

Tajweed Rules

part (3)



{ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا }

«AND RECITE THE QUR'AN WITH MEASURED RECITATION»

Hafs from 'Aasim by the way of Ash-Shatibiyyah

حفص عن عاصم من طريق الشاطبية

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SOURCES

Used in part 3

- Tajweed Rules of the Qur'an by Kareema Carol
- www.aboutTajweed.com
- Attajweed Almusawar By Dr.Ayman Suaied -
- Tayseer Ar-rahman book •
- The Quranic Arabic Corpus •
- Pdf rules of Assimilation •



Lesson 1





1-The Relationships between two meeting letters

The Two Alike

المُتَمَائِلَانِ

The Two Similar


المُتَجَانِسَانِ

The Two Close

المُتَقَارِبَانِ

& The Two Far

و المُتَبَاعِدَانِ

- 
- **The study of the relationships between letters when they meet in writing and pronunciation is important in determining whether the first letter is pronounced clearly or whether possibility or even a requirement of the first letter merging into the second.**
 - **So we have to learn which letters can merge with others and under which circumstances.**
 - **There are four possible different categories that the two meeting letters can fall under, These categories will be discussed further bi-idhnillah**

The meeting of two letters is of three different ways:

1- Meeting of the two in pronunciation and writing, in that there is no separation between them, such as the two “baa ب”

و لا يَغْتَبِ بَعْضُكُم

Such as the two “laam ل”

هَلْ لَكُمْ


2- Meeting of the two in writing only, such as in:

سَمِيعٌ عَلِيمٌ
إِنَّهُ هُوَ

here the two haa are next to each other but madd as-silah prevents them from being pronounced together by the way we read (Hafs An Aassim)

3- Meeting of the two in pronunciation only, as in: أَنَا النَّذِيرُ

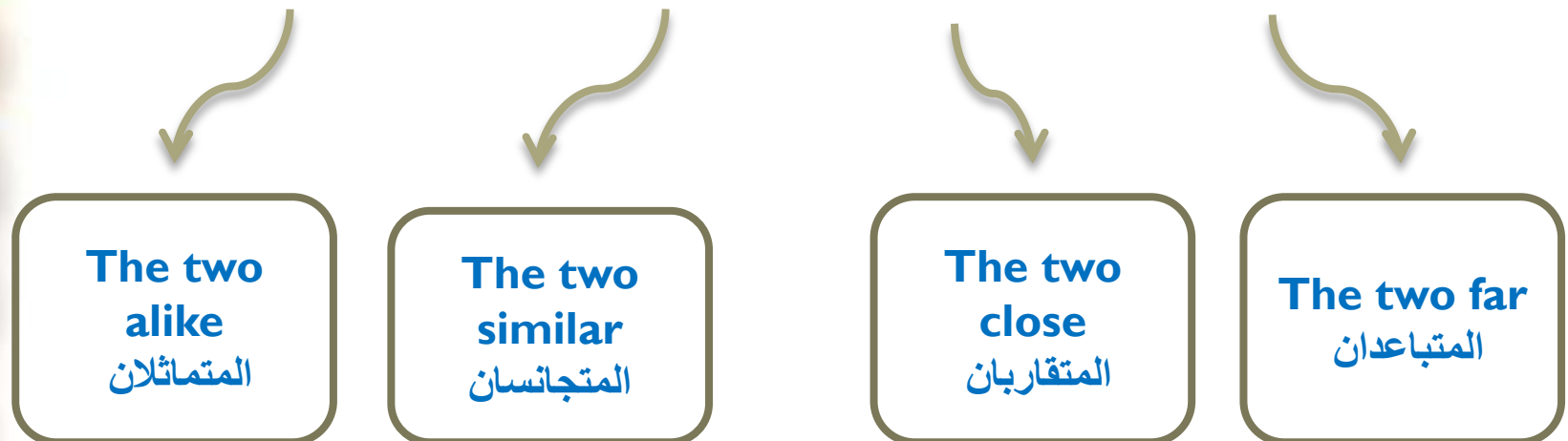
In this case the alif separates the two noon from each other, but since the alif is not pronounced, the two noon meet in pronunciation.



The first type is what will be discussed , the second and third type do not enter this section or do not apply to the way we read.

When discussing the relationship of two letters that meet, it does not matter whether they meet in one word or are in two different words, and the letters meet each other by one being at the end of a word and the other at the beginning of the next word.

The first type of meeting of two letters is divided into four divisions:



The two alike (The Two Like Each Other)

Al-Mutamathilan المُتَمَاتِلَان

Definition: They are the two letters that are the same in the characteristics (sifat) and in the articulation point (makhrāj).

This means they are the exact same letters next to each other. Examples of this are:

حَيْثُ تَقْفَتُمُوهُم (ث ، ث)
أَذْهَبَ بِّكِتَابِي (ب ، ب)

Notes: When two waaw or two yaa next to each other in writing but one of the two letters are madd letter such as:

الذِّي يُوسُوسُ or ءَامِنُوا وَ عَمَلُوا

so we then have a natural lengthening, the next letter following this letter madd with a vowel on it .

* madd letters not merging into non-madd letters of the same type.

The two Similar (The Two Of Similar Nature)

Al-Mutajanisan المْتَجَانِسَان


Definition: They are the two letters that have the same articulation point, but differ in some characteristics. They can be in one word as in:

(م ، و) أَمْوَالِكُمْ both letters from lips

(د ، ت) عَبَدْتُمْ both letters from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors.

Or in two words as in: هَمَّتْ طَائِفَتَانِ

(ت ، ط) both have same Makhraj from the top side of the tip of the tongue and the gum line of the two front incisors.



The two Close

(The Two Approximates to Each Other)

Al-Mutaqariban المُنْتَقَرِبَان


Definition: It is the two letters which are close in the articulation point and the characteristics or close in the articulation point but not in the characteristics or close in characteristics but not in the articulation point .

From this definition it is clear that there are three different ways that two letters can be classified as two close .

-There is a difference in opinion in the meaning of the two letters involved , the most important opinions are :

A-That there is no separation between the articulation parts of the two letters .instead they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts ,there is no separation between the two parts (as in the lips and the tip of the tongue).

B- The approximation of the two letters is a relative approximation ,whether they use the same articulation part or not .This opinion is used most when the two letters have closeness in characteristics ,but not articulation points.

- 
- An example of close in articulation and characteristics is the “laam” and “raa” in (قَالَ رَبُّ) These two letters have different articulation points but they are quite close to each other and they share all characteristics except the “Tikrar” (repetition) it is just in raa .
 - Another example taa and thaa in (النَّبِيُّ ثُمَّ) they have different articulation points but close to each other and share most characteristics except (taa) has shiddah and (thaa) has rakhawa.
 - An example for letters close in articulation but not in characteristics are the daal and seen (عَدَدٌ سِنِينَ) .
 - An example of letters close in characteristics ,they share all characteristics but are not close in the articulation points are the daal and jeem in the words (دَاوُدُ جَالُوتَ) .

The Two Far (The Two Far From Each Other)

Al-Mutaba'idan المَتَبَاعِدَانِ

Definition: These are the two letters which have articulation points far from each other and have different characteristics in one word or in two words.

Such as :

أَنْعَمْتَ (ن ، ع) (م ، ت)
الْقُرَى (ق ، ر)

مَنْ ءَامَنَ (ن ، ء)
تَشْكُرُونَ (ش ، ك)

Each one of the Four relationships between two meeting letters divided into three divisions according to the vowels on each of the two letters

The relationship between two letters

The two alike
Al-mutamathilan

The two similar
Al-mutajanisan

The two close
Al-mutaqariban

The two far
Al-mutaba'idan

Small

صغير (Sagheer)

The first letter is saakin, and the second letter is voweled, It is called small because of its ease and the little effort required in applying it in case of idgham.

Big

كبير (Kabeer)



The two letters next to each other have a vowel, It is called big because of the greater effort required in applying it in case of idgham.

Unrestricted(absolute)

(mutlaq) مطلق

The first letter of the two letters has a vowel, and the second letter has a sukoon. It is called unrestricted.

- Idhgham can either be **complete** or **Incomplete**

Complete Idgham	Incomplete Idgham
<p>There is absolutely NO trace of the saakin letter during pronunciation.</p> 	<p>there is SOME trace of the saakin letter during pronunciation , and also have SOME trace of its characteristics.</p> 
<p>Shaddah is present on the letter that is being merged into. Example: قَلَّ رَّبَّ (without ghunna) إِنْ نَشَأْ (with ghunna)</p>	<p>No shaddah present on the letter that is being merged into. Example: أَحَطْتُ</p>

- The prevailing rule when two letters meet is idhhar إظهار but this changes to Idgham إدغام for ease in pronunciation in special circumstances and places .

Idgham (Merging-Assimilation)



Linguistic definition of Idgham is : Insertion or merging

The applied tajweed definition is :The meeting of a non-Voweled (saakin) letter with a voweled (mutaharrik) letter ,so that the two letters become one emphasized letter of the second type.

NOTE: The sukoon is not drawn in Mushaf(Qur'an book) on the letter saakin in case of idgham ,the sukoon being drawn above the letter in case of idhhar.

- In case of Idgham with ghunna: ghunnah is NOT pronounced (except for the letters meem and noon ,as ghunnah is ALWAYS pronounced for these 2 letters when they carry a shaddah)

The two alike (identical)

Al-Mutamathilan المُمَثِّلَان

<p>The Two Small Alike المُمَثِّلَان الصَّغِير</p>	<p>The Two Big Alike المُمَثِّلَان الكَبِير</p>	<p>The Unrestricted Likeness المُمَثِّلَان المُطْلَق</p>
<p>The first letter is saakin, and the second letter is voweled</p>	<p>The two same letters have vowels, and are next to each other either in one word, or in two words.</p>	<p>The first letter has a vowel, and the second has a sukoon.</p>
<p>Its rule: Required merging وجوب الإدغام</p>	<p>Its rule: Al-Idhhar الإظهار (Making apparent)</p>	<p>Its rule: الإظهار Al-Idhhar</p>
<p>Examples:</p> <div data-bbox="266 815 770 1093" style="border: 1px solid purple; padding: 5px;"><p>(هَلْ لَكُمْ) (يُذِرْكُمُ الْمَوْتَ) (اتَّقُوا وَآمَنُوا)</p><p>Idgham mutamathyline sagheer (complete idgham without ghunna)</p></div> <div data-bbox="266 1115 770 1393" style="border: 1px solid purple; padding: 5px;"><p>(إِنْ نَشَأْ) (يُخْرِجُهُمْ مِّنْ)</p><p>Idgham mutamathyline sagheer (complete idgham with ghunna)</p></div>	<p>Examples:</p> <p>(ءَأْرِبَاب) (سَلَكَكُمْ)</p> <p>(النكاحِ حَتَّى)</p>	<p>Examples :</p> <p>تُنْتَلِي</p> <p>أَحْيَيْنَا</p>

Exceptions

The Two Small Alike Exceptions

1-in verses 28, and 29 in surah Al-Haaqqah
The first letter is haa sakt س

عَنِ مَالِهِ ٢٨ هَلَّاكَ عَنِّي سَاطِنِيَّةَ ٢٩

In this case there are two allowable options when joining these two aayaat together.(idhhar and idgham)
2- if the first letter is one of the letter madd so it is idhhar not idgham
ءَامِنُوا وَعَمَلُوا

The Two Big Alike Exceptions

5 words in Qur'an	The original word	Surah:Ayah
تَأْمِنَّا	تَأْمِنَا	Yusuf:11
مَكْنِي	مَكْنِي	Alkahf:95
أُتْحَاجُونِي	أُتْحَاجُونِي	Alan'am:80
تَأْمُرُونِي	تَأْمُرُونِي	Azzumar:64
نِعْمًا	نِعْمَ مَا	Al-Baqarah:271 An-nisaa:58

The Unrestricted Likeness

No exceptions

Note: **تَأْمِنَّا** In surat Yusuf the noon is pronounced by two ways

1-**Ishmam**:An expression of circling the two lips, without a sound, it is seen visually and not heard audibly while making the ghunna in noon mushadadah .

2-**Ikhtlas** : It is snatching the vowel quickly so that a little departs and more remains(2/3 of the harakah remains),While pronouncing the original word **تَأْمِنَّا** the first noon with a dhammah (with ikhtilaas of the vowel) and the second with a fat-h; recited normally.

The two Similar

Al-Mutajanisan المَتَجَانِسَان

<p>The two small similar المَتَجَانِسَان الصَّغِير</p>	<p>The Two Big similar المَتَجَانِسَان الكَبِير</p>	<p>The Absolute similar المَتَجَانِسَان المُطْلَق</p>
<p>The first letter is saakin, and the second letter is voweled</p> <p>Its rule : Idhhar except in cases will be discussed bi idhnillah.</p> <p>Example for Idhhar: (فَاصْفَحْ عَنْهُمْ) Two letters of halq (ع / ح)</p>	<p>The two similar letters have vowels, and are next to each other either in one word, or in two words.</p>	<p>The first letter has a vowel, and the second has a sukoon.</p>
<p>-Required idgham between letters in these 3 groups ,each group comes from the same makhraj :</p> <div data-bbox="382 721 1362 1235" data-label="Diagram"> </div>	<p>Its rule: الإظهار Idhhar</p>	<p>Its rule: Idhhar الإظهار</p>
<p>Complete idgham</p>	<p>Examples: الصَالِحَاتِ طُوبَى النُّفُوسُ زُوِّجَتْ</p> <p>The only exception in Hafs one word يَهْدِي in surat (Yunus 35) The original word يَهْتَدِي</p>	<p>Examples: أَفْتَطْمَعُونَ</p>

Examples of : Idgham Mutajanisayn sagheer (complete idgham)

1-Taa ت un voweled with Daal د voweled (This occur twice in the Qur'an)

فَلَمَّا أَتَقَلَّتْ دَعْوَا اللّٰهِ (surat Al-A'raf 189)

قَدْ أُجِيبَتْ دَعْوَتُكُمْ (surat Yunus 89)

(Pronounced أَتَقَلَّدَعُوا)

2-Daal د un voweled with Taa ت voweled (this occurs many times)

Example: قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (Pronounced قَتَّبِين)

3-Taa ت un voweled with Taa ط voweled (this occurs many times)

Example: فَآمَنَتْ طَّيْفَةً مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَّيْفَةٌ (Pronounced قَتَّامِنَطَّائِفَةٌ)

4-Dhal ذ un voweled with Dhaa ظ voweled (This occurs twice in the Qur'an)

(in surat An-Nisaa 64) إِذْ ظَلَمْتُمْ (Pronounced إِظَلَّمْتُمْ) (in surat Az-Zukhruf 39)

5- Thaa ث un voweled with Dhaal ذ voweled (This occurs once in the Qur'an)

(Pronounced يَلْهَثُ ذَٰلِكَ) (surat Al-A'raf 176)

6-Baa ب un voweled with Meem م voweled (This occurs once in the Qur'an)

(Pronounced يَبْنِيَّ أَرْكَبَ مَعَنَا) (surat Hud 42)

-Idgham Mutajanisayn sagheer (incomplete idgham)

7-Taa ط un voweled with Taa ت voweled (This occurs in 4 words 4 times only in the Qur'an)

بَسَّطَتْ

(Al-Ma'idah 28)

أَحَطْتُ

(An-Naml 22)

فَرَّطْتُمْ

(Yusuf 80)

فَرَّطْتُ

(Az-zumar 56)

Notes: Letters (meem and Baa) if meem is the first letter sakin and the baa is voweled ,the rule is Ikhfaa Shafawi , example : تَرْمِيهِمْ بِحِجَارَةٍ (discussed before in rules of meem sakinah)

The two Close

المُتَقَارِبَانِ

The two small close
المُتَقَارِبَانِ الصَّغِيرِ

The Two Big close
المُتَقَارِبَانِ الكَبِيرِ

The Absolute close
المُتَقَارِبَانِ المُطْلَقِ

The first letter is saakin, and the second letter is Voweled

Its rule: There are special letters have rules not idhhar will be discussed and the rest have Idhhar

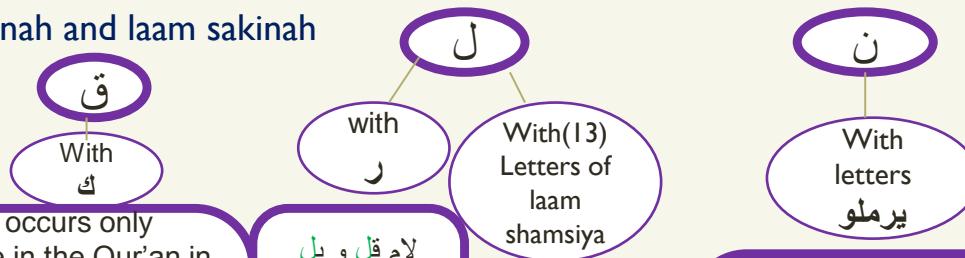
Examples of idhhar

(أَفْرِغْ عَلَيْنَا) (قَدْ سَمِعَ) (كَذَبْتَ ثَمُودَ)

Cases of idgham :

Rules of letters noon and laam was discussed before in lessons noon

sakinah and laam sakinah



This occurs only once in the Qur'an in surah(Almursalat:20

الَّذِينَ خَلَقُوا مِنْ مَاءٍ مَهِينٍ

It is read by complete and other incomplete idgham but In our way of reading the priority for complete idgham

لام قل و بل التي بعدها ر
Examples:
و قل رب
بل رفعه
Complete Idgham

Examples:
الشمس
الرحمن
Complete Idgham

Examples: مَنْ يَعْمَلْ وَلَمْ يَكُنْ لَكُمْ
Noon with laam and raa complete idgham without ghunna
-With meem complete with ghunna
-With yaa and waaw incomplete with ghunna

The two close letters have vowels, and are next to each other.

Its rule: الإظهار Idhhar

Examples:
(و الذاريات ذرواً)
(الزكاة ثم)

The first letter has a vowel, and the second has a sukoon.

Its rule: Idhhar

Example:
يستثنون

Notes :

It was discussed in rules of Noon sakinah that if followed by Baa There is Iqlab rule example

مِنْ بَعْدِ

If Noon sakinah followed by these close letters

ت ث ج د ذ ز س ش ص ض ط ظ ف

The rule here is Ikhfaa rule , example : مِنْ شَرٍّ

-only 2 letters (ك ، ق) from letters of ikhfaa but Far from letter noon.

-The sakt in surah Alqiamah(ayah 27) prevent the Idgham from taking place.

(وَقِيلَ مَنْ رَاقٍ)^س

The two Far

المُتَبَاعِدَانِ Al-Mutaba'idan

The rule is lth-har (إظهار) for all Mutaba'idayn no matter what the relationship is sagheer (small) ,kabeer (big) ,Mutlaq (unrestricted)

<p>The Two Small Far المُتَبَاعِدَانِ الصَّغِيرِ</p>	<p>The Two Big Far المُتَبَاعِدَانِ الكَبِيرِ</p>	<p>The Unrestricted Far المُتَبَاعِدَانِ المَطْلُوقِ</p>
<p>The first letter is saakin, and the second letter is voweled</p>	<p>The two far letters have vowels, and are next to each</p>	<p>The first letter has a vowel, and the second has a sukoon.</p>
<p>Its rule: lthhar (Idhhar) الإظهار Except in 2 cases their rule is lkhfaa Noon with letters Qaf and Kaf. Examples :</p> <p>انْقَابْتُمْ مِنْكُمْ</p>	<p>Its rule: lthhar (Idhhar) الإظهار</p>	<p>Its rule: lthhar (Idhhar) الإظهار</p>
<p>Examples of lth-har :</p> <p>مَنْ أَضَلَّ أَنْعَمْتَ يَحْمِلُونَ</p>	<p>Examples:</p> <p>مُسْتَهْزِءُونَ الْقُرَى</p>	<p>Examples :</p> <p>قَوْلٍ</p>

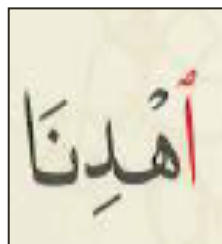


Lesson
2



2-The connecting Hamzah هَمْزَةُ الْوَصْلِ (Hamzah Alwasl)

It is established that the reader of the Qur'an must start reciting with a voweled letter, never a sukoon. It is also an established fundamental of reading the Qur'an that stopping is always with a sukoon on the last letter that is recited, Some words are not written with a vowel on the first letter, and, as stated starting a word with a sukoon is not allowed. In this case an extra hamzah is put on the beginning of the word. This is called Hamzah Alwasl (pronounced Hamza-t Alwasl), and is used to connect it (to the point of a sukoon that is present at the beginning of the word. Hamza-t alwasl looks like an alif with a little head of **ص** over , was taken from the word (صلة) silah



The Definition of Hamza-t Alwasl :

It is an extra hamzah at the beginning of the word, established (pronounced) when starting, dropped when continuing.


الْحَمْدُ لِلَّهِ

وَإِذَا أُرْسِلَ

يَوْمَ الْفَصْلِ

All hamza-t alwasl in these words are dropped when continuing (when joining the word with the word preceding it), and are established when starting (starting with the word).

It is called hamza-t wasl همزة وصل because connects or joins to a point with a sukoon .

همزة الوصل Hamza-t Alwasl	همزة القطع Hamza-t AlQat'
Conjunctive hamzah 	Disjunctive hamzah ء ئ ن و أ إ
Only comes at the beginning of the word	Comes At the beginning or at the middle or at the end of the word.
Pronounced only when starting the word but dropped when joining with the word preceding it and no vowel written over it	Pronounced hamzah with vowel whether starting on the word or continuing from a previous word



Its Locations:

1-Verbs الأفعال

2-Nouns الأسماء

3-Participles الحروف

Note : Hamza-t Alwasl can be in regular forms of the above three parts of grammar, which is normal, or rarely in irregular forms.

Short notes on verbs

Past ماضي

Past tense verbs are built on the fat-h or meaning the basic make up of the vowel of a past tense verb is a fat-h, The three letter past singular male form of a verb is the root for all other forms of the same word. verb “to do” or as it is in the past tense singular male form فَعَلَ (he did) to demonstrate the changes that take place from the root to other forms.

Examples: (she did) فَعَلَتْ
You (plural) did فَعَلْتُمْ
(They did) فعلوا
They did(female) فَعَلْنَ

Command أمر

It is built on the changes the present tense “jazm” form takes, This is either a sukoon on the last letter, a dropping of the extra noon that some verb forms have, or the dropping of the yaa, waw or alif if they are part of the essential make up of the verb. The following examples explain the forms of the root فَعَلَ takes in the command form

Do (you male) أَفْعَلْ
Do (you female) أَفْعَلِي
Do (plural male or male and female) أَفْعَلُوا

Present مضارع

Present tense verbs are not “built” instead they are conjugated. It is to be noted that there is no separate future tense, instead the future is formed by adding a letter سين on the beginning of a present tense verb, or by inserting the word سَوْفَ before a present tense verb., The endings of the present tense verbs can be affected by certain letters before the verb

Examples: I do أَفْعَلُ
You do(single male) تَفْعَلُ
He does يَفْعَلُ
They(male) do يَفْعَلُونَ
They (female)do يَفْعَلْنَ

There are four essential make up of verbs

Three letter essential make up ثلاثي: These are verbs that have just three letters in the third person singular past tense form, as in فَعَلَ

Four letter essential make up رباعي: These are verbs that have four letters in the third person singular past tense form, as in فَعَلْنَ with shaddah

Five letter essential make up خماسي: Verbs in this category have five essential letters in the third person singular past tense form, as in أَفْعَلْنَ

Six letter essential make up سداسي: Verbs in this category have six essential letters in the third person singular past tense form, as in اسْتَفْعَلْنَ

سداسي six letters root	خماسي five letters root	رباعي four letters root	ثلاثي three letters root	
x	x	x	x	مضارع present
وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ إِلَّا إِلَيْبَلِيسَ أَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ حَتَّىٰ إِذَا آتَىٰ أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا	فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ	x	x	ماضي past
اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ يَبْتَأْتِ اسْتِجْرَةٌ إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ قُلِ اسْتَهِزَّؤْا	أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِء تَكْذِبُونَ قُلِ أَنْتَظِرُوا	x	فَقُلْنَا أَضْرِبْ بِعَصَاكَ الْحَجَرَ وَقَالَتْ أَخْرِجْ عَلَيْنَّ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ	أمر command

It is clear from this table that Hamza-t Alwasl does not enter into any present tense verb ,any four letters root verb and the past tense three letters root

The Vowel of the Hamza-t-AlWasl when beginning with it in verbs.

The vowel of hamza-t alwasl when **beginning** with it in verbs depend on the vowel on the third letter of the verb.

- Note that shaddah is counted two letters , **آتَقُوا** here the third letter ت on it fat-ha.

- There are two possible vowels when starting with hamza-t Alwasl in verbs they are **the dammah** or **the kasrah**.

- Starting verbs with a dhammah on the hamza-t alwasl

1-The hamza-t alwasl has a dhammah on it when beginning the word starting with it , if the third letter of the verb has an original dammah.

Examples of this in past tense verbs are shown in the following ayaat:

Pronounced **أَسْتَحْفِظُوا**

المائدة 44

وَالْأَخْبَارِ يَمَا أَسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ

The third letter **ت** has dammah therefore start this word with a dhammah on hamza-t alwasl. Remember, we only use hamza-t alwasl when starting the word. If we are reading in continue with the words before this verb, we would drop hamza-t alwasl.

إبراهيم 26

Pronounced **أَجْتَنَّتْ**

أَوْ مِثْلَ كَلِمَةٍ خَيْثَ كَشَجَرَةٍ خَيْثَ أَجْتَنَّتْ مِنْ فَوْقِ الْأَرْضِ

الأحزاب 11

Pronounced **أَبْتَلِي**

هُنَالِكَ أَبْتَلِي الْمُؤْمِنُونَ وَزُلْزِلُوا

Examples of this in the command form of verbs are shown in the following ayaat

الإسراء 48

Pronounced **أَنْظِرْ**

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

النساء 66

وَلَوْ أَنَا كُنْبَنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِينِكُمْ

(يَقْتُلُ ، أَقْتُلُ) (أَخْرِجُ ، يَخْرِجُ)

Note: Singularity of present tense and command form in these two verbs ,the dammah is on the third letter so this dammah is original in these verbs.

- Starting verbs with a kasrah on hamza-t alwasl

2-We **begin** hamzah alwasl in a verb with a kasrah when in the following cases:

A) If the third letter of the verb has an original kasrah. This is exemplified in the following ayaat:

Pronounced **إصْبِرْ**

ص 17

أَصْبِرْ عَلَى مَا يَقُولُونَ

Pronounced **إكْشِفْ**

الدخان 12

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

B) When the third letter of the verb has a fat-h .This is demonstrated in the following ayaat:

Pronounced **ارْتَضَى**

الجن 27

إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

Pronounced **اسْتَجِيبُوا**

الأنفال 24

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ

C) When the third letter of the verb has a conditional or incidental or presented dhammah

It is to be noticed that in these next six words the dhammah is a presented one due to the plurality of the command form

أَقْضُوا

أَمْشُوا

أَبْنُوا

أَتُّونِي

أَتُّوا

أَمْضُوا

But this word (امضوا) in Qur'an never will be read starting with hamza-t alwasl because the letter (و) preceding it , so it will be always read وَاَمْضُوا and hamza-t alwasl is dropped.

امشوا → its singular command form is امشِ and in the present tense يَمْشِي with kasrah on the third letter ش

اقضوا → its singular command form is اقضِ and in present tense يَقْضِي with kasrah on the third letter ض

When these verbs are the plural command form, there would have been a ya' sakinah followed by a waw sakinah(madd letter) which is quite heavy for the tongue, So the Arabs drop the ya' sakinah in these forms of the verb, and the third letter acquires an incidental(presented) dhammah ضمة عارضة .

These are only five verbs in the Qur'an that have a presented dhammah in the third letter, but it should be noted that some of these verbs occur in the Qur'an in different forms of the same verb. As

أَتُّونِي

أَتُّوا

As stated previously, when starting with one of these verbs, we start with a **kasrah** not a dhammah

Examples of these verbs are shown in the following ayaat:

ص 6

أَنْ أَمْشُوا وَأَصْبِرُوا أَعْلَىٰ هَيْبَتِكُمْ

الكهف 21

فَقَالُوا أَبْنَاءُ عَلَيْنَا

الأحقاف 4

أَتَتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا

يونس 71

ثُمَّ أَقْضُوا إِلَيَّ وَلَا تُنظِرُونِ

طه 64

فَأَجْمَعُوا كَيْدَهُمْ لِيُرْسِلُوا صَفَاءً وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ

الحجر 65

وَأَمْضُوا حَيْثُ تُؤْمَرُونَ

When starting with the word **أَتِ** it is read as **أَيْتِ**

Read **أَيْتُونِي ، أَيْتُوا** when you begins with hamza-t alwasl

employing the rule of madd al-badl which was previously discussed, which is: whenever there are two hamzahs next to each other in one word, the first voweled and the second non-voweled, the second hamzah is changed to a madd letter from the same type as the vowel on the first hamzah. Therefore, since the first hamzah now has a kasrah, the second hamzah, which is sakinah, will change into a lengthened ya'.

Note: If there is letter waw و before a word starting with Hamza-t Alwasl ,we therefore read the waw و then continue reading the verb we don't apply the hamza-t alwasl rules in this case. Example:

وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا



Summary

The Vowel of the Hamza-t AlWasl when beginning with it in verbs.

With a Kasrah

When the third letter of the verb

1-has a kasrah

2-has a fat-ha

3-has a presented dammah

With a dhammah

When the third letter of the verb

has an original dammah

The Vowel of the Hamza-t AlWasl when beginning with it in Nouns .

ALWAYS READ WITH KASRAH

Hamza-t Alwasl can be in regular or irregular in nouns and always **started with a kasrah**

-Hamza-t AlWasl in Regular Nouns

- Original noun derived from five and six letter verbs.
- Original noun (مصدر) defined as A “noun” that points to the moment of occurrence.
- Original nouns that begin with hamza-t alwasl are derived from either a five-letter verb that has the same letter and vowel weight as **أَفْتَعَلَ** or a six-letter verb with the same letter and vowel weight as **اسْتَفْعَلَ**. When these verbs are in the noun form, the third letter has a kasrah and an alif is added before the last letter. The verb root word **أَفْتَعَلَ** then becomes **أَفْتِعَال** in the noun form of it, and the verb root word **اسْتَفْعَلَ** then becomes **اسْتَفْعَال** in the noun form.

Examples of five letter original nouns starting with hamzat-Alwasl :

المائدة 95

وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

يونس 6

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

الأنعام 140

وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ

البقرة 207

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

Original noun of a six letter past tense verb:

نوح 7

وَأَصْرُوا وَأَسْتَكْبَرُوا أَسْتَكْبَرَا

يونس 11

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقَضَىٰ إِلَيْهِمْ أَجَلَهُمْ

-Hamza-t Al-Wasl in Irregular Nouns:

-These nouns also will have a kasrah on hamza-t al-wasl when beginning on these words. If we are reading these words connected with that which precedes it, we drop hamza-t al-wasl in pronunciation.

-It is found in ten specific nouns in the Arabic language, only **seven** of these are found in the Qur'an.

(امرؤ - امرأت - اثنتين - اثنتان - ابنت - ابن - اسم)

1-Examples on امرؤ - امرأت in different ways

النساء 176

إِنَّ أَمْرًا أَهْلَكَ

التحریم 10

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتٍ نُوحٍ وَأَمْرَاتٍ لُّوطٍ

عبس 37

لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

النساء 128

وَإِنَّ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ

مريم 28

يَتَّخِذَ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءًا

القصص 23

وَوَجَدَ مِنْ دُونِهِمْ أَمْرَاتَيْنِ تَذُودَانِ

2-Examples on ابن – ابنت in different ways

هُود 45 اَوْنَادِي نُوحٌ رَبِّهِ، فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي

آل عمران 45

إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

القصص 27

قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

التحریم 12

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَا فَرَجَهَا

3-Examples on اسم

الحجرات 11

بِسْمِ الْأَسْمِ الْفُسُوقُ بَعْدَ الْإِيمَانِ

Note:The word الاسم found in surat Al-Hujuraat can be started in two different ways

1-hamzat always read with fat-ha followed by a kasrah on the laam **الِاسْمِ**

2-Can be started without Hamzat always that precedes it . **لِاسْمِ**

الصف 6

وَمُبَشِّرِ رَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ وَأَحْمَدُ

4-Examples on **اثنَين** – **اثنَينِ** in different ways

التوبة 40

إِذَا خَرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثنَينِ

المائدة 106

إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثنانِ ذَوَا عَدْلٍ مِّنكُمْ

المتوبة 36

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثناعشر شَهْرًا فِي كِتَابِ اللَّهِ

المائدة 12

وَبَعَثْنَا مِنْهُمُ اثنى عشر نَقِيبًا

النساء 176

فَإِنْ كَانَتَا اثنَينِ فَلَهُمَا الثَّلَاثَانِ وَمَعَا تَرَكَ

الأعراف 160

وَقَطَّعَتْهُمْ اثنى عشر أَسْبَاطًا أُمَّمًا

البقرة 60

فَأَنْفَجَرَتْ مِنْهُ اثناعشر عَيْنًا

The Vowel of the Hamza-t-AlWasl when beginning with it in letters.

ALWAYS READ WITH A FAT-HA.

Hamza-t Alwasl can precede participles, more specifically, the definite article "the" ال التعريف which is a **laam** ال (لام) attached to a noun, preceded by a hamza-t alwasl.

Hamza-t alwasl then beginning any noun beginning with the laam of the definite article "the" is read with a fat-h

Examples :

الْأَرْضُ

اللَّهُ

الْكِتَابِ

Hamza-t Alwasl disappears in writing and in pronunciation in the definite article "the" ال التعريف of nouns when preceded by with a kasrah

Example : إِنَّ لِلْمُتَّقِينَ مَفَازًا

When the other prepositional letters (حروف الجر) enter a noun beginning with ال التعريف then hamza-t alwasl is not pronounced but is still written in the word

Example: يَا مُرُونَ بِالْمُنْكَرِ

Summary

The Vowel for beginning Hamza-t AlWasl



Ad-Damm الضم

**With
Verbs
ONLY**

If the third
letter of the
verb has an
original
dammah.

Al-fath الفتح

**With
Letters
only**

ال التعريف
**With the
definite
article ال
“the”**

Al-kasr الكسر

**With
Nouns**

**With
Verbs**
If the
third
letter of
the verb
has a
kasrah or
fathah or
presented
dammah

THE MEETING OF HAMZA-T AL-QAT' (همزة القطع) AND HAMZA-T AL-WASL (همزة الوصل) IN ONE WORD

The first way of occurrence is when Hamza-t alwasl precedes Hamza-t qat' has a sukoon (sakinah)

The second way of occurrence is when Hamza-t alqat' is questioning (istifham) precedes Hamza-t alwasl

Case 1: Hamza-t al-wasl preceding hamza-t al-qat' which is sakinah .

This only occurs in a few verbs.

Examples of this can be found in the following ayaat :

الأعراف 77

وَقَالُوا يَصْلِحْ أَسْتَبِينَمَا تَعِدُنَا

التوبة 49

وَمِنْهُمْ مَّنْ يَقُولُ أَسْأَلُكَ لِي وَلَا تَقْتُلِي

طه 64


فَأَجْمِعُوا كَيْدَكُمْ تُرْأَتُوا صَفَاءً

البقرة 283

فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أَوْثَمِنَ أَمْنَتَهُ

الأحقاف 4

أَسْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا



-When we join the word preceding the word starting with hamza-t alwasl, then the hamzah is dropped as we said before while hamza-t alqat' stayed fixed and is pronounced.

-When beginning any one of these verbs having a hamza-t wasl as the first letter and a hamza-t qat' sakinah as the second letter, we begin with hamza-t al-wasl with the appropriate vowel, depending on the vowel of the third letter of the verb, After this, the hamza-t alqat' that immediately follows is changed in to a madd letter of the same category as the vowel we used on hamza-t al-wasl.If we start on hamzat al-wasl with a dhammah then hamza-t alqat' becomes a lengthened waw (و)



This rule was previously discussed under the madd badl lesson, and it is as such: whenever two hamzahs meet, the first voweled, the second sakina, the second hamzah changes into a madd letter of the same type as the vowel on the first hamzah.

Case 2: The Questioning hamza-t al-qata' preceding hamza-t al-wasl

Verbs

Hamza-t alwasl is dropped in writing and pronunciation and hamza-t alqat' of questioning remains.
-The words are pronounced exactly like they are written.

Nouns

When a hamza-t qat' indicating a question enters a noun that has the definite article "alif laam at-ta'reef" (ال) attached at the beginning of it, hamza-t alwasl undergoes changes, so that the questioning hamzah can be distinguished from hamza-t alwasl of the "alif laam at-ta'reef". Without a change in the hamza-t alwasl, it would be impossible to determine whether there was a question before ال التعريف or not, So hamza-t alwasl is changed either one of the two following states. Both of these ways of recitation are allowed

1-A lengthened alif ,This is called (ibdaal) إبدال

2-An "eased" hamzah ,This is called (Tas-heel) تسهيل

Examples on verbs :

سبأ 8

أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۗ

أَ + افْتَرَى = أَفْتَرَى

ص 75

أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ۗ

أَ + اسْتَكْبَرْتَ = أَسْتَكْبَرْتَ

مريم 78

أَطَّلَعَ الْغَيْبَ أَمْ أُتِّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

أَ + اِطَّلَعَ = أَطَّلَعَ

المنافقون 6

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ

ص 63

أَتَّخَذْنَهُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ

2 Ways of recitation are allowed in case of nouns :

1-(Ibdaal) إبدال

Its definition: When a hamzah indicating a question enters a **noun** that has the definite article ال التعريف (ال) hamza-t alwasl of (ال) التعريف is changed into a lengthened alif which is lengthened **six counts**. This lengthening is six vowel counts due to the sukoon on the lam after the long alif. The madd is laazim (compulsory madd) and is either “heavy” when followed by a shaddah, or “light” when there is a simple sukoon after the long alif.

2-(Tas-heel) تسهيل

Its definition : When a hamzah indicating a question enters a **noun** that has the definite article ال (ال) hamza-t alwasl of (ال) التعريف is pronounced but “eased” مسهّلة so that it is between a hamzah and an alif, with absolutely no madd.

-occurs in three words only in six places in the Qur'an

-These three words are :

ءَآلَنَ

ءَآذَكَرَيْنَ

ءَآلَلَهٗ

1-(Ibdaal) إبدال

ءَآلَلَهٗ = آءَآلَلَهٗ

ءَآذَكَرَيْنَ = آءَآذَكَرَيْنَ

ءَآلَنَ = آءَآلَنَ

2-(Tas-heel) تسهيل

ءَآلَلَهٗ = آءَآلَلَهٗ

ءَآذَكَرَيْنَ = آءَآذَكَرَيْنَ

ءَآلَنَ = آءَآلَنَ

The three words present in six places in the following ayaat :

النمل 59

عَلَّمَ اللَّهُ خَيْرًا مَّا يُشْرِكُونَ

يونس 59

قُلْ عَالِمُ اللَّهِ أَذِنَ لَكُمْ

يونس 91

عَالِمُ الْكُنُوزِ وَقَدْ عَصَيْتَ قَبْلُ

يونس 51

عَالِمُ الْكُنُوزِ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

الأنعام 143

الأنعام 144

قُلْ عَالِمُ الذِّكْرَيْنِ حَرَّمَ أُمَّ الْأَنْثِيَيْنِ



Lesson
3



3-THE STOP AND THE START

الوقف و الابتداء

One of the most important areas in the science of tajweed is knowledge of how to stop and begin recitation.

The understanding of Allah's words can't be appreciated ,nor correct understanding achieved without this knowledge.

Ibn Omar radia Allahu Anhu said “We spent a particular time when Iman (faith) would come to a person before Al-Qur'an and before a Soorah was revealed to the Prophet (blessing and peace be upon him), then we learned the halal and haram as well as the do's and don'ts and what is suggested to be learnt/notified from it”.

1-THE STOP الوقف (Al-Waqf)

The Compelled Stop

الوقف الاضطراري

This is what happens when the reader has a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes. In these cases it is allowed to stop on the end of the word the reciter was at, even if the meaning is not complete. After the compelling state has passed, the reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start back one or two or more words, until they can start with what is sound for a beginning.

There are three divisions

The Optional Stop

الوقف الاختياري

This is what was intended by the reciter by his own choice, without any outside reasons. This is the category of stopping that will be discussed in details, needs to be studied and applied in the correct way.

The optional stop is divided into four categories:

- 1-Complete تام
- 2-Sufficient كاف
- 3-Good حسن
- 4-Repulsive قبيح

The Test Stop

الوقف الاختباري

This is what is required of the student when being examined or taught by a teacher. The teacher may stop the student and correct him in a letter, in reading, in tajweed, or anything else that they feel needs correcting. The student stops when instructed to, and attempts to correct the mistake.

Notes: Some scholars add a fourth division called the *waiting stop*, This stop occurs when the reader stops at a word that has more than one allowed way of recitation and there is the intention of resuming the recitation with another allowed way. This type happens when reading by combining all of the different ways of recitation while presenting the reading to a sheikh.

THE OPTIONAL STOP

I-The complete stop الوقف التام

Its definition: It is the stop on a Qur'anic word complete in meaning and not attached to what follows it in grammatical expression or in meaning. If something is attached in meaning, it means that the preceding and following words are attached in meaning, but not necessarily attached in grammatical structure. This category of stop is usually found at the end of an ayah, and at the completion of stories in the Qur'an.

-The compulsory (required) stop

Known in the Mushaf by the small meem sign م , shows that there is a must to stop , not stopping on this word could change the intended meaning of Allah's words.

Examples :

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا
يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

Only those can accept who hear ■ As for the dead, Allah will raise them up; then unto Him they will be returned

-The unrestricted complete stop :

Stopping on ayah  مَلِكِ يَوْمِ الدِّينِ


Master of the Day of Judgment.

Then start  إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ


It is You we worship and You we ask for help

-Another example from surat Al-Baqarah

Stopping on ayah

 أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Those are upon [right] guidance from their Lord, and it is those who are the successful.

Then start  إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

The rule for the complete stop: It is best to stop on the word that is a complete stop, and then start on what follows it

Stopping on ayah

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا

مُؤْمِنِينَ ﴿٧٢﴾

So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers.

Then start

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا

And to the Thamud [We sent] their brother salih

2-The sufficient stop الوقف الكاف

Its definition: It is the stop on a Qur'anic word that is complete in meaning, and is attached to what follows it in meaning, but not in grammar. It can be at the end of a verse, or in a middle of a verse. It is called sufficient due to its lack of attachment grammatically to what follows, even though it is attached in meaning.

Its rule: It is advisable to stop on it and start with that which follows, just as in the complete stop.

Examples: stop on

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

Then start

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

- Example from surat Al-Mulk
stop on

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ ﴿١٠﴾

Or who is it that could be an army for you to aid you other than the Most Merciful?

Then start

إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

The disbelievers are not but in delusion.

From surat Al-Baqarah

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

In their hearts is disease, so Allah has increased their disease;

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

and for them is a painful punishment because they [habitually] used to lie.

3-The Good stop الوقف الحسن

Its Definition: It is the stop on a Qur'anic word, complete in its meaning, but is attached to what follows it grammatically and in meaning.

It could be attached grammatically such as stopping on something that has a subsequent adjective, before the adjective. It could be stopping on a conjunctive sentence, without the conjunction and its following phrase. Another possibility is stopping on an exceptional statement, without the exception.

The good stop can be found at the end of verses, or in the middle of verses, just as the other stops.

It is called "hasan" or good due to the fact that stopping on it leads to understanding of a meaning.

-You can stop on the word **الله** as the meaning in itself is fully understood

In the name of Allah

بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ

the Entirely Merciful, the Especially Merciful.

-But you can't start with what comes next due to its attachment to what follows grammatically and in meaning

If good touches you, it distresses them;

-It is allowed to stop on it

but if harm strikes you, they rejoice at it

-But it is better to continue reading.

إِنْ تَمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ
وَإِنْ تَصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا

-Stopping on the end of an aayah is Sunnah, and start on what follows it .

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

Thus Allah makes clear to you the verses [of revelation] that you might give thought.

To this world and the Hereafter. فِي الدُّنْيَا وَالْآخِرَةِ

The rule for the good stop: it is allowed to stop on it, but not allowed to start on what follows it due to its attachment to what follows grammatically and in meaning, except on the end of an aayah. Stopping on the end of an aayah is Sunnah.

4-The Repulsive stop الوقف القبيح

Its Definition: It is the stop on what does not give a correct meaning, and that is due to its strong attachment to what follows in grammar, and in meaning.

The rule for the repulsive stop: This stop not allowed intentionally. It is only allowed when compelled in such as a situation as unexpected shortness of breath, sneezing, or forgetting. After the state that compelled the stop has past, the reader then must repeat one, two, or more words, as necessary to convey the correct and sound meaning.

Stopping on بِسْمِ From بِسْمِ اللَّهِ

Stopping on الْحَمْدُ From الْحَمْدُ لِلَّهِ

Stopping on والموتى إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى*.

Only those can accept who hear as for the dead ■ (6:36)

Stopping on الصلاة يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى*.

O you who have believed do not approach prayer ■ (stop)

(Without) while you are intoxicated...(4:43)

Stopping on إله

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ*

So know that there is no god ■ (Stop here without saying) but Allah (47:19)

Stopping on الإنس

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾*

And I did not create the jinn and mankind ■ (Stop here without saying) except to worship Me. (51:56)

Stopping on يستحي

إِنَّ اللَّهَ لَا يَسْتَحْيٰ ۚ أَن يَضْرِبَ مَثَلًا

Indeed, Allah is not timid ■ (Stop here without saying) to present an example.... (2:26)



Do not stop on a verb without its subject (the doer of the verb).

لا يوقف على الفعل دون فاعله

Do not stop on a subject of a verb without the object of the verb.

لا يوقف على الفاعل دون مفعوله

Do not stop on a preposition without the object of the preposition.

لا يوقف على حرف الجر دون مجروره

Do not stop on a possessive noun (possessed) without the possession expression (the possessor) / two nouns the second is the possessive of the first noun (As in the "teacher's book " The word "teacher's" is the possessor and the book is the possessed).

لا يوقف على المضاف دون المضاف إليه

Do not stop on the subject of the nominal sentence without the predicate - a nominal sentence in Arabic has no verb.

لا يوقف على المبتدأ دون خبره

Do not stop on a word with is characterized without that which characterizes it.

و لا يوقف على الموصوف دون صفته

Do not stop on a conjunction without its conjoined noun.

و لا يوقف على المعطوف عليه دون المعطوف

Do not stop on a noun which is in a state (or case) without the word which gives the state (accusative).

و لا يوقف على صاحب الحال دون الحال







So not stop on a number (count) without that which is being counted


و بالتالي لا يوقف على العدد دون المعدود

And don't stop on an emphasized noun without the emphatic term.

و لا على المؤكد دون التأكيد

- The stop signs on words in the Madinah printing of the Qur'aan

The symbol	The meaning
	It means that required to stop on this word, and not stopping on this word could change the intended meaning.
	It means it is allowed to stop on this word and stopping is better than to continue. قلى (الوقف أولى)
	It means it is allowed to stop on this word, ج stands for جائز Ja'iz
	It means it is allowed to stop on this word But continuing is better. صلى (الوصل أولى)
	It means not to stop on this word and start on the following word , sometimes allowed to stop without changing in meaning but starting the next word not allowed.
	It means stop on one of these points not both of them ,its name At-Ta'anuq (التعانق)



-There is no Waqf(stoppage) in the Quraan that is obligatory or Forbidden Islamically except that which distorts the meaning .
Allah knows the best .

Notes :There is difference between stopping and cutting off .

Cut Off القطع (Al-Qat')

Its linguistic definition : The separation to put an end to something.

Its applied definition : Cutting off the recitation and ending it.

With the cut off the reader changes to a different state outside the state of recitation ,it can be **at the end** of an Ayah or surah not like stopping it can be in the middle or at the end of an Ayah .

If the reader starts reciting after cutting off he should start Al-Isti'adhah, and if starting a surah then the Basmalah also.

Care should be given when cutting off the recitation so that the cut off is on an Ayah giving full correct meaning ,sometimes the ayah very much attached to what follows it.

The Sakt السَّكْت (As-sakt)

س

Its language definition:Forbiddance

Its applied definition:Cutting off the sound for a time less than the time of a stop, without breathing, with intention of returning to the recitation immediately.

-Its sign in the Qur'an س

-It is required (waaajib) for the reader reciting the Qur'an by the Shatabiyyah way of Hafs to do Sakt in 4 places , and 2 allowed sakt in two different places in the Qur'an.

The "allowed" saktat means there is more than one allowed way of reading in these places.

-First "The four required places in the Qur'an" :

1-Surat alkahf ayah 1,2

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ

It is also allowed to stop on the word عِوَجًا since it is the end of an ayah.

2-Surat Ya-seen ayah 52

قَالُوا يَنْوِيْلُنَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

It is also allowed to stop by complete stopping .

3-Surat Al-qiyamah 27

وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾

Since the sakt prevents the letters from meeting, and therefore there is no idgham .

4-Surat Al-Mutafifeen 14

كَلَّا بَلِّغْنَا رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

-Second “The two allowed places in the Qur’an” :

1-when joining the end of al-Anfaal with the beginning of surah at-Tawbah.The allowed sakt after reciting عَلِيمٌ then the recitation continues saying بَرَاءَةٌ . And there are other allowed ways of joining these two surahs have been explained before.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾ بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ﴿١﴾

2-Surat Al-Haqah 28,29

مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ﴿٢٨﴾ هَلَاكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾

Note: The complete stopping at the end of the ayah is allowed, And there is also another allowed way of reading when joining these two ayat, that is idghaam of the first sakinah letter هَ into the next voweled هَ .

2-The Beginning (Al-Ibtidaa') الإبتداء

Al-Ibtidaa' :

In the knowledge of scholars of recitation, is referring to recitation after cutting off recitation or stopping.

The beginning is only by choice, in contrast to the stop, which may be by choice or compulsion. For that reason it is demanded of the reader when beginning, that he start his recitation with an independent phrase that conveys the intended meaning, not attached to that which precedes it grammatically.

Its rule: It is allowed to begin with what comes after a complete or satisfactory stop under any circumstances, and allowed to start with that which comes after a good stop, only if it is the end of a verse ,This is only after Al-waqf (stop)not after al-Qat' (cutting off) recitation

The beginning can be divided into two types:

1- The allowed beginning (الإبتداء الجائز)

It is starting with an independent phrase that has clear meaning ,The meaning that Allah desires, and does not contradict it.

2- The beginning that is not allowed (الإبتداء الغير جائز)

It is the beginning that cancels out the intended meaning, or corrupts it, or changes it.

Many scholars divide Alibtidaa' as alwaqf

1- The allowed beginning (الابتداء الجائز)

2- The beginning that is not allowed (الابتداء الغير جائز)

I-Complete تام

a-Any start of a surah

B- the start after a complete stop

Examples: start with ayah no.6 in surat Al-Baqarah

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ

not attached to the previous ayah.

2-Sufficient كاف

Example :

start with ayah no. 7 in surat Al-Baqarah

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ

Attached to the previous ayah in meaning

3-Good حسن

Example: Start with

وَبِاللَّيْلِ

And at night.....

- In surat As-Safaat aya 138 after stopping on the previous ayah

وَإِنَّكُمْ لَنُمرُونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾

- And indeed, you pass by them in the morning
- The two ayat attached grammatically and in meaning

Repulsive stopping

repulsive beginning would be when starting with a word that leads to a meaning other than that Allah, The Exalted, wants, or a meaning that is in disagreement with our creed

Example: Start with

أَتَخَذَ اللَّهُ وَلَدًا

"Allah has taken a son."

(Astaghfirullah)

Without saying first "They say"

وَقَالُوا

In surat Al-Ma'idah aya 64

Start with

يَدُ اللَّهِ مَغْلُوبَةٌ

The hand of Allah is chained.

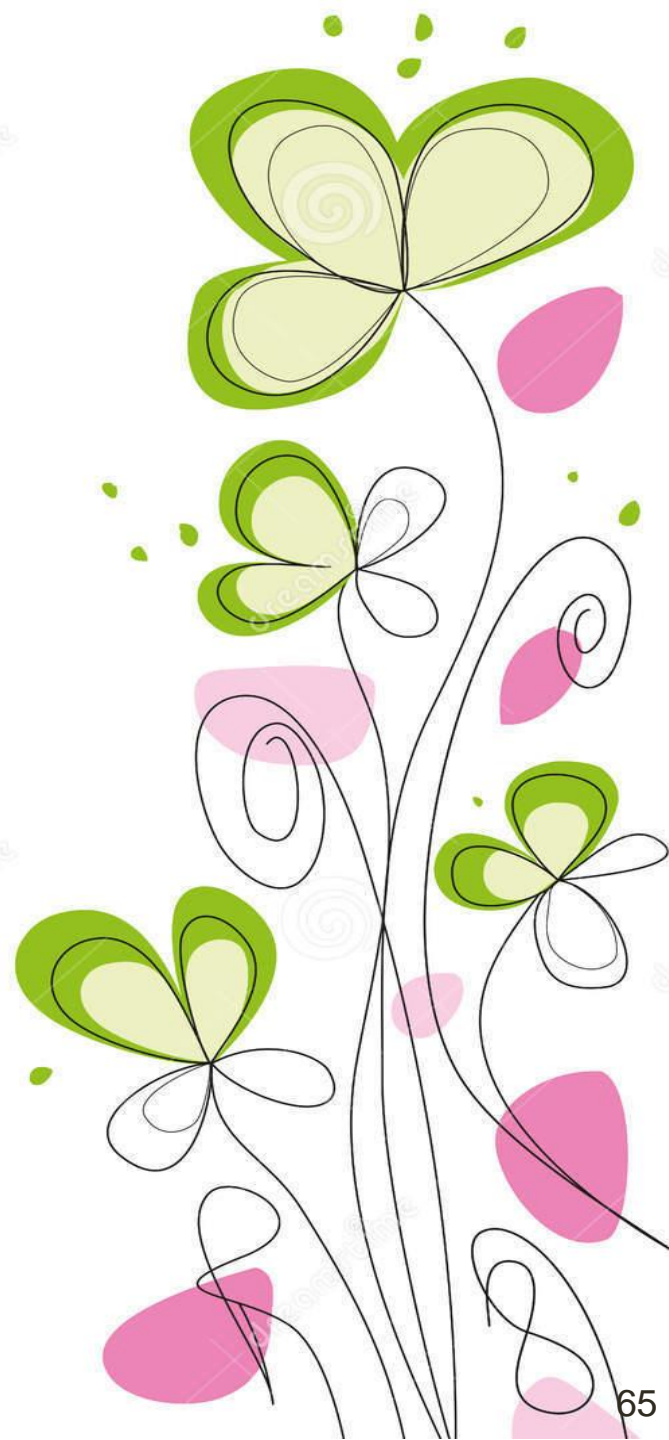
Without saying

And the Jews say

وَقَالَتِ الْيَهُودُ



Lesson
4



The Accent النَّبْر (An-Nabr)

The accent in recitation of the glorious Qur'aan

It is defined in the modern study of sounds as: **Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the letter next to it.**

The **accent** varies from language to language, and from dialect to dialect.

In the Glorious Qur'an the Nabr is noted, and Allah knows best, in the complete rules of recitation in **five** different issues .


1

When stopping on a word that that has a shaddah on the last letter.

Examples : in surat al-Qamar ayah 3 , 19

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَّارِصًا فِي يَوْمٍ نَّحْسٍ مُّسْتَمِرٍّ



فَطَلٌ

the last letter of the word has a shaddah. We know that a shaddah on a letter indicates that the letter is divided into two letters as far as formation of the letters goes. The first is formed by collision of the two articulation bodies, whereas the second is formed by separation of the two articulating bodies; this is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning this letter is formed by collision of the two articulating bodies. It is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur'an warn of the necessity of an accent on this last letter, actually beginning on the letter preceding it, to point out to the listener that this one letter, is actually two.

The exceptions to the Nabr : in case of stopping on noon and meem with shaddah on them, these two letters with a shaddah have the most complete ghunnah. The listener knows that there are two letters when he listens the long ghunnah.

Examples :

هَمٌّ

فَأَمْتَجِنُوهُنَّ

Another exception, Allah knows best, is stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced.

Examples:

وَتَبَّ

بِالْحَقِّ

The first ب is pronounced with a sukoon and the second ب is pronounced with a qalqalah.

2

Two cases :

1-This case occurs when pronouncing a (و) waw that has shaddah and the letter before has dammah or fat-hah .

Examples:

قَوَّ

2-This case occurs when pronouncing a (ي) yaa that has a shaddah and the letter before has a kasrah or fat-hah

Examples:

أَمَانِيهِمْ

حِيْنِيْم

Fear of the reader creating an inappropriate lengthened leen letter necessitates a Nabr (accent) , Pressure on the letter cuts short its time, and therefore excludes the possibility of lengthening it.



3

This occurs when changing over from a madd letter to the first letter of a shaddah. The saakin letter occurs with collision and the mouth was busy emitting the lengthened letter, so then it is necessary at the change over from the madd to the saakin letter that occurs after it, putting an accent in our recital to facilitate this change over.

The saakin letter then makes its presence known quite clearly. If the collision is weak the letter is then pronounced with a weak sound to such a degree that it may not even be heard.

Examples : الْحَاقَّةُ

وَلَا الضَّالِّينَ

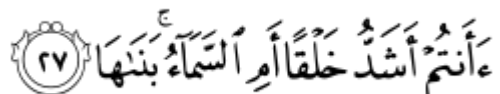
In this word the first lam sakinah and the second with a vowel kasrah, Mistake may happens in pronouncing one lam with kasrah instead of two lam is due to not marking the Nabr (accent) .

we need to make an accent, or raise our voices slightly at the end of the madd, to make sure we pronounce both parts of the shaddah, the saakin letter and voweled letter.

4

This occurs when stopping by sukoon on a word that has a hamzah as the last letter preceded by a madd letter or leen letter.

The reason for here is so that the hamzah is not lost after the mouth was busy emitting the madd or leen letter .

Examples :  Stopping on the ء of السَّمَاءِ



5

When words of past tense verbs in the double form of the verb (which is an alif at the end of the word) read in continuation followed by a letter has sukoon.

Examples :

فَلَمَّا ذَاقَا الشَّجَرَةَ وَأَسْتَبَقَا الْبَابَ وَقَالَا الْحَمْدُ لِلَّهِ

-These are three different words in three specific locations in the Qur'an.

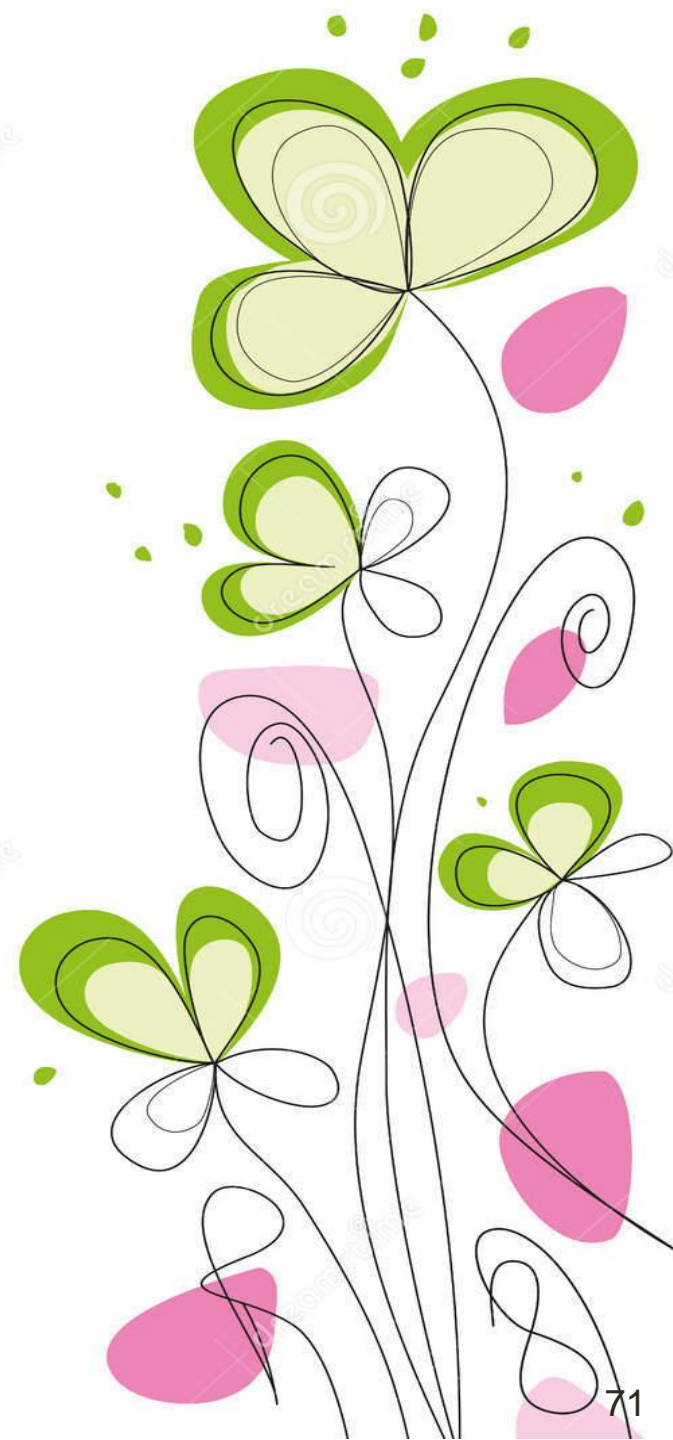
-Nabr (accent) is needed so the meaning of the verse is not confused.

-Nabr (accent) is an indication that there is an alif indicating a double present, but it was dropped in pronunciation due to the Arabic rule forbidding two saakin letters next to each other to be recited together.

Without Nabr the listener may think the verb is male singular instead of male double.



Lesson
5



The Two Saakin Letters Meeting

التِّقَاءُ السَّاكِنَيْنِ (iltiqaa' As-saakinayn)

In the Arabic language there is prohibition of two saakin(non voweled) letters meeting, Except if they are present in one word and these two letters are pronounced in this case.

In one word

In case of
stopping
only

1-The Presented Sukoon
Lengthening, رَبِّ الْعَالَمِينَ

And The Soft Lengthening

الشِّتَاءِ وَالصِّيفِ

2-the second letter
temporary saakin due to
stopping but if continuing
reading it is read with its
vowel.

وَالْعَصْرِ وَالْأَكْثَرُ السُّحْتِ

In case of
continuing
and stopping

-The Compulsory Lengthening

الصَّاحَّةُ الصَّالِينَ
تَ (نُونٌ)

The Two saakin letters meeting between two words

When continuing recitation you will eliminate the two saakin letters from being pronounced after each other either by dropping the first letter or acquire a vowel, By these two ways you prevent two saakins from meeting. You choose the right way depending on what the first letter is.

Between two words

Acquiring vowel on the first letter

The Vowel acquired on the first letter saakin is Kasrah Except in three cases acquires dammah or fat-hah and the vowel is present on the first letter in the Mus-haf.

Examples:

حَذِّ الْعَفْوِ

1-The first saakin Letter **ذ** acquires kasrah and read with kasrah as it is in the Mus-haf.

وَمِنَ النَّاسِ

2-The first Letter saakin **ن** acquires fat-hah read as it is in Mus-haf with fat-hah.

وَأَتُوا الزَّكَاةَ ثُمَّ اتَّخَذْتُمُ الْعَجَلِ

3-The first letter saakin is the plural meem **م** OR plural waw **و** leen ,The meem or waw acquires a dammah.

وَأَلْوَأَسْتَقَمُوا

4-The first letter saakin is waw leen **و** ,It acquires when followed by saakin

Dropping Madd letter

1-The alif dropped when continue recitation and pronounced the Fat-ha only

وَقَالَ الْحَمْدُ لِلَّهِ إِذَا الشَّمْسُ كُوِّرَتْ

2-The yaa dropped when continue recitation and pronounced the Kasrah only

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

3-The Waaw dropped when continue recitation and pronounced the Dammah only

وَإِذْ قَالُوا اللَّهُمَّ

Continue (The two saakin letters meeting Between two words)

IF

The first letter of the two saakin is the noon of the Tanween

Examples:

1-Surat Al-Qiyamah :12

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

The first letter saakin is the noon of the tanween and the second letter saakin is the Laam
The noon saakinah of the tanween is read with kasrah instead of the normal sukoon.

Read إلى رَبِّكَ يَوْمَئِذٍ لُمُسْتَقَرُّ

2-Surat At-Tawbah:30


وَقَالَتِ الْيَهُودُ عِزْرُ بْنُ اللَّهِ

Read وقالت اليهود عِزْرُ بْنُ اللَّهِ

3-Surat Al-Baqarah:180

إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ

Read إن ترك خَيْرًا لُوَصِيَّةُ



اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا

O Allah! benefit me through what You taught me and teach me what is beneficial for me and increase me in knowledge.

(سنن ابن ماجه، كتاب الدعاء، باب دعاء رسول الله ﷺ: 3833) صحيح