Tajweed Rules of the Qur'an

Part One

By Kareema Carol Czerepinskki

Introduction written by his eminence:
Ash-Sheikh Dr. Ayman Rushdi Swayd
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# Table of Contents

<table>
<thead>
<tr>
<th>Chapter One: Introduction to Tajweed</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manners when reading the Qur'an</td>
<td>18</td>
</tr>
<tr>
<td>Prostrations of reading</td>
<td>19</td>
</tr>
<tr>
<td>Seeking refuge, saying the basmalah</td>
<td>20</td>
</tr>
<tr>
<td>The basmalah between two surahs</td>
<td>21</td>
</tr>
<tr>
<td>Levels of recitation</td>
<td>22</td>
</tr>
<tr>
<td>Principles of Tajweed</td>
<td>23</td>
</tr>
<tr>
<td>Errors in pronunciation</td>
<td>25</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Two: The Articulation Points of the letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Areas of Articulation</td>
</tr>
<tr>
<td>The empty space in the mouth and throat</td>
</tr>
<tr>
<td>The throat</td>
</tr>
<tr>
<td>The tongue</td>
</tr>
<tr>
<td>The deepest part of the tongue</td>
</tr>
<tr>
<td>The middle of the tongue</td>
</tr>
<tr>
<td>Orientation to Arabic names for the teeth</td>
</tr>
<tr>
<td>The side of the tongue</td>
</tr>
<tr>
<td>The tip of the tongue</td>
</tr>
<tr>
<td>The two lips</td>
</tr>
<tr>
<td>The nasal passage</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Three: The Noon sakinah and Tanween rules</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Al-Lth-haar)</td>
</tr>
<tr>
<td>(Al-Ldghaam)</td>
</tr>
<tr>
<td>(Al-Ldghaam with a ghunnah)</td>
</tr>
<tr>
<td>(Al-Ldghaam without a ghunnah)</td>
</tr>
<tr>
<td>(Al-Iqlaab)</td>
</tr>
<tr>
<td>(Al-Ikhfaa')</td>
</tr>
<tr>
<td>Changes in the appearance of the tanween with different rules</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Four: The Meem Sakinah Rules</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Al-Ikhfaa' Ash-Shafawee)</td>
</tr>
<tr>
<td>(Al-Ldghaam Al-Mithlayn)</td>
</tr>
<tr>
<td>(Al-Lth-haar Ash-Shafawee)</td>
</tr>
<tr>
<td>Chapter Five: The ghunnah (The ghunnah)</td>
</tr>
<tr>
<td>----------------------------------------</td>
</tr>
<tr>
<td>Ranks of the ghunnah</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Six: The Lam Sakinah Rules</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The alif lam of the definite article</td>
<td>60</td>
</tr>
<tr>
<td>The lam of the verb, noun, and participle</td>
<td>62</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Seven: The Mudood</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Natural Lengthening</td>
<td>65</td>
</tr>
<tr>
<td>The Lesser Connecting Medd</td>
<td>66</td>
</tr>
<tr>
<td>The Substitute Medd</td>
<td>67</td>
</tr>
<tr>
<td>The Secondary medd</td>
<td>68</td>
</tr>
<tr>
<td>The Medd Caused by the Hamzah</td>
<td>69</td>
</tr>
<tr>
<td>The Exchanged Medd</td>
<td>69</td>
</tr>
<tr>
<td>The Joined Required Medd</td>
<td>70</td>
</tr>
<tr>
<td>The Separated Allowed Medd</td>
<td>71</td>
</tr>
<tr>
<td>The Greater Connecting Medd</td>
<td>71</td>
</tr>
<tr>
<td>Medd Caused by Sukoon</td>
<td>72</td>
</tr>
<tr>
<td>The Presented Sukoon Medd</td>
<td>73</td>
</tr>
<tr>
<td>The Leen Medd</td>
<td>73</td>
</tr>
<tr>
<td>The Compulsory Medd</td>
<td>75</td>
</tr>
<tr>
<td>The Compulsory Medd in a word</td>
<td>76</td>
</tr>
<tr>
<td>The Compulsory Medd in a letter</td>
<td>77</td>
</tr>
<tr>
<td>The Stronger of the Two Reasons</td>
<td>79</td>
</tr>
<tr>
<td>The Medd Chart</td>
<td>81</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Eight: How letters are formed</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>كيفية حدوث الحروف</td>
<td>84</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Nine: The Qalqalah Mechanism</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>آلية الفقاعة</td>
<td>87</td>
</tr>
<tr>
<td>Chart comparing the Qalqalah letters to voweled and non-voweled letters</td>
<td>89</td>
</tr>
<tr>
<td>The Lesser Qalqalah</td>
<td>91</td>
</tr>
<tr>
<td>The Greater Qalqalah</td>
<td>91</td>
</tr>
</tbody>
</table>
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 Resurrection. 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, ﷺ, 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:

\[ وَمَا أُرْسِلْنَا مِنْ رَسُوْلٍ إِلَّا بِلِسَانٍ قُوُومِهِ لِيَسْتَبْنِنَّ لَهُمْ [إِبْرَاهِيمَ: 4] \]

"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 Czerpinski 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 ‘Asim, by the way of Shatabiyah, 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’aat), 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 Sawyed, 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, Makka Almokaramah.

His accomplishments in the field of the Qur’ān 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 renowned Qur’ānic scholars, including the honorable Sheikh Muhyee Ad-Deen Al-Kurdi, of Damascus, Sheikh Mohammed Taha Sakkar, of Damascus, and Sheikh Abdulazeez ‘Aymoon As-Sood, Hams. He has had his recitation of the 10 greater different recitations approved and authenticated by Ash-Sheikh Abdulazeez ‘Aymoon As-Sood, Hams, Ash-Sheikh Ahmed Abdulazeez Az-Zayyaat, Cairo, Ash-Sheikh Ibrahim ‘Ali Shahaatah As-Samannoodyy, 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’ān Memorization Society in Jeddah, teaching Qur’ān 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’ān through the program “Kayf Naqra’ Al-Qur’ān 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 المنقوله عن رسول الله ﷺ من حيث مخارج الحروف، وصفاتها الذاتية والعرضية.

من هنا كان تعلم التجويد قراءة القرآن أمرًا لا بد منه؛ لأنه يعرف النطق الصحيح من غيره.

ومن فضل الله تعالى علينا في هذا العصر أننا نكاد نجد شعبة من الشعوب إلا وقد دخل عدد من أفرادها في الإسلام، قلوا أو كثروا، لذا كان من الواجب علينا نحو إخواننا هؤلاء أن ننشر لهم مبادئ الذين وحقاقهم، وما يجب على الفرد المسلم من فرائض.

وكان من جملة هذا الواجب أن نعينهم على قراءة كتاب الله عز وجل قراءة صحيحة، يتبين أحكام تلاوته وما يتعلق بها، وذلك بلغاتهم الأصليّة، عملاً بقوله تعالى: ﴿وَمَا أُرْسِلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ فَوَّهُ إِلَى بَلَغِهِمْ﴾ (1)

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

من هنا كانت ندراً كتب التجويد 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 سرينسيكي، وذلك بتأليفها كتاب التجويد المستوى الأول - باللغة الإنجليزية التي تعتبر في هذا العصر لغة العالم، قدَّمت هذا العمل العظيم فراغًا كبيرًا في المكتبة الإسلامية.

(1) إبراهيم ٤.
والاستاذة "كرمة" أهله للتأليف في هذا المجال، فقد حفظت القرآن الكريم كله، واتنقت تلاوته على رواية حفص من عاصم من طريق الشاطبية، ثم من طريق طابية النشر، وقد أُجريت بذلك كله، وهي الآن بصدقت تعليم القراءات القرآنية، مع العلم أنها أمريكية الأصل والمنشأ، وهذا فضل الله يُرَيته من يشاء.

أسلوب الله تعالى أن ينفع بهذا الكتاب كل من أطلَع عليه، وأن يبارك بالمؤلفة الفاضلة ويعينها على إخراج المستويين: الثاني والثالث منه، إنه ولي ذلك وال قادر عليه.

وصلى الله على سيدنا ونبيُّنا محمد، وعلى آله وأصحابه أجمعين، والحمد لله رب العالمين.

خادم القرآن الكريم

د. أمين رشدي سويد

جهة: 1421/3

الموافق: 1421/3/6

سنة: 2000 م
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.

"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: *Hidayah Al-Qaaree ila Tajweed Kalaam Al-Baaree*, written by Ash-Sheikh Abdulfataa O As-Sayyid ‘Ajamee Al-Mursafee; (الشيخ عبد الفتاح السيد عجمي المرصفي), 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 القواعد المفيدة في علم التجويد* (Nihayat Al-Qawl Al-Muifeed 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 tilawwah; 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 the noon sunna (the un-voweled noon rules). The rules include: the clearness (الإظهار), the merging (الإدغام), the change (الإلابة), and the hiding (الإخفاء).

4. The fourth chapter is that of the meem sunna (non-voweled meem) rules: the hiding (الإخفاء), the merging (الإدغام), and the obvious (الإظهار).

5. The fifth chapter is a short summary of the levels of the ghunnah.

6. The sixth chapter deals with the rules for the lam sunna (non-voweled lam).

7. The next chapter, the seventh, explains all the different مسدد (lengthenings). Included in this chapter is the natural lengthening and what follows it in vowel counts, the meed caused by hamzah, including: the meed of the exchange (المد الواجب المتصل), the meed of the required attached meed (المد المجاب المفصل), the meed of the separate allowed meed (المد المعارض للم sensed), the meed of the meed with a presented sukoon (المد الخرافي), and the meed of the meed with two causes (المد اللازم الكرمي). An explanation of how to determine which one takes precedence is given.
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 القلق)

Part two will cover, insha’ Allah, the characteristics of letters (صفات الحروف), the heaviness and lightness of letters (الثقل والخفق), and the relationship of letters to each other and their categories such as likeness, closeness, same type, and different types, and their corresponding rules (أحكام همزة الوصل)

Part three will include, by Allah’s will, the cut off and the breathless stop (وقف الاندماج), the stop and start (وقف الإنهاء), the停止 stop stop, (وقف على أواخر الكلم), the writing of the female (الرسم في هاء التأنيث), the joined and separated (المتوصول, كلمات المخصصة لحذف), and the recitation of Hafs (القراءة

The way of recitation that is covered in this book is (القراءة

(حفص عن عاصم من طريق النشاطية) the recitation of Al-Imaam Hafs as he learned from Al-Imaam ‘Aasim, by the way of Al-Imaam Ash-Shataibiyy).

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 البازاز), 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, رحمه الله تعالى, ‘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-Shataibiyy, (الإمام القاسم بن قيصر النشاطية), who died in the year 590 Al-Hijara, رحمه الله تعالى.

Al-Imaam Ash-Shataibiyy recorded this way in his famous prose, ( gereً الأحاديث ووجه النهايين في القراءات السبع (حفص عن عاصم من طريق النشاطية) is covered in this book. The rules of recitation of this way (حفص عن عاصم من طريق النشاطية, tareeq at-tayyibah), and are not covered in this book, but mentioned occasionally.
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 Shaqiqi, 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.

Kareema Carol Czeropinski

June 16, 2000, 1421 R.
إسناد الإمام حفص إلى رسول الله ﷺ

ربَّ العزَّة تبارك وتعالى

جبريل عليه السلام

رسول الله ﷺ

<table>
<thead>
<tr>
<th>عبد الله بن مسعود الهذليّ (ت 32 ه)</th>
<th>عثمان بن عفان الفرشيّ (ت 35 ه)</th>
<th>علي بن أبي طالب الهاشمي (ت 40 ه)</th>
<th>عثمان بن عفان الفرشيّ (ت 35 ه)</th>
</tr>
</thead>
<tbody>
<tr>
<td>يزيد بن ثابت الأنصاريّ (ت 45 ه)</td>
<td>أبي شعيب بن مسعود الانصاريّ (ت 35 ه)</td>
<td>أبو جعفر الرحمان السلميّ</td>
<td>عبد الله بن حبيب (ت 74 ه)</td>
</tr>
</tbody>
</table>

سعيد بن أياس أبو عمرو الشبانيّ (ت 96 ه)

زُرّ بن حبيش أبو مريم الأسديّ (ت 82 ه)

أبو عبد الرحمن السلميّ

عبده بن حبيب (ت 74 ه)

عاصم

ابن أبي النجد، أبو بكر الكوفيّ (ت 127 ه)

حفص

ابن سليمان بن المغيرة الأسديّ الكوفيّ (ت 90 ه - 180 ه)
<table>
<thead>
<tr>
<th>اسم الشخص</th>
<th>году من حفظ القرآن الكريم</th>
</tr>
</thead>
<tbody>
<tr>
<td>أبو عمرو عثمان بن سعيد الدانِي</td>
<td>444 هـ</td>
</tr>
<tr>
<td>حافظ بن سليمان التُّرجُم</td>
<td>445 هـ</td>
</tr>
<tr>
<td>علي بن حيبدُ</td>
<td>531 هـ</td>
</tr>
<tr>
<td>الراشدي الفُطُوِيُّ</td>
<td>590 هـ</td>
</tr>
<tr>
<td>علي بن شجاع</td>
<td>611 هـ</td>
</tr>
<tr>
<td>محمد بن أحمد البُنائع</td>
<td>725 هـ</td>
</tr>
<tr>
<td>عبد الرحمن بن أحمد البُناغِي</td>
<td>781 هـ</td>
</tr>
<tr>
<td>محمد بن الجَّرَّم</td>
<td>833 هـ</td>
</tr>
<tr>
<td>أحمد بن أحمد البَناغِي</td>
<td>872 هـ</td>
</tr>
<tr>
<td>محمد بن إبراهيم السُّعدِيُّ</td>
<td>932 هـ</td>
</tr>
<tr>
<td>علي بن محمد بن غانم القَدَسي</td>
<td>1040 هـ</td>
</tr>
<tr>
<td>عبد الرحمن بن عبد الحَمَّام</td>
<td>1050 هـ</td>
</tr>
<tr>
<td>محمد بن قاسم البَناغِي</td>
<td>1111 هـ</td>
</tr>
<tr>
<td>أحمد بن رجب البَناغِي</td>
<td>1189 هـ</td>
</tr>
<tr>
<td>عبد الرحمن بن حسن البَناغِي</td>
<td>1197 هـ</td>
</tr>
<tr>
<td>إبراهيم بن بديع بن أحمد البناغِي</td>
<td>1234 هـ</td>
</tr>
<tr>
<td>أحمد بن رمضان المروزِيُّ</td>
<td>1266 هـ</td>
</tr>
<tr>
<td>أحمد الرافعي البناغِي</td>
<td>1307 هـ</td>
</tr>
<tr>
<td>محمد سليم البناغِي</td>
<td>1363 هـ</td>
</tr>
<tr>
<td>عبد العزيز عيون السُّود</td>
<td>1399 هـ</td>
</tr>
<tr>
<td>ريفي رشدي سُرُور</td>
<td>2</td>
</tr>
<tr>
<td>رحمان محمد مفيد شَفقي</td>
<td>1</td>
</tr>
<tr>
<td>كِرية كارول سُرُورِي</td>
<td>1</td>
</tr>
</tbody>
</table>
There are a few markings in the copies of the Qur’an that need to be understood by the student of the Qur’an.

1. The first one is called, بالصفر المُستطيِّب (the round zero) and it is sometimes found over the following three letters, אלף، الواء، واء (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:

2. The second marking to be noted is referred to as الصفر المُستطيِّب الواقم (the standing oblong zero). This marking is found on some أَلْف (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:

3. The third mark that is important to know is that of a سُكُون (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:

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.
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: س, ش, د, and ض. We recite these letters like any other large sized letter. There is no difference in the way they are recited.

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

There are many occurrences of the small س in the Qur'an. In the examples above, the two words have the symbol for a small س (similar to a lesser than sign). The word on the left has the small س between the هاء and the written باء. We can see that there is a kasrah accompanying this letter. In the example on the right, there is a small س written after the letter ما of the word ما. This س 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 س).

There is a small و 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 و whenever reciting the word. The small و 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 و).

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

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
## Manners when reading the Qur'an

<table>
<thead>
<tr>
<th>Manners of the Heart</th>
<th>External Manners</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A. Understanding the origin of the words</strong></td>
<td>A. Purity of body and clothes and place.</td>
</tr>
<tr>
<td>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.</td>
<td>(Using sawak. Facing the Qiblah.)</td>
</tr>
<tr>
<td><strong>B. Placing into the heart the understanding that these words are not the words of man.</strong></td>
<td>B. Seeking refuge from the rejected Satan and reading the basmalah.</td>
</tr>
<tr>
<td>Through this, the reader should think about the characteristics of Allah, the Exalted.</td>
<td>(Not reading when yawning.)</td>
</tr>
<tr>
<td><strong>C. Presence of the heart while reading.</strong></td>
<td>C. Avoiding cutting off reading to talk with people.</td>
</tr>
<tr>
<td>Through this, the reader should discard other thoughts while reading the Qur'an.</td>
<td></td>
</tr>
<tr>
<td><strong>D. Pondering the meaning.</strong></td>
<td>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.</td>
</tr>
<tr>
<td>There is no goodness in worship without understanding or in reading the Qur'an without pondering its meaning</td>
<td></td>
</tr>
<tr>
<td><strong>E. Understanding the meaning.</strong></td>
<td>E. Humbleness and crying when reading.</td>
</tr>
<tr>
<td>This means interacting and reacting with your heart to every 'aayah in an appropriate manner.</td>
<td></td>
</tr>
<tr>
<td><strong>F. Individualization.</strong></td>
<td></td>
</tr>
<tr>
<td>This means that the reader feels that every message in the Qur'an is meant especially for him personally.</td>
<td></td>
</tr>
</tbody>
</table>

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 (القراءة) 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 قراءة (reading) and not قراءة. It could possibly be called "looking" but not قراءة.
Prostrations of reading

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 صلی الله عليه و سلم 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- مرمرة 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- الصددة Verse 15 of surah As-Sajda
11- فصلت Verse 38 of surah Al-Fusilat
12- النجم Verse 62 of surah An-Najm
13- الإنشاق 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: ﷺ
Seeking refuge and Saying the “basmalah”

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

أعوذ بالله من الشيطان الرجيم

he is seeking the protection and refuge with Allah from Satan before starting to read. Allah in the Qur’an said

فإذا قرأت القرآن فاستعد بالله من الشيطان الرجيم

(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.
He who says "بسم الله الرحمن الرحيم" has said the basmalah. The proper way to say the basmalah is

_USERNAME_ 

It is necessary to read it before the beginning of every surah of the Qur'an with the exception of "الAlright" which is also called "بسم الله الحمد لله". 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.

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

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

3. وصل السمال بالسورة (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. وصل الاستعاذة السمال (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

There are three levels of reading the Qur’an

1. التّحّقّق 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 (الْفُجُحِيَّةُ وَالْفِضْلِيَّةُ) as required by the tajweed rules. This is the best level of reading.

2. الدّخّل 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. الفَتْحُ 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

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
   
   Applied definition: Articulating every letter from its articulation point and giving the letter its rights and dues of characteristics.
   
   **حق الحرف** Rights of the letters are its required characteristics that never leave it. 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.

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

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.

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

6. **Its Founder.** The rule setter from the practical point of view is the Messenger of Allah because the Qur'an was revealed to him from Allah, the most High, with Tajweed, and he was instructed on it from the Trustworthy, Jibreal, 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 Sallam.
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.

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.

9 **Its principles** The knowledge of tajweed is contingent on four matters:

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

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

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

1. لحن حلي ظاهر (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 إطاء (ناء) or (داالاً) . The mistake can also occur in the vowels where one vowel is read as a completely different one, for example: يسّد الكسرة الكشيرة=kasrah or fat-h. 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. حلي مسْتَهْبَر (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.

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: "علّكم", "لّم", "قل", "فِي". The kasrah also can be mistakenly read in-between a kasrah and a fat-hah. This is especially prevalent in the following words: "علّكم", "لّم", "قل", "في". 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:

The singular of articulation points (خارج) in Arabic is: مخرج

خارج: مخرج عصر جنرال الحروف عند النطق به فنفره غضب

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

الحرف: هم صوتات عصرية مخرج مخرج مخفف أو م نقدي.

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

Articulation points are of two kinds:

ألف الحروف المخفف: هو الذي يتبعه علية حفر معين من أجزاء الحروف أو اللسان أو الشفتيين -1

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

المخرج المقدر: هو الذي لا يتبعه علية حفر معين من أجزاء الحروف أو اللسان أو الشفتيين - 2

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.

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: ﻣ

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. **The empty space in the mouth and throat**: The empty space in the mouth and throat has in it one articulation point for the three lengthened letters.

2. **The throat** (الحلق): It has three articulation points for six different letters which are pronounced from the deepest, middle, and closest part of the throat.

3. **The tongue** (المنسَن): It has ten articulation points for eighteen letters.

4. **The two lips** (الشفتان): They have two articulation points for four letters.

5. **The nose** (النَّسٌن): From the hole of nose towards the inside of the mouth, here there is one articulation point, that of the ُغُنْنَة.

**Areas of Articulation**
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 اللف: The alif with a sukuun preceded by a letter with a fathah.
- ألواح الساكنة المصمومة: The wow with a sukuun preceded by a letter with a dhammah.
- اليا: The ya’ with a sukuun 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-Jazaree indicated this in his work known in short as الجرية، the full name is:

ـ منظومة المقدمته فيما يبرأ عليه قاريئ القرآن أن يعلمها

الجرية

The articulation points of the letters are 17, according to those who chose it by examination. The حروف الجرية 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’aat (different ways of recitation). He was born on the night of the 27th of Ramadhan, 751 Al-Hijarah, 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’aat 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 (مطبرات) concerning tajweed and different books researching and authenticating the different qira’aat. He died, May Allah be merciful to him, in the year 833 Al-Hijarah.
Articulation points of letters

The Throat

There is in the throat three articulation points for six letters. These three areas are:
1. أقصى الحلق The deepest part of the throat, meaning farthest from the mouth and closest to the chest. From here two letters are articulated:

2. وسط الحلق The middle of the throat is where two other letters emerge (ع, هاء, غ, خ).

3. أدنى الحلق The closest part of the throat, meaning closest to the mouth. From here two letters (ع, هاء, غ, خ) emerge. Sheikh Al-Jazaree referred to the throat letters in his work:

Then from the lowest part of the throat, هاء, غ, خ, and from its middle then the م, ع ج, its closest [the throat’s area closest to the mouth], and غ and خ.

The Tongue

It has ten articulation points for eighteen letters: These ten articulation points are distributed over four areas of the tongue, which are:

1. أقصى اللسان Deepest part of the tongue
2. وسط اللسان Middle of the tongue
3. حافة اللسان The edge (side) of the tongue
4. مرفك اللسان Tip of the tongue
Articulation points of letters

Deepest part of tongue

أقصى اللسان

The qaf (ق) is articulated from the deepest part of the tongue and what lies opposite to it of roof of the mouth (the soft palate).

The kaf (ك) is articulated 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 qaf.

Sheikh Al-Jazaree said the following regarding the articulation point of the qaf and kaf:

And the qaf, the deepest part of the tongue above [meaning looking from the mouth inside the mouth, that the qaf is deeper], then the kaf lower [meaning closer to the mouth].
Three letters are articulated from here, they are:

الجيم، والضاد، وألء

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 "الحروف الشامية" 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:

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, (الثّانِي) are four in total, two on top and two on the bottom. The singular form of this word in Arabic is ثَانِي and the plural form is ثَانِيَان. When there is a reference to two of the incisors (almost always referring to the two top incisors), the Arabic word is ثَانِيَان. The Arabic word for upper is ثَانِيَان, or when the reference is concerning two upper teeth the Arabic word is "ثَانِيَان. The lateral incisors, or العَبَّاَيَات are also four in number, two on top, and two on the bottom. The canines are referred to as الأَكَّاب in Arabic, and the same number of تَاب (the plural of تَاب) exist on the top and bottom
Articulation points of letters

set of teeth. The ضَوَاجَكّ, or pre-molars follow the same pattern, two on top and two on
the bottom. الطواَجَكّ, 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
النَاجِدَات, are four in number, for those who have wisdom teeth.

The side or edge of the tongue

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

العِمَاد

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

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.

اللَام

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 لَام:

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

**Tip of the tongue**

Here, there are five articulation points for eleven letters, which are as follows:

| الون | تُخرِجُ مِن أَطرَفِ الرُّسْنَانِ مِعَ مَا يِحادِبِهِ مِن أَسْطِرِهِنَّ الْعَلْوِيَّنَ | 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 'noon when it is not hidden. When the 'noon is hidden the articulation point changes from the tip of the tongue to near the articulation point of the letter that is causing the إطعاء (causing the noon to be hidden), the letter following the 'noon. The, the 'noon المُطَعَّنَة (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 'noon is applied to the تَوْسِين (tanween).

| الْوَاء | تُخرِجُ مِن أَطرَفِ الرُّسْنَانِ مِعَ مَا ذُهِبَ مِن أَخرُجِ الرُّسْنَانِ مِعَ مَا يِحادِبِهِ مِن أَسْطِرِهِنَّ الْعَلْوِيَّنَ | The articulation point is from the tip of the tongue with the top of the tip, close to the articulation point of the 'noon, and what lies opposite to it of the gums of the two top front incisors. We can see then, that the 'raa' and 'woon share the same articulation point with the exception that the 'raa uses the top of the tip of the tongue with the tip, whereas the 'noon only uses the tip. The letters الْلَام – الْوَو – الْرَاء are grouped together and called الْحَرْوَفُ الدَّلْفيَة (the tip of the tongue). They are called this because they are emitted from ذَقُنُ الرُّسْنَانِ (the tip of the tongue).

Sheikh Al-Jazaree said of the

| الْوَو | الْلَام: مِنْ أَطرَفِهِ مِمْضَى، وَالْرَّاء: مِنْ أَطرَفِهِ مِمْضَى | 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 'raa, is close to it [meaning close to the noon] it uses the top [meaning the top of the tip, with the tip].

35
Articulation points of letters

الحرف النصفي ط-ذ-ت

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 the أحرف النصفي due to their articulation position close to the elevated area above the gums. The Jazariyya refers to these letters in the following way:

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

The two lips

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

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

The meem is articulated by closing the two lips together.

The ba’ is articulated by closing the two lips together, but a stronger closing than the meem. These four letters are called " الحروف السفوية" Sheikh Al-Jazaree said.

Using the two lips, 

وًا، باء، ميم،

These three letters are articulated from between the tip of the tongue, from the top side of the tip, and the bottom edges of the two top incisors. They are grouped as因为他们 articulation point is somewhat close to the gums. Sheikh Al-Jazaree in his work known as " الحروف النحوية" said the following about these letters:

The two lips  

The lips are 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 قاء:
It is the hole in the nose that continues back towards inside the mouth. This is the place where the غنْعُة 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 غنْعُة 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 غنْنُه accompanied by the letters comes from the nose. The غنْنُه is a characteristic, not a letter. The غنْنُه is a characteristic of التَّنّونَ والْجَمِيم that is especially prevalent when they have a shaddah on them. It is also very noticeable on التَّنّونَ والْجَمِيم when there is an إِخْفَاي أو إِقْلَابُ and on the meem when there is إِخْفَاي. Sheikh Al-Jazeera said:

And the غنْنُه has the nasal passage as its articulation point
Chapter Three

أحكام النون الساكنة والتنوين

The Noon sakinah and Tanween rules
Noon Saakinah and Tanween Rules

Definition of noon saakinah

noon saakinah is a noon (نون) free from any vowel (حاء). 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: or can be written with no vowel on it, as in: 

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. الإغفال
3. الفَلِب
4. الإخفاء
Noon Saakinah and Tanween Rules

الإظهار

Its linguistic definition: clear or obvious

تعريفه في اللغة: البُدْل

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

حرفه

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:

السّاکینة والتأوین، وَالعین والخاء، وَالغين والخاء

These letters are called, الخلفية 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 إظهار rule and say the noon clearly.

Examples:

من أَيْ شَيْءٍ حَلَقْهُ ﴿١﴾ [عبس: ١٨] ﴿خَلَقَ الْمَنْسَبَ مِنْ عَلَقٍ﴾ [العاقب: ٢]

وَلَمْ يَكُنْ لَهُ مَلَكٌ أَحَدٌ ﴿٤﴾ [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 إظهار rule.

Example:

فَصَلْ لِرَبِّكَ وَأَنتَ حَرَّمٌ ﴿٩﴾ [الكوثر: ٢]
Noon Saakinah and Tanween Rules

Its language definition: insertion, merging

تعريفه في اللغة: الإدخال

في الاصطلاح: البقاء حرف ساكن يحظر متحرك بحروف وبه متحرك الحرفان حرفًا واحدًا مضافًا من جنس النائي

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.

حروفه: مجموعة في كلمة "بُرمْلُون"

Its letters are the letters that form the word "بَرَمْلُون" , 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 rule for the noon saakinah and tanween can only take place between two words and not within one word.

The rule further divides into two groups: 1. إدخال بغفرٍ غفٍّة. 2. إدخال بغفرة. Each of these two sub-groups will now be described.

There are four letters that make up this sub-group of "بَرَمْلُون"; they are the letters that make up the word "بَرَمْلُون" . 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 إدخال بغفرة 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 ghunna, or nasalization, that is part of the noon, remaining.

Examples:

"" قُلُوبُ بُوُمِّدَ وَحَيَّةٌ [النازعات: 8]

لا يَشَفَّعُونَ مْهَا لَغْفَرُ أَلْلَهُُ وَلَا كَذَّبَ [النبأ: 25]

أَلْلَهُ لا تَحَلْفُكُمْ مِنْ هَلَا مَهْيَ الأَءْلَٰثٖ [المسلمات: 20]

تَصِّبُّ بُلْدَةٌ أَيْنَ لَهُ أَيْبَ [المعد: 1]

Exceptions:

If a noon saakinah is followed by one of the إدخال letters within one word there is no إدخال, 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 الإظهار الخفي 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 "بَرَمْلُون" 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 باء. The four words are as follows: "فَقْنَانَ"، "سِنْعَانَ"، "بَسْبَبَانَ"، و"الدُّنِيَا".
Noon Saakinah and Tanween Rules

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

Another exception to the إعرام rule is the noon saakinah followed by a واو in the Qur’an:

 sư سَيْنَ وَالْقِرَءَانِ ٱلْمُحْكَمَةِ [القلم: 1] [س: 1: 210]

Here, the lack of إعرام occurs when we read the letter سين and تون in continuum with the next letter, which is a واو. It is to be noted that the letter تون ends with a noon saakinah, as does the letter سين, 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 تون 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.

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 ُغُنْنَة. This is why this division of the إعرام is also called إعرام كامل بغير ُغُنْنَة (complete insertion).

Examples of إعرام بغير ُغُنْنَة

وَقَبِيلَ لَحَلَّلَ لَمْ يُرَى رَبِّكَ [المهمرة: 1] [كُلُوا مِنْ رَزْقِ رَبِّكَمْ] [س: 5: 10]

An exception of the القياسة is made by إعرام بغير ُغُنْنَة in surah Al-Qiyamah verse 27, due to a سكت (stop without taking a breath), between the noon saakinah and راء, in the ‘aayah:[وَقَبِيلَ مَنْ رَأَى] [القياسية: 27] وَقَبِيلَ مَنْ رَأَى. Here we read: وَقِيلَ رَأى. The سكت is what prevents the إعرام from taking place, since it prevents the noon and راء from meeting.

The scholars are in agreement that when a تون ساكنة or تون ساكنة ياء or تون ساكنة لام or تون ساكنة لام merge with a لام or a لام or a لام, the إعرام (merge) is complete. This means that there is nothing left of the noon ساكنة, it has completely merged into the لام or راء. Most scholars agree that when تون ساكنة تون ساكنة or تون ساكنة تون ساكنة or تون ساكنة تون ساكنة لام or تون ساكنة تون ساكنة لام or تون ساكنة تون ساكنة لام merge with a ميم or a ميم or ا هم or ا هم, that this also is إعرام كامل (complete merging). The complete merging is denoted by the شدة (shaddah) on the letter that is being merged into (مْدَعَ مَيم). In this case the ميم, ميم, or ا هم. There is agreement among the scholars also that when
noon Saakinah and Tanween Rules

a Noon or تنوين نون ساکنة  or الواء or باء or ياء, that this is إذْعَام ناقص (incomplete merging). The merging is not complete because there is a مهّة left over from the نون, and the الواء and ياء do not have a مهّة in their characteristics, whereas the نون does. This is the reason you do not see a مهّة over the باء and الواء in the majority of printings of the Qur’an, when there is إذْعَام.
Noon Saakinah and Tanween Rules

Its linguistic definition: *Change*

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.

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 أَنْبِيَاتُنَا يَا أَسْتَمِعُوا هَمْسَتَنَا إِن كَنْنَا صَنُّدِقِينَ [الفجر: 31]
> ﴿لَّهُ الَّذِي أَمْرَ مِن قَبْلِ وَمِن بَعْدٍ﴾ [الروم: 4]
> ﴿وَاللَّهُ عَلَيْهِ بَرَاءُ الْسُّدُورُ﴾ [النعام: 4]
> ﴿كَلَّا لَنْ نُهْيَنِيهِ لْنَسْتَفْعِهُ بِالْأَصْبَابِيَّةَ﴾ [العلق: 50]

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.
2. Hiding this meem by closing lips on meem and then separating with باء.
3. Observing a ghunnah while hiding the meem. This ghunnah is a characteristic of the hidden meem and has nothing to do with neither the noon saakinah nor the tanween.
Noon Saakinah and Tanween Rules

Its linguistic definition: hiding, concealment

تعريفه في اللغة: السکر

تعريفه في الاصطلاح: هو النطق بحرف ساکن غار غي التشبید على صفه بين الاظهار والإدخام مع نقاء الفم في الحرف الأول وهو هذا الثون الساکن والتنوين.

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

Its letters are fifteen in number;

حروفه: خمسة عشر حرفًا.

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

These letters are then:

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 كَنْتِم.

The same mistake should be avoided when the letter before the hidden noon has a كسرة (kasrah), such as in the word مِنْ كَسْرِ ما خَلَقَ. 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 "noon مَظْهَر" with a غينnah, instead of a hidden one. The tongue should be a small distance from the two top incisors when hiding the noon, followed by a دل or ـلا. To say the إخفاء correctly, the tongue should be close, but not at, the articulation point of the letter causing the إخفاء.

Important comments:

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

Examples:

... من النموذج رجاء صدقوا ما عيدهوا، الله عليهم [الإبلاء: 22]

... إن النسبن لغحي خسر [العصر: 45] سيضلني نارا ذات لهب [المسد: 3]

... من نجر مال خلقًا [الطراق: 2]
Changes in the writing of the tanween with different 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 elkaar letter, the double fathah, kasrah, and dhammah (التوين) are aligned evenly with each other, and directly over or under the last letter of the noun:

١٠٩٠ ١٠٨٠ ١٠٨١

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

١٠٨٢ ١٠٨٣ ١٠٨٤

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

١٠٨٥ ١٠٨٦ ١٠٨٧

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

احكام الميم الساكنة

The Meem
Sakinah Rules
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-vowed 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 xfr mad (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. 

The meem saakinah (The meem saakinah) can be in the middle of a word or at the end of a word.

It can be in a noun (اسم) or a verb (فعل) or a particle (حرف). Included in the meem saakinah rules is lmm al jumma (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 lkm, which means, for you plural, or lm, which means, “they have”.

The meem saakinah has three possible rules:

1. الإخفاء الشفوي
2. الإدغام الصفيحي
3. الإظهار الشفوي
Meem Saakinah Rules

الأِخْفَاءُ الشَّفْوِيُّ

Its linguistic definition: hidden

تعريفه في اللغة السُّنَّة.

تعريفه في الاستدلال: هو النطق بحرف ساكن غير الشديد على صفقة بين الإظهار والإدغام مع ناقص اللثة في الحرف الأول وهو هنا اليم الساكنة.

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 

خُوَفَةٌ: لَّا حَرَفُ وَأِحَدُ هُوَ حَرَفُ "الباء".

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 شفوئي. It is called إخفاء because the meem is hidden. It is called شفوئي because the meem is articulated from the two lips. A lip, in Arabic is شفة, but the word شفوئي is also used for "oral".

Examples:

"إِنْ رَأَيْتُمْ بِهِمَّ يَوَمًا لَّزَيْنًا" [العاديات: 11]

"تُرِمُيمِهمْ بِبِحْجَارَةِ مِنْ سَجْنِ" [النحل: 4]
Small Merging (like letters)

Its language definition: Insertion

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

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 shadda (a shaddah).

This is called إدغام. إدغام is a term used to describe the process of merging a meem with a saakinah letter. It is inserted because the meem saakinah is inserted into the meem with a vowel. It 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 because the first letter of the إدغام is saakinah, and the second has a vowel. It indicates that there is a ghunnah accompanying the إدغام.

Examples:

\[
\text{الْخَصَّ} \quad \text{[الأعراف: 1]} \quad \text{الْمَه} \quad \text{[البقرة: 141]}
\]

\[
\text{وَلَكَمْ مَا كَسَبْتُمْ} \quad \text{[البقرة: 249]}
\]

\[
\text{حَمَّ مِنْ فَتْحٍ فَتْحٌ غَلِبَةٌ غَلِبَةٌ سَحِيرَةٌ سَحِيرَةٌ يَا بُنَّيَّ} \quad \text{[البقرة: 249]}
\]
Meem Saakinah Rules

إظهار اللفظي

Its language definition: clear, obvious

تعريفه في اللغة: السّبب

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

حوروفه: ستة وعشرون حرفًا هي الbacique من الحروف الهجائية

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

Examples:
Within one word:

آَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  (الفاتحة: 2)

حَلَّتْ مِنْ أَمْوَالِهِمْ صَدَقَةً  (النور: 31)

Within two words

وَأَرْسَلْ عَلَيْهِمْ طَيِّبَةً أَنَبَاءًا  (الفصل: 3)

لَكُمْ دِينَكُمْ وَلِيَ دِينُ (الكافرون: 1)

NOTE: There needs to be special care taken that the إظهار of the meem is complete when a فاء or a وار 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 إلخاء. The possibility of saying the meem with an إلخاء before these two letters is due to the proximity of the articulation point of the ميم to the فاء and وار.
Chapter Five

الفنة

The ghunnah
The Ghunnah

الفتحة

تعريف الفتحة في اللغة: هي صوت يخرج من الفتح، لا عمل لسان فيه

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

في الأصل: صوت غنيف مركّب في جسم النون، ولو تونين وليم مطلاعاً

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.

حرف الفتحة: حرفان نون وليم

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

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.

Ranks of the ghunnah

موات الفتحة

There are four levels of the ghunnah:

1. أكمل
2. كاملة
3. ناقصة
4. أقصى

1. Most complete ghunnah: This is the longest ghunnah. The noon مشددة (noon mushaddadah) and meem مشددة (meem mushaddadah) fall into this category, as well as when there is an إغлоغ بقعة. This means when there is a noon ساكنة أو تونين (noon saakinah or tanween) followed by one of the letters in the "ىبو" group, or when there is a ٨ or a ۸ the ghunnah is given its most complete timing.

2. Complete ghunnah: This is the second longest ghunnah. النون المفتوحة و الليم المفتوحة fall into this category. When the noon ساكنة or meem ساكنة are followed by one of the letters of إغлоغ يم الفتحة that results from this إغلوغ يم the ghunnah that results from this إغلوغ يم is the complete in its timing, but not as long as the أكمل.

3. Incomplete ghunnah: This ghunnah is shorter in timing than the complete ghunnah (the noon saakinah and meem saakinah that are said with إظهار) fall into this category.
4. **Most incomplete ّghunnah:** This is the shortest ّghunnah of all. The ّnoon and meem متحركة (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 تفحيم و ترقيق (heaviness or lightness) of the letter that follows the ّEnvelope of a ساكنة is observed during the ّEnvelope. If the noon saakinah or tanween is followed by one of these letters: صاد - ضاد - طاء - قاف - ظاء, then will have تفحيم (or be heavy). This تفحيم will be the same rank of تفحيم which the next letter will have depending on its vowel, and whether or not there is an alif after it. The concept of تفحيم and the ranks of تفحيم will be covered in level 2 of tajweed.
Chapter Six

احكام اللام الساكنة

The Lam
Sakinah Rules
The lam saakinah 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

**Lam of the Definite Article لام التعريف**

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 لام تعريف maybe a regular noun that stands on its own without the definite article (such as الشمس و القمر), or it may be irregular in that it cannot be broken down further from the alif lam (such as الذي والتي). 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
إظهار

If the alif lam حُجَّة precedes a noun beginning with any of the fourteen letters in the group ﴿، the lam of the definite article is said clearly. This is called لام قمرية and the lam then is called لام قمرية.

Examples:

إدغام

If the alif lam حُجَّة 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 لام شمسية and the lam is then called لام شمسية.

Examples:

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

عَفْدُ قَلْبُهُ وَلَامَ الْأَمْرَ، وَلَامَ الْأَبْعَدُ، وَلَامَ الْفَعْلُ

The rules of لام (lām) can occur in verbs, nouns, and participles. The general rule is, but if لام is at the end of a verb or participle, and the first letter of the following word is a راء or a لام, then the required rule is إدغام لام الاسم. There are no cases of لام الاسم at the end of a noun.

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 بِنْ and هَلْ.

Examples:

الإطلاع

وَمَن يَتَوَسَّلُ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

فَلَمَّا ذَهَبَهُ

Examples:

الإدغام

فَلِلْقَلْبِ أَقْلَ مَلْكِ

فَلِلْقَلْبِ أَقْلَ مَلْكِ

فَلِلْقَلْبِ أَقْلَ مَلْكِ

فَلِلْقَلْبِ أَقْلَ مَلْكِ

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

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

فَكَلَا بَلَدُ رَأَى عَلَى قُلُوبِهِمْ [المقطفین: 14]

In this verse the participle بلد is followed by a راء, but there is no merging, since حفص عن عاصم من طريقة المقطفینة has a سکك between the two words بل and رآ. A سکك 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
The Mudood (Lengthenings)

Its linguistic definition: *Extra*  
تعريفه في اللغة: الريادة

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

The medd letters are in the following three cases:

1- The alif is always in this state, which is an alif sakinah, preceded by a fathah
   • الأَلْفُ الساَكِنَةُ المَفْتَحُ مَا قَبْلَهَا
   • اليَاءُ الساَكِنَةُ المَمْضَوَومُ مَا قَبْلَهَا

2- The ya’ sakinah preceded by a kasrah
   • الْيَاءُ الساَكِنَةُ المَمْضَوَومُ مَا قَبْلَهَا

3- The wow sakinah preceded by a dhammah

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

: "أُوْيِيْنَا" (أُوْيِيْنَا) "نُوْيِيْهَا" (نُوْيِيْهَا) "أُوْيِيْنَا"

The teen letters: حروف اللين

1- (The wow sakinah preceded by a fathah), such as: "أَوْيِيْنَا"

2- (The ya’ sakinah preceded by a fathah), such as: "بِيْتِنَا"

The medd is divided into two groups:

- المُدُ الأُسْطَامِيُّ - 1
- المُدُ الفَرْعَيُّ - 2
The Natural Lengthening

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.

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.

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 "حُيّمُ طُهُر", 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: ١١٤ من الله. Another example is in the letters pronounced as "هَا و "يَا" in the opening verse of surah Maryam:

What Follows the Natural Lengthening Rules

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

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

A that is not part of the original make up of the word, representing the third person, male. It is voweled either with a or a , 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 (if there is one) becomes lengthened into a lengthened wow or the becomes lengthened like a lengthened . When stopping on this we stop with a regular sukoon, and the is dropped.

Examples:

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

Exceptions to the rule:

There are only two exceptions to the rule:

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

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 reads these '.

The pronoun of the female noun which means "this" referring to a female object, follows the rule if it is between two voweled letters. As in:
The Substitute Medd

It is substituting a lengthened alif for the tanween with a fath, when stopping on it. The lengthening is two counts, which means, the length of two vowels, the same as the counts of the مدد 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, this lengthening disappears, and the noon sakinah rules are applied to the tanween.

Examples:

\[\text{ماءاً} \quad \text{هدّى} \quad \text{مشتى} \quad \text{شكوراً} \quad \text{نبانة} \quad \text{مآاءي} \quad \text{مسمى} \]

**EXCEPTION:** Not included in this medd is هاء الناثيث. This letter is represented in Arabic as: ئ، or, when linked to the letter before it, it looks like: ﻦ. 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 ئ 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 هاء الناثيث 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:

\[\text{رمحة} \quad \text{نحمة} \quad \text{نعتمة} \]
Secondary Medd

تعريفه: هو الْمَدُ الزَاٰءُ على مقدار الْمَدُ الطَّبِيعي لسبب من حَمًّا أو سُكُون، وهو الذي تقوم ذُوات حُرُوف المَد بِذُوته.

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

علاماته: أن يقع قبل حرفَ المَدَة هَمْرٌ أو بعده هَمْرٌ أو سُكُونٌ سواء كان السَكُون عَلَى هَمْرٍ أو غَارِثًا.

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 المَد الفرعي is divided into two groups:

المَد بِسبب الْهَمْر - 1 (The medd due to hamzah)
المَد بِسبب السَكُون - 2 (The medd due to sukoon).

المَد بِسبب الْهَمْر is sub-divided into four groups:

مد البديل - 1
المَد الواجب المتصل - 2
المَد الجائز المتفصل - 3
مد الصلة الكبرى - 4

المَد بِسبب السَكُون sub-divides into three types:

المَد العارض للسَكُون - 1
مد اللين - 2
المَد اللازم - 3
The exchange medd مَدَّ الْبَدْل

Its definition: The letter hamzah precedes the medd letter.

Examples:

{ٍوُلَّاهُ الْجُوُرَّاءِ الْمُشْهَدَةَ} وَإِنْ لَهُ عِنْدَنَا لَرَوْلَى وَحَمْسُ مَكَابِ {ٍبَيَاءٍ}

It is called بَدْل because of the exchange of a medd letter for a hamzah. These above examples were originally as follows: {ٍوُلَّاهُ الْجُوُرَّاءِ الْمُشْهَدَةَ} وَإِنْ لَهُ عِنْدَنَا لَرَوْلَى وَحَمْسُ مَكَابِ.

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 بَيَاء, and if the first hamzah has a dhammah the second hamzah becomes a بَاء. Not all cases of hamzah preceding a حَرَف مَدَّ 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 حَرَف مَدَّ as حَرَف مَدَّ. 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 مَدَّ الْبَدْل. 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 أَفْوَى السَّبِيعن rule, which will be explained later.

The مَدَّ الْبَدْل has four states:

1. ما نَبِت وَصَلَا وَوَافَ لَ. That which is observed when continuing and when stopping. Such as

{ٍأَنْبَوْنِي} {ٍإِنْبَوْنِي}

2. ما نَبِت وَصَلَا لَا وَوَافَ لَ. That which is observed when continuing, but not when stopping. i.e.

{ٍإِنْبَوْنِي} {ٍأَنْبَوْنِي}

When stopping on these two examples, there is a حَرَف الْمَعَارِض العَلَّام for which overtakes the مَدَّ الْبَدْل.

3. ما نَبِت وَوَافَ لَا وَصَلَا. That which is observed when stopping, but not when continuing.

As in: {ٍرَوْلَيْنَا} {ٍرَوْلَيْنَا}. When stopping on a word as in the example, there is a حَرَف الْمَعَارِض العَلَّام due to the fact that there is a hamzah before the حَرَف الْمَعَارِض العَلَّام.
and continue reading, the rule of the مَدْلِلُ الجَزَاءُ المَنْصِلُ (which will be explained soon), is applied due to أُوْلِى الْسَبْبِينِ.

That which is observed only when beginning with the word. This can be exemplified in the following:

أَنتُونِيَّاً أَوْأَمِسُنَّا أَنَّنَأ

The Required Attached Medd

تَعْرِيْفُهُ: هُـوَ أَنْ يَلْبَأَيْ خَرْفُ الْمَدْلُلُ وَيُقُدِّهُ الْهَمْشُ فِي كُلِّ مَدَّةٍ، وَأَحَدَّةً. Its definition: It occurs when a hamzah follows a medd letter in the same word. It is called because all readers agree that this medd is required. It is called due to the attachment of the medd letter and the hamzah to the same word. حَكْمُهُ: يُمِدْ وَخَايْبَةَ بِمَدِّ ذَلِكَ أَربَعَ حَرَكَاتٍ أَوْ قَمْسَ حَرَكَاتٍ. Its rule: It is lengthened four or five vowel counts. The four count lengthening is also called التوْسُطُ. The five count lengthening is also called قَوْيَةَ التوْسُطُ.

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 الإِشْعَاءُ). The reader who lengthens this medd six counts when stopping on the hamzah, considers this المَدْلِلُ العَارِضُ للْمُكْرَمِ. This medd will be explained shortly, and the concept of two different medd at the same time will be discussed in the أُوْلِي الْسَبْبِينِ section.

Examples:

فَكُلَّمَهُ هُدْيُكَ لَمْ يَرَكُنَ 
[السماحة: 4] وَلَقُدْ جَاهِشَاءُ مُوسِيْ [المغفرة: 12]

Examples with the hamzah as the last letter of the word

يَهْدِيِ اللَّهُ لَنْدُورَهُ مَنْ بِشَأَّ [النور: 30] فَيِكَادُ رَيْتُهَا يُضْبِيْهَا [المغفرة: 30]
The Separate Allowed Lengthening

تعريفه: هو أن يُقصّ حَرْفٌ أَلْمَا، في آخر الكلمة وأَفْسَرُ فَيَسْيَ أول الكلمة الثانية.

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 جَانِز متصل because of the permissibility of a short count, and its lengthening with some readers. It is called متصل (separate) due to the separation of the medd letter and hamzah, meaning they are in separate words, but next to each other.

حكمه: جاور قصره "حَرْكَانِين"، وَمِنْهُ بِعَدَادٍ ۴ حَرْكَانِ (النُوُسْطُ) أو ۵ حَرْكَانِ (فُوق النُوُسْطُ).

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(هُفْصُ عَنْ عَاصِمٍ مِنْ طَرِيقة الشاطِبية) the allowed lengthening is four or five counts, and two counts are not allowed.

Examples:

"قَرَدُواْ أَبْنِيَهُمْ آنارُ أَفْسَرُوهُمْ" [إِبْرَاهِيم: ۹] "تَبَسْ بِدَائِ أَبيِّ لَهُ وَتَبَسْ " [السُدَّ].

When stopping on the word that has the medd letter at the end of it, the reader stops with a مَدّ 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 يأ 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 متصل or جَانِز متصل. 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:

"هَوَيْنَاْ" لَا يُسْتَسْرِقُ يُبَيِّنَهُ "أَفْسَرُوهُمْ" [يُسْرَى: ۹]

IMPORTANT NOTICE: The المدّ الجزائر المتصل والمدّ 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.

The Greater Connecting Lengthening

تعريفه: إذا جاءت هذّة الصَّمِير المتحركة بالضمّة أو بالكسرة والواقعة بين متحرّكين في كلمة وَجَاءَ بعدها حَرْكَانٌ في أول الكلمة الثانية يجوز مدة حَرْكَانٌ أو أربع أو خمس حَرْكَان في وَلِحَاق بالمدّ الجزائر المتصل.

Its definition: If the pronoun هاُء 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 مَدّ الجزائر المتصل in vowel counts. The second هاُء in the word مَدّ الجزائر المتصل follows the same rules as هاُء the صَّمِير in this medd.

Examples:

"أَيْسَبُ أَنْ أَلْمُ بَرَزَهُ أَحَدُ " [اللَّهُد: ۷] "وَلا يُسْتَسْرِقُ يُبَيِّنَهُ " [الكهف: ۱۱۰]"
Lengthening Caused by Sukoon

The Lengthening with a Presented Sukoon

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 (المُدُودُ المُلْصِلُ والمُعَلَّجُ لِلسُّكَوَنِ) (أقوى السبيئين)

Rules:

1. 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 the word.

Examples:

The Soft Lengthening

Definition: It occurs when a "leen" letter (باء or باء 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.

Rules:

1. 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 to by the scholars as "مَا مَدَّ".

Examples:
The difference between **al ma’d albaar al-lasoon** and **al ma’d al-lin**

<table>
<thead>
<tr>
<th>Its letters</th>
<th>Two letters only the <strong>baa</strong> and <strong>waaw</strong></th>
<th>The three <em>medd</em> letters <strong>al waaw</strong> and <strong>al-alf</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Types of letters</td>
<td>“<em>Leen</em>” letters: ساكنة مفتوحة ما قبلها</td>
<td><em>Medd</em> letters: أَلف ساكنة مفتوحة ما قبلها</td>
</tr>
<tr>
<td></td>
<td>مَالِها</td>
<td>بَاء ساكنة مكسور مِلْ قبلها</td>
</tr>
<tr>
<td></td>
<td></td>
<td>وَاو ساكنة مَسمووو ما قبلها</td>
</tr>
<tr>
<td>Its state when continuing</td>
<td>&quot;مَد مَا مَدَّه&quot; Shorter than the natural <em>medd</em></td>
<td>The <em>medd</em> letters are lengthened two counts, the natural measure of the letter</td>
</tr>
<tr>
<td></td>
<td>(<em>الطبيعى</em>)</td>
<td></td>
</tr>
</tbody>
</table>

If two *medd* of same lengths but of different types are in one phrase, there will be one of them stronger than the other. If the weaker of the two *medd* (المد العاضر للسكون (md al-lin)) precedes the stronger (المد العاضر للسكون (md al-baar)), the stronger should then be the same length as the weaker *medd* or longer in length than the weaker. When the stronger *medd* (المد العاضر للسكون (md al-baar)) precedes the weaker (المد العاضر للسكون (md al-lin)), 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: **The following stanzas state the rule to be followed if **al ma’d al-lin** precedes **al ma’d al-baar** in a phrase**

> نَهَايَةَ القول المُنفَع
> وَكَلِّمُ مِنْ أَطْبَعِ نَحْوَ الْذِّينِ
> وَمِنْ بَوْسَطَةٍ بُوْصُعُ أوْ قَصْرٍ
> And all who make six counts for those like رُيُّوّل الْذِّينِ
> And who observes shortening (العارض) then he should shorten (اللين)

> تَلَسُّعَةٌ مَهْبِرُ يُؤْفِقُ الْذِّينِ
> وَمِنْ بَوْسَطَةٍ بُوْصُعُ أوْ قَصْرٍ
> Three run for stopping on
> And who lengthens middle way (four counts) he can make it (the leen *medd*) middle (length) or short

73
A verse in which we apply the above rule is verse 65 of سورة الأنفال:

» يُغَطَّاهَا الْأَنْفَالُ حَرْضٌ عَلَى الْمَغْرَجِينَ...«

The two phrases in this one verse end with a stop indicated by the letter (۶) above the last word. The first phrase ends with the word القتال, which we stop on with مد العارض لللسكون. The second phrase ends with the word بالأتين, which we stop on with مد اللين. The short stanzas above stated that if we stop on مد العارض لللسكون with six vowel counts, we can then stop on مد اللين two, four, or six vowel counts. This is due to the fact that مد العارض لللسكون is stronger than مد اللين. If we stop on مد العارض لللسكون with four vowel counts, then we can stop on مد اللين with two or four vowel counts. If we stop on مد العارض لللسكون with two vowel counts, we can only stop on مد اللين. The weaker of the two medd (اللبن) cannot surpass the stronger of the two (عَارض للسكون) in counts.

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

The sheikh Muhammad Nasir completed the quoted verses regarding this issue as follows:

\[ \text{And all who shorten the lean letter (in a medd)} \]

\[ \text{And if it is middle (med اللين) then make it middle (4) or long (6)} \]

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

And if you lengthen it (six counts للين) then lengthen it (المد العارض لللسكون) similarly

In summary, مد العارض لللسكون 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 مد العارض لللسكون. The following part of a verse is an example of مد العارض لللسكون preceding مد اللين:

» ذَٰلِكَ الْجَعْفَرُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ«

[الомер: 22]

In this verse, if we stop on the word مد اللين, مد العارض لللسكون رُبَّا when we stop on this word, we stop with مد العارض لللسكون. Here, we apply the above rule, which states that whatever length of med we stop on as far as مد اللين, we must equal that or increase that length when we stop on مد العارض لللسكون.
The Compulsory Medd

ال مدَةُ اللازم

تعريفه: أن يَقَعُ سُكُونٌ أصْلِيّ بهُدِ خَرَفٍ المَدَةُ في كُلِّ مَدَةٍ أو في خَرَفٍ

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: المدَةُ اللازم is divided into two groups:

1. المدَةُ اللازم الكلمي
2. المدَةُ اللازم الحرفى

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

1. المدَةُ اللازم الكلمي المتقّل
2. المدَةُ اللازم الكلمي المخفّف
3. المدَةُ اللازم الحرفى المتقّل
4. المدَةُ اللازم الحرفى المخفّف
The Compulsory Heavy Lengthening in a Word

**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 مُتَفَقّل 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 (إغام) into each other, and thence the shaddah. It is called لازم due the permanent, or orignanal sukoon found when the reader stops or continues, or because all readers agree that this lengthening must be 6 vowel counts. It is called كليmetrical due to the fact that the medd letter is in one word.

Examples:

The Compulsory Light Lengthening in a Word

**Definition:** It occurs when an original sukoon that is not merged (no shaddah on it), follows a medd letter in a word. The word مُخفَق 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.

Its measure: 6 vowel counts

مقداره: 6 حركات

76
The Compulsory Lengthening in a Letter

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: "لا إله إلا الله هو مدأ نصر حكيم". These letters are divided into four groups.

1. That which has no medd at all: This refers to the letter "ا" 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: "عندهم" meaning the letters are recited as "ه-ا-ا" 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: "ستفصلكم". All are lengthened six counts. The letters of the group ستفصلكم are categorized into two groups: مد لا إله إلا الله هو مدأ نصر حكيم and مدأ نصر حكيم. The category that the letter falls into depends on whether it is merged (مدعم) into the next letter, or not.

<table>
<thead>
<tr>
<th>مد نصر حكيم</th>
<th>مدأ نصر حكيم</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. The letter when written out consists of three letters</td>
<td></td>
</tr>
<tr>
<td>II. The middle of the three letters is a medd letter</td>
<td></td>
</tr>
<tr>
<td>III. A merged letter follows the medd letter, meaning that the third letter is مدعم and with the letter that follows it.</td>
<td></td>
</tr>
<tr>
<td>I. The letter when written out consists of three letters</td>
<td></td>
</tr>
<tr>
<td>II. The middle of the three letters is a medd letter</td>
<td></td>
</tr>
<tr>
<td>III. A sakin letter follows the medd letter, but it is not merged with the letter that comes after it</td>
<td></td>
</tr>
</tbody>
</table>

4. The "عين": The letter "عين" can be lengthened four or six vowel counts, according to the rules of the way we read, which is the way of: حفص "عين" عاصم بين طرفين الداخلية. This is due to the fact that the "عين" is a follower of the medd 'leen in this situation, and not a compulsory medd. The middle letter of "عين" is not a medd letter.
The Compulsory Light Lengthening in Letters

Its definition: The letters of the group "سنن لَكَم" are each individually read as a three letter word, the middle letter being a جُرْف مَدَّ, and the third letter having an original (or permanent) sukoon. The determiner of the letter being مَخْفَف or مَخْفَف متَنْقل 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 مَخْفَف مَحْفُظ letter, it is not merged with what comes next. This is why it is called مَخْفَف مَحْفُظ. This medd is lengthened six vowel counts. Examples:

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

The Compulsory Heavy Lengthening in Letters

Its Definition: This type of lengthening occurs when a letter of the "سنن لَكَم" 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 مَخْفَف مَخْفُظ (heavy). This medd has a required lengthening of six counts. Example:

In this example, we find two letters, the لَام and the ميم that consist of three letters. The لَام has a medd letter as the middle letter, then followed by a letter that is a ميم sakínah, but merged with the first letter of the next spelled out letter ميم. The ميم لَام is then مدَّ لَام حَرِيْي مَخْفَف. The ميم does not have its third letter merging with what comes next (there is none after the ميم), so it is مدَّ لَام حَرِيْي مَخْفَف.

Summary of different medd in the letters that begin some surahs

<table>
<thead>
<tr>
<th>اَلْف</th>
<th>حَيَا طَيْعٍ</th>
<th>مَنْفَصِّ لِكْم</th>
<th>عَين</th>
<th>بِلّحَق بَيْد الْلَّيْن</th>
</tr>
</thead>
<tbody>
<tr>
<td>No medd</td>
<td>Two count natural medd</td>
<td>med لَام حَرِيْي</td>
<td>Follower of the teen medd</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Four or six vowel counts</td>
<td></td>
</tr>
</tbody>
</table>

Six vowel counts
The Mudood (Lengthenings)

We learned that the Secondary Lengthening (المد الفرعي) is due to two causes: 
- The lengthening due a hamzah are three kinds: 
- The medd due to a sukoon is of two kinds: 

These مدد (lengthenings) have various degrees of strength and weakness. The strongest is the مد الواجب المفصل, the second strongest is the مد اللازم, the next مد البديل, and the weakest مد الدائم المفصل.

The following lines of poetry written by Ash-Sheikh Ibrahim Ali Shahaatah reinforce the ranking of the مدد:

أقوى مدود لازم فما أصل
فعارض فذر الفصال قديل

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:

وسيما مد إذا ما وجدنا
إفان أقوى السبين الفردا

Examples:

There is a hamzah before the medd letter (اء), 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 مد اللازم, we use that medd and do not use مد البديل. This medd is lengthened six counts, that of the مد اللازم.

إنا بكره وبركم

In this example a hamzah precedes a medd letter (اء), 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 مفصل. Both of these medd share the same medd letter, we then leave the مد البديل and apply مد الواجب المفصل. 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 مد الواجب المفصل 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 بسيبين.
and 

and معد عاض للسكون. Stopping on six vowel counts means stopping on معد عاض للسكون.

If the reader is reading الواجع لفتح الْمُتَصِّل. It is forbidden to stop on this word considering it معد عاض للسكون with two vowel counts. This is due to the rule of أقوى السبيبين.

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

In this example a hamzah precedes a medd letter, so there is a معد بديل. When stopping on this word, there is one letter after the medd letter, and the sukoon on the last letter is a Presented one (عاض). We have therefore when stopping a معد عاض للسكون. If we stop with a two vowel count medd, we have معد بديل عاض للسكون: معد بسيبين معد البديل. When stopping on four or six vowel counts we are using the معد المفصل للسكون only. When not stopping on this word, we use معد البديل.

80
The Mudood

Natural Medd
- the alf and yaay
- vowels on the end
- includes the separated letters
- that start some surahs

Followers of the Natural Medd
1. med in two different words
2. med in the same word

Due to a hamzah
- with a med in two different words
- with a med in the same word

Due to a sukoon
- the sukoon of the original
- sukoon of the presented

Six vowel counts

Med of the non-present
- four or five vowel counts
- from light to heavy

Med of the present
- four or five vowel counts
- from light to heavy

Med of the non-present
- four or five vowel counts
- from light to heavy

Med of the present
- four or five vowel counts
- from light to heavy

Two, four, or six vowel counts
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 (مُّخَّدِر) and characteristics of the letters (صِفٌّات) 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.

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.

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. ظَصَادُ ڪَڪَمٽٽ: Strong collision of two bodies. An example of this is clapping of the hands.

2. ڪَبَعَدُ ڪَڪَمٽٽ ڪَنَّ ڪِڪَمٽٽ ڪَمٽ ڪِڪَمٽٽ: Parting of two bodies from each other, and between them there is a strong bond. An example of this is tearing paper.

3. اَهْزَرُ ڪَڪَمٽٽ ڪَنَّ ڪِڪَمٽٽ ڪِڪَمٽٽ: Vibration of a body. For example, a tuning fork.

4. اَحِبَكَ ڪَمٽٽ، ڪَمٽٽ ڪِڪَمٽٽ: Strong friction of an object on another object. This could be exemplified by dragging a heavy box on asphalt.

The Articulating Mechanism that Allah Gave Humans.

Human articulation uses some of the previous mentioned methods of causing sound in voweled and non-voweled letters (ڪَڪَمٽٽ ڪِڪَمٽٽ). The following explains how the sound of the letters is formed in human articulation.
1. Non-Voweled letters

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 

II.

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 حروف المد واللَّين (the medd and leen letters). The medd and leen letters do have accompanying movement of the mouth and jaw. The lengthened أَلْف is accompanied by the opening of the mouth. The lengthened وَأَوَّلَ is accompanied by a circling of the lips. The lengthened بَاء is accompanied by the lowering of the jaw. An example is the two joined words "مَوْلَا" or the word "مُسْوَء". The sound of the medd letters comes from vibration of the vocal cords, with the accompanying mouth and jaw movement.

2. Voweled letters

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 فتحة.

ii) Circling of the lips. This happens with a ضمة.

iii) Lowering of the jaw. This happens with a كسرة.

An example is in the following: ب ب ب occurs by the separation of the two lips and the opening of the mouth. ب ب ب occurs by the separation of the two lips and the circling of the lips. ب ب ب 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 أَلْف is the origin of the فتحة, the long وَأَوَّل is the origin of the ضمة, and the long بَاء is the origin of the كسرة. The reader must be careful not to pronounce these vowels incorrectly, such as when the كسرة is pronounced in between a كسرة and a فتحة. Some readers mistakenly open the sides of the mouth for a فتحة instead of opening the mouth vertically; the result of this mistake
is لِمَالّة 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: ﴿تَّصَمِّي ضَمَّة﴾. The ضمة has a باء a sukoon, and the ضمة تاء 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
Letters which have no vowels (الحروف الساکنة) are produced by collision of the two components of the articulating parts (بالتَّصادم بين طرفين عَضْوَيْ الْطَّنَقِ). Voweled letters on the other hand are produced by parting of the two components of the articulating parts (بالتَّبَاعِدَ بين طرفين عَضْوَيْ الْطَنَقِ). The medd and leen letters (حروف المد وَاللَين) are produced by vibration of the vocal cords (بَاهِرِيزَةُ الجِنبَلِ الْصوَّةِ فِي الْهَجَّرَةِ). Letters are divided into three groups when categorized according to the length of running of their sound (جَرْيَانُ الصوْتِ).

1. حُوَرَاتُ النَّشَأَةٍ. The sound does not run at all when these letters are articulated without a vowel (ساکنة). the articulation point is completely closed when a letter of this group is sakin. i.e. ‘أُبُو’ or ‘بَأَنوَن’. There are eight letters in this group. They are the letters in the phrase: ‘أَجَذَّ فَطَرَ بَكْتُ’ or as stated in the Jazariyah prose: ‘سَبَابِعُهَا فَقَطْ أَجَذَّ فَطَرَ بَكْتُ’.

2. حُوَرَاتُ الوُسْطِ. These letters are pronounced with sound running in between the characteristic of imprisonment in the شَيدَةِ letters and the running of sound in the رَخَّوَةِ letters. The letters of this group are five in number: ‘لِبْنَ عُمَّرَ’.

3. حُوَرَاتُ الرُّخُوَةِ. These letters have clear and obvious running of the sound when they are articulated without a vowel (ساکنة). Examples are in the following: ‘أَحَ – أَفْ أَسْ’ The letters of this group are all the letters remaining when taking out the letters of توْسُط (جَرْيَانُ الوُسْطِ) and شَيدَةِ.
The letters of qalqalah are in the group 
قولأ (تُقْلَ بِجَاوِرْ). These letters are all in the group of 
أَجِدَدْ فُقْطُ بِكُبْتِ (النَّفْعُ). 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 
الْتَبَوَّعَادُ بَينَ طَرْقِيٍّ عَصْمُ النَّفْعِ (parting 
of the two components of the articulating parts). The Arabs, due to the annoyance and 
difficulty in pronouncing these five letters when ساكنة (saakinah), have violated the rule 
that الحروف الساكنة are articulated 
بالْتَبَوَّعَادُ بَينَ طَرْقِيٍّ عَصْمُ النَّفْعِ. Instead, these letters are 
articulated 
الْتَبَوَّعَادُ بَينَ طَرْقِيٍّ عَصْمُ النَّفْعِ, the same as voweled letters, but without any 
corresponding movement of the mouth and jaw that is associated with voweled letters.

**Chart comparing the qalqalah to voweled letters (خِرُوف مُتَخَرِّکه) and non-voweled letters (خِرُوف الساکنة).**

<table>
<thead>
<tr>
<th>الحروف المتحركة</th>
<th>الفقهية</th>
<th>الحروف الساکنة</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَخْرَجُ بالتبواءد بين طرقي عصمو النَّفْعِ</td>
<td>تَخْرَجُ بالتبواءد بين طرقي عصمو النَّفْعِ</td>
<td>تَخْرَجُ بالتبواءد بين طرقي عصمو النَّفْعِ</td>
</tr>
<tr>
<td><strong>بصاعته:</strong></td>
<td>لا يصاحبُ شيءًا</td>
<td>لا يصاحبُ شيءًا</td>
</tr>
<tr>
<td>افتتاح للنَّفْعِ (الفتحة) - 1</td>
<td></td>
<td>Nothing (no mouth or jaw movement) accompanies it</td>
</tr>
<tr>
<td>انضمام للمثقلين - 2</td>
<td></td>
<td>Nothing accompanies it( no mouth or jaw movement)</td>
</tr>
<tr>
<td>خِفَاصٌ للفك السفلي (الكسرة) - 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Circling of the mouth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Opening of the mouth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lowering of the jaw</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
From this chart we can see that a خَلَق letter is similar to a سَاَكِن letter, in that there is no accompanying jaw and mouth movement with it. On the other hand, it is unlike the سَاَكِن letter in that the خَلَق is articulated بالتباعد بين طَرَقِي عَضْوَ النَّطق. The خَلَق letter is similar to the مَتحرَك letter since they both are articulated بالتباعد بين طَرَقِي عَضْوَ النَّطق, but unlike it since the خَلَق has no accompanying jaw and mouth movement and the مَتحرَك letter does. The definition of خَلَق is as follows:

Its linguistic definition: shaking, disturbance

تعريفها في اللغة: الاضطراب

اصطلاحا: اضطراب الحروف حال سكونه حتى تسمح له ببرة قوية حيث يخرج بالتباعد بين طرفين عضو النطق لا بالتصادم دون أن يصحب ذلك التنوين للهمم أو الضمائر للضمنين أو الخفاف للملبك السفلي.

Its applied definition: Disturbance of the letter when it is in the state of being non-vowed until a strong accent is heard when it is articulated by part 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 خَلَق does not resemble a فَتْحَة or a ضَمْنَة or a كَسْرَة. It does not follow the vowel of the preceding letter, nor the following letter. If the خَلَق letters have a مَدَمَم شدة, the first letter of the الخَلَق (which is sakin) is then articulated by تَصدُّم. For example: الحَقُ–الحقُ. If we are stopping on the words in the previous example, the first قاف of the word الحق is pronounced by تَصدُّم, and the second قاف is said with a خَلَق. This means that the خَلَق is pronounced with تَباعد without any accompanying mouth and jaw movement. The جيم of the word الحق would be the same as the قاف in the word الحق.
The Qalqalah is divided into two classes: the Lesser Qalqalah and the Greater Qalqalah.

**The Lesser Qalqalah:** This occurs when the qalqalah 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. **بَذِّمْتُمَنَّ قَدْ أَخْرَجْ السَّاَكِنَة.**

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

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