TAJWEED RULES

PREFACE

Assalamu alaikum. Alhamdu lillah, we have finally completed the version (**Dated: 17th December 2010**) of this work that provides you with charts on **Rules of Tajweed**. We don't claim to be an expert in this area but we have tried our best to develop this tajweed material by referring to few books. We believe that this material would be useful to those who are teaching Tajweed. Also, this can be used as a reference material. In order to develop this material, we have referred to the following books:

1. Moulana Muhammad Ibrahim Sahib Baaqavi, **Hidayathus sifyan fi tajweedil Quran**, Haadi Publishers, Chennai, India. [In Tamil]
2. Dr. Abdul-majid Khan, **Tajwid: The art of recitation of the Holy Quran**, Urdu Academy Sind, Karachi, Pakistan. [In English]
3. عزّت عبيد الدعاس, **فنّ التجويد**, Dar Ibn Hajam, Beirut, Lebanon. [In Arabic]
4. Umm Muhammad, **A Brief Introduction to Tajweed**, Abul-Qasim Publishing House, Jeddah. [In English]

We ask Allah to forgive our shortcomings and accept our efforts. Please provide us with suggestions and/or comments for further improvement. We acknowledge the help of many brothers and sisters in the preparation of this document. May Allah reward them all, aameen. If you face font problems, please don't hesitate to contact us through our email.

Please remember us and our parents in your prayers.

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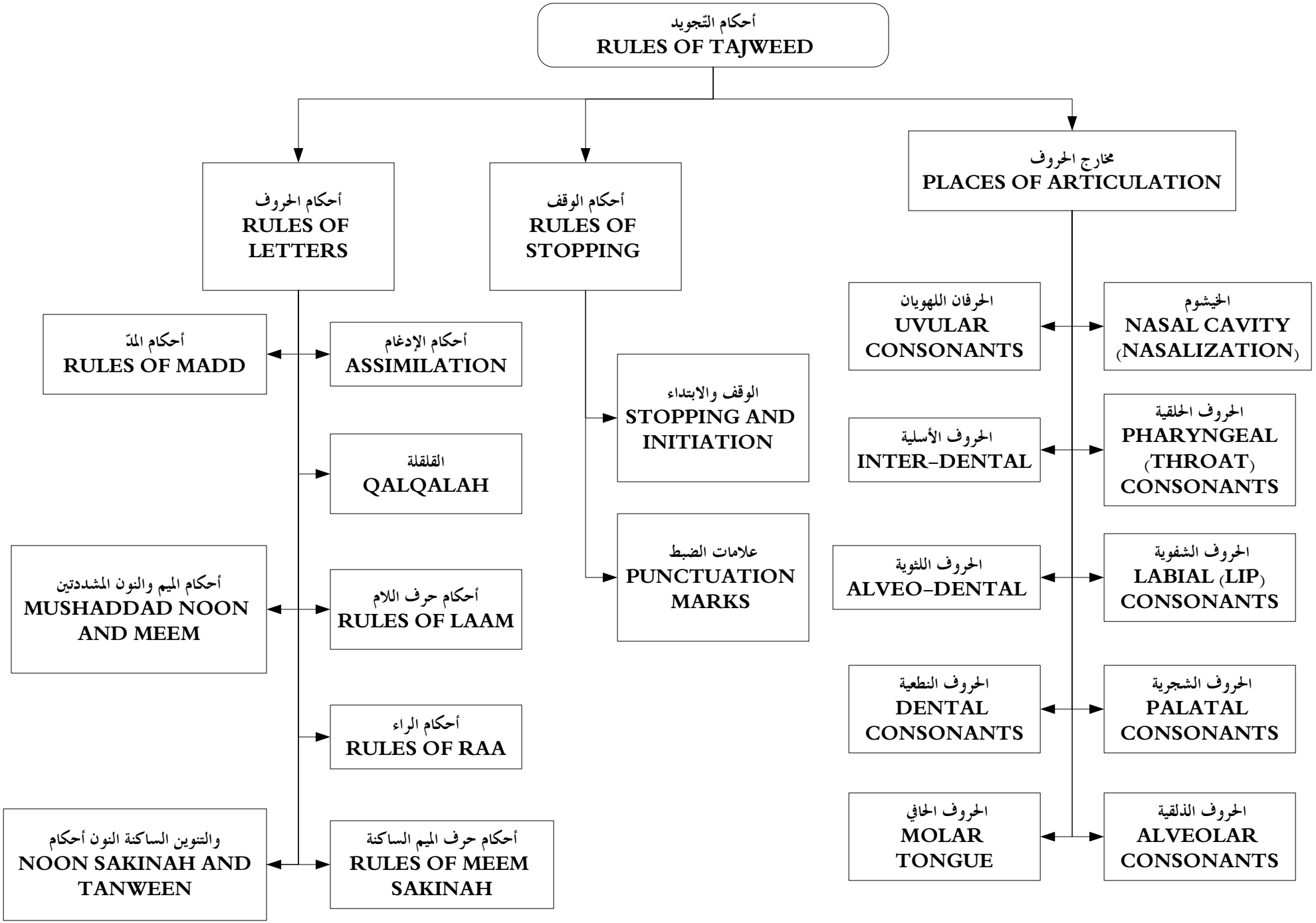
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أحكام الحروف
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أحكام الوقف
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مخارج الحروف
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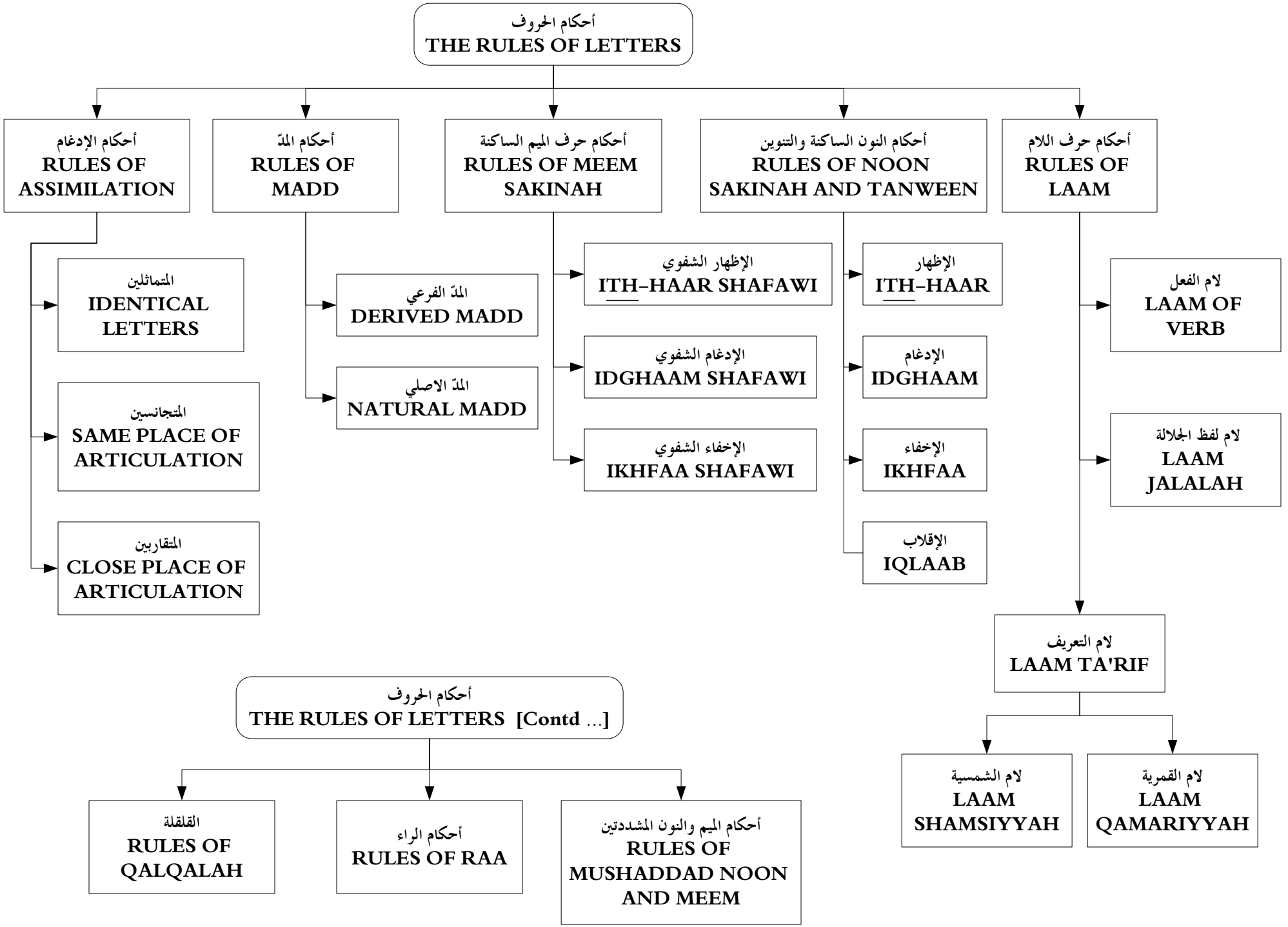
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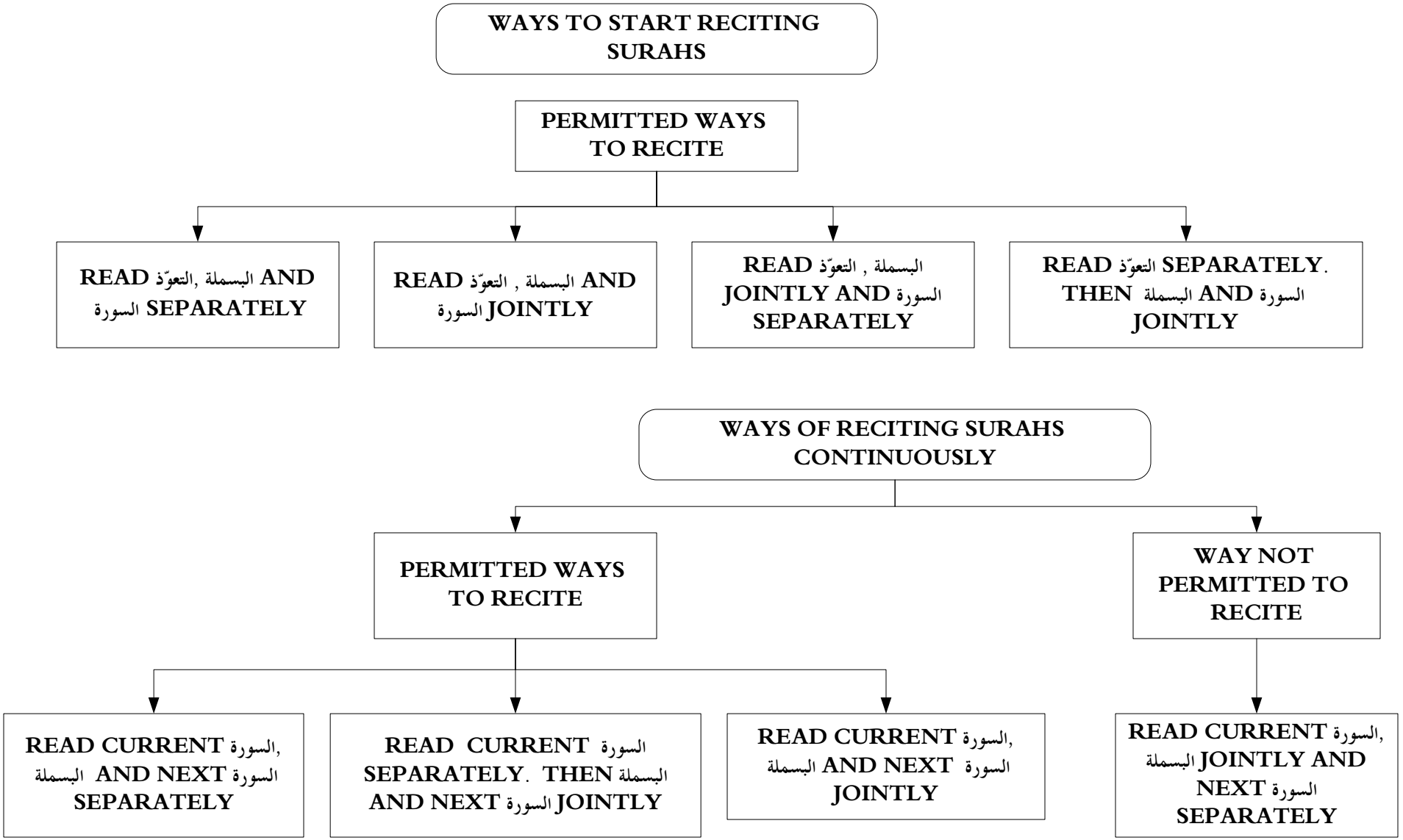
WAYS TO START RECITING SURAHS
PERMITTED WAYS TO RECITE
READ التعوّذ, البسملة AND السورة SEPARATELY
READ التعوّذ , البسملة AND السورة JOINTLY
READ التعوّذ , البسملة JOINTLY AND السورة SEPARATELY
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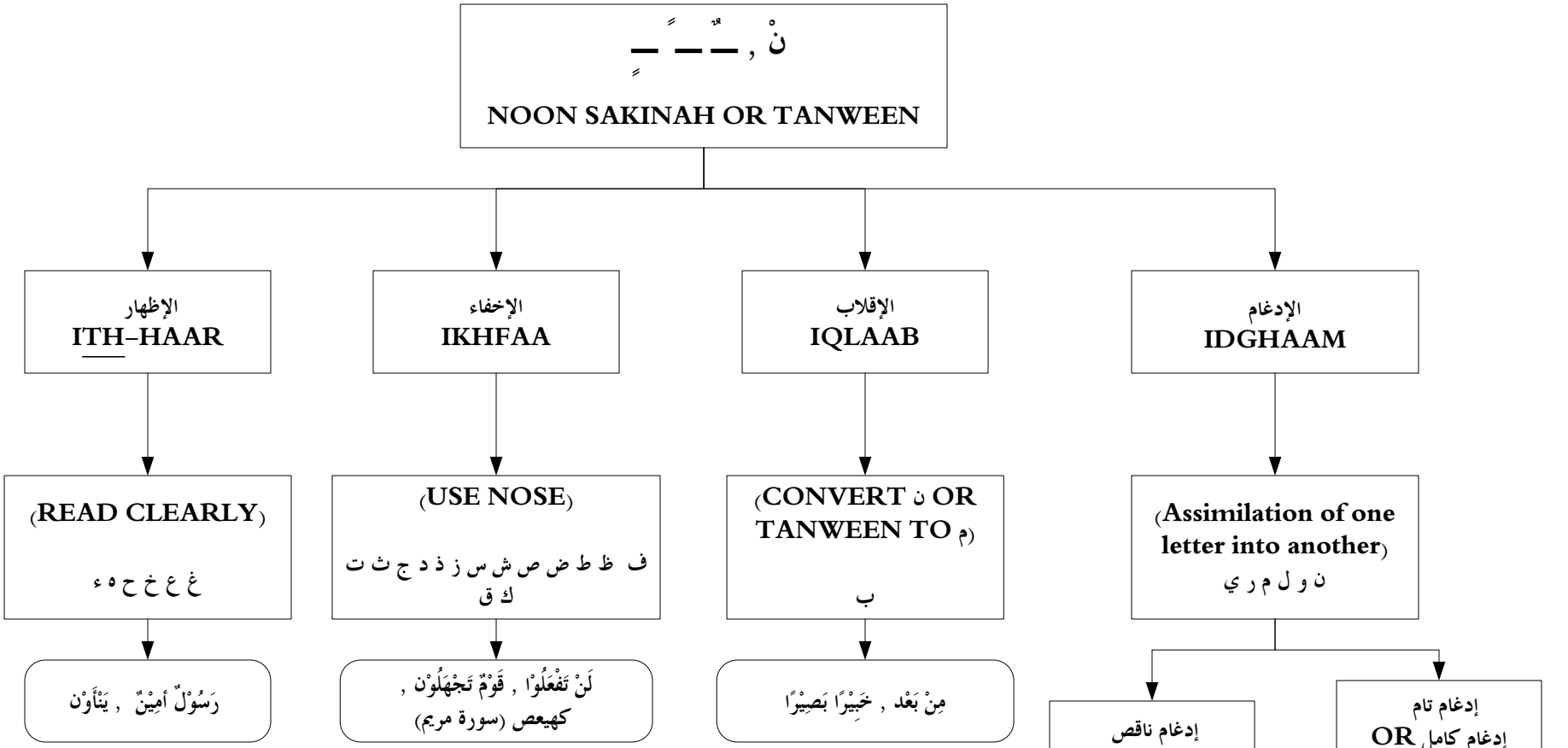
READ CURRENT السورة SEPARATELY. THEN البسملة AND NEXT السورة JOINTLY
READ CURRENT السورة, البسملة AND NEXT السورة JOINTLY
READ CURRENT السورة, البسملة JOINTLY AND NEXT السورة SEPARATELY

أحكام النون الساكنة والتنوين

RULES FOR READING CHARACTERS THAT APPEAR AFTER NOON SAKINAH OR TANWEEN



Exceptions in Idghaam:

1. **Idghaam does not apply in one word [يس and ن]**

يس والقرأن الحكيم

ن والقلم وما يسطرون

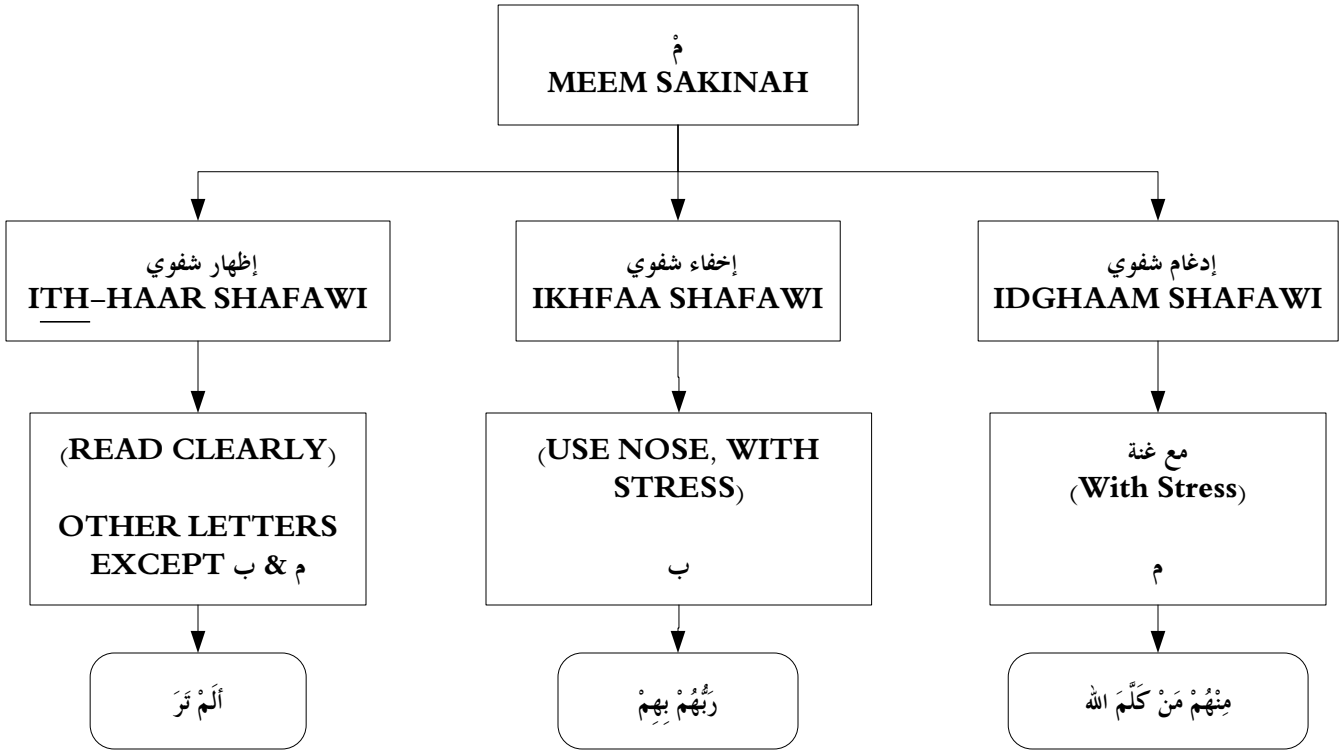
2. **Idghaam does not apply if there is sakta between the words**

وَقِيْلَ مَنْ رَاقٍ

3. **If و OR ي appears in same word after نْ , Read clearly** (إظهار)

دُنْيَا قِنْوَانٌ بُنْيَان صِنْوَانْ

أحكام حرف الميم الساكنة
RULES FOR READING CHARACTERS THAT APPEAR AFTER MEEM SAKINAH



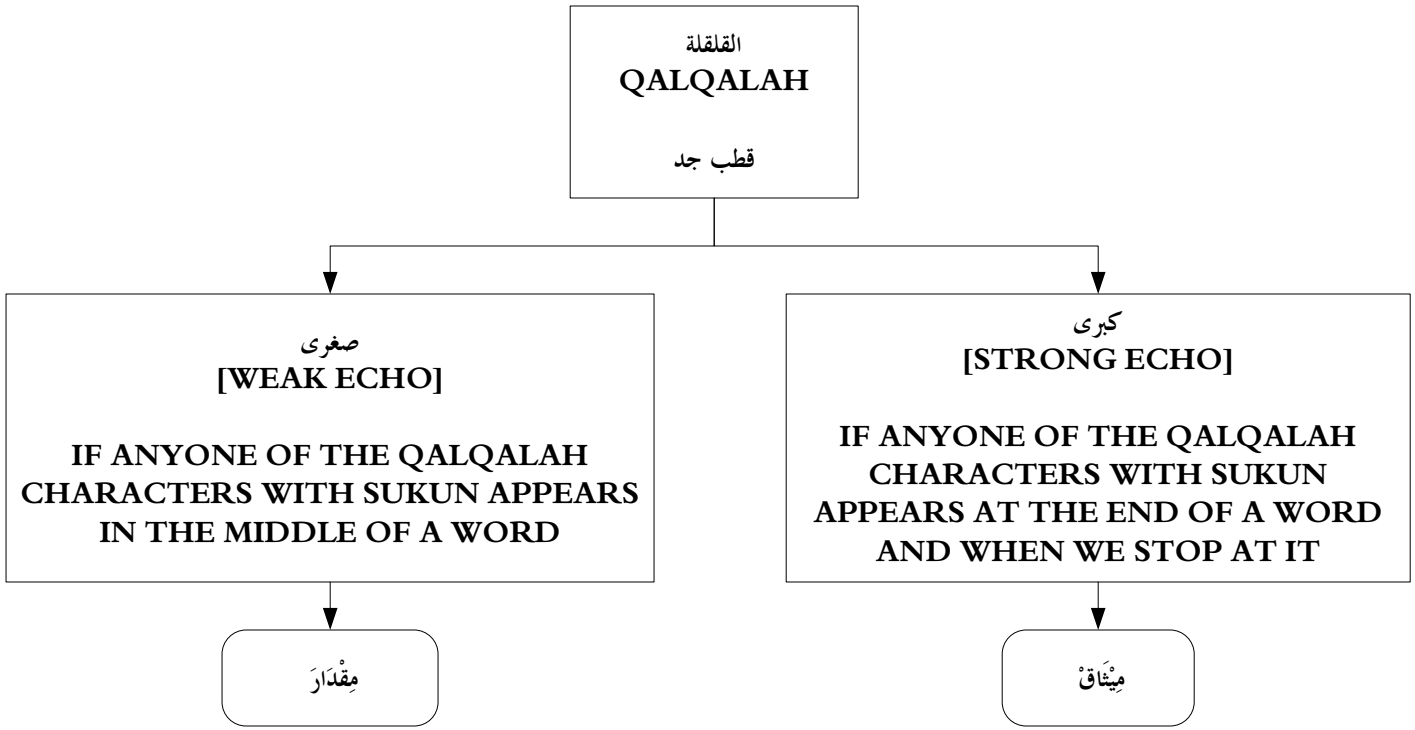
أحكام الميم والنون المشددتين
RULES OF MUSHADDAD NOON AND MEEM

READ نّ AND مّ WITH STRESS, EVEN WHILE STOPPING

For Noon Shaddah: مِنَ الجِنَّةِ وَالنَّاس , جَانٌّ

For Meem Shaddah: ثُمَّ , لَمَّا

RULES FOR READING QALQALAH CHARACTERS THAT APPEAR WITH SUKUN: READ WITH ECHO SOUND



الإدغام أحكام
RULES OF IDGHAAM

إدغام
IDGHAAM

IF SUKUN IS FOLLOWED BY ـِ – OR ـُ – OR ـَ –

متجانسين
MUTAJANISAIN

IF THE SUKUN LETTER AND THE NEXT LETTER ARE DIFFERENT BUT WITH SAME ORIGIN

ت with ط or د ; د with ت ;

ل with ر ; ط with ت ; ذ with ظ

إِذْ ظَّلَمُوْ, قُلْ رَّبِّ , لَقَدْ تَّابَ , بَلْ رَّفَعَهُ , هَلْ رَّأَيْتُمْ , اَمَنَتْ طَّائِفَةٌ , اُجِيْبَتْ دَّعْوَتُكُمَا

is read as

إِظَّلَمُوْ , قُرَّبِّ , لَقَتَّابَ , بَرَّفَعَهُ , هَرَّ أَيْتُمْ , اَمَنَطَّائِفَةٌ , اُجِيْبَدَّعْوَتُكُمَا

متقاربين
MUTAQARIBAIN

IF THE SUKUN LETTER AND THE NEXT LETTER ARE DIFFERENT BUT WITH CLOSE–BY ORIGIN

ك with ق ; م with ب ; ذ with ث

يَلْهَثْ ذَالِكَ

متماثلين
MUTAMAATHILAIN

IF THE SUKUN LETTER AND THE NEXT LETTER ARE SAME

إِذْ ذَّهَبَ مُغَاضِبًا

Exceptions in Idhgaam:There will be no merger

1. If both identical letters are with harakah

ذَهَبَ بِسَمْعِهِمْ

2. If both letters are letters of Madd [و and ي]

هَادُوْا وَالنَّصَارى , الَّذِىْ يُوَسْوِسُ

3. If there is a sakta between two identical letters

مَالِيَهْ هَلَكَ

If the letters of Madd are Leen letters [ي or و preceeded by fathah], then there will be a complete merger without nasalization

بِمَا عَصَوْا وَكَانُوْا **is pronounced as** بِمَا عَصَوَّكَانُوْا

أحكام الراء

RULES FOR READING 'RAA' DUE TO CHARACTERS OR HARAKAH THAT APPEAR ON OR BEFORE OR AFTER IT

Certain characters called as حروف الإِسْتِعْلاَءْ (ق ظ ط غ ض ص خ) **are to be read loudly** (تَفْخِيْم). **These characters are shortly remembered through a phrase like** خُصَّ ضَغْطٍ قِظْ

اُدْخُلُوْهَا , وَالصَّافَّاتِ , فَضَّلْنَا بَعْضَهُمْ , غَاسِقٍ , وَالطَّيِّبُوْنَ , وَالْحَقُّ أَقُوْلُ , إِنَّا مُنْظِرُوْن

أحكام الراء

RULES OF 'RAA'

تفخيم
STRONG

1. RAA WITH FATHAH OR DHAMMAH OR FATHATAIN OR DHAMMATAIN [رَ رُ رً رٌ]
2. SAME AS 1ST POINT BUT WITH SHADDAH [رَّ رُّ رٌّ رًّ]
3. RAA WITH SUKUN AND THE LETTER BEFORE IS EITHER WITH DHAMMAH OR FATHAH [ـُرْ , ـَرْ]
4. RAA WITH SUKUN AND THE LETTER BEFORE IS WITH SUKUN AND THE LETTER BEFORE THAT IS WITH FATHAH OR DHAMMAH [ـَـْرْ , ـُـْرْ]
5. RAA WITH SUKUN AND THE LETTER BEFORE IS WITH TRUE KASRAH AND THE LETTER AFTER RAA IS ANYONE OF THESE CHARACTERS (ق ظ ط غ ض ص خ) CALLED AS حروف الإستعلاء
6. RAA WITH SUKUN AND THE LETTER BEFORE IS WITH TEMPORARY KASRAH [اِرْ]

رَبَّنَا , سِرٌّ , بَرْقٌ

اَلْعُسْرْ , اَلْقَدْرْ , فِرْقَةٌ , اِرْتَضى

رَبِّ اِرْحَمْهُمَا is read as رَبِّ ارْحَمْهُمَا with Strong Raa

BOTH TYPE
STRONG & SOFT

1. فِرْق -- PREFER SOFT
2. القِطْر -- PREFER SOFT
3. مِصْر -- PREFER STRONG

ترقيق
SOFT

1. RAA WITH KASRAH OR KASRATAIN [رِ , رٍ]
2. SAME AS 1ST POINT BUT WITH SHADDAH [رِّ, رٍّ]
3. RAA WITH SUKUN AND THE LETTER BEFORE IS WITH KASRAH [ـِرْ]
4. RAA WITH SUKUN AND THE LETTER BEFORE IS WITH SUKUN AND THE LETTER BEFORE THAT IS WITH KASRAH [ـِـْرْ]
5. RAA WITH SUKUN AND THE LETTER BEFORE IS ي WITH SUKUN AND THE LETTER BEFORE THAT IS WITH FATHAH [ـَيْرْ]
6. THE WORD مجرها (11:41)

رِجَالٌ , دُرِّيٌّ

اَنْذِرْ , حِجْر , خَيْر

أحكام حرف اللام
RULES FOR READING LAAM [1]

لام لفظ الجلالة
LAAM IN THE WORD الله

تفخيم
STRONG

ـُ الله OR ـَ الله

IF FATHAH OR DHAMMAH APPEARS BEFORE الله

رَفَعَهُ اللهُ ,أرَادَ اللهُ

ترقيق
SOFT

ـِ الله

IF KASRAH APPEARS BEFORE الله

بِسْمِ اللهِ , اَلْحَمْدُ لِلّٰهِ

LAAM IN WORDS OTHER THAN الله

ترقيق
SOFT

مَاوَلَّهُمْ , كُلُّهُ

لام التعريف
LAAM TA'RIF

READING LAAM WITH OTHER CHARACTERS

لام الشمسية
LAAM SHAMSIYYAH LAAM IS NOT PRONOUNCED

ن ل ظ ط ض ص ش س ز ر ذ د ث ت

وَالطُّوْر

لام القمرية
LAAM QAMARIYYAH LAAM IS PRONOUNCED

ء ي ه و م ك ق ف غ ع خ ح ج ب

اَلْبَصِيْر

أحكام حرف اللام
RULES FOR READING LAAM [2]

لام الفعل
LAAM OF VERB

Pronounced as إظهار , if laam with sukun is at the beginning or middle of the verb

فِتَيْنِ الْتَقَتَا

فعل ماضي [Past Tense] : قُلْنَا , جَعَلْنَا

فعل مضارع [Present Tense] : يَلْتَقِطْهُ , يُبَدلْ نِعْمَةَ

فعل امر [Order] : قُلْ نَعَمْ , فَلْتَمِسُوْا

Pronounced as إدغام , if laam with sukun is followed by raa or laam

بَلْ رَفَعَهُ is pronounced as بَرَّفَعَهُ
قُلْ رَبِّ is pronounced as قُرَّبِّ
قُلْ لَهُمْ is pronounced as قُلَّهُمْ

Exception: No Idghaam if there is sakata

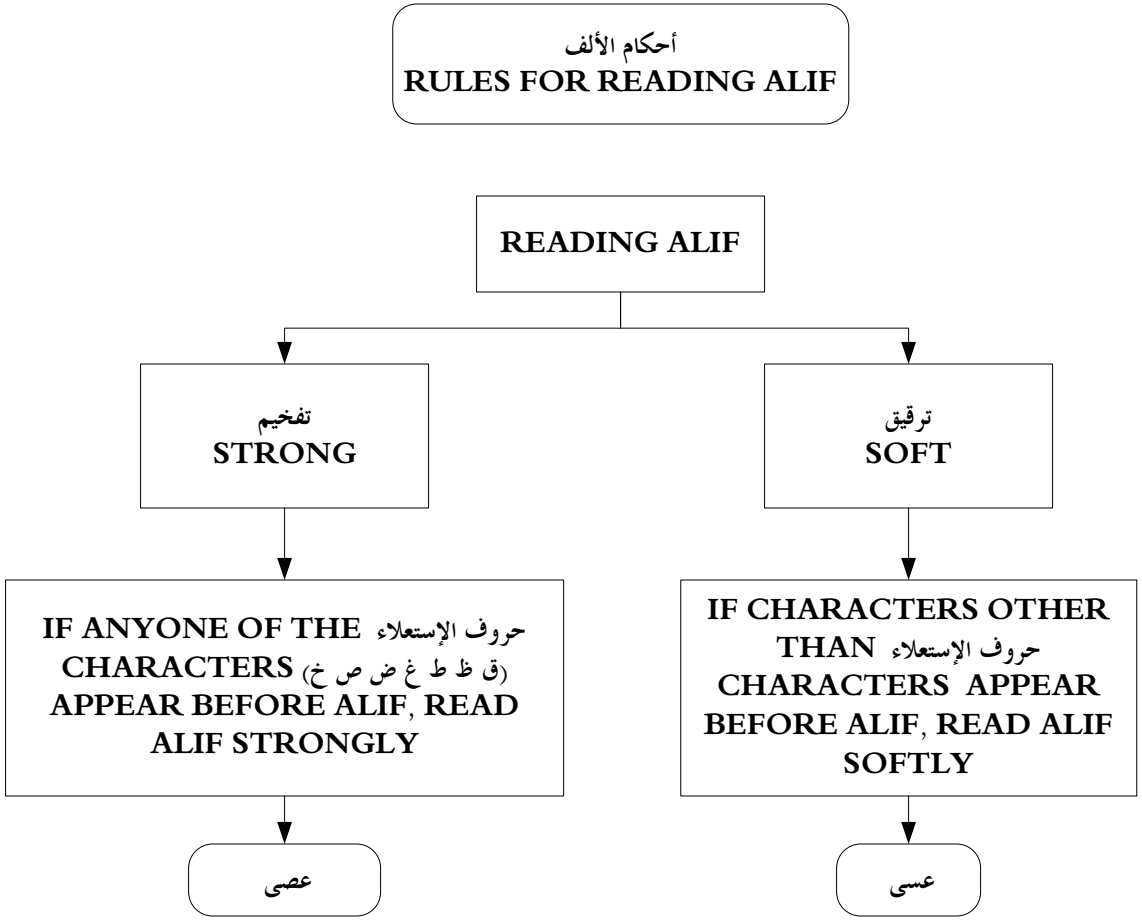
كَلاَّ بَلْ رَانَ

If one huruf khalq (حروف خلق) – (ء ه ح خ ع غ) with sukun is followed by a different huruf khalq, then read them as الإظهار

فَاصْفَحْ عَنْهُمْ , فَسَبحْهُ

If one huruf khalq (حروف خلق) – (ء ه ح خ ع غ) with sukun is followed by the same huruf khalq, then read them as الإدغام

يُوَجِّهْهُ


أحكام الألف
RULES FOR READING ALIF
READING ALIF
تفخيم
STRONG
ترقيق
SOFT
IF ANYONE OF THE حروف الإستعلاء (ق ظ ط غ ض ص خ) CHARACTERS APPEAR BEFORE ALIF, READ ALIF STRONGLY
IF CHARACTERS OTHER THAN حروف الإستعلاء CHARACTERS APPEAR BEFORE ALIF, READ ALIF SOFTLY
عصى
عسى

أحكام المدّ
RULES FOR READING MADD CHARACTERS [1]

ـــُوْ , ـــِيْ , ـــَا

RULES OF MADD

مدّ اصلي
NATURAL MADD

1. MADD SHOULD NOT BE FOLLOWED BY SUKUN [ـــْ] OR HAMZAH [ء]
2. READ AS ONE ALIF
3. OTHER NAMES: 'JAATI' OR 'TABAYI'

اُوْتِيْنَا

مدّ بدل
MADD BADAL

MADD LETTER IS PRECEEDED BY HAMZAH

آمَنَ , إيمان , اُوْتِيَ

مدّ عوض
MADD IWADH

ALIF REPLACES FATHATAIN WHEN ONE STOPS ON IT

أَفْوَاجًا IS READ AS أَفْوَاجَا

مدّ فرعي
DERIVED MADD

MADD SHOULD BE FOLLOWED BY SUKUN [ـــْ] OR HAMZAH [ء]

مدّ متّصل
MADD MUTTASIL

1.MADD IS FOLLOWED BY HAMZAH IN SAME WORD
2. READ AS 4 TO 5 ALIF
3. OTHER NAME: 'MADD WAJIB'

شَاءَ

مدّ منفصل
MADD MUNFASIL

1. MADD IS FOLLOWED BY HAMZAH IN DIFFERENT WORD
2. READ AS 2 TO 4 ALIF
3. OTHER NAME: 'MADD JAIZ'

قَالُوْا اِنَّهَا

مدّ لازم
MADD LAAZIM

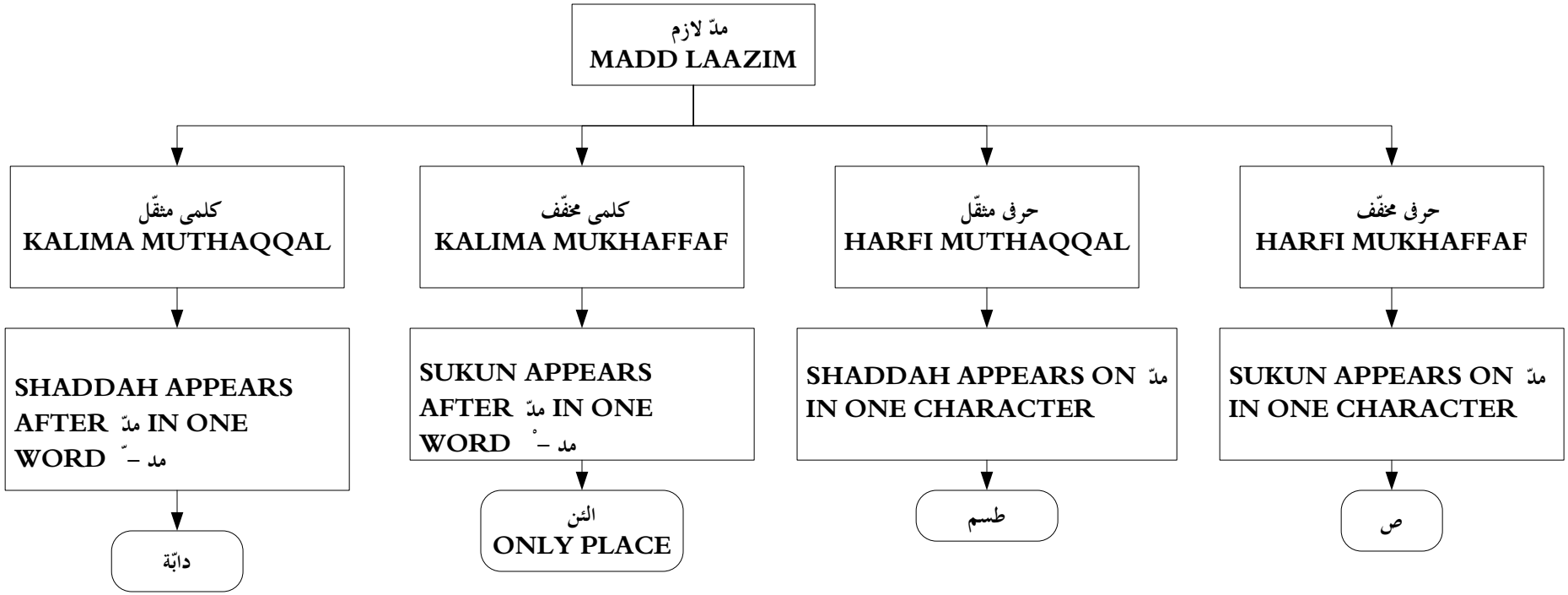
1. MADD IS FOLLOWED BY SUKUN ASLI [REAL SUKUN]
2. READ AS 3 TO 5 ALIF

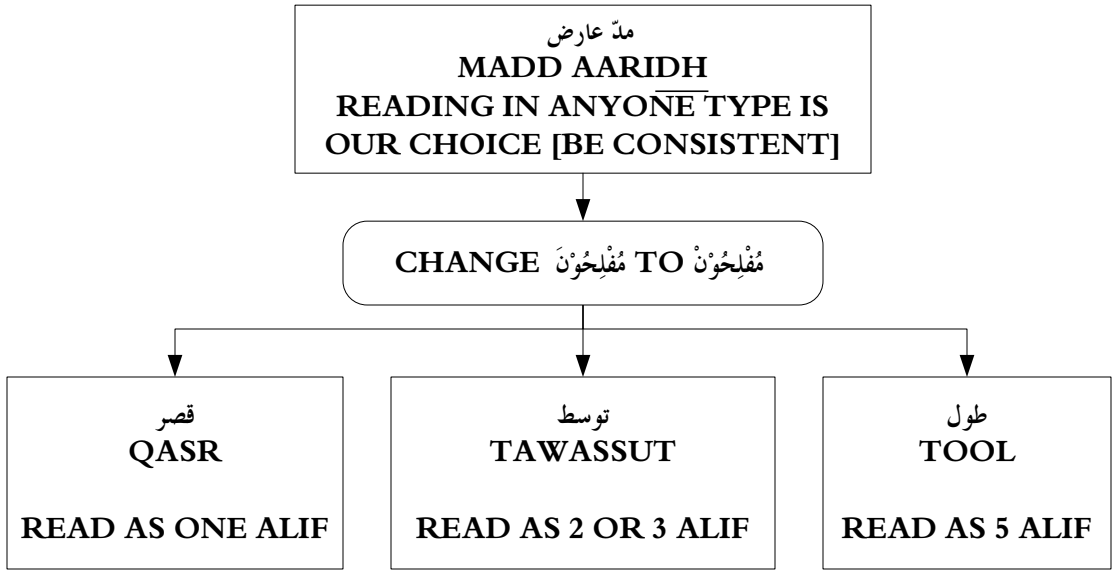
مدّ عارض
MADD AARIDH

1. MADD IS FOLLOWED BY TEMPORARY SUKUN
2. READ AS ANYONE OF THREE TYPES [Refer next page]

Contd ...

أحكام المدّ
RULES FOR READING MADD CHARACTERS [2]





Exception: **The word** الم **in** سورة ال عمران **can be read with or without** مدّ

أحكام المدّ RULES FOR READING MADD CHARACTERS

ـــُوْ , ـــِيْ , ـــَا
حروف مد MADD CHARACTERS

First 14 Madd types are called as
مدّ فرعي

S. No.	Name of Madd	Explanation	Elongation in Counts (حركة)	Examples
1	مدّ واجب متّصل	حروف مد and ء appear adjacently in one word	5	شاء , جآء , سيء , سمآء
2	مدّ جاءز منفصل	حروف مد and ء appear adjacently but in two words	2 to 5	قَالُوْا اِنَّهَا
3	مدّ عارض للسكون	While stopping, convert fatha or kasra or dammah or kasratain or dammathain (following the madd character) at the end to sukun	2 to 6	مُفْلِحُوْنَ is changed to مُفْلِحُوْنْ
4	مدّ بدل	ء is followed by ا or و or ي	2	آدَمَ , آمَنَ
5	مدّ عوض	While stopping, convert fathathain (following the madd character) at the end to Alif	2	عَلِيْماً is changed to عَلِيْمَا
6	مدّ لازم مخفف كلمى	حروف مد is followed by sukun [ـْـ]	6	آلآنَ is actually اَالآنَ
7	مدّ لازم مثقّل كلمى	حروف مد is followed by saddha in one word	6	وَلاَ الضَّآلِّيْن , اَلطَّآمّة
8	مدّ لازم مشبع حرفى	نقص عسلكم	6	الم , طسم , الـــمّص
9	مدّ لازم مخفف حرفى	حي طهر	2	طه , يس
10	مدّ لين	ـــَيْ , ـــَوْ	2 to 6	خَوْفْ is changed to خَوْفّ
11	مدّ صلة طويلة	Haa Dameer (ه) is followed by ء	6	بِهِ انْ يَضْرِبْ
12	مدّ صلة قصيرة	Haa Dameer (ه) is followed by any character other than ء	2	اِنّهُ بِهِ
13	مدّ فرق	Hamzah Isthifham (أ) is followed by Shaddah	6	قُلْ الذّكَرَيْن , قُلْ اللّـــهُ
14	مدّ تمكين	يّ is followed by يْ	2	حُيِّيْتُمْ , اُمِّيِّيْنَ
15	مدّ طبِيْعِىْ	Madd character should not be followed by sukun or Hamzah	2	قَالَ , يَقُوْلُ , قِيْلَ

أحكام حروف لين
RULES OF HURUF LEEN

حروف لين
HURUF LEEN
ـَ يْ , ـَ وْ

مدّ لين لازم
MADD LEEN LAAZIM

1. HURUF LEEN IS FOLLOWED BY TRUE SUKUN
2. READ AS قصر OR توسط OR طول. BUT طول IS BETTER

ONLY TWO PLACES
كهيعص (19:1) , عسق (42:2)

مدّ لين عارض
MADD LEEN AARIDH

1. HURUF LEEN IS FOLLOWED BY TEMPORARY SUKUN
2. READ AS قصر OR توسط OR طول

بيت , موت

Note:
1. The words like عَلَيْهِمْ and عَلَيْكُمْ are considered as Madd Huruf Leen but the elongation is not long. Elongation is قصر.

نون قطني
NOON QUTNI

IF SUKUN APPEARS AFTER TANWEEN, THEN:
1. CHANGE TANWEEN TO KASRAH
2. ADD A NOON WITH KASRAH BETWEEN THEM

لُمَزَةِ نِ الَّذِيْ

Exception:
1. IF WE STOP AT TANWEEN, THERE IS NO NOON QUTNI

2. IN سورة الإخلاص , STOPPING IS BETTER

أحكام الصّلة
RULES OF SILAH

SILAH MEANS READING ه ELONGATEDLY LIKE مدّ

صلة بالياء
SILAH BIL YAH

صلة بالواو
SILAH BIL WAV

IF KASRAH COMES BEFORE ه , READ LIKE ي OF مدّ

بِهِ

IF FATHAH OR DHAMMAH COMES BEFORE ه , READ LIKE و OF مدّ

مَعَهُ

Exception: NO صلة **BECAUSE THEY ARE NOT ه BUT PART OF THE WORD ITSELF**

(11:91) هود **IN SURAH** نفقه
(23:19) مؤمنون **IN SURAH** فواكه
(19:46) مريم **IN SURAH** لم تنته

Exception: **DHAMMAH OF ه IS NOT ELONGATED**

وَإِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ
(39:7) الزمر **IN SURAH**

Exception: IF ي **WITH SUKUN APPEARS BEFORE ه , READ ه WITH KASRAH BUT WITHOUT ELONGATION**

فِيْهِ

BUT READ فِيْهِ مُهَانًا **WITH ELONGATION**

Exception: IF لم **APPEARS BEFORE** فعل, **THEN** ي **AT THE END WILL BE REMOVED. SO, THERE IS NO ELONGATION**

لم ينته **IS READ AS** لم ينتهي

Exception: **IFANYTHING EXCEPT** ي **WITH SUKUN APPEARS BEFORE ه , READ ه WITH DHAMMAH**

مِنْهُ

Exception: **SUKUN APPEARS ON ه INSTEAD OF KASRAH**

(7:111) أعراف **IN SURAH** أرجهْ

(27:28) نمل **IN SURAH** فَأَلْقِهْ

Exception: **DHAMMAH APPEARS ON ه INSTEAD OF KASRAH**

(18:63) كهف **IN SURAH** وما أنْسَانِيهُ

(48:10) فتح **IN SURAH** عليهُ الله

GENERAL RULE: IF A LETTER WITH SUKUN APPEARS BEFORE ه, THEN WE WON'T READ ELONGATEDLY

أحكام الهمزة
RULES OF HAMZAH

RULES OF HAMZAH

همزة وصل
HAMZAH WASL
Noted as ٱ in certain Holy Quran prints

1. IF A WORD STARTS WITH SUKUN, WE ADD A HAMZAH TO IT
2. THIS HAMZAH IS TEMPORARY HAMZAH
3. IF THIS HAMZAH APPEARS BETWEEN TWO WORDS, THEN IT WILL NOT BE READ

فَاطْلُبْ

IF فعل BEGINS WITH همزة وصل AND THIRD LETTER OF THE WORD IS FATHAH OR KASRAH, THEN KASRAH IS GIVEN TO HAMZAH

اِفْتَحْ is read as افْتَحْ

اِعْلَمُوْ is read as اعْلَمُوْ

IF فعل BEGINS WITH همزة وصل AND THIRD LETTER OF THE WORD IS DHAMMAH, THEN DHAMMAH IS GIVEN TO HAMZAH

اُنْظُرْ is read as انْظُرْ

اُقْتُلُوْ is read as اقْتُلُوْ (سورة يوسف:9)

همزة قطع
HAMZAH QATH

1. THIS HAMZAH IS PART OF THE WORD
2. IF THIS HAMZAH APPEARS BETWEEN TWO WORDS, IT WILL BE READ

ءَاَنْذَرْتَهُمْ

IF THE WORD BEGINS WITH DEFINITE ARTICLE ال , THEN FATHAH IS GIVEN TO HAMZAH

اَلْمَالُ is read as المَالُ

اَلَّذِيْ is read as الَّذِيْ

IF اسم BEGINS WITH همزة وصل, THEN KASRAH IS GIVEN TO HAMZAH

اِثْنَتَيْنِ اِبْنٌ اِنْتِشَارٌ اِنْفِطَارٌ

اِسْمٌ اِثْنَيْنْ اِمْرَاَةٌ اِبْنَةٌ

Note: IF فعل BEGINS WITH همزة وصل AND SECOND LETTER OF THE فعل IS HAMZAH, THEN THE فعل IS READ AS MADD

اُوْتُمِنَ is read as اٰوْتُمِنَ

اِيْتُوْنِى is read as اٰتُوْنِى

Exception: IF فعل BEGINS WITH همزة وصل AND THIRD LETTER OF THE WORD IS DHAMMAH AND IF THE THIRD LETTER OF THE SINGULAR FORM OF THE فعل IS KASRAH, THEN KASRAH IS GIVEN TO HAMZAH

اِيْتُوْ is read as اٰتُوا
AS SINGULAR FORM OF اٰتُوا IS اٰتِ

AMONG TWO WORDS, IF THE FIRST WORD ENDS WITH SUKUN AND THE SECOND WORD STARTS WITH SUKUN

IF THE LETTER WITH SUKUN IN THE FIRST WORD IS A MADD LETTER, THIS MADD LETTER IS REMOVED

وَقَالُوْا الْحَمْدُ

IF THE LETTER WITH SUKUN IN THE FIRST WORD IS NOT A MADD LETTER, THEN READ م OR و WITH DHAMMAH

اِشْتَرَوُ الضَّلَلَةَ

IF THE LETTER WITH SUKUN IN THE FIRST WORD IS ن FROM مِنْ [ZAR], READ THE ن WITH FATHAH

مِنَ اللهِ

IF THE LETTER WITH SUKUN IN THE FIRST WORD IS NOT MADD AND NOT ن FROM مِنْ[ZAR], THEN READ THE SUKUN LETTER WITH KASRAH

قُمِ الَّيْلَ

EXCEPTION:
الٓمٓ اللهُ سورة ال عمران **IN SHOULD BE READ WITH FATHAH**

OTHER NOTES:
IF A WORD ENDS WITH TANWEEN AND THE NEXT WORD STARTS WITH A SUKUN, THEN A NOON WITH KASRAH IS INTRODUCED BETWEEN THEM. Examples:
قَرْيَةِ نِسْتَطْعَمَآ **is read as** قَرْيَةٍ ٱسْتَطْعَمَآ (18:77)

جَزَآءَ نِلْحُسْنَىٰ **is read as** جَزَآءً ٱلْحُسْنَىٰ (18:88)

أحكام الوقف
RULES OF STOPPING

RULES FOR ENDING A SENTENCE

CHANGE FATHAH OR DHAMMAH OR KASRAH OR DHAMMATAIN OR KASRATAIN TO SUKUN

STOP نستعينْ AS نستعينُ

STOP مِنْ رَبِّ رَّحِيْمْ AS مِنْ رَبِّ رَّحِيْمٍ

CHANGE FATHATAIN TO ALIF

STOP احدًا AS احدَا

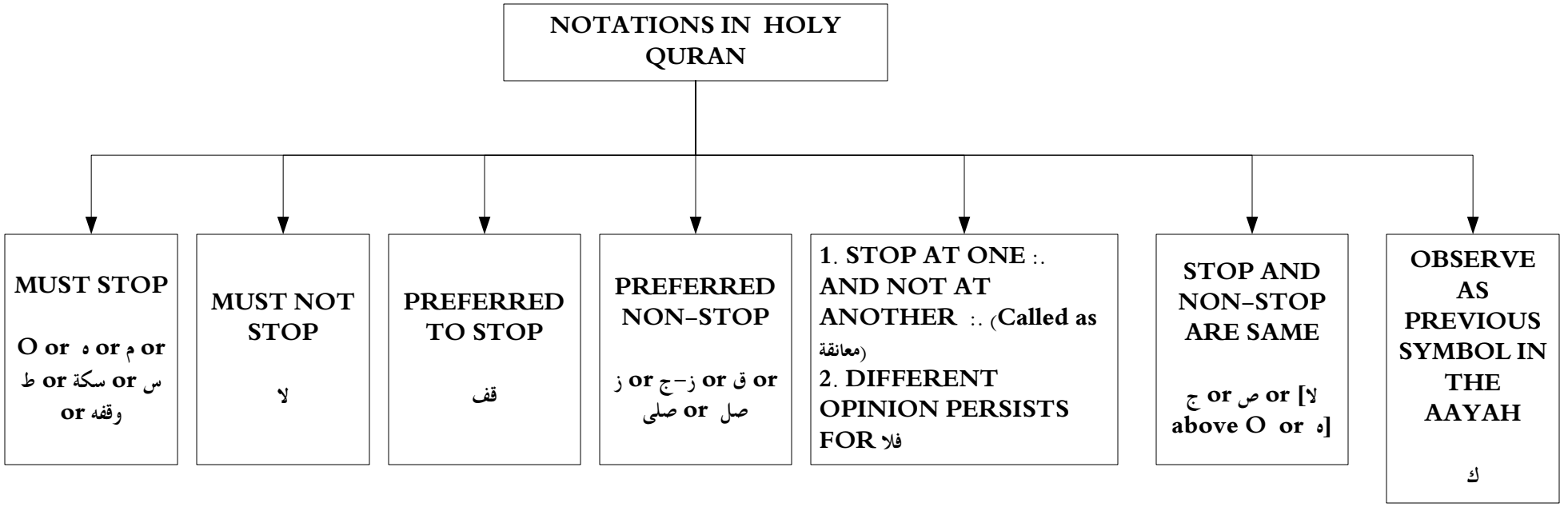
CHANGE ة TO ه

STOP اَلصَّلوة AS اَلصَّلوه

When Stopped: قَمَرٌ , قَمَرِ ; مَقْعَدْ becomes مَقْعَدٌ , مَقْعَدِ , مَقْعَدَ ; كُتُبْ becomes كُتُبٍ , كُتُبً ; رُسُلْ becomes رُسُلُ , رُسُلِ , رُسُلَ ; هِيْ becomes هِيَ ; هُوْ becomes هُوَ ; خَبِيْرٌ , ; غَيْبْ becomes غَيْبٌ , غَيْبٍ ; يَعْمَلُوْنْ becomes يَعْمَلُوْنَ ; اَلْيَوْمْ becomes اَلْيَوْمُ , اَلْيَوْمِ ; اَلْغَيْبْ becomes اَلْغَيْبُ , اَلْغَيْبِ , اَلْغَيْبَ ; ظُلِمْ becomes ظُلِمَ ; قَمَرْ becomes قَمَرٌ , قَمَرِ ; سَاعَةْ becomes سَاعَةُ , سَاعَةِ , سَاعَةً ; مُسَمَّى becomes مُسَمًّى ; هُدَى becomes هُدًى ; كَبِيْرَا becomes كَبِيْرًا ; سَمِيْعَا becomes سَمِيْعًا ; خَيْرْ becomes خَيْرٌ , خَيْرٍ ; خَبِيْرْ becomes خَبِيْرٍ ; صَاحِبَتِهْ becomes صَاحِبَتِهِ ; رَسُوْلُهْ becomes رَسُوْلُهُ ; اللهْ becomes اللهُ ; رَحْمَهْ becomes رَحْمَةُ , رَحْمَةِ , رَحْمَةً ; سَبْعَهْ becomes سَبْعَةُ , سَبْعَةِ , سَبْعَةٌ ; سَاعَهْ becomes نِسآءَ ; سَامِرِيْ [sukun with shaddah] becomes سَامِرِيٌّ

Rules of Continuous Reading: قُلْ اَللهُ becomes قُلِ اللهُ ; مُحَمَّدَنِ الَّذِى becomes مُحَمَّدًا اَلَّذِى ; عَلَيْهِمْ اللهُ becomes عَلَيْهِمُ اللهُ ; لَكُمْ اَلَّذِيْنَ becomes لَكُمُ الَّذِيْنَ ; نُفُوْرًا ; جَمِيْعَ نِلَّذِى becomes جَمِيْعًا الَّذِى (7:158) ; قَوْمَنِ اللهِ becomes قَوْمَ اللهِ (Surah Number 7: Ayath Number 164) ; نُفُوْرَنِ سْتِكْبَارًا becomes اسْتِكْبَارًا (35:43) ; اَوْلَهْوَ نِنْفَضُّوْ becomes اَوْلَهْوًا انْفَضُّوْ (62:11) ; إِذَدَّارَكُوْ becomes إِذَا ادَّارَكُوْ (7:38) ; مَثَلَنِ الْقَوْمُ becomes مَثَلاً الْقَوْمُ (7:177) ; قَلا رَبَّنَا in ل is elongated; وَذُّوْنِ becomes وَذَا النُّوْنِ (21:87)

Note: Generally اَنَا is read as اَنَ except in joint words like وَاَنَاسِى (25:49) or وَاَنَابُوْ (39:17) or كَانَا (2:36).
Also, if recital is stopped at انا, THEN ALIF SHOULD BE ELONGATED.



GENERAL RULE:

1. WE MUST STOP AT م . IF NOT, THE MEANING WILL CHANGE.

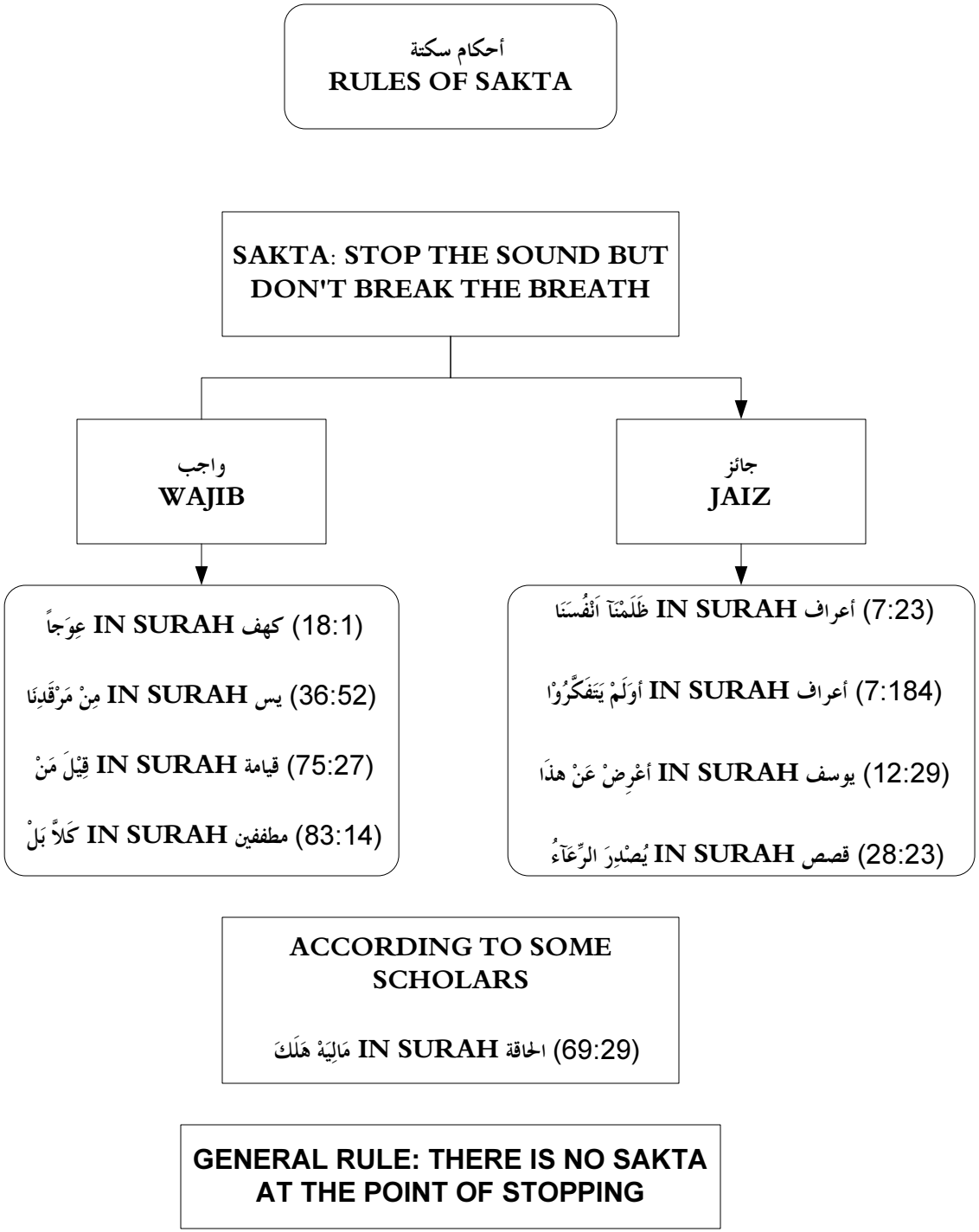
2. FOR NOTATIONS OTHER THAN م: IF YOU ARE NOT ABLE TO READ CONTINUOUSLY, YOU CAN STOP AT ANY PLACE. BUT WHILE CONTINUING, WE SHOULD REPEAT ONE OR TWO WORDS PRECEEDING THE PLACE AT WHICH WE STOPPED.

3. RECITE SENTENCES WITH سكة OR س OR وقفه IN SINGLE BREATH. وقفه SHOULD BE READ WITH A LONGER PAUSE THAN سكة OR س .

Note:

1. **Don't stop after the phrase** وَلاتَقْرَبُوا الصلاَةَ. **If you pause, then while continuing read the phrase again**.
2. **While reading the sentence** اَلْحَمْدُ للهِ رَب الْعَالَمِيْن, **we could pause after the phrase** اَلْحَمْدُ للهْ. **But, after the pause, the sentence needs to be read from the start as** رَب الْعَالَمِيْن **can't be read separately**.
3. **In Hafs recitation: At the end of a sentence, if Haa Dameer (ه) is preceded by sukun, then Haa Dameer is not elongated. Otherwise, Haa Dameer is elongated. Exception:** فِيْهِ مُهَانًا (25:69)
4. **If س is written above ص , then read the character as س. If ص is written above س , then read the character as ص.**
5. **In Hafs recition: In Surah هود , مَجْرٖاهَا is pronounced as Mazraeha.**

1. جبريل عليه السلام STOPPED AT وقف منجّل
2. PREFER STOPPING AT وقف غفران
3. PREFER NON-STOP AT وقف كفران



أحكام سكتة
RULES OF SAKTA

SAKTA: STOP THE SOUND BUT DON'T BREAK THE BREATH

واجب
WAJIB

- عِوَجاً IN SURAH كهف (18:1)
- مِنْ مَرْقَدِنَا IN SURAH يس (36:52)
- قِيْلَ مَنْ IN SURAH قيامة (75:27)
- كَلاَّ بَلْ IN SURAH مطففين (83:14)

جائز
JAIZ

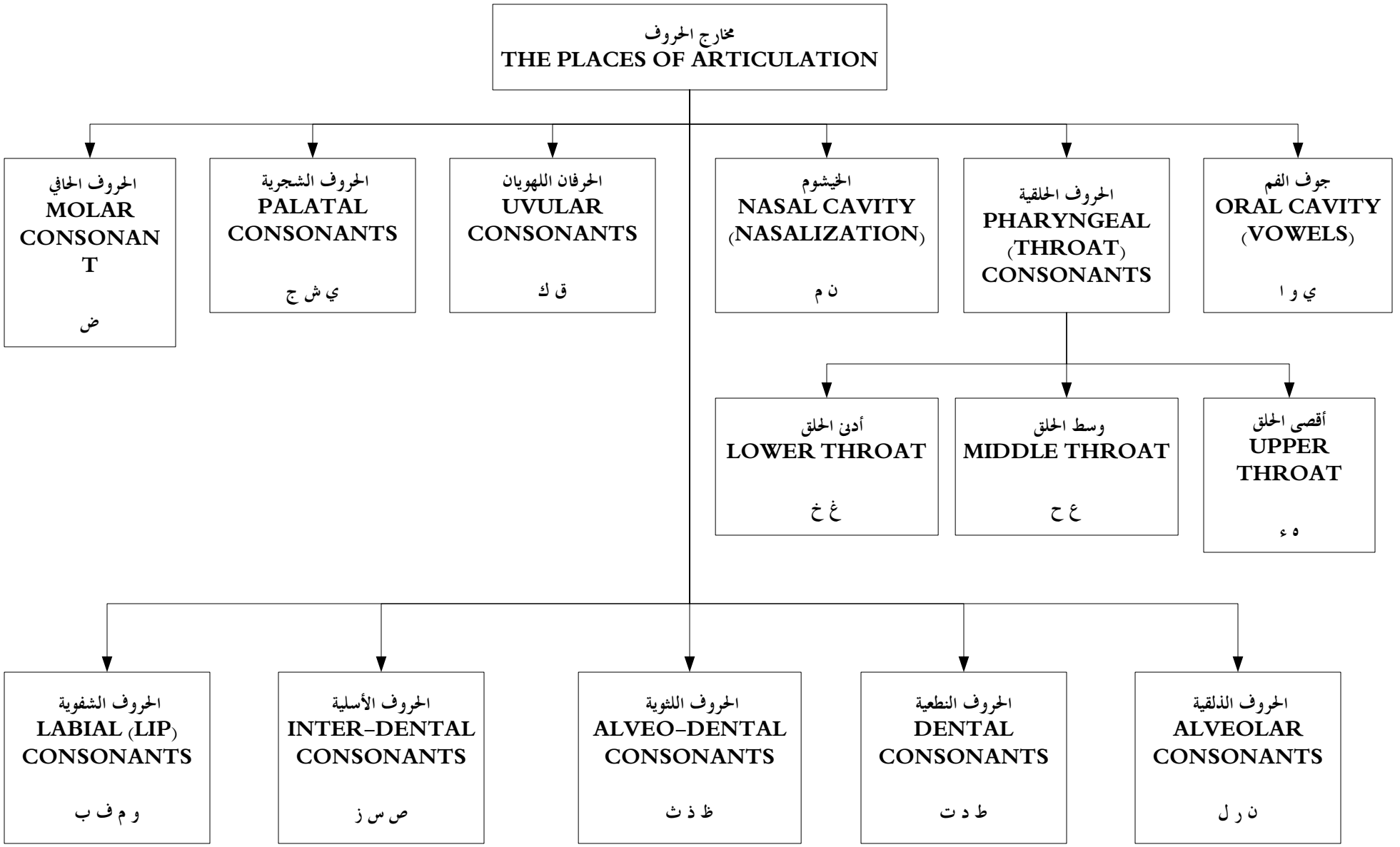
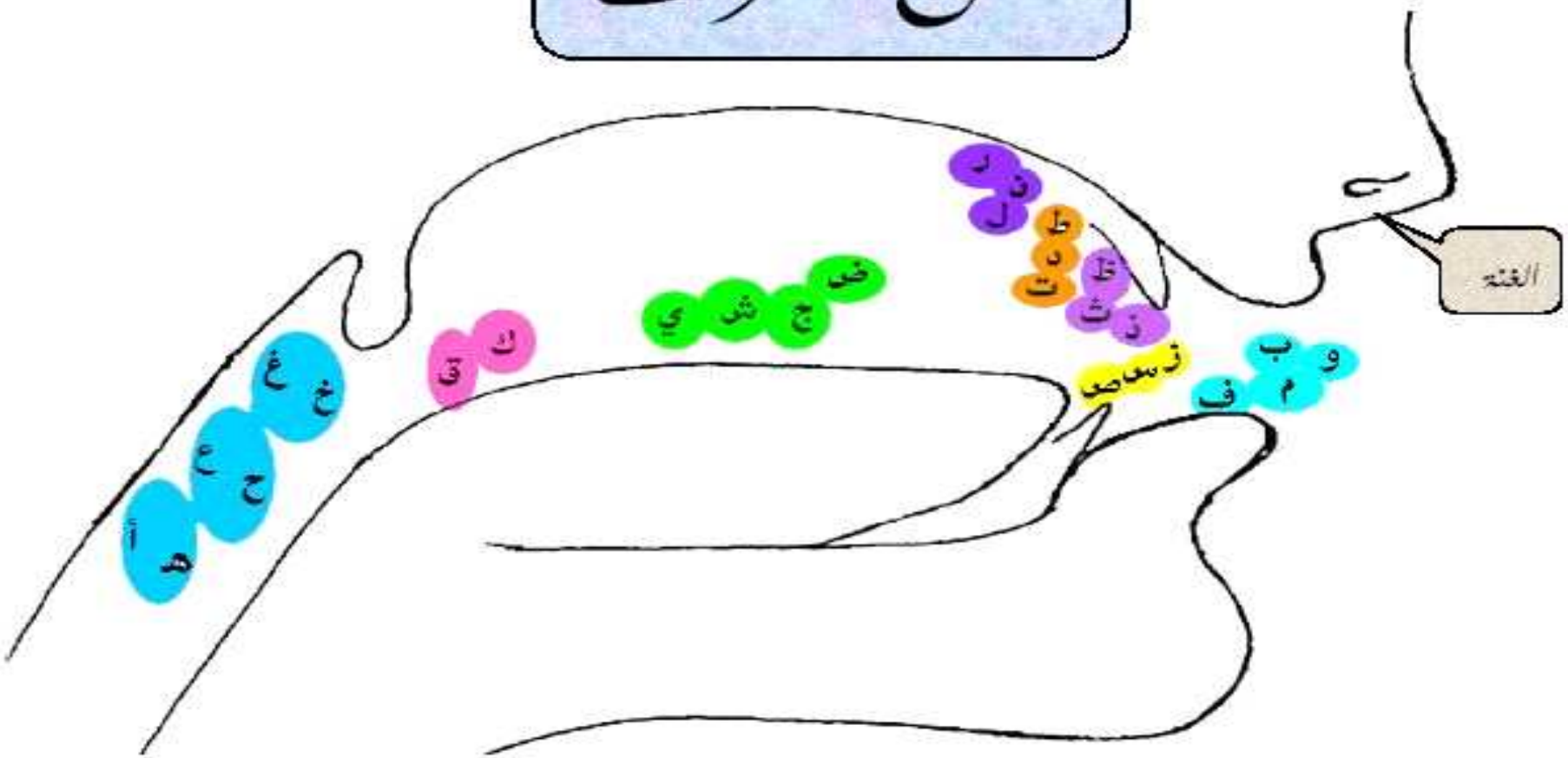
- ظَلَمْنَآ اَنْفُسَنَا IN SURAH أعراف (7:23)
- أوَلَمْ يَتَفَكَّرُوْا IN SURAH أعراف (7:184)
- أعْرِضْ عَنْ هذَا IN SURAH يوسف (12:29)
- يُصْدِرَ الرِّعَآءُ IN SURAH قصص (28:23)

ACCORDING TO SOME SCHOLARS

مَالِيَهْ هَلَكَ IN SURAH الحاقة (69:29)

GENERAL RULE: THERE IS NO SAKTA AT THE POINT OF STOPPING

مخارج الحروف
THE PLACES OF ARTICULATION



مخارج الحروف