferred to say the isti'adha out loud in the following conditions (وَ يُسْتَحَبُّ الْجَهْرُ بِالِاسْتِعَاذَةِ فِي الْأَحْوَالِ التَّالِيَةِ):

- If the reciters are reciting out loud, and there are others listening to him (إِذَا كَانَ الْقَارِئُ يَقْرَأُ جَهْرًا وَكَانَ هُنَاكَ مَنْ يَسْتَمِعُ إِلَيْهِ)
- If the reciter is reciting within a group and he is the first to start the recitation (إِذَا كَانَ الْقَارِئُ يَقْرَأُ وَسَطَ جَمَاعَةٍ وَكَانَ هُوَ الْمُبْتَدِئًا بِالْقِرَاءَةِ)

IMPORTANT NOTE: If the reciter is interrupted for a short time as a result of something sudden, for example a sneeze or clearing the throat, then there is no need to repeat the isti'adha. However, if the interruption is for a longer period, or the recitation has ended, or he spoke to someone about a matter unrelated to the Qur'an, then he must repeat the isti'adha.

Second: Bismillah (البِسْمَلَةُ)

- It is the saying of, 'bismallah ar Rahman ar Raheem' 'In the Name of Allah, the Most Beneficent, the Most Merciful' (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)
- And that is to remember Allah and to seek His help. Our Prophet Mohammed ﷺ taught us to start all our tasks with the remembrance of Allah so that there may be abundant goodness, blessings, and mercy in the act.

Rule of beginning with the Bismillah at the start of recitations: There is no doubt that we should start every surah of the Qur'an with bismella except 'Surah At Tawbah'.

Ways of Isti'adha (طُرُقُ الْإِسْتِعَاذَةِ):

Different ways of saying the Isti'adha and Bismillah at the start of a recitation, assuming you are starting at the beginning of a surah.

	Types	Isti'adha / Bismillah / Surah	Example	
1	Separating all	Stop	Stop	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
2	Connecting all	Connect	Connect	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
3	Separating the first & connecting the second with the third	Stop	Connect	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
4	Connecting the first with the second & separating the second from the third	Connect	Stop	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ways of Bismillah (طُرُقُ البِسْمَلَةِ):

Bismillah between two consecutive surahs, like Surah Al Ikhlas and Surah Al Falaq

	Types	End Surah / Bismalla /	Beg. Surah	Example
1	Separating all	Stop	Stop	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
2	Connecting all	Connect	Connect	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
3	Separating the first & connecting the second with the third	Stop	Connect	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
X	Connecting the first with the second & separating the second from the third	Connect	Stop	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Ways of beginning with Surah At-Tawbah:

If one begins reading it, then there are two ways:

- To stop at the isti'adha then begin the surah without the bismillah
- To connect the isti'adha with the beginning of the surah

	Types	Isti'adha / Beg. Surah At Tawbah	Examples
1	Separating	Stop	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ
2	Connecting	Connect	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ

Ways of connecting between the two surahs – Al Anfal and At-Tawbah:

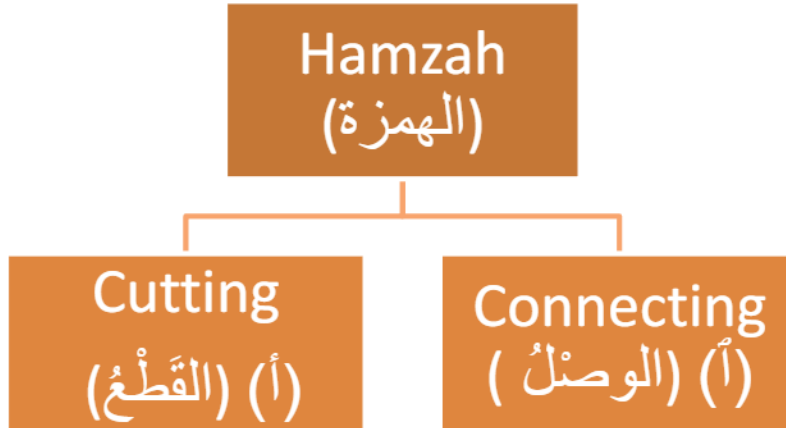
	Types	End Al Anfal / Beg. Surah At Tawbah	Examples
1	Separating	Stop	إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ
2	Silence (Stopping without breathing)	Silence	إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ
3	Connecting	Connect	إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ



Al Hamzah

الهِمَزَةُ

Al Hamzah (الهمزة)



Al Hamzah in the beginning of a word is of two types

(الهمزة في أول الكلمة نوعان):

1. **The Cutting Hamzah (همزة القطع) (أ)** It is a moving hamzah (has harakat) that appears in the beginning or the middle or the end of a word (هي همزة متحركة تقع أول الكلمة أو وسطها أو آخر الكلمة).

Examples: أَهْمٌ ، أَدْهَمٌ ، إِنَّ ، أَنْ ، أَصْبَحَ ، أَمَرَ ، إِبْرَاهِيمُ ، أُمٌ ، قَرَأَ ، إِلَى

If we connect the cutting hamzah (همزة القطع) (أ) with (و) or (ف) or (ك) then the hamzah will still be pronounced (أ) بـ(و) (و) (أو (ف) أو (ك) فالهمزة لا بد من أن ننطقها).

Examples: وَأَهْمٌ ، وَأَدْهَمٌ ، وَإِنَّ ، وَأَنْ ، فَأَمَرَ ، وَإِبْرَاهِيمُ ، وَإِلَى ، وَكَأَنَّ

2. **The Connecting Hamzah (همزة الوصل) (أ)** The hamzah is pronounced if it appears in the beginning of the word (الهمزة تُنطَقُ في ابتداء الكلمة).

Examples: إِسْمٌ ، ابْنٌ ، إِسْتَجَابَ ، إِنْهَارَ ، إِسْتَلَمَ ، اِثْنَيْنِ ، اِشْتَدَّ ، اِرْتَحَلَ ، اِمْرَأَةٌ

The hamzah is dropped and is not pronounced, if a word appears before it. (الهمزة تَسْقُطُ و لا يُنطَقُ بها إذا وضعنا كلمة قبلها).

Examples: واسمُ ، وابنُ ، فاستجابَ ، فانهارَ ، واستلمَ ، واثنينِ ، واشتدَّ ، وارتحلَّ ، وامرأةً ، كالعَيْنِ

The Connecting Hamzah (همزة الوصل) appears in:

1. Verbs (الأفعال) 2. Nouns (الأسماء) 3. Letters (الحروف)

1. Verbs (الأفعال):

When the connecting hamzah (همزة الوصل) appears in the beginning of a verb, then the hamza will have a dhamma (ضمة) if the third letter has a dhamma (ضمة).

أُ ، _ ، ؤ

Examples: أرْكضُ ، أدخُلوا ، أدعُ ، أنظرُ ، أجثثُ

Exceptions: امضُوا ، امشُوا ، ابنُوا ، اقبضُوا ، اءثُوا

When the connecting hamzah (همزة الوصل) appears in the beginning of the verb, it will have a kasra (كسرة):

(a) If the third letter has a kasra (كسرة) اِ ، _ ، اِ

Examples: اصْبِرْ ، اكشِفْ

(b) If the third letter has a fat'ha (فتحة) اِ ، _ ، اِ

Examples: اتَّقُوا ، استغْفِرْ

2. Nouns (الأسماء): when the connecting hamzah (همزة الوصل) appears in the beginning of nouns, then the hamza will have a kasra (كسرة) always:

Examples: اسْتِغْفَارٌ ، اسْتِكْبَاراً امْرَأَةً ، امْرُؤٌ ، ابْنُ مَرْيَمَ ، اسْمَ ، اثْنَانِ ، اثْنَتَانِ ،

3. Letters (الحروف): the connecting hamzah (همزة الوصل) appears in one letter which is 'lam' for defining, the hamza will have a fat'ha (فتحة) always:

Examples: اللَّهُ ، اَلْكِتَابِ ، اَلْأَرْضُ

Exercises for the connecting hamzah (همزة الوصل):

ادخُلُوا ، اتَّبِعُوا ، اتَّخَذُوا ، ادْعُوا ، اقرَأ ، اذْهَبْ ، اشْدُدْ ، ارْجِعِي ، ابْنُ

.....

Rules of Meem & Noon al Mushadadtain

أَحْكَامُ الْمِيمِ وَالنُّونِ الْمُشَدَّدَتَيْنِ



Rules of the Meem and Noon Mushadadain

(أَحْكَامُ الْمِيمِ وَالنُّونِ الْمُشَدَّدَتَيْنِ)

Al Meem Al Mushadada (الميم المُشَدَّدة): It is a meem (م) that has a sheda (◌̣) on it. It is originally composed of two meems – one meem is sakin (◌̣) and the other meem has a haraka (◌̣◌̣).

When these two meems merge, the sakin and haraka meems become one meem with a sheda (م̣).

الْحَرْفُ الْمُشَدَّدُ أَصْلُهُ مَكُونٌ مِنْ حَرْفَيْنِ، الْأَوَّلُ سَاكِنٌ وَالثَّانِي مُتَحَرِّكٌ، فَيُدْغَمُ الْحَرْفُ السَّاكِنُ فِي الْحَرْفِ الْمُتَحَرِّكِ بِحَيْثُ يَصِيرَانِ حَرْفًا وَاحِدًا مُشَدَّدًا.

$$\text{م̣} = \text{◌̣} + \text{م̣}$$

Definition of Al Ghunna (Nasalization) (الغنة):

Linguistically: a sound that has two counts while exiting from the 'khayshoom' (خيشوم) – the nasal passage (صَوْتٌ لَهُ رَيْنٌ يَخْرُجُ مِنَ الْخَيْشُومِ).

Rule for Al Meem Al Mushadada (الميم المُشَدَّدة): Al meem al mushadada (الميم المُشَدَّدة) must be 'nasalized' (sound of ghunna) as complete as can be, it is called (حرف غنة).

(الميم المُشَدَّدة يَجِبُ غَنُّهَا أَكْمَلُ مَا تَكُونُ، وَتُسَمَّى حَرْفُ غَنَّةٍ)

Examples: عَمَّ ، مُحَمَّد ، أَمَّتْكُمْ ، أَمَّكَ

Al Noon Al Mushadada (النون المُشَدَّدة):

It is a noon (ن) that has a sheda (◌̣) on it. It is originally composed of two noons – one noon is sakin (◌̣) and the other noon has a haraka (◌̣◌̣). When these two noons merge, the sakin and haraka meems become one noon with a sheda (ن̣).

$$\text{ن} = \text{ن} + \text{ن}$$

Rule for Al Noon Al Mushadada (النون المشددة):

Al noon al mushadada (النون المشددة) must be 'nasalized' (sound of ghunna) as complete as can be. Al noon al mushadada (النون المشددة) is called a nasalized letter or 'harf ghunna' (حرف غنة).

Examples: النَّاسِ ، الْخَنَاسِ ، الْجَنَّةِ ، إِنَّ

Examples of both Meem and Noon Mushadada:

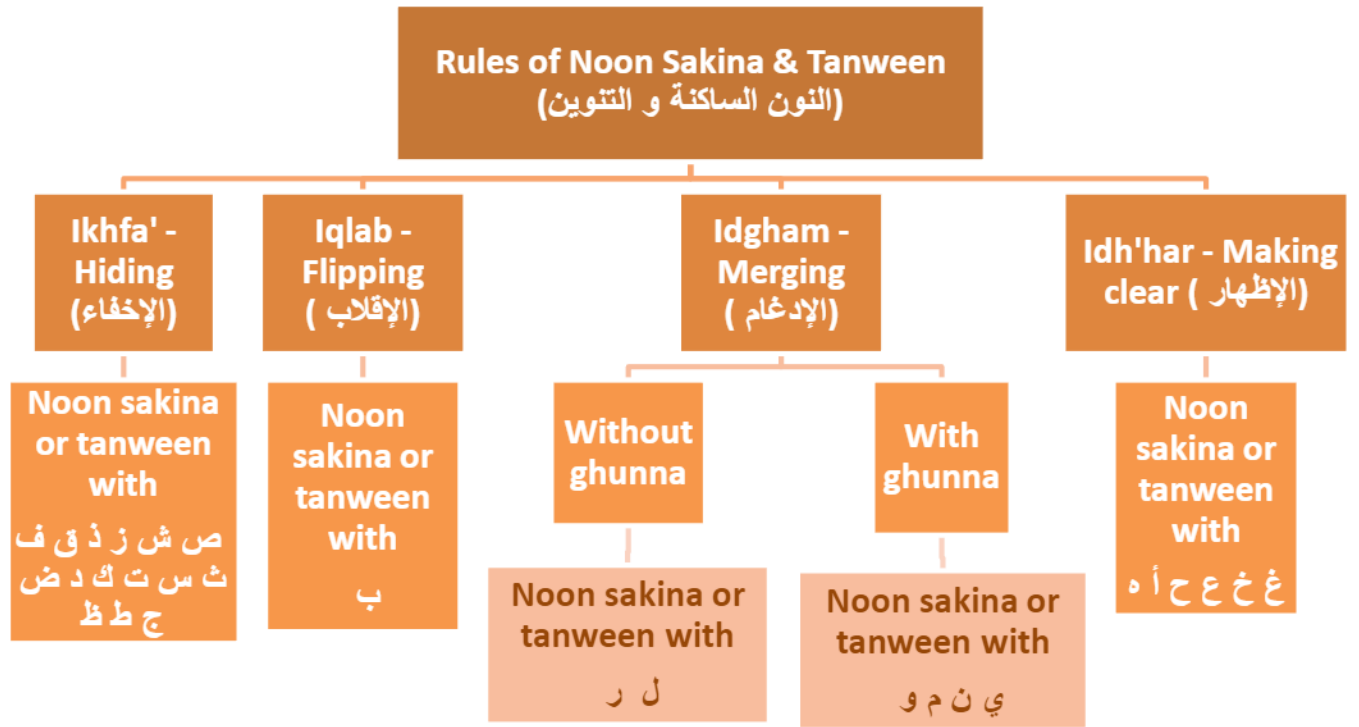
لَأَمَّارَةٌ ، أَنَّهُ ، النُّورِ ، فَلَمَّا ، الْخَنَاسِ مُسَمَّى ، أُمَّهُ ، أَنَّهُمْ ، النَّفْسِ ، جَهَنَّمَ ، النَّبِيِّ ، النَّبَأُ
دَمَّرَ ، يَمْنِيهِمْ ، النَّهَارِ

Rules of Noon Sakina & Tanween

أحكام النون الساكنة والتنوين

Rules of Noon Sakina and Tanween

(أَحْكَامُ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ)



First: Idh'har – Making Clear (الإظهار)

Linguistically (لغة): It is to make obvious and clear (البيان والإيضاح)

Application (اصطلاحاً): To release each letter from its exit point without nasalization (without ghunna) (إخراج كل حرف من مخرجه من غير غنة)

Letters of Idh'har (أحرف الإظهار): غ خ ع ح أ ه

Ruling for Idh'har – Making Clear (الإظهار): If noon sakina or tanween appear, followed by one of the the idh'ar letters, then the ruling is idh'har, which is to pronounce these letters clearly. These letters exit from the lower end to the upper end of the throat. These six letters are pronounced without nasalization (without ghunna) (غير غنة)

(الإظهار الحلقى هو إظهار النون الساكنة أو التتوين عند حروف الإظهار الستة بدون غنة)

Letter of Idh'har (الإظهار)	Noon Sakina (النون الساكنة)		Tanween (التنوين)
	Two Words	Single Word	
الهمزة (ء)	مِنْ أَهْلِ	يَنْوُنَ	رَسُولٌ أَمِينٌ
الهاء (هـ)	مَنْ هَاجَرَ	يَنْهَى	فَرِيقًا هَدَى
العين (ع)	مِنْ عَمَلٍ	أَنْعَمْتَ	سَمِيعٌ عَلِيمٌ
الحاء (ح)	مِنْ حَكِيمٍ	يَنْحِتُونَ	عَفُورٌ حَلِيمٌ
الغين (غ)	مِنْ غَيْرِكُمْ	فَسَيَنْغُضُونَ	مَاءً غَدَقًا
الخاء (خ)	مِنْ خَوْفٍ	الْمُنْخَنِقَةُ	يَوْمَئِذٍ خَشِيعَةٌ

Second: Idgham – Merging (الإدغام)

Linguistically (الغة): To merge (الإدخال)

Application (اصطلاحاً): To merge the noon sakina / tanween letter into the one of the idgham letters so at the time of recitation, they become one letter with sheda (إِدْخَالُ حَرْفِ سَاكِنٍ فِي حَرْفٍ مُتَحَرِّكٍ، بِحَيْثُ يَصِيرَانِ عِنْدَ النُّطْقِ (بِهِمَا حَرْفًا وَاحِدًا مُشَدَّدًا

Two types of Idgham – Merging (إدغام):

There is merging (idgham) with nasalization

(with ghunna) → (إِدْغَامٌ بِغُنَّةٍ) and merging (idgham) without nasalization

(without ghunna) → (إِدْغَامٌ بِغَيْرِ غُنَّةٍ).

The letters that form this rule are → (ي ، ر ، م ، ل ، و ، ن) يرملون

Merging with Nasalization (Idgham with ghunna) (إدغام بغنة):

It is merging the noon sakina or tanween with a letter that is part of the nasalization letter's group (ghunna) (غنة).

The letters are: (ي ، ن ، م ، و) ينمو

Examples of Idgham with Ghunna (إدغام بغنة) with Noon Sakina and Tanween

Idgham with Ghunna Letters (حروف الإدغام بغنة)	Noon Sakina (النون الساكنة)	Tanween (التنوين)
الياء (ي)	فَمَنْ يَعْمَلْ	خَيْرًا يَرَهُ
النون (ن)	مِنْ نَفْعِهِمَا	يَوْمَئِذٍ نَاعِمَةٌ
الميم (م)	مِنْ مَالٍ	وَلِيَكُونًا مِّنْ
الواو (و)	بَحِيرَةٍ وَلَا سَابِغَةٍ	وَصِيْلَةٍ وَلَا حَامٍ

Idgham without ghunna – Merging without Nasalization (إدغام بغير غنة):

It is merging the noon sakina or tanween with a letter that is not one of the nasalization letters (without ghunna) (إدغام بغير غنة).

The letters are: ل ر

Examples of Idgham without Ghunna (إدغام بغير غنة) with Noon Sakina and Tanween

Idgham without Ghunna (حروف الإدغام بغير غنة)	Noon Sakina (النون الساكنة)	Tanween (التنوين)
اللام (ل)	أَنْ لَّنْ	مُصَدِّقًا لِّمَا
اللام (ل)	مِنْ لَّدُنكَ	وَيَلِّ لِلْمُطْفِفِينَ
الراء (ر)	مِنْ رَبِّكُمْ	عِيشَةً رَّاضِيَةً
الراء (ر)	مِنْ رَّسُولِ	عَفْوٍ رَّحِيمٍ

Examples of Idgham (إدغام) with Noon Sakina (النون الساكنة)

and Tanween (التنوين)

التنوين Al Tanween	النون الساكنة Sakina Noon	نوع الإدغام Type of Idhgam	حرف الإدغام Letter of Merging
يَوْمَئِذٍ يَصْدُرُ	إِنْ يَقُولُونَ --> إِقُولُونَ	بغنة ghunna	الياء (ي)
أَمْشَاجٍ نَبْتَلِيهِ	مِنْ نِعْمَةٍ --> مِنِّعَمَةٍ	بغنة ghunna	النون (ن)
صِرَاطٍ مُسْتَقِيمٍ	مِنْ مَلْجَأٍ --> مِملجأ	بغنة ghunna	الميم (م)
جَنَّاتٍ وَعُيُونٍ	مِنْ وَاقٍ --> مِواقٍ	بغنة ghunna	الواو (و)
هُدًى لِّلْمُتَّقِينَ	لَنْ لَمْ --> لنلّم	بغير غنة no ghunna	اللام (ل)
عَيْشَةٍ رَّاضِيَةٍ	مِنْ رَبِّهِمْ --> مِربهم	بغير غنة no ghunna	الراء (ر)

Third: Iqlab – Flipping (الإقلاب)

Linguistically (لغة): Changing something from its current state

(تَحْوِيلُ الشَّيْءِ عَنْ وَجْهِهِ)

Application (اصطلاحًا): Flipping the noon sakina or tanween into (م) when

followed by (ب). (قَلْبُ النُّونِ السَّاكِنَةِ أَوْ التَّنْوِينِ مِيمًا مُخْفَاةً) (ب).

م --> ب + نون ساكنة أو تنوين (ن)

Examples of Iqlab (اقلاب) with Noon Sakina (النون الساكنة)

and Tanween (التنوين)

النطق Pronunciation	التنوين Tanween	النطق Pronunciation	النون الساكنة Residing Noon
سميعاً م بصيراً	سميعاً بصيراً	تُمِيتُ	تُنْبِتُ
حلم ه هذا	حلٌ بهذا	مَمْبِئِلٌ	مَنْ بَخِلَ
بسلطان ن بين	بسلطانٍ بين	لَيَمْبِئِنَ	لَيُنْبِئِنَنَّ
لنَسْفَعاً م بالناصية	لنَسْفَعاً بالناصية	مَمْبَعِدٌ	مِنْ بَعْدِ

Fourth: Ikhfa' – Hiding (الإخفاء):

Linguistically (لغةً): To conceal or make hidden (هو السُّتْرُ)

Application (اصطلاحاً): To pronounce the letter between making it clear (idh'har) (إظهار) and merging (idgham) (إدغام). There is a sound of nasalization (ghunna) (غنة) (هُوَ نُطْقٌ مِنْ دُونِ الْحَرْفِ بِصِفَةِ بَيْنِ الْإِظْهَارِ وَالْإِدْغَامِ مِنْ) (غنة) (دُونِ تَشْدِيدِ مَعَ بَقَاءِ غُنَّةٍ).

The letters of ikhfa' (اخفاء) are 15 (they are the remaining letters):

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

صف ذا ثنا كم جاد شخص قد سما دم طيبا زد في تقى ضع ظالما

Examples of Ikhfa' (اخفاء) with Noon Sakina and Tanween

التنوين Al Tanween	النون الساكنة		حرف Letter
	في كلمتين Two Words	في كلمة واحدة Single Word	
رِيحًا صَرَّصَرًا	مِنْ صَلَّصَلٍ	يَنْصُرْكُمْ	ص
كُتِبَ قِيمَةً	فَإِنْ قَاتَلُوكُمْ	يَنْقَلِبُونَ	ق
شَرَابًا طَهُورًا	مِنْ طَيِّبَاتٍ	يَنْطِقُونَ	ط
قَوْمًا ضَالِّينَ	مِنْ ضَرِيعٍ	مَنْضُودٍ	ض
قَرَى ظَاهِرَةً	مَنْ ظَلَمَ	فَانظُرْ	ظ
سِرَاعًا ذَلِكَ	مَنْ ذَا الَّذِي	مُنذِرٌ	ذ
مُطَاعٍ ثُمَّ أَمِينٍ	فَأَمَّا مَنْ ثَقُلَتْ	مَنْثُورًا	ث
كِرَامًا كَاتِبِينَ	فَمَنْ كَانَ	يَنْكُثُونَ	ك
فَصَبْرٌ جَمِيلٌ	أَنْ جَاءَكُمْ	أَنْجَيْنَاكُمْ	ج
رَسُولًا شَاهِدًا	إِنْ شَاءَ اللَّهُ	أَنْشَرَهُ	ش
عَابِدَاتٍ سَائِحَاتٍ	مِنْ سَلَالَةٍ	نَنْسَخُ	س
قِنْوَانٌ دَانِيَةٌ	وَمَنْ دَخَلَهُ	أَنْدَادًا	د
صَعِيدًا زَلَقًا	مَنْ زَكَّاهَا	أَنْزَلْنَاهُ	ز
حِلْيَةً تَلْبَسُونَهَا	وَإِنْ تَصَبَّرُوا	مُنْتَهُونَ	ت
شَيْئًا فَرِيًّا	مِنْ فَضْلِ اللَّهِ	فَأَنْفِرُوا	ف

Exercise: Identify the rules - Making Clear (Idh'har) (الإظهار); Merging (Idgham) (الإدغام); Flipping (Iqlab) (الإقلاب); Hiding (Ikhfa') (الإخفاء); Noon and Meem with Sheda (Mushadadtain) (النون و الميم المشددتين)

سَمِيعاً بَصِيرًا	أَنْزَلَ	فَرِيقًا مِّنْ
مَنْ خَافَ	هُدًى لِّنَّاسٍ	بِأَن تَأْتُوا
مِنْ مُّوَصِّ	وَبَيِّنَاتٍ مِّنْ	وَمِنْ حَيْثُ
إِنَّ	مَنْ خَفَّتْ	أَنْفُقُوا
عَفُورٌ رَّحِيمٌ	عَنْ بَيِّنَةٍ	فَإِنْ أَحْصَرْتُمْ
قَوْلًا غَيْرَ	فَإِنِّي	مِنْ رَأْسِهِ
أَيَّامًا مَّعْدُودَاتٍ	قَرِيبٌ أُجِيبُ	فَفِدْيَةٌ مِّنْ
فَمَنْ كَانَ	هُنَّ	مِنْ صِيَامٍ
مِنْكُمْ	لِبَاسٍ لَّكُمْ	وَمَنْ لَّمْ
مِنْ أَيَّامٍ	تُمْ	يَكُنْ أَهْلُهُ

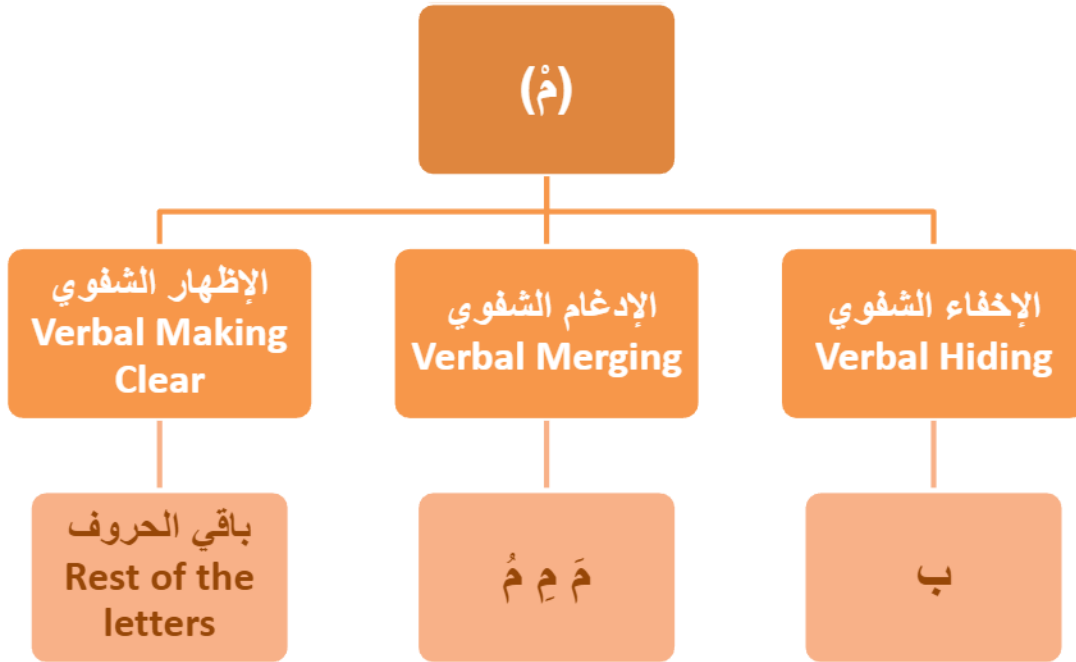
- Noon sakina (ن) and tanween ً with ا ه ع ح غ خ ? _____
- Noon sakina (ن) and tanween ٍ with ي ن م و ? _____
- Noon sakina (ن) and tanween ٍ with ل ر ? _____
- Noon sakina (ن) and tanween ٍ with ب ? _____
- Noon sakina (ن) and tanween ٍ with remaining letters? _____

Rules of Meem Sakina

أَحْكَامُ الْمِيمِ السَّاكِنَةِ

Rules of Meem Sakina

(أَحْكَامُ الْمِيمِ السَّاكِنَةِ)



First: Al Ikhfa' Ash Sheffawi – Verbal Hiding (الإخفاء الشفوي)

This is when the meem sakina (م) is followed by the letter ba'a (ب).

م + ب = Verbal Hiding (Ikhfa'a Ash Sheffawi) (الإخفاء الشفوي)

The (م) is read between idh'har (making clear) (إظهار) and idgham (merging) (إدغام) with complete ghunna (غنة). (وَجِبَ إِخْفَاءُ الْمِيمِ مَعَ غُنَّةٍ).

Example:

تَرْمِيهِمْ بِحِجَارَةٍ

تَعْرِفُهُمْ بِسِيمَاهُمْ

مَنَامُكُمْ بِاللَّيْلِ

Second: Al Idgham Ash Sheffawi – Verbal Merging (الإدغام الشفوي):

The meem sakina (مْ) is merged into the moving meem (م م) to become one meem with a sheda (مّ). It is also called ‘similar idgham’ (إدغام ممتثلين). The meem takes complete ghunna (غنة).

تُدْغَمُ الْمِيمُ السَّاكِنَةُ (مْ) فِي الْمِيمِ الْمُتَحَرِّكَةِ فَتَصِيرَانِ مِيمًا وَاحِدَةً مُشَدَّدَةً م م م. وَيُسَمَّى إِدْغَامٌ مُتَمَاتِلِينَ

Example:

سَعَيْكُمْ مَشْكُورًا	وَمِنْكُمْ مَنَّ
جَزَاؤُهُمْ مَغْفِرَةً	يَمْتَعُكُمْ مَتَاعًا

Third: Al Idh'har Ash Sheffawi – Verbal Making Clear (الإظهار الشفوي):

This is to clearly pronounce the meem sakina (مْ) with all of the letters that follow it except ba'a (ب) and meem (م). (إظهار الميم الساكنة (مْ) عند جميع (ب) (م) (الحروف ما عدا الباء و الميم)

Example:

يَمْحَقُ	كَأَنَّهُمْ لَوْلُو
يَمْهَدُونَ	أَعْمَالَهُمْ فِيهَا
وَهُمْ نَائِمُونَ	مَرْجِعَكُمْ وَهُوَ

Levels of Nasalization – Ghunna (غنة)

Levels of Nasalization – Ghunna (غنة)		Examples
Complete as can be	(م) / (ن) / Idgham (إدغام)	الْجَنَّةُ ، لَنْ نَصْبِرَ ، حَمَّالَةَ الْحَطَبِ ، وَ لَكُمْ مَا
Complete	Ikhfa'a (Hidden) (إخفاء)	الْإِنْسَانَ ، تَرْمِيهِمْ بِحِجَارَةٍ
Reduced	Idh'har (Making Clear) (إظهار)	أَنْعَمْتَ ، عَلَيْهِمْ
Reduced as can be	Noon & Meen with Harakat	وَ نَمَارِقُ مَصْفُوفَةٌ

Exercise: Identify the rule for meem sakina:

عَنْهُمْ أَمْوَالُهُمْ	نَجَّيْنَاكُمْ مِّنْ	الْحَمْدُ
جَاءَكُمْ مُوسَى	ذَلِكَم بَلَاءً	أَنْعَمْتَ
كُنْتُمْ مُؤْمِنِينَ	لَعَلَّكُمْ تَشْكُرُونَ	هُمْ يُوقِنُونَ
قَبْلَهُمْ مِّثْلَ	لِيُحَاجُّوكُمْ بِهِ	عَرَضَهُمْ عَلَى
أَمَنْتُمْ بِهِ	لَهُمْ مِمَّا	هُمْ يَحْزَنُونَ

Exercise: Identify the rules for noon sakina, tanween & meem sakina:

عَذَابًا لَّا	لَا يَضُرُّكُمْ مِّنْ ضَلَّ	مَتَاعًا لَّكُمْ صَيْدُ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ	عَنْكَ	غَفُورٌ رَّحِيمٌ
لَهُمْ جَنَّاتٍ	إِنْ هَذَا	مِنْ بَيْتِهِ
مِنْ تَحْتِهَا	جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ	عَنْ أَشْيَاءَ
الْأَنْهَارِ	سِحْرٍ مُّبِينٍ	إِنْ تُبَدَّ

Rules of the Lams Sakina

أَحْكَامُ اللَّامَاتِ السَّاكِنَةِ

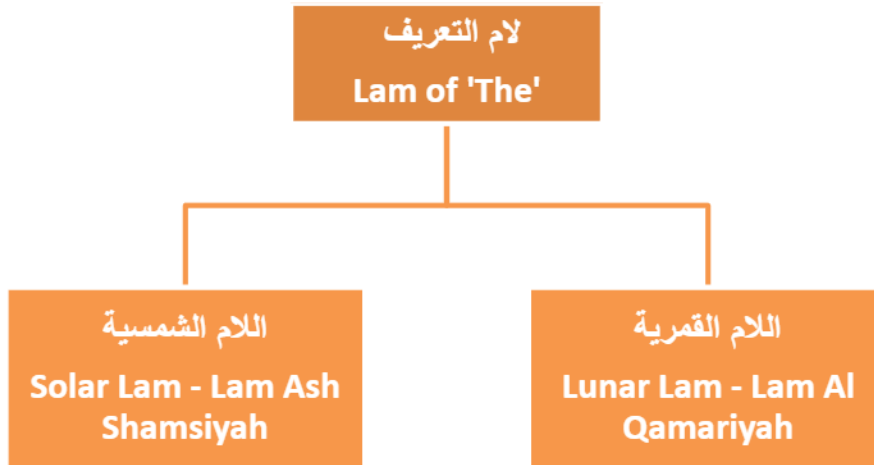
Rules of Lams Sakina

(أَحْكَامُ اللَّامَاتِ السَّاكِنَةِ)



First: Lam of 'The' (لام التعريف)

It is an additional 'Lam' that is inserted in front of indefinite names in order to make it definite. It is a lam sakina with hamzah before it (هي لَامٌ) (زَائِدَةٌ تَدْخُلُ عَلَى الْأَسْمَاءِ النَّكِرَةِ لِتَعْرِيفِهَا، وَهِيَ سَاكِنَةٌ مَسْبُوقَةٌ بِهَمْزَةٍ وَصَلٍ). And the 'Lam' is pronounced in two ways:



Lam Al Qamariyah – Lunar Lam (اللَّامُ الْقَمَرِيَّةُ):

When the Lam is followed by the following 14 letters, which is grouped as:

ابغ حجك وخف عقيمه

And these are called the “Lunar Letters” (الأحرف القمرية) – Lam Al Qamirayh (اللام القمرية).

The letters are:

ء ب غ ح ج ك و خ ف ع ق ي م ه

If one of the above letters follows the Lunar Lam (اللام القمرية), pronunciation of the (ل) is clear, so the ruling for it is idh’har (إظهار). The reason it is clear is because of the distance between the lam exit point relative to the other lunar letters. Their distance is far.

(العلّة في الإظهار بالتباعد مع حرف اللام لتباعد هذه الحروف مع مخرج اللام)

Example:

الجنة	الأول	القمر
الغفور	البارئ	الكريم

Lam Ash Shamsiyah – Solar Lam (اللام الشمسية):

It is when ‘lam’ is placed in front of an indefinite name to make it definite. It is lam sakina (ل) with a hamzah before it. This hamzah always has a fat’ha.

وَهِيَ لَامٌ زَائِدَةٌ تَدْخُلُ عَلَى الْأَسْمَاءِ النَّكَرَةِ لِتَغْرِيفِهَا، وَتَسْبِقُهَا هَمْزَةٌ وَصَلِّ مَفْتُوحَةً دَائِمًا

When you read (الشمس) it is pronounced as أشمس

وَالْأَحْرَفُ الشَّمْسِيَّةُ أَرْبَعَةٌ عَشْرَ، وَهِيَ الْمَجْمُوعَةُ فِي قَوْلِهِمْ:

طَبَّ نُمْ صِلْ رَحِمًا تَفْزُ صِفْ ذَا نِعَمٍ دَعِ سَوْءَ ظَنَّ زُرْ شَرِيفًا لِلْكَرَمِ

The letters are:

ط ث ص ر ت ض ذ ن د س ظ ز ش ل

If the lam (ل) is followed by one of these 14 letters, then it is required to merge without nasalization and this is called, 'solar idgham (merging) (إدغام شمسي)'.
 اللّامُ الشَّمْسِيَّةُ إِذَا وَقَعَ بَعْدَهَا حَرْفٌ مِّنَ الحُرُوفِ الأَرْبَعَةِ عَشَرَ وَجَبَ إِدْغَامُهَا مِنْ دُونِ غَنَّةٍ وَيُسَمَّى إِدْغَامًا شَمْسِيًّا.

The reason for idgham is because the lam exit point (ل) is close to these letters. So the lam (ل) is written (but it is not pronounced) and the following letter has a sheda (◌).
 Examples:

الطَّيِّبَاتُ التَّوَابُ النَّوَابُ الضَّالِّينَ الصَّلَاةَ الذَّاكِرِينَ الرَّحْمَنَ
 النَّاسِ

Hint: When reciting the Qur'an, a noun is qamariyah if there is no sheda after (ال). It is shamsiyah if there is a sheda after (ال).

Example: (الْبَاسَاءُ وَالضَّرَّاءُ) (shamsiyah, qamariyah)

Comparison Between the Lam Qamariyah (اللام القمرية) and Lam Shamsiyah (اللام الشمسية)

Point of Comparison	Lunar Lam	Solar Lam
Letters	ايغ حجك و خف عقيمه	Remaining Letters
Number of Letters	14 letters	14 letters
Rule	Idh'har (make clear)	Idgham (merge)
Vowel	Make distant	Similar with Lam and make closer with rest of letters
Examples	الأول - الكهف - القارعة - المهيمن - العيد - اليوم	اللّطيف - النّور - الرّحيم - السّميع - الرّيتون - التّوَاب - الشّاكرين

Exception: These words must always have 'lam of the' (لام التعريف), otherwise the word is incomplete:

Example: Requires Idgham (merging) (وجوب الإدغام) –

(الله ، الَّذِي ، الَّذِينَ)

Requires Idh'har (clear) (وجوب الإظهار) – (اليسع)

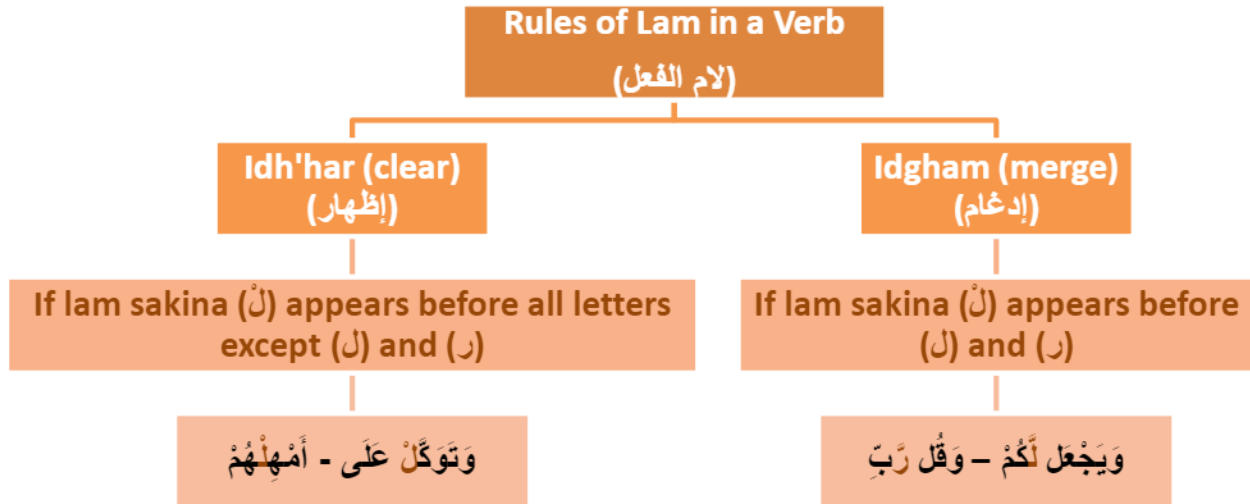
Exercise: Identify from the following words if it is Lunar (قمرية) Idh'har or Solar (شمسية) Idgham.

وَالضُّحَى	السَّمَاءِ	الْمَغْرِبِ
الْكِتَابِ	الْمُصَوِّرُ	السَّبِيلِ
النَّمْرَاتِ	الْخَوْفِ	الْغُرَابِ
الْقَوِيُّ	النَّصَارَى	الْجَهْرَ
الَّذِينَ	اللطيف	الْفِرَاقُ
الظَّاهِرُ	الْعِلْمِ	الْقَلَمِ
الْفَتْحُ	السَّمِيعُ	الْكَفْرِ
الزَّكَاةَ	التَّابُوتُ	الْيَوْمِ
الْعَلِيِّ	الثَّوَابِ	الشَّهْرِ
الشَّمْسِ	الصِّيَامِ	الْحَقِّ
الْيَقِينِ	الْحَجِّ	اللَّيْلِ

Second: Lam in a Verb (لام الفعل)

Definition: It is lam sakina (ل) that appears in verbs (past or present or command).

هِيَ لَامٌ أَصْلِيَّةٌ سَاكِنَةٌ وَقَعَتْ فِي فِعْلِ مَاضٍ أَوْ مُضَارِعٍ أَوْ أَمْرٍ.



Lam in a Past Tense Verb: The lam sakina (ل) appears in the **middle** of the word but never at the end.

(حُكْمُهَا الْإِظْهَارُ دَائِمًا لِأَنَّهَا تَأْتِي فِي وَسْطِ الْكَلِمَةِ وَلَا تَأْتِي مُتَطَرِّفَةً أَبَدًا.)

Middle like: اِلْتَقَى

Lam in a Present Tense Verb: The lam sakina (ل) appears in the **middle** or **end** of the word.

(لَامُ الْفِعْلِ أَصْلِيَّةٌ فِي بُنْيَةِ الْفِعْلِ، وَتَأْتِي مُتَوَسِّطَةً فِي الْكَلِمَةِ وَمُتَطَرِّفَةً.)

Middle like: يَلْعَبُونَ ، يَلْتَفِتُ

End like: نَجْعَلُ ، يَعْمَلُ

Lam in a Command Tense Verb: The lam sakina (ل) appears in the **middle** or **end** of the word.

(لَامُ الْفِعْلِ أَصْلِيَّةٌ فِي بُنْيَةِ الْفِعْلِ، وَقَدْ تَأْتِي مُتَوَسِّطَةً وَمُتَطَرِّفَةً)

Middle like: أَلْقِ

End like: قُلْ ، اْعْمَلْ

Exercise: Identify the Idgham (إدغام) or Idh'har (clear) (إظهار) in the following words.

	وَقُلْ رَبِّ	أَلْهَاكُمُ
	قُلْ أَرَأَيْتُمْ	يَلْتَقِطُهُ
	أُمَّهَاتِهِمْ	أَرْسَلْنَا
	أَلْقِ عَصَاكَ	يَلْعَبُونَ
	يَلْتَفِتْ	أَنْزَلْنَا
	وَيَجْعَلْ لَكُمْ	تَوَكَّلْ عَلَى

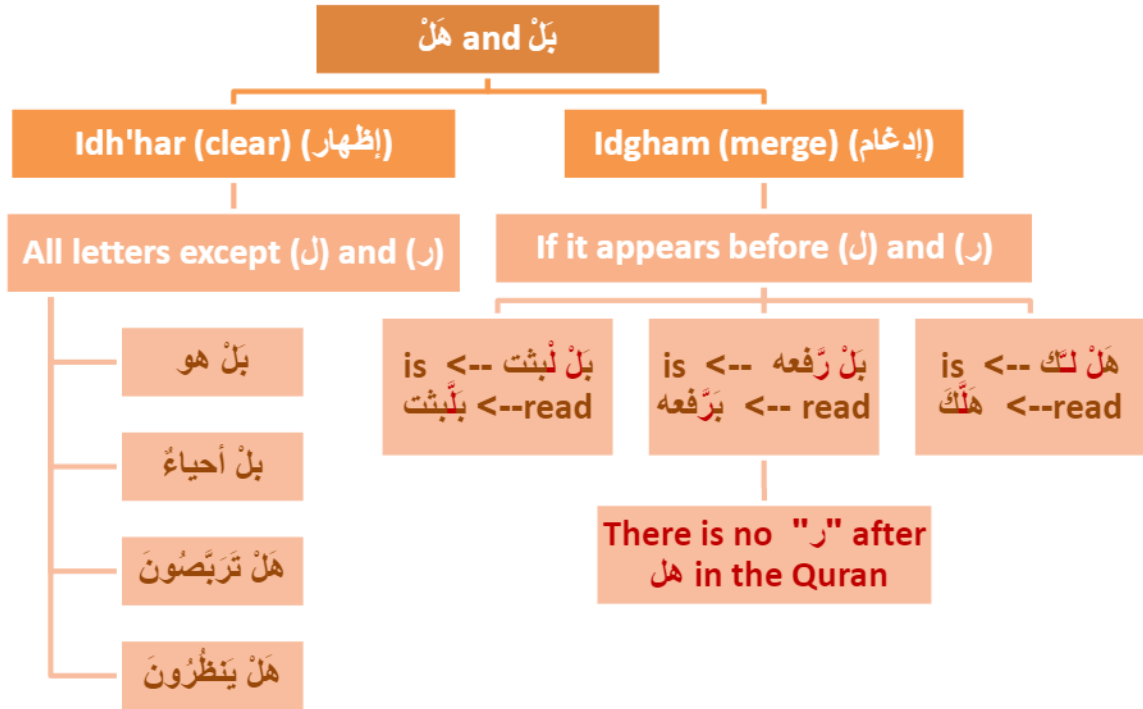
Third: Lam in a Name (لام الاسم)

It is a lam sakina (ل) that appears in a name and it is always in the **middle** of the word. Its rule is **Idh'har (clear) (إظهار)**. (وهي أصلية واقعة في (اسم، و تكون متوسطة على الدوام

Examples: أَلْوَانُهُمْ ، أَلْسِنَتُهُمْ ، سُلْطَانٌ ، سُلَيْمَانٌ ، أَلْفَاةٌ ، خَلْفُهُمْ

Fourth: Lam as a Letter (لام الحرف)

It is a lam sakina (ل) that appears in the (هَلْ and بَلْ (حروف). These are the only ones that appear in the Qur'an. (وهي اللام الواقعة في هَلْ و بَلْ و لا) (يوجد غيرها في القرآن



Exercise: Identify the words as Idgham (merge) (إدغام) or Idh'har (clear)

(إظهار)

هَلْ لَكُمْ	هَلْ يَسْتَوِي
هَلْ أَنْبِئُكُمْ	بَلْ رَفَعَهُ
بَلْ لَا يَخَافُونَ	بَلْ طَبَعَ
بَلْ سَوَّلَتْ	هَلْ تَعْلَمُ

Examples:

(بَلْ)		(هَلْ)	
with (ل)	is read	with (ر)	is read
بَلْ لَمَّا	بَلَّمَا	بَلْ رَبِّي	بَرْبِّي
بَلْ لَا	بَلَّا	بَلْ رَفَعَهُ	بَرْفَعَهُ
يَخَافُونَ	يَخَافُونَ		

(هَلْ)		with (ر)
with (ل)	is read	with (ر)
هَلْ لَكُمْ	هَلَّكُمْ	Does not appear
هَلْ لَنَا	هَلَّانَا	in the Qur'an

Ex ception: **بَلَّ رَانَ** → Idgham (إدغام) is not allowed so it is pronounced clearly (إظهار).

Fifth: Lam as a Command (لام الأمر)

It is a lam sakina (لْ) in that is added in the beginning of a **present tense** verb. What happens? The present tense verb → is converted to the **command tense**, if preceded by **ثم** or **الواو** or **الفاء** . Its rule is Idh'har (clear) (إظهار).

هِيَ اللَّامُ السَّاكِنَةُ الزَّائِدَةُ عَنِ بُنْيَةِ الْكَلِمَةِ، تَدْخُلُ عَلَى الْفِعْلِ الْمُضَارِعِ تَحْوِيلُهُ إِلَى أَمْرٍ، بِشَرَطِ أَنْ تَكُونَ مَسْبُوقَةً بِثُمَّ أَوْ الْوَائِ أَوْ الْفَاءِ.

Examples:

ثمَّ ← تُمَّ لِيَقْضُوا

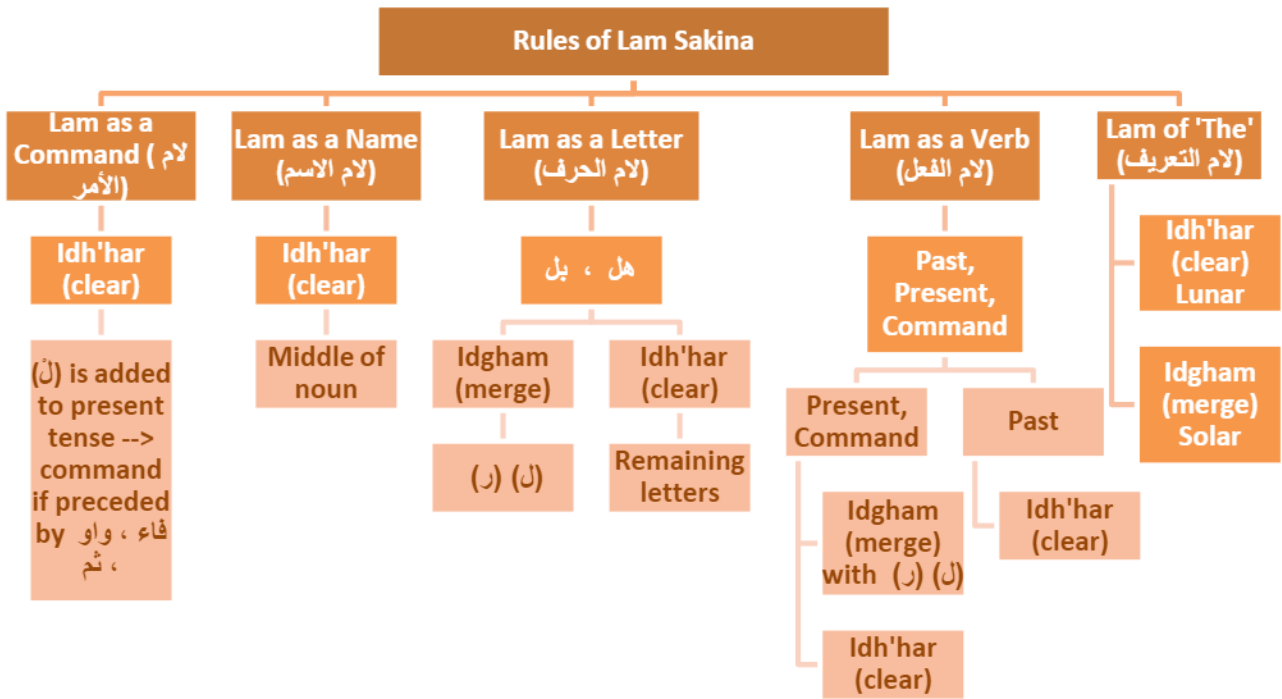
الواو ← وَ لِيُوفُوا

الفاء ← فَ لِيَمْدُدْ

Examples of Lam as a Command (لام الأمر):

ثُمَّ لِيَقْطَعْ وَلِيَعْفُوا وَلِتَأْتِ وَلِيَكْتُبْ وَلِيَصْفَحُوا فَ لِيَكْتُبْ

Revision of pas t lesson:



Exercise: Identify the type of 'lam' and whether it is idgham (merge) (إدغام) or idh'har (clear) (إظهار)

هَل لَّكَ	مُلْتَحَدًا	بَل لَّمَّا
اعْتَرَلْتُمُوهُ	هَلْ أَدَلَّكُمْ	فَلْتَقُمْ
وَأَيَّتَاطَفْ	ثُمَّ لِيَقْطَعْ	أَلَمْ أَقُلْ لَكُمْ
خَلَفَهُمْ	وَقُلْ عَسَى	أَنْزَلْنَا
بَل لَّبِثْتَ	وَقُلْ رَبِّ	بَلْ كُنْتُمْ
سَلَسَبِيلاً	يَعْمَلْ لَكُمْ	وَأَلِيَّتَقِطُهُ
يَلْتَفِتْ	يَعْمَلْ عَلَى	أَرْسَلْنَا
هَلْ لَكُمْ	أَلْقَى	بَلْ هِيَ



Rules of Stretching (Med)
in the Qur'an

أَحْكَامُ الْمَدِّ فِي الْقُرْآنِ الْكَرِيمِ

Rules of Stretching (Med) in the Qur'an (أَحْكَامُ الْمَدِّ فِي الْقُرْآنِ الْكَرِيمِ)

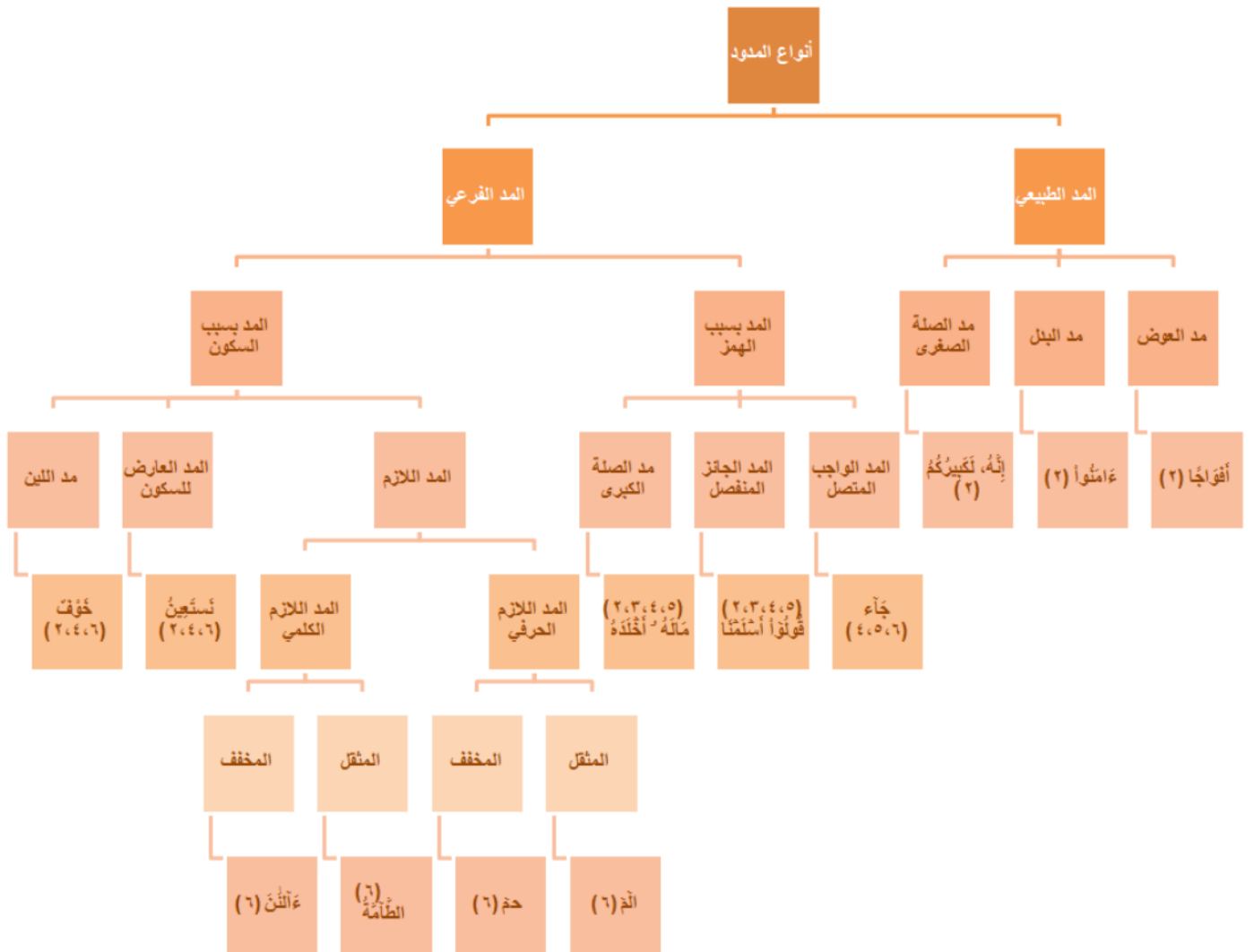
Definition of stretching (med) (المدّ)

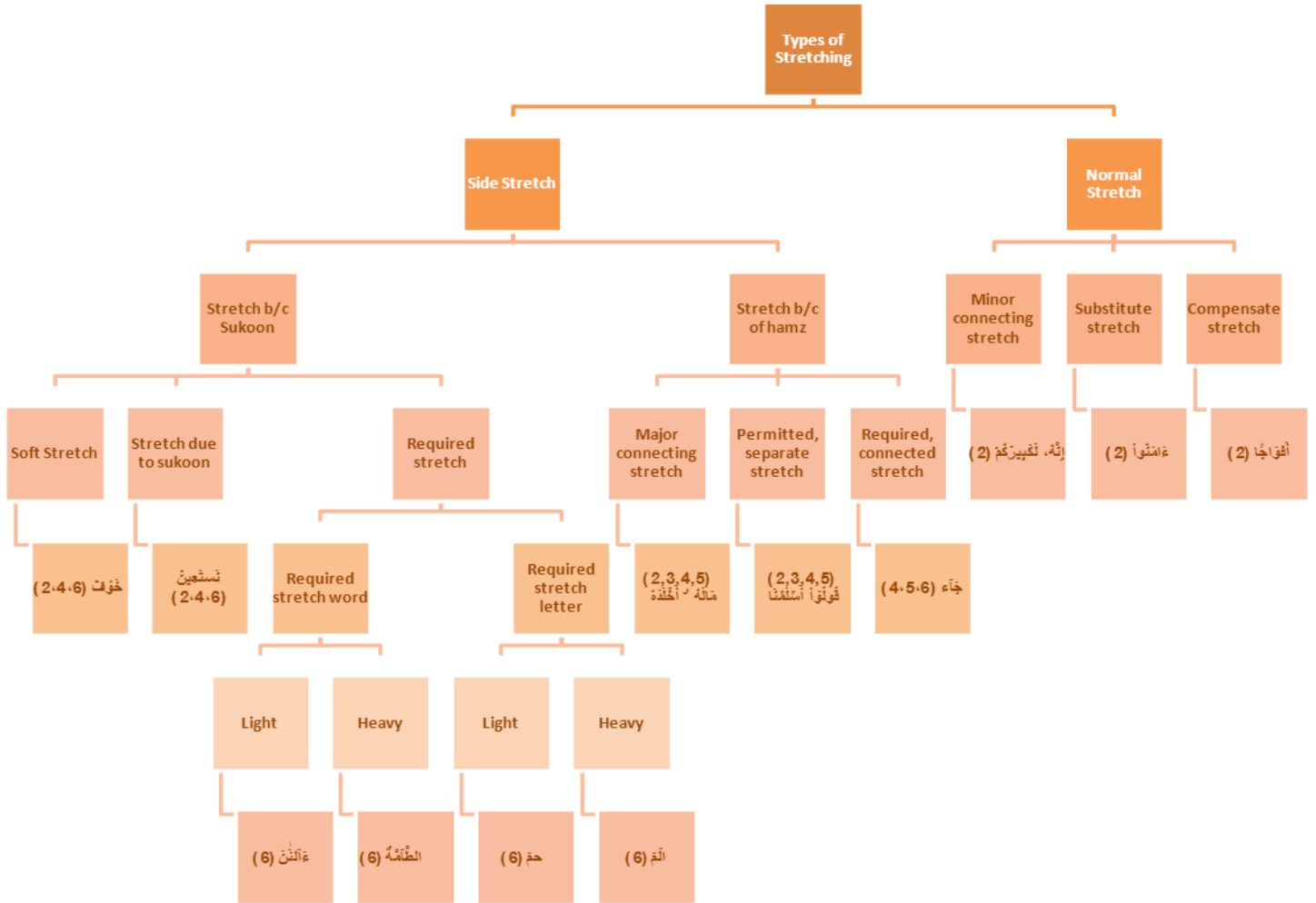
Linguistically (لغة): Addition (الزيادة)

**Application (اصطلاحاً): Extending the voice with one of the med letters
(إطالة الصوت بحرفٍ من حروف المدّ)**

Letters of Med	Examples
Alif sakina (ا) with a fatiha before it	قَالَ ، الرَّحْمَنِ ، عَالِمٌ
Waw sakina (و) with a dhammah before it	يَقُولُ ، تُوْبُوا ، قُلُوبِهِمْ
Ya'a sakina (ي) with a kasrah before it	قِيلَ ، خَمْسِينَ ، الَّذِينَ

All of these letters are combined in one word → نُوحِيهَا





Types of Stretching (المُدودُ):

First: Natural Stretch (med) – (مدٌ طبيعيٌّ)

Definition (تعريفه): It is the stretch (med) that occurs with the med letters (أ و ي)

هُوَ الْمَدُّ الَّذِي لَا تَقُومُ ذَاتُ الْحَرْفِ إِلَّا بِهِ، وَلَا يَتَوَقَّفُ عَلَى سَبَبٍ

Example: قَالَ ، يَقُولُ ، قِيلَ

Reason for being called 'natural stretch (med)' (مدٌ طبيعيٌّ)

Normal (طبيعي): Because it is accompanied with a natural, relaxed stretch that does not increase or decrease from two counts.

(لأنه صاحب الطبيعة السليمة لا يزيد ولا ينقص عن حركتين)

Letters:

Alif sakina (أ) with a fat'ha before it (الألف الساكنة المفتوح ما قبلها)

→ قَالَ ، الرَّحْمَنُ ، عَالَمٌ

Waw sakina (و) with a dhammah before it (الواو الساكنة المضموم ما قبلها)

→ يَقُولُ ، تُؤْبُوا

Ya'a (ي) with a kasrah before it (الياء الساكنة المكسور ما قبلها)

→ قِيلَ ، خَمْسِينَ ، الَّذِينَ

قَا ، مَا ، تَا ، جَا ، خَا
قُو ، مُو ، ثُو ، جُو ، خُو
قِي ، مِي ، تِي ، جِي ، خِي

Natural Stretch (med) – (مد طبيعي):

1. Compensate Stretch (med) (مد عَوْض)

Definition: When you stop on a tanween while reciting, you are 'compensating' for the tanween by pronouncing it as an alif (أ) stretched for two counts. If we continue reading there is no med.

التَّعْوِيزُ عَنِ النَّوِينِ بِالنَّصْبِ - حَالَةَ الْوَقْفِ - بِالْألفِ تَمْدٌ بِمِقْدَارِ حَرَكَتَيْنِ

Measure of the stretch (med) (مد): 2 counts

Examples:

ثواباً → upon stopping → ثوابا

ماءً → upon stopping → ماءا

شيئاً → upon stopping → شيئاً

إنشاءً → upon stopping → إنشاءا

Exception: When there is compensate stretch (med) (مد عوض) with the feminine ha'a (هاء التانيث), what should you do? When you stop, the tanween is eliminated and the end of the word becomes ha'a sakina (ه). See below.

Example:

شجره → upon stopping → شجرة
إمرأه → upon stopping → امرأة
جنه → upon stopping → جنة

2. Substitute stretch (med) (مد البدل)

Definition: the hamzah (ء) becomes stretched, which means hamzah (ء) is followed by one of the med letters (أ و ي). (كل همز ممدود).

Measure of stretch: 2 counts

Examples:

ءامن → hamzah (ء) stretched with an alif (أ) for 2 counts
شننان → hamzah (ء) stretched with an alif (أ) for 2 counts
أوتوا → hamzah (ء) stretched with an waw (و) for 2 counts
يؤوده → hamzah (ء) stretched with an waw (و) for 2 counts
أيماناً → hamzah (ء) stretched with an ya'a (ي) for 2 counts

3. Minor connecting stretch (med) (مد صلة صغرى)

Definition:

هُوَ صِلَةٌ هَاءُ الضَّمِيرِ (للمفردِ المذكَرِ الغائِبِ) بِوَاوٍ إِذَا كَانَتِ الهَاءُ مَضْمُومَةً، وَبِيَاءٍ إِذَا كَانَتِ الهَاءُ مَكْسُورَةً بِشَرْطِ أَنْ تَقَعَ بَيْنَ مُتَحَرِّكَيْنِ، وَلَا يَأْتِي بَعْدَهَا هَمْزٌ.

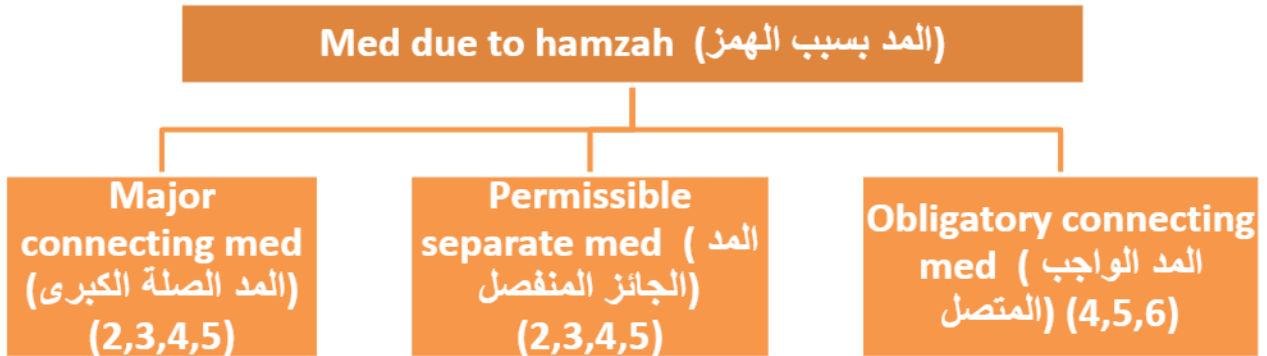
- Connecting ha'a (ه) adh dhameer (pronoun) (هاء الضمير) (for the hidden, masculine singular) (المفرد المذكر الغائب) with **waw** (و), if the ha'a has a dhammah (ه). Example: (إنه)

Second – Branch Stretch (med) (الْمَدُّ الْفَرْعِيّ):

Definition (التَّعْرِيفُ): It is what ‘branches’ out from the natural stretch (med) (مَدٌّ طَبِيعِيّ)

Reason (أَسْبَابُهُ): Hamzah (ء) or sukoon (◌ْ) (الْهَمْزُ أَوْ السُّكُونُ)

I. Med due to Hamzah (الْمَدُّ بِسَبَبِ الْهَمْزِ)



Obligatory connecting med (المد الواجب المتصل) = med letter (حرف مد) + hamzah (ء) in one word (حرف المد + همزة في كلمة واحدة)

Definition	After med letter (أَوْ يِ) --> it is connected to a hamzah (ء) in one word
Reason of name	Connection of med letter with hamzah in one word
Rule	It should be stretched longer than the natural stretch (med)
Measure of count	(4,5) counts if continuing recitation/stopping or (6) counts if stopping on a hamza
Examples	السَّمَاءُ ، جَاءَ

Permissible separate med (المد الجائز المنفصل) = med letter (حرف مد) + hamzah (ء) in two words (حرف مد + همزة في كلمتين)

Definition	After med letter (أ و ي) --> it is separated from the hamzah in the next word
Reason of name	Separation of the med letter from the hamzah
Rule	Permissible (permissible to shorten or stretch) the med
Measure of count	(2,3,4,5) counts if continuing recitation and no med when stopping
Examples	قالوا ءامنا ، في أنفسكم ، بما أنزل ، إنا أعطيناك

Major Connecting Stretch (المد الصلة الكبرى)

Definition	Hamzah appears after 'ha'a al dhameer' (هاء الضمير), pronoun
Measure of count	(2,3,4,5) counts if continuing recitation and no med when stopping
Examples	لَهُ وَأَوَاب ، لَهُ وَأَصْحَاب

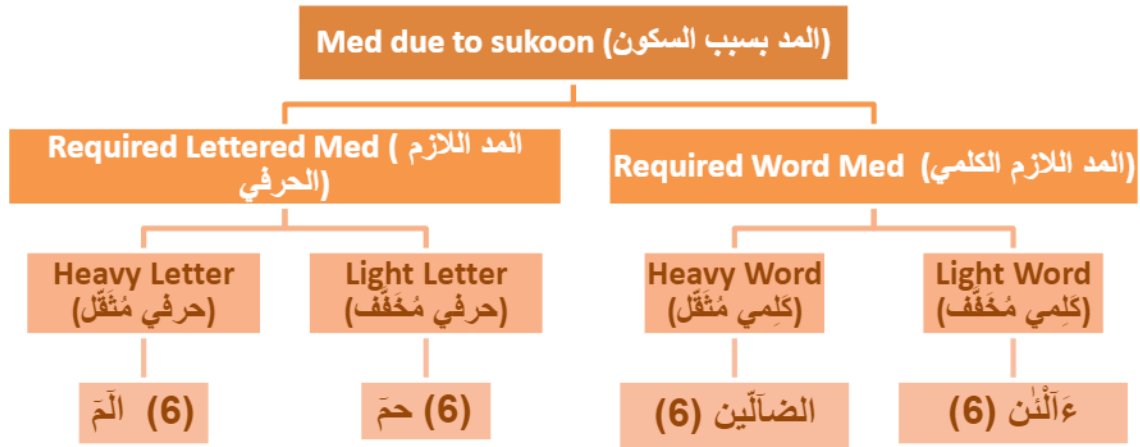
Types of Connecting Med (مد الصلة)

Major Connecting Med (المد الصلة الكبرى)	Minor Connecting Med (المد الصلة الصغرى)
Haraka (ُِّ) + ha'a dhameer (ه) + hamzah (ء)	Haraka (ُِّ) + ha'a dhameer (ه) + haraka (ُِّ)
Measure of med: (2,3,4,5) counts	Measure of med: 2 counts
Examples: مَالَهُ وَأَخْلَدَهُ ، أَهْلُهُ إِلَّا	Examples: لَهُ يُتَزَكَّى ، بَعَادِهِ خَيْرًا

Exercise: Identify as 'Major Connecting Med (المد الصلة الكبرى)', 'Permissible Separate Med (المد الجائز المنفصل)', 'Obligatory Connected Med (المد الواجب المتصل)'

السَّمَاءِ	جَاءُو	أَوْلَائِكَ	شِفَاءً
نُصِحِي إِنَّ	لَامْرَأَتِهِ أَكْرَمِي	يَهْدِي إِلَيْهِ	أَمْرِهِ إِنَّ
بِهِ إِلَيْكُمْ	عَلَى أَمْرِهِ	الَّذِي أَوْحَيْنَا	دُونِهِ إِلَّا
شَاءَ	الْمَلَائِكَةَ	ابْتِغَاءً	إِذَا أَرَدْنَاهُ
غَيْرُهُ إِنَّ	تَرَزُّقَانِهِ إِلَّا	مُوسَى إِنَّ	آبَاؤَنَا
بِرِيءٍ	أَسْمَاءَ	جُفَاءً	بِهِ أَيُّمِسِكُهُ
ابْنَهُ وَكَانَ	تَعْبُدُوا إِلَّا	رُسُلَهُ إِنَّ	إِلَى أُمِّ
وَلَكِنِّي أَرَأَمُّ	دُونِهِ إِلَّا	بَلَاءً	أَرَدْنَا إِلَّا
تَعِدْنَا إِنَّ	بِهِ اسْتَخْلَصَهُ	نُنزِّلُهُ إِلَّا	عَذَابُهُ إِنَّ
مَعَهُ إِلَّا	أَشْرَكُوا أَدَى	الضِعْفَاءِ	جَلَاءَ

II. Med due to Sukoon (الْمَدُّ بِسَبَبِ السُّكُونِ)



First: Required Word Med (المد اللازم الكلمي)

Required Heavy Word Med (المد اللازم الكلمي المثقل)

Definition: It is a med letter (حرف مد) followed by a letter with a sheda (حرف مشدد) → $\text{آ} + (\text{خ} + \text{خ} = \text{خَّ})$ in one word. You might ask why is this under the category of 'sukoon'? Because 'sheda' is composed of a sukoon.

هُوَ أَنْ يَأْتِيَ بَعْدَ حَرْفِ الْمَدِّ حَرْفٌ مُشَدَّدٌ --> (خَّ = خ + خ) فِي كَلِمَةٍ وَاحِدَةٍ

Examples: دَابَّة ، الصَّاخَّة ، الضَّالِّين ، الطَّامَّة

Measure of count: 6 counts

Required Light Word Med (المد اللازم الكلمي المخفف)

Definition: It is a med letter (حرف مد) followed by a letter with sukoon (حرف ساكن) in one word. (يَأْتِيَ بَعْدَ حَرْفِ الْمَدِّ حَرْفٌ سَاكِنٌ سَكُونًا أَصْلِيًّا فِي كَلِمَةٍ) (وَاحِدَةً)

Lighter part: The sakin letter is not merged (الْحَرْفُ السَّاكِنُ غَيْرَ مُدْغَمٍ)

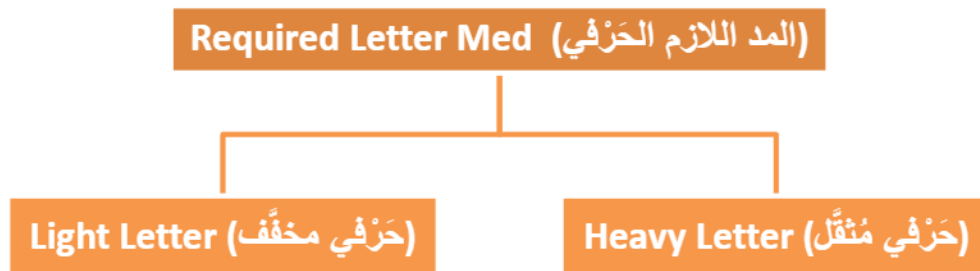
Example: ءَالِنُنْ

Measure of count: 6 counts

Exercise: Identify the types of Required Word Med (المد اللازم الكلمي):

الصَّاحَّةُ	صَوَافٌ	الضَّالِّينَ
أَتَحَاجُّونِي	الْحَاقَّةُ	ءَأَلْنَانَ
الطَّامَّةُ	الدَّوَابِّ	ءَاللَّهِ

Second: Required Letter Med (المد اللازم الحرفي)



Definition of the severed letters (المد في الحروف المقطعة): They are 14 letters of the alphabet which Allah began with in 29 surahs of the Quran. These letters can be gathered together: نص حكيم قطعاً له سر

Med in the severed letters (المد في الحروف المقطعة): They are divided into four categories according to their med:

(سَنَقَصُّ لَكُمْ)	(ع) عَيْنٌ	(حي ظهر)	(أ) أَلِفٌ
3 letters, middle is med letter, and it is 6 counts (ie: س ي ن)	In the beginning of Surat Maryam & Ash Shura, med (4,6) counts	1 st letter, 2 nd letter is med letter (2) counts	No med - because no med follows alif (ie: no ١١)
(6) counts سَنَقَصُّ لَكُمْ or نَقَصْ عَسَلَكُمْ	(4,6) counts عَيْنٌ	حَا ، يَا ، طَا ، هَا ، رَا (2) counts	(no counts) أ

Hint: Remember (غ) as 6 counts instead of 4, then it is easier to remember that severed letters will either be 6 or 2 counts, except alif.

The severed letters appear in 14 surahs in the Qur'an:

الْم ، الْمَص ، الرَّ ، الْمَر ، كَهَيْعَصَ ، طه ، طس ، طسم ، يس ، ص ، حم ، عسق
ق ، ن

1. Heavy Letter (حرفي مُثَقَّل) (med letter (حرف مد) +
mushadad letter (حرف مشدّد))

Definition: When the pronunciation of a severed letter consists of **three letters**, (ie: (لام - ل) and the **middle letter is a med letter (حرف مد)**. It is followed by a letter which causes idgham. This makes the **letter mushadad (حرف مشدّد)**, thus making it 'heavy'.

هُوَ أَنْ يَأْتِي حَرْفٌ مِنْ فَوَاتِحِ السُّورِ هِجَاؤُهُ ثَلَاثَةً أَحْرَفٍ أَوْسَطُهَا مَدٌ، وَالَّذِي يَلِيهِ حَرْفٌ مُشَدَّدٌ
لِإِدْغَامِهِ فِيمَا بَعْدَهُ

Examples:

الْم → letter of med in the lam

It is read: alif – lam – meem (ألف - ل ا م - ميم)

طسَم → letter of med in seen and meem

It is read: ta – seen – meem (طا - سين - ميم)

2. Light Letter (حرفي مُخَفَّف) (med letter (حرف مد) + sakin letter (حرف ساكن))

Definition: When the pronunciation of a severed letter consists of **three letters**, (ie: (صا - ص) and the **middle letter is a med letter (حرف مد)** and it is followed by a **sakin letter (حرف ساكن)**. This makes the letter 'light'.

هو أن يأتي حرف من فواتح السور هجاؤه ثلاثة أحرف أوسطها مد و الذي يليه حرف ساكن

Examples: نون → ن ، صا → ص

Exercise: How many counts are in the following severed letters

(الْحُرُوفُ الْمُقَطَّعَةُ)

			ميم	لام	الألف	الَمْ
	صاد		ميم	لام	الألف	الْمَصَّ
			راء	لام	الألف	الرَّ
	راء		ميم	لام	الألف	الرَّمَّ
صاد	عين		ياء	ها	كا	كَهَيْصَ
				ها	طا	طه
				سين	طا	طسَ
			ميم	سين	طا	طسَمَ
				سين	ياء	يسَ
					صاد	صَ
				ميم	حا	حَمَ
		قاف		سين	عين	عَسَقَ
					قاف	قَ
					نون	نَ

Second: Med Exposed to Sukoon (المد العارض للسكون)

Definition: The 2nd to last letter in a word is a med letter (حرف مد) and the last letter is a moving (harakah) letter (حرف متحرك). The last letter becomes sakin (ساكن) when stopping in a recitation. In the case of **stopping**, it can be stretched for **2,4,6 counts** and in the case of **connecting**, it is stretched for **2 counts**.

هُوَ أَنْ يَأْتِيَ حَرْفُ الْمَدِّ وَبَعْدَهُ حَرْفٌ مُتَحَرِّكٌ فِي آخِرِ الْكَلِمَةِ، ثُمَّ يُسَكَّنُ بِسَبَبِ الْوَقْفِ

Measure of med: 2,4,6 counts

Examples: **العالمين** - **الرحمن** - **مستقيم**

when stopping recitation

Third: Soft Med (مَدَّ اللَّيِّن)

Definition: They are two letters (يُ ، وَ) that are sakin (ساكن) and the letter before it has a fat'ha (◌َ).

وهما حرفان (و ، ي) الساكنان المفتوح ما قبلهما

Measure of med: **2,4,6 counts** in a case of **stopping** and in a case of **connecting**, there is no med.

Examples: القَوْم - الخَوْف - نَوْم - البَيْت

Exercise: Identify as med exposed to sukoon or soft med in the case of stopping.

خَيْرٌ	يَشْعُرُونَ
مُسْتَحِيلٌ	قَدِيرٌ
يَجْهَلُونَ	يَعْمَلُونَ
لَوْمٌ	وَيْلٌ
الْقُرْءَانُ	مُهْتَدِينَ
عَظِيمٌ	سَوْءٌ
مَسْطُورٌ	الصَّيْفُ
صَادِقِينَ	رَيْبٌ
سَيْرٌ	قَرِيشٍ
الرَّحِيمُ	الْفُرْقَانُ

Ranks of Med according to strength

The Scholars Ranked the Meds (مدود) According to their Strength

5	4	3	2	1	Rank of Med
Substiute Med (مد البدل)	Separated Med (مد منفصل)	Med Exposed to Sukoon (مد عارض (للسكون)	Connected Med (مد متصل)	Required Med (مد لازم)	Med
2	2,3,4,5	2,4,6	4,5,6	6	Counts

.....

Echoing (Qalqala)

الْقَلْقَلَةُ

Echoing (Qalqala) (الْقَلْقَلَةُ)

Definition linguistically (القَلْقَلَةُ فِي اللُّغَةِ): Movement and hitting (الْحَرَكَةُ وَالِاضْطِرَابُ)

Application: We do qalqala (قَلْقَلَةٌ) when the below letters have a sukoon on them. They are pronounced as if there is an echo that follows it.

Letters of qalqala (حُرُوفُ الْقَلْقَلَةِ): **قطب جد**

Types of Echoing (Qalqala) (قلقلة)

Minor Echo (قلقلة صغرى)	Major Echo (قلقلة كبرى)
When the qalqala letter is in the middle of the word	When the qalqala letter is in a place of stopping
يَقْطَعُونَ، يَجْعَلُ، يَطْمَعُ	وَلَمْ يُؤَلِّدْ، الْفَلَقُ، الْحِسَابُ

Echoing (qalqala) (قلقلة) is divided into three levels:

- Highest:** When the qalqala (قلقلة) letter is at the end of the word and there is a sheda (◌ْ) on it, like the ba'a (ب) in (تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)
- Lowest:** When the qalqala (قلقلة) letter is in the middle of the word, like the qaf (ق) in (وَحَلَقْنَاكُمْ أَرْوَاجًا)

Exercise: Identify as major or minor qalqala (قلقلة كبرى أو صغرى) in the following words.

رَزَقْنَاكُمْ	الْوَهَابُ	مُصَدِّقٌ	اِقْتَدَى
الْحِسَابُ	قَبْلَهُمْ	الْأَسْبَاطُ	يَطْرُقُ
الْحَقُّ	الْعِبَادُ	مِيثَاقٌ	جَدِيدٌ
لَقَدْ كَذَبْتَ	بِالْقِسْطِ	يُقْبَلُ	فَاذْهَبْ
الْمِيعَادُ	وَجْهِي	عَذَابٌ	فَقَدْ هُدِيَ
يَدْعُونَ	تُبْدُوهُ	يَطْمَعُ	يُرِيدُ
الْمَنَابُ	بَطْنِي	حَدِيدٌ	تَقْتُلُوا
يُحِبُّكُمْ	هَبْ لِي	قَدْ بَيَّنَّا	ضَرَبْتُمْ
قَرِيبٌ	الْغَيْبِ	الْحَجِّ	حَبْلٌ
وَتُبَّ	رَبِّ	لِيَقْطَعُ	حَسِيبٌ
اِقْتَنِي	قَدْ جَاءَتْكُمْ	مُحِيطٌ	الْحَرِيقُ

Inflation & Reduction

التَّفْخِيمُ وَالتَّرْقِيقُ

Inflation and Reduction (Tafkheem and Tarqeeq) (التفخيم و الترقيق)

Inflation (Tafkheem) (التفخيم) linguistically (لغةً): To make bigger (التسمين)

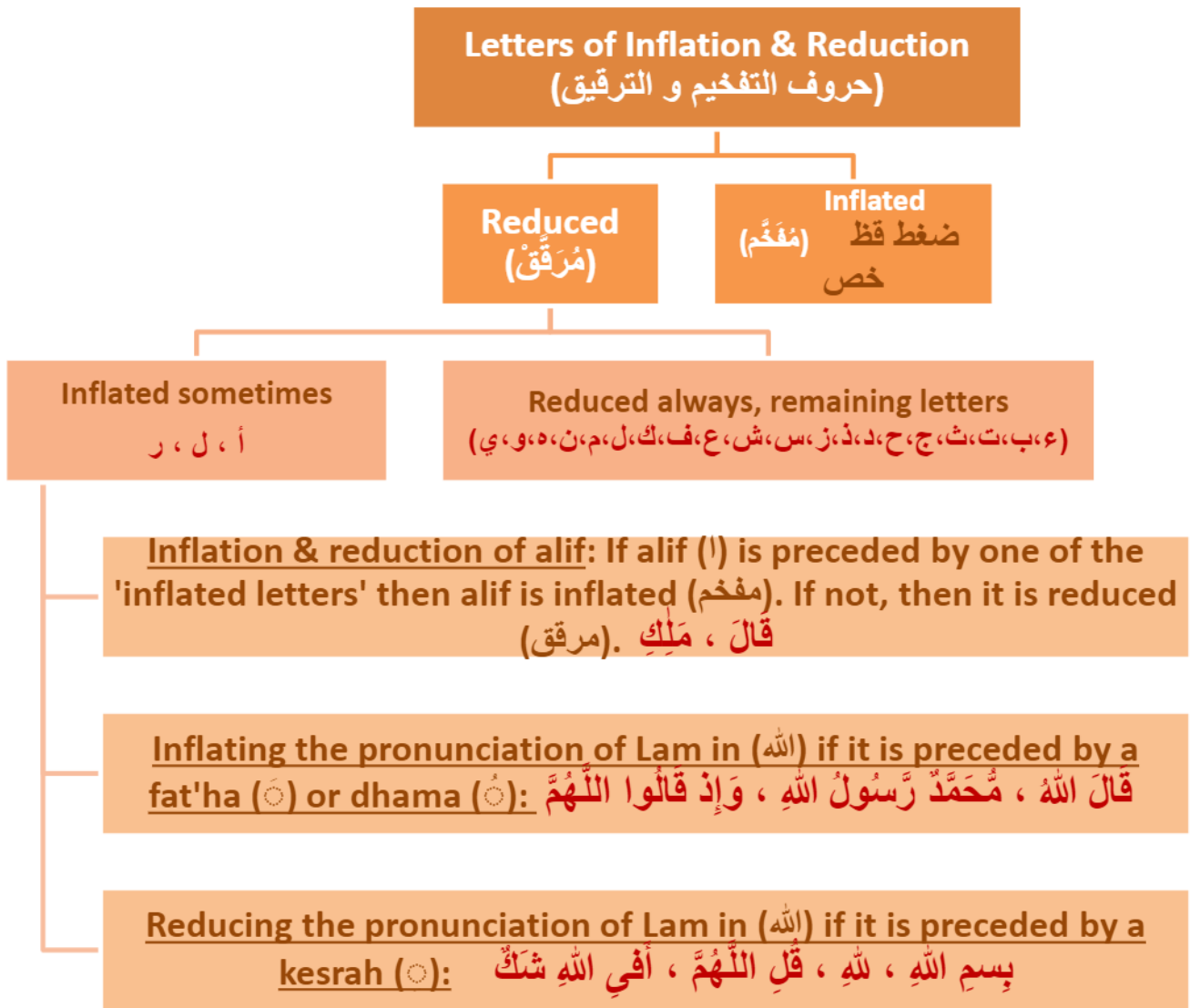
Application (اصطلاحاً): It is inflating the sound of a letter at the time of pronunciation.

هُوَ عِبَارَةٌ عَنْ سُمْنٍ يَدْخُلُ عَلَى صَوْتِ الْحَرْفِ عِنْدَ النُّطْقِ

Reduction (Tarqeeq) linguistically (لغةً): To reduce (التنحيف)

Application (اصطلاحاً): It is softening the sound of a letter at the time of pronunciation.

هُوَ عِبَارَةٌ عَنْ نُحُولٍ يَدْخُلُ عَلَى صَوْتِ الْحَرْفِ عِنْدَ النُّطْقِ



Cases of inflating (تفخيم) the Lam while (ل) pronouncing 'Allah':

- Pronouncing 'Allah' (الله) if it is preceded by a fat'ha (◌َ).
Example: (قُلْ هُوَ اللهُ)
- Pronouncing 'Allah' (الله) if it is preceded by a dhammah (◌ُ).
Example: (نَارُ اللهُ)

- Pronouncing 'Allah' (الله) if it is preceded by a sukoon (◌ْ), before it is a fat'ha (◌َ).

Example: (إِلَى اللَّهِ)

- Pronouncing 'Allah' if it is preceded by a sukoon (◌ْ), before it is a dhammah (◌ُ). Example: (اعْبُدُوا اللَّهَ)

Cases of reducing (ترقيق) the Lam (ل) while pronouncing 'Allah':

- Pronouncing 'Allah' if it is preceded by an original kasrah.

Example: (قُلِ اللَّهُمَّ) (عِنْدِ اللَّهِ)

Exercise: Is the Alif (ا) inflated (مفخم) or reduced (مرقق)?

الصَّخَاةُ	_____	الْقَادِمِينَ
السَّمَاءُ	_____	صِيَامٍ
شَاءَ	_____	الطَّامَّةَ
كَانُوا	_____	أَحَاقَةَ
الضَّالِّينَ	_____	قَالَ

Exercise: Is the Lam (ل) inflated (مفخم) or reduced (مرفق)?

مِنَ اللَّهِ	شَهِدَ اللَّهُ	قَدْ سَمِعَ اللَّهُ
إِنَّ اللَّهَ	اعْبُدُوا اللَّهَ	بِاللَّهِ
حَتَّى يَأْتِيَ اللَّهَ	هُدَى اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
بِسْمِ اللَّهِ	اللَّهُمَّ	لِلَّهِ
قَلِ اللَّهِ	أَفِي اللَّهِ	مُحَمَّدٌ رَسُولُ اللَّهِ
قَوْمًا لِلَّهِ	وَاللَّهُ	يَعْلَمُ اللَّهُ
هُوَ اللَّهُ	مِن دُونِ اللَّهِ	قَلِ اللَّهُ
يُنَجِّي اللَّهُ	بَلْ نَعَنَّهُمُ اللَّهُ	اللَّهُ
عِنْدِ اللَّهِ	فَرَادَهُمُ اللَّهُ	عَبْدُ اللَّهِ
عَلَى اللَّهِ	فَضَّلُ اللَّهُ	قَالَ اللَّهُ

Cases of Inflating the Ra'a (حالات تفخيم الراء)

The Ra'a is inflated if:

ساكنة وقبلها همزة وصل

Sukoon (رُ) and before it connecting hamzah (همزة وصل):

ارْتَضَى ، ارْكُضْ

(مضمومة) Dhammah

كَفَرُوا : (رُ)

(رَ) Fat'ha (مفتوحة)

رَمَضَانَ

ساكنة وقبلها مكسور،
وبعدها حرف استعلاء غير
مكسور

Sukoon (رُ) and before it is kasrah (ِ) and after it is a inflated letter that does not have a

kasrah (ِ): لِبِالْمِرْصَادِ ، قِرْطَاسٍ ، فِرْقَانِ

ساكنة وقبلها مضموم

Sukoon (رُ) and before it dhammah (ُ): الْقُرْءَانُ (ُ)

ساكنة وقبلها مفتوح

Sukoon (رُ) and before it is a fat'ha (َ): مَرْقَدِنَا (َ)

ساكنة وقبلها ساكن، وقبله
مضموم (عند الوقف عليها)

Sukoon (رُ) and before it is sukoon (ْ) and before that is dhammah (ُ) (While stopping): خُسْرٍ

ساكنة وقبلها ساكن،
وقبله مفتوح (عند الوقف
عليها)

Sukoon (رُ) and before it is a sukoon (ْ), and before that is a fat'ha (َ) (while stopping): وَالْعَصْرِ

حالات تَرْقِيقِ الرَّاءِ (Cases of Reducing Ra'a)

The Ra'a is reduced if:	
<p style="text-align: center;">سَاكِنَةٌ وَقَبْلَهَا سَاكِنٌ وَقَبْلَهُ مَكْسُورٌ (عِنْدَ الْوَقْفِ عَلَيْهَا)</p> <p style="text-align: center;">Sukoon (◌ْ) and before it is sukoon (◌ْ) and before it is kasrah (◌ِ): حَجْرٌ ، السِّحْرُ</p>	<p style="text-align: center;">(ر) Kasrah (مكسورة): بِرِيحٍ ، كَرِيمٌ</p>
<p style="text-align: center;">سَاكِنَةٌ وَقَبْلَهَا يَاءٌ سَاكِنَةٌ (عِنْدَ الْوَقْفِ عَلَيْهَا)</p> <p style="text-align: center;">Sukoon (◌ْ) and before it is ya'a sakina (يِ) (while stopping): خَيْرٌ ، خَيْرٌ</p>	<p style="text-align: center;">سَاكِنَةٌ وَقَبْلَهَا مَكْسُورٌ</p> <p style="text-align: center;">Sukoon (◌ْ) and before it is kasrah (◌ِ): فِرْعَوْنٌ</p>

جَوَازُ التَّفْخِيمِ وَالتَّرْقِيقِ (Times when Inflating & Reducing are allowed)

Inflating & Reducing are allowed if:		
<p>In cases of connecting (الوصل): مِصْرٌ becomes inflated, الْقَطْرِ becomes reduced while connected (الوصل) but can take both states while stopping</p>	<p style="text-align: center;">Sukoon (◌ْ) and before it is a high letter (استعلاء) with sukoon (◌ْ) and before that is a kasrah (◌ِ) : مِصْرٌ ، الْقَطْرِ</p>	<p style="text-align: center;">Sukoon (◌ْ) and before it is a kasrah (◌ِ) and after it is a high letter (استعلاء) with kasrah (◌ِ): فِرْقٍ</p>

Rules of Ra'a (أحكام الراء):

1. The ra'a is inflated (تفخيم) in 8 cases
2. The ra'a is reduced (ترقيق) in 4 cases
3. Both inflation and reduction are allowed in 2 cases

Exercise: Is the ra'a inflated (مُفَخَّم) or reduced (مُرَقَّق)?

خَيْرٌ	خَسِرَ	إِرْصَادًا
مُرْسَاهَا	مِصْرَ	حِجْرُ
الْغَفَارُ	رَاضِيَةً	وَالْعَصْرِ
وَالْفَجْرِ	رَبَّتْ	كَرِيمٌ
عَشْرَةَ	رَبِّ	قَدِيرٌ
كُفْرًا	رُبَمَا	رَمَضَانَ
الرَّاحِمِينَ	غَفُورٌ	خَيْرٌ
تَجْرِي	رَحِيمٌ	مَرِيَمَ
لِلْأَبْرَارِ	بِسَحْرٍ	فِرْقَةٍ
بَصِيرٌ	مُزْدَجَرٌ	فِرْعَوْنَ
السِّحْرِ	السَّيْرِ	الْقُرْآنَ
كَفَرُوا	وَقَدَرْنَا	ارْجِعُوا
أَفْرَغَ	يُرْجِعُونَ	رِحْلَةَ

.....

Exit Point of the Letters

مَخَارِجُ الحُرُوفِ

Exit Points of the Arabic Letters

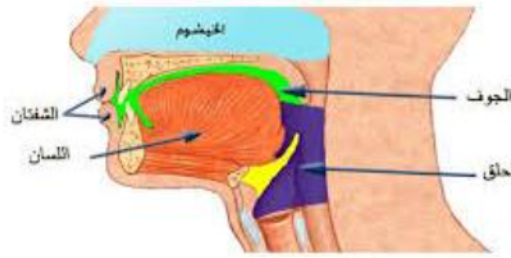
(مَخَارِجُ الْحُرُوفِ)

Definition of Exit Point of a Letter (مخارج الحروف):

المَخْرَجُ: هُوَ الْمَكَانُ الَّذِي يَخْرُجُ مِنْهُ صَوْتُ الْحَرْفِ وَيَتَمَيَّزُ بِهِ عَنْ غَيْرِهِ. وَلِمَعْرِفَةِ الْمَخْرَجِ نُدْخِلُ هَمْزَةً عَلَى الْحَرْفِ بَعْدَ تَسْكِينِهِ أَوْ تَشْدِيدِهِ، فَحَيْثُ يَنْتَهِي الصَّوْتُ يَكُونُ الْمَخْرَجُ.

The exit point is a place from where the sound of a letter comes out. Each letter is distinguished by the place of its exit point.

In order to indentify the exit point, place a hamzah with a kesra (إِ) in front of the letter with a sukoon (◌ْ) or sheda (◌ّ) on it. This will allow you to locate the exit point for any letter. Example: إِقْ ، إِقّ



Location	Number of Exit Points
Hollow (between mouth & throat) (الجوف)	One exit
Throat (الحلق)	Three exits
Tongue (اللسان)	Ten exits
Lips (الشفتان)	Two exits
Between nose & mouth (الخيشوم)	One exit

First: The Hollow (الجوف)

Linguistically: Empty space (الخلاء)

Application: The empty space between the mouth and the throat (خَلَاءُ الْفَمِ وَالْحَلْقِ)

Its Letters:

1. Alif sakina (أ) and before it is a fat'ha (قَالَ)
(الْأَلْفُ السَّكِينَةُ مَا قَبْلَهَا مَفْتُوحٌ)
2. Ya'a sakina (ي) and before it is a kasrah (قِيلَ)
(الْيَاءُ السَّكِينَةُ وَمَا قَبْلَهَا مَكْسُورٌ)
3. Waw sakina (و) and before it is a dhammal.
(الْوَاوُ السَّكِينَةُ وَمَا قَبْلَهَا مَضْمُومٌ)



Second: The Throat (الْحَلْقُ)

It has 3 outlets and 6 letters exiting from there.



1. Farthest from the throat (أقصى الحلق): farthest from the mouth (place of the vocal chords) (أبعده من الفم) وهي منطقة الأوتار الصوتية))

Letters: (أ) (هـ) (hamzah sakina exits by closing the vocal chords, the moving hamzah exits by distancing the vocal chords, as for the ha'a it exits by opening partially) (الهمزة الساكنة تخرج بأنطباق الوترية الصوتية. والهمزة المتحركة تخرج بتباعد الوترية الصوتية، أما الهاء فتخرج بانفتاحها الجزئي)

Examples: ياكلون – يnehون

2. Middle of the throat (وسط الحلق): It is where the epiglottis is located (وسط الحلق، وهو ما لاصق لسان المزمار)

Letters: (ع) (ح) (middle of the throat: place of the epiglottis so the ع is coming from the back slightly and then the ح)

Examples: تعملون – الرحمن

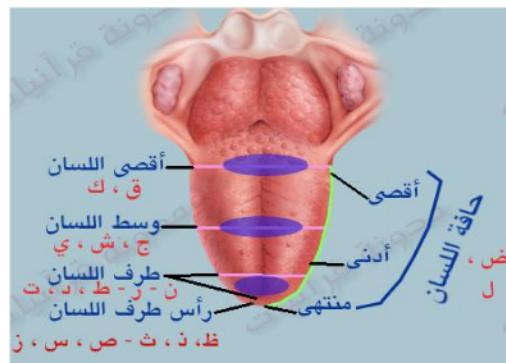
3. Nearer to the throat (أدنى الحلق): It is closest to the mouth, where the root of the tongue is along the upper soft palate (أدنى الحلق أقربُه مما يلي الفم). From it exits خ and then غ

Letters: خ غ

Examples: خالدين – الغافلين

Third: The Tongue (اللسان)

It has 10 outlets which has 18 letters exiting from there



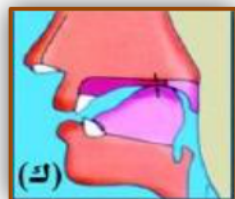
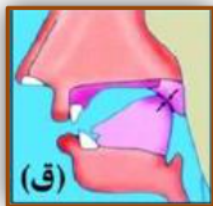
1. Farthest of the Tongue (أقصى اللسان):

It has two outlets:

(ق): Exits from farthest of the tongue, close to touching the soft upper palate.

تَخْرُجُ مِنْ أَقْصَى اللِّسَانِ مِمَّا يَلِي الْحَلْقَ مَعَ مَا يُحَادِيهِ مِنَ الْحَنَكِ الْأَعْلَى اللَّحْمِيِّ.

(ك): Exits from farthest of the tongue, close to the soft and hard part of the upper palate. (تَخْرُجُ مِنْ أَقْصَى اللِّسَانِ مَعَ مَا يُحَادِيهِ مِنَ الْمَنْطِقَةِ الرَّخْوَةِ وَالْقَاسِيَةِ مَعًا مِنَ الْحَنَكِ الْأَعْلَى)



2. Middle of the Tongue (وَسَطُ اللِّسَانِ):

It has one outlet for three letters:

(ي ، ج ، ش) They exit from the middle of the tongue, touching the upper palate.

وَتَخْرُجُ مِنْ وَسَطِ اللِّسَانِ مَعَ مَا يُحَادِيهِ مِنَ الحَنَكِ الأَعْلَى.



3. Edge of the Tongue (حَافَةُ اللِّسَانِ):

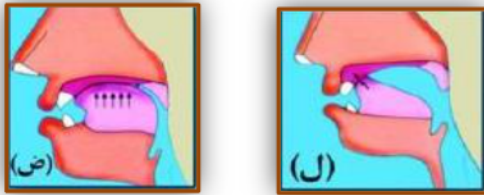
It has two outlets:

(ض): From the edges of the tongue (left or right side of tongue, or both sides) curls upwards and touches top line of teeth. The tongue always remains behind the teeth.

مِنْ حَافَتَيْ اللِّسَانِ أَيِّ جَانِبَيْهِ.

(ل): Tip of tongue touches gums of two upper front teeth.

تَخْرُجُ مِنْ إِحْدَى حَافَتَيْ اللِّسَانِ مِنَ الأَمَامِ مَعَ مَا يُحَادِيهِ مِنَ اللِّثَةِ العُلْيَا.



(4) Tip of the Tongue (طَرَفُ اللِّسَانِ):

It has five outlets:

(ن): Exits from the tip of the tongue, touching the gums of the upper teeth.

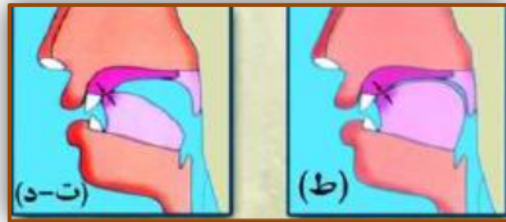
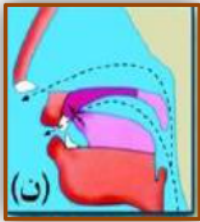
تَخْرُجُ مِنْ طَرَفِ اللِّسَانِ مَعَ مَا يُحَادِيهِ مِنْ لِثَةِ الأَسْنَانِ العُلْيَا

(ر): Exits from the tip of the tongue, leaning back slightly from the gums of the upper teeth. (تَخْرُجُ مِنْ طَرَفِ اللِّسَانِ مَعَ مَا يُحَاذِيهِ مِنْ لُتَّةِ الأَسْنَانِ العُلْيَا)

(ط د ت): They exit from the tip of the tongue, touching the roots of the two upper front teeth. (تَخْرُجُ مِنْ طَرَفِ اللِّسَانِ مَعَ أُصُولِ الثَّنَائِيَا العُلْيَا)

(ص س ز): They exit from the end of the tip of the tongue, touching the inner plates of the two lower front teeth. (تَخْرُجُ مِنْ مُنْتَهَى طَرَفِ اللِّسَانِ مَعَ) (أَسْفَلَ الصَّفْحَةِ الدَّاخِلِيَّةِ لِلثَّنَائِيَا السُّفْلَى).

(ظ ذ ث): They exit from the top tip of the tongue, touching the sides of the two upper front teeth. The tongue goes past the teeth. (تَخْرُجُ مِنْ) طَرَفِ اللِّسَانِ مَعَ طَرَفِي الثَّنَائِيَا العُلْيَا



Fourth: The Lips (الشفتان)

It has two outlets:

(ف): The middle of the lower lip touches the bottom of the upper teeth. (تَخْرُجُ مِنْ بَاطِنِ الشَّفَةِ السُّفْلَى مَعَ طَرَفِي الثَّنَائِيَا العُلْيَا).

Exits of (و ب م):

(و) Exits between the lips while opening and loosening the two lips slightly.

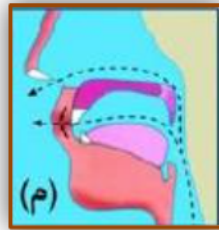
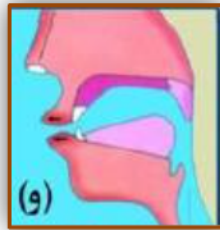
تَخْرُجُ مِنْ بَيْنِ الشَّفَتَيْنِ مَعَ انْفِتَاحٍ وَانْفِرَاجٍ الشَّفَتَيْنِ قَلِيلًا.

(م) Exits between the lips while closing them.

تَخْرُجُ مِنْ بَيْنِ الشَّفَتَيْنِ مَعَ انْطِبَاقَهُمَا.

(ب) Exits between the two lips while closing them but in a stronger manner.

تَخْرُجُ مِنْ بَيْنِ الشَّفَتَيْنِ مَعَ انْطِبَاقَهُمَا بِشَكْلِ أَقْوَى.



Fifth: The Khayshoom (الْخَيْشُوم)

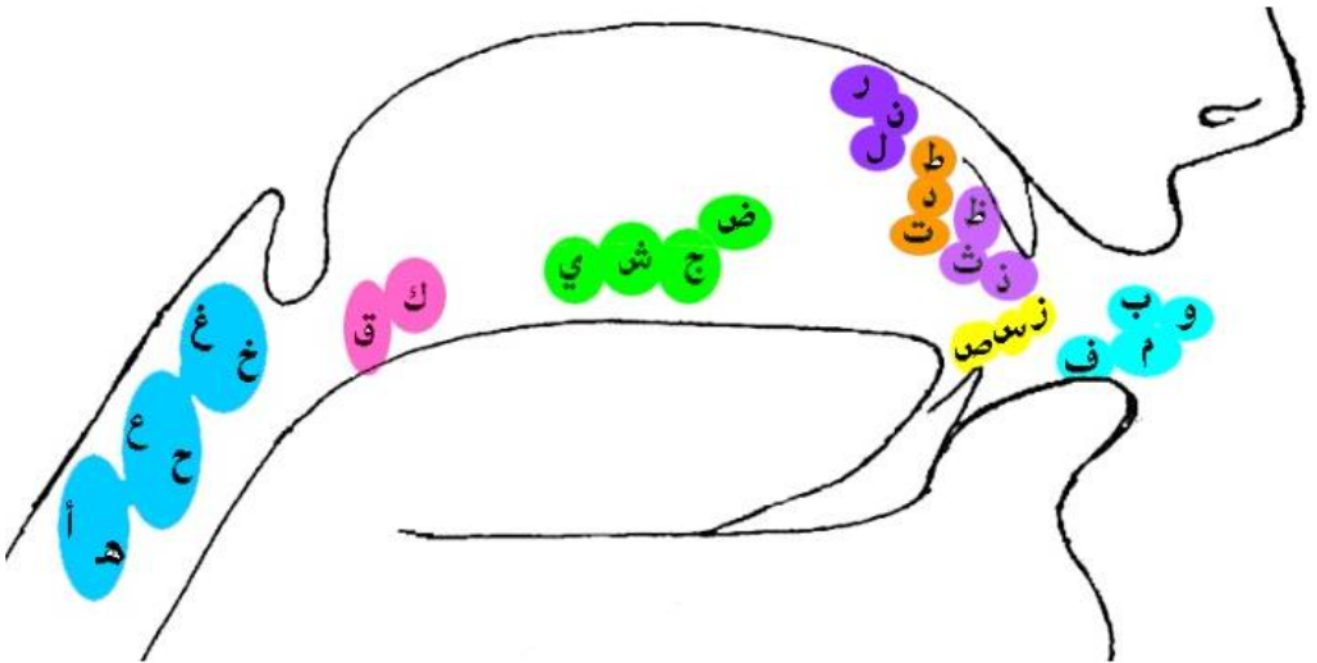
Khayshoom (الْخَيْشُوم): The nasal cavity (التجويف الأنفي)

It has one outlet and from it exits the sound of the nasalization (ghunna) in the following cases:

Levels of Nasalization – Ghunna (غنة)		Examples
Complete as can be	(م) / (ن) / Idgham (Merging) (إدغام)	الْجَنَّةُ ، لَنْ نَصْبِرَ ، حَمَّالَةٌ الْحَطْبِ ، وَ لَكُمْ مَاءٌ
Complete	Ikhfa'a (Hidden) (إخفاء)	الْإِنْسَانَ ، تَرْمِيهِمْ بِحِجَارَةٍ
Reduced	Idh'har (Making Clear) (إظهار)	أَنْعَمْتَ ، عَلَيْهِمْ
Reduced as can be	Noon & Meen with Harakat	وَ نَمَارِقُ مَصْفُوفَةٌ

Table to Clarify the General and Specific Exit Points for the Letters

5	4		3									2			1	General Outlet (المخارج العامة)		
Khayshom (الخيشوم)	Lips (الشففتان)		Tongue (اللسان)									Throat (الحلق)			Hollow (الجوف)			
	Lips together (الشففتان معاً)	Lower lip with tip of upper	Tip (طرفه)						Edge (حافته)	Mid (وسطه)	Farthest (أقصاه)	Closest (أنداه)	Mid (وسطه)	Farthest (أقصاه)				
			17	16	15	14	13	12	11	10	9	8	7	6		5	4	3
Ghunna (الغنة)	و ب م	ف	س ص ز	ظ ذ ث	ط د ت	ر	ل	ن	ض	ش س ي	ك	ق	غ خ	ع ح	ء	هـ	نُوجِي هَا	Letters of Outlets (حروف كل مخرج)



Attributes of the Letters

صِفَاتُ الحُرُوفِ

Attributes of the Letters

(صِفَاتُ الْحُرُوفِ)

Attributes of Letters (صِفَاتُ الْحُرُوفِ)

Language (لغة): Qualities that define a letter. (مَا قَامَ بِالشَّيْءِ مِنَ الْمَعَانِي)

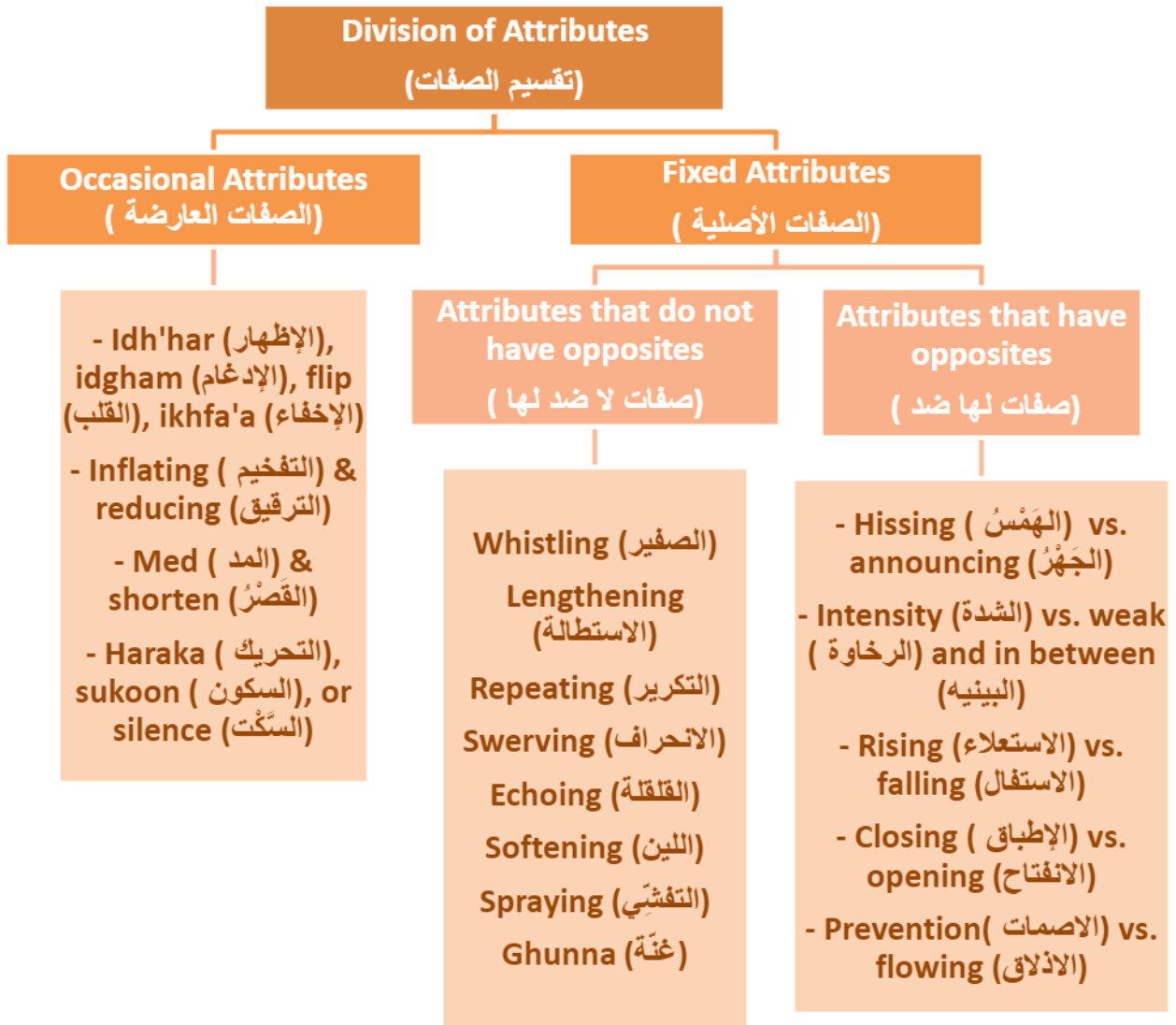
Application (اصطلاحاً): How the letter appears during pronunciation and what makes it different to other letters.

(كَيْفِيَّةٌ تَعْرُضُ لِلْحَرْفِ عِنْدَ النُّطْقِ بِهِ وَ تُمَيِّزُهُ عَنِ الْغَيْرِ)

Benefits of Knowing the Attributes of the Letters

(فَوَائِدُ مَعْرِفَةِ صِفَاتِ الْحُرُوفِ):

- Differentiation between the letters that share a common exit point. For example, (ج ، ش ، ي) all have the same exit point – the middle of the tongue. But how is each one different from the other?
(الْحُرُوفُ الْمُشْتَرِكَةُ فِي الْمَخْرَجِ تَتَمَيَّزُ بِالصِّفَاتِ الْآتِيَةِ)
- Knowing the stronger letters from the weaker ones, so that you know what is completely merged and what is partially merged.
(مَعْرِفَةُ الْحُرُوفِ الْقَوِيَّةِ مِنَ الضَّعِيفَةِ)
- Improving the pronunciation of the letters from their respective exit points. (تَحْسِينُ لَفْظِ الْحُرُوفِ مُخْتَلِفَةِ الْمَخَارِجِ)



1. Hissing (الهَمْسُ) vs. Announcing (الجَهْرُ) – Flow of the breath (جريان النَّفْس)



Hissing (الهَمْسُ): Extra flowing of the breath (الخفاء)

Application: Flowing of air while pronouncing the ‘hissing’ (الهَمْس) letters (جريان النَّفْس عند النطق بأحرف الهَمْس). Notice if you say (إس), there is a ‘hissing’ sound.

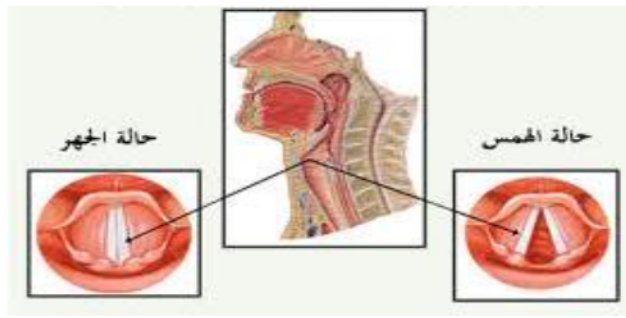
Letters: سَكَتَ فَحْتَهُ شَخْصٌ

Announced (الْجَهْرُ): It is to make known (الإعلان)

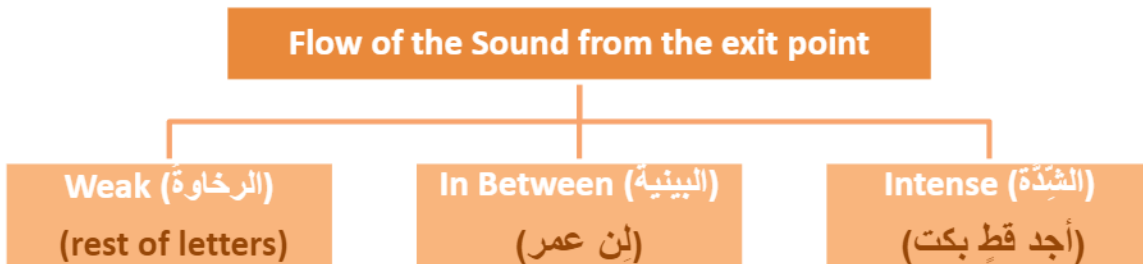
Application: Trapping the air while pronouncing the ‘announce’ letters.

Notice if you say (إب), there is no flow of air after pronouncing it. (انحباس النَّفْس عند النطق بأحرف الْجَهْر)

Letters: Rest of the letters



2. Intensity (الشِدَّة) vs. Weak (الرَّخَاوَة) and In Between (الْبَيْنِيَّة) – Flow of the sound (جَرِيَان الصَّوْت)



Intense (الشِدَّة): The sound is trapped while pronouncing the ‘intense’ (الشِدَّة) letters, so it comes off as ‘intense’. Sound of the letter stops intensely. (هي انحباس الصوت عند النطق بحرفٍ من حروف الشِدَّة)

Letters: (أجد قَطِ بكت)

In Between (الْبَيْنِيَّة): The sound is between flowing and stopping strongly.

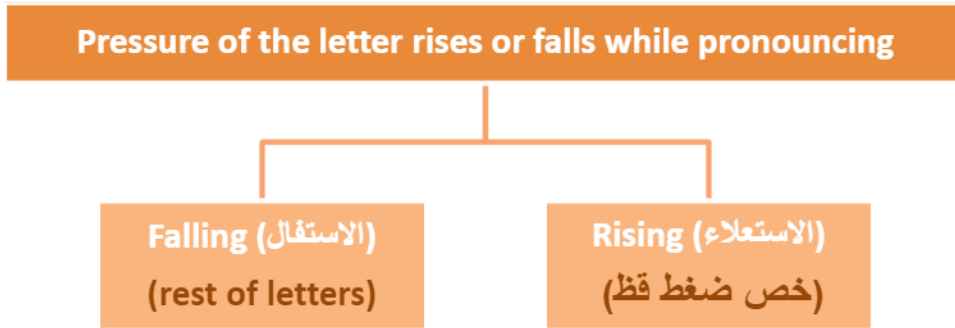
Letters: (لن عمر)

Weak (الرخاوة): The complete flow of the sound while pronouncing the weak letters (الرخاوة). The sound does not stop with force.

(هي الجريان التام لصوت الحرف الرخو عند مروره في المخرج)

Letters: Rest of the letters

3. Rising (الاستعلاء) and Falling (الاستفال) – Pressure of the letter (ضغط الحروف)



Rising (الاستعلاء): The direction of the pressure of the letter rises to the upper jaw, so the jaw is more open when pronouncing the letter.

(هو اتجاه ضغط الحروف عند النطق به إلى غار الحنك)

Letters: (خص ضغط قظ)

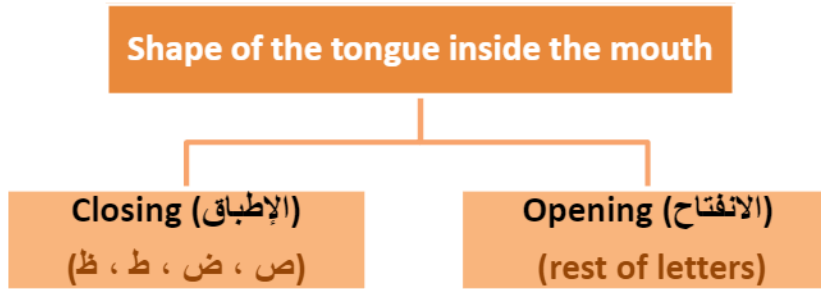
Falling (الاستفال): The direction of the pressure of the letter falls to the lower jaw, so the jaw is more closed when pronouncing the letter.

(هو اتجاه ضغط الحرف عند النطق به إلى الحنك السفلي)

Letters: Rest of the letters



4. Closing (الإطباق) and Opening (الانفتاح) – Shape of the tongue inside the mouth (شَكْلُ اللِّسَانِ فِي الفِّمِّ عِنْدَ نُطْقِ الحَّرْفِ)

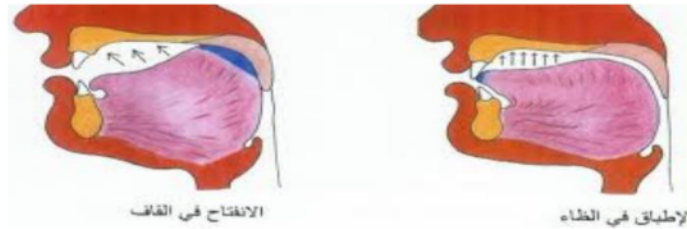


Closing (الإطباق): The tongue is close to the roof of the mouth, so the tongue does not feel relaxed – part of it is reaching the ceiling of the mouth. (هو انطباق طائفة من اللسان على الحنك الأعلى أو محاذاتها له محاذاة شديدة عند) (النطق بحرف مطبق)

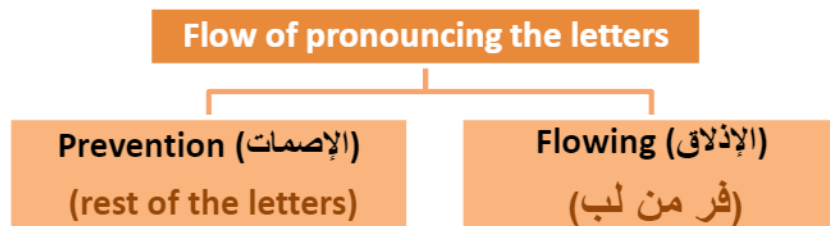
Letters: (ص ، ض ، ط ، ظ)

Opening (الانفتاح): There is a gap between the tongue and the upper jaw while pronouncing the ‘opening’ letters. The tongue is away from the roof of the mouth. (هو انفتاح ما بين اللسان والحنك الأعلى عند النطق بحرف منفتح)

Letters: Rest of the letters



5. Flowing (الإدلاق) and Prevention (الإصمات) – Flow of pronouncing the letters



Flowing (الإذلاق): The letters are exiting from the tip of the tongue or lips, so they are easy to pronounce (فر من لب) (الْحُرُوفُ الَّتِي تَخْرُجُ مِنْ دَلَقِ اللِّسَانِ أَوْ الشَّفَتَيْنِ)

Prevention (الإصمات): These letters are heavier to pronounce, thus the 'flow' is 'prevented' (rest of the letters) (الْحُرُوفُ المَمْنُوعَةُ مِنْ أَنْ تَنْفَرِدَ)

Attributes that are not Opposites (الصفات غير المتضادة)

Attribute	Swerving (الانحراف)	Whistling (الصفير)
Definition	Swerving of the sound of the letter because of incomplete flow of air	Sound of the letter exits from a narrow passage so it sounds like a bird's whistle
Letters	(ل ، ر)	(ص ، ز ، س)

Attribute	Repeating (التكرير)	Echoing (المقلقة)
Definition	Resonating the tip of the tongue with ra'a as a result of a narrow passage, but not to over do it	When the letter is sakin, there is collision of the letter (أَقُّ). There is pressure and no air. When there are harakat, the mouth is opened, (ق) (ق) (ق) and easier to pronounce
Letters	(ر)	(قطب جد)

Attribute	Softening (اللين)	Lengthening (الاستطالة)
Definition	Ease of flow from their outlets - waw & ya'a with sukoon (وَي) and before them is a fat'ha خَوْف ، قَوْم ، البَيْت ، فُرَيْش : (وَ) Counts can be 2/4/6 when stopping, but must be consistent	Tongue will rise from the back of the mouth to the front, until it reaches the back of the upper teeth. The air puts pressure on the back of the tongue
Letters	(و ، ي) Softening	(ض)

Attribute	Ghunna (غنة)	Spraying (التفشي)
Definition	Sound that flows from the nasal cavity (al khayshoum) (الخيشوم)	Spraying of the air in the mouth while pronouncing
Letters	(م ، ن)	(ش)

Table of Attributes of the Letters

Opposite Attributes (الصفات المتضادة)

Prevent (الإصمات)	Flowing (الإذلاق)	Opening (الافتتاح)	Closing (الإطباق)	Falling (الاستفال)	Rising (الاستعلاء)	Weak (الرخاوة)	In Between (البينية)	Intense (الثدة)	Announcing (الجهر)	Hissing (الهمس)	Attribute
Rest of Letters	فر	Rest of Letters	ص	Rest of Letters	خص	Rest of Letters	لن	أجد	Rest of Letters	فحته	Letters
	من		ض		ضغط		قط	شخص			
	لب		ط		قظ		بكت	سكت			
			ظ				عمر				

Non-Opposite Attributes (الصفات غير المتضادة)

Ghunna (الغنة)	Lengthen (الاستطالة)	Spraying (التفشي)	Repeating (التكرير)	Swerving (الانحراف)	Softening (اللّين)	Echo (القلقلة)	Whistling (الصفير)	Attribute
ن	ض	ش	ر	ر	و	قطب	ز	Letters
م				ل	ي	جد	س	
							ص	

.....

Merging of Two Coinciding Letters

إِدْغَامُ الْحَرْفَيْنِ الْمُتَقَابِلَيْنِ

Merging of Two Coinciding Letters

(إِدْغَامِ الْحَرْفَيْنِ الْمُلْتَقِيَيْنِ)

Types of Coinciding Letters (الحرفان الملتقيان):

1. Replicate Letters (الحرفان المتماثلان):

Two letters that are same in exit points and attributes. If these two replicate letters meet, and the first letter is sakin, then you **must merge (idgham) (إِدْغَامِ)** the first letter into the second same letter.

الْحَرْفَانِ الْمُتَّفَقَانِ فِي الْمَخْرَجِ وَالصِّفَاتِ، فَإِذَا التَّقَى حَرْفَانِ مُتَمَاثِلَانِ - وَالْأَوَّلُ سَاكِنٌ، وَجَبَ الْإِدْغَامُ

Merging (Idgham) (إِدْغَامِ) of Two Replicate Letters (الحرفان المتماثلان)

Letter	Example	Pronunciation
ب	أَذْهَبْ بِكِتَابِي هَذَا	أذْهَبْكِتَابِي
ك	يُذَرِكُكُمْ الْمَوْتُ	يُذَرِكُكُمُ الْمَوْتُ
م	وَبَيْنَهُمْ مِيثَاقٌ	وَبَيْنَهُمَّيْثَاقٌ

If the first letter has a haraka or is a med letter (ا و ي), then there is no merging (idgham) (إِدْغَامِ), just make clear (idh'har) (إِظْهَارِ):

(يَعْلَمُ مَا) (فِي يَوْمٍ) (اصْبِرُوا وَصَابِرُوا)

2. Similar Letters (الحرفان المتجانسان): Two letters same in their exit points, but different in some of their attributes. If these two letters are similar and the first is sakin then you **must merge (idgham) (إِدْغَامِ)** into the second similar letter.

وَهُمَا الْحَرْفَانِ الْمُتَّفَقَانِ فِي الْمَخْرَجِ، وَالْمُخْتَلِفَانِ فِي بَعْضِ الصِّفَاتِ

Examples of Similar Merging (إدغام متجانس):

- (1) إِظْلَمْتُمْ (إِذْ ظَلَمْتُمْ) is read → إِظْلَمْتُمْ (ظ → ذ)
- (2) قَتَبِينَ (قَدْ تَبَّيَّنَ) is read → قَتَبِينَ (ت → د)
- (3) أَثْقَلُوا (أَثْقَلْتُمْ دَعَا) is read → أَثْقَلُوا (د → ت)
- (4) فَأَمْنًا (فَأَمَنْتُمْ طَائِفَةً) is read → فَأَمْنًا (ط → ت)
- (5) يَلْهَذَاكَ (يَلْهَيْتُكَ ذَكَ) is read → يَلْهَذَاكَ (ذ → ث)
- (6) ارْكَبْنَا (ارْكَبْنَا مَعَنَا) is read → ارْكَبْنَا (م → ب)
- (7) this is partial merging (idgham ناقص) because the stronger letter (ط) does not merge completely into the weaker (ت).

As Allah says: (أَحَطُّ) (بَسَطْتُ)

3. Close Letters (الحرفان المتقاربان): Two letters are close in exit point and attributes (هُمَا الْحَرْفَانِ الْمُتَقَارِبَانِ فِي الْمَخْرَجِ وَالصِّفَاتِ).

Closeness in exit point: Two letters from near exit points, like: (ق ، ك) ، (ق ، ك) For example: (نَخْلَقُكُمْ) (ل + ر) ، (ن + ي) (نمو).

Closeness in attributes: Two letters that match in most attributes, like (ت ، ث) For example: (تَشْبِيهُ)

Description of Idgham	Pronunciation	Type of Closeness	Example	Close Letters	
Incomplete idgham without sheda & the quality of rising remains for Qaf or Complete idgham, the qaf is gone and the kaf is pronounced with a sheda	نَخْلَقُكُمْ أَوْ نَخْلَقُكُمْ	Outlet, No Quality	نَخْلَقُكُمْ	ق + ك	1
Complete merging (idgham)	بِرْفَعِهِ	Outlet & Quality	بِرْفَعِهِ	ل + ر	2
Complete merging (idgham)	مَلْدَنِهِ	Outlet & Quality	مِنْ لُدْنِهِ	Residing (sakin) noon & Tanween with (م - ر - ي - ل - و)	3
Complete merging (idgham)	أَسْمَاءِ	Outlet, No Quality	وَأَسْمَاءِ	(Solar Lam): Lam of 'The' before: (ر - ص - ط - ث - ض - ذ - ن - د - س - ظ - ز - ش - ل)	4

4. Distant Letters (الحرفان المتباعدان): Two letters distant in exit point and attributes, like: (عَلَيْهِمْ) ، (تَشْكُرُونَ) ، (أَنْعَمْتَ) ، (يُؤْمِنُونَ) ، (مَنْ ءَامَنَ) the rule for distant letters is to make it clear (idh'har) (إظهار).
(هُمَا الْحَرْفَانِ الْمُتَبَاعِدَانِ فِي الْمَخْرَجِ وَالصِّفَاتِ)

Questions:

- 1 What is replicate merging (إدغام المتماثلين)?
- 2 What are the types of similar letters (المتجانسين)? Write an example for each.
- 3 Why is it called 'close letters' (الحرفان المتقاربان)?
- 4 Name the type of merging (idgham) (عَصَوَا وَكَانُوا ، بَل رَفَعَهُ ، اِرْكَب مَعَنَا)
- 5 Give different examples of replicate merging (إِدْغَامِ الْمُتَمَاثِلِينَ).
- 6 Is there merging (idgham) in (كَلَا بِل رَانَ)

Solutions:

(1) Replicate merging (إدغام المتماثلين) is the merging of two letters same in exit point and attributes. Like: **أذهب بكتابي**

(2) Similar letters (المتجانسين) are two letters similar in exit point, but different in attributes.

Its types are:

- Merging of ت – د : **ومهدت**
- Merging of ت – د : **أثقلت دَعَوَا**
- Merging of ت – ط : **فَأَمْتَن طَائِفَةً**
- Merging of ت – ط : **فرطت**
- Merging of ت – ذ : **يلهث ذلك**
- Merging of ت – ظ : **إذ ظلموا**
- Merging of م – ب : **اركب معنا**

(3) Letters that are close in their exit point but different in their attributes.

(4) **بِل رَفَعَهُ** : close merging (إدغام متماثلين) , **عَصَوَا وَ كَانُوا** : replicate merging (إدغام متجانسين) , **اركب معنا** : similar merging (إدغام متقاربين)

(5) **م – م** (ghunna 2 counts) : merging **م – م** : merging **م – م** (ghunna 2 counts) , **مِنْ نَارٍ** : merging (ghunna 2 counts) , **أذهب بكتابي** : merging **م – ب** (ghunna 2 counts) , **لَهُمْ مَا يَشَاءُونَ** : merging (ghunna 2 counts) , **ن – ن** (ghunna 2 counts)

(6) When letters are close, the rule of merging (إدغام) applies, like **وقل** (ل) except in the case of (بِل رَان) there is a gentle silence of the lam (ل), so there is no merging.

Exercise: What is the type of merging (idgham) (إدغام)?

لهم مغفرة	ما نَنسَخ	إذ همَّت طائفتان
كم من فئة	شَقَقْنَا	أثقلت دَعَوَا
ولكم ما كسبتم	لَهَمَّت طائفة	قد سمع
إن كنتم مؤمنين	فَأَمَنَت طائفة	أجيبت دعوتكما
أم من أسس	بسَطت	أذهب بكتابي
إن نشأ	قد تبين	ومهدت
مِن لدنه	مهدت	وقد تعلمون
من ربهم	قد تقطع	أحطت
بل ربكم	عبدت	قل لا أملك
إذ ذهب	بل رفعاها	يسرف في
بل ران	وقل رب	فنادوا وَّلات



**Stopping, Starting, and
Pausing**

الْوَقْفُ وَالْإِبْتِدَاءُ وَالسَّكْتِ

Stopping, Starting, and Pausing

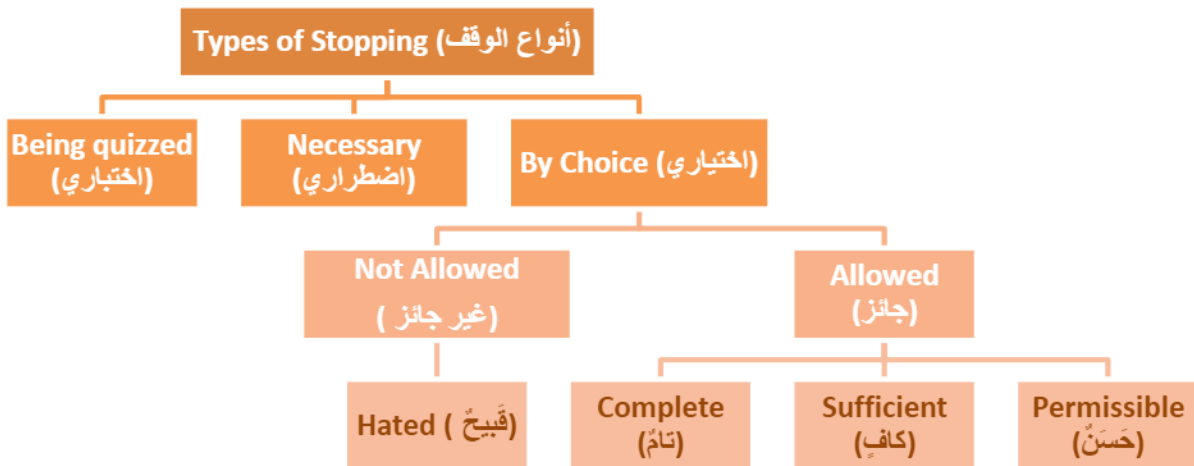
(الْوَقْفُ وَالْإِبْتِدَاءُ وَالسَّكْتُ)

Stopping (الوقف): To stop the voice while reciting the Qur'an in order to breathe, with the intention of continuing the recitation.

قَطَعَ الصَّوْتِ عَلَى كَلِمَةٍ قُرْآنِيَّةٍ بِزَمَنِ يَنْفَسُ فِيهِ عَادَةً بِنِيَّةِ اسْتِنَافِ الْقِرَاءَةِ

Types of Stopping (أنواع الوقف)

Being quizzed (اختباري)	Necessary (اضطراري)	By Choice (اختياري)
While being quizzed or being taught by a teacher	Necessary to stop as a result of not feeling well, sneezing, forgetting, etc	For the reader to stop according to his choice



By Choice Stops (الوقف الاختياري)

Not Allowed (غير جائز)	Allowed (جائز)		
Hated Stop (الوقف القبيح)	Permissible Stop (الوقف الحسن)	Sufficient Stop (الوقف الكافي)	Complete Stop (الوقف التام)
To stop on a word in the Qur'an, and what is after it is linked both by meaning and grammar. Stopping here gives an incomplete or rejected meaning. If such a stop occurs, then go back and repeat without stopping.	To stop on a word in the Qur'an, and what is after it is linked both by meaning and grammar. Stopping here still gives a complete meaning.	To stop on a word in the Qur'an, and what is after it is linked by meaning but not by grammar. You can stop here or continue. Common at end of verses and in between the ayah.	To stop on a word in the Qur'an and there is no link after it in terms of meaning and grammar. You stop and then continue. Common in the end of surahs, ayat, and stories.
<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا <u>الصَّلَاةَ</u> وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ﴿١٠٠﴾</p> <p>﴿<u>الْحَمْدُ</u> لِلَّهِ رَبِّ الْعَالَمِينَ﴾</p>	<p>﴿<u>الْحَمْدُ</u> لِلَّهِ رَبِّ الْعَالَمِينَ﴾</p> <p>﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ <u>الآيَاتِ</u> لَعَلَّكُمْ <u>تَتَفَكَّرُونَ</u>﴾ (٢١٩) فِي الدُّنْيَا وَالْآخِرَةِ ﴿١٠٠﴾</p>	<p>﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾ (٦)</p> <p>﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ﴾</p>	<p>﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ <u>الْمُفْلِحُونَ</u>﴾ (٥) إِنَّ الَّذِينَ كَفَرُوا ﴿١٠٠﴾</p>

Starting (الابتداء): It is divided into two types: permissible (حَسَن) and hated (قَبِيح).

Permissible (حَسَن): To start reciting after stopping completely. For example, starting at the beginning of an ayah, surah or in the middle of the ayah, without changing the meaning.

هو الابتداء بلفظ بعد وقف تام أو كافٍ.

Hated (قَبِيح): To start reciting by changing the meaning of the ayah (الابتداء بلفظ يُفْسِدُ الْمَعْنَى), ie: 64 المائدة (يَدُ اللَّهِ مَغْلُوبَةٌ) ... 'Hand of Allah is closed' أَسْتَغْفِرُ اللَّهَ

Signs of Stopping

ا	Must stop! Continuing is prohibited	رُئِيَ بِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا
هـ	Better to stop, continuing is allowed	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
⬢ ⬢ ⬢	Stop at one point, not both	ذَٰلِكَ الْحَكِيمُ لَا رَيْبَ فِيهِ ۗ هُدًى لِّلْمُتَّقِينَ
ا	Pause without taking breath	كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ
ا	Stop or continue, both are allowed	يَجْعَلُونَ أَصْلَابَهُمْ فِي ءَادَانِهِمْ مِّنْ أَسْوَأِ عَمَلِي حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ
ا	Better to continue, stopping is allowed	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ
ا	Don't stop! Stopping is prohibited	فَلَنُؤَخِّدَنَّهُمْ عِندَ اللَّهِ فَلَنُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ يُقُولُونَ عَلَىٰ اللَّهِ مَا لَا يَعْلَمُونَ

Pausing (السكّت): Stopping the voice for a short moment, to take a slight breath, with the intention of continuing the recitation.

(قَطْعُ الصَّوْتِ زَمَانًا دُونَ زَمَنِ الْوَقْفِ عَادَةً مِنْ غَيْرِ تَنْفُسٍ مَعَ قَصْدِ الْقِرَاءَةِ)

Hafs prescribed moments of pausing in four places:

1. Pausing at 'Alif' in (عَوَجًا) in Surah Al Kahf 1, as Allah says:

(وَلَمْ يَجْعَلْ لَهُ عَوَجًا)

2. Pausing at 'Alif' in (مَرَّقِدِنًا) in Surah Ya Seen 52, as Allah says:

(مِنْ مَرَّقِدِنًا هَٰذَا)

3. Pausing at 'Noon' in (مَنَّ) in Surah Al Qiyamah 27, as Allah says:

(وَقِيلَ مَنْ رَاقٍ)

4. Pausing at 'Lam' in (بَلَّ) in Surah Al Mutafifeen 14, as Allah says:

(كَلَّا بَلَّ رَانَ)

There are two places where it is allowed to pause momentarily or continue, according to Hafis:

1. Between Surah Al Anfal and Surah At Tawbah
2. The 'ha' (ه) in Surah Al Haqqah 28-29

(مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ (٢٨) هَلْكَ عَنِّي سُنْطَانِيَّةٌ)

The Seven Alif's (الألفات السبع)

There are 7 words in the Qur'an that end with an Alif (أ) which is deleted when reciting or remain if stopping the recitation.

في القرآن الكريم سبع كلمات تنتهي بألف تحذف عند الوصل و تثبت عند الوقف

7	6	5	4	3	2	1
سَلْسِلًا	قَوَارِيرًا	السَّبِيلًا	الظُّنُونًا	الرَّسُولًا	لُكِنَّا	أَنَا
Surah Al Insan	Surah Al Ahzab			Surah Al Kahf	All of the Qur'an	
سَلْسِلًا وَأَغْلًا Can stop in two ways (1) سلاس (2) سَلْسِلًا	كَانَتْ قَوَارِيرًا - قَوَارِيرًا من فِضَّةٍ	فَأَضَلُّونَا السَّبِيلًا - رَبَّنَا عَاتِهِمْ	وَ تَظُنُّونَ بِاللَّهِ الظُّنُونًا - هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ	وَ أَطَعْنَا الرَّسُولًا - وَ قَالُوا رَبَّنَا	لُكِنَّا هُوَ اللَّهُ رَبِّي	قُلْ إِنَّمَا أَنَا بَشَرٌ

Conclusion & References

الخَاتِمَةُ وَالْمَرَاجِعُ

Conclusion

(الخاتمة)

هذا، والله نَسألُ أنْ يجعلنا ممن يتلون كتابه حَقَّ تلاوته وينتفعون به، وأن يجعله حُجَّةً لنا في اليوم الموعود وسائقاً إلى جنَّات الفردوس.

والحمد لله الذي بنعمته تتم الصالحات.

والصلاة والسلام على أشرف الأنبياء والمرسلين نبينا محمد عليه أفضل الصلاة والتسليم.

We ask Allah to make us of those who recite and benefit from His book, giving it its due rights. And we ask Allah to make it a driver for us to the Gardens of Firdaous on the Promised Day.

All praises to Allah that with His blessings, good deeds are completed.

Peace and blessings upon the most honorable of prophets and messengers, our Prophet Muhammad, upon him the best of peace and blessings.

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