



**Simplified Tajweed  
Rules of the Qur'an**

*Compiled by*  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **INTRODUCTION**

All praise 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:

Qur'an is the Book of guidance for whole mankind. Qur'an is the guidance for every aspect of life. Qur'an is the Divine book towards which Muslims turn when there is problem because Qur'an has the solution to every problem. Recitation of Qur'an brings reward from Allah; it also brings other benefits in the form of the cleansing of the heart, a chance of communication with Allah and thus becoming a better Muslim.

The Noble Qur'an is a highly admired Book of Allah that requires proper understanding and recitation. Indeed the Book of Allah is not a book like any other, it is the timeless Speech of Allah, not a created thing, and the study guide for life and death and what comes after. Therefore it deserves a more careful study than anyone else's speech. So, as a Muslim, we should recite Qur'an daily with better understanding and proper recitation so that we can earn Allah's blessings in this life and the hereafter.

This book includes the tajweed rules of the glorious Qur'an. My target in writing this book is to help the readers to learn the rules of tajweed in an easy and simple way; so the tajweed rules in this book are written out in a simplified way away from lengthening. Hope the readers understand the tajweed rules clearly without any sort of confusion.

I ask Allah, the Exalted, to benefit all those who read this book and to spread the knowledge they learn all over the world.

May Allah accepts our deeds and shower blessings on us and on our 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***

Marwa El Gindy

## **BIOGRAPHY**

**Name:** Marwa El Gindy

***Education:***

- Certified from Maahad El Qiraat in Qiraat Sughra and Kubra, Azhar University.
- Certificate in Islamic studies (Maahad Al Alameen).

***Ijazah:***

Ijazah with a sanad related to the prophet Muhammad (peace be upon him) in the following:

- Ten Qiraat sughra in the way of Shatibiyyah and Dorra from Dr. Aly Bin Mohamed Tawfeek Bin Aly Al Nahhas.
- Ten Qiraat sughra in the way of Shatibiyyah and Doraa from Dr. Sheikh Mesbah Ibn Ibrahim Ibn Mohamed Ibn Aly Wedn El Desouky.
- Ten Qiraat sughra in the way of Shatibiyyah and Dorra from Sheikh Ahmed Galil AlBarry.
- Ten Qiraat sughra in the way of Shatibiyyah and Dorra from Sheikha Tanathor Mohamed Mostafa El Nagouly.
- Assem narration (Hafs and Shu'bah) from Dr. Aly Bin Mohamed Tawfeek Bin Aly Al Nahhas.
- Hafs An Aasem narrarion from Sheikh Hamada Bin Sulayman Bin Abdel Aal Bin Sulayman.
- “Qaloun”, “Ibn Katheer”, “El Kesaey”, “Abou Gaafar” and “Khalaf Al Aasher” in the way of Shatibiyyah from Sheikh Mohamed Bin Mohamed Bin Ahmed Bin Mohamaden known as “Al Monshed”.
- “Warsh”, “Abou Amr” and “Khalaf from Imam Hamza” in the way of Shatibiyyah from sheikha Hoda Bin Fathy Bin Mohamed Bin Abdel Aal.
- Ijazah in Nuraniyah.

***Additional info:***

- Teaches Qur'an memorization, recitation and tajweed in mosques, Islamic centers and online.
- Teaches Qur'an recitation in English in “Work-for-hereafter”.

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## **THE NOBLE QUR'AN**

The Noble Qur'an is the word of Allah. The noble Qur'an is the book of guidance for whole mankind. The noble Qur'an is guidance for every aspect of life. The Qur'an is the words of Allah that He revealed as a reliable source of legislation for mankind to live an organized life.

Allaah has guaranteed to preserve the Qur'an Himself. Allaah says : ***“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’aan) and surely, We will guard it (from corruption)”(al-Hijr 15:9)***. Being so important, the noble Qur'an must be recited correctly and clearly, so as not to create any sort of ambiguity or misunderstanding whatsoever. Allah Almighty addressed His Messenger Muhammad (Peace be upon him) in the noble Qur'an: ***“... And recite the Quran with measured recitation.” (Al Muzzamil 73:4)***.

### **Virtues of reading the Qur'an and learning and teaching:**

- The Qur'an will intercede for us on the Day of Judgment: Prophet said that: ***“Read the Qur'an, for verily it will come on the Day of Standing as an intercessor for its companions.”*** (Muslim)
- Be from the best of the people: If you want to be the ones who are best in the eyes of Allah then teach Qur'an others and learn it too. In hadith, our beloved Prophet said: ***“The best of you are the ones who learn the Qur'an and teach it to others”***(Bukhari)
- You will get the position in Paradise on the basis of Qur'an memorization in this life: If you want to get higher rank in Paradise then memorize and recite Qur'an effectively. The Holy Prophet stated related to it as: ***“It will be said to the companion of the Qur'an: Read and elevate (through the levels of the Paradise) and beautify your voice as you used to do when you were in the dunyaa! For verily, your position in the Paradise will be at the last verse you recite!”***(Abu Dawood)

## **TAJWEED**

**Linguistic meaning:** proficiency or improvement

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

Rights of the letters: are the required characteristics that never leave the letters, such as isti'laa and istifaal.

Dues of the letters: are the presented characteristics that are present in it some of the times, and not present at other times, such as the madd and idghaam

### **Objective of tajweed:**

Preserving the glorious Qur'an from mistakes in pronunciation during recitation.

### **Riwayah Hafs 'an Aasim:**

The tajweed rules in this book is according to riwayat Hafs 'an Aasim by the way of Ash-shatibiyyah.

## **IMAM 'AASIM**

His name is Aasim Bin Abee An-Najood Bin Bahdalah Al-Asadee. He was called Abu Bakr. He was from the taabi'een –the first generation after the sahabah- meaning he met and knew some of the sahabah. He was the sheikh of the recitors in Al-kufah after Abdulrahmaan Al-Sulamee. He excelled in both language and tajweed. He had the best voice of all in qur'an recitation. He died in the year 127 al-hijarah.

Imam 'Aasim has two rawis: Shu'bah and Hafs

## **HAFS**

His name is Hafs Bin Sulaymaan Bin Al-Magheerah Al-Asadee Al-Kufee. He was called Abou Omar. He was born in the year 90 al-hijarah, and died in the year 180 al-hijarah. Hafs was the most knowledgeable of all in the recitation of 'Aasim

## الْلَّحْن AL-LAHN

Lahn is the mistakes in reading the qur'an, it is divided to two types:

### 1) Clear mistakes لَّحْنٌ جَلِيٌّ

It is a mistake that occurs in pronunciation that affects the accuracy of the reading even if the mistake occurs in the meaning or not.

The mistake can be in letters:

- Pronouncing a letter instead of another: such as changing the السين and الصاد in the words (عسى - عصى) .
- Adding a letter : such as adding alif in (ولتسألن) (ولا تموتن)
- Dropping a letter: such as dropping the alif in (ولا تموتن)

The mistake can be in vowels:

- Changing a vowel: such as changing a fathah to dhammah in انعمت عليهم .
- Changing a mutaharik to saakin: such as reading (كُفُّوا أحد) with sukoon.
- Changing a saakin to a mutaharik: such as reading meem in (أنعمت عليهم) with fathah.

This category is obvious and clear to know and point them up.

Rule: The mistakes in this category is haram if the reader does it intentionally or because of not learning how to read correctly.

### 2) Hidden mistakes لَّحْنٌ خَفِيٌّ

It is a mistake that takes place in pronunciation that pierces the reading 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 them.

Example of this category is mistakes done in tajweed rules such as leaving idghaam or madd.

Rule: The mistakes in this category is makrooh (disliked)

## LEVELS OF READING THE QUR'AN

There are three levels of reading the Qur'an

- 1) Al Tahqeeq التحقيق : Reading the Qur'an slowly and giving each letter its rights and dues and understanding meanings . This way is good in learning.
- 2) Al Hadr الحدر : Reading in a quick mode with the observation of the tajweed rules.
- 3) Al Tadweer التدوير : It is reading at a level between the Al Tahqeeq and Al Hadr.

Allah says وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا Tarteel: is Tajweed of the letters and knowledge of the stops. We are ordered to recite the Qur'an with tarteel. Tarteel is required regardless of the speed of recitation; whether we recite fast, slow or moderately. Therefore, Tarteel is included in all speeds of recitation

## **AL-ISTI'ADHA AND AL-BASMALAH الاستعاذة و البسملة**

### **AL-ISTI'ADHA (SEEKING REFUGE ) الاستعاذة ( )**

**Linguistic Meaning:** Seeking Refuge or Protection

**Applied Meaning:** Seeking shelter through Allah from Shaytaan before reading Quran.

**Its statement:** "A'udhu billahi min ash Shaytanir Rajim" أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

#### **Ways of Isti'adha (Seeking refuge):**

##### **Loudly:**

- If the reader reads the Qur'an loudly and others are present who hear the recitation.
- If the reading is done by turn as in Qur'an class room situation the first reader reads isti'adha loudly.

##### **Silently:**

- If the reader is reading silently.
- If one is reading in the prayer the Isti'adha is said silently.
- If the reading is done by turn, everybody else does it silently except the first reader.
- If the reader reads the Qur'an loudly and no one is present to hear the recitation.

#### **Ways if the reader cuts the recitation:**

- 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 Isti'adha.
- If the reading is cut off by work or normal conversation not related to the reading, then the Isti'adha should be repeated before beginning to read the Qur'an again.

## **THE BASMALAH البسملة**

**Its statement:** "Bismillah, ar-Rahman, ar-Rahim" بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Its rule:** The reader has to read the basmalah at the beginning of any surah except surah "At-Tawbah".

### **I) Ways of Isti'adha with Basmalah in the beginning of the surah:**

#### **1) Cutting all three from each other:**

Meaning saying Isti'adha, stopping, saying the basmalah, stopping, then starting the surah.

|           |  |          |  |                        |
|-----------|--|----------|--|------------------------|
| Isti'adha |  | Basmalah |  | Beginning of the surah |
|-----------|--|----------|--|------------------------|

#### **2) Joining all three with each other:**

Saying Isti'adha, saying the basmalah, and starting the surah all in one breath without stopping.

|           |          |                        |
|-----------|----------|------------------------|
| Isti'adha | Basmalah | Beginning of the surah |
|-----------|----------|------------------------|

#### **3) Cutting the Isti'adha from the basmalah and joining the basmalah with the beginning of the surah:**

This means saying Isti'adha, then stopping, then saying the basmalah and the beginning of the surah in one breath.

|           |  |          |                        |
|-----------|--|----------|------------------------|
| Isti'adha |  | Basmalah | Beginning of the surah |
|-----------|--|----------|------------------------|

#### **4) Joining the Isti'adha with the basmalah and cutting the basmalah from the beginning of the surah**

This means that Isti'adha and the basmalah are joined with one breath, then the stopping then starting the surah.

|           |          |  |                        |
|-----------|----------|--|------------------------|
| Isti'adha | Basmalah |  | Beginning of the surah |
|-----------|----------|--|------------------------|



**II) Ways of Isti'adha with Basmalah in the middle of the surah:****Option A - The reader reads with Isti'adha and basmalah****1) Cutting all three from each other:**

Meaning saying Isti'adha, stopping, saying the basmalah, stopping, then starting the ayah in the middle of the surah.

|           |  |          |  |                                                  |
|-----------|--|----------|--|--------------------------------------------------|
| Isti'adha |  | Basmalah |  | Beginning of the ayah in the middle of the surah |
|-----------|--|----------|--|--------------------------------------------------|

**2) Joining all three with each other:**

Saying Isti'adha, saying the basmalah, and starting the ayah in the middle of the surah all in one breath without stopping.

|           |          |                                                  |
|-----------|----------|--------------------------------------------------|
| Isti'adha | Basmalah | Beginning of the ayah in the middle of the surah |
|-----------|----------|--------------------------------------------------|

**3) Cutting the Isti'adha from the basmalah and joining the basmalah with the beginning of the ayah in the middle of the surah**

This means saying Isti'adha, then stopping, then saying the basmalah and the beginning of the ayah in the middle of the surah in one breath.

|           |  |          |                                                  |
|-----------|--|----------|--------------------------------------------------|
| Isti'adha |  | Basmalah | Beginning of the ayah in the middle of the surah |
|-----------|--|----------|--------------------------------------------------|

**4) Joining the Isti'adha with the basmalah and cutting the basmalah from the beginning of the ayah in the middle of the surah**

This means that Isti'adha and basmalah are joined with one breath, then the stopping then starting the ayah in the middle of the surah.

|           |          |  |                                                  |
|-----------|----------|--|--------------------------------------------------|
| Isti'adha | Basmalah |  | Beginning of the ayat in the middle of the surah |
|-----------|----------|--|--------------------------------------------------|

**Option B - The reader reads with Isti'adha only without basmalah****1) Cutting all**

Meaning saying Isti'adha, stopping, then starting the ayah in the middle of the surah.

|           |  |                                                  |
|-----------|--|--------------------------------------------------|
| Isti'adha |  | Beginning of the ayah in the middle of the surah |
|-----------|--|--------------------------------------------------|

**2) Joining all**

saying Isti'adha, starting the ayah in the middle of the surah in one breath without stopping.

|           |                                                  |
|-----------|--------------------------------------------------|
| Isti'adha | Beginning of the ayah in the middle of the surah |
|-----------|--------------------------------------------------|

**III) Ways of Basmalah between two surahs:****1) Cutting off all from each other**

Finishing the surah, then stopping, reading the basmalah, stopping, then reading the beginning of the next surah.

|              |  |          |  |                        |
|--------------|--|----------|--|------------------------|
| End of surah |  | Basmalah |  | Beginning of the surah |
|--------------|--|----------|--|------------------------|

**2) Joining all of them together**

Ending the surah, joining it with the appropriate vowels with the basmalah, and joining the basmalah with the beginning of the next surah.

|              |          |                        |
|--------------|----------|------------------------|
| End of surah | Basmalah | Beginning of the surah |
|--------------|----------|------------------------|

**3) Joining the basmalah with the beginning of the surah**

Finishing the last verse of the surah, stopping, then reading the basmalah joining it with proper vowels with the beginning of the next surah.

|              |  |          |                        |
|--------------|--|----------|------------------------|
| End of surah |  | Basmalah | Beginning of the surah |
|--------------|--|----------|------------------------|

**Not Allowed:** It is not allowed to join the basmalah with the end of the surah, then stopping, then starting 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.

**IV) Joining the end of sūrat Al-Anfal with surat At-Tawbah**

The reader has to read the basmalah between any two surahs except between Al-Anfal and At-Tawbah.

**Ways of joining the end of sūrat Al-Anfal with surat At-Tawbah are as follows:**

- Waqf:** Finishing surat Al-Anfal then stopping and taking a breath, then reading the beginning of surat At-Tawbah (without Basmallah).
- Sakt:** Finishing surat Al-Anfal then stopping without breath (sakt which is slight pause without breathing) then reading the beginning of surat At-Tawbah (without Basmallah).
- Wasl:** Joining the last verse of surat Al-Anfal in the same breath and proper vowels with the beginning of surat At-Tawba.

## النُّونُ السَّاكِنَةُ وَالتَّنْوِينُ NOON SAAKINAH & TANWEEN

**Definition of the Noon Saakinah:** Noon saakinah is noon without any vowel of dammah, fathah, kasrah. It occurs in nouns and verbs and prepositions. It occurs in the middle or at the end of the word. It remains unchanged in its written form and in pronunciation and in continuing and in stopping. It can be original noon or an extra noon.

**Its drawing:** The noon saakinah can have a sukoon on it ; or can be written with no vowel on it

Examples: nouns (الْأَنْعَامُ) - Verbs (أَنْعَمَ) – Prepositions (مِنْ) - Middle of the word (فَإِنَّهِيَ) - End of the word (عَنْ) –Original noon (تَنْجُونُ) - Extra noon (فَانْفَلَقَ)

**Definition of Tanween:** The tanween is a term for an extra noon saakinah found at the end of the nouns. It is pronounced but not written. It exists in continuing not in stopping.

Examples: عَلِيمٌ حَكِيمٌ

Tanween exists in nouns only except in two verbs in Qura'n in:

( وَلَيَكُونَنَّ مِنَ الصَّاعِرِينَ ) (يوسف 32)

( لَنَنْسِفَنَّ بِالْأَنفُسِ ) (العلق 15)

### The rules of Noon Saakinah and Tanween:

There are four rules of Noon Saakinah and Tanween:

- 1- Al-Ithhaar Al-Halqi (الإظهار الحلقى).
- 2- Al-Idghaam (الإدغام)
- 3- Al-Iqlaab (الإقلاب)
- 4- Al- Ikhfa' Al-Haqiqi (الإخفاء الحقيقى)

## 1- Al-Ithhaar Al-Halqi (الإظهار)

**Linguistic meaning:** Clear or obvious

**Applied meaning:** Al Ithhaar Al Halqi (الإظهار الحلقى) is pronouncing the noon saakinah and tanween clearly without ghunnah, if it is followed by one of the throat letters which are (ع، هـ، ع، ح، غ، خ).

**Its letters:** Six letters which are (ع، هـ، ع، ح، غ، خ) which are called throat letters.

**Its drawing:** The noon saakinah has a sukoon on it, In the tanween the double fathah, dhamah, kasrah are aligned over each other.

Examples:

| Throat letters | Al Ithhaar with noon saakinah                                                    | Al Ithhaar with tanween                                                          |
|----------------|----------------------------------------------------------------------------------|----------------------------------------------------------------------------------|
| ء              | فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى<br>لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ | وَمَنْ شَرَّ حَاسِدٍ إِذَا حَسَدَ<br>وَلَمْ يَكُنْ لَهُ كُفْرًا أَحَدٌ           |
| هـ             | وَأَمَّا السَّائِلُ فَلَا تَنْهَرْ<br>إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ         | سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ<br>وَلِكُلِّ قَوْمٍ هَادٍ                 |
| ع              | خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ<br>تُسْقَى مِنْ عَيْنٍ آنِيَةٍ                   | ثُمَّ لِنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ<br>وَلِيَالٍ عَشْرٍ               |
| ح              | فَصَلِّ لِرَبِّكَ وَانْحَرْ<br>وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ           | تَصَلَّى نَارًا حَامِيَةً<br>عَطَاءٍ حِسَابًا                                    |
| غ              | وَلَا طَعَامَ إِلَّا مِنْ غَسَلِينَ<br>وَمَا مِنْ غَائِبَةٍ                      | فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ<br>لَأَسْقَيْنَهُمْ مَاءً غَدَقًا               |
| خ              | وَأَمَّنْهُمْ مِنْ خَوْفٍ<br>لِمَنْ خَشِيَ رَبَّهُ                               | نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ<br>فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ |

## 2- Al-Idghaam (الإدغام)

**Linguistic meaning:** Merging

**Applied Meeting:** Al-Idghaam (الإدغام): is meeting of a non-voweled letter with a voweled letter so that the two letters become one letter of the second type.

**Its letters:** The letters that are in the word (يَرْمُلُونَ) which are (ي، ر، م، ل، و، ن)

The idghaam is only in two words not within one word so when the noon saakinah or tanween comes at the end of the first word and one of these six letters are at the beginning of the next word, then the noon saakinah or the tanween merge into the next letter.

### Types of Idghaam:

| Idghaam with Ghunnah |                    | Idghaam without Ghunnah |
|----------------------|--------------------|-------------------------|
| Complete Idghaam     | Incomplete Idghaam | Complete Idghaam        |
| ن م                  | و ي                | ل ر                     |

### 1) Idghaam with Ghunnah إدغام بغنة

**Its letters:** Letters of Idghaam with Ghunnah are in the word (يَنُمُو) which are (ي، ن، م، و)

When noon saakinah and tanween comes at the end of a word and one of these letters ي، ن، م، (و) is the first letter of the next word; so the noon saakinah or tanween is merged in the next letter with ghunnah.

Examples of Idghaam with Ghunnah:

| Letters of Idghaam with Ghunnah (ينمو) | Noon                                               | Tanween                            |
|----------------------------------------|----------------------------------------------------|------------------------------------|
| ي                                      | وَمَنْ يَعْمَلْ                                    | وَجُودٌ يَوْمَئِذٍ                 |
| ن                                      | فَذَكِّرْ إِنَّ نَفَعَتِ الذِّكْرَى                | وَجُودٌ يَوْمَئِذٍ نَاعِمَةٌ       |
| م                                      | وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي أَتَاكُمْ | قَوْلٌ مَّعْرُوفٌ                  |
| و                                      | مِنْ وَلِيٍّ                                       | تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ |

### 2) Idghaam without Ghunnah إدغام بدون غنة

**Its letters:** The letters of Idghaam without Ghunnah are: (ل، ر)

When noon saakinah and tanween comes at the end of a word and one of these letters (ل، ر) is the first letter of the next word, so the noon saakinah or tanween is merged in the next letter without ghunnah.

Examples of Idghaam without Ghunnah:

| Letters of Idghaam without Ghunnah (ينمو) | Noon                              | Tanween                               |
|-------------------------------------------|-----------------------------------|---------------------------------------|
| ل                                         | وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ | وَيَلْ لِكُلِّ هُمْزَةٍ لَمْزَةٌ      |
| ر                                         | أَنْ رَّءَاهُ اسْتَغْنَى          | وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ |

**Its drawing:** The noon has nothing on it. The letter after it has shaddah in case of complete idghaam and the letter after it doesn't have shaddah in case of incomplete idghaam.

In the tanween the double fathah, dhamah, kasrah are not aligned over each other.

### ادغام كامل و ادغام ناقص

#### 1) ادغام كامل

Means nothing left of noon saakinah or tanween as it has completely merged.

Shaddah is present on the letter that is being merged into. Its letters: (ن / م / ل / ر)

##### a) Complete idghaam with ghunnah

Its letters (ن / م)

Example: مِّنْ مَّالٍ ، يَوْمَئِذٍ نَّاعِمَةٌ

##### b) Complete idghaam without ghunnah

Its letters (ل / ر)

Example: يَكُنْ لَهُ ، شَيْطَانٍ رَّجِيمٍ

#### 2) ادغام ناقص

Incomplete Idghaam with ghunnah: Means merging is not completed because there is a ghunnah left over from the noon.

There is no shaddah

Its letters (و / ي)

Example: وَمَنْ يَعْمَلْ ، مَنْ وَلِيٍّ

### Exception from Idghaam:

- If Noon saakinah is followed by one of the letters of idghaam ينمو comes in one word so there is no idghaam, but the noon is pronounced clearly.

This is called Al- Ithhaar Al-Mutlaq (الاظهار المطلق)

This exists in only four words through the Qur'an: (الأنعام 99) قَنُوتَانِ ، قَنُوتَانِ (الرعد4) ، قَنُوتَانِ (الأنعام 99)

(throughout the Qur'an) ، الدُّنْيَا

- In idghaam without ghunnah in recitation of Hafs in surat Al-Qiamah (وَقِيلَ مَنْ رَاقٍ) (القيامة27) there is Sakt (س) (stop without taking breath) between Noon Sakinnah and Ra'. The Sakt prevents idghaam from taking place, since it prevents the noon and ra' from meeting.
- In the noon saakinah followed by waw in continuing in (يس وَالْقُرْآنِ الْحَكِيمِ) (يس 1،2) and (ن وَالْقَلَمِ وَمَا يَسْطُرُونَ) (القلم 1، 2)

### 3- Al-Iqlab (الإقلاب)

**Linguistic meaning:** Change

**Applied meaning :** Changing of the noon saakinah or the tanween into a hidden meem with a ghunnah when followed by a ba'.

**Its letter:** Only one letter which is the ba' (ب)

The Iqlab is when noon saakinah is followed by ba (ب) in the same word; or noon saakinah and tanween is at the end of a word and the ba' is the first letter of the next word; so the noon saakinah or tanween is changed into a hidden meem with a ghunnah so that no trace of noon saakinah or tanween is left.

It is pronounced with a hidden meem by closing the lips gently and holding the meem for the length of the ghunnah, then opening them with the ba'.

Examples : (من بَعْدَ / أَلْيَسَ / سَمِيعاً بَصِيرًا)

**Its drawing:** It is drawn in the Qur'an by having a very small meem م written over letter noon; or the second dammah or fat-hah or kasrah of the tanween is replaced by a small meem.

#### 4- Al- Ikhfa'Al-Haqiqi الإخفاء الحقيقى

**Linguistic meaning:** Hiding

**Applied meaning:** It is the pronunciation Noon saakinah and Tanween without any shaddah, characterized somewhere between an Ithhaar and an Idghaam with a ghunnah remaining on the first letter which is the Noon saakinah and Tanween.

**Its letters:** ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

If any letter other than the letters of Ithhaar, Iqlab or Idghaam letters follows the Noon saakinah in the same word or between two words; or follows Tanween at the beginning of the next word, then the Noon sound is hidden with ghunnah sound.

N.B. When a letter of tafkheem follows noon saakinah or tanween, the ghunnah takes on the quality of tafkheem (Fatness). Likewise, when a letter of tarqeeq follows noon saakinah or tanween, the ghunnah takes on the quality of tarqeeq (Thinness).

**Its drawing:** The noon has nothing on it. The letter after it doesn't have shaddah.

In the tanween the double fathah, dhamah, kasrah are not aligned over each other.



Examples:

| Letters of Al-Ikhfa'Al-Haqiqi | Noon                                      | Tanween                          |
|-------------------------------|-------------------------------------------|----------------------------------|
| ص                             | فَإِذَا فَرَغْتَ فَانصَبْ                 | عَمِلَ عَمَلًا صَالِحًا          |
| ذ                             | إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّحْشَاهَا | نَارًا ذَاتَ                     |
| ث                             | مِّنْ ثَلَاثِي اللَّيْلِ                  | يَوْمِيٍّ ثَمَانِيَّةٍ           |
| ك                             | أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ       | كِتَابٍ كَرِيمٍ                  |
| ج                             | مِّنْ جَاءِ بِالْحَسَنَةِ                 | خَلَقَ جَدِيدٍ                   |
| ش                             | فَمَنْ شَاءَ فَلْيُؤْمِنْ                 | غَفُورٍ شَكُورٍ                  |
| ق                             | مِّنْ قَبْلِ                              | رِزْقًا قَالُوا                  |
| س                             | سَعَةٍ مِّنْ سَعَتِهِ                     | بَشَرًا سَوِيًّا                 |
| د                             | مِّنْ دَابَّةٍ                            | دِبَابًا قِيمًا                  |
| ط                             | كُلُوا مِّنْ طَيِّبَاتِ                   | قَوْمًا طَاغِينَ                 |
| ز                             | قَدْ أَفْلَحَ مَن زَكَّاهَا               | غُلَامًا زَكِيًّا                |
| ف                             | مِّنْ فِتْنَةٍ                            | أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ |
| ت                             | إِلَّا مَن تَابَ                          | جَنَّتِ تَجْرِي                  |
| ض                             | وَمَنْ ضَلَّ فَابْتِغِ لَهُ مَخْرَجًا     | مَكَانًا ضَيِّقًا                |
| ظ                             | لَا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا      | ظِلًّا ظَلِيلًا                  |

**Comparison Between Al- Ikhfa'Al-Haqiqi and Al-Idghaam**

| Al- Ikhfa' Al-Haqiqi                                        | Al-Idghaam                                              |
|-------------------------------------------------------------|---------------------------------------------------------|
| •Occurs in one word or between two words.                   | •Occurs between two words.                              |
| •No shaddah on the letter follows Noon saakinah or tanween. | •Shaddah is present in case of complete idghaam.        |
| •Always with ghunnah.                                       | •With ghunnah or without ghunnah according to the type. |

## **NOON MUSHADDADAH AND MEEM MUSHADDADAH**

### **أَحْكَامُ النُّونِ وَالْمِيمِ الْمُشَدَّدَتَيْنِ**

**The Ghunnah is:** a nasal sound that is produced from the nose.

When pronouncing the Noon Mushaddadah and Meem Mushaddadah, they are held a period of time (approximately two vowel counts) with ghunnah.

This type of ghunnah is called the (most complete ghunnah ) as it is the longest ghunnah.

Examples: (عَمَّ يَتَسَاءَلُونَ) (وَأَنَا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ) (مِنَ الْجِنَّةِ وَالنَّاسِ)

When stopping on a word ending with Noon or Meem Mushaddadah the ghunnah of noon or meem still have to be applied as in (وَقَرْنَ فِي بُيُوتِكُنَّ) (فِي الْيَمِّ).

The way of pronouncing the Meem mushaddadah is to close the lips together to pronounce the Meem and keep it closed as we make the Ghunnah from the nose.

The way of pronouncing the Noon mushaddadah is to keep the tongue in its articulation point and produce ghunnah for approximately two counts.

## RANKS OF GHUNNAH مَرَاتِبُ الْغُنَّةِ

### There are four levels of the ghunnah:

- 1-Most Complete أَكْمَلُ
- 2-Complete كَامِلَةٌ
- 3-Incomplete نَاقِصَةٌ
- 4-Most Incomplete أَنْقَصُ

#### 1-Most complete ghunnah: Is the longest ghunnah

- In Noon and Meem Mushaddadah (with shaddah) as (عَمَّ، إِنَّ) as  
In Idghaam with ghunnah, if noon sakinah or tanween followed by one of these  
letters (ي، ن، م، و) as (مَنْ يَعْمَلُ، مَنْ وَلِيَ، مَنْ بَعَثَ، مَنْ يَحْمِلُ)

#### 2-Complete ghunnah: Is the second longest ghunnah (not as long as the most complete ghunnah)

- In Al- Ikhfa' Alhaqiqi ; Al- Ikhfa' As-Shafawi ; Al-Iqlab  
as (مَنْ تَابَ، رَبِّهِمْ بِهِمْ، مَنْ بَعْدَ)

#### 3-Incomplete ghunnah: This ghunnah is shorter in timing than the complete ghunnah

- In Noon and Meem sakinah that are recited with ithhaar as (الْحَمْدُ، الْأَنْعَمُ)

#### 4-Most Incomplete ghunnah: This is the shortest ghunnah of all

- In the Noon and Meem with vowels as (يَمَّا، جُنُودُهُ)

### Other Scholars stated the levels of the ghunnah are five:

- 1) In the Noon and Meem Mushaddadah as (عَمَّ، إِنَّ) and the Complete Idghaam as (مَنْ يَحْمِلُ، مَنْ بَعَثَ) are more strong and clear than;
- 2) In the Incomplete Idghaam as (مَنْ وَلِيَ، مَنْ يَحْمِلُ) is clearer than;
- 3) In Al- Ikhfa' Alhaqiqi ; Al-Ikhfa' As-Shafawi ; Al-Iqlab as (مَنْ تَابَ، رَبِّهِمْ بِهِمْ، مَنْ بَعْدَ) are clearer than;
- 4) In Noon and Meem sakinah that are recited with ithhaar as (الْحَمْدُ، الْأَنْعَمُ) are clearer than;
- 5) The Noon and Meem with vowels as (يَمَّا، جُنُودُهُ)

## أَحْكَامُ الْمِيمِ السَّاكِنَةِ RULES OF THE MEEM SAAKINAH

**Definition of the meem saakinah:** It is a meem without any vowel of dammah, fathah, kasrah. It occurs in nouns and verbs and prepositions. It occurs in the middle or at the end of the word. It remains unchanged in its written form and in pronunciation and in continuing and in stopping. It can be original meem or an extra meem.

Examples: nouns (الْحَمْدُ) - Verbs (أَنْعَمْتَ) – Prepositions (لَمْ) - Middle of the word (أَنْعَمْتَ) - End of the word (يُعْتَصِم) – Original meem (خَمْسَةَ) - Extra meem (وَلَهُمْ)

### The Meem saakinah has three possible rules:

- 1) Al Ikhfa' As-Shafawi الإخفاء الشفوي
- 2) Al Idghaam As-Shafawi (Idghaam mutamathilyne saghir) الإدغام الشفوي
- 3) Al- Ithhaar As-Shafawi الإظهار الشفوي

### 1) Al Ikhfa' As-Shafawi الإخفاء الشفوي

**Linguistic meaning:** Hidden

**Applied meaning:** If a meem saakinah is followed by ba', and this does not occur except between two words, then we hide the meem with an accompanying ghunnah.

**Its letters:** Only one letter which is the ba' (ب)

**Its drawing:** The meem has nothing on it. The ba' after it doesn't have shaddah.

Al Ikhfa' As-Shafawi is when a Meem saakinah is followed by Ba' ; so we pronounce with a hidden meem by closing the lips gently and holding the meem for the length of the ghunnah, then opening them with the ba'. This does not occur except in between two words.

Examples: ( ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ) (وَكُلُّهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ) (يَوْمَ هُمْ بَارِزُونَ) (إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ )

## **2) Al-Idghaam As-Shafawi (Idghaam mutamathilyne saghir)**

**الإدغام الشفوي (إدغام متماثلين صغير)**

**Linguistic meaning:** Insertion

**Applied meaning:** The meeting of meem saakinah with a voweled meem so that the two letters become one meem mushaddadah with ghunnah.

**Its letters:** Only one letter which is the meem (م)

**Its drawing:** The meem has nothing on it. The letter after it has shaddah.

If Meem saakinah is followed by a meem with a vowel; so we make idghaam of the two meem together and we pronounce with one meem that has shaddah and ghunnah (approximately two vowel counts) while the lips are closed.

This occurs either in one word or two words.

Examples: (لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ) (إِنْ كُنْتُمْ مُؤْمِنِينَ) (الْم)

(لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ) (الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ)

## **3) Al- Ithhaar As-Shafawi الإظهار الشفوي**

**Linguistic meaning:** Clear or obvious

**Applied meaning:** Pronouncing the meem clearly if it is followed by any letter other than baa'and meem.

**Its letters:** All letters except the baa'and meem

**Its drawing:** The meem saakinah has a sukoon on it

Al- Ithhaar As-Shafawi is when meem saakinah is followed by any letter other than baa' or meem ; It has to be pronounced clearly without ghunnah.

This occurs either in one word or two words.

Examples: (أَلَمْ تَرَ) (لَمْ يَكُنْ) (لَعَلَّكُمْ تَعْقِلُونَ) (أَلَمْ نَشْرَحْ) (الْحَمْدُ)

## **أَحْكَامُ اللَّامِ السَّاكِنَةِ RULES OF LAAM SAAKINAH**

### **The Laam saakinah has five types:**

- 1) Laam of the definite article “The”
- 2) The laam in a verb
- 3) The laam in a noun
- 4) The laam in a particle
- 5) The laam of command

### **1) لَامُ التَّعْرِيفِ “The” Laam of the definite article**

It is an extra laam saakinah added to the basic makeup of the word. It is preceded by a hamzah al-wasl that is read with fathah when starting the word, dropped when continuing with the previous word.

The noun that follows the definite article may be:

Regular noun that stands on its own without the definite article such as Sun (الشمس) or Moon (القمر);

Or it may be irregular nouns that it cannot be broken down further from ال such as: (التِّي / الذي / الله / اليسع / النان )

### **There are two types in the Laam of the definite article “The ال”:**

#### **A) لَامُ الْقَمَرِيَّةِ Laam Qamariya**

If the definite article “The ال” precedes a noun beginning with any of the fourteen letters of (ابغ حجك وخف عقيمه) . It is pronounced clearly with Ithhaar .

**Its letters:** (ء ب غ ح ج ك و خ ف ع ق ي م هـ)

**Its Rule:** Ithhaar Qamari

**Its drawing** : Laam has a sukoon on it and there is no shaddah in the letter after it.

**Examples:** Regular nouns as (الْجِبَالُ ، أَلْبَابُ ، أَلْفَارِعَةُ ، أَلْمَاءُ)

Irregular nouns such as (الْأَيْسَعُ / الْأُنَّانُ)

Laam Al-Gar before ال so the the alif of ال is dropped as (الْمُطَفِّفِينَ )

**B) Laam Shamsiyah** اللَّامُ الشَّمْسِيَّةُ

If the definite article "ال" precedes any of the fourteen remaining letters ط ث ص ر ت ض ذ ن د س ظ ز ش ل ; the laam is not pronounced but it will be merged into the next letter so the two letters (the laam of definite article and the next letter) will merge into one, and the letter following the Laam, will have a shaddah on it.

**Its letters:** ( ط ث ص ر ت ض ذ ن د س ظ ز ش ل )

**Its Rule:** Idghaam shamsi

**Its drawing:** The laam has nothing on it and the letter after it has shaddah

**Examples:** Regular nouns as ( النَّاسُ ، الذُّنُوبُ ، الشَّيْطَانُ ، السَّمَاءُ )

Irrregular nouns such as ( الذِّانُ / الذِّينُ / التِّي / الذِّي / اللَّانِي / الله )

Laam Al-Gar لَامُ الْجَرِّ before ال so the the alif of ال is dropped as ( لِلرَّجَالِ )

**In The name of Allah** الله is laam shamsiyah and the following happens:

- The origin is (إِله)
- Hamzah Wasl and laam of definite article were added (الْ إله)
- Hamzah Al-Qata' was dropped for easiness (الْ إله)
- Laam of the definite article merged into laam of the noun and small alif replaced the alif (اللَّه)
- The small alif was dropped due to repetition in Qur'an (الله)

**2) Laam saakinah in a verb** لَامُ السَّاكِنَةِ فِي الْفِعْلِ

It is the laam saakinah that exists in a verb either past tense as ( أَنْزَلْنَا ) or present tense ( أَنْزَلُ ) or command as ( أَنْزِلْ ). It can be in the middle as ( أَنْزَلْنَاهُمْ ) or at the end as ( أَنْزِلْ ).

**Its rule:** Either Ithhaar or Idghaam

**a) Ithhaar**

If the laam is followed with any letter except Laam or Ra'; it will be pronounced clearly with Ithhaar.

**Its drawing:** Laam has a sukoon on it.

Example: ( قُلْ هُوَ اللَّهُ أَحَدٌ )

**b) Idghaam**

If the laam is followed with Laam or Ra'; it will be merged in the next letter.

**Its drawing:** The laam has nothing on it and the letter after it has shaddah

Example: ( قُلْ رَبِّ ، قُلْ لَكُمْ )

### 3) Laam saakinah in a noun لَامُ الْأَسْمِ

It is the laam saakinah that exists in a noun. It is always original and in the middle of the noun.

**Its rule:** Always Ithhaar

**Its drawing :** Laam has a sukoon on it

Examples: ( سُلْطَانُ / الْمَلِكُ / أَلَسْتُمْ )

### 4) Laam saakinah in a particle لَامُ الْحَرْفِ

It is the laam saakinah that exists in هل / بل

**Its rule :** Either Ithhaar or idghaam

#### **a) Ithhaar**

If the laam saakinah in هل / بل is followed with any of letter except Laam or Ra'; it will be pronounced clearly with Ithhaar.

**Its drawing:** Laam has a sukoon on it.

Example: ( بَلْ طَنْنَتْكُمْ / بَلْ كَذَّبُوا / بَلْ تُؤَيِّرُونَ الْحَيَاةَ الدُّنْيَا / هَلْ يَنْظُرُونَ )

#### **b) Idghaam**

If laam saakinah in هل / بل is followed with Laam or Ra', it will be merged in the next letter.

**Its drawing:** The laam has nothing on it and the letter after it has shaddah

Example: ( بَلْ رَبُّكُمْ / كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ )

**Exception:** There is exception to idghaam rule in verse no.14 of surat Al-Mutaffeen since Hafs by way of Ash-shatabiyyah has Sakt (س) (breathless pause) between Laam and Ra'. The Sakt prevents idghaam from taking place. (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ) (المطففين 14)

### 5) Laam saakinah of command لَامُ الْأَمْرِ

It is an extra Laam Saakinah that when added to the present tense verb, it becomes a command and it is preceded by واو or فاء or ثم

**Its rule:** Always Ithhaar

**Its drawing:** Laam has a sukoon on it.

Examples: ( ثُمَّ لَيَقَطَّعْ / فَلْيَنْظُرْ / وَلْيُؤْفُوا )



## **THE MUDOOD المُدُود**

**Linguistic meaning:** Extra

**Applied meaning:** Lengthening of the sound with a letter of the madd or leen letters.

**The Madd letters are:**

- The Alif saakinah preceded by a fathah; as (قَالَ)
- The wow saakinah preceded by a dammah; as (يُقُول)
- The ya' saakinah preceded by a kasrah; as (قِيلَ)

**The Leen letters are:**

- The waw saakinah preceded by fathah; as (خَوْف)
- The ya' saakinah preceded by fathah; as (قُرَيْش)

**The Madd is divided into two groups:**

- 1) The Original (Natural) Madd (المَدُّ الْأَصْلِيّ (الطَّبِيعِيّ))
- 2) The Secondary Madd (المَدُّ الْفُرْعِيّ)

### **The Original (Natural) Madd - (Al-Madd At-Tabee'ee) المَدُّ الطَّبِيعِيّ**

**Its definition:** It is the madd (lengthening) that without it the letter will not stand by its own, it includes one of the madd letters that should not be a hamzah before it, and there should not be a hamzah or sukoon after it.

Example: (نُوحِيهَا / أُودِنَا)

**Its timing:** It is lengthened two vowel counts.

Included in natural madd is the group of letters (حِ ط هِر) 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 two vowel counts.

Example: طها pronounced طه

**Other Mudood included in Al-Madd At-Tabee'ee:**

#### ➤ **The Substitute Lengthening (Madd Al-Ewadh) مَدُّ الْعَوَضِ**

It is substituting for the tanween with a fathah, when stopping with a lengthened alif

Examples: رَجِيمًا pronounced when stopping رَجِيمَا  
مِهَادًا pronounced when stopping مِهَادَا  
أَلْفَافًا pronounced when stopping أَلْفَافَا  
مَاءًا pronounced when stopping مَاءَا  
هَدًى pronounced when stopping هَدَا

Exception: Not included in this madd is هاء التانيث , This letter occurs on the end of nouns and indicates female gender.

When a noun with a female ha' has a tanween with a fathah; the word should be stopped on with a ha' saakinah and there is no alif substituted for the tanween.

Examples: نِعْمَةٌ pronounced when stopping نِعْمَةٌ  
رَحْمَةٌ pronounced when stopping رَحْمَةٌ

### ➤ مَدَّ التَّمْكِينِ Madd Al- Tamkeen

It is any two consecutive two ya', the first ya' has a shaddah with kasrah and the second ya' is saakinah as (النَّبِيِّينَ، حَبِيتُمْ) ; or

It is a madd ya' at the end of the word and there is yaa that has a vowel at the beginning of the next word as (الَّذِي يُؤَسِّرُ سَ); or

It is a madd waw at the end of the word and there is waw that has a vowel at the beginning of the next word as (آمَنُوا وَعَمَلُوا)

The Madd has to be lengthened two vowel counts so as to avoid merging or dropping the madd.

### ➤ الصلة الصُّغْرَى Madd As-Silah As-Sughra

It is a ha' representing the singular third person male if the ha' comes at the end of a word (last letter) and the ha' is not part of the original make up of the word, It is voweled either with a dhammah or a kasrah, positioned between two voweled letters and after it is there is no hamzah

When all these requirements are met the dhammah on the ha' become lengthened into a lengthened waw with two vowel counts; or the kasrah on the ha' becomes lengthened into lengthened ya' with two vowel counts.

When stopping on this ha' we stop with a regular sukoon, and the two counts madd is dropped

Example: (قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ)

There are two exceptions on the Quran:

(وَأِنْ تَسْكُرُوا يَرْضَهُ لَكُمْ) (الزمر 7)

Here there is no madd, even though all of the conditions have been met.

(يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلَدُ فِيهِ مُهَانًا) (الفرقان 69)

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

## **المَدُّ الْفَرْعِيّ The Secondary Madd**

**Its definition:** It is a lengthening that has a longer timing than the natural madd due to hamzah or sukoon.

**Its indication:** The occurrence of hamzah before or after the madd letter; or a sukoon after it.

**The Secondary Madd is divided to two sections:**

| <u><b>The Madd due to hamzah</b></u>                                                                                 | <u><b>The Madd due to sukoon</b></u>                                                                                                         |
|----------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>Madd Muttasil (Obligatory Connected Madd)<br/>المَدُّ الْمُتَّصِلُ</li> </ul> | <ul style="list-style-type: none"> <li>Al-Madd Al-Aaridh Li-Sukoon<br/>(Presented Sukoon Madd)<br/>المَدُّ الْعَارِضُ لِلْسُكُونِ</li> </ul> |
| <ul style="list-style-type: none"> <li>Madd Munfasil (Permitted Separated Madd)<br/>المَدُّ الْمُنْفَصِلُ</li> </ul> | <ul style="list-style-type: none"> <li>Madd Al-Leen (The Soft Lengthening)<br/>مَدُّ اللَّيْنِ</li> </ul>                                    |
| <ul style="list-style-type: none"> <li>Madd As-Silah Al-Kubra<br/>مَدُّ الصِّلَةِ الْكُبْرَى</li> </ul>              | <ul style="list-style-type: none"> <li>Al Madd Al-Lazem<br/>(The Compulsory Madd)<br/>المَدُّ الْإِلْزَامِ</li> </ul>                        |
| <ul style="list-style-type: none"> <li>Madd Al Badal (Exchange Madd)<br/>مَدُّ الْبَدَلِ</li> </ul>                  |                                                                                                                                              |

### I) **The Madd due to hamzah**

#### 1) **Madd muttasil (Obligatory Connected Madd) المَدُّ الْمُتَّصِلُ**

**Its definition:** It occurs when a hamzah follows a madd letter in the same word.

**Its lengthening:** It is lengthened four or five vowel counts if the hamzah is in the middle.

If the hamzah is at the end, there is an extra way, which is lengthening six counts because of meeting of two saakin, and it is called Madd Muttasil Aaridh Li-Sukoon. This is if the reader stops on the Aaridh Li-Sukoon in the rest of recitation with 6 counts

**Its Rule:** واجب Waajib

Examples: ( لِلطَّافِينَ ، هَنِيئًا ، سُوء )

#### 2) **Madd munfasil (Permitted Separated Madd) المَدُّ الْمُنْفَصِلُ**

**Its definition:** It occurs when a hamzah follows a madd letter in two separate words i.e. It occurs when a madd letter is the last letter of a word, and a hamzah is the first letter of the next word.

**Its lengthening:** It is lengthened four or five vowel counts

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

**Its Rule:** جَائِز Jaa'ez

Examples: ( إِنَّا أَنْزَلْنَاهُ ، يَا أَيُّهَا الْكَافِرُونَ ، قُلْ رَبِّيَ أَعْلَمُ )

**Note:** In some words such as ( يَا أَيُّهَا and هَؤُلَاءِ )

( يا ) used for calling, or ( ها ) for drawing attention, the madd letter is written joined together with these words, they are drawn as one word but they are two separate words هَؤُلَاءِ يا أَيُّهَا ، ها أولاء

In ( يَا أَيُّهَا ) the type of madd is Madd munfaṣil.

In ( هَؤُلَاءِ ) there is two lengthening; the first is Madd munfaṣil and the second is Madd muttasil. The Madd munfaṣil and the Madd muttasil must be both four counts or both five counts. It is not allowed to mix the madd counts.

### 3) مد الصلّة الكبرى Madd As-Silah Al-Kubra

**Its definition:** It is a ha' representing the singular third person male if it comes at the end of a word (last letter) that is not part of the original make up of the word, It is voweled either with a dhammah or a kasrah, positioned between two voweled letters and the first letter of the next word is a hamzah.

When all these requirements are met; the dhammah on the ha' become lengthened into a lengthened waw with four or five vowel counts or the kasrah on the ha' becomes lengthened into lengthened ya' with four or five vowel counts.

**Its lengthening:** It is lengthened four or five vowel counts

When stopping on this ha' we stop with a regular sukoon, and the four or five counts madd is dropped

**Its Rule:** جَائِز Jaa'ez

Examples: ( أَيْحَسِبُ أَنْ لَمْ يَرْمِهِ أَحَدٌ )

Note: The word ( هذه ) has the same rules of the pronoun ha'

#### 4) مَدُّ الْبَدَل (Exchange Madd)

**Its definition:** The letter hamzah precedes any of the three madd letters and after it there is no hamzah and sukoon.

**Its lengthening:** It is lengthened two vowel counts

**Its Rule:** جَائِزُ Jaa'ez

Examples: ( **ءَآدَمَ**، **إِيْلَافِهِمْ**، **أَوْثُوا** )

## II) The Madd due to sukoon

### 1) Al-Madd Al-Aaridh Li-Sukoon(Presented Sukoon Madd) الْمَدُّ الْعَارِضُ لِلْسُكُونِ

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

**Its lengthening:** It is lengthened two or four or six vowel counts when stopping

**Its Rule:** Jaa'ez جَائِز

Examples : (الْعَالَمِينَ، الْمُفْلِحُونَ)

### 2) The Soft Lengthening (Madd Al-Leen) مَدُّ اللَّيْنِ

**Its definition:** It occurs when a “leen” letter waw or ya' 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 last letter in the word with a presented sukoon.

**Its lengthening:** It is lengthened two or four or six vowel counts when stopping

**Its Rule:** Jaa'ez جَائِز

Examples: (فُرَيْشٌ، خَوْفٌ)

### 3) The Compulsory Lengthening( Al-Madd Al-Laazim ) الْمَدُّ اللَّازِمُ

**Its definition:** An original (or fixed) sukoon is positioned after a madd letter, in a word or a letter.

**Its lengthening:** It is lengthened six vowel counts when stopping or continuing

**It is divided to two types:**

1)The Compulsory Word Lengthening المد اللّازم الكلمي

- A) The Compulsory Heavy Lengthening in a Word المد اللّازم الكلمي المُثَقَّل
- B) The Compulsory Light Lengthening in a Word المد اللّازم الكلمي المُخَفَّف

2) The Compulsory Letter Lengthening المد اللّازم الحرفي

- A) The Compulsory Heavy Lengthening in a Letter المد اللّازم الحرفي المُثَقَّل
- B) The Compulsory Light Lengthening in a Letter المد اللّازم الكلمي المُخَفَّف

### 1) The Compulsory Word Lengthening المَدَّ اللَّازِمُ الْكَلِمِي

**Its definition:** An original sukoon is positioned after a madd letter in a word .

#### A) The Compulsory Heavy Lengthening in a Word المَدَّ اللَّازِمُ الْكَلِمِي الْمُثْقَل

**Its definition:** It occurs when an original sukoon (the letter has a shaddah on it) comes after a madd letter in a word.

**Its lengthening:** It is lengthened six vowel counts when stopping or continuing

**Its Rule:** لازم لآزيم

Examples: ( اَلْحَاقَّةُ ، اَلصَّالِيْنَ )

#### B) The Compulsory Light Lengthening in a Word المَدَّ اللَّازِمُ الْكَلِمِي الْمُخَفَّف

**Its definition:** It occurs when an original sukoon that is not merged (no shaddah on it), follows a madd letter in a word.

**Its lengthening:** It is lengthened six vowel counts when stopping or continuing

**Its Rule:** لازم لآزيم

Examples: ( ءَالِئَانِ ) ( يُونُسَ 51،91 )

One word of this kind of lengthening in the Qur'an in only two places in Surah (Yunus 51/91)

### مد الفرق المَدَّ الْفَرْقِي

Madd Al-Ferq is included in the Compulsory Heavy and Light Lengthening because it differentiates between questioning and report statements. When hamzah al qata' indicating a question enters a noun that has the definite article (ال) attached at the beginning of it, hamzah al wasl is changed to either one of the following cases:

- 1) A lengthened alif six counts . This is called اِيْدَال
- 2) An eased hamzah. This is called تَسْهِيْل

This occurs in three words in six positions:

- ( ءَاللهُ ) ( يُونُسَ 59 ) ( النمل 59 )
- ( ءَالَانِ ) ( يُونُسَ 51 ، 91 )
- ( ءَالذِّكْرَيْنِ ) ( الأنعام 143 ، 144 )

## 2) The Compulsory Letter Lengthening **الْمَدُّ الْإِزْمِ الْحَرْفِي**

**Its definition:** An original (or fixed) sukoon is positioned after a madd letter in a letter.

### A) The Compulsory Heavy Lengthening in a letter **الْمَدُّ الْإِزْمِ الْحَرْفِي الْمُنْقَلِّ**

**Its definition:** It occurs when a letter of the **نقص عسلكم** consists of three letters and the middle of the three letters is a madd letter and the last letter of the three letters is merged into the letter that comes after it.

**Its lengthening:** It is lengthened six vowel counts when stopping or continuing

**Its Rule:** Laazim **لَازِم**

Examples: ( **الم** ، **طسم** )

### B) The Compulsory Light Lengthening in a letter **الْمَدُّ الْإِزْمِ الْحَرْفِي الْمُنْخَفَف**

**Its definition:** It occurs when a letter of the **نقص عسلكم** consists of three letters and the middle of the three letters is a madd letter and a saakin letter follows the madd letter but it is not merged with the letter that comes after it.

**Its lengthening:** It is lengthened six vowel counts when stopping or continuing

**Its Rule:** Laazim **لَازِم**

Examples: ( **ن** ، **الر** )



### **The Separate Letters that begin some surahs**

#### **These letters are divided into four groups:**

- 1- **That which has no madd at all:** This refers to the alif as it has no madd letter in it.
- 2- **That which has a madd of two counts:** The letters in this category can be found in the phrase **حي طهر** which are the letters **ها - را - يا - طا - حا** when found in the letters that begin a surah.

**Its lengthening:** It is lengthened two vowel counts

- 3- **That which has a madd of six vowel counts:** These letters are seven in number, and is found in the phrase **نقص عسلکم** which are the letters **ن - ق - ص - ع - س - ل - ك - م**

**Its lengthening:** It is lengthened six vowel counts

- 4- **That which has a madd four or six counts:** The **عين** in surat Mariam and surat Ash-Shūraá **حم عسق كهيص** can be lengthened six or four counts

**Its lengthening:** It is lengthened four or six vowel counts

## **THE RULE OF THE STRONGER OF THE TWO CAUSES**

The lengthenings have various degrees of strength and weakness which are as per the following order:

- 1) Al-Madd Al-Lazem (The Compulsory Madd) is the strongest
- 2) Al-Madd Muttasil (Obligatory Connected Madd) is the second
- 3) Al-Madd Al-Aaridh Li-Sukoon (Presented Sukoon Madd) is the third
- 4) Al-Madd Munfaṣil (Permitted Separated Madd) is the fourth
- 5) Al-Madd Al Badal (Exchange Madd) is the fifth

The Madd Leen is the weakest madd

**The Stronger of the Two Causes has the following rules:**

### **Rules 1**

**If two reasons for lengthening are present in one madd letter, there must be one stronger than the other. In this case the weaker madd is left, and we use the stronger of the two.**

- Madd Badal with Madd Lazim

Example: (ءَامِنَ)

In this word, there is a hamzah before the madd letter ءَ this is therefore Madd Badal. This same madd letter is followed by a shaddah, meaning a sukoon, so we also have the Madd Lazim. With the knowledge that the stronger of these two madd is the Madd Lazim, we use madd Lazim and we do not use the Madd Badal.

Thus, this madd is lengthened six counts, that of the Madd Lazim.

- Madd Badal with Madd muttasil

Example: (بُرْءَاوَا)

In this word a hamzah precedes a madd letter ءَ so there is a Madd Badal. The same madd letter is followed by a hamzah in the same word ءَ , so there is also Madd Muttasil, Both of these madd share the same madd letter, the alif, and since the stronger of the two lengthenings is the Madd Muttasil, we apply the lengthening of Madd Muttasil and not the Madd Badal.

Thus, this madd is lengthened four or five vowel counts.

- **Madd Badal with Madd Munfasil**

Example: (جاءوا أباهم)

In this example, the hamzah precedes a madd letter, indicating a Madd Badal. This madd is at the end of the word, and the first letter of the next word is a hamzah, so the Madd Munfasil is also using this same madd letter. And since the stronger of the two lengthening is the Madd Munfasil and not the Madd Badal, we apply the lengthening of Madd Munfasil and not the Madd Badal.

Thus, this madd is therefore lengthened 4 or 5 counts (by the way of Ash-Shatibiyyah) or 2 counts (by the way of At-Tayeba not Ash-Shatibiyyah)

When stopping on the first word; only the Madd Badal is applied, since the hamzah that begins the second word is not read, and therefore no Madd Munfasil applied.

| When reading Munfasil Alone                   | When reading Badal Alone | Reading when both occur together | Reason                                                                             |
|-----------------------------------------------|--------------------------|----------------------------------|------------------------------------------------------------------------------------|
| 2<br><br>(From At-Tayeba not Ash-Shatibiyyah) | 2                        | 2                                | Madd that has two causes which are the Madd Munfasil and Madd Badal                |
| 4                                             | 2                        | 4                                | We apply the stronger which is Madd Munfasil. Thus the Madd is lengthened 4 counts |
| 5                                             | 2                        | 5                                | We apply the stronger which is Madd Munfasil. Thus the Madd is lengthened 5 counts |

- **Madd Badal with Madd Aaridh Li-Sukoon**

Example: (قُرْءَان)

When stopping if we read with 2 counts, it will be considered madd that has two causes which are the Madd Badal and Madd Aaridh-Li Sukoon.

If we read with 4 or 6 counts, we apply the stronger which is Madd Aaridh-Li Sukoon and not the Madd Badal.

| When reading Aaridh Alone | When reading Badal Alone | Reading when both occur together | Reason                                                                           |
|---------------------------|--------------------------|----------------------------------|----------------------------------------------------------------------------------|
| 2                         | 2                        | 2                                | Madd that has two causes which are the Madd Badal and Madd Aaridh                |
| 4                         | 2                        | 4                                | We apply the stronger which is Madd Aaridh. Thus the Madd is lengthened 4 counts |
| 6                         | 2                        | 6                                | We apply the stronger which is Madd Aaridh. Thus the Madd is lengthened 6 counts |

- **Madd Muttasil with Madd Aaridh Li-Sukoon**

Example: السماء

When stopping there is Madd Muttasil and Madd Aaridh Li-Sukoon and since the stronger of the two lengthenings is the Madd Muttasil, we apply that lengthening so will not read with two counts.

**If we read Madd Muttasil 4 counts:** It will be considered madd that has two causes which are the Madd Muttasil and Madd Aaridh-Li Sukoon.

**If we read Madd Muttasil 5 counts:** We will apply the stronger which is the Madd Muttasil.

**If we read 6 counts:** We will apply the stronger which is Madd Muttasil Aaridh Li-Sukoon. The reader is not allowed to stop with six counts on the hamzah after madd in Aarid Li-Sukoon unless if he stops in the rest of Aaridh Li-Sukoon in the rest of recitation with 6 counts.

Example: ( السماء )

| When reading Muttasil Alone | When reading Aaridh Alone | Reading when both occur together | Reason                                                                                                   |
|-----------------------------|---------------------------|----------------------------------|----------------------------------------------------------------------------------------------------------|
| 4                           | 2                         | 4                                | We apply the stronger which is Madd Muttasil and not the Aaridh.<br>Thus the Madd is lengthened 4 counts |
| 4                           | 4                         | 4                                | Madd that has two causes which are the Madd Muttasil and Madd Aaridh                                     |
| 4                           | 6                         | 6                                | We apply the stronger which is Madd Muttasil Aaridh Li-Sukoon. Thus the Madd is lengthened 6 counts.     |

| When reading Muttasil Alone | When reading Aaridh Alone | Reading when both occur together | Reason                                                                                                    |
|-----------------------------|---------------------------|----------------------------------|-----------------------------------------------------------------------------------------------------------|
| 5                           | 2                         | 5                                | We apply the stronger which is Madd Muttasil and not the Aaridh.<br>Thus the Madd is lengthened 5 counts  |
| 5                           | 4                         | 5                                | We apply the stronger which is Madd Muttasil and not the Aaridh .<br>Thus the Madd is lengthened 5 counts |
| 5                           | 6                         | 6                                | We apply the stronger which is Madd Muttasil Aaridh Li-Sukoon.<br>Thus the Madd is lengthened 6 counts    |

| When reading Muttasil Alone                  | When reading Aaridh Alone | Reading when both occur together | Reason                                                                                                       |
|----------------------------------------------|---------------------------|----------------------------------|--------------------------------------------------------------------------------------------------------------|
| 6<br><br>(From At-Tayeba Not Ash- Shatebeya) | 2                         | 6                                | We apply the stronger which is Madd Muttasil and not the Aaridh.<br><br>Thus the Madd is lengthened 6 counts |
| 6<br><br>(From At-Tayeba Not Ash- Shatebeya) | 4                         | 6                                | We apply the stronger which is Madd Muttasil and not the Aaridh.<br><br>Thus the Madd is lengthened 6 counts |
| 6<br><br>(From At-Tayeba Not Ash- Shatebeya) | 6                         | 6                                | Madd that has two causes which are the Madd Muttasil and Madd Aaridh                                         |

- **Madd Badal with Madd Muttasil with Madd Aaridh Li-Sukoon**

Example: (رِئَاءُ النَّاسِ)

In this word a hamzah precedes a madd letter ء so there is a Madd Badal. The same madd letter is followed by a hamzah in the same word ا , so there is also Madd Muttasil, Both of these madd share the same madd letter, the alif. Also, if we stop there will be also Madd Aaridh-Li Sukoon.

Thus, in stopping we ignore the Madd Badal because it is the weakest and we apply the rules of the Madd Muttasil with Madd Aaridh-Li Sukoon.

## **Rule 2**

- **If the stronger madd precedes the weaker madd, the weaker madd then must be equal or shorter in length than the stronger one.**
- **If the weaker madd precedes the stronger madd, the stronger madd then must be equal or longer in length than the weaker one.**

### **A) The stronger precedes the weaker**

If the stronger madd precedes the weaker madd, the weaker madd then must be equal or shorter in length than the stronger one.

Example: (الشعراء 50) (قَالُوا لَا ضَيْرَ) (الشعراء 49) (أَجْمَعِينَ) (لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلَّيْنَكُمْ أَجْمَعِينَ)

In this ayah the stronger Madd Aaridh Li-Sukoon precedes the weaker Madd Leen, when stopping on both of them, the weaker should then be the same length or shorter in length than the stronger.

If we stop on (أَجْمَعِينَ) with 2 counts so we stop on (لا ضير) with 2 counts.

If we stop on (أَجْمَعِينَ) with 4 counts so we stop on (لا ضير) with 4 or 2 counts.

If we stop on (أَجْمَعِينَ) with 6 counts so we stop on (لا ضير) with 6 or 4 or 2 counts.

### **B) The weaker precedes the stronger**

If the weaker madd precedes the stronger madd, the stronger madd then must be equal or longer in length than the weaker one.

Example: (ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ) (البقرة 2)

In this ayah the Madd Leen precedes the stronger Madd Aaridh-Li Sukoon, when stopping on both of them, the stronger should then be the same length or longer in length than the weaker.

If we stop on (لا ريب) with 2 counts so we stop on (للمتقين) with 2 or 4 or 6 counts.

If we stop on (لا ريب) with 4 counts so we stop on (للمتقين) with 4 or 6 counts.

If we stop on (لا ريب) with 6 counts so we stop on (للمتقين) with 6 counts.

**Notes:**

- 1) **If there are two Madd of the same types as Madd Muttasil or Madd Munfasil or Madd Aaridh Li-Sukoon we have to read them with the same length**

Example: (البقرة 4) (وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ)

If we read the first Madd Munfasil 4 counts, we have to read the second munfasil 4 counts.

If we read the first Madd Munfasil with 5 counts, we have to read the second munfasil 5 counts.

- 2) **If there are two Madd of different types as Madd Muttasil with Madd Munfasil: we have to read them with the same length**

Example: (البقرة 13) (أَلَا إِنَّهُمْ هُمُ السَّافِهَاءُ وَلَكِنْ لَا يَعْلَمُونَ)

If we read the Madd Munfasil 4 counts, we have to read the Madd Muttasil 4 counts.

If we read the Madd Munfasil 5 counts, we have to read the Madd Muttasil 5 counts.

- 3) **If there are Madd Muttasil or Munfasil with Madd Aaridh Li-Sukoon ; there is no relation between Madd Muttasil or Munfasil with Madd Aaridh Li-Sukoon**

Example: (البقرة 5) (وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

If we read the Madd Muttasil 4 counts, we can read Madd Aaridh Li-Sukoon with 2 or 4 or 6 counts.

If we read the Madd Muttasil 5 counts, we can read Madd Aaridh Li-Sukoon with 2 or 4 or 6 counts.

Example: (البقرة 4) (وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ)

If we read the Madd Munfasil 4 counts, we can read Madd Aaridh Li-Sukoon with 2 or 4 or 6 counts

If we read the Madd Munfasil 5 counts, we can read Madd Aaridh Li-Sukoon with 2 or 4 or 6 counts.



**4) If there are Madd Muttasil or Munfasil with Madd Muttasil with hamzah at the end**

Example: (مَائِدَةٌ مِنَ السَّمَاءِ) (المائدة 112)

○ In continuing:

If we read the first Madd Muttasil 4 counts, we can read second Muttasil 4 counts

If we read the first Madd Muttasil 5 counts, we can read second Muttasil 5 counts

○ In stopping:

If we read the first Madd Muttasil 4 counts, we can read second Muttasil Aaridh Li-Sukoon 4 or 6 counts

If we read the first Madd Muttasil 5 counts, we can read second Muttasil Aaridh Li-Sukoon 5 or 6 counts.

- This applies also if there are Madd Munfasil with Madd Muttasil with hamzah at the end.

○ N.B.

Thus, the Muttasil Aaridh Li-Sukoon with hamzah at the end can be read with 4 or 5 or 6 counts. But it is better for the reader to choose a way and read the whole recitation with it.

If he reads with 4 counts, he has to stop on the Muttasil Aaridh Li-Sukoon with hamzah at the end with 4 or 6 counts.

If he reads with 5 counts, he has to stop on the Muttasil Aaridh Li-Sukoon with hamzah at the end with 5 or 6 counts.

It is not allowed to read Muttasil Aaridh Li-Sukoon with hamzah at the end with 6 counts unless he stops on Aaridh Li-Sukoon in the rest of recitation with 6 counts.

## **TAFKHEEM AND TARQEEQ (Heavy and Light) التَّفْخِيمُ وَالتَّرْقِيقُ**

### **The Arabic letters are divided into three groups:**

- 1) Letters that always have tafkheem (heavy letters):  
These are the seven letters in the group خص ضغط قظ which are خ-ص-ض-غ-ط-ق-ظ
- 2) Letters that sometimes have tafkheem and sometimes have tarqeeq which are:
  - a- Alif (ا)
  - b- Laam (ل) in the Glorious name of Allah
  - c- Ra' (ر)
- 3) Letters that always have tarqeeq (light letters):  
These are the rest of the Arabic alphabet

### **Tafkheem**

**Linguistic meaning:** Fattening (heaviness)

**Applied meaning:** It is a heaviness that enters the body of the letter, so that the mouth is filled with its echo.

**Letters that have always tafkheem:** The seven letters in the group خص ضغط قظ which are خ-ص-ض-غ-ط-ق-ظ

### **Levels of Tafkheem:**

- 1-The highest level is a tafkheem letter followed by alif as (قَالَ)
- 2-The second level is a tafkheem letter with a fathah on it. (قَاتِلْ)
- 3-The third level is a tafkheem letter with a dammah. (قُلْنَ)
- 4-The fourth level is a tafkheem letter with a sukoon (بَقُلْهَا)
- 5-the fifth and last level, is a tafkheem letter with a kasrah (قِيلَ)

### **Tarqeeq**

**Linguistic meaning:** Thinness

**Applied meaning:** It is a thinness that enters the body of the letter, so that the mouth is not filled with its echo.

**Letters that have always tarqeeq :** The rest of Arabic letters after excluding the letters of tafkheem and the letters that sometimes have tafkheem and sometimes have tarqeeq.

## **Letters that sometimes have tafkheem and sometimes have tarqeeq**

Letters that sometimes have tafkheem and sometimes have tarqeeq are:

- 1- The alif (الف)
- 2- Laam (لَام) in the Glorious name of Allah
- 3- Ra' (رَا)

### **1-The alif**

The alif follows the letter preceding in tafkheem or tarqeeq.

If a tafkheem letter precedes it; so the alif will also have tafkheem as (خَالِدِينَ)

If a tarqeeq letter precedes it; so the alif will also have tarqeeq as (خَاسِدٍ)

### **2-The laam of the name of The Majesty الله**

The Laam of the Glorious name of Allah الله sometimes has tafkheem and sometimes has tarqeeq, depending on the pronounced vowel on the letter preceding the Laam.

The Laam of the Glorious name of Allah الله has tafkheem:

- a- If it is preceded with fathah as (خَتَمَ الله)
- b- If it is preceded with dhammah as (إِنِّي عَبْدُ الله)
- c- If we start with it as (الله لا إله إلا هو الحي القيوم)

The Laam of the Glorious name of Allah الله has tarqeeq:

- a- If it is preceded with kasrah as (بِسْمِ الله ، قل اللهم)
- b- If it is preceded with tanween (قَوْمًا الله)

### **3-The letter Ra' الراء**

The letter Ra' has tafkheem in the following cases:

- a) If it has a fathah or dhammah as (رَمَضَانَ ، رُمان)
- b) If it is saakinah and before the Ra' is a letter with fathah or dhammah as (مَرْيَمَ ، قُرْآنَ)
- c) If it is saakinah and the letter before it has a sukoon, and the letter before that letter has fathah or dhammah as (العَصْرَ ، خُسْرَ)
- d) If the Ra' is saakinah and preceded by hamzah wasl. The Ra' is pronounced with tafkheem when preceded by hamzah wasl, in starting on the hamzah wasl with a kasrah, or in continuing from the previous word as (ارْجِعِي ، رَبِّ ارْحَمْهُمَا)
- e) If the Ra' is saakinah and before it is a kasrah, and after the Ra' a heavy letter that has fathah . This occurs in five words in the Qura'n which are:  
(فِرْطَاسٍ) (الأنعام 7) ، (فِرْقَةٍ) (التوبة 122) ، (وَإِرْصَادًا) (التوبة 107) ، (مِرْصَادًا) (النبأ 21) ، (لِبَاسٍ مِرْصَادٍ) (الفجر 14)

**The letter Ra' has tarqeeq in the following cases:**

- a) If the Ra' has a kasrah as (رَجَال)
- b) If the Ra' is saakinah, and before the Ra' is a letter with kasrah (فِرْعَوْن)
- c) If the Ra' is saakinah, and the letter before it is saakin, and the letter before that has a kasrah as (الْحَجَرِ) (when stopping).
- d) If Ra' is saakinah, and a ya' saakinah precedes it, The Ra' in this case has tarqeeq no matter what kind of vowel precedes the ya' saakinah as (قَدِيرٌ، خَيْرٌ) (When stopping).
- e) If it comes before imaalah which is in (هُودِ) (مَجْرُلَهَا)

**The Ra' has both Tafkheem and Tarqeeq in the following cases:**

- a) If the Ra' is saakinah, and it is preceded by original kasrah, and it is followed by a heavy letter, and this letter has a kasrah.

There is only one example of this in the Qura'n which is (فِرْق) in surat Ash-Shūraá 63 (كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ) (الشعراء 63)

In continuing: Both Tafkheem and Tarqeeq are allowed of the Ra' , but the tarqeeq is preferred.  
In stopping: Who reads with tafkeem in continuing reads with tafkheem in stopping. And who reads with tarqeeq in continuing reads with either tafkheem or tarqeeq in stopping.

- b) If the Ra' is saakinah when stopping and it is preceded by a heavy saakin letter, which is preceded by a kasrah.

This occurs in two words in the Qur'an (مِصْرٌ، الْقِطْرُ) that have these circumstances when stopping on them which are :

The Ra' can be read with tafkheem or tarqeeq but the tafkheem is preferred. (مِصْرٌ) (يونس 87 ، يوسف 21، الزخرف 51)

The Ra' can be read with tafkheem or tarqeeq but the tarqeeq is preferred. (الْقِطْرُ) (سبأ 12)

- c) If the Ra' is saakinah when stopping and it is preceded by a dhammah; or if the Ra' is saakinah and is preceded by a saakin preceded with fathah and after the Ra' a deleted ya'. These words originally with ya' at the end but due to grammatical rules the yaa was removed and we stop on Ra'.

This occurs in three words in the Qura'n which are:

(فَأَسْرَ) (هود 81، الحجر 65، الدخان 23) ، (يَسْرَ) (الفجر 4) ، (أَسْرَ) (طه 77، الشعراء 52)

Both Tafkheem and Tarqeeq are allowed of the Ra' on stopping, but the tarqeeq is preferred.

## ARTICULATION POINT OF LETTERS (MAKHARIJ) مَخَارِجُ الْحُرُوفِ

**Definition of Makhraj:** It is a place of emitting the letter when pronouncing it that differentiates that specific letters from other letters.

**Definition of the Letter:** It is a sound that relies on a precise or approximate articulation point.

**Articulation points are two types:**

### 1) Precise Articulation Point المَخْرَجُ الْمُحَقَّقُ

It is that relies on specific place of the areas of the tongue, throat or the two lips.

Example: The articulation point of throat, tongue and the lips.

### 2) Approximate Articulation Point المَخْرَجُ الْمُقَدَّرُ

It is that does not rely on specific place of the areas of the tongue, throat or lips.

Example: The Madd letters that come from the empty space in the mouth and throat.

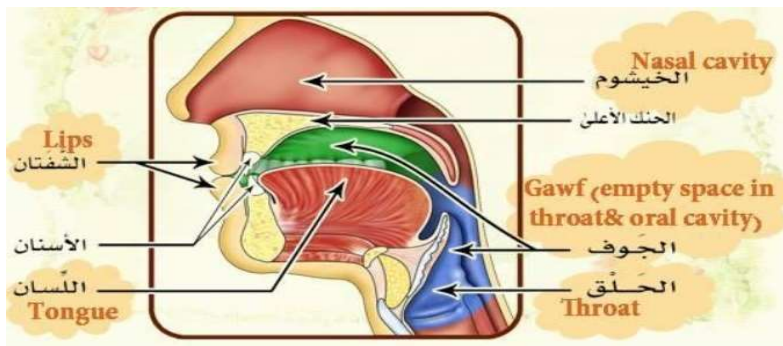
The scholars set five major areas that have within them the different articulation points which are a total of seventeen.

**Major articulation areas:** It is that includes one makhraj or more than one

**Specific articulation point:** It is that includes only one makhraj that comes from it one letter or more

**The major articulation areas are:**

- 1) Jawf (empty space in throat & oral cavity) الْجَوْفُ
- 2) The throat الْحَلْقُ
- 3) The tongue اللِّسَانُ
- 4) The lips الشَّفَتَانِ
- 5) Nasal Cavity الْخَيْشُومُ



## AL- JAWF (THE EMPTY SPACE) الْجَوْف

**Linguistic meaning:** Empty space

**Applied meaning:** It is the empty space in the throat and mouth.

**Its letters:** The three madd letters originates from this non-specific area which are:

The ya' saakinah preceded by kasrah

The wow saakinah preceded by dammah

The Alif saakinah preceded by fathah

These three madd letters do not have a specific space that they finish as other letters have, but instead these letters finish with the stopping of the sound.

## AL-HALQ (THE THROAT) الْحَلْق

**Definition:** It is a major articulation area that is between the throat and deepest part of the tongue.

**In the throat there are three specific articulation points for six letters which are:**

- 1) **Aqsalhalq (أقصى الحلق) Deepest part:** It is the deepest part of the throat meaning the farthest from the mouth and closest to the chest.

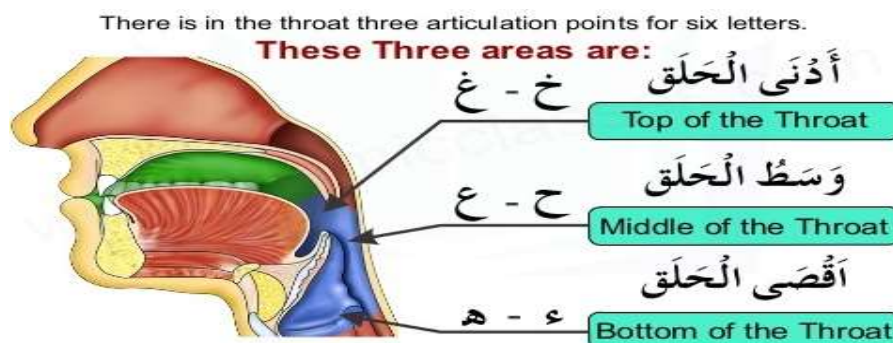
**Its letters :** ع - هـ

- 2) **Wasatalhalq (وسط الحلق) Middle part:** It is the middle part of the throat.

**Its letters:** ح - ع

- 3) **Adnalhalq (أدنى الحلق) Closest part:** It is the closest part of the throat meaning the closest to the mouth.

**Its letters:** خ - غ

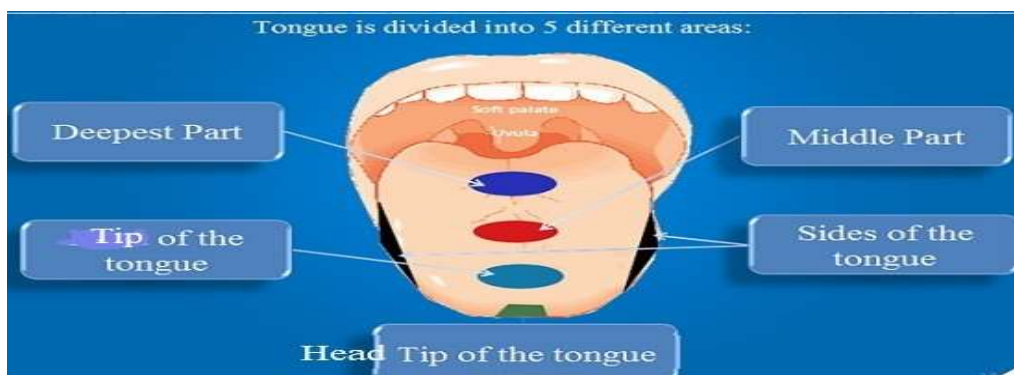


## AL-LISAAN (THE TONGUE) اللِّسَان

**Definition:** It is the soft, movable part in the mouth that is fixed at its end and movable at its front. It is a major articulation area that includes ten specific articulation points for eighteen letters

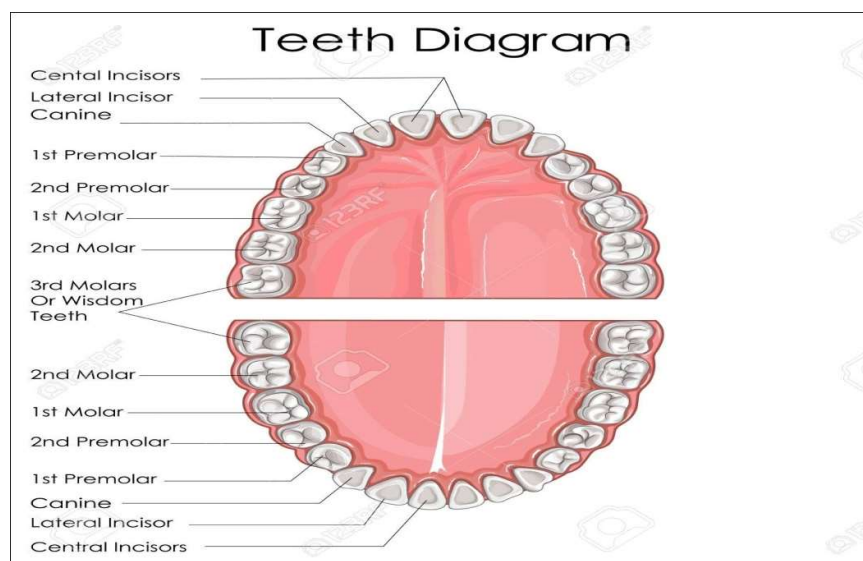
**These ten articulation points are distributed over five areas in the tongue which are:**

- 1) Deepest part of the tongue: أَقْصَى اللِّسَان includes two articulation points for two letters.
- 2) Middle part of the tongue: وَسْطُ اللِّسَان includes one articulation point for three letters.
- 3) Edge (side) of the tongue: حَافَتَى اللِّسَان includes two articulation points for two letters.
- 4) Tip of the tongue: طَرَفُ اللِّسَان includes three articulation points for five letters.
- 5) Head tip of the tongue: رَأْسُ طَرَفِ اللِّسَان includes two articulation points for six letters.



## CLASSIFICATION OF TEETH

Classification of the teeth is important to know the Tongue Makhraj



## أَقْصَى اللِّسَانِ DEEPEST PART OF THE TONGUE

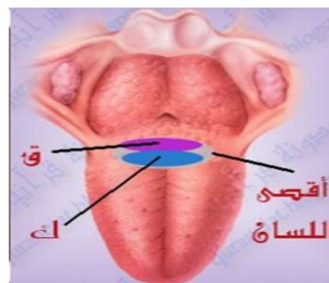
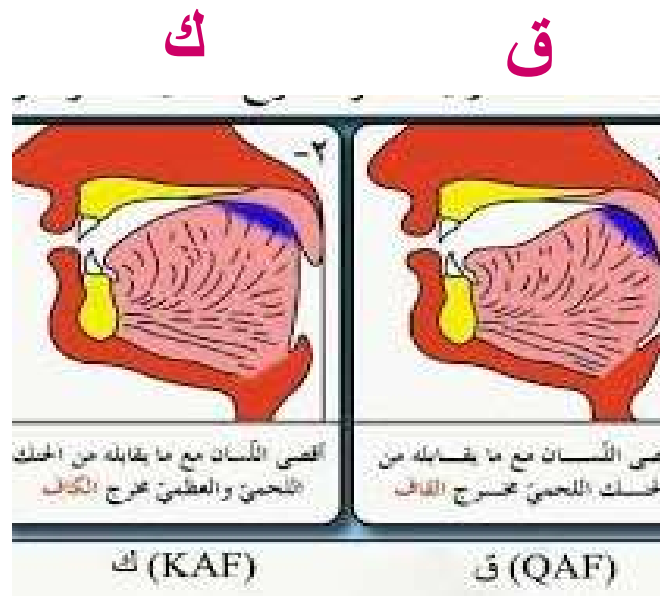
### 1) Letter: Qaaf ق

The letter Qaaf is emitted from the deepest part of the tongue and what lies opposite to it on roof of the mouth (the soft palate).

### 2) Letter: Kaaf ك

The letter kaaf is emitted from the deepest part of the tongue and what lies opposite to it on roof of the mouth (the soft and the hard palate).

The Kaaf is under the Qaaf a little, means closer to the mouth and farther from the throat than the Qaaf.

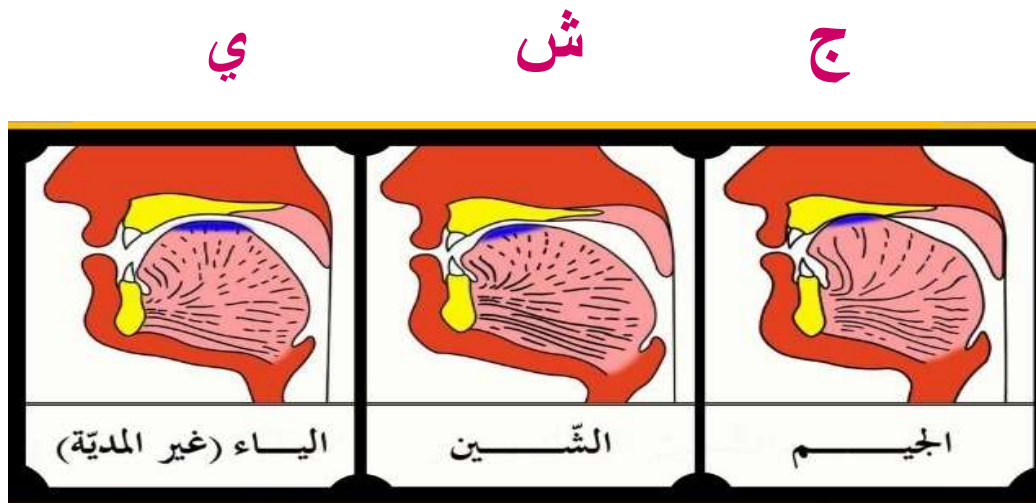




## MIDDLE PART OF THE TONGUE وَسَطُ اللِّسَانِ

**Letters:** Geem ج , Sheen ش , Ya' (not madd) ي (الغير مدية)

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



These letters are called الحروف الشجرية because they are emitted from the middle of the mouth

## حَافَتِي اللِّسَانِ EDGE (SIDE) OF THE TONGUE

### 1) Letter: Laam ل

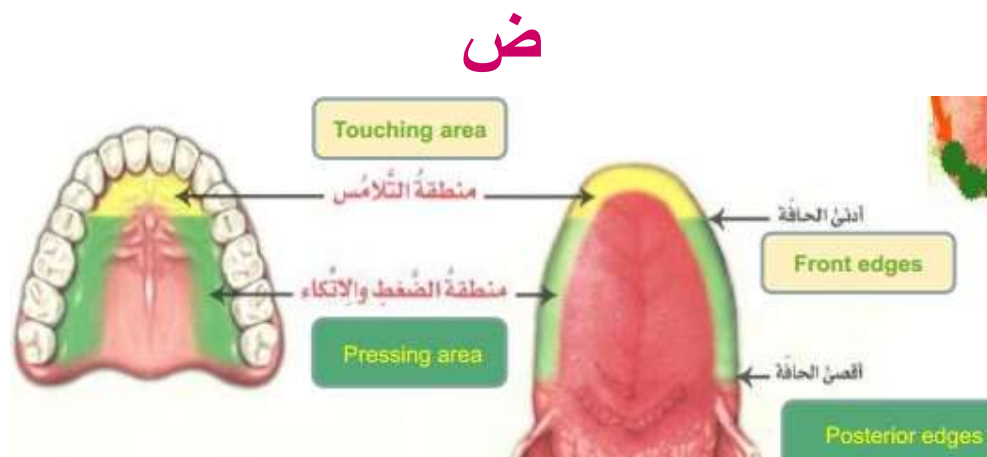
Letter Laam is emitted from the nearest part of the sides of the tongue and the end of its tip, and what lies opposite to it of the gums of the first two upper premolars, the two upper canines, the two upper lateral incisors and the two upper front incisors.



### 2) Letter: Daad ض

Letter Daad is emitted from one of the sides or edges of the tongue and what lies opposite to of the upper molars left or right, it can be also from both sides at the same time.

The articulation point of the Laam is the front edges of the tongue, whereas the Daad is from the posterior edges of the tongue.

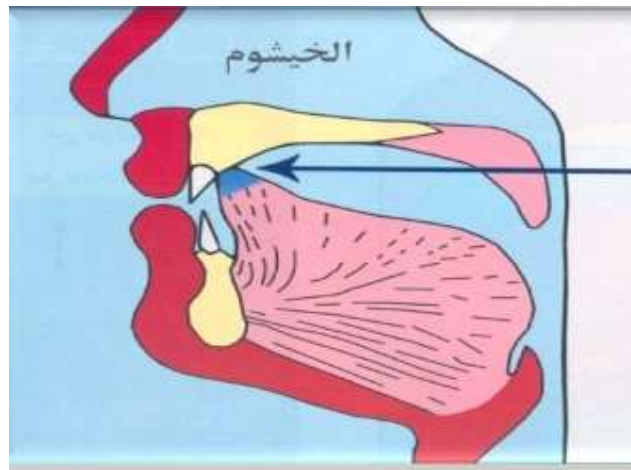


## طَرَفُ اللِّسَانِ TIP OF THE TONGUE

### 1) Letter: Noon ن

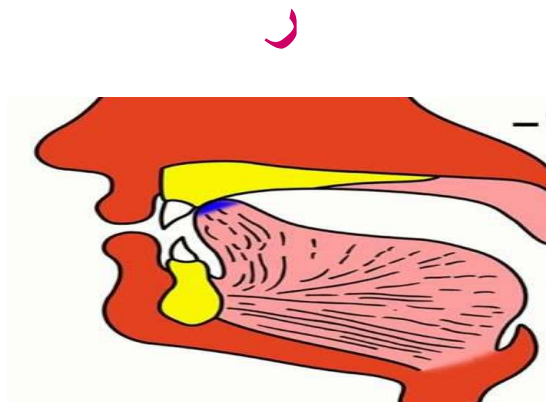
Letter noon is emitted from the tip of the tongue and what lies opposite to it of the gums of the two top front incisors slightly behind the articulation point for the laam. Sharing ghunnah during pronunciation from the Nasal cavity الخيشوم, (half of the sound comes from the tongue and the other half from the nasal cavity).

ن

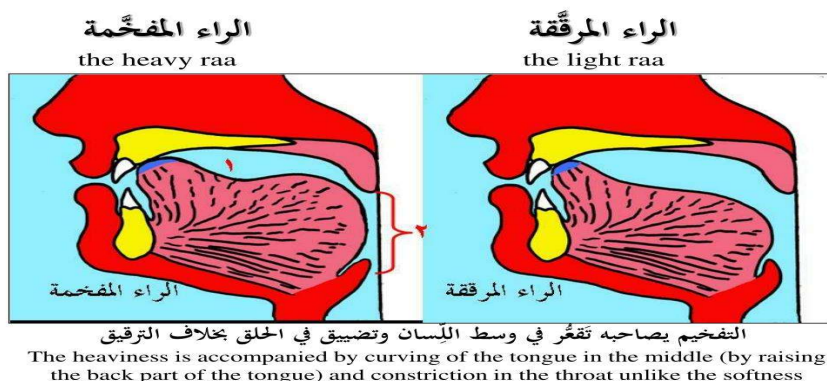


## 2) Letter: Ra' ر

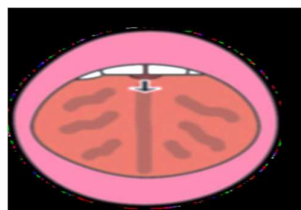
Letter Ra' is emitted from the tip of the tongue with what lies opposite to it with the gums of the two front top incisors .



The letter Ra' sometimes has tafkheem and sometimes tarqeeq according to its cases . When the back part of the tongue rises up to the roof , this makes the letter Ra' heavy (tafkheem). When the back part of the tongue doesn't rise up to the roof, this makes the letter Ra' light (tarqeeq).



The tip of the tongue needs to strike the gums to produce this sound correctly. There should be no trilling of the tongue when pronouncing this letter.



This space lets part of the sound pass when pronouncing the Ra'.

Also this space prevents trilling of the tongue while pronouncing.

The letters Laam and Noon and Ra' are called الحروف الذلقية because they are emitted from ذَلَقَ اللسان (tip of the tongue).

### 3) Letters: Ta' طاء - Daal د - Ta' تاء

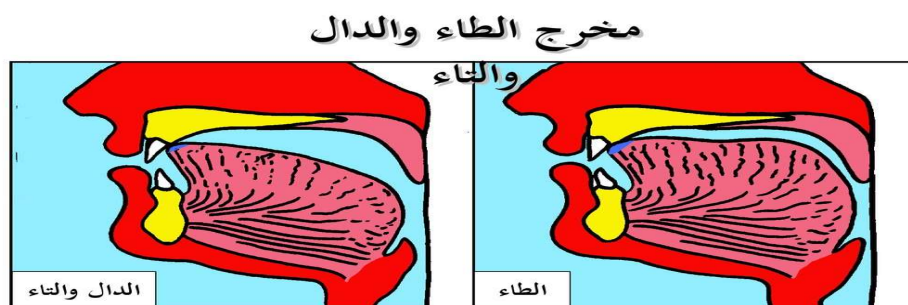
These letters are emitted from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors.

The back part of the tongue rises up to the roof makes the letter طاء heavy (tafkheem). The back part of the tongue doesn't rise up to the roof makes the letters تاء ، د light (tarqeeq).

These letters are called الحروف النطقية because their articulation position close the elevated area above the gums.

د ت

ط



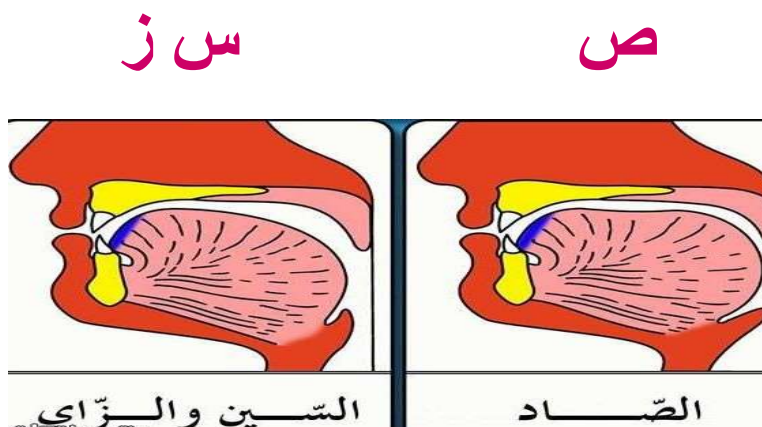
## رأس طرف اللسان Head tip of the tongue

### 1) Letters: ز - Seen س - ص - Saad

These three letters are emitted from the tip of the tongue and the plates of the two lower incisors, the sound passes above the two front lower incisors between the upper and lower incisors. There is a little space left in between the tip of the tongue and the plates of the teeth when pronouncing these letters.

The back part of the tongue rises up to the roof makes the letter ص heavy (tafheem). The back part of the tongue doesn't rise up to the roof makes the letters ز س, light (tarqeeq).

These letters are called الحروف الأسلية due to their emerging from the tip of the tongue, also called letters of الصفير , which means “whistle” because they accompany with whistle sound when they are emitted properly.

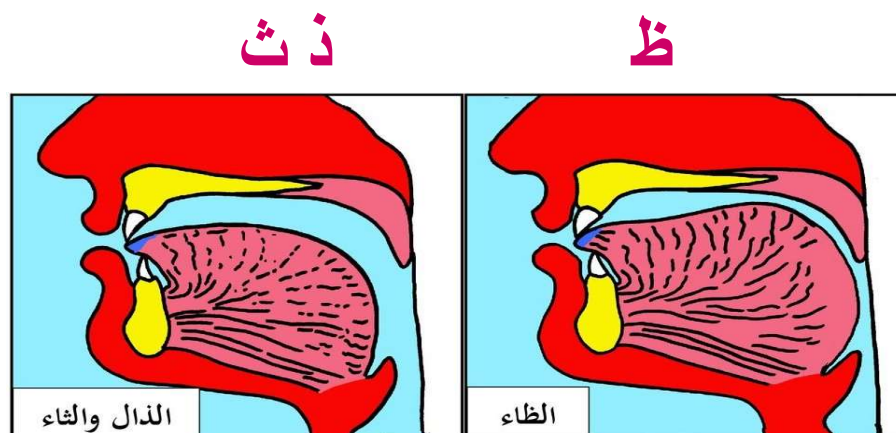


## 2) Letters: دها' ظ - Dhaal ذ - Tha' ث

These letters are articulated from between the tip of the tongue (from the top side of the tip) and the edges of the two top front incisors.

The back part of the tongue rises up to the roof makes the letter ظ heavy (tafkheem). The back part of the tongue doesn't rise up to the roof makes the letters ذ ، ث light (tarqeeq).

These three letters are called الحروف اللثوية because their articulation point is some what close to the gums.



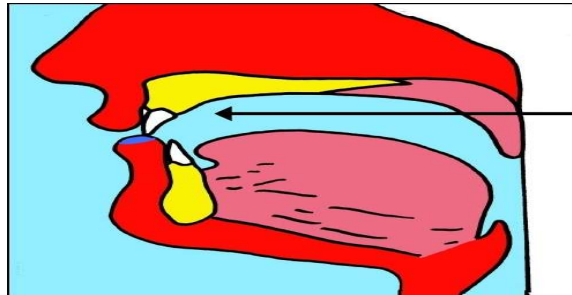
### AL-SHAFATAYN ((THE TWO LIPS) الشَفَتَيْن

The two lips have two articulation points attributed to them four letters:

#### 1) Letter : Fa' ف

The Faa is articulated between the inside of the lower lips and the tips of the two front incisors.

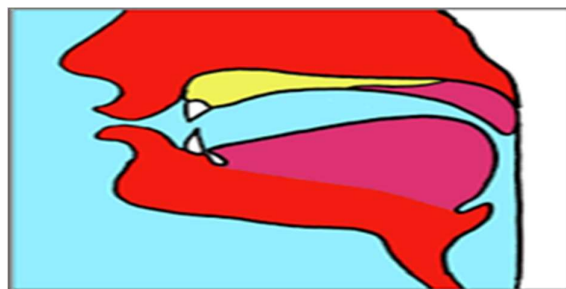
ف



#### 2) Letters: Meem م , Ba' ب , Waw و

- Waw الواو : The un-lengthened wow is articulated by forming a circle of the two lips (o shape) without the two lips meeting completely.

و

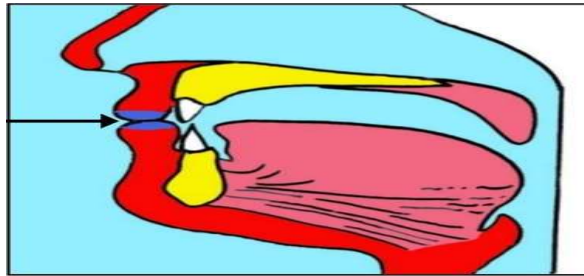




- **Meem الميم** : The meem is articulated from closing the two lips together, sharing ghunnah from nasal cavity الخيشوم .

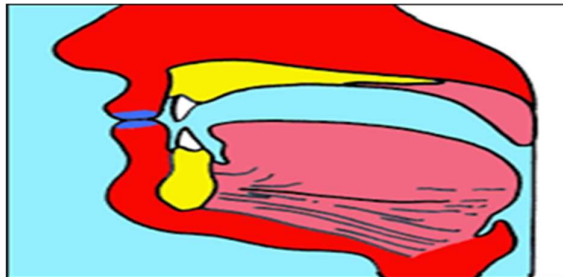
Half of the sound comes from closing the lips and the other half comes from the nasal cavity.

م



- **Ba' الباء**: The Ba' is articulated from closing the two lips together, stronger than closing the meem.

ب



### الْخَيْشُوم (THE NASAL CAVITY) AL-KHAYSHOOM

**Definition:** The Nasal cavity (passage): The hole in the nose that continues back towards inside the mouth.

Ghunnah is emitted from this place. Ghunnah is a nasal sound not a letter written coming from the nasopharynx (Nasal cavity) without any influence from the tongue.

Ghunnah is a characteristic of **Noon** ن and **Meem** م



## **THE CHARACTERISTICS OF THE ARABIC LETTERS** **(SIFAAT AL-HROOF) صفات الحُرُوف**

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

**Applied meaning of characteristics:** The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

### **The characteristics of letters is divided to two types:**

- 1) **Basic characteristics:** These are the characteristics that are part of the make up of the letter and never leave the letter.
- 2) **Conditional Characteristics:** These are the characteristics which are present in a letter in some cases, and not present in the letter in other cases. These are eleven characteristics which are: vowel, sukoon, sakt, iththaar, idghaam, ikhfa', iqlaab, tafkheem, tarqeeq, madd, qasr.

**Basic characteristics: The Basic characteristics is divided to two types:****1) Characteristics that have opposites:**

|                                                                                                                |                                                                                                |                                                                                                                                              |
|----------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|
| <b><u>Hams (Whisper)</u></b><br><br><b><u>Letters:</u></b> ( فَحَنَّهُ شَخْصٌ شَكَّتْ )<br>ف ح ث ه ش خ ص س ك ت | #                                                                                              | <b><u>Jahr (Apparent)</u></b><br><br><b><u>Letters:</u></b> The remaining letters after excluding the letters of hams                        |
| <b><u>As-shiddah (Strength)</u></b><br><br><b><u>Letters:</u></b> ( أَجْدُ قَطٍ بَكَّتْ )<br>ء ج د ق ط ب ك ت   | <b><u>Attawasut (Moderation)</u></b><br><br><b><u>Letters:</u></b> ( لِنْ عُمَر )<br>ل ن ع م ر | <b><u>Ar-rakhawah (Softness)</u></b><br><br><b><u>Letters:</u></b> The remaining letters after excluding the letters of sheddah and tawassut |
| <b><u>Isti'laa (Elevation)</u></b><br><br><b><u>Letters:</u></b> ( خُصَّ ضَغُطٌ قَطْ )<br>خ ص ض غ ط ق ظ        | #                                                                                              | <b><u>Istifal (Lowering)</u></b><br><br><b><u>Letters:</u></b> The remaining letters after excluding the letters of isti'laa                 |
| <b><u>Itbaq (Adhering)</u></b><br><br><b><u>Letters:</u></b> ط ض ص ظ                                           | #                                                                                              | <b><u>Infitah (Separation)</u></b><br><br><b><u>Letters:</u></b> The remaining letters after excluding the letters of itbaq                  |
| <b><u>Ithlaaq (Fluency)</u></b><br><br><b><u>Letters:</u></b> ( فَرَّ مِنْ لُب )<br>ف ر م ن ل ب                | #                                                                                              | <b><u>Ismat (Restraint)</u></b><br><br><b><u>Letters:</u></b> The remaining letters after excluding letters of ithlaaq                       |

**2) Characteristics without opposites:**

- 1) As-Safeer (Whistle) الصَّفِير
- 2) Al-Qalqalah (Shaking) الْقَلْقَلَة
- 3) Al-Leen (Ease) اللَّيْن
- 4) Al-Inhiraaf (Deviation) الْإِنْجِرَاف
- 5) Al-Takreer (Repetition) التَّكَرِير
- 6) At-Tafashi (Diffusion) التَّفَاشِي
- 7) Al-Istitalah (Elongation) الْإِسْتِطَالَة
- 8) Al-Ghunnah الْغُنَّة

## Characteristics that have opposites

### 1) Al-Hams # Jahr الهمس والجهر

#### Al-Hams (The Whisper) الهمس

**Linguistic meaning:** Concealment

**Applied meaning:** Running of breath when pronouncing the letter due to weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin

**Letters:** The letters that have this characteristic are the letters found in the group ح - ث - ه - ش - خ - ص - ف - س - ك - ت ( فَحَنَّهُ شَخْصٌ سَكَّتْ )

#### Al-Jahr (The Apparent) الجهر

**Linguistic meaning:** Apparent.

**Applied meaning:** Imprisonment of running of breath when pronouncing a letter due to strength its origin, which originated from strength of relying on the letter at its articulation point.

**Letters:** The letters that have this characteristic are the remaining letters after excluding the letters of hams.

### 2) As-shiddah # Ar-rakhawah and in between Attawasut الشدة والرخاوة والنوسط

#### As-shiddah (The strength) الشدة

**Linguistic meaning:** Strength.

**Applied meaning:** Imprisonment of running of the sound when pronouncing a letter due to complete reliance on its articulation point.

**Letters:** The letters that have this characteristic are the letters found in the group أ - ج - د - ق - ط - ب - ك - ت ( أَجْدُ قَطٍ بَكَتْ )

### Ar-rakhawah (Softness) الرَّخَاوَة

**Linguistic meaning:** Softness

**Applied meaning:** Running of sound with the letter due to weakness in reliance on its articulation point.

**Letters:** The letters that have this characteristic are all the rest of letters after excluding the letters of Ash-shiddah and letters of Attawasut.

### Attawasut (Moderation) التَّوَسُّط – التَّوَسُّط

**Linguistic meaning:** Moderation

**Applied meaning:** Between strength and softness so that the sound is partially imprisoned and partially running when pronouncing the letter.

**Letters:** The letters that have this characteristic are those found in the group (لِنْ عَمَرُ) which are  
ل – ن – ع – م – ر

### 3) Al-Isti'laa' # Al-Istifaal الاستِغْلَاءُ و الاستِغْفَال

#### Al-Isti'laa' (Elevation) الاستِغْلَاءُ

**Linguistic meaning:** Elevation

**Applied meaning:** Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an elevated letter.

**Letters:** The letters that have this characteristic are those in the group خُصَّ ضَغُطٌ قِطْ which are  
خ – ص – ض – غ – ط – ق – ظ

#### Al-Istifaal (Lowering) الاستِغْفَال

**Linguistic meaning:** Lowering

**Applied meaning:** The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a lowered letter.

They are known also as the letters of tarqeeq.

**Letters:** The letters that have this characteristic all letters except seven letters of Isti'laa' letters.

#### 4) Itbaaq # Infitah الاطِّبَاقُ وَالْإِنْفِتَاحُ

##### Al-Itbaaq (Adhering) الاطِّبَاقُ

**Linguistic meaning:** Adhering

**Applied meaning:** The compression of the sound of the itbaaq letter between the tongue and the roof of the mouth.

**Letters:** The letters that have this characteristic are ص - ض - ط - ظ

##### Al-Infitah (Separation) الْإِنْفِتَاحُ

**Linguistic meaning:** Separation.

**Applied meaning:** The absence of compression of the sound of the letter of between the tongue and the roof of the mouth.

**Letters:** The letters that have this characteristic are the remaining letters after excluding the letters of itbaaq.

#### 5) Al-Ithlaaq # Al-Ismaat الِإِثْلَاقُ وَالْإِصْمَاتُ

These two characteristics have more to do with the Arabic language.

##### Al-Ithlaaq (The Fluency) الِإِثْلَاقُ

**Linguistic meaning:** fluency or purity of language.

**Applied meaning:** Fluency in the letter because it relies on the tip of the tongue or lips.

**Letters:** The letters that have this characteristic are in the group (فِرٌّ مِنْ لُب) which are ف - ر - م - ن - ل - ب

The fluency is present in a four or five letter root for the word to be Arabic in origin. If none of the letters are from the fluency group then the word is not an Arabic word

##### Al-Ismaat (The Refusal) الِإِصْمَاتُ

**Linguistic meaning:** Refusal

**Applied meaning:** Heaviness in the letter because it doesn't rely on the tip of the tongue.

**Letters:** The letters that have this characteristic are the remaining letters after excluding the letters of Izlaaq.

## The Characteristics without opposites

### 1) As-Safeer (Whistle) الصَّفِير

**Linguistic meaning:** Sharpness of sound

**Applied meaning:** Sharpness in the sound of the letter produced from passing through a tight passage.

**Letters:** Three letters ص ز س

### 2) Al-Qalqalah (Shaking) الْقَلْقَلَة

**Linguistic meaning:** shaking, disturbance

**Applied meaning:** Disturbance of the letter when it is in the state of being non-voweled until a strong accent is heard.

**Letters:** The letters of qalqalah are in the group ( قُطِبَ جَد )

Scholars divided the Qalqalah into three sections:

- 1) The lesser (letter of qalqalah is in the middle of a word) as ( يَطْبَع )
- 2) The middle (letter of qalqalah is the last letter of a word without having shaddah when stopping) as ( الْعَلَقُ، الْفَلَقُ )
- 3) The greater (letter of qalqalah is the last letter of a word and has shaddah when stopping) as ( الْحَقَّ- الْحَجَّ )

### 3) Al-Leen (Ease) اللَّيْن

**Linguistic meaning:** Easiness

**Applied meaning:** Emitting the letter from its articulation point with ease without effort from the tongue.

**Letters:** The ياء or واو with a sukoon preceded by a fat-ha

Examples: خوف – قريش



#### 4) Al-Inhiraf (Deviation) الانحراف

**Linguistic meaning:** Drifting

**Applied meaning:** Drifting of the sound of the letter as it leaves its articulation point.

**Letters:** Laam and Ra' ل ، ر

Letter Laam : The tip of the tongue sticks at the articulation point of the laam, the sound then deviates off the sides of the tongue .

Letter Ra' : The sound sticks at the left and right of the tip then deviates to the gums of the two front teeth then a small space at the very tip of the tongue is made so the sound can escape out the mouth .

#### 5) At-Takreer (Repetition) التكرير

**Linguistic meaning:** Repeating something once or more

**Applied meaning:** The trilling of the tongue when pronouncing the Ra' due to its tight articulation point.

The reciters should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter Ra'.

**Letter:** Ra' ر

#### 6) At-Tafashi (Diffusion) التفشي

**Linguistic meaning:** Spreading around

**Applied meaning:** Spreading the sound of the letter Sheen starting from its articulation point until it reaches the front of the mouth.

**Letter:** Sheen ش

#### 7) Al-Istitalah (Elongation) الاستطالة

**Linguistic meaning:** Lengthening

**Applied meaning:** It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence of the compression of sound on it (the tongue) until the tip of the tongue lightly touches the gum line of the two top front incisors.

**Letter:** Daad ض

## 8) Al- Ghunnah الغنة

**Linguistic meaning:** A nasal sound that is emitted from the nose.

**Applied meaning:** A required characteristic of the Noon and Meem.

The Ghunnah cannot be separated from these two letters and is an inherent part of their makeup.

## **The Two Alike, The Two Similar, The Two Close, The Two Far**

### **الْمُتَمَائِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ**

**Its definition:** The meeting of two letters in pronunciation and writing and there is no separation between them either in one word or two words; or it is the meeting of two letters in writing only not in pronunciation and there is a separation between them and this occurs in two words only.

Examples:

Two letters meet in pronunciation and writing:

In one word: (سَلَكُكُمْ، تَطَّلَعُ، شَجَرَةٌ)

In two words: (مِنْ أَعْمَالِكُمْ، هَلْ لَكُمْ، قَالَتْ طَائِفَةٌ)

Two letters meet in writing only not in pronunciation:

In two words: (إِنَّهُ هُوَ، مَالَهُ أَخَذَهُ) (Madd As-Silah As-Sughra separates them)

**The meeting between two letters is divided to four types:**

- 1) The Two Alike الْمُتَمَائِلَانِ
- 2) The Two Similar الْمُتَجَانِسَانِ
- 3) The Two Close الْمُتَقَارِبَانِ
- 4) The Two Far الْمُتَبَاعِدَانِ

### **1) The Two Alike الْمُتَمَائِلَانِ**

**Its definition:** The two letters that are alike in characteristics and articulation point. This means they are the exact same letters.

Examples: (يَذَرُكُمْ، حَيْثُ تَقْتَمُوهُمْ)

**It is divided to three types:**

- 1) The Small Relationship of the two Alike مُتَمَائِلَانِ صَغِير
- 2) The Big Relationship of the two Alike مُتَمَائِلَانِ كَبِير
- 3) The Absolute Relationship of the two Alike مُتَمَائِلَانِ مُطْلَق

### مُتَمَاتِلَانِ صَغِيرٍ The Small Relationship of the Two Alike

**Its definition:** The first letter is saakin and the second letter is voweled whether in one word or two words.

**Its Rule:** Idghaam

Examples: In one word: (يَدْرِكُكُمْ، يَكْرَهُنَّ)

In two words: (قَدْ خَلَوْا، اتَّقُوا وَءَامِنُوا)

**Exceptions:**

- 1) When two waw and two ya' are next to each other in writing but one of them is a madd letter; there is no idghaam.

Examples: (الَّذِي يُوسُوسُ، ءَامِنُوا وَعَمَلُوا)

- 2) When the first letter is هاء السكت and this occurs in (28) هَلْكَ (29) مَالِيَهُ in surat الحاقة between verse 28 and 29. In this case there are two allowed ways in joining the two ayas together.
  - a) Making the first ha' clear with a short stop with no breath between the two words.
  - b) Merging the two ha' together.

### مُتَمَاتِلَانِ كَبِيرٍ The Big Relationship of the Two Alike

**Its definition:** The two letters have vowels and are next to each other in one word or in two words.

**Its Rule:** Ithhaar

Examples: In one word: (حَجَجَ)

In two words: (فِيهِ هُدًى)

**Exceptions :**

(قَالَ مَا مَكَّنِّي فِيهِ رَبِّي) (الكهف 95)، (أَتُحَاوِلُنِي) (الأنعام 80)، (إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ) (النساء 58)

(إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ) (البقرة 271)، (تَأْمُرُونِي) (الزمر 64)

These words all have idghaam

### مُتَمَاتِلَانِ مُطْلَقٍ The Absolute Relationship of the Two Alike

**Its definition:** The first letter is voweled and the second letter is saakin.

**Its Rule:** Ithhaar

Examples: In one word: (زَلَلْتُمْ، تُتْلَى)

## 2)The Two Similar الْمُتَجَانِسَان

**Its definition:** The two letters that have the same articulation point but differ in characteristics. This can be in one word or between two words.

Examples: (أهل، عبدُكُمْ، همت طائفتان)

**It is divided to three types:**

- 1) The Small Relationship of the two Similar مُتَجَانِسَان صَغِير
- 2) The Big Relationship of the two Similar مُتَجَانِسَان كَبِير
- 3) The Absolute Relationship of the two Similar مُتَجَانِسَان مُطْلَق

### The Small Relationship of the Two Similar مُتَجَانِسَان صَغِير

**Its definition:** The first letter is saakin and the second letter is voweled.

**Its Rule:** Idghaam in certain letters which are as follows:

| Letter        | Rule               | Example                                               |
|---------------|--------------------|-------------------------------------------------------|
| الطاء * التاء | Incomplete idghaam | (بَسَطْتُ، فَرَطْتُ، أَحَطْتُ)                        |
| التاء * الطاء | Complete idghaam   | (قَالَتْ طَائِفَةٌ، وَدَتْ طَائِفَةٌ)                 |
| التاء * الدال | Complete idghaam   | (فَلَمَّا أَتَقَلَّتْ دَعَا، أُجِيبَتْ دَعْوَتُكُمَا) |
| الدال * التاء | Complete idghaam   | (قَدْ تَعْلَمُونَ، قَدْ تَنَبَّيْنِ)                  |
| الذال * الطاء | Complete idghaam   | (إِذْ ظَلَمُوا، إِذْ ظَلَمْتُمْ)                      |
| التاء * الذال | Complete idghaam   | (يَلْهَثْ ذَلِكَ)                                     |
| الباء * الميم | Complete idghaam   | (ارْكَبْ مَعَنَا)                                     |

### The Big Relationship of the Two Similar مُتَجَانِسَان كَبِير

**Its definition:** The two letters have vowels.

**Its Rule:** Ithhaar

Example: (الصالحات طوبى، شجرة بما)

### The Absolute Relationship of the Two Similar مُتَجَانِسَان مُطْلَق

**Its definition:** The first letter is voweled and the second letter is saakin.

**Its Rule:** Ithhaar

Example: (أفئطمعون، يسئكزون، أهواءهم)

### 3)The Two Close الْمُتَقَارِبَانِ

**Its definition:** It is the two letters which are close in the articulation point and the characteristics; or close in the articulation point but not the characteristics; or close in the characteristics not the articulation point.

**It is divided to three types:**

- 4) The Small Relationship of the two Close مُتَقَارِبَانِ صَغِير
- 5) The Big Relationship of the two Close مُتَقَارِبَانِ كَبِير
- 6) The Absolute Relationship of the two Close مُتَقَارِبَانِ مُطْلَق

#### The Small Relationship of the Two Close مُتَقَارِبَانِ صَغِير

**Its definition:** The first letter is saakin and the second letter is voweled

**Its Rule:** Idghaam in certain letters which are as follows:

- 1) The noon saakinah with the letters of يرملو  
Example(من وَلِي)

Exception:

- The sakt in surat القيامة that prevents idghaam in (قِيلَ مَنْ رَاقٍ) (القيامة 27). Its rule is Ithhaar.
- In (يس و القرآن) (يس 2، 1) / (ن والقلم) (القلم 1). Its rule is Ithhaar.

- 2) The Laam in (بَلْ / قُلْ) that is after it Ra'

Example (بَلْ رَفَعَهُ)

Exception:

- The sakt in surat المطففين that prevents idghaam in (بَلْ رَانَ) (المطففين 14). Its rule is Ithhaar.

- 3) Laam Shamsiyah اللام الشمسية

The idghaam of اللام الشمسية in its letters except in the laam because it is considered two Alike.

- 4) The Qaaf saakinah in the Kaaf. This occurs in only one position in the word (تَخْلُقُكُمْ) (المرسلات 20)

### متقاربان كبير The Big Relationship of the Two Close

**Its definition:** The two letters have vowels.

**Its Rule:** Ithhaar

Example: (قَالَ رَبِّ، العرش سبيلا، رزقكم)

### متقاربان مطلق The Absolute Relationship of the Two Close

**Its definition:** The first letter is voweled and the second letter is saakin.

**Its Rule:** Ithhaar

Example: (يستنون، عليك)

## 4) The Two Far المتباعدان

**Its definition:** These are the two letters that have articulation points far from each other, and have different characteristics.

Examples: (يحملون، قبلكم)

**It is divided to three types:**

- 7) The Small Relationship of the two Far متباعدان صغير
- 8) The Big Relationship of the two Far متباعدان كبير
- 9) The Absolute Relationship of the two Far متباعدان مطلق

### متباعدان صغير The Small Relationship of the Two Far

**Its definition:** The first letter is saakin and the second letter is voweled

**Its Rule:** Ithhaar

Examples: (من عمل، من أضل)

### متباعدان كبير The Big Relationship of the Two Far

**Its definition:** The two letters have vowels.

**Its Rule:** Ithhaar

Example: (فأجهين، مستنزهون)

### متباعدان مطلق The Absolute Relationship of the Two Far

**Its definition:** The first letter is voweled and the second letter is saakin.

**Its Rule:** Ithhaar

Example: (قول)

## **HAMZAH AL WASL (THE CONNECTING HAMZAH) AND HAMZAH AL-QATA' هَمْزَةُ الْوَصْلِ وَهَمْزَةُ الْقَطْعِ**

### **HAMZAH AL WASL (THE CONNECTING HAMZAH) هَمْزَةُ الْوَصْلِ**

**Its definition:** It is a hamzah established to be able to begin with a saakin letter, it is established when starting the words and dropped when continuing.

**Hamzah al-wasl is pronounced in starting with kasrah in the following cases:**

- 1) If the third letter of the verb has a fathah, such as (اسْتَسْقَى)
- 2) If the third letter of the verb has a kasrah, such as (اضْرَبْ)
- 3) If the third letter of the verb has an incidental dhammah. This exists in five verbs in Qur'an (اَنْتَوُا – امْشَوْا – اقْضُوا – ابْنُوا – امْضُوا)
- 4) If it is in a noun without (ال) which is in irregular nouns, such as (ابن، امرؤ، اثنتين، اسم)
- 5) If it is in original noun derived from five and six letter verbs, such as (ابتغاء، استكبار)

**Hamzah al-wasl is pronounced in starting with fathah in the following:**

- 1) If it is in a noun with (ال), such as (أحمد، الرَّحْمَن)

**Hamzah al-wasl is pronounced in starting with dhammah in the following:**

- 1) If the third letter of the verb has an original dhammah, such as (انْظُرْ)

### **HAMZAH AL-QATA' هَمْزَةُ الْقَطْعِ**

**Its definition:** It is a hamzah that is established in starting and in continuing and in writing and it is pronounced in all cases.

Example: (إِيَّاكَ، أَرْضِ)

### **Hamzah Al Qata' and Hamzah Al Wasl in one word**

**Hamzah Al Wasl precedes Hamzah al Qata' which is saakinah**

This occurs in seven verbs such as:

- (فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ) (البقرة 283)
- (وَمِنْهُمْ مَّنْ يَقُولُ ائْتِنِّي لِي) (التوبة 49)
- (فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا) (طه 64)
- (أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَارَةٍ مِّنْ عِلْمٍ) (الأحقاف 4)
- (وَقَالُوا يَا صَالِحُ ائْتِنَّا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ) (الأعراف 77)
- (فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا) (فصلت 11)
- (قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ) (يونس 15)



**In continuing:** The hamzah wasl is dropped and hamzah al qata' is established.

Example : (الذی اوتمن) is pronounced when continuing (الذوتمن)

**In starting:** The hamzah al qata' that is saakinah is changed to madd letter similar to the vowel of hamzah al wasl.

**The vowel of hamzal al wasl is determined according to the third vowel:**

- It is pronounced with dhammah if the third letter of the verb has an original dhammah. such as (أوتئمن)
- It is pronounced with kasrah if the third letter of the verb has fathah. such as (ايئذن لی)
- It is pronounced with kasrah if the third letter of the verb has an incidental dhammah. such as (ايئئونی)

### **Hamzah al Qata' precedes Hamzah Al Wasl**

- **In verbs:** The hamzah wasl is dropped in writing and pronunciation and the questioning hamzah remains. This occurs in seven positions:
  - ( قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا ) (البقرة 80)
  - ( أَطَّلَعَ الْغَيْبَ أَمْ أَتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ) (مريم 78)
  - ( أَفْتَرَى عَلَى اللَّهِ كَذِبًا ) (سبا 8)
  - ( أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ) (ص 75)
  - ( سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ) (المنافقون 6)
  - ( أَصْطَفَى الْبَيْتَ عَلَى الْبَيْنِينَ ) (الصافات 153)
  - ( أَتَّخَذْنَاهُمْ سِحْرِيًّا أَمْ رَاغَتْ عَنْهُمْ الْأَبْصَارُ ) (ص 63)
- **In nouns:** When hamzah al qata' indicating a question enters a noun that has the definite article (ال) attached at the beginning of it, hamzah al wasl is changed to either one of the following cases:
  - A lengthened alif six counts . This is called اِبْدَال
  - An eased hamzah. This is called تَسْهِيل

This occurs in three words in six positions:

- (ءَالَهُ ) (يونس 59) (النمل 59)
- ( ءَالَانَ ) (يونس 51، 91)
- ( ءَالْكَرَيْنِ ) (الأنعام 143، 144)

## MEETING OF TWO SAAKIN التَّعْاقُ السَّائِكَيْنِ

In the Arabic language it is forbidden of meeting of two saakin letters and being pronounced between two words. If two saakin meet in two words, we get rid of the meeting between the two saakin either with removal of the first saakin or adding a vowel for the first saakin.

### 1) Removal:

If the first saakin is a madd letter so we delete the first saakin in pronunciation but not in writing.

Example: (قُلْنَا اهْبِطُوا) ، (وَعْمَلُوا الصَّالِحَاتِ)

### 2) Adding a vowel:

We add a vowel for the first saakin either kasrah or fathah or dhammah

- Kasrah : If the first saakin is a pure letter (not a madd letter), we add a kasrah vowel to it.

Example: (قُلْ انظُرُوا أَنْ اعْبُدُوا)

Example of tanween is (إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ) there are two saakin letters meeting, the first of the two saakin letters is the noon of the tanween; the second of the two saakin letters is the laam of the definite article. In this case, the saakin of the tanween is read with a kasrah instead of the normal sukoon.

Another example in (خَيْرًا لَّوَصِيَّهُ) is tanween followed by a saakin letter.

This shows that this phenomenon can occur with all three types of tanween, and the rule is the same for all, the saakin of the tanween is read with a kasrah, even though this kasrah is not written in the Qur'an.

- Dhammah: If the first saakin is plural meem or plural waw, we add a dhammah vowel to it.

Example: (ادْخُلُوا عَلَيْهِمُ الْبَابَ ، فَتَمَنَّنُوا الْمَوْتَ)

- Fathah: In the following cases

- a) The letter (من) as (مَنْ الشَّاهِدِينَ ، مَنْ اللَّهَ)
- b) The meem of الم in the beginning of surat Aali-Imraan with fathah in continuing it with (الْمَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)
- c) The feminine ta' when it is attached to dual alif as (كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا)

## هَاءُ الْكَنَايَةِ 'THE PRONOUN HA'

**Its definition:** It is a ha' at the end of a word (last letter) that is not part of the original make up of the word, representing the singular third person male.

If it is part of the original make up of the word, it is not pronoun ha' as (فَوَاكِهَ)

### Cases of pronoun ha':

- 1) The pronoun ha' positioned between two saakin letters.  
Example: (وَأَتَيْنَاهُ الْإِنجِيلَ)  
Rule: Reading the ha' with a vowel without lengthening
- 2) The pronoun ha' positioned between a voweled letter and a saakin letter  
Example: (لَهُ الْمُلْكُ)  
Rule: Reading the ha' with a vowel without lengthening
- 3) The pronoun ha' positioned between a saakin letter and a voweled letter  
Example: (فِيهِ هُدًى)  
Rule: Reading the ha' with a vowel without lengthening  
Except in one position in (الفرقان 69) (فِيهِ مُهَانَا) it is lengthened two counts
- 4) The pronoun ha' positioned between two voweled letters  
Example: (إِنَّهُ كَانَ بَعْبَادِهِ خَبِيرًا)

Rule: The dhammah on the haa is lengthened into a lengthened waw; or the kasrah on the haa is lengthened into a lengthened yaa.

The lengthening of ha' is two vowel counts but if it is before hamzah qata' it is lengthened four or five counts.

N.B: The word (هَذِهِ) has the same rules of the pronoun ha'

### There are three words as an exception:

- (أَرْجِهْ)  
It is saakinah although all requirements are met in:  
(قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ خَاشِعِينَ) (الشعراء 36)  
(قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ خَاشِعِينَ) (الاعراف 111)
- (فَأَلْقَاهُ)  
It is saakinah although all requirements are met in:  
(أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ) (النمل 28)
- (يَرْضَاهُ)  
It is voweled with dhammah without lengthening although all requirements are met in:  
(وَإِنْ تَشْكُرُوا يَرْضَاهُ لَكُمْ) (الزمر 7)

## النَّبَر AN-NABR

**Its definition:** Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the letter next to it.

### **There are five cases of An-nabr in the Qur'an:**

#### **1) When stopping on a word that has a shaddah on the last letter**

Example: In surat Al-Qamar ayah 3 , 19

(وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ)  
(إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ)

The last letter of the word has a shaddah. A shaddah on a letter indicates that the letter is divided into two letters. The first is formed by collision of the two articulation bodies, while the second is formed by separation of the two articulating bodies; this is when the reader is continuing reading and not stopping on the word.

When stopping on a word like this, we stop with one saakin letter, meaning this letter is formed by collision of the two articulating bodies.

It is for this reason that the reciters warn of the necessity of an accent on this last letter, to point out to the listener that this one letter, is actually two.

#### **Exceptions to the Nabr:**

- a) Stopping on noon and meem with shaddah on them. These two letters with a shaddah have the most complete ghunnah .

Example: (أَسْكِنُوهُنَّ)

- b) Stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced.

Example: (وَتَبَّ )

The first ba' is pronounced with a sukoon and the second ba' is pronounced with a qalqalah.

#### **2) When pronouncing a waw that has shaddah and the letter before has dammah or fathah**

Example: (قُوَّة )

**When pronouncing a ya' that has a shaddah and the letter before has a kasrah or fathah**

Example: (أَمَانِيَهُمْ)

Fear of the reader creating an inappropriate lengthened leen letter necessitates a Nabr (accent), Pressure on the letter cuts short its time, and therefore excludes the possibility of lengthening it.

**3) When changing over from a madd letter to the first letter of a shaddah**

The saakin letter occurs with collision and the mouth was busy emitting the lengthened letter, so then it is necessary at the change over from the madd to the saakin letter that occurs after it, putting an accent in our recital to facilitate this change over. The saakin letter then makes its presence known quite clearly. If the collision is weak the letter is then pronounced with a weak sound to such a degree that it may not even be heard.

Example: (الضَّالِّينَ)

In this word the first laam saakinah and the second with a vowel kasrah. Mistake may happen in pronouncing one laam with kasrah instead of two laam is due to not marking the Nabr (accent). We need to make an accent, or raise our voices slightly at the end of the madd, to make sure we pronounce both parts of the shaddah, the saakin letter and voweled letter.

**4) When stopping by sukoon on a word that has a hamzah as the last letter, preceded by a madd letter or leen letter**

Example: (السَّمَاءِ)

The reason is that the hamzah is not lost after the mouth was busy emitting the madd or leen letter.

**5) When words of past tense verbs in the dual form pronoun attachment (suffix) form of the verb (which is an alif at the end of the word) read in continuation followed by a letter has sukoon**

Example: (فَلَمَّا ذَاقَا الشَّجَرَةَ)

-Nabr (accent) is needed so the meaning of the verse is not confused.

-Nabr (accent) is an indication that there is an alif indicating a dual present, but it was dropped in pronunciation due to the Arabic rule forbidding two saakin letters next to each other to be recited together.

Without Nabr the listener may think the verb is male singular instead of male double.

## **THE QALQALAH الْقَلْقَالَة**

**Its 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 lips, or lowering the jaw.

**Its letters:** The letters are in the group (قطب جد) which are the letters ق ، ط ، ب ، ج ، د

### **The Qalqalah is divided to three sections:**

#### **The Greater Qalqalah:**

This occurs when the Qalqalah is the last letter of the word and has shaddah, and we are stopping on this word.

Example: (الْحَجَّ)

#### **The Middle Qalqalah:**

This occurs when the Qalqalah is the last letter of the word and does not have shaddah, and we are stopping on this word.

Example: (أَحْدُ)

#### **The Lesser Qalqalah:**

This occurs when the Qalqalah is in the middle of the word or at the end of the word, and we are not stopping on this word. Thus, we say the Qalqalah and immediately proceed to the next letter or word.

Example: (يَطْمَعُ) ، (وَلَقَدْ رَءَاهُ)

The difference between the three sections that there is more ring in the Greater Qalqalah than the Middle Qalqalah than the Lesser Qalqalah.

## **الرَّوْمُ وَالْإِشْمَامُ AR-RAWM AND AL-ISHMAAM**

Both Rawm and Ishmaam are allowed possible ways of stopping on a the last letter of a word.

### **الرَّوْمُ AR-RAWM**

**Rawm definition:** Weakening of the sound with a vowel on a dhammah or kasrah until most of its sound disappears with that weakening. It is also defined as using part or one-third of a vowel.

Weakening of the sound with a vowel in Rawm, is such that it diminished until it reaches one third of a full vowel count.

When reciting with Rawm the more is removed from the vowel than remains.

**Rawm Vowels:** Stopping with Rawm is on dhammah or kasrah. It is not allowed to stop with Rawm on Fathah.

The letter stopped on can be with shaddah or without shaddah; with hamzah or without hamzah; with tanween or without tanween.

It is not allowed to stop with Rawm on Fathah; or if there is tanween it must not have a fatha and must not be a word with a tanween ending with alif maqsoora as in هُدًى

### **Considerations of Rawm:**

#### **Rawm is as continuing in regarding of rules as follows:**

##### **1) Madd Al-Leen (The Soft Lengthening) مَدُّ اللَّيْنِ**

When stopping on the end of word with Rawm and the letter before is a leen letter so the lengthening of the madd leen will be dropped and we will pronounce with normal leen letter without lengthening.

##### **2) The Letter Ra' الرَّاءِ**

When stopping on a Ra' at the end with Rawm, the rules of tafkheem and tarqeeq should be applied.

Example : والفجر

In stopping with sukoon we will read with tafkheem, but in stopping with Rawm we will read with tarqeeq.

##### **3) Qalqalah الْقَلْقَلَة**

If the last of the word is to be stopped on with rawm is a qalqalah letter the qalqalah will not be applied.

**4) Al-Madd Al-Aaridh Li-Sukoon (Presented Sukoon Madd) المَدُّ الْعَارِضُ لِلْسُكُونِ**

When stopping with a Rawm on a word with Al-Madd Al-Aaridh Li-Sukoon; we will read with only two counts.

**Note:**

Rawm is at the end of the word except in the word (تَأْمَنَّا) in surat Yusuf verse 11 the Ikhtelas الإختلاس is in the middle of the word, so this word is read with either two possible ways:

- The first allowed way: (الإختلاس) which means saying both noon clearly and saying two-third vowel of dhammah on the first noon.
- The second allowed way: (الاشمام) merging with a dammah of the two lips but without making sound of dammah. The dammah comes after the merge.

**Difference between Rawm and Ikhtelas:**

| Rawm                                                                                        | Ikhtelas (Stealing)                                                                                                                                                                               |
|---------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Weakening of the sound with a vowel until most of its sound disappears with that weakening. | It is a slight quickening when pronouncing the “mukhtalas” (the letter being pronounced with partial stealing of the vowel) with a lowering of the voice in comparison to the surrounding letters |
| One-third of the vowel is used, the amount of vowel that went is more than which remains.   | Two-third of the vowel is used, the amount of vowel remaining is more than which went.                                                                                                            |
| It can only be when stopping at the end of word.                                            | It is not only used in stopping. It is in the middle of word as the word (تَأْمَنَّا) in Surat Yusuf.                                                                                             |
| It is in dhammah or kasrah. It is not allowed to stop with Rawm on Fathah                   | It can be in dhammah or kasrah or fathah.                                                                                                                                                         |

**AL-ISHMAAM الإِشْمَام**

**Ishmaam definition:** Circling the two lips, without a sound after pronouncing the last letter saakin, indicating a dhammah.

**Ishmaam Vowels:** Stopping with Ishmaam is on dhammah only.

The letter stopped on can be with shaddah or without shaddah; with hamzah or without hamzah; with tanween or without tanween.

**Rawn or Ishmaam are not allowed in the following cases:**

- 1) If the last letter is a saakin letter  
Example: فَكَّيْرُ
- 2) If it has a vowel due to meeting between two saakin  
Example: أَنْتُمْ الْأَعْلَوْنَ / أَنْذِرِ النَّاسَ



- 3) In the word جِيئَ / يَوْمَئِذٍ
- 4) In the word ending with fatha  
Example: وَتَبَّ / الْمُسْتَقِيمَ / الْخَبَاءُ
- 5) The female ha' with a closed ha'  
Example: مَغْفِرَةٌ

But if the female ha' is with an open ha' we can stop with Rawm or Ishmaam

Example: وَجَنَّتْ نَعِيمَ / بِنِعْمَتِ اللَّهِ

- 6) Pronoun ha'

There are different views of scholars:

1<sup>st</sup> view: Rawm or Ishmaam is forbidden completely in pronoun ha'

2<sup>nd</sup> view: Rawm or Ishmaam is allowed in pronoun ha' depending on the vowel

3<sup>rd</sup> view: Rawm and Ishmaam is forbidden in special cases and allowed in other cases

- The Rawm and Ishmaam is forbidden in the following cases in Pronoun ha':

- a) When a ya' saakinah occurs before a ha' as اِرْضِعْهُ / اِلَيْهِ
- a) When a waw saakinah occurs before a ha' as رَاَوْهُ / حَرَّفُوْهُ
- b) When a kasrah preceded it as اَهْلِهْهُ
- c) When a dhammah preceded it as فُلَّتْهُ

- Rawm and Ishmaam are allowed in special cases with Pronoun ha'

- a) When a lengthened alif occurs before the ha' as اِجْتَبَاهُ
- b) When a fatha preceded it as عَلِمَتْهُ
- c) When a true sukoon precedes it as فَلْيَصْنُمُهُ ، عَنْهُ

## **SPECIAL WORDS**

- 1) The three words (يونس 51، 91) ، (الذَّكْرَيْنِ) (الانعام 143، 144) ، (ءالله) (يونس 59 ، النمل 59) are read with two allowed ways :
  - The first allowed way is ابدال with six counts
  - The second allowed way is تسهيل
  
- 2) There is idghaam in the ba' in meem (ارْكَبْ مَعَنَا) (هود 42) .
  
- 3) There is idghaam in the الثاء in the الذال in (يُلَهِثْ ذَلِكَ) (الاعراف 176) .
  
- 4) Reading with Ithhaar in the noon saakinah followed by waw in continuing in:
 

(ن وَالْقَلَمِ وَمَا يَسْطُرُونَ) (القلم 1، 2) and (يَس وَالْقُرْآنَ الْحَكِيمِ) (يس 1، 2)
  
- 5) In the word (المرسلات 20) (نخلقكم) Hafs reads with either complete idghaam or incomplete idghaam but the complete idghaam is preferred.
  
- 6) In the word ((قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا)) in surat Yusuf verse 11 so this word is read with either two possible ways:
  - The first allowed way: (إِخْتِلَاسُ/الرَّوْمِ) which means saying both noon clearly and withholding a part of the vowel on the first noon.
  - The second allowed way: (الاشمَام) merging with a dammah of the two lips but without making sound of dammah. The dammah comes after the merge.
  
- 7) In (فَمَا آتَانِي اللَّهُ) (النمل 36)
 

In stopping: Keeping the Ya' of (آتاني) or Dropping the Ya' of (آتان)

In continuing: Reading the ya' with fathah
  
- 8) In the word (سلاسل) (الانسان 4)
 

In stopping: Keeping the alif (سَلَّاسِلًا) ; or Dropping the alif and reading laam with sukoon (سَلَّاسِلُنْ)

In continuing: Dropping the alif and reading the laam with fathah

- 9) In (كَانَتْ قَوَارِيرًا ، قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُهَا تُقْدِيرًا) (الأنسان 15،16) the word قواريرا in both occurrences in ayah 15 and 16 the alif is dropped when continuing reading.

In stopping: Keeping the alif in the first occurrence in ayah 15

Deleting the alif in the second occurrence in ayah 16

- 10) In (مَالِيَهُ (28) هَلْكَ (29) in surat الحاقة between verse 28 and 29 there are two allowable or permissible options when joining these two aayaat together:

- The first allowed way:  
اظهار الهاء مع سكتة لطيفة عليها وذلك عند الوصل Making the first هاء clear with a short stop with no breath between the two words. This way is the prioritized or preferred one.
- The second allowed way of joining the two aayaat is:  
ادغام الهاء الاولى في الثانية وصلًا Merging of the هاء السكت with the هاء that follows it. When stopping he stops on الهاء in مَالِيَهُ with sukoon.

- 11) In the word (أَعْجَمِي) in surat فصلت verse 44 Hafs reads it with easing of the hamzah (تسهيل الهمزة الثانية) so that it is between the hamzah and the alif.

- 12) Hafs reads imaalah in the word (مَجْرَاهَا) (هود 41).

- 13) In the word (المصيطرون) (الطور 37) Hafs reads with السين or الصاد but the الصاد is preferred.

- 14) In the word (بيصط) (البقرة 245) and (الأعراف 69) (بصطة) Hafs reads with السين.

- 15) In the word (بمصيطر) (الغاشية 22) Hafs reads with الصاد.

- 16) In the word (الروم 54) (ضعف) الضاد has two ways: Reading with Fathah which is preferred or Reading with Dhammah.

- 17) In the عين in surat Mariam and surat Ash-Shūraá (كميعص – حم عسق), there is lengthening of four or six counts, but six counts is preferred.

18) In the word (كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ) (الشعراء 63) in Surat Ash-Shūraá 63 (فرق)

In continuing: Both Tafkheem and Tarqeeq are allowed of the Ra' , but the tarqeeq is preferred.

In stopping: Who reads with tafkheem in continuing reads with tafkheem in stopping. And who reads with tarqeeq in continuing reads with either tafkheem or tarqeeq in stopping.

19) In the words in stopping

(مِصْرٍ) The Ra' can be read with tafkheem or tarqeeq but the tafkheem is preferred.

(الْقَطْرِ) The Ra' can be read with tafkheem or tarqeeq but the tarqeeq is preferred.

20) Reading with Obligatory Sakt in the following:

(عِوَجًا قِيمًا) (الكهف 1،2)

(مَرْقَدِنَا هَذَا) (يس 52)

(مَنْ رَاقٍ) (القيامة 27)

(بَلْ رَانَ) (المطففين 14)

Reading with Permitted Sakt in the following:

- In (مَالِيَهُ) (28) هَلْكَ (29) in surat الحاقة between verse 28 and 29
- The end of sūrat Al-Anfal with surat At-Tawbah

21) The Seven Alif

Hafs read with dropping the alif in continuing and keeping it in stopping in the following:

- اَنَا in all its occurrence in the Qura'n
- اَلَكُنَّا هُوَ اللّٰهُ رَبِّي (الكهف 38)
- وَتَطُنُّونَ بِاللّٰهِ الطُّنُّونَا (الأحزاب 10)
- اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُولَا (الأحزاب 66)
- فَأَضَلُّونَا السَّبِيلَا (الأحزاب 67)
- وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا (الإنسان 15)

N.B. The alif of قواريرا in both occurrences in ayah 15 and 16 is dropped when continuing reading.

In stopping: Keeping the alif in the first occurrence in ayah 15

Deleting the alif in the second occurrence in ayah 16 because it is not from the seven alif

- إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا (الإنسان 4)

In stopping:

- Keeping the alif (سَلَاسِلًا) ; or
- Dropping the alif and reading the laam with sukoon (سَلَّاسِلُنْ)

In continuing: Dropping the alif and reading the laam with fathah

22) In the word الاسم in (الحجرات 11) (بِسْمِ الْإِسْمِ الْفُسُوقُ بَعْدَ الْإِيمَانِ) there are two ways in starting:

- Keeping hamzah al wasl and starting it with fathah then laam with kasrah then seen with sukoon (الِاسْمِ)
- Dropping hamzah al wasl and starting with laam with kasrah (لِاسْمِ)

23) The word (فِيهِ مُهَانَا) (الفرقان 69) is lengthened two counts

- (أَرْجِهْ) is read with sukoon  
(قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ) (الشعراء 36)  
(قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ) (الاعراف 111)
- (فَالْقَهْ) is read with sukoon  
(اذْهَبْ بِكِتَابِي هَذَا فَاَلْقَاهُ لِيُهِمَّ) (النمل 28)
- (يَرْضَهُ) is voweled with dhammah without lengthening  
(وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ) (الزمر 7)

### **Difference between Herz El Amanay (Ash-Shatabiyyah) and Rawdat Ibn Al Moadal (At-Tayeba)**

| Words                                           | Ash-Shatabiyyah                                                                                                                                                                                                                                                                                                                                                                                                   | At- Tayeba                                                                                                                                                                                           |
|-------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Basmalah                                        | Reading with either Basmalah or without Basmalah in the middle of the Surah                                                                                                                                                                                                                                                                                                                                       | Reading with Basmalah in the middle of the Surah                                                                                                                                                     |
| Madd Muttasil                                   | Lengthening of 4 or 5 counts                                                                                                                                                                                                                                                                                                                                                                                      | Lengthening of 4 counts                                                                                                                                                                              |
| Madd Munfasil                                   | Lengthening of 4 or 5 counts                                                                                                                                                                                                                                                                                                                                                                                      | Lengthening of 2 counts                                                                                                                                                                              |
| (تَأْمَنَّا) in surat Yusuf verse 11 (المرسلات) | (الاشمام) or (الإختلاس/الروم)                                                                                                                                                                                                                                                                                                                                                                                     | (الاشمام) only                                                                                                                                                                                       |
| (نَخْلَقُكُمْ) in surat (المزلات)               | complete idghaam or incomplete idghaam but the complete idghaam is preferred                                                                                                                                                                                                                                                                                                                                      | complete idghaam                                                                                                                                                                                     |
| Sakt                                            | <p>Reading with Obligatory Sakt in the following:</p> <p>عَوَجًا فِيمَا (الكهف، 2، 1)<br/> مَرْقِدًا هَذَا (يس، 52)<br/> (مَنْ رَاقٍ) (القيامة 27)<br/> (بَلْ رَانَ) (المطففين 14)</p> <p>Reading with Permitted Sakt in the following:</p> <ul style="list-style-type: none"> <li>In (29) هَلْكَ (28) in Surah الحاقة between verse 28 and 29</li> <li>The end of sūrat Al-Anfal with surat At-Tawbah</li> </ul> | <ul style="list-style-type: none"> <li>No Sakt (From Al Feel Way from Rawadat Ibn Al Moadal)</li> <li>Sakt (From Al Feel From Al Mesbah)</li> </ul>                                                  |
| (سلاسل) (الانسان 4)                             | <p>In stopping:</p> <ul style="list-style-type: none"> <li>Keeping the alif</li> <li>Dropping the alif</li> </ul> <p>In continuing:</p> <ul style="list-style-type: none"> <li>Dropping the alif</li> </ul>                                                                                                                                                                                                       | The alif is dropped in continuing and stopping                                                                                                                                                       |
| (فَمَا آتَانِي اللَّهُ) (النمل 36)              | <p>In stopping:</p> <ul style="list-style-type: none"> <li>Keeping the Ya' of (آتاني)</li> <li>Dropping the Ya' of (أتان)</li> </ul> <p>In continuing:</p> <ul style="list-style-type: none"> <li>Reading the ياء with fathah</li> </ul>                                                                                                                                                                          | <p>In stopping:</p> <ul style="list-style-type: none"> <li>Dropping the Ya' on (أتان)</li> </ul> <p>In continuing:</p> <ul style="list-style-type: none"> <li>Reading the Ya' with fathah</li> </ul> |
| (فِرْقٍ) (الشعراء 63)                           | Tafkheem and Tarqeeq are allowed of the Ra'.                                                                                                                                                                                                                                                                                                                                                                      | Tafkheem of the Ra'                                                                                                                                                                                  |

| Words                                                                                                                                                 | Ash-Shatabiyyah                                                                                                                                | At- Tayeba                                                                                                                                                                                                                        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The عین In surat Mariam and surat Ash-Shūraá<br>كهيعص – حم عسق                                                                                        | Lengthening of four or six counts, but six counts is preferred                                                                                 | <ul style="list-style-type: none"> <li>Lengthening of two counts (From Al Feel Way from Rawadat Al Moadal)</li> <li>Lengthening of four counts (From Al Feel Way from Al Mesbah)</li> </ul>                                       |
| The noon saakinah followed by waw in continuing in:<br>(يَس وَالْقُرْآنَ الْحَكِيمِ) (يس 1,2)<br>and<br>(ن وَالْقَلَمِ وَمَا يَسْطُرُونَ) (القلم 1,2) | Ithhaar                                                                                                                                        | <ul style="list-style-type: none"> <li>Reading with Ithhaar (From Al Feel Way)</li> <li>Reading with Idghaam (From Ibn Zaraan Way)</li> </ul>                                                                                     |
| (المصيطرون) (الطور 37)                                                                                                                                | Reading with السين or الصاد but the الصاد is preferred                                                                                         | Reading with السين                                                                                                                                                                                                                |
| (يبصط) (البقرة 245)<br>(بصطة) (الأعراف 69)                                                                                                            | Reading with السين                                                                                                                             | <ul style="list-style-type: none"> <li>Reading with السين (From Al Feel Way from Rawadat Ibn Al Moadal)</li> <li>Reading with الصاد (From Al Feel Way From Al Mesbah )</li> <li>Reading with الصاد from Ibn Zaraan Way</li> </ul> |
| (بمصيطر) (الغاشية 22)                                                                                                                                 | Reading with الصاد                                                                                                                             | <ul style="list-style-type: none"> <li>Reading with الصاد (From Al Feel Way)</li> <li>Reading with السين (From Ibn Zaraan Way)</li> </ul>                                                                                         |
| (ضعف) (الروم 4,5)                                                                                                                                     | The الضاد has two ways: <ul style="list-style-type: none"> <li>Reading with Fathah which is preferred</li> <li>Reading with dhammah</li> </ul> | <ul style="list-style-type: none"> <li>Reading with Fathah (From Al Feel Way)</li> <li>Reading with dhammah (From Ibn Zaraan Way)</li> </ul>                                                                                      |
| Three words<br>(أَلْآنَ) (يونس 51,91)<br>(الذَّكَرَيْنِ) (الانعام 143,144)<br>( ءالله) (يونس 59 ، النمل 59)                                           | Two ways: <ul style="list-style-type: none"> <li>Reading with ابدال of six counts</li> <li>Reading with تسهيل</li> </ul>                       | Reading with ابدال of six counts                                                                                                                                                                                                  |

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رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ  
الصَّالِحِينَ

*My Lord, enable me to be grateful for Your favor which you have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by your mercy into the ranks of your righteous servants. (Quran 27:19)*



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