

رَتِّلِ الْقُرْآنَ تَرْتِيلًا

Recite the Qur'ān a good recital

QAIDA
TARTILU LQUR'AN
قاعده ترتيل القرآن

In which

The basic rules for
reciting fluently and
melodiously have been
presented in simple manner
accompanied with
appropriate exercises

I have no power to accomplish
anything save through Allah.

The devotee: Hafiz Burhan Muhammad Khan

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PREFACE

I have gone through this treatise, which deals with an interesting subject of teaching the precise recitation of the Holy Quran. The writer has employed in transliteration the phonetic system adopted by the Royal Asiatic Society.

He has started from the very alphabet of Arabic language and gradually introduced the rules and regulations of Arabic reading and exhausted the subject in the last lesson.

An English speaking reader will find this work very helpful to achieve the ability of reciting the Holy Quran correctly.









The writer has put commendable effort to produce this marvelous work. May Allah reward him for it in this world and in the hereafter.



Malik Jamil R. Rafiq

INTRODUCTION

Here is a preliminary book for teaching recitation of the Holy Quran using proper Arabic syllables and accent named "Qaida Tarteel-ul-Quran". It consists of a series of lessons specially arranged to enable a learner to recite Quran fluently and beautifully. The book was initially written for Urdu speaking people who have been benefiting from it for the last ten years.

Now to extend its benefit to the English speaking world, it is being presented with instructions in English language. In transliteration, which has been used sparingly, we have followed the system adopted by the Royal Asiatic Society. Before we start with the explanation of Arabic Alphabet, it is better to mention that in transliteration short vowels are represented by a for  like u in bud, i for  like i in bid, u for  like oo in wood. The long vowels by ā for  like a in father ī for  like ee in deep, ai for  like i in site, ū for  like oo in root, au for  resembling ou in sound.

THE ARABIC ALPHABET

The Arabic alphabet consists of 28 letters. The pronunciation of the majority of these letters bears resemblance to English sounds. However, the pronunciation of a few is exclusively Arabic.

Following is the list of Arabic consonants, the sound symbol for each and its approximate equivalent in English.

1. Arabic consonants, the pronunciation of which bears resemblance to English sounds.

Letter	Sound Symbol	English Equivalent
ب	b	<u>b</u> et
ت	t	<u>t</u> ea
ث	th	<u>Th</u> ing
ج	j	<u>j</u> udge
س	s	<u>S</u> ea
ش	sh	<u>Sh</u> oe
ر	r	<u>R</u> ed
ز	z	<u>Z</u> oo
د	* d	<u>D</u> oor

ذ	dh	<u>T</u> hat
ف	f	<u>F</u> ire
ك	k	<u>K</u> id
ل	l	<u>L</u> et
م	m	<u>M</u> an
ن	n	<u>N</u> et
و	w	<u>w</u> atch
ي	y	<u>Y</u> et

* The sound of Arabic " ذ " is much softer and more dental than that of the English "d"

2. Arabic consonants, the pronunciation of which bears little or no resemblance to English sounds.

Letter	Sound Symbol	English Equivalent
ص	ṣ	<u>s</u> aw
ض	ḍ	<u>d</u> ul
ط	ṭ	<u>t</u> ask
ظ	ẓ	No Equivalent

3. Arabic consonants, the pronunciation of which is exclusively Arabic.

,	This sound symbol stands for the glottal stop called hamzah and written “ ء ”. It is the sound, which occurs, commonly in English words beginning with a vowel, e.g. eagle order....
q	This sound symbol stands for the Arabic consonant “ ق ” if one articulates “q” as far back in the throat as one can, the distinctive sound pronounced is q. The nearest English approximation to it is the Pronunciation of k in talk.
Kh	This sound symbol stands for the Arabic consonant “ خ ” this consonant is pronounced like the sound in Scottish loch and German achtung.
gh	This sound symbol stands for the Arabic Consonant “ غ ” which can be approximated by the Pronunciation of the French r in such words as Paris and renard.
h	This sound symbol stands for the Arabic Consonant “ ح ” the Pronunciation of which is strictly Arabic.
‘	This sound symbol stands for the Arabic consonant “ ع ” the Pronunciation of which is strictly Arabic.

The emphatic and none emphatic letters. The four letters “ **ظ ط ض ص** ” are traditionally called the “emphatics” and their characteristic pronunciation is indicated in transcription by a dot underneath the sound symbols for their none emphatic counterparts; thus

None emphatics		Emphatics	
س	s	ص	ṣ
د	d	ض	ḍ
ت	t	ط	ṭ
ذ	dh	ظ	ẓ

سَيْفٌ	saif	A sword	صَيْفٌ	ṣaif	summer
دَيْرٌ	dair	A covert	ضَيْرٌ	ḍair	Harm
تَيْنٌ	tīn	figs	طَيْنٌ	ṭīn	Mud
ذَلِيلٌ	dhalīl	submissive	ظَلِيلٌ	ẓalīl	shady

سَيْفٌ - س (s) as in the English word **see** vs
صَيْفٌ ص (ṣ) as in **saw** or **salt**.

دَيْرٌ - د (d) as in the English word **deer** vs
 ضَيْرٌ - ض (ḍ) as in **doll**. But as it has been
 explained earlier, sound of “ ڍ ” is much
 softer and more dental than that of the
 English “d”

تَيْنٌ - ت (t) as in the English word **tea** vs
 طَيْنٌ - ط (ṭ) as in **talk**.

ذَيْلٌ - ذ (dh) as in the English word **this** vs
 ظَيْلٌ - ظ (z) as in **those**.

The short vowels (حَرَكَاتٌ ḥarakāt)

كَسْرَةٌ kasrah فَتْحَةٌ fathah دَمَمَةٌ ḍammah

1. **Fathah**: A raised hyphen placed over the pertinent consonant, thus is called fathah the sound symbol for it is “a” and its nearest correspondent in English is the vowel sound in the word **rush**. In Arabic it will be written as رَشٌ and its transliteration is **rash**.

2. **ḍammah**: A mark written over the pertinent consonant is called ḍammah. The

sound symbol for it is u and its nearest correspondent in English is the vowel sound in word huk. The word bush; In Arabic will be written as بُشْ , and its transliteration is **bush**

3. **kasrah**: A hyphen / that is placed below the pertinent consonant _____ is called kasrah. The sound symbol for it is i and its nearest correspondent in English is the vowel sound in the word thick. In Arabic will be written as تِكْ and its transliteration is **thik** .

4. **sukūn**: when a consonant is pronounced without any vowel mark the absence of the vowel is indicated by the sign ^ placed over the pertinent consonant is called sukūn

long vowels (حُرُوفِ مَدَّ hurūf madd)

1. اَ = ā its nearest corresponding sound in English is the vowel in word **far**; in Arabic it will be written as فَاَر its

transliteration is **fār**. Word **harsh**; in Arabic will be written as هَارِشُ .

2. **و** = **ū** its nearest corresponding sound in English is in the word **shoe**, in Arabic it will be written as شُوْ ; its transliteration is **shū**. The word **cool** in Arabic will be written as كُوْلٌ .

3. **ي** = **ī** Its nearest corresponding sound in English is in the word **she**, in Arabic it will be written as شِيْ ; its transliteration is **shī**. The word **scene** in Arabic will be written as سَيْنٌ .

Pliable letters. حُرُوفٌ لَيِّنٌ ḥurūf līn

When و (wāw) or ي (yā) is preceded by the vowel mark َ **fathah**, sound is prolonged softly, consequently the sound will yield and will make a half circle و + ب = بَو in transliteration it is **bau**, ي + ب = بِي in transliteration is **bai**.

It is an obligation for a believer to recite the Holy Quran in five obligatory prayers and in Tahajjud (night) prayer. So he is bound to recite the Holy Quran in its Arabic text. Following is the series of lessons with exercises. Read them, practice them. Transliteration is not given in the exercises so that you may concentrate on learning directly from the Arabic text.

May Allah the Almighty help you.

LESSON 1

THE ARABIC ALPHABET WITH THEIR PRONUNCIATION

خ	ح	ج	ث	ت	ب	ء	ا
khā	ḥā	jīm	thā	tā	bā	hamzah	'alif
ص	ش	س	ز	ر	ذ	د	
ṣād	shīn	sīn	zā	rā	dhāl	dāl	
ق	ف	غ	ع	ظ	ط	ض	
qāf	fā	ghain	'ain	ẓā	ṭā	ḍād	
ي	ه	و	ن	م	ل	ك	
Yā	hā	wāw	nūn	mīm	lām	kāf	

EXERCISE

ا	ء	ا	ء	ء	ا	ا
'alif	hamzah	'alif	hamzah	hamzah	'alif	'alif

ه	ء	ا	ه	ء	ه	ه
hā	hamzah	'alif	hā	hamzah	hā	hā

ع	ح	ح	ع	ح	ع	ع
'ain	ḥā	ḥā	'ain	ḥā	'ain	'ain

خ	خ	غ	خ	غ	غ	ح
Khā	khā	ghain	khā	ghain	ghain	ḥā

ء	ا	ح	غ	ع	خ	غ
hamzah	'alif	ḥā	ghain	'ain	khā	ghain

ق	ق	خ	غ	ح	ع	ه
qāf	qāf	khā	ghain	ḥā	'ain	hā

ش	ج	ج	ك	ك	ق	ك
shīn	jīm	jīm	kāf	kāf	qāf	kāf

ش	ي	ي	ج	ش	ش	ج
shīn	yā	yā	jīm	shīn	shīn	jīm

ض	ض	ي	ج	ق	ك	ي
ḍād	ḍād	yā	jīm	qāf	kāf	yā

ك	ي	ض	ق	ض	ش	ق
Kāf	yā	ḍād	qāf	ḍād	shīn	qāf

خ	غ	ح	ع	ه	ء	ا
khā	ghain	ḥā	'ain	hā	hamzah	'alif
ل	ن	ل	ل	ي	ش	ج
lām	nūn	lām	lām	yā	shīn	jīm

ن	ر	ل	ر	ر	ن	ن
nūn	rā	lām	rā	rā	nūn	nūn

ط	ط	ر	ن	ل	ض	ر
ṭā	ṭā	rā	nūn	lām	ḍād	rā

د	ت	ت	د	د	ط	د
dāl	tā	tā	dāl	dāl	ṭā	dāl

ظ	ظ	ت	د	ط	ت	ط
ẓā	ẓā	tā	dāl	ṭā	tā	ṭā

ظ	ظ	ت	د	ط	ت	ط
ẓā	ẓā	tā	dāl	ṭā	tā	ṭā

ث	ذ	ث	ذ	ذ	ظ	ذ
Thā	dhāl	thā	dhāl	dhāl	ẓā	dhāl

ح	ع	ه	ء	ا	ض	ث
hā	'ain	hā	hamzah	,alif	dād	thā

ث	ض	ظ	ذ	ظ	ض	ظ
Thā	dād	ẓā	dhāl	ẓā	dād	ẓā

ي	ش	ج	ك	ق	خ	غ
Yā	shīn	jīm	kāf	qāf	khā	ghin

ت	د	ط	ر	ن	ل	ض
tā	dāl	ṭā	rā	nūn	lām	dād

ز	س	ز	ز	ث	ذ	ظ
zā	sīn	zā	zā	thā	dhāl	ẓā

ز	ص	ص	ز	ص	س	س
zā	ṣād	ṣād	zā	ṣād	sīn	sīn

و	ف	و	ف	ف	ص	س
wāw	fā	wāw	fā	Fā	ṣād	sīn

م	ب	ب	م	م	ب	و
mīm	bā	bā	mīm	mīm	bā	wāw

ل	ن	م	ب	و	ف	م
lām	nūn	mīm	bā	wāw	fā	mīm

خ	غ	ح	ع	ه	ء	ا
---	---	---	---	---	---	---

ل	ض	ي	ش	ج	ك	ق
---	---	---	---	---	---	---

ذ	ظ	ت	د	ط	ر	ن
---	---	---	---	---	---	---

ب	و	ف	ص	س	ز	ث
---	---	---	---	---	---	---

ح	ج	ث	ا	ب	ا	ا
---	---	---	---	---	---	---

ش	س	ز	ر	ذ	د	خ
---	---	---	---	---	---	---

ف	غ	ع	ظ	ط	ض	ص
---	---	---	---	---	---	---

ه	و	ن	م	ل	ك	ق
---	---	---	---	---	---	---

ي

LESSON 2

ARABIC LETTERS IN COMPOUND FORM

In this lesson you will learn how the Arabic letters may change their shapes when written in a combined form. Observing a letter's initial, medial and final position you can easily understand the different modified forms of a letter. As far as reading is concerned, you should pronounce them one by one as you did in the previous lesson.

Sound wise the Arabic letters are of two kinds.

1. Letters those are light in voice.
2. Letters those are heavy in voice.

For example **س** has a light voice like **s** in English word **seen**, while **ص** has a heavy voice like **s** in English word **salt**. Letters that have heavy voice are **خ, ص, ض, غ, ط, ظ, ق**.

Arabic letter **ج** is pronounced mostly as heavy one but sometimes it is pronounced light in Arabic words. While reading Arabic alphabet **ج** will be pronounced heavy. Letters other than these 8 should be pronounced carefully light in voice.

EXERCISE

هع	عع	هه	ها	ا	ه
hā 'ain	'ain 'ain	Hamzah hā	hā hā	hā 'alif	'alif hā

هغ	غغ	هخ	خه	خا	هح	ه
hā ghain	ghain ghain	hā khā	khā hā	khā 'alif	hā hā	hā 'ain

حك	عق	حق	قح	عنا	خع
----	----	----	----	-----	----

كح	كع	عق	كه	قك	كا
----	----	----	----	----	----

كق	قج	جش	عجعج
----	----	----	------

قك	جشي	ضك	جض	صل	لص
----	-----	----	----	----	----

لا	كل	كا	لي	يبي	لا
----	----	----	----	-----	----

لل	لا	عا	ئن	ني	ضن
----	----	----	----	----	----

نر	هن	لر	شا	كر	لر
----	----	----	----	----	----

ها	حز	حي	ير	عر	يه
----	----	----	----	----	----

ئھھھھھھا	قكجشپصلئر	طه	خط
----------	-----------	----	----

طن	قط	جط	طل	شط	عد
----	----	----	----	----	----

طد	طن	ند	لت	تد	يد
----	----	----	----	----	----

ت	ه	ة	ته	ة	تة
---	---	---	----	---	----




تر	ة	خة	هه	تي	يت
----	---	----	----	----	----

كد	ضة	تل	لة	ظي	شط
----	----	----	----	----	----







ظة	هظ	ضظ	هذ	عد	ظز
----	----	----	----	----	----







LESSON 3 .







THE VOWEL MARKS. (حَرَكَاتِ ḥarakāt)







There are three vowel marks in Arabic. They are used above or under a letter to change its sound in a certain way. This will be explained later. In this lesson you should learn that diacritical mark  is named **fathah**, mark  is named **ḍammah** and mark  is called **kasrah**

EXERCISE

					
kasrah	Kasrah	ḍammah	fathah	ḍammah	fathah

					
kasrah	fathah	kasrah	fathah	ḍammah	fathah

					
Fathah	ḍammah	kasrah	fathah	ḍammah	ḍammah

					
Fathah	Kasrah	ḍammah	fathah	ḍammah	fathah

LESSON 4.

LETTERS WITH VOWEL MARKS.

(مُتَحَرِّكٌ حُرُوفٌ mutaharrik ḥurūf)

In the previous lesson you learnt to recognize the Arabic vowel marks. In Arabic a letter bearing the vowel mark is called **mutaharrik**. Now you will learn about certain sounds of Arabic letters being modified by vowel marks.

فَتْحَةٌ fathah. To pronounce a letter bearing fathah the mouth should be opened but the letter should be uttered in a very short form. For instance **بَ = ba** as if you were uttering English word **but** without **t** = **بَ**.

ضَمَّةٌ dammah. To pronounce a letter with **dammah**, lips should be round shaped and the letter should be uttered in a very short form, **بُ** as if you were uttering the English word **bush** without **sh** = **بُ**.

كَسْرَةٌ kasrah. To pronounce a letter with **kasrah** the voice should be stretched downward and should be short. **بِ = bi** as if you were uttering English word **bit** without **t** = **بِ**.

Note: The letter 'alif with any diacritical mark is no more 'alif, it becomes hamzah. So with any diacritical mark the sound of 'alif and hamzah is the same.

EXERCISE (a)

Note: Letters with fatḥah will be uttered by opening the mouth and voice will be short. So بَ is like English word **but** without t.

أَ	هَ	أَ	عَ	عَ	حَ	غَ	حَ	خَ
'a	ha	'a	'a	'a	ḥa	gha	ḥa	kha

عَ	قَ	خَ	كَ	قَ	جَ	كَ	شَ	جَ	يَ
----	----	----	----	----	----	----	----	----	----

شَ	ضَ	يَ	لَ	ضَ	نَ	لَ	رَ	نَ	طَ
----	----	----	----	----	----	----	----	----	----

رَ	دَ	طَ	تَ	دَ	ظَ	تَ	ظَ	ذَ	ثَ
----	----	----	----	----	----	----	----	----	----

ذَ	زَ	ثَ	سَ	زَ	صَ	سَ	فَ	صَ	وَ
----	----	----	----	----	----	----	----	----	----

وَ	فَ	بَ	وَ	مَ
----	----	----	----	----

EXERCISE (b)

Note: Letters with dammah will be uttered by round shaped lips and voice will be short. So **بُ** is like English word **bush** without sh

خُ	غُ	حُ	هُ	عُ	ءُ	أُ	أُ	أُ	أُ
khu	ghu	ḥu	hu	'u	'u	hu	'u	'u	'u

يُ	جُ	شُ	كُ	جُ	قُ	كُ	خُ	قُ	غُ
----	----	----	----	----	----	----	----	----	----

طُ	نُ	رُ	لُ	نُ	ضُ	لُ	يُ	ضُ	شُ
----	----	----	----	----	----	----	----	----	----

ثُ	ظُ	ذُ	تُ	ظُ	رُ	تُ	طُ	دُ	رُ
----	----	----	----	----	----	----	----	----	----

وُ	صُ	فُ	سُ	صُ	زُ	سُ	ثُ	زُ	ذُ
----	----	----	----	----	----	----	----	----	----

مُ	بُ	فُ
----	----	----

EXERCISE (c)

Note: Letters with kasrah will be stretched downward and should be short. So **ہِ** is like English word **bit** without **t**.

اِ	اِ	اِ	اِ	اِ	اِ	اِ	اِ	اِ	اِ
hi	ghi	ʿi	hi	hi	ʿi	ʿi	hi	ʿi	ʿi

خِ	خِ	خِ	خِ	خِ	خِ	خِ	خِ	خِ	خِ
----	----	----	----	----	----	----	----	----	----

يِ	يِ	يِ	يِ	يِ	يِ	يِ	يِ	يِ	يِ
----	----	----	----	----	----	----	----	----	----

طِ	طِ	طِ	طِ	طِ	طِ	طِ	طِ	طِ	طِ
----	----	----	----	----	----	----	----	----	----

ثِ	ثِ	ثِ	ثِ	ثِ	ثِ	ثِ	ثِ	ثِ	ثِ
----	----	----	----	----	----	----	----	----	----

وِ	وِ	وِ	وِ	وِ	وِ
----	----	----	----	----	----

يِ	يَ	يُ	يُ	يُ	يُ	يُ	يُ	يُ	يُ
----	----	----	----	----	----	----	----	----	----

نِ	نَ	نُ	نُ	نُ	نُ	نُ	نُ	نُ	نُ
----	----	----	----	----	----	----	----	----	----

دِ	دَ	دُ	دُ	دُ	دُ	دُ	دُ	دُ	دُ
----	----	----	----	----	----	----	----	----	----

سِ	سَ	سُ	سُ	سُ	سُ	سُ	سُ	سُ	سُ
----	----	----	----	----	----	----	----	----	----

سِ	سَ	سُ	سُ	سُ	سُ	سُ	سُ	سُ	سُ
----	----	----	----	----	----	----	----	----	----

وِ	وَ	وُ	وُ	وُ	وُ	وُ	وُ	وُ	وُ
----	----	----	----	----	----	----	----	----	----

LESSON 6

READING TWO LETTERS AT A TIME

In the previous lesson you learnt to read Arabic letters with *ḥarakāt* (short vowels) one by one. In this lesson two letters are given with *ḥarakāt* in combine form. Now you have to pronounce both of them at a time, both of them should be uttered equally. Please read

both of them constantly so that you may gain fluency in your uttering. Please bear in mind, in reading two letters constantly their sounds should not be mixed up.

For example لَأُ is la'u, sound of hamzah should not be mixed up with the sound of lām; لَأُ should be read as la'u not "lau".

EXERCISE

أَبُ	أُبُ	إِبُ	ئُقُ	ئِقُ
'aba	'ubu	'ibi	'iqa	'aqu

ئُقُ	قَا	لَأُ	جَا	جَا
------	-----	------	-----	-----

هُمِ	هِمِ	مَهُ	تَهُ	هَهُ
------	------	------	------	------

بَهُ	يَهُ	هُو	بُهُ	بَهُ
------	------	-----	------	------

عَفَ	شَعِ	عَفِ	شَعِ	حُو
------	------	------	------	-----

حَوُ	جَوُ	ثَحِ	جَحِ	تَحِ
------	------	------	------	------

عَن	ظَعُ	عِنُ	ظِعْ	خُطِ
-----	------	------	------	------

جَعُ	خِةُ	خِيُ	خِيْ	خَدِ
------	------	------	------	------

رَحُ	قَدَ	كَلَّ	قِدُ	كَاُ
------	------	-------	------	------

صُقُ	صَتِ	صِتُ	صَنَكُ	صَكِ
------	------	------	--------	------

صَكُ	جَاُ	لِجِ	جَاُ	جُثُ
------	------	------	------	------

شِعُ	شِعَ	نَشُ	نَشِ	نِجِي
------	------	------	------	-------

يُغُ	رَتِي	رِنِي	ضَعُ	بِضُ
------	-------	-------	------	------

ضَكُ	كُضِ	كَلِ	لَاُ	ئِلُ
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لَاُ	عِنُ	نَدُ	نَاُ	لَرُ
------	------	------	------	------

فِرُ	رَوُ	رِمَ	إَرُ	طَلُ
------	------	------	------	------

هَـطَ	طَبَّ	هَـطَ	رَذَ	يَدُ
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رَذُ	عِدَ	حَتَّ	تَطَّ	خِطَّ
------	------	-------	-------	-------

شَـةٍ	تَثَّ	سَـةٍ	كَتَّ	ظَرَ
-------	-------	-------	-------	------

يَظَّ	ظَا	يَظَّ	ظَحَّ	لَذَ
-------	-----	-------	-------	------

ذَا	لَذَّ	بَثَّ	ثَـةٍ	ثَحَّ
-----	-------	-------	-------	-------

ثُطَّ	غَا	زَرَ	رَزَّ	زَا
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سَا	لَسَّ	سَعَّ	خَسَّ	صُنَّ
-----	-------	-------	-------	-------

عُصَّ	صَرَّ	صَحَّ	أَفَّ	لَفَّ
-------	-------	-------	-------	-------

فَا	عِفَّ	عُفَّ	وَلَّ	لِوُ
-----	-------	-------	-------	------

رَوُ	وَدَّ	أَبَّ	عَبَّ	بَبَّ
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بَـةٍ	مَدَّ	جَمَّ	مَعَ	بَـةٍ
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LESSON 7

READING THREE LETTERS TOGETHER

Here are Arabic words consisting of three letters. While reading a word, try to pronounce each of its letters in its proper sound, keeping in mind that the letter is to be either light or heavy in voice, as you have learnt in lesson 2.

Practice uttering all the three letters constantly, to gain fluency in your utterance. But the sound of one letter should not be mixed up with that of the other. For instance word **سَمِعَ** should be read **sami'a**. If you read it as **samia** you will be mixing up the sound of the letter **م** with its preceding letter, so read every letter separately but without pausing in between so that the complete word might be uttered fluently.

EXERCISE

فَعِلَ	فَعِلِ	فَعُلُ	فَعَلَّ
fu'ila	fi'ili	fu'ulu	fa'ala

جُمِعَ	جَمِعَ	سُمِعَ	سَمِعَ
--------	--------	--------	--------

مَكَثَ	أَمَرَ	حَمِدَ	حُمِدَ
--------	--------	--------	--------

مَلَأَ	مَلَأَ	أَمَرَ	عَرَضَ
--------	--------	--------	--------

عَرَضَ	بَلَدَ	مَعَكَ	إَرَمَ
--------	--------	--------	--------

نُفِخَ	بَرِقَ	خَسَفَ	مِئِدَ
--------	--------	--------	--------

ذُكِرَ	ذَكَرَ	قَتَلَ	قُتِلَ
--------	--------	--------	--------

سَأَلَ	سَأَلَ	يَكُأَ	نُكِيَأَ
--------	--------	--------	----------

كَلَأَ	كَلِلَ	فِئَةُ	أَجَدَ
--------	--------	--------	--------

رَجُلٌ	نَدَرَ	نَدِرَ	رَجِمَ
--------	--------	--------	--------

رَجِمَ	نَعِدُ	نُعِدُ	رُكَّةٌ
--------	--------	--------	---------

دُبُرٌ	رَضِيَ	وَهِيَ	وَهُوَ
--------	--------	--------	--------

بَقْرٌ	مَحَقٌ	صَعِقٌ	عِلْمٌ
--------	--------	--------	--------

رَزَقٌ	حَسِبٌ	قَلَمٌ	مَلَأٌ
--------	--------	--------	--------

يَلَأٌ	كَفِرٌ	أَمَةٌ	سُقِطٌ
--------	--------	--------	--------

مَلَأٌ	رَهَبٌ	رَغِبٌ	كَرُمٌ
--------	--------	--------	--------

وَصَفٌ	يَصِفٌ	وَهَبٌ	يَهَبٌ
--------	--------	--------	--------

وَزَنٌ	يَزِنٌ	زِنَةٌ	مَرِضٌ
--------	--------	--------	--------

مَلِكٌ	وَلِيٌ	جَبَرٌ	جَذَبٌ
--------	--------	--------	--------

فَلَقٌ	خَلَقٌ	رَطَبٌ	صَدَمٌ
--------	--------	--------	--------

قَبْرٌ	بَطَلٌ	رُزِقَ	طَعِمَ
رَمَزٌ	زُمِرٌ	سِنَةٌ	أَخَذَ
شَفِعَ	قَرَعَ	طَرَقَ	لَعِقَ
عَلِقَ	عِدَّةٌ	لَعِبَ	صِفَةٌ
صَبِغَ	لَغِبَ	غَلَبَ	حَتَمَ
وَبِلَ	هَطَلَ	صَرَفَ	سَلَطَ
مَقَّتْ	مَزَحَ	هَمَزَ	رُجِمَ
رَأَفَ	جَلِدَ	شَهِدَ	زَبَدَ
بَشَرَ	وَزَرَ	عَبَسَ	بَسَرَ

كُتِبَ	كُتِبُ	أَمَدُ	وَعِدَ
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عَظَمَ	وَعِظَ	عِظَةُ	كَثُرَ
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نَحَدَ	وَقَبَ	عُقِدَ	مَلَكَ
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صَدَرَ	طَبَخَ	خَطَبَ	سُرِقَ
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كَبُرَ	نُفِخَ	لَفِظَ	رَقَبَ
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وَسَقَ	ثِقَّةُ	حُمُرُ	عُفِيَ
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حَسِبَ	شُفِيَ
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LESSON 8

JOINING A VOWEL BEARING LETTER TO A QUIESCENT ONE

In Arabic mark ـَ is called **sukūn**. It literally means calm or quiescence and the letter bearing quiescence mark is called **sākin** ساكِن that is quiescent.

So when you join a letter with a quiescent one, settle the voice on the quiescent, then it will be pronounced correctly. For example in the word نَعْبُدُ if you settle **nūn** ن on the quiescent 'ain ع it might be read, otherwise 'ain would be converted to 'alif ا and the word would be read as نَابِدُ **nābudu** which is obviously wrong. So if you want to read a **sākin** (quiescent) letter correctly, settle the voice on it. Please make sure, that while settling the voice on quiescent the letter should not shake nor should the sound take much time.

EXERCISE

ذَن	تَن	جَن	سَم	لَم	أَم
Dhan	Tan	jan	sam	lam	'am

مَث	حَث	جَث	تَل	مَل	بَل
Mat	ḥat	jat	tal	mal	bal

مَهْ	سَهْ	بَهْ	تَهْ	تَثْ	هَثْ
------	------	------	------	------	------

قَثْ	فَثْ	فَهْ	شَهْ	شَثْ	مَخْ
------	------	------	------	------	------

نَعْ	زَعْ	مِعْ	نِعْ	شَأْ	ظَكَ
------	------	------	------	------	------

تَكَ	شَكَ	سَلْ	سَعْ	شُمْ	سُمْ
------	------	------	------	------	------

شَهْ	شَهْ	مَثْ	قَلْ	كُنْ	قَمْ
------	------	------	------	------	------

بُنْ	تُمْ	رُحْ	رُكْ	يُفْ	إِفْ
------	------	------	------	------	------

إَمْ	إِكْ	مِلْ	مِرْ	مِشْ	بَأْ
------	------	------	------	------	------

شِنْ	رُعْ	إِذْ	مَأْ	رُعْ	عِنْ
------	------	------	------	------	------

LESSON 9

SHAKY QUIESCENT LETTERS

The fundamental thing about quiescent (sākin) letters is that the voice should be settled on them and shaking should be avoided in their utterance. But there are five letters ق ط ب ج د when they are quiescent sākin, are slightly shaken so that they can be uttered correctly and softly. For instance to read the word **هَبْ hab**, when you utter **بْ** your lips will be closed, if you open the lips just before the ending of the voice, it will shake in utterance. Please bear in mind, shaky letters would be read softly and they should be saved from hardness while uttering.

EXERCISE

إِطْ	بَطْ	نَطْ	مَقْ	دُقْ	زُقْ
'it	baṭ	nuṭ	Maq	dhuq	zaq

اَجْ	عَجْ	حَجْ	اَبْ	اِبْ	اَبْ
------	------	------	------	------	------

بَبْ	اَطْ	اَقْ	جُدْ	عِدْ	دُدْ
------	------	------	------	------	------

قَدْ	اَجْ	اَطْ	اَقْ	دُدْ	رُجْ
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LESSON 10.

A MIXED EXERCISE OF SHAKY AND UNSHAKEN LETTERS

As you have learnt, the fundamental rule about **sākin** ساكِن (quiescent) letters is that the voice is settled on them and the voice should not shake while they are uttered. Only five letters ق ط ب ج ذ slightly shake to utter softly and correctly. You have exercised both of these categories separately. Now they are given in a mixed form. Please, read them cautiously keeping in mind the difference among them.

EXERCISE

سُن	رَب	نِم	كَب	قُل	بَل
Sun	rab	nim	kab	qul	bal

قَد	مَه	سَج	تُم	اَج	اِم
-----	-----	-----	-----	-----	-----

بُن	قَط	صَف	حَد	نَع
-----	-----	-----	-----	-----

رِم	حَب	وَة	مَن	حَط
-----	-----	-----	-----	-----

أَبْرَمَ	مَغْرِبَ	مَشْرِقَ	إِنْحَتَ	مُدْبِرَ
----------	----------	----------	----------	----------

قَبْلَهُ	مَسْجِدَ	مَجْلِسَ	يَسْتَحَ	إِطْعَمَ
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أَمْدَدُ	إِضْرِبَ	إِقْرَأَ	أَمْسِكَ	أَعْبَدُ
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إِجْلِسَ	تَغْفِرَ	نَشْرَحَ	صَدَرَكَ	إِرْحَمَ
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LESSON 11

REVISION OF THE RULES TAUGHT IN PREVIOUS LESSONS.

In the following exercise, all the rules are being used which you have learnt in previous lessons.

While practicing this lesson, try to pronounce Arabic letters cautiously and distinctly with their proper sounds. Letters heavy or light in sound should be regarded, shaky and un-shaken quiescent letters should be observed. Letters with ḥarakāt (short vowels) should be read clearly but should be kept short. Do try to read a word or two if

written together constantly to gain fluency in reading.

EXERCISE

مَغْ	فَخِ	حَدْ	لِمَ	سُبْ	سُبْ
magh	fukhi	had	lima	Sub	Subu

كُلِّ	وَةٌ	يِهْ	يِهْ	جِدْ	جُدْ
-------	------	------	------	------	------

لَتْ	كَتْ	بَمْ	سُرْ	مَمْ	لَاْ
------	------	------	------	------	------

لِرْ	لَاْ	تَاْ	شَاْ	هَبْ	بِثْ
------	------	------	------	------	------

لِلْ	خِرْ	صِرْ	دُقْ	سَقْ	عَطْ
------	------	------	------	------	------

تَبْ	طَبْ	حَطْ	لَجْ	تَجْ	شَقْ
------	------	------	------	------	------

صِفْ	شِيْ	عَطْ	رَتْ	لِزْ	خَبْ
------	------	------	------	------	------

صِحْ	صِيْ	سَجْ	قُلْ	غِرْ	عُدْ
------	------	------	------	------	------

أَمِنُ	كُفِرَ	فَسِقُ	قَلَمَ	صَمَدَ	كَرَمَ
--------	--------	--------	--------	--------	--------

عَجَلَ	حِجَبَهُ	فَتِحَ	فَهِيَ	أَخْرَجَ	فَعَلَنَ
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خَرَجَنَ	أَظْلَمَ	فَأَخْرَجَ	يَحْسَبُ	الْحَمْدُ	كُمَلِثَتْ
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لَقَدْ	عَلِمْتَ	سُنِقِرْتُكَ	تَفَتَّا	تَذَكَّرُ
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إِسْتَعْفَرَ	أَلَمْ	نَشْرَحْ	لَكَ	صَدْرَكَ
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LESSON 12

LETTERS OF PROLONGATION (LONG VOWELS)

'alif preceded by fathah | + َ , wāw preceded by dammah و + ُ and yā preceded by kasrah ي + ِ are letters of prolongation. They stretch the sound of preceding letters. In Arabic the word **madd** مَدّ expresses the meaning of stretching so these three are named **hurūf madd** (ا, و, ي) after their character or quality.

For example **ب** ba **بُ** bu, **بِ** bi methodically followed by **ا**, **ي**, **و** will be read long. They will become **بَا** bā, **بُو** bū, **بِي** bī. In transliteration sign “-” is used over the symbol of short vowel. You must pronounce them long; otherwise you will be lessening a letter. For example if you read the word **بُو** with short sound as bu, you will drop **و** from it. So you must pronounce it long as bū.

هَوْ	اِي	اُو	يِي	وُو	عَا
hū	ī	ū	ī	ū	ā

هِي	هِي	عُو	عَا	هَا	حَا
-----	-----	-----	-----	-----	-----

حِي	حُو	عُو	عَا	عِي	نِي
-----	-----	-----	-----	-----	-----

خَا	خُو	قَا	قِي	تُو	يِي
-----	-----	-----	-----	-----	-----

كَا	كُو	جَا	جُو	جِي	شَا
-----	-----	-----	-----	-----	-----

شِي	شُو	يُو	يَا	يِي	صِي
-----	-----	-----	-----	-----	-----

ضَا	ضُو	لَا	لُو	رِي	رِي
-----	-----	-----	-----	-----	-----

نَا	نُو	رِي	رُو	رَا	طُو
-----	-----	-----	-----	-----	-----

ظَا	ظِي	دِي	دَا	دُو	تِي
-----	-----	-----	-----	-----	-----

تَا	تُو	ظِي	ظَا	ظُو	ذَا
-----	-----	-----	-----	-----	-----

دُو	دِي	ثَا	ثِي	ثُو	زُو
-----	-----	-----	-----	-----	-----

رَا	رِي	سَا	سُو	سِي	صِي
-----	-----	-----	-----	-----	-----

صَا	صُو	فَا	فُو	فِي	وُو
-----	-----	-----	-----	-----	-----

وَا	وِي	بَا	بُو	بِي	مَا
-----	-----	-----	-----	-----	-----

مِي	مُو
-----	-----

رَاقَ	رُومُ	أَبَا	قَالَ	أَلَا
rāqa	rūmu	'abā	qāla	'alā

زَادَ	كَمَا	طَالَ	إِذَا	دِينُ
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جَادَ	رِيحِ	بَالَ	زُورُ	بَلَا
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يَيْنَ	كَانَ	فَدُوْ	فَمَا	لِفِي
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يَكَا	تَقِي	جِيْدِ	نُوحِ	قِيْلَ
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طُورُ	بَنِي	لَدُوْ	نَسِي	بِمَا
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غَفُوْ	مَاتَ	رَحِي	فُوْمِ	تَقَا
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فِيكَ	جَدَا	ذَاقَ	كِرِي	هَاتِ
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جُوْدُ	عَادَ	دُوْنَ	طَالُوْتُ	جَالُوْتُ
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هَارُوْنَ	بِبَايِلَ	هَارُوْتُ	وَمَارُوْتُ	
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LESSON 13

PLIABLE LETTERS (ḥurūf līn)

If the quiescent **يٰ و** is preceded by **fathah** ـَ the preceding letter will be uttered and sound will travel softly over or below the following letter; consequently the sound will yield and will make curve from over or below the letter. For example **بَو** = **بَو** + **و** = **بَو** **bau** as in the English word **bowl** without **I**. And **تَو** is **tau** **تَو** **thau** **بَي** = **بَي** + **ي** **bai** as in English word **by** so **تِي** is **tai** **تِي** is **thai**. Now as you have seen the character of **يٰ و** is different when preceded by **fathah** as compared to their character when preceded by **dammah** ـُ and **kasrah** ـِ . So they are now pliable letters (**ḥurūf līn**) instead of letters of prolongation (**ḥurūf madd**). As for time, **ḥurūf madd** and **ḥurūf līn** are equal, only in shape their sound is different.

EXERCISE

أَو	أَي	بَو	بَي	تَو	تَي	تَو	تِي
'au	'ai	bau	bai	tau	Tai	thau	Thai

رَو	رَي	عَو	عَي	حَو	حَي	قَو	قَي
-----	-----	-----	-----	-----	-----	-----	-----

قَو	سَي	لَو	لَي	سَو	وَو	شَي	هَي
-----	-----	-----	-----	-----	-----	-----	-----

رَيْبٌ	يَيْنٌ	حَيْثُ	غَيْبٌ	فَوْزٌ
raiba	Yaini	ḥaithu	ghaibi	fauzu

زَوْجٌ	دَيْنٌ	دَوْرٌ	خَيْطٌ	خَوْفٌ
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فَوْقٌ	ذَوْقٌ	كَيْفٌ	رَيْثٌ	رَوْحٌ
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LESSON 14.

MIXED EXERCISE OF LONG VOWELS AND PLIABLE LETTERS.

You have learnt long vowels ḥurūf madd and pliable letters ḥurūf līn, now both are presented together. Remember that time wise they are equal; while shape wise their sound is different. Please note that if a letter is without a long vowel it should be read short.

EXERCISE

تَوْ	رَيْ	بِي	رَو	بُو	بَا
Tū	rai	bī	rau	bū	bā

تَا	فَوْ	صَو	وَي	تِي	هَا
هُو	ثِي	ثُو	ثَا	هِي	مُو

رَانَ	قَوْلُ	عَوْرَ	لُوطُ	أَيْنَ	أَخِي
rāna	qaulu	'aura	lūtu	'aina	'akhī

مَوْجُ	قَيْلَ	عِشَا	نُورُ	مَوْتِ	رَاحِ
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هُمَا	نَسُو	رَأَوْ	نَسِي	طِيْلَ	بَيْنَ
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فِيهِ	فَلَا	فَوْمُ	صَوْمُ	رُمُو	بَاتِ
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ضَيْفُ	قَوْمُ	لِدُو	ذَوِي	جَارُ	عَدَا
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دَعُو	بَيْضَ	بَعُو	عِشَا	زَيْتُ	فَوْقَ
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قُولَا	أُولُو
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LESSON 15 A

Revision of the rules used in all previous lessons.

In this lesson Arabic words have been arranged in a particular order, if you practice on them repeatedly, you will certainly get more accuracy and fluency in utterance.

While practicing the lesson please be careful in pronouncing Arabic letters accurately. Letters with short vowels **fathah**, **ḍammah**, **kasrah**, should be uttered clear but short in voice. Quiescent letters (bearing **sukūn**) should be read clearly. Shaky and unshaken quiescent letters should be observed. Try to read a word without breaking. If two or three words are written together, please try to read them at a time, go on practicing until you get this capability.

EXERCISE

أَعُوذُ	أُمُورُ	نَسُوهُ	مُلُوكُ
'a 'ūdhu	'umūru	Nasūhu	mulūku

أَوْتِي	يُوسُفُ	يَقُولُ	عُرُورُ
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أَوْتِي	نُخْفِي	وَجُوهٌ	تَفُورٌ
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أَمَلِي	رُمُوعٌ	تَجْرِي	فَرَاغٌ
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نُجُومٌ	بَيْنِي	مَكَانٌ	يَكُونُ
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يَدِيهِ	مِيثَاقٌ	صُدُورٌ	أَيْمَانٌ
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تَهْوِي	أَيْدِيكُمْ	أَوْحِي	إِلَيْكَ
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تَبْتَغِي	بَيْنَكُمْ	عَلَيْهِمْ	لِيُضِيعَ
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أَبْوَاهِ	نُوحِيهِ	زُوجَيْنِ	تَبِعْتِي
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نُورَهُمْ	يَلُوءُونَ	مَوْعُودِ	تَدْعُونَ
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تَحْيُونَ	مَغْضُوبِ	سَمِعْنَا	فِرْعَوْنَ
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صَالِحُونَ	رَازِقِينَ	يَسْتَوْفُونَ	يُفْسِدُونَ
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تَرَوْنَهُمْ	لِلْخُرُوجِ	حُسْنَيْنِ	يَهْجَعُونَ
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أَفْحَيْبِنَا	قُلْنَ	أَوْذِينَا	أَقْمَنَ
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تَسْأَلُ	يَسْتَمُونَ	رُؤُوسِ	يَسُودُ
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مُسْتَهْزِئُونَ	لَا تَرْتَابُوا	يَسْتَعْجِلُونَكَ	
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يَسُومُونَكَ	سَمِعْنَا	أَطَعْنَا	سَتَجِدُنِي
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بَيْنَنَا	يَأْتِيهِ	وَضَعْنَا	إِغْفِرْنَا
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لَا تُخَاطِبُنِي	لَا تَوَاخِذْنَا	لَا طَاقَةَ لَنَا	إِرْحَمْنَا
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يَا ذَنْ	قَرْنَ	تَأْتُونِي	لَا تَخْضَعْنَ
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تَأْوِيلُ	وَلْيَضْرِبِينَ	جِئْنَا	بَارِئِكُمْ
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أَطَعْنَ	أَخَذْنَا	لَا يَأْتِينَ	بِئْسَ
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لَا يَعْصِيكَ	قَرَاتِ	أَبِينِ	إِمْتَلَأْتِ
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ءَأَقْرَرْتُمْ	يَأْفِكُونَ	وَأْمُرُ	رُعْيَاكَ
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وَأَتُونِي	يَأْمُرُ	تَزْدَادُونَ	مَا كَثِيرِينَ
مُهْطِعِينَ	مُقْنِعِي	رُؤُوسِهِمْ	لَمَيْلِدُ
وَلَمْلُؤِدُ	هَلْ يَسْمَعُونَكُمْ	إِذْ تَدْعُونَ	

LESSON 15 B

An extra, but necessary exercise to refine the pronunciation.

In Arabic, two quiescent letters do not usually gather in one word, so you will seldom see two letters written together with **sukūn** (quiescence). But as far as reading is concerned, you will often have to read two letters with **sukūn** in the end of last words in a sentence. Since it occurs practically, such words have been included in the exercise in written form though they are usually written with **ḥarakāt** on their ending letter.

صَبْرٌ	مَلِكٌ	مِلْكٌ	مَلَكٌ	مُلْكٌ
ṣabr	malik	milk	malak	mulk

أَجْرٌ	قَلَمٌ	عِلْمٌ	صِدْقٌ	كَرَمٌ
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عَجَبٌ	مِثْلٌ	بَلَدٌ	حَمْدٌ	سَفَرٌ
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يَحْرٌ	مَرَضٌ	لَهُوٌ	أُمَّمٌ	مَكْرٌ
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يُسْرٌ	غَضَبٌ	عُسْرٌ	ضَرْبٌ	قَمَرٌ
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مِصْرٌ	فَجْرٌ	حَجْرٌ	عَرَضٌ	نَفْسٌ
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أَمْرٌ	كُفْرٌ	ذِكْرٌ	رِزْقٌ	بَصْرٌ
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شَمْسٌ	فَوْزٌ	كِبْرٌ	حِجْرٌ	قَوْمٌ
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بَرْقٌ	يَوْمٌ	فُلْكٌ	ذَوْقٌ	إِصْرٌ
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صَوْمٌ	قَبْلُ	عَوْنٌ	صَخْرٌ	فِيهِ
مَثَوَائِي	حَسَنَةٌ	شَانٌ	بَعْدَةٌ	حَمْدَةٌ

LESSON 16.

Representative marks for long vowels.

You have learnt in lesson 12 that ا, و, ي are letters of prolongation **hurūf madd** they prolong or stretch the preceding sound. Sometimes a sound is prolonged without them. In this case the shape of the short vowel marks is changed. The mark of **fathah** is written vertical instead of cross wise, thus ا+ simple **fathah** and 'alif is ا and بَا is ب̄ **bā**. The mark of **ḍammah** is written ring shaped from lower side instead of upper side, thus و+ simple **ḍammah** and wāw is و̄ and بُو is ب̄ **bū**. The mark of **kasrah** is written vertical instead of crosswise, thus ي simple **kasrah** and yā is ي̄ and بِي is ب̄ **bī** so ا, و̄, ي̄ are representatives of long vowels and they are named methodically **fathah 'ishbā'iyah** فَتْحَةُ إِشْبَاعِيَّةٍ

ḍammah 'ishbā 'iyyah ضَمَّةَ إِشْبَاعِيَّةَ

kasrah 'ishbā 'iyyah كَسْرَةَ إِشْبَاعِيَّةَ.

Note: 'ishbā 'إِشْبَاعٌ means to render the sound full. So when fathah, ḍammah and kasrah work like long vowels, their shapes are different and they are called fathah 'ishbā 'iyyah, ḍammah 'ishbā 'iyyah and kasrah 'ishbā 'iyyah

after their character or quality.

EXERCISE

ا	و	ا	و	و	ا	ا
---	---	---	---	---	---	---

ا	و	ا	ا	ا	و	ا
---	---	---	---	---	---	---

فَرَضْنَاهَا	أَمَّنَ	أَدَمَ	فِيهِ
faradnāhā	'āmana	'ādama	fihī

سَمَوَاتٍ	كَتَبَ	مَارِبٌ	مَلِكٌ
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سُبْحَانَكَ	لِلْكَافِرِينَ	أَذْنِهِمْ	أَيْتُنَا
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عِيدَاتُ	يَدَاوُدُ	خَطِيئَتُكُمْ	الْفِيهِمْ
بَعْدَهُ	نُورِهِ	تُرزِقْنِيهِ	إِبْرَاهِمَ
مَوْعِدَتَهُ	سُبْحَانَهُ	كَلِمَتَهُ	بِمُنْزَحِرِهِ
يَسْتَوْنَ	تَأْيِجَانِيهِ	قُرْآنَهُ	وَوَّرِي

LESSON 17.

Adjacent letters in sound

Accuracy in pronunciation of letters has a great importance in Arabic. Each of the 28 letters of Arabic consonants has its own distinct sound. You can improve skill in pronouncing Arabic letters in two ways.

1. You go on reading Arabic letters as you read English alphabet.
2. You read Arabic letters with **sukūn** (quiescence). About quiescent letters you have learnt that the voice is settled on them. When you settle the voice, you will be able to pronounce them better. Here is an

opportunity for you to practice adjacent Arabic letters in both ways.

EXERCISE

تَأَلَّمَ	الْمِ	عَا	ء
ta'lam	'ālim	'ā	hamzah

تَعَلَّمَ	عَالِمٌ	عَا	ع
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أَشْرِكُ	تَارِكٌ	تَا	ت
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أَطَهَّرُ	طَاهِرٌ	طَا	ط
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مَثْنِي	ثَانِي	ثَا	ث
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أَسْكُنُ	سَاكِنٌ	سَا	س
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إِصْبِرْ	صَابِرٌ	صَا	ص
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أَحْكُمُ	حَاكِمٌ	حَا	ح
----------	---------	-----	---

إِهْدِ	هَادِيٌ	هَا	ه
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د	دَا	دَارُ	أَدْرِي
ض	ضَا	ضَامِرٌ	أَضَعَفَ
ذ	ذَا	ذَاكِرٌ	أَذْكَرُ
ز	زَا	زَاوِرٌ	أَزْجُرُ
ظ	ظَا	ظَالِمٌ	أَظْلَمَ
ق	قَا	قَادِرٌ	أَقْدَرُ
ك	كَ	كَامِلٌ	أَكْمَلُ

LESSON 18

Tanwīn (nunation or suffix 'n') in a noun_

Sometimes Arabic words have double diacritical mark in the ending letter that is called **tanwīn** as **تَنْوِينٌ** as **ـَ ـُ ـِ** one of this double mark is a short vowel and the other one represents a **sākin nūn** نْ . For example word **بَقَرَاتٌ** is **بَقْرَاتُنْ** **baqaratan**
مَرَضٌ is **مَرَضُنْ** **maradun** **سَفَرٌ** is **سَفَرُنْ** **safarin**

We will name this pronouncing nūn, nūn of nunation. So in the words سَفَرٌ, مَرَضٌ, بَقْرَةٌ
Suffix n is nūn of nunation.

EXERCISE

رَعُوفٌ	رُعُوسٌ	عُمِّي	جَهْرَةٌ
ra'ūfun	ru'ūsun	'umyun	jahratan

غِشَاوَةٌ	الُوفٌ	عَادٍ	أُمُورٌ
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كُتِبُ	نَاعِمَةٌ	رُجُومٌ	فَالِهَةٌ
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ضَامِرٌ	نَاصِرَةٌ	نَافِلَةٌ	بَاسِرَةٌ
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مَعْلُومَةٌ	ظَالِمَةٌ	لَكَبِيرَةٌ	خَاوِيَةٌ
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سَلَّةٌ	عَلَقَةٌ	لَهُمْ عَذَابٌ عَظِيمٌ
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مَتَاعٌ إِلَى حِينٍ	لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
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وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ	إِصْفَحْ عَنْهُمْ
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وَقُلْ سَلَامٌ	لَا يُصِيبُهُمْ ظَمَأٌ	وَلَا نَصَبٌ
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LESSON 19

Clarity in utterance of quiescent nūn and nunation

Quiescent nūn ن and nunation نْ (suffix n)

Is read in several ways. The following letter of the nūn specifies the way to read it. It means that there are some categories of letters relating to the pronunciation of quiescent nūn. One of them is ع , ح , غ , خ , ج , د

These six letters are uttered from حَلَقِ ḥalq that is gullet. So they are called حُرُوفِ حَلَقِ ḥurūf ḥalqī (letters of gullet)

If any of these occurs after quiescent nūn or nunation the nūn will be pronounced overt and apparent in voice. This way of pronouncing nun is called اِظْهَارِ 'iẓhār that is clarity of quiescent nūn in voice.

To pronounce nūn by clarity, voice will be setteled on the nūn but it will not take much time nor nūn should be shaken.

Exceptions:

بُنْيَانٌ bunyānun قِنْوَانٌ qinwānun سِنْوَانٌ ṣinwānun. بُنْيَانٌ bunyānun

دُنْيَا duniyā are the

words though quiescent nūn is followed by wāw and yā even though these are not from letters of gullet, yet nūn will be read clearly in these words.

EXERCISE

إِنْ خِفْتُمْ	مِنْ عِلْمٍ	أَنْعَمْتَ
'inkhiftum	min'ilmin	'an 'amta

ذَكَرْ أَوْ	إِنْ حَسَابُهُمْ	فِي حَدِيثٍ غَيْرِهِ
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عَذَابُ الْيَمِّ	أَجْرٌ عَظِيمٌ	قَتَلَ مُؤْمِنًا خَطَا
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يَنْهَوْنَ عَنْهُ	مَنْ أَمَنَ بِهِ	يَتَّبِعُونَ عَنْهُ
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وَأِنْ أَسَأْتُمْ -	لَئِنْ أَخْرَجْتُمْ -	مَنْ أَمَنَ مِنْهُمْ -
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ذَلِكَ مِنْ آيَاتِ -	وَلَمَّا كُنْتُمْ مِنْهُمْ -	مَنْ أَمَنَ وَعَمِلَ -
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لَهُ مِنْ أَمْرِنَا -	مَنْ أَعْرَضَ عَنْهُ -	فَمَنْ أَظْلَمُ -
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مِنْ عَذَابٍ عَلِيمٍ -	فَسَتَعْلَمُونَ مَنْ هُوَ -
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LESSON 20

Suppression in nūn ن and **nunation** ّ

One of the several methods of pronouncing **nūn** ن and **nunation** ّ is 'izhār اِظْهَار, that is clarity in its utterance.

You pronounce the **nūn** clearly and apparently when it is followed by letters of gullet ع ح غ خ . An other method for pronouncing **nūn** is called 'ikhfā اِخْفَاء, that is suppression in **nūn**. You have to know the answers to two questions in this context.

1. When is **nūn** read with the method of suppression?
2. What is the method of uttering **nūn** with 'ikhfā?

Ans. 1 You exclude six letters of gullet ع , ح , غ , خ plus six letters in the word يَزْمَلُونَ, from 28 Arabic letters. If the **sākin nūn** or **nunation** is followed by any of the remaining 16 letters it will be read with 'ikhfā

Note: About the category of يَزْمَلُونَ you will learn later. Here you can say briefly that if any letter, except six letters of gullet follows

sākin nūn or nunation it is read with the method of 'ikhfā **إِخْفَاء**

Ans. 2 The method to read the quiescent nūn and nunation with **إِخْفَاء** suppression, settle the voice on the nūn, prolong the voice on it thus the nūn will be read softly and long.

This is 'ikhfā or suppression in nūn. In exercise sign ▲ is given underneath the nūn to indicate the prolongation of the settling voice on it.

Note: Out of remaining 16 letters in the context of nūn or nunation ب is a special case. Some of the experts read the nūn with 'ikhfā **إِخْفَاء** when it is followed by ب thus **ذَنْبٌ** is **ذَنْبٌ** (dhanbun. But most of them convert the nūn to mīm م when it is followed by ب that's why when nūn and nunation is followed by ب, small mīm م is written over nūn and nunation. So the word **ذَنْبٌ** is written as **ذَنْبٌ** (dhambun. **شِقَاقٌ بَعِيدٌ** is written as **شِقَاقٌ بَعِيدٌ** shiqāqim'ba'īdin in case of conversion ▲ In case of converting nūn to mīm the voice will be prolonged on mīm.

EXERCISE

إِنْ كُنْتُمْ - قَوْمًا صَالِحِينَ - إِنْ كُنْتُمْ قَوْمًا صَالِحِينَ

'in kuntum qauman ṣāliḥīna Qaumanṣāliḥīna' 'in kuntum

إِنْ تَعْجَبُ - فَعَجَبٌ قَوْلُهُمْ - إِنْ تَعْجَبُ فَعَجَبٌ قَوْلُهُمْ

إِذْهَبْ أَنتَ وَأَخُوكَ - بِأَيْتِي - وَلَا تَنِيَا فِي ذِكْرِي -

إِذْهَبْ أَنتَ - وَأَخُوكَ بِأَيْتِي - وَلَا تَنِيَا فِي ذِكْرِي -

إِذْهَبْ أَنتَ وَأَخُوكَ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي -

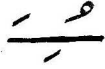
قَدْ خَلَّتْ مِنْ قَبْلِكُمْ - سُنَنٌ فَسِيرُوا -

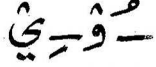




قَدْ خَلَّتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا -

عَ أَنْبَدَرْتَهُمْ أَمْ لَمْ تُنَبِّدِرْهُمْ لَا يُؤْمِنُونَ -

LESSON 21

Collective practice of the rules learnt formerly

While practicing this lesson, letters in a word should be continuously uttered with their distinct sound. Letters with ḥarakāt  should be clear in utterance but short in voice. In the case of quiescent letters, shaky and unshaken letters should be observed.

Letters of prolongation (ḥurūf madd  and their representatives () should be equally prolonged in sound. Pliable letters ḥurūf līn  should be stretched softly and with rounding voice as  bau and  bai, in quiescent nūn and nunan-
tion clarity and suppression should be observed. Practice to read constantly to acquire fluency in recitation.

EXERCISE

ذَلِكَ أَزْكَىٰ لَكُمْ

ذَلِكَ - أَزْكَىٰ لَكُمْ

dhālika 'azkālakum

'azkālakum dhālika

لِمَ تَقُولُونَ - مَا لَا تَفْعَلُونَ - لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

قَدْ أُوتِيتَ - سُؤْلَكَ يَمُوسَى - قَدْ أُوتِيتَ

سُؤْلَكَ يَمُوسَى - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ -

وَآتَمَمْتُ عَلَيْكُمْ نِعْمَتِي - الْيَوْمَ أَكْمَلْتُ لَكُمْ

دِينَكُمْ وَآتَمَمْتُ عَلَيْكُمْ نِعْمَتِي - فَأَكْلَامَتْهَا -

فَبَدَّتْ لَهُمَا سَوَاتُهُمَا - فَأَكْلَامَتْهَا فَبَدَّتْ لَهُمَا

سَوَاتُهُمَا - يَعْلَمُ - مَا بَيْنَ أَيْدِيهِمْ - وَمَا

خَلْفَهُمْ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ -

لِمَ تَعْبُدُ - مَا لَا يَسْمَعُ - وَلَا يُبْصِرُ - لِمَ تَعْبُدُ

مَا لَا يَسْمَعُ وَلَا يُبْصِرُ - وَإِذَا مَرِضْتُ -

فَهُوَ يَشْفِينِ - وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ -

إِنْ أَحْسَنْتُمْ - أَحْسَنْتُمْ لِأَنْفُسِكُمْ -

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ -

وَإِنْ أَسَأْتُمْ فَلَهَا - إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ

لِأَنْفُسِكُمْ - وَإِنْ أَسَأْتُمْ فَلَهَا -

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ

أَسَأْتُمْ فَلَهَا - مُهْطِعِينَ - مُقْنِعِي رُءُوسِهِمْ -

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ - وَانذَرْتَهُمْ -

أَمْ لَمْ تُنذِرْهُمْ - وَانذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ -

إِذْ هَبْ أَنْتَ - وَأَخْوَاكَ بِأَيْتِي - وَلَا تَتَّبِعِي فِي ذِكْرِي

إِذْ هَبْ أَنْتَ وَأَخْوَاكَ بِأَيْتِي - وَلَا تَتَّبِعِي فِي ذِكْرِي -

إِذْ هَبْ أَنْتَ وَأَخْوَاكَ بِأَيْتِي وَلَا تَتَّبِعِي فِي ذِكْرِي -

بَلْغَا مَجْمَعٍ - بَيْنَهُمَا - نَسِيحَاتُهُمَا -

بَلَّغَا مَجْمَعَهُ بَيْنَهُمَا نَسِيًا حُوتَهُمَا - مِنْهَا

خَلَقْنَاكُمْ - وَفِيهَا نُعِيدُكُمْ - وَمِنْهَا نُخْرِجُكُمْ -

تَارَةً أُخْرَى - مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ -

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - مِنْهَا خَلَقْنَاكُمْ

وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

مَنْ عَفِيَ لَهُ - مِنْ أَخِيهِ شَيْءٌ - مَنْ عَفِيَ لَهُ

مِنْ أَخِيهِ شَيْءٌ - لَا تُزِغْ قُلُوبَنَا - بَعْدَ إِذْ هَدَيْتَنَا -

لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا - تَعَلَّمْ مَا فِي

نَفْسِي - قُلْ أَنْتُمْ أَعْلَمُ - مِنْ عِنْدِ أَنْفُسِهِمْ -

وَأَرِنَا مَنَاسِكَنَا - وَتُبْ عَلَيْنَا - وَأَرِنَا مَنَاسِكَنَا

وَتُبْ عَلَيْنَا -

LESSON 22

تشديد **tashdīd** to consolidate

The sign ّ is called **tashdīd** تشديد and the letter bearing **tashdīd** is called **mushaddad** مُشَدَّد. **tashdīd** means fastening or strengthening. The sign ّ over a letter denotes it to doubling. A letter with **tashdīd** contains a quiescent and a vowel-bearing letter. For example رَبُّ **rabbun** is infect رَبُّ so to pronounce a letter with **tashdīd**, first the voice will be settled on it then it will be read with its short vowel, consequently the letter will be strengthened and will be pronounced firmly.

Please remember, a letter bearing **tashdīd** should be strengthened in utterance and should be pronounced firmly, for this, you will have to settle the voice on it first then pronounce it with its short vowel.

In the case of letters ت م bearing **tashdīd** while settling the voice on them

it will take a little more time, in other words the voice will be prolonged on them before reading them with their short vowel. In exercise sign ▲ is given under the **nūn** and **mīm** with **tashdīd** indicating that the voice should be prolonged on it.

EXERCISE

دِبِّ	دُبُّ	دَبَّ	سُبُّ	سَبَّ
Dibbi	dubbu	dabba	subbu	sabba

رِبِّي	رَبِّي	أَوَّ	شَبَّ	شَبَّ
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هِنُّ▲	قَوُّ	إِنُّ▲	جَسُّ	ذَمُّ▲
--------	-------	--------	-------	--------

حَقُّ	كَمُّ▲	طَلُّ	مِنُّ▲	جَبُّ
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حَيُّ	مَمُّ▲	هِنُّ▲	سَيُّ	يَمُّ▲
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طَلُّ	دَوُّ	صِرُّ	صَوُّ	كَوُّ
-------	-------	-------	-------	-------

حَيُّ	مِنُّ▲	كَوُّ	صَمُّ▲	وَيُّ
-------	--------	-------	--------	-------

Note: If a letter with **tashdīd** occurs in the middle, to read the word with pure Arabic accent, you should read its quiescent part with the preceding and its short vowel with the following letter. So عَلَّمَ 'allama should be read as 'al lama, without pausing in between.

عَلَّمَ	لَعَلَّ	فَصَلِّ	إِنَّمَا
'allama	la'alla	faṣalli	'innamā

سَعَرَتْ - مِمَّا - رَبَّنَا - إِنَّنَا - تَكُونَنَّ

الْمُرَّمِلُ - لَجِيئٌ - دَرِيٌّ - إِطَّهَّرَ

وَلَا غُويَّتَهُمْ - مَبِينَتٍ - يَتَخَيَّرُونَ

أَنَّ لَهُمْ جَبَّتٍ - فَلَنُصَيِّئَهُ - يَتَخَبَّطُ

لِيَمَجِّصَ - الْمُصَدِّقِينَ - الْمُصَدِّقَاتِ - الْمُطَوِّعِينَ

فَيَلْعَنَ أَجْلَهُنَّ - أَشْهُرُ مَعْلُومَاتٍ - فَلَا تَعْضُلُوهُنَّ

بِسُورَةٍ مِّنْ مِّثْلِهِ - فِقْدِيَّةٌ مِّنْ صِيَامٍ

LESSON 23.

superfluous letters and phonetic styles of words.

In Arabic calligraphy some letters are occasionally not pronounced. We name them superfluous letters. They do not have any diacritical sign. They are blank. So you will join their preceding letter to their following quiescent or **tashdīd** bearing letters.

Superfluous letters often occur between two words, in the ending of the first and in the beginning of the next word.

فَادُعُ Is fa^ˆd'u فَدَعُ, 'alif after ف fa is superfluous. كَادِدِهَانِ is ka^ˆddihāni كَادِدِهَانِ 'alif lām after ka are superfluous.

عَمِلُوا الصَّالِحَاتِ Is 'amilu^ˆṣṣāliḥāti عَمِلُوا الصَّالِحَاتِ in transliteration the curve ˆ indicates the elision (dropping sounds) from the words.

EXERCISE

فَادُعُ لَنَا كَادِدِهَانِ بِالْآخِرَةِ مَرَضًا

maradān bi^ˆl'ākhirati ka^ˆddihāni fa^ˆd'ulanā

لِشَايٍ - مِائَةٌ - أَوْتُوا الْكِتَابَ - أَنَّهُ الْحَقُّ

لِيَعْبُدُوا اللَّهَ - ثُمَّ اسْتَوَى - عَمِلُوا الصَّالِحَاتِ

كَمَثَلِ الَّذِي اسْتَوْقَدَ - هَذَا الْبَلَدِ الْأَمِينِ

وَيُقِيمُوا الصَّلَاةَ - فَاتَّقُوا النَّارَ الَّتِي -

وَيُؤْتُوا الزَّكَاةَ - لِأَلْمِصَادِ - وَتَوَاصَوْا بِالصَّبْرِ

وَتَوَاصَوْا بِالْمَرْحَمَةِ - أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ

اتَّمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ - أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ

فَلْيُؤَدِّ الَّذِينَ - أَوْ تُؤْمِنَ - فَلْيُؤَدِّ الَّذِينَ أَوْ تُؤْمِنَ أَمَانَتَهُ

Note: like superfluous letters, blank tips are put in Arabic words for certain purpose but they are disregarded in reading.

مِكَالَ نَرَاكَ تَجْوِبُهُمْ هَدَانِي

hadānī

najwāhum

narāka

mīkāla

أَثَقَلُمُ - هَوَاهُ - تَقَوَّيَاهَا - بَيْنَاهَا

فَسَوَّيْنَنَّ - ضَحِيحَاهَا - اِبْتَلَاهُ - طَعَوَّيَاهَا

قَدْ أَفْلَحَ مَنْ رَكَّضَاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا

LESSON 24

Collective practice of the rules learnt previously.

While practicing this lesson, letters in the words should be cautiously uttered with their distinct sound. Letters with short vowels should be clear in utterance but short in voice. In case of quiescent letters, shaky and unshaken letters should be observed. Letters of prolongation $\text{ـَ} + \text{ـِ} + \text{ـُ} + \text{ـِ} + \text{ـِ}$ and their representatives ـِ should be equally prolonged. Pliable letters $\text{ـِ} + \text{ـِ} + \text{ـِ}$ and $\text{ـِ} + \text{ـِ}$ should be read softly and with rounding voice so they will take as much time as long vowels

In **nūn** and **nunation** clarity (to read it apparent and short in voice) and suppression (to read it softly, suppressed and long) should be observed. Letters without any diacritical mark are not read, so join their

preceding letters direct to their following quiescent or **tashdīd** bearing letters. Read the **tashdīd** bearing letters firmly. The voice will take time on letters **mīm** and **nūn** bearing **tashdīd** before reading them with their short vowels, to indicate this sign ▲ is given under them in exercise. Please practice to read a word or words given together without breaking, to acquire fluency in reading.

Note: words اللَّهُ - اللَّهُمَّ require special attention. If in them **lām** is preceded by **kasrah**, it will be read light . As in the words قُلِ اللَّهُمَّ - اَعُوذُ بِاللَّهِ . But if **lām** in these two words is preceded by **fathah** or **ḍammah**, it is read heavy as below

عَلَيْهِ اللَّهُ - اللَّهُمَّ - هُوَ اللَّهُ

EXERCISE

اللَّهُ	فَسَوَّهِنَّ	بَلِ ادْرَاكِ	سَمْعُونَ
'allāhu	fasawwāhunna	bali'ddāraka	ṣammā'ūna

قُلِ اللَّهُ	بَلِ اللَّهِ	قُلِ اللَّهُمَّ	عَلَّمَتْنَا
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سَخَّرَ الشَّمْسَ	فَاطَهَرُوا	أَفَاضَ النَّاسَ
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لَنَصَّدَّقَنَّ ۖ وَلِيَّ الَّذِينَ يَذَّكَّرُونَ

يُصَدِّقُكَ ۖ وَالرَّيُّونَ ۖ ثُمَّ رَدَدْنَاهُ

يُعْطِيكَ رَبُّكَ فَسَنَسِرُهُ ۖ صُحُفًا مُّطَهَّرَةً

حُبَّاجِمًا ۖ يَتِيمًا ذَا مَقْرَبَةٍ ۖ رَاضِيَةً مَّرْضِيَةً

صَفَّا صَفًّا ۖ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۖ ثُمَّ يُمِيتُكُمْ

ثُمَّ يُحْيِيكُمْ ۖ وَحَدَاةً شَمَاوَاتٍ ۖ وَإِنَّ لَنَا عِنْدَنَا

لَزُلْفَىٰ وَحُسْنَ مَآبٍ ۖ رَتَّلِ الْقُرْآنَ تَرْتِيلًا

يُدَاوِدُ إِنَّا جَعَلْنَاكَ - يُدَاوِدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً

يُدَاوِدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ -

قَعُولًا لَهُ سِجْدِينَ - لَتَعْلَمَنَّ نَبَأَ بَعْدِ جِيئِ

كُوتُوا رَبَّانِيْنَ - وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ

LESSON 25

Mergence of a letter into its following

1: quiescent **nūn** or **nūn** of nunation followed by any of the six letters **م ن ر ل ي و** is inserted into the following letters. This insertion is called in Arabic 'idghām **إِدْغَام** and it is of three kinds.

(a) Imperfect insertion, **إِدْغَام نَاقِصٌ** 'idghām nāqis̄

(b) Perfect insertion **إِدْغَام تَامٌّ** 'idghām tām̄m

(c) Insertion of **nūn** into the following

1. (a) imperfect insertion: quiescent **nūn** or nunation followed by **و ي** is inserted into **و ي** consequently **و ي** become double and doubled form is shown by putting **tashdiid**

ـ on it so **نَفْسٍ - وَمَا** nafs̄in-wamā

becomes **نَفْسٍ وَّوَمَا** nafs̄inwwamā

مَنْ يَقُولُ man-yagūlu becomes **مَنْ يَقُولُ**

manyyaqūlu. Thus **nūn** is inserted into the following **و ي**, but its nasal sound is not omitted, it exists and uttered rather long. That's why sign ▲ is given under **nūn**. This

sign indicates the need of prolongation of the voice as the nasal sound

Note: Quiescent **nūn** or **nunation** followed by **و ي** is inserted into its following, but it some what exists in the form of its nasal sound so it is called imperfect insertion.

EXERCISE

سِوٌ تِي مَنِي تَوٌ مَنوٌ

sinwwa tinyya manyyu tinwwa minwwa

مِنوٌ وَيُّ مَنوٌ وَيُّ وَلَا نَصِيرٍ - مَن يُفْسِدُ فِيهَا -

أَنْ يَضْرِبَ لِقَوْمٍ يُؤْتُونَ وَنَفْسٍ وَمَا سَوَّاهَا -

إِنْ يَدْعُونَ إِلَّا شَيْطَانًا - خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا -

أُمَّةً وَاحِدَةً - لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ -

مُسْتَقَرًّا وَمَتَاعًا - لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ -

مُنَادِيًا يُنَادِي - سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ -

1. (b) insertion of nūn into رل

Quiescent nūn or nunation followed by رل is inserted into its following, consequently it becomes double and its doubled form is shown by putting tashdiid on it. So يَكُنْ-لَهُ يَكُنَّهُ
yakun-lahū becomes yaku^hllahū,

muḥammadun rasūl مُحَمَّدٌ رَّسُولٌ
مُحَمَّدٌ رَّسُولٌ

becomes muḥammadu^hrrasūl. In writing nūn or nunation dose exist, but in reading it is completely inserted in to رل so it is called perfect insertion 'idghām tāmm اِدْغَامٌ تَامٌّ

EXERCISE

كُنَّ مِرَّ طَلِّ دُرَّ اَنَّا

'anna durra ṭalli mirra kulla

مِن رَّبِّ مِّن رَّبِّهِمْ يَكُن لَّهُنَّ مِّن لَّدُنكَ

أَن لَّيْسَ مِّن رُّوحِي وَسَطَّالَتَكُونُوا أَدَّى لَهُمْ

مَن لَّمْ يَتَّبِ شَيْطَانٍ رَّجِيمٍ لَذِكْرُكَ

مُحَمَّدٌ رَّسُولُ اللَّهِ - إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

1. (c) insertion of **nūn** into م ن

Quiescent **nūn** or **nunation** followed by م ن is inserted into its following, consequently the following letter becomes double, and its doubled form is shown by **tashdīd** on it. So

مَنْ نَكَثَ **man-nakatha** becomes مَنْ نَكَثَ **mannakatha**
 نَصْرُ مِنَ اللَّهِ **naṣrun-mina ʿllāhi**

becomes **naṣru ʿmma ʿllāhi**. After insertion of ن (nūn and nunation) they exist in writing, but in reading they are ignored and their following letter is read with **tashdīd**.

You have already learnt that to read **nūn** or **mīm** bearing **tashdīd** voice is settled on them and prolonged. To indicate this sign ▲ is given under them.

EXERCISE

مِنْ نُورِكُمْ أَنْظِرُونَا نَقْتَبِسُ مِنْ نُورِكُمْ

'unz urūnā naqtabis miʿnnūrikum miʿnnūrikum

الْمَنْكُنُ مَعَكُمْ - يَنَادُونَهُمُ الْمَنْكُنُ مَعَكُمْ

yunādūnahum 'alam naku ʿmma'akum 'alam naku ʿmma'akum

وَإِنَّهُمْ لَفِي شَكِّ مِّنْهُ - لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ -

عَنْ مِّنْ تَوَلَّى - فَأَعْرَضَ عَنْ مِّنْ تَوَلَّى عَنْ ذِكْرِنَا -

لَيْنٌ تَصْرُوهُمْ - لَيْنٌ تَصْرُوهُمْ لِيُوَلِّنَ الْأَدْبَارَ -

مَغْفِرَةٌ مِّنَ اللَّهِ - وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ -

2. mergence of two letters having similarity.

A quiescent letter followed by any

- (a) homogeneous (consonant)
- (b) harmonious (consonant)

(c) a letter of same root by utterance, is inserted into its following letter, consequently the following letter become double and its doubled form is shown by **tashdīd** on it. Mostly merging quiescent letter is left written as it is, but in reading it is omitted.

Examples:

(a) homogeneous letter occurring after quiescent letter **يُوجِّهُهُ** yuwajjih hu will become after mergence **yuwajjihhu** **يُوجِّهُهُ**

اَوْوَانَصَرُوْا 'āwau wa naṣarū will become
after mergence اَوْوَوْنَصَرُوْا

'āwa^owwa naṣarū)

(b) hormoneous letter occurring after
quiescent one نَخْلُقُكُمْ nakhluq kum will
become after mergence نَخْلُقُكُمْ nakhlu kkum

فَرَّطْتُمْ farraṭ tum will become
after mergence فَرَّطْتُمْ farra^ottum

(c) A letter of same root by utterance
occurring after the quiescent one. قَدْ تَبَيَّنَ
qad tabayyana will become after mergence

اِرْكَبْ مَعَنَا 'irkab
ma'anā will become after mergence

اِرْكَبْ مَعَنَا 'irka^omma'anā

Note: if explanation concerning mergence of
the letters is difficult to understand, it doesn't
matter. While doing exercise, you just have
to remember that quiescent letter followed by
a letter bearing **tashdīd** should be omitted in
reading.

EXERCISE

حَطَّتْ وَذَتْ مَنْنَ قَدَّتْ

qaʾtta maʾnna waʾttu haʾttu

إِنَّمَا وَوَوُ قُلَّرَ كَبَّمَا

kaʾmma quʾrra waʾwwu 'iʾmma

لَهُمْ مَشْوَفِيهِ إِنْ تَنْظُرُ أَرَدْتُمْ أَحَطَّتْ

رَأَوْذَتْهُ هَلْ لَنَا إِذْ ظَلَمُوا مَنْ تَكْتِ

قَدْ تَبَيَّنَ الرَّشْدُ - عَفَّوْا وَقَالُوا - تَسْتَطِعُ عَلَيْهِ

إِنْ مَسَّهُ الشَّرُّ - أَوْوَا وَنَصَرُوا - عَنْ مَوَاضِعِهِ

يُبَيِّنِي أَرْكَبُ مَعَنَا - قُلْ رَبِّ زِدْنِي عِلْمًا

مِمَّنْ مَعَكَ - أُمِّمِمَّنْ مَعَكَ

قُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا -

LESSON 26

Letters on which voice is suppressed or prolonged

In this lesson we are incorporating all the places where in reading the voice is settled and prolonged. Qur'ānic composition is called **rhythmical prose**, that's why Allah the Gracious has commanded about it to be recited melodiously, chantingly and in an enjoying manner. For this purpose, suppression and prolonging the voice on a quiescent or **tashdīd** bearing letter play very important role. So all such places which you have learnt one by one in different parts of the book, have been gathered here. Under the letter where you have to read softly and long, sign ▲ have been given. In the beginning you may look ceremonious and have to face trouble. But, surly, you will enjoy the recitation after gaining practice.

1. On quiescent **mīm** followed by **ب** **bā** the voice is settled and prolonged.

تُرْمِيهِمْ بِحِجَارَةٍ - وَمَاهُمْ بِخَارِجِينَ مِنْهَا

2. On **mīm** converted from **nūn** the voice is settled and prolonged

مِنْ بَعْدِ مِثْقَالِهِ شِقَاقٍ بَعِيدٍ مِنْ بَيْنِ أَيْدِيهِمْ

3. On **mīm** bearing **tashdīd** the voice is settled and prolonged

مِمَّا خُلِقَ سَمْعُونَ لِلْكَذِبِ صِرَاطٍ مُسْتَقِيمٍ

4. On **nūn** bearing **tashdīd** the voice is settled and prolonged.

إِنَّمَا تَتَّبِعُنَّ أَیْهَا النَّبِيُّ لِيَمَسَّ الَّذِينَ

5. On **wāw** bearing **tashdīd** preceded by **nūn** or **nunation** nasal sound is uttered consequently voice is prolonged.

مِنْ وَجْدِكُمْ خَيْرٌ وَأَبْقَى مِنْ وَرِيٍّ وَلَا نَصِيرٍ

6. On **yā** bearing **tashdīd** preceded by **nūn** or **nunation** nasal sound is uttered and voice is prolonged.

مَنْ يَقُولُ دَرِيٌّ يُوقَدُ مَنْ يَهْدِي اللَّهُ

وَمَنْ يُضِلَّهُ لُجِّي فِي يَحْرِ لُجِّي يَعْشُهُ

7. On **nūn** or **nunation** followed by other than six letters of gullet, and the letters occurring in the word **يَرْمُلُونَ** voice is suppressed consequently it is prolonged.

إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ - حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ -

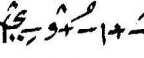


لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ -

قَالَ وَمَنْ كَفَرَ - فَأَمْتَعَهُ قَلِيلًا ثُمَّ أَضْطَرَّهُ -

قَالَ وَمَنْ كَفَرَ فَأَمْتَعَهُ قَلِيلًا ثُمَّ أَضْطَرَّهُ -

LESSONS 27

Collective practice of rules learnt previously

While practicing this lesson, letters in the words should be cautiously uttered with their distinct sounds. Letters with short vowels should be short in voice. In the case of quiescent letters, shaky and unshaken letters should be observed. Letters of prolongation:  and their representatives  should be equally prolonged, pliable letters  should be read softly and with rounding voice, they need as much time as long vowels. In **nūn** and **nunation** clarity (to read **nūn** apparent and short in voice) and suppression {to read **nūn** softly, suppressed and long in voice) should be observed. Letters without any diacritical mark are not read, so join their preceding letter to their following quiescent or **tashdīd** bearing letters. Read the letters having sign ▲ under them long, settle the voice on them and prolong it. Please practice to read a sentence constantly, without breaking in between. Read again and again to gain fluency in reading.

EXERCISE

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ

masājida l-lāhi mimma mmana'a wa man'azlamu

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ -

wa man'azlamu mimma mmana'a masājida l-lāhi

أَنْ يُذَكَرَ فِيهَا اسْمُهُ - وَسَعَى فِي خَرَابِهَا -

أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا -

إِصْطَفَى لَكُمْ الدِّينَ - فَلَا تَمُوتُنَّ - إِلَّا وَأَنْتُمْ مُسْلِمُونَ -

إِصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ -

فَلَنُؤَلِّيَنَّكَ - قَبْلَ أَنْ تَرْضَاهَا - قَوْلَ وَجْهِكَ -

فَلَنُؤَلِّيَنَّكَ قَبْلَ أَنْ تَرْضَاهَا قَوْلَ وَجْهِكَ -

وَلِكُلِّ وَجْهٍ هُوَ مَوْلِيٌّهَا - فَاسْتَبِقُوا الْخَيْرَاتِ -

ثُمَّ رَدَدْنَا - لَكُمْ الْكَرَّةَ عَلَيْهِمْ - وَآمَدْنَاكُمْ -

وَآمَدْنَاكُمْ بِأَمْوَالٍ وَبَيْنِينَ - فَلَا جُنَاحَ عَلَيْهِ -

أَنْ يَطَّوَّفَ - فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا -

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ -

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ -

وَأَنْبِئْتَهَا نَبَاتًا حَسَنًا - وَكَفَّلَهَا زَكَرِيَّا -

وَأَنْبِئْتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا -

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ - وَيُحِبُّ الْمُتَطَهِّرِينَ -

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ -

فَمَنْ عَفِيَ لَهُ - مِنْ أَخِيهِ شَيْءٌ - فَاتَّبِعْهُ بِالْمَعْرُوفِ

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ

قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ - ذُرِّيَّةً طَيِّبَةً -

قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً -

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ - فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ -

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ -

إِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ - لَفِي شِقَاقٍ بَعِيدٍ -

إِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ -

وَلَعِنْ يَوْمَ أَخِذِكُمْ - بِمَا عَقَدْتُمُ الْإِيمَانَ -

وَلَعِنْ يَوْمَ أَخِذِكُمْ بِمَا عَقَدْتُمُ الْإِيمَانَ -

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ - لَأَنْفَضْتُمُ مِنْ حَوْلِكَ -

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضْتُمُ مِنْ حَوْلِكَ -

لَأَكِيدَنَّ أَصْنَامَكُمْ - بَعْدَ أَنْ تُولُوا مُدْبِرِينَ -

لَا كَيْدَ تَ أَصْنَامِكُمْ بَعْدَ أَنْ تُولُّوا مُدْبِرِينَ -

إِنْ تَكُونُوا تَأْلَمُونَ - فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ -

إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ -

فَمَنْ رُحِزَ عَنِ النَّارِ - وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ -

فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ -

وَمَا هُوَ بِمُرْحَرَجِهِ - مِنَ الْعَذَابِ أَنْ يُعْمَرَ -

وَمَا هُوَ بِمُرْحَرَجِهِ مِنَ الْعَذَابِ أَنْ يُعْمَرَ -

وَلَهُنَّ مِثْلُ الَّذِي - عَلَيْهِنَّ بِالْمَعْرُوفِ -

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ -

فَإِنْ أَرَادَا فِصَالًا - عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ -

فَإِنْ أَرَادَ إِفْصَالَ عَنِ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ -

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ -

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ -

LESSON 28

Super long vowels مَدَّات (maddāt)

Arabic letters bearing short vowels followed by ا، و، ي are stretched and pronounced long. So ا، و، ي for their stretching quality are called long vowels **ḥurūf madd**. They have their representatives fathaha 'ishbā'iyah ا dammah 'ishbā'iyah و ksrah 'ishbā'iyah ي. Sometimes these long vowels are prolonged excessively. For this excessive prolongation signs ~ are used over them. So they are called super long vowels مَدَّات **maddāt**

There are two basic causes for super long vowels.

1. Voice of hamzah ء, ا occurring after long vowel or its representative mark , makes the voice super long, as in the word **سَيِّئَاتٌ** there is ء (hamzah) after yā̄ so long vowel yā̄ will become super long because of its following hamzah. **سَيِّئَاتٌ** - **يَا آدَمُ** 'ādamu will become **يَا آدَمُ**.

Super long vowel farther divided into two kinds.

(a) **مَدِّ مُنْفَصِلٌ** madd munfaṣil separable madd

(b) **مَدِّ مُتَّصِلٌ** madd muttaṣil contiguous madd

(a) **Separable madd.** If a word has long vowel in its end and its following word is beginning with the voice of hamzah here separable madd (super long vowel) will occur as **أَلَا إِنَّهُمْ** 'alā-'innahum will become **أَلَا إِنَّهُمْ**

لَا يَسْتَحِي أَنْ يَضْرِبَ lā yastahī 'anyyaḍriba will become **لَا يَسْتَحِي أَنْ يَضْرِبَ**

(b) **مَدِّ مُتَّصِلٌ** madd muttaṣil Contiguous madd.

If hamzah occurs in the same word after long vowel the super long vowel is used which is called (**madd muttaṣil**) contiguous madd. So

نِسَاءٌ nisā'un will become **نِسَاءٌ**.

EXERCISE

يَادُمْ - لَكُنَّا أَهْدَى - يَا اِبْرَاهِيمُ - جَاءُوا اَبَاهُمْ

وَجِئْنَا يَوْمَئِذٍ - وَرِثَةُ اَبَوَاهُ - بَنُو اِسْرَائِيلَ

2. The second cause of super long vowel is $\overset{\sim}{\text{ sukūn}}$ and $\overset{\sim}{\text{ tashdīd}}$. If **sukūn** or **tashdīd** bearing letter occurs after the long vowel and the long vowel is necessary to save from dropping, **madd** is brought as in words.

ضَالِّينَ اَللُّنَّ

EXERCISE

اَللُّنَّ - ضَالًّا - اَللَّهُ - مَدَهَا مَثْنِ - اَمِّينَ

حَاجُّوْنِي - اَلذِّكْرَيْنِ - وَلَا تَتَّبِعَانِ

حَادَّ اَللَّهُ - تَأْمُرُوْنِي - وَلَا الضَّالِّينَ

In the beginning of some chapters of the Holy Qur'ān there are letters called **مَقْطَعَات** abbreviations. They are read separately and treated in the recitation according to the

rules mentioned above. So if a letter used as an abbreviation has vowel in its pronunciation followed by **sukūn** or **tashdīd** the long vowel in it will be excessively prolonged. As in **حَمَّ** **حَامِيْمٌ** **hā mīm** **hā** only has long vowel sound in it so it will be read a little long while **mīm** has **sukūn** in it after long vowel **yā** in its pronunciation, so it bears the sign of super long vowel and will be excessively prolonged.



EXERCISE

نَ يَسَّ قَ الرَّ الْمَّ طَسَمَّ

كَهَيْعَصَ حَمَّ عَسَقَ طَسَّ



While stopping during the recitation, the last letter of the word, you are stopping at, will be pronounced quiescent. So if the second last letter of the word, you are stopping at is long vowel the reason of super long vowel is there. As in the word **تَعَلَّمُونَ** will be come **تَعَلَّمُونَ** in such words you can read the long vowels as super long vowels.

Note: as far as measurement of super long vowel is concerned, it is not necessary to explain. Comparatively there should be

difference in uttering letters bearing short vowels giving much time to long vowels and much more to super long vowels. If you can even differentiate in prolongation between **separable madd**  and **contiguous madd**  by giving the later much more time it would be better.

LESSON 29

Some verses from the Holy Qur'ān for practice

1. Please raise the super long vowels from the long vowels in prolongation.
2. Read the letters having doubling mark  firmly (for this, settle the voice on them, then read them with their ḥarakāt . 
3. Prolong the voice settling on the letters having sign▲under them.
4. Practice to read as fluently as you can
5. Practice, practice and practice to increase your capability for fluent reading.

EXERCISE

سَلِّ بِرَبِّي إِسْرَائِيلَ - كَمَا اتَيْنَاهُمْ - مِنْ آيَةٍ بَيِّنَةٍ -

سَلِّ بِرَبِّي إِسْرَائِيلَ كَمَا اتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ -

عَمَّ يَتَسَاءَلُونَ - عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي -

عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي -

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ - وَمَا أُنزِلَ مِنْ قَبْلِكَ -

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ -

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمْ

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمْ

قَالُوا أَنْتُمْ كَمَا آمَنَ السُّفَهَاءُ -

كَلَّمَ آصْنَافَهُمْ مَشَافِيهِ - وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا

كَلَّمَ أَصْنَاءَ لَهُمْ مَشْوَافِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا-

قُلْ آذِ الذِّكْرَيْنِ حَرَّمَ - أَمِ الْأُنثَيَيْنِ-

قُلْ آذِ الذِّكْرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ-

لَئِن لَّمْ يَهْدِنِي رَبِّي - لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ-

لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ-

إِهْبِطْ بِسَلَامٍ مِّنَّا - وَبَرَكَاتٍ عَلَيْكَ - وَعَلَىٰ أُمَمٍ-

مِمَّن مَّعَكَ - وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ -

فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ-

فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ-

كَوْلِبٌ دَرِيٌّ - دَرِيٌّ يُوقَدُ - كَوْلِبٌ دَرِيٌّ يُوقَدُ -

الرَّجَاةُ كَانَهَا - كَوَكَّبُ دَرِّيُّ يُوقَدُ -

الرَّجَاةُ كَانَهَا كَوَكَّبُ دَرِّيُّ يُوقَدُ -

أَلَمْ تَخْلُقْهُم مِّن مَّاءٍ مَّهِينٍ - فَجَعَلْنَاهُ فِي قَرَارٍ -

أَلَمْ تَخْلُقْهُم مِّن مَّاءٍ مَّهِينٍ فَجَعَلْنَاهُ فِي قَرَارٍ -

يَا أَيُّهَا الْمُرْمِلُ - قُمِ الْيَدِ إِلَّا قَلِيلًا -

يَا أَيُّهَا الْمُرْمِلُ قُمِ الْيَدِ إِلَّا قَلِيلًا -

وَلَا تَطِعْ كُلَّ خَلَّافٍ مَّهِينٍ - هَمَّازٍ مَّشَاءٍ بِتَمِيمٍ -

وَلَا تَطِعْ كُلَّ خَلَّافٍ مَّهِينٍ هَمَّازٍ مَّشَاءٍ بِتَمِيمٍ -

فِي بَحْرِ لُجِّيٍّ - لُجِّيٌّ يَغْشَاهُ - فِي بَحْرِ لُجِّيٍّ يَغْشَاهُ

أَوْ كَطَلْمَتٍ فِي بَحْرِ لُجِّيٍّ يَغْشَاهُ مَوْجٌ -

LESSON 30

Ways of stoppage in recitation.

In Qur'ānic composition many signs of punctuation are used. Most of them are actually abbreviations of explanatory terms. Four of them are generally used. They are:

○ this is the sign of the completion of a verse. It might have been taken from the ending of the Arabic word **آيَةٌ** 'āyah that means **verse**.

م It stands for the Arabic word **لَا زِمَ** lāzim, that means **compulsory** so it is compulsory to stop here.

ط It stands for the Arabic word **مُطْلَق** muṭlaq, that means plenary, sentence is complete so you can stop.

ج It stands for Arabic word. **جَائِز** Jā'iz that means **authorized**. So it is equal to stop or carry on reciting and you are authorized to adopt any of the two.

In this lesson you just have to learn how to stop, because in stopping

during the recital, different changes occur in the end of the word you are going to stop at.

Notes about the changes

1. The letter bearing short vowel $\frac{م}{ـِ}$ in the ending of the word you are stopping at, is made ساكن ساكن quiescent. اِيَّاي 'iyyāya
While stopping will become اِيَّاي 'iyyāy

EXERCISE

وَالِدَتُكَ ۝ رُسُلٍ ۝ بِالْقِسْطِ م صِدْقَيْنِ ۝

فِيهِ ۝ يُنْفِقُونَ ۝ زَوْجِنِ ط شُهَدَاءُ ط

عِبَادِهِ الْعُلَمَاءُ ط اِيَّاي ط هُوَ م فَتْسِي ۝

Note: م-و-ي-Converted to quiescent for stoppage will become long vowels, so their preceding sound will be prolonged in stead of settling it on them.

2. The nunation of **kasrah** ِ or **dammah** ُ in ending of the word, you are stopping at, will be converted to **sukūn** ْ **lahabun** will become **lahab** while stopping.

EXERCISE

لَهَبٌ ط حَافِظٌ ه شَانِ ه عَظِيمٌ م شَيْءٌ ج

لَهُوٌ ط بَرْقٌ ج مُلْكٌ م نِسَاءٌ ج نِسَاءٌ ج

3. **kasrah** 'ishbā'iyyah ِ , **dammah** 'ishbā'iyyah ُ in the ending of the word on which you are stopping, will also be converted to **sukūn** ْ so **ghairihī** غَيْرِهِ will become **ghairih** غَيْرِهِ while stopping.

EXERCISE

غَيْرِهِ ه دَلْوَةٌ ج بِأَذْنِهِ ط حَمْدَةٌ م

4. The last letter of the word you are stopping at, having doubling sign ّ should be read firmly so that it might be read double, only its short vowel will be dropped. **tabba** will become **tabb**, not **tab**.

EXERCISE

تَبَّهِ فِيهِنَّ ط جَاتُّ ٥ أَمْرٌ مُسْتَقَرُّ ٥

5. Round tā will be converted to quiescent hā while stopping, whatsoever its position may be regarding short vowels ḥarakāt or ^و _ا nunation. قُوَّةٌ quwwatan will be قُوَّاهُ quwwah

EXERCISE

قُوَّةٌ ط تَمِينَةٌ ٥ الصَّلَاةُ ج ثِقَةٌ ط

6. nūn of nunation of fathah will be converted to ا 'alif in pronunciation while stopping, whether it is written there or not. So نِسَاءٌ nisā'an will become نِسَاءًا nisā'ā.

EXERCISE

رَقِيْبًا ٥ ضَحَى ٥ نِسَاءٌ ج مُصَلَّى ٥ بِنَاءٌ ص

مَقْتًا ۚ تَدَاءٌ ط قَوْلًا ۚ سَوَاءٌ ط

7. Simple **fathah** followed by **ی** *yā* having no diacritical sign will be read as **fathah 'ishbā'iyyah** ا while stopping. **هَدَى** will be read **هَدَى** *hadā*.

EXERCISE

أَعْلَى ۚ أَشَقَى ۚ زِدْنَهُمْ هَدَى ۚ

8. no change occurs if
- (a) There is **fathah 'ishbā'iyyah** in the end as **أَبِي** 'abā.
- (b) There is long vowel in the end as **ذِكْرِي** *dhikrī*.
- (c) There is a letter already bearing **sukūn** as **كُورِثَ** *kuwwirat*.

EXERCISE

أَبِي ۞ زَكَرِيَّا ۞ كُوْرَتْ ۞ ذِكْرِي ۞ فَحَدَّثَ ۞

Note: the remaining lessons of the book are for the guidance of the teachers. Let the beginners start recitation from the Holy Qur'ān after this lesson, caring on the practice of the lessons of this series.

LESSON 31

Joining hamzah hamzatu^{al}waṣl

Sometimes there is an 'alif in the beginning of Arabic words having no short vowel. This is called **هَمْزَةُ الْوَصْلِ** hamzatu^{al}waṣl joining hamzah. While reading such a word, alone or to resume reading from it, you should know which of the three short vowels would be used.

(a). Usage of **fathah** َ words prefixed with ال (as كِتَابٌ, after prefixing will be اَلْكِتَابُ) joining hamzah of such words will be read with fathah as you see. In words الَّذِي

('alladhī) اَلَّتِي 'allatī and their dual and plural forms joining hamzah will be dealt with fathah.

EXERCISE

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ -

فَلَا اُقْسِمُ بِالْخُنسِ ۝ الْجَوَارِ الْكُنسِ - هُدًى

لِلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ -

(b). Usage of **ḍammah** and **kasrah**.

: if a word has been prefixed only with an 'alif instead of 'alif and lām , to read it you should see the third letter to it, if the third letter has **ḍammah** ِ , you should read it with **ḍammah**. As اَذْكُرُ . The third letter to joining hamzah is كُ it has **ḍammah** so the word will be read. اُذْكُرُ 'udhkur

But if the third letter to prefixed 'alif ا is with **fathah** or **kasrah**, in both cases the

joining hamzah will be read with kasrah, as اَفْتَحَ third letter to joining hamzah is تَ with fathah so joining hamzah will be read with kasrah. اِغْفِرَ 'iftah in the word اِغْفِرَ , the third letter to the joining hamzah is فِ with kasrah so the joining hamzah will also be read with kasrah اِغْفِرَ 'ighfir.

Practice the rule in the following

EXERCISE

قُولُوا انظُرْنَا وَاسْمَعُوا - قِيلَ ارْجِعُوا وَرَاءَكُمْ

فَاَلْتَمِسُوا لُورًا - فَاذْكُرُونِي اذْكُرْكُمْ

وَاشْكُرُوا لِي - اتَّقُوا رَبَّكُمْ - وَاتَّبِعُوا احْسَنَ

مَا اُنزِلَ اَيْتَكُمْ - ارْجِعِي اِلَى رَبِّكَ رَاضِيَةً مَرْضِيَّةً

فَاَدْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي -

LESSON 32

Conversion of nunation to visible nūn.

In previous lesson you have learnt about the reading of a word with its initial joining hamzah. This hamzah is dropped in reading if there is an other sound before it اَلرَّحْمٰنُ

'arraḥmān having a word before it will be read without its joining hamzah as

بِسْمِ اللّٰهِ الرَّحْمٰنِ bismiḥlāhiḥraḥmān.

Reading nunation with its following joining hamzah.

If there is a word, before the joining hamzah, ending with nunation, the nūn of nunation is shifted to the following joining hamzah. For example اَحَدُ اللّٰهِ , 'aḥ adun, 'allāh if you want to read these two words together you will read اَحَدُ اللّٰهِ 'aḥaduḥniḥllāh. the sound of nūn in nunation will be converted to nūn with kasrah, in writing, it will be written under the following 'alif. This is the conversion of nūn in nunation to visible nūn.

EXCERCISE-A

How will you read the following lines without stopping on the sign? ۞

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ۞ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ -

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۞ مِّنْ بَعْدِ لِلْخَيْرِ

مُعْتَدٍ مَّرِيْبٍ ۞ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا

آخَرَ فَالْقِيَاةُ فِي الْعَذَابِ الشَّدِيدِ ۞

EXCERCISE-B

Stop at the sign "O", how will you resume the reading from the next word?

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا ۞

بِالَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاةٍ عَن ذِكْرِي

وَكَأَنَّهُمْ لَا يَسْتَطِيعُونَ سَمْعًا ۝ فَكَيْفَ تَتَّقُونَ

إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ۝

بِالسَّمَاءِ مُنْقَطِرًا بِهِ ط كَانَ وَعْدُهُ مَفْعُولًا ۝

مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ۝ بِالَّذِي جَعَلَ

مَعَ اللَّهِ إِلَهًا آخَرَ -

Note: sign ص over joining hamzah is abbreviation of the word وَصَلَ wasl (joining)

EXERCISE-C

Read the underlined words together.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ

خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۝

وَإِذَا عَلِمَ مِنْ أَيْتِنَا شَيْئًا اتَّخَذَهَا هُرُوطًا

LESSON 33

Superfluous 'alif after fathah

There are two occasions in Qurānic composition where 'alif is written after fathah bearing letter, but it does not work as a long vowel and in spite of the existence of 'alif after fathah, it is read short.

- a) Ending 'alif is superfluous in the word

أَنَا 'anā. So it will be read as 'ana أَنْ

EXCERCISE-AC

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ -

- (b) If there is 'alif before the converted nūn from nuation and you don't stop before this converted nūn, its preceding 'alif will be superfluous it will be omitted in reading will be read خَيْرًا لِّوَصِيَّةٍ khaira nilwaṣiyyatu.

EXCERCISE-B

How will you read without stopping at ۞ ?

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ۞

۞ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي -

فَكَيْفَ تَتَّقُونَ ۞ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ

شِيَابًا ۞ ۞ السَّمَاءُ مُنْقَطِرٌ بِهِ ۞ فَلَمَّا جَاءَهُمْ

نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ۞ ۞ اسْتِعْبَارًا فِي

الْأَرْضِ -

LESSON 34

وَقَفَّهَ waqfah وَقَفَّ waqf

سَكَّتَهُ saktah إِمَالَهُ 'imālah

تَرْتِيلَ tartīl or to recite with sweet voice

requires proper pronunciation, constancy, fluency and modulation. On the other hand an important thing in reciting is the appropriate accent and delivery so that the meaning would drizzle by the style of reciting or in other words recitation might be according to the meanings of the text. For this purpose terms وَقَفَّهَ waqfah, وَقَفَّ waqf, سَكَّتَهُ saktah should be understood and practiced over.

i) وَقَفَّ waqf verbally means to stop. Conventionally it means to cut the voice on a word for the duration normally some one can breath, intending to carry on the recital. While doing waqf you should act upon the rules mentioned in lesson 30. If you do waqf on a stoppage sign, resume recitation from the next word. But if you do waqf without any sign, you would go one or two word behind to resume.

ii) وَقَفَّهَ waqfah verbally means to respite. Conventionally it means to pause during recitation at certain places to create particular shade of meanings, in other words waqfah

means to stop shortly during recitation intending not to stop but carry on reading spasmodically to create specific expression of the subject.

EXERCISE

(waqf and waqfah)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ

عَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُوَاخِذْنَا إِنْ نَسِينَا أَوْ

أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ

عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا

مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَنَفِ

وَاعْفِرْنَا وَنَفِ وَأَرْحَمْنَا وَنَفِ أَنْتَ مَوْلَانَا

فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٥

iii) سَكْتَه saktah verbally means to halt. Conventionally means to pause shortly and carry on reading. In saktah pausing duration is less than that of waqfah. So waqfah is nearer to waqf and saktah is nearer to continuous and fluent reading. As for the state of the word, you are doing waqfah or saktah

on; it is like waqf. So suitable changing will occur in the end of the word you are going to do waqfah or saktah at.

EXERCISE

(waqf and saktah)

وَجُودٌ يَوْمَئِذٍ بِأَصْرَةٍ ۝ إِلَىٰ رَبِّهَا نَاطِرَةٌ ۝

وَوَجُودٌ يَوْمَئِذٍ بِأَسْرَةٍ ۝ تَنْظُرُ أَنْ يَفْعَلَ بِهَا

فَاقِرَةٌ ۝ كَلَّا إِذَا بَلَغَتِ التَّرَاقِي ۝ وَقِيلَ مَنْ سَكَّتْهُ

رَاقٍ ۝ وَظَنَّ أَنَّهُ الْفِرَاقُ ۝ وَالتَّتَقَّتِ السَّاقُ

بِالسَّاقِ إِلَىٰ رَبِّكَ يَوْمَئِذٍ لِمَسَاقٍ ۝

iv) **إِمَالَةٌ** 'imālah verbally it means to dispose or to make inclined. Conventionally it means to bend a sound of fathah to kasrah and the sound of long vowel 'alif to the sound of long vowel yā for example in English you say **fast**. Here the sound of **f** is straight and long. If you say **fable**, here the sound of **f** is a bit inclined instead of being straight. This is 'imālah or inclination.

In the Holy Qur'ān there is a word **مَجْرِنَهَا**
majrāhā in this word **rā** is at the 'imālah so
 instead of reading **rā** we will read it **rai** like its
 sound in the English word **rain**. The sign
 ◊ under **ر** indicates its inclination

In some printings of the Holly Qur'ān this
 word is written as **مَجْرِبَهَا** here superfluous
 tip after **ر** indicates that it should be read
 like inclined 'alif not like **yā**

EXERCISE

(imālah)

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا وَمُزْسَهَا

إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ۝

May Allah shower His blessings and
 mercy upon us through His Holy Book,
 Qur'ān, both here and the hereafter.

Burhan Muhammad Khan Hafiz

November 2001

Comprehension about Punctuation signs

It is important to recite the Holy Qur'ān with sweet voice except when studying for pondering over or reasoning out. Chanting requires utmost fluency in reading. So stopping and pausing here and there should be avoided unless sense of the subject demands it. It is narrated that the Holy Prophet Muhammad Peace be upon him used to stop in his recitation at the endings of the verses (كَانَ يَقَطُّ قِرَاءَتَهُ آيَةً آيَةً) Never-the-less someone may stop in between a verse.

To recite the Holy Qur'ān direct from its Arabic text is of utmost importance for every believer, whether he understands it or not. So to make it possible for every one, diacritical marks and punctuation signs have been prescribed. Pronunciation-wise The Holy Qur'ān exclusively from a to z is word of God, no chip or particle can be exchanged. But as for as punctuation is concerned, it is to indicate meanings, and Qur'ānic composition

has several shades of meanings. So composition can differ according to it.

The scholars have prescribed several signs of punctuation that can be categorized basically in to three categories.

1. The signs of perfect stoppage. وقف تامّ
2. The sign of satisfying stoppage. وقف كافي
3. The signs of agreeable stoppage وقف حسن

The Perfect Stoppage وَقَف تَامٌّ waqf tāmm

To stop at a word, while its following might have no connection with it, nor with its preceding part grammatically or meaning-wise. Grammatically the sentence is complete and meaning-wise the tenor is perfect. This is perfect stoppage. Two signs ۞

ط denote this. For example, Allah says

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ط
وَالْمَوْتَىٰ يُعْتَبِرُهُمُ اللَّهُ
as for the dead Allah will raise them to live. Here on the word **who listen** sentence is complete and tenor is perfect, the sign ط shows this.

Satisfying Stoppage وَقَف كَافِي waqf kāfī.

To stop on a word the sentence is complete on it grammatically, but the tenor is still imperfect the sign π denotes this sense. For example Allah says:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ وَمَا أُنزِلَ مِنْ قَبْلِكَ π

And who believe in that which has been revealed to thee and that which was revealed before thee.

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ه

And they have firm faith on the hereafter.

Here on the word **مِنْ قَبْلِكَ** before thee the sentence is complete but the tenor becomes perfect after the following sentence. So on the word **قَبْلِكَ** stoppage is satisfying, not perfect, the sign π indicates this sense.

Agreeable stoppage وقف حسن waqf ḥasan

To stop on a word that has link with its following portion, both grammatically and by meaning, but the tenor is complete to some extent on that word. This kind of stoppage has signs: صل, قله, صلة, ق, ص, ر

For example, Allah says:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ق

It is they who follow the guidance from their Lord.

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And it is they who shall prosper.

Here the sentence it "is they who follow the guidance from their Lord" is complete but it has deep connection with its following part, and tenor becomes complete after that. The sign ق after the word مِنْ رَبِّهِمْ is denoting this sense.

There are some other signs added to the signs mentioned above, here comes their vivid description one by one.

لَا زِمَ : This is abbreviation of the word

lāzim, that means "compulsory". This sign is employed in the text where the tenor becomes perfect. It is very likely that the contents become jumbled up if you don't stop here. So it is named compulsory stoppage.

مُطْلَقَ : This is the abbreviation of the word **muṭlaq** that means "plenary". This sign indicates the completion of the sense, so the reciter should stop here.

جَائِزَ : This is the abbreviation of the word

jā'iz that means, authorized . This sign is used in the text where a sentence is complete grammatically, but tenor is going on, it is equal to stop or carry on reciting. So you are authorized to adopt any of the two.

General note on stoppage

As far as tartīl is concerned, there is no compulsory stoppage in Qur'ān. It is well arranged, and its words, sentences, verses and chapters altogether are firmly and deeply interlinked. So if you want to read two or three verses at a time, you can. Even you can join two chapters by reading the last verse of a chapter and continuing with the next in same breath. You will surely enjoy finding the deep link between the two chapters.

So stopping is permissible at a place where the sentence is complete means, you can resume reading and go ahead. But if you stop where you are not permitted to stop, you cannot go ahead unless you repeat a few words from behind, otherwise you would be breaking the sentence and your recitation would not be parallel to the subject going on.

ز : This is the abbreviation of the word **مُجَوِّزٌ** **mujawwaz** that means proposed to stop. This sign is employed in the text where a sentence is complete but the sentence has close connection with the sense of its following part, so preferably it should be harmonized with its following part though stoppage is permissible.

ص : This is the abbreviation of the word **مُرْخَصٌ** **murakhkhaṣ** which means allowed, it indicates that two sentences have mutuality by meaning, though grammatically both of them have independent position, so here a person who is reciting is allowed to stop if needs.

ق : This is the brief of **قِيلَ عَلَيْهِ الْوَقْفُ** that means, **it is said that you may stop here**. Stoppage is permissible here but reason of stoppage is infirm so it is better to carry on reading.

ف : This is the brief of **يَقِفُ عَلَيْهِ الْوَأَقِفُ** means, one can stop here if he pleases. So stoppage is permissible, but it is better to carry on.

ط : This is the brief of **الْوَقْفُ أَوْلَى** That means stopping is preferable though there is no harm in carrying on.

اَلْوَصْلُ اَوَّلِي : This is the brief of **صل** means carrying on is preferable, though no harm if someone stops here.

قَدْ يُوَصَّلُ : This is the brief of **صل** That means sometimes recitation is carried on, so stoppage is permissible but it is better to carry on.

لا It stands for the sentence **لَا يُوقَفُ عَلَيْهِ** . That means stoppage is not permissible here. So you should avoid stopping on the sign لا . If you are compelled to stop, you should resume by reading one or two words from behind. You cannot resume from after the sign لا .

كَذَلِكَ : This is the abbreviation of the word **كَذَلِكَ** **kadhālik** that means likewise. It signifies that the place requires the same sign as before.

مُعَانَقَهُ : This sign stands for the word **مُعَانَقَهُ** mu'ānqah, which literally means embracing. Three dots ∴ are given on two neighboring places which signify that ;

1. A word has relation with the both, with its preceding and its following too.
2. Secondly it means that the contents are so much bound that in spite of having been

the sense complete at one place the second part cannot be separated from it.

3. Another opinion about the sign ۛ is that a group of the scholars suggests the stoppage at one place whilst another group of them suggests it to be at the second place, so you would neither stop at both places nor would ignore both of them. Stop on first place or the second.

س This is the abbreviation of the word سكته saktah that means, pause. To pause during the recitation, expressing particular sense of meaning in the subject is called saktah. For this expression a person who is reciting would halt shortly without breaking the breath and would carry on reciting.

وقفه Waqfah. This also means to pause. On this sign person who is reciting would pause expressing particular sense of meanings. Pausing at waqfah would take a little more time than that of saktah, but without breaking the breath. So saktah is nearer to carrying on reading and waqfah is nearer to stoppage, but breathing would not be cut off in the both.

Conclusion about Qur'ānic punctuation

The huge, vast and endless universe is work of God. The scientists ponder over it and enjoy its astonishing disclosures and ascertaining. New scientific discoveries are being made all the time. The Holy Qur'ān is word of God. It is the book verifying His saying:

لَنْفَدَّ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي ...

surely; the ocean would be exhausted before the words of my Lord were exhausted, even though we brought the like there of as further help.(Al-kahf. Verse 110.)

So the Holy Qur'ān also has boundless vastness in meanings, it has exceedingly great mystery and astonishing enigmas. Because it is the perfect book and everlasting word of God, and to think to comprehend this amazing and wonderful book by understanding it, is just as to comprehend the whole of the universe. Proclaiming to do this obviously will be nothing but a vain boast.

The great pious scholars pondered over the Holy Qur'ān and struggled to understand it, consequently they facilitated us by putting punctuation in its text according the

meanings they could understand. The punctuation signs are abundant. Most of them are very close by meanings. You may perceive several of them same in function and you might be rather confused. But in my opinion, abundance of these signs and their closeness in meanings and function doesn't indicate the intellectual lackness of the scholars, on the contrary, it indicates the boundless vastness, exceedingly greatness and bottomless depths of meanings of the Holy Qur'ān. So these abundant punctuation signs and visible similarity in their function might be amazing, but it shouldn't be disturbing because it opens the doors of different fields of meanings.

These signs in some editions are sometimes employed over the sign of verse "o" and occasionally two or three signs are found in one place. The sign ۞ is sometimes used over the sign of verse. This uneven use of punctuation signs proves that they are not absolute. So if someone is master in Arabic and according to God's saying

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

None shall touch it except those who are purified,

He is one of the purified people too; he has authority to suggest stoppage in the light of divine guidance, or to exchange in punctuation signs according to the new aspect of the meaning from his point of view.

May Allah shower His blessings and mercy upon us through His Holy Book, Qur'ān, both here and the here after.

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