



# Noon Sakinah and Tanween

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Chapter 5



# Outline

- Definition of Noon Sakinah
- Definition of Tanween
- Al Idhar
- Al Idgham
- Al Qalb
- Al Ikhfa



# Definition of Noon Sakinah



The ن does not have one of the three diacritical marks (i.e. fatha, kasra, dhamma)

The sukoon on the ن is permanent, whether we continue our recitation or stop on it.

# Definition of Tanween



- It is a noon sakinah, but not the noon of emphasis
- It is attached to nouns
- It is not attached to verbs or huroof (particles)
- Does not apply when two sakin letters are adjacent
- to each other.
- It is only pronounced when joining.
- It is not pronounced when one stops at the word.

# The Difference Between Noon Sakinah and Tanween



<b>Noon Sakinah</b>	<b>Tanween</b>
Can come in the middle or the end of words	Only comes at the end of words.
Comes in nouns, particles, and verbs	Comes only in nouns.
Pronounced whether one continues or stops	Is only pronounced while continuing
Is a part of the original word.	It is not a part of the structure of a word. (The tanween is omitted if we add “al” to the word).

# الإظهار



The letter in question originates from its makhraj (point of origination) without any added nasal sound, stopping, breathless stop, or emphasis on the letter that is to be read clearly.

In this case, the letter in question is ن.



# The Letters

There are seven letters of الإظهار:

ء ٥ ٤ ح غ خ

They are all letters of the throat

Their makhraj is very far from the makhraj of ن

They can be memorized using the following mnemonic phrase: أَخِي هَاكَ عِلْمًا حَازَهُ غَيْرُ خَاسِرٍ

# Three Levels of Al-Idhar



The level of Idhar Noon Sakinah is based on the distance of the particular letters from the makhraj of Noon.

□ عليا - ه هاء these are the farthest from the makhraj of noon

□ وسطى - ع ح – closer than the other two letters

□ دنيا - غ خ – from the letters of the throat, these two are the closest to the makhraj of noon



# الإدغام



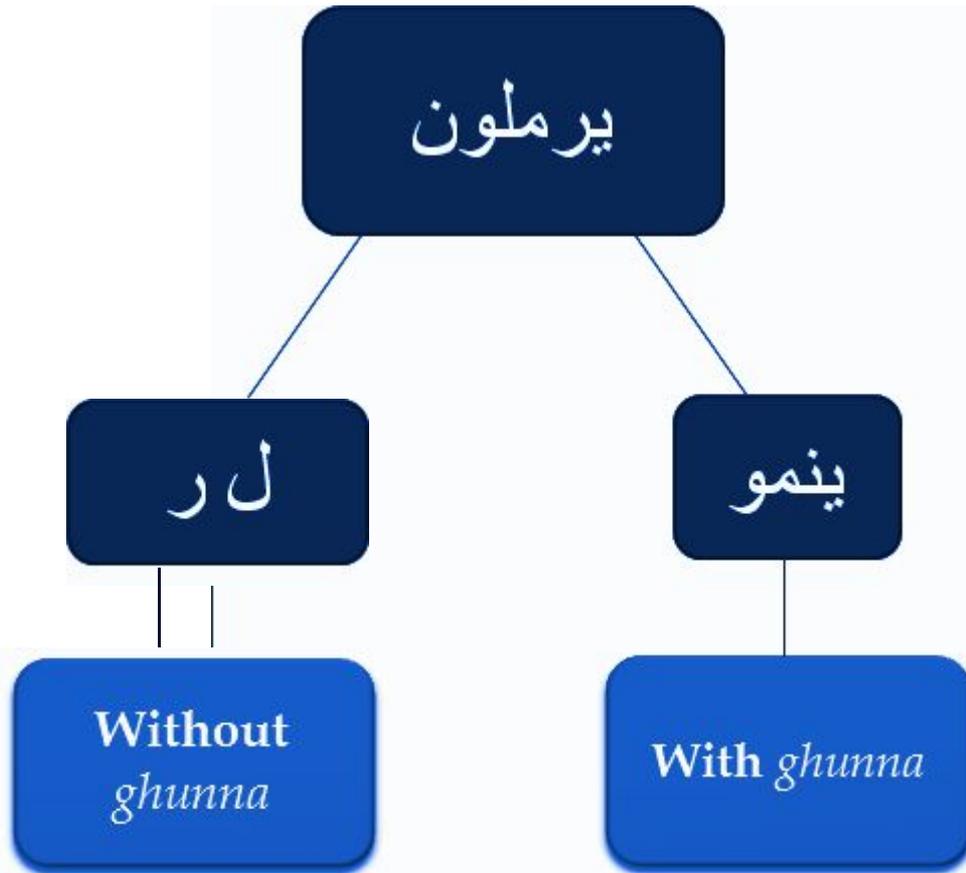
□ The إدغام is defined linguistically as merging or inserting.



Its applied tajweed definition is: The meeting of a non-voweled\* letter with a voweled letter\*, so that the two letters become one emphasized letter of the second [letter] kind. (Taken from [abouttajweed.com](http://abouttajweed.com))

\*In some riwayat, mainly Imam Susi from Abu Amr even letters with a

# The Letters of Idgham





# Two Types of Idgham

إدغام ناقص

ي

و

إدغام كامل

ن

م

ر

ل

Note: In the Uthmani mushaf, *Idgham* noon sakinah is indicated by a *shadda* on the letter after the noon sakinah.

# Exceptions



□ Idgham noon sakinah is only between two words, and not within a word.

Therefore, no idgham will be made in the following words:

□ الدُّنْيَا

□ بُنْيَان

□ صِنْوَان

□ قِنْوَان

□ There will be idgham between noon sakinah and meem in طسم in Surah Al-Qasas. They are three separate letters, even though they appear as one word. (طَا سَيْنٌ مِيم)

# القلب



The changing of noon saakinah or the tanween into a م , when followed by a ب with the observance of a lengthened *ghunnah* on the letter.



# Al Qalb



- We hide the *meem*, and make the *ghunna* clear.
- The *ghunna* is two counts in length.
- The reciter should close his/her lips lightly in order to produce this sound. (It should not sound like a complete meem).

# الإخفاء



- **Linguistically:** Hiding, or concealment
- **In Tajweed:** The pronunciation of a non-voweled letter stripped of any shaddah, characterized somewhere between الإظهار and الإدغام with a ghunnah remaining on the first letter, in this case the saakinah and the tanween. (taken from abouttajweed.com)
- The *ghunna* is 2 counts in length.



# Letters of Ikhfa



□ The letters of Ikhfa are all the letters besides the letters of Al-Idhar, Al-Idgham, and Qalb.

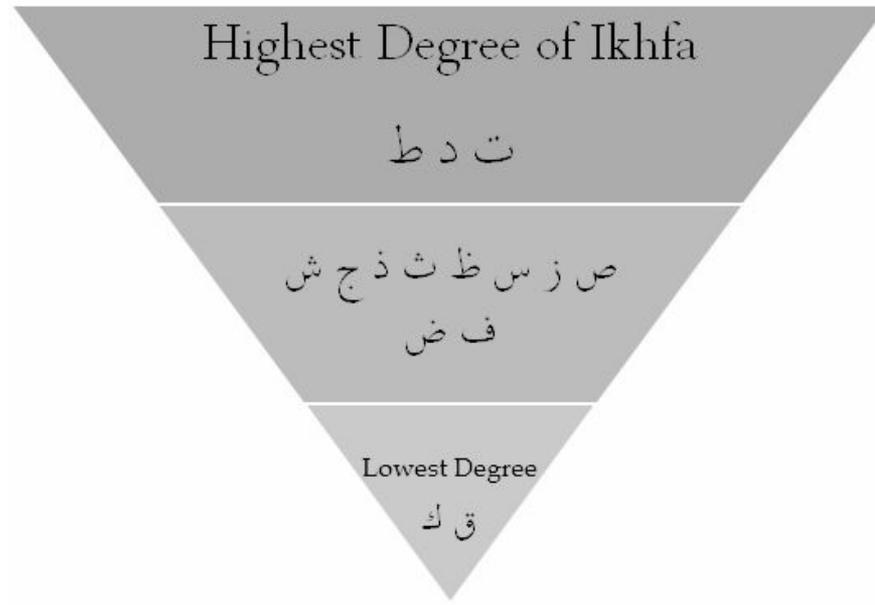
□ Maulana Jamzuri has written the letters in the following phrase in his text *Tuhfah tul Atfal*. The letters of Ikhfa are the first letter of each word. There are a total of 15 letters.

صِفْ ذَاتِنَا كَمْ جَادَ شَخْصٌ قَدْسَمَا دُمٌ طَيِّبًا زِدْ فِي ثَقَى  
ضَعْ ظَالِمًا

# The Degrees of Ikhfa



□ These are determined by the distance of these letters from the *makhraj* of *noon sakinah*.





# The *Ghunna* of Ikhfa



Like Idgham and Qalb, the ghunna is 2 counts.



The ghunna of Ikhfa is dependent on the letter that follows it.

# The *Ghunna* of Ikhfa



# Indications in the Mushaf of Noon Sakinah and Tanween Rules



## Al-Idhar:

In the Uthmani mushaf, the reciter can use visual clues to know that he/she must make *idhar*. The *noon sakinah* will have a *sukoon* on it. One of the *dhammas* of the *dhammatain* will be inverted. The *fathatain* and *kasratain* will be perfectly aligned.

سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ ٥

## Al-Idgham

In the Uthmani mushaf, the reciter can use visual clues to know that he/she must make *idgham*. The *noon sakinah* will **not** have a *sukoon* on it. The *dhammatain* will be perfectly aligned. The *fathatain* and *kasratain* will be slanted. In the case of Al- Idgham Al- Kaamil, the letter following the noon sakinah or tanween will have a *shadda* on it.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٣

# Indications in the Mushaf of Noon Sakinah and Tanween Rules



## □ Al-Qalb

In the Uthmani mushaf, the reciter can use visual clues to know that he/she must make *Qalb*. The *noon sakinah* will **not** have a *sukoon* on it, and one of the tanweens will not be written and there will be a **small meem** in its place.

Surah Al-Qalam:

هَمَّازٍ مَّشَاءٍ بِنَمِيمٍ ﴿١١﴾

Surah Al-Humaza

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

# Indications in the Mushaf of Noon Sakinah and Tanween Rules



## Al-Ikhfa

In the Uthmani mushaf, the reciter can use visual clues to know that he/she must make *Ikhfa*. The *noon sakinah* will **not** have a *sukoon* on it, and the tanween will be written similar to those of *Idgham*. However, the letter that follows will not have shadda.

### Surah Al-Haqqah

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾  
يَوْمَئِذٍ تَعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

### Surah Al-Qadr

نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾