



—
TAJWEED
FOR BEGINNERS
—

Prepared by

Hadhrat Moulana Qari Ismail Essack رَحْمَةُ اللَّهِ

Head of Qira'at Department at Madrasah Arabia Islamia, Azaadville

Published by:

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Jazakallahu Khairan.



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About the Author

Qari Ismail Essack Sahib رَحْمَةُ اللَّهِ عَلَيْهِ 1374-1431 / 1955-2010

Name

Ismail bin Muhammad bin Ibrahim bin Sulaiman bin Ahmad. The family's ancestral link is with Kaphleta, Gujarat, India.

Birth

Qari Ismail Sahib رَحْمَةُ اللَّهِ عَلَيْهِ was born on the 11 Dhul Hijjah 1374 - 31st of July 1955 in Newclare, a suburb of Johannesburg, Gauteng, South Africa.

Primary Education, Stay at Mia's Farm, and Becoming a Hafiz

Marhum Qari Sahib grew up in Denver/Cleveland where he spent his initial years of schooling and attending Madrasah. Here he learnt to read the Noble Qur'an at the hands of his aunt (Khala, Mothers sister). Thereafter, Qari Sahib went to live with his grandfather (Dada, Father's Father) in Primrose and attended school and Madrasah in Germiston, where Qari Sahib travelled daily by bus. Qari Sahib was 14 years old when he was enrolled into Waterval Islamic Institute, also known as Mia's Farm. He started Hifz-ul-Qur'an under the great and famous Ustadh, Hafiz Abdurrahman Mia Sahib رَحْمَةُ اللَّهِ عَلَيْهِ. While at Mia's Farm, Hadhrat Hafiz

Abdurrahman Mia Sahib ﷺ had a great affinity with Qari Sahib's Tilawat (recitation) and his character. Whenever any dignitary or Ulama visited Mia's Farm, Hadhrat Hafiz Abdurrahman Mia Sahib ﷺ would appoint Qari Sahib to recite the Noble Qur'an to them. Later on, Qari Sahib was appointed as the Imam for a number of Salah's at the hostel.

Shaykh 'Abdul Basit رَحْمَةُ اللهِ عَلَيْهِ's Qira'ats

During these years, whenever Qari Sahib ﷺ went home for the vacations, he would hear the recordings of Shaykh 'Abdul Basit ﷺ being played in the house. Qari Sahib ﷺ's father, Marhum Muhammad Bhai, who had great love for the Noble Qur'an, would play these recordings in the home. It was from this young age that the love and passion of the Noble Qur'an and Qira'at was instilled in Qari Sahib ﷺ. After listening to these recordings, Qari Sahib ﷺ would go and practise what he had heard the great Qari, Shaykh 'Abdul Basit reciting. Since then, Qari Sahib ﷺ was a lover of the Qira'ats of Shaykh 'Abdul Basit and later based his own style of Qira'at on the basis and method of the great Shaykh.

Elementary Studies of the 'Alim Course

After completing his Hifz, Qari Sahib ﷺ began studying the elementary Kitabs of the 'Alim course under his uncle, Hadhrat Mawlana 'Abdul Hamid Is'haq Sahib who had just returned from Deoband after qualifying as an 'Alim.

To Dabhel

Having studied for a year or two under Mawlana 'Abdul Hamid Sahib, Qari Sahib ﷺ then went to India and enrolled in the famous

and great seat of learning in Gujarat, “Jami’ah Islamiyyah Dabel” around the year 1975/76.

Qari Sahib ﷺ continued the ‘Alim Fadil course in Dabel and after six years, qualified as an ‘Alim from this great institute.

Tajwid and Qira’at

Qari Sahib ﷺ also studied the entire Qira’at course during this period under the illustrious Ustadh of Qira’at, Hadrat Qari Ahmadullah Bhagalpuri Bihari ﷺ⁽¹⁾. Obviously, being a lover of the Noble Qur’an and Qira’at, Qari Sahib used to spend most of his time and energies in studying Tajwid and Qira’at.

He completed the Qur’aan in all the narrations, i.e., HafS, Sab’ah, ‘Asharah - Sughra and Kubra - as well as the Kitabs of Tajwid and Qira’at under his Ustadh, al-Muqri al-Qari Ahmadullah Sahib ﷺ. Qari Sahib ﷺ did the Ijra of Sab’ah twice under his Ustadh. Qari Sahib ﷺ was amongst the first groups of students who studied Qira’at under Qari Ahmadullah Sahib. These groups studied the Qira’at in their free time, as it was not part of the syllabus in those days. Allah ﷻ had gifted Qari Sahib ﷺ with a beautiful, sweet and melodious voice. During his student days, Qari Sahib ﷺ would practise Qira’at (Mashq) for up to 3 hours every night in the Masjid of the Dar-ul-‘Ulum.

His Qira’ah alongside Shaykh ‘Abdul Basit رَحْمَةُ اللَّهِ عَلَيْهِ

During his years of study in Dabel, Dar-ul-‘Ulum Deoband held its 100th year Jalsah, Qari Sahib ﷺ with his Ustadh and other friends

(1) Qari Ahmadullah passed away in Rajab 1445 A.H., February 2024.

also attended this historic event. It was on this occasion that Qari Sahib ﷺ was given the opportunity to recite in front of a crowd of 200,000 in the presence of great 'Ulama. The legendary Qari Shaykh 'Abdul Basit was present and also heard his recitation. After Qari Sahib ﷺ recited (from Surah at-Takwir), he met the Shaykh who embraced him and made lots of Du'a' for him.

Islahi Ta'alluq

Qari Sahib ﷺ had taken Bay'at at the hands of Hadrat Mufti Mahmud Hasan Gangohi Sahib ﷺ. Later, Mufti Sahib ﷺ crowned him with Khilafat as well.

Return to South Africa and joining Dar-ul-'Ulum Azaadville

Qari Sahib ﷺ returned to South Africa in 1982. Mawlana 'Abdul Hamid Is'haq requested Qari Sahib ﷺ to join the Azaadville Dar-ul-'Ulum which was in its initial years. In this way, Qari Sahib became the third Ustadh of the Dar-ul-'Ulum. He began his teaching career as a Hifdh Ustaad.

Qari Sahib ﷺ's connection with the Madrasah and the students was remarkable. He had the concern of each student at heart. Given the situation he was in, he had to be strict at times, but he had compassion for the students of Din. He was a truthful, pious, dedicated and humble Wali of Allah. He served the Azaadville Dar-ul-'Ulum tirelessly and diligently for 28 years. May Allah ﷻ accept it, Amin.

Ma'mulat and Piety

Qari Sahib ﷺ was extremely punctual with his recitation of the Noble Qur'an and daily Adhkar. He used to complete his recitation of reciting the Noble Qur'an about an hour before the Fajr Salah and it was Qari Sahib ﷺ's habit to complete his 12 Tasbeeh Thikr before and after the Fajr Salah. His other Masnun Adhkar would be completed either after the 'Asr Salah and/or before retiring to bed.

It was his habit to be engaged in Du'a' approximately 15 minutes before the Maghrib Salah.

Qari Sahib ﷺ was never a boastful person. He wasn't fond of receiving compliments and never looked down on anyone. Qari Sahib ﷺ was consistently willing to assist and serve others, especially 'Ulama' and visitors that visited the Madrasah. He used to bring them home for a meal or even a cup of tea.

Life mission and establishment of S.Q.F.S.A

Qari Sahib ﷺ's mission in life was to create an awareness of every aspect of the Noble Qur'an in the heart of each Ummati. He strove and dedicated his entire life for this. And for this purpose, he had, with certain of his students, established the organisation 'Sautul Qur'an Foundation of South Africa' in 2005. He would arrange Qira'at programmes in various towns in order to achieve this objective.

Qari Sahib ﷺ was amongst the first Qurra' who brought the high and lofty science of Qira'at alive in South Africa and in many other parts the world, via the students who studied under him from around the globe.

His Compilations

Qari Sahib رحمته الله wrote a number of Kitabs pertaining to the Noble Qur'an and its sciences.

The most outstanding one is 'Tajweed for Beginners'. Allah سبحانه has accepted this book so greatly that it has been printed and reprinted many times. This Kitab is translated into many languages and it is included in the Tajwid syllabus of many Madaris around the world. Other written works of Qari Sahib رحمته الله include:

- 2) **المجتبى** - concerning the rules pertaining to Qira'at-e-Sab'ah (English).
- 3) **الروضة** - discussing the lives of the ten Imams of Qira'at (Urdu).
- 4) Pearls of the Noble Qur'an — a translation of Mawlana Habibullah Khairabadi's Urdu Kitab.
- 5) **تحفة للقارئ** - A gift to the Qari. This was Qari Sahib رحمته الله's final compilation which consists of 350 pages. This is a masterpiece on the science of Tajwid and Qur'an. It was gone for printing at the time of Qari Sahib رحمته الله's demise.

Demise

Around April/May 2010, Qari Sahib رحمته الله developed some kind of illness — the exact nature of which was not clear. Eventually this illness proved to be fatal, and on the 15th of Rajab 1431 - 28th of June 2010 in the early hours of Monday morning, at about 1:45 a.m.,

Qari Sahib ﷺ breathed his last and met with his Creator, Allah Rabbul 'Aalamin.

«إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ»

Ghusal was given at the time of Tahajjud by his sons, brothers, cousins as well as Mawlana 'Abdul Hamid and Mufti Muhammad Sa'id Motara Sahib. The Janazah Salat was performed in the courtyard of the Azaadville Dar-ul-'Ulum, led by Mawlana 'Abdul Hamid, and attended by hundreds of 'Ulama', ex-students, lovers of the Glorious Qur'an and common folk. Thereafter, Hadhrat Mawlana Qari Ismail Sahib رَحِمَهُ اللهُ was laid to rest in the local Azaadville Qabrastan.



The Importance Of Tajweed

Allaah ﷻ states in the Qur'aan-e-Majeed:

“And recite the Qur'aan with measure.”

In the commentary of the above Ayat, Hadhrat Ali رضي الله عنه explains that Tarteel means to recite the letters with Tajweed (to read the letters from the correct Makhraj together with their Sifaat) and to recognise the places of Waqf (pausing).

At another place, Allaah ﷻ says:

“And with measure (i.e., with Tajweed) have We revealed it. (the Qur'aan)”.

It has been narrated in a Hadeeth: “Allaah ﷻ desires that the Qur'aan be recited in the manner it was revealed i.e., with Tajweed.”

Since the Qur'aan was revealed with Tarteel i.e., Tajweed, it is imperative and necessary upon us to recite it correctly.

We also realise from the above that it is necessary to acquire the knowledge of Tajweed. Therefore, if we do not acquire the knowledge of Tajweed and do not recite the Qur'aan correctly, we will be sinful, especially those who do not care.

It is narrated that many are they who recite the Qur'aan, while the Qur'aan curses them.





Tajweed

Tajweed means to recite every letter correctly, from its *Makhraj*, with all its *qualities*.

The *purpose* of Tajweed is to recite the Qur'aan in the manner it was *revealed* to, and *recited* by Nabi-e-Kareem ﷺ.

The benefit of learning and reciting the Qur'aan with Tajweed is that a person will be *honoured* in this world (Dunya) and the hereafter (Aakhirat).

Note: It is *compulsory* (Fardh) to learn Tajweed.



Questions

1. What is the definition of Tajweed?
2. What is the purpose and benefit of Tajweed?
3. What is the law regarding recitation of the Qur'aan with Tajweed?

Errors

Errors which are made while reciting the Qur'aan are of two types:

1. Major Errors - لَحْنٍ جَائِيٍّ
2. Minor Errors - لَحْنٍ خَفِيِّ

1. Major Errors - لَحْنٍ جَائِيٍّ

Major errors are five, which are as follows:

1. To recite one letter in place of another:

e.g., Instead of reciting ﴿الْحَمْدُ﴾ a person recites ﴿الْهَمْدُ﴾ or instead of ث a person recites س, or in place of ط one recites ت and so on.

2. To add a letter to a word:

e.g., A person adds a و after the د in ﴿الْحَمْدُ﴾ or a ي after ﴿لِلَّهِ﴾ thus reciting [الْحَمْدُ لِلَّهِ ي].

3. To delete a letter from a word:

e.g., Not to recite the و in ﴿وَلَمْ يُولِدْ﴾ and thus recite it as [لَمْ يُلِدْ].

4. To recite one Harakah in place of another:

e.g., To recite ﴿إِيَّاكَ﴾ with a Kasrah (Zer) on the ك instead of a

Fat'hah (Zabar) or to recite the Hamzah in ﴿إِهْدِنَا﴾ with a Fat'hah instead of a Kasrah (Zer) etc.

5. To recite a Harakah in place of a Sukoon (Jazm):

e.g., To read a Fat'hah on the ن or the م as in [أَنْعَمْتَ] or [أَنْعَمْتَ].

Note: To make any of the above-mentioned errors is a major sin and Haraam. It is compulsory to refrain from these errors.

2. Minor Errors - لَحْنٍ خَفِيِّ

Minor errors are those mistakes a person makes, when any of the rules which show the beauty of the Qur'aan are not recited.

e.g., not to recite the ر in ﴿صِرَاطٍ﴾ with a full mouth (when it has a Fat'hah), or not to recite the two ل in ﴿اللَّهُ﴾ with a full mouth when there is a Fat'hah or a Dhammah before them, or not to make Ghunna, Ikhfa or Madd etc.

Note:

1. To make any of the above errors is a minor sin and Makrooh.
2. It is necessary to refrain from the above errors as well.

Questions

1. Give the names of the two types of errors?
2. Write down any three of the major errors?
3. What are the laws regarding major and minor errors?
4. What are minor errors?

The Rules Of Isti'aazhah اِسْتِعَاذَةُ And Basmalah بِسْمَلَهُ

Before reciting the Qur'aan, it is necessary to recite Isti'aazhah.

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

When starting a Surah, it will be necessary to recite the Basmalah as well.

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

but not at the beginning of Surah Taubah (Para 10).

If commencing anywhere in a Surah, besides the beginning, then it will be optional to recite Bismillah, but it will be better if recited.

Whilst reciting the Qur'aan, if a person speaks of worldly affairs, or replies to someone's salaam, or has something to eat or drink, then it will be necessary to repeat the Isti'aazhah before continuing.



A. The reciting of Isti'aazhah, Bismillaah and the beginning of a Surah could be done in four ways:

1. Wasl-e-Kul

وَصَلِّ كُلُّ

2. Wasl-e-Awwal Fasl-e-Thani

وَصَلِّ اَوَّلَ فَصْلٍ ثَانِي

3. Fasl-e-Awwal Wasl-e-Thani

فَصْلٍ اَوَّلٍ وَصَلِّ ثَانِي

4. Fasl-e-Kul

فَصْلٍ كُلُّ

Note:

Wasl means to recite together.

Fasl means to recite separately.

Therefore:

1. **Wasl-e-Kul** would mean to recite all together.
2. **Wasl-e-Awwal Fasl-e-Thani** would mean to recite the first two together and the third separately.
3. **Fasl-e-Awwal Wasl-e-Thani** would mean to recite the first separately and join the second and third.
4. **Fasl-e-Kul** would mean to recite all separately.

Each one of the above is now discussed below:

1. Wasl-e-Kul:

To recite Isti'aazhah, Bismillah and the beginning of the Surah together without pausing.

Example:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾﴾

2. Wasl-e-Awwal Fasl-e-Thani:

To recite Isti'aazhah and Bismillah together, stopping after Bismillah and reciting the beginning of the Surah separately.

Example:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾﴾

3. Fasl-e-Awwal Wasl-e-Thani:

To recite Isti'aazhah separately, and Bismillah and the beginning of the Surah together.

Example:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿١﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾﴾

4. Fasl-e-Kul:

To recite Isti'aazhah, Bismillah and the beginning of the Surah, all separately.

Example:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾



B. The reciting of Isti'aazhah, Bismillah and anywhere in-between a Surah, besides the beginning, could be done in four ways:

Note: Only two ways are permissible, i.e., **Fasl-e-Kul** and **Wasl-e-Awwal Fasl-e-Thani**. The remaining two ways is not permissible.

1. Fasl-e-Kul:

To recite Isti'aazhah, Bismillah and the Ayat all separately.

Note: It is permissible to recite in this manner.

Example:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾﴾

2. Wasl-e-Awwal Fasl-e-Thani:

To recite Isti'aazhah and Bismillah together and the Ayat separately.

Note: It is permissible to recite in this manner.

Example:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾﴾

3. Fasl-e-Awwal Wasl-e-Thani:

To recite Isti'aazah separately and Bismillah and the Ayat together.

Note: It is *not* permissible to recite in this manner.

Example:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾

4. Wasl-e-Kul:

To recite Isti'aazah, Bismillah and the Ayat together.

Note: It is *not* permissible to recite in this manner.

Example:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾



C. The completion of a Surah and the beginning of the next Surah could be done in four ways:

1. Wasl-e-Kul:

To recite the end of a Surah, Bismillah and the beginning of the next Surah all together.

Example:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾﴾

2. Wasl-e-Awwal Fasl-e-Thani:

To recite the end of a Surah and Bismillah together, and the beginning of the next Surah separately.

Example:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾﴾

Note: It is not permissible to recite in this manner, as a person may think that Bismillah is part of the previous Surah, whereas Bismillah is to be read at the beginning of the Surah and not at the end.

3. Fasl-e-Awwal Wasl-e-Thani:

To recite the end of a Surah separately, and Bismillah and the beginning of the next Surah together.

Example:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾﴾

4. Fasl-e-Kul:

To recite the end of a Surah, Bismillah and the beginning of the next Surah all separately.

Example:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾﴾

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾﴾



Questions

1. What do the terms Isti'aazhah and Basmalah mean?
2. When should Isti'aazhah be read?
3. When will Bismillah be read?
4. When will it be necessary to repeat the Isti'aazhah?
5. What do Wasl and Fasl mean?
6. In how many ways could Isti'aazhah, Bismillah and the beginning of a Surah be read, i.e., when starting a Surah?
7. Will it be permissible to recite Wasl-e-Awwal Fasl-e-Thani when completing one Surah and beginning the next? Explain the reason.

The Arabic Alphabets

The Arabic alphabets are 29, which are as follows:

ج جِيم	ث ثَا	ت تَا	ب بَا	ا أَلِف
Jeem	Thaa	Taa	Baa	Alif
ر رَا	ذ ذَال	د دَال	خ خَا	ح حَا
Raa	Zhaal	Daal	Khaa	Haa
ض ضَاد	ص صَاد	ش شَيْن	س سَيْن	ز زَا
Dhaad	Saad	Sheen	Seen	Zaa
ف فَا	غ غَيْن	ع عَيْن	ظ ظَا	ط طَا
Faa	Ghain	Ain	Zhaa	Taa
ن نُون	م مِيم	ل لَام	ك كَا	ق قَا
Noon	Meem	Laam	Kaaf	Qaaf
ي يَا		ء هَمْزَة	ه هَا	و وَاو
Yaa		Hamzah	Haa	Waaw

Makhaarij

Makhrāj is the place where the sound of a letter originates.

According to Imaam Khalil رَحْمَةُ اللَّهِ عَلَيْهِ, there are 17 Makhaarij.

1. Jouful-Fam - جَوْفُ الْفَمِّ

Emptiness of the mouth.

The letters of Madd **ي** and **ا** are pronounced from this Makhrāj

Examples:



Note: The letters **ي** and **ا** will be Hooruful-Madd when;

1. The **ا** has a letter with a Fat'hah before it.
2. The **و** is Saakin and it has a letter with a Dhammah before it.
3. The **ي** is Saakin and it has a letter with a Kasrah before it.

The above three letters are known as Al-Hurooful-Maddah **الْحُرُوفُ الْمَدَّة** and Al-Hurooful-Hawa'ieyah **الْحُرُوفُ الْهَوَائِيَّة**.

2. Aqsal-Halq - أَقْصَى الْحَلْقِ

The part of the throat nearest to the chest.

The letters ه and ء are pronounced from this Makhraj.

3. Wastul-Halq - وَسْطُ الْحَلْقِ

The centre of the throat.

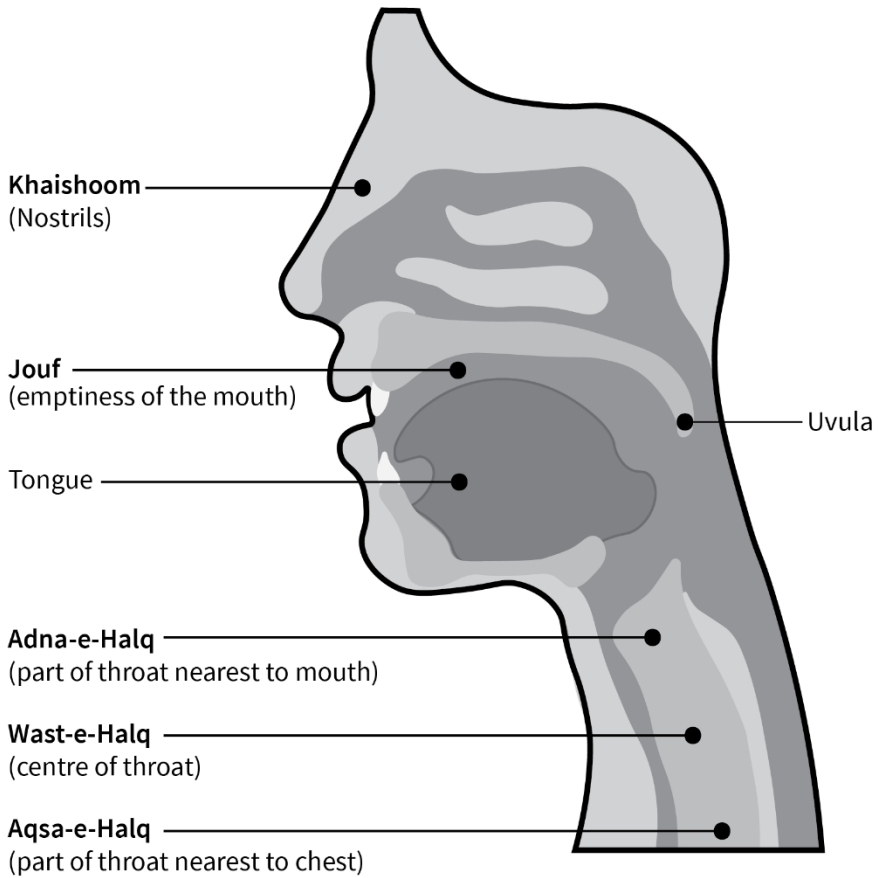
The letters ع and ح are pronounced from this Makhraj.

4. Adnal-Halq - أَدْنَى الْحَلْقِ

The part of the throat nearest to the mouth

The letters خ and غ are pronounced from this Makhraj.

Note: The letters ه ء ع ح غ خ are known as Hurooful-Halqi حُرُوفُ الْحَلْقِي as they originate from the throat (Halaq).



Cross section showing the nose, mouth, & throat.

5. The extreme back of the tongue when touching the palate.

The letter ق is pronounced from this Makhraj.

6. The back of the tongue, (but not as far back as that of Qaaf, a little to the front of the mouth) when touching the palate.

The letter ك is pronounced from this Makhraj.

Note 1: The letters ق and ك are known as; Hurooful-Lahaatiyyah حُرُوفُ اللَّهَاتِيَّةِ and Hurooful-Lahwiyyah حُرُوفُ اللَّهْوِيَّةِ because they are pronounced from near the Lahaat (uvula).

Note 2: Uvula is that piece of flesh, which hangs between the mouth and throat.

7. The centre of the tongue when touching the palate.

The letters ي ش ج (Ghair Maddah) are pronounced from this Makhraj.

Note 1: The letters ي ش ج (Ghair Maddah) are known as Huroofush-Shajriyyah حُرُوفُ الشَّجْرِيَّةِ because they are pronounced from the centre of the mouth.

Note 2: Ghair Maddah refers to that ي which is not a letter of Madd i.e., ي Mutaharrik and ي Leen.

The Teeth

A person commonly has 32 teeth, which are as follows:

Thanaaya: ثَنَائِيَا - Central Incisors {4}

Two Thanaaya Ulya ثَنَائِيَا عُلْيَا - Upper Central Incisors.

Two Thanaaya Sufla ثَنَائِيَا سُفْلَى - Lower Central Incisors.

Next to the Thanaaya on each side are the:

Rabaa'ie: رَبَاعِيِيَا - Lateral Incisors {4}

Two Rabaa'ie Ulya رَبَاعِيِيَا عُلْيَا - Upper Lateral Incisors.

Two Rabaa'ie Sufla رَبَاعِيِيَا سُفْلَى - Lower Lateral Incisors.

Next to the Rabaa'ie on each side are the:

Anyaab: أَنْيَابُ - Canines {4}

Two Anyaab-e-Ulya أَنْيَابُ عُلْيَا - Upper Canines.

Two Anyaab-e-Sufla أَنْيَابُ سُفْلَى - Lower Canines.

Next to the Anyaab on each side are the:

Dhawaahik: ضَوَاحِكُ - First Premolars {4}

Two Dhawaahik-e-Ulya ضَوَاحِكُ عُلْيَا - Upper first Premolars.

Two Dhawaahik-e-Sufla ضَوَاحِكُ سُفْلَى - Lower first Premolars.

Next to the Dhawaahik on each side are the:

Tawaahin: طَوَاحِينُ - Second Premolars {4} First Molars {4}

Second Molars {4}

Six Tawaahin-e-Ulya طَوَاحِنِ عُليَا

- Upper Second Premolars, First and Second Molars.

Six Tawaahin-e-Sufla طَوَاحِنِ سُفلى

- Lower Second Premolars, First and Second Molars.

The last tooth in the mouth on each side is called the:

Naajiz: نَاجِزُ - Third Molar {4}

Two Nawaajiz-e-Ulya نَوَاجِزِ عُليَا

- Upper Third Molar on left and right

Two Nawaajiz-e-Sufla نَوَاجِزِ سُفلى

- Lower Third Molar on left and right

Note: The Dhawaahik, Tawaahin and Nawaajiz together are known as the **Adhraas** أَضْرَاسُ.



The Teeth

The teeth complete are 30 and 2

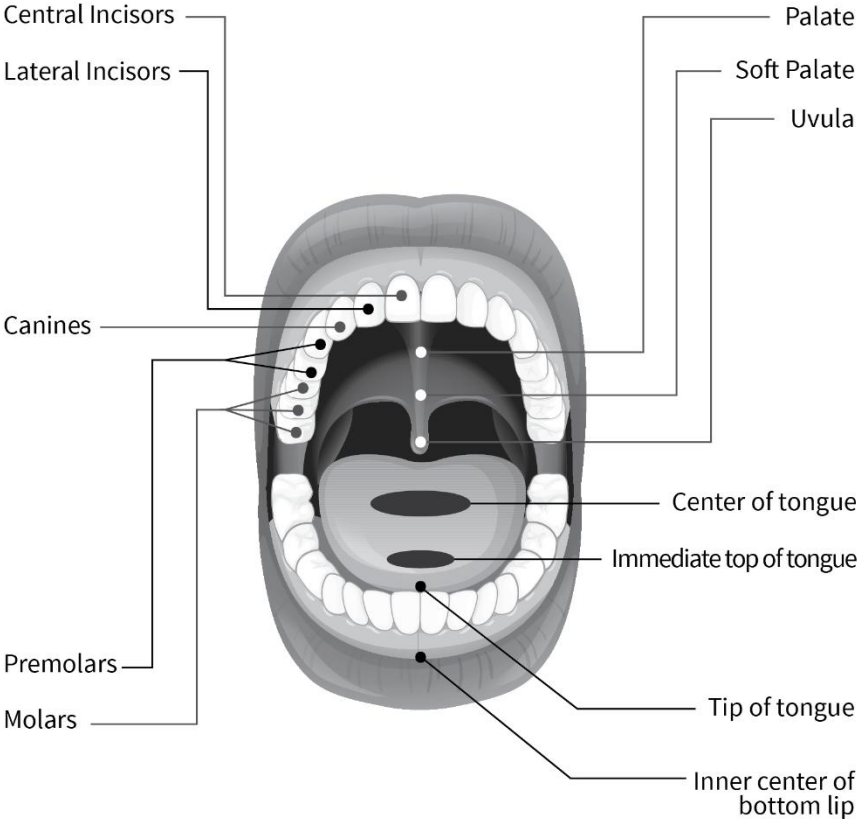
Thanaaya are 4 and Rabaa'ie are 2, 2

Anyaab are 4 and then 20 remain

Adhraas have the Qaris given its name

Dhawaahik 4 and Tawaahin 12 you know

Nawaajiz side by side has 2, 2 also



8. The upturned, back edge of the tongue when touching the roots of the Molars and Premolars.

The letter ض is pronounced from this Makhraj.

Note 1: There are three ways of pronouncing the ض:

- a. From the right side.
- b. From the left side.
- c. From both sides at the same time.

But it is commonly easier to pronounce the ض from the left side.

Note 2: The letter ض is known as Harful-Haafiyyah حَرْفُ الْحَافِيَّةِ because it is pronounced from the upturned sides of the tongue.

9. The edge of the tongue, when touching the gums of the teeth, which extend from the Premolars on one side, to the Premolars on the other side.

The letter ج is pronounced from this Makhraj.

10. The edge of the tongue, when touching the gums of the teeth which extends from the canine on one side to the canine on the other side.

The letter ن is pronounced from this Makhraj.

11. The edge of the tongue, including the immediate top when touching the gums of the central incisors (Thanaaya Ulya) and the lateral incisors (Rabaa'ieyyah).

The letter ر is pronounced from this Makhraj.

Note: The letters ر ن ل are known as Huroofut-Tarafiyyah حُرُوفُ الطَّرْفِيَّةِ and Huroofuz-Zhalqiyyah حُرُوفُ الذَّلْقِيَّةِ because they are pronounced from the edge of the tongue.

12. The tip of the tongue when touching the roots of the Thanaya Ulya.

The letters ت ط د are pronounced from this Makhraj.

Note: The letters ت ط د are known as Huroofun-Nit'iyyah حُرُوفُ النِطْعِيَّةِ, because they are pronounced from the cavity between the Thanaya Ulya and the gums.

13. The tip of the tongue when touching the edge of the Upper Central Incisors (Thanaya Ulya)

The letters ث ذ ظ are pronounced from this Makhraj.

Note: The letters ث ذ ظ are known as Hurooful-Lithwiyyah حُرُوفُ اللِّثْوِيَّةِ because they are pronounced from the teeth that are attached to the gums, which in turn are known as Lith'thah لِيثَةُ.

14. The tip of the tongue when touching the edge of the Lower Central Incisors (Thanaya Sufla) including the Upper Central Incisors (Thanaya Ulya).

The letters ز س ص are pronounced from this Makhraj.

Note: The letters ز س ص are known as Hurooful-Asaliyya حُرُوفُ الْأَسْلِيَّةِ because they are pronounced from the sharp tip of the tongue.

15. The inner centre of the bottom lip when touching the edge of the Upper Central Incisors (Thanaya Ulya).

The letter **ف** is pronounced from this Makhraj.

16. Both the lips (when meeting).

The letters **ب م و** (Ghair Maddah) are pronounced from this Makhraj.

Note 1:

ب is pronounced from the wet portions of the lips.

م is pronounced from the dry portions of the lips.

و is pronounced by the incomplete meeting of the lips.

Note 2: The letters **ف م ب و** (Ghair Maddah) are known as Huroofush-Shafawiyyah حُرُوفُ الشَّفَوِيَّة because they are pronounced from the lips.

Note 3: Ghair Maddah refers to that **و** which is not a letter of Madd i.e., **و** Mutaharrik and **و** Leen.

17. Khaishoom خَيْشُوم - The Nostrils.

The Ghunna is pronounced from this Makhraj.



Questions

1. Define Makhraj.
2. How many makhaarij are there?
3. a) What is the Makhraj of **ي و ا** Ghair Maddah?
b) Explain **ي** Ghair Maddah.
4. Recite the poem regarding the teeth.
5. a) Which letter is known as Harful-Haafiyah?
b) What is its Makhraj?
c) How many ways are there of pronouncing this letter?
6. Which letters are known as Huroofun-Nit'ieyyah?
7. a) What is the Makhraj of the Huroofush-Shafawiyyah?
b) Describe the differences in the letters **ب م و**



Sifaat

The quality with which a letter is pronounced is called Sifat.

Note: Sifat is singular and Sifaat is plural.

Sifaat is of two types:

1. Laazimah لا زِمَةٌ
2. Aaridhah عَارِضَةٌ

1. Laazimah is that quality, which is found in the letter itself.
2. Aaridhah is that quality, which is found due to circumstances.

Laazimah is of two types:

1. Zhaatiyah ذَاتِيَّةٌ
2. Mahalliyah مَحَلِّيَّةٌ

1. Zhaatiyah is that quality which has to do with the pronouncing of the letter itself.

Note: Without the quality, it is impossible to pronounce the letter, and even if the letter is pronounced, it will be incomplete.

2. Mahalliyah is that quality which describes the Makhraj of the letter.

Zhaatiyah is of two types:

- A. Mutadhaaddah مُتَضَادَّةٌ
- B. Ghair Mutadhaaddah غَيْرُ مُتَضَادَّةٌ

A. Mutadhaaddah are those two qualities which are opposite to each other.

Note: Mutadhaaddah has five pairs. From each pair, one quality will be found in each letter. The two qualities (of each pair) cannot be found together in any one letter, nor will any letter be without any one of the two qualities.

B. Ghair Mutadhaaddah are those qualities, which have no opposites.

A. Mutadhaaddah is of Ten Types:

1 st pair	1	Hams	هَمْسٌ	2	Jahr	جَهْرٌ
2 nd pair	3	Shiddat	شِدَّةٌ	4	Rikhwat	رِخْوَةٌ
3 rd pair	5	Isti'la	إِسْتِعْلَاءٌ	6	Istifal	إِسْتِفَالٌ
4 th pair	7	Itbaaq	إِطْبَاقٌ	8	Infitah	إِنْفِتَاحٌ
5 th pair	9	Izhlaaq	إِذْلَاقٌ	10	Ismaat	إِصْمَاتٌ



1. Hams - هَمْسٌ is that quality, when pronounced, the voice of the letter ends off so low in the Makhraj, that the breath will remain flowing.

Example: The ه in ﴿يَلْهَثٌ﴾.

Note (1): There are ten {10} letters of Hams, which are:

«فَحَثُّهُ شَخْصٌ سَكَّتْ»
(ف ح ث ه ش خ ص س ك ت)

(2) The letters of Hams are known as Mahmoosah مَهْمُوسَةٌ.

(3) The opposite of Hams is Jahr.

2. Jahr - جَهْرٌ is that quality, when pronounced, the voice of the letter ends off so high in the Makhraj, that the breath will not continue to flow.

Example: The ه in ﴿مَأْكُولٌ﴾.

Note (1): The letters of Jahr are known as Maj'hoorah - مَجْهُورَةٌ.

(2) Besides the letters of Mahmoosah, the rest are Maj'hoorah.

3. Shiddat - شِدَّةٌ is that quality, when pronounced, the voice of the letter will be hard, and the voice of the letter will end off in the Makhraj.

Example: The د in ﴿أَحَدٌ﴾.

Note (1): There are eight {8} letters of Shiddat, which are:

«أَجِدُّ قَطٍ بَكَّتْ»
(أ ج د ق ط ب ك ت)

(2) The letters of Shiddat are known as Shadeedah شَدِيدَةٌ

(3) The opposite of Shiddat is Rikhwat.

4. Rikhwat - رِخْوَةٌ is that quality, when pronounced, the voice of the letter will be soft, and the voice of the letter will remain flowing in the Makhraj.

Example: The ش in ﴿مَعَايِش﴾.

Note (1): The letters of Rikhwat are known as Rikhwah رِخْوَةٌ.

(2) Between the qualities of Shiddat and Rikhwat, is another quality known as Tawassut تَوَسُّطٌ.

Tawassut - تَوَسُّطٌ is that quality, when pronounced, the voice of the letter will be between the quality of Shiddat and Rikhwat.

Example: The ل in ﴿قُل﴾.

Note (1): There are five {5} letters of Tawassut which are:

«لِزْنِ عُمَرَ»
(ل ن ع م ر)

(2) The letters of Tawassut are known as Mutawassitah مُتَوَسِّطَةٌ.

(3) Besides the letters of Shadidah and Mutawassitah, the rest are the letters of Rikhwah.

5. Isti'la - اِسْتِعْلَاءٌ is that quality, when pronounced, the major portion of the tongue from the back, will rise towards the palate.

Examples: The خ in ﴿تَخْفِيفٌ﴾ ﴿خَيْرٌ﴾.

Note (1): There are seven {7} letters of Isti'la, which are:

«خُصَّ ضَغُطٌ قَطٌ»
«خ ص ض غ ط ق ظ»

(2) The letters of Isti'la are known as Musta'liyah مُسْتَعْلِيَةٌ.

(3) The effect of this quality is that the letter will be pronounced with a full mouth.

(4) The opposite of Isti'la is Istifaaal.

6. Istifaaal - اِسْتِفْآالٌ is that quality, when pronounced, the major portion of the tongue, from the back will not rise towards the palate.

Examples: The ذ in ﴿كَذَلِكَ﴾ - ﴿فَأَذْكُرُونِي أَذْكُرْكُمْ﴾.

Note (1): The letters of Istifaaal are known as Mustafilah مُسْتَفْآِلَةٌ

(2) Besides the letters of Musta'liyah, the rest are the letters of Mustafilah.

7. Itbaaq - إطباق is that quality, when pronounced, the centre of the tongue will meet and embrace the palate.

Example: The ط in ﴿مَطَّلَعَ الْفَجْرَ﴾.

Note (1): There are four {4} letters of Itbaaq which are:

(ص ض ط ظ)

(2) The letters of Itbaaq are known as Mutbiqah مُطْبِقَةٌ.

(3) The effect of this quality is that the letters will be pronounced to a greater extent with a full mouth.

(4) The opposite of Itbaaq is Infitaah.

8. Infitaah - إفتاح is that quality, when pronounced, the centre of the tongue will not meet and embrace the palate.

Examples: The ك in ﴿أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ - ﴿كَمْ﴾.

Note (1): The letters of Infitaah are known as Munfatihah مُنْفَتِحَةٌ.

(2) Besides the letters of Mutbiqah, the rest are the letters of Munfatihah.

9. Izhlaaq - إِذْلَاقٌ is that quality whereby the letters are pronounced quickly and easily in their Makhraj.

Examples: The م in ﴿أَنْعَمْتَ عَلَيْهِمْ﴾.

Note (1): There are six {6} letters of Izhlaaq, which are:

«فَرَمِنْ لَبِّ»
(ف ر م ن ل ب)

(2) The letters of Izhlaaq are known as Muzhliqah مُذْلِقَةٌ.

(3) The opposite of Izhlaaq is Ismaat.

10. Ismaat - إِصْمَاتٌ is that quality, when pronounced, the letters are pronounced slowly and firmly in their Makhraj.

Examples: the ض in ﴿وَأَضْرَبْ﴾ - ﴿وَلَا الضَّالِّينَ﴾.

Note (1): The letters of Ismaat are known as Musmitah مُصْمِتَةٌ.

(2) Besides the letters of Muzhliqah, the rest are the letters of Musmitah.



B. Ghair Mutadhaddah is of seven {7} types:

1	Qalqalah	قَلْقَلَه	2	Safeer	صَفِيرٌ
3	Tafashshee	تَفَشِّي	4	Takreer	تَكْرِيرٌ
5	Leen	لِينٌ	6	Inhiraaf	إِنْجِرَافٌ
7	Istitaalah	إِسْتِطَالَةٌ			

1. Qalqalah - قَلْقَلَه is that quality when pronounced, the voice of the letter (when it has a Sukoon) will be pronounced with an echoing sound.

Examples: The ق in ﴿حَلَقْنَا﴾ - ﴿حَلَقٌ﴾.

Note: There are five {5} letters of Qalqalah, which are;

«قُطْبٌ جَدِّ»
(ق ط ب ج د)

2. Safeer - صَفِيرٌ is that quality, when pronounced, the voice of the letter will be pronounced swiftly, with a sound like that of a whistle.

Examples: The س in ﴿أَسْلَمُوا﴾ - ﴿مُسْلِمِينَ﴾.

Note: There are three {3} letters of Safeer, which are:

(ز س ص)

3. Tafashshee - تَفَشِّي is that quality which, when pronounced the voice of the letter will flow throughout the mouth.

Examples: The ش in ﴿قَرِيْشٍ﴾ - ﴿وَأَشْهَدُهُمْ﴾.

Note: The quality of Tafashshee is found in the letter ش only.

4. Takreer - تَكْرِيْر is that quality which, when pronounced, will produce a shiver on the tongue.

Examples: The ر in ﴿الرَّحْمٰنُ﴾ - ﴿مَرِيْمَ﴾.

Important: The shiver on the tongue should not be so excessive, as to pronounce more than one Raa when it has a Harakah or a Sukoon, or more than two Raa's when it has a Tashdeed.

Note: This quality is found in the letter ر only.

5. Leen - لِيْن is that quality which, when pronounced, the voice of the letter is so soft, that if a person wants to make Madd on them, it will be possible.

Examples: The و in ﴿خَوْفٍ﴾ - and the ي in ﴿وَالصَّيْفِ﴾.

Note (1): This quality is found in the letters of Leen.

(2) و and ي will be letters of Leen when they have a Sukoon and the letter before them has a Zabar (Fat'hah).

Examples: the و in ﴿أَوْ﴾ and the ي in ﴿ابْنِي﴾.

6. **Inhiraaf - انْحِرَافٌ** is that quality, when pronounced, the sound of the letter returns in the Makhraj.

Examples: The **ر** in ﴿مَرِّمَ﴾ and the **ل** in ﴿قُلْ هَلْ أُنَبِّئُكُمْ﴾.

Note (1): The **ر** when pronounced, returns towards the Makhraj of **ل** and vice-versa.

(2) This quality is found in the letters **ل** and **ر**.

7. **Istitalah - اِسْتِطَالَتْ** is that quality, when pronounced, the voice of the letter will remain, from the beginning of the Makhraj till the end.

Examples: The **ض** in ﴿وَأَضْرِبْ﴾ - ﴿وَلَا الضَّالِّينَ﴾.

Note: This quality is found in the letter **ض** only.





Makhraj of ض

The back edge of the tongue upturned, touching the (roots, close to – editor) the gums of the molars & premolars.

Sifaat: Back of the tongue should rise towards the palate while the centre will meet and embrace it, and also the sound of the letter will remain from the beginning till the end of the Makhraj.



Makhraj of ص

The tip of the tongue, touching the edge of the Thanaya Sufila including the Thanaya Ulya.

Sifaat: Back of the tongue should rise towards the palate while the centre will meet and embrace it.



Makhraj of ظ

The tip of the tongue when touching the edge of Thanaya Ulya.

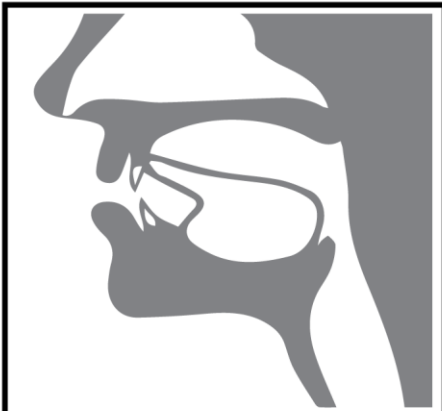
Sifaat: Back of the tongue should rise towards the palate while the centre will meet and embrace it, and the voice will flow in the Makhraj.



Makhraj of ط

The tip of the tongue when touching the roots of the Thanaya Ulya.

Sifaat: Back of the tongue should rise towards the palate while the centre will meet and embrace it.



Makhraj of د

The tip of the tongue when touching the roots of the Thanaya Ulya.

Sifaat: Voice of the letter will be hard and will end off in the Makhraj.



Makhraj of ز

The tip of the tongue when touching the edge of the Thanaya Sufla.

Sifaat: Voice of the letter should be soft, will flow in the Makhraj, and will be pronounced sharply with a whistling sound.



Makhraj of ف

The inner centre of the bottom lip when touching the edge of the Thanaya Ulya.

Sifaat: Voice of the letter should be soft and will flow in the Makhraj.



Makhraj of ث

The tip of the tongue when touching the edge of the Thanaya Ulya.

Sifaat: Voice of the letter should be soft and will flow in the Makhraj.

Questions

1. What is the definition of Sifat?
2. How many types of Sifaat are there?
3. a) What does Zhaatiyah mean?
 b) Name the two types of Zhaatiyah.
4. Define Mutadhaaddah.
5. List the ten names of Mutadhaaddah.
6. a) What is the definition of Hams?
 b) Name the ten letters of Hams.
7. What does Rikhwah mean?
8. What is the difference between Isti'la and Itbaaq?
9. What does Ghair Mutadhaaddah mean?
10. List the seven names of Ghair Mutadhaaddah.
11. Define Qalqalah.
12. What are the letters of Inhiraaf?
13. a) Define Istitaalah.
 b) In which letter is Istitaalah found?

Terms To Know

Harakaat - حَرَكَاتٌ are three:

Fat'hah	فَتْحَةٌ	Zabar	زَبْرٌ
Kasrah	كَسْرَةٌ	Zer	زَيْرٌ
Dhammah	ضَمَّةٌ	Pesh	پِيشُ

A letter with a Harakat is called a Mutaharrik.

Tanween - تَنْوِينٌ are three:

Fat'hatain	فَتْحَتَيْنِ	Do Zabar	دو زَبْرٌ
Kasratatin	كَسْرَتَيْنِ	Do Zer	دو زَيْرٌ
Dhammatain	ضَمَّتَيْنِ	Do Pesh	دو پِيشُ

Sukoon - سُكُونٌ = Jazm - جَزْمٌ

A letter with a Sukoon is called a Saakin.

Example: مٌ نٌ

Tashdeed - تَشْدِيدٌ

A letter with a Tashdeed is called a Mushaddad.

Example: مَّ نَّ

Questions

1. Name the three Harakaat.
2. How many Tanween are there, name them?
3. What is a Saakin and a Mushaddad?

Sifaatul-Aaridhah

Sifatul-Aaridhah is that quality, which is found due to circumstances; i.e., Sifaatul-Aaridhah is found in the rules of Tafkheem, Tarqeeq, Idghaam, Ikhfa and Madd etc.

Tafkheem - تفخيم:

A. The seven {7} letters of Musta'liyah **حُصَّ صَغَطٍ قِظٌ** will always be read *Mufakh'kham* (full mouth) i.e., in every condition.

Examples of the letters of Musta'liyah:

أَخْرَجَ	خَبِيرٌ	يَخْرُونَ	إِخْرَاجًا	خ
مُصْلِحُونَ	صَلَحَ	أَصْلَحَ	يَصِدُّونَ	ص
صَرَبَ	يَضْرِبَنَّ	يَضْرُنَا	يُضِلُّ	ض
غَيْرَ	غِلْمَانٌ	فَعْلِيوًا	مَغْفِرَةٌ	غ
طَبَعَ	أَطْعَمَهُ	يَطْوِفُ	طِينًا	ط
قَاتِلًا	فَوَّقَ	تَقْدِيرٌ	فُرْآنًا	ق
ظُفْرٍ	ظَلَمَ	يُظْهِرُ	ظِلًّا	ظ



Tarqeeq – ترقيق:

B. Besides the seven {7} letters of Musta'liyah, the remaining letters of Mustafilah will always be read Muraqqaq (empty mouth).

Examples of some of the letters of Mustafilah:

ث	ثَبَاتٍ	مَثَوَاهُ	ثِيَابَهُمْ	ثَوَابٌ
ج	تَجْرِي	جُنُودًا	حِبَالٌ	جَمِيلٌ
د	دِينًا	دُونِهِمْ	أَدْرِي	دَرَجَةٌ
ز	زِدْنِي	زَوْجٍ	تَرَهَّقَ	زُلْزَلُوا
س	لِنَسْلِمَ	سِحْرٌ	سُورَةٌ	سَبَقَتْ
ف	فِدْيَةٌ	يَفْقَهُوهُ	فَرَضَهُمْ	فُرْقَانًا
ك	كَفَلَيْنِ	كُورَتٌ	أَكْوَابٌ	كَبُرَتْ

However, from the letters of Mustafilah, there are three letters viz., **ال ر** which are sometimes recited Mufakh'kham and sometimes Muraqqaq.

Questions

1. How should the letters of Musta'liyah be read?
2. How will the letters of Mustafilah be read?
3. Which letters will sometimes be read Mufakh'kham or sometimes Muraqqaq?

The Rules of Alif

A. If before an Alif ا, there is a Mufakh'kham letter, then the Alif ا together with the letter before it will be read Mufakh'kham (full mouth).

Examples of the seven {7} letters of Musta'liyah:

خَاسِرَةٌ	تُخَافُتُ	خَالِدًا	يَخَافَا	خ
مَصَانِعَ	أَصَابَكَ	صَاحِبَةٌ	صَادِقِينَ	ص
صَاحِبَةٌ	تُضَارُّ	وَلَا الصَّالِينَ	يُضَاعِفُهَا	ض
غَالِبٌ	مَغَارَاتٍ	غَافِرٍ	بِغَافِلٍ	غ
بِطَارِدٍ	طَاعِمٍ	يُطَافُ	طَآيِرُكُمْ	ط
مُتَقَابِلِينَ	يُقَاتِلُونَ	قَاصِرَاتُ	قَالَ	ق
ظَالِمَةٌ	ظَالِمِينَ	تُظَاهِرُونَ	ظَاهِرٌ	ظ



B. If before an Alif ا, there is a Muraqqaq letter, then the Alif ا together with the letter before it will be read Muraqqaq (empty mouth).

Examples of some of the letters of Mustafilah:

ب	وَالْبَاطِنُ	بِالْبَاطِلِ	تَبَارَكَ	بَاخِعٌ
ت	تَارَةً	تَانُوا	تَارِكٌ	بِتَابِعٍ
ح	مَحَارِبَ	حَاجُوكَ	حَاجِزِينَ	يُحَارِبُونَ
د	دَائِمٌ	دَارِكُمْ	دَائِرَةٌ	دَاحِضَةٌ
س	سَاقِيهَا	أَسَاطِيرُ	سَاحِرَانِ	تَسَاءَلُونَ
ع	دُعَايَ	عَاصِفَةً	عَارِضًا	عَابِدٌ
ك	بِكَافٍ	كَالْحُونَ	كَافُورًا	تَكَادُ



Questions

1. When will the alif be read Mufakh'kham?
2. Give some examples of the Alif:
 - a) when it will be read Mufakh'kham
 - b) when it will be read Muraqqaq

The Rules of Both the Laams ل in the Word Allaah ﷻ

1. If before the two Laams ل in the word Allaah ﷻ, there appears a letter with a Zabar (Fat'hah), or a Pesh (Dhammah), then both the Laams ل will be read Mufakh'kham (full mouth).

Examples of the word Allaah ﷻ to be recited with a full mouth:
Examples of Zabar (Fat'hah):

﴿عِنْدَ اللَّهِ﴾	﴿نَرَى اللَّهَ﴾	﴿سُبْحَانَكَ اللَّهُمَّ﴾
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Examples of Pesh (Dhammah):

﴿وَاتَّقُوا اللَّهَ﴾	﴿وَاذْكُرُوا اللَّهَ﴾	﴿وَإِذْ قَالُوا اللَّهُمَّ﴾
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2. If before the two Laams ل in the word Allaah ﷻ there appears a letter with a Zer (Kasrah), then both the Laams ل will be read Muraqqaq (empty mouth).

Examples of the word Allaah ﷻ to be recited with an empty mouth:
Examples of Zer (Kasrah):

﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ﴾	﴿مَرَضَاتِ اللَّهِ﴾	﴿قُلِ اللَّهُمَّ﴾
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Questions

1. When will the two Laams ل in the word Allaah ﷻ be read;
 - a) Mufakh'kham
 - b) Muraqqaq
2. How should the following be read?

1	﴿ ذَرَىٰ ﷻ ﴾	2	﴿ وَادْكُرُوا ﷻ ﴾
3	﴿ سُبْحَانَكَ ﷻ ﴾	4	﴿ بَلِ ﷻ ﴾



The Rules of Raa ر

The letter Raa ر has three conditions:

A. Raa Mutaharrik:

i.e., The Raa ر will have any one of the three Harakaat. Examples:



B. Raa Saakin, preceded by a Mutaharrik:

i.e., The letter Raa ر has a Sukoon and the letter before it has a Harakah. Examples:



C. Raa Saakin, before it a Saakin, preceded by a Mutaharrik:

i.e., the letter Raa ر has a Sukoon due to stopping, before which the second letter also, has a Sukoon, preceded by a letter with a Harakat. Examples:



A. The Rules of Raa ر Mutaharrik:

1. When the Raa ر has a Fat'hah or Dhammah, it will be read Mufakh'kham (full mouth). Examples:

﴿يَرُونَ﴾	﴿رَبُّكَ﴾	﴿أَسْرَفُوا﴾
﴿رُسُلًا﴾	﴿سُرْرًا﴾	﴿ذُكِّرُوا﴾

2. When the Raa ر has a Kasrah, it will be read Muraqqaq (empty mouth). Examples:

﴿كِرْهُوا﴾	﴿تَعْرِفُ﴾	﴿رِزْقًا﴾
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B. The Rules of Raa Saakin رُ, when preceded by a Mutaharrik:

1. When the Mutaharrik before the Raa Saakin رُ has a Fat'hah or Dhammah, the Raa ر will be read Mufakh'kham (full mouth).

Examples:

﴿حَرَّتْ﴾	﴿أَرْسَلْ﴾	﴿تَرْتِيلاً﴾
﴿تُرْجَعُونَ﴾	﴿مُرْتَابٌ﴾	﴿وَأَذْكَرٌ﴾

2. When the Mutaharrik before the Raa Saakin رُ has a Kasrah, the Raa will be read Muraqqaq (empty mouth). Examples:

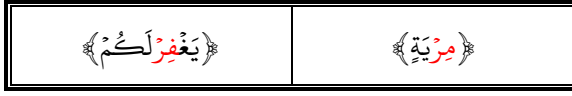
﴿يَسْتَغْفِرُ لَكُمْ﴾	﴿وَكَفِّرَ عَنَّا﴾	﴿وَشَاوِرْهُمْ﴾
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Note: The Raa ر will be read Muraqqaq under the following three {3} conditions as well:

2.1. Before the Raa Saakin رُ, the Kasrah should be Asli (original) and not Aardhi (temporary).

Therefore, if the Kasrah is Aardhi (temporary), the Raa ر will be read Mufakh'kham (full mouth).

a) Examples of Kasratul-Asli - كسرة الأصلي :



b) Examples of Kasratul-Aardhi - كسرة العارضي :



Notes:

a) Kasratul-Asli is such a Kasrah, which is always found in a letter (i.e., it is permanent).

b) Kasratul-Aardhi is such a Kasrah, which is not always found in a letter (i.e., it is temporary).

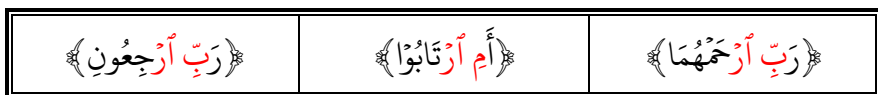
2.2. Before the Raa Saakin رُ, the Kasrah must be in the same word, and not in the previous word.

Therefore, if the Kasrah is in the preceding word, the Raa ر will be read Mufakh'kham (Full mouth).

a) Examples of the Kasrah being in the same word:



b) Examples of the Kasrah being in the previous word:



2.3. After the Raا Saakin ر, none of the letters of Musta'liyah must be in the same word.

Therefore, if after the Raا Saakin ر, there is a letter of Musta'liyah in the same word, the Raا ر will be read Mufakh'kham (full mouth).

Examples of the Raا Saakin ر and letters of Musta'liyah appearing in the same word:



Notes:

a) The words above are the only ones in the Qur'aan in which the Raا Saakin ر and letter of Musta'liyah are found in the same word.

b) In ﴿كُلُّ فِرْقَةٍ﴾ the Raا ر can be recited both, Muraqqaq and Mufakh'kham.

i. Those Qurra', who take into consideration both the Kasrahs on either side of the Raا ر, recite it Muraqqaq.

ii. And those Qurra' who take into consideration the letter of Isti'la appearing after the Raا Saakin ر, recite it Mufakh'kham.

C. The Rules of Raa ر, before it a Saakin which is preceded by a Mutaharrik:

Note: The above rule applies only when making Waqf (stopping).

1. If before the Raa ر Mawqufah (which will be Saakin due to stopping), preceded by the second Saakin, the Mutaharrik has a Fat'hah or Dhammah, the Raa ر will be read Mufakh'kham (full mouth). Examples:

﴿وَالْفَجْرِ﴾	﴿مَعَ الْأَبْرَارِ﴾	﴿وَالْعَصْرِ﴾
﴿لَفِي خُسْرِ﴾	﴿مِنْ نُورِ﴾	﴿بِكُمُ الْعَسْرِ﴾

2. If before the Raa ر Mawqufah, preceded by the second Saakin, the Mutaharrik has a Kasrah, the Raa ر will be read Muraqqaq (empty mouth). Examples:

﴿تَسُوا الذِّكْرِ﴾	﴿وَلَا بَكْرٍ﴾	﴿لِذِي جَبْرِ﴾
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Note: The rule will be:

a) If before the Raa Mawqufah, besides the Yaa Saakin, any other Saakin letter appears, and before it the Mutaharrik has a Fat'hah or Dhammah, the Raa ر will be read Mufakh'kham.

b) and if the Mutaharrik has a Kasrah, the Raa ر will be read Muraqqaq.

3. If there appears before the Raa Mawqufah, a Yaa Saakin, then the Raa Mawqufah will always be read Muraqqaq, immaterial what the Harakah before the Yaa Saakin is.

Examples:

﴿وَالظَّيْرِ﴾	﴿فِيهَا خَيْرٌ﴾	﴿لَا ضَيْرَ﴾
﴿وَنِعَمَ النَّصِيرِ﴾	﴿إِلَّا نَذِيرٌ﴾	

D. There is only one place in the Qur'aan, ﴿مَجْرَبَهَا﴾ (in Surah Hood, Ayat: 41) after Raa ر in which, Imaam Hafs رَحْمَةُ اللَّهِ makes Imaalah إِمَالَةً.

Note: Because of Imaalah, this Raa ر will be read Muraqqaq (empty mouth).

E. The Rules of Raa Mushaddad رّ:

The rules of Raa Mushaddad رّ are the same as that of Raa ر Mutaharrik.

a) If the Raa Mushaddad رّ has a Fat'hah or Dhammah, the Raa ر will be read Mufakh'kham.

Examples:

﴿حَرَّمَ اللَّهُ﴾	﴿شَرَّكُمْ﴾	﴿هُمُ الرَّشِدُونَ﴾
﴿غَلَبَتِ الرُّومُ﴾	﴿تَقْشَعِرُّ﴾	﴿يَمُرُونَ﴾

b) If the Raa Mushaddad ر has a Kasrah, the Raa ر will be read Muraqqaq.

Examples:

﴿مِنْ شَرٍّ﴾	﴿وَقَرِيٍّ﴾	﴿وَالرَّجَالِ﴾
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Questions

- State the three conditions of Raa ر.
- What are the rules of Raa ر Mutaharrik?
 - Give examples.
- Explain the rules of Raa Saakin ر when it is preceded by a Mutaharrik.
 - Give examples.
- Mention the conditions under which the Raa Saakin ر will be read Muraqqaq.
 - Supply examples for each condition.
- Describe the rule of Raa Saakin ر, before which there is a Saakin, preceded by a Mutaharrik.
- How will the Raa ر in the word ﴿مَجْرِنَهَا﴾ be read?

The Rules of Meem Mushaddad م̣ and Noon Mushaddad ن̣

If there appears a Tashdeed on a Meem م̣ or a Noon ن̣ then the Meem م̣ and Noon ن̣ will be read with Ghunnah.

Examples:

إِنَّ	إِنَّ الظَّنَّ	عَلَيْهِنَّ	كُلُّهُنَّ	يَهُنَّ
نُمَّ	عَمَّكَ	مِمَّ	مِمَّا	فَلَمَّا

Note: a) The duration of Ghunnah is one {1} Alif.

b) The duration of one Alif is determined by the normal closing or opening of a finger.

c) This Ghunnah will take place in Waqf (stopping) also.



The Rules of Meem Saakin م

Meem م Saakin has three {3} Rules:

1. Idghaam اِدْغَامٌ (١)
2. Ikhfaa اِخْفَاءٌ (٢)
3. Izh'haar اِظْهَارٌ (٣)

1. Idghaam - اِدْغَامٌ

If after Meem Saakin م there appears another Meem م, Idghaam with Ghunnah will take place.

Examples:

﴿ فِي قُلُوبِهِمْ مَّرَضٌ ﴾	﴿ وَأَرْجُلَكُمْ مِّنْ ﴾
﴿ إِلَيْكُمْ مَّرْسَلُونَ ﴾	﴿ لَّهُمْ مُّوسَى ﴾

2. Ikhfaa - اِخْفَاءٌ

If after Meem Saakin م there appears the letter Baa ب, Ikhfaa will take place.

Examples:

﴿ عَلَيْهِمْ بَرَكَاتٍ ﴾	﴿ رُسُلُهُمْ بِالْبَيْتَاتِ ﴾	﴿ وَمَنْ يَعْتَصِمِ بِاللَّهِ ﴾
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Note: This Ikhfaa is known as Ikhfaa-e-Shafawi.

3. Izh'haar - إِظْهَارُ

If after Meem Saakin م any other letter besides Meem م or Baa ب appear, there will be Izh'haar.

Examples:

﴿ كَيْدَهُمْ فِى ﴾	﴿ أَمْهَلُهُمْ رُؤْيَا ﴾
﴿ هُمْ يُوقِنُونَ ﴾	﴿ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

Note: This Izh'haar is known as Izh'haar-e-Shafawi.



Questions

1. What is the duration of Ghunnah?
2. How many rules are there of Meem Saakin م?
3. Define Idghaam and Ikhfaa.
4. How will the following words be read?

1	﴿ أَمْهَلُهُمْ رُؤْيَا ﴾	2	﴿ رُسُلُهُم بِالْبَيِّنَاتِ ﴾
3	﴿ كَيْدَهُمْ فِى ﴾	4	﴿ لَهُمْ مَّوسَى ﴾

Rules of Noon Saakin ن and Tanween ء

Noon Saakin ن and Tanween ء has four {4} Rules:

1. Izh'haar إِظْهَارُ (١)
2. Idghaam إِدْغَامُ (٢)
3. Qalb قَلْبُ (٣)
4. Ikhfaa إِخْفَاءُ (٤)

1. Izh'haar - إِظْهَارُ

Note: The common meaning of Izh'haar is, to pronounce the letters from their Makhraj, clearly and distinctly without any changes (without Ghunnah).

The Rule: If after Noon Saakin ن or Tanween ء there appears any of the six letters of Hurooful-Halqi حروف الحلقية - ء ه ع ح غ خ, there will be Izh'haar.

Examples:

ـ	ـ	ـ	ـ	ن	
عَذَابٌ أَلِيمٌ	بِعَذَابٍ أَلِيمٍ	إِذَا أَبَدًا	وَيَنْتَوْنَ	وَمِنْ أَهْلِ	ء
إِنْ أَمْرًا هَلَكًا	قَوْمٍ هَادٍ	فَرِيقًا هَدَى	مِنْهُمْ	وَمِمَّنْ هَدَيْتَنَا	ه
عَرْشٌ عَظِيمٌ	بِكَافٍ عَبْدَهُ	قُرْءَانًا عَرَبِيًّا	أَنْعَمْتَ	مِنْ عِبَادِنَا	ع
أَرْبَعَةٌ حُرُمٌ	بِأَلْسِنَةٍ حِدَادٍ	عَلَيْمًا حَكِيمًا	وَتَنْجِتُونَ	مِنْ حَيْثُ	ح
لَعْفُورٌ عَفُورٌ	سَفِيحَةً عَصْبًا	عَفُورًا عَفُورًا	فَسَيُنْعِضُونَ	مِنْ غَيْرِ	غ
وَرَحْمَةً خَيْرٌ	كَاذِبَةٍ خَاطِئَةٍ	عَلَيْمًا خَيْرًا	وَالْمُنْحَقَّةُ	مِنْ خَشِيَةِ	خ

This Izh'haar is known as Izh'haarul-Halqi.

2. Idghaam - إدغام

Note: The literal meaning of Idghaam is to enter one thing into another.

The Rule: If after Noon Saakin ن or Tanween ءـ ؓ there appears any of the six letters of *Yarmaloon* يَرْمَلُونَ Idghaam will take place.

a) In two {2} letters, Laam ل and Raa ر, the Idghaam will be complete (*Taam*), which is known as Idghaam-e-Taam إدغام تام.

Note: Idghaam in this instance will be without Ghunnah. Examples:

هـ	هـ	هـ	نْ	
وَيْلٌ لِّكُلِّ	لَايَاتٍ لِّقَوْمٍ	خَيْرًا لَهُمْ	مِنْ لَدُنْ	ل
عَفُورٌ رَّحِيمٌ	عَيْشَةٍ رَّاضِيَةٍ	تَوَابًا رَّحِيمًا	مِنْ رَّحْمَتِهِ	ر

b) In the remaining four {4} letters **يِنْمُو**, the Idghaam will be incomplete (*Naaqis*), which is known as Idghaam-e-Naaqis **إِدْغَام نَائِقِصٌ**.

Note: Idghaam in this instance will be with Ghunnah. Examples:

هـ	هـ	هـ	نْ	
رِجَالٌ يُحِبُّونَ	لِقَوْمٍ يَعْلَمُونَ	مُنَادِيًا يُنَادِي	وَمَنْ يَعْمَلْ	ي
طَلَعٌ نَّضِيدٌ	يَوْمَئِذٍ نَاعِمَةٌ	رَسُولًا نَبِيًّا	مِنْ نَّصْرِينَ	ن
قُرْآنٌ حَسِيدٌ	سُرُرٍ مَّوْضُونَةٍ	أَيَّامًا مَّعْدُودَاتٍ	مِنْ مَّقَامِكَ	م
نَفْحَةٌ وَاحِدَةٌ	جَنَّتِ وَعُيُونٍ	جَنَّةٌ وَحَرِيرًا	مِنْ وَرَقَةٍ	و

Note: There will be no Idghaam in the following words:

بُنْيَانٌ صِنَوَانٌ قِنَوَانٌ أَلْدُنْيَا

since the Noon Saakin نْ and ي or و are in the same word.

3. Qalb - قَلْبٌ

Note: The literal meaning of Qalb is to change one thing into another.

The Rule: If after Noon Saakin ن or Tanween ً ِ ٍ the letter ب appears, the Noon Saakin or Tanween will change into a Meem Saakin م, and will be read with Ghunnah.

Examples:

ِ	ً	ٍ	ن
سَمِيعٌ بِصِيرٌ	كُلُّ أَمْرٍ بِمَا	أَبَدًا بِمَا	وَيُؤْمِنُ بِاللَّهِ
ءَايَاتٍ يَتَذَكَّرُ	فُرُشٍ بَطَّائِنُهَا	ذُرِّيَّةً بَعْضُهَا	مِنَ بَعْدِ ذَلِكَ
عَلِيمٌ بِالْمُتَّقِينَ	يَوْمَئِذٍ يَجَهَّوْنَ	قَوْلًا بَلِيغًا	أَشْيَاءَ اللَّهِ

4. Ikhfaa - إِخْفَاءٌ

Note: The literal meaning of Ikhfaa is to conceal.

The Rule: If after Noon Saakin ن or Tanween ً ِ ٍ besides the six {6} letters of Hurooful-Halqi ع ه ح غ خ, the six {6} letters of Yarmaloon ي ر م ل و ن and the letter Baa ب, there appears any other letter, then the Noon Saakin and Tanween will be read with Ikhfaa.

Examples:

ن	ذ	د	ز	س	ش	ص	ض	ط	ظ	ف	ق	ك
أَنْ تَتَّقُوا	مَنْ ذَا الَّذِي	مِنْ دُونَ	مَنْ رَزَقَهَا	عَنْ سَبِيلِهِ	فَمَنْ شَاءَ	وَلَمَنْ صَبَرَ	عَنْ ضَعِيفٍ	مَنْ طَعَى	إِنْ ظَنَّا	مِنْ فَضْلٍ	مِنْ قَبْلِكَ	وَلَكِنْ كَانُوا
وَأَنْتُمْ	مُنذِرُونَ	عِنْدَ اللَّهِ	أُنزِلَ	إِنْسٍ	وَتَنَشَقُّ	فَانصُرْنَا	مَنْضُودٍ	إِنْطَلِقُوا	تَنْظُرُونَ	أَنْفُسِكُمْ	لَمُنْقَلِبُونَ	وَإِنْ
نَارًا تَلَطَّى	نَارًا ذَاتَ	دَكَاةً ۝١١	وَطَرًا رَزَجْنَكُمَا	قَوْلًا سَدِيدًا	سَبْعًا شِدَادًا	عَدَابًا صَعَدًا	قَوْمًا ضَالِّينَ	كَلِمَةً طَيِّبَةً	ظِلًّا ظَلِيلًا	قَوْمًا فَاسِقِينَ	ثَمَنًا قَلِيلًا	كِرَامًا كَاتِبِينَ
خَيْرٍ تَحْدُوهُ	سِلْسِلَةٍ ذَرْعُهَا	وَلِكُلِّ دَرَجَةٍ	بَعْضُ رُحُوفٍ	أَيَّالٍ سَوِيًّا	شَيْءٍ شَهِيدٍ	بِرِيحٍ صَرَّصِرٍ	لِكُلِّ ضِعْفٍ	سَمَوَاتٍ طِبَاقًا	نَفْسٍ ظَلَمَتْ	بِهَدِيَّةٍ فَنَظِرَةٌ	عَالِيَةٍ ۝١٢	وَأَكْوَابٍ كَانَتْ
قَوْمٌ تَجْهَلُونَ	عَزِيزٌ ذُو انْتِقَامٍ	ضُرٌّ دَعَاثَا	حَمِيدٌ ۝١٦	كَلِمَةً سَبَقَتْ	عَفُورٌ شُكُورٌ	رِجَالٌ صَدَقُوا	ذُرِّيَّةٌ ضُعَفَاءُ	بَلَدَةٌ طَيِّبَةٌ	سَحَابٌ ظَلَمَتْ	مُحْسِنٌ قَلَهُ	كُلٌّ قَدْ	عَدَاوَةٌ كَانَتْ
شِهَابٌ نَاقِبٌ												
عَيْنٌ جَارِيَةٌ												

Questions

1. Name the four rules of Noon Saakin and Tanween.
2. Give the common and technical meaning of Idghaam.
3. What do Idghaam-e-Taam and Idghaam-e-Naqis mean?
4. Give some examples of words in which Idghaam will be Naqis.
5. Why will there be no Idghaam in the following words?

1	قِنَوَانٌ	2	أَلْدُنْيَا
3	صِنَوَانٌ	4	بُنْيَانٌ

6. Describe the rule of Qalb with examples.
7. When will Ikhfaa take place?



Aadaab of the Qur'aan-e-Kareem

It should be known that true benefit could only be derived from something when all its Aadaab and etiquette are carried out in full. The same applies to the Glorious Qur'aan. Some of the etiquette of the Qur'aan are as follows:

1. Have Wudhu and use a Miswaak before reciting the Qur'aan.
 2. Face the Qiblah.
 3. Sit in a clean place.
 4. Sit in a respectable posture.
 5. Recite with humility.
 6. Correct the intention.
 7. Keep the pleasure of Allaah *سُبْحَانَهُ وَتَعَالَى* in mind.
 8. Concentrate during recital, do not allow the mind to stray.
 9. Apply 'Itr before recital.
 10. Wear clean, respectable Deeni attire.
 11. Recite the Qur'aan in a beautiful, melodious voice.
 12. Do not talk to anyone during recital.
 13. If speech is necessary, recite Isti'aazhah when recommencing recitation.
 14. Recite the Qur'aan either loudly or softly, according to the circumstances.
- Note:** However, the rules of Tajweed must be observed at all times.



The Rules of Madd

- The literal meaning of Madd is to extend a thing from its original position.
- The technical meaning of Madd is to prolong the letters of Madd or Leen.

There are two {2} types of Madd:

A. Maddul-Asli مَدُّ الْأَصْلِيِّ

B. Maddul-Far'ie مَدُّ الْفُرْعِيِّ

A. Maddul-Asli - مَدُّ الْأَصْلِيِّ:

Is that Madd, wherein, after the letters of Madd there is no Hamzah ء or Sukoon ْ.

1. The letters of Maddul-Asli are three {3} **ا و ي**, they will be letters of Madd when:

- a) the Alif **ا** has a letter with a Fat'hah before it.
- b) the Waaw **و** is Saakin, before it a letter with a Dhammah.
- c) the Yaa **ي** is Saakin, before it a letter with a Kasrah.

Examples:



2. a) The duration of Maddul-Asli is one Alif.

b) The duration of one Alif will be determined with the normal closing or opening of a finger.

c) It is not permissible to prolong the Maddul-Asli, more than one Alif, nor is it correct to make this Madd less than one Alif.

d) To do so is لحن الجلي which is Haraam. (because, by prolonging more than an Alif in the Maddul-Asli, one is adding a letter to the Qur'aan, and by making the Madd less than an Alif, one is reducing a letter from the Qur'aan).

B. Maddul-Far'ie - مَدُّ الْفَرَعِيِّ:

Maddul-Far'ie is that Madd wherein, after the letters of Madd, there is a Hamzah ء or Sukoon ْ.

Examples:



There are four {4} types of Maddul-Far'ie:

1. Maddul-Muttasil مَدُّ الْمُتَّصِلِ
2. Maddul-Munfasil مَدُّ الْمُتَّفَصِّلِ
3. Maddul-Aaridh Waqfi مَدُّ الْعَارِضِ وَقْفِي
4. Maddul-Laazim مَدُّ اللَّازِمِ

1. Maddul-Muttasil - مَدُّ الْمُتَّصِلِ:

Maddul-Muttasil is that Madd in which, after the letters of Madd, the Hamzah ء appears in the same word.

Examples:

﴿يَشَاءُ﴾	﴿وَالْقَاءِ لَيْنَ﴾	﴿جَاءَ﴾	ا
﴿لَتَنْوَأُ﴾	﴿مِنْ سُوءِ﴾	﴿السُّوءِ﴾	و
﴿يُضِيءُ﴾	﴿سِيءَ﴾	﴿وَجِئَاءَ﴾	ي

Note: The duration of Maddul-Muttasil is Tawassut - تَوَسُّطٌ which is 2 or 2 ½ or 4 Alifs.

2. Maddul-Munfasil - مَدُّ الْمُفْصِلِ:

Maddul-Munfasil is that Madd, wherein, after the letters of Madd, the Hamzah ء appears in the following word.

Examples:

﴿كَمَا أَمِرْتُ﴾	﴿فَأَوْحَىٰ إِلَىٰ﴾	﴿عَلَىٰ آثَارِهِمَا﴾	ا
﴿قَالُوا أُوذِينَا﴾	﴿تُؤْبَأُ إِلَيْهِ﴾	﴿وَأَشْهَدُوا أَنِّي﴾	و
﴿بِعَهْدِي أُوفِ﴾	﴿وَيَهْدِي إِلَيْهِ﴾	﴿وَتَرْحَمِي أَكُن﴾	ي

Note: The duration of Maddul-Munfasil (according to Imaam Shaatbi (إمام شاطبي) is Tawassut, which is 2 or 2½ or 4 Alifs.

3.1. Maddul-Aaridh Waqfi - مَدُّ الْعَارِضِ وَفِي:

Maddul-Aaridh Waqfi is that Madd, wherein, after the letters of Madd, the last letter of the word has a temporary Sukoon, due to stopping.

Examples:

﴿لَهُمُ الْأَبْوَابُ﴾ (٥٠)	﴿فِي الْمِيزَانِ﴾ (٨)	﴿عَلَّمَهُ الْبَيَانَ﴾ (٤)	ا
﴿كُنْ فَيَكُونُ﴾ (١١٧)	﴿وَأَيُّيَ فَأَرْهَبُونَ﴾ (٤٠)	﴿فَالِيهِ تَجْعَرُونَ﴾ (٥٣)	و
﴿لَرَأَوْفٍ رَحِيمٍ﴾ (١٤٣)	﴿صِرَاطٍ مُسْتَقِيمٍ﴾ (١٤٢)	﴿لِلْعَالَمِينَ﴾ (٩٦)	ي

Notes:

1. The duration of Maddul-Aaridh Waqfi is طُول (Tool), تَوَسُّط (Tawassut) and قَصْر (Qasr).
2. Tool gets preference, then Tawassut and thereafter Qasr.
3. The duration of Tool is 3 or 5 Alifs, Tawassut is 2 or 3 Alifs, Qasr is 1 Alif.

3.2. Maddul-Leen Aaridh Waqfi مَدُّ الْيَيْنِ عَارِضٌ وَقْفِي:

Maddul-Leen Aaridh Waqfi is that Madd wherein, after the letters of Leen, the last letter of the word has a Sukoon, due to stopping.

Examples:

﴿وَلَا نَوْمٌ ط﴾	﴿مِنْ خَوْفٍ ٤﴾	﴿عَلَيْكُمْ الْيَوْمَ ط﴾
﴿ذَلِكَ خَيْرٌ ط﴾	﴿وَالصَّيْفِ ٢﴾	﴿أَنْظُرْ إِلَيْكَ ط﴾

Notes:

- (1) In Maddul-Leen Aaridh Waqfi, there will be Qasr then Tawassut, then Tool.
- (2) The duration in Maddul-Leen Aaridh Waqfi in Qasr is 1 Harakah (half an Alif), Tawassut is 1 or 1 ½ Alifs and Tool is 2, 2 ½ or 3 Alifs.



Hadhrat Uthman رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“The best amongst you is he who learns the Qur’aan and teaches it.” [Bukhari]

If there was no other Hadith except for this one, it would have been sufficient to prove the importance and virtue of the Glorious Qur’aan.

4. Maddul-Laazim - مَدُّ الْأَزْمِ:

Maddul-Laazim is that Madd wherein, after the letters of Madd, there appears a Sukoon-e-Asli (original Sukoon).

Note: Sukoon-e-Asli is that Sukoon which remains in the word, whether stopping on it or not.

There are four {4} types of Maddul-Laazim:

- | | |
|--------------------|-----------------------|
| 1. Kilmi Muthaqqal | (١) كِلْمِي مُثَقَّلٌ |
| 2. Kilmi Mukhaffaf | (٢) كِلْمِي مُخَفَّفٌ |
| 3. Harfi Muthaqqal | (٣) حَرْفِي مُثَقَّلٌ |
| 4. Harfi Mukhaffaf | (٤) حَرْفِي مُخَفَّفٌ |

A. Kilmi Muthaqqal - كِلْمِي مُثَقَّلٌ:

Kilmi Muthaqqal is that Madd wherein, after the letter of Madd, there appears a Tashdeed in the *same word*. Examples:

﴿وَلَا الضَّالِّينَ﴾	﴿فَسْئَلِ الْعَادِّينَ﴾	﴿أَتَحْتَجُونِي﴾
﴿وَالصَّافَّاتِ﴾	﴿يُحَادُّونَ اللَّهَ﴾	﴿دَابَّةٍ﴾
﴿وَخَلَقَ الْجَانَّ﴾	﴿الْحَاقَّةُ﴾	﴿شَرَّ الدَّوَابِّ﴾

B. Kilmi Mukhaffaf - كِلْمِي مُخَفَّفٌ:

Kilmi Mukhaffaf is that Madd wherein, after the letter of Madd, there appears a Sukoon in the *same word*.

Example: ﴿ءَأَلَّكَ﴾

Note: This is the only example of Kilmi Mukhaffaf in the Qur'aan, which appears twice in Surah Yunus (Ayats 51 and 91).

C. Harfi Muthaqqal - حَرْفِي مُثَقَّلٌ:

Harfi Muthaqqal is that Madd wherein, after the letter of Madd, there appears a Tashdeed in the letters of Muqatta'at مُقَطَّعَات.

Examples:

﴿طَسَّم﴾	﴿الَّم﴾	﴿الَّم﴾
طَا سَيْن مَيْم	أَلْف لَام مَيْم رَا	أَلْف لَام مَيْم

D. Harfi Mukhaffaf - حَرْفِي مُخَفَّفٌ:

Harfi Mukhaffaf is that Madd wherein, after the letters of Madd, there appears a Sukoon in the letters of Muqatta'at مُقَطَّعَات.

Examples:

﴿طَس﴾	﴿قَّ﴾	﴿حَمَّ﴾
طَاسِيْنٌ	قَافٌ	حَامِيْمٌ
﴿الر﴾	﴿صَّ وَالْقُرْءَانَ﴾	﴿يس﴾
أَلْفٌ لَامٌ رَا	صَادٌ	يَاسِيْنٌ
﴿حَمَّ﴾ ﴿عَسَقَ﴾ ﴿كِهِيْعَصَّ﴾	﴿كِهِيْعَصَّ﴾	﴿نَّ وَالْقَلَمَ﴾
حَامِيْمٌ عَيْنٌ سِيْنٌ قَافٌ	كَافٌ هَا يَا عَيْنٌ صَادٌ	نُونٌ

Notes: (1) In all four types of Madd-e-Laazim there will only be Tool.

(2) The duration of Tool is 3 or 5 Alifs.

E. Leen-e-Laazim - لَيْنٌ لَازِمٌ:

Leen-e-Laazim is that Madd wherein, after the letter of Leen there appears a Sukoon-e-Asli in the letters of Muqatta'aat مُقَطَّعَات.

e.g., the ع in ﴿كِهِيْعَصَّ﴾ and ﴿حَمَّ﴾ ﴿عَسَقَ﴾.

Notes: (1) In Leen-e-Laazim there will be طُول (Tool) and تَوَسُّطٌ (Tawassut).

(2) The duration of Tool will be 3 Alifs, Tawassut will be 2 Alifs and Qasr will be less than one Alif.

(3) Tool will get preference, thereafter Tawassut.

Questions

1. What is the common and technical meaning of Madd?
2. How many types of Madd are there
3. When will the letters **اوي** be letters of Madd?
4. What is the duration of Maddul-Asli?
5. What is Maddul-Far'ie?
6. Name the four types of Maddul-Far'ie.
7. a) Define Maddul-Muttasil and Maddul-Munfasil.
b) Give examples of both the Madds.
c) What are the durations of these Madds?
8. a) What is Maddul-Aaridh Waqfi?
b) Give some examples of Maddul-Aaridh Waqfi.
c) What is the duration of this Madd?
9. Name the four types Maddul-Laazim.
10. Define Kilmi Muthaqqal and Harfi Mukhaffaf.
11. Give some examples of Kilmi Mukhaffaf and Harfi Muthaqqal.
12. What is the duration in all four types of Maddul-Laazim?
13. What is Leenul-Laazim

The Rules of Waqf (Stopping)

- The common meaning of Waqf is to stop.
- The technical meaning of Waqf will entail the following:
 - a) to stop on such a complete word which is separated from the word after it.
 - b) pausing so long as is sufficient to take in a new breath.
 - c) and to have the intention of reading forward.

There are three {3} types of Waqf.

(١) كَيْفِيَّةٌ وَقْفٌ

1. Waqf in which the condition of the last letter is considered.

(٢) مَحَلٌّ وَقْفٌ

2. Waqf in which the place of stopping is considered.

(٣) وَقْفٌ بِإِعْتِبَارِ أَحْوَالِ قَارِي

3. Waqf in which the condition of the Qari (reciter) is considered.



A. There are three {3} types of Waqf in which the condition of the last letter is considered

كَيْفِيَّتِ وَقْفٍ

- | | |
|---------------------|---------------------------|
| 1. Waqf-bil-Iskaan | وَقْفٌ بِالْإِسْكَانِ (١) |
| 2. Waqf-bil-Ishmaam | وَقْفٌ بِالْإِشْمَامِ (٢) |
| 3. Waqf-bir-Raum | وَقْفٌ بِالرَّوْمِ (٣) |

1. Waqf-bil-Iskaan - وَقْفٌ بِالْإِسْكَانِ:

Waqf-bil-Iskaan is to make Waqf (stop) on the last letter of a word which has a Harakah, making it a Saakin in such a way that:

- a) The Harakah is not read at all.
- b) There is no indication by the lips towards the Harakah i.e., there is no Ishmaam.

Notes:

1. Waqf-bil-Iskaan is possible on all three Harakaat (Fat'hah, Dhammaah and Kasrah), whether the Harakah is Asli (original) or Aardhi (temporary) or whether the last letter has a Tanween or not.

Examples of Harakat-e-Asli on the last letter:

عَلِيمٌ حَكِيمٌ ﴿٦﴾	in	عَلِيمٌ حَكِيمٌ ﴿٦﴾
إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾	in	إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾
خُلِقَ عَظِيمٌ ﴿٤﴾	in	خُلِقَ عَظِيمٍ ﴿٤﴾
يَوْمَ الدِّينِ ﴿١٨﴾	in	يَوْمَ الدِّينِ ﴿١٨﴾
فَعَالَ لِمَا يُرِيدُ ﴿١٦﴾	in	فَعَالَ لِمَا يُرِيدُ ﴿١٦﴾

2. Waqf-bil-Iskaan is possible on a round Taa ة also. Examples of the round Taa ة at the end of the word:

نَخْلٍ خَاوِيَةٍ ﴿٧﴾	in	نَخْلٍ خَاوِيَةٍ ﴿٧﴾
أُذُنٌ وَعَيْهَ ﴿١٢﴾	in	أُذُنٌ وَعَيْهَ ﴿١٢﴾
مَا الْعَقَبَةُ ﴿١٢﴾	in	مَا الْعَقَبَةُ ﴿١٢﴾
بِالْمَرْحَمَةِ ﴿١٧﴾	in	بِالْمَرْحَمَةِ ﴿١٧﴾

Examples of Harakat-e-Aardhi on the last letter:

مِنْ	in	﴿مِنْ الثَّمَرَاتِ﴾
عَلَيْكُمْ	in	﴿عَلَيْكُمْ الصِّيَامِ﴾
وَلَقَدْ	in	﴿وَلَقَدْ اسْتَهْزَيْ﴾

3. (a) Waqf-bil-Iskaan is possible on a Tashdeed.

(b) When making Waqf-bil-Iskaan on a Mushaddad letter, the letter should be prolonged between 1½ and two (2) of itself.

Examples of the Tashdeed on the last letter:

بِمُصْرِحِي ط	يَسْلِمِي ط	عَدُوِّ ج	وَالْحَيِّ ط	وَتَبَّ ط
فِي شَكِّي ط	عَلَى النَّبِيِّ ط	مَدَّ الظِّلَّ ج	وَالْمُعْتَرِّ ط	فَطَّلَ ط
وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ط	مِنْ مُضِلِّي ط	بِالْحَقِّ ط	قَوْلُهُ الْحَقِّ ط	

2. Waqf-bil-Ishmaam - وَقَفَ بِالْإِشْمَامِ :

Waqf-bil-Ishmaam is to make Waqf (stop) on the last letter of the word which has a Dhammah, by:

- making it a Saakin,
- and immediately thereafter making the lips round as to indicate to the Dhammah that is on the last letter.

Notes:

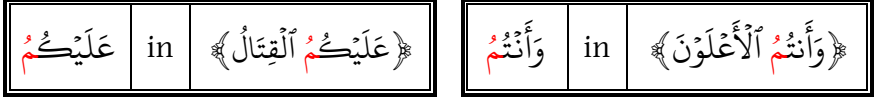
1. Waqf-bil-Ishmaam is possible on a Dhammah only.

Examples of Dhammah-e-Asli on the last letter of the word:



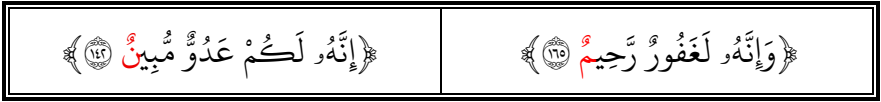
2. Waqf-bil-Ishmaam is permissible on a Dhammah-e-Asli (original) and not on a Dhammah-e-Aardhi (temporary).

Examples of Dhammah-e-Aardhi on the last letter of the word:



3. Waqf-bil-Ishmaam is permissible on a Tanween as well; but the Tanween will not be read.

Examples of Tanween on the last letter of the word:



4. Waqf-bil-Ishmaam is not permissible on a round Taa ة.

Examples of the round Taa ة at the end of the word:



5. (a) Waqf-bil-Ishmaam is possible on a Tashdeed.

(b) When making Waqf-bil-Ishmaam on a Mushaddad letter, the letter should be prolonged to 1 ½ or two (2) of itself, immediately thereafter indicating by the lips to the Dhammah.

Examples of the Tashdeed on the last letter:

﴿أَيْنَ الْمَفْرُوءِ﴾	﴿سِحْرٌ مُسْتَمِرٌّ﴾	﴿الْقَى السَّامِرِيُّ﴾
﴿لِبَعْضِ عَدُوِّهِ﴾	﴿عَاجِبِي وَعَرَبِي﴾	﴿وَهُوَ الْحَقُّ﴾

3. Waqf-bir-Raum - وَقْفٌ بِالرَّوْمِ:

Waqf-bir-Raum is to make Waqf (stop) on the last letter of the word, reading a third of the Harakah, so softly that only those who are near-by are able to hear it.

Notes:

1. Waqf-bir-Raum is possible on a Dhammah and Kasrah only.
2. Waqf-bir-Raum is permissible on a Harakat-e-Asli.

Examples of Harakat-e-Asli on the last letter of the word:

﴿الرَّحْمَنُ﴾	﴿وَإِلَى الْمَصِيرُ﴾	﴿وَمَا يُعِيدُ﴾
﴿عَلَّمُ الْغُيُوبِ﴾	﴿كَانَ نَكِيرِ﴾	﴿يَوْمَ الدِّينِ﴾

3. Waqf-bir-Raum is not permissible on a Harakat-e-Aardhi.

Examples of Harakat-e-Aardhi on the last letter of the word:

﴿عَلَيْهِمْ﴾	in	﴿عَلَيْهِمُ الدِّلَّةُ﴾	﴿هُمُ﴾	in	﴿هُمُ الْفَابِرُونَ﴾
﴿مَنْ﴾	in	﴿مَنْ أَسْتَرَقَ﴾	﴿أَنْذِرِ﴾	in	﴿أَنْ أَنْذِرِ النَّاسَ﴾

4. Waqf-bir-Raum is not permissible on a round Taa ة.

Examples of the round Taa at the end of the word:

﴿فَأَهْلِكُوا بِالطَّاغِيَةِ﴾	﴿مَا الْحَاقَّةُ﴾	﴿الْحَاقَّةُ﴾
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5. Waqf-bir-Raum is permissible on a Tanween as well.

Examples of Tanween on the last letter of the word:

﴿إِنَّهُ لَمَجْنُونٌ﴾	﴿يَمَاءٍ مَّعِينٍ﴾
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Note: The Tanween will not be read when making Waqf-bir-Raum, just a third of the Harkat.

6. (a) Waqf-bir-Raum is possible on a Tashdeed.

(b) When making Waqf-bir-Raum on a Mushadad letter, a third of the Harakah should be read, so softly that only those who are nearby are able to hear it.

Examples of Tashdeed on the last letter of the word:

أَيْنَ الْمَقَرُّ ط	بِالْحَقِّ ط	مِنَ الْعَيِّ ج	مِنَ الْمَسِّ ط	ظُرِفِ حَفِيٍّ ط
وَأَصْلَهُمُ السَّامِرِيُّ ط	لِكُلِّ نَبِيٍّ مُسْتَقَرٍّ ج		وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ ط	
فِي الْحَجِّ ط	وَأَبِلَ فَطَلَّ ط	لِبَعْضِ عَدُوِّ ج	ذَلِكَ الْيَوْمِ الْحَقُّ ج	



B. There are four {4} types of Waqf in which the place of stopping is considered.

مَحَلَّ وَاقِفٍ

1. Waqf-e-Taam (١) وَقِفِ تَامًا
2. Waqf-e-Kafi (٢) وَقِفِ كَافِيًا
3. Waqf-e-Hasan (٣) وَقِفِ حَسَنًا
4. Waqf-e-Qabeeh (٤) وَقِفِ قَبِيحًا

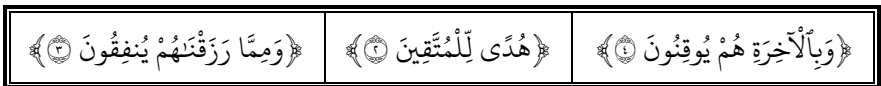
1. Waqf-e-Taam - وَقِفِ تَامًا:

Waqf-e-Taam is to make Waqf (stop) on such a place where the sentence is complete and there is no connection in both the meaning and word of this sentence and the one following it. Examples:



2. Waqf-e-Kafi - وَقِفِ كَافِيًا:

Waqf-e-Kafi is to make Waqf on such a place where the sentence is complete, but there is a connection in the meaning only, and not in the word of this sentence and the one following it. Examples:



3. Waqf-e-Hasan - وَقْفِ حَسَنٌ :

Waqf-e-Hasan is to make Waqf on such a place where the sentence is complete, but there is a connection in both the meaning and word of this sentence and the one following it. Examples: To stop on;

﴿إِنَّ اللَّهَ لَا يَظْلِمُ﴾	﴿الْحَمْدُ لِلَّهِ﴾
﴿ذَلِكَ الْكِتَابُ﴾	﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا﴾

4. Waqf-e-Qabeeh - وَقْفِ قَبِيحٌ :

Waqf-e-Qabeeh is to make Waqf (stop) on such a place where the sentence is incomplete, and there is a connection with that which is following it in meaning and word, and making Waqf causes the meaning to become distorted. Examples: To stop on;

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ﴾	﴿إِنَّ اللَّهَ لَا يَسْتَحْيَى﴾
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Note: (1) In Waqf-e-Taam and Waqf-e-Kafi, the reading will be initiated after stopping on the sentence, it will not be necessary to repeat from anywhere before.

(2) If Waqf-e-Hasan is made on an Ayat, the reading will then be initiated after the Ayat. Otherwise, it will be necessary to repeat from before.

(3) If Waqf-e-Qabeeh is made, it will always be necessary to repeat from before.



C. There are four {4} types of Waqf in which the condition of the Qari (reciter) is considered.

وَقْفٌ بِإِعْتِبَارِ أَحْوَالِ قَارِي

- | | |
|---------------------|-------------------------|
| 1. Waqf-e-Ikhtiyari | وَقْفِ إِخْتِيَارِي (١) |
| 2. Waqf-e-Ikhtibari | وَقْفِ إِخْتِبَارِي (٢) |
| 3. Waqf-e-Idhtirari | وَقْفِ إِضْطِرَارِي (٣) |
| 4. Waqf-e-Intizhari | وَقْفِ إِنْتِظَارِي (٤) |

1. Waqf-e-Ikhtiyari - وَقْفِ إِخْتِيَارِي:

Waqf-e-Ikhtiyari is a voluntary stop, which is generally made to take in a new breath.

2. Waqf-e-Ikhtibari - وَقْفِ إِخْتِبَارِي:

Waqf-e-Ikhtibari is an informative stop, which is made with the intention of explaining how a stop is made on the last letter of a word.

3. Waqf-e-Idhtirari - وَقْفِ إِضْطِرَارِي:

Waqf-e-Idhtirari is an involuntary stop, which is caused by an unplanned break in the breath.

For example, a Waqf that is caused by a cough, shortness of breath or forgetting etc.

4. Waqf-e-Intizhari - وَقْفِ اِنْتِظَارِي:

Waqf-e-Intizhari is to stop on a selected place repeatedly as to complete the various Qira'at.



Saktah

Saktah is to pause temporarily, as to halt the voice, and keep the breath intact.

Note: The rules that apply to Waqf (stopping) will apply to Saktah as well.

There are four {4} places in the Qur'aan where Saktah is Wajib (compulsory) according to Hafs رحمه الله عليه:

1	In Surah Kahf	﴿عَوَجًا ۝ قِيَمًا﴾
2	In Surah Yaseen	﴿مِنْ مَّرْقَدِنَا سَكَنَةً هَذَا﴾
3	In Surah Qiyamah	﴿وَقِيلَ مَنْ سَكَنَ رَاقٍ ۝﴾
4	In Surah Mutaffifeen	﴿كَلَّا بَلْ سَكَنَ رَانَ﴾

And there are four {4} places in the Qur'aan where Saktah is Ja'iz (permissible) according to the Imams of رسم⁽²⁾:

1	In Surah A'raaf	Ruku 2	﴿ظَلَمْنَا أَنْفُسَنَا سَكَنَةً وَإِنْ لَمْ تَغْفِرْ لَنَا﴾
2	In Surah A'raaf	Ruku 23	﴿أَوْلَمْ يَتَّفَكَّرُوا سَكَنَةً مَا بِصَاحِبِهِمْ﴾
3	In Surah Yusuf	Ruku 4	﴿أَعْرِضْ عَنْ هَذَا سَكَنَةً وَأَسْتَعْفِرِي﴾
4	In Surah Qasas	Ruku 3	﴿يُضِدِّرَ الرِّعَاءَ سَكَنَةً وَأَبُونَا﴾

(2) «تحفة القاري», also authored by Qari Ismail رحمه الله states: 'according to the Imams of وقف'.

Miscellanea

A) There are certain words in the Qur'aan in which the Alif is written, but read only when stopping, which are as follows:

1. The word ﴿أَنَا﴾ wherever it appears in the Qur'aan, as in:

﴿أَنَا أَكْثَرُ﴾	﴿أَنَا نَذِيرٌ﴾	﴿أَنَا يُوسُفُ﴾	﴿أَنَا أَقَلُّ﴾	﴿أَنَا رَاوِدُهُ﴾
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Note: In words such as ﴿ءَابَاءَنَا﴾ - ﴿جَاءَنَا نَذِيرٌ﴾ - ﴿وَأَناسِي﴾ the Alif will always be read whether stopping or not.

2. ﴿لَكِنَّا﴾ in Surah Kahf (Ruku 5), the Alif will be read only when stopping.

3. ﴿فَأَضَلُّونَا السَّيْلًا﴾ - ﴿وَأَطَعْنَا الرَّسُولًا﴾ - ﴿الظُّنُونًا﴾ in Surah Ahzaab.

Note: The Alif here too, will be read only when stopping.

4. ﴿سَلَسِلًا﴾ in Surah Dahr, the Alif could be both, read or omitted when stopping ﴿سَلْسِلٌ﴾ or ﴿سَلَسِلَا﴾.

5. ﴿قَوَارِيرًا﴾: the first one in Surah Dahr, the Alif will be read only when stopping.

Note 1: In the second ﴿قَوَارِيرًا (مِنْ)﴾ the Alif will not be read at all, whether stopping or not. When stopping it will be read as ﴿قَوَارِيرٌ﴾. Generally, Waqf is made on the first ﴿قَوَارِيرًا ﴿١٥﴾﴾.

Note 2: In the above five {5} words the Alif will not be read when reciting وصلًا (with continuity), it will be read only when stopping.

B) In the following five {5} words the Alif which occurs after the Laam will not be read at all:

1.	﴿لَا إِلَى اللَّهِ تُحْشَرُونَ﴾	in Surah Aal-e-Imraan [Ruku 17–Ayat 158]
2.	﴿وَلَا أَوْضَعُوا﴾	in Surah Taubah [Ruku 7–Ayat 47]
3.	﴿أَوْ لَا أَذْبَحْنَهُ وَ﴾	in Surah Naml [Ruku 2–Ayat 21]
4.	﴿لَا إِلَى الْجَحِيمِ ﴿٦٨﴾﴾	in Surah Saaffaat [Ruku 2–Ayat 68]
5.	﴿لَأَنْتُمْ﴾	in Surah Hashr [Ruku 2–Ayat 13]

C) There is one place in the Qur’aan in which *Imaalah* is Wajib, i.e., ﴿مَجْرِبَهَا﴾ in Surah Hood (Ruku 4 – Ayat 41). This is according to the Riwayat of Hafsh رَضِيَ اللَّهُ عَنْهُ.

D) In Surah Haameem Sajdah (Ruku 5 - Ayat 44), there is one place ﴿عَا عَجَبِي﴾ wherein it is Wajib (necessary) to make Tas’heel in the second Hamzah.

Note: Tas'heel means to read the Hamzah with a soft tone. This too is according to the Riwayat of Hafs رَحْمَةُ اللَّهِ.

E) In the following four {4} words Idghaam will be Naqis (incomplete):

1.	﴿لَيْنِ بَسَطَتْ﴾	In Surah Ma'idah
2.	﴿مَا فَرَطْتُمْ﴾	In Surah Ma'idah
3.	﴿مَا فَرَطْتُ﴾	In Surah Namal
4.	﴿فَقَالَ أَحَطْتُ﴾	In Surah Zumar

Note: Idghaam-e-Naqis in this instance will mean:

a) To incorporate the ط into the ت as far as the Makhraj is concerned, but not to incorporate the Sifat of Itbaaq.

b) Hence the ط will be read with Tafkheem (full mouth), but without Qalqalah.

F) In Surah Yusuf (Ruku 2 - Ayat 11) the word ﴿لَا تَأْمَنَّا﴾ has to be read either with Ishmaam or Raum.

Notes:

(1) The word ﴿لَا تَأْمَنَّا﴾ is originally ﴿لَا تَأْمَنَّا﴾ with two Noons.

(2) When making Ishmaam, Idghaam has to be made.

(3) And when making Raum, Izh'haar will be made.

(4) Ishmaam means to indicate by the lips towards the Dhammah, making the lips round.

(5) Raum means to read one third of a Harakah.

G) There are four {4} words in the Qur'aan which are written with a **ص**, and on the **ص** there is a small **س**.

In the first two words, i.e., ﴿وَيَصْطُ﴾ in Surah Baqarah and ﴿بَصَّطَةً﴾ in Surah A'raaf, **س** will be read.

In the third place: i.e., ﴿الْمُصَيِّرُونَ﴾ in Surah Toor, either a **س** or a **ص** could be read.

And in the fourth place, i.e., ﴿بِمُصَيِّرٍ﴾ in Surah Ghashiyah, **ص** must be read.



Questions

1. What is the common and technical meaning of Waqf?
2. How many types of Waqf are there?
3. Give a detailed explanation, with examples of;
 - a) Waqf bil Iskaan
 - b) Waqf bil Ishmaam
 - c) Waqf bir Raum
4. Explain the term's a) Waqf-e-Taam b) Waqf-e-Naqis.
5. Show the four places in which Saktah is Wajib.
6. In which word is there Imalah?
7. Which word in Surah Hameem Sajdah is it necessary to make Tas'heel in?
8. How should the word ﴿لَا تَأْمَنَّا﴾ in Surah Yusuf be read?

تَمَّتْ بِالْخَيْرِ

وَبِاللَّهِ التَّوْفِيقِ



Note

The rules of Tajweed written in this booklet is according to the Riwayat (narration) of حفص رحمة الله عليه - Hafs رَحْمَةُ اللَّهِ who is the student of إمام عاصم رحمة الله عليه - Imaam Asim رَحْمَةُ اللَّهِ through the طريق - Tareeq (source) of علامه شاطبي رحمة الله عليه - ‘Allaamah Shaatbi رَحْمَةُ اللَّهِ.

May Allaah سُبْحَانَهُ وَتَعَالَى make this booklet beneficial to every person who reads it, especially the students of Deen in the Darul Uloom and Madrasahs for whom it was prepared. Ameen.

May Allaah سُبْحَانَهُ وَتَعَالَى accept this humble effort and make it a means of Najaat (salvation) for the author in the hereafter. Ameen.

Dear Reader, do remember this lowly one in your Du'aas.

Ismail Essack (d. 1431 A.H. / 2010)

Madrasah Arabia Islamia

Azaadville

إسماعيل إسحاق (المتوفى ١٤٣١هـ/٢٠١٠)

المدرسة العربية الإسلامية

آزادول

ABOUT THE BOOK

Allah Ta'ala says "And recite the Qur'an with *Tarteel*"

Tarteel means to recite the Qur'an-Majeed with Tajweed (to pronounce the letters from their correct *Makhaarij* with the appropriate *Sifaat*) and to recognize the places of *Waqf*.

Tajweed for Beginners was prepared by Qari Ismail Saheb رَحْمَةُ اللَّهِ for the purpose of explaining the rules of Tajweed, covering the basic rules related to *Makhaarij*, *Sifaat*, and *Waqf* in general.

Qari Saheb رَحْمَةُ اللَّهِ wrote a number of books pertaining to the Noble Qur'an and its sciences. The most outstanding is *Tajweed for Beginners*. It serves as a basic manual for the learner and as a concise guidebook for the teacher, equally. The broad acceptance of this book is evident, considering that it is included in the Tajweed syllabus of many Madaris around the world. It has been translated into many languages, including Arabic, Urdu, French and Portuguese. This Kitaab has been printed repeatedly, over and over again. There is a growing demand once again for a reprint of the book. Notably, the edition of the book which you hold in your hands is the final revised edition, which was finalized by Qari Saheb رَحْمَةُ اللَّهِ approximately two months prior to his demise.

May Allah Ta'ala make this Kitaab beneficial to every person who reads it, especially the students of Deen in Darul-Ulooms and Madrasahs, for whom it was prepared and make it a means of Isaale Thawaab for Hadhrat Qari Ismail رَحْمَةُ اللَّهِ. Aameen

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