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FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

COURSE CODE: ISL212

COURSE TITLE: INTRODUCTION TO TAJWIID



ISL212
INTRODUCTION TO TAJWIID

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Introduction

Welcome to ISL212: Introduction to *Tajwiid*

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

Course Aims

The overall aim of this course is to:

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

Course Objectives

To achieve the aims set out above, ISL212 has overall objectives. 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:

- define and explain the concept and significance of *Tajwiid* in Qur'an recitation
- state, define, explain and apply the major rules of *Tajwiid* in Qur'an recitation
- give examples of the major rules of *Tajwiid* from verses of the Qur'an

Working through This Course

To complete this course, you are required to read the study units and other related materials. You will also need to undertake practical exercises included in this course. 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 websites 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 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 Some Major Rules Of *Tajwiid*

Unit 1 *Nuunu 's-Saakinah wa 't- Tanwin* (Voweless *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 Other Major Rules of *Tajwiid*

Unit 1 *Tafkhiim* and *Tarqiiq*

Unit 2 *Al-Idghaam* (Assimilation)

Unit 3 *Al-Maddu wa 'l-Qasr* (El ongestion and Shortening)

Unit 4 *Waqf* (Stops)

Unit 5 *Hamzatu 'l-Wasl* (Silent *Hamzah*)

Unit 6 Manners of *Tajwiid*

Textbooks and References

Certain books and websites addresses have been recommended in the course. You may wish to purchase the books and visit the website 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 Assignments (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 submission. 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 revise the units before your examination. The final examination will represent 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. All aspects of the course will be assessed in the examination. 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 shows how the actual course mark allocation is broken down.

Assessment	Marks
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

Unit	Title of Work	Weeks Activity	Assessment (end of unit)
Module 1 Concept, Significance and Preliminary Lessons of <i>Tajwiid</i>			
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 Some Major Rules of <i>Tajwiid</i>			
1	<i>Nuunu 's-Saakinah wa 't- Tanwiin</i> [Vowelless <i>Nuun</i> and Nunation]	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> [Vowelless <i>Mim</i>]	Week 6	Assignment 3
4	<i>Al-Laamaatu 's-Sawaakin</i> [Vowelless <i>Lams</i>]	Week 7	Assignment 4
5	<i>Haa'</i> of Pronoun	Week 8	Assignment 5
Module 3 Other Major Rules of <i>Tajwiid</i>			
1	<i>Tafkhiim</i> and <i>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.

Facilitators/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 assist you during the course. You must submit your tutor-marked assignments to the study centre well before 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; or
- you have a question or problem with an assignment or 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

This Course Guide gives you an overview of what to expect in the course of this study. The course exposes 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 in the course and hope that you will find it interesting and useful.



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MODULE 1

Unit 1	Definition and Significance of <i>Tajwiid</i>
Unit 2	Articulation of the Letters of the Holy Quran
Unit 3	Al- 'Ibtidaa' (Initiation)

UNIT 1 DEFINITION AND SIGNIFICANCE OF *TAJWIID*

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1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Definition
3.2	Methods of Applying the Rules of <i>Tajwiid</i>
3.3	Position of <i>Tajwiid</i>
3.4	Significance of <i>Tajwiid</i>
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Reading

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 triliteral root *j-w-d*, meaning to make well, make better, or improve. It is required by *fard*. There are altogether 14 recognised schools of *Tajwiid* with seven being the most popular.

2.0 OBJECTIVES

At the end of this unit, 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 were observed.

1. Quran was revealed to Prophet Muhammad with *Tajwiid*.
2. Quran and *Tajwiid* are inseparable.
3. The art of *Tajwiid* ('*ilmu 't-Tajwiid*') primarily has to do with the recitation of Quran.
4. Prophet Muhammad (SAW) recited the Quran with *Tajwiid*.
5. Prophet Muhammad taught his students, the companions, the Quran with *Tajwiid*.
6. Reading the Quran without *Tajwiid* is equivalent to not giving the Quran its due respect.

SELF-ASSESSMENT EXERCISE 1

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

3.2 Methods of Applying the Rules of *Tajwiid*

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

- 1- *Talqiin* (Guide reading): In this method, a teacher teaches a learner the Qur'an through guide reading method. 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. Prophet Muhammad learnt the Quran from Jibril and taught it to his students (that is, the Sahabah) through this method.
- 2- *Ta'lim*: 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'iyat 'Abii Muzaahim*, meaning 'Abuu Muzaahim's Ra'-ending verses of poetry.

SELF-ASSESSMENT EXERCISE 2

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

3.3 Position of *Tajwiid*

Application of the rules of *Tajwiid* while reading the Quran is compulsory (*fard 'ayn*) for every individual reader. What this means in essence is that application of the basic rules of *Tajwiid* is compulsory. Whoever reads the Quran while deliberately ignoring the rules of *Tajwiid* is adjudged a sinner, because he deliberately removes from the Quran 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 specialisation 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

1. What is the position of *Tajwiidu 'l-Quran*?
2. What is the position of *'Ilmu 't-Tajwiid*?

3.4 Significance of *Tajwiid*

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

The Arabic-English dictionary by Mr. Hans Wehr gives the meaning of *tartiil* 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 Quran with *Tajwiid*".

Every injunction of the Quran has a reasonable objective behind it. The objective behind this injunction is to beautify the Quran 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 Quran has great effects on the meaning of the words of the Quran. 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 Quran and/or articulates its letters wrongly. Examples of wrong placement of vowels a reader could commit are: [a] قتل داؤود جالوثُ meaning: Goliath killed David instead of قتل داؤودُ جالوتُ 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 اللهُ 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 nasalisation
- 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 Quran 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 Quranic letters correctly and distinctly while the reciter also enjoys his reading as well as his listeners.
- iii. Allah (SWT) becomes happy and pleased with a reciter who recites the Quran in a manner that pleases Him (that is, by applying the rule of *Tajwiid*).
- iv. While reading the Quran without *Tajwiid* is considered sinful, reading it with *Tajwiid* attracts great rewards.

Observing the rules of *Tajwiid* while reading the Quran prevents the tongue from making mistake when reciting the Divine words.

SELF-ASSESSMENT EXERCISE 4

1. Give four examples of *al-lahnu'l-khafii*.
2. 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*. You have also learnt about *Talqiin* 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 Quran 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 Quran.

6.0 TUTOR-MARKED ASSIGNMENT

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 READING

Shaykh, L.J. (2003). *Tajwiid Made Easy*. Lagos: Jam'iyyat Junuud Diinil-Islaamiyyah. Pp 14 – 18.

Mohammad, A. M. (2003). *Guide to the Fundamentals of Tajweed Al-Quran* (Part 1). Ontario: Al-Attique Publishers Inc. pp 1 – 4.

Visit: www.software.informer.com

Syed, K. H. (1990). *Easy Tajwid*. USA: Muslim Community Center, Inc. pp 18 – 20.

UNIT 2 ARTICULATION OF THE LETTERS OF THE QUR'AN

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- 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 Assignment
- 7.0 References/Further Reading

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 Quranic 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 Quranic 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 unit, you should be able to:

- mention and explain the points of articulation of the Quranic 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 Quran, *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 voiceless (*Saakinah*) e.g: أم, أُق, أُط, أَل, أُس.

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 16. However, according to modern Arab linguists, they are 11.

The following are the 11 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	ء ه
2- The pharynx	حلقي	ح ع
3- The Uvular	لهوي	ق
4- The Velum	طبعي	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	شفقاني	ب م و

SELF-ASSESSMENT EXERCISE 1

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

ف ، ق ، ي ، ش ، ض .

3.2 Manners of Articulation

To properly analyse 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 20 attributes. These 20 attributes are grouped into two, namely: primary and secondary attributes. The primary attributes are grouped into 10 in pairs. Each pair has the basic attribute and its opposite. The secondary attributes are also 10 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: القلقلة
3. Elongation: المدة
4. Easiness: اللينة
5. Diversion: الإنحراف
6. Roll: التكرار
7. Spreading out: التفشي
8. Protraction: الإستطال

9. Moderacy: التوسط
 10. Nasalisation: الغنة

SELF-ASSESSMENT EXERCISE 2

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

3.3 Attributes of Letters

We remarked earlier that traditional scholars of Tajwiid refer to the manners of articulation of Quranic letters as attributes of letters. Above, we mention the 20 Attributes of Quranic letters identified by the traditional scholars of *Tajwiid*. Here, we are going to explain to you some of these attributes.

1. الشدة و الرخاوة: FORCEFULNESS AND SOFTNESS

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 that 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 production of strong letter. 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 later. According to traditional scholars of *Tajwiid*, the eight letters in this phrase are the *huruuf shadiidah*. أجدقظ بكت

Ar Rakhaawah (that is, 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 ل م ء ت ث ح خ س ش ص ط ف ق ك ه ن و The thirteen voiceless letters are:

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* are produced with elevation.

The rest letters of the Quran are pronounced depressed without velarisation, 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 velarised letters identified above, the velarisation 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 Quranic 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 Quranic letters because of the easiness experienced in the course of their production. The two Quranic 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 Quranic 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 Quranic letter that is described with this attribute, according to the most acceptable opinion, is *Shiin*.

10. NASALISATION النغمة

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 Quranic letters are produced through this cavity. They are ن and م.

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

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 velarised one, the fourth attribute is added in Arabic. Below is a three (or four, where necessary) term label description of all the 28 Quranic letters.

- /ء/ Voiceless glottal stop صوت حنجري وقفي مهموس
- /ب/ Voiced bilabial stop صوت شفتاني 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
- /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 شفثاني أنفي مجهور
 /ن/ Voiced alveolar nasal sound صوت لثوي أنفي مجهور
 /ه/ Voiceless glottal fricative صوت حنجري إحتكاكي مهموس / Voiced bilabial approximant صوت شفثاني إنزلاقي مجهور
 /ي/ Voiced palatal approximant صوت غاري إنزلاقي مجهور

SELF-ASSESSMENT EXERCISE 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 11 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. We have further explained five attributes of letters, namely: voiceness and voicelessness, nasalisation, 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 ASSIGNMENT

1. What do you understand by the points of articulation?
2. Mention the 11 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.

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UNIT 3 INITIATION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Formula for '*Isti'aadhah* and *Basmalah*
 - 3.2 The Four States of '*Isti'aadhah*
 - 3.3 The Rules of *al- 'Isti'aadhah wa 'l-Basmalah*
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1.0 INTRODUCTION

“When thou dost read the Quran, seek Allah's protection from Satan the rejected one.” Quran 16[*an-Nahl*] verse 98. This verse makes it compulsory for every reciter to mention the '*Isti'aadhah* before embarking on his or her recitation. The rules of *Tajwiid* that guide the mentioning of '*Isti'aadhah* 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 unit, you should be able to:

- mention the formula for '*Isti'aadhah*
- mention the formula for *Basmalah*
- state the rules of *Tajwiid* that guide the mentioning of '*Isti'aadhah* 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 Quran should seek refuge with Allah against the accused devil. This, in *Tajwiid* 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 Quran, seek Allah’s protection from Satan, the Rejected one” (16Vs98).

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

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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 Quran.

After the '*Isti'aadhah*, comes the *Basmalah* which is the *Tajwiid* terminology for بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [*Bismillaahi 'r-Rahmaani 'r-Rahiim*] menaing – In the name of Allah, the Beneficent, the Merciful. This formula is contained at the beginning of every chapter of the Quran 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 Quran 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 1

1. What is the formula of '*Isti'aadhah*?
2. When is *al-'Isti'aadhah* read silently.
3. What is the formula of *Basmalah*?

3.2 The Rules of *Al-'Isti'aadhah Wa 'L-Basmalah*

A reciter about to read the Quran should say the '*Isti'aadhah*, 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 - '*Isti'aadhah*, *Basmalah* and the beginning of the chapter:

Example:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ |
 قل هو الله أحد

or

- (ii) Separate the first that is, '*Isti'aadhah* and join the second and the third -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 - the '*Isti'aadhah* and *basmalah* and separate the third that is 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 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 *Suraahs*.

5.0 SUMMARY

In this unit, we have mentioned and explained the formula for *al-'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 ASSIGNMENT

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 *Suraahs*.

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MODULE 2 SOME MAJOR RULES OF TAJWIID

Unit 1	<i>Nuunu 's-Saakinah wa 't-Tanwiin</i> (Vowelless <i>Nuun</i> and Nuration)
Unit 2	<i>Al-Miim wa 'n-Nuunu 'l-Mushaddadataan</i> (The stressed <i>Miim</i> and <i>Nuun</i>)
Unit 3	<i>Miimu 's-Saakinah</i> (Vowelless <i>Miim</i>)
Unit 4	<i>Al-Laamaatu 's-Sawaakin</i> (Vowelless <i>Lams</i>)
Unit 5	<i>Haa' of Pronoun</i>

UNIT 1 NUUNU 'S-SAAKINAH WA 'T-TANWIIN (VOWELESS NUUN AND NUNATION)

CONTENTS

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3.0	Main Content
3.1	Definition
3.2	' <i>Izhaar</i> (Manifestation)
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3.6	' <i>Ikhfaa'</i>
4.0	Conclusion
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1.0 INTRODUCTION

Nuunu 's-Saakinah and *Tanwiin* (Vowelless *Nuun* and Nuration) are two aspects of the Quran that have four rules of *Tajwiid* governing them in the rendition of Hafs.

2.0 OBJECTIVES

At the end of this unit, 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 voweless letter *nuun* in the Qur'an which in some cases is written without the *sukun* sign (that is, ن) or with the *sukun* sign (that is 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)

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 هـ

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 كفووا أحد etc.

SELF-ASSESSMENT EXERCISE 1

Mention the six letters of *'Izhaar*.

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 حَكِيمٌ	وَأَنْحَرُ
مَنْ خَوْفٌ	مَنْخَنَقَةٌ
مَنْ عَمَلٌ	أَنْعَمْتُ
مَنْ غَيْرٌ	فَسَيَنْغَضُونَ

Tanwiin with letters of 'Izhaar

FATHATAAN	KASRATAAN	DAMMATAAN
أَجْرًا عَظِيمًا	عَذَابٍ عَظِيمٍ	أَجْرٌ عَظِيمٌ
عَفْوًا غَفُورًا	مِنْ رَحِيمٍ غَفُورٍ	أَجْرٌ غَيْرُ مَمْنُونٍ
عَلِيمًا حَكِيمًا	مِنْ حَكِيمٍ حَمِيدٍ	عَلِيمٌ حَكِيمٌ
قَرْدَةً خَاسِئِينَ	يَوْمَئِذٍ خَاشِعَةً	ذُرِّيَّةٌ خَافُوا
كَفُورًا أَحَدٌ	حَاسِدٍ إِذَا حَسَدَ	مُحَمَّدٌ أَبَا أَحَدٍ
كَلًّا هَدِينَا	نَفْسٍ هُدَاهَا	مَوْلُودٌ هُوَ

SELF-ASSESSMENT EXERCISE 2

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

جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا - رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
 بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا - يَوْمَ يَقُومُ الرُّوحُ
 وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ
 صَوَابًا.

3.3 Al-'Idghaam (Assimilation)

This rule is applied whenever *Nuunu's-Saakinah* or *Tanwin* is immediately succeeded by any of the six letters contained in the mnemonic word يرملون 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:

بنیان ، الدنيا ، قنوان ، صنوان

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

SELF-ASSESSMENT EXERCISE 3

Mention the six letters of '*Idghaam*'

3.4.1 Types of Assimilation of *Nuunu S-Saakinah* Wa '*T-Tanwiin*

There are, however, two kinds of this assimilation. There is one that is accompanied by nasalisation. This is known as nasalised 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 يؤمن.

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 nasalisation thus, we have a complete assimilation. Hence, it is referred to as unnasalised 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

مَنْ يَشَاءُ	ي
مَنْ وَآلُ	و
مَنْ مَاءُ	م
مَنْ نُّطْفَةٍ	ن

Letters of 'Idghaam with complete assimilation

مَنْ رَبَّهُمْ	ر
يَكُنْ لَهُ	ل

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

FATHATAAN	KASRATAAN	DAMMATAAN
رَاضِيَةً مَّرْضِيَةً	عَيْشَةً رَّاضِيَةً	وَجُوهٌ يَوْمَئِذٍ
نُورًا تَهْدِي	يَوْمَئِذٍ يَصْدُرُ	فَوَيْلٌ لِلْمُصَلِّينَ
بَشِيرًا وَنَذِيرًا	كِتَابٍ مُبِينٍ	إِلَهُ وَاحِدٌ

SELF-ASSESSMENT EXERCISE 4

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

3.5 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 nasalisation. Examples:

Nuunu's-Saakinah with the letter of 'Iqlaab

IN TWO WORDS	IN ONE WORD
أَنْ بوركَ	لِينَبْزَنْ
مَنْ بَعْدَ	أَنْبِئُونِي

Tanwiin with the letter of 'Iqlaab

FATHATAAN	KASRATAAN	DAMMATAAN
لنسفعا بالناصية	نفس بما	رجع بعيد

SELF-ASSESSMENT EXERCISE 5

What is the letter of 'Iqlaab?

3.6 Al-'Ikhfaa' (Hiding)

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 15 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

Application

Whenever any of these 15 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 شَرٌّ	اِنْشَقَّتْ
مَنْ كُلِّ	عَنْكَ
مَنْ دُونَهَا	عِنْدَ

Tanwiin with some letters of 'Ikhfaa':

FATHATAAN	KASRATAAN	DAMMATAAN
يَتِيماً ذَا مَقْرَبَةٍ	يَوْمِ ذِي	عَلَيْهِمْ قَدِيرٌ
صَفًا صَفًا	ذِرَّةٍ شَرًّا	عَيْنٌ جَارِيَةٌ

SELF-ASSESSMENT EXERCISE 6

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 يَزَكِّي - أَوْ
يَذْكُرُ فَتَنْفَعَهُ الذِّكْرَى - أَمَّا مَنْ اسْتَغْنَى - فَأَنْتَ لَهُ تَصَدَّى - وَمَا
عَلَيْكَ إِلَّا يَزَكِّي - وَأَمَّا مَنْ جَاءَكَ يَسْعَى - وَهُوَ يَخْشَى - فَأَنْتَ
عَنْهُ تُلَهِى - 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 15 letters.

5.0 SUMMARY

In this unit, we have discussed the four rules of *Tajwiid* governing *Nuunu's-Saakinah* and *Tanwiin*.

6.0 TUTOR-MARKED ASSIGNMENT

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

7.0 REFERENCES/FURTHER READING

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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 Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

In this unit, we shall examine the rule of *Tajwiid* that govern the recitation of stressed *Miim* and *Nuun* in the Quran.

2.0 OBJECTIVES

At the end of this unit, 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 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). This is because the two letters (*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
لَتَسْلُنَّ	مِنَ الْجَنَّةِ وَالنَّاسِ	نَّ

SELF-ASSESSMENT EXERCISE 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 nasalisation (*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 ASSIGNMENT

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 يَزَكِّي - أَوْ
يَذْكُرُ فَتَنْفَعَهُ الذِّكْرَى - أَمَّا مَنْ اسْتَعْنَى - فَأَنْتَ لَهُ تَصَدَّى - وَمَا
عَلَيْكَ إِلَّا يَزَكِّي - وَأَمَّا مَنْ جَاءَكَ يَسْعَى - وَهُوَ يَخْشَى - فَأَنْتَ
عَنْهُ تُلَهِى - كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ فِي صُحُفٍ مُكَرَّمَةٍ
مَرْفُوعَةٍ مُطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ.

7.0 REFERENCES/FURTHER READING

Shaykh, L. J. (2003). *Tajwiid Made Easy*. Lagos: Jamiyyat Junuud Diinil-Islaamiyyah. pp 55 – 56.

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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 Assignment
- 7.0 References/Further Reading

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 letter *Miim*) in the Quran. This is an aspect of the Quran with three rules of *Tajwiid* governing it.

2.0 OBJECTIVES

At the end of this unit, 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 Quran (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 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 (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	مُ مْ
لَهُمْ مَا يَشَاءُونَ	مَ مَ
أَطْعَمَهُمْ مِّنْ جَوْعٍ	مَ مَ

SELF-ASSESSMENT EXERCISE 2

What do you understand by *al-'Idghamu' 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 nasalisation (*Ghunnah*).

This can only occur in two words.

Examples are:

هُمْ بِهِ ، كُنْتُمْ بِهِ ، رَبِّهِمْ بِهِمْ ، تَرْمِيهِمْ بِحِجَارَةٍ ، إِنَّكُمْ بَعْدَ ذَلِكَ
--

SELF-ASSESSMENT EXERCISE 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 (that is, 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
الْحَمْدُ، أَنْعَمْتَ، يَمْتَرُونَ، فَدَمْدَمَ	هُمْ فِيهَا ، عَلَيْهِمْ غَيْرَ، إِنَّكُمْ وَمَا

SELF-ASSESSMENT EXERCISE 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 الإِدْغَامُ الشَّفَوِيّ which has to do with two *Miims* [م م], labial hiding الإِخْفَاءُ الشَّفَوِيّ which has to do with *Miim* and *Baa'* [م ب] and labial manifestation الإِظْهَارُ الشَّفَوِيّ 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 ASSIGNMENT

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

- Labial assimilation الإِدْغَامُ الشَّفَوِيّ
- Labial hiding الإِخْفَاءُ الشَّفَوِيّ
- Labial Manifestation الإِظْهَارُ الشَّفَوِيّ

7.0 REFERENCES/FURTHER READING

- Shaykh, L. J. (2003). *Tajwiid Made Easy*. Lagos: Jamiyyat Junuud Diinil-Islaamiyyah. pp 56 – 60.
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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 Particularisation: لام التعريف
 - 3.2.1 Manifestation
 - 3.2.2 Assimilation Verbal *Laam*: لام الفعل
 - 3.2.3 Assimilation Manifestation
 - 3.4 *Laam* of Particles: لام الحرف Assimilation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

You are about to learn the rules of *Tajwid* that govern the recitation of the three different types of voweless *laams* in the Quran.

2.0 OBJECTIVES

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

- mention and define the various types of voweless *Laams* in the Quran
- mention and explain the rules of *Tajwid* 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 Quran. They are:

- 1 *Laam* of particularisation: لام التعريف
- 2 Verbal *Laam*: لام الفعل
- 3 *Laam* of particles: لام الحرف

SELF-ASSESSMENT EXERCISE 1

Mention the kinds of voweless *Laam* present in the Quran.

3.2 *Laam* of Particularisation التعريف

This is the vowelless *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 vowelless *laam*: manifestation (*izhaar*) and assimilation (*idghaam*).

3.2.1 Manifestation

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

"ابغ حاك 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 <i>LAAM</i> 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
البيسر	ي
المبين	م
الهداية	ه

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

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

SELF-ASSESSMENT EXERCISE 2

1. Mention all the Moon letters of Manifestation.
2. Cite examples of Quranic words that start with moon letters.

3.2.2 Assimilation

Laam of particularisation is assimilated when it is followed by any of the 14 sun letters indicated in the following Arabic couplet by the first letter of each word.

ط ب – ث م – ص ل – رحما – تفز – ضف – ذا – نعم
دع – سوء – ظن – زر – شريفا – للكرم

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

VOWELESS <i>LAAM</i> OF PARTICULARIZATION FOLLOWED BY SUN LETTERS OF ASSIMILATION	SUN LETTERS OF ASSIMILATION
الطَّيِّب	ط
الثَّوَاب	ث
الصَّمد	ص
الرَّحْمَن	ر
التَّوَاب	ت
الضَّوْء	ض
الذَّاكِر	ذ
النَّوْر	ن
الدَّلِيل	د
السَّلام	س
الظَّالِم	ظ

الزَّهْد	ز
الشَّدِيد	ش
اللَّيْب	ل

SELF-ASSESSMENT EXERCISE 3

1. Mention the Arabic couplet that contains the Sun letters of Assimilation.
2. Cite examples of Quranic words that start with sun letters.

3.3 Verbal *Laam*

Verbal *Laam* is any vowelless *laam* in any verb like **أَلْهَاكُمْ**. 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 **ل** or **ش** which thus becomes doubled with the sign of *Tashdiid*. Examples are:

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

SELF-ASSESSMENT EXERCISE 4

1. When is the vowelless verbal *Laam* assimilated?
2. Give examples of assimilated verbal *laam*.

3.3.2 Manifestation

Vowelless verbal *Laam* is pronounced with manifestation if any of the remaining 26 letters follows it. The *Laam* is pronounced clear and sharp with the tip of the tongue touching the alveola. Examples are:

VOWELESS VERBAL <i>LAAM</i> OF MANIFESTATION
أَلْهَاكُمْ ، أَلْقِ عَصَاكَ ، قُلْ قَاتِلْ فِيهِ كَبِيرٌ

Note that imperative vowelless *laam* that prefixes verbs with a third person pronoun to instruct or give an order is treated as *laamu'l- fi'l*

(vowelless verbal *laam*) The imperative vowelless *laam* is usually preceded by either of these three particles: فَ، وَ، ثُمَّ. It is pronounced clearly with manifestation (*'Izhaar*). Examples are:

فَلْيَنْظُرِ الْإِنْسَانُ	ف
وَلْيَتَّقِ	و
ثُمَّ لَيَقْطَعِ	ثُمَّ

SELF-ASSESSMENT EXERCISE 5

1. When is the vowelless verbal *Laam* pronounced with *'Izhaar*?
2. Give examples of manifested verbal *laam*.

3.4 Vowelless *Laam* of Particles

The two particles [حرف] with *Laamu's-Saakinah* in the Quran 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 vowelless *Laam* of particles is followed by either letter *Raa* or *Laam*, the vowelless *Laam* of particle is merged into the letter. Examples are:

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

SELF-ASSESSMENT EXERCISE 6

1. When is the vowelless *Laam* of particles pronounced with *'Idghaam*?
2. Cite examples of vowelless *laam* of particle read with *'idghaam*.

3.4.1 MANIFESTATION

The vowelless *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 7

1. When is the vowelless *Laam* of particles pronounced with 'Izhaar?
2. Cite examples of vowelless *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 vowelless *Laams* present in the Quran, namely, *Laam* of particularisation, verbal *Laam* and *Laam* of particles.

5.0 SUMMARY

The two rules of *Tajwiid* governing all the vowelless *Laams* present in the Quran have been discussed in this unit.

6.0 TUTOR-MARKED ASSIGNMENT

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

- *Laam* of particularisation
- Verbal *Laam*
- *Laam* of particles

7.0 REFERENCES/FURTHER READING

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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 Assignment
- 7.0 References/Further Reading

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 unit, 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

Haa' of pronoun is the pronominal suffix that denotes the third person singular pronoun when used in the accusative or genitive case. It is either used 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. Note that this *Haa'* is different from the *Haa'* in the following Quranic 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 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 vowelless *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 2

What do you understand by *Sillah*?

3.3 AS-SILLATU'T-TAWIILAH

If the *Haa'* falls in between two vowelised letters with the succeeding one being a *Hamzatu'l-Qat'* (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 ~ أخذه أيحسب ان لم يره و ~ أحد.
به ~ إن

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

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 ASSIGNMENT

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 READING

Shaykh, L. J. (2003). *Tajwiid Made Easy*. Lagos: Jamiyyat Junuud Diinil-Islaamiyyah. pp 67 – 69.

Visit: www.software.informer.com

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MODULE 3

Unit 1	<i>Tafkhiim and Tarqiiq</i>
Unit 2	<i>Al-'Idghaam</i> (Assimilation)
Unit 3	<i>Al-Maddu wa'l-Qasr</i> (Elongation and Shortening)
Unit 4	<i>Waqf</i> (Stops)
Unit 5	<i>Hamzatu 'l-Wasl</i> (Silent <i>Hamzah</i>)

UNIT 1 *TAFKHIIM AND TARQIIQ*

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	<i>Tafkhiim and Tarqiiq of Laam of Lafzu'l-Jalaalah</i>
3.2	<i>Tafkhiimu'r-Raa'</i> (Heavy Pronunciation of <i>Raa'</i>)
3.3	<i>Tarqiiqu 'r-Raa'</i>
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Reading

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 unit, you should be able to:

- explain *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*

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 1

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

Application

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

فَزَادَهُمُ اللَّهُ ، شَهِدَ اللَّهُ ، قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ

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

رِضْوَانِ اللَّهِ ، الْحَمْدُ لِلَّهِ ، بِسْمِ اللَّهِ

SELF-ASSESSMENT EXERCISE 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 (that is with velarisation)

- (a) When it bears *Fathah* or *Fathataan*, *Dammah* or *Dammataan*.
Examples:

أَمَرَ ، ذَكَرُ ، آخِرَ ، رُسُلَنَا ، زُخْرُفَهَا ، كَبِيرًا ، غُفُورُ

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

هِيَ أَرْبَى ، الْأَرْضُ ، الْحَرْثُ ، مُرْسِهَا ، وَانْظُرْ ، أَرْسَلْتُمْ بِهِ ، الْفَرَقَانِ

- (c) If *Raa'* bears *Sukuun* and it is preceded by '*Alif* or *Waa'* of elongation. Example:

النَّارُ ، الْغَفَّارُ ، غُفُورُ ، كُفُورُ

- (d) Also, if *Raa'* bears *Sukuun* and it is preceded by *Hamzatu'l-wasl*. Examples are:

ارْتَبْتُمْ ، ارْجَعِي ، ارْحَمَهُمَا

- (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: *ف* *ظ* *ص* *غ* *ط* *ق* *ك*) which bears *Fathah* or *Dammah*, all occurring in one word. Examples are:

فِرْقَةٌ ، مِرْصَادٌ ، قِرْطَاسٌ

SELF-ASSESSMENT EXERCISE 3

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

3.3 *Tarqiiqu 'r-Raa'* (Soft Pronunciation of *Raa'*)

Letter *Raa'* is pronounced softly:

- (i) when it bears a *Kasrah* or *Kasrataan*. Examples:

بِرٌّ ، رِزْقٌ ، رِسَالَاتٌ ، وَالْغَارِمِينَ

- (ii) when it is temporarily or permanently vowelless and the letter preceding it bears *kasrah*. Example:

لِقَادِرٍ ، فِرْعَوْنٌ ، فِرْدَوْسٌ

- (iii) when it bears a temporary *Sukuun* and preceded by a *Yaa'* of elongation. Example:

بَشِيرٌ ، نَذِيرٌ ، قَدِيرٌ ، بَصِيرٌ

SELF-ASSESSMENT EXERCISE 4

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'*, which is pronounced heavily in five states and softly in three states.

6.0 TUTOR-MARKED ASSIGNMENT

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 READING

Shaykh, L. J. (2003). *Tajwiid Made Easy*. 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 Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

'Idghaam is assimilation of a voweless letter in a vowelised one that occurs immediately after it. Consequently, the vowelised one becomes stressed (*Mushaddadah*). 'Idghaamu is of three kinds. Each one of them is discussed in this unit.

2.0 OBJECTIVES

At the end of this unit, 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

'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:

رَبِحْتَ تَجَارَتَهُمْ	Read as	→	رَبِحْتَ تَجَارَتَهُمْ
هَلْ لَكَ	Read as		هَلْ لَكَ
اضْرِبْ بِعَصَاكَ	Read as		اضْرِبْ بِعَصَاكَ
يَكْرَهُنَّ	Read as		يَكْرَهُنَّ
وَقَدْ دَخَلُوا	Read as		وَقَدْ دَخَلُوا

SELF-ASSESSMENT EXERCISE 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	قَد تَّبِينَ	د ت
أَجِيبْ دُعوتكما	أَجِيبَتْ دُعوتكما	ت د
همطائفه	همت طائفه	ط ط
فرَّطْ	فرَّطْ	ط ت
إِظْلَمُوا	إِذْ ظَلَمُوا	ظ ظ

SELF-ASSESSMENT EXERCISE 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 vowelless and the second one vowelised. Examples are:

أَلَمْ نَخْلُقْكُمْ	Read as →	أَلَمْ نَخْلُقْكُمْ
قُلْ رَبِّ	Read as	قُرْبِ
بَلْ رَفَعَهُ	Read as	بَرَفَعَهُ

Falling under 'Idghaamu 'l-Mutaqaaribayn is the vowelless 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

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 this unit.

6.0 TUTOR-MARKED ASSIGNMENT

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 READING

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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
 - 3.2.1 Basic Elongation
 - 3.2.2 Derived or Secondary Elongation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

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 Quran. If the vowel *fathat* on letter *Baa*' is elongated and read as "*Akbaar*", the meaning changes from 'great' to 'drums'.

2.0 OBJECTIVES

At the end of this, 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 include the following.

- (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 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 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 voweless 'Alif. Examples are: هَا ، يَا ، جَا
- (ii) A *Kasrah* is followed by a voweless *Yaa*'. Examples are: سِي ، مِي ، شِي
- (iii) A *Dammah* is followed by a voweless *Waa*'. Examples are: فُو ، لُو ، غُو ،

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 →	أَآمَنُوا
إيماناً	Originally	إِإِيمَانًا
أوتوا	Originally	أُأُوتُوا

(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	رحيماً
مبيناً	Will be read as	مبيناً

(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 about this under Unit 5 of Module 2. Examples are:

فلن تجد له وليا مرشدا ، له , غيب السموات و الأرض

SELF-ASSESSMENT EXERCISE 3

Mention some other kinds of basic elongation.

3.2.2 Derived or Secondary Elongation

Class under this category includes 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 4

What do you understand by “derived elongation?”

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 realised 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 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 ، إنّا 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 Quran. The duration of its elongation is equal to that of six measures of *harakah*. The four places are:

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

(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 vowelless letter *Waa'* and a vowelless 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 →	قُرَيْشٍ
وَالصَّيْفِ	Will be read as	وَالصَّيْفِ
مِنْ خَوْفٍ	Will be read as	مِنْ خَوْفٍ

(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-Harfī* : 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-Harfīyyu 'l-Mukhaffaf*
 - (iv) *Al-Maddu 'l-Laazimu 'l-Harfīyyu 'l-Muthaqqal*

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: ءَالْنَان

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.

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: الْحَاقَّة

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:

حَادَّ ، الصَّاخَّة ، وَلَا الضَّالِّين ، وَلَا تَحَاضُّون

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 vowelless and vowelised letter, thus قَ قْ is قَ قْ .

Al-Maddu 'l-Laazimu 'l-Harfi

This kind of *Madd* occurs in the mystic letters found at the beginning of certain chapters of the Quran. The mystic letters are 14. They are س – ه – ي – ا – ح – ر – ص – ط – ع – ق – ك – ل – م – ن – ه – ي

They are categorised 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: **حَيَّ طَهْرٌ**.
- (c) Those to which the rule of *al-Maddu 'l-Laazim* is applicable. They are the eight letter contained in the mnemonic phrase: **نَقَصَ عَسَلَكُم**.
Each of these letters, when seen as a mystic letter at the beginning of a *Suurah*, is pronounced with six measures of *harakah*.

Al-Maddu 'l-Laazimu 'l-Harfiyyu 'l-Muthaqqal

The only example of this *Madd* in the Quran 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* that is, *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.

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* (that is. **نَقَصَ عَسَلَكُم**) stands alone for example **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 **كهيعص** which is to be read as *Kaaaaaaf, Haa', Yaa', Ayyyyyyyn, Saaaaaad*.

SELF-ASSESSMENT EXERCISE 5

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 subdivisions 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 ASSIGNMENT

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 berived 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 READING

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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*
 - 3.2.1 *Hamzatu 'l-Wasl* with *Fathah*
 - 3.2.2 *Hamzatu 'l-Wasl* with *Kasrah*
 - 3.2.3 *Hamzatu 'l-Wasl* with *Dammah*
 - 3.2.4 Elision of *Hamzatu 'L-Wasl*
 - 3.2.5 Substitution of *Hamzatu 'l-Wasl*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

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. This knowledge of Arabic grammar will be helpful to you as you proceed in your course.

2.0 OBJECTIVES

At the end of this unit, 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

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 means *Fathah*, *Kasrah* and *Dammah*.

Hamzatu 'l-Wasl will be pronounced with *Harakah* if it is at the initial state (that is, if a word is to be initiated with it) while it will remain silent in a continue recitation (that is, where a word is not to be initiated with it). *Hamzatu 'l-Wasl* is present in nouns, verbs and particles.

SELF-ASSESSMENT EXERCISE 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 particularisation. Example is: الحمد لله.

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

SELF-ASSESSMENT EXERCISE 2

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:

إِذْهَبَ ، إِضْرِبْ ، اِرْجِعْ ، افْتَحْ

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

انْطَلَقَ ، انْطَلِقْ ، انْطَلِقْ \ اسْتَخْرَجَ ، اسْتَخْرِجْ ، اسْتَخْرَاجَ

SELF-ASSESSMENT EXERCISE 3

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 ، أَنْظِرْ ، أَدْخُلْ ، أَخْرِجْ

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

SELF-ASSESSMENT EXERCISE 4

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:

أَسْتَكْبَرْتُ ، قُلْ أَتَّخَذْتُمْ ، أَفْتَرَى عَلَى اللَّهِ كَذِبًا ، أَطْلَعُ الْغَيْبَ

SELF-ASSESSMENT EXERCISE 5

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 particularisation. Examples are: *أَللَّهُ* *أَلَذَّكَرِينَ*

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

SELF-ASSESSMENT EXERCISE 6

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 ASSIGNMENT

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

7.0 REFERENCES/FURTHER READING

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UNIT5 STOP (WAQF)

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 How to Stop
 - 3.2 Where to Stop
 - 3.3 Undesirable Stops (*Al-Waqfu 'l-Qabiih*)
 - 3.4 Punctuation Marks
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Waqf (stop) in *Tajwiid* terminology means a break in sound and breath (*At-tanaffus*). For a proper recitation of the Quran, 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 Quran.

2.0 OBJECTIVES

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

- give the definition of *Waqf*
- explain how and where to stop
- state what the punctuation marks in the Quran indicate
- apply the rules in your recitation.

3.0 MAIN CONTENT

3.1 How to Stop

Words in the Quran are capable of bearing one of 10 vowels. Thus, a stop made on any word in the Quran is made on one of the 10 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* (that is, *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 1

Mention the 10 vowels in the Quran.

3.2 Where to Stop

The practice of the Prophet (*Sunnah*) is to stop at the end of every verse in the Quran 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 2

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

3.3 Undesirable Stops (*Al-Waqfu 'l-Qabihih*)

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 مثلاً 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 discussed below.

SELF-ASSESSMENT EXERCISE 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.
- قللى - 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, and so on. 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 4

What do the following marks indicate in the Quran?

صلى ، م ، لا ، قللى ، ج

4.0 CONCLUSION

Waqf means a break in sound or breath. It is made on any of the 10 vowels in the Quran 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 Quran but there are punctuation marks that indicate where to stop and where not to stop in the Quran 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 Quran, and indicated the punctuation marks in the Quran.

6.0 TUTOR-MARKED ASSIGNMENT

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

7.0 REFERENCES/FURTHER READING

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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 Assignment
- 7.0 References/Further Reading

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-Waaqī'ah*] verses 77 to 80]. As you have read from the above verses, the Quran 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-the Quran.

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

Silence and attentive listening are expected when the Quran is being read. This is contained in Quran 7 v 204. There are 15 places marked in the Quran 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 unit, you should be able to:

- mention some of the rules that guide the recitation of the Holy Quran
- state how to read the Quran; when to read it and how much to read.

3.0 MAIN CONTENT

3.1 Quantity of Reading

In the Quran, Allah advises the Muslims concerning how much of the Qur'an to be read as follows; فاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ: “read from the Qur'an what is convenient”.(Q73 v 20). Going by this divine advice, it follows that the amount of the Quran to be read is based on individual's capability.

Some companions and their followers often finish the whole Quran in two months; some in one month; some in one week and others in one day. As regard those who 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 Quran 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 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 Quran recitation is the best of *dhikr*, then it must be recited everyday. Quran recitation is an everyday *'ibaadah* expected of Muslims. No day must be considered complete without spending some time reading the Quran. The Prophet was reported to have said that God loves things done regularly, even if little.

SELF-ASSESSMENT EXERCISE 2

How often can the Quran be read?

3.3 Time of Reading

The Quran can be read at anytime of the day as stated in Quran 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 Quran 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 Quran. Some of the recommended times are at night and at dawn. You will find reference for this in Quran 17 verses 78-79. In Quran 73 verse 20, it is recommended to be read while standing in *salat*.

SELF-ASSESSMENT EXERCISE 3

What are the recommended times of the day that the Quran should be read?

3.4 Reading with a Melodious Voice

Prophet Muhammad (SAW) was reported to have enumerated the significance of reading the Quran 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 Quran and beautify your voice whenever you read it. By so doing, you would have adorned the Quran because in another *hadith*, the Prophet is reported to have said: "Everything has its ornament and the ornament of the Quran lies in beautiful voice".

SELF-ASSESSMENT EXERCISE 4

Mention one *hadith* on reading the Quran 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 Quranic reading and being silent and attentive when listening to the Quran. You have also learnt among other things that reading the Quran is a daily '*ibadah*' for every Muslim; one

should however read only when is convenient. The Quran 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 Quran which include how much of the Quran should be read in a specific period; how often the Qu'an should be read; when it should be read and reading it with a melodious voice.

6.0 TUTOR-MARKED ASSIGNMENT

1. How much of the Quran should be read at a time?
2. How often can the Quran be read?
3. When can the Quran be read?
4. Why must the Quran be read with a beautiful voice?

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