

International Journal of Civilizations Studies & Tolerance Sciences

Vol 2 Issue 1 (2025)

Pages 4 - 16

Available at

www.emiratesscholar.com

Therapeutic Implications of Ahkam al Tajweed

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ARTICLE INFO

KEYWORDS

speech therapy; voice therapy; tajweed; tarteel; al-quran; speech enhancement; voice regulation; memorisation

HOW TO CITE

Ujjainwala, M. (2025). Therapeutic Implications of Ahkam al Tajweed. International Journal of Civilizations Studies & Tolerance Sciences, 2(1), 4-16. https://doi.org/10.54878/05gqnh26

ABSTRACT

This study aims to determine how the Ahkaam al-Tajweed, a set of rules applied during the memorization of the Quran is a science towards speech and voice regulation. Adherence to these rules while memorizing the Quran improves articulation and regulates the voice. Physical observations were done on certain students and transformations were seen. The results indicate that students who previously faced speech and articulation problems showed transformation after beginning Quran memorization while adhering to Tajweed rules. Voice and speech disorders can be classified into three: functional, neurological, and organic. This study primarily focuses on the issues managed solely by the Speech-Language Pathologist (SLP), particularly those treated through functional therapy approaches. There are various approaches to treating functional disorders, such as learning to reduce the rate of speech, opening the mouth more than usual, or vocal chanting. These practices are inherently integrated into the Ahkam al-Tajweed rules, which are obligatory during the recitation and memorization of the Quran. However, certain organic and neurological speech and voice disorders may require management by professionals other than an SLP, such as an ENT physician, who may address the issue through surgical intervention.

Double-blind peer review by independent reviewers.

Received: 10 Jan 2025, Accepted: 09 May 2025, Published: 11 Jun 2025

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Introduction

Human beings, known as Bani Adam (children of Adam), are endowed with unique attributes that distinguish them from other creations, as highlighted in Surah al-Isra (17:70). Among these distinctive qualities is the ability to communicate through advanced vocal expression. While humans share sensory-motor functions with other mammals, their enlarged cerebral cortex enables superior regulation and enhancement of vocal responses, facilitating verbal communication, emotional expression, and artistic pursuits through variations in pitch and loudness (Boone, McFarlane, Von Berg, & Zraick, n.d.).

The Quran, described as "a healing and mercy for the believers" (Surah al-Isra 17:82), underscores the significance of proper recitation through Ahkaam al-Tajweed. The directive in Surah Al-Muzzammil (73:4) to "recite the Quran with tarteel" emphasizes precision, tranquility, and meticulous articulation of letters from their correct points of origin, ensuring clarity and meaning (Qamhawi Mohammed Al Sadiq, n.d.). Mastery of these rules enhances both vocal and speech abilities, reflecting the intricate relationship between spiritual and linguistic development.

Scientific insights further support the idea that the human body functions as a finely tuned instrument. When harnessed skillfully, it facilitates effective speech through its tono-bio-neural structure (Lessac, 1997). Focused articulation practice, even at the monosyllabic level, significantly improves clarity and speech precision, as emphasized by Crannell (n.d.). For individuals engaged in Quranic memorization, adherence to Tajweed not only fulfills spiritual obligations but also cultivates advanced vocal and speech capabilities, demonstrating the profound interplay between faith and human expression.

Literature Review

Saifur (2018) highlights that the Quran unveils profound miracles encompassing physical truths, scientific principles, and metaphysical realities, demonstrating a remarkable alignment between its teachings and established scientific laws. Recognized as a comprehensive repository of knowledge across various disciplines, particularly metaphysics (Chaudhury Abul Hasan, 2013), the Quran continues to intrigue researchers.

Electricwala Mohammed (2016) examined the intellectual growth of the Dawoodi Bohra community through Quran memorization, including case studies of individuals with physical and mental challenges. Similarly, Ezzuddin Tasneem (2016) explored the Quranic education system under the Dawoodi Bohra spiritual leadership, focusing on the Dhule District in Maharashtra. These studies underscore the transformative impact of Quranic learning on cognitive and spiritual development.

The literature consistently affirms that the Quran serves as a source of revelation and comprehensive knowledge while emphasizing adherence to Ahkaam al-Tajweed during recitation and memorization. Mallah Mohammed and Albakri Tsonka (2016) delved into the integration of Tajweed and Arabic musical maqams, analyzing their emotional resonance and application to specific Quranic passages. Their research underscores Tajweed as a science that regulates human speech and vocalization, extending beyond prescriptive rules to encompass systematic principles governing voice and articulation.

This study explores the scientific dimensions of Tajweed, emphasizing its role in human speech and voice regulation. Using applied research, case studies, expert insights from speech-language pathology and psychology, and conclusive research methodologies, the study aims to deepen the understanding of Tajweed as a specialized discipline. Drawing heavily on Al-Burhan fi Tajweed il Quran by Qamhawi M. A. S., this research integrates foundational concepts and critical insights to substantiate its arguments.

Chapter 1

Introduction to Tajweed

The word Tajweed linguistically means tehseen or ‘betterment.’ Technically, Tajweed refers to articulating each letter from its proper articulation point and giving every letter its rightful characteristics. The term Tajweed originates from the Arabic verb jawada, which literally means ‘to beautify’ or ‘to improve’, especially in the context of reading accurately and proficiently (Qamhawi, n.d) In Quranic recitation, Tajweed is the science dedicated to studying the precise articulation of letters.

Arabic is a unique language in which each letter has a distinct point of articulation, which is specific and cannot be substituted by any other point. Just as other religions have their vernaculars for expressing religious teachings, Arabic became the vernacular of Islam, as it is the language of the Quran, revealed to the Prophet (SAW) in Saudi Arabia.

Each Arabic letter has a makhraj (exit or articulation point) and sifaat (attributes or characteristics). Understanding the makhraj and sifaat of each letter is

ISSN: 3007-6382 - https://doi.org/10.54878/05gqnh26

essential in Tajweed. Certain letters have similar articulation points, which can lead to confusion if not pronounced correctly. Mispronunciation could potentially change the meaning during recitation. Some of the unique Arabic letters, distinct from those in other languages, are:

ض ص غ ع خ ح ط ظ

Letters that may sound similar in other languages but have different articulation points in Arabic include:

د ت ف ك ر ل

Chapter 2

Noon Sakinah and Tanween

The pronunciation of noon sakinah (the /N/ consonant with no vowel) and tanween depends on the letter that follows, governed by four primary rules:

Al-Izhar (Clarification)In this case, the noon sakinah or tanween is pronounced clearly and distinctly without any nasalization (ghunnah). This occurs when one of the six throat letters follows: خ, غ, ح, ع, هـ, ء.

Al-Idgham (Merging or Assimilation)When a non-voweled letter (sakin) is followed by a voweled letter (mutaharrik), the first letter merges into the second. There are two types:

Idgham without Ghunnah: The noon sakinah or tanween is concealed, and the following letter is emphasized. This occurs when the following letters are ر or ل.

Idgham with Ghunnah: The noon sakinah or tanween is concealed, and the subsequent letter is stressed with prolonged nasalization. This occurs when the following letters are و, م, ن, or ي.

Exception: Idgham occurs only between two words. Within a single word, the rule of al-izhar applies instead.

Al-Iqlaab (Conversion)In this rule, the noon sakinah or tanween is converted into a /M/ (م) when followed by a /B/ (ب), accompanied by an extended ghunnah. The sound is produced by closing the lips for the /M/, sustaining the nasalization, and then opening them to pronounce the /B/.

Al-Ikhfa (Concealment)The noon sakinah or tanween is subtly pronounced without a shaddah, lying between izhar and idgham. It retains its ghunnah, and the tongue moves toward the articulation point of the next letter in the ikhfa position, but the articulation is not completed until the ghunnah ends.

Applicable Letters:Fifteen letters, listed in the verse: صف ذا ثنا كم جاد شخص قد سما *دم طيبا زد في تقى ضع ظالما These letters initiate the nasal sound, resonating in the nasal cavity without involvement of the tongue.

The Rule of Meem and Noon Mushaddad

The ghunnah is a nasal sound emitted from the nose. Both noon (ن) and meem (م) are considered letters of ghunnah. When these letters have a shaddah (a diacritical mark indicating doubling), the reader must sustain the ghunnah for approximately two harakat (the time it takes to open or close fingers).

Pronunciation Guidelines:

For meem (م), the lips must be closed, and the sound is sustained through the nose.

For noon (ن), the tongue must remain at its articulation point, sustaining the nasal sound.

Rules of Al-Meem-us-Sakinah

Al-Idgham Ash-Shafawi (Labial Merging):When a meem sakinah (non-voweled /M/) is followed by a voweled meem, the two merge to form a single stressed meem with prolonged ghunnah.

Al-Ikhfa' Ash-Shafawi (Labial Concealment):When a meem sakinah precedes a /B/ (ب), it is pronounced with extended ghunnah, maintaining closed lips without stress or separation.

Al-Izhar Ash-Shafawi (Labial Clarification):When a meem sakinah is followed by any letter other t han /B/ or a voweled meem, it is pronounced distinctly without stress or additional ghunnah.

Special attention is required when a meem sakinah is followed by /F/ (ف) or /W/ (و), ensuring that the lips are fully closed for clarity before pronouncing these letters.

Therapeutic Implications of Noon and Meem when Saakin and Mushaddad

The ghunnah rule in Ahkaam al-Tajweed embodies characteristics akin to a humming sound, which has therapeutic benefits for speech and voice. Exercises to produce this sound include: closing lips with slightly parted teeth, tongue contact with the gum ridge, slightly apart teeth, and raising the tongue to the soft palate (Lessac, 1997). The ghunnah's vibration is soothing and energizing, contributing to enhanced resonance and efficient sound production.

Therapeutically, nasal sounds are used to address vocal hyperfunction and dysphonia. Research highlights the role of nasal consonants in improving vocalization and reducing tension (Watterson et al., 1993; Boone et al., n.d.). Similarly, Tajweed's ghunnah and ikhfa rules,

ISSN: 3007-6382 - https://doi.org/10.54878/05gqnh26

which emphasize nasalized sounds, promote efficient articulation by redirecting constraints from the oral cavity to the nasal cavity. For instance, the ikhfa rule applies when a tanween or noon saakin precedes certain letters, creating a humming effect from the nasal cavity.

Mouth breathing, often associated with speech disorders and altered craniofacial growth, underscores the need for nasal breathing, which lowers glottal tension and enables effortless sound production (Swain, 2018; Titze, 2006). The repetitive application of Tajweed rules, such as ghunnah and ikhfa, encourages nasal breathing, enhancing speech quality and reducing vocal strain.

Articulatory challenges, such as assimilation, often result in mispronunciations where N becomes M due to bilabial ease, as seen in English words like "cranberry" or "Stanford" (Crannell, n.d.). However, Tajweed addresses such issues through rules like al-iqlaab, where noon saakin before B is replaced with meem for easier articulation. Conversely, the izhar rule emphasizes clarity, ensuring that noon saakin or tanween before throat letters is pronounced distinctly.

The interplay of Tajweed rules—idgham, iqlaab, and izhar—highlights a balance between articulation ease and clarity. For example, al-idgham ash-shafawi merges two meem sounds into one stressed meem, creating the longest ghunnah, while al-izhar ash-shafawi ensures clarity when meem saakinah precedes other letters, avoiding excessive nasality or assimilation.

In conclusion, the humming sound's incorporation in Tajweed provides therapeutic benefits for speech regulation and stress reduction. Rules governing meem and noon saakin enhance articulation, prevent issues like dentalization and excessive nasality, and promote a balanced, efficient, and aesthetically pleasing recitation.

Chapter 3

Makharij al Huruf- The Articulation of Letters

The term Makharij al Huruf refers to the specific articulation points in the human body used to pronounce Arabic letters, each with a distinct sound. The Arabic alphabet, consisting of 28 letters, corresponds to 17 primary articulation points across five speech regions:

Al-Jawf (The Empty Space): Produces the Madd letters (Alif, Waaw, Yaa) based on the preceding letter's sound.

Al-Halq (The Throat): Divided into three parts, producing six letters (خ, غ, ح, ع, ء, هـ).

The Tongue: Covers 10 points for 18 letters (e.g., ق, ك, ل, ر, ن, ض).

Lips and Teeth: Articulates four letters (ف, ب, م, و) through distinct lip and teeth movements.

Nasal Cavity: Produces the ghunnah (nasal sound) for ن and م.

Each letter also has Sifaat al Huruf (characteristics), which enhance pronunciation and clarity. These are:

Permanent Traits (Sifaat al Laazimah): Essential qualities like Hams (softness) or Jahr (audibility).

Additional Traits (Sifaat al ‘Aaridah): Temporary traits influenced by context, such as tafkheem (heaviness).

Mastery of makhraj (articulation points) and sifah (characteristics) is crucial for accurate and beautiful Arabic pronunciation.

Therapeutic Implications of Makharij al Huruf

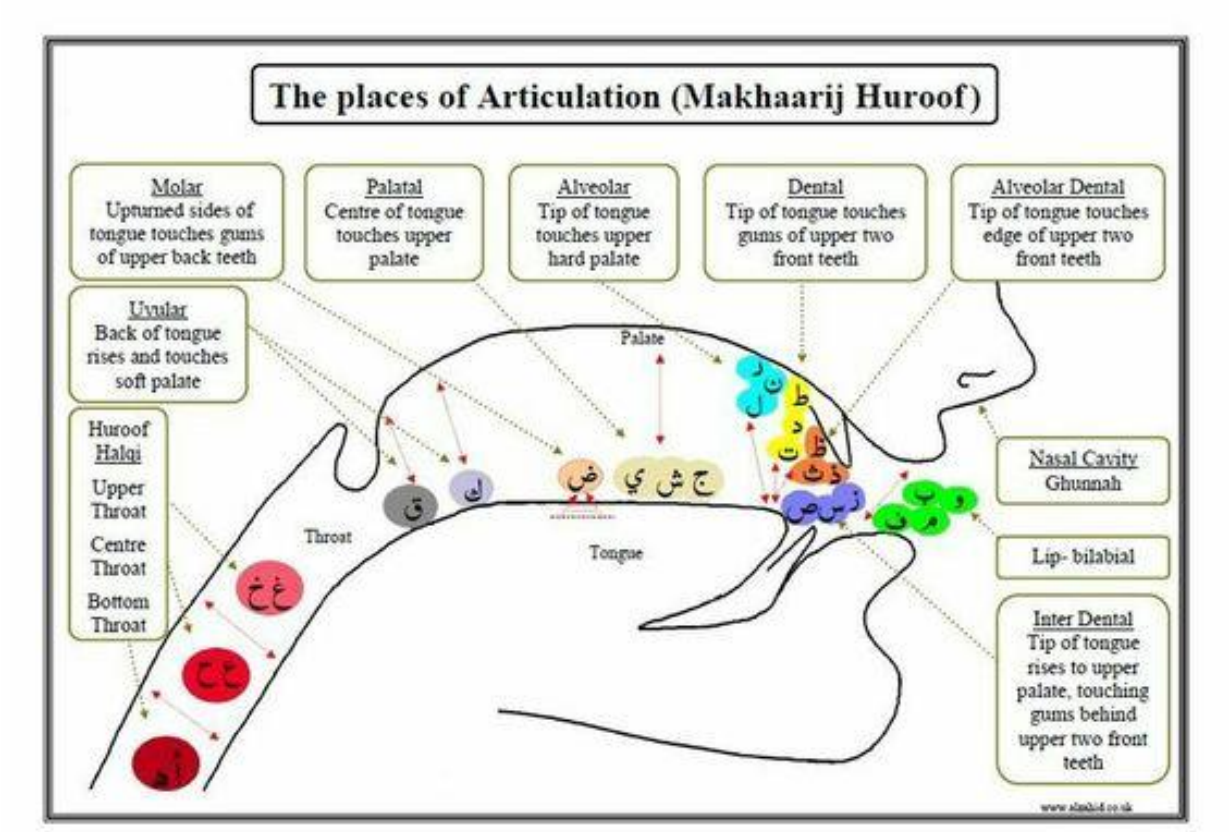
Pronunciation combines vowels, diphthongs, and consonants to form words. Speech sounds result from the interaction of articulators, which are classified as active (e.g., tongue, velum, lips) or passive (e.g., alveolar ridge, teeth). Active articulators move, while passive ones remain stationary (Crannell, n.d.).

Mastering the makhraj (articulation points) in Arabic improves Quranic recitation and speech through techniques like controlled breathing and correct mouth opening. Breathing supports sound production by driving air to the vocal folds. Voiced sounds require vibration, while unvoiced ones do not (Lessac, n.d.).

Rules of Tajweed, such as hams (e.g., فحثه شخص سكت), regulate airflow to prevent vocal strain and ensure clear articulation. Conversely, jahr applies to letters without airflow, emphasizing controlled breath release. Techniques like diaphragmatic breathing enhance exhalation control and vocal resonance, promoting vocal health (Crannell, n.d.).

Qalqalah (applied to قطب جد) introduces an echo effect, enhancing clarity and breath control. Proper mouth opening, guided by rules like Al-Infitaah, reduces resistance and improves resonance. Tajweed principles, rooted in Makharij al Huruf and Sifaat al Huruf, also have therapeutic value, preventing articulation issues and safeguarding vocal health.

Here is a pictorial representation of the 24 letters that are articulated from different parts of the mouth to understand the mechanism of the open mouth.



(Image obtained from: https://in.pinterest.com/pin/643874077947107974/)

Chapter 4

Tafkheem and Tarqeeq

Tafkhīm refers to the thickening of a letter's sound, creating a heavy resonance in the oral cavity, achieved by raising the posterior tongue toward the soft palate. Conversely, Tarqīq lightens the sound, reducing resonance.

Classification of Letters:

Ḥurūf al-Istiʿlāʾ (Elevated Letters): These include خ، ص، ض، غ، ط، ق، ظ and inherently exhibit tafkhīm, with ص، ض، ط، ظ (al-Iṭbāq letters) showing the strongest tafkhīm.

Ḥurūf al-Istifāl (Non-Elevated Letters): These letters lack tafkhīm.

Ism al-Jalālah (Allah):

Tafkhīm: Applied when preceded by a fatḥa, ḍamma, or a sākin with fatḥa/ḍamma (e.g., قَالَ اللَّهُ).

Tarqīq: Applied when preceded by a kasra (e.g., بِسْمِ اللَّهِ).

Rāʾ Articulation:

Tafkhīm (8 cases): Includes rāʾ with a fatḥa (رَمَضَانَ) or ḍamma (كَفَرُوا).

Tarqīq (4 cases): Includes rāʾ with a kasra (رِيحًا) or preceded by a yāʾ sākin (ضَيْرَ).

Contextual Cases: The articulation depends on the surrounding letters and vowels, as in الْقِطْرِ (Qamhawi, n.d.).

Therapeutic Implications of Tafkheem and Tarqeeq

The voiced lateral sound /L/ is articulated when the tongue's tip touches the alveolar ridge, allowing the sound to escape along the sides of the tongue. A common misarticulation occurs when the tongue tip is positioned behind the lower front teeth instead of the alveolar ridge. This incorrect variation, known as "lambda," can be corrected by speech-language pathologists (SLPs) through exercises emphasizing proper tongue placement on the alveolar ridge during /L/ sound production (Crannell, n.d.).

Similarly, the /R/ phoneme is a voiced semivowel requiring tension in the tongue's center. The tongue tip is elevated towards the hard palate, while the lips are slightly rounded. Producing the /R/ sound involves a gliding motion where the tongue tip initially elevates toward the alveolar ridge and then glides downward as the sound concludes. At the same time, the lips transition from a pursed to a relaxed state. Misarticulations of /R/ often include an overly curled tongue tip toward the hard palate or excessive use of the lips, creating labialized variations that may characterize untrained speech (Crannell, n.d.).

Articulatory variations are evident across languages and dialects. For example, British English speakers tend to

ISSN: 3007-6382 - https://doi.org/10.54878/05gqnh26

retract their tongues without touching the alveolar ridge, producing a thicker /R/, while Indian speakers often touch the gum ridge, resulting in a sharper /R/ sound. To address /L/ articulation errors, Dr. Fatema Abbasi explains that some children substitute /L/ with /T/ due to confusion in tongue placement. She employs compensatory techniques, such as positioning the tongue slightly outside the teeth, to guide learners toward correct articulation (Abbasi, n.d.).

In Arabic phonetics, the articulation of letters like /L/ and /R/ is influenced by their phonetic environment. The Tajweed rules categorize /L/ sounds into two types:

Tafkheem: Thick articulation achieved by raising the tongue's posterior toward the soft palate, creating a fuller sound.

Tarqeeq: Thin articulation that prevents the mouth from being filled with reverberation.

For example, in "بِسمِ الله," if the /L/ sound is thickened (tafkheem), it causes articulation constraints, while in "وكلمةُ الله," using tarqeeq would similarly disrupt pronunciation. Proper application of tafkheem and tarqeeq ensures that the tongue avoids unnecessary tension and adapts to the context (Qamhawi, n.d.).

Unique Situations in Articulating /R/

The /R/ phoneme in Arabic follows similar adaptive principles. For example, in words like "كَفَرُوا," applying tarqeeq instead of tafkheem when preceded by a dhammah can create discomfort. Special cases allow both tafkheem and tarqeeq depending on contextual factors, such as stopping at "ٱلْقِطْر" or "مِصْرَ," where the choice depends on the preceding vowels and the speaker's comfort. These scenarios teach speakers to adjust tongue positions dynamically (Qamhawi, n.d.).

Therapeutic and Linguistic Insights

The flexibility of tafkheem and tarqeeq provides therapeutic benefits by allowing speakers to articulate letters from varied positions. Over-constraining the tongue can lead to mispronunciations or unnatural sounds, as seen with the lambda error for /L/. Likewise, the takreer rule for /R/, which involves subtle tongue vibrations, emphasizes proper articulation without creating repetitive or exaggerated sounds (Qamhawi, n.d.).

The seven Al-Iste'laa letters (خص ضغط قظ) vary in tafkheem intensity based on their phonetic characteristics, with ص،ض،ط،ظ exhibiting the strongest tafkheem due to tongue adhesion to the roof of the mouth. This structured approach ensures balance in articulation while enhancing adaptability across dialects (Qamhawi, n.d.).

In conclusion, the rules of tafkheem and tarqeeq enable speakers to articulate letters like /L/ and /R/ from multiple positions, avoiding tongue constraints and fostering linguistic versatility. These principles not only facilitate correct pronunciation but also empower speakers to adapt seamlessly to different dialects and linguistic contexts.

Chapter 5

al-Mithlayn

Mutaqarib, Mutajaanis, Mutabaa'id

This section emphasizes precision in articulating repeated continuant consonants, categorized into four groups based on articulation and quality:

1. Al-Mithlayn (Identical Letters)

These involve consecutive letters with the same articulation point and quality, such as /B/ at the end of one word and the beginning of the next.

Examples:

اِضْرَبْ بِّعَصَاكَ

قَدْ دَّخَلُوا

يُدْرِكّْكُمُ

Subcategories:

Sagheer (Small): When the first letter is saakin (silent) and the second is mutaharrik (voweled), the letters merge (idgham).

Kabeer (Big): Both letters are mutaharrik, and the rule of izhar (clear pronunciation) applies.

Izhar: Applied when the first letter remains saakin and the second is mutaharrik.

2. Al-Mutaqaribayn (Similar Letters)

These letters are similar in articulation and/or quality.

Examples:

نَخْلُقْكُّمْ

اِرْكَبْ مَّعَنَا

Subcategories:

Sagheer: Izhar is the rule, except when involving letters L and R, where idgham applies.

Kabeer: Izhar remains the rule.

3. Al-Mutajaanisayn (Homogeneous Letters)

These share articulation points but differ in quality, such as د and ت.

Examples:

قَدْ تَّبَيَّنَ

لَهَمَّتْ طَّآئِفَةٌ

Subcategories:

Sagheer: Izhar is the default, but merging (idgham) applies in five specific cases:

د into ت

ت into د and ط

د into ز

ث into ذ

ب into م

Kabeer: Izhar applies.

4. Al-Mutaba'edaan (Distant Letters)

These differ entirely in articulation points and quality. The general rule is izhar.

Difference Between Mutaqarib and Mutaba'id:

Mutaqarib: Letters share adjacent or close articulation points.

Mutaba'id: Letters originate from distinct body parts, such as throat, tongue, or mouth.

These classifications enhance precision in pronunciation, ensuring clarity and correctness (Qamhawi, n.d.).

Therapeutic Implications of Bab al Mithlayn

The Bab al-Mithlayn concept has therapeutic value in speech-language pathology (SLP) for managing repeated continuant consonant sounds. When identical sounds occur consecutively across words (e.g., "a life force" for /f/), SLPs recommend prolonging the first sound to prevent breaks and ensure distinct articulation of both occurrences (Crannell, n.d.). This mirrors the Mithlayn rule, which avoids unnatural articulation by merging identical saakin and mutaharrik letters while preserving phonetic integrity.

Subcategories of Mithlayn:

Sagheer (Small):

When the first letter is saakin (silent) and the second is mutaharrik (voweled), the letters merge (idgham), creating seamless articulation.

Kabeer (Big):

When both letters are mutaharrik, or when the first is saakin and the second is mutaharrik, the rule of izhar (clear pronunciation) applies to maintain phonetic clarity.

Practical Implications:

Example 1: In هُدًى فِيهِ, using izhar avoids assimilation of mutaharrik letters, ensuring clear articulation without obscuring phonetic qualities.

Example 2: In وَقَد دَّخَلُوا, izhar prevents the initial د from transforming into a mutaharrik, ensuring smooth transitions while retaining clarity.

Conclusion:

The Mithlayn rule ensures precise and clear pronunciation by safeguarding phonetic rights and preventing articulation difficulties. It aligns with SLP principles by simplifying articulation, maintaining phonetic integrity, and providing practical strategies for seamless speech.

Chapter 6

Waqf and Ibtidaa

In linguistics, pauses and continuations in speech play a critical role in conveying meaning. Similarly, in Quranic recitation, adherence to designated stopping (waqf) and starting (ibtidaa) points ensures accurate interpretation. This practice forms the foundation of Ilm al-Waqf wal-Ibtidaa (the science of stopping and starting) within Tajweed.

Waqf (stop) refers to temporarily pausing the voice for breath, while ibtidaa (begin) involves resuming the recitation. Correct application of waqf signs is essential to maintain the Quran's intended meanings, as improper pauses can distort its message (Qamhawi, n.d.).

Categories of Waqf

Waqf al-Idtiraari (Compelled Stop):

A pause necessitated by unavoidable circumstances like shortness of breath or coughing. The reciter resumes from the point of interruption or slightly earlier to complete the meaning.

Waqf al-Intizaar (Wait Stop):

Utilized to explore alternate recitation styles, often when combining Quranic modes of reading.

Waqf al-Ikhtibaari (Test Stop):

Common in teaching or examinations, where reciters pause upon instruction to correct errors.

Waqf al-Ikhtiyaari (Optional Stop):

Deliberately chosen by the reciter and subdivided into four types:

Taam (Perfect Stop): Marks the end of a complete meaning, allowing reflection before proceeding.

Kaafi (Sufficient Stop): The preceding word's meaning is complete, but a contextual link to the next word remains.

Hasan (Good Stop): Grammatically linked to the next word; repetition is required upon resumption.

Qabeeh (Repulsive Stop): Breaks the intended meaning and must be avoided.

Conclusion

The principles of waqf and ibtidaa are integral to preserving the Quran's linguistic and spiritual essence. By adhering to these rules, reciters uphold the eloquence, precision, and intended message of the divine text, ensuring its accurate transmission and comprehension (Qamhawi, n.d.).

Therapeutic Implications of Waqf and Ibtida

Pausing is an essential element of effective speech, enhancing meaning, clarity, and audience engagement. There are three primary types of pauses:

Reflection: Encourages listeners to contemplate the spoken message.

Anticipation: Builds expectation for what follows.

Implication: Suggests unspoken meaning, prompting inference (Crannell, n.d.).

Pauses also support physiological needs, such as maintaining breathing equilibrium and preventing vocal strain. A well-placed pause sustains continuity of thought, akin to an electric arc transferring energy between points, thereby intensifying the impact of the speaker's message.

Similarly, in Quranic recitation, the waqf (pause) rule ensures clarity and preserves the intended meaning of verses. For example, in the following ayat:

يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَقْرَبُوا الصَّلاةَ وَأَنتُمْ سُكَارَى

Believers, do not approach prayer, while you are intoxicated"

pausing incorrectly at:

يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَقْرَبُوا الصَّلاةَ

could convey a distorted meaning: "Believers, do not approach prayer," which alters the intended message. The proper pause aligns with structured recitation practices to maintain linguistic and spiritual integrity.

The waqf al-idtiraari (compelled stop) rule accommodates interruptions due to sneezing, coughing, or shortness of breath, enabling reciters to pause and resume without compromising the verse's meaning. This aligns with therapeutic principles, as structured pauses ease articulation, prevent vocal strain, and relax throat muscles.

Research underscores the importance of pauses in effective communication. For instance, good speech often includes deliberate pauses and a slower pace, contrasting with constrained patterns observed in esophageal speech, where limited air supply reduces speech duration (Boone et al., n.d.).

Conclusion

The waqf rule integrates linguistic precision and physiological benefits, ensuring clarity in Quranic recitation while supporting vocal health. By fostering deliberate and meaningful pauses, the rule bridges effective speech delivery with therapeutic practice, reinforcing the significance of structured pauses in both religious and everyday communication.

Chapter 7

Al Madd Wal Qasr

Madd, meaning "elongation," involves extending the voice when pronouncing specific Arabic letters: ا (alif), و (waw), and ي (yaa). Its duration ranges from two to six harakaat (units of time) depending on the type of Madd. Broadly, it is categorized into:

1. Al-Madd Asli (Primary Madd):

A fundamental elongation necessary for proper pronunciation, occurring when a Madd letter is neither preceded by a hamzah nor followed by a hamzah or sukoon. Duration is fixed at two harakaat.

Example: Madd Tabee'ee, such as in لا.

2. Al-Madd Far'iy (Secondary Madd):

An additional elongation triggered by the presence of a hamzah or sukoon. Subcategories include:

Madd-e-Muttasil: Hamzah within the same word after a Madd letter (4 harakaat).

Madd-e-Munfasil: Hamzah at the start of the next word following a Madd letter (3 harakaat).

Madd Lazim (Compulsory Madd): Triggered by sukoon, divided into:

Madd Lazim Kalimy Mukhaffaf: Light pronunciation when Madd is followed by sukoon within a word.

ISSN: 3007-6382 - https://doi.org/10.54878/05gqnh26

Madd Lazim Kalimy Muthaqqal: Heavier pronunciation with a doubled consonant following Madd in the same word.

Madd Lazim Harfy: Found in disjointed letters (e.g., الم), prolonged for 5 harakaat.

Madd-e-Aaridh Li-Sukoon: Temporary elongation at the end of a word, extending 2, 4, or 6 harakaat when stopping.

Madd Al-Leen: Occurs when و or ي saakin follows a fat'ha, with elongation ranging from 2 to 6 harakaat (e.g., بيت).

Madd Al-Badal: A hamzah preceding a Madd letter, fixed at two harakaat (e.g., ءامنوا).

Madd 'Ewadh: Tanween fat'ha replaced by alif upon stopping, elongated for two harakaat (e.g., غفوراً).

Therapeutic Implications of Al-Madd Rule

The application of the Al-Madd rule in Quranic recitation offers dual therapeutic benefits: (1) producing a humming effect and (2) regulating breathing. As noted by Lessac (1997), the therapeutic impact of humming extends beyond the nasal consonant /M/ and can be observed across a variety of sustained voiced consonants such as /V/, /Z/, /L/, /ZH/, and particularly /Y/, which resonates with the vowel sound /EE/ (e.g., as in the word dream). The presence of these consonants, especially at the end of a word or before another consonant, contributes to a soothing and energizing effect essential for both active rest and productive activity.

The consonants associated with Al-Madd—alif, waaw, and yaa (ي, و, ا)—exhibit similar humming qualities. When elongated according to the Al-Madd rule, these letters produce a rhythmical and resonant hum, particularly emphasizing the /V/, /Y/, and /EE/ sounds. The duration of elongation is determined by the phonetic context, specifically the letter that follows. This sustained vibration is both calming and invigorating, enhancing the reader's experience by promoting active engagement and relaxation simultaneously.
Breathing and Expiratory Control

Breathing plays a pivotal role in voice production and speech enhancement. Prolongation of vowel sounds serves as an effective exercise for developing expiratory control, as outlined by Boone et al. (n.d). Sustaining phonation of sounds such as /S/, /Z/, /a/, /æ/, /ă/, or /i/ for extended durations—beginning with a baseline of five seconds and progressively increasing to 8, 12, 15, and eventually 20 seconds, demonstrates significant improvement in respiratory efficiency. Achieving a 20-second vowel sustainment indicates strong breath control, a critical component for effective vocalization.

Integration of the Al-Madd Rule in Recitation

The Al-Madd rule, which involves prolonging vowels for a minimum of 2 seconds and up to 5 or 6 seconds, serves as a practical tool for enhancing respiratory control. While pauses (waqf) provide opportunities to draw breath and prepare for subsequent recitation, the elongation of vowels according to the Madd rule strengthens breath stamina and regulates breathing patterns. This practice not only facilitates better respiratory management but also enhances vocal energy and resonance.

The humming sound generated through the application of the Madd rule reinvigorates the reader, promoting a therapeutic balance of relaxation and vitality. Consequently, the Al-Madd rule serves as an integral component of vocal and respiratory training, offering both physical and psychological benefits to reciters.

Chapter 8

Case study

Two progress reports highlight the remarkable impact of Quran memorization on addressing speech difficulties. Remarkable transformations were witnessed in the prevalent speech problems of these students. The researcher has personally assisted both these students and mentored them in the memorization of the Quran and has witnessed the transformation their speech problems went through in these years.

In the first case, a student with severe stuttering began memorizing the Quran at the age of 8 at MSB Educational Institute, Nagpur, India. Despite initial challenges, he successfully completed his first milestone of Juz Amma within a few months under systematic guidance.

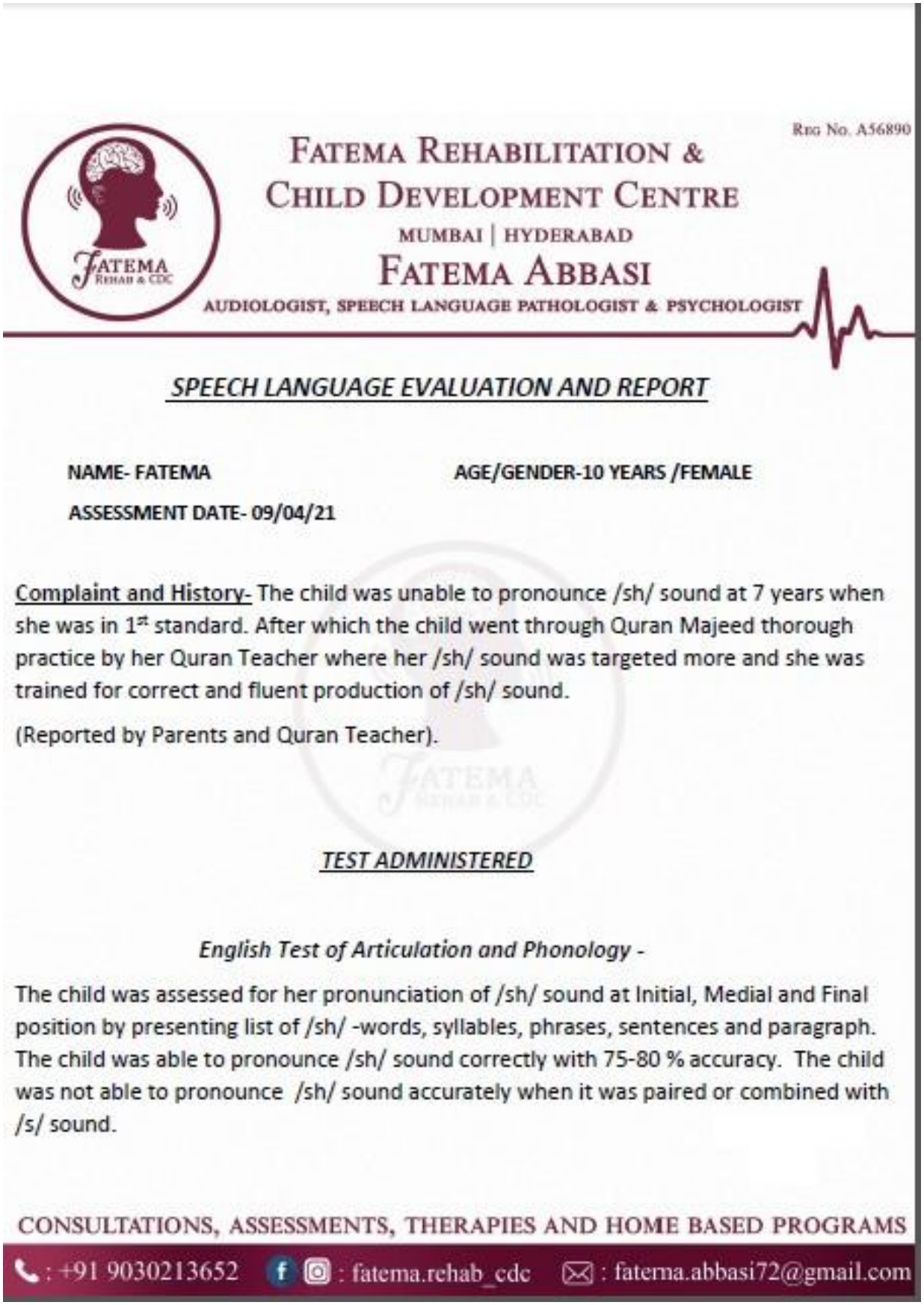
The second report details a student who struggled with the pronunciation of the /sh/ sound. Currently studying at MSB Educational Institute, she has achieved a 75–80% accuracy in pronouncing /sh/ and has successfully mastered the entire Quran from memory, passing all required tests and achieving all learning milestones.

Both students benefited from the rigorous testing and assessment framework employed by Mahad al-Zahra, the Dawoodi Bohra community's institution for Quranic learning. This structured system emphasizes adherence to Tajweed rules, ensuring precise articulation and recitation. The significant progress of these students demonstrates how Quranic memorization, guided by Tajweed principles, can not only preserve the sanctity of recitation but also effectively mitigate speech-related challenges.

ISSN: 3007-6382 - https://doi.org/10.54878/05gqnh26

As the nature of these cases is a sensitive issue, maintaining confidentiality was the researcher's utmost priority hence, the full names of the students have been kept in discretion.

REPORT: 1



Reg No. A56890

FATEMA REHABILITATION & CHILD DEVELOPMENT CENTRE

MUMBAI | HYDERABAD

FATEMA ABBASI

AUDIOLOGIST, SPEECH LANGUAGE PATHOLOGIST & PSYCHOLOGIST

SPEECH LANGUAGE EVALUATION AND REPORT

NAME- FATEMA AGE/GENDER-10 YEARS /FEMALE

ASSESSMENT DATE- 09/04/21

Complaint and History- The child was unable to pronounce /sh/ sound at 7 years when she was in 1st standard. After which the child went through Quran Majeed thorough practice by her Quran Teacher where her /sh/ sound was targeted more and she was trained for correct and fluent production of /sh/ sound.

(Reported by Parents and Quran Teacher).

TEST ADMINISTERED

English Test of Articulation and Phonology -

The child was assessed for her pronunciation of /sh/ sound at Initial, Medial and Final position by presenting list of /sh/ -words, syllables, phrases, sentences and paragraph. The child was able to pronounce /sh/ sound correctly with 75-80 % accuracy. The child was not able to pronounce /sh/ sound accurately when it was paired or combined with /s/ sound.

CONSULTATIONS, ASSESSMENTS, THERAPIES AND HOME BASED PROGRAMS

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Recommendations-

1. Articulation Practice
2. Speech and language stimulation
3. Counselling
4. Follow up.



FATEMA ABBASI

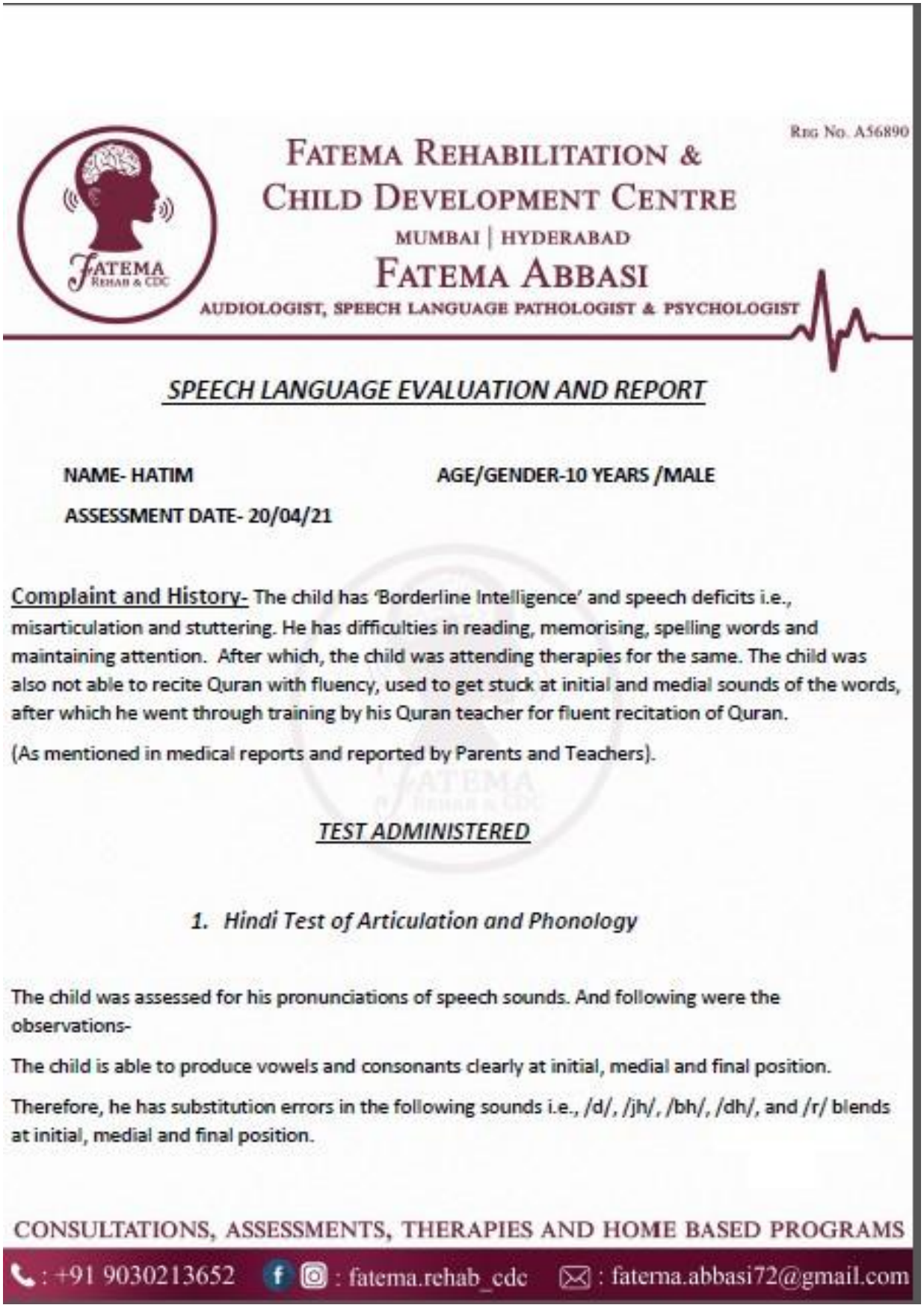
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REPORT: 2

ISSN: 3007-6382 - https://doi.org/10.54878/05gqnh26



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AUDIOLOGIST, SPEECH LANGUAGE PATHOLOGIST & PSYCHOLOGIST

SPEECH LANGUAGE EVALUATION AND REPORT

NAME- HATIM AGE/GENDER-10 YEARS /MALE

ASSESSMENT DATE- 20/04/21

Complaint and History- The child has 'Borderline Intelligence' and speech deficits i.e., misarticulation and stuttering. He has difficulties in reading, memorising, spelling words and maintaining attention. After which, the child was attending therapies for the same. The child was also not able to recite Quran with fluency, used to get stuck at initial and medial sounds of the words, after which he went through training by his Quran teacher for fluent recitation of Quran.

(As mentioned in medical reports and reported by Parents and Teachers).

TEST ADMINISTERED

1. Hindi Test of Articulation and Phonology

The child was assessed for his pronunciations of speech sounds. And following were the observations-

The child is able to produce vowels and consonants clearly at initial, medial and final position.

Therefore, he has substitution errors in the following sounds i.e., /d/, /jh/, /bh/, /dh/, and /r/ blends at initial, medial and final position.

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Conclusion

Speech disorders, common among children, can often be effectively addressed through early intervention and articulation training, with research demonstrating satisfactory outcomes from timely treatment (Swain Santosh, 2018).

Tajweed, the art of Quranic recitation, functions as a form of speech and voice therapy by emphasizing over-

ISSN: 3007-6382 - https://doi.org/10.54878/05gqnh26

articulation and phonetic precision, paralleling techniques employed in speech-language pathology. Adherence to Tajweed rules involves systematic practice, which enhances articulation and improves speech regulation, akin to the therapeutic methodologies applied by speech-language pathologists.

Early exposure to language learning, particularly during formative years, significantly benefits speech development (Crannell, n.d.). Quranic memorization, introduced at a young age, further strengthens articulation and voice quality over time. Renowned Quranic institutions, such as Al-Azhar University in Cairo and Mahad al-Zahra in Surat, incorporate Tajweed mastery into their memorization curricula. These centers implement a rigorous, standardized approach combining auditory, visual, and kinesthetic techniques to ensure proper articulation, with students advancing only after meeting specific Tajweed benchmarks (Electricwala Mohammed, 2016).

Mentors, or muhaffiz, play a pivotal role in guiding students through this structured process, ensuring perfection in articulation and strict adherence to Tajweed rules.

This paper has demonstrated that Tajweed rules serve as a therapeutic approach to speech and voice regulation. By integrating these principles into Quranic education, institutions not only preserve the sacred art of recitation and memorisation but also provide a practical framework for improving speech and voice capabilities. This structured, early language practice offers a significant intervention for addressing speech disorders and underscores the critical role of phonetic training in promoting long-term speech development.

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ISSN: 3007-6382 - https://doi.org/10.54878/05gqnh26