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بسم الله الرحمن الرحيم

Honourable Al-Shaikh Al-Muqri Hafiz Ahmad Saeed. *May* **Allāh** (ﷻ) *protect him*!

السلام عليكم ورحمة الله وبركاته، وبعد

I am thankfull to you for gifting your book in the Art of Tajweed, in English language, to the Presidency of Al-Haramain (the Holy Mosque of Ka,abah and the Holy Mosque of the Prophet) Affairs.

I took my keen interest to fullfil your desire to review the book. But my poor English language, along with my lack knowledge of the Art of Tajweed, made me to look for a person who is the master of the both fields, while it became difficult to find the one who comprises the both.

Howevere I assure that this book, with your knowledge of the Holy **Qur'ān** and the Art of Tajweed, bestowed you by **Allāh** (ﷻ), in addition to your commond on English language, plus your long experience in this field which was your first priority in educating the students in Nigeria. Thus the notes you wrote for them were the seed of this book.

All these elements are reliable to give the reader full confidence in the book, as well as, in the author of the book.

I hope that you will be given the reward of a Sunnatul Hasanah (سُنَّةٌ الْحَسَنَة, i.e., good practice)for your pioneering work in this field.

As the content of the book have a beneficial knowledge, but the most beneficial knowledge, so I pray my **Allāh** (ﷻ) to continue your this deed till the day of Judgement.

Thanks again for you on behalf of the Presedency of Al-Harain Affairs.. والسلام عليكم ورحمة الله وبركاته

Your brother
Saleh bin Abdur Rahman
Al-Husayyen.
(Head of the Presidency of
Al-Haramain Affairs)

10 / 07 / 1429

بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله محمد الأمين وعلى آله وصحبه أجمعين.

Qari Ahmad Saeed has been serving the art of recitation and intonation for a long time in the kingdom of Saudi Arabia. He, also, has a good experience of English langue.

He has written this book for the English speaking people, who are interesting in reciting the Holy **Qur'ān** with good intonation.

This book guides his readers to pronunciate the Arabic alphabet from their correct point of articulations. It also guides them to recite the Holy **Qur'ān** according to the laws and principles of the art of recitation and intonation.

The correct pronunciation of the Arabic words and alphabet was difficult to some extent for the people living in the West as compared to those of East. So they need some more efforts to solve this problem and to make it easy for them.

By the grace of **Allāh** (ﷻ), this book will do the job successfully and in a very convenient way.

Qari Ahmad Saeed had taught the Holy **Qur'ān** in Nigerai for two years (1977-1979) on behalf of the World Muslim League.

He came to Riyadh in 1402 A.H. Since then he has been taking the Holy **Qur'ān**'s classes, where the students

learn the Holy **Qur'ān** by heart.

One of his students is a Prayer Leader in Madina Sanctuary, now a days.

This book of Qari Ahmad Saeed is an authentic and an important work on the correct recitation of the Holy **Qur'ān**.

Some scholars have, already, been verified this book on the basis of language as will as the art of recitation and intonation.

Hopefully, with the grace of **Allāh** (ﷻ), this book will do a useful job.

Sayed Mohammad Rabey Hasanî Nadwî
Nazim (Ractor) Nadwatul Ulama, (India)
President All India Muslim Personal Law Board.
03 / 04 / 2008

بسم الله الرحمن الرحيم

الحمد لله رب العلمين، والصلاة والسلام على النبي الكريم
محمد وعلى آله وصحبه أجمعين.

The relations between me and **Qāri Aḥmad Saeed** are long-established. The Generous **Allāh** (ﷻ)made him, very quickly, a master.

It is personally observed that the one who acquires the knowledge with interest and love, will be uplifted by the Generous **Allāh** (ﷻ).

This is why the Generous **Allāh** (ﷻ) bestowed him the love of writing and authorship.

The original source of the under-surveillance book is: **Mu'allimut Tajweed lil Muta'allimul Mustafeed** (معلم التجويد للمتعلم المستفيد), in Urdu language, written by the late Scholar **Qari Muḥammad Sharif** (رحمة الله عليه), [my honourable teacher and the teacher of all those teachers who taught Qari **Aḥmad** Saeed]; the well-known Scholar of the art of recitation and intonation in Pakistan.

Mu'allimut Tajweed is an authenticated and illustrated book, where the issues related to the art of recitation and intonation are explained in full detail. And the way of explanation is so strange and extraordinary that no one could adopt it after him. Moreover the book is written in a question and answer style which helps the reader to understand easily. Praise be to **Allāh** (ﷻ) and His Majesty.

Similarly **Qari Aḥmad Saeed** adopted all the ways of easiness, and simplicity, so that he surpassed the source book

in this aspect. Praise be to **Allāh** (ﷻ) and His Grace.

Comprehensiveness of the book reveals from its index. And the job has been completed with all its stages.

It is noted that the human being is always eager to the most splendid things. **Qari Aḥmad Saeed** also thought, once more, about the easier sketch of the book. He began the struggle again and added some more articles to his previous collection. So this book represents the double struggled work of its author.

May **Allāh** (ﷻ), the Generous God, accept this struggle in a complete, effective and more operative way for its readers.

Muḥammad Taqiul Islām Dehlwī

26 / 08 / 2008 Lahore, Pakistan.

Translitration of Arabic Alphabet and Some Symbols in English Language[1]

كتابة الحروف العربية وبعض العلامات في اللغة الإنجليزية

Arabic Alphabets	Names	Transliteration
ا / ى	Alif / Alif Maqṣūrah	ā
ب	Bā	b
ت	Tā	t
ث	Thā	th
ج	Jeem	j
ح	Ḥā	ḥ
خ	Khā	kh
د	Daal	d
ذ	Ẓaal	ẓ
ر	Rā	r
ز	Zā	z
س	Seen	s
ش	Sheen	sh
ص	Ṣaad	ṣ

1 This table is taken from the translation of the Holy Qur'ān written by the late Abdullah Yousuf Ali printed at King Fahd Holy Qur'ān Printing Complex at Al-Madina Al-Munawarah in 1410 A.H. under the auspices of the Ministry of Hajj and Endowments.

The Vowels In Natural Prolonging[1]

Vowel	Name	Transliteration
ـَا	Prolonged Alif	ā
ـُوْ	Prolonged Waaw	ū
ـِيْ	Prolonged Ya	î

The Vowels In Secondary Prolonging[2]

ـَا	Prolonged Alif	aa
ـُوْ	Prolonged Waaw	oo
ـِيْ	Prolonged Yā	ee

1 Where the prolonging is equal to 2 beets only, e.g., the word لَهَا (Lahā), لَهُ (Lahū), فِيْ (Fī),...etc.

2 Where the prolonging is usually equal to 6 beets, e.g., دَآبَّةٍ (Daab-batin), نٓ (Noon), ءَآلْئَنَ (Aaal 'āna),...etc. To understand the natural and secondary prolonging, please see the chapter: The Prolonging, on pages 163-169.

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***

The Book In Your Hands

It is an honorable gift and favorite award of **Allāh** that one's good deeds and best efforts prevail in the public.

The late Saithi **Muḥammad** Yousuf was one of those people whose blessed intentions and good efforts were granted perpetuity by **Allāh** in the world.

To-day, in various countries of the world, we see the **Qur'ānic** teaching schools, and wide-spread **Qur'ānic** circles every where, especially in **Masājid** i.e., the Mosques. In fact, these are the part of that silent **Qur'ānic** movement which was started by the late Saithi **Muḥammad** Yousuf at Pakistan's historical city, Lahore, in 1961 A.G.

Later it was introduced in *Saudi Arabia, Kuwait* and *Syria.*

The late Saithi was the first chairman of the Philanthropic Association for the Memorization of the Holy **Qur'ān** in **Makkah.**

Since then, this sacred mission reached different African countries like *Sudan, Uganda, Kenya, Nigeria* and *Mali* under the sponsorship of the *Muslim World League.*

The late Saithi strongly felt the need of a Teacher Training Center for the **Qur'ānic** teachers to fulfill this job throughout the world in a better way.

He established a center **Ma'hadul Qur'ānil Karîm**(معهد القرآن الكريم) in *Mansehra,* a healthy and pleasant city in the *Northern Frontier Province of Pakistan (now a days knowns: Khaiber Pukhtoon Khuwa).* Most of the **Qur'ānic** teachers, working in different countries of the world, are being benefited directly or indirectly from this *Mansehra training center.*

This Training Center is famous throughout Pakistan for the knowledge of Intonation and Recitation of the Holy **Qur'ān.**

The book in your hands, whose subject is the art of intonation and recitation [**Fannut Tajweed wal Qirā'ah** (فن التجويد والقراءة)], according to **Riwāyat Ḥafṣ** (رواية حفص)[1] **[i.e., the reading transmitted by Ḥafṣ** on the authority of **Imām 'Āṣim]** is a part of the late Saithi's mission.

The writer of this book is not only a certified teacher of the above-mentioned **Qur'ānic** Teacher Training Center, but also one of the teachers delegated abroad by the late Saithi's mission.

He wrote this book during his stay in *Kaduna* (a famous northern state of *Nigeria*) from 1977-79 A.G.

Proof reading of this script was done by Mr. Yousuf Javid, a Pakistani professor in Kaduna University, *Nigeria,* and was typed also.

Though it could not be published till now, the script was kept safely in drawers.

During this long period, there came such a time that the writer had missed both copies (the original script and the typed one) of the book and was disappointed to have them again.

The typed copy was given to an affectionate and kind teacher in Pakistan, thirty five years ago, but God knows better what he did with it!!

While the original script was taken, ten years ago, by

1 To know what **Riwāyat Ḥafṣ** is? Please see the pages 68,69 and 79-80.

University Riyadh, who thoroughly revised the book with minute and practical remarks about expressing the real ideas in correct writing and thirdly, the Doctor, **Ali Abdut Tawwab Abdus Salam** Assesstant Professor English Deportment, Girls Educational College, King Khalid bin Abdul Aziz University, Abha.

All the good things of this work are only from **Allāh** ﷻ, and all the deficiencies and shortcomings are from me and the Satan. وصلى الله وسلم على نبينا محمد

A Servant of the Holy **Qur'ān**

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***

1 To read about the author of the book, see the following please:
- i. Page 252 of this book.
- ii. Web site of **the Philanthropic Association for Memorization the Holy Qur'ān,** Riyadh, K.S.A. at the following address: **www.qk.org.sa/** under the heading لقاءات i.e., Interviews.
- iii. First periodical publication of the Philanthropic Association for Memorization the Holy **Qur'ān**, the southern center,named "**Afāneen** (أفانين)".

The Holy Qur'ān

القرآن الكريم

The Holy **Qur'ān**, the last divinely revealed book is a main source of guidance for the humanity. It is the book wherein falsehood has never entered, nor can ever enter. Those who think and exercise their judgment can learn invaluable lessons from the Holy **Qur'ān** because it contains explicit and detailed commands for the mankind, and because it provides clear distinction between what is lawful (حلال) and unlawful (حرام). It shows us the right path. Therefore, it is the leading light, the guiding beacon which separates the true from the false, the logical from what is fallacious.

The Noble **Qur'ān** speaks in powerful, moving language about the reality and attributes of God, the spiritual world, God's purposes with mankind, man's relationship and responsibility to Him, the coming of the Day of Judgment, and the life hereafter. It contains rules for living which Muslims consider to be binding, stories of earlier Prophets and their communities, and vital insights and understandings concerning the meaning of existence and human life.

In its original Arabic, with its earnest, moving tone, the Holy **Qur'ān** speaks directly to the heart, offering teachings which one instinctively grasps as true. It also speaks profoundly to the mind, exhorting human beings to ponder and reflect on God's creation as evidence of His existence, power and beneficence.

The Recitation and its Dependence on the Oral Learning

التلاوة واعتمادها على التلقي الشفهي

As a matter of fact, the correct recitation of the Holy **Qur'ān** merely depends upon the oral learning from the perfect and well-versed teachers of the art of intonation and recitation.

Indeed **Allāh** ﷻ made mankind his worshippers by the recitation of the Great **Qur'ān**, and promised them abundant reward.

Allāh ﷻ has already promised to reward them ten times as much to their credit at the recitation of a single letter. He ordered them to think and consider the meaning of the Holy **Qur'ān** carefully until they reach the intended purpose, which is the certainty of His principles and the application of His judgment.

Allāh the Almighty has made compulsory a specific quality of style for the recitation of the Holy **Qur'ān**, as He ordered His messenger, saying that وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا (Al-Muzzammil: 4) "And recite the **Qur'ān** (aloud) in a slow, (pleasant tone and) style." وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا "And (it is) a **Qur'ān** which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years)." **[Al-Isrā' : 106]**

The Prophet **Muḥammad** ﷺ was desirous for the mastery of the Holy **Qur'ān**, so he began to recite speedily when the Angel **Jibrīl** عليه السلام was teaching him.

Then **Allāh** ﷻ said:

لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ (القيامة:16-18)

"Move not your tongue concerning (the **Qur'ān**, O **Muḥammad** ﷺ) to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you then follow its (the **Qur'ān's**) recital." [Al-**Qiyāmah**: 16-18]

The Prophet used to present the Holy **Qur'ān**, reciting orally, to Jibreel عليه السلام once a year in **Ramadhān** (the month of fasting) and the last year of his life, he recited the whole **Qur'ān** twice.

The Prophet **Muḥammad** ﷺ taught the Holy **Qur'ān** to his companions in the same way as he had been taught by the Angel Jibreel عليه السلام. Indeed he used to motivate his companions to learn and recite the Holy **Qur'ān** very well.

Ibn **Khuzaimah** narrated, in his **Hadīth** collection, from Zaid bin **Thābit** that **Muḥammad** ﷺ said:

إن الله يحب أن يُقرأ القرآنُ غضا كما أنزل. (رواه ابن خزيمة، انظر قواعد التجويد:ص ١٣)

"Verily **Allāh** the Almighty loves that the **Qur'ān** be recited tenderly as it was revealed." (Narrated **Ibni Khuzaimah** as mentioned in **Qawa'idut Tajweed**: 13)

The Prophet **Muḥammad** ﷺ used to pay special attention to a group of his companions for attaining the mastery of

Division of the Holy Qur'ān

تجزئة القرآن

- **Suwar (سور)**

There are hundred and fourteen (114) **Suwar** (singular: **Sūrah**; corresponding to a chapter) in the Holy **Qur'ān**, and every **Sūrah** comprises of **Āyāt**. The longest **Sūrah**, i.e., **Sūratul Baqarah** consists of two hundred and eighty six (286) **Āyāt** while the shortest **Sūrah**, i.e., **Sūratul Kawthar** consists of only three (3) **Āyāt**.

- **Āyāt (آيات)**

Each **Sūrah** of the Holy **Qur'ān** is divided into **Āyāt** (singular: **Āyah Āyah**; literally means sign, it is just like a portion or a phrase). Generally the **Āyah** in English writings is called verse. Total number of **Āyāt** in the Holy **Qur'ān** is six thousand two hundred and thirty six (6236).

Division of the Holy **Qur'ān** into **Suwar** and **Āyāt** is the divine as it was inspired to the Prophet **Muḥammad** ﷺ by **Allāh**, so it is considered a genuine quality of the Holy **Qur`ān**.

There are some other types of division **i.e., Ajzā'**, **Aḥzāb**, **Arbā'**, and **Rukū`āt**, etc, which was the result of the efforts done in this regard by some Muslim scholars.

- **Ajzā' (أجزاء)**

The Holy **Qur`ān** has been divided into 30 equal parts called **Ajzā'** (singular: **Juz'**) for the convenience of the reader of the Holy **Qur`ān**, so that one can easily recite the entire Holy **Qur`ān** during 30 days especially in the month of **Ramadhān**.

- **Aḥzāb (أحزاب)**

Each **Juz'** is divided into two equal portions called **Aḥzāb** (singular: **Ḥizb**). So there are sixty (60) **Aḥzāb** in the whole Holy **Qur`ān**.

- **Arbā'(أرباع)**

Each **Ḥizb** is again subdivided into four equal parts (i.e., quarters) called **Arbā'** (singular: **Rub'**). So, we have there two hundred and forty (240) **Aḥzāb** in the entire Holy **Qur`ān**. The three middle quarters are named as below:

- **First quarter of Ḥizb** is called **Rub'ul Ḥizb** (ربع الحزب).
- **Second quarter of Ḥizb** is called **Niṣful Ḥizb** (نصف الحزب).
- **Third quarter of Ḥizb** is called **Thalāthatu Arbā'il Ḥizb** (ثلاثة أرباع الحزب).

- **Rukū`āt (ركوعات)**

The division into **Aḥzāb** and **Arbā'** is usually seen in the Holy **Qur`ān** printed in the Middle East and the other Arab countries. While the Holy **Qur`ān** printed in Bangladesh, India, Pakistan and the surrounding countries has been divided into **Rukū`āt**, i.e., each **Sūrah** is divided into paragraphs or sections, containing a particular group of **Āyāt**, known as **Rukū`āt**. For example, the first **Sūrah** of the Holy **Qur`ān**, i.e., **Sūratul Fātiḥah** has seven (7) **Āyāt**, grouped in one **Rukū'**, while the second **Sūrah** of the Holy **Qur`ān**, i.e., **Sūratul Baqarah** has 286 **Āyāt**, grouped

The Uthmān's Script

مصحف عثمان

The Holy **Qur'ān** was transmitted to the Prophet **Muḥammad** ﷺ in Seven **Aḥruf** to accommodate the different Arab tribes. as compared to their local dialetal phenomenon.

Most of the Companions learnt the Holy **Qur'ān** by heart as it was revealed to the Prophet **Muḥammad** ﷺ through the Archangel **Jibreel** عليه السلام.

The Companions of the Prophet, not only learnt the entire Holy **Qur'ān** by heart during the Prophet's life, but they also wrote it down on different kinds of materials such as bones, stones, leaves, skin, etc.

When the Prophet **Muḥammad** ﷺ died in 11 A.H. (i.e., 632 A.G.), all parts of the Holy **Qur'ān** were preserved, both in writing and in the memory of the Companions, with the same order of the **Āyāt** and **Suwar** in the Holy **Qur'ān** as the Prophet **Muḥammad** ﷺ exactly received it and then dictated it to others.

Zaid bin Thābit رضي الله عنه put together all the parts of the Holy **Qur'ān** in the form of a written compiled text as he was instructed by the first Caliph **Abu Bakr** رضي الله عنه.

This first compiled text [in other words the first written version of the Holy **Qur'ān** i.e., **Al-Jam'ul Awwal** (الجمع الأول)] was kept with **Abu Bakr** رضي الله عنه, then with the second Caliph 'Umar (12) A.H i.e., 633 A.G.) and at last with **Ḥafṣah bint 'Umar** رضي الله عنها (the mother of the believers).

It is worth noting that some other versions, as **Muṣḥaf Ubai Ibn Ka'b** رضي الله عنه and and **Muṣḥaf Ibn Mas'ud** رضي الله عنه, were also extant at that time.

In 25 A.H. (i.e., 646 A.G.) the third Caliph '**Uthmān** رضي الله عنه directed **Zaid bin Thābit** along with three other Companions, i.e., **Abdullāh bin Zubair** رضي الله عنه and, **Sa'd bin Al-'āṣ** رضي الله عنه and **Abdur Raḥman bin Ḥārith bin Hāshim** رضي الله عنه to prepare a single standard, authentic and reliable copy from the first written version of the Holy **Qur'ān** possessed by **Ḥafṣah** رضي الله عنها.

For this holy purpose, the third Caliph '**Uthmān** رضي الله عنه borrowed the first written version of the Holy **Qur'ān** from **Ḥafṣah** رضي الله عنها and gave it to **Zaid bin Thābit** رضي الله عنه to make a standard copy.

When **Zaid** رضي الله عنه has done his job, the **Muṣḥaf** with **Ḥafṣah** رضي الله عنها was returned to her. This writen version, termed as '**Uthmān**'s Script, was kept by the Caliph '**Uthmān** رضي الله عنه with himself in **Madina**. And all the other Musahif were burnt by the Caliph 'Uthman with the consensus of the Companions.

The Caliph '**Uthmān** رضي الله عنه sent copies of this standard and authoritative version to the different Muslim countries along with the following renowned reciters to teach the Holy **Qur'ān**.

1. Zaid bin **Thābit** رضي الله عنه was the reciter of the **Muṣḥaf Al-Madīnah**,
2. **Abdullāh** bin **AsSā'ib** رضي الله عنه was the reciter of the **Muṣḥaf** Makkah,
3. **Al-Mugīrah** bin **Shihāb** رضي الله عنه was the reciter of the

The Absolute Dissimilation

[Al-Iẓhārul Muṭlaq (الإظهارُ المطلق)]:

When the **Noon Sākin** occurs after **Ḥurūful Idgām** i.e., the letters of the collection يرملون **(Yarmalūn)** in the same word i.e., in one word, it will be obligatory to pronounce the **Noon** clearly from its place of articulation, dissimilating it from these **Ḥuroof** i.e., **Ḥuroof** يرمَلون. In other words, the assimilation is strictly prohibited here. In the term of **AtTajweed,** it is known as Al-**Iẓharul Muṭlaq**.

Only the following four words in the **Qur'ān,** contain this particular phonetic phenomenon:

بُنْيَانٌ | صِنوَانٌ | قِنْوَانٌ | الدُّنْيا / دنيا

3. The Changing [Al-Iqlāb (الإقْلاَب)]:

The lingual meaning is '***to change or turn***'. The term aims at the changing or turning of the letter **Noon** into the letter **Meem** only in pronunciation not in writing, taking care of the characteristic of ***Nasality*** **(Al-Gunnah)**, e.g.,

1. ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ **(Al-Baqarah: 64).** Upon applying **Iqlāb,** will be read as مِمْ بَعْدِ
2. وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ. Upon applying **Iqlāb** مَنۢ بَخِلَ will be read as مَمْ بَخِلَ.
3. قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا Upon applying **Iqlāb** أَنۢبَأَكَ will be read as أَمْبَأَكَ.
4. إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ **(Al-Ḥajj: 75).** Upon applying **Iqlāb** سَمِيعٌۢ بَصِيرٌ will be read as سَمِيعُمْ بَصِيرٌ.

What is the Holy Qur'an? & How to Recite it?

5. ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ **(Al-Muzzammil: 18).** Upon applying **Iqlāb** مُنفَطِرٌۢ بِهِۦ will be read as مُنْفَطِرُمْ بِهِ.
6. وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ **(Al-Ḥajj: 5).** Upon applying **Iqlāb** زَوْجٍۭ بَهِيجٍ will be read as زَوْجِمْ بَهِيجٍ.

It is clear from the above-mentioned examples that whenever **Ḥarful Iqlāb** (حرف الإقلاب) i.e., the letter ب **(Bā)**, comes after **Noon Sākin** or after **Noon Tanween,** the letter **Noon** will be changed into the letter **Meem Sākin.**

In written texts, a small م (Meem) is placed upon the letter Noon, e.g., (نْ) or with Tanween, e.g., (ً) as shown in the previous examples.

Note:

It is not allowed to leave a small space between the lips; rather, one should close his lips and hold the م (Meem) to complete the duration of **Gunnah** (غنة). This is the correct way of **Iqlāb**; i.e., changing the letter ن **(Noon)** into م **(Meem),** as written in the books of the old scholars and reached us by the sacred chains of transmission that go back to the Prophet **Muḥammad** ﷺ.

4. The Hiding [Al-Ikhfā' (الإخْفَاء)]:

The literal meaning is '***to hide***'. The term aims at the pronunciation of **Noon Sākin** and **AtTanween** in the middle state of **Iẓhār** and **Idgām** without showing **Shaddah** (ّ) upon it, retaining the characteristic of **Ghunnah**. Fifteen alphabet are called **Ḥurūful Ikhfā'** (حروف الإخفاء). The first letter of every word in the following Arabic line of verse, belongs to **Ḥurūful Ikhfā'** (حروف الإخفاء).