

ولقد يسنرنا القرآن للذكر فهل من مدكر

TAJWEED RULES OF THE QUR'AN

أحكام تجويد القرآن

Part One الجزء الأول

تقديم الشيخ الدكتور أيمن رشدي سويد
إعداد الأستاذة كريمة كارول سربنسكي

By Kareema Carol Czerepinski

Introduction written by his eminence :

Ash-Sheikh Dr. Ayman Rushdi Swayd

أحكام تجويد القرآن

الجزء الأول

المقدمة بقلم الشيخ د. أيمن رشدي سويد
الأستاذة كريمة كارول سربنسكي

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises to Allah, the Lord of the worlds, and peace and salutations to our leader, the Prophet Mohammad, and to his family and companions, and those who follow them in benevolence until the Day of Ressurrection. And further:

Undoubtedly, recitation of the Glorious Qur'an is one of the best ways a Muslim can get closer to his Lord, the Exalted and Honored, and since this book was revealed in a clear Arabic tongue, it is necessary that its recitation agrees with the manner transmitted from the Messenger of Allah, صلى الله عليه وسلم, from the aspect of the articulation points of the letters and the inherent and transient characteristics of the letters.

It is such then, that learning tajweed of the recitation of the Qur'an is a necessary matter, for by it one can distinguish the correct pronunciation from that which is not. It is by Allah's grace upon us that in this era almost every nation has some of its individuals, few or great in number, having entered Islam.. It is then required of us to explain to these brothers and sisters of ours, the essentials of our religion, its facts, and what is required for the individual Muslim concerning the compulsory acts.

Among these requirements is assisting them in the correct recitation of the book of Allah, Exalted and Honored be He, and to define clearly the recitation rules and what encompasses them. This should be done in their native language, in accordance with the Exalted's words:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾ [إبراهيم: ٤]

“We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them.” Ibrahim 4

This is not an easy matter, for it requires a person to be good at recitation of the Qur'an, knowing its rules, accomplished in both the Arabic language and the language that the rules will be translated into.

It is because of this matter that it is rare that tajweed books have been written in other than Arabic, and when they are present they are either summaries or not precise.

My joy was then immense with the great work that the honorable sister, Al-Ustatha Kareema Carol Czerepinski did when she wrote a book on the first level of tajweed in the English language which is considered to be the international language of this age. She has closed a wide gap in the Islamic library with this work.

Ustaathah Kareema has the capability to write on this subject. She has memorized the complete Qur'an and mastered its recitation in the way of Hafs 'an 'Aasim, by the way of Shatabiyyah, and then by the way of Tayyibat An-Nashr, receiving authentication (permission) in both ways, and now intends to learn the different ways of recitation (al-qira'at), this is while she is of American nationality and upbringing. “This is Allah's bounty, He gives it to whom He desires”.

I ask Allah, the Exalted, to benefit all those who read this book, and that He bless the honored author and assist her in publishing the two other levels: level two and three, and He is the Supporter of that, the Capable.

May He shower blessings on our leader and prophet, Mohammed, and to his family and all of his companions, and all praises to Allah, the Lord of the worlds.

The servant of the Qur'an,

Dr. Ayman Rushdi Sawyd, Jeddah

23 Rabee' Al-Awal 1421 corresponding to 25 June, 2000

Ash-Sheikh Dr. Ayman Rushdi Swayd, born in 1955, is a Syrian national living in Saudi Arabia for the last twenty years. He received his PhD from the Islamic and Arabic Studies department from Al-Azhar University, Cairo, and also received a PhD from the Arabic Language department of Omm Al-Qura University, Makkah Almokaramah.

His accomplishments in the field of the Qur'an are many; of them is certification in tajweed from the Qira'at Institute of Cairo. He has received authentication and approval (ijazah) of his recitation in the way of Hafs 'an 'Aasim from many different renown Qur'anic scholars, including the honorable Sheikh Muhyee Ad-Deen Al-Kurdi, of Damascus, Sheikh Mohammed Taha Sakkar, of Damascus, and Sheikh Abdulazeez 'Ayoon As-Sood, Hams. He has had his recitation of the 10 greater different recitations approved and authenticated by Ash-Sheikh Abdulazeez 'Ayoon As-Sood, Hams, Ash-Sheikh Ahmed Abdulazeez Az-Zayyaat, Cairo, Ash-Sheikh Ibrahim 'Ali Shahaatah As-Samannoodiyy, Egypt, and Ash-Sheikh 'Aamir As-Sayyid 'Uthmaan, the head of recitation of Egypt.

Ash-Sheikh Ayman Swayd has spent the last twenty years with the Qur'an Memorization Society in Jeddah, teaching Qur'an and its science and producing masters of recitation and granting them approval and authentication, and more than thirty individuals have received this, most of them teach in the universities and schools of Saudi Arabia.

He has edited and published a number of manuscripts in the field of tajweed and recitation.

The honorable sheikh teaches correct recitation of the Qur'an through the program "Kayf Naqra' Al-Qur'an on the Iqra' satellite channel of television.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيدنا ونبينا محمد، وعلى آله وأصحابه أجمعين،
ومن تبعهم بإحسان إلى يوم الدين، أما بعد:

فلا شك أن قراءة القرآن الكريم من أفضل ما يتقرب به المسلم إلى ربه عز وجل، وحيث إن هذا
الكتاب قد نزل بلسان عربي مبين، وجب أن تكون قراءته موافقة للكيفية المنقولة عن رسول الله ﷺ من
حيث مخارج الحروف، وصفاتها الذاتية والعرضية.

من هنا كان تعلم تجويد قراءة القرآن أمراً لا بد منه؛ لأنه به يعرف النطق الصحيح من غيره.

ومن فضل الله تعالى علينا في هذا العصر أننا لا نكاد نجد شعباً من الشعوب إلا وقد دخل عدد من
أفراده في الإسلام، قلّوا أو كثّروا، لذا كان من الواجب علينا نحو إخواننا هؤلاء أن نشرح لهم مبادئ
الدين وحقائقه، وما يجب على الفرد المسلم من فرائض.

وكان من جملة هذا الواجب أن نعينهم على قراءة كتاب الله عز وجل قراءة صحيحة، بتبيين أحكام
تلاوته وما يتعلق بها، وذلك بلغاتهم الأصلية، عملاً بقوله تعالى: ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ
لِيُبَيِّنَ لَهُمْ﴾^(١).

وليس هذا بالأمر السهل، فإنه يحتاج إلى شخص مجيد لتلاوة القرآن الكريم، عارف بأحكامها، متقن
للغة العربية وللغة الأخرى التي يريد ترجمة أحكام التلاوة إليها.

من هنا كانت ندرة كتب تجويد القرآن بغير العربية، وعلى فرض وجودها فهي مختصرة أو غير دقيقة.

لذا فقد كانت فرحتي كبيرة بالعمل الجليل الذي قامت به الأخت الفاضلة الأستاذة / كريمة كارول
سربنسكي، وذلك بتأليفها كتاب التجويد - المستوى الأول - باللغة الإنجليزية التي تعتبر في هذا العصر
لغة العالم، فسدت بهذا العمل العظيم فراغاً كبيراً في المكتبة الإسلامية.

(١) إبراهيم ٤.

والأستاذة « كريمة » أهلٌ للتأليفِ في هذا المجال ، فقد حفظتِ القرآنَ الكريمَ كله ، وأتقنتْ تلاوتهَ على روايةٍ حفصٍ عن عاصمٍ من طريقِ الشاطبيةِ ، ثم من طريقِ طيبةِ النشرِ ، وقد أُجيزتُ بذلك كله ، وهي الآن بصددِ تعلُّمِ القراءاتِ القرآنيةِ ، مع العلمِ أنَّها أمريكيةٌ الأصلِ والمنشأِ ، وهذا فضلُ اللهِ يُؤتيه من يشاء .

أَسْأَلُ اللهَ تعالى أنْ ينفعَ بهذا الكتابِ كلَّ مَنْ اطَّلَعَ عليه ، وأنْ يباركَ بالمؤلِّفةِ الفاضلةِ ويعينها على إخراجِ المستويين : الثاني والثالث منه ، إِنَّه وليُّ ذلك والقادرُ عليه .

وَصَلَّى اللهُ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

خادم القرآن الكريم

د . أيمن رشدي سويد

جدة : ٢٣ / ٣ / ١٤٢١ هـ

الموافق : ٢٥ / ٦ / ٢٠٠٠ م

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله All Praise to Allah who revealed the Qur'an to His servant Prophet Mohammed, صلى الله عليه وسلم, as a light and guidance to those who search for the truth, and contemplate its meaning. All Praise to Allah, who by His Grace and Mercy, taught us the Qur'an, taught us tajweed, and taught us Arabic. I stand humbly before my Creator asking Him to accept this book as a righteous deed solely for Him. I could never have accomplished such a task without Allah; indeed, there is nothing I have done by myself.

﴿ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ﴾ "And my success is not but through Allah."

This book started out, not as a dream of my own, but as a suggestion from his eminence, Ash-Sheikh Dr. Ayman Rushdi Swayd, may Allah extend his life, increase his good deeds, and make him of the companions of the highest Paradise. He suggested that I write a tajweed book in English, using the computer. I was teaching a class in tajweed for a group of non-Arabs and realized that the need for a complete textbook in English in tajweed was very necessary. My husband, may Allah reward him with Al-Firdaws, bought a computer, and the task began. The book has been in the formative stage for the last three years. It has been used as text for the classes at Dar Al-Huda Qur'an School in Jeddah, and editing has been done every year.

The Qur'an is the word of Allah the Highest, revealed to Prophet Mohammed صلى الله عليه وسلم for guidance of mankind. The whole Qur'an is a miracle from the shortest to the longest surah. To really understand the meaning of the Qur'an, it needs to be studied in Arabic. The reading of Qur'an with proper intonation and pronouncing of letters while observing tajweed rules, and applying the meaning, should be the goal of every Muslim. A student of the Qur'an cannot expect to learn tajweed simply by studying this book. The learning of proper Qur'anic recitation can only be done by listening to a qualified Qur'an teacher recite, then reciting to them and receiving corrections.

This is a guide for studying tajweed. The student is expected to have a basic grasp of Arabic before starting this course. The student should know all the Arabic letters and vowels and be able to read at an elementary level. This book is either for an English speaking student studying the Qur'an in an Arabic environment, but needing explanation of the Arabic terms in English, or a student studying the explanations of tajweed in English, but learning the basic concepts in Arabic so they may integrate into an Arabic class later. The student is encouraged to learn the Arabic terms and definitions throughout the book, since the science of tajweed is an Arabic science.

About This Book

The main sources for this book were: "هداية القاري إلى تجويد كلام الباري" (Hidayah Al-Qaaree ilaa Tajweed Kalaam Al-Baaree), written by Ash-Sheikh Abdulfataah As-Sayyid 'Ajamee Al-Mursafee; (الشيخ عبد الفتاح السيد عجمي المصفي), tapes of lectures on tajweed given by his eminence, Ash-Sheikh Dr Ayman Rushdi Swayd (الشيخ د. أيمن رشدي سويد), to the women's section of the Society for Qur'an Memorization of Jeddah; and "نهاية القول المفيد في علم التجويد" (Nihaayat Al-Qawl Al-Mufeed fee 'ilm At-Tajweed) written by the great scholar, Ash-Sheikh Mohammed Makkee Nasr (الشيخ محمد مكي نصر). This book is the first part of a three-part series on tajweed of the Glorious Qur'an. This part (part 1) consists of 9 chapters.

1. The first chapter is an introduction to tajweed, including: manners of the heart and external manners of recitation of the Holy Qur'an; the prostration of tilaawah; how to seek refuge with Allah before beginning recitation, allowed and not allowed ways of joining two surahs together, principles of tajweed; and the mistake (اللحن) and its categories.
2. The second chapter consists of the articulation points of the Arabic letters. This chapter includes pictorial representations of the face, tongue, and teeth, to help the student find the correct point of articulation.
3. The third chapter covers the rules of النون الساكنة (the un-voweled noon rules). The rules include: الإظهار (the clearness), الإدغام (the merging), الإقلاب (the change), and الإخفاء (the hiding).
4. The fourth chapter is that of الميم الساكنة (non-voweled meem) rules: الإخفاء (the hiding), الإدغام (the merging), and الإظهار (the obvious).
5. The fifth chapter is a short summary of the levels of the ghunnah.
6. The sixth chapter deals with the rules for اللام الساكنة (non-voweled lam).
7. The next chapter, the seventh, explains all the different مدود (lengthenings). Included in this chapter is المد الطبيعي وما يلحق به (the natural lengthening and what follows it in vowel counts), the medd caused by hamzah, including: مد البدل (the exchange medd), والمد الجائز المنفصل (the required attached medd), والمد الواجب المتصل (the separate allowed medd). The medd caused by sukoon is explained, and these include المد العارض للسكون (the lengthening with a presented sukoon), مد اللين (the leen medd), والمد اللازم (the required lengthening in a word), and finally المد الحرفي (the required lengthening in a letter). An explanation of مد بسببين (the medd with two causes), and how to determine which one takes precedence is given.

About This Book

8. Chapter eight is on sound and speech mechanisms and how differently voweled letters are formed (كيفية حدوث الحروف).
9. Chapter nine covers the qalqalah mechanism (آلية القلقة).

Part two will cover, insha' Allah, صفات الحروف (the characteristics of letters), التفخيم (the heaviness and lightness of letters), وأحكامها المتماثلين، المتجانسين، المتقاربين، والمتباعدين (the relationship of letters to each other and their categories such as likeness, closeness, same type, and different types, and their corresponding rules), and أحكام همزة الوصل (the rules for hamzat al-wasl).

Part three will include, by Allah's will, الوقف والابتداء (the stop and start), القطع والسكت (the cut off and the breathless stop), الوقف على أواخر الكلم (the stop on ends of words), المقطوع والموصول (the joined and separated), (هـاء التأنيث) (the writing of the female هاء), (الكلمات المخصصة لحفص) (words specifically for the recitation of Hafs).

The way of recitation that is covered in this book is حَفْصٌ عَنْ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِئِيَّةِ (the recitation of Al-Imaam Hafs as he learned from Al-Imaam 'Aasim, by the way of Al-Imam Ash-Shatabiyy). This way of recitation of the Prophet, صلى الله عليه وسلم, has been attributed to Imam Hafs, not because he invented it, but due to the fact that learning and reciting this way of recitation became famous at his hands. This is an authentic recitation of the Prophet, صلى الله عليه وسلم. Imaam Hafs bin Sulaymaan bin Al-Magheerah Al-Bazaaz, (حفص بن سليمان بن المغيرة البزاز), born in the year 90 and died in the year 180 Al-Hijara, رحمه الله تعالى, recited the complete Qur'an and was taught many different authentic ways of recitation by his sheikh, the Imaam of Kufah, (عاصم بن أبي النجود) 'Aasim bin Ubay An-Najood. Al-Imaam 'Aasim died in the year 127 Al-Hijara, رحمه الله تعالى. All of these ways were authentically transmitted from the Prophet, صلى الله عليه وسلم. The way of recitation of Hafs as he learned from his sheikh, 'Aasim, that has become widespread among the Muslims throughout the world is that made famous by Al-Imaam Ash-Shatabiyy (الإمام القاسم بن فيره الشاطي), who died in the year 590 Al-Hijara, رحمه الله تعالى. Al-Imaam Ash-Shatabiyy recorded this way in his famous prose, حِرْزُ الْأَمَانِيِّ وَوَجْهُ التَّهَانِي فِي الْقِرَاءَاتِ السَّبْعِ (Hirz Al-Amaanee wa Wajhu At-Tahaanee fi-l-Qira'at as-sab'a), in which he gathered and wrote down the rules of the seven different qira'at. The rules of recitation of this way (حَفْصٌ عَنْ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِئِيَّةِ) are covered in this book. The other authentic ways of Hafs, as learned from his teacher 'Aasim (حفص عن عاصم), are known as طريق الطيبة (tareeq at-tayyibah), and are not covered in this book, but mentioned occasionally.

Acknowledgments

Although there are many to thank for assistance in this endeavor, there are those who I need to specially thank. After Allah, the Exalted, of course, I have special gratitude to Ash-Sheikh Dr. Ayman Swayd and Dr. Ashraf Mohammed Fuad Tal'at, who went over the text of the book and helped greatly in the Arabic, English, and technical areas. My heartfelt thanks go to my beloved teacher, Ash-Sheikhah Rehab Shaqaqi, who advised me many times on the content of the technical issues of tajweed, and taught me enormous amounts of knowledge and about the manners of the people of the Qur'an. I also wish to thank Ustazah Sakayna Albani, who went over the Arabic and the English, and gave me valuable comments on both, including formatting suggestions. I have a great deal of gratitude to Brother Hasan Bateson, who gave mountains of technical advise on computer usage. The students at Dar Al-Huda, especially my first class of students who were with me for three years, and had to bear all the mistakes and growing pains of the book, deserve special thanks. Finally, I thank my dear husband for all the moral, financial, and other support he has given to me throughout this and all my projects in the Qur'an. I pray that Allah will grant all of the above, and all who helped in any other way in this book with the highest Paradise, and remove from them all fear on the Day of Reckoning.

I ask Allah, the Exalted, that this book will be useful for English speaking students of the Qur'an, in their endeavor to learn recitation of the Qur'an as it was revealed to the last of all Prophets, Prophet Mohammed, صلى الله عليه وسلم, and that Allah will make easy for them the recitation of His Words.

I finally ask that any errors found in this book, in content or typing, be pointed out to the author or publisher so that it can be reviewed and appropriate corrections be made.

﴿وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [يونس: ١٠]

Kareema Carol Czerepinski

June 16, 2000, ١٦ ربيع أول ١٤٢١

إسناد الإمام حفص إلى رسول الله ﷺ

رَبُّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى

جبريل عليه السلام

رسول الله ﷺ

عبد الله بن مسعود الهذلي (ت ٣٢ هـ)	عثمان بن عفان القرشي (ت ٣٥ هـ)	علي بن أبي طالب الهاشمي (ت ٤٠ هـ)	عثمان بن عفان القرشي (ت ٣٥ هـ)	زيد بن ثابت الأنصاري (ت ٤٥ هـ)	أبي بن كعب الأنصاري (ت ٣٥ هـ)	عبد الله بن مسعود الهذلي (ت ٣٢ هـ)
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سعد بن إياس أبو عمرو الشيباني (ت ٩٦ هـ)	زُرُّ بن حُبَيْش أبو مريم الأسدي (ت ٨٢ هـ)	أبو عبد الرحمن السلمي عبد الله بن حبيب (ت ٧٤ هـ)
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عاصم

ابن أبي النُّجود ، أبو بكر الكوفي
(ت ١٢٧ هـ)

حفص

ابن سليمان بن المغيرة الأسدي الكوفي
(٩٠ - ١٨٠ هـ)

إسناد المؤلف بالقرآن الكريم برواية حفص من طريق الشاطبية

سَيِّدَنَا رَسُولُ اللَّهِ ﷺ	
أُبَيِّ بْنِ كَعْبٍ (ت ٣٥ هـ)	٣٠
عَبْدُ اللَّهِ بْنُ حَبِيبِ السُّلَمِيِّ (ت ٧٤ هـ)	٢٩
عَاصِمُ بْنُ أَبِي النَّجُودِ (ت ١٢٧ هـ)	٢٨
حَفْصُ بْنُ سُلَيْمَانَ الْبَزَّازِ (ت ١٨٠ هـ)	٢٧
عُبَيْدُ بْنُ الصَّبَّاحِ النَّهْشَلِيُّ (ت ٢١٩ هـ)	٢٦
أَحْمَدُ بْنُ سَهْلِ الْأَشْنَانِيِّ (ت ٣٠٧ هـ)	٢٥
عَلِيِّ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ (ت ٣٦٨ هـ)	٢٤
طَاهِرُ بْنُ غَلْبُونٍ (ت ٣٩٩ هـ)	٢٣
أَبُو عَمْرٍو عُثْمَانُ بْنُ سَعِيدِ الدَّانِيِّ (ت ٤٤٤ هـ)	٢٢
سُلَيْمَانُ بْنُ نَجَّاحٍ (ت ٤٩٦ هـ)	٢١
عَلِيِّ بْنِ هُذَيْلٍ (ت ٥٦٤ هـ)	٢٠
الْقَاسِمُ بْنُ فَيْرَةَ الشَّاطِبِيِّ (ت ٥٩٠ هـ)	١٩
عَلِيِّ بْنِ شَجَاعٍ (ت ٦٦١ هـ)	١٨
مُحَمَّدُ بْنُ أَحْمَدَ الصَّانِعِ (ت ٧٢٥ هـ)	١٧
عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ الْبَغْدَادِيِّ (ت ٧٨١ هـ)	١٦
مُحَمَّدُ بْنُ الْجَزَرِيِّ (ت ٨٣٣ هـ)	١٥
أَحْمَدُ بْنُ أَسَدِ الْأَمْيُوطِيِّ (ت ٨٧٢ هـ)	١٤
مُحَمَّدُ بْنُ إِبْرَاهِيمَ السَّمْدِيِّ (ت ٩٣٢ هـ)	١٣
عَلِيِّ بْنِ مُحَمَّدِ بْنِ غَانِمٍ الْمَقْدِسِيِّ (ت ١٠٠٤ هـ)	١٢
عَبْدُ الرَّحْمَنِ بْنُ شِحَاذَةَ الْيَمْنِيِّ (ت ١٠٥٠ هـ)	١١
مُحَمَّدُ بْنُ قَاسِمِ الْبَقْرِيِّ (ت ١١١١ هـ)	١٠
أَحْمَدُ بْنُ رَجَبِ الْبَقْرِيِّ (ت ١١٨٩ هـ)	٩
عَبْدُ الرَّحْمَنِ بْنُ حَسَنِ الْأَجْهَوْرِيِّ (ت ١١٩٧ هـ)	٨
إِبْرَاهِيمُ بْنُ بَدْوِيِّ بْنِ أَحْمَدَ الْعِيْدِيِّ	٧
أَحْمَدُ بْنُ رَمْضَانَ الْمَرْزُوقِيِّ الْحُسَيْنِيِّ (ت ١٢٦٢ هـ)	٦
أَحْمَدُ الرَّفَاعِيُّ الْخَلْوَانِيُّ (ت ١٣٠٧ هـ)	٥
مُحَمَّدُ سَلِيمُ الرَّفَاعِيِّ الْخَلْوَانِيِّ (ت ١٣٦٣ هـ)	٤
عَبْدُ الْعَزِيزِ عِيُونُ السُّودِ (ت ١٣٩٩ هـ)	٣
أَيُّمُنُ رَشْدِي سُوَيْدٌ	٢
رَحَابُ مُحَمَّدٍ مَفِيدُ شَقَقِيٍّ	١
كَرِيمَةُ كَارُولُ سِرْنِسْكِ	

A few words on Qur'anic markings

There are a few markings in the copies of the Qur'an that need to be understood by the student of the Qur'an.

(٥)	The first one is called, الصفّر المُستدير, (the round zero) and it is sometimes found over the following three letters, الالف، الواو، والياء, (alif, wow, and ya'). When any of these letters has the above symbol over it, the letter is not pronounced in any case; meaning it does not matter if we are stopping or continuing, we do not pronounce this letter. Examples of this are found in: ﴿أُولَٰئِكَ﴾ : ﴿بِأَيِّدٍ﴾ : ﴿مِنْ نَّبَايَ الْمُرْسَلِينَ﴾
(٥٠)	The second marking to be noted is referred to as الصفّر المستطيل القائم (the standing oblong zero). This marking is found on some ألف (alif) that are at the end of a word, and the following word starts with a vowel. When we see this marking we read the alif when stopping on this word, but eliminate the alif in pronunciation when continuing reading, joining the word with the next word, but without the alif. . The following are examples of this: ﴿قَالَ أَنَا خَيْرٌ مِنْهُ﴾ : ﴿لَكِنَّا هُوَ اللَّهُ رَبِّي﴾
(•)	The third mark that is important to know is that of a سكون (sukoon). This marking is that of the head part of the letter حاء, without the normal dot on it. The reason for this symbol is that it originates from the word "خفيف" (light), which starts with a "خ". This mark is found when there is no vowel on a letter, and it is pronounced clearly. Such as in: ﴿قَدْ سَمِعَ﴾ : ﴿مِنْ خَوْفٍ﴾ : ﴿وَحُضَّتُمْ﴾

When no vowel marking is on a letter, it has no vowel sound, but it is not pronounced clearly. This concept, and how to pronounce these letters will be introduced and explained in the book.

A few words on Qur'anic markings

Another type of marking is the small letters that are found in some Qur'anic words. There are four different letters that are sometimes small, written in some words of the Qur'an. They are: الواو والنون، الياء، الألف. We recite these letters like any other large sized letter. There is no difference in the way they are recited. .

: ﴿الرَّحْمَنِ﴾

There are many words in the Qur'an that have a small alif. The word above has a small alif (called الألف الخنجرية or dagger alif) between the ميم and the نون. There is no vowel corresponding to this letter.

﴿يُخَوِّفُ اللَّهَ بِمِ عِبَادَهُ﴾ ﴿يُحْيِي﴾

There are many occurrences of the small ياء in the Qur'an. In the examples above, the two words have the symbol for a small ياء (similar to a lesser than sign). The word on the left has the small ياء between the حاء and the written ياء. We can see that there is a kasrah accompanying this letter. In the example on the right, there is a small ياء written after the letter هاء of the word "به". This ياء is only recited when continuing reading this word with the word following it (if you stopped on this word, you would not recite the small ياء).

: ﴿كَتَبَهُ بِيَمِينِهِ﴾ ﴿دَاوُدَ﴾

There is a small واو written in each of these two examples, one within the word (the word on the left), and one at the end of the word. In the word on the left, we pronounce the small واو whenever reciting the word. The small واو that is at the end of the first word of the right hand example is pronounced only when continuing on from this word to the following word (if you stopped on this word, you would not pronounce the small واو).

﴿نُجَى﴾

The fourth word has a small نون written between the first normal sized نون and the جيم. There is no vowel with this letter. This small نون occurs only once in the Qur'an, verse 88 of سورة الأنبياء.

In **all** of these cases we pronounce the small letter with the corresponding vowel, if there is one, and include it like any other letter in the word.

Chapter One

مقدمة لتجويد القرآن

**Introduction to
tajweed of the Qur'an**

Introduction to tajweed of the Qur'an

Manners when reading the Qur'an

Manners of the Heart	External Manners
A. Understanding the origin of the words This is an indication to the greatness of the words being read, and the bounty of Allah, Glorified is He, to His creation when He addressed His creation with these words.	A. Purity of body and clothes and place. (Using sawak. Facing the Qiblah.)
B. Placing into the heart the understanding that these words are not the words of man. Through this, the reader should think about the characteristics of Allah, the Exalted.	B. Seeking refuge from the rejected Satan and reading the basmalah. (Not reading when yawning.)
C. Presence of the heart while reading. Through this, the reader should discard other thoughts while reading the Qur'an.	C. Avoiding cutting off reading to talk with people.
D. Pondering the meaning. There is no goodness in worship without understanding or in reading the Qur'an without pondering its meaning	D. Stopping at an 'aayah of warning and seeking protection with Allah, and stopping at a verse of mercy and asking The Merciful for His Bounty.
E. Understanding the meaning. This means interacting and reacting with your heart to every 'aayah in an appropriate manner.	E. Humbleness and crying when reading.
F. Individualization. This means that the reader feels that every message in the Qur'an is meant especially for him personally.	

Imam An-Nawwawi may Allah be Merciful to him said: Crying when reading the Qur'an is a characteristic of those who know Allah (meaning, they know Him through His names and Characteristics) and the feelings of the righteous. Reading the Qur'an (التَّلاوة) is either out loud in which tajweed is obvious, or silently in which the reading should be audible to the reader or to those near the reader. In the case of looking at the Qur'an with the two eyes without moving the parts responsible for speech, and without pronouncing every letter from its articulation point with observation of the letters' characteristics, this is not قِرَاءَة (reading) and not تِلَاوَة. It could possibly be called اِطْلَاع "looking" but not تِلَاوَة or قِرَاءَة

Prostrations of reading سجود التلاوة

The prostration of tilawah is legislated for the reader and the listener in obedience to the Merciful, and in contradiction to Satan. The Messenger of Allah صلى الله عليه وسلم said, "If a son of Adam reads a verse of prostration and prostrates, Satan withdraws crying and saying, 'Woe to me, the son of Adam was ordered to prostrate and he prostrated, and for him is Paradise, and I was ordered to prostrate and I disobeyed and the Fire is for me.'" Related by Muslim

There are fourteen places in the Qur'an where we are asked to prostrate.

- 1- الأعراف The end of surah Al-A'araaf
- 2- الرعد Verse 15 of surah Al Ra'ad
- 3- النحل Verse 50 of surah An-Nahl
- 4- الإسراء Verse 109 of surah Al- Israa'
- 5- مريم Verse 58 of surah Maryam
- 6- الحج Verse 18 of surah Al-Hajj
- 7- الحج Verse 77 of surah Al Hajj
- 8- الفرقان Verse 60 of surah Al-Furqan
- 9- النمل Verse 26 of surah An-Naml
- 10- السجدة Verse 15 of surah As-Sajda
- 11- فصلت Verse 38 of surah Al-Fusilat
- 12- النجم Verse 62 of surah An-Najm
- 13- الانشقاق Verse 21 of surah Al-Inshiqaq
- 14- العلق Verse 19 of surah Al-A'laq

The symbol in most copies of the Qur'an for an 'aayah of prostration is: ﴿

Introduction to tajweed of the Qur'an

Seeking refuge and Saying the “basmalah” الاستعاذة و البسملة

The meaning of: الاستعاذة is “asking for refuge, or protection” When the reader says:

”أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” he is seeking the protection and refuge with Allah from Satan before starting to read. Allah in the Qur'an said

سورة النحل: ٩٨ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(and when-you read the Qur'an seek refuge with Allah from the rejected Satan) An-Nahl 98.

- 1- If the reader is reciting silently or alone, he should seek refuge silently.
- 2- If one is about to pray, seeking refuge is also done silently.
- 3- If one is reading aloud, and others are present that will hear the recitation, the seeking of refuge is done out loud.
- 4- If the reading is done by turns (as in a classroom situation), the first reader seeks refuge out loud and the rest do it silently.
- 5- If the reading is cut off by coughing, sneezing, or by talk referring to the reading or meaning of the verses, then there is no need for repeating the seeking of refuge.
- 6- If the reading is cut off by work or normal conversation, or by eating, then the seeking of refuge should be repeated before beginning to read the Qur'an again.

Introduction to tajweed of the Qur'an

البِسْمَلَةُ , He who says "بِسْمِ اللَّهِ" has said the basmalah. The proper way to say the basmalah is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is necessary to read it before the beginning of every surah of the Qur'an with the exception of "التوبة" which is also called "براءة". The reason for not saying the basmalah at the beginning of this surah is generally agreed to be due to the content of the surah, which orders the Muslims to fight the non-believers. When beginning to read the Qur'an with this surah, but not at the beginning of the surah, the reader then has the choice of saying the basmalah or not, after seeking refuge with Allah from Satan.

الاستعاذة مع البسملة مع السورة **Ways of Seeking refuge with the basmalah and with the surah**

If the reader wishes to start his reading at the beginning of a surah, he needs to seek refuge, say the basmalah and then recite the surah. There are four ways of doing this.

1. قَطْعُ الْجَمِيعِ (Cutting all three off from each other). Meaning seeking refuge, stopping, saying the basmalah, stopping, and then starting the surah.

2. وَصْلُ الْجَمِيعِ (Joining all three with each other). Seeking refuge, saying the basmalah, and starting the surah all in one breath without stopping.

3. وَصْلُ الْبِسْمَلَةِ بِالسُّورَةِ (Joining the basmalah and the beginning of the surah). This means seeking refuge, then stopping, then saying the basmalah and the beginning of the surah in one breath.

4. وَصْلُ الاستعاذة بالبسملة (Joining seeking refuge with the basmalah). This means the seeking of refuge and the basmalah are joined with one breath, then the reader stops then starts the surah.

Introduction to tajweed of the Qur'an

البسملة بين السورتين

Hafs (the Qur'an reader whose way of reading we are studying) always read the basmalah between two surahs (سورتين) when reading the Qur'an except between Al-Anfal and at Tawba. There are four ways of finishing one surah and continuing on to the next. Three of them are allowed, and one is not allowed.

1. **فَطَعُ الْكُلِّ** (Separating all of them). The reader finishes the surah, then stops and takes a breath, reads the basmalah, stops and takes a breath, then reads the beginning of the next surah. As in the following example:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

2. **وَصَلُّ الْكُلِّ** (Joining all of them). The reader ends the surah, joining the last word (with the appropriate vowels) with the basmalah, continuing with the same breath the reader then joins the basmalah with the beginning of the next surah. As in:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

3. **وصل البسملة بأول السورة** In this way the reader finishes the last verse of the surah, stops and takes a breath, then reads the basmalah joining it (with the corresponding vowels) in the same breath with the beginning of the next surah. As in:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

4. **الْوَجْهُ الَّذِي لَا يَجُوزُ** : وَصَلُ الْبَسْمَلَةِ بِآخِرِ السُّورَةِ وَالْوَقْفُ، ثُمَّ الْبَدْءُ بِالسُّورَةِ الْتَّانِيَةِ.

Here, the reader would join the end of the surah with the basmalah, then stop and take a breath, then start reading the next surah. This incorrect way leads the listener to imagine that the basmalah is the last aayah of the surah that was just finished.. **This is not allowed.**

مَرَاتِبُ الْقِرَاءَةِ

There are three levels of reading the Qur'an مَرَاتِبُ الْقِرَاءَةِ ثَلَاثَةٌ هِيَ:

1. **التَّحْقِيقُ** It is reading the Qur'an slowly and with serenity while pondering the meaning and observing the tajweed rules, giving each letter its rights as to characteristics and articulation points, lengthening the letters of madd, which must be lengthened, and not lengthening that which is not supposed to be lengthened. It is to recite the heavy letters heavy and the light letters light (التَّفْخِيمُ وَ التَّرْقِيقُ) as required by the tajweed rules. This is the best level of reading.
2. **الْحَدَرُ** It is a swift method of reading the Qur'an with observation of the rules of tajweed. The reader then must be careful not to cut off the lengthened letters, not to do away with the ghunnah, and not to shorten the vowels to the point that the reading is not correct.
3. **التَّذْوِيرُ** It is reading at a level between the two above levels, while preserving and observing the rules of tajweed.

Introduction to tajweed of the Qur'an

Principles of tajweed مبادئ علم التجويد

One who wishes to learn a science needs to know its principles so that he will gain insight into the sought science. There are several principles in the science of tajweed that should be understood:

1 Its definition By linguistic definition: Betterment

تعريفه في اللغة : هو التحسين

Applied definition: Articulating every letter from its articulation point and giving the letter its rights and dues of characteristics.

في الاصطلاح: هو إخراج كل حرف من مخرجه، وإعطائه حقه ومستحقه من الصفات.

حق الحرف Rights of the letters are its required characteristics that never leave it. مستحق الحرف The dues of the letters are it presented characteristics that are present in it some of the time, and not present at other times. i.e. the idgham

2 Its formation The words of the Glorious Qur'an and some said Honorable Hadiths also.

موضوعه كلمات القرآن الكريم، وزاد البعض: الحديث الشريف أيضاً.

3 Its fruits It is preserving the tongue from mistakes in pronunciation of the Glorious Qur'an during reading.

ثمرته صون اللسان عن اللحن في لفظ القرآن الكريم حال الأداء.

4 Its precedence It is one of the most honored of sciences and one of the best of them due to its relation to Allah's words.

فضله هو من أشرف العلوم وأفضلها، لتعلقه بكلام الله تعالى.

5 Its place within the sciences It is one of the Islamic Law sciences that are related to the Glorious Qur'an.

نسبته من العلوم. هو أحد العلوم الشرعية المتعلقة بالقرآن الكريم

6 Its founder The rule setter from the practical point of view is the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ because the Qur'an was revealed to him from Allah, the most High, with tajweed, and he, صلى الله عليه وسلم, was instructed on it from the Trustworthy, Jibreel, peace be upon him. He taught it to his companions, who then taught it to their followers and so on until it came to us by these chains. The rule setters from the scientific point of view are the scholars of Qur'anic sciences, such as Abu 'Ubaid Al-Qasim bin Sallaam.

واضعه الواضع له من الناحية العملية هو رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لأن القرآن أنزل عليه من عند الله تعالى

Introduction to tajweed of the Qur'an

- 7 **Its precept** Knowledge of tajweed is فرض كفاية (fardh kifayaah), meaning some of the Muslim community must know it, and its application is فرض عين (fardh 'ain), required by all Muslims (men and women) who have the complete Qur'an or part of it memorized, even if only one surah. سورة واحدة.
- 8 **Reasons for its rules :** Guarding the Glorious Qur'an and preserving it from distortion. The Arabs mixed with non-Arabs after the spread of Islam, and the Muslims feared that the Arab tongue would become corrupted with this intermixing. It then became mandatory for rules to be put down that would preserve the Quranic reading from mistakes, and guarantee the reader of the Qur'an integrity of pronunciation. أسباب وضعه
- 9 **Its principles** The knowledge of tajweed is قواعد يتوقف علم التجويد على أربعة أمور:
- 1- Knowledge of the articulation points of the letters
 - 2- Knowledge of the characteristics of the letters
 - 3- Knowledge of what rules change in the letters due to the order of letters
 - 4- Exercising the tongue and a lot of repetition.

Introduction to tajweed of the Qur'an

اللقن

الْلَقْنُ : هُوَ الْخَطَأُ وَالْمَيْلُ عَنِ الصَّوَابِ عَنِ الْقِرَاءَةِ رَاعِيَةً

It is defined as a mistake and deviation from correctness when reading.

أقسامه: يُنْقَسَمُ اللَّحْنُ إِلَى قِسْمَيْنِ هُمَا

Its divisions : It is divided into two divisions which are:

1. لَحْنٌ جَلِيٌّ ظَاهِرٌ (Obvious and clear mistakes)

It is a mistake that occurs in the pronunciation that affects the accuracy of the reading, even if the mistake occurs in the meaning or not. This type of mistake occurs in the make up of the word or in the letters, i.e. the reader pronounces (دالاً) أو (طاءً تاءاً). The mistake can also occur in the vowels where one vowel is read as a completely different one, for example: يُبَدِّلُ الضَّمَّةَ فَتْحَةً أَوْ كَسْرَةً، أَوْ يُبَدِّلُ الْفَتْحَةَ كَسْرَةً، أَوْ يُبَدِّلُ الْكَسْرَةَ فَتْحَةً etc. Changing a dhammah to a fat-h or kasrah, or changing the fat-h to kasrah, or a kasrah to fat-h.

It can also be that the mistake occurs with the sukoon being read like one of the three vowels. This category is named obvious and clear because it is easy for readers and scholars of the language to know the mistakes and point them out.

2. لَحْنٌ خَفِيٌّ مُسْتَرٌّ Obscured and hidden mistakes

It is a mistake that takes place in the pronunciation that pierces the reading, heard by an accomplished reader, and is not a mistake in the meaning, or in the language or in the grammar. Only those who have knowledge of Qur'an reading, recognize these mistakes.

يُنْقَسَمُ هَذَا النَّوعُ إِلَى قِسْمَيْنِ: This type of mistake has two divisions

The first: Mistakes only known by those knowledgeable in Qur'an reading, such as leaving out an idgham إدغام .

The second: Mistakes only known by skilled readers of the Qur'an, such as unwanted repetition of the راء. Included in this category is the mistake of reading the dhammah as between a dhammah and fat-hah, in that the two lips are not circled, nor are they protruded forward as is required in a correct dhammah. This is especially prevalent in the following words: "عَلَيْكُمْ", "أَنْتُمْ", "قُلْ". The kasrah also can be mistakenly read in-between a kasrah and a fat-hah. This is especially prevalent in the following words: "عَلَيْهِمْ", "بِهِ". We must try as much as possible to avoid making the mistakes within both these categories, and must certainly never commit them purposely.

Chapter Two

مخارج الحروف

**The Articulation
Points of the letters**

General definitions:

تعريف المَخارج: جمع مَخْرَج

The singular of articulation points (مَخْرَج) in Arabic is:

المَخْرَج: هُوَ مَحَلُّ خُرُوجِ الْحَرْفِ عِنْدَ النُّطْقِ بِهِ تَمَيُّزُهُ عَنْ غَيْرِهِ

The articulation point: It is the place of emitting the letter when pronouncing it that differentiates that specific letter from other letters

الحرف: هُوَ صَوْتُ اعْتَمَدَ عَلَى مَخْرَجٍ مُحَقَّقٍ أَوْ مُقَدَّرٍ.

The letter: is a sound that relies on a specific or approximate articulation point.

Articulation points are of two kinds:

1 المَخْرَجُ الْمُحَقَّقُ: هُوَ الَّذِي يَعْتَمِدُ عَلَى جُزْءٍ مُعَيَّنٍ مِنْ أَجْزَاءِ الْحَلْقِ أَوِ اللِّسَانِ أَوِ الشِّفَتَيْنِ -

Specific articulation point: It is that which relies on a specific place of the areas of the throat, tongue or the two lips.

2 المَخْرَجُ الْمَقْدَرُ: هُوَ الَّذِي لَا يَعْتَمِدُ عَلَى جُزْءٍ مُعَيَّنٍ مِنْ أَجْزَاءِ الْحَلْقِ أَوِ اللِّسَانِ أَوِ الشِّفَتَيْنِ -

Approximate articulation point: It is that which does not rely on a specific place from the areas of the throat, or the tongue, or the two lips.

يُنْطَبِقُ ذَلِكَ عَلَى الْجَوَفِ الَّذِي تَخْرُجُ مِنْهُ حُرُوفُ الْمَدِّ الثَّلَاثَةِ

This approximate articulation point is applied to the lengthened letters that come from the empty space in the mouth and throat.

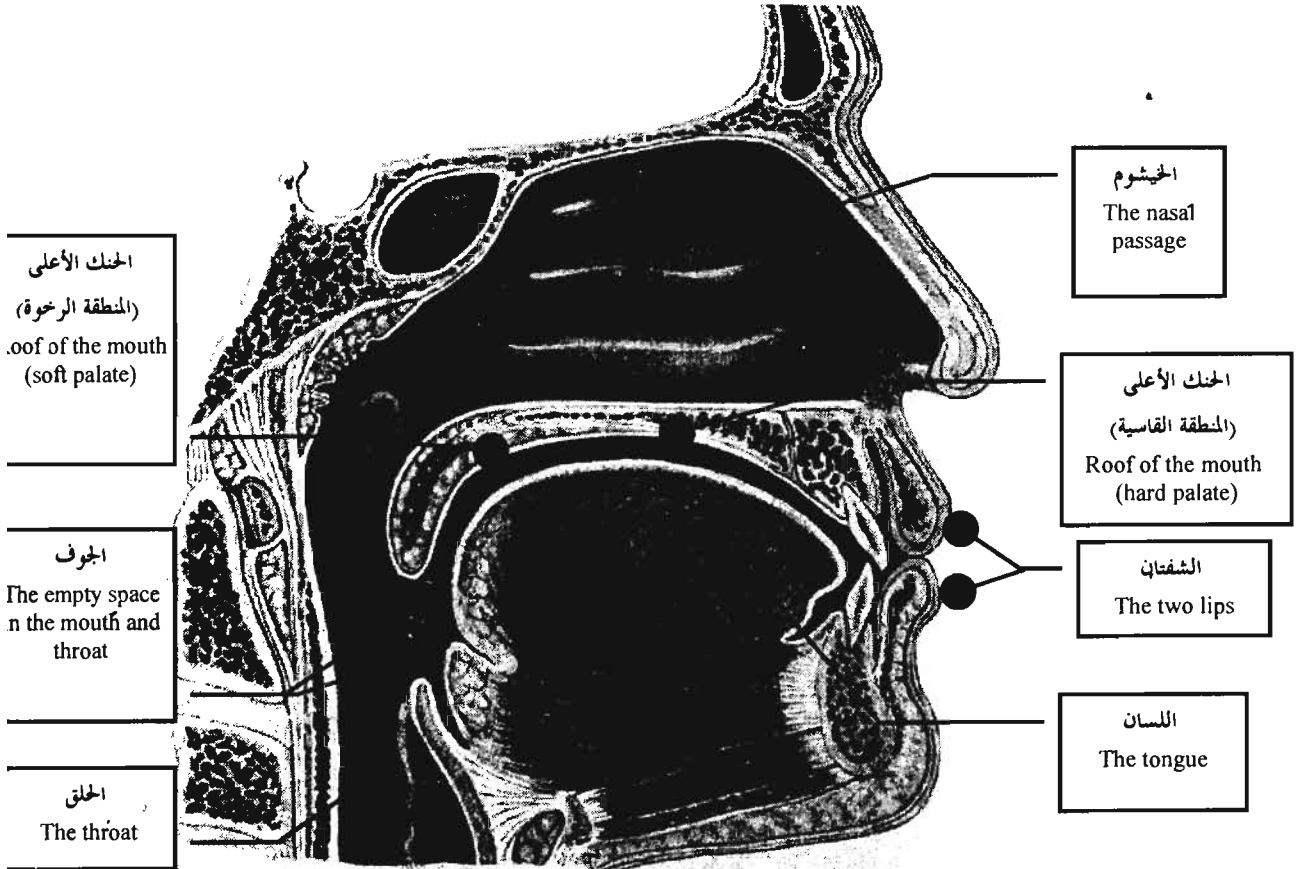
There are several ways to pinpoint the articulation point of a letter:

1. Say the letter without any vowel sound (with a sukoon) or say the letter with a shaddah, which is a better way than just a sukoon; the first saakin, the second with the vowel that occurs with the shaddah. The symbol of the shaddah (شدة) is: ّ
2. Precede the non-voweled letter with a hamzah with any vowel sound you choose on the hamzah.
3. We then pronounce the letter and hear the sound, when the sound is cut off that is the articulation point.

The scholars laid out five major areas that have within them the different articulation points, which are a total of 17. The five major areas are:

1. الجوف : **The empty space in the mouth and throat** : وفيه مخرج واحد لحروف المد الثلاثة. has in it one articulation point for the three lengthened letters.
2. الحلق : **(The Throat)** : وفيه ثلاثة مخارج لستة حروف موزعة على أقصى ووسط وأدنى الحلق. It has three articulation points for six different letters which are pronounced from the deepest, middle, and closest part of the throat.
3. اللسان : **(The Tongue)** : وفيه عشرة مخارج لثمانية عشر حرفاً. It has ten articulation points for eighteen letters.
4. الشفتان : **(The Two Lips)** : وفيهما مخرجان لأربعة حروف. They have two articulation points for four letters.
5. الأنف : **(The Nose)** : وهو خرق الأنف المنجذب إلى داخل الفم. وفيه مخرج واحد للغنة. From the hole of nose towards the inside of the mouth, here there is one articulation point, that of the ghunnah

Areas of Articulation



الْجَوْفُ

The empty space in the throat and mouth

الألف، الواو، والياء المدية

الْجَوْفُ: هُوَ الْخَوَاءُ الدَّاخِلُ فِي الْحَلْ قِ وَالْفِ م.

The empty space in the throat and mouth

The empty space in the mouth and throat is a place and an articulation point at the same time. The three medd letters originate from this non-specific area, these letters are:

حروف المد الثلاثة:

الألف الساكنة المفتوح ما قبلها The alif with a sukoon preceded by a letter with a fathah.

الواو الساكنة المضموم ما قبلها The wow with a sukoon preceded by a letter with a dhammah.

الياء الساكنة المكسور ما قبلها The ya' with a sukoon preceded by a letter with a kasrah.

These three medd letters do not have a specific space that they finish at like all the other letters do, instead these letters finish with the stopping of the sound. Sheikh Al-Jazaree¹

indicated this in his work known in short as الجزرية, the full name is:

مَنْظُومَةُ الْمُقَدَّمَةِ فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ

مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرَ عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ
لِلْجَوْفِ: أَلِفٌ وَأَخْتَاهَا، وَهِيَ حُرُوفٌ مَدٌّ لِلْهَوَاءِ تَنْتَهِي^(١٠)

The articulation points of the letters are 17, according to those who chose it by examination. The جوف has the alif and its two sisters and they are the medd letters, that stop with the air.

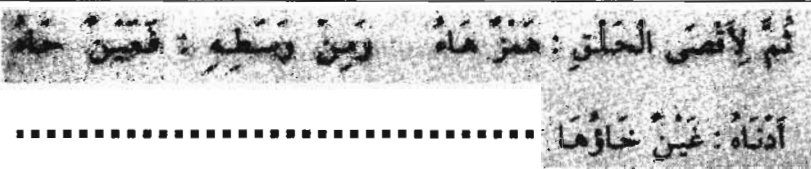
¹ Al-Imam Mohammed bin Mohammed bin Mohammed bin Ali bin Yousef bin Al-Jazaree, also known as "Abu Al-Kair" (The father of goodness), one of the greatest scholars of Qur'anic recitation and the qira'at (different ways of recitation). He was born on the night of the 27th of Ramadhan, 751 Al-Hijrah, in Damascus. He finished memorizing the Qur'an at 13 years of age, and started leading prayers when he was 14. He learned the qira'at by the age of 15. He traveled to Mecca for Hajj, and to Egypt, and met up with many scholars and recited to them. He also studied Hadeeth and Fiqh. After he became a scholar of his own right, many students recited the Qur'an to him, to get approval of their recitation. He wrote several teaching prose (منظومات) concerning tajweed and different books researching and authenticating the different qira'at. He died, May Allah be merciful to him, in the year 833 Al-Hijrah.

The Throat الحَلْقُ

الهمزة، الهاء، العين، الحاء، الغين، الخاء

ثَلَاثَةُ مَخَارِجٍ لِسِتَّةِ حُرُوفٍ هِيَ: There is in the throat three articulation points for six letters. These three areas are:

- 1. أَقْصَى الْحَلْقِ The deepest part of the throat, meaning farthest from the mouth and closest to the chest. From here two letters are articulated: الهمزة و الهاء,
- 2. وَسْطُ الْحَلْقِ The middle of the throat is where two other letters emerge الحاء و العين (ع ح)
- 3. أَدْنَى الْحَلْقِ The closest part of the throat, meaning closest to the mouth. From here two letters emerge (غ خ) الغين و الحاء. Sheikh Al-Jazaree referred to the throat letters in his work: مَنظُومَةٌ: الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ

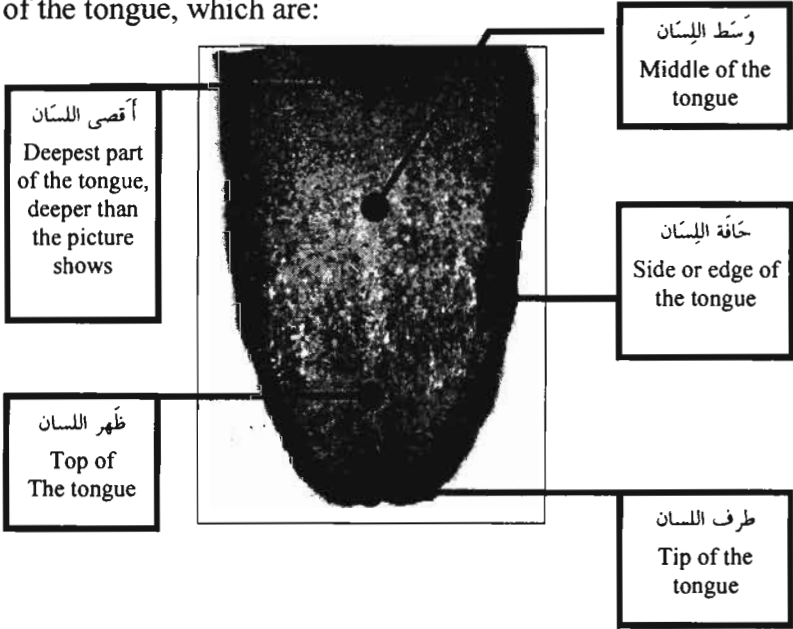


Then from the lowest part of the throat, هاء, ع, and from its middle then the ح, its closest [the throat's area closest to the mouth], and غ and its خ

The Tongue اللِّسَانُ

وَفِيهِ عَشْرَةُ مَخَارِجَ لِثَمَانِيَةِ عَشَرَ حَرْفًا مُوزَّعَةً عَلَى أَرْبَعَةِ أَجْزَاءٍ هِيَ: It has ten articulation points for eighteen letters: These ten articulation points are distributed over four areas of the tongue, which are:

- 1. أَقْصَى اللِّسَانِ Deepest part of the tongue
- 2. وَسْطُ اللِّسَانِ Middle of the tongue
- 3. حَافَةِ اللِّسَانِ The edge (side) of the tongue
- 4. طَرَفَ اللِّسَانِ Tip of the tongue



Deepest part of tongue أقصى اللسان

القاف

تُخْرُجُ مِنْ أَقْصَى اللِّسَانِ مَعَ مَا يُحَادِثُهُ مِنَ الْحَنَكِ الْأَعْلَى مِنَ الْمُنْطِقَةِ الرَّخْوَةِ

From the deepest part of the tongue and what lies opposite to it of roof of the mouth (the soft palate).

الكاف

تُخْرُجُ مِنْ أَقْصَى اللِّسَانِ مَعَ مَا يُحَادِثُهُ مِنَ الْحَنَكِ الْأَعْلَى مِنَ الْمُنْطِقَةِ الْقَاسِيَةِ. تَحْتَ مَخْرَجِ الْقَافِ قَلِيلًا، وَهِيَ أَقْرَبُ إِلَى مُقَدِّمِ الْفَمِ وَ أَبْعَدُ عَنِ الْحَلَقِ مِنَ الْقَافِ.

From the deepest part of the mouth and what lies opposite to it of the roof of the mouth (the hard palate). The kaf is "under" the Qaf a little, meaning closer to the mouth and farther from the throat than the قاف.

Sheikh Al-Jazaree said the following regarding the articulation point of the Qaf and Kaf:

..... وَالْقَافُ: أَقْصَى اللِّسَانِ فَوْقَ، ثُمَّ الْكَافُ

أَسْفَلُ

And the قاف, the deepest part of the tongue above [meaning looking from the mouth inside the mouth, that the قاف is deeper], then the كاف lower [meaning closer to the mouth].

وَسَطُ اللِّسَانِ Middle of the tongue

الجيم، الشين، الياء غير المدية

Three letters are articulated from here, they are:

الجيمُ والشَّينُ والْيَاءُ غَيْرُ الْمَدِّيَّةِ

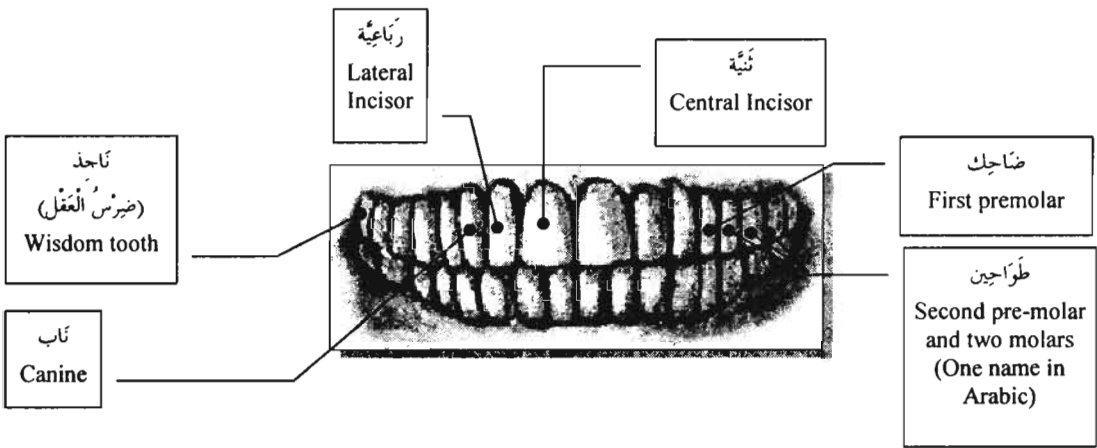
These letters are emitted from the middle of the tongue and the roof of the mouth that lies opposite to it.

These letters are called "الحُرُوفُ الشَّجَرِيَّةُ" because they are articulated from the center of the mouth, or the middle of the mouth. Sheikh Al-Jazaree said the following about these letters:

.....وَالْوَسَطُ: فَجِيمُ الشَّيْنِ يَاءُ.....

And the middle [meaning middle of the tongue], then ياء، شين، جيم

Before the rest of the articulation points of the tongue are discussed the teeth and their names in Arabic and English will be explained. It is very important to know these in order to comprehend where each letter is being articulated. Adults normally have 32 teeth, some people have less than this. The following picture gives the names and locations of the teeth, in Arabic and English.



The incisors, (النَّيَّاءُ) are four in total, two on top and two on the bottom. The singular form of this word in Arabic is نَيْيَّة and the plural form is نَيْيَات. When there is a reference to two of the incisors (almost always referring to the two top incisors), the Arabic word is نَيْيَتَيْن. The Arabic word for upper is عُلْيَا, or when the reference is concerning two upper teeth the Arabic word is "عُلُوتَيْن". The lateral incisors, or الرِّبَاعِيَّات are also four in number, two on top, and two on the bottom. The canines are referred to as الأَنْيَاب in Arabic, and the same number of الأَنْيَاب (the plural of نَاب) exist on the top and bottom

set of teeth. The ضَوَاحِك , or pre-molars follow the same pattern, two on top and two on the bottom. الطَّوَّاحِين , or molars, are twelve in number, three on each side, on each of the upper and lower set of teeth, making a total of twelve. The wisdom teeth, or التَّوَّاجِد (this word is the plural of نَاجِد), are four in number, for those who have wisdom teeth.

حَافَةُ اللِّسَانِ The side or edge of the tongue

From the side of the tongue are two articulation points for two letters.

الضَّاد

تَخْرُجُ مِنْ إِحْدَى حَافَتَيْ اللِّسَانِ أَوْ الْحَافَتَيْنِ مَعًا مَعَ مَا يَلِيهَا أَوْ يُحَادِيهَا مِنَ الْأَضْرَاسِ الْعُلْيَا يَمِينًا أَوْ شَمَالًا

It is articulated from one of the sides or edges of the tongue and what lies opposite to it of the upper molars left, or right. It can also be articulated from both sides at the same time. This is one of the most difficult articulation points, for Arabs and non-Arabs alike. Sheik Al-Jazaree said the following about this letter's articulation point

وَالضَّادُ مِنْ حَافَتَيْهِ إِذَا رَلَا

الْأَضْرَاسِ مِنَ أَيْسَرِ أَوْ يَمَانِهِمَا

And the Dhad from its [meaning the tongue's] side when it is close; to the molars from its [the side of the tongue] left or right.

اللام

تَخْرُجُ مِنْ أَدْنَى حَافَتَيْ اللِّسَانِ إِلَى مُتَنَهَى طَرَفِهِ وَمَا يُحَادِيهَا مِنْ لُتَةِ الضَّاحِكَيْنِ وَالثَّانَيْنِ وَالرَّبَاعِيَّتَيْنِ وَالثَّنِيَّتَيْنِ الْعُلْوِيَّتَيْنِ.

This letter's articulation point is from the nearest part of the sides of the tongue (nearest to the mouth) and the end of its tip, and what lies opposite to it of the gums of the first two upper premolars, the two upper canines, the two upper lateral incisors, and the two upper front incisors. Its articulation point is the front edges of the tongue, whereas the ضاد is from the posterior edges of the tongue.

Sheikh Al-Jazaree said of the articulation point of the لام:

وَاللَّامُ مِنْ أَدْنَى حَافَتَيْهِمَا

And the lam, its [side of the tongue] lowest part [closest to the mouth], until it ends [the tip].

طَرَفُ اللِّسَانِ Tip of the tongue

وَفِيهِ خَمْسَةُ مَخَارِجَ لِأَحَدَ عَشَرَ حَرْفًا Here, there are five articulation points for eleven letters, which are as follows:

النون

تَخْرُجُ مِنْ طَرَفِ اللِّسَانِ مَعَ مَا يُحَادِثِهِ مِنْ لَثَةِ الثَّنِيَّتَيْنِ الْعُلْوِيَّتَيْنِ تَحْتَ مَخْرَجِ السَّلَامِ قَلِيلًا
It is articulated from the tip of the tongue and what lies opposite to it of the gums of the two top front incisors, slightly beneath the articulation point for the lam.

This is of course the articulation point for the نون when it is not hidden. When the نون is hidden the articulation point changes from the tip of the tongue to near the articulation point of the letter that is causing the إِخْفَاءَ (causing the noon to be hidden), the letter following the. الثَّوْنُ السَّاكِنَةُ. The, الثَّوْنُ الْمُذْغَمَةُ (meaning the noon saakinah that is merged into the letter immediately following it), changes its articulation point from the tip of the tongue to the articulation point of the letter it is merged with. What is said about the articulation point of the نون is applied to the تنوين (tanween).

الراء

تَخْرُجُ مِنْ طَرَفِ اللِّسَانِ مَعَ ظَهْرِهِ بِالْقُرْبِ مِنْ مَخْرَجِ الثَّوْنِ مَعَ مَا يُحَادِثِهِ مِنْ لَثَةِ الثَّنِيَّتَيْنِ الْعُلْوِيَّتَيْنِ

The articulation point is from the tip of the tongue with the top of the tip, close to the articulation point of the نون, and what lies opposite to it of the gums of the two top front incisors. We can see then, that the رَاءُ وَكَوْنُ share the same articulation point with the exception that the رَاءُ uses the top of the tip of the tongue with the tip, whereas the نون only uses the tip. The letters الراء - النون - اللام are grouped together and called الْحُرُوفُ الذَّلْقِيَّةُ. They are called this because they are emitted from ذَلَقُ اللِّسَانِ (the tip of the tongue). Sheikh Al-Jazaree said of the الثَّوْنُ وَ الرِّاءُ:

بِوَالثَّوْنِ: مِنْ طَرَفِهِ تَحْتَ أَجْعَلُوا وَالرَّاءُ: يَدَايِهِ لِفَظِهِمْ أَدْخَلُوا

And the noon from its tip [meaning tip of the tongue] it is found under [under the lam, meaning closer to the mouth], and the راء is close to it [meaning close to the noon] it uses the top [meaning the top of the tip, with the tip].

الحُرُوفُ النَّطْعِيَّةُ ط-د-ت

تُخْرَجُ مِنْ طَرَفِ اللِّسَانِ مِنْ جِهَةِ ظَهْرِهِ مَعَ أَصُولِ الثَّنَائِيَا الْعُلْيَا

These letters are emitted from the top part of the tip of the tongue and the gum line of the two top incisors. This group is called الحُرُوفُ النَّطْعِيَّةُ due to their articulation position close to the elevated area above the gums. The Jazariyya refers to these letters in the following way:

..... عَلَى الثَّنَائِيَا وَالطَّلُءُ وَالْدَّالُّ وَتَاءٌ مِنْهُ وَمِنْ

And the طاء، دال، وتاء from it [tip of the tongue from the top side] and the upper incisors.

حروف الصفيح ص-ز-س (الحروف الأسلية)

تُخْرَجُ مِنْ طَرَفِ اللِّسَانِ مَعَ مَا يَلِيهِ مِنْ صَفْحَتَيِ الثَّنَائِيَا الْعُلْيَا وَفَوْقِ السُّفْلَى، مَعَ إِقْبَاءِ فُرْجَةٍ قَلِيلَةٍ بَيْنَ طَرَفِ اللِّسَانِ وَالثَّنَائِيَا عِنْدَ النُّطْقِ.

The صاد - زاي - سين are articulated from between the tip of the tongue and between the plates of the two top incisors and slightly above the lower incisors. A small space is left between the tongue and the incisors when pronouncing them. This group is called الحُرُوفُ الْأَسْلِيَّةُ due to their emerging from the tip of the tongue. الجزرية refers to these letters in the following way:

وَالصَّغِيرُ حَسْبُكَ

..... مِنْهُ وَمِنْ فَوْقِ الثَّنَائِيَا السُّفْلَى

And the whistle [meaning the letters that have the inherit characteristic of the whistle, which are صاد، زاي، سين] are cozy, from it [meaning the tip of the tongue] and above the two lower incisors.

ظ-ذ-ث الحُرُوف اللُّثَوِيَّة

تَخْرُجُ مِنْ طَرَفِ اللِّسَانِ مِنْ جِهَةِ ظَهْرِهِ مَعَ أَطْرَافِ الثَّنَائِيَا الْعُلْيَا أَيْ رُؤُوسِهَا.

These three letters are articulated from between the tip of the tongue, from the topside of the tip, and the bottom edges of the two top incisors. They are grouped as الحُرُوف اللُّثَوِيَّة because their articulation point is somewhat close to the gums. Sheikh Al-Jazaree in his work known as اَلْحَزَرِيَّة said the following about these letters:



ظ - ذ - ث From the upper (the upper two front incisors) from the edges of them both (the edges of the two from the upper incisors and the tongue).

الشَّفَتَان The two lips

The two lips have two articulation points attributed to them for four letters.

الفاء

مَا يَتَنَبَّضُ بَاطِنِ الشَّفَةِ السُّفْلَى وَأَطْرَافِ الثَّنَائِيَا الْعُلْيَا.

The فاء is articulated between the inside of the lower lip and the tips of the two front incisors. Sheikh Al-Jazaree in his work said the following about the فاء:



And from the inside of the lip, so the فاء with the edges of the two top incisors.

الْوَاوُ غَيْرُ الْمُدَّةِ - الْمِيمُ - الْبَاءُ

الْوَاوُ غَيْرُ الْمُدَّةِ: مِنْ بَيْنِ الشَّفَتَيْنِ مَعًا بِإِضْمَارِهِمَا

The un-lengthened wow is articulated by forming a circle of the two lips without the two lips meeting completely.

الْمِيمُ: مِنْ بَيْنِ الشَّفَتَيْنِ مَعًا بِإِطْبَاقِهِمَا The meem is articulated by closing the two lips together.

الْبَاءُ: مِنْ بَيْنِ الشَّفَتَيْنِ مَعًا بِإِطْبَاقِهِمَا أَنْطَبَاقًا أَقْوَى مِنَ الْمِيمِ. The ba' is articulated by closing the two lips together, but a stronger closing than the meem. These four letters

(الفاء والواو غير المدية و الباء والميم) are called "الحُرُوفُ الشَّفَوِيَّة" Sheikh Al-Jazaree said

.....



Using the two lips, ميم، باء، واو.

الْخِشُومُ

هُوَ خَرْقُ الْأَنْفِ الْمُنَجِّذُ إِلَى دَاخِلِ الْفَمِ. أَوْ يُقَالُ: هُوَ أَقْصَى الْأَنْفِ

It is the hole in the nose that continues back towards inside the mouth. This is the place where the غُنَّة comes from. It is a nasal sound coming from the nasopharynx without any influence from the tongue. If you hold your nose closed you will not be able to produce this sound, therefore the sound of the غُنَّة comes from the nasopharynx, but the letters themselves that have this associated sound with them are not articulated from the nose. These letters have their own articulation point, but the ghunnah accompanying the letters comes from the nose. The غُنَّة is a characteristic, not a letter. The ghunnah is a characteristic of النُّون وَالْمِيم that is especially prevalent when they have a shaddah on them. It is also very noticeable on التَّوْنِ وَالْتَّوِينِ when there is an إِقْلَابٌ أو إِخْفَاءٌ and on the meem when there is إِخْفَاءٌ. Sheikh Al-Jazaree said:

وَالْغُنَّةُ : مَخْرَجُهَا الْخِشُومُ

And the ghunnah has the nasal passage as its articulation point

Chapter Three

أحكام النون الساكنة والتنوين

**The Noon sakinah
and Tanween rules**

Definition of noon saakinah تعريف النون الساكنة

النون الساكنة هي النون الخالية من الحركة وهي التي تثبت خطأً ولفظاً ووصلاً ووقفاً. وتقع في الأسماء والأفعال متوسطة ومتطرفة وفي الحروف متطرفة فقط.

Noon saakinah is a noon (نون) free from any vowel (حركة). It remains unchanged in its written form and as well as in pronunciation when continuing to read after it and when stopping on it. Noon saakinah occurs in nouns and verbs in the middle of the word and at the end of the word, and occurs in prepositions and particles (حروف) only at the end of the word. The noon saakinah can have a sukoon on it, as in: مِنْهَا or can be written with no vowel on it, as in عَنْ

تعريف التنوين هو عبارة عن نون ساكنة زائدة لغير توكيد، تلحق آخر الاسم وصلاً وتنفارقه خطأً ووقفاً.

Definition of the tanween: The tanween is a term for an extra noon saakinah not used for emphasis, found at the end of nouns when continuing the reading, but absent from the noun in the written form (the noon of the tanween is pronounced but not written), and abandoned in pronunciation when stopping. The tanween can be accompany a fathah, or a dhammah, or a kasrah, as in: ۞ ۞ ۞

There are four rules of tajweed applied to the noon saakinah and tanween. The rules are applied to the noon saakinah in the same way that they are applied to the tanween. The four rules are:

1. الإظهار
2. الإدغام
3. القلب
4. الإخفاء

الإظهار

تَعْرِيفُهُ فِي اللِّغَةِ: الْبَيَانُ

Its linguistic definition: *clear or obvious*

تعريفه في الاصطلاح: إخراج كُلِّ حَرْفٍ مِنْ مَخْرَجِهِ مِنْ غَيْرِ غُنَّةٍ فِي الْحَرْفِ الْمَظْهَرِ.

Its applied definition: Pronouncing every letter from its articulation point without a ghunnah on the clear letter.**Its letters:** There are six letters which, when they immediately follow a noon saakinah or tanween, cause the noon to be said clearly. They are:

الهمزة والهاء، والعين والحاء، والغين والخاء

These letters are called, **الْحُرُوفُ الْخَلْقِيَّةُ** or the throat letters because they are articulated from the throat. If one of these six letters follows a noon saakinah or a tanween, in one word or even between two words, the noon is then said clearly. When the noon saakinah or tanween is at the end of one word (and the tanween can only be at the end of a word), and the first letter of the following word is one of the six letters, we then apply the **إِظْهَار** rule and say the noon clearly.

Examples:

﴿ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴾ [عبس: ١٨] ﴿ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴾ [العلق: ٢] ﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ [الإخلاص: ٤]

Likewise, when the noon saakinah is in a word, and the next letter in that same word is one of these six letters we say the noon clearly applying the **إِظْهَار** rule.

Example:

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾ [الكوثر: ٢]

الإدغام

Its language definition: insertion, merging

تَعْرِيفُهُ فِي اللُّغَةِ: الإدخال

فِي الاصطلاح: الْبِقَاءُ حَرْفٍ سَاكِنٍ بِحَرْفٍ مُتَحَرِّكٍ بِحَيْثُ يَصِيرُ الْحَرْفَانِ حَرْفًا وَاحِدًا مُشَدَّدًا مِنْ جِنْسِ الثَّانِي

Its applied definition : The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

حُرُوفُهُ : مَحْمُوعَةٌ فِي كَلِمَةِ "يَرْمَلُونَ"

Its letters are the letters that form the word "يرملون", meaning if one of these six letters are at the beginning of the word that immediately follows a word that ended in a noon saakinah or a tanween, then the noon merges or immerses into the next letter. The إدغام rule for the noon saakinah and tanween can only take place between two words and not within one word.

The إدغام further divides into two groups: 1. إدغام بغنة 2. إدغام بغير غنة. Each of these two sub-groups will now be described.

إدغام بغنة

There are four letters that make up this sub-group of "يرملون"; they are the letters that make up the word "ينمو". When a reader is reciting the Qur'an and there is a noon saakinah or tanween at the end of a word, and the first letter of the next word is one of these four letters, the إدغام بغنة rule is then applied. This means that the noon is not pronounced clearly; instead it is inserted, or merged into the next letter, with the ghunnah, or nasalization, that is part of the noon, remaining.

Examples:

﴿ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴾ [النازعات: ٨]

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴾ [النبا: ٣٥]

﴿ أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴾ [المرسلات: ٢٠]

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾ [المسد: ١]

Exceptions:

If a noon saakinah is followed by one of the إدغام letters within one word there is no إدغام, instead we say the noon clearly, in this case it is called إظهار مطلق (absolute). It is called this because it is not from the إظهار الحلقى category previously described, nor of any of the other إظهار categories that will be discussed later. The occurrence of noon saakinah followed by one of the letters of the group "ينمو" in the same word occurs in only four words in the Qur'an, always with the noon saakinah being followed by either a واو or a ياء.

The four words are as follows: ﴿قِنْوَانٌ﴾ ﴿صِنْوَانٌ﴾ ﴿بُنَيْنَا﴾ ﴿أَلْدُنْيَا﴾

The reason for إظهار in these cases is that if the إدغام rule was applied, the true meaning of the word would be confusing to understand.

Another exception to the إدغام بغنة rule is the noon saakinah followed by a واو in the Qur'an:

﴿يَسَّ وَالْقُرْآنِ الْحَكِيمِ﴾ [يس: ١٠٢] ﴿تَ وَالْقَلَمِ﴾ [القلم: ١]

Here, the lack of إدغام occurs when we read the letter نون and سين in continuum with the next letter, which is a واو. It is to be noted that the letter نُونْ ends with a noon saakinah, as does the letter سَيْنْ, and that is what is being referred to here. حفص, the great reader of the Qur'an whom we take our specific reading from, by the way of Shaatabiyyah, reads these above two examples with إظهار when joining the نون and سين with the next word. These letters can also be read by stopping on the noon saakinah, taking a breath, then reading the wow in the normal way.

إِدْغَامٌ بِغَيْرِ غُنَّةٍ

The two remaining letters of the group يرملون are the letters that comprise this rule. They are the لام وراء. When one of these two letters begins the word that follows one that has a noon saakinah or tanween at the end of it, we then completely merge the noon into the next letter, which is either لام or راء, with no ghunnah. This is why this division of the إدغام is also called إدغام كامل بغير غنة (complete insertion).

Examples of إدغام بغير غنة

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ [الهمزة: ١] ﴿كُلُوا مِنْ رِزْقِ رَبِّكُمْ﴾ [سبا: ١٥]

An exception of the إدغام بغير غنة is made by طريق الشاطبية in surah القيامة (Al-Qiyamah) verse 27, due to a سَكْت (stop without taking a breath), between the noon saakinah and ra', in the 'aayah: [القيامة: ٢٧] ﴿وَقِيلَ مَنْ رَاقٍ﴾ Here we read: وَقِيلَ, then stop for a short time without taking a breath then read: رَاق. The سَكْت is what prevents the إدغام from taking place, since it prevents the noon and ra' from meeting.

إِدْغَامٌ كَامِلٌ وَإِدْغَامٌ نَاقِصٌ

The scholars are in agreement that when a نون ساكنة or تَوِين merge with a لام or راء, the إدغام (merge) is complete. This means that there is nothing left of the نون ساكنة, it has completely merged into the لام or راء. Most scholars agree that when تَوِين ساكنة or تَوِين merge with a نون or ميم that this also is إدغام كامل (complete merging). The complete merging is denoted by the شَدَّة (shaddah) on the letter that is being merged into (مُدْغَمٌ فِيهِ), in this case the لام, راء, ميم, or نون. There is agreement among the scholars also that when

a نون ساكنة or تنوين merge with a ياء or واو, that this is إدغام ناقص (incomplete merging). The merging is not complete because there is a غنة left over from the نون, and the ياء and واو do not have a غنة in their characteristics, whereas the نون does. This is the reason you do not see a شدة over the ياء and واو in the majority of printings of the Qur'an, when there is إدغام.

القلب (الإقلاب)

Its linguistic definition: *Change*

تعريفه في اللغة: التحويل

تعريفه في الاصطلاح: قلبُ النونِ الساكنةِ أو التنوينِ ميمًا عندَ الباءِ معَ مُراعاةِ الغنةِ والإخفاءِ

Its applied definition: The changing of noon saakinah or the tanween into a meem, when followed by a ba' with the observance of the ghunnah, and hiding of the meem.

حروفه: لَهُ حَرْفٌ وَاحِدٌ هُوَ حَرْفُ الْبَاءِ

Its letters: It has one letter which is the ba'. If the letter ba' occurs immediately after a noon saakinah in the same word, or between two words (meaning the noon saakinah or the tanween would be at the end of word, and the ba' the first letter of the next word), it is then required that the reader changes the nun saakinah or tanween into a hidden meem, with a ghunnah present. The noon saakinah is changed into a meem in pronunciation, not in the written word. You may note that most copies of the Qur'an have a very small meem written over or under the noon in this case, or the second line or dhamma of the tanween is replaced by a small meem.

Examples:

﴿ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴾ [البقرة: ٣١]

﴿ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ﴾ [الروم: ٤]

﴿ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾ [التغابن: ٤]

﴿ كَلَّا لَبِنَ لَمْ يَنْتَهِ لَنْسِفَعْنَا بِالنَّاصِيَةِ ﴾ [العلق: ١٥]

There are three things necessary for the إقلاب to be correct, they are:

1. Changing the noon saakinah or tanween into a meem so that no trace of the noon saakinah or the tanween is left. قلبُ النونِ الساكنةِ أو التنوينِ ميمًا
2. Hiding this meem by closing lips on meem and then separating with باء.

إخفاءُ هَذِهِ الْمِيمِ عِنْدَ الْبَاءِ

3. Observing a ghunnah while hiding the meem. إظهارُ الغنةِ معَ الإخفاءِ. This ghunnah is a characteristic of the hidden meem and has nothing to do with neither the noon saakinah nor the tanween.

الإخفاء

Its linguistic definition: *hiding, concealment*

تعريفه في اللغة: السُّتْر

تعريفه في الاصطلاح: هو التَّنْقُطُ بِحَرْفٍ سَاكِنٍ عَارٍ عَنِ التَّشْدِيدِ عَلَى صِفَةٍ بَيْنَ الْإِظْهَارِ وَالْإِدْغَامِ مَعَ بَقَاءِ الْعُنَّةِ فِي الْحَرْفِ الْأَوَّلِ وَهُوَ هُنَا النُّونُ السَّاكِنَةُ وَالتَّنْوِينُ.

Its applied definition: The pronunciation of a non-voweled letter stripped of any shaddah, characterized somewhere between an إظهار and a إدغام with a ghunnah remaining on the first letter, in this case the noon saakinah and the tanween.

Its letters are fifteen in number; حروفه: خمسة عشر حرفاً.

The rest of the Arabic alphabet when taking out the letters of الإظهار والإدغام والقلب.

These letters are then:

الناء-الثاء-الجيم-الدال-الذال-الزاي-السين-الشين-الصاد-الضاد-الطاء-الظاء-الفاء-القاف-الكاف.

If one of these letters follows a noon saakinah in the same word, or between two words, or follows a tanween at the beginning of the next word (and the tanween can only be found at the end of a word), then the noon sound is hidden. This is called "إخفاء حقيقياً"

Examples:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ [الأحزاب: ٢٣]

﴿إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ﴾ [العصر: ٢] ﴿سَيَصْلَى نَارًا ذَاتَ لَهَبٍ﴾ [المسد: ٣]

﴿مِنْ شَرِّ مَا خَلَقَ﴾ [الفلق: ٢]

Important comments:

The noon saakinah, when it is in the إخفاء state, and there is a ضمة (dhammah) on the letter preceding it, should be pronounced with the full dhammah, but not given more timing than usual. This means that the dhammah should be of normal proportion, and not so' long that it becomes a واو. This mistake is sometimes prevalent in the word كُنْتُمْ.

The same mistake should be avoided when the letter before the hidden noon has a كسرة (kasrah), such as in the word مِنْكُمْ. Another mistake in saying the إخفاء is letting the tongue adhere to the two top incisors when saying the إخفاء. When this mistake is made, the listener hears a clear noon "نون مظهرة" with a ghunnah, instead of a hidden one. The tongue should be a small distance from the two top incisors when hiding the noon, followed by a دال or ثاء. To say the إخفاء correctly, the tongue should be close, but not at, the articulation point of the letter causing the إخفاء.

Changes in the writing of the tanween with different نون ساكنة rules

You may have noticed that the tanween changes slightly in the way it appears from one word to another. The tanween appears different with different rules. When the first letter of the word following the noun ending with a tanween is an إظهار letter, the double fathah, kasrah, and dhammah (التنوين) are aligned evenly with each other, and directly over or under the last letter of the noun:

﴿ كُفُّوا أَحَدٌ ﴾ ﴿ شَيْءٍ عَلِيمٌ ﴾ ﴿ سَوَاءٌ عَلَيْهِمْ ﴾

The double fathah, kasrah, and dhammah (التنوين) are not aligned over each other and are not directly over the letter in the case of an إدغام وإخفاء rule:

﴿ رَزَقًا لَّكُمْ ﴾ ﴿ رَبِّ مِمَّا ﴾ ﴿ ظُلُمْتُ وَرَعْدٌ ﴾
﴿ نَارًا فَلَمَّا ﴾ ﴿ شَيْءٍ قَدِيرٌ ﴾ ﴿ عُمَى فَهُمْ ﴾

The second fathah, kasrah, and dhammah of the tanween is written as a small ميم when the first letter of the next word is a باء, meaning there is an إقلاب.

﴿ لَنَسْفَعًا بِالنَّاصِيَةِ ﴾ ﴿ أَلَيْمٌ بِمَا ﴾ ﴿ كَافِرٍ بِهِ ﴾

These differences should aid the student in determining which rule to apply when reciting.

Chapter Four

أحكام الميم الساكنة

**The Meem
Sakinah Rules**

Meem Saakinah Rules أحكام الميم الساكنة

تعريف الميم الساكنة: هي الميم الخالية من الحركة وهي التي سكوتها ثابت في الوصل والوقف .

The definition of the meem saakinah: It is a meem free from any vowel, and which has a fixed sukoon when continuing reading and when stopping.

This excludes the meem that was originally without a vowel, but obtained one because the next letter also had a sukoon. In the Arabic language it is not allowed to have two non-voweled letters next to each other; one will automatically obtain a vowel to eliminate this problem.

In the case of one of the two letters without vowels being a حَرَف مَد (a lengthened alif, wow, or ya'), the lengthening is shortened so that what remains is a letter with a vowel. Excluded from the meem saakinah rules is the meem at the end of the word that has a vowel, but obtains a sukoon because we are stopping on it. We only stop with a sukoon when reading Arabic, never with a vowel. الميم الساكنة (The meem saakinah) can be in the middle of a word or at the end of a word.

It can be in a اسم (noun) ﴿لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ﴾ or a فعل (verb) ﴿قُمْتُمْ﴾ or

a particle (حرف) ﴿أَمْ لَمْ يُنَبِّأ﴾ Included in the meem saakinah rules is الميم الجمع (the plural meem). A meem saakinah at the end of a word can sometimes, but not always indicate a plural, such as the possessive “their” or “your” or “them”, such as لَكُمْ, which means, for you plural, or لَهُمْ, which means, “they have”.

The ميم الساكنة has three possible rules:

1. الإخفاء الشفوي.
2. الإدغام الصغير.
3. الإظهار الشفوي.

الإخفاء الشفوي

Its linguistic definition: *hidden*

تعريفه في اللغة: السُّتْر .

تعريفه في الاصطلاح: هُوَ التَّنْقُطُ بِحَرْفٍ سَاكِنٍ عَارٍ عَنِ التَّشْدِيدِ عَلَى صِفَةِ بَيْنِ الْإِظْهَارِ وَالْإِدْغَامِ مَعَ بَقَاءِ الْغَنَةِ فِي الْحَرْفِ الْأَوَّلِ وَهُوَ هُنَا الْمِيمُ السَّاكِنَةُ.

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

Its letters: It has one letter which is the **باء**

حُرُوفُهُ : لَهُ حَرْفٌ وَاحِدٌ هُوَ حَرْفُ “الْبَاءِ”

If a **ميم ساكنة** is followed immediately by a **باء**, and this does not occur except between two words, we then hide the meem with an accompanying ghunnah. This is called **إخفاء شفوي**. It is called **إخفاء** because the meem is hidden. It is called **شفوي** because the meem is articulated from the two lips. A lip, in Arabic is **شفة**, but the word **شفوي** is also used for “oral”. **الإخفاء الشفوي** could be translated as “oral hiding”.

Examples:

﴿ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴾ [العاديات: ١١]

﴿ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴾ [الفيل: ٤]

الإدغام الصَّغِير (الإِدْغَامُ الْمُثَلِّين) (Small Merging (like letters))

Its language definition: Insertion

تعريفه في اللغة: الإدخال

تعريفه في الاصطلاح: التقاء حرف ساكن بحرف متحرك بحيث يصير الحرفان حرفاً واحداً مُشَدَّداً من جنس الثاني

Its applied definition: The meeting of a saakinah letter with a voweled letter so that the two letters become one emphasized letter of the second type (of letter).

Its letter is one: the meem

حُرُوفه: له حرف واحد هو حرف الميم

If there is a meem saakinah followed immediately by a meem with a vowel in the same word, or between two words, we are then required to insert the meem saakinah into the meem with a vowel, which then acquires a شدة (a shaddah).

This is called إدغام مثَلِّين صَغِيرًا مع الغنة. It is called إدغام because the meem saakinah is inserted into the meem with a vowel. مثَلِّين refers to the fact that the letter merging and the letter being merged into are the same letter in articulation points and characteristics. It is called صَغِير because the first letter of the إدغام is saakinah, and the second has a vowel. غنة indicates that there is a ghunnah accompanying the إدغام.

Examples:

﴿الْمَصَّ﴾ [الأعراف: ١] ﴿الْمَرْ﴾ [البقرة: ١]

﴿وَلَكُمْ مَّا كَسَبْتُمْ﴾ [البقرة: ١٤١]

﴿كَمْ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ﴾ [البقرة: ٢٤٩]

إظهار الشفوي

Its language definition: *clear, obvious*

تعريفه في اللغة: البيان

تعريفه في الاصطلاح: إخراج كُلِّ حَرْفٍ مِنْ مَخْرَجِهِ مِنْ غَيْرِ غُنَّةٍ فِي الْحَرْفِ الْمُظْهَرِ

Its applied definition: Pronouncing every letter from its articulation point without a ghunnah on the clear letter.

حروفه: ستة وعشرون حرفاً هي الباقية من الحروف الهجائية

Its letters: 26 letters, the rest of the Arabic letters after excluding the letters of إخفاء and إدغام. If one of these letters follow a meem saakinah, the meem is then pronounced clearly. This can be in one word, or between two words.

Examples:

Within one word:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الفاتحة: ٢]

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً ﴾ [التوبة: ١٠٣]

Within two words

﴿ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴾ [الفيل: ٣] ﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾ [الكافرون: ٦]

NOTE: There needs to be special care taken that the إظهار of the meem is complete when a فاء or a واو follow it. This care is needed in that the reader should be careful to close his lips completely and not say the meem with an إخفاء. The possibility of saying the meem with an إخفاء before these two letters is due to the proximity of the articulation point of the ميم to the فاء and واو.

Chapter Five

الفنة

The ^غghunnah

الفنة

تعريف الفنة في اللغة: هي صوت يخرج من الحشوم لا عمل للسان فيه

Its linguistic definition: It is a sound that is emitted from the nasal passage, without any function of the tongue.

في الاصطلاح: صوت أغن مَرَكَب في جِسمِ التون-وَلَوْ تَنوِينًا-وَالْمِيم مطلقاً

Its applied definition: A unconditional nasalized sound fixed on the noon -even if it is a tanween- and the meem.

This means that the ghunnah is an inherent sound in the meem and noon, whether the noon and meem have a vowel or not.

حروف الفنة: حرفان هما التون والميم

The letters of the ghunnah: *The noon and the meem.* The noon includes the tanween.

مخرج الفنة: تخرج من الحشوم، وهو خرق الأنف المنجذب إلى داخل الفم.

Articulation point of the ghunnah: The opening of the nose that connects with the back of the mouth (the nasal passage). The fact that the ghunnah is emitted from the nose can be demonstrated by closing off the nostrils, and trying to emit the sound of the ghunnah. It is impossible.

مراتب الفنة Ranks of the ghunnah

There are four levels of the ghunnah:

1. أكمل

2. كاملة

3. ناقصة

4. أنقص

1. **أكمل غنة Most complete ghunnah** : This is the longest ghunnah. The نون مشددة (noon mushaddadah) and ميم مشددة (meem mushaddadah) fall into this category, as well as when there is an إدغام بغنة. This means when there is a تنوين (noon saakinah or tanween) followed by one of the letters in the "ينمو" group, or when there is a نَ or اَ the ghunnah is given its most complete timing.

2. **غنة كاملة Complete ghunnah**: This is the second longest ghunnah. النون المخففة والميم المخففة fall into this category. When the نون ساكنة or ميم ساكنة are followed by one of the letters of إخفاء the ghunnah that results from this إخفاء is the complete in its timing, but not as long as the أكمل.

3. **غنة ناقصة Incomplete ghunnah**: This ghunnah is shorter in timing than the complete ghunnah. (غنة ناقصة) النون المظهرة والميم المظهرة (the noon saakinah and meem saakinah that are said with إظهار) fall into this category.

4. **أنقص غنة** **Most incomplete ghunnah**: This is the shortest ghunnah of all. The (the noon and meem with vowels) fall into this category.

Note: The difference in timing between these different categories of ghunnah is very minute. Only an experienced reader and listener can tell the difference.

To say the ghunnah with complete technique, it is necessary that the تفخيم و ترفيق (heaviness or lightness) of the letter that follows the إخفاء of a نون ساكنة is observed during the غنة. If the noon saakinah or tanween is followed by one of these letters:

(صاد - ضاد - طاء - قاف - ظاء), the غنة then will have تفخيم (or be heavy). This تفخيم will be the same rank of تفخيم which the next letter will have depending on its vowel, and whether or not there is an alif after it. The concept of تفخيم and the ranks of تفخيم will be covered in level 2 of tajweed.

Chapter Six

أحكام اللام الساكنة

**The Lam
Sakinah Rules**

The اللامات الساكنة in the Glorious Qur'an are of five categories:

1. Lam in the combination of alif-lam of the definite article "the" لام التعريف "لام ال"
2. The lam in a verb لام الفعل
3. The lam in an order لام الأمر
4. The lam in a noun لام الاسم
5. The lam in a participle (حرف) لام الحرف

لام التعريف Lam of the Definite Article

تعريفها: هِيَ لَامٌ سَاكِنَةٌ زَائِدَةٌ عَنِ بُنْيَةِ الْكَلِمَةِ مَسْبُوقَةٌ بِهَمْزَةٍ وَصَلٍ مَفْتُوحَةٍ عِنْدَ الْبَدءِ، وَبَعْدَهَا اسْمٌ

Its definition: It is an extra lam saakinah added to the basic makeup of the word. This noun is preceded by a همزة وصل that is read with a fathah when starting the word. The noun that follows the definite article أَلِف لَام maybe a regular noun that stands on its own without the definite article (such as الشمس و القمر), or it maybe irregular in that it cannot be broken down further from the alif lam (such as الذي والي). The alif lam can precede a noun beginning with any of the Arabic letters.

There are two possibilities in the لام التعريف rules:

1. الإظهار
2. الإدغام

الإظهار

If اللام التعريف precedes a noun beginning with any of the fourteen letters in the group : أَبْغِ حَجَّكَ وَخَفْ عَقِيمَهُ , the lam of the definite article is said clearly. This is called لام قمرية and the lam then is called إظهار قمري.

Examples:

﴿الْحَقُّ﴾: ﴿الْأَرْضِ﴾ ﴿الْكِتَابِ﴾ ﴿الْقِيَمَةِ﴾

الإدغام

If اللام التعريف precedes any of the fourteen remaining letters of the Arabic alphabet, there is then an إدغام (merging) of the lam of the definite article into the next letter. As we know, when there is an إدغام, the two letters merge into one, and the letter that the two merge into acquires a شدة. In this case then, the letter immediately following the lam, has a شدة on it. This is called إدغام شمسي and the lam is then called لام شمسية.

Examples:

﴿الصَّلَاةِ﴾ ﴿الرَّسُولِ﴾ ﴿اللطيفِ﴾ ﴿الطيبِ﴾

The name of الله has a لام تعريف on it. This noun cannot be further broken down, though. The original noun without the definite article was إله, and when the alif lam was added the همزة was dropped, and the lam of the definite article merged into the lam of the noun so the honored word became الله. The لام in this case is لام شمسية.

لام الفعل، ولام الأمر، ولام الاسم، ولام الحرف

اللامات الساكنات can occur in verbs (أفعال), in nouns (أسماء), and in participles (حروف). The general rule is إظهار, but if the اللام الساكنة is at the end of a verb (فعل), or participle (حرف), and the first letter of the following word is a راء or a لام, then the required rule is إدغام. There are no cases of اللام الساكنة at the end of a noun (اسم).

The definition of حرف in grammar is a word that points out the meaning of another different word. This is a grammatical term, and different from the Arabic word حرف which means letter. The only حروف that have a lam saakinah are هَلْ and بَلْ.

Examples:

الإظهار

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾
﴿ قُلْ هَلَمْ ﴾ ﴿ يَلْبِغْطُهُ ﴾

Examples:

الإدغام

﴿ قُلْ رَبِّيَ أَعْلَمُ ﴾ ﴿ أَلَمْ أَقُلْ لَكُمْ ﴾
﴿ هَلْ لَكُمْ ﴾ ﴿ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ﴾

NOTE: There is no place in the Holy Qur'an where هَلْ is followed by راء.

EXCEPTION: There is an exception to the إدغام rule in verse 14 of surah الْمُطَفِّينَ.

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ ﴾ [المطففين: ١٤]

In this verse the participle بَلْ is followed by a راء, in the word رَانَ, but there is no merging, since حفص عن عاصم من طريق الشَّاطِئِيَّة has a سَكْت between the two words بَلْ and رَانَ. A سَكْت is a stop without taking a breath, for a period of time less than that of a normal stop.

Chapter Seven

أحكام المدود

**The
Mudood**

المد

Its linguistic definition: *Extra*

تعريفه في اللغة: الزيادة

تعريفه في الاصطلاح: إطالة الصوت بحرفٍ من حُرُوفِ المدِّ

Its applied definition: Lengthening the sound with a letter of the medd letters.

The medd letters are in the following three cases:

حُرُوفُ المد: هي ثلاثة حُرُوف:

- 1-The alif is always in this state, which is an alif sakinah, preceded by a fathah
- 2-The ya' sakinah preceded by a kasrah
- 3- The wow sakinah preceded by a dhammah

- الألفُ الساكنةُ المفتوحُ ما قبلها
- الياءُ الساكنةُ المكسورُ ما قبلها
- الواوُ الساكنةُ المضمومُ ما قبلها

All three of these medd letters appear in one word in the following examples:

: ﴿أُذِينَا﴾ ﴿نُوحِيهَا﴾ ﴿أُوتِينَا﴾

حروف اللين: The leen letters

- 1- أَوْ (The wow sakinah preceded by a fathah), such as:
- 2- يَيْت (The ya' sakinah preceded by a fathah), such as:

The medd is divided into two groups:

1- المد الأصلي

2- المد الفرعي

The Natural Lengthening المد الأصلي "الطبيعي"

تعريفه: هُوَ الْمَدُّ الَّذِي لَا تَقُومُ ذَاتُ الْحَرْفِ إِلَّا بِهِ، وَلَا يَتَوَقَّفُ عَلَى سَبَبٍ مِنْ هَمْزٍ أَوْ سُكُونٍ

Its definition: It is the medd (lengthening) that without which the letter cannot exist (the timing), and it does not stop due to a hamzah or a sukoon.

علامته: أَلَا يَكُونُ قَبْلَهُ هَمْزٌ وَلَا بَعْدَهُ هَمْزٌ أَوْ سُكُونٌ

Its indications: There should not be a hamzah before it, and there should not be a hamzah nor sukoon after it. It is named أصلي (original) because it is the origin of all مدود (mudood). It is called طبيعي (natural) because the person with a natural measure will not increase its measure nor decrease it.

مقداره: بمد بمقدار حَرَكَتَيْنِ

Its timing: It is lengthened two vowel counts. The timing of each count depends on the speed of the reciter. Each vowel should be equal in count, and the mudood of two, four, five, and six counts should be equal to that many vowels.

Included in المد الطبيعي is the group of letters "حَيَّ طَهْر", which are letters that start some surahs of the Qur'an. If any one of these letters is at the beginning of a surah, the letter is read with a مد طبيعي. An example of this would be: ﴿طه﴾ [طه: ١]. Another example is in the letters pronounced as "ها" و "يا" in the opening verse of surah Maryam:

﴿كهيعص﴾ [مرم: ١]

What Follows the Natural Lengthening Rules ما يلحق بالمد الطبيعي

The following are two different medd that follow the count of the natural medd (المد الطبيعي).

1- مد الصلة الصغرى

2- مد العوض

The Lesser Connecting Medd

مد الصلة الصغرى

It is a medd that comes from هاء الضمير (pronoun هاء) which is:

الهاءُ الرَّابِدةُ عَنْ بُنْيَةِ الْكَلِمَةِ الدَّالَّةُ عَلَى الْمَفْرَدِ الْمَذْكَرِ الْغَائِبِ، الْمُتَحَرِّكَةُ بِالضَّمِّ أَوْ بِالكَسْرِ وَالْوَاقِعَةُ بَيْنَ مُتَحَرِّكَيْنِ وَلَا يَوْقِفُ عَلَيْهَا بِالسُّكُونِ

A هاء that is not part of the original make up of the word, representing the third person, male. It is voweled either with a ضمة or a كسرة, and positioned between two voweled letters, the reader is not stopping on it, and it is not followed by a hamzah. When all these requirements are met the ضمة (if there is one) becomes lengthened into a lengthened wow or the كسرة becomes lengthened like a lengthened ياء. When stopping on this هاء we stop with a regular sukoon, and the مد الصلة is dropped.

Examples:

﴿إِنَّهُ كَانَ بِعِبَادِهِ خَيْرًا بَصِيرًا﴾ [الإسراء: ٣٠]

If the هاء has a sukoon on it (when continuing and when stopping), there is no lengthening of the هاء. If the letter before, and or after the هاء has a sukoon, there is no lengthening of the هاء.

Exceptions to the مد الصلة rule:

There are only two exceptions to the مد الصلة rule:

﴿وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾ [الزمر: ٧]

Here there is NO medd of the هاء even though all the conditions are met.

﴿وَيَخْلُدُ فِيهِ مُهَانًا﴾ [الفرقان: ٦٩]

Here there IS a medd, even though all of the conditions have not been met (there is a sukoon before the medd).

There is no reason for these exceptions. This is the way حفص reads these 'aayaat.

يَلْحَقُ بِهَاءِ الضَّمِيرِ The pronoun هاء of the female noun هَذِهِ which means "this" referring to a female object, follows المد الصلة rule if it is between two voweled letters. As in:

﴿إِنَّ هَذِهِ تَذْكِرَةٌ﴾ [الزمل: ١٩]

مد العوض The Substitute Medd

It is substituting a lengthened alif for the tanween with a fath^ح, when stopping on it. The lengthening is two counts, which means, the length of two vowels, the same as the counts of المد الطبيعي. This medd takes place whether there is an alif written after the letter with the tanween or not. When continuing reading and not stopping on the word that has the tanween with a fath^ح, this lengthening disappears, and the noon sakinah rules are applied to the tanween.

Examples:

﴿بِنَاءٌ﴾ ﴿مَاءٌ﴾ ﴿هُدًى﴾ ﴿مُسَمًّى﴾ ﴿شُكُورًا﴾

EXCEPTION: Not included in this medd is هاء التانيث. This letter is represented in Arabic as: ة, or, when linked to the letter before it, it looks like: هـ. This letter occurs on the end of nouns, and indicates female gender. This letter is always read as a هاء ساكنة when stopping on the word, and is always read as a تاء in the case of continuing. The written vowel accompanying the تاء is read with the تاء upon reading it in continuum with the word that follows it. When a noun with a هاء التانيث has a tanween with a fath on the tanween, the word should be stopped on with a هاء ساكنة and there is no lengthening. This is found in such words as:

﴿نِعْمَةً﴾ ﴿رَحْمَةً﴾

المد الفرعي Secondary Medd

تعريفه: هُوَ الْمَدُّ الزَّائِدُ عَلَى مِقْدَارِ الْمَدِّ الطَّبِيعِيِّ لِسَبَبٍ مِنْ هَمْزٍ أَوْ سُكُونٍ، وَهُوَ الَّذِي تَقُومُ ذَوَاتُ حُرُوفِ الْمَدِّ بِدُونِهِ.

Its definition: It is a lengthening that has a longer timing (or the possibility of longer timing) than that of the natural medd (المد الطبيعي) due to a hamzah or a sukoon. The medd letters, without this hamzah or sukoon stand on their normal timing.

علاماته: أَنْ يَقَعَ قَبْلَ حَرْفِ الْمَدِّ هَمْزٌ أَوْ بَعْدَهُ هَمْزٌ أَوْ سُكُونٌ سَوَاءً كَانَ السُّكُونُ لَازِمًا أَوْ عَارِضًا

Its indications: The occurrence of a hamzah before the medd letter or after it, or a sukoon after it, regardless if the sukoon is permanent (when continuing and when stopping), or if the sukoon is a presented one.

The المد الفرعي is divided into two groups:

- 1- المد بسبب الهمز (The medd due to hamzah)
- 2- المد بسبب السُّكُون (The medd due to sukoon).

المد بسبب الهمز is sub-divided into four groups:

- 1- مد البدل
- 2- المد الواجب المتصل
- 3- المد الجائز بالمنفصل
- 4- مد الصلة الكبرى

المد بسبب السُّكُون sub-divides into three types:

- 1- المد العارض للسكون
- 2- مد اللين
- 3- المد اللازم

Medd due to Hamzah

المد بسبب الهمزة

مد البدل The exchange medd

تعريفه: أَنْ يَتَقَدَّمَ الْهَمْزُ عَلَى حَرْفِ الْمَدِّ

Its definition: The letter hamzah precedes the medd letter.

Examples:

﴿ وَأُذُوا ﴾ ﴿ إِيْمُنْكُمْ ﴾ ﴿ ءَادَمَ ﴾

It is called بدل because of the exchange of a medd letter for a hamzah. These above examples were originally as follows: أُذُوا إِيْمَانُ أَدَمَ

As seen these words originally had two hamzas, the first one had a vowel and the second a sukoon. The second hamzah was changed into a medd letter from the category of the vowel of the first hamzah. For example, if the first hamzah has a kasrah the second hamzah changes into a ياء , and if the first hamzah has a dhammah the second hamzah becomes a واو. Not all cases of hamzah preceding a حرف مد have this origin (two hamzas the first with a vowel and the second with a sukoon), but we treat all cases of hamzah before a حرف مد as بدل. This medd is lengthened for two counts (or two vowel lengths) with all of the different types of readers. One of the other readers (**not the way we read**) lengthens the بدل ٢-٤-٦. We therefore lengthen this medd two counts, as long as a hamzah does not follow it. If a hamzah follows it, we determine the lengthening according to the أقوى السببين rule, which will be explained later.

The مد البدل has four states:

1- ما ثبت وصلًا ووقفًا That which is observed when continuing and when stopping. Such as

﴿ ءَامَنَ ﴾ ﴿ أُنْبِئُونِي ﴾

2- ما ثبت وصلًا لا وقفًا That which is observed when continuing, but not when stopping. i.e.

﴿ وَلَهُ الْجَوَارِ الْمُنشَآتُ ﴾ ﴿ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴾

When stopping on these two examples, there is المد العارض للسكون which overtakes the مد البدل due to أقوى السببين.

3- ما ثبت وقفًا ولا وصلًا That which is observed when stopping, but not when continuing.

As in: ﴿ وَجَاءُوا أَبَاهُمْ ﴾. When stopping on a word as in the example, there is a بدل,

due to the fact that there is a hamzah before the حرف المد. When we read the word وجاءوا

The Mudood (Lengthenings)

and continue reading, the rule of المد الجائز المنفصل (which will be explained soon), is applied due to أقوى السببين

4- ما ثبت حال الابتداء فقط That which is observed only when beginning with the word. This can be exemplified in the following:

﴿ أَتْتُونِي ﴾ ﴿ أَوْثَمَنَ ﴾ ﴿ أَثَدَنَ ﴾

المد الواجب المتصل The Required Attached Medd

تعريفه: هُوَ أَنْ يَأْتِيَ حَرْفُ الْمَدِّ وَبَعْدَهُ الهمزة فِي كَلِمَةٍ وَاحِدَةٍ.

Its definition: It occurs when a hamzah follows a medd letter in the same word. It is called واجب because all readers agree that this medd is required. It is called متصل due to the attachment of the medd letter and the hamzah to the same word. Its rule: It is lengthened four or five vowel counts. The four count lengthening is also called التوسط. The five count lengthening is also called فوق التوسط.

When the hamzah that follows the medd letter is the last letter of the word, and the reader is stopping on the word (meaning the hamzah now has a presented sukoon), the lengthening can be four or five counts, as mentioned, or six counts (called الإشباع). The reader who lengthens this medd six counts when stopping on the hamzah, considers this المد العارض للسكون. This medd will be explained shortly, and the concept of two different medd at the same time will be discussed in the أقوى السببين section.

Examples:

﴿ فَكُلُّوهُ هَنِيئًا مَرِيئًا ﴾ [النساء: ٤] ﴿ وَلَقَدْ جَاءَكُمْ مُوسَى ﴾ [البقرة: ٩٢]

Examples with the hamzah as the last letter of the word

﴿ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ﴾ [النور: ٣٥] ﴿ يَكَادُ زَيْتُهَا يُضِيءُ ﴾ [النور: ٣٥]

المد الجائز المنفصل The Separate Allowed Lengthening

تعريفه: هو أن يَقَعَ حَرْفُ الْمَدِّ فِي آخِرِ الْكَلِمَةِ وَالْهَمْزُ فِي أَوَّلِ الْكَلِمَةِ الثَّانِيَةِ
 Its definition: **It occurs when a medd letter is the last letter of the word, and the hamzah is the first letter of the next word.** It is called جائز because of the permissibility of a short count, and its lengthening with some readers. It is called مُنْفَصِل (separate) due to the separation of the medd letter and hamzah, meaning they are in separate words, but next to each other.

حُكْمُهُ: جَوَازُ قَصْرِهِ "حَرَكَتَيْنِ" وَمَدَّهُ بِمِقْدَارِ ٤ حَرَكَاتٍ (التوسط) أو ٥ حَرَكَاتٍ (فوق التوسط)

Its rule: Its shortening is allowed (two vowel counts) and its lengthening is of the measure of four or five vowel counts. The way we read (حَقْصٌ عَنْ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِبِيَّةِ) the allowed lengthening is four or five counts, and **two counts are not allowed.**

Examples:

﴿فَرَدُّوْاْ أَيْدِيَهُمْ فَيَ أَفْوَاهِهِمْ﴾ [إبراهيم: ٩] ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ [المسد: ١]

When stopping on the word that has the medd letter at the end of it, the reader stops with مد طبيعي since the hamzah in the next word is the reason for lengthening to four or five counts, and the reason is no longer present.

NOTE: In some words such as يا used for calling, or ها for drawing attention the medd letter is written together with the following word. When the next word begins with a hamzah, this may be confusing when trying to ascertain whether the medd is واجب متصل or جائز منفصل. The reader needs to know that "يا" (for calling) and what follows it are two separate words; and the same can be said for "ها" (drawing attention) and what follows it. For example: ﴿هَؤُلَاءِ﴾ ﴿يَا بَرَاهِيمُ﴾

IMPORTANT NOTICE: The المد الجائز المنفصل and المد الواجب المتصل must be both four counts or both five counts. It is not allowed to mix the medd counts! There is no valid way of reading that does differently than this.

مَدَّ الصَّلَاةِ الْكُبْرَى The Greater Connecting Lengthening

تعريفه: إِذَا جَاءَتْ هَاءُ الضَّمِيرِ الْمُتَحَرِّكَةِ بِالصُّمَّةِ أَوْ بِالْكَسْرَةِ وَالْوَاقِعَةِ بَيْنَ مُتَحَرِّكَيْنِ فِي كَلِمَةٍ وَجَاءَ بَعْدَهَا هَمْزٌ فِي أَوَّلِ الْكَلِمَةِ الثَّانِيَةِ يَجُوزُ مَدُّهَا حَرَكَتَيْنِ أَوْ أَرْبَعَ أَوْ خَمْسَ حَرَكَاتٍ وَتُلْحَقُ بِالْمَدِّ الْجَائِزِ الْمُنْفَصِلِ.

Its definition: **If the pronoun هاء at the end of a word has a vowel of a dhammah or a kasrah, and is between two voweled letters, and the first letter of the next word is a hamzah, it is permissible to lengthen it two counts (not the way we read), or four, or five counts.** This medd follows مد الجائز المنفصل in vowel counts. The second هاء in the word هَذِهِ follows the same rules as هاء الضمير in this medd.

Examples:

﴿أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ﴾ [البلد: ٧] ﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدٌ﴾ [الكهف: ١١٠]

المد بسبب السكون Lengthening Caused by Sukoon

المدّ العارض للسُّكُون The Lengthening with a Presented Sukoon

تعريفه: هُوَ أَنْ يَأْتِيَ بَعْدَ حَرْفِ الْمَدِّ حَرْفٌ مُتَحَرِّكٌ بِأَيَّةِ حَرَكَةٍ كَانَتْ حَالُ الْوَصْلِ ثُمَّ تَقِفُ عَلَى هَذَا الْحَرْفِ بِالسُّكُونِ الْعَارِضِ

Its definition: This medd occurs when there is only one letter after the medd letter, it is the last letter of the word, and this letter has any vowel on it, and we are stopping on the letter with a presented sukoon.

It is called "presented sukoon" because the sukoon is presented on the letter when stopping on it, otherwise the letter is read with its vowel. Note: If the last letter is a hamzah there are then two medd in one, (see المد الواجب المتصل والمد العارض للسُّكُون section).

حُكْمُهُ: جَوَازُ الْقَصْرِ وَالتَّوَسُّطِ وَالِإِشْبَاعِ حَالُ الْوَقْفِ ٦-٤-٢

Its rule: It is permitted to lengthen this medd two, or four, or six counts when stopping on it. When not stopping on it, the last letter is read with a vowel and the medd letter is lengthened two vowel counts, the normal measure for المد الطبيعي.

Examples:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ [الناس: ١] ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ٢]

مدّ اللّين The Soft Lengthening

تعريفه: هُوَ أَنْ تَأْتِيَ الْوَاوُ أَوْ الْيَاءُ اللَّيْنَتَانِ (أَيُّ السَّاكِنَتَيْنِ الْمَفْتُوحِ مَا قَبْلَهُمَا) قَبْلَ الْحَرْفِ الْآخِرِ فِي الْكَلِمَةِ، ثُمَّ تَقِفُ عَلَى الْحَرْفِ الْآخِرِ بِالسُّكُونِ الْعَارِضِ

Its Definition: It occurs when a "leen" letter (واو or ياء with a sukoon, preceded by a letter with a fathah) is followed by one letter only in the same word and we stop on the word with a presented sukoon.

حُكْمُهُ: جَوَازُ الْمَدِّ بِمَقْدَارِ ٦-٤-٢ حَرَكَاتٍ حَالُ الْوَقْفِ

Its rule: It is allowed to lengthen this medd 2-4-or 6 vowel counts when stopping on the word. When continuing reading (not stopping on this word), there is a slight lengthening of the "leen" letter, referred by the scholars as "مدا ما"

Examples:

﴿لَا يَلْفِ قُرَيْشٍ﴾ [قريش: ١] ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾ [آل عمران: ١٨٥]

The difference between المد العارض للسكون and مد اللين

	مد اللين	المد العارض للسكون
Its letters	Two letters only the ياء and واو	The three medd letters الواو الألف and الياء
Types of letters	ساكنة مفتوح: "Leen" letters: ما قبلها	Medd letters: ألف ساكنة مفتوح ما قبلها ياء ساكنة مكسور مل قبلها واو ساكنة مصموم ما قبلها
Its state when continuing	Shorter than the natural medd (الطبيعي) بمد "مدا" ما	The medd letters are lengthened two counts, the natural measure of the letter

If two medd of same lengths but of different types are in one phrase, there will be one of them stronger than the other. المد العارض للسكون is stronger than the مد اللين. If the weaker of the two (مد اللين) precedes the stronger (المد العارض للسكون) in the phrase, the stronger should then be the same length as the weaker medd or longer in length than the weaker. When the stronger medd (المد العارض للسكون) precedes the weaker (مد اللين), the weaker medd then must be equal in length to the stronger one, or less in length than the stronger. Ash-Sheikh Mohammed Nasr quoted the following stanzas when discussing this in his book on tajweed: نهاية القول المفيد. **The following stanzas state the rule to be followed if المد العارض للسكون precedes مد اللين in a phrase**

ثَلَاثَةٌ تَجْرِي بِوَقْفِ اللَّيْنِ
وَمَنْ يَوْسِطُهُ يَوْسِطُ أَوْ قَصَرَ

And all who make six counts for
those like اللين

And who observes shortening (العارض)
then he should shorten (اللين)

وَكُلُّ مَنْ أَشْبَعَ نَحْوَ الدَّيْنِ
وَمَنْ يَرَى قَصْرًا فَبِالْقَصْرِ اقْتَصَرَ

Three run for stopping on اللين

And who lengthens middle way (four counts) he can make it (the leen medd) middle (length) or short

A verse in which we apply the above rule is verse 65 of الأنفال

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾

The two phrases in this one verse end with a stop indicated by the letter (ء) above the last word. The first phrase ends with the word الْقِتَالِ, which we stop on with المد العارض للسكون. The second phrase ends with the word مِائَتِينَ, which we stop on with مد اللين. The short stanzas above stated that if we stop on المد العارض للسكون with six vowel counts, we can then stop on مد اللين two, four, or six vowel counts. This is due to the fact that المد العارض للسكون is stronger than مد اللين. If we stop on المد العارض للسكون with four vowel counts, then we can stop on المد اللين with two or four vowel counts. If we stop on المد اللين with two vowel counts, we can only stop on المد العارض للسكون with two vowel counts. The weaker of the two medd (اللين) cannot surpass the stronger of the two (عارض للسكون) in counts.

When the مد اللين precedes المد العارض للسكون in a phrase, the length of the مد اللين determines our choices, or lack of them, in lengthening المد العارض للسكون.

الشيخ محمد نصر completed the quoted verses regarding this issue as follows:

ثَلَاثَةٌ تَجْرِي بِنَحْوِ الدِّينِ
وَإِنْ تَمُدَّهُ فَمُدٌّ مُشْبَعًا

وَكُلُّ مَنْ قَصَرَ حَرْفَ الدِّينِ
وَإِنْ تَوَسَّطَهُ فَوَسْطٌ أَشْبَعًا

And all who shorten the leen letter (in a medd)

Then three run in the likeness of الدين (المد العارض للسكون)

And if it is middle (مد اللين) then make it middle (4) or long (6) (المد العارض للسكون)

And if you lengthen it (six counts مد اللين) then lengthen (المد العارض للسكون) similarly

In summary, المد العارض للسكون must be equal to, or longer than مد اللين. The opposite is true for مد اللين; it must be equal to, or shorter in length than المد العارض للسكون. The following part of a verse is an example of المد اللين preceding المد العارض للسكون.

: ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ [البقرة: ٢]

In this verse, if we stop on the word رَيْبَ, we stop on مد اللين. The last word of this verse is لِّلْمُتَّقِينَ; when we stop on this word, we stop with المد العارض للسكون. Here, we apply the above rule, which states that whatever length of medd we stop on as far as مد اللين, we must equal that or increase that length when we stop on المد العارض للسكون.

The Compulsory Medd المدّ اللازم

تعريفه: أَنْ يَقَعَ سُكُونٌ أَصْلِيٌّ بَعْدَ حَرْفِ الْمَدِّ فِي كَلِمَةٍ أَوْ فِي حَرْفٍ

Its definition: An original sukoon is positioned after a medd letter, in a word or a letter.

By **original** it is meant that the sukoon is part of the original make up of the word, and is present when continuing the reading and when stopping.

Its Divisions: المدّ اللازم is divided into two groups:

1- المدّ اللازم الكلامي

2- المدّ اللازم الحرفي

Each of these two divisions is further divided into two more divisions. We therefore, have four divisions of the المدّ اللازم.

1- المدّ اللازم الكلامي المُثَقَّل

2- المدّ اللازم الكلامي المُخَفَّف

3- المدّ اللازم الحرفي المُثَقَّل

4- المدّ اللازم الحرفي المُخَفَّف

المد اللازم الكلمي المُثَقِّل The Compulsory Heavy Lengthening in a Word

تعريفه: هُوَ أَنْ يَأْتِيَ بَعْدَ حَرْفِ الْمَدِّ سُكُونٌ أَصْلِيٌّ مُدْغَمٌ - أَيُّ مُشَدَّدٌ - فِي كَلِمَةٍ

Its definition: It is when an original sukoon (the letter has a shaddah on it) comes after a medd letter in a word. The word heavy مُثَقِّل refers to the shaddah. A shaddah indicates two letters of the same, the first one with a sukoon, and the second with the vowel that is accompanying the shaddah. The two letters have merged (إدغام) into each other, and thence the shaddah. It is called لازم due the permanent, or original sukoon found when the reader stops or continues, or because all readers agree that this lengthening must be **6 vowel counts**. It is called كلمي due to the fact that the medd letter is in one word.

Examples:

: ﴿ءَالَذَكْرَيْنِ﴾ ﴿الْحَاقَّةُ﴾ ﴿دَابَّةٍ﴾ ﴿الضَّالِّينَ﴾

المد اللازم الكلمي المُخَفَّف The Compulsory Light Lengthening in a Word

تعريفه: هُوَ أَنْ يَقَعَ بَعْدَ حَرْفِ الْمَدِّ سُكُونٌ أَصْلِيٌّ غَيْرُ مُدْغَمٍ - أَيُّ مُخَفَّفٌ - فِي كَلِمَةٍ

Its Definition: It occurs when an original sukoon that is not merged (no shaddah on it), follows a medd letter in a word. The word مُخَفَّف means not merged. This refers to the letter with the sukoon that follows the medd letter.

Places of this lengthening: There are only two places of occurrence of this kind of lengthening in the Qur'an.

﴿ءَالَّذِينَ وَقَدِ عَصَيْتَ قَبْلُ﴾ [يونس: ٩١]

﴿ءَالَّذِينَ وَقَدِ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ﴾ [يونس: ٥١]

Its measure: 6 vowel counts مقدار: ٦ حركات

The Compulsory Lengthening in a Letter المدّ اللازم الحرفي

Preface: The letters that begin some of the surahs of the Qur'an are fourteen in number. These fourteen letters are found in the phrase: "تَنْصَحُ حَكِيمٌ قَاطِعٌ لَهُ سِرٌّ" These letters are divided into four groups.

1- That which has no medd at all: This refers to the أَلِف as it has no medd letter in it.

2- That which has a medd of two counts: The letters in this category can be found in the phrase:

"حَيَّ طُهْرٌ" meaning the letters are recited as ح-ا-يا-طا-ها-را when found in the letters that sometimes begin a surah, are lengthened two counts. When these letters are written out as above, they consist of only two letters, and are مد طبيعي.

3- That which has a medd of six vowel counts: The rest of the letters from the fourteen that start some surahs of the Qur'an fall into this category. These letters are seven in number, and can be found in the phrase: "سَنْقُصُ لَكُمْ". All are lengthened six counts.

The letters of the group سَنْقُصُ لَكُمْ are categorized into two groups: المدّ اللازم الحرفي. The category that the letter falls into depends on whether it is merged (مدغم) into the next letter, or not.

سَنْقُصُ لَكُمْ

مد لازم حرفي مثقل	مد لازم حرفي مخفف
I. The letter when written out consists of three letters II. The middle of the three letters is a medd letter III. A merged letter follows the medd letter, meaning that the third letter is مدغم with the letter that follows it.	I. The letter when written out consists of three letters II. The middle of the three letters is a medd letter III. A sakin letter follows the medd letter, but it is not merged with the letter that comes after it

4- The "عَيْن": The عَيْن can be lengthened **four or six** vowel counts, according to the rules of the way we read, which is the way of: حَفْصٌ عَنْ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِئَةِ. This is due to the fact that the عَيْن is a follower of the medd leen in this situation, and not a compulsory medd. The middle letter of عَيْن is not a medd letter.

The Mudood (Lengthenings)

The Compulsory Light Lengthening in Letters المد اللازم الحرفي المخفف

Its definition: The letters of the group "سَقْص لَكُمْ" are each individually read as a three letter word, the middle letter being a حرف مد, and the third letter having an original (or permanent) sukoon. The determiner of the letter being مٌخَفَّف or مُنْقَل is the last letter and whether it merges with the first letter of the next three letter word or not. In the case of the مٌخَفَّف letter, it is not merged with what comes next. This is why it is called مد مخفف. This medd is lengthened six vowel counts.Examples:

﴿الر﴾ [يونس: ١]

In this example we can see that the لام when written out consists of three letters; the middle letter is a medd letter (ألف), the last letter ("م") has a sukoon it, and is followed by a را, which the ميم does not merge into, and therefore it is called مخفف.

The Compulsory Heavy Lengthening in Letters المد اللازم الحرفي المثقل

Its Definition: This type of lengthening occurs when a letter of the "سَقْص لَكُمْ" group of letters that begin some of the surahs, (as described above), has the last letter of the three letter word representing the individual letter, merging into the letter that comes after it. This is the reason for it being called مُنْقَل (heavy). This medd has a required lengthening of six counts. Example:

﴿الم﴾ [البقرة: ١]

In this example, we find two letters, the لام and the ميم that consist of three letters. The لام has a medd letter as the middle letter, then followed by a letter that is a ميم sakinah, but merged with the first letter of the next spelled out letter ميم.

The لام is then حرفي مثقل. The ميم does not have its third letter merging with what comes next (there is none after the meem), so it is مد لازم حرفي مخفف.

Summary of different medd in the letters that begin some surahs			
ألف لا مد فيها No medd	حَيَّ طَهُر مد طبيعي Two count natural medd	سَقْص لَكُمْ مد لازم حرفي مدغم (مُنْقَل) غير مدغم (مُخَفَّف) Six vowel counts	عين يلحق بمد اللين Follower of the leen medd Four or six vowel counts

أقوى السببين

We learned that the Secondary Lengthening (المد الفرعي) is due to two causes: الهمز والسكون. The lengthening due a hamzah are three kinds: المد المتصل والمنفصل والبدل. The medd due to a sukoon is of two kinds: المد اللازم والعارض للسكون. The leen is considered a branch of العارض للسكون. These مدود (lengthenings) have various degrees of strength and weakness. The strongest is المد اللازم, the second strongest is المد الواجب المتصل, the next المد العارض للسكون, then المد الجائز المنفصل, and the weakest مد البدل. The following lines of poetry written by Ash-Sheikh Ibrahim Ali Shahaatah reinforce the ranking of the مدود:

أَقْوَى الْمُدُودِ لَازِمٌ فَمَا اتَّصَلَ فَعَارِضٌ قَدْ وَانْفَصَلَ فَبَدَلَ

قاعدة أقوى السببين في المدود

The Rule of the Stronger of the Two Causes for a Lengthening

If two reasons for lengthening are present in one medd letter, there must be one stronger than the other. In this case the weak medd is left, and we use the stronger of the two. The following lines of poetry also written by Sheikh Ibrahim Ali Shahaatah exemplify this:

وَسَبَّأَ مَدًّا إِذَا مَا وُجِدَا فَإِنْ أَقْوَى السَّبَبَيْنِ الْفَرْدَا

Examples:

﴿ءَامِينَ﴾

There is a hamzah before the medd letter (ءَا), this is therefore a مد بدل. The same medd letter is followed by a shaddah, meaning a sukoon, so we also have مد لازم. With the knowledge that the stronger of these two medd is the المد اللازم, we use that medd and do not use مد البدل. This medd is lengthened six counts, that of the المد اللازم.

﴿إِنَّا بُرَءَاؤُكُمْ﴾

In this example a hamzah precedes a medd letter (ءَا), so there is a مد بدل. The same medd letter is followed by a hamzah in the same word, so there is also a مد واجب متصل. Both of these medd share the same medd letter, we then leave the مد البدل and apply المد الواجب المتصل. This medd is therefore lengthened four or five vowel counts. When stopping on this same medd, or any word that has a hamzah at the end of it after a medd letter, we have three different possibilities:

If the reader is reading the واجب متصل four counts, he can stop on this medd four or six vowel counts. Four counts means that it is a medd with two causes (مد بسببين) واجب متصل:

The Mudood (Lengthenings)

مد عارض للسكون. Stopping on six vowel counts means stopping on a مد عارض للسكون. If the reader is reading المتصل الواجب المتصل five vowel counts, he can stop on this with five or six counts. Stopping on five vowel counts means it is مد واجب متصل. It is **forbidden** to stop on this word considering it a مد عارض للسكون with two vowel counts. This is due to the rule of أقوى السببين.

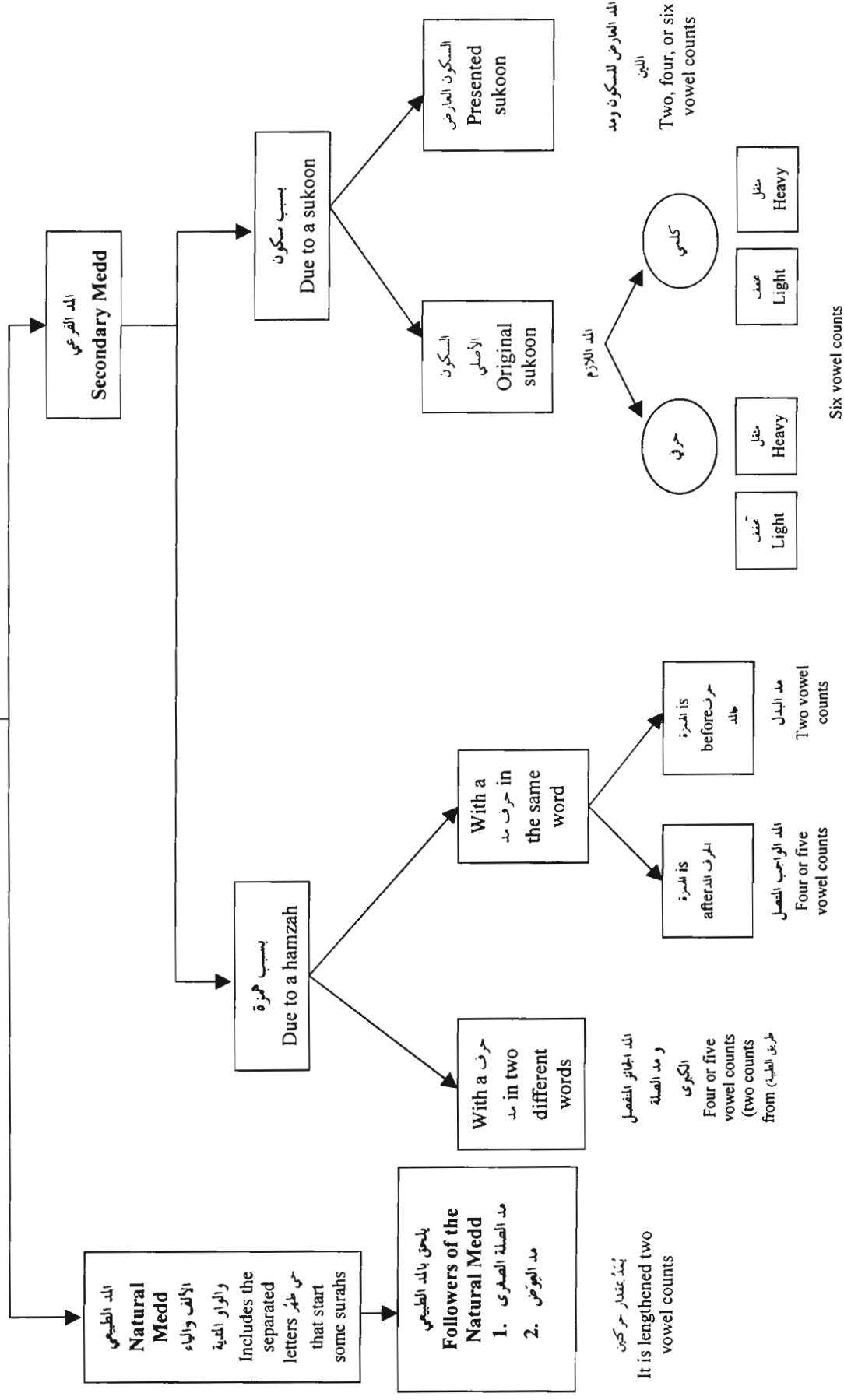
﴿رَاءَ أَيَدِيهِمْ﴾

In the above example the hamzah precedes a medd letter, indicating a مد بدل. This medd is at the end of the word, and the first letter of the next word is a hamzah, so it also is مد جائز منفصل. In this case, مد البدل is not used when continuing reading, and the المد الجائز المنفصل is used, so we lengthen this medd 2, 4, or 5 counts (4 or 5 the way we read). If المد الجائز is lengthened two vowel counts, then the medd is shared (مد بسببين), and both المد البدل و الجائز are considered to be in use at the same time. When stopping on the word رَاءَ only مد البدل is used.

﴿مَاءٍ﴾

In this example a hamzah precedes a medd letter, so there is a مد بدل. When stopping on this word, there is one letter after the medd letter, and the sukoon on the last letter is a presented one (عارض). We have therefore when stopping a مد عارض للسكون. If we stop with a two vowel count medd, we have مد بسببين : مد عارض للسكون and مَدَّ عارض للسكون. When stopping on four or six vowel counts we are using the المد العارض للسكون only. When not stopping on this word, we use مَدَّ البدل.

المذود The Mudood



Chapter Eight

كيفية حدوث الحروف

**How letters
are formed**

The Qur'an consists of 114 surah; each surah consists of a number of ayat; each ayah consists of a number of words, and each word consists of different letters. We can therefore state that the smallest unit in the make-up of the Qur'an is the letter.

Scholars studied letters from the standpoint of articulation points (مَخارج) and characteristics of the letters (صِفَات) when pronouncing a letter. If the Qur'an reader pronounces each letter from its proper articulation point, with all of each letter's characteristics, and can read each letter properly alone, and in conjunction with other words, he then has achieved high quality in reading the Qur'an.

تعريف الحرف: هُوَ صَوْتُ يَعْتمِدُ عَلَى مَقْطَعٍ مُحَقَّقٍ أَوْ مُقَدَّرٍ

The definition of letter: It is a sound that depends on a defined part or an approximate part (of articulation).

To understand the definition of a letter we need to understand what sound is.

تعريف الصوت: هُوَ تَخْلُخْلٌ وَتَمَوُّجٌ فِي طَبَقَاتِ الْهَوَاءِ تُدْرِكُهُ الْأُذُنُ الْبَشَرِيَّةُ

The Definition of sound: It is vibration and waves in the layers of air that reaches the human ears. If the air vibrates with a vibration that reaches human hearing levels, then this vibration is called sound.

Human ears hear sound in the range of 20-20,000 hertz. A hertz is vibrations per second. If the frequency of sound vibrations is higher or lower than this we cannot hear it. An example of this is ultrasound. Air vibrates normally in nature in many ways, four different ways that can produce audible waves are:

1. تَصَادُّمُ جِسْمَيْنِ : Strong collision of two bodies. An example of this is clapping of the hands.
2. تَبَاعُدُ جِسْمَيْنِ عَنْ بَعْضِهِمَا وَبَيْنَهُمَا قُوَّةُ تَرَابُطٍ : Parting of two bodies from each other, and between them there is a strong bond. An example of this is tearing paper.
3. اهْتِزَازُ جِسْمٍ مِنَ الْأَجْسَامِ : Vibration of a body. For example, a tuning fork.
4. احْتِكَاكُ شَيْءٍ بِشَيْءٍ بِقُوَّةٍ : Strong friction of an object on another object. This could be exemplified by dragging a heavy box on asphalt.

The Articulating Mechanism that Allah تعالى Gave Humans.

Human articulation uses some of the previous mentioned methods of causing sound in voweled and non-voweled letters (الحُرُوفُ السَّاكِنَةُ وَالْمُتَحَرِّكَةُ). The following explains how the sound of the letters is formed in human articulation.

1. Non-Voweled letters الحروف الساكنة

I. تَخْرُجُ دُثُّ بِالْتَصَادُ مِ بَيْنَ طَرَفَيْ غُضْنِ وَ الثُّطُقِ قِ

It occurs by the collision of two components of the articulation parts. There is **no** accompanying jaw or mouth movement that occurs with voweled letters. This is for all non-voweled letters except the medd and leen letters, and the qalqalah letters (which will follow shortly). An example is مَم. The meem occurs by collision of the two lips.

II. تَخْرُجُ بِاهْتِزَازِ الْحَبَالِ الصَّوْتِيَّةِ فِي الْحَنْجَرَةِ وَلَا تَخْرُجُ بِالتَّصَادُ مِ بَيْنَ طَرَفَيْ غُضْنِ الثُّطُقِ

It occurs by vibration of the vocal cords in the throat and **does not** occur by a collision between two components of the articulation parts. This is only for المَدَّ واللَّيْنِ (the medd and leen letters). The medd and leen letters **do** have accompanying movement of the mouth and jaw. The lengthened أَلِف is accompanied by the opening of the mouth. The lengthened وَاو is accompanied by a circling of the lips. The lengthened يَاء is accompanied by the lowering of the jaw. An example is the two joined words "هؤلاء" or the word "سوء". The sound of the medd letters comes from vibration of the vocal cords, with the accompanying mouth and jaw movement.

2. Voweled letters الحروف المتحركة

تَخْرُجُ بِتَبَاعُدِ طَرَفَيْ غُضْنِ الثُّطُقِ It occurs by the parting of two components of the articulation parts. The sound of all letters occurs like this when voweled. Accompanying the parting of the articulation bodies is the appropriate mouth and jaw movements of the vowel.

i) **Opening of the mouth.** This occurs with a فَتْحَة.

ii) **Circling of the lips.** This happens with a ضَمَة.

iii) **Lowering of the jaw.** This happens with a كَسْرَة.

An example is in the following: بَ بُ بِ occurs by the separation of the two lips and the opening of the mouth. بُ occurs by the separation of the two lips and the circling of the lips. بِ occurs by the separation of the two lips and the lowering of the bottom jaw.

All vowels must sound like a shortened version of its origin. The أَلِف is the origin of the فَتْحَة, the long وَاو is the origin of the ضَمَة, and the long يَاء is the origin of the كَسْرَة. The reader must be careful not to pronounce these vowels incorrectly, such as when the كَسْرَة is pronounced in between a كَسْرَة and a فَتْحَة. Some readers mistakenly open the sides of the mouth for a فَتْحَة instead of opening the mouth vertically; the result of this mistake

is إِمالة which means tilting. Other readers do not make a complete circle of their lips for a ضمة and the resulting sound is like that of the English “O”. Another mistake readers may make is not lowering the jaw completely for the كسرة and the resulting sound is that of a short i. We should not let our mouths be lazy; the correct way of pronouncing vowels need more mouth and jaw action than the incorrect way. The vowel and letter formation is one of the most important items of research in the knowledge of tajweed because it is linked to all 29 letters of Arabic. We must be careful to pronounce these vowel sounds correctly and at the same time be careful not to put a vowel on a saakinah letter. For example the word: تُبَيِّنُ. The تاء has a ضمة, the باء a sukoon, and the تاء has a ضمة. We have to be sure to say the ضمة on the تاء, then return our mouths to a neutral position for the باء, and then make a ضمة for the second تاء.

Chapter Nine

القلقلة

**The Qalqalah
Mechanism**

The Qalqalah Mechanism آليّة القلقلة

Letters which have no vowels (الحروف الساكنة) are produced by collision of the two components of the articulating parts (بالتّصادم بين طرفيّ عُضْوِ النُّطْقِ). Voweled letters on the other hand are produced by parting of the two components of the articulating parts (بالتّباعد بين طرفيّ عُضْوِ النُّطْقِ). The medd and leen letters (حروف المدّ واللين) are produced by vibration of the vocal cords (باهتزاز الحبال الصوتيّة في الحنجرة). Letters are divided into three groups when categorized according to the length of running of their sound (جريان الصّوت).

1. **حروف الشدة Letters of strength .** The sound does not run at all when these letters are articulated without a vowel (ساكنة), the articulation point is completely closed when a letter of this group is *sakin*. i.e. أَبْ or يَأْتُونْ. There are eight letters in this group. They are the letters in the phrase: أَجَدُ قَطْرٌ بَكَتْ or as stated in the Jazariyah prose: شَدِيدُهَا لَفْظُ أَجَدُ قَطْرٌ بَكَتْ.
2. **حُرُوفُ التَّوَسُّطِ Letters in Between.** These letters are pronounced with sound running in between the characteristic of imprisonment in the *شِدَّة* letters and the running of sound in the *رَخْوَة* letters. The letters of this group are five in number: بِلِنْ عُمَرُ.
3. **حُرُوفُ الرِّخْوَةِ Letters of softness.** These letters have clear and obvious running of the sound when they are articulated without a vowel (ساكنة). Examples are in the following: أَحْ أَفْ أَسْ. The letters of this group are all the letters remaining when taking out the letters of *شِدَّة* and *تَوَسُّط* (جَرَيَانُ التَّوَسُّطِ).

القلقلة

The letters of qalqalah are in the group جَدِ قُطْبُ, these letters are all in the شِدَّة group of letters (أَجَدَ قُطْبُ بَكَّت). If we attempt to say one of these five qalqalah letters with a sukoon, we would find that the articulation point closes completely, and that it causes an annoyance in the articulation mechanism. This is due to imprisonment of the sound behind the articulation point. When these same five letters have vowels, we do not find this annoyance because voweled letters are pronounced بِالتَّبَاعِدِ بَيْنَ طَرَفَيْ عَضْوِ النُّطْقِ (parting of the two components of the articulating parts). The Arabs, due to the annoyance and difficulty in pronouncing these five letters when ساكِنَةً (saakinah), have violated the rule that الحُرُوفُ السَّاكِنَةُ are articulated بِالتَّضَادِّ بَيْنَ طَرَفَيْ عَضْوِ النُّطْقِ. Instead, these letters are articulated بِالتَّبَاعِدِ بَيْنَ طَرَفَيْ عَضْوِ النُّطْقِ, the same as voweled letters, but *without* any corresponding movement of the mouth and jaw that is associated with voweled letters.

Chart comparing the قَلْقَلَة to voweled letters (حُرُوفٌ مُتَحَرِّكَةٌ) and non-voweled letters (حُرُوفٌ سَّاكِنَةٌ).

الحُرُوفُ السَّاكِنَةُ	الْقَلْقَلَة	الحُرُوفُ الْمُتَحَرِّكَةُ
تَخْرُجُ بِالتَّضَادِّ بَيْنَ طَرَفَيْ عَضْوِ النُّطْقِ	تَخْرُجُ بِالتَّبَاعِدِ بَيْنَ طَرَفَيْ عَضْوِ النُّطْقِ	تَخْرُجُ بِالتَّبَاعِدِ بَيْنَ طَرَفَيْ عَضْوِ النُّطْقِ
لا يُصَاحِبُهُ شَيْءٌ	لا يُصَاحِبُهُ شَيْءٌ	يُصَاحِبُهُ:
Nothing accompanies it(no mouth or jaw movement)	Nothing (no mouth or jaw movement) accompanies it	1- انْفِتَاحٌ لِلْفَمِ (الْفَتْحَة) Opening of the mouth
		2- (الضَّمَّة) انْضِمَامٌ لِلشَّفَتَيْنِ Circling of the mouth
		3- انْخِفَاضٌ لِلْفَكِّ السُّفْلِيِّ (الْكِسْرَة) Lowering of the jaw

From this chart we can see that a قَلْقَلَة letter is similar to a ساكن letter, in that there is no accompanying jaw and mouth movement with it. On the other hand, it is unlike the ساكن letter in that the قَلْقَلَة is articulated طَرَفِيَّ عَضْوِ النَّطْقِ. The قَلْقَلَة letter is similar to the متحرك letter since they both are articulated طَرَفِيَّ عَضْوِ النَّطْقِ, but unlike it since the قَلْقَلَة has no accompanying jaw and mouth movement and the متحرك letter does. The definition of القلقله is as follows:

Its linguistic definition: *shaking, disturbance*

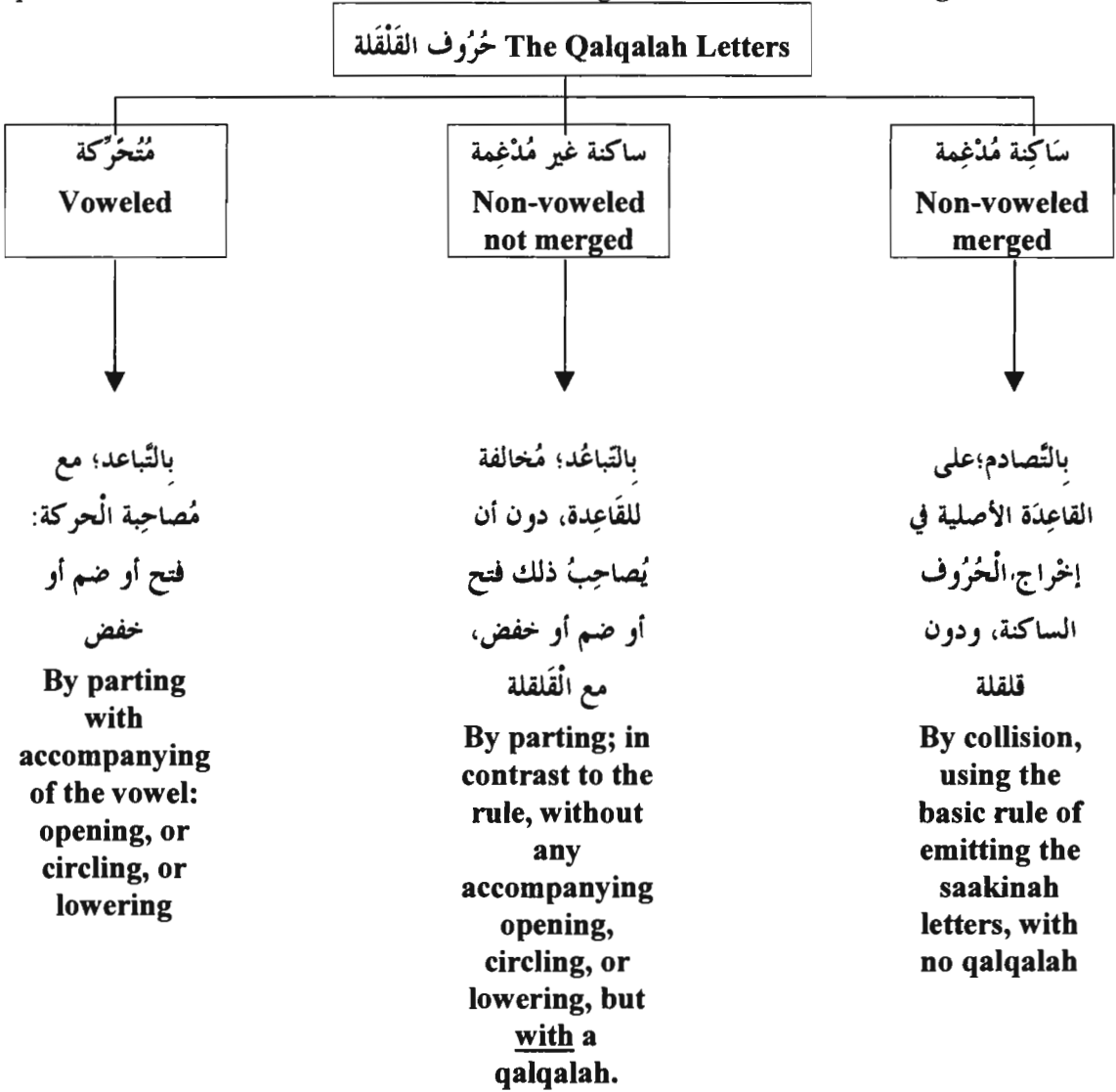
تعريفها في اللغة: الاضطراب

اصطلاحاً: اضطراب الحرف حال سكونه حتى تُسمع له نبرة قوية حيث يخرج بالتباعدي بين طرفي عضو النطق لا بالتصادم دون أن يصاحب ذلك افتتاح للقم أو انضمام للشفتين أو انخفاض للفتك السفلي

Its applied definition: Disturbance of the letter when it is in the state of being non-voweled until a strong accent is heard when it is articulated by parting of the two components of the articulating parts, not by collision, without accompanying it any opening of the mouth, or circling of the lips, or lowering of the jaw.

The قَلْقَلَة does not resemble a فتحة or a ضمة or a كسرة. It does not follow the vowel of the preceding letter, nor the following letter. If the قَلْقَلَة letters have a شدة (مُدغم), the first letter of the شدة (which is saakin) is then articulated by تصادم. For example: الحق = الْحَقُّ. The first letter of the شدة (which is saakin) is then articulated by تصادم. For example: الحق = الْحَقُّ. If we are stopping on the words in the previous example, the first قاف of the word الحق is pronounced by تصادم, and the second قاف is said with a قَلْقَلَة. This means that the قَلْقَلَة is pronounced with تباعد without any accompanying mouth and jaw movement. The جيم of the word الحج would be the same as the قاف in the word الحق.

The following chart compares how the qalqalah letters are formed in the different possible states, voweled, saakinah but not merged, and saakinah and merged.



The Qalqalah is divided into two classes: القلقله الصغرى والقلقله الكبرى

The Lesser Qalqalah: This occurs when the قلقله is in the middle of a word, or at the end of a word, and we are not stopping on that word. In this case we say the qalqalah, and immediately proceed to the next letter, or word. i.e. قَدْ أَفْلَحَ يَطْمَعُونَ

The Greater Qalqalah: This happens when the قلقله is the last letter of a word, and we are stopping on that word. i.e. الطَّارِقِ.

The difference between the two divisions is that there is more of a ring to the قلقله الكبرى because we are stopping on it, than there is on the قلقله الصغرى.

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7	Consultations with the honorary: Sheikha Rehab Shaqqi.	
8	Sareeh An-Nass fi-l-Kalimaat Al-Mukhtalif feehaa 'an Hafs Ash-Sheikh 'Ali Mohammed Adh-Dhabaa' رحمه الله تعالى Mustafa Al-Babee Al-Halbee wa Awlaadahu, Egypt, 1346, Al-Hijara.	صريح النص في الكلمات المختلف فيها عن حفص للشيخ علي محمد الضباع رحمه الله تعالى .
9	Manthoomah Talkhees Sareeh An-Nass fil-Kalimaat Al-Mukhtalif feehaa 'an Hafs Ash-Sheikh Abulazeez 'Uyoooh As-Sood رحمه الله تعالى	منظومة تلخيص صريح النص في الكلمات المختلف فيها عن حفص . الشيخ عبد العزيز عيون السود رحمه الله تعالى .
10	Sharh Manthoomah Talkhees Sareeh An-Nass fil-Kalimaat Al-Mukhtalif feehaa 'an Hafs Ash-Sheikh Ayman Rushdi Swayd)	شرح منظومة تلخيص صريح النص في الكلمات المختلف فيها عن حفص - الشيخ أيمن رشدي سويد .
11	Ahkaam Qiraa'at Al-Qur'an Al-Kareem Ash-Sheikh Mahmoud Khaleel Al-Hosari رحمه الله تعالى Al-Maktaba Al-Mekkiyyah, Second Edition, Mekkah, 1417, Al-Hijara,	أحكام قراءة القرآن الكريم للشيخ محمود خليل الحصري رحمه الله تعالى .
12	Al-Mawrid Arabic-English dictionary Dr Rohi Baabaki, Dar El-Ilm Lilmaalayin, Beirut, first edition, 1988	

﴿الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ﴾

((Those to whom We have given the Book recite it with its true recital; they [are those who] believe in it)) Al-Baqarah 121

Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 2

الجزء الثاني



By
Kareema Czerepinski

إعداد الأستاذة
كريمة سربنسكي

أحكام تجويد القرآن

الجزء الثاني

الأستاذة كريمة سربنسكي

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Kareema Czerepinski

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Bismillah, and al-hamdu lillah, and may Allah shower greetings and peace on our beloved Messenger, his family, companions, and those who follow them in that which is right. By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. Allah chooses the time and manner for completion of things, and although the delay in part two seemed long, it was a great blessing in many ways. For the detailed introduction to this series and the references, which have not changed, please refer to the lengthy introduction in part one.

Although many were thanked in the introduction of part one, again I must express my thanks and gratitude to the honorable Sheikh Ayman Swayd and Sheikhah Rehab Shaqaqi for their huge input in the writing of part two. Sheikh Ayman laboriously wrote in more precise Arabic definitions used by him in his tajweed program on Iqra Television program "كيف نقرأ القرآن"

with the assistance of his wife, my dear teacher, Sheikhah Rehab; and these were then translated into English. May Allah grant them the highest level in Paradise and relieve them of all suffering, pain, and sorrow in this world, and grant them both good health. Ameen. Their invaluable input will support many in their study of tajweed.

There are many who assisted in reviewing part two and they all gave many wonderful and valuable suggestions in content, layout, formatting, phrasing, as well as pointing out typing errors. Surely, part two improved greatly with their help. I pray that Allah bless them all and their families with the greatest khair in this world and the Hereafter.

Lastly, I thank my dear husband again for all that he has done in support, moral and financial, for this and my other projects related to the Qur'an and tajweed. He continues to be a source of great goodness and I pray that Allah will bless him, protect him, grant him good health, and grant him all that is good in this world and Jannah Al-Firdaws in the Hereafter.

May Allah grant all that use this book and most of all its author, purity of intention in studying and teaching the Qur'an.

﴿ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴾

(An-Naml 40)

"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful."

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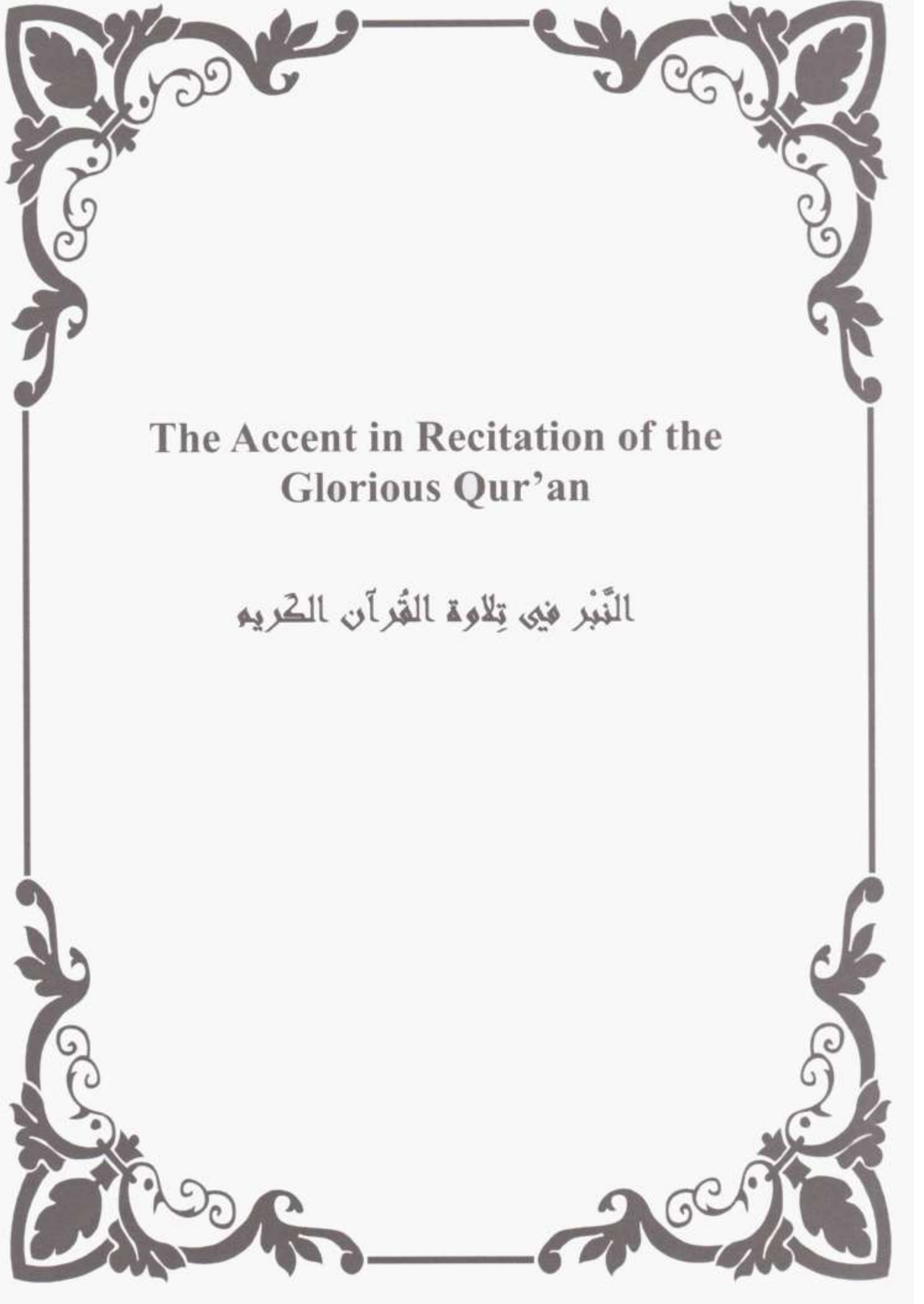
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The Accent in Recitation of the Glorious Qur'an

النَّبْر فِي تِلَاوَةِ الْقُرْآنِ الْكَرِيمِ

النبر The Accent

تعريفه في علم الأصوات الحديث: هُوَ الضَّغْطُ عَلَى مَقْطَعٍ أَوْ حَرْفٍ مَعْيْنٍ مِنْ حُرُوفِ الْكَلِمَةِ يَحِثُّ بِكَوْنِ صَوْتِهِ أَعْلَى بِقَلِيلٍ مِمَّا جَاوَزَهُ مِنَ الْحُرُوفِ.

The نبر is defined in the modern study of sounds as: Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the juxtaposed letters.

This نبر (raising of the voice) varies from language to language, and from dialect to dialect. In the Glorious Qur'an the نبر is noted, Allah knows best, in the complete rules of recitation in five different circumstances.

The first circumstance of the نبر in recitation

المُتَشَدِّد Stopping on a letter that has a shaddah.

Examples: ﴿مُسْتَمِرٌّ﴾ ﴿أَلْحَىٰ﴾ ﴿مُسْتَقِرٌّ﴾

All of these are examples in which the last letter of the word has a shaddah. We know that a shaddah on a letter indicates that the letter is divided in to two letters, the first letter:

يَخْرُجُ بِالتَّبَاعِدِ بَيْنَ طَرَفَيْ عُضْوِ النَّطْقِ: whereas the second: يَخْرُجُ بِالتَّصَادُمِ بَيْنَ طَرَفَيْ طَرَفِي عُضْوِ النَّطْقِ. this is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning يَخْرُجُ بِالتَّصَادُمِ بَيْنَ طَرَفَيْ طَرَفِي عُضْوِ النَّطْقِ. It is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur'an warn of the necessity of an accent on this last letter, even on the letter preceding it, to point out to the listener that this one letter, is actually two. We drop the vowel, but do not eliminate the letter. An exception to the نبر (raising the voice) in this case is

النون والميم المشددتان (The noon and meem with shaddah on them). These two letters with a shaddah have the most complete غنة. This غنة lets the listener know that there are two letters. Stopping on the word:

﴿لَكِنَّ﴾ is therefore different than stopping on the word: ﴿وَلَكِنَّ﴾ and stopping on

﴿جَانَّ﴾ is different than stopping on: ﴿كَانَ﴾.

Another exception, Allah knows best, is stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced. Examples are in the following words: ﴿وَتَبَّ﴾ ﴿الْحَقُّ﴾. When stopping on either of these words both باء and both قاف are pronounced. The first باء in the word وَتَبَّ is pronounced with a sukoon, and the second is pronounced with a قلقلة. The same can be said about the two قاف in the word الْحَقُّ. The نون is then left out in this case, unless the qalqalah letter with a shaddah is preceded by a حرف مد, such as in:

﴿يُشَاقُّ﴾ and ﴿حَادَّ﴾ for it then falls in to the third circumstance of النون, which will be discussed subsequently, **إِنْ شَاءَ اللَّهُ**.

The second circumstance of the نَيْر in recitation

There are two cases:

1. عند التَّطْلُقِ بِوَائٍ مُشَدَّدَةٍ قَبْلَهَا مَضْمُومٌ أَوْ مَفْتُوحٌ This occurs when pronouncing a واء that has a shaddah and the letter before it has a dhammah or a fathah (فَتْحَة). Examples: ﴿الْقُوَّةَ﴾ and ﴿قَوَّامُونَ﴾.
2. عند التَّطْلُقِ بِيَاءٍ مُشَدَّدَةٍ قَبْلَهَا مَكْسُورٌ أَوْ مَفْتُوحٌ When pronouncing a ياء that has a shaddah, and the letter before it has a kasrah or a fathah (فَتْحَة). Examples: ﴿شَرْقِيَّةً﴾ and ﴿غَيًّا﴾.
3. There is a نَيْر in these cases due to the possibility of incorrectly reciting a مَد or lengthening the لَيْن. In the example of ﴿الْقُوَّةَ﴾ and ﴿شَرْقِيَّةً﴾ the واء and ياء are preceded by a vowel of its own category, meaning the واء is preceded by a ضَمَّة, and the ياء is preceded by a كَسْرَة. There is no مَد here, and to avoid it, the واء and ياء are read with an نَيْر, making clear to the listener that there is no مَد. Pressure on the letter cuts short its time, and therefore excludes the possibility of lengthening it. The same can be said of the واء and ياء that have a shaddah and are preceded by a fathah (فَتْحَة), as in ﴿قَوَّامُونَ﴾, and ﴿سَيَّارَةً﴾. Fear of the reader creating a lengthened لَيْن letter necessitates a نَيْر.

The third circumstance of the نبر in recitation

هو عند الانتقال من حرف مد إلى الحرف الأول من المشدّد This occurs when changing over from a letter with a shaddah to the first letter of a shaddah. The saakin letter occurs عَضُو الطُّقُّ and the mouth was busy emitting the lengthened letter, it is necessary at the change over from the مد to the saakin letter (that occurs after it), that we put a نبر (an accent) in our recital. This نبر allows us to comply with reciting the saakin letter with عَضُو الطُّقُّ using a collision that leaves an acoustical mark. The saakin letter then makes its presence known quite clearly. If the تصادم (collision) is weak the letter is then pronounced with a weak sound, to such a degree that it may not even be heard. This mistake is heard from some people when they recite the word: ﴿الضَّالِّينَ﴾ with one لام with a كسرة instead of two لام, the first saakinah, and the second with a vowel. This mistake is due to the absence of the نبر.

The fourth circumstance of the نبر in recitation of the Glorious Qur'an

عند الوقف على همزة متطرفة بعد حرف مد أو لين This occurs when stopping on a word that has a hamzah as the last letter preceded by a medd letter or leen letter. The reason for النبر here is so the hamzah is not lost after the mouth was busy emitting the medd or leen letter. Remember, we do not stop on the همزة with a sukoon when there is a tanween with a fathah (فتحة) on the همزة when it is the last letter of the word. Instead we stop with a مد عوض, then there is no نبر.

Examples:

﴿السَّمَاءِ﴾ ﴿قُرْوَءِ﴾ ﴿النَّسِيءِ﴾ ﴿شَيْءِ﴾ ﴿السَّوَاءِ﴾

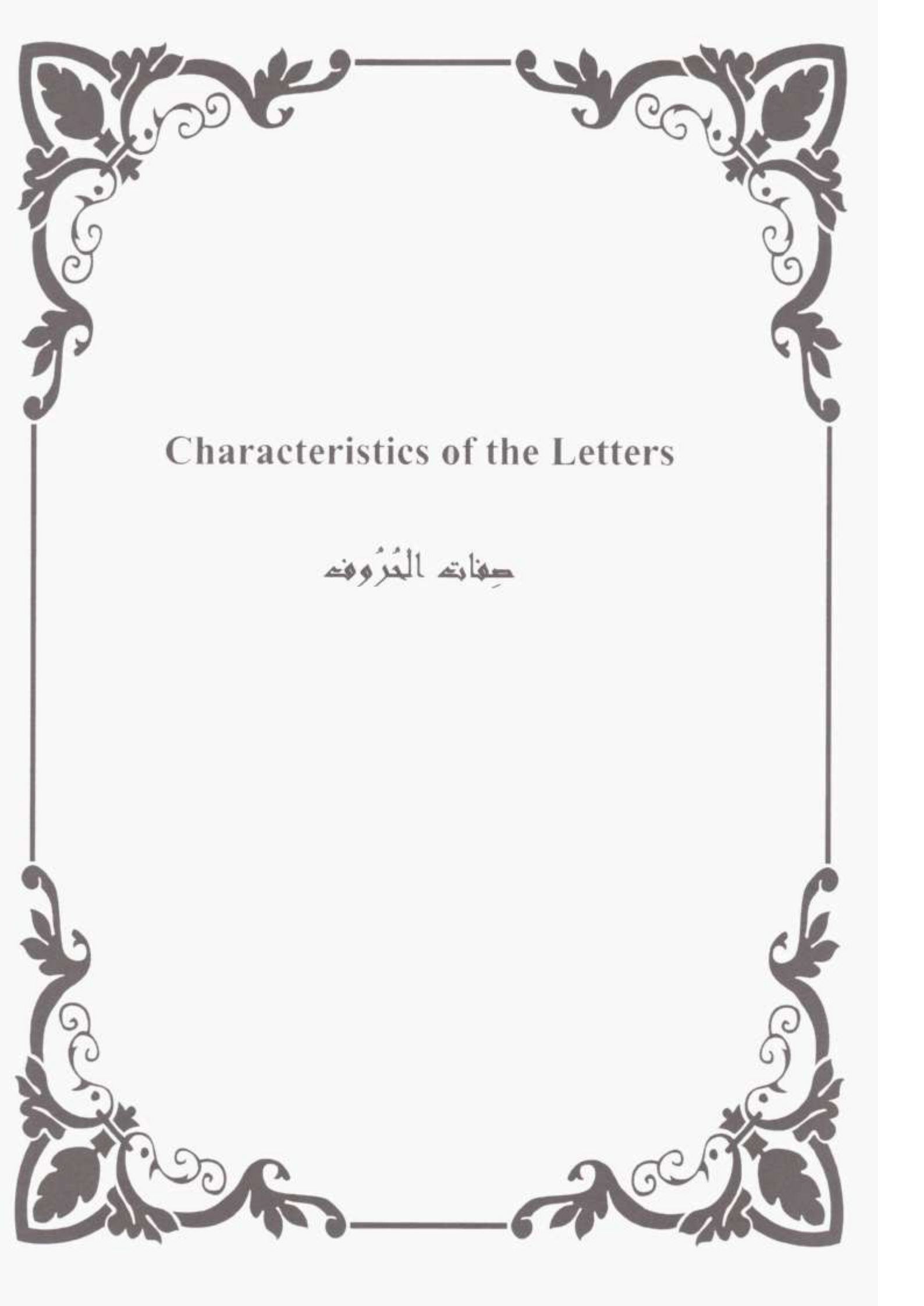
The fifth circumstance of النبر in recitation of the Glorious Qur'an

This circumstance encompasses three different words in three specific locations in the Qur'an, when these specific words are read in continuation with the following word. These three words are all past tense verbs in the dual form (meaning there are two subjects), which is formed with an alif. This alif, indicating two subjects, is followed by a sukoon as the first letter of the following word. The نبر is needed in these three places so the meaning of the verse is not confused. The نبر here is an indication that there is an alif of the dual form of the verb, but it was dropped due to the Arabic rule forbidding two saakin letters to be recited together (امتناع التقاء الساكنين). Without the نبر the listener may think the verb is male singular instead of male double. The نبر is used only when reciting these words in continuum with the next word, when stopping on these verbs with an alif indicating the dual form, there is no need for the نبر since the reason for it has disappeared.

﴿ ذَاقَا الشَّجَرَةَ ﴾ [الأعراف: 22]

﴿ وَاسْتَبَقَا الْبَابَ ﴾ [يوسف: 25]

﴿ وَقَالَا الْحَمْدُ لِلَّهِ ﴾ [النمل: 15]

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Characteristics of the Letters

صِفَاتِ الحُرُوفِ

صفات الحروف The Characteristics of Letters

The characteristics of the letters are what differentiate letters from others that share the same articulation point. If the student of the Qur'an is not applying all the characteristics of the particular letter he/she is articulating, it will sound either like a totally different letter, or will sound incorrect at the very least. The correct application of the characteristics of the letters makes the letters clearer, and teaches the various timings of the saakin letters, a very important aspect to good Qur'anic recitation. Studying the characteristics makes clear which letters are strong in make up, and which are weak. From this it is clear that the study of the characteristics of the letters and their application is a very important part of tajweed. Indeed, the application of the characteristics of letters is what differentiates a good reciter from an average one.

Linguistic definition of characteristics: هي ما قام بالشيء من المعاني تعريفها في اللغة : What serves the purpose of describing the meaning. This can be in the way of physical descriptions such as white and black, or can be abstract descriptions such as education.

Applied definition: هي الكيفية العارضة للحرف عند حصوله في المخرج والتي تميزه عن غيره في الاصطلاح : The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

Two Divisions of Characteristics

1. الصفات الأصلية **Intrinsic or Basic Characteristics** : These are characteristics that are part of the intrinsic make up of the letter and never leave the letter. This is what will be discussed in this section.
2. الصفات العرضية **Incidental or Conditional Characteristics**: These are characteristics which are present in a letter in some cases, and not present in the letter in other cases. An example of this would be إدغام. These are covered in other areas of this book (included in part one), and not discussed in this chapter.

الصفات الأصلية : Intrinsic or Basic Characteristics

There are eight characteristics in pairs: each characteristic of the pair is opposite to the other characteristic in the pair. There are also seven singular characteristics that have no opposites. Every letter has at least four characteristics, one of each of the pairs of opposites.

ثمان صفات ذوات الأضداد Eight Characteristics that have Opposites

الصفة The Characteristic		ضدها Its Opposite	
الهمس The Whisper		الجهر The Apparent	
الشدّة The Strength	التوسط (البيّنة) The In Between	الرخاوة Softness	
الاستعلاء The Elevated		الاستفال The Lowered	
الإطباق The Adhesion		الانفتاح The Opened	

سبع صفات لا أضداد لها Seven Characteristics without Opposites

1. الصغیر The Whistle
2. اللين The Softness
3. الاعراف The Drifting
4. التكرار The Repetition
5. النفسي The Spreading Around
6. الاستطالة The Lengthening
7. الغنة The Nasalization

¹ Some scholars, and Imam Ibn Al-Jazaree is of them, mentioned two other characteristics with opposites, الإسمات والذّالة (The forbidden and the fluent). These two characteristics are part of Arabic phonology, but have no application to tajweed of the letters nor effect on the pronunciation of the letters.

الصفات التي لها أصداد Characteristics that have Opposites

<u>الهمس The Whisper</u>	<u>الجهر The Apparent</u>
في اللغة: الخفاء <u>Linguistic Definition: Concealment</u>	في اللغة: الإعلان <u>Linguistic Definition: Apparent</u>
في الاصطلاح: حريان النفس عند التطق بالحرف لضعفه الناشئ عن ضعف الاعتماد عليه في مخرجه. Applied tajweed definition: Running on of breath when pronouncing the letter due to its weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin.	في الاصطلاح: الحباس حريان النفس عند التطق بالحرف لقوته الناشئة عن قوة الاعتماد عليه في مخرجه. Applied tajweed definition: Imprisonment of the flowing of breath when pronouncing a letter due to its strength which originated from relying on the letter at its articulation point.
حروفها: "فحثه شخص سكت" Its Letters	Its letters: The rest of the Arabic alphabet

<u>الشدة The Strength</u>	<u>التوسط (البيّنة) The In-between</u>	<u>الرخاوة The Softness</u>
في اللغة: <u>القوة</u> Linguistic definition: Strength	في اللغة: <u>الاعتدال</u> Linguistic definition: Moderation	في اللغة: <u>اللين</u> Linguistic definition: Softness
<u>الشدة في الاصطلاح:</u> الحبسُ حريّاً الصوت عند التّلفظ بالحرف لِكَمَالِ الاعتمادِ على المَخْرَجِ. Applied tajweed definition: Imprisonment of the running of the sound when pronouncing a letter due to complete reliance on the articulation point.	<u>التوسط في الاصطلاح:</u> كَوْنُ الحَرْفِ بَيْنَ الصَّفَتَيْنِ أَي تَيْنِ صِفَةِ الشَّدَّةِ وَ صِفَةِ الرِّخَاوَةِ بِحَيْثُ يُنْجَسُ بعضُ الصوتِ وَ يَحْرِي بعضُهُ عندَ التّلفظِ به. Applied tajweed definition: The letter is in between the two characteristics; between strength and softness so that the sound is partially imprisoned and partially running when pronouncing the letter.	<u>الرخاوة في الاصطلاح:</u> حريّاً الصوتُ مع الحرف لِضَعْفِ الاعتمادِ على المَخْرَجِ. Applied tajweed definition: Running on of the sound with the letter due to weakness in reliance on the articulation point.
حروف الشدة: "أَجَدَ قَطِرَ بَكَتْ"	حروف التوسط: "لِنْ عَمَرَ"	Its letters; the rest of the Arabic alphabet

الشدة والتوسط والرخاوة Fruits of the Characteristics of

There are 28 letters that can be voweled, alif is not included in the number, since the alif never has a vowel and is always saakinah. The vowels are equal in timing between all letters, no matter whether the letter has the characteristic of شدة (strength), توسط (in between), or رخاوة (softness). No letter is longer than another when they are voweled; all vowels are equal. An example can be drawn in the word "خَرَبَ"; each letter has a vowel, and in this word it so happens that all the letters have a fathah (فَتْحَة) as a vowel. The first letter in this word is a ضاد, which has the characteristic of رخاوة, or softness; the second letter is a راء, which has the

characteristic of **توسط** (in between softness and strength), and the third letter is **ياء**, which has the characteristic of **شدة** (strength); yet when this word is recited properly, the timing of the **ياء**, **راء**, **صاد**, **ضاد** are equal. No voweled letter is longer in timing than the other.

When there is a sukoon on the Arabic letters, the case is different. There is a difference in timing of the saakinah letters depending on whether they have the characteristic of **شدة** or **رخاوة**, **توسط**. The shortest timing for saakinah letters is for the letters of **شدة** (which are: **أ**, **ح**, **ق**, **ك**). The saakinah **توسط** letters have a longer timing than those of **شدة**, and the saakinah letters of the **رخاوة** group have a longer timing than that of the **توسط** group of letters (the **لن** group).

All saakinah **رخاوة** letters have equal timing to each other. This means that **س** should have the same timing as **خ**, and **هـ**, as well as all other letters of this group of **رخاوة**. In the same line of thought, all letters of **توسط** that have a sukoon are equal in timing to each other. The **ل** should have the same timing as **ر**, etc. This law of equality among similes was documented by Al-Imam Al-Jazaree, in his poem منظومة: المقدمة فيما يحب على قارئ القرآن أن يعلمه, when he said:

واللفظ في نظيره كمثلها (and the parallel of an utterance is the same as it).

If we look at the first aayah of the Faatihah, we can analyze this further.

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ [الفاتحة: 1]

The first letter of the first word, **بِسْمِ** has a vowel, so it takes the time that all vowels have of one vowel count. The second letter is **س** with a sukoon, and we know that the **س** has the characteristic of **رخاوة**, and we also know that the **رخاوة** group of letters has the longest timing of all the other letters, when saakin. We keep in mind though, that all **رخاوة** letters that are saakinah are equal in length to each other. The third letter, **م** has a vowel, so it has the timing that all voweled letters have. The fourth letter that is pronounced is the saakin letter of the shaddah, **ا**, in the word: **اللَّهُ** and of the **توسط** group, so it gets a timing a little shorter than that of the **س** that was in the previous word. The next letter is the second **ا** of the **شدة**, a laam with a fathah (**فَتْحَة**), and this gets the timing all voweled letters get. After this is an alif, which is always in a lengthened state, and it receives the measure of two

vowel counts. After that, there is a هاء with a kasrah, so it receives the timing of one vowel count, equal to all other vowels. The next pronounced letter is the first part of the shaddah on the راء, a راء with a sukoon; this is the first pronounced letter of the word: الرَّحْمَن. The راء is of the تَوَسُّط group of letters, so it receives an in between amount of timing, exactly the same timing of the laam saakinah in the word اللهُ. The following letter is the second part of the shaddah, a راء with a fathah (فَتْحَة), so it receives one vowel count of timing. After this there is a حاء with a sukoon on it. This letter is of the رَحَاوَة group of letters, and as previously discussed they have the longest timing of all saakinah letters. The ميم that follows this has a fathah (فَتْحَة), and therefore receives one vowel count. It is followed by an alif, which receives the equal of two vowel counts. The نون with a كَسْرَة that comes after the alif receives one vowel count. The next pronounced letter is the first part of the راء that has a shaddah on it, a راء ساكنة of the word: الرَّحِيم. It is of the تَوَسُّط group of letters, so it receives an in between amount of timing, and equal to all other letters of this same group. The following letter is the second part of the shaddah, a راء with a fathah, so it receives one vowel count of timing. After this, there is a حاء with a kasrah on it, and it therefore receives one vowel count. A ياء مدية comes next, and as previously studied in the mudood section, it receives two vowel counts if not followed by a hamzah or sukoon. In this case, we will be stopping on the word الرَّحِيم and therefore will be putting a circumstantial sukoon on the ميم. There is then a مَدَّ عَارِضٌ, and the ياء therefore will be lengthened 2, 4, or 6 counts. The last letter, a ميم will be stopped on with a sukoon, and therefore will have an "in between" amount of timing on it; the same of all saakinah letters of the تَوَسُّط group of letters.

In conclusion, all voweled letters are equal in time to one another; all getting one vowel count. Saakinah letters have different lengths of timing depending on which group they belong to. The letters of the رَحَاوَة group have the longest timing, yet they are equal in timing to each other. The تَوَسُّط group of letters have a shorter amount of timing when saakinah, but again, equal to each other. The شِدَّة letters have the shortest timing of all the saakinah letters, and are equal to each other.

<u>الاستفالة</u> The Elevated	<u>الاستفال</u> The Lowered
في اللغة: الارتفاع Linguistic definition: Elevation	في اللغة: الانخفاض Linguistic definition: Dropping or Lowering
في الاصطلاح: اتجاه ضغط الحرف إلى الحنك الأعلى نتيجة ارتفاع أقصى اللسان عند النطق بالحرف المستعلي. Applied tajweed definition: Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an "elevated" letter [letter from this group].	في الاصطلاح: عدم الضغط الحرف إلى الحنك الأعلى لعدم ارتفاع أقصى اللسان عند النطق بالحرف المستفل. Applied tajweed definition: The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a "lowered" letter [letter from this group].
حروفها: "خض ضعط قط"	The rest of the letters in the Arabic alphabet

<u>الإطباق</u> The Adhesion	<u>الافتتاح</u> The Open
في اللغة: الالتصاق Linguistic definition: Adhering	في اللغة: الانفراق Linguistic definition: Separation
في الاصطلاح: انحصار الصوت بالحرف المطلق بين اللسان والحنك الأعلى. Applied tajweed definition: The compression of the sound of the letter between the tongue and roof of the mouth.	في الاصطلاح: عدم انحصار الصوت بالحرف المنفتح بين اللسان والحنك الأعلى. Applied tajweed definition: The absence of compression of the sound of the letter of "افتتاح" between the tongue and the roof of the mouth.
حروفها: "صاذ ضاء طاء ظاء"	The rest of the Arabic alphabet

Characteristics that have no Opposites الصفات التي لا ضد لها

The Whistle الصفير

تعريفه في اللغة: حدة الصوت

Its linguistic definition: Sharpness of sound

في الاصطلاح: حدة في صوت الحرف تنشأ عن مروره في محرى ضيق.

Its Applied Definition: Sharpness in the sound of the letter produced from it transversing through a tight passage.

حروفها ثلاثة هي: الصاد - الزاي - السين

The Softness اللين

Its linguistic definition: Easiness في اللغة : سهولة

في الاصطلاح: خروج الحرف من مخرجه بسهولة من غير كلفة على اللسان.

Its Applied Definition: Emitting the letter from its articulation point with ease without effort from the tongue.

Its letters حروفها: الواو و الياء اللينتان، أي: الواو و الياء الساكتان المفتوحة ما قبلهما

الانحراف The Drifting

في اللغة : الميل Its linguistic definition: *Drifting*

في الاصطلاح: ميل صوت الحرف لعدم كمال حركته بسبب اغتراض اللسان طريقه.

Its Applied Definition: Drifting of the sound of the letter due to the incomplete running caused by the tongue turning from its path.

الحروف فيها : اللام و الراء Its letters

الفرق بين انحراف اللام والراء: The difference between the "drifting" in the لام and راء

يكون انحراف صوت اللام إلى جانبي طرف اللسان لاغتراض الطرف طريق اللام، أما الراء فبالعكس: ينحرف الصوت بها من جانبي طرف اللسان إلى وسطه.

The deviation of the sound of the لام is to the sides of the tip due to the tip blocking the route of the لام. The deviation of the sound of the letter راء is from the sides of the tongue in to the middle of the tongue.

The tip of the tongue closes off the articulation point of the لام, the sound then deviates off towards the sides of the tongue.

The راء sticks at the front of the tip to the articulation point, and the sound needs to escape so that there will not be تكرار (the next characteristic to be discussed). A small space at the very tip of the tongue is made so the sound can escape out of the mouth, excess trilling of الراء is avoided. This is the reason both of these letters have the characteristic of توسط instead of رخاوة.

التكرار The Repetition

Its language definition: Repetition of something once or more. إعادة الشيء مرة أو أكثر

في الاصطلاح: ارتعاد طرف اللسان عند الشطب بالراء ارتعاداً خفيفاً نتيجة صيق مخرجها، ويُحذَر القارئ من المبالغة في التكرير المؤدي إلى ظهور أكثر من راء.

Its Applied Definition: The light trilling of the tongue when pronouncing the راء due to its tight articulation point. The reciter should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter راء.

Its letter حرفه حرف واحد وهو: الراء

التفشي The Spreading around

Its definition: Spreading around : الانتشار

في الاصطلاح: هو انتشار صوت الشين ابتداءً من مخرجه حتى يصطدم بالصفحة الداخلية للأمتان العليا.

Its Applied Definition: Spreading the sound of the letter "sheen" starting from its articulation point until it collides with the inner plates of the top teeth.

Its letter حرفه حرف واحد وهو: الشين

الاستطالة The Lengthening

Its linguistic definition : Lengthening تعريفها في اللغة: الاستطالة

في الاصطلاح: هي الدفأغ اللسان إلى الأمام بعد اصطدامه في المخرج نتيجة لضغط الصوت عليه حتى يلامس رأس اللسان أصول الثنيتين العلئيين.

Its Applied Definition: It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence the compression of sound on it (the tongue), until the tip of the tongue lightly touches the gum line of the two top front incisors. Note: The forward pushing is mechanical; the sound should not travel forward with this involuntary movement. If the sound went forward with it, the sound of الضاد would then end up sounding like a دال, which is incorrect. The lengthened sound of الضاد is that of its characteristic of رخاوة and should be as long as الرخاوة in any other letter that has رخاوة.

Its letter حرفه حرف واحد وهو: الضاد

الغنة The Nasalization

تعريفها في اللغة: صوت أغغ يخرج من الخشوم.

Its linguistic definition: A nasal sound that is emitted from the nose.

This is a required or intrinsic characteristic of the نون and ميم and cannot be separated from these two letters.

A note about the نون and ميم and the reason for them being in the متوسط group.

If we dissect the مخرج and characteristic of the غنة in the نون and ميم into separate entities, we can understand why the two letters are of the متوسط group. Closing off the nostrils can eliminate the characteristic of the غنة. When this is done and we try to say نون or ميم, we notice that there is imprisonment of the running of the sound (شددة). On the other hand, if we emit a غنة without using any مخرج of a letter, it is noticed that there is running of the sound (رخاوة). When we put the two together again, we end up with متوسط.

The Characteristics as Documented in الجَزَرِيَّة Poem on Tajweed

Al-Imam Al Jazaree in his poem الْمُقَدِّمَةُ فِيمَا يَحِبُّ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ, laid out the characteristics and their letters to make their memorization easier.

[بَابُ صِفَاتِ الْحُرُوفِ]

(٢٠)
 صِفَاتُهَا: جَهْرٌ وَرِخْوٌ مُسْتَفِيلٌ مُنْفَتِحٌ مُصَمَّتَةٌ، وَالضَّدُّ قُلٌّ
 مَهْمُوسٌهَا: فَحْتُهُ شَخْصٌ سَكَتٌ شَدِيدُهَا لَفْظٌ: أَجِدُ قَطْرٌ بَكَتْ
 وَبَيْنَ رِخْوٍ وَالشَّدِيدِ: لَيْنٌ عَمَرٌ وَسَمِعَ عَلُوٌّ: خُصٌّ ضَعْفٌ قَطْرٌ حَصَرٌ
 وَصَادٌ صَادٌ طَاءٌ طَاءٌ: مُطَبَّقَةٌ وَقَرَّ مِنْ لُبٍّ: الْحُرُوفُ الْمَذْلَقَةُ
 صَفِيرُهَا: صَادٌ وَزَايٌ سَيْنٌ قَلْقَلَةٌ: قُطْبٌ جَدٌّ، وَاللَّيْنُ
 وَأَوْ وَبَاءٌ سُكْنَا، وَأَنْفَتَحَا قَبْلَهُمَا، وَالْإِنْجِرَافُ: صُحْحَا
 فِي اللَّامِ وَالرَّاءِ، وَبِتَكَرِيرِ جُعِلَ وَلِلتَّقَشِّي: الشُّيْنُ، ضَادًا: اسْتَطِلَ

The meaning of the lines of poetry is:

Its [the letter's] characteristics are apparent (جهر), softness (رخو or رخاوة) and lowered (إصمات \ مصممة), opened (افتتاح \ مفتحة), desisted (مستقل \ استقال) [letters are] [The following are the opposites of these named characteristics and their letters. [The first group of characteristics has the remaining letters left after the opposite characteristic's letters are taken out.] Its whispered (همس \ مهموس) [letters are] "أَجِدُ قَطْرٌ بَكَتْ" and between soft and strengthened (لين \ شديد) [are the letters] "لَيْنٌ عَمَرٌ", and the seven elevated are gathered (صَاد، طَاء، طَاء) [in the phrase of] "خُصٌّ ضَعْفٌ قَطْرٌ". [The letters] "قُرَّ مِنْ لُبٍّ" [have the characteristic of] (اطباق \ مطبقة), [and] "قَبْلَهُمَا" [have the characteristic of] (ذلاقة \ مذلفة). Its whistle (صفير) [has the letters of] سَيْن. The قَلْقَلَةٌ [has the

صفات الحروف The Characteristics of the letters

letters] "قُصْبٌ حَبْدٌ" ² [And the letters of] softness (اللين) [are] واو and ياء [that have a] sukoon and a fathah (فَتْحَة) before them, and the drifting (الانحراف) is correct on the لام and the راء, and on it [the راء] the repetition (التكرير \ التكرار). And [the characteristic of] spreading (التفشي) is on the ثين, and [the letter] ضاد has the characteristic of lengthening (استطالة \ استطيل).

Divisions of Characteristics According to Strength and the Weakness تقسيم الصفات من حيث القوة والضعف

The preceding characteristics are divided into three groups:

الصفات القوية The Strong Characteristics

الجهر، الشدة، الاستعلاء، الإطباق، الصَّغِير، المقلقلة، الانحراف، التكرير، التفشي، الاستطالة، العتة

الصفات المتوسطة The Middle Characteristics

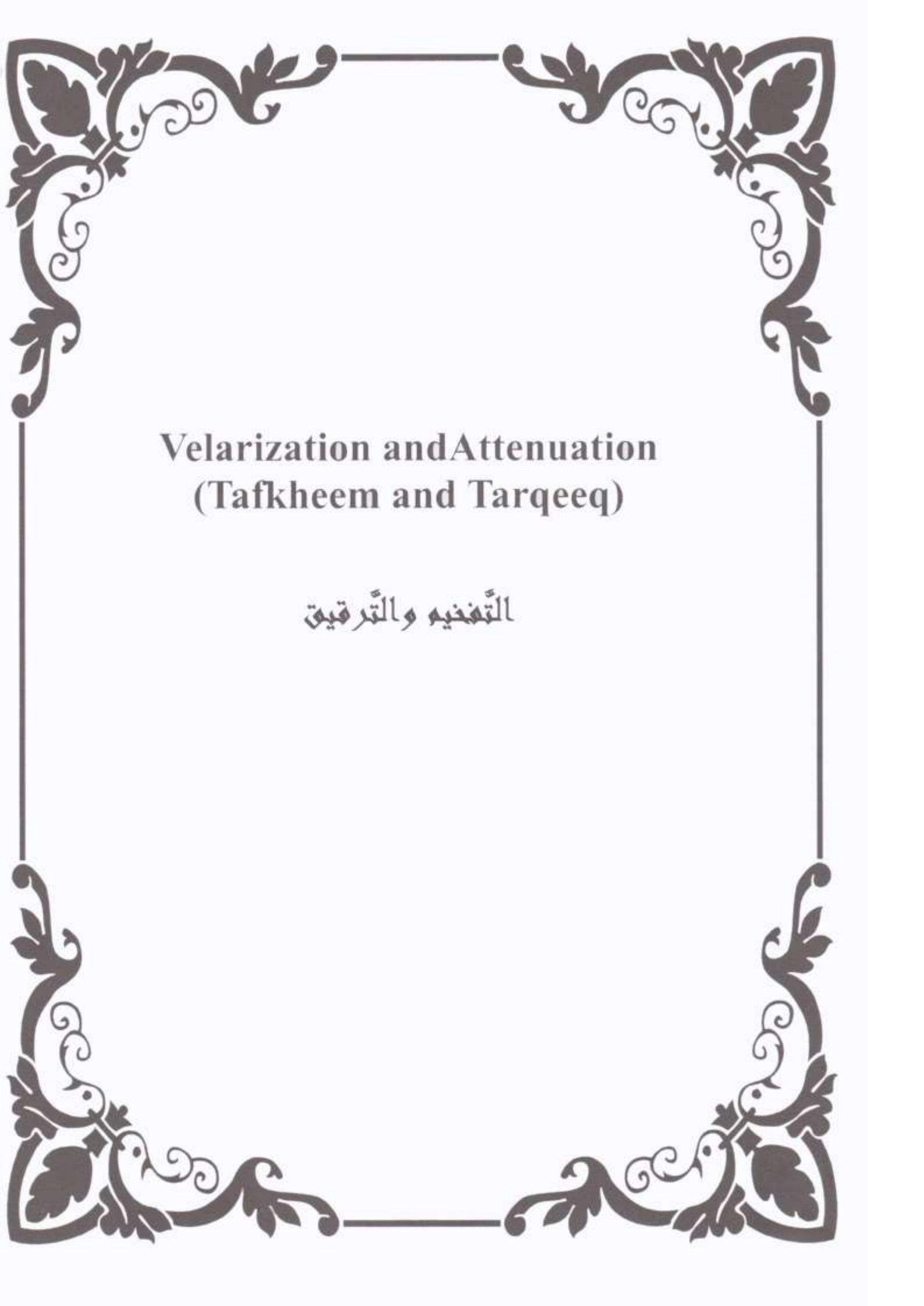
التوسط (البينية)

الصفات الضعيفة The Weak Characteristics

الهمس، الرخاوة، الاستفال، الانفتاح، الدين

From these categories, we can then divide the letters into similar classifications. Letters that are strong (حروف قوية) are those that have all the strong characteristics. An example of this is الطاء. Weak letters (حروف ضعيفة) are those that have all the weak characteristics in it. A sample of a weak letter is الهاء. The intermediary letters (حروف متوسطة) are the letters that have a mixture of strong characteristics and weak characteristics. An example of this is in اللام.

² The "qalqalah" is considered by many to be a presented characteristic and not an intrinsic characteristic, and such is the opinion of his eminence, Sheikh Dr. Ayman Swayd. It is for that reason that the qalqalah was not explained in this section.

A decorative border with intricate floral and scrollwork patterns in a dark brown color, framing the central text.

Velarization and Attenuation (Tafkheem and Tarqeeq)

التَّفْخِيمُ وَالتَّرْقِيقُ

التفخيم والترقيق Velarization and Attenuation (Tafkheem and Tarqeeq)

تعريف التفخيم في اللغة: مَرَّ التَّسْمِينِ

The linguistic definition of tafkheem: Fattening

تعريفه في الاصطلاح: هو سِمَنٌ يَدْخُلُ عَلَى جِسْمِ الْحَرْفِ أَيَّ صَوْتِهِ فَيَمْتَلِئُ الْقَمُ بِصَدَاةِ

Its applied definition: It is heaviness (fatness) that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth (أَنَحَاهُ ضَعَطَ الصَّوْتِ إِلَى الْحَنَكِ الْأَعْلَى).

تعريف الترقيق في اللغة: مَرَّ التَّنْحِيفِ

The linguistic definition of tarqeeq: Thinness

تعريفه في الاصطلاح: هُوَ نُحُولٌ يَدْخُلُ عَلَى جِسْمِ الْحَرْفِ فَلَا يَمْتَلِئُ الْقَمُ بِصَدَاةِ

Its applied definition: It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).

The Arabic letters are divided into three groups as to tafkheem and tarqeeq:

1. حروف تفخيم دائماً Letters that always have tafkheem. These are the seven letters in the group: خُصَّ ضَعَطَ قَطْ. They are also called حروف التفخيم (the tafkheem letters).

2. حروف تفخيم تارة وترقق تارة أخرى Letters which have tafkheem sometimes and tarqeeq other times.

a. الألف المدية The lengthened alif.

b. اللام من لَفْظِ الْجَلَالَةِ The lam in the name of ﷻ.

c. الراء

3. حروف ترقق دائماً Letters that always have tarqeeq. This group consists of the rest of the Arabic alphabet.

The Letters That Always Have Tafkheem الحروف التي تفخم دائماً (حروف التفخيم)

The seven letters of the اسْتِعْلَاء group make up this category. The letters of اسْتِعْلَاء are in the group: خُصَّ صَغَطٌ قِط. These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics. Every time a letter has a strong characteristic, its tafkheem is stronger. The الصَّاد and الضَّاد (الصَّاد والضَّاد) letters are stronger in tafkheem than the rest of the اسْتِعْلَاء letters due to the compression of the sound between the tongue and the roof of the mouth in conjunction with the elevation of the tongue. The ranking of the اسْتِعْلَاء letters from strongest is الحَاء then الغين, then القاف, then الفَاء, then الضَّاد, then الصَّاد, then الطَّاء.

Levels of Tafkheem مَرَاتِبُ التَّفْخِيمِ

There are two different schools of thought when it comes to tafkheem. Both are correct, but the reader should follow one or the other in their reading.

A. Three Levels of Tafkheem

This school of thought has three different levels in tafkheem. The strongest being the tafkheem letter that has a فَتْحَة, the second being the tafkheem letter with a ضَمَّة, and the third level, the tafkheem letter with a كَسْرَة. The saakin tafkheem letter follows the level of tafkheem of the vowel on the letter before it. This means if the tafkheem letter is saakin, and the letter before it has a fathah, then the tafkheem letter will be at the highest level of tafkheem. The saakin tafkheem letter preceded by a kasrah is at the lowest level of tafkheem. Sheikh Mohammed Al-Mutawali (الشيخ محمد المتولي) described these levels in the following lines:

ثُمَّ الْمَفْخَمَاتُ عَنْهُمْ آتِيَةٌ عَلَى مَرَاتِبٍ ثَلَاثٍ وَهِيَ:

مَفْتُوحُهَا، مَضْمُونُهَا، مَكْسُورُهَا وَتَابِعُ مَا قَبْلَهُ سَاكِنُهَا

فَمَا أَتَى مِنْ قَبْلِهِ مِنْ حَرَكَةٍ فَافْرِضْهُ مُشْكَلًا بِتِلْكَ الْحَرَكَةِ

Then the heavy ones come with three levels and they are:

The one with a fathah (فَتْحَةٌ), then the dhammah, then the kasrah, and the saakin follows what preceded it

So what came before it in a vowel, then assume for it as the harakah that vowel.

The Five Levels of Tafkheem

The second school of thought of tafkheem has five levels. The highest level being a tafkheem letter being followed by a long alif (for example فَطَالَ). The second level is a tafkheem letter with a fathah (فَتْحَةٌ) on it (such as وَصَدَقَ). The next level that of a tafkheem letter having a dhammah (as in جُلَّ). The next level is a tafkheem letter with a sukoon (for example يَلْبَسُ). And the last level, that of a tafkheem letter with a kasrah (such as صِرَاطًا). This school of thought as to tafkheem varies from the previous three level school in a few ways. First, the tafkheem letter with a fathah (فَتْحَةٌ) has two categories, that of a fathah (فَتْحَةٌ) followed by an alif, and then a fathah (فَتْحَةٌ) not followed by an alif. This school also varies from the previous one in that the tafkheem letter with a sukoon has its own level of tafkheem, whereas the other school of thought has the saakin letter following the tafkheem level of the vowel on the letter preceding it. This means that there will be a difference of tafkheem between the saakin letters in this group, which are not affected by the vowel of the letter preceding it, and the other group which is totally affected by the vowel on the letter preceding it. For example, a saakin tafkheem letter preceded by a fathah (فَتْحَةٌ) in the three level school of thought, will have the highest ranking of tafkheem, whereas a saakin tafkheem letter of this five level school of thought, will have the 4th degree of tafkheem. الشيخ المتولي described the five levels of tafkheem in the following lines:

وَقِيلَ: بَلْ مَفْتُوحَةٌ مَعَ الْأَلِفِ وَبَعْدَهُ الْمَفْتُوحُ مِنْ دُونِ أَلِفٍ
مَضْمُومُهَا، سَاكِنُهَا، مَكْسُورُهَا فَهَذِهِ خَمْسُ أَتَاكَ ذِكْرُهَا
فَهِيَ وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَةٍ فَخِيَمَةٌ قَطْعًا مِنَ الْمُسْتَفِيلَةِ
فَلَا يُقَالُ: إِنَّهَا رَقِيقَةٌ كَضِدِّهَا، تِلْكَ هِيَ الْحَقِيقَةُ

and it is said, "No, they are [the ranks] the fathah (فَتْحَة) followed by an alif
and after it a fathah (فَتْحَة) without an alif

the one with the dhammah, the saakin, the one with the kasrah;
so that is five, its mention came to you".

and if it is in the lowest level, it has tafkheem, cut off from the istifaal (lowering of the tongue)

So it cannot be said it has tarqeeq , like its opposite, that is the truth.

الحُرُوفُ الَّتِي تُرَقِّقُ تَارَةً وَتُفْخِمُ تَارَةً أُخْرَى Letters that are Lightened Sometimes and are Made Heavy Other Times

الألف - The alif is not characterized as having tafkheem or tarqeeq, but instead it is known to follow the letter preceding it as to tafkheem or tarqeeq. If a tafkheem letter precedes it then it also has tafkheem. Examples of this are in: ﴿ظَلَمَ﴾, ﴿فَطَالَ﴾ and ﴿الْفُرْقَانِ﴾. If the alif occurs after a letter with tarqeeq, the alif also then has tarqeeq, as in: ﴿لِسَانٍ﴾ and ﴿نَادَى﴾.

اللام من لفظ الجلالة The Lam of the Name of The Majesty (Allah, Ta'aalaa)

The Lam of the Name of Allah has Tafkheem in the Following Three States:

- ﴿فَتْحَةً﴾ If what precedes the Name of Allah has a fathah (فَتْحَةً), such as in: ﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ ﴿قَالَ اللَّهُ﴾
- ﴿دَهْمَةً﴾ If what precedes the Name of Allah has a dhammah, such as in: ﴿وَكَلِمَةً اللَّهُ﴾ ﴿رَسُولُ اللَّهِ﴾
- ﴿سَاكِنَةً﴾ If what precedes the Name of Allah is saakin and what is before that has a fathah (فَتْحَةً) or a dhammah. An example of this is in: ﴿وَعَلَى اللَّهِ﴾

The Lam of the Name of Allah Has Tarqeeq in the Following States:

- إِذَا كَانَ مَا قَبْلَهَا مَكْسُورًا كَسْرًا أَصْلِيًّا أَوْ كَسْرًا عَارِضًا، سِوَاءَ كَانَ مُتَّصِلًا بِهَا أَمْ مُنْفَصِلًا
If it was preceded by a fixed kasrah or a conditional (incidental) kasrah even if it is
connected to it (the Name of Allah) or separated from it. For example: ﴿لِلَّهِ﴾
﴿بَلِ اللَّهِ﴾ (incidental or conditional vowel) and ﴿قُلِ اللَّهُمَّ﴾ (fixed), and ﴿لَأْمُرِ اللَّهِ﴾ (fixed).
- إِذَا كَانَ مَا قَبْلَهَا سَاكِنًا وَقَبْلَهُ كَسْرٌ If it was preceded by a saakin and the letter
before that has a kasrah, such as in: ﴿فَسَوْفَ يَأْتِي اللَّهُ﴾
﴿غَيْرُ مُعْجِزِي اللَّهِ﴾.

الراء

The راء has eight cases in which it has tafkheem, four cases in which it has tarqeeq, and two cases that allow either tafkheem or tarqeeq.

The Eight Cases in which the راء has Tafkheem:

1. ﴿رَمَضَانَ﴾ If it has a fathah (فَتْحَة), such as in: ﴿رَمَضَانَ﴾. إذا كانت مفتوحة.
2. ﴿مَرَقْدِنَا﴾ If it is saakinah and before that is a fathah (فَتْحَة), as in: إذا كانت ساكنة وقبلها مفتوحة.
3. ﴿وَالْعَصْرِ﴾ If it is saakinah and the letter before it has a sukoon, and the letter before that has a fathah, (فَتْحَة) as in: ﴿وَالْعَصْرِ﴾. إذا كانت ساكنة وقبلها ساكن غير الياء وما قبله مفتوح.
4. ﴿كَفَرُوا﴾ If it has a dhammah, as in: إذا كانت مضمومة.
5. ﴿الْقُرْءَانُ﴾ If it has a sukoon, and the letter before it has a dhammah, as in: إذا كانت ساكنة وقبلها ساكن وما قبلها مضموم.
6. ﴿خُسْرٍ﴾ If it is saakinah, preceded by a saakin, preceded by a dhammah, as in : إذا كانت ساكنة وقبلها ساكن وقبلها مضموم.
7. ﴿أَرْجِعُوا﴾ If it is saakinah and preceded by a conditional (incidental) kasrah (this is in the hamzah al-wasl). The راء is said with tafkheem when preceded by hamzah al-wasl, if we start on the hamzah al-wasl with a kasrah, or if continuing from the previous word. If we start on the hamzah al-wasl, the kasrah is مَلْفُوظَة (pronounced), if we are continuing from the previous word the kasrah is مُقَدَّرَة. Examples: ﴿لِمَنْ أَرْتَضَى﴾ and ﴿أَرْجِعُوا﴾.

8. إذا كانت ساكنة وقبلها مكسورة وتبعها حرف استعلاء غير مكسور. If it is saakinah and before is a kasrah, and after it (الراء) a letter of استعلاء that does NOT have a kasrah. As in: ﴿قِرطاس﴾ and ﴿مِرصادا﴾.

The Four Cases in which the راء has Tarqeeq

1. إذا كانت مكسورة. If it has a kasrah, as in: ﴿كريم﴾ and ﴿الريح﴾.
2. إذا كانت ساكنة وقبلها مكسورة وليس بعدها حرف استعلاء. If it is saakinah, and a kasrah precedes it and the letter following it is NOT a letter of استعلاء. This is exemplified in the word: ﴿فِرْعَوْنَ﴾.
3. إذا كانت ساكنة وقبلها ساكن وقبله مكسور. If it is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. An example of this is: ﴿حجر﴾ (when stopping on this word).
4. إذا كانت ساكنة وقبلها ياء ساكنة. If it is saakinah, and a ياء saakinah precedes it. The راء in this case has ترقيق no matter what kind of vowel precedes the ياء saakinah. This is exemplified in the words: ﴿الخبيث﴾, ﴿صير﴾, and ﴿خير﴾ (when stopping on these words).

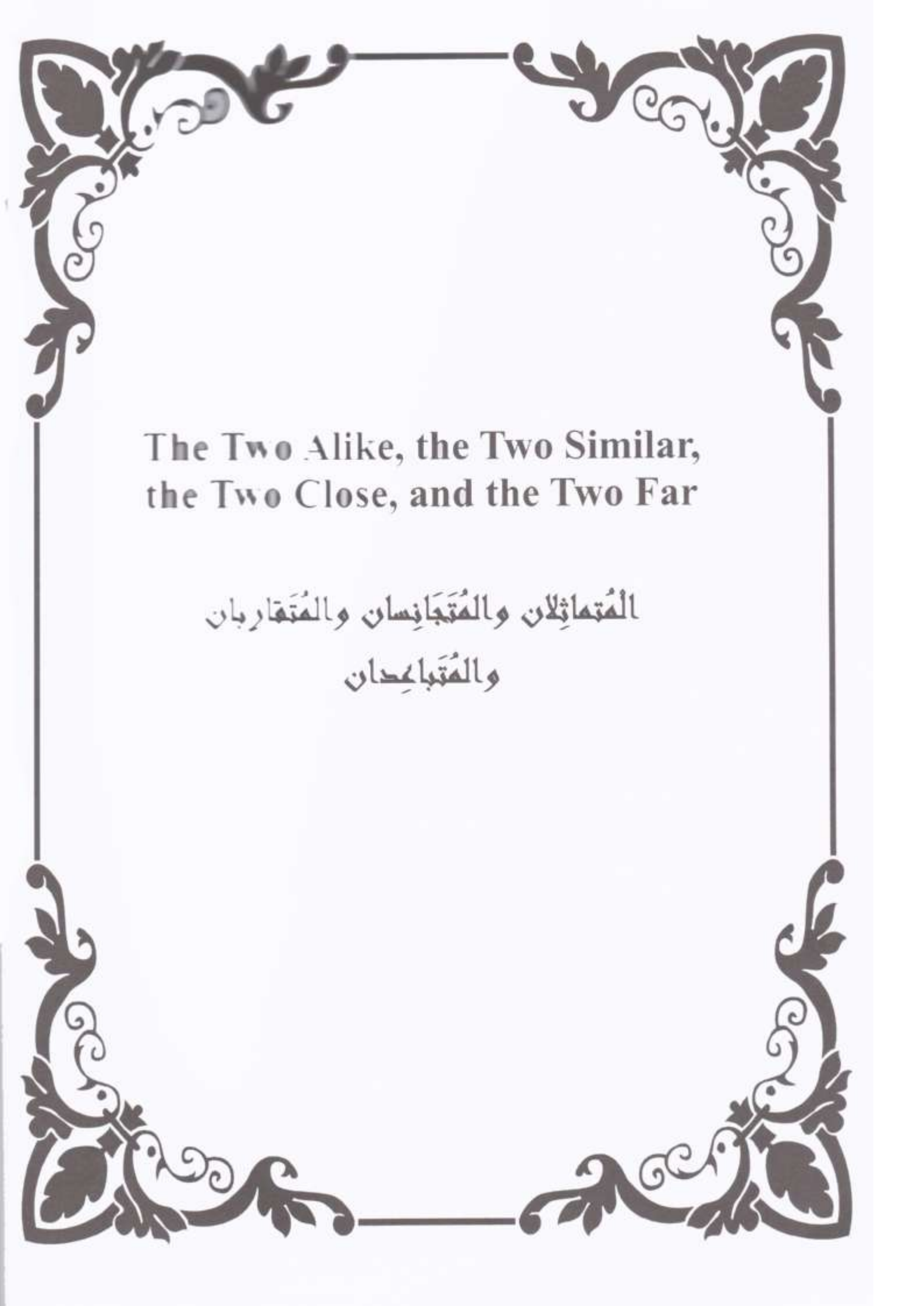
راء The Cases Where Both Tafkheem and Tarqeeq are Allowed of the

إذا كانت الراء ساكنة وقبلها مكسور وتبعها حرف استعلاء If the راء is saakinah, and it is preceded by a kasrah, and followed by a letter of the استعلاء group, and this استعلاء letter has a kasrah. There is only one example of this in the Holy Qur'an, and that is the word ﴿فَرَقَ﴾ in aayah 63 of سورة الشعراء. The two different ways of reading the راء apply when continuing the reading, not when stopping. When stopping on the word فَرَقَ the راء has tafkheem, according to the eighth case in which the راء has tafkheem.

إذا كانت الراء ساكنة وقبلها حرف استعلاء ساكن وقبله مكسور If the راء is saakinah and it is preceded by a saakin letter, which is preceded by a kasrah, and the saakin letter which precedes the راء, is a letter of the استعلاء group. There are two words in the Qur'an that have these circumstances when stopping on them. They are the words ﴿عَيْنَ الْقَطْرِ﴾ which is in aayah 12 of surah سبا and the word ﴿مِصْرَ﴾ which is in aayah 21, and 99, of سورة يوسف, and verse 51 of سورة الزخرف. These two words can be read with tafkheem or tarqeeq of the راء when stopping on them.

الحروف التي ترقق دائماً The Letters that Always have Tarqeeq

The rest of the letters in the استفال group that remain always have tarqeeq. These are all letters of الاستفال except الألف المدية, the لفظ الجلالة and the راء.

A decorative border with ornate floral and scrollwork patterns in the corners and along the sides, framing the central text.

The Two Alike, the Two Similar,
the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُقَارِبَانِ
وَالْمُقْبِلَانِ

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

The study of the relationship two letters have to each other when they meet in writing and pronunciation is important in determining whether the first letter is pronounced clearly, or whether there is a possibility or even a requirement of the first letter merging into the second. This chapter explains the four possible different categories the two meeting letters can fall into, as well as the rules applied for each group or special letters within a group.

The meeting of two letters is of three different ways:

1. التقارُّهُمَا فِي اللَّفْظِ وَالْخَطِّ The meeting of the two letters in pronunciation and writing, in that there is no separation in them, such as the two بَاء in ﴿هَلْ لَكُمْ﴾ and the two لَام in ﴿وَلَا يَغْتَبِ بَعْضُكُم﴾.
2. التقارُّهُمَا فِي الْخَطِّ فَقَطْ The meeting of the two letters in writing only, such as in ﴿إِنَّهُ هُوَ﴾. Here the two هَاء are next to each other, but the مد صلة prevents them from being pronounced together, by the way we read (حفص عن عاصم).
3. التقارُّهُمَا فِي اللَّفْظِ فَقَطْ The meeting of the two letters in pronunciation only, as in ﴿أَنَا النَّذِيرُ﴾. In this case the alif separates the two نون from each other, but since the alif is not pronounced, the two نون meet.

The first type is what will be discussed. The second type does not apply to the reading of حفص. The third type does not enter this section. The two letters can be next to each other within one word, or between two different words.

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

The first type of meeting of two letters is divided into four divisions:

1. الْمُتَمَاثِلَانِ
2. الْمُتَجَانِسَانِ
3. الْمُتَقَارِبَانِ
4. الْمُتَبَاعِدَانِ

1. الْمُتَمَاثِلَانِ The Two Like Each Other

هُمَا الْحَرْفَانِ اللَّذَانِ أَحَدَا فِي الْمَخْرَجِ وَالصِّفَةِ تَعْرِيف:

Its Definition: The two letters that are alike in characteristic and in articulation point. This means they are the exact same letters. As stated in the introduction to this section, we are only concerned about two letters that are next to each other in writing and in pronunciation, whether this is within one word or between two juxtaposed words. Examples of this are: The two **ثَاء** in

﴿ حَيْثُ تَقِفْتُمُوهُمْ ﴾, or the two **بَاء** in: ﴿ يَبْعُضُ ﴾, or the two **كاف** in
﴿ مَنَسِكُكُمْ ﴾.

2. الْمُتَجَانِسَانِ The Two of the Similar Nature

تَعْرِيفُهُ: هُمَا الْحَرْفَانِ اللَّذَانِ اتَّفَقَا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصِّفَةِ

Its Definition: They are the two letters that have the same articulation point, but differ in characteristics. They can be in one word as in: ﴿ عَبْدُكُمْ ﴾, or within two words, as in:

﴿ هَمَّتْ طَائِفَتَانِ ﴾.

3. الْمُتَقَارِبَانِ The Two Close to Each Other

التعريف: هُمَا الْحَرْفَانِ اللَّذَانِ تَقَارَبَا فِي الْمَخْرَجِ وَالصِّفَةِ، أَوْ الْمَخْرَجِ دُونَ الصِّفَةِ، أَوْ الصِّفَةِ دُونَ الْمَخْرَجِ

Its Definition: It is the two letters which are close in المَخْرَجِ and الصِّفَةِ, or close in المَخْرَجِ but not in الصِّفَةِ, or close in الصِّفَةِ but not المَخْرَجِ.

From this definition it is clear that there are three different ways that two letters can be classified as مُتَقَارِبَانِ. There is a difference of opinion in the meaning التقارب of the two letters involved, the most important opinions are:

A. That there is no separation between the articulation parts of the two letters. Instead, they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts, there is no separation between the two parts (as in the lips and the tip of the tongue).

B. The approximation of the two letters is a relative approximation, whether they use the same articulation part or not. This opinion is used most when the two letters have closeness in characteristics, but not articulation points.

An example of the two letters being close in المَخْرَجِ and in الصِّفَةِ is the لام and راء is in the

words: ﴿قَالَ رَبِّ﴾. These two letters have different مَخَارِج, but their articulation points are

quite close to each other (they both use the طَرَفُ اللِّسَانِ in their articulation point). They are close in الصفات, as they both share all of the characteristics, except the تَكَرُّار which is exclusive to the راء. Another example is of the تاء and ثاء in the words

﴿النُّبُوَّةُ ثُمَّ﴾. The two letters have different مَخَارِج but are close in their articulation points

(both use the top of the tip of the tongue). The تاء and ثاء are also close in صفات, sharing all characteristics except that the تاء has شِدَّة and the ثاء has رَخَاوَةٌ. Two letters close in المخرج but

different in الصِّفَةِ are الدال and الذال, demonstrated in the words ﴿عَلَدَ سَيْنِينَ﴾. Their

closeness in articulation points is obvious, their differences in الصفات are that the دال has الْحَقَرُ, الْهَمْزُ, الرَخَاوَةُ, الصَّفِيرُ while the ذال has الشِدَّة, وَالْقَلْقَلَةُ. Two letters that share all الصفات but are

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

not too close in الْمَخْرَج are the دال and the حيم demonstrated in the words:

﴿ دَاوُدُ جَالُوت ﴾.

4. الْمُتَبَاعِدَانِ The Two Far From Each Other

التعريف: هُمَا الْحَرْفَانِ اللَّذَانِ تَبَاعَدَا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصِّفَةِ

Its Definition: These are the two letters which have articulation points far from each other, and have different characteristics.

Examples:

﴿ يَحْمِلُونَ ﴾ : الحاء مع الميم

﴿ الْقُرَى ﴾ : القاف مع الراء

﴿ وَلِتُكْمِلُوا ﴾ : التاء مع الكاف

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

The Relationship Between the Two Meeting Letters

The prevailing rule when two letters meet is الإظهار , but this changes to الإدغام for ease in pronunciation in special circumstances and places.

As studied in book one of Tajweed rules of the Qur'an, the linguistic definition of الإدغام is : الإذخال, which means *insertion or merging*.

The applied tajweed definition of الإدغام is:

التقاء حرف ساكن بحرف متحرك بحيث يصير الحرفان حرفاً واحداً مُشَدَّداً من جنس الثاني

The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

Two Types of Idghaam نوعا الإدغام

1. The small الصغير

2. The big الكبير

The Small Idghaam الإدغام الصغير

الصغير is defined as:

إذا كان الحرف الأول ساكناً والثاني متحركاً سواء أكانا في كلمة واحدة أم في كلمتين

When the first letter is saakin and the second letter voweled, irrespective to whether they are within one word or in between two words.

The Big Idghaam الإدغام الكبير

الكبير is defined as:

أن يكون الحرفان متحركين سواء كانا في كلمة واحدة أم كلمتين

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُقَارِبَانِ وَالْمُتَبَاعِدَانِ

The two letters are voweled, regardless whether they are within a word or in between two words.

It is called **كبير** because of the greater effort required.

When there is إدغام of two letters that have a "كبير" relationship with each other, meaning both are voweled, the first letter acquires a sukoon and merges into the second. This happens in only a few cases in the recitation of Hafs 'an 'Aasim.

الْمُتَمَاثِلَانِ The Two Like Each Other

الْمُتَمَاثِلَانِ الصَّغِيرِ The "Small" Relationship of Two Alike

As defined previously, the relationship of "الْمُتَمَاثِلَانِ الصَّغِيرِ" is when the first letter of the مُتَمَاثِلَيْنِ is saakin, and the second letter of the مُتَمَاثِلَيْنِ is voweled, whether they are in one word or in two words. Examples in one word are: ﴿يُذَكِّرْكُمْ﴾ ﴿يُكْرِهْن﴾. Examples between two words are:

﴿وَقَدْ دَخَلُوا﴾ ﴿إِذَا مَا اتَّقَوْا وَءَامَنُوا﴾

حكمه: وجوب الإدغام Its Rule: Required Merging.

There are two exceptions to this rule:

The First: There is an exception to this rule when two واو and two ياء are next to each other in writing, but one of the two واو and one of the two ياء are a حرف مدّ, such as in ﴿ءَامَنُوا وَعَمِلُوا﴾ and ﴿فِي يُوسُفَ﴾. Here the واو of the word ءَامَنُوا is a حرف مدّ. The واو of the word وَعَمِلُوا has its articulation point at بين الشفتين. The ياء of the word فِي is a حرف مدّ, so we then have a مدّ طبيعي and do not make any إدغام. This is in

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

contrast to the واو or ياء of a لين which are followed by a واو or ياء with a vowel. In this case there is إدغام.

The Second Exception: When the first letter is هاء سكت and this only occurs once between verses 28, and 29 in Surah الحاقة ﴿مَالِيَّةٌ هَلَكٌ﴾ In this case there are two allowable options when joining these two aayaat together.

The first allowed way:

إظهار الهاء مع سكتة لطيفة عليها بدون تنفُس (Making the first هاء clear with a short stop with no breath between the two words).

The second allowed way of joining these two aayaat is:

إدغام الهاء الأولى في الهاء بعدها (merging the هاء سكت with the هاء that follows it).

The “Big” Relationship of Two Alike

In this case (الكبير) the two letters have vowels and are next to each other either in one word,

such as: ﴿حَجَجٌ﴾ or in two words, such as in ﴿فِيهِ هُدًى﴾.

حكمه: وجوب الإظهار عند خفض إلا في قوله تعالى في سورة يوسف: ﴿مَالِكَ لَا تَأْمَنَّا﴾

Its rule is required إظهار with exceptions including the word تَأْمَنَّا in Surah يوسف.

The noon mushaddadah in this word represents an إدغام. This word originally was تَأْمَنَّا. This word is read with either one of two possible correct ways:

1. إدغام مع الإثمام (Merging with a dhammah of the two lips, but not sound of a dhammah).
2. إظهار مع اختلاس حركة النون الأولى وهي الضمة (Saying both نون clearly and stealing part of the vowel on the first noon, which is a dhammah). This means the reader only gives the dhammah 2/3 of its full timing.

The Two Alike, the Two Similar, the Two Close, and the Two Far
الْمُتَمَازِلَانِ وَالْمُتَشَابِهَانِ وَالْمُقَرَّبَانِ وَالْمُتَبَاعِدَانِ

Other exceptions to the normally required إظهار rule for الْمُتَمَازِلِينَ الْكَبِيرَ (meaning there is إدغام) are:

﴿ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ ﴾ [الكهف: 95]

﴿ أَتَحْجُونَنِي ﴾ [الأنعام: 80]

﴿ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ﴾ [النساء: 58]

﴿ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ﴾ [البقرة: 271]

﴿ تَأْمُرُونَنِي ﴾ [الزمر: 64]

These words all have إدغام مُتَمَازِلِينَ كَبِيرَ.

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَّائِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَايِعَانِ

الْمُتَجَانِسَانِ The Two of the Similar Nature

The مُتَجَانِسَانِ is also divided further into:

1. الصغير

2. الكبير

الصَّغِيرُ The "Small" Relationship of Two Similar

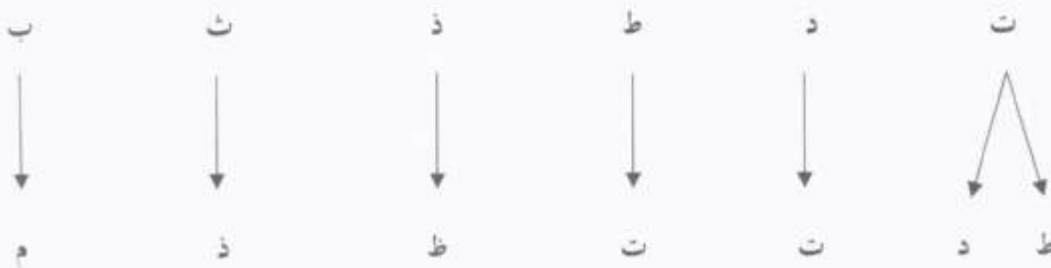
As stated earlier, الصَّغِيرُ is:

أَنْ يَكُونَ أَوَّلُ الْحَرْفَيْنِ سَاكِنًا وَالثَّانِي مُتَحَرِّكًا This occurs when the first of the two letters is saakin, and the second vowelized.

There are special cases of إِدْغَامٌ in the مُتَجَانِسَيْنِ الصَّغِيرِ, if the letters are not specifically mentioned in the next section, then the rule is إظهار, which is more of the norm than إِدْغَامٌ. This means that إِدْغَامٌ in the case of المُتَجَانِسَيْنِ الصَّغِيرِ is not absolute as is in the case of المُتَمَّائِلَيْنِ, instead it occurs in special letters. This statement in Arabic is:

هُوَ أَيْسَ مُطْلَقًا كِإِدْغَامِ الْمُثَلَيْنِ بَلْ وَرَدَ فِي أَحْرَفٍ مُخْصُوصَةٍ

In other words **not** every time there are two letters meeting of the same مَخْرَجٌ but different characteristics, the first one saakin and the second vowelized, there is an إِدْغَامٌ. The following مُتَجَانِسَيْنِ letters merge into the letters below them when they have a "صَغِيرٌ" relationship:



The Two Alike, the Two Similar, the Two Close, and the Two Far
الْمُتَمَاثِلَانِ وَالْمُتَشَابِهَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

1. التاء مع الدال This occurs in two places in the Qur'an:

﴿ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا ﴾ [الأعراف: 189]

﴿ قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا ﴾ [يونس: 89]

2. الدال مع التاء This occurs several times in the Qur'an, some examples are:

﴿ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ ﴾ [الكافرون: 4]

﴿ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ ﴾ [الأنفال: 42]

3. التاء مع الطاء This also occurs repeatedly in the Qur'an, an example is:

﴿ فَأَمَنْتَ طَائِفَةً مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرْتَ طَائِفَةٌ ﴾ [العنكب: 14]

4. الطاء مع التاء This occurs four times in the Qur'an, and this is an إدغام ناقص (incomplete merging), it is incomplete in that the characteristic إطباق of the طاء remains.

﴿ عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ ﴾ [الزمر: 56]

﴿ فَقَالَ أَحَطْتُ بِمَا ﴾ [النمل: 22]

﴿ مَا فَرَّطْتُمْ فِي يُوسُفَ ﴾ [يوسف: 80]

﴿ لَّيْنُ بَسَطْتَ إِلَيَّ يَدَكَ ﴾ [المائدة: 28]

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

5. الدَّال مع الظَّاء This occurs twice in the Qur'an:

﴿الْيَوْمَ إِذ ظَلَمْتُمْ﴾ [الزحرف: 39]

﴿وَلَوْ أَنَّهُمْ إِذ ظَلَمُوا أَنفُسَهُمْ﴾ [النساء: 64]

6. النَّاء مع الدَّال This occurs once in the Qur'an

حفص عن عاصم من طريق الشَّاطِئِيَّة (واجب) is required إدغام

﴿أَوْ تَتْرُكْهُ يَلْهَثْ ذَٰلِكَ مِثْلُ الْقَوْمِ﴾ [الأعراف: 176]

7. الباء في الميم This occurs once, and this إدغام is also required for
حفص عن عاصم من طريق الشَّاطِئِيَّة

﴿يَبْنِي أَرْكَبَ مَعَنَا﴾ [هود: 42]

The "Big" Relationship of Two Similar الْمُتَجَانِسَانِ الْكَبِيرِ

هُوَ أَنْ يَتَحَرَّكَ الْحَرْفَانِ مَعًا This is when both of the letters of the مُتَجَانِسَيْنِ have vowels.

إظهار, the way we read (حفص عن عاصم) Its rule is required حُكْمُهُ: وَجُوبُ الْإِظْهَارِ

An example is:

﴿الصَّلَاحُ طُوبَىٰ﴾

The Two Alike, the Two Similar, the Two Close, and the Two Far
الْمُتَمَاثِلَانِ وَالْمُتَقَابِلَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَايِعَانِ

المُتَقَارِبَانِ The Two Approximates to Each Other (Close)

المُتَقَارِبَانِ has two divisions as the others do, they are:

1. الصغير
2. الكبير

المُتَقَارِبَانِ الصَّغِيرِ The "Small" Relationship of Two Approximates

هُوَ أَنْ يَكُونَ أَوَّلُ الْحَرْفَيْنِ سَاكِنًا وَالثَّانِي مُتَحَرِّكًا. It is when the first of the two close letters is saakin, and the second of the two letters has a vowel. هو ليس إدغامًا مُطْلَقًا كإدغام المثلين، وَلَكِنَّهُ وَرَدَ فِي أَحْرَفٍ مَحْصُوصَةٍ. Meaning: There is not an absolute إدغام rule as there is in the إدغام المثلين; instead there are special letters that have إدغام and the rest have إظهار.

The following letters have إدغام when the first of the two letters is saakin and the second vowelized.

1. اللام الساكنة في الراء

This occurs whether the لام is in a verb (فعل) or participle (حرف).

Examples:

﴿ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ﴾ [النساء: 158]

﴿ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا ﴾ [المؤمنون: 29]

An exception to the إدغام rule the way we read (حَقِصْ عَنْ عَصَمٍ مِنْ طَرِيقِ الشَّاطِئَةِ) occurs when there is a سَكْت between the لام وراء in surah الْمُطَفِّفِينَ:

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ ﴾ [المطففين: 14]

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَابِرَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

2. الإدغام الشمسي

This occurs when the لام التعريف merges into the 14 letters of the لام الشمسية group. All of these 14 letters and the لام التعريف are متقارب.

Examples: ﴿السَّاعَةِ﴾ ﴿الرَّيْحِ﴾ ﴿النَّحْلِ﴾ ﴿الشَّمْسِ﴾

Exception: The letter لام is one of these fourteen letters, but is not considered متقارب with the لام التعريف, instead the two لام are متماثلين (i.e.: ﴿اللَّطِيفُ﴾).

3. القاف الساكنة في الكاف

This occurs only once in the Qur'an in surah المُرْسَلَات in the ayah

﴿أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ﴾ [المُرْسَلَات: 20]

Our way of reading, حفص عن عاصم, reads this as إدغام كامل, meaning the قاف completely merges into the كاف.

4. النون الساكنة أو التنوين في حروف كلمة "يرملون" باستثناء حرف النون

The noon saakinah and tanween with the individual letters in the word يَرْمَلُونَ with the exception of the letter noon.

These letters are classified as متقارب to the نون. The exception of the letter نون is due to the fact that it is متماثل with the نون الساكنة.

Examples: ﴿مِنْ وَلِيٍّ﴾ ﴿وَلَمْ يَكُنْ لَهُ﴾

The Two Alike, the Two Similar, the Two Close, and the Two Far
الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

Exception: The سَكْت which occurs in surah القيامة prevents the إدغام from taking place:

﴿ وَقِيلَ مَنْ رَاقٍ ﴾ [القيامة: 27]

الْمُتَقَارِبَانِ الْكَبِيرِ The "Big" Relationship of Two Approximates

As indicated before the "كَبِير" relationship is: هُوَ أَنْ يَتَحَرَّكَ الْحَرْفَانِ مَعًا

It occurs when the two letters that are مُتَقَارِبَانِ both have vowels.

Its rule is: إظهار for the recitation of Hafs 'an 'Aasim (حفص عن عاصم).

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

الْمُتَبَاعِدَانِ The Two Far From Each Other

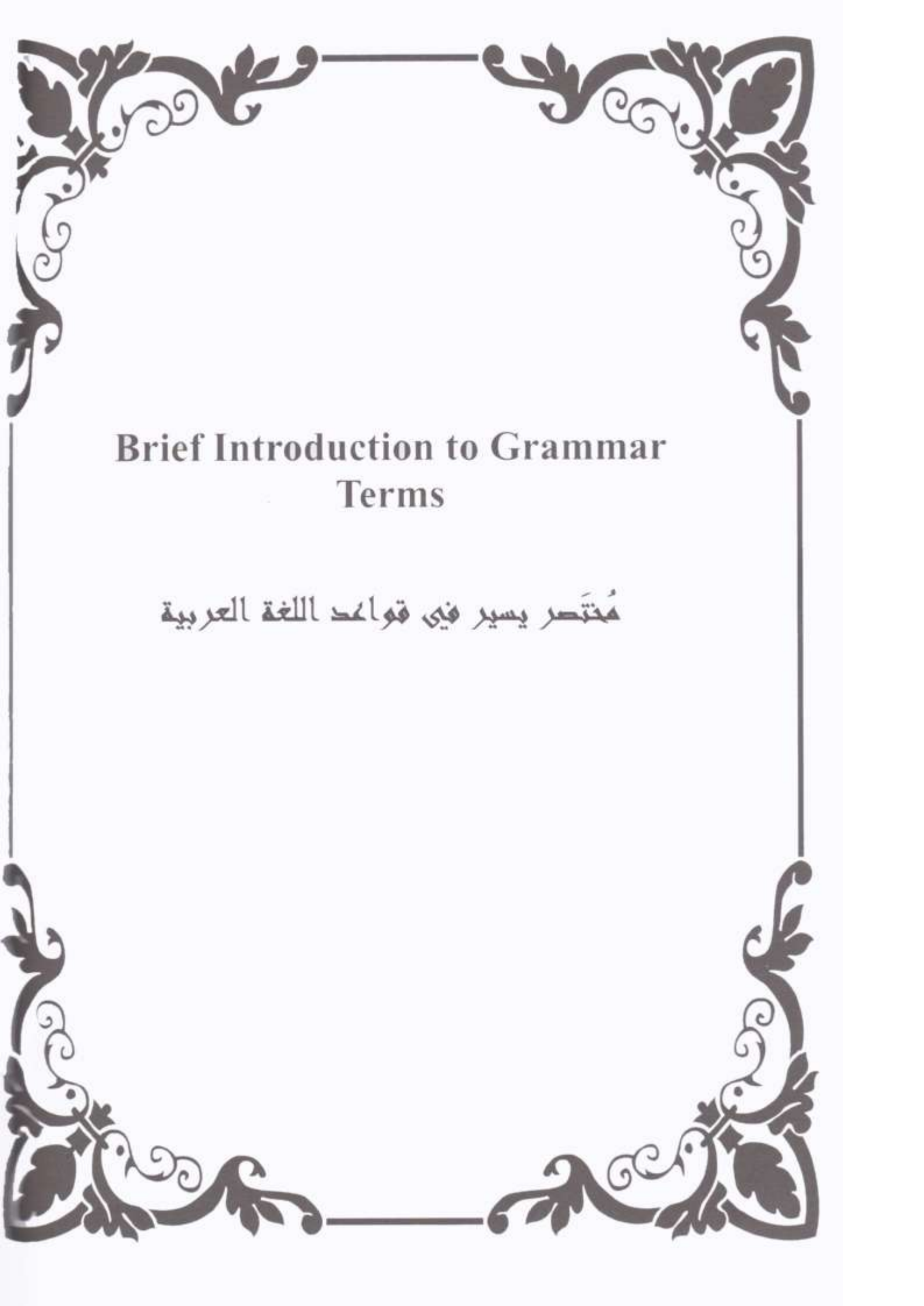
The rule is إظهار for all مُتَبَاعِدِينَ no matter what the relationship is, be it كبير or صغير

Examples:

﴿يَحْمِلُونَ﴾ : الحاء مع الميم

﴿الْقُرَى﴾ : القاف مع الراء

﴿وَلِتُكْمِلُوا﴾ : التاء مع الكاف



Brief Introduction to Grammar Terms

مُختَصَر يسير في قواعد اللغة العربية

A Brief Introduction to Some Arabic Grammar and Grammar Terms

Although this is not an Arabic grammar book, a brief overview of the essential make up of Arabic parts of speech needs to be done before the lesson of **هَمَزَةُ الْوَصْلِ**. Complete understanding of the **هَمَزَةُ الْوَصْلِ** lesson cannot be achieved without the reader at least comprehending some basic grammar.

Words in Arabic are divided into one of three categories.

1. Verbs **أَفْعَالٌ**, which in single form is a verb or **فِعْلٌ**
2. Nouns **أَسْمَاءٌ** This is a much more general concept than in English and encompasses more than just nouns. It includes objects of prepositions and adjunctions among other English grammar terms. The single form of noun in Arabic is **اسْمٌ**.
3. **حُرُوفٌ** There is no catch all term in English for this category of grammar in Arabic. It includes prepositions and particles. The singular form of this in Arabic is **حَرْفٌ**. This happens to be the same word in Arabic as "letter" but they are not one and the same. In grammar **حَرْفٌ** refers to prepositions and particles. In word make up, **حَرْفٌ** refers to a letter.

أَفْعَالٌ Verbs

There are only three verb tense forms in Arabic. The future tense is a present tense verb form with a **سَوْفَ** or **سَ** added before it. The passive tense uses the present and passive tense with a change in vowels. Other English tense forms are not separate tenses in the Arabic language, but changes occur in the verb to indicate them.

1. The past tense **الْمَاضِي**
2. The present tense **الْمُضَارِع**
3. The command tense **الْأَمْر**

There are four essential make up of verbs

1. Three letter essential make up **ثَلَاثِي**
2. Four letter essential make up **رَبَاعِي**

3. Five letter essential make up حماسي

4. Six letter essential make up سداسي

الماضي Past Tense

Past tense verbs are built (مبنى) on the فتح, meaning the basic make up of the vowel (حركة) of a past tense verb is a فتح. The three letter past singular male form of a verb is the root for all other forms of the same word.

The Arabic grammar takes the verb "to do" or as it is in the past tense singular male form, فعل, "he did", to demonstrate the changes that take place from the root to other forms. Every example for each essential make up is of the derivative of the root فعل. The following is the different past tense forms of فعل, a verb of the three letter make up.

I did	فَعَلْتُ
You (single male) did	فَعَلْتَ
You (single female) did	فَعَلْتِ
They did (two)	فَعَلَا
He did	فَعَلَ
She did	فَعَلَتْ
We did	فَعَلْنَا
You (plural) did	فَعَلْتُمْ
You plural (female) did	فَعَلْتُنَّ
You two did	فَعَلْتُمَا
They did (male or mixture male/female)	فَعَلُوا
They did (female)	فَعَلْنَ

المضارع The Present Tense

Present tense verbs are not "built" (مبنى); instead they are conjugated from the basic root. It is to be noted that there is no separate future tense, instead the future is formed by adding a letter (سـ) on the beginning of a present tense verb, or by inserting the word سَوْفَ before a present tense verb. The endings of the present tense verbs can be affected by certain letters before the verb. For example: نـ or نـ (called نصب letters) cause the present tense verb to have a فتح on the last letter, or if it is a form of verb that has an extra نون (such as the case with plural subjects-"they") added on the end of the verb, the extra نون on the end is dropped. Other letters such as مـ or مـ (called حزم letters) cause the last letter on the verb to have sukoon, or if it is a form of the verb that takes an extra noon, the extra نون on the end of the verb is dropped, or if it is a verb with اء or واء or ألف as part of the essential make up of the verb, the alif, wow, or ya' would be dropped (for example: تَفْعَلُونَ changes to تَفْعَلُوا and تَرَى becomes تَرَى). The following is the different present tense forms of the root فَعَلَ.

I do	أَفْعَلُ
You (single male) do	تَفْعَلُ
You (single female) do	تَفْعَلِينَ
You (two) do	تَفْعَلَانِ
He does	يَفْعَلُ
She does	تَفْعَلُ
We do	نَفْعَلُ
You (plural) do	تَفْعَلُونَ
You plural (female) do	تَفْعَلْنَ
They do (male or male/female)	يَفْعَلُونَ
They (two) do	يَفْعَلَانِ
They (female) do	يَفْعَلْنَ

الأمْر The Command Tense

The command tense is always “built” or مبني. It is built on the changes the present tense حَرَم form takes. This is either a sukoon on the last letter, a dropping of the extra noon that some verb forms have, or the dropping of the واو، الياء، أَلِف if they are part of the essential make up of the verb.

The lesson of همزة الوصل will explain that in the Arabic language, a word must start with a vowel. If the first letter of a word has a sukoon, then همزة الوصل enters the beginning of the verb so that if a reader wants to begin with that word, he/she will begin with a hamzah with the appropriate accompanying vowel. This will be explained in the next chapter, but the idea is introduced here, so there will be an understanding of the chart of the command form of the verb. The following explains the forms the root فَعَلَ takes in the command form.

Do! (you male)	افْعَلْ
Do! (you female)	افْعَلِي
Do! (you plural male or mixed male and female)	افْعَلُوا
Do! (you plural female)	افْعَلْنَ
Do! (you two)	افْعَلَا

Essential Make up of Verbs

1. ثلاثي Three letter essential make up.

These are verbs that have just three letters in the third person singular past tense form, as in فَعَلَ for example.

2. رباعي Four letter essential make up.

These are verbs that have four letters in the third person singular past tense form, as in فَعَّلَ. Do not forget that the shaddah equals two letters, so the عَيْن in the word فَعَّلَ counts twice.

3. خماسي Five letter essential make up

Verbs in this category have five essential letters in the third person singular past tense form, as in **أَفْعَلَ**.

4. سداسي Six letter essential make up

Verbs in this category have six essential letters in the third person singular past tense form, as in **اسْتَفْعَلَ**.

أَسْمَاء Nouns

The term "nouns" is not an all encompassing term for the Arabic grammar term **أَسْمَاء**, but a brief explanation may help understand this part of speech. The definition of **اسم** is:

كَلِمَةٌ تَدُلُّ عَلَى مَعْنَى دَلَالَةِ الْإِشَارَةِ دُونَ الْإِفَادَةِ A word that indicates a name, leading to the symbol without deriving benefit.

The term covers all objects animate and inanimate. It can be the proper name of a person, such as Muhammad, or a person in general, such as girl, boy, or can be a pronoun such as he or she. It can also be the name of kind of an animal (such as camel **جَمَل**), or a proper name of an animal (such as **القَصْوَاء**). It can be the name of a plant (date palm) or just a general plant term (tree). The term **أَسْمَاء** which as stated previously is the plural of **اسم**, also covers inanimate objects such as **قَمَر**, or moon, and the name or characteristic of any other thing. Included in this would be the terms this and that: **هَذَا، ذَاكَ**.

Signs of أَسْمَاء (nouns)

There are indications that tell us that a word is an **اسم**. These indications are not always present, but if they are present, there is no doubt that it is an **اسم**.

1. Objects of prepositions. If there is a word preceded by a preposition, such as: **فِي مَنْ، عَلَى، إِلَى**, we know that the word following the preposition (object of a preposition) is an **اسم**.
2. A tanween at the end of a word indicates that the word is an **اسم**. An example is: **لَيْبِيٌّ**.
3. The **ياء** of calling is another sign of an **اسم**, like in **يَا رَبِّ**.
4. A word with the definite article "the" (**الـ** التعريف) attached to the beginning of it is an **اسم**. An example of this is in: **الشَّمْسُ**.

حُرُوف Particles and Prepositions

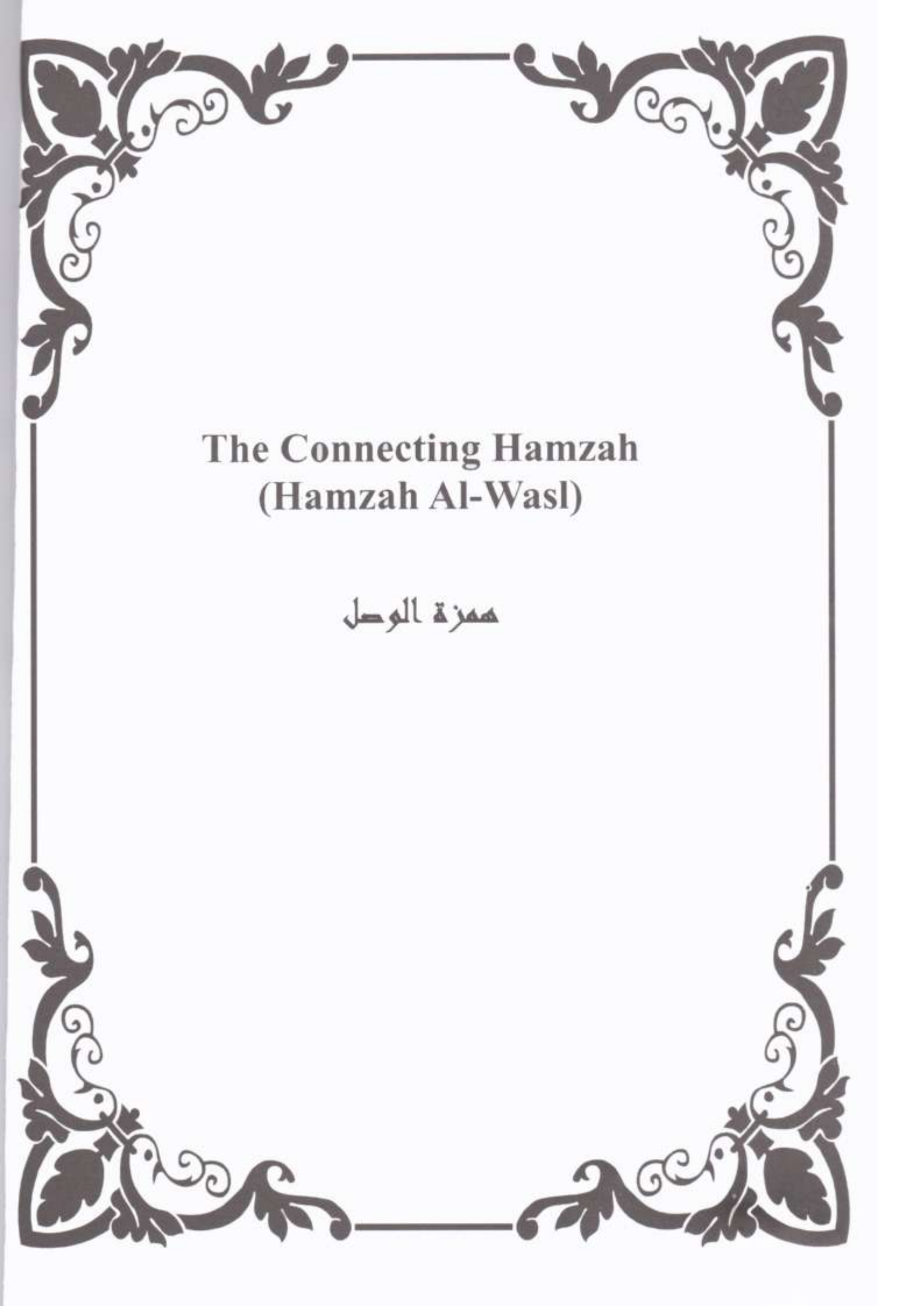
These small words (usually just two letters) do not have a place in Arabic grammar conjugation, but may affect (but not necessarily) the noun or verb that follows them. These words are fixed in form and always look the same. Examples of حُرُوف that affect أَسْمَاء are:

إِنْ، أَنْ، فِي، عَلَى، إِلَى

Examples of حُرُوف that affect verbs (أَفْعَال) are لَنْ، لَمْ، مَنِ، إِنْ

Examples of حُرُوف that may or may not affect the noun or verb that follows:

مَا، لَا، وَ، فَ، ثُمَّ



The Connecting Hamzah (Hamzah Al-Wasl)

همزة الوصل

همزة الوصل The Connecting Hamzah

It is established in the rules of the Arabic language that one must start any reading with a vowel letter. The reader of the Qur'an then must always start reciting with a vowel letter, never a sukoon. Another fundamental of reading the Qur'an is that stopping is always with a sukoon on the last letter that is recited, never a vowel, except with الرَّؤْم which will be discussed, Allah willing, later. Some words are not written with a vowel on the first letter, and, as stated starting a word with a sukoon is not allowed. In this case an extra همزة (hamzah) is put on the beginning of the word. This همزة الوصل is used to connect it to (وصل) the sukoon that is present at the beginning of the word. The hamzah al-wasl looks like an alif with a little letter أ over it, as in: أ

تعريف همزة الوصل: هي همزة يُؤنِّي بها لنتمكن البدء بالسَّاكنِ ثَبْتُ في بدء الكلام وتسقط في وصله

Definition of همزة الوصل: It is an hamzah brought forth to be able to begin with a saakin [letter], established (pronounced) when starting the words, dropped when continuing. This is exemplified in the following aayah:

﴿ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ﴾ [النمل: 59]

In this aayah the همزات in the words الْحَمْدُ - الَّذِينَ - اصْطَفَى are all همزة وصل, meaning that they are dropped when continuing (when joining the word with the word preceding it), and are pronounced when starting (starting with the word). It is called همزة الوصل because it connects or joins (وصل) to a point with a sukoon.

Hamzah al-wasl is not to be confused with a regular letter hamzah, called همزة القطع, which can be at the beginning, middle, or end of a word. The regular letter hamzah or همزة القطع looks like the head of the letter عَيْن (ع), and can be written on an alif as in: ﴿ أَنْعَمْتَ ﴾, or on a ياء as in: ﴿ أَلَسَيِّئُ ﴾, or on a واو as in: ﴿ يُؤَاخِذُ ﴾.

It can also be written on a "tooth" or stick in the middle of a word: ﴿ الْمَلَيْكَةُ ﴾, or just in the air with no letter or stick to "lean" on: ﴿ الْأَسْمَاءُ ﴾. These are all hamzah al-qata'

همزة الوصل The Connecting Hamzah

(هَمْزَةُ الْقَطْع), and are pronounced as a hamzah with the accompanying vowel written over or under the hamzah whether starting on the word, or continuing from a previous word.

Hamzah al-wasl on the other hand has no vowel written over it and is only at the beginning of a word. It is only written over an alif, with the small ^ا over it (أ).

For those using the copy of the mus-haf (مُصْحَف) prevalent in Pakistan and India, there is a different way to determine hamzah al-wasl, from هَمْزَةُ الْقَطْع (hamzah al-qata'), and from an alif. These copies of the mus-haf (مُصْحَف) do not write in the symbol for the hamzah on an alif, nor do they write in the symbol for hamzah al-wasl. The way to determine then whether the symbol "ا" at the beginning of a word is a regular هَمْزَةُ الْقَطْع, or hamzah al-wasl is that if

there is a vowel written over or under it, it is a هَمْزَةُ الْقَطْع as in **أُولَئِكَ**. If there is no

vowel on it, it is then a hamzah al-wasl, as in the first letter of: **اذْكُرُوا**. The real true alif (which is an alif preceded by a fathah (فَتْحَة) can never start a word, since it is a saakin letter.

Its Locations: همزة الوصل is found in:

- | | |
|-------------|-------------|
| 1. الأفعال | Verbs |
| 2. الأسماء | Nouns |
| 3. الحُرُوف | Participles |

Note: همزة الوصل can be in regular forms of the above three parts of grammar, which is the norm, or rarely in irregular forms.

همزة الوصل في الأفعال Hamzah Al-Wasl in Verbs

همزة الوصل is found in the following verbs:

الفعل الماضي الخماسي The Past Tense Verb with a Five Letter Base

The following aayaat have examples of this:

﴿ فَمَنْ أَعْتَدى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدى عَلَيْكُمْ ﴾ [البقرة: 194]

﴿ أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ ﴾ [الأنبياء: 1]

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ﴾ [التوبة: 111]

الفعل الماضي السداسي The Past Tense Verb with a Six Letter Base

The following aayaat have examples of this:

﴿ وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ ﴾ [البقرة: 60]

﴿ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴾ [ص: 74]

﴿ حَتَّى إِذَا آتَى أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلَهَا ﴾ [الكهف: 77]

﴿ وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ ﴾ [الأنفال: 72]

الأمْر من الفعل الثلاثي The Command Form of the Three Letter Root Verb

The following verses have examples of this:

﴿ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ﴾ [البقرة: 60]

﴿ وَقَالَتْ أَخْرِجْ عَلَيَّ ﴾ [يوسف: 31]

﴿ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ﴾ [المائدة: 75]

﴿ أَتْلُ مَا أَوْحَى إِلَيْكَ مِنَ الْكِتَابِ ﴾ [العبور: 45]

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ [الحل: 125]

﴿ اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴾ [صه: 24]

الأمْر من الفعل الخماسي The Command Form of the Five Letter Verb

The following aayaat have examples of this:

﴿ أَتَهْؤُا حَيْرًا لَّكُمْ ﴾ [النساء: 171]

﴿ انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ ﴾ [المرسلات: 29]

﴿ قُلِ أَنْتَظِرُونَ أَنَا مُنْتَظِرُونَ ﴾ [الأنعام: 158]

الأمْر من الفعل السداسي The Command Form of the Six Letter Verb

Examples:

﴿ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ﴾ [التوبة: 80]

﴿ قَالَتْ إِحْدَاهُمَا يَأْبَىٰ اسْتَجِرُّهُ ﴾ [القصاص: 26]

﴿ قُلِ اسْتَهِزُّوْا إِنِّي اللَّهُ مُخْرِجُ مَا تَحْذَرُونَ ﴾ [التوبة: 64]

همزة الوصل The Connecting Hamzah

It is clear from the preceding that hamzah al-wasl does **NOT** enter into the following verbs:

1. الفعل المضارع مطلقاً Any present tense verb.
2. الفعل الرباعي مطلقاً Any four letter root verb.
3. فعل الماضي الثلاثي The past tense three letter root.

The following table explains which regular verbs the همزة الوصل can enter:

الفعْل The Verb	ثلاثي Three letter root	رباعي Four letter root	خماسي Five letter	سداسي Six letter
ماضي Past tense	×	×	✓	✓
مضارع Present tense	×	×	×	×
أمر Command	✓	×	✓	✓

حركة البدء بهمزة الوصل في الأفعال المقيسة فيها

Vowel of the hamzah al-wasl when beginning with it in verbs

The vowel of همزة الوصل when beginning with it, in verbs, depends on the vowel on the third letter of the verb. **NOTE:** The همزة الوصل is considered a letter when counting the letters; a letter with a shaddah is counted as two letters. There are two possible vowels when starting with همزة الوصل in verbs.

1. الضم

2. الكسر

1. تُضم همزة الوصل حال الابتداء بها إذا كان ثالث الفعل مضمومًا ضمًا لازمًا

Hamzah al-wasl has a dhammah on it when starting with it, if the third letter of the verb has a required dhammah (meaning the dhammah is part of the original verb not an acquired one).

The following aayaat have examples of this in past tense verbs:

﴿وَالْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ﴾ [المائدة: 44]

﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ آحْتَثَّتْ مِنْ فَوْقِ الْأَرْضِ﴾ [إبراهيم: 26]

﴿هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ﴾ [الأحزاب: 11]

Examples of this in the command form of verbs are shown in the following aayaat:

﴿انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ﴾ [الإسراء: 48]

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ﴾ [النساء: 66]

2. **Hamzah al-wasl has a kasrah when beginning with it in the following cases:**

A) إذا كان ثالث الفعل مكسوراً كـمَرَأً أصلياً If the third letter of the verb has an original kasrah. This is exemplified in the following verses:

﴿ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ ﴾ [ص: 17]

﴿ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴾ [الدخان: 12]

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ﴾ [الفرقان: 65]

B) إذا كان ثالث الفعل مفتوحاً (فُتْحَةً). This is demonstrated in the following aayaat:

﴿ إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ ﴾ [الحن: 27]

﴿ أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي ﴾ [يوسف: 93]

﴿ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَائِمٍ ﴾ [الفتح: 15]

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ ﴾ [الأنفال: 24]

﴿ اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ [المائدة: 98]

C) إذا كان ثالث الفعل مضمومًا ضمًّا عارضًا (When the third letter of the verb has a conditional or incidental dhammah. It is to be noticed that in these next six examples shown below the dhammah is a transient one due to the plurality of the command form of the verb. These are the only five verbs in the Qur'an that have a conditional or transient dhammah in the third letter, but it should be noted that some of these verbs occur in the Qur'an in different forms of the same verb. As stated previously, when starting with one of these six verbs, we start with a kasrah not a dhammah.

﴿ ثُمَّ أَقْضُوا إِلَيَّ وَلَا تَنْظُرُونَ ﴾ [يونس: 71]

﴿ فَقَالُوا آتِنَا عَلَيْهِم بُنْيَانًا ﴾ [الكهف: 21]

﴿ وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴾ [الحجر: 65]

﴿ وَأَنْطَلِقَ الْأَمْلَاءُ مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَىٰ آلِ الْهَيْكُمِ ﴾ [مر: 6]

﴿ فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا ﴾ [طه: 64]

﴿ آتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا ﴾ [الأحقاف: 4]

When starting with the word آتُوا, it is read as "إِتُوا" employing the rule of المد البدل which was previously discussed.

Still another item to be noticed is that if واو العطف (the conjunctive wow which means "and") precedes a verb that begins with a hamzah al-wasl, and we are beginning with this verb, we must begin with the واو due to its strong link to the verb. We therefore read the واو with a fathah (فَتْحَة), then continue reading the verb. The same is to be said of the فاء عطف. We do not apply the همزة الوصل rules in this case. Examples are in the following:

﴿ وَاتَّقُوا ﴾ and ﴿ فَاتَّقُوا اللَّهَ وَلَا تَحْزُونِ ﴾

همزة الوصل في الأسماء Hamzah Al-Wasl in Nouns

The همزة الوصل can be regular or irregular in nouns.

تكون همزة الوصل في الأسماء مكسورة دائماً The همزة الوصل in nouns is always started with a kasrah.

همزة الوصل القياسية في الأسماء The Regular Hamzah Al-Wasl in Nouns

مصدر الفعل الماضي الخماسي Original noun derived from five and six letter verbs.

A مصدر is defined as: هو الاسم الدال على مجرد الحدث, it is a "noun" that points to the moment of occurrence.

These مصادر (plural of مصدر) that begin with همزة الوصل are derived from either a five-letter verb that has the same letter and vowel "weight" or form as افتعل or a six-letter verb with the same letter and vowel weight as استفعل. When these verbs are in the noun form, the third letter has a kasrah and an alif is added before the last letter. The verb root word افتعل then becomes افتعال in the noun form of it, and the verb root word استفعل becomes استفعال in the noun form.

Examples of five letter original nouns (مصادر) starting with همزة الوصل are found in the following aayaat:

﴿ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ﴾ [الأنعام: 140]

﴿ وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ﴾ [البقرة: 207]

﴿ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ ﴾ [يونس: 6]

﴿ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴾ [المائدة: 95]

همزة الوصل The Connecting Hamzah

Original noun of a six letter past tense verb: مصدر الفعل الماضي السداسي

The following aayaat exemplify مصادر that have been derived from a six letter past tense verb. They are derived from verbs, but are not verbs; these are nouns and therefore hamzah al-wasl starts with a kasrah:

﴿ وَمَا كَانَتْ أَسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ ﴾ [التوبة: 114]

﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ ﴾ [يونس: 11]

﴿ وَأَصْرُوا وَأَسْتَكْبَرُوا اسْتِكْبَارًا ﴾ [نوح: 7]

همزة الوصل في الأسماء Hamzah Al-Wasl in Irregular Nouns

The irregular hamzah al-wasl is found in ten specific nouns in the Arabic language; only seven of these are found in the Holy Qur'an. The nouns found in the Holy Qur'an are:

ابن - بنت - امرؤ - امرأت - اسم - ابنين - اثنتين

Examples of ابن

﴿ إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ ﴾ [آل عمران: 45]

﴿ وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي ﴾ [هود: 45]

Examples of ابنت:

This can be found in the Qur'an in its singular form and in the double (مثنى) form:

﴿ وَمَرْيَمَ ابْنْتِ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا ﴾ [التحریم: 12]

﴿ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ ﴾ [الفصص: 27]

Examples of امرؤ in the three different grammatical ways (مرفوعاً، منصوباً ومجروراً)

﴿ إِنْ أَمْرُؤَا هَٰذَا هَلَكَ لَيْسَ لَهُ وَلَدٌ ﴾ [النساء: 176]

﴿ يَتَّخِذَ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوَاءً ﴾ [مریم: 28]

﴿ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴾ [عس: 37]

Examples of امرأة

It can be found written with the ناء المفتوحة (امرات) or with the ناء المربوطة (امراة) as the last letter. امرأت can be found in its singular form (امرات) or in its double form (امراتين), both beginning with همزة الوصل:

﴿ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ﴾ [التحریم: 10]

﴿ وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا ﴾ [النساء: 128]

﴿ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ﴾ [الفصص: 23]

Example of اسم

﴿وَمُبَشِّرٌ بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾ [الصف: 6]

Examples of اثنين (two)

It can be found conjugated with an alif and with or without a noon (اثنان, اثنا عشر), or with a ya' with or without a noon (اثني عشر).

﴿إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ﴾ [المائدة: 106]

﴿إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ﴾ [النوبة: 40]

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا﴾ [النوبة: 36]

﴿وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا﴾ [المائدة: 12]

همزة الوصل The Connecting Hamzah

اثنین (two), which is the female form of اثنین

This can be conjugated the same ways as "اثنین" described above.

﴿ فَأَنْفَطَرْتُمْ مِنْهُ أَثْنَتَا عَشْرَةَ عَيْنًا ﴾ [البقرة: 60]

﴿ وَقَطَّعْنَهُمْ أَثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا ﴾ [الأعراف: 160]

﴿ فَإِنْ كَانَتَا أَثْنَتَيْنِ فَلَهُمَا الثَّلَاثَانِ مِمَّا تَرَكَ ﴾ [النساء: 176]

The other three nouns that start with همزة الوصل that are NOT found in the Qur'an are:

است، اينم، ايم

Note: The word الاسم found in Surah الْحُحْرَات can be started two different ways:

﴿ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ﴾ [الححرات: 11]

1. It can be started with همزة الوصل المفتوحة followed by a kasrah of the lam: "الِسم"
 2. It can be started with اللام مكسورة without hamzah al-wasl that precedes it: "لِسم"
- Both ways are accepted.

Hamzah Al-Wasl in Participles همزة الوصل في الحروف

تُدخل همزة الوصل على حرف اللام من "ال" التعريف وتكون مفتوحة دائماً
Hamzah al-wasl can precede the participle lam of the ال of "the". Hamzah al-wasl, when beginning these words is always read with a fathah (فَتْحَة). Examples of this are found in the following:

﴿الرَّحْمَنِ﴾ ﴿الْإِنْسُنُ﴾ ﴿الْقُرْءَانُ﴾

The همزة الوصل disappears in writing and in pronunciation in "ال" of nouns when preceded by لام الحرف or a lam with a kasrah. This is demonstrated in the following aayaat:

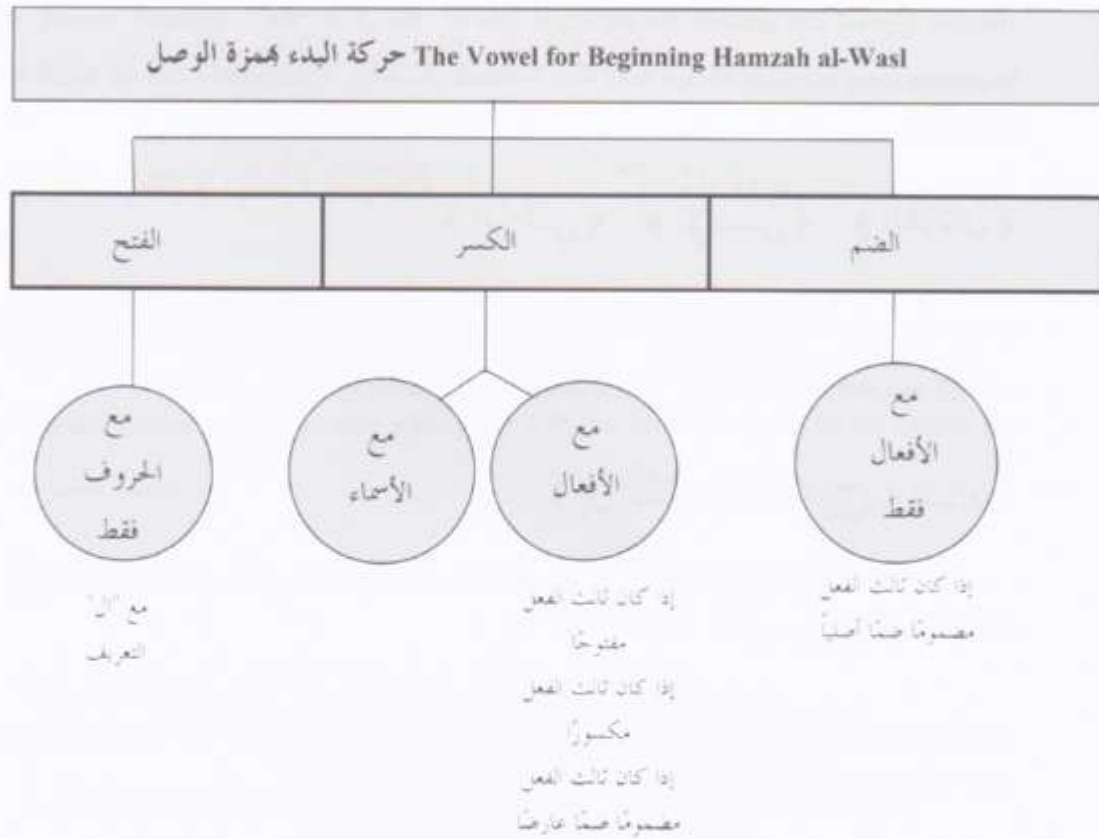
﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾﴾ [الباء: 31]

﴿إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ﴾ [يس: 43]

When the other حروف الجر enter a noun beginning with "ال" the همزة الوصل is not pronounced, but is still written in the word:

﴿الْمُنْفِقُونَ وَالْمُنْفِقَتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ﴾ [التوبة: 67]

Chart summarizing vowels used when beginning a word with hamzah al-wasl



The Meeting of the Two Hamzah Al-Qata' and Al-Wasl in One Word

There are two ways this occurs. The first way is when the همزة الوصل precedes the همزة القطع الساكنة. The second occurrence is when همزة القطع (question) precedes همزة الوصل.

Hamzah Al-Wasl Precedes a Hamzah Qata' which is Saakinah

عند البدء تبدل همزة القطع حرف مدٍّ مُحَاسٍ لِحَرَكَةِ هَمْزَةِ الْوَصْلِ
When starting these words, the hamzah al-qata' that is saakinah is changed to a medd letter similar to the vowel on the hamzah al-wasl.

This is further explained after the following examples.

This only occurs in a few verbs. Examples of this can be found in the following aayaat:

﴿ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ ﴾ [القرة: 283]

﴿ وَقَالُوا يَنْصَلِحْ آلَيْنَا بِمَا تَعِدُنَا ﴾ [الأعراف: 77]

﴿ وَمِنْهُمْ مَّنْ يَقُولُ أَئِنَّآ لِي وَلَا تَفْتِنِي ﴾ [التوبة: 49]

﴿ فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا ﴾ [طه: 64]

﴿ أَتُوفَىٰ بِكِتَابٍ مِّن قَبْلِ هَٰذَا ﴾ [الأحقاف: 4]

We know from previous subjects that when we join the word preceding the word "the" with hamzah al-wasl with the word that has it, we do not pronounce or use همزة الوصل. The همزة الساكنة stays fixed, and is pronounced.

In the first example on the previous page: **الَّذِي أُؤْتِمِنَ** we would read the **ذال** of **الَّذِي** with a kasrah, then immediately pronounce the hamzah **أُ** saakinah. When beginning one of these words, we begin with hamzah al-wasl with the appropriate vowel, then the **همزة القطع** that immediately follows is changed into a **حرف مد** of the similar vowel as on the hamzah al-wasl. If we start hamzah al-wasl with a kasrah, the **همزة القطع ساكنة** that immediately follows becomes a **ياء مدية**. An example of this is in the word **أَتَذُنْ**. Similarly, if the vowel on hamzah al-wasl when starting a word like this is a dhammah, then the hamzah al-qata' saakinah is changed into a **واو مدية**. This would be the case when starting the word: **أَوْتُمِنَ**. This was discussed under

المد البدل rule and it is as such: *Whenever two hamzahs meet, the first vowelized, the second saakinah, the second hamzah changes into a medd letter of the same nature as the vowel on the first hamzah.*

This rule is employed anytime there are two hamzahs; the first vowelized, the second saakinah, but is used in hamzah al-wasl only when starting on a verb that has a hamzah al-wasl immediately followed by a **همزة قطع** (hamzah qata') saakinah.

The Questioning Hamzah Al-Qata' Precedes Hamzah Al-Wasl

This occurs in nouns and verbs. In verbs, the همزة الوصل is dropped in writing and pronunciation and the همزة الاستفهام remains. In nouns, both types of hamzahs remain in the word.

The first case الحالة الأولى:

Hamzah al-wasl is dropped in writing and pronunciation and همزة القطع of a question remains. **This is in verbs.** The following aayaat demonstrate this:

﴿ قُلْ أَخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدُهُ ﴾ [البقرة: 80]

﴿ أَطَّلَعَ الْغَيْبَ أَمْ آخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴾ [مريم: 78]

﴿ أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ﴾ [سبا: 8]

﴿ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴾ [العنكبوت: 153]

﴿ أَتَسْكَبْتُمْ أَمْ كُنْتُمْ مِنَ الْعَالِينَ ﴾ [ص: 75]

﴿ أَخَذْتَهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴾ [ص: 63]

﴿ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ﴾ [المافقون: 6]

All of the verbs in red originally have hamzah al-wasl at the beginning, but because the questioning همزة القطع (hamzah al-qata') entered the verb, hamzah al-wasl has been dropped in writing as well as pronunciation.

The verb in the first example is ﴿أَخَذْتُمْ﴾, and then when the questioning هَمْزَةُ الْقَطْع (hamzah al-qata') entered it, the result is: ﴿أَخَذْتُمْ﴾. As mentioned at the beginning of this chapter, the هَمْزَةُ الْقَطْع (hamzah al-qata') is always pronounced with the vowel that accompanies it.

الحالة الثانية: The second case

When a هَمْزَةُ الْقَطْع (hamzah qata') indicating a question (الاستفهام) enters a noun that has the definite article "ال" attached at the beginning of it, هَمْزَةُ الْوَصْلِ (hamzah al-wasl) undergoes changes so that the questioning hamzah can be distinguished from the "ال". Without a change in hamzah al-wasl, it would be impossible to determine whether there was a question before the "ال" or not, since we begin nouns that have "ال" in front of them with a fathah (فَتْحَة) and the هَمْزَةُ الْقَطْع of questioning also begins with a fathah (فَتْحَة). Hamzah al-wasl would normally not be pronounced at all during continuous reading. When this questioning هَمْزَةُ الْقَطْع (hamzah al-qata') is present before a noun starting with "ال", hamzah al-wasl is changed to either one of the two following states. Both of these ways of recitation are allowed in the recitation of حفص عن عاصم من طريق الشاطبية.

1. A lengthened alif; أَلْفٌ مَدِّيَّةٌ. This is called إِبْدَالٌ.
2. An "eased" hamzah; هَمْزَةٌ مُسَهَّلَةٌ. This is called تَسْهِيلٌ.

الإبدال

عِنْدَمَا تَدْخُلُ هَمْزَةُ الاسْتِفْهَامِ عَلَى الْاسْمِ الْمَعْرُوفِ بِـ "ال" تُبَدَّلُ هَمْزَةُ الْوَصْلِ الَّتِي فِي "ال" التَّعْرِيفِ أَلْفًا مَدِّيَّةً تُعَدُّ بِمِقْدَارِ ٦ حَرَكَاتٍ

Its definition: When a hamzah indicating a question (الاستفهام) enters a noun that has the definite article "ال", hamzah al-wasl (همزة الوصل) of "ال" is changed into a lengthened alif which is lengthened **six vowel counts**. This lengthening is six counts due to the sukoon on the lam after the long alif. The medd is مَدٌّ لازمٌ and is either مُتَقَلِّلٌ when followed by a shaddah, or مُخَفَّفٌ when there is a simple sukoon after the long alif.

التسهيل

عندما تدخل همزة الاستفهام على الاسم المَعْرُوف بـ "ال" تسهيل همزة الوصل بين الهمزة والألف مع عدم المد مطلقاً

When a hamzah indicating a question (الاستفهام) enters a **noun** that has the definite article "ال", the hamzah al-wasl (همزة الوصل) is "eased" so that it is between a hamzah and an alif, with absolutely no medd.

Occurrences: This change (either lengthening with إبدال or تسهيل) occurs in three words in six places in the Qur'an. The three words are: ﴿ءَالْتَنَ﴾ ﴿ءَالَّذِكْرَيْنِ﴾ ﴿ءَاللَّهُ﴾

The aayaat they occur in are as follows:

﴿ءَالْتَنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ﴾ [يونس: 51]

﴿ءَالْتَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾ [يونس: 91]

﴿قُلْ ءَاللَّهُ أَذِنَ لَكُمْ﴾ [يونس: 59]

﴿ءَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ﴾ [النمل: 59]

﴿قُلْ ءَالَّذِكْرَيْنِ حَرَّمَ أَمِ الْأَنْثَيْنِ﴾ [الأنعام: 143, 144]

A reminder: All of these three words in the six different aayaat shown above can be read with either إبدال or تسهيل. Repeating again, the reason for the need of همزة الوصل (hamzah al-wasl) to be used, but changed, is that without the questioning hamzah, the word would be started with a fathah (فَتْحَة) on hamzah al-wasl. The questioning همزة القطع (hamzah al-qata') has a fathah (فَتْحَة) on it, and without using and changing hamzah al-wasl, the listener would not be aware that there was a question. This is because the word would sound the same with or without the question همزة القطع (hamzah al-qata') if there was no change in hamzah al-wasl.

This concludes book two of the three part series entitled: Tajweed Rules of the Qur'an. We ask Allah to make easy the publishing of part three in the near future, and He is capable of everything.

Tajweed Rules of the Qur'an

أحكام تجويد القرآن

By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. The book is intended to be a guide for non-Arabs with a good grasp in English in studying tajweed.

This book explains the concept of the accent (an-nabr) in the recitation of the Glorious Qur'an and the conditions of its use, it also defines and explains the important chapter on the characteristics of the letters, velarization and attenuation (tafkheem and tarqeeq) are covered in this part, as well as the concept of the two alike, the two similar, the two close, and the two far and the rules for idghaam and ith-haar in these different relationships. A brief introductory to grammar terms is made in this book to assist the student in understanding the last chapter, that of the connecting hamzah (hamzah al-wasl).

The explanations of the different subjects are in English, and the Arabic terms are translated. This is to assist the student in understanding and encourage them to learn the Arabic definitions and terms. This book should facilitate non-Arabs studying tajweed whether they are in a classroom with explanations taught in Arabic or in English.

This book cannot replace the importance of reciting to and being corrected by a trained teacher of tajweed, instead it is a guide and an aid in understanding the concepts of tajweed, the application can only be refined by recitation and correction.

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﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾

Then we caused to Inherit the Book those We have chosen of Our servants

Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 3

الجزء الثالث



By

Kareema Czerepinski

إعداد الأستاذة

كريمة سربنسكي

أحكام تجويد القرآن

الجزء الثالث

الأستاذة كريمة سربنسكي

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Kareema Czerepinski

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

All praises to Allah, who gave me the lifetime to finish this third of the three parts of Tajweed Rules of the Qur'an, and may the praises and blessings of Allah be on our beloved Messenger, Prophet, Muhammed ﷺ to whom the Qur'an was revealed and who taught us proper recitation of Allah's words. It seems this part was long in coming, but Allah is the best of planners and chooses the best time for everything. With the completion of this part, the Tajweed Rules of the Qur'an is completed and all the rules needed for proper recitation of the Qur'an have been explained. I pray that it is a useful guide for the student of the Qur'an. This part was finished after the Arabic was reviewed by his eminence Ash-Sheikh Dr. Ayman Swayd, may Allah grant him all khair in this world and the Hereafter.

I am very pleased that at the same time this series is finished, part one has been translated by some of my former students, now experienced teachers of the Qur'an into French and Urdu. I ask Allah to accept this from the sisters who labored over these translations and pray that these translations of the books will be of assistance to the French and Urdu speaking brothers and sisters in the world.

There are always many to thank, and without a doubt this whole series would never have taken place without Allah's grace, Will, and assistance. I ask Allah to accept this from me and to make it continuous charity for me in my lifetime and after my death.

One brother who helped a great deal after part two had been completed and then erroneously printed without the red coloring was and is brother Ismail Davids. He reviewed it before printing, reviewed it again after erroneous printing, and helped me find a new printer to reprint the whole book over again. He not only helped with the printing, but helped distribute the books both here in Saudi Arabia and in Australia. Brother Ismail also reviewed this final part (part three) more than once, and painstakingly looked over every aspect of formatting and found and pointed out many things not obvious to me. I ask Allah to grant him the highest level in Paradise and to keep him and his family safe from all harm.

My dear sister in Islam Ustadha Nazeemah Medani and her son Muwaafik Rajjoub reviewed in detail the content of the book in both English and Arabic, and pointed out errors and gave suggestions in what took a great deal of time and effort on their part. May Allah reward them for every second they spent doing this, and grant them continuous reward for assisting the students of the Qur'an in obtaining correct and useful knowledge.

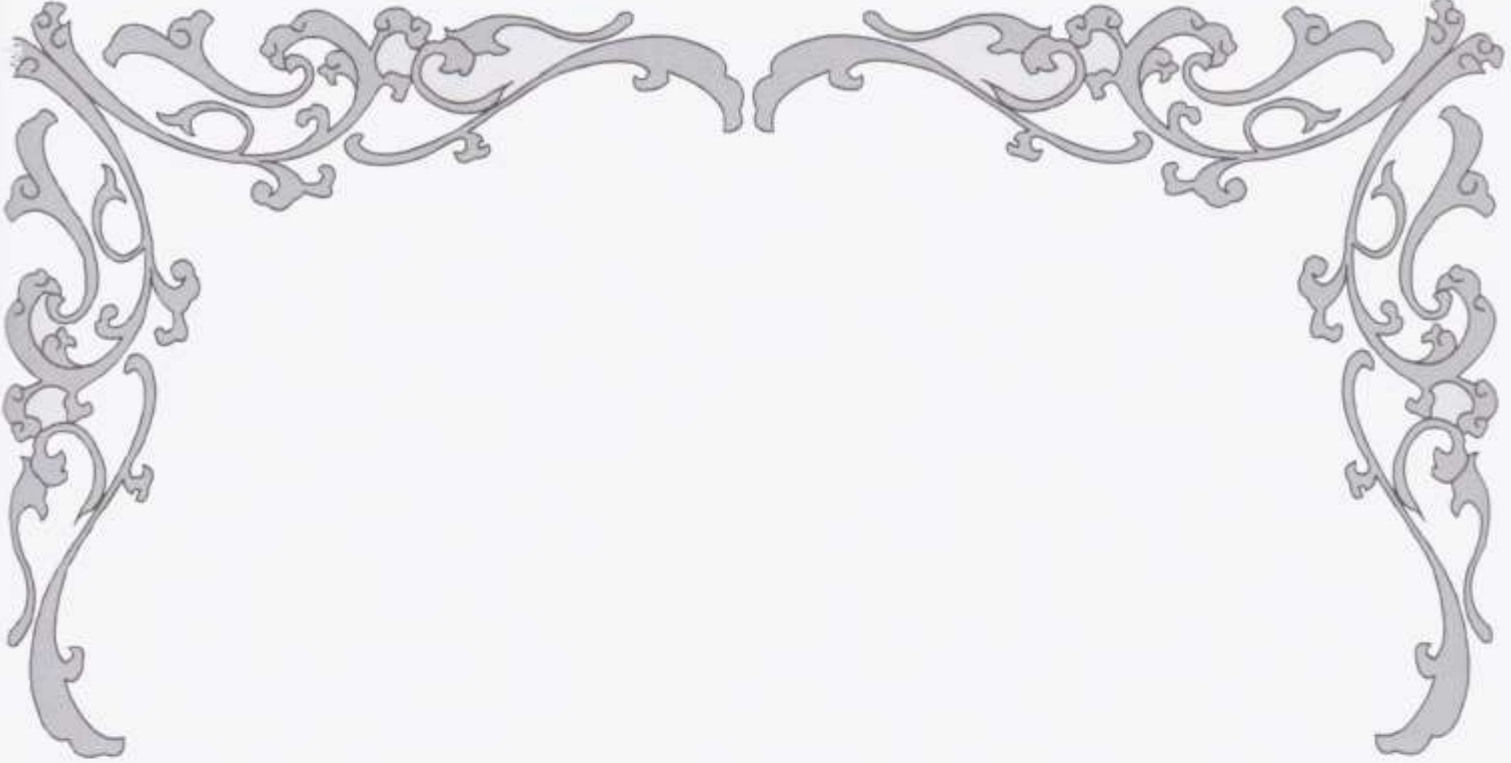
I can never thank my beloved and treasured teacher, Ash-Sheikhah Dr. Rehab Shaqaqi enough for all she has done for me over the long spread of time that she has been my teacher. She has encouraged me at all times, given me great advice and guidance, been extremely patient, and most of all, taught me a vast majority of what I know regarding the Qur'an. Without Allah's will and then her guidance, the last chapter of this part on the writing of the Qur'an would not be part of this book. It is the part of the book that I feel the most compassionate about since part of it is new material for the non-Arabs and not even studied much by the Arab speaking students of the Qur'an. May Allah guide her always and keep her and her children safe from all harm and grant her Al-Firdaws.

I also want to express my gratitude to my family who has always supported me and give my special appreciation to both my brother John for the picture on the cover of part one and my sister Edie for the picture on part three. Both pictures were taken near Westfield Wisconsin in the United States.

As usual, I thank my husband Ahmed for all the encouragement, patience, and assistance that he has given me through this part and all the parts of this series and in all my endeavors in seeking knowledge of the Qur'an. May Allah grant him all goodness in this world and the highest place in Paradise in the Hereafter. Ameen.

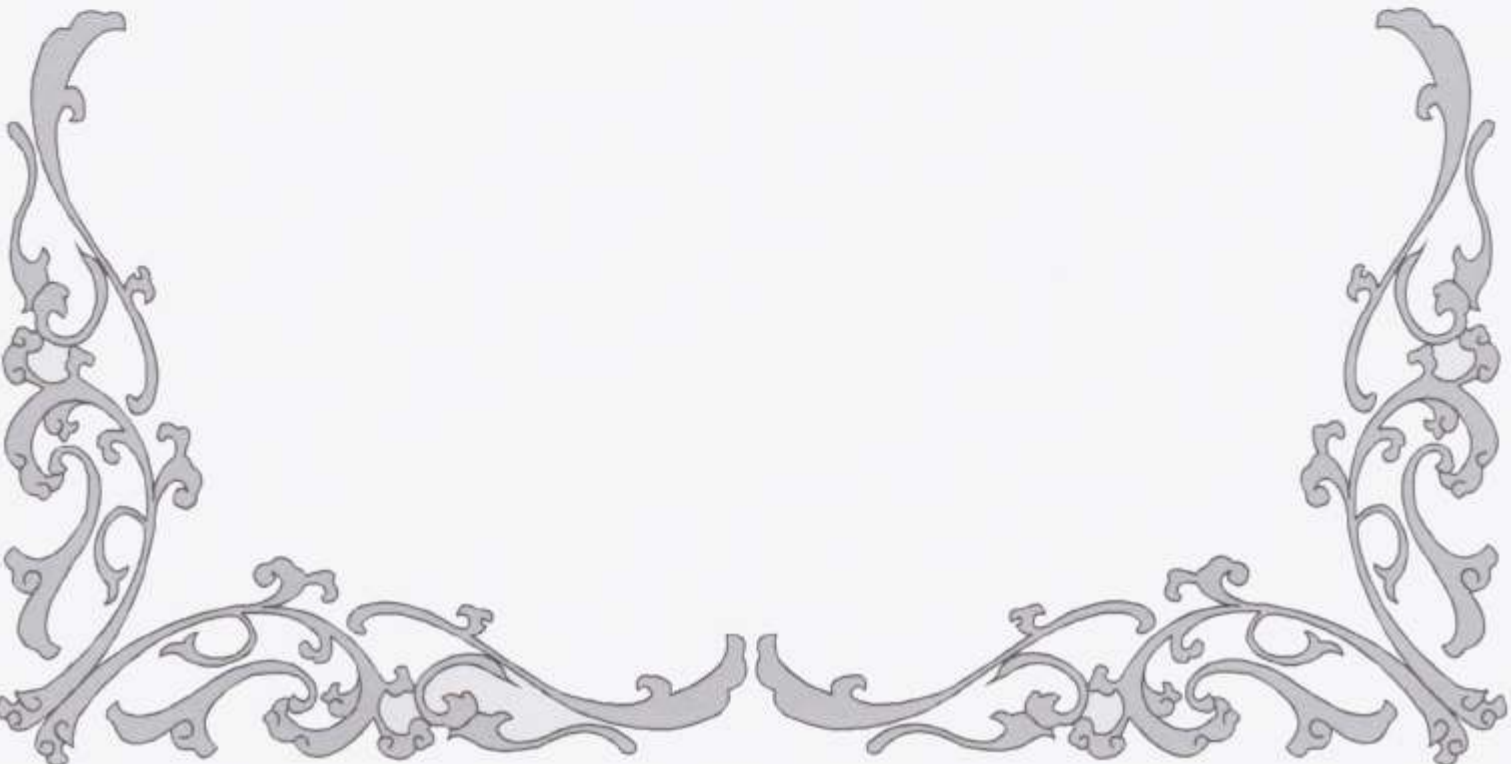
Kareema bint Henry Czerepiniski

August 10, 2006



The Stop

الموقف



الوقف The Stop

Introduction

One of the most important areas in the science of tajweed is knowledge of الوقف والابتداء (the stop and the start). The understanding of Allah's words cannot be realized nor comprehension of His meaning be achieved without this knowledge. One scholar described الوقف as: "The stop is the ornament of tilaawah, beauty of the reciter, announcement of the succeeding, understanding for the listener, pride of the scholar, and through it one knows the difference between two different meanings...."

Our righteous predecessors were extremely careful in teaching the knowledge of the stop and the start and it is well documented in authentic chains that the sahabah and those that followed them paid great attention to this knowledge. Many of the imams of recitation would not give accreditation (ijazah) ¹ to a student of the Qur'an until they acquired knowledge of the stop and start.

تعريف الوقف في اللغة: هو الكف والحبس

The linguistic definition of the stop: Halt and imprisonment.

تعريفه في الاصطلاح: هو قطع الصوت عند آخر الكلمة زمناً يُتنفس فيه عادة بنية استئناف القراءة لا بنية الإعراض عنها

Its applied definition: Cutting of the sound at the end of a word, usually for the period of time of breathing, with the intention of return to the recitation, not with the intention of abandoning the recital.

- The basmalah is required after the stop when beginning a surah.
- The stop can be at the end of an aayah, or in the middle of an aayah.
- It can never be in the middle of the word, or in between two words that are joined in writing such as stopping on "أَنْ" when written as a joined phrase "أَلَّنْ" in the aayah:

﴿ اُنْحَسِبْ الْاِنْسَنُ اَلَّنْ يَجْمَعَ عِظَامَهُ ۚ ﴾

¹ Ijazah of the Qur'an is given to a student of the Qur'an who recites the complete Qur'an with mastered tajweed by memory to a sheikh (or sheikhah) who has an authentic chain of transmission to the Prophet, ﷺ, and the sheikh (or sheikhah) then accredits their recitation as completely correct in all aspects and authorizes the student to transmit the Qur'an to others.

أقسام الوقف Divisions of the Stop

There are three divisions:

1. الوقف الاختياري The Optional Stop: This is what was intended by the reciter by his own choice, without any outside reasons. This is the type of وقف that will be discussed in this section.

2. الوقف الاضطراري The Compelled Stop: This is what comes forth to the reader as a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes. In these cases it is allowed to stop on the end of the word the reciter was at, even if the meaning is not complete. After the compelling state has passed, the reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start with what is sound for a beginning.

3. الوقف الاختباري The Test Stop: This is what is required of the student when being examined or taught by a teacher.

Some scholars add a fourth division of stopping called الوقف الانتظاري (the waiting stop). This stop is when the reader stops at a word that has more than one way of recitation, with the intention of resuming with the other way, when reading by combining all of the ways of recitation while being taught by or presenting the reading to a sheikh.

الوقف الاختياري The Optional Stop

ينقسم الوقف الاختياري إلى أربعة أقسام The optional stop is divided into four categories:

1. تام Complete
2. كاف Sufficient
3. حسن Good
4. قبيح Repulsive

الوقف التام The Complete Stop

Its definition: *هُوَ الْوَقْفُ عَلَى كَلَامٍ تَمَّ مَعْنَاهُ وَلَيْسَ مُتَعَلِّقًا بِمَا بَعْدَهُ لَا لَفْظًا وَلَا مَعْنَى تَعْرِيفُهُ* stop on an utterance complete in meaning and not attached to what follows it in grammatical expression or in meaning.

If something is attached in meaning, it means that the preceding and following words are attached in meaning, but not necessarily attached in grammatical structure.

Its rule: *يَحْسَنُ الْوَقْفُ عَلَيْهِ وَالْإِبْتِدَاءُ بِمَا بَعْدَهُ حُكْمُهُ* It is best to stop on it, and then start on what follows it.

This category of وقف is usually found at the end of an ayah, the end of each surah, and at the completion of stories in the Glorious Qur'an. This is exemplified in stopping on the aayah:

﴿مَلِكِ يَوْمِ الدِّينِ﴾ [الفاتحة: 4] *[Master of the Day of Recompense]* and then

starting with Allah's words: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: 5]

[It is You we worship and You we ask for help].

Another example of الوقف التام is when stopping on

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [البقرة: 5] *[and it is those who are the*

successful], then starting with the next aayah: ﴿إِنَّ الَّذِينَ كَفَرُوا﴾ *[Indeed, those*

who disbelieve...]. This is because the word "الْمُفْلِحُونَ" is attached to what

preceded it as to the characteristics of the believers, and what follows is separate from it, attached to the state of the disbelievers.

Sometimes the scholars differ as to where in an aayah there is a وقف تام, depending on their varied opinions of the tafseer as well as grammar of the aayaat.

الوقف الكافي The Sufficient Stop

: هُوَ الْوَقْفُ عَلَى كَلَامٍ تَمَّ مَعْنَاهُ وَتَعَلَّقَ بِمَا بَعْدَهُ مَعْنًى لَا لَفْظًا تَعْرِيفُهُ

Its definition: It is the stop on an utterance that is complete in meaning, and is attached to what follows it in meaning, but not in grammar. It can be at the end of an aayah, or in a middle of an aayah. It is called كافي or sufficient, due to its lack of attachment grammatically to what follows, even though it is attached in meaning.

Its rule: يَحْسَنُ الْوَقْفُ عَلَيْهِ وَالْإِنْتِدَاءُ بِمَا بَعْدَهُ كَالْوَقْفِ التَّامِ. It is advisable to stop on it, and start with that which follows, just as in the complete stop.

Examples of الوقف الكافي with the star symbol * showing in the English meaning of the aayah where stop would be, and the word or aayah marker in red showing the stop in the aayah itself:

➤ Stopping on the word ﴿يُنْفِقُونَ﴾ "they spend" is a وقف كافي.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ ﴿ [البقرة: 4-3]

And from which we have given them in wealth, they spend. And those that believe in that which was revealed to you.*

➤ Stopping on the word ﴿يُوقِنُونَ﴾ "certain".

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ﴿ [البقرة: 4-5]

And in the Hereafter, they are certain. They are on guidance from their Lord.*

- Stopping on the word ﴿ خَلِيفَةً ﴾ :

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيفَةً ۖ قَالُوْۤا اَتَجْعَلُ

فِيْهَا مَنْ يُّفْسِدُ فِيْهَا ۖ ﴾ [البقرة: 30]

And [mention, O Muhammed], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." * They said, "Will You place upon it one who causes corruption therein....

الوقف الحسن The Good Stop

تعريفه Its Definition: هو الوقف على كلام تم معناه وتعلق بما بعده لفظاً ومعنى
utterance, complete in its meaning, but is attached to what follows it grammatically and in
meaning.

It could be attached grammatically such as stopping on a word that has a subsequent
adjective, therefore leaving out the adjective. It could be stopping on a conjunctive
sentence without the statement that the conjunctive was joining to. Another possibility is
stopping on an exceptional statement without the exception stated.

الوقف الحسن can be found at the end of an aayah, or in the middle of an aayah, just as the
other stops.

Reason for its name: It is called حسن or good due to the fact that stopping on it leads to
understanding of a meaning.

حكمه: يحوز الوقف عليه، ولا يحوز الابتداء بما بعده لتعلقه به لفظاً ومعنى إلا إذا كان رأس آية، فيحوز
الابتداء بما بعده لأن الوقف على رؤوس الآي سنة

Its rule: it is good to stop on it, but not good to start on what follows it, due to its
attachment to what follows grammatically and in meaning. An exception to this would be
the end of an aayah. Stopping on the end of an aayah is Sunnah.

Example:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الفاتحة: 2]

All the praises and thanks be to Allâh*, the Lord of the 'Alamîn.

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾

Who believe in the unseen *and perform prayer, and spend out of what We have
provided for them.

Note: Some scholars may consider a particular stop حسن (good), while others consider
the same stop كافي (sufficient), and still others تام (complete). This difference of opinion
stems from variances in conclusions as to the make-up of the grammatical sentence.

الوقف القبيح The Repulsive Stop

تعريفه: هو الوقف على ما لا يؤدي معنى صحيحاً وذلك لشدة تعلقه بما بعده لفظاً ومعنى

Its Definition: It is the stop on what does not give a correct meaning, and that is due to its strong attachment to what follows in grammar, and in meaning.

It would be قبيح (repulsive) if one stopped on the adjective without the noun, such as in:

﴿ ذِكْرُ رَحْمَتِ رَبِّكَ ﴾ [مريم: 2]

(This is) a mention * of the mercy of your Lord

It would also be قبيح (repulsive) if one stopped on the verb without the subject, as in:

﴿ قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ ﴾ [المائدة: 115]

Said * Allâh: "I am going to send it down unto you."

There are many examples of these. الوقف القبيح is not limited to just these categories.

Any time the phrase is incomplete in grammar and meaning it is قبيح (repulsive). Some other examples follow:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ [الفاتحة: 2]

All the praises * be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).

﴿ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ﴾ [الأنبياء: 104]

And (remember) the Day when We shall roll up* the heavens like a scroll rolled up for books.

﴿ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ﴾ [البقرة: 51]

And (remember) when We appointed for Mûsâ (Moses) forty* nights

There are degrees of repulsiveness in وقف فبيح, where one stop can be more repulsive (أفح) than another place.

Stopping on a phrase with no meaning:

﴿ الْحَمْدُ ﴾ ﴿ بِسْمِ ﴾

1. Stopping on a word signifying a meaning other than what Allah, the Perfect wants:

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾

[الأنعام: 36]

*It is only those who listen (to the Message) whom will respond (benefit from it), and the dead (disbelievers) *, Allâh will raise them up, then to Him they will be returned (for their recompense).*

2. Stopping on a word signifying the opposite of what Allah سبحانه, wants:

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى ﴾ [النساء: 43]

*O you who believe! Approach not As-Salât (the prayer) * when you are drunken*

﴿ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴾ [الشورى: 48]

*We have not sent you * (O Muhammad (peace and blessings of Allah upon him)) as a Hafîz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them).*

These stops obviously corrupt the meaning. It is then necessary for those whose breath cuts off at these places to go back one or two words so that phrase is joined together into the intended meaning.

3. Stopping on a place that signifies that which is not a suitable description of The Exalted, or that which contradicts our creed (note the asterisks for places that it is not appropriate to stop):

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً ﴾ [البقرة: 26]

*Verily, Allâh is not ashamed * to set forth a parable even of a mosquito*

﴿ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ [البقرة: 258]

So the disbeliever was overwhelmed [by astonishment], And Allāh * guides not the wrongdoing people.

﴿ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۗ وَلِلَّهِ أَلْمَلُ الْأَعْلَى ﴾ [النحل: 60]

[

For those who believe not in the Hereafter is an evil description, and for Allāh * is the highest description.

4. Stopping on a negative and the exception to it follows:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾ [محمد: 19]

So know (O Muhammad) there is no deity * but Allāh

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذاريات: 56]

And I (Allāh) created not the jinn and mankind * except that they should worship Me (Alone).

One must be very careful not to stop on these kinds of stops, especially the last two categories.

5. وقف قبيح (the arbitrary stop) follows the وقف التعسف. Some reciters stop on their own whims without following the meaning and grammatical make-up of the verse:

﴿ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴾ [البقرة: 286]

Pardon us and grant us Forgiveness. Have mercy on us. You * are our Maulā (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

﴿ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ﴾ [المائدة: 116]

He will say: "Glory be to You! It was not for me to say what I had no* right (to say).

حُكْمُهُ: لَا يَحُوزُ الْقَارِئُ تَعَمُّدَ الْوَقْفِ عَلَى شَيْءٍ مِنْ هَذِهِ الْوُقُوفِ وَمَا شَاكِلَهَا إِلَّا لِضَرُورَةٍ كَضَيْقِ نَفْسٍ أَوْ غَطَاسٍ أَوْ نَسْيَانٍ

Its rule (الوقف القبيح): These stops and those similar to them are not allowed intentionally, except when compelled such as in shortness of breath, sneezing, or forgetting.

After the state that compelled the stop has elapsed, the reader then must repeat one, two, or more words, as necessary to convey the correct and sound meaning. Sheikh Ibn Al-Jazaree pointed this out in his work: منظومة: الْمُقَدِّمَةُ فِيمَا يَحِبُّ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ

وَعَبْرُ مَا تَمَّ قَبِيحٌ وَلَهُ الْوَقْفُ مُضْطَرًا وَيَبْدَأُ قَبْلَهُ

الوقف اللازم The Required Stop²

هُوَ الْوَقْفُ عَلَى كَلِمَةٍ تَبَيَّنَ الْمَعْنَى وَلَا يُفْهَمُ هَذَا الْمَعْنَى بِدُونِ هَذَا الْوَقْفِ. وَقَدْ يُسَمَّى بِالْوَقْفِ الْوَاجِبِ، وَيُلْحَقُ بِالْوَقْفِ الْكَافِي.

It is the stop on a word which explains the meaning, and this meaning would not be understood without this stop. It is also called the required stop and it follows the الوقف الكافي.

² Some modern tajweed books add a sub category to both the complete and sufficient stop called الوقف اللازم. Imam Al-Jazaree did not have these sub categories. We should try to stop all on كاف or تاء stops.

Stop signs in the Medinah Complex printing of the Qur'an

There are different printings of the Qur'an and scholars of each different printing have determined when and where to put a sign for stopping, with different signs having different meanings. The following signs are found in the Medinah Printing Complex copy of the Qur'an:

Symbol	Meaning	Example
ج	This means it is allowed to stop on this word. The letter جيم stands for جائر.	﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾
صل	This stop indicator means it is allowed to stop, but continuing is better. The letters ص، ل، ي pronounced الصلى mean الوصل أولى.	﴿ وَعَلَىٰ أَبْصَرِهِمْ غِشْوَةٌ ﴾
قل	In this case the indicator means that it is allowed to stop, and that it is better to stop. The letters: ق ل ي are pronounced قلى and mean الوقف أولى.	﴿ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ﴾
◌ْ	This indicator shows that that is required to stop and that not stopping on this word could change the intended meaning of Allah's words.	﴿ فَلَا تَحْزَنْكَ قَوْلُهُمْ ﴾
لا	The word لا is used as an indicator either not to stop, or not to stop on the marked word and start on the following word. Sometimes stopping on the word marked this way is allowed, but starting on the next word is not.	﴿ تَخْرُجُونَ الرُّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ﴾

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The Start

الابتداء

الابتداء The Start

The start in the perception of scholars of recitation refers to resumption of recitation after cutting off recitation or stopping. The start is only by choice in contrast to the stop, which may be by choice or compulsion. For that reason it is demanded of the reader when beginning, that he/she start his/her recitation with an independent phrase that conveys the intended meaning, not attached to that which precedes it grammatically.

قاعدة: يُحْزَرُ الْإِبْتِدَاءُ بِمَا يَغْدُو الْوَقْفَ التَّامَّ أَوْ الْكَافِيَ جَوَازًا مُطْلَقًا وَيُحْزَرُ الْإِبْتِدَاءُ بِمَا يَغْدُو الْوَقْفَ الْحَسَنَ إِنْ كَانَ رَأْسَ آيَةٍ فَقَطْ

Its rule: It is allowed to begin with what comes after a complete or sufficient stop under any circumstances, and allowed to start with that which comes after a good stop, only if it is the end of an aayah.

Note: This is only after a وَقْف and NOT after قَطْع (stopping and cutting off recitation).

The start can be divided into two types:

1. الْإِبْتِدَاءُ الْجَائِزُ The allowed start
2. (الْإِبْتِدَاءُ الْقِيح) The start that is not allowed الْإِبْتِدَاءُ غَيْرُ الْجَائِزِ

الابتداء الجائز The Allowed Start

هُوَ الْإِبْتِدَاءُ بِكَلَامٍ مُسْتَقِلٍ مُعْنًى وَبَيِّنٍ مَعْنًى أَرَادَهُ اللَّهُ تَعَالَى وَلَا يُخَالِفُهُ تَعْرِيفُهُ
Its Definition: It is starting with an independent meaningful phrase that makes clear the connotation that Allah desires, and does not contradict it.

All starts after a وَقْف تَام (complete stop) or وَقْف كَافٍ (sufficient stop) are allowed, but starts after قَطْع (cutting off recitation) should only be after a وَقْف تَام. Starting after a وَقْف حَسَن is allowed only if the start is the beginning of an aayah and this إِبْتِدَاء can only be after a وَقْف never after قَطْع.

Many scholars call الْإِبْتِدَاء after a وَقْف تَام, "إِبْتِدَاء تَام", (complete start) and الْإِبْتِدَاء after a وَقْف حَسَن, "إِبْتِدَاء حَسَن", (good start).
 "إِبْتِدَاء كَافٍ", (sufficient start), and الْإِبْتِدَاء after a وَقْف حَسَن, "إِبْتِدَاء حَسَن", (good start).
 We repeat the warning one more time, الْإِبْتِدَاء الْحَسَن is only allowed at the beginning of an aayah which follows الْوَقْف الْحَسَن that was at the end of the preceding aayah.

الابتداء غير الجائز The Start that is not allowed

هُوَ الْإِبْتِدَاءُ الَّذِي يُلْغِي الْمَعْنَى الْمُرَادَ أَوْ يُفْسِدُهُ أَوْ يُغَيِّرُهُ تَعْرِيقَهُ

Its Definition: It is the start that cancels out the intended meaning, or corrupts it, or changes it.

الابتداء can in this case run from قبيح to أقبح. One type of ابتداء قبيح (repulsive start) is beginning with that which is attached to what preceded it grammatically and in meaning. An ابتداء أقبح would be when starting with a word that leads to a meaning other than that Allah, The Exalted, wants, or a meaning that is in disagreement with our creed. Purposely starting in one of these places is sinful. Examples of this are as follows:

﴿ وَقَالُوا أَخَذَ اللَّهُ وَلَدًا ﴾ [البقرة: 116]

And they say: *Allāh* has begotten a son

﴿ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَحْنُ أَغْنِيَاءُ ﴾

[آل عمران: 181]

Indeed, *Allāh* has heard the statement of those (Jews) who say: "*Truly*, *Allāh* is poor and we are rich!"

﴿ وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُرُ ﴾ [المائدة: 18]

And (both) the Jews and the Christians say: "*We* are the children of *Allāh* and His loved ones."

A stop may be حسن and starting on what follows قبيح or repulsive, if it ruins the intended meaning. An example of this is found in *سورة الممتحنة* of *ayah 1*:

﴿ تَخْرُجُونَ الرُّسُولَ * وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ﴾ [الممتحنة: 1]

A reader stopping on the word الرَّسُول, would be stopping on a وقف حسن; but starting

with what follows وَإِيَّاكُمْ أَنْ تُؤْمِنُوا is a ابتدأ قبيح (repulsive start). The meaning would then be that of a warning, stating be careful not to believe in Allah. Obviously this is a very bad start indeed.



The Cut Off

المقطع



القطع The Cut Off

Its linguistic definition: The separation, to put an end to something. الإبانة والإزالة

Its applied definition: Cutting off the recitation and ending it. قطع القراءة والانتهاؤها منها

With the cut off, the reader changes to a different state outside the state of recitation. The قطع can only be at the end of an aayah, in difference to the وقف which can be at the end of an aayah, or in the middle of an aayah. If the reader returns to reciting the Qur'an after cutting off, then he/she should start with الاستعاذة, and if starting a surah, the basmalah also. If the reader is starting in the middle of a surah, he/she has the choice of adding the basmalah after the استعاذة or not. Care should be given when cutting off the recitation so that the cut off is on an aayah giving full correct meaning. The reader should not tie himself/herself down to stopping on the end of a رُبع or at a حِزْب (half juz' mark), or at the end of a juz', nor that he/she start his recitation at the beginning of one of these sections. Many times the end of these sections is very much attached to what follows it, and it is inappropriate to cut off the recitation at these points. A few examples follow of the ends of أَجْزَاء (plural of juz') that are very connected to the first aayah of the subsequent new juz'. This is not a complete listing and there are many times that the end of a juz' is tied in meaning and in grammar to the beginning of the next juz'.

﴿ ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي الْخَائِبِينَ ﴾

﴿ وَمَا أَتَّبِرُ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾

[يوسف: 52-53] ﴿ غَفُورٌ رَحِيمٌ ﴾

[Then said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence. And, verily! Allāh guides not the plot of the betrayers." * "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

﴿ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴾ [التوبة: 92-93]

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihād). * The ground (of complaint) is only against those who are rich, and yet ask exemption.

﴿ إِنِّي كُنْتُ مِنَ الْغَافِلِينَ ﴾ [التوبة: 94-95]

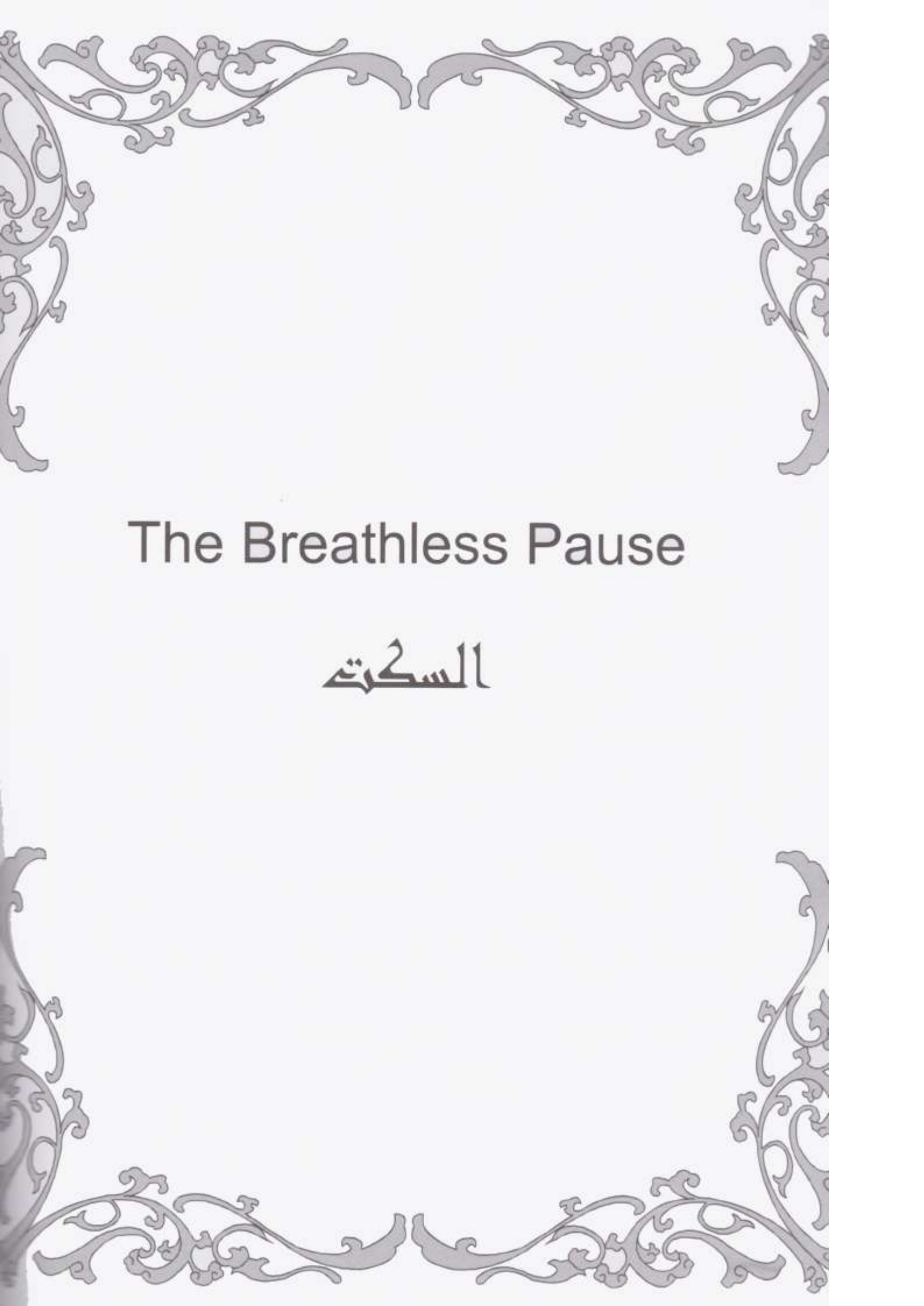
﴿ إِنِّي كُنْتُ مِنَ الْغَافِلِينَ ﴾ [التوبة: 94-95]

﴿ إِنِّي كُنْتُ مِنَ الْغَافِلِينَ ﴾ [التوبة: 94-95]

﴿ إِنِّي كُنْتُ مِنَ الْغَافِلِينَ ﴾ [التوبة: 94-95]

"Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly." * There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"

It is therefore not appropriate to cut off the reading at these points, or to begin the subsequent reading with what follows. The division of the Qur'an into ajzaa' and other sections is not part of the revelation, rather it was done by independent judgment.

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The Breathless Pause

السكوت

السكوت The Breathless pause

المنع تعريفه في اللغة : Its language definition: Forbiddance

: قَطَعَ الصَّوْتِ عَلَى حَرْفٍ قُرْآنِيٍّ بِزَمْنٍ لَا يَتَنَفَّسُ فِيهِ عَادَةً بَيِّنَةٌ اسْتِثْنَاءُ الْقِرَاءَةِ. تعريفه في الاصطلاح

Its applied definition: Cutting off the sound on a Qur'anic letter for a time without taking a breath, usually with the intent of returning to the recitation.

Places that حفص عن عاصم من طريق الشاطبية has a سكت

It has been related that حَفْصٌ عَنْ عَاصِمٍ مِنَ الشَّاطِبِيَّةِ would stop gently without breathing while in the state of continuing his recitation in four places of the revelation.

حكمه: **Its rule:** It is required to read these four places with a سَكْتٌ when continuing reading in the recitation of Hafs 'an 'Aasim by the way of Ash-Shatibiyyah.

1. Imam حفص read with a سَكْتٌ on the أَلِف substituted in place of the tanween in the word

﴿عَوَجَا﴾, at the beginning of surah الكهف, when joining the first aayah with the next

one, then would read ﴿قَيِّمًا﴾. This doesn't mean that it is not allowed to stop on the

word ﴿عَوَجَا﴾ since it is the end of an aayah:

﴿وَلَمْ تَجْعَلْ لَهُ عَوَجًا ۖ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا﴾ [الكهف: 2-1]

2. There is also a مسكوتة after the word ﴿مَرَقَدِنَا﴾ in surah يس aayah 52, then the reading continues with the next phrase: ﴿هَذَا مَا وَعَدَ الرَّحْمَنُ﴾. It is allowed to stop on the word ﴿مَرَقَدِنَا﴾, then there obviously would be no مسكوتة:

﴿قَالُوا يَنْوِيلُنَا مِنْ بَعَثْنَا مِنْ مَرَقَدِنَا^{٥٢} هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ ﴿٥٢﴾﴾ [يس: 52]

The recitation of حفص من طريق الشاطبية also reads the word ﴿مَنْ﴾, with a مسكوتة in aayah 27 of surah القيامة, then he continues with the word ﴿رَاقٍ﴾. There is إظهار of the إدغام since the مسكوتة prevents إدغام:

﴿وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾﴾ [القيامة: 27]

3. حفص من طريق الشاطبية also has a مسكوتة on the لام of the word ﴿بَلَّ﴾ with إظهار of the لام because the مسكوتة prevents the إدغام in aayah 14 of surah المطففين. He then recites the next word ﴿رَانَ﴾:

﴿كَلَّا بَلَّ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾ [المطففين: 14]

NOTE: These four مسكوتات are required when reading these words in continuum with what follows, when reciting by the Shatabiyyah way of Hafs.

There are also سكّات جائزة (allowed breathless pauses) in two different places in the Qur'an. This means there is more than one allowed way of reading in these places.

1. The first allowed سكّات is between the end of surah الأنفال and the beginning of surah التوبة.

﴿ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ ﴿ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ ﴾

The allowed سكّات is on the letter ميم of the word ﴿ عَلِيمٌ ﴾ then the recitation continues

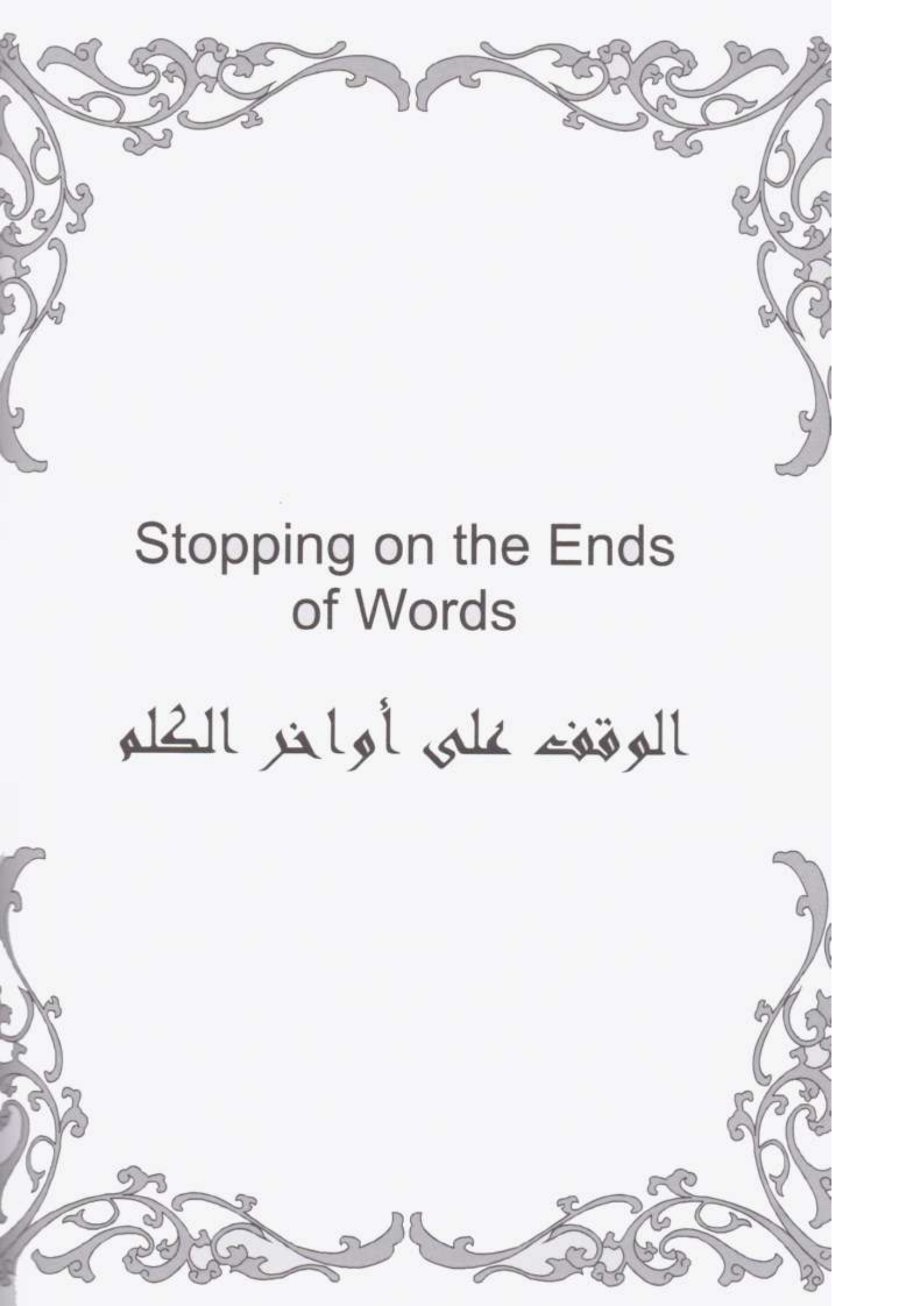
with ﴿ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ ﴾.

2. The second allowed سكّات is on the word ﴿ مَالِيَهُ ﴾, in aayah 28 of surah الحاقة when reading in continuation with the next aayah.

﴿ مَا أَغْنَىٰ عَنِّي مَالِيَهُ ﴾ ﴿ هَلَكَ عَنِّي سُلْطَانِيهِ ﴾ [الحاقة: 28-29]

We previously studied that there is another allowed way of reading, when joining these two aayaat, that is: عدم المسكوت مع إدغام الهاء في الهاء. Both of theses two ways of joining these two aayaat are allowable.

NOTE: There is a small سين above the words indicating the place of سكّات in the Glorious Qur'an.

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Stopping on the Ends of Words

الموقف على أواخر الكلم

Stopping on the Ends of Words الوقف على أواخر الكلم

The ends of words are classified as صحيح (strong) or مُعْتَلٍ (weak). When the end of a word is classified as صحيح (strong), this means the last letter is not an ألف or واو or a ياء. The last letter of this word can have a سكُون في حالي الوصل والوقف (sukoon when continuing or stopping), such as in stopping on the last word in this aayah:

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾ (11), or can be متحرك وعرض عليه السكون في الوقف (voweled and the sukoon is incidental or temporary when stopping, as in)

﴿ يَوْمَ تُبْلَى السَّرَائِرُ ﴾ (6). When the end of a word can be classified as مُعْتَلٍ (weak),

it means the last letter is an ألف or واو or a ياء. This is exemplified in the second two words of the aayah: ﴿ ثُمَّ دَنَا فَتَدَلَّى ﴾ (A).

The Stop on a Word With a Strong Ending. الوقف على الكلمة الصحيحة الآخر

It was stated in the previous paragraph that a word الصحيح الآخر (strong ending) can either have a sukoon in both states of وُفٍ and وُصِلٍ, or can have a incidental or conditional sukoon when stopping and voweled when continuing. If the end of the word has a sukoon, the stop can only be with a sukoon, as in

﴿ وَرَبِّكَ فَكَبِّرْ ﴾. If the end of the word was voweled and a sukoon was put on the

letter for stopping, (مُتَحَرِّكٌ وَعَرَضَ عَلَيْهِ السُّكُونُ لِلْوُقُوفِ), then there are five possible ways of stopping on it.

1. السكون المَحْضُ (the pure, unmixed sukoon)
2. الرُّومُ (giving only 1/3 of a vowel count)-to be discussed shortly
3. الإِشْمَامُ (a dhammah of the two lips, with no sound)-to be discussed shortly
4. الحَذْفُ (deletion)
5. الإِبْدَالُ (substitution)

Stopping with the رُوم and What is Allowed With it

الطلب تعريف الروم لغة: The linguistic definition of الروم The request

هو ضعف الصوت عند الوقف على الضمة أو الكسرة بحيث يذهب معظم صوته تعريفه في اصطلاحاً:

Its applied definition: It is weakening of the sound when stopping on a dhammah or a kasrah so that most of its sound disappears.

The scholars have determined that the weakening of the sound with a vowel in الروم, is such that it diminishes until it reaches only **one third** of a full vowel count. More is removed from the vowel than remains when reciting with the روم. The sound is weakened due to the shortening of its time and the lowering of the volume of the recitation. The listener close by can hear it, even if blind.

Stopping with الروم can be on the مَرْقُوع and مَجْرُور of conjugated words; and on the مضموم and مَكْشُور of non-conjugated words. It does not matter if the letter stopped on is مُحْذَف (without a shaddah), or مَهْمُوز مُشَدَّد (a hamzah) or not, مُنَوَّن (has a tanween) or not. If there is a tanween it **must not be**:

1. (فَتْحَة-مَنْصُوب (must not have a fathah).
2. اسم مقصور (a word with a tanween ending with alif maqsoora, as in هَدَى). The tanween in both of these cases is changed into an alif when stopping.

The الروم cannot be in a word ending with a fathah (فَتْحَة), regardless whether it is a conjugated word ending with a fathah (فَتْحَة) or a fixed fathah (فَتْحَة).

The reason for this is due to the lightness of the fathah (فَتْحَة) as well as its covertness. If some of it were emitted with a رَوْمٌ, all of it would be emitted. The فَتْحَة does not accept division; and this is in contrast to the ضَمَّة and كَسْرَة. Imam Ash-Shatibee in his prose: جَرَزُ الْأَمَانِي وَوَجْهُ التَّهَانِي, described the رَوْم in the following way.

بَصَوْتٍ خَفِيٍّ كُلُّ ذَاكِ تَتَوَلَّى	وَرَوْمُكَ إِسْمَاعُ الْمُحَرِّكِ وَأَقْفًا
And your "rawm" is listening to the vowel when stopping	With a hidden sound every close one {can hear}

Considerations when stopping with الرَّوْم

The rules for the letters and lengthenings are the same as when continuing reading.

1. مَدَّ اللَّيْنِ The soft lengthening

When stopping on the end of a word with a رَوْمٌ that is preceded with a لَيْنٌ, the مَدَّ اللَّيْنِ is dropped. The حرف اللين is recited with a "مَدًّا مَا", just as when continuing the recitation.

2. الرِّاءُ أَحْكَامُ الرِّاءِ مِنْ حَيْثُ التَّفْخِيمُ وَالتَّرْقِيقُ The rules of tafkheem and tarqeeq of the rāʾ

When stopping on a راء at the end of a word with a رَوْمٌ, there is observance of تَفْخِيمٌ وَتَرْقِيقٌ as would be observed when continuing the recitation. If there is a كَسْرَة on the راء, there would be تَرْقِيقٌ, and if there was a فَتْحَة or a ضَمَّة on the راء, there would be تَفْخِيمٌ.

Examples:

﴿عُقْبَى الدَّارِ﴾ ﴿وَالْفَجْرِ﴾ These words have تَرْقِيقٌ of the راء when stopping with رَوْمٌ, because they have a كَسْرَة when continuing.

﴿مُسْتَمِرٌّ﴾ ﴿سِحْرٌ﴾

These words have تَفْخِيمٌ of the راء when stopping with رَوْمٌ, due to the ضَمَّة pronounced when continuing.

3. القلقة The Qalqalah

If the last letter of the word that is to be stopped on with رَوْمٌ is a قلقة letter, the قلقة would not be apparent.

4. المَدَّ العارض للسكون The conditional sukoon lengthening

When stopping with a رَوْمٌ only two counts can be used, exactly like when continuing (المَدَّ الطَّبيعِي).

Stopping with the إشمَام and What is Allowed With It

تعريف الإشمَام: هُوَ عِبَارَةٌ عَنْ ضَمِّ الشَّقَتَيْنِ كَهَيْئَتِهِمَا عِنْدَ التَّطَلُّقِ بِالصَّمَةِ مِنْ غَيْرِ صَوْتٍ بُعِيدٍ تَسْكِينِ الْحَرْفِ الْمَضْمُونِ، إِشَارَةً إِلَى أَنَّ أَصْلَهُ الضَّمُّ.

The definition of the إشمَام: It is an expression of circling the two lips as they are shaped when pronouncing a dhammah, with no sound, a little bit after putting a sukoon on the letter that has a dhammah, indicating that its original vowel is a dhamm.

It is necessary that there be a space left between the two lips when executing the إشمَام. It is important that the إشمَام be after making a sukoon on the last letter, without relaxation. If relaxation occurs then there is سكون مُحْض only and no إشمَام. الإشمَام is seen visually and not heard audibly, which is why only one endowed with eyesight can perceive it. This is the opposite of الرَّوْمُ which is heard, but has nothing to do with vision. The إشمَام is allowed after a مَرْقُوع of a conjugated word, and a مَضْمُون of a non-conjugated word, excluding all other vowels. It is only suitable for words that end in a صَمَة, since it consists of making a صَمَة of the two lips. Imam Ash-Shaatibee, may Allah be Merciful to him, described the إشمَام in his prose, commingly known as مَثْنُ الشَّاطِيبَةِ, as:

يُسَكَّنُ لَا صَوْتَ هُنَاكَ فَيُصَحِّلَا

And the ishmam is closing the
lip shortly after

وَالْإِشْمَامُ إِطْبَاقُ الشَّفَاهِ بُعِيدَ مَا

Making sukoon without a sound
here even weak

Imam ibn Al-Jazaree explained the روم and إشماء as follows in his prose: المقدمة

وَحَازِرِ الْوَقْفِ بِكُلِّ الْحَرَكَةِ إِلَّا إِذَا رُمْتَ قَبْضُ الْحَرَكَةِ

إِلَّا بِفَتْحٍ أَوْ بِنَسْبٍ وَأَشْمٍ إِشَارَةً بِالنَّصْبِ فِي رَفْعٍ وَضَمٍّ

And beware (حاذر) of stopping
with a vowel

Except if you made a روم then
part of a vowel

Except with a فتحة or a nasb¹ and
make إشماء

By indicating a ضمة with raf'a
and ضم

Stopping with a pure sukoon, and what is allowed with it

The sukoon is tantamount to removing the vowel on the letter that is being stopped on. الخالى المجرد أو الخالى من الروم والإشمام can be defined as: meaning: clearly void or free from الروم and الإشمام.

السكون المحض can be on all مرفوع ومنصوب ومخروور of المعرب (conjugated words), and on the ممي of مبني (non-conjugated words). It can be on a word that ends with a شدة or without, and ends with a tanween, or not, but cannot be on a word that ends

with تنوين منصوب (a tanween that has a fath), as in ﴿حُوبًا كَبِيرًا﴾.

As previously stated السكون المحض is not allowed when the word stops with an alif, a wow, or a ya'. These are not ساكن صحيح.

¹ Note: The word nasb generally but not always refers to a conjugated word ending with a fathah. The word raf'a, also generally, but not always refers to conjugated a word ending with a dhammah.

That which can be stopped only on with a pure sukoon, and روم and إثمam are not permitted

1. That which has a sukoon on the end of the word when continuing and when stopping, as in:

﴿وَرَبَّكَ فَكَبِّرْ﴾ ﴿قُمْ فَأَنْذِرْ﴾

2. Conditional vowelization. That which is voweled when continuing with a presented vowel to eliminate the meeting of two non-voweled letters, as in:

﴿أَنْ أَنْذِرِ النَّاسَ﴾
﴿وَلَا تَحْزَنْوْا وَأَنْتُمْ الْآعْلَوْنَ﴾

Included in عارض الشكل (conditional or incidental vowels) are the words ﴿حِينَئِذٍ﴾ and ﴿يَوْمِئِذٍ﴾, because the kasrah on the ذال is presented. The روم and إثمam are forbidden from the presented vowel in general because its origin was a sukoon.

3. That which has a fathah (فَتْحَة) on it a conjugated or permanent (not incidental) fathah (فَتْحَة), but not with a tanween. Examples:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ This is a conjugated fathah (فَتْحَة)

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ This is a permanent or fixed fathah (فَتْحَة)

﴿الَّذِي يُخْرِجُ الْخَبَاءَ﴾ This is a conjugated fathah (فَتْحَة)

4. هاء التأنيث وهي قسمان The female هاء which has two divisions:

a. هاء مربوطة A division that was written with هاء مربوطة This is exemplified

in: ﴿مَغْفِرَةً﴾ ﴿الْجَنَّةَ﴾. All agree that these words have سكون مخض when

stopping, and no إشتام أو روم are allowed. This is due to that fact that الروم والإشتام make clear the vowel of the letter that is being stopped on (when the word is read continuing), here being the letter هاء which has no vowel when continuing because it is exchanged for تاء. This تاء is not present when stopping, instead these words are stopped on with the letter هاء. الروم والإشتام are not used in a letter whose vowel is not on it but on a different, exchanged letter.

b. تاء رسم بالثاء المبسوطة A division that was written with an open تاء.

This division, according to خفص, can be stopped on three possible ways: السكون المخض, depending on the vowel of the تاء when continuing. If it has a ضمة, it can be

stopped on all three ways, as in: ﴿وَجَنَّتْ نَعِيمٍ﴾. If it has a kasrah on it, stopping

with a سكون مخض and روم are allowed, as in:

﴿وَبِنِعْمَتِ اللَّهِ﴾. If it has a fathah (فتحة), it can only be stopped on with السكون

as in: ﴿رَحِمَتْ رَبِّكَ﴾. It is to be noted that the هاء التأنيث is always conjugated, and never fixed in vowel.

5. هاء الضمير (The pronoun or possessive pronoun هاء)

The pronoun هاء which is found only at the end of words can be stopped with an absolute sukoon, and all are agreement with this. There is a difference of opinion as to whether it can be stopped with الروم and الإشتام. There are three schools of thought concerning this:

a. المذهب الأول The first school of thought: مَنعُ الرُّومِ والإِشْتَامِ فِيهَا مُطْلَقًا Complete

forbiddance of there being روم and إشتام on the هاء, using the هاء التأنيث as a gauge because of the similarity between it and the هاء الضمير when stopping.

b. المذهب الثاني The second school of thought: جَوَازُ الرُّومِ والإِشْتَامِ تَبَعًا لِحَرَكَةِ الْهَاءِ عِنْدَ

الْوَصْلِ Allowance of روم and إشتام depending on the vowel of the هاء when continuing.

c. المذهب الثالث The third school of thought: It is divided into sections, and according

to Imam ابن الجسري, it is the most correct school of thought. This school of thought is called مذهب التفصيل. There is forbiddance of روم and إثمَام in four states, and allowance of them in all other states, which in Arabic is: مَنَعَ الرُّومَ وَالْإِثْمَامَ فِي أَرْبَعِ صُورٍ وَحَوَازِهَا: فِيمَا عَدَاهَا.

These four states that forbid الروم والإثمَام in this school of thought are:

- 1) هاء, When a ياء saakinah occurs before a هاء, أن يَقَعَ قَبْلَ الْهَاءِ يَاءٌ سَاكِنَةٌ سَوَاءٌ كَانَتْ مَدِّيَّةً أَوْ لَيِّنِيَّةً whether it is a ياء مدّية or ياء لينية, such as in: ﴿وَلَا بُؤْيَاهُ﴾ ﴿أَنْ أَرْضَعِيهِ﴾.
- 2) هاء, When a واو saakinah occurs before the هاء, with no difference being made to whether the واو saakinah is a واو مدّية or واو لينية as in: ﴿فَلَمَّا رَأَوْهُ﴾ ﴿حَرَقُوهُ﴾.
- 3) ﴿حَقَّ قَدْرُهُ﴾ When a kasrah precedes it: ﴿حَقَّ قَدْرُهُ﴾.
- 4) ﴿إِنْ كُنْتُ قُلْتُهُ﴾ When a dhammah precedes it: ﴿إِنْ كُنْتُ قُلْتُهُ﴾.

There then remains in this school of thought after the four previous forbidding states, **three states that permit in them stopping on the هاء الضمير** with روم and إثمَام, in addition to the complete sukoon. They are:

- 1) هاء: When a lengthened alif occurs before the هاء: ﴿وَشَرَّنَاهُ﴾.
- 2) ﴿فَقَدْ عَلِمْتُهُ﴾ When a fathah (فَتْحَة) precedes it: ﴿فَقَدْ عَلِمْتُهُ﴾.
- 3) ﴿فَلْيَصُمَّ﴾ When a true sukoon precedes it: ﴿فَلْيَصُمَّ﴾.

It is to be noted that the هاء الضمير is never conjugated, and is fixed with either a ضمة or a كسرة. The هاء الضمير can be stopped on with رُوم and إشمَام in the three previously discussed allowable states, according to its vowel when continuing. If it has a ضمة, then it can be stopped on with a complete sukoon, or with روم, or with إشمَام. If it has a كسرة it is allowed to stop on it with رُوم or with a complete sukoon only.

هاء الوقف على هاء الضمير Stopping on the pronoun هاء

مذهب التفصيل

The divisional school of thought

منع الروم والإشمام فيها في أربع صور
وَحَوَازِهَا فيما عداها There is

forbiddance of روم and إشمام in four states, and allowance of them in all other states.

جواز الروم
والإشمام
Allowance
of الروم
والإشمام

منع الروم
والإشمام
Forbiddance
of الروم
والإشمام

أن يقع قبل الهاء
الف مكية When
a lengthened
alif occurs
before the
هاء.

أن يقع قبلها فتحة
When a
fathah (فتحة)
precedes it

أن يقع قبلها ساكن
When a
true sukoon
precedes it.

Depending on
vowel of هاء

مذهب الجواز

The allowed school of thought

جواز الروم والإشمام إلى جانب
السكون المحض

Allowance of روم and إشمام in
addition to a pure sukoon.

مذهب المنع

The forbidding school of thought

منع الروم والإشمام مطلقاً
والوقف بالسكون المحض فقط

Forbiddance of روم and
إشمام stopping is only with
a pure sukoon.

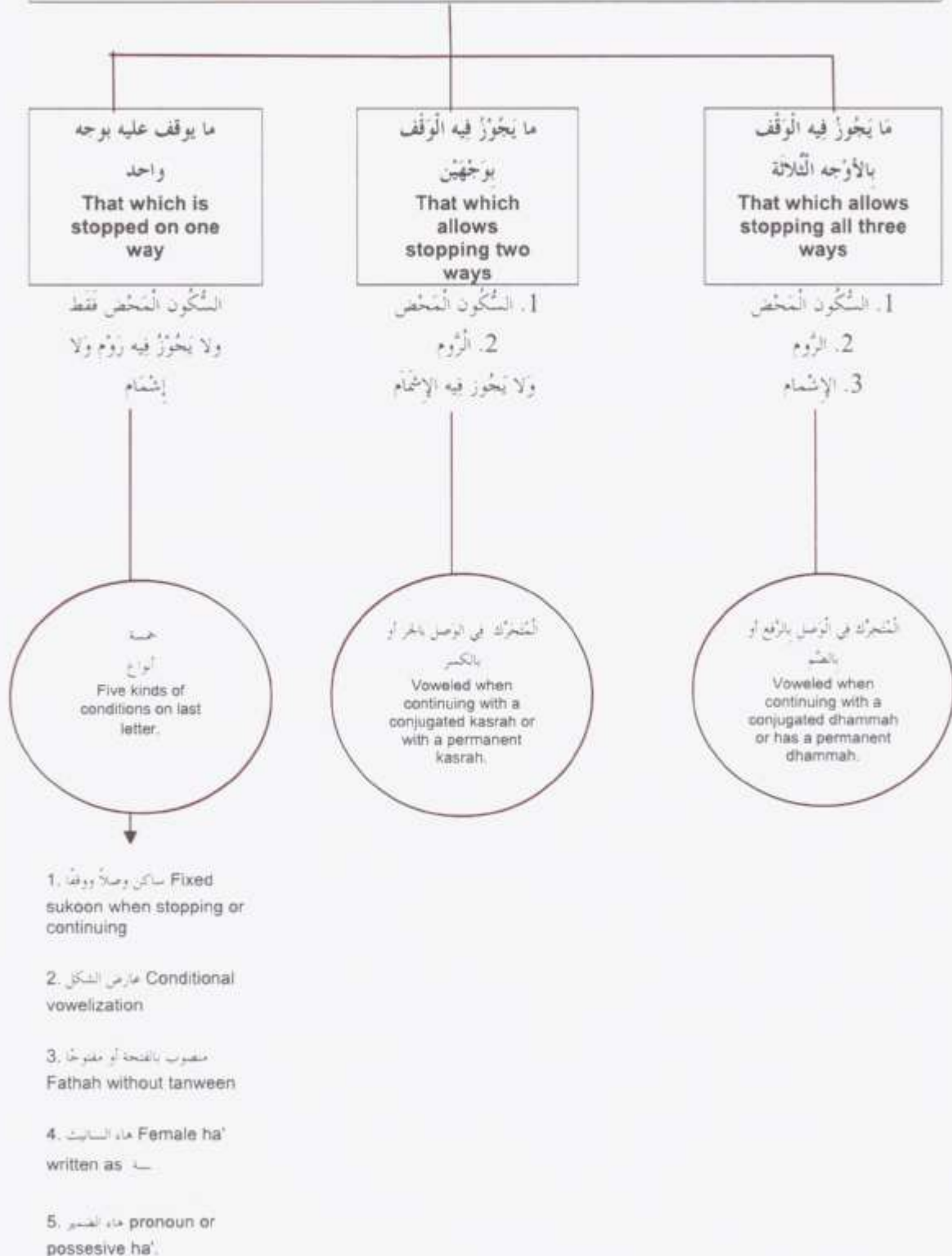
مضمومة

مكسورة

السكون المحض
الروم
الإشمام

1. السكون المحض
2. الروم

Three divisions of stopping on the end of a word, using the three previously studied sections



Stopping with Deletion الوقف بالحدف

Stopping with deletion can be in three places.

1. **التنوين من المرفوع والمنحدر** The dhammah and kasrah tanween. The نون ساكنة of the tanween is deleted. This is exemplified in the words of Allah the Exalted:

﴿ إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴾

2. **هاء الضمير** The lengthening of the vowel of هاء الضمير. The هاء الضمير is deleted when stopping whether the lengthening was a واو or a ياء. An example is when stopping on the end of aayah 7 below:

﴿ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴾ [النمل: 7]

3. **الياءات الزوائد عند من أثبتها في الوصل فقط** The extra ya' for those who establish them when continuing. This occurs only once the way we read (حفص عن عاصم), and that is in the word آتَان in surah النمل: 36 ﴿ فَمَا آتَانِىَ اللَّهُ خَيْرٌ ﴾. In the above

aayah, the word آتَانِىَ is read with an established ياء with a fathah (فتحة) on the end of it, when continuing. When stopping on this word, there are two ways that are allowed by حفص. One of these ways is by deleting the ياء, the other allowable way is by keeping the ياء.

Stopping with Substitution الوقف بالإبدال

There are two cases of stopping with إبدال. The first case consists of the following three types of tanween.

1. The tanween with a fathah (فتحة), regardless if the alif is written with it or not, as in:

﴿بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً﴾

﴿وَكَفَى بِاللَّهِ حَسِيبًا﴾

2. The tanween in all alif maqsoora, no matter what their conjugation, since they are all written with a fathah (فتحة). Examples can be found in the following aayaat:

﴿أَوْ كَانُوا غُرَى﴾ ﴿وَهُوَ عَلَيْهِمْ عَمَى﴾

3. Stopping on the word of "إذا" when it has a tanween, as in:

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾

The tanween is changed into an alif in all three of these types explained above. Similar to these is the نون التوكيد الخفيفة (light emphasized noon) in two places in the

Qur'an, aayah 32 in surah Yusuf: ﴿وَلْيَكُونَا مِنَ الصَّغِيرِينَ﴾ and aayah 15 in

surah Al-'Alaq ﴿لَنَسْفَعًا بِالنَّاصِيَةِ﴾

The second case

This case consists of هاء التانيث that is at the end of a singular noun. تُبدل هذه التاء هاءً عند الوقف. In these cases the تاء is changed into a هاء when stopping. Examples are in the following:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

If the noun ending with the هاء التانيث has a tanween, as in ﴿نَارُ حَامِيَةٍ﴾, the tanween is deleted when stopping and the تاء is changed into a هاء, and the word is stopped with a سكون محض.

Application of stopping on the ends of words

We now can apply the different ways of stopping on one word in recitation.

❖ If we stop on the word السَّمَاءُ, it can be stopped on in the following ways:

1. مدّ عارض للسكون and/or مدّ واجب متصل with سكون محض (مدّ يسبب). counts (taking in to account the lesson on يسبب).
2. رُوم with مدّ واجب متصل only, the مدّ will be only four or five counts since روم is as when continuing.
3. إشمام with مدّ واجب متصل and/or مدّ عارض للسكون, 4, 5, or 6 counts (refer to the two reasons for one medd lesson in part one).

❖ If we stop on the word ﴿فَأَطَاعُوهُ﴾ the following are the possible ways of stopping:

1. مذهب المنع The forbidding school of thought

الوقف بالسكون المحض فقط مع ثلاثة أوجه للعارض للسكون Stopping with only a pure sukoon and the three ways of عارض سكون (2,4,6).

2. **The allowed school of thought** مذهب الجواز

Stopping with seven ways الوقف بسبعة أوجه

مدّ السكون المحض مع ثلاثة أوجه للعارض السكون (2-4-6).
مدّ عارض سكون (2,4,6).

Stopping with الإشتمام with the three different possible
مدّ عارض سكون vowel count lengthenings of الإشتمام مع ثلاثة أوجه للعارض السكون.

Two counts only stopping with الروم مع القصر
الروم.

3. **The divisional school of thought** مذهب التفصيل

Stopping with a pure sukoon and three
مدّ السكون المحض مع ثلاثة أوجه للعارض السكون different allowed counts of عارض سكون. There is prohibition of الروم and الإشتمام since a واو preceded the هاء الضمير.

الاختلاس The stealing

تعريف الاختلاس: هو الإسراع قليلاً عند نطق المختلس مع خفض صوته بالنسبة لما حاوره من الحروف .

The definition of the stealing: It is a slight quickening when pronouncing the "mukhtalas" [letter being pronounced with partial stealing of the vowel] with a lowering of the voice in comparison to the surrounding letters.

It is also called الإخفاء (hiding) by scholars. The scholars have determined that what remains of the vowel is two-thirds, and one-third has been removed. The stealing, (الاختلاس), is not considered part of the stopping on the ends of words, but is placed here so that a comparison between it and الروم can be done in a timely manner. Both الروم and الاختلاس share the characteristic of dividing the vowel, meaning removal of part of it, and leaving the other part of it. The following table summarizes the differences between the روم and الاختلاس.

الاختلاس	الروم
يُؤْتَى فِيهِ بِثُلَاثِي الْحَرَكَةِ الثَّابِت فِيهِ أَكْثَرُ مِنَ الذَّاهِبِ مِنَ الْحَرَكَةِ Two-thirds of the vowel is used. The amount of vowel remaining is more than that which went.	يُؤْتَى فِيهِ بِثُلْثِ الْحَرَكَةِ الذَّاهِبُ مِنَ الْحَرَكَةِ أَكْثَرُ مِنَ الثَّابِتِ فِيهَا One third of the vowel is used. The amount of vowel that went is more than that which remains.
لَا يَخْتَصُّ بِالْوَقْفِ، وَمِثَالُهُ فِي الْوَصْلِ: الاختلاس عند أداء كلمة "تَأْمَنَّا" بِسُورَةِ يُوسُفَ. It is not used only in stopping. The only example of الاختلاس in the recitation of Hafs 'An 'Aasim by the way of Ash-Shaatibiyyah is in the word تَأْمَنَّا in surah Yusuf.	لَا يَكُونُ إِلَّا فِي الْوَقْفِ It can only be when stopping.
يَكُونُ فِي الْحَرَكَاتِ الثَّلَاثِ بِنَاءً أَوْ إِعْرَابًا It can be in all of the three vowels, conjugated and not.	لَا يَكُونُ فِي الْمَنْصُوبِ وَالْمَفْتُوحِ It cannot be in the conjugated or fixed fathah (الفتحة).

الوقوف على أواخر الكلم Stopping on the Ends of Words

الوقوف على الكلمة المعلقة الآخر Stopping on words with a weak ending

There are general standards for words ending with any one of the three medd letters (the alif, the ياء مدّية and the واو مدّية) that are uniform:

1. إثباتها في الحالين (وصلاً ووقفاً) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
2. حذفها وصلاً ووقفاً If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.
3. حذفها وصلاً وإثباتها وقفاً If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.
4. إثباتها وصلاً وحذفها وقفاً This occurs with مدّ الصلة wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. There is no case of this with the alif.

We will discuss words ending in medd letters that have special indications in the recitation of Hafs 'an 'Aasim. Other than these words that have special indication, Hafs stops on words according to the writing in the Qur'an.

The special indications for some words ending in a written lengthened alif by the way of Hafs 'an 'Aasim

A. Case one

الألف المرسومة التي تحذف وصلاً ووقفاً The written alif that is dropped when continuing and stopping

This occurs in certain words and the indication of this is what is called

الصقر المُستدير which is the symbol:  written over the alif. The words that end in a written

but not pronounced alif in which this occurs are:

The word **ثُمُودًا** in the following four aayaat:

﴿ أَلَا إِنَّ ثُمُودًا كَفَرُوا رَبَّهُمْ ﴾ [هود: 68]

﴿ وَعَادًا وَثُمُودًا وَأَصْحَابَ الرَّسِّ ﴾ [الفرقان: 38]

﴿ وَعَادًا وَثُمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ ﴾ [العنكبوت: 38]

﴿ وَثُمُودًا فَمَا أَتَقَى ﴾ [التحيم: 51]

The word **قَوَارِيرًا** the first word in the aayah:

﴿ قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴾ [الإنسان: 16]

B. Case two

الالف التي تُحذف وصلًا وتثبت وقفًا The alif that is dropped when continuing, but pronounced (established) when stopping.

These are more notably called the "seven alifaat" or الألفات السبع. The indication for these alifaat is what looks very much like the number zero over the alif, 0, which is called الصفر المُستطيل القائم. These seven alifaat occur in seven different words in different places in the Qur'an. These words are:

﴿ الظُّنُونَا ﴾ [الأحزاب: 10]

﴿ الرُّسُولَا ﴾ [الأحزاب: 66]

﴿السَّيْلَ﴾ [الأحزاب: 67]

﴿قَوَارِيرًا﴾ [الإنسان: 15] This is the last word of aayah 16 of surah Al-Insaan and the first occurrence of the word. The first word of aayah 17 has a different rule for the alif, see case one on previous page.

﴿أَنَا﴾ Whenever it occurs in the Qur'an

﴿لَكِنَّا﴾ [الكهف: 38]

﴿سَلْسِلًا﴾ [الإنسان: 4] (One of two allowable ways of stopping on this word).

A special note: There are three places in the Qur'an where the alif of ﴿يَتَأَيُّهَا﴾ and ﴿أَيُّهَا﴾ is not written, and therefore Hafs 'an 'Aasim stops on these words with a هاء saakinah. These three aayat are:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ﴾ [النور: 31]

﴿وَقَالُوا يَتَأَيُّهَ السَّاحِرُ آدَعُ لَنَا رَبَّكَ﴾ [الزحرف: 49]

﴿سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ﴾ [الرحمن: 31]

This is as a reminder, for as stated above, Hafs stops on words ending with a medd letter according to the writing in the copy of the Qur'an. Stopping on these words in the three preceding aayaat would only be done in a compelled stop, الوقف الاضطراري, or when requested by a teacher الوقف الاختياري as a test.

Words ending in a واو

A review of the rules for stopping on a word with a weak ending, meaning one of the three medd letters:

1. (ثباتاً في الحالين (وصلاً ووقفاً) Establishing (pronouncing) the letter in both cases (continuing and stopping). If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
2. حذفها وصلاً ووقفاً If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Words ending with a واو follow these above rules. For an example, words ending with a medd letter واو and followed by a sukoon in the first pronounced letter of the next word have a dropped واو when continuing, and established واو when stopping on the word,

such as in: ﴿ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ﴾ [البينة: 5]. This is in

accordance with rule number two, so we would not pronounce the واو at the end of the two verbs when continuing, but would pronounce them when stopping on the verbs.

There are five words to take note of with the letter واو, and although they follow rule number two, a brief explanation of these words will help in understanding. There are four verbs that are written without the final واو, **with no grammatical reason** and therefore not pronounced when continuing and when stopping. Scholars of the Qur'an pointed to the reason for their not being written is the quickness of their occurrence and were written with the intention of continuing recitation. These four verbs are:

﴿ وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ﴾ [الاسراء: 11]

﴿ وَيَمْحُ اللَّهُ الْبَاطِلَ ﴾ [الشورى: 24]

﴿ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكُرٍ ﴾ [القمر: 6]

﴿ سَنَدْعُ الزَّبَانِيَةَ ﴾ [العلق: 18]

There is one noun with the final واو dropped in writing and in pronunciation, it is the word

﴿وَصَلِّحُ الْمُؤْمِنِينَ﴾ [التحريم: 4] in the aayah: وَصَلِّحُ

previously, since there is no واو written, we follow rule number two, meaning this واو is dropped in writing and not pronounced whether stopping or continuing.

3. حَذْفُهَا وَحَذْفُهَا وَإِثْبَاتُهَا وَقْفًا If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.

4. إِثْبَاتُهَا وَحَذْفُهَا وَقْفًا This occurs with مَدَّ الصَّلَاةِ wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. An example of this would

be: ﴿وَلْيَعْلَمْ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ﴾

Words ending in a ياء

The rules for words ending in a medd letter are, once again:

1. إِنْ بَاءٌ فِي الْحَالِ (وَصلاً وَوَقْفاً) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
2. حَذْفُهَا وَصلاً وَوَقْفاً If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Hafs 'an 'Aasim follows the writing in the mus-haf, so if a ياء is written at the end of a word, and we are stopping on that word, we stop with a ياء; if a word ends without a ياء written, then Hafs 'an 'Aasim stops without the letter ياء. One may wonder why this is even mentioned since if a letter is not written we do not pronounce it; but there are some ياءات not written at the end of words, and some of the ways of recitation establish the ياء when stopping on the word, and others establish the unwritten ياء when both continuing and stopping. These are called الياءات الزوائد. Examples of these are in the following words:

﴿وَأَيُّ فَارْهَبُونَ﴾ [البقرة: 40] in the phrase: ﴿فَارْهَبُونَ﴾

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ﴾ [المائدة: 3] in the phrase: ﴿وَاخْشَوْنَ﴾

﴿قَالَ أَتُمِدُّونَ بِمَالٍ﴾ [النمل: 36] in the phrase: ﴿أَتُمِدُّونَ﴾

﴿فَيَقُولُ رَبِّي أَكْرَمَنِ﴾ [الفجر: 15] in the phrase: ﴿أَكْرَمَنِ﴾

An important note is that these are just examples, and there are many occurrences (more than 100) in the Qur'an of the extra ياء not written. There are also times where these same words occur with the ياء written, and when this happens, Hafs 'an 'Aasim, as well as all the different qira'aat establish the ya' when stopping as well as continuing as long as a saakin letter doesn't follow it when continuing. An example of this is the word:

﴿وَاخْشَوْنِي﴾ [البقرة: 150]. As we can see there is a ياء written at the end of this

word, so we pronounce it when stopping and continuing since it is not followed by a saakin.

There is one place in the Glorious Qur'an where Hafs 'an 'Aasim stops on a word without a regular written ياء two possible ways, one with establishing the ياء, the other without the

ياء. This is in aayah 36 in surah An-Naml, on the word ﴿ءَاتَيْنَ﴾ in the phrase:

﴿فَمَا ءَاتَيْنَا اللَّهَ خَيْرٌ مِّمَّا ءَاتَكُم﴾ [النمل: 36]

Hafs 'an 'Aasim reads this word with the ياء with a fathah on it when continuing. To summarize: Hafs 'an 'Aasim stops on the word ﴿ءَاتَيْنَ﴾ in surah An-Naml two possible ways, either with a ياء saakinah or without the ياء and therefore stopping with a نون saakinah. When continuing, Hafs reads this word with an established ياء and an accompanying fathah (فَتْحَة).

We will not be explaining الياءات الزوائد more as this is in the realm of the study of the qira'at. The most important thing to remember is that Hafs follows the writing of the Qur'an for words ending with a ياء, with the exception of aayah 36 of An-Naml.

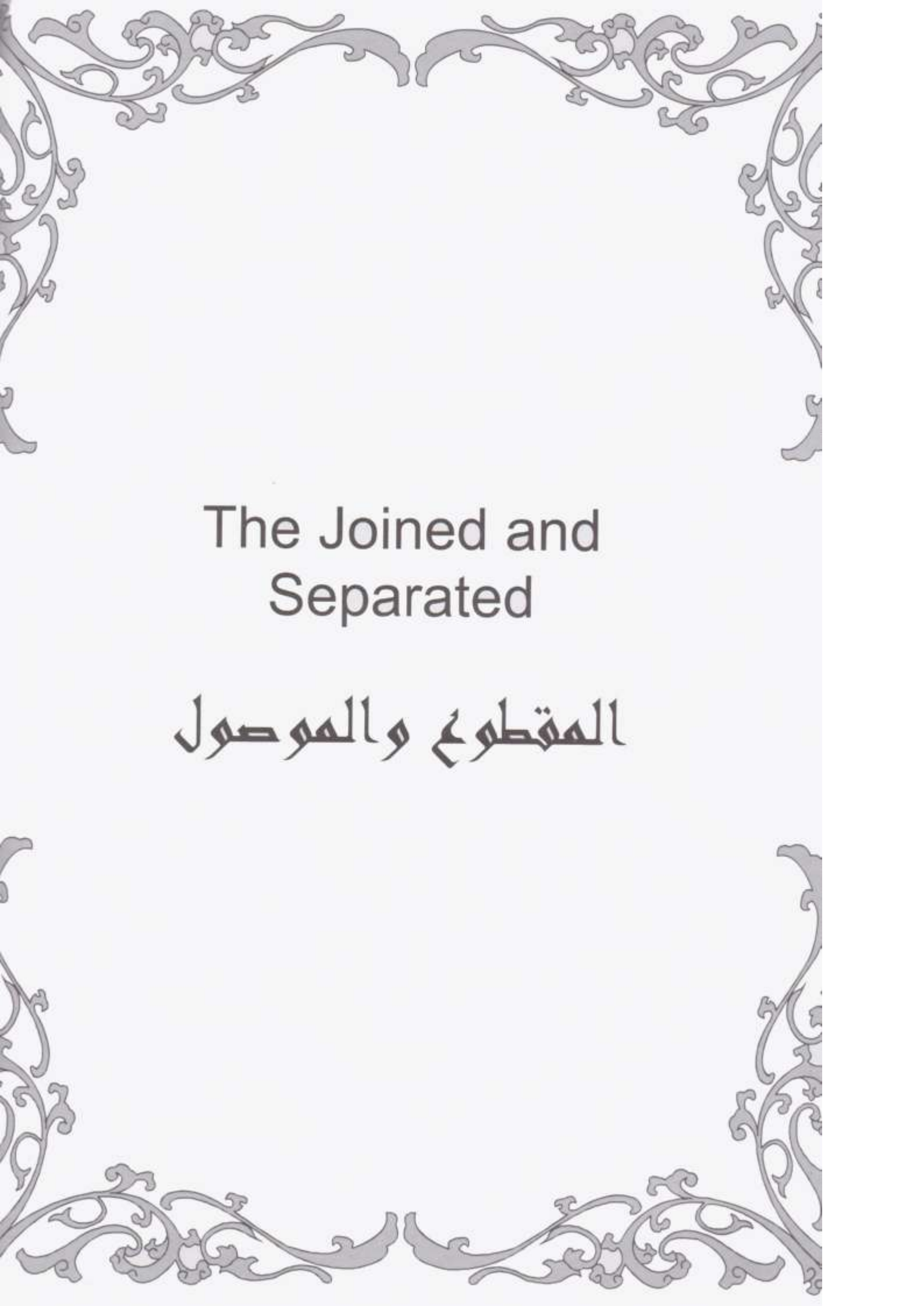
3. حذفها وصلًا وإتيانها وقفًا If a saakin letter follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when

stopping. An example is: ﴿يَقُولُ يَنْلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾

4. إتيانها وصلًا وحذفها وقفًا This occurs with مدّ الصلة wherein a lengthened واء or ياء is pronounced when continuing, but dropped when stopping. An example of this would be:

﴿وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسرًا﴾

This ends the subject of stopping on the ends of words.

A decorative border with intricate floral and scrollwork patterns in a light gray color, framing the central text.

The Joined and Separated

المقطوع والموصول

المَقْطُوعِ والمَوْصُولِ The Joined and Separated

: هو المَقْصُولُ عَمَّا يَعمَلُ بِهِ رَسْمَاتُ عَرِيفِ المَقْطُوعِ

Definition of المَقْطُوعِ: That which is separated in writing from that which follows it.

: هو كُلُّ كَلِمَةٍ اتَّصَلَتْ بِغَيْرِهَا رَسْمَاتُ عَرِيفِ المَوْصُولِ

Definition of المَوْصُولِ: Every word that is joined with another in writing.

It is necessary to learn and apply in recitation the words that are separated in writing and those that are joined in writing when reciting, so that the reader knows how to stop on the separated word in the correct place, and on the joined word in the correct manner.

There are 26 words outlined by Imam Ibn Al-Jazaree that are written joined, separated, or there is a difference in the different copies of the Qur'an. Imam Ibn al-Jazaree, may Allah have mercy upon him, put these in his prose, المقدمة: فيما يجب على قارئ القرآن أن يعلمه, making it easy for the Qur'an reader to learn them.

The first two words are:

أَنْ لَا

The first of these is "أَنْ" with a fathah (فَتْحَة) on the hamzah followed by a نون ساكنة without a shaddah, and the negative "لَا". These two words are written three different ways in the Glorious Qur'an,

1. مَقْطُوعِ (Separated from each other in writing)
2. مَوْصُولِ (Joined together in writing)
3. مُتَخِلِفِ فِيهِ (It is written either way in different copies of the Qur'an)

Written Separately with agreement in various copies of the Qur'an

There are ten places that "أَنْ لَا" are written separated from each other. These are what are referred to in الجزرية in the following lines:

وَأَعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا فِي الْمَصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى
فَأَفْطَحْ بِعَشْرِ كَلِمَاتٍ : أَنْ لَا مَعَ : مَلَجًا ، وَلَا إِلَهَ إِلَّا ^{...}
وَتَعْبُدُوا يَاسِينَ ، ثَانِي هُودَ ، لَا يُشْرِكْ ، يُشْرِكُ ، يَدْخُلْنَ ، تَعْلُوا عَلَى
أَنْ لَا يَقُولُوا ، لَا أَقُولُ

The ten places mentioned above in the poem are:

﴿ حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ﴾ [الأعراف: 105]

﴿ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ﴾ [الأعراف: 169]

﴿ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ﴾ [التوبة: 118]

﴿ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ﴾ [هود: 14]

﴿ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ﴾ [هود: 26]

﴿ أَنْ لَا تُشْرِكْ بِي شَيْئًا ﴾ [الحج: 26]

﴿ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ﴾ [يس: 60]

﴿وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ﴾ [الدخان: 19]

﴿أَنْ لَا يُشْرَكَ بِاللَّهِ شَيْئًا﴾ [المتحنة: 12]

﴿أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ﴾ [القلم: 24]

All other places where أن and لا meet in the Qur'an are written as one word, ألا, with the exception of aayah 87 of surah الأنبياء, in which there is a difference of opinion as to whether it is written مقطوعة or موصولة.

﴿فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ﴾ [الأنبياء: 87]

"إن" مع "ما"

These two words, "إن", a hamzah with a kasrah and a نون ساكنة without a shaddah and the word "ما" are written in the Glorious Qur'an موصولة (joined), except for one place, aayah 40 of surah الرعد. Imam al-Jazaree said:

..... إن ما : بالرعد .

The lines of poetry are still referring to the separated words, meaning that there is just this one place where the two words are written مقطوع.

﴿وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ﴾ [الرعد: 40]

"أَنْ" مع "مَا"

These two words, أَنْ, a hamzah with a fathah (فَتْحَة) followed by a نون ساكنة without a shaddah and the word "مَا" are written in the Qur'an مَوْصُولَة (joined), always. Imam Ibn Al-Jazaree said:

..... إِنَّ مَا : بِالرَّعْدِ. وَالْمَفْتُوحِ صَلِّ

He first addressed, may Allah have mercy on him, the previously discussed two words "إِنَّ" and "مَا", and then stated "وَالْمَفْتُوحِ صَلِّ". This means if you put a fathah on the hamzah "إِنَّ" in the same word combination, it will then be: "أَنْ مَا", and will always be مَوْصُول (joined in writing), hence the word "صل". One example of this is aayah 59 of surah النمل.

﴿ ۞ أَلَلَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴾ [النمل : 59]

"عَنْ" مع "مَا"

These two words are written مَوْصُولَة in the Glorious Qur'an, with the exception of one aayah, 166 of surah الأعراف:

﴿ ۞ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ ﴾ [الأعراف : 166]

Imam Al-Jazaree said, regarding these two words.

..... وَعَنْ مَا .

نُهُوا أَنْفَعُوا

"مِنْ" مع "مَا"

These two words are usually written مَوْصُولَة, but there are two places where they are written مَقْطُوعَة, and one place where some copies of the Qur'an have it written مَوْصُولَة and others مَقْطُوعَة. Imam Ibn Al-Jazaree said:

.. افطعوا من ما: برؤوم والنساء خلف المنافقين

From these lines of poetry we know that in الرؤوم and النساء these two words are written مقطوعة. These aayaat are:

﴿ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ﴾ [النساء: 25]

﴿ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ ﴾ [الروم: 28]

We also know from these lines of prose that surah المنافقين has a place where there is a difference in the copies of the Qur'an in regards to these two words being written as موصولة or مقطوعة. The place is in aayah 10 of surah المنافقين.

﴿ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ ﴾ [المنافقون: 10]

"أم مع من"

These two words are usually written موصولة, meaning written as "أم", in the Qur'an, but there are four places that these words are written مقطوعة, or separately. Imam Ibn Al-Jazaree said:

..... أم من: أسس

فصلت: النساء، وذبح

From these lines we know that the following aayaat have these two words written separately:

﴿ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ ﴾ [التوبة: 109]

﴿ أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَمَةِ ﴾ [فصلت: 40]

﴿ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴾ [النساء: 109]

﴿ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ﴾ [الصفات: 11]

The word in the poem "ذُبِحَ" refers to surah الصفات because that word uniquely appears in that surah, in ayaah 107.

"حيث" مع "ما"

These two words are written مقطوعة in the Qur'an, and there are only two places where they occur, both in surah البقرة. Imam Ibn Al-Jazaree said only:

..... حَيْثُ مَا

﴿ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ ﴾ [البقرة: 144 and 150]

The last verb before these two words was اقطعوا, so we then understand that they are مقطوعة (written separately).

"أَنْ" مع "لَمْ"

These two words, "أَنْ" with a hamzah with a fathah (فَتْحَة) and a نون مخففة (no shaddah) with a fathah (فَتْحَة), and "لَمْ" are written in the Glorious Qur'an مقطوعة wherever they occur in the Qur'an. Sheikh Al-Jazaree indicated this when he stated:

..... وَأَنْ لَمْ يَمْتُحَ

An example of this is aayah 7 of surah البلد.

﴿ اُنْحَسِبْ أَنْ لَمْ يَرَهُ أَحَدٌ ﴾ [البلد: 7]

"إِنْ" مع "مَا"

These two words; "إِنْ" with a hamzah with a kasrah and a تَوْنٌ مُشَدَّدَةٌ with a fathah (فَتْحَةٌ), and "مَا", are divided into three possibilities in their written form in the Qur'an:

مَقْطُوعَةٌ, مَوْصُولَةٌ, مختلفٌ فِيهِ. There is only one place in the revelation where this word is written by all مَقْطُوعَةٌ, and that is the aayah:

﴿إِنْ مَا تُوعَدُونَ لَآتٍ﴾ [الأنعام: 134]

There is one place in the Glorious Qur'an where there is a difference in different copies of the Qur'an as to whether they are written مَقْطُوعَةٌ or مَوْصُولَةٌ, and that is aayah 95 of surah النحل:

﴿إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ﴾ [النحل: 95]

Imam Ibn Al-Jazaree, may Allah have mercy on him, said the following about these two words:

..... كَسْرُ إِنْ مَا:

الْأَنْعَامُ^(١) وَالْمَقْتُوحَ: يَدْعُونَ مَعًا وَخَلَفَ الْأَنْفَالِ وَنَحَلَ وَقَعًا^(٢)

These lines of poetry combine "إِنْ مَا" and "أَنْ مَا", the place of حَلْفٍ (difference) in إِنْ مَا with a kasrah on the hamzah is in surah النحل, and place of difference as to the writing of أُنْ مَا with a fathah (فَتْحَةٌ) on the hamzah is in surah الأنفال. The rest of the occurrences of إِنْمَا in the Qur'an are مَوْصُولَةٌ by agreement of all.

"أَنْ" مع "مَا"

These two words "أَنْ" with a hamzah with a fathah (فَتْحَةٌ) and a تَوْنٌ مُشَدَّدَةٌ with a fathah (فَتْحَةٌ), and "مَا", which are the same as the last two with the exception the hamzah here has a fathah, are found written in the Qur'an فِيهِ مختلفٌ. There are two places where they are written مَقْطُوعَةٌ:

﴿وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ﴾ [الحج: 62]

﴿وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ﴾ [لقمان: 30]

There is one place where there is اختلاف (a difference between the copies of the Qur'an):

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ﴾ [الأنفال: 41]

Throughout the rest of the Qur'an these two words are agreed to be written موصولة or connected.

"كُل" مع "ما"

There is one place in the Qur'an where these two words are written, by agreement, مقطوعة

﴿وَأَتَانَكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ﴾ [إبراهيم: 34] (separated):

There are four places where there is a difference in the copies of the Qur'an as to whether they are written موصولة or مقطوعة.

﴿كُلَّ مَا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا﴾ [النساء: 91]

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا﴾ [الأعراف: 38]

﴿كُلَّ مَا جَاءَ أُمَّةٌ رُسُوهَا كَذَّبُوهُ﴾ [المؤمنون: 44]

﴿كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ﴾ [الملك: 8]

Imam Ibn Al-Jazaree said the following about these two words:

وَكُلُّ مَا سَأَلْتُمُوهُ، وَاخْتَلَفَ رُدُّوْا.....

Imam Al-Jazaree as shown on the previous page, referred to the place in surah النساء, but did not refer to the other three places in his poem. Another scholar, Sheikh Ibrahim Ali Shahaatah As-Samanoodiyy, may Allah protect him, in his poem: "بيان في تحويد القرآن", completed the issue with the following lines of poetry:

وَكُلُّمَا سَأَلْتُمُوهُ فَصِلَتْ وَخَلْفَ جَا رُدُّوْا وَأُلْقِيْ دَخَلَتْ

These two words "كُلٌّ" and "مَا" are written in all other places مَوْصُولَةً.

"بِئْسَ" مع "مَا"

These two words are found written in the Qur'an مَقْطُوعَةً، مَوْصُولَةً، and مُخْتَلَفَةً. Imam Ibn Al-Jazaree started by stating the one place where there is a difference in the copies of the Qur'an as to them being written مَقْطُوعَةً or مَوْصُولَةً. He then stated the places where they are written مَوْصُولَةً in agreement. His statement "كَذَا" (also), means there is difference as to the writing of the next words مَقْطُوعَةً or مَوْصُولَةً.

وَكُلُّ مَا سَأَلْتُمُوهُ، وَاخْتَلَفَ رُدُّوْا كَذَافِلَ بِئْسَمَا، وَالْوَصْلَ صِفَ

خَلَفْتُمُونِي وَاشْتَرَوْا.....

The aayah in which there is a difference in the different copies of the Qur'an as to the writing of these two words مَقْطُوعَةً or مَوْصُولَةً is:

﴿ قُلْ بِئْسَمَا يَأْمُرُكُمْ ﴾ [البقرة: 93]

There are two places in the Holy Qur'an where these two words are written موصولة, meaning joined:

﴿ بِئْسَمَا آخَرُوا بِهِ أَنْفُسَهُمْ ﴾ [البقرة: 90]

﴿ قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ﴾ [الأعراف: 150]

These two words are found written in all other places in the Qur'an مقطوعة, or separately.

"في" مع "ما"

These two words are written مقطوعة in 11 places in the Qur'an, in all other places they are written موصولة. The places where they are written مقطوعة are:

﴿ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْتَ فِي أَنْفُسِهِمْ مِنْ مَعْرُوفٍ ﴾ [البقرة:

[240

﴿ وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ﴾ [المائدة: 48]

﴿ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ﴾ [الأنعام: 165]

﴿ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعُمُهُ إِلَّا ﴾ [الأنعام: 145]

﴿ وَهُمْ فِي مَا آسَتْهُمْ أَنْفُسُهُمْ خَالِدُونَ ﴾ [الأنبياء: 102]

﴿ لِمَسْكَمٍ فِي مَا أَفْضُتُمْ ﴾ [النور: 14]

﴿ أَتُتْرَكُونَ فِي مَا هَلُّهَا ءَامِينَ ﴾ [الشعراء: 146]

﴿ هَلْ لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَآ رَزَقْنَكُمْ ﴾ [الروم: 28]

﴿ إِنَّ اللَّهَ تَحَكَّمُ بَيْنَهُمْ فِي مَآ هُمْ فِيهِ تَخْتَلِفُونَ ﴾ [الزمر: 3]

﴿ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَآ كَانُوا فِيهِ تَخْتَلِفُونَ ﴾ [الزمر: 46]

﴿ وَنُنشِئُكُمْ فِي مَآ لَا تَعْلَمُونَ ﴾ [الواقعة: 61]

Imam Ibn Al-Jazaree, may Allah have mercy upon him, said:

..... فِي مَآ أَقْطَعَا: أَوْحِي، أَقْضَيْتُمْ، أَشْتَهَتْ، يَبْلُو مَعَا

ثَانِي فَعَلْنِ، وَقَعْتَ، رُومٌ، كَلَا تَنْزِيلٌ، شَعْرًا، وَغَيْرَهَا صِلَا

"أَيْنَ" مع "مَا"

There are two places in the Glorious Qur'an where these two words are written موصولة.

﴿ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ ﴾ [البقرة: 115]

﴿ أَيْنَمَا يُوجِّههُ لَا يَأْتِ بِخَيْرٍ ﴾ [النحل: 76]

There are three places in some copies of the Qur'an where these two words are written موصولة (joined), and in other copies مقطوعة (separately):

﴿ أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ ﴾ [النساء: 78]

﴿ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴾ [الشعراء: 92]

﴿ أَيْنَمَا تُقِفُوا أَخِذُوا وَقُتِلُوا تَقْتِيلًا ﴾ [الأحزاب: 61]

These two words are written مقطوعة in all other places in the Qur'an. Imam Ibn Al-Jazaree said:

فَأَيْنَمَا كَالْتَحَلِّ: صِلْ، وَمُخْتَلِفٌ فِي الشُّعْرَاءِ الْأَحْزَابِ وَالنِّسَاءِ وَصِفَ

"إِنْ" مع "لَمْ"

There is one place in the Holy Qur'an where these two words are written موصولة, and they are written مقطوعة throughout the rest of the Qur'an.

﴿ فَإِلَّامَ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ ﴾ [هود: 14]

Imam Ibn Al-Jazaree said:

وَصِلْ: فَإِلَّامَ هُودَ.

"أَنْ" مع "لَنْ"

These two words are written موصولة by agreement in two places in the Qur'an, and they are written مقطوعة by agreement in all other places. The closest command is that of "وَصِلْ" or join, so we know that Imam Al-Jazaree is referring to joining these two words.

﴿ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴾ [الكهف: 48]

﴿ أَتَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ ﴾ [القيامة: 3]

Imam Ibn Al-Jazaree said:

..... أَلَّنْ نَجْعَلَ نَجْمَعُ

"كَيْ" مع "لَا"

The copies of the Qur'an are in agreement that these two words are written موصولة in four different places in the Qur'an, and written مقطوعة in all other places. Again, the closest command form of a verb is "وَصِلْ" so we are still on the subject of joining in the Jazariyyah.

﴿ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَبَكُمْ ﴾ [آل عمران: 153]

﴿ مَنْ يُرِدْ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ﴾ [الحج: 5]

﴿ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الأحزاب: 50]

﴿ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ ﴾ [الحديد: 23]

Imam Ibn Al-Jazaree said the following about these two words:

... كَيْلَا تَحْزَنُوا، تَأْسَوْا عَلَىٰ

حَجٌّ عَلَيْكَ حَرَجٌ ...

"عَنْ" مع "مَنْ"

It established that there are only two places in the Qur'an where these two words are written next to each other, and they are written in these two places : مقطوعة

﴿ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ ﴾ [النور: 43]

﴿ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا ﴾ [النجم: 29]

Imam Ibn Al-Jazaree said:

... وَقَطَعُهُمْ عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى ...

The verb now has changed to قطع so we know that Imam Al-Jazaree is now referring to separating the two words in writing.

"يوم" مع "هم"

These two words are written مقطوعة two places in the Qur'an, and written موصولة all other places.

﴿يَوْمَ هُمْ بَرْزُونَ﴾ [غافر: 16]

﴿يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ﴾ [الذاريات: 13]

Imam Ibn Al-Jazaree said the following about these two words:

..... يوم هم

Since the last mentioned verb is قطعهم, we understand that Imam Al-Jazaree is still referring to separation of the two words.

لام الجر مع مجرورها

The letter لام is written separated from the noun that it affects (the noun that comes immediately after the لام), in four places in the Glorious Qur'an, and written joined with the noun it affects in all other places.

﴿فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا﴾ [النساء: 78]

﴿وَيَقُولُونَ يَتَوَلَّاتُنَا مَالِ هَذَا الْكِتَابِ﴾ [الكهف: 49]

﴿وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ﴾ [الفرقان: 7]

﴿فَمَالِ الَّذِينَ كَفَرُوا قِبْلَكَ مُهْطِعِينَ﴾ [المعارج: 36]

Al-Jazaree, may Allah have mercy upon him, said

..... وَمَالِ هَذَا، وَالَّذِينَ هَؤُلَاءِ

"لات" مع "حين"

The تاء of the word لات is written separated from the word حين. There is one place in the Qur'an where these two words meet, and as discussed are written مَقْطُوعَة. Some had claimed that the تاء was connected to the word حين, but Imam Al-Jazaree here refutes this totally, using the word وَهَلَا, meaning wrong.

﴿فَنَادَوْا وَلَاتَ حِينَ مَنَاصٍ﴾ [ص: 3]

Imam Ibn Al-Jazaree said:

تَحِينَ: فِي الْإِمَامِ صِلٍ، وَوَهَلَا

"كالوهم" و "وزنوهم"

These two sets of words and possessives usually have the separating أَلِف after the plural and, but in surah المطففين aayah four, they are written without the separating أَلِف, and therefore considered مَوْصُولَة. The word صِلٍ means join.

﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾ [المطففين: 3]

This is what Imam Ibn Al-Jazaree was referring to in his statement:

وَوَزَنُوهُمْ، وَكَالُوهُمْ صِلٍ

"ال" التعريف، "ها" التبيه، "يا" النداء

All of these letters cannot be separated from what follows them when reciting the Qur'an, or in the writing of the Qur'an. The noun which follows the definite article "ال" is not

separated in writing or in reading, such as in the word: ﴿الْكَافِرُونَ﴾, we cannot

separate the "ال" from the noun كَفِرُونَ when reading the Qur'an, so cannot stop on the

هَآأَنُتُمْ nor start with كَفِرُونَ. Likewise, the nouns that follow "هآ" of notification:

يَتَأَيُّهَا , يَتَذَرِّهِمْ , يَتَعَبَادِي and "يآ" for calling: هَآؤُلَآءِ

are joined with the following word in writing and in recitation. We therefore cannot stop on the first of the joined words, nor start with the second. This is what Imam Ibn Al-Jazaree was indicating when he said:

كَذَآ مِنْ يَآءٍ ، وَآءٍ ، وَهَآءٍ ، لَا تُفَصِّلُ

The words لَا تُفَصِّلُ mean do not separate. So we can not stop on any of these, separating them from the noun that follows.

Other words not mentioned by Imam Ibn Al-Jazaree

"أن" مع "لو"

Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an: لَوِ الْيَاءُ الْبَيَانُ فِي تَحْوِيدِ الْقُرْآنِ the following lines about أن and لَوِ

تُقْطَعُ أَنْ عَنْ كُلِّ لَمْ وَلَوْ نَشَاءُ كَانُوا يَشَاءُ وَالْخُلْفُ فِي الْجَنِّ فَشَاءُ

The two words are written separately (مقطوع) in some instances and there is a difference between copies of the Qur'an concerning the occurrence in surah Al-Jinn.

The words أن and لَوِ are written separately in the following aayaat:

﴿ أَنْ لَوِ نَشَاءُ أَصَبْنَهُمْ بِذُنُوبِهِمْ ﴾ [الأعراف: 100]

﴿ أَنْ لَوِ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ﴾ [الرعد: 31]

﴿ أَنْ لَوِ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴾ [سبا: 14]

The words are written joined (موصول) in some copies of the Qur'an and separated (مقطوع) in other copies in aayah 16 of surah Al-Jinn.

﴿ وَاللَّوِ اسْتَقْنُمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴾ [الجن: 16]

"أبن" مع "أم"

The words أبن أم are written joined (موصول) in surah Ta Ha and separated (مقطوع) in surah Al-'Araaf.)

﴿ يَبْنُوهُمْ ﴾ [طه: 94]

﴿ قَالَ أَبْنِ أُمَّ ﴾ [الأعراف: 150]

"إِل" مع "ياسين"

All of the copies of the Qur'an are written with separation of the two words, **إِل** and **يَاسِينَ** regardless whether it is read with a kasrah on the hamzah and sukoon of the **لَام** or with a fathah on the hamzah followed by an alif and a dhammah on the **لَام** (**ءَالُ**)

﴿ سَلِّمْ عَلَىٰ إِيَّاسِينَ ﴾ [الصّافات: 130]

Hafs 'an 'Aasim reads this as **إِل يَاسِينَ** and all who read it like this do not allow the reader to stop on **إِل** by itself. Those who read the first of the two words as **ءَالُ** are allowed to stop on **ءَالُ** by itself in a compelled situation or if tested.

The following lines Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an **آلِيَاءُ الْبَيَانِ فِي تَجْوِيدِ الْقُرْآنِ** are testimony to the above:

وَجَاءَ إِيَّاسِينَ بِأَنْفِصَالٍ وَصَحَّ وَقْفُ مَنْ تَلَاهَا آل

"نعم" مع "ما"

The two words **نعم** and **مَا** occur in only two places in the Qur'an, both times the words are written joined ﴿ **نِعْمًا** ﴾. The two places that these two words occur are surah Al-Baqarah 271 and surah An-Nisaa' aayah 58.

﴿ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ﴾ [البقرة: 271]

﴿ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ﴾ [النساء: 58]

A decorative border with intricate floral and scrollwork patterns in a light gray color, framing the central text.

The Female هاء

هاء التأنيث

هَاء التَّأْنِيثِ The Female ha'

There are two types of هَاء التَّأْنِيثِ in the Qur'an:

1. That which is written with what is called **النَّاءُ الْمُرْبُوطَةُ** (ة).
2. That which is written with what is called **النَّاءُ الْمُبْسُوطَةُ** (ت).

These two different ways of writing this letter are of the specialties of the 'Uthmani writing. It is important that the reciter knows these well, so that he stops according to the way it is written; stopping with a هاء when the word is written with a **نَاءٌ مُرْبُوطَةٌ** (ة) and stopping with a تاء when the word is written with a **نَاءٌ مُبْسُوطَةٌ** (ت). There are two subdivisions of this section, one division consists of words that are agreed to be in the singular form and written with **النَّاءُ الْمُبْسُوطَةُ**, the second division contains words that are written with **النَّاءُ الْمُبْسُوطَةُ**, but there is a difference between the different ways of recitation as to whether it is singular or plural.

هَاء التَّأْنِيثِ الْمُتَّفَقُ عَلَى قِرَاءَتِهَا بِالْإِفْرَادِ وَالْمَرْسُومَةُ بِالنَّاءِ الْمُبْسُوطَةِ

The female هاء which is agreed to be singular and is written with a تاء

مفتوحة

This occurs in the revelation in 13 words in 41 places. They are all words in singular form and are adjuncted by a clear noun after it (مضاف إلى الاسم الظاهر بعده). حفص عن عاصم. The 13 words that are sometimes written with **النَّاءُ الْمُبْسُوطَةُ** are:

رَحِمْتَ - نَعِمْتَ - لَعَنْتَ - امْرَأَتَ - مَعْصِيَتَ - شَجَرَتَ - سُنَّتَ - قُرْتَ - جَنَّتَ -
فَطَرْتَ - بَقِيَّتَ - ابْنَتَ - كَلِمَتَ

These will now be covered individually.

رَحِمَتْ

There are seven places where this word is written in the Qur'an with a تاء مَبْسُوطَة, all other places in the Qur'an are written with a تاء مَرْبُوطَة.

﴿ أُولَئِكَ يَرْجُونَ رَحِمَتَ اللَّهِ ﴾ [البقرة: 218]

﴿ إِنَّ رَحِمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾ [الأعراف: 56]

﴿ رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ﴾ [هود: 73]

﴿ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴾ [مريم: 2]

﴿ فَانْظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ ﴾ [الروم: 50]

﴿ أَهْمَ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ﴾ [الزخرف: 32]

﴿ وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا تَجْمَعُونَ ﴾ [الزخرف: 32]

Imam Ibn Al-Jazaree wrote the following lines in his poem on tajweed:
المُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ
demonstrating in which places in the Glorious Qur'an the word رحمة is written as رحمت:

وَرَحِمْتُ الزُّخْرُفِ بِالتَّاءِ زَبْرَةً الْأَعْرَافِ رُومَ هُودَ كَافَ الْبَقَرَةِ

نعمت

This word is written in the Holy Qur'an with تاء ميسوطة in 11 places, the rest are written with تاء مربوطة.

﴿ وَادْكُرُوا اللَّهَ عَلَيْهِكُمْ ﴾ [البقرة: 231]

﴿ وَادْكُرُوا اللَّهَ عَلَيْهِكُمْ ﴾ [آل عمران: 103]

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ﴾ [المائدة: 11]

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا ﴾ [إبراهيم: 28]

﴿ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ﴾ [إبراهيم: 34]

﴿ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴾ [النحل: 72]

﴿ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا ﴾ [النحل: 83]

﴿ وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ [النحل: 114]

﴿ أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ ﴾ [لقمان: 31]

﴿ يَتَأَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ﴾ [فاطر: 3]

﴿ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴾ [الطور: 29]

Imam Ibn Al-Jazaree wrote the following lines about the word نَعْمَت when written as نَعْمَت :

نَعْمَتُهَا ، ثَلَاثُ نَحْلٍ ، إِبْرَهُمَ مَعَا : أَخِيرَاتٌ ، عُقُودُ الثَّانِ : هَمَ
لُفْعَانُ ، ثُمَّ فَاطِرٌ ، كَالطُّورِ عِمْرَانُ

لَعْنَت

This word was written with a تَاءٌ مَبْسُوطَةٌ in two places in the Qur'an. It is written with a تَاءٌ مَرْبُوعَةٌ in all other places.

﴿ فَتَجْعَلْ لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴾ [آل عمران: 61]

﴿ وَالْخَمِيسَةُ أَنَّ لَّعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴾ [النور: 7]

The following was written by Imam Ibn Al-Jazaree regarding this word:

عِمْرَانُ ، لَعْنَتٌ : بِهَا " " ، وَالنُّورِ

امْرَأَت

It is conditional that this word be written with تَاءٌ مَبْسُوطَةٌ when the woman is mentioned with her husband afterwards. It occurs in the revelation seven places.

﴿ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ ﴾ [آل عمران: 35]

﴿ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ﴾ [يوسف: 30]

﴿ قَالَتْ أَمْرَأْتُ الْعَزِيزُ أَتَنَ حَصْحَصَ الْحَقُّ ﴾ [يوسف: 51]

﴿ وَقَالَتْ أَمْرَأْتُ فِرْعَوْنُ قُرْتُ عَيْنِي لِي ﴾ [القصص: 9]

﴿ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَأَتَ نُوحٍ وَأَمْرَأَتَ لُوطٍ ﴾ [التحريم: 10]

﴿ وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا أَمْرَأَتَ فِرْعَوْنُ ﴾ [التحريم: 11]

المُقدِّمة فيما يجب على قارئ القرآن، الإمام ابن الجازري، wrote the following about this word:

وأمرأت: يوسف، عمران، القصص تحريم

مَعْصِيَت

This word is written with a تاء ميسوطة in two places in the Qur'an, both in surah المجادلة.

﴿ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ ﴾ [المجادلة: 8]

﴿ إِذَا تَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ ﴾

[المجادلة: 9]

Ibn Al-Jazaree said the following about this word:

..... مَعْصِيَت: قد سمع يخصص

قُرَّتْ

This word is written with التاء المُبسَّوطة in one place in the Qur'an, all others were written with تاء مربوطة:

﴿ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ ﴾ [القصص: 9]

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:

..... قُرَّتْ عَيْنِي

جَنَّتْ

This word is written in the Glorious Qur'an in only one place with تاء ميسوطة, in all other places are written with تاء مربوطة.

﴿ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴾ [الواقعة: 89]

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

..... جَنَّتْ : فِي وَقَعَتْ

فَطَرَتْ

This word occurs only once in the Holy Qur'an, and it is written with تاء مُبسَّوطة:

﴿ فِطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾ [الروم: 30]

In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:

..... فِطَرَتْ

قُرَّتْ

This word is written with the تاء المبسوطة in one place in the Qur'an, all others were written with a تاء مربوطة:

﴿ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ ﴾ [القصص: 9]

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:

..... قُرْتُ عَيْنٍ

جَنَّتْ

This word is written in the Glorious Qur'an in only one place with a تاء مبسوطة, in all other places are written with a تاء مربوطة.

﴿ فَرُوحٌ وَرِيحَانٌ وَجَنَّتْ نَعِيمٌ ﴾ [الواقعة: 89]

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

..... جَنَّتْ : فِي وَقَعَتْ

فَطَرَتْ

This word occurs only once in the Holy Qur'an, and it is written with a تاء مبسوطة:

﴿ فِطَرَتَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾ [الروم: 30]

In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:

..... فِطَرَتْ

بَقِيَّتْ

This word is written with a تاء ميسوطة one place in the Qur'an:

﴿ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ ﴾ [هود: 86]

This is the only place in the Qur'an where this word is مضاف إلى الاسم الظاهر (adjuncted by a clear noun after it). The word بَقِيَّة, not in the adjuncted state (غير مضاف) occurs written with تاء مربوطة, and the scholars agree that nouns ending with a تاء مربوطة and not مضاف (adjuncted) are never written with a تاء ميسوطة. This word was therefore only mentioned in the poem as the word itself:

..... بَقِيَّتْ

ابْنَتْ

This word is written with a تاء ميسوطة in the following aayah:

﴿ وَمَرْيَمَ ابْنَتْ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا ﴾ [التحريم: 12]

Imam Ibn Al-Jazaree mentioned it as with only the word:

..... وَاَبْنَتْ

كَلِمَتْ

This word is written once with a تاء ميسوطة when it is in the single form for all readers, all other places where this word occurs and is agreed to be singular amongst the different reciters is written with a تاء مربوطة.

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ ﴾ [الأعراف: 137]

Imam Ibn Al-Jazaree indicated that this occurs in the middle of surah Al-'Araaf. He also indicated that there are places in the Qur'an where there is a difference between ways of

recitation as to whether some words normally with a تاء مربوطة are read in the singular or plural form, and in these cases the words are also written with a تاء. The places in which some ways of reciting use the plural form and some use the singular form and in which words will be outlined in the next section beginning on the following page :

وَكَلِمَاتٌ

أَوْسَطَ الْأَعْرَافِ. وَكُلُّ مَا اخْتَلَفَ جَمْعًا وَفَرْدًا فِيهِ : بِالتَّاءِ عُرِفَ

that هاء التانيث The هاء التانيث المختلف فيها بين القراء في قراءتها بالإنفراد والجمع **differs in authentic reciters about its singularity and plurality**

Sheikh Al-Jazaree pointed to this division in his prose, المقدمة, in the last line in the section on التاءات:

وَكُلُّ مَا اخْتَلَفَ جَمْعًا وَفَرْدًا فِيهِ: بِالتَّاءِ عُرِفَ

A general rule can then be deduced from his statement that every time the reciters differ as to a word being recited in its singular or plural form, and that word ended with a هاء التانيث, it was written with a تاء ميسوطة. The renowned Sheikh, Mohammed bin Ahmed bin Abdullah, better known as Al-Mutawali, may Allah have mercy on him, wrote a prose that included these words and their places in the Qur'an.

وَكُلُّ مَا فِيهِ الْخِلَافُ بَيْنِي جَمْعًا وَفَرْدًا قَبْلَ قَافٍ
وَدَا: جَمَلْتُ، وَهَاتِ أَتَى فِي يَوْسُفَ وَالْعَنْكَبُوتِ يَا قَتْنِ
وَكَلِمَتٌ وَهِيَ فِي الطَّوْلِ مَعَ أَنْعَامِهِ ثُمَّ يُونُسَ مَعَا
وَأَنْعَرَفْتُ فِي مَاءٍ، وَتَيْتَ فِي قَاطِرٍ، وَتَعَرِّتَ فُعِلْتُ
عَبِتَ الْحَبَّ، وَخَلَفَ ثَانِي يُونُسَ وَالطَّوْلَ فَعِ الْعَمَانِي

This prose outlines all the words that are written with تاء ميسوطة due to differences in the recitation of the word in singular or plural form among the scholars. The words will now be discussed individually.

جَمَلْتُ

This is written with a تاء ميسوطة in سورة المرسلات and حفص recites this in the singular form

﴿كَأَنَّهُ جَمَلْتُ صُفْرًا﴾ [المرسلات: 33]

ءَايَاتُ

This occurs in two places in the Qur'an in which there is a difference in the different recitations as to whether it is read in the singular or plural form. حفص reads them both in the plural form.

﴿ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِّلسَّالِّينَ ﴾ [يوسف: 7]

﴿ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ ءَايَاتٌ مِّن رَّبِّهِ ﴾ [العنكبوت: 50]

كَلِمَاتُ

This occurs in four places in the Qur'an in which there is a difference between the various recitations as to whether it is read in the singular or plural, and حفص عن عاصم reads them all in the singular form.

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾ [الأنعام: 115]

﴿ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا ﴾ [يونس: 33]

﴿ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴾ [يونس: 96]

﴿ وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا ﴾ [غافر: 6]

الْغُرُفَاتِ

This word is written with تاء مَبْسُوطَة once in the Qur'an, and حفص عن عاصم reads it in the plural form.

﴿ وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴾ [سبأ: 37]

بَيِّنَاتٍ

This word occurs once written with a تاء مَبْسُوطَة, and حفص عن عاصم reads it in the singular form.

﴿ أَمْ ءَاتَيْنَهُمُ كِتَابًا فَهُمْ عَلَى بَيِّنَاتٍ مِّنْهُ ﴾ [فاطر: 40]

ثَمَرَاتٍ

This word is written with a تاء مَبْسُوطَة once in the Qur'an, and حفص عن عاصم reads it in the plural form.

﴿ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا ﴾ [فصلت: 47]



This word is found in two places in surah يوسف, both read in the singular form in the recitation of Hafs.

﴿وَالْقُوَّةُ فِي غَيْبَتِ الْجُبِّ﴾ [يوسف: 10]

﴿وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ﴾ [يوسف: 15]

A note should be made that the word "كَلِمَت" in aayah 6 of غافر and aayah 96 of يونس

is written by some with a تاء مَبْسُوطَة and by some with a تاء مَرْبُوطَة in different copies of the Qur'an. There is, therefore differences among the different reciters as to the reciting of this word in the singular or plural form, plus a difference in the copies of the Qur'an as to the way it is written in these two places. This is what Sheikh Al-Mutawali was referring to in the last part of the lines of prose:

وَحُلْفُ ثَانِي يُونُسَ وَالطُّولِ فَعِ الْمَعَانِي

In the recitation of Hafs 'an 'Aasim, we always follow the writing of the Qur'an, so if the word كَلِمَة written with a تاء مَرْبُوطَة we stop on the word with a هَاء سَاكِنَة; if however it is

written with a تاء مَبْسُوطَة, as in: كَلِمَت, we stop on it with a تاء سَاكِنَة.

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Special Words for Hafs 'an
'Aasim by the way of Ash-
Shaatiibiyyah

الكلمات المخصصة لحفص عن

عاصم عن طريق الشاطبية

That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah in Some of the Qur'anic Words

Various previous lessons in part two and part three of Tajweed Rules of the Qur'an have explained that which needs to be observed when reading the Qur'an by the way of حفص عن عاصم من طریق الشاطبية, either by special mention or included in the rules of all the different reciters. These words or rules will be mentioned here so the student will make special note of them.

1. It has been mentioned the two ways of reading the words

﴿عَاذُكَرَيْنَ﴾ ﴿عَاذُكَرَيْنَ﴾ ﴿عَاذُكَرَيْنَ﴾

- a. The first allowed way is that of إبدال همزة الوصل ألفاً مع المد الطويل.
- b. The second allowed way is reading the همزة الوصل بالتسهيل بين الهمزة والألف مع عدم المد.

2. The rule of إدغام of الذال in aayah 176 of surah الأعراف, was studied and explained on page 38 of part two:

﴿أَوْ تَرَكُّهُ يَلْهَثَ ذَلِكَ﴾ [الأعراف: 176]

There is an also an idghaam of الباء في الميم that was previously explained on page 38 part two and it occurs in surah هود, aayah 42:

﴿أَرْكَبَ مَعَنَا﴾ [هود: 42]

3. The word ﴿تَأْمَنَّا﴾ in aayah 11 of surah يوسف was discussed on page 34 of part two, and there are two allowed ways of reading the word in the recitation of عن عاصم من حفص عن طريق الشاطبية:

- a. Merging of the first نون into the second with (الإشمام)
إدغام النون الأولى في الثانية مع الإشمام.

- b. Shortening the dhammah of the first نون to 2/3 of a vowel count, with إظهار
 اختلاس ضمة النون الأولى وحيث لا يمتنع إدغام النون الأولى في الثانية.

4. The rule of النون الساكنة of the letters at the beginning of the two surah يس، والقلم were studied previously in the نون الساكنة والتنوين section of part one. It was stated that the نون is read with إظهار only when continuing reading in the way of recitation of حفص من طريق الشاطبية.

﴿ يَسَّ ۝ وَالْقُرْءَانِ الْحَكِيمِ ۝ ﴾ [يس: 2-1]

﴿ نَ ۝ وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ ﴾ [القلم: 1]

5. It was discussed previously in this book (part three) that there are two ways of stopping on the following:

- a. The word ﴿ ءَاتِنَ ۝ ﴾ in aayah 36 of surah النمل (see p.43). The two ways are:

(I) إثبات الياء الساكنة حرف مد Pronouncing the letter ya' as a medd letter at the end of the word.

(II) نون حذف الياء مع سكون النون Dropping the ya' with a sukoon on the letter نون. The ياء is always present and read with a fathah (فَتْحَة) when continuing.

- b. The word ﴿ سَلَسِلَا ۝ ﴾ in aayah four of surah الإنسان is read when stopping with:

(I) إثبات الألف Pronouncing the alif (p.39).

(II) لام حذفها مع سكون اللام Dropping the alif accompanied with a sukoon of the لام. The alif is dropped in pronunciation when continuing the recitation (p.39).

c. The alif in the word قَوَارِيرًا in both occurrences in aayaah 15 and 16 of سورة

قَوَارِيرًا is dropped when continuing the reading. The alif of the first one: قَوَارِيرًا is read when stopping on the word, but is removed from the second word when stopping on it; pp. 38-39.

﴿ كَانَتْ قَوَارِيرًا ﴾ ﴿ قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا ﴾ [الإنسان: 15-16]

6. The rule of إظهار and إدغام of the هاء in the word مَالِيَهُ and the هاء in the word

هَلَكَ in aayah 28 and 29 of surah الحاقة was studied (see page 34 of part two).

﴿ مَا أَغْنَىٰ عَنِّي مَالِيَهُ ﴾ ﴿ هَلَكَ عَنِّي سُلْطَانِيَهُ ﴾ [الحاقة: 28-29]

It is of course allowed and from the sunnah to stop on the end of aayah 28, but when the two aayaat are joined, two possibilities are allowed by almost all of the ways of recitation of the Qur'an:

a. Merging the two هاء (إدغام).

b. Making إظهار of the first هاء with a gentle سكت without taking a breath: (إظهار مع سكتة لطيفة بدون تنفس).

7. It was discussed previously (page 27 part two), that there are two ways of reading the

راء, with ترفيق or تفحيم in the words ﴿ مِصْرَ ﴾ and ﴿ عَيْنَ الْقِطْرِ ﴾ when stopping.

There are two ways of reading the راء when continuing reading with the word ﴿ فِرْقٍ ﴾

again with ترفيق or تفحيم. This word is read with تفحيم only when stopping.

8. The rule of السكت, and how it is applied was studied. The definition of السكت can be found on page 17 of this book. There are four required سكت for حفص من طريق الشاطبية:

﴿ وَلَمْ تَجْعَلْ لَهُ عِوَجًا ۖ فَيَمَّا ﴾ [الكهف: 2-1]

﴿ مِنْ مَّرْقَدِنَا ۖ هَذَا مَا وَعَدَ الرَّحْمَنُ ﴾ [يس: 52]

﴿ وَقِيلَ مَنْ رَاقٍ ﴾ [القيامة: 27]

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ ﴾ [المطففين: 14]

Other Words for حفص عن عاصم من طريق الشاطبية

The following are other words not previously discussed to be observed by the reciter when reading حفص عن طريق الشاطبية, some of them have two allowed ways of recitation, and others have only one way. It is necessary that the reciter know and apply the different allowed ways of reading them so that the authentic way of reciting حفص عن عاصم is not mixed up or interchanged with another way of recitation not part of this authentic recitation.

1. The words that are recited with سين or صاد

Read with سين only:

﴿ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴾ [البقرة: 245]

﴿ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَادْكُرُوا ﴾ [الأعراف: 69]

Read with السين or الصاد

﴿ أَمْ هُمُ الْمُصَيْطِرُونَ ﴾ [الطور: 37]

Read with صاد only

﴿ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴾ [الغاشية: 22]

2. مجرئها reads with إمالة كبرى of the alif after the الراء in the word مجرئها of

سورة هود 41 of surah هود:

﴿ وَقَالَ أَزْكَبُوا فِيهَا بِسْمِ اللَّهِ مجرئها وَمُرْسَهَا ﴾ [هود: 41]

The grand imalaah (الإمالة الكبرى) is when the fathah (الفَتْحة) approaches the kasrah, and the alif mixes with the ياء. In this word the fathah (الفَتْحة) of the راء is in between a fathah (فَتْحة) and a kasrah, and the alif is in between an alif and a ياء. There is ترفيق of the راء because of the إمالة.

3. The word ﴿ضَعَفَ﴾ is allowed to be read with either a fathah or a dhammah of الضاد in the three occurrences of this word in aayah 54 in surah الروم. We must read either all of them with a فتحة or all of them with a ضمة, when reciting the ayaah. The following aayah is with a fathah (فَتْحة) on the الضاد.

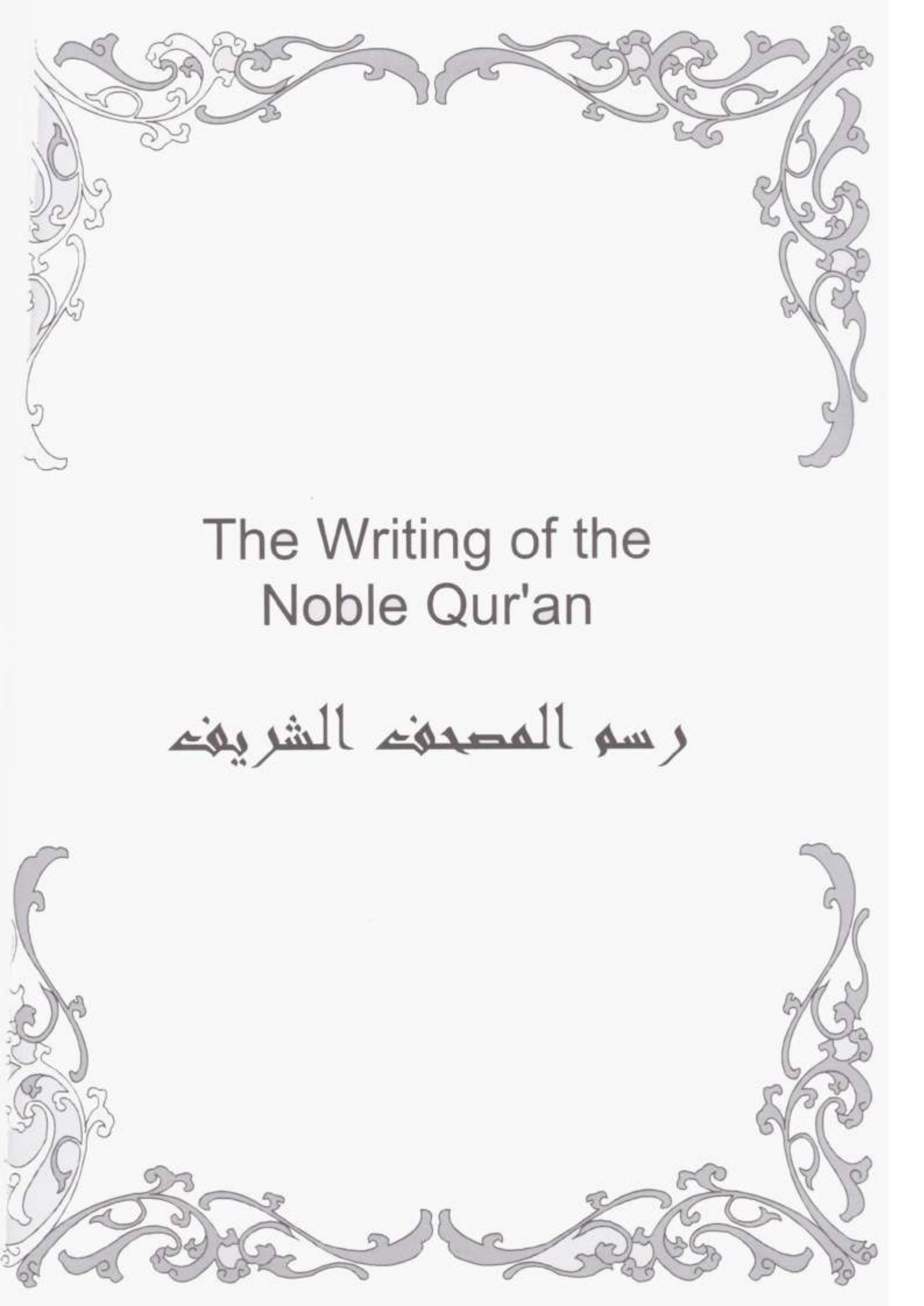
﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ
مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾ [الروم: 54]

This is the aayah with a ضمة on the الضاد of the word "ضَعَفَ":

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضُعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ
مِنْ بَعْدِ قُوَّةٍ ضُعْفًا وَشَيْبَةً﴾ [الروم: 54]

4. The second hamzah in the word ءَاعْجَمِيٌّ in aayah 44 in surah فصلت

﴿ءَاعْجَمِيٌّ وَعَرَبِيٌّ﴾ [فصلت: 44] is read with تسهيل اهزمة الثانية (easing of the hamzah) so that it is between a hamzah and an alif. There is only one way of reading this word by حفص عن عاصم. The definition of التسهيل can be found on page 69 of Tajweed Rules of the Qur'an, part 2.

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The Writing of the Noble Qur'an

رسم المصحف الشريف

رسم المصحف الشريف The Writing of the Noble Qur'an

Illiteracy at the beginning of the revelation

It is well known that the Arab nation was characterized as being illiterate at the advent of the revelation of the Qur'an to the Prophet Muhammed, ﷺ. The Qur'an described this illiteracy:

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴾ [الجمعة: 2]

It is He Who sent among the unlettered ones a Messenger (Muhammed ﷺ) from among themselves, reciting to them His Verses, purifying them, and teaching them the Book and Al-Hikmah; and verily, they had been before in manifest error.

There were only a few of the Quraish [in Mekkah] that were an exception to this general rule and who learned writing and studied it before the advent of Islam. There is a general agreement that those of the Quraish that could write learned it from Harb bin Umayyah bin Abd Shams

(حرب بن أمية بن عبد شمس), but some disagreement exists as to who taught Harb. Abu 'Amr Ad-Daane (أبو عمرو الداني) relates that Harb learned writing from Abdullah bin Jud'aan (عبد الله بن جدعان). On the other hand Al-Kalbee (الكلبي) states that Harb learned writing from Bashr bin Abd Al-Malak (بشر بن عبد الملك).¹ Either way, a group of Quraish learned writing from Harb but they were a small proportion compared to the number of illiterates in the tribe of Quraish.

In Medinah there were Jews who were literate and taught the youth writing. There were between 13-19 men that knew how to write, a few of their names are Al-Munthar bin 'Amr (المنذر بن عمرو), Ubay bin Wahab (أبي بن وهب), 'Amr bin Sa'eed (عمرو بن سعيد), and Zayd bin Thaabit (زيد بن ثابت).

Islam then came and fought illiteracy within the Arabs and sought to erase it. Islam set about elevating the written word and placing it in high esteem. This is shown true by the first words of the Qur'an that were revealed to the Prophet, ﷺ:

¹ Manaahil Al-Irfaan fee 'Uloom Al-Qur'an, Al-Usthatth As-Sheikh Muhammed Abdul'Atheem Az-Zarqaanee, Maktabah Nazaar Mustafaa Al-Baaz, 1417 h, p.294.

﴿ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ

الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ ﴾

[العلق: 5-1]

Read! In the Name of your Lord Who has created.

Created man from a clot.

Read! And your Lord is the Most Generous.

Who has taught (the writing) by the pen.

He has taught man that which he knew not.

In another surah of the Qur'an, Allah, the Exalted, takes an oath by the pen and that which it writes, showing again the importance of reading and writing in Islam:

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ ﴾ [الفلم: 1]

Nūn. By the pen and what they inscribe.

The Prophet, ﷺ, greatly encouraged his companions to learn and become skilled in reading and writing and provided them with all that he possibly could to achieve this goal. It is narrated that the Muslims captured 60 polytheists in the Battle of Badr and the

Messenger ﷺ, accepted as ransom for each captive's freedom the teaching of reading and writing to ten of the Sahabah. It was therefore clear that reading and writing were equivalent to freedom.

The Muslims then learned reading and writing and the darkness of illiteracy was replaced by the light of Islam, and in place of illiteracy the knowledge of reading and writing became prevalent.

The illiteracy of the Prophet; ﷺ, was it throughout his life or not?

It is well established in the aayaat of the Qur'an that the Messenger of Allah ﷺ, was himself illiterate at the beginning of the revelation. There are some scholars that state that at the end of his life he became literate after the miracle of the Qur'an revealed to an illiterate prophet was established and known. The repeated challenge in the Qur'an for the polytheists to produce a surah like that which is in the Qur'an was not met, even

though it was well known that the Messenger of Allah ﷺ, whom they rejected, was illiterate. These scholars state that after this miracle was shown through the glorious

aayaat of the Qur'an which clearly demonstrated the truthfulness of the Prophet ﷺ, as

well as proof that he was a messenger and a prophet, the Prophet ﷺ, then learned

reading and writing. This is the meaning of the words of Allah, the Exalted, when he states:

﴿ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَأَزْتَابَ
الْمُبْطِلُونَ ﴾ ٤٨ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ
﴿ وَمَا تَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴾ ٤٩ [العنكبوت: 48-49]

And you did not read any book before it (this Qur'an), nor did you write any book with your right hand. In that case, indeed, the followers of falsehood would have [cause for] doubt.

Rather, it [the Qur'an], is clear verses preserved in the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

Al-Alwas in his tafseer of this aayah stated that they differed over whether he ﷺ started reading and writing after he became a prophet or not. Some state that he did not learn writing, and Al-Baghwee in his book At-Tadheeb carried this opinion. Others claim that he ﷺ became literate after previously not knowing how to read and write, and his inability to do so was one of the miracles of the aayaat in the Qur'an. After the Qur'an was revealed and Islam became well-known, he then learned writing. Saheeh Bukhari relates a hadeeth that supports this group, in an incident during the treaty of Hudaibiyah:

وقد جاء في صحيح البخاري من حديث البراء رضي الله عنه قال: "اعتمر النبي صلى الله عليه وآله وسلم في ذي القعدة، فأبى أهل مكة أن يدعوه يدخل مكة، حتى قاضاهم على أن يقيم بها ثلاثة أيام. فلما كتبوا الكتاب كتبوا: هذا ما قاضى عليه محمد رسول الله صلى الله عليه وآله وسلم، فقالوا: لا نقر بها، فلو تعلم أنك رسول الله ما منعناك، لكن أنت محمد عبد الله. قال: أنا رسول الله، وأنا محمد بن عبد الله، ثم قال لعلي: امح "رسول الله" قال: لا والله لا تحرك أبداً، فأخذ رسول الله صلى الله عليه وآله وسلم الكتاب فكتب (وفي رواية: وليس يحسن يكتب فكتب: هذا ما قاضى عليه محمد بن عبد الله، لا يدخل مكة سلاح إلا في القرب، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه، وأن لا يمنع أحداً من أصحابه أراد أن يقيم بها".

The meaning can be translated as: The Prophet ﷺ adopted ihram for 'umrah in the month of Dhu-l-Qa'dah, and the people of Mekkah refused to let him enter Mekkah, until he agreed with them that he would stay in it for three days. When they wrote this down, they wrote "Messenger of Allah, may the peace and blessings of Allah be upon him and on his family." They [the Quraish] said, "We did not agree to that, for if we knew that you were the messenger of Allah we would not forbid you, instead you are Muhammed Abdullah." He said, "I am the Messenger of Allah, and I am Muhammed bin Abdullah." Then he said to Ali, "Erase 'Messenger of Allah.'" He said, "No, by Allah, I will never erase

you." The Messenger of Allah, ﷺ and upon his family, then took the writing and wrote [in one relation of the hadeeth it states: and he was not able to write previously and wrote], "This is what Muhammed bin Abdullah negotiated about: Weapons will not enter Mekkah except in a sheath, and none of its residents will leave if they wish to follow him, and none of his companions will be prohibited if he wishes to reside in it."

The scholars that adopted this position (that the Prophet was literate later in his prophecy) are Abu Dhar 'Abd bin Ahmed Al-Harwee (أبو ذر عبد بن أحمد الهروي), Abu Al-Fath An-Nisaabooree

(أبو الفتح النيسابوري), and Abu Al-Waleed Al-Baajee (أبو الوليد الباجي).

Those that disagree with this position state that when a hadeeth states "he wrote" about the Prophet ﷺ, it means he ordered it to be written.

Either way, there is no disagreement that at the beginning of the revelation that the Prophet ﷺ, was illiterate.

Writing down the revelation at the time of revelation

The Messenger's ﷺ, care for writing down the Qur'an was extreme, and this is shown by the fact that he had scribes who would write the revelation, some of them were: the four Caliphs, Ma'aawiyah, Abaan bin Sa'eed, Ubay bin Ka'b, Zayd bin Thaabit, and Khalid

bin Waleed to name only some of them. When revelation came to the Prophet ﷺ, he would call one of these scribes and order them to write what had just been revealed, even if it was only a word. In a hadeeth related by Al-Bukhari, when Allah revealed aayah 95 of surah An-Nisaa':

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾

Not equal are those of the believers who sit (at home), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives.

Ibn Umm Makhtoom said, "O Messenger of Allah- I am blind, do I have an excuse? "

Then Allah revealed the three words, غَيْرُ أُولَى الضَّرَرِ except those who are disabled

(by injury or are blind or lame), and the Messenger of Allah ﷺ, said, "Bring me the ink well and bones" [dry bones of a camel used for writing], and he ordered Zayd to write it [the three words] and he wrote it, and the aayah then had these three words added to it. The aayah then became:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾ [النساء: 95]

Ibn Abbas said, "The Messenger of Allah ﷺ, would call some who could write when a surah was revealed to him and say, "Put this in the place where this and that is mentioned [the aayah]." The companions would write the Qur'an on whatever they could find, bones, palm tree fiber, leather, thin stones, etc.

The Sahaba memorized and wrote the complete Qur'an in the time of the Prophet ﷺ, completion of the writing of the whole Qur'an was done in front of the Prophet ﷺ, with whatever tools they could use, and these stayed in the Prophet's ﷺ house. These tools did not allow for the Qur'an to be put in between two covers [i.e. in book form]- but was organized as much as possible in the order of aayaat and suwar [plural of surah].

The Qur'an then was gathered together two ways at the time of the Prophet ﷺ:

1. Memorization in the heart with the correct order of the aayaat and suwar.
2. Written down with the available utensils.

Collecting the written Qur'an in one Mushaf (مصحف) did not occur during the Prophet's ﷺ time for four reasons:

1. They expected continuous revelation as long as he was alive.
2. Abrogation of aayaat was expected.
3. The order of revelation did not match the order of the aayaat in the Qur'an. If it had been collected in one copy during his lifetime they would have had to change the copy every time there was a revelation. Revelation was according to matters that occurred.
4. Before all else- Allah wanted it this way. ²

Gathering of the written Qur'an at the time of Abu Bakr

After the Prophet ﷺ died, a group refused to pay Zakat and turned away from Islam.

From this event the wars of Ar-Riddah occurred during the Caliphate of Abu Bakr رضي الله عنه, at Al-Yamaamah, 12 years after the Hijra. Many of the memorizers of the Qur'an and reciters were martyred in these wars (70 memorizers). The close companions then feared that the Qur'an could be lost, and when Umar saw that all these memorizers were killed, he feared that even more would be killed in other places, so he hurried to Abee Bakr and asked him to look into the matter and put the written Qur'an together in one binding.

First Abu Bakr refused but then Allah made his heart at ease regarding this matter. He then sent for Zayd bin Thaabit and those that had written the revelation-for them to copy the Qur'an into one bound book. Zayd also refused at first, but then also his heart was put at ease and he accepted the idea.

The written Qur'an was in different pages, bones, etc., in the Prophet's ﷺ house and there was Qur'an written with the different companions. Abu Bakr رضي الله عنه ordered it to be copied on to pages, and Zayd رضي الله عنه did so. Zayd depended on two things, the memorized and the written Qur'an, and would only write if the aayah was found in their memorization

² Fann At-Tarteel wa 'Uloomuh, Ash-Sheikh Ahmed At-Taweel, Mujama' Al-Malak Fahd Litabaa'ah Al-Mushaf

as well as written down and two companions had witnessed the writing of those who had learned the Qur'an from the Messenger and memorized it.

The next to last aayah of surah At-Tawbah, aayah 128:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

was memorized by Zayd and many of the Sahaba, but they wouldn't write it until they found it written with another witness saying that he had witnessed it being written. They finally found it written with Abee Khuzaymah bin Aws Al-Ansaari and there was a witness to it.

This copy of the Qur'an was relinquished to Abee Bakr رضي الله عنه, until his death. It was given to Umar رضي الله عنه, after Abee Bakr's death, and then after Umar's death to Hafsah, Umar's daughter and wife of the Prophet ﷺ, may Allah be pleased with them all. This copy of the Qur'an stayed with Hafsah until 'Uthmaan requested it from her.

The gathering of the written Qur'an at the time of 'Uthmaan

The people [Muslims] of Sham and Iraq gathered together at the battle of Armenia and

Azerbaijan during the Caliphate of 'Uthman رضي الله عنه, after many lands had become Muslim and the great reciters spread out in the lands. When these different groups of Muslims gathered in one place and they heard each other recite, one read by a different way of recitation than the other, the one group would not accept the other's recitation, even

though they were all authentically transmitted from the Messenger ﷺ. Some claimed their way of recitation was better than other ways, and some of the Sahaba worried that some would differ in the Qur'an and become stubborn about not accepting a way of recitation other than that which they had learned.

Huthayfah then went to 'Uthman (in the year 26 Hijara) after the battle, and told him of the problem. 'Uthman then asked for the copy of the Qur'an from Hafsah so he could copy it and send it out to different areas. Not all of the Muslims in these areas had learned all the different ways of recitation.

'Uthman then copied from the mushaf that was with Hafsah and made several different copies so that the Muslims would have it and included the different recitation in it as much as possible. He had either four or 12 men do this task, and there were of those who had memorized and as well were scribes, including Zayd bin Thaabit, who was the same Sahabi who wrote the revelation and was present at the last presentation of the whole Qur'an to Jibreel. He is the same companion who gathered the Qur'an together and wrote it into one copy during the Caliphate of Abee Bakr.

The copies of the Qur'an we have today are from these copies made in the time of the Caliphate of 'Uthmaan. Four or seven copies were made and sent to different lands: Mekkah, Medinah, Basrah, Kufah, Sham, Bahrain, and Yemen. And Caliph 'Uthman sent a teacher with each copy to teach the recitation of the Qur'an in the authentic way common for that area.

The writing (رسم) of the Qur'an

The phrase **رسم المصحف** means: *The foundation that was selected by 'Uthman, رضي الله عنه, in writing the words and letters of the Qur'an.* The basis in Arabic writing is that it completely agrees with the pronunciation, without additions or subtractions. The 'Uthmani copy of the Qur'an bypassed this basis in that there are many letters that are written inconsistently with the way they are pronounced. This is because of a noble aim that will be explained later.

The 'Uthmani copy of the Qur'an, known in Arabic as: **المصحف العثماني**, has rules pertaining to its inscription and pattern. The scholars of this field have divided them into five rules. They are:

- | | |
|-------------------------|--------------|
| 1. Deletion | الحذف |
| 2. Addition | الزيادة |
| 3. The hamzah | الهمزة |
| 4. Exchange | البدل |
| 5. Joined and Separated | الوصل والفصل |

1. The Deletion Rule قاعدة الحذف

The alif

The general rule of deletion is that the alif is eliminated from the **با** of calling, as in:

﴿يَتَأْتِيَا﴾, from the **ها** of drawing attention, as in: ﴿هَآآتَانِي﴾; from the word **نا** (we, us, our) if a pronoun or direct object follows it, demonstrated in: ﴿أَخْبَيْنَاكُمْ﴾. The alif is also deleted in writing from the Glorious name of Allah: ﴿ٱللَّهُ﴾. The following words have the alif eliminated in writing: ﴿ٱلْه﴾, ﴿ٱلرَّحْمٰن﴾, and ﴿سُبْحٰن﴾. There is elimination of the alif in writing when following the letter **لام**, exemplified in: ﴿خَلِيفَ﴾.

If the alif is in between two of the letter **لام** it is not written, as in: ﴿ٱلْكَلْبَةِ﴾. There is elimination in writing of the alif of every regular female and male plural, shown in: ﴿ٱلْمُحْصَنٰتِ ٱلْمُؤْمِنٰتِ﴾ and ﴿سَمْعُونَ﴾. Every plural that has the comparative "weight" to **مفاعل** has deletion of the alif in writing in the **المصحف العثماني**.

Examples are: ﴿الْمَسْجِدَ﴾ and ﴿النَّصْرَى﴾. Some numbers that have an alif in them are written without the alif in the Qur'an: ﴿ثَلَاثَ﴾ and ﴿ثَمَنِي﴾. There are others and there are exceptions to these rules, but these are the general rules for deletion in writing of the alif. **Note: The small little alifaaat** found in these words are part of the enhancement to المصحف العثماني done later by scholars, and this is the reason that the alif is small and detached from the word.

ياء The

The ياء is deleted from every مَنْقُوصٌ مُنَوَّنٌ (word that ends in an original ياء) whether it be conjugated with رَفَعَ or جَرَّ, as in: ﴿غَيْرَ بَاغٍ وَلَا عَادٍ﴾.

There is also deletion of the ياء at the end in of some words, apart from some exceptions. The following are some examples:

﴿وَأَطِيعُونَ﴾ ﴿وَأَتَّقُونَ﴾ ﴿فَارْهَبُونَ﴾ ﴿وَحَافُونَ﴾ ﴿فَأَرْسَلُونَ﴾
﴿فَاعْبُدُونِ﴾

واو The

There is deletion of the واو in writing if it occurs with another واو in the same word. Examples are found in the following:

﴿يَسْتَوُونَ﴾ ﴿فَأَوْرَأَ إِلَى الْكَهْفِ﴾

لام The

The letter لام is deleted from the writing if it is مُدْغَمَةٌ into another لام, such as in the words:

﴿الَّذِي﴾ ﴿وَاللَّيْلِ﴾

There are exceptions to this.

There are some cases of deletion that do not follow a rule such as the alif in the word:

﴿مَلِكٌ﴾, the ياء in the name ﴿إِبْرَاهِيمُ﴾, and the واو deleted in the following

words: ﴿اللَّهُ الْبَاطِلُ﴾ [الشورى: 24], ﴿وَيَدْعُ الْإِنْسَانُ﴾ [الإسراء: 11]

﴿وَيَمْحُ﴾,

﴿سَدَّعُ الزَّيَانِيَّةُ﴾ [العتق: 18], ﴿يَوْمَ يَدْعُ الدَّاعُ﴾ [القمر: 6]

2. The Addition Rule قاعدة الزيادة

An alif is added after a واو in a noun denoting plurality or a noun which has a rule of plurality. Examples are:

﴿بَنُوا إِسْرَءِيلَ﴾, ﴿أُولُوا الْأَلْبَابِ﴾, ﴿مُلْكُوا رَبِّهِمْ﴾

There is an extra alif added after a hamzah written on a واو. This is exemplified in the following:

﴿تَفْتَوُا تَاللَّهِ﴾.

An alif is also added in the following words: ﴿مَائَتَيْنِ﴾, ﴿مِائَةً﴾

These words with extra alifaat were discussed in the section on the special words for Hafs (see pp 38-39).

﴿السَّبِيلَا﴾, ﴿الرُّسُولَا﴾, ﴿الظُّنُونَا﴾.

A ياء is added in the following words:

نَبَأٌ

﴿وَلَقَدْ جَاءَكَ مِنْ نَبِإِي الْمُرْسَلِينَ﴾

[الأنعام: 34]

ءَانَاء

﴿وَمِنْ ءَانَايَ اللَّيْلِ فَسَبِّحْ﴾

[طه: 130]

تَلْقَاء

﴿مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَايَ نَفْسِي﴾

[يونس: 15]

بِأَيْكُمْ

﴿بِأَيْكُمْ أَلْمَفْتُونُ ﴿٦﴾﴾

[القلم: 6]

بِأَيْدٍ

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾﴾

[الذاريات: 47]

3. The Hamzah Rule الهمزة

The non-voweled hamzah (saakinah) الهمزة الساكنة

The general rule for the hamzah is that if the hamzah is saakinah, it is written on the letter corresponding to the vowel before it. This means if there is a كسرة on the letter before

the hamzah saakinah, the hamzah would be written on the letter **ياء**, as in: **أَتَيْنَا**; if there

is a ضمة on the letter before the hamzah saakinah, the hamzah would be written on the

letter **واو**, as in: **أَوْثَمِينَ**; and if there is a فتح on the letter before a hamzah saakinah,

the hamzah would be written on an alif, as in: **أَلْبَاسَاءِ**. There may be some words

which are exempted from this rule.

The voweled hamzah الهمزة المتحركة

If the hamzah is the first letter of the word and an extra letter is joined to the word at the beginning, then the hamzah is always written on an alif, regardless of the vowel on the

hamzah, such as in: **سَاءَصْرَفُ سَأُنْزِلُ فَبِأَيِّ**.

If the hamzah is in the middle of the word, it is then written on the letter that corresponds

to the vowel the hamzah has, a **ياء** for a كسرة as in: **سُيِّلَ**, a **واو** for a ضمة as in:

نَقَرُوهُ, and an **الف** for a فتح as in: **سَأَلَ**. There are some exceptions.

If the hamzah is at the very end of the word (متطرفة), it is written on the letter that corresponds to the vowel on the letter preceding it. If the vowel on the letter preceding the hamzah (last letter of the word) is a فتح, then the hamzah will be written on an alif, such

as in: **لِسْبَاٍ**, if the vowel on the letter preceding the hamzah has a كسرة and the

hamzah is the last letter of the word, the hamzah is written on the letter **ياء**, as in:

شَاطِي; if the letter preceding the hamzah has a ضمة, and the hamzah is the last letter

of the word, then the hamzah is written on the letter **واو**, as in: **لُؤْلُؤُ**. There are

exceptions. If the letter before the hamzah is saakinah and the hamzah is the last letter of the word, the hamzah is not written on anything, as in:

﴿تُخْرِجُ الْخَبْءَ﴾. ﴿مِلَّةُ الْأَرْضِ﴾

In all the rules for the hamzah there are sometimes many exceptions, so this should be kept in mind when we see a word not following the rules laid out in this section.

4. The Exchange Rule قاعدة البدل

In brief, the alif is written as a واو for magnification in some words, for example: الصَّلَاةُ.

الزَّكَاةُ, أَلْحَيَاةُ, أَلرَّبَّوْا, except any exemptions.

The alif is written as a ياء if the alif is changed from a ياء in the original word, such as in:

يَتَأَسَفُ and يَتَوَفَّنُكُمْ.

Note that the dagger alif (ألف الخنجرية) is not part of the 'Uthmani writing, and that is the reason for it being small and not attached to the word. The tooth is the ياء.

The alif is also written as a ياء in the following words:

أَنْى إِلَى عَلَى مَتَى بَلَى حَتَّى

The letter نون is written as an alif (with a tanween) in the lightly emphasized نون (نون خفيفة)

﴿لَنَسْفَعًا﴾, ﴿وَلَيَكُونَا﴾ (Yusuf 32), found in two places in the Qur'an: (التوكيد الخفيفة)

﴿إِذَا﴾, and is also written as an alif with a tanween in the word: (Al-'Alaq 15)

The female هاء is written with the open تاء in some words of the Qur'an. The words are:

نِعْمَت written sometimes as نِعْمَة, رَحِمَت written in some places as رَحْمَة.

قُرَّة written with شَجَرَت as شَجَرَة, مَعْصِيَت written as لَعْنَت, the word لَعْنَة

أَمْرَات written as أَمْرَاء, جَنَّت as جَنَّة, قُرَّت as تاء. These words and

their location in the Qur'an have been detailed in the chapter on the female هاء, pages 63-75.

5. The Joined and Separated Rule قاعدة الوصل والفصل

There are some word combinations written together all the time and others some of the time, there are others always written separately. For example the words **لَا** and **أَنْ** are

sometimes written separately and sometimes joined, as in: **أَلَّا**. Another example is the

words **مِنْ** **مَا** which are usually written joined: **مِمَّا** but occasionally written

separately: **فَمِنْ** **مَا**. These are just two examples of many cases of different word

combinations. This subject is covered in detail in the chapter on Separate and Joined words, pp. 44-62.

The writing of the copy of the Qur'an was done in such a way that more than one way of recitation could be employed from the same writing. Some alifaat, for example, were not written in so that both ways of recitation used the same writing, and later small alifaat were written in above the text for the recitation of the particular qira'ah or way of recitation. We can see this demonstrated in the fourth aayah of al-Faatihah:

﴿ **مَلِكِ** **يَوْمِ الدِّينِ** ﴾. In the recitation of Hafs 'an 'Aasim, we recite the word

مَلِكِ with an alif, but it is not written in the 'Uthmani writing, instead the small "dagger

alif" is used by scholars to denote the read alif. This word then is written to encompass more than one way of recitation, those who do not read the word with an alif, and those that do. Other examples would be the words ending with a female **هَاء**, but some ways of recitation read the word in the singular form and others in the plural. The word was then written with the open **تاء** (ت) to encompass both ways of recitation. These words are outlined in the chapter on the female **هَاء** on pages 72-75, but a few examples are:

﴿ **أُنزِلَ عَلَيْهِ آيَاتٌ** ﴾ [العنكبوت: 50]

﴿ **وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ** ﴾ [غافر: 6]

Is the writing of the copy of the Qur'an undisputable [immutable] or not?

The majority scholarly opinion

The majority scholarly opinion is that it is undisputable and it is not allowed to violate it.

They use as evidence that the Prophet ﷺ, had scribes that would write the revelation

and wrote the Qur'an with this type of writing. The Messenger ﷺ, approved them in

their writing. The life of the Prophet ﷺ, passed and the Qur'an remained in this way of

writing without any changes or corrections. Instead it is shown that the Prophet ﷺ laid

the constitution for writing of the revelation with the writing of the Qur'an. Abu Bakr, رضي الله عنه,

became the caliph after the Prophet's ﷺ death, and he wrote the Qur'an with the same exact writing that was in the pages and leaves that have been inscribed at the time of

revelation. Later 'Uthman رضي الله عنه, followed in being a caliph, and then copied the mushaf (مصحف) using that same way of writing. All the companions of the Prophet agreed with

what Abee Bakr and 'Uthman did; may Allah be pleased with them all and none of them violated this way of writing. There is no narration that any of the companions or the followers after that suggested that the writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an was respected and followed, and it was not modified or changed.

In summary, the Messenger ﷺ, approved this writing and the companions all agreed upon it -and they were more than 12,000 in number. Later the Muslim community agreed to use this same writing in the time of the taabi'een and the leaders after them. Following

the Prophet ﷺ, is required in what he ordered or approved by orders from Allah, where he said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

[آل عمران: 31]

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins."

The Prophet Muhammed ﷺ, said [translation of meaning], "Verily he who lives of you later will see many differences, so hold on to my way [my sunnah] and the way [the sunnah] of the rightly guided caliphs after me, bite onto it with your molars." At-Tirmidhi, 5/2676.

May Allah grant that we follow the Qur'an and the Sunnah of the Prophet Muhammed ﷺ, and that we recite the Qur'an as it was revealed to our beloved Prophet ﷺ, in the way that pleases our Lord, Allah, the Most Merciful. Ameen.

End of the part three, the final part of **Tajweed Rules of the Qur'an**.

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8. Consultations with the honorary: Sheikhah Dr. Rehab Shaaqi.
9. صريح النص في الكلمات المختلف فيها عن حفص (Sareeh An-Nass fi-l-Kalimaat Al-Mukhtalif feehaa 'an Hafs), الشيخ علي محمد الضباع, (Ash-Sheikh 'Ali Mohammed Adh-Dhabaa') رحمه الله تعالى, Mustafa Al-Babee Al-Halbee wa Awlaadahu, Egypt, 1346, Al-Hijara.

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12. مناهيل العرفان في علوم القرآن (Manaahil Al-'Irfaan fee 'Uloom Al-Qur'aan), (Ash-Sheikh Muhammed Abdul-'Atheem Az-Zarqaanee), Published by Nazaar Mustafa Al-Baaz, Mekkah, 1417 Hijara, 1996 Gregorian.
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17. الشيخ محمود خليل، أحكام قراءة القرآن الكريم (Ahkaam Qiraa'at Al-Qur'an Al-Kareem), (Ash-Sheikh Mahmoud Khaleel Al-Hosari), رحمه الله تعالى, Al-Maktaba Al-Mekkiyyah, Second Edition, Mekkah, 1417, Al-Hijara.

18. من الشاطبية المسمى: حرر الأمانى ووجه التهاى فى القراءات السبع (Matn Ash-Shaatibiyyah called: Hijzu Al-Amaanee wa Qajhu At-Tahaanee fi-l-Qira'aat As-Sab'), الإمام القاسم (Al-Imam Al-Qaasim bin Ferruh bin Khalaf bin Ahmed Ash-Shatibiyy), died 590 h, رحمه الله تعالى, Dar Al-Matboo'aat Al-Hadeethah, Al-Medinah Al-Munawwarah, 1410 Al-Hijara, 1990 Gregorian.
19. الواقي فى شرح الشاطبية فى القراءات السبع (Al-Waafee fee Sharh Ash-Shaatibiyyah fi-l-Qira'aat As-Sab'), عبد الفتاح عبد الغنى القاضى (Abdul-Fattaah Abdul-Ghanee Al-Qaadhee), died 1403 h., رحمه الله تعالى, Matktabah As-Sawaadee Distributors, Jeddah, 1412 Al-Hijara, 1992 Gregorian.
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Tajweed Rules of the Qur'an

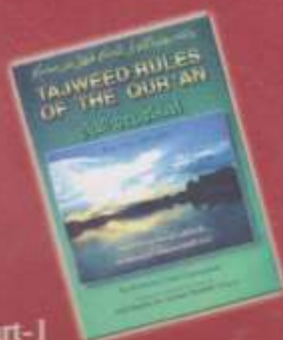
أحكام تجويد القرآن

Al-hamdu lillah, this is the third and final part of a three part series in English on the rules of tajweed of the Qur'an for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. These books are meant as a guide for non-Arabs with a good grasp of English for studying tajweed of the Glorious Qur'an.

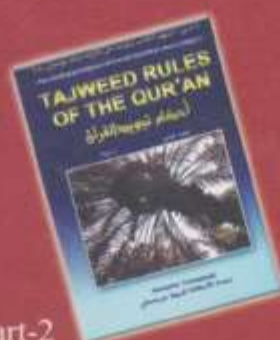
This final book explains the stop and start when reading the Glorious Qur'an, and gives details as to what kind of stop is allowed, what kind preferred, and what kind of stop is forbidden. Stopping on the ends of words with strong endings (consonants) and rules for what is allowed on the last letter of the word is described, including (الروم) and (الإحسان). Stopping on the ends of words with weak endings (words ending in the alif, ya' or wow) and different rules and explanations for these type of words is clarified. One important aspect of Qur'an recitation is knowing and understanding which word combinations are written together and which separately in different parts of the Qur'an as well as in which places of the Qur'an are some words are written with the female هاء and in which places they are written with the تاء. This part lays out the different places in the Qur'an these occurrences take place, so the reader knows how he/she can stop on these words. The words that are read in a special way, or have two allowed ways for the reading of Hafs from 'Aasim by the way of Ash-Shaatibiyyah are detailed in this book. The history of the writing of the Glorious Qur'an (رسم) and the general rules for the writing of the Qur'an are laid out in the last chapter of this part.

This last part of the three parts on tajweed is for students who have studied and mastered the other two parts, or have studied everything covered in the first two parts. The explanations of the different subjects are in English, and the Arabic terms are translated. The goal is always to assist the student in understanding and to encourage them to learn the Arabic terms and definitions. The three parts of this series on tajweed rules of the Glorious Qur'an should facilitate non-Arabic speaking students of the Qur'an whether they are in a classroom with an Arabic medium for teaching or English.

With this third part completed, insha' Allah the non-Arab English speaking student of the Qur'an will find a complete curriculum and explanation of the tajweed rules for the recitation of Hafs 'an 'Aasim from the way of Ash-Shatibiyyah in any classroom or study situation that he/she may find themselves in. These three parts are only guidance; the real goal is reciting and applying all the different rules correction which can only be done by reciting to and being corrected by a qualified teacher of the Qur'an



Part-1



Part-2



Part-3