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# THE SCIENCE OF TAJWEED

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Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

فيضان تجويد

Faizan-e-Tajweed

# “THE SCIENCE OF TAJWEED”

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

### Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Lesson No. 1

### THE INTRODUCTORY ESSENTIAL POINTS OF TAJWEED

It is essential to know the following things before starting to learn any science or subject:

The name of the science, its definition, its topic, its purpose, its ruling and its benefit.

This is so that the students acquiring that science are motivated and it becomes easy for them to acquire that science.

Therefore, the introductory essentials of Tajweed are stated below.

### DEFINITION OF TAJWEED

#### The literal meaning of Tajweed

“الشَّحْسِبُ وَالْإِتْيَانُ بِالْحَيْدِ” To beautify, adorn and do something in an excellent manner.

## The terminological meaning of Tajweed

‘هُوَ عِلْمٌ يُبَيِّنُ فِيهِ عَن مَّخَارِجِ الْحُرُوفِ وَصِفَاتِهَا وَعَن طُرُقِ تَصْحِيحِ الْحُرُوفِ وَتَحْسِينِهَا’

**Translation:** It is the science in which the Makharij (the points of articulation) of the letters and their Sifaat are discussed, as well as the methods of correcting their pronunciation and beautifying them.

## The topic of the science of Tajweed

The topic of the science of Tajweed is the letters of the Arabic alphabet. There are 29 letters from **يا** to **الف**.

## The purpose of the science of tajweed

The purpose of the science of Tajweed is to recite the Holy Quran correctly in the Arabic accent with Tajweed, and to avoid wrong and incorrect recitation. If the pleasure of Allah is intended in performing these matters, then it will become a means of success in both worlds.

## The ruling of the knowledge of tajweed

It is a communal obligation (Fard Kifayah) to to acquire the knowledge of Tajweed, and it is an individual obligation (Fard ‘Ayn) to recite the Holy Qur’an with Tajweed. ‘Allamah Mulla Ali Qaari رحمه الله الباری states: ثُمَّ هَذَا الْعِلْمُ لَا جِلَافَ فِي أَنَّهُ فَرَضٌ كِفَايَةٌ وَ الْعَمَلُ بِهِ فَرَضٌ عَيْنٌ

i.e. “There is no difference of opinion regarding the fact that acquiring this knowledge is a communal obligation, and acting in accordance to it (i.e. reciting the Quran with Tajweed) is an individual obligation.

A’la Hazrat, the Imam of Ahl-e-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: “Learning Tajweed to an extent where each letter is distinguished correctly from the other is an “individual obligation”. Without it, Salah is absolutely void.”

*(Fatawa Razawiyyah vol. 3, p. 253)*

## Questions Of Lesson No. 1

1. What are the important things to know before starting to learn any art or subject?
2. State the literal and terminological meaning of Tajweed.
3. What is the topic of the science of Tajweed?
4. State the purpose of the science of Tajweed.
5. Explain in detail the Shar'i ruling of Tajweed.

Sayyiduna Imam Fakhruddeen Arsabandi رحمته اللہ علیہ held the position of the chief of Imams in the city of Marw, and the sultan of the time used to respect and revere him immensely. He رحمته اللہ علیہ used to say: "I got this position because of serving my teacher. I used to serve my teacher, to the extent that I cooked for him for 3 years, and never ate any of it, keeping in mind the dignity of the teacher." (*Rah e 'Ilm p. 31*)

## Lesson No. 2

### Importance of reciting the Holy Quran with Tajweed

The Holy Qur'an is the final and complete book of Allah ﷺ which Allah ﷻ revealed upon His Beloved Prophet ﷺ. It is this Holy Book that guided lost humanity to the right path, and countless deniers of Allah and His Messenger ﷺ embraced Islam because of this Holy book, becoming great leaders of the world. This is that heavenly scripture which millions of human beings have memorized. The Holy Qur'an is the only holy book that exists without any change, distortion or modification. Seeing, touching, and reading it is worship. Practicing it is a source of good fortune and success in both worlds; but alas! Muslims of the current era seem to be always busy in learning and teaching new sciences and arts for their worldly progress and prosperity in this mortal world, whilst showing negligence and heedlessness in reading, learning, understanding and following the Holy Qur'an revealed by Allah ﷻ, whereas, who can deny the importance of this education.

### Four sayings of the Prophet ﷺ regarding the virtues of learning, teaching, and reciting the Qur'an

1. خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ



**Translation:** "The best among you is the one who learns the Qur'an and teaches it to others." Sayyiduna Abu Abdul Rahman Sulami رَضِيَ اللهُ عَنْهُ used to teach the Holy Qur'an in the Masjid and say: "This blessed hadith has kept me sitting here."

(Bukhari Kitab Fazaail-al-Qur'an, vol. 3, p. 5410, Hadith 5027)

2. "أَفْضَلُ الْعِبَادَةِ قِرَاءَةُ الْقُرْآنِ"

**Translation:** The best worship is the recitation of the Qur'an.

(Mu'jam al-Sahabah li ibn al-Qaani' vol. 1, p. 56, Hadith 51)

3. "مَنْ قَرَأَ مِنْ الْقُرْآنِ حَرْفًا فَلَهُ عَشْرٌ حَسَنَاتٍ"

**Translation:** Whoever recites a single letter of the Holy Qur'an will receive ten good deeds. (Musnad al-Ruyaani Musnad 'Auf ibn

Malik al-Ashja'i vol. 1, p. 397, Alhadith 605)

4. "مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ وَأَخَذَ بِمَا فِيهِ كَانَ لَهُ شَفِيعًا وَدَلِيلًا إِلَى الْجَنَّةِ"

**Translation:** Whoever learns the Holy Qur'an and teaches it, and acts upon whatever is in it, the Holy Quran will intercede for him and take him to Paradise.

(Al-Mu'talaf wal-Mukhtalaf li Dar Qutni, vol. 2, p. 830)

## Admonition For Reciting The Holy Quran Against The Rules Of Tajweed

Countless Hadith are found in the books of hadith on the virtues of teaching the Holy Qur'an. However, remember that these virtues and rewards can be obtained only when the Holy Qur'an is recited with the correct pronunciation and right articulation (Makharij), because reading it in the wrong way is a cause of admonition and punishment, instead of reward.

Sayyiduna Anas Bin Malik رضي الله عنه narrates: **رُبَّ قَارِيٍّ لَتَقْرَأَنَّ وَالْقُرْآنُ يَلْعَنُهُ**  
There are many reciters of the Qur'an whom the Qur'an curses (due to their incorrect reading).

*(Ihya Ulum al-Deen, Kitab adab Tilawat al-Qur'an, vol. 10, p. 364)*

## Saying Of A'la Hazrat رحمته الله عليه On The Importance Of The Science Of Tajweed

The Imam of Ahl Al-Sunnah, A'la Hazrat, Imam Ahmad Raza Khan رحمته الله عليه states: "To learn this much of Tajweed that each letter is correctly distinguished from the other is an individual obligation. Without it, the Salah is absolutely void. Let alone the general public, observe how many of so called elite act upon this obligation. I have seen with my own eyes and heard with my own ears, whom? The scholars, muftis, teachers, and writers, who recite **أَحَدٌ** as **أَهْدٌ** in **قُلْ هُوَ اللَّهُ أَحَدٌ**, the **يَحْسِبُونَ** of **فَأَعَدَّرَ** of **يَحْسِبُونَ** as **يَحْسَبُونَ** in Surah Al-Munafiqoon, **كُلِّ صَيِّحَةٍ عَلَيْهِمْ**

instead of **فَأَحَدَرُ** in **هُمُ الْعَدُوُّ فَأَحَدَرُهُمْ**, and **هُوَ الْعَزِيزُ** in place of **هُوَ الْعَزِيزُ**. In fact, I heard a person reciting **عِزَّ الظَّالِمِينَ** instead of **عِزَّ الدِّينِ** in Surah Fatihah. How many people should we complain about? This is the situation of the elite, then what can be said about the general public? Now, will the Shar'iah revoke its rulings because of their negligence? No, not at all. **إِنَّ الْحُكْمَ إِلَّا لِلَّهِ** (Translation Kanz-ul- Iman) There is no command except that of Allah (*Fatawa Razawiyyah, vol. 3, p. 253, edited*)

## What Should One Do If He Cannot Pronounce Letters Correctly?

It is mentioned in “Laws of Salah”, a book consisting of 499 pages, a publication of Maktaba-tul-Madinah, the publishing department of Dawat Islami: It is not enough to practice for a while for those who cannot pronounce letters correctly, rather, it is necessary for them to work day and night to learn them. If such a person can offer Salah behind those who recite correctly, then it is obligatory (Fard) for him to offer Salah behind them, or he should recite only those verses whose letters he can pronounce correctly. If it is impossible for him to do either, then his own Salah will be valid during the time in which he makes full efforts to learn it. Nowadays, many people are suffering from this affliction that neither do they know how to recite the Holy Qur'an, nor do they make efforts to

learn it. Remember! This way, the Salah is void. (*Namaz Kay Ahkam, Nazam Ka Tareeqah, p. 210*)

### Saying Of The Ameer Of Ahl Al-Sunnah دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

You must have fully realised the importance of Qira'at. "Indeed, that Muslim is very unfortunate who does not learn how to recite the Qur'an correctly."

*(Nazam Kay Ahkam, Nazam ka Tareeqah, p. 211)*

The great spiritual and scholarly luminary of the 15<sup>th</sup> century, Shaykh Tareeqat, the Ameer of Ahl Al-Sunnah, the founder of Dawat Islami, 'Allamah Maulana Abu Bilal, Muhammad Ilyas Attar Qadiri دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has formulated a comprehensive collection of Shari'at and Tareeqah in the form of questions, making it easy to perform good deeds and abstain from sins in this era of evils. This collection has been termed as "72 Pious Deeds". Reflect upon yourself in the light of pious deed number 64 and 70.

### 64 Pious Deeds

Have you memorized the following with correct pronunciation and translation: Azān, Du'ā that is recited after Azān, the last ten Sūrah's of the Holy Quran, Du'ā-e-Qunūt, Attahiyāt, Durūd-e-Ibrāhīm and any one Du'ā-e-Māšūrah? Did you recite all of them on the first Monday (or on any other day if could not on Monday) of this month?

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## **70 Pious Deeds**

Have you completed the recitation of the entire Holy Quran at least once with correct pronunciation of Arabic letters? Did you also repeat it during this year

## Questions Of Lesson No. 2

1. State Hadith, along with translation, about the excellence of the Qur'an.
2. State the admonition of reciting the Holy Qur'an without Tajweed.
3. How much Tajweed is an individual obligation to learn?
4. What should one do if he cannot pronounce letters correctly?

## Lesson No. 3

### Proof Of The Science Of Tajweed In The Light Of Qur'an And Hadith

In the Holy Qur'an, Allah عَزَّوَجَلَّ states:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

**Translation:** and recite the Qur'an delightfully in slow distinct stages (i.e. each letter of the Qur'an must be pronounced distinctively and correctly).

(Part 29, Surah Al-Muzzammil verse 4)

The leader of believers, Sayyiduna Ali Al-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ was asked: "What is the meaning of تَرْتِيلًا?" He رَضِيَ اللهُ تَعَالَى عَنْهُ replied: "تَجْوِيدُ الْحُرُوفِ وَمَعْرِفَةُ الْوُقُوفِ" Translation: ترتيل is the name of pronouncing letters nicely (with articulation and Sifaat), and to recognize the places of pausing. (*Sharh Tayyibah al-Nashr fil Qira'at li ibn al-Jazari, Mabath al Tajweed, p. 34*)

Allah عَزَّوَجَلَّ says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

**Translation:** *Those to whom we have given the Book, they recite it as it should be recited;*

*(Part 1, Surah Al-Baqarah verse 121)*

Under this verse, it is stated in Tafseer Jalalayn: “أَمْ يَتْلُوهَا كَمَا أَنْزَلْنَا” That is, “they read it as it was revealed.” (*Tafseer Jalalayn ma’a Haashiya Anwar Al Haramayn, Surah Al-Baqarah under the verse 121, vol. 1, p. 58*)

### Proof From Hadith

On the authority of Sayyiduna Zaid Bin Thaabit, رَضِيَ اللهُ عَنْهُ the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ اللَّهَ يُحِبُّ أَنْ يُتْلَى الْقُرْآنُ كَمَا أَنْزَلَ

**Translation:** *Indeed, Allah Almighty loves that the Quran be recited as it was revealed.*

*(Al-Jam’-Al-Saghir, Harf al-Hamzah, p. 117, Hadith 1897)*

On the authority of the Mother of the Believers, Sayyidatuna Aisha Siddiqah رَضِيَ اللهُ عَنْهَا, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

السَّاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ

**Translation:** *The one who reads the Holy Qur’an skilfully will be with the most honoured and close angels.*

*(Muslim, Kitab Salat Al-Musafireen, p. 400, Hadith 798)*



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On the authority of Sayyiduna Huzayfah رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

اقْرءوا القرآن ان يُلحون العرب وأصواتهما

**Translation:** Read the Holy Qur'an in the accents of the Arabs with their sounds.

(Nawadir al Usool, al Asl al-Khamis wal Khamsoon wal-Mi'ataan, vol. 2, p. 1042, Hadith 1345)

## Couplets Of Imam Jazari رَحِمَهُ اللهُ عَلَيْهِ About The Science Of Tajweed

Imam Jazari رَحِمَهُ اللهُ عَلَيْهِ writes in his book, “Al-Muqaddamah-tul-Jazariyyah”:

وَالأخذُ بِالتَّجْوِيدِ حُتْمٌ أَلَزِمٌ

مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ ائْتَمَ

**Acquiring the knowledge of Tajweed is imperative and mandatory**

**Whoever does not read the Qur'an with Tajweed is a sinner**

لَا تَكْفُرُ بِهِ إِلَهٌ آخَرَ

وَهَكَذَا مِنْهُ الْيَتِيمَا وَصَلَا

***It is because Allah عَزَّوَجَلَّ revealed the Qur'an with Tajweed  
And this is how (i.e. with Tajweed) it came to us from the  
Lord Almighty***

*(Al-Muqaddimah Al-Jazariyyah p. 3)*

At another point, he said:

إِذْ وَاجِبٌ عَلَيْهِمْ مُحَسَّنٌ  
قَبِيلَ الشُّرُوعِ أَوْ لَا أَنْ يَعْلَمُوا

***It is obligatory upon those who recite the Qur'an to know  
before beginning its recitation,***

مَخَارِجَ الْخُرُوفِ وَالصِّفَاتِ  
لِيَنْفِظُوا بِأَفْصَحِ الْعَلَاتِ

***The articulations and Sifaat of the letters of the alphabet so  
that they can pronounce according to the most eloquent  
vernacular***

*(Al-Muqaddimah al-Jazariyya, Manzumah Al-Muqaddimah, p. 1)*

## **Correction Of Letters Is Individual Obligation, And Denial Of Tajweed Is Disbelief**

The Imam of Ahl Al-Sunnah, A'la Hazrat رَحْمَةُ اللهِ عَلَيْهِ, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said: "Undoubtedly, this much Tajweed through which letters can be corrected and

misreading can be avoided is an individual obligation. It is mentioned in Bazzaziyyah, etc., that **الَلْحُنُّ حَرَامٌ بِلاَ خِلَافٍ** (Lahn (i.e. reciting incorrectly) is forbidden according to everyone). Those who call it Bid'ah (innovation), if they are ignorant, then they should be taught about it, and if it is said knowingly (i.e. knowing the obligation of Tajweed), then it is disbelief, as they are referring to an obligation (Fard) as a Bid'ah.

*(Fatawa Razawiyyah, vol. 6, p. 343)*

At another point, A'la Hazrat, Imam Ahmad Raza Khan **رَحْمَةُ اللهِ عَلَيْهِ** writes:

It is proven from Nass Qat'i [i.e. unambiguous evidence] of the Holy Qur'an, the mass transmitted hadith of the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the absolute Ijma' (consensus) of the honourable companions, their successors (Tabi'een), and all blessed Imams that Tajweed is true, Wajib, and religious knowledge legislated by Allah. It is the sublime saying of Allah **عَزَّوَجَلَّ**:

**وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ۝**

**Translation:** and recite the Qur'an delightfully in slow distinct stages (i.e. each letter of the Qur'an must be pronounced distinctively and correctly).

*(Part 29, Surah Al-Muzzammil verse 4)*

(Therefore,) to categorically call it untrue is a statement of disbelief, **والعباد بالله تعالى**. However, whoever denies a particular

ruling due to being unaware of it, it is his ignorance. He should be made aware and warned of it. (*Fatawa Razawiyyah, vol. 6, p. 322*)

We learn that the science of Tajweed is true, Wajib, and knowledge from the pristine Shar'iah. Tajweed is proven by the unambiguous evidence of the Holy Qur'an, mass transmitted hadith, and the absolute consensus of the honourable companions, blessed Tabi'een and illustrious Imams رَضِيَ اللهُ عَنْهُمْ.

## Questions Of Lesson No. 3

1. Is the evidence of the science of Tajweed found in the Holy Qur'an and Blessed hadith? Please explain.
2. What is the meaning of **تَرْجِيْلٌ** according to Ameer al-Mumineen, Sayyiduna Ali Al-Murtaza **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيْمَ**?
3. Write the couplets of Allamah Jazari **رَحْمَةُ اللهِ عَلَيْهِ** about the science of Tajweed with translation.
4. What has A'la Hazrat, Imam Ahmad Raza Khan **رَحْمَةُ اللهِ عَلَيْهِ** said about the deniers of Tajweed?

## Lesson No. 4

### Importance Of Reciting The Holy Quran In A Pleasant Voice

Reciting the Holy Qur'an in a pleasant voice is an additional deed which is desirable. Reciting the Holy Qur'an in a pleasant voice adds to the beauty of the Quranic recitation. However, remember that the rules of Tajweed should not be violated in doing so, because such a pleasant voice that violates the rules of Tajweed is forbidden. It is Haram if there is Lahn Jali, and it is Makruh if there is Lahn Khafi. The ruling is the same for both, reading and listening. (*Fawa'id Makkiyyah*, p. 23)

Four sayings of the Prophet ﷺ regarding reciting the Holy Qur'an in a pleasant voice are presented below:

1. The Final Messenger of Allah ﷺ has said:  
**رَيُّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ** *Translation: Adorn the Qur'an with your voices.* (*Abu Dawood, Kitab Al-Witr, Bab Istihbab Al-Tarteel Fil-Qira'ah, vol. 2, p. 105, Hadith 1468 wa Bukhari, Kitab Al-Tawheed, vol. 4, p. 592*)
2. The Final Messenger of Allah ﷺ has said:  
**لِكُلِّ شَيْءٍ حِلْيَةٌ وَحِلْيَةُ الْقُرْآنِ حُسْنُ الصَّوْتِ** *Translation: There is an adornment for everything, and the adornment of the Qur'an is (to recite it) in a beautiful voice.* (*Al-Mu'jam Al-Awsat, vol. 5, p. 339, Hadith 7531*)

3. On the authority of Sayyiduna Bara' bin 'Aazib رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: رَضِيَ اللهُ عَنْهُ **حَسِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا** Recite the Qur'an beautifying it with your voices, for a good voice increases the beauty of the Qur'an. (*Daarimi, Kitab Fadaail al-Qur'an, Bab al-Taghamni bil-Qur'an, vol. 2, p. 565, Hadith 3501*)
4. On the authority of Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: رَضِيَ اللهُ عَنْهُ **لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ** 'He whor does not recite the Holy Qur'an in a pleasant voice is not from us.'<sup>1</sup> (*Bukhari, Kitab Al-Tawheed, vol. 4, p. 587, Hadith 7527*)

Once, Sayyiduna Imam Ja'far Sadiq رَضِيَ اللهُ عَنْهُ said to Sayyiduna Sufyan Thawri رَضِيَ اللهُ عَنْهُ: "In your affairs, seek advice from those who fear Allah عَزَّوَجَلَّ." (*Rah e 'ilm, p. 24*)

## Fragrant Madani Pearls Of Quranic Recitation

- ❖ The leader of believers, Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُ would daily kiss the Holy Qur'an in the morning and say: "This is the Covenant and Book of my Lord."
- ❖ Use a Miswak before reciting the Qur'an, because it is very useful in pronouncing letters clearly and purifying the mouth.

- ❖ Before beginning the recitation of the Qur'an, it is Mustahab (preferable) to recite **تَعَوُّذ**, and to recite **بِسْمِ اللَّهِ** at the beginning of a surah is Sunnat, otherwise Mustahab.
- ❖ It is Mustahab to recite the Holy Qur'an with ablution, whilst facing the Qiblah, and wearing nice clothes (with fragrance). Imam Shaafi'i **رَحْمَةُ اللَّهِ عَلَيْهِ** said: "Wearing a nice fragrance enhances intellect."
- ❖ It is superior to recite the Holy Qur'an by looking at it as compared to reciting it by heart, as this is reciting as well as seeing and touching it with the hands, which all are acts of worship.
- ❖ The Holy Qur'an should be recited in an exceptionally good voice. If one does not have a good voice, then he should try to make it sound good, but to recite it with a tone such that letters are added or missed out as singers do is not permissible. Rather, the rules of Tajweed should be followed while reciting.
- ❖ It is superior to recite the Holy Qur'an loudly as long as it does not bother anyone praying or sick or sleeping.
- ❖ It is impermissible to recite the Holy Qur'an in the bathRaum or at the places of impurity.



- ❖ While reciting the Qur'an, if a great religious person, such as an Islamic ruler, a religious scholar, a spiritual guide, a teacher or one's father comes, then the reciter can stand up in his honour.
- ❖ Keeping the Qur'an in its cover and casing is an act of respect. It has been practiced by Muslims since the time of the companions and the Tabi'een.
- ❖ When the recitation of the Holy Qur'an has been completed, one should make Du'a, as Du'a is accepted at that time.
- ❖ When the Qur'an is finished, it is better to recite Surah al-Ikhlās three times, even when it has been completed in Taraweeh; however, if one completes it in obligatory prayers, then he should not recite it more than once.

*(Tilawat Ki Fazeelat, p. 16)*

The method of Khatm Qur'an (i.e. completing the Holy Qur'an) is as follows: After Surah Al-Naas recite Surah Al-Fatihah and Surah Al-Baqarah till **وَأُولَئِكَ هُمُ الْمُتَّقُونَ** and then make Du'a, as this is Sunnah. In this regard, Sayyiduna Ubayy bin Ka'b رضي الله عنه narrates that when the Holy Prophet صلى الله عليه وآله وسلم would recite **قُلْ أَعُوذُ بِرَبِّ النَّاسِ**, then he would start Surah Al-Fatihah, then he would recite Surah Al-Baqarah till **وَأُولَئِكَ هُمُ الْمُتَّقُونَ**, and then he would stand after reciting the Du'a of Khatm Qur'an. *(Tilawat Ki Fazeelat, p. 16)*

### Golden Advice

Act upon the pious deed of reciting at least 3 verses of the Holy Qur'an daily (with translation and commentary). **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will see its blessings yourself. To learn more about the rulings of Quranic recitation, read the booklet “Excellence of reciting the Holy Qur'an”.

## Questions of lesson no. 4

1. State the ruling of reciting the Holy Qur'an with a pleasant voice.
2. When it is Haram, and is it Makruh to recite the Holy Qur'an with a pleasant voice? Explain in detail.
3. State one Hadith about the importance of reciting the Qur'an in a pleasant voice, along with its translation.
4. State any three Madani pearls regarding the etiquettes of reciting the Qur'an.
5. State the Sunnah way of completing of the Qur'an.

There is a saying of a wise person that, "He who listens to a statement of knowledge a thousand times, but does not show the same level of respect as when he first heard it, such a person is not worthy of knowledge."

## Lesson No. 5

### Important Terminologies

1. **Isti'adhah:** To read **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**
2. **Basmalah:** To read **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**
3. **Lahn:** To read against the rules of Tajweed.
4. **Huroof (Letters):** The letters from **الف** to **يا** are all Huroof, which are 29 in total, and are referred to as “Huroof Tahajji” (The letter of the alphabet).
5. **Huroof Mutashabih:** Those letters which are similar in appearance and only differ in dots, like: **ب، ت**
6. **Huroof Ghair Mutashabih:** Those letters which are not similar in appearance, like: **ج، ح**
7. **Huroof Qareeb-us-Saut:** Those letters which sound similar, like: **(ت، ط) (ث، س، ص) (ذ، ز، ظ) (ض، د) (ح، ه) (ع، ق، ك)**
8. **Huroof Ba'eed-us-Saut:** Those letters which do not sound similar, like: **ج، د، ح**

9. **Huroof Mu'jamah or Manqutah:** Letters with dots, like:

ب، ج

10. **Huroof Muhmalah or Ghair Manqutah:** Letters without dots, like: د، ر، ه، ذ، ز

11. **Huroof Fauqani:** Those letters which have dot(s) above them, like: ت، ث، خ.

12. **Huroof Tahtani:** Those letters which have dots below them, like: ب.

13. **Huroof Mutawassitah:** Those letters which have dots in the middle, like: ج.

14. **Harakah:** Zabar ( َ ), Zayr ( ِ ), Paysh ( ُ ); every single one of these is called a “Harakah”. The plural of harakah is Harakaat. Zabar and Paysh appear above a letter, whereas, Zayr appears below it. The example of all three harakaat is present in the following word: خُلِقَ.

15. **Mutaharrik:** The letter with a Harakah is known as “Mutaharrik”, like: ب، ب، ب.

16. **Fathah:** Zabar is called “Fathah”, and the letter that has a Fathah on it is known as “Maftooh”, like: ب.

17. **Kasrah:** Zayr is called “Kasrah”, and the letter that has a Kasrah below it is known as “Maksoor”, like: ٻ.
18. **Dammah:** Paysh is called “Dammah”, and the letter that has a Dammah on it is known as “Madmoom”, like: ٻ̣.
19. **Tanween:** Two Zabar ( ُ ), Two Zayr ( ِ ), Two Paysh ( ̣ ) are known as Tanween. Those letters that have Tanween on them are called “Munawwan”. Tanween is ٓ Saakin, which appears at the end of a word; this is why Tanween sounds like ٓ Saakin.
20. **Huroof Maddah or Hawaaiyyah:** The letters which end upon air. They are three: ا, و, ی Saakin preceded by the Harakah in accordance with each, e.g. أُودِيْنَا.
21. **Huroof Leen:** The letters that are pronounced gently. They are two: و, ی Sakin preceded by a maftooh letter ٓ.
22. **Fathah Ishbaa’i:** The vertical fathah ( ُ ).
23. **Kasrah Ishbaa’i:** The vertical kasra ( ِ ).
24. **Dammah Ishbaa’i:** The inverted Dammah ( ̣ ).

25. **Sukoon:** “Jazm” (◌ْ) is referred to as sukoon. A letter which has a Sukoon on it is called a Saakin letter, like: اَنْ.
26. **Tashdeed:** This sign (◌ّ) is called Tashdeed. A letter which has a Tashdeed sign on it is called “Mushaddad”, e.g. اَكَّس.
27. **Makharij:** The parts of the mouth from where a letter is pronounced, like the throat or the tongue, etc.
28. **Muttahid al-Makhraj letters:** The letters that have the same Makhraj, such as: ط، د، ت.
29. **Mukhtalif al-Makhraj letters:** The letters that have different Makharij, such as: ب، ج.
30. **Halaqiyyah letters:** Those letters which are pronounced from the throat, like: ع، ه، ح، خ.
31. **Lahatiyyah letters:** Those letters which are pronounced from the root of the tongue adjacent to the uvula touching the back of the palate, like: ق، ك.
32. **Shajariyyah letters:** Those letters which are pronounced from the middle part of the tongue touching the middle part of the palate, like: ج، ش، ي (these letters are called “shajariyyah” due to their Makhraj. Shajar is that part of

the palate which is between the two jaws at top of the mouth).

33. **Haafiyah letter:** That letter which is pronounced from the sides of the tongue, like: **خ**.
34. **Tarafiiyah/Dhalaqiyyah letters:** Those letters which are pronounced from the edge of the tongue, like: **ل، ن، ر**.
35. **Nit'iiyah letters:** Those letters which are pronounced from the front part of the palate, like: **ط، د، ت**. (Nit' is the rough part at the front of the palate, which ends at the gums).
36. **Lithawiiyah letters:** Those letters which are pronounced from near the Lithah , i.e. close to the gums, like: **ظ، ذ، ث**.
37. **Safeeriyah/Asliyah letters:** Those letters which are pronounced from the tip of the tongue; like: **س، ز، ص**. (The fine tip of the tongue is called Aslah **أَسْلَهُ**, and that is why these letters are called Asliyah letters. Safeer means whistling. Since these letters resemble the sound of a whistle when pronounced, hence, they are called Safeeriyah letters.)
38. **Shafawiiyah letters:** Those letters which are pronounced from the lips, like: **ب، ف، م، و**.



39. **Bahri letter:** The letter pronounced from the wet part of the lips, which is ب.
40. **Barri Letter:** The letter pronounced from the dry part of the lips, which is م.
41. **Sifah:** The condition or state of the letter that is established with the letter when pronouncing it.
42. **Sifaat Lazimah:** The sifaat that are always necessary for a letter, such as the Sifah of Ist'ilaah in Musta'liyah letters.
43. **Sifaat 'Aarida:** The sifaat which at times are present in a letter and at times are not, like (ر) is sometimes pronounced thick and sometimes thin.
44. **Muttahid al-Makhraj and Muttahid al-Sifaat letters:** The letters whose Makhraj and sifaat are same, such as مَمَكَّد in مَكَّد.
45. **Mukhtalif al-Makhraj and Mukhtalif al-Sifaat letters:** Those letters which are different according to their Makharij and sifaat, such as ط, ث.
46. **Muttahid al-Makhraj and Mukhtalif al-Sifaat letters:** Letters whose Makhraj is the same but sifaat are different, such as ط, ث etc.
47. **Tarqeeq:** Pronouncing the letter thin, such as كَان in الْف.

48. **Tafkheem:** Pronouncing the letter thick, such as **قال** in **الف**.
49. **Izhaar:** Pronouncing (ن) Saakin, Tanween and (م) Saakin clearly, such as in **أَنْعَمْتَ**.
50. **Iqlaab:** To replace (ن) Saakin and Tanween with (م) and perform Ikhfa, such as in **مِنْ بَعْدِ**.
51. **Ikhfa:** The state between Idgham and Izhar, such as in **أَنْتَ**.
52. **Idgham:** Merging two letters.
53. **Mudgham:** A letter that has been merged into another letter, like **د** has been merged into **ت** in **عَبَدْتُمْ**.
54. **Mudgham Feeh:** The letter into which another letter is merged.
55. **Mithlayn:** Such two letters that are similar in Makhraj and sifaat, such as **ذ** in **إِذْهَبْ**.
56. **Mutajanisayn:** Such two letters which have the same Makhraj, such as **د** and **ت** in **عَدَّتَيْنِ**.
57. **Mutqaaribayn:** Such two letters that are very close in terms of makhraj and sifaat. Such as **ن** and **ي** in **مَنْ يَنْظُرُ**.
58. **Khayshoom:** Nasal cavity

59. **Ghunnah:** To nasalise the sound
60. **Idgham Shafawi:** A (م) appearing after a (م) Saakin, such as **فَهُمْ مُقْمَحُونَ**.
61. **Ikhfa Shafawi:** A (ب) appearing after a (م) Saakin, like **عَلَيْكُمْ بِوَكِيلٍ**.
62. **Izhar Shafawi:** Any other letter than (ب) and (م) appearing after a (م) Saakin. Such as **أَلَمْ نَشْرَحْ**.
63. **Ithbaat:** Maintaining the letter.
64. **Hazf:** Omitting a letter.
65. **Tas-heel:** The state between Tahqeeq and Ibdaal, such as in **ءَأَعْجَبُ وَعَرَبِيٌّ**.
66. **Tahqeeq:** To pronounce (ء) with all its Sifaat from its original Makhraj, such as **ءَأَنْذَرْتَهُمْ**.
67. **Ibdaal:** to replace the second (ء) with a letter of Maddah in accordance to its preceding harakah. E.g. **اللهُ** to **ءالله**.
68. **Imalah:** To read by inclining a Zabar towards Zayr and (الف) towards (ي).

69. **Saktah:** To stop the voice for a moment on a letter without breaking the breath.
70. **Mamdoodah letters:** Those letters which have a Madd on them, such as **جَاءَ**.
71. **Madd:** To read a letter after elongating it more than its original length.
72. **Qasr:** To read the letter according to its original length.
73. **Maa qabl:** The preceding letter is called "maa qabl".
74. **Maa b'ad:** The subsequent letter is called "maa b'ad".
75. **Wasl:** To read while joining.
76. **Waqf:** To pause on the last letter of the word by stopping both, the breath as well as the voice.
77. **Mawqoof 'alayh:** The letter which is paused upon.
78. **Ibtida (beginning):** To continue reading after the word you have paused upon.
79. **P'aada (Repetition):** To read from the word you paused upon or the word before that due to the speech being connected.

80. **Waqf-bil-Iskaan:** To make the last letter of the word saakin upon which you paused. This pause occurs in all three Harakaat.
81. **Waqf-bil-Raum:** To read one-third of the Harakah of the last letter of the word upon which the pause is done. This happens in Kasrah (◌ِ) and Dammah (◌ُ).
82. **Waqf-bil-Ishmaam:** To make the last letter of the word Saakin upon which you paused, and to have an indication towards Dammah through the lips. This only occurs in Dammah (◌ُ).
83. **Qamariyyah letters:** These are the letters before which ُ al-Tareef is pronounced. Such as **اَلْكِتَابُ، اَلْمَدِينَةُ** etc. (these are fourteen letters, the combination of which is **اَبْغَحْجْكَوْخَفْ** **عَقِيْبَةُ**).
84. **Shamsiyyah letters:** These are the letters before which ُ Tareef is not read. Such as **اَلنَّجْمُ، اَلشَّامُ** etc. (Shamsiyyah letters are also fourteen; i.e. those letters other than the Qamariyyah letters. (**Note:** The letter (ي) does not come after the **لام** al-Tareef, that is why it is not counted in the Qamariyyah and Shamsiyyah letters.)
85. **Tarteel:** To read slowly according to the rules of Tajweed.

86. **Hadar:** To read quickly according to the rules of Tajweed such that the letters do not get distorted.
87. **Tadweer:** To read at a speed between Tarteel and Hadar.
88. **Ijra (Application):** To apply the rules of Tajweed in the words of the Qur'an while reciting it.
89. **Qawa'id of Tajweed:** Qawa'id is the plural of Qa'idah, whose literal meaning is "foundation." "Qawa'id of Tajweed" mean those rules and regulations through which a person can know the method of pronouncing the letters in the Arabic accent according to Tajweed and Qira'at.
90. **Qira'at and Riwayaat:** General recitation of the Holy Qur'an is called "Qira'at". In the terminology of the Quran (expert reciters), the differences in words (i.e. different ways of pronouncing a word) which are proven from the ten Imams are called "Qiraa'at"; and the differences of words which are attributed to their narrators (i.e. those who narrate the mode of recitation of an Imam) are called "Riwayaat".
91. **Turuq:** Turuq is the plural of "Tareeq". The literal meaning is "path", and in the terminology of the Quran, the minor differences between the leading scholars amongst the Quran after the narrators are referred to as "Turuq". There are two famous Turuq of the Qira'ah of Imam Aasim narrated by Imam Hafis :

The Science of Tajweed

- The Tareeq of Imam Shatibi
- The Tareeq of Imam Jazari

In the Indo-Pakistan subcontinent, the Hafs narration by way of Shatibi is recited and taught.

92. **Hijjaj:** The joining and connecting of letters with each other is called "Hijjaj".

## Lesson No. 6

### LAHN

#### The literal meaning of Lahn

Mistake/accent.

#### The terminological meaning

In the terminology of the Quran, “Lahn” refers to “reading the Qur’an against the rules of Tajweed”.

#### Types of lahn

There are two basic types of Lahn

1. Lahn Jali
2. Lahn Khafi

#### 1. Definition and ruling of lahn jali

Lahn Jali refers to a major and obvious mistake. Referring to “Fatawa Bazaziyyah”, the Imam of Ahl Al-Sunnah, Imam Ahmad Raza Khan رحمته الله عليه says: **اللَّحْنُ حَرَامٌ بِلاَ خِلَافٍ** Lahn is haram according to everyone. (*Fatawa Razawiyyah, vol. 6, p. 343*)



## Types of lahn jali

1. To replace one letter with another. For example, to read **وَالطَّيِّبِينَ** as **وَالتَّيِّبِينَ**.
2. To read a Saakin letter as Mutaharrik, like **جَبَعًا** to **جَبِعًا**, and to read a Mutaharrik letter as Saakin, like **كَتَبَ اللهُ** to **كُتِبَ اللهُ**.
3. To replace one Harakah with another Harakah, like - to read **أَرَعَيْتُ** as **أَرَعَيْتِ**.
4. Adding an additional letter, like **خَلَقًا** to **خَلَقَ**; or to decrease a letter, like **نَمِيذًا** to **نَمِيذٌ**.

## 2. Definition and ruling of lahn khafi

Lahn Khafi refers to a minor or obscure mistake, that is, to leave out those rules which relate to the adornment of letters. Lahn Khafi does not distort the meaning. Lahn Khafi is Makruh (disliked); in Shari'ah, it is desirable (Mustahab) to avoid this mistake.

## Cases of lahn khafi

Lahn Khafi is caused by making mistakes in Sifaat 'Aarida. For example, to make a mistake in Idgham, Iqlaab, Ikhfa, Maddaat, etc.

## Questions of lesson no. 6

1. State the literal and terminological meaning of Lahn.
2. How many basic types of Lahn are there?
3. State the literal and terminological meaning of Lahn Jali, and its ruling.
4. In which cases does Lahn Jali occur? Explain with examples.
5. State the literal and terminological meaning of Lahn Khafi, and its ruling?
6. In which cases does Lahn Khafi occur? Explain with any example.

## Lesson No. 7

### Ta'awwuz And Tasmiyah

#### Definition of Ta'awwuz

“Ta'awwuz” refers to those words through which refuge is sought from Satan, i.e. **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**. This is also known as **إِسْتِعَاذَةٌ**.

#### The place and ruling of Ta'awwuz

It is desirable in shar'iah to recite Ta'awwuz before beginning the recitation of the Holy Qur'an, and the preferred words for it are **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**. The place of Ta'awwuz, i.e. the point to read it, is at the beginning of the recitation. If during recitation, an unrelated speech (i.e. a speech that is not related to the recitation of the Holy Qur'an) is done, even if it is replying to someone's Salam, then Ta'awwuz should be read again.

#### Definition of Tasmiyah

To read **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** is known as Tasmiyah.

#### The place and ruling of Tasmiyah

Tasmiyah should certainly be read before every Surah (chapter) except for Surah al-Taubah, as this is desirable.

According to Imam Aasim Kufi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (who is one of the famous seven Quranic reciters), Tasmiyah should certainly be read before every Surah except Surah Bara`at (Tawbah).

*(Fawaid Makkiyyah Ma'a Haashiya Lam'aat Shamsiyya p.27)<sup>1</sup>*

## Cases of reading Ta'awwuz and Tasmiyah before the recitation of Qur'an

When a person begins the recitation of the Holy Qur'an, he either begins from the start of a surah, or the middle of a surah, or another surah will begin during his recitation. In regards to this, there will be the following three cases:

- ❖ The beginning of recitation, the beginning of a surah.
- ❖ In the middle of recitation, the beginning of a surah.
- ❖ The beginning of recitation, in the middle of a surah.

### Ruling of the first case

When the recitation begins at the start of a surah, then Ta'awwuz and Tasmiyah both should be read, as it is the place for both to be recited. Therefore, both should be read.

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<sup>1</sup> This is how this ruling is mentioned in Bahar Shari'at: If beginning recitation from Surah Bara`at, then one may recite **أَعُوذُ بِاللَّهِ**, and **بِسْمِ اللَّهِ** but if one started the recitation before it and then Surah Bara`at comes, there is no need to recite Tasmiyah. *(Bahar Shari'at vol. 1, p. 551)*

Reading them with wasl, i.e. reading them together, or fasl, i.e. reading them with a pause, are both permissible.

### Ruling of the second case

During the recitation of the Qur'an, if one surah is completed and another one is started, then only **بِسْمِ اللّٰهِ** will be recited.

### Ruling of the third case

If one begins the recitation of the Qur'an from the middle of a surah, then Ta'awwuz should be read and Tasmiyah can be read or left out. (*Barakaat Al-Tarteel p. 73*)

### Types of ibtida (Diagram)

- ❖ The beginning of recitation, the beginning of surah.
  - Ta'awwuz and tasmiyah, both should be read
- ❖ In between recitation, the beginning of surah.
  - Only read Tasmiyah
- ❖ Beginning of recitation, in the middle of surah.
  - Ta'awwuz should be read, and there is an option to recite Tasmiyah or leave it out.

## The Cases For The Wasl And Fasl Of Ta'awwuz And Tasmiyah

### First case and its ruling

If recitation starts from the beginning of the surah, then there are four cases in terms of Wasl (reading by joining) and Fasl (reading by separating) of **أَعُوذُ بِاللَّهِ** and **بِسْمِ اللَّهِ**, and all four cases are permissible:

- ❖ Wasl al-Kul
- ❖ Fasl al-Kul
- ❖ Wasl al-Awwal Fasl al-Thaani
- ❖ Fasl al-Awwal Wasl al-Thaani

### Wasl al-Kul (to join everything)

To read Ta'awwuz and Tasmiyah along with the surah in one breath, as follows;

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

### Fasl al-Kul (to read everything separately)

To read the Ta'awwuz, Tasmiyah and the surah separately, i.e. to pause at each one of them, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط  
قُلْ هُوَ اللَّهُ أَحَدٌ ۝

### Wasl al-Awwal Fasl al-Thaani (to join the first and separate the second)

To read Ta'awwuz and Tasmiyah in one breath, and the surah in the second breath, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط  
قُلْ هُوَ اللَّهُ أَحَدٌ ۝

### Fasl al-Awwal Wasl al-Thaani (to separate the first and join the second)

To separate the Ta'awwuz, and read Tasmiyah and Surah together in one breath, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ ۝

Sayyiduna Shaykh Shams-ul-Aimmah Halwani رَحْمَةُ اللَّهِ عَلَيْهِ said:  
“I attained the treasures of knowledge due to observing respect and reverence, and in such a way that I never touched a paper without ablution.” (*Rah e ‘Ilm, p.33*)

### Chart of wasl and fasl of Ta’awwuz and Tasmiyah as per the first case (Diagram)

#### Beginning of recitation, beginning of surah

- ❖ (Ta’awwuz and Tasmiyah should both be read. There are four cases of them, and all four are permissible)
  - Fasl al-Kul
  - Fasl al-Awwal Wasl al-Thaani
  - Wasl al-Kul
  - Wasl al-Awwal Fasl al-Thaani

#### Second case and its ruling

If the Surah begins in the middle of recitation, then there are four cases in this as well. Three of them are permissible and one is not.



## Permissible cases

- ❖ Wasl al-Kul
- ❖ Fasl al-Kul
  
- ❖ Fasl al-Awwal Wasl al-Thaani

### 1. Wasl al-Kul (to join everything)

To read the last verse of the previous surah, Tasmiyah, and the first verse the next surah together in one breath, s as follows:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدًا ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قُلْ اَعُوذُ  
بِرَبِّ النَّاسِ ۙ

### 2. Fasl al-Kul (to read everything separately)

To separately read the last verse of the previous surah, Tasmiyah, and the first verse of the next surah, as follows:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدًا ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قُلْ اَعُوذُ  
بِرَبِّ النَّاسِ ۙ

### 3. Fasl al-Awwal Wasl al-Thaani (to separate the first and join the second)

To separate the last verse of the previous surah, and then read Tasmiah and the first verse of the next surah in one breath, as follows:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدًا ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قُلْ اَعُوذُ  
بِرَبِّ النَّاسِ ۙ

#### Impermissible case

### Wasl al-Awwal Fasl al-Thaani (to join the first and separate the second)

To read the last verse of the previous surah and Tasmiah together in one breath, and read the first verse of the next surah separately in another breath, as follows:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدًا ۖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قُلْ اَعُوذُ  
بِرَبِّ النَّاسِ ۙ

#### Reason for invalidity

This case is impermissible, because the place of **بِسْمِ اللّٰهِ**, i.e. the point of reading it, and its association is with the beginning of

the surah. Joining بِسْمِ اللّٰهِ with the previous surah and reading the next surah separately will change its place and association, i.e. it will then be linked to the previous surah. That is why this case is impermissible. So, according to the experts of this science, it is not correct to do so.

*(Barakaat Al-Tarteel, pp. 72-73, Fawaid Makkiyyah, p. 30)*

## CHART OF WASL AND FASL OF TASMIYAH IN THE SECOND CASE (Diagram)

### During recitation, beginning of surah

- ❖ (Only Tasmiyah will be recited. There are four cases for this, out of which, three are permissible and one is impermissible)
  - Fasl al-Kul
    - ✱ Permissible
  - Fasl al-Awwal Wasl al-Thaani
    - ✱ Permissible
  - Wasl al-Kul
    - ✱ Permissible
  - Wasl al-Awwal Fasl al-Thaani
    - ✱ Impermissible

## Cases Of Starting Surah Tawbah In The Middle Of Recitation

There are three permissible ways of starting Surah Taubah after finishing Surah Al-Anfaal or any other surah:

- ❖ Waqf
- ❖ Wasl
- ❖ Saktah
- ❖ **Waqf:** e.g.: **إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (waqf) بِرَأْفَةٍ مِنَ اللَّهِ**
- ❖ **Wasl:** e.g.: **إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ بِرَأْفَةٍ مِنَ اللَّهِ**
- ❖ **Saktah:** e.g.: **إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (saktah) بِرَأْفَةٍ مِنَ اللَّهِ**

### Third case and its ruling

If the recitation begins from the middle of the surah, then reciting Ta'awwuz is Mustahab (desirable), Tasmiyah may be read or left out. If Tasmiyah is read, then there are four cases of it, out of which, two are permissible and two are impermissible. Its detail is as follows:

### Permissible cases

1. Fasl al-Kul

## 2. Wasl al-Awwal Fasl al-Thaani

### Impermissible cases

1. Wasl al-Kul
2. Fasl al-Awwal Wasl al-Thaani

### Permissible Cases

#### 1. Fasl al-Kul

To read the Ta'awwuz, Tasmiyah, and the verse separately in three breaths, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط  
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ؕ

#### 2. Wasl al-Awwal Fasl al-Thaani

To combine the Ta'awwuz and Tasmiyah, and separate the verse, as follows;

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط  
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ؕ

## Impermissible Cases

### 1. Wasl al-Kul

To combine Ta'awwuz, Tasmiyah, and the verse, as follows:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ

### 2. Fasl al-Awwal Wasl al-Thaani

To separate Ta'awwuz, and read Tasmiyah and the verse together in one breath, as follows,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ

### Reason for impermissibility

Because of combining, there is a possibility of something being mentioned with the name of Allah عَزَّوَجَلَّ which could be disrespectful to be mentioned with the name of Allah عَزَّوَجَلَّ, as is obvious in the abovementioned example. One reason for it being impermissible is that combining may also invalidate the meaning.

If بِسْمِ اللّٰهِ is not recited between the recitation, then there are two cases for it:

1. Fasl
2. Wasl

1. **Fasl:** To read Ta'awwuz and the verse separately; e.g.,

.....  
أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ إِنَّ الَّذِيْنَ كَفَرُوْا

2. **Wasl:** To read Ta'awwuz and the verse together in one breath; e.g.,

.....  
أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ إِنَّ الَّذِيْنَ كَفَرُوْا

The first case, Fasl, is better in these two, because Ta'awwuz is a part of recitation. Where combining Ta'awwuz with a verse does not cause distortion in the meaning or is unlikely to be disrespectful, then “Wasl” is permissible, but “Fasl” is better. As for where it distorts the meaning, such as *أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ* , or if there is any personal or attributive name of Allah *عَدَّوَجَلَّ* or the Holy Prophet *صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* at the beginning of a verse, such as *أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ الرَّحْمٰنِ عَلَى الْعَرْشِ اسْتَوَى*, then it is necessary to observe “Fasl” there.

*(Fawa'id Makkiyyah Ma'a Lam'aat Shamsiyyah, p. 30-31)*

## Chart Of Wasl And Fasl In Ta'awwuz And Tasmiyah In The Third Case (Diagram)

### Beginning of recitation, between the surah

- ❖ Ta'awwuz is mandatory
  - If only ta'awwuz is recited, then it has two cases
    - \* Fasl  
☺ Permissible
    - \* Wasl  
☺ Permissible with condition
- ❖ Tasmiyah is optional
  - If Tasmiyah is recited, then it has four cases:
    - \* Fasl al-Kul  
☺ Permissible
    - \* Wasl al-Awwal Fasl al-Thaani  
☺ Permissible
    - \* Wasl al-Kul \*  
☹ Impermissible
    - \* Fasl al-Awwal Wasl al-Thaani \*  
☹ Impermissible

\* If the meaning does not distort and there is no possibility of it being disrespectful, then these two cases are also permissible.



## Questions of lesson no. 7

1. Explain the definition, place, and ruling of Ta'awwuz.
2. Explain the definition, place, and ruling of Tasmiyah.
3. Explain the cases of commencing the recitation of the Qur'an from the beginning and middle (of a surah), and the rulings for each of them.
4. How many cases are there for the wasl and fasl of Tasmiyah and Ta'awwuz at the beginning of recitation? Explain each with definitions and examples.
5. If a surah comes in between one's recitation, then how many cases are there for it?
6. If recitation begins from the middle of a surah, then how many cases are there for it?
7. How many cases are there of beginning Surah Taubah in the middle of recitation?

Sayyiduna Shaykh Burhan al-Deen رَحْمَةُ اللهِ عَلَيْهِ used to say: "The students of earlier times would entrust their educational affairs to their teachers. This is why they used to reach their desire and achieve their goals, but today's students try to reach their desires without the guidance of their teacher. Therefore, neither do such students reach their goal, nor are they aware of any knowledge or jurisprudence. (*Rah e 'Ilm, p. 36*)

## Lesson no. 8

### Makharij

#### Importance of Makharij

To pronounce letters correctly, it is important to know the Makharij. Makharij is the plural of Makhraj.

#### The literal meaning of Makhraj

The literal meaning of Makhraj is the point of exit.

#### The terminological meaning of Makhraj

In terminology of Tajweed, the parts of the mouth where letters are pronounced from is called “Makhraj”.

#### Number of Makharij

The number of Makharij is seventeen, as Imam Muhammad Bin Muhammad Jazari Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has said:

مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرَ  
عَلَى الَّذِي يُخْتَارُ، مَنِ اخْتَبَرَ

**Translation:** *There are seventeen Makharij of letters according to the opinion that a research scholar adopts. (i.e., according to the saying of Imam Khaleel Bin Ahmad Faraheedi رَحْمَةُ اللهِ عَلَيْهِ, there are 17 Makharij of letters.)*

*(Sharh Tayyibat an-Nashr li ibn al-Jazari, Mabath al-Tajweed, p. 27)*

## Types of Makharij

There are two basic types of Makharij:

- ❖ Makharij Muhaqqaqah
- ❖ Makharij Muqaddarah

### Definition of Makharij Muhaqqaqah:

The Makharij which are from the throat, tongue, and lips are called Makharij Muhaqqaqah.

### Definition of Makharij Muqaddarah

The Makharij which are not from the throat, tongue, and lips; such as the cavity of the mouth and the cavity of the nose are called Makharij Muqaddarah. The throat, tongue, lips, the cavity of the mouth, and the cavity of the nose are called "the roots of Makharij".

## CHART OF THE ROOTS OF MAKHARIJ (diagram)

- ❖ Throat
  - Makhraj: 3
  - Letters: 6
- ❖ Tongue
  - Makhraj: 10
  - Letters: 18
- ❖ Lips
  - Makhraj: 2
  - Letters: 4
- ❖ Cavity of the mouth
  - Makhraj
  - of the letters of Maddah
- ❖ Cavity of the nose
  - Makhraj
  - of Ghunnah

### Makharij muhaqqaqah

### Halqi Makharij

There are three Makharij in the throat:

The Science of Tajweed

1. Lower throat
2. Middle throat
3. Upper throat

### First Makhraj

“Lower throat”, the last part of the throat which is towards the chest. **ض, ص, ق** are pronounced from it.

### Second Makhraj

“Middle throat”, **س, ش, ع** are pronounced from it.

### Third Makhraj

“Upper throat”, the initial part of the throat which is towards the mouth. **ح, خ, هـ** are pronounced from it.

These six letters are called "Halqiyyah Letters".

### Lisani Makharij

"Lisan" refers to the tongue. It has ten Makharij from which eighteen letters are pronounced. The letters pronounced from the tongue are called "Lisani letters". The tongue has the following parts:

- ❖ **The base of the tongue:** The root of the tongue.
- ❖ **The back part of the side of the tongue:** The part of the side edge of the tongue which is towards the throat.
- ❖ **The front part of the side of the tongue:** The part of the side edge of the tongue that is towards the mouth.
- ❖ **Middle tongue:** The middle part of the tongue.
- ❖ **The abdomen of the tongue:** The belly of the tongue.
- ❖ **Edge of the tongue:** The edge of the tongue.
- ❖ **Head of the tongue:** The tip of the tongue.
- ❖ **Rear tongue:** The back of the tongue.

#### Fourth Makhraj

The root of the tongue and the soft part of the parallel palate which is joined with the uvula. ق is pronounced from it.

#### Fifth Makhraj

The root of the tongue and the hard part of the parallel palate which is towards the mouth. ك is pronounced from it. 'ق' and 'ك' are called "Lahawiyah Letters".

#### Sixth Makhraj

"The middle of the tongue and the palate parallel to it". ج ش and ح without Maddah are pronounced from here. These letters are called "Shajariyyah letters".

The letters that now will be described are related to teeth as well as the tongue, therefore, the names and types of teeth will now be described.

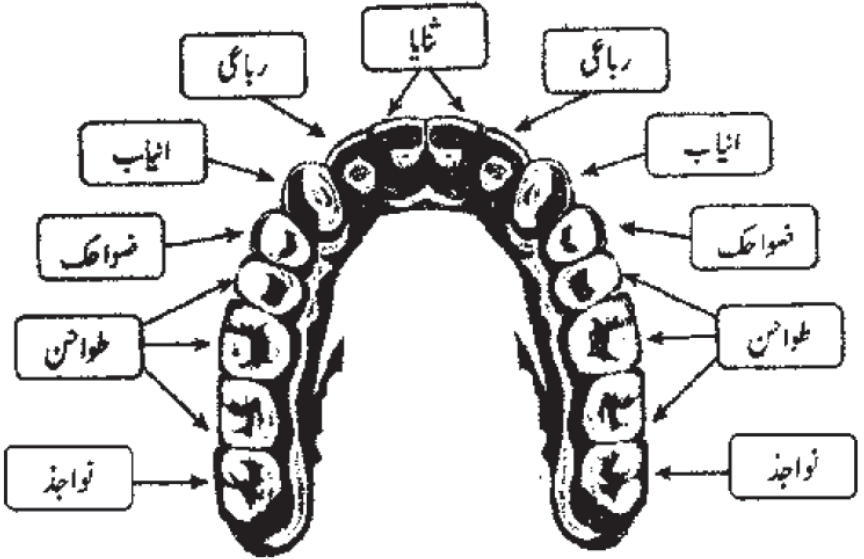
### **Names and types of teeth**

There are 32 teeth in total, which have six types:

1. Thanaya (Central incisors)
2. Rubaa'i (Lateral incisors)
3. Anyaab (Canines)
4. Dawahik
5. Tawahin
6. Nawajiz
  - i. **Thanaya:** These are four teeth in total; two upper and two lower front teeth. The upper teeth are called "Thanaya Ulya" and the lower teeth are called "Thanaya Sufla".
  - ii. **Rubaa'i:** These are four teeth in total; one tooth each on the right and left of the upper and lower Thanaya.
  - iii. **Anyaab:** These are four teeth; one tooth each on the right and left of the upper and lower Rubaa'i.

- iv. **Dawahik:** These are four teeth; one each on the right and left of the upper and lower Anyaab.
- v. **Tawahin:** A total of twelve teeth; three each on the right and left of the upper and lower Dawahik.
- vi. **Nawajiz:** A total of four teeth; one each on the right and left of the upper and lower Tawahin.

### Diagram of Teeth





### Seventh Makhraj

The side of the tongue (which is parallel to the molars) and the roots of the molars to its right or left. The letter **ض** is pronounced from it. It is referred to as “Haafiyah Letter”.

### Eighth Makhraj

The edge of the tongue along with the front part of its side and the gums adjacent to the teeth from the Dawahik till the Thanaya. **ل** is pronounced from it.

### Ninth Makhraj

The edge of the tongue and roots of the Anyaab till the roots of the Thanaya. **ن** is pronounced from it.

### Tenth Makhraj

The tip of the tongue along with the back of the tongue and the parallel part of the palate. **ر** is pronounced from it. “**ل،ن،ر**” are called “Tarfyyah/ Dhalaqiyyah Letters”.

### Eleventh Makhraj

The tip of the tongue and the roots of Thanaya Ulya. “**ط،ذ،ت**” are pronounced from it. These letters are called “Nit’iyyah Letters”

### Twelfth Makhraj

The tip of the tongue and the inner edge of Thanaya Ulya. “ظ،ذ،ث” are pronounced from it. These letters are called “Lithawiyah Letters”.

### Thirteenth Makhraj

The tip of the tongue and the edge of Thanaya Sufla, while connecting with Thanaya Ulya aksi. “ص،ز،س” are pronounced from it. These letters are called "Asliyyah Letters".

## Shafawi makharij

### Fourteenth Makhraj

The edge of Thanaya Ulya and the wet part of the lower lip. “ف” is pronounced from it.

### Fifteenth Makhraj

Both lips. Three letters are pronounced from here. “ب،م” and “و” without Madda. The details of their pronunciation are as follows:

1. ب is pronounced from the wet part of both lips

2. **م** is pronounced from the dry part of both lips.
3. **و** without Maddah is pronounced by rounding both lips without joining them completely. “**ف،ب،م،و**” are called “Shafawiyyah Letters”.

## Makharij muqaddarah

### Sixteenth Makhraj

The cavity of the mouth, i.e. the empty space of the mouth. The letters of Maddah are pronounced from it. E.g. **أُوذِينَا**.

### Seventeenth Makhraj

"Khayshoom," i.e. the nasal cavity. This is the Makhraj of "Ghunnah". (This refers to **ن** and **م** Mukhfah, and **م** Mudgham with Idgham Naqis.)

*(Fawa'id Makkiyyah Ma'a Haashiyah Lam'aat Shamsiyyah p. 38, edited)*

## Difference of opinion among imams about the number of makharij

The Imams of Quranic recitation differ on the number of Makharij.

- ❖ According to Imam Khalil bin Ahmad Faraheedi and most of the Quranic reciters, there are 17 Makharij.
- ❖ According to Imam Sibawayh, there are sixteen Makharij.
- ❖ According to Imam Farra bin Ziyad, there are fourteen Makharij. But the preferred opinion is of seventeen Makharij.

### Reason for the difference of opinion in the number of Makharij

Imam Khalil ibn Ahmad Faraheedi رَحْمَةُ اللَّهِ عَلَيْهِ has stated a different *Makhraj* for “ل،ن،ر” without considering their proximity, and stated the cavity of the mouth as the *Makhraj* of the Maddah letters. Imam Sibawayh did not consider the cavity of the mouth to be the *Makhraj* of any letter. Imam Farra رَحْمَةُ اللَّهِ عَلَيْهِ also did not count the cavity of the mouth as the *Makhraj* of any letter, and considering the proximity in “ل،ن،ر”, he has counted their *Makhraj* as one. Therefore, according to Imam Farra bin Ziyad, there are fourteen Makharij.

## Questions of lesson no. 8

1. Explain the literal and terminological meaning of Makhraj.
2. Describe the types of Makharij with their definitions.
3. How many Halqee Makharij are there? Moreover, what are the letters pronounced from them, and what are their titles?
4. How many Lisani Makharij are there, and how many letters are pronounced from them? Furthermore, state the names of the parts of the tongue?
5. Define the names and types of teeth.
6. Explain the Makhraj of "ض" with its title.
7. Explain the Makhraj of "ل" with its title.
8. Explain the Makhraj of "ن" with its title.
9. Explain the Makhraj of "ج، ش، ی" with its title.
10. Explain the Shafawi Makharaj.
11. State the Makhraj of the Nitti'yyah letters.
12. State the Makhraj of the Lithawiyah letters.
13. Explain the difference of opinions of Imams in the number of Makharij.

## Lesson No 9

### Chapter of Sifaat

#### Importance of Sifaat

Just as a letter cannot be pronounced without its Makhraj, similarly, a letter cannot be pronounced duly without Sifaat. Just as letters have different makharij, so are the Sifaat found in each letter too. Pronouncing a letter with Sifaat makes many letters of the same makhraj different and distinct from each other. Sifaat is the plural of Sifah.

#### Literal Meaning of Sifaat

“مَا قَامَ بِشَيْءٍ” that which is established with something.

#### Terminological meaning of Sifaat

In the term of Tajweed, “Sifah” refers to the condition or state of the letter which makes many letters of the same makhraj different and distinct from each other. For example, the letter being thick or thin, the sound being high or low, being strong or weak, being soft or hard, etc.; for example as the Makhraj of **ص** and **س** is the same, but because

of the *Sifaat* of Isti'laa and Itbaaq, ص is pronounced full, and due to the *Sifaat* of Istifaal and Infitaah, س is pronounced thin.

### Types of sifaat

There are two types of Sifaat:

14. Sifaat Lazimah
15. Sifaat 'Aaridah

### Definition of Sifaat Lazimah

Sifaat of a letter that are necessary for the letter at all times, and without which the letter cannot be pronounced or the letter is pronounced incorrectly. For example, if the Sifaat of Isti'laa and Itbaaq are not applied in "ظ", then the letter "ظ" will not be pronounced at all. Not pronouncing the letter with Sifaat Lazimah renders one to make the mistake of *Lahn Jali*.

*(Lam'aat Shamsiyya Haashiya Fawaid Makkiyyah, p. 21, edited)*

### Definition of Sifaat 'Aaridah

Those sifaat of a letter which at times are for the letter and at times are not, and a letter can be pronounced without them, but the beauty of the letter is not retained anymore.

For example, reading ر Maftooha in a thin tone, etc. These Sifaat are found in eight letters, the sum of which is "أَوْ يَوْمَانَ". The mistake of Sifaat 'Aaridah is called "Lahn Khafi"; however, not to avoid it, considering it to be a small and ordinary mistake, is a big mistake.

## Questions of lesson no 9

1. Explain the importance of Sifah?
2. Explain the literal and terminological meaning of Sifah?
3. How many types of Sifaat are there? Mention their names and number?
4. Explain the definition of Sifaat Lazimah?
5. Explain the definition of Sifaat 'Aaridah?



## Lesson No 10

### Chapter of sifaat laazimah

#### Number of Sifaat Lazimah

The well-known Sifaat Lazimah are also seventeen (17), just like Makharij.

#### Types of Sifaat Lazimah

There are two types of Sifaat Lazimah

1. Sifaat Lazimah Mutadaadah.
2. Sifaat Lazimah Ghair Mutadaadah.

#### Definition of Sifaat Lazimah Mutadaadah

Sifaat Lazimah Mutadaadah are those which are opposite to each other, such as the opposite of "Hams is "Jahr and the opposite of "shiddah" is "Rakhawah".

#### Sifaat lazimah mutadaadah

There are ten Sifaat Lazimah Mutadaadah. Out of these ten, five are opposites of the other five.

3. Hams
4. Jahr
5. Shiddah
6. Rakhawah
7. Isti'laa
8. Istifaa
9. Itbaaq
10. Infitaah
11. Izlaaq
12. Ismaat

## Detail

### 1. Hams

**Literal meaning:** "low".

**Terminological meaning:** In the terminology of Tajweed, this refers to the "lowering of the voice due to weakness". The letters in which this *sifah* is found are called "Mahmoosah letters", which are ten in total, and whose combination is "فَعَّهْ شَخْصٌ سَكَّتْ".

**Pronunciation:** When pronouncing the Mahmoosah letters, the sound stays in their Makhraj with such weakness that the breathing continues, and the sound becomes low.

## 2. Jahr

This sifah is the opposite of hams.

**Literal meaning:** "elevation".

**Terminological meaning:** In the terminology of Tajweed, this refers to the "raising of the voice due to strength". The letters in which this sifah is found are called "Majhoorah letters". Besides the letters of Mahmoosa, the remaining 19 letters are Majhoorah.

**Pronunciation:** When pronouncing the Majhoorah letters, the sound stays in their Makhraj with such force that it stops the flow of breathing, and makes the voice louder.

## 3. Shidda

**Literal meaning:** "Severity"

**Terminological meaning:** In the terminology of Tajweed, this refers to the "hardening of the voice due to force". The letters in which this sifah is found are called "Shadeedah letters", which are eight in total, and their sum is called "أَجْدُ قَطِبَكْتُ".

**Pronunciation:** When pronouncing the shadeedah letters, the sound stays in their Makharij with such force that it immediately silences and hardens.

#### 4. Rakhawat

This sifah is the opposite of "Shiddah".

**Literal meaning:** "softness"

**Terminological meaning:** In the terminology of Tajweed, this refers to the "softening of the voice due to weakness". The letters in which this sifah is found are called "Rikhwah letters", which are sixteen in total, that are other to the shadeedah and mutawassitah letters.

**Pronunciation:** When pronouncing the Rikhwah letters, the sound stays in their Makhraj with such weakness that the sound continues and becomes soft.

#### (Tawassut)

**Literal meaning:** "In between"

**Terminological meaning:** In the terminology of Tajweed, this refers to "pronouncing in between the state of shiddah and Rakhawah". The letters in which this *sifah* is found are

called the "Mutawassitah letters", and they are five in total, whose combination is "لِينُ عُمَيْرٌ".

**Pronunciation:** When pronouncing the Mutawassitah letters, neither is the sound completely mute in their Makhraj which would lead to *shiddah*, nor does it continue completely that would lead to Rakhawah, rather, it remains in between the both states.

## 5. Isti'laaa

**Literal meaning:** "Desiring elevation".

**Terminological meaning:** In the terminology of Tajweed, this refers to the "raising of the tongue's root towards the palate". The letters in which this sifah is found are called "Musta'liyah letters", and they are seven in total, the sum of which is "حُصَّ صَغُطِ تَطَّ".

**Pronunciation:** When pronouncing the Musta'liyah letters, the root of the tongue rises towards the palate, due to which, the letters are pronounced thick.

## 6. Istifaal

This sifah is the opposite of "Isti'laaa".

**Literal meaning:** "Desiring a decline".

**Terminological meaning:** In the terminology of Tajweed, this refers to “not raising the root of the tongue towards the palate”. The letters in which this sifah is found are called "Mustafilah letters", which are twenty-two in total, and are other than the "Musta'liyah letters".

**Pronunciation:** When pronouncing the Mustafilah letters, the root of the tongue does not rise towards the palate, but stays down; that is why these letters are pronounced in a thin tone.

## 7. Itbaaq

**Literal meaning:** “To connect or to be covered”.

**Terminological meaning:** In the terminology of Tajweed, this refers to the “spreading of the tongue and connecting with the palate”. The letters in which this sifah is found are called "Mutbaqah letters", and they are four in total, whose combination is "صمظف".

**Pronunciation:** When pronouncing the Mutbaqah letters, the tongue connects to the palate, due to which, these letters are pronounced very full.

## 8. Infitaah

This sifah is the opposite of "Itbaaq".

**Literal meaning:** “to remain apart, or to remain open”.

**Terminological meaning:** In the terminology of Tajweed, this refers to “the tongue remaining apart from the palate”. The letters in which this sifah is found are called "Munfatihah letters", and they are twenty-five in total, that are other than the "Mutbaqah letters".

**Pronunciation:** The tongue stays apart from the palate when pronouncing the Munfatihah letters.

## 9. Izlaaq

**Literal meaning:** “Edge”.

**Terminological meaning:** In the terminology of Tajweed, this refers to “for the letters to flow from the edges of the lips, teeth, and tongue with ease”. The letters in which this sifah is found are called "Muzlaqah letters", which are six in total, and their combination is "فَرَمَنْ لُتْ".

**Pronunciation:** The Muzlaqah letters are easily pronounced by being uttered through their Makharij.

## 10. Ismaat

This sifah is the opposite of "Izlaaq".

**Literal meaning:** “To stop”.

**Terminological meaning:** In the terminology of Tajweed, this refers to “pronouncing letters with firmness and stability”. The letters in which this sifah is found are called the "Musmatah letters", which are twenty-three in total, and are other than the Muzlaqah letters.

**Pronunciation:** The Musmatah letters are pronounced firmly from their Makharij.

### Combination of letters possessing Sifaat Lazimah Mutadaadah

S.no	letters	Total number	Combination
1	Mahmoosah letters	10	فَحَدَّةٌ شَخْصٌ سَكَّتْ
2	Majhoorah letters	19	...
3	Shadeedah letters	8	أَجْدُ قَطِبَكْتُ



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4	Rikhwah letters	16	...
--	Mutawassitah letters	5	لِئِنْ كُفِّرْ
5	Musta'liyah letters	7	حُصَّ صَغَطِرِظْ
6	Mustafilah letters	22	...
7	Mutbaqah letters	4	صظظض
8	Munfatihah letters	25	...
9	Muzlaqah letters	6	فَرَّ مِنْ لُبِّ
10	Musmatah letters	23	..

## Question of lesson no. 10

1. Describe the number and types of Sifaat Lazimah.
2. Explain the definition of Sifaat Lazimah Mutadaadah.
3. How many Sifaat Lazimah Mutadaadah are there? Please name them.
4. Define any three Sifaat Lazimah Mutadaadah, along with the method of their pronunciation?

## Lesson No. 11

### Sifaat Lazimah Ghair Mutadaadah

#### Definition of Sifaat Lazimah Ghair Mutadaadah

Sifaat Lazimah Ghair Mutadaadah are the sifaat that do not oppose each other. There are seven Sifaat Lazimah Ghair Mutadaadah.

1. Safeer
2. Qalqalah
3. Leen
4. Inhiḥf
5. Takreer
6. Tafasshi
7. Istitalah

#### 1. Safeer

**Literal meaning:** "Whistle".

**Terminological meaning:** In the terminology of Tajweed, this refers to a "sharp sound like a whistle". The letters in which this Sifah is found are called "Safeeriyah letters".

**Pronunciation:** When pronouncing the Safeeriyah letters, a sharp sound like a whistle is heard, such as for "ص" in **اَلصَّلٰوٰةُ**. There are three Safeeriyah letters, and they are "ص، ز، س".

## 2. Qalqalah

**Literal meaning:** "Movement".

**Terminological meaning:** In the terminology of Tajweed, this refers to "a movement in the Makhraj while pronouncing a letter". The letters in which this sifah is found are called "Qalqalah letters".

**Pronunciation:** When pronouncing the letters of Qalqalah, there is a movement in their Makhraj, which results in an echoing effect. There are five letters of Qalqalah, the combination of which is "**قُطْبٌ جَدًّا**".

## 3. Leen

**Literal meaning:** "Softness".

**Terminological meaning:** In the terminology of Tajweed, this refers to “pronouncing letters with softness”. The letters in which this sifah is found are called "Leen letters".

**Pronunciation:** Letters of Leen should be pronounced softly with their Makhraj without a jerk in such a way that they can be extended if desired; such as “خَوَّفَ، مُرِيَّسٌ”. Leen letters are two, and they are: “و” and “ي” Saakin preceded by a Fathah (Zabar).

#### 4. Inhiraf

**Literal meaning:** "To turn".

**Terminological meaning:** In the terminology of Tajweed, this refers to the "turning of voice from one Makhraj to another when pronouncing the letters". The letters in which this sifah is found are called "Munharifah letters".

**Pronunciation:** The tongue moves from one Makhraj to another when pronouncing the munharifah letters. There are two munharifah letters, and they are: "ل" and "ر".

#### 5. Takreer

**Literal meaning:** "Something taking place frequently".

**Terminological meaning:** In the terminology of Tajweed, this refers to the “trembling that occurs at the tip of the tongue while pronouncing the letter”. This sifah is found in "ر".

**Pronunciation:** A slight tremor should occur at the tip of the tongue while pronouncing ر, however, actually repeating the letter must be avoided in this. An example is مُسْتَطَرٌّ.

## 6. Tafasshi

**Literal Meaning:** “To spread”

**Terminological Meaning:** In the terminology of Tajweed, this refers to the “spreading of the sound inside the mouth”. This sifah is found in ش.

**Pronunciation:** When pronouncing ش, the sound spreads in its Makhraj, as is the case in "عَوَاشٍ".

## 7. Istitalah

**Literal meaning:** “Desiring prolongation”.

**Terminological meaning:** In the terminology of Tajweed, this refers to the “continuation of voice in its Makhraj”. This sifah is found in the letter "ض".

**Pronunciation:** When pronouncing the letter ض, the side edges of the tongue gradually come in contact with the teeth right at the back of a person’s mouth to the front of the molars, which leads to prolongation in the voice, such as **وَالضَّالِّينَ**.

## SIFAAT CHART OF LETTERS

S. No	Letters	Sifaat
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1	ا	Jahr	Rakhawah	Istifaal	Infitah	Ismaat	-
2	ب	Jahr	Shiddah	Istifaal	Infitah	Izlaaq	Qalqalah

3	ت	Ha ms	Shiddah	Istifaal	Infitaah	Ismaat	-
4	ث	Ha ms	Rakhawah	Istifaal	Infitaah	Ismaat	-
5	ج	Jahr	Shiddah	Istifaal	Infitaah	Ismaat	Qalqalah
6	ح	Ha ms	Rakhawah	Istifaal	Infitaah	Ismaat	-
7	خ	Ha ms	Rakhawah	Isti'laa	Infitaah	Ismaat	-
8	د	Jahr	Shiddah	Istifaal	Infitaah	Ismaat	Qalqalah
9	ذ	Jahr	Rakhawah	Istifaal	Infitaah	Ismaat	-
10	ر	Jahr	Tawassut	Istifaal	Infitaah	Izlaaq	Takreer, Inhi_f



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11	ز	Jahr	Rakhawah	Istifaal	Infitaah	Ismaat	Safeer
12	س	Hams	Rakhawah	Istifaal	Infitaah	Ismaat	Safeer
13	ش	Hams	Rakhawah	Istifaal	Infitaah	Ismaat	Tafasshi
14	ص	Hams	Rakhawah	Isti'laa	Itbaaq	Ismaat	Safeer
15	ض	Jahr	Rakhawah	Isti'laa	Itbaaq	Ismaat	Istitalah
16	ط	Jahr	Shiddah	Isti'laa	Itbaaq	Ismaat	Qalqala
17	ظ	Jahr	Rakhawah	Isti'laa	Itbaaq	Ismaat	-
18	ع	Jahr	Tawassut	Istifaal	Infitaah	Ismaat	-

19	خ	Jahr	Rakhawah	Isti'laa	Infitaah	Ismaat	-
20	ف	Ha ms	Rakhawah	Istifaal	Infitaah	Izlaaq	-
21	ق	Jahr	Shiddah	Isti'laa	Infitaah	Ismaat	Qalqalah
22	ك	Ha ms	Shiddah	Istifaal	Infitaah	Ismaat	-
23	ل	Jahr	Tawassut	Istifaal	Infitaah	Izlaaq	Inhiraf
24	م	Jahr	Tawassut	Istifaal	Infitaah	Izlaaq	-
25	ن	Jahr	Tawassut	Istifaal	Infitaah	Izlaaq	-
26	و	Jahr	Rakhawah	Istifaal	Infitaah	Ismaat	Leen

27	ح	Ha ms	Rakhawah	Istifaal	Infitaah	Ismaat	-
28	ع	Jahr	Shiddah	Istifaal	Infitaah	Ismaat	-
29	ج	Jahr	Shiddah	Istifaal	Infitaah	Ismaat	Leen

## Questions of lesson no. 11

1. Define Sifaat Lazimah Ghayr Mutadaadah?
2. State the types and names of Sifaat Lazimah Ghair Mutadaadah?
3. Define any three sifaat of Sifaat Lazimah Ghayr Mutadaadah, along with their method of pronunciation?

## Lesson No. 12

### Sifaat ‘Aaridah

#### Types of Sifaat ‘Aaridah:

Basically, there are two types of Sifaat ‘Aaridah:

- ❖ Sifaat ‘Aaridah-bil-Sifah
- ❖ Sifaat ‘Aaridah-bil-Harf

#### Definition of Sifaat ‘Aaridah bil-Sifah

If the reason of Sifaat ‘Aaridah is “Sifaat Lazimah”, then it is called Sifaat ‘Aaridah bil-Sifah; such as a letter being thick due to Isti’laa.<sup>1</sup> For example; ر is read full in **مِرْصَادًا** due to the Isti’laa in **صَاد**.

#### Definition of Sifaat ‘Aaridah-bil-Harf:

This is a sifah whose cause is another letter, such as performing Ikhfa if any letter of Ikhfa appears after a ن Saakin and Tanween. For example, Ikhfa is performed in **أَنْفُسِكُمْ** due to **ف**

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<sup>1</sup> Meaning, due to the sifah of Isti’laa found in the other letter.

appearing after ُ Saakin, so it is from Sifaat ‘Aaridah. (*Barakat Al-Tarteel*, p. 92-93)

## Sifaat ‘aaridah

The famous Sifaat ‘Aaridah are as follows:

1. **Tafkheem:** Reading the letter full, such as the “ل” of الله.
2. **Tarqeeq:** Reading the letter thin, such as the "ر" of رجاء.
3. **Tahqeeq:** Reading the letter very clearly, like **ءَأَنْذَرْتَهُمْ**.
4. **Tasheel:** The state between tahqeeq and ibdaal, **ءَأَعْجَبِي وَعَرَبِي**.
5. **Ibdaal:** Changing of the letter; like **ءَأَلْسَن** was actually **ءَأَلْسَن**.  
The second **هيرة** was changed to **الف**.
6. **Ithbaat:** Maintaining the letter, such as reciting **ءَأَسْمِعُوا الله** as **ءَأَسْمِعُوا** during Waqf.
7. **Hazf:** Eliminating a letter, such as eliminating the **و** of **ءَأَسْمِعُوا الله** while joining it.
8. **Izhar:** To express, like **ءَأَنْعَمْتَ**.
9. **Ikhfa:** To hide, like **ءَأَنْتَ**.
10. **Idgham:** To merge, like **ءَأَنْ يَنْظُرُ**.

11. **Iqlaab:** To change, like **مِنْ بَعْدِ**.
12. **Idgham Shafawi:** A second **م** appearing after a **م** Saakin, such as **فَهُمْ مُتَّقِئُونَ**.
13. **Ikhfa Shafawi:** The letter **ب** appearing after a **م** Saakin, like in **وَمَا هُمْ بِمُؤْمِنِينَ**.
14. **Izhar Shafawi:** Any other letter, besides a **ب** and a **م**, appearing after a **م** Saakin, such as in **الْحَيُّ**.
15. **Imalah:** Reading by inclining **الف** towards **يا** and Zabar towards Zayr, like in **مَجْرَهَا**.
16. **Madd:** To stretch, such as **جَاءَ**.
17. **Ghunnah:** Taking the sound into the nose, such as **أَنْتَ**.

### Chart of Sifaat (Diagram)

- ❖ **SIFAAT LAZIMAH:** Those which are found in letters in every condition.
  - **Sifat Lazimah Mutadaadah** → Those sifaat which have an opposite. They are ten in total.
    - ☯ Hams
    - ☯ Shiddah

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- ☪ Isti'laa
- ☪ Itbaaq
- ☪ Izlaaq
- ☪ Jahr
- ☪ Rakhawah
- ☪ Istifaaal
- ☪ Infitaah
- ☪ Ismaat

➤ Sifaat Lazimah Ghair Mutadaadah → Those sifaat which do not have an opposite. They are seven in total.

- ☪ Safeer
- ☪ Qalqalah
- ☪ Leen
- ☪ Inhiif
- ☪ Takreer
- ☪ Tafasshi
- ☪ Istitalah

❖ **SIFAAT 'AARIDAH** → Those *sifaat* which at times are present in a letter and at times, are not. They are seventeen in total.

- Tafkheem
- Tarqeeq

- Tahqeeq
- Tas`heel
- Ibdaal
- Ithbaat
- Hazf
- Imalah
- Izhar
- Ikhfa
- Idgham
- Iqlaab
- Idgham Shafawi
- Ikhafa Shafawi
- Izhar Shafawi
- Madd
- Ghunnah



## Questions of lesson no. 12

1. How many types of Sifaat 'Aaridah are there? State their names.
2. Define Sifaat 'Aaridah-bil-Sifah?
3. Define Sifaat 'Aaridah-bil-Harf?
4. Define Sifaat 'Aaridah along with examples.

Imam al-A'zam debated a Mu'tazali and said to him: "Say 'ياء'. He said, 'ياء'. Then he said, "say 'دال'. He said, 'دال'. So he said to him: 'If you are the creator of your own actions, then pronounce "يا" from the Makhraj of "دال".' This argument rendered him helpless." (*Al-Mu'taqad, p. 56*)

## Lesson No. 13

### ◌ Saakin, ◌ Tanween And ◌ Saakin

#### Definition of ◌ Saakin

Any ◌ which has the symbol of Jazm (◌) on it is called “◌ Saakin”, like اُن.

#### Definition of the ◌ of Tanween

The sound of ◌ which is produced in the pronunciation of Tanween is called "the ◌ of Tanween", as is the case in “ب” two Zayr بَيْن.

#### The difference between ◌ Saakin and ◌ Tanween

There are four differences between ◌ Saakinah and the ◌ of Tanween.

5. ◌ Saakin

1. Its comes in the middle and at the end of a word, such as اَلْعَبِيَّتْ، مَنَّ.

2. It comes in all three; a noun, verb, and a particle. Such as  
الْأَنْبِيَاءُ، يَتَوَنَّنُ، مِنْ
3. It is written as well as read. Such as وَانْحَرِ.
4. It is read in Waqf (pause) as well as in Wasl (joining). Such as, سَأْتُونَ، رَبِّ الْعَالَمِينَ،

▪ **The ن of Tanween**

1. It only comes at the end of a word, such as عَفُوٌّ، عَفُوْرٌ.
2. It only comes at the end of a noun, such as كَرِيْمٌ.
3. It is not written, only read. Like مُسَلِّمَاتٍ.
4. It is pronounced when read in *wasl*, like سَوَاءٌ عَلَيْهِمْ; and in case of Waqf, if two Zabar is present, then it is replaced with an ʾ, such as from أَبَدًا to أَبَدَا; and if two Zayr or two Paysh is present, then *Tanween* is omitted, such as from وَسَيِّئُهُ to وَسَيِّئُهُ، and from كَلِمَاتٍ to كَلِمَاتِ.

## Rules of ن saakin and tanween

There are four rules of ن Saakin and Tanween:

6. Izhar

7. Idgham
8. Iqlaab
9. Ikhfa

## 1. Definition of Izhar

**Literal Meaning:** “To reveal”.

**Terminological Meaning:** In the terminology of Tajweed, it refers to “pronouncing a letter from its Makhraj with all the sifaat without any change”; such as, **مَنْ أَمِنَ**.

### Rule of Izhar

If any "Halqi letter" appears after a ن Saakin or Tanween, then there will be "Izhar"; like **مِنْ خَيْرٍ، مُلْتَقٍ حِسَابِيَّةٍ**, it is called "Izhar Halqi".

## 2. Definition of Idgham

**Literal meaning:** “To merge”.

**Terminological meaning:** In the terminology of Tajweed, it refers to “combining a Saakin letter with another Mutaharrik letter in such a way” that the two letters together are pronounced as a “Mushaddad letter”; e.g. **مِنْ رَبِّكَ**.

The first letter which is combined is called "Mudgham", and the second letter which is merged with (the first letter) is called "Mudgham Feeh".

## Rule of Idgham

Idgham will be performed when a letter of **يَزْمَلُون** appears after a **ن** Saakin or Tanween. In case of **ر** and **ل**, Idgham will be performed without Ghunnah, and in case of the other four letters, **يُؤْمِنُ**, Idgham will be performed with Ghunnah; e.g., **مَنْ** ، **يُقُولُ**، **صَيْحَةً وَاحِدَةً**، **إِنْ لَمْ**، **وَمَنْ رَبِّكَ** ،

## Condition of Idgham of **يَزْمَلُون**

For Idgham **يَزْمَلُون**, it is important for the letter of **يَزْمَلُون** to be present in the next word after the **ن** Saakin and Tanween.

## Izhar Mutlaq

When the letters of “**يَزْمَلُون**” appear in the following four words after a **ن** Saakin in the same word, we will apply the rule of Izhar Mutlaq, not “Idgham”; hence, we will not perform Ghunnah in these four words:

**دُنْيَا... بُنْيَانٌ... صُنُوفٌ... قُنُوفٌ...**

### 3. Definition of Iqlaab

**Literal meaning:** “to change”.

**Terminological meaning:** In the terminology of Tajweed, “Iqlaab” refers to “replacing one word with another”.

#### Rule of Iqlaab

If the letter “ب” appears after the ن Saakin or Tanween, then the ن Saakin and Tanween will be changed to م and read with “Ikhfa”, like **مِنْ مَبْعَدٍ حِلٍّ مُبَيَّنًا**.

### 4. Definition of Ikhfa

**Literal meaning:** "To hide".

**Terminological meaning:** In the terminology of Tajweed, “Ikhfa” refers to "pronouncing a letter in the state between Izhar and Idgham".

#### Rule of Ikhfa

If an Ikhfa letter appears after a ن Saakin or Tanween, then Ikhfa will be performed; like **مِنْ شَاهِدٍ، يُقَالُ سَلِيمٍ**. There are fifteen letters of Ikhfa, and they are: **ك، ق، ف، ظ، ط، ص، ض، ط، ذ، ز، س، ش، ص، ض، ط، ظ، ف، ق، ك**.

## Rules of م saakin

There are three rules of م Saakin:

10. Idgham Shafawi
11. Ikhfa Shafawi
12. Izhar Shafawi

### The rule for Idgham Shafawi

When another م appears after a م Saakin, then Idgham Shafawi is performed with nasalization. Such as, فَهَمْ مُقْسَمُونَ.

### The rule for Ikhfa Shafawi

If the letter ب appears after a م Saakin, then Ikhfa Shafawi will be performed within the م Saakin. Such as, كُنْتُمْ بِهِ.

### Rule of Izhar Shafawi

If any other letter besides ب or م appears after a م Saakin, then izhar Shafawi will be performed within the م Saakin. Such as, كَمْ يَلِدْ.

## Questions of lesson no. 13

13. What is the definition of ۞ Saakin and ۞ Tanween?
14. Explain the difference between ۞ Saakin and ۞ Tanween with examples?
15. How many rules are there for ۞ Saakin and Tanween, and what are their names?
16. Explain the literal and terminological meaning of Izhaar?
17. Explain the rule of Izhar?
18. Explain the literal and terminological meaning of Idgham?
19. Explain the rule of Idgham?
20. Explain the reason why there is no Idgham of ۞ in these four words: ۞...۞...۞...۞.
21. Explain the rule, literal and terminological meaning of Iqlaab?
22. Explain the rule of Ikhfa, and its literal and terminological meaning?
23. How many rules of ۞ Saakin are there? Describe each one with their name?



## Lesson No. 14

### Idghaam

#### Conditions of Idgham

There are three conditions of Idgham:

24. Mudgham to be Saakin
25. Mudgham Feeh to be Mutaharrik
26. Proven through a narration

#### Types of Idgham

There are three types of Idgham in terms of placement:

27. Idgham al-Mithlayn
28. Idgham al-Mutajanisayn
29. Idgham al-Mutaqaribayn

#### Definition of Mithlayn

The combination of the two identical letters (that are repeated) in one or two words is called “Mithlayn”.

## 1. The rule of Idgham al-Mithlayn

If the same letter appears twice in one or two words in such a way that the first letter in it is "Saakin" and the second letter is "Mutaharrik", then "Idgham al-Mithlayn" will be performed; i.e. the first letter will be made Mudgham into the second letter; such as, **قُلْ لَكُمْ، اذْذَهَبَ**.

## Definition of Idgham al-Mutajanisayn

Two letters of the same Makhraj being together in one word or two words is called "Idgham al-Mutajanisayn".

## 2. The rule of Idgham al-Mutajanisayn

Such two letters whose Makhraj is the same but the letters are different, and those letters appear together in one or two words in such a way that the first letter is "Saakin" and the second letter is "Mutaharrik"; in this case, "Idgham al-Mutajanisayn" will be performed. The Saakin letter will be made Mudgham into the Mutaharrik letter, such as **اذْذَلِكُمْ ، فَطَطُّم**.

## Definition of Idgham al-Mutaqaribayn

The combination of two letters having a Makhraj close to one another in one or two words is called "Idgham al-Mutaqaribayn".

### 3. The rule of Idgham al-Mutaqaribayn

“Idgham Mutaqaribayn” will be performed when there are such two letters which are close in terms of Makhraj and sifaat, and appear together in a word in such a way that the first letter is “Saakin” and the second letter is “mutaharrik”.

Such as **مَنْ يَقُولُ ، قُلْ رَبِّي**.

#### Types of Idgham in terms of state:

In terms of state, there are two types of Idgham Mutajanisayn and Idgham Mutaqaribayn:

30. Idgham Taam

31. Idgham Naqis

#### Definition of Idgham Taam

In the case of Idgham, if there is no Sifah of the first letter left, then it is called “Idgham Taam”. Such as **إِذْ طَلَبْنَا، قُلْ رَبِّي**.

#### Definition of Idgham Naqis

In case of Idgham, if any Sifah of the first letter remains, then it is called "Idgham Naqis ", such as **مَنْ يَقُولُ، أَحَطُّ**.

(In first example, the sifah of Ghunnah (i.e. nasalization) of ن, whereas in second example, the sifah of Isti'laa in ط, remains).

## Words of Idgham Naqis

Idgham Naqis occurs in the following four words:

أَحَطُّ ... بَسَطُّ ... فَرَطُّ ... فَرَطُّمُ ...

However, “Idgham Taam” and “Idgham Naqis” are both allowed in “أَلَمْ نَخْلُقْكُمْ”, but Tam is “more preferable”.

## Types of Idgham in terms of Harakah and Sukoon

There are two types of Idgham al-Mithlayn and Idgham al-Mutajanisayn in terms of Harakah and Sukoon:

32. Idgham Wajib
33. Idgham Jaiz

### 1. Definition of Idgham Wajib

During the Idgham of “Mithlayn” and “Mutajanisayn”, if the first letter itself is Saakin, then it is Wajib to perform “Idgham”.

It is also called "Idgham Wajib" and "Idgham Sagheer".

For example, **إِذْ ذُهِبَ، قَدْ تَبَيَّنَ**.

## 2. Definition of Idgham Jaiz

If the first letter was "Mutaharrik", then performing Idgham by making it Saakin is called as "Idgham Jaiz" and "Idgham Kabeer". For example, **مَدَّ** was actually **مَدَد**.

### Situations where performing idgham is prohibited

There are a few situations where performing Idgham is prohibited, which are as following:

1. When two "واو" are present together, and the first "واو" is Maddah, then Idgham is not allowed, as in the case of **قَالُوا لَهُمْ**.
2. When two "ي" are present together, and the first "ي" is Maddah, then Idgham is not allowed, as in the case of **يُنِي يَوْمٍ**.
3. There will be no Idgham of halqi letters in a letter that possesses the same Makhraj, just as in **فَأَصْفَحْ عَنْهُمْ**.
4. There will be no Idgham of a halqi letter in a non-halqi letter, such as in **لَا تُؤْمِرُ قُلُوبَنَا**.

5. (**Note:** There will be Idgham of halqi letters in the letters that are identical, such as in **مَالِيَةَ هَكَذَا**).
6. There will be no Idgham of لام in **يَوْمٍ**, such as in **قُلْنَا**.

### Words exempted from Idgham

According to the narration of Imam Hafs **رَحْمَةُ اللَّهِ عَلَيْهِ**, as per the way of Shatibi, there will be no Idgham in “**يَسِّسُ وَالْقُرْآنِ**” and “**ن وَالْقَلَمِ**”.

### Reason for not doing Idgham in exempted words

Idgham did not take place in these words despite the rule of Idgham being present in them because Idgham is not proven in these words through a narration by the Tareeq of Shatibi **رَحْمَةُ اللَّهِ عَلَيْهِ** from Imam Hafs **رَحْمَةُ اللَّهِ عَلَيْهِ**. That is why they have been declared exempted. The “Science of Tajweed” is proven through narration. Every rule of Tajweed that is proven by a narration is authentic, and a person who mentions any ruling of Tajweed merely based on his own perception is not authentic.

## Chart of Idgham (Diagram)

### Types of Idgham

- ❖ In terms of placement
  - Idgham al-Mithlayn
  - Idgham al-Mutajanisayn
  - Idgham al-Mutaqaaribain
- ❖ In terms of state
  - Idgham Taam
  - Idgham Naqis
- ❖ In terms of harakah and Sukoon
  - Idgham Wajib
  - Idgham Jaiz

## Questions of lesson no. 14

1. State the conditions of Idgham.
2. What is Mithlayn?
3. Explain the rule of Idgham al-Mithlayn?
4. What is Mutajanisayn?
5. Explain the rule of Idgham al-Mutajanisayn?
6. What is Mutaqaribayn?
7. Explain the rule of Idgham al-Mutaqaribayn.
8. How many types of Idgham are there in terms of state?
9. What is the definition of Idgham Taam and Idgham Naqis?
10. How many words are there of Idgham Naqis, and what are they?
11. How many types of Idgham are there in terms of harakat and Sukoon? Please state their number with names.
12. What is Idgham Wajib and Idgham Sagheer?
13. What is Idgham Kabeer and Idgham Jaiz?
14. What is meant by the prohibitions of Idgham, and explain the situations of it?



15. Which words are exempted from Idgham? Explain the reason for not performing Idgham in these words.

One of the wealthy persons used to offer prayers behind an imam who used to perform a long qiraa`ah. Once, he rebuked the imam in front of all the people, saying: “Recite only one verse in each rak’ah.” Therefore, after that, the Imam recited the following verse after Surah Al-Fatihah in the first rak'ah of Maghrib prayer: وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا:

فَأَصَلُّونَا السَّبِيحَةَ ﴿١٤﴾ and in second rak’ah, he recited this verse after Surah Al-Fatihah: رَبَّنَا أَتَيْهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿١٥﴾.

So after the Salah, the wealthy person said to the imam: “Apart from these two verses, recite whatever you want, and make it as long as you want.”

## Lesson No. 15

### Ghunnah (Nasalisation)

**Literal Meaning of Ghunnah:** "hummin".

**Terminological meaning of Ghunnah:** In the terminology of Tajweed, "Ghunnah" refers to the sound that comes from the Nasal cavity.

#### Types of Ghunnah

There are two types of Ghunnah:

- ❖ Ghunnah Aani
- ❖ Ghunnah Zamani

#### 1. Ghunnah Aani

This Ghunnah is found in the characteristics of "ن" and "م", without which, "ن" and "م" cannot be pronounced, because it is a "Sifah Lazimah". That is why it is also called "Sifah al-Ghunnah".

#### The length of Ghunnah Aani

This Ghunnah is pronounced immediately when pronouncing "م" and "ن".

## 2. Ghunnah Zamani

It is a Ghunnah which is pronounced to the length of one ۱. It is also called "Ghunnah Far'i".

### Ghunnah of م and ن Mushaddadah

Ghunnah is always performed in "م Mushaddadah" and "ن Mushaddadah". This Ghunnah is Wajib. It is equal to one ۱.

## Questions of lesson no. 15

1. Explain the literal and terminological meaning of Ghunnah.
2. How many types of Ghunnah are there and what are their names?
3. What is Ghunnah Aani, and what is the length of its pronunciation?
4. What is Ghunnah Zamani?
5. Explain the ruling of performing Ghunnah in م Mushaddadah and ن Mushaddadah?

## Lesson No. 16

### Tafkheem and Tarqeeq

#### Meaning of Tafkheem

The meaning of Tafkheem is to pronounce a letter full. Those letters which are pronounced full are called "Muffakham".

#### Meaning of Tarqeeq:

The meaning of Tarqeeq is to pronounce a letter in a thin tone. Those letters which are pronounced in a thin tone are called "Muraqqaq".

There are three types of letters in terms of Tafkheem and Tarqeeq:

1. Some letters are always read full. These are Musta'liyah letters, whose combination is "حُصَّ صَغُطِطًا".
2. Some letters are always read in a thin tone in all cases. They are all Mustafilah letters, except for ر, ا, ل.

3. Some letters are read full at some places and in a thin tone at some places. These are three letters, which are "ل، ا، ج" and "ر".

### Rules for Tafkheem and Tarqeeq of "ا":

"ا" is always dependent upon its preceding letter. If the preceding letter is thick, then the ا will also be thick, as in قَاتِلْ, and if the preceding letter is thin, then the ا will also be thin, like in كَاتِلْ.

### Rules for the Tafkheem and Tarqeeq of "ل"

- ❖ If the letter before the "ل" of Ism al-Jalalah, اللهُ, contains a Fathah or a Dammah, then the "ل" of Ism al-Jalalah, "الله", will be pronounced thick, as is the case in إِنَّ اللَّهَ، رَسُولُ اللَّهِ.
- ❖ If the letter "ل" of Ism al-Jalalah, "الله", is preceded by a letter containing Kasrah, then the "ل" of Ism al-Jalalah, "الله", will be pronounced thin, as is the case in بِسْمِ اللَّهِ.

**Note:** Besides the "ل" of Ism al-Jalalah, that is the word "الله", every other "ل" will be recited in thin tone in every case.

## Rules for the Tafkheem and Tarqeeq of "ر"

The Tafkheem and Tarqeeq of "ر" have six cases:

1. ر Mutaharrikah
2. ر Saakinah
3. ر Mauqufah
4. ر Mushaddadah
5. ر Mujmah
6. ر Mumaalah

### 1. Rules of Tafkheem and Tarqeeq of ر Mutaharrikah:

- ❖ If there is Zabar (◌َ), two Zabar (◌ِ), Paysh (◌ُ), two Paysh (◌ُو), Vertical Zabar (◌ِ), or Inverted Paysh (◌ُ) on ر, then ر will be pronounced thick, as is the case in رَبِّ، رَبِّهَا، أَجْرًا، أَجْرًا، رَبِّهِمْ.
- ❖ If there is Zayr, Two Zayr, or Vertical Zayr below ر, then it will be pronounced in a thin tone. Such as رَبِّ، رَبِّ، رَبِّ.

## 2. Rules of Tafkheem and Tarqeeq of ر Saakinah:

- ❖ If the letter before ر Saakinah contains a Fathah or Dammah, then ر will be pronounced thick, such as قُرْآنٌ، قُرْدَا.
- ❖ If there is Kasrah Aaridi before ر Saakinah, then ر will be pronounced thick, as is the case in ارْجِعْ.
- ❖ If the Kasrah before ر Saakin is in a different word, then the ر will be pronounced full, as is the case in رَبِّ ارْجِعُونِ.
- ❖ If there is Kasrah before a ر Saakin, and there is a must'aliyah letter after it in the same word, then the ر will be pronounced full, as is the case in مِرْصَاوٍ، قِرْطَاسٍ.

**Note:** The ر of the word فِرْقَةٍ can be pronounced full or thin, in both tones.

- ❖ If there is Kasrah before ر Saakin and then a Must'aliyah letter in the next word, then the ر will be pronounced in a thin tone, as is the case in قَاصِدٌ صَبِيْرًا.
- ❖ If there is Kasrah Asli before ر Saakin in the same word, then the ر will be pronounced in a thin tone, as is the case in فِرْعَوْنَ.

### 3. Rules of Tafkheem and Tarqeeq of ر Mauqufah

**Definition of ر Mauqufah:** The ر on which Waqf is done with Sukoon on it. There are few rules of it which are as follows:

- ❖ If there is a Zabar or Paysh before ر Mauqufah, then ر will be pronounced in a thick tone, as is the case in **رَائِحَةٌ، قَبِيرٌ، نُذُرٌ، رُؤْيُ**.
- ❖ If there is a Saakin letter before ر Mauqafah, and the letter before the Saakin letter contains a Fathah or Dammah, then the ر will be read in a thick tone, as is the case in **رُؤْيُ، وَالْعَصْفُ، وَالطُّورُ، أَلثَّارُ، نُورٌ**.
- ❖ If there is a Kasrah before ر Mauqafah, then ر will be read in a thin tone, as is the case in **رَائِحَةٌ، قَائِدٌ، يَغْفِرُ**.
- ❖ If a Saakin letter precedes ر Mauqufah, and the letter before it contains a Kasrah, then ر will be read in a thin tone, as is the case in **رَائِحَةٌ، حَجْرٌ، ذِكْرٌ، فَكْرٌ**.
- ❖ If there is ي Saakin before ر Mauqufah, then ر will be read in a thin tone, as is the case in **رَائِحَةٌ، قَائِدٌ**.



## 4. Rules of Tafkheem and Tarqeeq of ر Mushaddadah

**Definition of ر Mushaddadah:** It is the ر which has Tashdeed on it. The ر Mushaddadah will be read thick or thin depending on its harakah, that is, if it has Zabar or Paysh on it, then it will be read in a thick tone, and if it has a Zayr, then it will be read in thin tone. The first ر will be follow the second ر. For example ذُرِّيَّةٌ، فَفَرُّوا.

## 5. Rules of Tafkheem and Tarqeeq of ر Muramah

**Definition of ر Muramah:** The ر on which Waqf bil-Raum is done is called ر Muramah.

- ❖ ر Muramah will also be read thick or thin depending on its harakah. For example, if Waqf bil-Raum is performed on the ر containing Zayr of وَالْفَجْرِ, then ر will be read in a thin tone, and if Waqf bil-Raum is performed on the ر of بُرُور, then ر will be read in a thick tone.

## 6. Rules of Tafkheem and Tarqeeq of ر Mumalah

**Definition of ر Mumalah:** ر Mumalah is that in which Imalah is performed.

- ❖ Due to being inclined towards Zayr and رى, Mumalah is read in a thin tone, as is the case in مَجْرِيًا.

## Questions of lesson no. 16

1. Explain the meaning of Tafkheem and Tarqeeq.
2. From the perspective of Tafkheem and Tarqeeq, how many types of alphabets are there?
3. Explain the rules of Tafkheem and Tarqeeq of ا.
4. Explain the rules of Tafkheem and Tarqeeq of ج.
5. From the perspective of Tafkheem and Tarqeeq, how many types of ح are there, and what are their names?
6. What is the definition of ح Mutaharrikah, and explain the rules of its Tafkheem and Tarqeeq?
7. What is the definition of ح Saakin, and explain the rules of its Tafkheem and Tarqeeq?
8. What is the definition of ح Mauqufah, and explain the rules of its Tafkheem and Tarqeeq?
9. What is the definition of ح Mushaddadah, and explain the rules of its Tafkheem and Tarqeeq?
10. What is the definition of ح Muramah, and explain the rules of its Tafkheem and Tarqeeq?
11. What is the definition of ح Mumalah, and explain the rules of its Tafkheem and Tarqeeq?

## Lesson No. 17

### Harakaat

**Literal Meaning:** The literal meaning of Harakat is "movement".

**Terminological meaning:** In the terminology of Tajweed, Zayr, Zabar, and Paysh are called "harakaat". Harakaat is the plural of harakah.

1. Zabar is called "Fathah", and the letters with a Fathah on them are called "Maftooh".
2. Zayr is called "Kasrah", and the letters with a Kasrah below them are called "Maksoor".
3. Paysh is called "Dammah", and the letters with a Dammah on them are called "Madmoom".

Harakaat should be read purely according to the Arabic accent without stretching or having a sudden pause in them. Moreover, pronouncing them in Urdu accent should be avoided.

### Method of pronouncing Harakaat

**Fathah:** This harakah is pronounced with an open mouth and voice. Such as **ع**.

**Kasrah:** This Harakah is pronounced by lowering the mouth and voice. Such as **ك**.

**Dammah:** This Harakah is pronounced by rounding the lips and not completely joining them. Such as **كُ**.

## Questions of lesson no. 17

1. Explain the literal and terminological meaning of harakah.
2. What are the names of Harakaat?
3. Describe the Method of pronouncing harakaat.

## Lesson No. 18

### Sukoon

**Literal meaning of Sukoon:** "to stay".

**Terminological meaning of Sukoon:** Absence of movement, i.e. no movement.

**Symbol of Sukoon:** This symbol is called "Jazm". The letter that has a Jazm on it is called "Saakin". The Saakin letter is read along with its preceding Mutaharrrik letter, like كُنْ.

#### Types of Sukoon

There are two types of Sukoon:

1. Sukoon Asli
2. Sukoon Aaridi

#### 1. Definition and types of Sukoon Asli

Sukoon Asli is the Sukoon that is sustained in Waqf and wasl, like the Sukoon of "ن" in كُنْ. Sukoon Asli is also called "Sukoon Laazimi" and "Sukoon Wad'i". There are two signs of Sukoon Asli:

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- ❖ Jazm
- ❖ Tashdeed

## 2. Definition of Sukoon Aaridi

Sukoon Aaridi is the Sukoon in which a Mutaharrik letter becomes Saakin due to Waqf, such as رَبِّ الْعَالَمِينَ.

### Questions of lesson no. 18

3. Explain the literal and terminological meaning of Sukoon.
4. Describe the types and signs of Sukoon.

## Lesson No. 19

### Maddaat

**Literal meaning of Madd:** “To prolong”.

**Terminological meaning:** In the terminology of Tajweed, “Madd” refers to “prolonging the voice in case of any cause of Madd appearing after the letters of Maddah or Leen”.

#### Causes of Madd

There are two causes of Madd:

“Hamzah and Sukoon.”

#### Placement of Madd

Placements of Madd are also two:

“A letter of Madd and a letter of Leen.”

#### Types Of Madd

There are two types of Madd:

- ❖ Madd Asli
- ❖ Madd Far'i



## 1. Definition of the Madd Asli

If no cause of Madd is found after the letters Maddah, then it is called “Madd Asli”, as is the case in **أُودِيْنَا**.

### Duration of the Madd Asli:

The duration of Madd Asli is equal to one "ا", that is two harakaat. If Madd Asli is not pronounced, then the characteristic of 'Maddah' letters do not remain anymore, and the “ا Maddah” will be replaced by a Zabar, “ي Maddah” by a Zayr, and “و Maddah” will be replaced by a paysh.

## 2. Definition of Madd Far'i

If any cause of Madd is found after the "letters of Maddah" or the "letters of Leen", it is called "Madd Far'i".

### Types Of Madd Far'i

There are basically four types of Madd Far'i:

1. Madd Muttasil
2. Madd Munfasil
3. Madd Lazim
4. Madd 'Aarid

If the cause of the Madd is "Hamzah", then there are two types of it:

1. Madd Muttasil
2. Madd Munfasil

### Definition of Madd Muttasil

When Hamzah is present in the same word after the Maddah letter, then it is called Madd Muttasil. Madd Muttasil is also called Madd Wajib. Such as **جَاءَ ، سَيِّئٌ**.

### Definition of Madd Munfasil:

When Hamzah is present in the succeeding word after the Maddah letter, then it is called as Madd Munfasil. Madd Munfasil is also called Madd Jaiz. Such as **يَبِأْتُونَ، بِعِ أَنْفُسِكُمْ**.

### Duration of pronouncing Madd Muttasil and Madd Munfasil

There is "tawassut" (moderation) in Madd Muttasil and Madd Munfasil. According to Imam Shatibi, the duration of tawassut in Madd Muttasil and Madd Munfasil is "two and a half". (*Sharh Al Shatibiyyah lil-Mulla Ali Al-Qari, p. 60*)

If the cause of the Madd is "Sukoon", then there are two types of it:

1. Madd Lazim
2. Madd 'Aarid

## Definition of Madd Lazim and Madd Leen Lazim

If "Sukoon Asli" appears after the Maddah or Leen letters, then Madd Lazim will be applied in the first case and Madd Leen Lazim in the second case, such as **دَائِبَةٌ, عَيْنٌ**.

## Types Of Madd Lazim

There are four types of "Madd Lazim":

1. Madd Lazim Kalimi Muthaqqal
2. Madd Lazim Kalimi Mukhaffaf
3. Madd Lazim Harfi Muthaqqal
4. Madd Lazim Harfi Mukhaffaf

### 1. Definition of Madd Lazim Kalimi Muthaqqal

If a word has Sukoon Asli with Tashdeed on it after the Maddah letter, then it is called "Madd Lazim Kalimi Muthaqqal", such as **جَانٌ**.

## 2. Definition of Madd Lazim Kalimi mukhaffaf

If a word has Sukoon Asli with a Jazm on it after the maddah letter, then it is called "Madd Lazim Kalimi mukhaffaf", such as **آتَيْنَ**. (This is the only example of Madd Lazim Kalimi mukhaffaf which appears twice in Surah Yunus).

## 3. Definition of Madd Lazim harfi muthaqqal

If a letter has Sukoon Asli with a Tashdeed on it after the Maddah letter, then it is called "Madd Lazim harfi muthaqqal", such as **آلَمَّ**.

## 4. Definition of Madd Lazim harfi mukhaffaf

If a letter has Sukoon Asli with a Jazm on it after the maddah letter, then it is called "Madd Lazim harfi mukhaffaf", such as **بِئْنَ**.

## Stretching duration of Madd Lazim and Madd Leen Lazim

All four types of Madd Lazim have long stretches. The duration of the long stretch is three ١. Madd Leen Lazim has

long, moderate and short stretches, but the long stretch is preferable.

## Definition of Madd ‘Aarid and Madd Leen ‘Aarid

If Sukoon ‘aaridi appears after Maddah letters, then it is called Madd ‘Aarid, such as رَبِّ الْعَالَمِينَ; and if Sukoon ‘aaridi appears after Leen letters, then it is called Madd Leen ‘Aarid, such as كُرَيْشٍ.

## Durations of stretches of Madd ‘Aarid and Madd Leen ‘Aarid

Long, moderate and short, all three forms of stretches are permissible in Madd ‘Aarid and Madd Leen ‘Aarid. However, a long stretch is “preferable” in Madd ‘Aarid, then a moderate stretch, and then a short stretch. Whereas, a short stretch is preferable in Madd Leen ‘Aarid, then comes the rank of a moderate stretch, and then that of a long stretch. The duration of long stretch in Madd ‘Aarid and Madd Leen ‘Aarid is "three |", for a moderate stretch is "two |", and for a short stretch, is to pronounce the letter as its original length.

## CHART OF MADDAAT (diagram)

- ❖ Basic types of Madd
  - Madd Asli
    - ☯ The duration of stretch of Madd Asli is one ʾ.
  - Madd Far'i
    - ☯ Madd Muttasil
    - ☯ Madd Munfasil
    - ☯ Madd Lazim
    - ☯ Madd 'Aarid
- ❖ TYPES OF MADDD FROM THE PERSPECTIVE OF HAMZA AND SUKOON
  - Maddaat of hamzah
    - ☯ Madd Muttasil
    - ☯ Madd Munfasil
  - Maddat of sukoon
    - ☯ Sukoon 'Aaridi
      - \* Madd 'Aarid
      - \* Madd Leen 'Aarid
    - ☯ Sukoon Asli
      - \* Madd Lazim
  - Types of Madd Lazim
    - ☯ Madd Lazim Kalimi muthaqqal

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- ☉ Madd Lazim Kalimi mukhaffaf
- ☉ Madd Lazim harfi muthaqqal
- ☉ Madd Lazim harfi mukhaffaf
  - ✱ Madd Leen Lazim

Refer to the lesson for the definitions and duration of stretches of Maddaat.

## Questions of lesson no. 19

1. Explain the literal and terminological meaning of Madd?
2. How many causes of Madd are there, and what are they?
3. Describe the placement of Madd?
4. How many types of Madd are there? What are their names?
5. Explain the definition, rule and stretching length of Madd Asli.
6. What is the definition of Madd Far'i?
7. How many types of Madd far'i are there? Mention their names.
8. What is the definition of Madd Muttasil and Madd Munfasil, and what is their stretching length?
9. Explain the types of Madd 'Aarid and their definitions.
10. Explain the stretching length of Madd 'Aarid and Madd Leen 'Aarid.
11. Explain the types of Madd Lazim and their definitions.

The righteous predecessors **رحمهم الله** said: "Not contemplating and pondering upon the virtues of knowledge causes laziness. Therefore, a student should contemplate and ponder upon the virtues of knowledge along with hard work and diligence, as retention of information is actually the continuance of knowledge." (*Rah e 'Ilm, p. 47*)



## Lesson No. 20

### Durations of madd

**Literal meaning of miqdaar (i.e. duration):** “Measuring”.

**Terminological meaning:** In the terminology of Tajweed, it refers to “that through which the “stretch” of a Madd” is measured.

**Literal meaning of Wajh:** “Method, form.”

**Terminological meaning of cause:** “It refers to the predetermined durations of stretches of madds.” For example, two ʾ Madd is called “Tawassut” (i.e. moderate stretch), and three ʾ Madd is called Tool (a “long stretch”).

*(Lam'aat Shamsiyyah Hashiyah Fawaid Makkiyyah, p. 118, edited)* Before explaining the durations of Madd, the sequence of Madd are explained so that it becomes easier to understand the causes of Madd.

### The sequence of Madds in terms of being strong and weak

1. Madd Lazim is the strongest Madd.
2. After that is Madd Muttasil.

3. After this is Madd 'Aarid.
4. Then, Madd Munfasil.
5. Then, is Madd Leen Lazim, and
6. Then comes the rank of Madd Leen 'Aarid.

### **Method of deriving the durations of Madds**

The method of finding out the true duration of Madd is as follows:

- ❖ A weak Madd should not be preferred over a strong Madd.
- ❖ There should be equality in the durations of the Madds.

### **The purpose of the durations of Madd**

The purpose behind stating the durations of Madd is that whatever duration of madd's stretching was adopted at the beginning of the recitation, the same should be followed throughout till the end. It is not right to have a long stretch at places, and then a moderate stretch at others, and then a short stretch at some other places. Moreover, you should not perform a long stretch in a weak Madd and then a moderate or short stretch in an strong Madd either. To understand this ruling, memorize the durations of Madds'

stretches and their sequence. A brief description is provided for further convenience.

## Rules of durations of madd

1. If the Mauquf Alayh letter in Madd ‘Aarid and Madd Leen ‘Aarid contains a Fathah, then Waqf bil-Iskan will take place; and all the three durations, i.e. long stretch, moderate stretch and short stretch, can be performed in it. For example, three durations are found by performing Waqf on رَبِّ الْعَالَمِينَ:

- ❖ A long stretch with a Saakin
- ❖ A moderate stretch with a Saakin
- ❖ A short stretch with a Saakin

In the same way, in Madd Leen ‘Aarid too, there are three durations in case of performing Waqf; such as لَا إِلَهَ إِلَّا اللَّهُ.

- ❖ A short stretch with Saakin
- ❖ A moderate stretch with Saakin
- ❖ A long stretch with Saakin

**Note:** The stretching length of Madd ‘Aarid and Madd Leen ‘Aarid established at the beginning of the recitation should remain constant throughout, it shouldn’t vary from place to

place. Moreover, be mindful of the fact also that while reciting, Madd Leen ‘Aarid should not be preferred over Madd ‘Aarid, because Madd Leen ‘Aarid is weaker as compared to Madd ‘Aarid.

2. If the Mauquf Alayh letter in Madd ‘Aarid and Madd Leen ‘Aarid contains a Kasrah, such as **كَوْفٍ ، كَرِيمٍ**, then Waqf is performed in two ways:

- ❖ Waqf bil-Iskan
- ❖ Waqf-bil-Raum

In this, six durations of Madd are found; three of Waqf bil-Iskan and three of Waqf-bil-Raum. The details are as follows:

### **Three causes in case of Waqf bil-Iskan**

- ❖ A long stretch with Sukoon (permissible)
- ❖ A moderate stretch with Sukoon (permissible)
- ❖ A short stretch with Sukoon (permissible)

### **Three durations in case of Waqf-bil-Raum**

- ❖ A long stretch with Raum (Impermissible)
- ❖ A moderate stretch with Raum (Impermissible)

❖ A short stretch with Raum (Permissible)

In this, there are four durations that are permissible, which are. long stretch, moderate stretch, short stretch with Iskan, and. short stretch with Raum. Further, there are two durations. long stretch with Raum, and. moderate stretch with Raum, which are not permissible, because long and moderate stretches are related to making a letter Saakin in Waqf, and this is the very reason for the Madd; whereas, because of letters being read as Mauqoof Mutaharrik in Raum, long and moderate stretches are not permissible in it, as the reason of Madd is not found here.

3. If the Mauquf Alayh letter in Madd ‘Aarid and Madd Leen ‘Aarid contains a Dammah, such as in the case of نَسْتَعِينُ, then there are three cases of Waqf:

- ❖ Waqf bil-Iskan
- ❖ Waqf-bil-Raum
- ❖ Waqf-bil-Ishmam

Nine durations of Madd are found in this, three in Iskaan, three in Raum and three in Ishmam. Seven durations out of these are permissible, which are: long stretch, moderate stretch, and short stretch with Iskaan; long stretch, moderate stretch, and short stretch with Ishmaam, and

short stretch with Raum. The remaining two durations, long stretch with Raum, and. moderate stretch with Raum, are not permissible.

### **Three causes in case of Waqf-bil-Iskan**

- ❖ Long stretch with Iskan (permissible)
- ❖ Moderate stretch with Iskan (permissible)
- ❖ Short stretch with Iskan (permissible)

### **Three causes in case of Waqf-bil-Raum**

- ❖ Long stretch with Raum (impermissible)
- ❖ Moderate stretch with Raum (impermissible)
- ❖ Short stretch with Raum (permissible)

### **Three causes in case of Waqf-bil-Ishmaam**

- ❖ Long stretch with Ishmaam (permissible)
  - ❖ Moderate stretch with Ishmaam (permissible)
  - ❖ Short stretch with Ishmaam (permissible)
4. If Madd Muttasil, Madd ‘Aarid and Madd Leen ‘Aarid, or other similar Maddaat get together, then only those durations will be permissible in them which have the same

duration of long and moderate stretch, or in which the strong one is preferred over the weak one.

5. If the Hamzah of Madd Muttasil is at the end of a word, then two durations of Madd would gather in case of performing Waqf on it; i.e. Hamzah and Sukoon. This is also known as “Ijtima al-Sababayn”. Such as **يَسَاءُ ، فُرُوْ**. We cannot perform a short stretch here due to Madd ‘Aarid, rather, we would perform a long or moderate stretch, and in case of Raum, only a moderate stretch will be performed.

## Questions of lesson no. 20

1. Explain the literal and terminological meaning of Miqdaar.
2. Explain the literal and terminological meaning of Wajh.
3. Describe the order of the strong and weak Maddaat.
4. Explain the lengths of madds.
5. What is the method of finding out the duration of madds?
6. What is the purpose of stating the durations of madds?
7. How many durations are there if Waqf was performed on a letter with Fathah in Madd 'Aarid and Madd Leen 'Aarid?
8. How many cases of permissible and impermissible durations are there if Waqf is performed on a letter with Kasrah in Madd 'Aarid and Madd Leen 'Aarid? Furthermore, mention the reason for it being impermissible.
9. How many cases of permissible and impermissible durations are there if Waqf is performed on a letter with Dammah in Madd 'Aarid and Madd Leen 'Aarid? Furthermore, explain the reason for it being impermissible.



## Lesson No. 21

### Ijtima al-sakinain

#### Definition of Ijtima Al-Sakinain

The combination of two Saakin letters in one or two words is called "Ijtima Al-Sakinain".

#### Types of ijtima al-sakinain

There are two types of Ijtima al-Sakinain:

- ❖ Ijtima Al-Sakinain ‘Ala haddihi
- ❖ Ijtima Al-Sakinain ‘Ala Ghayri haddihi

#### Definition and rule of Ijtima Al-Sakinain ‘Ala Haddihi

If the first Saakin is Maddah and both the Saakins are in one word, then it is called “Ijtima Al-Sakinain ‘Ala haddihi”. This Ijtima Al-Sakinain is absolutely permissible; such as **جَاءَ، آتَى**.

#### Definition and rule of Ijtima Al-Sakinain ‘Ala Ghair-i-Haddihi

If the first Saakin is not Maddah or both the Saakin’s are not combined in one word, then it is called “Ijtima Al-Sakinain

‘Ala Ghair-i-Haddihi’. If both Saakin letters are in the same word, then Ijtima Al-Sakinain ‘Ala Ghair-i-Haddihi is not permissible. However, it is permissible in Waqf. Such as **فَكَرْنَا، وَكُنَّا**.

If both Saakins are not in the same word, then there are six cases:

1. If the first Saakin is “a letter of Maddah”, then the first saakin will be omitted; such as in **وَأَقِيمُوا الصَّلَاةَ**.
2. If the first Saakin is a “plural م”, then “dammah” will be applied; such as in **عَلَيْكُمْ الْأَرْضُ**.
3. If the first Saakin is the ن of “مِنَ”, then “Fathah” will be applied; such as in **مِنَ النَّبِيِّينَ**.
4. If the first Saakin is “و Leen” of a plural form then “Dammah” will be applied; such as in **تَخَشَعُوا لِلنَّاسِ**.
5. If the first Saakin is the م of “الم”, then “Fathah” will be applied; such as in **الْمِ اللَّهُ**.
6. If the first Saakin is a letter other than the aforementioned letters, then “Kasrah” will be applied there; such as in **إِنْ أَرْتَابْتُمْ**.

### What is ن qutni?

When a Hamzah Wasli appears after a Tanween, then the Hamzah Wasli is dropped in Wasl, and the ن Saakin of

Tanween is given a Kasrah with a small َ shown next to it; this َ is called َqutni; such as كَيْتٌ َاصِلَةٌ َوصِيَّةٌ َ.

## Question of lesson no. 21

1. What is the definition of Ijtima Al-Sakinain?
2. How many types are there of Ijtima Al-Sakinain?
3. Explain the definition and rule of Ijtima Al-Sakinain 'Ala Haddihi with examples.
4. Explain the definition and rules of different cases of Ijtima Al-Sakinain 'Ala Ghair-i-Hadah with examples?

## Lesson No. 22

### Rules of hamzah

When two Hamzah's come together, they form four rules:

1. Tahqeeq
2. Tas-heel
3. Ibdal
4. Hazf

#### 1. Tahqeeq

**Literal meaning:** "to make it very clear".

**Terminological meaning:** In the terminology of Tajweed, "Tahqeeq" refers to "pronouncing Hamzah with all its sifaat from its actual Makhraj".

**Rule of Tahqeeq:** When two Hamzah Qati's come together in the same word or two different words, then both should be read very clearly; such as **عَائِشَةُ**.

#### 2. Tas-heel

**Literal meaning:** "To simplify".

**Terminological meaning:** In the terminology of Tajweed, it refers to "pronouncing Hamzah in between the state of Tahqeeq and Ibdaal". In the narration of Imam Hafsa رَحْمَةُ اللهِ عَلَيْهِ, there is Tas-heel on Hamzah only in one place, and that is the second Hamzah of the word ءَ اَصْحَابِي (in surah Haa Meem Sajdah).

### 3. Ibdaal

**Literal meaning:** "To change".

**Terminological meaning:** In the terminology of Tajweed, it refers to "changing the second Hamzah with the "letter of Maddah" according to the harakah of the previous letter". Ibdaal is located in six places:

- ❖ اَ اَنْتَنَ; two times in Surah Yunus
- ❖ اَ اَلَّذِيْنَ كَرَّمِيْنَ; two times in Surah An'aam
- ❖ اَ اَللّٰهُ; once in Surah Yunus and once in Surah Naml

### 4. Hazf

**Literal meaning:** "To omit".

**Terminological meaning:** In the terminology of Tajweed, "if two Hamzah's are together and the first one is Qati with

a Fathah on it and the second Hamzah is Wasli with a Kasrah, then reading it by dropping the second Hamzah is called Hazf<sup>2</sup>; such as reading **أَسْتَكْبِرُ** as **عَاسْتَكْبِرُ** .

## Questions of lesson no. 22

1. When two hamzahs are together, how many rules do they have and what are they?
2. What is Tahqeeq?
3. What is the definition of Tas`heel.
4. What is the definition of Ibdaal. Moreover, please mention that in how many words of the Qur'an has Ibdaal taken place, and what are those words?
5. Explain the definition and rule of Hazf.

## Lesson No. 23

### Haa dameer

There are three types of the "Haa Zaaidah" that appears at the end of a word:

#### 1. Haa Taaneeth

The "Haa" that appears at the end of a singular feminine noun, and is a sign of femininity. It is pronounced as "Taa" in Wasl, and is replaced by Haa Saakinah in Waqf. Such as **قُوَّةٌ** to **قُوَّةٍ**.

#### 2. Haa Saktaah

This always remains Saakin. It is recited in Waqf, as well as in wasl. It has no meaning. It is only used to indicate the last harakat of the word. It has appeared at the end of nine words in the Holy Qur'an. Those words are:

- ❖ **لَمْ يَتَسَنَّهٗ** in Surah Baqarah. (Part 3, Surah Al-Baqarah verse 259)
- ❖ **فِيهِمْ اِقْتِرِبَةٌ** in Surah An'aam. (Part 7, Surah Al-An'aam verse 90)
- ❖ Six words in Surah Haaqqah: **كَيْتَبِيَهٗ** twice, (Part 29, Surah Al-Haaqqah verse 19); **حَسَابِيَهٗ** twice, (Part 29, Surah Al-Haaqqah

verse 20); ﴿٢٨﴾ مَالِيَةً once, (Part 29, Surah Al-Haaqqah verse 28);

﴿٢٩﴾ سُلْطَانِيَةً once, (Part 29, Surah Al-Haaqqah verse 29)

- ❖ ﴿١٠﴾ مَا هِيَ in Surah Qari'ah. (Part 30, Surah Al-Qaari'ah verse 10)

### 3. Haa Dameer

It is the "Haa" that is used in place of Ism Dhahir. Haa Dameer either contains a Kasrah or a Dammah, but not a Fathah.

#### The case of Haa Dameer being Maksurah (i.e. having a Kasrah)

If the letter before this (haa) has a "Kasrah" or "ي Saakinah" under it, then "Ha Dameer" will be "Maksurah" (i.e. with a Kasrah). Such as "بِهِ، فِيهِ".

Four words are exempt from this rule:

- ❖ ﴿١٠﴾ وَمَا أَنْسَلِينَهُ in Surah Al-Kahf.
- ❖ ﴿١٠﴾ عَلَيْهِ اللَّهُ in Surah Fath. In these two words, "Haa Dameer" will be "Madmoom" (i.e. with a Dammah).
- ❖ ﴿١٠﴾ أَرْجَةٍ
- ❖ ﴿١٠﴾ فَالْتَقَهُ, in these two words, the Haa Dameer will be "Saakin".



## The case of Haa Dameer being Madmoom (i.e. having a Dammah)

When there is neither “Kasrah” nor “ي Saakin” before Haa Dameer, then the Haa Dameer will be “Madmoom” (i.e. with a Dammah); such as **رَسُولُهُ**، **لَهُ**، **مِنْهُ**; but one word is exempted from this rule, which is **رَبِّتَّقِهِ**.

## The rule of reading the Harakah of Haa Dameer with Ishba’

If there is a Mutaharrik letter before and after Haa Dameer, then its harakah will be read with Ishba’; such as **مِنْ رَبِّهِ وَاللُّبُؤْمُونِ، وَرَسُولُهُ أَحَقُّ**; but there will be no ishba’ at one place in the Qur’an, and that is in **إِنْ تَشْكُرُوا يَرْزُقْكُمْ**. If there is sakinah before and after haa Dameer, then there will be no ishba’ in its harakah; such as **مِنْهُ وَيُعَلِّمُهُ الْكِتَابَ**. However, there will be Ishba’ in one word of the Holy Quran, which is **فِيهِ مَهَانَاتَا**.

## Questions of lesson no. 23

1. How many types of Haa Zaaidah are there?
2. What is Haa Taaneeth?
3. What is Haa Saktah, and in how many words does it occur?
4. What is Haa Dameer?
5. When will Haa Dameer be maksoor? How many words are exempt from this ruling and what are they?
6. When will Haa Dameer be Madmoom? How many words are exempt from this ruling and what are they?
7. Explain the ruling of reading the harakah of Haa Dameer with ishba', and which words are exempt from this ruling?

## Lesson No. 24

### Saktah And Imalah

**Literal meaning of Saktah:** “To stop”.

**Terminological Meaning of Saktah:** In the terminology of Tajweed, “Saktah” refers to “stopping on the last letter of a word for a while by suppressing the sound while holding your breath.

#### Types of Saktah

There are two types of Saktah:

- ❖ Saktah Wajib
- ❖ Saktah jaiz

#### 1. Saktah Wajib

According to Imam Hafs رحمته اللہ علیہ, Saktah Wajib is in four words in the Holy Qur'an by the way of Shatibi رحمته اللہ علیہ:

8. On عَوَجَا of عَوَجَا سَكْتَهُ قَبَا in Surah Kahf.
9. On مَرَقِدَنَا of هَذَا مِنْ مَرَقِدَنَا سَكْتَهُ in Surah Yaseen.

10. On مَنْ of مَنْ رَاقِي سَكْتَهُ in Surah Qiyamah.
11. On بَلِّ of بَلِّ سَكْتَهُ رَانَ of بَلِّ in Surah Mutaffifeen.

## 2. Saktah jaiz

It is permissible to perform Saktah on these four words of the Qur'an.

12. On عَلَيْنَا of عَلَيْنَا أَنْفُسَنَا سَكْتَهُ in Surah A'raaf
13. On أَوْلَمْ يَتَّقِكُمْ of أَوْلَمْ يَتَّقِكُمْ وَآ سَكْتَهُ in Surah A'raaf
14. On أَعْرَضَ of أَعْرَضَ عَنْ هَذَا سَكْتَهُ in Surah Yusuf
15. On يُضِدُّ of يُضِدُّ الرِّعَاءَ سَكْتَهُ in Surah Qasas

## Rule of Saktah

Saktah comes in the ruling of Waqf, meaning that the Mutaharrik letter should be made Saakin, and the two Zabar should be read by replacing it with ۞.

## Imalah

**Literal meaning of Imalah:** “To incline”.

**Terminological meaning of Imalah:** In the terminology of Tajweed, “Imalah” refers to “reading “Fathah” by inclining it to Kasrah, and ِ by inclining it to ى”.

According to the narration of Imam Hafs رَحْمَةُ اللهِ عَلَيْهِ, Imalah has been applied to only one word in the Holy Qur’an, which is "مَجْرِبًا", and this is Imalah Kubra.

## Questions of lesson no. 24

1. Explain the literal and terminological meanings of Saktah, and its types.
2. Explain the ruling of Saktah.
3. According to the narration of Imam Hafs رَحْمَةُ اللهِ عَلَيْهِ, at how many places in the Holy Qur’an is Saktah Wajib?
4. What is the literal and terminological meaning of Imalah?

## Lesson No 25

### WAQF

**Literal meaning of Waqf:** "To stop, to stay".

**Terminological meaning of Waqf:** In the terminology of Tajweed, "Waqf" refers to "breaking the sound and breath on the last letter of the word and pausing for a while through iskaan, raam or Ishmaam, with the intention continuing recitation afterwards,"; and if there is no intention to recite further after performing the Waqf, then it is called "Qat'a'" in the terminology of Tajweed.

#### Types of Waqf

Basically, Waqf is divided into two categories:

1. Placement of Waqf
  2. State of Waqf
1. **Placement of Waqf:** Knowing where to pause and where not to pause.
  2. **State of Waqf:** Knowing how to pause at the last letter of a word.

## Types of waqf according to its placement

There are four types of Waqf depending on its placement:

1. Waqf Taam
2. Waqf Kaafi
3. Waqf Hasan
4. Waqf Qabeeh

1. **Definition of Waqf Taam:** Pausing at such a place in a word where the speech complete in terms of word and meaning is called "Waqf Taam". Such as Waqf in Surah Al-Baqarah on **هُمُ الْمُنْفَكُونَ** is Waqf Taam, because this word has no link to the word after it in words or meaning.
2. **Definition of Waqf Kaafi:** Pausing at such a place in a word where the paused word has no connection with the word after it in words, but has a connection to it in meaning, is called Waqf Kaafi. Such as the Waqf on **بِالْآخِرَةِ هُمْ يُوقِنُونَ** is Waqf Kaafi, because the connection in words is complete here, but there is still a connection in meaning.

**Ruling of Waqf Taam and Waqf Kaafi:** The ruling of Waqf Taam and Waqf Kaafi is that in case of Waqf Taam and

Waqf Kaafi taking place, after Waqf, we should continue with the word after. Repetition is not needed.

3. **Definition of Waqf Hasan:** Waqf Hasan is a Waqf in which the paused word is related to the word after it, both in terms of words and meaning, and performing Waqf would neither distort the meaning nor would it create any ambiguity. Such as you can perform Waqf on **رَبِّ الْعَالَمِينَ** in **رَبِّ الْعَالَمِينَ اللَّهُ**, but you cannot start from **رَبِّ الْعَالَمِينَ**. Rather, you will have to repeat it, that is, you will have to recite it from **رَبِّ الْعَالَمِينَ اللَّهُ** again.
4. **Definition of Waqf Qabeeh:** Waqf Qabeeh is a Waqf in which the paused word is related to the word after it, both in terms of words and menaing, and the Waqf creates ambiguity in the meaning or distorts the meaning; such as performing Waqf on **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ**.

## Ruling of Waqf Hasan and Waqf Qabeeh

The ruling of Waqf Hasan and Waqf Qabeeh is to repeat it from the previous word after Waqf.

## Types of waqf according to condition

There are five types of Waqf in terms of its conditions:



- ❖ Waqf-bil-Sukoon
- ❖ Waqf-bil-Iskaan
- ❖ Waqf-bil-Ibdaal
- ❖ Waqf-bil-Raum
- ❖ Waqf-bil-Ishmaam

## 1. Waqf-bil-Sakoon

If the last letter of the word is already Saakin, then pausing there by breaking breath and voice, such as **أَلَمْ نَشْرَحْ**.

## 2. Waqf-bil-Iskaan:

If the last letter of a paused word is “Mutaharrik”, making it Saakin and performing Waqf there is called “Waqf-bil-Iskaan”, such as in **رَبِّ الْعَالَمِينَ**.

Waqf-bil-Iskaan occurs in all three harakaat, (Fathah, Dammah and Kasrah).

## 3. Waqf-bil-Ibdaal

Pronouncing the paused letter while changing it according to the rules is called "Waqf-bil-Ibdaal". There are two rules for Waqf-bil-Ibdaal:

- ❖ If there are two Zabar at the end of a word, then in Waqf, it will be read by replacing it with ۱; such as, from **عليها** to **عليًا**.
- ❖ If there is a round ۲ at the end of a word, then in Waqf, it will be replaced with ۳sakinah. Such as, from **قُوَّةٌ** to **قُوَّةً**.

#### 4. Waqf-bil-Raum

The literal meaning of raum is “to intend”. In the terminology of Tajweed, “Waqf-bil-Raum” refers to “pronouncing ۱/3 harakah of the last letter of the word on which Waqf is to be performed”. Waqf-bil-Raum is performed in Dammah and Kasrah. Such as, **حَوِّبٍ**.

#### 5. Waqf-bil-Ishmaam

To make the last letter Saakin of the word on which Waqf is to be performed, and indicating towards Dammah through lips, is called "Waqf-bil-Ishmaam". Such as, **اَلرَّسُوْلُ**, this Waqf occurs only in "Damma".

Learn the method of Waqf-bil-Raum and Waqf-bil-Ishmaam from an expert qaari and teacher of this field.

#### Types of waqf according to the need and state of reciter

There are four types of Waqf depending on the need and state of the reciter:

1. Waqf Ikhtiyari
2. Waqf Idtirari
3. Waqf Ikhtibari
4. Waqf Intizari

### **1. Waqf Ikhtiyari**

Performing Waqf by one's will and authority in spite of having breath is called "Waqf Ikhtiyari".

### **2. Waqf Idtirari**

A Waqf that occurs unintentionally due to any reason, such as the reciter sneezing while reciting, or the reciter has hiccups or shortness of breath while reciting and is forced to stop, is called "Waqf Idtirari".

### **3. Waqf Ikhtibari**

The teacher stopping his student to test how he reads the pause with the intention of explaining him is called "Waqf Ikhtibari".

### **4. Waqf Intizari**

Repeatedly pausing on the same word or verse to recite many narrations is called "Waqf Intizari". Since a Waqf is

performed while waiting to recite another narration after the first one, hence, it is called "Waqf Intizari" with the same relation.

## Definition of ibtida and i'ada

### Definition of Ibtida

**Literal meaning:** "To start".

**Terminological meaning:** In the terminology of Tajweed, "Ibtida" refers to reading beyond the paused word; such as pausing on رَبِّ الْعَالَمِينَ and beginning from الرَّحْمَنِ .

### Definition of I'ada

**Literal meaning:** "To return".

**Terminological meaning:** In the terminology of Tajweed, "i'ada" refers to returning to the paused word or the word before it, and reciting it again.

## Chart Of Waqf (Diagram)

- ❖ TYPES OF WAQF
  - According to its condition
    - \* Waqf-bil-Sukoon

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- ✧ Waqf-bil-Iskaan
- ✧ Waqf-bil-Ibdaal
- ✧ Waqf-bil-Raum
- ✧ Waqf-bil-Ishmaam
- According to its placement
  - ✧ Waqf Taam
  - ✧ Waqf Kaafi
  - ✧ Waqf Hasan
  - ✧ Waqf Qabeeh
- According to the need of the reciter
  - ✧ Waqf Ikhtiyari
  - ✧ Waqf Idtirari
  - ✧ Waqf Ikhtibari
  - ✧ Waqf Intizari

The definitions of all these pauses can be found in the lesson.

## Questions of lesson no. 25

1. Explain the literal and terminological meaning of Waqf?
2. How many types of Waqf are there according to the placement of Waqf? State their names and number.
3. Explain the definition and ruling of Waqf Taam.
4. Explain the definition and ruling of Waqf Kaafi.
5. Explain the definition and ruling of Waqf Hasan.
6. Explain the definition and ruling of Waqf Qabeeh.
7. How many types of Waqf are there in terms of conditions? Explain with examples.
8. How many types of Waqf are there according to the need of the reciter? Please state their names and define each of them.
9. Explain the definition of ibtida and i'ada.

## Lesson No. 26

### QURANIC SYMBOLS

- ❖ **○** This symbol is of the completion of an Ayah. That is why this symbol is called "Ayah".
- ❖ **◡** This is the symbol of a "Ayah Mukhtalaf Feeh".
- ❖ **◌** This symbol is of Waqf Lazim. It is necessary to pause here, otherwise, there is a strong chance of for the meaning of the text to change.
- ❖ **◌** This is the symbol of "Waqf Mutlaq". One should pause here.
- ❖ **◌** This is a symbol of "Waqf Jaiz". One may pause here or not, both situations are permissible.
- ❖ **◌** This is a symbol of "Waqf Mujawwaz". It is permissible to pause here.
- ❖ **◌** This is a symbol of "Waqf Murakhkhas". It is permissible to pause here when needed. This is a symbol of a weak Waqf.
- ❖ **◌** This is a symbol of "◌". There is no harm in pausing on it, but this Waqf is weak.

- ❖ ك This is the symbol of "كُذِّبَكَ". If it appears after a waqf sign, then it is in the ruling of Waqf, and if it appears after a sign of wasl (لا, etc.), then it is in the ruling of wasl.
- ❖ قف This is an abbreviation for قَدْ يُوقَفُ. This is not a command verb. There is no problem in pausing here. However, "Waqf Ikhtiyari" is not better here.
- ❖ صل This is an abbreviation for قَدْ يُوصَلُ. This is also not a command verb either. This is the opposite of قَدْ يُوقَفُ.
- ❖ صل This is an abbreviation for "الْوَصْلُ أَوْلَى". One ought to pause here due to the connections in terms of words. Although it is a symbol of Waqf hasan, however, it is necessary to perform i'ada here after the Waqf.
- ❖ لا This is an abbreviation for لَا وَاقِفَ عَلَيْهِ. This is a symbol of waqf qabeeh. It is necessary to read by joining it together here, because pausing at such a place will necessitate distortion. That is why it is not permissible to pause on it.
- ❖ ق This is a symbol of "Waqf Mukhtalaf feeh". This is an abbreviation for قَبِيلَ لَا وَاقِفَ عَلَيْهِ. It is better not to pause here.
- ❖ O This is called "Ayat La". There is no Waqf Qabeeh here, rather, it is Waqf jaiz here due to it being a verse.



However, performing wasl is better here, since it is not a place to perform Waqf. However, i'ada should not be performed after performing the Waqf.

- ❖ **مع** This is a symbol of "Waqf Mu'anaqah". The abbreviation of mu'anaqah, "مع", is normally written in the margins of the Qur'an; and in the middle of the verse, there are three dots at two places, such as **لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ**. The rule of Waqf Mu'anaqah is that neither should one perform Waqf nor wasl, at both places. Rather, one should perform wasl awwal and Waqf Thaani, or Waqf awwal and wasl Thaani.
- ❖ **وقف النبي صلى الله عليه وآله وسلم** It is written on the footnote of the Holy Qur'an. It is preferable to pause on such an occasion.
- ❖ **Waqf Manzil:** It is also called "Waqf Jibril". It is preferable to pause at this place.
- ❖ **Waqf Ghufraan:** This is also written in the margins of the Qur'an. Pausing in such a place clarifies the meaning and also elates the listener. That is why it is called "Waqf Ghufraan". Waqf is better than wasl here.
- ❖ **Waqf Kufraan:** It is written at such a place in the margin where performing Waqf creates a particular kind of distortion, which can only be understood by the one who knows the meaning. In fact, if the listener believes in such a meaning, then it is a cause of disbelief. Therefore, one

should not perform Waqf (i.e. pause) on such an occasion.

- ❖ س This symbol is an abbreviation for "Saktah".
- ❖ السَّجْدَةَ – السَّجْدَةَ is written in the margin of the Holy Qur'an and on a verse. Here, the "prostration of recitation" is performed.

**(Madani Advice:** To learn about the method and rulings of the prostration of recitation, read the booklet “Virtue of Recitation” by Shaykh Tareeqat, the Ameer of Ahl al-Sunnah, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ).

## Miscellaneous rulings

1. There is a word, "لَا تَأْمِنَّا", in Surah Yusuf, verse no. 11. The original form of this word is "لَا تَأْمِنُنَا", with two ن's. The first ن is Madmoom (with dammah) and the second ن is maftooh (with Fathah). There are two ways of reading this word:
  - i. Idgham with ishmaam
  - ii. Izhar with raum

## 1. Idgham with ishmaam

It means that while performing the Idgham and Ghunnah (nasalization) when reciting it, one indicates towards Dammah through his lips (ishmaam is perceived by looking). Most people perform Idgham without Ishmaam while reading it. This pronunciation method is incorrect. This should be avoided.

## 2. Izhar with raum

It means to express one-third of the movement of ن Madmoom (i.e. a ن with dammah) while reading it without performing Idgham in such a way that a person nearby can hear it. According to the narration of Imam Hafs **إِدْغَامُ مَعَ إِشْمَامٍ**, Idgham with ishmaam and izhar with raum is not found anywhere else besides in this word. Learn the method of Idgham with ishmaam and Izhar with raum from an expert teacher of this field, and practice it frequently until you start pronouncing it correctly.

2. **يُنْسِئُ الْإِسْمَ الْفُسُوقُ** (Part 26, Surah Al-Hujurat verse 11) In this sentence, do not recite the ى before the ل and the ى after the ل, rather, read the ل with a Kasrah. In this way, this sentence will be recited as “يُنْسِئُ لِسْمِ الْفُسُوقِ”. Most of the people make the mistake of reciting this sentence by adding a

Kasrah to the ا after the ل, in this way “يُنْسِ اسْمُ الْفُسُوقِ”. This pronunciation method is incorrect.

3. In Surah Rum (Part 21, Ruku' 9, verse 54), the word “صُعْفِ” appears three times in the same verse. It is also proven and permissible to recite this word with the Fathah of ض, like “صُعْفِ”, in the narration of Imam Hafs رَحْمَةُ اللهِ عَلَيْهِ.
4. Words with ص and س: There are four words in the Holy Qur'an that are written with "ص", and a fine س is written above it. The details of their recitation are as follows:
  - ❖ بِصُورٍ (Surah Al-Baqarah)
  - ❖ بِصُورَةٍ (Surah Al-A'raaf) According to the narration of Imam Hafs رَحْمَةُ اللهِ عَلَيْهِ, س will be read in both these words in place of ص.
  - ❖ أَمْرُهُمُ الْمُضْطَبُّونَ (Surah Toor) In this, ص can be recited as both, س as well as ص.
  - ❖ بِمُضْطَبَّرٍ (Surah Al-Ghaashiyah) This word will be recited with ص.

5. Words with additional ى: In some places in the Holy Qur'an, a round circle 'و' is written above ى. Such an ى is called "ى zaida" (i.e. additional ى). The description of whether or not to read this ى is as follows:

(1) In the following six words, "ى Zaaida" will be read when doing waqf, but not when doing wasl.

نَصِيئًا (Part 15, Surah Al-Kahf verse 38)

الطُّبُونَا (Part 21, Surah Al-Ahzaab verse 10)

السَّبِيحَا (Part 22, Al-Ahzaab verse 67)

الرُّسُولَا (Part 22, Surah Al-Ahzaab verse 66)

قَوَارِيرَا (first) (Part 29, Surah Al-Dahr verse 15)

أَنَّا (everywhere)

2. There is a word, "سَلِيلَا" (Part 29, Surah Al-Dahr verse 4), in the Holy Qur'an. When doing Waqf, it is permissible to read its "ى zaida" and not to read it. However, we will not read it in wasl.

3. The following words have | Zaida, and | Zaida will not be read in these words, neither in Waqf nor in wasl.

أَفَايِنَ مَاتَ ❖

مَلَائِكِهِ ❖

مِنَ نَّبَائِي ❖

لِيَتَّسِلُوا ❖

أَفَايِنَ مَاتَ ❖

أَنْ تَبْهَوِيَ أ ❖

وَمَلَائِكِهِم ❖

لَأَلِيَّ اللهُ ❖

لَأَلِيَّ الْجَحِيمِ ❖

لِيَسْأَلِيءِ ❖

لَنْ نَدْعُوا ❖

وَأَوْصَعُوا ❖

لَا أَدْبَحْتَهُ ❖

لَا تُنْمُ ❖

تُمُودًا ❖

(The second one) قَوَارِيرًا ❖

إِنَّ تُمُودًا ❖

لِيَذُرُوا ❖

لِيَتَلُوا ❖

وَيَتَلُوا ❖

4. There is no ا zaida in the following words, so we will read ا.

أَنَا مِلَ	أَنَا سِ	أَنَا بُوا	لَنَا مِرِ	مَنْ أَنَا بَ
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## 6. Qamariyah and Shamsiyah letters

### Definition of Qamariyah letters

The letters before which "al-Tareef" is read, they are called "Qamariyah letters", such as أَلْيَوْمِ، أَلْكِتَابِ. There are fourteen Qamariyah letters, the combination of which is “أَبْعُ حَجَلِكِ وَخَفْ” عَقِيْبَهُ .

## The reason why Qamariyah letters are called Qamariyah

The literal meaning of Qamar is "moon". The way stars remain present in the presence of moon, in the same way, ۞ al-Tareef remains present when a Qamariyah letter appears after it; meaning that it is pronounced.

### Definition of Shamsiyah letters

The letters before which ۞ al-Tareef is not pronounced, rather, they are merged into their succeeding letters are called "shamsi letters", such as **الْشَّمْسُ**. The shamsi letters are also fourteen, which are: **ص، ذ، ث، د، ت، ز، س، ر، ش، ض، ط، ظ، ل، ن**

## The reason why shamsi letters are called shamsi

The literal meaning of shams is "Sun". When the sun rises, the stars disappear. In the same way, ۞ al-Tareef disappears when a shamsi letter appears after it; meaning that it is not pronounced.

### Definition of Izhar Qamari and Idgham Shamsi

The izhar of ۞ is performed in qamariyah letters, and Idgham of ۞ is performed in shamsi letters. The izhar of ۞ in



qamariyah letters (i.e. pronouncing ۞ al-Tareef clearly) is called “Izhar Qamari”, and the Idgham of ۞ in shamsi letters is called “Idgham Shamsi”.

## The beauty of recitation

**Tarteel:** To recite the Holy Qur’an slowly, and according to the rules of Tajweed.

**Tajweed:** To pronounce letters with their Makharij and all their sifaat.

**Tabyeen:** To pronounce each letter clearly and distinctly.

**Tarseel:** To pronounce every letter as it is meant to, that is, to pronounce it with Makharij and sifaat.

**Tauqeer:** To pronounce with humility and submission.

**Tahseen:** To recite in a beautiful voice according to the Arabic accent and the rules of Tajweed.

## THE DEFECTS OF RECITATION

S.no	Na me	Meaning	Ruling
1	تبطيط	Excessive delay in maddaat and harakaat, etc., in tarteel.	Makruh
2	تخلیط	Such haste in hadar that letters are not understood.	Haram
3	تنفیش	Not pronouncing harkaat completely.	Makruh
4	تضمیغ	Chewing up harkaat as you read them.	Makruh
5	تطنین	Reading in a mute tone and take the sound of every letter in your nose.	Haram

6	تهيز	To mix hamzah in every letter.	Haram
7	تعويق	To pause in the middle of a word and then do ibtida	Haram
8	وشبه	To start the second letter leaving the first one incomplete.	Makruh
9	عنعه	To merge the sound of ‘ayn with hamzah or any other letter.	Haram
10	هميه	Reading a Mukhaffaf letter as Mushaddad.	Haram
11	زمره	To read in a singing way.	Haram
12	ترقيص	To raise the voice at times and to lower it at times. If it is in accordance with the rules of Tajweed, then it is Makruh, otherwise, it is Haram.	Ruling

## The sayings and pleasing events of the honorable scholars regarding the passion for the science of Tajweed and recitation

- ❖ Imam Nafi' عَلَيْهِ رَحْمَةُ اللَّهِ الرَّافِعِ says: "I have acquired the knowledge of Quranic recitation from seventy Tabi'een رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. (He عَلَيْهِ رَحْمَةُ اللَّهِ was the Imam of both, the knowledge of Quranic recitation and the knowledge of Rasm al-Khatt.) (Shadharat Al-Dhahab li ibn al-'Imaad Hanbali, Sanah; 169, Nafi' Bin Abi Na'eem Abu Abdul Rahman, vol. 1, p. 437)
- ❖ Imam Malik عَلَيْهِ رَحْمَةُ اللَّهِ الْخَالِقِ was asked about "بِسْمِ اللَّهِ". He عَلَيْهِ رَحْمَةُ اللَّهِ replied: "Ask the people of truth about everything. (Since your question is related to Quranic recitation,) At present, the Imam of recitation is Imam Nafi' Madani عَلَيْهِ رَحْمَةُ اللَّهِ الْعِنِي." (Therefore, ask him about the issue of "Bismillah"). (Ghayah Al-Nihayah Fi Tabaaqat Al-Quraan Li ibn Al-Jazari, Harf Al-Noon, vol. 2, p. 290, Al-Raqm 3718, Nafi' Bin Abdul Rahman Bin Abi Na'eem) May Allah عَزَّوَجَلَّ have mercy on them, and forgive us without accountability for their sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

- ❖ Imam 'Isa Qaloon عَلَيْهِ رَحْمَةُ اللَّهِ continued to study from his teacher, Imam Nafi' عَلَيْهِ رَحْمَةُ اللَّهِ الرَّافِعِ, consecutively for fifty years (thirty years during his education and twenty years

after the completion of his studies); to the extent that he became an expert and a great imam in the science of quranic recitation. (*Ghayah Al-Nihayah Fe Tabaqat Al-Quraan Li ibn Al-Jazari, vol. 1, p. 542, Al-Raqm 2509, 'Isa Bin Meena Bin Wardan*)

- ❖ Imam Warsh عَلَيْهِ رَحْمَةُ اللَّهِ travelled from his homeland, “Egypt”, to Imam Nafi’ عَلَيْهِ رَحْمَةُ اللَّهِ الرَّافِع in “Madinah al-Munawwarah وَأَدَاهَا اللَّهُ شَرَكَائِهِ تَعْظِيمًا” to learn “the science of Quranic recitation”. (*Mu'jam Al-Adibbaa li Yaqaot Al-Hamawi, vol. 3, p. 482, Al-Raqm 514, Usman Bin Sa'eed Al-Ma'roof Bi Warsh Al-Muqri*)
- ❖ Imam Shu'bah bin Ayyash bin Salim Al-Asadi عَلَيْهِ رَحْمَةُ اللَّهِ would learn five verses of the Holy Qur'an at a time from his respected teacher, Imam Aasim Kufi عَلَيْهِ رَحْمَةُ اللَّهِ القوى. He never took a leave whether it was hot, cold or a downpour of rain. To the extent that at times, he had to walk through the water in rain, which would at times be up to his waist and at times even above (his waist). He acquired the knowledge of Quranic recitation with steadfastness for three years. (*Siyar A'laam Al-Nubalaa Li al-Dhababi vol. 7, p. 685, Al-Raqm 1303, Abu Bakr Bin Ayyash Bin Saalim Al-Asadi*)

## Introduction to the imams of the ten modes of recitation and their narrators

The Holy Qur'an is the last and undoubtable book of Allah ﷻ. The scholars of Islam have worked tirelessly for its interpretation and explanation, and for the elucidation of its meanings and connotations. In order to fulfil its right of service, they travelled to distant lands and countries, bearing hardships and traversing long journeys. Everyone served it according to his own power and ability, and attained a high rank. Among those sanctified personalities are also ten Imams of the ten modes of recitation, due to whose hard work, the science of Quranic recitation is still shining today. Moreover, their derived and narrated modes of Quranic recitations serve as a beacon of light for the memorizers of the Holy Qur'an. Every Imam has two narrators. The names of the Imams of the ten modes of recitations and their narrators are presented below:

<b>The Imam of qira`t</b>	<b>First narrator</b>	<b>Second narrator</b>
Imam Nafi'	Imam Qaloon رَحْمَةُ اللَّهِ عَلَيْهِ	Imam Warsh رَحْمَةُ اللَّهِ عَلَيْهِ

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Madani رَحْمَةُ اللَّهِ عَلَيْهِ		
Imam Ibn Katheer Makki عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي	Imam Bazzi رَحْمَةُ اللَّهِ عَلَيْهِ	Imam Qunbul رَحْمَةُ اللَّهِ عَلَيْهِ
Imam Abu 'Amr Basri رَحْمَةُ اللَّهِ الْقَوِي	Imam Doori رَحْمَةُ اللَّهِ عَلَيْهِ	Imam Soosi رَحْمَةُ اللَّهِ عَلَيْهِ
Imam Ibn Amir Shaami رَحْمَةُ اللَّهِ عَلَيْهِ الغنى	Imam Hishaam رَحْمَةُ اللَّهِ عَلَيْهِ	Imam Ibn Zakwaan رَحْمَةُ اللَّهِ عَلَيْهِ
Imam Aasim Kufi Taabi'i رَحْمَةُ اللَّهِ عَلَيْهِ	Imam Shu'bah رَحْمَةُ اللَّهِ عَلَيْهِ	Imam Hafs رَحْمَةُ اللَّهِ عَلَيْهِ
Imam Hamzah Kufi رَحْمَةُ اللَّهِ الْقَوِي	Imam Khalaf رَحْمَةُ اللَّهِ عَلَيْهِ	Imam Khallad رَحْمَةُ اللَّهِ عَلَيْهِ
Imam Kisa'i Kufi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي	Imam Abu al- Harith رَحْمَةُ اللَّهِ عَلَيْهِ	Imam Doori رَحْمَةُ اللَّهِ عَلَيْهِ

Imam Abu Ja'far Madani عَلَيْهِ رَحْمَةُ اللّٰهِ القوى	Imam Ibn Wardan عَلَيْهِ رَحْمَةُ اللّٰهِ	Imam Ibn Jammaaz عَلَيْهِ رَحْمَةُ اللّٰهِ
Imam Abu Ya'qub Hadrami عَلَيْهِ رَحْمَةُ اللّٰهِ القوى	Imam Ruwais عَلَيْهِ رَحْمَةُ اللّٰهِ عَلَيْهِ	Imam Rauh عَلَيْهِ رَحْمَةُ اللّٰهِ عَلَيْهِ
Imam Khalaf Bazzar Kufi عَلَيْهِ رَحْمَةُ اللّٰهِ القوى	Imam Ishaq Warraaq عَلَيْهِ رَحْمَةُ اللّٰهِ	Imam Idrees Bin Abdul Kareem عَلَيْهِ رَحْمَةُ اللّٰهِ عَلَيْهِ

### Introduction of Imam Aasim عَلَيْهِ رَحْمَةُ اللّٰهِ

The seven Mutawaatirah modes of Quranic recitations, upon which the Muslim Ummah has consensus, also include the mode of recitation of Imam Aasim. Imam Aasim Kufi Taabi'i عَلَيْهِ رَحْمَةُ اللّٰهِ القوى is the fifth Imam of Qira'at. He is from amongst the prominent Tabi'een. His name is "Aasim", Kunya is "Abu Bakr", his father's name is "Abu Al-Najood", and according to one opinion, it is "Abdullah". He was blessed with the company of the Prophet's companion, Sayyiduna Harith bin Hassaan رَضِيَ اللّٰهُ عَنْهُ .

He was born in Kufa in 33 AH. In terms of tribe, he is "Asadi". He was the Imam of Qur'an, Hadith, Sarf, Nahw,



jurisprudence and language. He was a great devout and ascetic worshipper, and a pious individual. He spent his entire life in the service of the Holy Qur'an and in the worship of Allah Almighty. He acquired the knowledge of Quranic recitation from Imam Shaykh Abu Abdul Rahman Sulami Taabi'i عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَظِيْمِ. After his passing, he was unanimously appointed as "Raees al-Qurra" in his place. He held this position in Kufa for around fifty years.

Countless people benefited from him. His students include acclaimed "Muhaddiseen", as well as Imam al-A'zam Abu Hanifah Taabi'i Kufi عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَظِيْمِ. He عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَظِيْمِ passed away at the end of Marwan's caliphate in Kufa or Samawah (Shaam) in 127 A.H or 128 A.H. (*Tareekh Dimashq Li Ibn 'Asakir, vol. 25, p. 220, Al Raqam 3008, Aasim bin Bahdala Abi Al Najood Abu Bakr Al-Asadi Al-Kufi Al-Muqri, wa Siyar A'lam Al-Nubalaa Li al-Dhahabi, vol. 6, p. 79, Al Raqam 733, Aasim bin Abi Al Najood, Wa Tahzib Al Tahzib Li ibn Hajar Al-Asqalaani, vol. 4, p. 131, Al Raqam 3137, Aasim bin Bahdala wa huwa ibn Abi Al Najood Al-Asadi*)

May Allah Almighty shower mercy upon him, and forgive us without accountability for his sake.

أَمِيْن بِجَاهِ النَّبِيِّ الْأَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Introduction to the narrators of the recitation mode of imam asim

Two students of Imam Aasim Kufi Taabi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي became very famous in the art of Tajweed and Quranic recitation. Both of them are the narrators of Imam Aasim's mode of Quranic recitation. Their noble names are:

- ❖ Imam Abu Bakr Shu'bah bin 'Ayyash Asadi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي
- ❖ Imam Hafs bin Sulayman Asadi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي

Introduction of both these esteemed individuals is presented below.

### Introduction of Imam Abu Bakr Shu'bah bin 'Ayyash Asadi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي

The first narrator of Imam Aasim's mode of recitation is Imam Abu Bakr Shu'bah bin 'Ayyash Asadi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. He was not only an Imam in the art of Quranic recitation, but was also matchless in the field of Hadith, Fiqh, asceticism, and piety. He عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي gained immense acclaim amongst the Muhaddiseen of Kufa and the reciters of the Holy Qur'an. He عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was born in 95 A.H or 96 A.H in Kufa. (*Kitab al-Thiqaat Li ibn Hibbaan, Kitab Atbaa' Al-Tabi'een, Man Yu'rafu Bil-Kunaa Min Atbaa' Al-Tabi'een, vol. 4, p. 428,*

*Raqm 5551, Abu Bakr Bin Ayash Min Ahl Al-Kufa, wa Siyar A'laam al-Nubalaa Li al-Dhahabi, vol. 7, p. 680, Raqam 1303, Abu Bakr bin Ayash bin Saalim Al-Asadi)*

The state of his piety and honesty was such that he never uttered a single illicit word in his entire life, and did not commit any major sin throughout his life. For seventy years, he would stay up all night offering Nawafil, and fast during the day. (*Kitab al-Thiqaat Li ibn Hibbaan, Kitab Atbaa' Al-Tabi'een, Man Yu'rafu Bil-Kunaa Min Atbaa' Al-Tabi'een, vol. 4, p. 428, Raqam 5551, Abu Bakr ibn Ayyash, wa Tareekh Baghdad, vol. 14, p. 385, Al Raqam 7698, Abu Bakr ibn Ayyash Saalim Al-Khayyat Maula Wasil bin Hanan wa Siyar Alam Al-Nubalaa Li al-Dhahabi, vol. 7, p. 680, Raqam 1303, Abu Bakr bin Ayyash)*

Sayyiduna Abdullah bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ would say: "I did not find anyone more adherent to Shar'iah than Imam Abu Bakr Shu'bah bin 'Ayyash Asadi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي". (*wa Siyar A'laam Al-Nubalaa Li al-Dhahabi, vol. 7, p. 681, Raqam 1303, Abu Bakr bin Ayyash bin Saalim)*

One pearl of advice from his blessed sayings is that, "the smallest benefit of silence is "safety", which is enough for "wellbeing", and the smallest harm of speaking is "fame, which is enough for "calamities"." (*Hilyat Al-Awliyyaa, Abu Bakr bin Ayyash, vol. 8, p. 338, Raqam 12415)*

He عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي passed away at the age of 98, in Jamadi Al-Akhar 193 A.H, during the rule of Mamoon Al-Rasheed.

*(Kitab al-Thiqaat Li ibn Hibbaan, Kitab Atbaa' Al-Tabi'een, Man Yu'rafu Bil-Kunaa Min Atbaa' Al-Tabi'een, vol. 4, p. 428, Raqm 5551, Abu Bakr Bin Ayyash)*

At the time of his passing, his sister and according one narration his daughter, started to cry, to which he said: “Why are you crying? I completed the Holy Qur'an 18,000 times only in this one corner of my house.” *(Hilyat Al-Awliyyaa, Abu Bakr bin Ayyash, vol. 8, p. 338, Raqm 12420)*

His son, Ibrahim, narrates that, “My honourable father said to me: 'Son, listen! Your father has never performed anything indecent throughout his life, and for thirty years, I have been completing the entire Qur'an once every day. Beware! Do not commit any sin in this room, because I have completed the Holy Qur'an 12,000 times in this room.’” *(Awliyyaa Rijaa' Al-Hadith Al-Raqm 19, Abu Bakr Bin Ayyash Kufi pp. 25-30)*

May Allah Almighty shower mercy upon him, and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Introduction of Imam Hafs bin Sulayman Asadi

عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي

The second narrator of Imam Aasim mode of recitation is Imam Hafs bin Sulayman Asadi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. He was a greater expert and Qaari than Imam Abu Bakr Shu'bah Ibn

Ayyash Sadi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي in the science of Qira`at. Amongst Qira'at Mutawaatirah, Imam Aasim mode of recitation is the most famous and recited through the narration of Imam Hafs عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي.

He عَلَيْهِ رَحْمَةُ اللّٰهِ عَلَيْهِ was born in Kufa in 90 A.H. He received the education of "Quranic recitation" from Imam Aasim Kufi Taabi'i عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي. Imam Hafs bin Sulayman Asadi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي was the most learned and expert student of Imam Aasim Kufi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي in his mode of Quranic recitation. He عَلَيْهِ رَحْمَةُ اللّٰهِ عَلَيْهِ was also a merchant along with possessing innumerable religious qualities and excellences. He عَلَيْهِ رَحْمَةُ اللّٰهِ عَلَيْهِ used to trade clothes with Imam Al-A'zam Abu Hanifah عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي. His chain of recitation reaches the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through three links. (*Al-Tayseer Li al-Daani p. 21*)

The chain of Imam Hafs bin Sulayman Asadi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي is as follows:

- ❖ He عَلَيْهِ رَحْمَةُ اللّٰهِ عَلَيْهِ studied from Imam Aasim Kufi Taabi'i عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي. This is the first link.
- ❖ Imam Aasim Kufi Taabi'i عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي studied from Zirr bin Hubaish Asadi and Abdullah bin Habib Sulami Taabi'i عَلَيْهِمَا رَحْمَةُ اللّٰهِ عَلَيْهِمَا. This is the second link.
- ❖ They acquired the knowledge of Qira'at from five honourable companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. The blessed names of those five honourable companions are as follows:

1. Sayyiduna Usman bin 'Affaan رَضِيَ اللهُ عَنْهُ
2. Sayyiduna Ali bin Abi Taalib رَضِيَ اللهُ عَنْهُ
3. Sayyiduna Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ
4. Hazrat Sayyiduna Zaid bin Thabit رَضِيَ اللهُ عَنْهُ
5. Sayyiduna Ubayy bin Ka'b رَضِيَ اللهُ عَنْهُ

These five companions are the third link, who learnt directly from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Imam Hafs passed away in 180 A.H in Kufa at the age of 90. (*Al-Tayseer Li al-Daani, p. 19*)

May Allah Almighty shower mercy upon him, and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Introduction to the Imams of the famous methods of recitation in the Hafs narration

There are two famous ways of Imam Asim's mode of recitation according to the narration Hafs:

- ❖ The way of Imam Shatibi
- ❖ The way of Imam Jazari

The introduction of the two Imams is as follows:

## Introduction of Imam Shatibi عليه رحمة الله القوي

The name of Imam Shatibi عليه رحمة الله is Abu Muhammad Qasim bin Feerruh bin Khalaf bin Ahmad Al-Shatibi Al-Ru'aini. His Kunya is Abul Qasim, and some have mentioned it as Abu Muhammad. He was born in the city of Shatiba (Xativa) in Andalucia (Spain) at the end of 538 AH. He received his early education in the spiritual environment of his home, and also completed the early stages of Quranic recitation in his hometown of Maluf with Shaykh Abu Abdullah Muhammad bin Al-Aas عليه رحمة الله, and acquired great mastery in the science of Quranic recitation.

In order to gain more knowledge, he also traveled to other cities and countries besides his hometown. He memorized the famous book of the seven modes of Quranic recitation, "Al-Tayseer", in the city of Balansiyya (Valencia), Andalucia, from Shaykh Abu Al-Hasan Ali ibn Hudhail عليه رحمة الله, and also acquired the knowledge of hadith from him. Thereafter, he went to Haramain Tayyibain. He also heard hadith from Shaykh Abu Tahir Silafi عليه رحمة الله in Alexandria, Egypt.

When he arrived in Egypt on his return from Hajj, the news of his arrival spread amongst the lovers of the knowledge of Qur'an and Hadith. Therefore, a large number of people from across Egypt and its surroundings came in his blessed

court to quench their thirst of knowledge. When Qadi Fadil, the ruler of the city, came to know about this, he paid a visit to him, honoured and revered him, and appointed him to the highest position in the madrasa he had established in Cairo.

He رَحْمَةُ اللَّهِ عَلَيْهِ got used to the Egyptian climate and the scholarly and literary environment there, so he considered it as his homeland and settled here. During this time, he also carried out his literary and composing work. Amongst his literary compositions, "Qasida Laamiyyah" gained an extraordinary acclaim, which has hundreds of brief and detailed commentaries written on it. The renowned muhaqqiq (i.e. researcher), Imam Muhammad bin Muhammad Jazari رَحْمَةُ اللَّهِ عَلَيْهِ says about "Qasida Laamiyyah":

The position and status that Allah Almighty has bestowed 'Allama Shatibi رَحْمَةُ اللَّهِ عَلَيْهِ with in this art can only be known to him who knows his both Qasaid (Laamiyyah and Raa'iyah), and particularly Qaseeda Laamiyyah. After him, elite eloquent and rhetoric masters have openly acknowledged and professed their weakness against this Qaseeda of his. This unparalleled poem has reached such heights of excellence due to its eloquence and well-organized speech that not everyone can understand it. Only



he will attain its understanding who intends to write following the same suit, and then compares it against his own work. No other book or ode has attained such honour and acclaim which was given to this ode. I don't think there would be any Islamic city which would be without this poem. In fact, my conscience is telling me that there would hardly be any house of a student that would be without it.

*(Barakaat Al-Tarteel, p. 225)*

When Imam Shatibi رَحْمَةُ اللهِ عَلَيْهِ finished composing this poem, he performed 12,000 Tawafs of the Kaaba with it, and when he would reach the place of making Du'a, he would especially make this Du'a: **اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبِّ هٰذَا الْبَيْتِ: الْعَظِيْمِ الْفَعْمُ كُلُّ مَنْ قَرَأَهَا** (O Allah, the Creator of the heavens and the earth, the Knower of the hidden and the apparent, the Lord of this magnificent house! Benefit every reader of this poem!) *(Sharh Al-Shatibiyyah Li Mulla Ali Al-Qaari, p. 430)*

There is another narration about this poem that Sayyiduna Imam Shatibi رَحْمَةُ اللهِ عَلَيْهِ was blessed with beholding the Holy prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream, and respectfully requested: “O my master (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), look at this poem.” Listening to this request, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took this ode in his blessed hands and said (after seeing it): “This ode is blessed. Whoever memorises it will enter Paradise.”

Sayyiduna Imam Qurtubi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ writes that, “he said: ‘يَلُ مِنْ مَمَاتٍ وَهِيَ فِي بَيْتِهِ دَخَلَ الْجَنَّةَ’ i.e. He who dies with this poem in his house will enter Paradise. (*Sharh Al-Shatibiyyah Li Mulla Ali Al-Qaari, p. 430*)

Along with being an imam in the science of Qira’at, Imam Shatibi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ was also an expert Quranic commentator, Muhaddith, and a master in the field of Sarf, Nahw, and language. He عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ was extremely pious and righteous. There is a long list of people who benefitted from him. He عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ lived for around 52 years. At the age of approximately 53, he عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ passed away in Cairo, Egypt, on Sunday 28<sup>th</sup> Jumadal Thani, 590 AH, after ‘Asr Salah. Allamah Abu Ishaq عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ (the Khateeb of jaami’ Misr), led the funeral prayers. He was buried in the shrine of Qadi Fadil in “Qarafa Sughra” near the mount Mokattam on Monday. His luminous grave is famous for the acceptance of du’as in "Qarafa Sughra". (*Sharh Al-Shatibiyyah Li Mulla Ali Al-Qaari, p. 430*)

Imam Muhammad bin Muhammad Jazari عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ states: “I have seen with open eyes the blessing of the acceptance of du’as near his enlightened grave.” (*Ghayat Al-Nihayah Fi Tabaqat Al Quraan Li ibn Al Jazari, vol. 2, p. 22*)

Hundreds of years have passed since Allama Shatibi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ has departed from this mortal world, but he is still alive

today due to his scholarly achievements. The Shatibi way of Quranic recitation is practiced in the Indian subcontinent. May Allah Almighty shower mercy upon him, and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Introduction of Imam Jazari رَحْمَةُ اللَّهِ عَلَيْهِ

Imam Muhammad Jazari عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was born in Damascus on Saturday night, 25th of Ramadan, 751 AH /1350 C.E. His name is Muhammad bin Muhammad bin Muhammad bin Ali bin Yusuf al-'Umari, his Kunyah is Abu al-Khair, and his title is Shams al-Din. In terms of his homeland, he is Jazari Dimashqi, and he is a follower of the Sunni shafi'i school of thought. He memorized the Holy Qur'an in Damascus. He recited the entire Holy Qur'an in Ramadan 765 A.H. After that, he learnt tafsir, hadith and different modes of recitations. He studied the seven modes of recitations in 768 A.H and visited Haramain Tayyibain in the same year. Then he went to Egypt in 769 A.H and studied up to thirteen modes of recitations. He memorized the authentic books on the modes of recitations, such as Al-Tayseer Lil-Daani and Hirz-ul-Amani by Shatibi. He studied from 40 teachers in the field of qiraa`at. Then he went to Damascus and studied hadith from Allama Dimiyati

and jurisprudence [fiqh] from Allama Asnawi. He was a hafiz of hundred thousand hadith. He studied Ilm al-Usool, ma'ani and bayan in Egypt. He **رَحِمَهُ اللهُ عَلَيْهِ** benefited from the students of Allama Ibn Abdul Salam in Alexandria, Egypt. Allama Ismail Ibn Katheer gave him a chain of authorization in 774 AH and Imam Bulqini gave it in 775 A.H. After graduation, he started teaching Tajweed and Qira`at, and was appointed on the designation of "Shaykh al-Quraan in Damascus. He **رَحِمَهُ اللهُ عَلَيْهِ** was appointed as the qazi of Shaam in 793 A.H. Five years later, he had a dispute with the Egyptian Empire, and he settled in the Roman city of Brusa. Many people there benefitted from him. When Ameer Taimoor Lang took over that area in 805 A.H, he took him with himself to the Transoxiana, because Ameer Taimoor would value the scholars, and was an ardent admirer of him. There, he first settled in Kash and then in Samarqand, where he wrote books such as Sharh Masabih. After the death of Ameer Taimoor in Sha'ban 807 A.H, he reached Shiraz via Khurasan, Herat, Yazd and Asbahan. The king of the time gave him a lot of respect and appointed him the qazi of Shiraz. After staying there for some time, he again had the honor of visiting Haramain Tayyibain in 823 A.H. After staying there for quite some time, he returned to Shiraz in 827 A.H and remained engaged in the service of the Qur'an till his last breath. After serving the Qur'an and

Hadith for more than 70 years, he passed away at the age of 82 in Shiraz on Friday, 5 Rabi al-Awwal 833 A.H. May Allah Almighty have mercy on him, and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna Imam Muhammad bin Muhammad Jazari عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was simultaneously a muqri', mujawwid, hafiz, faqih, nahwi, bayani, historian, muhaddith and a poet. His remarkable literary works prove his accomplished mastery in these sciences and arts, in particular, his leadership in the science of Tajweed and Quranic recitation. The qurra and mujawwideen (who came after him) across the globe are in awe of his authored books. There is a long list of his books, some of which are as follows:

1. المقدمة الجزرية (is a short but comprehensive poetic book taught in Islamic madaris. It has 107 couplets)
2. اصول القراءات
3. الاعلام في احكام الادغام
4. البيان في خط عثمان
5. الحصن الحصين من كلام سيد المرسلين (A renowned book on selected litanies derived from hadith)

6. النشرفى القراءات العشر

(Al Muqaddimah Al Jazariyyah, Tarjamah Al Nazim, p. ٤٤٥هـ)

He رَحْمَةُ اللهِ عَلَيْهِ had four sons:

- ❖ Abu al-Khayr Muhammad
- ❖ Abu al-Fath Muhammad
- ❖ Abu al-Baqa Ismail
- ❖ Abu al-Fadl Ishaq

He رَحْمَةُ اللهِ عَلَيْهِ had three daughters:

- ❖ Fatima
- ❖ Ayesha
- ❖ Salma

They were all hafiz, qaris and muhaddith.

(Taken from Al Muqaddimah Al Jazariyyah with Urdu translation, p. 40)

أَرْجُو بِهِ أَنْ يُنْفَعِ الطَّلَابَا

وَالْأَجْرَ وَالْقُبُولَ وَالشَّوَابَا

## FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

**My Madani Aim:** 'I must strive to reform myself and people of the entire world, *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.



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