

Full mouth's rules

The quality of **Isti'la** (full mouth) is such that when pronounced the major portion of the tongue from the back will rise towards the palate.

The following 7 letters are called musta'liya. They are **full mouth everytime**:

خُصَّ ضَغَطٌ قَطُّ
خ ص ض غ ط ق ظ

If before the letter ل of الله there is

a Zabar (Fat'hah) َ
عِنْدَ اللَّهِ - نَرَى اللَّهَ
سُبْحَانَكَ اللَّهُمَّ

a Pesh (Dhammah) ِ
وَاتَّقُوا اللَّهَ - رَحْمَةُ اللَّهِ
وَإِذْ قَالُوا اللَّهُمَّ

a Zer (Kasrah) ِ
بِإِذْنِ اللَّهِ - اللَّهُ
قُلِ اللَّهُمَّ

Rules of Alif Maddah: If before it there is a letter which has to be read full mouth, then the Alif Maddah will be full mouth also. Otherwise, he will be empty mouth.

A. Full mouth example :

وَإِذْ قَالُوا - خَالِدًا - غَالِبًا - أَصَابَكَ - تَضَارُّ - رَأَى كَبُونًا

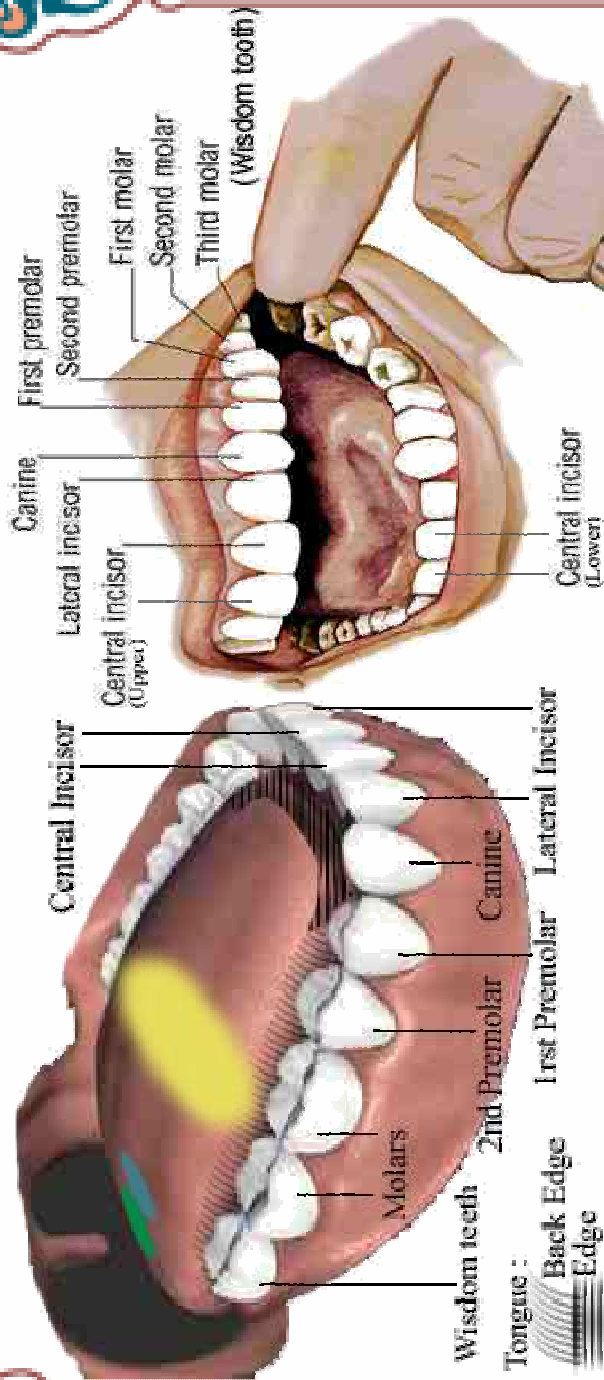
B. Empty mouth example:

سُبْحَانَكَ - بَاطِلًا - تَارِكًا - تَكَادُ - سَاحِرَانِ - دَائِرَةٌ

The letter ل of الله will be read **full mouth (puur)**

The letter ل of الله will be read **empty mouth (baarik)**

Makhaarij



LET TER	MAKHRAJ: PLACE WHERE THE SOUND ORIGINATES
	EMPTINESS OF THE MOUTH
madah ا	The letter "ا" will be maddah (stretched) if there is a letter with Fat'hah (Zabar) before it.
madah و	The letter "و" will be maddah (stretched) if there is a letter with Dhamah (Pesh) before it.
madah ي	The letter "ي" will be maddah (stretched) if there is a letter with Kasrah (Zer) before it.
	THROAT
ء	Part of the throat nearest to the chest
ح	Centre of the throat
خ	Part of the throat nearest to the mouth
	TONGUE WITH PALATE
ق	Extreme back of the tongue (green fig.2)
ك	Back of the tongue (blue fig.2)
ي ش ج	Centre of the tongue (yellow fig.2)

The 5 letters in red ق ط ب ج د (قُطِبَ جَدٌ) have the quality of Qalqalh (echoing sound).

The 7 letters underlined ح ص ض غ ط ق ظ (حُصَّ ضُغَطُ قُظٌ) have the quality of Isti'la (full mouth).

The letter ل of Allah and the ل are sometimes read full mouth, sometimes empty mouth according to its rules.

Stretching rules

The Alif will be maddah if there is a letter before it with a Zabar َ

It could be written as a Karaa Zabar ِ

قَالَ زَادَ كِتَابُ كِتَابٍ سُبْحَانَكَ

The Waaw will be maddah if there is a letter before it with a Pesh ِ

It could be written as a Ultaa Pesh ِ

نُوحٌ تَوْبُو لَهُ دَاوُدَ وَجْهَهُ غَاوِنَ

The Yaa will be maddah if there is a letter before it with a Zer ِ

It could be written as a Karaa Zer ِ

دِينِي أَرِنِي أَلْفَ فِيهِ بِهِ

To be stretched there shouldn't be any letters saakin after the letter maddah (in the next word). In these examples, the letters maddah won't be read.

نَبِيِّ اللَّهِ
وَأَذَقَالُوا اللَّهُمَّ
فِي الْكِتَابِ

Note: The letter mad should be stretched for 1 alif if you stop on it.

1) If there is one of these :

- a sukoon (◌) (in the same word)
- a hamza (ء أ إ) (in the same or the next word)

after the letter maddah then it has to be stretched for long (equivalent of the time between 2½ Alif and 4 Alif).

تُضَارُّ كَفَرُوا إِنْ بِهِ إِلَى أَوْلِيَاءِ

In the Quran, it is usually represented with a ~ or a ِ.

2) Otherwise, it should be stretched for the equivalent of only 1 Alif.

بِهِ رُسُلٌ إِلَى رَجُلٍ دَاوُدَ نُوحٌ كِتَابٌ

Note 1: There are certain word in the Qur'aan in which the Alif is written, but read only when stopping on it. e.g. 1) لَكِنَّا in Surah Kahaf (Ruku 5).

2) The word أَنَا wherever it appears alone (or with Fa), as in: أَنَا أَكْثَرُ-أَنَا أَعْلَمُ-فَأَنَا أَوْلُ. But in such word as وَأَنَاسِي-أَبَاءَنَا-جَاءَنَا, the alif will be always be read.

Note 2: There are certain word in the Qur'aan in which the Alif is written, but not read at all. e.g. لَا أَتَمُّ in Surah Hashr (Ruku 2), لَا إِلَهَ إِلَّا الْحَيُّ in

Surah Saffat (Ruku 2), لَا أَذْبَحَنَّهُ in Surah Naml (Ruku 2), لَا أَوْضَعُوا in Surah Taubah (Ruku 7), لَا إِلَهَ إِلَّا اللَّهُ in Surah Ale Imran (Ruku 17).

Note 3: There is only one place in the Qur'aan where Imaalah is made: مَجْرَهَا in Surah Hood (Ruku 4).

Noon Saakin and Tanween's rules

If after a Noon Saakin ن (in the middle or at the end of a word) or after any letter with a Tanween (the Tanween can only be at the end of a word) there is one of the following letters...

NOTE: The sound of a Noon saakin and a Tanween is the same.

بَا = بَنَّ
غَا = غَنَّ
كَ = كَنَّ

Any of the 6 Huroofe Halqi

ء (ا) ه ع ح غ خ

Izh'haar

مِنْ أَهْلِ - مِنْهُمْ - عَلِيمًا حَكِيمًا - رَحْمَةً خَيْرًا

Any of this 2 Huroofe

ل ر

Idghaam Taam (Tashdeed without Ghunnah)
مِنْ لَدُنْ - عَيْشَةٍ رَاضِيَةٍ

Any of the 4 Huroofe

ي و م ن

exception:

دُنْيَا - بُنْيَانٌ - قِنْوَانٌ - صِنْوَانٌ

Idghaam Naaqis (Tashdeed with Ghunnah)

مِنْ وَرَقَةٍ - مُنَادِيًا يُنَادِي - قُرْآنٌ مُجِيدٌ

The letter Baa

ب

Qalb (change into م, with Ghunnah)

مِنْ بَعْدٍ - أَبَدًا يَأْمُرُ - يَوْمَئِذٍ يُجْزَى بِجَهَنَّمَ

Any of the 15 remaining Huroofe:

ت ث ج د ذ ز س ش
ص ض ط ظ ف ق ك

Ikhfaa (light nasal sound)

أَنْتُمْ - بِالْأَنْثَى - عَيْنٌ جَارِيَةٌ - شَيْءٌ شَهِيدٌ

It will be done if after ن or tanween there is no Huroofe Halqi, no ب and no letter with tashdeed ّ.

It will be read
WITHOUT NASAL SOUND

The ن will disappear or the tanween will become simple Harakat, then the letters will be mixed because of the tashdeed.

It will be read
WITH A NASAL SOUND

The difference between Ikhfaa and Ghunnah is that Ikhfaa is a light nasal sound, whereas Ghunnah is a deep nasal sound. Also in the Ghunnah of ن the tongue touch the palate, whereas in the Ikhfaa the tongue raise towards the palate but doesn't touch it. Their duration are both equivalent to one Alif.

Makhaarij

MAKHRAJ:	
LETTER	PLACE WHERE THE SOUND ORIGINATE
EDGE OF THE TONGUE AND ROOTS-GUMS OF THE TEETH	
ع	Upturned Back edge of the tongue (either left side, right side or both)
ل	Roots of molars and premolars (either left side, right side or both)
د	Gums from the 1st premolar of one side to the 1st premolar of the other side
ذ	Gums from the Canine of one side to the Canine of the other side
ر	Gums from the Lateral Incisor of one side to the Lateral Incisor of the other side
TIP OF THE TONGUE AND CENTRAL INCISORS	
ط د ت	Root of Upper Central incisors
ظ ذ ث	Edge of Upper Central incisors
ص س ز	Edge of Lower and Upper Central incisors
LIPS	
ف	Edge of Upper Central incisors
ب	Wet portion of bottom lip
م	Meeting of wet portion of both lips
و	Meeting of dry portion of both lips
	Incomplete meeting of both lips in an "O" shape

The 5 letters in red **ق ط ب ج د** (قُطِبَ جَدًا) have the quality of Qalqalh (echoing sound).

The 7 letters underlined **خ ص ض غ ط ق ظ** (خَصَّ ضَعَطَ قِظًا) have the quality of Isti'la (full mouth).

The letter ل of Allah and the ر are sometimes read full mouth, sometimes empty mouth according to its rules.

Full mouth's rules

If the ر is mutaharik or if the ر is mushaddad then the rules will be in accordance with the harakaat upon the the ر .

a Zabar (Fat'hah) َ
حَرَمٌ - شَرًّا - رَبَّنَا - ذِكْرِي

a Pesh (Dhammah) ُ
رَسُولٌ - يَمْرُونُ - كَفَرُوا

a Zer (Kasrah) ِ
رِجَالٌ - شَرٌّ - وَقِي

the ر will be read full mouth.

If the ر is saakin preceded by a mutaharik

The ر will usually* take the rules according to the harakat of the letter mutaharik

a Zabar (Fat'hah) َ
أَرْسَلٌ - حَرْتُ - وَالْعَصِيرِ

a Pesh (Dhammah) ُ
وَأَذْكَرٌ - لَفِي خُسْرٍ

a Zer (Kasrah) ِ
شَاوِرَهُمْ - وَلَا بَكْرٍ

the ر will be read empty mouth.

If the ر is saakin before it another saakin preceded by a mutaharik. This rule applies *only* when making waqf (stopping)

The letter before ر is not ي
وَالْعَصِيرِ - وَلَا بَكْرٍ

The letter before ر is a ي
خَيْرٍ - الْأَنْذِيرِ - وَالطَّيْرِ

*: There are 3 conditions for this ر to be empty mouth:
1) Kasratul-Asli (i.e. permanent) 2) Kasra in the same word
3) No letters musta'liya after it (only 4 example in the Quran)

Stopping rules

To stop at the end of a word:

Step 1. Look is the last letter of the word is a Round Taa ة or not.

YES

The Round Taa ة will become a Small Ha ه with a sukoon on it.

خَاوِيَةٌ - وَاَعِيَةٌ - لَأَغِيَةٌ - الْمِيْمَنَةُ
خَاوِيَهٌ - وَاَعِيَهٌ - لَأَغِيَهٌ - الْمِيْمَنَةُ

NO

Step 2. Look is the last letter has a Do Zabar َ on it or not.

YES

The Do Zabar َ will become a simple Zabar followed by an Alif.

اِذَا - اَيَّامًا - خَيْرًا - مَاءً - اَبَدًا
اِذَا - اَيَّامَا - خَيْرَا - مَاءَا - اَبَدَا

NO

Step 3. If the last letter is not Round Taa and doesn't have a Do Zabar, (i.e. it is a letter other than a Round Taa with Zabar, Zer, Pesh or with sukoon or with Do Zer or Do Pesh) then the last letter will be read with a **sukoon** regardless what was on it before.

شَهِيدٌ - عَيْنٌ - رُسُلٌ - رَاكِبُونَ - بَاطِلٌ - تَارِكٌ - وَاذٌ - قَالُوا - بِمَا - اَنْتُمْ
شَهِيدٌ - عَيْنٌ - رُسُلٌ - رَاكِبُونَ - بَاطِلٌ - تَارِكٌ - وَاذٌ - قَالُوا - بِمَا - اَنْتُمْ

Note 1: Whenever a waqf (stop) is done on such a word that its last letter is with a tashdeed, that letter should be prolonged between $1\frac{1}{2}$ and 2 of itself.

فَطَلٌ
النَّبِيُّ

Note 2: Whenever a waqf is done on a letter with a tashdeed, but also possesses the quality of Qalqal then the echoing sound should be done after a time between $1\frac{1}{2}$ and 2.

الْحَجُّوتُ وَتَبُّوتُ
اِنَّهُ الْحَقُّ

