

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TAJWEED PART 2



And recite the Qur'an with measured recitation

HAFS FROM AASIM BY THE WAY OF ASH-SHATIBIYYAH

حَفْصٌ عَنْ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِبِيِّ



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SOURCES

Used in parts 1 & 2

- **Tajweed Rules of the Qur'an by Kareema Carol**
- **www.aboutTajweed.com**
- **Attajweed Almusawar By Dr.Ayman Suaied**
- **Pictures Attajweed almusawar , www.heesbees.wordpress.com**
- **Audios of Shaykh Al-Husary, Shaykh Ayman Suwaied, & Tardeed- Makharij , Brother Wissam Shareef ,shaikh Furqan (lesson isti'adha and basmalah), Brother Mustafa Isma'il**
- **Quranic webinar (heavy letters) .**
- **www.tardeed.com (Alqa'idah An-nouraniyah)**
- **Reach the goal via tajweed rules by Maha Rashed**
- **Tajweed Course Makharij**
- **Tayseer Ar-rahman book**

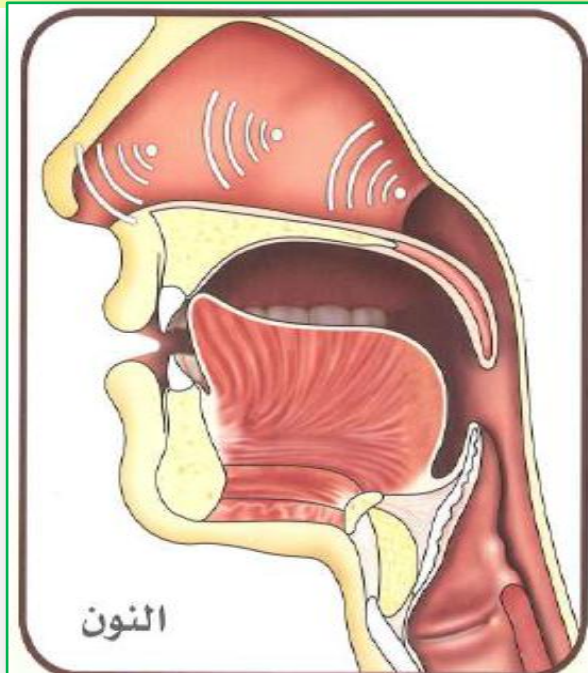
(Jaza Allah Khyran each one helped in revising this book) .

RULES OF NOON MUSHADADAH & MEEM MUSHADADH

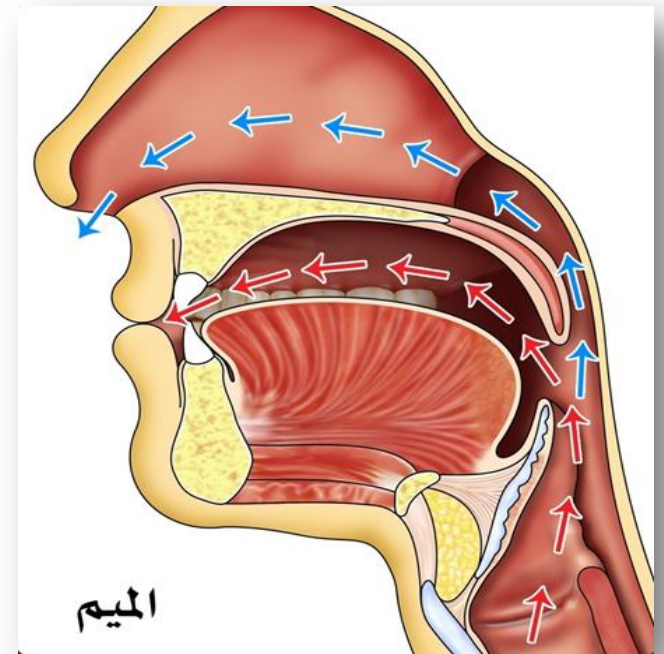
أحكام النون و الميم المشددين

- First we have to know the articulation point of Noon and Meem.

Tip of the tongue touching the gums of the two top front teeth



The meem is articulated by closing the two lips together



Both letters share ghunnah (nasalisation) during pronunciation from the Nasal cavity (nasal passage).

WHAT IS MUSHADDAD OR SHADDAH?

- **Shaddah** is formed by bringing together two of the same letter, the first one is sakin (without vowel) and the second one with a vowel, it is recited with emphasis.

Example:

س

رَبُّبٌ = رَبٌّ



كَذَّبْتُ



صَدَّقَ

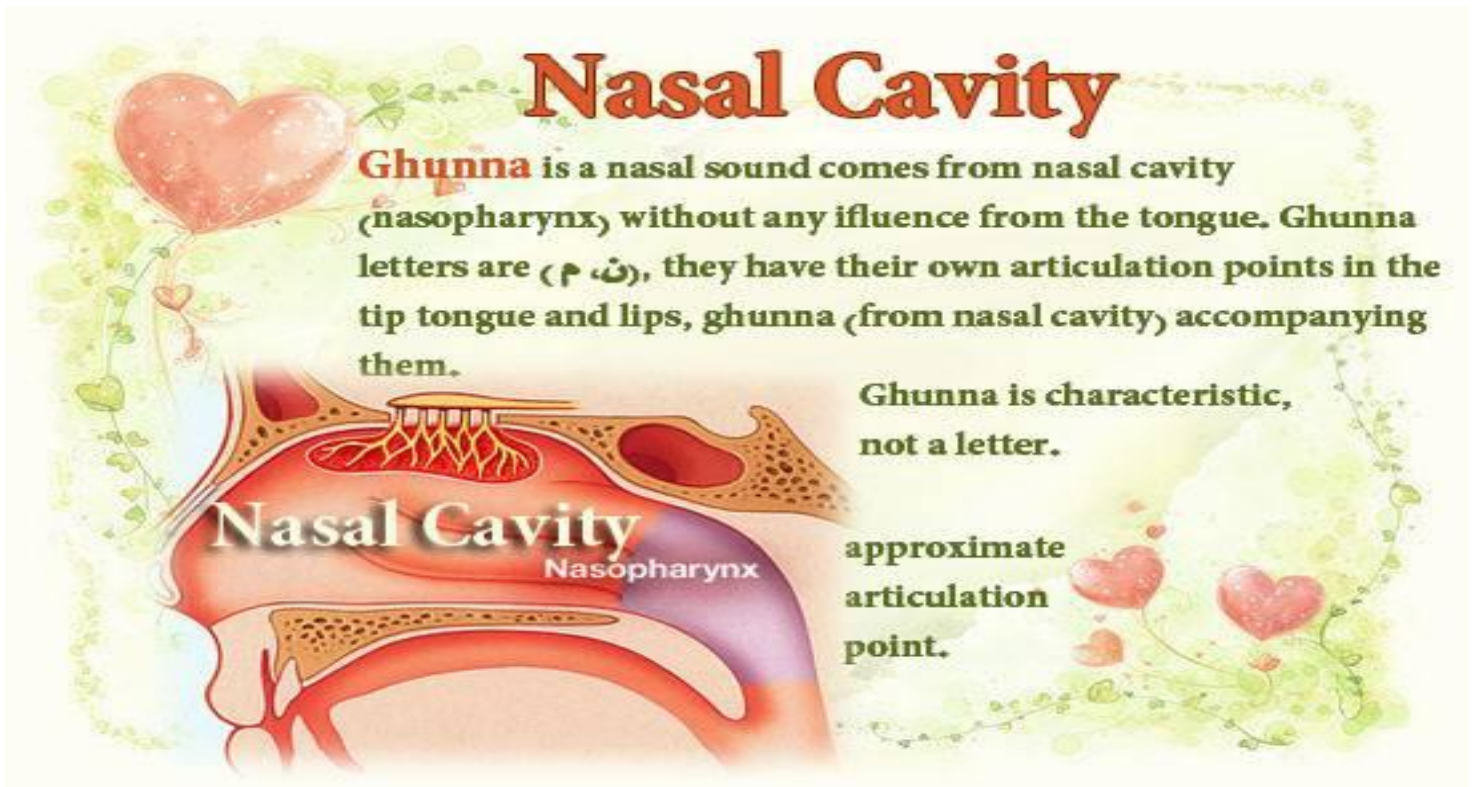
نُنْ = نُنْ + نُنْ
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WHAT IS GHUNNAH?

- The *ghunna* is defined as: a nasal sound that is emitted from the nose.
- Noon and Meem are called letters of ghunna



MECHANISM

The mechanism of pronouncing this Meem mushadadah:

- Close the lips together to pronounce the Meem and keep it closed as we making the Ghunnah (nasalization) from the nose.

The mechanism of pronouncing with Noon mushadadah:

- Keep the tongue in its articulation point and produce ghunnah for approximately two counts.
- Whenever the letter noon and meem have shaddah on them, they are held for a period of time with *ghunnah*.
- This type of ghunnah is called the **most complete ghunnah** (غنة أكمل ما تكون) and it is the longest ghunnah.

WHAT SHOULD WE DO IF THE WORD STOPS WITH ن OR م MUSHADADAH?

If the reader stops on a word ending with noon or meem mushadadah the ghunnah of noon or meem still have to be applied.

Examples:

أَجَلِهِنَّ



فَاتِمَّهِنَّ

حَمَلِهِنَّ

EXAMPLE Of ن Noon
OR
م Meem MUSHADADAH?



سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا

كَسَبَ ② سَيَصْلَىٰ نَارًا إِذَا تَلَهَّبَ ③ وَأُمَّرَاتُهُ

حَمَالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ

النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي

يُوسْوِسُ فِي صُدُورِ النَّاسِ ⑤

مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

RULES APPLIED TO NOON SAAKINAH & TANWEEN

أحكام النون الساكنة و التتوين

- Noon sakinah is noon free from any vowel without dammah, fatha, kasrah.
- It remains unchanged in its written form and as well as in pronunciation when continuing to read after it and when stopping on it.
- The noon sakinah have a sukoon on it or can be written with no vowel.

- ن̣ OR ن

لَيْبَدَنَّ

مِنْ شَرٍّ

مِنْ حَيْثُ

- Noon sakinah occurs in nouns and verbs in the middle or at the end of the word and occurs in preposition and particles only at the end of the word.

RULES APPLIED TO NOON SAAKINAH & TANWEEN

- The Tanween is a term for extra noon sakinah not used for emphasis, found at the end of the nouns when continuing the reading but absent from the noun in the written form (noon of tanween pronounced not written).

بَاءٌ بِبٍ

Note: If we stop on Tanween Ad-damm (e.g. أَلِيمٌ) we will stop making sukoon on Meem and also in Tanween Al- kasr (e.g. مَبِينٍ) we will stop making sukoon on Noon.

But if we stop on tanween Al-fath (e.g. مَاءً) we will stop by pronouncing Alif (two vowel counts) ماءِ.

RULES APPLIED TO NOON SAAKINAH & TANWEEN

- There are four rules of tajweed applied to the Noon Saakinah and Tanween.

The four rules are:

1. **Al-Ith-haar** (Al-Idhhar) (الإِظْهَار).
2. (manifestation, clarity & appearance)
3. **Al-Idghaam** (الإِذْغَام) (merging, fusion and assimilation).
4. **Al-Iqlaab** (الإِقْلَاب) (turning and changing).
5. **Al-Ikhfaa'** (الإِخْفَاء) (hiding and concealment).

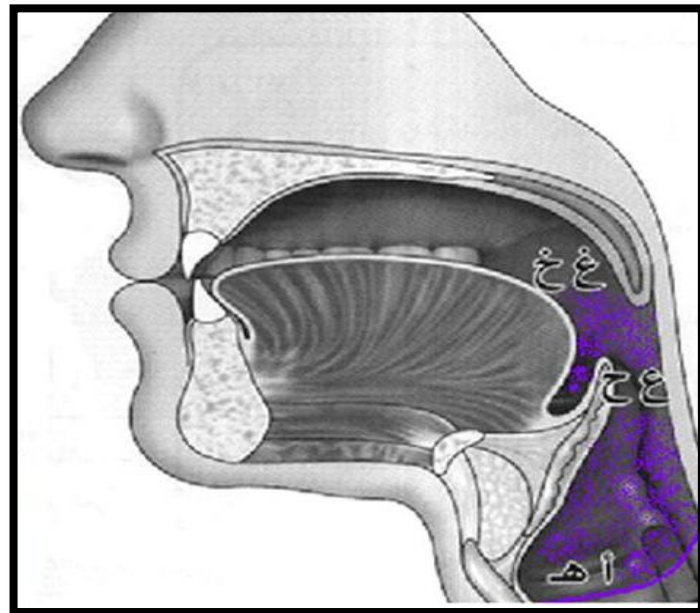
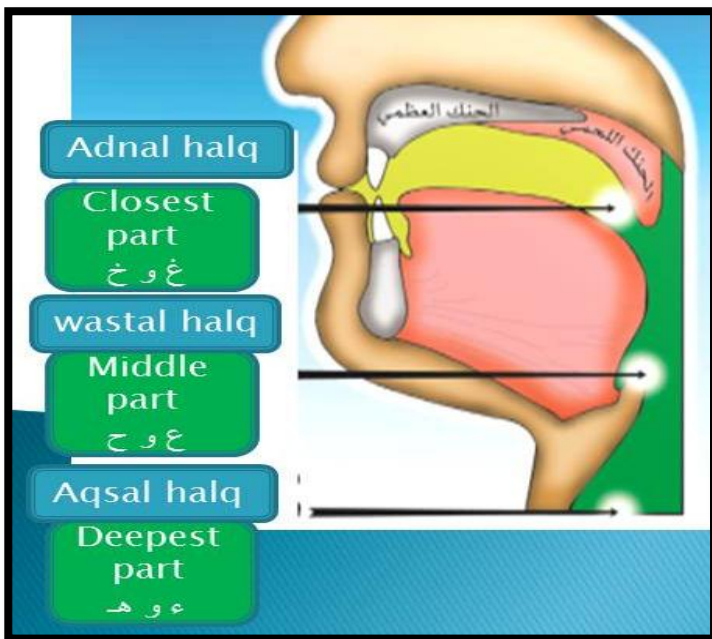


Al-ITH-HAAR(Al-Idhhar)

(AL-HALQI) الإظهار الحلقى

- Pronouncing every letter from its articulation point without a ghunnah on the clear letter. There are **six** letters when immediately followed by Noon Saakinah or Tanween causes the noon to be said clearly.

ء ه ع ح غ خ



THROAT LETTERS

ن

ع ه ح غ خ

ع ه ح

- These letters are called الحروف الحلقية or the throat letters. If one of these six letters follow the noon ن in one word or even between two words, The noon is then said clearly.

أَنْعَمْتَ

نَارٌ حَامِيَةٌ

تُسْقَى مِنْ عَيْنٍ عَائِيَةٍ

كُفُّوا أَعْيُنَكُمْ

2

Al-IDGHAM

الإدغام



Insertion of one thing into another is **IDGHAM**

The meeting of a non-voweled letter with a voweled letter so that the two letters become one emphasized letter of the second type.

The letters causing idghaam of noon saakinah and tanween are those contained in the word **يَرْمَلُونَ**

ي ر م ل و ن

This means if one of these six letters are at the beginning of the word that immediately follows a word ended in noon saakinah or a tanween, then the noon merges into the next letter.

مَنْ يَعْمَلْ

is pronounced as

مَيَّعَمَلْ



مِنْ مَاءٍ

is pronounced as

مِمَّاءٍ

فِي كِتَابٍ مُّبِينٍ

is pronounced as

فِي كِتَابِمْبِينٍ



ONLY
BETWEEN
TWO
WORDS,
NOT WITHIN
ONE WORD

TYPES OF IDGHAM

IDGHAM

IDGHAM WITH GUNNAH

إدغام بغنة

Complete كامل In complete ناقص

م ن و ي

When noon saakinah and tanween comes at the end of a word and one of these letters is first letter of the next word the rule is applied.

It is not pronounced clearly instead it is merged in the next letter with ghunnah (nasalization).

IDGHAM WITHOUT GUNNAH

إدغام بدون غنة

Complete كامل

ر ل

when one of these two letters begin the word that follows one that has noon saakinah or tanween at the end of it ,we then completely merge the noon into the next letter without ghunnah (complete insertion).

COMPLETE IDGHAM

Means nothing left of noon sakinah it has completely merged.

Shaddah ّ is present on the letter that is being merged into, in case of

ن م ل ر

E.G.

فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ
أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ
فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

INCOMPLETE IDGHAM

Means merging is not completed because there is a ghunnah left over from the noon.

There is NO shaddah over the two letters due to which ghunnah is not present in their bodies.

ي و

E.G.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ



EXCEPTION

- If Noon sakinah followed by one of the letters of idgham **ينمو** in one word there is **NO** idgham then, instead we say the noon clearly this case is called Al-ith-har Al-Mutlaq (اظهار مط) (absolute clearing).
- There are only **four** words in the Qur'an
- صنوان ، قنوان ، بنيان ، الدنيا
- In idgham without ghunnah in our recitation Hafs an Assim in surat Al-Qiamah verse 27 وَقِيلَ مَنْ رَاقٍ there is Sakt (س) (stop without taking breath) between Noon Sakinnah and راء. Here we read وَقِيلَ مَنْ, then stop for a short time without taking breath then complete the ayah. The Sakt **prevents** idgham from taking place, since it prevents the noon and ra' from meeting.



AI-IQLAB(AI-Qalb)

الإقلاب (القلب)



Al-Qalb

Is to change one letter into the other one.

It is the **changing** of Noon sakinah or Tanween into a MEEM م when followed by Ba ب with the observance of the ghunnah and the hiding of meem.

Means that when noon sakinah is followed by ba (ب) in the same word or noon sakinah and tanween at the end of a word and ba the first letter of the next word it is then required that the reader changes noon sakinah or tanween into a hidden meem with a ghunnah present so that no trace of noon sakinah or tanween is left.

How to pronounce hidden meem?

* Pronouncing the hidden meem by closing the lips and holding the meem for the length of the ghunnah, then opening them with the baa.

You may note that most copies of the Qur'an have very small meem م written over letter noon ن or the second dammah or fat-hah or kasrah of the tanween is replaced by a small meem.

﴿ مِنْ بَعْدِ - أَنْ بُورِكَ - أَنْبِئْتَهُمْ ﴾
- علامة قلب التنوين هي وضع ميم صغيرة بدل الحركة الثانية هكذا

(م) (م) (م)

نحو: ﴿ جَزَاءُ إِيْمًا - سَمِيعٌ بَصِيرٌ - شَيْءٌ بَصِيرٌ ﴾



مِنْ بَعْدِ



لِيُنْبِئَنَّ

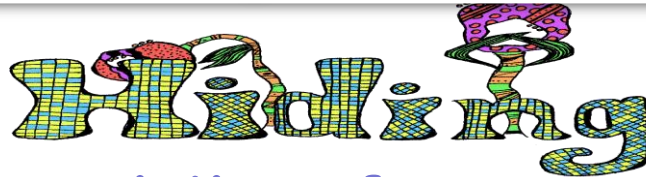


سَمِيعًا بَصِيرًا

4

AL-IKHFAA' AL-HAQIQI

الإخفاء الحقيقي



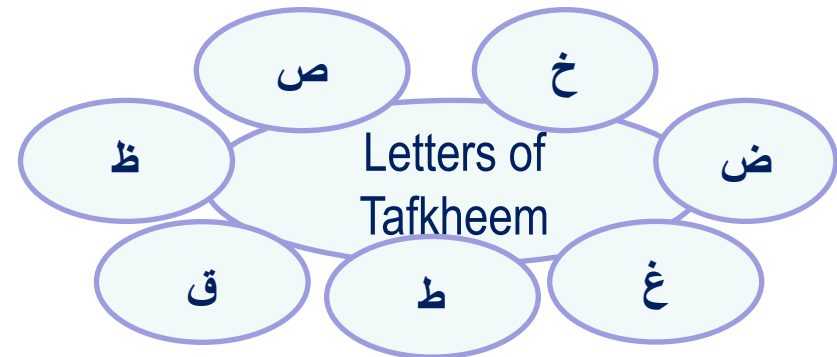
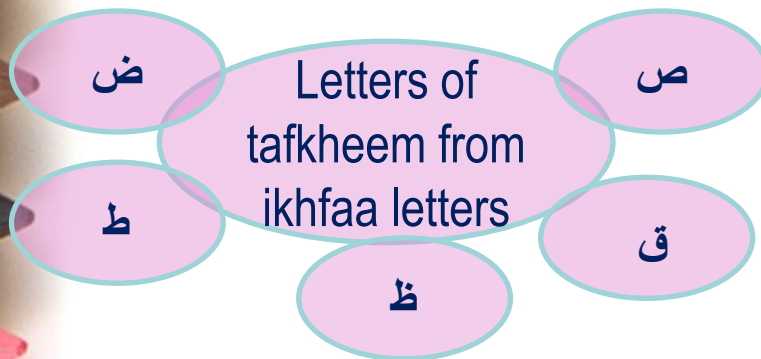
- It is the pronunciation of non-voweled letter stripped of any shaddah, characterized somewhere between an Ith-har and an Idgham with a ghunnah remaining on the first letter which is the Noon saakinah and Tanween.
- If any letter other than the letters of Ith-har, Iqlab or Idgham letters follows the Noon saakinah in the same word or between two words or follows Tanween at the beginning of the next word, then the Noon sound is hidden with ghunnah sound.
- These letters are:

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

Way of pronouncing

Correct pronunciation is obtained by placing the tongue in a position of readiness to articulate the letter following noon while holding the ghunnah for nearly two counts. The tip of the tongue should not touch the upper part of the mouth during the ghunnah or else noon will be evident and not hidden, and this is to be avoided.

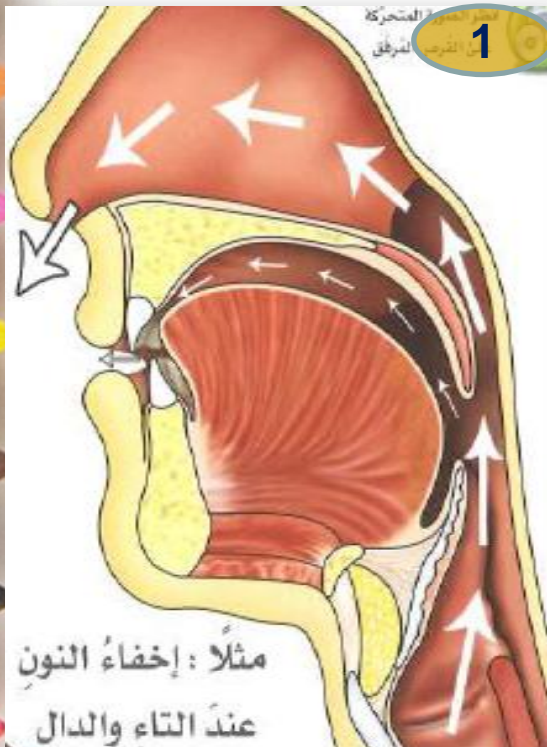
Note pertaining to ikhfaa': When a letter of tafkheem follows noon saakinah or tanween, the ghunnah takes on the quality of tafkheem (Fatness). Likewise, when a letter of tarqeeq follows noon saakinah or tanween, the ghunnah takes on the quality of tarqeeq (Thinness).



The rest of letters are Tarqeeq (light) letters

Picture number 1 for the mouth and tongue during ikfaa Noon or tanween before pronouncing Taa ت and daal د, sharing ghunnah from nasal cavity with sound comes from the mouth.

But in case of Ikfaa Noon or tanween before letters Qaf pic.2 ق or Kaf ك pic.3 there is only ghunnah and no sound comes from mouth because the oral cavity closed by the tongue.



من قبلكم



من كل أمر

Examples on Ikhfaa haqiqi:

جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

أَنْتَى



Here noon sakinah followed by ث one of letters of ikhfaa and light letter, then the sound of ghunnah light.

إِنْ كَذَّبَ يَتِيماً فَآوَى أَنْدَاداً مَنْ زَكَّاهَا غَفُورٌ شَكُورٌ

فَانْصَبْ



Here noon sakinah followed by ص which is one of the letters of ikhfaa and also heavy letter, then the sound of ghunnah required to be heavy.

وَمَنْ ضَلَّ ظِلًّا ظَلِيلًا مِنْ قَبْلِ عَمَلًا صَالِحًا



COMPARISON BETWEEN IKHFAA & IDGHAM

Ikhfaa

- Occurs in one word or between two words.
- No shaddah on the letter follows Noon sakinah or tanween.
- Always with ghunnah.

Idgham

- Occurs between two words.
- Shaddah is present in case of complete idgham.
- With ghunnah or without ghunnah according to the type.

Mind Map

Letters

ظ ف ح و ز ن ت
ظ ف ح و ز ن ت ج ا ب

Examples

ظلاً ظليلاً
عَفُورٌ شُكُورٌ
أَنْدَاداً
إِنْ كَتَبَ

Letters

ل ه و ز ن ت ج ا ب

Examples

أَنْعَمْتَ
عَذَابِ الْيَمِّ
مِنْ حَيْثُ

Letters

ي ر م ل و ن

Ikhfaa

هو ن

و

هو ن

Idgham

With ghunnah
ي و ن م
لَهَيْ وَتَبَّ
يَوْمَئِذٍ يُصْدِرُ
فَلَنْ يَكُنَّ

Without ghunnah
ل
وَيْتٌ كُلُّ
عَيْشَةٍ رَاضِيَةٍ

Letters

ب

Iqlab

هو ن م م

Examples

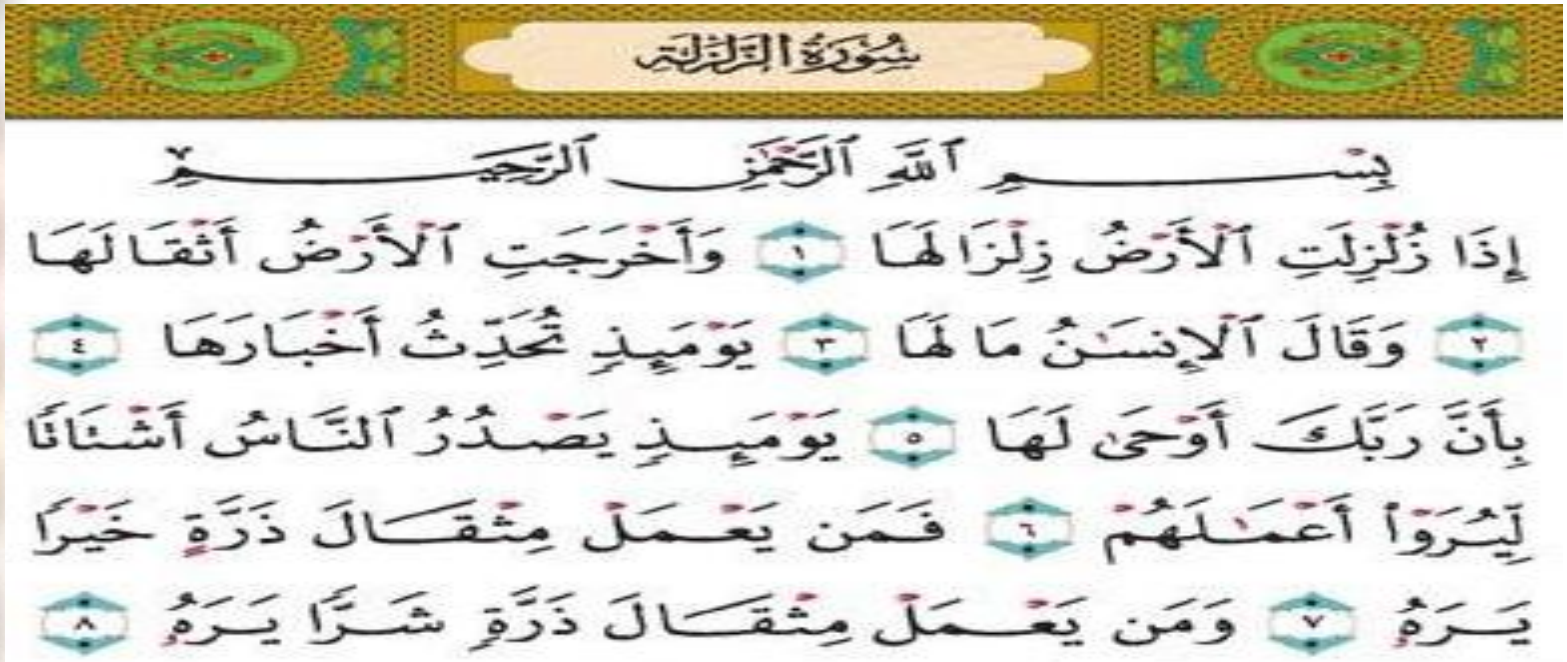
مِنْ بَعْدِ
أَوَّلِ كَافِرِيهِ



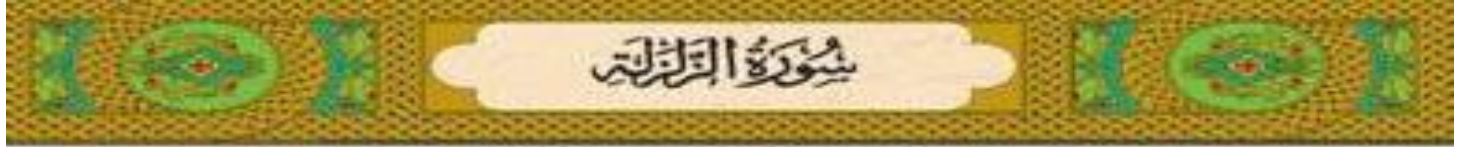
EXCERSISE



Select from the ayat idgham and verify its kind



Solution



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝١ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
۝٢ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝٣ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤
يَا أَيُّهَا النَّاسُ أَنْذَارَكُمْ
يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا
لِيُرَوْا أَعْمَالَهُمْ ۝٦ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُ ۝٧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨

Noon sakinah or tanween followed by Yaa .It is incomplete idgham with Ghunnah (ayah no 6 ,7,8).

Noon sakinah or tanween followed by Lam.
It is complete idgham without Ghunnah (ayah no 6).

EXCERSISE

?

Select from surat Al Humazah and Al Bayinah words containing Iqlab rule.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ
حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ❶ رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ❷
فِيهَا كُتُبٌ قَيِّمَةٌ ❸ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ❹ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الَّذِينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ
الْقَيِّمَةِ ❺ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ❻
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ❼
جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ❽



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ ❶ الَّتِي جَمَعَ مَالًا وَعَدَّدَهُ ❷ يَحْسَبُ
أَنَّ مَالَهُ أَخْلَدَهُ ❸ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ❹ وَمَا أَدْرَاكَ مَا
الْحُطَمَةُ ❺ نَارُ اللَّهِ الْمَوْقَدَةُ ❻ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ❼
إِنَّهَا عَلَيْهِمْ مُّوَصَدَةٌ ❽ فِي عَمَدٍ مُّمَدَّدَةٍ ❾

Solution

In Surat Al Humazah

لَيُنَبِّذَنَّ

In Surat Al Bayannah: 4

مِنْ بَعْدِ



EXCERSISE

From these surah's choose the words that contain any of Noon saakinah and Tanween rules.

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اِذَا السَّمَاءُ اَنْشَقَّتْ ۙ **١** وَاذْنَتْ لِربِّهَا وُحِّتَتْ ۙ **٢** وَاِذَا الْاَرْضُ مُدَّتْ
ۙ **٣** وَاَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۙ **٤** وَاذْنَتْ لِربِّهَا وُحِّتَتْ ۙ **٥** يَتَأْتِيهَا
الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلَى رَبِّكَ كَذَّحًا فَعَلَّقِيهِ **٦** فَاَمَّا مَنْ اُوْفَىٰ
كِتٰبَهُ بِيَمِينِهِ ۙ **٧** فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۙ **٨** وَيَنْقَلِبُ
اِلَى اٰهْلِهِ مَسْرُورًا ۙ **٩** وَاَمَّا مَنْ اُوْفَىٰ كِتٰبَهُ وِرَآءَ ظَهْرِهِ ۙ **١٠** فَسَوْفَ
يَدْعُو ثُبُورًا ۙ **١١** وَيَصْلٰى سَعِيرًا ۙ **١٢** اِنَّهٗ كَانَ فِي اٰهْلِهِ مَسْرُورًا ۙ **١٣**
اِنَّهٗ ظَنَّ اَنْ لَّنْ يَحُورَ ۙ **١٤** بَلَىٰ اِنْ رَّبِّهٖ كَانَ بِهٖ بَصِيرًا ۙ **١٥** فَلَا اُقْسِمُ
بِالشَّفَقِ ۙ **١٦** وَاللَّيْلِ وَمَا وَسَقَ ۙ **١٧** وَالْقَمَرِ اِذَا اَسْقَىٰ ۙ **١٨**
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ۙ **١٩** فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ۙ **٢٠** وَاِذَا قُرِئَ
عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُوْنَ ۙ **٢١** بَلِ الَّذِيْنَ كَفَرُوْا يُكْذِبُوْنَ
ۙ **٢٢** وَاَللّٰهُ اَعْلَمُ بِمَا يُوعُوْنَ ۙ **٢٣** فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ **٢٤**
اِلَّا الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصَّالِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنَ ۙ **٢٥**

سُورَةُ الْغٰشِيَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

هَلْ اَتٰكَ حَدِيْثُ الْغٰشِيَةِ ۙ **١** وَّجُوْهُ يَوْمٍ ذِي خَشِيْعَةٍ ۙ **٢**
عَامِلَةٌ نَّاصِبَةٌ ۙ **٣** تَصَلٰى نَارًا حَامِيَةً ۙ **٤** تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۙ **٥**
لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ صُرِيْعٍ ۙ **٦** لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۙ **٧**
وَّجُوْهُ يَوْمٍ ذِي نَاعِمَةٍ ۙ **٨** لِسَعِيْهَا رَاضِيَةٌ ۙ **٩** فِي جَنَّةٍ عَالِيَةٍ ۙ **١٠**
لَا تَسْمَعُ فِيهَا لَغِيَةً ۙ **١١** فِيهَا عَيْنٌ جَارِيَةٌ ۙ **١٢** فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۙ **١٣**
وَاَكْوَابٌ مَّوْضُوعَةٌ ۙ **١٤** وَمَنَارِقٌ مَّصْفُوفَةٌ ۙ **١٥** وَزَرَائِبٌ مُّبْتُوْنَةٌ ۙ **١٦**
اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ۙ **١٧** وَاِلَى السَّمَآءِ كَيْفَ
رُفِعَتْ ۙ **١٨** وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۙ **١٩** وَاِلَى الْاَرْضِ كَيْفَ
سُوِّجَتْ ۙ **٢٠** فَذَكِّرْ اِنَّمَا اَنْتَ مُذَكِّرٌ ۙ **٢١** لَسْتَ عَلَيْهِمْ
بِمُصَيِّطٍ ۙ **٢٢** اِلَّا مَنْ تَوَلٰى وَكَفَرَ ۙ **٢٣** فَيَعَذِّبُهٗ اللّٰهُ الْعَذَابَ
الْاَكْبَرَ ۙ **٢٤** اِنَّ اِلَيْنَا اِيَابَهُمْ ۙ **٢٥** ثُمَّ اِنَّا عَلَيْنَا حِسَابُهُمْ ۙ **٢٦**

Solution

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 هَلْ أَتَاكَ حَدِيثُ الْعَشِيَةِ ۞ (١) وَجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ ۞ (٢)
 عَامِلَةٌ نَاصِبَةٌ ۞ (٣) تَصَلَّى نَارًا أَحَامِيَةً ۞ (٤) تُسْقَى مِنْ عَيْنٍ آنِيَةٍ ۞ (٥)
 لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ۞ (٦) لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۞ (٧)
 وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ۞ (٨) لِسَعْيِهَا رَاضِيَةٌ ۞ (٩) فِي جَنَّةٍ عَالِيَةٍ ۞ (١٠)
 لَا تَسْمَعُ فِيهَا لَغِيَةً ۞ (١١) فِيهَا عَيْنٌ جَارِيَةٌ ۞ (١٢) فِيهَا سُرُرٌ مَرْفُوعَةٌ ۞ (١٣)
 وَأَكْوَابٌ مَوْضُوعَةٌ ۞ (١٤) وَمَنَارِقُ مَصْفُوفَةٌ ۞ (١٥) وَزُرَابِي مَثُونَةٌ ۞ (١٦)
 أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۞ (١٧) وَإِلَى السَّمَاءِ كَيْفَ
 رُفِعَتْ ۞ (١٨) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۞ (١٩) وَإِلَى الْأَرْضِ كَيْفَ
 سُطِحَتْ ۞ (٢٠) فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۞ (٢١) لَسْتَ عَلَيْهِمْ
 بِمُصَيِّرٍ ۞ (٢٢) إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۞ (٢٣) فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ
 الْأَكْبَرَ ۞ (٢٤) إِنَّ إِلَيْنَا إِيَابَهُمْ ۞ (٢٥) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۞ (٢٦)

These rules on stopping on the head of each ayah

In Surah Ghashiyah ayah no. 2 ,4 ,5, 6,10
 Ithhar halqi , ayah no.3,8,13,14 complete
 idgham ..Ayah no.6,7,12,17,21 ,23 Ikhfaa
 Haqiqi

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا السَّمَاءُ انشَقَّتْ ۞ (١) وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۞ (٢) وَإِذَا الْأَرْضُ مُدَّتْ ۞ (٣)
 وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۞ (٤) وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۞ (٥) يَتَأْتِيهَا
 الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًّا حَافِلًا لِقِيهِ ۞ (٦) فَأَمَّا مَنْ أَوْفَى
 كِتَابَهُ بِيَمِينِهِ ۞ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۞ (٨) وَيَنْقَلِبُ
 إِلَى أَهْلِهِ مُسْرُورًا ۞ (٩) وَأَمَّا مَنْ أَوْفَى كِتَابَهُ وَرَاءَ ظَهْرِهِ ۞ (١٠) فَسَوْفَ
 يَدْعُوا ثُبُورًا ۞ (١١) وَيَصَلَّى سَعِيرًا ۞ (١٢) إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا ۞ (١٣)
 إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ۞ (١٤) بَلَى إِنْ رُبِّيهِ كَانَ بِهِ بَصِيرًا ۞ (١٥) فَلَا أَقْسِمُ
 بِاللِّشْفَقِ ۞ (١٦) وَاللَّيْلِ وَمَا وَسَقَ ۞ (١٧) وَالْقَمَرِ إِذَا اتَّسَقَ ۞ (١٨)
 لَتَرْكَبُنَّ طَبَقًا عَنْ طَبِقِ ۞ (١٩) فَمَا لَهُمْ لَا يُؤْمِنُونَ ۞ (٢٠) وَإِذَا قُرِئَ
 عَلَيْهِمُ الْقُرْآنُ أَنْ لَا يُسْجِدُوا ۞ (٢١) بِلِ الَّذِينَ كَفَرُوا وَيُكَذِّبُونَ
 ۞ (٢٢) وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۞ (٢٣) فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۞ (٢٤)
 إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۞ (٢٥)

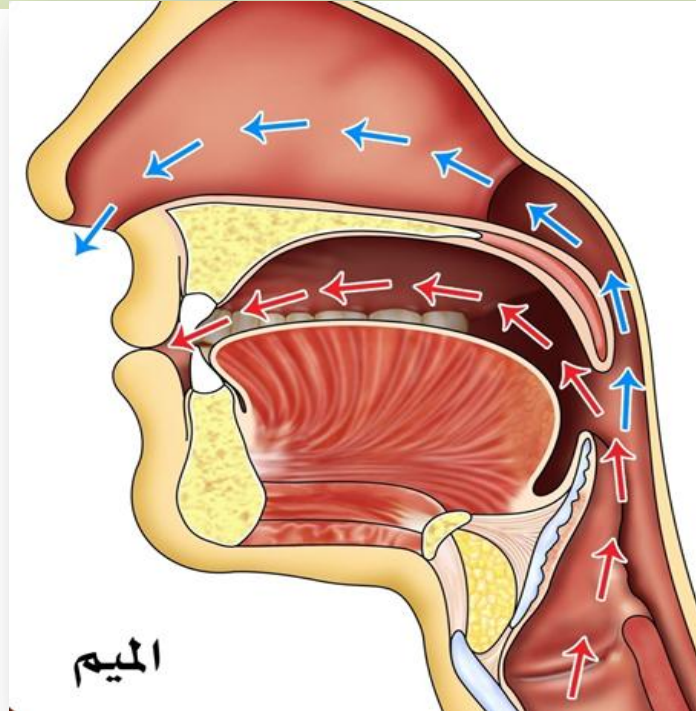
These rules on stopping on the head of each ayah

In Surah Alinshiqaq ayah no.6 7,10,19,24,25
 Ithhar halqi , ayah no.8 incomplete idgham .
 Ayah no.14 Complete idgham.. 34
 Ayah no.1,6,9,19 Ikhfaa

RULES OF MEEM

SAKINAH أحكام الميم الساكنة

The meem is articulated by closing the two lips together



It is a meem free from any vowel and which has a fixed sukoon when continuing reading and when stopping. This letter shares ghunnah (nasalization) during pronunciation.

أَنْعَمْتَ³⁵ الْحَمْدُ لِلَّهِ لَكُمْ فِيهَا وَلَكُمْ مَا كَسَبْتُمْ



MEEM SAKINAH RULES

The Meem saakinah has three possible rules:

- 1. Al-Ikfaa' As-shafawi (oral hiding)**
- 2. Al-Idgham As-saghir (Idgham mutamathilyne saghir) (The small merging).**
- 3. Al-Ith-har (idhhar) Ash-shafawi (The oral clarity).**

1

AL-IKHFAA' ASH-SHAFAWI

(Oral hiding) الإخفاء الشفوي

ب

م

Definition: The pronunciation of non vowel letter stripped of any shaddah characterized as between clear and merged, with the ghunnah remaining on the first letter which is meem in this case.

Hiding means in between lth-har and ldgham ,
The lips close on with the م the sound is held with a ghunnah for the appropriate period of time, then the lips separate with the letter ب.

Shafawi means articulated from the two lips.

It has one letter which is ب

If **Meem** is followed immediately by **Ba** and this does not occur except in between two words ,we then hide the meem with accompanying ghunnah.

Examples:

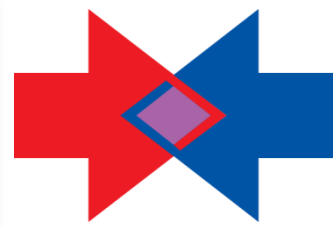
ترميه³⁷م بِحجارة ﴿ إن ربهم بهم يومئذ لخبير ﴿ فاحكم بينهم

2

AL-IDGHAM AS-SAGHIR

الإدغام الصغير

OR Idgham Mutamathilyne Saghir



(الإدغام الصغير) إدغام متماثلين صغير (The small merging)

Meeting of letter saakin with a voweled letter so that the two letters become one emphasized letter of the second type(of letter).

م = م + م
م = م + م
م = م + م

If there is Meem saakinah followed by a meem with a vowel in the same word or between two words, we are then required to insert the meem saakinah within the meem with a vowel which acquires a shaddah.

WHY IDGHAM MUTAMATHILYNE SAGHIR

- **Idgham** because meem sakinah inserted into the meem with a vowel.
- **Mutamathilyne** or **Mithlyne** because the letters are same articulation points and characteristics.
- **Saghir** because the first letter is sakin and the second is voweled (with fathah, kasrah, dammah).

Ghunnah accompanying the idgham while the lips closed.

Examples :

In one word  الْمَرْمَر

In two words :


 فِي قُلُوبِهِمْ مَّرَضٌ
 خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ
 أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ

3

AL-ITH-HAR ASH-SHAFAWI

(The oral clarity) الإظهار الشفوي

م

- Pronouncing every letter from its articulation point without prolonged ghunnah on the clear letter (meem).
- When meem saakinah is followed by any of the arabic letters other than **ب** or **م** (26 letters). It has to be pronounced clearly (complete contact of the two lips).

- This can be in one word or between two words.
- The word Shafawi because the articulation point of the letter meem from the lips.

Examples

Examples in one word:

أَمْشَاج

الْحَمْدُ لِلَّهِ

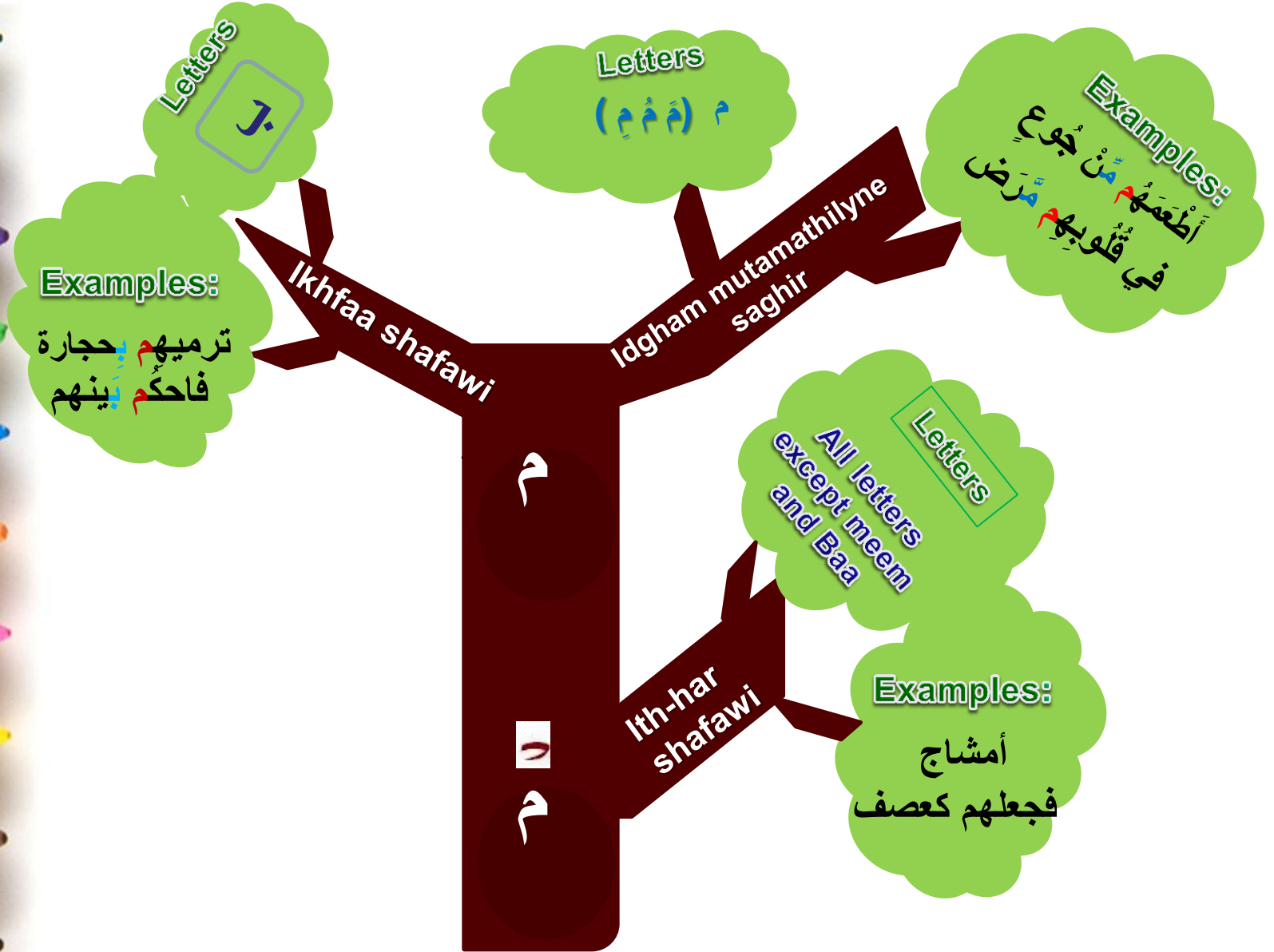
Examples in two words:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْمَ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ
بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

NOTE: There needs to be a special care taken that the Ith-har of the meem is complete when a **و** or **ف** follow it, this care is needed in that the reader should be careful to close his lips completely and not to say meem with Ikhfaa'.

This possibility of saying meem with an ikhfaa before these two letters due to the proximity of the articulation point of meem with the **ف**، **و** 41.



Mind Map

RANKS OF GHUNNAH

مَرَاتِبُ الْغُنَّةِ

There are four levels of the ghunnah:

- 1-Most Complete أكمل
- 2-Complete كاملة
- 3-Incomplete ناقصة
- 4-Most Incomplete أنقص

1-Most complete ghunnah : Is the longest ghunnah

- In Noon and Meem Mushadadah (with shaddah)
- In Idgham with ghunnah (if Noon sakinah or tanween followed by one of these letters ن، م، ي، و)

2-Complete ghunnah : Is the second longest ghunnah (not as long as the most complete ghunnah)

- In Al-ikhfaa' Alhaqiqi
- Alikhfaa As-shafawi ,Aliqlab

3-Incomplete ghunnah : This ghunnah is shorter in timing than the complete ghunnah

- Noon and Meem sakinah that are recited with ith-har

4-Most Incomplete ghunnah : This is the shortest ghunnah of all

- The Noon and Meem with vowels.

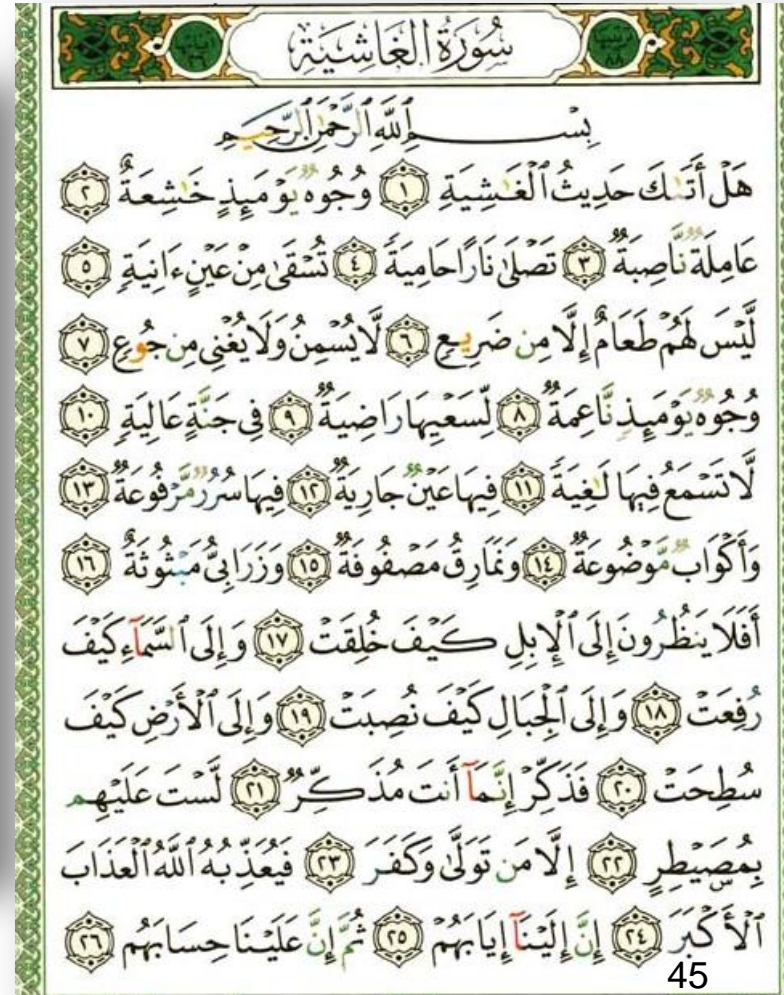
Note: The difference in timing between these different categories of ghunnah is very minute.



EXCERSISE



Select from these Surahs **Ikfaa shafawi**, **ikfaa' Haqiqi**, **idgham with ghunnah** and **ithhar halqi**:



EXCERSISE

Select from this surah any of rules Noon sakinah and Idgham mutamithalyne saghir from rules of meem sakinah:

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ① وَالْيَوْمِ الْمَوْعُودِ ② وَشَاهِدٍ وَمَشْهُودٍ ③ قِيلَ أَضْحَبُ الْأَخْدُودِ ④ النَّارِ ذَاتِ الْوَقُودِ ⑤ إِذْ هُمْ عَلَيْهَا قُعُودٌ ⑥ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ⑦ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ⑧ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑨ إِنَّ الَّذِينَ اتَّكَفَرُوا فَتَنَّا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَهُمْ فِي عَذَابِ الْحَرِيقِ ⑩ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ⑪ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ⑫ إِنَّهُ هُوَ يُبَدِّلُ وَيُبَدِّلُ ⑬ وَهُوَ الْغَفُورُ الْوَدُودُ ⑭ ذُو الْعَرْشِ الْمَجِيدُ ⑮ فَعَالٌ لِمَا يُرِيدُ ⑯ هَلْ أَنْتَ حَدِيثُ الْجَنُودِ ⑰ فِرْعَوْنَ وَثَمُودَ ⑱ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ⑲ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ⑳ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ㉑ فِي لَوْحٍ مَحْفُوظٍ ㉒

EXCERSISE



Choose the words which contain any rule of Meem sakinah:

قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنِّ دُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ
الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ
عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

Lam sakinah rules

ل

ل



The Lam sakinah in the Qur'an are of five categories

The lam in
a noun

The lam in
a verb

The lam in
a participle

The lam of
command

Lam of the
definite
article "The"

Laam of the definite article “the”

لام التعريف (ال)

The definition of the definite article لام (ال)

It is an extra laam saakinah added to the basic makeup of the word. This noun is preceded by a hamzah al-wasl that is read with a fat-hah when starting the word, dropped when continuing from a previous word.

The noun that follows the definite article لام ال

may be a **regular** noun that stands on its own without the definite article such as Sun (الشمس) moon (القمر)

Or it may be **irregular** in that it cannot be broken down further from the لام ال Such as: الذي، التي

The alif and lam of the definite article can precede a noun beginning with any of the Arabic letters.

There are two possibilities in the rules لام التعريف

Ith-har
الإظهار

First a regular noun
that stands on its own
without the definite
article

Idgham
الإدغام

If the definite article
لام (ال)

precedes a noun beginning with
any of the fourteen letters in the
group

أَبْغِ حَجَّكَ وَخَفَّ عَقِيمَهُ

(ء ب غ ح ج ك و خ ف ع ق ي م هـ)

It is said clearly this called Ith-har
qamari

إظهار قمري

And the Lam then is called

لام قمرية



If اللام التعريف precedes any of the
fourteen remaining letters

ط ث ص ر ت ض ذ ن د س ظ ز ش ل

of the Arabic alphabet, there is then
Idgham (merging) of the lam of the
definite article into the next letter As
we know, when there is an idgham,
the two letters merge into one, and
the letter that the two merge into
acquires a shaddah In this case
then, the letter immediately
following the Lam, will have a
shaddah on it. This is called idgham
shamsi إدغام شمسي

And the lam is then called لام شمسية



Irregular noun in that it cannot be broken down further from the alif lam

Ith-har الإظهار

If followed by yaa ي OR
Hamza ء

Examples:

النَّانِيسَعِ

Idgham الإدغام

If followed by Lam

Examples:

وَالَّذَانَ الَّذِينَ الْأَيِّ وَالَّتِي
اللَّهِ

The name of Allah noun that cannot be further broken down Though the original noun without the definite article was إله and when the alif lam was added the hamzah was dropped and the lam of the definite article merged into the lam of the noun so the honourd word became Allah الله
The lam in this case lam shamsiyah.

These underlined examples
 From surat Al-Qadr
 and surat Al-Bayinah
 *Lam qamariyah
 underlined in blue
 *Lam shamsiyah
 underlined in red
 Note: Lam
 qamariyah above it
 the sign of sukoon
 (as head of ح) =
 But lam shamsiyah
 has no sign of
 sukoon .



The Laam saakinah in verbs, nouns, command and prepositions/participles

Lam saakinah in verbs

Comes at the end of a word or in the middle

1-Ith-har

(pronounced clearly)

If followed with any of the Arabic letters

EXCEPT

راء or لام

Examples: In Past tense

التَّقَى ، أَنْزَلْنَاهُ ، جَعَلْنَا ، أَرْسَلْنَا

In present tense:

يَلْتَقِطُهُ ، يَلْتَفِتُ

The imperative:

وَأَلْقِ ، قُلْ ، وَتَوَكَّلْ

2-Idgham

قُلْ رَبِّ ، قُلْ لَكُمْ ، قُلْ لَا أَسْأَلُكُمْ

وَقُلْ رَبِّ زِدْنِي عِلْمًا

قُلْ لَكُمْ مِيعَادُ

Lam saakinah in nouns

Ith-har

(pronounced clearly)

Examples:

أَسْنَتَكُمْ ،
سُنُسَيْبِيلاً ، مُجْأً ،
زُنْزَالِهَا

Always in the middle of the word

Lam sakinah of command

Ith-har


(pronounced clearly)

'Lam Sakinah'- when added to the present tense verb form, it becomes a type of command if

preceded by 'thumma' **ثم**

or 'waw' **و** or 'fa' **ف**

Examples:

 **ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نَدْوَرَهُمْ**
وَلِيُطَوِّفُوا بِالْبَيْتِ الْعَتِيقِ
(Al-Haj 29)

وَلِيُوفُوا
ثُمَّ لِيَقْضُوا
وَلِيُطَوِّفُوا

Lam sakinah in participles

هل ، **بل** Only in

1-Ith-har of Lam sakinah followed by any letter **EXCEPT**

راء **or** لام

(بَلْ قَالُوا) (بَلْ فَعَلَهُ) (هَلْ يَسْتَوِي) (هَلْ أَنْبَأَكُمْ)


2-Idgham if followed by these two letters

راء **or** لام

(بَلْ رَفَعَهُ)  (هَلْ لَكُمْ)

Lam saakinah at the end of the word merges into the next letter so is not pronounced at all next letter acquires a shaddah.

There is **EXCEPTION** to the idgham rule in verse no.14 of surah Al-Mutaffeen Since reciter Hafs 'an 'Aasim by the way of Ash-shatabiyyay has breathless pause (sakt)

 كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Lam sakinah in **verbs**:
Ith-har with any letter
except with lam and
raa will be **Idgham**
Comes at the end of a
word or in the middle

Lam
sakinah in
nouns:
Always
Ith-har
Always
comes in
the middle
of the word

Lam sakinah

Lam sakinah
of command:
Always
Ith-har
preceded by
'thumma' **ثم** or
'waw' **و** or
'fa' **ف**

Lam sakinah in
participles:
(Only in **هل** and **بل**)
Ith-har with any letter
except with lam and
raa will be **Idgham**



EXCERSISE



1- Compare between Lam sakinah in nouns and lam of definite articles

2- Complete :

Lam And Lam Are extra lam sakinah added to be basic make up of the word .

3- What are the types of lam sakinah in these words ?

(السلام) (يُلْهَث) (و تبتلُ اليه) (قلْ هلْ تربصون)

THE MUDOOD

The Lengthenings المدود

Lengthening المد

Hadith:

حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا جَرِيرٌ، عَنِ قَتَادَةَ، قَالَ سَأَلْتُ أَنَسًا عَنِ قِرَاءَةِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يَمُدُّ مَدًّا .

Qatadah said:

I asked Anas about the recitation of the Qur'an by the Prophet (sala Allahu Alihi wa salam)

He said: He used to express all the long accents clearly.

Sahih (Al-Albani)

Sunan Abi Dawud 1465

The Mudood

Secondary Madd

Natural Madd

ياء مدية Yaa, ألف Alif, waw
واو مدية

Includes the separated
letters in حي طهر that
starts some surahs.

Followers of Natural madd:

1-The Lesser Connective
Lengthening

2-The Substitute
Lengthening

3-The Exchange
lengthening

It is lengthened **two** vowel counts

Due to Hamzah

With a letter
madd in two
different
words

1-The Separate
Allowed
Lengthening
2-The Greater
Connective
Lengthening
Four or **five** vowel
counts.

Two counts but that
way is not the way of
Ash-Shatibiyyah that
is being taught here

With a letter
madd in the
same word

Al Hamzah
after letter
madd

The Required
Attached Madd
Four or **five**
vowel counts

Due to sukoon

Original
sukoon

Presented
sukoon

1-The Presented
Sukoon
Lengthening

2-The Soft
Lengthening

The Compulsory madd

In
letter

In
word

heavy

light

heavy

light

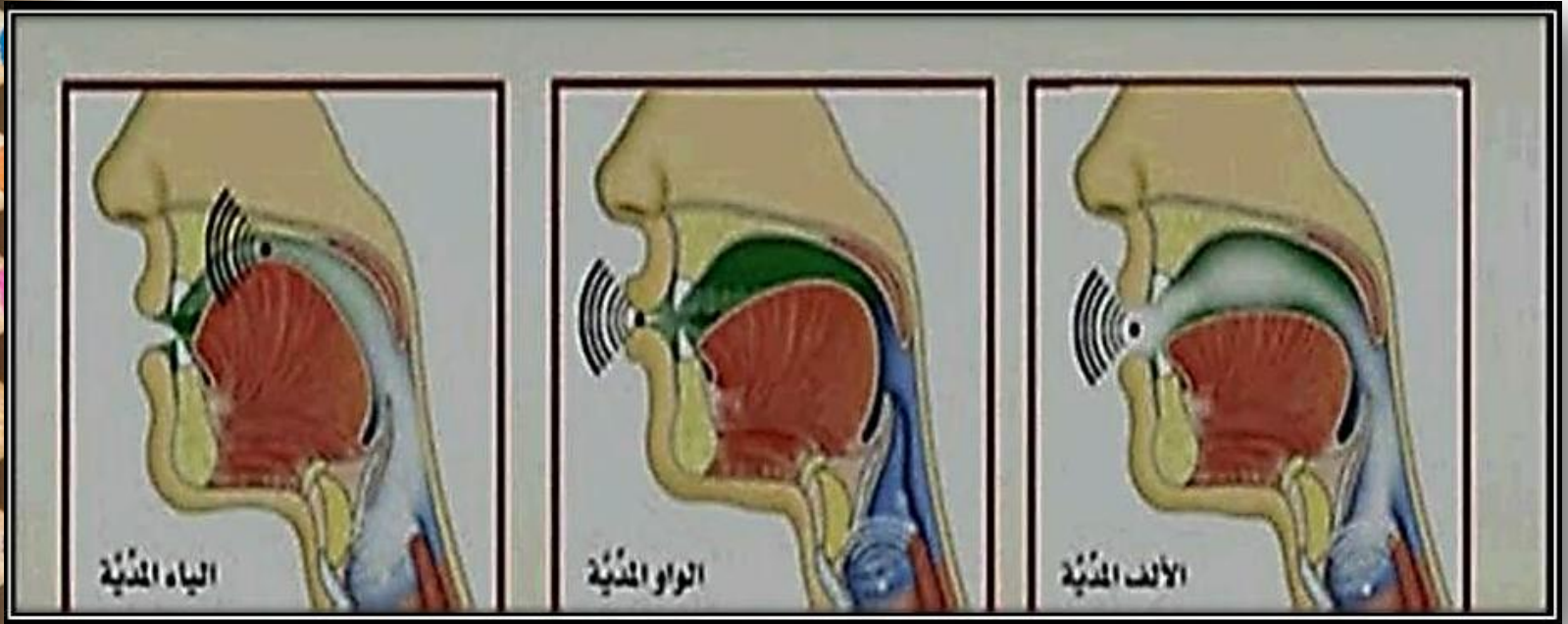
The Lengthening

المد

Its linguistic definition: Extra

Its applied definition: Lengthening of the sound with a letter of the madd letters.

The madd letters are in the following three cases.



The ya' with sukoon preceded by a letter with kasrah

The waw with sukoon preceded by a letter with Dammah

The Alif with a sukoon preceded by a letter with Fathah

These madd letters appear in one word **أوتينا ، نوحيتها**



The Two leen letters حرفي اللين

The **waw** sakinah preceded by a fat-hah such as:

أَوْ ، خَوْف

The **yaa** sakinah preceded by a fat-hah such as:

خَيْر ، بَيْت

The Natural Lengthening (Al-Madd At-tabee'ee) (المد الطبيعي (المد الأصلي))

Its definition: It is the madd (lengthening) that without which the letter cannot exist (the timing), and it does not stop due to a hamzah or a sukoon.

Its indications: There should not be a hamzah before it, and there should not be a hamzah or sukoon after it.

It is named **original** because it is the origin of all mudood (lengthening)

It is called **natural** because the person with a natural measure will not increase its measure nor decrease it.

Its timing: It is lengthened **two** vowel counts.

The timing of each count depends on the speed of the reciter. Each vowel should be equal in count to the other, and the mudood of two, four, five, and six counts should be equal to that many vowels.



Vowel: Is the time needed to pronounce one letter with fat-hah or dammah or kasrah.

The time of all voweled letter the same

Example: قُ = قِ = قَ

..... سَ = سِ = سُ = تَ = تِ = تُ = قَ = قِ = قُ

When we say 2 vowel counts means time needed to pronounce two successive voweled letter with fat-hah or dammah or kasrah.

The time needed to pronounce ما = مو = مي

عَبَادَ كَفَرُوا الَّذِينَ كَمَا

All vowels must sound like a shortened version of its origin. The alif ا is the origin of the fat-ha, the long waw و is the origin of the dhammah, and the long yaa ي is the origin of the kasrah. The reader must be careful not to pronounce these vowels incorrectly, such as when the kasrah is pronounced in between a kasrah and a fat-ha. Some readers mistakenly open the sides of the mouth for a fat-hah instead of opening the mouth vertically suitable opening ; the result of this mistake is called imaalah, which means tilting.

Other readers do not make a complete circle of their lips for a dhammah and the resulting sound is like that of the English (O).

Another mistake readers may make is not lowering the jaw completely for the kasrah, and the resulting sound is that of a short (i) or (ae). We should not let our mouths be lazy; the correct way of pronouncing vowels need more mouth and jaw action than the incorrect way.

Examples on natural madd:

قَالَ يَقُولُ قِيلَ

In these three words, Natural madd with different madd letters and will have the timing of two vowel counts.

Note: these words have a natural madd as long as we do not stop on the word. As stated before in the indications of the natural madd there cannot be sukoon after the madd letter, Then the madd would no longer be considered a natural madd, but would be a different kind of madd, to be discussed latter.

Included in natural madd is the group of letters:

حي ظهر (ح ا ي ا ط ا ها را)

which are letters that start some surahs of the Qur'an. If any one of these letters is at the beginning of a surah, the letter is read with two vowel counts.

Example:  طاه pronounced طاها

What Follows the Natural Lengthening Rules

The lesser Connecting Lengthening

Madd Assilah Assughra

مَدُّ الصَّلَّةِ الصُّغْرَى

It is a madd that comes from the vowel on a (pronoun or possessive pronoun **haa** هـ)

A haa at the end of a word (last letter) that is not part of the original make up of the word, representing the singular third person male. It is **voweled** either with a dhammah or a kasrah, positioned **between two voweled** letters, the reader is not stopping on it, and it is not followed by a hamzah. When all these requirements are met the dhammah on the haa become lengthened into a lengthened waw or the kasrah on the haa becomes lengthened like a lengthened yaa, When stopping on this haa we stop with a regular **sukoon**, and the two count madd is dropped.

مَا أَغْنَى عَنْهُ مَالُهُ، وَمَا كَسَبَ

The last letter of the word **ماله** is a pronoun not part of the original word, representing a male third person, located between two voweled letters lam with dammah and waw with fathah if we read this in continuation with the next word (meaning we do not stop on this word), we lengthen the dhammah on the haa so that it becomes the length of a lengthened waw, which would be two vowel counts. Please note the small **واو (و)** after the **هـ** (هـ). This tells us that there is an extra **واو (واو)**.

Here there is **NO** madd because letter precedes haa is sakin.

فِيهِ هَدَى

Here there is **NO** madd because haa is sakinah.



Surat Al-A'raf 111

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾

Surat An-Naml 28

قَالِقَةَ إِلَيْهِمْ تَوَلَّ عَنْهُمْ فَأَنْظِرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

- Exceptions to the Lesser Connective Lengthening rule

1-Here there is **NO** madd, even though all of the conditions have been met.

2-Here there **IS** a madd, even though all of the conditions have not been met.



Surat Azzumar 7

وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

Surat Al-Furqan 69

يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ﴿٦٩﴾

Note: The pronoun هـ of the female noun هذه which means this referring to a female object, follows lesser connecting madd rule if it is between two voweled letters.

Example:

Surat Al-Muzzammil 19

إِنَّ هَذِهِ تَذَكُّرَةٌ



The Substitute Lengthening (Madd Al-Ewadh)

مَدَّ الْعِوَاضِ

It is substituting a lengthened alif for the tanween with a fath **فتح**, when stopping on it. The lengthening is two counts, which means, the length of two vowels, the same as the counts of natural lengthening. This madd takes place whether there is an alif written after the letter with the tanween or not.

When continuing reading and not stopping on the word that has the tanween with a fat-h, this lengthening disappears, and the noon sakinah rules are applied to the tanween.

If there is an alif written after the tanween, it is dropped when continuing.

Examples: هُدًى pronounced هُدا
مَاءً pronounced مَاءا
شكورا pronounced شكورا
جمعاً pronounced جمعاً





Note:

The tanween is usually a sign of a noun, but there are a two cases when verbs have a tanween on them representing the light (non stressed) emphatic **NOON** نون التوكيد الخفيفة, and not part of a noun.

The two places

1-In Surat Yusuf ayah 32

وَلْيَكُونَا مِنَ الصَّغِيرِينَ ﴿٣٢﴾


2- Surat Al-Alaq Ayah 15

لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

The rule is the same when stopping on these two words; a two vowel count alif is substituted for the tanween when stopping.

وَلْيَكُونَا ، لَنَسْفَعًا

When continuing on, these words are recited with the tanween and the appropriate noon sakinah rule applied.



EXCEPTION: Not included in this madd is هاء التانيث or female haa in Arabic represented ة or ؃ when linked, This letter occurs on the end of nouns, indicates female gender. This letter is always read as a haa هـ saakinah when stopping on the word, and is always read as a taa ت in the case of continuing.

When a noun with a female haa has a tanween with a fath فتح the word should be stopped on with a haa sakinah and there is no alif substituted for the tanween.

This is found in such words as:

نِعْمَةٌ pronounced نِعْمَةٌ when stopped on
رَحْمَةٌ pronounced رَحْمَةٌ when stopped on

The Exchange Lengthening

مد البدل (Madd Al-Badal)

Its definition: The letter hamzah precedes any of the three madd letters.

Note: The vowel of the madd letter is on the hamzah.

وَ أُوذُوا إِيْمَانُكُمْ ءَادِمِ إِيْلَافِهِمْ

These examples were originally as follow

وَ أُوذُوا إِيْمَانُكُمْ ءَادِمِ إِيْلَافِهِمْ

As seen these words originally had two hamzahs, the first one had a vowel and the second a sukoon. The second hamzah was changed into a madd letter from the category of the vowel of the first hamzah (for example if the first hamzah has kasra then the second hamzah changed to yaa). Not all cases of madd badl (a hamzah preceding a madd letter) have this origin (two hamzahs, the first with a vowel and the second with a sukoon), but we treat all cases of hamzah before a madd letter as مد بدل.

Madd badl is lengthened for two vowel counts by the way of recitation of Hafs 'an 'Aasim.



The Secondary Madd

The madd due
to hamzah

1-The Required
Joined Lengthening

2-The Allowed Separated
Lengthening

3-The Greater Connective
Lengthening

The madd due
to sukoon

1-The Presented Sukoon
Lengthening

2-The Soft Lengthening

3-The Compulsory Lengthening

The Required Attached Madd

AL-Madd AL-Waajib AL-Muttasil

المَدِّ الْوَاجِبِ الْمُتَّصِلِ

Its definition: It occurs when a hamzah follows a madd letter in the same word.

It is called (required) because all readers agree that this madd is required. (more than two vowel counts).

It is called (joined) due to the attachment of the madd letter and the hamzah to the same word.

Its rule: It is lengthened four or five vowel counts.

عَلَى الْأَرَائِكِ يَنْظُرُونَ

أَوْلَايِكَ هُمْ خَيْرُ الْبَرِيَّةِ

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

فَكَلُّهُ هِنِيئًا مَرِيئًا

عَمَّ يَتَسَاءَلُونَ

يَعْمَلُونَ السُّوءَ

The Separate Allowed Lengthening

AL-Madd AL-Jaa'ez AL-Munfasil المَدّ الْجَائِزِ الْمُنْفَصِلِ

Its definition: It occurs when a madd letter is the last letter of a word, and a hamzah (hamzat Al-qat' همزة القطع) is the first letter of the next word.

It is called **allowed** because of the permissibility of a short count of two, as well as its lengthening with some readers.

It is called **separate** due to the separation of the madd letter and hamzah, meaning they are in separate words, but next to each other.

Its rule: Its lengthening is of the measure of four or five vowel counts, the way we are teaching to read, which is Hafs 'an Aasim by the way of Ash-shatibiyyah.

Two vowel counts for this lengthening are not allowed in this way of reading.

When stopping on the word that has the madd letter at the end of it, the reader stops with the natural two count lengthening since the hamzah in the next word is the reason for lengthening to four or five counts, and the reason is no longer present when stopping on the first word.

Examples:

فَضَرَبْنَا عَلَىٰ عَاذَانِهِمْ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً

لِمَا لَبِثُوا أَمَدًا

يَبْنِي عَادَمَ



NOTE: In some words such as

هَتُوْلَاءِ يَأْتِيهَا

يا used for calling, or ها for drawing attention, the madd letter is written joined together with these words, they are drawn as one word but they are two separate words يا أيها، ها أولاء And pronounced as one word.

So the kind of madd in يَأْتِيهَا allowed Separate Lengthening

In هَتُوْلَاءِ there are two lengthenings

هَتُوْلَاءِ



The second is
required Attached
Lengthening



The first is the
Allowed Separate
Lengthening

NOTES: The required attached Lengthening and the allowed separate lengthening must be **both four counts** or **both five counts**. It is not allowed to mix the madd counts!

The Greater Connecting Lengthening

Madd Assilah Alkubra مَد الصِلَّة الكُبْرَى

وَاو

Its definition: If the pronoun/possessive pronoun (هاء الضمير) هـ representing a third person male gender is at the end of a word (meaning not part of the original make up of the word) and it has a vowel of a dhammah or a kasrah, is between two voweled letters, and the first letter of the next word is a hamzah, the dhammah on the pronoun/possessive pronoun هـ is lengthened into a واو or the kasrah is lengthened into a ياء and it can be lengthened four or five counts, it is permissible two counts not the way we taught here.

This madd follows the allowed separated lengthening in vowel counts.

Examples:

لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا



أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

The second haa هـ in the word هذه follows the same rules as pronoun haa in the madd.

وَقَالُوا هَذِهِ أَنْعَمُ

lengthening caused by a sukoon

1-The Compulsory Lengthening

The Compulsory **word** Lengthening

The Compulsory **letter** Lengthening

The
Compulsory
Heavy
Lengthening in
a Word

The
Compulsory
light
Lengthening
in a Word

The
Compulsory
Heavy
Lengthening in
a Letter

The
Compulsory
light
Lengthening in
a Letter



The Compulsory Lengthening

Al-Madd Al-Laazim المَدُّ اللَّازِمُ

Its definition: An original (or fixed) sukoon is positioned after a madd letter, in a word or a letter.

By **original** it is meant that the sukoon is part of the original make up of the word, and is present when continuing the reading and when stopping.

*The Compulsory heavy word Lengthening

المدُّ اللَّازِمُ الكَلِمِي المُنْتَقِلُ

Its definition: It is when an original sukoon (the letter has a shaddah on it) comes after a madd letter in a word.

The word **heavy** مُنْتَقِلُ refers to the shaddah. A shaddah indicates two letters of the same, the first one with a sukoon, and the second with the vowel that is accompanying the shaddah. The two letters have merged into each other, and thence the shaddah. It is called **compulsory** لَازِمٌ due the permanent, or **original** sukoon found when the reader stops or continues, or because all readers agree that this lengthening must be **6 vowel counts**.

It is called word كَلِمِي due to the fact that the madd letter is in **one** word.

Examples:

الصَّاحَّةُ

وَلَا الضَّالِّينَ

نِ
نِ

أَتَحَابُونِي

ءَالذَّكْرَيْنِ

The Compulsory Light Lengthening in a Word

المد اللازم الكلمي المُخَفَّفُ

Its Definition: It occurs when an original sukoon that is not merged (no shaddah on it), follows a madd letter in a word.

The word light comes from the letter not being merged. This refers to the letter with the sukoon that follows the madd letter.

One word of this kind of lengthening in the Qur'an in only two places in surat Yunus (51,91)

6 vowel counts

ءَالْعَن

The Separate Letters that begin some surahs

The letters that begin some of the surahs of the Qur'an are fourteen in number.

These fourteen letters are found in the phrases:

Or نصٌ حكيمٌ قطعاً له سر Or نصٌ حكيمٌ قطعاً له سر
صِلُهُ سُحَيْرًا مِّنْ قَطْعَاكَ



These letters are divided into four groups:

1- **That which has no madd at all:** This refers to the alif ألف as it has no madd letter in it.

2- **That which has a madd of two counts:** The letters in this category can be found in the phrase: **حَيَّ طَهْرٌ** meaning the letters are

recited as **حَا يَا ظَا هَا رَا** when found in the letters that sometimes begin a surah, and are lengthened two counts.

When these letters are written out as above, they consist of only two letters, and are of the natural madd.

3- **The Ain عَيْنٌ** can be lengthened six or four vowel counts, according to the rules of the way we read, which is the way of: Hafs 'an 'Aasim from the way of Ash-Shatibiyyah (six counts preferred)

This is due to the fact that the Ain as a separate letter **كهيصن** and

to a surah is found at the beginning of surah Maryam and the beginning (second ayah) of surah Ash-Shoora **عسق**  **قر** 78

4-That which has a madd of six vowel counts: The rest of the letters from the fourteen that start some surahs of the Qur'an fall into this category. These letters are seven in number, and can be found in the phrase: **سِين نون قاف صاد لام كاف ميم) سَنَقْصُ لَكُمْ**

The letters of the group **سَنَقْصُ لَكُمْ** are categorized into to two groups:

1-The Compulsory **light** Lengthening

In a letter **المد اللازم الحرفي المخفف**

The letters of the group **سَنَقْصُ لَكُمْ** are each individually read as a three letter word, the middle letter being a madd letter, and the third letter having an original (or permanent) sukoon. This last letter not merged with what comes next.

Example **ألف لام راء** **الر** Pronounced **را**

The meem in **لام** not merged with **راء** therefore called **مخفف (light)**.

Letter Lam consists of three letters; the middle letter is a madd letter (alif) This madd is lengthened **six** vowel counts.

2-The Compulsory **Heavy** Lengthening

in a letter **المد اللازم الحرفي المثقل**

This type of lengthening occurs when a letter of the **سَنَقْصُ لَكُمْ** has the last letter of the three letter word representing the individual letter, merging into the letter that comes after it.

This is the reason for it being called **heavy** **مثقل**, This madd has a required lengthening of **six** counts.

Example: **ألف لام ميم**

الم

The two letters **لام** and **ميم** that consist of three letters in the middle letter madd lengthened **six** vowel and **ميم** sakinah in **لام** merged with the first letter of the next spelled out letter **ميم** Pronounced **ألف لام ميم**

The different separate letters that are found at the beginning of some surahs

1-One letter starts three surahs Saad Qaf Al-Qalam

Pronounced نون صاد قاف 6 vowel counts

ن ص ق

-This kind Compulsory light Lengthening in a letter المد اللازم الحرفي المخفف

2- Two letters start 10 surahs

يس

Ya-Sin

Pronounced

يا

2 vowel

count and

سين six vowel

طس

An-Naml

Pronounced

طا 2 vowel

counts And

سين six vowel

counts

Compulsory

light

Lengthening

in a letter

حم

In seven suras

Ghafir Fussilat

Ash-Shura

Az-Zukhruf Ad-Dukhan

Al-Jathiyah Al-Ahqaf

Pronounced

حاميم 2 vowel counts in

حا and six vowel counts

in

ميم

Compulsory light

Lengthening in a letter.

طه

Ta-Ha

Pronounced

طاها 2 vowel

counts each

(natural madd)

3-Three letters start 13 surahs



طسم

Ash-Shu'ara
Al-Qasas

Pronounced ط سيميم
2 vowel counts, ط
6 vowel counts سين
Compulsory Heavy
Lengthening in a
letter
because idgham
noon sakinah (last
letter in سين) in first
letter meem ميم
pronounced سيميم
Last yaa 6 vowel
counts
Compulsory light
Lengthening in a
letter



الر

Yunus Hud Yusuf
Ibrahim Al-Hijr

Pronounced ألف
6 vowel counts in laam
لام
Compulsory
light
Lengthening in
a letter
2 vowel counts
in raa را natural
maad



الم

Al-Baqarah Aal-'Imran
Al-Ankabut Ar-Rum
Luqman As-Sajdah

Pronounced ألف لام ميم
6 vowel counts لام
Compulsory Heavy
Lengthening in a letter
Because alif in letter
Lam م followed by
meem
mushaddadah, then
second meem its third
letter sakin ميم so it
is 6 vowel counts
Compulsory light
Lengthening in a
letter



Ar-Ra'd

ألف لام ميم را

6 vowel counts in letter,

-laam Compulsory **Heavy** Lengthening

-meem Compulsory light Lengthening

-Raa (natural madd) 2 vowel counts.



Maryam

كأف ها يا عينُ صَادُ

-6 vowel counts in kaf كَأَفْ

Compulsory light Lengthening

-2 vowel counts in ها يا

-6 or 4 in Ain عَيْنُ, then ikhfaa noon sakinah with heavy ghunnah

6 vowel counts in Saad صَادُ.



Al-A'raf

Pronounced ألف لام ميم صَادُ

6 vowel counts in three letters, laam

Compulsory **Heavy**

Lengthening in a letter

-meem and saad

Compulsory light

Lengthening in a letter.



Ash-Shoora

عَيْنُ سَيْنُ قَافُ

6 or 4 vowel counts in Ain عَيْنُ then ikhfaa haqiqi with ghunnah because

letter س followed noon sakinah, 6

vowel counts سَيْنُ Compulsory light

Lengthening in a letter and ikhfaa for

noon with heavy ghunnah because

followed by qaf, letter qaf 6 vowel

counts Compulsory light

Lengthening in a letter.

The Lengthening with a Presented Sukoon

Al-Madd Al-Aaridh Li-Ssukoon المَدِّ العَارِضِ لِلسُّكُونِ

Its definition: This madd occurs when there is only one letter after one of the three madd letters, it is the last letter of the word, this last letter has any vowel on it, and we are stopping on the last letter with a presented sukoon.

It is called “**presented sukoon**” because the sukoon is presented on the letter when stopping on it, otherwise the letter is read with its vowel.

It is permitted to lengthen this madd **two, or four, or six vowel counts** when stopping on it. When not stopping on it, the last letter is read with a vowel and the madd letter is lengthened two vowel counts, the normal measure for natural lengthening.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In **The Required Attached Madd** when the hamzah that follows the madd letter is the last letter of the word, and the reader is stopping on the word (meaning the hamzah now has a presented sukoon), the lengthening can be **four or five counts**, as mentioned before, or **six counts**.

السَّمَاءِ

The Soft Lengthening

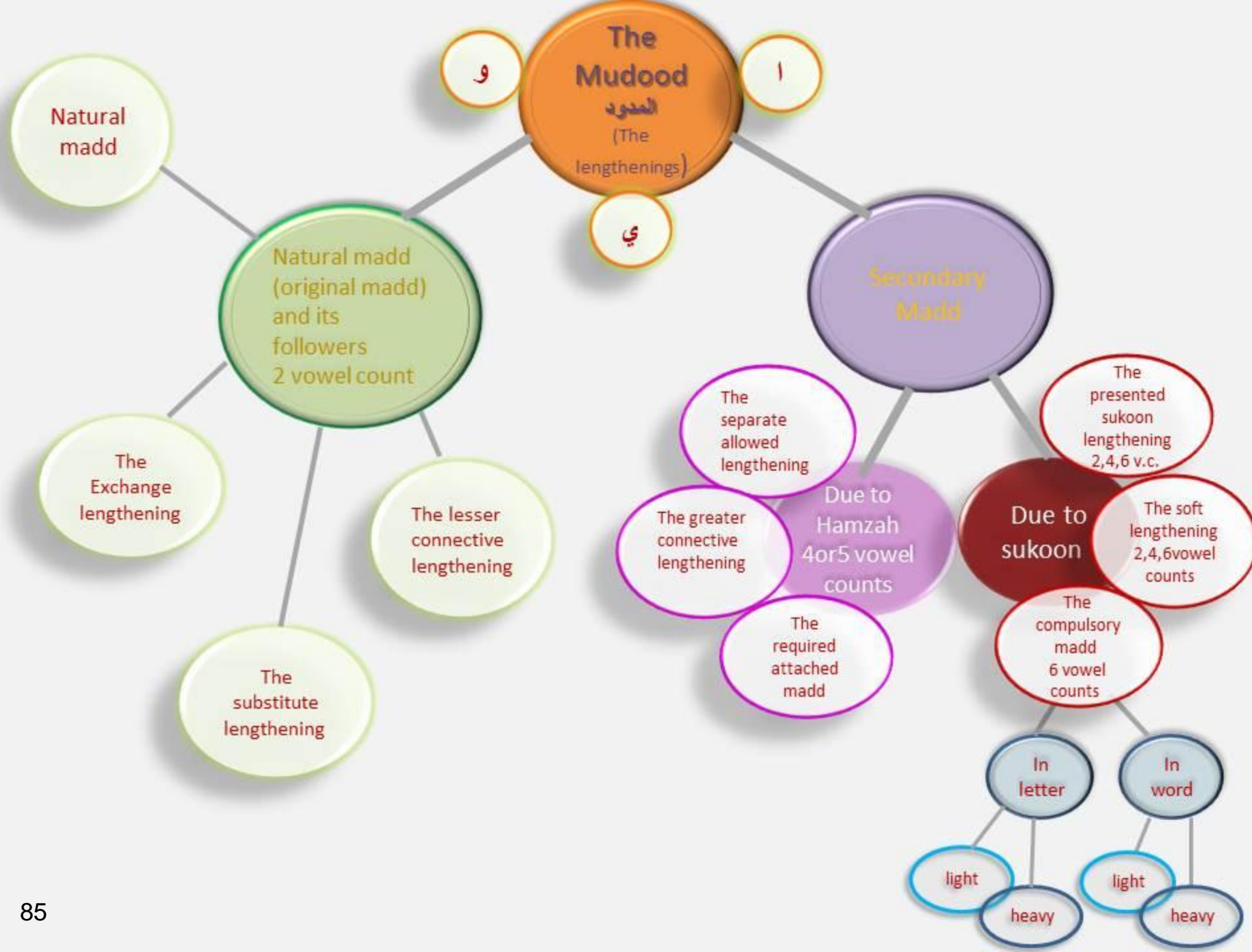
Madd Al-Leen مد اللين

It occurs when a “leen” letter waw واو or yaa ياء with a sukoon, preceded by a letter with a fathah) is followed by one letter only in the same word and we stop on the last letter in the word with a presented sukoon.

- It is allowed to lengthen this madd Two or four or six vowel counts when stopping on the word. When continuing reading (not stopping on this word), there is a slight lengthening of the “leen” letter, referred by the scholars as madd ma مداً ما which is less than two vowel counts, but longer than one vowel count.

وَأَمِنَهُمْ مِّنْ خَوْفٍ

لِإِيلَافِ قُرَيْشٍ





These lengthenings have various degrees of strength and weakness.

The strongest is the compulsory Lengthening, the second strongest is the required joined lengthening, the next the presented sukoon lengthening, then separated allowed lengthening, and the weakest the exchange lengthening,

The Rule of the Stronger of the Two Causes for a Lengthening

If two reasons for lengthening are present in one madd letter, there must be one stronger than the other. In this case the weak madd is left, and we use the stronger of the two.

Examples:



In this word, there is a hamzah before the madd letter **ا** this is therefore an exchange lengthening, This same madd letter is followed by a shaddah, meaning a sukoon, so we also have the compulsory lengthening.

With the knowledge that the stronger of these two madd is the compulsory lengthening, we use that madd and do not use the exchange lengthening, This madd is lengthened six counts, that of the compulsory lengthening.




In this example a hamzah precedes a madd letter **أ** so there is an **exchange lengthening**, The same madd letter is followed by a hamzah in the same word **اء**, so there is also a **required joined lengthening**, Both of these madd share the same madd letter, the alif, and since the stronger of the two lengthenings is the required joined lengthening, we apply that lengthening and not the exchange lengthening. This madd is therefore lengthened four or five vowel counts.

When Stopping:

the reader can stop on this madd at the end of this word (**بُرءاء**) four vowel counts with two causes required lengthening and lengthening with presented sukoon, may also stop with five vowel counts if the reader reads required madd five counts, Also may stop with six vowel counts this is for one reason if he reads lengthening with presented sukoon six counts.

It is forbidden to stop on this word using the present sukoon lengthening with two vowel counts. This is due to the rule of the stronger of the two lengthenings, since the required joined lengthening is stronger than the presented sukoon lengthening.



In this example  the hamzah precedes a madd letter, indicating an **exchange lengthening**, This madd is at the end of the word, and the first letter of the next word is a hamzah, so the **allowed separated lengthening** is also using this same madd letter, which is an alif.

In this case, when continuing reading, and the allowed separated lengthening is employed, so this madd lengthened 4 or 5 counts (by the way of Ash-Shatibiyyah)


When stopping on the first word only the exchange lengthening is used, since the hamzah that begins the second word is not being read, and there is therefore no allowed separate lengthening is used.

In case of this ayah



the weaker **soft lengthening** precedes the stronger presented **sukoon lengthening**, when stopping on both of them, the stronger should then be the same length or longer in length than the weaker.

Example: if we stop on  4 vowel counts.

So we can stop on  with either 4 or 6 vowel counts only.

*When the stronger madd precedes the weaker madd, the weaker madd then must be equal or less in length than the stronger one.



Pick out the words from Surat
Abassa that have these Rules:

1-one word has Madd
Laazim(the compulsory madd)

2-one word has Maad assilah
assughra (the lesser
connective lengthening)

3-Madd Jaa'ez Munfasil (the
separate allowed lengthening)
(write the No. of the Ayah)

4-Madd Ewadh (the substitute
madd)on stopping (write the no
of Ayah)

5-two words have madd wajib
Muttasil (the required attached
madd)

6-3 words have Madd Tabee'ee
(natural madd)


7-one word has lam in an order

8-Lam of the definite article (2
word have ith-har qamari) (2
words have idgham shamsi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ۙ (١) أَنْ جَاءَهُ الْأَعْمَى ۚ (٢) وَمَا يُدْرِيكَ لَعَلَّهِ يَتَزَكَّى ۚ (٣) أَوْ
يَذْكُرُ فَتَنْفَعَهُ الْذِكْرَى ۚ (٤) أَمَّا مِنْ أَسْتَغْنَى ۚ (٥) فَانْتَ لَهُ تَصَدَّى ۚ (٦)
وَمَا عَلَيْكَ أَلَّا يَزَكَّى ۚ (٧) وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۚ (٨) وَهُوَ يَخْشَى ۚ (٩) فَانْتَ
عَنْهُ تُلْهِى ۚ (١٠) كَلَّا ۚ إِنَّهَا نَذْرَةٌ ۚ (١١) فَمَنْ شَاءَ ذَكَرْهُ ۚ (١٢) فِي صُحُفٍ مُكَرَّمَةٍ ۚ
(١٣) مَرْفُوعَةٍ مُطَهَّرَةٍ ۚ (١٤) بِأَيْدِي سَفَرَةٍ ۚ (١٥) كِرَامٍ بَرَرَةٍ ۚ (١٦) قَبْلَ الْإِنْسَانِ
مَا أَكْفَرَهُ ۚ (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ (١٨) مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۚ (١٩) ثُمَّ
السَّبِيلَ يَسَّرَهُ ۚ (٢٠) ثُمَّ أَمَانَهُ ۚ (٢١) وَأَقْبَرَهُ ۚ (٢٢) ثُمَّ إِذَا شَاءَ أَسْرَهُ ۚ (٢٣) كَلَّا لَمَّا
يَقْضِ مَا أَمَرَهُ ۚ (٢٤) فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ (٢٥) أَنَا صَبَبْنَا الْمَاءَ صَبًّا
(٢٦) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۚ (٢٧) فَأَبْنَا فِيهَا حَبًّا ۚ (٢٨) وَعَبْنَا وَقَضَبًّا ۚ (٢٩)
وَزَيْتُونًا ۚ (٣٠) وَنَخْلًا ۚ (٣١) وَحَدَائِقَ غُلَبًا ۚ (٣٢) وَفَكِهَةً ۚ (٣٣) وَأَبًّا ۚ (٣٤) مَتَاعًا لَكُمْ
وَلِأَنْعَمِكُمْ ۚ (٣٥) فَإِذَا جَاءَتِ الصَّخَابَةُ ۚ (٣٦) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ (٣٧)
وَأُمِّهِ وَأَبِيهِ ۚ (٣٨) وَصَاحِبِهِ وَبَنِيهِ ۚ (٣٩) لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ
يَعْنِيهِ ۚ (٤٠) وَجْهٌ يَوْمَئِذٍ مُسْفَرٌ ۚ (٤١) ضَاحِكَةٌ مُسْتَبْشِرَةٌ ۚ (٤٢) وَوَجْهٌ
يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۚ (٤٣) تَرْهَقُهَا قَتَرَةٌ ۚ (٤٤) أُولَئِكَ هُمُ الْكُفْرَةُ الْفَجْرَةُ ۚ (٤٥)

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اللَّهُمَّ تَقَبَّلْ مِنَّا صَالِحَ الْأَعْمَالِ

O Allah! Accept from us our good deeds!

السلام عليكم

Peace be upon you

Assalamu Alaikum