

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَوَّلُهَا

Tajweed Rules

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ
مِنَ الشَّيْطَانِ الرَّجِيمِ

'So when you recite the Quran, seek refuge with Allah from the shaitaan, the outcast (cursed one)'

It can be said quietly or aloud when one is reading alone, but if reading in a group, the first will say it aloud and then the other readers should say it quietly before their recitation

Ghunna

Ghunna is the sound that is produced from the nose and the tongue is not used. The duration of the ghunnah sound is for 2 counts.

The Ghunna of Noon and Meem Mushaddad:

Rule: Whenever you come across a Noon or Meem with a Shadda/Tashdeed, you must make ghunna.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ
النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي
يُوسَسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Practice exercises for the rules of Ghunnah

- عَمَّ يَتَسَاءَلُونَ ﴿١﴾
- عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾
- ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾
- وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
- وَجَنَّتِ الْأَفَّااَ ﴿١٦﴾
- إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
- إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾
- فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾
- إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾
- جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

وَجَنَّتِ الْأَفَّااَ ﴿١٦﴾

Qalqala - The Echo

Rule: Whenever you come across the letters Qaaf, Taa, Baa, Jeem, Daal in the state of sukoon or at the end of the verses in the state of Waqf (stopping) an echoing sound is pronounced.

ق ط ب ج د or ق ط ب ج د

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ ١ مِنْ شَرِّ مَا خَلَقَ ۝ ٢ وَمِنْ
شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ ٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ۝ ٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ ٥

Qalqala - The Echo

To pronounce with an echoing or bouncing sound when the letter carries a **SUKOON** only.

A characteristic of this sifa is the quick movement of the tongue or lips upon articulation

The quality of qalqalah is found in the five following letters when they carry a sukoon

ق ط ب ج د , Or ق ط ب ج د

- Qalqala needs a lot of practice to be said accurately; it doesn't follow the harakah of the letter before it or after it.
- There are *Three* different levels of Qalqalah:

There are *Three* different levels of Qalqalah

Types / (Levels) of Qalqalah

```
graph TD; A[Types / (Levels) of Qalqalah] --> B[قلقله اكبر  
Qalqalah Akbar]; A --> C[قلقله كبرى  
Qalqalah Kubra]; A --> D[قلقله صغرى  
Qalqalah Sughra];
```

قلقله اكبر

Qalqalah Akbar

قلقله كبرى

Qalqalah Kubra

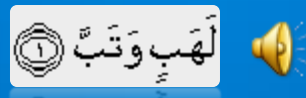
قلقله صغرى

Qalqalah Sughra

Qalqalah Akbar

The strongest strength, when the letter is in the end of an Ayat, with **shaddah**.

In this level the “echo” is strong



Qalqalah Kubra

Middle strength, when the letter is in the end of a word,
with **no shaddah**.

In this level the “echo” is medium.



غَاسِقِي إِذَا وَقَبَ ۝٣



قُلْ هُوَ اللَّهُ أَحَدٌ ۝١



وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝١



قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١



وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝٢٠

Qalqalah Sughra

The least strength is when it is in the middle of a Word or when you are connecting it with the next Word.

In this level the “echo” is very light.



الَّذِي أَطْعَمَهُمْ



أَلَمْ يَجْعَلْ



يَدْخُلُونَ فِي دِينِ اللَّهِ



حَبْلٍ مِّن مَّسَدٍ



فَأَثَرُنَ بِهِ نَقَعًا

Practice Exercise for Qalqalah

وَالْعَدِيدِ ضَبْحًا ①

فَالْمُورِيَّتِ قَدْحًا ②

فَالْمُغِيرَاتِ ضَبْحًا ③

فَأَثَرُنَ بِهِ نَقْعًا ④

فَوَسَطْنَ بِهِ جَمْعًا ⑤

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑥

وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ ⑦

قُلْ هُوَ اللَّهُ أَحَدٌ ①

اللَّهُ الصَّمَدُ ②

لَمْ يَلِدْ وَلَمْ يُولَدْ ③

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

The Laam of Allah (swt) and Allahumma.

Rule: Whenever we come across the Laam of the word “Allah (swt)” or “Allahumma”, we must look at the letter before it.

1 -Tafkheem

If the letter has **fatha**(zabar) or **Dhamma** (Pesh), the Laam will be pronounced with a **full mouth**.

2 -Tarqeeq

Otherwise if it has a **kasra** (zer) it will be pronounced with an **empty mouth**.

The Laam of Allah (swt) and Allahummah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Practice exercises for the rules of *Laam*

Tafkheem

لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ

رَسُولٌ مِنَ اللَّهِ يَتْلُوا صُحُفًا مُطَهَّرَةً ﴿٢﴾

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ
يَسْمَعُ تَحَاوُرَ كُفْرًا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

Practice exercises for the rules of *Laam*

Tarqeeq



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②



صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑤



وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ②



وَمَا تَقْضُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧

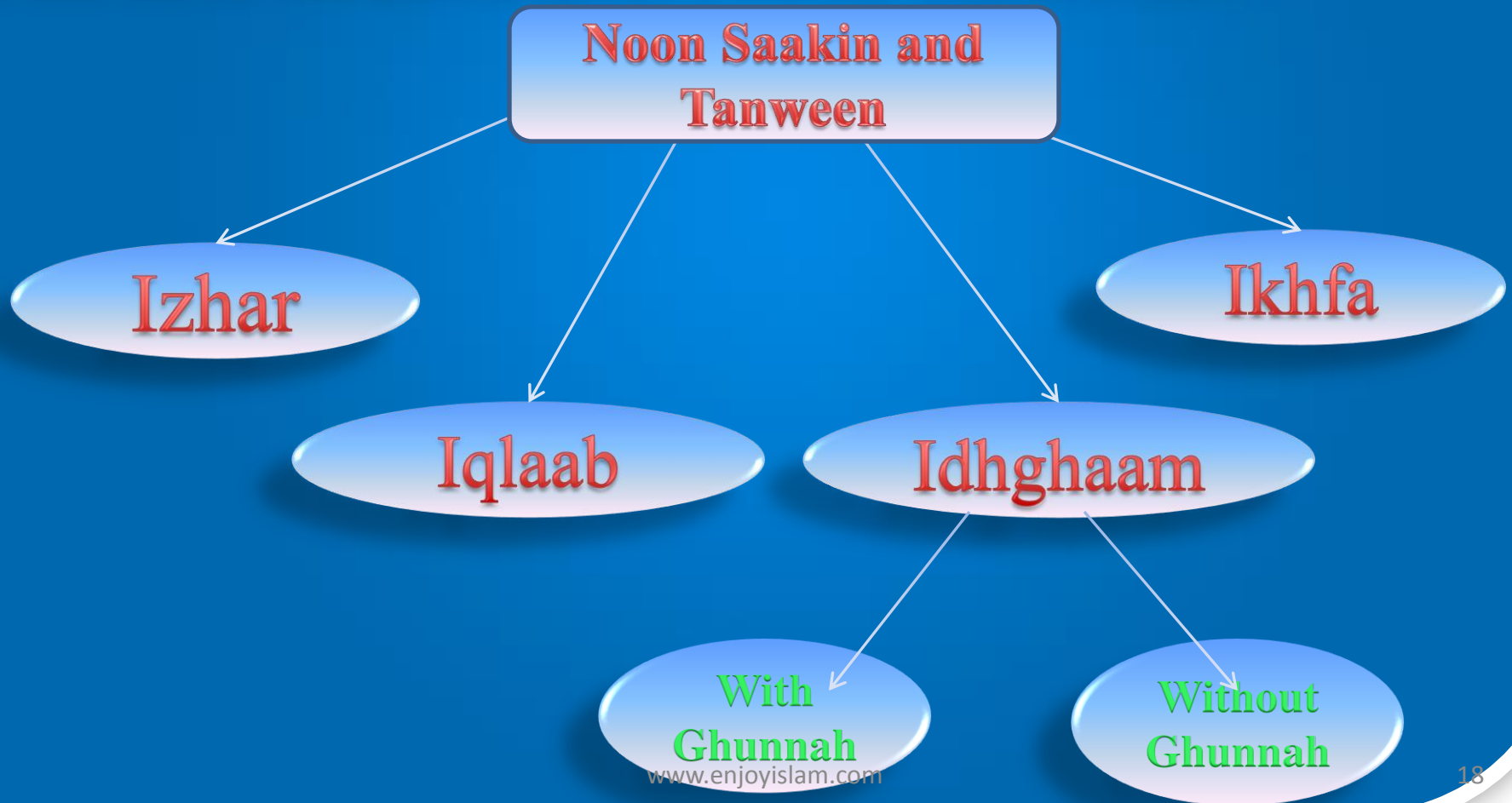
The rules of Noon Saakin or Tanween

Noon Saakin means a Noon with a Jazm/Sukoon on it.
fatha (zabar), Kasra (zer), and Dhamma (pesh).

Tanween means two fatha (two zabar), two Kasra (two zer),
and two Dhamma (two pesh).

The rules of Noon Saakin or Tanween

There are four rules related to Noon Saakin and Tanween. In all the rules, you must look at the letter after the Noon Saakin or Tanween to determine which rule to follow.



The rules of Noon Saakin or Tanween

When the noon saakin or tanween is followed by any of the Huroof Halaqee, meaning the six letters that are pronounced from the throat, izhar will take place.

Izhar means to pronounce the “N” sound of the noon saakin or tanween **WITHOUT** stretching it. The huroof halaqi are:



(ه ء ع غ ح خ)

مَا أَعْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ







صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Practice exercises for the Rules of Noon Saakin or Tanween

Tanween

-  غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾
 سَلَامٌ هِيَ حَتَّىٰ
 يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾
 فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿١﴾
 نَارٌ حَامِيَةٌ ﴿١١﴾
 ذَرَّةٌ خَيْرًا يَرَاهُ ﴿٧﴾

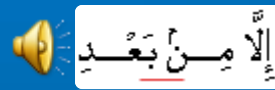
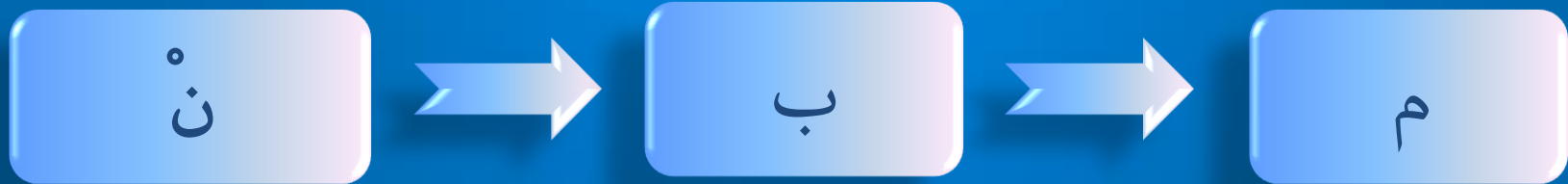
Noon Saakin

-  مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
 فَأَنْتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾
 وَلَا نَعْنَمِكُمْ ﴿٣٣﴾
 فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي
 فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾
 وَأَمَّا مَنْ خَافَ
- ء
 ه
 ع
 غ
 ح
 خ

The rules of Noon Saakin or Tanween Iqlaab

If there is a letter **BAA** after the **Noon Saakin or Tanween**, Iqlaab will take place.

Iqlaab means to **change the sound of a Noon Saakin or tanween ("N" sound) into a meem**. The sound will also be stretched into a Ghunna. Usually there is a little meem to signify this change.



Rules of Noon Saakin or Tanween

Idghaam

If after the Noon Saakin or Tanween any of the letters of **يرملون** appear, idghaam will be done. Idghaam means to **combine the “N” sound of the Noon or tanween with the following letter.**

(يرملون)

Idghaam without Ghunnah

In the two letters, ل Laam and ر Raa , Idghaam will be without Ghunna.

Idghaam with Ghunnah

In four letters, ي Yaa, و Waaw, م Meem, ن Noon) Idghaam will be WITH Ghunna.

Practice exercises for the Rules of Noon Saakin or Tanween

Idgham

(ي ر م ل و ن)

ادغام بدون غنه

- | | |
|----------------------------------|--|
| وَلَمْ يَكُنْ لَهُ | لَعِبْرَةٌ لِّمَنْ يَخْشَى |
| كَأَلَّ لَيْنٍ لِّمَنْ يَنْتَهَى | وَيَلُّ لِكُلِّ هُمْزَةٍ لِّمَزَةٍ |
| أَنْ رَّعَاهُ اسْتَعْنَى | فِي عَيْشَةٍ رَّاضِيَةٍ |
| عَنْ رَبِّهِمْ | وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ |

ادغام با غنه

- | | |
|-----------------|------------------------|
| فَمَنْ يَعْمَلْ | يَوْمَئِذٍ يَتَذَكَّرْ |
| مِنْ وَالٍ | لَهَبٍ وَتَبَّ |
| مَنْ مَسَدٍ | حَبْلٍ مِنْ |
| مِنْ نِعْمَةٍ | قَرِيبٍ نَجِيبٍ |



Practice exercises for the Rules of Noon Saakin or Tanween

اخفاء Ikhfaa

When we have learnt the above three rules, we will discover that there are fifteen letters remaining, they are:

(ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك)

Whenever any of these fifteen letters appear after Noon Saakin or Tanween, ikhfa will be done. Ikhfa means to slightly “hide” the “N” sound of the Noon Saakin and Tanween, and lengthen it slightly.

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

Practice exercises for the Rules of Noon Saakin or Tanween

ص	فَأَنْصَبُ ﴿٧﴾	وَالْمَلِكُ صَفًا صَفًا	نَارًا تَلَطَّى ﴿١٤﴾	كُنْتُ تُرَابًا ﴿٤٠﴾	ت
ض	إِلَّا مِنْ ضَرِيحٍ	فُؤَّةٍ ضَعْفًا وَشَيْبَةً	فَأَمَّا مَنْ ثَقُلَتْ	مَاءً نَجَاجًا ﴿١٤﴾	ث
ط	فَأَمَّا مَنْ طَغَى	بَلَدَةً طَيِّبَةً	أَنْ جَاءَهُ الْأَعْمَى	الْأَمَالَ حُبًّا جَمًّا ﴿٢٠﴾	ج
ظ	يَنْظُرُ	ظِلًّا ظَلِيلًا	مَنْ دَسَّهَا ﴿١٠﴾	الْأَرْضُ دَكَا دَكًا ﴿٢١﴾	د
ف	يَوْمَ يَنْفُخُ	أَوْ اطْعَمْتُمْ فِي يَوْمٍ	أَنْذَرْنَاكُمْ	يَوْمَ ذِي مَسْعَبَةَ ﴿١٤﴾	ذ
ق	أَنْقَضَ ظَهْرَكَ	عَذَابًا قَرِيبًا	وَأَنْزَلْنَا	نَفْسًا زَكِيَّةً	ز
ك	مِنْكُمْ	إِذَا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾	لِإِنْسَانٍ مَا سَعَى	خَمْسَةَ سَادِسُهُمْ	س
			فَمَنْ شَاءَ	سَبْعًا شِدَادًا ﴿١٢﴾	ش

The Rules of Meem Saakin

ميم ساكن
Meem Sakin

ادغام شفوي

**Idghaam
Shafawee**

م → م

إخفاء شفوي

**Ikhfaa
Shafawee**

م → پ

إظهار شفوي

**Izhaar
Shafawee**

م → **All
except
(ب م)**

Izhaar Shafawee

١- اظہار شفوی

Presence of a **meem** followed by any letter other than **baa** or **meem**

The **meem** carries a **saakin**, and the second letter carries a **vowel**

There is **no ghunnah**, and the **meem** is pronounced clearly,



رَبِّهِمْ جَنَّاتٌ



عَنْهُمْ وَرَضُوا عَنْهُ

Practice exercises for the Izhaar Shafawee



إِنَّا نَخَافُ مِنْ رَبِّتَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾



وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا ﴿١٤﴾



إِنَّمَا نَطْعِمُكُمْ لِرُؤُوفِهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾



عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمْ
رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾



مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا
وَلَا زَمْهَرِيرًا ﴿١٣﴾





وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ﴿١٦﴾

Ighfaa Shafawee

٢- إخفاء شفوي

- Presence of a **meem** followed by a **baa**
- The **meem** carries a **saakin** and the **baa** carries a **vowel**
- Ghunnah is pronounced, for 2 counts
- The meem is concealed by the ghunnah
- Another opinion in which this particular ghunnah is recited, is that the lips should remain slightly open, just enough as to allow a sheet of paper to pass through

 تَرْمِيهِمْ بِحِجَارَةٍ

 عَلَيْهِمْ بِمُصَيْطِرٍ

Practice exercises for the Ighfaa Shafawee



وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٣﴾



وَيُطَافُ عَلَيْهِمْ بِمَائِيَّةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾




وَيُؤْتِيهِمْ بِأَمْوَالٍ مَّوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ

أَنْهَارًا ﴿١٦﴾

Idghaam Shafawee

٣ - ادغام شفوي

- Presence of a **meem** followed by **another meem**
- The first one carries a **skoon** and the second carries a **vowel**
- Hence, a **shaddah** will be created and shown on the **second meem**
- Resulting in ghunnah, held for 2 counts

 عَلِيْهِمْ مُّؤَصَّدَةٌ

 أَطَعْتَهُمْ مِّنْ

Practice exercises for the Idghaam Shafawee

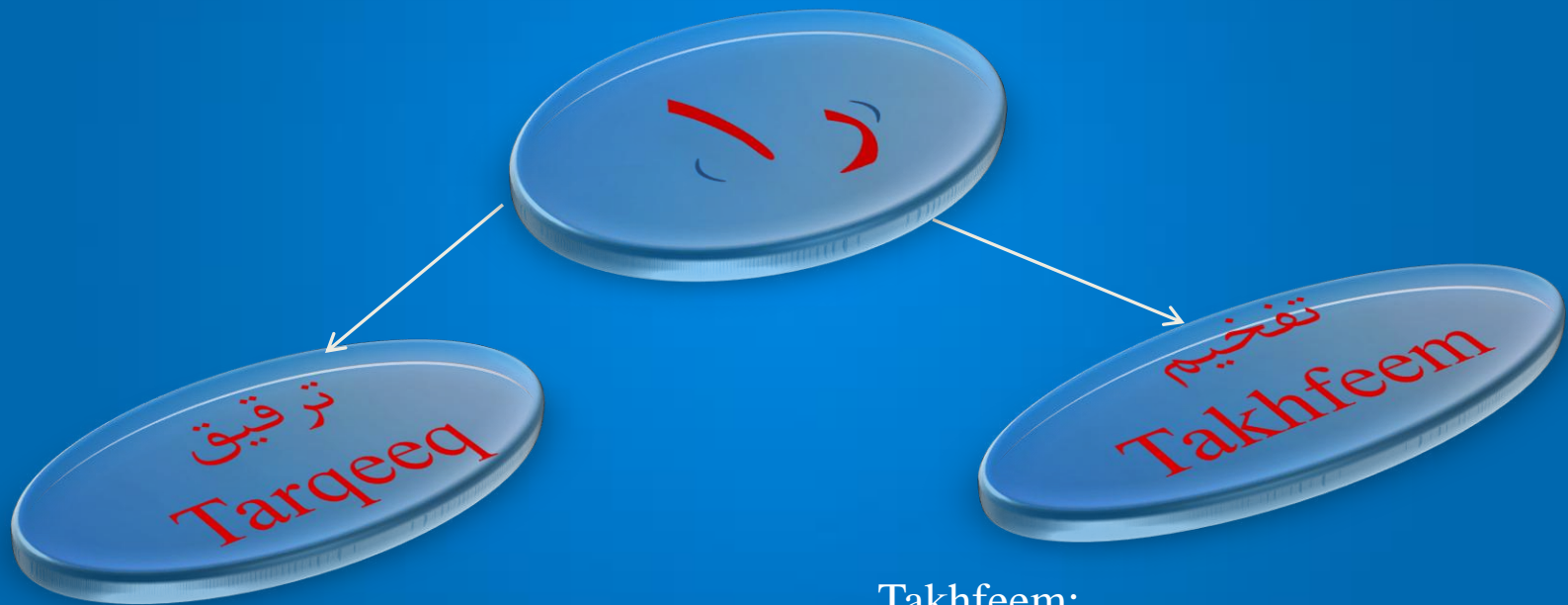
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيِكُمْ مَشْكُورًا ﴿٢٢﴾

يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ
لَا يُؤَخَّرُ ۗ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

The Rules of the letter ر RA

There are 2 categories as the letter RA can either be:



Tarqeeq:

To produce this sound, the back of the tongue lowers so that a flat sound is produced.

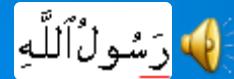
Takhfeem:

To produce this sound, the back of the tongue rises in the mouth. This elevation of the tongue produces a thick or heavy sound.

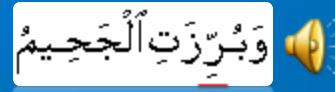
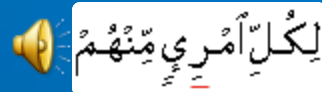
The Rules of the letter ر RA

1

Takhfeem When it carries a **Fattah** or **dammah** the letter ر will be pronounced with the full mouth.



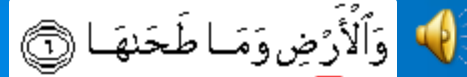
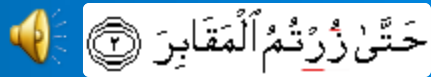
Tarqeeq When it carries a **kasra** the letter ر will be pronounced with the empty mouth.



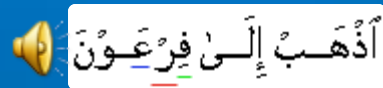
The Rules of the letter ر RA

2

Takhfeem When it carries a **sukoon** and the **letter before it** carries a **fattah** or **dammah** the letter ر will be pronounced with the full mouth



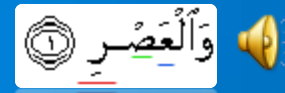
Tarqeeq When it carries a **sukoon** and the **letter before it** carries a **kesrah** the letter ر will be pronounced with the empty mouth



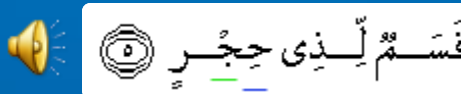
The Rules of the letter ر RA

3

Takhfeem When it carries a **sukoon** as a result of wanting to stop (therefore not an original sukoon), and the letter before it is not a ya and carries a **sukoon** , and the letter before that has either a **Fattah** or **dammah**



Tarqeeq When it carries a **sukoon** as a result of wanting to stop (therefore not an original sukoon), and the letter before it is not a ya and carries a **sukoon** , and the letter before that has either a **kasrah**



Practice exercises for the Takhfeem

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا
لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

❖ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ
مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا
إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

Practice exercises for the Takhfeem

إِنَّهَا تَرْمِي بِشَرِّ كَالْقَاصِرِ ۝٣٣

كَأَنَّهُ وَجِمَلْتِ صَفْرٍ ۝٣٣

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝١٤

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝١

الْهَدَكُمُ التَّكَاثُرُ ۝١

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝٢

Practice exercises for the Tarqeeq

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ أَرْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ ۗ

أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿١٧﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٍ ﴿١٨﴾

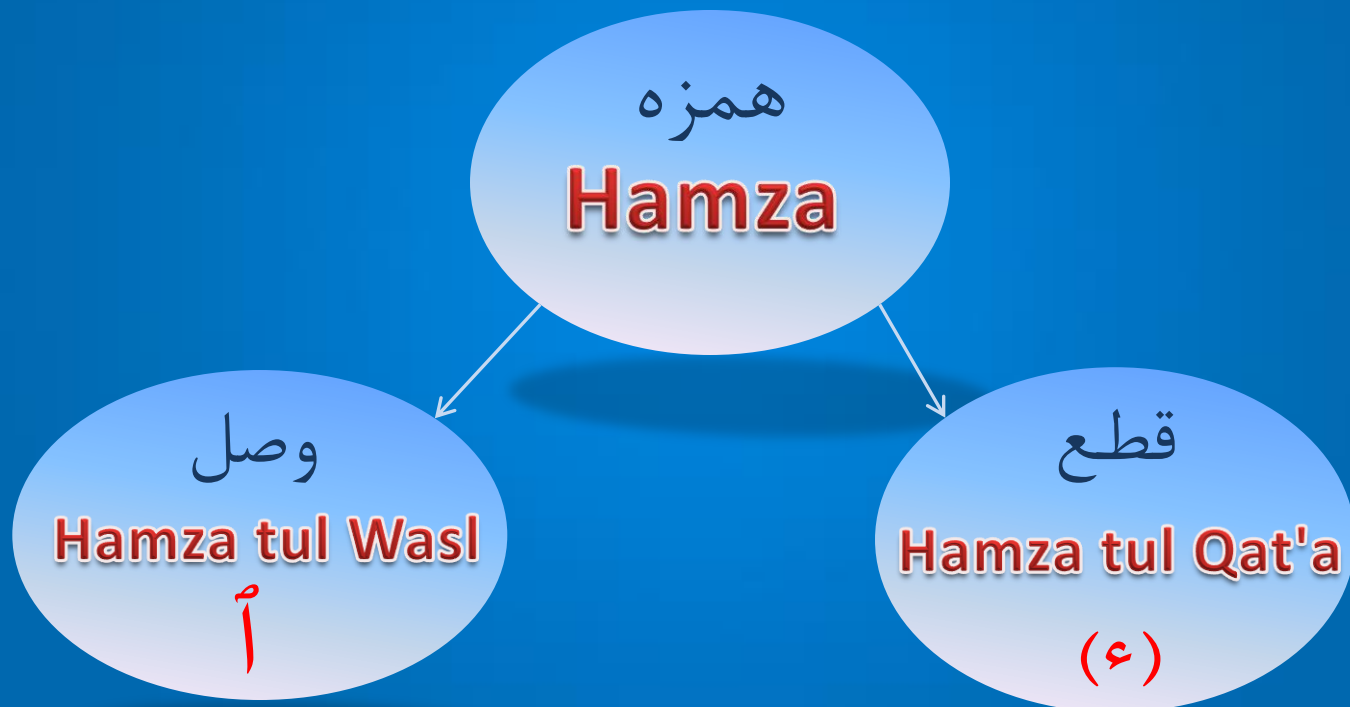
وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ رَبِّي أَهْنَنِ ﴿١١﴾

كَأَلَّا بَلَ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢٠﴾

Rules of Hamza

There are two types of hamzah that appear in the Qur'an. Both are read and treated differently



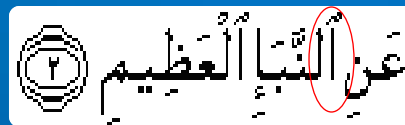
Hamza tul Wasl (ا)

همزه وصل

- It occurs only at the beginning of the word.
- It occurs without any harakah (vowel) on it.
- It is written as ا
- It can be pronounced or skipped

Pronounced: If the reader starts reading from the word starting with hamza tul wasl, then it should be pronounced.

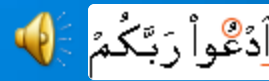
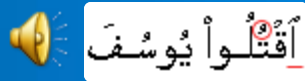
Skipped If the reader connects the word which begins with hamza tul wasl with the letter preceding it, this letter is directly connected to the letter following hamza tul wasl.



Hamza tul Wasl (أ)

همزة وصل

Hamza tul wasl will be assigned with a **dammah**, if the **3rd letter** of the verb carries a **dammah**.



Exceptional cases. The following words are the only verbs in the Qur'an where the 3rd letter carries a dammah but a kasrah is assigned to the hamza tul wasl (if he starts reading with it) :

امضُوا ، ائتُوا ، امشُوا ، ابنُوا ، اقصُوا

Hamza tul Wasl (أ)

همزه وصل

Hamza tul wasl will be assigned with a **kasrah**, if the 3rd letter of the verb carries a **fattah** or **kasrah**.

أَشْتَرُوا بِآيَاتِ اللَّهِ

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(أَل) Exceptional cases

Hamza tul wasl will be assigned with a **Fatha**, if the verb starts with (أَل).

الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Practice exercise for Hamza tul Wasl (أ)

أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُم

أَشَدُّ بِهِ أَزْرَى ﴿٣١﴾

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

ارْجِعْ إِلَى رَبِّكَ رَاضِيَةً مَرْضِيَّةً ﴿٢٨﴾

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

Hamza tul Qat'a (ء)

همزه قطع

The letter Hamzah appears in many different forms in the Arabic language, but pronounced the same



Note that the Alif and Hamzah are 2 different letters. The letter Alif in the Arabic language is always free from any type of harakah. If an Alif seems to have a harakah, then in actual fact it is a Hamzah

Hamza tul Qat'a (ء)

همزه قطع

Points relating to the letter Hamzah (ء)

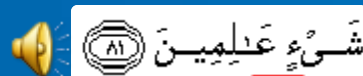
- 1) **When pronouncing a Hamzah that carries a sukoon:**
care should be taken that it is pronounced correctly. Failing to do so may change it into a Waw , Ya or an Alif



- 2) **When there appear 2 Hamzahs together:**
ensure both are pronounced distinctively



- 3) **Where the letters Hamzah and Aeyn appear together:**
ensure that both are differentiated clearly



Practice exercise for Hamza tul Qat'a (ء)

لِلطَّغِينِ مَآبًا ﴿٢٢﴾

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

The rules of Idghaam

Outside the rules of noon sakin or Tanween, Idghaam can also occur in the Qur'an due to certain circumstances as will be mentioned now in this section

Idghaam can either be complete or incomplete

Complete — when there is absolutely NO trace of the saakin letter during pronunciation.

Incomplete — when there is SOME trace of the saakin letter during pronunciation.

The rules of Idghaam

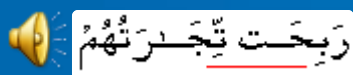
Idghaam can be separated into 3 different categories:



Idgham Meslain

١- ادغام مثلين

- This occurs when 2 same letters are found together, the first is **saakina** and the second is **mutaharrik**
- As the 2 letters are the same, they therefore share the same **Makharaj** and **Sifaat**.
- So the first letter is blended into the second, hence the second letter takes a shaddah
- This applies whether it is in one or two words (whether both letters fall into the same word, or one letter falls at the end of the first word, and the second letter falls into the start of the second word)
- Ghunnah is NOT pronounced (except for the letters and ,as ghunnah is ALWAYS pronounced for these 2 letters when they carry a shaddah)



Practice Exercise for Idghaam Meslain

١- ادغام مثلين

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ
لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ
آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلَدِيَّتِهِمْ مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا
وَإِنِ اسْتَنْصَرُواكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٧﴾

فَلَمَّا آتَتْهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾

Idghaam Mutajaanisain

ادغام متجانسين

This occurs when 2 letters have the same Makhraarij, different Sifaat. The 1st letter is **saakina**, the 2nd is **mutaharrik**

متجانسين Mutajaanisain

ت ط د

ظ ث ت

م ب

أَجِيبَتْ دَعْوَتِكُمْ

إِذْ هَمَّتْ طَائِفَتَانِ

فَدَّتَّيْنِ

لَيْنًا بَسَطَتْ

Complete
Idghaam

Incomplete Idghaam

إِذْ ظَلَمُوا

يَلْهَثُ ذَاكَ

يَدْبِئِي أَرْكَبَ مَعَنَا

Practice Exercise for Idghaam Mutajaanisain

ادغام متجانسين

وَدَّتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

إِذْ هَمَّتْ طَّائِفَتَانِ مِّنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدُ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

Practice Exercise for Idghaam Mutajaanisain

ادغام متجانسين

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّيْهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

﴿ قَالَ قَدْ أُجِيبَتِ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

﴿ وَيَنْقُومِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

﴿ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

﴿ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ ۖ فَاسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ ﴿٣٢﴾

Practice Exercise for Idghaam Mutajaanisain

ادغام متجانسين

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا
مِمَّا تَأْكُلُونَ ﴿٤٧﴾

قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ قُلْنَ حَاشَ
لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْكِنَ حَصْحَصَ
الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّيَّ وَوَعَدْتُكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ
بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢٢﴾

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمُ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

Practice Exercise for Idghaam Mutajaanisain

ادغام متجانسين

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنِ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ
﴿٩٤﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
فَأَمَّنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرْتَ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا
عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ
يَقِينٍ ﴿٢٢﴾

Idghaam Mutaghrebain

ادغام متقاربين

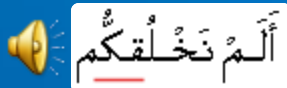
This idghaam occurs when 2 letters have a makhraj that are close together (whereas the previous 2 idghaam shared the same makhaarij) This Idghaam occurs at 2 makhaarij, but carry different sifaat

Complete Idghaam



مخرج ل ر

Incomplete Idghaam



مخرج ق ك

Practice Exercise for Idghaam Mutaghrebain

ادغام متقاربين

فَإِن كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَتْهُ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١٤٧﴾

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَنْ يُقْضَىٰ
إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

بَلِ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾

The Rules of Madd

Madd means to prolong the sound of a vowel. The minimum prolongation of a vowel is to the measure of two vowels (2 counts), which is equal to the measure of one alif.

Natural Madd Letters

(حروف مد طبيعي)

This is pronounced from the **Jawf**, for two counts



Practice exercise for The Rules of Madd



سَيَذَّكَّرُ مَنْ يَخْشَى ⑩

وَيَتَجَنَّبُهَا الْأَشْقَى ⑪

الَّذِي يَصَلَى النَّارَ الْكُبْرَى ⑫

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ⑬

قَدْ أَفْلَحَ مَنْ تَزَكَّى ⑭

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ⑮

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ⑯

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ⑰

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ⑱

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ⑲

Types of Madd

مد طبيعي
Natural Madd

Madd followed by a
Hamza

Madd followed by a
Sukoon
Or Shaddah

Madd followed by
other things

Madd Caused/followed by Hamza

Mutasil Waajib (واجب)

Obligatory connected Madd

- Followed by a hamza (ء) in the same (متصل) word
- The sound is elongated by 4 or 5 counts obligatory (واجب)
- If recitation is stopped , it is elongated 4, 5 or 6 counts

إِذَا جَاءَ

وَلَهُمْ سُوءُ الدَّارِ

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ

ا

و

ي

Munfasil Jaa'iz (جائز)

Permitted separate Madd

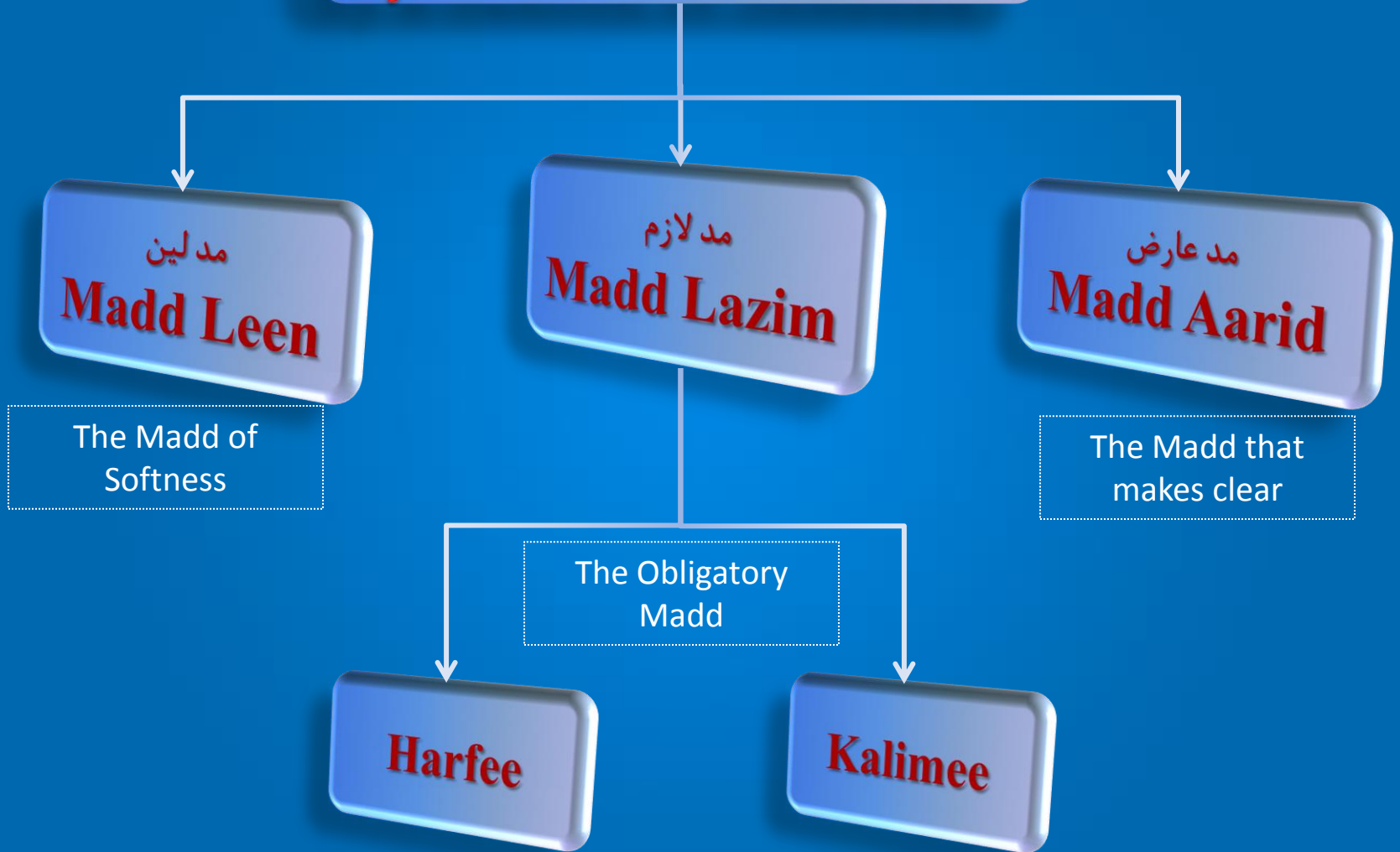
- Followed by a hamza (ء) in the next/separate (منفصل) word
- The sound is elongated by 2,4 or 5 counts
Preferred is 4 counts
- However, as little as 2 counts is permitted,
hence its name jaa'iz (جائز)

إِنَّا أَعْطَيْنَاكَ

قُوًا أَنْفُسَكُمْ

الَّذِي أَطْعَمَهُمْ

Madd caused/followed by a Sukoon or Shaddah



Madd Aarid

مد عارض

This occurs when there is a **sukoon** placed on a letter by the reader due to stopping in the recitation (whether in the middle or end of an ayah)

Requirement :

Natural madd letter

Followed by a sukoon (as the reader has chosen to stop on it)

Although this will not be actually visible in the Qur'an, but is implied as the reader has chosen to stop on it.

Effect :

Elongate 2, 4 or 6 counts

Preferred 4 or 6



Practice Exercise for Madd Aarid



وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ①

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ②

الَّذِينَ طَغَوْا فِي الْبِلَادِ ③

فَأَكْثَرُوا فِيهَا الْفَسَادَ ④

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ⑤

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ⑥



وَيَلِّمُ الْمُنَافِقِينَ ①

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ②

وَإِذَا كَانُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ ③

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ④

لِيَوْمٍ عَظِيمٍ ⑤

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ⑥

Madd leen

This occurs when a word contains a softness (diphthong), and the reader chooses to stop on it (whether in the middle or end of an ayah), therefore placing a sukoon on the last letter

Requirement :

Madd letter

Followed by a sukoon (and the reader has chosen to stop on it)

Although this will not be actually visible in the Qur'an, but is implied as the reader has chosen to stop on it.

Effect :

Elongate 2, 4 or 6 counts

Preferred is 4



مد لازم

Madd Lazim

Madd Laazim is of two types

Madd Lazim Harfee

The obligatory (laazim)
madd that is present in a
word (kalimee)

Madd Lazim Kalimee

The obligatory (laazim)
madd that is present in a
letter (harfee)

Natural madd letter

Followed by **sukoon** or **shaddah**

Laazim means 'obligatory', so it must be elongated for 6 counts

Madd Lazim Kalimee

مد لازم کلیمی

The obligatory (laazim) madd that is present in a word (**kalimee**)

Requirement :

Natural madd letter

Followed by **sukoon** or **shaddah**

In a word

Heavy : When a **SHADDAH** follows the madd letter in a **word**



Light : When a **SUKOON** follows the madd letter in a **word**



تمرین مد لازم کلیمی

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۗ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٣﴾



﴿ إِن شَرَّ الدَّوَابِّ ﴾ عِنْدَ اللَّهِ الضُّمُّ الْبُكْمُ الَّذِينَ
لَا يَعْقِلُونَ ﴿٢٢﴾



﴿ أَجَعَلْتُم سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنِ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴾ ﴿١١﴾



﴿ إِن شَرَّ الدَّوَابِّ ﴾ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾



﴿ إِن الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴾ ﴿٢٠﴾



تمرین مد لازم کلیمی

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنفُسَكُمُ وَقَتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقْتُلُونَكُم كَافَّةً وَأَعْلَمُوا أَنَّ اللَّهَ
مَعَ الْمُتَّقِينَ ﴿٣٦﴾

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ
﴿٨٩﴾

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ
لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

تمرین مد لازم کلیمی

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ
فِيهِمْ قَالِ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي
رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ

Madd lazim Harfee

مد لازم حرفی

The obligatory (laazim) madd that is present in a **letter** (harfee) This occurs in some of the letters that are present at the beginning of certain surahs

These surahs begin with some independent letters from the Arabic alphabet, which are attached to each other like ordinary words.

The individual letters have to be pronounced by reading out their respective names.

الم اَلْف لَامٌ مِيم

طسّم ظا سِين مِيم

تھیعص کاف ہا یا عین صَاد

س

ن

ل

ق

ک

ص

م

ع

Practice Exercise for Madd lazim Harfee

يسّ

المّ

طسمّ

الرّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

الرّ تِلْكَ ءَايَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Madd caused/followed by other things

عَالَّةٌ

قُلْ عَالِدَاكَرَيْنِ

عَالَيْنِ

حَيْثُمْ

النَّبِيِّنَ

لِلْإِيْمَانِ

عَادَمَ

ضَبْحًا ①

قَدْحًا ②

فِيهِ مَهَانًا ①٦

وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

فَالْقِيَةَ إِلَيْهِمْ

قَالُوا أَرْجَاهُ وَأَخَاهُ

مَالَهُ وَأَخْلَدَهُ ③

لَمْ يَرَهُ أَحَدٌ ⑦

يُكَذِّبُ بِهِ إِلَّا

بِهِ أَسْتَخْلِصَهُ

مَالَهُ وَيَتَزَكَّى ①٨

عِنْدَهُ وَمِنْ

فَأَثَرُنَ بِهِ نَقْعًا ④

فَوَسَطْنَ بِهِ جَمْعًا

Stopping (Waqf)

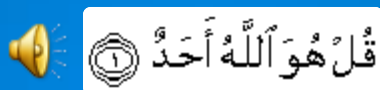
'To stop on the last letter of a complete word, which is disconnected from the word after it, and giving the last letter a sukoon and by breaking the breath, then taking a new breath to read the next word.' (Jami-ul-waqaf)

Knowledge of the proper places to stop, or pause while reciting the Quraan is very important. This helps the reader to avoid making mistakes, and altering the meaning of an aayah.

Often we come to long aayaat and “run out of breath.” In Shaa Allaah, the permissible ,prohibited , and unsuitable places to stop are as follows:

A few points to remember when making a Waqf

- 1) The proper way to stop in a word is by putting a sukoon on the last letter of the word. If there is a **harakah** (Fatha, Damma, Kasra) or **tanween** (2 fatha, 2 Damma, 2 Kasra) on the last letter of a word before a stop, that letter is made into a sukoon



- 2) If it is a **tanween with alif** (الف) then the last word is pronounced as an **alif**



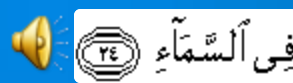
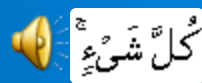
- 3) If the last letter is a 'taa marbutah' (ة), it is read as 'ha' (هـ)



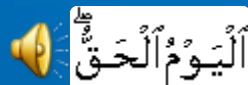
A few points to remember when making a Waqf

- 4) If the last letter of a word contains a 'hamzah' (ء), the **harakah on the hamzah** is changed into a **sukoon**, and the hamzah is read clearly.

A common mistake when stopping at a hamzah is not to indicate the presence of the hamzah at all



- 5) If the last letter of a word contains a 'tashdeed' (Shaddah), the mashaddad letter is changed into a saakin letter, BUT making sure the tashdeed is still read i.e. by spending more time on the letter.



Waqf signs

علايم وقف

- م The compulsory stop - we have to stop, wasl is prohibited
- لا The prohibited stop - we can not stop
- صلى The good stop - it is better to continue, but stopping is allowed
- قلى The sufficient stop - it is better to stop
- ج The quality stop - it is the same to stop or continue
- س The subtle stop/pause - stop vocal sound for a brief time, without taking breath
- Stopping at either of the points but not at both
- Necessary stop - denotes end of sentence

The Rules of Stopping (Waqf)



لا



**DON'T
Stop!!**



صلى



**Better to
Continue**



ج



**Stop or
Continue**

قلی



**Better to
Stop**

م



STOP