Tajweed Rules of the Qur'an

By Kareema Carol Czerepinski

Introduction written by His Eminence Ash-Sheikh Dr. Ayman Rushdi Swayd
Tajweed rules of the Qur'an
Part One

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

#### Chapter One: Introduction to Tajweed

- Manners when reading the Qur’an
- Prostrations of reading
- Seeking refuge, saying the basmalah
- The basmalah between two surahs
- Levels of recitation
- Principles of Tajweed
- Errors in pronunciation

#### Chapter Two: The Articulation Points of the letters

- General Areas of Articulation
- The empty space in the mouth and throat
- The throat
- The tongue
  - The deepest part of the tongue
  - The middle of the tongue
- Orientation to Arabic names for the teeth
  - The side of the tongue
  - The tip of the tongue
- The two lips
- The nasal passage

#### Chapter Three: The Noon sakinah and Tanween rules

- (Al-Ith-haar) الإظهار
- (Al-Idghaam) الإدغام
  - (Al-Idghaam with a ghunnah) الإدغام بغنة
  - (Al-Idghaam without a ghunnah) الإدغام بغير غنة
- (Al-Iqlaab) الإقلاب
- (Al-Ikhfaa’) الإخفاء
- Changes in the appearance of the tanween with different rules

#### Chapter Four: The Meem Sakinah Rules

- (Al-Ikhfaa’ Ash-Shafawee) الإخفاء الشفوي
- (Al-Idghaam Al-Mithlayn) الإدغام المثنين
- (Al-Ith-haar Ash-Shafawee) الإظهار الشفوي
### Chapter Five: The ghunnah (الغنة)

<table>
<thead>
<tr>
<th>Ranks of the ghunnah</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>مراتب الغنة</td>
<td>56</td>
</tr>
</tbody>
</table>

### Chapter Six: The Lam Sakinah Rules

| The alif lam of the definite article | لام التعرف
<table>
<thead>
<tr>
<th>The lam of the verb, noun, and participle</th>
<th>لام الفعل، والاسم، والحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>62</td>
</tr>
</tbody>
</table>

### Chapter Seven: The Mudood

<table>
<thead>
<tr>
<th>The Natural Lengthening</th>
<th>المد الطبيعي</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Lesser Connecting Medd</td>
<td>مدة الصلة الصغيرة</td>
</tr>
<tr>
<td>The Substitute Medd</td>
<td>مدة العوض</td>
</tr>
<tr>
<td>The Secondary medd</td>
<td>المد الفرضي</td>
</tr>
<tr>
<td>The Medd Caused by the Hamzah</td>
<td>المد بسبب الهمزة</td>
</tr>
<tr>
<td>The Exchanged Medd</td>
<td>مده البدل</td>
</tr>
<tr>
<td>The Joined Required Medd</td>
<td>المد الواجب المتصل</td>
</tr>
<tr>
<td>The Separated Allowed Medd</td>
<td>المد الجائز المتصل</td>
</tr>
<tr>
<td>The Greater Connecting Medd</td>
<td>مدة الصلة الكبيرة</td>
</tr>
<tr>
<td>Medd Caused by Sukoon</td>
<td>مدة بسبب السكون</td>
</tr>
<tr>
<td>The Presented Sukoon Medd</td>
<td>المدة العارض للسكون</td>
</tr>
<tr>
<td>The Leen Medd</td>
<td>المدة الين</td>
</tr>
<tr>
<td>The Compulsory Medd</td>
<td>المد اللازم</td>
</tr>
<tr>
<td>The Compulsory Medd in a word</td>
<td>المد اللازم الكلمي</td>
</tr>
<tr>
<td>The Compulsory Medd in a letter</td>
<td>المد اللازم الحربي</td>
</tr>
<tr>
<td>The Stronger of the Two Reasons</td>
<td>أقوى السببين</td>
</tr>
<tr>
<td>The Medd Chart</td>
<td>81</td>
</tr>
</tbody>
</table>

### Chapter Eight: How letters are formed

<table>
<thead>
<tr>
<th>كيفية حدوت الحروف</th>
</tr>
</thead>
<tbody>
<tr>
<td>84</td>
</tr>
</tbody>
</table>

### Chapter Nine: The Qalqalah Mechanism

<table>
<thead>
<tr>
<th>آلية الفنفالة</th>
</tr>
</thead>
<tbody>
<tr>
<td>87</td>
</tr>
<tr>
<td>Chart comparing the Qalqalah letters to voweled and non-voweled letters</td>
</tr>
<tr>
<td>The Lesser Qalqalah</td>
</tr>
<tr>
<td>The Greater Qalqalah</td>
</tr>
<tr>
<td>91</td>
</tr>
</tbody>
</table>
All praises to Allah, the Lord of the worlds, and peace and salutations to our leader, the Prophet Mohammad, and to his family and companions, and those who follow them in benevolence until the Day of Resurrection. And further:

Undoubtedly, recitation of the Glorious Qur’an is one of the best ways a Muslim can get closer to his Lord, the Exalted and Honored, and since this book was revealed in a clear Arabic tongue, it is necessary that its recitation agrees with the manner transmitted from the Messenger of Allah, 

*peace and salutations upon him*, 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:

```
ومَا أَرْسَلْنَا مِنْ رَسُولِ اللَّهِ إِلَّا بَلْ سَانَ فَقُومَهُ، لَيْسَ بِهِمْ لَهُمُ الْيَدُ ۛ[اِبْرَاهِيمُ:۴]
```

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

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

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

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

Ustatha 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-Samanoodiyy, Egypt, and Ash-Sheikh ‘Aamir As-Sayyid ‘Uthmaan, the head of recitation of Egypt.

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

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

The honorable sheikh teaches correct recitation of the Qur’an through the program “Kayf Naqra’ Al-Qur’an on the Iqra’ satellite channel of television.
بسم الله الرحمن الرحيم

الحمد لله ربي العالمين، والصلاة والسلام على سيدنا محمد ونبئنا اصحابه جميعين،
ومن تبعهم بإحسان إلى يوم الدين، أما بعد:

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

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

ومن فضل الله تعالى علينا في هذا العصر أن لا نكاد نجد شعبًا من الشعوب إلا وقد دخل عدد من أفراده في الإسلام، قلوا أو كثروا، فإذا كان من الواجب علينا نحو إخواننا هؤلاء أن نشرح لهم مبادئ الذين وثابتهم، وما يجب على الفرد المسلم من فرائض.

وكان من جملة هذا الواجب أن نعينهم على قراءة كتاب الله ﷺ وجل قراءة صحيحة، بينبين أحكام تلاوته وما يتعلق بها، وذلك بلغاتهم الأصليّة، عملا بقوله تعالى: {وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِينَاتٍ لِّيُبَيِّنَ لَهُمْ لَهُمْ}. (1)

وليس هذا بالامر السهل، فإن يحتاج إلى شخص مجيد لتنالوا القرآن الكريم، عارف بأحكامه، متين للغة العربية ولهجة الأخرى التي يريد ترجمة أحكام التلاوة إليها.

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

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

(1) إبراهيم ٤.
خلاصة القرآن الكريم

الاستاذة كريمة أهل للتأليف في هذا المجال، فقد حفظت القرآن الكريم كله، وأتمنى تلاوته على رواية حفص عن عاصم من طريق الشاطبية، ثم من طريق طهية النشر، وقد أُجرت بذلك كلمة، وهي الآن بصد من تعلُّم القراءات القرآنية، مع العلم أنها أمريكية الأصل والمنشأ، وهذا أفضل الله يُوتّيه من يشاء.

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

وصلى الله على سيدنا ونبيًا محمدًا، وعلى آله وأصحابه أجمعين، والحمد لله رب العالمين.

خادم القرآن الكريم

د. أمين رشدي سويد

جدة: 3/1421

الموافق: 6/7/2000
Introduction

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

"And my success is not but through Allah."

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

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

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

The main sources for this book were: "هداية القاري إلى تحويض كلام البازري" (Hidayah Al-Qaaree ila 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 "نهاية القواعد المقبود في علوم التحويض" (Nihayat Al-Qawl Al-Mufeed fee ظلم At-Tajweed) written by the great scholar, Ash-Sheikh Mohammed Makkee Nasr (الشیخ محمد مکی 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 (اللغز) and its categories.

2. The second chapter consists of the articulation points of the Arabic letters. This chapter includes pictorial representations of the face, tongue, and teeth, to help the student find the correct point of articulation.

3. The third chapter covers the rules of the noon sunnah (السماكة). The rules include: the clearness, the merging, the change, and the hiding.

4. The fourth chapter is that of the non-voweled meem (الميم السماكة) rules: the hiding, the merging, and 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 the non-voweled lam (لام السماكة).

7. The next chapter, the seventh, explains all the different lengthenings (المد الطبيعي وما يلحق به). Included in this chapter is the natural lengthening and what follows it in vowel counts, the medd caused by hamzah, including: the exchange medd, the required attached medd, the separate allowed medd. The medd caused by sukoon is explained, and these include the lengthening with a presented sukoon, the required lengthening in a word, and finally the required lengthening in a letter. An explanation of how to determine which one takes precedence is given.
8. Chapter eight is on sound and speech mechanisms and how differently voweled letters are formed (كيفية حدوت الحروف) (آلية القافلة) .

9. Chapter nine covers the qalqalah mechanism, التفخيم, صفات الحروف (the characteristics of letters), and the heaviness and lightness of letters (وأحكامها المماثلة، المتجانسين، المتناريين، والمتباعدةن). This way of recitation is known as the relationship of letters to each other and their categories such as likeness, closeness, same type, and different types, and their corresponding rules, and how to recite from the rules for hamzat al-wasl).

Part two will cover, insha’ Allah, the qira’a of Al-Bazaaz, reciting the Prophet, صلى الله عليه وسلم, the qira’a of Hafs, صلى الله عليه وسلم, and the qira’a of ‘Aasim, by the way of Al-Imaam Ash-Shatabiyy. This way of recitation 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. Imam Hafs bin Sulaymaan bin Al-Magheerah Al-Bazaaz, رحمه الله تعالى, 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 الحجود, Al-Imaam ‘Aasim died in the year 127 Al-Hijara, رحمه الله تعالى. All of these ways were authentically transmitted from the Prophet, صلى الله عليه وسلم. The way of recitation of Hafs as he learned from his sheikh, ‘Aasim, that has become widespread among the Muslims throughout the world is that made famous by Al-Imaam Ash-Shatabiyy, who died in the year 590 Al-Hijara, رحمه الله تعالى. Al-Imaam Ash-Shatabiyy recorded this way in his famous prose, حير الامام ووجه النهاية في القراءات السبع (Hirz Al-Amaanee wa Wajhu At-Tahaanee fi-Qira’aat as-sab’a), in which he gathered and wrote down the rules of the seven different qira’aat. The rules of recitation of this way are covered in this book. The other authentic ways of Hafs, as learned from his teacher ‘Aasim (تاريق الطبيعة), are known as tareeq at-tayyibah, and are not covered in this book, but mentioned occasionally.
Acknowledgments

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

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

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

Kareema Carol Czerepinski

June 16, 2000، ۱۴۲۱ ربيع أول
إسناد الإمام حفص إلى رسول الله ﷺ

ربُّ الْعَزَّةِ تَبَارَكَ وَتَعَالَى

جبريل عليه السلام

رسول الله ﷺ

<table>
<thead>
<tr>
<th>عبد الله بن مسعود الهذلي (ت 32 هـ)</th>
<th>عثمان بن عفان الفرشي (ت 35 هـ)</th>
<th>علي بن أبي طالب الفرشي الهاشمي (ت 40 هـ)</th>
<th>عثمان بن عفان الفرشي (ت 45 هـ)</th>
<th>زيد بن ثابت الأنصاري (ت 35 هـ)</th>
<th>أبي بن كعب الهذلي (ت 32 هـ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>سعد بن إبليس أبو عمرو الشيباني (ت 96 هـ)</td>
<td>نُور بن حبيب أبو مريم الأسدي (ت 82 هـ)</td>
<td>أبو عبد الرحمن السلمي</td>
<td>عبد الله بن حبيب (ت 74 هـ)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

عاصم

ابن أبي النجود، أبو بكر الكوفي (ت 127 هـ)

حفص

ابن سليمان بن المغيرة الأسدي الكوفي (90 – 180 هـ)
<table>
<thead>
<tr>
<th>اسم</th>
<th>رمز</th>
</tr>
</thead>
<tbody>
<tr>
<td>أبى بن كعب</td>
<td>30</td>
</tr>
<tr>
<td>عبد الله بن حبيب السلمي</td>
<td>29</td>
</tr>
<tr>
<td>عاصم بن أبي الوليد</td>
<td>28</td>
</tr>
<tr>
<td>حفصة بنت سليمان البارز</td>
<td>27</td>
</tr>
<tr>
<td>فوائد الصحابيون</td>
<td>26</td>
</tr>
<tr>
<td>أحمد بن سهل الأنصاري</td>
<td>25</td>
</tr>
<tr>
<td>علي بن محمد الباهامي</td>
<td>24</td>
</tr>
<tr>
<td>طاهر بن غلدون</td>
<td>23</td>
</tr>
<tr>
<td>أبو عمر عثمان بن سعيد الداني</td>
<td>22</td>
</tr>
<tr>
<td>سليمان بن نجاح</td>
<td>21</td>
</tr>
<tr>
<td>علي بن هذيل</td>
<td>20</td>
</tr>
<tr>
<td>القاسم بن ثوري الشافعي</td>
<td>19</td>
</tr>
<tr>
<td>علي بن شғاج</td>
<td>18</td>
</tr>
<tr>
<td>محمد بن أحمد الصاغر</td>
<td>17</td>
</tr>
<tr>
<td>عبد الرحمن بن أحمد الجدادي</td>
<td>16</td>
</tr>
<tr>
<td>محمد بن الجريري</td>
<td>15</td>
</tr>
<tr>
<td>أحمد بن عبد القادر المبولي</td>
<td>14</td>
</tr>
<tr>
<td>محمد بن إبراهيم السعدسي</td>
<td>13</td>
</tr>
<tr>
<td>علي بن محمد بن غانم المغسولي</td>
<td>12</td>
</tr>
<tr>
<td>عبد الرحمن بن شحادة اليمني</td>
<td>11</td>
</tr>
<tr>
<td>محمد بن قاسم القديري</td>
<td>10</td>
</tr>
<tr>
<td>أحمد بن رجب البكري</td>
<td>9</td>
</tr>
<tr>
<td>عبد الرحمن بن حسن الأهجري</td>
<td>8</td>
</tr>
<tr>
<td>إبراهيم بن بودي</td>
<td>7</td>
</tr>
<tr>
<td>أحمد بن رمضان العظيمي الحسني</td>
<td>6</td>
</tr>
<tr>
<td>أحمد الدفعي الحموي</td>
<td>5</td>
</tr>
<tr>
<td>محمد سليم الرفاعي الحموي</td>
<td>4</td>
</tr>
<tr>
<td>عبد العزيز عيون السعد</td>
<td>3</td>
</tr>
<tr>
<td>راحب محمد مفيد شققي</td>
<td>2</td>
</tr>
<tr>
<td>كرامة كارول سرينيسك</td>
<td>1</td>
</tr>
</tbody>
</table>

إسناد المؤلفة بالقرآن الكريم برواية حفوص من طرق الشافعيّة.
There are a few markings in the copies of the Qur'an that need to be understood by the student of the Qur'an.

<table>
<thead>
<tr>
<th></th>
<th>The first one is called, the round zero (الصفر المُستطيِّب) and it is sometimes found over the following three letters, الألف، الواو، والباء (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:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>لفِنَّ أَنَاَ حَيْبِرُ وَتَّنْهُ:َ لَكِنَّا هُوَ أَللَّهُ رَبُّيَ</td>
</tr>
<tr>
<td></td>
<td>The second marking to be noted is referred to as the standing oblong zero (الصفر المستطيل الفاصل). This marking is found on some أَلْف (alif) that are at the end of a word, and the following word starts with a vowel. When we see this marking we read the alif when stopping on this word, but eliminate the alif in pronunciation when continuing reading, joining the word with the next word, but without the alif. The following are examples of this:</td>
</tr>
<tr>
<td></td>
<td>فَقَالَ أَنَاَ حَيْبِرُ وَتَّنْهُ:َ لَكِنَّا هُوَ أَللَّهُ رَبُّيَ</td>
</tr>
<tr>
<td></td>
<td>The third mark that is important to know is that of a سُكُون (sukoon). This marking is that of the head part of the letter حاء, without the normal dot on it. The reason for this symbol is that it originates from the word &quot;خفيف&quot; (light), which starts with a &quot;خ&quot;. This mark is found when there is no vowel on a letter, and it is pronounced clearly. Such as in:</td>
</tr>
<tr>
<td></td>
<td>فَقَدْ سَمِعَ:َ مِنْ حَوْفِهِ:َ وَحَضْنُمِ.</td>
</tr>
</tbody>
</table>

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: the small ل (alif), لاء, الواو, والون. 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 الالف الخنجية or dagger alif) between the ل and the نون. There is no vowel corresponding to this letter.

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

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

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

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

مقدمة لتجويد القرآن

Introduction to tajweed of the Qur’an
Introduction to Tajweed of the Qur'an

Manners when reading the Qur'an

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

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

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

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

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

The symbol in most copies of the Qur'an for an 'aayah of prostration is: ♡
Introduction to tajweed of the Qur'an

Seeking refuge and Saying the “basmalah”

الاستعاذة و البسمة

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

أَعْوذُ بِاللَّهِ مِنَ الشَّيَاطِينِ الرَّجِيمِ

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

فَإِذَةَ قُرِّئَتْ الْقُرْآنَ فَاستَعِذْ بِاللَّهِ مِنَ الشَّيَاطِينِ الرَّجِيمِ

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

1- If the reader is reciting silently or alone, he should seek refuge silently.

2- If one is about to pray, seeking refuge is also done silently.

3- If one is reading aloud, and others are present that will hear the recitation, the seeking of refuge is done out loud.

4- If the reading is done by turns (as in a classroom situation), the first reader seeks refuge out loud and the rest do it silently.

5- If the reading is cut off by coughing, sneezing, or by talk referring to the reading or meaning of the verses, then there is no need for repeating the seeking of refuge.

6- If the reading is cut off by work or normal conversation, or by eating, then the seeking of refuge should be repeated before beginning to read the Qur'an again.
Introduction to tajweed of the Qur'an

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

\[ بِسْمِ اللَّهِ أَرْحَمْنَآ إِلَيْهِمَّ \]

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

Ways of Seeking refuge with the basmalah and with the surah

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

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

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

3. وصلُ السُّمَتْلَةَ بالسُورة (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 الاستِعاءة بالسُّمَتْلَة* (Joining seeking refuge with the basmalah). This means the seeking of refuge and the basmalah are joined with one breath, then the reader stops then starts the surah.
Introduction to tajweed of the Qur'an

1. Introduction

البسملة بين السورتين

Hafs (the Qur'an reader whose way of reading we are studying) always read the basmalah between two surahs (سورة) 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. (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. (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 بأول السورة In this way the reader finishes the last verse of the surah, stops and takes a breath, then reads the basmalah joining it (with the corresponding vowels) in the same breath with the beginning of the next surah. As in:

4. 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

1. التحقيق 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 (الفتحات والترقيم) as required by the tajweed rules. This is the best level of reading.

2. الحذر 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. التمايز It is reading at a level between the two above levels, while preserving and observing the rules 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 characteristics that never leave it. The dues of the letters are it presented characteristics that are present in it some of the time, and not present at other times. i.e. the idgham.

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

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

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

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

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

7 Its precept Knowledge of tajweed is (fardh kifayaah), meaning some of the Muslim community must know it, and its application is (fardh 'ain), required by all Muslims (men and women) who have the complete Qur'an or part of it memorized, even if only one surah.

8 Reasons for its rules: Guarding the Glorious Qur'an and preserving it from distortion. The Arabs mixed with non-Arabs after the spread of Islam, and the Muslims feared that the Arab tongue would become corrupted with this intermixing. It then became mandatory for rules to be put down that would preserve the Quranic reading from mistakes, and guarantee the reader of the Qur'an integrity of pronunciation.

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

1- Knowledge of the articulation points of the letters

2- Knowledge of the characteristics of the letters

3- Knowledge of what rules change in the letters due to the order of letters

4- Exercising the tongue and a lot of repetition.
It is defined as a mistake and deviation from correctness when reading.

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

1. **(Obvious and clear mistakes)**

It is a mistake that occurs in the pronunciation that affects the accuracy of the reading, even if the mistake occurs in the meaning or not. This type of mistake occurs in the make up of the word or in the letters, i.e. the reader pronounces. The mistake can also occur in the vowels where one vowel is read as a completely different one, for example: Changing a dhammah to a fat-h or kasrah, or changing the fat-h to kasrah, or a kasrah to fat-h.

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

2. **Obscured and hidden mistakes**

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

This type of mistake has two divisions

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

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

The Articulation Points of the letters
Articulation points of letters

GENERAL DEFINITIONS:

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

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

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.

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

1. Say the letter without any vowel sound (with a sukoon) or say the letter with a shaddah, which is a better way than just a sukoon; the first saakin, the second with the vowel that occurs with the shaddah. The symbol of the shaddah (شدة) is: ظ

2. Precede the non-voweled letter with a hamzah with any vowel sound you choose on the hamzah.

3. We then pronounce the letter and hear the sound, when the sound is cut off that is the articulation point.
The scholars laid out five major areas that have within them the different articulation points, which are a total of 17. The five major areas are:

1. **The empty space in the mouth and throat**
   - Has in it one articulation point for the three lengthened letters.

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

3. **The Tongue (اللسان):** It has ten articulation points for eighteen letters.

4. **The Two Lips (الشِفَان):** They have two articulation points for four letters.

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

### Areas of Articulation
Articulation points of letters

The empty space in the throat and mouth

The empty space in the throat and mouth 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.
- The wow with a sukoon preceded by a letter with a dhammah.
- The ya’ with a sukoon preceded by a letter with a kasrah.

These three medd letters do not have a specific space that they finish at like all the other letters do, instead these letters finish with the stopping of the sound. Sheikh Al-Jazaree indicated this in his work known in short as الجزيرة, the full name is:

منطومة المقدمة فيما يحب على قارئ القرآن أن يعلمه

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

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

The Throat

There is in the throat three articulation points for six letters. These three areas are:

1. **أقصى الحلق** (The deepest part of the throat, meaning farthest from the mouth and closest to the chest. From here two letters are articulated: ح، هاء.)

2. **وسط الحلق** (The middle of the throat is where two other letters emerge خ، ج، خاء، غاء.)

3. **أدنى الحلق** (The closest part of the throat, meaning closest to the mouth. From here two letters خ، خاء emerge. Sheikh Al-Jazaree referred to the throat letters in his work: منطومة: المقدمة فيما يتجلى على قارئ القرآن أن يعلمه."

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

The Tongue

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

1. **أقصى اللسان** (Deepest part of the tongue)

2. **وسط اللسان** (Middle of the tongue)

3. **خالة اللسان** (The edge (side) of the tongue)

4. **طرف اللسان** (Tip of the tongue)
Articulation points of letters

<table>
<thead>
<tr>
<th>Deepest part of tongue</th>
<th>أقصى اللسان</th>
</tr>
</thead>
</table>

**كاف**

نخرج من أقصى اللسان مع ما يحاذيه من الحنك الأعلى من المنطقة القاسية.

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

**كاف**

نخرج من أقصى اللسان مع ما يحاذيه من الحنك الأعلى من المنطقة القاسية. تحت مخرج الكاف قليلاً، وله من قريب إلى معدم الفم وابعد عن الحنك من الكاف.

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

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

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

32
Three letters are articulated from here, they are:

- جَمِيعُ وَالْسَّمَّىٰ وَأَيْنَاءٌ عَيْنِ المِّلْدِيَة

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 "الْحُرُوفُ الْشَّمْرِيَّة" 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, (الْأَنْتَابَاتُ) are four in total, two on top and two on the bottom. The singular form of this word in Arabic is نَّبَاتُ and the plural form is نَّبَاتَ. When there is a reference to two of the incisors (almost always referring to the two top incisors), the Arabic word is نَّبَاتٌ. The Arabic word for upper is عَلَى, or when the reference is concerning two upper teeth the Arabic word is "عَلَّوْتَنِين". The lateral incisors, or الرَّوْابِعَاتُ are also four in number, two on top, and two on the bottom. The canines are referred to as الأَنْبَابُ in Arabic, and the same number of نَابَ (the plural of نَاب) exist on the top and bottom.
set of teeth. The ، or pre-molars follow the same pattern, two on top and two on the bottom. الطواحم ، 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 التواعد (this word is the plural of ناخد), are four in number, for those who have wisdom teeth.

**The side or edge of the tongue**

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

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.

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.

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

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

Sheik Al-Jazaree said the following about this letter’s articulation point:
Articulation points of letters

Tip of the tongue

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

The articulation point is from the tip of the tongue with the top of the tip, close to the articulation point of the نون, and what lies opposite to it of the gums of the two top front incisors. We can see then, that the راء and the نون share the same articulation point with the exception that the راء uses the top of the tip of the tongue with the tip, whereas the نون only uses the tip. The letters -اللام–النون–الراء are grouped together and called دقيق اللسان (the tip of the tongue). They are called this because they are emitted from erroneously the lam (the tip of the tongue). Sheikh Al-Jazaree said of the نون و الراء:

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 ن is close to it [meaning close to the noon] it uses the top [meaning the top of the tip, with the tip].
Articulation points of letters

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 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 tongue from it [tip of the tongue from the top side] and the upper incisors.

The 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 due to their emerging from the tip of the tongue. The Jazariyya refers to these letters in the following way:

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

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 because their articulation point is somewhat close to the gums. Sheikh Al-Jazaree in his work known as said the following about these letters:

The two lips

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

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.

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

It is the hole in the nose that continues back towards inside the mouth. This is the place where the ُغَنْثَةَ 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 ُغَنْثَةُ 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 ُغَنْثَةُ is a characteristic, not a letter. The ghunnah is a characteristic of ُنَّوْنَ and ُمَايَمَ that is especially prevalent when they have a shaddah on them. It is also very noticeable on ُنَّوْنَ and ُقَوْنَينَ when there is an إِخْفَاءُ or إِفْلَابُ and on the meem when there is إِخْفَاءُ. Sheikh Al-Jazaree said:

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

The Noon sakinah and Tanween rules
Noon Saakinah and Tanween Rules

Definition of noon saakinah

The noon saakinah is a noon (تاء) free from any vowel (تاء). 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 only at the end of the word. The noon saakinah can have a sukoon on it, as in: مَتَّهَا or can be written with no vowel on it, as in: عُن

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

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

1. الإظهار
2. الإذعام
3. الفعل
4. الإخفاء
Noon Saakinah and Tanween Rules

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:

- Alhamza
- Walhah
- Alain
- Alghin
- Alhale

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

Examples:

- من أي شيء حلفته ؟ [العاص: 2] [عيس: 18] خلق الإنسان من علق [العاقل: 2]
- وَلَمْ يُعْلَى لَنْحَوْ عَدُمَ أَحَدٌ [الإخلاص: 4]

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

Example:
Noon Saakinah and Tanween Rules

Its language definition: insertion, merging

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 “بُرْمُون” (بيمو)، 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 إدْخَام rule for the noon saakinah and tanween can only take place between two words and not within one word.

The إدْخَام 에 further divides into two groups: 1. إدْخَام بِغْرِ حَدَّةٍ 2. إدْخَام بِغْرُهُ. Each of these two sub-groups will now be described.

There are four letters that make up this sub-group of "بُرْمُون"; they are the letters that make up the word "بُرْمُون". 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 إدْخَام 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:

قُلْتُ بَروَضٌ وَحِجْقُهُ [التّاّرِعاتٍ: ۸]
لاَ يَنْسَمِعُونَ فِيهَا لَعْنَةٌ وَلَا كَذَّبُوا [البَرْرُ: ۸۵]
أَلْمُ نَخَلَفْكُمْ مِنْ مَآءٍ مُّسَنَّى [الْمُرْسَالَاتِ: ۱۰]
تُبَنِّى بِدَا أَبِي لَهُمْ وَدَبْ [السَّدِّ: ۱]

Exceptions:

If a noon saakinah is followed by one of the إدْخَام letters within one word there is no إدْخَام، instead we say the noon clearly, in this case it is called إطْهَار مُطْلَق (absolute). It is called this because it is only from the إطْهَار الحَلْمِي category previously described, nor of any of the other إطْهَار categories that will be discussed later. The occurrence of noon saakinah followed by one of the letters of the group "بِسْمَ " in the same word occurs in only four words in the Qur'an, always with the noon saakinah being followed by either a وَاَو or a ياء. The four words are as follows:
The reason for إغْمَام إِطْهَار in these cases is that if the إغْمَام rule was applied, the true meaning of the word would be confusing to understand.

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

Here, the lack of إغْمَام occurs when we read the letter سين and نون in continuum with the next letter, which is a واو. It is to be noted that the letter نون ends with a noon saakinah, as does the letter سين, and that is what is being referred to here. خُفْصُ, 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 إغْمَام when joining the noon and سين with the next word. These letters can also be read by stopping on the noon saakinah, taking a breath, then reading the wow in the normal way.

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

Examples of إغْمَام بغير غُنْة

An exception of the إغْمَام rule is made by حفظ من عاصم من طريق الشاطبية in surah Al-Qiyamah verse 27, due to a سكت (stop without taking a breath), between the noon saakinah and راء, in the ‘aayah: 

Here we read: 

سكت, then stop for a short time without taking a breath then read: راء. The سكت is what prevents the إغْمَام from taking place, since it prevents the noon and راء from meeting.

The scholars are in agreement that when a لام or راء merge with a لام or راء, the إغْمَام (merge) is complete. This means that there is nothing left of the لام or راء. Most scholars agree that when لام or راء merge with a نون or a بيم that this also is إغْمَام كَامِل (complete merging). The complete merging is denoted by the شدة (shaddah) on the letter that is being merged into (madfadم بيم), in this case the لام، or بيم، راء، لام. There is agreement among the scholars also that when
a merge with a or or, that this is (incomplete merging). The merging is not complete because there is a left over from the and the and do not have a in their characteristics, whereas the does. This is the reason you do not see a over the and in the majority of printings of the Qur’an, when there is .
Noon Saakinah and Tanween Rules

القلب (الإقلاب)

Its linguistic definition: *Change* تغيّرة في اللغة: التحویل

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

حروفه: لَّهُ خَرَفٌ وَاحِدٌ هُوَ خَرْفُ الْيَاء

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:

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

1. Changing the noon saakinah or tanween into a meem so that no trace of the noon saakinah or the tanween is left.
2. Hiding this meem by closing lips on meem and then separating with مَبَاء.
3. Observing a ghunnah while hiding the meem. إظهار الغنْنَةَ مَعَ الإَحْفَازِ. This ghunnah is a characteristic of the hidden meem and has nothing to do with neither the noon saakinah nor the tanween.
Noon Saakinah and Tanween Rules

Its linguistic definition: hiding, concealment

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

Its letters are fifteen in number.

The rest of the Arabic alphabet when taking out the letters of the الإِضْحَامٍ and إِدْخَامٍ.

These letters are then:

| ب | ت | ق | ض | ط | ظ | س | ص | ض | ط | ظ |

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 "إِحْفَاءٍ حَقِيقَةٍ".

Examples:

- من المُؤمِّنينِ رَجَالٌ صَدَقُوا مَا عَنَّهُمَا أَلَهُ عَلَيْهِمْ [الإخوان: 23]
- إِنَّ الَّذِينَ لَفَيْنَ حَسَنٌ [العصر: 2] سُبْحَانَ ذَاتِ لَهِمْ [المسد: 3]
- من شَرَّ ما خَلَقَ [القلقل: 2]

Important comments:
The noon saakinah, when it is in the إِحْفَاءٍ حَقِيقَةٍ state, and there is a ضمة (dhammah) on the letter preceding it, should be pronounced with the full dhammah, but not given more timing than usual. This means that the dhammah should be of normal proportion, and not so long that it becomes a تاء. This mistake is sometimes prevalent in the word كَثْنَم. The same mistake should be avoided when the letter before the hidden noon has a kasra (kasrah), such as in the word مَنْكُمْ. Another mistake in saying the إِحْفَاءٍ is letting the tongue adhere to the two top incisors when saying the إِحْفَاءٍ. When this mistake is made, the listener hears a clear noon "ُغُنْنَةٍ" with a ghunnah, instead of a hidden one. The tongue should be a small distance from the two top incisors when hiding the noon, followed by a دال or تاء. To say the إِحْفَاءٍ correctly, the tongue should be close, but not at, the articulation point of the letter causing the إِحْفَاءٍ.
Changes in the writing of the tanween with different rules

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

\[
\text{صُفِّفُوا أَحَدَّهُمَّ » سُؤَا أَخْلِيِّمَهُ } \]

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 و إخفاء rule:

\[
\text{رَزُّقُوا لَكُمُّ » رَبُّمُ نَحَّا } \]

\[
\text{نَارَأَ فَلَمَّا » شَيْءُ قَدِيرٌ } \]

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

\[
\text{يآضَعَتُمَا بِآلَّتَناَّ } \]

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

أحكام الميم الساكنة

The Meem Sakinah Rules
The definition of the meem saakinah: It is a meem free from any vowel, and which has a fixed sukoon when continuing reading and when stopping. This excludes the meem that was originally without a vowel, but obtained one because the next letter also had a sukoon. In the Arabic language it is not allowed to have two non-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 خ ر ف م د (a lengthened alif, wow, or ya’), the lengthening is shortened so that what remains is a letter with a vowel. Excluded from the meem saakinah rules is the meem at the end of the word that has a vowel, but obtains a sukoon because we are stopping on it. We only stop with a sukoon when reading Arabic, never with a vowel. The meem saakinah (The meem saakinah) can be in the middle of a word or at the end of a word.

It can be in a (noun) or a (verb) or a particle (the plural meem). A meem saakinah at the end of a word can sometimes, but not always indicate a plural, such as the possessive “their” or “your” or “them”, such as لُكُم which means, for you plural, or لُهُم, which means, “they have”.

The meem saakinah has three possible rules:

1. الإخفاء الشفوى
2. الإدغام الصغير
3. الإظهار الشفوى.
Its linguistic definition: hidden

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

Its letters: It has one letter which is the باء

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

Examples:

إذاْ كَذَبْتَ فَأَزْعَجْتَ لِنَفْسِكَ (العاديات: 11)

ِتَرَى مَهْمِهِ بِحِجْارَةٍ مِنْ سِجْيلٍ (النفل: 4)
Meem Saakinah Rules

Its language definition: Insertion

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

Its letter is one: the meem

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

This is called because the meem saakinah is inserted into the meem with a vowel. مِثلّن refers to the fact that the letter merging and the letter being merged into are the same letter in articulation points and characteristics.

It is called because the first letter of the word is saakinah, and the second has a vowel. غَنَة indicates that there is a ghunnah accompanying the word.

Examples:

"أَلْصَةٌ " [العَرْفَة: 1] "الْمَعَ " [العَرْفَة: 1441]
"وَلَكِمْ مَا كَسَبْتُمُ " [العَرْفَة: 1449]
"سَمَّىَ بْنِ فِنْكَةٍ قَلِيلَةٍ عَلَيْتُ فِنْكَةٍ صَعِيدَةٍ " [بَيَارَنِ اللَّهِ] [العَرْفَة: 1449]
Meem Saakinah Rules

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 إِحْفَاءٍ إِنْ وَ مُهَا، 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:

أَحْمَدَ لَهُ رَبُّ الْعَالَمِينَ
[الفاطمة: 2]

خَذَ مِنِّ اللّهِ مَصِيدًا
[البقرة: 3]

Within two words

وَأَرْسَلْ عَلَيْهِمْ طِيْرًا أَبايِلَ
[الفصل: 3]

لَكُمْ دِينَكُمْ وَلِيَ دِينِي
[الكافرون: 1]

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

الفئة

The ghunnah
The Ghunnah

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.

Ranks of the ghunnah

There are four levels of the ghunnah:

1. أكمل - Most complete ghunnah: This is the longest ghunnah. The noon mushaddadah (noon mushaddadah) and meem mushaddadah (meem mushaddadah) fall into this category, as well as when there is an إدغام بفتحة. This means when there is a noon saakinah or tanween (noon saakinah or tanween) followed by one of the letters in the "ي" group, or when there is a ّ or a م the ghunnah that results from this إدغام is given its most complete timing.

2. كاملة - Complete ghunnah: This is the second longest ghunnah. The noon saakinah and meem saakinah that are said with إظهار (the noon saakinah and meem saakinah that are said with إظهار ) fall into this category.

3. ناقصة - Incomplete ghunnah: This ghunnah is shorter in timing than the complete ghunnah and meem saakinah that are said with إظهار (the noon saakinah and meem saakinah that are said with إظهار ).
Most incomplete ghunnah: This is the shortest ghunnah of all. The noon and meem with vowels fall into this category.

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

To say the ghunnah with complete technique, it is necessary that the (heaviness or lightness) of the letter that follows the a is observed during the . If the noon saakinah or tanween is followed by one of these letters: (or be heavy). This will be the same rank of which the next letter will have depending on its vowel, and whether or not there is an alif after it. The concept of and the ranks of will be covered in level 2 of tajweed.
Chapter Six

أحكام اللام الساكنة

The Lam Sakinah Rules
The lam saakinah in the Glorious Qur'an are of five categories:

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

Lam of the Definite Article لام التعريف

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

There are two possibilities in the لام التعريف rules:

1. الإظهار
2. الإدعام
Lam Saakinah Rules

إنكار

If the lam precedes a noun beginning with any of the fourteen letters in the group: 

Lam Saakinah Rules

Examples:

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

Lam الفعل، لام الأمر، لام الاسم، و لام الحرف

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

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

Examples:

إظهار

ورَمِيْتُ عَلَى اللَّهِ فَهُوَ حَسَبَهُ

فَلِهُمَّ

بِبَتْطِعْهُ

Examples:

إدغام

فَلِرَبِّي أَعْلَمُ

فَلْ لَكُمْ

فَلْ كَلَّا

اللهُ وَلَدَ

نَعْمَةً عَنْ عِلَامِهِمْ

[الطقفين: 14]

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

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

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

أحكام المدعو

The Mudood
The Mudood (Lengthenings) المذود

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

Its applied definition: Lengthening the sound with a letter of the medd letters. تعريفه في الاصطلاح: إطالة الصوت بحرف من حروف المذود

The medd letters are in the following three cases:

1-The alif is always in this state, which is an alif sakinah, preceded by a fathah
   - الألْف الساكنة المفتوحة ما قبلها
2-The ya' sakinah preceded by a kasrah
   - الْياء الساكنة المكسورة ما قبلها
3- The wow sakinah preceded by a dhammah
   - الواو الساكنة المضمومة ما قبلها

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

The lean letters حروف اللين:

1-ُ (The wow sakinah preceded by a fathah), such as: أُوْتِيْنَا
2-ِ (The ya’ sakinah preceded by a fathah), such as: بِئْت

The medd is divided into two groups:

1- المذود الأصل
2- المذود الفرعي
The Mudood (Lengthenings)

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 (original) because it is the origin of all مدود (mudood). It is called (natural) because the person with a natural measure will not increase its measure nor decrease it.

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

Included in المد الطبيعي is the group of letters "حِي طَهر", which are letters that start some surahs of the Qur'an. If any one of these letters is at the beginning of a surah, the letter is read with a مد طبيعي. An example of this would be: [طه] (طه: 1). Another example is in the letters pronounced as "ها" and "يا" in the opening verse of surah Maryam:

What Follows the Natural Lengthening Rules

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

1. مد الصلة الصغرى
2. مد المعرض
The Lesser Connecting Medd

It is a medd that comes from هاء the pronoun which is:

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

Exceptions to the مد الصلة rule:

There are only two exceptions to the مد الصلة rule:

Here there is NO medd of the هاء 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.

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

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

Examples:

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

\[\text{ Exception: }\text{Not included in this medd is} \text{ حاء التاء} \text{. This letter is represented in Arabic as:} \text{ ء, or, when linked to the letter before it, it looks like:} \text{ ءاء. This letter occurs on the end of nouns, and indicates female gender. This letter is always read as a حاء ساكنة ء when stopping on the word, and is always read as a تاء ء in the case of continuing. The written vowel accompanying the تاء ء is read with the تاء upon reading it in continuum with the word that follows it. When a noun with a حاء التاء} \text{ has a tanween with a fath on the tanween, the word should be stopped on with a حاء ساكنة} \text{ and there is no lengthening. This is found in such words as:} \]
The Mudood (Lengthenings)

**Secondary Medd (المد الفرعي)**

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

**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 **med الفرعي** is divided into two groups:

1.调解 (The medd due to hamzah)
2.调解 (The medd due to sukoon).

调解 is sub-divided into four groups:

1.调解 (调解 due to hamzah)
2.调解 (调解 due to sukoon)
3.调解 (调解 due to sukoon)
4.调解 (调解 due to sukoon)

调解 sub-divides into three types:

1.调解 (调解 due to sukoon)
2.调解 (调解 due to sukoon)
3.调解 (调解 due to sukoon)
The exchange medd

 мед البديل

Its definition: The letter hamzah precedes the medd letter.

Examples:

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

أُرُوِيْ عْمَان "أَبَادَم"  الذي

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، and if the first hamzah has a hamma the second changes into a د. 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 ۶-۴-۲. We therefore lengthen this medd two counts, as long as a hamzah does not follow it. If a hamzah follows it, we determine the lengthening according to the أقوى السببين rule, which will be explained later.

The мед البديل has four states:

1. ما ثبت وصلاً ورفعاً - That which is observed when continuing and when stopping. Such as

ءَامَنَ "أَيْمَنَیَّ"  الذي

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

ثُلُبَ الْجِبَّاءَانَ "ثَلُبَةَ الْجِبَّاءَانَ"  الذي

When stopping on these two examples, there is أقوى السببين which overtakes theмед البديل due to the fact that there is a hamzah before the حرف للسكون .

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

As in:  "أَبَاهُمَّ وَأَبَاهُمَ"  الذي

4. حرف للسكون due to the fact that there is a hamzah before the حرف للسكون . When we read the word  جَاءَوْ
The Mudood (Lengthenings)

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

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

The Required Attached Medd

المد الواجب المفصل

Its definition: It occurs when a hamzah follows a medd letter in the same word. It is called واجب because all readers agree that this medd is required. It is called مفصل due to the attachment of the medd letter and the hamzah to the same word.

Its rule: It is lengthened four or five vowel counts. The four count lengthening is also called التوسع. The five count lengthening is also called فوقي التوسع.

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 الإشاع). The reader who lengthens this medd six counts when stopping on the hamzah, considers this المد الواجب للسكون. This medd will be explained shortly, and the concept of two different medd at the same time will be discussed in the أقوى السبيبين section.

Examples:

Examples with the hamzah as the last letter of the word

Examples:
The Separate Allowed Lengthening

المد الجائز المفصل

Definition: It occurs when a medd letter is the last letter of the word, and the hamzah is the first letter of the next word. It is called جائز because of the possibility of a short count, and its lengthening with some readers. It is called مفصل (separate) due to the separation of the medd letter and hamzah, meaning they are in separate words, but next to each other.

Its rule: Its shortening is allowed (two vowel counts) and its lengthening is of the measure of four or five vowel counts. The way we read(خُفِقَ عَنْ عَاصِمِ مِنْ طَرِيقِ الشاشِطِي) 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 with مد طبيعي since the hamzah in the next word is the reason for lengthening to four or five counts, and the reason is no longer present.

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

IMPORTANT NOTICE: The المد الجائز المفصل 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.

The Greater Connecting Lengthening

مَدِ الصلبة الكبيرة

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

Examples:
The Mudood (Lengthenings)

Lengthening Caused by Sukoon

The Lengthening with a Presented Sukoon

<table>
<thead>
<tr>
<th>تعريفه: هو أن يأتي بعد خ蓍 السنة متحركاً بأية حركة كانت حال الوصل ثم نقف عليه هذا الحرف بالسكون العاضر</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
</tr>
<tr>
<td>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, أقوى السببين (see أقوى السببين)</td>
</tr>
</tbody>
</table>

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 the المطيري. |

Examples:

\[ فَلَأَعْمَدُ بِرَبِّ الْأَلَّامِ... \]

The Soft Lengthening

<table>
<thead>
<tr>
<th>تعريفه: هو أن يأتي الوؤاو أو الياء اللّينياني (أي الساكنان المفتوح ما قبلهما) قبل الحرف الأخير في الكلمة، ثم نقف على الحرف الأخير بالسكون العاضر</th>
</tr>
</thead>
<tbody>
<tr>
<td>Its Definition: It occurs when a “leen” letter (اء or ياء with a sukoon, preceded by a letter with a fathah) is followed by one letter only in the same word and we stop on the word with a presented sukoon.</td>
</tr>
</tbody>
</table>

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

Examples:

\[ لا يَلْنِفْ ضَرْيَّشَهُ... \]
The difference between مد اللبن and ماذ العارض للسكون

<table>
<thead>
<tr>
<th>Its letters</th>
<th>The three medd letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two letters only</td>
<td></td>
</tr>
<tr>
<td>the باء and</td>
<td></td>
</tr>
<tr>
<td>واللألف</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Types of letters</th>
<th>&quot;Leen&quot; letters:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماذ: مكافح ما قبلها</td>
<td></td>
</tr>
<tr>
<td>بالباء</td>
<td></td>
</tr>
<tr>
<td>واللألف مكسور مل قبلها</td>
<td></td>
</tr>
<tr>
<td>واللألف مكسوم ما قبلها</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Its state when continuing</th>
<th>&quot;مد &quot; مابا ما&quot; Shorter than the natural medd (الطفيعي)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The medd letters are</td>
<td>The medd letters are lengthened two counts, the</td>
</tr>
<tr>
<td>lengthened two counts,</td>
<td>natural measure of the letter</td>
</tr>
<tr>
<td>the natural medd (الطفيعي)</td>
<td></td>
</tr>
</tbody>
</table>

If two medd of same lengths but of different types are in one phrase, there will be one of them stronger than the other. If the weaker medd precedes the stronger medd 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 precedes the weaker medd, the weaker medd then must be equal in length to the stronger one, or less in length than the stronger. Ash-Sheikh Mohammed Nasr quoted the following stanzas when discussing this in his book on tajweed: 

The following stanzas state the rule to be followed if ماذ العارض للسكون precedes ماذ اللبن in a phrase:

And all who make six counts for those like the اللين

And who observes shortening then he should shorten

And who lengthens middle way (four counts) he can make it (the lean medd)

middle (length) or short
The Mudood (Lengthenings)

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

The two phrases in this one verse end with a stop indicated by the letter (٤) above the last word. The first phrase ends with the word الفتَالٌ, which we stop on with the مَدَّ العَرَض للسَّكَن. The second phrase ends with the word بتَأْثِبُهَا اللَّهُ, which we stop on with مَدَّ اللَّٰن. The short stanzas above stated that if we stop on مَدَّ العَرَض للسَّكَن with six vowel counts, we can then stop on مَدَّ اللَّٰن two, four, or six vowel counts. This is due to the fact that مَدَّ العَرَض للسَّكَن is stronger than مَدَّ اللَّٰن. If we stop on مَدَّ العَرَض للسَّكَن with four vowel counts, then we can stop on مَدَّ اللَّٰن with two or four vowel counts. If we stop on مَدَّ العَرَض للسَّكَن with two vowel counts, we can only stop on مَدَّ اللَّٰن (لللَّٰن) cannot surpass the stronger of the two مَدَّ (عَرَض للسَّكَن) in counts.

When the مَدَّ precedes مَدَّ in a phrase, the length of the مَدَّ العَرَض للسَّكَن determines our choices, or lack of them, in lengthening مَدَّ العَرَض للسَّكَن. 

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

لا تَحْرِى بِنُحُورٍ اللَّٰتِينَ
وَإِنَّا نَمَّدُهَا مَنْفُّهَا.

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

وَكُلُّ مِنْ فَصُّرْتُ حَزَفَ اللَّٰتِينَ
وَإِنَّ لَوُسُّطُهُ فُوْسِطُ أَشْعَٰٰٰٰ.

Then three run in the likeness of (لللَّٰن)

And if it is middle (مَدَّ اللَّٰن) then make it (اللَّٰن العَرَض للسَّكَن) middle (4) or long (6)

And if you lengthen it (six counts مَدَّ اللَّٰن العَرَض للسَّكَن) similarly

In summary, مَدَّ العَرَض للسَّكَن must be equal to, or longer than مَدَّ اللَّٰن. The opposite is true for مَدَّ اللَّٰن: it must be equal to, or shorter in length than مَدَّ العَرَض للسَّكَن. The following part of a verse is an example of مَدَّ العَرَض للسَّكَن preceding مَدَّ اللَّٰن.

メディア: اذ يَلْكُ الْصَّرْحُبُ لَا رَيْبٌ فِيهِ هَدَى لِلْمُتَّقِينِ (المَبِرَّة: ٢٠)

In this verse, if we stop on the word رَيْبٌ, we stop on مَدَّ اللَّٰن. The last word of this verse is مَدَّ العَرَض للسَّكَن; when we stop on this word, we stop with مَدَّ الْمُتَّقِين. Here, we apply the above rule, which states that whatever length of medd we stop on as far as مَدَّ اللَّٰن, we must equal that or increase that length when we stop on مَدَّ العَرَض للسَّكَن.
The Compulsory Medd

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: The mud al-lazām is divided into two groups:

1. al-lazām al-kulliy
2. al-lazām al-hurūbī

Each of these two divisions is further divided into two more divisions. We therefore, have four divisions of the mud al-lazām.

1. al-lazām al-kulliy al-muštqīl
2. al-lazām al-kulliy al-muhtafī
3. al-lazām al-hurūbī al-muštqīl
4. al-lazām al-hurūbī al-muhtafī
The Mudood (Lengthenings)

The Compulsory Heavy Lengthening in a Word

Tell me: Is it when, X: The letter مَدَّ with sukoon coming after a medd letter in a word. The word heavy مُبْلَغ 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 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 كم due to the fact that the medd letter is in one word.

Examples:

\[\text{\textbf{The Compulsory Light Lengthening in a Word}}\]

Tell me: What is it when, X: The letter مَدَّ with sukoon coming after a medd letter in a word. The word مَخْفَف means not merged. This refers to the letter with the sukoon that follows the medd letter.

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

Its measure: 6 vowel counts

\[\text{\textbf{Its Definition: It occurs when an original sukoon that is not merged (no shaddah on it), follows a medd letter in a word.}}\]

\[\text{\textbf{Its Definition: It is when an original sukoon (the letter has a shaddah on it) comes after a medd letter in a word.}}\]
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: "الله يَعْمِرُ مَقَاطِعَهُ مَسْرُ " These letters are divided into four groups.

1- That which has no medd at all: This refers to the الرَّبَّ 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: "الَّذِينَ حَرَّبُونَ قَاطِعَاتِهِ مَسْرُ " meaning the letters are recited as باللَّهِ 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 مُثَبَّت.

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: "سَنُصْفُ لُكْمَ " All are lengthened six counts.

The letters of the group المَلِكَةُ are categorized into to two groups: المَلِكَةُ and المَلِكَةُ المُتَلَفْ (مُدْغَم). The category that the letter falls into depends on whether it is merged (مُدْغَم) into the next letter, or not.

<table>
<thead>
<tr>
<th>مَلِكَةُ حَرَّفَ مُتَلَفَ</th>
<th>مَلِكَةُ حَرَّفَ مُتَلَفَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. The letter when written out consists of three letters</td>
<td></td>
</tr>
<tr>
<td>II. The middle of the three letters is a medd letter</td>
<td></td>
</tr>
<tr>
<td>III. A merged letter follows the medd letter, meaning that the third letter is مُدْغَم with the letter that follows it.</td>
<td></td>
</tr>
</tbody>
</table>

4- The "عين": The العين can be lengthened four or six vowel counts, according to the rules of the way we read, which is the way of: حَبْصَ عَنْ عَامِيمَ مِنْ طَرِيقِ الْمَاطِبَة. This is due to the fact that the العين is a follower of the medd leen in this situation, and not a compulsory medd. The middle letter of العين is not a medd letter.
The Compulsory Light Lengthening in Letters

Its definition: The letters of the group "سنفص لكم" 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 حرف مد or مُحْفَف 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 مُحْفَف letter, it is not merged with what comes next. This is why it is called مُحْفَف. 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 (لَف), the last letter (م) has a sukoon it, and is followed by a راء, which the ميم does not merge into, and therefore it is called مُحْفَف.

The Compulsory Heavy Lengthening in Letters

Its Definition: This type of lengthening occurs when a letter of the "سنفص 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 مُسْقَل (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 ميم. The ميم is then مَد لازم حَرِي مُحْفَف. The ميم does not have its third letter merging with what comes next (there is none after the meem), so it is مَد لازم حَرِي مُحْفَف.

Summary of different medd in the letters that begin some surahs

<table>
<thead>
<tr>
<th>أَلْف</th>
<th>لا مد فيها</th>
<th>No medd</th>
</tr>
</thead>
<tbody>
<tr>
<td>خَبْطُ</td>
<td>مد طبيعي</td>
<td>Two count natural medd</td>
</tr>
<tr>
<td>سَنْفَصُكَم</td>
<td>مد لازم حرفي</td>
<td></td>
</tr>
<tr>
<td>عَنْ</td>
<td>يلحق بمد اللين</td>
<td>Follower of the teen medd</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Four or six vowel counts</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Six vowel counts</td>
</tr>
</tbody>
</table>

78
We learned that the Secondary Lengthening (المد الفرعي) is due to two causes: the medd letter and the sukoon. The medd letter is lengthened due to the sukoon (اللازم والعصار للسكون). The lengthening due to a sukoon is of two kinds: مدة السكون, and the medd letter and the sukoon. The lengthening due to a sukoon (اللازم والعصار للسكون) have various degrees of strength and weakness. The strongest is the medd letter at the end, the second strongest is the medd letter at the beginning, and the next is the medd letter at the middle, and the weakest is the medd letter at the beginning. The following lines of poetry written by Ash-Sheikh Ibrahim Ali Shahaatah reinforce the ranking of the medd letter:

\[
\text{قل أقوى معدود لازم فما أصل فعجار فذر الفصل فبدل}
\]

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:

\[
\text{وسبب مد بما إذا ما وجد فقل أقوى السبيين الفرادا}
\]

Examples:

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

In this example a hamzah precedes a medd letter (ه), so there is a معد. The same medd letter is followed by a hamzah in the same word, so there is also a معد واجب مفصل. Both of these medd share the same medd letter, we then leave the معد and apply مدة واجب مفصل. 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 مدة واجب مفصل four counts, he can stop on this medd four or six vowel counts. Four counts means that it is a medd with two causes.
The Mudood (Lengthenings)

and مد عارض للسكون. Stopping on six vowel counts means stopping on a مد عارض للسكون. If the reader is reading the word مد عارض للسكون five vowel counts, he can stop on this with five or six counts. Stopping on five vowel counts means it is ممد متمصل. It is forbidden to stop on this word considering it مد عارض للسكون with two vowel counts. This is due to the rule of أقوى السبيبين.

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

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 مد عارض للسكون. If we stop with a two vowel count medd, we have مد بسيبين مد عارض للسكون: مد بسيبين. When stopping on four or six vowel counts we are using the مد عارض للسكون only. When not stopping on this word, we use مد البديل.

80
The Mudood

- Natural Medd
  - الألف والآية والالف المفتوحة
  - Includes the separated letters that start some surahs

Followers of the Natural Medd
1. حرف مدبب
2. حرف مدعوم

Due to a hamzah

With a حرف مدبب in two different words

With a حرف مدعوم in the same word

Due to a sukoon

Presented sukoon

Six vowel counts

It is lengthened two vowel counts

السكونين

Presented sukoon

انهارت اللفة

انهارتكین
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 (عِلَم ) and characteristics of the letters (صِمَائِس) 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. **صَادَمَةُ جَسَمٍ** : Strong collision of two bodies. An example of this is clapping of the hands.

2. **تَفَصَّلُ جَسَمٌ عَنْ بَعْضِهِما وَيَنْبِهِهِمَا فَوْقَةً تَرَابَطٍ** : Parting of two bodies from each other, and between them there is a strong bond. An example of this is tearing paper.

3. **الْهِيْزَازُ جَسَمٍ مِنْ الأَجْسَام** : Vibration of a body. For example, a tuning fork.

4. **أَحِيَّاكُ شَيْءٌ بَيْنِيُّ بَيْنَيْهِ نَبُوأة** : Strong friction of an object on another object. This could be exemplified by dragging a heavy box on asphalt.

The Articulating Mechanism that Allah Gave Humans.

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

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

2. Voweled letters

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

i) Opening of the mouth. This occurs with a فتحة.

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

iii) Lowering of the jaw. This happens with a كسرة. An example is in the following: ب ب occurs by the separation of the two lips and the opening of the mouth. ب occurs by the separation of the two lips and the circling of the lips. ب occurs by the separation of the two lips and the lowering of the bottom jaw.

All vowels must sound like a shortened version of its origin. The ُمَّ is the origin of the فتحة, the long ُوَّ is the origin of the ضمامة, and the long باء is the origin of the كسرة. The reader must be careful not to pronounce these vowels incorrectly, such as when the كسرة is pronounced in between a كسرة and a فتحة. Some readers mistakenly open the sides of the mouth for a فتحة instead of opening the mouth vertically; the result of this mistake...
is which means tilting. Other readers do not make a complete circle of their lips for a and the resulting sound is like that of the English “O”. Another mistake readers may make is not lowering the jaw completely for the and the resulting sound is that of a short i. We should not let our mouths be lazy; the correct way of pronouncing vowels need more mouth and jaw action than the incorrect way. The vowel and letter formation is one of the most important items of research in the knowledge of tajweed because it is linked to all 29 letters of Arabic. We must be careful to pronounce these vowel sounds correctly and at the same time be careful not to put a vowel on a saakinah letter. For example the word: . The has a sukoon, and the . We have to be sure to say the on the , then return our mouths to a neutral position for the , and then make a for the second .
Chapter Nine

القلقلة

The Qalqalah Mechanism
The Qalqalah Mechanism

Letters which have no vowels (الحروف الساكنة) are produced by collision of the two components of the articulating parts (بالتصادم بين طرفين عضو النطق). Voweled letters on the other hand are produced by parting of the two components of the articulating parts (بالتباين بين طرفين عضو النطق). The medd and len letters (حروف المدّ واللَّين) are produced by vibration of the vocal cords (باهتزاز الحروف الساكنة في الحَمْرَة). Letters are divided into three groups when categorized according to the length of running of their sound (حَرْبِيَان الصوْت).

1. **Letters of strength**. The sound does not run at all when these letters are articulated without a vowel (سَاْكَة), the articulation point is completely closed when a letter of this group is sakin. i.e. أَبّ or أَبّ أَبّ أَبّ أَبّ. There are eight letters in this group. They are the letters in the phrase: أَجْدَأَ فَطَرْتُ بَكَتْ or as stated in the Jazariyah prose:

2. **Letters in Between**. These letters are pronounced with sound running in between the characteristic of imprisonment in the شَبِّيَة letters and the running of sound in the رَخْوَة letters. The letters of this group are five in number:

3. **Letters of softness**. These letters have clear and obvious running of the sound when they are articulated without a vowel (سَاْكَة). Examples are in the following:

The letters of this group are all the letters remaining when taking out the letters of شَبِّيَة and تَوْسُط (حَرْبِيَان الوُسط).
The letters of qalqalah are in the group جُبُل بَكْتَ (اجْمَد قُط بَكَت). If we attempt to say one of these five qalqalah letters with a sukoon, we would find that the articulation point closes completely, and that it causes an annoyance in the articulation mechanism. This is due to imprisonment of the sound behind the articulation point. When these same five letters have vowels, we do not find this annoyance because voweled letters are pronounced (parting of the two components of the articulating parts). The Arabs, due to the annoyance and difficulty in pronouncing these five letters when ساكنة (saakinah), have violated the rule that these letters are articulated بالضادم بين طرفي عضو النطق. Instead, these letters are articulated بالضادم بين طرفي عضو النطق, the same as voweled letters, but without any corresponding movement of the mouth and jaw that is associated with voweled letters.

Chart comparing the حُروُف مُتحرِكَة (Qalqalah) to voweled letters (حُروُف ساكنة) and non-voweled letters (حُروُف الساكنة).

<table>
<thead>
<tr>
<th>حُروُف المتحرِكَة</th>
<th>حُروُف الساكنة</th>
</tr>
</thead>
<tbody>
<tr>
<td>نحْرَج بالتِبَاعِد بين طرْفِي عضو النطق</td>
<td>نحْرَج بالضادم بين طرْفِي عضو النطق</td>
</tr>
<tr>
<td>لا يصاحبُها شيء</td>
<td>لا يصاحبُها شيء</td>
</tr>
</tbody>
</table>

**صِحَاحه:**
1. **انفتاح للفم (الفتحة)**
   - Opening of the mouth

2. **انضمام للضَّمْن**
   - Circling of the mouth

3. **انخفاض للفم السفلي (الكسرة)**
   - Lowering of the jaw

**Nothing (no mouth or jaw movement) accompanies it**
**Nothing accompanies it (no mouth or jaw movement)**
The Qalqalah

From this chart we can see that a Qalqalah letter is similar to a ساكن letter, in that there is no accompanying jaw and mouth movement with it. On the other hand, it is unlike the ساكن letter in that the Qalqalah is articulated، بالبَابَاعِدَ ِبَنِّ ٰرَقِّي ٰعَضُو ٰالْطَّينِ. The Qalqalah letter is similar to the متحرك letter since they both are articulated، بالبَابَاعِدَ ِبَنِّ ٰرَقِّي ٰعَضُو ٰالْطَّينِ، but unlike it since the Qalqalah has no accompanying jaw and mouth movement and the متحرك letter does. The definition of Qalqalah is as follows:

Its linguistic definition: *shaking, disturbance*

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 Qalqalah does not resemble a or a or a كسرة. It does not follow the vowel of the preceding letter, nor the following letter. If the Qalqalah letters have a مُدْعَم شَدة (which is fatha) and a شدة شدة (which is sakin) is then articulated by تَصَادُم. For example: الحَقُّ-الْحُقُّ. If we are stopping on the words in the previous example, the first Qاف of the word الحَقُّ is pronounced by تَصَادُم، and the second Qاف is said with a Qالقحة. This means that the Qالقحة is pronounced with تَبَاعِد without any accompanying mouth and jaw movement. The حَقُّ of the word الحَقُّ would be the same as the Qاف in the word الحَقُّ.
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: The Lesser Qalqalah and the Greater Qalqalah.

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

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

The difference between the two divisions is that there is more of a ring to the qalqalah because we are stopping on it, than there is on the qalqalah.
<table>
<thead>
<tr>
<th>Reference</th>
<th>Title</th>
<th>Author</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Glorious Qur'an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Hidayah Al-Qaaree ila Tajweed Kalaam Al-Baaree</td>
<td>Sheikh Abdualfataah As-Sayyid ‘Ajamee Al-Mursafee</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Tapes of lectures on tajweed given by his eminence, Ash-Sheikh Dr Ayman Rushdi Swayd</td>
<td>Ash-Sheikh Sheikh Abdualfataah As-Sayyid ‘Ajamee Al-Mursafee to the women’s section of the Society for Qur’an Memorization of Jeddah; 1413-1414 Al-Hijara.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Nihaayat Al-Qawl Al-Mufeed fee ‘ilm At-Tajweed</td>
<td>Ash-Sheikh Mohammed Mekki Nasr</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Manthoomah: Al-Muqadimah Feemaa Yajibu ‘alaa Qaari‘i Al-Qur’an An Yalamah</td>
<td>Mohammed bin Mohammed bin Mohammed bin ‘Alee bin Yusef Ibn Al-Jazaree, 833-701</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Sharah Al-Muqadimah Al-Jazariyyah fee ‘ilm At-Tajweed</td>
<td>Sheikh Al-Islam Zakariyya Ansaari</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Consultations with the honorary: Sheikhah Rehab Shaqaqi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Sharh Manthoumah Talkhees Sareeh An-Nass fil-Kalimaat Al-Mukhtalif feehaa ‘an Hafs</td>
<td>Ash-Sheikh Ayman Rushdi Swayd</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Ahkaam Qiraa’at Al-Qur’an Al-Kareem</td>
<td>Ash-Sheikh Mahmoud Khaleel Al-Hosari</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Al-Mawrid Arabic-English dictionary</td>
<td>Dr Rohi Baabaki, Dar El-Ilm Limalayin, Beirut, first edition, 1988</td>
<td></td>
</tr>
</tbody>
</table>