



TAJWEED UL QUR'AN LEVEL 1

STUDY BOOKLET

COURSE MATERIAL

TAJWEED UL QUR'AN LEVEL 1

STUDENT NAME

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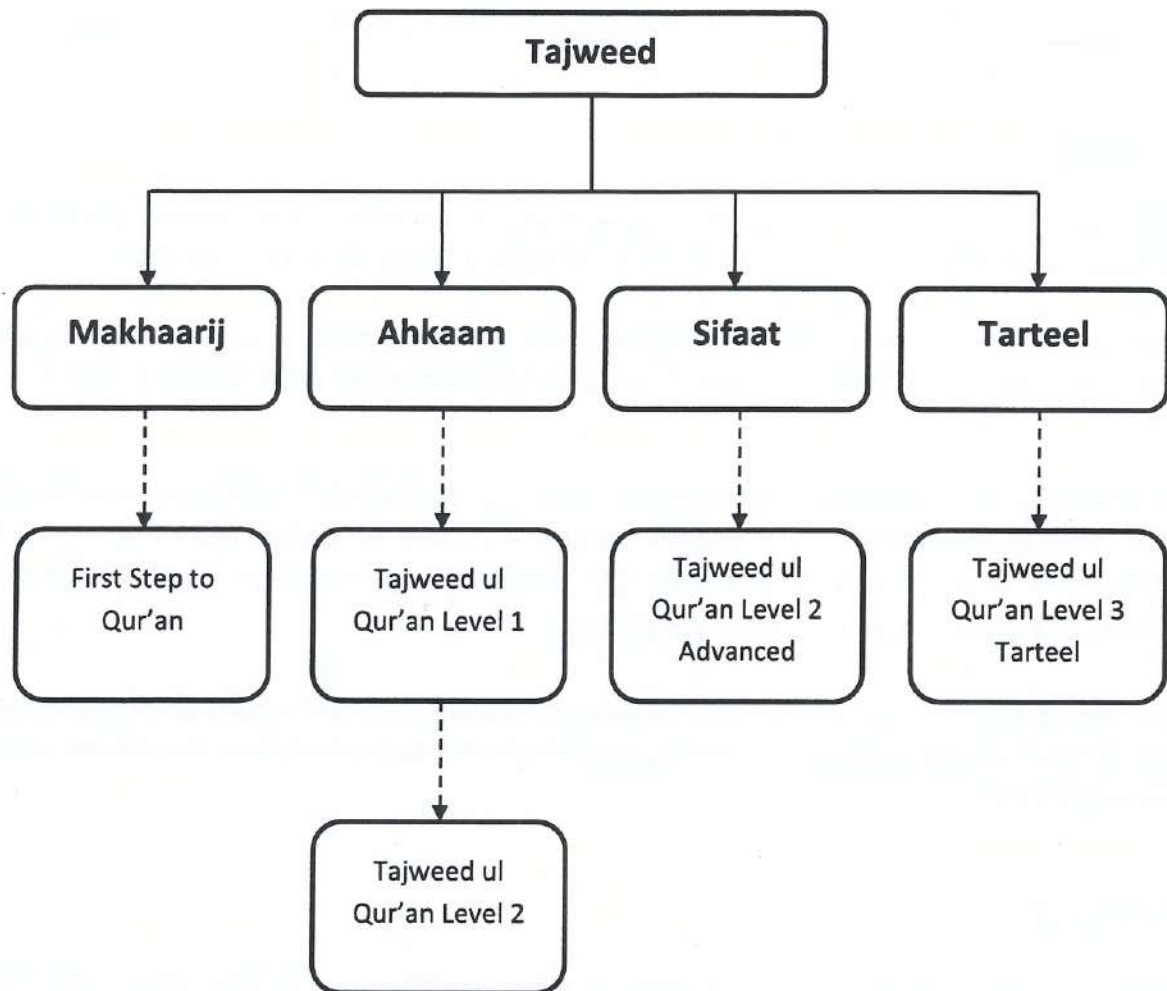
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ABOUT THE COURSE

Overview of Tajweed ul Qur'an Courses



About Tajweed ul Qur'an Level 1

This level is for students who are able to read Arabic. In this level students will start to add beauty to their recitation, by learning certain fundamental rules of Tajweed; especially the nasal sounds. The following rules will be learnt in this course: Noon as Saakinah/Tanween, Meem as Saakinah, Laam as Saakinah and Qalqalah. Our aim in this course is to help students improve their recitation of the Qur'an and recite fluently with the rules learnt in class based on the Tajweed books by Shaykh Ayman and exclusively produced notes tailored for this level.

Details of Assessment

There will be a Mock Exam (theory only) in week 7. Final examination consists of theory and recitation which takes place on week 11. The theory exam is worth 50% and the recitation exam is also worth 50% of the mark. Students must achieve 50% or more overall to pass.

كيفية الاستفادة

HOW TO BENEFIT FROM THE GUIDE

The purpose of learning tajweed is to correct one's recitation, and this process of correction goes through 3 broad stages/levels.

The First Stage

The first stage is the correction of pronouncing each and every letter. Without the completion of this stage, a person's recitation is not deemed correct, whether in prayer or other than that.

So if a person is able to correct his pronunciation of the Qur'aan [and a means has been facilitated for him], and then falls into distorting verses or making mistakes (whether grammatical or not) then he will be sinful.

This can be further understood by the fact that recitation of the Qur'aan in one's prayer is obligatory. As the prayer itself is obligatory, it is incumbent for one to correct his prayer according to the way the Prophet (صلى الله عليه وسلم) offered it; likewise, it is incumbent for one to correct his recitation like that of the Prophet (صلى الله عليه وسلم) [to the best of his ability].

So at the first stage, one must perfect the correct pronunciation of the letters while paying particular attention to the characteristics of each letter, as through this one establishes the difference between each and every letter.

The Second Stage

This stage is related to the purity of the pronunciation, the fluency and eloquence. This stage adds "beauty" to the first stage, and this is achieved by implementing aspects such as *ghunnah* (the nasal sound), *madd* (prolongation), *tarqeeq wa tafkheem* (the light and heavy sounds), etc.

The Third Stage

As for this last stage, then this is the stage of those that are truly proficient in their recitation, and are from among those mentioned by the Prophet (صلى الله عليه وسلم):

« الماهر في القرآن مع السفارة الكرام البررة »

"The proficient in (reciting the) Qur'aan is with (in status) the Angels."

[al-Bukhaaree and Muslim]

This stage is unique due to the knowledge and implementation of when to stop within verses and then continue. And this cannot be achieved without knowing and paying attention to the meaning of the verses, and being proficient in that.

How to benefit from this guide as a student

Once we've understood the above stages, then we can also come to understand that this tajweed guide is truly for those at the second stage.¹

So, it is imperative that one has studied *makhraj*, at least to an appropriate level², and also knows the vowels in the Arabic language.

It is important that a person who wishes to perfect his recitation studies well the principles and rules that he covers, and this will facilitate and make easy the implementation of them. When wishing to implement, this should be done to on a limited number of verses (such as 10) until one is comfortable with that implementation, and then move on by trying to apply those same rules.

If this is done on a regular basis, one will eventually master what he has learned, as "practice makes perfect." Initially there may be difficulty, but this is part of any learning, and Allah can make anything easy for anyone.

Since *practice* is pivotal for learning, in this instance one should pay particular attention to the following two things:

1. Listening regularly to correct pronunciation and recitation of the Qur'aan. So one should listen to someone **proficient** [with slow recitation]³, and follow it in the *mushaf*.

To gain maximum benefit, one should know the rules before hand, and listen to the implementation from a proficient recitor, because pronunciation by example makes clear the manner (كيفية) in which it should be done.

2. Regular oral practice by trying one's utmost to correct the pronunciation and implementation of the rules learned. This can be further enhanced by memorising what one learns, as the Prophet (صلى الله عليه وسلم) said:

« تعاهدوا هذا القرآن فإنه أشد تفلاًتاً من الإبل »

"Attend to this Qur'an, for it is more liable to escape (from one's mind) than a camel that is tied down."

[al-Bukhaaree and Muslim]

It is important that the recommended reading for each chapter is gone through, so that the rules are perfected. The student is also encouraged to read further to strengthen his application.

Lastly but importantly, the student should always ask the teacher if he does not understand anything, as this is the key to learning.

¹ Although certain aspects of the first stage are covered, such as *qalqalah* and when to make certain letters light or heavy.

² Because one will always need to improve until one reaches the Third Stage.

³ Our personal recommendation for listening to audio recitation includes the following famous reciters; Shaykh Abdul Baasit Abdus Samad, Shaykh Al-Hudhafee, Shaykh Al-Husaree and Shaykh Al-Minshaawee.

القرآن

THE QUR'AAN

The Qur'aan

The Qur'aan is the word of Allaah, sent down to the Prophet (صلى الله عليه وسلم) through Jibreel (عليه السلام). The recitation of which is an act of worship. This is the Book wherein everything has been explained and detailed by Him, and He has made clear to us the path of truth and the path of falsehood, and He has warned us of every evil and ordered us with every good.

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾﴾

"Verily, this Qur'aan guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness, that they shall have a great reward (Paradise). And those who believe not in the Hereafter, for them We have prepared a painful torment (Hell)." [Soorah al-Israa (17):9-10]

﴿كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

"(This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light." [Soorah Ibraaheem (14):1]

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾﴾

"And We have sent down to you the Book (the Qur'aan) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allaah as Muslims)." [Soorah an-Nahl (16):89]

The Recitation of Qur'aan

Allaah has legislated for us the recitation of the Qur'aan, and made it one of the greatest acts of worship and commanded us with it,

﴿فَاقرءُوا مَا تيسر من القرآن﴾

"So recite as much of the Qur'aan as may be easy for you." [Soorah al-Muzzammil (73):20]

The Prophet (صلى الله عليه وسلم) has informed us of the great reward for reciting the Qur'aan:

« من قرأ حرفاً من كتاب الله فله به حسنة والحسنة بعشر أمثالها »

"Whoever recites a (single) letter from the Book of Allaah (the Quraan), for him is a good deed, and each good deed is ten folds over." [at-Tirmidhee]

The Reciter of Qur'aan

The one who indulges in the recitation of Qur'aan, and in understanding its meanings and learning its sciences, for he is the best of people. As the Prophet (ﷺ) said:

« خيركم من تعلم القرآن وعلمه »

"The best from among you is the one that learns the Qur'aan and then teaches it." [al-Bukhaaree]

The one who perfects the recitation and protects that which he has memorised and becomes proficient in that, then he is equal in status with the angels. As the Prophet (ﷺ) said:

« الماهر في القرآن مع السفرة الكرام البررة »

"The proficient in (reciting the) Qur'aan is with (in status) the Angels." [al-Bukhaaree and Muslim]

The first person to obey the commandment of his Lord and indulge himself with the recitation of the Qur'aan was the Messenger of Allaah (ﷺ), for he used to recite his portion of the Qur'aan everyday during the last third of the night. He had the best voice and recitation from amongst the people.

Memorisation of the Qur'aan

Verily the memorisation of the Qur'aan is from the greatest acts of worship, and those who memorise and protect the Qur'aan are from the Friends of Allaah and his Close Companions, as the Prophet (ﷺ) has informed:

« أهل القرآن أهل الله وخاصته »

"The people of the Qur'aan are the friends of Allaah and His helpers, which are close to Him." [an-Nisaaee and Ibn Majah]

The Qur'aan will intercede on the Day of Judgement for the one who memorises and protects the Qur'aan. The Prophet (ﷺ) said:

« اقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه »

"Recite the Qur'aan, for verily on the Day of Judgment it will come as an intercessor for its companion (the one who recites it)."

[Muslim]

The meaning of memorising and protecting the Qur'aan, is guarding what one has memorised and constantly repeating and revising it. Also, guarding the required etiquette with the Qur'aan and being fully attentive when reciting, and acting upon the commandments therein and abstinence from that which it warns. For verily those who read the Qur'aan but do not act in accordance with it, will be the first whom the fire of hell will be kindled with on the Day of Judgement, as informed by the Prophet (ﷺ).

Indeed, Allaah has promised with a great reward and an increase from His bounty for those who read the Qur'aan and act upon that which is therein, so they establish the prayer and offer the alms that is due, and they perform the obligations and abstain from that which they have been prohibited.

As Allaah says:

﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ۚ لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ﴾

"Verily, those who recite the Book of Allaah and perform the prayer, and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense)."

[Soorah al-Faatir (35):29-30]

The Tajweed of Qur'aan

Tajweed linguistically means تحسين, to improve and beautify. In the terminology of recitation, it means the beautification of recitation with the Qur'aan, such that the recitation is in a slow pleasant tone (مرتل) making each letter vividly clear. This is done so by giving each letter its proper and correct due in terms of clarity and pronunciation, with attentive observance of the rules related to reciting.

Also, the recitation should be coupled with the attempt of beautifying one's voice as much as possible and reciting in a melodious tune without burdening oneself.

The Fruits of Tajweed

From the fruits of tajweed, is the recitation of the Qur'aan according to the Prophetic method, thus being in the correct, natural and eloquent Arabic form as recited by the Prophet (صلى الله عليه وسلم) and his Companions (رضي الله عنهم).

Verily Allaah has ordered us to recite the Qur'aan with tajweed, as He says:

﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً﴾

"And recite the Qur'aan (aloud) in a slow, (pleasant tone and) style."

[Soorah al-Muzzammil (73):4]

And the Prophet (صلى الله عليه وسلم) has also ordered us with his saying:

« ليس منا من لم يتغن بالقرآن »

"He who does not recite the Qur'aan melodiously is not from us."

[al-Bukhaaree]

Finally, one can only increase in faith and certainty after studying Tajweed, for Tajweed will be a clear sign and proof that the Qur'aan is the Word of Allah, and not that of His creation.

For the person who studies this, he will come to realise that such meticulous and precise reading based upon consistent and coherent rules and principles can only be for a book revealed from Heaven.

What other book on the face of this planet can share such a characteristic, so as to even have an independent and comprehensive science dedicated to its reading?! And furthermore, to have the implementation of that science preserved for more than 1400 years since its commencement?!

Glory be to He Who has sent this down to mankind, yet many from among them do not take heed.

آداب تلاوة القرآن

ETIQUETTES OF RECITING THE QUR'AAN

There are certain etiquettes that need to be observed when wishing to recite the Qur'aan. This actually stems from the fact that the recitation is of the Words of Allah (كلام الله), and not of a human being. Furthermore, these etiquettes are prescribed from the Prophetic Traditions.

1. **Purity.** The person reciting should be in a state of purity.
2. **Clean Place.** The place where one wishes to recite should be clean and appropriate for the Words of Allah to be mentioned. It is also desirable that one faces the *qiblah*.
3. **Siwak.** It is encouraged that one uses *siwaak* before starting to read.
4. **Isthi'aadhah.** One should seek refuge with Allah before commencing.
5. **Basmalah.** It is recommended to read the *basmalah* at the beginning of each *soorah*.
6. It is incumbent to remain silent for those who intend to listen to the Qur'aan, and it is not permitted to busy oneself with anything else during the recital, as Allah mentions:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

"So, when the Qur'aan is recited, listen to it, and be silent that you may receive mercy."

[Soorah al-A'raaf (7):204]

7. **Attentiveness.** The reciter as well as the listener should guard their attentiveness and etiquettes with the presence of their heart and limbs for the recital, and this actually relates to one's silence. As for raising one's voice, shouting and making unnecessary noises, then this is from the characteristics of the polytheists, as Allah says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ﴾

"And those who disbelieve say: 'Listen not to this Qur'aan, and make noise in the midst of its (recitation)..."

[Soorah al-Fussilat (41):26]

8. **Beautify the Recitation.** It is incumbent that one beautifies his voice when reciting the Qur'aan and recites melodiously. If one does not possess a beautiful voice, then one should try to the best of his ability, as the Prophet (صلى الله عليه وسلم) said:

« ليس منا من لم يتغنّ بالقرآن »

"He who does not recite the Qur'aan melodiously is not from us." [al-Bukhaaree]

At the same time, one should avoid imitating the melodious tunes of singers and the dissolute, or that of the Christians and Jews when singing their hymns, etc. Rather, one should read melodiously without overburdening himself or being extravagant.

9. Tarteel. It is desirable that one reads the Qur'aan in a slow tone and avoids haste in that; this will help one to ponder and reflect upon the verses.

Allah mentions:

﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً﴾

"And recite the Qur'aan (aloud) in a slow, (pleasant tone and) style."

[Soorah al-Muzzammil (73):4]

10. Reflect. One should try his utmost to ponder and reflect upon the verses when reciting, or hearing a recital, as Allah mentions:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

"Do they not think deeply in the Qur'aan, or are their hearts locked up (from understanding it)?" [Soorah Muhammad (47):24]

11. Crying. It is deemed praiseworthy that one sheds tears when listening to or reciting the Qur'aan, by being very attentive and greatly mindful of Whom the Words belong to, the Glorious, the Most High.

12. Implement. It is incumbent upon the reader to beware of contradicting the verses he reads, and try his utmost to implement the rules and regulations therein. And this is how the Qur'aan can either be a proof/evidence for him or against him.

13. Reading Regularly. It is important that one reads the Qur'aan daily, so he is not written from those that are heedless.

14. Correct Intention. It is obligatory that the Qur'aan is read only for the sake of pleasing Allah, because it is one of the greatest acts of worship, and no act of worship can be directed to other than Allah.

It is prohibited to read for any other reason or to take a wage for the recital.

الاستعاذة والبسملة

ISSUES CONCERNING THE *ISTI`AATHA* AND BEGINNING IN THE NAME OF *ALLAAH*[1] الاستعاذة SEEKING REFUGE WITH *ALLAAH* FROM SATAN**Purpose of the *isti`aatha***

- 1] Protection from the whispers of Satan
- 2] To make the heart pure, and thus reciting for the sake of *Allaah*

Wordings of the *isti`aatha*

There are different wordings reported in the Prophetic Traditions (*Sunnah*) regarding the protection from the devil. One may use any of them before commencing recitation.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'I take refuge with Allaah from the accursed devil'

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'I take refuge with Allaah, the All-Hearer, the All-Knower of everything from the accursed devil'

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَ نَفْثِهِ وَ هَمَزِهِ

'I take refuge with Allaah from the devil, from his pride, his poetry and his madness'

Ruling of the *isti`aatha*

Though majority of the scholars say it is desirable, it is considered *waajib*. Firstly because of the *aayaah*:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

"So when you want to recite the Qur'aan, seek refuge with Allaah from *Shaitaan* (Satan), the outcast (the cursed one)."

[Soorah an-Nahl (16):98]

And also because whatever is vital for the fulfilment of an obligation (that is the restraint of Satan) itself becomes an obligation. Imaam Ash-Shaafi'ee said it carries the same ruling whether loud or silent.

[2] بِسْمِ اللَّهِ BEGINNING IN THE NAME OF ALLAAH

Ruling of the *basmalah*

It is considered *mustahab* (desired), especially at the beginning of the *suwar* (chapters), except *soorah at-Tawbah*.

If starting from the middle of the *surah*, then *isti'aatha* is obligatory but the *basmalah* is optional.

The *basmalah* between the *suwar*

1] Stopping before and after the *basmalah* – **the most preferred**

Second Surah	(stop)	← Basmalah	(stop)	← First Surah
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2] Not stopping before or after the *basmalah*

Second Surah	← Basmalah	← First Surah
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3] Stopping at the end of the *surah*, but not after the *basmalah*

Second Surah	← Basmalah	(stop)	← First Surah
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4] Stopping at the end of the *basmalah* and not stopping at the end of the *surah* preceding the *basmalah* – **not allowed**

Second Surah	(stop)	← Basmalah	← First Surah
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المخارج

THE PLACES OF ARTICULATION

The word Makhraj comes from the verb **خَرَجَ** which means to leave or exit. *Makhraj*, the plural of which is *Makharij*, refers to the place from which a letter is pronounced from. It is defined as:

The articulation point of a letter is the place the letter is emitted, meaning a sound that comes out of the mouth relying on a specific place of articulation or an approximate one. Using the correct articulation point of a letter is necessary to utter the letter correctly, and of course this is even more important when reciting the book of Allah, the Holy Qur'an⁵

There are 5 main areas, also known as the Five Organs of Speech, where the letters originate from. Within these five organs of speech there are seventeen articulation points. In his *Mandhoomah*⁶, Imam Ibn Al Jazareey (*rahimahullah*) says:

[مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرَ]

'The Articulation Points are seventeen [in number]'

THE FIVE ORGANS OF SPEECH

The Five Organs of Speech	Makhaarij مخارج	Huroof حروف
1) الْجَوْف <i>Al Jawf</i> : The Empty Space in the Mouth & the Throat	1	3*
2) الْحَلَق <i>Al Halq</i> : The Throat	3	6
3) اللِّسَان <i>Al Lisaan</i> : The Tongue	10	18
4) الشَّفَتَان <i>Ash Shafataan</i> : The Two Lips	2	4
5) الْخَيْشُوم <i>Al Khayshoom</i> : The Nasal Passage	1	0**
Total		17

* There are three letters (with specific conditions) that originate from this organ of speech. See page 15 for more details.

** A sound called 'Ghunnah' emanates from *Al Khayshoom*. This will be discussed in more detail on page 24

⁵ See Tajweed Rules of the Qur'an Book 1 By Sister Kareem Carol Cxerepinski

⁶ The famous didactic poem of Imam Ibn Al Jazareey. (رحمه الله)

الجوف

THE EMPTY SPACE IN THE MOUTH AND THE THROAT

Ibn Al Jazareey says,

[حُرُوفٌ مَدِّ لِلْهَوَاءِ تَنْتَهِي]

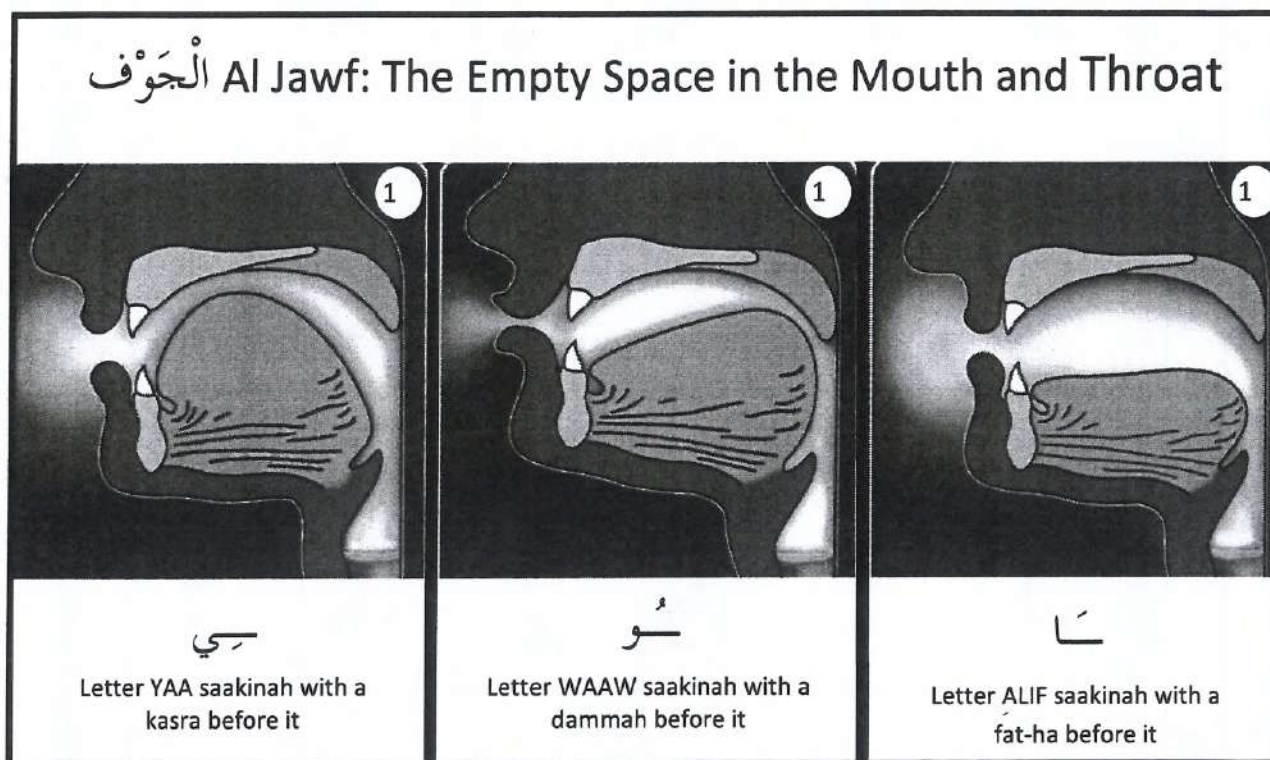
the letters of *al-madd* (prolongation) and terminate with (the termination of) the air-stream (or air-flow).

[لِلْجَوْفِ : أَلِفٌ وَأُخْتَاهَا , وَهِيَ]

The *Alif* and its two sisters (the *Waw* and *Yaa*) emanate from the *al-jawf* (i.e. the pharyngeal and mouth cavity), and they are

Al Jawf is sometimes referred to as 'the empty space in the mouth and the throat' or 'the oral cavity' in English. It is best to use and learn the Arabic terms so that there are no confusions.

Below is a diagram which depicts *Al Jawf*. The air in the mouth flows from the throat and out through the mouth (and not out through the nostrils).



Al Jawf is the origin of the letters *Alif as-Saakinah*, *Waw as Saakinah* and *Yaa' as-Saakinah*; preceded by their corresponding vowels; fat-hah, dhammah, and kasrah, respectively.

The fat-hah is read by opening the mouth, the kasrah is read by lowering the jaw and the the dhammah is read by circling the lips. It is important to apply the movement of the jaw fully in order that the vowels are given their complete rights.

The letters *Alif*, *Waw* and *Yaa'* are known as the letters of lengthening (*Al Madd*). When these letters appear with their respective vowels before them, the vowel is lengthened for 2 or more harakaat.

The following chart summarises the lengthenings. (Note: the rules of lengthening will be covered in detail in Tajweed ul Qur'an Level 2)

Madd Summary Chart

6 Harakaat*	4 Harakaat		2 Harakaat		1 Harakah	
	Example	Summary	Example	Summary	Example	Summary
الضَّائِلُ	سَاءَ	اَ	قَالَ	اَ	خَلَقَ	اَ
	يَتَأَيَّنُهَا	اَ	هَذَا	اَ		
الضَّائِلُ	الَّذِي	اَيَ	قِيلَ	اَيَ	حَسِرَ	اَ
	وَجْهَهُ	اَ	بِهِ	اَ		
الضَّائِلُ	تَعْمُوا	اَوَ	فَيَقُولُ	اَوَ	كُتِبَ	اَ
	يُرَوِّدُ	اَوَ	رَبُّهُ	اَوَ		

* You are not expected to identify the lengthenings of 6 harakaat until you have covered it in Tajweed ul Qur'an Level 2.

Highlight the letters of *madd* and read the following examples

Lengthening of 1 Harakah

عَلِمَ	سُقِطَ	صَدَقَ	كُتِبَ	شَرِبَ
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Lengthening of 2 Harakaat

لَا	قَالَ	كَانَ	ءَامَنَ	أَتَاكَ
الْإِنْسَانُ	الْأَعْلَى	أَحْوَى	لِلْبُسْرَى	كَيْدًا
ذِي	فِي	حَدِيثُ	الْيَتِيمَ	الْمَسْكِينِ
قَدِيرٌ	الَّذِي	بِهِ	رَزَقَهُ	إِبْرَاهِيمَ
جَابُوا	فَيَقُولُ	وَجُوهٌ	سَمِعُوا	تُكْرِمُونَ
الْغَفُورُ	فَامْشُوا	رَبُّهُ	إِنَّهُ	وَنَعْمَهُ

Lengthening of 4 Harakaat

وَجَاءَ	السَّرَائِرُ	يَتَأَيَّنُهَا	شَاءَ	وَالسَّمَاءَ
سَيِّئَتْ	الَّذِي	بِهِ	وَجْهَهُ	يَسْتَحْيِ
قَالُوا	وَأَعْلَمُوا	تَعَفُّوا	بِرَهُ	عَذَابَهُ

Lengthening of 6 Harakaat

الضَّالِّينَ	الصَّاحَّةَ	الْحَاقَّةَ	تَحْضُونَ	صَفَّتِ
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الحلق

THE THROAT

Ibn Al Jazareey (*rahimahullah*) continues stating the articulation points of the letters in his Mandhoomah in the order that they are articulated, starting with the deepest part of the throat. He says:

[وَمِنْ وَسْطِهِ : فَعَيْنُ حَاءُ]

and from the middle throat the ع and ح (emanate),

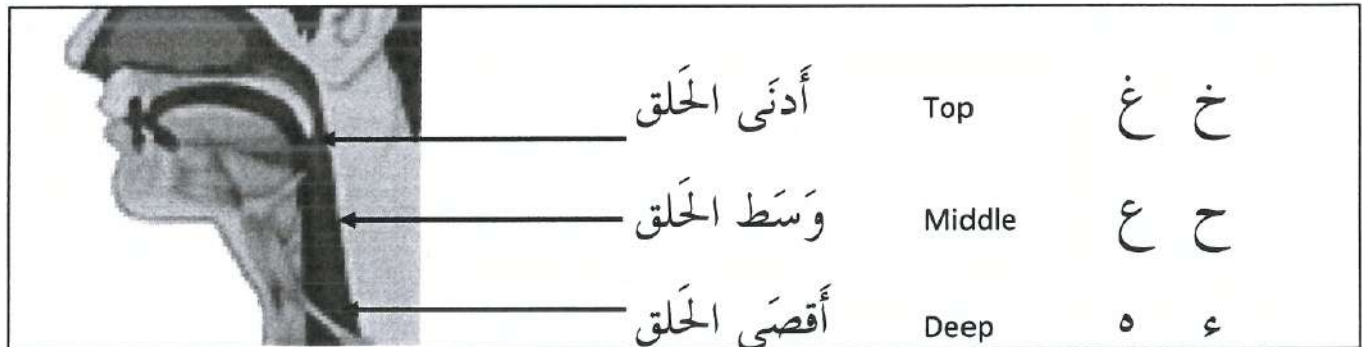
[ثُمَّ لِأَقْصَى الْحَلْقِ : هَمْزُ هَاءُ]

Then, from the lower throat ه and ء (emanate),

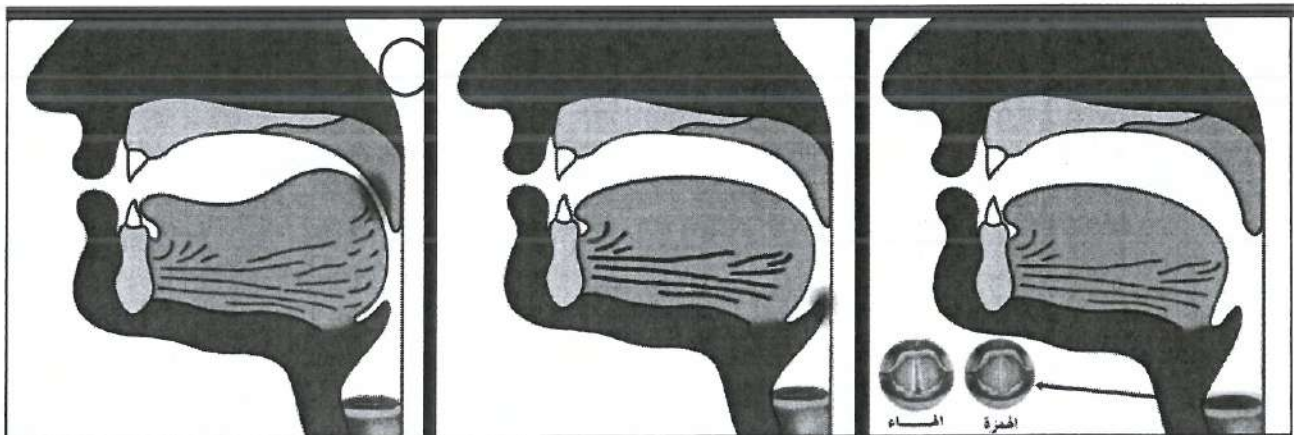
[أَدْنَاهُ : غَيْنُ خَاوُهَا ,]

And from the upper throat the غ and خ (emanate),

Six letters emanate from *Al Halq*, the Throat. There are three articulation points in the throat; each articulation point has two letters that emanate from it.



Al Halq: The Throat



The top of the throat

Letters KHAA (خ) & GHAYN (غ)

The middle of the throat

Letters hAA (ح) & 'AYN (ع)

Deepest part of the throat

AMZAH (ه) & HAA (هـ)

Practice the following

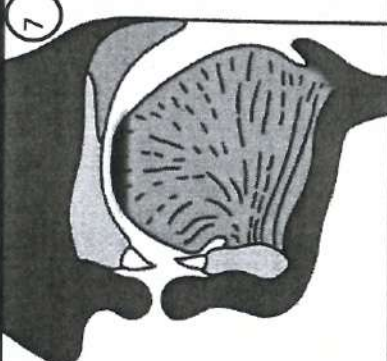
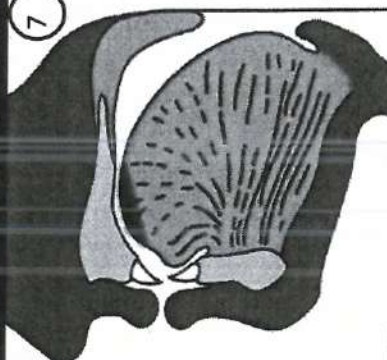
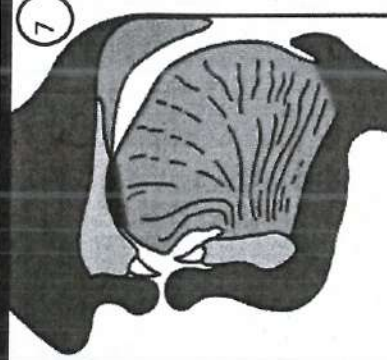
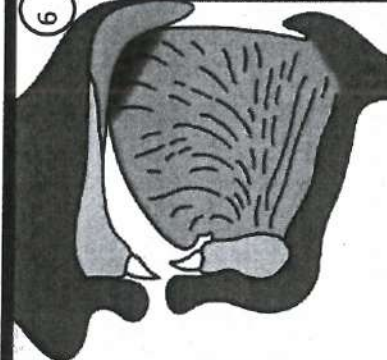
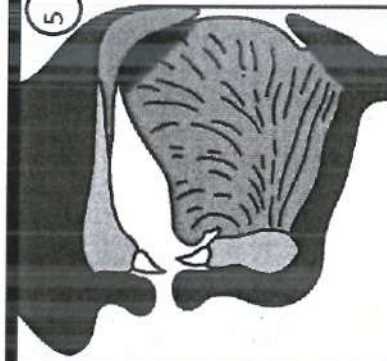
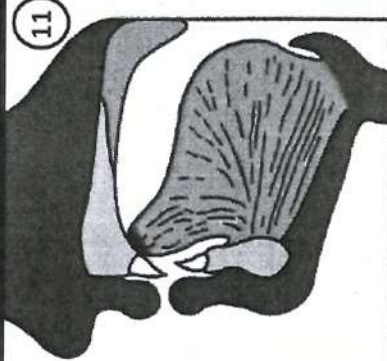
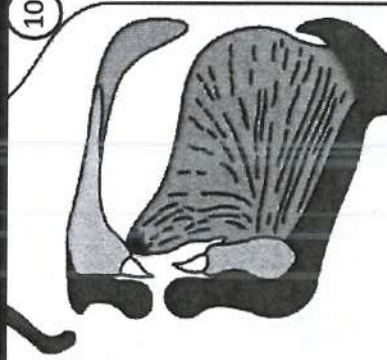
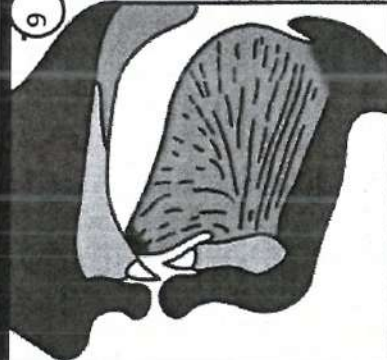
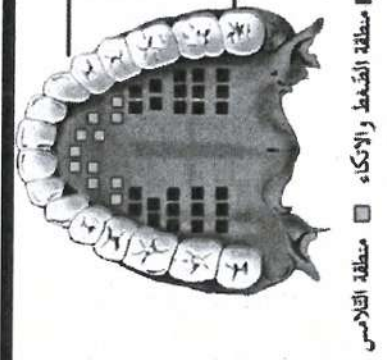
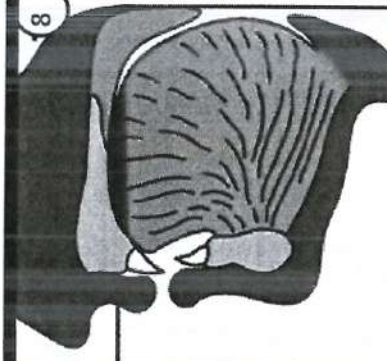
هَ هِ هُ هَا هِي هُوَ هَاءَ هَا هِي هُوَ هَاءَ هَ هِ هُ هَا هِي هُوَ هَاءَ	هَاءَ
هَ هِ هُ هَا هِي هُوَ هَاءَ هَا هِي هُوَ هَاءَ هَ هِ هُ هَا هِي هُوَ هَاءَ	هَمْزَةٌ
عَ عِ عُ عَا عِي عُوَ عَاءَ عَا عِي عُوَ عَاءَ عَ عِ عُ عَا عِي عُوَ عَاءَ	عَيْنَ
حَ حِ حُ حَا حِي حُوَ حَاءَ حَا حِي حُوَ حَاءَ حَ حِ حُ حَا حِي حُوَ حَاءَ	حَاءَ
غَ غِ غُ غَا غِي غُوَ غَاءَ غَا غِي غُوَ غَاءَ غَ غِ غُ غَا غِي غُوَ غَاءَ	غَيْنَ
خَ خِ خُ خَا خِي خُوَ خَاءَ خَا خِي خُوَ خَاءَ خَ خِ خُ خَا خِي خُوَ خَاءَ	خَاءَ

اللسان	THE TONGUE
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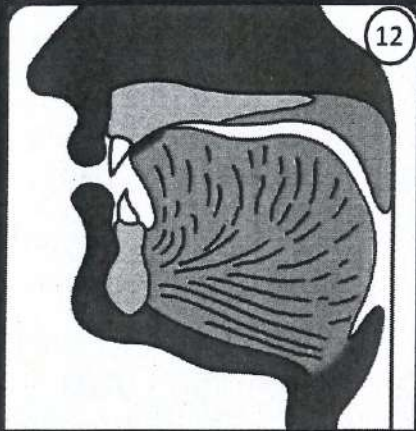
There are ten articulation points within the tongue. It should not be surprising to know that most of the letters originate from the tongue. The tongue is the muscle that is used for all speech and so it is important to exercise the tongue and to not be lazy with it.

The articulation points of the letters will be discussed under four sections; which will be further broken down to sub – sections.

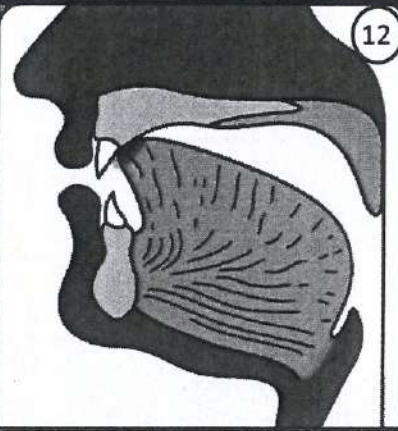
أَقْصَى اللِّسَانِ	Posterior	ق , ك
وَسَطَ اللِّسَانِ	Middle	ي ش ج
حَافَةَ اللِّسَانِ	Side (Edge)	ض , ل
طَرَفَ اللِّسَانِ	Tip	ن , ر
ت د ط , س ص ز , ث ذ ظ		

	<p>The middle of the tongue</p> <p>Letter YAA (ي)</p>		<p>The middle of the tongue</p> <p>Letter SHEEN (ش)</p>		<p>The middle of the tongue</p> <p>Letter JEEM (ج)</p>		<p>The furthest part of the tongue</p> <p>Letter KAAF (ك)</p>		<p>The furthest part of the tongue</p> <p>Letter QAAF (ق)</p>
	<p>The tip of the tongue</p> <p>Letter RAA (ر)</p>		<p>e</p>		<p>The edge and then the tip of the tongue is used</p> <p>Letter LAAM (ل)</p>	 <p>منطقة القاف ■ منطقة الكاف ■ منطقة اللام</p>			

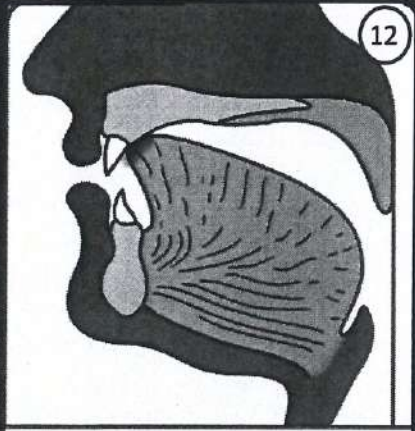
طَرَفُ اللِّسَانِ Tarf Al Lisaan: The Tip the Tongue



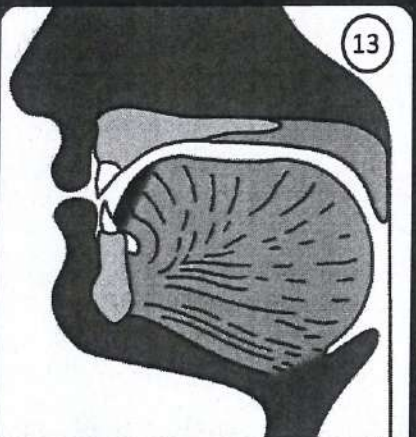
Letter TAA (ط)



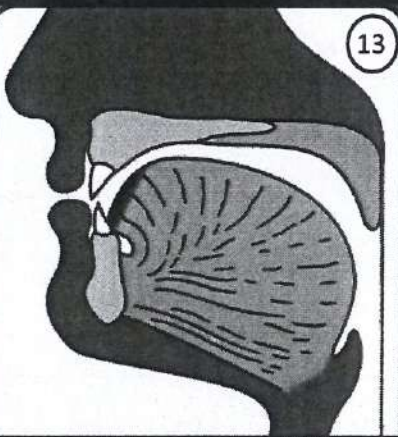
Letter tAA (ت)



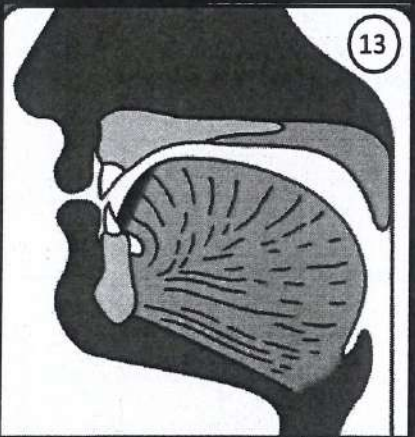
Letter DAAL (د)



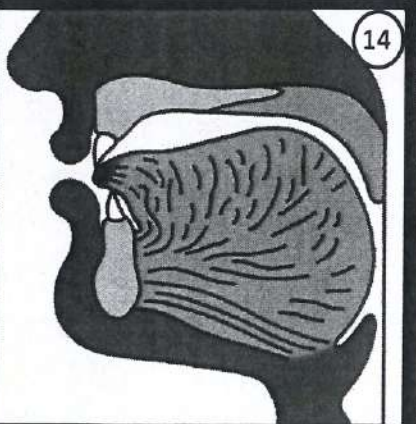
Letter SAAD (ص)



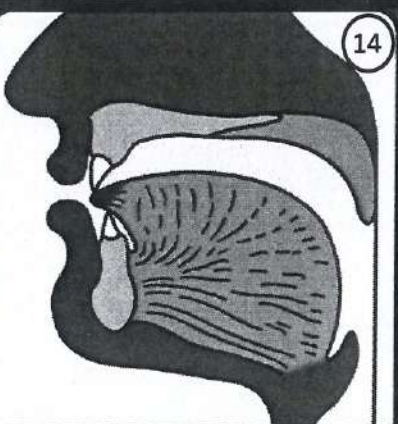
Letter SEEN (س)



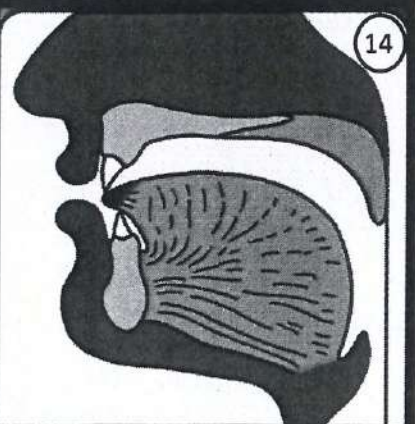
Letter ZAY (ز)



Letter DHAA (ظ)



Letter DHAAL (ذ)



Letter THAA (ث)

Practice the following

قَ قِ قُ قَا قَي قُو أَقَّ قَا قِ قِ قِ	قاف
كَ كِ كُ كَا كَي كُو أَكَّ كَا كِ كِ كِ	كاف
يَ يِ يُ يَا يِي يُو أَيَّ يَا يِ يِ يِ	ياء
شَ شِ شُ شَا شِي شُو أَشَّ شَا شِ شِ شِ	شين
جَ جِ جُ جَا جِي جُو أَجَّ جَا جِ جِ جِ	جيم
ضَ ضِ ضُ ضَا ضِي ضُو أَضَّ ضَا ضِ ضِ ضِ	ضاد
لَ لِ لُ لَا لِي لُو أَلَّ لَا لِ لِ لِ	لام
نَ نِ نُ نَا نِي نُو أَنَّ نَا نِ نِ نِ	نون
رَ رِ رُ رَا رِي رُو أَرَّ رَا رِ رِ رِ	راء
تَ تِ تُ تَا تِي تُو أَتَّ تَا تِ تِ تِ	تاء
دَ دِ دُ دَا دِي دُو أَدَّ دَا دِ دِ دِ	دال
طَ طِ طُ طَا طِي طُو أَطَّ طَا طِ طِ طِ	طاء
سَ سِ سُ سَا سِي سُو أَسَّ سَا سِ سِ سِ	سين
صَ صِ صُ صَا صِي صُو أَصَّ صَا صِ صِ صِ	صاد
زَ زِ زُ زَا زِي زُو أَزَّ زَا زِ زِ زِ	زاي
ثَ ثِ ثُ ثَا ثِي ثُو أَثَّ ثَا ثِ ثِ ثِ	ثاء
ذَ ذِ ذُ ذَا ذِي ذُو أَذَّ ذَا ذِ ذِ ذِ	ذال
ظَ ظِ ظُ ظَا ظِي ظُو أَظَّ ظَا ظِ ظِ ظِ	ظاء

لشفتان

THE TWO LIPS

[فَالْفَا مَعَ اطْرَافِ الشَّيَا الْمُشْرِفَةِ]

the ف together with the cutting edges of the top front teeth

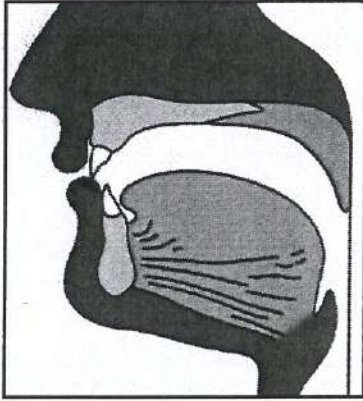
[..... وَمِنْ بَطْنِ الشَّفَةِ:]

..... from the inside of the (bottom lip)

[لِلشَّفَتَيْنِ : الْوَاوُ بَاءٌ مِيمٌ]

From the two lips the و the ب and م emanate

الشَّفَتَانِ Ash Shafataan



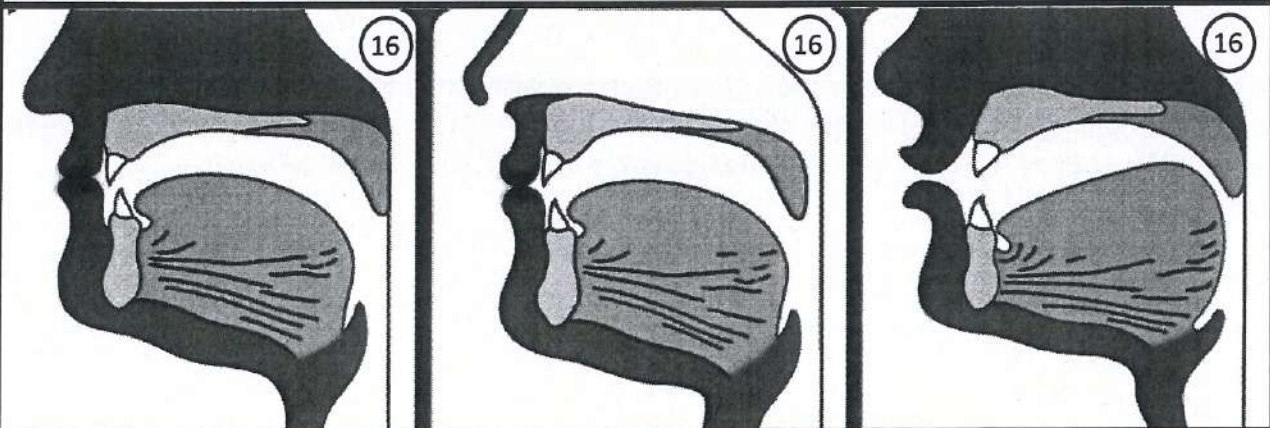
Top front teeth touching lower lip

Letter FAA (ف)

There are two articulation points within the lips. The first is the inner part of the lower lip touching the top front teeth. This is the makhraj of the letter Faa'.

The letters Waaw, Baa' and Meem are pronounced using both lips, this is the second articulation point. See diagrams below.

الشَّفَتَانِ Ash Shafataan : The Two Lips



Letter BAA (ب)

Letter MEEM (م)

Letter WAAW (و)

الْخِشُومُ

THE NASAL PASSAGE

[وَعْنَةُ : مَخْرَجُهَا الْخِشُومُ]

And Ghunnah ; It's articulation is the Nasal Passage

The letters *Noon* and *Meem* have the characteristic of *Ghunnah*. *Ghunnah* is defined as:

'A nasal sound that is emitted from the nose. This is a required characteristic of the (ن) and (م) *Meem* and *Noon*. The *ghunnah* (وَعْنَةُ) cannot be separated from these two letters and is an inherent part of their makeup.'

Read the following examples. Read a second time by holding your nose.

أَنْ	أَنَّ	نُ	نِ	نَ
أَمْ	أَمَّا	مُ	مِ	مَ
أَسَّ	أَسَّ	سُ	سِ	سَ

It should become apparent that there is a change in the sound when reading the examples of *Noon* and *Meem*; but not for the letter *Seen*. This is because when the nose is blocked, the *Ghunnah* is also blocked. Since the letter *Seen* has no *Ghunnah* attached to it, there is no change in the sound as it does not require *Al Khayshoom* to be pronounced.

It is important to note that the letters *Noon* and *Meem* do not emanate from the *Khayshoom*. *Meem* emanates from the lips and *Noon* from the tip of the tongue; it is the *Ghunnah* that is attached to these letters that emanates from *Al Khayshoom*.

There are different degrees of *Ghunnah*; the highest degree is when the letters *Noon* and *Meem* have *Shaddah*. When reading words which have *Noon* or *Meem* with *Shaddah*, it is required to hold the sound for some time, this timing is understood after listening to a teacher. This rule is called *Ghunnah Waajibah*.

Listen to the teacher recite *Surah an Naas*.

Fill in the column with details about each Makhraj

Organ of Speech	Articulation Point No.	Letter(s)	Detail
1) الْجَوْف	1	ا و ي	
2) الْحَلَق	2	ء ه	
	3	ع ح	
	4	غ خ	
3) اللِّسَان	5	ق	
	6	ك	
	7	ي ش ج	
	8	ض	
	9	ل	
	10	ن	
	11	ر	
	12	ت د ط	
	13	س ص ز	
	14	ث ذ ظ	
4) الشَّفَتَان	15	ف	
	16	ب م و	
5) الْخَيْشُوم	17	الْغَنَّة	

التفخيم و الترقيق

THE HEAVY AND THE LIGHT SOUND

The definition of *tafkheem*: **Fattening**

Its applied definition: **It is a heaviness that enters the body of the letter, so that the mouth is filled with its reverberation (echo).** The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth.

The linguistic definition of *tarqeeq*: **Thinness**

Its applied definition: **It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).**

Summary chart for the heavy and light

Always <i>tarqeeq</i>	Tafkheem or tarqeeq (depending on the rule)	Always <i>tafkheem</i>
The remaining letters	1. <i>Alif</i> with <i>fat-hah</i> 2. <i>Laam</i> in the Name of Allaah 3. Letter <i>Raa</i>	The letters of الاستعلاء خ ص ض ط ظ غ ق

أحكام الألف و الفتحة

Rulings regarding the *alif* with *fathah*

The *dhammah* and the *kasrah* have the same tone throughout the *Qur'aan*, except the *fathah* and *alif saakin*, which has two tones. This depends on what letter precedes it, and does not matter what comes after it.

[1] التفخيم (The Heavy Sound)

- The sound of the *alif* and *fathah* is made heavy/deep when preceded by letters which are heavy
- [Letters of *at-tafkheem*]: (خ ص ض ط ظ غ ق) + ر
- [Example]:

﴿وَمِنْ شَرِّ عَاسِقٍ إِذَا وَقَبَ﴾ ﴿الَّذِينَ هُمْ يُرْءَوْنَ﴾ ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ﴾
 ﴿وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا﴾ ﴿وَالسَّمَاءِ وَالطَّارِقِ﴾
 ﴿إِنْ كُنْتُمْ صَادِقِينَ﴾ ﴿وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

⁷ These 7 letters are known as [حروف الاستعلاء].

[2] الترقيق (The Light Sound)

- This is the original sound of the *alif* and *fathah*, which is a light sound.
- [Letters of *at-tarqeeq*]: all the remaining 20 letters
- [Example]:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾
﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ﴾

أحكام لفظ الجلالة

Rulings Regarding the recitation of the word *Allaah* [الله]

The concern of this rule is the second *laam* that is in the honoured name of the Al-Mighty *Allaah*. This has two tones, and is dependent on what precedes the word *Allaah*.

[1] تغليظ اللام (The Heavy Sound of the *laam*)

- This is when the second *laam* is preceded by a *fathah* or a *dhammah*. In this case, the *laam* is pronounced heavily.
- [Example]:

﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ﴾ ﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا﴾
﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ﴾

[2] تخفيف اللام (The Light Sound of the *laam*)

- This is when the second *laam* is preceded by a *kasrah*. In this case, the *laam* is pronounced with a light tone.
- [Example]:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

أحكام القلقة

THE RULES PERTAINING TO AL-QALQALAH

Linguistically: to shake, move, vibrate

Scientifically: to make a vocal vibration of particular letters when they are saakin

[Letters of *qalqalah*]: (قُطْبُ جَذ) ب ج د ط ق

There are 3 levels of *qalqalah*:⁸

القلقة الصغرى [1] (The Minor *Qalqalah*)

- This rule is applied when one of the letters of *qalqalah* is with *sukoon* and is in the middle of a verse (i.e. not stopping on the letter of *qalqalah*)
- A light vibration of the letter is made
- [Example]:

﴿الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ﴾ ﴿أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ﴾
﴿وَمَا أَدْرَاكَ مَا هِيَّةٌ﴾ ﴿وَالْعَدِيدِ ضِيحًا﴾ ﴿سَنُقَرِّئُكَ فَلَا تَنْسَى﴾

القلقة الوسطى [2] (The Moderate *Qalqalah*)

- This occurs when stopping on a *qalqalah* letter. It may already have a *sukoon* or could be given a temporary *sukoon* due to stopping on it.
- A heavy vibration of the letter is made
- [Example]:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ﴿مِنْ شَرِّ مَا خَلَقَ﴾ ﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾
﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ﴾ ﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

⁸ Some do not differentiate regarding the heaviness of vibration; hence *al-qalqalah* is the same in all the three categories.

[3] القلقة الكبرى (The Major Qalqalah)

- This rule is enforced when stopping at one of the letters of *qalqalah* that is *mutashaddid* [ّـ]
- A very heavy vibration of the letter is made. It will have a slight fathah sound and not be affected by what precedes.
- This form of *qalqalah* helps to distinguish letters that have *shaddah* and letters which do not
- [Example]:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾ ﴿ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ﴾

أحكام نون الساكنة والتنوين

THE RULES OF NOON AS-SAAKINAH AND TANWEEN

With these rules, the concern is what comes after the *noon saakinah/tanween*, which affects how the letter is pronounced.

When pronouncing the *noon as-saakinah* [ن] it is clearly visible in writing. As for the *noon as-saakinah* of *at-tanween*

[َ - ِ - ِ], it only becomes apparent during pronunciation and does not become so in the written form.

So the word [غفور] is read (غفورُن), the word [أزواجاً] is read (أزواجَن), and the word [حاسدٍ] is read (حاسدِن).

There are **four** categories related to the rulings of this chapter:

[1] الإظهار

[2] الإدغام

[3] الإقلاب

[4] الإخفاء

الإظهار [1]

Linguistically: refers to be being apparent or clear

Scientifically: to make the *nun saakinah/tanween* clear in pronunciation, without making any *ghunnah* when one of the letters of the throat appears after it.

[Letters of this type]:

ء ح خ ع غ ه

[Example]:

﴿ أَنْ أَدُّوا إِلَىٰ عِبَادِ اللَّهِ ﴾ ﴿ وَيَسْتَنْبِغُونَكَ أَحَقُّهُوَ ﴾
 ﴿ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴾ ﴿ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴾
 ﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴾ ﴿ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴾

الإدغام [2]

Linguistically: to merge or to assimilate

Scientifically: to merge the letter before the *nun saakinah/tanween* into the letter after it,⁹ such that they both (*nun saakinah* and *tanween*) are **not** pronounced. Rather, the letter after it is pronounced with *shaddah*.

- The letters of this category are six, which can be memorised as (يَرْمَلُونَ), whereby some of the letters incur the sound of *ghunnah* while others do not, as will be illustrated below
- This category is of two types:

1] بدون غنة (Without a nasal sound)

[Letters of this type]: ل and ر

[Example]:

﴿ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ﴾ ﴿ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا
يَشْعُرُونَ ﴾ ﴿ أَن رَّءَاهُ اسْتَغْنَى ﴾ ﴿ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾

2] مع الغنة (With a nasal sound)

[Letters of this type]: (يَنْمُو) م ن و ي

[Example]:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا ﴾ ﴿ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾ ﴿
وَاللَّهُ مِّن وَرَائِهِم مَّحِيطٌ ﴾ ﴿ وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَى ﴾

⁹ Which is opposite to *Al-Ithhaar*

الإقلاب [3]

Linguistically: transformation or substitution

Scientifically: to substitute the *nun saakinah/tanween* and change the **sound** into *meem*, and thus it is with *ghunnah*

[Letters of this type]: The only letter of this category [ب]

[Example]:

﴿ إِلَّا مِنْ يَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴾ ﴿ وَأَمَّا مَنْ يَخْلُ وَاسْتَعْنَى ﴾

الإخفاء [4]

Linguistically: to hide

Scientifically: to hide the sound of the pure *nun saakinah/tanween* into the next letter. Which means the next letter affects the sound, and *ghunnah* is to be made.¹⁰

[Letters of this type]: all the remaining 15 letters not mentioned above

[Example]:

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾ ﴿ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴾ ﴿ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴾
﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴾ ﴿ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴾ ﴿ فِيهَا كُتِبَ قِيمَةٌ ﴾
﴿ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴾ ﴿ أَلَمْ تَجِدْكَ يَتِيمًا فَآوَىٰ ﴾

¹⁰ Note: there is a difference amongst the scholars of recitation as to whether some letters incur a particular sound of *ghunnah*

أحكام ميم الساكنة

THE RULES OF MEEM AS-SAAKINAH

With these rules, the concern is what comes after the *meem saakinah*, which affects how the letter is pronounced.

There are **three** categories related to the rulings of this chapter, and all are referred to as [شَفَوِي], to differentiate from the categories of *noon as-saakinah* and *tanween*.

(الإدغام المتماثل الصغير) الإدغام الشفوي [1]

Linguistically: to merge or to assimilate

Scientifically: to merge *meem saakinah* with the *meem* following it, and thus incurs a *ghunnah*.

It is sometimes referred to as مُتَمَاثِل – which means alike or identical – because of the assimilation of two letters which are the same, i.e. *meem* and *meem* in this case.

[Letters of this type]: The only letter of this category [م]

[Example]:

﴿ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ ﴾ ﴿ وَكَرَّمِينَ مَلَكٍ فِي السَّمَوَاتِ ﴾ ﴿ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴾

(الإخفاء الشفوي) [2]

Linguistically: to hide

Scientifically: to hide the sound of the pure *meem saakinah* into the next letter, and thus *ghunnah* is to be made.¹¹

[Letters of this type]: The only letter of this category [ب]

[Example]:

﴿ أَمْ يَظْهَرُ مِنَ الْقَوْلِ ﴾ ﴿ وَمَا هُمْ بِمُؤْمِنِينَ ﴾ ﴿ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ﴾
﴿ إِنَّ رَبَّهُمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴾ ﴿ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴾

¹¹ **Note:** There is a difference amongst the scholars of recitation as whether to close the lips completely or to leave them slightly apart when this rule occurs

الإظهار الشفوي [3]

Linguistically: refers to be being apparent or clear

Scientifically: to make the *meem saakinah* clear in pronunciation, with no *ghunnah*

[Letters of this type]: all the remaining 26 letters not mentioned above

[Example]:

﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ ﴿إِلَيْهِمْ رَحَلَةَ الشِّتَاءِ وَالصَّيْفِ﴾
 ﴿الْمُتَجَعِّلَ كَيْدَهُمْ فِي تَضْلِيلِ﴾ ﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾
 ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

أحكام اللام الساكنة

THE RULES OF LAAM AS-SAAKINAH

[1] أحكام اللام التعريف Rule of *Laam as-Sakinah* as the definite article (*Laam at-Ta'reef*)

These rules apply to nouns that begin with اللام التعريف. The letter laam denotes the definite article; it means 'the' in Arabic. All the letters are divided equally into two groups; *ash-shamsiyyah* and *al-qamariyyah*

[1] إظهار قمري (Clear)

The letters of *qamariyyah* are: أ ب ج ح خ ع غ ف ق ك م ه و ي

When a noun begins with a letter of *qamariyyah* and has the definite article attached to it, the *qamariyyah* letter is pronounced clearly.

Examples: ﴿الْحَمْدُ﴾ ﴿الْمُفْلِحُونَ﴾ ﴿الْكِتَابُ﴾

[2] إدغام شمسي (Assimilation)

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

When a noun begins with a letter of *shamsiyyah* and has the definite article attached to it, the *laam* is dropped in pronunciation and the *shamsiyyah* letter is pronounced with shaddah; thus the assimilation takes place.

Examples: ﴿الضَّالِّينَ﴾ ﴿الدِّينَ﴾ ﴿الرَّحِيمَ﴾

[2] Rule of *Laam as-Sakinah* in **other than** *Laam at-Ta'reef*

The following rules apply to *Laam as-Sakinah* which appears in verbs, commands, participles, commands and any noun that is not attached to *Laam at-Ta'reef*.

[1] إدغام اللام الساكنة (Assimilation)

Assimilation in this case takes place only between two words; the first word ends with the *laam as-Sakinah* and the next word begins with either the letter *laam* or *raa'*.

Examples: ﴿ وَقُلْ رَبِّ ﴾ ﴿ أَقُلْ لَكُمْ ﴾

[2] إظهار اللام الساكنة (Clear)

Laam as-Sakinah that appears elsewhere is clear

Examples: ﴿ تَلَفَحُ ﴾ ﴿ وَقُلْنَا ﴾

COLOUR CODES FOR TAJWEED LEVEL 1

Code	
	Idhaar Qamaree
	Idhghaam Shamsee
	Ghunnah Waajibah
	Idhaar Halqee
	Iqlaab
	Idhghaam ma'al Ghunnah
	Idhghaam bidoon Ghunnah
	Ikhfaa'

Code	
	Idhghaam ash-Shafawee
	Ikhfaa' ash-Shafawee
	Idhhaar ash-Shafawee
	Qalqalah as Sughraa
	Qaqalah al Wustaa
	Qalqalah al Kubraa

سُورَةُ الْاِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ①
 اللَّهُ الصَّمَدُ ②
 لَمْ يَكُنْ لَهُ
 وَلَمْ يُولَدْ ③
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ①
 مِنْ شَرِّ مَا خَلَقَ ②
 وَمِنْ
 شَرِّ غَاسِقٍ إِذَا وَقَبَ ③
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
 الْعُقَدِ ④
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①
 مَلِكِ النَّاسِ ②
 إِلَهِ
 النَّاسِ ③
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④
 الَّذِي
 يُوسْوِسُ فِي صُدُورِ النَّاسِ ⑤
 مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

سُورَةُ الْكَافُرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّيِّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

سُورَةُ الْمُنَادِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَامْرَأَتُهُ
حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفُ قُرَيْشٌ ① إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

② فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُمْ

مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ④

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ ① فَذَلِكَ الَّذِي

يَدْعُ الْيَتِيمَ ② وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ③

فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

⑤ الَّذِينَ هُمْ يُرَاءُونَ ⑥ وَيَمْنَعُونَ الْمَاعُونَ ⑦

سُورَةُ الْكَوثرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوثرَ ① فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ②

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ③

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ① إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ② إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ ③

سُورَةُ الْهُنْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ① الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ② يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ④ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ⑤ نَارُ اللَّهِ الْمَوْقَدَةُ ⑥ الَّتِي تَطْلُعُ عَلَى الْأَفْقَةِ ⑦ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ⑧ فِي عَمَدٍ مُّمَدَّدَةٍ ⑨

سُورَةُ الْفَتِيلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ① أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ② وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ④ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑤

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ① مَا الْقَارِعَةُ ② وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

③ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ④

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ⑤ فَأَمَّا

مَنْ ثَقُلَتْ مَوَازِينُهُ ⑥ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

⑦ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ⑧ فَأُمُّهُ هَاوِيَةٌ

⑨ وَمَا أَدْرَاكَ مَا هِيَ ⑩ نَارُ حَامِيَةٍ ⑪

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَنَكُمُ التَّكْوِيْنُ ① حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ② كَلَّا سَوْفَ

تَعْلَمُونَ ③ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ④ كَلَّا لَوْ تَعْلَمُونَ

عِلْمَ الْيَقِيْنِ ⑤ لَتَرَوُنَّ الْجَحِيْمَ ⑥ ثُمَّ لَتَرَوُنَّهَا

عَيْنَ الْيَقِيْنِ ⑦ ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ⑧

سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

② وَقَالَ الْإِنْسَانُ مَا لَهَا ③ يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ④

يَأْنِ رَبَّكَ أَوْحَىٰ لَهَا ⑤ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا

لِيُرَوْا أَعْمَلَهُمْ ⑥ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا

يَرَهُ ⑦ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

سُورَةُ الْجَاذِبَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَّتِ صُبْحًا ① فَالْمُورِبَتِ قَدْحًا ② فَالْمُغِيرَتِ صُبْحًا

③ فَأَثَرْنَ بِهِ نَقْعًا ④ فَوَسَطْنَ بِهِ جَمْعًا ⑤ إِنَّ الْإِنْسَانَ

لِرَبِّهِ لَكَنُودٌ ⑥ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦ وَإِنَّهُ لِحُبِّ

الْخَيْرِ لَشَدِيدٌ ⑧ ❖ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑨

وَحُصِّلَ مَا فِي الصُّدُورِ ⑩ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑪

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ① وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ② وَوَالِدٍ وَمَا وَلَدَ ③
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ④ أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ ⑤
أَحَدٌ ⑥ يَقُولُ أَهْلَكْتُ مَا لَا لُبًّا ⑦ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ⑧
أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ⑨ وَلِسَانًا وَشَفَتَيْنِ ⑩ وَهَدَيْنَاهُ
النَّجْدَيْنِ ⑪ فَلَا اقْتَحَمَ الْعَقَبَةَ ⑫ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ⑬
فَكُّ رَقَبَةٍ ⑭ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ⑮ يَتِيمًا ذَا مَقْرَبَةٍ ⑯
أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ⑰ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا
بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ⑱ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ⑲ وَالَّذِينَ
كَفَرُوا بَيْنَانَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ⑳ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ㉑

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ① وَمَا أَدْرَاكَ مَا الطَّارِقُ ② النَّجْمُ الثَّاقِبُ ③ إِنَّ كُلَّ

نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ④ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ⑤ خُلِقَ مِنْ مَّاءٍ

دَافِقٍ ⑥ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ⑦ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ⑧

يَوْمَ تُبْلَى السَّرَائِرُ ⑨ فَآلَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ⑩ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ⑪

وَالْأَرْضِ ذَاتِ الصَّدْعِ ⑫ إِنَّهُ لَقَوْلُ فَصْلٍ ⑬ وَمَا هُوَ إِلَّا هَزْلٌ ⑭ إِنَّهُمْ

يَكِيدُونَ كَيْدًا ⑮ وَأَكِيدُ كَيْدًا ⑯ فَمَهْلُ الْكَافِرِينَ أَهْمُهُمْ رُؤُودًا ⑰

