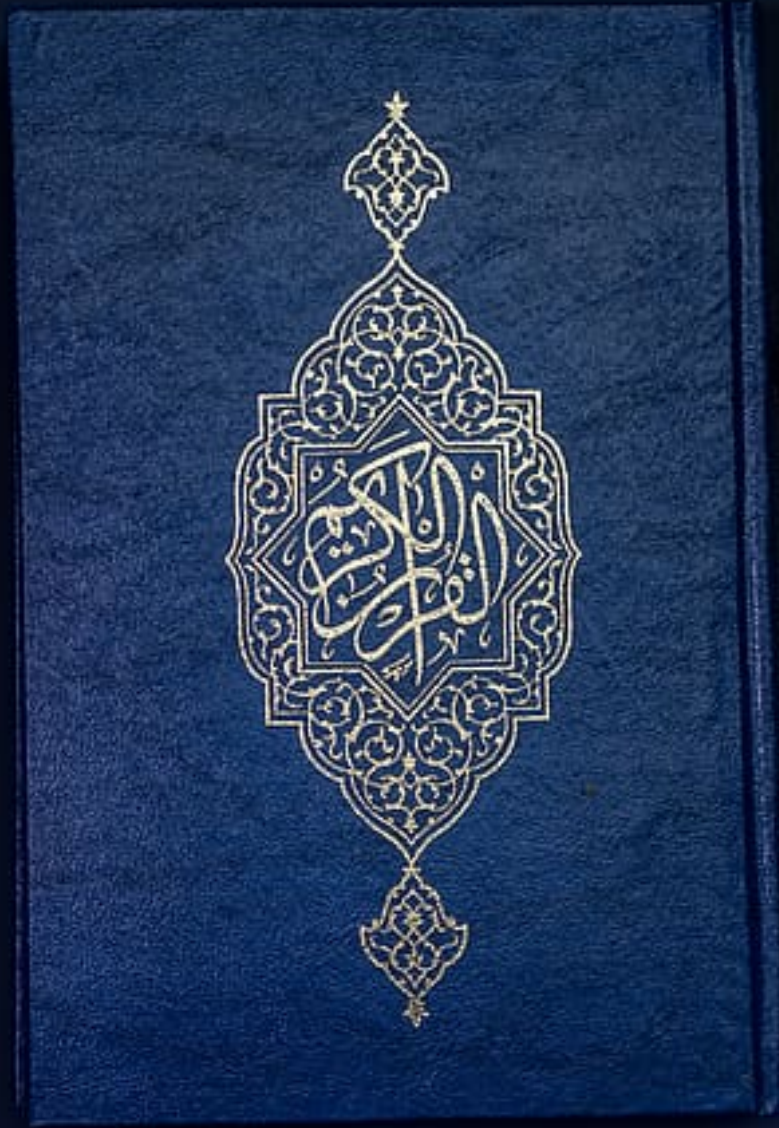


The Tajweed Times

APRIL 2020 | ISSUE NO. 1

تحفة الأطفال-سليمان الجمزوري

TUHFATUL ATFAAL EDITION



EXPLANATION OF TAJWEED UNLOCKED - REVIEWS OF TRUSTED
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The Tajweed Times

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The Tajweed Times was created for the purpose of people who are either unfamiliar and/or familiar with the rulings of Tajweed.

This Tuhfatul Atfaal edition includes articles about the rulings for Ahkaam sawaakinah and extra tajweed topics, reviews from the three corresponding schools and much more.

Sources used: *abouttajweed.com and notes taken from prior tajweed studies*

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IN CONJUNCTION
WITH MAHAD DAARUL
QUR'AAN AND...



TABLE OF CONTENTS

01

Editor's
Letter

07

Articulate
those letters

08

*Noon
Saakinah &
Tanween*

15

*Learn During
Lockdown*

18

*Meem
Saakinah*

24

*Hamzahtul Wasl:
A beginners guide*

27

*Laam
Saakinah*

33

*My Qur'aan
Journey*

38

*Decipher: Test
your knowledge*



FROM THE EDITOR.

Firstly, we begin in the name of Allaah, and we praise Him abundantly for all of His favours and blessings bestowed upon us. We then thank Him for allowing us to collaborate under the instruction of our teacher and for giving us the success to bring this magazine edition to our readers.

Welcome to the 1st edition of The Tajweed Times! This edition is based on the poem called Tuhfatul Atfaal, which was authored by Sulaymaan Al-Jamzoory. The poem is one of the most famous poems on Tajweed, and within it, the author covers: Ahkaam Al-Sawaakinah, mithlain, mutajanisain, and mutaqaaribayn letters, and much more.

Within this edition, you will find a variety of content, from articles on topics both intrinsic to the poem, and extrinsic, due to the research of some of our talented writers.

You will also find inspiring Qur'aan journey interviews, conducted with two different sisters. There are also beneficial and informative reviews on the three collaborating schools: Ma'had Daarul Qur'aan, Ummahaatul Mu'mineen Institute and Salafi Centre. In addition, for those of you who like to have a bit of fun and test your knowledge, we have an activity section!

Any mistakes spotted, suggestions or reviews could be sent to: online@tuitonclub.org

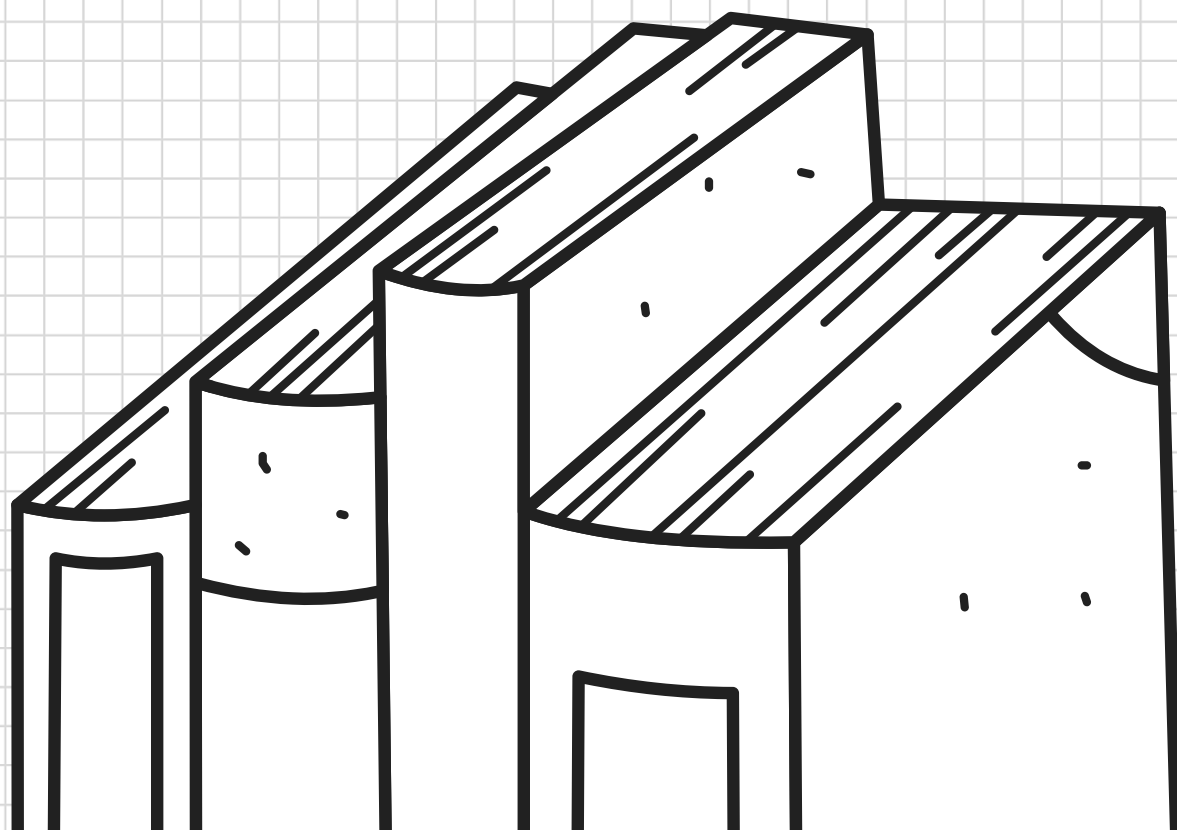
We hope that this edition is of benefit to you! May Allaah increase us in beneficial knowledge, make us sincere in our actions and bless us with the best in this world and in the hereafter! Aameen

Jazakumullaahu Khayran!

TUHFATUL ATFAAL EDITION

*"My Lord!
Increase me in
knowledge."*

- TAHA:114



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I am currently attending Ma'had Daarul Quran. Although the institute was established recently (within the past year), I have been studying with the founder of the institute for about five years now, walhamdulillaah.

I am currently in the ijaazah program, walillaahil Hamd.

There are many highlights Alhamdulillaah but I will mention two of them. Attending tajweed courses with my beloved sisters gets really exciting, and is very beneficial and motivating. These are courses that are offered sometimes to benefit us further in the knowledge of tajweed and/or to train us in teaching. I also get really excited to attend an ijaazah invitation where a student completes their khatma. It brings a great amount of joy, walhamdulillaah.

Alhamdulillaah, I have recommended the school and course already, and I would absolutely do it again. Alhamdulillaah, my teacher is very skilled in this field, Allaahumma baarik alayhaa. She is also very patient, understanding, consistent, encouraging and understanding, hafidhahaAllaah. One of the greatest lessons I have learned is that success cannot come without the aid of Allaah ta'ala, therefore to increase in making dua and asking for His assistance while taking the appropriate means. The teacher, jazaahaAllaahu kkairaa, reminds us all the time to seek His aid subHaanah. Also, I find that studying the book of Allaah and pondering upon it brings about a great amount of joy that words can't describe and no amount of money can buy. Even while sick, a person tends to forget their discomfort and pain while reciting the book of Allaah, maa shaa Allaah.

Furthermore, I learned throughout the years not to give up in seeking beneficial knowledge, no matter how hard things get. Renewing the intention, talking to sisters upon the same path, being consistent and, of course, making lots of du'a helps a great deal.

My aim while studying is to firstly benefit myself in reciting the Qur'aan the way it was revealed and secondly, to become a qualified, skilled teacher so that, by the will of Allaah, I can help those around me and beyond.

I am attending the school Daarul Quran and have been studying with Daarul Quran since 2017. Currently I am doing the ijazzah course with Usthaathah Shaima Hamza (hafithahallah). One of my highlights studying at Daarul Quran is studying the ijazzah program with my dear Usthaathah and participating in all the teacher training courses the institute has offered us. May Allah grant usthaathah and the institute staff the highest level of Jannah, ameen. I would most certainly recommend my course to my family and friends. Alhamdulillah I have learned that since I have been studying with my dear usthaathah (hafithahallah) she has taught me many things which has aided me tremendously when I teach Quran to others and has made me a better teacher Alhamdulillah. My aim is to complete my studies upon my Usthaathah and then teach the Quran to others correctly inshallah.

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Articulate those letters

Allah says “...And recite the Qur’ân (aloud) in a slow, (pleasant tone and) style.” Surah Muzzammil Ayah 4. Knowing the points of articulation, a.k.a makhaarij, allows us to recite the qur’aan proficiently. Without this proficiency of the makhraj the Arabic letter will be emitted incorrectly. What does makhaarij mean? Technically it is the place we rely on to emit letters. These places can be either specific or approximate. We rely more so on the specific places of a makhraj rather than approximate, which only has a few.

There are five general makhaarij with some that have specific places within them. The first one we have is jawf, the empty space in the mouth and throat. Halq is better known to us as the throat. Then there is lisaan, which is the tongue. Shafatain is referencing the lips. Lastly, we have khayshoom or the nasal cavity.



“...And recite the Qur’ân (aloud) in a slow, pleasant tone and) style.”

Jawf only has one place of articulation for the letters of elongation (alif, waw and yaa). Since these letters are vowel less, we emit these letters via separation from the letter preceding it. From this we can see that jawf is an approximate makhraj. Halq contains six letters that have three specific points of articulation. The back, middle and front of the throat. The tongue has ten specific makhaarij for eighteen letters, that’s right eighteen! Shafatain has two specific places for only four letters. We end with khayshoom another approximate makhraj that has one articulation point for two letters. These letters are released by a nasalization sound.

We finish with this point, by knowing these articulation points and executing them precisely the words of Allah will become even more beautiful.



NOON SAAKINAH VS TANWEEN

Noon Saakinah and Tanween...what is the difference between the two? Keep reading to find out!

Noon Saakinah is basically a noon (ن) free from any vowel (free from any harakah). It is written and pronounced whilst remaining unchanged. This means that it will not change its written/pronunciation form when reading after it or stopping on it.

Noon Saakinah can occur at middle/end of words that are nouns (اسماء) and verbs (أفعال). As for prepositions or particles (حروف), the Noon Saakinah occurs only at the end.

One point to note is that the sukoon does not need to be present at all times. The Noon can also appear with no sukoon at all, like in غن

Tanween, on the other hand, has an extra Noon Saakinah that is pronounced but not written. Tanween comes in three forms: Double Fatha (ً), Double Kasrah (ٍ) or Double Dhammah (ٌ). To understand what is meant by the Noon being pronounced but not written, let's take كِتَابٌ as an example. The ب has double dhammah so the letter is pronounced as "Bun." The pronunciation indicates there's a Noon Saakinah at the end of "Bun" but this Noon Saakinah is not written, thus you don't see it.

Tanween is not pronounced when stopping on it. It occurs only at the end of nouns and doesn't occur in verbs or prepositions.

Noon Saakinah and Tanween have four rules. Turn the next page to discover their meanings!

Noon Saakinah and Tanween have four rules. Turn the next page to learn about Idhaar!

“The Noon can also appear with no sukoon at all.”

IDHAAR IN DEPTH

The linguistic definition of Idhaar is clear/obvious. Idhaar in Tajweed means to pronounce every letter from its articulation point without a ghunnah on the clear letter. This means that only the ghunnah required to emit the letter is present without any additional lengthening.

Its letters are six, as it comes in the poem: "...of the throat which are 6, that are arranged in order. So be acquainted (familiar with them)." These letters are called the throat letters, as their articulation point is from the throat. These letters are: هـ ع ح غ خ. Imam jamzoori states in the next line that the two letters ع and ح are muhmalatan, meaning undotted.



" The two letters ع and ح are muhmalatan, meaning undotted."



When one of the throat letters follow a noon saakinah/tanween, then the noon is pronounced clearly. Idhaar can take place in one word or between two words (when the noon saakinah/tanween is at the end of a word after it the next word begins with one of the 6 letters, this rule is applied. In other words the noon saakinah is said clearly from its makhraj and the next letter is said clearly from its makhraj, separate from the noon.

There are numerous examples of idhaar in the Quran. In Surah Al-Alaq, verse 2, the rule is applied and is taking place between two words (من علق). In Surah Al-Kawthar, verse 2, the rule is applied within one word (وأنحر).

IDGHAAM: WITH & WITHOUT GHUNNAH

Linguistically, Idghaam means **insertion** or **merging**. In Tajweed terms, it takes place when a non-voweled letter (harf mudgham) meets with a voweled letter (mudgham feeh), thus they merge together to become one emphasized letter (of the second letter).

Idghaam has **six letters**: **يرملون** (an acronym; each letter is one of the 6). It takes place when the noon saakinah/tanween is at the end of a word and immediately the next word begins with one of the 6 letters. It can **only** take place between 2 words. Idghaam, as Imaam Jamoozri states in his poem, is divided into 2 parts: **Idghaam Bi Ghunnah & Idghaam Bi Ghair Ghunnah**.



" They merge together to become one emphasized letter (of the second letter)."

Imaam Jamzoori continues, saying: "...a group in which the ghunnah occurs and it is known by the letters yanmu... ." So the letters for this sub-rule make up the word **ينمو**. When there's a Noon Saakinah/tanween at the end of a word and after it the next word begins with one of the 4 letters, this rule is applied. In other words, the Noon will be inserted into the next letter and ghunnah (nasalization) is applied. An example is: **تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ** (Surah Masad:1)

The exceptions to this rule is if noon saakinah is followed by one of the four letters in the same word, namely waaw or yaa. Here, the Noon is pronounced clearly and it is referred to as **Idhaar Mutlaq** (absolute). In the Quran, only four words have this "قنوان" "الدينا" "صنوان" "بنينا".

إِدْغَام

بِغُنَّة



"Raa or Laam absorb the ghunnah of noon saakin and make the noon disappear."

In the Quran, the first ayah of Surah Qalam begins with a Noon. Here, though after the Noon there's a Waw, Idghaam Bi Ghunnah isn't applied. Rather, the Noon is pronounced clearly, like in the previous example and then the next word is recited. This is how Hafs, by the way of Shaatibiyyah, reads the verse. The same case is seen in the first & second ayah of Surah Yaseen, where the Seen (ends with a Noon) at the end of the first ayah doesn't merge with the Waw which is the first letter in the second ayah.

Remember when we said that idghaam has 2 categories? Here's the second one: **Idghaam Bighayri Ghunnah**, or without ghunnah. It occurs in the two remaining letters of يرملون. They are the letters ر and ل. When there's a Noon Saakinah/Tanween at the end of a word and the next letter is one of these 2 letters, Raa or Laam absorb the ghunnah of noon saakin and make the noon disappear. Ex من ربك is said as مَرَبُّكَ (The takreer or trilling of the raa should be subdued). An exception: In Surah Al-Qiyaamah (ayah 27) due to presence of a sakt (stopping without taking a breath): وَقِيلَ مَنْ رَافِي. This is how Hafs bin A'asim, by way of Shaatibiyyah, reads this ayah.

Because the Noon is completely merged into Raa or Laam, this Idghaam is also called Idghaam Kaamil Bi Ghair Ghunnah (complete insertion without ghunnah). The term complete refers to the fact that there is no trace of the noon--Not even the ghunnah sound remains! The complete merging is agreed upon by all scholars. As for whether the noon merging into a Noon or Meem is complete, then most scholars also agree that the merging is complete. This means that the ghunnah sound is emitted from the mudgham feeh (noon or meem) and not the mudgham (noon).



ALL ABOUT QALB

Imaam Al Jamzoori says in Tuhfatul Atfaal: "And the 3rd rule is iqlaab with (the letter) baa, (converting it to) a meem with ghunnah whilst applying ikhfaa." The more proper term for this is Qalb due to its morphological conformity.

What is Qalb, you may ask? Well, Qalb is when noon saakin meets a baa and changes into a meem. This accommodates ease in the recitation while at the same time releasing ghunnah.

Qalb linguistically means to change. Basically it is to change the noon saakin into a meem when it meets the letter baa.



"Iqlaab isn't the proper term for Qalb."

It is a complete change and there are no remnants of the noon. (The resulting ghunnah is from the meem.) This can occur within one word or between two words. Ex.: انبؤوني. In short, qalb is an extension of ikhfaa and it is done to make it easy on the reciter.

For Iqlaab to be correct, 3 things are required. Firstly, the Noon Saakina/tanween must be changed into a meem so that no trace of the noon saakina/tanween is left (as mentioned above). Secondly, the lips must be closed with less strength to allow the ghunnah to run, which results in the sound of meem. Finally, the reciter parts to pronounce the vowelised baa. Thus we have hidden or removed the lisaani or tongue portion of the Nunsaaakina/Tanween and allowed the ghunnah to run in the makhraaj of the following letter (mukhfaa 'indah).

قلب

A CLOSER LOOK INTO IKHFAA

Linguistic definition: To Hide

Technical name: Ikhfaa haqiqi

Letters: ت ث ج د ذ ز س ش ص
ض ط ظ ف ق ك

صَف دَا ثَنَا كَمْ جَاد شَخْص قَدْ سَمَا
دَمْ طَيِّبَا زِدْ فِي ثَقَى ضِعْ طَالِمَا
~ Tufatul Atfaal. Note the
beginning of each word is a
letter of Ikhfaa!

Rule: When any of the Ikhfa letters comes after a Nun saakina/tanween, we hide the lisaani sound of the Nun saakina/Tanween in the makhraj of the ikhfa letter and allow ghunnah to run.



" We hide the lisaani sound of the Nun Sakinah/Tanween."

Application: Take the word
كُنْتُ, the mode of demonstration
is as follows:

1. We move directly from the كُ
to the makhraj of ت.
2. We use the collision of ت's
points of articulation as a
reliance or 'home' for
khayshoom.

Thus the sound emitted holds
ghunnah which absorbs the
attributes of ت, making its
sound light due to ت's lightness.
The Qaari must hold this
position for the length of the
ghunnah then strengthen
collision with the makhraj to
emit ت with fatha.



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THE THREE "L"s

→ Listen



The Masaajids are closed but the lessons are still on! The scholars and the students of knowledge are hosting daily lessons online.

From explanation of "Prophetic Morals" by Ustaadh Abu Khadeejah (حفظه الله) to "Waasitiyyah" by Ustaadh Moosaa Richardson (حفظه الله), the lessons are held round the clock and all you need is a notepad and a laptop! Tune in with your family, Insha'Allah!



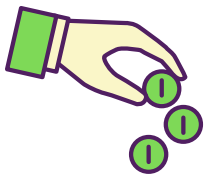
→ Love



In today's day and age, one hardly has time to be with his/her family. This lockdown has united families and now is the time to make the most of it!

Some things you can do together as a family: Seek knowledge, have a game time/family time, attend to each others needs, bake together. There's an endless list of suggestions! Love each other; you don't know if you'll ever get this time later on in your life.

→ Lend



The saying 'lend a hand' should be implemented during this difficult time! The Salafi Masaajid and Maraakiz are closed and they need your donations!

This closure will heavily affect the Masaajid financially. A new page has been setup by Salafi Publications for donating. Charity will never decrease one's wealth and aiding a Masjid is one of the greatest deeds a person can carry out. Visit GoFundDawah.com and donate in just one click!

LEARN DURING LOCKDOWN

Remember when you said that you wished you had the time to seek knowledge, memorize the Quran or learn Arabic? Now is the time to fulfill your wish, Insha'Allah!

The COVID-19 lockdown has given us Salafis a tremendous opportunity to seek knowledge and collect treasures for the Hereafter. Seeking knowledge has numerous virtues.

It is an I'baadah when done sincerely for Allah's sake. Allah will make easy for the one who seeks knowledge a path to Paradise! Shaykh Abdul-Razzaq Al-Badr (حفظه الله) says: **"Indeed, one of the greatest bestowals on a believing slave of Allaah – which leads to guidance and righteous deeds -is that Allaah [The Mighty and Majestic] facilitates for him the path to seeking knowledge, grants him an ardent zeal and eagerness for knowledge. Seeking knowledge is something one never feels that he has acquired enough, rather whenever a path to knowledge is made available, he pursues it."**

Alhamdulillah, this lockdown is a blessing and we must use this time wisely. The Prophet Muhammad (صلى الله عليه وسلم) said: **"There are two blessings in which many people incur loss; Health and Free Time."** Life is short and we do not know when our time will come. We are nothing but days, as Hasan Al Basri (رحمه الله) has stated. When a day passes, a part of us also passes. Spend time with your wives and your children. Help those who are in need. Thank Allah for all that He has blessed you with. Ramadhan is approaching so prepare for it. Yes, this is a time of hardsip, but remember, Allah has promised that **"Verily, with (that same) hardship there is (additional) ease."** (Surah Al-Sharh:6)

May Allah keep us all sincere, increase us in beneficial knowledge and accept it from us!

“

I am studying the tuhfatul atfaal ijaaza course with the Salafi Centre Alhamdulillah, and I started this course mid March. This is my first time studying with them.


The best thing I would say about studying with them is how committed the teacher is to making sure all the students understand all concepts taught and the fact that we can stop the teacher at any time during the lesson and get her to explain or go through a concept again. What I also loved was the access to the google classroom and the course files like the PowerPoint slides, it meant I could focus all my attention on just trying to understand concepts and ideas and write out detailed class notes at a later time. I also loved how the lessons were engaging and the teacher would ask questions and the students would all rush to answer and participate so it kept me on my toes.

I would definitely recommend the centre to anyone who is wanting to increase in knowledge whether it be in the Quraan, tajweed or any other science. The support you will get and the depth of what you'll be taught is unparalleled. I would recommend this course to anyone looking to study tajweed in depth. I've studied Tuhfatul Atfaal twice previously and none of my previous knowledge compares to all the new things I have learnt in this course.

What I have learnt about myself from studying this course is that I am someone who tries very hard to understand everything that I am taught and it takes me a bit longer than others to grasp new concepts. And at first I was shy to ask questions but then I quickly realised that the only way to learn was to keep asking questions even if they seem obvious. And Allahumma Barik when I saw how the teacher would answer all questions and break the concepts down it encouraged me to keep asking.

My aim with the centre is to continue studying in shaa Allaah if opportunities became available to me in the sciences that I am interested.

”



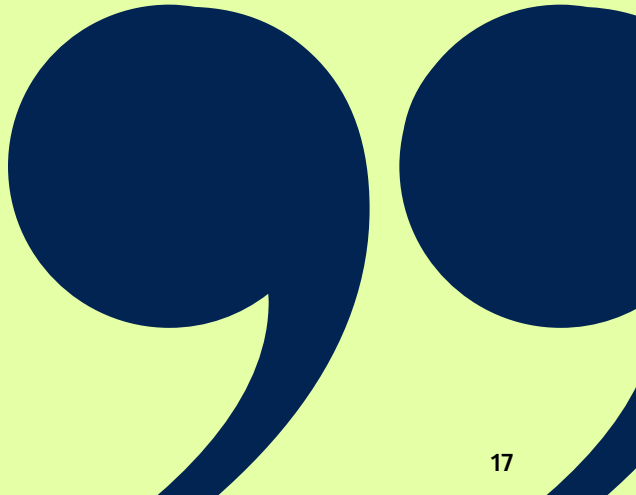
I have attended the Salafi Centre of Manchester since September 2019, therefore for 7 months. I am studying the; Introduction to Arabic and Tajweed courses.

I have found that each lesson is a highlight as it increases me a little bit in the correct knowledge of Qur'aan and Arabic.

I would recommend the centre to my family and friends, as well as the courses I am studying.

Regarding what I have learnt about myself from studying at the centre, I have learnt that I know even less than I think, and that diligence is an important factor when studying.

My aim is to learn Arabic so I might know the meaning of the Qur'aan when I recite as well to recite Qur'aan with the most correct qiraa'aat. I pray that this will bring me closer to Allah, and become a means for me to attain Jannah.



ميم

الساكنة

MEEM SAAK INAH

An Introduction to Meem Saakinah and in-depth information of its rules

Meem Saakinah is basically a meem free from any vowel and has a fixed sukoon when reading after it or stopping on it. There's an exclusion to this: A meem that initially had a sukoon but gained a vowel due its next letter having a sukoon as well. In the Arabic language, no 2 letters next to each other can have sukoon and if this occurs, then the first letter will automatically gain a vowel (a kasrah).

Meem Saakinah can occur in nouns, verbs and prepositions/particles in the middle of a word or at the end of a word. The Plural Meem (ميم الجمع) that comes in dhamaa'ir like لكم or منهم is also part of Meem Saakinah and its rules. It's important to note that a Meem Saakinah at the end of a word doesn't always indicate a plural.

Meem Saakinah section of the poem Tuhfatul Atfaal by Imaam Al Jamzoory

و الميم إن تسكن تجي قبل الهجا	لَا أَلِفٍ لَيْنَةٍ لِّذِي الْحِجَا
أَحْكَامَهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ	إِخْفَاءٌ إِدْغَامٌ وَ إِظْهَارٌ فَقَطْ
فَالأَوَّلُ الإِخْفَاءُ عِنْدَ الْبَاءِ	و سَمِهِ الشَّفَوِيُّ لِلْقُرَاءِ
و الثَّانِي إِدْغَامٌ بِمِثْلِهَا أَتَى	و سَمِ إِدْغَامًا صَغِيرًا يَا فَتَى
و الثَّالِثُ الإِظْهَارُ فِي الْبَقِيَّةِ	مِنْ أَحْرَفٍ وَ سَمَهَا شَفَوِيَّةِ
و أَحْذَرُ لَدَى وَاوٍ وَ فَا أَنْ تَخْتَفِيَ	لِقُرْبِهَا وَ الإِتِّحَادِ فَاعْرِفِ



'Ikhfaa Shafawee'

فَالأَوَّلُ الْإِخْفَاءُ عِنْدَ الْبَاءِ
وَسَمَهُ الشَّفَوِيُّ لِلْقُرَّاءِ

And the first (rule of meem saakinah) is ikhfaa in the case of baa and name it (this ikhfaa) labial in accordance to the quraa'.



There are three possible rules for meem saakinah. Here we will explore ikhfaa shafawee:

Linguistic Definition: Hidden

Technical definition: The pronunciation of a non-voweled letter, stripped of any “shaddah”, characterized as between clear (اظهار) and merged (ادغام), with the ghunnah remaining on the first letter, which is in this case the meem!

Letter: Baa!

So, if a meem saakinah is followed immediately by a baa, then we close our lips for the meem with an accompanying ghunnah. This is called al ikfhaa shafawee. It is called ikfhaa because the meem has the characteristic of the ikhfaa, meaning in between idhaar and idghaam.

Since the lips are close with the letter meem, then separate with the letter baa. It is called shafawee because the meem is articulated from the two lips. The word shafawee is used for “oral”. Therefore, ikhfaa shafawee could be translated as “oral concealment”.

'Idghaam Mithlain Sagheer' ...say whaaat?

وَالثَّانِي إِدْغَامٌ بِمِثْلِهَا أَتَى وَ سَمِ إِدْغَامًا
صَغِيرًا يَا فَتَى

'And the second (rule) is
idghaam with its equivalent
(meaning another meem) and
name it minor idghaam, O young
boy..'

Linguistic Definition: To enter

Technical definition: When a meem saakin meets a vowelised (mutaharrik) meem we pronounce both letters as a single mushaddad. (Mushaddad relates to a letter with the symbol of shaddah on it, indicating pronouncing the letter first with sukoon and second with a harakah).



Letter: Meem (only).

Rule: When you come across a meem saakina, and directly following this appears a vowelised meem, we merge the two meems together and place a shaddah on the second meem. Ghunnah is applied, which is an intrinsic characteristic (sifat) of Meem and is easy in recitation. To further study the name of this rule, please see below:

Idghaam means 'to enter'.

Mithlain is a term in tajweed used to describe letters that have the same makhraj (articulation point) and siffat (characteristics).

Sagheer is a term used to describe the first letter being saakin and the second letter being vowelised.

'Idhaar Shafawee'

وَالثَّالِثُ الْإِظْهَارُ فِي الْبَقِيَّةِ
مِنْ أَحْرَفٍ وَ سَمَهَا شَفَوِيَّةٌ

**And the third (rule) is
idh-haar in the
reminding letters and
name it labial.**



The first two rules, ikhfaa and idghaam were already discussed, and this article will explain the idh-haar rule.

The linguistic definition of idhaar
is: clear, obvious.

Its applied tajweed

definition: Pronouncing every letter from its articulation point without a ghunnah [in this case, without a prolonged ghunnah] on the clear letter.

Letter(s): The *remaining* letters (after removal of baa, meem and the madd letters - coming from the first line in the poem: لَا أَلِفٍ لَّيْنَةٍ لِّذِي الْجَبَا with the exception to the alif layyinah.)

So if a meem is followed by any of the remaining letters, then it is pronounced with idh-haar. Note: Although idh-haar is without a ghunna, the letter meem has an inherit ghunnah in it, so when there is idh-haar of the meem, the ghunnah is not prolonged, but still present in the letter itself. This can be detected by closing off your nostrils when pronouncing the letter, the sound will then be imprisoned.

Ummahaatul Mu'mineen Institute

WHO ARE WE?

UMMI

Was developed to provide intimate Qur'aan services for sisters seeking to memorize the Qur'aan while studying the sciences of tajweed.

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Hamzatul Wasl

A Beginners guide to navigating this common letter

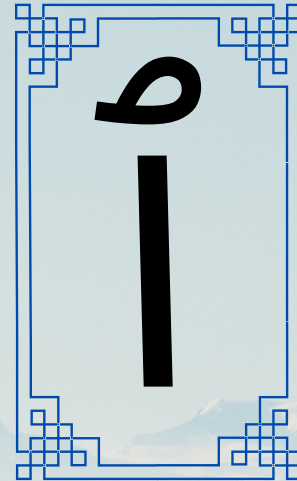
Here we take a closer look at a common letter present in the mus-haf. What is it? How do we recite it? What are the rules associated with it? Read on to find out more...

The Breakdown

Definition: The hemza of continuation

Purpose: We use hamzatul wasl to connect it to the sukoon that is present at the beginning of a word

Appearance: It is an alif with a saad without its tail sitting on top



Scenarios: We will look at two instances of Hamzatul wasl in the Mushaf

Before a Laam Saakinah of the definite article

Rule: When Hamzatul wasl appears before the definite article, we recite the hamzatul wasl with a fat-ha.

Here we recite the word phonetically as: 'Al-Hamdu'. Notice the fat-ha on the Hamzatul Wasl when reciting.



Hamzatul Wasl continued...

Definition: The hemza of continuation

Before a saakin letter that is at the beginning of a verb

The process to determine how the hamzatul wasl is recited is as follows:

ازْكُضْ
أَزْكُضْ

1. We look at the letter directly after the saakin letter in the word (the third letter if you count from the hamzatul wasl).

2. If the letter has a kasrah or a dammah, we recite the hamzatul wasl with the consecutive tashkeel, i.e. if the letter has dammah we will recite hamzatul wasl with dammah. And if the third letter has a kasrah then we also recite the hamzatul wasl with kasrah.

3. If the third letter has a fatha we recite the hamzatul wasl with a kasrah.

اَفْبِطُوا
إَفْبِطُوا

اَذْهَبْ
إِذْهَبْ

Note:

The only tashkeel that doesn't match is the fatha, so watch out for that one! And remember to switch the hamzatul wasl to a kasrah

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لام الساكنة

Laam As-Saakinah

Laam as-saakinah. What is this term that I say? Why is this important for our reading with tajweed? Before we discuss the answers, have you read the previous articles? If so, you would already have a basic background of what ahkaam sawaakinah is. I can assure you that laam saakin is quite similar.

What is meant when we say laam saakin? This term refers to a laam free from any vowel, as seen in this example: ل. Like its counterparts, noon and meem, laam saakin can be seen in the middle and at the ends of words.

Laam saakin can also be used in any part of speech, i.e. nouns, verbs, particles etc.
As listed laam saakin falls under *five categories:

- > Laam al or laam at-ta'reef' (which has
- *two subcategories)
- > Laam al-fi'l
- > Laam al-ism
- > Laam al-harf

Only two of these five will be discussed.

"This term refers to a laam free from any vowel."

Well, what's taking long? Find out more on the next pages.



This Is Laam At-Ta'reef

و اللَّامُ الْأَوَّلَى سَمَهَا قَمَرِيهِ اللَّامُ الْآخِرَى سَمَهَا شَمْسِيهِ

And the first laam, call it lunar and the last laam call it solar.

It was quoted by Imam al-Jamzoori:
"The laam of 'al' has two conditions (when occurring) before the letters (of the alphabet)."

Laam 'al' (translated to 'the') is commonly known as laam at-ta'reef. This laam at-ta'reef is a definite article which is added to the beginning structure of a word, specifically a noun.

Laam at-ta'reef is preceded by a hamzahtul wasl. Any of the Arabic letters are seen after laam at-ta'reef.

These letters fall under two categories: **idhaar** and **idghaam**. When will either idhaar or idghaam occur? That is the next point of this discussion.

When laam (the definite article) precedes any of the following letters **إِبْغِ حَجَكَ وَخَفْ عَقِيمَهُ**, it is pronounced clearly, i.e idhaar. This laam is then given the name laam al-qamariyyah. Why this name? Because the laam is to the stars as its letters are to the moon. We can understand from this that both the moon and stars can be seen, in the case of laam al-qamariyyah it can be heard. Laam al-qamariyyah can be easily identified by ra'sul haa (the head of ح, the sukoon shape in the mushaf) above the laam and a vowel on the letter following it. Examples are as follows: **الْمُسْتَقِيمَ، الْعَلَمِينَ، الْكِتَابَ**. The laam saakin is pronounced clearly in these words.

"The laam of 'al' has two conditions (when occurring) before the letters (of the alphabet)."



This is Laam At-Ta'reef

continued

و اللَّامُ الْأَوَّلَى سَمَهَا قَمَرِيهِ اللَّامُ الْآخِرَى سَمَهَا شَمْسِيهِ

And the first laam, call it lunar and the last laam call it solar.

The laam mudgham or the merged laam is silenced if any of the remaining alphabet follow it: ط ث ص ر ت ض ذ ن د س ظ ز ش ل.

This laam is distinguished with no markings over it and a mushaddad letter following it. This laam is referenced as laam ash-shamsiyyah because it merges into the following letter. This is done by it colliding with the saakin part of the shaddah and then separating to the voweled part of the shaddah. Here are a few examples of laam ash-shamsiyyah: **الَّذِينَ، الرَّجِيمِ، الصَّالِينَ.**

This wraps up laam saakin's component laam at-ta'reef. What have you learned from this article? We will discuss lam al-fi'l in the next article.



That other laam: Laam al-F'il

وَأُظْهِرْنَ لَامَ فِعْلٍ مُطْلَقًا فِي نَحْوِ قُلْنَا وَ قُلْنَا وَ التَّقَى

Observe the clarity of the laam of the verb in general. For example in (the words) qul na'am, qulnaa and waltaqa

In his poetry Imam al Jamzoori mentions **"Observe the clarity of the laam of the verb..."** Laam of the verb is referenced here to laam al-fi'l. Where do we begin? Well for starters it is not laam at-ta'reef, although it has similarities. How is it like laam at-ta'reef? How can we distinguish it in a word? All these answers are soon to come so sit tight and continue reading.

When we discuss laam al-fi'l we are talking about a laam saakinah from the original makeup of a word. This laam can come in past, present and command verbs. For example: **قُلْ**. This is the present tense word for 'say' i.e., this laam is from the original makeup of the word. Now, to talk about how laam at-ta'reef and fi'l are similar.

Depending on the letters for each ruling they can either be idhaar or idghaam. This should remind you of laam of ta'reef. Here's the catch though, laam al-fi'l excludes only two letters from idhaar: laam and raa. Were you expecting those two letters? If not, let me explain why. Simply said, laam saakinah next to another voweled laam must merge as it is the same letter which automatically results in a shaddah scenario. Raa, well because it is close to the makhraj of laam and a stronger letter, then idghaam occurs here, too. In this circumstance laam al-fi'l will not have any markings. Absolutely none, zero. Since the laam has no markings the laam and raa receive a shaddah. Here is an example for you: **قُلْ رَبِّي**, pronounced **qur-rabee**. That's right merging is the right thing to do. Now, this ruling of idghaam makes sense and here's why.



"Observe the clarity of the laam of the verb..." -Jamzoori

The scholars of tajweed say that this is an obligation because this rule agrees with the Arabic language, in which the qur'aan was revealed. As for laam al-fi'l with idhaar it is applied to the rest of the letters and the laam is seen with a sukoon over it and no shaddah on the letter following it. Here is an example: **جَعَلْنَا**. I challenge you to find your own example. Go on now, you can do it. Wait, there is one last point I'd like to mention about this rule. When saying this laam before the letter noon, **do not** merge, pronounce it clearly. Here is one example to look out for: **قُلْنَا**.

Laam al-fi'l, quite comprehensive, wouldn't you say? Quick! Head over to the activity section to test your smarts about these laam saakin rules.



Laam al-Fi'l with idhaar

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~I attend Ummahaatul Mu'mineen Institute and have been studying here for two years. The course I am studying is Part-time Hifdh. My highlight from studying with the Institute is learning about tajweed. I would recommend the Institute and the course to family as well as friends. While studying my course I have learned how to memorize the qur'aan better. My aim while studying here is to recite the qur'an the way it was revealed to the prophet Muhammad (salallaahu 'alaihi wa sallam).

Ummahaatul Mu'mineen Institute

~I am attending Ummahaatul Mu'mineen Institute. I have studied here for two years, alhamdulillah. The course I am studying is part-time hifdh. I would say my highlight of studying at the school is being able to memorize and learning tajweed. I would definitely recommend the Institute and the course to family and friends. From studying at the institute I have learned that when I patiently apply myself I can achieve many things, bi'ithnillah. My aim while studying with the institute is to learn the tajweed rules of Quran and in time memorize the whole Qur'an, insshaAllah.

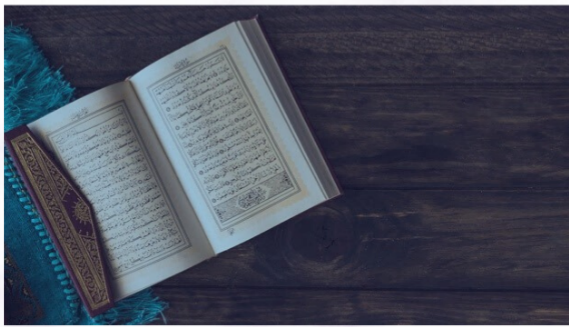
Ummahaatul Mu'mineen Institute



MY QUR'AAN JOURNEY

INTRODUCTION

In order to motivate the readers and to spread a bit of positivity, we conducted two interviews with two different women at different parts of their journey with the Qur'aan. Within both, there are gems and benefits for the readers, no matter their age or their current position in their journey.



INTERVIEW WITH A STUDENT - 17, BRISTOL, UK.

How old were you when you first learnt to recite the Qur'aan?

I had to ask my mum, she said I was around six years old.

Do you remember how you used to feel about Qur'aan lessons as a child?

I didn't have many struggles but I would come across difficult suwar and have to stay behind. So, as a child, I saw that as my free time being taken up by being in the masjid was not fun in my eyes, and my teacher was not very nice, so it was not the best experience.

Was there a specific time in your life where you decided to take the recitation and memorisation of the Qur'aan more seriously?

Definitely when I came into Salafiyyah, I started to know the importance of the Qur'aan and how we have to ponder over it,

and memorise it. I feel like that was when I decided I needed to properly implement it into my life, alhamdulillah.

What was your first step thereafter?

My first step after that was starting the Qur'aan all over again, even though I knew some of the simple suwar, I felt like I didn't want to make any mistakes, after learning the importance of reciting it properly, I didn't want to fall into any mistakes. My teacher advised me to start all over again, she allowed me to choose what I wanted (either continuing from what I knew, or starting again), but I felt like it was best for me to start over.

How many teachers have you had since?

I've had five teachers in the past, my first teacher was a Somali teacher, and then I had a Pakistani teacher, and I had some difficulties as they used a different script to what I was used to, so I struggled there. Then I went to a Somali teacher again, but I didn't stay there for too long. I then started having a lesson via skype with a teacher in Somalia, it was good but just a bit too inconsistent, I preferred being face-to-face with a teacher. Finally, I have my current teacher at Markaz Ibn Sireen in Bristol, and alhamdulillah, I love it there so

much! I have stuck with her since I decided to take the recitation and memorisation of the Qur'aan more seriously.

What has been your greatest struggle in your journey with the Qur'aan?

I'm still young, and I still have a lot to learn and a lot to memorise, but I feel like where I am, my main struggle was having to go from different teachers and having different experiences, to finally settling down with the right one and grasping the importance of the Qur'aan and why I had to be consistent, and why I had to perfect my tajweed for my memorisation. The greatest struggle for me was understanding that, because as a kid I wasn't really told that, I was just told to memorise and that's it. Also, I struggled with consistency, in terms of teacher and having a memorisation timetable, and it was a hindrance to my journey, alhamdulillah.

Continued
on the next
page.

KEEP READING!

MY QUR'AAN JOURNEY

CONTINUED INTERVIEW...

What has been the highlight of your journey with the Qur'aan?

The highlight for me was finally having an attachment with the Qur'aan and loving reciting it. I remember being a kid and going to the masjid and just reciting and having no real passion for it, when I would go home, I would just put that behind me. I would go home and continue with my normal life and forget about the Qur'aan. I didn't really have an attachment in the past, so it means so much to me to now have attained that attachment, to want to recite and to want to go back to it. The feeling when you're feeling lonely or when you feel unrest, and you know that you have the cure and you just want to go back to it to attain that calmness and satisfaction of being one step closer to memorising the Qur'aan. That attachment is the most amazing feeling.

What would your advice be to the sisters that want to learn the sciences of tajweed and want to memorise the Qur'aan?

My advice would be – don't look at everyone else's progress. It doesn't matter how quick they finish the Qur'aan. What matters is that you are consistent, and you perfect your recitation and your tajweed. If you memorise the Qur'aan and you don't have good tajweed, you can fall into many errors when you're reciting, then that is a problem. So, take your time, you will see the fruits and the rewards in the end. In regard to memorising the Qur'aan, first and foremost, ask Allaah to keep you steadfast and firm and to allow you to preserve it in your memory and

then you need consistency! You really need it, because if you memorise nine pages in a day and you don't go over it, you will forget it! So, you need to have a timetable and you need to be firm in it. Always be consistent, go back on your previous pages that you have memorised! You have to be consistent otherwise you will just fall off. Ask Allaah to protect you from your future sins and ask Him to forgive you for them, as sins can affect your memorisation.

What would your advice be to those who do not place importance on these matters?

My advice would be – educate yourselves on the importance of pondering over the statements and implementing them into your lives, and also the importance of the rewards that you get out of it, like if you recite one letter, you get ten rewards! If someone actually understood that, you would not stop reciting the Qur'aan. Also contemplate on the fact that Allaah has bestowed so many blessings upon you and you can't even go out of your day and give some time to recite and ponder over His statements, it really shows ingratitude. Educate yourself on these matters.

If you could talk to yourself at these three times during your journey, what would you say?

1- Before you took learning the Qur'aan seriously

I would tell myself to focus on the importance of the Qur'aan. I would tell myself to understand WHY I should be focusing on the Qur'aan and memorising it. I wasn't educated back then on these matters, and that meant I wasted a lot of time in my youth where I could have been memorising, had I understood the importance properly.

2 – When you faced your first trial

I would tell myself at that time, don't put pressure on yourself or give yourself too high a standard, take your time, even if it is just a little bit of effort every day, do it! Don't make yourself feel sad because you're not achieving something you planned,

Continued
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page.

KEEP READING!

MY QUR'AAN JOURNEY

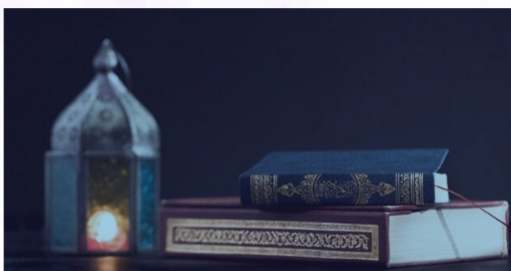
CONTINUED INTERVIEW...

Just appreciate your small steps. Try to look at your distractions and consider how you can distance yourself from them.

3- When you felt embarrassed or disheartened by your mistakes

This was when I went to Markaz Ibn Sireen for the first time, and I saw that everyone was far ahead of me, I remember being unsure whether I should start again from the shorter suwar or whether I should join with them, because I felt embarrassed. But my choice to start all over again was the best decision I ever made. I would tell myself remember that everyone has their own struggles, just because you feel belittled doesn't mean that you are any less than the others, everyone has their own journey, so just be patient and focus on yourself and you will see the fruits and the rewards from it in shaa Allaah.

INTERVIEW WITH A TEACHER - BIRMINGHAM, UK



How old were you when you first learnt to recite the Qur'aan?

I was four years old.

Do you remember how you used to feel about Qur'aan lessons as a child?

As a child I felt like it was more of a religious duty that we had to complete in order to be able to play and have fun. It wasn't made to be a fun activity, it wasn't made exciting, it was very strict, and I wasn't allowed to move during the lesson, at the time it was very difficult for me. The training age is by the age of seven, but at the age of four or five, it was very difficult for me to be told to be kept still for one hour and not move. It was too much for me. It ended up creating a dislike for it.

Was there a specific time in your life where you decided to take the recitation and memorisation of the Qur'aan more seriously?

When I turned 17, I came to Salafiyyah, and that is when I realised the importance of what I had learnt when I was younger. I realised that I couldn't learn any more about my religion without knowing the Arabic language and without being able to recite the Qur'aan and understand it. And as I learnt all of this, it changed to become more of a pastime for myself and an enjoyable activity for myself.

What was your first step thereafter? My first step was to travel to Egypt and find a Qur'aan and Arabic teacher, and learn the rules. The quotation that really stuck with me and pushed me to want to go out and study the language and the Qur'aan, was the following statement of Shaykh

'The quotation that really stuck with me and pushed me to want to go out and study the language and the Qur'aan, was the following statement of Shaykh Al Islaam Ibn Taymiyyah:

'Verily this language (Arabic) is from the Deen, and knowledge of it is an obligation... (The book of Allaah and the sunnah) are not understood except by understanding the Arabic language. Hence, that which leads to an obligation, becomes an obligation itself.' Iqtidaa'us-Siraatil-Mustaqeem (2/207)*

My students will know, when they join me and they receive my welcome pack, this quote is on it. Linking the two sciences that I teach (Qur'aan and Arabic) is something that I am passionate about due to this quote that I came across many years ago at 17 years old."

*Editors note - This specific translation was taken from TROID.org

Continued
on the next
page.

KEEP READING!

MY QUR'AAN JOURNEY

CONTINUED INTERVIEW...

How many teachers have you had since?

I spent 6 months in Egypt, intensively studying Arabic, the Qur'aan and tajweed. Then I returned to the UK, and I continued my journey with a teacher. Then I moved to Saudi, I had two teachers there. And then I had two Egyptian teachers online whenever I was back in the UK for a few months, so I made sure I had them to make sure I didn't forget anything whilst I was back in the UK for a few months.

What has been your greatest struggle in your journey with the Qur'aan?

Memorisation. Recitation was never a problem alhamdulillah, once I learnt the rules, I was fluent and able to teach and pass that on to others. But memorisation was difficult for me, because when I got older, my speed of memorisation slowed down, and I would often find myself getting confused between similarities in the Qur'aan.

What has been the highlight of your journey with the Qur'aan?

The highlight is the joy of being able to pass that which I've learnt on to others, and seeing them improve.

What would your advice be to the sisters that want to learn the sciences of tajweed and want to memorise the Qur'aan?

My advice would be – to be consistent and to be committed. It doesn't mean that you have to travel abroad in this day and age, you can do it from home.

However, you need to be consistently committed, even if it means once or twice a week having lessons with somebody, rather than intensive short-term commitment with big gaps in between.

What would your advice be to those who do not place importance on these matters?

My advice would be – For those who are practicing, you will regret it one day, especially when you get older and you don't have the same level of concentration and memorisation. You will wish that you had done it when you were younger. For those who are not practicing, you won't realise what you are missing (in terms of the strength in Imaan and the contentment it gives your heart when you can recite the Qur'aan properly as a believer) until you start practicing, and then you will realise how much you have missed from not being able to do so.

If you could talk to yourself at these three times during your journey, what would you say?

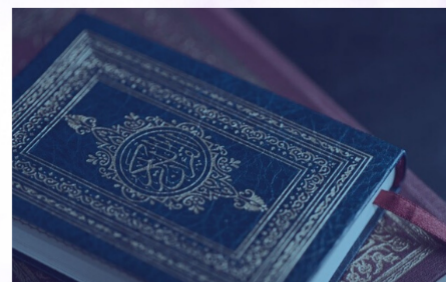
1 – Before you took learning the Qur'aan seriously

I would tell myself that this is not just a chore that your parents are forcing you to do, this is something that will aid you for the rest of your life.

2 – When you faced your first trial

This was when I was trying to memorise the longer suwar, soorat al Baqaraa and soorat Aali Imraan, I would get frustrated with myself for not being able to make links between the ayat and also with the similarities between ayat on different pages.

I would tell myself not to give up, even if you can't do it, persevere because the revision will be a long term thing, for the rest of your life, so carry on memorising because you can always come back to it later. You have to realise that if you refuse to move on until it is absolutely perfect, then you will not progress. You have to understand that revision is a big part of the journey for the rest of your life.



Continued
on the next
page.

KEEP READING!

MY QUR'AAN JOURNEY

CONTINUED INTERVIEW...

3 - When you felt embarrassed or disheartened by your mistakes

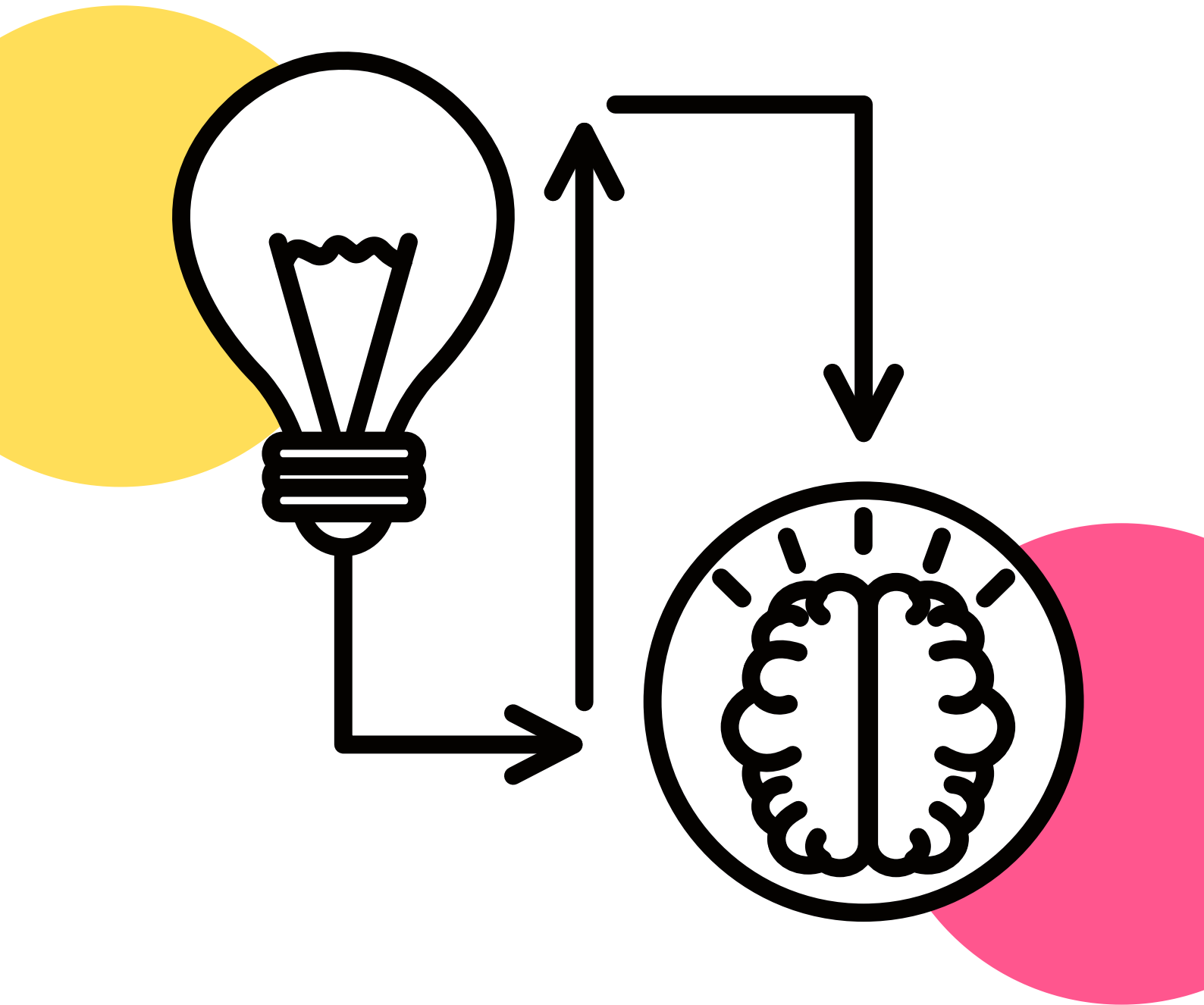
This was when I was studying with a Qur'aan school in Saudi, I could never say the raa properly. Every day the teacher would try to get me to say the raa without using my lips, when it came to pronouncing it with tafhkeem (heavily), that would be when I would use my lips to compensate for the fact I couldn't produce the sound with my tongue. So one day, the teacher called me to the front and made me sit in front of the whole class and held my face and made me say the raa without moving my lips, she then made me take my hands and put them on my face. I would tell myself that although that moment was very embarrassing, it actually was very worth it, because thereafter I never made that mistake again, and I would advise all students to not be shy when it comes to being corrected by somebody, whether in a one-to-one session, or in a group setting.

**Many thanks
to the two sisters that
took part in
this Qur'aan journey
interview!
They were
kind and patient with
the entire process,
Allaah reward them
both, aameen!**



*We hope that you were able to take
some benefit and inspiration from two
sisters at very different parts of
their journey!*

DECIPHER



Translate knowledge into action, by way of games!

WORDSEARCH ACTIVITY

Can you find all of the hidden tajweed terms in this puzzle?

Ghunnah is intrinsic to both
Meem and Nun!

Qalb is another
name for Iqlaab!

Words

GHUNNAH

IDGHAAM

IDHAAR

IKHFA

LAAMSAAKINA

MEDD

NUNSAAKINA

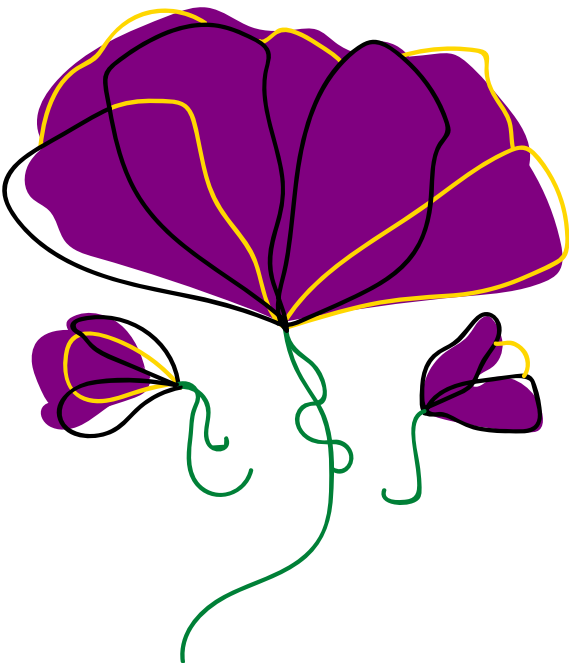
QALB

SHIDDAH

TAWASSUT

N	Y	H	G	J	G	M	R	F	I	G	H	D	J	R
G	U	R	W	H	C	Q	Y	E	H	D	T	Q	Y	L
Q	M	N	N	R	A	P	C	U	M	L	A	E	T	Q
Y	C	C	S	M	W	D	N	D	N	O	W	A	R	D
M	E	D	D	A	O	N	D	T	U	V	A	Q	A	F
L	A	A	M	S	A	A	K	I	N	A	S	F	A	I
H	F	X	R	H	D	K	E	R	H	R	S	Q	H	L
M	A	A	H	G	D	I	I	A	Y	S	U	Y	D	S
S	V	H	V	E	F	F	F	N	H	O	T	B	I	T
P	T	D	S	M	J	H	X	S	A	Q	P	T	R	A
D	E	X	G	Z	K	G	X	M	T	V	A	U	N	T
P	M	Q	C	I	Q	F	F	M	R	C	X	L	Q	U
C	Y	P	N	B	V	Y	X	E	Z	C	Y	S	B	W
K	K	P	L	V	S	A	Q	N	D	H	D	D	I	Z
O	Q	W	M	S	I	L	H	H	C	U	H	M	C	I

Tawassut and Shiddah
are part of the sifaat of the letters!



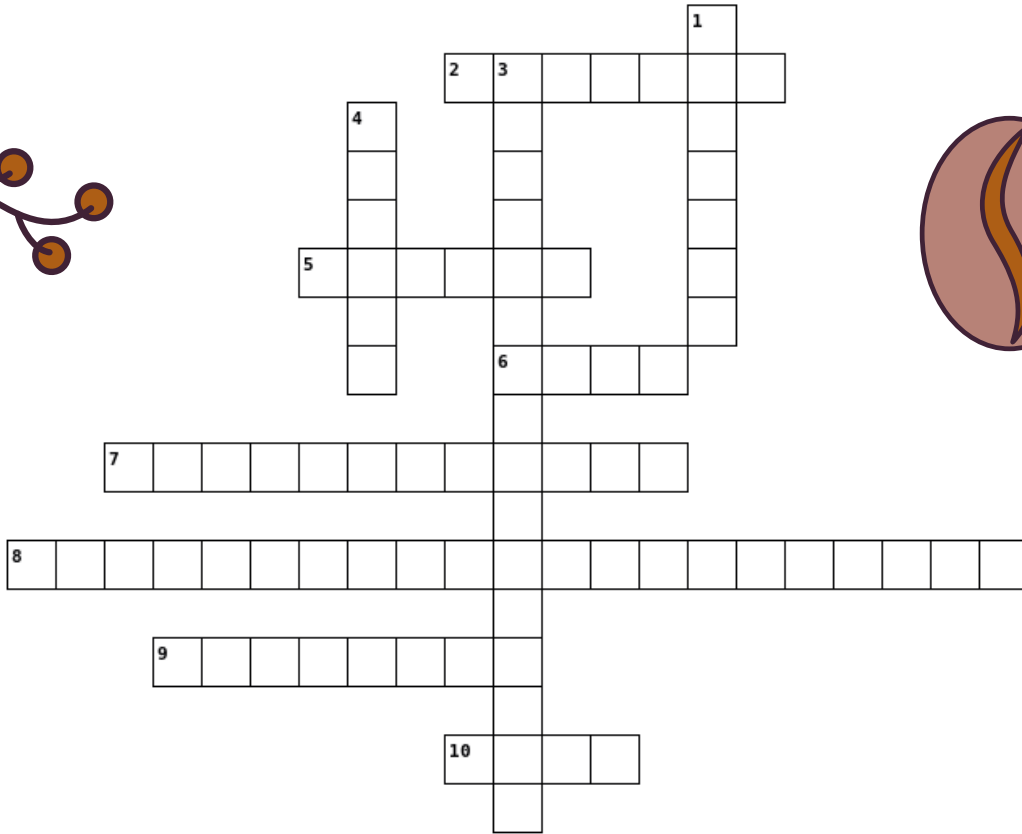
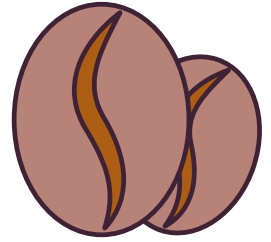
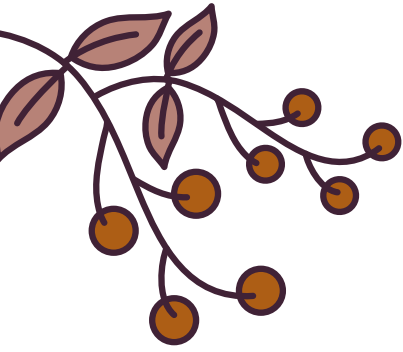
Fact!

Wordsearches help to keep your brain active which boosts your memory and brain development.

Experts say this can help you prevent and delay the onset of neurological disorders like Dementia and Alzheimer's.

COFFEE N CROSSWORD

It's coffee time but you're bored! Hmm...what to do? Well, grab that cuppa and test your tajweed knowledge with this Idhaar & Idghaam of Noon Saakinah crossword! Trust me, this crossword will make you go "mmmmmmmmmm."



Across

2. One of the 4 words in the Quran where Idhaar Mutlaq is applied
5. One of the throat letters
6. One of the letters where the Noon is completely merged into
7. Noon free from any vowel, written and pronounced
8. Its 2 letters are Laam and Ra
9. Idghaam letters that form the word...?
10. Stop without taking a breath

Down

1. Noon pronounced but not written. Occurs at the end of nouns
3. Its letters are Yanmu
4. Pronouncing every letter from its articulation point without a Ghunnah on the clear letter



UNSCRAMBLE THE SCRAMBLED!

Time for clue solving! Unscramble each of the clue words. Copy the letters in the numbered cells to other cells with the same number.

MIMA ROZAJMOI

2

19111221

NONO

2215716

NATNEEW

8

KASNAI

1718205

IS

6

LABQ

194

LYON

1413310



1234

56

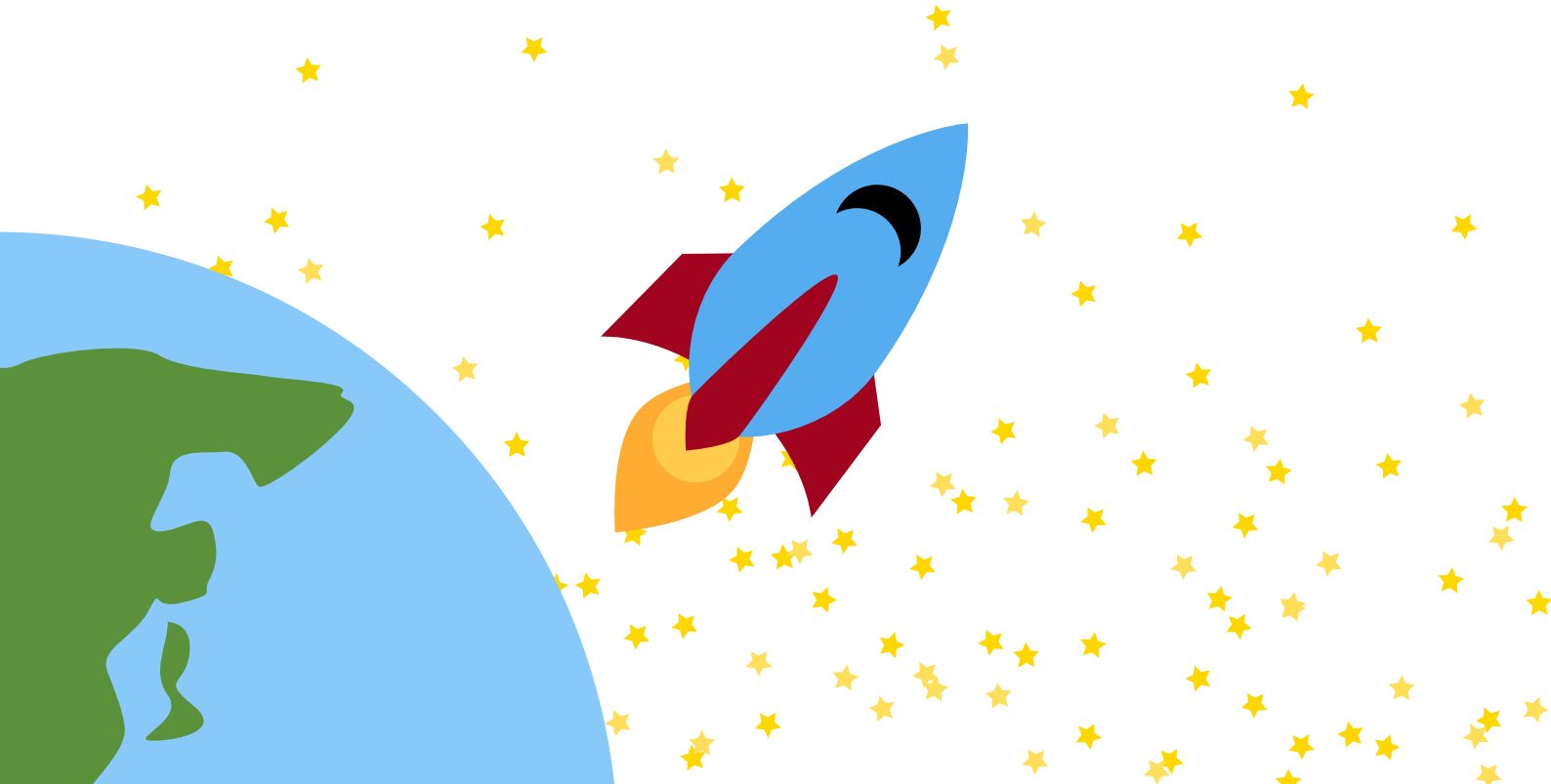
78910

F

1112

13141516

171819202122



MEEM MAZE

و الميم إن تَسْكُنْ تَجِي قَبْلَ الهِجَا لَا أَلِفٍ لَّيْنَةٍ لِّذِي الهِجَا
أَحْكَامُهَا ثَلَاثَةٌ لِّمَنْ ضَبَطَ إِخْفَاءٌ إِدْغَامٌ وَ إِظْهَارٌ فَقَطْ

These letters are lost!

They all came just after a meem saakin, but they don't know what rule they fall into now.
Help them find their way through the maze to their tajweed ruling when they follow meem saakin!

ا ب ت ث
ج ح خ د ذ
ر ز س ش
ص ض ط
ظ ع غ ف
ق ك ل م
ن ه و ي ء

START
HERE!

اظهار شفوي
Idhaar
Shafawee

اخفاء شفوي
Ikhfaa
Shafawee

ادغام مثلين صغير
Idghaam
Mithlayn Sagheer

Which Laam is Applied?

Guess the laam saakinah rule highlighted below and write it on the corresponding line.

laam al-qamariyyah ~ laam ash-shamsiyyah ~ laam al-fi'l

1. الْأَرْضُ. _____
2. فَقُلْنَا. _____
3. الصَّلَاةَ. _____
4. أَلْفِينَا. _____
5. أَنْتَ الرَّقِيبَ. _____
6. اجْعَلْ لَنَا. _____
7. عَلَى أَلْقَوْمٍ. _____
8. وَأَرْسَلْنَا. _____
9. لَكُمْ أَلْيَلٍ. _____
10. مَا سَأَلَ تُمُوهُ. _____

ANSWER KEY

UNSCRAMBLE THE SCRAMBLED!

Time for clue solving! Unscramble each of the clue words. Copy the letters in the numbered cells to other cells with the same number.

MIMA ROZAJMOI **l m a m** **J a m z o o r i**

NONO **n o o n**

NATNEEW **T a n w e e n**

KASNAI **s a a k i n**

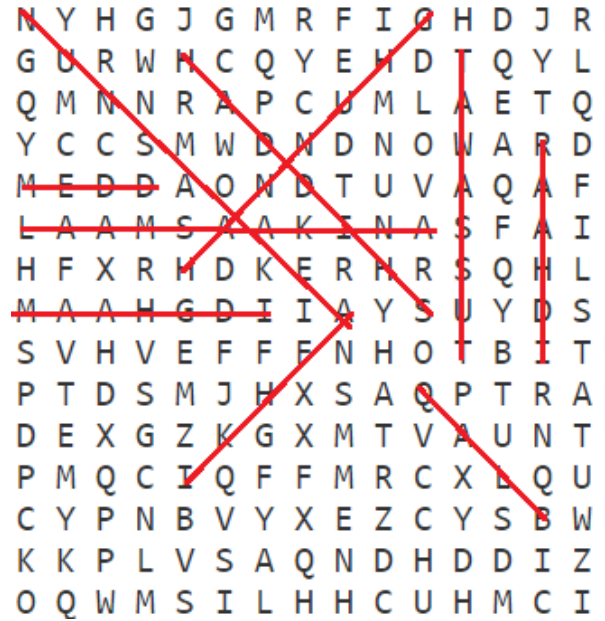
IS **i s**

LABQ **q a l b**

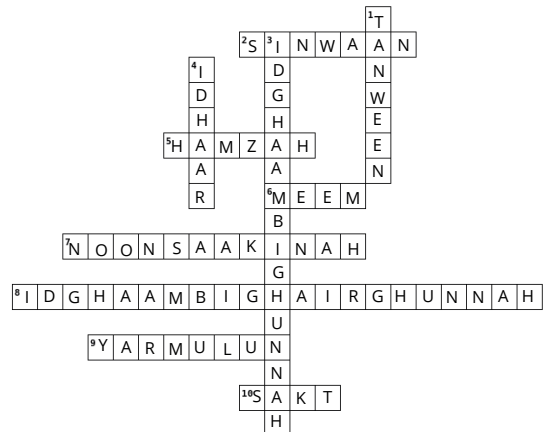
LYON **o n l y**

q a l b **i s** **o n l y** **F o r** **n o o n** **s a a k i n**

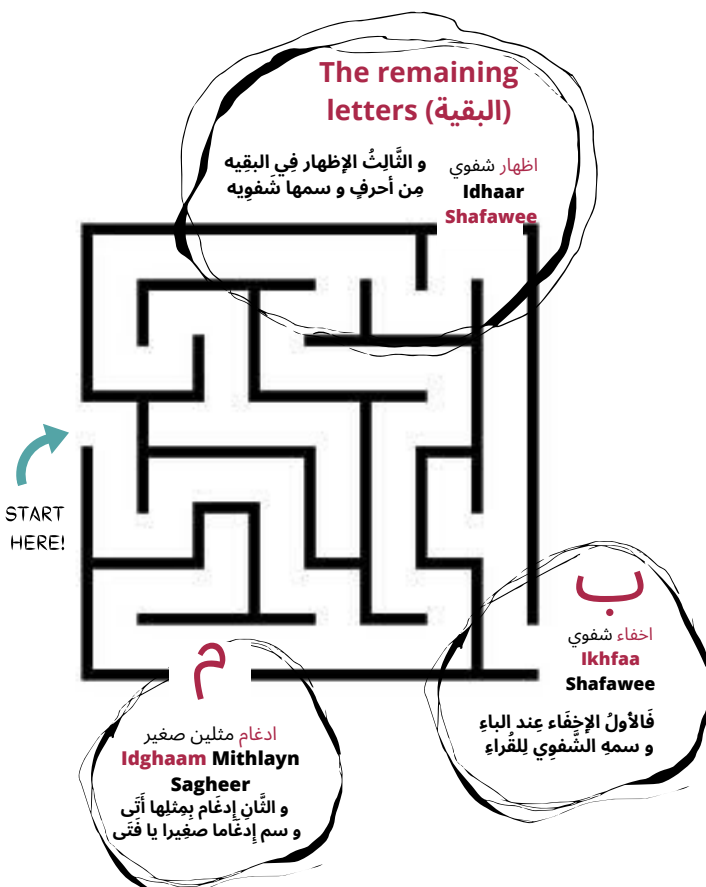
Tajweed terms wordsearch



COFFEE N CROSSWORD



MEEM MAZE



The remaining letters (البقية)

اظهار شفوي
و الثالوث الإظهار في البقية
من أحرف و سمها شفويه
Idhaar
Shafawee

ب
اخفاء شفوي
ikhfaa
Shafawee

ادغام مثلين صغير
Idghaam Mithlayn
Sagheer
و الثان إدغام بمثلها أتي
و سم إدغاما صغيرا يا فتى

Which Laam is Applied?

How many did you get right?

- الأَرْض. laam al-qamariyyah
- فَقُولْنَا. laam al-fi'l
- الصَّلَاةَ. laam ash-shamsiyyah
- أَلْفَيْنَا. laam al-fi'l
- أَنْتَ الرَّقِيبَ. laam ash-shamsiyyah
- اجْعَلْ لَنَا. laam al-fi'l
- عَلَى أَلْقَوْمٍ. laam al-qamariyyah
- وَأَرْسَلْنَا. laam al-fi'l
- لَكَ أَلَّا يَلَّ. laam ash-shamsiyyah
- مَا سَأَلَ تُمُوهُ. laam al-fi'l



THIS MAGAZINE WAS
COMPILED SEEKING THE
REWARD FROM ALLAAH
(SUBHAANAH) AND THEN
WITH THE HOPES TO
BENEFIT ITS READERS.

MAY ALLAAH PLACE THIS ON OUR SCALE OF
GOOD DEEDS AND BLESS YOU, OH READER,
TO RETAIN ITS INFORMATION, AMEEN!

WITH ALLAAH LIES ALL SUCCESS

-Tuhfatul Atfaal Team

