

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَرَبِّلِ الْقُرْآنِ تَرْتِيلًا (القرآن)

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (الحديث)

آسان علم تجوید و قراءت قرآن مجید

**(SMART RECITATION OF QURAN)**

بروایت حضرت سیدنا امام عاصم کوفیؓ و سیدنا حفص کوفیؓ

**ENGLISH VERSION**

تربتی نصاب اصول قراءت

**BASIC COURSE ON QURANIC RECITATION**

حصہ اول تا پنجم Part I to V

Compiled  
by

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# **Basic Course on Recitation of Quran**

## **Part-I to Part-5**

### **Smart Recitation of Quran**

(Narrated by Imam 'Aasim Koofi  and Imam Hafas Koofi )

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# The Smart Recitation of Quran

## BASIC COURSE ON PHONETIC RECITATION OF QURAN

### PART-1

#### 1-Preface

**Q1 – What do you mean by *Tajweed-e-Qur'an*, is *Tajweed-e-Qur'an* separate from the Holy Qur'an?**

**Ans –** Many people consider *Tajweed-e-Qur'an* to be separate to the Holy Qur'an or understand *Qirat* (Recitation) to solely be the melodious reading of the Qur'an. This is wrong. Rather learning *Tajweed* (the art) is important and compulsory for all Muslims. A person that recites the Holy Qur'an without proper *Tajweed* is committing a sin. This is because Allah had revealed the Qur'an along with its *Tajweed*. And in the same way, the Qur'an has reached us with its *Tajweed*.

- 1. Definition of *Tajweed-e-Qur'an*:** *Tajweed* is an art, a knowledge that allows us to accurately recite and understand the rules of the *Huroof* (letters) and *Kalmaat* (words) of Qur'an. In this way, the following commandment of Allah ﷻ in the Holy Qur'an shall also be complied with:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

“... and recite the Qur'an calmly and distinctly” (Al-Muzammil, Verse 4)

A person who recites in this way is called a *Qari*. A good *Qari* has the same status as a *Wali* (Favourite) of Allah. It is unfortunate that today a person unfamiliar with the rules of *Tajweed* may be known as a *Qari* upon a loud, although incorrect, recitation of the Qur'an.

- One must understand that if the Qur'an is not recited with proper *Talaffuz (Makhraj)* or recitation then there may be instances where the meaning may drastically change. For example, if:
  - 1.** *اَلْحَمْدُ لِلّٰهِ* is recited as *اَلْهَمْدُ لِلّٰهِ* then the meaning would change from “all praise to Allah” to ‘Extinguishing fire for Allah’  
If *نَعْبُدُ* is recited as *نَابُدُ* then the meaning would change from “We worship” to “Running or Hatred.”
  - 2.** And if *ضَالِّينَ* is recited as *دَالِّينَ* then the meaning would change from “those who go astray” to “the one who guides”
- 3. Melody or Lahen:** The recitation of Qur'an with proper *Tajweed* is called *Qirat-e-Qur'an*. If *Qirat-e-Qur'an* is done in a melodious voice would make a good recitation an excellent one. Otherwise, reciting with *Tajweed* only is important and essential.
- 4. Exegesis of Qur'an:** Reciting the Qur'an with the knowledge of its meaning and exegesis is called *Tilaawat-e-Qur'an*. May Almighty Allah guide us all to read, understand and follow the Qur'an? Ameen.
- 5. Obligation of *Tajweed (Wajooab-e-Tajweed)*:** Even though obtaining detailed knowledge of *Tajweed-e-Qur'an* is a *Farz-e-Kifaya* (general obligation), nonetheless, the recitation of Qur'an with proper *Tajweed* is essential and obligatory on every Muslim, men and women. In this context, Rasoolallah stated, “رَبِّ تَالِي الْقُرْآنِ وَالْقُرْآنُ يَلْعَنُ” Meaning, “Often people recite the Qur'an (against the rules of *Tajweed*). And Qur'an will curse them.”
- 6. Forms of *Tajweed (Maratib-e-Tajweed)*:** There are three forms (*Kaifiyat*) of recitation of Qur'an:

- a. **Tarteel (Slow and distinct):** Reciting the Qur'an slowly and calmly, respecting all the rules of *Tajweed* is called *Tarteel-e-Qur'an*.
  - b. **Tadweer (Medium):** Reciting the Qur'an not very fast nor very slow, but with medium pace is called *Tadweer*.
  - c. **Hadr (Fast):** Reciting the Qur'an a bit faster while respecting all the rules of *Tajweed* is called *Hadr*. This can be observed when a *Hafiz-e-Qur'an* (a person who has memorized the entire Qur'an) recites in *Salat-ut-Taraweeh*.
7. In any case, it is important to remember that the recitation of Qur'an while respecting all the rules of *Tajweed* must take precedence over its melodious (*Khush-Lahni*) recitation. However, recitation of the Qur'an with *Tajweed* in a melodious voice is indeed desirable and effective. As Rasoolullah ﷺ has said, **زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ** Meaning, "Beautify the Qur'an with your (melodious) voices"
8. With this objective in mind, i.e. making the knowledge of *Tajweed* and basic education of *Deeniyaat* (religious ethics) popular amongst students of Islam which is also the need of time, this book, 'Smart Recitation of Qur'an' has been compiled.

This course on *Tajweed* has been developed with keen attention, however, if there have been any shortcomings that have escaped me, I would request you to contact me so that I may rectify those mistakes. May Allah, with the wasilah of Rasoolullah ﷺ, accept this small effort of mine and make this book a source of guidance and help for all students of Islam, adults and children. Aameen!

Khaadim,

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## 2-Excellence of Quran and Recitation

### (فَضَائِلُ قُرْآنٍ وَ تَرْتِيلٍ)

#### Q2- Enlighten the Excellence of Quran and its Recitation in the light of Quran and Hadith?

**Ans-** Following are the Ahaadith relating to excellence of recitation of Quran;

1. Hazrat Uthman ؓ narrates that Rasoolullah ﷺ had said, "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ، He is the best of you are the one who learns the Quran and teach it to others." (Bukhari)
2. Rasoolullah ﷺ has instructed, "تَعَلَّمُوا الْقُرْآنَ وَ عَلَّمُوا هَا لِتَأْسَ" you should learn articulation of Quran and also convey its teaching to all the Muslim folk." (Kozi ul 'Amal- 129 pg)
3. As Rasoolullah has said, **زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ** meaning, "Beautify the Qur'an with your (melodious) voices." (Abuawood)
4. Rasoolullah ﷺ stated, "رَبِّ تَالِي الْقُرْآنِ وَالْقُرْآنُ يَلْعَنُ" Meaning, "Often people recite the Qur'an (against the rules of Tarweed). And Qur'an will curse them."
5. Rasoolullah ﷺ stated, "إِقْرَأْ وَالْقُرْآنَ فَإِنَّهُ يَأْتِيكَ بِشَفِيعَةٍ لِأَصْحَابِهِ" (You must keep reading the Holy Quran why because, it would oblige by way of intercession (shafa'at) for those persons who used to read the Quran."
6. Rasoolullah ﷺ stated,

"مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا. لَا أَقُولُ الْمَ حَرْفًا ط أَلِفٌ حَرْفٌ وَ لَامٌ حَرْفٌ وَ مِيمٌ حَرْفٌ"



Meaning: (whoever reads a letter of Quran, he will have a Reward and that Reward (Sawaab) will be multiplied by ten. I am not saying that 'Alif-laam-meem' is a letter, rather I am saying that 'Alif' is a letter and 'Laam' is a letter and 'Meem' is a letter)."

Rasoolullah ﷺ enumerated, glad tidings in a Hadith saying, "whoever recites Quran and act upon it sincerely, his parents (mother and father) would be blessed to put on a crown on the day of judgement (qiyaamat) which would be shining more than the sunshine. If such a sunshine is in your home, so what do you think about a person who practices and Precept up on the Holy Quran's guidance. (Abu Dawood, Ahmad)

7. Hazrat Aishah ؓ narrates that Rasoolullah ﷺ said, "One who recites the Quran (Maaher-e-Quran) beautifully, smoothly and precisely will be in the company noble and obedient Angels. As for as the One who recites with difficulty, stammering, or stumbling through its verses then he will have twice the reward." (Bukhari and Muslim)
8. Hazrat Ibn Omar ؓ narrates that Rasoolullah ﷺ has said, "One can be envious upon a person who used to recite the Qur'an, understanding its knowledge, meaning and exegesis (Tilawat-e-Qur'an), most of the times in the day and night. (Bukhari, Muslim)
9. **The obligation of Tajweed;** According to most scholars, the proof of obligation of Tajweed is that Allah says in the Quran, "أَوْزِدْ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا" meaning: *And recite the Quran (aloud) in a (slow and melodious) style (tarteela).* (surah Muzzammil-Ayah,4)

Hazrat Ali ibn Abi Talib ؓ explaining in this Aayah said, "at-Tarteel is Tajweed of the letters and in knowing where to stop (correctly). (An-Nashr of ibn Al-Jazaree)

Ummul-Nomineen, Umme Salmah ؓ was asked about the recitation of Rasoolullah ﷺ and she described it as a recitation 'clearly illustrious letter by letter'. (Tirmizi)

### 3-Preamble

#### Q3-What is Tajweed as applied to the recitation of Quran?

**Ans-** The word Tajweed is linguistic (Laghvi), meaning 'proficiency' or 'beautifying something (Tahseen). When applied to Quran its technical (Istelaahi) meaning of Tajweed is to give every letter of Quran its rights with its description and its origination and dues of essential characteristics of each letter that never leave it, as Quran was revealed with Tajweed Rules applied to it.

During the time of Rasoolullah ﷺ there was no need for people (Arabs) to study Tajweed because they used to talk with what is known now as Tajweed, thus it was natural for them. When the Arabs started associating with non-Arabs as Islam spread, errors in recitation of Quran started appearing. So, the scholars have compiled and recorded the Rules of Tajweed.

The Quran is the word of Allah which was revealed from Him. The purpose of science of Tajweed is to make the reciter capable in reciting the Quran by perceiving the correct pronunciations of every letter that applied to it. So that, people can recite the Quran upon the way of the Holy Prophet ﷺ has received it in the Classical Arabic language.

Dear Children! You must find a Quran's teacher who has studied Tajweed to listen to your recitation and correct you. Tajweed cannot be learnt from books because the movement of your mouth as well as the sound are important and only a teacher can correct you and make sure you are applying the Rules of Tajweed correctly.

## 4-Declamation of Quran

(تجوید و قران و قراءت)

### Q4- What do you know about the Narration of Tajweed-e-Quran?

**Ans- Narration or Rewaayat of Quran-e-Majeed:** the knowledge of Phonetic recitation or Tajweed of Quran is an authentic subject which was professed by the Holy Prophet ﷺ and heard by all his companions. But its Rewaayat had been continuing through the following Sahaabah Karaam of the Holy Prophet ﷺ;

1. Syedna Osman Ghani ؓ
2. Syedna Ali ibn Taalib ؓ
3. Syedna Abdullah bin Mas'aood ؓ
4. Syedna Zaid bin Haaris ؓ
5. Syedna Abi ibn K'ab ؓ

### Q5- What do you mean by Qirat-e-Sabah and name the seven Imam or Qaari-Sabah?

**Ans-** The names of 7 Imam or Qaari-e-Sabah are following;

1. Hazrat Nafe'a Madani (r.a)
2. Hazrat Ibn Katheer Makki (r.a)
3. Hazrat Umraw Basri (r.a)
4. Hazrat ibn 'Aamer Shami (r.a)
5. Hazrat 'Aasim Koofi (r.a)
6. Hazrat Hamza Koofi (r.a)
7. Hazrat 'Ali Kasayi (r.a.)

- The accent of these 7 above mentioned Imam, there have been variances like in Ei'araab (short vowels), Sukun (stops) or Makhraj-e-Harf (phonetic accent). Some Imam prolongs (Taveel) the maddah, some averages (Mutawssit) or short (Qasar) and some slopes short vowel (Zair). In this context, there is a superior ordains of Rasoolullah ﷺ saying, " هَذَا الْقُرْآنَ إِنْ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأْ مَا " تَيَسَّرَ مِنْهُ "
- Meaning:[Indeed, the Quran has been revealed consisting of seven accents, so that whichever accent (Tariqah) felt convenient, they may apt it]. (Tareed-ul-Khari)
- The narration or Riwayat of Imam Syedna Hafadh (r.a) is famous amongst narrations of recitation of Quran because his accent or Qirat or recitation is extremely eloquent and close to the language of the Quraish of Makkah.
- Later, based on excellence of knowledge, three pupils of A'imma of Qari-Sabah were elevated as Imam, creating Qari-'Ashrah (10 A'imma).
- However, these A'imma's variances of accent of recitation, the meaning and sense (m'ana-o-mafhoom) of Quran would never change.

## 5-Etiquette of Recitation of Quran

(تلاوتِ قران کے آداب)

### Q6-Enlighten the Rules and Etiquette of Recitation of Quran?

**Ans-** Holy Quran is the word of Allah ﷻ, revealed to the Prophet Muhammad for the guidance of mankind. Further, Allah ﷻ, ordain superiorly the status of Quran as Quran-e-Majeed, Quran-e-Kareem and Quran-e-Hakeem. This unveils the Quran's rankings as Glorious (Ba-Azmat), Noble (Ba-qadar) and Wise (Ba-Hikmat). The reading of Quran with proper pitch and articulating of letters while observing Tajweed Rules and applying the meaning, should be the goal of every Muslim.

#### Rules and regulations;

1. The respect and honor of Quran Sharif is rationally paramount on every Muslim.
2. Touching or holding the Quran without having ablution (wadhu) is strictly prohibited.
3. Presence of heart while reading the Quran, through this reader should discard other thoughts.
4. When the Quran is recited, it is Mandatory on the listeners to pay attention otherwise they will become Sinner of negligence.
5. Before reading the Holy Quran, say once the following "Ta'awooz" first,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*A'aoozu billahi minash-shatan ir rajeem.*

**(I seek refuge in Allah from the rejected and cursed Satan or Devil)**

Allah's instructions in Surah An-Nahal verse-98, "فَإِذَا قَرَأْتَ الْقُرْآنَ فَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"

: (When you read the Quran, seek refuge with Allah from rejected and cursed Satan.)

And then read "Tasmya" i.e.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillah ir Rahmaan ir Raheem.*

**(I begin in the name of Allah, the Beneficent and the Merciful.)**

6. During recitation of Quran one should not speak. However, for any reason, he needs to talk, then he ought to read Tasmiyah and continue Tilaawat.
7. There are three levels (Maraatib) of recitation of Qur'an;
  - a. **Tarteel (Slow and distinct):** Reciting the Qur'an slowly and calmly, while pondering the meaning and observing clearly all the rules of *Tajweed* is called *Tarteel-e-Qur'an*.
  - b. **Tadweer (Medium):** Reciting the Qur'an not very fast nor very slow, but with medium pace while preserving and observing the Rules of *Tajweed* is called *Tadweer*.
  - c. **Hadr (Fast):** is a swift method of reciting the Qur'an with observation of the rules of *Tajweed*. The reader should be careful not to cut off lengthened letters (maddah) and do away with ghunna and not to shorten the vowels to the point that the reciting of Qur'an is not correct. This can be observed when a *Hafiz-e-Qur'an* (a person who has memorized the entire Qur'an) recites in *Salat-ut-Taraweeh*.

8. In any case, it is important to remember that the recitation of Qur'an while respecting all the rules of *Tajweed* must take precedence over its melodious (*Khush-Lahni*) recitation. However, recitation of the Qur'an with *Tajweed* in a melodious voice is indeed desirable and effective.
9. **Dear Children!** For correct recitation of the Quran, you need to observe all regulations (Qawaayed) of *Tajweed*. But basically, the articulations points of letters (Makhaarij-e-Huroof) and their Attributes (Sifaat) are important. So, you must learn your mouth movements and sounds clearly from your master or teacher.

## 6- Arabic Alphabets

(حروفِ تهجي)

### Q7- Enlighten the pronunciation of the letters of Arabic alphabets?

**Ans-**In Arabic language, there are 29 Alphabets or Huroof-e-Tahijji whose pronunciation is as follows;

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	الف	با
تا	ثا	جيم	حا	خا	دال	ذال	را	زا				
(Alif)	(Ba)	(Ta)	(Sa)	(Jeem)	(Ha)	(Kha)	(Daal)	(Zaal)	(Ra)	(Za)		
س	ش	ص	ض	ط	ظ	ع	غ	ف	ق			
سين	شين	صاد	ضاد	طا	ظا	عين	غين	فا	قا			
(Seen)	(Sheen)	(Saad)	(Zaad)	(Taa)	(Zaa)	('Aayn)	(Ghayn)	(Faa)	(Qaa)			
ك	ل	م	ن	و	ه	ء	ي					
كاف	لام	ميم	نون	واؤ	ها	همذه	يا					
(Kaaf)	(Laam)	(Meem)	(Noon)	(Wawo)	(Haa)	(Hamza)	(Yaa)					

### 7-Rules and Terms Relating to Alphabets.

#### Q8- Describe some of the useful terms relating to Arabic Alphabets?

**Ans-** Following are the useful basic terms and rules relating to Arabic alphabets;

**Definition of Letter;** It is a sound that depends on a definite part or an approximate part (of articulation).

**Definition of sound;** It is the vibration and waves in the layers of air that reaches the human- ears. If the air vibration vibrates with a vibration that reaches human hearing levels (audible range), then this vibration is called Sound. So, the sound of letters (low or high pitch) is formed in human articulation.

O Children! So, refer above chart of alphabets, for the proper articulation of single letter, accompany by Alif for example; baa, taa, saa, raa etc.

Whereas you may pronounce the letters containing more than two letters as they sound.

### The Rules;

**Tajweed & teaching;** the knowledge of Tajweed is general obligation (Farz-e-Kifayaah), meaning; some of the Muslim community must know it. Its application is essential obligation (Farz-e-'Ain) needed by all Muslim (men and women) who have the complete Quran or part memorized, even one surah.

**It's Principle;** the knowledge of Tajweed is contingent on four matters;

1. Knowledge of the Articulation point (Makhaarij) of the Letters (Huroof).
2. Knowledge of the characteristics (Sifaat) of the Letters (Huroof).
3. Knowledge of Rules that change in the Letters due to the order of letters.
4. Exercising the tongue and a lot of repetitions.

**1 Articulation points of the letters (Makhaarij-e-Huroof);** The Articulation point or Makhraj in Arabic is the place of emitting the Letter when pronouncing it, which differentiates that Letter from other Letters.

### Articulation points are of two kinds;

- a) Specific Articulation point.    b) Approximate Articulation point.
- a) **Specific Articulation point;** It is that which relies on a specific place of an area of the throat, tongue or the two lips.
- b) **Approximate Articulation point;** it is applied to lengthened Letters that come from the empty space in the mouth and throat.

## 8-Categories of Arabic Alphabets

### (تقسيم حروف)

#### Q9- Define the Lam of the Definite Article?

**Ans-** It is an extra Laam Saakinah (ل) added to a basic makeup of a word. This is preceded by a Hamza-e-Wasli that is read with a Fathah or Zabar when starting the word. The noun (ن) that follows the definite Article Alif-Laam (ال) may be a regular noun that stands on its own without the definite Article (such as القمر الشمس), or it may be irregular in that it cannot be broken down from the AIF Laam ( such as الذى و التى ).

There are two possibilities in the definition Laam (ل) Rule;

1. **Izhaar;** if definition of Laam (ل) precedes a noun beginning with of the 14 letters in the group Huroof-e-Qamri (Moon Letters), the Laam (ل) of the definite Atical (ال) is said clearly and obviously. This is called Izhaar-e-Qamri (اظهار قمرى).

2. **Idghaam;** If the definition of Laam (ل) precedes any of the 14 remaining letters of the Arabic Alphabets, there is then a merging or Idghaam (إِدْغَام), the two letters merge into one, and the letter that the two letters merge into requires a Tashdeed (ّ). In this case then, the letter immediately following the laam (ل) has a Tashdeed on it. This is called idgham-e-Shami (إِدْغَام شَمْسِيّ) and the Laam (ل) is then called Laam Shamsiah (ل شَمْسِيّ).

**Q10- Describe Categories of Arabic-Alphabets, according to the precept of Tajweed?**

**Ans-** According to the precept of Tajweed, the Arabic-Alphabets are divided into two categories. They are;

1. **Huroof-e-Qamri (Moon Letters)**      2. **Huroof-e-Shamsi (Sun Letters)**

1. **Huroof-e-Qamri (Moon Letters):**

They are 14 letters in number which is read in a form of phrase (أَنْعِ حَجَّكَ وَخَفِّ عَقِيهٗ). If definition of Laam (ل) preceded a noun beginning with of the 14 letters in the group Huroof-e-Qamri (Moon Letters), the Laam (ل) of the definite Atical (ال) is said clearly and obviously. This is called Idhaar-e-Qamri (إظهار قَمْرِيّ) For example, الْقَمَرِ-الْبَارِي

2. **Huroof-e-Shamsi (Sun Letters):**

If the definition of Laam (ل) precedes any of the 14 remaining letters of the Arabic Alphabets i.e. Huroof-e-Shamsi, there is then a merging or Idghaam (إِدْغَام), the two letters merge into one, and the letter that the two letters merge into requires a Tashdeed (ّ). In this case then, the letter immediately following the laam (ل) has a Tashdeed on it. This is called idgham-e-Shamsi (إِدْغَام شَمْسِيّ) and the Laam (ل) is then called Laam Shamsiah (ل شَمْسِيّ). For example, الشَّمْسُ الصَّلَاةُ

# The Smart Recitation of Quran

## BASIC COURSE ON PHONETIC RECITATION OF QURAN

### PART-2

#### 9-Terminology of Science of Arabic Articulation

(فن تجويد کی اصطلاحیں)

**Q11- What do you know about the letters of Madd (Harf-e-Madah) and letters of Leen (Harf-e-layyina)?**

**Ans- Definition of letter Madd;** it may be conventionally defined as to make the Madd letters long under some specific conditions.

➤ The Madd letters or Harf-e-add are called long vowels in the following three cases;

1. Alif (ا) Saakin preceded by a Fat'ha or zaber (َ)
2. Wow (و) Saakin preceded by a Zammah or Paish (ُ)
3. Ya (ی) Saakin preceded by a Kasrah or Zair (ِ)

**Remember!** Huroof-e-Maddah or letters Madd appear in one-word نُوحِيهَا (Noo-Hee-Haa)

**The way of pronunciation of Madd;** The Madd can be prolong from two to six beats or (Harkats) depending up on its type.

**Note;** Huroof-e-Muddah (Long vowels): Alif (ا) - Wow (و) - Ya (ی)

Harkaat-e-Huroof (Short vowels): Fat'ha (Zaber) - Zammah (Paish) - kasrah (Zair)

**Definition of Leen Letters:** It means the articulation of the letter from its Makhraj with a natural ease and softness present in the letter.

➤ Leen Letters or Huroof-e-Layyana are formed in the following cases;

1. Yaa Saakin (ي) with a Fat'ha or Zabar (َ) on the letter before it. Eg. خَيْر
2. Waw Saakin (و) with a Fat'ha or Zabar (َ) on the letter before it. Eg. لَوْ

**Note;** There are no Accompanying movement of Jaw or mouth that occur with vowel letters This is for all non-Vowel letters except the Madd and Leen and Qalqalah letters (which follows shortly).

**Q12- What do you understand by Qalqalah Letters (Huroof-e-Qalalah) and Rules of articulating?**

**Ans- Qalqalah Litral means Vibration,** it is the vibration of sound at the end of the pronunciation of a letter. It can be stated as a state between a Saakin (letter with Sukoon sign on it) and Mutaharrik (Letter with movement).

**Qalqalah Technical,** it means; the vibration of non-vowelled sound letter until a strong trembling sound is heard whether the absence of vowel (Sukoon) is original or exposed ('Aaridh).

**The Qalqalah Letters (Huroof-e-Qalqalah)** are five. They are grouped together in a phrase (قَطْبُ جَدِّ) or (ق ط ) or (ب ج د) or (qaaf, taa, baa, geem, daal); It is required that the Qalqalah letters be with original or unoriginal *Sukoon* (absence of vowel) as a result of making a pause at a

*Qalqalah* letter. In this way, Letters are divided in to three groups when categorized according to length of running of their sound (*jiyaan-nis-Sout*).

**1.Huroof-Shiddah (Strongest letters);** The sound does not run at all when these letters are articulated without vowel (*Saakin*), the articulating point (*Makhraj*) is completely closed when a letter of this group is *Saakin* i.e.

There are 8 letters in the group, (ا ج د ق ط ب ك ت) اَجْدَقُطَبَكْت

**2. Huroof-ur-Reqwah (Letters of softness);** these letters have clear and obvious running of the sounds when they are articulated without a vowel (*Saakin*) i.e. اَخ-اَف

**3.Huroof-ut-Twassut (Strong Letters);** These letters are pronounced with sound running in between characteristic (*Sifat*) of Strongest letters and the letters of softness. The letters of this group are five. They are; (ل ن ع ر) لِنْ عَمْر (Laam, Noon, 'Ain, Ra)

## 10- Technical terms linked to Art of Tajweed

**Q13- Describe the Technical terms related to science of Tajweed?**

**Ans- The following are the Technical Terms linked to the Art of Tajweed;**

- The letters with short-Vowel sign like *Fat'ha* or *Zabar* on it or *Kasra* or *Zair* under it or *Zammah* or *Paish* over it are termed as *Maftooh* and *Maksoor* and *Mazmoom* respective.
- The letters with short-Vowel signs like *Fatha* or *Zammah* or *Kasrah* are termed as *Mutaharrik* (Vowelized).
- The Letters with *Tashdeed* sign (ّ) are termed as *Mushaddat*.
- The Quiescent sign (ْ) or *Jazam* is termed as *Sukoon* and the letter with *Sukoon* on it is termed as *Saakin*.
- The articulation points (*Makhaarj*) of the signs of the *Noon-Tanween* (ّ) or (ِ) or (ُ) is like *Noon-Saakin* (ن) eg. د=دُن or د=دِنْ or د=دَنْ (Dan, Din, Dun).
- If a *Noon* or *Meem* is *Mushaddad* i.e. it has a *shaddah* sign or *Tashdeed* on it, the reader while pronouncing must do *Ghunnah* (or *Nasal sound*) of 2 beats on it.
- The reader should note that if he stops on a word ending with *Noon* or *Meem* *Mushaddad*, the *Gunnah* for the *Noon* or *Meem* *Mushaddad* still have to be applied.
- There are four Rules of *Tajweed* applied to *noon saakin* and *Tanween*. They are;
  - Izhaar* or clear or obvious. Eg. اَنْعَمْتَ (An'amta).
  - Idghaam* or Incretion or Merging. Eg. مِنْ رَبِّكَ (Mir Rabbi ka).
  - Iqlab* or change. eg. مِنْ مَّ بَعْدَ (Mim b'adi).
  - Ikhfah* or Hiding or concealment. Eg. اَنْفُسَكُمْ (Am fusakum).
- There are three Rules of *Tajweed* as applied to *Meem Saakin*. They are;
  - Ikhfaa-e-Shafawi* (اخفا شَفَوِي) means, Oral Hiding. Eg. عَلَيْهِمْ بِمُصَيِّرٍ
  - Idghaam-e-Sagheer* (ادغام صَغِير) means, Insertion. Eg. اَنْهُمْ مَّبْعُوْتُوْنَ



3. Izhaar-e-Safawi; (إظهار شفوي) means, Clear, obvious. Eg. هُمْ فِيهِ
10. Madd-e-Qasr; it is lengthened two vowel counts or beats.  
Madd-e-Tawassut; it is lengthened four vowel counts or beats.  
Madd-e-Tweel; it is lengthened six vowel counts or beats.
11. Tafkheem; Heavy (Moota-pan).  
Tarqeeq; Light (Baareek-pan).  
Mustasna; Exceptional case.

Note; Those letters which have no signs of vowel (Harkat i.e. Fat'ha or Zammah or Kasrah) or Sukoon (Jazm) as they will not be read rather they will be silent.

## 11-The Articulation points of the Letters

(مَخَارِجُ حُرُوفِ مَكْرَاهِيَجِ- Huroof)

**Q14- Elucidate a broad aspect of the Articulation Points of all the Arabic Alphabets?**

**Ans- General Definitions;**

1. **The Articulation Point or Makhraj:** It is the place of emitting the letter when pronouncing it that differentiate that specific letter from other letters.
2. **The Letter:** is a sound that relies on a specific or approximate Articulation point.
3. **Articulation points are of two kinds:**
  - a) **specific Articulation point (واضع مخرج);** It is that which relies on a specific place of the area of the Throat, Tongue, the two Lips.
  - b) **Approximate Articulation point (مُتَّصِل مخرج);** It is that which doesn't rely on a specific place from the area of the Throat or the Tongue or the two lips.
4. **The Articulation Points of Arabic Alphabets (حُرُوفِ نَهْجِي):** The Scalars laid out that 29 Arabic Letters have within them total 17 Articulation points. The five major areas of mouth are;
  - 1 جَوْف (jaowf) or the Empty Space of mouth.
  - 2 حَلَق (Halaq) or the Throat.
  - 3 عُلْصَم (Lisaan/Zabaan) or the Tongue.
  - 4 شَفَتَيْن (Shafatain/Hoawnt) or the two Lips.
  - 5 خَيْشُوم (Khaishoom/ Naak) or the Nose.
  - 1 **Makhraj-e-Jaowfi or the empty space in Throat and Mouth;** the empty space in the Mouth and Throat is a place and an Articulation point (Makhraj), at the same time. The three Madd letters Alif (ا), Wow (و), Yaa (يا) originate from this non-Specific area.
  - 2 **Makhraj-e-Halqi or the Throat;** in the throat, there are three Articulation points for six letters, they are; Hamza (أ), Hai (ها), 'Ayin (ع), Haye (حا), Ghgayin (غ), Khaa (خا).

**There are here three areas in the Throat;**

  - a) **The deepest part of the Throat (آخر حلق);** means, further from the and close to the chest, from here two letters are Articulated i.e. Hamza (أ) and Haa (ها).
  - b) **The middle of the Throat (وسط حلق);** from where two other letters emerge, i.e. (ع) and (حا).

- c) **The closest part of the Throat (أدنى حلق)**; meaning, closest to Mouth, from here two letters emerge, i.e. (خ) and (غ).
- 3 Makhraj-e-Ghalsami (غَلْصِيي يا لِسَان) or Deep part of Tongue; what lies opposite to of roof of the mouth (the soft palate) two letters are emitted, they are;
- The deepest part of the Tongue (ق' نکلتا ہے) from interior root of the Tongue, Articulates the letter (ق).
  - The deepest part of the Mouth ((زبان کی جڑ اور پڑجیب کے بیرونی حصہ سے 'ک' نکلتا ہے)) from the exterior Root of the Tongue, emerges the letter (ك).
  - (مخرج شَجْرِي) or The Articulation points; these letters are articulated from middle (meaning, middle of the Tongue). They are; (جیم - شین - یا).
  - (مخرج قَرَسِي) or Articulation point; the letter (ض) is articulated from one of the sides or edges of the Tongue and one of the side's upper Gums.
  - (مخرج ذَلَقِي) or articulation point; the letter (ل) is emerged from the end tip of the Tongue and upper Gum of the front teeth.
  - The letter (ن) is articulated from the tip of the Tongue as what it lies opposite to it of the Gums of the two top front teeth, slightly beneath the Makhraj of the letter (ل).
  - The letter (را) is articulated from the tip of the Tongue with the top of the tip, close to the articulation point of the (ن).
  - (مخرج نَطْعِي); The letters (ط-د-ن) are articulated from top part of the tip of the Tongue and the Gums line of the top teeth.
  - (مخرج لِنُوِي) These letters (ظ-ذ-ث) are articulated from the upper (the upper two front teeth) from the edge of them both (the edge of the two from the upper teeth and the Tongue). They are grouped as (حُرُوفِ لِنُوِي).
  - (مخرج اِسْلِي) These letters (ص-ز-س) are articulated from the tip of the Tongue and above the two lower teeth. These letters that have the inherit characteristic of the whistle which are cozy (convenient).
  - (مخرج شَفُوِي) The two Lips have two articulation points (مَخْرَج) attributed to them four letters (فا-و-م-) called (حُرُوفِ شَفُوِي), their articulation points are as follows;
    - The letter (فا) is articulated from the inside lower lip and the edges of the two front teeth.
    - The un-lengthened (و) is articulated by forming a circle of the two lips without the lips meeting completely.
    - The letter (م) is articulated by closing the two lips together.
    - The letter (با) is articulated by closing the two lips together, but a strong closing than the meem (م).
    - (مخرج خَيْشُوِي) The letters (ن-م) noon and meem, the Ghunnah (عُنَّة) is the characteristic of (ن-م) when they have Shade or (تشديد) on them, rather when they are mushaddat. The Ghunnah has the nasal passage as its articulation point or (مخرج).

## 12-Laam of the Exalted Name of Allah

### Laam-e-Jalalah (لام الجلالة)

#### Q15- Enlighten the Rules Laam-e-Jalala?

**Ans-** the Laam (لام) of the Letter Allah is known as Laam-e-Jalala. This is one of the temporary Qualities (صِفَتْ) and has two Rules (قاعدے) applied;

1. If there is a Fat'ha or Zammah before the word Allah or Allahumma, then Laam in Allah should be heavy (with Tafkheem-تَفْخِيم). E.g.! قَالَوَاللَّهِمَّ - يَشَاءُ اللهُ - رَسُولُ اللهِ - وَاللَّهُ
2. If there is Kasrah before the word Allah or Allahumma, then Laam in Allah should be Light (with Tarqeeq-تَرْقِيق), e.g.! بِسْمِ اللهِ - بِالله - قُلِ اللّٰهُمَّ

**Note:** If the reader starts reading with the name of Allah ﷻ, then Laam in Allah or Allahomma will be heavy or with tafkheem

## 13-Rules of Raa (را) being Heavy/Light

### (Qawa'ed-e-Raa (را))

#### Q16- Elucidate the Ruling of Raa (را) letter being heavy?

**Ans-** There are following five Ruling of Raa letter being heavy (تَفْخِيمَة), depends on the Harakah on Raa.

1. When the letter Raa is with Fat'ha or Zammah or Tanween (Maftooh or Zammam) on it, then the Raa should be read Heavy. (while stopping or وَقْفٍ) رَجَعِي - الرَّحْمَنُ كَثِيرًا - كَثِيرًا (وقف)
2. When the Raa is Saakin, and the letter before the Raa, has Fat'ha or Zammah on it, then Raa should be read Heavy. E.g. (while stopping or وَقْفٍ) أَرْبَعٌ - أَزْكُضٌ - قَدَرٌ ظُفْرٍ (وقف)
3. When the Raa is Saakin and the letter before it is also Saakin then the Raa بُ should read Heavy. E.g. عُسْرٌ - صَدْرٌ
4. When Raa is Saakin and the letter before it has Kasrah-'Aarizi, then the Raa should be read Heavy. e.g. أَمِ ارْتَابُوا - رَبِّ ارْحَمُهُمَا
5. When Raa is Saakin and before it, there is kasrah (in the same letter), and after the Raa, is a letter from the group of Huroof-e-Mutbaqa or Musta'aliyah (حَصَى ضَيْطٍ قِطْ) then the Raa should be read Heavy. E.g. مِرْصَادٌ - قِرْطَاسٌ - فِرْقَةٌ

#### Q17- Enlighten the Ruling of Raa letter being Light?

**Ans- Ans-** There are following four Ruling of Raa letter being Light (مَرَقَّة), depends on the Harakah on Raa.

1. If the letter Raa is with Kasrah or Tanween Maksoora, then it should be read light. E.g. - رَجَالٌ , (while stopping at the end of the word)- فِي كَثِيرٍ

2. If the letter Raa is Saakin and the letter before it is Maksoorah (مَكْسُورًا) then the Raa should be read light. E.g. فِرْعَوْنَ – بَشَّرَ and from حَيْرَ to حَيْرٌ while Stopping at the end of word or Waqf (وقف).
3. If the letter Raa is Saakin and the letter before Raa is also Saakin and the letter before these two is with Kasrah, then the Raa should be read Light. e.g. سَجُرٌ - حِجْرٌ while stopping at the end of the word or Waqf (وقف).
4. If the letter Raa is Saakin and the letter ya (يا), before Raa is also Saakin, even though the letters before these two is with Fat'ha, the Raa should be read Light. E.g. حَيْرٌ - عَيْرٌ

**Note:** For the words *Firqah* (فِرْقَةٌ), *Almisra* (الْمِصْرَ) and *Alqatri* (الْمِصْرَ) (Quran-paarah-19, ruku-8), the letter Raa should be read either Heavy (أَثْقَمِيم) or Light (أَنْفِيق) as an exceptional case.

# The Smart Recitation of Quran

## BASIC COURSE ON PHONETIC RECITATION OF QURAN

### PART-3

#### 14-Qualities of the Letters

(Sifaat-e-Huroof or صفات حروف)

Q18- what do you know about the Qualities of the Letter?

Ans- The continuance of sound (Qualities) when pronouncing the letters are of two types

- 1- Permanent Qualities (صفت مستقل)
- 2- Temporary Qualities (صفت عارضی)

These are known as Qualities of Huroof (صفات حروف). The letters are differentiating from each other based on their qualities. For example; There is clear change in articulating points (مخرج) of these letters تا and ط if not, there will be no difference between

- the word تین means انجیر (Fig)
- The word طین means مٹی (soil)

Look at the meanings, it will be totally changed.

Q19- Name the Permanent, Temporary and subordinate Qualities of the Letters?

Ans- the Qualities of Letters are divided into three categories;

1. Permanent
2. Temporary
3. Subordinate

**Permanent Qualities;** It is also called Essential or Original Qualities. They are minimum five Qualities (صفات حروف) in every Letter with five Opposite Qualities (صفت اضدادی). And there are ten exclusive Qualities without Opposites shown in the following table;

#### Table of Permanent Qualities of the Letters

##### مُسْتَقِلَّ صِفَاتِ الْحُرُوفِ

Permanent Subordinate- Qualities without Opposites صفات الفرعية	Permanent Qualities with Opposites اضداد لازمی و	
	Without Opposites	Qualities
1-Safeerah (صَفِيرَه) سیٹی والی	1-Mahmusah (مَهْمُوسَه) پست	Mahjoorah (مَجْهُورَه) بلند
2-Qalqalah (قَلْقَلَه) قلقلہ والی	2-Shadeedah (شَدِيدَه) سخت	Riqwah (رِقْوَه) نرم

3-Maddah (مَدَّة) والے کھینچے جانے والے	3-Must'aiilah (مُسْتَعْمَلِيَه) بلند	Mustafilah (مُسْتَفْلَه) پست
4-Layyina (لَيِّنَه) نرم	4-Mutbaqah (مُطْبَقَه) موڑے	Munfatah (مُنْفَتَه) باریک
5-Munharifah (مُنْحَرِفَه) پلٹنے والے	5-Muzlaqah (مُذْلَقَه) پھیلنے والے	Musmatah (مُصْمَتَه) رکنے والے
6-Mukramah (مُكْرَمَه) بار بار ادا ہونے والے	-	-
7-Mutafashiyah (مُتَفَشِيَه) پھیلنے والے	-	-
8-Mustatilah (مُسْتَوِّ سَطَه) دراز	-	-
9-Mutaassilah (مُسْتَوِّ سَطَه) درمیانی	-	-
10-Ghunnah (غُنَّه) ناک میں گھومنے والے	-	-

### 15- First: The Permanent Qualities with Opposites

Q19- Elucidate the details of the Permanent Qualities of the Letters?

Ans- As is shown in the table above, the details of Permanent Qualities of the Letters or Sifaat-e-Laazmi are described below;

- 1) **Mahmusah (مَهْمُوسَه) Light:** This Quality is found in these letters, (فَحْتَهُ شَخْصَ سَكَتٌ).  
**Definition;** This means the continuation of the breath when propounding the letter due weakness (ضعيف) in its origin, causing weakness in its reliance on its Makhraj or articulating point. These letters have this Quality or (صفت). For example; فَحَدَّثْتُ- كِي ث
- 2) **Shadeedah (شَدِيدَه) Strong;** The This Quality is found in these letters; (أَجِدُ قَطِ بَكْتُ).  
**Definition;** This mean discontinuation of the sound while pronouncing the letter causing it to rely greatly on its articulating point (Markham).  
**Mutawassutah (درمیانی) moderation;** This Quality is found in these letters, (لن عمر) **Definition:** Technically it means between Strength (سخت) and Softness (نرم) so that the sound is partially continued and partially discontinued when pronouncing the letter **Note:** It is not separate Quality (صفت) in its voice fall in between both Shadeedah and Rikhwah.
- 3- **Must'aiilah (مُسْتَعْمَلِيَه) Heavy;** The letters that have this Quality are; (حُصَّ- ضَبْط - قِظْ-).  
Technically means elevation of the back tongue towards the roof of the mouth when pronouncing letter.
- 4- **Mutbaqah (مُطْبَقَه) Strongest;** The letters that have this Quality are; (ص ض ط ظ)  
**Definition:** Technically means adhesion of the Tongue to the roof of the mouth while pronouncing a letter.
- 5- **Muzlaqah (مُذْلَقَه) Broad;** the letters that have this Quality are, (فَرَّ-مِن-لُبْ).

**Definition:** Technically means the Articulation of the letters with utmost ease from the side of the Tongue or lips as if they are slipping away.

## Q20- Elucidate the details of the permanent Opposite Qualities (صِفَاتِ أَضْدَادِي) of the letters?

**Ans-**As already presented briefly in the Table of permanent Qualities, the details of five Opposite Qualities are now mentioned here under;

- 1) **Mahjoorah (مَجْهُورَه) Heavy;** these are remaining 19 letters which have the Opposite Quality (صفت) of 10 Huroof-e-Mahmusah.  
**Definition:** Technically means the discontinuation of the breath when pronouncing the letters due to strength in its origin, causing it to rely greatly on its Makhraj (the articulation point).
- 2) **Riqwah (رِقْوَه) نرم Soft;** All letters other than the letters of Shadidah and Mutawassit have this Quality or Sifat.  
**Definition:** Technically means the continuation of the sound while pronouncing the letter causing softness in its reliance on its Makhraj, (the articulation point).
- 3) **Mustafilah (مُسْتَفِيلَه) پست Low;** All these 22 letters, besides the 7 letters of Mutayilah have the Quality of Mustafiah i.e. low.  
**Definition:** Technically means keeping the Tongue lowered on the roof of the mouth while pronouncing a letter.
- 4) **Munfatah (مُنْفَتَه) باریک Thin;** All these 25 letters besides the 4 letters of Mutbaqah have the Quality of Munfatah i.e. Thin.  
**Definition:** Technically means keeping the Tongue separated from the roof of the mouth while pronouncing a letter.
- 5) **Musmatah (مُصْمَتَه) رکنے والے Closed;** these remaining 23 letters other than 6 letters of Mutbaqah have the Quality of the letters of Musmatah. i.e. closed.

## 16- Second: The Permanent Qualities without Opposites

(Sifat-e-Fari'ah Jin ke Azdad Nahin)

### Q21-Elucidate the details the permanent Qualities of the letters of without Opposites?

**Ans-** As already presented briefly in the Table of permanent Qualities of letters, the detail of seven permanent Subordinate Qualities of letters (صِفَاتِ الْفَرَعِيَه) which have no Opposites are now mentioned here under;

- 1- **Safeerah (صَفِيرَه) سیٹی والے (whistle like);** these letters that contain this Qualities (س ص ز).

**Definition:** Technically means it is the natural occurrence of a whistle like sound emitted while pronouncing the letters.

- 1- **Qalqalah (قَلْقَلَه) قَلْقَلَه والے Echo;** This Quality is found in 5 letters ق ط ب ج د

**Definition:** There are three levels of Qalqala as regards to the strength of its pronunciation!

- a) **Strongest:** When making Waqf (Stopping) on a Mushaddad letter of Qalqala.
- b) **Strong:** When making Waqf on a Saakin letter of Qalqala.

c) **Weak:** When the Saakin letter of Qalqala is in a middle of a word.

2- **Maddah (مَدَّة) Lengthening;** These are three letters (ا و يا), which have the Quality of Maddah in the following three cases;

a) **Alif** Saakin preceded by a Fatha.

b) **Ya** Saakin precede by a Kasrah.

c) **Wow** Saakin precede by a Zamma.

**Note:** All three Maddah letters appear in one word (نُوحِيهَا).

3- **Layyina (لَيِّنَه) نرم Softness;** these are two letters (و- نا). Which have the Quality of Layyina in the following two cases!

a) **Wow** Saakin (و) with a Fatha on the letter before it.

b) **Yaa** Saakin (يا) with a Fatha on the letter before it.

➤ **Definition:** Technically, it means the Articulation of the letter from its Makhraj with a natural ease and Softness present in the letter.

4- **Munharifah (مُنْحَرِفَه) Deviation;** This Quality is found in these two letters (ر- ل).

**Definition:** Technically it is the slight deviation from the Tongue towards the Makhraj (مخرج) Raa while pronouncing Laam (ل) and towards Laam while pronouncing Raa (ر).

5- **Mukramah (مُكَرَّمَه) Repetition;** This Quality is found only in (ر) Raa.

**Definition:** Technically means the thrilling of the Tongue while pronouncing a letter that causes the letter to be pronounced more than once.

**Note;** unlike other Qualities, we must abstain from this Quality while pronouncing his letter.

6- **Mutafashiyah (مُتَفَشِيَه) Spread around;** This Quality is only in the letter Sheen (ش).

**Definition:** Technically it is the Spreading around of the sound of the letter in the mouth while pronouncing it.

7- **Mustatilah (مُتَوَسِّطَه) Prolongation;** This Quality is found only in the status of Sukoon or Mushaddah for the letter. i.e. (ضْ) or (ضّ).

**Definition:** It is the prolongation of the sound throughout its Makhraj, from its beginning till the end (1.5 to 175 beat).

8- **Mutaassilah (مُتَوَسِّطَه) Moderate;** This Quality is found in the five letters appear in two words لِنِ عَمْرُ or (ل- ن- ع- م- ر).

**Definition:** Technically means it is moderation of the sound of these letters in the mouth while pronouncing them.

9- **Ghunnah (غُنَّه) Nasal sound;** This Quality is found in the letters Meem (م) or Noon (ن).



**Definition:** Technically it is the Nasal sound of these two letters in the mouth while pronouncing them, if these letters are Mushaddad i.e. (they have Tashdeed sign on them).

# The Smart Recitation of Quran

## BASIC COURSE ON PHONETIC RECITATION OF QURAN

### PART-4

#### 17-The Rules of Noon Sakin and Noon Tanween

(احكام نون ساكن و نون تنوين)

Q22- Describe the Rule and Regulation of Noon Sakin and Noon Tanween?

Ans- Dear Children! Look at the following Definitions;

- Noon Saakinah; is a Noon free from any vowel or Harkat or with a Sukoon sign on it.
- Tanween; is a term for an extra Noon Saainah which comes at the end of the noun. It is pronounced but not written as Noon Saakinah.

Note; Tanween only occurs at the end of noun (except for two verbs) whereas Noon Saakinah may occur anywhere in a word (in a middle or at the end)

There are four Rules of Noon Saakin and Tanween, they are;

1. Izhar Halqi (إظهار حلقى).
2. Idghaam (إدغام)
3. Iqlaab (إقلاب)
4. Ikhfaa' Haqiqi (إخفاء حقيقي)

#### 1 Izhar Halqi (إظهار حلقى);

- **Linguistic definition:** Clear or Obvious.
- **Applied definition:** Pronouncing every letter of six Throat letters (حروف حلقية) from its respective throat Articulation point (مخرج) without a Ghunnah Clearly. o
- **Letters;** There are six letters which, when they immediately follow a Noon Saakinah or Tanween, cause the Noon to be pronounced clearly. They are!  
(ء - ها - ع - ح - غ - خ)
- When the Noon Saakinah or Tanween is at the end of one word and the first letter of the following word is one of the six letters, we then apply the Izhar ( ) Rule and say the Noon clearly or obviously. For example;
- **Noon Saakinah:** (مِنْ أَيْ) - (أَنْعَمْتَ) - (يَنْهَى) - (لِمَنْ خَشِيَ) - (عَنْهُمْ) - (مِنْ أَهْلِ)
- Noon Tanween:** (خُشَعَةٌ) - (سَلَامٌ هِيَ) - (عَبْدًا إِذَا)

#### 2-Idghaam (إدغام);

- **Language Definition:** Insertion or merging.
- **Applied Definition:** It is the merging of a Saakin or non-voweled letter into a Mutaharrik or voweled letter following it, so that they become a single Mushaddad (ّ) letter.

- **Idghaam Letters:** There are six letters of Idghaam that forms the word (يرملون). The Idghaam Rule for the Noon Sakinah and Tanween can only take place between two words not within one word.
- **Warning;** If the Noon Saakin and Tanween and Mutaharrik letter are in one single word, there will be no Ghunnah applied. E.g. دُنْيَا-صَيُّوَانُ
- **Exception: According to the narration of Syedna Hafaz (r.a), ن وَالْقَلَمُ – يُس وَالْقُرْآن – in these Quranic Aayah the Rule of Ghunnah is not applied**
- **Types of Idghaam:** a) Idghaam with Gunnah      b) Idghaam without Gunnah

### a) Idghaam with Gunnah (إِدْغَامٌ مَعَهُ غُنَّةٌ)

- **There are four letters (يا ن م و),** that make up this sub-group. When there is a Noon or Tanween at the end of a word, and the first letter of the next word is one of these four letters, the Idghaam with Ghunnah Rules then be applied.
- **The way of pronunciation:** Skip the Noon or Tanween and pronounce Ghunnah with the following letter for 2 beats or length of 2 Harkah.  
E. g. on Noon Saakin and Taween; (فَمَنْ يَعْمَلْ) - (مَنْ مَسَدِ) - (بَرْدًا وَلَا) - (فَلَوْبُ يَوْمَئِذٍ)

### b) Idghaam without Gunnah (إِدْغَامٌ بَغَيْرِ غُنَّةٍ)

- **There are remaining two letters (لا - ل):** that makes this sub-group. When one of these two letters begin the word that follows one that has Noon Saakinah or Tanween at the end of it, we then completely merge the Noon into the next letter, which is either Laam (ل) or Raa (لا) with no Ghunnah, i.e. Idghaam without Ghunnah, is also called (إِدْغَامٌ بَغَيْرِ غُنَّةٍ), copulate insertion. **For example.** لَيْسَ لَكُمْ - عَنْ رَبِّهِمْ
- **Exception:** In verse 27 Surah Al-Qyamah, (وَقِيلَ مَنْ سَكَّتَ رَاقٍ) due to (سكَّت) a sign of stop or waqf, without taking a breath, we read (وَقِيلَ مَنْ) and stop at (سكَّت) for a short while, then read (راقٍ). That means; the Sakata (سكَّت) prevents Noon and Raa from meeting, so no Rule of Idghaam applied in accordance to the narration (رَوَايَاتٍ) of Syedna Imam Hafaz (r.a) (Saba Ashrah)

## 3. (إِقْلَابٌ)

- **Linguistic Definition;** Change or **Iqlaab** Turn over.
- **Applied Definition;** If Noon Saakinah or the Tanween is followed by the letter ba (ب), it is changed into a hidden Meem (م) with the observation of the Ghunnah.
- **E.g. on Noon Saakin;** (مِنْ مَبْعَدٍ)      **E.g. on Tanween;** (فَأَمْ نُبِئْتُنَا)

**Note;** Dear Children! Remember, to understand the sound of articulation of Iqlaab, you may observe the producing of alike Urdu words (پنکھا) or (جنگل)

## 4-Ikhfaa' Haqiqi (إِخْفَاءٌ حَقِيقِي);

- **Linguistic Definition;** Hiding or concealment.
- **Applied Definition;** It is the pronunciation of Noon Saakinah or Tanwee in a way so that the sound is amid Idghaam and Izhar (change Noon by hidden م Meem with nasal sound – 2 beats).
- **Ikhfaa Ltters;** 15 letters, other than the letters of Izhar, Iqlaab or Idghaam. They are divided into two groups. A- (ص ض ط ق ظ) B- (ت ث ج د ذ ز س ش ف ك).

- Ghunnah for the Ikhfaa';      a) Heavy Ghunnah ,      b) Light Ghunnah
- a) **Heavy Ghunnah**, (عُنَّةٌ مُفَخَّمَةٌ); If the Noon Saakinah or the Tanween is followed by one of these letters (ص ض ط ق ظ), then sound of Ghunnah should also be Heavy.  
E.g. on Noon Saakinah; (يَنْظُرُ) (مَنْ طَعَى) - E.g. on Taween; (عَدَابًا قَرِيبًا) (كُتِبَ قِيَمَةٌ)
- b) **Light Ghunnah**, (عُنَّةٌ مَرَقَّةٌ); if the Noon Sakin or Tanween is followed by one of these letters (ت ث ج د ذ ز س ش ف ك), then sound of Ghunnah should be light.  
E.g. on Noon Saakin; (أَنْذَرْنَاكُمْ) (فَمَنْ شَاءَ) - E.g. on Tanween; (يَوْمَئِذٍ شَانَ)

Note; you must always make Ghunnah (عُنَّةٌ) on Noon or Meem mushaddad.

## 18-The Rules of Meem Saakin (احكام ميم ساكين)

Q23- Describe the Rule and Regulation of Meem Saakin?

Ans-Mem Saakin; is a Meem with no Harkah (م) or a Meem with a Sukoon sign on it (مْ).

➤ Rules of Meem Saakin:-

1. Ikhfaa Shafwi (إخفاء شفوي).
2. Idghaam Shafwi (إدغام شفوي).
3. Izhaar Shafwi (إظهار شفوي).

1 **Ikhfaa Shafwi** (إخفاء شفوي): It means 'Hide', So it is hiding of the pronunciation of a Maeem (م) by not letting the two lips come in complete contact.

- **Letter of Ikhfaa Shafwi**; It has one letter which is **ba** (ب).
- **The way of pronunciation**; If the Meem Saakin is followed by letter **ba** (ب), (this only occur between two words) then hide the Meem with an accompanying Ghuunah, in a way that the two lips do not come in complete contact.
- **Examp**; (رَبِّهِمْ بِذُنُوبِهِمْ) (يَعْلَمُ بِأَنَّ).

2. **Idghaam Shafwi** (إدغام شفوي);

- It means Insertion, Merging; It is the mixing or entering of a Saakin letter (حرف ساكن) in to a Mutaharrik letter (م) following it.
- Its letter is one; the Meem (م).
- **The way of pronunciation**; If the Meem Saakin is followed by a Meem (م), the second Meem is pronounced with Ghunnah with 2 beats.  
Example; (أَنْتَهُمْ مَبُوثُونَ) - (وَرَأَيْهِمْ مُحِطٌ)

3. **Izhaar Shafwi** (إظهار شفوي); It means 'clear' or clear Meem.

- **Letter of Izhaar Shafwi**; All the 27 letters other than ba (ب) and Meem (م).
- **The way of pronunciation**; If Meem Saakinah is followed by any letter other than ba and Meem, it has to be pronounced clearly by making a complete contact of the two lips.
- **Example**; (صَلَا تِهِمْ سَاهُونَ) - (أَمَّمْ يَجْعَلْ) - (هُمْ عَن)

- **Note;** When the Meem is followed by (و) or (ف), the Izhaar should be Stogner and it is called “Izhaar-e- Shafawi”.

### 19-Hamza-e-Wasli (بمزه وصلی)

Q24- Describe the Rules and Regulations of Hamza-e-Wasli (أ)?

Ans- Haza-e-Wasli; is one which will not be read during continuance (وصل).E.g (لِلْمُتَّقِينَ الَّذِينَ)

- **Rules of Hamz-e- Wasli:** There are following three Rules;
- 1 When Hamza-e-Wasli followed by a letter Saakin, then it will be read by placing Fatha on Har-e-Saakin. E.g. from (بَلِ الْاِنْسَانِ) to (بَلِ الْاِنْسَانِ)
  - 2 But, if there is Meem Saakin followed by Meem like. (هُمْ), (كُم), (تُمْ), then the letter Saakin will have Zammah on it eg. From (بِهِمُ الْاَسْبَابِ) to (بِهِمُ الْاَسْبَابِ).
  - 3 Noon Qutni; If Tanween (double Fatha) followed by Hamza-e- Wasal, then the Tanween is replaced with single Fatha followed by Noon Qutni (نِ),  
E.g.From (فَخُورًا الَّذِينَ) to (فَخُورَ نِ الَّذِينَ)

### 20--Rules and Regulation of The Madd (احكام مَد)

Q25- What do you know about the Madd with the context of Tajweed-e-Quran?

Ans- Lengthening the sound is called a Madd. Its definitions are as follows;

- **Linguistic Definition;** Extra, Lengthening.
- **Applied Definition;** Lengthening of the sound with a letter of the madd-letters.
- **The Madd Letters;** Alif (ا), Wow (و) and Ya (يا).
- **Categories of the Madd:** The Madd is divided into two Categories or Groups. They are;
- 1. Madd-e-Asli (مَدِ اصْلِي), and 2. Madd-e- Farayi (مَدِ فَرَعِي)

### 21-Madd-e-Asli (مَدِ اصْلِي):

Q26- Define clearly the Madd-e-Asli?

Asn-It is also called Madd-e-Tab'ai (natural.) The letters of Madd or Huroof-e-Madd (يا - و - ا) are called Madde-Asli in the following three cases;

- a) **The Alif** is always in this state, which is an Alif Saakinah preceded by a Fatha, prolonged 2 beats.
- b) **The Wow** preceded by Zammah, prolonged 2 beats.
- c) **The ya** preceded by Kasrah, prolonged 2 beats.

**Note;** remember that these Madd letters are shown in one-word Noo-Hee-Haa (نُوْ حِيْهًا)

Q27- Define the terms “Shart-e-Madd”, “Sabab-e-Madd” and Madd-e-Farayi?

Ans- Following are the definitions;

- a) **Shart-e-Madd (Proviso of the Madd); Huroof-e-Madd is also called Shart-e-Madd.**
- b) **Sabab-e-Madd (Due to Madd); When Harf-e-Madd followed by a Hamza (ء) or Sukoon (◌ْ) or Tashaddud (◌ّ), they are called Sabab-e-Madd,  
E.g. (Madd due to Hamzah) etc.**
- c) **Madd-e- Farayi; If a Shart-e-Madd (a letter of Madd) is followed by Sabab-e-Madd, it is read with extra-Lengthening of its sound. This is called Madd-e-Farayi.**

# The Smart Recitation of Quran

## BASIC COURSE ON PHONETIC RECITATION OF QURAN

### PART-5

#### 22- Types of Madd-e-Farayi (مد فرعى)

Q28- Describe the various types of Madd-e-Farayi?

Ans- The Madd-e-Farayi: is divided into four Groups. They are;

1. Madd-e-Waajib (واجب).
2. Madd-e-Jaa'ez (جائز).
3. Madd-e-'Aaridh (عارض).
4. Madd-e-Laazim (لازم). 5. Madd Leen Laazim (مد لين لازم)

#### 1 Madd-e-Waajib (واجب);

- **Definition;** It occurs when Hamza (ء) follows a Madd letter in the same word.
- **Its Rule;** It is lengthened 4 to 5 vowel counts (حركات) or beats.
- **Madd-e-Waajib**, is also called Madd-e-Muttasil. E.g. (سوء) – (نشأء) – (جاء).

#### 2 Madd-e-Jaa'ez (جائز):

- **Definition;** It occurs when a madd letter is the last letter of the word, and the Hamzah is the first letter of the next word. This is also called 'Madda-e-Mufasal'. E. g. (فألو أنما)
- **Its Rule;** its lengthening is of the three to four beats.

- 2.1. **Madd-e-Jaa'ez (جائز);** It occurs only when Shart-e-Madd (ا-و-يا) and Sabab-e-Madd (ء) are read in the state of continuation (وصل). For example, from (علينا ج إنك) to (علينا إنك).
- 2.2. **Warning;** In the following letters, the Alif should not be read as letter of Madd and so, the Madd doesn't occur. (الألى الجحيم) - (لا أوضغ) - (لا أنم) - (ملا بنه) - (انا).

Note: Madd-e-Ja'ez (جائز) occurs in (يا يها الذ ين) at (يا) and in (ها ننتم) at (ها) and in (وءلاء) at (ها)

#### 2 Madd-e-'Aaridh (عارض);

- **Definition:** It means "Temporary Madd or for Stopping (وقف)." If Madd Tabee'ee (ا-و-يا) is followed by a letter at the end of a word, which has been made Saakin temporarily because the reader has to stop at that word, the reader should prolong the Madd Tabee'ee to be Madd-e-Aaridh.
- E. g. From (نسعين) to (نسعين) - (رحيم) to (رحيم) - (الله) to (الله)
- **Its Rule;** It is permitted to lengthen this Madd 2 to 4 or 6 counts or beats when

stopping on it.

And when not stopping on it, the last letter is read with a vowel

Vowel (Harakah) and the Madd letter is lengthened two vowel count.

### 3 Madd-e-Laazim (لازم) or compulsory Madd;

- **Definition:** It means, This Madd occurs when Original Sukoon is positioned after a Madd letter [(ا) or (و) or (يا)]. E.g. ص (صَاد) – ن (نُون)~ن
- **Its Rule;** It is allowed to lengthen this Madd Laazim 4 to 6 counts or beats.
- **Its Divisions;** Madd Laazim is divided into Two Groups;
  1. Madd Laazim Kalmi.
  2. Madd Laazim Harfi
- **Each of these two division is further divided into two more divisions. We therefore have four divisions of Madd Laazim. They are;**
  1. Kalimi Mukhaffaf (كَلِمِي مُخَفَّف)
  2. Harafi Mukhaffaf (حَرَفِي مُخَفَّف)
  3. Kalimi Musaqqal (كَلِمِي مُثَقَّل)
  4. Harafi Musaqqal (حَرَفِي مُثَقَّل)
  5. Madd Leen Laazim (مَدِّ لَيْنٍ لَازِم)

#### 1 Madd Laazim Kalimi Mukhaffaf (كَلِمِي مُخَفَّف):

- **The compulsory Light lengthening in a word.**
- **Definition;** It occurs when an original Sukoon that is not merged (no shadda on it), follows a Madd Letter in a word. This is Madd Laazim Mukhaffaf e.g. (ءَأَلَّنَ), this is also called Madda Ghair Ghami (مَدِّ غَيْرِ غَمِي).

#### 2 Madd Laazim Harafi Mukhaffaf (حَرَفِي مُخَفَّف);

- **The compulsory light lengthening in letters.**
- **Definition;** The letters of the Group are each individually read as a three-letter word the middle letter being a (حرف مد) and the third letter having an original (or permanent) sukoon.
- **Its letters;** the letters of the group found in a phrase (سنقص لكم).
- This Madd must be lengthened 6 counts.

**Example;** (الْمَصَّ) (الْمَ)

#### 3 Madd Laazim Kalimi Musaqqal (كَلِمِي مُثَقَّل).

- **The compulsory Heavy Lengthening in a word.**
- **Definition:** It occurs when an original Sukoon (the letter has a Shaddah (تَشْدِيد) on it) comes after a Madd letter in a word.
- **This Madd** must be lengthened 6 counts or beats.
- **Example;** (الضَّائِن) - (دَابَّة).

#### 4 Madd Laazim Harafi Musaqqal (حَرَفِي مُثَقَّل).

- **The compulsory heavy lengthening in letters.**



- **Definition:** This type of lightening occurs when a letter of the (سنقص لكم) group of letters (حُرُوفِ) that begin some of the Surahs in the Quran, has the last letter of the three-letters word representing the individual letter, merging into the letter that comes after it.
- **This Madd** has a required lengthening of 6 counts.
- **Example;** (الْمَصَّ) – (الْم).

## 5 Madd Leen; If a Sukoon comes after Leen letters (و- يا), then this is called Madd Leen.

- **Kinds of Madd Leen; It is divided into two kinds,**
  - 1 **Madd Leen Laazim (لازم);** It occurs when Sukoon Laazim comes after Madd Leen.
    - Its Lengthening; 4 to 6 counts or beats.
    - Example; (عَيْن) in the letter (كَهَيْعَصَن)
  - 2 **Madd Leen 'Aaridh (عاريض);** occurs when Sukoon 'Aaridh comes after Madd- Leen.
    - Its Lengthening; 2 to 4 counts or beats.
    - Example; (صَيْف) - (حَوْف).

**Note;** The Terms relating to the Madd Lazim are explained below for the benefit of the children.

1. The word Mukhaffaf (مُخَفَّف) means not merged (غَيْرُ مُدْعَم). This refers to the letter with the Sukoon that follows the Madd letter. There are two places of occurrence of this kind of Lengthening (6 counts or beats) in the Quran. (عَالَيْن) in Surah Yunus Ayah-91 and in Surah---
2. The word MUSAQQAL (مُسَقَّل) means Heavy refers to the Shaddah (ّ) - It indicates two letters of the same, the first one with a Sukoon, and the second with vowel or Mutaharrik that is accompanying the Shaddah and hence the two letters merged ( ) into each other.
3. It is called Kalmi (كَلْمِي) since the Madd letter is in one word or Kalmah.
4. It is called Harfi (حَرْفِي) since these are the letters that begin some Surah of the Quran. They are called Huoof-e-Muqattiaat which are 14 in number and are presented in a phrase; (حَكِيمٌ قَا طِعَ لَهُ سِر)س.

## 23- (A) Stops and continuing (وقف اور وصل)

**Q29- Define the Stop (وقف) and the Continuing (وصل) at any word while reciting the Quran?**

**Ans-** The definitions of Stop (وقف) and the continuing (وصل) are as follows;

- **Stop or (وقف);** It means, the breaking of Breath (سانس) and Sound or Stopping by breaking (intentionally) at any word while reciting the Quran is called Waqf or Stop.
- **Continuing (وصل);** It means, as against Stop (وقف) or breaking, the reader continues reciting the Quran is called Wasl (وصل).

**Q30- Describe the Five basic ways of Stopping at any word while reciting the Quran?**

**Ans- The Five basic ways of Stopping at any word are furnished below;**

1. **Words ending with Tanween Fatha;** If a Reader intent to stop at a word ending with Tanween- Fatha (تنوين مفتحة), then he must adapt change into Fatha on the last letter + Aif (ا) Madd
  - **for example;** From a word Ahaden (أَحَدًا) to Ahad-aa (أَحَدَا) or
  - A word Maa'an (مَاءً) to Maa-a (مَاءَا).
2. **Words ending with any short vowels (حركات) other than Tanween Fatha;** If a Reader intent to stop at a word ending with any Harkat ( َ - ُ - ِ ) other than Tanween-Fatha ( ُ ), the he must change it into Sukoon-e-'Aaridh (ساكن عارض) on the last letter;
  - e.g. from (أَحَدًا) to (أَحَدْ) or
  - From (تَسْتَعِينُ) to (تَسْتَعِينْ)
3. **Words ending with Saakin (ساكن لازم);** If a reader intent to stop at a word ending with Saakin, then he must make Stop or ( ) as it is with no change. E.g. (فَكْبَرُ) – (وَأَحْرُ)
4. **Words ending with Gowl Taa (ة);** If a reader intent to stop at a word ending with ( ) also called Taa-e-Taaneest (ة), then he must change it with Haa-e-Saakinah (ه), no matter which Harkah is on the Taa - Taaneest. E.g. from (جَنَّةً) to (جَنَّهُ).
5. **Words ending with Musaddad Letter;** These are of three types;
  - a) **If the Letter is other than (ن) or (م);** We must stop it with a Sukoon on both Identical letters with small Jerk ( ) in our voice. E.g. From (عَدُوٌّ) to (عَدُوْ).
  - b) **If the Letter is (ن) or (م) Mushaddad;** We must stop (وقف) with no Harkah and make Ghunnah for 2 beats. E.g. From (مِنَ الْمَسِّ) to (مِنَ الْمَسْ) – (لُتْسُنُلْنَ) to (لُتْسُنُلْ).
  - c) **If the Letter is a Qalqala letter (ق ط ب ج د);** We must stop (وقف) with strong Qalqala. E.g. From (وَأَحْجَّ) to (وَأَحْج).

## 24-Specific types of Making Stop (وقف)

**Q31- Enlighten the specific types of making Stops or Waqf?**

**Ans- Specifically, there are two Types of making the Stops. They are;**

- 1 **Ashmaam (أَشْمَام);** The Letter of Stop (وقف) with (ضَمَّة) be given a slight aroma of Dhamah (ضَمَّة) or doing a sign of Dhammah by lips without making noise. E.g. (تَسْتَعِينُ)
  - **Lengthening of Madd by Ashmaam (أَشْمَام);** with 2 or 4 or 6 beats is permitted.
- 2 **Rowm (رُوم);** The Letter of Stop (وقف) with kasrah ( ِ ) or Dhammah ( ُ ) be articulated 1/3 count of a feeble sound. For this, two beats lengthening is allowed.
- 3 **Note;**
  - **Ashmaam;** It occurs only on Dhammah and Rome occurs on both zammah and Kasrah.
  - **Ashmaam or Rowm;** doesn't occur on Taa Taanees (ة), Haa 'Ashba'ai ( ه - ا ) and Fat'ha.

**Note;** we should learn from a Tajweed Teacher how to make Ashmam (أَشْمَام) and Rowm (رُوم).

## 25- (B) Stops and Ongoing (وقف اور وصل)

Q32- Define the waqf and wasl (وقف اور وصل) and Describe various forms of Stop (وقف)?

Ans- Definition of waqf and wasl (وقف اور وصل);

- Stop or (وقف); To give up both the breath and sound during Recitation of Quran is termed as Stop or (وقف).
- Ongoing (وصل); To continue Recitation of Quran without making stop is termed as Ongoing or (وصل).

### Various forms of making Stop (وقف)

- Four Forms of making Stop (وقف) are shown in the Following Table;

وقفِ اِختِيارِی (Exhibiting Stop)	وقفِ انتِظارِی (Anticipating Stop)	وقفِ اِضْطِرارِی (Constraining Stop)	وقفِ اِختِيارِی (Optional Stop)
1-To make waqf (وقف) to exhibit the state of something.	2- To make waqf (وقف) to anticipate adding the intend cause of judgment	3- To make waqf, (وقف) constraining to get likely cough.	4- To make an intended optional waqf (وقف).

**Note;** In the case of first three forms of Waqfs, a Reader must commence recitation again from the same word he made Stop or Waqf. And the 4<sup>th</sup> Form i.e. (optional stop) is further divided into four forms which are furnished in the following table.

### Optional Stops (وقفِ اِختِيارِی)

1) وقفِ تام (Complete Stop)	2) وقفِ كا في (Adequate Stop)	3) وقفِ حسن (Suitable Stop)	4) وقفِ قبيح (Unsuitable Stop)
A complete stop (وقفِ تام), wherein there is no concern remain, with literal (لفظی) or real (معنوی) sense of next verse. E.g. هُمْ مُفْلِحُونَ ط إِنَّ الَّذِينَ (الْبَقَرَة)	An adequate Stop (وقفِ كا في), wherein there is real (معنوی) concern remain with next verse, but no literal concern. E.g. لَا يُؤْمِنُونَ ط خَتَمَ اللَّهُ (الْبَقَرَة)	A Suitable Stop, wherein the real and literal concern remain, and the purport is satisfied. E.g. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	An unsuitable stop (وقفِ قبيح), by which no sense or meaning is made out. E.g. الْحَمْدُ لِلَّهِ

**Note;** Making Waqf or Stop at a word which is not suitable in the Real (مَعْنَوِي) sense, is termed as Waqf-e-Qabeeh (وَقْفِ قَبِيح) means worst Stop. Like on أَنْتُمْ سَكَرَى instead of on لَا تَقْرَبُوا الصَّلَاةَ ط

Also remember! Knowledge of Arabic language is necessary to understand use of Tajweed particularly the Waqf and Wasl (وَقْفِ اور وصل).

## 26-Symbols of Stops (رُمُوزِ أَوْقَافِ قُرْآنِ)

**Q33- Enlighten the need for making the Stops (اوقاف) on correct places during Talking or Recitation of the Quran?**

**Ans-** The people of every language when they talk or discuss, sometimes they used to make suitable Stops and sometimes they don't. This style of the talk help correct understanding of purport their narratives. That is why, the people of knowledge have prepared the Symbols

Stops of Quran (رُمُوزِ أَوْقَافِ قُرْآنِ) so that, the Readers of the Quran may observe them while Reciting the Holy Quran.

Wherever the talk (بیان) is completed, a small symbol circle like (o) is written. In fact, it is in place of a Taa Tanees or (ة), the sign of complete Stop or (وَقْفِ تَام) and the end of a complete verse or Aayah. They are furnished in the following Table;

Symbols (علامات)	Elucidation (تشریح)
م	- This is the sign for Compulsory Stop (وَقْفِ لَازِم). You must stop here possibly.
ط	- This is the sign for Absolute Stop (وَقْفِ مُطْلَق). You may stop here but the purport is yet incomplete.
ج	- This is the sign of Proper Stop (وَقْفِ جَائِز). It is better to stop here, not to stop is also allowed.
ز	- This is the sign of Proposed Stop (وَقْفِ مَجْزُور). It is better not to Stop here.
ص	- This is the sign of Permitted Stop (وَقْفِ مَرْصُور). You should adopt wasl (وَصَل). If wish to Stop due to breathiness, then it is allowed.
صلی	- This is the short form of (الْوَصْلِ أَوْلَى). You should make (وَصَل), better to continue.

- ق - This is the short form of Non-Stop. You shouldn't stop here.
- صل - This is the short form of (قد يوصل) or better to Stop. You may sometimes not stop.
- (قف) - This means 'Stop here' so, You should choose to Stop.
- سكته - This means 'Pause'. You must pause a little without breaking the breath and continue recitation.
- ❖ ❖ - This means two nearby Stops. It is called Mo'aabeqah (مُعَابِقَه).
- لا - This means 'No' or (نهين). This symbol is placed on the sign of end of verse and Sometimes within the verse. So, you should never stop, unless you are tired.

## 27-Brief Biography of Hazrat Imam 'Aasim koofi r.a.

(مختصر حالات زندگی حضرت امام عاصم کوفی)

Q34- Describe brief Biography of Hazrat Imam 'Aasim Koofi r.a.?

**Ans- Brief Biography of Hazrat Imam 'Aasim Koofi r.a.;**

**Name;** Hazrat Syedana Imam 'Aasim bin Abdulla koofi r.a. He was a Taba'i and Imam-e-Qirat-e-Sab'ah. He was teaching Tajweed-e-Qir'at-e-Quran for 50 years and several people had learnt Ilm-e-Qir'at-e-Quran through him.

**Magnificence;** He was a Great Eloquent (فصیح), Pious (متقی), Scholar (فاضل) and an expert in Tajweed Quran of his period. He used to recite the Quran-e-Majeed in a melodic voice (لحن). Hazrat Abu Isaaq ؓ said, "I have not seen a Qari better than Hazrat 'Aasim ؓ and he is a great Scholar of Quran-e-Hakeem of the time. Hazrat Imam Ahmed bin Hambal ؓ states, "'Aasim Koofi ؓ was a Fellow of Q'at (Recitation) and Hazrat Hammar ؓ was a Fellow of Fiqah.

Hazrat Imam Aasim koofi ؓ was 5<sup>th</sup> Imam of Sab'ah Qir'at. He had several Pupils (شاگرد) and Hazrat Imam 'Aazam Hazrat Abu Hnifa ؓ was one of them.

**Demise;** He passed away in 127 Hijri in Koofah of Iraaq. His Symal is 'ن' (Noon). Two of his Shaa girds were included into 'Ashrah Qir'at (عشره قراءت) based on their excellence in Tajweed-e-Qir'at. They are 1- Syedna Hafadh ؓ 2- Syedna Sh'aibah ؓ

Q35- Give a brief account of Biographical magnificence of Syedna Imam Hafadh r.a.?

**Ans- Syedna Hafadh ؓ;** His name is Hazrat Syedna Hafadh bin Suleiman, born in 90 Hijri in Koofah. He was second Pupil and son-in-law of Hazrat Imam 'Aasim koofi ؓ. He was the co-student and contemporary of Imam 'Aazam Hazrat Abu Hanifah ؓ and had trading of cloths long with Imam 'Aasim ؓ.

**His role in Spreading IIm-e-Tajweed;** He work hard and exhibited great zeal in promoting and publishing the IIm-e-Qir'at-o-Tajweed after the demise of Hazrat Imam 'Aasimؓ.

His narration (روایت) of Quran and Tarweed is simple and convenient as compared to all Sab'ah and 'Ashrah and similar the language of the Quresh of Makkah. Therefore, it is widely followed all over the world for writing and reading the Holy Quran.

**Demise;** He passed away at the age of 90 years in 180 Hijri in Koofah, Iraaq. His Symbol is (ع).

**Q36- Give a brief account of Biographical magnificence of Syedna Imam Sh'aibah r.a.?**

**Ans- Syedna Sh'aibahr r.a.;** His name is Hazrat Syedna Sh'aibah bin 'Ayaash koofi r.a, born in 95 Hijri in Koofah, Iraaq. He was the first pupil of Hazrat Imam 'Aasim koofiؓ. He was a great Pious Person being busy in worshipping for 70 years. He used to learn five verses at a time from

Hazrat Imam 'Aasimؓ thus completed the Quran in 23 years and had 18000 Revisions of Quran in his Life time. He passed away on 21 Jamadi-us-Sani 193 هـ in a place called Kawa. Symbol is ص

## 28-Revelation of Quran (نُزُولِ قرآنِ مجید)

**Q37- Describe briefly about Revelation of Holy Quran?**

**Ans-** The Holy Quran is the word of Allah ﷻ, which was revealed summarily in the Shab-e-Qadr month of Ramzan. Then revealed on the last Prophet (خاتم الانبياء) Muhammad-dur-Rasoolullah ﷺ step by step as required during a period of 23 years.

The foremost revelation was five verses of Surah Al- 'Alaq, revealed on Rasoolullah ﷺ when his blessed age was 40 years and the last revelation was verse No.3 Surah Ai-Maida in the month of Safer, 11 Hijri,

“الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا”

Meaning; Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life).

After the above revelation, there was no revelation for 8 days and then Rasoolullah's ﷺ demise taken place.

**Q38- What do you know about the types of Revelation (وحي) on Rasoolallah ﷺ?**

**Ans-** The Revelation (وحي) on Rasoolallah ﷺ was two types;

- **1- Salient-Revelation (وحي جلي);** In which the meaning (مفهوم) and the words (الفاظ) both used to be of Almighty Allah ﷻ. This is called Quran Majeed.
- **2- Concealed-Revelation (وحي خفي);** In which meaning (مفهوم) used to be revealed but not the words (الفاظ). This is called Hadith-e-Nabavi (حديث نبوي).

**Q39- Illuminate the events of sedining down the Revelations on the Holy Prophet ﷺ?**

**Ans- Rasoolullah ﷺ** used to receive the Alqa'a (القاء), the concealed-revelation of Quran directly (without mediator) and sometimes, through Jibreel (Gabriel) ﷺ, Salient-Revelation.

While receiving direct-revelation, Rasoolullah ﷺ used to feel a sense of unconsciousness. Whereas when Gabriel ﷺ comes in the form of a simile, then he would have not felt much difficulty, however, there used to be light sense of annihilation in him. This happens as a compulsion (Baar) of receiving Revelation (وحى) as mentioned in the Holy Quran, in surah Hashr, "لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مَتَصِمًا مَدْعًا مِّنْ خَشْيَةِ اللَّهِ"

(Had We sent down this Qur'an on some mountain then, (O listener,) you would certainly have seen it bowed, split and crushed to pieces for fear of Allah. And We give these examples for the people so that they may ponder.) (Al-Hahr-21)

**First Revelation of the Quran;** when sent down on Rasoolullah ﷺ, the angel Gibrail ﷺ came in the cave of Hira (غار حرا) and embraced Rasoolullah ﷺ, pressed forcibly three times by telling each time to read? Rasoolullah ﷺ said, "I do not know reaing". In this way, embracing him by Gibrail ﷺ is a form of Alqa'a (اللقاء) or Revelation, to make him physically proficient to tolerate possibly burden (baar) of the Devine Revelation.

As the Holy Quran had been sent down, Rasoolullah ﷺ started feeling cold, he was spiritually inclined towards sublime world (عالم بالا) and it became difficult for him to hold on his own self.). As he was extreme state of Devine Revelation, he said to his spouse Ummul Momineen Bibi Khatijah ul kubra ؓ, "cover me with ablanket, I am afraid that how can I bear tough effect of the revelation. She did console him and said, "Allah ﷻ would never make you discredited as all you help others for the sake of Almighty Allah, without personal benefit".

**The verses of Quran Revealed;** First five verse of Surah 96-Al-Alaq were sent down, they are,

"اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝"

[(O Beloved!) Read (commencing) with the Name of Allah, Who has created (everything). He created man from a hanging mass (clinging) like a leech (in the mother's womb). Read and your Lord is Most Generous, Who taught man (reading and writing) by the pen, Who (besides that) taught man (all that) which he did not know.] (Al-Alaq-1 to 5)

After the above verses were revealed, further revelation was postponed for few days, so that its intolerable outcome be eluded on blessed body of the Prophet ﷺ and he been relaxed. Then for performing Salah, Surah Al-Fatiha was sent down and for few more days' relaxation. Then a big Surah Al-Anfal as revealed and as need, this proses were been continued until 23 years to complete the revelation of whole Quran Sharif was saved and protected permanently through *Huffaaz-e-Quran* (Memorizers) of Quran) as stated by Allah ﷻ in the Holy Quran,

إِنَّا نَحْنُ نُزَّلْنَا الدِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"(Assuredly We alone have revealed this Glorious Admonition (the Qur'an), and surely We alone will guard it). (Al-Hajar-9)

## 29-About Quran

**Q40- How does he Holy Quran reached us safely and Quote numbers of its parts, chapters, sections etc.**

**Ans-** This had been the blessed chest of Rasoolullah ﷺ which had enormous expanse and splendid qualities of endurance more than a mountain as referred in the verse-21 of Surah-59, Al-Hashr of Quran. As the Quran was being sent down on him gradually, he (ﷺ) used to make clear the set up (order/Tarteeb) of the verses and [www.lateefacademy.com](http://www.lateefacademy.com)

Surah's, exactly in the same way as directed by Almihty Allah. It is the same order put in the divine tablet (lau'h-e-mahfooz). Thus the Quran-Majeed as exists in the Divine-Tablet has reached safely onto us or the Ummah and **إِنْ شَاءَ اللَّهُ** (if the Lord wishes), it will be surely safe and secured until resurrection day (Qiaamat), because Allah ﷻ has made the safety and security of the Quran as an obligation on Himself and so, declared in the Holy Quran stating, "(Assuredly We alone have revealed this Glorious Admonition (the Qur'an), and surely We alone will guard it)." (Al-Hajar-9)

Quran-e-Majeed comprises of total 30 parts (Parey), 114 Chapters (Surah's) which contained 86 Makki Surah and 28 Madani Surah, 540 Sections (Rukoos), 7692 verses (Aayaat) and 86430 words (kalimaat), 3202670 letters (Huroof) and 14 Sijdah Tilaawat, 4 Sakanah (سكنه) place.

According to the narration (روایت) of Syedna Imam Hafas koofi r.a. "Amaalah (اماله)" is at one place in Surah Hood i.e. **مَجْرَاهَا** (مَجْرَاهَا). Nonetheless, according to Syedna Imam Shaiba koofi r.a. "Amaalah (اماله)" is narrated to be in many places in the Quran.

Total Manaazil-e-Quran are Seven (7), the strength of Kaatibaan-e-Vahee (the Prophet's ﷺ scribe taking down from him the revealed word) were initially four (4) Khulfaa-e-Raashideen and subsequently eleven (11) Katibaan-Quran became famous they are! Syedna Abu Bakr Siddique ؓ, Syedna Omar Farooq ؓ, Syedna Uthman Ghani ؓ, Syedna Ali Murtudha ؓ, 'Aamer binFahirah ؓ, Abi ibn K'ab ؓ, Zaid bin Thaabit ؓ, Maawiya bin Abi Sufyaan ؓ, Moghairah bin Sh'abah ؓ, Kaaled bin Waleed ؓ, and 'Abdullah ibn Mas'aood ؓ.

#### **Q41- How was the safety of Quran ensured?**

**Ans-** Rasoolullah ﷺ, in his lifetime, has not allowed the text of the Quran and Hadith to be mixed and through memorizers of Quran (Huffaz-e-Quran) and memorizers of Hadith (Huffaaz-e-Hadith), the protection of Quran and Hadith, individually ensured. The Quran was compiled initially into one complete book during (12 hijri) in time of 1<sup>st</sup> Caliphate Hazrat Abu Bakr Siddique ؓ. Afterwords, 3<sup>rd</sup> Caliphate Hazrat Osman ibn Afwan ؓ, in his time, prepared seven copies (books) of Quran and distributed to the Mosque of 7 big cities of Arabia, they are! Makkah, Egypt (مصر), Koofah, Yaman, Syria (شام) and Bahrain. These copies have been preserved to this date.

During the period of Caliphate Hujaaj bin Yousuf ؓ (75Hijri), provision of vowel points (اعراب-ع) were made available in the Quran, although this work was initially done during the time of 4<sup>th</sup> Caliphate Hadhrat Ali ؓ and likewise the Quran was divided into 30 Parts (پارے) and 7 Manzils using the Sahaba's (companions) time. This way, the Holy Quran has reached us safely through narrators and hearing from the most reliable Narrators.

### **30-Compelte Recitation of Quran (Kham-e-Quran)**

#### **Q42- Describe the recommended routine of recitation of the Holy Quran?**

**Ans-** Hadhrat Abdullah bin Omarow bin 'Aas ؓ narrated that Rasoolullah ﷺ directed to complete recitation of the Quran in a period of one month. Then he reiterated saying he could recite more. He (ﷺ) replied, "Do it in 7 days". Likewise, in other narrations (Ahaadith) forty (40) day, Thirty (30) days and fifteen (15) days have also been mentioned. There is a narration wherein it is said that one who complete recitation of the Quran in less than three days, he will be neglecting purport of reciting the Quran. Syedna Othman Ghani ؓ used to complete the Quran in a week time, starting from Friday-night (Shab-e-Jumma) and completing in the Shab-e-Jumaira (Thursday-night). Therefore, the term of 7 parts or 7 Manaazil of Quran is recognized;



- 1<sup>st</sup> Manzil -- Surah Al-faateha (الفاتحه) to An-Nisa (النساء)
- 2<sup>nd</sup> Manzil – Surah Al-Ma'idah (المائدة) to At-Tauba (التَّوْبَة)
- 3<sup>rd</sup> Manzil—Surah Unus (يونس) to An-Nahal (النَّحْل)
- 4<sup>th</sup> Manzil – Surah Bani Israyeel (بنی اسرائیل) to Al-Furqaan (الفران)
- 5<sup>th</sup> Manzil – Surah As-Sho'ara (الشُّعْرَاء) to Yaaseen (يسين)
- 6<sup>th</sup> Manzil – Surah As-Saaffaat (الضُّفَّت) to Al-Hujraat (الحُجْرَات)
- 7<sup>th</sup> Manzil – Surah Qaaf (ق) to An-Naas (النَّاس)

**Sijdah Tilaawat;** Sijdah Tilaaat is Mandetory (واجب) on a person who recite on who listin Quran (verse of Sijdah). The right way of performing is that stand up with the intent (نِيَّت), saying Allah u Akber then do Sijdah and recite Tasbeeh of Sijdah and then stand up while saying Allah hu Akbar. If you are in the Jama'at Salah then follow the Imam for Sijdah-e-Tilaawat. Sijdah-e-Tilaawat are 14, at 14 places in the Quran.

**Q43- Describe the procedure for Khatm-e-Quran on completing the recitation of Quran?**

**Ans- Procedure for Khatm-e-Quran;** Recitation from Surah Wadhoha (وَالضُّحَى) to Surah An-Naas (النَّاس) by saying Allah-hu- Akbar at the end of every Surah. Then recite Surah Al-Fatiha (الفاتحه) and early verses of Surah Al-Baqra upto "مُفْلِحُونَ", with an Intent (Niyyat) to continue reciting the Quran.

Thus by way of per- forming a Nafil act of Fatiha, make supplication (Du'aa-e-Khair), saying, "Ya Allah the recommences (Sawaab) of recitation of Khatm-e-Quran may be presented fist to our beloved Prophet ﷺ then to Ahle-Bait, Sahaabah Karaam, Tabayeen and Buzrugaaan-e-Deen, then convey to all Muslimeen and Muslimaata both living and deceased, then particularly to so and so (name the person to whom you like). **إِنشَاءَ اللَّهِ**. Du'aa qubool hoghi. Ameen

بِجَاهِ أَشْرَفِ الْأَنْبِيَاءِ وَالرُّسُلِ سَيِّدِنَا مُحَمَّدٍ الرَّؤُفِ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ الطَّاهِرِينَ وَاصْحَابِهِ الرَّاشِدِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ