

HAFS AL-GAZZI

TAJWEED
RULES
FOR
QUR'ANIC
RECITATION

A BEGINNER'S GUIDE

أحكام التجويد للمبتدئين



IN THE NAME OF

ALLAH

THE ALL-COMPASSIONATE, ALL-MERCIFUL



TAJWEED RULES
FOR
QUR'ANIC RECITATION
A BEGINNER'S GUIDE

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Hafs Al-Gazzi

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Pronunciation and Transliteration Chart

Arabic script	Pronunciation	Trans- literated form
أ	short 'a', as in <i>cat</i>	a
آ — آى	longer 'a', as in <i>cab</i> (not as in <i>cake</i>)	â
ب	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ħ
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d
ذ	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in <i>raw</i> , <i>arid</i> and <i>war</i> ; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
س	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
ش	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	<u>dh</u>
ع	no close equivalent in English: a guttural sound in the back of the throat	‘
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /ʁ/ in 'rouge'	gh
ف	/f/ as in <i>fill</i> , <i>effort</i> and <i>muff</i>	f

Arabic script	Pronunciation	Trans-literated form
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word <i>Allah</i> , it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
هـ — ه — هـ	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و	long 'u', as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yard</i> and <i>mayo</i>	y
ي	long 'e', as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh-oh!</i>	(omitted in initial position)

Diphthongs

Arabic script	Pronunciation	Trans-literated form
أَوْ، وَ	long 'o', as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw
أَيَّ، يَ	long 'a', as in <i>aid</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

Diacritical marks (tashkeel)

Name of mark	Pronunciation	Trans-literated form
َ fathah	very short 'a' or schwa (unstressed vowel)	a
ِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
ُ dammah	shorter version of oo	u
ّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
◌◌◌ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel

About the word *Lord*

The word *lord* in English has several related meanings. The original meaning is ‘master’ or ‘ruler’, and in this sense it is often used to refer to human beings: ‘the lord of the mansion’ or ‘Lord So-and-So’ (in the United Kingdom, for example). The word *Lord* with a capital L is used in the lexicon of Islam to refer to the One and Only God — Allah. In Islam, there is no ambiguity about the meaning of this word. While it is true that one may occasionally use the word *lord* (whether capitalized or not) to refer to a human being, in Islamic discourse the reference of this term is always clear from the context. Whereas for Christians, Hindus and other polytheists, the word *Lord* with a capital ‘L’ may refer to Allah, to Jesus or to some imagined deity, for Muslims, there can be no plurality of meaning. Allah alone is the Lord, and the Lord is Allah — not Jesus, not Rama, not any other being.

The Editor

Arabic honorific symbols used in this book

- (ﷻ): *Subhânahu wa Ta‘âlâ* — ‘Glorified and Exalted is He’
- (ﷺ): *Salla Allâhu ‘alayhi wa sallam* — ‘Blessings and peace be upon him’
- (ﷺ): *‘Alayhi as-salâm* — ‘Peace be upon him’
- (ﷻ): *Raḍiya Allâhu ‘anhû* — ‘May Allah be pleased with him’
- (ﷻ): *Raḍiya Allâhu ‘anhâ* — ‘May Allah be pleased with her’

Publisher's Note

All praise and thanks belong to Allah alone, the One, the Almighty, and All-Merciful. Blessings and peace be upon Prophet Muhammad, the last of His Messengers and Prophets, and upon his family, his Companions and all those who follow in his footsteps until the end of time.

The Qur'an is a Muslim's source of guidance, comfort, admonition and blessing. Allah says:

(سورة المزمل: ٤)

﴿... وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً﴾

﴿...and chant the Qur'an in measure.﴾ (Qur'an73: 4)

Prophet Muhammad (ﷺ) said: «Recite the Qur'an, for it will come on the Day of Judgement as an intercessor for its companion.» (Muslim) Thus, Muslims are obliged to learn to recite the Qur'an, and to recite it well. Al-Ĥâfidh Ustâdh Hafs Al-Gazzi has made good use of his experience as a teacher of tajweed (Qur'an recitation) in writing this helpful, easy-to-use beginner's guide to the rules of tajweed.

May Allah accept the efforts of all those who contributed to the production of this book, and may it be acceptable to Him, *âmeen*.

Muhammad Abdul Mohsin Al-Tuwaijri
Managing Director
International Islamic Publishing House
Riyadh, Saudi Arabia

Foreword

All praises are for Allah, Lord of the Worlds. May peace and blessings be upon the leader of all Prophets, Muhammad. May peace, the mercy of Allah, and His blessings be upon you.

The Prophet of Islam (*Ṣalla Allāhu ‘alayhi wa sallam* — blessings and peace be upon him) has mentioned: “There are many reciters of the Noble Qur’an, but the Qur’an curses them.” (May Allah save us all from that.) It is derived from this hadith that it is vital and incumbent upon each and every individual to learn and articulate the Book of Allah accurately, fluently, and as it was revealed to the Messenger (ﷺ), to avoid becoming the victim of the wrath of Allah.

Brother Qâri’ Hafṣ requested of me to write a foreword to this book which initially I declined, as I do not regard myself worthy. Only looking at his zeal, enthusiasm, and love of the Noble Qur’an, I could not decline. Whilst still studying at university, he would travel over fifty miles, thrice a week to advance his level of tajweed and recitation. It was an honour to teach such an energetic and enthusiastic person.

Qâri’ Hafṣ has spent much time and hard work on this compilation. It is very simple to understand and implement. I hope it will be useful for all those who are concerned with educating their children as well as themselves, and that it will infuse love for the Noble Book of Allah in their hearts.

I supplicate to the Almighty from the inner depth of my heart, to accept this excellent endeavour and make it instrumental for reward in the hereafter. *Âmeen*.

Servant of Islam,

Sheikh Abu Muhammed Jibreel Muhammed Ayub

Zeenat Al-Qur'an Academy

Introduction

All Praise is due to Allah. We Praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evils of our souls and the adverse consequences of our deeds. Whomsoever Allah guides, there is none that can misguide them, and whomsoever Allah misguides, none can guide them.

I bear witness that there is no deity worthy of worship except Allah; He is alone, having no partners. I bear witness that Muhammad (ﷺ) is His perfect worshipper and Messenger.

﴿O you who believe! Fear Allah as He should be feared, and do not die except in a state of Islam [as Muslims].﴾

(Qur'an 3: 102)

﴿O people! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Eve], and from both of them He created many men and women. And fear Allah through whom you demand [your mutual rights], and [do not cut the relations of] the wombs [kinship]. Surely Allah is Ever an All-Watcher over you.﴾

(Qur'an 4: 1)

﴿O you who believe! Keep your duty to Allah and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you of your sins. And whomsoever obeys Allah and his Messenger he has indeed achieved a great achievement.﴾

(Qur'an 33: 70-71)

As for what follows, the best speech is the speech of Allah (*Subhânahu wa Ta'âlâ* — Glorified and Exalted is He), and the best guidance is the guidance of Muhammad (ﷺ). The worst affairs are newly-invented matters, every innovation is a misguidance, and every misguidance is in the fire of hell.

This work which is presented to the reader is based on the rules of tajweed. My enthusiasm to write about the subject of tajweed came about from the tajweed classes that I taught and from a radio programme which I presented called “The Tilâwat al-Qur'an Programme”. (*Tilâwat al-Qur'ân* means ‘reciting the Qur'an’.) Whilst teaching and presenting my weekly radio show I devised lessons for both students and listeners until I had developed an entire syllabus for teaching the science of tajweed. It was not until my wife advised me to write this book that I actually began this work for the sake of Allah (ﷻ).

There are many reasons why I decided that it would be a good idea to write this book, the main reason being the scarcity of tajweed books in the English language. There are a couple of excellent books in this area; however, they are targeted for advanced students of tajweed. I wanted to target those individuals who wanted to take a step into learning tajweed by providing a brief book on the rules of tajweed with simple explanations of each rule. I would like to seek a wider audience that encompasses all ages and abilities. Keeping this in mind, this book is a beginner's manual to tajweed.

After thanking Allah (ﷻ) with praise, I would like to thank my dear wife, Shazeea, for all her patience with me when it came to the writing and researching stages of this book, as all my weekends and free time were consumed with this project. I also would like to thank my honourable teacher Sheikh Abu Jibreel

Muhammed Ayub for all his patience with me in my learning stages of the Noble Qur'an, and also for checking this book and advising me. Finally, I would like to thank my two dear friends, Dr. Muhammed Munir and Mr. Ahmed Khan who both critically evaluated this book and gave me their suggestions for improvement. I would also like to thank all of the other brothers who helped me with their advice but do not wish to be named.

I sincerely pray that this humble piece of work can help those individuals who have had difficulties in learning the Noble Qur'an with tajweed, and that they grow to love the Qur'an and acquire more of its knowledge. Âmeen.

Hafs Al-Gazzi
Nuneaton, UK

How to Use this Book

Before embarking on a path to learn the rules of proper Qur'anic recitation or *tajweed*, one must have an understanding as to how this recitation is accomplished. As stated in the introduction, this book aims to be a beginner's manual; but does this mean that a person can pick this book up and learn *tajweed* perfectly on their own? In fact, no, it does not, and this is not recommended at all. Rather, this book is meant to be used in conjunction with a teacher or class wherein one can be taught directly and corrected on the proper recitation, sounds, mouth formations, and lengths of certain types of letters.

It is highly recommended, and cannot be stressed enough, to seek out someone who is versed in *tajweed*. Almost all localities have someone who is knowledgeable in Qur'anic recitation; one need only ask at the local mosque. However, for clarity and self-checking, included with this book is an audio recording* which demonstrates the proper recitation of each *tajweed* rule. It is meant to be used in conjunction with the text to make sure that your pronunciation is correct, particularly if you do not have immediate access to a teacher. For those who have already learned *tajweed* and wish to review and brush up on the rules, this book and audio recording should be sufficient for such a purpose.

Additionally, at the end of each section are review questions regarding the information presented in that section. Working

* The mp3 file that goes with this book is available at www.iiph.com.sa

through these simple questions can help you get a better feel for the terminology of tajweed. If you have the time and resources, the challenge questions offer further research opportunities for those who seek more advanced knowledge of tajweed concepts.

In total, the explanations of tajweed rules in this text, along with the audio recording of the recitation, and the follow-up questions to enhance your learning provide a short introductory course in Qur'anic recitation. To begin this course, the history of the Qur'an, its revelation and compilation are discussed, in order to give the necessary background information to set the stage for the learning of tajweed.

THE QUR'AN

What is the Qur'an?

The Qur'an in its entirety comprises the words of Allah (ﷻ) which were revealed to the Prophet Muhammad (ﷺ) and are a message for all of humanity. These words were revealed through the Angel Jibreel (Gabriel, *'alayhi as-salâm* — peace be upon him) to the Prophet Muhammad (ﷺ). It is the last of all revealed books and is a book which Allah (ﷻ) has promised to protect from any harm or changes. It is a book of guidance and has many qualities. It was revealed in the best of all languages, Arabic. It contains the stories of previous prophets and messengers, gives glad tidings for the believers, and gives warnings to people about Allah's punishment for disobedience to Him. It is also a cure, mercy, proof (of faith and good deeds), and enlightenment for all the believers who submit to it.

The Qur'an is one of the two sources which form the basis of Islam. The second source is the Sunnah of the Prophet (ﷺ). The difference between the Qur'an and the Sunnah is that the Qur'an in its entirety comprises the words of Allah (ﷻ), letter for letter. The Sunnah, on the other hand, was inspired by Allah (ﷻ); however, the actions and statements are from the Prophet Muhammad (ﷺ).

The Qur'an consists of 114 *suwar* (plural of *soorah* [*soorat*] or chapter) beginning with Soorat al-Fâtiḥah and ending with Soorat an-Nâs. All of the *suwar* in the Noble Qur'an are grouped together into what are called *ajzâ'* (plural of *juz'* or part). A *juz'* is one of the thirty parts in the Noble Qur'an. Each *juz'* is further divided into *aḥzâb* (plural of *ḥizb*), each equivalent to half a *juz'*. There are two *aḥzâb* in each *juz'*, which means that there are 60

aḥzâb in the entire Qur'an. There are over 6,000 *âyat* (plural of *âyah* or verse) in the Qur'an and over 77,000 words, which in total comprise over 323,000 letters. The longest soorah in the Qur'an is Soorat al-Baqarah which is the second soorah, and the shortest soorah is Soorat al-Kawthar, which is the 108th soorah in the Noble Qur'an.

Review Questions*

1. The Qur'an is the words of whom?

- a) Angel Jibreel (جبرئيل)
- b) The Prophet (ﷺ)
- c) Allah (الله)
- d) 'Uthmân (عثمان)

2. In what language is the Qur'an?

- a) English
- b) Arabic
- c) English and Arabic
- d) English or Arabic

3. How many suwar are there in the Qur'an?

- a) 604
- b) 6000
- c) 30
- d) 114

4. What is a juz'?

- a) a verse
- b) a part

* Answers to all review questions can be found on page 119.

- c) a letter
 - d) a word
5. What is the longest soorah in the Qur'an?
- a) Soorat al-Fâtiḥah
 - b) Soorat an-Nisâ'
 - c) Soorat al-Baqarah
 - d) Soorat an-Nâs

Challenge:

Find out which âyah is the longest in the Qur'an.

Revelation

The Qur'an was not sent down to the Prophet Muhammad (ﷺ) in one sitting; Allah revealed it gradually over a period of approximately 23 years. The Prophet (ﷺ) was 40 years old when the revelation began and it ended when he was 63 years old. Allah (ﷻ) says:

﴿And [it is] a Qur'an which we have divided [into parts], in order that you might recite it to people at intervals. And We have revealed it in stages.﴾ *(Qur'an 17: 106)*

The Qur'an was revealed in 3 stages according to the majority of scholars. The first stage was the writing of the speech of Allah in *al-lauh al-mahfoodh* (the preserved tablet). Allah (ﷻ) says:

﴿Nay! This is a glorious Qur'an, [inscribed] in al-lauh al-mahfoodh [the preserved tablet].﴾ *(Qur'an 85: 21-22)*

The second stage was the revelation of the Qur'an by Allah (ﷻ) to the lowest heaven in the noble month of Ramadan. Allah (ﷻ) says:

﴿The month of Ramadan in which was revealed the Qur'an, a guidance for humankind and clear proofs for the guidance and the criterion [between right and wrong]...﴾

(Qur'an 2: 185)

Allah (ﷻ) also says:

﴿We have sent it [this Qur'an] down on a blessed night in the month of Ramadan.﴾

(Qur'an 44: 3)

This blessed night is called *Laylat al-Qadr* (the 'night of decree'). Allah (ﷻ) says:

﴿Verily, We have sent it [this Qur'an] down in the night of decree.﴾

(Qur'an 97: 1)

The third and final stage was the revelation of the Qur'an through the Angel Jibreel (ﷺ) to the Prophet (ﷺ) and it was in this stage that it was revealed in portions. Allah (ﷻ) says:

﴿And truly, this [the Qur'an] is a revelation from the Lord of the worlds, which the trustworthy spirit [Jibreel] has brought down, upon your heart [O Muhammad], so that you may be of the warners.﴾

(Qur'an 26: 192-194)

Over the 23-year period, the Angel Jibreel (ﷺ) continued to visit the Prophet (ﷺ), bringing him verse after verse of the Qur'an. The first verses of the Qur'an to be revealed were the first five of Soorat al-'Alaq, in which Allah (ﷻ) says:

﴿Recite! In the Name of your Lord, Who has created [all that exists]. He has created the human being from a clot. Recite, and your Lord is Most Generous. Who has taught

[writing] by the pen. He has taught people that which they did not know.﴾ (Qur'an 96: 1-5)

The final verse to be revealed to the Prophet (ﷺ), according to the majority of scholars, is the saying of Allah (ﷻ):

﴿And be afraid of the day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾ (Qur'an 2: 281)

There are some benefits to the Qur'an having been revealed gradually. Amongst these reasons was that it strengthened the resolve of the Prophet (ﷺ) against the disbelievers, it made memorising and understanding it simpler for the Companions, and it proved the truthfulness of the Prophet (ﷺ). It also served to prove the miraculous nature of the Qur'an. The laws of Islam were hence revealed in a gradual manner, and the revelation process was eased for the Prophet (ﷺ).

Review Questions

1. How long did it take to reveal the entire Qur'an?
 - a) 1 month
 - b) 23 years
 - c) Around 23 years
 - d) 1 night
2. How many stages of revelation were there?
 - a) 2
 - b) 3
 - c) 4
 - d) 6

3. Which angel was responsible for the revelation of the Qur'an?
- Angel Jibreel
 - Angel Mikâ'eel
 - Angel of Death
 - Angel Isrâfeel
4. Which verses were the first to be revealed?
- The verses of Soorat al-Fâtiḥah
 - The verses of Soorat al-Falaq
 - The first 5 of Soorat ar-Raḥmân
 - The first 5 of Soorat al-'Alaq

Challenge:

Briefly describe the first revelation of the Qur'an to the Prophet (ﷺ) in the Cave of Ḥirâ'.

Compilation

Allah (ﷻ) promised that he would protect the Qur'an from changes or harm. Allah (ﷻ) says:

«Verily, it is We who have sent down the remembrance [the Qur'an] and surely, We will guard it [from corruption].»

(Qur'an 15: 9)

Allah (ﷻ) has fulfilled this promise even to the present day. It is quite amazing that not even a single vowel, letter, word, or verse has been corrupted. This is due, first and foremost, to the promise of Allah (ﷻ), and also due to the great number of Muslims who memorised the entire Qur'an during the lifetime of the Prophet (ﷺ) up until the present day. The Qur'an today is exactly the same as it was revealed to the Prophet (ﷺ).

The compilation of the Qur'an was a major landmark in Islamic history. This event first took place less than two years after the death of the Prophet Muhammad (ﷺ). In compiling the Qur'an, strict guidelines were adhered to before any verse or part of a verse would be accepted as being authentic.

During the lifetime of the Prophet (ﷺ) the Qur'an had been preserved in a complete written form; however, this was not in a book format. During this time the Qur'an was written on whatever the companions could find, ranging from leather and animal bones to stone and wood. Whenever a new revelation was revealed to the Prophet (ﷺ), these words were written down almost immediately. Due to the fact that the Qur'an was still in the process of being revealed, it could not be collected as a whole.

During the caliphate of Abu Bakr (*raḍīya Allāhu 'anhu* — may Allah be pleased with him) a battle known as the Battle of Yamâmah took place. During this battle many of those who had memorised the Qur'an were killed. 'Umar (رضي الله عنه) met Abu Bakr (رضي الله عنه) to report this to him and mentioned that unless the entire Qur'an was gathered together, the Qur'an might become lost. Abu Bakr (رضي الله عنه) hesitated with regard to this suggestion as he was worried that such a project might be considered an innovation in the religion. It was only after 'Umar (رضي الله عنه) continued to discuss the idea with him, explaining the benefits of such a project, that he finally accepted.

It was decided that Zayd ibn Thâbit (رضي الله عنه) would be placed in charge of collecting the Qur'an into one manuscript. The main reason for choosing him was that he himself had memorised the entire Qur'an and had written it during the Prophet's lifetime as his primary scribe. He also was one of the most knowledgeable companions with regard to the recitation of the Qur'an.

Before Zayd ibn Thâbit (رضي الله عنه) would accept any verse he required that the verse came from two people who had learnt it directly from the Prophet (ﷺ) and that there should be one written copy which had been written under the supervision of the Prophet (ﷺ). Once his mission was complete, this became the first ever copy of the Noble Qur'an. The written copy of the Qur'an was called a *muṣ-ḥaf*, which means 'a collection of sheets or paper'.

'Uthmân ibn 'Affân (رضي الله عنه), who was the third leader of the Muslim nation, took over after the death of 'Umar (رضي الله عنه) and under his leadership the Muslims expanded their control of many lands. The new Muslims from these lands learnt the Qur'an from the Companions and their students. It came to a point where the Muslims started to differ amongst themselves with regard to the recitation of the Qur'an. When 'Uthmân (رضي الله عنه) heard of this, he informed the leading Companions that official copies of the Qur'an should be written and sent to all the provinces and that all other copies, whether whole or in parts, should be destroyed. This was done to unite the Muslim nation. Four companions were elected to write the Qur'an in the new *maṣâḥif* (plural of *muṣ-ḥaf*). They were Zayd ibn Thâbit, 'Abdullâh ibn az-Zubayr, Sa'eed ibn al-'Âṣ, and 'Abd ar-Raḥmân ibn al-Hârith (May Allah be pleased with them). These four companions borrowed the master *muṣ-ḥaf* written during the time of Abu Bakr (رضي الله عنه) from Ḥafṣah (*radiya Allâhu 'anhâ* — may Allah be pleased with her), the daughter of 'Umar, who had it in her possession and was responsible for its safekeeping. Upon completion of the task, they returned the master *muṣ-ḥaf* back to Ḥafṣah (رضي الله عنه). Every *muṣ-ḥaf* that we have today is written according to the *muṣ-ḥaf* of 'Uthmân (رضي الله عنه), regardless of what script it is written in.

Review Questions

1. Was the Qur'an written in its entirety during the lifetime of the Prophet (ﷺ)?
 - a) Yes
 - b) No
2. Which battle inspired 'Umar (رضي الله عنه) to go to Abu Bakr (رضي الله عنه) to advise him to compile the Qur'an into one volume before it was lost forever?
 - a) Battle of Badr
 - b) Battle of Yamamah
 - c) Battle of Uḥud
 - d) Battle of Yarmook
3. Who was made the primary scribe during the compilation of the Qur'an?
 - a) Abu Bakr (رضي الله عنه)
 - b) 'Uthmân (رضي الله عنه)
 - c) Ḥafṣah (رضي الله عنها)
 - d) Zayd ibn Thâbit (رضي الله عنه)
4. Every muṣ-ḥaf today is written in accordance to the muṣ-ḥaf of whom?
 - a) Abu Bakr (رضي الله عنه)
 - b) 'Uthmân (رضي الله عنه)
 - c) The Prophet (ﷺ)
 - d) Zayd ibn Thâbit (رضي الله عنه)

Challenge:

Try and think of the different scripts and writing styles the Qur'an is written in today. Can you name the style most prominent in Morocco and other parts of Africa?

Virtues of the Qur'an

Allah (ﷻ) says:

«Indeed those who recite the Book of Allah and establish the prayer, spending from what we have provided them, privately and openly, hoping for a commerce that will never perish. That He may pay them their wages in full and increase them out of His bounty. Indeed He is the Forgiving, the One to show gratitude.» (Qur'an 35: 29-30)

'Uthmân ibn 'Affân (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «The best amongst you is he who learns the Qur'an and teaches it.» (Bukhari)

'Â'ishah (رضي الله عنها) narrated that the Messenger of Allah (ﷺ) said: «The one who recites the Qur'an proficiently will be with the noble ambassador angels, and the one who stumbles through its recitation with difficulty will get two rewards.» (Bukhari and Muslim)

Abi Umâmah al-Bâhili (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «Recite the Qur'an, for it will come on the Day of Judgement as an intercessor for its companion.» (Muslim)

Ibn Mas'ood (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «Whoever recites a letter from the Book of Allah, will get a good deed, and a good deed is rewarded tenfold. I am not saying that *alif, lâm, meem* are counted as one letter; rather *alif* is counted as one letter, *lâm* is counted as one letter and *meem* is counted as one letter.» (Bukhari and Muslim)

Ibn 'Umar (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «It will be said to the reciter of the Qur'an: Read and ascend!

And recite as you used to recite in the worldly life. For verily, your station (in paradise) will be the last verse that you recite.» (a sound hadith recorded by Aḥmad and at-Tirmidhi)

‘Umar ibn al-Khaṭṭâb (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «Indeed, Allah the Most High raises the stature of a people by this book (the Qur’an), and lowers others by it.» (Muslim)

Abu Moosâ al-‘Ash‘ari (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «The believer who recites the Qur’an is like the citrus, its scent is good and its taste is good. The believer who does not read the Qur’an is like the date with no scent to it but its taste is sweet. The hypocrite who reads the Qur’an is like basil, its scent is good but its taste is bitter. And the hypocrite who does not read the Qur’an is like wheat, it does not have any scent to it and its taste is bitter.» (Bukhari and Muslim)

Abu Hurayrah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «Do not convert your homes into tombs. Indeed, Satan runs away from a house in which Soorat al-Baqarah is recited.» (Muslim)

Ibn ‘Umar (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «The example of the person who has learnt the Qur’an by heart is like the owner of tethered camels. If he keeps them tethered, he will control them. But if he releases them, they will run away.» (Bukhari and Muslim)

Manners of the Qur'an Reciter

A person who is going to recite the Qur'an must have a pure intention and must fulfil three main conditions:

The first condition of reciting the Qur'an is *tahârah* (ritual purity or cleanliness). The one who is in a state of *janâbah* (sexual impurity) may not recite the Qur'an from memory nor touch the muş-ḥaf until s/he performs *ghusl* (a ritual cleansing of the whole body). However, the one who is in a minor state of impurity, and has not performed ablution (*wuḍoo'*), may recite the Qur'an from memory but should not touch the muş-ḥaf. Allah (ﷻ) says:

﴿None can touch it except the purified.﴾ (Qur'an 56: 79)

The second condition is to seek refuge from the devil before reciting the Qur'an; this is known as the *isti'âdhah*. This is done by saying, "*A'oodhu billâhi min ash-shayṭân ir-rajeem* — I seek refuge in Allah from the outcast devil."

Allah (ﷻ) says:

﴿So when you wish to recite the Qur'an, seek refuge with Allah from Satan, the outcast [the cursed one].﴾

(Qur'an 16: 98)

The devil is *rajeem* (an outcast), which means that he is far removed from the mercy of Allah (ﷻ). So the devil deserves the anger and punishment of Allah (ﷻ) because he loves to divert our minds and hearts away from reciting and listening to the words of Allah (ﷻ).

The third condition is to say the *basmalah*: "*Bismillâh ir-raḥmân ir-raḥeem* — In the name of Allah, the Most Gracious, the Most

Merciful". This is incumbent upon the reciter to say at the beginning of every soorah except for Soorat at-Tawbah. The accepted view is that the purpose of the basmalah is to divide between the chapters.

In addition to the above requirements, there are a few highly preferable conditions, of which I will mention two:

The reciter of the Qur'an should allow his or her recitation to flow with *tarteel* (a slow, fine tone) and to ponder upon it whilst reciting. The reciter must not rush whilst reciting the Qur'an; rather one should recite slowly, word for word and verse by verse.

It is desirable that the reciter of the Qur'an beautify his or her voice whilst reciting the book of Allah (ﷻ).

Abu Hurayrah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «He is not one of us, the one who does not beautify the Qur'an.» (Bukhari)

Abu Hurayrah (رضي الله عنه) also narrated that the Messenger of Allah (ﷺ) said: «He is not one of us, he who does not chant the Qur'an.» (Bukhari)

Chanting does not mean to sing the Qur'an with musical tones like a song. Singing the Qur'an is not allowed because it amounts to playing with the verses of Allah (ﷻ).¹ On this issue, Shaykh 'Abd al-'Azeez ibn Bâz (may Allah have mercy on him) stated in a fatwa (religious legal verdict):

In the authentic Sunnah it is encouraged to recite the Qur'an in a melodious voice, which means making one's voice

¹ Egyptian Fatawa House, *The Concise Edition of the Fatawa delivered by the Egyptian Fatawa House*, 4 Muharram 1426 AH/ 13 February 2005, p. 404

beautiful when reciting it. It does not mean that one should recite it as if singing; rather, what is meant is that one should make the voice beautiful when reciting.²

Then there are other praiseworthy acts that are part of the manners of the reciter, and have their basis in the evidence from the Qur'an and the Sunnah. For one, weeping is encouraged during the recitation of the Qur'an. Allah (ﷻ) says:

﴿And they fall down on their faces weeping and it increases their humility.﴾ (Qur'an 17: 109)

It is also desired that the reciter of the Qur'an, when s/he comes across a verse mentioning Allah's mercy, should ask Allah (ﷻ) for His mercy; and if s/he comes across a verse mentioning punishment, s/he should seek refuge in Allah (ﷻ) from His punishment.

On the authority of Ḥudhayfah (رضي الله عنه) who said: «I prayed with the Prophet one night, and he started with Soorat al-Baqarah. So I said (to myself): After he has recited 100 verses, he will end the recitation and go into (the next phase of the prayer, which is) the bowing position. But he continued; and then I said: He will recite the whole soorah in one unit of prayer and he (ﷻ) will go into the bowing when he has finished it. But he proceeded. Thereafter, he recited all of an-Nisâ' and all of Âl-'Imrân. He recited slowly and when he came across a verse of glorification, he glorified. When he came across a verse that posed a question, he asked. And when he came across a verse necessitating seeking refuge, he sought refuge.» (Muslim)

² ibn Bâz, 'Abd al-'Azeez, *Majmoo' Fatawâ ibn Bâz*, vol. 11, pp. 348-350 (Islam Q & A website: <http://www.islamqa.com/en/ref/106525>, accessed November 2009)

The Muslim must guard his or her memorisation. This will consist of revision at least on a daily basis.

Abu Moosâ al-'Ash'ari (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: «Take good care of (memorising) this Qur'an. By the One in Whose hand is Muhammad's life (Allah), it is easier for the Qur'an to escape (from your memory) than for camels to escape from their tethers.» (Bukhari and Muslim)

There is no harm in reciting the Qur'an whilst walking, riding an animal (or by analogy, driving/riding in a car or other vehicle), or lying down.

On the authority of 'Abdullâh ibn Mughfil (رضي الله عنه) who said: «I saw the Prophet riding his camel and he was reciting softly from Soorat Al-Fath in an attractive, vibrating tone.» (Bukhari)

When reaching a verse of prostration during recitation, one should prostrate to Allah (ﷻ). The prostration of recitation is carried out by both the listener and the reciter. Another point to remember is that the 'bearer' of the Qur'an should guard his or her heart, tongue, and limbs from evil actions. Thus it is obvious that the reciter should not show off whilst reciting or try to gain popularity and a good reputation due to his or her recitation.

Review Questions

1. What is the first thing a person should make sure of before reciting and touching the Qur'an?
 - a) Wuḍoo'
 - b) Ṭahârah
 - c) To pray
 - d) To recite the isti'âdhah

2. Is it allowed to recite the Qur'an whilst walking?
 - a) Yes
 - b) No
3. Is it allowed for a person to recite the Qur'an as if s/he is singing it?
 - a) Yes
 - b) No
4. Before reciting the Qur'an, what should a person do?
 - a) Recite Soorat al-Fâtiḥah
 - b) Recite Soorat an-Nâs
 - c) Recite the isti'âdhah
 - d) Recite the basmalah

Challenge:

Why do you think it is not allowed to show off whilst reciting the Qur'an and what category of sin do you think showing off falls under?

TAJWEED

The Science of Tajweed and Its History

‘Tajweed’ refers to the science of Qur’anic recitation and literally means ‘betterment’ or ‘to make better.’ Learning the rules of tajweed helps one correct his or her recitation. The science of tajweed is derived from the oral recitation of the Qur’an by the Prophet (ﷺ) which he took from Jibreel (ﷺ). Tajweed involves studying the correct pronunciation of the Arabic letters, observing and applying their characteristics, as well as applying the rules of recitation associated with each individual letter.

Tajweed is more of a practical science than a theoretical science; however, in order to apply the rules practically one must know a bit of the theory behind the rules of tajweed. In order to learn tajweed, one must find a teacher to help eliminate mistakes in one’s recitation. In doing so, the teacher can go over the rules of tajweed in order to help one apply them within his or her recitation of the Qur’an. This is exactly how the Qur’an has been preserved generation after generation since the time of the Messenger (ﷺ) until today. The application of tajweed within every Muslim’s recitation is compulsory, in that every individual must apply it in their recitation.

From the aspect of knowledge, the first to establish the science of tajweed was our Prophet and first teacher, Muhammad (ﷺ), as taken from Jibreel (ﷺ) from the Mighty Lord, Allah (ﷻ). The Qur’an has reached us with tajweed from those who have recited it in solid chains of transmission from the Prophet (ﷺ) to Muslims today.

From the written aspect of the rules of tajweed, it is said that the first to write them down in a complete book was Abu 'Ubayd al-Qâsim ibn Salâm (d. 224 AH). The first to write a piece of prose on tajweed was Abu Muzâhim Moosâ ibn 'Ubayd-Allah al-Khâqânee (d. 321 AH). One of the easiest poems in this field of knowledge is *Mandhoomat ul-Muqaddimah feemâ alâ Qâri' al-Qur'ân an Ya'lamah*, which is better known as *Al-Jazariyah*, written by Imam al-Qurrâ' Muhammad ibn al-Jazari, (d. 833 AH).

The reason the rules of tajweed were recorded in writing was that when Islam spread, not everyone was accustomed to the Arabic script or even the sounds of the spoken language itself. Thus, when these Muslims would recite the Qur'an, they recited it with many errors and distortions, and the scholars feared the consequences of such errors and distortion if no action was taken. It was at this point that the rules were recorded and the foundations laid for the rules of tajweed.

Review Questions

1. How can a person learn or improve their tajweed?
 - a) Learn from a teacher
 - b) Learn from tapes
 - c) Learn from books
 - d) Learn from the internet
2. Who was the first to write about the rules of tajweed?
 - a) Abu 'Ubayd al-Qâsim ibn Salâm
 - b) Muhammad al-Jazari
 - c) The Prophet (ﷺ)
 - d) Jibreel (جبرئيل)

3. For what reason were the rules of tajweed initially written down and recorded?
- Due to people differing on tajweed
 - Due to people not memorising the Qur'an
 - Due to the mistakes non-Arabs were making whilst reciting
 - Due to certain individuals wishing to become famous

Challenge:

Find out about the life and works of the revivalist of the science of tajweed, Imam Muhammad al-Jazari.

Mistakes Made When Reciting

A mistake which is made during the recitation of the Noble Qur'an is called *lahn*. Mistakes made during the recitation of the Qur'an are divided into two categories depending on the severity: either *lahn jalee* (clear) or *lahn khafee* (hidden).

A *lahn jalee* or 'clear mistake' is one which occurs in the pronunciation of a word and affects the recitation, whether it changes the meaning or not. Clear mistakes are easily identified during the recitation of the Qur'an by both scholars of recitation and those who are not scholars of recitation. Clear mistakes can be divided into five general categories for simplicity and to prevent confusion:

- To change one letter to a totally different letter
- To change one vowel to a totally different vowel

3. To change a *sukoon* (silent or no vowel) into a vowel
4. To add a letter to a word (occurs usually when a letter of *madd* [elongation] is present)
5. To delete a letter from a word (usually occurs when a *madd* letter is present)

A *lahn khafee* or a 'hidden mistake' is an error which does not change the meaning of the word; it is a mistake which alters the beauty of the recitation of the Noble Qur'an. Only accomplished reciters usually notice these mistakes.

Examples of hidden mistakes are the taking away of the *ghun-nah* (a nasal sound) or lengthening it too much, taking away the *qalqalah* (a vibration), shortening or over-lengthening the *madd*, not pronouncing the *ḍammah* (short u vowel) completely by not making a circle with the lips, not pronouncing the *kasrah* (short i vowel) completely, or rolling the letter *râ* excessively.

Differences in Recitation Speed

There are three speeds in which the Qur'an can be recited and all are correct whichever one is chosen.

- **At-Taḥqeeq** — This is recitation which is at a slow pace. Every letter is pronounced with clarity from its articulation point and with its *ṣifât* (attributes). All the rules of tajweed are encapsulated within the recitation and the reader is able to comprehend and ponder over what is being read. This way of recitation is considered the best way of recitation.
- **At-Tadweer** — This is recitation which is at a medium pace and the speed is slightly faster from that of at-taḥqeeq. All

the letters are articulated with clarity and with their *ṣifât* and all the rules of *tajweed* are still followed in this speed of recitation.

- **Al-Ḥadr** — This is recitation at a speed faster than that of *at-tadweer*. The reader still follows the rules of *tajweed* and all the letters are still articulated, however at a faster speed than that of *at-tadweer*. Whilst reading at this speed, the *mudood* (plural of *madd*), *ghunnah*, and other rules can be lessened in length of duration.

Review Questions

1. How many types of mistake are there?
 - a) 1
 - b) 2
 - c) 3
 - d) 5
2. How many categories can a clear mistake be divided into?
 - a) 5
 - b) 6
 - c) 7
 - d) 8
3. What does *laḥn khafee* mean?
 - a) Clear mistake
 - b) Minor mistake
 - c) Major mistake
 - d) Hidden mistake

4. How many permissible speeds are there for reciting the Qur'an?
- 1
 - 2
 - 3
 - 4
5. What is meant by al-ḥadr?
- Slow speed of reciting
 - Medium speed of reciting
 - Fast speed of reciting
 - Very fast speed of reciting

Challenge:

Can you find an example of at-taḥqeeq, at-tadweer and al-ḥadr from famous reciters?

Rules of Joining the Isti'âdhah onto the Basmalah onto a Chapter

*B*efore we discuss this topic, one should be aware of what the following terms mean:

Isti'âdhah — This is the shorter name of “*a 'oodhu billâhi min ash-shayṭân ir-rajeem* — I seek refuge in Allah from the outcast devil,” and this is a form of seeking refuge or protection.

Basmalah — This is the shorter name of “*Bismillâh ir-Raḥmân ir-Raḥeem* — In the name of Allah, the Most Gracious, the Most Merciful.”

Before one begins the recitation of the Qur'an, it is important to begin with the isti'âdhah. Allah (ﷻ) says:

﴿And when you read the Qur'an seek refuge with Allah from the rejected Satan.﴾ (Qur'an 16: 98)

One should make it a habit to begin their recitation with the isti'âdhah regardless of whether it is at the beginning of a chapter or in the middle of a chapter. Before reciting any chapter except Soorat at-Tawbah, one should also recite the basmalah. The following rules which shall be discussed refer to all the chapters of the Noble Qur'an except Soorat at-Tawbah, because this chapter alone does not begin with the basmalah. These rules look at how one may join the isti'âdhah with the basmalah with the start of a soorah. There are four ways, all of them permissible.

1. **Cutting off all three from each other:** This means that we recite the isti'âdhah, **stop**, recite the basmalah, **stop**, and then begin the soorah.
2. **Joining all together:** This means that in one breath, without stopping or pausing, we recite the isti'âdhah, the basmalah, and the soorah.
3. **Joining the basmalah with the start of the soorah:** This means that we recite the isti'âdhah, stop, then in one breath and together, we recite the basmalah with the start of the soorah.
4. **Joining the isti'âdhah with the basmalah:** This means that we recite the isti'âdhah and the basmalah together in one breath without stopping, then stop, and then begin the soorah.

Rules of Joining the Basmalah in between Two Chapters

When we begin reciting any soorah, we should begin with the basmalah. There is however an exception to this which is between the end of Soorat al-Anfâl and the beginning of Soorat at-Tawbah. The rules which will be discussed shall cover the ways in which one can recite the basmalah between two chapters (which basically means how we recite the end of the soorah that we are finishing, with the basmalah, with the first verse of a different soorah). There are four ways of doing this: three are allowed and the fourth is not.

Permissible ways:

1. **Separating them all:** This means that we finish reciting the last âyah of the soorah we are currently on, pause, recite the basmalah, pause, and then recite the first âyah of the new soorah.
2. **Joining them all:** This means that in one breath and without stopping we finish the last âyah of the soorah we are on, then recite the basmalah, and finally the first âyah of the new soorah.
3. **Joining the basmalah onto the new soorah:** This means that we recite the last âyah of the soorah we are on, pause, then in one breath recite the basmalah and the first âyah of the new soorah.

Impermissible way:

4. **Joining the last âyah of the soorah we are on onto the basmalah and then pausing:** This way is incorrect and should

not be done, as it may lead a listener to think that the basmalah is the last âyah of the soorah that is being finished. In this way, the last âyah of the soorah we are on is joined onto the basmalah in one breath, then there is a pause, and then the first âyah of the new soorah is recited.

Rules for Soorat at-Tawbah

It has already been mentioned that Soorat at-Tawbah does not begin with the basmalah. If we begin our recitation with this soorah, it is sufficient to recite the isti'âdhah then begin the soorah. However, if we come to this soorah while in the middle of recitation (meaning that the previous soorah, Soorat al-Anfâl, has been completed), then there are three correct ways of joining the two. (Remember that between these two chapters there is no basmalah.)

1. **Joining Soorat al-Anfâl with Soorat at-Tawbah:** This means that we can join the last verse of Soorat al-Anfâl (the eighth chapter) with the first verse of Soorat at-Tawbah (the ninth) in one breath.
2. **Making a sakt (a breathless pause) in between the two suwar:** This means that we can recite the last verse of Soorat al-Anfâl then make a sakt without breathing, then recite the first verse of Soorat at-Tawbah.
3. **Separating Soorat al-Anfâl from Soorat at-Tawbah** — This means that we can recite the last verse of Soorat al-Anfâl, **stop** (and take a breath), and then recite the first verse of Soorat at-Tawbah.

Review Questions

1. What is meant by isti'âdhah?
 - a) *a'oodhu billâhi min ash-shaytân ir-rajeem*
 - b) *Bismillah ir-Raḥmân ir-Raḥeem*
 - c) Soorah
 - d) Âyah
2. What is meant by basmalah?
 - a) *a'oodhu billâhi min ash-shaytân ir-rajeem*
 - b) *Bismillâh ir-Raḥmân ir-Raḥeem*
 - c) Soorah
 - d) Âyah
3. Which soorah does not begin with the basmalah?
 - a) Soorat ar-Raḥmân
 - b) Soorat al-Anfâl
 - c) Soorat at-Tawbah
 - d) Soorat al-A'râf
4. How many ways are there of joining the isti'âdhah with the basmalah with a soorah?
 - a) 1
 - b) 2
 - c) 3
 - d) 4
5. What is one way of joining the end of Soorat al-Anfâl onto Soorat at-Tawbah?
 - a) Joining both together with basmalah in one breath
 - b) Joining both together with basmalah but pausing in between the two

- c) Pausing at the end of Soorat al-Anfâl and joining the basmalah onto Soorat at-Tawbah
- d) Performing a sakt in between the two chapters

Challenge:

Find out which chapter in the Qur'an has the basmalah as a verse on its own (there is only one such chapter).

Articulation Points of the Letter-sounds

An articulation point or *makhraj* of a letter is simply the place in which the sound of the letter is made from. It is important to articulate the correct letter-sound from the correct articulation point; otherwise the sound may be incorrect. There are seventeen articulation points for all the letters of the Arabic alphabet and these can be articulated from five main areas.

1. **al-jawf** — the 'empty space' in the throat and mouth
2. **al-ḥalq** — the throat
3. **al-lisân** — the tongue
4. **ash-shafatân** — the two lips
5. **al-khayshoom** — the nasal passage

Al-jawf — the empty space in the throat and mouth

There is one articulation point for 3 letter-sounds which are lengthened. These lengthened letters are;

1. *alif madd* — an alif that is 'silent' (meaning that there is no vowel after it) and comes after any letter with a *fathah* — the short 'a' vowel
2. *wâw madd* — a wâw which is 'silent' and comes after any letter with a *ḍammah*
3. *yâ madd* — a yâ which is 'silent' and comes after any letter with a *kasrah*

These letters are known as the madd letters, as they are the origin of all mudood (which shall be covered later).

Al-ḥalq — the throat

The throat is made up of 3 parts or articulation points.

- *adnâ al-ḥalq* (the top)
- *wasat al-ḥalq* (the middle)
- *aqṣâ al-ḥalq* (the bottom)

There are six letter-sounds that articulate from the throat and these letters are known as the letters of the throat. They are $\dot{\text{ح}}$ and $\dot{\text{ع}}$ which articulate from the top of the throat, ح and ع which articulate from the middle of the throat and ه and ز which articulate from the bottom of the throat.

Al-lisân — the tongue

The tongue has ten articulation points and eighteen letter-sounds which are articulated from it. The tongue has four parts:

- *aqṣâ al-lisân* (deepest part of the tongue, the area closest to the throat)
- *wasat al-lisân* (middle part of the tongue)
- *ḥafât al-lisân* (sides of the tongue)

• *taraf al-lisân* (tip of the tongue)

Aqṣâ al-lisân (the deepest part of the tongue) has two letter-sounds which articulate from it: ق ك

Wasat al-lisân (the middle part of the tongue) has three letter-sounds which articulate from it: ج ش ي

Ḥafât al-lisân (the side of the tongue) has two letter-sounds which articulate from it: ل ض

Taraf al-lisân (the tip of the tongue) has eleven letter-sounds which articulate from it: ت ث د ذ ر ز س ص ط ظ ن

Ash-shafatân – the two lips

There are four letter-sounds which are articulated from here.

These are: ب ف م و

The articulation point of ف is between the inside of the lower lip (the moist part) and the tips of the front incisors.

The articulation points for ب ، م and و are from the two lips together.

Al-khayshoom – the nasal passage

The ghunnah is pronounced from here. The ghunnah is a ṣifah (characteristic) of both the letters noon and meem; however, these two letter-sounds are not articulated from the nasal passage. It is the ghunnah sound which is pronounced from the nasal passage. Ghunnah never leaves the letters noon or meem. In brief, the nasal sound that comes from the nasal passage (the nose) is the ghunnah. If you pinch your nose and attempt to say “mmmmmm” or “nnnnnnn”, you will never be able to accomplish the full sound of ghunnah because it comes from this articulation point.

Review Questions

1. What is a makhraj?
 - a) The nasal passage
 - b) Pronunciation
 - c) An articulation point
 - d) A characteristic
2. How many points of articulation are there in total for all of the letter-sounds?
 - a) 3
 - b) 5
 - c) 9
 - d) 17
3. How many main areas are there from which a letter-sound can come?
 - a) 3
 - b) 5
 - c) 9
 - d) 17
4. What does al-ḥalq mean?
 - a) The throat
 - b) The tongue
 - c) The nose
 - d) The lips
5. How many letter-sounds are articulated from the lips?
 - a) 2
 - b) 4
 - c) 6
 - d) 8

6. What is the ghunnah?
- A şifah of noon and meem
 - A şifah of lâm and râ
 - A şifah of bâ and meem
 - A şifah of bâ and noon

Challenge:

Find out what the different levels of ghunnah are.

Types of Vowels

There are vowels that if they are attached to a letter, give a specific sound to the letter.³ The vowels are:

- **Fathah** — is a diagonal stroke or line written above a letter and is pronounced “a” as in ‘apple’.
- **Kasrah** — is a diagonal stroke or line written below a letter and is pronounced “i” as in ‘beat’.
- **Dammah** — is shaped like the letter wâw; it is written above a letter and is pronounced “u” as in ‘book’.
- **Fathah tanween** — is a double diagonal stroke (or two fathahs put together) written above a letter and pronounced “ân”.
- **Kasrah tanween** — is a double diagonal stroke (or two

³ The reader should refer to the Pronunciation and Transliteration Chart at the beginning of this book. (Editor)

kasrahs put together) written below a letter and pronounced "een".

- **Ḍammah tanween** — is a double wâw shape (or two ḍammahs put together) written above a letter and pronounced "oon".

Rules of Noon Sâkinah and Tanween

A *noon sâkinah* is a 'noon which is silent' or in other words has no vowel attached to it. A noon sâkinah can either be written with a sukoon on top of it or without a sukoon. Tanween is the pronunciation of a noon although it is not actually written. This is heard when we say the endings of tanween: ân, een, and oon.

There are 4 rules of noon sâkinah and tanween:

1. idh-hâr
2. idghâm
3. iqlâb
4. ikhfâ'

These rules only apply when a certain letter comes after a noon sâkinah or tanween.

Idh-hâr

Idh-hâr means 'noticeable'; it is to say the sound of noon clearly without a ghunnah.

The letters which follow this rule are: ه ء غ ع خ ح

So if any of these letters, also known as the letters of the throat, come after either a noon sâkinah or tanween, then the sound of noon must be pronounced clearly without ghunnah.

Examples:

The letters which are underlined and coloured in red are examples of idh-hâr.

1. (Soorat al-Qadr 97: Âyah 3)

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

2. (Soorat az-Zalzalah 99: Âyah 7)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

3. (Soorat al-Ikhlâş 112: Âyah 4)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4. (Soorat al-Falaq 113: Âyah 5)

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

5. (Soorat al-Baqarah 2: Âyah 7)

وَلَهُمْ عَذَابٌ عَظِيمٌ

6. (Soorah Fussilat 41: Âyah 42)

تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

7. (Soorat al-A'râf 7: Âyah 43)

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ تَجْرِي مِّنْ تَحْتِهِمُ الْأَنْهَارُ

Idghâm

Idghâm means 'to merge' or join the sound of noon. This basically means that we merge the sound of noon into the next letter.

The letters which are found under this rule are: ي ر م ل و ن

These letters can be easily remembered by the phrase (يرملون), pronounced 'yarmaloon'.

So if any of these letters come after either a noon sâkinah or tanween, then the sound of noon must be merged or joined into the next letter.

The rule of idghâm is divided into two divisions:

1. Idghâm with ghunnah
2. Idghâm without ghunnah

Idghâm with ghunnah

There are four letters which apply under this division.

They are: ي م و ن

These letters can be remembered by the phrase (ينمو), pronounced 'yanmoo'.

When any of these four letters comes after either a noon sâkinah or tanween, we merge or join the sound of noon into the next letter with a ghunnah.

Examples:

1. (Soorat az-Zalzalah 99: Âyah 7)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

2. (Soorat al-Bayyinah 98: Âyah 2)

رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً

3. (Soorat ash-Shams 91: Âyah 7)

وَنَفْسٍ وَمَا سَوَّاهَا

4. (Soorat al-Ghâshiyah 88: Âyah 8)

وَجْوهٌ يُّومِئِدٍ تَأْتِمَةٌ

Idghâm without ghunnah

There are two letters which apply under this division.

The letters are: ر ل

When either of these two letters comes after a noon sâkinah or tanween, we insert the sound of noon into the next letter without a ghunnah.

Examples:

1. (Soorat al-Qâri‘ah 101: Âyah 7)

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

2. (Soorat al-Mumtaḥanah 60: Âyah 7)

وَاللَّهُ غَفُورٌ رَّحِيمٌ

3. (Soorat at-Ṭoor 52: Âyah 11)

فَوَيْلٌ يُّومِئِدٍ لِلْمُكَذِّبِينَ

4. (Soorat al-Fajr 89: Âyah 5)

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

Iqlâb

Iqlâb means 'to change'; it in effect changes the sound of noon into a meem with ghunnah. The letter found under this rule is: ب

So if this letter comes after either a noon sâkinah or tanween, then the sound of noon must be changed into the sound of meem with a ghunnah.

Examples:

1. (Soorat al-Ḥashr 59: Âyah 18)

إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ

2. (Soorat al-Layl 92: Âyah 8)

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

3. (Soorat al-Baqarah 2: Âyah 18)

صُمُّكُمْ بِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ

4. (Soorat al-Ḥashr 59: Âyah 10)

مِنْ بَعْدِهِمْ

Ikhfâ'

Ikhfâ' means 'to conceal or hide' the sound of noon with a ghunnah. There are 15 letters which are found under this rule. They are: ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

So if any of these letters come after either a noon sâkinah or tanween, then the sound of noon must be hidden.

Examples:

1. (Soorat at-Ṭâriq 86: Âyah 6)

خُلِقَ مِنْ مَّاءٍ دَافِقٍ

2. (Soorat an-Naba' 78: Âyah 12)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

3. (Soorat an-Naba' 78: Âyah 34)

وَكَأَسَا دِهَاقًا

4. (Soorat al-Ma'ârij 70: Âyah 4)

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

5. (Soorat al-Baqarah 2: Âyah 4)

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

6. (Soorat al-Baqarah 2: Âyah 20)

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

7. (Soorat al-Baqarah 2: Âyah 28)

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

Review Questions

1. What is a noon sâkinah?
 - a) A noon with a fathah
 - b) A noon with a tanween

- c) A noon which is strong
 - d) A noon which is 'silent'
2. How many rules of noon sâkinah and tanween are there?
- a) 4
 - b) 5
 - c) 10
 - d) 12
3. What does idghâm mean?
- a) To change
 - b) To merge
 - c) To hide
 - d) To make clear
4. What is the phrase by which the letters of idghâm are remembered by?
- a) yanmoo
 - b) quṭbu jad
 - c) yarmaloon
 - d) ghunnah
5. What letter falls under the rule of iqlâb?
- a) bâ
 - b) tâ
 - c) thâ
 - d) yâ
6. Which rule of noon sâkinah has no ghunnah at all?
- a) Iqlâb
 - b) Idh-hâr
 - c) Idghâm
 - d) Ikhfâ'

Challenge:

Find out which four words in the entire Qur'an do not have idghâm even though there is a noon sâkinah in the middle of the word followed by either a wâw or yâ.

Rules of Meem Sâkinah

A meem sâkinah is a 'meem which is silent' or, in other words, has no vowel attached to it. A meem sâkinah can be written either with a sukoon on top of it or without a sukoon.

There are three rules of meem sâkinah:

1. ikhfâ' ash-shafawi
2. idghâm aş-şagheer
3. idh-hâr ash-shafawi

The reason these rules are called 'shafawi' is because of the fact that the sound of the meem comes from the two lips. *Ash-shafawi* means 'with the two lips'.

These rules are used when a certain letter comes after a meem sâkinah only.

Ikhfâ' ash-shafawi

If we remember from the rules of noon sâkinah and tanween, ikhfâ' means to conceal, and this essentially means that we conceal or hide the sound of meem within the next letter with our two lips with ghunnah. There is one letter under this rule:

ب

So if we see the letter bâ and it comes after a meem sâkinah, the sound of meem is hidden by the letter bâ. We hide the letter meem by leaving a small space between our lips.

Examples:

1. (Soorat ar-Ra'd 13: Âyah 33)

أَمْ تَتَّبِعُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِيْظَاهِرٍ مِّنَ الْقَوْلِ

2. (Soorat ar-Ra'd 13: Âyah 28)

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ

3. (Soorat al-Feel 105: Âyah 4)

تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ

4. (Soorat al-Âdiyât, 100: Âyah 11)

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

5. (Soorat al-Muṭaffifeen 83: Âyah 17)

ثُمَّ بَقَالَ هَذَا الَّذِي كُنتُمْ بِهِ تَكْذِبُونَ

Idghâm aṣ-ṣagheer

If we remember from the rules of noon sâkinah and tanween, idghâm means to merge or join. *Aṣ-Ṣagheer* means 'small', so the term *idghâm aṣ-ṣagheer* means 'minor merger'. Idghâm aṣ-ṣagheer means we merge the meem onto the next letter with our two lips. There is one letter under this rule:

So if we see a meem with a vowel and it comes after a meem sâkinah, the two meems merge or join together to become a stronger meem with ghunnah.

It is important to know that a shaddah (a diacritical mark above a letter that looks like a miniature hand-written 'w') indicates a double letter. When the same letter is repeated, the first one being silent and the second possessing a vowel, these two sounds are joined together to make an emphasised or doubled letter sound. The letter is only written once, with the shaddah above it.

Examples:

1. (Soorat al-Baqarah 2: Âyah 249)

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ
عَلَبَتْ فِتْنَةٌ كَثِيرَةً بِإِذْنِ اللَّهِ

2. (Soorat al-Baqarah 2: Âyah 253)

فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ

3. (Soorah Quraysh 106: Âyah 4)

الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ

4. (Soorat al-Muṭaffifeen 83: Âyah 4)

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

5. (Soorat al-Qadr 97: Âyah 4)

نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ

Idh-hâr ash-shafawi

If we recall from the rules of noon sâkinah and tanween, idh-hâr means to say the sound clearly without any ghunnah, which in this case is the letter meem. There are twenty-six letters under this rule; these are the remaining letters of the alphabet aside from the letters meem and bâ, which follow the first two rules of meem sâkinah, respectively.

The letters of idh-hâr ash-shafawi are:

ا ت ث ج ح خ د ذ ر ز س ش ص ض

ط ظ ع غ ف ق ك ل ن و ه ي

So if we see any of these letters and any of them come after a meem sâkinah, the letter meem is then pronounced clearly without a ghunnah.

Examples:

1. (Soorat al-Baqarah 2: Âyah 232)

مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

2. (Soorat al-Ḥashr 59: Âyah 2)

مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا

3. (Soorat al-Mujâdilah 58: Âyah 19)

فَأَنسَهُمْ ذِكْرَ اللَّهِ

4. (Soorat at-Ṭalâq 65: Âyah 9)

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرَهَا خُسْرًا

5. (Soorat al-Qalam 68: Âyah 36)

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

6. (Soorat al-Muţaffifeen 83: Âyah 3)

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

7. (Soorat al-Layl 92: Âyah 14)

فَأَنْذَرْتَهُمْ نَارًا تَلْتَظَى

8. (Soorat al-Fâtiḥah 1: Âyah 7)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Review Questions

- What is a meem sâkinah?
 - A 'silent' meem
 - A strong meem
 - A long meem
 - A loud meem
- How many rules of meem sâkinah are there?
 - 2
 - 3
 - 4
 - 5
- What letter comes under ikhfâ' ash-shafawi?
 - meem
 - bâ
 - tâ
 - qâf

4. What does 'ash-shafawi' mean?

- a) Of the tongue
- b) Of the nose
- c) Of the throat
- d) Of the lips

Challenge:

Research the rule of ikhfâ' ash-shafawi to find out about the other opinion regarding this rule.

Rules of Lâm at-Ta'reef

Lâm at-ta'reef is of two types: idghâm and idh-hâr. When discussing lââm at-ta'reef, we are referring to the letter lââm found at the start of a word in the definite article *al-* (ال). This lââm of ال is split into two types:

1. idh-hâr al-qamari
2. idghâm ash-shamsi

Idh-hâr al-qamari

If we remember from the rules of meem sâkinah and noon sâkinah and tanween, idh-hâr means to say clearly. This means that we say the lââm clearly. The lââm sâkinah in this division can be followed by any of the following fourteen letters:

ا ب ج ح خ ع غ ف ق ك م ه و ي

These letters are known as *huroof al-qamari* or the 'moon letters' and can be remembered by the following phrase:

”ابغ حجك و خف عقيمه“

(abghi hajaka wa khaff 'aqeemahu)

So if we see any of these letters and they come after lâm sâkinah in ال , then we pronounce the lâm clearly.

Examples:

1. (Soorat al-A'râf 7: Âyah 145)

سَأُورِيكُمْ دَارَ الْفَاسِقِينَ

2. (Soorat al-Munâfiqoon 63: Âyah 1)

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

3. (Soorat al-Qadr 97: Âyah 1)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

4. (Soorat al-Baqarah 2: Âyah 74)

وَإِنَّ مِنْ أَلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

5. (Soorah Ṭa-Ha 20: Âyah 2)

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

6. (Soorat al-Bayyinah 98: Âyah 7)

أُولَئِكَ هُم خَيْرُ الْبَرِيَّةِ

Idghâm ash-shamsi

If we remember from the rules of meem sâkinah and noon sâkinah and tanween, idghâm means to merge or join. This means that we merge or join the lâm into the next letter. The lâm sâkinah in this division is followed by the rest of the alphabet apart from the letters of idh-hâr al-qamari.

The letters are: ت ث ذ ر ز س ش ص ض ط ظ ل ن

These letters are known as *ḥuroof ash-shamsi* or the 'sun letters'. So if we see any of these letters and they come after lām sākinah in ال , then we merge or join the lām into the next letter, so that the lām no longer sounds like 'l', but instead takes the sound of the letter that comes after it, and results in a stressed sound, which the presence of the shaddah indicates.

Examples:

1. (Soorat al-Baqarah 2: Âyah 124)

قَالَ لَا يَنْأَلُ عَهْدِي الظَّالِمِينَ

2. (Soorat al-Baqarah 2: Âyah 215)

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِللَّوَالِدِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ

3. (Soorat az-Zumar 39: Âyah 2)

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

4. (Soorat al-Mulk 67: Âyah 5)

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ

5. (Soorat al-'Alaq 96: Âyah 18)

سَنَدْعُ الزَّبَانِيَةَ

6. (Soorat aḍ-Ḍuḥâ 93: Âyah 1)

وَالضُّحَىٰ

A tip on recognising this rule is to look for a shaddah on the letter straight after the lâm. If a shaddah is present then the rule of idghâm ash-shamsi applies.

The Rule of Lâm in the Name of Allah (ﷻ)

The letter lâm is usually a light letter; however, it does become a heavy letter in certain cases when it is with regard to the name of Allah (ﷻ). Before we continue discussing the rules of lâm, the following terms should be understood:

Tafkheem — making the letter heavy ('full' mouth)

Tarqeeq — making the letter light ('empty' mouth)

Cases when lâm is usually light in sound

If there is a kasrah on a letter before the name and lâm of Allah (ﷻ), we say the lâm in Allah's name lightly (non-velarised).

Examples:

1. (Soorat an-Noor 24: Âyah 62)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

2. (Soorat ash-Shu'arâ' 26: Âyah 93)

مِنْ دُونِ اللَّهِ

3. (Soorat al-Aḥzâb 33: Âyah 1)

يَتَّيَّهَا النَّبِيُّ اتَّقِ اللَّهَ

4. (Soorat al-Fâtiḥah 1: Âyah 1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Cases in which lām can be 'thick' in sound

If there is a fatḥah or ḍammah on the letter before the name and lām of Allah (ﷻ) we make the lām in Allah's name 'heavy' or 'thick' (velarised), like the 'l' is pronounced in Scottish.

Examples:

1. (Soorat al-Muddath-thir 74: Âyah 56)

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

2. (Soorah Nooḥ 71: Âyah 3)

أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونَ

3. (Soorat Âl-'Imrân 3: Âyah 18)

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ

4. (Soorat al-Mâ'idah 5: Âyah 54)

وَاللَّهُ وَاسِعٌ عَلِيمٌ

5. (Soorat al-Mâ'idah 5: Âyah 55)

إِنَّهَا وَلِيُّكُمُ اللَّهُ

Review Questions

1. What is the phrase by which the letters of idh-hâr al-qamari are known by?
 - a) abghi hajaka wa khaff 'aqeemahu
 - b) quṭbu jad
 - c) yarmaloon
 - d) yanmoo
2. What symbol (diacritical mark) can we look for to in order to know whether or not we have idghâm ash-shamsi?
 - a) madd
 - b) sukoon
 - c) shaddah
 - d) faṭḥah
3. What is the meaning of tarqeeq?
 - a) To make the letter heavy
 - b) To make the letter light
 - c) To make the letter long
 - d) To make the letter short
4. If a faṭḥah comes before the name of Allah, how would the lâm in the name of Allah be pronounced?
 - a) With tafkheem
 - b) With tarqeeq
 - c) With shaddah
 - d) With madd

The Rule of Râ

The letter râ due to certain circumstances can become light in sound or thick in sound.

Cases in which râ becomes heavy in sound

a) If the letter râ has a fathah or dammah or even a fathah tanween or dammah tanween on top of it, then the râ will be heavy or thick in sound.

Examples:

1. (Soorat al-Fâtiḥah 1: Âyah 7)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

2. (Soorat al-Balad 90: Âyah 13)

فَكُرْبَةٍ

3. (Soorat al-Layl 92: Âyah 14)

فَأَنْذَرْتُمْ نَارًا تَلْتَظُنَّ

4. (Soorat at-Teen 95: Âyah 6)

فَلَهُمْ أَجْرٌ عَيْرٌ مَّمْنُونٍ

5. (Soorat al-Baqarah 2: Âyah 36)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

4. (Soorat al-'Aşr 103: Âyah 1)

وَالْعَصْرِ

5. (Soorat al-'Aşr 103: Âyah 2)

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Cases in which rā becomes light in sound

a) If the letter rā has a kasrah or a kasrah tanween below it, then the rā will be light or thin in sound.

Examples:

1. (Soorat ash-Shams 91: Âyah 2)

وَالْقَمَرَ إِذَا نَلَّهَا

2. (Soorat al-Ghâshiyah 88: Âyah 15)

وَنَارُ مَصْفُوفَةٌ

3. (Soorat al-Baqarah 2: Âyah 34)

وَكَانَ مِنَ الْكٰفِرِيْنَ

4. (Soorat al-Baqarah 2: Âyah 105)

أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ

b) If the letter rā has a sukoon, however before it there is a letter with a kasrah, the rā will be light in sound.

Examples:

1. (Soorat an-Naşr 110: Âyah 3)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ

2. (Soorat al-Baqarah 2: Âyah 196)

فَإِنْ أَحْصَرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

3. (Soorat al-Fajr 89: Âyah 10)

وَفَرَعُونَ ذِي الْأَوْدَادِ

4. (Soorat al-A'la 87: Âyah 9)

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى

c) If the letter rā is the last letter of the word, and we pause on the word, and the letter before the rā has a sukoon, and before this letter there is a letter with a kasrah, then the rā is pronounced lightly or thinly.

Examples:

1. (Soorat al-Fajr 89: Âyah 5)

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرِ

2. (Soorat al-Baqarah 2: Âyah 20)

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

3. (Soorat al-Baqarah 2: Âyah 107)

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

4. (Soorat al-Baqarah 2: Âyah 233)

وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

b) If the letter râ has a sukoon, and before the râ there is a letter with a fathah or a dammah, then we pronounce the râ with a thick sound.

Examples:

1. (Soorat al-Kawthar 108: Âyah 2)

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

2. (Soorat al-Feel 105: Âyah 4)

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

3. (Soorat at-Takâthur 102: Âyah 2)

حَتَّى زُرْتُمُ الْمَقَابِرَ

4. (Soorat aḍ-Ḍuḥâ 93: Âyah 5)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

5. (Soorat an-Nisâ' 4: Âyah 1)

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

c) If the râ has a sukoon on it and the letter before it has a kasrah, then in certain cases it may be pronounced heavy or light. The reason why it may be pronounced heavy is because of the letter which comes after it. If any of the following letters comes after the râ in this scenario, it will sound thick. The letters are: خ ص ض غ ط ق ظ

These are easily remembered by the following phrase:

(khuṣa ḍaghtin qidh)

خص ضغط قظ

Examples:

1. (Soorat al-Fajr 89: Âyah 14)

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

2. (Soorat al-An'âm 6: Âyah 7)

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابٍ

3. (Soorat at-Tawbah 9: Âyah 107)

وَأَرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ

4. (Soorat at-Tawbah 9: Âyah 122)

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ

d) If the letter râ is the last letter of the word, and we are stopping on the word, and the letter before the râ has a sukoon, and before this letter there is a letter with a fathah or a dammah, then the râ is pronounced in a way that sounds heavy or thick.

Examples:

1. (Soorat al-Fajr 89: Âyah 1)

وَالْفَجْرِ

2. (Soorat al-Fajr 89: Âyah 2)

وَلَيْالِ عَشْرِ

3. (Soorat al-Fajr 89: Âyah 4)

وَاللَّيْلِ إِذَا يَسَّرَ

d) If the letter rā is the last letter of the word, and we pause on the word, and the letter before the rā has a sukoon and is the letter yâ, and before this letter there is a letter with fathah or kasrah, then the rā is pronounced lightly or thinly.

Examples:

1. (Soorat al-Baqarah 2: Âyah 20)

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

2. (Soorat Âl-‘Imrân 3: Âyah 28)

وَإِلَى اللَّهِ الْمَصِيرُ

3. (Soorat al-Baqarah 2: Âyah 215)

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ

Review Questions

- If a rā has a fathah on top of it, what sound will it make?
 - Heavy/Thick
 - Light/Thin
 - Long
 - Strong
- If a rā has a sukoon on top of it and the letter before has a kasrah, what sound will it make?
 - Heavy/Thick
 - Light/Thin
 - Long
 - Strong

3. If a rā has a kasrah below it, what sound will it make?
 - a) Heavy/Thick
 - b) Light/Thin
 - c) Long
 - d) Strong
4. If a rā is silent and before it a kasrah is present, and after it the letter ṣād (ص) appears, what sound will the rā make?
 - a) Heavy/Thick
 - b) Light/Thin
 - c) Long
 - d) Strong

Rules of Madd

Madd means to lengthen. When we apply it to the recitation of the Qur'an it means to make the sound longer or stretch the sound.

The origin of all mudood (plural for madd) in all cases are the madd letters: ا و ي.

Recapping from the section on articulation points, we will go over what alif madd, wāw madd and yâ madd are.

- **An alif madd** is a 'silent' alif which comes after any letter with a fathah.
- **A wāw madd** is a 'silent' wāw which comes after any letter with a ḍammah.
- **A yâ madd** is a 'silent' yâ which comes after any letter with a kasrah.

These 3 madd letters are the starting point or origin for any madd to occur, otherwise a madd cannot happen.

It is also important that one is familiar as to what the letters of *leen* are and how they are recognised. The word *leen* means 'soft'.

The letters of *leen* are **وي**.

If you see either of these letters and they are silent and they come after any letter with a *fatḥah*, then this is the rule of *leen* and these letters are said softly.

The rules of madd are divided into two divisions:

- *Madd al-aṣli*, which means the 'natural' madd.
- *Madd al-far'i*, which means the 'secondary' madd.

Madd al-aṣli

A natural madd, or madd al-aṣli, is simply when a madd letter (*alif madd*, *wâw madd*, or *yâ madd*) is present in a word. The way to recognise this type of madd in general is that there will be no *hamzah* (ء) or *sukoon* after the madd letter. The duration of this type of madd in length is 2 vowel counts.

Examples:

1. (Soorat as-Ṣaff 61: Âyah 2)

لَمْ تَقُولُوا

2. (Soorat al-Bayyinah 98: Âyah 1)

لَمْ يَكُنِ الَّذِينَ كَفَرُوا

3. (Soorat al-Ikhlâs 112: Âyah 3)

لَمْ يَكِدْ وَلَمْ يُؤَكِّدْ

4. (Soorat al-Falaq 113: Âyah 1)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

5. (Soorat an-Nâs 114: Âyah 5)

الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ

Madd al-aşli is divided into 3 categories. They are *madd al-badal*, *madd al-iwaḍ* and *madd as-şilah aş-şughrâ*.

Madd al-badal

Madd al-badal, or the 'exchange madd', is recognisable when there is a hamzah with a vowel before the letter of madd (either alif, wâw, or yâ). It is called exchange because originally there were two hamzahs in the word and the first hamzah had a vowel, whereas the second had a sukoon. This hamzah with the sukoon was then replaced or exchanged with a madd letter.

Examples:

1. (Soorat al-Baqarah 2: Âyah 285)

ءَامَنَ الرَّسُولُ

2. (Soorah Yoosuf 12: Âyah 16)

وَجَاءُوا

3. (Soorat al-Baqarah 2: Âyah 136)

ءَامَنَّا بِاللَّهِ

4. (Soorat al-Anfâl 8: Âyah 2)

إِيمَانًا

Madd al-'iwad

Madd al-'iwad, or the 'substitute madd', is used when pausing at the end of a word with a fathah tanween. With this rule, we simply substitute a lengthened alif for the tanween at the end of a word only if we pause on that word. However, if one wishes to carry on reading then this rule does not apply.

Examples:

1. (Soorat al-Fajr 89: Âyah 21)

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

2. (Soorat al-Fajr 89: Âyah 22)

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

3. (Soorat an-Naba' 78: Âyah 18)

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

4. (Soorat an-Naba' 78: Âyah 11)

وَجَعَلْنَا النَّهَارَ مَعَاشًا

5. (Soorat al-Wâqi'ah 56: Âyah 5)

وَبُسَّتِ الْجِبَالُ بَسًّا

Madd aş-şilah aş-şughrâ

Madd aş-şilah aş-şughrâ, or the 'lesser connecting madd', occurs when we have the letter hâ (ه) (*hâ ad-dameer* or pronoun), and it is the last letter of a word. This hâ can either have a kasrah or a dammah; however, it should be positioned in between two letters which have vowels. The hâ should not be followed by a hamzah under this rule; but any letter other than hamzah may follow it. This rule applies only if we are continuing the recitation and does not apply if we pause or stop on the word with hâ at the end.

Examples:

1. (Soorat al-Baqarah 2: Âyah 51)

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

As we can see, before the letter hâ there is a letter with a vowel and after the letter hâ there is a letter with a vowel.

2. (Soorat al-Baqarah 2: Âyah 79)

ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

3. (Soorat an-Nahl 16: Âyah 58)

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

4. (Soorah Muḥammad 47: Âyah 14)

أَفَمَنْ كَانَ عَلَىٰ يَلِينَةٍ مِّن رَّبِّهِ كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ

5. (Soorah Nooh 71: Âyah 10)

إِنَّهُ كَانَ غَفَّارًا

Madd al-far‘i

Madd al-far‘i, or the ‘secondary madd’, is the second division of all mudood. This division of madd contains those mudood that are longer than two vowel counts. The indication of knowing that we have this madd is that a hamzah comes before the madd letter or a hamzah or sukoon comes after the madd letter. If there is no hamzah or sukoon, then this is not madd al-far‘i. Madd al-far‘i is divided into 2 parts:

- Madd due to a hamzah
- Madd due to a sukoon

Madd due to a hamzah

Madd due to a hamzah occurs when a hamzah comes after the letter of madd. There are 3 groups in this section,

1. madd al-wâjib al-muttaṣil
2. madd al-jâ‘iz al-munfaṣil
3. madd as-ṣilah al-kubrâ

Madd al-wâjib al-muttaṣil

Madd al-wâjib al-muttaṣil, or the ‘required attached madd’, occurs when a hamzah comes after a madd letter in the same word. It is lengthened 4 or 5 vowel counts.

Examples:

1. (Soorat al-Baqarah 2: Âyah 6)

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ

2. (Soorat Âl-'Imrân 3: Âyah 6)

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

3. (Soorat Âl-'Imrân 3: Âyah 7)

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَأَبْغَاءَ تَأْوِيلِهِ

4. (Soorah Şâd 38: Âyah 27)

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا

5. (Soorat an-Naba' 78: Âyah 1)

عَمَّ يَتَسَاءَلُونَ

Madd al-jâ'iz al-munfaşil

Madd al-jâ'iz al-munfaşil, or the 'separate allowed madd', occurs when the madd letter is the last letter of the word and hamzah is the first letter of the next word. It is lengthened 4 or 5 vowel counts.

Examples:

1. (Soorat al-Masad 111: Âyah 1)

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

2. (Soorah Quraysh 106: Âyah 4)

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ

3. (Soorat al-Qadr 97: Âyah 1)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

4. (Soorat al-Qalam 68: Âyah 2)

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

5. (Soorah Hood 11: Âyah 12)

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ ۖ وَإِلَيْكَ وَضَائِقٌ بِهِ
صَدْرُكَ ۚ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ

Madd aş-şilah al-kubrâ

Madd aş-şilah al-kubrâ, or the ‘greater connecting madd’, occurs when we have hâ aḍ-ḍameer [pronoun (ه)] which can either have a kasrah or a ḍammah, and this hâ is positioned in between two letters which have vowels; however, the hâ is followed by a hamzah. This basically means that the hamzah comes straight after the letter hâ. This rule applies only if we are continuing with the recitation and does not apply if we pause or stop. The madd is lengthened 4 or 5 vowel counts.

Examples:

1. (Soorat al-Balad 90: Âyah 7)

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

2. (Soorat al-Kahf 18: Âyah 110)

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

3. (Soorat al-Anfâl 8: Âyah 28)

وَأَعْلَمُوا أَنَّمَا آمَوَلَكُم مِّنْ أَمْوَالِكُمْ وَأَوْلَاكُمْ فَتَنَةٌ
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

4. (Soorat al-Mu'minoon 23: Âyah 52)

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

5. (Soorat al-Hadeed 57: Âyah 11)

فِيضَعِفُهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

Madd due to a sukoon

This is the second division within madd al-far'î.

There are 3 groups in this section:

1. madd al-'âriḍ lis-sukoon
2. madd al-leen
3. madd al-lâzim

Madd al-'âriḍ lis-sukoon

Madd al-'âriḍ lis-sukoon, or the 'madd with a presented sukoon', occurs **only** when we stop or pause on a word. It is called the 'presented sukoon' because the last letter of the word on which we pause is given a presented sukoon (which means it is given a sukoon only because we have paused). If one were to carry on, then there would be no sukoon on the last letter. This madd will only occur if before the last letter (on the word on which we have paused) there appears a madd letter (meaning that the madd letter is the second to last letter of the word). It is allowed to lengthen this type of madd by 2, 4, or 6 vowel counts.

Examples:

1. (Soorat al-Baqarah 2: Âyah 105)

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

2. (Soorat al-Fâtiḥah 1: Âyah 5)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

3. (Soorat al-‘Âdiyât 100: Âyah 9)

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

4. (Soorat at-Takâthur 102: Âyah 8)

ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

5. (Soorat al-Kâfiroon 109: Âyah 2)

لَا أَعْبُدُ مَا تَعْبُدُونَ

6. (Soorat an-Nâs 114: Âyah 2)

مَلِكِ النَّاسِ

Madd al-leen

Madd al-leen, or ‘the soft madd’, occurs when either the letters yâ or wâw are ‘silent’ and come after a fatḥah. This type of madd is quite similar to madd al-‘ârîḍ lis-sukoon, in that this madd only occurs when we pause on a word with the letters of leen, and that the letter of leen must be the second to last letter in the word. The last letter will be given a presented sukoon because we have paused; if we do not pause, then this rule does not apply. It is allowed to lengthen this madd for 2, 4 or 6 vowel counts.

Examples:

1. (Soorah Quraysh 106: Âyah 4)

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ

2. (Soorat al-Balad 90: Âyah 9)

وَلِسَانًا وَشَفْتَيْنِ

3. (Soorat Âl-'Imrân 3: Âyah 185)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

4. (Soorah Quraysh 106: Âyah 3)

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

Madd al-lâzim

Madd al-lâzim, or the 'compulsory madd', occurs when a sukoon comes after a madd letter. This sukoon is part of the word or letter and never leaves it. This madd occurs regardless of whether we stop, pause or continue our reading. There are 2 divisions of madd al-lâzim:

- Madd al-lâzim al-kalimi (the compulsory madd in a word)
- Madd al-lâzim al-ḥarfi (the compulsory madd in a letter)

Madd al-lâzim al-kalimi, or the 'compulsory madd in a word', is lengthened for 6 vowel counts.

Examples:

1. (Soorat al-Fâtiḥah 1: Âyah 7)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَنْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

2. (Soorat al-Hâqqah 69: Âyah 1)

الْحَاقَّةُ

3. (Soorah 'Abasa 80: Âyah 33)

فَإِذَا جَاءَتِ الصَّاخَّةُ

Using the first example, *ad-dâleen*, clearly there is a *ḍâḍ* (ض) with a fathah and straight after it appears a silent alif (ا), which means alif madd has occurred. Now because there is a letter with a shaddah straight after this madd letter, this turns into a madd lâzim due to the sukoon found on the lâm (ل). As you should already know and as was discussed previously, a shaddah is an indication that two letters of the same kind have merged or joined with one another, the first always being silent and the second having a vowel. In this case, the first lâm will have a sukoon (although it cannot be seen) and the second lâm will have a kasrah. This is the reason why this word and other words similar to this are part of the madd al-lâzim al-kalimi rule due to the madd letter being present and the sukoon appearing straight after it (in the form of a shaddah). This same concept applies to all other examples like this in the Qur'an.

Madd al-lâzim al-ḥarfi, or the 'compulsory madd in a letter', is lengthened for 6 vowel counts. It is only found in the arrangements of special letters that are found at the very beginning of certain chapters of the Qur'an, such as those in the examples below.

Examples:

1. (Soorah Yoosuf 12: Âyah 1)

الرَّ

2. (Soorah Maryam 19: Âyah 1)

كَهَيَّعَ

3. (Soorat al-Baqarah 2: Âyah 1)

الْمَّ

4. (Soorat az-Zukhruf 43: Âyah 1)

حَمْ

5. (Soorah Yâ-Seen 36: Âyah 1)

يَسَّ

Using the last example, *yâ seen*, there are two letters, *yâ* (ي) and *seen* (س). The *seen* has a madd and it is madd lâzim. To understand this madd we need to split the letter and all other letters like this. The letter *lâm* in Arabic if spelt out will consist of *lâm*, *alif* and *meem* (*lâm*). The *lâm* has a fathah, the *alif* is silent (which means that it is *alif madd*) and the *meem* will have a sukoon. The result of this combination is madd al-lâzim al-ḥarfi. The same concept applies to all these special letters that are not words in ordinary standard Arabic, but nevertheless have a unique function in the Qur'an. So any of these letters whose name contains a madd letter will fall under the rule of madd al-lâzim al-ḥarfi.

Review Questions

1. What does madd mean?
 - a) To make strong
 - b) To make weak
 - c) To make long
 - d) To make short
2. What is the origin of all mudood?
 - a) The letters of leen
 - b) The letters of qalqalah
 - c) The letters of idghâm
 - d) The madd letters
3. What is a madd al-‘aşli?
 - a) A natural madd
 - b) A secondary madd
 - c) A madd due to a hamzah
 - d) A madd due to a sukoon
4. What are the main divisions that madd al-far‘i is divided into?
 - a) Natural madd and secondary madd
 - b) Madd due to a hamzah and sukoon
 - c) Madd due to madd lâzim and leen
 - d) Madd due to noon and meem
5. How much can we lengthen madd al-jâ’iz al-munfaşil?
 - a) 2 vowel counts
 - b) 4 vowel counts
 - c) 4 or 5 vowel counts
 - d) 6 vowel counts

6. When does madd al-‘âriḍ lis-sukoon occur in a word?
- At the start
 - In the middle
 - At the end when continuing
 - At the end when pausing
7. Is it allowed to lengthen madd al-leen to 6 vowel counts when stopping or pausing?
- Yes
 - No

The Şifât of Letters

The şifât (characteristics) of letters differs between letters that share the same articulation point and this helps with differentiation between letters. Knowledge of the şifât of all of the letters is an extremely important part of tajweed, and its application within recitation correctly will improve the recitation greatly. This is what turns an average reciter into a good reciter if applied correctly.

Şifât are of two types: permanent (which means that this şifah never leaves the letter) and temporary (which means that it is applied during certain circumstances only).

The şifât of letters are divided into two groups:

- Characteristics with opposites (or pairs)
- Characteristics with no opposites (or no pairs)

Every letter has at least four characteristics that never leave the letter. These four characteristics are from the *ṣifât* with opposites. Most letters have an additional characteristic with no opposite.

An important point to know is that from the division of characteristics with opposites, a letter cannot have the two characteristics that are in one pair. A letter can only have one characteristic from each pair, and there are four pairs (or eight characteristics in total). From the division of characteristics with no opposites, there are seven possible singular characteristics which a letter can have.

The eight characteristics with opposites

1. al-hams
2. al-jahr
3. ash-shiddah
4. ar-rakhâwah
5. al-isti'âlâ
6. al-istifâl
7. al-iṭbâq
8. al-infitâḥ

The above characteristics pair with each other in the following way as opposites: (1 and 2), (3 and 4), (5 and 6), (7 and 8).

1. al-hams

Al-hams means 'a whisper' or 'to whisper'. This means that during recitation we allow the letter to come out with a flow of breath whilst pronouncing the following ten letters:

ت ث ح خ س ش ص ف ك ه

These are remembered easily by the phrase:

فحثه شخص سكت

(faḥathahu shakhṣin sakat)

2. al-jahr

Al-jahr means 'out loud' or 'to announce' and is the opposite of al-hams. This means that during recitation we stop the flow of our breath upon the pronunciation of the letters clearly with a strong sound. The letters which fall under this ṣifah are the remaining letters of the alphabet not included in al-hams. The letters are:

ا ب ج د ذ ر ز ض ط ظ ع غ ق ل م ن و ي

3. ash-shiddah

Ash-shiddah means 'strength', and this means that we trap or stop the flow of sound (but not the flow of breath). These letters are pronounced with strength. The eight letters that fall under this ṣifah are:

ا ج د ق ط ب ك ت

These are easily remembered by the following phrase:

اجد ق ط بكت

(ajid qaṭin bakat)

4. ar-rakhâwah

Ar-rakhâwah means 'weakness' or 'softness' and is the opposite of ash-shiddah. This means that we allow a continuation of flow of sound (not breath) during our recitation. The letters under

this *ṣifah* are pronounced weakly. There are sixteen letters that fall under this *ṣifah*:

ث خ ذ ز س ش ص ض ظ غ ف ه و ي

There is a division in between *ash-shiddah* and *ar-rakhâwah* called *at-tawassuṭ* which means moderation (middle way). This means that the sound is neither trapped nor continued softly. The letters which fall under this category are the remaining letters that do not fall under either *ash-shiddah* or *ar-rakhâwah*. The letters are:

ل ن ع م ر

These letters are known by the phrase: *لِنِ عَمْرٍ* (lin ‘umar)

5. al-isti’lâ

Al-isti’lâ means ‘elevation’ or ‘to raise’. This means that whenever any of the following letters appear, we raise the tongue to the roof or top of the mouth (the soft palate). This rising of the tongue makes these letters thick in sound. The letters that fall under this *ṣifah* are:

ق خ ص ض غ ط ظ

They are remembered by the phrase:

خصص ضغط قظ

(*khuṣa ḍagħṭin qidh*)

6. al-istifâl

Al-istifâl means ‘to lower’ or ‘lowering’ and is the opposite of *al-isti’lâ*. This means that we lower the tongue or make the tongue flat whenever the remaining letters appear, in order to keep

it from touching the roof of the mouth. The letters that fall under this şifah are:

ا ب ت ث ج ح د ذ ر ز س ش ع ف ك ل م ن ه و ي

7. al-iṭbâq

Al-iṭbâq means 'contact'. This means that we allow some part of the tongue to meet the roof of the mouth (the upper palate) and compress the sound at the roof of the mouth. These letters are the strongest of all in terms of tafkheem (thickness or fullness). The letters which fall under this şifah are:

ص ض ط ظ

8. al-infitâḥ

Al-infitâḥ means 'to separate' or 'to open'. This means that we do not allow the tongue to touch the roof of the mouth. Al-infitâḥ is the opposite of al-iṭbâq, and the letters that fall under this rule are the remaining letters not found under al-iṭbâq. The letters are:

ا ب ت ث ج ح خ د ذ ر ز
س ش ع غ ف ق ك ل م ن ه و ي

To sum up, the first pair of sifât deals with the breath of air either being allowed to flow or not allowed to flow. The second pair deals with the flow of sound being allowed out or not. The third pair deals with the tongue moving up towards the roof of the mouth (but not touching it) or down. The fourth and final pair deals with the tongue touching the roof of the mouth or not touching the roof of the mouth. It should be clear to the reciter that each pair is different from the next in a certain way.

The 7 characteristics without opposites

1. aṣ-ṣafeer
2. al-leen
3. al-inḥirâf
4. at-takreer
5. at-tafashee
6. al-istiṭâlah
7. al-ghunnah

The following characteristics have no pairs or opposites, so they are singular characteristics. (The rule of qalqalah is usually found under this singular şifât section, however to make it easy for the reader I will discuss it as a separate topic in the next section.)

1. aṣ-ṣafeer

Aṣ-ṣafeer means ‘a whistle’. This sound is a sharp sound. The letters that fall under this şifah are: ز س ص

2. al-leen

Al-leen means ‘to make soft’ or ‘softness’. This means we pronounce the letters under this şifah with ease and without force or difficulty. The letters are: و ي and this rule only applies when the wâw or yâ are silent and come after any letter with a faṭḥah.

3. al-inḥirâf

Al-inḥirâf means ‘to drift or deviate’. The letters under this rule drift or deviate away from their makhraj (articulation point) to another makhraj. The letters that fall under this şifah are: ل ر

4. at-takreer

At-takreer means 'repetition'. The letter that falls under this *şifah* is: ر and this means that there is a light vibration of the tongue when pronouncing the letter *râ*. Whilst pronouncing this letter we must make sure that we do not exaggerate the repetition of the letter *râ*.

5. at-tafashi

At-tafashi means 'diffusion' or 'to spread out'. This means that the sound of the letter under this rule is spread throughout the mouth whilst pronouncing it. The letter is: ش

6. al-istiâlâh

Al-istiâlâh means 'lengthening'. This means that whilst pronouncing the letter under this rule, there is an extension of sound over the entire side of the tongue. The letter is: ض

7. al-ghunnah

Al-ghunnah means 'nasalisation' and is the sound which comes from the nose. There are two letters which always have this characteristic and they are the letters: م ن

Review Questions

1. How many *şifât* are there with opposites?

- a) 4
- b) 6
- c) 8
- d) 10

2. How many singular *şifât* are there?

- a) 5
- b) 7
- c) 9
- d) 11

3. What does ‘*al-hams*’ mean?

- a) To whisper
- b) To be apparent
- c) To touch
- d) To be loud

4. What letter falls under the *şifah* of *at-takreer*?

- a) *lâm*
- b) *meem*
- c) *râ*
- d) *yâ*

Challenge:

Research the opinions and ways that the ‘whistling’ should be like for the three letters of *aş-şafeer*.

Qalqalah

Qalqalah means 'to shake or disturb'. An easier definition could be the vibration of the makhraj with one of the letters of qalqalah when the letter has a sukoon or has been given a presented sukoon (because we paused there). It can be described as sounding like an echo of the letter.

The letters which fall under this rule are five in number.

They are: ق ط ب ج د

They are easily remembered by the following phrase:

قطب جد (quṭbu jad)

During pronunciation of these letters there is a block to the flow of air and pronunciation.

Qalqalah is divided into two types:

Qalqalah aṣ-ṣuġhrâ (the lesser qalqalah)

Qalqalah al-kubrâ (the greater qalqalah)

Qalqalah aṣ-ṣuġhrâ

Qalqalah aṣ-ṣuġhrâ means the 'lesser qalqalah'. This type of qalqalah occurs when the qalqalah letter is in the middle of the word or at the end of the word, and we do not pause on this word.

Examples:

1. (Soorat al-Ĥadeed 57: Āyah 10)

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٌ

2. (Soorat at-Tawbah 9: Âyah 3)

فَإِنْ تَبَتُّمُوهُ خَيْرٌ لَّكُمْ

3. (Soorat al-Baqarah 2: Âyah 27)

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ
بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ

4. (Soorat al-Ikhlâs 112: Âyah 3)

لَمْ يَكِلِدْ وَلَمْ يُؤَلِّدْ

- (Soorat al-‘Âdiyât 100: Âyah 1)

وَالْعَدِيدَاتِ ضَبْحًا

Qalqalah al-kubrâ

Qalqalah al-kubrâ means the ‘greater qalqalah’. This type of qalqalah occurs when the qalqalah letter is the last letter of the word and we pause on this word. This type of qalqalah is much stronger than that of qalqalah aṣ-ṣughrâ.

Examples:

1. (Soorat al-Falaq 113: Âyah 2)

مِنْ شَرِّ مَا خَلَقَ

2. (Soorat al-Ikhlâs 112: Âyah 3)

لَمْ يَكِلِدْ وَلَمْ يُؤَلِّدْ

3. (Soorat al-‘Âdiyât 100: Âyah 8)

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

4. (Soorat al-Buruj 85: Âyah 1)

وَالسَّمَاءَ ذَاتِ الْبُرُوجِ

5. (Soorat at-Ṭâriq 86: Âyah 2)

وَمَا أَدْرَاكَ مَا الطَّارِقُ

Review Questions

- What does qalqalah mean?
 - To shake/disturb
 - To make clear
 - To join
 - To hide
- What is the phrase by which the letters of qalqalah are known ?
 - yarmaloon
 - quṭbu jad
 - yanmoo
 - abghi ḥajaka wa khaff ‘aqemahu
- How many divisions is the qalqalah divided into?
 - 2
 - 3
 - 4
 - 5

4. If there is a qalqalah letter at the end of a word and we wish to carry on, what type of qalqalah will this be?

a) qalqalah aş-şuğhrâ

b) qalqalah al-kubrâ

Challenge:

Name two short suwar that have each âyah ending in a qalqalah.

Specific Rules for Pausing and Stopping

An important aspect in the science of tajweed and recitation is knowing where to pause, stop and start. If the reciter knows where to pause, stop and start, then this knowledge prevents errors in the recitation of the Qur'an and in the meaning of the verse. This is why it is advisable to learn the Arabic language and if one has the ability, learn the *tafseer* (commentary) of the Noble Qur'an. At the very least, the tajweed learner should make use of an English translation of the meanings to help him/her understand where the pauses and stops should be. The rules for stopping are classified into 4 categories:

1. waqf at-tâm
2. waqf al-kâfi
3. waqf al-ḥasan
4. waqf al-qabeḥ

Waqf at-tâm

Waqf at-tâm is known as the 'complete stop'. This is when the reciter makes a break or pause and it is at a place where the

meaning is complete. This basically means that there is no connection between the verse one is on and the next verse following it.

Examples:

1. (Soorat al-Fâtiḥah 1: Âyah 4)

مَلِكِ يَوْمِ الدِّينِ

2. (Soorat al-Fâtiḥah 1: Âyah 5)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

3. (Soorat aḍ-Ḍuḥâ 93: Âyah 5)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

4. (Soorat al-Qâri'ah 101: Âyah 7)

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

Waqf al-kâfi

Waqf al-kâfi is known as the 'sufficient pause'. This is when the reciter makes a break or a pause and it is at a place where the wording is complete but the meaning is attached to what follows it in the next verse.

Examples:

(Red indicates pause.)

1. (Soorat al-Baqarah 2: Âyât 3-4)

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

2. (Soorat al-Baqarah 2: Âyah 10)

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

3. (Soorat al-Qâri'ah 101: Âyât 4-5)

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

4. (Soorat ad-Duḥâ 93: Âyât 4-5)

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى ﴿٤﴾
وَلَسَوْفَ يَعْطِيكَ رَبُّكَ فَتَرْضَى

5. (Soorat at-Teen 95: Âyât 1-2)

وَالنَّيْنِ وَالزَّيْتُونَ ﴿١﴾ وَطُورِ سِينِينَ

Waqf al-ḥasan

Waqf al-ḥasan is known as the 'good pause'. This is when the reciter makes a break or pause and it is at a place where the wording is complete and provides full meaning, but the meaning and wording are attached to what follows it.

Examples:

1. (Soorat al-Baqarah 2: Âyah 3)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

2. (Soorat al-Fâtiḥah 1: Âyah 2)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Waqf al-qabeeḥ

Waqf al-qabeeḥ is known as the 'repulsive' or undesirable stop or pause. This is when the reciter makes a break or pause and it is at a place where the wording is incomplete and the meaning is not correct.

Examples:

1. (Soorat al-Fâtiḥah 1: Âyah 4)

مَلِكِ يَوْمِ الدِّينِ

2. (Soorat al-Mâ'idah 5: Âyah 115)

قَالَ اللَّهُ إِنِّي مَنَزَلْتُهَا عَلَيْكُمْ

3. (Soorat adh-Dhâriyât 51: Âyah 56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

The Pause (Sakt)

A *sakt* is a pause in the recitation without taking a breath. The *sakt* is identified in the Qur'an by a small letter *seen* (س). There are four places in the entire Qur'an where one should observe this pause without breathing. The pause itself is two vowel counts.

The red indicates the place of the *sakt*.

1. (Soorat al-Kahf 18: Âyât 1-2)

وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١٨﴾ فَيَمَّا لَيِّنَدُ

So in this âyah we pause on the word 'iwajâ.

2. (Soorah Yâ-Sin 36: Âyah 52)

مِنْ مَّرْقَدِنًا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ

In this âyah we pause on the word *marqadinâ*.

3. (Soorat al-Qiyâmah 75: Âyah 27)

وَقِيلَ مَنْ رَاقٍ

In this âyah we pause on the word *man*.

4. (Soorat al-Muṭaffifeen 83: Âyah 14)

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ

In this âyah we pause on *bal*.

There are also two other verses in which performing a sakt is allowed.

1. (Soorat al-Anfâl 8: Âyah 75, followed by
Soorat at-Tawbah 9: Âyah 1)

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

بِرَاءَةٌ ۗ مِنْ اللَّهِ

In this âyah, if we were to perform a sakt, then we would pause on the word '*aleem*.

2. (Soorat al-Hâqqah 69: Âyah 28-29)

مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ﴿٢٨﴾ هَلَاكَ عَنِّي سُلْطَانِيَّةٌ

In this âyah, if we were to perform a sakt, then we would pause on the word *mâliyah*.

General Rules for Pausing or Stopping

1. If the reciter pauses on a word and the last letter of the word has a fatḥah, kasrah or ḍammah, then we change the vowel into a sukoon.
2. If the reciter pauses on a word and the last letter of the word has a kasrah tanween or ḍammah tanween, then we change the vowel into a sukoon with the exception of *tâ marbootah* (or the round *tâ* found at the end of words).
3. If the reciter pauses on a word and the last letter of the word has a fatḥah tanween, then we change the vowel into a lengthened alif with the exception of *tâ marbootah*.
4. If the reciter pauses on a word and the last letter is *tâ marbootah*, and if the *tâ marbootah* has any vowel such as fatḥah, kasrah, ḍammah, fatḥah tanween, kasrah tanween, or ḍammah tanween, we change the *tâ marbootah* into a *hâ* with a sukoon.
5. If the reciter pauses on a word that ends with a shaddah, and the last letter has a vowel, we should change its vowel into a sukoon. Even though there is a sukoon on this letter in pronunciation, we should still apply some of the force of the shaddah.

Helpful Symbols in the Qur'an

There are helpful symbols which are in the different editions of the Noble Qur'an and, depending on the edition, each symbol indicates a certain kind of pause. The symbols shown are those found in the Madinah print muş-haf.

Symbol	Meaning
ج <i>jeem</i>	It is permissible to pause. If we do not pause, it does not change the meaning of the verse.
م <i>meem</i>	Must pause at this point, in order to convey the correct meaning.
لا <i>lâ</i>	Not allowed to pause; if we pause at this point, the meaning of the verse may be wrongly conveyed.
صلی <i>şalee</i>	It is allowed to pause; however, to continue is better.
قلی <i>qulee</i>	It is allowed to pause or continue; however, to pause is preferred.

Review Questions

1. What is waqf al-kâfi?
 - a) The sufficient pause
 - b) The good pause
 - c) The repulsive stop
 - d) The excellent stop

2. What is waqf al-qabeeḥ?
 - a) The sufficient pause
 - b) The good pause
 - c) The undesirable stop
 - d) The excellent stop
3. What is a sakt?
 - a) A stop
 - b) A pause
 - c) A breathless pause
 - d) A start
4. How many places in the Qur'an can one perform a sakt?

a) 2	b) 4
c) 6	d) 8
5. If we have a tâ marbootah with a fathāh at the end of a word and we wish to stop, what will happen?
 - a) The tâ will gain a sukoon
 - b) The tâ will change into a hâ with a sukoon
 - c) The tâ will not change
 - d) The tâ will change into a hamzah
6. What do we do if we pause on a word with fathāh tanween at the end?
 - a) Change the tanween into a sukoon
 - b) Change the tanween into a kasrah
 - c) Change the tanween into a lengthened alif
 - d) Change the tanween into hâ with a sukoon
7. What does the small jeem mean when it is found in the Qur'an above a verse?
 - a) Not allowed to pause

- b) Allowed to pause
- c) Must pause
- d) To pause is allowed, however it is better to continue

Challenge:

Find out what to do if you end up making an undesirable stop or pause (waqf al-qabeeḥ) and you want to correct it.

Prostration of Recital

There are 14 places in the Qur'an at which we must prostrate upon reciting the passage or hearing it recited.

1. Soorat al-A'râf 7: Âyah 206
2. Soorat ar-Ra'd 13: Âyah 15
3. Soorat an-Naḥl 16: Âyahs 49-50
4. Soorat al-Isrâ' 17: Âyahs 107-109
5. Soorah Maryam 19: Âyah 58
6. Soorat al-Ḥajj 22: Âyah 18
7. Soorat al-Ḥajj 22: Âyah 77
8. Soorat al-Furqân 25: Âyah 60
9. Soorat an-Naml 27: Âyahs 25-26
10. Soorat as-Sajdah 32: Âyah 15
11. Soorah Fuṣṣilat 41: Âyahs 37-38
12. Soorat an-Najm 53: Âyah 62
13. Soorat al-Inshiqâq 84: Âyah 21
14. Soorat al-'Alaq 96: Âyah 19

Hifdh (Memorisation)

There are many benefits and virtues to memorising the Qur'an. 'Abdullâh ibn 'Umar (رضي الله عنه) narrated that the Prophet (ﷺ) said: «Do not wish to be the like any except two men. A man whom Allah has given the knowledge of the book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and hours of the day.» (Bukhari)

It is narrated from 'Â'ishah (رضي الله عنها) that the Prophet (ﷺ) said: «The one who recites the Qur'an and learns it by heart will be with the noble righteous scribes, and the one who exerts himself to learn the Qur'an by heart and recites it with great difficulty will have a double reward.» (Bukhari and Muslim)

It is narrated from Abu Mas'ood al-Anṣârî (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: «The people should be led in prayer by the one among them who has the most knowledge of the Book of Allah; if they are equal in the knowledge of the Qur'an, then by the one who has the most knowledge of the Sunnah, then by the one who has migrated (made Hijrah) first; if they are equal in terms of Hijrah, then by the one who became Muslim first. No man should lead another in prayer in his domain of authority, or sit in his place except with his permission.» (Muslim)

It is narrated that Abu Umâmah al-Bâhili (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: «Recite the Qur'an, for it will come on the Day of Resurrection, especially Soorat al-Baqarah and Âl-'Imrân, for they will come on the Day of Resurrection like two clouds — or two shades — or two flocks of birds in ranks,

pleading for those who recite them. Recite Soorat al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.» (Muslim)

Before one starts to memorise the Qur'an, there are certain conditions which should be fulfilled.

1. You (the memoriser) must have sincerity, which means that you have a pure intention. If someone is not memorising this book for the sake of Allah (ﷻ), then this memorisation will be of no benefit to them in this life or the hereafter, so it is important that a person has the correct intention. Allah (ﷻ) says:

«Whosoever desires the life of the world and its glitter; to them We shall pay in full [the wages of] their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And no effect is that which they used to do.»
(Qur'an 11: 15-16)

Allah (ﷻ) also says:

«Whosoever desires [by his deeds] the reward of the hereafter, We give him increase in his reward, and whosoever desires the reward of this world [by his deeds], We give him thereof [what is decreed for him], and he has no portion in the hereafter.»
(Qur'an 42: 20)

2. It is of the utmost importance that you repeat the portion you have just memorised until this portion is firmly fixed in your memory, and it comes easily to you. Also you should stick to a set amount or portion of the Qur'an which you will memorise throughout your memorisation of the Qur'an. This could be half a page, a full page, two pages, or any amount that works for you.

3. Once you have memorised a portion of the Qur'an, it is important that you constantly repeat and review this portion of the Qur'an. A good way of remembering previously memorised verses is to recite them in the prayer, be it the obligatory prayer or the voluntary prayer.

On the authority of Ibn 'Umar (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: «The example of a person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied; he will control them. But if he releases them, they will run away.» (Bukhari and Muslim)

4. You (the memoriser) should have a set pattern of finishing the Qur'an, such as finishing once every two months or once a month, or whatever is a realistic goal for you. This consistency is extremely important as it helps in the understanding of the Noble Qur'an and this too will aid you in retaining any portion of the Qur'an you have memorised.
5. It is important that you study the Qur'an.
6. You should try to learn and understand what you are reciting. In this way, as you recite, you can ponder over what Allah is saying. The way in which we should try to understand the book of Allah is first to learn the Arabic language. If we have done this, then we should aim to learn the explanation (tafseer) of the Noble Qur'an.
7. It is an obligation for the one who memorises, learns, or recites the Qur'an to act upon what s/he reads from the book of Allah.
8. The person who has memorised the Qur'an should beware of deserting or straying from the teachings of the Qur'an, by way of not listening to it nor reciting it, not acting upon the commands, or not concerning oneself with what is permissible and what is not.

9. If you wish to memorise the Noble Qur'an, you should use the same muṣ-ḥaf throughout the entire period of memorisation. Due to the variances in scripts and placement of the verses on the page, memorisation becomes more difficult when switching between one muṣ-ḥaf and another. This is because one factor that helps us to memorise (if we are blessed to be sighted) is our 'photographic memory'.

Ijâzah

After one has memorised the entire Qur'an, and if s/he is capable, a person may wish to achieve perfection in their recitation. The way in which this can be achieved is through a qualified teacher who has an *ijâzah*. An *ijâzah* is a chain of transmission or a link that goes all the way back to the Prophet (ﷺ), and every person in that chain of transmission would have read the entire Qur'an without any errors to their teacher who learnt it from their teacher until it reaches the Prophet (ﷺ). The conditions which teachers usually have if one wishes to obtain an *ijâzah* is that they have memorised the entire Qur'an and that they have recited the entire Qur'an to this particular teacher without any mistakes whatsoever. Also, they must know and understand all the rules of tajweed. One of the ways in which this is achieved is through the student memorising the poem of Imam al-Jazari entitled *Al-Jazariyah*, and they must apply the rules of tajweed within their recitation. Upon meeting all these requirements, the individual is given an *ijâzah* in their recitation if the teacher deems that individual suitable to carry this licence. This *ijâzah* gives this particular individual the ability to award an *ijâzah* in the recitation

of the Noble Qur'an to others and also to teach the rules of tajweed. A typical ijâzah learning period can take between 1-2 years depending on the speed of the individual who is learning and how much s/he recites per lesson. Upon completion of the Qur'an and obtaining an ijâzah to teach, a student may wish to further his or her study into the science of *qirâ'at* (recitations) of the Noble Qur'an or read the entire Qur'an once again to a different teacher who also has an ijâzah in these recitations.

Conclusion

In conclusion, I have only discussed the main rules relating to the recitation of the Noble Qur'an, and I have explained them briefly and simply so as to prevent confusion. This book will mainly serve the student who is new to the science of tajweed who wishes to implement and understand the rules whilst reciting the Glorious Qur'an. Do remember that it is of utmost importance that both the new and serious student of this blessed discipline find a teacher who is qualified to teach this subject (if such a teacher is available). I do hope that this book will serve as a guide and a supplement for the student of tajweed, and that it will not be taken as a means of replacing a qualified teacher who would impart these rules directly and diligently for the benefit of the student.

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Answers to Review Questions

What is the Qur'an? 1.C, 2.B, 3.D, 4.B, 5.C

Revelation: 1.C, 2.B, 3.A, 4.D

Compilation: 1.A, 2.B, 3.D, 4.B

Manners of the Qur'an Reciter: 1.B, 2.A, 3.B, 4.C

The Science of Tajweed and its History: 1.A, 2.A, 3.C

Mistakes Made When Reciting; Differences in Recitation Speed:

1.B, 2.A, 3.D, 4.C, 5.C

Rules of Joining the Basmalah in between Two Chapters;

Rules for Soorat at-Tawbah: 1.A, 2.B, 3.C, 4.D, 5.D

Articulation Points of the Letters: 1.C, 2.D, 3.B, 4.A, 5.B, 6.A

Rules of Noon Sâkinah and Tanween: 1.D, 2.A, 3.B, 4.C, 5.A, 6.B

Rules of Meem Sâkinah: 1.A, 2.B, 3.B, 4.D

Rules of Lâ'm at-Ta'reef; The Rule of Lâ'm in the Name of Allah

(ﷻ): 1.A, 2.C, 3.B, 4.A

The Rule of Râ: 1.A, 2.B, 3.B, 4.A

Rules of Madd: 1.C, 2.D, 3.A, 4.B, 5.C, 6.D, 7.A

The Şifât of Letters: 1.C, 2.B, 3.A, 4.C

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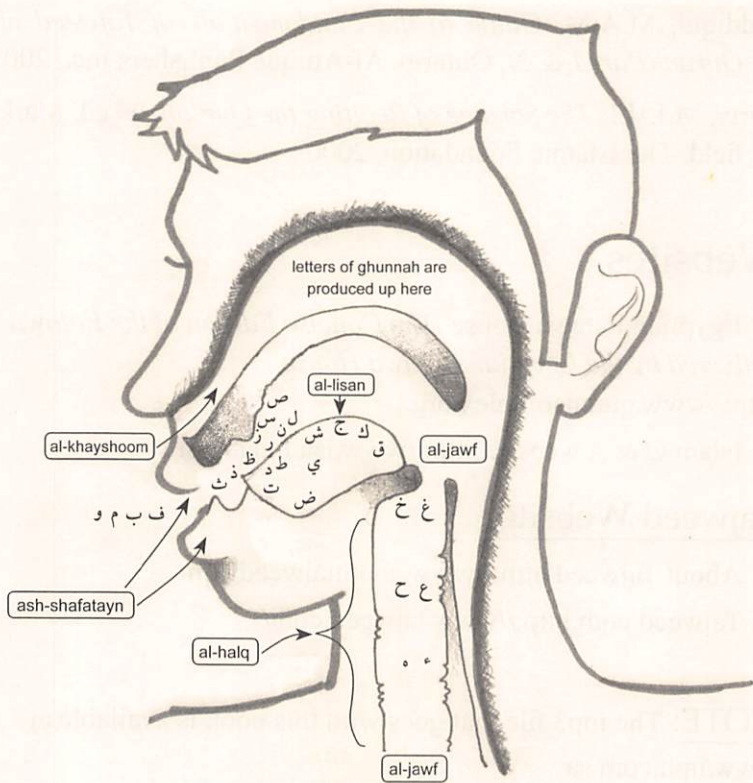
Tajweed Websites

About Tajweed <http://www.abouttajweed.com>

Tajweed.com <http://www.tajweed.com/>

NOTE: The mp3 file that goes with this book is available at www.iiph.com.sa

Appendix: Diagram of points of articulation



Points of articulation of Arabic letter-sounds

Glossary of Islamic Terms*

(Tajweed terminology is defined and explained within the text. Please use the Index at the end of this book to help you to find the term you are looking for.)

<i>âmeen</i>	آمين	O Allah, accept our invocation; amen
<i>âyah</i> (pl. <i>âyât</i>)	آية	verse of the Qur'an or sign of Allah
<i>basmalah</i>	البسمة	the Arabic noun that refers to the entire phrase ' <i>bismillâh ir-rahmân ir-rahëem</i> '
<i>fatwa</i> (<i>fatwah</i>)	فتوة	religious decision or decree
<i>ghusl</i>	غسل	ritual shower necessary after a major impurity, e.g., after sexual intercourse or at the end of the menstrual period
<i>Hadith</i> (<i>hadeeth</i>)	حديث	the collected statements and actions of Prophet Muhammad (ﷺ) that with the Qur'an form the basis of Islamic law
<i>hadith</i> (<i>hadeeth</i>)	حديث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (i.e. is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

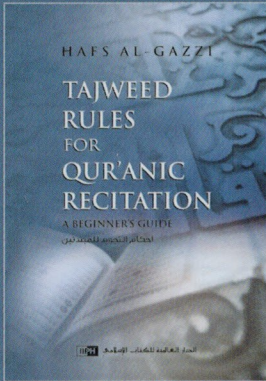
<i>al-Hâfîdh</i>	الحافظ	'the one who has memorized (the Qur'an)': an honorific title
<i>Hijrah</i>	هجرة	migration: <i>esp.</i> the migration from Makkah to Madinah by Prophet Muhammad (ﷺ) and his Companions that marks the start of the Islamic calendar
<i>ijâzah</i>	أجازة	<i>lit.</i> 'permission'; certificate issued to a scholar that qualifies him/her to teach what s/he has learned from his/her teachers or 'shaykhs'
<i>janâbah</i>	جنابة	a state of ritual impurity due to sexual activity or emission
<i>Jibreel</i>	جبريل	the Arabic name for Gabriel (ﷺ), the archangel who transmitted the verses of the Qur'an and other communication from Allah to Prophet Muhammad (ﷺ)
<i>juz' (pl. ajzâ')</i>	جزء	a section of the Qur'an equal to one thirtieth of the text
<i>khaleefah (pl. khulafâ')</i>	خليفة	caliph; head of the Islamic state
<i>al-Lawḥ al-Mahfoodh</i>	اللوحة المحفوظ	the Preserved Tablet in Heaven on which Allah's words and decrees are written
<i>Laylat al-Qadr</i>	ليلة القدر	the 'Night of Destiny' or 'Night of Power' in which the Qur'an was first revealed, and in commemoration of which Muslims are supposed to spend some nights of the month of Ramadan in prayer and supplication, seeking Allah's forgiveness

<i>muṣ-ḥaf</i>	مصحف	copy of the Arabic text of the Qur'an that is neither accompanied by commentary nor translated
<i>Ramadan</i> (<i>Ramaḍân</i>)	رمضان	the ninth month in the Islamic calendar; the month of obligatory fasting; the month in which the first verses of the Qur'an were revealed
<i>shaykh</i>	شيخ	teacher, mentor; scholar
<i>soorah</i> or <i>soorat</i>	سورة	chapter of the Qur'an
<i>Sunnah</i>	سنة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
<i>tafseer</i>	تفسير	exegesis: commentary, or explanation of the meanings (<i>usu.</i> of Qur'anic verses)
<i>tarteel</i>	ترتيل	reciting (the Qur'an) in slow, rhythmic tones
<i>tajweed</i>	تجويد	rules of pronunciation and intonation for reciting the Qur'an
<i>ṭahârah</i>	الطهارة	state of ritual purification
<i>wuḍoo'</i>	وضوء	ablution required before prayer or touching the Qur'an

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For every letter of the Qur'an that a Muslim recites, s/he is rewarded ten times over. This immense reward for such a seemingly simple task emphasizes the importance of learning how to recite the Qur'an. ***Tajweed Rules for Qur'anic Recitation*** aims to give the reader the necessary tools to properly recite the Qur'an according to the manner in which the Prophet Muhammad (ﷺ) recited it.

To set the stage for learning the proper Qur'anic recitation, or tajweed, the history of the Qur'an is briefly discussed from its revelation to its compilation. In addition, the history of the

Science of Tajweed is touched upon, in order to move the reader into the rules of Qur'anic recitation. With the beginning learner in mind, the rules are detailed in a simple yet clear manner. Each new rule is elucidated with examples from the Qur'an for learners to apply to their recitation.

Although an audio recording has been included to demonstrate the correct pronunciation of these rules, it is highly recommended to use this book in conjunction with a teacher versed in the rules of Qur'anic recitation.

Together, the book and the audio recording furnish the reader with the basic knowledge necessary for proper Qur'anic recitation. ***Tajweed Rules for Qur'anic Recitation*** is an essential learning tool for anyone seeking to gain proficiency in tajweed.

About the author

Al-Hafidh Hafs Al-Gazzi is a qualified reciter of the Qur'an who has obtained his ijazât both in the recitation of the Qur'an but also the various mutoon or texts on tajweed from numerous scholars around the world. He has had the honour of being able to record his recitation of Juz' 'Amma under the supervision of his eminence Shaykh Ahmed Esa Al-Ma'sarawi (Shaykh al-Qurra of Egypt) and is currently in the process of recording his recitation of the Qur'an. His love of tajweed began from an early age; however, it was whilst presenting the weekly radio show "Tilawat Al-Qur'an Programme" that he began to study tajweed in more depth and to recite to local scholars. Currently, Ustadh Hafs resides in Dubai and is head of the Islamic Education department at Kings Dubai, a private school in the UAE.



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