Quran in Colors

Arabic-English Tajweedul Quran Rules of Pronunciation

Uthmani Script
پیام ۸۰۶ اسلامی

Tajweedul Quran

Evergreen Islamic Center
San Jose, California USA

ابورکریم اسلامک سینتر

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Reciting the Holy Quran with Tajweed means to pronounce every letter with its articulative qualities such as the correct prolongation, merging, conversion, distinctness and pauses. Reciting the Quran with Tajweed allows the reciter to emphasize the accent, phonetics, rhythm and temper of the Quranic recitation.

The place where sound of a letter emanates is called Makhraj.

Singular: Makhraj

Plural: Makhaarij

The 29 letters of the Arabic Alphabet are pronounced from 17 Makhaarij. To know the exact Makhraj of a letter, it should be spoken in the state of Sukoon, whilst preceded by an Alif with a zabar (fathah) according to the rules given below. The place where sound ends in the following examples is the Makhraj.

ابَّ will show the Makhraj of بَ Baa

آَشَ will show the Makhraj of شَ Sheen
<table>
<thead>
<tr>
<th>Place of Origin</th>
<th>Names</th>
<th>Letters</th>
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<tbody>
<tr>
<td>Are pronounced from the emptiness of the mouth. These are called the Huroof of Hawaiyyah.</td>
<td>أ و ي</td>
<td>اوی</td>
</tr>
<tr>
<td>Are pronounced from Aqsal Halaq (the bottom of the throat near the chest). These are called the Huroof of Halqiyyah.</td>
<td>ع</td>
<td>ع</td>
</tr>
<tr>
<td>Are pronounced from the Halaq (Middle of the throat). These are called the Huroof of Halqiyyah.</td>
<td>ح</td>
<td>ح</td>
</tr>
<tr>
<td>Are pronounced from the Andal Halaq (part of the throat nearest to the mouth). These are called the Huroof of Halqiyyah.</td>
<td>خ غ</td>
<td>خغ</td>
</tr>
<tr>
<td>Are pronounced with the raising of the back end of the tongue and touching the soft palate). These are called the Huroof of Hawiyan.</td>
<td>ق ك</td>
<td>قك</td>
</tr>
<tr>
<td>Are pronounced when sides of the tongue touch the palate. These letters are called the Huroof of Shajriyyah.</td>
<td>ج ش ئ</td>
<td>جشي</td>
</tr>
<tr>
<td>Is pronounced when the upturned side or sides of the tongue touches the gums of the upper back teeth. This letter is called Harf of Duad.</td>
<td>ض</td>
<td>ض</td>
</tr>
</tbody>
</table>
Laam is pronounced when the tip of the tongue together with any one side, while rising toward the palate touches the gums of the upper 2 front teeth.

Noon is pronounced like laam. The only difference is that the tongue will only touch the gums of the front teeth and will not touch the last teeth.

The Makhraj of raa is very near the Makhraj of letter noon. The difference is that in pronouncing it the side of the tongue up to the end will touch the gums of the teeth.

Are pronounced with the tip of the tongue touching gums of the upper 2 teeth. These letters are known as the Huroof of Nitiyyah.

Are pronounced with the tip of the tongue touching the edge of the Upper 2 front teeth. These letters are known as Huroof of Lithawiyyah.

Are pronounced with the tip of the tongue touching the edge of the lower 2 front teeth, and lightly touching the upper two teeth too. These letters are known as Huroof of Asaliyyah because of the whistling sound produced when saying them.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>ب م و</td>
<td>are pronounced from the lips.</td>
</tr>
<tr>
<td></td>
<td>But with a slight difference among the three.</td>
</tr>
<tr>
<td></td>
<td>Baa is pronounced from the moist part of the</td>
</tr>
<tr>
<td></td>
<td>lips, whereas meem is pronounced from the</td>
</tr>
<tr>
<td></td>
<td>dry parts of the lips. Wao is pronounced</td>
</tr>
<tr>
<td></td>
<td>with the partial meeting of the lips. These</td>
</tr>
<tr>
<td></td>
<td>letters are called the Huroof of Shafawiyyah.</td>
</tr>
<tr>
<td></td>
<td>Is pronounced when the inner portion of the</td>
</tr>
<tr>
<td></td>
<td>bottom lip meets the end of the upper two</td>
</tr>
<tr>
<td></td>
<td>front teeth. This is called Harf Faa.</td>
</tr>
<tr>
<td></td>
<td>Is pronounced from the nose. This is called</td>
</tr>
<tr>
<td></td>
<td>Ghunna.</td>
</tr>
</tbody>
</table>
This is a quality which when pronounced, appears to have an echoing sound, when the letter is Saakin. Care should be taken that such echoing sounds do not go to the extent of forming any Harkat, that is, Zabar (fathah), Zer (Kasrah), Pesh (Dummah), and Shaddah (Tashdeed). This quality is found in five letters.

Care should be taken when reciting, not to jerk the letter to the extent that it sounds as if it has a Fathah on it.

12. He (Allah) said: “What prevented you that you did not prostrate when I commanded you.” He said: “I am better than him. You created me from fire and him You created from clay.”
<table>
<thead>
<tr>
<th>37-10</th>
<th>10. Except him who snatches (some words) by theft, then follows him a flame, piercing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-34</td>
<td>وَإِذْ قُلُّنا لِلَّذِينَ آمَنُوْا أَسْجُدُوا لَآَمَّمَ فَسَسَجَدُوا إِلَّا إِبْلِيسَ أَنِّي وَأَسْتَكَبَرْ وَكَانَ مِنَ الْكَفُّرِيِّينَ</td>
</tr>
<tr>
<td>37-19</td>
<td>19. So it will be only one shout, then behold they will be seeing.</td>
</tr>
<tr>
<td>67-5</td>
<td>وَلَقَدْ رَزِينَّا آَلِ السَّمَاءِ آَلِ الدَّيْنِيَا بِمَصِيبَتِهَا وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعَتَدْنَاهَا لِهُمْ عَذَابَ الْأَسْعَرِ</td>
</tr>
</tbody>
</table>

5. And indeed, We have adorned the world’s heaven with lamps (stars), and We have made them a means of driving away devils. And We have prepared for them the punishment of the blazing Fire.
When a stop is made at the end of the sentences, the rule of Qalqala will apply. The last letter becomes Saakin irrespective of the vowel sign, thus resulting in the Qalqala letter being read with an echoing or jerking sound.

5. Lord of the heavens and the earth and whatever is between them, and Lord of the sun’s risings.

70. Then when he saw their hands not reaching to it, he mistrusted them and conceived a fear of them. They said: “Fear not, indeed, we have been sent to the people of Lot.”
10. Except him who snatches (some words) by theft, then follows him a flame, piercing.

7. And the earth We spread out, and We set in it firm mountains, and We caused to grow in it (things) of every beautiful kind.

7. And as guard against every rebellious devil.
A letter with shaddah (۶) on it is called Mushaddad.

Example: Noon Mushaddad نّ
Meem Mushaddad مّ

They will be recited with Ghunna.

<table>
<thead>
<tr>
<th>آيات/سورة</th>
<th>الآية</th>
<th>الحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>37-6</td>
<td>إننا زيننا السماء آلدتها يزينها الكواكب</td>
<td>نّ</td>
</tr>
</tbody>
</table>
6. Indeed, We have adorned the nearest heaven with ornament, the stars.

|78-21| إنَّ جَهَنَّمَ كَانَتْ مَرْصَادًا| نّ|
21. Indeed, Hell is a place of ambush.

|27-70| وَلَا تَحْرَنَّ عَلَيْهِمْ وَلَا تَكُنُّ فِي ضَيْقٍ مَّمَّا يُمْكَرُونَ| مّ|
70. And do not grieve over them, nor be in distress because of what they plot (against you).

|7-11| وَلَقَدْ خَلَقْنَاكُمْ نَمْ صَوْرَتَنَاكُمْ نَمْ قَلَّتُنا لِلْمَلِئِيَّةَ| مّ|
11. And surely, We created you, then We fashioned you, then We said to the angels: “Fall prostrate before Adam.” So they fell prostrate except Iblis. He was not of those who prostrated.
Letter Laam

When a letter with a Zabar (Fathah) or Pesh (Dummah) appears before the word ALLAH, the Laams in the word Allah will be pronounced with a full mouth.

5. His is the dominion of the heavens and the earth. And unto Allah all matters are brought back.

11. Who is it that will lend to Allah a goodly loan, then He may double it for him, and for him is a noble reward.

If before the word ALLAH, a letter with a Zer (Kasrah) appears, then both the Laams in Allah are pronounced with an empty mouth.
<table>
<thead>
<tr>
<th>آیت/سورة</th>
<th>الحکم</th>
<th>7. Believe in Allah and His Messenger and spend of that He has made you successor whereof. So those who believe among you and spend, for them is a great reward.</th>
</tr>
</thead>
<tbody>
<tr>
<td>57-7</td>
<td>وَإِنَّ خُفُفَتْ شِقَايَةُ بِيْنَهُمَا فَأَبْعَثْتُمُو حُكْمًا مِّنْ أَهْلِهِ</td>
<td>35. And if you fear a dissension between them twain, then appoint an arbitrator from his family and an arbitrator from her family. If they (arbitrators) desire reconciliation, Allah will make between them. Indeed Allah is ever All Knower, Well Acquainted.</td>
</tr>
</tbody>
</table>
However, the Laam Mushaddad لّ is read with empty mouth.

<table>
<thead>
<tr>
<th>آية/سورة</th>
<th>الآية</th>
<th>الحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-160</td>
<td>إلاَّ أَلْذِينَ تَابَوْا وَأَصِلَّحُوا وَبَيَنَّا فَآوْلَاتِكَ آتِبُهُمْ وَأَنَا آتِيَابُ الرَّحِيمُ</td>
<td></td>
</tr>
</tbody>
</table>

160. Except those who repent and correct themselves, and make manifest (the truth). Then those, I will accept their repentance. And I am the One who accepts repentance, the Merciful.

<table>
<thead>
<tr>
<th>آية/سورة</th>
<th>الآية</th>
<th>الحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>58-20</td>
<td>إِنَّ أَلْذِينَ مُكَادَّرُونَ الَّذِينَ وَرَسُولُ اللَّهِ عَلَيْهِمْ السَّمُوَانَ وَلَأَتْبَعُوهُ فِي الْأَذْلِينَ</td>
<td></td>
</tr>
</tbody>
</table>

20. Indeed, those who oppose Allah and His Messenger, such will be among those most humiliated.

<table>
<thead>
<tr>
<th>آية/سورة</th>
<th>الآية</th>
<th>الحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-115</td>
<td>وَلِلَّهِ الْشَّرْقُ وَالْغَرْبُ فَأَيْنَمَا تُولُوا فَقَمَ وَجَهَّ الْلَّهِ</td>
<td></td>
</tr>
</tbody>
</table>

115. And to Allah belong the east and the west. So wherever you turn, there is the Face of Allah. Indeed, Allah is All Encompassing, All Knowing.
<table>
<thead>
<tr>
<th>148. And to each there is a direction, he turns to it, so hasten towards what is good. Wherever you may be, Allah will bring you all together. Indeed, Allah has power over all things.</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَلَّلَّٰلِكُلِّ وَجِهَةٍ هُوَ مُولِيّهٌ فَآتَيْتَهُمْ آيَٰتَ الْحَيَّرَاتِ ۖ أَينَ مَا تَكُونُوا يَا بُعْرُكُمْ آلِ اللَّهِ جَمِيعًا ۖ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ</td>
</tr>
<tr>
<td>2-148</td>
</tr>
</tbody>
</table>

شَيْءِ قَدِيرٍ
There are three rules regarding the Meem Saakin (م).

### Ikhfa

When the letter Baa (ب) appears after Meem Saakin (م), there will be an Ikhfa. That is, it will be pronounced with a light sound in the nose for the duration of 2 harakat (2-3 seconds).

### Izhaar

If after Meem Saakin (م), there appears any one of the 26 letters except the letters Baa (ب) and Meem (م), there

<table>
<thead>
<tr>
<th>آية/سوره</th>
<th>الآية</th>
<th>الحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>8-34</td>
<td></td>
<td>مُبَ</td>
</tr>
</tbody>
</table>
45. And those before them denied, and these (people) have not attained a tenth of what We had given them (of old), yet they denied My messengers. Then how (terrible) was My denial.

**Idghaam - Meem Saakin**

If after Meem Saakin (م mailbox), there appears another (م mailbox), then there will be Idghaam, that is the two Meems will be incorporated and be read with Ghunna, (nasalization).

57. And they assign daughters for Allah. Be He glorified. And for themselves what they desire.
Ikhfa means to pronounce a letter with a very light sound in the nose. There are 15 letters of Ikhfa. If any one of them comes after Noon Saakin (ن) or Tanween (ـ ـ)، it should be pronounced with the quality of Ikhfa. Ikhfa letters are:

ت ث ج د ذ س ش ص ض ط ظ ف ق ك

118. “If You punish them, then indeed they are Your slaves. And if You forgive them. Then indeed You, only You are the All Mighty, the All Wise.”
119. Allah will say: “This is the day in which the truthful will profit from their truth.” For them are Gardens underneath which rivers flow, wherein they will abide forever. Allah is pleased with them and they are pleased with Him. That is the great success.

8. Allah knows what every female carries and by how much the wombs fall short and what they may exceed. And every thing with Him is in (due) proportion.
54. And when those who believe in Our revelations come to you, say: “Peace be on you. Your Lord has decreed upon Himself mercy, that any of you who does evil in ignorance then repents thereafter, and corrects himself, then surely, He is Oft Forgiving, Most Merciful.”
Pharaoh’s people who were afflicting you with dreadful torment, and were slaughtering your sons and letting your women live. And in that was for you a tremendous trial from your Lord.”

19. Have you not seen that Allah has created the heavens and the earth in truth. If He wills, He could take you away and bring in a new creation.
22. And Satan will say when the matter has been decided: “Indeed, Allah promised you the promise of truth. And I (too) promised you, then I betrayed you. And I did not have over you any authority except that I invited you and you responded to me. So do not blame me, and blame yourselves. I can not help you, and you can not help me. Indeed, I disbelieved in that which you ascribed to me before. Indeed, the wrongdoers, for them is a painful punishment.”
99. And it is He who sends down water from the sky, then We produce with it vegetation of all kinds, then We bring forth from it the green (crops), We bring forth, out of which, the thick clustered grain. And out of the palm tree from the sheath of it, (We bring out) thick clustered dates hanging low, and gardens of grapes, and the olive and the pomegranate, resembling and yet different (in taste). Look at their fruit, when they begin to bear fruit, and its ripening. Indeed, in that are signs for a people who believe.
91. Satan only wants to cause between you enmity and hatred with intoxicants and gambling, and hinder you from the remembrance of Allah, and from the prayer. So, will you refrain.

185. Every soul will taste death. And you will only be paid in full your wages on the Day of Resurrection. Then whoever is removed from the Fire, and is admitted to Paradise, then indeed, he is successful. And the life of this world is not but an enjoyment of deception.
185. Every soul will taste death. And you will only be paid in full your wages on the Day of Resurrection. Then whoever is removed from the Fire, and is admitted to Paradise, then indeed, he is successful. And the life of this world is not but an enjoyment of deception.

74. So they both proceeded until, when they met a boy, so he killed him. He (Moses) said: “Have you killed an innocent soul without (him killing another) soul. Certainly, you have done a horrible thing.”
83. And when We bestow favor upon man, he turns away and drifts off to one side. And when evil touches him, he is in despair.

18-22

22. They will say: “(They were) three, their dog the fourth of them.” And (others) will say: “Five, their dog the sixth of them.” Guessing at the unseen. And (others) will say: “Seven, and their dog the eighth of them.” Say (O Muhammad): “My Lord is best
aware of their number. None knows them but a few.” So debate not about them except with the clear proof. And do not inquire, about them, anyone of these.

<table>
<thead>
<tr>
<th>18-69</th>
<th>قالَ سَتَجِدُنِي إِن شَاءَ اَللّهُ صَابِرًا وَلَا أَعْصَى لَكَ أَمْرًا</th>
</tr>
</thead>
</table>

69. He (Moses) said: “You shall find me, if Allah wills, patient and I shall not disobey you in (any) order.”

<table>
<thead>
<tr>
<th>17-58</th>
<th>وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي أَلْكِتَنِيبِ مَسْطُورًا</th>
</tr>
</thead>
</table>

58. And there is not any township but that We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. This is written down in the Book (of our decrees).
43. And he had no troop of men to help him other than Allah, nor could he defend himself.

23. Among the believers are men who have been true to what they covenanted with Allah. So, of them are some who have fulfilled their vow (have been martyred), and of them are some who are still waiting. And they have not altered (commitment) by any alteration.
54. Allah is He who created you from weakness, then after weakness appointed strength, then after strength appointed weakness and grey hair. He creates what He wills. And it is He who is the All Knowing, the All Mighty.
He created, and He began the creation of man from clay.

15. Certainly, there was for Sheba in their dwelling place a sign. Two gardens on the right and the left. “Eat of the provision of your Lord and be grateful to Him.” A fair land and a Lord, Oft Forgiving.

44. Have they not traveled in the land and seen how was the end of those before them. And they were mightier than these in power. And
Allah is not such that any thing escapes Him in the heavens, nor in the earth. Indeed, He is All Knowing, All Omnipotent.

4-57

وَالَّذِينَ آمَنُوا وَعَمِلُوا ٱلصَّالِحَاتِ

سَنُدْجِلُهُمْ جَنَّتًا تَجْرِي مِن تَحْتِهَا آبَاتٌ

خَلَلِينَ فِيهَا أَبْدًا هُمْ فِيهَا أُزُوْجُ مُطَهَّرٌ

وَنُدْجِلُهُمْ ظِلَّةً ظَلِيلًا

57. And those who believe and do righteous deeds, We shall admit them to Gardens underneath which rivers flow, abiding therein forever. For them therein are pure companions, and We shall admit them into plenteous shade.

4-71

يَتَأْيِبُهُمَا ٱلَّذِينَ آمَنُوا حُذُوًا حَذَرَٰكُمْ

فَأَنْفَرُوا نَبَاتًا أَوَّلًا أوَّلًا جَمِيعًا

71. O those who believe, take your precautions, then go forth (on expedition) in parties, or go forth all together.
79. Whatever of good reaches you is from Allah, and whatever of evil befalls you is from yourself. And (O Muhammad) We have sent you as a messenger to mankind. And sufficient is Allah as a witness.
92. And it is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake, then the freeing of a believing slave, and payment of the blood money to his family, unless that they give (up as) a charity. But if he (the slain) was from a people hostile unto you, and he was a believer, then (only) the freeing of a believing slave (is required). And if he (the slain) was from a people between you and them there is a treaty, then a compensation must be paid to his family, and the freeing of a believing slave. Then whoever does not find (means), then fasting for two consecutive months, (seeking) repentance from Allah. And Allah is All Knower, All Wise.
Those who wait (and watch) about you. Then if there is a victory for you from Allah, they say: "Were we not with you." And if there is a success for the disbelievers, they say (to them): "Did we not gain an advantage over you, and we protected you from the believers." So Allah will judge between you on the Day of Resurrection. And never will Allah grant to the disbelievers a way against the believers.
141. Those who wait (and watch) about you. Then if there is a victory for you from Allah, they say: “Were we not with you.” And if there is a success for the disbelievers, they say (to them): “Did we not gain an advantage over you, and we protected you from the believers.” So Allah will judge between you on the Day of Resurrection. And never will Allah grant to the disbelievers a way against the believers.

31. If you avoid the major sins,
which you are forbidden from, We shall remove from you your lesser sins, and We shall admit you to a noble entrance.
If after Noon Saakin ($
\text{ن}$) or Tanween ($
\text{م}$), there is a letter from the 6 Huroof-e-Halaqi (throat letters), then the Noon Saakin and Tanween will be pronounced without a Ghunna. This is known as Izhaar. The Huroof-e-Halaqi (throat letters) are:

<table>
<thead>
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</table>
| 15-82     | وکَانُوا يَنْجَحُونَ مِنْ أَلْسَنَّ بَيْوَنَگَا ءَامِيِرَبَّ | $
\text{ن}$ |
| 2-35      | وَقُلْنَا يَتَقَادَمُ أَسْکُنَ أَنتَ وَزُرُوجَکُ اَلْجَنَّةَ وَگُلَا مِنْهَا رَغْدًا حَيْثُ شَيْتَمَا وَلَا تَقْرِبَا هَذِهْ اَلْشَجْرَةَ فَتَكُونَ مِنْ أَلْظَامِیْمِن | $
\text{م}$ |

82. And they used to carve dwellings from the mountains, feeling secure.

35. And We said: “O Adam, dwell, you and your wife in the Garden, and eat there from in abundance, from wherever you will. And do not go
near this tree, lest you become among the wrong doers.”

35. And if you fear a dissension between them twain, then appoint an arbitrator from his family and an arbitrator from her family. If they (arbitrators) desire reconciliation, Allah will make between them. Indeed Allah is ever All Knower, Well Acquainted.
between them twain, then appoint an arbitrator from his family and an arbitrator from her family. If they (arbitrators) desire reconciliation, Allah will make between them. Indeed Allah is ever All Knower, Well Acquainted.

54. And when those who believe in Our revelations come to you, say: “Peace be on you. Your Lord has decreed upon Himself mercy, that any of you who does evil in ignorance then repents thereafter, and corrects himself, then surely, He is Oft Forgiving, Most Merciful.”
43. And We shall remove whatever rancor may be in their breasts. Rivers will flow beneath them. And

54. And when those who believe in Our revelations come to you, say: “Peace be on you. Your Lord has decreed upon Himself mercy, that any of you who does evil in ignorance then repents thereafter, and corrects himself, then surely, He is Oft Forgiving, Most Merciful.”
they will say: “All praise be to Allah, who has guided us to this. And we could not truly have been led aright, were it not that Allah had guided us. Indeed, the messengers of our Lord did come with the truth.” And it will be called out to them that: “This is the Garden. You are made to inherit it for what you used to do.”

28. And among people and beasts and cattle of divers colors, in like manner. Only those fear Allah, among His slaves, who have knowledge. Indeed, Allah is All Mighty, Oft Forgiving.

5-32

5
32. Because of that, We decreed upon the Children of Israel that whoever kills a soul except (retribution for murder of) a soul, or for spreading corruption in the earth, it would be as if he killed all mankind. And whoever saves one, it would be as if he saved all mankind. And certainly, there came to them Our messengers with clear proofs. Then indeed, many of them, even after that, were those who committed excesses in the land.

29. (This is) a Book, We have sent down to you, full of blessing, that they may ponder its verses, and
7. And those who disbelieve say: “Why is not sent down upon him a sign from his Lord.” You are only a warner, and for every people there is a guide.

104. And let there be (arising) from you a nation inviting to good, and enjoining to right, and forbidding from wrong. And such are those who will be the successful.
Idghaam (Assimilation)

Idghaam means to merge one Saakin letter into a Mushaddad letter appearing after it in the following words. If after Noon Saakin (ۚ) or Tanween (ۨۨ), there is any one of the following six letters,

\[
\text{ی ر م ل و ن يرملون}
\]

then Noon Saakin (ۚ) or Tanween (ۨۨ) will be incorporated into the letter. This is known as Idghaam.

There are two kinds of Idghaam.

1. Idghaam (Assimilation) with Ghunna.
2. Idghaam (Assimilation) without Ghunna.

Idghaam (Assimilation) with Ghunna:

In four letters (ی م و ن) the Idghaam will be with Ghunna.

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<thead>
<tr>
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<tbody>
<tr>
<td>۱۸-۵</td>
<td>مَا هُمُ بِهِ مِّنَ عِلَمٍ وَلَا لَآبَأِهِمْ كَثِرَتْ حَكْمَةَ نَخْرُجُ مِّنَ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ</td>
<td>۹۷</td>
</tr>
</tbody>
</table>
5. They do not have any knowledge of it, nor (had) their forefathers. Dreadful is the word that comes out of their mouths. They do not speak except a lie.

13-23

23. Gardens of Eden which they shall enter, and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate.

130. And who would be averse to the religion of Abraham, except him who
befools himself. And We had indeed chosen him in the world. And indeed, in the Hereafter, he will be among the righteous.

27. And those who disbelieve say: “Why is not a sign sent down to him (Muhammad) from his Lord.” Say: “Indeed, Allah sends astray whom He wills, and guides unto Himself whoever turns to Him.”

11. For him there are (angels) in succession, before him and behind
him, they guard him by the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. And when Allah intends to a people some ill, no one can avert it, nor do they have besides Him any defender.

45. Indeed, the righteous will be amidst gardens and springs.

Their messengers said to them: “We are not but mortals like yourselves, but Allah bestows favor upon whom He wills of His slaves. And it is not ours that we bring you an authority, except by the permission of Allah. And upon Allah let those who believe put their trust.”
44. And warn mankind of a day when the punishment will come upon them, then those who did wrong will say: “Our Lord, reprieve us for a little while. We will answer Your call and will follow the messengers.” (It will be answered): “And had you not sworn before (that there) would not be any decline for you.”

Idghaam (Assimilation) without Ghunna:

In two letters (ر) and (ل) the Idghaam will be without Ghunna.
47. And when it is said to them, spend of that which Allah has provided for you, those who disbelieve say to those who believe: “Shall we feed those whom, if Allah had willed, He would have fed. You are not except in manifest error.”

2. This is the Book about which there is no doubt, a guidance for those who fear (Allah).

5. Those are on (true) guidance from their Lord. And those, they are the successful.
173. He has forbidden to you only carrion, and blood, and flesh of swine, and that which has been immolated to other than Allah. So whoever is forced by necessity, without willful disobedience, nor transgressing, then it is no sin for him. Truly, Allah is Oft Forgiving, Most Merciful.

Exceptions of Idghaam:

1. If the letter (ي) from the six letters apperars after Noon Saakin (ن)، there is no Idghaam because they both are in one word. The quality of Izhaar should be pronounced in these words.

2. If the letter (و) from the six letters apperars after Noon Saakin (ن)، there is no Idghaam because they both are in one word. The quality of Izhaar should be pronounced in these words.
<table>
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<th>المرجع</th>
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<tr>
<td>30-7</td>
<td>يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيْوَةِ الْدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ</td>
<td>الدُّنْيَا</td>
</tr>
<tr>
<td>61-4</td>
<td>إِنَّ اللَّهَ يَحْبُبُ الَّذِينَ يَقْتِلُونَ فِي سَبِيلِهِ</td>
<td>بِنْيَانَ</td>
</tr>
<tr>
<td>13-4</td>
<td>وَفِي الْأَرْضِ قَطْعٌ مُّتَتَجْبُورَتُ وَجَنَّتٌ مِّنَ أَعْنَاسٍ وَزَرْعٌ وَحَيْلٍ صَنْوَانٌ وَغَيْرُ صَنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنَفْضِلُ بَعْضُهَا عَلَى بَعْضٍ فِي اَلْأَسْحَالِ إِنَّ فِي ذَلِكَ لَا يَنِبِئُ لَقَوْمٌ يَعْقِلُونَ</td>
<td>صَنْوَانٌ</td>
</tr>
</tbody>
</table>

7. They know what is apparent of the life of the world, and they, about the Hereafter, they are heedless.

4. Indeed, Allah loves those who fight in His way in ranks as though they were a structure joined firmly.

4. And in the earth are neighboring tracts, and gardens of grapevines, and
crop, and date palms, some growing in clusters from one root, and others alone on one root, which are watered with one water. And We have made to excel some of them over others in (quality of) fruits. Indeed, in these are sure signs for a people who understand.

99. And it is He who sends down water from the sky, then We produce with it vegetation of all kinds, then We bring forth from it the green (crops), We bring forth, out of which,
the thick clustered grain. And out of the palm tree from the sheath of it, (We bring out) thick clustered dates hanging low, and gardens of grapes, and the olive and the pomegranate, resembling and yet different (in taste). Look at their fruit, when they begin to bear fruit, and its ripening. Indeed, in that are signs for a people who believe.
This rule applies when;
two letters following each other are same.
The first letter has a Sukoon (۳) on it and
the second letter is vocal and has a shaddah (۷) on it.
When reciting, the Sakin letter is assimilated into the letter
following it.

16. It is those who purchased error
for guidance, so their transaction has
brought no profit, nor were they
guided.
61. And when they come to you, they say: “We believe,” and in fact, they entered with disbelief, and they certainly left with it. And Allah knows best what they were hiding.

87. And Dhun Nun (Jonah), when he went off in anger, then he thought that We had no power over him. Then he called out in the darkness, (saying) that: “There is no god except You. Be You glorified. Indeed, I have been of the wrongdoers.”
78. Wherever you may be, death will overtake you, even if you are in lofty towers. And if some good reaches them, they say: “This is from Allah.” And if an evil befalls them, they say: “This is because of you (Muhammad).” Say: All (things) are from Allah.” So what is (the matter) with these people that they do not seem to understand a word.

78. He said: “This is the parting between me and you. I will inform you of the interpretation of that over which you were not able to have patience.”
72. Indeed, those who have believed and emigrated and strove with their wealth and their lives in the cause of Allah, and those who sheltered and helped (them), they are the true allies of one another. And those who believed and did not emigrate, for you there is no (obligation) of alliance to them at all unless they emigrate. And if they seek help from you in (the matter of) religion, then it is (incumbent) on you to
provide help, except it be against a people between you and whom is a treaty. And Allah is Seer of what you do.
Idghaam Mutaqaaribayn

(Assimilation of letters with same origin)

This rule applies when;
a letter in a word has Sukoon (ۤ) and
the letter following it has a shaddah (۶) on it.

When pronounced, it appears to be close to the same place
of origin as the Saakin letter. The Saakin letter will
assimilate with the vocal letter when recited.

آیت/سورة

20. Did We not create you from a
worthless fluid.

42. And it sailed with them amidst
waves like mountains, and Noah called
out to his son, and he was at a distance
(from the rest): “O my son, come ride
with us, and do not be with the
disbelievers.”
80. And say: “My Lord, cause to enter me with a true entrance, and to exit me with a true exit. And grant me from Your presence a supporting authority.”

49. He (Pharaoh) said: “Who then is your Lord, O Moses.”
(Assimilation of related kind):

This rule applies when;

a letter in a word has sukoon (ݢ) and

the letter following it has a shaddah (ݦ) on it and

when it is pronounced has the same place of origin as the Saakin letter. The Saakin letter will assimilate with the vocal letter when recited.

28. “Even if you stretch out your hand against me to kill me, I shall not stretch out my hand against you to kill you. I indeed fear Allah, the Lord of the Worlds.”
89. He (Allah) said: “Verily, the prayer of you both has been answered. So keep to the straight path, and follow not the path of those who do not know.”

64. And We did not send any messenger except that he should be obeyed by Allah’s permission. And if indeed, when they had wronged themselves, they had come to you and asked forgiveness of Allah, and the messenger had asked forgiveness for them, they would have found Allah All Forgiving, Most Merciful.
And a party of the People of the Scripture says: “Believe in that which has been revealed to those who believe at the beginning of the day, and reject it at the end of that, that perhaps they will return.”
When after a Noon Saakin (۹) or Tanween (۳۴), the letter (۲) Baa appears, then the Noon Saakin or Tanween will become substituted by a small Meem Saakin (۱۸) and will be recited with a Ghunna.

27. Those who break the covenant of Allah after ratifying it, and sever that which Allah has ordered to be joined, and they cause corruption on the earth. It is those who are the losers.
181. Then whoever changes it (the bequest) after what he has heard it, then its sin is only upon those who changed it. Indeed, Allah is All Hearer, All Knower.

18. Deaf, dumb, blind, so they will not return (to right path).

236. (It is) no sin for you if you divorce women while you have not touched them, or appointed for them an obligatory bridal gift. But provide them (a compensation). The wealthy according to his means, and the poor according to his means, a provision that is reasonable. A duty upon those who do good.
1. The letter (ُ) with a Zabar (Fathah) (َ) or Pesh (Dummah) (ْ) on it should be pronounced with a full mouth.

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<tbody>
<tr>
<td>2-16</td>
<td>ﭙ١٦</td>
<td>ﭙ</td>
</tr>
</tbody>
</table>

أولئك الذين أشتروا الصلالة بالهدى فما ربحت
\(١٦\). It is those who purchased error for guidance, so their transaction has brought no profit, nor were they guided.

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<tbody>
<tr>
<td>2-28</td>
<td>ﭙ٢٨</td>
<td>ﭙ</td>
</tr>
</tbody>
</table>

كيف تكفر وتكسر وفسكت اموتًا فأحيبكم ثم يعيكم ثم تحيكم ثم إلئه
\(٢٨\). How can you disbelieve in Allah when you were dead, and He gave you life. Then He will give you death, then (again) He will bring you to life, then to Him you will be returned.
2. The letter (۶) with a Zer (Kasrah) (ـ) under it should be pronounced with an empty mouth.

3. When there is a Zabar (Fathah) (ـ) or Pesh (Dummah) (ـ) before a Raa Saakin (۶), the letter Raa Saakin (۶) should be pronounced with a full mouth.

54. And when Moses said to his people: “O my people, indeed, you have wronged yourselves by your taking the calf (for worship), so turn in repentance to your Creator, and kill (the guilty among) yourselves. That will be better for you with your Creator.” Then He accepted your repentance. Certainly, He accepts repentance, the Most Merciful.
7. And it is He who created the heavens and the earth in six days, and His Throne was upon the water, that He might test you, which of you is best in deed. And if you (O Muhammad) were to say: “Indeed, you shall be raised up after death.” Those who disbelieve will surely say: “This is not but an obvious magic.”

252. These are the verses of Allah which We recite to you (O Muhammad) with truth. And indeed, you are from among the messengers.
4. When there is a Zer (Kasrah) (ـ) before a Raa Saakin (ۚ), the letter Raa Saakin (ۚ) should be pronounced with an empty mouth.

6. Certainly, those who disbelieve, it is the same to them whether you (O Muhammad) warn them, or do not warn them, they will not not believe.

5. If a Raa (ۚ) is Mushaddad and it has a Zabar (Fathah) (ـ) or Pesh (Dummah) (ـ) on it, then both (ۚ), (ۚ) should be pronounced with a full mouth.

92. Never shall you attain the righteousness until you spend from that
which you love. And whatever you spend of anything, then indeed Allah is All Aware of it.

36. “And I do not think that the Hour will ever come. And if I am brought back to my Lord, I surely shall find better than this as a return.”

6. If a Raa (ۡر) is Mushaddad and it has a Zer (Kasrah) ( ـ ) under it, then ( ۢ) should be pronounced with an empty mouth.

2. “From the evil of that which He created.”
97. And it is He who has placed for you the stars that you may be guided by them through the darkness of the land and the sea. Indeed, We have explained in detail the signs for a people who have knowledge.

7. When there is a Yaa Saakin (ي) before a Raa-e-Mawquf (Raa on which one decides to stop), then the Raa ( ر) should be pronounced with an empty mouth.

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<tbody>
<tr>
<td>57-22</td>
<td>ما أصاب من مُصيبَة في الأَرض وَلا في أنفسكم إلا في حِكْمَة مَّن قَبْل أن نَبِّرَهُمَا إِن ذَلِلْكَ علَى الله يسير</td>
<td>22. Does not befall any affliction upon the earth, nor in your own selves, except that it is in a Book before that We bring it into being. Indeed, that is easy for Allah.</td>
</tr>
<tr>
<td>57-15</td>
<td>فَأَلَمْ يُؤْخَذ مِنكُمْ فَتِيَةً وَلَا مِنَ الَّذينَ كَفَرُوا مَأْوُلاً كَذَٰلِكَ الْبَيْنَاءُ لِيُؤْثِّرُكُمْ وَيَفْسِدَ الْمَسْتَرِيكُ</td>
<td></td>
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</tbody>
</table>
15. So today, no ransom shall be accepted from you, nor from those who disbelieved. Your abode is the Fire. That will be your patron. And worst is the destination.

<table>
<thead>
<tr>
<th>17-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَبَحَّنَ الَّذِي أَسْتَرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِى بَرَكَّنا حَوْلَهُ لَنْرِيهِ مِنْ عَيْنِنَا إِنَّهُ هُوَ الْبَصِيرُ</td>
</tr>
</tbody>
</table>

1. Glorified be He who took for a journey His servant (Muhammad) by night from the Sacred Mosque to the Farthest Mosque, that the surroundings whereof We have blessed, that We might show him of Our signs. Indeed, He (Allah) is the All Hearer, the All Seer.

<table>
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<tr>
<th>3-184</th>
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<tbody>
<tr>
<td>فَإِنَّ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلُ مِنْ قِبَلِكَ جَآءَوْناَ بِالَّذِي نَعْلَمُ وَاذْكُرْنَآ أَيْقُنَآ</td>
</tr>
</tbody>
</table>

184. Then if they deny you (O Muhammad), so indeed were denied messengers before you, who came with
clear signs, and the Scripture, and the enlightening Book.

8. When a letter other than a Yaa Saakin (ی) apperas before a Raa-e-Mawquf and the letter has a Sukoon (ـ) on it and the letter preceding it either has a Zabar (Fathah) (ـ) or Pesh (Dummah) (ـ) on it, then the letter (ـ) should be pronounced with a full mouth.

<table>
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<tbody>
<tr>
<td>103-3</td>
<td>إلاَّ أَلَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلَاحَ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ</td>
<td>يُبْرِرَ</td>
</tr>
</tbody>
</table>

3. Except those who believed and did righteous deeds, and advised each other to truth, and advised each other to patience.

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<thead>
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<tr>
<td>103-2</td>
<td>إِنَّ الَّذِينَ لَفَى خَسَرٍ</td>
<td>يُسَرُّ</td>
</tr>
</tbody>
</table>

2. Indeed, man is in loss.
To lengthen the sound of Huroof-e-Madd or Huroof-e-Leen is known as Madd.

The letters of Madd are، ی و أ

Madd is to be made on these letters only when,

1. An Alif Saakin (اً) has a Zabar (Fathah) (ـ) before it.

2. A Wao Saakin (وُ) has a Pesh (Dummah) (ـ) before it.

3. A Yaa Saakin (یٰ) has a Zer (Kasrah) (ـ) before it.

The Letters of Leen:

A Wao Saakin (وُ) or a Yaa Saakin (یٰ) when preceded by a Zabar (Fathah) (ـ).

Types of Madd:

There are two types of Madd,

1. Madd-e-Asli
2. Madd-e-Fara’i
After Harf-e-Madd when there is neither of the following, the duration will be that of one Alif.

(a) A letter with a Sukoon (ْ)

(b) Al Hamza (ء)

(c) A letter with a Shaddah (Tashdeed) (ّ)

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<tr>
<td>2-71</td>
<td>قال إن نه يُقول إنها بقرة لا دلول تشير الأرض ولا تَسْقِي الْحَرْثَ مَسْلَمَةً لا شَيْةً فيها قالوا آلَّذَن جِحْت بِالْحَقّ فَذَنحوها وَمَا كَأْدَوا يَفْعَلُونَ</td>
<td></td>
</tr>
</tbody>
</table>

71. He (Moses) said: “Verily, He (Allah) says, it is a cow, neither yoked to plow the land, nor to irrigate the crops. Whole, without blemish on it.” They said: “Now you have come with the truth.” So they slaughtered it, though they almost did not do (it).
26. Certainly, Allah disdains not to describe the example of that of a mosquito, or of that even more insignificant than this. So as for those who believe, they know that this is the truth from their Lord. And as for those who disbelieve, they say: “What did Allah intend by this as an example.” He misleads many thereby, and He guides many thereby. And He misleads not thereby except those who are disobedient.
90. How evil is that for which they have sold their own selves, that they would disbelieve in that which Allah has revealed (the Quran), grudging that Allah would send down of His favor upon whom He wills from among His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers there is a humiliating punishment.

### Madd-e-Fara’i:

When there is a Saakin letter (ـ) or a Hamza (ء) after a letter of Madd. Example ْجَاء

The duration of Madd-e-Fara’i is two to four Alifs.

There are four types of Madd-e-Fara’i

1. Madd-e-Muttasil ْمَدْدَمَتَصل
2. Madd-e-Munfasil ْمَدْدَمَمنفصل
3. Madd-e-Laazim ْمَدْدَلَازِم
4. Madd-e-Aaridh

**Madd-e-Muttasil (The joined Madd):**

If after Huroof-e-Madd there appears a Hamza (ء) in the same word, the Madd is known as Madd-e-Muttasil.

Duration is 2 to 4 Alifs (4-6 seconds).

<table>
<thead>
<tr>
<th>آية/سورة</th>
<th>الآية</th>
<th>الحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>110-1</td>
<td>١٠٠١</td>
<td>أَء</td>
</tr>
<tr>
<td>2-6</td>
<td>٢٦</td>
<td>أَء</td>
</tr>
<tr>
<td>4-110</td>
<td>٤١٠</td>
<td>وَء</td>
</tr>
</tbody>
</table>

1. When Allah’s help comes and victory (is attained).

2. Certainly, those who disbelieve, it is the same to them whether you (O Muhammad) warn them, or do not warn them, they will not believe.

110. And whoever does evil or wrongs himself, then seeks forgiveness of Allah,
he will find Allah Oft Forgiving, Most Merciful.

25. And those who break the covenant of Allah after firmly confirming it, and sever that which Allah has commanded that it should be joined, and spread corruption in the land. Those are, on them is the curse, and for them is the ill abode.

4. And give the women (upon marriage) their bridal gifts with a good heart. But if they remit to you anything of it on their own, then enjoy it with pleasure, ease.
23. And Hell on that Day is brought. That Day man shall remember, and what (good) to him will be the remembrance.

**Madd-e-Munfasil (The detached Madd):**

If after Huroof-e-Madd there appears a Hamza (ء) in the following word, the Madd is known as Madd-e-Munfasil. Duration is 2 to 4 Alifs (4-6 seconds).

<table>
<thead>
<tr>
<th>آیت/سورة</th>
<th>الآية</th>
<th>الحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>108-1</td>
<td>إِنَّا أُعْطِينَاكَ الْكُوُثْرَ</td>
<td>ﺎٰ</td>
</tr>
<tr>
<td>1. Indeed, We have granted you (O Muhammad) AlKausar.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>97-1</td>
<td>إِنَّا أَنْزَلْنَا فِي لَيْلَةِ الْقُدْرِ</td>
<td>ﺎٰ</td>
</tr>
<tr>
<td>1. Indeed, We sent it down (the Quran) in the Night of Power.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66-6</td>
<td>يَتَأَلِّقُوا أَلْدِينَ ءَامَنُوا فَوَمَّا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُوْدُهَا آنَاسُ وَالْحَجَّاجُ عَلَيْهَا مُلْيَيْكَةٌ غَيْلاً شِدَادُ لَا يَعْصُونَ آللَّهَ مَا أَمْرُهُمْ وَيَفْعَلُونَ مَا</td>
<td>ﺎٰ</td>
</tr>
</tbody>
</table>
6. O you who believe, save yourselves and your families from a Fire whose fuel shall be people and stones, over which shall be angels, fierce, stern, they do not disobey Allah in what he commanded them and do what they are commanded.

235. And there is no sin for you in that to which you make indirect proposal of marriage to the women (during their waiting term), or keep it concealed within yourselves. Allah knows that you will be thinking of them. But do not
promised them secretly, except that you speak honorable words. And do not resolve on the tie of marriage, until the prescribed term is reached. And know that Allah knows what is within yourselves, so fear Him. And know that Allah is Oft Forgiving, Most Forbearing.

21. And in your own selves. Do you then not see.

135. O those who believe, be firmly standing for justice, as witnesses for Allah, even if (it be) against yourselves, or (your) parents, or (your) kindred. Whether it be (against) a rich or a poor, for Allah is nearer to them both. So do
not follow desire (of your heart), lest you keep away from justice. And if you distort (your witness) or refuse (to give it), then indeed, Allah is ever informed of what you do.

Madd-e-Laazim (The compulsory Madd):

If after Huroof-e-Madd there appears such a Saakin letter which cannot be separated from the letter Madd, it is known as Madd-e-Laazim. Duration is 3 to 5 Alifs, that is 6 Harkats (6 seconds).


1. Qaaf. By the glorious Quran.

1. Noon. By the Pen, and that which they ascribe.


Madd-e-Aaridh (The Abrupt Stop Madd):

If after Huroof-e-Madd there appears such a Saakin letter which is caused by a Waqf (Stop), then such a Madd is known as Madd-e-Aaridh. Duration is 1 to 5 Alifs, (2-5 seconds).

32. And whoever does not respond to Allah’s caller, he cannot escape in the earth, and there will be no protecting friends for him besides Him. Such are in manifest error.
27. Then, when they will see it approaching, the faces of those who disbelieve shall be distressed, and it will be said: “This is that which you used to call.”

37. Then the factions have differed among themselves. So a dreadful woe for those who disbelieved, from the meeting of a tremendous Day.
When a definite article (الّ) is attached to an indefinite word, the Tanween (ۤ) on the last letter of the indefinite word changes to a short vowel. There are two groups of letters. Shamsi Letters and Qamari Letters.

**Shamsi Letters**: (ل) of (الّ) is not pronounced, but first letter of indefinite word is pronounced with a shadda (Tashdeed) (ّ).

14 Shamsi Letters:

<table>
<thead>
<tr>
<th>ش</th>
<th>ص</th>
<th>ض</th>
<th>ظ</th>
<th>ل</th>
<th>ن</th>
</tr>
</thead>
<tbody>
<tr>
<td>ت</td>
<td>ذ</td>
<td>ر</td>
<td>ز</td>
<td>س</td>
<td>د</td>
</tr>
</tbody>
</table>

1. By the fig and the olive.

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>95-1</td>
<td>53-20</td>
</tr>
</tbody>
</table>

20. And Manat, the third, the other.
1. Has there (not) come upon man a period of time when he was not a thing (even) to be mentioned.

2. By the (winds) that scatter (dust), dispersing it.

2. The Romans have been defeated.

2. And those (angels) who drive away with strength.

6. Indeed, We have adorned the nearest heaven with ornament, the stars.
<table>
<thead>
<tr>
<th>91-1</th>
<th>1. By the sun and its brightness.</th>
</tr>
</thead>
<tbody>
<tr>
<td>92-1</td>
<td>28. And they have no knowledge of this. They do not follow except a guess. And indeed, a guess can not avail against the truth at all.</td>
</tr>
<tr>
<td>37-1</td>
<td>1. By those (angels) ranged in ranks.</td>
</tr>
<tr>
<td>38-1</td>
<td>1. By the morning brightness.</td>
</tr>
<tr>
<td>52-1</td>
<td>1. By the Mount.</td>
</tr>
</tbody>
</table>

And they have no knowledge of this. They do not follow except a guess. And indeed, a guess can not avail against the truth at all.
<table>
<thead>
<tr>
<th>1. By the night when it covers.</th>
<th>Qamari Letters: (ل) of (آل) is pronounced.</th>
</tr>
</thead>
<tbody>
<tr>
<td>لوَلَّامَّيْهِ إِذَا هُوَ ١ ٥٣</td>
<td>١٤ Qamari Letters : ابِ جَ حَ خَ عْ غَ فَ قَ كَ مَ وَ هَ يِ</td>
</tr>
<tr>
<td>1. By the Star when it descends.</td>
<td></td>
</tr>
<tr>
<td>1. Has there (not) come upon man a period of time when he was not a thing (even) to be mentioned.</td>
<td></td>
</tr>
<tr>
<td>1. Nay, I swear by this city (Makkah).</td>
<td></td>
</tr>
<tr>
<td>62-9</td>
<td>يَتَأْيِيْبُهَا الْذِّينَ آمَنُوا إِذَا نُودِىَ لِلصَّلَاوَةِ مِنْ يُؤْمِرُ الْجُمَعَةَ فَآمَسُوا إِلَى ذِكَرِ اللَّهِ وَذَرُوا الْبِيعَ ذَلِكُمْ خَيرٌ لَّكُمْ إِن كَنْتُمْ تَعْلَمُونَ</td>
</tr>
<tr>
<td>9. O you who believe, when the call is made to the prayer on the day of Jumaa, then hasten to the remembrance of Allah and leave off trading. That is better for you if you knew.</td>
<td></td>
</tr>
<tr>
<td>69-1</td>
<td></td>
</tr>
<tr>
<td>1. The Inevitable Reality.</td>
<td></td>
</tr>
<tr>
<td>114-4</td>
<td>مِنْ شَرِّ الْوُسْوَاسِ ٱلْخَنَّاسِ</td>
</tr>
<tr>
<td>4. “From the evil of the whisperer who withdraws.”</td>
<td></td>
</tr>
<tr>
<td>101-5</td>
<td>وَتَنَّكْ عَنْ أَلْجِبَالَ ۗ ٱلْعَزَّٰلِ ٱلْمُنْفُوشَ</td>
</tr>
<tr>
<td>5. And the mountains shall be like carded wool.</td>
<td></td>
</tr>
</tbody>
</table>
1. Has there reached you the news of the overwhelming?

1. Say: “I seek refuge with the Lord of the daybreak.”

1. The Hour has drawn near and the moon has split.

9. Or do you think that the companions of the cave and the inscription were a wonder among Our signs.

1. O you wrapped up in garments.
4. “From the evil of the whisperer who withdraws.”

1. The mutual rivalry for (worldly) increase diverts you.

17. Nay, but you do not honor the orphan.
Symbols denoting Pause/Continue

Last letter before stop becomes Sakin:

If there is a Harkat ( ) or Tanween ( ) of two Peshes (dummaten) or two Zers (kasraten) on the last letter of a word before a stop, that letter is made Saakin.

141. That was a nation which has passed away. For them is that which they earned, and for you is that which you earn. And you will not be asked of what they used to do.
148. And to each there is a direction, he turns to it, so hasten towards what is good. Wherever you may be, Allah will bring you all together. Indeed, Allah has power over all things.

Last letter before stop gets Zabar (Fathah):

If there is a Tanween ( ﹣ ) of two Zabars (Fathaten) on the last letter of a word before a stop, that letter is made to pronounce with one Zabar (Fathah).

2. And you see the people entering into the religion of Allah in multitudes.

Last letter’s taa (marbootah) before stop changes to a regular Haa:
If the last letter is a round taa (marbootah) (ة), it changes to a (ٌ).
53. And they swear by Allah their strongest oaths that if you ordered them, they will surely go forth (for Allah’s cause). Say: “Swear not, known obedience (is better).” Indeed, Allah is Informed of what you do.

A waqf (stop) is only correct if breath is taken before reading the following word. To read the last letter and not to renew the breath is incorrect.

When a waqf (stop) is not desired:
If there is a Saakin letter after Tanween, then the Tanween should be changed to a (ن) with Zer (Kasrah) (ـَ) and joined with the following Saakin letter. This is called noon-e-Qutni.
1. Woe to every slanderer, backbiter.
2. Who gathers wealth and counts it.

When a waqf (stop) is desired:
In the above case, the Tanween should not be pronounced when beginning the following word.

Sign of compulsory stop like a comma (,) in English to comprehend the true meaning:
26. Certainly, Allah disdains not to describe the example of that of a mosquito, or of that even more insignificant than this. So as for those who believe, they know that this is the truth from their Lord. And as for those who disbelieve, they say: “What did Allah intend by this as an example.” He misleads many thereby, and He guides many thereby. And He misleads not thereby except those who are disobedient.

8. And indeed, We shall make that which is upon it (earth) a barren dry
286. Allah does not burden a person beyond his capacity. For him (is reward of) what (good) he earned, and upon him (is punishment of) what (evil) he has earned. Our Lord, take us not to punish if we forget, or fall into error. Our Lord, and lay not upon us a burden as that You laid upon those before us. Our Lord, and burden us not with that which we have no strength to bear. And pardon us, and
83-14

forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people.

14. Nay, but upon their hearts is rust of that which they have earned.

Sign to continue without pause:

20-14

14. “Indeed, I am Allah, there is no god except Me, so worship Me and establish prayer for My remembrance.”

Signs when it is desirable to continue without pause:

18-24

24. Except if Allah wills. And remember
your Lord when you forget, and say: “It may be that my Lord will guide me unto a nearer way of truth than this.”

17. So she had chosen seclusion from them. Then We sent to her Our Spirit. So he appeared before her as a perfect man.

4. And He may warn those who say: “Allah has taken a son.”

13. We narrate unto you (O Muhammad) their story with truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

Sign for long sakta, recommended pause:
285. The Messenger has believed in that which has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, and His angels, and His Books, and His messengers. (Saying): “We make no distinction between any of His messengers,” and they say: “We hear, and we obey.” (We seek) Your forgiveness, our Lord. And to You is the return.”
27. And recite that which has been revealed to you of the Book of your Lord. There is none who can change His words, and never will you find in other than Him a refuge.