A GIFT FOR THE QARI

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A Gift for the Qari
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He is Ismā‘īl ibn Muhammad ibn Ibrāhīm Ishāq. This scholar of the Qur‘ān was born on 1955 C.E./1374 A.H. in Newclare, a suburb of Johannesburg, South Africa. After spending 6 years with his parents, he went to board with his grandaunt where he started his primary schooling and madrasah studies. He later stayed with his grandfather where he continued his schooling and madrasah studies.

It was at a very young age that the love of the Qur‘ān grew in the heart of Qāri Ismā‘īl. Whenever he went home, his father would play recordings of the famous Sheikh ˘Abd al-Bāsit ˘Abd al-Samad. Qāri Ismā‘īl would listen attentively to these recordings and afterwards imitate them. He then went on to Mia’s farm where he started his memorisation of the Qur‘ān under the tutelage of the well known Hāfith ˘Abd al-Rahmān Mia. Hāfith ˘Abd al-Rahmān had a liking to Qāri Ismā‘īl’s sweet and skilled recitation and would often appoint him to perform the Maghrib Prayer. While memorising the Qur‘ān at Mia’s farm, he spent much of his time listening to the Qur‘ān. After completing his memorisation at the proficient hands of Hāfith ˘Abd al-Rahmān, he studied some Islamic books and literature by Moulana ˘Abd al-Hamīd who had just returned
from studies in India. He studied by Moulana ʿAbd al-Hamīd for 2 years before he also left for further studies at Dār al-ʿUlūm Dhabel in India around 1976. At the Dār al-ʿUlūm in Dhabel he studied Arabic Nahw, Sarf, Fiqh, Tafsīr, Hadīth, Tajwīd, Qirāʿāt and other subjects. It was obvious the Qāri Ismāʿīl had a keen interest in Tajwīd and Qirāʿāt. It was at the hands of Qāri Ahmad Allah Bahākalpūrī that he completed the seven and the ten Qirāʿāt, the Shādh Qirāʿāt, as well as the many books in the field such as Jamāl al-Qurʿān, Khulāsah al-Bayān, al-Muqaddimah al-Jazariyyah, the Shātibiyyah, the Nashr, amongst others. At this time Qirāʿāt was not part of the curriculum and all the work had to be done in their free time. Yet, he gave his full attention to its study, to the extent that he completed the reading of these Qirāʿāt twice to his teacher. He was amongst the first group of students to study these Qirāʿāt at Dhabel, and was also of the first to get ijāzah from Qāri Ahmad Allah to teach. During his stay at the Dār al-ʿUlūm, he continued practicing and improving his reading. At the 100th anniversary of the Dār al-ʿUlūm a crowd of about two hundred thousand people had gathered and the famous Sheikh ʿAbd al- Bāsīt was also invited to recite. While waiting for Sheikh ʿAbd al-Bāsīt to arrive they insisted that Qāri Ismāʿīl should also recite. Reluctantly he agreed to recite after much persistence from the organisers. Sheikh ʿAbd al- Bāsīt arrived as Qāri Ismāʿīl
was imitating his recitation of Sūrah al-Takwīr. Sheikh ʿAbd al-Bāsit was impressed with his recitation, hugged him afterwards and made much duʿāʾ for him.

Besides the sciences of the Qurʾān which kept Qāri Ismāʾīl busy, he also had a strong affiliation with tasawwuf, taking bayʿah (pledge) to Mufti Mahmūd. He was very punctual with his litanies and prayers.

In 1982 he completed his studies in Dhabel, India, and returned to South Africa. Initially Hāfith ʿAbd al-Rahmān Mia requested that Qāri Ismāʾīl become the Imam at one of the local mosques. However, he responded to the request of Moulana ʿAbd al-Hamīd and took up a post at a madrasah in Azaadville. At that time the madrasah was still in its beginning stages, operating from a house on Kismet Street. They later moved to the premises where the Institute for Higher Arabic and Islamic Studies (Dār al-ʿUlūm al-ʿArabiyyah al-Īslāmiyyah) is currently situated.

One week before taking up his post in Azaadville he got married. At age of 27, on a Friday night, 2 Shawwāl 1403/23 July 1982, his nikāḥ (wedding ceremony) was performed by his teacher, Hāfith ʿAbd al-Rahmān Mia, in the Kerk Street Mosque, Johannesburg.

He started teaching hifth, Tajwīd, and some basic Islamic books, alongside correct Qurʾānic recitation. After the premises of the madrasah was moved, he became the head of
the Tajwīd and Qirā`āt faculty. He had a strong love for all the students at the institute, often saying that the students were like flowers blooming in the madrasah. When it was vacation and all the students returned home, he felt that the spiritual radiance (nūr) of the institute was absent. When asked how many children he had, he would reply, “six hundred,” regarding every student of the madrasah as his own. He had a sincere concern for the Islamic well being of every student, holding all, even the youngest of them, in high esteem.

Qāri Ismā˘īl was known for his sincerity, dedication to Qur`ānic teachings, and punctuality. Though he never stated it, everyone noted that Qāri Ismā˘īl dedicated much of his free time to those who needed extra lessons and training. It was his life’s mission that every Muslim be able to recite the Qur`ān correctly. Due to his devoted concern and dedication, many benefited from him all over the world, including students from America, Canada, England, Reunion, Malaysia, Thailand, New Zealand, and many African countries.

Besides his work at the madrasah, he also organised many Qirā`āt programs and workshops all over South Africa. These programs were run on a regular basis until a few of his students took the reins and established the organisation Sout al-Qur`ān for the running of all these programs. It may thus be said that he was instrumental in the shaping of this organisation, which has grown to achieve many successes in
spreading the Qur‘ān throughout South Africa as well as its neighboring countries.

His habits included waking up for Tahajjud Prayer, reading his litanies, and then proceeding to the mosque about half an hour before the Fajr Prayer. He was also very particular with his afternoon nap. After the ӀIshā’ Prayer, he would gather his family and spend time with them. In the 29 years that he was married, he never raised his voice at his family. Qāri Ismā‘īl had a unique way and used a great deal of wisdom in providing solutions to problems. His doors were always open for guests, and went out of his way to feed them and make sure that they were comfortable. He would always visit the sick, the pious and maintained strong family ties by visiting his family members often.

When on travels with his family, he would make sure that he held at least one Qur‘ān program in which he would recite Qur‘ān, encourage people to study the Qur‘ān and to learn its correct recitation. His concern was not only for males, but for females as well. Prior to his demise, he taught many of the womenfolk in his family Tajwīd via his book, Tajwīd for Beginners. In this manner his legacy would continue amongst the womenfolk as well.

On Sunday 14 Rajab 1431/27 June 2010, Qāri Ismā‘īl waited for his sons to come home. As if he knew that it was his last, he called his sons and gave them advice concerning family ties,
suppressing their anger, and so forth. Though he was not feeling well, he also completed the last ten pages of the Shātibiyyah with some of his students. Upon its completion, he requested that the students pray for his health as well. He had patiently endured two months of continual sickness, and was showing a promising recovery. After ʿIshā` Prayer, Qārī Ismāʿīl gathered his entire family and they spoke to one another. He also told them that he had just completed the Shātibiyyah with some students. He subsequently started preparing for the next day’s Jazariyyah lesson. Contrary to his normal habit, he bathed before retiring to bed that night. At 1:45 am of Monday morning, Qārī Ismāʿīl Ishāq experienced difficulty breathing, and soon thereafter left this world uttering his firm conviction that there is no deity besides Allah, and that Muhammad ﷺ is his Messenger. His body was bathed during that time of the morning when he usually stood up for the Tahajjud Prayer. He had a beautiful smile on his face, as if in a serene and peaceful sleep.

In spite of his illness prior to his demise, he continued teaching all his regular classes. At times he would request the students to come to his house if he was not able to go to the class. Qārī Ismāʿīl passed away early Monday morning on 15 Rajab 1431 A.H./28 June 2010. May Allah grant him a high abode in paradise.
**Written works:**

- **Tajwīd for beginners** – this book is being taught in many places in South Africa as well as internationally. It has also been translated into Arabic, Urdu, French and other languages.

- **Pearls of the Noble Qur`ān** – this is a translation of an Urdu work which outlines the lives of the seven qurrā` and their fourteen transmitters.

- **Al-Mujtabā** – this work outlines the rules for the seven Qirā`āt.

- **Tuhfah li al-Qārī** – an extensive work on Tajwīd, Waqf, Rasm, and other matters pertaining to Qur`ānic recitation.

- **Editing of Khulāsah al-Bayān by Diyā` al-Din al-Ilāha Ābādī.**

- **Editing of al-Muqni˘ by Abū Ûm Amr al-Dānī.**
The Qur’aan is the word and speech of Allaah ﷻ. Therefore, its holds a prestigious and honourable position in the life of a Muslim. One of the reasons of the Qur’aan being the most virtuous and honoured of all kitaabs is the fact that it is the pure and sanctified word of Allaah ﷻ the Creator, Cherisher and Nourisher of all the worlds. The Qur’aan was revealed to the greatest of Ambiya, Hadhrat Muhammed ﷺ who was
given the duty of propagating and teaching this noble, divine book.

The Qur’aan is the most beloved Kitaab of Allaah ﷻ, the word of the King of kings. It is due to this fact that Imam Ghazali ﷺ said that the Qur’aan is a proclamation from the Lord of the worlds to His servants. This is similar to a person who receives a letter from a prominent and superior dignitary. He becomes overjoyed and reads it over and over.

Similarly, the Mu’mineen experiences pleasure from the word of Allaah ﷻ and reads it repeatedly with great joy.

It is reported in a Hadeeth;

القرآن احبّ إلى الله من السّمّوؤت و الاّرض و من فيهمن (رواه الدارى)

**Translation:** The Qur’aan is more beloved to Allaah I than the skies, earth and whatever is contained in them.

The Qur’aan is the final and complete ordinance from Allaah ﷻ. It is for this reason that it is most virtuous and sublime, and is a source of nobility and honour for this Ummat.

It is narrated in a Hadeeth;

عن عائشة رضي الله عنها قالت قال رسول الله ﷺ ان لكل شيء شرفًا يتباهون به و ان بهاء امتي و شرفها القرآن (رواه في الخليلة)
Translation: Most definitely, for every nation there is a thing for which they have pride, and the pride and honour of my Ummat is the Qur’aan

In this booklet we will discuss various aspects of the Qur’aan relating to virtues, disregard of correct recitation, etiquette, tajweed and related matters, method of completion of recitation, etc. Inshâ-Allaah.
Virtues related to the recitation of the Qur’aan-e-Kareem.

There are numerous Ahadeeth regarding the virtues of reciting the Qur’aan-e-Kareem. Mention of a few is made hereunder:

1) Hadhrat Uthmân رضي الله عنه narrates that Rasulullaah ﷺ said, “The best amongst you is he who learns the Qur’aan and teaches it.” (Bukhari – Muslim)

This is a famous Hadeeth which illustrates both the virtue and importance of the Qur’aan, and also the virtue of the person who learns and teaches the Qur’aan. If this was the only Hadeeth narrated regarding the virtue of the Qur’aan and those who serve it, it would have been sufficient.

2) Hadhrat Abu Sa’eed Khudri رضي الله عنه narrates that Rasulullaah ﷺ said, “Allaah Ta’ala says, ‘If anybody finds no time for my remembrance and for begging favours of me because of his remaining occupied with the Qur’aan, I shall grant him more than I give to all those who beg favours of me.’ The superiority of the word of Allaah over all other words is like the superiority of Allaah over all his creations.”
   (Tirmizhi – Darami – Baihaqi)
In the above Hadeeth the significance and magnitude of the Qur’aan is highlighted. The merit of the Qur’aan is given thus; just as Allaah �方圆 is superior to His creation so too is the Qur’aan superior over all other books.

3) Hadhrat Mu’aaz Johani رضي الله عنه reports that Rasulullaah ﷺ said, “Whoever reads and memorizes the Qur’aan and acts upon that which is contained in it, his parents will be made to wear a crown on the Day of Qiyamah, the brilliance of which will excel that of the sun, if the same were within your worldly houses. So what do you think of the person who himself acts upon it?”

(Abu Dawood – Ahmed)

The parents of the reciter will be given such a crown, the brilliance of which will be more radiant than the sun if it were in our own homes. Then one can well imagine what reward will there be for the person himself who recites and memorizes and also acts on the Qur’aan.

It is reported in another Hadeeth that the person who makes tilâwat i.e. who recites the Qur’aan and practices upon its injunctions, will be told on the Day of Qiyamat to recite, and for every ayat read to ascend to the next stage of Jannat, and to keep on climbing till the last ayat is read. This will determine his abode in Jannat.

Oh Allaah! Make us from amongst them, Ameen.
4) Hadhrat Ibn Mas‘ud رضي الله عنه narrates that Rasulullaah ﷺ said, “Whosoever reads one letter of the Book of Allaah, is credited with one thawâb (reward) and one thawâb is equal to tenfold the like thereof in its reward. I do not say that  is one letter but behold that  is one letter,  is one letter and  is one letter. (Tirmizhi)

This is the minimum a person will be rewarded with. A Hadeeth is narrated in Ihyâ by Hadhrat Ali رضي الله عنه in which he says that the person who recites the Qur’aan in Salâh while standing will get one hundred rewards for every letter read; and the person who recites the Qur’aan in Salâh in a sitting posture will get fifty rewards; the person who recites the Qur’aan with wudhu outside Salâh will get twenty-five rewards; the person who recites the Qur’aan without wudhu (by memory) will get ten rewards, and the person who listens attentively to the Qur’aan being recited gets one reward.

This is the minimum reward a person will get for every letter read and according to ones sincerity much more reward could be accrued;

وَالله يُضِعِفُ لِمَن يَشَآءُ

**Translation:** And Allaah increases the reward for whomsoever he pleases.’
5) Hadhrat Ali رضي الله عنه reports that Rasulullaah  said, “Whoever reads the Qur’aan and memorises it, and regards its lawful as binding and its unlawful as forbidden will be admitted into Jannat by Allaah Ta’ala. Also, his intercession in respect of ten such persons of his family will be accepted upon whom entry into Jahannam had become wajib (compulsory). (Tirmizhi – Ahmed)

The memorising of the Qur’aan is itself a miracle. Then what to say of the person who jointly acts upon it? Most surely Allaah ﷻ will enter him into Jannat, and grant him permission to make sifarish (intercede) on behalf of ten such persons of his family whom because of their major sins were doomed to go to Jahannam. What an honour and blessing of Allaah Ta’ala upon the Haafiz of the Qur’aan. May Allaah ﷻ make us one of them. Ameen.
Reproach for Neglecting the Qur’aan-e-Kareem

There are many Ahâdeeth which expound the virtues of the Qur’aan. By the same token there are many other Ahâdeeth which warn against being neglectful towards the Qur’aan. In the light of the Ahâdeeth, Nabi-e-Kareem ﷺ sternly warned against making our homes Qabrastans (graveyards). The gist of which is, ‘O people, most certainly recite the Qur’aan in your homes, because the homes in which the Qur’aan is not recited is likened to a deserted, barren land. Its similitude is that of a qabrastan, in which desolation and silence is the order of the day.’

Ponder a little on the emphasis Nabi-e-Kareem ﷺ laid regarding the recitation of the Qur’aan. Yet, on the other hand the indifference of some of the Muslims towards the Qur’aan is such, that they do not even have the slightest inclination towards it. They don’t even realize which stagnation and darkness they are engulfed in due to their indifference to the Qur’aan. Today in our homes we’ve got Qur’aans wrapped in beautiful silky material, only to be a token of beauty on our showcases or shelves, or to be read over the deceased of our near and dear ones, as if that is the only purpose of the Qur’aan. We do not have the time to recite the Qur’aan anymore. Rather, we indulge ourselves in watching television, sport, reading newspapers, magazines,
and playing computer games, dvd’s etc. These have become our priorities. How sad and pitiable is our plight!

It is for this reason that such Muslim homes generally are void of blessings and prosperity. They outwardly may seem to be living a happy and carefree life, but in reality they are living in confusion and bewilderment, a life full of indulgence and sin. The saying of Nabi-e-Kareem  can never be incorrect. Think for yourself, when there is gross negligence towards the Qur’aan, and never is it held in the hand and read, nor do we have the time to listen to its recitation, then who is to be blamed if shaitaan and the jinn take control of such a house, and that house is afflicted with calamity, difficulty, hardship, and stacks of worries.

It is because of this indifference that the machinery of our lives doesn’t want to function, and we have become targets of accusations and indictment. Our beliefs and character, worship and monetary dealings, actions and deeds, in short, every facet of our lives is ruined. Therefore, it is imperative to apportion some time daily for the recitation of the Qur’aan. It should be our desire and fervour that some portion of the Qur’aan be memorized. Nabi-e-Kareem  has compared a person who hasn’t learned any part of the Qur’aan to a deserted, dilapidated and forsaken house.
A few Ahâdeeth on the neglect of the Qur’aan is discussed below;

1. Hadhrat Anas  reports that Rasulullaah ﷺ said, “The sins of the whole Ummat were presented to me. I did not see a greater sinner than that person who learnt any part of the Qur’aan-e-Kareem and he forgot it.”

This is a stern warning for the person who learnt the Qur’aan and then forgot it. Allaah I forbid, it should not happen that we are not able to even recognize the letters and words of the Qur’aan-e-Majeed anymore. May Allaah ﷻ protect us.

2. Hadhrat Abu Moosa Ash’ari  narrates that Rasulullaah ﷺ once said, “Be watchful over the Qur’aan. I swear by Him in whose control my life is, the Qur’aan is apt to escape from a person’s heart more rapidly than the camels from their reins. (Bukhari – Muslim)

Animals who are let loose from their reins would easily run away. In the same fashion if a person does not look after the Qur’aan he will forget it, until eventually he will forget even its recitation.

3. It is reported from Hadhrat Sa’d ibn Ubadah  that Nabi-e-Kareem ﷺ said, “The person who learnt the Qur’aan and forgot it, will appear before Allaah I as a leper. (Abu Dâwood)

Oh Allaah! Do not make us of them.
4. It is reported by Hadhrat Abu Hurairah رضي الله عنه that Rasulullaah ﷺ said, “The house in which the Qur’aan is recited becomes spacious, ample, and comfortable. Blessings for its inhabitants increase. The Mala’ikah (Angels) frequent such houses i.e. to listen to the recitation of the Qur’aan-e-Kareem by which the house becomes illuminated. Blessings, goodness, prosperity, and tranquility descends on the house, and the shayateen vacate such homes, because they cannot tolerate listening to the recitation of the Qur’aan. And the house in which the Qur’aan-e-Majeed is not recited becomes narrow and uncomfortable for its inhabitants, its blessings decrease, the Mala’ikah depart from such homes and the shayateen then frequent them.
Aadaab (Etiquette) related to the Qur’aan

It should be known that Allaah ﷺ has kept benefits and virtue in all good actions. These benefits become apparent only when the etiquettes and requisites are adhered to. Hence, the Qur’aan too has etiquette and decorum which has to be abided by.

Imâm Ghazâli ﷺ discusses the meaning of the ayat;

اَلذِّينَ أَتَی‌نَّمُهُمْ الْكِتٰبَ يَتْلُوُهُ حَقَّ تَلَاوَتِه

Translation: Those to whom We have given the Book and who recite it as it rightfully should be recited.

He says it includes the action of the tongue, mind and heart. The action of the tongue is to recite the letters correctly from their makhârij. The action of the mind is to comprehend and understand the meaning of the Qur’aa’n. The action of the heart is to create an awareness, and to take lesson from the warnings and incidents in the Qur’aa’n.

Some of the Aadaab are mentioned below;

1) To recite the Qur’aan in the state of Wudhu.
2) To use the miswâk before the recitation. When using the miswâk one should recite;

آَلْلَهِ بَارِکُ لَكَ فِیْهِ یَارَحْمَ الرَّحِمِیْنَ
3) To wear clean and pure clothes.

4) To use itr (perfume) before reciting the Qur’aan if it is available.

5) To face towards the Qibla where possible.

6) To sit in a pure and clean place, preferably the Masjid.

7) To be in a state of wudhu at all times. This is meritorious. However it is permissible to recite the Qur’aan by heart (memory) without wudhu.

8) Not to either recite the Qur’aan or handle it in a state of impurity (napaki), i.e. when a person is in need of a Fardh Ghusl (obligatory bath). This is not permissible.

9) To recite the Qur’aan with humility and humbleness, always remembering the Qur’aan-e-Kareem to be the word of Allaah ﷻ (the Most High).

10) To always keep the pleasure of Allaah ﷻ in mind and also to ponder that ‘I am reciting in the presence of Allaah ﷻ and He is listening to me’.

11) To recite with concentration so that no other thoughts may enter the mind.

12) Not to joke, laugh or play when reciting the Qur’aan-e-Kareem. It is great disrespect and dishonour to do so.
13) Not to talk about matters not related to the Qur’aan-e-Majeed whilst reciting even though it may be replying to the next person’s greetings (salaam).

14) To close the Qur’aan out of respect if the necessity does arise to speak and thereafter to repeat the استعاذا when continuing the recitation.

15) Not to greet a person who is reciting the Qur’aan, for he is not duty-bound to reply to the greeting.

16) To recite either audibly or softly. However consideration should be given to the situation and circumstances.

17) To recite the Qur’aan with tarteel (measure) and not hastily.

18) To shed tears from the eyes when reciting the Qur’aan.

19) To seek Allaah’s ﷺ rahmat (blessings) when the ayat’s of Rahmat are being recited, and to seek Allaah’s ﷺ protection when the ayat’s of azhâb (punishment) are recited.

20) To bear in mind the Grandeur and Splendour of the Qur’aan-e-Majeed, that it is a book of high status.

21) To ponder over the Greatness, Sublimity and Superiority of Allaah ﷺ.
22) To know that one is in close communion with Allaah ﷻ, and to recite with the knowledge that he is looking at Allaah ﷻ, if not then Allaah ﷻ is watching him.

23) To recite with the knowledge that Allaah ﷻ is listening.

24) To create a love and affinity for the Qur’aan.

25) To ponder over the meanings of the Qur’aan.

26) To enjoy and relish the recitation.

27) To recite the Qur’aan in the Arabic tone.

28) To recite the Qur’aan in a beautiful, melodious voice.
Reciting the Qur’aan with a Beautiful Voice

Reciting the Qur’aan in a beautiful voice attracts the heart of both the reader and listener to its greatness and splendour.

There are many Ahâdeeth which emphasize the reciting of the Qur’aan in a beautiful and melodious voice. A few are presented below;

اً – اقرأوا القرآن بلحون العرب (رواة النسائي)

One) Recite the Qur’aan in the tone of the Arabs.

ب) زينوا القرآن ب الصوتكم (رواه أبو داود)

Two) Beautify the Qur’aan with your voices

ج) حسنوا القرآن ب الصوتكم فإن الصوت الحسن يزيد القرآن حسنًا (رواه الدارمي)

Three) Adorn the Qur’aan with your voices, because a beautiful voice enhances the beauty of the Qur’aan.

د) ليس منا من لم يتنغ بالقرآن (رواه أبو داود)

Four) He is not of us who does not recite the Qur’aan in a melodious voice.
Once, Nabi-e-Kareem ﷺ asked Hadhrat Ibn Mas’ud رضي الله عنه to recite the Qur’aan to him, saying, “I desire to listen to the recitation of the Qur’aan by another person”. When he recited, Nabi-e-Kareem ﷺ began weeping.

Hadhrat Ibn Mas’ud رضي الله عنه was an expert in the Qur’aan, he had a beautiful voice as well. He personally memorized approximately seventy Surats of the Qur’aan directly from Nabi-e-Kareem ﷺ. Once Nabie-e-Kareem ﷺ said whoever desires to read the Qur’aan as it was revealed should learn it from Abdullaah Ibn Mas’ud رضي الله عنه.

It is related that once Ibn Mas’ud رضي الله عنه passed by a famous singer Zâzân, he heard him singing and remarked that what a beautiful voice he has, if only he used it for the recitation of the Qur’aan. Saying this he walked away.

Zâzân heard Hadhrat Ibn Mas’ud رضي الله عنه saying something and enquired as to who this pious person was. He was told this is Ibn Mas’ud رضي الله عنه a senior Sahabi of Rasulullaah ﷺ, when he heard your voice this is what he had said. Hearing this Zâzân experienced a unique feeling, he broke all his musical instruments and went to Ibn Mas’ud رضي الله عنه and cried profusely.

Thereafter he learnt the Qur’aan from Hadhrat Ibn Mas’ud رضي الله عنه and became proficient therein, and became a leading Scholar of his time.
Similarly, Hadhrat Umar (رضي الله عنه) once requested Hadhrat Abu Moosa Ash’ari (رضي الله عنه) saying:

Translation: Remind us, our Rabb (Lord)

He then recited the Qur’aan. Hadhrat Umar (رضي الله عنه) would tell the people around him that whoever has the ability to recite as Hadhrat Abu Ash’ari (رضي الله عنه) does, should do so.

It is due to the above that our Ulema and Fuqaha have stated that it is desired, meritorious, and according to the Sunnah to read the Qur’aan-e-Kareem in a beautiful, melodious voice. However, if by reciting the Qur’aan in a beautiful voice the rules of Tajweed in relation to Makhârij and Sifât-e-Lâzimah are neglected and compromised, then this will be a major sin and haraam. If the lesser rules are omitted, then this will be a minor sin and makrooh.

Therefore, all the rules of Tajweed should be applied and upheld at all times. It is neither rare nor impossible to combine both aspects, that is, reciting correctly with the rules of Tajweed, and simultaneously reciting in a beautiful voice. Both these aspects could and should be combined. With a little practice both these aspects is possible.
Intentions when reading the Qur’aan

There are four probabilities for the Qâri regarding the intention with which the Qur’aan could be read.¹

It should be known that the outcome of ostentatiousness, boastfulness and bragging is to be found in the heart. Intention is the condition of the heart. Only the reciter will know what intention he is reciting the Qur’aan with.

Is it for the purpose of serving the Deen and accruing reward from Allaah ﷺ, or is it so that people may honour him and shower him with praises?

The intentions could be as follows;

1) If the intention is to gain recognition and praise from the people, this will constitute ostentatiousness and showing off, which is a sin and not permissible.

2) If the intention is for the purpose of accruing reward and to show the grandeur of the Qur’aan. Then this is permissible.

3) If the intention is to bring the joy of the Qur’aan to the heart of listener, even though it is done with the intention of bragging. This will be permissible.

¹ محافل قراءات - مفتى جميل أحمد تهانوى - لاهور
4) If the recitation is rendered with the intention so that the listener may draw closer to the Qur’aan. The inclination and love for the Qur’aan in the listener is increased, and also the desire that the listener too should recite the Qur’aan correctly in a beautiful voice. Then this will not constitute bragging and boasting on behalf of the reader when the Qur’aan is read in a beautiful and attractive voice.

It is reported by Hadhrat Jâbir رضي الله عنه that Rasulullaah ﷺ said, “The best reciter of the Qur’aan is that person when you listen to him read, you would perceive that he has the fear of Allaah ﷻ in the heart”¹

¹ Reported by Ibn Majah and Daarimi
The effect of reading with a beautiful voice

There are many incidents and examples of our pious predecessors who through their beautiful recitation affected the hearts and souls of men.

Allâmah Jazri رحمه الله narrates the incidents of two such personalities.

1. Imaam Taqiyyud-deen Muhammed ibn Ahmed Sâ’iegh Misri رحمه الله, was an Ustaadh of Tajweed. Once, in the Fajr Salaah he recited the verse:

وَ تَفَقَّدَ الطَّلَّيرَ فَقَالَ مَا يَلَيْ لاْ آرَى الْهُدْهُدَ (سورة النمل)

repeating it a few times, when a bird came and perched itself on his head and remained there till the end of the salaat. After completion when he looked up he noticed it was a Hudhud (hoopoe bird).

2. Similarly, it is reported regarding Ustaadh Imâm-e-Kabeer, Abu Muhammed Abdullaah bin Ali bin Abdullaah Baghdadi رحمه الله, popularly known as Sibtul-Khayyât, that Allaah ﷻ had blessed him with such a beautiful voice, that merely listening to his recitation a large group of Jews and Christians accepted the Deen of Islaam.
Part One

Introductory Points regarding Tajweed

a. **Definition** – Tajweed is that science in which the makhârij and sifât of the Arabic letters are discussed.

b. **Subject Matter** – The subject matter of Tajweed is the Arabic letters, because in Tajweed, discussion is related to the place of origin of the letters (makhârij) and their attributes (sifât).

c. **Aim and Object** – The purpose of Tajweed is to recite the Qur’aan in the manner it was revealed to and recited by Hadhrat Nabi-e-Kareem ﷺ i.e. to recite the Qur’aan with correct pronunciation. Also, to refrain from reciting incorrectly, and to embellish and beautify the recitation.

d. **Benefit** – The benefit of Tajweed is to attain the pleasure of Allaah ﷻ and the virtue and goodness of both the worlds.

e. **Principles** – The principles of Tajweed are four, which are as follows:
1) Makhârij
2) Sifât
3) To know and recognise the rules of formation e.g. Ikhfaa, Idghaam and Madd etc.
4) To practice and fluently recite the Qur’aan.

f. فضيلة – Virtue – The science of Tajweed is the most virtuous, because it relates directly to the Qur’aan, which is the most benevolent and auspicious Kitâb.

g. واعظ – Collators – The famous collators are:

1) Abu Abdur-Rahmân Khaleel ibn Ahmed Farâhidee رحمه الله, passed away 170 AH.
2) Amr ibn Uthmân ibn Qumbar رحمه الله, famously known as Sibwayh, passed away 188 AH.
3) Mohammed ibn Mustaneer رحمه الله, known as Qutroub, passed away 209 AH.
4) Yahyâ ibn Ziyâd Farrâ رحمه الله, passed away 207 AH.
5) Mubarrad رحمه الله, passed away 286 AH.

h. حکم – Decree, Rule – To acquire the knowledge and science of Tajweed is Fardh-e-Kifâya i.e. in every community there should be at least one person who is fully conversant and acquainted with the rules of Tajweed. If not, then the entire community will be sinful.
To apply and recite the Qur’aan according to the rules of Tajweed is Fardh-e-Aiyn (compulsory and obligatory) on every baaligh (mature) male and female. This ruling will apply whether the meaning of the Qur’aan is altered or not, by the mere changing of the letters.

**The lesser rules are Mustahab.**
The Importance of Tajweed

The dictionary meaning of Tajweed is to beautify, enhance, and improve.

Technically, Tajweed means to recite the Qur’aan-e-Kareem in the manner and mode in which it was revealed to and recited by Rasulullaah ﷺ i.e. to read with the correct makhârij and sifât and also to take into consideration the places of stopping.

The Qur’aan is made up of two aspects i.e. firstly, its words and secondly, its meaning. The words of the Qur’aan being the revealed code from Allaah Ta’ala has a position and distinction of its own. Hence, just mere recitation without understanding the meaning also deserves praise and reward.

In a Hadeeth reported by Hadhrat Abdullaah ibn Mas’ud ﷺ رضي الله عنه, Nabi-e-Kareem ﷺ said,

من قرأ حرفًا من كتاب الله فله ه حسن و الحسن د بعشرة
امثلاها ؛ لا أقول الم حرف لىكون الف حرف ولام حرف و
ميم حرف

Translation: Whoever reads one letter from the Kitâbullaah (the book of Allaah) gains one reward, and one reward equals to ten the like thereof. I do not say that ﺍً is one letter, rather
الف is a separate letter, لام is one letter and ميم is a separate letter i.e. all three letters are separate and independent. The above Hadeeth indicates that mere recitation also merits reward; hence, a minimum of ten rewards is accrued for each letter recited.

It is reported by Hadhrat Ali ﷺ in Ihya that the person who recites the Qur’aan while standing in salâh gains 100 (one hundred) rewards; the person who recites in salâh while sitting gains 50 (fifty) rewards; the person who recites outside of salâh with wudhu gains 25 (twenty-five) rewards, while he who recites without wudhu (by memory) gains 10 (ten) rewards. The person who listens attentively to the recitation of the Qur’aan gains 1 (one) reward.

It is reported that Imam Ahmed ibn Hambal ﷺ once saw Allaah ﷻ in a dream, and asked, “Through which medium and deed could we gain proximity to You, O Allaah.” Allaah ﷻ replied, “Oh Ahmed! Through My Book i.e. the Qur’aan-e-Kareem.” I then enquired, “With understanding or without understanding.” The reply was, “Through both means, whether understanding the meaning or not, a person will gain closeness and proximity to Me.”

In the above Ahâdeeth and related incident, it is clearly established that mere recitation is also a desired act, and merits reward, just as understanding the meaning of the
Qur’aan also merits reward. Since the science of Tajweed is directly linked to the words of the Qur’aan-e-Majeed, and the Qur’aan is the word of Allaah ﷺ, therefore its importance, status and supremacy over all other sciences is self-evident.

When a person does not read the Qur’aan with Tajweed then the punishment meted out to him could be because of two reasons; firstly, due to discarding a wâjib act and secondly, due to distortion in recitation.

At times due to incorrect recitation a persons salâh could be invalidated, as is mentioned in Kabeery which is a commentary on Munyah that if a person reads آللّه ٰ السَّمَدُ with a س instead of آللّه ٰ الصَّمَدُ his salâh becomes nullified, which cannot be rectified by a sajda-e-sahw.

However if a person made an error which did not nullify the salâh, then there will be a deficiency in the salâh according to the extent of the error perpetrated.

There is no excuse for any person not to learn and acquire the knowledge of Tajweed. It should be known that in every era there are the learned Ulema and Qurrâ who are available to teach Tajweed. One should take full advantage and approach them, so that ones recitation is correct according to Tarteel.

It has been mentioned in Fatâwâ Kabeer that it is not permissible for a person to read the Qur’aan, if he cannot pronounce the letters correctly, due to the fact that correct
pronunciation is fardh (incumbent and obligatory), whereas mere recitation is optional (not compulsory). Therefore, it is not permissible to leave out an obligatory act in lieu of an optional one.

**Note:** However it does not mean that the recitation of the Qur’aan should be discarded and left out. But rather, an all-out effort should be made to recite the Qur’aan correctly with Tajweed.

It should be remembered that to acquire the knowledge and science of Tajweed is Fardh-e-Kifayah, however to practically implement it is Fardh-e-Ayn (obligatory) on every individual, **male** and **female**.

**There are two aspects to Tajweed:**

1) One is that in which there is a detailed discussion in which all facets and rules pertaining to the science is discussed.

This aspect is unanimously regarded as **Fardh-e-Kifayah**.

2) A more basic and integral discussion in which the essential rules of Tajweed is discussed, without which the Qur’aan cannot be read correctly, and this much also is essential for Salaat as well to be valid.
To know this much is **Fardh-e-Ayn** (obligatory) on every individual.

The person who does not endeavour and does not make an effort to apply the rules of Tajweed will be regarded as a transgressor of the laws of the Shari’at.
The Status of Tajweed

The فرضـیت (obligatory status) and application of Tajweed is established through three sources, viz.

a. The Qur’aan,

b. Sunnah (Hadeeth)

c. اجماع (consensus) of the Qurra and Ulema.

Proof from the Qur’aan:

✦ In Surah Baqarah, Allaah ﷺ says,

آَلَّذِينَ أَتَيْنَاهُمُّ الْكِتَابَ يَتْلُوُونَهُ حَقَّ تِلَاوَتِهِ (آیة 121)

Translation: Those to whom We have given the Book and who recite it as it rightfully should be.

✦ Similarly Allaah I commands in Surah Muzammil;

وَرَتِّلِ الْقُرْآنَ تَرْتِيِلًا ﴿٤﴾ (آیة 4)

Translation: and recite the Qur’aan with measure.
◇ Allâmah Baidhâwi رحمه الله interpreted the meaning of the above ayat to be تجویداٰجودهّ، i.e. to read the Qur’ān with Tajweed.
◇ Hadhrat Ali رضي الله عنه in the commentary of the above ayat explains it to mean; تجوید الحروف و معرفة الوقوف

**Translation:** To read the letters correctly (with Tajweed) and to recognize the places of pausing.

**Note:** Tajweed pertains to two aspects;

a) Makhârij

b) Sifât

Waqf too pertains to two aspects;

a) محل (place of waqf),

b) كيفيت (how the waqf should be made).

In the third ruku of Surah Furqaan (ayat no. 32) Allaah Ta’ala says;

وردّلته ترتیلاً

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1. تجاويد الحروف و معرفة الوقوف
2. Translation: To read the letters correctly (with Tajweed) and to recognize the places of pausing.
3. Note: Tajweed pertains to two aspects;
   1) Makhârij
   2) Sifât

Waqqf too pertains to two aspects;
   1) محل (place of waqf),
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   1) Makhârij
   2) Sifât

Waqqf too pertains to two aspects;
   1) محل (place of waqf),
   2) كيفيت (how the waqf should be made).

In the third ruku of Surah Furqaan (ayat no. 32) Allaah Ta’ala says;

وردّلته ترتیلاً
**Translation:** And we revealed it (the Qur’ān) with measure i.e. Tajweed.

In the same context, in Surah Bani Isrâ’eel (ayat no. 106) it is stated;

وَقُرْاٰن بَفَرَقْنَاهُ لِتَقُرَّأَهُ عَلَى النَّاسِ عَلَى مَكْتِبٍ وَ تَنْزِيلٍ تَنْزِيلًا (106)

**Translation:** And the Qur’ān have we divided (into parts) so that you may recite it to men at intervals and we have revealed it by stages.’

**Proof from Hadeeth**

It has been narrated by Hadhrat Zaid ibn Thabit رضي الله عنه that Rasulullaah ﷺ said;

انّ الله يُحِبّ ان يُقَرَّرَ الْقُرآنُ كَمَا أَنْزَلَ (رواه ابن خزيمة في صحيحه)

**Translation:** Most surely Allaah Ta’ala desires that the Qur’ān be recited as it was revealed.

Hadhrat Imâm Ghazâli رحمه الله writes in his kitaab احيا العلوم the saying of Hadhrat Anas ibn Malik رضي الله عنه;

 رب قارئ للقرآن و القرآن يلعنه  

52
Translation: There are many reciters of the Qur’aan whereas the Qur’aan curses them.

Three groups of people are referred to here:

a) Those who recite the letters of the Qur’aan incorrectly,
b) Those who misinterpret the meaning of the Qur’aan,
c) Those who do not apply the injunctions of the Qur’aan.

Hadhrat Shah Abdul-Aziz commenting on the ayat وَرَتِّلِ الْقُرْآنَ تَرْتِيِّلًا says that according to the Shari’ah it entails seven things, which are as follows;

i. To articulate every letter from its makhraj together with its sifât (attributes) so that every letter be distinct from the other.

ii. To pronounce the harkat (fat’ha - dhammah - kasrah) clearly and sharply in a recognized manner and not passively as non-Arabs do.

iii. To consider the places of pausing and stopping, so that the meaning of the Qur’aan does not become distorted by stopping at inappropriate places.

iv. To read the tashdeed and madd fully, because through it the grandeur of the Qur’aan becomes apparent.

v. To raise the voice slightly when reciting alone.
vi. To recite in a beautiful voice.

vii. To beg Allaah ﷻ for forgiveness when reading the ayat's of warning and azhâb (punishment), and ask of His favours when reciting the ayat's of glad-tidings and reward.

Hadhrat Allâmah Shabbir Uthmâni رحمه الله in the commentary of the ayat says that though the ayat;

وَقَالَ الرَّسُولُ يُبَرِّرَ إِنَّ قَوْمِي أَخْتَذُوا هَذَا الْقُرْآنَ مَهْجُورًا (۵۰)\(^1\)

refers to the kuffâr, yet, by not pondering over the meanings of the Qur’aan, not practicing on its commandments, **not endeavouring to correct its recitation**, but rather giving preference to other futile and frivolous activities constitutes gross negligence towards the Qur’aan.

Hadhrat Abdullaah ibn Mas’ud ﷺ states that once while teaching a person the Qur’aan, the person read;

إِنَّمَا الصَّدَقَتْ لِلْفَقِيرَآءِ\(^1\)

without reading the madd. Correcting the person, Hadhrat Abdullaah ibn Mas’ud ﷺ said, “This is not the manner in which Nabi-e-Kareem ﷺ taught me.” The student then enquired, “How then did Nabi-e-Kareem ﷺ teach you?” Hadhrat Abdullaah ibn Mas’ud ﷺ recited the ayat himself lengthening the madd on لِلْفَقِيرَآءِ. When this

\(^{1}\) سورة الفرقان
was the emphasis given to a madd, it will then be even more necessary to give importance to the correct pronunciation of the letters.

One should not regard the Science of Tajweed as insignificant.

According to Imâm Shaf’ee, the person who does not recite the Qur’aan with Tajweed is a flagrant violator and transgressor of the Shari’ah.

Allâmah Jazri was asked regarding the status of an Ustaadh who does not teach the Qur’aan with Tajweed. He replied, “Such a person is not deserving of remuneration.”

It should be remembered that the obligatory status of Tajweed is not specific to Salaah only, rather it is Fardh whether in Salaah or out of it i.e. at all times.

Proof by (Consensus)

The fardhiyat (obligatory status) of Tajweed has been established through (consensus) as well. That is, from the era of Nabi-e-Kareem ﷺ up to the present time, all the
Qurra and Ulema are unanimous of the fact that it is Fardh (obligatory) to read the Qur’aan with Tajweed.

Allâmah Jazri in his An-Nashr, Abu Abdullaah Nasr in his kitaab Al-Mowdhah, Hafiz Jalâlud-deen Suyuti in his Itqân, Hafiz Ahmed Qastalâni in his book Latâ’iful-Ishârât, and many other Qurra and Ulema are among those who have acknowledged the fardhiyat (incumbency) of Tajweed.

This source of proof too, like the above two, is an authoritative one from which the Ulema have deduced the fardhiyat (incumbency) of Tajweed.
Errors

Errors which could occur whilst reciting the Qur’aan

Mulla Ali Qari رحمه الله has mentioned that errors made while reciting the Qur’aan are of two types;

1) (Major error) and 2) (minor error).

Types of are as follows;

i. To read one letter in place of another;

Examples: to read اسم (name) in place of اسم (sin), to read الحمد (reduction of heat) instead of الحمد (all praise), or to read وَانْهَرْ (scold) instead of وَانْهَرْ (slaughter), to read سَيْف (sword) in place of صَيْف (summer), to read
(probably) instead of عصٰ (he disobeyed), to read كُْبٰ (dog) instead of قَلْبٰ (heart), or to read كُْ (eat) instead of قُلً (say) etc.

ii. To add a letter to a word;
Examples: to read فَعَّالاَ (they two did) instead of فَعَّال (he did), similarly to read an الف in words such as; آمِسْتَكِنْنَ ﴿لَ يَعْلَمُونَ، فَوْسَطْنَ، فَاتِرْنَ etc.

iii. To omit a letter from a word;
Examples: to read لَََعْلَمَهُو نَ (he certainly knows) instead of لاَ ّيَعْلَمُهُو نَ (he does not know), or to read يُقِنونَ instead of يُقِنُونَ etc.

iv. To read one harkat in place of another;
Examples: to read كِ كِ (he disobeyed instead of كِ كِ, or to read; اِبْرٰ اِبْرٰ (ربَّه) instead of اِبْرٰ اِبْرٰ (ربُّه), or to read آنَعَمتَ instead of آنَعْمتَ etc.

v. To read a harkat in place of a sukoon;
Examples: to read كُْ (he created us) instead of كُْ (we created) etc.

vi. To read a sukoon in place of a harkat;
Examples: to read صدقنا (we indicated the truth) instead of صدقتنا (he told us the truth), or to read وعده الله (the promise of Allaah) instead of وعده الله (Allaah promised) etc. Other errors included in لحن جلي are:

a. To read the harakât مجهول i.e. in a passive voice.

b. To only make one alif madd in مدّ لازم and مدّ متصل.

c. Not to make ghunna in that نون مشدد and ميم مشدد in which the tashdeed is اصل (original).

d. خلط في الروايت to read in another وجه or riwâyat after having adopted a specific riwâyat or Qirâ’at in one recitation. To perpetrate or listen to any of the لحن جلي is a major sin and Haraam.¹ This is so because لحن جلي causes distortion in the Qur’aan through the changing of letters. At times due to changing of the meaning, the salaah too become nullified.
are such errors which affect the letters indirectly i.e. not to read with those rules which are formulated by the meeting of two letters or which are derived from the صفات لازمة.

are those errors which are found when any of the صفات عارضه are not read.

are those rules which increase and enhance the beauty of the Qur’aan.

Examples: To read with ترقيق instead of تفخيم, to read with قصر ـ اقلاب instead of اخفاء, ادغام اظهار, to read with مد instead of مـد قـصرـ. Similarly to read with تحقـيق تسهـيل instead of تحقـيق تسهـيل, to read with امـالـه قـراء امـالـه where has to be read, or to read with امـالـه قـراء امـالـه where there is no امـالـه etc.

To perpetrate or listen to any of the خفـي is a minor sin and makrooh. According to the قراء it is necessary to refrain from the خفـي as well.

It must be known that it is the right of the Qur’aan that no errors be committed at all, whether minor or major.
The Mode and Pace of Recitation

The pace and speed with which the Qur’aan can be recited are of three types;

a) The ترتیل or تحقيق mode is to recite in a measured and slow pace so as not to be in a hurry, in which the madd generally is extended to its fullest, the ghunnâ and ikhfâ is complete, and also to pause on all relevant places of stopping. This mode of recitation is generally read so that the meaning of the Qur’aan could be understood more easily and also to perfect the recitation through learning and teaching.

b) The حدّر mode is to recite in a quick and fast pace, together with always keeping in mind the rules of Tajweed. This mode of recitation is generally adopted when a person intends to memorize the Qur’aan or wants to complete a recitation e.g. to complete a juz (para) or two as in Taraweeh or during ones personal recitation etc.

c) The تدوير mode is to recite at a moderate pace between Tarteel and Hadar. This mode is generally adopted in the Fardh Salâh.
The Preferred Mode

According to some Ulema, to recite in the Hadr mode is preferable, because by reciting at a fast pace more letters of the Qur’aan are read which gains a person more reward. This has been substantiated by the Hadeeth of Hadhrat Abdullaah ibn Mas’ud رضي الله عنه in which he reports that Nabi-e-Kareem ﷺ said, “Whoever recites one letter of the Qur’aan for him is one reward, and one reward equals to ten the like thereof.” (Tirmizhi).

However, Allaamah Jazri ﷺ writes in An-Nashr that, according to the pious predecessors, the preferred mode is Tarteel, even though fewer letters are read. The reason for this is that when reading at a slow pace one gets the opportunity to understand and ponder over the meanings of the Qur’aan.

To become a proficient reader in any of the three modes it is imperative and necessary that one firstly acquires the services of an expert Ustaad, and secondly one makes an all-out effort to correct the recitation by practicing and making mashq.
Etiquette to be Applied during Recitation

One) ترتیل Tarteel – To recite the Qur’aan with measure, taking into consideration the rules of Tajweed.

Two) تجوید Tajweed – To articulate the letters correctly from their makhârij according to the Arabic dialect, taking into consideration the Sifaat-e-Lazimah and Sifaat-e-Aaridhah.

Three) تبیین Tabyeen – To pronounce the letters clearly, distinctly and independently.

Four) ترسیل Tarseel – To articulate each letter complete, thereafter to proceed to the next letter, and then to the next and so on.

Five) توقیر Tawqeer – To recite the Qur’aan with devotion, sincerity and concentration.

Six) تحسین Tahseen – To recite the Qur’aan in a beautiful tone, taking into consideration correct pronunciation.
Attributes which are to be Discarded during Recitation

**One** (تمطیط) – Tamteet – To exaggerate in the slow reading of the Qur’aan. It is Makrooh to do so.

**Two** (تخلیط) – Takhleet – To read so fast, resulting in the letters and words being distorted. It is Haraam to recite in this manner.

**Three** (تَرَقیص) – Targees – To waver the voice unnecessarily during recitation. It is Makrooh to do so.

**Four** (تطرب) – Tatreeb – To make madd where there is no madd, and to recite the Qur’aan in a singing tone. It is Haraam to do so.

**Five** (تَهْزِئَن) – Tahzeen – To recite in a crying tone although the heart is void of sorrow or fear. This is reprehensible because it is a sign of show and ostentatiousness.

**Six** (تقطیع) – Taqti’ – To read the letters and words with pauses and breaks, causing them to be disjointed from one another. To do so is Haraam.
Seven) تنفیش – Tanfeesh – To read the Harakât incomplete. It is Makrooh to do so.

Eight) تمضیغ – Tamdeegh – To chew the letters and words when reciting to the extent they become distorted and unclear. It is Makrooh to do so.

Nine) تطنین – Tatneen – To recite all the letters and words of the Qur’aan with a nasal sound. If this is so due to health reasons etc. then it will be Makrooh, otherwise Haraam.

Ten) تهمیز – Tahmeez – To read with the sound of a ء – Hamza in all letters. It is Haraam to do so.

Eleven) تعویق – Ta’weeq – To stop in the middle of a word, and continue thereafter. It is Haraam to do so.

Twelve) عنعنه – An’anah – To read the letters producing the sound of an ع – Aiyn. It is Haraam to do so.
Discussion on Isti’âzhah

Isti’âzhah, unanimously, is not part of the Qur’aan. It is a du’a which is read before commencing the recitation of the Qur’aan. Isti’âzhah should be read only when reciting the Qur’aan, and not before reading any other kitaab or book.

Note: Isti’âzhah will always be read silently in Salâh.

When commencing the recitation of the Qur’aan, the Isti’âzhah should be read due to the edict of the ayat;

فَإِذَا قَرَأَتِ الْقُرْآنَ فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَجِيمِ (سورة النحل 98)

Translation: ‘When you do intend reciting the Qur’aan then seek Allaah’s protection from shaitaan the rejected one.’

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1 Isti’âzhah is to read اعوذ بالله من الشيطان الرجيم. It is also called تعاوذ بالله من الشيطان الرجيم.

2 Basmalah is to read بسم الله الرحمن الرحيم. It is also called Tasmiyah.
The Decree and Ruling regarding the Isti’âzhah

Isti’âzhah according to the majority of Qurra and Ulema is Sunnat\(^1\).

Some Qurra have interpreted this as سنت مؤكده عيني\(^2\) which means that it is an emphasized sunnat which has to be read by every individual before commencing the recitation of the Qur’aan.

Mullâ Ali Qâri رحمه الله says that the proof and the reason why the تعوذ is Mustahab (Sunnat) is because the tilâwat (recitation) of the Qur’aan itself being the objective, is mustahab, hence Isti’âzhah, a prelude to the tilâwat will also be mustahab.

There are some Ulema however like Imâm Thauri and Hadhrat Atâ رحمهما الله who maintain that the Isti’âzhah is Wajib (obligatory) to read, because of the apparent ruling of the above ayat.\(^3\)

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\(^1\)أتحاف

\(^2\)كمال الفرقان – محمد طاهر رحيمى – مفيد القاري – محمد علي محمد عبد المنان

\(^3\)أتحاف
The Wording of the Isti’âzhah.

The preferred wording for Isti’âzhah is:

اَعَوذُ بِاللهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

because of its resemblance to the wording of the ayat of Surah Nahl;

فَاَيَّدَا قَرَأَتِ الْقُرْآنَ قَاتِعَةً بِاللهِ مِنَ الشَّيْطَنِ الرَّجِيمِ (۸۹) (سورة النحل)

Allâmah Abul-Hasan Sakhâwi has stated that it is the general view of the majority of the Ulema of the Ummat that the Isti’âzhah be read according to the above words.

Allâmah Abu-Amr Daani says, “The experts and proficient amongst the Qurra were in favour of the above wordings.”

This is the view of the four Imams of Fiqh as well.

Allâmah Jazri has narrated in his kitaab, An-Nashr, various Ahâdeeth substantiating the above;

Hadeeth 1;

Hadhrat Abdullaah ibn Mas’ud رضي الله عنه says, “I read to Nabi-e-Kareem ﷺ اَعَوذُ بِبِلَمِي الْعَلِيمِ اَعَوذُ بِبِلَمِي الْعَلِيمِ ﷺ, this is how I heard it from Hadhrat
Jibra’eel عليه السلام and he from Hadhrat Mikâ’eel عليه السلام and he from the Lauh-e-Mahfoozh.”

In another version of this Hadeeth the wording is;

اعوذ بالله السميع العليم

Hadeeth 2;

Abdullâh ibn Muslim ibn Yasâr رضي الله عنه says, “I read to Hadhrat Ubay ibn Ka’b رضي الله عنه اعوذ بالله السميع العليم”. He asked me, “From whom did you learn this? Read اعوذ بالله من الشيطان الرجيم as Allaah I has commanded you.”

However due to the above-mentioned ayat being general in its purport, any wordings could be formulated for the Isti’azhah.

There could even be additions or deletions, for example;

اعوذ بالله السميع العليم من الشيطان الرجيم

اعوذ بالله من الشيطان

اعوذ بالله من الشيطان الرجيم ان هو السميع العليم

اعوذ بالله من الشيطان الرجيم ان الله هو السميع العليم

1
Should the Isti’âzhah be read Audibly or Silently?

There are three views as to whether the Isti’âzhah should be read audibly or silently:

First View;
It should be read aloud, whether the recitation of the Qur’aan is audible or silent, because the Isti’azhah is a token, symbol and an outstanding feature related to the Qur’aan only, therefore, it is to be read audibly.

This is similar to Takbeer-e-Tashreeq and the Talbiyah which are read audibly on the days of Eid and Haj respectively, as they are tokens and symbols for their respective occasions.

Another benefit of reading the تَعَوّذ audibly is that the listener becomes aware from the very beginning that the recitation is now going to commence, so that no part of it is missed.

This is in compliance to the command of the ayat;

{وَإِذَا فُرِّقَ الْقُرْآنُ قَاسِمَتْهُمُ الْمُجَتَّهُمُّ، وَأُصْنِفَتْهُ مَثْرَكُمُّ} (سورة الأعrafted ۴٢٠)
Translation: And when the Qur’aan is being read then listen attentively, and be quite. Furthermore, it is read audibly so as to differentiate between the Qur’aan and that which is not Qur’aan.

Second View;
It should be read silently, because Isti’âzhah is a du’a, which has to be made without raising the voice as is established from the purport of the following ayat;

أَدْعُوُوا رَبَّكَ مَيْلًا وَمَيْلًا (سورة الاعراف آية 55)

Translation: Call unto your Lord with humility and in silence.

Similarly it is stated in the Qur’aan;

وَأَذْكُرُ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةَ وَذَوَّ النَّجْرِ مِنَ الْقُوَّلِ (سورة الاعراف آية 205)

Translation: And remember Your Lord in Your soul with humility and silently, without raising your voices.’

Due to the above ayat’s it is preferable to read the Isti’âzhah silently.

Similarly, it is reported in a Hadeeth that the du’â made silently is 70 (seventy) times more superior in virtue to the du’â made audibly.¹

¹ كنز العمال ج 2 71
Third View;
The Isti’âzhah should conform and be consistent with the recitation. If the recitation is audible than the Isti’âzhah too should be audible, and if the recitation is in-audible than the Isti’âzhah too should be in-audible. This is the unanimous and preferred view of the Qurra.\(^1\) However the first two views will not be related to the Basmalah, because the Basmalah is linked directly to the recitation of the Qur’aan, whereas the Isti’âzhah is not directly linked to the Qur’aan.

Will the Isti’âzhah be read, بالفصل or بالوصل؟

There are two methods to read the Isti’âzhah if read at any place besides the beginning of a Surah;
The Isti’âzhah could be read;

\(a\) بالفصل i.e. stopping on the \(\text{رَجَم} \) and reading the ayat separate.

**Note:** According to some Ulema it is preferable to recite the Isti’âzhah seperately from the ayat, to indicate that it is not part of the Qur’aan.\(^2\)

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\(^1\) منارة القول المفيد – محمد مكي نصر - 307

\(^2\) It is stated in Manârul Huda;
b) i.e. joining بالوصل the الرَّحيم with the ayat. However if at the beginning of the ayat there is an attributable name of Allaah or the word ﷲ itself, or a ضمير (pronoun) which refers to ﷲ then it will be preferable to read بالفصل.

The reason for this is that no disrespect should be shown nor an inappropriate meaning should be realized i.e. reading the attribute of shaitaan together with the attribute or name of Allaah ﷲ.

For example, when استعذـه is read with continuity then one should not read thereafter ﷲ، ﷲ، or استعذـه، etc. nor should one join the استعذـه with a ضمير e.g. with ﷲ، or ﷲ، or ﷲ، etc.
Discussion on the بسمله - Basmalah

Basmalah is to be read at the beginning of every Surah besides Surah Barâ’at (10th Juz), whether the recitation is initiated from the beginning of the Surah, or when completing the previous Surah and starting the next or the same.

Basmalah in-between a Surah

The basmalah could be read when the recitation is initiated anywhere in-between besides the beginning of the Surah. This is to gain blessings and also to practise on the Hadeeth;

كل امر ذي بال لم يبدأ ببسم الله فهو ابتر أو اقطع
(رواه أبو داود وغيره وحسنه ابن الصلاح)

Translation: Any honourable act which is not commenced with the Blessed name of Allaah is void of blessings.

Note: The position and location for Bismillâh is the beginning of a Surah. Therefore, the Bismillâh read in this instance i.e. in-between, will be read to gain blessings as per the above Hadeeth.

Therefore, to recite Bismillâh is Mustahab (preferable) according to the majority of Qurra of Iraq and those countries to the East of Iraq, whereas according to the Qurra of Andalus
and those in the West i.e. Tunisia, Morocco etc, not to recite Bismillâh is Mustahab.

However, to read the Bismillâh is preferable and meritorious.

The reasons why the Tasmiyah will not be read at the beginning of Surah Taubah is as follows;

**Firstly**, because Bismillâh is not written in the script of the Qur’aan at the beginning of this Surat.

**Secondly**, it is neither narrated nor established from any of the Qurrât.

**Thirdly**, at the beginning of this Surah are ayaat of Jihaad by which the anger of Allâh ﷺ manifests itself, and Bismillâh is an ayat of mercy. Hence, the two should not be combined.

**Fourthly**, During the era of Hadhrat Uthmân ﷺ and the Sahâbah ﷺ, it could not be established with certainty whether Surah Anfâl and Surah Taubah are two separate Surahs or one, as the topic of Jihaad is discussed in both Surahs.

The Bismillâh under all circumstances will not be read at the beginning of Surah Taubah, whether the recitation is initiated from the beginning of the Surah or when joining Surah Anfâl with it.
There are some Ulema who state that it will be permissible to commence Surah Taubah with Bismillâh, but this is not the view of the majority.

**The Reading of Isti’âzhah and Basmalah**

The reading of Isti’âzhah and Basmalah and the beginning of a Surah could be done in any one of four ways;

1. َقِفَ وَقِفَ ٌٍ which is also known as َفْصِلُ كَلِّ
2. َصِلَ وَصِلَ ٌٍ which is also known as َوَصِلُ كَلِّ
3. َقِفَ وَصِلَ ٌٍ which is also known as َفْصِلَ أَوَّلَ – َوَصِلُ ثانِيٍّ
4. َصِلَ وَقِفَ ٌٍ which is also known as َوَصِلَ أَوَّلَ – َفْصِلُ ثانِيٍّ

Whilst reciting a Surah, a person leaves it, and continues the recitation in the middle of another, then neither Istiâ’zhah nor Basmalah will be read. However the Qurrâ and Ulema of Iraq and the East gave preference to the reading of the Basmalah, and the Qurrâ and
Ulema of Egypt and the West gave preference to its *not* being read.¹

Some Qurrâ and Ulema have discussed the Basmalah as follows that those Qurrâ who read it *بين السورتين* will read it in the middle as well like *قالون* etc. and those who do not read it *ين بين السورتين* will not read it in the middle as well like *حمازة* etc.²

If the commencement is in the middle of a Surah then to read Isti’âzhah is necessary and Basmalah will be optional. The Basmalah will not be read if taking into consideration that the middle of a Surah is not the location for the Basmalah. However to read it at this juncture will be preferable and meritorious due to the Hadeeth;

كل أمر ذى بال لم يبدأ فيها ببسم الله فهو اقطاع

In this instance only two ways are permissible, viz;

ْ قِفْ وَ قِفْ١ فصل كل١ which is also known as قِفْ وَ قِفْ

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¹ النشر للجزري ج 1 ص 265 و غيث النفع للصفاقسي ص 21
² النشر للجزري ج 1 ص 265 و غيث النفع للصفاقسي ص 21
Note: The reason the Basmalah is not joined to the ayat is because in this instance it is a non-Qur’aan verse. To join a non-Qur’aan verse to the Qur’aan is not permissible.

When completing one Surah and commencing the next then any one of the following three methods are permissible, viz.;

Which is also known as which is also known as

This is the preferred view of

which is also known as

This is the preferred view of

which is also known as

Note 1: The fourth method i.e. will not be permissible, because in this instance Basmalah will be linked to the previous Surah, and also the beginning of the following Surah will be without Basmalah.

This is not the case in even though the Basmalah is connected to the previous Surah and consequently it is connected to the following Surah as well.
Note 2: Completing a Surah and commencing Surah Taubah could be done in three ways viz. وصل – وقف - سكته. However وقف is preferable.

Note 3: It will be preferable to read the بسم الله، استعاذه and the following nine (9) Surahs as فصل كل

محمد - القيمة - عبس - المطففين - البلد - البينة التكاثر - الهزة - اللهمب

Note 4: In the following eleven Surahs to read either وصل or فصل اول – وصل ثاني كل will be preferable;

الفاتحة - الالوام - الكهف - النبياء - سبا - فاطر القمر - الرحمن - الحاقة - العلق - القارعة
Chapter on Makhârij

Makhârij of Letters (Huroof)

حرف – Harf (letter), generally means edge, part. Harf is known as such because it is part of a word. Technically, harf (letter) is a sound which is produced by pronouncing a letter from a designated place, with specific attributes such as hardness, softness, high tone, low tone, full-mouth, empty-mouth etc.
To have the ability to articulate specific sounds is unique with human-kind whereby men expresses himself.

Harf is of two types;

a) حرف اصلي (asli) is such a letter which does not extend (is not pronounced) beyond its original Makhraj and Sifât.

b) حرف فرعي (far’ie) is the opposite of the above i.e. the letter is pronounced between two makhârij.
The حروف اصليه are 29. This is also the view of the بصريين. Fakhruddien Jâbardi in his kitaab Sharh-ul-Kifâyah and Allâmah Tibi in his kitaab Al-Mofeed hold the same view. On the other hand the view of Mubarrad Nahwi is that حروف اصليه are 28, he maintains that the الف is pronounced from the makhraj of همزة.
Definition of Makhraj
The common and general meaning of makhraj is a place of exit, an outlet.
Technically makhraj is

وهو موضع خروج الحرف أي حيّر مولَد للحرف

The specific place and spot from where a letter originates, and is articulated i.e. the place where the letter is founded.

Makhraj is of Two Types;

a) Makhraj محقق (Muhaqqaq) is when a letter is pronounced from a specific, designated place.
Muhaqqaq letters are pronounced from three root areas;
1) The throat in which there are three makhârij
2) The mouth in which there are ten makhârij
3) The lips from which there are two makhârij.

b) Makhraj مقدر (Muqaddar) is when a letter won’t be pronounced from a specific, designated place;
These are 1) خيشوم (nostrils), and 2) جوف (emptiness of the mouth) which in both cases are not a specific makhraj.

**How many Makhârij are there?**

In reality each letter is independent and distinct because each letter is pronounced from its own makhraj and has its own sound. However because the makhraj of certain letters are so close to one another, thus various letters have been grouped into one makhraj.

**There are three views regarding the count of the Makhârij of the letters.**

1) According to Khalil ibn Ahmed Nahwi Basri رحمه الله who is the ustaadh of Sibawaih, the makhârij of the letters are seventeen i.e. one makhraj from جوف (the emptiness of the mouth), three from the throat, ten from the tongue or mouth, two from the lips and one from the خيشوم (the nostrils). This is also the view of Abu Muhammed Makki رحمه الله, Abul-Qasim Huzli رحمه الله, Abul-Hasan Shuraih and
the majority of Qurra and Ulema. Allaamah Jazri holds the same view.

2) According to Sibawaih and his students and followers there are sixteen makhârij. He did not count the letters of (الف, واو, يا) جوف as separate, but included them with their original i.e. واو، همزه الف with maddah with mutaharrik and يااء ياء واو maddah with mutaharrik. This view is held by Allâmah Shâtbi as well. So, one less from seventeen gives you sixteen makhârij.

3) According to Ibn Ziyâd Al-Farra, Muhammed ibn Mustaneer, Ibn Kaisân and others there are fourteen Makhârij.

They grouped the letters لام 'نون' راء together as being read from one makhraj, taking into consideration the closeness of the three letters. Two less from sixteen gives you fourteen makhârij.
However, according to the research of Hafiz Abu Shâmmah رحمه الله each letter is pronounced from its own independent makhraj. However, because certain letters are articulated so close to each other, they are grouped together as was mentioned before.

Based on this, some Qurra counted fourteen makhârij as Farra رحمه الله did. Others counted sixteen makhârij as Sibawaih رحمه الله did, and yet others counted seventeen like Khalil رحمه الله did and as his count is the most, the majority of Qurra and Ulema have opted for his view.
The Seventeen Makhârij

The First Makhraj is جوف (emptiness of the mouth). جوف is referred to the empty space in the mouth, from which the letters of madd are pronounced, which are three;

a) الف (al-f) which is always saakin and is read without a jerk. It always has a fat’hah before it e.g. إِدَّا - لَا - مَا etc.

b) واو (waaw) saakin before which there is a dhammah, e.g. تُوْبُوا - قُوا - دُرُّوا - أُوذُوا - قُولُوا etc.

c) ياء (ya) saakin before which there is a kasrah, e.g. لِيَ آَي - إِيْ وَرَبِّي - في etc.

The examples of all three letters of madd together are;

أُوْتِيْنَا - أُوْذِيْنَا - نُوحِيْنَا.

The letters of madd are pronounced from the empty space in the mouth.

The letters of madd are known by various names;

1) مَدَه (maddah) because in the Qur’aan, madd is made only on these letters. The madd in these letters is essential. Without madd the letter will not exist.

2) هَوَائِيَةٌ (hawâ’ieyah) because they end off in the air section in the mouth when pronounced.
جوفیـه (jowfiyah) because they are read from the emptiness of the mouth.

حروف علت (huroof-e-illat) they are referred to by this term at all times. Whether they are mutaharrik or saakin, and whether the harkat before is corresponding or not.

**Note:** The sound of the letters of madd differentiate from one another by the opening of the mouth to pronounce the ألف, by drooping the mouth downwards to pronounce the ياء, and by making the lips round to pronounce the واو.

All letters besides madd are pronounced in proportion to their makhraj, however in the letters of madd there is flexibility. They could be either lengthened or shortened, because of which madd is possible.

**The second makhraj** is أقصى-الحلق (aqsal-halq) the portion of the throat closest to the chest. The ے and ھ is articulated from here, first the ے then the ھ.

**Note:** The ے should be pronounced distinctly with a hard tone together with the qualities of Jahr and Shiddat.
The ُه is a weak letter. Hence care should be taken that it is pronounced clearly and distinctly.

The third makhraj is ًوَسْطُ الحَلْق (wastul-halq) the center of the throat. The َع and ُح are articulated from here, first the َع and then the ُح

Note: The َع and ُح should be pronounced sharply. These two letters are found only in the Arabic language, therefore care should be taken that they are pronounced correctly.

The fourth makhraj is ًأَدْنَى الحَلْق (adnal-halq) the portion of the throat closest to the mouth. The ُغ and ُخ is articulated from here, in that sequence.

Note: Both these letters should be pronounced distinctly and should not be confused with one another, 
e.g. یَغْشَى and یَخْشَى

The above six letters are known as Huroof-ul-Halq, as they are articulated from the throat.
The fifth makhraj is that of ق. It is articulated when the extreme back portion of the tongue meets the palate.

Note: The ق should be pronounced with the qualities of Jahr, Shiddat, Isti’lâ and Qalqalah

The sixth makhraj is that of ل. It is articulated when the back portion of the tongue meets the palate.

Note 1: The tongue will be divided into two, the front half and the back half, the back half will also be divided into two. The ق is pronounced from the back quarter of the back half of the tongue which is known as اعلى اقصى اللسان and the ك is pronounced from the front quarter of the back half of the tongue which is known as اسفل اقصى اللسان.

The two letters ق and ك are known as لغاتيه ق - the uvula letters.

Note 2: The ك should be pronounced with both the qualities of Shiddat and Hams.

The seventh makhraj is that of ش و ى. They are articulated when the center of the tongue meets the palate.

Note 1: The ى referred to here is ى mutaharrik and ى leen.
The three letters َجِ ِى َش are known as شجْريه as they are read from the center of the mouth which is the spread-out portion and the open area in the mouth.

Note 2: The َج should be pronounced with the qualities of Shiddat and Qalqalah. The ِى should be pronounced with the qualities of Rikhâwah and Tafash-shee.

Discussion on the Teeth
At this juncture, it is necessary to discuss the teeth because majority of the letters mentioned hereafter are pronounced by the involvement of the teeth.
It should be known that commonly men have thirty-two teeth, sixteen in the upper jaw and sixteen in the lower jaw. The letters are generally pronounced with the involvement of the teeth of the upper jaw.
The four anterior teeth are theThanâyâ, the two upper teeth are known as theThanâyâ عليا (Thanâyâ-Ulyâ – Upper Central Incisors), and the two bottom teeth are known as theThanâyâ سفلي (Thanâyâ-Suflâ – Lower Central Incisors).
Alongside the Thanâyâ on each side are theRabâ’ie (Rabâ’ie – Lateral Incisors), which are four. Thereafter on each side of
the Rabâ’ie are the آنياب (Anyâb - Canines), which are also four.

Twenty teeth then remain which are known as the اضراس (Adhrâs). Next to the Anyâb on each side are the ضواحك (Dhawâhik – First Premolars), which are four. Thereafter, there are twelve teeth the طواحن (Tawâhin – Second Premolars and First & Second Molars), six on each jaw, three on each side of the Dhawâhik. Then there remains the نواجز (Nawâjiz – Third Molars), which are four, one on each side of the Tawâhin.

The eighth makhraj is that of ض. It is articulated when the back, upturned edge of the tongue meets the roots of the Adhrâs Ulyâ (upper molars and pre-molars – the roots of the five back teeth).

Note 1: It is generally easier to pronounce the ض from the left side because the upper jaw leans more towards the left of the mouth, giving more space for the ض to be pronounced, although it could be pronounced from the right side, or from both sides simultaneously.
**Note 2:** The letter ض is known as حافیه، because it is articulated from the side of the tongue.

**Note 3:** The letter ض is one of the most difficult letters to pronounce. Hence, many people pronounce it differently and incorrectly. Some read it as a ظ، others read it as a د with a full mouth as is the case generally here in South Africa and the English-speaking world, and many other ways, which are all improper. Therefore, it is imperative that the assistance of a qualified person be acquired, to teach and demonstrate to one the correct pronunciation of the letter ض.

The closest comparison the ض has with any letter is with the letter ظ and that too, only as far as sifaat (qualities) are concerned, because both the letters are common in all qualities, besides the quality of استطالت. However, as regards to makhraj they are pronounced from different parts of the mouth, hence, the ظ is pronounced from the front and the ض from the back of the mouth.

Qari Abdur-Rahmaan Illahabaadi١ has explicitly written in his kitaab فوائد مکیه the makhraj of ض to be the back edge of

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١ The author of فوائد مکیه
the tongue when meeting the roots of the اضراة. The distinctive qualities for ض and ظ are استعلاء and استطالت by which these two letters will be read with تفخيم (full mouth). Similarly, together with the above two qualities, the remaining qualities too are common in ض and ظ, besides استطالت which is specific with ض.
Therefore, the two letters will sound different with regards to their makhraj, however with regard to their qualities they will sound similar, except for the quality of استطالت in ض.

**The ninth makhraj** is that of ل. It is pronounced when the edge of the tongue meets the gums of the dhâhik, naab, rabâ’ie and thanâya.

**Note:** The ل could be pronounced from the right side of the mouth or the left side or from both sides simultaneously which generally is easier.

**The tenth makhraj** is that of ن. It is articulated when the edge of the tongue meets the gums of the naab, rabâ’ie and thanâya.
The eleventh makhraj is that of ر. It is articulated when the front edge of the tongue together with the immediate top meets the gums of the thanâya and rabâ’ie.

The three letters ل ن ر together are known as طرفية because they are pronounced from the edge of the tongue.

The twelfth makhraj is that of د ط. They are articulated when the tip of the tongue meets the roots of the thanay-a-ulya i.e. the tip of the tongue will be placed in the cavity of the roots of the two front teeth.

They are known as نطعية as they are pronounced from the cavity between the two front teeth.

Note: The ت should be pronounced distinctly from its makhraj and not pronounced like the letter (t) in English. The ط should be pronounced distinctly with the qualities of Isti’lâ, Itbâq and Qalqalah.
The thirteenth makhraj is that of ز س ص. They are articulated when the tip of the tongue is placed between the thanaya-ulya and thanaya-sufla. They are known as آسَليه as they are pronounced from the sharp tipped portion of the tongue.

**Note:** The ص should be pronounced distinctly with the qualities of Isti’lâ and Itbâq and not as a س with an empty mouth.

The fourteenth makhraj is that of ث ذ ظ. They are articulated when the tip of the tongue meets the edge of the thanaya-ulya. They are known as لِثَوْيَه as they are pronounced from the two front teeth, which are attached to the top gums, which in turn is known as لَثَة.

**Note:** The ظ too should be pronounced distinctly with the qualities of Isti’lâ and Itbâq and not as a ذ with an empty mouth.
The fifteenth makhraj is that of ﻓ. It is articulated when the inner center of the bottom lip touches the edge of the thanaya-ulya.

The sixteenth makhraj is that of ﺏ ﻢ و. They are articulated when both the lips meet.

Note: The ﺏ will be pronounced when the wet portion of the lips meet. Hence it is called ﺛﻓﺮی (the wet letter). The ﻢ will be pronounced when the dry portion of the lips meet. Hence it is called ﺛﺮی (the dry letter). The و is pronounced by the incomplete meeting of the lips i.e. the center of the lips will be open and round.

The four letters ﻓ ﺏ ﻢ و are known as ﺷﻔﻮیه as they are pronounced from the lips.

The seventeenth makhraj is that of غـ. It is pronounced from the upper passages of the nostrils.

Note 1: This is found in the ﺗﺎﻔـ of noon sâkin and tanween, where the sound of the noon is transferred from the mouth to the nasal passage.
Generally the صفات (qualities) of all letters are pronounced together with the letters in the same makhraj and spot, unlike the اخفاء which is pronounced independently from the makhraj of noon i.e. it is pronounced from the nasal passage, away from the makhraj of noon.

Note 2: Although the tongue meets the makhraj of ن in the state of اخفاء albeit slightly, the major part is pronounced from the nasal passage. Therefore the nasal passage is stipulated as the makhraj.

Note 3: Question: Ghunnâ is a sifat, then why is it mentioned in makhârij? The definition of ikhfâ is given thus;

هى صوتٌ أغنٌّ شبيهة بصوت الغزالَةِ إذا ضاعَ ولذَهَا مجهرٌ لطيفٌ لَا عمل للسَّان فيهٌ

Translation: Ghunnâ is a humming sound produced in the upper passages of the nose which resembles that of a buck which it makes when looking for its lost calf, which is loud and subtle, and there is no involvement of the tongue.

Answer: The ghunnâ referred to here is that of نون مخلى (the letter of ikhfâ) and not merely the sifat of ghunnâ. Therefore,
the makhraj of the letter of ikhfâ is discussed here and not the sifat.

According to Shârih Yamâni رحمه الله ghunnâ is of two types,

1) which is found in and also when Idghâm of these letters takes place.

2) which is found in the i.e. the letter of ikhfâ, and in the and which is also found in the

In the above case the is referred to.

Note 4: Objection: The definition of اخفاء according to some Qurrâ is as follows;

Trans: It is a hidden letter produced from the nasal passage and there is no involvement of the tongue during its pronunciation.

From the above it is understood that there is no involvement at all of the tongue. Is this correct?

Answer: The negation referred to here is not a complete one, but rather a restricted one, which means that the

1  كمال الفرقان – قاري محمد طاهر رحمي
involvement of the tongue is not a complete one as is the case when reading the ن ن with اظهار.

Mullâ Ali Qâri says;

و ان النون المخفاة مركبة من مخرج الذات و من تحقيق الصفة في تحسيل الكمالات

Trans: The نون مخفى will be pronounced from its makhraj i.e. the edge of the tongue when meeting the gums together with the sifat of غنه for the اخفاء to be complete.

Note 5: If the tongue does not touch the makhraj of the نون at all, and the sound goes direct to the nasal passage, then in the process a letter of madd will be produced, which is not correct.
A harf-e-far’ie is such a letter which is pronounced between two makhârij.
In the riwâyat (narration) of Hafs رحمه الله there are five (5) حروف فرعية (Huroof-e-Far’iyah).

- الهمزة المسهّلة (1) Hamza-e-Musahallah is that Hamzah in which Tas’heel is made.

**Note 1:** Tas’heel means to read the Hamzah between its makhraj and the makhraj of the Harf-e-Illat, which corresponds to the harkat which is on the Hamzah.
In the riwayat of Hafs رحمه الله there is only one place in the Qur’aan in which Tas’heel is Wajib i.e. ُعَجَّمِيّ.

There are three other words in which Tas’heel is Jaa’iz; i.e. ٍمَّلْنِ - ُعَّلِه - ءَلْدَغًمِن the second وجه (method) being Ibdaal.

**Note 2:** When reading with tas’heel the quality of shiddat is taken out from the همزه.
- **Alif-e-Mumâlah** is that Alif in which Imâlah is made.

**Note:** Imâlah means to lean the Fat’hah towards the Kasrah, and the Alif towards the Yaa.

**Imâlah is of two types,**

a) Imâlah Kubra, when the Fat’hah leans more to the Kasrah, and the Alif leans more towards the Yaa.

b) Imâlah Sughra, when the Fat’hah leans less towards the Kasrah, and the Alif leans less towards the Yaa.

**Note 1:** According to the riwâyat of Hafs ﷺ there is only one place in the Qur’aan in which Imâlah is made i.e. مَجِرَّهَا in Surah Hud.

**Note 2:** There is no Imâlah Sughra in the Qur’aan according to the riwaayat of Hafs ﷺ.

- **Alif-e-Mufakha-mah** is that Alif which is read with a full-mouth due to the مفخم letter before it.

  e.g. أَضَآءَتْ - وَلَا الضَّا لِّينَ - قَالَ etc.
(4) **Raa-e-Muraqqaqah** is that Raa which is read with an empty mouth.

**Note:** The راء originally is a مفمخ letter.

(5) **Ghunnah** of ن م when Ikhfa and Idghaam-e-Naqis is made.

**Note:** There are three more Huroof-e-Far’iyah, which are read in other روایات (narrations). They are as follows:

1) **Saad-e-Mushammamah** - الصاد المشهمة is to read the صاد and زا together, in such a manner that the quality of Isti’la and Itbâq remains in the ص, and so does the quality of Jahr in زا e.g. الصَِِّّاطَ etc.

2) **Yaa-e-Mushammamah** - الياء المشهمة is to fuse and mix the Dhammah with a Kasrah before the ياء, the portion of the Dhammah will be articulated first before the Kasrah. e.g. in قِي لَ and غِي ضَ etc.

3) **Laam-e-Mufkh-kham** - اللام المفخمة is that لام which is read with a full-mouth.

**Note:** The لام originally is a مرقق letter.
Chapter on Sifâtul-Huroof

صفات – Sifât is the plural of Sifat.

صفت – Commonly, sifat is an imaginary and visionary effect found in an object. It cannot exist independently, or separately. For example, the colour of cloth, or the faculty of knowledge. Both these attributes are found inherently in material and a person respectively, and not separately.

Technically, sifat is that attribute which is applied to a letter in regards to high tone, low tone, softness, hardness, full-mouth, and empty-mouth etc. Sifat is a description of various aspects of a letter as mentioned above.

Ibnul Jazri and Mâzni say that those letters which are grouped together in one makhraj are distinguished from one another through the Sifât.

Rummani writes that for example if the sifât of Itbâq and Isti’la were not found in the letter ط, then it would have been pronounced either as a د or ت. Similarly, a ظ would be read as a ذ, and a ص as a س etc.
From the above discussion we come to realise the importance and benefits of the Sifât, which could be summarized as follows:

1) The sifât are the distinguishing factor between those letters which are found in one makhraj e.g. ت د ط.

2) Through Sifât we come to recognize as to which letter is the weaker one and which is the stronger one. The advantage of this becomes apparent when making Ídghâm, because the Ídghâm of a strong letter cannot take place into a weak letter.

3) The sifât embellishes and epitomizes the beauty of a letter.

**Anecdote**

It is written that once a Mu’tazili had a debate with Imâm Abu Hanifa رحمه الله. In the debate Imâm A’zam asked him whether he was acquainted with the science of Tajweed. The Mu’tazeli replied in the affirmative.

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1 A Mu’tazili a person belonging to the Mu’tazila sect. One of their famous beliefs is that man is the creator of his own actions, and not because of the decree of Allaah ﷻ.
Imâm Abu Hanifa رحمه الله then asked him to pronounce the letter ﷽, which he promptly did. He was then asked to pronounce the letter ح, which he did perfectly.

Imâm A’zam رحمه الله then told him, “If you, according to your belief, are the creator of your own actions (as is the belief of the Mu’tazila sect), then pronounce the letter ﷽ from the makhraj of ح and vice versa.” He obviously could not do so. He was left dumbfounded and bewildered.

Sifât are of Two Types

1st) The first is لازمeh(Lâzimah), which is also known as ذاتيّه (Zhâtiyah), ممّيّزه (Mumayyezah) and مقوّمه (Muqawwamah).

2nd) The second is عارضه (Aaridhah). This will be discussed later, ان شاء الله.

The definition of Sifat-e-Lâzimah is discussed hereunder as follows:

a. Sifat-e-Lâzimah is that sifat which is always found in the letter.
b. If the appropriate sifat is not applied the letter either becomes concocted, changes to another Arabic letter, or changes to a letter of another language.

c. The letter in which the sifat is applied will be read clear and distinct according to the recitation of the Arabs.

The count of The Sifât-e-Lazimah

The opinions of the Qurra and Ulema differ with regards to the count of the Sifât.

Allâmah Barkawi رحمه الله has counted fourteen (14) Sifât in his kitaab ‘Ad-Durarul Yateem’ which the author of فوائد مکیه رحمه الله Qâri Abdur-Rahmân Ilâhâbâdi رحمه الله has also adopted. Others such as Imâm Sakhâwi رحمه الله have counted sixteen (16) Sifât, whilst others have counted upto forty-four (44) Sifât. Allaamah Jazri رحمه الله and majority of the Qurra have opted for seventeen (17) Sifât.
The Sifât are of Two Types;

1. – Sifât-e-Mutadhâddah

Those Sifât which have opposites, and are approved and discussed by the Qurrâ. These consist of five pairs, which are as follows:

1. جهر & همس
   - Jahr & Hams
2. شدّت & رخاوت
   - Shiddat & Rikhâwat
3. and توسط
   - Tawassut
4. استعلاء & استف ál
   - Isti’la & Istifâl
5. اطباق & انفتاح
   - Itbâq & Infitâh
6. اصمات & اذلاق
   - Ismât & Izhlâq

From the above pairs, the first is strong and the second is weak.

We will now discuss the Sifât in detail, إن شاء الله

The first quality; جهر - Jahr

The dictionary meaning of Jahr is to announce and proclaim.
Technically, Jahr means to pronounce the letters (of مجهوره) with such firmness and high tone that the breath does not continue to flow in the makhraj. In Jahr the segment of the voice is greater, and that of the breath less. Jahr is a strong quality.

There are nineteen letters of Jahr, which are:

عَظَمَ وَزَنُ قَارِئٍ ذِىْ عُضْ١ ١ جِدَّ ٢ طَلَبَ

The second quality; همس – Hams

The dictionary meaning of Hams is to conceal. Technically, Hams means to pronounce the letters with such weakness that the breath continues to flow (in the letters of مهموسه). In Hams the segment of the breath is more and that of the voice less. Hams is a weak quality. There are ten letters of Hams, which are:

فَحَثذهُ شَخْ١ ١ سَكَتَ
The third quality; شدت – Shiddat

The dictionary meaning of Shiddat is hardness.

Technically, Shiddat means to pronounce the letter with such hardness that the voice does not flow in the makhraj. This means that when the letter is read, it has a firm connection with the makhraj, due to which the voice is prevented from flowing (in the letters of شديه).

Shiddat is a strong quality.

There are eight letters of Shiddat, which are;

The fourth quality; رخاوت – Rikhâwat

The dictionary meaning of Rikhâwat is softness.

Technically, Rikhâwat means to pronounce with such softness that the voice has the ability to flow in the makhraj.

There are sixteen letters of Rikhâwat, which are;
Note: There is a quality between Shiddat and Rikhâwat, known as Tawassut;

The dictionary meaning of Tawassut is to be in-between.

Technically, Tawassut is the quality which is found between Shiddat and Rikhâwat, which means not to pronounce the letter so hard as to let the voice end off in the makhraj, as in Shiddat, nor so soft as to let the voice flow in the makhraj, as in Rikhâwat.

There are five letters of Tawassut, which are;

لِ ْ عُمَرْ

Summary on the above four Sifât;
Regarding the flow and holding of the breath and the voice, the letters are categorised into four groups. 1) Hams; its feature being the flowing of the breath. 2) Jahr; its feature being the holding of the breath. 3) Shiddat; its feature being the holding of the voice. 4) Rikhâwat; its feature being the flowing of the voice. By the combination of Shiddat and Rikhâwat a fifth quality is created viz. Tawassut

Similarly, the letters too will be categorised into five groups according to the flow and holding of the breath and voice, which are as follows;
a. Those letters in which both the breath and voice remains flowing. They are the letters of Mahmusah and Rikhâwah, which are;

ف ح ث ه خ ص س

Due to Rikhâwat the voice in the letter will remain flowing, and due to Hams the breath will continue to flow at the end immediately after having read the letter.

b. Those letters in which both the voice and breath ends off. They are the letters of Shadidah and Maj’hirah, which are;

ء ج د ق ط ب

c. Those letters in which the voice remains flowing in the makhraj and the breath ends off. They are the letters of Rikhâwah and Maj’hirah, which are;

ض ظ ذ غ و ا ي

d. Those letters in which initially the voice ends, and thereafter the breath continue to flow. They are the letters of Shadidah and Mahmusa, which are;

ك ت
e. Those letters in which the breath ends off, but the voice does not end off as in Shiddat nor does it flow in the letter as in Rikhwat. They are pronounced between the qualities of Shiddat and Rikhwat. They are the letters of Majjurah and Mutawassitah, which are:

ل ن ع م ر

Notes:

1) In the letters ت and ك the qualities of Shiddat and Hams will be read.

2) Although there seems to be an apparent contradiction between the two qualities read in the letters ت and ك in which at one and the same time the voice should be held back and the breath be allowed to flow. The apparent contradiction is so because that voice is actually produced from breath which passes through the vocal cords. So, on the one hand the voice is held back because of Shiddat and on the other hand the breath continues to flow due to Hams.

3) The method of pronouncing the qualities of Shiddat and Hams in the letters ت and ك will be, to firstly, pronounce the
quality of Shiddat in which case the voice ends off. Thereafter, the quality of Hams will be pronounced in which the breath continues to flow.

4) Care should be taken when pronouncing the ت and ك as not to produce the sound of هاء at the end, especially when they are Saakin e.g. أَكْمَلْتُ لَهُمْ دِينَكُمْ وَأَتْمَمْتُ أَكْثَرً etc.

5) The letters are categorized into four groups with regards to the elasticity and time it takes to articulate.

i. آَنَى are those letters which are articulated immediately without any delay. They are the eight letters of Shiddat;

ii. زماني are those letters in which there is a stretch and delay in their articulation. They are three letters of madd, اَمَالِهِ, the مَفْحَمِ, the الف غَنِّهِ, and the of الله.

iii. قريب زمانى in which lesser time is used to articulate. This is found in the letter ض

iv. قريب بآني are those letters in which a little more time than the letters of شديده is taken to articulate. They are the following seventeen (17) letters;
The fifth quality; استعلاء – Isti’la

The dictionary meaning of Isti’la is to raise, height and elevation.

Technically, it means that the major portion of the tongue from the back will rise towards the palate, because of which the letters of Musta’liya will be pronounced with تفخيم (full-mouth).

There are seven letters of Musta’liya which are;

The sixth quality, استفال – Istifâl

The dictionary meaning of Istifâl is to remain low.
Technically, it means that the tongue will remain down in the mouth in its normal position, because of which the letters will be read with ترقيق (empty-mouth).

The letters besides Musta’liyah are Mustafilah which are twenty-two as follows;

فَحَثَهُ شَسْكَتْ أَنْجَدْ لِنِ عُمَرُ ذْرُ وَأَيْ

The seventh quality, اطباق – Itbâq

The dictionary meaning of Itbâq is to meet and clasp.

Technically, it means that the centre of the tongue will meet and embrace the palate, due to which the letters are read with تفخم (full-mouth) to a greater extent.

There are four letters of Itbâq, which are;

ص ض ط ظ

Note: The effect of Isti’lâ and Itbâq is that the letters will be read with تفخم (full-mouth) by both lifting the back of the tongue towards the palate and by letting the centre of the tongue meet and embrace the palate in accordance to their respective qualities,
Note: No letter is read with تفخیم (full-mouth) by merely making the lips round.

The eight quality، انفتاح – Infitâh

The dictionary meaning of Infitâh is to be separated. Technically, it means that the tongue should remain away from the palate in the mouth. All letters besides Mutbiqah are Munfatihah which are as follows;

Summary of the above four Sifât;
The letters are grouped into four categories with regard to reading with تفخیم (full-mouth) and ترقيق (empty-mouth), which are as follows;

a. Those letters, which are read with the most Tafkheem. They are the letters of Mutbiqah which are the letters of Musta’liyah as well, they are;
The qualities of Isti’lâ and Itbâq require the letters to be read with Tafkheem, and because both these qualities are found in the above letters together, therefore, they will be read with a greater degree of Tafkheem.

b. Those letters, which are read to a lesser extent with a full mouth. They are the remaining letters of Isti’lâ viz. ق غ خ. They will be read to a lesser extent with a full mouth because there is only one quality of Tafkheem found in them i.e. Isti’lâ.

c. There are various degrees of تفخيميت of the above letters ص ض ط ظ and ق غ خ in accordance to the harkat that is found on them;

i. The above letters will be read with the greatest amount of تفخيم when they have a فتحه after them and تفخيم e.g. قال، قال، قال، قال، قال، قال، قال etc.

ii. The second stage is when they have a فتحه.

iii. The third stage is when they have a ضمه.

iv. The fourth stage is when they have a كسره.
d. Those letters, which are sometimes read with تفخيم (full-mouth) and at other times with ترقيق (empty-mouth) viz. ل ر. When read with a full-mouth the quality of Isti’lâ will be applied, and when read with an empty-mouth the quality of Istifâl will be applied. This is found in three letters, which are the following:

ال ر

Note: The rules of the above three letters will be discussed later ان شاء الله.

e. Those letters, which, under every condition are read with ترقيق (empty-mouth). They are letters in which the qualities of Isti’lâ and Itbâq are not found. Instead the qualities of Istifâl and Infitâh are applied.

These are nineteen letters, which are;

ب ت ث ج ح د ز س ف ك م ن و ه ء ى

The ninth quality، اذلاق – Izhlâq

The dictionary meaning of Izhlâq is to slip or skid.
Technically, it means that the letters are pronounced easily and quickly from the lips or tongue.
There are six letters of Izhlâq, which are;

ٍّ
فَرذ مِ لُب

The tenth quality, اصمات – Ismât

The dictionary meaning of Ismât is to stop, prevent.

Technically, it means to pronounce the letters slowly and firmly.
Due to the quality of Ismât the reciter is prevented from reading the letters quickly and hastily.

Note: Some Qurra are of the opinion that the quality of Ismât is not directly related to the pronunciation of the letters, but rather to the effect it has in the formation of words. The reason cited is that any Arabic word which is formed from four or five root-letters cannot be made up solely from the letters of Musmitah. The reason being that in the Arabic language it is difficult and strenuous on the tongue to articulate the four or five root-lettered words made up from Musmitah only. At least one letter from the letters of Muzhliqah should appear in the formation of the four or five
root-lettered words for it to be articulated easily on the tongue.

The method of applying the Sifât

The first step in application is to know the definition and groups of letters of each Sifat thoroughly by memory. It will be noticed that the Sifât-e-Mutadhâddah are paired in two’s. From each pair one sifat will be found in every letter. Hence, each letter will be attributed with a minimum of five qualities.

The procedure is that from each pair, one should see as to which group of letters a letter would belong to, that letter will then be ascribed with five qualities.

A practical example of the application of the Sifât of a few letters is given below;

The letter ب

1. You will notice the first quality to be ascribed to ب is Jahr, because Jahr is the opposite of Hams, the letters
of Hams are صحش شخص سكت, and ب is not from amongst them.

2. The second quality to be attached to ب is Shiddat, because the letters of Shiddat are ب اجد قط بككت, and ب is from amongst them.

3. The third quality to be ascribed to ب is Istifâl, because the opposite of Istifâl is Isti’la. The letters of Isti’la are;

4. The fourth quality to be attached to ب is Infitâh, because the opposite of Infitâh is Itbâq. The letters of Itbâq are; ص ض ط ظ, and ب is not among them.

5. The fifth quality to be ascribed to ب is Izhlâq, because the letters of Izhlâq are; ب فرمن لب, and ب is from amongst them.

The letter خ
1. The first quality to be ascribed to خ is Hams, because the letters of Hams are; فححته شخص سكت, and خ is from among them.

2. The second quality to be attached to خ is Rikhwat, because the letter خ is not to be found in the letters of Shiddat, اجودقسطبكت, nor among the letters of Tawassut, لن عمر but from the letters of Rikhwat.

3. The third quality to be ascribed to خ is Isti’lā, because the letters of Isti’lā are خ ضغ قاظ, and خ is from amongst them.

4. The fourth quality to be attached to خ is Infitâh, because the opposite of Infitâh is Itbâq, the letters of which are; ص ض ط ظ, and خ is not among them.

5. The fifth quality to be ascribed to خ is Ismât, because the opposite of Ismât is Izhlâq. The letters of Izhlâq are; فر من لب, and خ is not from among them.

The letter ن
Because the ن is not found in the following group of letters, Mahmusah, Shadidah, Musta’liyah, Mutbiqah, but found in Muzh’liqah and Tawassut, therefore the ن will be Maj’hirah, Mutawassitah, Mustafilah, Munfatihah and Muzh’liqah.

The method of ascribing the Sifât of the remaining letters should be done as above.

Through practice and experience one will become proficient in applying the qualities of the letters.
ii. Sifât-e-Ghair Mutadhâddah –

صفات غير متضادّه

Those Sifât which, logically would have opposites (for example, the opposite of Safeer will be, not to read with Safeer etc.) **but** the opposites are not recognized. Hence, technically no name has been stipulated for them.

Therefore, Ghair Mutadhâddah are those Sifât which have no opposites.

- Ghair Mutadhâddah are as follows:

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<tbody>
<tr>
<td>1</td>
<td>صفیر</td>
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<td></td>
<td>Safeer</td>
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<tr>
<td>2</td>
<td>قلقله</td>
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<tr>
<td></td>
<td>Qalqalah</td>
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<td>3</td>
<td>لین</td>
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<td>Leen</td>
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<td>اخرافز</td>
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<td>Inhirâf</td>
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<td>5</td>
<td>تکریر</td>
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<td>6</td>
<td>تفشي</td>
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<td></td>
<td>Tafash-shee</td>
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<td>7</td>
<td>استطالت</td>
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<tr>
<td></td>
<td>Istitâlat</td>
</tr>
</tbody>
</table>
The first quality, صفير – Safeer

The dictionary meaning of Safeer is to produce a whistling sound.

Technically، صفير means to produce a sharp, whistling sound when reading the letters of Safeer.

Examples:

لَمَسْجِد – اَزْکٰٰ - مُضْلِخْونَ

There are three letters of Safeer, which are;

ز س ص

Note: There is a difference in the sound of each letter. Hence، the ز will be articulated with a sound like that of a bee، a buzzing sound، the ص like that of a wild-duck، a heavy sound، and the س like that of a locust، a sharp whistling sound.

Note: The quality of Safeer should be most apparent in the letter س، e.g. لَمَسْجِد etc. thereafter، in the letter ز، and to a lesser extent in ص.
The second quality, قلقله – Qalqalah

The dictionary meaning of Qalqalah is to bring into motion, action.

Technically, قلقله means to pronounce the letter with such force that an echoing sound is produced. There are five letters of Qalqalah, which are:

قطب جد

Examples:

وَلَقَدْ خَلَقْنَا - حَبْلِ الْوَرِيدِ ﴿۶۱﴾ - فَاَخْرَجْنَا - مِن قَبْلِہِ - اوْ أَدْنَى
وْأَطْفَى - وَتَبَقَّى وَجْهٍ - انَّ ﺑَطْشَ - وَيُبْدِئُ وَيُعْيِدُ ﴿۳۱﴾

Note 1: The letters should meet in their makhraj with force, due to Shiddat and Jahr, and the tongue and lips will be separated from the makhraj immediately after the letters are pronounced, to produce the sound of Qalqalah.

Note 2: The quality of Qalqalah is found in the above letters when they are either Saakin or Mushaddad (making waqf when they are Mushaddad).

Note 3: When the letters are Mushaddad, they should initially be prolonged to 1½ or 2 of itself to read the tashdeed and
immediately thereafter the letter should be read with Qalqalah.

Examples:

\[
\text{في الحَجّ - بالحقّ - وَّبَ} \quad \text{(1)}
\]

**Note 4:** From the five letters, the Qalqalah will be most apparent and strong in the letter ق.

**Note 5:** The Qalqalah will be stronger during waqf (stopping), compared to wasl (reading with continuity).

Examples:

\[
\text{وَ مَهّهّ} \quad \text{وَ اِسْهّ} \quad \text{اَلله} \quad \text{الصَّمّدُ} \quad \text{(2)}
\]

**Note 6:** The examples of Qalqalah could be found in great numbers at the end of the ayat’s of the following Surat’s;

المؤمن - ص - ق - البروج - الطارق

**The third quality, لين Leen**

*The dictionary meaning of Leen is to be soft and flexible.*

Technically, لين means to read the letters with such softness that if one intends to make madd, it will be possible.

Examples:
There are two letters of Leen, which are;

وَّى

they will be letters of Leen when they are Saakin and the letter before has a fat’ha e.g. أوُحِيَتَا - وَ الصَّيفِ - خَوَفِ.

Note: The letters of Leen are not letters of madd. The madd that is made in them is due to the fact that the letters of Leen could be stretched and prolonged, which is due to the subtleness that is found in them, as well as in the letters of madd.

The fourth quality, انحراف Inhirâf

The dictionary meaning of Inhirâf is to return, to incline.

Technically, it means that the letters of Inhirâf are read in the manner that the voice returns towards the makhraj of another letter.

Examples:

الْحَمْدُ - أَضْلَلْنَ - قُلْ بَلْ - مُرَيَّمَ - وَ الْأَرْضَ

There are two letters of Inhirâf, which are;

ل ر
Note: When the ل is pronounced, the voice returns to the front of the tongue, which is the makhraj of ر, and when the ر is pronounced, the voice returns to the side of the tongue, which is the makhraj of ل.

Note: The voice moves from the makhraj of one letter to another. In this case from the makhraj of ل towards the makhraj of ر and vice versa. Therefore, certain people read the ل in place of ر, especially children e.g. وَأَغْفِرْ لَنَا etc.

The fifth quality, تکریر Takreer
The dictionary meaning of Takreer is to repeat, to do an action multiple times.

Technically, it means to read the ر with a shiver, a quiver on the tongue.

This quality is found in the letter ر only.

Note: There are two terms one should know regarding the letter ر.
One is تكْرير – Takreer, which means, quiver, shiver. This action should be applied to the ر.

The other is تكرّار – Takrâr, which means to repeat, this should be avoided in the ر, or else in the case of a ر saakin more than one ر will be read, e.g. مَرْيَمَ - مَرْيَمَ فِرْعَوْنُ etc.

And in the case of a ر mushaddad more than two ر will be read e.g. آَلِ الرَّحْمَن – آل الرحمٰن etc. which is not correct.

The sixth quality, تفَشَى Tafash-shee

The dictionary meaning of Tafash-shee is to spread out.
Technically, it means that both, the breath and voice will spread and flow throughout the mouth when pronouncing the letter ش.

Examples:

وَيَشَْْبِه مِمَّا تَشَْْبِهونَ - وَ أَشَْقَتِ الاَْرْضَ - قِرْشٰٰٰ (۱)
The seventh quality, استطالت Istitâlat

The dictionary meaning of Istitâlat is drag, prolong.

Technically, it means that the voice of the letter will remain flowing, gradually from the beginning of the makhraj till the end.

The quality of Istitâlat is specific with the letter ض only.

Examples:

\[ \text{ضَفْلُ اللَّهِ وَأَنَّ الْفَضْلَ - وَأَضْرِبْ - فَضْلِ اللَّهِ وَأَنَّ } \]

etc.

Note: The back edge of the tongue will unfold on to the roots of the last molar towards the first pre-molar, i.e. the equivalent of five teeth.

It is due to the quality of Istitâlat and the makhraj together that ض differs from ظ.

Note: Some Qurrâ have added the qualities of Madd and Ghunna as well to the list of Sifât-e-Ghair Mutadhâddah.

- **Madd** is found in three letters ى و ا when they are sâkin and the harkat before corresponds to the letters of madd. This sifat will apply when the madd is asli, the duration than is one alif. It is wâjib (compulsory) to prolong the madd to this duration. Reading the madd-asli less or more then one alif is لحن جلي, which is harâm.
It is for this very reason that some Qurrâ have included the madd in Sifât-e-Ghair Mutadhâddah, which is a category of Sifat-e-Lâzimah.

- **Ghunna:** The Ghunna referred to here is that of ﷺ and ﷾ mushaddad where the tashdeed is ﷺ and ﷾ i.e. original as in; اِنَّہُ - ﷺ - ﷾ - ﷾ - ﷾ etc.

The ghunna in the above case is wâjib (necessary). Therefore some Qurrâ included it in Sifât-e-Ghair Mutadhâddah, which is a category of Sifat-e-Lâzimah.
Categories of the letters

The letters are divided into three groups according to the number of Sifât found in them, which are as follows;

1. Those letters in which five (5) qualities of Mutadhâddah are found, which are;

\[ \text{فَحَثَهُ خَكَتَ ذَا أَظْعَ} \]

2. Those letters in which six (6) qualities are found, which are;

\[ \text{ذَسَ لِ ْ مَوَىَ شَضَ قُطْبُ جَدَ} \]

Five qualities of Mutadhâddah and one from Ghair Mutadhâddah.

3. There is only one letter \( ر \) in which seven (7) qualities are found, five from Mutadhaaddah and two from Ghair Mutadhaaddah.

Similarly, the letters are divided according to قوّت (strength) and ضعف (weakness), which is determined by the number of strong or weak qualities found in each letter.
They are as follows;

1) **قوی** the very strong letters, which are;

    ضق طظ

2) **قوى** the strong letters, which are;

    صدغ رجز

3) **متوسطه** the intermediate letters, which are;

    عذبت اخاك

4) **ضعيف** the weak letters, which are;

    ليشوس

5) **ضعيف** the very weak letters, which are;

    فمن حثه
Differences between Letters due to Makhraj

Those letters which are grouped together in any of the Sifât-e-Lâzimah, are differentiated by means of Makhârij.

By the same token those letters which are grouped together in one makhraj, are differentiated by means of Sifât.

Letters common in Sifât

Those letters which are jointly found together in any one Sifat, will be distinguished by their respective Makhârij, which are as follows;

(ث ح ه) are common in Hams, Rikhâwat, Istifâl, Infitâh and Ismât.

(ت ك) are common in Hams, Shiddat, Istifâl, Infitâh and Ismât.

(ن م) are common in Jahr, Tawassut, Istifâl, Infitâh and Izhlâq.

(ج د) are common in Jahr, Shiddat, Istifâl, Infitâh and Ismât.

The above letters are differentiated by their respective makhârij.
According to Imâm Farrâٰ and Imâm Sibwaihٰ the three letters of Madd ﯽ ﯽ و are distinguished from one another by means of makhraj i.e. The makhraj of الّف according to them is the back of the throat, nearest to the chest, and the makhraj of ﯼ ﯽ is the centre of the tongue when touching the palate, and the makhraj of و او is the two lips.

However, according to Imaam Khaleelٰ the three letters of madd in one respect are distinguished by their makhraj. That is, the makhraj of الّف is the emptiness of the throat, and the makhraj of ﯼ ﯽ is the emptiness of the mouth, and the makhraj of و او is the emptiness of the lips.

Secondly, these letters are also distinguished according to the harkat appearing before them. Hence the ﯼ ﯽ is pronounced by drooping the mouth downwards because of the kasrah before it, the و او is pronounced by the incomplete meeting of the lips due to the dhammah before it, and the الّف is pronounced by the opening of the mouth because of the fat’hah before it.
Letters Common in Makhraj

When the letters are common and share the same makhraj, they will be distinguished by means of Sifât, as follows:

✧ (ه - ء) In ه the qualities of Jahr and Shiddat is found. In ء the qualities of Hams and Rikhâwat is found.

The ه - ء are common in the remaining Sifât i.e. Istifâl, Infitâh and Ismât.

✧ غ (ع - ح) is distinguished from ح by Jahr and Tawassut. The غ - ح are both common in the remaining Sifât i.e. Istifâl, Infitâh and Ismât.

✧ خ (غ - خ) In خ Jahr is found. In غ Hams is found.

The خ - غ are both common in the remaining Sifât i.e. Rikhâwat, Isti’lâ, Infitâh and Ismât.

✧ ج (ج ش ش غ) is distinguished from ش by Jahr, Shiddat and Qalqalah, and from ى by Shiddat and
Qalqalah. is distinguished from by Tafash-shee and Hams. All three letters are common in Istifâl, Infitâh and Ismât. and are common in Jahr. and are common in Rikhâwat.

is distinguished from because of Isti’lâ and Itbâq and from because of Isti’la, Itbâq, Jahr and Qalqalah. All three letters are common in Shiddat and Ismât. and are common in Jahr and Qalqalah. and are common in Istifâl and Infitâh.

is distinguished from because of Isti’lâ and Itbâq, and from because of Hams, Isti’lâ and Itbâq. is distinguished from because of Hams. All three letters are common in Rikhâwat, Ismât and Safeer. and are common in Istifâl and Infitâh.

is distinguished from because of Hams, and from because of Hams, Istifâl and Infitâh. All three
letters are common in Rikhâwat and Ismât. ظ and ذ are common in Jahr. In ظ the qualities of Isti’lâ and Itbâq are apparent.

٤٤ ب (ب م و غير مده) ﴿ ﴾ is distinguished from م because of Shiddat and Qalqalah, and from و because of Izhlâq. م is distinguished from و because of Tawassut, Izhlâq and Ghunnah. All three letters are common in Jahr, Istifâl and Infitâh. ب and م are common in Izhlâq.

٤٤ ض ظ ( ض ظ) ﴿ ﴾ both letters are common in Jahr, Rikhâwat, Isti’la, Itbâq and Ismât. ض is distinguished by Istitâlat. The distinguishing factor between the two letters is their different makhraj.

Note: Difficulty is experienced when pronouncing the ض and ظ because of the closeness of the two letters in regards to Sifât, yet they are two different letters articulated from two separate makhârij, hence, the ظ is pronounced from
the front of the mouth whereas the ض is pronounced from the back.

It is only those who practise and learn from an expert in the field of Tajweed who correctly pronounce the two letters. Therefore, it is imperative that the services of an expert be sought in correcting the pronunciation of these letters, especially the ض.
Errors which render the Salâh invalid

Mention is made of those words in which when the harkat is changed or the correct makhrâj or sifât is not read, would render the Salâh null and void, and also it is a major sin and harâm¹

mention is made of eighteen places in which the harkat is changed:

1. انَّمَتَ in Surah Fatihah when read with a dhammah on the ت

2. وَإِذْ أَبَتَلَى إِبْرَهِيمَ رَبُّهُ in Surah Baqarah, ayat 124. When the ب is read with a fat'ha

3. وَقَتَلَ دَاوُودٌ جَالِلْوَت in Surah Baqarah, ayat 251. When the د is read with a fat'ha

4. وَاللَّهُ يُضَعِّفُ in Surah Baqarah, ayat 261. When the ع is read with a fat'ha

5. رُسُلَا مُبَشَّرِينَ وَمُنذِرينَ in Surah Nisâ, ayat 165. When the ذ is read with a fat’ha

¹ مفيد القارئ - محمد علي محمد عبد المنان
6. ﴿اَنَّ اللَّهَ بَرِیٓء مَنَ الْمُشْرِکِینَ وَرَسُوَّلُهُ ﴾ in Surah Taubah, ayat 3. When the ل is read with a fat’ha

7. ﴿وَمَا كُنَّا مُعَذَّبِیٓنَ ﴿ in Surah Bani Isrâ’eel, ayat 15. When the ذ is read with a fat’ha

8. ﴿وَ غَصِیۡبَ آدَمَ رَبِّهךُ ﴾ in Surah Taha, ayat 121. When the ب is read with a dhammah

9. ﴿إِنَّآ كُنْتُمْ مِنَ الظَّلِیمِیۡنَ ﴿ in Surah Anbiya, ayat 87. When the ت is read with a fat’ha

10. ۙۙ۸۷ in Surah Shu’ra, ayat 194. When the ذ is read with a fat’ha

11. ﴿إِنَّمَا يَعْفَضُ اللَّهُ ﴾ in Surah Fâtir, ayat 28. When the ه is read with a dhammah

12. ۙۙ۸۷ in Surah Was-Sâffât, ayat 74. When the ذ is read with a fat’ha

13. ﴿۴۲ ﴾ in Surah Hashr, ayat 24. When the second و is read with a fat’ha
14. لا يَأْكُلُهُ إِلَّا الحَاطِطُونَ in Surah Hâqqah, ayat 37. When the ل is read with a fat’ha

15. قَعَضُي فَرَغُونَ الرَّسُولَ in Surah Muzammil, ayat 16. When the ن is read with a fat’ha

16. في ظِلِّلُ in Surah Mursalât, ayat 41. When the ظ is read with a fat’ha

17. إنَّمَا آتَت مُنِيدُ in Surah Wan-Nâzi’ât, ayat 45. When the ذ is read with a fat’ha

18. All the words مَن in Surah Falaq. When the م is read with a fat’ha
Mention is made of six words in which when the letter is read contrary to the Makhraj or Sifât, will render the Salâh null and void, and also it is a major sin;

1. The word الضَّآ لِّيَن when read deliberately as a; ز ذ ظ

2. The word النَّاسِ when read with a ص التُّسَّا ئَس

3. The word أُخْطِب when read with a ت

4. The word تَوَّابًا when read with a ط

5. The word وَالصَّبِيَّ فِ when read with a س

مفيد القارئ - محمد علي محمد عبد المنان
Part Two

Sifât-e-Aaridha

Sifât-e-Aaridhah are those Sifât which occur in certain circumstances and they are not directly related to the correctness of the letter itself.
They are those qualities in which the rules are applied only when they are established and authentically narrated.
Sifat-e-Aaridhah is found in the following types; Tafkheem, Tarqeeq, Idghâm, Iqlâb, Ikhfâ, Ghunnah, Tas’heel, Ibdâl, Hazhaf and Madd etc.

It should be noted that Izh’hâr, Qasr and similarly Tahqeeq of the hamzah, are not Sifât-e-Aaridhah, rather they are the original aspects of the letters in which they are found.

Sifât-e-Aaridhah is of Two Types:

1) Aaridh due to Sifât.

2) Aaridh due to letters.

Tafkheem and Tarqeeq are Aaridh due to Sifât, and the remaining are Aaridh due to letters.
1) Aaridh due to Sifat

Aaridh due to Sifat is that Sifat-e-Aaridhah which is established due to a Sifat-e-Lâzimah, i.e. the reading of a letter with Tafkheem (full-mouth) is due to Isti’lâ, and the reading of a letter with Tarqeeq (empty-mouth) is due to Istifâl.

Tafkheem means to read a letter with a full-mouth. The method of doing this is to lift the back of the tongue towards the palate or simultaneously to let the centre of the tongue meet and embrace the palate.

Tarqeeq means to read a letter with an empty-mouth in which the tongue remains down in its normal position.

The letters of Musta’liya i.e. خص ضغط قظ will in every condition be read with tafkheem (full-mouth), regardless of the harkat on them, whether the letter has a فتحه، ضمه or كسره, or whether it has a سكون. Similarly, they will be read with tafkheem whether waqf is made on them or they are read with continuity (وصل).

To further elucidate and explain the above, understand that the Sifat of Isti’la and Istifâl is Lazimah. The effect of Isti’la is that the letter be read with Tafkheem (full-mouth) and the

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1 For definitions refer to Isti’la and Istifâl
effect of Istifâl is that the letter be read with Tarqeeq (empty-mouth). Hence, because Tafkheem and Tarqeeq are derived from the above two qualities, they are Aaridhah, and their becoming apparent is solely due to Isti’la and Istifâl respectively. If Isti’la and Istifâl is not read in the letters, then these two aspects will not become apparent.

2) Aaridh due to Letters

Aaridh due to Letters is that Sifat-e-Aaridhah which is established due to the meeting of two letters; for example the Idghâm of Noon Sâkin and Tanween into the letters of يرملااون; Iqlâb of Noon Sâkin and Tanween when appearing before the letter باء; or Madd-e-Far’ie which is established due to the سكون or همزه meeting with the letter of madd.

Similarly, the rules of Idghâm, Iqlâb and Ikhfâ are established only when after Noon Sâkin or Tanween, the letters of باء يرملااون or the letters of Ikhfâ appear consecutively. Likewise, madd will take place only when, after the letters of Madd a همزه or ساكن letter appears. If for any reason one had to make waqf (stop) on the Noon Sâkin, Tanween or the
letter of Madd, then the above rules will not be formulated and applied, rather the letters will be read in their original form with اظهار (Izh’hâr) and ثبوت (Ithbât) respectively. Hope you understand the above fully.

**Aaridh due to letters** will now be discussed in detail.

**The Mufakh-kham and Muraqqaq Letters**

Besides the seven letters of Musta’liya the remaining twenty-two letters are read with an empty-mouth. From amongst the remaining twenty-two, two letters, viz. ألف and لام are at times due to circumstances read with a full-mouth, and one letter, the راء is at times read with an empty-mouth.
Rules regarding the الف

If before the الف there is a Mufakh-kham letter, the الف will then take effect from that letter and will also be read with tafkheem e.g. خَلَدُونَ - غَفِيلِينَ - طَلَّبِينَ - مِنَ الصَّدِيقِينَ etc.

If before the الف there is a Muraqqaq letter, then the الف too will take effect from that letter and be read with tarqeeq, e.g. تَبَرَّكَ - وَ أَنبَاطِنَ - بِالْبَاطِنِ - وَ بُطَلُ - مِنْ نُصْرِينَ

Therefore, a) the الف which appears after the seven letters of Isti’la, b) the الف which appears after the لَام in the words عَالِمَ أَلْلَهَ بَيْنَ أَيْدِيهِ and أَلْلَهُ بَيْنَ أَيْدِيهِ before which there is a fat’ha or dhammah, and c) the الف which appears after the letter راء which is read with a full-mouth will all be read with tafkheem.

In all of the above three cases the الف will be read with Tafkheem.

The الف will be read with Tarqeeq when it appears after the remaining nineteen letters, and the الف which appears after the ل in the words أَلْلَهُ بَيْنَ أَيْدِيهِ and أَلْلَهَ which are
read with an empty mouth due to the kasrah before them.

**Note:** It should be remembered that the الف which is found in Madd-e-Far’ie after a مفخم letter, should be read with Tafkheem till the end e.g. قَافْ قَ، وَلَا الضَّا لَيْنَ and صَادَ صَ and صَا دْ etc. It should not be such that the initial part i.e. the ض for example, in وَلَا الضَّا لَيْنَ is read with Tafkheem and not the latter part i.e. the الف.
Rules regarding the لام

The لام لام is originally a Muraqqaq letter which will due to circumstances be read Mufakh-kham.

- Hence, both the لام in الله and لام will be read with Tafkheem when before them there appears a letter with a fat’ha or dhammah, when they are in the beginning of the word eg. آللّ‍ہ‍‍ہ Al-lahi - اَللهہ لا إِلَّا هُوُ - آللّ‍ہ‍‍ہ رَبُّنَا or they are read i.e. with continuity, examples;

مَرْتَبَمَ الْبَيْمَ - هُوَ اللَّهُ - قَالْوا الْبَيْمَ - عَبْدُ اللَّهِ etc.

The reason the first لام is read with Tafkheem is for the Idghâm to remain intact and stable, and the second reason is because of تعظِمُ, which is to expound the Greatness and Grandeur of Allaah ﷻ.

Both the لام in الله and لام will be read with Tarqiqe when before them there appears a letter with a kasrah, when it appears in the same word, e.g. بِاللَّهِ - يَبِينَ or it is found in two words, e.g. بِسْمِ اللهِ - بِسْمِ اللَّهِ or the kasrah is original e.g. وَجِيِّ النَّارِ - سَبيِّلِ اللَّهِ or the kasrah is temporary e.g. لَمْ يَسِقِّيَ اللَّهُ - لَسْتَ قَدْ قُومُ الله ۚ حَسِيبًا (81) تَوَّرَّمُ اللَّهِ or the
However if ones initiates or repeats from the word الله then it will always be read with tafkheem, because of the فتحه.

Note: The reason the لام in this instance is read with tarqeeq is because reading the لام with tafkheem after a kasrah according to the Qurrâ is difficult and strenuous on the tongue.

Note: Besides the two لام of الله and ﷽، no other لام is read with Tafkheem in the riwayat of Hafs ﷺ.
Rules regarding the راء

The راء originally is a Mufakh-kham letter which will due to circumstances be read Muraqqaq.

The راء has three conditions;

1. - The راء will have any one of the three harkat’s.

A) The راء with a kasrah will be read Muraqqaq in the following conditions:

1) The راء has a kasrah, whether it is Lazmi e.g. رِجَال or
2) Aardhi e.g. وَ أَنَّ ذِرِ النَّاسَ
3) The kasra is complete e.g. وَ اذْكُرِ اسْمَ or
4) Incomplete, which is found in the state of raum (زوم) in which a portion of the harkat is read e.g. وَ الْفَجْرِ ۳۱ or
5) Due to Imâlah, in which the fat’ha leans towards the kasrah. In this instance since the fat’ha is not original anymore it has the effect of the kasrah. Therefore, this راء too will be read Muraqqaq e.g. مَجْرِبًا or
6) The راء could be in the beginning of a word e.g. رَدَا or in
7) the middle of the word e.g. أَرِيدُ or
8) the end of the word e.g. غاَفِر
9) The راء could have a Tanween e.g. مِن ذَگِر or
10) could be without a Tanween e.g. يُشْرِ - وَالْوُثِر
11) The راء is Sâkin due to waqf before which there is another sâkin letter (besides the ياء ساكن), before which the third letter has a kasrah e.g. ذَی الْذَگِرَ - حِجْرْ etc or
12) There is a Musta’liya letter after the راء e.g. الرَّقاب or
13) There is no Musta’liya letter e.g. الرَّقًا
14) The راء could be found in a فعل e.g. وَبُرَزَت or
15) in a اسم e.g. الرَّيْخ

Besides the above conditions the راء mutaharrik will be read Mufakh’kham (full-mouth).
ii. را ساکن before which there is a harkat

B) The را ساکن before which there is a kasrah will be read with an empty-mouth, subject to three conditions:

i. The kasrah before the را ساکن should be اصلی (original).

ii. Both, the را ساکن and kasrah should be in the same word.

iii. There should be no letter of Mustaliya after the را ساکن.

Explanation of the above;
The را ساکن before which there is a kasrah is of four types:

1) لازم متصل in which the را ساکن and the kasrah-e-asli before it are in the same word e.g. مُرَّيّة

The راء in this instance will be read with an empty-mouth.

2) عارض متصل the kasrah of such a letter which is زائد (extra) in the word, that by dropping it, would
not change the word. viz. the لام and باء jârrah in
the riwâyat of ورش رحمه الله e.g. and
(according to the rules of all the
Qurrâ) whether the initiation is done from the same
word or it is repeated e.g. ارْتَبْتُمْ and ارْجِعُوا etc.
The راء in this instance will be read with tafkheem
(full-mouth).

3) لازم منفصل in which the kasrah-e-asli and راء
سافك، are in separate words
e.g. وَلَا. This condition is found in words such
as these only.

In this instance the راء will be read full-mouth.

4) عارض منفصل in which the راء and kasrah
سافکن before it are in separate words, and the kasrah is
due to اجتماع ساکن
e.g. أَمِ ارْتَبَثْتُ - لَمَّنِ ارْتَضَى - إِنِ ارْتَبَثْتُ etc. or the kasrah is
due to munâsebat (relativity),
e.g. ﷺ ﷺ رَبُّ ارْجِعُوُنِ - رَبُّ ارْحَمْنَـا

the kasrah in ﷺ ﷺ ﷺ رَبِّ is due to

which has been dropped i.e. the word originally was ﷺ ﷺ ﷺ رَبِّ.

The راء in the above instances will be read full-mouth.

To facilitate the above, those words are specified below in which the راء should be read with a full-mouth:

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<th>Surat</th>
<th>Juz</th>
<th>Words</th>
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<td>بني إسرائيل</td>
<td>15</td>
<td>ﷺ رَبُّ ارْحَمْنَـا</td>
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<td>18</td>
<td>ﷺ رَبُّ ارْجِعُوُنِ</td>
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<tr>
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<td>نور</td>
<td>18</td>
<td>آمِ ارْتَابَوا</td>
<td>7</td>
</tr>
</tbody>
</table>
Similarly, if before the راء ساكن there is a kasrah-e-asli, after which there is a letter of Musta’liya then this راء too will be read with tafkheem.

Examples:

قِرْطَاس (الانعام آية 7) - وَ اِرْصَادًا (التوبة آية 107) - فِرْقَة (التوبة آية 122)

مرْصَادًا ﴿۱۲﴾ (النبأ آية 21) -ِ الْمِرْصَادِ ﴿۴﴾ (الفجر آية 14)

Note 1: If the letter of Musta’liyah and the راء ساكن are in separate words then the راء will not be read Mufakh-kham, it must be read Muraqqaq e.g.

وَلَا تَضَرْعُ مُدَّدًا - فَاصْبِرْ صَبَرًّا - أَنْذِرْ قَوْمِكَ

Note 2: گُلٌّ فِرْقِي can be read either Muraqqaq or Mufakh-kham. The راء could be read with tafkheem because of the letter of
appearing after it, and also with tarqeeq because of the kasrah on the ق

Explanations:

1: The راء will be read with tarqeeq because of two reasons, firstly, the راء is positioned between two kasrah’s which gives impetus to it being read with an empty-mouth and, secondly, although the ق is a letter of Musta’liyah, and according to the above rule the راء is supposed to be read with tafkheem, however due to the kasrah the quality of tafkheem has become weak in the ق, the result being that the quality of Isti’la does not duly effect the راء.

2: The راء ساكن will be read with tafkheem because the ق appears after it, which is a letter of Musta’liyah.

iii. راء ساكن before it a ساكن before which there is mutaharrik letter.

The راء which is Sâkin due to waqf, before which there is a Yâ Sâkin, will under all conditions, be read with tarqeeq:
Similarly, the راء which is Sâkin due to waqf, before which there is a Sâkin letter, before which there is a kasrah on the third letter this راء will also be read with tarqeeq, examples:

وَلاِ بصِيرٍ - ذَى الْدُكْرِ (۱) - لِذى حِجْرٍ (۵)

And if the third letter has a fat’ha or dhammah the راء will then be read with tafkheem:

Examples of fat’ha - فتحه:

وَ الْفَجْرِ (۱) - وَالْعَصِّ (۱) - عَشََْ (۰۳) - اَلنَّارہ

Examples of dhammah - ضمه:

بِكہ ہ الْعہسرَْ (۱۴) - من نُّور ﴿۰۴﴾ - شَکہور (۳۳) - فى الصُّورِ

Note 1: When making waqf on the following words, it will be permissible to read the راء with tarqeeq as well, to indicate to the ى which has been deleted from the end:

1) ان آسْرُ in Surah ﴿١﴾ - الشعراء

2) فَآسْرُ in Surah - الاحزاب

3) الرحمان - التكوير - الشورى
Note 2: When waqf is made on a راء mutaharrik then according to the common rule, the harkat will be changed to a sukoon, and, to determine whether this راء is read with tafkheem or tarqeeq, the harkat of the letter before it will be taken into consideration, e.g. بِيَتِكَمُ الْعُسْرَ.

In the same context when making وقف بالاشمام (waqf-bil-Ishmâm – indication by the lips) then too, the harkat of the letter before the راء will be considered, e.g. الكِبيرُ (٢٢).

However when making وقف بالروم (waqf-bir’raum – reading one third of the harkat) then the harkat on the راء itself will be taken into consideration,

\[\text{وَآلَيْهِ الْنُشُورُ (١٥)} \text{- بُدَاتُ الصُّدُورُ (٤٢)}\]

D The راء Mushaddad will be read with tafkheem when there is a fat’ha or dhammah on it, examples;

\[\text{وَآسَيْرُوا - مَنْ رَبَّكَ - أَلْصُّرُ - فَلِ الْرُوحُ - وَتَفْقُرُ - ضَرْهُ - صَرَةً}\]
On the contrary if there is a kasrah on the راء Mushaddad, it will then be read with tarqeeq, examples;

وَمَا أَبْرَىٰٓ - يُضْدَرُّ الرَّعَاعَ - ۡلَمْ يَمْسَكْرَ لَبَا - ۡوَقْرَٰىٰ - ۡمِن شَرّ

Note: Both the راء read must be muraqqaq (empty-mouth) when it is mushaddad.

It should not be so that the first راء is read mufakh-kham because of the fat’ha before it, and the second راء is read muraqqaq.

าะ When making waqf (stopping) on a راء Mushaddad then the harkat of the letter before it will be considered in determining whether the راء is read mufakh-kham or muraqqaq, examples;

مُسْتَمِرٍّ (۲) - أَـيَنَّ الْمَفْرُ (۱۰) - وَأَهْلُنا الْضُّرُّ
The Different Stages of Tafkheem:

There are various stages of tafkheem;

1) The two Laams in the word ﷲ will be read the most with tafkheem, thereafter,

2) The letter ط followed by the letters ص, ض, thereafter,

3) The letter ظ followed by خ-ق, thereafter,

4) The letter ظ and خ, thereafter,

5) The راء will be read the least with tafkheem.

Consideration should be given to the various stages of Tafkheem in the above letters.

If after any of the above letters a ﷢ appears then the ﷢ too will be read full-mouth, with the same variation discussed above.
Some Qurra like علامه مراعشي – رحمه الله has stated that the maddah too, will be read with tafkheem, if before it appears any letter of Musta’liyah.

He says;

و لعل الحق ان الواو المدية تفخم بعد الخروف المفخم١

Translation: Most probably the fact would be that the الواو مده too will be read with تفخيم if appearing after a مفخم letter.

However this is not the view of the majority of the Qurrâ.

Note: There should be no exaggeration when reading a letter with tafkheem, nor should the lips be made round in order to accomplish this. There is no link with the lips in order to read any letter with tafkheem. Rather, the back of the tongue alone or together with the centre should be raised simultaneously towards the palate in order to read a letter with tafkheem.

١جهد المقل
Chapter on م and ن

The Rules of Mushaddad and م Mushaddad

The tashdeed on the م and ن is of two types:

1) Asli
2) Aardhi

Asli tashdeed is that which is بنائ and original.

e.g. إن

Aardhi tashdeed is that which is found due to idghâm.

e.g. وَمَن يَفْعَلِ - وَمَا لَه مِّن نِّصْرِمَن

In both of the above cases Ghunna is necessary, which should be read fully.

Note: The Ghunna should not be prolonged more than one alif, or else madd will unduly be made, which in this instance will be a grave error, for example to read;

It should be noted that the ghunna-e-asli in both م and ن is صفت لازمـه, which is found in these letters under all conditions and circumstances.

This ghunna is pronounced from the upper passage of the nostrils, and it is articulated in completion from the makhraj of the م and ن, and not partially as in Ikhfa or Idgham-e-Naqis.
The Rules of م Meem Sâkin

م Sâkin has Three Rules:

1) ادغام شفوى (Idghâm-e-Shafawee)

2) اخفاء شفوى (Ikhfâ-e-Shafawee)

3) اظهار شفوى (Izh’hâr-e-Shafawee)

**Rule 1** (ادغام) If after م sâkin there appears another م then Idghâm with ghunna will take place. Examples;

اَمَنَّتُ وَلَمْ تَظْلِمَنَّ - كَمِّ اَمْرِكَ مُّرْفَقًا - كَمِّ مُرْسَلُونَ

which in this case is ادغام صغير مثلین.

This is known as Idghâm-e-Shafawee.

**Rule 2** (اختفاء) If after م sâkin there appears the letter ب then Ikhfâ will take place. Examples;

اَهْوَآءُ هُمْ بَعَدَ - أَسْتَمِثَ وَهُ - أَلَمْ يَعَلَّمُ يَـلَّ - كَبِيْسَرَهُمْ بَعْدَابٍ

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This is known as Ikhfâ-e-Shafawee.

Similarly, this Ikhfâ will take place according to the riwâyat of سوسي as well. Examples;

آُعِلَمْ بِيَّا - يَحَكُمُ بَيْنَهُمْ - آَيَّحَكُمْ بَيْنَهُمْ

Note 1: It is permissible to read with Izh’hâr in the above rule as well. However to read with Ikhfâ is preferable, taking into consideration the consensus among the Qurrâ regarding Ikhfâ in the rule of Qalb in which case the Ikhfâ is imperative.

Note 2: The method of making this Ikhfâ is to firstly pronounce the م lightly from the dry portion of the lips, simultaneously articulating the nasal sound from the upper-nasal passage, and immediately thereafter to pronounce the ب firmly from the wet portion of the lips.

Rule 3 (اظهار) If after مْ sâkin there appears any one of the twenty-six (26) letters, besides م and ب, Izh’hâr will take place, whether they appear in one word or two separate words. Examples;

آَنْعَمُتْ - هُمْ يُوقِنُونَ - بَنُورْمُ وَتَرَكَتْنِمْ فِي - وَيَمِئْيٕي
لَمْ يَطَعْمُهُ - هُمْ فيهَا - قَلْمِلِلْ - وَآتَمَتْ
This is known as Izhâr-e-Shafawee.

**Note 1:** An الف cannot and does not appear after مُ sâkin.

**Note 2:** If after مُ sâkin the letter و appears, care should be taken that a dhammah is not read on the م because, firstly, both these letters are pronounced from the lips, and secondly, if the sukoon on the م is not read in completion then the effect of the makhraj of the و i.e. the lips being round, which is also the manner in which the dhammah is read, will then be manifested on the م. Please understand the above.

e.g. in عَلَىۡهِمْ وَلاَ الضَاۡلِينَ (7)
The Rules of نُ Sâkin and ﮭ Tanween

Difference between The نُ Sâkin and Tanween.

The Tanween has the same sound as that of Noon Sâkin. However, the following differences are found between the two.

☞ The Noon Sâkin is found in the middle and end of a word, whereas, the Tanween is found only at the end of a word.

☞ The Noon Sâkin is found in the رسم (script) of the Qur’aan, whereas the Tanween is not found in the رسم of the Qur’aan.

What you see is just symbols used to indicate the; ﻼ فتحتین (fat’hatain), ﻼ كسرتين (kasratain) and ﻼ ضمتین (dhammatain).

Note: There is only one word i.e. ﮕ نَنَيْن in which the Tanween is formally written in the script of the Qur’aan in the form of a ن.

☞ The Noon Sâkin is read whether stopping on it or not, whereas the Tanween is read only ﮕ وصلاً (when reading with continuity). However, when stopping, the Tanween
drops off. Only in the case of a فتحتين، does it change to an ألف

Sâkin and Tanween has Four Rules:

The First Rule، إظهار - Iz’hâr:

The common meaning of Iz’hâr is for a thing to be distinct and clear.

Technically, the definition of Izhâr is;

إِخْرَاجُ كُلِّ حَرْفٍ مِنْ مَكِحْرَجِهِ مِنْ غَيْرِ غَنذةٍ ِ الْمُظْهَرِ

Trans: To articulate each letter from its makhraj without any nasal sound.

The Noon Sâkin and Tanween will be read with Iz’hâr when there appears any one of the letters of the Halq (throat). This is known as ظهار حلقى or ظهار حقيقى

Allâmah Shâtbi رحمه الله has compiled the letters of the Halq in the second stanza of the following couplet, of which the first letter of each word is the determined one:

آَلَا هَاجَ حُصَمَ عَمَّ حَالِيِّهِ عَفَّلاً
The first stanza is:

\[\text{وَ عِندَ حُرُوفِ الحَلْقِ لِذُكْلِ أَظُهَرَا}
\]

Some other poets have constructed the following poem depicting the letters of Halq.

Mulla Ali Qâri رحمه الله prefers the following stanza because the letters are in sequence:

\[\text{إِخْ وَ حَبُّ عِلْمِ بِ حَبَزَهُ غَيرُ خَبَّ}
\]

Mulla Ali Qâri رحمه الله has also produced a poem in which the letters of the Halq are enumerated:

\[\text{فَهَمْزَ وَ هَاءَ نَمْ عَيْنَ وَ غَينَ وَ خَبَّ وَ حَبَّ عَيْنَ وَ حَاةَ ثُمَّ صُنَّ}
\]

Examples:
The Second Rule is 

The common meaning of Idghâm is;

إذْخَالُ الشَّيءِ فِي شَيءٍ

Translation: To enter one thing into another.

Technically, the definition of Idghâm is;

خَلْطُ حَرْفٍ سَاكنٍ بِمُتَحَرِّكٍ يَحْتَكُرُ يَصِيرُنَّ حَرْفًا واحِدًا مُّشَدّدًا وَ يُرْتَفِعُ اللَّسَانُ عِنْدَ آدَائهِمَا إِزِنَاقَاعَةً واحِدَةً

Trans: To incorporate the sâkin letter into a mutaharrik letter reading as a single mushaddad letter, and to pronounce the two letters with one movement of the tongue.
The Noon Sâkin and Tanween will be read with Idghâm when there appears any of the letters of يَرْمَلُوْنَ i.e. the Noon Sâkin and Tanween will initially be changed to the letter appearing after it in the case of five letters viz. وَ يَرْمَلُ and thereafter, incorporated into the second letter.

In four (4) letters viz. يَنْمُوْ the Idghâm will be with Ghunna (deep nasal sound), which is known as Idghâm-e-Naqis i.e. the Noon in regards to makhraj will be incorporated into the second letter, but the sifat of Ghunna will not be incorporated, rather it will be read.

Examples:

مَن يَقُولُ - إِن يَّقَهُّوْلُ - طَلَّسَتُ وَ رَعَّدُ وَ تَرْقَ - مِن نُّطْفَةٍ

لَقَوْمٍ يَتَفَكَّرُوْنَ - شَيْءًا نَّحْنُ - حَقًا وَ لَسْتَنَا - أَعْيُنَنَا وَ أَجْعَلْنَا

In the remaining two letters viz. لِّر the Idghâm will be without Ghunna, which is known as Idghâm-e-Taam i.e. both aspects of the Noon, the makhraj as well as the sifat will be incorporated.

The above rule is according to the طريقوْنَ of Allâmah Shâtbi رحمه الله. However according to the طريقوْنَ of Allâmah Jazri رحمه الله.
ghunna will also be permissible in this instance, on condition that the noon is written in the script of the word, examples;

فَإِنَّ لَمْ تَفْعَلُوا مِن رَّبِّهِ - هَدَى لِلْمُتَّقِينَ - نَفْسٌ لَّنَفْسٍ

Examples of those words in which the noon is not written;

آلَّن تَجَّعَلَ - آلَّنّ تَجِعَّ

**Note 1:** Idghâm will take place because the makhraj of Noon and the letters of يرملون are close to one another.

**Note 2:** It is conditional that the Noon and ي and و are in separate words for this Idghâm to take place. If they are in the same word then Idghâm will not take place. There are four such words in the Qur’aan, which are:

قِنْوَانُ (سورة الانعام) صِنْوَانُ (سورة الرعد)

And the words بِنْيَانُ - بُنُيَانُ wherever they appear in the Qur’aan. This is known as ظهار مطلق

**Note 3:** Idghâm in the above cases will not take place lest a person gets confused whether they are مضاعف hence, derived from the root قَوّ, صَوّ, ذَيّ, بُيّ or whether the original is with a noon, hence derived from the root;

قَنْوّ, صَنْوّ, دُنّ, بُيّ
Note 4: There are certain words in the Qur’aan in which after the Noon Sâkin another Noon appears in the same word and Idghâm has taken place, e.g. in the words مَنْ - عَنْ - وَلاَ تَفْتَتَنَىَ، etc. They were originally مِّنَ يُهَ - عَنُّ - وَ لاَ تَفْتَتَنَىَ. According to the rule, Idghâm takes place and the Noon is read with a tashdeed. However according to the script of the Qur’aan only one Noon is written in these words.

Note 5: At the following two places viz. يَسِينَسَ (۱) وَ الْفَرَّانِ in Surah Yaseen and نِّيَأَيَلَقُمِ in Surah Qalam there will be Iz’hâr in the noon of the يَسِينَسَ in the first instance and the noon of the نون in the second instance. The madd in this instance will be حَرْفِي مُخْفَفِ. This is according to the طَرِيقَ of Imâm Shâtbi رحمه الله. According to the طَرِيقَ of Allâmah Jazri رحمه الله Idghâm is also permissible, in this instance the madd will be حَرْفِي مِثْقَلِ and read thus; نِّيَأَيَلَقُمِ and يَسِينَسَ (۱) وَ الْفَرَّانِ

Note 6: Idghâm will not take place when saktah is read, for example in بُلُ بَلْ رَأَى - مَنْ رَقَى
The Third Rule is Iqlâb

The common meaning of Iqlâb is تَحَوِّيْلُ الشَّيءِ عَنْ وَجْهِه.

*Translation:* To transform a thing from its original form.

Technically, Iqlâb means;

هُوَجَعْلُ حَرْفٍ مَكََنَ حَرْفٍ آخَرَ مَراَعَاةً الغُنْذَةِ

*Translation:* To replace one letter with another, reading with Ghunna.

Therefore, Iqlâb will mean;

قَلْبُ النُّونِ السَّاَكِنَةِ وَ التَّنِوِّيْنِ مِيْمًا مَكََنَ حَرْفَتَاهُ مَعَ بَقَائِ الْغَتَّةِ الْظَاهِرةِ

*Translation:* To transform the Noon Sâkin and Tanween into a مَعَ بَقَائِ الْغَتَّةِ الْظَاهِرةِ when appearing before the letter ب, reading with مَعَ اخفاء شفوى together with making ghunna from the upper passage of the nose.

This rule will apply when in the case of the ن, it appears with the ب in the same word or in two separate words, and in the
case of the tanween, it should appear before the ب in separate words.

The اخفاء in this instance is imperative.

Examples:

من ٍّ بعدهم من ٍّ بعده - أَنْبَتْ - جَنَّةٍ ٍّ بَرْبَرَةٍ - جَلْلُ ٍّ بَيْدَا - أَنْبَيْهَا

Note 1: The method of pronouncing the Iqlâb is, to initially read the م by making the dry part of the lips meet lightly, and thereafter, to immediately pronounce the ب by making the wet part of the lips meet firmly.

Note 2: Iqlâb will take place of the Noon Sâkin and Tanween because none of the other three rules could be applied.

There is a relationship and commonness between ب، م، ن. Hence, in ن and م there is Ghunna, and between م and ب the common factor is the makhraj, i.e. they are both pronounced from the same makhraj.
The Fourth Rule is **Ikhfâ**

The common meaning of Ikhfâ is;

Translation: To conceal

Technically Ikhfâ means:

Translation: To read a letter with a sukoon, in such a manner that it is void of a tashdeed, which should be read between Iz’hâr and Idghâm, with the sound of the Noon Sâkin being articulated from the nasal passage.

The Noon Sâkin and Tanween will be read with Ikhfâ when they appear after any one of the fifteen letters of Ikhfâ.

The fifteen letters of Ikhfâ are;

Allâmah Sulaimân Jamzuri compiled the letters of Ikhfâ in the following poem:

صِفْدَاءَ أَنَا كَثِّمْ جَادَ شَخْصِ فَقُدْ
The first letter of each word above is referred to here. Similarly, the letters of Ikhfâ have been compiled in the following poem as well:

The reason why Ikhfâ takes place in Noon Sâkin and Tanween is because the Noon Sâkin is not close enough to the fifteen letters for Idghâm to take place, nor is it at such a distance for Izhâr to take place, hence, Ikhfâ.

**Note 1:** Allâmah Jazri رحمه الله has written that there are three levels of Ikhfâ, which are:

**First Level:** The Ikhfâ will be the strongest i.e. most prolonged in those three letters in which the makhraj of Noon is closest viz. ﺪ, ط, ﺕ.

**Second Level:** The Ikhfâ will be the weakest i.e. the shortest in those three letters in which the makhraj of Noon is furthest away, viz. ﻓ, ﻚ، ﻣ.
**Third Level:** The Ikhfâ will be average in the remaining letters in which the makhraj of Noon is equidistant, viz. ظ، ض، ص، ش، س، ز، ذ، ج، ث.

Much practice is required to enforce the above. It is therefore imperative that the expertise of an expert Qâri be sought.

**Note 2:** There will be a light nasal sound when making Ikhfâ, which is produced when the voice passes the upper nasal passage.

**Note 3:** The tongue will touch the makhraj of Noon lightly when making Ikhfâ, or else a letter of madd will be produced due to the voice passing the emptiness of the mouth, which is incorrect.

In the case of اخفاء، the major portion of voice will enter the nasal passage, and to a lesser extent from the makhraj of noon.

**Note 4:** Care should be taken that a letter of madd is not produced when making Ikhfâ e.g. إِنْتَكُونْنُمْ To read in this manner is incorrect.

**Note 5:** When the Noon Sâkin and letter of Ikhfâ are found in the same word, and waqf (stop) is made on it, then too the Ikhfâ will be read,

e.g. عَفَا الله عَنَكَ
Note 6: The duration of the Ikhfâ is one alif i.e. two harkat’s. However consideration should be given to the speed and pace of the recitation. If the recitation is in the Tarteel mode the duration of the ghunnâ and ikhfâ will be at its fullest. It will however be to a lesser extent in the Tadweer mode, and in the Hadr mode it will be even lesser.¹

Note 7: Ikhfâ will not be read in the state of saktah nor when making waqf on a Noon Sâkin.

e.g. عِوَجَ‏اٍّ – the noon of مَّن دَا اللَّذَى

Note 8: When making Ikhfâ the effect of the letter after the Noon and Tanween should not affect the sound of the Ikhfâ. To do so is incorrect.
Chapter on ه - هاء ضمير

Rules regarding the ه - هاء ضمير (Hâ-e-Dhameer)

There are two aspects discussed regarding the هاء ضمير (Hâ-e-Zameer);

1) حرکت (Harkat)

2) صله and عدم صلة (Sila and Adm-e-Sila)

Note: صلة (sila) means to elongate the harkat on the Hâ so as to produce a letter of madd. Hence, a kasrah when elongated will be read as a yâ maddah, and a dhammah when elongated will produce a wâw maddah.

1 The واحد مذكر غائب ضمير
Rules regarding The Harkat of the Hâ-e-Dhameer

When there is a Kasrah before the Hâ e.g. ﴿هِ﴾ or a Yâ Sâkinah, whether it be a Yâ-e-Maddah e.g. ﴿عَلَیهِ﴾ or Yâ-e-Leen e.g. ﴿عَلَیه﴾

In both of the above cases the Hâ will be read with a kasrah. However, at two places the Hâ will be read with a dhammah;

1. سورة الكهف آية 63 وَمَا أَنْسِئْبِهُ
2. سورة الفتح آية 10 عَلَیهِ الله

and in two words the Hâ will be read with a Sukoon;

1. سور الشعراء آية 111 وَاَرْجِهِ
2. سورة النمل آية 28 فَاَلْقِه

However if before the Hâ, besides the kasrah and Yâ Sâkinah, there appears another harkat, the Hâ will then be read with a dhammah, examples;

جزّآوه - آباه - إناه - أُتَّبِعْه - ولتَعَلْمُه - عَنْهُ - لَه - أَحُوُه etc.

but at one place in Surah Noor i.e. ﴿وَيَتَّقِهِ﴾ the Hâ will be read with a kasrah.
Rules regarding the صلِّهِ and عِدْمِ صلَّهِ of The Hâ-e-Dhameer

The سلِّهِ ضمَّرَ ياء will be read with Silah when before and after it there appears a letter with a harkat. This means, that if on the Hâ there is a dhammah it will then be elongated to a وَاوَ maddah, and if the Hâ has a kasrah it will be elongated to a يَاءَ maddah, examples;

لَهُ رَبُّ يُقْرَفَ - كُلُّ أَمْنِ يَلَّهُ وَمَلِئَّكَهْ وَكَتِبَهْ وَرَسْلُهُ

Two words are exempted from the above rule of Silah which appear at two places, i.e.

1) يَرْضَى لَكُمُ in سورة الزمر آية 7, and
2) وَيَتَّقُهُ in سورة البقرة آية 52.

However if before the Hâ there is a سَكِين letter and after it there is a letter with a harkat then there will be no Silah anywhere in the Qur’aan for Hafs رحمه الله except in the word فيهُ in سورة الفرقان آية 69.

Note 1: اِشْبَاغُ (Ishbâ’) in the chapter of ضمَّرَ ياء means to elongate the harkat on the Hâ, hence, a kasrah will be elongated to a وَاوَ maddah, and a dhammah will be elongated to a يَاءَ maddah.
Note 2: If after a هاء ضمير in which silah has taken place a هرمزه appears in the next word, there will be مدّ منفصل in which case there will be tawassut according to the riwâyat of Hafs).

Note 3: Silah will take place only when reading وَضِلْلًا (with continuity) e.g. بِأَمْرِهِ وَسَحَرَ لَحَكُمُ. However when waqf is made then there will be no Silah e.g. بِأَمْرِهِ

Note 4: There will be no Silah in the following words because the Hâ is not that of Dhameer, rather it is part of the actual word. They are as follows:

1) ما تَفْقِهْ سَوَى هٰذَةِ آيَةٌ 91
2) لَيْنَ لَمْ يَنْتَهَهُ سَوَى هٰذَةِ آيَةٌ 15
3) لَيْنَ لَمْ يَنْتَهَهُ سَوَى هٰذَةِ آيَةٌ 116 - 167 سَوَى هٰذَةِ آيَةٌ 46
4) فَوَاَلْكُةَ سَوَى هٰذَةِ آيَةٌ 19، وَالصَّافَاتِ آيَةٌ 42

Note 5: The Hâ in the following words is known as;

1) لَمْ يَكُونَ سُفْرًا سَوَى هٰذَةِ آيَةٌ 91
2) قَالُوا سَوَى هٰذَةِ آيَةٌ 19، وَالصَّافَاتِ آيَةٌ 42
3) كُلُّ يِبَيْنَتِهِ جَسَابِيَّةً مَالِيَّةً سَلَطَتِيَّةً آيَةٌ 91
4) مَا هِيَ سَوَى هٰذَةِ آيَةٌ 42

The هاء سكته is brought at the end of the word to indicate to the harkat of the last letter.
The rule regarding the هاء سكته is that it is read with a sukoon in all conditions whether stopping on it or not.

Note 6: When making waqf (stopping) on the هاء سكته care should be taken so as not to read an alif. To do so is incorrect.
Chapter on Idghâm

The common meaning of Idghâm is to enter one thing into another.

Technically Idghâm means to incorporate the sâkin letter into a mutaharrîk letter in such a manner that they become a single mushaddad letter, and to pronounce the two letters with one movement of the tongue.

**Note 1:** The difference between Idghâm and Tashdeed is that in Tashdeed one letter is written in the script of the Qur’aan, whereas in Idghâm two letters are written. Waqf (stop) could be made on the first letter (the mudgham) in Idghâm, unlike tashdeed.

**Note 2:** The first letter of which Idghâm is made is known as مدغ and the second letter into which Idghâm will take place is known as مدغ فيه

The causes for Idghâm are three:

1. تماثل (tamâthul)
2. تجانس (tajânus)
3. تقارب (taqârub)
Explanation:

تماثل is when two such letters appear together which are the same e.g. ب and ب etc. e.g. إِذْ هُبَ بُصِيْتِيٰ

تجانس is when two such letters appear together which are from the same makhraj e.g. ت and د etc. e.g. وَقَدَ تَبَينََّ

تقارب is when two such letters appear together of which the two letters are close-by to one another in their makhraj or sifāt e.g. ل and ر etc. e.g. فَلَ رَبَّ

Conditions for Idghâm

There are two conditions for Idghâm to take place:

**First Condition:** The first letter (مدمَغ) and second letter (مدمَغ فيه) should be next to each other. This condition has been formulated so that words such as آنَّه هو are included, and words such as آنَّا نذير are excluded.

**Second Condition:** It is necessary that the مدمَغ فيه (second letter) be two-lettered for Idghâm of two
letters to take place in one word. Hence there will be no 
خَلَقَكَ.

Causes for Idghâm not to take place:

There are four causes for Idghâm not to take place;

1) The مدغ is be a ت Dhameer, whether متكلم or مخاطب or مشهد, e.g. كنْتُ ترماً - آفاقَتُ تُسمعُ etc.

2) The مدغ is مشدد e.g. ماسَ سَقر. etc.

3) The مدغ is منْوَن e.g. واسعَ عَليم. etc.

4) The حرف علّت has been dropped at the end of the مدغ due to a جزم e.g. وَمَن يَبْتَغِ غَيرَ etc.

In the above four cases Idghâm will not take place.

The Benefit of Idghâm

The benefit and purpose of Idghâm is to make simpler and easier the reading of the letters of Idghâm. Otherwise it is difficult to pronounce two similar letters simultaneously from the same makhraj or which are close to one another.
Types of Idghâm

According to the sukoon and harkat, Idghâm is of two types, and similarly according to the extent in which the changes take place in the مدغم;

1) مدغم صغير in which the مدغم is Sâkin from before.

In مدغم صغير there is less changes involved. If there is مثلين, then Idghâm will merely take place. However, if there is متقاربين or متجانسين then the مدغم letter will initially be changed similar to that of the مدغم فيه letter and then Idghâm will be made.

In مدغم صغير the changes are two.

2) مدغم كبير in which the مدغم letter initially is Mutaharrik.

It is then made Sâkin and thereafter Idghâm is made.

In مدغم كبير the changes are more. If there is مثلين, then the مدغم will be made Sâkin after which Idghâm will be made. If there is متقاربين or متجانسين then the مدغم letter
will initially be changed similar to the letter and made Sâkin, thereafter Idghâm is made.

In the changes are three.

Another reason for the difference is that is found less in the Qur’aan, whereas is found in greater number.

A – Idghâm-e-Mithlain

is when two such letters appear which are from the same makhraj, and also have the same qualities i.e. they are the same letters. If the (first letter) is Sâkin then Idghâm will be wajib (compulsory).

Examples:

However if the first letter is a letter of madd then Idghâm will not take place.

Examples:
Idsghâm-e-Mutajânisain

Idghâm-e-Mutajânisain is when two different letters are found together of the same makhraj but which differ in their Sifât.

If the مدعو (first letter) is Sâkin then Idghâm is Wajib (compulsory).

Examples:

وَقَالَت طَّآئِفَةٍ - إذ طَلَّمُوا - أَنْقَلَت دَعَوَا الله
وَقَد تَبَيَّنَ - مَا عَبَدْتُمْ - أَجْبَبَت دَعْوَتُكُمَا

Note 1: Idghâm-e-Mutajânisain has been divided into seven types, from which, in six the Idghâm will be تام (complete), in which Idghâm of both the makhraj and sifat will take place, and in one ناقص (incomplete) in which Idghâm of only the makhraj will take place and not that of the sifat. They are as follows;

1) The Idghâm of ت into د e.g. أَنْقَلَت دَعَوَا الله
2) The Idghâm of ت into ط e.g. وَقَالَت طَلَّمَةٍ
3) The Idghâm of د into ت e.g. وَقَد تَبَيَّنَ

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4) The Idghâm of ذ into ظ e.g. إذ ظلُنّوا
5) The Idghâm of ث into ذ as in, يلَّهَث ذُلِك in Surah A’râf.
6) The Idghâm of ب into م as in, إرْكَب مَعَنَا in Surah Hud.
   However, in the fifth and sixth places i.e. يلَّهَث ذُلِك and إرْكَب مَعَنَا Izh’hâr according to the طريق of Allâmah Jazri رحمه الله will also be permissible. Though according to the طريق of Allâmah Shâtbi رحمه الله there will only be Idgham.

7) In four words the Idghâm will be ناقص (incomplete)
   لَسْتُ بِسَطَتْكَ 1 in سورة المائدة
   مَا فَرَّطتْ 2 in سورة يوسف
   فَقَالَ أَحْطَتْ 3 in سورة النمل
   مَا فَرَّطتْ 4 in سورة الزمر

The Idghâm of the ط as regards to makhraj will take place into the ت. However the sifat of Isti’la and Itbâq will be read and will not be incorporated.

The method of this is that when making Idghâm, the مدغم (first letter) in this instance, the ط which is Sâkin, will be read with Itbâq (full mouth), thereafter when reading the مدغم فيه (second letter) i.e. the ت which is mutaharrik, will be read with the quality of Istifâl (empty mouth).
The ط in this instance will be read without Qalqalah.

**Idghâm Mutaqâribain**

Idghâm Mutaqâribain is when two such letters appear together which are either different in makhrij only or either different in sifât only, or different in both together. If the first letter is Sâkin then Idghâm is Wâjib (compulsory).

Examples:

من رَّبِّ ہِ ْ - هہ دًی لِّلْمہتَّقِینَ - وَلٰكِنْ لَا - مِن رَّزْقِ اللہِ ثَمَرَةَ رِّزْقًا - وَ قہل رَّبِّ

**Note 1:** Idghâm-e-Mutaqâribain has been categorized into seven types, from which, in three, the Idghâm will be تام, in two ناقص, and in one there will be خلف i.e. two وجوه:

1) The Idghâm of Noon Sâkin and Tanween into ل will be تام e.g. من لِّدَهْنِ - هہ دًی لِّبَِّهنىِ

2) The Idghâm of Noon Sâkin and Tanween into ر will be تام e.g. مِن رَّبِّمْ - نَمَّرَةَ رِّزْقًا

3) The Idghâm of ل into ر will be تام e.g. وَ قُل رَّبِّ
4) The Idghâm of Noon Sâkin and Tanween into و will be e.g. مِن وَلَّدِي وَلَا - ظَلْمَتُ وَرَعْدُ وَبَرَقُ. ناقص

5) The Idghâm of Noon Sâkin and Tanween into ى will be e.g. مَن يَبْتَغِيهُ عَذَابُ يَحْرِيهِ. ناقص

6) In the word تام both types of Idghâm, تام (complete) and ناقص (incomplete) are permissible, however, تام (complete) is preferable.

In the case of تام the ق will be changed to a ك and Idghâm (incorporation) will take place, and in the case of ناقص, the quality of استعلا of the ق will be read.

The method of this is that when making Idghâm, the مدعم (first letter) i.e. ق which is Sâkin will be read with Isti’lâ (full mouth), thereafter when reading the مدعم فيه (second letter) i.e. the ك which is mutaharrik will be read with the quality of Istifâl (empty mouth).

In this instance there will be no Qalqalah in the ق
7) The Idghâm of Noon Sâkin and Tanween into م according to some Qurrâ is of the مدغم (first letter) in which case the Idghâm will be ناقت, and according to others the ghunnâ is of the مدغم فيه (second letter) in which case the Idghâm will be تام. The above two versions have no direct effect on the pronunciation of the ghunnâ, in both cases it is the same.
The Rules of ل ال Ta’reef

➢ When after the ل ال ta’reek any of the following fourteen (14) letters أَبْغِ حَجَّكَ وَ حَفْ عَقِيمَهُ appear, which are known as حروف قمريه the ‘moon letters’, then ظهار will take place.

Examples:

 آلِخِيرِينَ - آلْبَيْتَ - آلْغَنِّيَّ - آلْحَرامَ - آلْجُنْود
آلْكِبَّ - آلْوَاقِعَ - آلْخَائِنينَ - آلْفَايْزُونَ
وآلْعَيْنِ بآلْغَنِّيَّ - آلْفَتْنِينَ - آلْيَوْمَ - آلْمَسِيحُ - آلْبُدِّي

➢ In the remaining fourteen letters (14) letters which are known as حروف شمسيه the ‘sun letters’, Idghâm will take place.

The حروف شمسيه have been compiled in the following poem in which the first letter of each word is the proposed one:

طب ثم صل رحمًا تفزع ضف دًا
نعم
داغ سوء ظن زر شريقًا

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Examples:

وَالْصَّفَتِ - وَالْذَّرِيبِ - وَالْقَابِلِ - وَالْدَاعِئِ - وَالْقَائِئِنَّ

اَلْزَائِنِ - اَلسِّجْدُونَ - أَلْرَحْمْنَ - أَلَّضَمْسَ - وَلَا الدَّاعِئِنَّ

وَالْنَّجَّمِ - وَالْطَّارِقِ - اَلْقَائِئِنَّ - آَلِلّلَّهِ

Note 1: According to the riwâyat (narration) of Hafs رحمه الله عليه there will be ادغام صغیر (Idghâm-e-Sagheer) only when the مدغ is sâkin from before. There is no ادغام كبير in his riwâyat.

However, there are five words in which the مدغ is mutaharrik, yet Idghâm takes place.

They are as follows:

1. نِعِمَّا at two places a) سورة النساء آية 58 b) سورة البقرة آية 271
2. أَتْحَاجَوْنَ in سورة الأنعام آية 81
3. تَمْكَنِي in سورة الكهف آية 95
4. تَأْمُرُونَ in سورة الزمر آية 64
سورة يوسف 2 لا تَأْمُّنَا (5)

The above words originally were;

1. نِعْمَا ۖ ما
2. أَتْحَاجُوْنَنِّي (3)
3. مُكْتِنَنِّي
4. تَأْمُّرُونَنِّي
5. لا تَأْمُّنَا (5)

The مدغم in the first four (4) words was mutaharrik, it was changed to a Sâkin and thereafter Idghâm was made.

In the fifth word i.e. لا تَأْمُّنَا there are two وجه;

1. ادغام
2. اظهار

However when ادغام is made then اشمام ادغام (indication by the lips) is necessary, and when اظهار is read, then روم (to read one third of the harkat) in the dhammah of the first ن is necessary.

Note 2: In سورة الحاقة the Idghâm of the ها of مَالََِهِّ ۝ۚ١٨٨ could be made into the ها of مَلَّك when reading وصلاً (with continuity). However because the ها is of saktah, therefore according to the محققين (experts) saktah is preferable, even
though both are permissible, however the latter gets preference.

**Note 3:** If two such letters of مقتاربين or متتجانسین مثلين appear in which Idghâm does not take place, then both the letters should be read clearly and distinctly.

Examples:

وَإِذْ رَزَّنَ - زِحْجَ عَنِ التَّارِ - إِذْ تَفْكُرُ - قَدُ جَآءَكُم
قد ضلوا - يَشْرَكُ مِنْ - بَعْضِيَنَا

Similarly, in the following cases too the letters should be read clearly from their makhraj with their relevant qualities:

a) when two weak letters appear e.g. جَبَايْبَمُ

b) or one strong and one weak letter appear e.g. إِهْدَا تَا

c) two such letters appear which are read مفخ‌م (full-mouth), examples;

أَضْظَرُّهُ - أَنْفَقَ ظَهَرَكَ
صلَصَلٍ - يَعْضُ الْتَأْلَمُ

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d) two letters appear, examples;

وَاللّهُ يُحبُّ الْمُطَّبِرَينَ - وَعَلَى أَمِّي مَّمَّن مَّعَكَ

نُظَفْتَهُ مَّن مَّنْ يَمَّنَ - يَجْرُ لَجِيٍّ يَغْشُهُ - وَمِن ذْرَيْتِهُ

In all of the above cases the letters should be read clearly and distinctly.
Chapter on خمزه

Rules regarding the خمزه Hamzah

The خمزه initially is of two types:

اصل (1) زائد (2)
a) خمزه اصلی which is part of the root letters of a word, that is, it will coincide with the ف and ل letter of a word e.g. تبدّا - سّأل - آمر.

b) خمزه زائدہ is that خمزه which does not coincide with the ف and ل letter of a word, examples;

ثّ - ایمّرآة - امّرُوُا - ایمّانَا - آمّن etc.

خمزه زائدہ is of two types: قطعی (1) قطعی (2)

- Hamza Qat’ie

The خمزه which remains in the word at all times and is read in all conditions, whether initiating the recitation from it or reading it with continuity from before.
The همزة قطعی is in the following cases:

1) The همزة is that of الاستفهام e.g. َوْاَنَّ ُذَّرَّبُتُمُّ

2) The which occurs in the باب افعال امر ماضی and of

Examples:

آَنْبَالَ - آَكْرِمَی

3) Besides the اسم مصدر همزة قطعی, whether it be a ضمير e.g. َتَبَيَّنَانَكَ - آَنَّتَ or

whether it be an علم e.g. َيْزَهِمْ or

an اسم نære e.g. َأَرْضٍ - إِنسَانٍ or

or it be a جمع e.g. َأَسْمَاَءْ - أَسْمَآَءْ or

اسم تفضيل e.g. َأَحْمَدْ

4) Similarly the همزة قطعی of the فعل مضارع واحد متكلم of the

will be همزة قطعی

5) The همزة حروف besides the همزة of;

will also be همزة قطعی of the الف لام تعريف

e.g. إن - آن - آن - إن

إِذْ - آمَّ - آوً - إِلَا - إِلِى
The همزه وصلى is in the following cases:

1) The همزه of 

2) Similarly, the همزه in the following words is 

3) The همزه of امر in 

4) The همزه of امر حاضر معروف in 

5) The همزه of ماضي مجهول in 

6) The همزه of ماضي معروف in 

7) The همزه in those مصادر in which after the there are five or six letters
Note: There are other instances besides the above where the همزه is Wصلى.

The همزه قطعى will always be read when initiating the recitation from the word.

Examples:

وَإِنْ يَمْنُمُّ - وَإِنْ يَمْنُمُّ - وَالْأَنْسَ - يَعَادِ (٦) إِرَّمَ
وَالْإِكْرَامِ - لَآ أَقِيمُ - أَمْ أَبْرَمُوا - أَمْهَةً

The همزه Wصلى drops off when read with continuity from before.

Examples:

وَالْشَّمْسَ وَالْقَمَرَ وَالْنُّجُومَ - تَبَرَّكَ اسْمُ - عَزِيرُ ابْنُ اللهِ
وَمَرْيَمُ ابْنَتَ - أَبُوك أَمْرًا - قَالَتْ امْرَأَتُ - عَنْدَ اللهِ أَثَنَا عَشَرَ
مِنْهُ ابْنَتَا - إِذَا السَّمَآءُ انفَطَرَتْ - إِذَا أَكَتَلُوا
The همزه when appearing twice together in one word, is divided into five categories:

1. Two همزه appear together which are قطعي and متحرك. Both should be read with تحقيق i.e. clearly and distinctly with the qualities of جهر and شدّت without تسهيل or أبدال e.g.ءَاَسْجُدُ -ءَاَعْجَمِتُمْ with the exception of the word ءَاَعْجَمِ in سورة حم السجدة which appears in the twenty-fourth juz.

In this instance the second همزه will be read with تسهيل. It is not correct to read this همزه with تحقيق according to the روایت of حفص رحمه الله.

There is no other place in the Qur’aan in which تسهيل is read according to the روایت of حفص.

Note: تسهيل means to read the همزه between its makhraj and between the makhraj of the letter of madd which corresponds to the harkat which appears on the همزه.
2) Two همزه appear of which the first is قطعى and the second is مفتوح. The first همزه is read with تحقيق and in the second there are two وجه (a) ابدال and (b) تسهيل.

There are three such words in the Qur’aan which appear at six places in which the above two وجه are read;

i. ء الَّّكَرَي نِ twice in سورة الانعام which originally was ء الدَّكَرِين

ii. ء أَلْتَنَّة which originally was ء أَلْتَنَّة

iii. ء أَلْنَّة which originally was ء أَلْنَّة

The rule here is that the second همزه which is مفتوح was to have been dropped off, but by dropping it, it would not be known whether the word is informative or non-informative? Therefore it is not dropped. However, to indicate that this همزه is مفتوح a change is brought into it by reading either with ابدال as above or with تسهيل which originally was ء أَلْلَهُ

i.e. ء أَلْلَهُ - ء أَلْنَّة - ء أَلْدَ كَرِين
Both ways are permissible. However البدل is preferred as the change in it is complete.

3) Two همزة قطعى appear of which the first is همزة وصلى and the second is همزة مكسور. In this instance the همزة وصلى will drop off.

There are seven such words in the Qur’aan which are:

1) سورة البقرة آية 80
   أَتَََّذْتہ
2) سورة سبأ آية 8
   أَفْترَی
3) سورة مريم آية 78
   أَظْلَعَ الْغَيبَ
4) سورة الصف آية 152
   أَضْطَقَى الْبَنَاتَ
5) سورة ص آية 63
   أَتَََّذْنٰہہ
6) سورة ص آية 75
   أَسْتَكْبَرَت
7) سورة المنافقون آية 7
   أَسْتَغْفَرَت

4) Two همزة قطعى appear of which the first is ساكن and the second is ساكن.

   e.g. أَمَنَ - إِيَمَانًا - أُوْلَٰئِی.

Originally they were:

   أَمَنَ - إِيَمَانًا - أُوْلَٰئِی.
The rule is that the همزة ساكنه will be changed to a letter of madd which corresponds to the harkat which occurs on the همزة before it.

This will be the case whether the recitation is initiated from the word or read in continuity from before.

5) Two همزة appear of which the first is وصلي and the second is ساكن,

\[\text{إِيْتُوْنِِْ - أُوْتُمِنَ}\]

\[\text{إِنْتُوْنِ - أُوْتُمَ}\]

e.g. they originally were;

The rule is that if the recitation is initiated from the word then the همزة ساكنه will be changed to a letter of madd and read as إِيْتُوْنِِْ - أُوْتُمِنَ. However if the recitation is with continuity from before then the وصلي همزة ساكنه will drop off and the همزة ساكنه will be read,

\[\text{إِيْتُوْنِِْ - أُوْتُمِنَ}\]

\[\text{إِيْتُوْنِِْ - أُوْتُمِنَ}\]

e.g. they originally were;

The rule is that if the recitation is initiated from the word then the همزة ساكنه will be changed to a letter of madd and read as إِيْتُوْنِِْ - أُوْتُمِنَ. However if the recitation is with continuity from before then the وصلي همزة ساكنه will drop off and the همزة ساكنه will be read,

\[\text{إِيْتُوْنِِْ - أُوْتُمِنَ}\]

\[\text{إِيْتُوْنِِْ - أُوْتُمِنَ}\]

e.g. they originally were;
The Harkat of The همزة وصلى

The همزة وصلى which appears at the beginning of the word when read (with continuity) will drop off. However when initiating or repeating from the word in which the همزة وصلى appears, the همزة will be read with a harkat.

It now becomes necessary to know which harkat to read on the همزة وصلى.

If the third letter of the word has a Dhammah, the همزة وصلى will be read with a Dhammah as well.

Examples:

- "أضَطْرَرَ - أضَطْرَرْتُمَّ - أُنقُصَ - أُدْخَلُوا"
- "أَفْتُلُوا - أَخْرُجُوا - أَعْدُوا - أَعْبُدُوا"

However in the following words the همزة وصلى will be read with a kasrah even though the third letter has a dhammah because the dhammah in this case is عارضي (temporary):

- "إِنْتُوْا - إِنْتَقُوا - إِمْشُوا"

Note 1: This is so because "إِنْتُوْا" originally is إِنْتَيْبُوا and "إِنْتَقُوا" is إِنْتَيْبُوا إِمْشُوا إِمْشُوا إِمْشُوا إِمْشُوا إِمْشُوا إِمْشُوا" and the dhammah on the ياء was
difficult to read. Therefore the kasrah before it was removed and the dhammah was transferred to the letter. Consequently due to اجتماع ساكنين (two sâkin letters being together) the ياء was dropped off.

However if the third letter has a kasrah or fat’hah the همزه وصلى will be read with a kasrah.

Examples:

إِفْتَحُ – إِضْرَبُ – إِنْفَرْوُا – إِعْلَمُوا

In the لام الاسم الفسوق (سورة الحجرات آية 11) the لام will be read with a kasrah because of اجتماع ساكنين. This is so because in the word both the همزه وصلى همزه are. Both the همزه fall away due to reading this word with continuity with the word before, the result is اجتماع ساكنين على غير حده (two sâkin letters are found together which cannot be read together), hence the لام لام gets a kasrah.

The همزه of الال will always be read with a fat’hah.

Examples:

الْقَمَرَ – الْكُوَّتُرَ – الْأَرْضُ – الْشَّمْسُ – الْقَارِعَةُ
In seven nouns (اسم) the همزة will always have a kasrah. They are as follows:

1. إنَّ ابنيَّ - نوحُ ابنِه
   - عزِّيَّ ابنُ الله

2. وَمَرَّ مَرَّةَ ابنّت

3. إن أمُرْوا - يَلْكَ امْرِئَ - إِمْرَأَ - إِمْرِئَ - أَبُوكَ إِمْرَا

4. وَقَالُبَ امْرَأَتُ - أَمَنَّوا امْرَأَتَ - آوَ امْرَأَة

5. يَعْلَمُ أَسْمَهُ - مَنْهُ أَسْمَةُ الْمُسْيِح

6. يَنْتَيِي أَنْئُ - عَندَ اللهِ أَنْئَا in أَنْئُ - اثْنَيَ - إِنْتَيِ - إنْتَا
   - حِينَ الْوَصْيَا أَثْنَا - ثَانِيَ اثْنَيَ

7. فَوَقَ اثْنَيَانِ - مِنْهُ اثْنَتَا in اثْنَيَانِ - إِثْنَتَا

Note 2: Wherever a همزة mutaharrik or sâkin appears it should be read clearly and distinctly with the qualities of Jahr and Shiddat. If care is not taken then this همزة could change to an الف or هاء, or it could be left out, or it might not be pronounced clearly especially when two همزة appear together.

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Examples:

ءَانِزَلَ - آنْفِكَا أَلِيْثَةٌ - ءَانَدَرْتِنَّمُ

Note 3: When after a sâkin letter a همزة appears, care should be taken that the sukoon of the sâkin letter be read complete, and the همزة itself should be pronounced distinctly. It should not happen that the همزة is dropped or the harkat of the همزة be carried to the sâkin letter before it.

Examples:

وَيَومَ حَنِينَ ۡإِذْ أَعْجَبْتُكُمْ - عَلَيْهِمُ الْأَرْضُ

قَسَمُ الْأَمْرِ - قَدْ أَفْلَحَ - إِنَّ الْإِنسَانَ - وَلَا تُسْتَقِلْ عَنْ أَصْحَبٍ

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Method of pronouncing the حركات Harakât, the سكون Sukoon and the تشديد Tashdeed

The founding and reading of the حركات, سكون, and تشديد is imperative and important for the sequence and arrangement of a word. It would be impossible to read a word if it was void of any of the three.

The حركات, سكون, and تشديد are of two types;

1) 至ى اصلى و بنب
   i.e. That حركات, سكون and تشديد which is found originally from the inception of the word is 至ى و بنائي, it does not change.
   e.g. the حركات of the word ﴾ذٰلِ﴾ and the tashdeed of the word ﴾اَللهُ﴾ etc.

2) ﱔى غیر اص و غیر بنبى
   i.e. That حركات, سكون and تشديد which is not found originally, but occurs due to various circumstances,
   e.g. the kasrah in ﴾اِنِ ارْتَبْتُ﴾ is due to ﴾ين ارتبتم﴾, the kasrah on the ﴾م جاره﴾ in ﴾هاء لِِِ﴾ is due to the ادغام and the تشديد is found when ﴾نام جاره ادغام اتبرتم﴾ takes place etc.

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The حركت is a vowel sound which produces the sound of â – ê – ô.

The حركت is an additional sound which is found at the time of pronouncing a letter. It is due to the حركت that it is possible to articulate various letters in sequence in any given word.

For example, in the word صراط it is necessary that the harkat be read on the ص and ر for this word to be articulated and then move on to the next word. Without reading the حركت it will not be possible to read in sequence.

From the above we realise that it is not possible to articulate a letter without a harkat or sukoon, and thereafter to pronounce the following letter and so on. Hence, it is imperative to separate any two letters by means of a harkat or sukoon.

In conclusion a letter is pronounced when two bodies meet in a makhraj, and for the separation a حركت is necessary so that the following letter could be read, and if the sound is protracted on the letter then it is a سكون.
The Method of pronouncing the حركات

The حركة is a vowel sound which is pronounced on a letter. The حركة is pronounced by the various formations of the lips, which are discussed below.

The حركات are three:

ضمه – كسره – فتحه

1) The فتحه is pronounced by the departing of the lips (opening of the mouth) and voice.

2) The كسره is pronounced by leaning the lips, mouth and voice downwards.

3) The ضمه is pronounced by making the lips round.

According to some Ulema of لغة the harkat is the half of the letter of madd, and according to others the madd is the double of a harkat. Hence, the relation between the harkat and the letter of madd is اصلية and فرعية. As it is known that
there is a relation between the فتحة and الف, between the ضمة and ياء, and between the كسرة and واو.

If a harkat is not read between itself and any one of the other two harkats, it will be known as حركة اصلية. If it is read between itself and any one of the other two harkats it is known as حركة فرعية.

Imâlah and Ishmâm

Imâlah is read when the الف leans towards the ياء and the فتحة towards the كسرة. When the effect of the كسرة is more over the فتحة this is known as امالة الكبرى which is found in سورة الهود: في مجريهب. This is according to the riwâyat of حفص رحمة الله عليه.

If the فتحة is stronger over the كسرة it is then known as امالة الصغرى or تقليل which is read according to other riwâyats.
Ishmâm will be read when the كسرة ضمة and كسرة are read together, incorporating one into the other, for example the word قيل in other riwâyât.

**Note:** It is necessary to pronounce the حركات حركات clearly, sharply with an active voice i.e. معروف as the Arabs do, and not with a passive voice i.e. مجهول.

**Note:** Care should be taken that a letter of madd should not be added on the الف فتحة by extending the الف فتحة to produce a الف واو where there is no الف الفتحة, to extend the ضمة ضمة to produce a واو after which there is no واو, or to extend the كسرة كسرة to produce a ياء after which there is no ياء. To do so is لحن جلي, a major error. However, if after the الف فتحة there is an ال واو, and after the ضمة ضمة there is a واو ساكنة, and after the كسرة كسرة there is a ياء ساكنة then these harkats should be extended and read with madd. Not to make madd in this instance is لحن جلي (major error).

**Note:** Care should be taken that the madd is made in completion especially when a few madd’s appear together e.g.

إذْهَبْوا يَقِيمُوا هَذَا فَأَلْفُوهُ عَلَى وَجْهِ آبِي يَأْتِ بُصِيرًا َوْأَثْوَيْنِي بَأْهْلِي ْمُحَمْدُ

آَجْمَعَينَ (٩٣)
To increase or decrease the duration of madd-e-asli and the harkats is not permissible, except when reading with روم i.e. to read one third of the harkat, or اختلاس which is the opposite of روم i.e. to read two thirds of the harkat.

In the word ضعف which appears three times in سورة الرُّوم there is خُلف in which he reads the either with a ضمة or فتحة. However the ضمة is narrated by حفص بن مرزوق رحمه الله from امام عاصم رحمه الله، and the فتحة directly from فضيل بن مرزوق رحمه الله حفص الله رحمه حفص الله رحمه الله إمام عاصم رحمه الله.

Note: حفص رحمه الله states that this is one instance where he differs from امام عاصم which the فتحة on the ضاد is narrated from امام عاصم رحمه الله and the ضمة on the ضاد is narrated from فضيل بن مرزوق رحمه الله.

Note: فضيل بن مرزوق رحمه الله narrates from حفص رحمه الله and he from عطبه عوفي رحمه الله ابن عمر رضي الله عنهما that Nabi-e-Kareem ﷺ instructed him to recite the ضاد ضمة.

Both the modes i.e. ضمة and could be read on the for حفص رحمه الله
The method of pronouncing the سكون

The سكون will be pronounced when the voice is protracted on the letter, and thereafter to immediately read the following letter without articulating any of the three harkat’s. The سكون must be read without pausing due to the link and bond between the letters.

If there is a pause without the intake of a new breath, سكتة takes place. If a new breath is taken than وقف will have taken place. This all will take place, when continuation of the recitation is intended.

To do any of the above two at inappropriate places is incorrect.

The method of pronouncing وقف بالاسكان, وقف بالاشمام and وقف بالروم

وقف بالاسكان is to read the last letter of a word on which وقف takes place with a سكون.

وقف بالاسكان is possible on all three harkat’s.
وقّف بالأشمام is to indicate by the lips towards the ضمة on the last letter of the word when stopping.

وقّف بالأشمام is possible on a ضمه and رفع only. Those looking at the reader will be able to observe the اشمام.

وقّف بالرونم is to read a portion of a harkat (one third) of the ضمة and رفع or كسرة and جر on the last letter of the word when stopping, with such a low tone that only those close to the reader will be able to hear the harkat.

وقّف بالرونم is possible on a ضمه and رفع, and كسرة and جر only.

Note: The حركات are of two types;

1) اصل - بنائى is a harkat which remains in the word in all conditions, it does not change.

The بنائى كسره, فتحه are

2) اعرابى is a harkat which changes due to various laws.
The method of pronouncing the tashdeed

The tashdeed is read when a sâkin letter is incorporated into the mutaharrik letter appearing after it. This is done with a single movement of the tongue.

The tashdeed is found on a single letter as well, which is restricted to mithlîn only, and waqf in this instance will be on the second letter.

The tashdeed is also found when adgâm takes place of two letters, which occurs in m提تالن and متمثلين. In this case, 

لا اختلاس is to read two-thirds of the harkat.

However the harkat should not be عارضي (of a temporary nature), nor should the last letter be a ميم تاء تانيث or a سكون جمع. Similarly the last letter should not have a سكون. In all of the above cases روم and اشما will not be permissible.
instance waqf is permissible on either the مدغم (the first letter) or مدغم فيه (the second letter).

The duration of the تشديد مدغم is less than the تشديد مدغم فيه of the مشدد.

Note:

a) The تشديد of the راء should be less due to concealing the sifat of Takreer which is found in it.

b) The تشديد found in the لام آللہ will be most complete in comparison to any other تشديد.

Examples: وَاللہ - دُرَّى - etc.

The duration of a مشدد letter is longer than a مخفف letter but less than two letters.

It is imperative to make apparent the غتة in the ن و م when they are مشدد, both وصلاً ووقفًا.

It is also imperative to prolong the مشدد letter when making waqf, especially if it is a letter of شديده.

Examples: حَکَّم وَصَوَافَ - etc.
The Rules of Two Sâkin letters

is of Two Types:

A: Two such sâkin letters which remain and are read in both conditions, i.e. when making وقفاً (stopping) or when reading وصلاً - with continuity.

This is found in three (3) types:

1) Two sâkin letters appear together of which the first is a letter of madd or leen.

Examples: عَيْنُ and the أَلْفُ in Surah Maryam and Surah Shurâ, جَآءَ آمْرہنَا - جَآءَ آمْرہنَا - etc. in the various Qira’ât.

2) Two sâkin letters appear together of which the second sâkin is a مدغم letter.

Examples: شَهْرُ رَمَضَانَ - قَيْبُمَا

3) The first sâkin is a letter of madd or leen and the second a مدغم letter.

Examples: الَدَّيْنَ - هَايَتِينَ etc. and حَآجَ - حَآجَ in the qirâ’at of رحمه الله etc.
Note: In the case where the first letter is a letter of madd, it is necessary to separate both the sâkins by prolonging the first sâkin.
This is achieved by extending the madd, and this separation is realized in totality by prolonging the madd to its fullest extent by the prolongation of three or five alifs which is the duration of طول

B: اجتماع ساكنين على غير حد: Two such sâkin letters which cannot remain together when read.

This is of two types:

i. Both the sâkin letters are in one word, but the first is not a letter of madd. This اجتماع ساكنين is permissible only when making وقف (stopping),
Examples:
ذِی الْدَّکَر ۱ - یَسْر ۲ - وَ اسْتَغْفِر۴ - عَنْهَا - مَهْر۶

ii. Both the sâkin letters are in two separate words.
In this case it is not permissible to retain and read both the sâkin letters. The first sâkin letter will either be dropped or given a harkat.
This is of six types:

1. The first sâkin is a letter of madd in which case it will be dropped. Examples:
   
   وَ قَالَاُحْمُدْ - إِذَا الشَّمْسُ - دَافَا السَّجْرَة
   
   في الأَرْض - وَ قَالَواُحْمُدُ

2. The ْنُونُ of which will get a fat’hah. Examples:

   مِنَ الْمُنْتَقِيِّنَ - وَمِنَ السَّمَآءِ - مِنَ النَّاسِ - مِنَ اللهِ - مِنَ الجُيُّالِ

3. The second َميمس in the beginning of, سورة آل عمران, will get a fat’hah. Example:

   ﴿۱﴾

   ﺍَلِّٰهُ

   Note: It will be read thus ﺍَلِّٰهُ

4. The ِميمس of ِجمََن will get a dhammah. Examples:

   هُمُ الْمُفْلِحُونَ - عَلِيمُ الصَّيامِ - وَ آتِمُ الْأَعْلَوْنَ

5. The ِوَأَوِيِنَ of a ْفَعْلِ will get a dhammah. Examples:

   دَعُوَ الله - وَ عَصَوَ الرَّسُوْل - وَ رَأَوَ الْعَذَابَ
6. Any other sâkin besides the above five;

i. The Tanween will get a kasrah if after it there is a sâkin letter, and usually in place of the tanween a small نون is written, which is known as نون قُطْنىِْ - noon-e-qutni.

Examples:


cَدِی ّ ّ ّ ّ ﴿۱﴾ِی al-ّّ
فَمہو ّ ّ ّ ۶۳﴾ِی al-ّّ
مُّنِيبِ ّ ّ ْ﴾۳۳﴾

Note: It is not correct to initiate or repeat the recitation from a Tanween.

ii. Any other sâkin besides the above will get a kasrah.

Examples:

وَلَقَدِ اسْتہ ّ ّ ّ ّ ْ﴾۱﴾ِی
مَن ارْتَضٰ ّ ّ ّ ۶﴾ِی

Note: In بِئْسَ الاِسْ ہ الْفہسہوقہ which appears in Surah Hujarât, the hamza of both اَلْ and اِسْ ہ is wasli, hence both these hamza’s fall away when reading with continuity وصِّلاً. Thus, the ل in ال لِّ gets a kasra, and is joined to the س in اِسْمُ.  

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Chapter on Madd

Rules regarding مَدّ Madd

The concept of madd is established in the following narration recorded by Allâmah Jazri رحمة الله عليه in his kitâb, An-Nashr, in which Hadhrat Abdullaah ibn Mas’ud رضي الله عنه reports that he was teaching a person the Qur’ân. The person read the âyat إِنَّمَا الصَّدِيقُ عَلَى حَرْفِ المُدّ and he did not make madd. Hadhrat ibn Mas’ud رضي الله عنه addressed the person and told him that this was not the manner in which he learnt from Nabi-e-Kareem ﷺ. The person then enquired as to how Nabi-e-Kareem ﷺ had taught him. Hadhrat ibn Mas’ud رضي الله عنه then recited the âyat and made madd in لِلْفُقْرَآء.

The Common and Technical meaning of Madd.

The dictionary meaning of madd is to prolong, extend and stretch.

Technically Madd is إِطَالَةُ الصَّوتِ عَلَى حَرْفِ المُدّ which means to extend and prolong the voice solely in the letters of madd. If the voice is extended in any other letter, then madd will not be implied.
Letters of Madd

The letters of madd are three;

1) The الف, which in all cases remains a letter of madd.
2) The واو ساكن before which there is a dhammah.
3) The ياء ساكن before which there is a kasrah.

The example for all three letters collectively is;

نُوجِبْنَا - أُذِينَا - أُتْبِينَا - أُتْجَادُلُوْنِّي

Types of Madd

Madd is of two types;

a) مَدّ أُصِلٍّ (asli)   b) مَدّ فَرْيَءٍ (far’ie)

A) مَدّ اصلی - Madd-e-Asli

Madd-e-Asli is that letter of madd after which there is no همزه or سكون. The duration of madd-e-asli is one alif. Madd-e-Asli is also known as مَدّ طبّعی because a person naturally makes madd in them, and also مَدّ ذَاتی which implies that the madd will not subsist without the existence of the letter of
madd, nor is any of the اسباب (pre-conditions) found for madd to take place.

Examples: يْقُولُ - قِيلَ - قَالَ

Madd-e-Asli is known by other names as well, which are as follows:

- ضعيفه because of the weakness found in the letters of madd.
- هوائيه because the voice terminates in the emptiness of the mouth.
- جوفيه because the makhraj of the letters is the hollow space of the mouth.
- خفيه because there is an aspect of concealment in the letters of madd.

The letters of madd are commonly known as:

حروف علّت حروف مدّ و لين

Note: It is not permissible to prolong the letter of madd in the madd-e-asli more than an الف nor is it permissible to read it less than an الف. In both cases it will be لحن جليّ, which is haraam.
Madd-e-Far’ie is that madd which is dependent on the founding of any of the (pre-conditions) for madd to be made, (which will be discussed later) and which also is prolonged to a specific length (in the madd-e-far’ie).

There are 2 (two) (pre-conditions) for madd-e-far’ie to take place, one is which is found in the letters of the word, the other is which is found in the meaning of the word.

The is found in two instances; Firstly, when after the letter of madd a appears, and secondly, when after the letter of madd a appears.

In the case of the there are two types;

1) لازم
2) عارض

In the case of the there are initially two types;

1) كلمي
2) حرفي

Each of them will either be 1) مخفّف or 2) مثقل.

In the case of the there are two types;
Each one will now be discussed in detail:

MCALAZIM

Med-Lazim (Madd-e-Laazim) is of four (four) types:

1. Med-Lazim Klmi Mutual
2. Med-Lazim Klmi Hidden
3. Med-Lazim Hfz Mutual
4. Med-Lazim Hfz Hidden

i. Med-Lazim Klmi Mutual is that madd in which after the letter of madd a tashdeed is found in the same word. This is found generally due to idghaam.

Examples: دابمة — الطامة — التاجون
These originally were;

داابة — الطامة — اتتهجون

In the above words the tashdeed is due to idghaam.
Note 1: In the beginning of Surah Aal-e-Imrân, when reading 
الَّٰمُ ﴿۱﴾
in continuity with 
اللهُ ﴿۱﴾
after it, i.e. it will be
permissible to read either with طول in the letter of madd of the 
مي taking into consideration the originality of the sukoon
on the second ميم or to read with قصر ميم which is now read on the second ميم due to reading with continuity. توسط in this instance will not be permissible.¹

Similarly, in Surah Ankabut in 
اَحَسبَ ﴿۱﴾
due to نقل for
ورش then either طول or قصر can be read. The same applies to
the word 
أَلْلَهُ when read for نافع and ابن وردان with نقل.
Either of the above وجوه can be read i.e. طول and قصر.
Similarly, for 
عَلَى الْبَلَّاءَ إِنْ لِلنَّبِيِّ إِنْ آَرَادَ تَأْبَدَ نَّهَايَةً
due to ابدال and نقل any one of the two وجوه can be read.

¹ Refer to اجتماع ساكنين
Note 2: There are three words َالْدَكْرِينَ – َأَلْلُهَ – َالْهُ which could be read both, with ابدال in which case madd (طول) is necessary or with تسهيل in which case قصر will be read.¹

Note 3: When making وقف (stopping) on a letter which has a tashdeed preceded by a letter of madd,
Examples: ۶۵; In the above words there will only be طول even though together with مد عارض وقيقي there is مد لازم as well. In this instance preference is given to مد لازم which is a stronger madd compared to مد عرض وقيقى, in this case قصر or توسط will not be permissible.
It should be remembered that 3 (three) or 5 (five) alifs could be read in the طول مد لازم. Now if three alifs is chosen وصلً then three alifs should be read in waqf, and if five alifs is chosen وصلً then five alifs should be read in waqf. It should not be that three alifs is chosen وصلاً and five is read in waqf or vice versa e.g. as in ین لا الضآل when making waqf.

¹ Refer to Chapter on همزه
ii. مَدَّ لَازِمٍ كَلِمَةٍ مَخْفَفَةٍ is that madd in which after the letter of madd a sukoon is found in the same word.

Examples:

وَ ذَٰٰلِكَ الْأَلْبَٰسُ and according to the Qira’at of Imâm Nâfi’.

iii. مَدَّ لَازِمٍ حَرْفٍ مَنْقَلٍ is that madd in which after the letter of madd the tashdeed appears in the same letter.

Examples:

The لَامُ in الّهُ and the سُ in طَسّمٍ

iv. مَدَّ لَازِمٍ حَرْفٍ مَخْفَفَةٍ is that madd in which after the letter of madd the sukoon appears in the same letter.

Examples:

The يِسُ in قِ– يِسُ and نُ in طُسّمٍ etc.

The duration in all four types of مَدَّ لَازِمٍ is طُوْلٌ which is either 3 or 5 alifs.

The حُرُوفِ مُقَطَّعات literally means to be apart – to read separately.

The حُرُوفٍ مُقَطَّعات are fourteen (14) which appear at the beginning of twenty-nine (29) Surats.
Collectively they are: صَلَةُ سُحَيرٌ مَّنَ قَطَعْتَ

The حروف مقطّعات are categorised into four groups, which are as follows:

i. حروف مقطّعات which consist of two letters. They are five (5), which collectively are ظهَر حَيْ. There will only be قصر because after the letter of madd there is no سبب (pre-condition) for madd to be extended, in this instance there is no سكون.

Examples:

يَتْ - the راء in عَرَّ - the حَاء in خَمَّ - the ياء in طَلَّ

ii. حرف مقطع which is that حروف مقطّعات in which there is no letter of madd or leen. This is the letter الف in الف، آلَم etc.

Note: Care should be taken not to make any madd in the الف

iii. حروف مقطّعات which consist of three letters, and the middle letter is the
letter of madd. They are seven (7) which collectively are نقش مسلك

Examples:

1) ن (نون)
2) عَقَ - ق (قاف)
3) كَلْبَعَضَ - الْمَضَ - ض (صاد)
4) الْمَ - الْمَضَ - الْمَزَ - حَمَ - طَسَّمَ (ميم)
5) يَبَ - عَقَّ - طَسَ - طَسَّمَ (سين)
6) الْمَ - الْمَضَ - الْمَزَ - الْرَّ (لام)
7) كَلْبَعَضَ (كاف)

iv. حرف مقطع is that حرف مقطع in which the second letter is a letter of لين. This is found in the letter عين which appears at two places;

a) Surah Maryam كَلْبَعَضَ

b) Surah Shurâ حَمَ (1) عَقَّ (2)

According to the طريق امام شاطبي رحمه الله there will be طول and توسط, though طول gets preference. However,
according to the طريقة all three طيبه will be permissible, though طول will get preference.

The duration in all four types of طول على التساوي مدّ لا زم which is either three (3) or five (5) alif’s.

**Note:** Madd is made so as to separate the two sâkin’s through the duration of طول. The separation is achieved in full by making madd of three or five alifs.

مداد عارض وقف (Madd-e-Aaridh Waqfi)

- مداد عارض وقف (Madd-e-Aaridh Waqfi) is that madd in which after the letter of madd the sukoon is عارض (temporary) due to وقف (stopping).

Examples:

- The sukoon is at times عارض (temporary) due to ادغام as is in the Qira’at of ابى عمرو بصرى رحمه الله كبير.
Examples:

الرَّجِيمُ ﴿٢﴾ ﻭ ﻣَلِكٍ - ﻫَيْةٌ ﺑُهَدَىٰ - ﻲُقُولُ رَبِّنَا

In the above two cases there will be طول، توسط and قصر.

طول gets preference, then توسط and then قصر.

_ There will be طول which is three (3) or five (5) alif’s, because of the sukoon which appears after the letter of madd when making waqf.

_ There will be توسط which is two (2) or (3) alif’s. This duration is to indicate that the sukoon is عارض١ (temporary).

_ There will be قصر which is one (1) alif. The قصر is read when taking into consideration the harkat which was originally found on the letter.

➢ If the sukoon is عارض (temporary) after a letter of leen, it is then known as لين عارض.

Examples:

٠ ﺑُرْدُشَ (١) - ﻋَوَّدُ (٢) - ﻋَيْبَيْهِ - ﺧَبَرُ - مَظْرَ السَّؤْلَاءِ
In لين عارض there will be قصر which in this case will be equal to one (1) harkat i.e. half (½) an alif, thereafter توسط, and then طول.

مَدّ مَتَصِل (Madd-e-Muttasil)

مَدّ مَتَصِل (Madd-e-Muttasil) is that madd in which after the letter of madd the همزه appears in the same word.

Examples: طَآئِفَةٍ - سَيْسَتَ - وَ جَزْوًا - وَ السَّلَيْكَةُ

پَآوُم أَقْرُوْءَا - آلَسُوء

The duration of مَدّ مَتَصِل is either 2, 2 ½ or 4 alifs, which are the durations for توسط.

The reason for madd to take place is two-fold;

Firstly, the letter of madd itself is weak. Thus to strengthen it madd is made.
Secondly, madd is made so that the opportunity is created to read the همزة حمزة correctly and distinctly with the qualities of جهر and شدّت.

These two reasons are applicable both to منفصل and متصّل, as the سبب (pre-condition) in both cases is the same i.e. the appearance of the همزة حمزة after the letter of madd.

مداد متصّل is known as مداد واجب as well, because from the time of Nabi-e-Kareem  till now there is consensus on madd being necessary in the مداد متصّل. There is no difference of opinion in this regard.

Allaamah Jazri رحمه الله states that he made extensive research and great effort but could not find any narration in which the permissibility of قصر is indicated in the مداد متصّل. Rather a narration in support of madd is found which is reported by Hadhrat Ibn Mas’ood رضي الله عنه. This has been discussed in the beginning of this chapter.

Note: When stopping (making waqf) on the مداد متصّل, two أسباب (pre-conditions) for madd is found i.e. همزة حمزة and سكون عارضي
Examples:

مَن يَّشَآءُ ۵ - فَرُوْءُ ۵
مِن سُوء٥ - سَمِيعُ الدُّعَآءَ (۸۳)

When making وقت بالاشمام وقت بالاسكان توسط it will be permissible to make طويل as well, because of the سكون being عارض. However قصر will not be permissible, because the مدّ متصل is regarded as a stronger madd compared to مدّ عارض وقتى. Hence to make قصر will be to ignore the stronger madd and give preference to a weaker madd, which is not permissible.

If وقت بالروم is made then only توسط will be permissible, because in وقت بالروم the harkat is read, although only part thereof.

d) مدّ منفصل (Madd-e-Munfasil)

همزة مدّ منفصل (Madd-e-Munfasil) is that madd in which the همزة appears after the letter of madd in the following word.

Examples:
بِمَا أنزل - قالوا أمِنًا - إنِّي آمَنُم - يَآدُم
هُناكُمُ - ليَبِنَا - يَآبِت

The duration of مد منفصل is either 2, 2½ or 4 alifs, which are the durations for توسط.

This is according to the طريق of Allaamah Shatbi رحمه الله.

However, according to the طريق of Allaamah Jazri رحمه الله, قصر too is permissible.

This madd is also known as مد جائر because of the permissibility of قصر in it according to some طرق.

Discussion on the Durations of the Madd’s

The discussion on the duration of the madd’s has been dealt with already. What will be discussed here is the various وجهات which arise and are formulated when the madd’s are read together. This will occur when either the same type of madd appears, in which case مساوات (equivalence) in the duration is necessary, and if there are different types of madd then preference should be given to the stronger madd over the weaker ones and not vice versa.
Note: The *golden rule* is that when the same type of madd occurs then مساوات (equivalence) in the lengths of the madd is necessary.

Similarly, equivalence in the durations of the same is also necessary.

Example, if 2 (two), 2½ (two and a half) or 4 (four) alifs madd is adopted in مدّ متصّل or مدّ منفصل then the same should be read throughout. It should not be such that one place 2 alifs is read, at another place 2½ and at another 4. To do so is incorrect.

And if there are different madds, then preference should be given to the stronger madd.

The strongest amongst the madd is مدّ لازم, thereafter مدّ متصّل, thereafter مدّ منفصل, and lastly مدّ عارض وقفی متصّل.
The madds in relation to one another is now discussed.

The durations of مَدّ لازم

When مَدّ لازم appears repeatedly then equivalence in its durations will be necessary.

The وجوه are as follows:

<table>
<thead>
<tr>
<th>وجوه</th>
<th>الْمَجْعُونِيَّ</th>
<th>وجوه</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permissible</td>
<td>3 alifs</td>
<td>3 alifs</td>
</tr>
<tr>
<td></td>
<td>5 alifs</td>
<td>5 alifs</td>
</tr>
<tr>
<td>Not permissible</td>
<td>3 alifs</td>
<td>5 alifs</td>
</tr>
<tr>
<td></td>
<td>5 alifs</td>
<td>3 alifs</td>
</tr>
</tbody>
</table>

When مَدّ عارض and مَدّ لازم appear together then preference should be given to the stronger madd over the weaker one.

The وجوه are as follows:
## 1.3.1 permissible

<table>
<thead>
<tr>
<th>permissible</th>
<th>not permissible</th>
</tr>
</thead>
<tbody>
<tr>
<td>قصر (1 alif)</td>
<td>طول (5 alifs)</td>
</tr>
<tr>
<td>توسط (3 alifs)</td>
<td>طول (5 alifs)</td>
</tr>
</tbody>
</table>

### Table 1.2

<table>
<thead>
<tr>
<th>Face</th>
<th>JawadThree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 alif</td>
<td>3 alifs</td>
</tr>
<tr>
<td>3 alifs</td>
<td>3 alifs</td>
</tr>
<tr>
<td>5 alifs</td>
<td>3 alifs</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>جائز</td>
<td>جائز</td>
<td>غير جائز</td>
</tr>
</tbody>
</table>

### Note:
When مَدّ عَارض وقِفَى and مَدّ لازَم اَلْمَدّ appear together in one word, as in وَلَا الضَّآ لِّينَْ، then when making waqf, care should be taken that the duration of madd in مَدّ عَارض does not exceed that of مَدّ لازَم. The madd’s could either be equal in both or the madd in مَدّ عَارض should be less.

This happens more often in Surah Fatiha by many Imâms. Therefore care should be exercised.

When مَدّ عَارض وقِفَى appears repeatedly then too equivalence in the durations will be necessary.

---

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The durations of مدّ عارض

Below the مدّ عارض is discussed individually:

In examples such as金陵 in which the last letter has a فتحه which appears after the letter of madd.

Three (3) وجه are read, which are as follows:

<table>
<thead>
<tr>
<th>مدّ عارض</th>
<th>Number of وجه</th>
</tr>
</thead>
<tbody>
<tr>
<td>طول مع الاسكان</td>
<td>1</td>
</tr>
<tr>
<td>توسط مع الاسكان</td>
<td>2</td>
</tr>
<tr>
<td>قصر مع الاسكان</td>
<td>3</td>
</tr>
</tbody>
</table>

In examples such as金陵 due to the كسره which appears after the letter of madd, there will be six (6) وجه out of which four (4) are permissible and the remaining two (2) are impermissible.
They are as follows:

<table>
<thead>
<tr>
<th>Al-rajheem</th>
<th>Number of جوھر</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدة عرض</td>
<td></td>
</tr>
<tr>
<td>طول مع الاسكان</td>
<td>1</td>
</tr>
<tr>
<td>توسط مع الاسكان</td>
<td>2</td>
</tr>
<tr>
<td>قصير مع الاسكان</td>
<td>3</td>
</tr>
<tr>
<td>قصير مع الروم</td>
<td>4</td>
</tr>
<tr>
<td>توسط مع الروم</td>
<td>5</td>
</tr>
<tr>
<td>طول مع الروم</td>
<td>6</td>
</tr>
</tbody>
</table>

In examples such as نستعينُ due to the ضمه on the نون which appears after the letter of madd, there will be nine (9) جوھر out of which seven (7) are permissible and the remaining two (2) are impermissible.

They are as follows:
<table>
<thead>
<tr>
<th>جائز وجوه</th>
<th>6</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>impermissible</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>
Note: طول مع الروم and توسط مع الروم will not be permissible because of the reading of the harkat, even though in this case it is only a third. In this instance the last letter is not made sâkin, therefore only قصر will be permissible. The madd in this instance will be اصل.

When various مدّ عارض appear in a recitation then many وجه accumulate, again the مساوات (equivalence) are permissible and the odd ones are impermissible.

If ينم الله الرحمين الرجيم and أعود بالله من الشياطين الرجيم together with أحمده لله رب العالمين are read for example, then the total number of وجه are forty-eight (48); from which four (4) are permissible conclusively. They are the مساوات (equivalence) وجه and two (2) are permissible with reservations, which are;

قصِّ مع الروم and طول مع الاسكن الرجيم and قصر مع الروم in the اللذين.

The remaining forty-two (42) وجه are impermissible.

The forty-eight مدّ عارض وجه are calculated as follows:

Four وجه (4) الرجيم
i.e. (1 - 3) multiplied into the four 

i.e. (1 - 3) multiplied into the three 

i.e. (1 - 3)

\[ 4 \times 4 \times 3 = 48 \]

The first sixteen  are as follows:

<table>
<thead>
<tr>
<th>no</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>جائز</td>
</tr>
<tr>
<td>2</td>
<td>طول مع الاسكان</td>
</tr>
<tr>
<td>3</td>
<td>طول مع الاسكان</td>
</tr>
<tr>
<td>4</td>
<td>قصر مع الروم</td>
</tr>
<tr>
<td>5</td>
<td>طول مع الاسكان</td>
</tr>
<tr>
<td>6</td>
<td>طول مع الاسكان</td>
</tr>
<tr>
<td>7</td>
<td>طول مع الاسكان</td>
</tr>
<tr>
<td>8</td>
<td>طول مع الاسكان</td>
</tr>
</tbody>
</table>
The second sixteen **وجوه** are as follows:

<table>
<thead>
<tr>
<th>وجه</th>
<th>طول مع الاسكان</th>
<th>قصر مع الروم</th>
<th>قصر مع الاسكان</th>
<th>طول مع الروم</th>
<th>قصر مع الروم</th>
<th>قصر مع الروم</th>
<th>قصر مع الروم</th>
<th>طول مع الروم</th>
<th>قصر مع الروم</th>
<th>قصر مع الروم</th>
<th>قصر مع البرم</th>
<th>طول مع الروم</th>
<th>قصر مع البرم</th>
<th>قصر مع الروم</th>
<th>طول مع الروم</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>توسط مع الاسكان</td>
<td>طول مع الاسكان</td>
<td>قصر مع الاسكان</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
</tr>
<tr>
<td>2</td>
<td>توسط مع الاسكان</td>
<td>طول مع الاسكان</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
</tr>
<tr>
<td>3</td>
<td>توسط مع الاسكان</td>
<td>طول مع الاسكان</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
<td>قصر مع الروم</td>
<td>قصر مع الروم</td>
<td>طول مع الروم</td>
</tr>
</tbody>
</table>

Different in it is: 16

The second sixteen  **وجه** are as follows:
<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>253</td>
<td>توسط مع الاسكان</td>
<td>توسط مع الاسكان</td>
<td>طويل مع الاسكان</td>
</tr>
<tr>
<td>جائز</td>
<td>توسط مع الاسكان</td>
<td>توسط مع الاسكان</td>
<td>طويل مع الاسكان</td>
</tr>
<tr>
<td></td>
<td>توسط مع الاسكان</td>
<td>توسط مع الاسكان</td>
<td>قصر مع الروم</td>
</tr>
<tr>
<td></td>
<td>توسط مع الاسكان</td>
<td>توسط مع الاسكان</td>
<td>طويل مع الاسكان</td>
</tr>
<tr>
<td></td>
<td>توسط مع الأسکان</td>
<td>توسط مع الأسکان</td>
<td>قصر مع الروم</td>
</tr>
<tr>
<td></td>
<td>توسط مع الأسکان</td>
<td>توسط مع الأسکان</td>
<td>طويل مع الأسکان</td>
</tr>
<tr>
<td></td>
<td>توسط مع الأسکان</td>
<td>توسط مع الأسکان</td>
<td>قصر مع الروم</td>
</tr>
<tr>
<td></td>
<td>توسط مع الأسکان</td>
<td>توسط مع الأسکان</td>
<td>طويل مع الأسکان</td>
</tr>
<tr>
<td></td>
<td>توسط مع الأسکان</td>
<td>توسط مع الأسکان</td>
<td>قصر مع الروم</td>
</tr>
<tr>
<td></td>
<td>توسط مع الأسکان</td>
<td>توسط مع الأسکان</td>
<td>طويل مع الأسکان</td>
</tr>
<tr>
<td></td>
<td>توسط مع الأسکان</td>
<td>توسط مع الأسکان</td>
<td>قصر مع الروم</td>
</tr>
<tr>
<td>مختلف فيه</td>
<td>توسط مع الأسکان</td>
<td>توسط مع الأسکان</td>
<td>قصر مع الروم</td>
</tr>
<tr>
<td>The third sixteen وجه are as follows:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>أَخْمَدْ بِهِ رَبَّ ٱلْعَلََمِينَ</td>
<td>بِنِعْمَتِ اللَّهِ الرَّحْمَٰنِ الرَّجِيمِ</td>
<td>أَعُوْدُ بِلَهَدِي مِنَ ٱلشَّيْطَٰنِ الرَّجِيمِ</td>
</tr>
<tr>
<td>no</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>الباطن</td>
<td>طول مع الاسكان</td>
<td>قصر مع الروم</td>
<td>قصر مع الاسكان</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>1</td>
<td>جائز</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>غير جائز</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
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<td></td>
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<td>12</td>
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<td></td>
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<tr>
<td>13</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
When 

is read i.e. 

is read separately and 

are read together, or 

are read together and 

separately, then twelve (12) 

will accumulate, from which 

the four (4) 

of (equivalence) will be permissible, 

two (2) 

will be 

and the remaining six (6) 

will be 

impermissible.

The twelve (12) 

are as follows:

<table>
<thead>
<tr>
<th>No</th>
<th>Type</th>
<th>Structure</th>
<th>Phrase</th>
<th>Phrase</th>
<th>Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>جائز</td>
<td>طول مع الاسكان</td>
<td>بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ</td>
<td>اِعْۤۧہو ہِ بِاللهِ مِنَ الشَّیۡطَانِ الرَّجۡیۢنِ</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>غير جائز</td>
<td>طول مع الاسكان</td>
<td>قصر مع الاسكان</td>
<td>توسط مع الاسکان</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>مختلف فيه</td>
<td>طول مع الاسكان</td>
<td>قصر مع الروم</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>غير جائز</td>
<td>طول مع الاسکان</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>جائز</td>
<td>توسط مع الاسکان</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>جائز</td>
<td>توسط مع الاسکان</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>جائز</td>
<td>توسط مع الاسكن</td>
<td>قصر مع الاسكان</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>----------------</td>
<td>----------------</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مختلف فيه</td>
<td>توسط مع الاسكن</td>
<td>قصر مع الروم</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>غير جائز</td>
<td>قصر مع الاسكان</td>
<td>طول مع الاسكان</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>جائز</td>
<td>قصر مع الاسكان</td>
<td>توسط مع الاسكان</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>جائز</td>
<td>قصر مع الاسكان</td>
<td>قصر مع الروم</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>جائز</td>
<td>قصر مع الاسكان</td>
<td>قصر مع الروم</td>
<td>12</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**MD **

**MD متصل**

The durations of **MD متصل**

When two or more **MD متصل** madd’s appear, then those three (3) **وجوه** in which the madd is equal (i.e. مساوات is found) will be permissible and the remaining six (6) **وجوه** will be not be permissible because the madd’s are not equal (غير مساوات):
<table>
<thead>
<tr>
<th>جواح</th>
<th>سَمَائ</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>permissible</td>
<td>permissible</td>
<td>1</td>
</tr>
<tr>
<td>2 alifs</td>
<td>2 alifs</td>
<td>2</td>
</tr>
<tr>
<td>2 ½ alifs</td>
<td>2 ½ alifs</td>
<td>3</td>
</tr>
<tr>
<td>4 alifs</td>
<td>4 alifs</td>
<td>4</td>
</tr>
<tr>
<td>2 ½ alifs</td>
<td>2 alifs</td>
<td>5</td>
</tr>
<tr>
<td>4 alifs</td>
<td>2 ½ alifs</td>
<td>6</td>
</tr>
<tr>
<td>2 alifs</td>
<td>4 alifs</td>
<td></td>
</tr>
<tr>
<td>2 ½ alifs</td>
<td>4 alifs</td>
<td></td>
</tr>
</tbody>
</table>

The durations of مدّ منفصل

When two or more مدّ منفصل madd’s appear, then those four وجه (4) in which the madd is equal, (i.e. مساوات is found) will be permissible and the remaining twelve وجه (12) will not be
permissible because of غير مساوات in which the madd’s are not equal:

<table>
<thead>
<tr>
<th>No.</th>
<th>وجه</th>
<th>قصر</th>
<th>2 alifs</th>
<th>2 ½ alifs</th>
<th>4 alifs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>قصر</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>قصر</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>قصر</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>2 alifs</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>2 alifs</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>2 alifs</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>7</td>
<td>قصر</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>2 alifs</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>9</td>
<td>2 alifs</td>
<td>2</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>قصر</td>
<td>4</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>11</td>
<td>2 alifs</td>
<td>4</td>
<td>2 ½</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>12</td>
<td>2 ½ alifs</td>
<td>4</td>
<td>2 ½</td>
<td>4</td>
</tr>
</tbody>
</table>
When مَدَ مُتَصِّل and مَدَ مُنفَصِّل are read together and مَدَ مُتَصِّل is first, then twelve (12) وجه accumulate, out of which nine (9) وجه in which the stronger madd gets preference will be permissible, and the remaining three (3) وجه in which the weaker madd gets preference, will not be permissible.

These are as follows:

<table>
<thead>
<tr>
<th>وجه</th>
<th>وجه</th>
<th>وجه</th>
<th>وجه</th>
</tr>
</thead>
<tbody>
<tr>
<td>متَصِّل مُقَدَّم</td>
<td>متَصِّل مُؤَخَّر</td>
<td>متَصِّل مُقَدَّم</td>
<td>متَصِّل مُؤَخَّر</td>
</tr>
<tr>
<td>قصر</td>
<td>2 alifs</td>
<td>نَخْر</td>
<td>نَخْر</td>
</tr>
<tr>
<td>2 alifs</td>
<td>2 alifs</td>
<td>نَخْر</td>
<td>نَخْر</td>
</tr>
<tr>
<td>2 ½ alifs</td>
<td>2 ½ alifs</td>
<td>نَخْر</td>
<td>نَخْر</td>
</tr>
<tr>
<td>قصر</td>
<td>2 alifs</td>
<td>نَخْر</td>
<td>نَخْر</td>
</tr>
<tr>
<td>2 ½ alifs</td>
<td>2 ½ alifs</td>
<td>نَخْر</td>
<td>نَخْر</td>
</tr>
<tr>
<td>4 alifs</td>
<td>4 alifs</td>
<td>نَخْر</td>
<td>نَخْر</td>
</tr>
<tr>
<td>4 alifs</td>
<td>4 alifs</td>
<td>نَخْر</td>
<td>نَخْر</td>
</tr>
<tr>
<td>4 alifs</td>
<td>4 alifs</td>
<td>نَخْر</td>
<td>نَخْر</td>
</tr>
</tbody>
</table>

No. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9

---

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When مَدّ منفصل and مَدّ مَتَّصل are read together and مَدّ منفصل is first, then twelve (12) وجوه accumulate, out of which nine (9) وجوه in which the stronger madd gets preference will be permissible, and the remaining three (3) وجوه in which the weaker madd gets preference, will not be permissible. These are as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>وجوه</th>
<th>هَوْلَةٍ</th>
<th>متَّصل مَتَّصل</th>
<th>منفصل مَنفصل</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2 alifs</td>
<td>2 alifs</td>
<td>قصر</td>
<td>مَتَّصل مَتَّصل</td>
</tr>
<tr>
<td>2</td>
<td>2 ½ alifs</td>
<td>2 alifs</td>
<td>قصر</td>
<td>مَتَّصل مَتَّصل</td>
</tr>
<tr>
<td>3</td>
<td>4 alifs</td>
<td>2 alifs</td>
<td>قصر</td>
<td>مَتَّصل مَتَّصل</td>
</tr>
<tr>
<td>4</td>
<td>2 alifs</td>
<td>2 alifs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2 ½ alifs</td>
<td>2 alifs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>4 alifs</td>
<td>2 alifs</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
When مَدَّ عَارض and لِنَ عَرَض are read together and مَدَّ عَارض is first, then nine (9) وجه can be read. Those six (6) وجه will be permissible in which preference is given to the stronger madd. The remaining three (3) will not be permissible.

They are as follows:
When لين عرض and مَد عَارض are read together and لين عرض is first, then too nine (9) can be read. Those six (6) will be permissible in which preference is given to the stronger madd. The remaining three (3) will not be permissible.

These are as follows:
<table>
<thead>
<tr>
<th>permissible</th>
<th>مقدم</th>
<th>مؤخر</th>
</tr>
</thead>
<tbody>
<tr>
<td>طول</td>
<td>قصير</td>
<td>1</td>
</tr>
<tr>
<td>قصير</td>
<td>قصير</td>
<td>2</td>
</tr>
<tr>
<td>طول</td>
<td>قصير</td>
<td>3</td>
</tr>
<tr>
<td>توسط</td>
<td>توسط</td>
<td>4</td>
</tr>
<tr>
<td>توسط</td>
<td>توسط</td>
<td>5</td>
</tr>
<tr>
<td>طول</td>
<td>طول</td>
<td>6</td>
</tr>
<tr>
<td>impermissible</td>
<td>توسط</td>
<td>7</td>
</tr>
<tr>
<td>توسط</td>
<td>طول</td>
<td>8</td>
</tr>
<tr>
<td>قصير</td>
<td>طول</td>
<td>9</td>
</tr>
</tbody>
</table>
From amongst the cause for madd to take place is the

سبب معنوى

which is of three types;

1) مدّ مبالغه
2) مدّ تبريه
3) مدّ تعظيم

1) مدّ مبالغه is to make more than one alif madd (توسط) in مد

from amongst the سبب عرض which is of three types;

1) مدّ مبالغه
2) مدّ تبريه
3) مدّ تعظيم

is to make more than one alif madd (توسط) in مد

of لاَ إِلَّا أَنْتَ - لاَ إِلَّا هُوَ etc. This is so as to negate strongly any other deity besides Allaah ﷻ. Those Qurra who make توسط مدّ منفصل in the above cases. This is permissible only according to the طريقة طريق طيبه and not according to the طريقة طريق شاطبيه, because according to the طريق شاطبيه مدّ منفصل there is only توسط in مدّ منفصل

2) مدّ تبريه

This madd is made to emphasize the negative aspect in a word.

This madd takes place in words such as:

لاَ رَبّ عِنْهُ - لاَ شَيْئٍ - فَلَأَ مَرْدَهُ - لاَ جَرْمَ

This madd is only permissible according to the qirâ’at of Imaam Hamzah, the duration of which will be توسط. This
Madd is read only according to the طيّبّه طريق and not according to the شاطبيّه طريق.

3) مَدِّ تعظیم this madd is found in the word ﷺ.

There are two views regarding the madd in the above case;

i. To prolong the madd.
According to the Fuqahâ this madd is permissible in azhaan only. Madd is made to expound the grandeur of Allaah ﷺ.

However it is not read in the Qur’aan.
Maulana Qâri Fatah Muhammed Pâni Patti رحمّة الله عليه has written in مفتاح الكمال that madd in مَدِّ تعظیم is permissible and the duration is upto seven alifs.

In تبیین الحقائق it is written that to prolong the madd in the لام of ﷺ is permissible, as long as it is not overstated.

In فتاوى هندیه it is stated, ‘to prolong the madd in ﷺ is permissible’.

In الادکار it is mentioned, ‘know that prolonging the madd in ﷺ should be done in the two لام and no where else’.

The duration is five to seven alifs.

Note: However whichever duration a person opts for, should be equal in all the Takbeers.

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ii. To make Qasr in the madd.

According to others the madd in الله is مدّ اصلي therefore the duration will be one alif.

**Note:** The durations should not be made a bone of contention. Whichever duration is read will be correct, as long as it remains in the permissible length.

Having reached this far, the first part of ترتيل (i.e. Tajweed) is complete.

The second part of ترتيل will now be discussed.
Chapter on Waqf (stopping)

Waqf is the second part of ترتيل as explained by Hadhrat Ali  when he interpreted the ayat ﴿۴﴾ to mean: تجويد الحروف و معرفة الوقوف

Translation: To read the letters correctly (with Tajweed) and to recognize the places of pausing.

The importance of waqf is equal to that of tajweed in regards to its obligatory status. Just knowing and being proficient in tajweed alone is not sufficient. One has to be proficient and know the rules of waqf as well.

Through علم وقف the meaning of the Qur’aan is understood and expounded.

The importance of the knowledge of waqf is established through the following ahâdeeth and sayings.

Note: It should not be such that a person pays attention to tajweed, and makes an all-out effort to recite correctly, but does not pay attention to the rules governing waqf.

Hadhrat Abdullah ibn Umar  says that when any ayât¹ of the Qur’aan was revealed, Nabi-e-Kareem  would inform us as to the halaal and haraam, the injunctions and prohibitions therein, and also where to make waqf (stop).

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¹ Ayât is the plural of ayat
Allâmah Jazri ﷺ says that the importance of waqf is established from the tafseer of Hadrat Ali ﷺ رضى الله عنه. Furthermore consensus amongst the Sahabah ﷺ رضى الله عنهم regarding waqf is proven from the hadeeth of Hadhrat Ibn Umar ﷺ رضى الله عنهما.

Hadhrat Umme Salmah ﷺ رضي الله عنها reports that Nabi-e-Kareem ﷺ would pause at the end of each ayat. Hence, he would recite بِسْمِ اللَّهِ الَّرَحْمَٰنِ الَّرَحِيمِ and pause, then اَلرَّحْمَٰنِ الَّرَحِيمِ and pause, thereafter; اَلرَّحْمَٰنِ الَّرَحِيمِ and pause, and so on.

Imâm Huzali ﷺ writes in his kitâb, الكامل, that through correct pausing and stopping, the beauty of the Qur’aan is enhanced and expounded. It is a means of correct understanding for the reciter, for the listener it is a means to comprehend the correct meaning; and an Aalim through the science of waqf gains distinction and merit.

Abu Hâtim ﷺ states that the person who does not recognize the proper place of pausing, in reality does not understand the meaning of the Qur’aan correctly.
Discussion on Waqf

The definition of waqf is to pause in such a manner that the breath and voice terminates; thereafter to take in a new breath and also to have the intention of reading forward.

When a qâri (reader) pauses during the recitation he can exercise one of the following; if only the voice is interrupted it is سکته, if the breath too is interrupted it will be وقف, if the interruption is due to a discussion on any issue related to the Qur’aan it will then be سکوت, and if the termination of the recitation is intended this will we قطع.

In waqf there are two basic aspects which are discussed;

1) محل وقف - place of pausing

2) كيفيت وقف - how the waqf will take effect.

is to determine where the correct place of stopping is. This is important to know so that firstly, the wrong meaning is not perpetrated by the reader, and secondly, the listener does not get confused with the meaning.
It is for this reason that much emphasis has been laid on the recognition of the

There are four types of

1) **وقفِ تام** (the inclusive, complete waqf)
2) **وقف كافٍ** (the sufficient, permissible waqf)
3) **وقف حسن** (the reliable, accepted waqf)
4) **وقف قبيح** (the undesired, detested waqf)

- **وقف تام** (the inclusive waqf) is that in which the waqf is conclusive; there is no connection either in word or meaning between the sentence before with the one appearing after it.

It is therefore necessary to pause on **وقف تام**

- This waqf is generally made at the end of an ayât, narratives, and incidences.

Examples;

To make waqf on نَآَوْ أُلَيَّكَ هُمُ الْمُفْلِحُونَ (5) in Surah Baqarah, as the discussion upto this point is with regards to the mu’mineen (believers). The ayât following discusses the kuffâr (non-believers).

Similarly:
At times ٍوقف تام takes place before the end of an ayat, e.g.

وَجَعَلَهُ اَعِزَّةً لِّهَا وَكَذٰلِكَ يَفْعَلُونَ (۴۳)  ﴿۹۲﴾

The first sentence is the quote of Bilqees, and the second is the statement of Allaah ﷻ.

At times ٍوقف تام takes place in the middle of an ayat, e.g.

لَقَدْ أَضَلَّنى عَنِ الذُّكْرِ بَعْدَ اِ ْ جَآءَنِ (۱۱)  ﴿۹۲﴾

The first portion is the saying of Ubay ibn Khalaf (the oppressor), and the second portion is the statement of Allaah ﷻ.

At times ٍوقف تام takes place after the end of the ayat e.g.

لَمْ تَجْعَل لَّهُم مَّن دُونَهُ سَيَّرًا (۱۰)  ﴿۹۰﴾

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Similarly, making waqf at a certain place according to some Ulema is وقف تام and according to others it is not, for instance as is in the following place in the Qur’aan.

The sentence here is complete when making waqf on:

وَمَا یَعْلَمُ تَأْوِیلِهِ إِلَّا اللَّهُ ّوَالرُّسُخُونَ فِی الْعَلَمِ یَفْؤَلُونَ أَمْثَالَ بِهِ is a new one.

The above is according to Hadhrat Ibn Abbâs رضي الله عنهم, Hadhrat Aa’eshâ رضي الله عنها, Hadhrat Ibn Mas’ud رضي الله عنه and others like Imâm Abu Hanifa رحمه الله, and also the majority of the Muhaddetheen. Similarly this is the view of Imâm Nâfi’, Kisây, Ya’qub, Farrâ, Akhfash, Abu Hâtim رحمه الله عليهم and other Scholars as well.

However, according to Ibn Hâjib رحمه الله and other Ulema like Imâm Shâfi’ie رحمه الله this waqf is كافٍ.

Likewise, to make waqf on the حروف مقطعات - Huroof-e-Muqatta’ât, is according to those who maintain that the
Also, according to different qirâ’ât, the waqf could be 
طام or حسن

For example to make waqf on the ayat;

(Surah Ibrâheem) will be طام according to those Qurrâ (Imâm Nâfi’ رحمه الله and Shâmi رحمه الله) who read آللَّهُ الَّذِى رفع in the following ayat with كسره, and waqf on the same ayat will be حسن according to those Qurrâ (Imâm Aasim رحمه الله and others) who read آللَّهُ الَّذِى in the following ayat.

- the sufficient waqf is that waqf in which there is connection between the previous ayat with the one appearing after it in meaning only and not in word.

This waqf generally takes place on ayat’s and symbols of waqf.

Examples;
Making waqf on the first five (5) ayât of Surah Baqarahah and on the symbols in-between are all وقف كافٍ because in all these
ayât, the discussion is regarding the mu’mineen (believers). Hence the topic is one, although different ayât.

Furthermore, according to various tafseers the waqf could change as well, for example, if after يُعَلَّمُونَ الْقَانُونَ السَّحْرَ the ma is proposed to be نافیه كافی than the waqf will be كافی and if the ma is proposed to be موصول كافی the waqf will then be حسن موصول.

Similarly, according to various qira’ât the status of the waqf could change, for example, the waqf on;

will be كافی if after it is read with تبء خطاب the waqf will then be تام.

In the recitation will always be initiated after the waqf.

- the accepted, permissible waqf is that which is made on such a place where there is a connection between the sentences, before and after, both in word and meaning. However there is no corruption in the meaning.

Examples: To make waqf on;

3. \(\text{وقف حسن} \)
وقّف حسن is made at the end of ayât and also on symbols of waqf which occur in the middle of ayât.

In ﷺ the recitation will always be repeated from an appropriate place from before.

However, when making ﷺ on an ayat, it will not be necessary to repeat, as it is permissible to make ﷺ on an ayat.

It is reported by Umme Salmah  that Nabi-e-Kareem ﷺ use to pause on every ayat i.e. Rasulullâh ﷺ would read بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيَّمِ and pause, thereafter he would read أَصْبَحُ يَدُ رَبِّكَ مَلِكُ الْحَيَاةِ الْعَالِمَيْنِ and pause, thereafter مَالِكُ الْقُلُوبِ and would pause. (Abu Dâwood, Tirmizhi, Imâm Ahmed and Imâm Abu Ubaidah etc.)

In the above three cases i.e. ﷺ ﷺ and ﷺ the waqf that takes place will be اختياري (voluntary, intentional).

وقّف قبيح – the undesired, improper waqf.

There are two types:
1) To make waqf on such a place where there are not sufficient words to form a complete sentence, and there is no definite meaning.

Examples:
To make waqf on;

بِسْمِ - أَحْمَدُ - رَبَّ - إِيَّاكَ - صِرَاطَ الْدُّنْيَا

2) To make waqf on such a place where the meaning is distorted.

Examples:
To make waqf on;

إِنَّ اللَّهَ لاَ يَسْتَحْيَى - قَبِيلَتُ الْذِّيْنِ - سَكَرَ - وَاللَّهُ - وَ آنَّ اللَّهَ لَا يَضْلِدُ

In the above cases the waqf made will be unintentional, which will be motivated due to unforeseen circumstances such as forgetting, running out of breath, coughing etc. An intentional waqf in the above cases is not permissible.

Furthermore, if the waqf is made on such a place where there is a possibility of disrespect or a doubt is created in regards to one’s imân, then too an intentional waqf will not be permissible as in the above examples.

Note: In وُقَفَ قَبِيح the recitation will always be repeated.
Similarly, the Ulema have stated that it is unacceptable to make (voluntary stop) on a مضافاختياری without the مضاف إليه e.g. in ذكر رحمت ربك or رحمت, to pause on the موصوف without the صفت, e.g. in إهدنا to pause on the الصراط المستقيم to pause on the word مفعول before the فعل فاعل e.g. in هنالك دعا زكريا ربه to pause on the مفعول before the عليه معطوف e.g. to pause on أبنان دعو الصلاة or to pause on the مبتدأ before يؤمنون بالغيب and not on the خبر and so on.
Discussion on ابتداء - commencement of recitation

To commence the recitation or to continue after a pause is known as ابتداء.

To know the rules of ابتداء is just as necessary as to know the rules of وقف.

Initially ابتداء is of three types:

1) ابتداء حقيقة – when the recitation is initiated a-new.

2) ابتداء تقديرى – to continue the recitation after a وقف - pause. Similarly, completing one surat and starting the next, too will be ابتداء تقديرى.

3) ابتداء حكيم – to initiate a new recitation after the completion of the Qur’aan.
ابتداء is of two types:

كيفيت ابتداء (1)

كيفيت ابتداء is the manner in which initiation should took place.

The first letter of the word from which the recitation will be commenced should be متحرك i.e. have a harkat.

If it is a ساكن then it will have to be determined as to what word it is.

✦ If it is an اسم from amongst the following words, the first letter will be read with aكسره:

إِمْرَاَتُ – إِبْنَتُ – إِبْنَہ – إِسْمُ – إِنَّا – إِنُّنَا – إِمْرِیً

✦ If the word begins with ل ta’reek, it will be read with aفتحه

Examples: آل الغَرَابَ – آل تَائِبُونَ – آل مَلُک – آلِ الدَّی etc.

✦ If the word is a فعل then the harkat of the third letter will be observed. If it has a اصل ضمه the word will be
initiated with a همزه مضومه. If not, it will then be initiated with a همزه مكسورة.

Examples: أضْطَرَّ - أَجْتَمَثَتْ - أَقْتَلُوا

 محلّ ابتداء (2)

 محلّ ابتداء is to recognize the place from where to initiate the recitation after a pause.

Hence it will be permissible to initiate the recitation after making waqf on;

a) وقف تام (وقع تام) – Due to the waqf being complete, the next sentence will be deemed a new one.

b) وقف كافي (وقع كافي) – Although there is a connection between two verses in regards to the meaning, but because the wording is not the same. Hence, to initiate the recitation will be correct.

c) علامت وقف (علامت وقف) – It is permissible to make waqf on the symbols of waqf. Therefore it will be permissible to initiate the recitation after making waqf.
**d) Ayât** - It is permissible to initiate the recitation after pausing at the end of âyât, even though there is a symbol on continuity e.g. لا on the âyat.

When there is waqf on وقف حسن besides the end of an âyat, and similarly when pausing on وقف قبيح then in both instances the recitation will have to be repeated from either the word stopped on, or from some relevant place before.

**Discussion on اعاده - to repeat**

اعاده is to repeat from the word on which waqf is made, or from a relevant place before. The same rules and principles will apply to اعاده as are applicable to ابتداء, because اعاده too is to initiate the recitation. اعاده is made so that the link in the sentence remains.

Therefore if a person makes waqf on وقف قبيح or وقف حسن it will be necessary to repeat the recitation. Care should be taken that when repeating, a concocted meaning does not occur.
For example if a stop is made on، قالوا إن الله فقير one should not repeat from إن الله فقير as this is abominable and detested. This type of اعاده should be refrained from.

If there is a علامت وقف كاف before, or even a وقف the recitation should then be initiated from after the علامت وقف or after the وقف كاف، وقف تام

If a person made waqf on a فعل then to repeat from the is necessary.

Likewise, if waqf is made on a مضاف إليه then to repeat from the مضاف will be necessary.

Similarly, if waqf is made on a موصوف will be necessary etc.

**Discussion on وصل - to read with continuity**

وصل is to read with continuity keeping the voice and breath intact.

وصل is of two types;

وصل اتصال حرف بحرف (1) - To connect one letter to the next, forming words, which will result in the formation of
sentences. This is the method which has to be adopted when reading.

اتصال موقف بموقف (2) – To connect one sentence to the next with continuity. In this instance waqf is not made on a محلّ وقف but rather it is joined with the next sentence, with continuity. This will normally be so when the recitation is intended to be in حدّر i.e. fast reading.

It is important that one knows the rules of وصل. There are many who are acquainted with the rules of وقف but are unaware of the rules regarding وصل.

For example, a person may read ﴿۱﴾ قَلِ اللَّهُ ﺎَحْدَِٰٓٔهِ and joining it to the next ayat ﺍَللَّهُ الصَّمَدُ by either reading the tanween on the دال of احد in which case it will be given a kasrah and dropping the همزة وصل, or by making it a sâkin by making waqf. It is for this reason that it is necessary to discuss the rules relating to وصل.
وصصل too is of Two Types;

**A)** \( \text{كيفيت وصل} \) – The method to adopt when reading with \( \text{وصل} \) – continuity.

1. كيفيت وصل is of two types;
   a) وصل بنيت وصل
   b) وصل بنيت وقف

a) وصل بنيت وصل is when reading the last letter of the first word together with the first letter of the next word.

With regards to the harkat and sukoon, this is of four types;

1. وصل حركت بالحركت – In this type the reader will make apparent the harkat as he reads, because it is necessary to make the harkats known by reading them,

example:

\[ 

tَبَّتْ 
\]

2. وصل سكون بالسكون – In this type if the first sâkin is a letter of madd, it will fall away, for example:

\[ 

وَاَخْيٰ (٧) 
\]

If the sâkin is of \( \text{فتحه} \), it will be read with a فتحه, examples:
If the sâkin is of ميم جمع it will be read with a ضمه, Examples:

لَئِِْ اَقَمْتہ ہ الصَّلٰ وَاٰتَي ہ الزَّكٰ وَاٰنتہ ہ الاَعْلَوْنَ

In the remaining cases the sâkin will be read with a كسره, Examples:

وَلَقَدِ اسْتہ ہ زِئَ اَوِان قہ ْ مَنِ ارْتَضٰ وَلَوِافْتَدٰی

If after a tanween a sâkin letter appears, the tanween will be read with a كسره, examples:

قَدِی رہ ﴿۱﴾ الََّّ ْ فَمہو رَ ﴿۶﴾ ﴿۳﴾ِی الََّّ مُّنِيبِ ﴿۳﴾ اَذْخُلُوُها

وصُل حركت بالسكون (3) - To read the harkat of the last letter of the first word together with the sukoon of the first letter of the next word. This too should be done correctly and distinctly, for example:

وَإِيَاكَ نَسَئِينُ ۖ (۴) اَهِدْنَا الضَّرَائِرَ الْمُسْتَقِيمَ (۵)
وصل سكون بالحركت (4) – To read the sukoon of the last letter of the word and the harkat of the first letter of the next word distinctly, for example:

\[
\text{وَ إِلَى رَبِّكَ فَارْغِبَ} \quad (8)
\]

وصل بنيت وقف (b) – This is to read with continuity is such a manner that neither do the voice nor the breath break. This is found in seven (7) words in the Qur’aan which are as follows:

1. لَمْ يَتَسْنِنَّهُ (سورة البقرة آية 258) – 2. اِقْتَدِ (سورة الانعم آية 91)
2. كِتٰبِيَ (سورة البقرة آية 225)
3. حِسَابِيَ (سورة الحبقة)
4. مَالََِا (سورة القارعة)
5. مَا بَيْتِهِ (سورة القارعة)
6. سُلْطِينِيَ (سورة الحاقة)
7. مَا هِيَ (سورة القارعة)

The هاء at the end of the above words is known as هاء سكته. The هاء in the above cases is added at the end of the word to make apparent the harkat of the ياء. This هاء is generally read when making waqf.

However, the Qurrâ have read this هاء as well when reading وصلاً (with continuity), because it is included in the script of the word.
This is known as وصل بنيت وقف

Note: There is a difference between وصل بنيت وقف and سكته because in وصل بنيت وقف the voice does not end off completely, whereas in سكته the voice terminates.

B) محلة وصل - The place where reading وصلًا (with continuity) is necessary, if not, then a distorted or unintended meaning will result.

Hence, it will be necessary to read with continuity on a وقف قبيح. Similarly on the symbol of صلى وصل لا i.e. صلى and صلى، here too it will be necessary to read with continuity.

To summarise, it is incumbent to recite the Qur’aan correctly together with taking into consideration the rules of وصل وقف and وصل.
The Qur’aan is the word and speech of Allaah ﷻ, and it is the most highly regarded Book in the world. Therefore, the Qur’aan should be endowed its due honour and dignity. Consideration should be given to all its aspects which pertains to ﷽م والوقف and ﷽وصل ﷽توحيد as well as ﷽وقف. Wصل وقف تجوید.
Discussion on the Symbols of Waqf

It is essential for the general public and those persons who do not understand the Arabic language to acquaint themselves with the symbols of waqf.

Sheikh Abu Abdullâh Muhammed ibn Taifur Sajâwandi stipulated and categorized the symbols of waqf as follows.

- ﷲ - This symbol is to indicate the end of an ayat. Therefore the symbol itself generally is regarded as an ayat. It is preferable to make waqf on an ayat.

- ٥ - This symbol indicates that there are two opinions, according to some it is an ayat, and according to others it is not regarded as such.

- ﷽ - This is the symbol of وقف لازم which indicates that the وقف is necessary, or else there could be a difference or distortion in the meaning. The م appears at eighty-two (82) places in the Qur’aan, and according to others it appears at eighty-five (85) places.

- ط - This symbol is known as وقف مطلق. Waqf in this instance will take place because the meaning of the
sentence is complete. The ٣٥١٠ appears at three thousand five hundred and ten (3510) places in the Qur’aan.

- ٣٥١٠ – This symbol is known as ٣٥١٠ وقف جائز. Waqf is preferable in this instance because of the completion of the meaning, and also because it enhances the qirâ’at. The ٣٥١٠ appears at one thousand five hundred and seventy eight (1578) places in the Qur’aan.

Note: The above symbols are those which indicate that the meaning is complete, because of which the reciter is compelled to stop. The symbols which will be discussed below are those in which the reciter has the option of stopping or continuing.

- ٣٥١٠ – This symbol is known as ٣٥١٠ وقف جائز. Waqf in this instance has been permitted when a stronger symbol is further away. This symbol denotes that the waqf is weak. The ٣٥١٠ appears at one hundred and ninety-one (191) places in the Qur’aan.

- ٣٥١٠ – This symbol is known as ٣٥١٠ وقف مرخص. Waqf has been allowed, whether it be intentional or un-intentional. This is a weak symbol. The ٣٥١٠ appears at eighty-three (83) places in the Qur’aan.
- ق - This symbol is known as قيل عليه الوقف. There is no problem if waqf was made on this symbol. This waqf too is weak.

- ك - This symbol is known as كذلك. If this symbol appears after a waqf symbol, then waqf will take place. If it appears after a وصل symbol, then the recitation will be continued.

- قف - This symbol is the abbreviation for قد يوقف. In this instance an intentional waqf is not preferable.

- صل - This symbol is the abbreviation for قد يوصل. Compared to waqf, to read with continuity (وواصل) is preferable.

**Note:** Both of the above are weak symbols, with a slight difference. In قف, waqf will be permissible and in صل, continuity will be preferred.

- صلى - This symbol is the abbreviation for الوصل الأولي. Due to the connection of the sentences, it will be preferable to read with continuity. Waqf in this instance will be permitted if necessary. However after waqf, اعاده (i.e. to repeat) will be necessary.
• لا – This symbol is the abbreviation for لا وقف عليه. In this case waqf is not allowed. To read with continuity is necessary due to the connection of the sentences.

• قل – This symbol is the abbreviation for قيل لا وقف عليه. This symbol indicates choice in making waqf. Not to make waqf is preferable.

However according to those who say that waqf is permissible on this symbol, it will not be necessary to repeat.

•    – This symbol is known as ayat لا. In this instance because it is an ayat, waqf will be permissible, although not necessary. There will be no اعاده (repeating) after making waqf.

•    - This symbol is known as وقف معاقنه. The short symbol ﺁ ﺁ ﺁ is written on the side of the page to indicate towards this symbol. Three, three dots are written in the ayat. Example:

لا رَيَبَ ﻓِيهِ ﻟَهُدَاءِ لِلمُتِقينَ (۲)

The rule here is that waqf should not be made at both places, or else the middle word will be disjointed. Rather
waqf must be made either on the first and to read the second with continuity i.e. 
وصف اول - وصل ثاني, or to read the first two with continuity and stop on the third, 
وصف اول - وقف ثاني

- This symbol is the abbreviation for; وقفه
وصفه مع السكت. In this case there will be سكته in which the pause will be as long as that of waqf. This is also known as سكته طويله. This سكته will be permissible at those places where وقفه is written, even though waqf in this instance will also be permissible.

- This symbol is written on the edge of the page. To make waqf on this symbol is مستحب (preferable).

There are eleven (11) places in the Qur’aan where Nabi-e-Kareem ﷺ made waqf in the middle of an ayat.

They are as follows:

1. فاستبقيوا الحُيَّرَت م in Surah Baqarah, ayat 148

2. وَمَا تَفْعَلُوا مِنْ خَيرٍ يَعْلَمُهُ اللَّهُ in Surah Baqarah, ayat 197
3. وَابْتِغَآءَ تَ أَوْيِلْهُ in Surah Aale Imrân, ayat 7
4. مِنْ أَجْلِ ذَٰلِكَ in Surah Mâ’idah, ayat 32
5. فَآسْتَبِقُوا الخِيرَتُ in Surah Mâ’idah, ayat 48
6. مَا لَيْسَ لِي نِّيِّحُ مَصَّ in Surah Mâ’idah, ayat 116
7. ُّمَّوَّدَتْ مَكَّة مِنْ قَدْمَ صِدْقٍ عِندَ رَبِّهِمْ in Surah Yunus, ayat 2
8. ُّمُقْدَّمٌ أَحْقَهُ مَنْ يَسْتَنِبُونَكَ in Surah Yunus, ayat 53
9. ُّمِلَّ أَحْقَهُمْ الْعُسْوَى in Surah Ra’d, ayat 18
10. حَيَّرُ مَنْ أَلِفْ شَهْرَ in Surah Qadr, ayat 3
11. ُّوَآسْتَغْفِرْهُ in Surah Nasr, ayat 3

• وقف منزل – This symbol is written on the edge of the page. This is also known as مستحب (preferable) to make waqf here. These are those places which at the time of حَيَّرُ (revelation) Hadhrat Jibra’eel عليه السلام made waqf, hence Nabi-e-Kareem ﷺ too paused at these places.
According to the famous view وقف منزل is found at six places.
They are as follows;

1. ﴿۰۲۱﴾ in Surah Baqarah, ayat 120
2. ﴿۶۴۱﴾ in Surah Baqarah, ayat 146
3. ﴿۴۷۲﴾ in Surah Baqarah, ayat 274
4. لَبِدْمَتْ صَوَامِعُ وَ بِيَعَ وَ صَلَوْتُ in Surah Haj, ayat 40.
Although apparently there is no symbol of waqf here. However to make waqf here is meritorious.
5. ﴿۵﴾ in Surah Yâseen, ayat 52
6. ﴿۶﴾ in Surah Mu’min, ayat 6

However, according to another view وقف منزل is found at nine (9) places, yet another view has it fourteen (14) places.

- This symbol too is written on the edge of the page. By making waqf here the meaning is clarified, and the listener also gets a better understanding of the meaning. It is preferable to make waqf here.

- According to the Hadeeth وقف غفران is found at ten (10) places. The Hadeeth is as follows;

They are as follows;

1) وَالْاَوْلِيَّةَ in Surah Mâ’idah, ayat 51
2) إِنَّمَا يُسْتَجِيبُ الَّذِينَ بَيْسُونَ في Surah An’âm, ayat 36
3) كَمَنْ كَانَ فَائِقًا in Surah Sajdah, ayat 18
4) لَا يُسْتَنَّوْنَ in Surah Sajdah, ayat 18
5) وَلَا أَنْتَ أَنْفَرْتُمْ in Surah Yâseen, ayat 12
6) يَبْسُطُ عَلَى الْعِبَادِ in Surah Yâseen, ayat 30
7) مَنْ بَعْثَنَا مِنْ مَرْفَعٍ in Surah Yâseen, ayat 52
8) وَأَنْ اعْبُدُنِي in Surah Yâseen, ayat 61
9) آنَ يَتَّلَبَّ يَتَّلَبُّ مِنْ مَسَّ in Surah Yâseen, ayat 81

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Mufid al-Qari - Qari Muhammad bin Muhammad Abdul Manan
• وقف كفران – This symbol is written at such a place where waqf is undesirable. A deliberate and intentional waqf could lead to kufr (apostasy). Therefore waqf should not be made here. Those who understand the meaning will be aware of it.

وقف كفران is found at seventy-two (72) places in the Qur’aan¹

¹ مفيد القاري - قاري محمد علي محمد عبد المنان ص 64
How the waqf will take effect

كيفيت وقف

is of four types:

كيفيت وقف بلحاظ ادا (1)
كيفيت وقف بلحاظ اصل (2)
كيفيت وقف بلحاظ رسم (3)
كيفيت وقف بلحاظ وصل (4)

is that waqf in which the harkat of the last letter of the word is considered.

This is of four types:

i. وقف بالاسكان
ii. وقف بالاشمام
iii. وقف بالروم
iv. وقف بالابدل

a) وقف بالاسكان - To read the last mutaharrik letter of a word with a سكون when making waqf, without reading any part of the harkat i.e. not to read with روم, nor to indicate by the lips towards it i.e. not to read with اشمام.
This is the original method of making waqf.
The reason being that just as a harkat is required for initiating a recitation, consequently, a sukoon is read when stopping. Also, easiness and convenience is needed when making waqf. Hence, the sukoon is the easiest and most convenient to stop on, compared to the harakât.

وَقَ بَبَلاسْكان is possible on all three harakât i.e. فتحه، كسرته، ضمته, including the ضمتين and ضمته, ضمته.
Whereas وَقَ بَبَلاشْم* is possible on a ضمته or ضمته only, and وَقَ بَبَلاروم* is possible on the ضمته or ضمته and كسرته or كسرته only.

Note: From the three types of waqf only وَقَ بَبَلاسْكان is permissible in the following conditions:

i. On a round which changes to a هاء when making waqf.
   e.g. مِنَ الفِضْلِ ﴿۰۱﴾ ﴿۲﴾ ﴿۲﴾ ﴿۰۱﴾ ﴿۰۱﴾ ﴿۰۱﴾ ﴿۰۱﴾

ii. The سكُون ميم جمع will always be read with a سكون when making waqf on it.
   Examples: هُمْ، يَهُمْ، وَلَهُمْ، يَكُنُّهمْ - كَانَتْهُمْ - عَلِيِّهِمْ - عَلَيْهِمْ.
iii. Waqf on a temporary harkat which occurs due to اجتماع (two sâkin letters) or نقل (transfer of a harkat) will always be read with a sukoon, examples;

قَدَ افْلَحَ - وَ أَنذِرِ النَّاسَ - وَلَقَدِ اسْتَهِلَّ

iv. A letter which has a فتحة and waqf is made on it, e.g.

مَسَّ سَقَرَ (۸۴) - وَ قَدَّرَ (۸۱) - وَ اسْتَكْبَرَ (۳۲)

v. When the سكون is asli (original) e.g.

قَانَذِرَ (۳) - قَاهِجَرَ (۸۰) - قَاضِيرَ (۸۳)

b) وقف بالاشمام (b) - To read the ضمه on the last letter of the word in such a manner as to make it a ساكن when making waqf, and thereafter to immediately indicate by the lips towards the ضمه. There is no voice or sound in اشمام.

The اشمام in this instance will be indicated by the incomplete meeting of the lips, making them round, as when saying ‘o’. اشمام is possible on the ضميتين ضمه and only.

The benefit of اشمام is that the person who is looking will be able to observe the harkat of the last letter.
- To read the harkat on the last letter of the word so softly when making waqf i.e. one third, that only those sitting close-by and listening attentively will be able to observe it.

Note: When making روم the tanween will fall away and only a third of the harkat will be read. Similarly, there will be no صلة when reading with روم. Only a third of the harkat will be read.

Note: اختلاس is similar to روم. However the difference being that in اختلاس two thirds of the harkat is read, unlike روم in which only one third is read. اختلاس is permissible in all three harakât, whereas روم is permissible in ضمة and كسره only. اختلاس is read (in continuity) only, whereas روم is read (when stopping) and when making ادغام كبير only. أختلاس is possible in the middle of a word as well, whereas روم is possible only at the end of a word.
وقف بالروم and وقف بالاشمام is not permissible in the following cases:

- On a سكون اصلي e.g. فَلَ تَنْہَرْ ﴿۱۰﴾
- On a حركت عارضي e.g. فَمَ آلِلَ ﴿۵﴾
- On a ميم جمع e.g. يضْمُّ الْيُسْرَ ﴿۹﴾
- On a دُرْجَةٌ e.g. هَٰٰهَاء تَأْنِيْث ﴿۹۹﴾
- On a سُلْطَنَيْهِ e.g. هَٰٰهَاء سَكْتَهُ ﴿۹۲﴾
- On a هَاء ضمير There is detail regarding this aspect, which are of seven types; They are as follows:
  i. The هَاء ضمير appears after a ضمه e.g. رَبُّهُ
  ii. It appears after a كسره e.g. سَبِيْلِهِ
  iii. It appears after a رَأْوَدُوْهُ or واو لين واو مده e.g. رَأْوَدُوْهُ
  iv. It appears after a ياء لين e.g. عَلَیْهِ
  v. It appears after a مَفْتَحِهِ e.g. وَ أَهْلَهُ إِلَّا امْرَأَتُهُ - إِنْهُ etc.
  vi. It appears after an ألف e.g. وَ تَجْبِينَهُا - قُرْأَاهُ - وَ أَتْبِينَهُا etc.
  vii. It appears after a صحيح ساكن e.g. مِنْهُ، عَنْهُ etc.

There are three different views regarding the above;
a. وَمَرُومُ وَعَشْمُ will be permissible in all seven forms discussed above.

b. وَمَرُومُ وَعَشْمُ will not be permissible in all seven forms discussed above.

c. وَمَرُومُ وَعَشْمُ will not be permissible in the first four (4) forms, and permissible in the remaining three (3).

d) وَقَفَ بالابدال – To change the letter on which waqf is made to another.

This takes place in two instances;

1) When there is a فتحت on the last letter, it will be changed to an الف.

This will be so whether the فتحت is written in the form of an الف.

For example, "عَلِيّمًا (۲۷) ، فُرَاتًا (۲۹)" will be read as;

"عَلِيّمًا (۲۷) ، فُرَاتًا (۲۹)" respectively, or the فتحت is not written in the form of an الف.

For example, "جِفَّاءًا ۵ - رَنِيدًا ۵ - بِتَنَا ۸" will be read as;

"جِفَّاءًا ۵ - رَنِيدًا ۵ - بِتَنَا ۸"
2) The round ة will be changed to a ه when making waqf. e.g.

Note: If the round ة has a مفتوحتين then too the ة will be changed to a هاء. In this instance the مفتوحتين will not be changed to an الف

Discussion on وقف بلحاظ اصل

On how the Waqf will take place

Originally

This is of four (4) types:

سكون بالسكون – The letter on which waqf is made has a سكون اصلى (original sukoon), e.g. فَلَا تَقْہَرْ ۹

Note: وقف بالاسكان is not the same as وقف بالسكون

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وقف بالتشديد

The letter on which waqf is made has a tashdeed, e.g. مُسْتَبِثٌ (۲)

Note: It will be necessary to prolong the letter to 1½ or two (2) of itself to indicate the tashdeed when making waqf. If not, then only one letter would have been read, which will result in the error to be لحن جان which is harâm.

وقف بالاظهار

If the letter on which waqf is made is a مدخّن or a مخهى letter, then to read without ادغام or اخفاء is known as وقف بالاظهار e.g. (in فَمَن يَّعْمَل) to stop on فَمَن without making ادغام and (in مِن فَضْلِه) to stop on مِن without making اخفاء

وقف بالاثبات

If the letter on which waqf is made is a letter of madd, e.g. وَلَا تَسْقِِّ الحَْرُثُ، then to stop on the letter of madd as in وَلَا تَسْقِِّ is known as وقف بالاثبات

وقف بالاثبات is of three (3) types:
i. The حذف (deletion) of the letter of madd is due to لکّناُ هوّ اللهُ وصل. When stopping the الف will be read.

In the following instances the الف will not be read when reading وصلاً i.e. with continuity:

a) The الف in آنا - the ضمير متكلم of ضمير wherever it appears in the Qur’aan. However the الف will be read only when making waqf.

Note: In the following words and those similar to them the الف will always be read, whether stopping or not;

عَلِيّكُمُ الآنَامَ - وَ آنَاسِيَ - ثَمَّ آتَبَ لِلَّنَامِ - أَبَأُنَا - فَأَتَنَا

b) The الف in لکّناُ هوّ اللهُ لکّناُ in Surah Kahaf. It will be read only when making waqf.

c) أَلْسَبِيلَ (۷۶) d) آلَ الصَّيْحَة (۶۶) e) آلَ الرُّسُلَ (۶۷) all three in Surah Ahzâb. Here too the الف will be read only when making waqf.
f) the first سَلٰسِلَ both in Surah Dahr. At these two places too the الف will be read only when making waqf. However in سَلٰسِلَ it is permissible to stop both on the لام i.e. سَلٰسِلَ or the الف i.e. سَلٰسِلَ

h) In examples such as:

فَمَهُو رَ ا﴿۶۳﴾

The الف will be read only when making waqf (stopping) on the tanween.

ii. The حذف (deletion) of the letter of madd is due to حذف اجتماع ساكنين for example, in وَ قَالَا الْحَمْدُ الَّذينَ - آللَّهِ الَّذينَ - اَلْحَمْدُ َّ۶۸﴾

iii. The حذف (deletion) of the letter of madd is due to حذف رسم for example, in يَا أَيُّهَا الَّذِينَ لا يُسْتَجِي لِياء ياء the second ياء has been deleted due to duplication. This ياء will be read when stopping.
Discussion on - وقف بلحاظ رسم
Waqf according to رسم
i.e. Script of the Word

This is of two types:

1) The script of the word remains constant when making waqf, regardless of reading with continuity or not,
   e.g. ﴿ كتابيَهُ ﴾ In this instance the وقف will be according to رسم

2) The waqf is in accordance with the script only of the word,
   e.g. ﴿ أَلَظُنُّرَا ﴾ In this instance the وقف will be made on the الف according to the رسم

Note: Although in waqf it is necessary to comply with the رسم, yet in those words in which the الف is not read at all, (i.e. making وصل or reading وصلًا) the waqf will not be according to رسم, for example, in words like the second
Discussion on وقف بلحاظ وصل –
In which the Waqf will be according to وصل
(i.e. when reading with continuity)

This too is of two types:

1) That alf which is written contrary to the mode of Qirâ’at, will not be read when making waqf, as it is not read in وصل. In this instance the last letter will be made a sâkin when making waqf, as is the case in the following places;

a. أَوْ يَعْفُوهَا in Surah Baqararah will be read أَوْ يَعْفُوُّهَا
b. أَن تَبْعُوهَا in Surah Mâ’idah will be read أَن تَبْعُوُهَا
c. ثَمُوداً in Surah’s Hood, Furqân, Ankaboot and Najm will be read ثَمُودًا
d. لِيَتَّلُوُاً in Surah Ra’d will be read لِيَتَّلُوُوُّاً
e. لَن نَّدْعُوُا in Surah Kahaf will be read لَن نَّدْعُوُا
f. وَ أَنْ أَتْلُوا in Surah Naml will be read وَ أَنْ أَتْلُوا

g. لِيَرْبِدُوا in Surah Rum will be read لِيَرْبِدُوا
h. وَ نَبْلُوا and لِيَرْبِدُوا in Surah Muhammed will be read as لِيَرْبِدُوا and لِيَرْبِدُوا respectively.
i. The second قَوَارِيرَا in Surah Dahr will be read as قَوَارِيرَا

In the following words too the الف will not be read at all:

1. أَوْ يَعْفُوَا الَّذِى in Surah Baqarah, ayat 237
2. أَقَاثِن مَاتَ in Surah Aal-e-Imrân, ayat 144
3. أَقَاثِن مَاتَ in Surah Anbiyâ, ayat 34
4. لَآ إِلَى اللَّهِ in Surah Aal-e-Imrân, ayat 158
5. لَآ إِلَى الْحَجِيْمِ in Surah Sâffât, ayat 68
6. وَلَا أُوْضِعُوا in Surah Taubah, ayat 47
7. لَآ أُدْجِنَّهُ in Surah Naml, ayat 21
8. لَآ أَنْتُمْ in Surah Hashr, ayat 13
9. آن تَبَوَأَا in Surah Mâ’idah, ayat 29
10. مِنْ نَبِيِّ in Surah An’âm, ayat 34
12. مَلَء اِنْ سِئْلَمُ in Surah Yunus, ayat 83
13. ْتَعَفُودا in Surah Hood, ayat 68. Surah Furqân, ayat 38. Surah Ankabut, ayat 38 and Surah Najm, ayat 51
14. لِيُزْلِبًا in Surah Ra’d, ayat 30
15. لُنَّدُعُوا in Surah Kahaf, ayat 14
16. وَآَلُوا in Surah Naml, ayat 92
17. لِيُزْلِبًا in Surah Rum, ayat 39
18. لِيُزْلِبًا in Surah Muhammed ℓ, ayat 4
19. وَآَلُوا in Surah Muhammed ℓ, ayat 31
20. لِشَيْ ء in Surah Kahaf, ayat 23
21. مِئَتَين - مَا كَانَ تَسْتَوِي اَلْمَالُ wherever they occur in the Qur’aan
22. The second قَوْارِيرًا in Surah Dahr, ayat 16

2) That letter of madd which is read but is deleted from the (script) due to duplication will be read when making waqf,
For example; The letter of madd in the words; لِتَسْتَوِي اَلْمَالُ will be read when making waqf.

Note: It is permissible to make waqf on the word ْفَمَآ أَتَبَسُن in Surah Naml on either the ن as;
Points pertaining to Waqf

1) It is necessary to make the last letter a sâkin when making waqf.

2) When making waqf it is necessary to take in a new breath before continuing, or else it will not be regarded as waqf.

3) Waqf will always be made at the end of a word. To make waqf in the middle of a word is incorrect and not permissible.

4) If two words are written together in script, it will be necessary to make waqf at the end of the second word e.g. ﴿پُسَسَٰا﴾

5) It is not correct to make waqf on a harkat or tanween, reading them. They will have to be changed to a sâkin, with the exception of ﴿فتحت﴾.

6) It is permissible to make حركة روم or اشمام on a اصلى حرکت

7) It is permissible to make حركة روم or اشمام on a هاء ضمير, but in waqf the صلة will not be made, e.g. ﴿ورَسُولِ ٱلْمُسْلِمِين﴾. 312
8) It is **permissible** to make روم or اشمام on a long ت as well, e.g. اَلْيَبُّ يَبِينَٰتَ أَلْيَبِّ - لَهُمُ الْخَيْرُتُ أَلْيَبِّ.

9) The letter of madd which is not written due to duplication but is read, will also be read when making waqf, e.g. in تَرَآءَ the waqf will be made as تَرَآءَ and in لَہہ the waqf will be made on the واو and ياء respectively.

10) In the letter will be read and prolonged to 1½ or 2 of itself when making waqf so as to read the tashdeed, e.g. عَدُوُّ - عَدُوُّ etc. If not, then only one letter will be read instead of two, in which case there will be لحن جلّ due to reading one letter less in the Qur’aan.

11) It is permissible to make روم or اشمام when making waqf on a tashdeed letter, even though it has a tanween, e.g. لَعْبُ وَ لَهُوُّ etc.

12) When making waqf on a مهذب then it will be necessary to prolong the ghunna to one alif, e.g. مَنْ نَحْنَ وَنَجَانَ etc.
13) When making waqf on a ميم sâkin, care should be taken not to read with اخفاء or الغنه e.g. when making waqf on the من in or the in

14) If there is صحيف ساكن before a letter on which waqf is made, it will be better to make وقف بالروم instead of وقف بالاسكن so that the sukoon be read distinctly and complete,

\[\text{etc.}\]

15) Care should be taken that in وقف الاسكان the sâkin letter before is not read with a harkat,

\[\text{etc.}\]

16) When making waqf on the letters of qalqalah i.e. قطب the echoing sound should be clear and distinct.

17) The qalqalah in the letters of qalqalah, when they are مشدد will be read after prolongation of the letter to 1½ or 2 of itself when making waqf;

\[\text{etc.}\]
18) The letter which is always read with تَفْخِيم will be read with تَفْخِيم even when making waqf, e.g.

وَرَآئِهِمْ تَفْخِيمٌ (٣٠) - في لَوْج حَفْوِهِ (٤٢)

19) Those rules which are specific to وصل should not be read when making waqf i.e. when making waqf on the مَدّ on example in the word فَلَا أَفْضِلْ فَلَا أَفْضِلْ the madd should not be made.

20) Care should be taken not to prolong more than one alif madd nor should less than one alif be read when making waqf on a مَدّي and neither should the sound of a همزة or هاء be produced, or else حَلّ جَلٍّ will result.

21) In طول توسط there will be طول متصل and قصير سكون عارضي. However قصير will not be permissible, e.g. في السَّمَّاء.

22) If توسط متصل and وقف بالروم is made in طول متصل and قصير will be read. طول and قصير in this case will not be permissible e.g. مَن يَشَاء.
Discussion on the Necessities and Circumstances the Qâri (reciter) will encounter when making Waqf

This is of Four Types:

1) وقف اختيارى

وقف اختيارى (1) is a voluntary waqf (stop), which is generally made to pause and renew one’s breath. This waqf is permissible at those places where waqf is allowed.

2) وقف اضطراري

وقف اضطراري (2) is an involuntary waqf (stop), which will occur due to forgetting, running out of breath, or due to coughing or sneezing etc. This waqf will always take place at the end of a word.

Note: To make waqf in the middle of a word, or to make waqf on the first when two words are written موصول (together in one script) then in both of the above cases it will not be permissible e.g. in فيْمَ the waqf cannot be made on فيْمَا.

3) وقف اختبارى

وقف اختبارى (3) is an informative waqf, which is generally made to indicate the محل وقف (place of waqf), or كيفيت وقف (method of making waqf).
وقف انتظارى (4) is when the qâri stops at a particular place in order to complete the various قراءات and وجه This waqf is permissible on any word which has more than one اختلاف

Discussion on سكته

To pause without breaking the breath

سكته is to terminate the voice but not the breath during recitation.

There are four {4} places in the Qur’aan where Saktah is Wajib (compulsory) according to the riwâyat of Hafs رحمة الله عليه in the طريق of امام شاطبي رحمة الله عليه:

<table>
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<tr>
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<th>In Surah Kahaf</th>
<th>عوَجَا مُبَوَّجَةً ۵۱</th>
<th>قَيِّمًا</th>
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<tr>
<td>2</td>
<td>In Surah Yaseen</td>
<td>مِن مَّرْقَدِنَا هَذَا</td>
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<td>3</td>
<td>In Surah Qiyamah</td>
<td>وَقَبِيلِ مَن ۷۲ راَقِ</td>
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<td>In Surah Motaf-feeen</td>
<td>كَلَّ بَلْ رَانَ</td>
<td></td>
</tr>
</tbody>
</table>

There are four {4} places in the Qur’aan where Saktah is Ja’iz (permissible) according to the Ulema of وقف :
Points pertaining to Saktah

a. When making the mutaharririk letter should be changed to a sâkin and theفتحت will be changed to an ألف

b. The pause during سكته will be less than that of waqf, but not so less that the سكته is not noticed.

c. سكته is in the category of waqf, so all rules applying to waqf will be applicable to سكته as well.

d. Сكتе is read (with continuity) only. Therefore by making waqf سكته will not take place.

e. It is permissible to make روم or اشمام in سكته although it is not generally practiced upon because of the complexity of doing so.
f. سكته will only be permissible at its designated places. Therefore سكته will not be permissible on every سَكْتَة for example.

g. It is permissible to make سكته on âyât without complying to any riwâyat or qirâ’at.

h. After making سكته the recitation should be continued. The recitation should not be repeated.

i. It will not be permissible to make waqf on those words at the end of which there is a هاء سكته except when they occur at the end of an ayat.¹

j. The sound of a هاء or همزة should not be produced when making سكته.

k. The سكته which is not established should not be made, nor should be made unnecessarily.

l. There is no such thing as seven saktah’s in Surah Fâtiha. It has no basis in Tajweed and Qirâ’at.

¹ Refer to Chapter on هاء ضمير
Discussion on **سكوت** – The delay and pausing for pertinent reasons

1) The delay that is caused due to any reason pertaining to the Qur’aan is known as **سكوت**.

2) It is necessary in **سكوت** just as in **وقف** to have the intention of continuing the recitation. If after **سكوت** one does not continue with the recitation or while making **سكوت** the mind is distracted to something else not related to the Qur’aan, this will result in **قطع** in which case the recitation will be terminated.

3) All rules applicable to **وقف** will be applicable to **سكوت** as well.

4) Although there is no specific length for **سكوت** yet to prolong unnecessarily it is not justified, because reciting the Qur’aan is more beneficial than undue **سكوت**.

5) During **سكوت** the reciter has the intention of continuing the recitation, yet if the mind drifts from any aspect of the Qur’aan the **سكوت** will terminate.
6) With the passing of time or the changing of place the سكوت will not terminate. For example if the reciter happens to cough for a period of time or due to forgetting has to go to another place to review the Qur’aan, all of these will fall into the context of سكوت. This will be valid, unless the mind gets distracted from the Qur’aan.

7) If the reciter pauses to discuss any aspect of Tajweed or Qirâ’at or explains any ayat of the Qur’aan this too will be regarded as سكوت. The purpose should not be to deliver a bayân (lecture).

8) The delay which is experienced during pausing when the Ustaads recites and the student listens and vice versa is also regarded as سكوت.

9) To advice and admonish a child during recitation is permissible, however, if vulgar and derogatory language is used, the سكوت will be nullified.

10) Those things that nullify the recitation will automatically nullify the سكوت as well. If the reciter wants to continue the recitation then the استعاذة will have to be repeated.
11) When sajda-e-tilâwat is made during recitation then the استعاذاه will have to be repeated.

12) If due to aggravating circumstances the recitation is interrupted, the سكوت will still remain intact. Yes, if any act is done which would nullify the recitation then the سكوت will also terminate.

13) The delay which is caused due to repeating any ayat or surat will not be deemed as سكوت. Rather it is regarded as recitation itself.

14) سكوت will always be made at the end of an ayat.

15) It is against etiquette of the Qur’aan to indulge in any other activity whilst reciting. It will not be proper to eat or drink whilst reciting the Qur’aan.
Discussion on قطع – Terminating the Recitation

1) Not to continue with the recitation after stopping is known as قطع

2) If the reciter intends stopping but then continues with the recitation then this will not be قطع

3) Whilst reciting, the reciter greets somebody for example, replies to some persons greeting, asks a question not pertaining to the Qur’aan, or replies to such a question, then in all of the above circumstances قطع will result.

4) The استعاذا will have to be repeated if the reciter intends continuing the recitation if any act occurs which results in قطع.

5) If the reciter makes سكوت without any purpose or reason, then this will result in قطع even though the reciter intends continuing the recitation.

6) Completion of the Qur’aan will not result in قطع unless the reciter intends the same.
7) The rules applying to قطع وقف will be applied to قطع as well.

8) All those acts should be avoided through which قطع will occur.

9) It is necessary to terminate the recitation at such a place where it is appropriate to do so. It should be known that the ع is a symbol for terminating the recitation. It is because of the above reason that a person generally will go into ruku when reaching the ع. Therefore this symbol is known as ruku as well.

10) قطع implies the termination of the recitation. Therefore قطع should be made at the end of a منزل, the end of a surat, the end of a juz (pârâ), the end of a quarter or half, or the end of a ruku.

11) It is not advisable to make waqf on those ayât on which there is a symbol of وصل.

12) It is not permissible to make قطع in the middle of an ayat.
13) It is permissible and meritorious to say the following words at the end of a recitation,

صدق الله العظيم
صدق الله العظيم و بلغت رسله و اننا على ذلك من الشاهدين

One could even say the following words at the end of a recitation:

صدق الله العلي العظيم و صدق رسول النبي الكريم و نحن على ذلك من الشاهدين و الحمد لله رب العالمين

Similarly, one could read the following:

صدق الله العلي العظيم و بلغ رسول النبي الكريم و هذا تنزيل من رب العالمين ربا أمنا بما انزلت و اتبعنا الرسول فاكتتبنا مع الشاهدين

Similarly, one could also read;

النشر في القراءات العشر جلد 2 ص 465 – لابن الجزري
جامع الوقف - لابن ضياء محب الدين - 17
مفيد الأطفال - قارئ محمد حسين ماليكانونى
نهاية القول المفيد – للشيخ محمد مکی نصر – 302
325
صدق الله العظيم و بلغ رسوله النبي الكريم اللهُ انفعنا به و بارك لنا فيه و الحمد لله ربّ العلّمين واستغفر الله الْجَهَّالِ الْقَيْوُمِ

To read the above will inform the listeners that the recitation is now over.

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1 شرح هندي جزراى - قارى على جونفورى
There were three phases in the compilation of the Qur’aan ê-Kareem:

**The first phase** was during the life-time of Nabi-e-Kareem ﷺ. The procedure was that when one ayat or a few ayát were revealed, Nabi-e-Kareem ﷺ would call one of the scribes who were appointed for this task to write down the revealed verses. It would then be written on various items such as pieces of paper, on flat pieces of bone, on wood, on sheets of material etc.

In this manner the entire Qur’aan was written and compiled in the presence of Nabi-e-Kareem ﷺ. Even though the prime method of preserving was by memorizing the Qur’aan.

**The second phase** was during the khilâfat of Hadhrat Abu Bakr رضي الله عنه. The reason for the compilation is that after the passing away of Nabi-e-Kareem ﷺ, Musailamah Kazzhâb, the impostor, proclaimed prophethood and misled the people by claiming to be receiving revelation. The Sahabah رضى الله عنهم waged a war against him in which he was defeated. However, in the process over five hundred (500) to seven
hundred (700) Sahabah مرضى الله عنهم who were hafiz of the Qur’aan and qâri’s were martyred, which was a great loss to the Ummah. Hadhrat Umar رضي الله عنه became perturbed upon this great loss, he approached Hadhrat Abu Bakr رضي الله عنه and advised him to have the Qur’aan compiled. Umar رضي الله عنه said to him that if this trend continued where so many Sahabah became matyred, there was fear that a great portion of the Qur’aan would be lost to the Ummah. Hadhrat Abu Bakr رضي الله عنه initially refused saying that how could he do such a thing which Nabi-e-Kareem ﷺ never did himself nor did he command them to do. Nevertheless, Hadhrat Umar رضي الله عنه kept on insisting, saying that there was only good in compiling the Qur’aan. Thereupon Hadhrat Abu Bakr رضي الله عنه agreed and later on said that he too was inspired as was Hadhrat Umar رضي الله عنه. He then called on Zaid ibn Thâbit مرضى الله عنه and gave him the task of compiling the Qur’aan. Initially he too refused giving the same reason which Hadhrat Abu Bakr رضي الله عنه had given and remarked, “If you rather give me the task of moving this mountain from one side to the other, this will be an easier task for me”. With
the insistence of both Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه he eventually agreed. He compiled the entire Qur’aan which included all the various qirâ’ât. However, it was not in a single volume, but rather in the form of little booklets. This compilation remained with Hadhrat Abu Bakr رضي الله عنه until his death, thereafter with Hadhrat Umar رضي الله عنه and thereafter with his daughter Hadhrat Hafsah رضي الله عنها.

The third phase in which the Qur’aan was compiled was during the khilâfat of Hadhrat Uthmân رضي الله عنه. This time it was compiled in one volume. It so happened that certain people amongst the Ummah began differing regarding the recitation of the Qur’aan. Those sayings and sentences which Nabi-e-Kareem ﷺ uttered as commentary and explanations regarding various verses of the Qur’aan were being regarded as part of the Qur’aan. Similarly, each community and people were claiming that their version of the Qur’aan was correct and not that of the others.

Also, during the khilâfat of Hadhrat Uthmân رضي الله عنه the battle of Azerbeijan and Armenia took place. At this time the two Muslim armies, one from Syria and the other from Iraq were confronting the enemy. Hadhrat Huzhaifah رضي الله عنه.
was present there and noticed the differences amongst the two armies regarding the Qur’aan. He immediately came to Hadhrat Uthmân رضي الله عنه and advised him to take steps to protect the Qur’aan, otherwise the Ummat would differ regarding the Qur’aan as did the Jews regarding the Taurâh and the Christians regarding the Injeel. Realizing the gravity of the moment, Hadhrat Uthmân رضي الله عنه requested Hafsa رضي الله عنها to send to him the Qur’aan of Abu Bakr رضي الله عنه which she had with her. He then appointed a group of Sahabah viz. Hadhrat Zaid Ibn Thâbit رضي الله عنه, Hadhrat Abdullaah ibn Zubair رضي الله عنه, Hadhrat Sa’eed ibnul Aas رضي الله عنه and Hadhrat Abdur-Rahmaan ibnul Hârith رضي الله عنه to compile the Qur’aan in such a script, in which the various qirâ’ât could be read and also would be protected. According to the famous view they prepared six (6) copies of the Qur’aan. One was for the personal use of Hadhrat Uthmân رضي الله عنه which was known as Imâm. One copy each was prepared for the following areas viz. Madinah, Makka, Shâm, Kufa and Basrah. With each copy a tutor was sent. Hadhrat Zaid ibn Thâbit رضي الله عنه was appointed in Madinah, Hadhrat Abdullah ibnus Sâ’ib رضي الله عنه was sent to Makkah,
Hadhrat Mughirah ibn Shihâb رضي الله عنه was dispatched to Shâm (Syria), Hadhrat Abu Abdur-Rahman As Sulami رضي الله عنه was designated to Kufa and Hadhrat Aamir ibn Abdullah Al Qais رضي الله عنه was sent to Basrah. They were all instructed to inform the people to do away with the copies of the Qur’aan they had in their possession and to adopt and follow the one that was now brought to them. According to another view two more copies were written, one for Bahrain and one for Yemen.

The Qur’aan which the Sahabah had written was void of dots and harkât. This served the purpose of being able to read all the qirâ’ât taught to them by Nabi-e-Kareem ﷺ. From that time onwards it was decreed that all the Qur’aans be written according to the script which was written in the ‘Imâm’, the copy of Hadhrat Uthmân رضي الله عنه.
A brief history regarding the Dots and Harakât

The Harakât

Before the advent of Islâm the Arabs never made provision for of the harakât and dots in the Arabic language. Rather they would rely on their natural talent to read the harakât and dots correctly. However when Islâm spread beyond the boundaries of the Arabian Peninsula, and the intermingling between Arabs and non-Arabs took place, then errors in the recitation of the Qur’aan became more prevalent.

Hence, during the khilâfat (reign) of Abdul Malik ibn Marwân, the governor of Basra, Ziyâd ibn Abi Sufyân summoned the great scholar and student of Hadhrat Ali رضي الله عنه, Abul Aswad Al-Doe’li رحمه الله and instructed him to formulate a method by which the Qur’aan could be recited correctly with regard to the harakât. Abdul Aswad refused to comply to this request, because he felt it was interfering with the status of the Qur’aan. However, Ziyâd thought of a plan and sent one of his servants to read certain ayât (verses) of the Qur’aan incorrectly in his presence. The servant came and sat at some place close-by. He began reading aloud the following ayat:

اَنَّ اللهَ بَرِیٓء مِّنَ ِکِینَ الْمُهَشْْ وَرَسَوْنَ ۖ وَرَسُوْمُهُ

Translation: Verily Allaah and His Rasool have absolved themselves of all obligations towards the mushrikeen.
He read the ل and رسله with a kasrah, which implies that Allaah ﷺ is free of all obligations towards the mushrikeen and His Rasool, giving a completely distorted meaning.

Hearing this Abdul Aswad رحمه الله immediately went to Ziyâd and expressed his willingness to carry out his instructions. He said that he will prepare such a book which will be an aid and also be beneficial to all. However the first task will be to stipulate the harakât in the Qur’aan. Therefore he requested that a scribe be sent to him to commence this task.

Ziyâd sent thirty (30) scribes to Abul Aswad رحمه الله, from whom he chose one. He told him to bring with him a copy of the Qur’aan, and also ink of two (2) different colours. Abul Aswad رحمه الله then told the scribe, “Wherever I read a fat’ha then place a dot on top of the letter, and when I read a kasrah then place a dot at the bottom of the letter, when I read a dhammah then place a dot at the beginning of the letter. When I read a tanween then place two dots. If after tanween a letter from the letters of the throat appear then separate the dots, and if after tanween the letters of Idghâm appear then place the dots close to one another and place a tashdeed on the second letter to denote the Idghâm”.

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In this manner Abul Aswad began reciting slowly with measure, and the scribe placed the relevant harakât on each letter. When the first juz (section) was completed he revised it, and in this manner the harakât was placed on all the letters of the Qur’aan. The letter was left void of any harakat if sukoon was intended.

The people accepted and followed the harakât which Abul Aswad had introduced.

Later on Khaleel ibn Ahmed Nahwi reformed and introduced the harakât as they are today. For the fat’ha a long stroke was placed on top of the letter, for the kasrah a long stroke was placed at the bottom of the letter, and for the dhammah a small و was placed on the letter. For the tanween the same harakât were placed double, for the sukoon the head of the ج was placed, and for the ء the head of the ع was stipulated. For the tashdeed two curves were stipulated, which initially was شَدَّةٌ, from which the د was dropped and the two curves of the ش were stipulated.
The dots
Till the year 40 hijri the people used to read the Qur’aan correctly, which Hadhrat Uthmân رضي الله عنه had written, which upto that time had no dots or harakât. Later on in Iraq some people began reciting the Qur’aan incorrectly. Hajjâj ibn Yusuf (passed away 95 hijri) who was a governor in the era of Abdul Malik ibn Marwân, had instructed the scribes to fill in the dots of those letters which were similar in form e.g. د ذ ص ض – س ش – ر ز etc. He appointed Nasr ibn Asim Laithi رحمه الله and Yahyâ ibn Ya’mar Adwâni رحمه الله (they were both the students of Abul Aswad رحمه الله) to carry out this task. Because of the complexity of the job they asked for time to consider and ponder on this issue. They then concluded that this task was an important one which would assist the reader in his recitation and also assist in understanding the meaning of the Qur’aan.
Furthermore there will be no change to the original form of the letter. They then proceeded placing the dots on the various letters e.g. they placed three dots on the ش because of the three strokes on it etc. This inclusion of the dots in the Qur’aan was accepted by all the Ulema, Qurra and the Ummah at large. However there is a slight variation between the Ulema of the East (Iraq etc.) and the West (Moroco etc.).
Ulema of the West placed the dot for the letter ف at the bottom and for the letter ق they placed only one dot.

Some aspects regarding رسم

- The رسم today is exactly the same as it was written in the presence of Nabi-e-Kareem ﷺ.

The Qur’aan in its entire form is according to the last rendition which took place in the last Ramadhân in which Hadhrat Jibra’eel عليه السلام read to Nabi-e-Kareem ﷺ and vice versa. It comprises all the seven (7) forms of recitation (السبعة احرف).

- Moulana Abdur-Rahmân Qâri Muqri Muhaddith Pâni Patti رحمه اللہ writes in his famous book تحفه نذريه, “Remember that the writing of the Qur’aan according to the script of Hadhrat Uthmân ℏ is wâjib, imperative and binding. To write contrary is a great sin. Therefore it is obligatory for the scribes of the Qur’aan to first acquaint themselves with the correct script, or else they will be inviting the wrath of Allaah ﷺ”.

He further writes, “Remember that when any ayat or surat was revealed, then Nabi-e-Kareem ﷺ would call one of the
scribes to have it written and would instruct the Sahâbah to write it according to the teaching of Hadhrat Jibra’eeel عليه السلام.

During the lifetime of Nabi-e-Kareem ﷺ many Sahâbah had memorized the entire Qur’aan. They would recite it from the beginning till the end by memory.

* Allâmah Suyuti رحمه الله writes in his Itqân that the various qirâ’at which exists today is the same which was read in the era of Nabi-e-Kareem ﷺ.

* Allâmah Baghwi رحمه الله states in شرح السنة that Hadhrat Zaid ibn Thâbit رضي الله عنه was present at the time of the final recitation in which those portions were indicated to Nabi-e-Kareem ﷺ which were abrogated and those which were not. He was one of the appointed scribes of Nabi-e-Kareem ﷺ who wrote the Qur’aan according to the instructions of Rasul-e-Akram ﷺ. He taught the people accordingly. It is for this reason that Hadhrat Abu Bakr  and Hadhrat Umar رضي الله عنه had confidence in him, and Hadhrat Uthmân رضي الله عنه appointed him as an ameer (group-leader) when the Qur’aan was written in one script.

* Ibn Ashtah رحمه الله reports on the authority of Hadhrat Ikramah رضي الله عنه who narrates from Hadhrat Ibn Abbâs
that Hadhrat Ismâ’il was the first person to formulate the script of the Arabic language.

* Ibn Fâris رحمه الله states that the script of the Qur’aan is divine, revealed by Allaah ﷺ. The proof for this is the ayat;

\[
\text{٤١} \quad \text{علَّمُ البَلَّامِ} \\
\text{۴٢} \quad \text{عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ (سورة العلق)}
\]

Kirmâny رحمه الله says, “The sequence of the surats is according to that of the لوح محفوظ. Nabi-e-Kareem ﷺ recited the Qur’aan in the same sequence. In the year in which Nabi-e-Kareem ﷺ passed away, he recited the entire Qur’aan twice to Hadhrat Jibra’eeel عليه السلام in the same manner.

* It is stated by learned scholars that it is incumbent on the Ulema and Qurrâ to know the رسم الخط (script) of the Qur’aan and to adapt it, and not to write contrary to the prescribed form.
Scribes of the Qur’aan

The most famous scribes from amongst the fifty six (56) Sahâbah were the following:

a. Hadhrat Uthmân رضي الله عنه
b. Hadhrat Ali رضي الله عنه
c. Hadhrat Zaid ibn Thâbit رضي الله عنه
d. Hadhrat Ubay ibn Ka’b رضي الله عنه
e. Hadhrat Abbân ibn Sa’eed رضي الله عنه
f. Hadhrat Khâlid Sa’eed ibnul Aas رضي الله عنه
g. Hadhrat Mu’âwiyah ibn Abi Sufyân رضي الله عنه
h. Hadhrat Alâ ibn Hadhrami رضي الله عنه
i. Hadhrat Hanzhalah ibn Rabi’ رضي الله عنه
Discussion on the رسم – Script of the Qur’aan

The written script is of two types:

1) خط ( خط is the general form in which the words of the Arabic language are written i.e. it is written in the manner it is spoken. It also refers to the various fonts and styles of the Arabic language. It can also refer to the scripts of those languages which are similar to the Arabic script, e.g. the Urdu or Fârsi scripts.

2) رسم الخط is a specific and special form in which the words of the Qur’aan are written. It should be noted that in the Qur’aan the majority of the words are written as they are spoken. However there are certain words which are written differently – which have additions, or deletions, and which are written separately or together. This specific رسم الخط is according to the consensus of the Sahâba رضي الله عنهم which has been narrated from Nabi-e-Kareem ﷺ through an authentic source of narrators.
According to some Ulema it will be permissible to write the Qur’aan in the various fonts, even in the Urdu and Farsi scripts, although this is not the accepted view.

However, it will not be permissible to change the لخرساٰ† of the Qur’aan at any time, because it is divine, revealed by Allaah ﷺ. Nabi-e-Kareem ﷺ instructed the Sahaba رضي الله عنهم to write the Qur’aan according to the revealed script.

Examples of the difference between خط رسم الخط and لخرساٰ† could be understood from the following words:

اَلْعٰلَمِينَ – اَلرَّحْمِينَ – اَلصِّلَٰحِتِ ‒ هُؤْلَآءَ ‒ الصَّلْوَةَ

The above words are written in accordance to رسم عثمانإٰ where the الف is not written. The above words when written with an الف will be as follows:

اَلْعَالَمِينَ – اَلرَّحْمِينَ – اَلسَّالِحَاتِ ‒ هُؤْلَآءَ ‒ الصَّلَاةَ

Although the above words are written according to the manner they are spoken, however they are contrary to the لخرساٰ† because of the الف being written. Though they are according to خط رسم عثمانإٰ they will not be regarded as لخرساٰ†.
From the above it is also established that to write the Qur’aan in the English or Gujarati script for example is not permissible at all, and it will not be regarded as رسم الخط.

The الخط – font is of twelve types as follows:

i. ﻓﻲ ﻣﺪﻋﻮٰ – This font was initiated by Hadhrat Idrees عليه السلام.

ii. ﻗﯿﺮﺍﻡﻮﺯ – The Qur’aan was for the first time written in this font.

iii. ﻋﻬﺪ – The Qur’aan for the second time was written in this font. The prisoners from Hirah which were captured in the wars were set free on the condition that they taught the Sahaba the art of writing. Allâmah Dâni رحمه الله has mentioned this in his world renowned book المقنع.

iv. ﻛﻮﻨَ – The Qur’aan was written in this font for the third time in the year 160 Hijri.

v. نسخ

vi. ﺣُﻮٰﻞ

vii. ﺗُرْﺟَﺎٰ
The above six fonts were extracted and formulated by Ibn Muqillah from كوفي معقلي and in the year 310 Hijri.

The Qur’aan was written for the fourth time in the نسخ font in the year 318 Hijri.

The following are the four era’s of the script of the Qur’aan:

قیراموزى – حیرى – كوفي – نسخ

There is now consensus among the Ulema that the Qur’aan is now written in the نسخ خط

Note: The above mentioned خطوط and fonts are of the Arabic language.

xi. تعليق - The scribes have formulated this خط from توقيع and رقاع.

xii. نستعليق - This خط was devised by خواجه مير علي تبريزي who was from the Caucasus. It was formulated by combining نسخ and تعليق.
The definition of رسم خط قرآني

The definition of رسم خط قرآني is to write the script of the Qur’aan according to the رسم which Hadhrat Uthmân  had instructed it to be written in, this, together with the consensus of the Sahabah.
It is therefore imperative to follow this special script according to the four Imâms of fiqh.

The benefit of knowing the رسم خط is that a person will be able to read and write the Qur’aan correctly according to the prescribed script.

Subject Matter

The subject matter of رسم خط is the special form in which the letters of the Qur’aan are written.

Objective

The objective and purpose of this subject is to protect the script of the Qur’aan, and to know the specific رسم. The aim of this to attain the pleasure of Allaah ﷻ. Also the رسم of the
Qur’aan has to be in conformity to that script with which the Sahabah رضي الله عنهم had consensus.

Imam Abu Shâmmah رحمه الله says that the objective of the Sahabah رضي الله عنهم was that the رسم الخط should be exactly the same as it was written in the presence of Nabi-e-Kareem ﷺ.

The ruling regarding the رسم الخط

It is واجب (essential and imperative) that the Qurrâ and Ulemâ acquire and know the subject on رسم الخط. It is also necessary to emulate and adhere to this specific script, and not to write contrary to it.

The رسم الخط has been established and transmitted by Hadhrat Zaid ibn Thâbit رضي الله عنه who was trustworthy and a confidante of Nabi-e-Kareem ﷺ.

It is not permissible for any person to write contrary to the script which Hadhrat Zaid ibn Thâbit رضي الله عنه had written. Whatever he wrote was according to the script which Nabi-e-Kareem ﷺ had instructed him to write.
Imâm Mâlik رضي الله عنه and Imâm Ahmed ibn Hambal رضي الله عنه say that to write contrary and to oppose the رسم الخط is impermissible and harâm. It is not permissible to write contrary to script which the Sahabah رضي الله عنهم had consensus on, because they were far more knowledgeable than us and they were more truthful and sincere.

The Source and Origin

The source and origin of رسم الخط is the Uthmâni Masâhif. The script in them is the very same which was written in the presence of Nabi-e-Kareem ﷺ.

The رسم الخط is of two types:

The first type is رسم قياسي which is of two types:

رسم قياسي مطلق is that رسم in which the word is written according to how it is spoken, unanimously, without any اختلاف amongst the Qurrâ e.g. مَلِكِ الْمَلِكِ
is that which is written in accordance to any one qirâ’at e.g. مَلِک يَوْم الَّذِى نَٰن is written in that qirâ’at in which the الف is not read.

The second is type is in which the word is written contrary to how it is spoken and articulated.

It entails the following:

i. ابدال in which another letter is written in place of the spoken one e.g. in صَلٰو the و is written in place of the الف etc.

ii. حذف in which the spoken letter is not written e.g. in سَلٰ the spoken letter الف is not written, etc.

iii. اثبات in which the non-spoken letter is written e.g. in بِاَی the second ى is the non-spoken letter, etc.

iv. وصل in which two words are written together in one script e.g. بِئْسَمَا is written together as بِئْسَمَا etc.
The رسم غير قياسي is of two types:

レストラン in which the written form is contrary to the script, without it contradicting any qirá’át, e.g. لَا إِلَى اللَّهِ تُحْشَرُونَ.

レストランائتمالي in which the رسم contains the probability of any of the qirá’át e.g. يَعْلُمونَ وَيَعْلَمونَ.

This is possible because according to رسم they are both the same, since in the time of Hadhrat Uthmân  the letters were without dots or harkat’s. Hence both the qirá’át could be read from the same word and script.

Discussion regarding the هَمَزَة

Every letter has a distinctive shape and form, but not the هَمَزَة. There is no distinctive shape or form prescribed for it. Rather according to a prescribed rule the هَمَزَة will either be in the form of an ياء, or a وَا, and at times it will be محذوف الرسم (non-existent) from the رسم. In this instance the
Ulema have stipulated the head of the ع to indicate towards the ه e.g. ْدِفْء etc.

Where the همزة is existent and it is sâkin, the همزة is written in the form of the head of the ع together with any of the three letters و or ياء with a جزم e.g. ْیَهْوَمُنَّوْنَ. However if the همزة is written in the form of an الف, then only a جزم will be written e.g. ْمَاْکُوَّل. Contrary to an الف in which case there will be no جزم placed on it e.g. ْقَالَ etc.

Similarly, if the همزة is mutaharrik and is in the form of a و or ياء then too it will be written with the head of the ع e.g. أَوْأَلَیْكَ and if it is written in the form of an الف then only the harkat will be written e.g. وَأَإِذَا سَأَلَكَ

Note: The همزة is always written in the form of the three letters و ياء. The head of the ع was not originally written in the مصحف عثمانى.

The Ulema of later times stipulated it to prevent the non-Arabs from reading erroneously, and because there is a similarity between the two that mistakenly one could be read.
for the other, therefore an incomplete لع is written so that the person may immediately know that it is a همزه.

According to the محل – position, the همزه is of three types:

1) همزه مبتده – that همزه which is in the beginning of a word.
2) همزه متوسطه – that همزه which is in the middle of a word.
3) همزه متطرفه – that همزه which is at the end of a word.

The رسم of the همزه مبتده

That which is singular, has a harkat, and is in the beginning of a word will always be written in the form of an الف Examples:

اَعہوٰ - اِہدّ ِنَا - اُلٰیِهَكَ

However there are some words in which after the الف there is a silent و او e.g. اولٰیِهَكَ - اولٰیِهَكَ etc.
If there are two همزة which are mutaharrik together at the beginning of any word, then the first همزة will be مذوٰف الرسم (i.e. non-existent, it is written in the form of the head of an ﯽ) and the second will be written in the form of an الف, examples:

ءَأَنَذَرْتَهُمْ - ﯽأَنَا - ﯽأَلْقِي

The رسم همزة متوسطة

The همزة متوسطة is of three types:

1) همزة متحرك before which there is a ﯽkin letter

2) همزة متحرك before which there is a mutaharrik letter

3) همزة ساكن before which there is a mutaharrik letter

The همزة متحرك before which there is a ﯽkin letter will be مذوٰف الرسم e.g.

سِيٓهَتْ - سَوَءٌةَ - جَآءُتْهُمْ - جُعَرْوَنَ
However the حمزة مضمومة before which there is an الف will be written in the form of a واو e.g. جَرَّآوَصُمْ etc.

★ If the حمزة متحرك before which there is a mutaharrik letter which is مفتوح and the letter before is مفتوح as well, the حمزة in this instance will be written in the form of an الف e.g. سَالَ.

However, if before the حمزة مفتوح there is a letter with a dhammah, the حمزة will then be written in the form of a واو, e.g. مَوجَلًا etc.

Similarly, if before the حمزة مفتوح there is a letter with a kasrah, the حمزة will then be written in the form of a ياء, e.g. خَاطِئَة.

If the حمزة is مضمومة and before it the letter has a kasrah, the حمزة will then be written in the form of a ياء e.g. سَنُفِّرِكَ and if before it there is a letter with a fat’hah the حمزة will be written in the form of a واو e.g. يُذْرِوْصُمْ.
If the همزه is مكسور and the letter preceding it has a dhammah, the همزه will be written in the form of a ياء. e.g. سْتَلْوا

* The همزه ساكنه before which there is a mutaharrik letter, will be written in the form of the letter corresponding to the harkat before it, examples;

جَنَّتُ - مُؤْمِنينَ - شَأْنُ

The همزه متطرفة رسم

The همزه متطرفة is of three types:

همزه متحرك before which there is a sâkin letter.

همزه متحرك before which there is a mutaharrik letter.

همزه ساکن before which there is a mutaharrik letter.

The همزه متحرك before which there is a sâkin letter will be محذوف.

Examples;
However some words are exempted from the above rule.¹

The همزہ متحرک before which there is a mutaharrik letter will be written in the form of the letter corresponding to the harkat on it, if the harkat’s of both the همزہ and the letter before it is the same e.g. گُلّ امْرئئ - مَلْجَاّ etc.

If the harkat’s are not the same, then in both of the above instances the همزہ will be written according to the harkat before it,

Examples;

یُسَتْهُمْرئُ - لَسْبَئِ etc.

Note: Those words in which there is a زائد الف همزہمضمومه after a واو which is found in thirteen (13) words.²

¹ Refer to معرفة الرسوم

² Refer to معرفة الرسوم
The همزه ساکن before which there is a mutaharrik letter, will be written in the form of the letter corresponding to the harkat before it,
e.g. وُبَيْنِهِ - إن كَشَّاً.

Discussion on مقطوع and موصول

مقطوع means to write two words separately.

موصول means to write two words together.

Originally each word is written separately in the Qur’aan. However, there are certain words which are written together in the entire Qur’aan. In the same token there are others which are written موصول at certain places and مقطوع at others.

They are discussed briefly as follows:

1) اَنْ مخففه with لا will be written موصول in the entire Qur’aan i.e. the نون will not appear in the script
e.g. الَّا تَعْبُدُوا

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However there are ten (10) places where the نون will be مقطوع i.e. the نون will be written in the script

1. ِاَن لَا أُقُولُ

2. موصول مَا موصوله (will be written مَا موصوله) ِاَن مخففه

e.g. وَإِن مَا نُرَيْنَكَ in Surah Ra’d

3. موصول مَّن لَّن at two (2) places will be موصول مَّن لَّن

i.e. مَّن لَّن تَجِعَ in Surah Kahf, and مَّن لَّن مَعَ in Surah Qiyâmah. In the remaining places it will be written مقطوع

4. موصول مَا مَنِّ مِنْ will be موصول at all places except for three places.

5. موصول مَنِّ مِنْ مَنِّ مَن

6. موصول مَا مَنِّ عَنْ will be موصول at all places, except

مقطوع عَنْ مَنَا نَبُوا in Surah A’râf where it is مقطوع

7. مقطوع مَنِّ مَنِّ عَنْ appears at only two (2) places and both are مقطوع

i.e. عَن مَن تَوَلُّ in Surah Noor and عَن مَن يَشَاء in Surah Najm.

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1 Refer to معرفة الرسوم

2 Refer to معرفة الرسوم
with the exception of a few places.

However, will be مقطوع throughout the Qur’aan.

At four (4) places there is difference of opinion, and one place i.e. مِّن ہِّ مَا سَاَلتْہمہوہہ in Surah Ebrahim it is مقطوع.

At all places, except eleven (11) places where it will be مقطوع.

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1 Refer to معرفة الرسوم
2 ibid
3 ibid
4 Refer to معرفة الرسوم
with ما at two (2) places are unanimously موصول i.e. اَيْنَ في Surah Baqarah and آيَتَمَا يُوجِّهُ نَمَا قَآيَمًا توْلُوا in Surah Nahl, in three (3) places there is difference of opinion\(^1\), and in the remaining places they are مقطوع.

حَي ثُمَّ with ما appears twice in Surah Baqarah, and at both places they are مقطوع.

بِئْسَ with ما at three (3) places are موصول i.e. the two (2) in Surah Baqarah and one (1) in Surah A’râf.\(^2\) At the remaining places they will be مقطوع. The word لَيْثَسُ ما will always be مقطوع.

كَْ with لا at four (4) places are موصول \(^3\) and at the remaining places they are مقطوع.

The لَام جَارَه will always be written together with the word after it. However at four places it is مقطوع, i.e. 1) فَمَالِ هُؤُلَآءِ الْقُوْم in Surah Nisâً

2) مَالِ هُذَا الْكِتَّابِ in Surah Kahf

3) مَالِ هُذَا الرَّسُولِ in Surah Furqân

4) فَمَالِ الَّذِينَ حَقَّرُوا in Surah Ma’ârij

\(^1\) ibid
\(^2\) ibid
\(^3\) ibid
will be  موصول at all places except two (2) where they are مقطوع in Surah Mu’min and يَوْمَ هُمْ بِرَزْوَنَ in Surah Zhâriyât.

appears twice in Surah Qasas and in both places they are موصول i.e. وَيَكَانَ اللهَ and وَيَكَانَ النَّارِ یُهْتَنُونَ in Surah Zhâriyât.

in Surah Sâd, there is difference of opinion regarding the موصول of لات تاء لات being مقطوع موصول. However the majority of scribes have stated that it is مقطوع.

The words and are written موصول that is without the ان and جمع after the الف i.e. آو وَزَنُوْهُمْ - کُلُوْهُمْ.

There are other aspects of رسم. For further details, refer to the relevant kitaabs on the subject.

Chapter on the آيات of the Qur’aan
Introduction

The آيات of the Qur’aan and its count is also established in the Shari’ah via Nabi-e-Kareem ﷺ as is the other aspects of the Qur’aan. It was revealed by Allaah ﷺ through the medium of Hadhrat Jibra’eil ﷺ. Imâm Aasim ﷺ reports from Hadhrat Abdullaah ibn Mas‘ud رضي الله عنه via his Ustaadh, Zir ibn Hubaish ﷺ that there once was a difference of opinion regarding the آيات of a certain Surat. Some were of the opinion that it consisted of thirty (30) ayât, whereas others said it consisted of thirty-two (32) ayât. He says that they went to Nabi-e-Kareem ﷺ and put the case forward to him. The colour of Nabi-e-Kareem’s ﷺ countenance changed and he showed signs of anger. He called for Hadhrat Ali ﷺ رضي الله عنه and spoke to him whispering in his ears. Hadhrat Ali ﷺ رضي الله عنه turned towards us and said that Nabi-e-Kareem ﷺ has instructed us to recite the Qur’aan as it has been taught to us i.e. those who have been taught the different counts should read accordingly.

It is determined from the above that the ayât are divinely inspired and specified. Similarly, it is apparent that some Sahabah ﷺ were taught one count and the other Sahabah were taught a different count, because if any one
count was not correct then Nabi-e-Kareem ﷺ would definitely have corrected it.

**Proof from Hadeeth**

There are many proofs from the Ahâdeeth that the count of the ayât were divinely inspired.

- It is reported from Hadhrat Umme Salmah رضي الله عنها that Nabi-e-Kareem ﷺ counted the seven ayât of Surah Fatihah thus, he recited بِسْمِ اللَّهِ الَّذِي خَلَقَ الْعَالَمَاتَ and counted it as one ayat, then read ﴿۲﴾ and counted three ayât, thereafter up to ﴿۳﴾ and counted four and at the end of ﴿۴﴾ he counted five ayat’s on his fingers, thereafter on ﴿۵﴾ he counted the sixth ayat on his fingers, and from ﴿۶﴾ till the end of the surat he counted the seventh ayat.

- Hadhrat Abu Hurairah رضي الله عنه reports that Nabi-e-Kareem ﷺ said that there is one surat in the Qur’aan which consists of thirty (30) ayât. It intercedes on behalf of a person until that person is pardoned.

- Hadhrat Abu Darda رضي الله عنه reports that the person who memorizes the first ten ayât of Surah Kahf and then encounteres Dajjâl, will not be harmed by him in the least bit.
Hadhrat Ibn Abbâs رضي الله عنه reports that once Nabi-e-Kareem ﷺ spent the night with Hadhrat Maimunah رضي الله عنها. When approximately half the night had passed, he got up and rubbed his blessed eyes with the palms of his hands and recited the last ten (10) to eleven (11) ayât of Aal-e-Imrân from إنّ فی خَلْقِ السَّمۡوۡاتِ till the end of the surat.

It is narrated that the person who reads ten (10) ayât of Surah Baqarah before sleeping will never forget the Qur’aan. They are as follows; the first four ayât up to المفلحون (this is besides the كوفی count), ayatul qursi including the ayât after it, and the last three (3) ayât of Surah Baqarah.

It is established from the above that the ayât are divinely inspired and instituted by Nabi-e-Kareem ﷺ.

In today’s time generally the كوفی count is the accepted one in which the circle is written as a symbol for the end of an ayat. This is so because Hafs رحمه الله, whose riwâyat and qirâ’at is the most read and famous in the world, had adopted this count.

Those places where there is no symbol according to the above count, yet according to others is recognized as an ayat, is indicated by the figure 5 is written to show the difference.
Definition

The definition of this subject is to know the count of the ayât and the surat’s in the Qur’aan, and also to know the beginning and the end of the ayât and surat’s.

The definition of an âyat is that in which the ayat will consist of a group of words which will have a beginning and an end. The âyat will also be determined by the round symbol which has been stipulated for this purpose.

Subject matter

The subject matter is the âyât and surats of the Qur’aan.

The Rules

The rules are those which have been narrated and executed by the Ulema.

Object

The object is to have the ability to recognize the end of the âyât.
Benefits

There are many benefits of knowing the count of the āyāt, some of which are as follows;

i. To be able to recognize the āyāt in namaaz (salaat) is necessary. According to the Fuqaha it is wâjib (imperative) that three short āyāt or one long ayat be read in namaaz. This will be possible only if one knows the beginning and ending of an ayat.

ii. It is not permissible for a woman in her menses to recite a complete ayat.

iii. The Fuqaha have written that the person who does not know Surah Fatihah should read any other seven (7) āyāt for the salaah to be valid.

iv. The Fuqaha have also stated that it is wâjib to read one complete ayat in the Khutbah.

v. Any length of a surah or its equivalent in the number of āyāt will also be required to conform with sunnat of Nabi-e-Kareem ﷺ. It is narrated from Nabi-e-Kareem ﷺ that between sixty (60) and hundred (100) āyāt should be read in the Fajr salaat.

vi. The and preferable waqf is that which is made at the end of an ayat.
vii. To know the end of the ayat in various surats is also necessary and beneficial when making \( \text{حَمْزَةُ اَمَالَه} \) and \( \text{كَسَائِرُ رَحْمَةِ اللَّهِ عَلَيْهِمَا} \), and when making \( \text{تَقْلِيلٌ} \) and 
\( \text{بِصَرِىٰ رَحْمَةِ اللَّهِ عَلَيْهِمَا} \).

**Discussion on the count of the Ayât in the Qur’āan**

The count of the ayât is reported from eleven (11) Qurrâ who hail from five (5) famous cities.

**From Madina Munawwarah they are:**

1. امام ابو جعفر يزيد بن قعقع رحمه الله - Imâm Abu Ja’far Yazeed ibn Qa’qa (the eighth Imâm from the ائمة عشرة)

2. شيخ ابو نصبح شيبة ابن نصبح رحمه الله - Sheikh Abu Nassâh Shaibah ibn Nassâh (the freed slave of Hadhrat Umme Salmah رضي الله عنها)

3. امام نافع مدني رحمه الله - Imâm Nâfi’ Madani (the first Imâm)

4. ابو ابراهيم اسماعيل ابن جعفر ابن كثير الانصارى رحمه الله - Abu Ebrahim Ismail ibn Ja’far ibn Katheer Ansâri

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From Makkah:
1) - Mujâhid ibn Jubair

From Kufa:
1) - Imâm Abu Abdur-Rahmân Abdullaah ibn Habeeb As-Sulami رحمه الله

From Basra:
1) - Aâsim ibn Ajjâj Jahdari رحمه الله
2) - Sheikh Ayub ibn Mutawakkil رحمه الله

From Shaam:
1) - Imâm Abu Imrân Abdullaah ibn Aâmîr Yahsabi رحمه الله
2) - Sheikh Abu Amr Yahyâ ibn Hârith Zhammâri رحمه الله
3) - Sheikh Abu Haiwah Shuraih ibn Yazeed Hadhrami Himsi رحمه الله

Those counts and issues which are common today are as follows:
i. مدنى أَوَّل - these are two:

- The people of Basrah narrate from امام نافع رحمه الله and he from his two Ustâdhhs;

- This is the count which the people of Kufa narrate from the اهل مدينه.

However they do not narrate from any particular Imâm, rather from a jamâ’at, a group of Ulema.

According to this count there are 6215, or 6214 or 6213 ayats.

ii. مدنى اخْرِ - This is the count which اسماعيل بن جعفر رحمه الله narrates via ابن جمّاز رحمه الله from

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According to this count there are 6214 ayats.

iii. مکی – This is attributed to أُبَيْ بْن كَعَب رَضِيَ اللَّهُ عَنْهُ. This version is narrated by إِمَامُ بْن كَثِير رَضِيَ اللَّهُ عَنْهُ. From عبد الله بن عباس رضي الله عنه and he from مجاهد بن جعفر رضي الله عنه. حضرة أُبَيْ رضي الله عنه منهما. According to this count there are 6219 ayats.

iv. كوفى – This is attributed to حضرة عُلَيٍّ رضي الله عنه. which امام حمزة رضي الله عن سليم بن عيسى حنفي رضى الله about ابن أبي ليلية رضى الله عنهم. They in turn narrate from أبو عبد الرحمن السلمى رضى الله عنهم and he from حضرة عُلَيّ رضي الله عنه. The second variation of this narration is that سفيان رضي الله عنهم narrated from عبد الاعلى رضي الله عنهم and he from حضرة عُلَيّ رضي الله عنه. and he from أبو عبد الرحمن رضي الله عنه. According to this count there are 6236 ayats.
Note: The count of كوفى كوفى is two, the first is the one narrated from the اهل مدينه اهل مدينه which is not directly related to any Imâm. The second is the one which they adopted, and which is narrated via امام حمزة امام حمزة.

Note: This is the count which is being generally adopted today throughout the world, as was discussed before.

v. بصري – This is narrated by;

ایوب بن متوکل رحمه الله and امام عاصم رحمه الله.
The chain of narraters is thus;

هيضم بن شداچ رحمه الله, مُعَلِّي بن عیسی ورّاق رحمه الله and شهاب بن شرْنقة رحمه الله, they all narrate from

عاصم جحدرى رحمه الله.

According to his count the ayât are 6204, and according to ایوب بن متوکل رحمه الله the count is 6205.

Note: The count of بصري بصري is also two, the first is the one narrated from ورش رحمه الله ورش رحمه الله, and the second is the one they adopted for themselves.
vi. This is narrated from ایوب تمیمی رحمه الله who narrates from ذماری رحمه الله. Some Qurrâ have narrated this count from امام ابن عامر يحبى رحمه الله, whereas others have related this count to Hadhrat Uthmân .

The narration is as follows, يحيى بن حارث ذماری رحمه الله narrates from امام ابن عامر رحمه الله and he in turn narrates from Hadhrat Uthmân . رضي الله عنه.

According to this count there are 6226 ayats, and ذماری رحمه الله narrates via صدقه رحمه الله the count to be 6225 ayats.

vii. حمصی – This is the count which was used in the initial stages. Part of the count is in accordance to that of دمشقی. 

Some of the Qurrâ narrate the حمصی count from خالد بن معدان رحمه الله, who was an illustrious tabe’ie in Shâm.

The count of the ayât according to him is 6232. This is also the count of Shuraih.
Conclusion

According to the count of Hadhrat Aâ’esha رضي الله عنها there are 6666 ayat’s, which are detailed as follows;

a) وعد – one thousand
b) وعيد – one thousand
c) اوامر – one thousand
d) نواهى – one thousand
e) امثال – one thousand
f) قصص – one thousand
g) حلال – two hundred and fifty
h) حرام – two hundred and fifty
i) تسبيح – one hundred
j) نسخ – sixty six

According to the كوفي count there are 6236 ayât.

Subtract from 6666 the 127 non كوفي ayat’s, the 66 abrogated ayat’s, the 112 ayat’s of بسم الله, and the 125 repeated ayat’s, 6236 ayât remain.

Note 1: The reason for the variations in the count of the ayât is that Nabi-e-Kareem ﷺ in the initial stages made waqf (stopped) on all ayât. When the Sahabah were acquainted with the count of the ayât, Nabi-e-Kareem ﷺ then began joining the ayât at certain places emphasizing the meanings, hence the difference in the count.
**Note 2:** The circles indicated for an ayat in the Qur’aan are in fact the short for جماعة علامة which then took the form of a circle.

**Note 3:** The symbols written in between the ayat’s; e.g. ز ج ط etc. are symbols and indications where waqf is permissible. They are not to be mistaken for ayât.

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**Count of the Ayât in Surah Fatihah**

The count of the ayât in every Surat has been discussed in various kitaabs such as علاءمة شاطبي رحمه الله of ناظمة الزُّهر together with other kitaabs.

سورة الفاتحة is a مكي surah, some Ulemâ say it is both a مكي and مدني surah, because it was revealed twice, once in Makkah Mukarramah and for the second time in Madinah Munawwarah.

Hereunder is discussed the count of the ayât related to سورة الفاتحة only.
There is unanimity amongst the Qurrâ and Ulemâ that سورة الفاتحة consists of seven (7) ayât.

However there is a difference of opinion as to which ayât they are.

According to the Qurrâ of Madinah Munawwarah, Basrah and Shâm, بِسْمِ اللهِ is not an ayat of سورة الفاتحة nor is it a part of any other surah. This is the view of Imâm of Mâlik رحمه الله as well.

Rather it is written for the purposes of separation between two surats, and also for the purpose of attaining barakah and blessings as is stated in the Ahâdeeth.

This is the view of Imâm Abu Hanifah رحمه الله and his followers.

It is for this reason that they do not read بِسْمِ اللهِ aloud.

According to the above scholars the first ayat in سورة الفاتحة will be;

اَلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَلَّمِينَ (1) and the sixth ayat will be the end of صَٰبِرَٰنَّ ٱلَّذِينَ آمَنُوا ۗ عَلَيْهِمْ
According to the Qurrâ of Makkah and Kufa بِسْمِ اللهِ is a portion of سورة الفاتحة, and every other Surah, hence it will be the first ayat of سورة الفاتحة and the seventh ayat will be from صرارة الديين till the end of the Surah. This is the view of Imâm Shâf‘ie رحمه الله and his followers. Therefore they read the بِسْمِ اللهِ aloud at the beginning of each Surah. Considering the above it will be appropriate for the احناف to pause and make waqf on صرارة الديين أنعم الغلبيم in سورة الفاتحة because of it being an ayat.

Note:

At this juncture another important aspect regarding بِسْمِ اللهِ is discussed as regards to salâh. When starting the salâh after saying the takbeer, one will read the ثناء (thanâ), thereafter the تعاون and thereafter the

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1 Besides the beginning of Surah Taubah, before which the Bismillah will not be read at all.
2 Besides the beginning of Surah Taubah, before which the Bismillah will not be read at all.
before commencing سورة الفاتحة. Similarly when completing سورة الفاتحة and before commencing a Surah it will be meritorious and preferable to recite the بِسْمِ اللهِ. The بِسْمِ اللهِ should not be left out before a Surah.

This is more so when considering the fact that we recite the Qur’aan according to the riwâyat of Hafs رحمه الله who narrates from Imâm Âsim رحمه الله according to whom بِسْمِ اللهِ is to be read before every Surah. Therefore this is more the reason to read the بِسْمِ اللهِ.

When commencing anywhere in-between a Surah in Salâh, it will be optional to read the بِسْمِ اللهِ.

It should be remembered that the بِسْمِ اللهِ will be read silently in salaah.

The same will apply in regards to Tarâweeh Salâh in that the بِسْمِ اللهِ will be read before each Surah, albeit silently, however it will be read aloud once before any one Surah as بِسْمِ اللهِ according to Imâm Abu Hanifah ﺔ is part of the Qur’aan-e-Majeed in the ayat;

۰۳۰ ﻣِن ﻣَن سُلِيمُنَ وَإِنَّهُ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ.

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1 Ibid
2 Besides the beginning of Surah Taubah, before which the Bismillah will not be read at all.
The بَسْمِ اللَّهِ الرحمن الرحيم according to Imâm Abu Hanifa ﷺ is read to attain blessings (barakah) and also to distinguish between two Surahs.

The above is according to the Hanafi school of thought.

The various counts the Qurrâ adopted:

1) مدنی اول لله رحمه ا and ابوب جعفر لله رحمه ا adopted the مدنی اول count.

2) علامه دانی لله رحمه ا and علامه جعبری لله رحمه ا adopted the مدنی اول count.

According to a second version لله رحمه ا and Allâmah Jazri لله رحمه ا preferred for him.

3) مکی امام ابن كثير ا﷼ه رحمه ا and امام ابن كثير لله رحمه ا adopted the مکی count.
4) according to one version adopted both the مدنی and البصری counts. However, according to a second version he adopted the البصری count only.

5) یعقوب حضَمى adopted the البصری count.

6) امام ابن عامر رحمة الله دمشقی adopted the البصری count.

7) All four Imâms of Kufa adopted the کوفی count.

Note: None of the Imâms followed the حمصی count.
The Surat’s of the Qur’aan are categorized into four groups;

**i. سبع طوال** – The seven (7) long surat’s, which consists between above one and two hundred ayat’s. They are the following surats;
From Surah Baqarah up to Surah Taubah including Surah Anfâl.

*Note:* Some of the Sahabah رضى الله عنه held the view that Surah Anfâl and Surah Taubah are one Surah, because the subject matter in both is the same.

**ii. منين** – They are nineteen (19) surats which have approximately one hundred (100) ayat’s. They are from Surah Yunus up to Surah Ankabut.

**iii. مثانى** – They are twenty (20) surats in which the oft repeated incidents are discussed. They consist of less than one hundred (100) ayât. They are from Surah Rum up to Surah Fath.

**iv. مفصّل or محكم** – They are the remaining sixty-six (66) shorter surats which are from Surah Hujarât up to Surah Nâs.

*Note:* The surat’s from Surah Hujarât up to Surah Nâs are categorised into three groups;

**a) طوال مفصّل** – They are thirty (30) surats; from Surah Hujarât upto Surah Inshiqâq
b) The الوسط مفصّل – They are thirteen (13) surats; from Surah Burooj up to Surah Qadr.

c) The القصار مفصّل – They are seventeen (17) surats; from Surah Bayyinah up to Surah Nâs.

The Ayât

The ayât of the Qur’aan are also categorized into four groups, as follows:

i. طويله – they are those ayât in which there are more then ten (10) words.

ii. متوسطه – those ayât which consists of between three (3) and ten (10) words.

iii. مختصره – those ayât in which there are two words.

iv. قصيره – those ayât which are made up of one word.

Note 1: The longer surats are made up of long ayât, there are no short ayât.
The shorter surats are made up of only short ayât.

Note 2: There are four places in which the ayat consists of only one word;
i.e. مُدْهَا مَّا تَّمَنَّى (۱) – the first آللَّهَ (۱) – and the first آللَّهَ (۱)
The **longest** ayat in the Qur’aan is;

۰۲۷۷ اَیُّنَ اٰ الَّذِينَ أَمْنُوا إِذَا تَدَايَبْنَتُمَّ which is in Surah Baqarah in ruku 39. The written letters are 544 and the spoken 558.

The **shortest** ayat according to the **کوفی** count is ﴿۱﴾

The written letters are two (2) and spoken is four (4).

According to another version the shortest ayat is;

۰۲۱۰ ثُمَّ نَظَرَ in Surah Muddath-thir. The written letters are five (5) and the spoken six (6).
Count of the words in the Qur’aan

According to the following Ulema the count of the words of the Qur’aan are as follows:

<table>
<thead>
<tr>
<th>Ulema</th>
<th>Word Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atâ ibn Yasâr  רב המלך אלל</td>
<td>77 439</td>
</tr>
<tr>
<td>Muhammed ibn Umar Rumi  רב המלך אלל</td>
<td>66 641</td>
</tr>
<tr>
<td>Mujâhid  רב המלך אלל</td>
<td>76 250</td>
</tr>
<tr>
<td>Humaid A’raj  רב המלך אלל</td>
<td>76 430</td>
</tr>
<tr>
<td>Abdul Aziz ibn Abdullah  רב המלך אלל</td>
<td>70 441</td>
</tr>
</tbody>
</table>

**Note:** The reason for difference in the count of the words is that certain words such as کوفينAKنج - أرضAKنج - آخرAKنج etc. are regarded as two words according to the view of the کوفينAKنج, because they regard the الAKنج as an independent, separate word. Whereas the بصرينAKنج do not count the الAKنج as separate because they regard only the لAKنج as a letter of تعريفAKنج, the همزة وصلAKنج is there for commencing the word only. Therefore they did not see the need to regard the الAKنج as a separate word. Similarly there are certain words in the Qur’aan which according to the
are recorded as one (1), whereas according to the Arabic language they are regarded as two (2) words, three (3) or four (4) words;
e.g. words such as مَناِسِكُمْ - بِشَرْكُكُمْ - سَلَکَكْمْ etc.
are regarded as one according to رسم الحَّرَّط and two according to Arabic language.
Similarly, words such as; سَأُورِيهِنَّ - آنُذِرُهُنَّ - وَأَبْنِ آوْسُكُمْ etc. are one according to رسم الحَّرَّط and three according to the Arabic language.
And words such as اَنْهِلْزِمْهَا etc. is one according to رسم الحَّرَّط and four according to the Arabic language.
The eight (8) Musâhif which Hadhrat Uthmân رضي الله عنه had written, also varied with one another in script.
Similarly, certain words have letters which are written but not read. The same goes for the tashdeed, it denotes two letters, but one is written.
However this does not constitute any difference in the count of the letters and words in the Qur’aan from the apparent disparity which is found. It is because of the above reasons we find a seeming difference in the number of the words, which in reality is not the case.
According to the following Qurrâ and Ulema the total number of letters in the Qur’aan are as follows;
<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hadhrat Abdullah Ibn Abbâs رضي الله عنهما</td>
<td>323 671</td>
</tr>
<tr>
<td>Hadhrat Humâmi</td>
<td>320 015</td>
</tr>
<tr>
<td>Hadhrat Zhammâri</td>
<td>321 523</td>
</tr>
<tr>
<td>Imâm Hamza</td>
<td>321 250</td>
</tr>
<tr>
<td>Hadhrat Râshid</td>
<td>360 023</td>
</tr>
</tbody>
</table>

**Count of the letters of the Qur’aan:**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>48772</td>
</tr>
<tr>
<td>ب</td>
<td>11428</td>
</tr>
<tr>
<td>ت</td>
<td>3105</td>
</tr>
<tr>
<td>ث</td>
<td>2404</td>
</tr>
<tr>
<td>ج</td>
<td>4302</td>
</tr>
<tr>
<td>ح</td>
<td>4130</td>
</tr>
<tr>
<td>خ</td>
<td>2505</td>
</tr>
<tr>
<td>د</td>
<td>5978</td>
</tr>
<tr>
<td>9</td>
<td>د</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>10</td>
<td>ر</td>
</tr>
<tr>
<td>11</td>
<td>ز</td>
</tr>
<tr>
<td>12</td>
<td>س</td>
</tr>
<tr>
<td>13</td>
<td>ش</td>
</tr>
<tr>
<td>14</td>
<td>ص</td>
</tr>
<tr>
<td>15</td>
<td>ض</td>
</tr>
<tr>
<td>16</td>
<td>ط</td>
</tr>
<tr>
<td>17</td>
<td>ظ</td>
</tr>
<tr>
<td>18</td>
<td>ع</td>
</tr>
<tr>
<td>19</td>
<td>غ</td>
</tr>
<tr>
<td>20</td>
<td>ف</td>
</tr>
<tr>
<td>21</td>
<td>ق</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>22</td>
<td>الكاف</td>
</tr>
<tr>
<td>23</td>
<td>اللام</td>
</tr>
<tr>
<td>24</td>
<td>الميم</td>
</tr>
<tr>
<td>25</td>
<td>النون</td>
</tr>
<tr>
<td>26</td>
<td>الواو</td>
</tr>
<tr>
<td>27</td>
<td>الهاء</td>
</tr>
<tr>
<td>28</td>
<td>الهمزة</td>
</tr>
<tr>
<td>29</td>
<td>الياء</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>386 877</strong></td>
</tr>
</tbody>
</table>

**Note:** The differences and discrepancies that is found in the count of the letters is due to the fact that the مشدد letters were counted as two. Also those letters written in the Uthmâni Qur’aan’s which are read are also included. Similarly the letters of بسم الله which is at the beginning of one

1 القول الوجيز في فواصل (ص 116 – 119) الكتاب العزيز على ناظمة الزهر المعروف بشرح المخلصاتي (أخذًا من كتاب العدد ص 10-11 لابن عبد الكافي)
hundred and thirteen Surat’s is also included. And Allaah ﷻ knows best.

**Various other counts:**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Manzils</td>
<td>7</td>
<td>Dots</td>
</tr>
<tr>
<td>Surats</td>
<td>114</td>
<td>Kasra</td>
</tr>
<tr>
<td>Rukus</td>
<td>540</td>
<td>Fat’ha</td>
</tr>
<tr>
<td>Ayats</td>
<td>6 236</td>
<td>Dhamma</td>
</tr>
<tr>
<td>Words</td>
<td>77 439</td>
<td>Madds</td>
</tr>
<tr>
<td>Letters</td>
<td>323 671</td>
<td>Tashdeeds</td>
</tr>
</tbody>
</table>
The Thirty Para’s (Juz)

The thirty (30) para’s (juz) was initiated in the time of Hadhrat Uthmân ﷺ.

The Qur’aan’s which he had written were divided into thirty parts (juz), of which each part again was divided into four quarters and each quarter consisted of approximately ten (10) pages.

However this was not standard. Therefore there are various versions of division of the para’s.

The ركوع Ruku’s

It is reported that Hadhrat Uthmân ﷺ used to recite twenty (20) rakat’s in tarâweeh during Ramadhan completing on the twenty-seventh night, in which during every night he divided the recitation of the Qur’aan into twenty (20) portions which was completed in twenty (20) rakat’s, this then became the known ruku’s.

There are five hundred and forty (540) ruku’s in the Qur’aan, which equal to the number of rakats performed in the
twenty-seven nights. The ruku in the Qur’aan is indicated by the word ركعة or the word ركع، which is found in the word ركعة.

The Manzil

There are seven (7) manzil’s in the Qur’aan. The seven (7) manzil’s according to the famous sequence known as فم بشوق is as follows:

The ف indicates from Surah Fâtiha up to Surah Nisâ, (total of four Surat’s) the م from Surah Mâ’idah up to Surah Taubah (total of five Surat’s), the ى from Surah Yunus up to Surah Nahl (total of seven Surat’s), the ب from Surah Bani Isrâ’eel up to Surah Furqân (total of nine Surat’s), the ش from Surah Shu’râ up to Surah Yâseen (total of eleven Surat’s), the و from Surah Was-Sâffât up to Surah Hujurât (total of thirteen Surat’s) and the ق from Surah Qâf up to Surah Nâs (total of sixty five Surat’s).

It is reported that it was the general practice of the Sahabah رضى الله عنهم to complete the recitation of the Qur’aan every seven (7) days according to the above sequence.
Some miscellaneous aspects of the Qur’aan

➢ The half of the Qur’aan according to the letters is the في in the word وَلَا تَتَلَطَّفُ in Surah Kahaf.

➢ The half of the Qur’aan according to the words is وَالْہلِّ وَالْہلِّ로ُدُ in the twentieth ayat of Surah Hajj, and from the following word in the next ayat is the second half.

➢ The half of the Qur’aan according to the ayats is the end of the forty fifth ayat of Suratush-Shu’râ; i.e. هَِنَّ تَلْقَفُ مَا يَا فِکْرُونَ (45:54), and from the forty sixth ayat is the next half.

➢ The half of the Qur’aan according to the Surat’s is Surah Hadeed in the twenty seventh juz, and from Surah Mujâdalâlah is the next half.

➢ The Qur’aan divided into three parts;

(1st third) at ﴿۰۰۱ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾, upto ayat one hundred of Surah Taubah.

(2nd third) at ﴿۱۱۱ وَلَا صَدِيقٌ حَمِيمٌ ﴾, upto ayat number one hundred and one of Suratush Shu’râ.
(3\textsuperscript{rd} third) from here till the end of the Qur’aan.

- The Qur’aan divided into four parts;

  (1\textsuperscript{st} quarter) at \textit{وَ أَنَّهُ لَعَفْوُ رَحِيمٌ} (۱۶۵) the end of Surah An’âm

  (2\textsuperscript{nd} quarter) up to \textit{وَ لَيْتَلْظَفُ وَ لَا يُشَعِّرُنَّ يَسَعَيْكَ حَدًا} (۹۱) in Surah Kahaf.

  (3\textsuperscript{rd} quarter) at \textit{وَ خَسِيرَ هَذَا الْكُفَّارُونَ} (۸۵) the end of Surah Ghâfir.

  (4\textsuperscript{th} quarter) from here till the end of the Qur’aan.

- The word \textit{شَهْر} meaning month, appears twelve times in the Qur’aan. There are twelve months in the year.

- The word \textit{يَوْم} meaning day, appears three hundred and sixty fives times in the Qur’aan. There are three hundred and sixty five days in the year.
Hafs  and the various Qirâ’aat

Hafs is the direct student and râwi of Imâm Aâsim who is an Imâm from amongst the ten famous Qâris.

The second râwi is Shu’bah.

The father of Hafs is Sulaiman. Hafs lived in Kufa and was a very reliable student. He passed away in the year 190 hijri. His riwâyat is very famous and is read in many parts and countries of the world.

His riwâyat has become so famous and widespread that some learned people and even Ulema have stated that this is the only riwâyat in which the Qur’aan has been revealed, and this is the Qur’aan, and the remaining Mutawâtira (authentic) Qirâ’ât, Allaah forbid, is not Qur’aan. Rather they were different variations which Hadhrat Umar and Hadhrat Uthmân had abrogated. Now in our time and era there is no other Qirâ’ât.

This is a great fallacy and utter ignorance of such persons and is completely untrue.

It should be known that even in this era and time the Qur’aan with all the various Qirâ’ât is to be found in its pure and pristine condition as it was in the time of Nabi-e-Kareem. Ilm Qirâ’ât has no relation to historical facts, rather its authentacity is related to Tawâtur (authenticity) and correct
sanad\(^1\). Therefore one should not disregard any of the Qirâ’ât-e-Ashrah in regard to its authenticity and reliability. Just as we regard the riwâyat of Hafs رحمه الله as authentic so should we regard the rest of the ten Qirâ’ât, and know and accept them as such. It is totally permissible without any reservation to recite the Qur’aan in any one of the ten Qirâ’ât.

The author of تيسير التجويد Qâri Abdul Khâliq رحمه الله who was the senior ustadh of tajweed and qirâ’at in Saharanpur writes, ‘The listener should listen attentively when the Qâri recites any riwâyat or qirâ’at from Sab’ah or Ash’rah, and should believe that what is being recited is authentic as is the riwâyat of Hafs رحمه الله. Therefore to recite any riwâyat other than Hafs in the Fardh, nafal or Tarâweeh is totally permissible. Although it is advisable to inform the people and congregation before hand, so that the ignorant don’t think it to be an error. The students should definitely study the qirâ’at Sab’ah and Ash’rah. In our time there are very few people who are aware of the various qirâ’aat. Whereas acquiring these qirâ’aat is Fardh Kifâya. The general masses are unaware of even Tajweed and to a lesser extent the qirâ’aat, to the extent that if any riwâyat is read from Sab’ah or ’Ashrah then even some Ulema have doubt and would say that the recitation is incorrect. This is all due to

\(^1\) Reliable and truthful chain of narrators
ignorance, and not giving due importance to the various qirâ’aat. This science is established through very authentic books such as Shâtbi, Tayseer, Nashr, It’hâf and Ghaithun-Nafa’ etc. one should study these kitaabs and make ijrâ of the Qur’aan. To teach and propagate this science is very necessary and also it is most virtuous.

Hadhrat Moulana Qâri Dhiyâ-Uddin Ahmed writes in his famous and world renowned kitâb خلاصة البيان;

وقد اتفقت الأئمة على من صلى صلواة وقرأ فيها القراءة المتوائرة وفاقا للقراء السبعة جازت صلواته بلا خلاف بخلاف غيرها

Translation: The Ulema of Usool and the Qurrâ are unanimous that to recite any one riwâyat or qirâ’at from the قراءات سبعة in salâh is totally correct and permissible.

The author of احياء المعاني Qâri Zaheerud-Deen A’zami writes, ‘Whichever riwâyat is read in salâh is unanimously correct according to the Ulema. To teach and read the various qirâ’aat in our present time is absolutely necessary’.
Qâri Abdur-Rahmân Ilâhâbâdi writes in that in the science of qirâ’at the differences in the words of the Qur’aan are discussed. This is of two types, firstly, is that qirâ’at which is authentic and correct to read, and to believe that it is Qur’aan is essential. To refute or doubt it is a great sin and tantamount to kufr. This refers to the ten qirâ’ât which are established through (strong chain of narrators).

The author of Qâri Muhammed Shareef of Lahore writes that all those Qirâ’aat which are established through are all taught and read. The detail of all these Qirâ’aat are found in many authentic books. Though, those who read and teach this science today are very few.

It should be known that all the Qirâ’aat which are established through reliable sources are just as authentic as is the riwâyat of Hafs. It should also be known just as it is a major sin and kufr to refute the riwâyat of Hafs, similarly it is a major sin and kufr to refute and deny any one of the other Qirâ’aat and riwâyaat. The indifference that is shown to Tajweed, to a greater extent disregard is shown to Qirâ’aat.
This indifference and disregard has reached such proportions that if a person had to recite any riwâyat or qirâ’at other than that of Hafs, it is regarded as incorrect and doubtful.

To compound the matter even further, certain Ulema too have doubts as to its authenticity and they discourage its reading and teaching.

Therefore, it is of paramount importance that this science be taught and encouraged in the madâris and also read extensively so that there is no alienation towards it.
Discussion on تکبیر – Takbeer

The تکبیر which is read from و ال الضحى till the end of the Qur’aan is narrated specifically by the Qurrâ of Makkah.

The reason for reading the تکبیر is that for a period of 12 (twelve), fifteen (15) or forty (40) days the وحی (revelation) was curtailed.

وحی was curtailed for either of the following reasons;

On the occasion when the Ahle-Kitaab asked Nabi-e-Kareem ﷺ questions regarding the روح (soul), the ashâb-e-Kahf and Zhul Qarnain, he said that he would give the answers the following day, but forgot to say ان شاء الله.

On the occasion when a puppy died in the house of Nabi-e-Kareem ﷺ which he was unaware of.

On the occasion when due to illness Nabi-e-Kareem ﷺ did not perform the Tahajjud namaaz for two or three days.

A bunch of grapes was given to Nabi-e-Kareem ﷺ as a gift.

A person came to Nabi-e-Kareem ﷺ and asked for
something, upon which he was given this bunch of grapes. A Sahâbi رضي الله عنه bought this bunch of grapes from the beggar and in turn gave it to Nabi-e-Kareem ﷺ as a gift, after which the same beggar came and asked for something upon which he was given the same bunch of grapes. Another Sahâbi bought this bunch of grapes from the beggar and gave it to Nabi-e-Kareem ﷺ as a gift. This beggar came for the third time and asked for something upon which Nabi-e-Kareem ﷺ scolded him and told him that he was stubborn. Upon this for a period of forty (40) days the (revelation) was stopped.

The kuffâr of Makkah began taunting Nabi-e-Kareem ﷺ and told him that your Lord has forsaken you. After this long break in the (revelation), Hadhrat جبّريل عليه السلام appeared before Nabi-e-Kareem ﷺ and recited the verses of and to him. After waiting for so long for the to resume and also seeing Hadhrat
Jibra’eel عليه السلام once again prompted Nabi-e-Kareem  to say the تکبیر.

He then said “Recite the تکبیر with the ذکرالثواب till the end of the Qur’aan so that you may expound the greatness and grandeur of Allaah ﷺ.”1

Most commonly the takbeer; ﷲ أَكْبَرَ is read alone.

However لَا إِلَهَ إِلَّا إِلَّهَ إِلَّهَ أَكْبَرَ could be added and read in the following manner; لَا إِلَهَ إِلَّهَ إِلَّهَ أَكْبَرَ and according to others it is permissible to add وَلِيَّةُ الْحَمْدُ after the takbeer thus; لَا إِلَهَ إِلَّهَ إِلَّهَ أَكْبَرَ وَلِيَّةُ الْحَمْدُ

The Ulema of later times read the تکبیر for all Qurrâ.

This will be according to any one of the sequences shown above. The reading of the تکبیر is to express one’s gratitude at the completion of the Qur’aan and also to increase in the الزکر of Allaah ﷺ while completing the Qur’aan.

Note: The تکبیر could be read at all times, whether in salâh or out of it.

---

1 Irshâdul-Mureed
## Sajda-e-Tilâwat

The Sajda-e-Tilâwat takes place at the following fifteen places;¹

<table>
<thead>
<tr>
<th>#</th>
<th>Surat</th>
<th>Ayat Number</th>
<th>Ikhtilaf of Imâms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Surah A’râf ruku 24</td>
<td>206</td>
<td>All four Imâms</td>
</tr>
<tr>
<td>2</td>
<td>Surah Ra’d ruku 2</td>
<td>15</td>
<td>All four Imâms</td>
</tr>
<tr>
<td>3</td>
<td>Surah Nahl ruku 6</td>
<td>50</td>
<td>All four Imâms</td>
</tr>
<tr>
<td>4</td>
<td>Surah Bani Isrâ’eeel ruku 12</td>
<td>109</td>
<td>All four Imâms</td>
</tr>
<tr>
<td>5</td>
<td>Surah Maryam ruku 4</td>
<td>65</td>
<td>All four Imâms</td>
</tr>
<tr>
<td>6</td>
<td>Surah Haj ruku 2</td>
<td>18</td>
<td>All four Imâms</td>
</tr>
<tr>
<td>7</td>
<td>Surah Haj Ruku 10</td>
<td>77</td>
<td>Imâm Shâf’ee and Imâm Ahmed</td>
</tr>
<tr>
<td>8</td>
<td>Surah Furqân ruku 5</td>
<td>60</td>
<td>All four Imâms</td>
</tr>
<tr>
<td>9</td>
<td>Surah Naml</td>
<td>26</td>
<td>All four Imâms</td>
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</tbody>
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¹ مفيد القاري
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<tbody>
<tr>
<td>10</td>
<td>Surah Sajdah ruku 2</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>All four Imâms</td>
<td></td>
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<tr>
<td>11</td>
<td>Surah Saad ruku 2</td>
<td>24-25</td>
</tr>
<tr>
<td></td>
<td>Imâm Abu Hanifah &amp; Imâm Mâlik</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Surah Hâmim Sajda – ruku 5</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>All four Imâms</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Surah Najm ruku 3</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td>Three Imâm’s besides Imâm Mâlik</td>
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<tr>
<td>14</td>
<td>Surah Inshiqâq</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>Three Imâm’s besides Imâm Mâlik</td>
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<tr>
<td>15</td>
<td>Surah Alaq</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>Three Imâm’s besides Imâm Mâlik</td>
<td></td>
</tr>
</tbody>
</table>

According to Imâm Abu Hanifah ﷺ it is Wâjib (compulsory) to make sajdah at fourteen places when reading any one ayat or part thereof.
Discussion on the Masnoon method of making khatam (completing the recitation of the Qur’aan)

It is preferable that the completion of the Qur’aan take place in namaaz. If this is not possible, then to complete in the first part of the night or day. To keep fast on this day is Mustahab (meritorious). Hence, it was the practice of Hadhrat Talha رضي الله عنه and Musayyib ibn Raafi’ رضي الله عنه that they would keep fast the day they completed the Qur’aan.

It is Mustahab to read Surah Fatiha and the first five ayât of Surah Baqarah upto;

وَ اہولِ كَهہہ الْمہفْلِحہو نَ ﴿۵﴾ at the time of the completion the Qur’aan.

In a Hadeeth it is reported that Hadhrat Ibn Abbaas رضي الله عنه says, "Somebody asked Rasulullaah ﷺ as to which action is the most virtuous. Rasulullaah ﷺ replied آپُ النَّارُ المُرْتحِلُ. The Sahâbi inquired, 'O Rasul of Allaah ﷺ what is آپُ النَّارُ المُرْتحِلُ?' Rasulullaah ﷺ replied, 'It is the reader of the Qur'aan who starts reading from the beginning and continues till he
reaches its end, and thereafter starts at the beginning again. Whenever he stops, he starts again."¹

In another Hadeeth it is reported that the best of actions is to stopover and immediately continue.

It was enquired as to what آخذلا و الرحله meant. Nabi-e-Kareem explained that it meant to complete the recitation of the Qur’aan, and to immediately initiate the next recitation.²

In another Hadeeth it is reported that Allaah prefers that the next recitation be initiated when the Qur'aan is completed.

Daarimi reports a Hadeeth from Hadhrat Ubay ibn Ka’b in which the completion of the Qur’aan is discussed. He says that Nabi-e-Kareem read قَلْ أَعُوذُ بِرَبِّ النَّاسِ and immediately thereafter the beginning of Surah Baqarah upto وَأَوْلَيْكَ هُمُ الْمُفْلِحُونَ (5). Thereafter du’a was made, and everybody dispersed.³

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¹ Tirmizhi
² Al-Azkaar of Nawawi pg. 82 – 83.
³ Itqaan vol. 1 pg. 111 on the authority of Daarimi.
The completion in Tarâweeh

It has been observed that the Qurrâ and Ulema adopted three methods when completing the Qur’aan in Tarâweeh;

1) To read up to Surah Naas in the eighteenth (18) rakat. In the nineteenth (19) and twentieth (20) to read from ℋٞ in two rakat’s, either till ℒ in the nineteenth and till ℔ in the twentieth, or till ℒ in the nineteenth and till ℒ in the twentieth.

2) To read up to Surah Naas in the nineteenth (19) rakat and up to ℒ in the twentieth.

3) To read upto any surat before Surah Naas in the nineteenth rakat, and Surah Naas together with Surah Fâtiha and Surah Baqarah up to ℒ in the twentieth rakat.

Note: In this third method there seems to be karâhat (reprehension) because Surah Fâtiha is read twice in one rakat. However it will be permissible because Surah Fâtiha is read for the first time and again after a few surats, hence there is a delay, which is permissible.
4) Although it is mustahhab to complete the recitation of the Qur’aan on \( \text{هُمُ الْمُفَلِّحُونَ} \) and not فرض or واجب or فرض therefore to occasionally end the recitation on Surah Naas in the twentieth rakat is also permissible.

Generally the first three methods should be adopted and occasionally the fourth, so that one may not think that to terminate the recitation on \( \text{هُمُ الْمُفَلِّحُونَ} \) is imperative.
Discussion on Du’â

To make du’a after the completion of the Qur’aan is Mustahab.

It is reported in a Hadeeth by Hadhrat Anas رضي الله عنه that for the person of the Qur’aan, i.e. one who learns, teaches and recites the Qur’aan, there is a du’a on the completion of the Qur’aan which is accepted by Allaah ﷺ.

It is reported by Hadhrat Yahya ibn Yamân رضي الله عنه that when a person completes a reading of the Qur’aan, the Malâ’ikah kiss him between his eyes.

Hameed Al-A’raj رحمه الله reports in Musnad-e-Dârîmi that four thousand Malâ’ikah say Aameen to the du’a of the person who completes the recitation of the Qur’aan.

It is preferable to face towards the Qibla when making du’a.

When making du’a one should lift both hands with the palms facing skywards. Both the hands should be in line with the chest.

It is reported by Hadhrat Ibn Abbâs رضي الله عنهما that making du’a is to lift the hands in line with the shoulders.¹

After the du’â the hands must be rubbed over the face.

¹ Abu Dawood, Haakim
Allâmah Jazri رحمه الله says that the view of some of the Ulema is that the hands should not be passed over the face. This is so because most probably the Hadeeth and narration in which this is discussed did not reach them.

He further says that once in the year 792 hijri a calamity befell himself and the Muslims. He was blessed with a dream in which he saw Nabi-e-Kareem ﷺ. He requested that du’â be made for himself and the Muslims at large. Upon which Nabi-e-Kareem ﷺ lifted his blessed hands for du’â, and thereafter passed his hands over his blessed face.

The du’a should be made in the Qa’dah position, the position one sits in Tashah-hud.

Du’a should be made with great humility and humbleness.

Ibn Atâ رحمه الله says that du’â consists of few a basic aspects;

i. To make du’â with a conscious heart

ii. The heart should be soft

iii. To have the awe of Allaah ﷻ

iv. To have humility and be remorseful

v. To have full trust in Allaah ﷻ

vi. The vehicle for du’â is sincerity

vii. The best time for du’â is the latter part of the night
The best time

It was the general practice of the Ulema to make du’a for all Muslims, male and female, and matters relating to both, Dunya and Aakhirat.

Many of the Mashâ’ikh preferred the completion to be on a Monday or the night of Friday.

To render the completion at the beginning of the day, or beginning of the night is preferable. It is reported in a Hadeeth that if the completion is rendered at the beginning of the day then the Malâ’ikah seek forgiveness for the person the entire day. If the completion is rendered at the beginning of the night, then the Malâ’ikah seek forgiveness for the person the entire night.

Hadhurat Mujâhid Ib n Jabbar رحمه الله narrates a Hadeeth in which is reported, “The person who completes the Qur’aan during the day, seventy thousand angels are appointed to seek forgiveness on his behalf till the evening, and the person who completes the Qur’aan during the night, seventy thousand angels are appointed to seek forgiveness on his behalf till the morning.”¹

Hadhurat Abdullaah ibn Mubârak رحمه الله says, "In the summer months the completion should be done in the morning and in

¹ الدارمي
the winter months the completion should be done in the evenings."

**Times when Du’â is accepted**

Du’â could be accepted at any given time, and acceptance of du’â could be hoped for at any time. However there are certain times and occasions when the du’â is more readily accepted of which cognisance should be taken.

1) At the time of the completion of the Qur’aan.
2) During the night of Qadr.
3) The day of Arafat.
4) All the days and nights during the month of Ramadhân.
5) The night of Friday i.e. Thursday night.
6) Throughout all nights.
7) There is a moment on a Friday when the du’â is readily accepted. This moment rotates throughout the day. There is no specific time for it. However there are two moments in which the prospect of the du’â being accepted is greater, the first is from the time the Imâm comes out for the khutba till the end of the salâh. The du’â should not be made verbally with the tongue rather it should be done in the heart, and
similarly when the Imâm makes du’â during the khutba then too the âmin should be said in the heart. The second is the time between Asr and Maghrib.

**A special gift for those Persons encountering difficulty while doing Hifz**

A very effective du’a for memorising the Qur’aan has been narrated by Hadhrat Ali رضي الله عنه, from Nabi-e-Kareem ﷺ.

Once Hadhrat Ali رضي الله عنه presented himself in front of Nabi-e-Akram ﷺ and said, “May my parents be sacrificed upon you! I learn the Qur’aan and then I forget it.” The Nabi of Allaah ﷺ told him, “Should I not teach you such words, which will not only be beneficial to you, but also to all those whom you teach. If they learn these words they will remember the Qur’aan.” Hadhrat Ali رضي الله عنه then requested and said, “O The Rasool of Allaah! Yes, certainly show me.” Nabi-e-Kareem ﷺ then informed him, and said, “During the night preceding the day of Friday, in either the last portion (which is the best, as du’as are readily accepted) or the middle part or the early part of the night, perform four rakat’s of namaaz (nafl). In the first rakat recite Surah Yaseen, in the second rakat Surah Dukhaan, in the third rakat Surah
Alif-Laam-Meem Sajdah and in the fourth rakat recite Surah Mulk.

After having performed this namaaz hymn the praises of Allaah ﷻ and glorify Him, and send Durood upon me and all the Ambiya. Then seek forgiveness for all Muslims, male and female.”

It will be appropriate to say the following before the du’a;

Thereafter, recite the following du’a which was taught by Rasulullaah ﷺ to Hadhrat Ali رضي الله عنه, as mentioned in the above Hadeeth:

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Nabi-e-Kareem صلی اللہ upon Him then told Hadhrat Ali رضی اللہ عنه to repeat this for three, five or seven Thursdays, and Insha-Allaah, most surely the dua’ will be accepted by Allaah ﷻ. Rasulullaah صلی اللہ علیه وسلم then took an oath and said, “I swear by that Being Who made me a Nabi, your dua’ and supplications will never be rejected.”

Hadhrat Ali رضی اللہ عنه returned to Nabi-e-Kareem صلی اللہ علیه وسلم after five or seven Fridays and said, “O The Rasool of Allaah ﷻ, previously I would read four ayât, and that too I could not remember. Now I learn forty ayât at a time, and it is so embedded in my mind as if the Qur’aan is open in front of me. Similarly, before I would listen to a Hadeeth and I could not retain it. Now when I listen to Ahadeeth, I remember them
very well, to the extent that when I narrate them to other persons, I do not miss out even one word.”

Subhânallaah, what an easy formula Nabi-e-Kareem ﷺ has taught the Ummat. Generally, people do know Surah Yaseen and Surah Mulk. The other two surats viz. Surah Sajdah and Surah Dukhaan are short and relatively easy to learn. They could be learnt in a short time. May Allaah bless us all with memorising the Qur’aan-e-Kareem and the Ahadeeth by the grace of His Nabi’s beneficence, Ameen.

**Those conditions and moments when du’â is readily accepted**

1) At the time of azhân.
2) After the azhân before the iqâmat.
3) The person who is in difficulty.
4) The du’â after حٰ على الصّلاة حٰ على الفلاح
5) After the fardh salâhs.
6) When standing in preparation for jihad.
7) In the thick of battle.
8) In the state of sajdah but not in the fardh namazes.

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1 Targheeb wa Tarheeb vol. 2 pg. 360, 361
9) After the recitation of the Qur’aan, especially after the completion. Specifically the du’â of the person completing, is readily accepted.

10) At the time of drinking zam zam water.

11) At the time when a person is in the throes of death.

12) At the time when the Muslims gather for any deeni purpose.


14) At the time when the jamâ’at stands up for namaaz.

15) When the gaze falls onto the Ka’bah.

16) After reading ﷺ رُسُلَ اللهِ in Surah An’âm before آَعْلَمَ. Many Ulema and Mashâ’ikh have stated that the du’â made at this instance is readily excepted.

17) When it rains

**The places where du’â is readily accepted**

1) During tawâf.

2) At the multazam which is the spot between the door of the Ka’bah and the hajr-e-aswad.

3) At the mezab-e-rahmat which is the gutter above the Ka’bah.

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4) Inside the Ka’bah.
5) At the well of zam zam.
6) On the mount of Safâ and Marwâ and when making sa’ie.
7) Behind the Muqâm-e-Ebrâhim.
8) On the plains of Arafât.
9) At Muzdalifâ.
10) At Mina.
11) At the spot of all three Jamarât.
12) At the resting place of Nabi-e-Akram ﷺ.

**The persons whose du’â is readily accepted**

1) An afflicted person.
2) The du’â of an oppressed person even though he may be a transgressor of the laws of shari’at or even a kâfir.
3) The du’â of a father for his children.
4) The du’â of a just ruler.

5) The du’â of a pious person.

6) The du’â of obedient children.

7) The du’â of a musâfir (traveller).

8) The du’â of a fasting person at the time of Iftâr.

9) The du’â of a person for another who is not present.

10) The du’â of the Háji until he reaches home.

Du’as which could be read after the khatam (completion) of the Qur’aan

After the completion of the Qur’aan, Nabi-e-Kareem  used to make du’â in the following words;

1)   اَللّهُ ذ ارْحمَْنىِ بِبلْقُرْآنِ وَ اجْعَلْ هُ لىِ اِمَامًا وَ نُورًا وَ هُدًى وَ رَحمَةُ اَللّهُ ذ ذَكِّرْنِِْ مِنْهُ مَ ب نَسِيْتُ وَ عَلِّمْنىِ مِنْهُ مَا    
جَهِلتُ وَ ارْزُقْنٰي تَلاَوَتَهُ آنَا اللَّتِي وَ أَطْرَافِ النَّهَارِ وَ
اجعَلْهُ لِي حُجَّةٍ يَا رَبَّ الْعَالَمِيْنَ ۱

2-ا) آللّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ آمِئَكَ ناصِبيَّيْنِ
بِيَدِكَ مَضِيَّ عَلَيْكَ عَدْلٌ فِي قَضَائِكَ أَسْتَبْلِكَ بِحَكْمِ
اسْمِ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسَكَ أَوْ أَنزَلْتُهُ فِي كِتَابِكَ أَوْ
عَلْمَتُهُ أَحَدًا مِّنْ خَلْقِكَ أَوْ أَسْتَأْثَرَتْ بِهِ فِي عِلْمِ الْعَيْبِ
عَنْدَكَ آن تَجْعَلُ الْقُرْآنَ الْعَظِيمَ رَبِّيْنَ قَلَّيْنِ وَ نُورَ بَصَرِيْنِ وَ
جُلَّاءَ حُزْنِيَّ وَ ذَهَابَ هَمِّيَّ

The above du’â will be recited when one is alone, and if the
du’â is said in a gathering, then it should be said as follows;

2-ب) آللّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ آمِئَكَ
ناصِبيَّيْنِ بَيِّنَانِ مَضِيَّ عَلَيْنَا حُكْمَكَ عَدْلٌ فِيْنَا قَضَائِكَ

١-شرح هندى جزرى ص 88 – قاري محمد علي جونفورى
It is reported that if a person makes the above du’â, Allaah I will remove his anxieties and worries, and will replace it with happiness and comfort.

Allâmah Sakhâwi رحمه الله عليه used to include the following du’â as well;

(3) آلّهُمَّ اجِعلُهُ لَنَا شِفاءً وَ هُدًى وَ إِمَامًا وَ رَحْمَةً وَ ازْرَقْنَا تَلاوَتَهُ عَلَى النَّزْحِ الَّذِي يُرْضِيكُ عَنَّا وَ لَا تَتَدَّعَ لَنَا دَنَّا إِلَّا غَفْرَتَهُ وَ لَا هَمًّا إِلَّا قَرْحَتُهُ وَ لَا دَيْنٍ إِلَّا أَرْزُقْنَا بِجَلاَءَ اَحْزَانِنَا وَ ذَهَبَ هُمُوْمِنَب رَحْمَةَ اللّهِ عَلَيْهِ وَ نُورَ أَبَصَرَنَا وَ جَلَّلَهُ أَحْزَانِنَا وَ ذَهَابَ هُمُوْمِنَا.
اللهُمَّ آصلحِ ليَ دينيَ الَّذِي هُوَ عِصْمَةُ أَمْرِى وَ أَصْلِحْ ليَ دُنْيَاهُ الَّتِيَ فِيهَا مَعاَشِئُ وَ أَصْلِحْ ليَ أُخْرَٰجِيَ الَّتِيَ فِيهَا مَعَاَدِئِ وَ اجْعَلِ الحَيَوَةَ زِيَادَةً لِّيَ فِي كُلِّ خَيْرٍ وَ اجْعَلِ اللَّمْوَةِ رَاحَةً لِّيَ مِنْ كُلِّ شَرّ.

The above du’â will be recited when one is alone, and if the du’â is said in a gathering, then it should be said as follows;
اللهم أعفري الزلزل و جدّي و خطئي و عمدي

اللهم إن إسألت أن ترفق ذكرى و تصضع وزرئ و تصليح أمري و تظهر قلبي و تخصف جريبي و تنوّر قلبي و تغيّر ذنبي و أسألك الدوّارات العُلّ من الحجّة آمين

يا من لا تراه العيون و لا تخلاضه الظُّنون و لا يصفه الوصفون و لا يغيّره الحوادث و لا يخشى الدوّار تعلم متافيّل الجبال و متكيّل البحر و عدد قطر الأَمْطار و عدد ورق الأَشجار و عدد ما أظلم عليه الليل و أشرق عليه النهار و لا يواري منه سماة سماة و لا أرض أرض و لا بحر ما في قفره و لا جبل ما في وعره

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8) أَللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي أَخْرَهَ وَ خَيْرَ عَمَلِيَّةَ وَ خَيْرَ آيَاتِيَ يَوْمَ أَلْقَانِكَ فِيهِ
9) أَللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ المَسْئَلَةَ وَ خَيْرَ الدُّعَا وَ خَيْرَ التَّجَاج وَ خَيْرَ الْعَمَلِ وَ خَيْرَ التَّوَاب وَ خَيْرَ الحَيَاةِ وَ خَيْرَ الْمَمَاتِ وَ ذِبْنَتِ وَ نَقْلَ مَوَارِنِيَّ وَ حَقَّقَ إِيمَانِيَّ وَ ارْفَعَ دَرَجَتِيَّ وَ نَقْبَلَ صَلاَتِيَّ وَ اَعْفَرَ خَطِيِّتَتِيَّ وَ أَسْتَلُكَ الْدَرَجَاتِ الْعُلَىٰ مِنَ الْجَنَّةِ آمِنَ
10) أَللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارَكَ لِي فِي سَمْعِي وَ بِصَرِيَّ وَ فِي رَزْقِي وَ فِي رُوْجِي وَ فِي قَلْبِي وَ فِي حَلْقِي وَ فِي حُلْقِيَ وَ فِي أَهْلِي وَ فِي حَيَايِ وَ فِي مَمَاتِي وَ فِي عَمَلِي وَ تَقْبَلَ حَسَنَتِي وَ أَسْتَلُكَ الْدَرَجَاتِ الْعُلَىٰ مِنَ الْجَنَّةِ آمِنَ
11) أَللَّهُمَّ أَعْنَا عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ
اللهمِ أُحِسِّنُ عاقبَتَنا في الأُمُورِ كِلَّها وَ أُجِرْنَا مِنْ خُزْيَ الْدُنْيَا وَ عَذَابٍ لَّآخِرَةٍ

اللهمِ إِنِّي آسِلُكَ مُوجَبَاتٍ رَحْمَتُكَ وَ عَزَائِمٍ مَغْفِرَتُكَ وَ السَّلاَمَةَ مِنْ كُلِّ إِثْمٍ وَ الْقَنْيَمَةَ مِنْ كُلِّ بَرٍّ وَ الْفَوْزَ بِالجَنَّةِ وَ التَّجَةَ مِنَ التَّارِ

اللهمِ لاَ تَدَعْ لَنا ذَنْبًا إِلاَّ غَفَرْتَهُ وَ لاَ هَمًّا إِلاَّ فَرَجْتَهُ وَ لاَ دُنْيَا إِلاَّ قَطْسَيْتَهُ وَ لاَ حَاجَةٌ مِّنْ حَوَائِجِ الْدُنْيَا وَ الْآخِرَةِ إِلَّا قَطْسَيْتَهَا يَا أَرْحَمَ الرّاحِمِينَ

اللهمِ رَبَّيَا آتِنَا في الْدُنْيَا حَسَنَةً وَ في الْآخِرَةِ حَسَنَةً وَ فِي عَذَابِ الْقَارَاء
الحمد لله الذي علم القرآن و زين الإنسان بنطق اللسان فطوفيّ لمن يتلو كتاب الله حق تلاوته، و يواطِب آناء الليل و اطراف النهار على دراسته، وهو كلام الله تعالى الذي انزله على عبده و رسوله المصطفى محمد النبي الأمين العربي المختار المرتضى القائل [ خُبِّرْتُم مِّنْ تَعْلَمَ الْقُرآنَ وَ عَلِمَتْهُ ] و على آله المكرمين، و رضي الله عن أصحابه اجمعين و سلّم تسليماً كبيراً كبيراً

اما بعد يقول راجٍ عفو ربه الكريم " اسماعيل بن محمد بن ابرهيم اسحق من بلد آزابو من مضافات خاوتيناك الواقع في افريقيا الجنوبية : فاني أحمد الله و اشكره على ما وقفت اله تعالى لقراءة القرآن الكريم، فقراءته من طريق الولى الشاطبي و من طريق المحقق محمد بن الجريري على سيدى و استاذ يعد القراء القرائي المقرى الكبير أحمد الله بهاكالفورى المدرس بالجامعة الإسلامية تعليم الدين داهيل، سميثك في الهند قال قرأت على محمد كامل بن نعمت على خان الأفضل كده من مضافات جنجرامطر الله على ترقبه سحب الرضوان عن الشيخ القرائي مولانا عبد الله التهاني ثم المراد أبادي عن الشيخ mrقرى ضياء الدين احمد الله أبادي عن الشيخ mrقرى رئيس القراء بديار الهند القرائي المقرى عبد الرحمن بن بشير خان المكي ثم الإسلام أبادي وقال حضرته الأستاذ الشيخ القرائي محمد كامل المذكور: حصل لي و للشيخ عبد الله التهاني ثم المراد أبادي المذكور.
الإجازة عن الشيخ المقرئ عبد الرحمن المكي إبّا بلا واسطة، وهو قراء على
أخيه الشيخ المقرئ عبد الله المكي عن الشيخ إبراهيم سعد المصري عن
الشيخ حسن بدّير عن الشيخ محمد المتولي عن الشيخ إبراهيم البقرى عن
الشيخ عبد الرحمن الأجهوري عن الشيخ أحمد البقرى عن الشيخ محمد
البقرى عن الشيخ عبد الرحمن اليمنى عن والده (1) الشيخ شحاذة اليمنى
(2) و عن الشيخ أحمد بن عبد الحق السبطنى وقرأ السبطنى على الشيخ
شحاذة المذكور وقرأ الشيخ شحاذة على الشيخ الإسلام زكريا الأنصاري عن
الشيخ رضوان العظمى عن الشيخ شمس الدين محمد بن محمد بن محمد بن
محمد بن علي بن يوسف الجزري عن الشيخ أبو محمد عبد الرحمن أحمد بن
علي البغدادى المصري عن الشيخ أبو عبد الله محمد المعروف بالصائغ
المصري عن الشيخ أبو الحسن على بني شجاع صهر الشاطبي عن الشيخ
إي القاسم بن فيّرة الشاطبي عن الشيخ أبو الحسن بن هذيل عن أبي داود
سليم بن أبي القاسم نُجاح عن عميان أبي عمرو الداني عن الشيخ إي
الحسن طاهر عبد المنعم بن غلبون المقرى عن الشيخ أبي الحسن على بن
محمد صالح الهاشمي عن الشيخ إي العباس أحمد بن سهل الأشناي عن
الشيخ إي محمد عبيد بن الصباح عن الشيخ حفص صاحب الرواية عن
الشيخ الإمام عاصم بن أبي النجود وكنيته أبو بكر تابع عن أبي عبد الله
السلمى و زرّ من خيبر الأسدي عن سيدنا عثمان و على وأبي بن كعب و
ابن مسعود و زيد بن ثابت رضى الله عنهم إجمعين عن النبي محمد صلى

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الله عليه وسلم عن جبرئيل عليه السلام عن اللوح المحفوظ عن رَبَّ العالِمِينِ.
فَالحمد لله على ذلك وَاشْكُرُهُ على مَا أُولِيناَ وَأُوصِيَنا نِتْ هذِهِ النَعْمَةِ العظيمةِ وَالْمَنَةِ الجَمِيسَةِ فَآسِئِ اللَّهُ تَعَالَى أَنْ يَقْبِلَ هذِهِ الرَسَالَةَ وَيَجْعَلُهَا لِمِنَ الْبَاقِيَاتِ الصَّالِحَاتِ وَيَنْفَعُ بِهَا عِبَادَهُ وَأَرَجُو الدُّعَاءَ بِحَبِّ الْحَبِّ الْدُّنِيَا وَالْآخِرَةِ مِنْ يَنْتَفِعُ بِهَا وَالْإِسْلَامُ مِنْ أَطْلَعَ عَلَى خَطْأٍ فَأَنَّ الْإِنسَانَ لَا يُخْلِقُ عَنْهَا وَأَخْرَ دِعَوَانَا أَنَّ النَّعْمَةَ رَبِّ الْعَالِمِينَ وَصَلِّ اللَّهُ تِعَالَى عَلَى خَلِيْقِهِ مُحَمَّدٍ وَأَلْهَ وَأَصْحَابَهُ وَأَوْلَاءِ امْتِهِ اَجْمِعِينَ أَمِينَ

خادم القراءات والتجويد

اسماعيل بن محمد اسحاق

المدرسة العربية الإسلامية – آزادول

محرم 1430 مطابق جنيور 2009

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