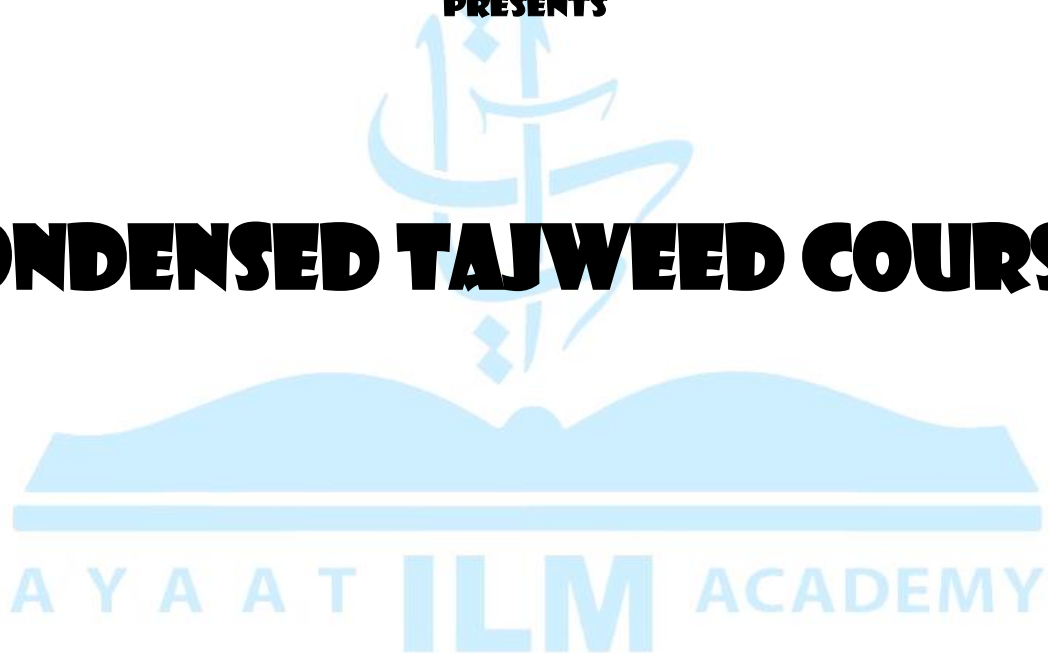




AYAAT ILM ACADEMY

PRESENTS

CONDENSED TAJWEED COURSE



TRAINEES BOOKLET

برنامج دورة التجويد المكثف (1) Program of the Condensed Tajweed Course (1)

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	Lecture (2) محاضرة (2)	العناية بنطق الحروف: صفات الحروف Proper Pronunciation of letters: Attributes of letters (Sifat)

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Points of Articulation of the Letters (Makharrij)

Definitions

Linguistically, the Arabic word *makharaj* which has been translated here as “point of articulation of the letter,” means exit. According to the tajweed terminology, it means the point at which the letter is produced. This point will assign to the letter a sound that differentiates it from other letters.

Linguistically, the Arabic word which has been translated here as a “letter,” means an edge.

According to the tajweed terminology, it means the sound that issues from the point of articulation, whether it was actual (*muhaqqaq*) or estimated (*muqqadar*) point.

The Arabic alphabet has two types of letters. These are
Original (*asliyyah*) letters: These are the twenty-nine letters which start with hamza and ends with the yaa. Some are of the opinion that they are twenty-eight letters because they consider the hamza and the Alif one letter.

Bifurcated (*fari'yyah*) letters: These are letters which issue from two points of articulation or they have two alternative characteristics. These are eight letters given in the following Table:

No	Letter	Example	No	Letter	Example
1	<i>Alif mussahala</i> (softened) between hamza and Alif		5	Alif Mufakhamma	
2	<i>Alif mumalah</i> (umlauted) towards yaa		6	Lam Mufakhamma	
3	Sad mashama (diffused) towards zay		7	Hidden noon	
4	Yaa mashama (diffused) towards waw		8	Hidden meem	

What is the actual point of articulation? It is a point of articulation which is located on a specific place in the throat, on the tongue, or on the lips.

What is the estimated point of articulation? It is a point which is not located on any part of the mouth, e.g. the point of articulation in the cavity of the mouth.

Types of Points of Articulation of Letters

1. **General Points of Articulation:** These are the points which encompass one or more of the specific points. There are five such points. These are (according to the opinion of Imam Ibn al-Jazri): The cavity of the mouth and the throat (al Jawf)– the throat – the tongue - the lips – the nose.
2. **Specific Points of Articulation:** Each general point of articulation encompasses several specific points. Each one of the specific articulation points represents a single point of articulation. These points are seventeen in number according to the opinion of Imam Ibn al-Jazri.

Opinions of various scholars Regarding the number of the points of articulation of the letters

Scholar	His Followers	Number of General Points of Articulation	Number of Specific Points of Articulation	Points of Articulation
Al-Khalil ibn Ahmed (The Language's Imam)	Ibn al-Jazri	5	17	<u>The Cavity of the mouth and the throat(alJawf)*: 1</u> The Throat: 3 The Tongue: 10 The Lips: 2 The Nose: 1
Seebaweeh (Imam of the scholars of Basra in language and grammar)	Al-Shatibi	4	16	Dropped <u>alJawf</u> *as an articulation point and assigned its letters to similar letters having vowels
Al-Farra'	Al-Jurmi and Qutrub	4	14	Dropped <u>alJawf</u> *as an articulation point And combined the points of articulation of the noon نون the lam لام and raاړ into one.

Points of Articulation of the Letters

Number	General P.O.A.	Specific P.O.A.	Specific P.O.A.	Letters	#
1	The Cavity of the mouth and the throat (<u>al Jawf</u>)	1	The cavity of the mouth and the throat. This is the location of the point of articulation of the letters of madd (elongation)	ا - ي - و	1
2	The Throat	3	Deepest end of the throat	ء - ها	2
			Middle part of the throat	ع - ح	3
			The closest part of the throat to the mouth	غ - خ	4
3	The Tongue	10	The innermost end of the tongue next to the throat and the part of the palate parallel to it	ق	5
			The innermost end of the tongue next to the P.O.A. of the قاف and the part of the palate parallel to it	ك	6
			The middle of the tongue and the part of the palate parallel to it	ج - ش - ي	7
			The upper surface of the tip of the tongue and the roots of the upper front teeth	ت - ط - د	8
			The upper surface of the tip of the tongue and the <u>edges</u> of the upper front teeth	ذ - ث - ظ	9
			The end of the tip of the tongue and the part between the upper and lower front teeth, closer to the lower	س - ص - ز	10
			The closest part of the edge of the tongue to its end and the part from the upper gum parallel to it	ل	11

			The end of the tip of the tongue below the P.O.A. of the <i>lam</i> and the nearest part of the upper gum	ن	12
			The tip of the tongue near to its upper surface next to the P.O.A. of the noon	ر	13
			One of the edges of the tongue next to the upper molars	ض	14
4	The Lips	2	Between the two lips (<i>meem</i> and <i>baa</i>), when the lips are closed and (<i>waw</i>) when the lips are in a round shape.	م - ب - و	15
			The inside of the lower lip together with the edges of the upper front teeth	ف	16
5	The Nose	1	The upper part of the nose	<i>Ghunna</i>	17

Note

To find out the point of articulation of a letter, pronounce the letter with a sukoon or with a shaddah, preceded by a hamza having a vowel. The P.O.A. will be at the point at which the sound ceases. For the madd letters, add a vowel to the letter before the madd letter. The vowel should be homogeneous with the madd letter.

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The Titles of the Letters¹

No.	Title	Letter	Reason for the name
1	<i>Jawfiyyah</i> شفوية , <i>hawaeiyyah</i> هوائية , <i>maddiyyah</i> مدية (Cavity, aerial, or madd) letters	ا - ي - و	They are issued from the cavity of the mouth and the throat and it ends when the air in the cavity is depleted
2	<i>Halqiyyah</i> حلقيية (Throat) letters	ء - ه ع - ح غ - خ	They are issued from the throat
3	<i>Lahawiyyah</i> لاهوية (Uvula) letters	ق - ك	They are issued from a point near the <i>lahah</i> (uvula)
4	<i>Shajariyyah</i> شجرية (Tree) Letters	ج - ش - ي	They are issued from a point on the mouth's <i>Shajar</i> (an opening between the two jaws)
5	<i>Dhaliqqiyah</i> ذلقية (pointed) letters	ن - ل - ر	They are issued from a point on the <u>tip</u> of the tongue.
6	<i>Assliyyah</i> أسلية (tip of tongue) letters	س - ز - ص	They are issued from a point <u>on the front edge of the tip of the tongue</u>
7	<i>Nat'iyyah</i> نطعية (palate) letters	ت - ط - د	They are issued from a point on the palate of the mouth
8	<i>Lathawiyyah</i> لثوية (gum) letters	ث - ظ - ذ	They are issued from a point near the gum
9	<i>Shafawiyyah</i> شفوية (lips) letters	ف م - ب - و	<i>Faa</i> فا is issued from a point on the inside of the lower lip and the other letters are issued from the two lips together.

¹ Sheikh 'Attiyya Qable Nasr, "Ghayat al-Mureed fi 'ilm al-Tajweed (The Ultimate objective of the student of Tajweed)" P. 122.

The Special Attributes (Sifat صفات) of the Letters

Definition

Linguistically, the Arabic word *Sifah* صفات which is translated here as an attribute, means the physical characteristics which describe something. These could be physical attributes like the color or the length or attributes of the character of a person e.g. courage or knowledge.

In the Tajweed terminology, a *sifah* صفة is the attribute which defines the sound of the letter when it is pronounced.

Importance of learning the attributes of the letters

1. To be able to discriminate between the different letters which have the same point of articulation.
2. To make sure that the letters are pronounced correctly.
3. To recognize the weak and strong letters. This helps in recognizing when to apply the rule of *Idgham*.

Categories of Sifat صفات (attributes)

Sifat Dhatiyyah ذاتية (inherent attributes): These are the attributes which is inherent in the letter. They are permanent characteristics of the letter, e.g. *al-Hams* الهمس (whispering) and *al-Jahr* الجهر (Audibility)

Sifat 'Aridah عارضة (transient attributes): These are attributes which the letter may or may not acquire depending on the situation, e.g. *Tafkheem* تفخيم and *Tarqeeq* ترقيق

Categories of the Sifat Dhatiyyah ذاتية (inherent attributes)

A. Opposing Attributes

1. Al-Hams الهمس (Whispering) (فحشه شخص سكت)	2. Al-Jahr الجهر (Audibility) (the rest of the letters)
3. Al-Shiddah الشدة (Strength) (أجد قط بكت)	4. Tawasut التوسط (Middle) (لن عمر)
	5. Al-Rakhawah الرخاوة (Weakness) (the rest of the letters)
6. Al-Isti'laa الإستعلاء (Elevation) (خص ضغط قظ)	7. Al-Istifal الإستفال (declination) (the rest of the letters)
8. Al-Itbaq الإطباق (Closing) (ص - ض - ط - ظ)	9. Al-Infitah الإنفتاح (Opening) (the rest of the letters)
11. Al-Ithlaq الإثلاق (Easy flowing) (فر من لب)	12. Al-Ismat الإصمات (Restraining) (the rest of the letters)

B. Non- Opposing Attributes

No	The Attribute
12	ص س ز (Whistling) <i>Safeer</i> الصفير
13	قطب جد (Vibration) <i>Al-Qalqalah</i> القلقة
14	و - ي (Softness) <i>Al-Leen</i> اللين
15	ل - ر (Deviation) <i>Al-Inhiraf</i> الانحراف
16	ر (Repetition) <i>Al-Takreer</i> التكرير
17	ش (Diffusion) <i>Al-Tafashi</i> التفشي
18	ض (Elongation) <i>Al-Istitallah</i> الاستطالة
19	هاوي (Hidden) <i>Al-Khafaa</i> الخفاء
20	م - ن (Al-Ghunnah) الغنة

Note:

The most probable number of attributes is 20.²

² 'Abd al-Hakeem, Mustafa Fathy. *Kutaib al-Mukhtassar al-Mufeed* (The Summarized beneficial Booklet.) p. 60.

The attributes of letters having opposing attributes

No	Attribute	Definition	Letters
1	<i>Al-Hams</i> (Whispering) الهمس	Linguistically, it means whispering. According to Tajweed terminology, it means the flow of the breath during the pronunciation of the letter because of the weak dependence on the P.O.A.	فحثه شخص سكت
2	<i>Al-Jahr</i> (Audibility) الجهر	Linguistically, it means audibility. According to Tajweed terminology, it means that the breath does not flow during the pronunciation because of the strong dependence on the P.O.A.	the rest of the letters excluding the whispering letters
3	<i>Al-Shiddah</i> (Strength) الشدة	Linguistically, it means strength. According to Tajweed terminology it means that the sound does not flow during the pronunciation because of the complete dependence on the P.O.A.	أجد قط بكت
4	<i>Tawasut</i> (Middle) التوسط	Linguistically, it means moderation. According to Tajweed terminology, it means the letter will be pronounced at a level between <i>al-Shiddah</i> and <i>al-Rakhawah</i> .	لن عمر
5	<i>Al-Rakhawah</i> (Weakness) الرخاوة	Linguistically, it means softness. According to Tajweed terminology, it means a flowing sound during the pronunciation because of the weak dependence on the P.O.A.	The rest of the letters excluding the strength and the middle letters
6	<i>Al-Isti'laa</i> (Elevation) الاستعلاء	Linguistically, it means elevation. According to Tajweed terminology, it means elevating the <u>back</u> of the tongue to touch the palate during the pronunciation.	خص ضغط قظ
7	<i>Al-Istifal</i> (Declination) الاحتفال	Linguistically, it means lowering. According to Tajweed terminology, it means lowering the tip of the tongue to the bottom of the mouth cavity during the pronunciation.	The rest of the letters excluding the (Isti'laa) elevation letters
8	<i>Al-Itbaq</i> (Bonding) الاطباق	Linguistically, it means bonding. According to Tajweed terminology, it means bonding between the middle and the back of the tongue and the palate during the pronunciation. The sound is restricted between them.	ض ص ط ظ
9	<i>Al-Infitah</i> (Opening) الانفتاح	Linguistically, it means separation. According to Tajweed terminology, it means separating the tongue and the palate during the pronunciation; to allow air to flow.	All the letters except the (itbaq) bonding letters
10	<i>Al-Idhlaq</i> (Easy flowing) الإذلاق	Linguistically, means the sharpness of the tongue and its fluency According to Tajweed terminology, it means that sound flows easily and quickly because it comes out of the tip of the tongue or the lip.	فر من لب
11	<i>Al-Ismat</i> (Cessation) الإصمات	Linguistically, it means discontinuation. According to Tajweed terminology, it means restraining the letters from the ability to form four or five-lettered words. It also implies a difficulty in pronouncing these letters.	All the letters except the (Ismat) letters

The attributes of letters do not have opposing attributes

No	The Attribute	Definition	The letters
1	Safeer الصفير (Whistling)	Linguistically, it is a sharp sound According to the Tajweed terminology, it is a sound which is similar to the sound of some birds. The P.O.A. for the letters which have this attribute is between the front teeth and the <u>tip</u> of the tongue.	ص - س - ز
2	Al-Qalqalah القלקلة (Vibration)	Linguistically, it means disturbance or disorder According to the Tajweed terminology, it is a disturbance that makes the sound of the letter becomes strong levels of Qalqalah: 1. The sakin mushaddad letter at which the recitation stops, e.g. أشق... 2. The sakin letter, which is not mushaddad at which the recitation stops, e.g. محيط... 3. The sakin letter with no stop. خلقتا 4. The letter with a vowel which have qalqalah, e.g. قيل How it is done: Most of the scholars are of the opinion that it is nearest to a letter with fatiha vowel. Another opinion indicates that it follows the letter which precedes it. Most probably it should remain sakinah.	قطب - جد
3	Al-Leen اللين (Softness)	Linguistically, it means softness. According to the Tajweed terminology, it is the <u>easiness</u> of <u>pronouncing</u> a letter from its P.O.A.	و - ي
4	Al-Inhiraaf الإنحراف (deviation)	Linguistically, it means deviation. According to the Tajweed terminology, it is allowing the sound of the letter to deviate towards another P.O.A. other than the original one.	ل - ر
5	Al-Takreer التكرير (Repetition)	Linguistically, it means repetition. According to the Tajweed terminology, it involves a trembling tip of the tongue when pronouncing the letter.	ر
6	Al-Tafashi التفشي (Diffusion)	Linguistically, it means diffusion and spreading. According to Tajweed terminology, it means spreading the issuance of air between the tongue and the palate until it reaches the P.O.A. of the letter zaa ظا	ش
7	Al-Istitallah الإستطالة (Elongation)	Linguistically, it means extension. According to the Tajweed terminology, it means the extension of the sound from beginning of one edge of the tongue to the its end.	ض
8	Al-Khafaa الخفاء (Hidden)	Linguistically, it means hiding. According to the Tajweed terminology, it means hiding of the letter sound when pronouncing it.	ها - الف - واو - يا
9	Al-Ghunnah الغنة	Linguistically, it means a resonating sound in the nose. According to the Tajweed terminology, it means a nice sound which is heard when pronouncing the letter noon and meem. The tongue does not play any role in producing this sound.	م - ن

Important notes

1. All the Hams letters are Rakhwah except kaf كاف and taa تا . The letters kaf كاف and taa تا are letters of Shiddah شدة.
2. All the letters of Shiddah شدة are also letters of Jahr جهر except kaf كاف and taa تا. The letters kaf كاف and taa تا are letters of letters of Hams همس.
3. All the letters of Istifal استفال are letters of Infitah انفتاح. This is called complete infitah كلي انفتاح. The partial infitah جزئي انفتاح happens for the infitah انفتاح and Isti'laa استعلاء letters (qaf قاف, ghain غين, and khaa خا)

Ways to Recognize the attributes of the letters

First examine whether the letter is a letter of Hams. These are فحثة شخص سكت If the letter is not a Hams همس letter, then it should be a Jahr جهر letter. Similarly, do the same for all other attributes.

Classification of the Attributes of the Letters according to their strength and weakness

Strong Attributes (11)		Medium Strength (3)	Weak Attributes (6)
1. Al-Jahr	7. Al-Tafashi	1. Al-Tawasut	1. Al-Hams
2. Al-Shiddah	8. Al-Istitalah	2. Al-Idhlaq	2. Al-Rakawah
3. Al-Isti'laa	9. Al-Inhiraf	3. Al-Ismat	3. Al-Istifal
4. Al-Itbaq	10. Al-Takreer		4. Al-Infitah
5. Al-Safeer	11. Al-Ghunna		5. Al-Leen
6. Al-Qalqalah			6. Al-Khafaa

Classification of the Letters according to their strength and weakness

No.	Level	Description	Letters
1	Strongest letter	All the attributes of this letter are strong attributes	ط
2	Strong letters	These letters have a larger number of strong attributes than the number of weak attributes	ص - ض - ظ ق - ب - ج - د ر
3	Medium strength letters	These letters have equal number of strong and weak attributes.	ع - ل - ن - غ - م
4	Weak letters	These letters have a larger number of weak attributes than the number of strong attributes	All others
5	Weakest letters	All the attributes of these letters are weak attributes or their P.O.A. is estimated.	ف - ح - ث ا - و - ي هـ

The Rule for the Noon ن and Meem م with Shaddah

Definition	The Noon ن and Meem م with Shaddah are called the Ghunna Mushaddad letters .
Rule	A Ghunna, two vowels long should be applied. The letter is called a Ghunna Mushaddad letter.
Examples	
Ghunna	Linguistically, ghunna is a humming sound that comes out from the Khoishoom (nasal passage) الخيشوم. According to the tajweed terminology, it is a pleasant sound part of the letters noon ن and meem م with no involvement of the tongue
Period of the Ghunna (timing)	Two voweled letters or two counts
Levels of Ghunna	The early scholars are of the opinion that the Ghunna has five levels³. These are 1. The most complete is in case of mushaddad and complete tashdeed letters. Examples are 2. Mudgham with incomplete tashdeed. Examples are 3. Makhfi and Muqlab. Examples are 4. Saken Muzhar. Examples are ... 5. Letters with vowels. Examples are ... • Some the early scholars consider only the first three levels shown above. • Some of the later scholars divided the first level into two levels, so they ended up with six levels. The Ghunna is called a) Completeness Ghunna غنة الكمال for the first three levels mentioned above. b) Original Ghunna غنة الأصل for the levels 4 and 5.
Note	If the letter that comes after the Ghunna is (sad ص , dad ض , ta' ط , qaf ق , Za ظ) the Ghunna is pronounced with tafkheem <u>ترقيق</u> , otherwise it is pronounced with tarageeq <u>ترقيق</u> .
Sign in the Mushaf	A shaddah is placed above the letter with the vowel.

³ 'Abd al-Fattah, Ahmed. *Mudhakirah Ahkam al-Tajweed* (A memo on the rules of tajweed), p. 40.

The Rules for Noon Sakina and Tanween

- The comparison between Noon Sakina and Tanween:**

Noon Sakina (نْ) This noon sakina is a consonant with no vowels. It appears in names, verbs, and letters. The <i>noon sakina</i> may appear as an integral part of the word or it may be an extra letter added to the original word. It may appear in the beginning of the word, the middle, or at the end. It remains unchanged in the oral pronunciation, the written word, whether one stops at the end of the word or continues with the recitation of the next word.	Tanween (َ ِ ُ) It is a <i>noon sakina</i> to be added to the end of a noun. It is pronounced orally when one continues with the recitation with the following word. However, it does not appear as <i>noon</i> in the written <i>Mushaf</i> and it is not pronounced when the recitation stops at the end of the word. It appears only at the end of the word. Examples: حكيمًا – عليم – غفور
1. It is one of the letters of the Alphabet. 2. It remains unchanged in the oral pronunciation, and the written transcript. 3. It is pronounced whether one stops at the end of the word or continues with the recitation of the next word. 4. It appears in names, verbs, or letters. 5. It may appear in the beginning of the word, the middle, or at the end. 6. The noon sakina may appear as an integral part of the word or it may be an extra letter added to the original word.	1. It is not one of the letters of the Alphabet. 2. It is pronounced, but not written 3. It is indicated only when the recitation continues to the next word. It does not appear when the recitation ends at the end of the word. 4. It appears in nouns and only in two verbs: لنسفًا – وليكونا (*) 5. It appears only at the end of the word. 6. The tanween is an addition to the word and is not an integral part of the word.
Rules of Tanween when the recitation stops at the end of the word	1. The two <i>fatiha</i> are replaced by an <i>Alif</i>, unless in the case of the letter <i>taa</i> indicating the feminine, in this case it is pronounced as <i>haa</i>. 2. Example: رحمة 3. The two <i>Dammah</i> and the two <i>Kasrah</i> are eliminated. The letter becomes <i>saken</i>. Except in the word وكاين because the <i>tanween</i> has been written as noon. In this case the <i>tanween</i> is pronounced as <i>noon sakina</i>.

(*) The Tanween in (لنسفًا و ليكونا) is a the so-called affirmation Noon which joins the verbs in the Arabic Language. It is similar here to Tanween in that we stop on it with *Alif*. So, it is a Noon Sakenah that is similar to Tanween in in these two verbs only.

Rules of Noon Sakina and Tanween

There are four rules

1. The Izhar halqi الإظهار الحلقى (clear pronunciation from the throat)
2. Idgham (merging) الإدغام
 - a. Idgham with Ghunna إدغام بغنة
 - b. Idgham without Ghunna إدغام بغير غنة
3. Iqlab (flipping) الإقلاب
4. Ikhfa' haqiqi (true concealment) الإخفاء الحقيقي

1- Al-Izhar al-Halqi الإظهار الحلقى

Definition:	Linguistically, Izhar means revealing or showing. (In this case the noon and Tanween are clearly articulated if followed by the six letters of Izhar) Terminology of Tajweed, Izhar means uttering the revealed letter from its point of articulation without complete Ghunna⁴.
The Letters of Izhar:	These are the six letters: hamzah, haa, 'ain, haa, ghain, khaa. ء – هـ / ع – ح / غ – خ
Why it is called Halqi?	It is called halqi because the points of articulation of the six letters are situated at the throat. The word halq means throat.
The reason on Izhar	The reason for Izhar noon and tanween is because the articulation points of the noon sakina and tanween are distant from the articulation points of the six letters of Izhar.
How to pronounce	When the state of the noon sakina and the tanween is Izhar, then the noon sakina and tanween are pronounced clearly without any stoppage.
Levels of Izhar:	1. Highest level: This occurs when the letters of Izhar are the hamzah and the haa. (ء – هـ) 2. Middle level: This occurs when the letters of Izhar are the 'ain, and haa. (ع – ح) 3. Lowest level: This occurs when the letters of Izhar are the khaa, and ghain (خ – غ)

⁴ The definition of complete and incomplete ghunna will be given later when we study the rules for noon and meem with shaddah.

Examples			
Letter	One word	Two words	With tanween
Hamza ء			
Haa ه			
'Ain ع			
Haa ح			
Ghain غ			
Khaa خ			

الإدغام Idgham 2-

Definition:	Linguistically, it means assimilating or merging. According to the Tajweed terminology, it means assimilating a sakin letter (a consonant) and a letter with a vowel, so that they are pronounced as one letter with shaddah.
The Letters of Idgham	Six letters. They are raa (ر), lam (ل), meem (م), noon (ن), waw (و), and yaa (ي). They are combined in one word (يرملون)
Reasons for Idgham noon and tanween	The similarity (Tamathol التماثل) with (noon ن) and the closeness (Taqaarob التقارب) of the articulation points of the other letters. Or the homogeneity (Tajanos التجانس) with the letters raa (ر) and lam (ل) according to al-Faraa الفراء . Or homogeneity of the characteristic (Tajanos Sifa التجانس في الصفة) with the letter meem (م).
Pronunciation of Idgham	The noon sakina and tanween are changed into a letter similar to the one that comes next to them, then it is merged in it with an added ghunna. These applies to the letters meem (م), noon (ن), waw (و), and yaa (ي) which are gathered in the word ينمو.
Condition for Idgham	Idgham can only happen if the two letters are in two separate words
Types of Idgham	Idgham with ghunna, for the letters meem (م), noon (ن), waw (و), and yaa (ي) which are gathered in the word ينمو. Idgham without ghunna for the letters raa (ر) and lam (ل).
Note	If the letters of Idgham come after a noon sakina in one word, the noon <u>rule</u> would be Izhar. This is called Absolute Izhar إظهار مطلق It happens only in four words in the Quran these are بنين، دنيا، صنوان، قنوان.
Exceptions for Idgham	(نون و القلم-يس و القرآن) according to Hafs the rule for noon here is Izhar according to the separation rule. (من راق) according to Hafs the rule for noon is Izhar, because the recitation rule has a must pause (سكت) after the noon. (طسم) according to Hafs the noon sakina in the letter seen (س) is merged with the letter meem (م), to take into consideration the continuity of the pronunciation and the continuity of the transcript. This is an exception to the condition of Idgham.

Examples for Idgham			
Type	Letters	With noon sakina (in two words ONLY)	With tanween
Idgham with ghunna	yaa (ي)		
	noon (ن)		
	meem (م)		
	waw (و)		
Idgham without ghunna	raa (ر)		
	lam (ل)		

Complete and Incomplete Idgham	Complete Idgham means the disappearance of both the letter sound and it's characteristic. The consensus is that this happens when the noon and Tanween are merged completely in the letters raa (ر) and lam (ل). Incomplete Idgham means the disappearance of the sound of the letter but its characteristic remains, this is the ghunna. The consensus is that it happens for the letters yaa (ي) and waw (و). However there are 2 opinion for the letters noon (ن) and meem (م): one considering it a complete Idgham and the other cosider it an incomplete Idgham
The sign_of Idgham in the Mushaf	<i>In case of the complete Idgham, no sukoon sign is placed above the noon and the letter that follows must have a shaddah. This happens for the letters raa (ر), lam (ل), noon (ن) and meem (م).</i> <i>In case of the incomplete Idgham, no sukoon sign is placed above the noon and the letter that follows will have no shaddah. This happens for the letters yaa (ي) and waw (و).</i> <i>For the case of tanween, the two vowels indicating the signs of tanween will be <u>aligned sequentially</u>. The letter that follows will have a shaddah in case of the complete Idgham only.</i>



3- Iqlab (Flipping) الإقلاب

Definition:	Linguistically, it means flipping (Changing). According to the tajweed terminology, it means pronouncing the noon sakina or the tanween as meem (م) and adding a ghunna.
The Letter of Iqlab	Only one letter baa (ب)
The reason for Iqlab	The difficulty of the pronunciation of the noon (ن) in states of Izhar, Idgham, or Ikhfa' (concealing) when it is followed by the letter baa (ب). Thus, the noon and tanween are pronounced as meem (م) so that Ikhfa' would be easy because meem (م) and baa (ب) have the same point of articulation, and the meem (م) shares the same characteristics of the noon (ن). Thus, it is easy to conceal (Ikhfa') the meem (م)
Pronunciation of Iqlab	1. Flipping the noon sakina and the tanween to be pronounced as meem. 2. Concealing the meem (when it is followed by baa). 3. Pronouncing a ghunna, the length of which is two vowels. Most scholars indicated that this can be done when the two lips are slightly touching each other. However, others indicated that there should be a small gap between the two lips⁵.
The sign of Iqlab in the Mushaf	Iqlab is indicated in the written Mushaf by replacing the sukoon sign above the noon sakina by a small meem (م) or placing a small meem (م) instead of the second vowel of the consonant with a vowel.

Examples			
The Letter	One word	Two words	With tanween
Baa(ب)			

⁵ The Society for Care of the Memorizers. *Fasih al-Bayan fi Riwayat Hafs ibn Sulieman* (The Eloquent bulletin of the narration by Hafs ibn Sulieman, p. 97.

4- Ikhfa' Haqiqi (True concealment) الإخفاء الحقيقي

Definition	Linguistically, Ikhfa' means concealment. According to the terminology of Tajweed, Ikhfa' means pronouncing the letter in a way between Izhar and Idgham, with Ghunna but without shaddah.
Letters of Ikhfa'	The Letters of Ikhfa' are fifteen letters. Each one of these letters appear as the first letter of the words of the following line of poetry: صف ذا ثنا كم جاد شخص قد سما دم طيبا زد في تقي ضع ظالما
Reason for Ikhfa' Noon sakina and tanween	The points of articulation of noon and tanween are neither near, nor far from the articulation points of the letters of Ikhfa'. If they were close to the noon and Tanween, their condition would be Idgham, and if they were far from the noon and Tanween their condition would be Izhar. Therefore, the letters of Ikhfa' had a rule between izhar and Idghâm which is the Ikhfa'.
Pronunciation of the noon and tanween whose state is Ikhfa'	The pronunciation of the noon using the tip of the tongue is cancelled, however the ghunna from the nose remains. The period of the ghunna is two vowels. The state of tarqeeq and tafkheem of the ghunna is dictated by the letter that follows it. If the letter is heavy (Mufakham), then the ghunna becomes heavy (Mufakhama) as well, examples: ينطقون and if the letter is light Muraqaq the ghunna is light as well, examples: أندادًا.
Levels of Ikhfa'	1- Highest Level: If the noon is followed by the letters (taa ت, dal د, or taa ط); because the point of articulation of these letters is close to the point of articulation of the noon. It comes closer to Idgham. 2- Lower Level: If the noon is followed by the letters (qaf ق and kaf ك); because the point of articulation of these letters is far from the point of articulation of the noon. It comes close to Izhar. 3- Middle level: This applies for all the ten remaining letters ⁶ .
Sign of Ikhfa' in the Mushaf	The sign above the noon sakina is removed without placing a shaddah on the following letter. For tanween, the vowels are aligned sequentially from each other (...) without placing a shaddah on the following letter.

Note:

(...) al-Tanween in the word (..) did not follow the rule of Ikhfa' haqiqi when the recitation continues without stopping because according to Hafs, there should be stoppage. (the narration of "asem from the way of Shatibiyah)

⁶ Nasr, 'Attiyah Qabel. "Ghayat al-Mureed fi 'ilm al-Tajweed (The Ultimate objective of the student of Tajweed)," p. 65. And Al-Garais, Muhammad Makki Nasr. Nihayat al-Qawl al-Mufeed fi 'ilm al-Tajweed (The Ultimate beneficial say regarding the science of Tajweed), p. 125.

Examples of Ikhfa' Haqiqi			
Letter	One word	Two words	Tanween
Saad ص			
thal ذ			
tha' ث			
kaf ك			
Jeem ج			
Sheen ش			
Kaf ق			
seen س			
Dal د			
ta' ط			
zai ز			
fa' ف			
ta' ت			
dad ض			
tha' ظ			

Rules for Meem Sakina (مْ)

Definition: It is a meem (م) without any vowels. It is pronounced whether the recitation stops or continues, and it appears in the Mushaf transcript. It comes before all the letters of the Alphabet except for the letters of Madd (ا, و, and ي) to avoid the meeting of two sakin letters⁷.

- **There are three rules that govern the pronunciation of the meem sakina.** These are
 1. Ikhfa' Shafawi (Oral concealment) الإخفاء الشفوي
 2. The minor Idgham of the two similar letters إدغام المتمثلين الصغير
 3. Izhar Shafawi (Oral clear pronunciation). الإظهار الشفوي

1- Ikhfa' Shafawi الإخفاء الشفوي

Definition	Ikhfa' Shafawi occurs when the meem sakina is followed by the letter baa (ب). This happens only when the meem (م) is in the end of a word and the baa (ب) is in the beginning of the next word.
Ikhfa' Shafawi letter	The Letter for Ikhfa' Shafawi is the letter baa (ب).
Examples	
The reason for the title	It is called Ikhfa' because the sound of meem (م) is subdued when it is followed by the letter baa (ب) due to the homogeneity (التجانس) between the two letters. Homogeneity is when two letters have the same point of articulation. Also the letters meem (م) and baa (ب) share most of the characteristics. Applying Ikhfa' in this case makes it easy for pronunciation. It is called Shafawi because the point of articulation of the two letters "meem (م) and baa (ب)" is at the lips.
Pronunciation	The meem sakina in a state of Ikhfa' is pronounced exactly like the way it lqab of non sakina is pronounced.
The sign in the Mushaf	The meem (م) is written without vowels and the following letter does not have Shaddah.

⁷ Nasr, 'Attiyah Qabel. "Ghayat al-Mureed fi 'ilm al-Tajweed (The Ultimate objective of the student of Tajweed)," p. 72. The meem sakina should not come before the madd letters because the madd letters should be preceded by a vowel suitable for the particular letter of madd.

The Difference between Ikhfa' Shafawi الإخفاء الشفوي (Oral Concealment) and Ikhfa' Haqiqi الإخفاء الحقيقي (True Concealment)⁸

No	Ikhfa' Haqiqi	Ikhfa' Shafawi
1	Noon is silent but its Ghunna remains	Meem is almost silent and its Ghunna remains
2	All reciters agree on this	There is a difference of opinion among the reciters on this ⁹
3	It happens because of the closeness in the points of articulation	It happens because of the homogeneity between the letters
4	It happens in one word and in two words	Only happens in two words

The Difference between Ikhfa' Shafawi الإخفاء الشفوي and Iqlab الإقلاب

	Ikhfa' Shafawi	Iqlab
1	Meem is an integral letter of the word	Meem is not an integral letter of the word
2	There is a difference in opinion regarding it	There is a consensus of opinion regarding it
3	It happens because of the homogeneity between the letters	It happens because it is impossible to use Izhar or Idgham in this case
4	Only happens in two words	It happens in one word and in two words

⁸ There are two types of Ikhfa'

- a) Ikhfa' a letter (Ikhfa' harf): This happens in the Ikhfa' haqiqi and Ikhfa' Shafawi.
- b) Ikhfa' a vowel (Ikhfa' harakah) as in

⁹ The rule regarding this is not mandatory. Some reciters apply Izhar and some apply Ikhfa' when the meem is followed by a baa.

2- Minor Idgham of two Similar Letters إدغام المتمثلين الصغير

Definition	This Idgham happens when a meem sakin precedes a meem with a vowel. It happens only when the two meems occur in two different words.
Its letter	Its letter is the letter meem (م)
Examples	
The Reason for the Title	• It is Idgham because the meem sakina is assimilated (merged) with a meem that has a vowel. • It is Similar because the two letters are similar. • It is Minor for two reasons: ○ the first letter is a consonant and the second letter has a vowel. ○ little effort is needed for the pronunciation. • It is called Shafawi because the points of articulation of the meem sakina and the meem with a vowel is at the lip.
The sign in the Mushaf	All vowels are removed from the meem sakina and a sign of Shaddah is added to the meem that has a vowel.

3- Izhar Shafawi الإظهار الشفوي

Definition	Izhar shafawi happens when the letter following the meem sakina is any letter of the Alphabet except the two letters (baa ب and meem م). It happens in one and two words.
The Reason for the Title	It is called Izhar because the meem is pronounced as a clear meem in these situations. It is called Shafawi because the point of articulation of the meem is at the lips.
The sign in the Mushaf	A sign of sukoon is added to the meem and the following letter has no shaddah.
Note	One should be careful to pronounce the Izhar especially when the meem (م) is followed by the letters waw (و) or faa (ف), because there is a tendency to apply Ikhfa' to the meem in these situations because the points of articulation of the meem and the waw are the same, while the points of articulation of the meem and the faa are close together.

Examples of Izhar Shafawi							
The letter		Example		The letter		Example	
Saad ص			Only in two words with these 8 letters appear as the first letter of the words of the following line of poetry: صل ذا غرام فيك قابل جنونه خصمي ظلوم	ra' ر			
Thal ذ				zaay ز			
Ghain غ				seen س			
Fa' ف				sheen ش			
Kaaf ق				daad ض			
Jeem ج				ta' ط			
kha' خ				aiyn ع			
Tha' ظ				kaaf ك			
Hamza ء				laam ل			
ta' ت				noon ن			
tha' ث				ha' هـ			
ha' ح				waw و			
Daal د				ya' ي			

لُ The Rules of Lam Sakina

Types of the Lam Sakina Letters

1. The letter lam in the definite article (ال) التعريف .
2. The letter lam which is a part of a verb الفعل .
3. The letter lam which is a part of a harf الحرف (letter) هل، بل،
4. The letter lam indicating the command الأمر
5. The letter lam which is a part of a noun الاسم .

Note

You should know that the number of the letters of the Alphabet which come after the Lam Sakina letters is 28. This is obtained by removing the three madd letters, similar to the rule with the noon sakina and meem sakina to avoid the meeting of two sakin letters.¹⁰

1- The Rules for the Lam in the definite article (ال) لام التعريف

Definition	It is the Lam sakina which is preceded by hamzat wasl (connected hamza) which has the vowel (fateeha) and is followed by a name. It is not an integral part of the word. It is either an add on which is always there (example الذي - اليسع) or an add on which can be removed.		
Rules	There two rules which govern the Lam sakina in this case. These are:		
1. Izhar Qamari الإظهار القمري This occurs when the letter that follows the definite article is one of the fourteen letters (hamza, baa, ghain, haa, jeem, ...) 		2. Idgham Shamsi الإدغام الشمسي This occurs when the letter that follows the definite article is one of the fourteen letters (taa, baa, ...)	
The Reason for Izhar	The Reason for Izhar The lam has been pronounced clearly (Izhar) because of the gap between the points of articulation of the letters and the Lam Sakina.		The Reason for Idgham Reasons for Idgham The lam has been merged in the following letter (Idgham) because of the similarity with the lam and the nearness of the point of articulation with the other letters.
Izhar sign in the Mushaf	A sign of sukoon is placed above the lam.		Idgham sign in the Mushaf A sign of Shaddah is placed above the letter that comes after the lam.

¹⁰ Nasr, 'Attiyah Qabel. "Ghayat al-Mureed fi 'ilm al-Tajweed (The Ultimate objective of the student of Tajweed)," p. 84.

Examples			
1. Izhar Qamari الإظهار القمري		2. Idgham Shamsi الإدغام الشمسي	
The letter	Example	The letter	Example
Hamza ء		ta' ط	
Ba' ب		tha' ث	
Ghain غ		Saad ص	
ha' ح		ra' ر	
Jeem ج		ta' ت	
kaaf ك		daad ض	
waw و		Thal ذ	
kha' خ		noon ن	
Fa' ف		Daal د	
aiyn ع		seen س	
Kaaf ق		Tha' ظ	
ya' ي		zaay ز	
meem م		sheen ش	
ha' هـ		laam ل	

2 & 3- The letter lam which is a part of a verb **لام الفعل**, and the letter lam which is a part of a harf (letter) **لام الحرف**

	Lam as Part of a verb	The Lam as a part of a harf
Definition	This is a lam which is an integral part of a verb regardless of its tense.	This is the lam which is an integral part of the harf:
Rules of Lam & examples	1. If the lam is followed by any letter except the letters (lam or raa), then its rule is Izhar. Examples are 2. If the lam is followed by the letters (lam or raa), then its rule is Idgham. Examples are: The reason for Idgham is that the same point of articulation of the lam and the closeness of the point articulation with the raa.	1. If the lam is followed by any letter except the letters (lam or raa), then its rule is Izhar. Examples are 2. If the lam is followed by the letters (lam or raa), then its rule is Idgham. Examples are: With the exception of :
The sign in the Mushaf	In case of Izhar, a sukoon sign is placed above the lam. In case of Idgham, a shaddah is placed above the letter that comes after the lam. The lam will have no signs in this case.	

4 & 5 - The letter lam indicating the command **لام الأمر** and the letter lam which is a part of a noun **لام الاسم**

	The letter lam which is a part of a noun	The letter lam indicating a command
Definition	This is a lam which is an integral part of a noun. It comes always in the middle of the word.	It is an additional lam which is added to the present tense to indicate a command. It must be preceded by one of the following letters: (waw و , faa ف , Thumma ثم)
Rules of Lam & examples	Izhar is an obligatory rule in this case.	Izhar is an obligatory rule in this case.
The sign in the Mushaf	A sign of sukoon is placed above the lam.	
Note	○ If the lam indicating the command is not preceded by one of the letters (waw, faa, Thumma) Then a kasrah vowel is placed on the lam. Examples are: ... ○ When asked to start a recitation at the lam indicating a command which is preceded by (thumma ثم) then a Kasrah vowel is placed on the lam.	

الممدود The Rules for al-Muddud

Definitions of Madd and Qasr:

Linguistically, *madd* means increase.

According to the Tajweed terminology, *Madd* means **elongating the sound of the Madd or Leen letter when a certain condition has been fulfilled**. This condition is the existence of a *Hamza* or *sukoon* after the *madd* letter.

Linguistically, *al-Qasr* means forbidding or confinement.

According to the Tajweed terminology, *al-Qasr* means **pronouncing the letter of madd or leen without extra elongation in the sound**, due to the absence of the reason for elongation.

Madd Letters

Madd letters are alif (ا) – waw (و) – yaa (ي)

These letters must be in a state of *sukoon* سكون and the vowel of the preceding letter will be similar to the *madd* letter (Fatha فتحة for alif, Dhammah ضمة for waw, and Kasrah كسرة for yaa).

Leen Letters

Leen letters are waw (و) and yaa (ي)

These letters will be in a state of *sukoon* سكون and the vowel of the preceding letter will be *fatha* فتحة.

Types of Madd

1. Al-Madd Al-Tabee'ee (Original or natural) الممد الطبيعي

- Thunaii* ثنائي (Dual) (madd within a letter which appear at the start of some suras and consists of two letters)
- Kalemi* كلمي (madd within a word)

2. Al-Madd Al-Far'i (secondary) الممد الفرعي

a. Caused by the al-Hamz. الهمز

- al-madd al-Muttasil* الممد المتصل (Joined lengthening)
- al-madd al-Munfasil* الممد المنفصل (Separated lengthening)
- al-madd Al-Badal* مد البديل (Substitution lengthening)

b. Madd Caused by Sukoon السكون

- al-madd 'Ard li-al-sukoon* العارض للسكون (Temporary lengthening due to the sukoon)
- al-madd Lazim* (obligatory) اللازم (Compulsory madd)

1. Kalemi (Within a word) كلمي

- Mukhaffaf* (light) مخفف
- Muthaqqal* (heavy) متقل

2. Harfi (Caused by a letter) حرفي

- Mukhaffaf* (light) مخفف
- Shabeeh bel-Muthaqqal* (Similar to Muthaqqal) شبيه بالمتقل
- Muthaqqal* (heavy) متقل

1- Al-Madd Al-Tabee'ee (Natural Elongation) المد الطبيعي

Definition	This is the kind of elongation necessary for the proper pronunciation of the letter, and is needed for the word to be correct. It is not based on a reason e.g. the presence of a <i>hamz or sukoon</i> after the letter.	
Rationale for the Name	It is called <i>tabee'ee</i> طبيعي (natural) because the natural proper pronunciation in such cases requires the sound of the letter to have a length of exactly two beats. It is called <i>Asly</i> أصلي (original) because it is permanent and has only one state.	
Rules	The madd tabee'ee is obligatory الوجوب and it timing is 2 Haraka (counts).	
Types of Madd Tabee'ee	a. <i>Thunaii</i> ثنائي (Dual) b. <i>Kalemi</i> كلمي (Mutlaq) مطلق	
Types		Examples
1- <i>Thunaii</i> ثنائي (Dual): madd within a letter which appear at the start of some suras. These letters consists of two letters in the pronunciation not in the script. These letters form the statement (حي طهر)		
2- <i>Kalemi</i> كلمي (Mutlaq) مطلق : This is the madd that appears in a word and is not contingent on the fulfilment of a condition e.g. the presence of a <i>hamz or sukoon</i> . It has three cases		
i. <i>Madd tabee'ee Mutlaq</i> مطلق طبيعي that is pronounced whether one stops at the end of the word or continues with the following word.		
ii. <i>Madd tabee'ee Mutlaq</i> : which is pronounced only when one stops at the end of the word مطلق طبيعي مطلق يثبت وفقاً ووصلاً. It has three cases 1. The Substitute madd, <i>Madd 'Awad</i> مد العوض: It is a madd which is pronounced when one stops at the end of the word as a replacement of two <i>fatihas</i> that would be pronounced in case of continuing with the following word. 2. The seven <i>Alifs</i> الألفات السبعة: These are letters of <i>Alif</i> which are donated in the Mushaf with an elongated sukoon sign above the letter, when one stops at the end of the word. 3. A madd letter that should be removed when the recitation continues for fear of having two consecutive letters having a sign of sukoon.		
iii. <i>Madd Tabee'ee Mutlaq</i> which will be pronounced only when the recitation continues without stoppage مطلق طبيعي مطلق يثبت وصلاً فقط. It has two cases 1. The Minor connecting lengthening (<i>Madd Silah Sughra</i> مد الصلة الصغرى) (elongated sound when the recitation is continuous), this is the sound of madd for the letter (<i>ha</i> ها) which appear in the masculine pronoun for the third person which has a vowel either <i>Dumma</i> or <i>Kasra</i> , and comes between two vowels. 2. Madd Tabee'ee which is pronounced only when the recitation continues without stoppage, but it becomes <i>madd 'ard li-als-sukoon</i> مد عارض للسكون when the recitation stops.		

2- Al-Madd al-Far'i (Secondary) المد الفرعي

Definition

It is a madd which is longer than *madd asly* المد الأصلي for a reason. The reason is having a *hamz or sukoon*.

Rationale for the Name

It has been called madd far'i because it is a branch of the madd asly, it is not necessary for the proper pronunciation of the letter, and it happens only for a reason (a *hamz or sukoon*)¹¹.

Types of madd far'i

a. Caused by the al-Hamz. الهمز

b. Caused by Sukoon السكون

a. Madd Caused by the al-Hamz. الهمز

It happens in the three cases of *Muttasil, Munfasil, Badal*

Types	Explanation	Rationale for the Name	The length of the madd	The rule	Examples
1- Madd Muttasil المد المتصل	This happens when a hamz comes after the letter of madd in the same word.	It has been called <i>muttasil</i> (connected), because the <i>hamz</i> follows the letter of madd in the same word.	4 – 5 Haraka (counts) It increases to 6 haraka when the hamz is at the end of the word.	Obligatory (al-Wojob) الوجوب	
2- Madd Munfasil المد المنفصل	This happens when the a hamz comes after the letter of madd in the two separate words.	It has been called <i>munfasil</i> (separated), because the hamz follows the letter of madd but they are in two separate words.	4-5 Haraka (counts). Other ways allow two Haraka (counts) only	it is an allowable permissible madd (al-Jawaz) الجواز *	
3- Madd al-Badal مد البديل (substitution Lengthening)	This happens when a hamz is followed by a madd letter in the same word; and the madd letter is not followed by a hamz or sukoon.	It has been called a substitution elongation of the sound because the letter of the madd is substituted for a hamzah in most cases.	Al-Qasr القصر 2 Haraka (counts).	it is an allowable permissible madd (al-Jawaz) الجواز	
Notes	1. Infisal Haqiqi انفصال حقيقي (true separation) is indicated by appearance of the madd letter both vocally and in the script. (وفي أنفسكم) 2. Infisal Hukmy انفصال حكمي (virtual separation) is indicated when the letter is pronounced but has been eliminated from the script. (هؤلاء) (هأنتم) (يأيها) .				

¹¹ There is another reason which is known as the "psychological reason," which indicates an exaggeration in negating something. Examples of this is the madd in the statement of glorification of Allah (....) which is used by those who apply the rule of qasr al-munfasil. See Nasr, 'Attiyah Qabel. "Ghayat al-Mureed fi 'ilm al-Tajweed (The Ultimate objective of the student of Tajweed)," p. 89.

* The same rule for madd munfasil applies to the major connecting lengthening (madd silah kubra مد الصلة الكبرى) the madd of the letter (ها) for the masculine pronoun (third person) when it falls between two letters both having vowels, if the second was a hamzah Qata' همزة قطع.

Rules that should be observed when one is following a way of Qasr al-Munfasil

Number	Difference	Shatibiyyah's way طريق الشاطبية	Rawdat's way طريق الروضة	
			الفيل Al-Fil	زرعان Zar'an
1	Length of <i>Madd Munfasil</i>	4 or 5 Haraka (counts)	2 Haraka (counts)	
2	Length of <i>Madd Muttasil</i>	4 or 5 Haraka (counts)	4 Haraka (counts)	
3		<i>al-Sakt</i> السكت	No sakt	
4		<i>al-Ibdal</i> الابدال and <i>al-taseheel</i> التسهيل	<i>al-Ibdal</i> الابدال	
5		<i>al-Rawm</i> الروم and <i>al-Ishmam</i> الإشمام	<i>al-Ishmam</i> الإشمام	
6	Ain (ع)	<i>Tawasut</i> توسط and <i>Ishba'</i> إشباع	Qasr قصر	
7	al-Shoa'ra' (فرق)	<i>Tafkheem</i> تفخيم and <i>Tarqeeq</i> ترقيق	Tafkheem تفخيم	
8	Ya' (ي) of (ئاتن) in al-Naml in case of stopping on it	<i>Hadhf</i> (omitting) الحذف and <i>Ithbat</i> (ya' is pronounced) الإثبات	<i>Hadhf</i> (omitting) الحذف	
9	Alef (ا) of (سلسلا) in al-Insan in case of stopping on it	<i>Hadhf</i> (omitting) الحذف and <i>Ithbat</i> (ya' is pronounced) الإثبات	<i>Hadhf</i> (omitting) الحذف	
10	al-Toor (المصيطرون)	<i>Seen</i> (س) and <i>Sad</i> (ص)	<i>Seen</i> (س)	
11	Kaf (ق) and Kaf (ك) of (ألم نخلقكم)	complete and incomplete <i>idgham</i> الإدغام الكامل والناقص	complete <i>idgham</i> الإدغام الكامل	
12	al-Room (ضعف - ضعفا)	<i>Fath</i> and <i>Dumm</i> الفتح والضم	<i>Fath</i> الفتح	<i>Dumm</i> الضم
13		<i>al-Izhar</i> الإظهار	<i>al-Izhar</i> الإظهار	<i>al-Idgham</i> الإدغام
14	al-Ghashiyah (بمصيطن)	<i>Sad</i> (ص)	<i>Sad</i> (ص)	<i>Seen</i> (س)
15	al-Bakara and (ويبيصط) al-A'raf (بصطة)	<i>Seen</i> (س)	<i>Seen</i> (س)	<i>Sad</i> (ص)

b. Madd Caused by Sukoon السكون

This kind of madd exists in the following cases: *Madd 'Ard li-al-sukoon* المد العارض للسكون; *leen* اللين العارض للسكون; and *madd lazim* المد اللازم¹²

The Madd	Explanation	Type	Definition of each type	Examples	The length of the madd
1. 'Ard li-al-sukoon المد العارض للسكون	This happens when the letters of madd or leen are followed by a sakin letter due to stopping. Its rule is <i>Jawaz</i> (allowable by choice).	Madd 'Ard li-al-sukoon المد العارض للسكون	This happens when the letter of madd is followed by a <i>sakin</i> letter due to stopping in the same word.		2 – 4 – 6 Haraka (counts)
		Leen 'Ard li-al-sukoon اللين العارض للسكون	This happens when the letter of <i>leen</i> is followed by a <i>sakin</i> letter due to stopping in the same word		2 – 4 – 6 Haraka (counts)
2. Lazim (obligatory) المد اللازم	This happens when the letters of madd or leen are followed by a sukoon lazim whether one stops or continues the recitation in a word or a letter. Its rule is <i>lazim</i> (obligatory) اللزوم. The length of the madd is 6 Haraka (counts) whether one stops or continues with recitation.	Kalemi Muthaqqal كلمي مثقل	when the madd letter is followed by a <i>sukoon asly</i> in the same word and it is mushaddad.		6 Haraka (counts)
		Kalemi Mukhaffaf كلمي مخفف	when the madd letter is followed by a <i>sukoon asly</i> in the same word	In 2 sites of Yunus	6 Haraka (counts)
		Harfi Muthaqqal حرفي مثقل	when the madd letter is followed by a <i>sukoon asly</i> in a letter which should be merged in the following letter according to the rules in case there is no stopping	Lam (ل) of	6 Haraka (counts)
	The conditions for <i>Madd Lazim Harfee</i> : a. The letter in the beginning of a sura b. A letter which is pronounced as three letters. c. When the letter of madd or leen comes in the middle.	Harfi Mukhaffaf حرفي مخفف	when the madd letter is followed by a <i>sukoon asly</i> in a letter which should be pronounced with <i>Izhar</i> .		6 Haraka (counts)
		Harfi similar to Mukhaffaf حرفي شبيه بالمثقل	when the madd or the <i>leen</i> letter is followed by a <i>sukoon asly</i> in a letter which should be in a state of <i>Ikhfa'</i> according to the rules in case there is no stopping.		Ain (ع) 4 - 6 Haraka (counts)
					seen (س) 6 Haraka (counts)

¹² 'Abd al-Hamid, Su'ad. *Tayseer al-Rahman fi Tajweed al-Quran* (The book that has been made easy by al-Rahman about the Tajweed of the Quran) p. 222.

The Discursive Letters in the beginning of Suras

There are fourteen letters which constitute the discursive letters which appear in the beginning of the suras. These fourteen letters are summed up in the statement

(نص حكيم فاطع له سر)

The discursive letters appear in the beginning of twenty-nine suras. They are of different categories and types, as shown in the following table:

No	Category		Number of Letters
1	Three letters with a madd letter in the middle Examples: كم غسل نقص Elongated madd Mushaba'a	1	Single letter Examples: ص، ق، ن
2	Three letters with a leen letter in the middle Examples: كهيعص Jawaz al-Ishba; wa al-tawast	2	Two letters Examples: طه - يس - حم - طس
3	The madd letter is the second of two letters Madd Tabee'ee (two beats) Examples: حي طهر	3	Three letters Examples: الم - طسم - الر
4	Three letters with no madd letter in the middle No madd Example: ألف	4	Four Letters Examples: المر - المص
		5	Five Letters Example: كهيعص

Ranks of the Madd

Sheikh al-Samanoudi السمنودي said,

أقوى المدود لازم فما اتصل فعارض فذو انفصال فبدل

"The strongest madd is the lazim, followed by the mutasil, then 'ard, then mufassil, and last is badal."

	Rank of madd	Reason
1	<i>The strongest is al-Madd al-Lazim</i> المد اللازم	<i>Sukoon</i> is original (<i>alsy</i>). The letter of madd and the <i>sukoon</i> appear in the same word. The length of the madd lazim is agreed upon in all forms of Qera'at.
2	<i>Then al-Madd al-Mutasil</i> المد المتصل	The <i>hamz</i> is original (<i>asly</i>). The letter of madd and the <i>hamza</i> appear in the same word
3	<i>Then al-Madd al-'Ard li-al-sukoon</i> المد العارض للسكون	<i>Sukoon</i> is temporary (<i>'Ard</i>). The length of this madd varies in different forms of Qera'at.
4	<i>Then al-Madd al-Munfasil</i> المد المنفصل	The letter of madd and the reason for madd appear in two different words. The length of this madd varies in different forms of Qera'at.
5	<i>Then Madd al-Badal</i> مد البدل	The reason for madd precedes the letter of madd which is a substitute for another letter.

Names for the Types of Madd

Different scholars labelled the types of madd differently. Of these we find the following names: Madd al-Silah مد الصلة, Madd al-‘Ewad مد العوض, Madd al-Tamkeen مد التمكين, Madd al-Ta’zeem مد التعظيم, Madd al-Farq مد الفرق.

	Label	Explanation
1	Madd al-Silah مد الصلة	Definition: It is the madd that appears as a result of Ishba’ the vowel of the letter (ha) which is part of the masculine pronoun for the third person, if it appears between to letters having vowels. Examples: It has two types. These are 1. Madd Silah Kobra (major) مد الصلة الكبرى: when the second letter having a vowel is hamz (This is classified under madd Munfasil) 2. Madd Silah Sughra (minor) مد الصلة الصغرى: when the second letter having a vowel is not hamz (This is classified under madd Tabee’ee) The reason for its name (Silas means connect) is that it the pronunciation of the madd appears when the recitation continues i.e. connecting the recitation without stopping.
2	Madd al-‘Ewad مد العوض	Definition: This is an <i>Alif</i> which replaces the <i>tanween mansoob</i> (two <i>fatiha</i>) when the recitation stops; as long as the <i>tanween</i> is not placed on the feminine taa. If it is then, it is pronounced as haa. (This is classified under <i>madd Tabee’ee</i>) Examples: عَلِيمًا حَكِيمًا
3	Madd al-Tamkeen مد التمكين	Definition: It is an obligatory madd that is pronounced to separate between two waw (و) letters or two yaa (ي) letters for fear of <i>idgham</i>. Examples: Some said it happens when two yaa follows one another, the first one is <i>mushadad</i> and having <i>kasrah</i> vowel and the second one in <i>sakin</i>. (This is classified under <i>madd Tabee’ee</i>) Examples: The reason it is called <i>madd al- tamkeen</i> is that it is pronounced forcibly because of the <i>shaddah</i>.
4	Madd al-Ta’zeem مد التعظيم	Definition: It is the elongation of the Alif in the word (لا إِلَهَ) which comes before the word (إله). This exaggerates the negation in the statement. This is followed by those who adopt the method of <i>Qasr al-Munfasil</i>. This is classified under <i>madd Munfasil</i>.
5	Madd al-Farq مد الفرق (Separation)	Definition: It involves madd the letter Alif which replaces the connecting <i>hamza</i> which appears between the hamza (used to indicate a question) and the letter (lam) which has <i>sukoon</i> above it. This is classified under <i>madd Lazim</i>. Examples: ءالذكرين، It is called the madd of differentiation because it differentiates between the words which indicate a question and the words which indicate a statement.

Al-Tafkheem (Magnification) wa Al-Tarqeeq (thinning)

	<i>Al-Tafkheem</i>	<i>Al-Tarqeeq</i>
Definition	Linguistical, it means magnification According to the Tajweed terminology, it means that the letter is pronounced in a magnified way so that its echo fills the mouth cavity	Linguistical, it means thinning According to the Tajweed terminology, it means that the letter is pronounced in a thinned way <u>so that its echo does not fill the out cavity</u>
Letters	خ-ص-ض-غ-ط-ظ It is called letters of <i>istialaa</i> خص ضغط فقط	the rest of the letters <u>except</u> (ر - الله of ل - Alef)
Examples	خالدین - الصادقین - الضالین	التائبون - العابدون - الحامدون)

Levels of Magnification (Tafkheem)

The level of magnification is related to the level of strength of the letter. The Scholars views are:

Level	Ibn al-Jazri	Al-Mutawalli	Ibn al-Tahhan al-Andalusi
1	The letter with a fatiha followed by Alif (قال)	The letter with a fatiha followed by Alif (قال)	The letter with a fatiha (قول)
2	The letter with a fatiha not followed by Alif خلقكم	The letter with a fatiha not followed by Alif and a sakin letter preceded with a letter having fatiha	The letter with Dummah
3	The letter with Dummah يقول	The letter with Dummah and a sakin letter preceded with a letter having Dummah	The letter with a Kasrah
4	The sakin letter اقرأ	The sakin letter preceded with a letter having <i>kasrah</i>	
5	The letter with a Kasrah قيل	The letter with a Kasrah	

Al-Tafkheem al-Nisbi (Relative Magnification)¹³

Definition	To pronounce the letters of Tafkheem having an <u>infatih</u> attribute as if it were Muraqqaqah (Thin)
Letters	ق - غ - خ
Cases	1. When the letter is sakin and is preceded by a letter having a permanent (Asly أصلي) or transient ('Ard عارض) kasrah. Examples are ... تغ - من اغترف ... إخراج - اخرجوا..... Because the Khaa is followed by a raa Mufakhamah. 2. When the letter has a kasrah, examples: ... قيل - و غيض.... 3. If the Ghain or Khaa are preceded by a yaa (laiynah). Examples... شيخ - زيغ.. 4. Some of the scholars are of the opinion that the word ... نبع..... Has a relative magnification.

Letters which alternate between Tafkheem and Tarqeeq

Alif - Lam in the word of majesty – raa

A. The Rule for the letter Alif is that it follows the letter preceding it.

	Cases	The Rule	Examples
1	The letter preceding the Alif is mufakham	The Alif is Mufkhamah	الصادقين - الرازيين
2	The letter preceding the Alif is muraqqaq	The Alif is Muraqqaqah	العابدون

B. The Rule for Lam in the word of majesty

	Cases	The Rule	Examples
1	If it is preceded by a letter having a fatiha or dummah (even if the vowel is 'Ard)	Tafkheem	مَنْ اللهُ - لَهُمُ اللهُ
2	If it is preceded by a letter having a kasrah (even if the vowel is 'Ard or the letter in a separate word)	Tarqeeq	بِهِ اللهُ - بِالله

¹³ It is useful to review the Book titled, "Fasih al-Bayan fi Riwayat Hafs ibn Suleiman, (Eloquent Explanation of the Narration of Hafs ibn Suleiman.)" prepared by the Society for the guardianship of the memroizers.

The Rule for Raa regarding the Tafkheem (Magnification) or Tarqeeq (Thinning)

1. Tafkheem of Raa Agreed upon by all scholars

No	Cases	Examples
1	When the raa has fatiha, <u>even if it comes at the end of the word provided it is connected while reciting</u>	
2	When the raa has dummah, <u>even if it comes at the end of the word provided it is connected while reciting</u>	
3	When the raa is sakin (sukoon Asly or ‘Ard) and is preceded by a letter having a fatiha or dummah	
4	When the raa is sakin (sukoon Asly), in the beginning of the word and is preceded by a connecting hamzah	
5	When the raa is sakin (sukoon ‘Ard because of stopping), and is preceded by a sakin letter which is preceded by a letter having a fatiha or dummah.	

2. Tarqeeq of Raa Agreed upon by all scholars

No	Cases	Examples
1	When the raa has a kasrah (Asly or ‘Ard)	
2	When the raa is sakin and is preceded by a letter having kasr Asly in the same word and the raa is followed by a letter having the attribute of Istifal	
3	When the raa is having a sukoon ‘Ard and is preceded by letter having kasrah	
4	When the raa is having a sukoon ‘Ard and is preceded by letter having sukoon and which is preceded by a letter having a kasrah	
5	When the raa is having a sukoon ‘Ard (because of stopping) and is preceded by the letter yaa (madd or leen)	
6	When the raa is followed by an inclined (Imalah) Alif	

Raa that alternates between Tafkheem and Tarqeeq

	The word	Rule	Reason for the Rule
1	وَنُذِرُ	Tarqeeq when the raa is connected to the following letter. There two opinions regarding the case when the recitation is topped at the raa. However, Tarqeeq is more appropriate.	Tafkheem is because the raa is preceded by a letter having dummah. Tarqeeq is because raa has a kasrah and is followed by a yaa which has been removed.
2	يَسِرُ أَسِرُ فَأَسِرُ	Tarqeeq when the raa is connected to the following letter. There two opinions regarding the case when the recitation is topped at the raa. However, Tarqeeq is more appropriate.	Tafkheem is because the raa is preceded by a sakin letter which is preceded by a letter having a fatiha. Tarqeeq is because raa has a kasrah and is followed by a yaa which has been removed.
3	الْقَطْرِ	Tarqeeq when the raa is connected to the following letter. There two opinions regarding the case when the recitation is topped at the raa. However, Tarqeeq is more appropriate.	Tafkheem is because the raa is preceded by a letter having the attribute of Isti'laa. Tarqeeq is because raa has a kasrah and is preceded by a sakin letter which is preceded by a letter having a kasrah.
4	فَرَقِ	Can be pronounced Mufakhamah or Muraqqaqah whether the recitation continues or stopped. However, it is more appropriate to use Tarqeeq in case the recitation continues and Tafkheem when the recitation is stopped.	Tafkheem is because the raa is followed by a letter having the attribute of Isti'laa. Tarqeeq is because the letter having the attribute of Isti'laa is also having kasrah.
5	مِصْرَ	In case the recitation continues, the rule is Tafkheem. Either way is valid when the recitation is stopped, however, it is more appropriate to use Tafkheem in this case.	Tafkheem is because the raa is having a fatiha and is preceded by a letter having the attribute of Isti'laa. Tarqeeq is because raa is preceded by a sakin letter which is preceded by a letter having a kasrah.