“AND RECITE THE QUR’AAN IN SLOW, MEASURED TONES”

“TO ACQUIRE TAJWEED IS COMPULSORY. WHOEVER DOES NOT RECITE THE QUR’AAN WITH TAJWEED IS A SINNER.”

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THE IMPORTANCE OF TAJWEED

Tajweed literally means to adorn and beautify. In the context of the recitation of the Qur’aan Shareef, Tajweed refers to the correct pronunciation of the letters and applying the various rules of recitation.

The importance of Tajweed cannot be overemphasized. The recitation of the Qur’aan Shareef in Salaah is compulsory. Often due to not reciting the Qur’aan Shareef with Tajweed, the Salaah is affected. It is therefore necessary to learn Tajweed so that the Qur’aan Shareef may be recited correctly.

Arabic is a very delicate language. A slight mispronunciation can completely change the meaning. The word Qalb means heart. If the Qaaf (ق) in the word Qalb is not pronounced correctly and instead it is pronounced as a Kaaf (ك), the meaning changes to ‘dog’. In Surah Al-Kauthar the word ‘wan Har’ means sacrifice. If the Haa (ح) is not pronounced correctly the meaning changes to ‘scold.’ It is thus obvious that the rules of Tajweed must be applied in the recitation of the Qur’aan Shareef.

There are many detailed laws of Tajweed which take a long time to study. However, this booklet contains the most basic laws. If learnt thoroughly, it will enable one to recite the Qur’aan Shareef correctly. It must nevertheless be remembered that the correct application of the rules of Tajweed depends upon listening to its application by someone who has learnt how to recite the Qur’aan Shareef with Tajweed. Thus the teacher must clearly recite the various examples to the learners, highlighting the particular rule that is being applied therein. The learners must then be made to repeatedly practice the examples in the book and additional examples from the Qur’aan Shareef in order to fully grasp the application of the rule.
**LESSON ONE**

To gain the full reward, it is extremely important that due respect is given to the Qur’aan Shareef and the following etiquettes of recitation be applied.

1. The correct Niyyah (intention)
   
e.g. “I am reciting the words of Allah ﷺ for His pleasure only.”

2. To make Wudhu and use a Miswaak.

3. To face Qiblah if possible while reciting.

4. To sit at a Taahir (clean) place.

5. Recite with the concentration that one is reading the words of his beloved Allah ﷺ and that He is hearing him.

6. Not to talk, laugh or play while reciting.

7. Not to return a greeting while reciting.

**LESSON TWO**

**MASAAAIL (RULES / LAWS) REGARDING THE RECITATION AND TOUCHING OF THE QUR’AAN SHAREEF.**

1. It is Jaa`iz (permissible) to recite the Qur’aan Shareef without Wudhu, provided one does not touch the Qur’aan Shareef.

2. It is not permissible to touch the Qur’aan Shareef or any Aayah of the Qur’aan Shareef without Wudhu.

3. If the Qur’aan Shareef is wrapped in a cloth, cover or bag then it would be permissible to touch it without Wudhu (Hanafi). According to the Shafi’ee Math’hab it is not permissible to even touch the cloth, cover or bag without Wudhu.
4. It is not permissible to touch or recite the Qur’aan Shareef in the state of Janaabah (when Ghusl is necessary).

5. It is permissible for a woman in the state of Haidh to read one word at a time if she is teaching the Qur’aan Shareef. This would be done without the intention of reciting the Qur’aan Shareef – i.e. without the Niyyah of Tilaawah.

6. A person who is reciting the Qur’aan Shareef should not be greeted. Should somebody greet the reciter then he/she has the option to continue with the Tilaawah or stop and reply to the Salaam and continue with the Tilaawah after repeating Ta'awwuth.

LESSON THREE

MASAAAIL (RULES) REGARDING THE RECITATION OF TA'AWWUTH AND TASMIYAH.

Note: Ta'awwuth is also known as Al-Isti'aatha; Tasmiyah is also known as Basmalah.

Allah ﷺ says:

فَإِذَا قَرَأْتُ الْقُرْآنَ فَاقْتَرِحْ بِاللَّهِ فَأَشْهَدْنِ الشَّيْطَانَ الرَّجِيمِ

“When you recite the Qur’aan Shareef, seek protection in Allah from Shaytaan the accursed.”

Rule 1. It is necessary to recite Ta'awwuth when beginning with the recitation of the Qur’aan Shareef.

Rule 2. It is necessary to recite Tasmiyah when beginning with the recitation of a Surah.

Rule 3. Tasmiyah will not be read at the beginning of Surah Taubah.

Rule 4. Whilst reciting the Qur’aan Shareef, if a person speaks of worldly affairs, or replies to someone's Salaam, or has something to eat or drink, then it will be necessary to repeat Ta'awwuth before continuing.
WOKSHEET ONE

1. Name five etiquettes that should be observed when reciting the Qur’aan Shareef.
   a) __________________________________________________
   b) __________________________________________________
   c) __________________________________________________
   d) __________________________________________________
   e) __________________________________________________

2. When is Ta'awwuth and Tasmiyah recited?
   ____________________________________________________

3. When is Tasmiyah read alone?
   ____________________________________________________

4. At the beginning of which Surah is Tasmiyah not recited?
   ____________________________________________________

5. State under what conditions will the following apply:
   a) The Qur’aan Shareef cannot be touched but may be recited?
      ____________________________________________________
   b) The Qur’aan Shareef cannot be touched nor recited?
      ____________________________________________________

6. How will a person continue with Tilaawah after replying to a greeting?
   ____________________________________________________
LESSON FOUR
DEFINITIONS

TAJWEED: To pronounce every letter correctly with all its qualities is called Tajweed.

MAKHRAJ: The place in the mouth or throat from where the sound of a letter originates is called Makhraj. The 29 Arabic letters come out of 17 Makhaarij. It is Waajib to pronounce the letters from their Makhaarij.
(Note: Makhraj – singular, Makhaarij – plural).

SIFAH: Qualities of letters, such as softness, loudness, sharp ending, soft ending etc.
(Note: Sifah – singular. Sifaat – plural).

HARAKAH: Fat’hah, Kasrah, Dhammah. حركة
A letter with a Harakah on it will be called Mutaharrik.

TANWEEN: Two Fat’hah (Fat’hatain) تنوين
Two Kasrah (Kasratain)
Two Dhammah (Dammatain) 
Remember that Tanween is also a Harakah. Noon Saakinah and Tanween are both pronounced the same but are written differently. i.e. أُ – أَ

SAAKIN: A letter with a Sukoon (Jazm) on it is called Saakin.
Examples: Noon Saakinah م ن Meem Saakinah م م
MUSHADDADAH: A letter with a Tashdeed on it is called Mushaddadah. Examples: ﻣّ - ﻤّ

HUROOFUL HALQ: The following letters are called Hurooful Halq because they originate from the Halq (throat).

GHUNNAH: Ghunnah means to pronounce the sound of a letter from the nose. The duration of the Ghunnah is the same as the time in which one Alif is pronounced. Whenever a Noon or Meem appears with a Tashdeed, they will be pronounced with a Ghunnah.

Examples: ﻧّ ﻰ ﻦ ﻤّ

THE DURATION OF ONE ALIF: The duration of one Alif is equal to the time required to open a closed finger OR close an open finger.

SURAH: A chapter of the Qur'aan Shareef. There are 114 Suwar (plural of Surah) in the Qur'aan Shareef.

AAYAH: A verse of the Qur'aan Shareef normally indicated by a  at the beginning and end of an Aayah. The plural of Aayah is Aayaat.
LESSON FIVE

Teachers must ensure that pupils identify and pronounce the following letters correctly!

<table>
<thead>
<tr>
<th>ث</th>
<th>س</th>
<th>ص</th>
<th>ت</th>
<th>ط</th>
<th>ا</th>
<th>ع</th>
</tr>
</thead>
<tbody>
<tr>
<td>ح</td>
<td>خ</td>
<td>غ</td>
<td>ح</td>
<td>5</td>
<td>ح</td>
<td>خ</td>
</tr>
<tr>
<td>ق</td>
<td>ك</td>
<td>ذ</td>
<td>ظ</td>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

OPEN LETTERS

- ۸ و - ۱ ي

Make Madd (Pull the letter) equal to one Alif, e.g.

CLOSE LETTERS

When there is no open letter. Do not drag. e.g.
WORKSHEET TWO

1) What is Tajweed?

2) How many alphabets are there in the Arabic Language?

3) What is Makhraj?

4) Give examples of Tanween.

5) Write down the Hurooful Halq.

6) Explain what is Ghunnah and give 2 examples.

<table>
<thead>
<tr>
<th>COLUMN A</th>
<th>COLUMN B</th>
</tr>
</thead>
<tbody>
<tr>
<td>A A letter with a Tashdeed on it</td>
<td>1</td>
</tr>
<tr>
<td>B A letter with a Sukoon on it</td>
<td>2</td>
</tr>
<tr>
<td>C Tanween</td>
<td>3</td>
</tr>
<tr>
<td>D Pronounce the sound from the nose</td>
<td>4</td>
</tr>
<tr>
<td>E There are 17</td>
<td>5</td>
</tr>
</tbody>
</table>

A B C D E
LESSON SIX

NOON SAAKINAH AND TANWEEN

There are four rules regarding Noon Saakinah and Tanween:

1. Ith’haar
2. Idghaam
3. Ikhfaa
4. Qalb

1. ITH’HAAR: 

This means to read without Ghunnah. If after Noon Saakinah or Tanween there appears a letter from the six Hurooful Halq then the Noon Saakinah or Tanween will be read without Ghunnah. i.e. the Noon Saakinah or Tanween will not be pulled through the nose.

Examples of Ith’haar:

<table>
<thead>
<tr>
<th>عَذَابُ الْيَمَرُ</th>
<th>ﻟَمْ آمَنَ</th>
<th>ء</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَرِيقَاءُ هَذِئٍ</td>
<td>مَّنَ هَاجَرَ</td>
<td>٥</td>
</tr>
<tr>
<td>ﺖِنِّ جَنَّةٍ عَاليَةٍ</td>
<td>مَّنَ عِلْمٍ</td>
<td>ع</td>
</tr>
<tr>
<td>عَزَّىَ حَكِيمٌ</td>
<td>مَّنَ كَأَدَّاللَّهَ</td>
<td>ح</td>
</tr>
<tr>
<td>مَآَ غَدَقَا</td>
<td>مَنَ غَلِّي</td>
<td>غ</td>
</tr>
<tr>
<td>يَوْمَ يَحْسَبُهَا</td>
<td>مَنَ كَوْفٍ</td>
<td>خ</td>
</tr>
</tbody>
</table>
2. **IDGHAAM:** 

Idghaam means to join. Idghaam is made when any of the letters of Idghaam appear after Noon Saakinah or Tanween. The Noon Saakinah or Tanween will be joined with the letter of Idghaam that comes after it. The letters of Idghaam are six. They are:

\[
ی ر ل و ن (یَّرُمْلُونَ)
\]

In four of these letters Ghunnah will be made, i.e. the Noon Saakinah or Tanween will be pronounced with a pulling sound through the nose. This is called Idghaam bi-Ghunnah (Idghaam with Ghunnah). The four letters of Idghaam bi-Ghunnah are:

\[
ی ن م و (یَّنْمَوَ)
\]

In the remaining two letters (ل ر) Ghunnah will not be made. This is known as Idghaam bi ghayri-Ghunnah (Idghaam without Ghunnah).

**Note:** The length of Ghunnah is one Alif, as explained in Ghunnah.

**Examples of Idghaam bi-Ghunnah:**

<table>
<thead>
<tr>
<th>مَنْ يَشَاءُ</th>
<th>ی یَلْلَّ يُؤْمَنُیْنِ</th>
<th>نَّ یَسْتَفْعَرْ</th>
<th>مَنْ مَعْتَیْنِ</th>
<th>وَّالٍ جَنّٰتٍ وَعِیْوَیْنِ</th>
</tr>
</thead>
</table>
Examples of Idghaam bi ghayri-Ghunnah:

<table>
<thead>
<tr>
<th>ﻮَلَّمْ يُكْنِنْ لَهَ</th>
<th>ل</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻋِيْشَةٍ رَاضِيَةٍ</td>
<td>ر</td>
</tr>
</tbody>
</table>

NOTE:
There are four words in the Qur’aan Shareef wherein the letter of Idghaam appears after a Noon Saakinah, yet Idghaam will not be made. The reason for this is that in these words the Noon Saakinah and the letter of Idghaam both come in the same word, not in separate words. Idghaam is only made when the Noon Saakinah and the letter of Idghaam appear one after the other in different or separate words. The four words in which Idghaam will not be made are:

دُنَيَا ، قِنَوْانَ ، صِنَوْانَ ، بُنْيَانَ

3. IKHFAA:

Ikhfaa means to pronounce a letter with a light sound through the nose. (A light Ghunnah). Ikhfaa is made when any of the letters of Ikhfaa appears after Noon Saakinah or Tanween. The Noon Saakinah and Tanween will be read with a light sound through the nose. This is also known as Ikhfaa Haqeeqi. There are 15 letters of Ikhfaa:

ك ق ف ظ ط ض ص ش س ز ذ د ج ت
Examples of Ikhfaa:

<table>
<thead>
<tr>
<th>جَنْبٌ تَجْرِيِٖ</th>
<th>لَنَّ نَتَّقَالُوا الْيَرَّ</th>
<th>ت</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَآَ تَتَجَاجِا</td>
<td>مِنْ تُلْشِي الْلَّيْلِ</td>
<td>ث</td>
</tr>
<tr>
<td>كَذِبَابَا جَرَآَء</td>
<td>مِنْ جَبَالِ</td>
<td>ج</td>
</tr>
<tr>
<td>كَاذَكَا</td>
<td>مِنْ دُونِ اللَّه</td>
<td>د</td>
</tr>
<tr>
<td>صَوَابَا ذَالِكَ</td>
<td>مِنْ ذَا الْذِّي</td>
<td>ذ</td>
</tr>
<tr>
<td>يُومٌ مِنْ زَرْقًَا</td>
<td>وَأَنْزَلْتَـا مِنَ السَّمَاعِ</td>
<td>ز</td>
</tr>
<tr>
<td>بِشَرًا سُوَءً</td>
<td>مِنْ سُوَءٍ</td>
<td>س</td>
</tr>
<tr>
<td>لَغْفُوَ شَكْوُر</td>
<td>فِيْنَ شَآءَ اتْحَدَّ</td>
<td>ش</td>
</tr>
<tr>
<td>رِجَالٌ صَدِقُوا</td>
<td>مِنْ صِيَاءِ صَيِّبِهِم</td>
<td>ص</td>
</tr>
<tr>
<td>قَومًا ضَلِيْلِينَ</td>
<td>لَمْ نَصْرَه</td>
<td>ض</td>
</tr>
<tr>
<td>قَومًا طَاغِيْٖن</td>
<td>مِنْ طُوْرٍ سَيْبَانَ</td>
<td>ط</td>
</tr>
<tr>
<td>قَومًا طَالِيِمِينَ</td>
<td>آمَّا مَنْ طَلَّم</td>
<td>ظ</td>
</tr>
<tr>
<td>عَدَابًا فَنُدْوَقُوا الْعَذَاب</td>
<td>مِنْ فَتْقِه</td>
<td>ف</td>
</tr>
<tr>
<td>وَلَا بَقَوْلِ شَاعِرٍ قَليِلَا</td>
<td>مِنْ قِرَارِ</td>
<td>ق</td>
</tr>
<tr>
<td>فِيَ يَوْمٍ كَانَ</td>
<td>مِنْ كَانَ تَقَيَّا</td>
<td>ل</td>
</tr>
</tbody>
</table>
Qalb means to change. This is also called Iqlaab. Qalb is made when the letter ب appears after Noon Saakinah or Tanween. The Noon Saakinah or Tanween will then be changed into a م and recited with a light Ghunnah.

Examples of Qalb:

من بعده ، أستغفِوني ، أن تتورك ، عليَّم بِذات الصُّدُورِ
WORKSHEET THREE

1. What does Idghaam mean?

________________________________________________________________________

2. a) When will Ghunnah not be made even if the letters of Idghaam appear after Noon Saakinah and Tanween.

b) Give examples of the above.

________________________________________________________________________

________________________________________________________________________

3. What does the word Qalb mean?

________________________________________________________________________

4. When will a Noon Saakinah or Tanween change into a Meem?

________________________________________________________________________

5. a) How many letters of Ikhfaa are there?

________________________________________________________________________

b) List them.

________________________________________________________________________

6. Give three examples each from the Qur’aan Shareef of the following, which do not appear in the text book.

Ith’haar ____________   ____________   ____________

Idghaam Bi Ghunnah __________   __________   _________

Idghaam Bi ghayri Ghunnah _________   _________  _______

Qalb ____________    ____________    ____________

Ikhfaa ____________   ____________   ____________
LESSON SEVEN
THE RULES OF MEEM SAAKINAH

There are three rules regarding Meem Saakinah:

1) Idghaam Sagheer Mithlain  
2) Ikhfaa Shafawi

3) Ith'haar Shafawi

1. IDGHAAM SAGHEER MITHLAIN

If after Meem Saakinah (م) there appears another Meem then Idghaam will take place, i.e. the two Meems will be joined and Ghunnah will be made. This is called Idghaam Sagheer Mithlain.

Examples of Idghaam Sagheer Mithlain:

<table>
<thead>
<tr>
<th>إِلَيْكُمْ مُّرَسَّلُونَ</th>
<th>آمَّرَنَّ</th>
<th>وَلَهُمْ مَا يَشْتَهٌوْنَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>آمَّرَ مَنْ خَلَقَ</td>
<td></td>
<td>عَلَيْهِ مَوْصِدَةُ</td>
</tr>
</tbody>
</table>

2. IKHFAA SHAFAWI

If after Meem Saakinah the letter ب appears then Ikhfaa will be made. This means the Meem Saakinah will be recited with a light sound through the nose. This is called Ikhfaa Shafawi.

Examples of Ikhfaa Shafawi:

<table>
<thead>
<tr>
<th>وَمَا أَهْمَهُ يَهُوُمِينَ</th>
<th>آمَّرَ يَهُوُمَةَ</th>
<th>يَغُصُّصْ بِاللهِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلَيْهِمْ بِصَيْطَر</td>
<td>إنَّ رَبَّهُمْ يَهْمَ</td>
<td>تَرْمَيْهِمْ بِحَجَارَةٍ</td>
</tr>
</tbody>
</table>
3. ITH’HAAR SHAFAWI

Besides the letter Baa ب and Meem م if any other letter appears after Meem Saakinah then Ith`haar will be made. This means that the Meem will NOT be read with any Ghunnah at all. This is known as Ith'haar-Shafawi.

Examples of Ith'haar Shafawi:

<table>
<thead>
<tr>
<th>ﻋَﻠَﯿْهِمْ ﻊَﺎﺑِﺪُوْنَ</th>
<th>ﺗَﻌْﻠَﻤُﻮْنَﻋَﻠَـﯿْـﻬِـﻢْ</th>
<th>ﺍَﻧْﺘُﻢْ</th>
<th>ﻣُﻛُﻨْﺘُﻢْ</th>
<th>ﻋَﻠَـﯿْـﻪِـﻢْ</th>
<th>ﺻِدِّﯿْـﻬِـﻢْ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻋَﻠَﯿْهِمْ ﻋَﺎﺑِﺪُوْنَ</td>
<td>ﺗَﻌْﻠَﻤُﻮْنَﻋَﻠَـﯿْـﻬِـﻢْ</td>
<td>ﺍَﻧْﺘُﻢْ</td>
<td>ﻣُﻛُﻨْﺘُﻢْ</td>
<td>ﻋَﻠَـﯿْـﻪِـﻢْ</td>
<td>ﺻِدِّﯿْـﻬِـﻢْ</td>
</tr>
</tbody>
</table>

LESSON EIGHT

MEEM AND NOON MUSHADDADAH

It is necessary to make Ghunnah in Meem Mushaddadah and Noon Mushaddadah. The duration of the Ghunnah is the same as the time in which one Alif is pronounced.

Examples: ﺍَﻣَّا ﻓَﻠَـیْـها ﻓَﺈِنْ ﺍِﻟِّـنَّـاـﯾِـسُ

THE DURATION OF ONE ALIF:

The duration of one Alif is equal to the time required to open a closed finger OR close an open finger.
LESSON NINE

TAFKHEEM AND TARQEEQ

THE QUALITY OF TAFKHEEM

From the 29 letters of the Arabic alphabet the following letters are known as Huroofut – Tafkheem.

خ ص ض غ ط ق ظ

Tafkheem means to pronounce a letter with a full mouth. The above letters will always be read with Tafkheem, irrespective of which Harakah appears on them. For easy reference the above letters could be formulated into the following word.

خُصّ صُغْطَ قُظَ

THE QUALITY OF TARQEEQ

Tarqeeq means to pronounce a letter with an empty mouth.

Besides the letters of Tafkheem and the ل and ر all other letters are read with Tarqeeq, (empty mouth), irrespective of which Harakah appears on it.

The letters of Tarqeeq are:

أ ب ت ث ج ح د ذ ر س ش ف ك م ن و ه

N.B.: The rule regarding the letters (ل) Laam and (ر) Raa is excluded from the above rules, as these two letters are read with the Sifah of Tafkheem at times and with Tarqeeq at other times.
WORKSHEET FOUR

1. 1. How many rules are there regarding Meem Saakinah?

_____________________________________________________

1. 2. Name them _______________________________________

_____________________________________________________

2. Give three examples each from the Qur'aan Shareef of the following which do not appear in the text book.

a) Idghaam Sagheer Mithlain.
   1. ______________   2. ______________  3. ______________

b) Ikhfaa Shafawi.
   1. ______________   2. ______________  3. ______________

c) Ith’haar Shafawi.
   1. ______________   2. ______________   3. ______________

3. On which 2 Mushaddad letters will Ghunnah be made?

____________________________________________________

4. What does Tarqeeq mean?

____________________________________________________

5. What does Tafkheem mean?

____________________________________________________

6. Name the letters of Tafkheem and how should they be recited?

____________________________________________________

____________________________________________________

7. Which two letters are excluded from Tafkheem and Tarqeeq?

____________________________________________________
LESSON TEN

THE RULE OF THE LETTER ل
IN THE WORD “ALLAH” الله

Only when the letter ل Laam appears in the word الله will it be read with either Tafkheem or Tarqeeq. If it appears in any other word, it will always be read with Tarqeeq.

Rule 1: Tafkheem if a Fat’hah َ or a Dhammah ُ appears before the Laam of Allah. e.g.

Rule 2: Tarqeeq if a Kasrah ِ appears before the Laam of Allah. e.g.

LESSON ELEVEN

THE RULES OF THE LETTER ر RAA

When a Raa ر appears in the Qur’an Shareef it is recited with either Tafkheem تفخيم or Tarqeeq ترقيق.

1. A Raa ر with a Fat’hah or Dhammah on it should be read with Tafkheem, i.e. with a full mouth.

Examples: رَبِّكَ، يَزِيرُونَ، رُسُلًا، رَبِّيَّةَ
2. A Raa ر with a Kasrah should be read with Tarqeeq i.e. an empty mouth.

Examples: ﺮِﺟَﺎلٍ، ﺦُﺳَرٍ، ﺮِﺯْﻗًا

3. (a) A Raa Mushaddadah رّ will be read with Tafkheem if it has a Fathah or Dhammah on it.

Examples: ﺪَرَةٍ، ﺪَرْارَ ﻋِنْ، ﺪَمْرُوْنَ، ﺪَمْشَعَرٍ ﺪَرِّا

(b) A Raa Mushaddadah will be read with Tarqeeq if it has a Kasrah.

Example: ﻣَنْ شِر، وَلِلرِّﺟَﺎلِ، ﻣَوْرِئَ

4. If a Fathah or Dhammah comes before a Raa Saakinah رْ, that Raa will be read with Tafkheem.

Examples: ﺖُﻘْﺸَﻌِﺮُ، ﻲـﻤُﻮْنَ، ﻲـﺸْﺮَ، ﻲـذْرَةٍ ﻳـُﺰَرُّ مُ، ﻲـﺘْﺠَعَوَنَ

And if there is a Kasrah before the Raa Saakinah, that Raa will be read with Tarqeeq.

Examples: ﻦَاْﺂَـﺴِـﺘَـﻔَـﻮْرَهُ، ﻦَـاْـوَرْهُ، ﻦَـاْـيْرَهُ، ﻦَـاْـيِرَهُ ﻦَـاْـيِرَهُ

5. If a Waqf (a stop) is made on a Raa which has a Yaa Saakinah ﯾَِّ، before it then that Raa will always be read with Tarqeeq.

Examples: ﻧَـاْـاَـﺼِـﻴَـﺮَ، ﻧَـاْـاَـﺼِـﻴَـﺮَ، ﻧَـاْـاَـﺼِـﻴَـﺮَ، ﻧَـاْـاَـﺼِـﻴَـﺮَ ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً، ﻧَـاْـاً، ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَـاْـاً ﻧَ~

6. A Raa Mowqoofah is that Raa on which one makes Waqf.

If the Raa has become Saakin due to making Waqf, and the letter before it is also Saakin, look at the letter before the Saakin letter (third letter). If this third letter has Fathah or Dhammah, Tafkheem will be made
Examples: ﻦِﻣْ ﻨِّﻛِ ﺃَﻣْرٍ ﻻ ﻢِنْ ﻧَخْسِرٍ ﻻ ﻢِنْ ﻧَعْرِ

And if the third letter has a Kasrah, Tarqeeq will be made.

Example:

7. When making Waqf on a Raa Mushaddadah the Harakah before Raa has to be considered. If there is a Fathah or Dhammah, Tafkheem will be made.

Examples:

And if there is a Kasrah, Tarqeeq will be made.

Example:

8. There are four words in the Qur’aan Shareef where the Raa Saakinah will always be read with Tafkheem, even though a Kasrah may appear before it. These four words are:

| ﻢِﺭِصَﺎَدَ ﻢِﺭِصَﺎَدَ ﻢِﺭِصَﺎَدَ ﻢِﺭِصَﺎَدَ |

9. In Surah Hud, Juz No. 12. of the Qur’aan Shareef there appears the following word: ﻢﱢﺝَرَهَا

In this word it is Waajib to pronounce the Raa with IMAALAH. Imaalah means to say the sound of a letter between a Fathah and a Kasrah. Imaalah is always read with an empty mouth. So the Raa in the above word will have a sound similar to the English word “RARE”.

According to the Qiraa’ah of Imam Hafs (          ) this is the only place in the Qur’aan Shareef where Imaalah is made.
LESSON TWELVE
THE QUALITY OF QALQALAH

This is a quality which when pronounced, appears to have an echoing sound when the letter is a Saakin or when making Waqf. Care should be taken that such echoing sounds do not go to the extent of forming any Harakah i.e. Fat'hah, Dhammah or Kasrah. This quality is found in five letters, which are:

ق ط ب ج د (قُطْبِبَِّجِّلِّ)

Examples of Qalqala:

LESSON THIRTEEN
THE RULES OF MADD

Madd means to pull or lengthen the sound of certain letters in the Qur’aan Shareef. There are three (Huroof) letters of Madd. The Hurooful Madd are:

1. An Alif ﺃ with a Fat'hah before it

2. A Wauw Saakinah ﻮ with a Dhammah before it.

3. A Yaa Saakinah ﻱ with a Kasrah before it.

Other examples:

نُوحِيَها وَأُوْتَيْنَا أُوْزِيتِنَا
WORKSHEET FIVE

1. When will the letter Laam (لا) only be read with either Tafkheem or Tarqeeq? ____________________________

2. State whether the following should be read with Tafkheem or Tarqeeq? __________________________________________
   a) A Raa (ر) with a Fat'hah or a Dhammah should be read with ____________________________________________________
   b) A Raa (ر) Mushaddadah will be read with ............... if it has a Kasrah. _______________________________________
   c) If a Waqf (stop) is made on a Raa (ر) which has a Yaa Saakinah (ىْ) before it then it will always be read with ______________

3. What are the 4 words in the Qur’aan Shareef where the Raa Saakinah (رْ) will always be read with Tafkheem even though it has a Kasrah.
   a) __________________ b) __________________
   c) __________________ d) __________________

4. What is Imaalah?
   ____________________________________________________
5. In which word is it Waajib to pronounce the Raa (۰) with Imaalah?

___________________________________________________

6. What does Qalqalah mean?

___________________________________________________

7. What are the letters of Qalqalah?

___________________________________________________

8. Give 5 examples of Qalqalah. 1) _______________
2) _______________ 3) _______________
4) _______________ 5) _______________
LESSON FOURTEEN

THE TYPES OF MADD

There are two types of Madd: 1. Madd Asli  2. Madd Far'i.

Madd Asli

Madd Asli means that after the letters of Madd there is none of the following:
A Saakin letter – A Hamzah – A Mushaddad.

Note:
   a) The duration of Madd Asli is one Alif.
   b) The duration of one Alif will be determined with the normal closing or opening of a finger.
   c) It is not permissible to prolong the Madd Asli more than one Alif, nor is it correct to make this Madd less than one Alif.

Examples of Madd Asli:

Note: The following are also known as Hurooful Madd:
a) Fathah Muqaddarah  b) Kasrah Muqaddarah  c) Dhammah Muqaddarah, because they are read in the same way.
Examples:

Maddul Far’i

This is a Madd in which any of the following three things comes after the Harful Madd:
1) A Saakin letter  2) A Hamzah  3) A Mushaddad letter
Examples:
Madd Far’i is divided into four types:

1. Madd Muttasil
2. Madd Munfasil
3. Madd Laazim
4. Madd Aaridh

**THE LENGTH OF MADD:**

Regarding the length of Madd, remember the following:

- **TOOL:** This means to pull for three to five Alifs.
- **TAWASSUT:** This means to pull for two to four Alifs.
- **QASR:** This means to pull for one Alif only.

### LESSON FIFTEEN

1. **MADD MUTTASIL:**

Madd Muttasil is when a Hamzah appears after a letter of Madd and both the Hamzah and the letter of Madd are in the same word.

Examples:

<table>
<thead>
<tr>
<th>يِبْشَاءُ</th>
<th>وَالْقَآئِلِينَ</th>
<th>جَآءَ</th>
<th>ا</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَتَنَؤُْا</td>
<td>مِنْ سَوَٰءٍ</td>
<td>أَسَوَّءٍ</td>
<td>و</td>
</tr>
<tr>
<td>يُضْقِئُ</td>
<td>بِسَيِّٰءٍ</td>
<td>وَجَيِّٰء</td>
<td>ي</td>
</tr>
</tbody>
</table>

The Duration of Madd Muttasil is 2 to 4 Alifs, which is Tawassut.
2. MADD MUNFASIL:

Madd Munfasil is when a Hamza appears after the Harful Madd in the next word. This Madd is also called Madd Jaaiz.

Examples:

| مَعْلُوْمَةَ أَمْرِتُ | فَآوَّلِيَةَ إِلَى | عَلَى آتَارِ هِجَٰمَا | اً | ْاَوْذِيْنَا | قَالُوْا أُوْلَٰٰٓٗ | وَأُشَهْدُوْا أَمْيَٰٓٗ | ْوَٰيِهُدِيْنِٓٗ | بَعَضِيْنِٓٗ | وَٰدَرَزَٰخِنِٓٗ ْوَٰيِهِدِيْنِٓٗ | وَيَثَّبَٰتُ أَخْنَٰٓٗ | يُوْذِيْنَا | أَيِّهِهِ | أَلِيْمَا | فَٰيٰأَلِيْمَا | كَٰبًا أَمِرْتُ | فَآوَّلِيَةَ إِلَى | عَلَى آتَارِ هِجَٰمَا | اً | ْاَوْذِيْنَا | قَالُوْا أُوْلَٰٰٓٗ | وَأُشَهْدُوْا أَمْيَٰٓٗ | ْوَٰيِهُدِيْنِٓٗ | بَعَضِيْنِٓٗ | وَٰدَرَزَٰخِنِٓٗ ْوَٰيِهِدِيْنِٓٗ | وَيَثَّبَٰتُ أَخْنَٰٓٗ | يُوْذِيْنَا | أَيِّهِهِ | أَلِيْمَا | فَٰيٰأَلِيْمَا |

The duration of Madd Mufasil is the same as Madd Muttasil i.e. Tawassut.

3. MADD LAAZIM

If after Harful Madd there appears such a Saakin or Mushaddad which cannot be separated from the letter of Madd (Harful Madd) it is known as Madd Laazim.

There are five types of Madd Laazim:

1. Madd Laazim Kilmi Muthaqqal
2. Madd Laazim Kilmi Mukhaffaf
3. Madd Laazim Harfi Muthaqqal
4. Madd Laazim Harfi Mukhaffaf
5. Madd Laazim Leen
a) Madd Laazim Kilmi Muthaqqal is that Madd wherein after the letter of Madd, there appears a Tashdeed in the same word.

Examples:

<table>
<thead>
<tr>
<th>ﺍًﻟْـﺌٰـﻦَ</th>
<th>ﺍًﻟْـﺌٰـﻦَ</th>
<th>ﺍًﻟْـﺌٰـﻦَ</th>
<th>ﺍًﻟْـﺌٰـﻦَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻯَـﺣَـدُونَ ﻻَـﻠَّةَ</td>
<td>ﻰَـﺣَـدُونَ ﻻَـﻠَّةَ</td>
<td>ﻰَـﺣَـدُونَ ﻻَـﻠَّةَ</td>
<td>ﻰَـﺣَـدُونَ ﻻَـﻠَّةَ</td>
</tr>
<tr>
<td>ﺍًﻧْـталْـ للغايةَ</td>
<td>ﺍًﻧْـталْـ للغايةَ</td>
<td>ﺍًﻧْـталْـ للغايةَ</td>
<td>ﺍًﻧْـталْـ للغايةَ</td>
</tr>
<tr>
<td>ﺍًﳊَـлоَـقَ ﺍًﻟْـجَـآنَ</td>
<td>ﺍًﳊَـлоَـقَ ﺍًﻟْـجَـﺎـنَ</td>
<td>ﺍًﳊَـлоَـقَ ﺍًﻟْـجَـﺎـنَ</td>
<td>ﺍًﳋَـلوَـقَ ﺍًﻟْـجَـآنَ</td>
</tr>
</tbody>
</table>

The Duration of this Madd is **Tool**, i.e. 3 to 5 Alifs.

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

Example: ﺍًﳌْـنَ  

**Note:** This is the only example of Kilmi Mukhaffaf in the Qur’aan Shareef, which appears twice in Surah Yunus (Aayah’s 51 and 91)

**Note:** Harfi Muthaqqal and Harfi Mukhaffaf take place only in the AL-HUROOFUL MUQATTA’AAT. (اًﻟـْـمْـقَـطَـعَـاتَ)

The Hurooful Muqatta’aat: These are letters of the Arabic Alphabet that come at the beginning of certain Surahs in the Qur’aan Shareef. There are fourteen different Al-Hurooful Muqat'ta’aat which appear at the start of twenty nine Surahs in the Qur’aan Shareef.
c) **Madd Laazim Harfi Muthaqqal** is that Madd wherein after the letter of Madd, there appears a *Tashdeed* in the letter of Muqatta'aat. Study the following examples of Madd Laazim Harf Muthaqqal carefully and see how the letters of Madd appears in the Al-Hurooful Muqatta'aat. The letters of Madd are underlined and also given in brackets.

الَّذِيْنُ (سَيْيِنُ) ﻹُسَمْ ﻷ (سَيْيِنُ)

**Note:**

All types of Madd Laazim are pulled 3 to 5 Alifs. (Tool)

**d) Madd Laazim Harfi Mukhaffaf** is that Madd wherein after the letters of Madd, there appears a Sukoon in the letters of Muqatta'aat.

Examples:

نَ (سُؤُن) ﻷْيِسْ (سَيْيِنُ)

**e) Madd Laazim Leen** This Madd is only made on the (ع) Ain of the Al-Hurooful Muqatta'aat. The Ain appears in the Muqatta'aat of Surah Maryam and Surah Shura. It is permissible to make Tool, Tawassut and Qasr in this Madd, but best is Tool, then Tawassut and then Qar.

کَفْTED َعَسَق

**Note:** All types of Madd Laazim are pulled 3 to 5 Alifs. (Tool)

**4. Madd Aaridh** This means a Madd which is caused by a Waqf. When a reader stops at the end of certain words, sometimes Madd is made. Madd Aaridh is made in two places:

1) In the letters of Madd. Also known as Madd Aaridh Waqfi.

مَّدّ عَارِضٍ ضَوَقْتَنِي
2) In the letters of Leen. Also known as Madd Leen Aaridh Waqfi.

مَّدَّ لِيَنْ عَارِضَ وَقَتِيْنِ

**Madd Aaridh in the letters of Madd:**

If after the letter of Madd there comes a Saakin because of Waqf (i.e.) the reader decides to stop on a word, (so the last letter of that word becomes Saakin) then the end of that word will be pulled. This pulling is called Madd Aaridh Waqfi.

Examples:

<table>
<thead>
<tr>
<th>كُنْ فِي كُوْنُ</th>
<th>لَهْمُ الْأَكْبَوَاتِ</th>
<th>ﻴْنِ الرَّدْوَانِ</th>
<th>خَلَقَ إِلَّٰهَٰنَا</th>
<th>ﻳَدْرَأَ مُسْتَقِيمًّا</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِيَّاكُنْ عَزَّٰزُ</td>
<td>ﺟِوْرُ الْعَزَّازِ</td>
<td>ﺛُوَّرَانُ ﺑَيْنَكَ</td>
<td>وَالْأَزْوَاجٌ</td>
<td>إِنَّمَا يَقْرِبُ ﻋِنْدَكَ</td>
</tr>
<tr>
<td>ﻣِنْ ﻣَأْسِرٍ</td>
<td>ﺗَوَّرَانُ ﺑَيْنَكَ</td>
<td>ﺘْوَارَانُ ﺑَيْنَكَ</td>
<td>ﻣَأْسِرٌ</td>
<td>ﺘَوَّرَانُ ﺑَيْنَكَ</td>
</tr>
<tr>
<td>ﻣَأْسِرٌ</td>
<td>ﺘْوَارَانُ ﺑَيْنَكَ</td>
<td>ﻣَأْسِرٌ</td>
<td>ﺘَوَّرَانُ ﺑَيْنَكَ</td>
<td>ﻣَأْسِرٌ</td>
</tr>
</tbody>
</table>

**Note:** In this Madd Tool, Tawassut and Qasr are all allowed, but best is Tool, second best is Tawassut and then Qasr.

**Madd Aaridh in the letters of Leen:**

If after the letters of Leen the last letter of the word has a Sukoon, due to stopping, then it will be Madd Aaridh in the letter of Leen.

The letters of Leen are و and ي which have a Fat'hah before it, such as:

<table>
<thead>
<tr>
<th>وَلَا ﺛُوْرَانُ</th>
<th>ﻣَأْسِرٌ ﺑَيْنَكَ</th>
<th>ﺘَوَّرَانُ ﺑَيْنَكَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺛُوَّرَانُ ﺑَيْنَكَ</td>
<td>ﺘَوَّرَانُ ﺑَيْنَكَ</td>
<td>ﺘَوَّرَانُ ﺑَيْنَكَ</td>
</tr>
</tbody>
</table>

Here too it is permissible to read with Tool, Tawassut and Qasr. However, here the best is Qasr, then Tawassut and then Tool.
WORKSHEET SIX

1. What are the 2 types of Madd?
   1) ___________________ 2) ___________________

2. Madd Asli means that after the letters of Madd (ى،و،ا) there is none of the following:
   a) _____________ b) _____________ c) _____________

3. Explain Madd Far’i?
   __________________________________________________

4. Name the four types of Madd Far’i:
   a) __________ b) __________ c) __________ d) __________

5. What does the following mean:
   a) Tool ___________________ b) Tawassut ________________
   c) Qasr ________________

6. What is Madd Muttasil and give an example?
   __________________________________________________

7. What is Madd Munfasil and what is this Madd also called?
   __________________________________________________

8. Name 3 types of Madd Laazim:
   a) ______________ b) ______________ c) ______________
9. There is only one example of Kilmi Mukhaffaf in the Qur’aan Shareef:
   a) What is it? __________________________
   b) Where does it appear? ________________

10. What are the Al-Hurooful Muqatta’aat and give 5 examples of them?

   ____________________________________________________
   a) ______________________ b) ______________________
   c) ______________________ d) ______________________
   e) ______________________

11. What is Madd Aaridh?

   ___________________________________________________

12. What are letters of Leen?

   ___________________________________________________

******************************************************************************

Hadhrat Uthmaan ♪ narrates that Rasulullah ♪ said:
“The best amongst you is he who learns the Qur’aan and teaches it”

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

******************************************************************************
LESSON SIXTEEN

THE THREE RULES OF IDGHAAM:

Idghaam means to join a Saakin letter with a Mutaharrik letter so that both become a Mushaddad letter.

1. Idghaam Mutamaathilain:

If the same letter is repeated and the first is Saakin, then join both.

Examples: اذ كَذَبَ، قَدْ دَخَلُوا

2. Idghaam Mutaqaaribain:

This takes place when two letters of different Sifaat but with Makhraj close to each other appear next to each other and the first is Saakin. It is better to change the first letter into the second and make Idghaam.

Example: ﻷَمْ نُخْلُقُكمُ، change the ﻗَ into ﻋَ and join.
This is known as Idghaam Ta'am

3. Idghaam Mutajaanisain:

Here the Makhraj of two letters is the same but differ in Sifaat. When the letter ط is before the ﺛ, read the ﺛ without Qalqalah and join with the ﺛ.

Example: ﺑَسْطِتْ، آَﺣَظْتْ، ﻓَرْضَتْ
This is known as Idghaam Naaqis.
LESSON SEVENTEEN

THE RULES OF WAQF AND WASL

WAQF means to stop by breaking the breath and taking a new breath when restarting. Therefore, if the breath is not broken, Waqf will not be correct.

WASL means to join or to carry on reading. Wasl is the opposite of Waqf. In this section laws of Waqf and Wasl will be mentioned.

When reciting the Qur`aan Shareef the Qaari (reciter) should observe the following laws when stopping or making Waqf.

1) Try to stop at the end of an Aayah. Aayah means a verse in the Qur`aan Shareef. The end of an Aayah is shown by the following sign:

O

2) If the Aayah is too long then stop at the signs of Waqf which appear in the Aayah. The signs of Waqf will follow later.

3) If the breath runs out before coming to a Waqf sign then stop in the middle of the Aayah. But when restarting one should read from the word upon which Waqf was made or from somewhere before it. The is called I`aadah. I`aadah means to repeat.

4) Waqf bil – Iskaan

When making Waqf on a word, look at the last letter. If it has a Fat'hah, Kasrah, Dhammah, Kasratain or Dhammatain then that letter will be made Saakin when stopping on it.

This is called Waqf bil–Iskaan. Iskaan means to change a Mutaharrik into a Saakin; to give it a Sukoon.
Examples of Waqf bil–Iskaan:

5) If the last letter is a Haa (۫) with a Fat'hah Muqaddarah or Dhammah Muqaddarah then too Waqf bil – Iskaan will be made. That is, the Haa will be made Saakin. This Haa is named Haa–ud–Dhameer

Examples:

6) Waqf bil–Ibdaal

If the last letter has a Fat'hatain on it then that Fat'hatain will be changed to an Alif. This is known as Waqf bil–Ibdaal. Ibdaal means to change.

Examples:

7) If the last letter is a round Taa (ۨ) (Taa Marbootah) then it will change to a Haa (۫). This is also called Waqf bil – Ibdaal.

Examples:
8) When making Waqf on a big Taa (ت) Waqf bil–Ishkaan will be made, not Waqf bil–Ibdaal. In other words, this Taa will not change to a Haa, instead it will be made Saakin.

Examples:

| وَالْمُؤْمِنِينَ | آمِنَاتُ |

9) Waqf bil–Ithbaat

When making Waqf on a letter of Madd (Alif، Wauw و، or Yaa ي) that Harful Madd should not be dropped but should be read. The letter of Madd will remain intact.

This is called Waqf bil–Ithbaat. Ithbaat means to keep intact.

Examples:

| ﻭَقَﻔَ | ﻓِيْهَا | ﻓَالْوَا | مَاْ | نَبْغِيُّ |

10) In the following six words Waqf bil – Ithbaat will also be made:

| آَنَا | ﻓَأَمْضَوْاْا | ﻓَأَضُوْمَاْا | ﻚُنَا ﻢُهوَوْا | ﻞِكَيِنَا ﻪُهوَوْا | ﻋَبَّرُوا ﻚَأَنَتْ ﻓَوْرَيْرًا | ﻭَأَطْعَعْنا ﻓَوْرَيْرًا | ﻓَأَلْوَا | ﻓَأَلْوَا | ﺑَأَلَّهِ اَلْطَّنْوَا | ﻛَأَنَتْ ﻓَوْرَيْرًا | ﻦَا ﻞِكَيِنَا ﻢُهوَوْا | ﻚُنَا ﻢُهوَوْا | ﻞِكَيِنَا ﻢُهوَوْا | ﻞِكَيِنَا ﻢُهوَوْا |

However, in Wasl the Alif at the end of these words will be dropped. In other words, if one is not stopping at the end of these words then the Alif will not be read.

**Note:** the word قَوْرَيْرًا appears twice. In the second one the Alif is never recited, whether you are making Waqf or Wasl.
11) The word سَﻼَسِﻼَ may be read with or without the Alif when making Waqf, such as: سَﻼَسِﻼَ سَﻼَسِﻼَ

If one is making Wasl (not stopping) then the Alif must not be read, such as: سَﻼَل

12) If after Tanween a Hamzah Mutaharrik appears then when making Wasl (joining and reading) in certain places in the Qur’aan Shareef the following method of reading must be observed:

a) Firstly take away the Hamzah.
b) Take one Harakah of the Tanween away.
c) Place a Noon with a Kasrah between the two words and then join.

This Noon with a Kasrah is called Noon Qutni.

Look at the following examples carefully:

<table>
<thead>
<tr>
<th>نَفُورًا اِسْتِكْبَارًا</th>
<th>نَفُورًا اِسْتِكْبَارًا</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَقْدِيْرَ الْذِّينَ ۝</td>
<td>لَقْدِيْرَ الْذِّينَ ۝</td>
</tr>
<tr>
<td>لُمْرَةَ الْئَنَّى</td>
<td>لُمْرَةَ الْئَنَّى</td>
</tr>
</tbody>
</table>

NOTE:
* This law applies only when making Wasl. If Waqf is made in these examples then the Noon Qutni will not be read. In Waqf you follow the normal laws of stopping that were mentioned previously.
* This law does not apply just anywhere in the Qur’aan Shareef. The Muallim / Muallimah will point out where you have to follow this method when making Wasl.
Sayyidina Ali ﷺ says: Tarteel is correct pronunciation of the letters and understanding of Waqf signs.

***************************************************************

LESSON EIGHTEEN

SAKTAH

Saktah means a pause without breaking the breath. This is done just like Waqf, only in Waqf you have to break the breath and in Saktah you keep in your breath before reading on. In the qiraa’ah of Imam Hafs there are four places in the Qur’aan Shareef where it is Waajib to observe Saktah. These four places are mentioned below:

<table>
<thead>
<tr>
<th>Suratul Kahf, Juz No. 15</th>
<th>عَوْجَا سَكْتَة قَيِّمًا لِيُنِذِرَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surah Yaaseen, Juz No. 23</td>
<td>ﻣِنْ مَرْقَدِنَا سَكْتَة هَذَا</td>
</tr>
<tr>
<td>Suratul Qiyaamah, Juz No. 29</td>
<td>وَقِيلَ ﻣِنْ سَكْتَة رَايِ</td>
</tr>
<tr>
<td>Suratul Mutaffifeen, Juz No. 30</td>
<td>ﻛَلَّا بَلْ سَكْتَة رَانَ</td>
</tr>
</tbody>
</table>
1. What does Idgahaam mean?

2. Explain Idgahaam Mutaqaaribain and give an example?

3. What does Waqf mean?

4. What does Wasl mean?

5. What should be done if you run out of breath before coming to a Waqf sign?

   a) ____________________    b) ____________________

7. When making Waqf on a letter of Madd, that “Harful Madd” should not be dropped off but should be read, this is called ____________________, give 2 examples.
   a) ____________________    b) ____________________

8. Explain Noon Qutni and give an example.

9. What is Saktah?

10. Give 2 examples of Saktah: a) ___________ b) ___________
A FEW VIRTUES OF THE QUR’AAN SHAREEF FROM THE AHAADDEETH OF OUR BELOVED PROPHET

إِذَا أَحْبَبُ أَحَدٌ كُلُّهُ أنْ يُحْلِِّبَ رَبِّهِ فَلَيْقُرُّ أَلْقَرَانَ

When anyone among you desires to converse with his Lord (Rabb) he should recite the Qur’aan.

أَفْضَلُ الْعِبَادَةِ قُرْاءَةُ الْقُرَانِ

The best Ibaadah is recital of the Qur’aan.

إِقْرَؤُوا الْقُرَانِ. فَإِنَّ اللَّهَ تَعَالَى لَا يُعْدِّبَ قُلُوبًا وَعَيْنَيْ الْقُرَانِ

Recite the Qur’aan. For verily Allah does not punish that heart which contains the Qur’aan.

أَكْرَمُوا حَمْلَةَ الْقُرَانِ. فَمَنْ أَكْرَمَهُمْ فَقَدْ أَكْرَمْتَهُ

Honour the bearers of the Qur’aan. Whosoever honours them has indeed honoured me.

إِنَّ اللَّهَ تَعَالَى يُرْفَعُ بِهِذَا الْكِتَابِ أَقْوَامًا وَيَضَعُّ يَهَاخْرِينَ

Verily Allah elevates nations through this Kitaab and disgraces others through it.

إِنَّ الَّذِينَ لَا يَسِيرُ قَلُوبُهُمْ مِنَ الْقُرَانِ كَالْجَبَّاَلِ الْمُحْرِبِ

That person who does not have any portion of the Qur’aan within him is like a dilapitated house.
At every completion of the Qur’aan there is an accepted Du’aa and a tree in Jannah for the reciter. If a crow flies from its roots it will not reach its branches until old age overtakes it (the crow).

The most superior Ibaadah of my ummah is recital of the Qur’aan while looking (in the Qur’aan).

Do not touch the Qur’aan unless you are clean.

Beautify the Qur’aan with your voices. Verily a good voice increases the beauty of the Qur’aan.
مَثَّلَتْ
بَالْخِيرِ
وَصَلِّ اللهُ عَلَّي النَّبِيِّ الْكَرِيِّمِ
وَعَلَى اللَّهِ وَصَحْبِهِ أَجْمَعِينَ
OUR PUBLICATIONS

1. Qaa’idatul Abraar Part 1
2. Qaa’idatul Abraar Part 2
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8. Duroosul Fiqh Book 4 (Hanafi)
9. Duroosul Fiqh Book 5 (Shaafi’ee)
10. Duroosul Fiqh Book 6 (Shaafi’ee)
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20. Duroosul Ahaadeeth
21. Duroosul Aqaa’id Book 3
22. Duroosul Aqaa’id Book 4