ولقديسرنا القرآن للذكر فهل من مَدَكر

# TAJWEED RULES OF THE QUR'AN

أحكام تجويد القرآن



By Karcema Carol Czerepinski

Ash-Sheikh Dr. Ayman Rushdi Swayd

# أحكام تجويد القرآن الجزء الأول

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

## Tajweed rules of the Qur'an Part One

By Kareema Carol Czerepinski Introduction written by his eminence: Ash-Sheikh Dr. Ayman Rushdi Swayd

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

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

It is such then, that learning tajweed of the recitation of the Qur'an is a necessary matter, for by it one can distinguish the correct pronunciation from that which is not.

It is by Allah's grace upon us that in this era almost every nation has some of its individuals, few or great in number, having entered Islam. It is then required of us to explain to these brothers and sisters of ours, the essentials of our religion, its facts, and what is required for the individual Muslim concerning the compulsory acts.

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

"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 recitaiton of the Qur'an, knowing its rules, accomplished in both the Arabic language and the language that the rules will be translated into.

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

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

Ustaathah Kareema has the capability to write on this subject. She has memorized the complete Qur'an and mastered its recitation in the way of Hafs 'an 'Aasim, by the way of Shatabiyyah, and then by the way of Tayyibat An-Nashr, receiving authentication (permission) in both ways, and now intends to learn the different ways of recitation (al-qira'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 Sawyd, Jeddah
23 Rabee' Al-Awal 1421 corresponding to 25 June, 2000

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

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

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

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

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

# بسم الله الرحمان الرحيم

الحمدُ للهِ ربِّ العالمين، والصلاةُ والسلامُ على سيِّدِنا ونبيِّنا محمَّدٍ، وعلى آلِه وأصحابِه أجمعين، ومَن تبعَهم بإحسانٍ إلىٰ يومِ الدِّين، أما بعد:

فلا شكَّ أنَّ قراءة القرآنِ الكريم مِن أفضلِ ما يتقرَّبُ به المسلمُ إلى ربَّه عزَّ وجلَّ، وحيثُ إنَّ هذا الكتابَ قد نزلَ بلسانٍ عربيٍّ مبِين، وجب أن تكونَ قراءتُه موافقة للكيفيةِ المنقولةِ عن رسولِ الله ﷺ من حيثُ مخارجُ الحروفِ، وصفاتُها الذاتيَّةُ والعرَضيَّة.

مِن هنا كان تعلُّمُ تجويد قراءة القرآن أمراً لا بُدَّ منه ؛ لأنه به يُعرَفُ النطقُ الصحيحُ من غيرِه .

ومِن فضل اللهِ تعالى علينا في هذا العصرِ أنّنا لا نكادُ نجدُ شعباً من الشعوبِ إلا وقد دخلَ عددٌ من أفرادِه في الإسلام، قلُوا أو كثُروا، لذا كان من الواجبِ علينا نحو َ إخوانِنا هؤلاء أن نشرح لهم مبادئ الدّين وحقائقَه، وما يجبُ على الفردِ المسلمِ من فرائض.

وكان من جملة هذا الواجب أن نعينَهم على قراءة كتاب الله عزَّ وجلَّ قراءة صحيحة ، بتبيينِ أحكام تلاوتِه وما يتعلقُ بها ، وذلك بلغاتِهم الأصليَّة ، عملاً بقولِه تعالى : ﴿ وَمَا أَرْسَلْنَا مِن رَّسُولِ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ﴾ . (١)

وليس هذا بالأمرِ السهل، فإنَّه يحتاجُ إلى شخص مجيد لتلاوة القرآنِ الكريم، عارفٍ بأحكامِها، مُتقِنٍ لللَّغةِ العربيةِ ولِللَّغةِ الأخرى التي يريدُ ترجمة أحكام التلاوة إليها.

من هنا كانت نُدرةُ كتبِ تجويدِ القرآنِ بغير العربيةِ ، وعلى فَرْضِ وجودِها فهي مختصرةٌ أو غيرُ دقيقة .

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

<sup>(</sup>١) إبراهيم ٤.

والأستاذة «كريمة» أهلٌ للتأليفِ في هذا المجال، فقد حفظتِ القرآنَ الكريمَ كلَّه، وأتقنتْ تلاوتَه على رواية حفص عن عاصم من طريقِ الشاطبيةِ، ثم من طريقِ طيِّبةِ النشر، وقد أُجيزت بذلك كلَّه، وهي الآن بصددِ تعلُّم القراءاتِ القرآنية، مع العلم أنَّها أمريكيَّةُ الأصلِ والمنشإِ، وهذا فضلُ اللهِ يُؤتيه مَن يشاء.

أسألُ اللهَ تعالىٰ أن ينفعَ بهذا الكتاب كلَّ مَنِ اطَّلعَ عليه ، وأن يباركَ بالمؤلِّفةِ الفاضلة ويعينَها على إ إخراج المستويَيْن : الثاني والثالث منه ، إنَّه وليُّ ذلك والقادرُ عليه .

وصلَّىٰ اللهُ على سيِّدِنا ونبيِّنا محمَّدٍ، وعلى آلِه وأصحابِه أجمعين، والحمدُ للهِ ربِّ العالمين.

خادم القرآن الكريم د. أيمن رشدي سويد جدة : ۲۲۱/۳/۲۳ هـ الموافق : ۲۰۰۰/۲/۲۰۰ م

#### بسم الله الرحمن الرحيم

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.

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 of Qur'an is a miracle from the 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.

The main sources for this book were: "هداية القاري إلى تجويد كلام الباري" (Hidayah Al-Qaaree ilaa Tajweed Kalaam Al-Baaree), written by Ash-Sheikh Abdualfataah 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 "الهابة القَـــوُلُ الْمُفيـــد في علـــم التجويــــد" (Nihaayat Al-Qawl Al-Mufeed fee 'ilm At-Tajweed) written by the great scholar, Ash-Sheikh Mohammed Makkee Nasr (الشيخ محمد مكي نصر) This book is the first part of a three-part series on tajweed of the Glorious Qur'an. This part (part 1) consists of 9 chapters.

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

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

Part three will include, by Allah's will, الوقف والابتداء (the stop and start), القطع والسكت (the stop and start) الوقف على أواخر الكلم (the stop on ends of words), الوقف على أواخر الكلم (the writing of the female الرسم في هاء التأنيث (the writing and separated), and الكلمات المخصوصة لحفص (words specifically for the recitation of Hafs).

the way of recitation that is covered in this book is حَفص عَن عَاصِم مِن طَرِيق الشاطبية (the recitation of Al-Imaam Hafs as he learned from Al-Imaam 'Aasim, by the way of Alhas been , صلى الله عليه وسلم , has been attributed to Imam Hafs, not because he invented it, but due to the fact that learning and reciting this way of recitation became famous at his hands. This is an authentic recitation of the Prophet,صلى الله عليه وسلم. Imaam Hafs bin Sulaymaan bin Al-Magheerah Al-Bazaaz, (حفص بن سليمان بن المغيرة البزاز), born in the year 90 and died in the year 180 Al-Hijara, رحمه الله تعالى, recited the complete Qur'an and was taught many different authentic ways of recitation by his sheikh, the Imaam of Kufah, (عاصم بن أبي النَّحود) '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--Al رحمه الله تعالى , who died in the year 590 Al-Hijara (الإمام القاسم بن فيرُه الشلطبي) Shatabiyy Ash-Shatabiyy this recorded Imaam way in his famous -Hirz Al-Amaanee wa Wajhu At-Tahaanee fi احِرْزُ الأَمَانِ وَوَجهُ التهاني في القراءات السبع Qira'aat as-sab'a), in which he gathered and wrote down the rules of the seven different are covered in رحفص عَن عَاصم مِن طُريق الشاطبية) are covered in this book. The other authentic ways of Hafs, as learned from his teacher 'Aasim (حفص عن عساصم), are known as طريق الطيبة (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 Shaqaqi, who advised me many times on the content of the technical issues of tajweed, and taught me enormous amounts of knowledge and about the manners of the people of the Qur'an. I also wish to thank Ustazah Sakayna Albani, who went over the Arabic and the English, and gave me valuable comments on both, including formatting suggestions. I have a great deal of gratitude to Brother Hasan Bateson, who gave mountains of technical advise on computer usage. The students at Dar Al-Huda, especially my first class of students who were with me for three years, and had to bear all the mistakes and growing pains of the book, deserve special thanks. Finally, I thank my dear husband for all the moral, financial, and other support he has given to me throughout this and all my projects in the Qur'an. I pray that Allah will grant all of the above, and all who helped in any other way in this book with the highest Paradise, and remove from them all fear on the Day of Reckoning.

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

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

﴿ وَءَاخِرُ دَعْوَالهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ ﴾ [يونس:١٠]

Kareema Carol Czerepinski

June 16, 2000, ۱٤٢١ ربيع أول ١٦

## إسناد الإمام حفص إلى رسول الله عَلَيْة

# ربُّ العِزَّة تبارك وتعالى

# جبريل عليه السلام

## رسول الله ﷺ

عبدالله بن مسعود الهُذليّ	عثمان بن عفَّان	عليّ بن أبي طالب	عثمان بن عفَّان	زید بن ثابت	أُبِيَّ بن كعب	عبدالله بن مسعود
الهُذليّ	القُرَشيّ	الهاشميّ	القُرَشيّ	الأنصاري	الأنصاري	الهُذليّ
(ت۳۲ه)	(ت٣٥هـ)	(ت٤٠هـ)	(ت٣٥هـ)	(ت٥٤هـ)	(ت٣٥هـ)	(ت۳۲ه)

سعد بن إِيَاس	زِرُّ بن حُبیش	أبو عبد الرحمن السُّلَميّ
أبوعمروالشيباني	أبو مريم الأسُديّ	عبدالله بن حَبيب
(ت۹۹هـ)	(ت ۸۲ هـ)	(ت ۷۶هـ)

عاصم ابن أبي النَّجود ، أبو بكر الكوفيّ (ت ١٢٧ هـ)

حفص ابن سليمان بن المغيرة الاسكريّ الكوفيّ ( ٩٠ \_ ١٨٠ هـ )

# إسناد المؤلِّفة بالقرآن الكريم برواية حفص من طريق الشاطبيَّة

سيًدنا رسول الله ﷺ  7 أبي بن كعب (ت ٣٥ هـ)  7 عبد الله بن حبيب السُلميّ (ت ٤٧هـ)  7 عاصم بن أبي النَّجود (ت ١٢٧ هـ)  7 حفص بن سليمان البزَّاز (ت ١٨٠ هـ)  7 عُبيد بن الصبَّاح النَّهُ شليّ (ت ١٦٩ هـ)  7 أحمد بن سهل الأشنانيّ (ت ٢١٩ هـ)  7 عليّ بن محمد الهاشميّ (ت ٣٦٨ هـ)  7 طاهر بن غلبون (ت ٣٦٩ هـ)  7 أبو عمرو عثمان بن سعيد الدانيّ (ت ٤٤٤ هـ)
۲۹ عبد الله بن حبيب السُّلميّ (ت ٧٤هـ) ۲۸ عاصم بن أبي النَّجود (ت ١٢٧هـ) ۲۷ حفص بن سليمان البزَّاز (ت ١٨٠هـ) ۲۷ عُبيد بن الصبَّاح النَّهْ شليّ (ت ٢١٩هـ) ۲۵ احمد بن سهل الأشنانيّ (ت ٢٠٩هـ) ۲۵ عليّ بن محمد الهاشميّ (ت ٣٦٨هـ) ۲۳ طاهر بن غلبون (ت ٣٩٩هـ)
حفص بن سليمان البزّاز (ت ١٨٠ هـ)     عُبيد بن الصبّاح النَّهْ شليّ (ت ٢١٩ هـ)     احمد بن سهل الأشنانيّ (ت ٢٠٩هـ)     عليّ بن محمد الهاشميّ (ت ٣٦٨ هـ)     طاهر بن غلبون (ت ٣٩٩هـ)     طاهر بن غلبون (ت ٣٩٩هـ)
كبيد بن الصبّاح النّه شليّ (ت ٢١٩ هـ)     أحمد بن سهل الأشنانيّ (ت ٢٠٩هـ)     عليّ بن محمد الهاشميّ (ت ٣٦٨ هـ)     طاهر بن غلبون (ت ٣٩٩هـ)     طاهر بن غلبون (ت ٣٩٩هـ)
<ul> <li>۲۰ احمد بن سهل الأشناني (ت ۳۰۷هـ)</li> <li>۲۶ عليّ بن محمد الهاشميّ (ت ۳٦۸ هـ)</li> <li>۲۳ طاهر بن غلبون (ت ۳۹۹هـ)</li> </ul>
۲٤ عليّ بن محمد الهاشميّ (ت ٣٦٨ هـ) ۲۳ طاهر بن غلبون (ت ٣٩٩هـ)
۲۳ طاهر بن غلبون (ت ۳۹۹هـ)
۲۱ سليمان بن نجاح (ت ٤٩٦ هـ)
۲۰ عليّ بن هُذَيل (ت ٥٦٤ هـ)
١٩ القاسم بن فِيرُّهُ الشاطبيّ (ت ٥٩٠ هـ)
۱۸ عليّ بن شجاع (ت ۱٦١ هـ)
١٧ محمد بن أحمد الصائغ (ت ٧٢٥ هـ)
١٦ عبد الرحمن بن أحمد البغداديّ (ت ٧٨١ هـ)
١٥ محمد بن الجَزَريّ (ت ٨٣٣ هـ)
١٤ أحمد بن أسد الأميوطيّ (ت ٨٧٢ هـ)
١٣ محمد بن إبراهيم السمديسيّ (ت ٩٣٢ هـ)
١٢ عليّ بن محمد ابن غانم المقدسيّ (ت ١٠٠٤ هـ)
١١ عبد الرحمن بن شحاذة اليمنيّ (ت ١٠٥٠ هـ)
١٠ محمد بن قاسم البَقَريّ (ت ١١١١هـ)
٩ أحمد بن رجب البَقَريّ (ت ١١٨٩ هـ)
٨ عبد الرحمن بن حسن الأجهوريّ (ت ١١٩٧هـ)
٧ إبراهيم بن بدويّ بن أحمد العبيديّ
٦ أحمد بن رمضان المرزوقيّ الحسنيّ (ت ١٢٦٢ هـ)
٥ أحمد الرفاعيّ الجلوانيّ (ت ١٣٠٧ هـ)
٤ محمد سليم الرفاعيُّ الحلوانيِّ (ت ١٣٦٣ هـ)
۳ عبد العزيز عيون السود (ت ١٣٩٩ هـ)
۲ أيمن رشدي سُويَد
۱ رحاب محمد مفید شققی ّ
كريمة كارول سربنسكي

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

(ه) The first one is called, الصفر الْمُسْتَدِير, (the round zero) and it is sometimes found over the following three letters, الألف، الواو، والياء (alif, wow, and ya'). When any of these letters has the above symbol over it, the letter is not pronounced in any case; meaning it does not matter if we are stopping or continuing, we do not pronounce this letter. Examples of this are found in:

(0) The second marking to be noted is referred to as الصفر المستطيل القائم (the standing oblong zero). This marking is found on some الف (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:

(sukoon). This marking is that of the head part of the letter خاء, 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.

#### A few words on Qur'anic markings

Another type of marking is the small letters that are found in some Qur'anic words. There are four different letters that are sometimes small, written in some words of the Qur'an. They are: الألف، الياء، الواو والنون. 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 الألف الخنجرية or dagger alif) between the منون and the نون. There is no vowel corresponding to this letter.

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

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

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

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

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

Imam An-Nawwawi may Allah be Merciful to him said: Crying when reading the Qur'an is a characteristic of those who know Allah (meaning, they know Him through His names and Characteristics) and the feelings of the righteous. Reading the Qur'an (التُلاوَة) 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 or قراءة or قراءة or قراءة

#### سجود التّلاوة 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 said, "If a son of Adam reads a verse of prostration and prostrates, Satan withdraws crying and saying, 'Woe to me, the son of Adam was ordered to prostrate and he prostrated, and for him is Paradise, and I was ordered to prostrate and I disobeyed and the Fire is for me.'" Related by Muslim

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

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

#### الاستعاذة و البسملة "Seeking refuge and Saying the "basmalah

The meaning of: الاستعاذة "asking for refuge, or protection" When the reader says:

"أعوذُ باللّهِ مِنَ الشَّيْطانِ الرَّجِيم" he is seeking the protection and refuge with Allah from Satan before starting to read. Allah in the Qur'an said

(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.

بِسْمِ اللهِ" has said the basmalah. The proper way to say the basmalah is

It is necessary to read it before the beginning of every surah of the Qur'an with the exception of "التوبة" which is also called " التوبة". 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.

# حالات الاستعادة مع البسملة مع السورة Ways of Seeking refuge with the basmalah and with the surah

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

- 1. قَطْعُ الْجَمِيسِ (Cutting all three off from each other). Meaning seeking refuge, stopping, saying the basmalah, stopping, and then starting the surah.
- 2. وَصْلُ الْجَمِيسَةِ (Joining all three with each other). Seeking refuge, saying the basmalah, and starting the surah all in one breath without stopping.
- 3. وَصُــلُ الْبَسْ مَلَةِ 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. وصلُ الاستعادة البَسْ مَلة (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.

#### البسملة بين السورتين

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

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

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

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

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

## There are three levels of reading the Qur'an مَراتِبُ القِرَاءَة ثلاثَةٌ هي:

- 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 (التَفْخِيم و التَرْقِيق) as required by the tajweed rules. This is the best level of reading.
- 2. الْحَدُّر 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. هُوَ القِرَاءُةُ بِحَالَةٍ مُتَوَسِّطَةٍ بَيَن مَرْتَبَتَى التَّرْتِيلِ و الْحَدْرِ التَّدُويرِ. 3 It is reading at a level between the two above levels, while preserving and observing the rules of tajweed.

#### مبادئ علم التجويد 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.

Rights of the letters are its required مُسْتَحَقُّ الْحَرْفِ Rights of the letters are its required characteristics that never leave it. مُسْتَحَقُّ الْحَرْفِ 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 <u>Its formation</u> The words of the Glorious Qur'an and some said Honorable Hadiths also.
- 3 <u>Its fruits</u> It is preserving the tongue from mistakes in pronunciation of the Glorious Qur'an during reading.
- 4 <u>Its precedence</u> 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 <u>Its place within the sciences</u> It is one of the Islamic Law sciences that are related to the Glorious Qur'an.
- of view is the Messenger of Allah صَلَّى اللهُ عَلَيهِ وَسَلَّم because the Qur'an was revealed to him from Allah, the most High, with tajweed, and he, was instructed on it from the Trustworthy, Jibreel, peace be upon him. He taught it to his companions, who then taught it to their followers and so on until it came to us by these chains. The rule setters from the scientific point of view are the scholars of Qur'anic sciences, such as Abu 'Ubaid Al-Qasim bin Sallaam.

تعريفه في اللغة: هو التَّحْسين

في الاصطلاح: هُوَ إِخْرَاجُ كُلِّ حَـــرْفُ مِنْ مَخْرَجِهِ، وَإعْطاؤُه حَقَّه وَ مُسْتَحَقَّهُ مِنَ الصَّفَات.

مَوْضُوعُهُ كَلِمَاتُ القُرآنِ الكَرِيمِ، وَزَادَ البَعضُ: الْحَدِيثِ الشَّريفُ أَيضاً.

تُمَرَّتُهُ صَوْنُ اللَّسَانِ عَنِ اللَّحْنِ فِي لَفْظِ اللَّحْنِ فِي لَفْظِ القُرآنِ الكرِيْمِ حالَ الأداءِ.

فَصْلُه هُو مِنْ أَشْرَفِ الْعَلُومِ وَ أَفْضَلِها، لِتَعَلِّقِهِ بَكَلامِ الله تَعَالى.

نَسْبَتُهُ مِنَ الْعُلُومِ فَمَ أَحَدُ الْعُلُومِ اللهِ الْعُلُومِ الْعُلُومِ السَّرَعِيَّةِ الْمُتَعَلِّقَةِ بِالقرآنِ الكَريم

وَاضِعُهُ الواضِعُ لَهُ مِنَ النَّاحِيَةِ العَمَلِيَّةِ هُوَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ، لأنَّ القُرآنَ أُنزِلَ عَلَيهِ مِن عِندِ اللهِ تعالى

7 <u>Its precept</u> Knowledge of tajweed is فرض كفايـــة (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.

حُكْمُهُ العِلْمُ بِهِ فَرْضُ كِفَايَةٍ، وَالعَمَـلُ بِهِ فَرْضُ كِفَايَةٍ، وَالعَمَـلُ بِهِ فَرْضُ عَينِ عَلَى كُلِّ مُسْلِم وَمُسْـلِمَة يَحْفَظَانِ الْقُرْآنُ كُلُّهُ أَو بَعْضُــهُ وَلَــوْ سورة واحدة.

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.

أسْبَابُ وَضْعِهِ

9 <u>Its principles</u> The knowledge of tajweed is contingent on four matters:

قواعده يَتَوَقفُ عِلْمُ التَّحْوِيدِ عَلَى أَرْبَعةِ أَمُور:

- 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.

اللحن

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

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

#### (Obvious and clear mistakes) لَحْنٌ جَلِي ظَاهِرٌ . [

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 (الطاء (دالاً)). The mistake can also occur in the vowels where one vowel is read as a completely different one, for example: مُنْدُلُ الطَّمَةُ فَتْحَةُ اُوْ كُسْرَهُ، اُوْ يُبْدِلُ الفَنْحَةُ كُسْرَهُ، اُوْ يُبْدِلُ الفَنْحَةُ كَسْرَهُ، اُوْ يُبْدِلُ الفَنْحَةُ كَسْرَةً، اُوْ يُبْدِلُ الفَنْحَةُ وَسُرَةً، اَوْ يُبْدِلُ الفَنْحَةُ وَسُرَةً، اللهُ يَعْدَلُ الفَنْحَةُ وَسُرَةً وَاللهُ وَاللّهُ و

#### Obscured and hidden mistakes لَحْنٌ حَفِيٌّ مُسْتَبَرّ. 2

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 يَنْقَسَمُ هَذَا النَّوْعُ إِلَى قِسْمَينِ:

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

The second: Mistakes only known by skilled readers of the Qur'an, such as unwanted repetition of the راء. Included in this category is the mistake of reading the dhammah as between a dhammah and fat-hah, in that the two lips are not circled, nor are they protruded forward as is required in a correct dhammah. This is especially prevalent in the following words:

"عَلَيْكُمْ", "أَنَّ عَلَيْكُمْ", "أَنَّ عَلَيْكُمْ"، "بِهُ اللهَ المُعْمَّلِيّ اللهُ الل

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# Chapter Two

مخارجالحروف

The Articulation Points of the letters

#### General definitions:

تَعْرِيفُ الْمَخَارِجِ: جَمْعُ مَخْرَج

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

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

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

Articulation points are of two kinds:

1 - الْمَحْوَجُ الْمُحَقَّقُ: هُوَ الَّذِي يَعْتَدِ لُهُ عَلَى جُرْء مُعَيِّنِ مِنْ أَجْرَاء الْحَلْقِ أَوِ اللَّسَان أَوِ الشَّفَتِين عِنْ أَجْرَاء الْحَلْقِ أَوِ اللَّسَان أَوِ الشَّفَتِين عَنْ أَجْرَاء الْحَلْقِ أَوِ اللَّسَان أَوِ الشَّفَتِين عِنْ أَجْرَاء الْحَلْقِ اللَّهِ اللَّهُ عَلَى اللَّهُ الللَّهُ اللَّهُ اللللْمُ اللَّهُ الللَّهُ اللَّهُ الللْمُ اللْمُعَلِّ ال throat, tongue or the two lips.

المخرج المقدر: هُوَ الَّذِي لا يَعْتَمِـــــدُ عَلـــى جُـــزْءِ مُعَيَّـــنِ مِـــنْ أَجْـــزَاءِ الْحَلْـــقِ أُوِ اللَّسَـــانِ أَوِ الشَّـــفتَيْنِ -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.

يُنْطَبِ قُ ذَلِكَ عَلَى الْجَوْفِ اللَّهِ وَفِ اللَّهِ يَخْرُجُ مِنهُ خُرُوفُ الْمَدَدُ الثَّلائية This approximate articulation point is applied to the lengthened letters that come from the empty space in the mouth and throat.

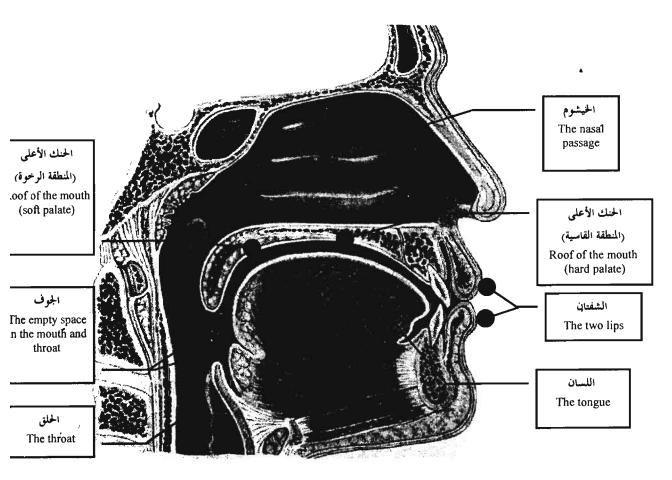
#### There are several ways to pinpoint the articulation point of a letter:

- 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 (شندة) is: س
- 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. الْجَوْفُ: وَفِيهِ مَخْرَجٌ وَاحِدٌ لِحُرُوفِ الْمَدِّ الثَّلاَئَةِ. The empty space in the mouth and throat has in it one articulation point for the three lengthened letters.
- 2. المحلق: وَفِيهِ ثَلاثَةُ مَخَارِجَ لِستَّةِ حُرُوف مَوَزَّعَةٍ عَلَى أَقْصَى وَوَسطِ وَأَدْن الحلق. ( The Throat ): It has three articulation points for six different letters which are pronounced from the deepest, middle, and closest part of the throat.
- 3. اللَّسَان: وَفِيْهِ عَشْرَةُ مَحَارِجَ لِثَمَانِيَة عَشْرَ حَرْفاً. ( **The Tongue** ): It has ten articulation points for eighteen letters.
- 4. الشَّفْتَان : وَفِيْهِما مَحْرَجان لأَرْبَعَةِ حُرُوف (**The Two Lips**): They have two articulation points for four letters.
- 5. الْنَحْيْشُوم: وَهُوَ خَرْقُ الْأَنْفِ الْمُنْحَذِبُ إِلَى دَاخِلِ الْفَمِ. وَفِيْهِ مَحْرَجٌ وَاحِدٌ لِلْغُنَّــةِ (The Nose): From the hole of nose towards the inside of the mouth, here there is one articulation point, that of the ghunnah

#### **Areas of Articulation**



الْجَوْفُ

The empty space in the throat and mouth

الألف، الواو، والياء المدية

#### The empty space in the throat and mouth

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

حروف المد الثلاثة:

The alif with a sukoon preceded by a letter with a fathah. الأَلِفُ السَّاكِنَةُ الْمَفْتُوحُ مَا قَبْلَهَا

The wow with a sukoon preceded by a letter with a dhammah. الْوَاوُ السَّاكِنَةُ الْمَضْمُومُ مُّا قَبْلَهَا

The ya' with a sukoon preceded by a letter with a kasrah. النَّاءُ السَّاكِنَةُ الْمَكْسُورُ مَا قَبْلَهَا

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 الجزرية, the full name is:

مَنْظُومَةُ الْمُقَدِّمَةُ فِيمَا يَحِبُ عَلَى قَارِئ القُرْآن أَنْ يَعْلَمَه

مَخَارِجُ الْعُرُوفِ سَبْعَةَ عَشَرْ عَلَى الَّذِي يَخْتَارُهُ مَنِ اخْتَبَرُ لِلْمُواءِ تَتُتَهِينَ 'لَا لَمُواءِ تَتَتَهِينِ 'لَا لَمُواءِ تَتَتَهِينِ 'لَا لَمُواءِ تَتَتَهِينِ 'لَا لَمُواءِ تَتَتَهِينِ '

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

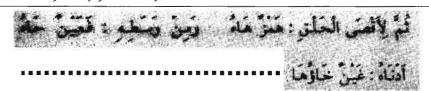
<sup>&</sup>lt;sup>1</sup> Al-Imam Mohammed bin Mohammed bin Mohammed bin Ali bin Yousef bin Al-Jazaree, also known as "Abu Al-Kair" (The father of goodness), one of the greatest scholars of Qur'anic recitation and the qira'aat (different ways of recitation). He was born on the night of the 27<sup>th</sup> 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 (منظر مات ) 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.

#### الْحَلْقُ The Throat

الهمزة، الهاء، العين، الحاء، الغين، الخاء

: There is in the throat three articulation points for six letters. تَلاثَةُ مَخَارِجُ لِسِتَّةِ حُرُوفِ هِــــي: These three areas are:

- 1. <u>أَقْصَى الْحَلْق</u> 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 وسط الحلق
- 1. آدن الحلت The closest part of the throat, meaning closest to the mouth. From here two letters (غ خ) الغين و الخاء emerge. Sheikh Al-Jazaree referred to the throat letters in his work: مُنْظُومَةُ: الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ القُرْآنِ أَنْ يَعْلَمَهُ



Then from the lowest part of the throat, a, a, b, and from its middle then the b, c, its closest [the throat's area closest to the mouth], and b, c and its b, c

#### الْلُسَانُ The Tongue

وَفِيهِ عَشْرَةً مَخَارِجَ لِثَمَانِيَةَ عَشْرَ حَرْفَا مُوزَّعَةٍ عَلَى أَرْبَعَةِ أَجْرَاء هِي:

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

أُقْصَى اللسَانَ 1.

Deepest part of the tongue

وُسَط اللسان .2

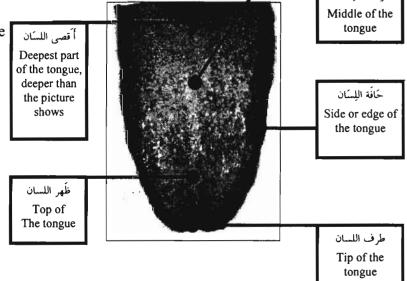
Middle of the tongue

حَافَة اللسان . 3

The edge (side) of the tongue

طَرَفُ اللسان .4

Tip of the tongue



#### Articulation points of letters

#### أَقْصَى اللِّسَانِ Deepest part of tongue

القاف

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

الكاف

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 فاف.

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

وَالْقَافُ: ٱقْصَى اللَّسَانِ فَوْقِي مُثُمَّ الْكَافَ أَسَمُ الْكَافَ أَسُمُ الْكَافَ أَسُمُ الْكَافَ أَسُفَلُ

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

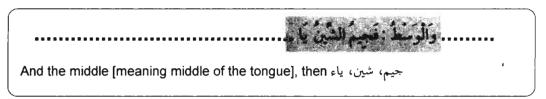
#### وَسَطُ اللَّسَان Middle of the tongue

الجيم، الشين، الياء غير المدية

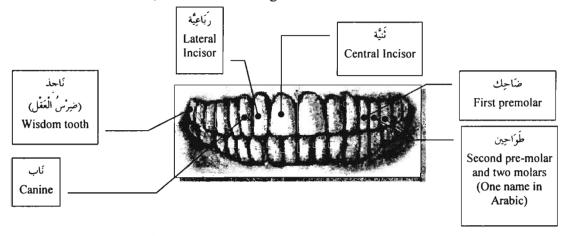
:Three letters are articulated from here, they are وَفِيهِ مَخْرَجٌ وَاحِدٌ لِثلاثةِ حُرُوف هِي

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 "أَدُّرُوفُ الشَّحْرِيَّةُ" 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, (الثَّنَايَ are four in total, two on top and two on the bottom. The singular form of this word in Arabic is غَنَّ and the plural form is ثَنَايَا. When there is a reference to two of the incisors (almost always referring to the two top incisors), the Arabic word is ثَنْيَتُ . The Arabic word for upper is غُلُويَّتُ , or when the reference is concerning two upper teeth the Arabic word is "عُلُويَّتُ ". The lateral incisors, or الرَّبَاعِيَّات are also four in number, two on top, and two on the bottom. The canines are referred to as الأَنْيَاب (the plural of نَاب) exist on the top and bottom

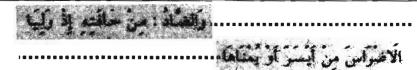
set of teeth. The ضَوَاحِك , or pre-molars follow the same pattern, two on top and two on the bottom. الطُوَاحِين , or molars, are twelve in number, three on each side, on each of the upper and lower set of teeth, making a total of twelve. The wisdom teeth, or النُّواجذ (this word is the plural of ناجذ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

#### حَافَّةُ اللَّسَان The side or edge of the tongue

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

تَخْرُجُ مِنْ إِحْدَى حَافَتَي اللَّسَانِ أَو الحافتين معًا مَع مَا يَلِيْهَا أَو يُحَاذِيهَا مِنَ الأَضْـــــرَاس الْعُلَيَـــا يَمِينــماً أَوْ شَـــمَالاً

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

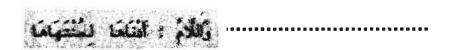


And the Dhad from its [meaning the tongue's] side when it is close; to the molars from its [the side of the tongue] left or right.

اللام

تَخْرُجُ مِن أَدْن حَافَتَى اللَّسَانِ إِلَى مُنتَهَى طَرَفِه وَمَا يُحَاذيها مِنْ لِئَةِ الضَّاحِكَيْن والنَّابَيْنِ والسَّبِيَّتِينِ الْعُلُويَّتَيْن. 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 צ'ן:



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

#### ِ طَرَفُ اللَّسِنَانِ Tip of the tongue

Here, there are five articulation points for eleven letters, وَفَيهِ خَمْسَةَ مَخَارِجَ لأَحَدَ عَشَرَ حَرْفاً Here, there are five articulation points for eleven letters, which are as follows:

تَخْرُجُ مِن طَرَفِ اللَّسَانِ مَعَ ما يُحَاذِيهِ مِن لَثُ النَّيْتَينِ العُلُويَّتِينِ تَحْسَتَ مَخْسِرِ جِ السلامِ فَلِيللاً It is articulated from the tip of the tongue and what lies opposite to it of the gums of the two top front incisors, slightly beneath the articulation point for the lam.

This is of course the articulation point for the نون when it is not hidden. When the نون is hidden the articulation point changes from the tip of the tongue to near the articulation point of the letter that is causing the إِخْفَاء (causing the noon to be hidden), the letter following the النُّونُ السَّسَاكِنَة. The, النُّونُ السَّسَاكِنَة (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 view is applied to the view its annual view is applied to the view is a view in view is applied to the view is applied to the view is a view in view is applied to the view is applied to the view is a view in view in view is applied to the view is a view in view in

تَخُرُّجُ مِن طَرَفِ اللَّسَانِ مَعَ ظَهْرِهِ بِالْقُرْبِ مِنْ مَخْرَجِ النَّسونِ مَسعَ مَا يُحاذيب مِس لَثُ و النَّبيَّت بن العُلُويَّت بن العُلُويَّ بن العُلُويَّ بن العُلُويَّت بن العُلُويَّ بن العُلُويَّ بن العُلُويَّ بن العُلُويَّ بن العُلُويَّ بن العُلُويَ بن العُلُويَ بن العُلُويَّ بن العُلُويَّ بن العُلُويَّ بن العُلُويَّ بن العُلُويَّ بن العُلُويَ بن العُلُويَّ بن العُلُويَّ بن العُلُويَّ بن العُلُويَّ بن العُلُويَ بن العُلُويَّ بن العُلوبِ اللهُ المُن العُلِيْ بن العُلوبُ بن العُلوبُ المُعْرَقِ اللهُ العُلْمِ بن العُلوبُ اللهُ العُلْمِ بن العُلوبُ اللهُ العُلوبُ اللهُ الل

# وَالنُّونُ : مِنْ طَرَفَهِ تُدْتُ اجْعَلُوا ﴿ وَالرَّا ؛ يُدَالِيهِ لِظَالُهُمِ ٱلدَّخَلُّ

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 in its close to it [meaning close to the noon] it uses the top [meaning the top of the tip, with the tip].

### الْحُرُوفُ النَّطَعِيَّة طــدــت

تَحْرُجُ مِن طَرِف النَّسَان مِن جهة ظَهُره مَن عَ أُصُول النَّنايا العُلْيا

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

تَخْرُجُ مِنْ طَرِفِ اللِّسَانِ مَعَ ما يَلِيْه مِن صَفْحَتَى الثَّنَايَا العُليَا وَ فُوَيق السُّفْلَى، مَعَ إِبْقَاء فرْجَةٍ قَلِيلةٍ بَينَ طَرَفِ اللَّسَانِ وَ التَّنَايَا عِنْدَ النُّطْق.

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



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

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



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

#### The two lips الشُّفتان

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

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

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

الْوَاوُ غَيْرُ الْمَدِّيَّة - الْمِيمُ-الْبَاءُ السَّرِّ الْمَدِّيَّة - الْمِيمُ-الْبَاءُ السَّرِّ الْمَدِّيِّة - الْمِيمُ-الْبَاءُ السَّرِّ الْمَدِّيِّ الْمَدِّيِّ الْمَدِّيِّ اللَّهِ مَا اللَّهُ اللَّهُ اللَّهُ مَا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْمُ اللَّهُ الللللَّهُ اللللْمُ الللللْمُ الللللِّهُ الللللِّهُ الللللِّهُ الللللِّهُ اللللللِّهُ اللللللِّهُ الللللْمُ اللَّهُ الللللِّلْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللللللِّلْمُ الللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللْمُ اللللْمُ اللللْمُ الللْمُ اللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللْمُ الللْمُل

The un-lengthened wow 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. الْمِيمُ: مِنْ بَيْنَ الشَّفَتَين مَعاً بالْطِيَاقِهُمَا

The ba' is articulated by closing the two الْبَاءُ: مِنْ بَيْنَ الشُّفَتَيْنِ مَعاً بِانطِباقِهِما انْطِبَاقاً أَقْوَى مِنَ الْمِيسمِ. The ba' is articulated by closing the two lips together, but a stronger closing than the meem. These four letters

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



.واو، باء، ميم ,Using the two lips

It is the hole in the nose that continues back towards inside the mouth. This is the place where the فَعُنْ comes from. It is a nasal sound coming from the nasopharynx without any influence from the tongue. If you hold your nose closed you will not be able to produce this sound, therefore the sound of the عُنُّذُ comes from the nasopharynx, but the letters themselves that have this associated sound with them are not articulated from the nose. These letters have their own articulation point, but the ghunnah accompanying the letters comes from the nose. The عُنُاء أنه عند و الله الله و الله الله و الله و

..... وَخُنَّهُ : مَخْرَجُهَا الْخَبْشُوعُ

And the ghunnah has the nasal passage as its articulation point

# Chapter Three

أحكام النون الساكنة والتنوين

The Noon sakinah and Tanween rules

#### تعريف النون الساكنة Definition of noon saakinah

Noon saakinah is a noon (i, j) free from any vowel (i, j). 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 (-(i, j)) only at the end of the word. The noon saakinah can have a sukoon 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:

- الإظهار 1.
- الإدْغَام 2.
- القَلْب 3.
- الإخفاء 4.

Its linguistic definition: clear or obvious

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

Its letters: There are six letters which, when they immediately follow a noon saakinah or tanween, cause the noon to be said clearly. They are:

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

Examples:

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

Example:

الإِدْغَــام.

Its language definition: insertion, merging

تَعْرِيفه في اللغة: *الإدْخَال* 

في الاصطلاح: الْتِقَاءُ حَرْف سَاكِنِ بِحَرْف مُتَحَرِّكُ بِحَيْثُ يَصِيْرُ الْحَرْفَانِ حَرْفاً وَاحِدًا مُشَدَّداً مِنْ جِنْسِ الثَّانِي Its applied definition: The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

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

The إِدْغَام بِغَيْرٍ غُنَّة . 2 إِدْغَام بِغَيْرٍ غُنَّة . 2 إِدْغَام بِغَيْرٍ غُنَّة . Each of these two sub-groups will now be described.

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

#### **Exceptions:**

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

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

Here, the lack of إدغام occurs when we read the letter نون and سين in continuum with the next letter, which is a وار . It is to be noted that the letter نُون ends with a noon saakinah, as does the letter بين and that is what is being referred to here. بين , 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 سين and نون and نون 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 يرملون. 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 راء or دراء , with no ghunnah. This is why this division of the is also called ادغام كامل بغير غُنّة (complete insertion).

إدغام بغَير غُنّة Examples of

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

# إِدْغَام كَامل وَإِدغَام نَاقِص Complete and incomplete merging

 a تنوين or تنوين or باكنة merge with a واو or والله , that this is إِذْغَام نَاقِص (incomplete merging). The merging is not complete because there is a نون ساكنة and the واو and واو and واو and نون does. This is the reason you do not have a غُنّة in their characteristics, whereas the نون does. This is the reason you do not see a مسلمة over the واو and واو the majority of printings of the Qur'an, when there is

القلب (الإقلاب)

Its linguistic definition: Change

تَعْرِيفُهُ في اللغة: *التَّحُويل* 

تعريفه في الاصطلاح: قَلْبُ النُّونِ السَّاكِنَةِ أَوْ التَّنْوِيْنِ مِيمًا عِنْدَ البَّاء مَع مُرَاعَاة الغُنَّةِ والإخْفَاء

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

حروفه: لَهُ حَرْفٌ وَاحِدٌ هُوَ حَرْفُ البَاء

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

Examples:

﴿ فَقَالَ أَنْبِئُونِي بِأَسْمَآءِ هَلَوُّلَآءِ إِن كُنتُمْ صَلدِقِينَ ﴿ وَالبقرة: ٣١]

﴿ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنْ بَعْدُ ﴾ [الروم: ٤]

﴿ وَٱللَّهُ عَلِيمٌ إِذَاتِ ٱلصُّدُورِ ﴿ ﴾ [التغابن: ٤]

﴿ كَلَّا لَبِن لَّمْ يَنتَهِ لَنَسْفَعَا بِٱلنَّاصِيَةِ ﴿ ﴾ [العلن: ١٥]

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

- 1. Changing the noon saakinah or tanween into a meem so that no trace of the noon saakinah or the tanween is left. قَلْبُ النُّون السَّاكِنَةِ أَوْ التَّنُوين ميماً
  - 2. Hiding this meem by closing lips on meem and then separating with . . . .

إِخْفِاءُ هَذِهِ الْمِيمِ عِندَ الْبَاء

3. Observing a ghunnah while hiding the meem. إظْهَارُ الغُنَّة مَعَ الإَخْفَاء. This ghunnah is a characteristic of the hidden meem and has nothing to do with neither the noon saakinah nor the tanween.

الإخسفساء

Its linguistic definition: hiding, concealment

تعريفه في اللغة: السُّتر

تعريفه في الاصطلاح: هو النُّطْقُ بِحَرْف سَاكِن عَارٍ عَنِ التَّشْدِيد عَلَى صِفةٍ بَين الإظْهَارِ وَالإدْغَامِ مَعَ بَقَاءِ الغُنَّةِ فِي الحَرْفِ الأَوَّلِ وَهُوَ هُنا النُونُ السَّاكِنَّةُ وَالتَّنْوِينَ.

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

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

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

These letters are then:

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

#### Important comments:

The noon saakinah, when it is in the إخفاء state, and there is a ضعة (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 والى. This mistake is sometimes prevalent in the word منكُمة (kasrah), such as in the word منكُمة. Another mistake in saying the الحفاء is letting the tongue adhere to the two top incisors when saying the أنون مظهرة with a ghunnah, instead of a hidden one. The tongue should be a small distance from the two top incisors when hiding the noon, followed by a تاء or دال. To say the إخفاء correctly, the tongue should be close, but not at, the articulation point of the letter causing the

#### rules نون ساكنة rules

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

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

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

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

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# Chapter Four

أحكام الميم الساكنة

The Meem Sakinah Rules

#### أحكام الميم الساكنة Meem Saakinah 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-voweled letters next to each other; one will automatically obtain a vowel to eliminate this problem.

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

The ميم الساكنة has three possible rules:

- الإخفاء الشُّفُوي.1
- الإدْغَام الصَّغِيْر .2
- الإظُهَار الشُّفُوي. 3

الإخسفاء السشسفوي

Its linguistic definition: hidden

تَعْريفَه فِي اللُغة *:السَّتر* .

تعريفه فِي الاصْطِلاح:هُوَ النَّطقُ بِحَرْف سَاكِنٍ عَارٍ عَنِ التَّشْدِيدِ عَلَى صِفَةٍ بَيْنِ الإِظْهَارِ وَالإِدْغَامِ مَعَ بَقَاء الغُنَّةِ فِي الْحَرْف الأَوَّل وَهُوَ هُنَا الِمِيم السَّاكِنَة.

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

Its letters: It has one letter which is the باء

is followed immediately by a بناء, and this does not occur except between two words, we then hide the meem with an accompanying ghunnah. This is called شَفُوي because the meem is hidden. It is called إخفاء شفوي because the meem is articulated from the two lips. A lip, in Arabic is شفوي is also used for "oral". الإخفاء الشَّفُوي could be translated as "oral hiding".

Examples:

# الإدغام الصَّغِير (الإدْغَام الْمثلَين) (Small Merging (like letters

Its language definition: Insertion

تعريفه في اللغة: الإدخال

تعريفه في الاصطلاح: التقاء حرف سَاكِن بحَرف مُتَحَرِّك بِحَيْثُ يَصِيرُ الحَرْفَانِ حَرْفاً وَاحِداً مُشَدُّدًا مِنْ جنسِ التَّانِي 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 شدة (a shaddah).

This is called إدغام مِثْلَيْن صغِيراً مع الغُنة because the meem saakinah is inserted into the meem with a vowel. الدغام 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 صغير because the first letter of the الدغام is saakinah, and the second has a vowel. أدغام

Examples:

Its language definition: clear, obvious

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

Its letters: 26 letters, the rest of the Arabic letters after excluding the letters of إخفاء and إخفاء. 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:

Within two words

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

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# Chapter Five

# الغنة

خ The ghunnah

#### النغنية

تعريف الغُنَّة في اللغة: هِيَ صَوْتٌ يَخْرُجُ مِنَ الْخَيْشُوم لا عَمل لِلَّسَان فيه

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

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.

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.

#### مراتب الغُنّة Ranks of the ghunnah

There are four levels of the ghunnah:

- أكمل.1
- كاملة.2
- ناقصة. 3
- أنقص.4
- 2. غنة كاملة Complete ghunnah: This is the second longest ghunnah. أناس المناه و ال
- 3. غنّة نافسة Incomplete ghunnah: This ghunnah is shorter in timing than the complete ghunnah (غنّة نافسة (غنّة نافسة) (the noon saakinah and meem saakinah that are said with إظهار) fall into this category.

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

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

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

will be the same rank of تُفْخِيم which the next letter will have depending on its vowel, and whether or not there is an alif after it. The concept of تفخيم and the ranks of تفخيم will be covered in level 2 of tajweed.

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Chapter Six

أحكام اللام الساكنة

The Lam
Sakinah Rules

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

1. Lam in the combination of alif-lam of the definite article "the" الام التعريف "لام ال

2. The lam in a verb

The lam in an order

4. The lam in a noun

5. The lam in a participle (حرف)

#### لام التعريف Lam of the Definite Article

Its definition: It is an extra lam saakinah added to the basic makeup of the word. This noun is preceded by a مرة وصل that is read with a fathah when starting the word. The noun that follows the definite article الف لام maybe a regular noun that stands on its own without the definite article (such as الشمس و القمر), or it maybe irregular in that it cannot be broken down further from the alif lam (such as الذي والتي والتي والتي المنافق والتي والتي عبد المنافق والتي المنافق والتي المنافق والتي المنافق والتي والتي المنافق والتي المنافق والتي والتي

#### There are two possibilities in the لام التعريف rules:

الإظهار. 1

الإدغام.2

الإظهار

If اللام التعريسف precedes a noun beginning with any of the fourteen letters in the group : أَبْسِعُ حَجَّسِكَ وَخَسَفٌ عَقِيمَسهُ , the lam of the definite article is said clearly. This is called . لام قمريّة and the lam then is called إظهار قمريّ

Examples:

الإدغام

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

Examples:

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

(أسماء), and in participles (أسماء). The general rule is اللامات السماكنات), but if اللام الساكنة is at the end of a verb (فعل), or participle (حرف), and the first letter of the following word is a الام or a راء, then the required rule is الدغام at the end of a noun (اسم).

The definition of حسرف 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 عرف.

Examples:

الإظهار

Examples:

الإدغام

NOTE: There is no place in the Holy Qur'an where هَلْ is followed by مراء (راء EXCEPTION: There is an exception to the إِدْغَام rule in verse 14 of surah الْمُطَفِّفِين

In this verse the participle بَـلُ is followed by a رَان , in the word رَان , but there is no merging, since بَلُ has a حفص عَن عاصم من طَرِيق الشَّـــاطَبِيَّة between the two words بَلُ and مَن عَن عاصم من طَرِيق الشَّـــاطَبِيَّة 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

1\_\_\_\_1

Its linguistic definition: Extra

تعريفه في اللغة: الزيادة

تعريفه في الاصطلاح: إطَالَةُ الصَّوْتِ بِحَرْفِ مِنْ حُرُوفِ اللَّه

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

The medd letters are in the following three cases:

- حُرُوف المد: هي ثلاثة حُرُوف:
- 1-The alif is always in this state, which is an alif sakinah, preceded by a fathah
- الألفُ الساكنةُ المفتوحُ ما قبلها

2-The ya' sakinah preceded by a kasrah

- الياءُ الساكنةُ المكسورُ ما قبلها
- 3- The wow sakinah preceded by a dhammah
- الواوُ الساكنةُ الْمَضْمُومُ ما قبلها

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

حروف اللين: The leen letters

أوْ :The wow sakinah preceded by a fathah), such as) الوَاوِ السَّاكِنَةُ الْمَفْتُوحِ مَا قَبْلَهَا -1

2- الياءُ السَّاكِنَةُ الْمَفْتُوحُ مَا قَبْلَها (The ya' sakinah preceded by a fathah), such as: بَيْت

The medd is divided into two groups:

المد الأضلى -1

المد الفرعي -2

### المد الأصلي "الطبيعي "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 الطبيعسي is the group of letters "حيّ طُهر", 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 طله (طله). An example of this would be: [اطهائي). Another example is in the letters pronounced as "ها" و"يا" in the opening verse of surah Maryam:

#### ما يلحق بالمد الطبيعي What Follows the Natural Lengthening Rules

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

مد الصلة الصغرى -1

مد العوض -2

مد الصلة الصغرى

Which is: هاء medd that comes from هاء الضمير pronoun) which is:

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

#### Examples:

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

#### :مد الصلة Exceptions to the

There are only two exceptions to the مد الصلة rule:

Here there is NO medd of the . we 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 حفص reads these 'aayaat.

which means "this" referring to a هاء The pronoun يلحق بهاء الضمير which means "this" referring to a يلحق بهاء الضمير rule if it is between two voweled letters. As in:

#### مد العِوَض 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 الله 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:

#### المد الفرعي Secondary Medd

تعريفه: هُوَ المَّدُ الزَّائدُ عَلَى مِقْدَار المَّدِ الطَّبيعي لِسَبب مِن هَمزٍ أَوْ سُكُونَ، وهُو الذي تَقُومُ ذَوَاتُ حَرُوفِ المَّدِ بِدُونه.

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

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

#### The المد الفرعي is divided into two groups:

(The medd due to hamzah) المد بسبب الهمز

2- الله بسبب السُّكُون (The medd due to sukoon).

#### is sub-divided into four groups: المد بسبب الهمز

مد البدل -1

المد الواجب المتصل -2

المد الجائز للنفصل - 3

مد الصلة الكيري -4

### المد بسبب السُكُون sub-divides into three types:

المد العارض للسكون -1

مد اللين -2

المد اللازم -3

Medd due to Hamzah

المد بسبب الهمز

مد البدل The exchange medd

Its definition: The letter hamzah precedes the medd letter.

Examples:

It is called بسدل because of the exchange of a medd letter for a hamzah. These above examples were originally as follows: أُوْدُوا إِنْمَانَ أَأْدُم

As seen these words originally had two hamzas, the first one had a vowel and the second a sukoon. The second hamzah was changed into a medd letter from the category of the vowel of the first hamzah. For example, if the first hamzah has a kasrah the second hamzah changes into a ياء, and if the first hamzah has a dhammah the second hamzah becomes a ياء. Not all cases of hamzah preceding a باء 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 مد البدل عمر من عمد البدل عمر من له 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 ٦-٤-٢ مد بدل . 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

#### The مد البدل has four states:

ا ما ثبت وصلاً ووقفًا - That which is observed when continuing and when stopping. Such

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

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

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

As in: ﴿ وَجَآءُوٓ أَبَاهُمْ ﴾ When stopping on a word as in the example, there is a مِد البدل

طبة أو When we read the word حرف المد When we read the word عرف المد

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

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

### المَدّ الوَاجِبِ الْمُتَّصِل The Required Attached Medd

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

Examples:

Examples with the hamzah as the last letter of the word

#### المد الجائز المنفصل The Separate Allowed Lengthening

تعريف، هـ و أن يَقَـعَ حَـرُفُ الْمَـدِ فِـيْ آخـر الكَلِمَـةِ وَالْهَمْـزُ فِــي أَوَّل الْكَلِمَــةِ الثَّانيَــة Its definition: It occurs when a medd letter is the last letter of the word, and the because of the hamzah is the first letter of the next word. It is called جائز permissibility of a short count, and its lengthening with some readers. It is called مُنْفَصِل (separate) due to the separation of the medd letter and hamzah, meaning they are in separate words, but next to each other.

حُكْمُه: جواز قَصْره "حركَتَيْن" ومَدّه بمِقدار ٤ حركات (التوسط) أو ٥ حَركات (فويق التوسط) Its rule: Its shortening is allowed (two vowel counts) and its lengthening is of the (حَفْص عَن عاصم من طريق الشاطبية)measure of four or five vowel counts. The way we read the allowed lengthening is four or five counts, and two counts are not allowed. Examples:

When stopping on the word that has the medd letter at the end of it, the reader stops 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 \( \pu \) used for calling, or \( \to \) for drawing attention the medd letter is written together with the following word. When the next word begins with a hamzah, this may be confusing when trying to ascertain whether the medd is واجب متصل for calling) and what follows it are "یا" . The reader needs to know that two separate words; and the same can be said for "ها" (drawing attention) and what ﴿ وَيَا إِبْرُ هِيمُ ﴾ ( follows it. For example: ﴿ وَيَا إِبْرُ هِيمُ ﴾

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

مَدّ الصُّلَة الكُبْرَى The Greater Connecting Lengthening

at the end of a word has a vowel of a dhammah or على 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, هاء in vowel counts. The second مد الجائز المنفصل or five counts. This medd follows in this medd. هاء الضمير follows the same rules as هَذِه follows

Examples:

Lengthening Caused by Sukoon

المد بسبب السكون

المَدّ العارض للسُّكُون The Lengthening with a Presented Sukoon

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

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

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

Examples:

مَدَ اللَّين The Soft Lengthening

Its Definition: It occurs when a "leen" letter (פוֹע or עוֹש 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.

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

""

Examples:

المد العارض للسكون and مد اللين The difference between

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

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

in a phrase مد اللين precedes المد العارض للسكون

ثَلاثَةٌ تَجْرِي بِوَقْفِ اللَّينِ وَمَنْ يُوسطْهُ يُوسطْ أَوْ قَصَرْ

And all who make six counts for those like الدِّيْن

And who observes shortening (العارض) then he should shorten (اللين) وَ كُلُّ مَنْ أَشْبَعَ نَحْوَ الدَّينِ وَمَن يَرَى قَصْرًا فَبِالْقَصْرِ اقْتَصَرْ

اللين Three run for stopping on

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

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

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

completed the quoted verses regarding this issue as follows:

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

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

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

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

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

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

#### The Compulsory Medd الله اللازم

تعريفه: أَنْ يَقَعِ سُكُونٌ أَصْلِي بَعْد حَرْف الْمَد في كَلِمَةٍ أَوْ في حَسروف

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: الله اللازم is divided into two groups:

Each of these two divisions is further divided into two more divisions. We therefore, have four divisions of the וلג' וللازم.

- المدّ اللازم الكَلِمي المُثَقَّل -1
- المد اللازم الكَلِمي المُحَفَّف -2
- المد اللازم الحرفي المُثَقِّل -3
- المدّ اللازم الحَرْف المُحَفّف -4

المدّ اللازم الكلمي المُثقَل The Compulsory Heavy Lengthening in a Word

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

Examples:

المد اللازم الكلمي المُخَفّف The Compulsory Light Lengthening in a Word

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

مقداره: ٦ حركات Its measure: 6 vowel counts

### المدّ اللازم الحرفي 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:"نُصُ حَكِيمٌ قَاطِعٌ لَه سِــر" These letters are divided into four groups.

- 1- That which has no medd at all: This refers to the أَلِف as it has no medd letter in it.
- 2- That which has a medd of two counts: The letters in this category can be found in the phrase:
- "حَيُّ طُلسهر" meaning the letters are recited as حاسيا-طا-ها-را when found in the letters that sometimes begin a surah, are lengthened two counts. When these letters are written out as above, they consist of only two letters, and are مد طبيعي.
- 3- That which has a medd of six vowel counts: The rest of the letters from the fourteen that start some surahs of the Qur'an fall into this category. These letters are seven in number, and can be found in the phrase: "سَنَقُص لَكُم". All are lengthened six counts. The letters of the group سَنَقُص لَكُ مِن are categorized into to two groups: اللذ اللازم الحرفي المثقل and المدفف من المنافل and المدفف نافل المنافل into the next letter, or not.

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

4- The عين can be lengthened **four or six** vowel counts, according to the rules of the way we read, which is the way of: حفص عَن عَاصم مِن طَرِيقِ الشّاطبيّة. This is due to the fact that the عَيْس is a follower of the medd leen in this situation, and not a compulsory medd. The middle letter of عَيْنُ is not a medd letter.

المد اللازم الحرفي المخفف The Compulsory Light Lengthening in Letters

Its definition: The letters of the group "سنقص لکم" are each individually read as a three letter word, the middle letter being a حرف مد, and the third letter having an original (or permanent) sukoon. The determiner of the letter being م عُفَف or مثقل 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 مُخَفُف letter, it is not merged with what comes next. This is why it is called مد معفف. This medd is lengthened six vowel counts. Examples:

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

Its Definition: This type of lengthening occurs when a letter of the "سنقص لكم"
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 مُنْقُل (heavy). This medd has a required lengthening of six counts. Example:

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

The ميم does not have its third letter merging with what ones next (there is none after the meem), so it is مد لازم حرفي مخفَّف.

Summary	of different me	edd in the letters that begin	n some surahs
<u>ألف</u> لا مد فيها	حَيَ طَهُ <u>ر</u> مد طبيعي	سَنَقُص لَكم مد لازم حرفي	عين يلحق بمد اللين
No medd	Two count natural medd	غير مدغم مدغم (مُخفف) (مُثَقَل) Six vowel counts	Follower of the leen medd Four or six vowel counts

الهمز والسُّكون is due to two causes: المد المنافض is due to two causes: المد والسُّكون. The lengthening due a hamzah are three kinds: المد المتصل والمنفصل والمبدل. The medd due to a sukoon is of two kinds: المد اللازم والعارض للسكون. The leen is considered a branch of المد المعارض للسكون (lengthenings) have various degrees of strength and weakness. The strongest is المد المواجب المتصل, the second strongest is المد المواجب المتصل, the next المد المواجب المتصل. The following lines of مد المبدل written by Ash-Sheikh Ibrahim Ali Shahaatah reinforce the ranking of the عمدود

#### 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:

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 المد اللازم, we use that medd and do not use.

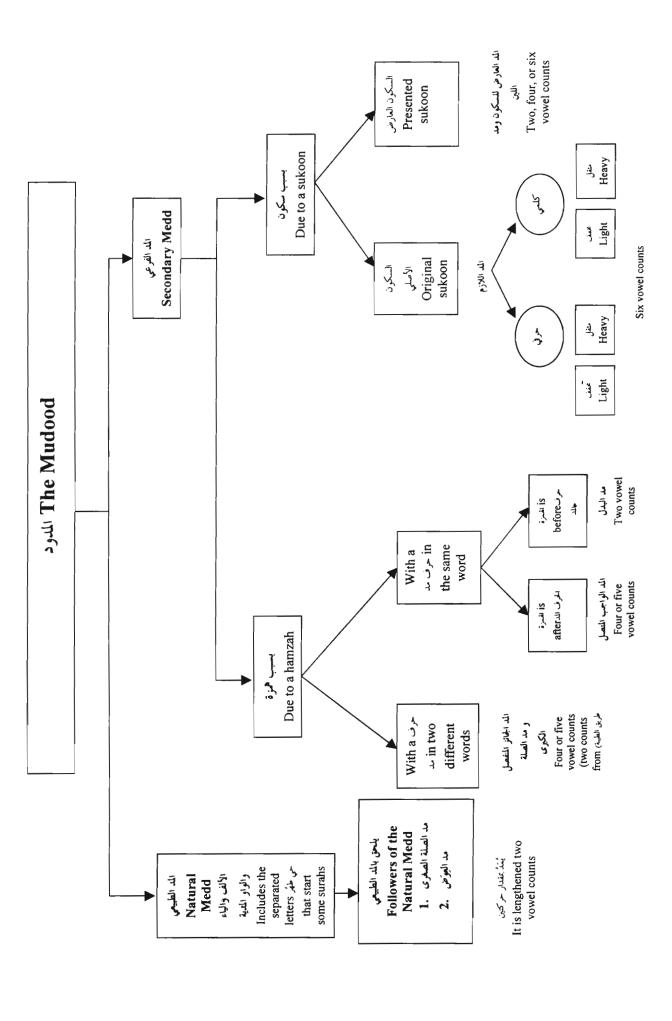
This medd is lengthened six counts, that of the مد البدل.

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 مُتصل. Both of these medd share the same medd letter, we then leave the مد البدل and apply. This medd is therefore lengthened four or five vowel counts. When stopping on this same medd, or any word that has a hamzah at the end of it after a medd letter, we have three different possibilities:

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

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

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



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,			

# 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 (خسارح) and characteristics of the letters (صفات) 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. تَصَادُمُ جِسْ مَيْن: Strong collision of two bodies. An example of this is clapping of the hands.
- 2. تَبَاعُدُ جِسمَيْن عَن بَعْضِهِما وَبَيْنَهُما قُـــوَّةُ تَرَابُسط. Parting of two bodies from each other, and between them there is a strong bond. An example of this is tearing paper.
- 3. الْهَتِزَازُ جِسْمٍ مِنَ الْأَجْسَام: Vibration of a body. For example, a tuning fork.
- 4. احْتِكَاكُ شَيْء بِشَيْء بِقُوّة : Strong friction of an object on another object. This could be exemplified by dragging a heavy box on asphalt.

#### The Articulating Mechanism that Allah تعالى Gave Humans.

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

## الحروفُ السَّاكِنة 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 of. The meem occurs by collision of the two lips.

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 خرُوف الله والله والله (the medd and leen letters). The medd and leen letters do have accompanying movement of the mouth and jaw. The lengthened الف is accompanied by the opening of the mouth. The lengthened وَاو Is accompanied by a circling of the lips. The lengthened عنوا is accompanied by the lowering of the jaw. An example is the two joined words "عَوْلاء" or the word "سُوء". The sound of the medd letters comes from vibration of the vocal cords, with the accompanying mouth and jaw movement.

## Voweled letters الحروف المُتَحَرِّكَة 2.

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) انفِتَاح للفَم (Opening of the mouth. This occurs with a انفِتَاح للفَم
- ii) انْضِمَام للشَّفَيْن (Circling of the lips. This happens with a انْضِمَام للشَّفَيْن.
- iii) انْخِفَاض لِلفَك Lowering of the jaw. This happens with a الْخِفَاض لِلفَك.

An example is in the following:  $\dot{\psi}$   $\dot{\psi}$   $\dot{\psi}$  occurs by the separation of the two lips and the opening of the mouth.  $\dot{\psi}$  occurs by the separation of the two lips and the circling of the lips.  $\dot{\psi}$  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 ألف is the origin of the بنعة , the long وأو is the origin of the بنعة , and the long ياء is the origin of the بنعة . The reader must be careful not to pronounce these vowels incorrectly, such as when the كسرة is pronounced in between a نسعة and a نسعة . Some readers mistakenly open the sides of the mouth for a نسعة instead of opening the mouth vertically; the result of this mistake

# Chapter Nine

القلقلة

The Qalqalah Mechanism

## The Qalqalah Mechanism آلِيَة القلقلة

Letters which have no vowels (الحسروف الساكنة) are produced by collision of the two components of the articulating parts (بالتَّصَادم بين طرفَيْ عُضْوِ النُّطْق). Voweled letters on the other hand are produced by parting of the two components of the articulating parts (مالله وَاللين). The medd and leen letters (بالقبَّاعُدِ بَين طَرَفَيْ عَضْوِ النُّطْق) are produced by vibration of the vocal cords (باهتِزَاز الحِبَال الصَّوْتِيَّةِ فِي الحَنْجَرة). Letters are divided into three groups when categorized according to the length of running of their sound (جريان الصَّوت).

- 1. حسروف الشدة Letters of strength. The sound does not run at all when these letters are articulated without a vowel (سساكنة ), the articulation point is completely closed when a letter of this group is sakin. i.e. أُن or أُن or أُن أَن or as stated in the Jazariyah prose: مَدَيدُهَا لَفُظُ أَجِدُ قَطِ بَكَت . شَدِيدُهَا لَفُظُ أَجِدُ قَطِ بَكَت
- 2. کُسرُوف التُّوسَط Letters in Between. These letters are pronounced with sound running in between the characteristic of imprisonment in the شِدَّة letters and the running of sound in the رِخْسَوَة letters. The letters of this group are five in number: النُّ عُمَر

القلقلة

Chart comparing the قَلْقَلَة to voweled letters (حُرُوف مُتَحَرَّكَة) and non-voweled letters (حُرُوف السَّاكِنَة).

الحُرُوف الْمُتَحَرِّكَة	القَلْقَلَة	الحُرُوف السَّاكِنة
تَخْرُجُ بِالنَّبَاعُدِ بَينَ طَرَفَيْ عُضْوِ النُّطْقِ	تَخْرُجُ بِالنَّبَاعُدِ بَيْنِ طَرَفَيْ عُضْوِ النَّطْقِ	تَخْرُج بالتَّصْادُمِ بَين طَرَفَيْ عُضْوِ النَّطْقِ
يُصَاحِبُه:	لا يُصاحِبُهُ شَيْء	لا يُصَاحِبُهُ شَيْء
انفِتَاح لِلفم (الفتحة) -1 Opening of the mouth 2- (الضَّمَّة) انضمام لِلشُّفَتِين (الضَّمَّة) Circling of the mouth 3- انخِفَاض لِلفَك السُّفْليِّ (الكسرة) Lowering of the jaw	Nothing (no mouth or jaw movement) accompanies it	Nothing accompanies it( no mouth or jaw movement)

letter, in that there is no accompanying jaw and mouth movement with it. On the other hand, it is unlike the ساكسن letter in that the قلقلة is articulated ساكسن letter in that the ساكسن letter is similar to the ساكسن letter since they both are articulated بالتّباعُد بَيْن طَرَفَيْ عُضُو النّطْق but unlike it since the قلقله has no accompanying jaw and mouth movement and the متحرك letter does. The definition of القلقلة is as follows:

Its linguistic definition: shaking, disturbance

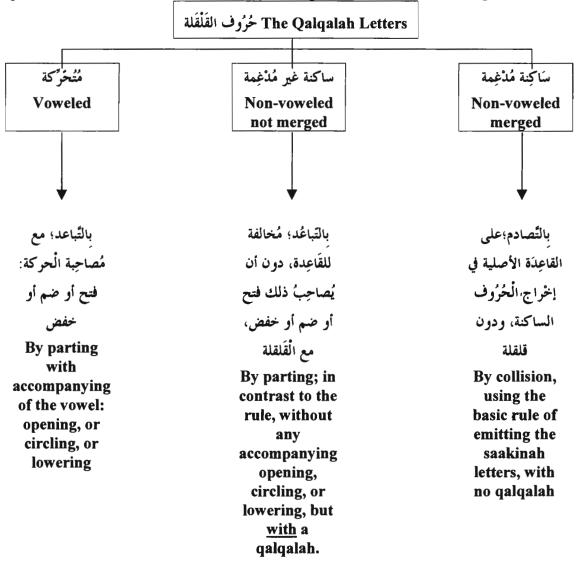
تعريفها في اللغة: الاضطراب

اصطلاحًا: اضْطِرَابُ الْحَرْفِ حَالِ سُكُونِهِ حَتَّى تُسْمِعَ لَهُ نِبرَةٌ قَوَيَّةٌ حَيْثُ يَخْرُجُ بالتَّباعُدِ بَيْنَ طَرَفَيْ عُضْوِ التَّطْقِ لا بالتَّصَادُم دُونَ أَنْ يُصَاحِبَ ذَلِكَ انْفِتَاحٌ لِلْفَم أَوْ انْضِمَامٌ لِلشَّفَتَيْنِ أَوْ انْخِفَاضٌ لِلفَكِ السُّقْليّ

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

The علقة does not resemble a تحسرة or a ضمة or a فتحة does not follow the vowel of the preceding letter, nor the following letter. If the المُدغم) شدة letters have a قلقلة letters have a أَصُدُهُ , the first letter of the الحَقُّ (which is sakin) is then articulated by المَدعة . For example: الحَقُّ and ما الحَقُّ المُحَقِّلُ . If we are stopping on the words in the previous example, the first ما قاف of the word قاف is pronounced by الحَقُّ with a قاف is pronounced by الحق is pronounced by الحق is pronounced with عليه المحتوية without any accompanying mouth and jaw movement. The حيم of the word الحق would be the same as the حيم in the word الحق in the word الحق المحتوية المحتوي

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



The Qalqalah is divided into two classes: القلقلة الصغرى والقلقلة الكبرى

in is 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. يَطْمَعُونَ فَدُ أُفْلَحَ عَلَى الْمُعَلِّمُ عَلَى الْمُعَلِّمُ عَلَى الْمُعَلِّمُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَل

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

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

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## ﴿ ٱلَّذِينَ ءَاتَيْنَكُمُ ٱلْكِتَابَ يَتْلُونَهُ ﴿ حَقَّ تِلَا وَتِهِ ۚ أُولَتِهِكَ يُؤْمِنُونَ بِهِ

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

# Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 2

الجزء الثانى



By Kareema Czerepinski

> إعداد الأستاذة كريمة سربنسكي



# أحكام تجويد القرآن

الجزء الثاني

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## Tajweed Rules of the Qur'an Part Two

Kareema Czerepinski

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## بِسْمِ ٱللَّهِ ٱلرَّحْمَانِ ٱلرَّحِيمِ

#### Foreword

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

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

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

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

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

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

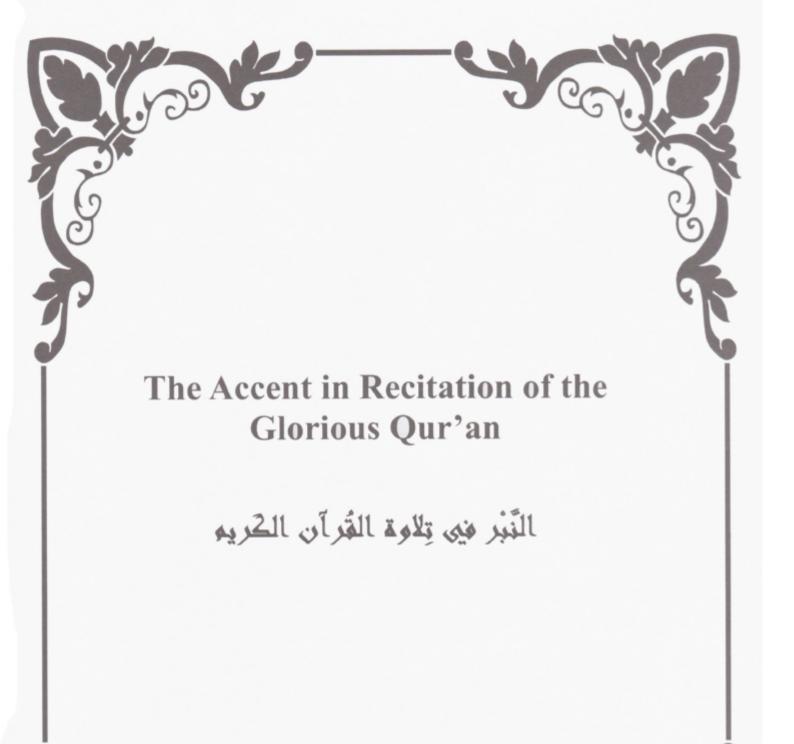
(An-Naml 40)

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

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## The Accent النَّبر

تعريفه في علم الأصوات الحديث: هُو الضَّغْطُ علَى مَقْطَعٍ أَوْ حَرُفٍ معيّنٍ مِن حُرُوفِ الْكَلِمَةِ بِحَيْثُ يَكُونُ صَوْتُهُ أَعْلَى بِقَلِيل مِمَّا جَاوَرَه مِنَ الْحُرُوف.

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

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

## in recitation نُبُر in recitation

Stopping on a letter that has a shaddah.

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

this is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning النُّطق عُضْوِ النُّطق Li is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur'an warn of the necessity of an accent on this last letter, even on the letter preceding it, to point out to the listener that this one letter, is actually two. We drop the vowel, but do not eliminate the letter. An exception to the pixel is actually two. We drop the vowel,

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

is therefore different than stopping on the word: ﴿ وَلَكِنَ ﴾ and stopping on ﴿ كَانَ ﴾ is different than stopping on: ﴿ حَانَ ﴾

Another exception, Allah knows best, is stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced. Examples are in the following words: ﴿ وَتَبُّ كُو وَتَبُّ كُو وَتَبُّ لَكُو وَتَبُّ كُو وَتَبُّ لَكُو وَتَبُّ لَا اللهُ وَاللهُ وَاللّهُ وَ

## in recitation نُبُر in recitation

There are two cases:

- 1. عند النَّطق بِوَاو مُشْدَّدةٍ قَبُلَها مَضْمُوم أَو مَفَتُسوح This occurs when pronouncing a واو that has a shaddah and the letter before it has a dhammah or a fathah (فَتُحَدَّ Examples: ﴿ اَلْقُوَّةُ ﴾ and ﴿ نَوْمُونَ ﴾
- عند النَّطق بياء مُشددَّة قبلها مَكسُور أو مَفْتُوح .
   When pronouncing a ياء فشر قبلها مَكسُور أو مَفْتُوح .
   Examples: ﴿ مَثْرٌ قَلَيْهِ ﴾ and ﴿ فَتَحَدًا ﴾ and ﴿ فَتَحَدًا ﴾ .

## in recitation نُبُر in recitation

This occurs when changing over from a to the first letter of a shaddah. The saakin letter occurs عُضُو النُّطُ عَصُو النُّطُ وَ النَّطُ عَصُو النَّطُ عَصَادِهُ عَصُو النَّطُ عَصُو النَّعُ اللَّهُ عَصُو النَّطُ عَصُو النَّعُ عَصُو النَّعُ عَصُو النَّعُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ الْفَعَ اللَّهُ الل

### The fourth circumstance of النَّبْر in recitation of the Glorious Qur'an

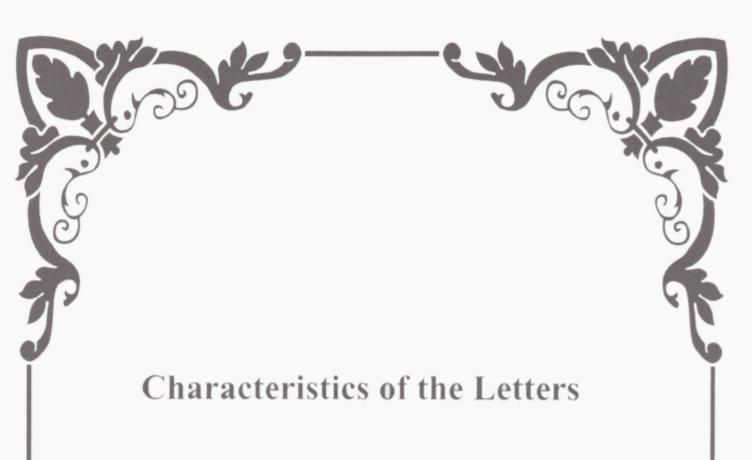
This occurs when stopping on a word that has a hamzah as the last letter preceded by a medd letter or leen letter. The reason for النّبر here is so the hamzah is not lost after the mouth was busy emitting the medd or leen letter. Remember, we do not stop on the همزة with a sukoon when there is a tanween with a fathah (فَتُحَـَّهُ) on the همزة when it is the last letter of the word. Instead we stop with a مَدّ عَوَض then there is no همزة .

Examples:

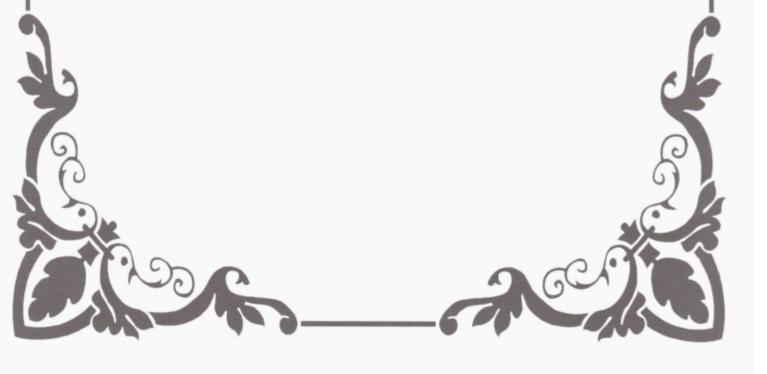
## in recitation of the Glorious Qur'an النَّبُر The fifth circumstance of

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





حِفاتِ الْمُرُوفِ





# The Characteristics of Letters صِفَاتِ الْحُرُوفِ

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

Linguistic definition of characteristics: What serves the purpose of describing the meaning. This can be in the way of physical descriptions such as white and black, or can be abstract descriptions such as education.

: هِيَ الْكَيْفِيَّةُ الْعَارِضَةُ لِلْحَرُّفِ عِندَ حُصُولِهِ فِي الْمَخْرَجِ وَالَّتِي تُمَيِّرُهُ عَسن غَيْرِه في الاصطلاح Applied definition: The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

#### Two Divisions of Characteristics

- 1. الصَّفَات الأَصْلِيَة Intrinsic or Basic Characteristics: These are characteristics that are part of the intrinsic make up of the letter and never leave the letter. This is what will be discussed in this section.
- 2. <u>الصَّفَات العَرَضِيَّة</u> Incidental or Conditional Characteristics: These are characteristics which are present in a letter in some cases, and not present in the letter in other cases. An example of this would be العضام. These are covered in other areas of this book (included in part one), and not discussed in this chapter.

## Intrinsic or Basic Characteristics الصِّفَات الأصْليَّة :

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

# 1د ثَمَان صفات ذوات الأضدا Eight Characteristics that have Opposites

The Characteristic الصفة The Whisper		Its Opposite ضدها The Apparent	
The Elevated الاستعلاء		The Lowered الاستفال	
The Adhesioned الإطباق		انفتاح	The Opened

# سبع صفات لا أضداد لَهَا Seven Characteristics without Opposites

- 1. الصفير The Whistle
- اللين .2 The Softness
- 3. الانحراف The Drifting
- 4. التكرار The Repetition
- 5. التفشى The Spreading Around
- 6. الاستطالة The Lengthening
- 7. الْغُنَّة The Nasalization

<sup>&</sup>lt;sup>1</sup> Some scholars, and Imam Ibn Al-Jazaree is of them, mentioned two other characteristics with opposites, الإصبات واللَّالات (The forbidden and the fluent). These two characteristics are part of Arabic phonology, but have no application to tajweed of the letters nor effect on the pronunciation of the letters.

# الصفات التي لها أضداد Characteristics that have Opposites

The Whisper الْهَمْسِ	The Apparent الْجَهْرِ
في اللغة : الخفاء	في اللغة: الإعلان
Linguistic Definition: Concealment	Linguistic Definition: Apparent
في الاصطلاح: حَرِيَانُ السَّفَسِ عِنْدَ التَّطْتِ بِالْحَرُّفِ لِضَعَفِهِ النَّاشِئِ عَنْ ضَعَفِ الاعْتِمَادِ عَلَيْهِ	في الاصطلاح: انْحِبَاسُ حَرِيَانِ النَّفَسِ عِنْدَ النَّطْقِ بالْحَرْفِ لِقُوَّتِهِ النَّاشِئَةِ عِنْ قُوَّةِ الاعْتِمَادِ عَلَيْهِ في
في مَخْرَجِه.	مَخْرُ جَه.
Applied tajweed definition: Running on of breath when pronouncing the letter due to its weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin.	Applied tajweed definition: Imprisonment of the flowing of breath when pronouncing a letter due to its strength which originated from relying on the letter at its articulation point.
Its Letters حروفها: "فَحَثَّهُ شَخْصٌ سَكَتْ"	Its letters: The rest of the Arabic alphabet

The Strength الشُّدَّة	The In- التَّوَسَط (البَينيَّة) <u>between</u>	The Softness الرَّخَاوَة	
في اللغة: التُّهُوَّة	في اللغة: الاعْتِيال	في اللغة: اللين	
inguistic definition: Strength	Linguistic definition:  Moderation	Linguistic definition: Softness	
الشدة في الاصطلاح: الْحَبَاسُ جَرِيَانِ الصَّوتِ عِنْدَ النَّطْقِ بِالْحَرْفِ الْحَمَالِ الاعْتِمَادِ عَلَـــى الْمَحْ الْمُحَالِيَّةُ الْمُحْلِيِّةُ الْمُحْلِيِّةُ الْمُحْلِيِّةِ الْمُحْلِيِّةِ الْمُحْلِيِّةِ الْمُحْلِيِّةِ الْمُحْلِيِّةِ الْمُحْلِيْةِ الْمُحْلِيِّةِ الْمُحْلِيْةِ الْمُحْلِيةِ الْمُلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْلِيةِ الْمُحْ	التوسط في الاصطلاح:  كُوْن الْحَرْفِ بَيْنَ الصَّفْتَيْنِ الْمُ بَيْنَ صِفْةِ الشَّدَّةِ وَ صِفْةِ الرَّحَاوَةِ بِحَيْثُ يَنْحَبِسُ الرَّحَاوَةِ بِحَيْثُ يَنْحَبِسُ بَعْضُ الصَّوتِ وَ يَحْرِي بَعْضُ الصَّوتِ وَ يَحْرِي بَعْضُ الصَّوتِ وَ يَحْرِي بَعْضُ عَنْدَ النُّطْتِ بِهِ.  Applied tajweed definition: The letter is in between the two characteristics; between strength and softness so that the sound is partially imprisoned and partially running when pronouncing the letter.	الرخاوة في الاصطلاح: جريانُ الصَّوتِ مَعَ الْحَـرُفِ لِـضَعفِ الاعْتِمَـاد عَلــى الْمَحْرَجِ.  Applied tajweed definition: Running on of the sound with the letter due to weakness in reliance on the articulation point.	
حروف الشدة: "أَجِدْ قَطِ بَكَ	حروف التوسط: "لِنْ عُمَرْ"	Its letters: the rest of the Arabic alphabet	

# الشَّدَّة والتَّوَسط والرِّخَاوَة Fruits of the Characteristics of

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

characteristic of توسط (in between softness and strength), and the third letter is a باء, which has the characteristic of شيسة (strength); yet when this word is recited properly, the timing of the صاد، راء، والباء are equal. No voweled letter is longer in timing than the other.

When there is a sukoon on the Arabic letters, the case is different. There is a difference in timing of the saakinah letters depending on whether they have the characteristic of شيدة or شيدة or منافعة, or منافعة, or منافعة والمستقلة. The shortest timing for saakinah letters is for the letters of شيدة (which are: "أجيد قبط بَكَت"). The saakinah توسيط letters have a longer timing than those of شيدة group of letters (the توسيط group).

All saakinah رخاوة letters have equal timing to each other. This means that س should have the same timing as على , as well as all other letters of this group of رخُوة. In the same line of thought, all letters of that have a sukoon are equal in timing to each other. The ل should have the same timing as على , etc. This law of equality among similes was documented by Al-Imam Al-Jazaree, in his poem مَنْظُومَةُ: الْمُقَدِّمَةُ فِيمَا يَحِبُ عَلَى قَارِئُ القُرْآنِ أَنْ يَعْلَمُهِ when he said:

(and the parallel of an utterance is the same as it).

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

ne vowel count. The second letter is a سين with a sukoon, and we know that the characteristic of وخاوة, and we also know that the وخاوة group of letters has the longest timing of all the other letters, when saakin. We keep in mind though, that all وخاوة letters that are saakinah are equal in length to each other. The third letter, a has a vowel, so it has the timing that all voweled letters have. The fourth letter that is pronounced is the saakin letter of the shaddah, a الله ساكنة group, so it gets a timing a little shorter than that of the سين ساكنة and of the سين ساكنة and the previous word. The next letter is the second منا of the شين ما كنة و الله alaam with a fathah (مَنْحُتُ والله ), and this gets the timing all voweled letters get. After this is an alif, which is always in a lengthened state, and it receives the measure of two

vowel counts. After that, there is a هاء with a kasrah, so it receives the timing of one vowel count, equal to all other vowels. The next pronounced letter is the first part of the shaddah on راء The راء with a sukoon; this is the first pronounced letter of the word: راء The is of the تُوسيط group of letters, so it receives an in between amount of timing, exactly the same timing of the laam saakinah in the word al. The following letter is the second part of the shaddah, a راء with a fathah (نَتْحَة), so it receives one vowel count of timing. After this there is with a sukoon on it. This letter is of the رخاوة group of letters, and as previously discussed they have the longest timing of all saakinah letters. The that follows this has a fathah (قَتْحة), and therefore receives one vowel count. It is followed by an alif, which receives that comes after the alif receives one كَــسْرَة with a كَــسْرَة راء that has a shaddah on it, a راء vowel count. The next pronounced letter is the first part of the group of letters, so it receives an in between تَوَسَّط of the word: ٱلرَّحِيم amount of timing, and equal to all other letters of this same group. The following letter is the second part of the shaddah, a cla with a fathah, so it receives one vowel count of timing. After ياء مديسة with a kasrah on it, and it therefore receives one vowel count. A حاء a comes next, and as previously studied in the mudood section, it receives two vowel counts if not followed by a hamzah or sukoon. In this case, we will be stopping on the word will be السُّكُون, and the ياء therefore will be lengthened 2, 4, or 6 counts. The last letter, a stopped on with a sukoon, and therefore will have an "in between" amount of timing on it; the same of all saakinah letters of the تَوسَط group of letters.

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

The Elevated الاستغلاء	The Lowered الاسْتِفَالِ	
في اللغة: الارْتِفَاءِ	في اللغة: الأ <i>لُخِفَاض</i>	
Linguistic definition: Elevation	Linguistic definition: Dropping or Lowering	
في الاصطلاح: اتِجَاهُ ضَغْطِ الْحَرُفِ إِلَى	في الاصطلاح: عَدَمُ انْضِغَاطِ الْحَرُفِ إِلَى الْحَنَكِ الْأَعْلَى	
الْحَنَكِ الأَعْلَى نَتِيجَةُ ارْتِفَاعِ أَقْصَى	لِعَدَم ارْتِفَاع أَقْصَى اللَّسَانِ عِنْدَ النُّطْقِ بِٱلْحَرُّفِ الْمُسْتَفِلِ.	
اللَّسَانِ عِنْدَ النُّطْقِ بِالْحَرُّفِ الْمُستَعْلِي.		
Applied tajweed definition: Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an "elevated" letter [letter from this group].	Applied tajweed definition: The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a "lowered" letter [letter from this group].	
حروفها: "خُصَّ ضَغْطٍ قِظ"	The rest of the letters in the Arabic alphabet	

The Adhesion الإطبّاق	The Open الأنْفِتَاح
في اللغة: الأَلْتِصَاق Linguistic definition: Adhering	في اللغة: الأُفتِرَاق Linguistic definition: Separation
في الاصطلاح: انْحِصَارُ الصَّوْتِ بِالْحَرْفِ الْمُطْبَقِ يَيْنَ اللَّسَانِ والْحَنَاكِ الأَعْلَى.	في الاصطلاح: عَدمُ انْحِصَارِ الصَّوْتِ بِالْحَرْفِ الْمُنْفَتح بَيْنَ اللَّسَانِ وَالْحَنَاكِ الأَعْلَى.
Applied tajweed definition: The compression of the sound of the "الطّباق" letter between the tongue and roof of the mouth.	Applied tajweed definition: The absence of compression of the sound of the letter of "الْفَقَالَ عِنْ اللهُ
حروفها: "صادُ ضادٌ طاءُ ظاءٌ "	The rest of the Arabic alphabet

# Characteristics that have no Opposites الصفات التي لا ضد لها

# The Whistle الصَّفير

تعريفه في اللغة: مو حِيَّةُ الصَّوْت

Its linguistic definition: Sharpness of sound

في الاصطلاح: حِلَّةٌ فِي صَوْتِ الْحَرْفِ تَنْسَشَأُ عَن مُرُورِهِ فِي مَحري ضَيِّق.

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

حروفها ثلاثة هي: الصَّاد- الزَّاي- السِّين :<u>Its letters are three</u>

# The Softness اللَّيْن

Its linguistic definition: Easiness في اللغة : السهولة

في الاصطلاح: خُرُوجُ الْحَرْفِ مِن مَخْرَجه بسسُهُولةِ مِن غَير كُلُفَةِ عَلَى اللَّسْنَان.

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

Its lettersحروفها: الواو و الياء اللينيّتان، أي: الواو و الياء الساكنتان المفتوحة ما قبلهما

# The Drifting الانْحِرَاف

Its linguistic definition: Drifting في اللغة : المَيْل

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

Its lettersحروفها : اللام و الواء

راء The difference between the "drifting" in the لام and الفَرُق بَيْنِ الْحِرافِ اللام والراء:

The deviation of the sound of the  $^{1}$  is to the sides of the tip due to the tip blocking the route of the  $^{1}$ . The deviation of the sound of the letter  $^{1}$  is from the sides of the tongue in to the middle of the tongue.

The tip of the tongue closes off the articulation point of the  $^{*}V$ , the sound then deviates off towards the sides of the tongue.

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

# The Repetition التَكُوَّار

Its language definition: Repetition of something once or more.

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

# The Spreading around التَّفَشّي

Its definition : Spreading around تعريفه في اللغة : الانتشار

في الاصطلاح: هُوَ الْتِشَارُ صَوْتِ الشَّينِ الْبِتِدَاءُ مِنْ مَخْرَجِهِ حَتَى يَصْطَدَمَ بِالصَّفَحَةِ الدَّاخِلِيَّةِ لِلأَسْنَانِ العُلْيَا.

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

Its letter

### The Lengthening الاستطالة

Its linguistic definition : Lengthening تعريفها في اللغة: الامُتِدَاد

It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence the compression of sound on it (the tongue), until the tip of the tongue lightly touches the gum line of the two top front incisors. Note: The forward pushing is mechanical; the sound should not travel forward with this involuntary movement. If the sound went forward with it, the sound of الصفاد is that of its characteristic of محاوة and should be as long as الرخاوة in any other letter that has وحاوة of and should be as long as

#### The Nasalization الْغُنَّة

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

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

#### and the reason for them being in the نون and the reason. ومتو سط group.

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

# The Characteristics as Documented in الْجَزْرَيَّة Poem on Tajweed

Al-Imam Al Jazaree in his poem مِنْظُومَةُ: الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ القُرْآنِ أَنْ يَعْلَمَكِ إِلَا الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ القُرْآنِ أَنْ يَعْلَمَكِ إِلَا اللهِ إِلَا اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الل

# [بَابُ صِفَاتِ الْحُرُوفِ]

صِفَاتُهَا : جَهْرٌ وَرِخُو مُسْتَفِلْ مُنْفَتِحٌ مُصْمَتَةٌ ، وَالضَّدَّ قُلُ مَهْمُوسُهَا : فَحَرُّ مُسْتَفِلْ مَنْفَتِحٌ مُصْمَتَةٌ ، وَالضَّدَّ قُلُ مَمَوسُهَا : فَحَرُّ مَهُمُوسُهَا : فَحَرَّ مَنْ لَبُ عَمْرُ وَسَبْعُ عُلُو : خُصَّ ضَغُط فِظ حَصَرُ وَصَادُ ضَادٌ طَاءً \* : مُطْبَقَهُ وَفَرَّ مِنْ لُبَّ : الْحُرُوفُ المُذْلَقَةُ وَصَادُ صَادٌ طَاءً \* : مُطْبَقَهُ وَفَرَّ مِنْ لُبَّ : الْحُرُوفُ المُذْلَقَةُ صَادِي مَا اللّهِ مَا اللّهُ مَا وَاللّهِ مَا اللّهُ مَا وَاللّهُ مَ وَالرّاً ، وَيِتَكُوير جُعِلْ وَلِلتّفَشِّي : الشّينُ ، ضَاداً : اسْتَطِلُ فِي اللّامِ وَالرّاً ، وَيِتَكُوير جُعِلْ وَلِلتّفَشِّي : الشّينُ ، ضَاداً : اسْتَطِلُ فِي اللّامِ وَالرّاً ، وَيِتَكُوير جُعِلْ وَلِلتّفَشِّي : الشّينُ ، ضَاداً : اسْتَطِلُ في اللّامِ وَالرّاً ، وَيِتَكُوير جُعِلْ وَلِلتّفَشِّي : الشّينُ ، ضَاداً : اسْتَطِلُ

The meaning of the lines of poetry is:

Its [the letter's] characteristics are apparent (جهر), softness (رحساوة من وحور)) and lowered (رحسات مستفل استفال), opened (مستفل استفال), desisted (إصمات مسمتة), and the opposite [of them] say: [The following are the opposites of these named characteristics and their letters. [The first group of characteristics has the remaining letters left after the opposite characteristic's letters are taken out.] Its whispered (همسس مهموس مَكت " [letters are] (همسس مهموس مَكت " [letters are] (شِدَة شَخْصِ سَكَت" and between soft and strengthened (رخو والشديد) [مع والشديد] [مع والشد] [مع والشديد] [مع والشديد

letters] "ياء and واو [are] (اللين) [are] and واو [that have a] ياء and واو [are] اللين] and واللين and sukoon and a fathah (فَتْحَةُ before them, and the drifting (الانجراف) is correct on the لام and the براء and on it [the إلى التكريس التكريس

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

The preceding characteristics are divided into three groups: : اَلْصَنُفَاتَ الْقَوِيَّةِ:
The Strong Characteristics

The Middle Characteristics الصفات المتوسطة:

التوسط (البينية)

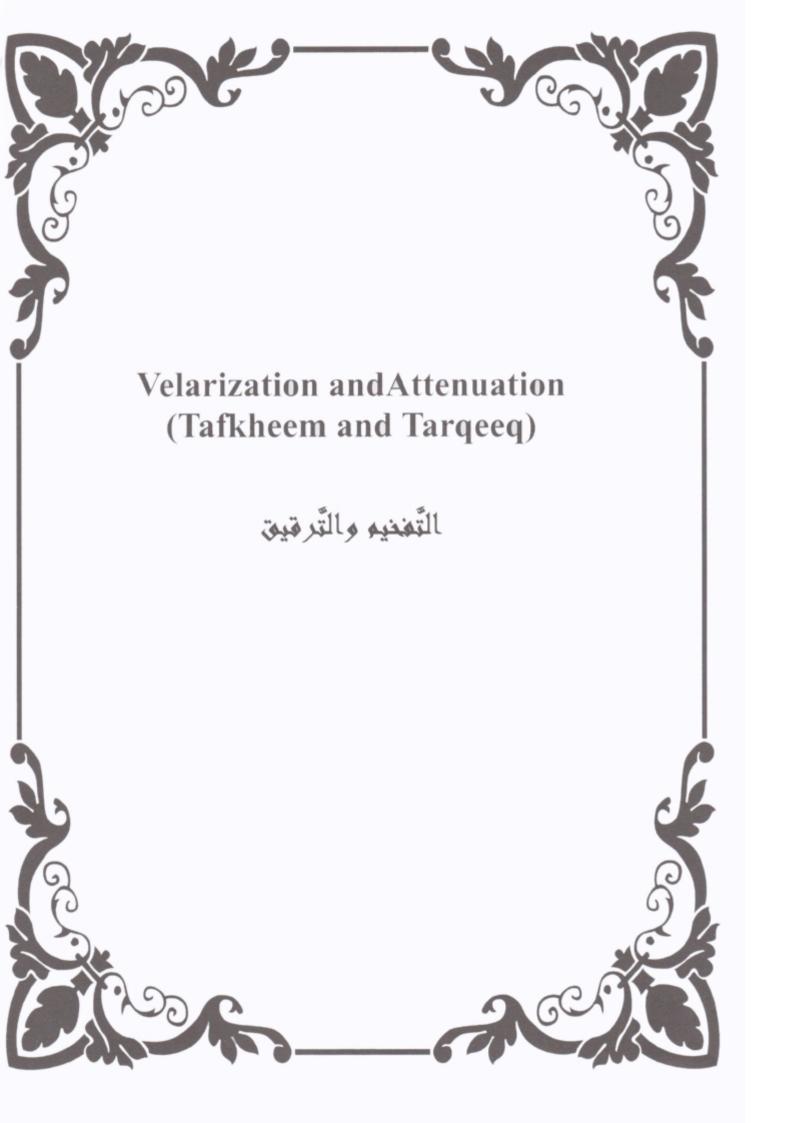
The Weak Characteristics الصَّفات الضَّعفة:

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

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







# Velarization and Attenuation (Tafkheem التَّفْخِيم وَالتَّرقيق and Tarqeeq)

تعريف التَّفْخِيم في اللُّغة: مُوَ التَّسمين

The linguistic definition of tafkheem: Fattening

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

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

The linguistic definition of tarqeeq: Thinness

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

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

- 1. حروف تفخم دائمًا Letters that always have tafkheem. These are the seven letters in the group: خُصٌ صَغْطِ قِظْ (the tafkheem letters).
- حروف تفخم تارة وترقق تارة أخرى . Letters which have tafkheem sometimes and tarqeeq other times.
  - a. الألف المديّة The lengthened alif.
  - b. اللام مِن لَفَظ الجَلالة The lam in the name of ﴿ اللام مِن لَفَظ الجَلالة
  - c. el 1
- 3. حروف ترقق دائمًا Letters that always have tarqeeq. This group consists of the rest of the Arabic alphabet.

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

The seven letters of the استيعْلاء group make up this category. The letters of استيعْلاء are in the group: خُصُّ صَغُطِ قِظ are in the group: خُصُّ صَغُطِ قِظ . These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics. Every time a letter has a strong characteristic, its tafkheem is stronger. The السبّعُلاء والطّاء السبّعُلاء then السبّعُلاء then الطّاء ا

## Levels of Tafkheem مراتب التَّفْخيم

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

#### A. Three Levels of Tafkheem

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

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

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

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

#### The Five Levels of Tafkheem

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

### التَهٰديهِ والتَرقيق Tafkheem and Tarqeeq

وَقِيلَ: بَلْ مَفْتُوحُهَا مَعَ الْآلِفُ وَبَعْدَهُ الْمَفْتُوحُ مِنْ دُونِ آلِفُ مَضْمُومُهَا، سَاكِنُهَا، مَكْسُورُهَا فَهَاذِهِ خَمْسٌ آتَاكَ ذِكْرُهَا فَهَاذِهِ خَمْسٌ آتَاكَ ذِكْرُهَا فَهَيْ وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَهُ فَخِيمَةٌ قَطْعاً مِنَ الْمُسْتَفِلَةُ فَلَيْ يُقَالُ : إِنَّهَا رَقِيقَهُ كَضِدَّهَا، تِلْكَ هِيَ الْحَقِيقَةُ فَلَا يُقَالُ : إِنَّهَا رَقِيقَهُ كَضِدَّهَا، تِلْكَ هِيَ الْحَقِيقَةُ

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

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

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

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

# Letters that are Lightened الحُرُوف التي تُوقق تارة وَتُفَخّم تَارة أُخْرى Sometimes and are Made Heavy Other Times

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

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

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

- ا أَنْتُحَة) If what precedes the Name of Allah has a fathah إِذَا كَانَ مَا قبلها مفتوحًا (فَتْحَة), such as in: ﴿ قَالَ ٱللَّهُ ﴾ ﴿ قَالَ ٱللَّهُ ﴾
- الله المنسومًا If what precedes the Name of Allah has a dhammah, such as in: ﴿ رَسُولُ ٱللَّهِ ﴾ as in: ﴿ رَسُولُ ٱللَّهِ ﴾

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

- إذا كَان مَا قَبْلَهَا مَكْسُورًا كَسْرًا أَصْلِيًا أَوْ كَسْرًا عَارِضًا، سِوَاء كَان مَتَّصِلاً بِهَا أَم مُنْفِصلاً If it was preceded by a fixed kasrah or a conditional (incidental) kasrah even if it is connected to it (the Name of Allah) or separated from it. For example: ﴿ لِلَّهِ ﴾ ﴿ وَلَكُ اللَّهِ ﴾ (fixed), and ﴿ قُلِ ٱللَّهُ مَ مَاللَّهُ مَ مَاللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ مَا اللَّا اللَّهُ مَا اللَّهُ اللَّهُ مَا اللّ
- If it was preceded by a saakin and the letter letter before that has a kasrah, such as in: ﴿ فَسُوفَ يَأْتِي ٱللَّهُ ﴾

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الوًاء

The class in which it has tafkheem, four cases in which it has tarqueeq, and two cases that allow either tafkheem or tarqueeq.

#### The Eight Cases in which the sty has Tafkheem:

- 1. أَذَا كَانَتْ مَفْتُوحَة ), such as in: ﴿ رَمَضَانَ ﴾ If it has a fathah (فَتُحَة ), such as in:
- 2. اِذَا كَانَتْ سَاكِنَةٌ وَقَبْلَهَا مَفْتُوح إِلَا كَانَتْ سَاكِنَةٌ وَقَبْلَهَا مَفْتُوح عَلَى If it is saakinah and before that is a fathah (فَتُحَةُ), as in:
- 3. إذا كَانَتُ سَاكِنَةُ وَقَبْلَهَا سَاكِنَ غَيْر الياء وَمَا قَبْلَهُ مَفْتُوح . If it is saakinah and the letter before it has a sukoon, and the letter before that has a fathah, (فَتَحَامِ ) as in: ﴿ وَٱلْقَصَرِ ﴾.
- 4. اِذَا كَانَتْ مَضْمُومَة ﴿ If it has a dhammah, as in:
- 5. إذا كَانَتْ سَاكِنَةً وَمَسَا قَبْلَهَسَا مَسَضْمُوم If it has a sukoon, and the letter before it has a dhammah, as in.: ﴿ ٱلْقُرْءَانُ ﴾:
- 6. إِذَا كَانَت سَاكِنَةً وَقَبْلَهَا سَاكِنَ وَمَا قَبْلَهُ مَصَامُوم fit it is saakinah, preceded by a saakin, preceded by a dhammah, as in : ﴿ خُستُم اللهُ عَلَيْهُ مُ اللهُ عَلَيْهُ عَلَيْهُ مُ اللهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلِي عَلَيْهِ عَلِي عَلِي عَلِي عَلَيْهِ عَلَيْهِ عَلِهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِي عَلِي عَلِي عَلِي عَلِي
- 7. (کسر هَمْزَة وَصل) If it is saakinah and preceded by a conditional (incidental) kasrah (this is in the hamzah al-wasl). The اله is said with tafkheem when preceded by hamzah al-wasl, if we start on the hamzah al-wasl with a kasrah, or if continuing from the previous word. If we start on the hamzah al-wasl, the kasrah is مَانُوظَة (pronounced), if we are continuing from the previous word the kasrah is

8. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَبَعْدَهَا حَرَّفُ اسْتِعْلاءِ غَيْر مَكَـسُور الله If it is saakinah and before is a kasrah, and after it (الراء) a letter of استعلاء that does NOT have a kasrah. As in: ﴿ مِرْصَادًا ﴾ and ﴿ قِرْطَاسٍ ﴾ .

#### The Four Cases in which the cly has Targeeg

- 1. إذا كانت مكسُورة إلا يعمر في If it has a kasrah, as in: ﴿ كَرِيمرِ ﴾ and
- 2. إذا كَانَتْ سَاكِنَةٌ وَقَبُلَهَا مَكْسُورٌ وَلَيْسَ بَعْدَهَا حَرْفُ اسْتِعْلاء . If it is saakinah, and a kasrah precedes it and the letter following it is NOT a letter of استعلاء. This is exemplified in the word: ﴿ فَرْعَوْنَ ﴾.
- 3. إِذَا كَانَتْ سَاكِنَةٌ وَقَبْلَهَا سَاكِنَ وَقَبْلَهُ مَكْـسُور ] If it is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. An example of this is: ﴿ حَجْرٌ ﴾ (when stopping on this word).
- 4. أَذَا كَانَتُ سَاكِنَةً وَقَبْلَهَا يَاءٌ سَاكِنَةً وَقَبْلَهَا يَاءٌ سَاكِنَةً وَقَبْلَهَا يَاءٌ سَاكِنَة in this case has إذا كَانَتُ سَاكِنَةً no matter what kind of vowel precedes the ياء saakinah. This is exemplified in the words: ﴿ أَلْحَنِيرٌ ﴾, هُ الْحَنِيرُ ﴾, and ﴿ وَسَيْرٌ ﴾, and ﴿ وَسَيْرٌ ﴾, (when stopping on these words).

#### The Cases Where Both Tafkheem and Targeeg are Allowed of the

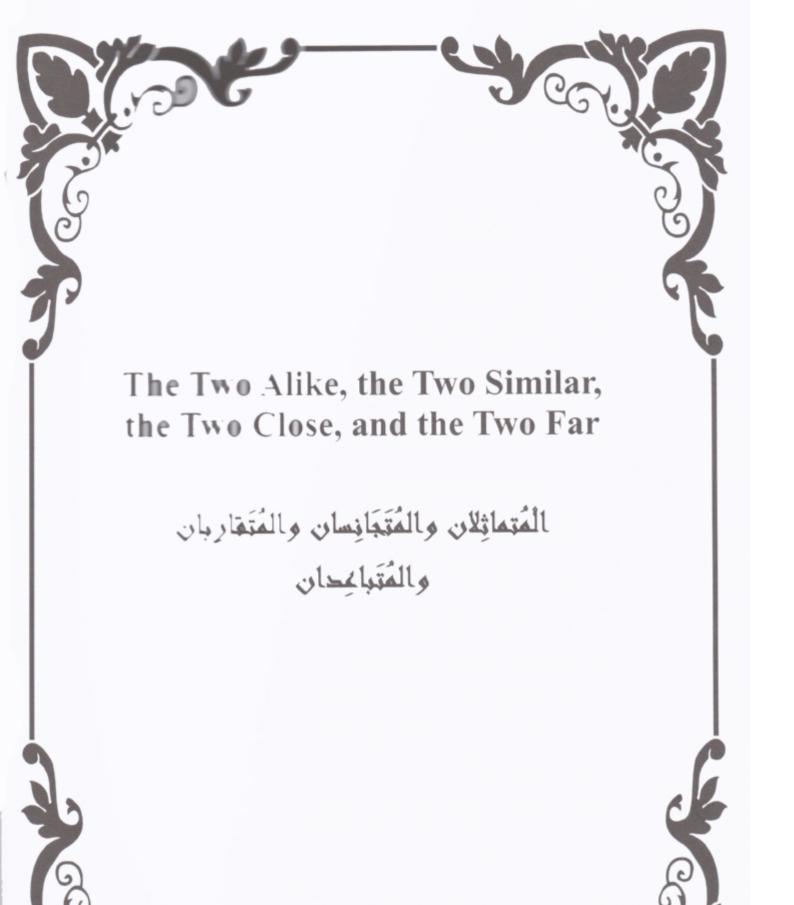
الله المنافرة المناف

الله مكسور is saakinah and it is preceded by a saakin letter, which is preceded by a kasrah, and the saakin letter which precedes the المنبع المنبع

# The Letters that Always have Tarqeeq الحروف التي ترقق دائمًا

The rest of the letters in the استفال group that remain always have tarqueq. These are all letters of الاستفال except الاستفال, the الألف المديّة and the الأستفال.







# المُتَمَاثِلان وَالْمُتَجَانسان وَالْمُتَقَارِبان وَالْمُتَبَاعِدَان

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

The meeting of two letters is of three different ways:

- 1. النفظ وَالْخَطْ The meeting of the two letters in pronunciation and writing, in that there is no separation in them, such as the two المنافذة بالمنافذة عند المنافذة المنا
- 2. <u>التِمَّاؤُهُما في الْخَط فَقَ ط</u>

  The meeting of the two letters in writing only, such as in هُو هُو هُو ﴾. Here the two are next to each other, but the إِنَّهُو هُو ﴾ prevents them from being pronounced together, by the way we read (حفص عن عاصم).

حفص The first type is what will be discussed. The second type does not apply to the reading of عن عاصــــــــ.

The third type does not enter this section. The two letters can be next to each other within one word, or between two different words.

The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَائِدان وَالمُتَبَاعِدان

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

- المُتَمَاثلان 1.
- المُتَجَانسان . 2
- الْمُتَقَارِبان . 3
- المُتَبَاعدان 4.

# 1. الْمُتَمَاثِلان The Two Like Each Other

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

# 2. الْمُتَجَانسَانِ The Two of the Similar Nature

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

# 3. الْمُتَقَارِبَان The Two Close to Each Other

التعريف: هُمَا الْحَرُّفَانِ اللَّذَانِ تَقَارَبَا فِي الْمَخْرَجِ والصَّفَةِ، أو الْمَخْرِجِ دُون الصَّفةِ، أو الصَّفةِ دُون الْمَحْرج

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

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

- A. That there is no separation between the articulation parts of the two letters. Instead, they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts, there is no separation between the two parts (as in the lips and the tip of the tongue).
- B. The approximation of the two letters is a relative approximation, whether they use the same articulation part or not. This opinion is used most when the two letters have closeness in characteristics, but not articulation points.

An example of the two letters being close in الصفة and in المستقدة in the words: ﴿ قَالَ رَبِّ ﴾. These two letters have different عارج but their articulation points are quite close to each other (they both use the المستقدة in their articulation point). They are close in عراج which is exclusive to the الصفات as they both share all of the characteristics, except the المستقدة والمستقدة المستقدة ال

### The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلَانِ وَالمُتَبَانِمانِ وَالمُتَهَارِ بِأَنْ وَالمُتَبَاعِدَانِ

not too close in الْمَحْسرَج are the دال and the حسيم demonstrated in the words:

# 4. الْمُتَبَاعِدَان The Two Far From Each Other

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

Examples:

The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَالِد اللهُ وَاللهُ وَاللهُ وَاللّهُ ولَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّ

#### The Relationship Between the Two Meeting Letters

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

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

The applied tajweed definition of الإدْغَام is:

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

# Two Types of Idghaam يَوْعَا الإِدْغَام

- 1. The small
- 2. The big الكبير

# The Small Idghaam الإِدْغَام الصَّغير

### is defined as: الصَّغير

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

# The Big Idghaam الإدْغَامِ الْكَبِيرِ

### is defined as: الْكَبير

أَن يَكُونَ الْحَرْفَانِ مُتَحَرِّكِين سِوَاء كَانَا في كَلِمَةِ وَاحِدَةٍ أَمْ كَلِمَتَيْن

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَائِدان وَالمُتَبَاعِدان

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

because of the greater effort required. كبير

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

# The Two Like Each Other

# The "Small" Relationship of Two Alike الْمُتَمَاثِلان الصَّغيرِ

.Its Rule: Required Merging حكمه: وجوب الإدغام

#### There are two exceptions to this rule:

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَهَادِيان وَالمُتَهَادِيان وَالمُتَعَادِيان وَالمُتَهَادِيان وَالمُتَهَادِيان وَالمُتَهَادِيان وَالمُتَهَادِيان وَالمُتَعَادِيان وَالمُتَعِيانِ وَالمُتَعَادِيان وَالمُتَعَادِيان وَالمُتَعَادِيان وَالمُعَادِيان وَالمُتَعَادِيان وَالمُعَادِيان وَالْعَادِيان وَالمُعَادِيان وَالمُعَادِيان وَالْعَادِيانِيان وَالْعَادِيان وَالْعَادِيانِيان وَالْعَادِيانِيان وَالْعَادِيانِيانِيان وَالْعَادِيانِيان وَالْعَادِيانِيان وَالْعَادِيان وَالْعَادِيانِيان وَالْعَادِيانِيان وَالْعَادِيانِيان وَ

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

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

#### The first allowed way:

(Making the first هاء clear with a short stop with no breath between the two words).

The second allowed way of joining these two aayaat is:

with the هاء with the هاء سكت (merging the سكت with the الْهاء الأولى في الهاء بعدها

## The "Big" Relationship of Two Alike الْمُتَمَاثِلانِ الْكَبِيرِ

In this case (الْكَــِير) the two letters have vowels and are next to each other either in one word, such as: ﴿ حَجَبُ ﴾ or in two words, such as in ﴿ حَجَبُ ﴾.

الله rule is required إظهار with exceptions including the word تَأْمُنَنَا in Surah الظهار. The noon mushaddadah in this word represents an إدغام. This word originally was تأمُننَا. This word is read with either one of two possible correct ways:

- ادغام مع الإثنمام (Merging with a dhammah of the two lips, but not sound of a dhammah).
- 2. اظهار مع اختلاس حركة النون الأولى و هي الضمة (Saying both نسون clearly and stealing part of the vowel on the first noon, which is a dhammah). This means the reader only gives the dhammah 2/3 of its full timing.

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَائِدَان وَالمُتَبَائِدَان وَالمُتَبَادِيان وَالمُتَبَائِدَان

Other exceptions to the normally required إطهار rule for المُتمَاثلين الكبير (meaning there is المُتمَاثلين الكبير) are:

These words all have إِدْغَام مِثْلَيْن كَبير

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

## The Two of the Similar Nature الْمُتَجَانسَان

The متجانسان is also divided further into:

الصغير . 1

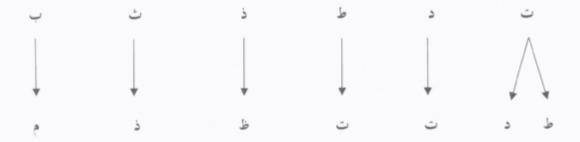
الكبير .2

### The "Small" Relationship of Two Similar الْمُتَجَانسَان الصَّغِيْر

is: الصَّغِيْر , As stated earlier

This occurs when the first of the two letters is saakin, and the second voweled.

In other words not every time there are two letters meeting of the same مَخْرَ but different characteristics, the first one saakin and the second voweled, there is an إدغام. The following المتحانسين relationship:



1. التّاء مع الدّال This occurs in two places in the Qur'an:

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

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

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

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

## 6. الثَّاء مع الذَّال This occurs once in the Qur'an

حَفْص عن عاصِم من طَريق الشَّاطبيَّة for (واجب) is required إدغام

7. الباء في الْمِديم is also required for الجاء في الْمِديم is also required for حفص عن عاصم من طريق الشاطبيّة

## The "Big" Relationship of Two Similar الْمُتَجَانسَانِ الكبير

have vowels. مُتَحَانِــسَيْن have vowels. أَن يَتَحَــرَّك الحَرْفَــان مَعَــا This is when both of the letters of the مُتَحَانِــسَيْن have vowels. وَجُوبِ الإِظْهَارِ Its rule is required حُكمه: وُجُوبِ الإِظْهَارِ.

An example is:

The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَجَانِدان وَالمُتَجَالِدان وَالمُتَجَالِدان وَالمُتَجَالِدان

## The Two Approximates to Each Other (Close) الْمُتَقَارِبَان

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

الصغير . 1

الكبير .2

## The "Small" Relationship of Two Approximates الْمُتَقَارِبَانَ الصَّغِيرِ

The following letters have إدغسام when the first of the two letters is saakin and the second voweled.

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

Examples:

An exception to the إدغام عن عاصم من طريق الشّاطبية) rule the way we read (حَفص عَن عَاصم من طريق الشّاطبية) occurs when there is a سَكُت between the المُطففين in surah سَكُت

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَائِدان وَالمُتَبَائِدان وَالمُتَبَائِدان وَالمُتَبَائِدان

### الإدغام الشَّمسي .2

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

Exception: The letter لام is one of these fourteen letters, but is not considered سنقارب with the لام التعريف with the لام أللُّطيفُ ﴾ : .ac التعريف (i.e. : ﴿ اللَّاطِيفُ ﴾ .

### القاف السَّاكنة في الكاف .3

This occurs only once in the Qur'an in surah الْمُرْسَلات in the aayah

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

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

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

## The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَاعِدَان وَالمُتَبَاعِدَان

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

## The "Big" Relationship of Two Approximates الْمُتَقَارِبَان الْكَبِيرِ

هُوَ أَن يَتَحَرِّك الحرفان مَعًا :relationship is "كَبير" As indicated before the

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

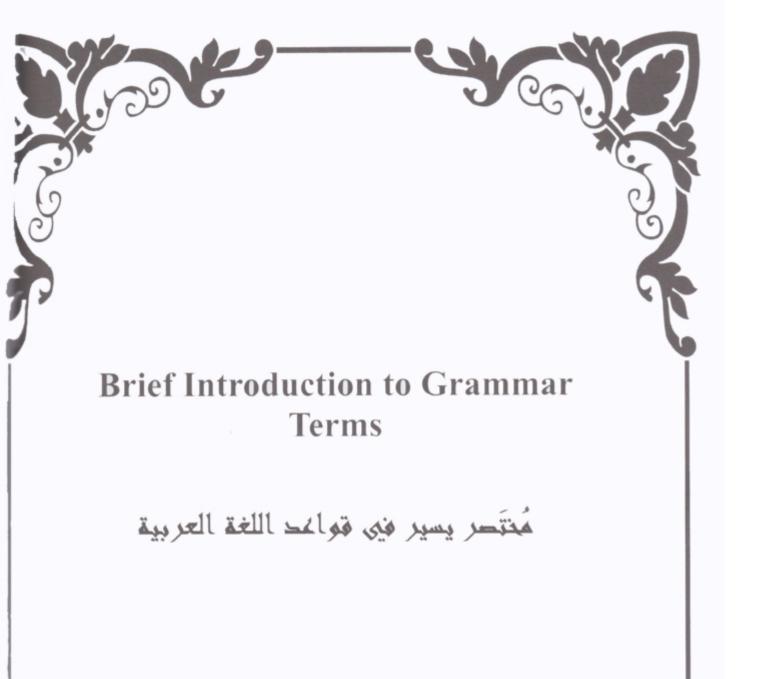
Its rule is: إظهار for the recitation of Hafs 'an 'Aasim (حفص عن عاصم).

The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَجَانِسان وَالمُتَجَارِبان وَالمُتَبَالِكَ

## The Two Far From Each Other الْمُتَبَاعِدَان

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

Examples:







# A Brief Introduction to Some Arabic Grammar and Grammar Terms

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

Words in Arabic are divided into one of three categories.

- 1. Verbs أفعال, which in single form is a verb or فِعْل
- Nouns أستماء This is a much more general concept than in English and encompasses more than just nouns. It includes objects of prepositions and adjuctions among other English grammar terms. The single form of noun in Arabic is اسم.
- 3. کروف There is no catch all term in English for this category of grammar in Arabic. It includes prepositions and particles. The singlular form of this in Arabic is حرف. This happens to be the same word in Arabic as "letter" but they are not one and the same. In grammar حرف refers to prepositions and particles. In word make up, حرف refers to a letter.

#### أفعال Verbs

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

- 1. The past tense
- 2. The present tense المُضَارِع
- The command tense الأمر

There are four essential make up of verbs

- 1. Three letter essential make up
- 2. Four letter essential make up رباعي

- عماسي 3. Five letter essential make up
- 4. Six letter essential make up سناسي

#### الْمَاضِي Past Tense

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

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

I did	فَعَلْتُ		
You (single male) did	فَعَلْتَ فَعَلْتِ		
You (single female) did			
They did (two)	فَعَلا		
He did	فَعَلَ		
She did	فَعَلَتُ		
We did	فَعَلْنا		
You (plural) did	فَعَلْتُمْ		
You plural (female) did	فَعَلَّشَ		
You two did	فَعَلْتُمَا		
They did (male or mixture male/female)	فَعَلُوا		
They did (female)	فَعَلْنَ		

#### المُضَارع The Present Tense

Present tense verbs are not "built" (مبني); instead they are conjugated from the basic root. It is to be noted that there is no separate future tense, instead the future is formed by adding a letter (سين م on the beginning of a present tense verb, or by inserting the word سين م before a present tense verb. The endings of the present tense verbs can be affected by certain letters before the verb. For example: أي or أي أن (called بسين اetters) cause the present tense verb to have a من on the last letter, or if it is a form of verb that has an extra نون (such as the case with plural subjects-"they") added on the end of the verb, the extra نون on the end is dropped. Other letters such as مُن أن من أن م (called حَزم letters) cause the last letter on the verb to have sukoon, or if it is a form of the verb that takes an extra noon, the extra نون on the end of the verb is dropped, or if is a verb with a السق م واو م و و م و و م و و و م و و و م و و م و و م و و م و م و م و و م و م و م و م و م و م و م و م و م و م و م و م و م و م و م و م و

I do	ٱقْعَلُ		
You (single male) do	لْغَعْلُ عُلْ		
You (single female) do	تَفْعَلِينَ		
You (two) do	تَفْعَلانِ		
He does	يُفْعَلُ		
She does	تَفْعَلُ		
We do	تَغْعَلُ		
You (plural) do	تَفْعَلُونَ		
You plural (female) do	تَفْعَلْنَ		
They do (male or male/female)	يَفْعَلُونَ		
They (two) do	يَفْعَلانِ		
They (female) do	يَفْعَلْنَ		

#### الأمر The Command Tense

The command tense is always "built" or مبنى. It is built on the changes the present tense مسنى. It is built on the changes the present tense مسنى form takes. This is either a sukoon on the last letter, a dropping of the extra noon that some verb forms have, or the dropping of the ياء، واو، ألف if they are part of the essential make up of the verb.

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

Do! (you male)	افعل
Do! (you female)	افْعَلِي
Do! (you plural male or mixed male and female)	افْعَلوا
Do! (you plural female)	افْعَلْنَ
Do! (you two)	افْعَلا

#### Essential Make up of Verbs

#### 1. ثلاثي Three letter essential make up.

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

#### 2. رباعي Four letter essential make up.

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

#### 3. خاسى 3 Five letter essential make up

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

#### 4. سداسي Six letter essential make up

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

#### أسماء Nouns

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

مسمى دلالة الإشارة دُون الإفادة A word that indicates a name, leading to the symbol without deriving benefit.

The term covers all objects animate and inanimate. It can be the proper name of a person, such as Muhammad, or a person in general, such as girl, boy, or can be a pronoun such as he or she. It can also be the name of kind of an animal (such as camel جمل), or a proper name of an animal (such as camel القصواء), or a proper name of an animal (such as stated previously is the plural of القصواء), also covers inanimate objects such as مقام, or moon, and the name or characteristic of any other thing. Included in this would be the terms this and that: هذا، ذاك عليه المنابع ا

#### (nouns) أَسْمَاء Signs of

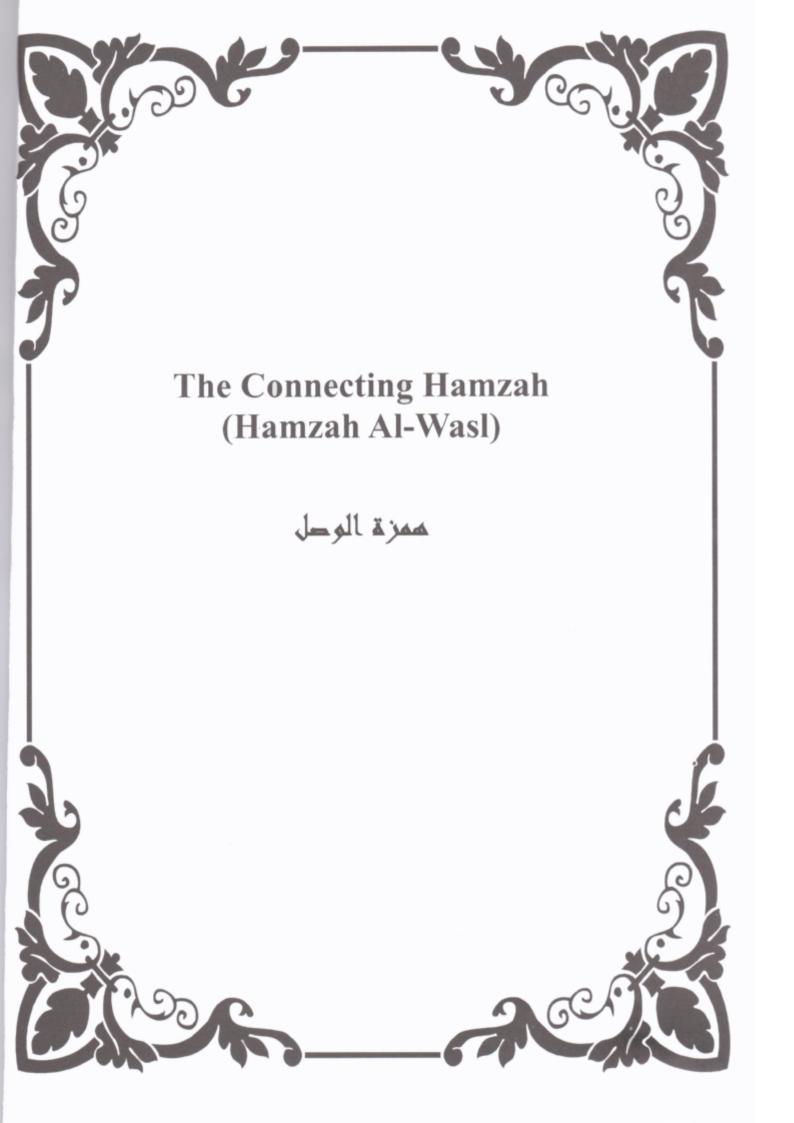
- 1. Objects of prepositions. If there is a word preceded by a preposition, such as: في مِن، على على, we know that the word following the preposition (object of a preposition) is an ماسم.
- 2. A tanween at the end of a word indicates that the word is an اسم. An example is: تُبيُّ
- The ياء of calling is another sign of an السم, like in يا ربّ.
- A word with the definite article "the" ("ال" التَّعريف) attached to the beginning of it is an السَّمْس.
   An example of this is in: الشَّمْس.

### حُرُوف Particples and Prepositions

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

لِ، لَنْ، لَمْ، مَنْ، إِن are (أَفعال) that affect verbs حروف are

Examples of سروف that may or may not affect the noun or verb that follows: ما، لا، و، ف، ثُمّ





## The Connecting Hamzah هَمْزَةُ الْوَصْل

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

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

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

Hamzah al-wasl is not to be confused with a regular letter hamzah, called مُمْسِزَةَ الْقَطْع , which can be at the beginning, middle, or end of a word. The regular letter hamzah or هَمْرَةَ الْقَطْع looks like the head of the letter عَبْن الْقَطْع looks like the head of the letter هَمْزَةَ الْقَطْع in: ﴿ وَاوِ as in: ﴿ ٱلسَّيِمَ عُن عَن as in: ﴿ ٱلسَّيتَى عُن احِدُ الْعَمْت ﴾, or on a ياء as in: ﴿ وَاوِ b, or on a عَن الله عَنْهُ الْعَمْت ﴾.

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

#### مهزة الوحل The Connecting Hamzah

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

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

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

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

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

#### is found in: همزة الوصل :Its Locations مَوَاضعها

1. الأَفْعَال Verbs

2. الأسماء Nouns

3. الْحُرُوف Participles

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

## Hamzah Al-Wasl in Verbs هَمْزَةُ الْوَصْل فِي الأَفْعَال

is found in the following verbs: همزة الوصل

The Past Tense Verb with a Five Letter Base الْفِعْلِ الْمَاضِي الْحَماسي

The following aayaat have examples of this:

The Past Tense Verb with a Six Letter Base الفِعْل الْمَاضِي السَّداسي

The following aayaat have examples of this:

### The Command Form of the Three Letter Root Verb الأَمر مِن الْفِعل الثَّلاثِي

The following verses have examples of this:

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

The following aayaat have examples of this:

The Command Form of the Six Letter Verb الأمر مِنَ الْفِعُل السَّداسي

Examples:

### The Connecting Hamzah معزة الوحل

It is clear from the preceding that hamzah al-wasl does  $\underline{NOT}$  enter into the following verbs:

- 1. الفعل المُضَارع مطلقًا . Any present tense verb.
- 2. الفعل الرباعي مُطلَّقًا .Any four letter root verb.
- الماضي الثلاثي . The past tense three letter root.

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

سداسي Six letter	خاسي Five letter	رباعي Four letter root	ثلاثي Three letter root	الفعل The Verb
<b>√</b>	<b>√</b>	×	×	ماضي Past tense
×	×	×	×	مضارع Present tense
<b>√</b>	<b>✓</b>	×	<b>✓</b>	أمر Command

# حركة البدء بممزة الوصل في الأفعال المقيسة فيها Vowel of the hamzah al-wasl when beginning with it in verbs

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

- الضم .1
- الكسر .2
- 1. الزّمَا الازمّا الابتسداء بِهَا إِذَا كَان ثَالَتُ الْفِعْلِ مَضْمُومًا ضَمَّا لازمّا Hamzah al-wasl has a dhammah on it when starting with it, if the third letter of the verb has a required dhammah (meaning the dhammah is part of the original verb not an acquired one).

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

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

2. تُكْسَر هَمْزَةُ الوَصلِ حَال الابْتِداء في الأَحْــوَال الآتِيَــة: Hamzah al-wasl has a kasrah when beginning with it in the following cases:

A) إِذَا كَانَ ثَالَثُ الْفِعُلِ مَكَسُورًا كَسُرًا أَصْلِيًا If the third letter of the verb has an original kasrah. This is exemplified in the following verses:

﴿ رَّبَّنَا آكِشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿ ﴾ [الدحان:12]

B) إِذَا كَانَ ثَالَثُ الْفِعْـلِ مَفْتُوحًـــ When the third letter of the verb has a fathah (فَتُحَــة). This is demonstrated in the following aayaat:

﴿ آذْهَبُواْ بِقَمِيصِي هَاذَا فَأَلْقُوهُ عَلَىٰ وَجَّهِ أَبِي ﴾ [يوسف: 93]

﴿ سَيَقُولُ ٱلْمُحَلَّفُونَ إِذَا <u>ٱنطَلَقْتُمْ إِ</u>لَىٰ مَعَانِمَ ﴾ [النتج:15]

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ ﴾ [الانفال:24]

﴿ ٱعْلَمُواْ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴾ [المائدة:98]

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

When starting with the word إِيتُوا "employing the rule of المد البدل which was previously discussed.

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

## Hamzah Al-Wasl in Nouns هَمْزَةُ الْوَصْل فِي الأَسْمَاء

can be regular or irregular in nouns.

in nouns is always started with a همسزة الوصسل The تَكُونُ هَمْزَةُ الوَصْلِ فِي الأَسْمَاءِ مَكْسُورَةً دائمًا <u>kasrah.</u>

## The Regular Hamzah Al-Wasl in Nouns هَمْزَةُ الْوَصْلِ القِيَاسِيَّة فِي الأَسْمَاء

Original noun derived from five and six letter verbs.

A مصدر is defined as: هُوَ الاسم الدَّالُ عَلَى بحرد الحدث, it is a "noun" that points to the moment of occurrence.

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

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

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

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

## Hamzah Al-Wasl in Irregular Nouns هَمْزَةُ الْوَصْلِ السَّمَاعِية فِي الأَسْمَاء

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

#### ابن Examples of

#### Examples of ابنت:

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

(مرفوعًا, منصوبًا وَمجرورًا) in the three different grammatical ways أمرؤ

#### امرأة Examples of

It can be found written with the المرأب or with the المرأب or with the المرأب as the last letter. امرأت can be found in its singular form (امرأت) or in its double form (امرأت ), both beginning with همزة الوصل

#### Example of

#### (two) اثنين Examples of

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

#### اثنين (two), which is the female form of اثنين

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

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

Note: The word الأسم found in Surah التُحُرَّات can be started two different ways:

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

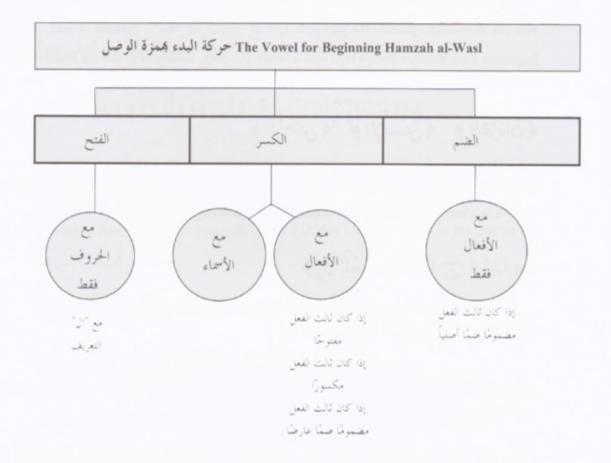
## Hamzah Al-Wasl in Participles هَمْزَةُ الْوَصْل فِي الْحُرُوف

تُسدُّ حل همزةً الوصلِ عَلَى حَسرُ ف السلامِ مِسن "ال" التَّعرِيسف وتَكُسونُ مَغْتُوحية دَائِمُسا Hamzah al-wasl can precede the participle lam of the ال of "the". Hamzah al-wasl, when beginning these words is always read with a fathah (فَتُحَسة). Examples of this are found in the following:

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

When the other حروف الجو enter a noun beginning with "ال" the معزة الوصل is not pronounced, but is still written in the word:

## Chart summarizing vowels used when beginning a word with hamzah al-wasl



# The Meeting of the Two اجتماع همزتَى القطع والوصل معًا في كلمة واحدة Hamzah Al-Qata' and Al-Wasl in One Word

There are two ways this occurs. The first way is when the همزة الوصل precedes the همزة القطع الساكنة . The second occurrence is when همزة القطع الساكنة (question) precedes

# تَقَدُّمُ هُمزةِ الوصْلِ على همزةِ القطعِ الساكنةِ Hamzah Al-Wasl Precedes a Hamzah Qata' which is Saakinah

This is further explained after the following examples.

This only occurs in a few verbs. Examples of this can be found in the following aayaat:

We know from previous subjects that when we join the word preceding the word "the" with hamzah al-wasl with the word that has it, we do not pronounce or use همـــزة. The همزة الوصـــل stays fixed, and is pronounced.

we would read the الذي of ذال with a kasrah, then immediately pronounce the hamzah أَعْدَى الْفَارِي الْفَالِي الله saakinah. When beginning one of these words, we begin with hamzah al-wasl with the appropriate vowel, then the مسزة القطع hat immediately follows is changed into a حرف مد of the similar vowel as on the hamzah al-wasl. If we start hamzah al-wasl with a kasrah, the منزة القطع ساكنة that immediately follows becomes المنزة القطع ساكنة . Similarly, if the vowel on hamzah al-wasl when starting a word like this is a dhammah, then the hamzah al-qata' saakinah is changed into a عند مديد المسدل . This would be the case when starting the word: واو مَديد السدل rule and it is as such: Whenever two hamzahs meet, the first voweled, the second saakinah, the second hamzah changes into a medd letter of the same nature as the vowel on the first hamzah.

This rule is employed anytime there are two hamzahs; the first voweled, the second saakinah, but is used in hamzah al-wasl only when starting on a verb that has a hamzah al-wasl immediately followed by a مرزة قطع (hamzah qata') saakinah.

### The Questioning Hamzah تَقَدُّمُ هَمْزَةِ الْقَطْعِ التِي لِلاَسْتِفَهَامِ عَلَى هَمْزَةِ الْوَصْلِ Al-Qata' Precedes Hamzah Al-Wasl

This occurs in nouns and verbs. In verbs, the همسزة الوصسال is dropped in writing and pronunciation and the همزة الاسستفهام remains. In nouns, both types of hamzahs remain in the word.

#### The first case الحالة الأولى:

All of the verbs in red originally have hamzah al-wasl at the beginning, but because the questioning مَمْزَةَ الْقَطع (hamzah al-qata') entered the verb, hamzah al-wasl has been dropped in writing as well as pronunciation.

#### The second case الحالة الثانية:

When a مُمْزَة الْقَطع (hamzah qata') indicating a question (الاستفهام) enters a noun that has the definite article "ال" attached at the beginning of it, هَمْسَرَة الْوَصْل (hamzah al-wasl) undergoes changes so that the questioning hamzah can be distinguished from the "ال". Without a change in hamzah al-wasl, it would be impossible to determine whether there was a question before the "ال" or not, since we begin nouns that have "ال" in front of them with a fathah (الله عَمْرَة قطع of questioning also begins with a fathah (الله عَمْرَة الْقَطع hamzah al-wasl would normally not همزة قطع وpronounced at all during continuous reading. When this questioning also begins with a laquata') is present before a noun starting with "ال", hamzah al-wasl is changed to either one of the two following states. Both of these ways of recitation are allowed in the recitation of من طريق الشاطبية الشاطبية الشاطبية .

- 1. A lengthened alif; ألف مديّة . This is called
- 2. An "eased" hamzah; همزة مُستَهلة. This is called

#### الإبدال

عِندَما تَدْخُلُ هَمْزَةُ الاسْتِفْهَامِ عَلَى الاسمِ الْمُعَرَف بِ "ال" تُبدَلُ هَمْزَةُ الوَصلِ الَّتِي فِي "ال" التعريف

Its definition: When a hamzah indicating a question (الاستفهام) enters a noun that has the definite article "ال", hamzah al-wasl (همسزة الوصل) of "ال" is changed into a lengthened alif which is lengthened six vowel counts. This lengthening is six counts due to the sukoon on the lam after the long alif. The medd is مدّ لازم and is either مُخفَلً when followed by a shaddah, or مُخفَلً when there is a simple sukoon after the long alif.

#### التَسْهيل

عِندَما تَدْخُلُ هَمْزَةُ الاسْتِفْهَامِ عَلَى الاسمِ الْمُعَرَف بِ "ال" تُسَهَّلُ هَمْزَةُ الْوَصْلِ بَيْن الْهَمْزةِ والأَلفِ مَع عَدم المَدَّ مُطلقًا

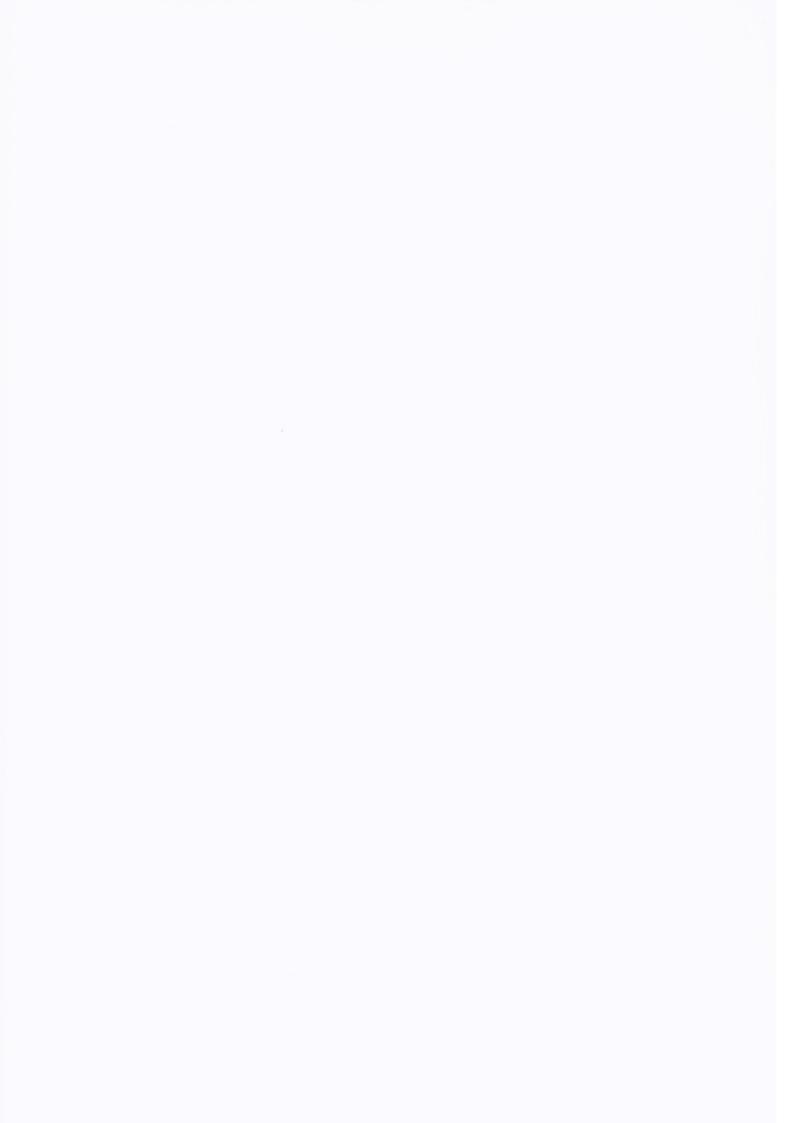
When a hamzah indicating a question (الاستفهام) enters a **noun** that has the definite article "ال", the hamzah al-wasl (همسزة الوصسال) is "eased" so that it is between a hamzah and an alif, with absolutely no medd.

Occurrences: This change (either lengthening with إبدال occurs in three words in six places in the Qur'an. The three words are: ﴿ عَ ٱللَّهُ ﴾ ﴿ عَ ٱللَّهُ ﴾ The aayaat they occur in are as follows:

A reminder: All of these three words in the six different aayaat shown above can be read with either المَّارَةُ الْوَصَلُ or البُدال. Repeating again, the reason for the need of المُسَامِين (hamzah al-wasl) to be used, but changed, is that without the questioning hamzah, the word would be started with a fathah (فَتُحَةُ) on hamzah al-wasl. The questioning هُمَزُةُ الْقَطَعُ (hamzah al-qata') has a fathah (فَتُحَةُ) on it, and without using and changing hamzah al-wasl, the listener would not be aware that there was a question. This is because the word would sound the same with or without the question هُمَزُةُ الْفُطِعُ (hamzah al-qata') if there was no change in hamzah al-wasl.

This concludes book two of the three part series entitled: Tajweed Rules of the Qur'an. We ask Allah to make easy the publishing of part three in the near future, and He is capable of everything.





## Tajweed Rules of the Quran

By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibi-yyah. The book is intended to be a guide for non-Arabs with a good grasp in English in studying tajweed.

This book explains the concept of the accent (an-nabr) in the recitation of the Glorious Qur'an and the conditions of its use, it also defines and explains the important chapter on the characteristics of the letters, velarization and attenuation (tafkheem and tarqeeq) are covered in this part, as well as the concept of the two alike, the two similar, the two close, and the two far and the rules for idghaam and ith-haar in these different relationships. A brief introductory to grammar terms is made in this book to assist the student in understanding the last chapter, that of the connecting hamzah (hamzah al-wasl).

The explanations of the different subjects are in English, and the Arabic terms are translated. This is to assist the student in understanding and encourage them to learn the Arabic definitions and terms. This book should facilitate non-Arabs studying tajweed whether they are in a classroom with explanations taught in Arabic or in English.

This book cannot replace the importance of reciting to and being corrected by a trained teacher of tajweed, instead it is a guide and an aid in understanding the concepts of tajweed, the application can only be refined by recitation and correction.

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﴿ ثُمَّ أُوْرَثْنَا ٱلْكِتَنِ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ﴾

Then we caused to Inherit the Book those We have chosen of Our servants

# Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 3

الحزء الثالث



By Kareema Czerepinski

إعداد الأستاذة

كريمة سربنسكي



#### أحكام تجويد القرآن

الجزء الثالث

الأستاذة كريمة سربنسكي

## Tajweed rules of the Qur'an Part Three

Kareema Czerepinski

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#### بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

#### Foreword

All praises to Allah, who gave me the lifetime to finish this third of the three parts of Tajweed Rules of the Qur'an, and may the praises and blessings of Allah be on our

beloved Messenger, Prophet, Muhammed to whom the Qur'an was revealed and

who taught us proper recitation of Allah's words. It seems this part was long in coming, but Allah is the best of planners and chooses the best time for everything. With the completion of this part, the Tajweed Rules of the Qur'an is completed and all the rules needed for proper recitation of the Qur'an have been explained. I pray that it is a useful guide for the student of the Qur'an. This part was finished after the Arabic was reviewed by his eminence Ash-Sheikh Dr. Ayman Swayd, may Allah grant him all khair in this world and the Hereafter.

I am very pleased that at the same time this series is finished, part one has been translated by some of my former students, now experienced teachers of the Qur'an into French and Urdu. I ask Allah to accept this from the sisters who labored over these translations and pray that these translations of the books will be of assistance to the French and Urdu speaking brothers and sisters in the world.

There are always many to thank, and without a doubt this whole series would never have taken place without Allah's grace, Will, and assistance. I ask Allah to accept this from me and to make it continuous charity for me in my lifetime and after my death.

One brother who helped a great deal after part two had been completed and then erroneously printed without the red coloring was and is brother Ismail Davids. He reviewed it before printing, reviewed it again after erroneous printing, and helped me find a new printer to reprint the whole book over again. He not only helped with the printing, but helped distribute the books both here in Saudi Arabia and in Australia. Brother Ismail also reviewed this final part (part three) more than once, and painstakingly looked over every aspect of formatting and found and pointed out many things not obvious to me. I ask Allah to grant him the highest level in Paradise and to keep him and his family safe from all harm.

My dear sister in Islam Ustadha Nazeeha Medani and her son Muwaafik Rajjoub reviewed in detail the content of the book in both English and Arabic, and pointed out errors and gave suggestions in what took a great deal of time and effort on their part. May Allah reward them for every second they spent doing this, and grant them continuous reward for assisting the students of the Qur'an in obtaining correct and useful knowledge.

I can never thank my beloved and treasured teacher, Ash-Sheikhah Dr. Rehab Shaqaqi enough for all she has done for me over the long spread of time that she has been my teacher. She has encouraged me at all times, given me great advice and guidance, been extremely patient, and most of all, taught me a vast majority of what I know regarding the Qur'an. Without Allah's will and then her guidance, the last chapter of this part on the writing of the Qur'an would not be part of this book. It is the part of the book that I feel the most compassionate about since part of it is new material for the non-Arabs and not even studied much by the Arab speaking students of the Qur'an. May Allah guide her always and keep her and her children safe from all harm and grant her Al-Firdaws.

I also want to express my gratitude to my family who has always supported me and give my special appreciation to both my brother John for the picture on the cover of part one and my sister Edie for the picture on part three. Both pictures were taken near Westfield Wisconsin in the United States.

As usual, I thank my husband Ahmed for all the encouragement, patience, and assistance that he has given me through this part and all the parts of this series and in all my endeavors in seeking knowledge of the Qur'an. May Allah grant him all goodness in this world and the highest place in Paradise in the Hereafter. Ameen.

Kareema bint Kenry Czerepinski

August 10, 2006



## The Stop

الوقف





#### The Stop الْوَقْف

#### Introduction

One of the most important areas in the science of tajweed is knowledge of الوقف والابتداء (the stop and the start). The understanding of Allah's words cannot be realized nor comprehension of His meaning be achieved without this knowledge. One scholar described الوقسف as: "The stop is the ornament of tilaawah, beauty of the reciter, announcement of the succeeding, understanding for the listener, pride of the scholar, and through it one knows the difference between two different meanings...."

Our righteous predecessors were extremely careful in teaching the knowledge of the stop and the start and it is well documented in authentic chains that the sahabah and those that followed them paid great attention to this knowledge. Many of the imams of recitation would not give accreditation (ijaazah) <sup>1</sup> to a student of the Qur'an until they acquired knowledge of the stop and start.

The linguistic definition of the stop: Halt and imprisonment.

<u>Its applied definition:</u> Cutting of the sound at the end of a word, usually for the period of time of breathing, with the intention of return to the recitation, not with the intention of abandoning the recital.

- The basmalah is required after the stop when beginning a surah.
- The stop can be at the end of an aayah, or in the middle of an aayah.
- It can never be in the middle of the word, or in between two words that are joined in writing such as stopping on "أُلُّن " when written as a joined phrase "أُلُّن in the aayah:



<sup>&</sup>lt;sup>1</sup> Ijaazah of the Qur'an is given to a student of the Qur'an who recites the complete Qur'an with mastered tajweed by memory to a sheikh (or sheikhah) who has an authentic chain of transmission to the Prophet, r, and the sheikh (or sheikhah) then accredits their recitation as completely correct in all aspects and authorizes the student to transmit the Qur'an to others.

#### Divisions of the Stop أقسام الوقف

There are three divisions:

1. <u>الوقف الاختياري</u> The Optional Stop: This is what was intended by the reciter by his own choice, without any outside reasons. This is the type of وقف that will be discussed in this section.

2. الوقسف الاضسطراري <u>The Compelled Stop</u>: This is what comes forth to the reader as a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes. In these cases it is allowed to stop on the end of the word the reciter was at, even if the meaning is not complete. After the compelling state has passed, the reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start with what is sound for a beginning.

3. <u>الوقسف الاختيباري</u> <u>The Test Stop</u>: This is what is required of the student when being examined or taught by a teacher.

Some scholars add a fourth division of stopping called الوقف الانتظاري (the waiting stop). This stop is when the reader stops at a word that has more than one way of recitation, with the intention of resuming with the other way, when reading by combining all of the ways of recitation while being taught by or presenting the reading to a sheikh.

#### The Optional Stop الوقف الاختياري

The optional stop is divided into four categories: ينقسم الوقف الاختياري إلى أربعةِ أَقْسام

- 1. تام Complete
- 2. کاف Sufficient
- 3. حَسَن Good
- 4. قبیح Repulsive

#### The Complete Stop الوقف الْتَام

<u>Its definition</u>: It is the فَوَ الْوَقفُ عَلَى كَلامٍ تَمَّ مَعْنَاه وَلَيسَ مُتَعَلِّقًا بِما بَعْدَه لا لَفْظاً وَلا مَعْنَسى <u>تعريفه Its definition</u>: It is the stop on an utterance complete in meaning and not attached to what follows it in grammatical expression or in meaning.

If something is attached in meaning, it means that the preceding and following words are attached in meaning, but not necessarily attached in grammatical structure.

المحدّه عُكُمُه : <u>Its rule</u>: It is best to stop on it, and then start on what follows it.

This category of وقف is usually found at the end of an ayah, the end of each surah, and at the completion of stories in the Glorious Qur'an. This is exemplified in stopping on the aayah:

[ 4 : الفاتحة [ Master of the Day of Recompense] مَالِكِ يَوْمِ ٱلدِّينِ ﴿ ﴾ [ الفاتحة: 4

starting with Allah's words: [ 5 : الفاتخة: 5 ] ﴿ وَإِيَّاكَ نَسْتَعِيرِ ثَى اللهُ عَبُدُ وَإِيَّاكَ نَسْتَعِيرِ أَنْ اللهُ ا

is when stopping on الوَقْفَ اللَّهُ ال [ البقرة: 5 ] [and it is those who are the successful], then starting with the next aayah: ﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ ﴾ [Indeed, those

who disbelieve...]. This is because the word "اَلَمُفَلِحُون " is attached to what preceded it as to the characteristics of the believers, and what follows is separate from it, attached to the state of the disbelievers.

Sometimes the scholars differ as to where in an aayah there is a وقف تسام, depending on their varied opinions of the tafseer as well as grammar of the aayaat.

#### The Sufficient Stop الوَقْف الكافي

It is the stop on an utterance that is complete in meaning, and is attached to what follows it in meaning, but not in grammar. It can be at the end of an aayat, or in a middle of an aayah. It is called or sufficient, due to its lack of attachment grammatically to what follows, even though it is attached in meaning.

lts rule: It is advisable to stop on it, and حُكُمُهُ: يَحُسنُ الوقف عَلَيْهِ والاَبْتِدَاء بِمَا بَعُده كَالْوَقف التَّام start with that which follows, just as in the complete stop.

Examples of الوقف الكافي with the star symbol \* showing in the English meaning of the aayah where stop would be, and the word or aayah marker in red showing the stop in the aayah itself:

وقف كافي they spend" is a ﴿ يُنفِقُونَ ﴾ Stopping on the word

And from which we have given them in wealth, they spend.\* And those that believe in that which was revealed to you.

Stopping on the word ﴿ يُوقِنُون ﴾ "certain".

And in the Hereafter, they are certain.\* They are on guidance from their Lord.

> Stopping on the word ﴿ خَلِيفَة

And [mention, O Muhammed], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." \* They said, "Will You place upon it one who causes corruption therein....

#### The Good Stop الْوَقْفِ الْحَسَن

It could be attached grammatically such as stopping on a word that has a subsequent adjective, therefore leaving out the adjective. It could be stopping on a conjunctive sentence without the statement that the conjunctive was joining to. Another possibility is stopping on an exceptional statement without the exception stated.

can be found at the end of an aayah, or in the middle of an aayah, just as the other stops.

Reason for its name: It is called or good due to the fact that stopping on it leads to understanding of a meaning.

Its rule: it is good to stop on it, but not good to start on what follows it, due to its attachment to what follows grammatically and in meaning. An exception to this would be the end of an aayah. Stopping on the end of an aayah is Sunnah.

Example:

All the praises and thanks be to Allâh\*, the Lord of the 'Alamîn.

Who believe in the unseen \*and perform prayer, and spend out of what We have provided for them.

Note: Some scholars may consider a particular stop روم (good), while others consider the same stop کافی (sufficient), and still others تسام (complete). This difference of opinion stems from variances in conclusions as to the make-up of the grammatical sentence.

#### The Repulsive Stop الوقف القبيح

تعریفه: هُوَ الْوَقْفُ عَلَى ما لا يُؤَدِّي مَعْنَى صَـحِيحًا وَذَلَـكَ لِـشِدَّةِ تَعَلَّقِـهِ بِمَـا بَعْـدَه لَفُظَّـا وَمَعْنَـى الله Definition: It is the stop on what does not give a correct meaning, and that is due to its strong attachment to what follows in grammar, and in meaning.

It would be قبيح (repulsive) if one stopped on the adjective without the noun, such as in:

(This is) a mention \* of the mercy of your Lord

lt would also be قبيح (repulsive) if one stopped on the verb without the subject, as in:

Said \* Allâh: "I am going to send it down unto you."

There are many examples of these. الوقسف القبسيح is not limited to just these categories.

Any time the phrase is incomplete in grammar and meaning it is قبصيح (repulsive). Some other examples follow:

All the praises \* be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).

And (remember) the Day when We shall roll up\* the heavens like a scroll rolled up for books.

And (remember) when We appointed for Mûsâ (Moses) forty\* nights

There are degrees of repulsiveness in وقف قبيح, where one stop can be more repulsive (أقبح) than another place.

Stopping on a phrase with no meaning:

1. Stopping on a word signifying a meaning other than what Allah, the Perfect wants:

It is only those who listen (to the Message) whom will respond (benefit from it), and the dead (disbelievers) \*, Allâh will raise them up, then to Him they will be returned (for their recompense).

2. Stopping on a word signifying the opposite of what Allah سيحانه, wants:

O you who believe! Approach not As-Salât (the prayer )\* when you are drunken

We have not sent you \* (O Muhammad (peace and blessings of Allah upon him)) as a Hafīz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them).

These stops obviously corrupt the meaning. It is then necessary for those whose breath cuts off at these places to go back one or two words so that phrase is joined together into the intended meaning.

3. Stopping on a place that signifies that which is not a suitable description of The Exalted, or that which contradicts our creed (note the asterisks for places that it is not appropriate to stop):

Verily, Allâh is not ashamed \* to set forth a parable even of a mosquito

So the disbeliever was overwhelmed [by astonishment], And Allâh \* guides not the wrongdoing people.

For those who believe not in the Hereafter is an evil description, and for Allâh \* is the highest description.

4. Stopping on a negative and the exception to it follows:

So know (O Muhammad) there is no deity \* but Allâh

And I (Allâh) created not the jinn and mankind \* except that they should worship Me (Alone).

One must be very careful not to stop on these kinds of stops, especially the last two categories.

5. وقف التَّعَسَف. Some reciters stop on their own whims without following the meaning and grammatical make-up of the verse:

Pardon us and grant us Forgiveness. Have mercy on us. You \* are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

He will say: "Glory be to You! It was not for me to say what I had no\* right (to say).

حُكْمُه: لا يَجُوزُ للقارئ تَعَمُّد الْوَقْف عَلَى شَيءٍ مِن هَذِه الوقوف وَما شاكلها إِلاَّ لِضَرُورَةٍ كَضِيقِ نَفَــسٍ أَو عُطاس أو نسْيَان

<u>Its rule</u> (الوقف القبيح): These stops and those similar to them are not allowed intentionally, except when compelled such as in shortness of breath, sneezing, or forgetting.

After the state that compelled the stop has elapsed, the reader then must repeat one, two, or more words, as necessary to convey the correct and sound meaning. Sheikh Ibn Al-Jazaree pointed this out in his work: منظومة: المُقَدِّمة فيما يَحب عَلَى قَارِئُ القُرآنَ أَنْ يَعْلَمَه

وغيرُ مَا تَمَّ قَبيحٌ وَلَهُ الْوَقْفُ مُضْطَرًّا وَيَبْدَا قَبْلَهُ

#### he Required Stop 2 الْوَقْف اللاَّزم

هو الوَقْفُ عَلَى كَلِمَةٍ تَبَيِّنُ الْمَعْنَى وَلا يُفْهَمُ هَذَا المَعنى بِدُونَ هَذَا الوَقف. وَقد يُسَمَّى بِالوَقف الوَاجَب, وَيُلْحَق بالوَقف الكافي.

It is the stop on a word which explains the meaning, and this meaning would not be understood without this stop. It is also called the required stop and it follows the  $\frac{1}{2}$  like  $\frac$ 

2 Some modern tajweed books add a sub category to both the complete and sufficient stop called الرقف

stops. اللازم الmam Al-Jazaree did not have these sub categories. We should try to stop all on اللازم

#### Stop signs in the Medinah Complex printing of the Qur'an

There are different printings of the Qur'an and scholars of each different printing have determined when and where to put a sign for stopping, with different signs having different meanings. The following signs are found in the Medinah Printing Complex copy of the Qur'an:

Symbol	Meaning	Example
7.	This means it is allowed to stop on this word. The letter حيم stands for حائز.	﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ ﴾
صا	This stop indicator means it is allowed to stop, but continuing is better. The letters د من، ل، ص pronounced ميلَى mean الْوَصل أولى	﴿ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ﴾
ق	In this case the indicator means that is allowed to stop, and that it is better to stop. The letters: ق ل are pronounced قلَى and mean الوقِف أُولَى	﴿ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ﴾
^	This indicator shows that that is required to stop and that not stopping on this word could change the intended meaning of Allah's words.	﴿ فَلَا يَحُزُنكَ قَوْلُهُمْ ۗ ﴾
Я	The word \( \) is used as an indicator either not to stop, or not to stop on the marked word and start on the following word. Sometimes stopping on the word marked this way is allowed, but starting on the next word is not.	﴿ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ﴾ تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ﴾





## The Start

الابتداء



#### The Start الابتداء

The start in the perception of scholars of recitation refers to resumation of recitation after cutting off recitation or stopping. The start is only by choice in contrast to the stop, which may be by choice or compulsion. For that reason it is demanded of the reader when beginning, that he/she start his/her recitation with an independent phrase that conveys the intended meaning, not attached to that which precedes it grammatically.

Its rule: It is allowed to begin with what comes after a complete or sufficient stop under any circumstances, and allowed to start with that which comes after a good stop, only if it is the end of an aayah.

Note: This is only after a وقشف and NOT after قطع (stopping and cutting off recitation).

The start can be divided into two types:

- الابتداء الجائز
   الابتداء الجائز
- الابتداء القبيح) The start that is not allowed الابتداء غير الجائز

#### The Allowed Start الابتداء الجائز

: هُــوَ الاَبْتِــدَاءِ بِكَـــلامٍ مُـــسَتَقِل الْمَعْــنِي وَيُنَــيِّن مَعْنَــي أَرَادَهُ اللهُ تَعــالى وَلا يُخَالِفَــه تعريفــه <u>Its Definition</u>: It is starting with an independent meaningful phrase that makes clear the connotation that Allah desires, and does not contradict it.

All starts after a وقف تام (complete stop) or وقف كافي (sufficient stop) are allowed, but starts after وقف تام Starting off recitation) should only be after a وقف تام . Starting after a وقف is allowed only if the start is the beginning of an aayah and this حسن can only be after a وقف never after وقف

Many scholars call الابتداء الم after a "ابتداء تام", وقف تام after a الابتداء after a الابتداء الم after a الابتداء على " (sufficient start), and الابتداء حسن وقف حسن after a الابتداء طسن (good start). We repeat the warning one more time, الابتداء الحسن is only allowed at the beginning of an aayah which follows الوقف الحسن that was at the end of the preceeding ayaah.

#### The Start that is not allowed الابتداء غير الجائز

Its Definition: It is the start that cancels out the intended meaning, or corrupts it, or changes it.

can in this case run from الابتداء أقسيح One type of ابتسداء قبسيح (repulsive start) is beginning with that which is attached to what preceded it grammatically and in meaning. An ابتداء أقسبح would be when starting with a word that leads to a meaning other than that Allah, The Exalted, wants, or a meaning that is in disagreement with our creed. Purposely starting in one of these places is sinful. Examples of this are as follows:

And they say: Allah has begotten a son

[ آل عمران: 181

Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!"

And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones."

A stop may be حسن and starting on what follows قبسيح or repulsive, if it ruins the intended meaning. An example of this is found in anyah 1 of سورة الْمُمتحنة:

A reader stopping on the word وَنَفَ حَسَنَ , would be stopping on a وَنَفُ حَسَنَ ; but starting with what follows البَسِدَ البَسِدَ أَن تُوَ مِنُوا (repulsive start). The meaning would then be that of a warning, stating be careful <u>not</u> to believe in Allah. Obviously this is a very bad start indeed.



# The Cut Off

القطع





# The Cut Off الْقَطع

Its linguistic definition: The separation, to put an end to something. تعريفه لغة: الإبانة والإزالة الإبانة والإزالة العريفه القراء والانتهاء منها العربية القراء والانتهاء منها العربية القراء الله المنافعة العربية العربية العربية العربية العربية العربية العربية العربية الإبانة والإزالة الإبانة والإبانة والإبان

﴿ ذَالِكَ لِيَعْلَمَ أَنِي لَمْ أَخُنَهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَابِنِينَ ﴿ وَاللّ • وَمَاۤ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لأَمَّارَةُ بِٱلسُّوءِ إِلَّا مَا رَحِمَ رَيِّيَ ۚ إِنَّ رَيِّي غَفُورٌ رَّحِيمٌ ﴾ [يوسف: 52-53]

[Then said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence. And, verily! Allâh guides not the plot of the betrayers." \* "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

﴿ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَخْمِلُكُمْ عَلَيْهُمْ قُلْتَ لَآ أَجِدُ مَآ أَخْمِلُكُمْ عَلَيْهِ تَوَلَّواْ وَاللَّهِ عَلَيْهُمْ تَغِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجَدُواْ مَا يُنفِقُونَ عَلَى عَلَيْهِ تَوَلَّواْ وَاللَّهُمْ أَغَيْنَاهُ ﴾ [التوبة: 92-93]

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).\* The ground (of complaint) is only against those who are rich, and yet ask exemption.

﴿ أَيِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهُوةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلَ أَنتُمْ قَوْمٌ تَجُهَلُونَ ﴿ أَيْنَكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهُوةً مِّن دُونِ ٱلنِسَآءِ ۚ بَلَ أَنتُمْ قَوْمُ تَجُهَلُونَ ﴿ وَمِن اللَّهُ مَا كَانَ جَوَابَ قَوْمِهِ ۚ إِلَّا أَن قَالُواْ أَخْرِجُواْ ءَالَ لُوطِ مِن قَرْيَتِكُمْ أَا إِنَّهُمْ أُناسٌ يَتَطَهَّرُونَ ﴿ ﴾ [النمل: 55-55]

"Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly." \* There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"

It is therefore not appropriate to cut off the reading at these points, or to begin the subsequent reading with what follows. The division of the Qur'an into ajzaa' and other sections is not part of the revelation, rather it was done by independent judgment.



# The Breathless Pause

السكرت





#### The Breathless pause السكت

Its language definition: Forbiddance : الْمَنع تعريفه في اللغة

Its applied definition: Cutting off the sound on a Qur'anic letter for a time without taking a breath, usually with the intent of returning to the recitation.

#### سكت has a حفص عن عاصم من طريق الشاطبية

It has been related that مَفْص عَن عَاصِم مِسن السَشَّاطِبِيَّة would stop gently without breathing while in the state of continuing his recitation in four places of the revelation.

<u>Its rule:</u> It is required to read these four places with a سَكْت when continuing reading in the recitation of Hafs 'an 'Aasim by the way of Ash-Shatibiyyah.

1. Imam عَوْجَا الله read with a سَكُت on the عَوْجَا substituted in place of the tanween in the word الكَهْ عو جَا الله , when joining the first aayah with the next one, then would read ﴿ قَيْمًا ﴾. This doesn't mean that it is not allowed to stop on the word ﴿ عُوجَا ﴾ since it is the end of an aayah:

2. There is also a عدد after the word ﴿ مَرْقَدِنَا ﴾, in surah عمود aayah 52, then the reading continues with the next phrase: ﴿ هَا مَا وَعَدَ ٱلرَّحْمَانُ ﴾. It is allowed to stop on the word ﴿ مَرْقَدِنَا ﴾ then there obviously would be no عدد:

in سكت also reads the word مَن ﴿ مَن ﴾, with a حَفْص مِن طَرِيق الشَّاطِبَيَّة , with a aayah 27 of surah القِيَامة, then he continues with the word ﴿ رَاق ﴾. There is إِظْهَار of the

3. وظهار with ﴿ بَالَ ﴾ of the word لام also has a سكت also has a مَنْص مِن طَرِيق الشَّاطِبِيَّة والشَّاطِبِيَّة والشَّاطِبِيَّة المُّاطِبِيَّة المُّاطِبِيَّة المُّاطِبِيَّة المُّاطِبِيَّة المُّاطِبِيَّة والشَّاطِبِيَّة المُّاطِبِيَّة المُّاطِبِيَّة المُلا because the سَكْت prevents the المُطففين he the next word ﴿ وَان ﴾ enext word ﴿ وَان ﴾ enext word

NOTE: These four سَكَتَات are required when reading these words in continuum with what follows, when reciting by the Shatabiyyah way of Hafs.

There are also سكتات جائزة (allowed breathless pauses) in two different places in the Qur'an. This means there is more than one allowed way of reading in these places.

The first allowed سكت is between the end of surah الأنفال, and the beginning of surah
 التَّو بة

The allowed سکت is on the letter میه of the word ﴿ عَلِيم ﴾ then the recitation continues ﴿ مَلِيم ﴾ with ﴿ مَرَآءَةُ مُرِن ٱللَّهِ وَرَسُولِهِ ﴾ with ﴿ مَرَآءَةُ مُرِن ٱللَّهِ وَرَسُولِهِ ﴾

2. The second allowed سکت is on the word ﴿ مَالِيَه ﴾, in aayah 28 of surah الحاقَــة when reading in continuation with the next aayah.

We previously studied that there is another allowed way of reading, when joining these two aayaat, that is: عدم السكت مع إدغام الهاء في الهاء. Both of theses two ways of joining these two aayaat are allowable.

NOTE: There is a small سين above the words indicating the place of سكت in the Glorious Qur'an.





# Stopping on the Ends of Words

الوقف على أواخر الكلو





#### Stopping on the Ends of Words الوقف على أواخر الكلم

# الوَقْفُ عَلَى الْكَلِمَةِ الصَّحيحة الآخر The Stop on a Word With a Strong Ending.

السَصَّحيحة الآخــر (strong ending) can either have a sukoon in both states of وَقُف وَوَصُلُل, or can have a incidental or conditional sukoon when stopping and voweled when continuing. If the end of the word has a sukoon, the stop can only be with a sukoon, as in وَرَبَّكَ فَكَبِّرٍ ﴾. If the end of the word was voweled and a sukoon was put on the letter for stopping, (مُتَحَرِّكُ وَعَرَض عليه السُّكُون للْوَقُــف), then there are five possible ways of stopping on it.

- (the pure, unmixed sukoon) السكون الْمَحْض
- الرَّوْم (giving only 1/3 of a vowel count)-to be discussed shortly
- الإشمام (a dhammah of the two lips, with no sound)-to be discussed shortly
- (deletion) الْحَذْف 4.
- (substitution) الإبْدَال

# and What is Allowed With it الرَّوْم Stopping with الْوَقْف بالرُّوم وما يَجُوز فيه

The linguistic definition of الطلب تعريف الروم لغة:

<u>Its applied definition</u>: It is weakening of the sound when stopping on a dhammah or a kasrah so that most of its sound disappears.

The scholars have determined that the weakening of the sound with a vowel in السرَّوْم, is such that it diminishes until it reaches only <u>one third</u> of a full vowel count. More is removed from the vowel than remains when reciting with the روم. The sound is weakened due to the shortening of its time and the lowering of the volume of the recitation. The listener close by can hear it, even if blind.

مضموم and الروم of conjugated words; and on the مُخْرُور and مُخْرُور of conjugated words; and on the مُخْنُو مثلاً of non-conjugated words. It does not matter if the letter stopped on is مُخْنُو (without a shaddah), or مُفْسُور (a hamzah) or not, مُنْسُورُ (has a tanween) or not. If there is a tanween it must not be:

- منصوب (must not have a fathah- مُنصوب).
- اسم مقصور (a word with a tanween ending with alif maqsoora, as in همددًى)
   The tanween in both of these cases is changed into an alif when stopping.

The السروم annot be in a word ending with a least السروم في الْمَنْصُوب وَلا فِي الْمَفْتُوحِ (فَتُحَة), regardless whether it is a conjugated word ending with a fathah (فَتُحَة) or a fixed fathah (فَتُحَة).

The reason for this is due to the lightness of the fathah (وَنُحُنّ) as well as its covertness. If some of it were emitted with a روم, all of it would be emitted. The فَتُحَد does not accept division; and this is in contrast to the ضحمة and محردة التهاني وَوَجُهُ التّهاني وَوَجُهُ التّهاني وَوَجُهُ التّهاني وَوَجُهُ التّهاني وَوَجُهُ التّهاني وَوَجُهُ التّهاني وَوَجُهُ التّهاني

وَرَومُك إسْماعُ الْمُحَرَّكِ وَاقِفاً

And your "rawm" is listening to the vowel when stopping

With a hidden sound every close one {can hear}

#### الرَّوم Considerations when stopping with

The rules for the letters and lengthenings are the same as when continuing reading.

#### The soft lengthening مَدَ اللَّينِ 1.

مد اللين that is preceded with a رَوْم that is preceded with a حرف لِين, the مد اللين is dropped. The مد اللين is recited with a "مدًا ما", just as when continuing the recitation.

تَفُخِيم و تَرُقِيق at the end of a word with a رَوَّم , there is observance of تَفُخِيم و مَرُقِيق as would be observed when continuing the recitation. If there is a راء on the راء on the شمة and if there was a راء on the ضمة on the ضمة , there would be

Examples:

when stopping ﴿ عُقْبَى ٱلدَّارِ ﴾ ﴿ وَٱلْفَجْرِ ﴾ when stopping ﴿ عُقْبَى ٱلدَّارِ ﴾ ﴿ وَٱلْفَجْرِ ﴾ with كسرة because they have a روم when continuing.

These words have صمة of the راء when stopping with روم, due to the ضمة pronounced when continuing.

# Stopping on the Ends of Words الوقف على أو اخر الكلو

#### 3. القلقلة The Qalqalah

If the last letter of the word that is to be stopped on with رَوْمُ is a قلقلة letter, the قلقلة would not be apparent.

# 4. الْمَد العارض للسُّكون The conditional sukoon lengthening

When stopping with a رَوم only two counts can be used, exactly like when continuing (الْمَدَ الْطَبيعي).

# الوقف بالإشْمَام وَمَا يَجُوز فِيْه Stopping with the الشَّمَام وَمَا يَجُوز فِيْه With It

تَعْرِيف الإشْمام: هُوَ عِبَارَة عَن ضَم الشَّفَتَينِ كَهَيْئَتِهما عِندَ التُّطْقِ بالضَّمَّةِ مِن غَيْرِ صَوْتِ بُعَيْدَ تَسْكِينِ الْحَرُّفِ الْمَضْمُوم، إِشَارَة إلى أَنَّ أَصْلَه الضَّمُّ.

The definition of the two lips as they are shaped when pronouncing a dhammah, with no sound, a little bit after putting a sukoon on the letter that has a dhammah, indicating that its original vowel is a dhammah.

It is necessary that there be a space left between the two lips when executing the إشاء . It is important that the إشاء be after making a sukoon on the last letter, without relaxation. If relaxation occurs then there is سكون مَحْض only and no إشاء الإشاء الإشاء is seen visually and not heard audibly, which is why only one endowed with eyesight can perceive it. This is the opposite of السروة which is heard, but has nothing to do with vision. The السروة of a conjugated word, and a مرفوع of a non-conjugated word, excluding all other vowels. It is only suitable for words that end in a ضمة of the two lips. Imam Ash-Shaatibee, may Allah be Merciful to him, described the مثن الشاطبية in his prose, commingly known as مثن الشاطبية, as:

يُسَكِّنُ لا صَوْتٌ هُنَاكَ فَيَصْحَلاَ

وَالإِشْمَامُ إِطْبَاقُ الشُّفَاهِ بُعَيْدَ مَا

And the ishmam is closing the lip shortly after Making sukoon without a sound here even weak

### Stopping on the Ends of Words الوقف على أواخر الكلو

الْمُقَادِمة as follows in his prose: إشْمام and إشْمام as follows in his prose: الْمُقَادِمة

إِلا إِذَا رُمْتَ فَبَغْضُ الْحَرَكَةُ إِلاَ إِذَا رُمْتَ فَبَغْضُ الْحَرَكَةُ إِلاَ إِذَا رُمْتَ فَي رَفْع وَضَمُ

إلا بِفَتْحِ أَوْ بِنَصْبٍ وَأَشِمْ

وَحَاذِرِ الْوَقِفَ بِكُلِّ الْحَرَكَةُ

And beware (حاذر) of stopping with a vowel Except if you made a روم then part of a vowel

or a nasb<sup>1</sup> and فتحة make إشمام By indicating a ضمة with raf'a ضم and

# Stopping with a pure sukoon, and what is allowed with it

The sukoon is tantamount to removing the vowel on the letter that is being stopped on. صحف can be defined as: الخالي الْمُجَرَّد أَوْ الْخَالِص مِنْ الْرَّوم والإشمام, meaning: clearly void or free from الرَّوم and الرَّوم and الرَّوم

(conjugated words), and on المُعرَب of مَرْفُوع ومنْصُوب ومَجْرُور can be on all السُّكون الْمَحْض the مضموم ومَكْسُور والمَفْتُوح (non-conjugated words). It can be on a word that ends with a شَدّة or without, and ends with a tanween, or not, but cannot be on a word that ends

with تنوین منصوب (a tanween that has a fath), as in ﴿ حُوبًا كَبِيرًا ﴾.

As previously stated الــــــــكون الْمَحْــــض is not allowed when the word stops with an alif, a wow, or a ya'. These are not ساكن صحيح.

Note: The word nash generally but not always refers to a conjugated word ending with a fathah. The word rafa, also generally, but not always refers to conjugated a word ending with a dhammah.

That which can be ما يوقف عليه بالسُّكُون المَحْض فقط وَلا يَجُوز فيه روم ولا إشْمام stopped only on with a pure sukoon, and رَوم and رَوم are not permitted

1. ما كان آخِرهُ ساكنًا في الوصــل والوقــف That which has a sukoon on the end of the word when continuing and when stopping, as in:

2. عارض الــــشكل Conditional vowelization. That which is voweled when continuing with a presented vowel to eliminate the meeting of two non-voweled letters, as in:

and الشكل (conditional or incidental vowels) are the words ﴿ عَارِضَ الشكل and ﴿ عَارِضَ الشكل (are forbidden عربيني على ), because the kasrah on the ذال is presented. The مِعْرِمْ عَلَمْ عَامِهُ are forbidden from the presented vowel in general because its origin was a sukoon.

3. ما كان متحركًا بِالْنَصِبِ فِي غيرِ الْمَنَوِّن أَوْ كَان مَفْتُوحُـــا That which has a fathah (وَقَتْحَــة) on it a congugated or permanent (not incidental) fathah (وَقُتْحَــة), but not with a tanween. Examples:

4. التأنيث وهي قسمان The female هاء which has two divisions:

للكون الْمَحْض .A division that was written with an open السكون الْمَحْض .This division, according to حَفْص .can be stopped on three possible ways: السكون الْمَحْض , depending on the vowel of the تاء when continuing. If it has a same, it can be stopped on all three ways, as in: ﴿ وَجَنَّتُ نَعِيمٍ ﴾. If it has a kasrah on it, stopping with a سكون مَحْض and والرَّوْم والإشمام are allowed, as in: ﴿ وَبِنِعْمَتِ اللَّهِ ﴾. If it has a fathah (فتحة اللّه عَمْتَ رَبِّكَ ﴾. If it has a fathah (مَنْحَة اللّه عَمْتُ اللّهُ عَمْتُ اللّه عَمْتُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَمْتُ اللّهُ عَمْتُ اللّهُ عَمْتُ اللّهُ عَمْتُ اللّهُ عَمْتُ اللّهُ عَمْتُ اللّهُ ا

(هاء The pronoun or possesive pronoun) هاء الضمير)

The pronoun هاء which is found only at the end of words can be stopped with an absolute sukoon, and all are agreement with this. There is a difference of opinion as to whether it can be stopped with الرَّوم and الرَّوم There are three schools of thought concerning this:

a. المُذَهُب الأول The first school of thought: المُذَهُب الأول The first school of thought: المُذَهُب الأول as a gauge forbiddance of there being منع أصل on the المناه بالمناه المناه على التأليب as a gauge because of the similarity between it and the مساء السناه السناه بالمناه المناه ال

to Imam ابن الجَـــزري, it is the most correct school of thought. This school of thought is called مذهب التفصيل. There is forbiddance of روم and الشمام in four states, and allowance of them in all other states, which in Arabic is: مَنْع الرَّوم والإشمام فيها في أَرْبَع صُور وَجَوَازها فيها عداها.

#### in this school of thought are: الروم والإشمام

- رهاء saakinah occurs before a ياء When a ياء ها When a ياء سَاكِنَة سَوَاء كَانت مَدَّيَة أُو لِينيّة (1 whether it is a ياء سَاكِنَة سَوَاء كَانت مَدَّيَة أُو لِينيّة .
- saakinah occurs واو When a أن يَقع قَبلها واو ساكنة ويستوي في ذلك الواو المدية أو اللينية و before the هاه , with no difference being made to whether the واو مدية saakinah is a واو مدية or هاه as in: ﴿ فَلَمَّا رَأُوهُ ﴾ ﴿ حَرِقُوهُ ﴾ as in: واو لينية or
- 3) كسرة When a kasrah precedes it: ﴿ حَقَّ قَدُّرِهِ مَ ﴾
- . ﴿ إِن كُنتُ قُلْتُهُ و ﴿ When a dhammah precedes it أَن يَفَعَ قَبُلها ضَمَّة ﴿

There then remains in this school of thought after the four previous forbidding states, three states that permit in them stopping on the إشام and رَوم and هاء الضمير, in addition to the complete sukoon. They are:

- 1) أَن يَكُونَ قبل الْهَاءِ أَلِف مَدَّيَة When a lengthened alif occurs before the هاء: ﴿ وَ وَهَمَّرْنَكُ ﴾
- . ﴿ فَقَدُ عَلِمْتَهُو ﴾ Precedes it: ﴿ فَقَدَ عَلِمْتَهُو ﴾ When a fathah أَن يَقع قَبلها فَتُحَة
- 3) كَالْيَصُمْهُ ﴿ When a true sukoon precedes it: ﴿ فَلْيَصُمْهُ ﴾

# Stopping on the Ends of Words الوقف على أواخر الكلو

It is to be noted that the هاء الضمير is never conjugated, and is fixed with either a ضمة or a ضمة The أشام can be stopped on with رَوم and أشام in the three previously discussed allowable states, according to its vowel when continuing. If it has a ضمّة, then it can be stopped on with a complete sukoon, or with أضمّة it is allowed to stop on it with م رَوْم or with a complete sukoon only.

#### هاء Stopping on the pronoun الوقف على هاء الضمير

#### مَذهب الْتَفْصِيل

# The divisional school of thought

#### مَنَع الرَّوم والإشمام فيها في أَرْبَع صُور There is وَجَوَازها فيما عداها

forbiddance of  $\ell$  and  $\ell$  in four states, and allowance of them in all other states.

جواز الروم	منع الروم
والإشمام	والإشمام
Allowance	Forbiddance
الروم of	الروم of
والإشمام	والإشمام
الَّذُ يَكُونُ قِبَلُ الْفَاءُ When a lengthened alif occurs before the عليه الله الله الله الله الله الله الله ا	أن يَقَعُ قَبل الْهَاء يَاء مَا كِنَة سُوّاء كَانت مَنْيَّة أو لِينَة ال يَقع قَبلها واو ساكنة ويستوي في خلك الواو اللدية أو When a saakinah occurs before the اله. with no difference being made to whether it is a عَدية
Depending on vowel of sus	ان يقع قبلها كسرة واو لينية ان يقع قبلها كسرة When a kasrah precedes it. ان يقع قبلها مشمة When a dhammah precedes it.

#### مذهَب الْجَواز The allowed school of

thought

جواز الروم والإشمام إلى حانب السكون المحض

Allowance of روم and إشمام in addition to a pure sukoon.

#### مذهب المنع The forbidding school of thought

منع الروم والإشمام مطلقًا والوقف بالسكون المحض فقط Forbiddance of روم and stopping is only with a pure sukoon.

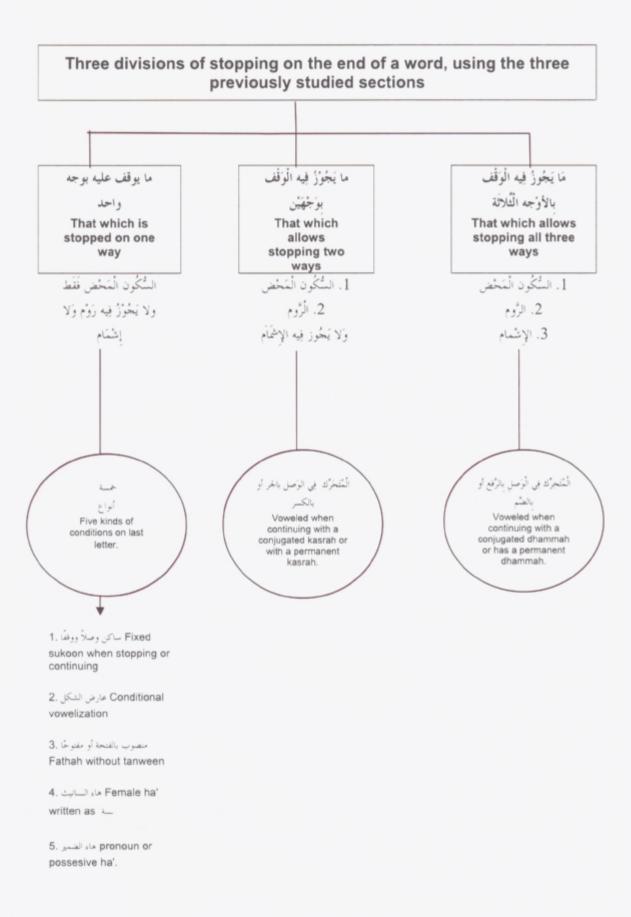


السكون انحض

السكون المحض . 1

الروم

الروم 2.



# Stopping with Deletion الوقف بالْحَذُف

Stopping with deletion can be in three places.

1. الْتَنُويِن مِنَ الْمَرْفُوعِ والْمَحُرور of the tanween is deleted. This is exemplified in the words of Allah the Exalted:

2. صلة هاء الضَّمِير of صلة The lengthening of the vowel of ماء الضَّمِير is deleted when stopping whether the lengthening was a واو or a يساء a nexample is when stopping on the end of aayah 7 below:

3. الياءات الزوائد عند مَن أَثْبتها في الوصل فقط The extra ya' for those who establish them when continuing. This occurs only once the way we read (حفص عَنْ عَاصم), and that is in the word أَنَانَ in surah النام الله عَنْ أَلُكُ خَيْرٌ وَ النام [ 36 : النام [ 36 : النام ] آللَكُ خَيْرٌ وَ النام ]. In the above aayah, the word عَمْ أَلَا الله عَنْ أَلُكُ خَيْرٌ وَ النام [ 36 : النام ] on the end of it, when continuing. When stopping on this word, there are two ways that are allowed by عنص One of these ways is by deleting the عام . ياء the other allowable way is by keeping the . ياء .

#### Stopping with Substitution الوقف بالإبدال

There are two cases of stopping with إبدال. **The first case** consists of the following three types of tanween.

التنوين في الاسم المنصوب The tanween with a fathah (فتحة), regardless if the alif is written with it or not, as in:

2. الْتَنُويِن فِي الاسْمِ المَقصُور مُطْلَقًا. The tanween in all alif maqsoora, no matter what their conjugation, since they are all written with a fathah (فنحة). Examples can be found in the following aayaat:

"إذاً" المنوّن " when it has a tanween, as in: "إذاً" المنوّن

The tanween is changed into an alif in all three of these types expalined above. Similar to these is the نون التوكيد الخفيفة (light emphasized noon) in two places in the Qur'an, aayah 32 in surah Yusuf: ﴿ وَلَيَكُونَا مِّنَ ٱلصَّغِرِينَ ﴿ and aayah 15 in surah Al-'Alaq ﴿ وَلَيَكُونَا مِّنَ ٱلصَّغِرِينَ ﴾ surah Al-'Alaq ﴿ وَلَيَكُونَا مِّنَ ٱلنَّاصِيَةِ ﴿ وَلَيَكُونَا مِّنَ ٱلنَّاصِيَةِ ﴿ وَلَيَكُونَا مِنَ اللَّهُ عَا بِٱلنَّاصِيَةِ ﴿ وَلَيَكُونَا مِنَ اللَّهُ عَا إِلَانَاصِيَةِ إِلَى اللَّهُ عَالِيهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَالِيهُ اللَّهُ عَالِيهُ اللَّهُ عَلَيْهُ إِلَيْنَاصِيَةِ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ إِلَيْنَاصِيَةِ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ إِلَا لَيْعَالِيهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ إِلَا لَكُولُونُ اللَّهُ عَلَيْهُ عَلَيْهُ إِلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ إِلَا لَا عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَالْمِيْهُ عَلَيْهُ عَا عَلَيْهُ عَلَيْ

#### The second case

This case consists of هـاء التأنيــــــ that is at the end of a singular noun. هـاء عندَ الوقف is changed into a هـاء هاءً عندَ الوقف when stopping. Examples are in the following:

If the noun ending with the هاء التأنيث has a tanween, as in ﴿ نَارُحَا مِيَةٌ ﴾, the tanween is deleted when stopping and the تاء is changed into a هاء and the word is stopped with a سكون مَحض.

#### Application of stopping on the ends of words

We now can apply the different ways of stopping on one word in recitation.

- If we stop on the word السَّماء, it can be stopped on in the following ways:
- مد عارض للسكون and/or مد عارض with سكون عصل with مد واجب متصل and/or مد , with the lengthening of 4, 5, or 6
   مد بسببین (مد بسببین taking in to account the lesson on).
- with مد واجب متصل only, the مسد will be only four or five counts since روم is as when continuing.
- with مد واجب متصل and/or مد عارض للسسكون , 4, 5, or 6 counts (refer to the two reasons for one medd lesson in part one).
  - If we stop on the word ﴿ فَأَطَاعُوهُ ﴾ the following are the possible ways of stopping:

#### 1. مَذْهَب المنع The forbidding school of thought

Stopping with only a pure sukoon and الوقف بالسكون المحض فقط مع ثلاثة أوجه للعارض للسكون Stopping with only a pure sukoon and the three ways of عارض سكون (2,4,6).

#### 2. مَذُهب الجواز The allowed school of thought

Stopping with seven ways الوقــــف بـــــــه العارض السكون (2-4-6). The pure sukoon and the three ways of عارض سكون (2,4,6).

with the three different possible الإشمام مع ثلاثة أوجه للعارض السسكون with the three different possible vowel count lengthenings of مدّ عارض سكون.

الرُّوم Two counts only stopping with الرُّوم مع القصر.

#### 3. مذهب التّفصيل The divisional school of thought

#### The stealing الاختلاس

The definition of the stealing: It is a slight quickening when pronouncing the "mukhtalas" [letter being pronounced with partial stealing of the vowel] with a lowering of the voice in comparison to the surrounding letters.

It is also called الإخفاء (hiding) by scholars. The scholars have determined that what remains of the vowel is two-thirds, and one-third has been removed. The stealing, (الاختلاس), is not considered part of the stopping on the ends of words, but is placed here so that a comparison between it and الروم can be done in a timely manner. Both الاخستلاس share the characteristic of dividing the vowel, meaning removal of part of it, and leaving the other part of it. The following table summarizes the differences between the open and the part of it.

الاختلاس	الروم
يُؤْتِي فيه بِثُلُثَي الْحَرَكَة الثَّابِت فيه أَكْثر مِن الذَّاهِبِ مِن الحَرَّكَة	يُؤْتِي فِيه بِثلث الحركة الذاهب مِن الْحَرَكَة أَكْثَر مِن الْثَابِت فيها
Two-thirds of the vowel is used. The amount of vowel remaining is more than that which went.	One third of the vowel is used. The amount of vowel that went is more than that which remains.
لا يَخْتَص بِالوقف، وَمِثالُه فِي الوصل: الاختلاس عِند أَذَاء كلِمَة " تَأْمَثنًا" بِسُورة يُوسف.  It is not used only in stopping. The only example of الاختلاس in the recitation of Hafs 'An 'Aasim by the way of Ash-Shaatibiyyah is in the word تَأْمُننًا in surah Yusuf.	لا يَكُون إِلاَّ فِي الْوَقَفِ  It can only be when stopping.
يَكُونَ فِي الْحَرَّكَاتِ النَّلاثِ بناءً أَو إعرَابًا It can be in all of the three vowels, conjugated and not.	لا يَكُون فِي الْمَنصُوبِ والْمَغْتُوحِ  It cannot be in the conjugated or fixed fathah (الفتحة).

## الْوَقْف على أَوَاخِر الْكَلم Stopping on the Ends of Words

# الْوَقْفِ عَلَى الْكَلِمة الْمُعْتِلة الآخر Stopping on words with a weak ending

There are general standards for words ending with any one of the three medd letters (the alif, the وَو مَدَّية and the رِياء مَدَّية that are uniform:

- 1. (أَبُاكُمَا فِي الْحَالَين (وصلاً ووَقَفًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- 2. حَذْفها وَصُلاً وَوَقْفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.
- 3. حَذُفها وَصُلاً وإثْبَاتُها وَقَفًا If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.
- 4. ياء or واو wherein a lengthened مَد َالصلة This occurs with أَبُناتُها وَصُلاً وَحَذْفُهَا وَقْفًا وَقَفًا pronounced when continuing, but dropped when stopping. There is no case of this with the alif.

We will discuss words ending in medd letters that have special indications in the recitation of Hafs 'an 'Aasim. Other than these words that have special indication, Hafs stops on words according to the writing in the Qur'an.

The special indications for some words ending in a written lengthened alif by the way of Hafs 'an 'Aasim

#### A. <u>Case one</u>

The written alif that is dropped when continuing الألف الْمَرْسُومة التي تَحُدْف وصلاً ووقفًا and stopping

This occurs in certain words and the indication of this is what is called سلم which is the symbol: written over the alif. The words that end in a written but not pronounced alif in which this occurs are:

in the following four aayaat: ثُمُو دَاْ

The word أَقُوَارِيرَا the first word in the aayah:

#### B. Case two

The alif that is dropped when continuing, but pronounced (established) when stopping.

These are more notably called the "seven alifaat" or الأَلِفَات السَّبُع. The indication for these alifaat is what looks very much like the number zero over the alif, 0, which is called الصَّفر الْمُسْتَعلِيل الْقَائِم. These seven alifaat occur in seven different words in different places in the Qur'an. These words are:

[ الإنسان: 15 ] This is the last word of aayah 16 of surah Al-Insaan and the first occurrence of the word. The first word of aayah 17 has a different rule for the alif, see case one on previous page.

﴿ أُنَا ﴾ Whenever it occurs in the Qur'an

[4: الإنسان ﴿ سَلَسِلًا ﴾ (One of two allowable ways of stopping on this word).

A special note: There are three places in the Qur'an where the alif of 
﴿ الْمَا ﴿ عَلَيْ ﴾ and ﴿ اللَّهُ ﴾ is not written, and therefore Hafs 'an 'Aasim stops on these words with a عاء saakinah. These three aayat are:

This is as a reminder, for as stated above, Hafs stops on words ending with a medd letter according to the writing in the copy of the Qur'an. Stopping on these words in the three preceding aayaat would only be done in a compelled stop, الوقف الاختياري, or when requested by a teacher الْوَقف الاختياري as a test.

#### واو Words ending in a

A review of the rules for stopping on a word with a weak ending, meaning one of the three medd letters:

- 1. (وصلاً ووَقفًا) Establishing (pronouncing) the letter in both cases (continuing and stopping). If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- 2. حَذْفها وَصُلاً وَوَقْفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Words ending with a <code>elefollow</code> follow these above rules. For an example, words ending with a medd letter <code>elefollow</code> and followed by a sukoon in the first pronounced letter of the next word have a dropped <code>elefollow</code> when continuing, and established <code>elefollow</code> when stopping on the word,

accordance with rule number two, so we would not pronounce the ele at the end of the two verbs when continuing, but would pronounce them when stopping on the verbs.

There are five words to take note of with the letter <code>j-j</code>, and although they follow rule number two, a brief explanation of these words will help in understanding. There are four verbs that are written without the final <code>j-j</code>, <code>with no grammatical reason</code> and therefore not pronounced when continuing and when stopping. Scholars of the Qur'an pointed to the reason for their not being written is the quickness of their occurrence and were written with the intention of continuing recitation. These four verbs are:

## Stopping on the Ends of Words الوقف على أواخر الكلو

There is one noun with the final of dropped in writing and in pronunciation, it is the word

in the aayah: [ 4 : التحريم: ﴾ [التحريم: 4] Again, as said وَصَالِحُ

previously, since there is no واو written, we follow rule number two, meaning this واو is dropped in writing and not pronounced whether stopping or continuing.

- 3. كَذُفَهَا وَصُلاً وِإِنْبَاتُهَا وَقَفًا If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.
- 4. أيْنَاتُها وَصُلاً وَحَذَّفُهَا وَقَفًا his occurs with مُسد السصلة wherein a lengthened إثْبَاتُها وَصُلاً وَحَذَّفُهَا وَقَفًا pronounced when continuing, but dropped when stopping. An example of this would

#### پاء Words ending in a

The rules for words ending in a medd letter are, once again:

- 1. (وصلاً ووَقَفًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- عَذْفها وَصُلاً وَوَقْفاً . If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Hafs 'an 'Aasim follows the writing in the mus-haf, so if a يا is written at the end of a word, and we are stopping on that word, we stop with a يا ; if a word ends without a يا written, then Hafs 'an 'Aasim stops without the letter يا . One may wonder why this is even mentioned since if a letter is not written we do not pronounce it; but there are some not written at the end of words, and some of the ways of recitation establish the when stopping on the word, and others establish the unwritten عاد when both continuing and stopping. These are called الْهُمَاءَاتِ الزُّوائِد Examples of these are in the following words:

An important note is that these are just examples, and there are many occurrences (more than 100) in the Qur'an of the extra plant written. There are also times where these same words occur with the plant written, and when this happens, Hafs 'an 'Aasim, as well as all the different qira'aat establish the ya' when stopping as well as continuing as long as a saakin letter doesn't follow it when continuing. An example of this is the word:

written at the end of this ياء a على written at the end of this ﴿ وَٱخۡشُوۤنِي ﴾ [ البقرة: 150

# Stopping on the Ends of Words الوقف على أواخر الكلو

word, so we pronounce it when stopping and continuing since it is not followed by a saakin.

There is one place in the Glorious Qur'an where Hafs' 'an 'Aasim stops on a word without a regular written ياء two possible ways, one with establishing the ياء, the other without the

یاء. This is in aayah 36 in surah An-Naml, on the word ﴿ ءَاتَـٰـٰن َ ﴾ in the phrase:

[ 36 : النمل ] • Hafs 'an 'Aasim reads ﴿ فَمَا ءَاتَنْنِ عَ ٱللَّهُ خَيْرٌ مِّمَّا ءَاتَنْكُم ﴾ [ النمل: 36 ] this word with the ياء with a fathah on it when continuing. To summarize: Hafs 'an 'Aasim

stops on the word ﴿ عَاتَـٰـنِ عَ ﴿ in surah An-Naml two possible ways, either with a الله على saakinah or without the ياء and therefore stopping with a يُون saakinah. When continuing, Hafs reads this word with an established عاء and an accompanying fathah (وَنَـُحة).

We will not be explaining الْيَاءات الزَّوائِد more as this is in the realm of the study of the qira'aat. The most important thing to remember is that Hafs follows the writing of the Qur'an for words ending with a ياء, with the exception of aayah 36 of An-Naml.

3. اَ حَذُفها وَصَلاً وَإِنْبَاتُها وَقُفًا fa saakin letter follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when

4. ياء or واو wherein a lengthened مَد الصلة This occurs with أَبُناتُها وَصْلاً وَحَذْفُهَا وَقَفًا spronounced when continuing, but dropped when stopping. An example of this would be:

This ends the subject of stopping on the ends of words.



# Separated

المقطوع والموحول





#### The Joined and Separated المقطوع والموصول

: هو الْمَفْصُولُ عَمَّا بَعْده رسمًا تعويف المقطوع

Definition of الْمَقْطُوع: That which is separated in writing from that which follows it.

Definition of الْمَوصُول: Every word that is joined with another in writing.

It is necessary to learn and apply in recitation the words that are separated in writing and those that are joined in writing when reciting, so that the reader knows how to stop on the separated word in the correct place, and on the joined word in the correct manner.

There are 26 words oulined by Imam Ibn Al-Jazaree that are written joined, separated, or there is a difference in the different copies of the Qur'an. Imam Ibn al-Jazaree, may Allah have mercy upon him, put these in his prose, المقدمة: فيما يجب على قسارئ القسرآن أن يعلمه, making it easy for the Qur'an reader to learn them.

The first two words are:

#### أَنْ لا

The first of these is "أُوْ" with a fathah (فَتُحَة on the hamzah followed by a نون ساكنة without a shaddah, and the negative "كا". These two words are written three different ways in the Glorious Qur'an,

- 1. مقطوع (Separated from each other in writing)
- 2. موصول (Joined together in writing)
- 3. مختلف فيه (It is written either way in different copies of the Qur'an)

#### Written Separately with agreement in various copies of the Qur'an مقطوع بلا خلاف

There are ten places that "أَن لا" are written separated from each other. These are what are referred to in الجزرية in the following lines:

The ten places mentione above in the poem are:

#### Words Written Separately and Joined Together المَهَمُوعِ والْمَوحول

All other places where أَنْ and لا meet in the Qur'an are written as one word, ألاً, with the exception of aayah 87 of surah الأنبياء, in which there is a difference of opinion as to whether it is written مقطوعة or مقطوعة.

These two words, "إِنْ", a hamzah with a kasrah and a نون ســـاكنة without a shaddah and the word "مــــ" are written in the Glorious Qur'an موصولـــــة (joined), except for one place, aayah 40 of surah الرّعد. Imam al-Jazaree said:

The lines of poetry are still referring to the separated words, meaning that there is just this one place where the two words are written مقطوع.

#### Words Written Separately and Joined Together المَهَمُوعِ والْمُوحِول

These two words, أَنْ, a hamzah with a fathah (نَتْحَة) followed by a أَنْ without a shaddah and the word "ما" are written in the Qur'an مَوْصُولَة (joined), always. Imam Ibn Al-Jazaree said:

"إِنْ " This means if you put a fathah on the hamzah "والْمَفْتُوحَ صِـــلْ" . This means if you put a fathah on the hamzah "إِنْ in the same word combination, it will then be: "أَنْ ما", and will always be موصـــول (joined in writing), hence the word "صل". One example of this is aayah 59 of surah النَّمل.

These two words are written موصسولة in the Glorious Qur'an, with the exception of one aayah, 166 of surah الأعراف

Imam Al-Jazaree said, regarding these two words.

نُهُواْ اقْطَعُوا . . . . . .

These two words are usually written موصسولة, but there are two places where they are written مقطوعة, and one place where some copies of the Qur'an have it written مقطوعة and others مقطوعة. Imam Ibn Al-Jazaree said:

#### Words Written Separately and Joined Together المَقِطُوعِ والمَوحول

From these lines of poetry we know that in النَّــساء and النَّــساء these two words are written مقطوعة. These aayaat are:

We also know from these lines of prose that surah الْمُنّافقين has a place where there is a difference in the copies of the Qur'an in regards to these two words being written as الْمُنّافقين or موصولة or موصولة. The place is in aayah 10 of surah

These two words are usually written موصولة, meaning written as "أَمَّــن", in the Qur'an, but there are four places that these words are written مقطوعـــة, or separately. Imam Ibn Al-Jazaree said:

From these lines we know that the following aayaat have these two words written separately:

#### Words Written Separately and Joined Together المَهْمُوعِ والْمُوحِول

The word in the poem ," ذِبْح" refers to surah السَّمَافَات because that word uniquely appears in that surah, in ayaah 107.

These two words are written مقطوعـــة in the Qur'an, and there are only two places where they occur, both in surah البقرة. Imam Ibn Al-Jazaree said only:

The last verb before these two words was اقطعــوا, so we then understand that they are مقطوعة (written separately).

These two words, "أَنُّ" with a hamzah with a fathah (وَنَعُمَة) and a نُونَ مُخْفَف (no shaddah) with a fathah (وَنَعُمَة) , and "أَسَمُّ" are written in the Glorious Qur'an مقطوعـــة wherever they occur in the Qur'an. Sheikh Al-Jazaree indicated this when he stated:

An example of this is aayah 7 of surah الْبلد.

#### Words Written Separately and Joined Together الْمَوْعُ وَالْمُوحِول

These two words; "إِنَّ" with a hamzah with a kasrah and a نُون مشددة with a fathah (وَنَتُحَة) , and "ما", are divided into three possibilities in their written form in the Qur'an:

مقطوعة, موصولة, مختلسف فيسه. There is only one place in the revelation where this word is written by all مقطوعة, and that is the aayah:

There is one place in the Glorious Qur'an where there is a difference in different copies of the Qur'an as to whether they are written موصولة or موصولة, and that is aayah 95 of surah

Imam Ibn Al-Jazaree, may Allah have mercy on him, said the following about these two words:



إِنَّ ما" and "انَّ ما", the place of حليف (difference) in إِنَّ ما with a kasrah on the hamzah is in surah النحل, and place of difference as to the writing of with a fathah (فَتْحَة) on the hamzah is in surah الأنفال. The rest of the occurrences of موصولة in the Qur'an are موصولة by agreement of all.

These two words "أَنْ" with a hamzah with a fathah (فَتُحَةُ) and a نون مسشدة with a fathah (فَتُحَةُ), and "مسا", which are the same as the last two with the exception the hamzah here has a fathah, are found written in the Qur'an موصولة, مقطوعة, ومختلف فيه There are two places where they are written.

#### Words Written Separately and Joined Together

There is one place where there is اختلاف (a difference between the copies of the Qur'an):

Throughout the rest of the Qur'an these two words are agreed to be written موصسولة or connected.

مقطوعة ,There is one place in the Qur'an where these two words are written, by agreement

There are four places where there is a difference in the copies of the Qur'an as to whether they are written مقطوعة or موصولة.

#### Words Written Separately and Joined Together المَهَمُوع والمَوحول

Imam Ibn Al-Jazaree said the following about these two words:

النّساء lmam Al-Jazaree as shown on the previous page, referred to the place in surah النّساء, but did not refer to the other three places in his poem. Another scholar, Sheikh Ibrahim Ali Shahaatah As-Samanoodiyy, may Allah protect him, in his poem:"البيان في تحويد القسرآن", completed the issue with the following lines of poetry:

.مَوصُولَة and "ما" are written in all other places "حُلَّ"

These two words are found written in the Qur'an مقطوعة ، موصولة ، ومختلف فيه . Imam Ibn Al-Jazaree started by stating the one place where there is a difference in the copies of the Qur'an as to them being written موصولة or مقطوعة . He then stated the places where they are written موصولة in agreement. His statement "كذا" (also), means there is difference as to the writing of the next words مقطوعة or مقطوعة.

The aayah in which there is a difference in the different copies of the Qur'an as to the writing of these two words موصولة or موصولة:

There are two places in the Holy Qur'an where these two words are written موصولة, meaning joined:

, or separately مقطوعة These two words are found written in all other places in the Qur'an,

These two words are written مقطوعـــة in 11 places in the Qur'an, in all other places they are written مقطوعة are:

﴿ هَلَ لَكُم مِّن مَّا مَلَكَتَ أَيْمَننُكُم مِّن شُرَكَآءَ فِي مَا رَزَقَننِكُمْ ﴾ [الروم: 28]

﴿ إِنَّ ٱللَّهَ يَحَكُّمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ﴾ [الزمر: 3]

﴿ أَنتَ تَحَكُّرُ بَيْنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخْتَلِفُونَ ﴾ [ الزمر: 46 ]

Imam Ibn Al-Jazaree, may Allah have mercy upon him, said:

"أَيْنَ" مع "ما"

موصولة There are two places in the Glorious Qur'an where these two words are written

There are three places in some copies of the Qur'an where these two words are written مقطوعة (joined), and in other copies مقطوعة (separately):

#### Words Written Separately and Joined Together المَهْمُوعِ والْمُوحِول

These two words are written مقطوعة in all other places in the Qur'an. Imam Ibn Al-Jazaree said:

There is one place in the Holy Qur'an where these two words are written موصولة, and they are written مقطوعة throughout the rest of the Qur'an.

Imam Ibn Al-Jazaree said:

These two words are written موصسولة by agreement in two places in the Qur'an, and they are written مقطوعـــة by agreement in all other places. The closest command is that of "وَصِل" or join, so we know that Imam Al-Jazaree is referring to joining these two words.

Imam Ibn Al-Jazaree said:

The copies of the Qur'an are in agreement that these two words are written موصولة in four different places in the Qur'an, and written مقطوعـــة in all other places. Again, the closest command form of a verb is "وَصِــل" so we are still on the subject of joining in the Jazariyyah.

﴿ لِكَيْلًا تَحْزَنُواْ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَابَكُمْ ﴾ [آل عمران: 153] ﴿ مِّنَ يُرَدُّ إِلَىٰ أَرْذَلِ ٱلْعُمُرِ لِكَيْلًا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيَّا ﴾ [الحج: 5] ﴿ مِّنَ يُرَدُّ إِلَىٰ أَرْذَلِ ٱلْعُمُرِ لِكَيْلًا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيَّا ﴾ [الحج: 5] ﴿ لِكَيْلًا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الأحزاب: 50] ﴿ لِكَيْلًا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الحديد: 23]

Imam Ibn Al-Jazaree said the following about these two words:

"عَنْ" مع "منْ"

It established that there are only two places in the Qur'an where these two words are written next to each other, and they are written in these two places .:

Imam Ibn Al-Jazaree said:

The verb now has changed to قطع so we know that Imam Al-Jazaree is now referring to separating the two words in writing.

#### Words Written Separately and Joined Together المَعَلُوعِ والْمَوحول

These two words are written مقطوعة two places in the Qur'an, and written موصولة all other places.

Imam Ibn Al-Jazaree said the following about these two words:

Since the last mentioned verb is قطعهم, we understand that Imam Al-Jazaree is still referring to separation of the two words.

The letter  $^{\circ}$ V is written separated from the noun that it affects (the noun that comes immediately after the  $^{\circ}$ V), in four places in the Glorious Qur'an, and written joined with the noun it affects in all other places.

Al-Jazaree, may Allah have mercy upon him, said

#### Words Written Separately and Joined Together المَعْمُوعِ والْمُوحِول

The تاء of the word الات is written separated from the word تاء of the word الات of the word. There is one place in the Qur'an where these two words meet, and as discussed are written مقطوعـــة. Some had claimed that the حين was connected to the word حين, but Imam Al-Jazaree here refutes this totally, using the word وُهُلا meaning wrong.

Imam Ibn Al-Jazaree said:

These two sets of words and possessives usually have the separating ألف after the plural واو, but in surah المطففيين aayah four, they are written without the separating ألسف means join.

This is what Imam Ibn Al-Jazaree was referring to in his statement:

All of these letters cannot be separated from what follows them when reciting the Qur'an, or in the writing of the Qur'an. The noun which follows the definite article "الل" is not

separated in writing or in reading, such as in the word: ﴿ ٱلۡكَنفِرُونَ ﴾, we cannot

#### Words Written Separately and Joined Together المَعَمُوعِ والْمَوحول

separate the "ال" from the noun كَنفِرُونَ when reading the Qur'an, so cannot stop on the كَنفِرُونَ nor start with كَفِرُونَ Likewise, the nouns that follow "هَا نَمْ , مَا نَاتُمْ , and "با" for calling: يَا يُرَاهِمُ , يَعِبَادِي are joined with the following word in writing and in recitation. We therefore cannot stop on the first of the joined words, nor start with the second. This is what Imam Ibn Al-Jazaree was indicating

when he said:

The words لا تُفْصِلِ mean do not separate. So we can not stop on any of these, separating them from the noun that follows.

#### Words Written Separately and Joined Together المَهَمُوعِ والْمُوحِول

#### Other words not mentioned by Imam Ibn Al-Jazaree

Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an: لآليء البيان في تجويد القرآن the following lines about أُنُّ and لَا

The two words are written separately (مقطوع) in some instances and there is a difference between copies of the Qur'an concerning the occurrence in surah Al-Jinn.

The words الو are written separately in the following aayaat:

The words are written joined (موصول) in some copies of the Qur'an and separated (مقطوع) in other copes in aayah 16 of surah Al-Jinn.

The words آبن أمّ are written joined (موصول) in surah Ta Ha and separated (مقطوع) in surah Al-'Araaf.)

#### Words Written Separately and Joined Together المَعَلُوعِ والْمَوحول

All of the copies of the Qur'an are written with separation of the two words, ياسيين and ياسيين regardless whether it is read with a kasrah on the hamzah and sukoon of the لام or with a fathah on the hamzah followed by an alif and a dhammah on the

Hafs 'an 'Aasim reads this as إِلَّ يَاسِينَ and all who read it like this do not allow the reader to stop on الله عَمَالُ by itself. Those who read the first of the two words as عَمَالُ are allowed to stop on عَمَالُ فَهُ by itself in a compelled situation or if tested.

The following lines Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an لآليء البيان في تجويد القرآن are testimony to the above:

The two words  $\overset{\checkmark}{}$  and  $\overset{\checkmark}{}$  occur in only two places in the Qur'an, both times the words are written joined  $\overset{\checkmark}{}$   $\overset{\checkmark}{}$   $\overset{\checkmark}{}$ . The two places that these two words occur are surah Al-Baqarah 271 and surah An-Nisaa' aayah 58.





## هاء The Female

حاء التأنيث





#### 'The Female ha هاء التأنيث

in the Qur'an: هاء التأنيث There are two types of

- That which is written with what is called المُربوطة.
- That which is written with what is called الْمَبْسُوطة (ت).

These two different ways of writing this letter are of the specialties of the 'Uthmani writing. It is important that the reciter knows these well, so that he stops according to the way it is written; stopping with a هاه when the word is written with a مربوطة when the word is written with a تاء مَربُوطة when the word is written with a تاء مَربُوطة when the word is written with a تاء مَربُوطة when the word is written with a تاء مَربُوطة (ت). There are two subdivisions of this section, one division consists of words that are agreed to be in the singular form and written with المَبْسُوطَة, but there is a difference between the different ways of recitation as to whether it is singular or plural.

هاء التأنيث المتفق على قراء قما بالإفراد والمرسومة بالتاء البسسُوطة which is agreed to be singular and is written with a تاء مفتوحة

This occurs in the revelation in 13 words in 41 places. They are all words in singular form and are adjuncted by a clear noun after it (مضاف إلى الاسم الظاهر بعده). حفص عسن عاصسم المضاف إلى الاسم الظاهر بعده). when stopping. The 13 words that are sometimes written with التاء are:

These will now be covered individually.

#### رُحْمت

There are seven places where this word is written in the Qur'an with a تاء مَبْسُوطة, all other places in the Qur'an are written with a تاء مربوطة.

lmam Ibn Al-Jazaree wrote the following lines in his poem on tajweed: الْمُقَدَّمَة فِيمَا يَحِبُ عُلَى قَارِئ القُرآنَ أَن يَعْلَمَـه , demonstrating in which places in the Glorious Qur'an the word رحمت is written as رحمت

#### نعمت

This word is written in the Holy Qur'an with تساء مبسسوطة in 11 places, the rest are written with a تاء مربوطة.

﴿ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [ البقرة: 231 ]

﴿ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [ آل عمران: 103 ]

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [المائدة: 11]

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعْمَتَ ٱللَّهِ كُفْرًا ﴾ [ إبراهيم: 28 ]

﴿ وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحُصُوهَاۤ ﴾ [ إبراهيم: 34 ]

﴿ أَفَبِٱلْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ۞ ﴾ [النحل: 72]

﴿ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا ﴾ [ النحل: 83 ]

﴿ وَٱشْكُرُواْ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ [ النحل: 114 ]

﴿ أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ ﴾ [لقماد: 31]

﴿ يَتَأَيُّهَا ٱلنَّاسُ ٱذُّكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُرْ ﴾ [ فاطر: 3 ]

﴿ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا تَجْنُونٍ ﴿ ﴾ [الطور: 29]

ا المعمت when written as نعمت when written as نعمت :

This word was written with a تاء مبسُوطة in two places in the Qur'an. It is written with a مربوطة in all other places.

The following was written by Imam Ibn Al-Jazaree regarding this word:

امْرَأَت

It is conditional that this word be written with تساء مبسسُوطة when the woman is mentioned with her husband afterwards. It occurs in the revelation seven places.

﴿ وَقَالَ نِسْوَةٌ فِي ٱلْمَدِينَةِ ٱمْرَأْتُ ٱلْعَزِيزِ تُرَاوِدُ فَتَلْهَا عَن نَّفْسِهِ ﴾ [يوسف: 30]

﴿ قَالَتِ ٱمْرَأْتُ ٱلْعَزِيزِ ٱلْعَنَ حَصْحَصَ ٱلْحَقَّ ﴾ [ يوسف: 15] ﴿ وَقَالَتِ ٱمْرَأْتُ فِرْعَوْنَ قُرَّتُ عَيْنِ لِى ﴾ [ القصص: 9] ﴿ وَقَالَتِ ٱمْرَأْتُ فِرْعَوْنَ فَرَّتُ عَيْنِ لِى ﴾ [ القصص: 9] ﴿ ضَرَبَ ٱللَّهُ مَثَلًا لِلَّذِينَ كَفَرُواْ ٱمْرَأْتَ نُوحٍ وَٱمْرَأْتَ لُوطٍ ﴾ [ التحريم: 10] ﴿ وَضَرَبَ ٱللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُواْ آمْرَأْتَ فِرْعَوْنَ ﴾ [ التحريم: 11]

In the poem on tajweed rules written by Imam Ibn Al-Jazaree, الْمُقَدَّمَة فِيمَا يَحِبُ عُلَى قَارِئ القُرآنَ, he wrote the following about this word:

وَامْرَ أَتُّ: يُوسُفَ، عِمْرَ انَ ، الْقَصَصَ تَحْرِيمُ . . . . . . . . . . . .

معصيت

المُحادلة in two places in the Qur'an, both in surah تاء مبسُوطة This word is written with a

﴿ وَيَتَنَاجُوْنَ بِٱلْإِثْمِ وَٱلْعُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِ ﴾ [ الحادلة: 8 ] ﴿ وَيَتَنَاجَوْنَ بِٱلْإِثْمِ وَٱلْعُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِ ﴾ ﴿ إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِٱلْإِثْمِ وَٱلْعُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِ ﴾ [ الحادلة: 9 ]

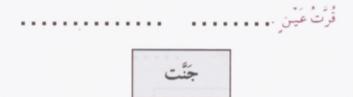
Ibn Al-Jazaree said the following about this word:

.... فَعُصِيَّتْ: فِمَدْسَمِعْ يُخْصَ

#### قُرَّت

This word is written with التاء الْمَبْـــسُوطَة in one place in the Qur'an, all others were written with a تاء مربوطة:

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:



This word is written in the Glorious Qur'an in only one place with a تاء ميسوطة, in all other places are written with a تاء مربوطة.

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

تاء مَبْسُوطة This word occurs only once in the Holy Qur'an, and it is written with a

In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:



#### قُوَّت

This word is written with التاء الْمَبْـــــــُوطَة in one place in the Qur'an, all others were written with a تاء مربوطة:

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:



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In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:





This word is written with a تاء مَبْسُوطة one place in the Qur'an:

This is the only place in the Qur'an where this word is مضاف إلى الاسم الظّاهر (adjuncted by a clear noun after it). The word بَقِيَّة, not in the adjuncted state (غير مسضاف) occurs written with مسضاف occurs written and not عربوطة, and the scholars agree that nouns ending with a مربوطة and not (adjucted) are never written with a تاء مربوطة. This word was therefore only mentioned in the poem as the word itself:



This word is written with a تَاء مُبْسُوطَة in the following aayah:

Imam Ibn Al-Jazaree mentioned it as with only the word:

This word is written once with a تاء مَبُـــــــُوطة when it is in the single form for all readers, all other places where this word occurs and is <u>agreed to be singular</u> amongst the different reciters is written with a تاء مربوطة.

Imam Ibn Al-Jazaree indicated that this occurs in the middle of surah Al-'Araaf. He also indicated that there are places in the Qur'an where there is a difference between ways of

recitation as to whether some words normally with a تاء مربوطــة are read in the singular or plural form, and in these cases the words are also written with a تاء. The places in which some ways of reciting use the plural form and some use the singular form and in which words will be outlined in the next section beginning on the following page:

أَوْسَطَ الْاعْرَافِ. وَكُلُّ مَا اخْتُلِفُ جَمْعاً وَفَرْداً فِيهِ: بِالتَّاءِ عُرِفُ

## that هاء التأنيث The هاء التأنيث المختلف فيها بين القراء في قراءها بالإفراد والجمع differs in authentic reciters about its singularity and plurality

Sheikh Al-Jazaree pointed to this division in his prose, المقدمة, in the last line in the section on التعامات:

A general rule can then be deduced from his statement that every time the reciters differ as to a word being recited in its singular or plural form, and that word ended with a هاء التأنيث, it was written with a تاء مَبْسُوطة. The renowned Sheikh, Mohammed bin Abdullah, better known as Al-Mutawali, may Allah have mercy on him, wrote a prose that included these words and their places in the Qur'an.

This prose outlines all the words that are written with تاء مَبْــــــــُوطة due to differences in the recitation of the word in singular or plural form among the scholars. The words will now be discussed individually.



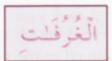
recites this in the singular form حفص and حفص recites this in the singular form

### ءَايَاتٌ

This occurs in two places in the Qur'an in which there is a difference in the different recitations as to whether it is read in the singular or plural form. حفص reads them both in the plural form.

## كَلْمَلْتُ

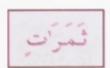
This occurs in four places in the Qur'an in which there is a difference between the various recitations as to whether it is read in the singular or plural, and حفص عن عاصم reads them all in the singular form.



This word is written with تاء مَبْسُوطة once in the Qur'an, and حفص عن عاصـــم reads it in the plural form.



This word occurs once written with a تاء مَبْسُوطة, and حَفْص عَن عَاصِم reads it in the singular form.



This word is written with a تاء مَبْسُوطة once in the Qur'an, and حَفْص عَن عَاصِم reads in the plural form.



This word is found in two places in surah يوسسف, both read in the singular form in the recitation of Hafs.

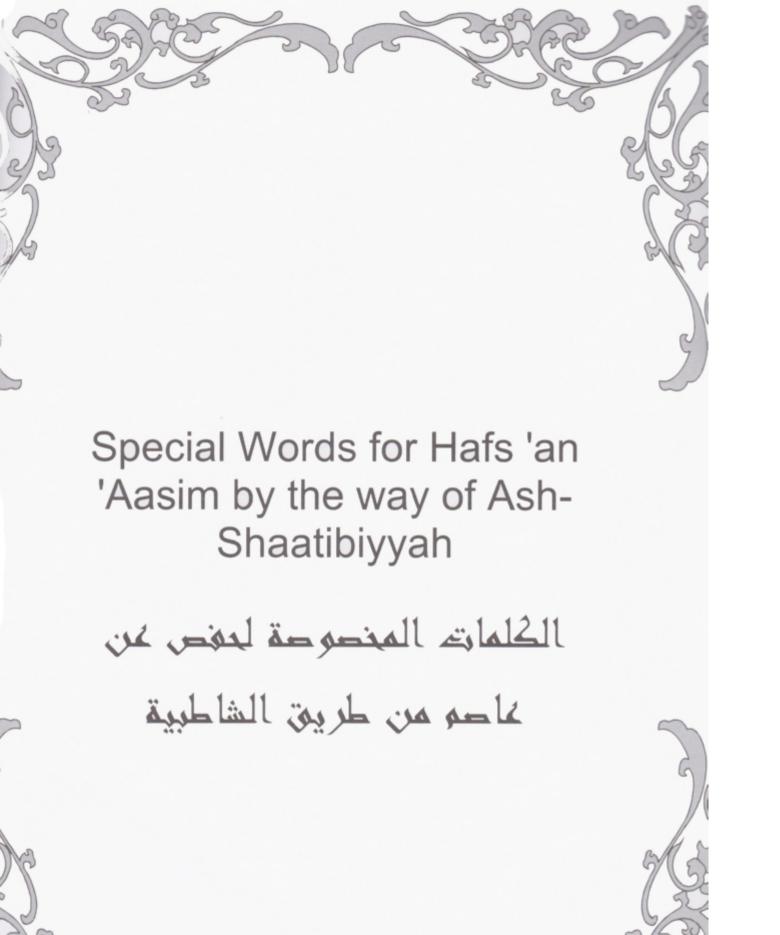
يونس A note should be made that the word "كَلْمَت" in aayah 6 of غافر and aayah 96 of

in different copies of the Qur'an. There is, therefore differences among the different reciters as to the reciting of this word in the singular or plural form, plus a difference in the copies of the Qur'an as to the way it is written in these two places. This is what Sheikh Al-Mutawali was referring to in the last part of the lines of prose:

In the recitation of Hafs 'an 'Aasim, we always follow the writing of the Qur'an, so if the word with a تاء مربوطة written with a كَلمة ; if however it is

written with a تا ساكنة, as in: كَالْمَت, we stop on it with a







## That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah in Some of the Qur'anic Words

Various previous lessons in part two and part three of Tajweed Rules of the Qur'an have explained that which needs to be observed when reading the Qur'an by the way of explained that which needs to be observed when reading the Qur'an by the way of explained that which needs to be observed when reading the Qur'an by the way of explained that which needs to be observed when reading the Qur'an by the way of explained that which needs to be observed when reading the Qur'an have special mention or included in the rules of all the different reciters. These words or rules will be mentioned here so the student will make special note of them.

1. It has been mentioned the two ways of reading the words

- a. The first allowed way is that of إبدال همزة الوصل ألفًا مع المد الطويسل.
- b. The second allowed way is reading the عدم المد عدم المنافع عدم المنافع الم
- 2. The rule of الثناء في الذال of الثناء في الذال was studied and explained on page 38 of part two:

There is an also an idghaam of الباء في الميم that was previously explained on page 38 part two and it occurs in surah هو د aayah 42:

3. The word ﴿ تَأْمُنْنَا ﴾ in aayah 11 of surah يوسف was discussed on page 34 of part two, and there are two allowed ways of reading the word in the recitation of عَن عَاصِم مِسن عَاصِم مِسن خَفْص طَريق الشاطبيّة

a. Merging of the first نصون into the second with (الإشمام) المنابعة مع الإشمام النون الأولى في الثانية مع الإشمام

## الكامات المنحوحة لعنص عن عاحم من طريق الشاطبية That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

- b. Shortening the dhammah of the first نــون to 2/3 of a vowel count, with إظهـــار المحتلاس ضمة النون الأولى وحينئذ يمتنع إدغام النون الأولى في الثانية.
- 4. The rule of النون الساكنة of the letters at the beginning of the two surah يس، والقلب, were studied previously in the نون الساكنة والتنوين section of part one. It was stated that the نون section of part one is read with إظهرا only when continuing reading in the way of recitation of ...

- 5. It was discussed previously in this book (part three) that there are two ways of stopping on the following:
- a. The word ﴿ عَاتَنْنِ عَ ﴾ in aayah 36 of surah النمـــل (see p.43). The two ways
  - (۱) عساكنة حرف مسد Pronouncing the letter ya' as a medd letter at the end of the word.
  - (اا) حذف الياء مسع سسكون النسون Dropping the ya' with a sukoon on the letter نسون.
    The ياء is always present and read with a fathah (فَتُحَة) when continuing.
- b. The word ﴿ سَلَسِلٌ ﴾ in aayah four of surah الإنــسان is read when stopping with:
  - (ا) إثبات الألف Pronouncing the alif (p.39).
  - (۱۱) حذفها مع سيكون السلام Dropping the alif accompanied with a sukoon of the الام The alif is dropped in pronunciation when continuing the recitation (p.39).

## That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

c. The alif in the word قُوَارِيرَاُ in both occurences in aayaah 15 and 16 of قَوَارِيرَاْ is dropped when continuing the reading. The alif of the first one: قَوَارِيرَاْ is read when stopping on the word, but is removed from the second word when stopping on it; pp. 38-39.

in the word مَالِيَهُ and the مَالِيَهُ in aayah 28 and 29 of surah هاء of the هَاكَ in aayah 28 and 29 of surah هَاكَ

It is of course allowed and from the sunnah to stop on the end of aayah 28, but when the two aayaat are joined, two possibilities are allowed by almost all of the ways of recitation of the Qur'an:

- a. Merging the two هاء (إدغام).
- b. Making اظهار of the first ها with a gentle سكت without taking a breath:
   ها مع سكتة لطيفة بدون تنفس).
- 7. It was discussed previously (page 27 part two). that there are two ways of reading the با المعالى المعالى

There are two ways of reading the راء when continuing reading with the word ﴿ فِرْقِ ﴾ again with تفخیم only when stopping.

## That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

8. The rule of السكت, and how it is applied was studied. The definition of السكت can be found on page 17 of this book. There are four required سكت for من طريق الشّاطبيّة:

#### حفص عن عاصم من طريق الشّاطبية Other Words for

The following are other words not previously discussed to be observed by the reciter when reading حفص من طریق الــــشاطبیة, some of them have two allowed ways of recitation, and others have only one way. It is necessary that the reciter know and apply the different allowed ways of reading them so that the authentic way of reciting حفص عن عاصم is not mixed up or interchanged with another way of recitation not part of this authentic recitation.

#### 1. The words that are recited with صاد or

Read with سين only:

السين or الصاد Read with

only صاد Read with

2. عاصم reads with الراء of the alif after the إمالة كبرى in the word الراء of the alif after the عن عاصم

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## That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

a. The word ﴿ ضَعْفَ ﴾ is allowed to be read with either a fathah or a dhammah of الضاد in the three occurences of this word in aayah 54 in surah الروم. We must read either all of them with a فتحة or all of them with a فتحة with a fathah (فَتْحة) on the الضاد or the occurences.

"ضَعْف" of the word الضاد of the word الضاد This is the aayah with a



## The Writing of the Noble Qur'an

رسم المصدة الشرية



#### رسم الْمُصْحف الشريف The Writing of the Noble Qur'an

#### Illiteracy at the beginning of the revelation

It is well known that the Arab nation was characterized as being illiterate at the advent of the revelation of the Qur'an to the Prophet Muhammed, . The Qur'an described this illiteracy:

It is He Who sent among the unlettered ones a Messenger (Muhammed among themselves, reciting to them His Verses, purifying them, and teaching them the Book and Al-Hikmah; and verily, they had been before in manifest error.

There were only a few of the Quraish [in Mekkah] that were an exception to this general rule and who learned writing and studied it before the advent of Islam. There is a general agreement that those of the Quraish that could write learned it from Harb bin Umayyah bin Abd Shams (حرب بن أمية بن عبد شمس), but some disagreement exists as to who taught Harb. Abu 'Amr Ad-Daanee (أبو عمرو السدَّاني) relates that Harb learned writing from Abdullah bin Jud'aan (عبد الله بن جدعان). On the other hand Al-Kalbee (الكلسيو) states that Harb learned writing from Bashr bin Abd Al-Malak (بشر بن عبد الملك). Either way, a group of Quraish learned writing from Harb but they were a small proportion compared to the number of illiterates in the tribe of Quraish.

In Medinah there were Jews who were literate and taught the youth writing. There were between 13-19 men that knew how to write, a few of their names are Al-Munthar bin 'Amr (أبي بن وهب), 'Amr bin Sa'eed (المُنذُر بن عمرو), and Zayd bin Thaabit (زيد بن ثابت).

Islam then came and fought illiteracy within the Arabs and sought to erase it. Islam set about elevating the written word and placing it in high esteem. This is shown true by the first words of the Qur'an that were revealed to the Prophet,

82

Manaahil Al-'Irfaan fee 'Uloom Al-Qur'an, Al-Usthath As-Sheikh Muhammed Abdul'Atheem Az-Zarqaanee, Maktabah Nazaar Mustafaa Al-Baaz, 1417 h, p.294.

# ﴿ ٱقۡرَأْ بِٱسۡمِ رَبِّكَ ٱلَّذِى خَلَقَ ۞ خَلَقَ ٱلْإِنسَنَ مِنْ عَلَقٍ ۞ ٱقۡرَأْ وَرَبُّكَ ٱلْإِنسَنَ مَا لَمْ يَعۡلَمْ ۞ ﴾ ٱلْأَكْرَمُ ۞ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۞ عَلَّمَ ٱلْإِنسَنَ مَا لَمْ يَعْلَمْ ۞ ﴾ [العلق: 5-1]

Read! In the Name of your Lord Who has created.

Created man from a clot.

Read! And your Lord is the Most Generous.

Who has taught (the writing) by the pen.

He has taught man that which he knew not.

In another surah of the Qur'an, Allah, the Exalted, takes an oath by the pen and that which it writes, showing again the importance of reading and writing in Islam:

Nûn. By the pen and what they inscribe.

The Prophet, greatly encouraged his companions to learn and become skilled in reading and writing and provided them with all that he possibly could to achieve this goal. It is narrated that the Muslims captured 60 polytheists in the Battle of Badr and the

Messenger , accepted as ransom for each captive's freedom the teaching of reading and writing to ten of the Sahabah. It was therefore clear that reading and writing were equivalent to freedom.

The Muslims then learned reading and writing and the darkness of illiteracy was replaced by the light of Islam, and in place of illiteracy the knowledge of reading and writing became prevalent.

#### The illiteracy of the Prophet; , was it throughout his life or not?

It is well established in the aayaat of the Qur'an that the Messenger of Allah , was himself illiterate at the beginning of the revelation. There are some scholars that state that at the end of his life he became literate after the miracle of the Qur'an revealed to an illiterate prophet was established and known. The repeated challenge in the Qur'an for the polytheists to produce a surah like that which is in the Qur'an was not met, even

though it was well known that the Messenger of Allah , whom they rejected, was illiterate. These scholars state that after this miracle was shown through the glorious aayaat of the Qur'an which clearly demonstrated the truthfulness of the Prophet , as well as proof that he was a messenger and a prophet, the Prophet , then learned

reading and writing. This is the meaning of the words of Allah, the Exalted, when he states:

﴿ وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِ مِن كِتَبِ وَلَا تَخُطُّهُ بِيَمِينِكَ ۗ إِذاً لَّآرْتَابَ الْمُبْطِلُونَ قَالُواْ مِن قَبْلِهِ عِن كِتَبِ وَلَا تَخُطُّهُ بِيَمِينِكَ ۗ إِذاً لَّآرْتَابَ الْمُبْطِلُونَ فَي بَلْ هُو ءَايَئْ بَيِّنَتُ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ وَمَا يَجْحَدُ بِعَايَئِنَآ إِلَّا ٱلظَّلِمُونَ فَي ﴾ [العنكبوت: 49-48]

And you did not read any book before it (this Qur'an), nor did you write any book with your right hand. In that case, indeed, the followers of falsehood would have [cause for] doubt.

Rather, it [the Qur'an], is clear verses preserved in the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

Al-Alwas in his tafseer of this aayah stated that they differed over whether he started reading and writing after he became a prophet or not. Some state that he did not learn writing, and Al-Baghwee in his book At-Tadheeb carried this opinion. Others claim that

he became literate after previously not knowing how to read and write, and his inability to do so was one of the miracles of the aayaat in the Qur'an. After the Qur'an was revealed and Islam became well-known, he then learned writing. Saheeh Bukhari relates a hadeeth that supports this group, in an incident during the treaty of Hudaybiyah:

وقد جاء في صحيح البخاري من حديث البراء رضي الله عنه قال :" اعتمر النبي صلى الله عليه وآله وسلم في ذي القعدة ، فأبي أهل مكة أن يدعوه يدخل مكة ، حتى قاضاهم على أن يقيم بها ثلاثة أيام . فلما كتبوا الكتاب كتبوا : هذا ما قاضى عليه محمد رسول الله صلى الله عليه وآله وسلم ، فقالوا : لا نقر بها ، فلو نعلم أنك رسول الله ما منعناك ، لكن أنت محمد عبد الله . قال : أنا رسول الله ، وأنا محمد بن عبد الله ، ثم قال لعلي : امح "رسول الله " قال : لا والله لا أمحوك أبداً ، فأخذ رسول الله صلى الله عليه وآله وسلم الكتاب فكتب (وفي رواية : وليس يحسن يكتب فكتب: هذا ما قاضى عليه محمد بن عبد الله ، لا يدخل مكة سلاح إلا في القراب ، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه ، وأن لا يمنع أحداً من أصحابه أراد أن يقيم بها

The meaning can be translated as: The Prophet , adopted ihram for 'umrah in the month of Dhu-l-Qa'dah, and the people of Mekkah refused to let him enter Mekkah, until he agreed with them that he would stay in it for three days. When they wrote this down, they wrote "Messenger of Allah, may the peace and blessings of Allah be upon him and on his family." They [the Quraish] said, "We did not agree to that, for if we knew that you were the messenger of Allah we would not forbid you, instead you are Muhammed Abdullah." He said, "I am the Messenger of Allah, and I am Muhammed bin Abdullah." Then he said to Ali, "Erase 'Messenger of Allah." He said, "No, by Allah, I will never erase

you." The Messenger of Allah, and upon his family, then took the writing and wrote [in one relation of the hadeeth it states: and he was not able to write previously and wrote], 'This is what Muhammed bin Abdullah negotiated about: Weapons will not enter Mekkah except in a sheath, and none of its residents will leave if they wish to follow him, and none of his companions will be prohibited if he wishes to reside in it."

#### The Writing of the Noble Qur'an

The scholars that adopted this position (that the Prophet was literate later in his prophecy) are Abu Dhar 'Abd bin Ahmed Al-Harwee (رأبو ذر عبد بـــن أخمـــد الهـــروي), Abu Al-Fath An-Nisaabooree

Those that disagree with this position state that when a hadeeth states "he wrote" about the Prophet , it means he ordered it to be written.

Either way, there is no disagreement that at the beginning of the revelation that the Prophet , was illiterate.

#### Writing down the revelation at the time of revelation

The Messenger's , care for writing down the Qur'an was extreme, and this is shown by the fact that he had scribes who would write the revelation, some of them were: the four Caliphs, Ma'aawiyah, Abaan bin Sa'eed, Ubay bin Ka'b, Zayd bin Thaabit, and Khalid

bin Waleed to name only some of them. When revelation came to the Prophet , he would call one of these scribes and order them to write what had just been revealed, even if it was only a word. In a hadeeth related by Al-Bukhari, when Allah revealed aayah 95 of surah An-Nisaa':

Not equal are those of the believers who sit (at home), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives.

Ibn Umm Makhtoom said, "O Messenger of Allah- I am blind, do I have an excuse? "

except those who are disabled غَيْرُ أُولِي ٱلضَّبَرَرِ .Then Allah revealed the three words

(by injury or are blind or lame), and the Messenger of Allah , said, "Bring me the ink well and bones" [dry bones of a camel used for writing], and he ordered Zayd to write it [the three words] and he wrote it, and the aayah then had these three words added to it. The aayah then became:

Ibn Abbas said, "The Messenger of Allah with, would call some who could write when a surah was revealed to him and say, "Put this in the place where this and that is mentioned [the aayah]." The companions would write the Qur'an on whatever they could find, bones, palm tree fiber, leather, thin stones, etc.

The Sahaba memorized and wrote the complete Qur'an in the time of the Prophet completion of the writing of the whole Qur'an was done in front of the Prophet with whatever tools they could use, and these stayed in the Prophet's house. These tools did not allow for the Qur'an to be put in between two covers [i.e. in book form]- but was organized as much as possible in the order of aayaat and suwar [plural of surah].

The Qur'an then was gathered together two ways at the time of the Prophet 25:

- 1. Memorization in the heart with the correct order of the aayaat and suwar.
- 2. Written down with the available utensils.

Collecting the written Qur'an in one Mushaf (مُصْحَف) did not occur during the Prophet's

, time for four reasons:

- 1. They expected continuous revelation as long as he was alive.
- 2. Abrogation of aayaat was expected.
- 3. The order of revelation did not match the order of the aayaat in the Qur'an. If it had been collected in one copy during his lifetime they would have had to change the copy every time there was a revelation. Revelation was according to matters that occurred.
- 4. Before all else- Allah wanted it this way. 2

#### Gathering of the written Qur'an at the time of Abu Bakr

After the Prophet died, a group refused to pay Zakat and turned away from Islam.

From this event the wars of Ar-Riddah occurred during the Caliphate of Abu Bakr Al-Yamaamah, 12 years after the Hijara. Many of the memorizers of the Qur'an and reciters were martyred in these wars (70 memorizers). The close companions then feared that the Qur'an could be lost, and when Umar saw that all these memorizers were killed, he feared that even more would be killed in other places, so he hurried to Abee Bakr and asked him to look into the matter and put the written Qur'an together in one binding.

First Abu Bakr refused but then Allah made his heart at ease regarding this matter. He then sent for Zayd bin Thaabit and those that had written the revelation-for them to copy the Qur'an into one bound book. Zayd also refused at first, but then also his heart was put at ease and he accepted the idea.

The written Qur'an was in different pages, bones, etc., in the Prophet's house and there was Qur'an written with the different companions. Abu Bakr on ordered it to be copied on to pages, and Zayd only write if the aayah was found in their memorization

<sup>&</sup>lt;sup>2</sup> Fann At-Tarteel wa 'Uloomuh, Ash-Sheikh Ahmed At-Taweel, Mujama' Al-Malak Fahd Litabaa'ah Al-Mushaf

as well as written down and two companions had witnessed the writing of those who had learned the Qur'an from the Messenger and memorized it.

The next to last aayah of surah At-Tawbah, aayah 128:

was memorized by Zayd and many of the Sahaba, but they wouldn't write it until they found it written with another witness saying that he had witnessed it being written. They finally found it written with Abee Khuzaymah bin Aws Al-Ansaari and there was a witness to it.

This copy of the Qur'an was relinquished to Abee Bakr , until his death. It was given to Umar , after Abee Bakr's death, and then after Umar's death to Hafsah, Umar's daughter and wife of the Prophet , may Allah be pleased with them all. This copy of the Qur'an stayed with Hafsah until 'Uthmaan requested it from her.

#### The gathering of the written Qur'an at the time of 'Uthmaan

The people [Muslims] of Sham and Iraq gathered together at the battle of Armenia and

Azerbaijan during the Caliphate of 'Uthman , after many lands had become Muslim and the great reciters spread out in the lands. When these different groups of Muslims gathered in one place and they heard each other recite, one read by a different way of recitation than the other, the one group would not accept the other's recitation, even

though they were all authentically transmitted from the Messenger . Some claimed their way of recitation was better than other ways, and some of the Sahaba worried that some would differ in the Qur'an and become stubborn about not accepting a way of recitation other than that which they had learned.

Huthayfah then went to 'Uthman (in the year 26 Hijara) after the battle, and told him of the problem. 'Uthman then asked for the copy of the Qur'an from Hafsah so he could copy it and send it out to different areas. Not all of the Muslims in these areas had learned all the different ways of recitation.

'Uthman then copied from the mushaf that was with Hafsah and made several different copies so that the Muslims would have it and included the different recitation in it as much as possible. He had either four or 12 men do this task, and there were of those who had memorized and as well were scribes, including Zayd bin Thaabit, who was the same Sahabi who wrote the revelation and was present at the last presentation of the whole Qur'an to Jibreel. He is the same companion who gathered the Qur'an together and wrote it into one copy during the Caliphate of Abee Bakr.

The copies of the Qur'an we have today are from these copies made in the time of the Caliphate of 'Uthmaan. Four or seven copies were made and sent to different lands: Mekkah, Medinah, Basrah, Kufah, Sham, Bahrain, and Yemen. And Caliph 'Uthman sent a teacher with each copy to teach the recitation of the Qur'an in the authentic way common for that area.

#### The Writing of the Noble Qur'an رسم المُحتَفِد الشّريفِد

#### The writing (رسم) of the Qur'an

The phrase سم المُسْ means: The foundation that was selected by 'Uthman, writing the words and letters of the Qur'an. The basis in Arabic writing is that it completely agrees with the pronunciation, without additions or subtractions. The 'Uthmani copy of the Qur'an bypassed this basis in that there are many letters that are written inconsistently with the way they are pronounced. This is because of a noble aim that will be explained later.

The 'Uthmani copy of the Qur'an, known in Arabic as: الْمُسَعِيْنِ, has rules pertaining to its inscription and pattern. The scholars of this field have divided them into five rules. They are:

- ف 1. Deletion
- 2. Addition الزِّيادة
- 3. The hamzah
- 4. Exchange
- 5. Joined and Separated الوصل والفصل
- قاعدة الْحَذْف 1. The Deletion Rule

#### The alif

The general rule of deletion is that the alif is eliminated from the 4 of calling, as in:

وَالَّالُهُ ﴿ وَالْمُونَ ﴾, from the ه of drawing attention, as in: ﴿ الله ﴿ وَالله وَالله وَالله وَالله وَالله وَ وَالله وَالله

#### The Writing of the Noble Qur'an

Examples are: ﴿ اَلنَّصَارَىٰ ﴾ and ﴿ اَلنَّصَارَىٰ ﴾. Some numbers that have an alif in them are written without the alif in the Qur'an: ﴿ ثُلَتُ ﴾ and ﴿ ثُلُتُ ﴾. There are others and there are exceptions to these rules, but these are the general rules for deletion in writing of the alif. Note: The small little alifaat found in these words are part of the enhancement to المُصحف العُثْمَانِ done later by scholars, and this is the reason that the alif is small and detached from the word.

#### یاء The

The ياء is deleted from every ياء (word that ends in an original ياء) whether it be conjugated with مَنفُوص مُنوَّن or بَحَر , as in: ﴿ غَيْرَ بَاغِ وَلَا عَادٍ

There is also deletion of the  $\mathfrak{gl}_2$  at the end in of some words, apart from some exceptions. The following are some examples:

#### The واو

There is deletion of the <code>elegion</code> in writing if it occurs with another <code>elegion</code> in the same word. Examples are found in the following:

#### لام The

The letter لام is deleted from the writing if it is مُدُعْمة into another لام, such as in the words:

There are exceptions to this.

There are some cases of deletion that do not follow a rule such as the alif in the word:

﴿ مَالِكُ ﴿ مَالِكُ ﴿ مَالِكُ ﴾, and the واو deleted in the following

words: [ 11 : الإسراء: 11 ]

words: [ 11 ] ﴿ وَيَدْعُ الْإِنسَانُ ﴾ [ الشّورى: 24 ] ﴿ وَيَدْعُ الْإِنسَانُ ﴾ [ الإسراء: 11 ]

#### قاعدة الزّيادة The Addition Rule

An alif is added after a join a noun denoting plurality or a noun which has a rule of plurality. Examples are:

There is an extra alif added after a hamzah written on a . This is exemplified in the following:

秦 مِأْنَتَيْنِ ﴾ ﴿ مِأْنَةَ ﴾ An alif is also added in the following words:

These words with extra alifaat were discussed in the section on the special words for Hafs (see pp 38-39).

A يا is added in the following words:

نَبَأ

[ الأنعام: 34

ءَانَآء

[ طه: 130 ]

تِلْقَآء

﴿ مَا يَكُونَ لِيَ أَنْ أَبَدِّلَهُ مِن تِلْقَآيِ نَفْسِي ﴾

[يونس: 15]

بِأَيِّكُم

﴿ بِأَيتِكُمُ ٱلْمَفْتُونُ ۞ ﴾

[ القلم: 6 ]

بِأَيْد

﴿ وَٱلسَّمَآءَ بَنَيْنَهَا بِأَيْبِ وَإِنَّا لَمُوسِعُونَ ١٠٠٠ ﴾

[ الذَّاريات: 47 ]

#### 3. The Hamzah Rule الهمزة

#### الْهَمزة الساكنة (saakinah) The non-voweled hamzah

The general rule for the hamzah is that if the hamzah is saakinah, it is written on the letter corresponding to the vowel before it. This means if there is a مَا مَنْ on the letter before the hamzah saakinah, the hamzah would be written on the letter المَا في نام الما في الما

#### الْهَمزة الْمُتَحركَة The voweled hamzah

If the hamzah is the first letter of the word and an extra letter is joined to the word at the beginning, then the hamzah is always written on an alif, regardless of the vowel on the hamzah, such as in: مَا صَرِفُ , سَأُ ضَرِفُ .

If the hamzah is in the middle of the word, it is then written on the letter that corresponds to the vowel the hamzah has, a ياء for a صَمَة as in: واو a سُمِيل as in: مَسُونًا as in: مَسُونًا وَ as in: مَسُونًا وَ as in: مَسُونًا وَ as in: مَسُونًا وَ عَدِيم and an الف as in: مَسَالًا وَ عَدِيم اللهِ ال

If the hamzah is at the very end of the word (مُتُعَلَّرُفُ), it is written on the letter that corresponds to the vowel on the letter preceding it. If the vowel on the letter preceding the hamzah (last letter of the word) is a فتح, then the hamzah will be written on an alif, such as in: لِسَبَلِ , if the vowel on the letter preceding the hamzah has a مَا أَوْلُونُ , as in: أَوْلُونُ , as in: شَاطِي , as in: شَاطِي . There are exceptions. If the letter before the hamzah is saakinah and the hamzah is the last letter of the word, the hamzah is not written on anything, as in:

In all the rules for the hamzah there are sometimes many exceptions, so this should be kept in mind when we see a word not following the rules laid out in this section.

#### 4. The Exchange Rule قاعدة البُدل

In brief, the alif is written as a واو for magnification in some words, for example: ٱلصَّلُوةَ

آلرِّبَوا أَ ٱلْحَيَوةِ ٱلزَّكُوةَ , ٱلرَّبَوا أَ ٱلْحَيَوةِ , ٱلزَّكُوةَ , ٱلزَّكُوةَ , ٱلزَّكُوةَ 
$$\tilde{l}$$

The alif is written as a ياء if the alif is changed from a ياء in the original word, such as in:

Note that the dagger alif (أَلْفُ الْخَنْجَرِيسة) is not part of the 'Uthmani writing, and that is the reason for it being small and not attached to the word. The tooth is the ياء.

The alif is also written as a Ju in the following words:

The letter نون نون is written as an alif (with a tanween) in the lightly emphasized (نــون نــون الــون هُون العنه is written as an alif (with a tanween) in the lightly emphasized (نــون نــون الــون هُون العنه العن

in some words of the Qur'an. The words are: هاء is written with the open يا in some words of the Qur'an. The words are: وَحَمَة بَرَحْمَة بَرْحُمَة بَرَحْمَة بَرْحُمَة بَرَحْمَة بَرَحْمُ بَرَحْمُ

#### قاعدة الوصل والفصل The Joined and Separated Rule

There are some word combinations written together all the time and others some of the time, there are others always written separately. For example the words 0 and 1 are

sometimes written separately and sometimes joined, as in:  $\sqrt[5]{\hat{i}}$ . Another example is the

words مَـِن مَا which are usually written joined: مَـِن مَا but occasionally written

separately: فَمِن مَّا. These are just two examples of many cases of different word combinations. This subject is covered in detail in the chapter on Separate and Joined words, pp. 44-62.

The writing of the copy of the Qur'an was done in such a way that more than one way of recitation could be employed from the same writing. Some alifaat, for example, were not written in so that both ways of recitation used the same writing, and later small alifaat were written in above the text for the recitation of the particular qira'ah or way of recitation. We can see this demonstrated in the fourth aayah of al-Faatihah:

﴿ مَالِكِ يَوْمِ ٱلدِّينِ ﴾. In the recitation of Hafs 'an 'Aasim, we recite the word

with an alif, but it is not written in the 'Uthmani writing, instead the small "dagger

alif" is used by scholars to denote the read alif. This word then is written to encompass more than one way of recitation, those who do not read the word with an alif, and those that do. Other examples would be the words ending with a female على, but some ways of recitation read the word in the singular form and others in the plural. The word was then written with the open على (ت) to encompass both ways of recitation. These words are outlined in the chapter on the female على المعاونة على المعاونة على المعاونة المعاونة

Is the writing of the copy of the Qur'an undisputable [immutable] or not? The majority scholarly opinion

The majority scholarly opinion is that it is undisputable and it is not allowed to violate it. They use as evidence that the Prophet with, had scribes that would write the revelation and wrote the Qur'an with this type of writing. The Messenger with, approved them in their writing. The life of the Prophet with passed and the Qur'an remained in this way of writing without any changes or corrections. Instead it is shown that the Prophet with laid the constitution for writing of the revelation with the writing of the Qur'an. Abu Bakr, with became the caliph after the Prophet's death, and he wrote the Qur'an with the same exact writing that was in the pages and leaves that have been inscribed at the time of revelation. Later 'Uthman with, followed in being a caliph, and then copied the mushaf (with a later with a later with a later with a later with what Abee Bakr and 'Uthman did,' may Allah be pleased with them all and none of them violated this way of writing. There is no narration that any of the companions or the followers after that suggested that the writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an was respected and followed, and it was not modified or changed.

In summary, the Messenger , approved this writing and the companions all agreed upon it -and they were more than 12,000 in number. Later the Muslim community agreed to use this same writing in the time of the taabi'een and the leaders after them. Following

the Prophet , is required in what he ordered or approved by orders from Allah, where he said:

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins."

The Prophet Muhammed , said [translation of meaning], "Verily he who lives of you later will see many differences, so hold on to my way [my sunnah] and the way [the sunnah] of the rightly guided caliphs after me, bite onto it with your molars." At-Tirmidhi, 5/2676.

May Allah grant that we follow the Qur'an and the Sunnah of the Prophet Muhammed

and that we recite the Qur'an as it was revealed to our beloved Prophet in the way that pleases our Lord, Allah, the Most Merciful. Ameen.

End of the part three, the final part of Tajweed Rules of the Qur'an.

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- 9. <u>صريح النص في الكلمات المختلف فيها عسن حفسص</u> (Sareeh An-Nass fi-l-Kalimaat Al-Mukhtalif feehaa 'an Hafs), الشيخ علي محمد السضباع (Ash-Sheikh 'Ali Mohammed Adh-Dhabaa') رحمسه الله تعسالي , Mustafa Al-Baabee Al-Halbee wa Awlaadahu, Egypt, 1346, Al-Hijara.

- 10. منظومة تلخيص صريح النص في الكلمات المختلف فيها عن حفص (Manthoumah Talkhees Sareeh An-Nass fil-Kalimaat Al-Mukhtalif feehaa 'an Hafs), الشيخ عبد العزيز عيون (Ash-Sheikh Abulazeez 'Uyooh As-Sood), السود
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  الشيخ أيمن رشدي سويد (Ash-Sheikh Ayman Rushdi Swayd).
- 12. <u>مناهِــل العرفـــان في علـــوم القـــرآن</u> (Manaahil Al-'Irfaan fee 'Uloom Al-Qur'aan), الشيخ: محـــد عبــــد العظــيم الزرقـــاني (Ash-Sheikh Muhammed Abdul-'Atheem Az-Zarqaanee), Published by Nazaar Mustafa Al-Baaz, Mekkah, 1417 Hijara, 1996 Gregorian.
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## Tajweed Rules of the Qur'an

### أحكام تجويد القرآن

Al-hamdu lillah, this is the third and final part of a three part series in English on the rules of tajweed of the Qur'an for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. These books are meant as a guide for non-Arabs with a good grasp of English for studying tajweed of the Glorious Qur'an.

This final book explains the stop and start when reading the Glorious Qur'an, and gives details as to what kind of stop is allowed, what kind preferred, and what kind of stop is forbidden. Stopping on the ends of words with strong endings (consonants)and rules for what is allowed on the last letter of the word is described, including (الرابع) and (الإنجاب) and (الإنجاب). Stopping on the ends of words with weak endings (words ending in the alif, ya' or wow) and different rules and explanations for these type of words is clarified. One important aspect of Qur'an recitation is knowing and understanding which word combinations are written together and which separately in different parts of the Qur'an as well as in which places of the Qur'an are some words are written with the female and in which places they are written with the als. This part lays out the different places in the Qu'ran these occurrences take place, so the reader knows how he/she can stop on these words. The words that are read in a special way, or have two allowed ways for the reading of Hafs from 'Aasim by the way of Ash-Shaatibiyyah are detailed in this book. The history of the writing of the Glorious Qur'an ((---)) and the general rules for the writing of the Qur'an are laid out in the last chapter of this part.

This last part of the three parts on tajweed is for students who have studied and mastered the other two parts, or have studied everything covered in the first two parts. The explanations of the different subjects are in English, and the Arabic terms are translated. The goal is always to assist the student in understanding and to encourage them to learn the Arabic terms and definitions. The three parts of this series on tajweed rules of the Glorious Qur'an should facilitate non-Arabic speaking students of the Qur'an whether they are in a classroom with an Arabic medium for teaching or English.

With this third part completed, insha' Allah the non-Arab English speaking student of the Qur'an will find a complete curriculum and explanation of the tajweed rules for the recitation of Hafs 'an 'Aasim from the way of Ash-Shatibiyyah in any classroom or study situation that he/she may find themselves in. These three parts are only guidance; the real goal is reciting and applying all the different rules correction which can only be done by reciting to and being corrected by a qualified teacher of the Qur'an





