Inheriting Islam

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التَّجْوِيد

Tajwīd for Juz ʻAmma

Reading it correctly — the places in the mouth, the lengthenings by their measure, and the rulings of nūn and mīm.

WRITTEN BY

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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Most Merciful,
the Most Compassionate.

This contains verses of the Qur'an. Please handle it with respect.

THE WHOLE BOOK

Contents

Every lesson teaches one ruling and ends with a gate. Unlike the first book, each gate has two halves: you must make the sound, and you must hear it when it is missing.

Part one — the mouth

1	What tajwīd is, and is not	The two kinds of error, and which is not optional
2	Seventeen points, five zones	The full map behind the qāʿidah's simple one
3	Heavy and light	The seven that raise the tongue, and the lām of Allah
4	Rā’	One letter, two weights, and a rule for choosing

Part two — the nose

5	Ghunnah	The held nasal sound, on its own terms
6	The muṣḥaf tells you the rule	Reading the ruling off the page instead of a list
7	Iẓhār	Clear, before the six throat letters
8	Idghām	Complete and incomplete, and why the page shows which
9	Iqlāb	Nūn becomes mīm, and the small mīm that says so
10	Ikhfā’	The fifteen, and a ghunnah that goes heavy
11	Mīm sākinah	Three rulings, one of them constantly missed

Part three — the lengthenings

12	Two counts, measured	Madd ṭabīʿī as a quantity, not a feeling
13	Muttaṣil and munfaṣil	Four counts, and the hamza that causes them
14	ʿĀriḍ and līn	What stopping does to a length
15	Lāzim	Six counts, and the five places that demand them

Part four — the cut letters, and the run

16	Qalqalah	Ṣughrā and kubrā, and the bounce that is not a vowel
—	The run	The juz marked, then the same sūrahs clean. The finish line.

BEFORE LESSON ONE

How this book works

The first book got you to where you can look at a line of the Qurʾān and say it. This one is about saying it **correctly** — which is not polish. A ḥāʾ read as a hāʾ is a different letter. A nūn hidden where it should be clear is a different word.

You have been doing this already

Since lesson ten of the first book you have held a long vowel for two counts, bounced a sākin qāf, and pressed a doubled nūn until it ran through your nose. All three are rulings with names and measures. The first book withheld every name on purpose, because a student who can name a rule but not make the sound has learned the wrong half.

Three things this book does not do

It does not **colour-code**. Almost every tajwīd muṣḥaf marks the rules in red and green, and it works until the student opens a plain muṣḥaf and can apply nothing, because what they learned to read was the colour. This book teaches the marks already printed in every muṣḥaf.

It does not teach the qirāʾāt — one reading, Ḥafṣ ʿan ʿĀṣim by the path of ash-Shāṭibiyyah. And it goes no further than this juz: every rule here is one that actually occurs in it.

> **The drill is real Qurʾānic text.** In the first book a drill could be invented syllables, because decoding is context-free. Tajwīd is the opposite — ikhfāʾ exists *because* of the letter after the nūn. So every drill sheet here is an āyah, and every site on it was found in the text rather than chosen.

The lengths, stated once

Madd ṭabīʿī	**2** counts
Muttaṣil · munfaṣil	**4**
ʿĀriḍ lil-sukūn · līn	**4**
Lāzim	**6**

Two for the natural, four for everything you choose, six for the one you do not.

The four is a choice, not a law. Ash-Shāṭibiyyah permits four or five on muttaṣil and munfaṣil, and two, four or six on the ʿāriḍ and the līn. This book picks the middle and holds it, because the commonest fault is not a wrong length — it is drifting between lengths inside one sūrah. Do not correct someone reciting a sound five.

PART ONE

The mouth

Lessons one to four. Before any ruling about nūns or lengths, the letters themselves have to be right. The first book told you a letter has a place. This part gives you the place.

LESSON ONE

What tajwīd is, and is not

> **Teaches.** The two kinds of error, and which of them is not a matter of taste.

Tajwīd means giving each letter its due — its place, and the qualities that belong to it. Every rule in this book is either *where a letter is made* or *what happens to it next to another letter*.

LAḤN JALĪ — THE PLAIN ERROR

A letter swapped for another letter, a vowel for another vowel, a length that changes a word. Reading ح as ه. These are not matters of beauty: they change what is written, and correcting them is obligatory.

LAḤN KHAFĪ — THE HIDDEN ERROR

The letter is right and something about how it is held is not — a ghunnah too short, an ikhfāʾ not quite hidden, a length inconsistent from one āyah to the next. The word survives; the recitation is weak rather than wrong.

> **Almost everything in the first book was the first kind. Almost everything in this book is the second.** That sets what this book can promise: it will not stop you reading the wrong word — you already stopped — it will stop you reading the right word badly.

Before you begin reading. The istiʿādhah is said at the start of a sitting — once is enough for the whole sitting, wherever you begin. The basmalah is said at the head of every sūrah except at-Tawbah, which is not in this juz. Starting partway into a sūrah, saying it is your choice, and better said than not. Joining the istiʿādhah, the basmalah and the first āyah may be done in any of four ways — all of them permitted, so take one and stop thinking about it.

What tajwīd is, and is not

BETWEEN TWO SŪRAHS — THREE WAYS, AND ONE THAT IS WRONG

This juz is where that matters. It holds thirty-seven sūrahs, so reciting it through means making this join thirty-six times. There are a hundred and thirteen such joins in the whole muṣḥaf, so very nearly a third of them are inside this one juz.

Any of these three.

Stop after the sūrah, stop after the basmalah, then begin.

Run all three together in one breath.

Stop after the sūrah, then join the basmalah to the sūrah that follows.

Never this one. Joining the end of the sūrah to the basmalah, stopping there, and then starting the next sūrah.

The reason is the whole point: it makes the basmalah sound like the closing āyah of the sūrah you have just finished, which is not what it is. Notice that what rules it out is not the breath but the meaning it leaves in the ear.

THE GATE

You can say what makes a recitation *wrong* as opposed to merely *weak*, and give an example of each from your own reading.

LESSON TWO

Seventeen points, five zones

> **Teaches.** The full map of articulation, behind the five zones you already know.

The first book gave you five zones and said you did not need the seventeen to begin. You have begun. Nothing here is a new sound — what is new is being able to say **where**, because a letter you can locate is a letter you can fix. A letter you know only by ear drifts, and you will not hear it drift.

The throat

غ خ ع ح ء ه

Three depths, six letters. At each depth one letter is voiced and one is not — so if you can make one of a pair and not the other, you are in the right place and doing the wrong thing with your voice.

The tongue

ك ق ي ش ج ض ر ن ل ت د ط س ز ص ث ذ ظ

Ten points and eighteen letters. That ق and ك sit at two different depths is why a qāf read as a kāf is not a small error — they are two points apart.

The two lips

ف م ب و

ف is the inside of the lower lip against the upper teeth. The others are lip against lip, but not alike: ب closes hard, م sends the sound through the nose, و rounds without letting them touch.

The empty space

ا و ي

No contact anywhere — the open cavity, where the three lengthening letters live. It is the only zone with nothing to release, which is exactly why a madd can be held.

The nose

The ghunnah. Lesson five is about nothing else.

THE GATE

You place every one of the twenty-eight at its point, and the three throat pairs are distinct enough that a listener can tell which of each you said.

LESSON THREE

Heavy and light

> **Teaches.** The seven letters that raise the back of the tongue, and what they do to the vowel after them.

Some letters are made with the tongue flat; some with the back of the tongue raised toward the roof, which darkens the sound and the vowel after it. Arabic calls the raising **isti‘lā’**. The seven are خ ص ض غ ط ق ظ.

You have done this since lesson five of the first book, where the drill said the fatḥah after a heavy letter is closer to the *a* of *father*. This is why. You do not thicken the vowel deliberately — you raise the tongue for the letter, and the vowel thickens because it has nowhere else to go.

THE LĀM IN THE NAME OF ALLAH

One letter changes weight by what precedes it, in the most recited word in the language. It is **heavy** after a fatḥah or ḍammah, **light** after a kasrah.

نَصْرُ ٱللَّهِ	*ḍammah before it — heavy*	110:1
بِسْمِ ٱللَّهِ	*kasrah before it — light*	the basmalah

THE GATE

You keep the seven heavy through a whole sūrah without thickening anything else, and you get the lām of the name right in both directions unprompted.

DRILL

Heavy and light

THE SEVEN HEAVY LETTERS, IN THE JUZ

ٱلْعَظِيمِ 78:2	مُخْتَلِفُونَ 78:3	ٱلْأَرْضَ 78:6
وَخَلَقْنَٰكُمْ 78:8	فَوْقَكُمْ 78:12	ٱلْمُعْصِرَٰتِ 78:14
لِّنُخْرِجَ 78:15	ٱلْفَصْلِ 78:17	مِيقَٰتًا 78:17
يُنفَخُ 78:18	ٱلصُّورِ 78:18	مِرْصَادًا 78:21
لِّلطَّٰغِينَ 78:22	أَحْقَابًا 78:23	يَذُوقُونَ 78:24
وَغَسَّاقًا 78:25	وِفَاقًا 78:26	أَحْصَيْنَٰهُ 78:29
فَذُوقُواْ 78:30	لِلْمُتَّقِينَ 78:31	حَدَآئِقَ 78:32
دِهَاقًا 78:34	لَغْوًا 78:35	عَطَآءً 78:36

LESSON FOUR

Rāʾ

> **Teaches.** The one letter with two weights, and a rule for choosing between them.

Rāʾ is neither in the seven nor safely outside them. It is heavy sometimes and light others, and it gets its own lesson because it is the commonest correction a teacher makes after the throat letters.

THE RULE, IN THE ORDER YOU CHECK IT

Heavy when the rāʾ carries a fatḥah or a ḍammah. **Light** when it carries a kasrah.

When the rāʾ is **sākin**, look at the letter before it: a fatḥah or ḍammah before it keeps it heavy, a kasrah before it makes it light.

> **Where students actually go wrong is stopping.** Stopping takes away the vowel the rāʾ was carrying, so a rāʾ that was light while you read through can change when you stop on it. The last section of this lesson shows what decides it.

THREE WORDS IN THIS JUZ WHERE THAT RULE GIVES THE WRONG ANSWER

Not three kinds of word — three words. The books argue about rāʾ at length, and nearly all of the argument is about verses outside this juz. Inside it, the rule above is right everywhere except here. Learn these three as words.

THE WORD	WHY THE RULE ABOVE MISSES IT	
مِرْصَادًا	**78:21** — a kasrah before the rāʾ, but a heavy ص straight after it inside the same word. The heavy letter wins.	**Heavy**
لَبِٱلْمِرْصَادِ	**89:14** — the same word again, carrying the article.	**Heavy**
ٱرْجِعِى	**89:28** — the kasrah you say is only borrowed to get the word started. It is not part of the word, so it lightens nothing.	**Heavy**

Rāʾ

RĀʾ AT A STOP

When you stop, the rāʾ has no vowel of its own left to decide by, so look one step back. These are the words the āyāt of this juz actually end on.

WHAT COMES BEFORE THE RĀʾ	IN THIS JUZ	
A fatḥah or ḍammah	ٱلْكَوْثَرَ 108:1 · ٱلتَّكَاثُرُ 102:1	**Heavy**
A kasrah	لَقَادِرٌ 86:8 · ٱلْمَقَابِرَ 102:2	**Light**
A sākin letter, with a fatḥah or ḍammah before that	ٱلْقَدْرِ 97:1 · وَٱلْعَصْرِ 103:1 · خُسْرٍ 103:2 · ٱلْقُبُورِ 100:9	**Heavy**
A sākin letter, with a kasrah before that	حِجْرٍ 89:5	**Light**
A sākin ي	ٱلْكَبِيرُ 85:11 · لَخَبِيرٌ 100:11	**Light**

One word has two permitted ways. Stop on يَسْرِ (89:4) and it may be read heavy or light.

THE GATE

You choose correctly on an unseen rāʾ, reading through, without pausing to work it out — and when you get one wrong you can say which part you missed.

PART TWO

The nose

Lessons five to eleven. One sound and four questions: the ghunnah, and what a sākin nūn or mīm does about the letter that follows it. The largest part of the book, and easier than it looks — because the muṣḥaf tells you the answer on every page.

LESSON FIVE

Ghunnah

> **Teaches.** The held nasal sound, on its own, before any ruling uses it.

Every ruling in this part is a question about one sound, so learn the sound first and the rulings become bookkeeping. A **ghunnah** is made in the nose — the zone with no letters of its own. It belongs permanently to ن and م, and is fullest when either carries a shaddah.

> **The test that settles it.** Pinch your nose and say إِنَّ. If the sound cannot come out, you made a ghunnah. If nothing changes, you did not, and the nūn is going through your mouth where it does not belong.

Two counts — the same two you hold a madd ṭabīʿī for. Not a flick, not a hum you settle into. Every doubled nūn and mīm in the juz gets the same measure, and there are 209 of them waiting.

THE GATE

Every doubled nūn and mīm passes the pinched-nose test, held to a steady two counts — the same length each time, not longer when you are concentrating.

DRILL

Ghunnah

DOUBLED NŪN AND MĪM pinch, release, pinch — until you stop needing to test

عَمَّ 78:1	ٱلنَّبَإِ 78:2	ثُمَّ 78:5
ٱلنَّهَارَ 78:11	وَجَنَّٰتٍ 78:16	إِنَّ 78:17
جَهَنَّمَ 78:21	إِنَّهُمْ 78:27	نَّزِيدَكُمْ 78:30
مِّن 78:36	إِنَّآ 78:40	وَٱلنَّٰزِعَٰتِ 79:1
وَٱلنَّٰشِطَٰتِ 79:2	أَءِنَّا 79:10	كُنَّا 79:11
نَّخِرَةً 79:11	فَإِنَّمَا 79:13	إِنَّهُۥ 79:17
ٱلطَّآمَّةُ 79:34	فَأَمَّا 79:37	فَإِنَّ 79:39
وَأَمَّا 79:40	ٱلنَّفْسَ 79:40	ٱلْجَنَّةَ 79:41
إِنَّمَآ 79:45	كَأَنَّهُمْ 79:46	أَمَّا 80:5
إِنَّهَا 80:11	مُّكَرَّمَةٍ 80:13	مَّرْفُوعَةٍ 80:14

DRILL · CONTINUED

Ghunnah

مُّطَهَّرَةٍ 80:14	نُّطْفَةٍ 80:19	لَمَّا 80:23
أَنَّا 80:25	مَّتَٰعًا 80:32	وَأُمِّهِۦ 80:35
مِّنْهُمْ 80:37	مُّسْفِرَةٌ 80:38	مُّسْتَبْشِرَةٌ 80:39
ٱلنُّجُومُ 81:2	ٱلنُّفُوسُ 81:7	ٱلْجَنَّةُ 81:13
مَآ 81:14	بِٱلْخُنَّسِ 81:15	ٱلْكُنَّسِ 81:16
مُّطَاعٍ 81:21	ثَمَّ 81:21	مَّا 82:5
وَإِنَّ 82:10	ٱلنَّاسِ 83:2	يَظُنُّ 83:4
أَنَّهُمْ 83:4	مَّبْعُوثُونَ 83:4	ٱلنَّاسُ 83:6
مَّرْقُومٌ 83:9	ٱلنَّعِيمِ 83:24	مَّخْتُومٍ 83:25
إِنَّكَ 84:6	ظَنَّ 84:14	لَتَرْكَبُنَّ 84:19

LESSON SIX

The muṣḥaf tells you the rule

> **Teaches.** How to read the ruling for a sākin nūn straight off the page, instead of remembering four lists.

This is the spine of part two. The next four lessons each teach one ruling in detail, but if you only ever learn this page you will get them right anyway.

Taught as lists, a sākin nūn is twenty-eight facts to memorise — and students routinely learn them, pass the test, and cannot apply them at speed. The Uthmani text does not write a sākin nūn the same way in all four cases. **The mark on the nūn is the ruling.**

WHAT IS PRINTED	WHAT YOU DO	ITS NAME
a sukūn is written	say the nūn clearly	**iẓhār**
a small mīm replaces the sukūn	say a mīm instead	**iqlāb**
bare, next letter has a shaddah	the nūn is gone — double it	**idghām**, complete
bare, next is ي or و	place goes, ghunnah stays	**idghām**, incomplete
bare, anything else	hide it, keep the ghunnah	**ikhfāʾ**

> **Nothing above is an aid added to the text.** It is how the muṣḥaf has been written for centuries. Learn it once and every muṣḥaf you pick up for the rest of your life is annotated — including the plain one in the masjid, which is the one a colour-coded student cannot read.

THE GATE

Given any sākin nūn in unseen text, you name its ruling from what is printed — without reciting a list of letters to get there.

Iẓhār

> **Teaches.** The sākin nūn said plainly, and the six letters that require it.

Iẓhār means making clear: the nūn is pronounced as itself, with no ghunnah added and nothing merged into what follows. It happens before the six **throat** letters — ء ه ع ح غ خ.

The reason is mechanical rather than arbitrary. The nūn is made at the tip of the tongue and these six are made in the throat, too far apart for one to lean into the other. Every other letter is near enough that something happens.

> **The error to listen for is adding, not dropping.** A student who has just learned ghunnah tends to put one everywhere, including here. Iẓhār is the ruling where the nose does nothing at all.

THE GATE

You read a sākin nūn before all six throat letters clearly, with no ghunnah leaking in — and you hear it when someone else adds one.

DRILL

Iẓhār

IẒHĀR 68 sites in the juz — the nose does nothing

وَجَنَّٰتٍ أَلۡفَافًا 78:16	شَيۡءٍ أَحۡصَيۡنَٰهُ 78:29	عَطَآءً حِسَابًا 78:36
مِنۡهُ 78:37	مَنۡ أَذِنَ 78:38	كَرَّةٌ خَاسِرَةٌ 79:12
خَلۡقًا أَمِ 79:27	مِنۡهَا 79:31	وَلِأَنۡعَٰمِكُمۡ 79:33
عَشِيَّةً أَوۡ 79:46	عَنۡهُ 80:10	مِنۡ أَيِّ 80:18
نُّطۡفَةٍ خَلَقَهُۥ 80:19	مِّنۡهُمۡ 80:37	يَوۡمَئِذٍ عَلَيۡهَا 80:40
قُوَّةٍ عِندَ 81:20	إِنۡ هُوَ 81:27	عَنۡهَا 82:16
لِيَوۡمٍ عَظِيمٍ 83:5	مُعۡتَدٍ أَثِيمٍ 83:12	كَادِحٌ إِلَىٰ 84:6
طَبَقًا عَن 84:19	بِعَذَابٍ أَلِيمٍ 84:24	أَجۡرٌ غَيۡرُ 84:25
مِنۡهُمۡ 85:8	ٱلۡأَنۡهَٰرُ 85:11	غُثَآءً أَحۡوَىٰ 87:5
نَارًا حَامِيَةً 88:4	عَيۡنٍ ءَانِيَةٍ 88:5	طَعَامٌ إِلَّا 88:6

LESSON EIGHT

Idghām

> **Teaches.** The sākin nūn merged into what follows — and the fact that it merges two different amounts.

Idghām means merging: the nūn goes into the next letter. Six letters take it — ي ر م ل و ن. Most books stop there. They should not, because those six do not behave alike, and the muṣḥaf shows the difference.

Idghām happens only across two words. Inside one word the nūn stays clear, as in ٱلدُّنۡيَا (79:38).

COMPLETE — ن م ل ر

The nūn disappears entirely into the next letter, which doubles. The page shows this with a **shaddah**. With ن and م the ghunnah continues; with ل and ر there is **no ghunnah at all** — the nūn is simply gone.

INCOMPLETE — ي AND و

The nūn's *place* goes but its *ghunnah* stays. The page shows this by writing **no shaddah**, because nothing has fully doubled.

> **The check that proves it.** Across the whole juz the four complete letters take a written shaddah in **67 of 67** sites; the two incomplete letters take one in **0 of 46**. There is nothing to interpret — look at the next letter.

THE GATE

You merge fully where the shaddah is written and keep the ghunnah where it is not, and you can say which of the two you just did.

DRILL

Idghām

COMPLETE a shaddah is written — the nūn is gone

فَلَن نَّزِيدَكُمْ 78:30	جَزَآءً مِّن 78:36	مِّن رَّبِّكَ 78:36
عِظَٰمًا نَّخِرَةً 79:11	لَعِبْرَةً لِّمَن 79:26	مَتَٰعًا لَّكُمْ 79:33
صُحُفٍ مُّكَرَّمَةٍ 80:13	مَّرْفُوعَةٍ مُّطَهَّرَةٍ 80:14	مِن نُّطْفَةٍ 80:19
مَّتَٰعًا لَّكُمْ 80:32	ٱمْرِئٍ مِّنْهُمْ 80:37	يَوْمَئِذٍ مُّسْفِرَةٌ 80:38
ضَاحِكَةٌ مُّسْتَبْشِرَةٌ 80:39	نَفْسٌ مَّآ 81:14	شَيْطَٰنٍ رَّجِيمٍ 81:25
ذِكْرٌ لِّلْعَٰلَمِينَ 81:27	صُورَةٍ مَّا 82:8	وَيْلٌ لِّلْمُطَفِّفِينَ 83:1
كِتَٰبٌ مَّرْقُومٌ 83:9	عَن رَّبِّهِمْ 83:15	رَّحِيقٍ مَّخْتُومٍ 83:25
أَن لَّن 84:14	فَعَّالٌ لِّمَا 85:16	قُرْءَانٌ مَّجِيدٌ 85:21
لَوْحٍ مَّحْفُوظٍ 85:22	نَفْسٍ لَّمَّا 86:4	إِن نَّفَعَتِ 87:9
عَامِلَةٌ نَّاصِبَةٌ 88:3	سُرُرٌ مَّرْفُوعَةٌ 88:13	وَأَكْوَابٌ مَّوْضُوعَةٌ 88:14

DRILL · CONTINUED

Idghām

INCOMPLETE no shaddah — the place goes, the ghunnah stays

سِرَاجًا وَهَّاجًا 78:13	حَبًّا وَنَبَاتًا 78:15	بَرْدًا وَلَا 78:24
حَمِيمًا وَغَسَّاقًا 78:25	جَزَآءً وِفَاقًا 78:26	لَغْوًا وَلَا 78:35
قَرِيبًا يَوْمَ 78:40	قُلُوبٌ يَوْمَئِذٍ 79:8	يَوْمَئِذٍ وَاجِفَةٌ 79:8
زَجْرَةٌ وَٰحِدَةٌ 79:13	لِّمَن يَخْشَىٰ 79:26	لِمَن يَرَىٰ 79:36
مَن يَخْشَاهَا 79:45	وَعِنَبًا وَقَضْبًا 80:28	وَزَيْتُونًا وَنَخْلًا 80:29
وَفَٰكِهَةً وَأَبًّا 80:31	شَأْنٌ يُغْنِيهِ 80:37	وُجُوهٌ يَوْمَئِذٍ 80:38
وَوُجُوهٌ يَوْمَئِذٍ 80:40	أَن يَسْتَقِيمَ 81:28	وَيْلٌ يَوْمَئِذٍ 83:10
عَيْنًا يَشْرَبُ 83:28	حِسَابًا يَسِيرًا 84:8	لَّن يَحُورَ 84:14
وَشَاهِدٍ وَمَشْهُودٍ 85:3	مِن وَرَآئِهِم 85:20	قُوَّةٍ وَلَا 86:10
خَيْرٌ وَأَبْقَىٰ 87:17	وَوَالِدٍ وَمَا 90:3	وَلِسَانًا وَشَفَتَيْنِ 90:9

Iqlāb

> **Teaches.** The sākin nūn that becomes a mīm, and the mark that says so.

Iqlāb means turning over. Before a single letter — ب — a sākin nūn or tanwīn is not said as a nūn at all. It becomes a **mīm**, hidden, with its ghunnah held.

> **This is the one ruling you cannot find by looking at letters.** The muṣḥaf does not write a bare nūn before the bāʾ — it replaces the sukūn with a **small mīm**, and marks the tanwīn form with a small mīm too: above a fatḥatayn or ḍammatayn, below a kasratayn. Search this juz for a nūn carrying a *sukūn* before a bāʾ and you find **none** — because the sukūn is exactly what has been replaced. The mark is not decoration; it is the instruction, printed inside the word.

Twelve sites in the juz — five where the bāʾ is inside the same word, and seven where it begins the next one. **Your lips close and do not open** — the mīm is made but not released, the way an ikhfāʾ is hidden, with the ghunnah running through it for two counts. If a listener hears a clean *m* followed by a *b*, it was released too early.

THE GATE

The nūn is heard as a hidden mīm with its ghunnah held, and your lips do not pop between the two letters.

DRILL

Iqlāb

ALL TWELVE SITES IN THE JUZ the bāʾ is what causes it — it is always in view

كِرَامٍۭ بَرَرَةٍ 80:16	فَأَنۢبَتۡنَا 80:27
ذَنۢبٍ 81:9	مِنۢ بَيۡنِ 86:7
يَوۡمَئِذِۭ بِّجَهَنَّمَ 89:23	حِلُّۢ بِهَٰذَا 90:2
ٱنۢبَعَثَ 91:12	بِذَنۢبِهِمۡ 91:14
مَنۢ بَخِلَ 92:8	لَنَسۡفَعَۢا بِٱلنَّاصِيَةِ 96:15
مِنۢ بَعۡدِ 98:4	لَيُنۢبَذَنَّ 104:4

IN THEIR ĀYĀT read through; the small mīm is printed where it applies

ABASA 80:16

كِرَامٍۭ بَرَرَةٍ

DRILL · CONTINUED

Iqlāb

ABASA 80:27

فَأَنۢبَتۡنَا فِيهَا حَبّٗا

AT-TAKWIR 81:9

بِأَيِّ ذَنۢبٖ قُتِلَتۡ

AT-TAARIQ 86:7

يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ

AL-FAJR 89:23

وَجِاْيٓءَ يَوۡمَئِذِۭ بِجَهَنَّمَۚ يَوۡمَئِذٖ يَتَذَكَّرُ ٱلۡإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكۡرَىٰ

AL-BALAD 90:2

وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ

ASH-SHAMS 91:12

إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا

DRILL · CONTINUED

Iqlāb

ASH-SHAMS 91:14

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا

AL-LAIL 92:8

وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ

AL-ALAQ 96:15

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ

AL-BAYYINA 98:4

وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ

AL-HUMAZA 104:4

كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ

Ikhfāʾ

> **Teaches.** The sākin nūn hidden — the commonest ruling in the juz, and the one with fifteen letters.

Ikhfāʾ means hiding. The nūn is neither said clearly nor merged away: its place of articulation is abandoned — the tongue does not touch the gum ridge — but its ghunnah is held for two counts while the mouth gets ready for what follows. It applies to the fifteen letters left once you remove the six of iẓhār, the six of idghām and the one of iqlāb.

128 sites — the commonest of the four rulings by a wide margin. ت and س alone account for 43 of them; ض occurs **once** in the entire juz, so do not spend a lesson drilling it.

> **The ghunnah takes the weight of the letter coming.** Before ص ض ط ظ ق it goes heavy; before the other ten it stays light. You do not do this deliberately — your mouth is already moving toward the next letter and the ghunnah picks up its colour on the way. If it does not, you are holding the nūn too long before releasing it.

THE GATE

You hide the nūn without losing the ghunnah, and the ghunnah goes heavy before the five heavy letters and light before the rest — at reading speed.

DRILL

Ikhfāʾ

IKHFĀʾ 128 sites — start where the juz is densest

سَبۡعًا شِدَادًا 78:12	وَأَنزَلۡنَا 78:14	مَآءً ثَجَّاجًا 78:14
يُنفَخُ 78:18	وَكَأۡسًا دِهَاقًا 78:34	فَمَن شَآءَ 78:39
أَنذَرۡنَٰكُمۡ 78:40	عَذَابًا قَرِيبًا 78:40	يَنظُرُ 78:40
كُنتُ 78:40	إِذَا كَرَّةٌ 79:12	أَن تَزَكَّىٰ 79:18
ءَأَنتُمۡ 79:27	ٱلۡإِنسَٰنُ 79:35	مَن طَغَىٰ 79:37
أَنتَ 79:43	مِن ذِكۡرَىٰهَآ 79:43	مُنتَهَىٰهَآ 79:44
مُنذِرُ 79:45	فَتَنفَعَهُ 80:4	فَأَنتَ 80:6
أَنشَرَهُۥ 80:22	فَلۡيَنظُرِ 80:24	يَوۡمَئِذٖ شَأۡنٞ 80:37
ٱنكَدَرَتۡ 81:2	ذَنۢبٖ قُتِلَتۡ 81:9	رَسُولٖ كَرِيمٖ 81:19
عِندَ 81:20	مُّطَاعٖ ثَمَّ 81:21	لِمَن شَآءَ 81:28

DRILL · CONTINUED

Ikhfā’

مِنكُمۡ 81:28	ٱنفَطَرَتۡ 82:1	ٱنتَثَرَتۡ 82:2
كِرَامًا كَٰتِبِينَ 82:11	لِّنَفۡسٖ شَيۡـًٔا 82:19	كُنتُمۡ 83:17
يَنظُرُونَ 83:23	ٱنقَلَبُواْ 83:31	ٱنقَلَبُواْ 83:31
ٱنشَقَّتۡ 84:1	كَدۡحًا فَمُلَٰقِيهِ 84:6	وَيَنقَلِبُ 84:9
عَن طَبَقٍ 84:19	شَيۡءٖ شَهِيدٞ 85:9	جَنَّٰتٞ تَجۡرِي 85:11
إِن كُلُّ 86:4	مَّآءٖ دَافِقٖ 86:6	لَقَوۡلٞ فَصۡلٞ 86:13
تَنسَىٰٓ 87:6	عَيۡنٞ جَارِيَةٞ 88:12	حُبّٗا جَمّٗا 89:20
دَكّٗا دَكّٗا 89:21	صَفّٗا صَفّٗا 89:22	وَأَنتَ 90:2
ٱلۡإِنسَٰنَ 90:4	إِطۡعَٰمٞ فِي 90:14	يَوۡمٖ ذِي 90:14
يَتِيمًا ذَا 90:15	مِسۡكِينًا ذَا 90:16	وَٱلۡأُنثَىٰ 92:3

Mīm sākinah

> **Teaches.** Three rulings for the sākin mīm, one of which is missed constantly.

The sākin mīm is simpler than the nūn: three rulings, and the letter that follows decides. Before ب it is **hidden** — ikhfāʾ shafawī, nine sites. Before another م the two become one doubled mīm — idghām shafawī, seven sites. Before everything else it is said **plainly**, with no ghunnah added — iẓhār shafawī, and at seventy-nine sites that is the commonest of the three by a distance.

> **The two to watch are ف and و**, and this is the miss that gives everyone away. They are made at or near the lips, so a sākin mīm before them wants to blur — but the ruling is iẓhār. The mīm must be closed and released cleanly before the next letter starts. Nothing hidden, nothing held.

THE GATE

You distinguish all three in one passage — and the sākin mīm before ف and و is clean, with no ghunnah and no blur.

DRILL

Mīm sākinah

HIDDEN — BEFORE BĀʾ

هُم بِٱلسَّاهِرَةِ

79:14

صَاحِبُكُم بِمَجۡنُونٍ

81:22

كُنتُم بِهِۦ

83:17

فَبَشِّرۡهُم بِعَذَابٍ

84:24

عَلَيۡهِم بِمُصَيۡطِرٍ

88:22

رَبُّهُم بِذَنۢبِهِمۡ

91:14

يَعۡلَمَ بِأَنَّ

96:14

رَبُّهُم بِهِمۡ

100:11

تَرۡمِيهِم بِحِجَارَةٍ

105:4

MERGED — BEFORE ANOTHER MĪM

أَنَّهُم مَّبۡعُوثُونَ

83:4

قُلُوبِهِم مَّا

83:14

وَرَآئِهِم مُّحِيطُۢ

85:20

رَبِّهِم مِّن

97:4

عَلَيۡهِم مُّؤۡصَدَةٌ

104:8

أَطۡعَمَهُم مِّن

106:4

وَءَامَنَهُم مِّنۡ

106:4

DRILL · CONTINUED

Mīm sākinah

PLAIN — BEFORE EVERYTHING ELSE the commonest, and the one that blurs

هُمْ فِيهِ 78:3	أَلَمْ نَجْعَلِ 78:6
وَخَلَقْنَٰكُمْ أَزْوَٰجًا 78:8	نَوْمَكُمْ سُبَاتًا 78:9
فَوْقَكُمْ سَبْعًا 78:12	إِنَّهُمْ كَانُوا۟ 78:27
نَّزِيدَكُمْ إِلَّا 78:30	أَنذَرْنَٰكُمْ عَذَابًا 78:40
ءَأَنتُمْ أَشَدُّ 79:27	لَّكُمْ وَلِأَنْعَٰمِكُمْ 79:33
كَأَنَّهُمْ يَوْمَ 79:46	لَمْ يَلْبَثُوٓا۟ 79:46
مِّنْهُمْ يَوْمَئِذٍ 80:37	مِنكُمْ أَن 81:28
عَلَيْكُمْ لَحَٰفِظِينَ 82:10	كَالُوهُمْ أَو 83:3
وَّزَنُوهُمْ يُخْسِرُونَ 83:3	رَّبِّهِمْ يَوْمَئِذٍ 83:15
وُجُوهِهِمْ نَضْرَةَ 83:24	بِهِمْ يَتَغَامَزُونَ 83:30

DRILL · CONTINUED

Mīm sākinah

رَأَوْهُمْ قَالُوٓا 83:32	عَلَيْهِمْ حَٰفِظِينَ 83:33
لَهُمْ لَا 84:20	وَهُمْ عَلَىٰ 85:7
مِنْهُمْ إِلَّآ 85:8	فَلَهُمْ عَذَابُ 85:10
وَلَهُمْ عَذَابُ 85:10	أَمْهِلْهُمْ رُوَيْدًا 86:17
لَّمْ يَرَهُۥٓ 90:7	بِذَنۢبِهِمْ فَسَوَّىٰهَا 91:14
سَعْيَكُمْ لَشَتَّىٰ 92:4	فَأَنذَرْتُكُمْ نَارًا 92:14
جَزَآؤُهُمْ عِندَ 98:8	رَبِّهِمْ جَنَّٰتُ 98:8

PART THREE

The lengthenings

Lessons twelve to fifteen. Four numbers and where each applies. This is the part that most changes how you sound, because unlike the rulings of part two — which fire at particular letters — a length decision fires at the end of nearly every āyah you read.

Two counts, measured

> **Teaches.** Madd ṭabīʿī as a quantity rather than a feeling.

A **count** is not a second. It is the time it takes to say one short vowel at the pace you are reciting — relative to your own speed, which is why two people reciting at different paces can both be correct.

This is why you cannot learn lengths from a metronome and can learn them from a teacher. What has to be constant is the **ratio**: your madd ṭabīʿī is always twice your short vowel, and your six-count madd is always three times your ṭabīʿī.

> **The fault this lesson exists to prevent is not holding too short — it is holding inconsistently.** A reciter whose ṭabīʿī is two counts in one āyah and three in the next has no ratio at all, and every length above it becomes guesswork. Fix the two before you go near the four.

THE GATE

Your madd ṭabīʿī is two counts, and it is the same two counts in the last āyah of a sūrah as in the first.

LESSON THIRTEEN

Muttaṣil and munfaṣil

> **Teaches.** The two lengths caused by a hamza, and the one thing that distinguishes them.

When a hamza follows a madd letter the madd stretches. Where the hamza sits decides which ruling it is — and in this book both are held for **four counts**, so the distinction is about naming rather than doing.

Muttaṣil — joined: the madd letter and the hamza are in the *same word*. Called obligatory, because every reciter lengthens it. 58 sites. **Munfaṣil** — separated: the madd ends one word and the hamza begins the next. Called permissible, because readings differ. 52 sites.

A stretch mark on an āyah's last word, as on مُوسَىٰٓ (79:15), is there because the next āyah opens with a hamza. Join the two āyāt and it is munfaṣil; stop, as you normally do, and it is a plain two counts. It is in neither list below.

> Ash-Shāṭibiyyah permits **four or five** on both, and this book teaches four. Shortening the munfaṣil to two is a real reading, but it comes by the path of aṭ-Ṭayyibah, not this one. **Keep one length throughout a recitation**: drifting between lengths is the commonest fault at this level.

THE GATE

Four counts on both, consistently, across a whole sūrah — and you can name which of the two you just read and why.

DRILL

Muttaṣil and munfaṣil

MUTTAṢIL the hamza is inside the word

يَتَسَآءَلُونَ 78:1	مَآءً 78:14	ٱلسَّمَآءُ 78:19
جَزَآءً 78:26	حَدَآئِقَ 78:32	عَطَآءً 78:36
وَٱلْمَلَٰٓئِكَةُ 78:38	شَآءَ 78:39	مَآءَهَا 79:31
جَآءَتِ 79:34	جَآءَهُ 80:2	جَآءَكَ 80:8
ٱلْمَآءَ 80:25	وَحَدَآئِقَ 80:30	أُوْلَٰٓئِكَ 80:42
تَشَآءُونَ 81:29	يَشَآءَ 81:29	بِغَآئِبِينَ 82:16
ٱلْأَرَآئِكِ 83:23	هَٰٓؤُلَآءِ 83:32	وَرَآءَ 84:10
وَٱلسَّمَآءِ 85:1	وَرَآئِهِم 85:20	مَّآءٍ 86:6

DRILL · CONTINUED

Muttaṣil and munfaṣil

MUNFAṢIL the hamza opens the next word

فِيهَآ أَحۡقَابًا 78:23	إِنَّآ أَنذَرۡنَٰكُمۡ 78:40	إِلَىٰٓ أَن 79:18
إِنَّمَآ أَنتَ 79:45	يَلۡبَثُوٓاْ إِلَّا 79:46	كَلَّآ إِنَّهَا 80:11
مَآ أَكۡفَرَهُۥ 80:17	مَّآ أَحۡضَرَتۡ 81:14	فَلَآ أُقۡسِمُ 81:15
إِلَّآ أَن 81:29	وَمَآ أَدۡرَىٰكَ 82:17	ٱنقَلَبُوٓاْ إِلَىٰٓ 83:31
قَالُوٓاْ إِنَّ 83:32	بَلَىٰٓ إِنَّ 84:15	إِلَيۡنَآ إِيَابَهُمۡ 88:25
وَأَمَّآ إِذَا 89:16	لَآ أُقۡسِمُ 90:1	يَصۡلَىٰهَآ إِلَّا 92:15
أُمِرُوٓاْ إِلَّا 98:5	وَلَآ أَنتُمۡ 109:3	يَدَآ أَبِي 111:1

LESSON FOURTEEN

ʿĀriḍ and līn

> **Teaches.** What stopping does to a length — the most frequently exercised decision in the book.

Both rulings here exist only **at a stop**. Read straight through and neither applies.

Madd ʿāriḍ lil-sukūn is a madd letter followed by *one more letter* that you stop on. That final letter takes a sukūn because you stopped, and the madd before it stretches. **167 of the juz's 564 āyāt end this way** — close to a third, which makes it the single most repeated length decision you will make.

> **What it is not.** A word ending *on* a madd letter with nothing after it is **not** ʿāriḍ — it is madd ṭabīʿī, and stopping changes nothing about it. 192 āyāt in the juz end that way. Confusing the two is the commonest analytical error in this subject, and it makes a student stretch a great many things that should stay at two.

Madd līn is the soft pair from the first book — a fatḥah then a sākin wāw or yāʾ — followed by one more letter you stop on. **85 words in the juz have that shape, and only 7 āyāt end on one**; the rest are a madd līn only if you happen to stop there. A soft pair in the middle of a word is not one. **Two, four or six are permitted; this course uses four, for both.**

THE GATE

Four counts on both at every stop, held from the first āyah of a sūrah to the last — and you do not stretch a word that merely ends in a madd letter.

DRILL

ʿĀriḍ and līn

ʿĀRIḌ LIL-SUKŪN stop on the last letter; the madd before it stretches

يَتَسَآءَلُونَ 78:1	ٱلْعَظِيمِ 78:2	مُخْتَلِفُونَ 78:3
سَيَعْلَمُونَ 78:4	أَخِيهِ 80:34	وَأَبِيهِ 80:35
وَبَنِيهِ 80:36	يُغْنِيهِ 80:37	كَرِيمٍ 81:19
مَكِينٍ 81:20	أَمِينٍ 81:21	بِمَجْنُونٍ 81:22
ٱلْمُبِينِ 81:23	بِضَنِينٍ 81:24	رَّجِيمٍ 81:25
تَذْهَبُونَ 81:26	لِّلْعَٰلَمِينَ 81:27	يَسْتَقِيمَ 81:28
ٱلْعَٰلَمِينَ 81:29	ٱلْكَرِيمِ 82:6	بِٱلدِّينِ 82:9
لَحَٰفِظِينَ 82:10	كَٰتِبِينَ 82:11	تَفْعَلُونَ 82:12

DRILL · CONTINUED

ʿĀriḍ and līn

LĪN AT THE END OF AN ĀYAH all 7 — the stop is already there; four counts

عَيۡنَيۡنِ 90:8	وَشَفَتَيۡنِ 90:9	ٱلنَّجۡدَيۡنِ 90:10
قُرَيۡشٍ 106:1	وَٱلصَّيۡفِ 106:2	ٱلۡبَيۡتِ 106:3
خَوۡفٍۭ 106:4		

LĪN IF YOU STOP HERE not the end of an āyah — only if you stop on the word

ٱلَّيۡلَ 78:10	يَوۡمَ 78:17	ٱلۡيَوۡمُ 78:39	فِرۡعَوۡنَ 79:17
عَلَيۡكَ 80:7	وَٱلَّيۡلِ 81:17	لَقَوۡلُ 81:19	ٱلۡغَيۡبِ 81:24
بِقَوۡلِ 81:25	فَأَيۡنَ 81:26	يَوۡمُ 82:17	وَيۡلٌ 83:1
لِيَوۡمٍ 83:5	بِيَوۡمِ 83:11	عَلَيۡهِ 83:13	يُسۡقَوۡنَ 83:25
فَٱلۡيَوۡمَ 83:34	فَسَوۡفَ 84:8	غَيۡرُ 84:25	وَٱلۡيَوۡمِ 85:2
ٱلۡفَوۡزُ 85:11	لَوۡحٍ 85:22	بَيۡنِ 86:7	لَقَوۡلٌ 86:13

Lāzim

> **Teaches.** The one length with no choice in it, and the five places in the juz that demand it.

Madd lāzim — necessary — is a madd letter followed by a letter carrying a sukūn or a shaddah *permanently*, not because you stopped. It is held for **six counts**, by every reciter, in every reading. There is no permitted alternative.

Because it is the only fixed length, it is also what makes the others audible: when a listener hears your six, they can hear whether your four and your two are properly spaced beneath it.

> Five sites in 564 āyāt — which is why they must be drilled deliberately. You will not stumble into enough repetitions by reciting. And one more you already say every day, in al-Fātiḥah: وَلَا ٱلضَّآلِّينَ — madd, then a doubled lām, six counts.

THE GATE

Six counts, the same six every time, with the doubled letter landing cleanly afterwards — and your six is audibly three times your two.

DRILL

Lāzim

ALL FIVE IN THE JUZ there are no others — drill these deliberately

ٱلطَّآمَّةُ	ٱلصَّآخَّةُ	لَضَآلُّونَ	تَحَٰٓضُّونَ
79:34	80:33	83:32	89:18

ضَآلًّا

93:7

IN THEIR ĀYĀT the same five, held six counts where they fall

AN-NAAZI'AAT 79:34

فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ

ABASA 80:33

فَإِذَا جَآءَتِ ٱلصَّآخَّةُ

AL-MUTAFFIFIN 83:32

وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ

AL-FAJR 89:18

وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ

AD-DHUHAA 93:7

وَوَجَدَكَ ضَآلّٗا فَهَدَىٰ

PART FOUR

The cut letters, and the run

One lesson, and then the thing the whole book was for.

LESSON SIXTEEN

Qalqalah

> **Teaches.** The bounce, its two sizes, and the fact that it is not a vowel.

The last ruling in the book, and you have been doing it since lesson thirteen of the first one. Five letters — ق ط ب ج د — cannot be stopped silently. When one takes a sukūn, releasing it produces a small audible rebound.

Ṣughrā, the lesser: the letter carries a written sukūn and the word continues past it. Small and quick. 123 sites. **Kubrā**, the greater: you stop on the letter, so it takes a sukūn because you stopped. Fuller — and because it lands at the end of a breath, it is the one everybody hears. 70 āyāt end this way.

> **The bounce is not a vowel.** It has no colour of its own — not *-i*, not *-u*, not *-a*. If a listener can tell you which vowel you added, you added one, and you have put a letter into the Book that is not there. The test: stop on a word ending in ج and ask what they heard after it. The right answer is "nothing, but I heard the ج finish."

THE GATE

Both sizes audible and distinct from each other, and neither carrying a vowel — at a stop your teacher chooses, in unseen text.

DRILL

Qalqalah

ṢUGHRĀ mid-word, small and quick

نَجْعَلِ 78:6	وَخَلَقْنَٰكُمْ 78:8	سَبْعًا 78:12
أَبْوَٰبًا 78:19	سَبْحًا 79:3	سَبْقًا 79:4
أَبْصٰرُهَا 79:9	زَجْرَةٌ 79:13	ٱذْهَبْ 79:17
ٱلْكُبْرَىٰ 79:20	أَدْبَرَ 79:22	لَعِبْرَةً 79:26
يُدْرِيكَ 80:3	نُّطْفَةٍ 80:19	فَأَقْبَرَهُۥ 80:21
يَقْضِ 80:23	صَبَبْنَا 80:25	شَقَقْنَا 80:26
مُّسْتَبْشِرَةٌ 80:39	أُقْسِمُ 81:15	وَٱلصُّبْحِ 81:18
بِمَجْنُونٍ 81:22	وَلَقَدْ 81:23	ٱلْأَبْرَارَ 82:13

DRILL · CONTINUED

Qalqalah

KUBRĀ at a stop — the one everybody hears

بِٱلشَّفَقِ 84:16	وَسَقَ 84:17	ٱتَّسَقَ 84:18
طَبَقٍ 84:19	ٱلْبُرُوجِ 85:1	ٱلْمَوْعُودِ 85:2
وَمَشْهُودٍ 85:3	ٱلْأُخْدُودِ 85:4	ٱلْوَقُودِ 85:5
قُعُودٌ 85:6	شُهُودٌ 85:7	ٱلْحَمِيدِ 85:8
شَهِيدٌ 85:9	ٱلْحَرِيقِ 85:10	لَشَدِيدٌ 85:12
وَيُعِيدُ 85:13	ٱلْوَدُودُ 85:14	ٱلْمَجِيدُ 85:15
يُرِيدُ 85:16	ٱلْجُنُودِ 85:17	وَثَمُودَ 85:18
تَكْذِيبٍ 85:19	مُّحِيطٌۢ 85:20	مَّجِيدٌ 85:21

THE RUN · MARKED

Every ruling, named

Two sūrahs with every rule-site in them named underneath. Nothing is coloured: the marks that decide each ruling are already printed in the words themselves.

AL-ASR 103:1

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ وَٱلۡعَصۡرِ

AL-ASR 103:2

إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ

ghunnah · ikhfāʾ

AL-ASR 103:3

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ

qalqalah ṣughrā

AL-KAWTHAR 108:1

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ

ghunnah · madd munfaṣil

AL-KAWTHAR 108:2

فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ

iẓhār

AL-KAWTHAR 108:3

إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ

ghunnah · qalqalah ṣughrā

THE RUN · CLEAN

Now with nothing marked

The same text, and two more sūrahs, with no ruling named anywhere. This is the finish line of this book: the whole of Juz ʿAmma, read aloud to a teacher you trust, with the rules applied throughout.

AL-ASR 103:1

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ وَٱلۡعَصۡرِ

AL-ASR 103:2

إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ

AL-ASR 103:3

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ

AL-KAWTHAR 108:1

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ

AL-KAWTHAR 108:2

فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ

Now with nothing marked

AL-KAWTHAR 108:3

إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ

AN-NASR 110:1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ

AN-NASR 110:2

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا

AN-NASR 110:3

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا

Now with nothing marked

AL-IKHLAAS 112:1

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ قُلۡ هُوَ ٱللَّهُ أَحَدٌ

AL-IKHLAAS 112:2

ٱللَّهُ ٱلصَّمَدُ

AL-IKHLAAS 112:3

لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ

AL-IKHLAAS 112:4

وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ

Tajwīd for Juz ʿAmma

The second of three books. The first taught you to read; this one taught you to read correctly. What is left is not another book — it is the juz, and a teacher who can hear you.

THE TEXT

Every rule-site quoted was found in the Uthmani text by a classifier that checks itself, not chosen by hand. No word here was transcribed.

NO COLOUR

Deliberately. A student taught on a coloured muṣḥaf can apply nothing in a plain one, and the plain one is what they own.

ONE READING

Ḥafṣ ʿan ʿĀṣim, by the path of ash-Shāṭibiyyah. Where that path allows a choice, this book makes one and says so.

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