



**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**SCHOOL OF ART AND SCIENCE**

**COURSE CODE: ISL 212**

**COURSE TITLE: INTRODUCTION TO TAJWIID**



**COURSE GUIDE**

**ISL 212**

**INTRODUCTION TO TAJWIID**

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National Open University of Nigeria 2006

First Printed 2006

ISBN: 978-058-949-X

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Printed by:.....

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National Open University of Nigeria

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## INTRODUCTION

### Welcome to ISL 212: INTRODUCTION TO TAJWIID

This course is a two-credit unit Diploma course in Islamic studies. The course guide gives you an overview of the course. It also provides you with information on the organization and requirements of the course.

### COURSE AIMS

This course contains three modules of fourteen units. Each unit has its objectives but the overall aims of this course are:

1. To introduce you to the concept and significance of *Tajwiid* in Qur'an recitation.
2. To acquaint you with the major rules of *Tajwiid* and their application in Qur'an recitation.

### COURSE OBJECTIVES

To achieve the aims set out above, ISL 212 has overall objectives. (As written above, each unit also has specific objectives. The unit objectives are at the beginning of each unit. I advise that you read them before you start working through the unit. You may want to refer to them during your study of the unit to check your progress).

Here are the wider objectives for the course as a whole. By meeting the objectives, you count yourself as having met the aims of the course. On successful completion of the course, you should be able to:

- A Define and explain the concept and significance of *Tajwiid* in Qur'an recitation.
- B State, define, explain and apply the major rules of *Tajwiid* in Qur'an recitation.
- C Give examples of the major rules of *Tajwiid* from verses of the Qur'an.

## **WORKING THROUGH THIS COURSE**

To complete the course, you are required to read the study units and other related materials. You will also need to undertake practical exercises for which you need a pen, a note – book, and other materials that will be listed in this guide. The exercises are to aid you in understanding the study being presented. At the end of each unit, you will be required to submit written assignments for assessment purposes. At the end of the course, you will write a final examination.

## **COURSE MATERIALS**

The major materials you will need for this course are:

- (i) Course guide.
- (ii) Study units.
- (iii) Assignments file.
- (iv) Relevant books including the ones listed under each unit.
- (v) Audio/visual aids containing model Qur'an recitations
- (vi) You may also need to visit the internet to browse through some relevant addresses including the ones listed under each unit.

## **STUDY UNITS**

There are 14 units (of three modules) in this course. They are listed below:

### **MODULE 1**

#### **TOPIC: CONCEPT, SIGNIFICANCE AND PRELIMINARY LESSONS OF TAJWIID**

Unit 1 Definition and significance of *Tajwiid*.

Unit 2 Articulation of the letters of the holy Qur'an.

Unit 3 *Al –Ibtidaa'* (initiation)

### **MODULE 2**

#### **TOPIC: SOME MAJOR RULES OF TAJWIID**

Unit 1 *Nuunu 's-Saakinah wa 't- Tanwin* [Vowelless *Nuun* and Nunation].

Unit 2 *Al-Miim wa 'n-Nuunu 'l-Mushaddadataan* [The stressed *Miim* and *Nuun*]

Unit 3 *Miimu 's-Saakinah* [Voweless *Mim*].

Unit 4 *Al-Laamaatu 's-Sawaakin* [Voweless *Lams*].

Unit 5 *Haa' of Pronoun*.

### **MODULE 3**

#### **TOPIC: OTHER MAJOR RULES OF TAJWIID**

Unit 1 *Tafkhiim* and *Tarqiiq*.

Unit 2 *Al-Idghaam* [Assimilation].

Unit 3 *Al-Maddu wa 'l-Qasr* [Elongation and Shortening].

Unit 4 *Waqf* [Stops].

Unit 5 *Hamzatu 'l-Wasl* [Silent *Hamzah*]

Unit 6 Manners of *Tajwiid*

#### **TEXTBOOKS AND REFERENCES**

Certain books and internet addresses have been recommended in the course. You may wish to purchase the books and visit the addresses for further reading.

#### **ASSESSMENT FILE**

An assessment file and a marking scheme will be made available to you. In the assessment file, you will find details of the works you must submit to your tutor for marking. There are two aspects of the assessment of this course: the tutor marked and the written examination. The marks you obtain in these two areas will make up your final marks. The assignment must be submitted to your tutor for formal assessment in accordance with the deadline stated in the presentation schedule and the Assignment file. The work you submit to your tutor for assessment will count for 30% of your total score.

#### **TUTOR MARKED ASSIGNMENT (TMAs)**

You will have to submit a specified number of the (TMAs). Every unit in this course has a tutor marked assignment. You are required to attempt all the questions and you will be assessed on all of them but the best four performances from the (TMAs) will be used for your 30% grading. When you have completed each assignment, send it, together with a Tutor Marked

Assignment form, to your tutor. Make sure each assignment reaches your tutor on or before the deadline for submissions. If for any reason, you cannot complete your work on time; contact your tutor for a discussion on the possibility of an extension. Extensions will not be granted after the due date unless under exceptional circumstances.

## **FINAL EXAMINATION AND GRADING**

The final examination will be a test of three hours. All areas of the course will be examined. Find time to read the unit all over before your examination. The final examination will attract 70% of the total course grade. The examination will consist of questions which reflects the kinds of self assessment exercises and tutor marked assignment you have previously encountered. And all aspects of the course will be assessed. You should use the time between completing the last unit and taking the examination to revise the entire course.

## **COURSE MARKING SCHEME**

The following table lays out how the actual course mark allocation is broken down:

<b>Assessment</b>	<b>Marks</b>
Assignments 1-4 (the best four of all the assignments submitted)	Four assignments, marked out of 10% totaling 30%
Final Examination	70% of overall course score
Total	100% of course score

## **PRESENTATION SCHEDULE**

The dates for submission of all assignments will be communicated to you. You will also be told the date of completing the study units and dates for examinations.

## **COURSE OVERVIEW AND PRESENTATION SCHEDULE**

<b>Unit</b>	<b>Title of Work</b>	<b>Weeks activity</b>	<b>Assessment (end of unit)</b>
Course Guide Module 1	<b>CONCEPT, SIGNIFICANCE AND PRELIMINARY LESSONS OF TAJWIID</b>		

Unit 1	Definition and significance of <i>Tajwiid</i> .	Week 1	Assignment 1
2	Articulation of the letters of the holy Qur'an.	Week 2	Assignment 2
3	<i>Al-Ibtidaa'</i> [Initiation].	Week 3	Assignment 3
Module 2	<b>SOME MAJOR RULES OF TAJWIID</b>		
1	<i>Nuunu 's-Saakinah wa 't-Tanwiin</i> [Voweless <i>Nuun</i> and <i>Nunation</i> ].	Week 4	Assignment 1
2	<i>Al-Miim wa 'n-Nuunu 'l-Mushaddadataan</i> [The stressed <i>Miim</i> and <i>Nuun</i> ]	Week 5	Assignment 2
3	<i>Miimu 's-Saakinah</i> [Voweless <i>Mim</i> ].	Week 6	Assignment 3
4	<i>Al-Laamaatu 's-Sawaakin</i> [Voweless <i>Lams</i> ].	Week 7	Assignment 4
5	<i>Haa' of Pronoun.</i>	Week 8	Assignment 5
Module 3	<b>OTHER MAJOR RULES OF TAJWIID</b>		
1	<i>Tafkhiim and Tarqiiq.</i>	Week 9	Assignment 1
2	<i>Al-'Idghaam</i> [Assimilation].	Week 10	Assignment 2
3	<i>Al-Maddu wa 'l-Qasr</i> [Elongation and Shortening].	Week 11	Assignment 3
4	<i>Hamzatu 'l-Wasl</i> [Silent <i>Hamzah</i> ]	Week 12	Assignment 4
5	<i>Waqf</i> (Stops)	Week 13	Assignment 5
5	Manners of <i>Tajwiid</i> .	Week 14	Assignment 6
	Examination	16	
	Total	17	

## **HOW TO GET THE MOST FROM THIS COURSE**

You will be required to study the units on your own. However, you may arrange to meet with your tutor for tutorials on an optional basis at the study centre. Also, you can organize interactive sessions with your course mates.

### **TUTORS AND TUTORIALS**

Information relating to the tutorials will be provided at the appropriate time. Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must take your tutor-marked assignments to the study centre well between the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor if you need help. Contact your tutor if: you do not understand any part of the study units or the assigned readings; you have difficulty with the exercises; you have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment. You should try your best to attend the tutorials. This is the only chance to have face-to-face contact with your tutor and ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussion actively.

### **SUMMARY**

The course guide gives you an overview of what to expect in the course of this study. The course teaches you the concept and significance of *Tajwiid* and also the major rules of *Tajwiid* in the Qur'an recitation with illustrations from verses of the Qur'an.

We wish you success with the course and hope that you will find it both interesting and useful.



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National Open University of Nigeria 2006

First Printed 2006

ISBN: 978-058-949-X

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**MODULE 1****INTRODUCTION**

Unit 1 Definition and significance of *Tajwiid*.

Unit 2 Articulation of the letters of the holy Qur'an.

Unit 3 *Al- 'Ibtidaa'* [Initiation].

**UNIT 1 DEFINITION AND SIGNIFICANCE OF TAJWIID****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition
  - 3.2 Methods of applying the rules of *Tajwiid*
  - 3.3 Position of *Tajwiid*
  - 3.4 Significance of *Tajwiid*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

*Tajwiid* [تجوید] is an Arabic word for elocution, meaning proper pronunciation during recitation, as well as recitation at a moderate speed. It is a set of rules which govern how the Qur'an should be read. It is derived from the trilateral root *j-w-d*, meaning to make well, make better, or improve. It is required by *fard*. There are altogether fourteen recognised schools of *Tajwiid* with seven being the most popular.

## 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Define *Tajwiid*.
- \* Mention and explain the methods of applying the rules of *Tajwiid*.
- \* State and explain the position of *Tajwiid*.
- \* Mention the significance of *Tajwiid*.

## 3.0 MAIN CONTENT

### 3.1 DEFINITION

In defining *Tajwiid*, the following terms must be understood: *Tajwiid*, '*ilmu 't-Tajwiid*' and *Tajwiidu 'l-Qur'an*.

*Tajwiid* is from the verb '*jawwada*' which literally means to decorate, make better or to perfect. *Tajwiid* therefore literally means betterment, decoration or perfection of an act. Technically, it means the pronunciation of every letter of the Qur'an from its point of articulation with its attributes.

*'ilmu 't-Tajwiid* [the art of *Tajwiid*] is the science dealing with the rules and regulations governing the recitation of the Qur'an the application of which makes the correct recitation of the Qur'an possible.

'Abdul Warith Sa'id defines '*ilmu 't-Tajwiid*' as the science which explains the rules and principles to be followed in the recitation of the Qur'an in accordance with the standard handed down by Prophet Muhammad (SAW). You should understand from 'Abdul Waarith's definition that '*ilmu 't-Tajwid*' means the scientific recitation with which the Qur'an was revealed.

*Tajwiidu 'l-Qur'an*, according to Luqman Jimoh, is the art of reading the Qur'an pronouncing its letters distinctly, giving each of them its full compliment by producing it from its point of articulation and in the correct manner.

From the above definitions, the following points are observed:

- 1- Qur'an was revealed to Prophet Muhammad with *Tajwiid*.
- 2- Qur'an and *Tajwiid* are inseparable.
- 3- The art of *Tajwiid* [*'ilmu 't-Tajwiid*] primarily has to do with the recitation of Qur'an.
- 4- Prophet Muhammad [S.A.W.] recited the Qur'an with *Tajwiid*.
- 5- Prophet Muhammad taught his students, the companions, the Qur'an with *Tajwiid*.
- 6- Reading the Qur'an without *Tajwiid* amounts to not giving the Qur'an its due.

### **Self-Assessment Exercise 3.1**

Explain the following terms: *Tajwiid*, *'ilmu 't-Tajwiid* and *Tajwiidu 'l-Qur'an*.

### **3.2 METHODS OF APPLYING THE RULES OF TAJWIID**

There are two methods through which the knowledge of *Tajwiid* can be learnt and applied in *Qur'an* recitation. These are:

- 1- *Talqin* [guide reading]: This is a method whereby a teacher teaches a learner the Qur'an through guide-reading. The teacher reads the Qur'an applying the rules of *Tajwiid* while the learner repeats what the teacher says after him. Ultimately, though ignorant of the principles of *Tajwiid*, the learner will be able to correctly recite the Qur'an with *Tajwiid*. This was the only method available to the students of Qur'an throughout the first two centuries of Islam and the major part of the third. It was the method through which Prophet Muhammad learnt the Qur'an from Jibril and taught it to his students (i.e the *Sahabah*).

2- *Ta'liim*: By this, we mean learning the theoretical principles of *Tajwiid* along with the practicals. This method was developed by Abuu Muzaahim al-Khaqaanii (d. 325 A.H./947 C.E) towards the end of the third century of Islam. He was the one who first codified and laid down the rules of *Tajwiid*. He produced the first work on the rules of *Tajwiid* in poetry. The work is referred to as *Raa'iiyyat 'Abii Muzaahim*, meaning 'Abuu Muzaahim's Ra'-ending verses of poetry.

### **Self-Assessment Exercise 3.2**

Mention and explain the two methods through which the knowledge of *Tajwiid* can be learnt and applied in Qur'an recitation.

### **3.3 POSITION OF TAJWIID**

You should know that application of the rules of *Tajwiid* while reading the Qur'an is compulsory [*fard 'ayn*] on every individual reader. What this means in essence is that application of the basic rules of *Tajwiid* is compulsory. Whoever reads the Qur'an while deliberately ignoring the rules of *Tajwiid* is adjudged to be a sinner, because he deliberately removes from the Qur'an one of its paramount features.

Note however that the science of *Tajwiid* (*'Ilmu 't -Tajwiid*) is wide in scope. Therefore, to have mastery in the science is considered as *fard kifaayah*. This means that specialization in the field of *Tajwiid* is not compulsory on every individual once there are some members of the community who are specialists in the field.

### **Self-Assessment Exercise 3.3**

What is the position of *Tajwiidu 'l-Qur'an*?  
What is the position of *'Ilmu 't-Tajwiid*

### 3.4 SIGNIFICANCE OF TAJWIID

The significance of *Tajwiid* is stressed with an injunction of the Qur'an where Allah says in *al-Muzammil* 73 verse 4: "ورتل القرآن ترتيلاً"

The Arabic-English dictionary by Mr. Hans Wehr gives the meaning of *tartiiil* to be *tajwiid*. If we are to go by this meaning, the above verse could be interpreted in Arabic to mean: "و جود القرآن تجويداً" which in English means: "beautify the Qur'an with *Tajwiid*".

Every injunction of the Quran has a reasonable objective behind it. The objective behind this injunction is to beautify the Qur'an by reading it in the best way possible; and by guiding against committing solecism in the course of its recitation. The commitment of solecism in the articulation of vowels and letters of the Qur'an has great effects on the meaning of the words of the Qur'an. These effects are errors that result in distortion of the meanings of the Qur'an. These errors are divided into two:

- 1- *Al-lahnu 'l-jalii* [manifest errors]: These errors occur when the reader wrongly places the vowels of the Qur'an and/or articulates its letters wrongly. Examples of wrong placement of vowels a reader could commit are: [a] قتل داوودَ جالوتُ meaning: Goliath killed David instead of قتل داوودُ جالوتَ meaning: David killed Goliath. [b] إنما يخشى الله من عباده العلماءُ meaning: God is only afraid of the scholars among His servants instead of : إنما يخشى الله من عباده العلماءُ meaning: Only the scholars are conscious of God among His servants.
- 2- *Al-lahnu 'l-Khafii* [hidden errors]: These are minor and pardonable errors. They can only be noticed by scholars of *Tajwiid* because they are not as conspicuous as the manifest ones. These include:
  - a- Soft pronunciation of heavy letters.
  - b- Pharyngealisation of soft letters
  - c- Excessive rolling of letter *Raa'*
  - d- Shortening or excessive elongation of nasalization.
  - e- Elongation of short vowels and so on.

The following are given as some of the importance of *Tajwiid*:

- I. When a reciter reads the Qur'an with *Tajwiid*, he convinces himself that he is reading correctly and that his reading is in line with the exact way and manner the Prophet (SAW) and his immediately *Sahabah* used to read it.
- II. Applying *Tajwiid* affords the reciter the opportunity of articulating Qur'anic letters correctly and distinctly while he also enjoys his reading as well as his listeners.
- III. Allah (S.W.T) too becomes happy and pleased with a reciter who recites the Qur'an in a manner that pleases Him (i.e. by applying the rule of *Tajwiid*).
- IV. While reading the Qur'an without *Tajwiid* is considered sinful, reading it with *Tajwiid* attracts great rewards.
- V. Observing the rules of *Tajwiid* while reading the Qur'an helps prevent the tongue making any mistake(s) in the recitation Divine words.

#### **Self-Assessment Exercise 3.4**

Give four examples of *al- lahnu 'l- khafii*

Mention five importance of *Tajwiid*.

#### **4.0 CONCLUSION**

In this Unit, you have learnt the meaning of *Tajwiid*, *‘ilmu ’t-Tajwiid* and *Tajwiidu ’l-Quran* which are the three terms that must be understood in defining *Tajwiid*. Also, you have learnt about *Talqin* and *Ta‘liim* as the two methods adopted in teaching and learning the application of the rules of *Tajwiid*. The position of *Tajwiid*, its importance as well as the two types of *lahn* that could be committed while reading the Qur'an are other items you have learnt in this unit.

## 5.0 SUMMARY

In this unit, we have defined *Tajwiid*, mentioned and explained the methods adopted in the teaching and learning of its rules. We have also stated the position of *Tajwiid* as well as its significance and the kinds of errors that could be committed when reading the Qur'an.

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. Give a detailed definition of *Tajwiid*.
2. What do you understand by *Al-Lahnu 'l-Jalii* and *Al-Lahnu 'l-Khafii*?
3. Explain the methods of applying the rules of *Tajwiid*.
4. What is the significance of *Tajwiid*?

## 7.0 REFERENCES/FURTHER READINGS

Shaykh Luqman Jimoh [2003] *Tajwiid Made Easy*, Lagos, Nigeria, Jam'iyyat Junuud Diinil-Islaamiyyah, pp 14 – 18.

Dr. Mohammad Abdul Mujeeb Siddiqui [2003] *Guide to the Fundamentals of Tajweed Al-Quran* [Part 1]. Ontario, Canada. Al-Attique Publishers Inc, pp 1 – 4.

Visit: [www.software.informer.com](http://www.software.informer.com)

Dr. Syed Kaleemullah Husaini: (1990) *Easy Tajwid*, Muslim Community Center, Inc., Chicago, Illinois, U.S.A. 1990. pp 18 – 20.

## UNIT 2      **ARTICULATION OF THE LETTERS OF THE QUR'AN**

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The points of articulation      مخارج الحروف
  - 3.2 Manners of articulation      كيفية النطق
  - 3.3 Attributes of letters
  - 3.4 Description of letters
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

You are about to learn one of the most important lessons in the science of *Tajwiid*. A good understanding of the Articulation of Qur'anic letters will guard you against the commission of solecism during recitation. Here, you will learn how to properly and correctly pronounce the Quranic letters, mastering their points of articulation, manners of articulation as well as their attributes and description. It should however be mentioned that there are two approaches when discussing articulation of Qur'anic letters. There is the traditional approach and the Modern linguistics approach. We have adopted the two approaches in our discussions

### 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Mention and explain the points of articulation of the Qur'anic letters.
- \* Mention and explain the Manners of articulation of the Quranic letters
- \* Mention and explain their attributes.
- \* Give a detailed description of each letter.

### 3.0 MAIN CONTENT

#### 3.1 THE POINTS OF ARTICULATION

In the terminology of the phonetics of the Qur'an, *Tajwiid*, *makhaarij* [Singular *Makhraj*] refers, in most cases, to the point of articulation or the place where a letter is produced on the upper part of the mouth which is also called in modern linguistics, the passive articulator which the active one approaches during the production of a letter.

In order to identify the place of articulation of a particular letter, the letter should be prefixed with a vowelised *Hamzah* while the letter itself is made voweless (*Saakinah*) e.g: أم, أق, أط, أل, أس.

When this is pronounced, the point of articulation of the letter is identified as the point where there is a stricture between the active and the passive articulators or the point at which the air stream coming from the lungs is obstructed. For the first example of the ones given above (i.e أم), the point of articulation is the lip as the air-stream from the lungs is obstructed by the two lips. The point of articulation of Arabic letters, according to traditional scholars of *Tajwiid*, grammarians and classical phoneticians are seventeen while some others hold that they are sixteen. However, according to modern Arab linguists, they are eleven.

The following are the eleven places of articulation and the sounds produced from them as identified by modern Arab linguistics. They are, however, arranged, not from the lips but from the larynx which is the first place where the movement of the air stream coming from the lungs could be obstructed. In this kind of arrangement, the last place of articulation is the lips.

PLACES OF ARTICULATION	أماكن النطق	LETTERS PRODUCED
1- The larynx	حنجري	ه ء
2- The pharynx	حلقي	ح ع
3- The Uvular	لهوي	ق
4- The Velum	طبقي	خ غ ك
5- The hard palate	غاري	ي
6- The palate/Alveolar	لثوي غاري	ج ش
7- The Alveolar	لثوي	ر ز س ص ل ن
8- The upper set of teeth	أسناني	ت د ض ط
9- The middle of the two sets of teeth	بيأسناني	ث ذ ظ
10- The upper teeth and the lower lip	شفوي أسناني	ف
11- The lips	شفثاني	ب م و

### Self-Assessment Exercise 3.1

What are the places of articulation of the following letters? :

ف ، ق ، ي ، ش ، ض .

### 3.2 MANNERS OF ARTICULATION

To properly analyze the properties of sound, it is important also to know the manners of their articulation. By manner of articulation, it is meant the way sounds are produced, the degree of closeness between the active and the passive articulators.

Traditional scholars of *Tajwiid* have their way of classifying the manners of articulation of sounds which they call “Attributes of Sounds”: صفات الحروف. These attributes are the basic or conditional (temporary) qualities associated with sounds and it is with them that the differences between sounds are identified. They also have terminologies for these attributes, some of which are the same with those of modern linguistics.

Traditional scholars of *Tajwiid* have identified twenty attributes. These twenty attributes are grouped into two, namely: primary and secondary

attributes. The primary attributes are ten grouped in pairs. Each pair has the basic attribute and its opposite. The secondary attributes are also ten but without opposites. Below is a table of the primary attributes with their opposites:

Attributes	Opposites
Forcefulness: الشدة	Softness : الرخاوة
Voiceness : الجهر	Voicelessness : الهمس
Elevation : الإستعلاء	Depression : الإستفال
Rounding : الإطباق	Opening : الإنفتاح
Swift pronunciation : الإذلاق	Sharp pronunciation : الإصمات

The secondary attributes are:

- 1: Whistling: الصفير
- 2: Intensification: القفلة
- 3: Elongation: المدة
- 4: Easiness: اللينة
- 5: Diversion: الإنحراف
- 6: Roll: التكرار
- 7: Spreading out: التفشي
- 8: Protraction: الإستطال
- 9: Moderacy: التوسط
- 10: Nasalization: الغنة

### Self-Assessment Exercise 3.2

How many are the attributes of letters identified by Traditional scholars?

### 3.3 ATTRIBUTES OF LETTERS

We remarked earlier that the Manners of Articulation of Quranic letters are referred to as Attributes of letters by traditional scholars of *Tajwiid*. Above, we mention the twenty Attributes of Qur'anic letters identified by the Traditional scholars of *Tajwiid*. Here, we are going to explain to you some of these Attributes.

#### 1. FORCEFULNESS AND SOFTNESS <sup>3</sup> الشدة و الرخاوة:

Some Qur'anic letters are described as *al hurufu 'sh shadidah* because they sound strong in their production. The reason why such letters come out strong is because there is a complete closure between the two organs of speech that are involved in their production. The closure is so complete that no air can escape through the mouth. Then, there is a sudden release of the air already built up behind the closure which results in a form of explosion and the letter being produced strong. It is because of this explosion that Modern Linguists refer to these letters as **plosives**. They also call them **stops** because immediately a plosive is produced, the sound stops and does not continue like in the case of *rakhawah* discussed under. According to traditional scholars of *Tajwiid*, the eight letters in this phrase are the *huruuf shadiidah*. أجدقظ بكت

*Ar Rakhaawah* (i.e softness) is the counterpart of *ash- shiddah*. In *Rakhaawah* letters, the contact between the two organs of speech that are involved in their production is not a complete one. Rather, the contact is such that there is a small passage through which air passes. The air passing through the small passage makes audible friction. According to traditional scholars of *Tajwid*, the remaining letters

apart from the eight used for *shiddah* and the five used for *tawassut* discussed underneath are the *huruf rakhaawah*.

Note however that traditional scholars of *Tajwiid* also refer to some letters as *At- tawassut* letters. To them, these letters occupy intermediate position between *Ash- shiddah* and *Rakhaawah*. They are of the opinion that the degree of contact between the two organs of speech that are involved in the production of the five letters in this phrase *لن عمر* is in between that of *shiddah* and *Rakhaawah*. Therefore, these five letters are referred to as *huruuf tawassut*.

## 2. VOICENESS AND VOICELESSNESS الجهر و الهمس

Sounds are said to be voiced when there is a vibration in the vocal cords during their production. The vibration of the vocal cords produces a buzzing noise which is called “VOICE”. They are, however, said to be voiceless when there is no vibration in the vocal cord because they are in open state. As a result, there is free passage of the air-stream coming from the lungs. Voiceness and voicelessness of sounds can be perceived by resting the fingers on the front of the throat. If you perceive any vibration, the letter is voiced but if otherwise, it is voiceless.

Each of the 28 letters of the Quran is either voiced or voiceless. Fifteen of them are voiced according to modern linguistics, while the remaining thirteen are voiceless. The voiced letters are: *ب ج د ذ ر ز ض ظ ع غ* The thirteen voiceless letters are: *ء ت ث ح خ س ش ص ط ف ق ك ه ل م ن و ي*

## 3. ELEVATION AND DEPRESSION الإستعلاء و الإستفال

When the end of the tongue is contracted and raised up towards the palate in the production of any sound, the sound becomes thick. The level to which the tongue rises differs with letter and the higher the tongue is raised, the

thicker the sound. This is known as elevation, thickening or pharyngealisation. In *Tajwiid*, seven letters contained in *خص ضغط قط* are produced with elevation.

The rest letters of the Qur'an are pronounced depressed without velarization, rather with the tongue flattened and in its normal position. They are therefore, called depressed letters or softened letters.

#### 4. ROUNDING الإطباق

Of the seven velarized letters identified above, the velarization is more pronounced in *ص ض ط ظ*, hence, the four are referred to as rounded letters – *حروف الإطباق*.

#### 5. AS-SAFIIR الصفير

This literally means whistling sound like the ones made by some beasts. Three Qur'anic letters namely *ص*, *ز* and *س* are, naturally in their production, accompanied with whistling sound. Describing the whistling sounds in these letters, scholars have likened the whistling sound in *sad* to the sound made by geese while they liken that of *zayn* to the sound made by bees; and that of *sin* to the sound of sparrows.

You should however note that the degree of the whistling vary from one letter to the other. The whistling in *sad* should sound more than that of *zayn* and *sin* while that of *zayn* should sound more than that of *sin*.

#### 6. INTENSIFICATION القلقة

In *Tajwiid*, the five letters contained in this mnemonic phrase *قطب جد*, when carrying *Sukuun* are referred to as *حروف القلقة*. The letters are produced with instability. *Qalqalah* itself is a special clacking sound that usually accompanies these letters when they carry *Sukuun*, either in the middle of a word or become *Sukuun* by virtue of a stop.

Thus, there is a kind of compression when they are produced which makes them sound like a vowel, pronounced lightly.

### 7. **AL-LIINAH** اللينة

This literally means ease. Technically it is an attribute used to describe some Qur'anic letters because of the easiness experienced in the course of their production. The two Qur'anic letters described with *liin* are *waa'* and *yaa'* when they are vowelless and preceded with vowel *fathah*. Thus they become '*aw*' and '*ay*' respectively and referred to as *harf liin*.

### 8. **AT-TAKRIIR** التكرار

This means roll, tap or vibration. In this manner of articulation, there is a stricture of intermittent closure between the active and the passive articulators. The active articulator vibrates against the passive one. *Raa'* is the only Qur'anic letter that has this attribute. Note however that our describing *raa'* as a roll letter does not mean that you should roll it excessively because continuous rolling will produce more *raa'* and that amounts to *lahn*

### 9 **AT-TAFASHSHII** التفشي

This, in a technical sense, means spreading out of air between the tongue and the roof of the mouth in the course of production of a letter. The only Qur'anic letter that is described with this attribute, according to the most acceptable opinion, is *Shiin*.

### 10. **NASALIZATION** الغنة

Sounds are also classified as either oral or nasal. Sounds produced through the nasal cavity are referred to as nasal sounds. This process occurs when the velum is lowered to allow the air stream from the lungs pass

through the nasal cavity. Only two Qur'anic letters are produced through this cavity. They are م and ن .

However, when there is a velic stricture as a result of the velum being raised up to block the nasal cavity, the air stream from the lungs passes through the oral cavity. Thus, the sound produced are referred to as oral sound. All other Quranic letters apart from م and ن are oral sounds.

### Self-Assessment Exercise 3.3

What do you understand by voiceness and voicelessness of sounds?

### 3.4 DESCRIPTION OF LETTERS

Letters are described based on the three attributes known as the “three term label” in modern linguistics. These three term labels are the point of articulation, the manner of articulation and the state of the vocal cord which determines the voiceness and voicelessness of letters. Where the letter being described is a velarized one, the fourth attribute is added in Arabic. Below is a three [or four, where necessary] term label description of all the twenty eight Quranic letters:

/ء/ Voiceless glottal stop	صوت حنجري وقفي مهموس
/ب/ Voiced bilabial stop	صوت شفثاني وقفي مجهور
/ت/ Voiceless dental stop	صوت أسناني وقفي مهموس
/ث/ Voiceless interdental fricative	صوت بيا سناني إحتكاكي مهموس
/ج/ Voiced palato alveolar blended sound	صوت لثوي غاري مزجي مجهور
/ح/ Voiceless pharyngeal fricative	صوت حلقي إحتكاكي مهموس
/خ/ Voiceless velar fricative	صوت طبقي إحتكاكي مفخم مهموس

/د/ Voiced dental stop	صوت أسناني وقفي مجهور
/ذ/ Voiced interdental fricative	صوت بيا سناني إحتكاكي مجهور
/ر/ Voiced alveolar roll	صوت لثوي مكرر مجهور
/ز/ Voiced alveolar fricative	صوت لثوي إحتكاكي مجهور
/س/ Voiceless alveolar fricative	صوت لثوي إحتكاكي مهموس
/ش/ Voiceless palato-alveolar fricative	صوت لثوي غاري إحتكاكي مهموس
/ص/ Voiceless alveolar pharyngealised fricative	صوت لثوي إحتكاكي مفخم مهموس
/ض/ Voiced dental pharyngealised stop	صوت أسناني وقفي مفخم مجهور
/ط/ Voiceless dental pharyngealised stop	صوت أسناني وقفي مفخم مهموس
/ظ/ Voiced interdental pharyngealised fricative	صوت بيا سناني إحتكاكي مفخم مجهور
/ع/ Voiced pharyngeal fricative	صوت حلقي إحتكاكي مجهور
/غ/ Voiced velar fricative	صوت طبقي إحتكاكي مجهور
/ف/ Voiceless labio dental fricative	صوت شفوي أسناني إحتكاكي مهموس
/ق/ Voiceless uvular stop	صوت لهوي وقفي مهموس
/ك/ Voiceless velar stop	صوت طبقي وقفي مهموس
/ل/ Voiced alveolar lateral sound	صوت لثوي جانبي مجهور
/م/ Voiced bilabial nasal sound	صوت شفتاني أنفي مجهور
/ن/ Voiced alveolar nasal sound	صوت لثوي أنفي مجهور

/ه/ Voiceless glottal fricative	صوت حنجري إحتكاكي مهموس
/و/ Voiced bilabial approximant	صوت شفطاني إنزلاقي مجهور
/ي/ Voiced palatal approximant	صوت غاري إنزلاقي مجهور

### Self-Assessment Exercise 3.4

What do you understand by the three or four term label of description of letters?

## 4.0 CONCLUSION

In this Unit, you have learnt about the eleven places of articulation, namely; the larynx, the pharynx, the uvular, the velum, the hard palate, the palate/alveolar, the alveolar, the upper set of teeth, the middle of the two sets of teeth, the upper teeth / the lower lip and the lips. You have also learnt about the traditional primary and secondary manners of articulation which are referred to as attributes as well as the six manners of articulation identified by modern linguist, namely; stops, fricatives, blended, lateral, approximant and roll. Also, we have further explained five attributes of letters, namely; voiceness and voicelessness, nasalization, elevation and depression, rounding and intensification. We ended this unit with the three or four term label of description of letters.

## 5.0 SUMMARY

In this unit, we have learnt about the places and manners of articulation of Arabic letters, the attributes of letters and the description of letters.

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. What do you understand by the points of articulation?
2. Mention the eleven points of articulation and the letters produced from them.
3. What do you understand by the manners of articulation?
4. Mention the six manners of articulation identified by modern linguists and the letters produced from them.
5. Mention and explain the five attributes of letters.
6. Give a full description of the entire Quranic letters.

## 7.0 REFERENCES/FURTHER READINGS

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## UNIT 3 INITIATION

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The formula for *'Isti'adhah* and *Basmalah*
  - 3.2 The four states of *'Isti'adhah*
  - 3.3 The rules of *al-'Isti'adhah wa 'l-Basmalah*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

“When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.” Qur'an 16[*an-Nahl*] verse 98. This verse makes it compulsory on every reciter to mention the *'Isti'adhah* before embarking on his or her recitation. The rules of *Tajwiid* that guide the mentioning of *'Isti'adhah* and *Basmalah* before a *Suurah* and in between two *Suurah* are what you are about to learn.

### 2.0 OBJECTIVES

At the end of this lesson, it is hoped that you should be able to:

- \* Mention the formula for *'Isti'adhah*.
- \* Mention the formula for *Basmalah*.
- \* State the rules of *Tajwiid* that guide the mentioning of *'Isti'adhah* and *Basmalah* before a *Suurah* and in between two *Suurah*.

### 3.0 MAIN CONTENT

#### 3.1 THE FORMULA FOR AL- 'ISTI'AADHAH WA 'L-BASMALAH

A reciter about to commence the reading of the Qur'an should seek refuge with Allah against the accused devil. This, in *Tajwid* terminology, is known as *al-'Isti'aadhah* [seeking of refuge]. This is in tune with the command of Allah to the Prophet thus: “When thou do read Qur'an, seek Allah's protection from Satan, the Rejected one” [16Vs98].

The formula for the *'Isti'aadhah* according to the practice of the Prophet is:

أعوذ بالله من الشيطان الرجيم

Meaning: I seek refuge with Allah against the accursed devil.

There are four states of reading for *al-'Isti'aadhah*. It is read aloud in two states and read silently in other two states. The two states in which *al-'Isti'aadhah* is read aloud are: [i] In congregation [ii] During Teaching.

The other two states in which it is read silently are [i] in prayers [The five daily fundamental prayers] [ii] During individual recitation of the holy Qur'an.

After the *'Isti'aadhah*, comes the *Basmalah* which is the *Tajwiid* terminology for *بسم الله الرحمن الرحيم* [*Bismillaahi 'r-Rahmaani 'r-Rahiim*] meaning – In the name of Allah, the Beneficent, the Merciful. This formula is contained at the beginning of every chapter of the Qur'an with the exception of *at-Tawbah* (Chapter 9). Hence, scholars agree that it should be recited at the beginning of all the chapters of the Qur'an except *Tawbah* where it should not be read.

After the *Basmalah*, the reciter goes straight to the beginning of the chapter he intends to read.

**Self-Assessment Exercise 3.1**

What is the formula of *'Isti'aadhah*?

When is *al-'Isti'aadhah* read silently?

What is the formula of *Basmalah*?

**3.2 THE RULES OF AL- 'ISTI'AADHAH WA 'L-BASMALAH**

A reciter about to read the Qur'an should say the *'Ist'iaadhah*, the *Basmalah* and commence his reading. In doing these, there are four ways laid down by classical scholars of *Tajwiid*:

- [i] The reciter may separate the three i.e. *'Isti'aadhah*, *Basmalah* and the beginning of the chapter:

Example:

أعوذ بالله من الشيطان الرجيم \ بسم الله الرحمن الرحيم \ قل هو الله أحد

or

- [ii] Separate the first i.e. *'Isti'aadhah* and join the second and the third i.e. the *basmalah* and the beginning of the intended chapter. Example:

أعوذ بالله من الشيطان الرجيم \ بسم الله الرحمن الرحيم قل هو الله أحد

or

- [iii] Join the first with the second i.e. *'Isti'aadhah* and *Basmalah* and separate the third i.e. the beginning of the intended chapter. Example

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم \ قل هو الله أحد

or

[iv] Join all of them. Example:

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم قل هو الله أحد

Also when a reciter ends a chapter and wishes to commence another one instantly, he would not say the *'isti'aadhah* again. He could however adopt any of the three methods described below:

- (i) Separate the end of the concluded chapter, the *Basmalah* and the beginning of the intended chapter. Example:

ومن شر حاسد إذا حسد \ بسم الله الرحمن الرحيم \ قل أعوذ برب الناس

Or

- (ii) Stop at the end of the concluded chapter, then join the *Basmalah* with the beginning of the intended chapter. Example:

ومن شر حاسد إذا حسد \ بسم الله الرحمن الرحيم قل أعوذ برب الناس

Or

- (iii) Join the end of the just concluded chapter, the *Basmalah* and the beginning of the intended chapter together. Example:

ومن شر حاسد إذا حسد بسم الله الرحمن الرحيم قل أعوذ برب الناس

### Self-Assessment Exercise 3.2

Explain the *Tajwiid* rules that govern the mentioning of *Basmalah* in between two chapters.

#### 4.0 CONCLUSION

We have learnt about the formula for *al-'Isti'aadhah* and *Basmalah*, the four states of *al-'Isti'aadhah*; where it is read aloud and where it is read silently and the rules of *Tajwiid* on mentioning *al-'Isti'aadhah* and *Basmalah* before a *Suurah* and *Basmalah* in between two *Suurahs*.

#### 5.0 SUMMARY

In this unit, we have mentioned and explained the formula for *a'Isti'aadhah* and *Basmalah*. We have also explained the states of *al-'Isti'aadhah* and the rules of *Tajwiid* on *al-'Isti'aadhah* and *Basmalah*.

#### 6.0 TUTOR-MARKED ASSIGNMENTS

1. What do you understand by *al-'isti'aadhah*?
2. What do you understand by *Basmalah*?
3. Explain the rules of *Tajwiid* that governs the mentioning of *al-'Isti'aadhah* and *Basmalah* before a *Suurah*
4. Explain the rules of *Tajwiid* that govern the mentioning of *Basmalah* in- between *two Suurahs*.

#### 7.0 REFERENCES/FURTHER READINGS

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**MODULE 2****INTRODUCTION**

Unit 1 *Nuunu 's-Saakinah wa 't-Tanwiin* [Voweless *Nuun* and *Nunation*].

Unit 2 *Al-Miim wa 'n-Nuunu 'l-Mushaddadataan* [The stressed *Miim* and *Nuun*]

Unit 3 *Miimu 's-Saakinah* [Voweless *Miim*].

Unit 4 *Al-Laamaatu 's-Sawaakin* [Voweless *Lams*].

Unit 5 *Haa' of Pronoun*.

**UNIT 1 NUUNU 'S-SAAKINAH WA 'T-TANWIIN [VOWELESS NUUN AND NUNATION]****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition
  - 3.2 'Izhaar
  - 3.3 'Idghaam
  - 3.4 'Iqlaab
  - 3.5 'Ikhfaa'
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

*Nuunu 's-Saakinah* and *Tanwiin* [Voweless *Nuun* and *Nunation*] are two aspects of the Qur'an that have four rules of *Tajwiid* governing them in the rendition of Hafs.

## 2.0 OBJECTIVES

At the end of this lesson, it is hoped that you should be able to:

- \* Define *Nuunu's-Saakinah* and *Tanwiin*.
- \* Mention and explain the four rules of *Tajwiid* that govern *Nuunu's-Saakinah* and *Tanwin*.
- \* Mention the letters of *'Izhaar*, the letters of *'Idghaam*, the letter of *'Iqlaab* and the letters of *'Ikhfaa*.

## 3.0 MAIN CONTENT

**3.1 Definition:** *Nuunu 's-saakinah* means any vowelless letter *nuun* in the Qur'an which in some cases is written without the *sukun* sign (i.e. ن) or with the *sukun* sign (i.e. نْ). *Tanwiin* in its own case refer to *fathataan* [َ], *kasrataan* [ِ] and *dammataan* [ُ] which are doubled vowel sounds.

There are four rules governing the reading of both *Nuunu 'n- saakinah* and *Tanwiin* in the science of *Tajwiid*. These rules are:

[a]	<i>Al-'Izhaar</i>	Manifestation	الإظهار
[b]	<i>Al-'Idghaam</i>	Assimilation	الإدغام
[c]	<i>Al-'Iqlaab</i>	Conversion	الإقلاب
[d]	<i>Al-'Ikhfaa'</i>	Hiding	الإخفاء

## 3.2 AL-'IZHAAR [MANIFESTATION]

**3.2.1 Definition:** This rule is applied when *Nuunu 's-Saakinah* or *Tanwiin* is immediately followed by any of these six letters known as letters of manifestation:

حروف الإظهار: أ ح خ ع غ ه

The *Nuunu 's-Saakinah* or *Tanwin* and the letter of manifestation could occur together in the same word as in **عنهم** etc. It is also possible that the *Nuunu 's-Saakinah* or *Tanwin* end a word while the letter of manifestation starts the next as in **من خوف** **كفوا أحد** etc.

### Self-Assessment Exercise 3.2.1

Mention the six letters of '*Izhaar*.

**3.2.2 Application:** To apply '*izhaar*, the *Nuunu 's-Saakinah* or *Tanwin* is pronounced sharp and clear with the tip of the tongue touching the point of articulation of letter /n/ sharply and withdrawing instantly. There should be no prolonged nasal sound. Examples:

#### *Nuunu 's-Saakinah* with letters of '*Izhaar*:

IN TWO WORDS	IN ONE WORD
إِنْ أَنْتُمْ	يَنْأُونُ
إِنْ هُوَ	مَنْهُمْ
مَنْ حَكِيمٍ	وَأَنْحَرَ
مَنْ خَوْفٍ	مَنْخَنَقَةٌ
مَنْ عَمَلٍ	أَنْعَمَتْ
مَنْ غَيْرٍ	فَسَيَنْغَضُونَ

#### *Tanwiin* with letters of '*Izhaar*

FATHATAAN	KASRATAAN	DAMMATAAN
أَجْرًا عَظِيمًا	عَذَابٍ عَظِيمٍ	أَجْرٌ عَظِيمٌ
عَفْوًا غَفُورًا	مَنْ رَحِيمٍ غَفُورٍ	أَجْرٌ غَيْرٌ مَمْنُونٌ
عَلِيمًا حَكِيمًا	مَنْ حَكِيمٍ حَمِيدٍ	عَلِيمٌ حَكِيمٌ
قَرْدَةً خَاسِئِينَ	يَوْمَئِذٍ خَاشِعَةً	ذُرِيَّةٌ خَافُوا
كَفْوًا أَحَدٌ	حَاسِدٍ إِذَا حَسَدَ	مُحَمَّدٌ أَبَا أَحَدٍ
كَلًّا هَدِينَا	نَفْسٍ هُدَاهَا	مَوْلُودٌ هُوَ

### 3.2.2 Self-Assessment Exercise

Put a ring around the words or phrases where the rule of *'Izhaar* is applicable in the text below:

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا - رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الرَّحْمَنَ لَا يَمْلِكُونَ مِنْهُ خِطَابًا - يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا  
يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا.

### 3.3 AL-'IDGHAAM [ASSIMILATION]

**3.3.1 Definition:** This rule is applied whenever *Nuunu's-Saakinah* or *Tanwin* is immediately succeeded by any of the six letters contained in the mnemonic word يرمون on the condition that the *Nuunu's-Saakinah* or *Tanwin* ends a word and the letter starts the next word. Where they both occur in the same word, *Izhaar* is applied instead of *'Idghaam*. This is called *'Izhaaran mutlaqan*. There are four words in the Qur'an on which *'izhaar mutlaq* is applied. They are:

بنيان ، الدنيا ، قنوان ، صنوان
--------------------------------

To apply the rule of *'Idghaam*, the *Nuunu's-Saakinah* or *Tanwin* will be assimilated in the letter of *'Idghaam* which thus becomes doubled.

#### Self-Assessment Exercise 3.3.1

Mention the six letters of *'Idghaam*.

### 3.3.2 KINDS OF ASSIMILATION OF NUUNU S-SAAKINAH WA 'T-TANWIIN

There are, however, two kinds of this assimilation. There is one that is accompanied by nasalization. This is known as nasalized assimilation:

إدغام بغنة

It is also known as partial assimilation إدغام ناقص. This kind of assimilation occurs when the letter of *'Idghaam* following the *Nuunu's-Saakinah* or *Tanwiin* is one of the letters in the mnemonic word يومن .

Example:

من يقول \ بشر و لم \ من مال الله \ عاملة ناصبة

The other kind of assimilation of *Nuunu's-Saakinah* and *Tanwin* is the one that is not accompanied by any nasalization as a result of which we have a complete assimilation. Hence, it is referred to as unnasalized assimilation:

إدغام بغير غنة

or complete assimilation إدغام كامل . This takes place when the letter of 'Idghaam that follows *Nuunu's-Saakinah* or *Tanwiin* is either ل or ر

Example:

لئن لم \ فويل للذين \ من رب \ غفور رحيم

Here are more examples of *Nuunu's-Saakinah* with Letters of 'Idghaam:

#### Letters of 'Idghaam with partial assimilation

من يَشَاء	ي
من وَآل	و
من مَاء	م
من نُطْفَةٍ	ن

#### Letters of 'Idghaam with complete assimilation

من رَبِّهِمْ	ر
يكنْ لَهُ	ل

Here are more examples of *Tanwiin* with letters of 'Idghaam:

FATHATAAN	KASRATAAN	DAMMATAAN
راضيةً مَرَّضِيَّة	عَيْشَةٍ رَّاضِيَّة	وَجْوهٌ يَوْمَئِذٍ
نورًا تَهْدِي	يَوْمَئِذٍ يَصْدُرُ	فَوَيْلٌ لِّلْمُصَلِّينَ
بشِيرًا وَنَذِيرًا	كِتَابٍ مُّبِينٍ	إِلَهُ وَآحِدٍ

#### Self-Assessment Exercise 3.3.2

What do you understand by 'Idghaamu 'n-Naaqis?

#### 3.4 AL-'IQLAAB [CONVERSION]

This rule is applied whenever *Nuunu's-Saakinah* or *Tanwiin* is followed by letter *ba'*/ ب / which is the only letter of '*Iqlaab*'. When this happens, substitution takes place and the *Nuunu's-Saakinah* or *Tanwin* is converted into a voweless letter *mim*/ م / and uttered with nasalization.

Examples:

***Nuunu's-Saakinah* with the letter of '*Iqlaab*':**

IN TWO WORDS	IN ONE WORD
أن بورك	لينبذن
من بعد	أنبئوني

***Tanwiin* with the letter of '*Iqlaab*':**

FATHATAAN	KASRATAAN	DAMMATAAN
لنسفا بالناصية	نفس بما	رجع بعيد

**Self-Assessment Exercise 3.4**

What is the letter of '*Iqlaab*'?

**3.5 AL-'IKHFAA' [HIDING]**

**3.5.1 Definition:** This is the fourth rule governing *Nuunu's-Sakinah* and *Tanwiin* in *Tajwiid*. The letter before which *Nuunu's-Saakinah* and *Tanwiin* are hidden are the remaining fifteen letter of the Arabic Alphabet different from the thirteen already used for '*Izhaar*', '*Idghaam*' and '*Iqlaab*'. They are indicated in the following Arabic couplet by the first letter of each word.

صف - ذا - ثنا - كم - جاد - شخص - قد - سما  
دم - طيبا - زد - في - تقى - ضع - ظالما

**3.5.2 Application:** Whenever any of these fifteen letters follows *Nuunu's-Saakinah* or *Tanwiin* either in one word of the *Nuunu's-Saakinah* or *Tanwiin* ends the first word while any of the fifteen letters starts the next word, the *Nuunu's-Saakinah* or *Tanwiin* is suppressed and moved toward the letter. This is done by not allowing the tip of the tongue to touch the alveola which is the point of articulation of /n/. Hence, the production of /n/ is not sharp. However, the nasality (*Ghunnah*) that naturally accompanies nasal sounds remains. This is similar to pronouncing 'n' in English words 'confab contact, bundle'.

Examples are:

***Nuunu's-Saakinah* with some letters of 'Ikhfaa'**

IN TWO WORDS	IN ONE WORD
عَنْ صَلَاتِهِمْ	فَأَنْصَبَ
مَنْ شَرَّ	أَنْشَقَّتْ
مَنْ كُلِّ	عَنْكَ
مَنْ دُونَهَا	عِنْدَ

***Tanwiin* with some letters of 'Ikhfaa':**

FATHATAAN	KASRATAAN	DAMMATAAN
يَتِيمًا ذَا مَقْرَبَةٍ	يَوْمِ ذِي	عَلِيمٌ قَدِيرٌ
صَقًّا صَقًّا	ذَرَّةٍ شَرًّا	عَيْنٌ جَارِيَةٌ

**Self-Assessment Exercise 3.5.3**

Mention the letters of '*Ikhfaa*'.

Put a ring around the words or phrases where '*Ikhfaa*' is applicable in the text below:

عَبَسَ وَتَوَلَّى - أَنْ جَاءَهُ الْأَعْمَى - وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى - أَوْ يَذَّكَّرُ  
فَتَنْفَعَهُ الذُّكْرَى - أَمَّا مَنْ اسْتَعْنَى - فَأَنْتَ لَهُ تَصَدَّى - وَمَا عَلَيْكَ إِلَّا

يَزَّكَّى - وَأَمَّا مَنْ جَاءَكَ يَسْعَى - وَهُوَ يَخْشَى - فَأَنْتَ عَنْهُ تَلَهَّى - كَلَّا  
 إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرَهُ فِي صُحُفٍ مُكَرَّمَةٍ مَرْفُوعَةٍ مُطَهَّرَةٍ بِأَيْدِي  
 سَفَرَةٍ كِرَامٍ بَرَرَةٍ.

#### 4.0 CONCLUSION

We have discussed the four rules of *Tajwiid* that governs *Nuunu's-Saakinah* and *Tanwin* [Vowelless *Nuun* and Nunation] which are '*Izhaar*' with six letters, '*Idghaam*' with six letters, '*Iqlaab*' with one letter and '*Ikhfaa*' with fifteen letters.

#### 5.0 SUMMARY

The four rules of *Tajwiid* governing *Nuunu's-Saakinah* and *Tanwiin* have been discussed in this unit.

#### 6.0 TUTOR-MARKED ASSIGNMENTS

1. What do you understand by '*Izhaaran Mutlaqan*'?
2. Mention the letters of the following rules of *Tajwiid* and explain each one of them:
  - \* '*Izhaar*
  - \* '*Idghaam*
  - \* '*Iqlaab*
  - \* '*Ikhfaa*.

#### 7.0 REFERENCES/FURTHER READINGS

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## **UNIT 2 AL-MIIMU 'L-MUSHADDADAH WA 'N-NUUNU 'L-MUSHADDADAH [THE STRESSED MIIM AND NUUN]**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition
  - 3.2 Application
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

What you are about to learn in this Unit is the rule of *Tajwiid* that govern the recitation of stressed *Miim* and *Nuun* in the Qur'an.

### **2.0 OBJECTIVES**

At the end of this lesson, you should be able to:

- \* Explain what is meant by *Al-Miimu 'l-Mushaddadah wa'n-Nuunu 'l-Mushaddadah*
- \* Explain the rule of *Tajwiid* that governs them.
- \* Apply the rule in your recitation.

### **3.0 MAIN CONTENT**

**3.1 Definition:** *Al-Miimu 'l-Mushaddadah wa'n-Nuunu 'l-Mushaddadah* refer to stressed *Miim* [مّ] and stressed *Nuun* [نّ] respectively.

#### **Self-Assessment Exercise 3.1**

What do you understand by *al-Miimu 'l-Mushaddadah wa'n-Nuunu 'l-Mushaddadah*?

**3.2 Application:** The rule governing the pronunciation of *al-Miimu 'l-Mushaddadah wa'n-Nuunu 'l-Mushaddadah* in *Tajwiid* is known as *'Izhaarul-Ghunnah* [manifestation of Nasality]. That is because the two letters [i.e. *Nuun* and *Miim*] are nasal sounds and with the *tashdiid*, the nasality becomes more pronounced.

The stressed *Nuun* and *Miim* are thus pronounced with nasality wherever they occur in a word. Even where the reciter is stopping on a stressed *Nuun* or *Miim*, the nasality will still be manifested in its pronunciation to indicate the original *tashdiid*. The duration of the nasality [*Ghunnah*] should not, because of the *tashdiid* exceed the normal duration of *Ghunnah* which is two measures of *Harakah*. Examples:

EXAMPLES AT THE FINAL POSITION	EXAMPLES IN THE MIDDLE OF WORDS	STRESSED MIIM AND NUUN
عَمَّ ، ثَمَّ	مَمَّا	مَّ
لَتَسْتَلْنَ	مِنَ الْجَنَّةِ وَالنَّاسِ	نَّ

### Self-Assessment Exercise 3.2

What do you understand by *'Izhaar Ghunnah*?

## 4.0 CONCLUSION

You have learnt in this Unit that *'Izhaarul 'l-Ghunnah* is the *Tajwiid* rule that governs the recitation of stressed *Miim* and *Nuun* and that both are pronounced with nasalization [*Ghunnah*] wherever they occur in a word because they are both originally nasal sounds.

## 5.0 SUMMARY

The rule of *Tajwiid* that governs the stressed *Miim* and *Nuun* has been discussed in this unit. Stressed *Miim* and *Nuun* are treated together in *Tajwiid* because they are both nasal Quranic letters.

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. Explain the rule of *Tajwiid* that governs the stressed *Miim* and *Nuun*.
2. Underline all the stressed *Miim* and *Nuun* in the text below:

عَبَسَ وَتَوَلَّى - أَنْ جَاءَهُ الْأَعْمَى - وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى - أَوْ يَذَّكَّرُ  
فَتَنْفَعَهُ الذِّكْرَى - أَمَّا مَنْ اسْتَعْنَى - فَأَنْتَ لَهُ تَصَدَّى - وَمَا عَلَيْكَ إِلَّا  
يَزَّكَّى - وَأَمَّا مَنْ جَاءَكَ يَسْعَى - وَهُوَ يَخْشَى - فَأَنْتَ عَنْهُ تَلَهَّى - كَلَّا  
إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ فِي صُحُفٍ مُكَرَّمَةٍ مَرْفُوعَةٍ مُطَهَّرَةٍ بِأَيْدِي  
سَفَرَةٍ كِرَامٍ بَرَرَةٍ.

## 7.0 REFERENCES/FURTHER READINGS

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### UNIT 3 *AL-MIIMU 'S-SAAKINAH* [VOWELESS MIIM]

#### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition
  - 3.2 Labial Assimilation
  - 3.3 Labial Hiding
  - 3.4 Labial Manifestation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

What you are about to learn in this Unit is the rule of *Tajwiid* that govern the recitation of *Miim Saakinah* (voweless etter *Miim*) in the Qur'an. This is an aspect of the Qur'an with three rules of *Tajwiid* governing it.

#### 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Give the meaning of *al-Miimu 's-Saakinah*.
- \* Explain the rules of *Tajwiid* that govern *Miim Saakinah*.
- \* Apply the rules in your recitation.

#### 3.0 MAIN CONTENT

**3.1 Definition:** *al-Miimu 's-Saakinah* refers to any voweless *Miim* in the Qur'an [that is, any *Miim* that carries the sign of *Sukuun*]. There are three rules in the science of *Tajwiid* that govern this *Miim*. They are:

- [1] Labial assimilation      الإدغام الشفوي
- [2] Labial hiding              الإخفاء الشفوي

[3] Labial Manifestation الإظهار الشفوي

### Self-Assessment Exercise 3.1

Explain what is meant by *al-Miimu's-Saakinah*

### 3.2 LABIAL ASSIMILATION (AL-'IDGHAMU 'SH-SHAFAWI)

This rule is applied whenever *Miimu's-Saakinah* is followed by a vowelised *Miim*. The rule is applied by assimilating the voweless *Miim* in the vowelised one with the result that the second one [I.e the vowelised] now becomes stressed [*Mushaddadah*] while it is also pronounced with nasalisation [*Ghunnah*]. This kind of assimilation is known as '*idghaam mutamaathilayn* [meaning - assimilation of two identical letters].

Examples are:

إِنْ كُنْتُمْ مُؤْمِنِينَ	م م
لَهُمْ مَا يَشَاءُونَ	م م
أَطْعَمَهُمْ مِّنْ جَوْعٍ	م م

### Self-Assessment Exercise 3.2

What do you understand by *al-'Idghaamu' sh-Shafawi*?

### 3.3 LABIAL HIDING (AL-'IKHFA'U 'SH-SHAFAWI)

This rule is applied to any voweless *Miim* that is followed by a vowelised letter *Baa*, in which case, the pronunciation of the voweless *Miim* is suppressed while the *Miim* sound is moved towards *Baa*. This is done by not allowing a tight stricture between the two lips which are the two articulators involved in the production of letters /m/ and /b/. Note that the suppression of *Miim* is to be accompanied with nasalization [*Ghunnah*].

This can only occur in two words

Examples are:

هم به ، كنتم به ، ربهم بهم ، ترميهم بحجارة ، إنكم بعد ذلك

### Self Assessment Exercise 3.3

What do you understand by *al-Ikhfaa'u 'sh-Shafawi*?

### 3.4 LABIAL MANIFESTATION (AL-'IZHARU 'SH-SHAFAWI)

Whenever any letter of the Arabic Alphabet with the exception of *Miim* and *Baa'* follows *Miim Saakinah*, labial manifestation is applied on the *Miim Saakinah*. The letter *Miim* is pronounced clear and sharp with the two articulators [i.e. the two lips] touching each other sharply and withdrawing instantly. However, in case the letter that follows the voweless *Miim* is *Waaa'* or *Faa'*, the *Miim* must be carefully pronounced in a way that it is pronounced clearer and sharper.

Examples:

IN TWO WORDS	IN ONE WORD
هم فيها ، عليهم غير ، إنكم وما	الحمد ، أنعمت ، يمترون ، فدمم

### Self-Assessment Exercise 3.4

What do you understand by *al-'Izhaar* 'sh-Shafawi'?

## 4.0 CONCLUSION

We have discussed the three rules of *Tajwiid* governing *al-Miimu's-Saakinah*, namely: Labial assimilation الإدغام الشفوي which has to do with two *Miims* [م م], labial hiding الإخفاء الشفوي which has to do with *Miim* and *Baa'*

[ م ب ] and labial manifestation الإظهار الشفوي which has to do with other letters aside from letter *Miim* and *Baa'*.

## 5.0 SUMMARY

In this unit, we have learnt about the three rules of *Tajwiid* that govern *al-Miimu's-Saakinah*.

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. Give a detailed explanation of the following rules of a voweless *Miim*:

- \* Labial assimilation الإدغام الشفوي
- \* Labial hiding الإخفاء الشفوي
- \* Labial Manifestation الإظهار الشفوي

## 7.0 REFERENCES/FURTHER READINGS

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## UNIT 4 AL-LAAMAATU 'S-SAWAAKIN [VOWELESS LAAMS]

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition
  - 3.2 *Laam* of particularization : لام التعريف
  - 3.3 Verbal *Laam* : لام الفعل
  - 3.4 *Laam* of particles : لام الحرف
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

You are about to learn the rules of *Tajwid* that govern the recitation of the three different types of voweless *lams* in the Qur'an.

### 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Mention and define the various types of voweless *Laams* in the Qur'an.
- \* Mention and explain the rules of *Tajwiid* that governs them.
- \* Apply the rules in your recitation.

### 3.0 MAIN CONTENT

**3.1 Definition:** *Laamu's-Saakinah* refers to a voweless *laam*. There are three kinds of voweless *laam* in the Qur'an. They are:

[1] *Laam* of particularization : لام التعريف

[2] Verbal *Laam* : لام الفعل

[3] *Laam* of particles : لام الحرف

### Self-Assessment Exercise 3.1

Mention the kinds of voweless *Laam* present in the Qur'an.

## 3.2 LAAM OF PARTICULARIZATION

This is the voweless *laam* in the definite article ال. Since this *laam* precedes only nouns, it is equally referred to as *laamu'l- 'ism* (nominal *laam*) by *Tajwiid* scholars. Two rules are applicable to this voweless *laam*: manifestation [*izhaar*] and assimilation [*idghaam*].

**3.2.1 MANIFESTATION:** Whenever this voweless *laam* is followed by any of the moon letters contained in this mnemonic sentence:

"ابغ حجك و خف عقيمة"

the *Laam* will be made manifest. It will be pronounced sharp and clear with the tip of the tongue touching the alveola [tooth ridge], which is the point of articulation of *Laam*, and withdrawing almost immediately. Examples are:

VOWELESS LAAM OF PARTICULARIZATION FOLLOWED BY MOON LETTERS OF MANIFESTATION	MOON LETTERS OF MANIFESTATION
الإبل	ا
الباب	ب
الغيب	غ
الحاج	ح
الجبار	ج
الكلب	ك
الوهاب	و
الخوف	خ

الفرقان	ف
العيش	ع
القهار	ق
اليسر	ي
المبين	م
الهداية	ه

Note that there are some voweless *Laams* that are originally integral part of certain nouns in the Quran.. Examples are:

ألسنتكم ، غلمان ، بسطان
-------------------------

This *laam* is treated as *laamu'l-'ism* (nominal noun) and it is pronounced clearly with *'izhaar* (Manifestation).

### Self-Assessment Exercise 3.2.1

Mention all the Moon letters of Manifestation.

Cite examples of Qur'anic words that start with moon letters

**3.2.2 ASSIMILATION:** *Laam* of particularization is assimilated when it is followed by any of the fourteen sun letters indicated in the following Arabic couplet by the first letter of each word:

ط ب - ثم - صل - رحما - تفز - ضف - ذا - نعم  
 د ع - سوء - ظن - زر - شريفا - للكرم

The *Laam* is assimilated and not pronounced at all. Examples are:

VOWELESS LAAM OF PARTICULARIZATION FOLLOWED BY SUN LETTERS OF ASSIMILATION	SUN LETTERS OF ASSIMILATION
الطيب	ط

الثّواب	ث
الصّمد	ص
الرّحمن	ر
الثّواب	ت
الضّوء	ض
الذّاكر	ذ
النّور	ن
الدّليل	د
السّلام	س
الظّالم	ظ
الزّهّد	ز
الشّديد	ش
اللقّب	ل

### Self-Assessment Exercise 3.2.2

Mention the Arabic couplet that contains the Sun letters of Assimilation.

Cite examples of Qur'anic words that start with sun letters

### 3.3 VERBAL LAAM

Verbal *Laam* is any vowelless *laam* in any verb like الهاكم . The two rules applicable to this *Laam* are Assimilation [*'Idghaam*] and Manifestation [*'Izhaar*].

**3.3.1 ASSIMILATION:** Vowelless verbal *Laam* is assimilated whenever it is followed by either  $\text{ا}$  or  $\text{ا}$  which thus becomes doubled with the sign of *Tashdiid*. Examples are:

VOWELESS <i>LAAM</i> WITH LETTER <i>RAA</i>	VOWELESS <i>LAAM</i> WITH LETTER <i>LAAM</i>
وَقُلْ رَبِّ زِدْنِي عِلْمًا، وَقُلْ رَبِّ ارْحَمْهُمَا	أَلَمْ أَقُلْ لَكُمْ ، قُلْ لِمَنْ الْأَرْضُ ، وَقُلْ لَهُمْ

### Self-Assessment Exercise 3.3.1

When is the voweless verbal *Laam* assimilated?

Give examples of assimilated verbal *laam*

**3.3.2 MANIFESTATION:** Voweless verbal *Laam* is pronounced with manifestation if any of the remaining twenty-six letters follows it. The *Laam* is pronounced sharp and clear with the tip of the tongue touching the alveola. Examples are:

VOWELESS VERBAL <i>LAAM</i> OF MANIFESTATION
الهاكم ، ألق عصاك ، قل قتال فيه كبير

Note that imperative voweless *laam* that prefixes verbs with a third person pronoun to instruct or give an order is treated as *laamu'l- fi'l* (voweless verbal *laam*) The imperative voweless *laam* is usually preceded by either of these three particles: فَا ، وَ ، ثُمَّ . It is pronounced clearly with manifestation [*'Izhaar*]. Examples are:

فلينظر الإنسان	ف
وليتق	و
ثم ليقطع	ثم

### Self-Assessment Exercise 3.3.2

When is the voweless verbal *Laam* pronounced with 'Izhaar?

Give examples of manifested verbal *laam*

## 3.4 VOWELESS LAAM OF PARTICLES

The two particles [حرف] with *Laamu's-Saakinah* in the Qur'an are هل and بل . The same rules of Manifestation and Assimilation as discussed under verbal *Laam* are also applicable to these two particles.

**3.4.1 ASSIMILATION** : When voweless *Laam* of particles is followed by either letter *Raa* or *Laam*, the voweless *Laam* of particle is merged into the letter.

Examples are:

هل لك	is read as	هالك
بل لا تكرمون	is read as	بالا تكرمون
بل ران	is read as	بران

### Self-Assessment Exercise 3.4.1

When is the voweless *Laam* of particles pronounced with 'Idghaam?

Cite examples of voweless *laam* of particle read with 'idghaam

**3.4.2 MANIFESTATION:** The voweless *Laam* of particles is pronounced clearly when followed by other letters different from *laam* and *raa'*. Examples are:

هل	بل
هل تسمع له سميا ، هل ثوب	بل كذبوا بالحق ، بل قالوا

#### Self-Assessment Exercise 3.4.2

When is the voweless *Laam* of particles pronounced with '*Izhaar*'?

Cite examples of voweless *laam* of particle read with '*izhaar*'

## 4.0 CONCLUSION

We have discussed the two rules of *Tajwiid*, namely: manifestation [الإظهار] and assimilation [الإدغام] that governs the three kinds of voweless *Laams* present in the Qur'an, namely: *Laam* of particularization, verbal *Laam* and *Laam* of particles.

## 5.0 SUMMARY

The two rules of *Tajwiid* governing all the voweless *Laams* present in the Qur'an have been discussed in this unit.

## 6.0 TUTOR-MARKED ASSIGNMENTS

Explain the rules of *Tajwiid* that govern each of the following kinds of voweless *Laam*:

- \* *Laam* of particularization
- \* Verbal *Laam*
- \* *Laam* of particles

## 7.0 REFERENCES/FURTHER READINGS

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Dr. Syed Kaleemullah Husaini, *Easy Tajwid*, Muslim Community Center, Inc., Chicago, Illinois, U.S.A. 1990. p 43.

## UNIT 5 *HAA'U 'D-DAMIIR (HAA' OF PRONOUN)*

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition
  - 3.2 *As-Sillatu'l-Qasiirah*
  - 3.3 *As-Sillatu' t-Tawiilah*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

In this Unit, you are going to learn about the rules of *Tajwiid* that govern the recitation of *Haa'u'd-damiir* (*Haa'* of pronoun) and the conditions under which the rules are applied.

### 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Define *Haa'* of pronoun.
- \* Mention the rules of *Tajwiid* that governs *Haa'* of pronoun
- \* State the conditions under which the rules are applied
- \* Apply the rules in your recitation.

### 3.0 MAIN CONTENT

**3.1 Definition:** By *Haa'* of pronoun, it is meant the pronominal suffix that denotes the third person singular pronoun when in the accusative or genitive case. It is either with vowel *Dammah* or *Kasrah* and it is either a suffix to a noun in the case of the genitive or to a verb in the case of the accusative.

Know that this *Haa'* is different from the *Haa'* in the following Qur'anic words which is not a pronominal suffix but an integral part of the words:

فواكه ، وانه عن المنكر ، ما نفقه ، لم ينته ،

### Self-Assessment Exercise 3.1

What do you understand by *Haa'* of pronoun?

**3.2 AS-SILLATU'L-QASIIRAH:** Whenever *Haa'* is preceded and succeeded by vowelised letters, the rule is that it should be pronounced with *Sillah*. By *sillah*, we mean elongation of vowels *Dammah* and *Kasrah* with an addition of a voweless *Waa'* and *Yaa'* respectively. This kind of elongation is known as *Al-Maddu's-Sillatu'l-Qasiirah*. The duration of the *Sillah* is equal to two measures of a *Harakah*.

Examples:

فلن تجد له و وليا مرشدا ، له و غيب السموات و الأرض، لربه  
لكنود

### Self-Assessment Exercise 3.2

What do you understand by *Sillah*?

**3.3 AS-SILLATU'T-TAWIILAH:** If however, the *Haa'* falls in between two vowelised letters with the succeeding one being a *Hamzatu'l-Qaf'* [cutting *Hamzah*], the duration of the *Sillah* will be between two and five measures of *Harakah*. This is known as *Al-Maddu's-Sillatu't-Tawiilah*.

Examples:

، يحسب أن ماله و~ أخلده أيحسب ان لم يره و~ أحد. به~ إنّ

However, the two rules of *Sillah* discussed above are not applicable to the *Haa'* of pronoun in three states. These three states are:

[a] When *Haa'* of pronoun is preceded by a vowelless letter as in منه ،  
اليه

[b] When *Haa'* of pronoun is succeeded by a vowelless letter as in له الحمد

[c] When *Haa'* of pronoun falls in between two vowelless letters as in  
عليه الله

### Self-Assessment Exercise 3.3

When are the two rules of *Haa'* of pronoun not applicable?

## 4.0 CONCLUSION

*Al-Maddu's-Sillatu'l- Qasiirah* and *Al-Maddu's-Sillatu't-Tawiilah* are the two rules of *Tajwiid* that govern *Haa'* of pronoun. The two rules are applicable to *Haa'* of pronoun except in three states.

## 5.0 SUMMARY

The two rules of *Tajwiid* governing *Haa'* of pronoun have been mentioned and explained in this unit. Also discussed are the conditions under which the rules are applied and the exceptions to the rules

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. Explain what is meant by *Haa'* of pronoun
2. When is *Al-Maddu'-s-Sillatu'l-Qasiirah* applied on *Haa'* of pronoun.
3. When is *Al-Maddu's-Sillatu't-Tawiilah* applied on *Haa'* of pronoun.
4. State the three conditions under which *Maddu Sillah* is not applicable to *Haa'* of pronoun.

## 7.0 REFERENCES/FURTHER READINGS

Shaykh Luqman Jimoh [2003] *Tajwiid Made Easy*. Lagos, Nigeria. Jamiyyat Junuud Diinil-Islaamiyyah, pp 67 – 69.

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**MODULE 3****INTRODUCTION**

Unit 1 *Tafkhiim* and *Tarqiiq*.

Unit 2 *Al-'Idghaam* [Assimilation].

Unit 3 *Al-Maddu wa'l-Qasr* [Elongation and Shortening].

Unit 4 *Waqf* [Stops].

Unit 5 *Hamzatu 'l-Wasl* [Silent *Hamzah*]

**UNIT 1 TAFKHIIM AND TARQIIQ****[TAFKHIIM AND TARQIIQ OF LAAM OF LAFZU 'L-JALAALAH]****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 *Tafkhiim* and *Tarqiiq* of *Laam* of *Lafzu'l-Jalaalah*.
  - 3.2 *Tafkhiimu'r-Raa'*
  - 3.3 *Tarqiiqu'r-Raa'*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

In this unit, you will learn about *Tafkhiim* and *Tarqiiq*, that is heavy and soft pronunciation as they apply to letter *Laam* of *Lafzu 'l-Jalaalah* and letter *Raa'* in *Tajwid*

## 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Explain what is meant by *Tafkhiim* and *Tarqiiq*  
Explain the conditions under which *Laam* of *Lafzu'l-Jalaalah* is pronounced heavily and softly.
- \* Explain the conditions under which *Raa'* is pronounced heavily and softly.
- \* Apply these rules in your recitation.

## 3.0 MAIN CONTENT

### 3.1 TAFKHIIM AND TARQIIQ OF LAAM OF LAFZU'L-JALAALAH:

**3.1.1 Definition:** *Lafzu 'l- Jalaalah* refers to the word **الله**. *Laam Lafzu'l- Jalaalah* is the second *laam* in the word **الله** or the word **اللهم**.

#### Self-Assessment Exercise 3.1.1

Which *Laam* is referred to as *laam* of *Lafzu 'l-Jalaalah*?

**3.1.2 Application:** *Laam Lafzu'l- Jalaalah* is pronounced heavily whenever it is preceded by either vowel *Dammah* or *Fathah*. Examples:

فَزَادَهُمُ اللهُ ، شَهِدَ اللهُ ، قَالَ عِيسَى ابْنُ مَرْيَمَ اللهُ

If, however, it is preceded by a *Kasrah*, it is pronounced softly.

Examples:

رِضْوَانُ اللهُ ، الْحَمْدُ لِلَّهِ ، بِسْمِ اللهِ

#### Self-Assessment Exercise 3.1.2

When is the *Laam* of *Lafzu'l-Jalaalah* pronounced softly?

### 3.2 TAFKHIIMU 'R-RAA' [HEAVY PRONUNCIATION OF RAA']

Letter *Raa'* is pronounced heavily [i.e with velarization]:

[a]. When it bears *Fathah* or *Fathataan*, *Dammah* or *Dammataan*.

Examples:

أَمْرٌ ، ذَكَرٌ ، آخِرٌ ، رُسُلْنَا ، زُخْرِفَهَا ، كَبِيرًا ، غُغُورٌ

[b]. If it is voweless (with either a temporary or a permanent [*Sukuun*] but preceded by a letter with *Fathah* or *Dammah*. Examples are:

هِيَ أَرْبَى ، الْأَرْضُ ، الْحَرْتُ ، مُرْسَهَا ، وَاَنْظُرْ ، أَرْسَلْتُمْ بِهِ ، الْفُرْقَانُ

[c] If *Raa'* bears *Sukuun* and it is preceded by 'Alif or *Waa'* of elongation.

Example:

النَّارُ ، الْغَفَّارُ ، غُغُورٌ ، كُفُورٌ

[d] Also, if *Raa'* bears *Sukuun* and it is preceded by *Hamzatu'l-wasl*.

Examples are:

أَرْحَمَهُمَا ، أَرْجَعِي ، أَرْتَبْتُمْ

[e] Also, where *Raa'* bears *Sukuun* and it is preceded by a permanent *Kasrah* but followed immediately by one of the seven letters of *Tafkhiim* (namely: *فقط*) which bears *Fathah* or *Dammah*, all occurring in one word. Examples are:

فِرْقَةٌ ، مِرْصَادٌ ، قِرْطَاسٌ

**Self-Assessment Exercise 3.2**

Mention any three conditions under which letter *Raa'* is read with velarization

**3.3 TARQIIQU 'R-RAA' [SOFT PRONUNCIATION OF RAA']**

Letter *Raa'* is pronounced softly:

[i] When it bears a *Kasrah* or *Kasrataan*. Examples:

برُّ ، رزق ، رسالات ، والغارمين

[ii] When it is temporarily or permanently voweless while the letter preceding it bears *kasrah*. Example:

لقادِرْ ، فرعون ، فردوس

[iii] When it bears a temporary *Sukuun* but it is preceded by a *Yaa'* of elongation: Example:

بشِير ، نذِير ، قدير ، بصير

**Self-Assessment Exercise 3.3**

State the conditions under which letter *Raa'* is read softly

**4.0 CONCLUSION**

We have discussed the *Tafkhiim* and *Tarqiiq* of *Laam* of *Lafzu'l-Jalaalah* and letter *Raa'* and the conditions under which both are read with *Tafkhiim* and *Tarqiiq*. The *Laam* of *Lafzu'l-Jalaalah* is pronounced heavily in two

states and softly in one state while letter *Raa'* is pronounced heavily in five states and softly in three states.

## 5.0 SUMMARY

In this unit, you have learnt about *Laam* of *Lafzu'l-Jalaalah* and that it is pronounced heavily in two states and softly in one state. You have equally learnt about heavy and soft pronunciation of letter *Raa'* and that it is pronounced heavily in five states and softly in three states.

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. What do you understand by the term *Lafzu'l-jalaalah*?
2. Explain the rules of *Tajwiid* as regards *Lafzu'l-jalaaah*.
3. Explain the rules of *Tajwiid* as regards letter *Raa'*.

## 7.0 REFERENCES/FURTHER READINGS

Shaykh Luqman Jimoh [2003] *Tajwiid Made Easy*. Lagos, Nigeria. Jamiyyat Junuud Diinil-Islaamiyyah, pp 70 – 72.

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## UNIT 2 AL-'IDGHAAM [ASSIMILATION]

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 *'Idghaamu'l-Mutamaathilayn*
  - 3.2 *'Idghaamu'l-Mutajaanisayn*
  - 3.3 *'Idghaamu'l-Mutaqaaribayn*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

*'Idghaam* is assimilation of a voweless letter in a vowelised one that occurs immediately after it, as a result of which the vowelised one becomes stressed [*Mushaddadah*]. *'Idghaamu* is of three kinds. Each one of them is discussed bellow.

### 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Give the definition of *'Idghaam*.
- \* Mention and explain the three kinds of *'Idghaam*.
- \* Apply the rules in your recitation.

### 3.0 MAIN CONTENT

#### 3.1 *'IDGHAAMU 'L-MUTAMAATHILAYN*

This refers to two letters that have the same place and manner of articulation coming after each other with the first one voweless and the

second one vowelised. When this happens, the voweless is assimilated in the vowelised one which thus becomes doubled. Examples are:

رَبِحَتْ تِجَارَتُهُمْ	Read as →	رَبِحَتْ تِجَارَتُهُمْ
هَلْ لَكَ	Read as	هَلَّكَ
اضْرِبْ بَعْصَاكَ	Read as	اضْرِبْ بَعْصَاكَ
يَكْرَهُنَّ	Read as	يَكْرَهُنَّ
وَقَدْ دَخَلُوا	Read as	وَقَدْ دَخَلُوا

### Self-Assessment Exercise 3.1

Give an example of 'Idghaamu 'l-Mutamaathilayn.

### 3.2 'IDGHAAMU 'L- MUTAJAANISAYN

This refers to two letters that share the same place of articulation but differ in manner with the first one having *Sukuun* and the second having a vowel. When this occurs, there is assimilation of the first in the second. This kind of assimilation is, however, limited to certain letters. These letters are given below with examples:

Read as	Examples	Letters
قَتَّبِينَ	قَدْ تَبَّيْنَا	د   ت
أَجِيبْ دَعْوَتَكَ	أَجِيبْ دَعْوَتَكَ	ت   د
هَمَّ طَائِفَةٌ	هَمَّ طَائِفَةٌ	ت   ط
فَرَّطُمْ	فَرَّطُمْ	ط   ت
إِظْلَمُوا	إِذْ ظَلَمُوا	ذ   ظ

### Self-Assessment Exercise 3.2

Mention the letters of 'Idghaamu 'l-Mutajaanisayn.

### 3.3 'IDGHAAMU 'L-MUTAQAARIBAYN

This kind of assimilation takes place when two letters with close place of articulation but different manner of articulation follow each other with the first one voiceless and the second one vowelised. Examples are:

ألم نخلقكم	Read as →	ألم نخلقكم
قُل رَّبِّ	Read as	قُرَّب
بَل رَفَعَهُ	Read as	بِرَفَعَهُ

Falling under 'Idghaamu 'l-Mutaqaaribayn is the voiceless letter *Nuun* of the mystic letter *Siin* [س] in يس which is immediately followed by a vowelised letter *Waa'* [و] i.e. يس و القرآن الحكيم . The letter *Nuun* is assimilated in the vowelised letter *Waa'* that follows it.

#### Self-Assessment Exercise 3.3

Give an example of 'Idghaamu'l-Mutaqaaribayn.

### 4.0 CONCLUSION

There are three types of 'Idghaam. These are: 'Idghaamu 'l-Mutamaathilayn, 'Idghaamu 'l-Mutajaanisayn and 'Idghaamu 'l-Muataqaaribayn. 'Idghaamu'l-Mutajaanisayn is limited to the following letters: د، ت، ط، ذ، ظ.

### 5.0 SUMMARY

The definition of 'Idghaam has been given and the three kinds of 'Idghaam have been mentioned and explained to you in his Unit.

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. How many are the types of 'Idghaam?
2. Explain and give examples of the following types of 'Idghaam:
  - \* *Mutamaathilayn*
  - \* *Mutajaanisayn*
  - \* *Mutaqaaribayn.*

## 7.0 REFERENCES/FURTHER READINGS

Shaykh Luqman Jimoh [2003] *Tajwid Made Easy*. Lagos, Nigeria. Jamiyyat Junuud Diinil-Islaamiyyah, pp 72 – 75.

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## UNIT 3 *AL-MADD* [ELONGATION]

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition
  - 3.2 Kinds of Elongation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

The lesson you are about to learn in this Unit is an important aspect of *Tajwiid* because when a letter with elongation is shortened and the one to be shortened is elongated, it could bring about a distortion in meaning. A very good example of this is the word "*Akbar*" in the Qur'an. If the vowel *fatha* on letter *Baa*' is elongated and read as "*Akbaar*", the meaning changes from 'great' to 'drums'.

### 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Give the definition of *Madd*.
- \* Mention and explain all the kinds of *Madd* under basic and derived elongation.
- \* Apply the rules in your recitation.

### 3.0 MAIN CONTENT

#### 3.1 DEFINITION

*Madd* means elongation or lengthening of sounds. Its occurrence is due to the presence of one of the letters of elongation. There are three letters of elongation. These are:

- [a] Vowelless letter 'Alif preceded by a *Fathah*. Example: نام
- [b] Vowelless letter *Yaa'* preceded by a *Kasrah*. Example: سير
- [c] Vowelless letter *Waa'* preceded by a *Dammah*. Example: نقول

#### Self-Assessment Exercise 3.1

Mention the three letters of elongation.

#### 3.2 KINDS OF ELONGATION

There are two kinds of elongation:

- [1] Basic or natural elongation [*Al-Maddu't-Tabi'i*].
- [2] Derived or secondary elongation [*Al-Maddu'l-Far'i*].

#### Self-Assessment Exercise 3.2

Mention the two types of elongation.

##### 3.2.1 BASIC ELONGATION

Basic elongation occurs naturally without any extra effort in its pronunciation. This elongation takes place whenever:

- [i] A *Fathah* is followed by vowelless 'Alif. Examples are: جَا ، يَا ، هَا
- [ii] A *Kasrah* is followed by a vowelless *Yaa'*. Examples are: سِي ، مِي ، شِي
- [iii] A *Dammah* is followed by a vowelless *Waa'*. Examples are: فُو ، لُو ، عُو

It is, however, a condition that these voweless letters are not succeeded by a *Hamzah* as in جاء or another voweless letter as in رَبِّ الْعَالَمِينَ.

The duration of this kind of elongation is equal to that of two measures of *Harakah*. It cannot be shorter than this and anything longer than this makes it unnatural.

Other kinds of elongation that are considered basic because of their duration are *Maddu'l-Badal*, *Maddu'l-'Iwad* and *Maddu's-Sillati'l-Qasiirah*.

### [1] *Maddu'l-Badal*

This *Madd* occurs whenever *Hamzah* is followed by a letter of elongation. The *Madd* is originally a voweless *Hamzah*. The voweless *Hamzah* is substituted with a letter of elongation. Examples are:

ءامنوا	Originally →	أأمنوا
إيماناً	Originally	إإماناً
أوتوا	Originally	أأتوا

### [2] *Maddu'l-'Iwad*

*Maddu'l-'Iwad* takes place whenever a reciter stops on *Fathataan* which is read with elongation instead of *Tanwiin*. Examples are:

رحيماً	Will be read as →	ررحيماً
مبيناً	Will be read as	ممبيناً

**[3] Maddu's-Sillati'l-Qasiirah**

Whenever *Haa'* of pronoun is preceded and succeeded by vowelised letters, the rule is that it should be pronounced with *Sillah* which is the basic elongation of vowels *Dammah* and *Kasrah*. Remember that you have learnt this under Unit 5 of Module 2. Examples are:

فلن تجد له ووليا مرشدا ، له و غيب السموات و الأرض

**Self-Assessment Exercise 3.2.1**

Mention some other kinds of Basic elongation.

**3.3 DERIVED OR SECONDARY ELONGATION**

Falling under this class is any elongation whose duration is longer than that of the basic elongation. The duration of secondary elongation is between four and six measures of *Harakah*.

Secondary elongation is derived whenever a basic elongation is followed by either *Hamzah* as in جاء الحق or *Sukuun* as in الحاقة .

The *Sukuun* could either be a basic one or derived one due to a stop.

**Self-Assessment Exercise 3.3**

What do you understand by Derived elongation?

**3.3.1 TYPES OF DERIVED ELONGATION**

There are six types of derived elongation. They are:

- [i] *Al-Maddul'-Muttasilu 'l-Waajib*
- [ii] *Al-Maddu'l-Munfasilu'l-jaa'iz.*
- [iii] *Maddu'l-Farq.*
- [iv] *Al-Maddu'l-'Aridu li's-Sukuun.*

[v] *Al-Maddu'l-liin*

[vi] *Al-Maddu'l-Laazim.*

**[i] AL-MADDU 'L-MUTTASILU 'L-WAAJIB**

This kind of elongation is realized when a letter of elongation is immediately followed by a *Hamzah* both occurring in one and same word e.g. جاء . In this example, the letter of elongation is the voweless '*Alif*' that follows letter *Jiim*. This '*Alif*' is immediately followed by a *Hamzah*; all constituting one word. This explains the reason why this *Madd* is called *Muttasil*. It is also referred to as *al-Waajib* because it is compulsory, based on the consensus of opinion of reciters, to prolong it longer than the duration of the basic *Madd*.

The duration of this *Madd* is between four and six measures of *harakah*. Other examples include:

السماء ، الطائفة ، ماء ، الملائكة ، سوء ، جيء

**[ii] AL-MADDU 'L-MUNFASILU 'L- JAA'IZ**

*Maddu 'l-Munfasil* occurs when a letter of elongation ends a particular word and *Hamzah* starts the next word. It is for this reason that it is called *al-Munfasil*. It is also referred to as *al-Jaa'iz*, [optional] because some reciters prefer to shorten it. Thus, its duration is between two and five measures of *harakah*. Examples are:

وما أدراك ، توبوا إلى الله ، وفي أنفسكم ، ما أغنى ، إنا أعطيناك

**[iii] MADDU 'L-FARQ**

This *Madd* takes place whenever *hamzatu 'l-' istifhaam* used in asking question is followed by *hamzatu 'l- wasl* of a *Shamsiyyah* noun. The *hamzatu 'l- wasl* becomes '*Alif* of elongation and because of the *Tashdiid* of the *Shamsiyyah* noun, the elongation becomes a secondary one called *Maddu 'l-farq*. This kind of *Madd* occurs in four places in the Qur'an. The duration of its elongation is equal to that of six measures of *harakah*. The four places are:

- [i] : ءالذّكرين حرّم أم الأنتيين : This verse occurs in verses 143 and 144 of chapter 6 [الأنعام] of the Qur'an. [ii] . ءالله خير أما يشركون . Q 27 [ النمل ] V. 59. [iii] قل ءالله أذن لكم . Q 10 [ يونس ] V.59.

**[iv] AL-MADDU 'L-'AARIDU LI 'S-SUKUUN**

This *Madd* takes place whenever a temporary *Sukuun* that occurs due to a stop follows a letter of elongation or a letter of *Liin*. The duration of this elongation is two, four or six measures of *harakah*. Examples are:

يُؤْمِنُونَ	Will be read as →	يُؤْمِنُونَ
رَبِّ الْعَالَمِينَ	Will be read as	رَبِّ الْعَالَمِينَ
مِنْ خَوْفٍ	Will be read as	مِنْ خَوْفٍ

**[v] MADDU 'L-LIIN**

A voweless letter *Waa'* and a voweless letter *Yaa'* preceded by the vowel *Fathah* are referred to as letters of *Liin*. *Maddu 'l-Liin* takes place where any of the two letters of *Liin* precedes a letter on which a stop is to be made. The duration of this elongation is two, four or six measures of *harakah*. Examples are:

قُرَيْشٍ	Will be read as →	قُرَيْشٌ
وَالصَّيْفِ	Will be read as	وَالصَّيْفُ
مِنْ خَوْفٍ	Will be read as	مِنْ خَوْفٌ

**[vi] AL-MADDU 'L-LAAZIM**

This *Madd* occurs whenever a permanent *Sukuun* comes after a letter of elongation in one and same word regardless of whether a stop is to be made on the *Sukuun* or not. The duration of elongation of all kinds of *al-Maddu 'l-Laazim* is six measures of *harakah*.

**KINDS OF AL-MADDU 'L-LAAZIM**

*Al-Maddu 'l-Laazim* is of two kinds:

- 1 - *Al-Maddu 'l-Laazimu 'l-Kalimi*: This is the kind of *al-Maddu 'l-Laazim* that occurs in words.
- 2 - *Al-Maddu 'l-Laazimu 'l-Harfi* : This is the kind of *al-Maddu 'l-Laazim* that occurs in letters.

Each of these two kinds is further divided into *al-Mukhaffaf* and *al-Muthaqqal*. Thus, we have:

- [i]. *Al-Maddu 'l-Laazimu 'l-Kalimiyyu 'l-Mukhaffaf*
- [ii]. *Al-Maddu 'l-Laazimu 'l-Kalimiyyu 'l-Muthaqqal*
- [iii] *Al-Maddu 'l-Laazimu 'l-Harfiyyu 'l-Mukhaffaf*
- [iv] *Al-Maddu 'l-Laazimu 'l-Harfiyyu 'l-Muthaqqal*.

1[i] **AL-MADDU 'L-LAAZIMU 'L-KALIMIYYU 'L-MUKHAFFAF**

This kind of *al-Maddu 'l-Laazim* appears in a word whenever a letter of elongation is followed immediately in the same word by a permanent *Sukuun* that appears not with a *Shaddah*.

Example: ءألنان

In this example, the first *Hamzah* has elongation. This elongation is immediately followed by an apparent *Sukuun*. Thus the elongation of the *Hamzah* will be *Laazim* [compulsory]. It is also *al-Kalimi* because it occurs in a word while it is *al-Mukhaffaf* because the *Sukuun* is an apparent one.

1[ii] **AL-MADDU 'L-LAAZIMU' L-KALIMIYYU 'L-MUTHAQQAL**

This type of *al-Maddu 'l-Laazim* occurs in a word if the permanent *Sukuun* that follows a letter of elongation is the type that is contained in a *Shaddah*. Example: الحاقّة

In this example, letter ح is followed by an 'Alif of elongation. This 'Alif is followed by a permanent *Sukuun* which is hidden in a *Shaddah*. Thus, the elongation of letter *Haa'* will be *Laazim*. It is also *al-Kalimi* because it occurs in a word while it is *al-Muthaqqal* because the *Sukuun* that necessitates the occurrence of *al-Maddu' l-Laazim* is contained in a *Shaddah*. Other examples are:

حَادّ ، الصّاحّة ، ولا الضّالّين ، ولا تحاضّون
--

You should know, dear students, that the letters of elongation in all these examples are immediately followed by a *Tashdiid* and *Tashdiid* is a combination of a voweless and vowelised letter, thus قّ is قّ.

**[2] AL-MADDU 'L-LAAZIMU 'L-HARFI**

This kind of *Madd* occurs in the mystic letters found at the beginning of certain chapters of the Qur'an. The mystic letters are fourteen.

They are ا - ح - ر - س - ص - ط - ع - ق - ك - ل - م - ن - ه - ي

They are categorized into three:

[a] The one in which there is no elongation whatsoever. This is letter

*Alif* in الم

[b] Those in which there is elongation but with short duration [*Qasr*].

The rule of *al-Maddu 'l-Laazim* is not applicable to them. They are the five contained in mnemonic phrase: *حي طهر*.

[c] Those to which the rule of *al-Maddu 'l-Laazim* is applicable. They are the eight letter contained in the mnemonic phrase: *نقص عسلكم*.

Each of these letters, when seen as a mystic letter at the beginning of a *Suurah*, is pronounced with six measures of *harakah*.

**2[i] AL-MADDU 'L-LAAZIMU 'L-HARFIYYU 'L-MUTHAQQAL**

The only example of this *Madd* in the Qur'an is where letters *Laam* and *Miim* follow each other in succession at the beginning of some *surahs*. This *Madd* will occur because the last letter of *Laam* i.e *Miim* is the first letter of *Miim*. Thus, there will be assimilation of the /m/ of *Laam* into the /m/ of *Miim*, hence the /m/ of *Miim* will become doubled [*mushaddad*]. So, الم will be read thus: 'Alif, laaaaaammiiiiim.

**2[ii] AL-MADDU 'L-LAAZIMU 'L-HARFIYYU 'L-MUKHAFFAF**

This *Madd* will take place whenever any of the eight letters of *al-Maddu 'l-Laazimu 'l-Harfi* [i.e. *نقص عسلكم*] stands alone e.g ص. Also, where two or more of these letters follow in succession but without any assimilation such as the *laam* in الر which is to be read as 'Alif, Laaaaaam, Raa'.

Other examples are the *kaaf*, *'ayn* and *saad* in كهيحص which is to be read as *Kaaaaaaf, Haa', Yaa', 'Ayyyyyyyn, Saaaaaad*.

### Self-Assessment Exercise 3.3.1

Mention the entire types of *Madd* under Derived elongation.

## 4.0 CONCLUSION

*Madd* is the elongation of sounds. *Madd* is divided into two primary kinds. These are Basic and Derived elongation. Basic elongation has some other kinds of *Madd* under it. These are: *Maddu 'l-'Iwad*, *Maddu 'l-Badal*, *Maddu 's-Sillati 'l-Qasiirah*. Derived elongation has six sub-divisions of *Madd* under it. These are: *al-Maddu 'l-Muttasilu 'l-Waajib*, *al-Maddu 'l-Munfasilu 'l-jaa'iz*, *Maddu 'l- Farq*, *al-Maddu 'l-'Aaridu li 's-Sukuun*, *al-Maddu 'l-liin* and *al-Maddu 'l-Laazim*. The last one, *al-Maddu 'l-Laazim*, is further divided into two namely; *al-Kalimi* and *al-Harfi* with each one of them being either *Mukhaffaf* or *Muthaqqal*.

## 5.0 SUMMARY

In this Unit, you have learnt about the definition of *Madd*. You have also learnt about the various kinds of *Madd* and their sub-divisions.

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. Mention the two kinds of elongation.
2. When does Basic elongation take place?
3. What is the duration of elongation for Basic *Madd*?
4. Mention and explain the other three types of *Madd* under Basic elongation.
5. When does Derived elongation take place?
6. What is the duration of elongation for Derived *Madd*?

7. Mention, explain and give examples of the other types of *Madd* under Derived elongation.
8. Mention and explain with examples the types of *al-Maddu 'l-Laazim*

## 7.0 REFERENCES/FURTHER READINGS

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## UNIT 4 THE SILENT *HAMZAH* [*HAMZATU 'L-WASL*]

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Definition
  - 3.2 Rules of *Hamzatu 'l-Wasl*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

In this Unit, you are going to learn about *Hamzatu 'l-wasl* and the six rules governing it. The rules are more grammatical in nature. So, a very good knowledge of Arabic grammar will be helpful to you.

### 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Give the meaning of *Hamzatu 'l-Wasl*.
- \* Explain the rules of *Tajwiid* that governs *Hamzatu 'l-Wasl*.
- \* Apply the rules in your recitation.

### 3.0 MAIN CONTENT

#### 3.1 DEFINITION

Know that in Arabic there is a general rule that says “do not initiate with a letter that has *Sukuun* or stop on a letter that has *Harakah*”. By *Harakah*, it is meant *Fathah*, *Kasrah* and *Dammah*.

*Hamzatu 'l-Wasl* will be pronounced with *Harakah* if it is at the initial state (i.e if a word is to be initiated with it) while it will remain silent in a

continue recitation (i.e where a word is not to be initiated with it). *Hamzatu 'l-Wasl* is present in nouns, verbs and particles.

### Self-Assessment Exercise 3.1

When is *Hamzatu 'l-Wasl* read with *harakah* and when is it read silently?

## 3.2 RULES OF HAMZATU 'L-WASL

### 3.2.1 HAMZATU 'L-WASL WITH FATHAH

*Hamzatu 'l-Wasl* is to be given *Fathah* during initiation if it starts a noun with *Laam* of particularization. Example is: الحمد لله.

This is the only state where *Hamzatu 'l-Wasl* is given *Fathah* during initiation.

#### Self-Assessment Exercise 3.2.1

When does *Hamzatu 'l-Wasl* get *Fathah* if a word is to be initiated with it?

### 3.2.2 HAMZATU 'L-WASL WITH KASRAH

*Hamzatu 'l-Wasl* is to be given *Kasrah* during initiation if:

[i] It starts an indefinite noun. Examples are:

ابن ، ابنت ، ابنتى ، امرئ ، اثنين ، امرأت ، اسم ، اثنتين

[ii] It starts a trilateral verb with the third letter having *Fathah* or *Kasrah*.

Examples are:

إذْهَبَ ، إِضْرَبْ ، اِرْجِعْ ، اِفْتَحْ

[iii] It starts the past tense, the *imperative* form and the verbal noun of a five or a six-letter verb. Examples are:

اِنطَلِقَ ، اِنطَلِقْ ، اِنطَلِقْ \ اِسْتَخْرَجَ ، اِسْتَخْرَجْ ، اِسْتَخْرَاج

**Self-Assessment Exercise 3.2.2**

When does *Hamzatu 'l-Wasl* get *Kasrah* if a word is to be initiated with it?

**3.2.3 HAMZATU 'L-WASL WITH DAMMAH**

*Hamzatu 'l-Wasl* is to be given *Dammah* during initiation if it starts a trilateral verb with the third letter having *Dammah*. Examples are:

أَتْلُ ، أَنْظُرُ ، أَدْخُلُ ، أَخْرُجُ

This is the only state where it can be initiated with *Dammah*.

**Self-Assessment Exercise 3.2.3**

When does *Hamzatu 'l-Wasl* get *Dammah* if a word is to be initiated with it?

**3.2.4 ELISION OF HAMZATU 'L-WASL**

*Hamzatu 'l-Wasl* is to be erased if it comes after an interrogative *Hamzah*. Examples are:

أَسْتَكْبِرْتُ ، قُلْ أَتَّخَذْتُمْ ، أَفْتَرَى عَلَى اللَّهِ كَذِبًا ، أَطَّلَعُ الْغَيْبَ

**Self-Assessment Exercise 3.2.4**

When is *Hamzatu 'l-Wasl* erased?

**3.2.5 SUBSTITUTION OF HAMZATU 'L-WASL**

*Hamzatu 'l-Wasl* is substituted with an *'Alif* of elongation if it falls in between an interrogative *Hamzah* and *Laam* of particularization. Examples are: ءَآلِلَهُ ءَآلِلَهُ

Remember that *Hamzatu 'l-Wasl* is to be silent if you are not initiating a word with it.

**Self-Assessment Exercise 3.2.5**

When is *Hamzatu 'l-Wasl* substituted?

#### 4.0 CONCLUSION

*Hamzatu 'l-Wasl* is to be silent if a word is not to be initiated with it. Where a word is to be initiated with it, it can either have *Fathah*, *Kasrah* or *Dammah* as the case may be.

#### 5.0 SUMMARY

In this Unit, you have learnt about *Hamzatu 'l-Wasl* and the rules of *Tajwiid* governing it.

#### 6.0 TUTOR-MARKED ASSIGNMENTS

1. What do you understand by *Hamzatu' l-Wasl*?
2. State all the rules of *Tajwiid* governing *Hamzatu 'l-Wasl*.

#### 7.0 REFERENCES/FURTHER READINGS

Visit: [www.software.informer.com](http://www.software.informer.com)

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**UNIT5 STOP [WAOF]****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 How to Stop
  - 3.2 Where to Stop
  - 3.3 Undesirable Stop
  - 3.4 Punctuation Marks
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

*Waqf* [stop] in *Tajwiid* terminology means a break in sound and breath [*At-tanaffus*]. For a proper recitation of the Qur'an, it is essential that a reciter has sound knowledge of how and where to stop. The absence of this knowledge could lead to distortions of the meanings of the Qur'an.

**2.0 OBJECTIVES**

At the end of this lesson, you should be able to:

- \* Give the definition of *Waqf*.
- \* Explain how and where to stop.
- \* State what the punctuation marks in the Qur'an indicate.
- \* Apply the rules in your recitation.

### 3.0 MAIN CONTENT

#### 3.1 HOW TO STOP

Words in the Qur'an are capable of bearing one of ten vowels. Thus, a stop made on any word in the Qur'an is made on one of the ten vowels which are *Fathah*, *Kasrah*, *Dammah*, *Fathataan*, *Kasrataan*, *Dammataan*, long *Fathah*, long *Kasrah*, long *Dammah* and *Sukuun*.

There are, however, among these vowels those that change their structure when stops are made over them while there are those that retain their structure and do not change.

Those that change are: *Fathah*, *Kasrah*, *Dammah*, *Fathataan*, *Kasrataan* and *Dammataan* all of which change to *Sukuun* whenever a stop is made over them except *Fathataan*, which changes to a long *Fathah* [i.e *Maddu 'l-Iwad*].

Those that do not change are: *Sukuun*, long *Fathah*, long *Kasrah* and long *Dammah*. Each of these retains its structure.

#### Self-Assessment Exercise 3.1

Mention the ten vowels in the Qur'an.

#### 3.2 WHERE TO STOP:

The practice of the Prophet (*sunnah*) is to stop at the end of every verse in the Qur'an regardless of whether stopping on them makes them meaningful or not. A very good example of this is verse 4 of Q.107 [الماعون] which reads thus: فويل للمصلين . Stopping on this verse is permissible but terminating one's recitation on it is prohibited.

Some verses are, however, too long for one to read without taking a breath or more. On such instances, it is permissible to stop in the middle of the verse provided stopping there would not amount to distortion.

**Self-Assessment Exercise 3.2**

What is the *Sunnah* of the prophet on *Waqf*?

**3.3 UNDESIRABLE STOPS [AL-WAQFU 'L-QABIH]**

Stopping at the end of a verse or where it makes meaning and does not amount to distortion is considered Perfect Stop [الوقف التام], Sufficient Stop [الوقف الكافي] or Good Stop [الوقف الحسن]. Stopping on a word and initiating the reading from the next that distorts the meaning of the verse is undesirable even if the verse is not a long one. An example of this is stopping on *إن الله لا يستحي* and not joining it to *أن يضرب مثلا ما بعوضة* in verse 26 of *Suratu 'l- Baqarah*. This and its like are undesirable stops. It is, therefore, in order to aid reciters to have proper stopping and initiation that certain portions in the Qur'an are marked for stopping with certain punctuation marks. The other kinds of Stop that are desirable are:

**Self-Assessment Exercise 3.3**

What is an undesirable stop?

**3.4 PUNCTUATION MARKS** علامات الوقف

- م - Whenever you see this mark in the text, it indicates a compulsory stopping. You must stop and initiate your recitation on the next word.
- لا - Whenever you come across this mark in the text, you must not stop.
- ج - When you see this mark, you can either stop or continue your recitation.
- صلى - This mark gives you the option of either stopping or continuing your recitation. To continue your recitation is, however, preferable.

قلی - This mark also gives you the option of either stopping or continuing your recitation. To stop your recitation is, however, preferable.

These two marks above are complimentary. You have the freedom to stop on only one of them and not on the two.

Apart from stopping on these marks, you could also be forced to stop at any point due to some factors such as break in breath, cough, sneeze etc. Whenever any of these happens to you, you should go back a little and resume the reading where the reading will be meaningful.

### Self-Assessment Exercise 3.4

What do the following marks indicate in the Qur'an:

صلی ، م ، لا ، قلی ، ج

## 4.0 CONCLUSION

*Waqf* means a break in sound or breath. It is made on any of the ten vowels in the Qur'an five of which change to *Sukuun* when *Waqf* is made on them. One changes to a long *Fathah* while the remaining four retain their structure. It is *Sunnah* to stop at the end of the verses of the Qur'an but there are punctuation marks that indicate where to stop and where not to stop in the Qur'an if the verse is a long one.

## 5.0 SUMMARY

In this Unit, we have defined *Waqf*. We have also explained how to stop and where to stop when reading the Qur'an, and indicated the punctuation marks in the Qur'an.

## 6.0 TUTOR-MARKED ASSIGNMENTS

1. What do you understand by *Waqf*?
2. Explain how and where stop is made during recitation of the Qur'an.
3. State the punctuation marks in the Qur'an and what they indicate.

## 7.0 REFERENCES/FURTHER READINGS

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## UNIT 6      MANNERS OF TAJWIID

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Quantity of Reading
  - 3.2 Frequency of Reading
  - 3.3 Time of Reading.
  - 3.4 Reading with a Melodious Voice.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

“This is indeed a Qur'an most honourable. In a Book well-guarded. Which none shall touch but those who are clean. A Revelation from the Lord of the Worlds”. [Qur'an 56 [*al-Waaqi'ah*] verses 77 to 80]. As you have read from the above verses, the Qur'an is a book of honour that must be held with respect and read with reverence of the highest order. You are about to learn some rules that guide the recitation of the most honourable Book that has not got through revision since its revelation.

Recitation of the Qur'an is considered the best form of *dhikr* (Rememberance of Allah). There are, however some rules that are meant to guide the reciter during recitation. The Qur'an is to be read under an atmosphere of faith, sincerity, devotion, submission and humility. The supplication *أعوذ بالله من الشيطان الرجيم* (i.e I seek refuge with Allah against the accursed devil) must be said before commencing recitation. This is an injunction stated in Qur'an 16 [*an-nahl*] v 98.

Silence and attentive listening are expected when the Qur'an is being read. This is contained in Qur'an 7 v 204. There are 15 places marked in the Qur'an as points of prostration. The reciter or / and the listeners are expected to prostrate at these points.

## 2.0 OBJECTIVES

At the end of this lesson, you should be able to:

- \* Mention some of the rules that guide the recitation of the holy Qur'an.
- \* State how often to read the Quran; when to read it and how much to read.

## 3.0 MAIN CONTENT

### 3.1 QUANTITY OF READING

In the Qur'an, Allah advises the Muslims concerning how much of the Qur'an to be read as follows; فاقروا ما تيسر من القرآن: "read from the Qur'an what is convenient".(Q73 v 20). Going by this divine advice, it follows that the amount of the Qur'an to be read is based on individual's capability.

Some companions and their followers used to finish the whole Qur'an in two months; some in one month; some in one week and others in one day. As regard those who used to finish it in one day, the Prophet was reported to have said that 'One who reads the Qur'an in less than three days does not understand it'.

However, the Qur'an is divided into 30 parts each of which is called *juz'* and further into 60 smaller parts each of which is called *hizb*. This gives an indication of what is considered desirable.

**Self-Assessment Exercise 3.1**

What is the import of Qur'an 73 verse 20?

**3.2 FREQUENCY OF READING**

The remembrance of Allah is an act of worship [*'ibaadah*] expected of all Muslims at all times. If Qur'an recitation is the best of *dhikr*, then it must be recited everyday. Qur'an recitation is an everyday *'ibaadah* expected of Muslims. No day must be considered complete until some times have been spent with the Qur'an. The prophet was reported to have said that God loves things done regularly, even if little.

**Self-Assessment Exercise 3.2**

How often can the Qur'an be read?

**3.3 TIME OF READING**

The Qur'an can be read at anytime of the day as stated in Qur'an 76 verse 25 which reads thus: "And remember the Name of your Lord every morning and afternoon". It can be read in any physical posture as stated in Qur'an 3 verse 191: "Those who remember Allah standing, sitting and lying down on their sides..."

However, some specific times and certain postures are recommended in the Qur'an. Some of the recommended times are at night and at dawn. You will find reference for this in Qur'an 17 verses 78-79. In Qur'an 73 verse 20, it is recommended to be read while standing in *salat*.

**Self-Assessment Exercise 3.3**

What are the recommended times of the day that the Qur'an should be read?

### 3.4 READING WITH A MELODIOUS VOICE

Prophet Muhammad [S.A.W.] was reported to have enumerated the significance of reading the Qur'an with a pleasant, melodious and beautiful voice in many of his '*Ahaadith*'. Here are some of the '*Ahaadith*':

زينوا القرآن بأصواتكم : "Beautify the Qur'an with your voices".  
 ليس منا من لم يتغن بالقرآن : "He who does not chant the Qur'an, is not among us".

The import of these '*Ahaadith*' is that you should always chant the Qur'an and also beautify your voice whenever you read it. By so doing, you would have adorned the Qur'an because in another *hadith*, the Prophet is reported to have said: "Everything has its ornament and the ornament of the Qur'an lies in beautiful voice".

#### Self-Assessment Exercise 3.4

Mention one *hadith* on reading the Qur'an with a beautiful voice.

### 4.0 CONCLUSION

In this Unit, you have learnt about the need to seek refuge with Allah at the commencement of every Qur'anic reading and being silent and attentive when listening to the Qur'an. You have also learnt among other things that reading the Qur'an is a daily '*ibaadah*' for every Muslim; one should however read only what is convenient. The Qur'an can be read at anytime, in any posture and must be rendered in a beautiful voice.

## 5.0 SUMMARY

In this Unit, we have mentioned and explained the manners of reading the Qur'an which include how much of the Qur'an should be read in a specific period; how often the Qur'an should be read; when it should be read and reading it with a melodious voice.

## 6.0 TUTOR-MARKED ASSIGNMENTS

- 1 How much of the Qur'an should be read at a time?
- 2 How often can the Qur'an be read?
- 3 When can the Qur'an be read?
- 4 Why must the Qur'an be read with a beautiful voice?

## 7.0 REFERENCES/FURTHER READINGS

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