

History of the Holy Quran

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What is Qur'an?

The Noble Qur'an is **the Word of Allah** that was **revealed to His Messenger Muhammad** (peace be upon him), the recitation of which is an **act of worship**, which Allah **challenged mankind** to produce the like of even its shortest surah (chapter) & was **transmitted to us through Tawatur** (i.e. being narrated by many transmitters in every single step of the chain of narration).

Virtues of Qur'an

- Abd Allah ibn Mas'ud (may Allah be pleased with him) narrated: The Messenger of Allah (peace be upon him) said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed receives a ten-fold reward. I do not say that *Alif-Lam-Mim* is one letter, but *Alif* is a letter, *Lam* is a letter and *Mim* is a letter." (Al-Tirmidhi, Al-Darimi, and others; it is an authentic Hadith).
- Abu Umamah (May Allah be pleased with him) narrated: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." (Muslim)
- It is authentically narrated on the authority of `Uthman ibn `Affan (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "The best amongst you is the one who learns the Qur'an and teaches it." (Al-Bukhari and Al-Tirmidhi)
- Anas ibn Malik also narrated: "The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Allah has His own people from among mankind.' They said: 'O Messenger of Allah, who are they?' He said: 'The people of the Qur'an, the people of Allah and those who are closest to Him.'" (Ahmad, Al-Nasa'i, Ibn Majah, and Al-Hakim. Al-Albani said that it is an authentic Hadith.)

Qur'an Revelation

The first words revealed were: « أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ »

The revelation took several pictures. Sometimes it comes to the prophet (PBUH) like a sound of a ring, and sometimes the angel comes in the picture of a man, and other times the prophet (PBUH) finds the words in his mind.

Steps of the Qur'an Revelation

The revelation steps can be divided into 3 steps:

1. **The first step:** The transmission of **the whole revelation to the Sacred Tablet** in a way and time that Allah only knows. (بَلْ هُوَ قُرْآنٌ مَجِيدٌ ، فِي نُوْحٍ مَحْفُوْظٍ)
2. **The second step:** It is the transmission of **the whole revelation from the Sacred Tablet to the House of Dignity** in the lower heaven In Lailat-ul-Qadr. (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ)
3. **The third step:** Jibreel came with the revelation of the **different segments** of the Quran, **one at a time** according to the conditions of *Dawa* and the need of *Sharia*'s rules over **twenty-three years** (نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ ، عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ، بِلِسَانٍ عَرَبِيٍّ مُبِينٍ)

Why was it revealed in segments?

- To support the prophet & his companions.
- To make it easy to understand, memorize, and apply the Quran
- To guide the prophet in all conditions & answer questions
- To take the Ummah step by step towards the Sharea's rules
- As a marvel to challenge the mankind

A. Written Qur'an History

Historical stages of the written Quran:

- Stage of **the Prophet** (PBUH) (13 before Hijrah – 11 H.A.)
- Stage of **Abo Bakr Assedek** (May Allah bless him) (11 H.A. - 13 H.A.)
- Stage of **Omar Ibn Al-Khattab** (May Allah bless him) (13 H.A. - 23 H.A.)
- Stage of **Uthman Ibn Affan** (May Allah bless him) (23 H.A. - 36 H.A.)
- Stage of **Ali Ibn Abi Taleb** (May Allah bless him) (36 H.A. - 40 H.A.)
- Stage of **Abdelmalek Ibn Marwan** (65 H.A. - 86 H.A.)
- Stage of **The 2nd century of Hijrah & after**

1. Stage of **the Prophet** (PBUH)

(13 before Hijrah – 11 H.A.)

The prophet (PBUH) was keen to memorize every word of the revelation. So, he was repeating after Jibreel (PBUH) till Allah revealed to him that you'll never forget:

« لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُحْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ »

Then he was ordered to have **writers for the revelation** as an important step to document the Quran as early as it is revealed so that it is protected from any change. The scholars collected names of **more than 50 revelation writers**. Here are the most famous of them: **the 4 Khalifah, Ubai ibn Kaab, Zaid ibn Thabit, Moa'z ibn Jabal, Abdullah ibn Masoud, and Moa'wia ibn Abi Sofian**

How was the revelation written?

We can summarize the process of revelation writing in the following:

- the prophet (PBUH) recites & the writer writes on whatever available of animal skin, flat bones, Palms, flat stones ..etc.
- the prophet (PBUH) guides him to the right way of writing & corrects any mistake
- The writer recites what he wrote as a review
- The companion keeps the written script with him. So, the written Quran was not collected in the hands of the prophet (PBUH) or any of the companions.

Ordering the Quran

Then order of the Quran Suras (chapters) and Ayaat (verses) was done by the prophet (PBUH) himself as directed by Jibreel (PBUH). Uthman ibn Affan said: **The prophet use to call some of the writers whenever he got a revelation and say to him: “Put this Ayah in the surah that mentions so and so”**

Revision of the Quran

The prophet (PBUH) use to make I'tikaf in the last 10 days of Ramadan **“That’s when Jibreel (PBUH) meets him to review the Quran.** He then review it with the companions scholars.

“Then when it was his last year, he made I’tikaf for 20 days”. That’s what the scholars called (**The last Revision**). Abo Horairah said: The Quran used to be reviewed with the Prophet (PBUH) once every year but in his last year it was reviewed twice. A’isha narrated in the Hadeeth of the Prophets’ death: that Fatima said: The prophet talk to me in secret and said: **“Jibreel use to review the Quran with me once every year. But he reviewed it with me this year twice. I believe this is because it is my last year”**

2. Stage of Abo Bakr Assedek (May Allah bless him)

(11 H.A. - 13 H.A.)

Afetr the prophet (PBUH) died, **Wars of Riddah (apostasy)** started. The most serious patel was **Patel of al-Yamamah (12 HA)** when **a lot of Qura’ were killed including Salem Mawla Abi Huzifah.**

In the Saheeh of Bukhari mentioned that **Omar Ibn al-Khattab advised Abo Bakr to Collect the Quran segments in one book.** Abo Bakr hesitated then agreed at the end. Then he sent to call **Zaid Ibn Thabit** who said: (By Allah, If they gave me the mission of cutting a mountain it was not to be more difficult mission than this order of collecting the segments of Quran in one book. Then I followed the segments and collected it from the palms & stones and from the memories of the companions).

Methodology of Quran collection

Zaid Ibn Thabit followed a very strict methodology in collecting the Quran. **The Ayah was not accepted except it is found written not only memorized.** In addition, **2 witnesses should witness that the Ayah was written in front of the Prophet (PBUH) and they heard it from the Prophet (PBUH).**

When Zaid finalized his work, the collected Quran was given to Abo Bakr who called it **“al-Moshaf”** and he kept it with him till he died

3. Stage of **Omar Ibn Al-Khattab** (May Allah bless him)

(13 H.A. - 23 H.A.)

Omar kept the “Mushaf” with him. The wars of Fotohat (Islamic state expansion) started and the companions spread in different territories.

When Omar was stabbed, he got worried about “al-Mushaf” so he gave it to Hafsa “the mother of believers” to keep it safe with her.

4. Stage of **Uthman Ibn Affan** (May Allah bless him)

(23 H.A. - 36 H.A.)

The Fotohat continues and the Qura’ spread in the Islamic territories. The people of each territory learned the Quran from the scholars who came to their land.

In opening Armenia & Azarbejan the people of Iraq, Persia, and Syria came together in the army. Muslims start to fight about the way of reciting and writing the Quran. Each group consider what they know the standard and other ways are invalid.

Huzaifa ibn al-Yaman felt the serious danger of this. He left the army and went to al-Madinah to meet Uthman. He said: **“O’ Uthman, please do something for the Ummah before they fight regarding the Quran as the Jewish & Cristians did before”**

Uthman consulted the companions around him. Ali ibn Abi Taleb said: “By Allah, Uthman did what he did in the Quran only after he consulted us. He said: **(my opinion is to unify the Masahif into one master Mushaf so there will be no division or disagreement)**. We said: (Yes)”

On the year 24-25 HA, Uthman formed **(The Uthmanic Quran committee)**. On its head was **Zaid ibn Thabit** and other 3 members: **Abdullah ibn al-Zobir, Saeed ibn al-A’as, and Abdurahman ibn al-Harith.**

Methodology of the Uthmanic committee

The committee followed a very strict methodology in its work:

- They approved **“al-Mushaf”** that was collected at the time of **Abo Bakr as the master to copy** a number of Masahif. Uthman sent to Hafsa to give him the Mushaf for copying and return it to her again.
- **Uthman was directly supervising the committee.** It was narrated that Uthman was following them up and if they have different opinions regarding a point, they wait for Uthman opinion later
- **Anyone of the companions who has segment of Quran** written in front of the Prophet (PBUH) and he has heard it directly from the Prophet must get it to the committee. Everyone should participate in this process so that no doubt should be there at anyone.
- **In case of disagreement, they wrote it in the delicate of Qurish.** It was narrated that Uthman said to the committee to do so as the Quran originally was reviled in this delicate
- **It is not allowed to write anything that was not authenticated in the last revision,** or any non-authentic narrations or additions
- **The final copies should include all the “Ahrof”** of the revelation that were authenticated in the last revision
- **At least 2 companions should be memorizing the Ayaat** exactly as it was written in the Mushaf of Abo Bakr

Quran Revision and Copying

After finalizing “al-Mushaf al-Imam” (the Master Copy), Zaid reviewed it then Uthman reviewed it himself. Then Uthman ordered the committee to write copies for the territories and ordered everyone to burn all other copies they had.

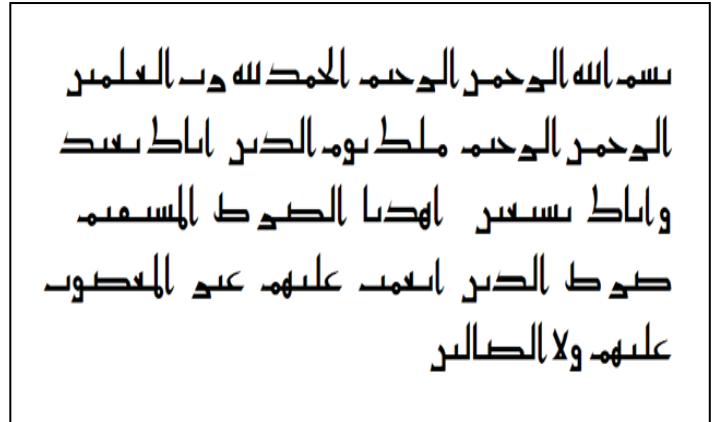
At least 5 **Territories copies** were done: al-Madina, Makkah, al-Koofah, al-Basrah, and al-Sham (Syria) and it was said there are more.

The Uthmanic Orthography

It is agreed by all scholars that the Uthmanic Orthography is **Tawqeefy** (by the direct guidance of Jibreel to the Prophet). So, It is not permissible to violate it. Because of that, it is **one of the conditions of a valid recitation**.

The order of Ayat & Suras

It is agreed by all scholars that **the order of Suras (chapters) & Ayat inside each Surah is “Tawqeefy”**. **The heads of the Ayat have more than one Rewaiyah** regarding some of it all of which are from the Prophet (PBUH)



5. Stage of Ali Ibn Abi Taleb (May Allah bless him)

(36 H.A. - 40 H.A.)

At that time, **many nations other than the Arabs accepted Islam**. Ali ibn Abi Talib ordered one of the language scholars of his followers **Abo-ul-Aswad al-Doa’aly** to establish the **Nahow science** (Arabic language structure rules)

Dots for the vowels

Abo-ul-Aswad al-Doa’aly heard a reciter making a mistake by putting “Kasrah” in stead of “Dhamah” over the Lam in the Ayah: {أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ}

He got terrified because this changes the meaning to a bad one. He spoke to Ali Ibn Abi-Talib (or Ziad the Basrah leader) and he started to put **(Dots for the Vowels)**

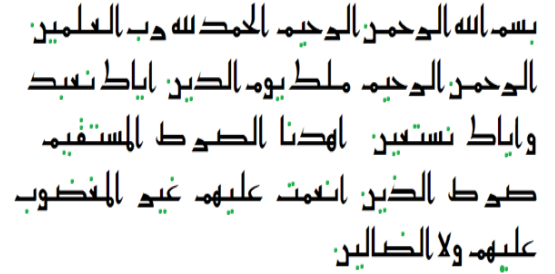


6. Stage of Abdelmalek Ibn Marwan

(65 H.A. - 86 H.A.)

In this period, **people started to mix letters** that are similar without dots. They read for example (ننشرها) as (ننشزها) and they read (فتنبتوا) as (فتنبتوا)

Abdulmalek ibn Marwan ordered the Iraq leader to put **(Dots of letters)**. He chose the 2 students of Abul-Aswad : **Yehia ibn Ya'mor** (Died 129 HA) and **Nasr ibn Asem** (Died 89 HA)

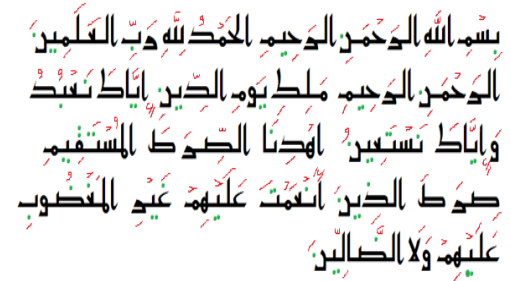


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ

7. Stage of The 2nd century of Hijrah & after

This is actually the period of the creative Arabic language scholar, **Al-Khaleel ibn Ahmad al-Faraheedy** (100-170 HA). He was **from the 3rd generation**. He did 3 great jobs: **established Tajweed science, established Arabic poetry rules, invented the Hamzah picture in writing, and invented the Arabic Vowels** as small diagonal letters:

- **Fatha:** small diagonal Alef over the letter (َ)
- **Dhamah:** small diagonal Waw over the letter (ُ)
- **Kasrah:** small diagonal Ya' over the letter (ِ)
- **Tanween:** small double vowels (ً)
- **Sukoon:** head of Ha' over the letter (ْ)
- **Shaddah:** small Sheen with no dots over the letter (ّ)
- **Hamzah:** head of A'in (ء)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
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عَلَيْهِمْ وَلَا الضَّالِّينَ

B. History of the Qur'an Readings (Qira'at)

Historical stages of the recited Quran:

- Stage of **the Prophet** (PBUH) (13 before Hijrah – 11 H.A.)
- Stage of **Sahabah (companions)** (May Allah bless them) (11 H.A. - 100 H.A.)
- Stage of **Tab'een (followers)** (30-180 H.A. - 250 H.A.)
- Stage of **the 7 Qira'at** (250 H.A. - 820 H.A.)
- Stage of **the 10 Qira'at** (820 H.A. - Now)

1. Stage of **the Prophet** (PBUH)

(13 before Hijrah – 11 H.A.)

In Makkah, Revelation was in Quraish Delicate.

In Madinah, different Arab tribes accepted Islam. So, the **Quran was revealed by the Seven Ahrof**. It is authentically reported that Ibn `Abbas (may Allah be pleased with them both) narrated that Allah's Messenger (PBUH) said: "**Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways." He recited it in several ways till he ultimately recited it in seven different ways.**" (Al-Bukhari and Muslim)

There are different opinions regarding the 7 Ahrof. But mostly it is : **The ways that all Qera'at differ from each other.**

2. Stage of **Sahabah (companions)** (May Allah bless them)

(11 H.A. - 100 H.A.)

It is said that **the last companion to die is Ibn al-Tofail Amer ibn Wathelah al-Kenany** (100 HA or 102/107/110). This period characterized by hundreds (if not thousands) of the Qura' from the companions. The most famous of them are: **Urhman ibn Affan, Ali ibn AbiTaleb, Zaid ibn Thabit, Ubay ibn Kaab, and Abdullah ibn Masood**. Those are followed by tens of famous other companions to home ends all the Qira'at: **Omar ibn el-Khattab, Abo Musa al-Asha'ary, Abo el-Darda'a, Abo Horairah, Abdullah ibn Abbas, Abdullah ibn Omar, Anas ibn Malik, and Moa'z ibn Jabal.**

The Uthmanic Quran Copies

The companions spread in the Islamic territories as we mentioned and they taught the people of each territory what they have of Qira'at. After fighting of Muslims about the Qira'at, Uthman made a committee to write a master official copy of the Quran. He then ordered them to make copy for each territory. He kept the Madinah copy with Zaid Ibn Thabit to teach peapole from it and sent the other copies with one of the scholars of the Tabi'een (followers):

- Madinah: Zaid ibn Thabit**
- Makkah: Abdullah ibn al-Sae'b**
- al-Koofah: abo Abdelrahman al-Solamy**
- al-Basrah: Amer ibn Qais**
- Syria: al-Moghiraah ibn abi Shihab**

3. Stage of **Tab'een (followers)**

(30-180 H.A. - 250 H.A.)

The Qera'at started

In this period, **Quran Schools** spread all over the Islamic state. There was a school **in every & each Islamic city**. This resulted in the appearance of **a hug number of Qura'a**. It is said that « **The number of attendants in the Halaka of Abi al-Darda' in Demascus reached 1600 student**». In addition, different methodology of teaching the Holy Quran appeared as the school of **al-Rewaiyah (Asem)** and the school of **free choice (Anfe')**. At that time, **the most famous Qura'a reached up to 30-50 Qera'ah**.

Editing of Qera'at books

The first to edit in the Qira'at was **Abo Obaid al-Qasem ibn Salam** (154 HA – 224 HA). He was followed by **Abo Omar Hafs ibn Omar al-Doory** (Died 246 HA)

4. Stage of **the 7 Qira'at**

(250 H.A. - 820 H.A.)

In this period, many **Dangers faced the Qur'an**. The most important were two:

- **Not following the Uthmanic orthography**
- **Reciting without Rewaiyyah**

Allah SWT sent one of the most famous scholars at that time in Baghdad (the capital of the Islamic Khilafah). This is **Ibn Mojahid**, Ahmed ibn Musa ibn al-Abbas (245 HA – 324 HA). He did 3 jobs:

- **Prosecuting violators and declaring their repentance**
- **Publishing “The conditions of the valid recitations”**
- **Highlighting “The Famous Readers”**

For this last task, he edited an important book called **“The Seven”** where he collected the 7 Qura' and their Rowah (narrators) who were accepted by all the scholars.

Ibn Mojahid was followed in the 5th century by **Abo Amr al-Dany** (371 HA – 444 HA). He moved from al-Andalos (Spain) to Egypt then Baghdad. He edited the most important book in the Qira'at called **“Al-Tayseer .. In the 7 Qera'at”**. This book contain **full description of the details of the 7 Qera'at and its ways**.

In the 6th century we find the most famous Qira'at scholar, **Al-Shateby** (538 HA – 672 HA). He moved from al-Andalos (Spain) to Morocco then Alexandria in Egypt. He edited the most famous **Matn** (poem) in the Qira'at, **AL SHATIBIYYAH (Hirz al-Amany wa Waj al-Tahany)**.

This **Matn** has the following valuable advantages:

- Listing & arranging the 7 Qura'a
- Codes for the Qura'a (individual and groups)
- Governing rules for identifying the Qera'at
- Collecting the roots of the Qera'at
- Detailing of the "Farsh" (the differences in Quran words)

سنة الوفادة	راويها	وفاته	القارئ	البلد
197 هـ	220 هـ - قفالون - ورش	169 هـ	نافع	المدينة
191 هـ	205 هـ - قنبل	120 هـ	ابن كثير	مكة
261 هـ	246 هـ - الدوري - الموسى	154 هـ	أبو عمرو	البصرة
242 هـ	245 هـ - هشام - ابن ثكوان	118 هـ	ابن عامر	دمشق
180 هـ	193 هـ - شعبة - حفص	127 هـ	عاصم	الكوفة
220 هـ	229 هـ - خلف - خالد	156 هـ	حمزة	الكوفة
246 هـ	240 هـ - أبو الحارث - الدوري	189 هـ	الكماني	الكوفة

5. Stage of the 10 Qira'at

(820 H.A. - Now)

In this period, **new threatening to the Qur'an** appeared. The most important were three:

- **The fear of the disappearance of some Motawater Qera'at**
- **Mixing the Motawater of the Qera'at with the others**
- **Neglecting the "Toroq" (chains) that Al-Shattabi did not consider**

In the 8th century, one of the most famous scholars of Qira'at faced these threatening. This is **Ibn el-Jazry** (751 HA – 833 HA). He moved from Damascus to Egypt and al-Madinah. He did 2 jobs:

1. **Completing the Motawater Qera'at:** He described the 3 Qira'at that were about to disappear and their narrators. He edited a Matn (poem) on this called "**Al-Dorrah al-Modia'h .. In the 3 Qera'at**". This was done on the year 773 HA.
2. **Collecting the "Toroq" (chains) of the Rowaah.** He found them 988 chains. He described them in his book "**Al-Nash .. In the 10 Qera'at**" then he edited a Matn (poem) on it called "**Tayyibat al-Nashr**". This was done on the year 799 HA.

جدول أسماء القراء العشرة ورواتهم				
سنة الوفادة	راويها	وفاته	القارئ	البلد
197 هـ	220 هـ - قفالون - ورش	169 هـ	نافع	المدينة
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246 هـ	240 هـ - أبو الحارث - الدوري	189 هـ	الكماني	الكوفة
170 هـ	160 هـ - ابن وردان - ابن جمر	130 هـ	أبو جعفر	المدينة
234 هـ	238 هـ - روح	205 هـ	يحيى	البصرة
292 هـ	286 هـ - إسحاق - الدريس	229 هـ	خلف	الكوفة

What is after?

In the recent centuries, **Imam/ al-Banna al-Domiyaty** collected the **4 Shaz (non-authentic) Qera'at** in a book called "**Ithaf Fodala' al-Bashar in the 14 Qira'at**"

Today's Map of the Qera'at

- **Hafs** : Most of the Islamic world
- **Warsh**: West of the Arab world – West Africa
- **Qaloon**: Libya & most parts of Tunisia
- **al-Dory**: East & mid-Africa

Points of Articulation of the Letters (Makharij)

Definitions

Linguistically, the Arabic word *makhrāj* 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 (muqaddar) 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	ءَءَجِئُ	5	Alif Mufakhama	أَلطَّامَةُ
2	<i>Alif mumalah</i> (umlauted) towards yaa	مَجْرِيهَا	6	Lam Mufakhama	قَالَ اللهُ
3	Sad mushamma (diffused) towards zay	الصَّحْرَط	7	Hidden noon	يَنْكُتُونَ
4	Yaa mushamma (diffused) towards waw	قِيلَ	8	Hidden meem	وَكَلَّبَهُمْ بَسِيطٌ

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

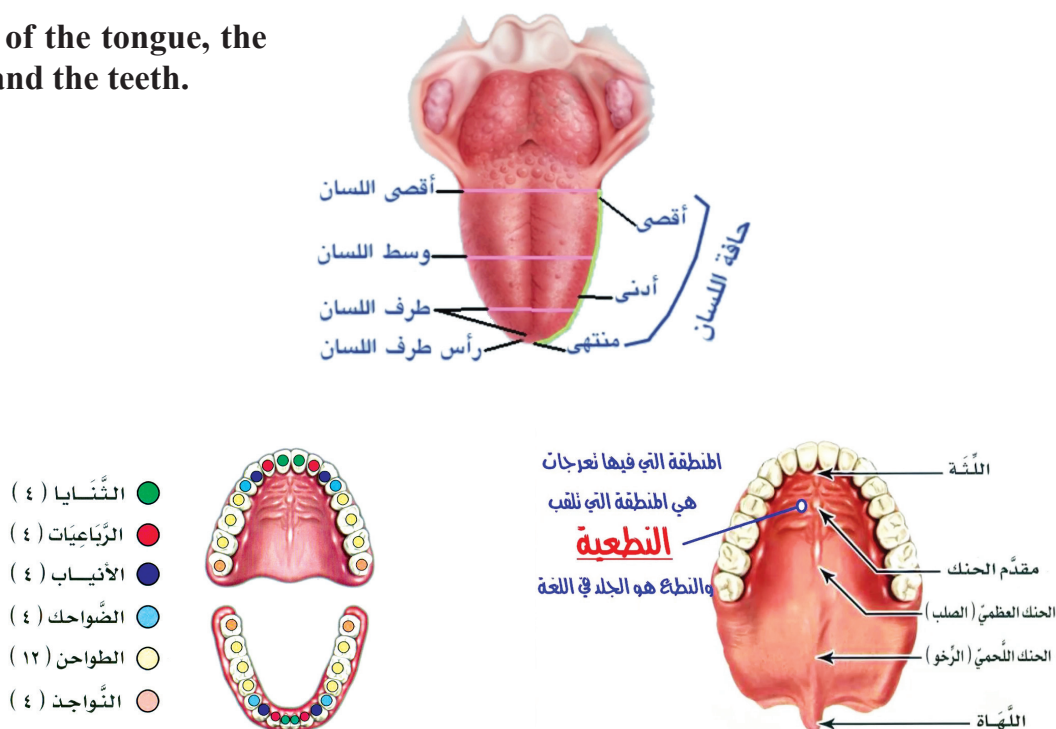
1. General Points of Articulation: These are the points which encompass one or more of the specific points. There are five such points. These are (according to the opinion of Imam Ibn al-Jazri): **The cavity of the mouth – the throat – the tongue - the lips – the nose.**

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 Languages Imam)	Ibn al-Jazri	5	17	The Cavity of the mouth: 1 The Throat: 3 The Tongue: 10 The Lips: 2 The Nose: 1
Sibawayh (Imam of the scholars of Basra in language and grammar)	Al-Shatibi	4	16	Dropped the cavity of the mouth as an articulation point and assigned its letters to similar letters having vowels ⁽¹⁾
Al-Farra'	Al-Jurmi and Qutrub	4	14	Dropped the cavity of the mouth as an articulation point And combined the two points of articulation of the noon and raa into one.

Images of the tongue, the palate and the teeth.



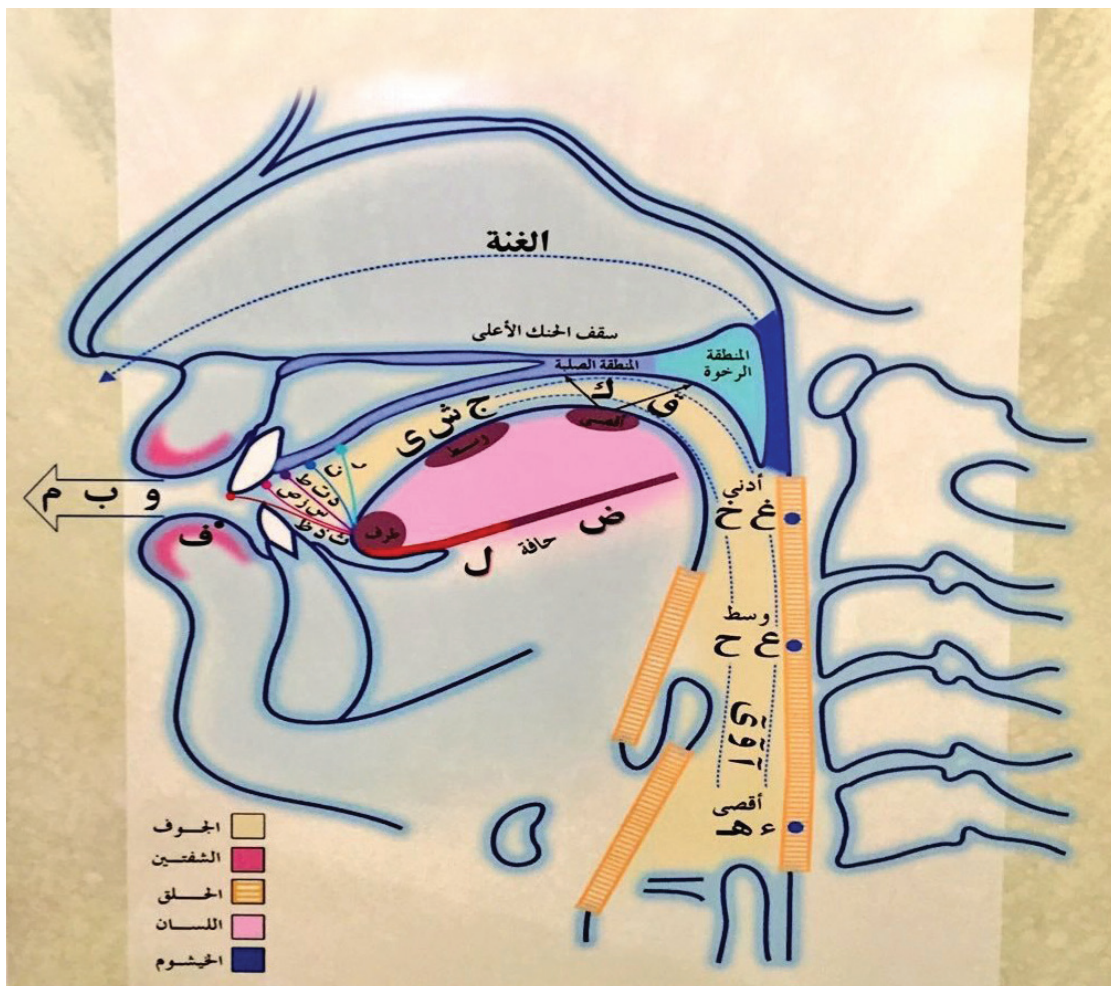
1- The point of articulation of Alif coincides with the point of articulation of the hamaza (the farthest end of the throat). The point of articulation of the yaa (elongated) is located in the middle of the tongue. The point of articulation of the waw (elongated) is located on the lips.

Points of Articulation of the Letters

No.	General P.O.A.	# of its Specific P.O.A.	Name of the Specific P.O.A.	Letters	# to follow the Specific P.O.A
1	The Cavity of the mouth	1	The cavity of the mouth and the throat. This is the location of the point of articulation of the letters of madd (elongation)	أ - و - ي	1
2	The Throat	3	Deepest end of the throat	ء - ه	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 Qaf and the part of the palate parallel to it	ك	6
			The front end of 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 tips of the upper front teeth	ث - ظ - ذ	9
			The end of the tip of the tongue and the part between the upper and lower front teeth, closer to the lower	ز - ص - س	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 lam 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

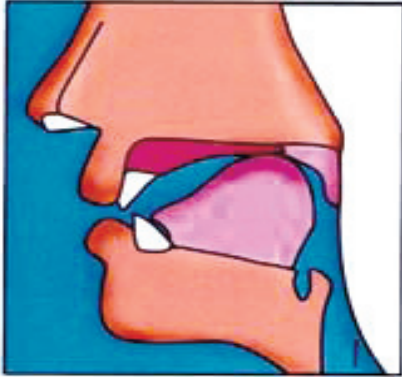
No.	General P.O.A.	# of its Specific P.O.A.	Name of the Specific P.O.A.	Letters	# to follow the Specific P.O.A.
4	The Lips	2	Between the two lips (meem and baa), when the lips are closed and (waw) when the lips are in a round shape.	ب - م - و	15
			The inside of the lower lip together with the tips of the upper front teeth	ف	16
5	The Nose	1	The upper part of the nose	الغنة	17
<p>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.</p>					

• Illustrations of the P.O.A. of the letters



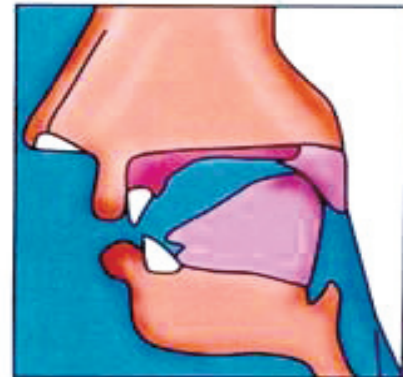
• Illustrations for the P.O.A. of the letters from the book, “Tayseer al-Rahman” by Dr.So’adAbdal-Hameed.⁽¹⁾

• The Farthest end of the tongue



P.O.A. of the letter *Kaf* كاف

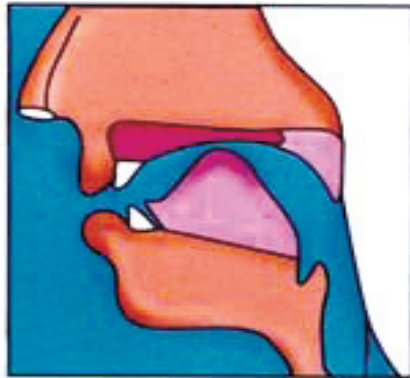
The Farthest end of the tongue and the parallel part of the soft and hard areas of the palate, next to the P.O.A. of the Qaf.



The P.O.A. of the letter *Qaf* قاف

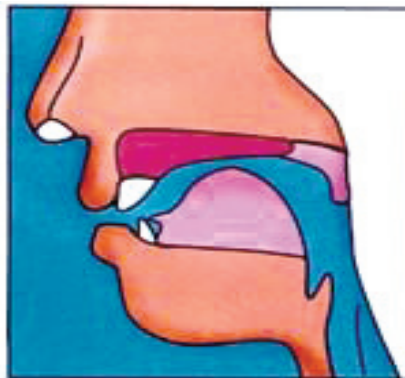
The Farthest end of the tongue and the parallel part of the soft area of the palate.

• The Middle part of the tongue



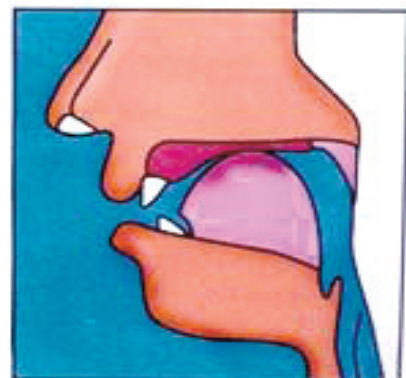
P.O.A. of the letter *Yaa*

يا



P.O.A. of the letter

***Sheen* شين**



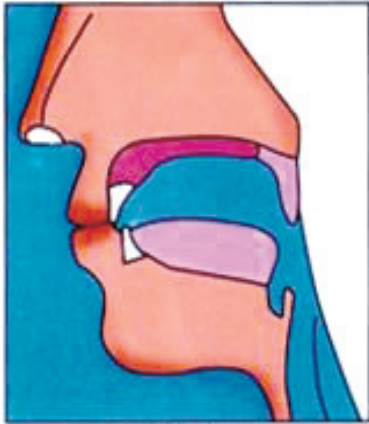
P.O.A. of the letter

***Jeem* جيم**

The middle of the tongue and the parallel part of the palate.

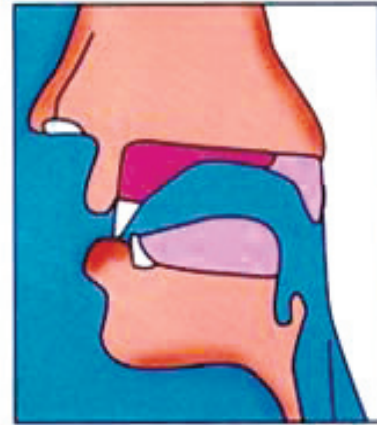
1- These images were originally taken from the book, “Baghiyyat ‘Ibad al-Rahman (The Objective of the servants of God) by Muhammad Shihatah al-Ghool.

• The Lips



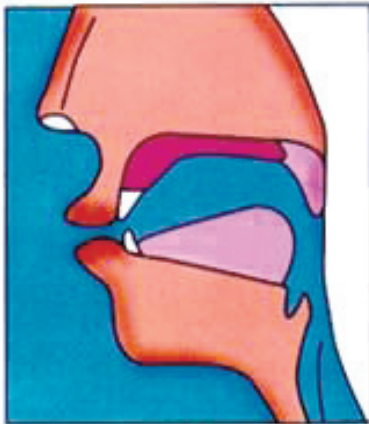
P.O.A. of the letter baa با

Between the two lips, when the lips come together.



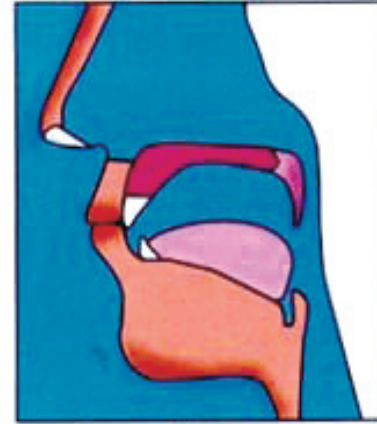
P.O.A. of the letter Faa فا

The tips of the upper front teeth together with the inside of the lower lip.



P.O.A. of the letter waw واو

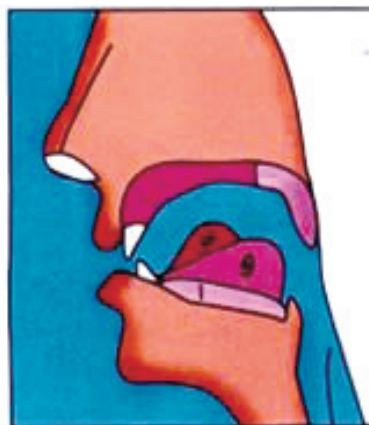
Between the two lips, when the lips come together with a narrow gap in between.



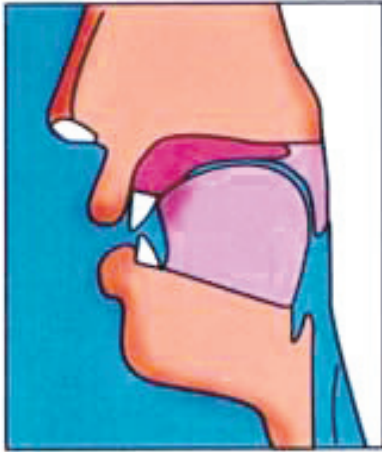
P.O.A. of the letter meem ميم

Between the two lips, when the lips come together in addition to the articulation point of the nose.

• The Cavity of the Mouth and the throat (*al jawf*):

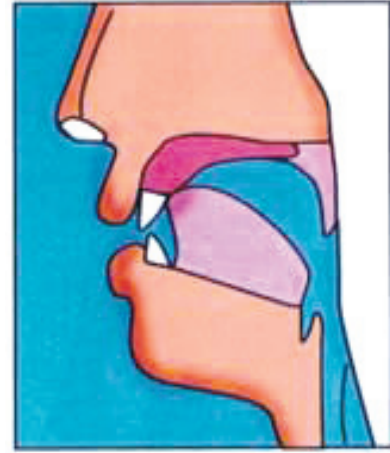


This is the place for the P.O.A. of the madd letters *alif* الف, *waw* واو, and *yaa* يا.

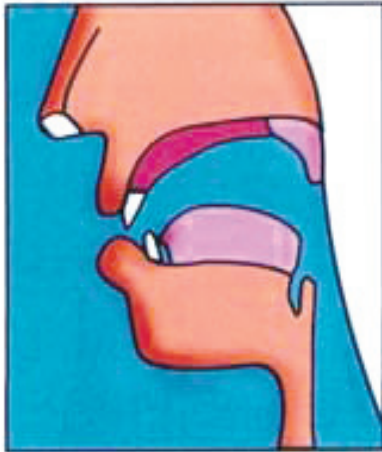


P.O.A. of the letter *taa* ط

The wide tip of the tongue and the roots of the upper front teeth.

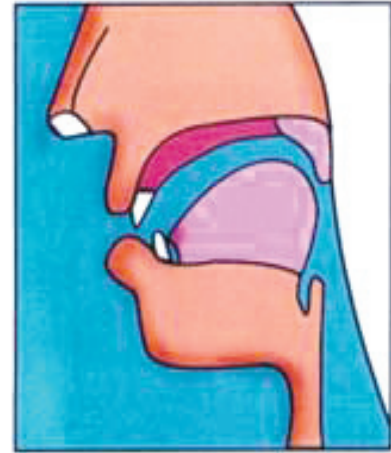


P.O.A. of the letters *dal*
تا - دال

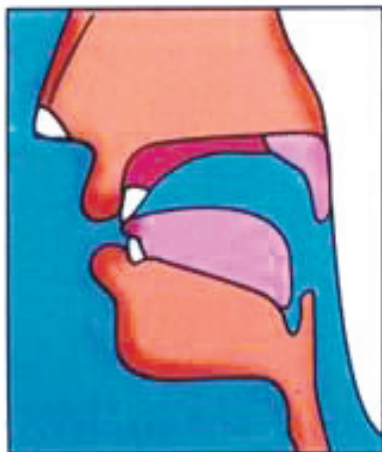


P.O.A. of the letters *zayn*
سين - زاي

The end of the tip of the tongue and the inside surface of the lower front teeth

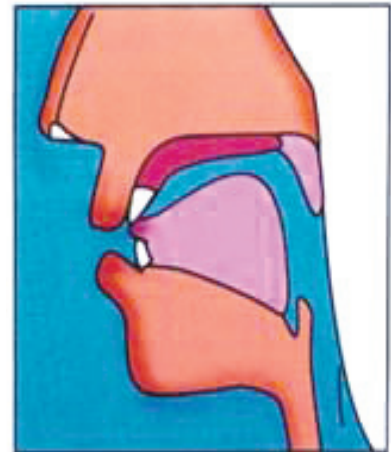


P.O.A. of the letter *sad* ص



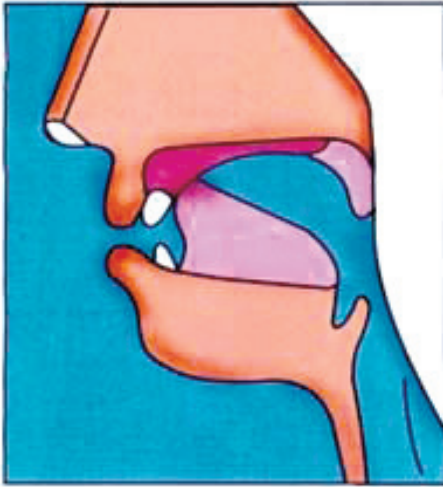
P.O.A. of the letters *tha*
- ذال

The tip of the tongue and the tips of the upper front teeth



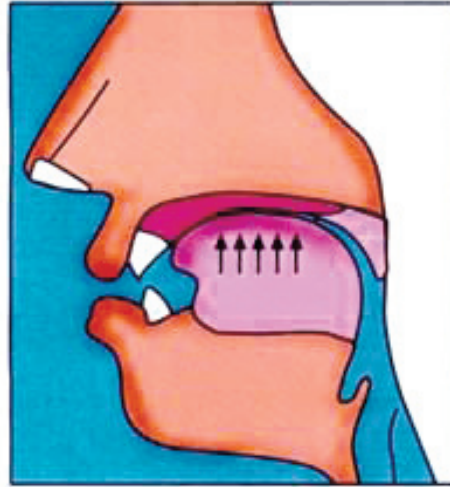
P.O.A. of the letter *zaa* ظ

• The Edge of the tongue



P.O.A. of the letter lam ل

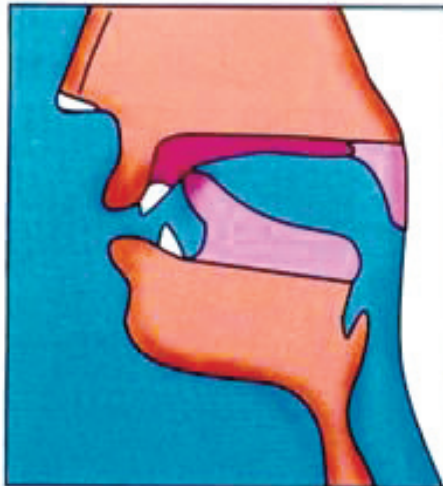
The nearest part of the edge of the tongue and the parallel part of the gum of the upper front teeth



P.O.A. of the letter Dad ض

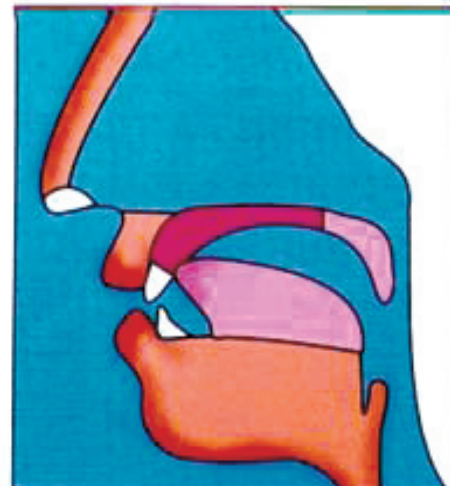
The furthest part of edges of the tongue and the parallel upper molars

• Tip of the Tongue



P.O.A. of the letter raa ر

The tip of the tongue and the parallel part of the gum of the upper front teeth to the inside of the P.O.A. of the noon.



P.O.A. of the letter noon ن

The tip of the tongue and the parallel part of the gum of the upper front teeth in addition to the articulation point of the nose.

Titles of the Letters⁽¹⁾

No.	Title	Letter	Reason for the name
1	Jawfiyyah (Cavity) شفوية, hawaeiyyah (Air) هوائية, maddiyyah مدية (Cavity, aerial, or madd) letters	The three madd letters (وُ-أُ-يُ)	They are issued from the cavity of the mouth and they end when the air in the cavity is depleted
2	Halqiyyah حلقيه (Throat) letters	(ء هـ - ع ح - غ خ)	They are issued from the throat
3	Lahawiyyah لهوية (Uvula) letters	(ق - ك)	They are issued from a point near the lahah (uvula)
4	Shajariyyah شجرية (Tree) Letters	(ج - ش - ي)	They are issued from a point on the mouth's Shajar (an opening between the two jaws)
5	Dhaliqqiyah ذلقية (pointed) letters	(ل - ن - ر)	They are issued from a point on the edge of the tongue.
6	Assliyyah أسلية (tip of tongue) letters	(س - ص - ز)	They are issued from a point on the tip of the tongue
7	Nat'iyyah نطعية (palate) letters	(د - ت - ط)	They are issued from a point on the palate of the mouth
8	Lathawiyyah لثوية (gum) letters	(ذ - ث - ظ)	They are issued from a point near the gum
9	Shafawiyyah شفوية (lips) letters	(ف - م - و)	Faa 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 characteristic which describes something. This could be physical attribute like the color or the length or an attribute 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)

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

No.	Opposing Attributes	No	Non- Opposing Attributes
1	1. <i>Al-Hams</i> الهمس (Whispering). (فحشه شخص سكت)	12	<i>Safeer</i> الصفير (Whistling) ص س ز
2	2. <i>Al-Jahr</i> الجهر (Audibility) (the rest of the letters)	13	<i>Al-Qalqalah</i> القلقلة (Vibration) قطب جد
3	3. <i>Al-Shiddah</i> الشدة (Strength) (أجد قط بكت)	14	<i>Al-Leen</i> اللين (Softness) و - ي
4	4. <i>Tawasut</i> التوسط (Middle) (ن عمر)	15	<i>Al-Inhiraq</i> الانحراف (Deviation) ل - ر
5	5. <i>Al-Rakhawah</i> الرخاوة (Weakness) (the rest of the letters)	16	<i>Al-Takreer</i> التكرير (Repetition) ر
6	6. <i>Al-Isti'laa</i> الاستعلاء (Elevation) (خص ضغط قط)	17	<i>Al-Tafashi</i> التفشي (Diffusion) ش
7	7. <i>Al-Istifal</i> الاستفال (declination) (the rest of the letters)	18	<i>Al-Istitallah</i> الاستطالة (Elongation) ض
8	8. <i>Al-Itbaq</i> الإطباق (Closing) (ض ص ظ ط)	19	<i>Al-Khafaa</i> الخفاء (Hidden) هاوي
9	9. <i>Al-Infitah</i> الانفتاح (Opening) (the rest of the letters)	20	<i>Al-Ghunnah</i> الغنة م- ن
10	10. <i>Al-Idhlaq</i> الإذلاق (Easy flowing) (فر من لب)	Note: The most probable number of attributes is 20. ⁽¹⁾	
11	11. <i>Al-Ismat</i> الإصمات (Restraining) (the rest of the letters)		

1- 'Abd al-Hakeem, Mustafā Fathy, Kutaib al-Mukhtassar al-Mufeed (The Summarized beneficial Booklet.) p. 60.

The attributes of letters having opposing attributes

No	The Attribute	Definition	Letters
1	<i>Al-Hams</i> (Whispering) ⁽¹⁾ 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) ⁽²⁾ 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) الشدّة	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 back of the tongue to touch the palate during the pronunciation.	خص ضبط 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

1- Breath is the air coming out of the lungs naturally

2- Sound is the forced audible breath which produces audible vibrations as a result of the collision of two bodies or the collision of the forced audible breath with the still air. It is obvious that the sound is only produced when accompanied by a breath. If the breath is absent the sound becomes inaudible. However, the breath can exist even if there is no sound.

No	The Attribute	Definition	Letters
9	<i>Al-Infisah</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 (<i>itbaq</i>) bonding letters
10	<i>Al-Idhlaq</i> (Easy flowing) الإدلاق	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 (<i>Ismat</i>) letters

The attributes of letters do not have opposing attributes

No	The Attribute	Definition	The letters
1	<i>Safeer</i> الصفير (Whistling)	Linguistically, it is a sharp sound According to 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 tip of the tongue.	ص - س - ز
2	<i>Al-Qalqalah</i> القلقلة (Vibration)	Linguistically, it means disturbance or disorder According to 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. خلقنا 4.The letter with a vowel which has qalqalah, e.g. قيل How it is done: Most of the scholars are of the opinion that it is nearest to a letter with fatha vowel. Another opinion indicates that it follows the letter which precedes it. Most probably it should remain sakinah.	قطب - جد
3	<i>Al-Leen</i> اللين (Softness)	Linguistically, it means softness. According to Tajweed terminology, it is the easiness of pronouncing a letter from its P.O.A.	و - ي
4	<i>Al-Inhiraf</i> الإنحراف (deviation)	Linguistically, it means deviation. According to 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	<i>Al-Takreer</i> التكرير (Repetition)	Linguistically, it means repetition. According to Tajweed terminology, it involves a trembling tip of the tongue when pronouncing the letter.	ر
6	<i>Al-Tafashi</i> 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

No	The Attribute	Definition	The letters
7	<i>Al-Istitallah</i> الإستطالة (Elongation)	Linguistically, it means extension. According to Tajweed terminology, it means the extension of the sound from beginning of one edge of the tongue to the its end.	ض
8	<i>Al-Khafaa</i> الخفاء (Hidden)	Linguistically, it means hiding. According to Tajweed terminology, it means hiding of the letter sound when pronouncing it.	ها - ألف - واو - يا
9	<i>Al-Ghunnah</i> الغنة	Linguistically, it means a resonating sound in the nose. According to 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 Hams همس.
3. All the letters of Istifal استفال are letters of Infitah انفتاح. This is called complete infitah انفتاح كلي. The partial infitah انفتاح جزئي 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 فحشه 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. 1. Al-Hams
2. Al-Shiddah	8. Al-Istitalah	2. Al-Idhlaq	2. 2. Al-Rakhawah
3. Al-Isti'laa	9. Al-Inhiraf	3. Al-Ismat	3. 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 letters	All the attributes of these letters are strong attributes	ط
2	Strong letters	These letters have a larger number of strong attributes than the number of weak attributes	رجب قصد ضغط
3	Medium strength letters	These letters have equal number of strong and weak attributes.	أمن غل
4	Weak letters	These letters have a larger number of weak attributes than the number of strong attributes	سكت شيخ ذو عز
5	Weakest letters	All the attributes of these letters are weak attributes or their P.O.A. is estimated.	فحث هاوي

Attribute of the Various Letters

No	Level	The letter	Attributes						
1	Strongest Letters ط	Taa	Al-Jahr	Al-Shiddah	Al-Isti'laa	Al-Itbaq	Al-Ismat	Al-Qalqalah	
2	Strong Letters رجب قصد ضغط	Raa	Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Idhlaq	Al-Inhraf	Al-Takreer
3		Jeem	Al-Jahr	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Qalqalah	
4		Baa	Al-Jahr	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Idhlaq	Al-Qalqalah	
5		Qaf	Al-Jahr	Al-Shiddah	Al-Isti'laa	Al-Infitah	Al-Ismat	Al-Qalqalah	
6		Sad		Al-Rakhawah	Al-Isti'laa	Al-Itbaq	Al-Ismat	Al-Safeer	
7		Dal	Al-Jahr	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Qalqalah	
8		Dad	Al-Jahr	Al-Rakhawah	Al-Isti'laa	Al-Itbaq	Al-Ismat	Al-Istitalah	
9		Zaa	Al-Jahr	Al-Rakhawah	Al-Isti'laa	Al-Itbaq	Al-Ismat		
10		Medium Strength أمن غل	Al-Hamzah	Al-Jahr	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat	
11	Meem		Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Idhlaq	Al-Ghunna	
12	Noon		Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Idhlaq	Al-Ghunna	
13	Ghain		Al-Jahr	Al-Rakhawah	Al-Isti'laa	Al-Infitah	Al-Ismat		
14	Lam		Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Idhlaq	Al-Inhraf	

Chapter 5: Proper Pronunciation of Letters

No	Level	The letter	Attributes						
15	Weak letters سكت شيخ ذو عز	Seen	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Safeer	
16		Kaf	Al-Hams	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat		
17		Taa	Al-Hams	Al-Shiddah	Al-Istifal	Al-Infitah	Al-Ismat		
18		Sheen	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Tafashi	
19		Yaa (vowel)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
20		Khaa	Al-Hams	Al-Rakhawah	Al-Isti'laa	Al-Infitah	Al-Ismat		
21		Dhal	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
22		Waw (vowel)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
23		Ain	Al-Jahr	Tawasut	Al-Istifal	Al-Infitah	Al-Ismat		
24		Zay	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Safeer	
25	Weakest letters فحث هاوي	Faa	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Idhlaq		
26		Haa	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
27		Thaa	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat		
28		Haa	Al-Hams	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Khafaa	
29		Alif	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Khafaa	
30		Waw (Madd)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Khafaa	
31		Yaa (Madd)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Khafaa	
32		Yaa (Leen)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Leen	
33		Waw (Leen)	Al-Jahr	Al-Rakhawah	Al-Istifal	Al-Infitah	Al-Ismat	Al-Leen	

Relationships between Letters

There are relationships between letters which are similar in their script and their pronunciation or those which are similar in their script only. The relationships are

Tamathul (Identical), *Taqarub* (approximately similar), *Tajanus* (homogeneity), or *Taba'ud* (farther apart). The letters could be in the same word or in two separate words.⁽¹⁾

1. Tamathul تماثل (identical)

Definition	Two letters which are identical in name, script, P.O.A. and attributes		
Types	Small	Large	Absolute
Definition	The first letter is sakin while the second letter has a vowel	The two letters have vowels	The first letter has a vowel and the second is sakin
Reason for the name	The first is sakin and the second has a vowel. Little effort is required to perform Idgham	The ever changing vowels on the Mushaf. A large effort is required to perform Idgham	It is not restricted by the small or the large.
Examples	(إِنْ نَشَأْ - يُدْرِكُنْ)	(مَنْسِكُمْ - الرَّحِيمِ ۝ مَلِكِ)	(مَا نَنْسَخْ - نَمْسَهُ)
Rule	Idgham	Izhar	Izhar
Exceptions	(مَالِيَةً ۝ هَلِكِ) (فِي يَوْمِ)	تَأْمِنًا ← تَأْمِنَا مَكْنِي ← مَكْنِي تَأْمُرُونِي ← تَأْمُرُونِي أَتُحَاجُّونِي ← أَتُحَاجُّونِي فَنِعْمًا ← فَنِعْمًا	No exceptions

1- Abdel-Hameed, Sou'ad: Tayseer al-Rahman fi Tajweed al-Quran (Quran Tajweed made easy by the help of God), p. 157.

2. Taqarub تقارب (approximately similar)

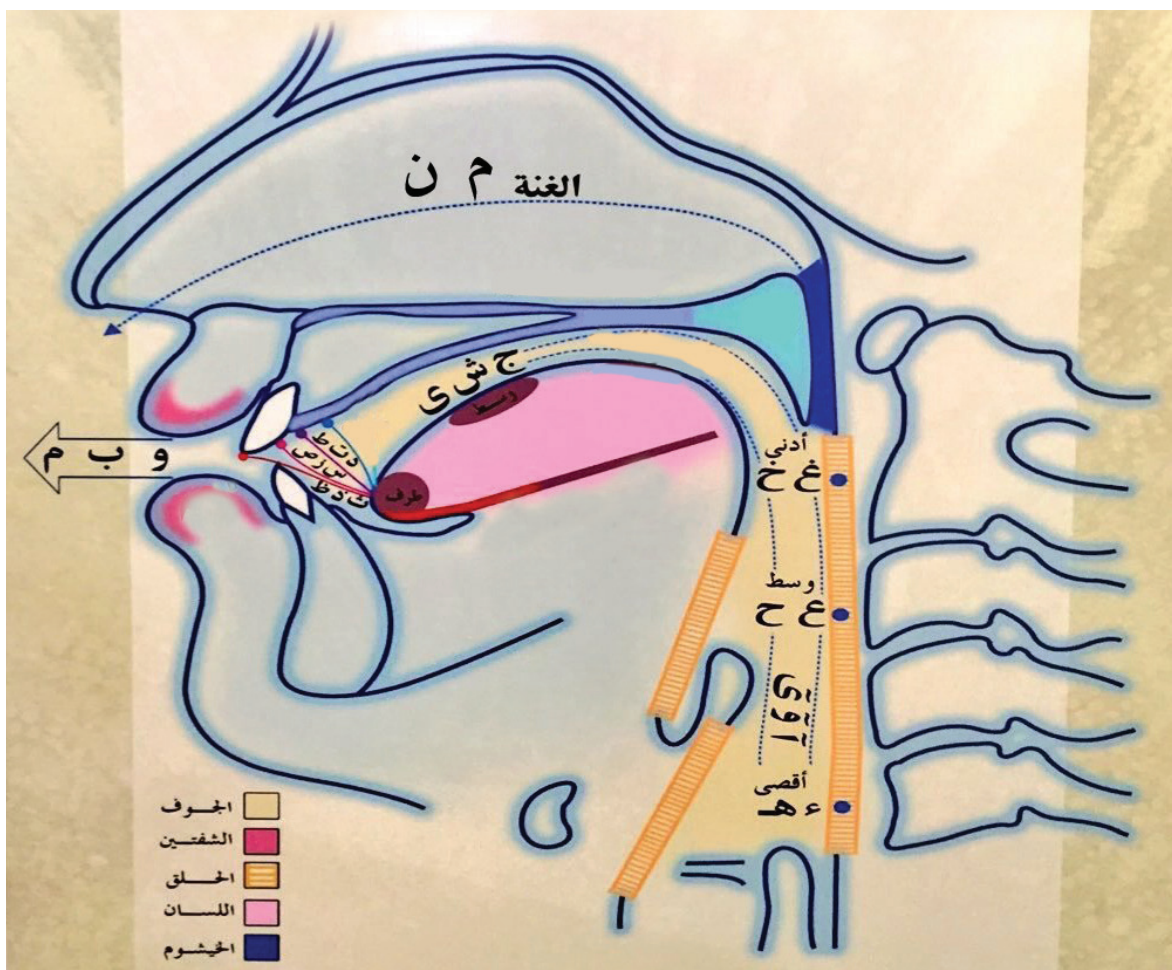
Definition	Two letters whose P.O.A. and attributes are close to each other, examples are (ت، ث) (ق، ك) <ul style="list-style-type: none"> ▪ P.O.A. are close but their attributes are not close, examples are (د، س) (ظ، ط) ▪ Attributes are close but their P.O.A. are not close, examples are (د، ك) (ق، ط) (ذ، ج) (ق، د) 		
Types	Small	Large	Absolute
Definition	The first letter is sakin and the second letter has a vowel	Both letters have vowels	The first letter has a vowel and the second letter is sakin
Examples	(كَدَّبَتْ ثَمُودُ) (ت، ث) (قَدَّ سَمِعَ) (د، س) (إِذْ جَاءُوكُمُ) (ذ، ج)	(مِنْ فَوْقِكُمْ) (ق، ك) (عَدَدَ سِنِينَ) (د، س) (فُدِرَ عَلَيْهِ) (ق، د)	(يَسْتَنْوُونَ) (ت، ث) (سُنْدُسٍ) (س، ن) (يَلْتَقِطُهُ) (ق، ط)
Rule	Izhar except (33) cases	Izhar	Izhar
Exceptions	<p>1st: Its ruling is Idgham</p> <p>* 4 cases with Noon sakinah before 4 letters (و - ي - ل - ر). In case of ن it is Tamathol. In case of م it is Tajanos.</p> <p>* 13 cases with Lam Shamsiyah before all its letters except ل as it is Tamathol.</p> <p>* The case of Lam of verb & Harf with Raa after it. If those are followed by ل it will be Tamathol. (بَلْ رَفَعَهُ اللَّهُ) ، (مِنْ بَعْدِ).</p> <p>* Qaf & Kaf in (تَخْلُقُكُمْ) of surat Al-Morsalat. Most scholars do complete Idgham and some do incomplete Idgham.</p> <p>2nd: Its ruling is Ikhfa'</p> <p>13 cases with Noon Sakinah with all Ikhfa' letters except ق - ك as these are Taba'ud.</p> <p>3rd: Its ruling is Iqlab</p> <p>Noon sakinah before ب (مِنْ بَعْدِ).</p>	No exceptions	No exceptions

3. Tajanus تجانس (homogeneity)

Definition	Two letters having the same P.O.A. and different attributes. ⁽¹⁾ Examples are (ذ، ث، ظ)، (س، ز، ص)، (ب، م، و)، (د، ت، ط)		
Types	Small	Large	Absolute
Definition	The first letter is sakin while the second has a vowel.	Both letters have vowels	The first letter has a vowel and the second is sakin
Examples	(أَبْوَابٍ) (ب، و)	(س، ز) (الْفُؤُسُ زُوجَاتٍ)	(أَفْطَمَعُونَ) (ت، ط)
Rule	Izahr	Izhar	Izhar
Exceptions	<p>1st: Complete Idgham</p> <p>* ت - د (أَثَقَلْتَ دَعَوَا - أُجِيبَتْ دَعَوَاتِكُمْ)</p> <p>* د - ت (إِنْ كِدْتَ - أَرَدْتُ)</p> <p>* ت - ط (فَقَامَنْتَ طَائِفَةً)</p> <p>* ذ - ظ (إِذْ ظَلَمْتُمْ)</p> <p>* ث - ذ (يَأْتِيَنَّكَ ذَالِكَ)</p> <p>* ب - م (أَرْكَبْ مَعَنَا)</p> <p>2nd: Incomplete Idgham</p> <p>* ط - ت (بَسَطْتَ - فَرَطْتُمْ - أَحَطْتُ - فَرَطْتُ)</p> <p>3rd: Ikhfa Shafawi</p> <p>* م - ب (تَرْمِيهِمْ بِحِجَارَةٍ)</p>	<p>Idgham</p> <p>in the word (يَهْدِي) in surat Yunos as it is originally (يهتدي)</p>	No exceptions

1- It is mentioned in the book of “Fasih al-Bayan fi Riwayat Hafis ibn Suleiman, (Eloquent Explanation of the Narration of Hafis ibn Suleiman.)” prepared by the Society for the guardianship of the memorizers; that Tajanus happens only regarding the P.O.A. Others indicated that Tajanus can also happen in the attribute. In this case the two letters have similar attributes, but they have different points of articulation. Examples are (Dal & Jeem), (Kaf & Taa), (Noon & Meem) If it is considered that the letters do not have Tajanus so they will have Taqarub since taqarub happens if most the attributes are identical.

* An Illustrations to show letters that are Mutajanes (homogenous letters)



4. Taba'ud تباعد (farther apart)



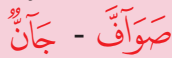
Definition	Two letters whose P.O.A. are farther apart and they have different attributes.		
Types	Small	Large	Absolute
Definition	The first letter is sakin and the second letter has a vowel	Both letters have vowels	The first letter has a vowel and the second letter is sakin
Examples	(وَأَلْمُنْخِنَقَةٌ) (ن، خ)	(رِهَاقًا) (د، ه)	(أَنْفُسُهُمْ) (أ، ن)
Rule	Izahr	Izhar	Izhar
Exceptions	Ikhfa of Noon sakinah in 2 cases: 1- Qaf after it (يَنْقَلِبُونَ) 2- Kaf after it (مَنْكُرٌ)	No exceptions	No exceptions

The Rule when two sakin letters happen consecutively (Itiqaa al-Sakineen)

The rule in most cases is that having two consecutive sakin letters should be avoided. This can be achieved by either removing one of them, adding a vowel to one of them, or making a long madd. The two letters may occur in the same word or in two different words.⁽¹⁾

Cases of two sakin letters happen Consecutively			
Both letters in the same word		The letters are in two separate words	
The two letters are allowed in case of stopping	Longer Madd is used	Removal of the first letter	Adding a vowel to the first letter

• First: Both letters in the same word

Cases	Description	Examples	Rule
1	Wuquf 'Aarid with sukoon after a sakin letter		It is allowable to have the two consecutive sakin letters when stopping
2	When it comes in the case of Madd Lazim Kalimi Muthaqqal wa Mukhaffaf		Removal by using a long Madd.
Note	Three sakin letters may appear consecutively in one word. This will happen when one stops at Madd Lazim Muthaqqal, e.g.  The first sakin letter is the Madd letter, the following letter is the second sakin letter, and the third letter is the one at which the recitation stops and therefore it became sakin.		

1- "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 memorizers, p. 451.

• Second: If the letters are in two separate words while continuing the recitation

If the two letters are in two separate words and the recitation continues with no stopping after the first word, then the rule is to either remove the first sakin letter or to add a vowel to it.

1- Removal of the first sakin letter

Cases	The first sakin letter	Example
1	A madd letter which is not pronounced when the recitation continues but is pronounced when the recitation is stopped	وَإِذْ قَالُوا اللَّهُمَّ
2	A madd letter which has been removed from the script and when the recitation continues but is pronounced when the recitation is stopped.	رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ

2- Adding a vowel to the first letter

The fundamental rule, according to Imam Hafs, is that the first letter is given a vowel (kasrah), e.g. (قُلِ الرُّوحُ - أَمْ أَرْتَابُونَ)

If the first sakin letter is a letter of the letters which form the word (لتنود) or it if the letter has tanween then there are two rules:

• Either a kasrah is added to the letter (according to Hafs and some reciters), or a dummah is added to the letter, Examples are (قُلِ ادْعُوا - وَقَالَتِ أَحْرَجْ - فَمِنْ أَضْطَرَّ - أَوْ أَنْقَضَ - وَلَقَدْ اسْتَهْزَيْتُمْ)

Examples in the case of tanween are (وَلَا يُظَلِّمُونَ فِتْيَانًا ﴿٥٥﴾ أَنْظِرْ)

Hafs does not follow the fundamental rule in some cases. He adds a vowel of fatha or dummah to the first sakin letter as shown in the Table.

Type of vowel	The first sakin letter	Examples
Adding a vowel in the form of Fatha	<ol style="list-style-type: none"> 1. ... (from) 2. Taa indicating the feminine if it is added to the Alif indicating the dual. 3. Shortening or elongating the meem (اللَّهُ ﴿١﴾ الرَّ ﴿١﴾) with a fatha when the recitation continues. 	<p>مِنَ الشَّاهِدِينَ</p> <p>كَاتَاتِ تَحْتِ</p> <p>الرَّ ﴿١﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ</p>
Adding a vowel in the form of Dummah	<ol style="list-style-type: none"> 1. Leen Waw 2. Meem indicating the plural 	<p>وَعَصُوا الرَّسُولَ</p> <p>ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ</p>

The Rules of Haa for Kinayah (allegorical haa)

Definition	It is a haa representing a pronoun. It is not an integral letter of the word. It indicates the masculine third person	
Its use	It is an abbreviation. The fundamental rule is to attach an implied dummah to it unless it was preceded by a letter which has a kasrah or a sakin yaa, e.g. فِيهِ except for two places in the narration of Hafs (أَنَّسَيْنِيَه - عَلَيْهِ اللهُ) which was recited with a dummah.	
Where does it appear	It is attached to nouns, verbs, and letters	قَالَ لَهُ
Cases	<p>1. It is both preceded and followed by sakin letters. In this case, it is not connected to a small yaa يا or small waw واو (no silah)</p> <p>2. It is both preceded and followed by letters having vowels. In this case it is connected according to the opinion of all reciters. There are two exceptions in the narration by Hafs, أَرْجِه - فَأَلْفِه</p> <p>3. It is preceded by a letter having a vowel and followed by a sakin letter. The rule is that it is not connected.</p> <p>4. It is preceded by a sakin letter and followed by a letter having a vowel. The rule is that it is not connected. For Hafs there is an exception وَيَخْلُدُ فِيهِ مَهَانًا</p>	وَأَتَيْنَاهُ الْإِنْجِيلِ بِيَدِهِ مَلَكُوثُ لَهُ إِسْحَاقُ لَهُ الْمَلِكُ إِلَيْهِ أَخَاهُ
Types	<p>1. It is preceded by a letter which has a dummah, وَأَمْرُهُ</p> <p>2. It is preceded by a letter which has a kasrah, بِهِ</p> <p>3. It is preceded by the letter waw واو, فَعَلُوهُ</p> <p>4. It is preceded by the letter Yaa ياء, فِيهِ</p>	The most probable rule is that Rawm and Ishmam do not apply.
	<p>5. It is preceded by a letter having a fatha وَأَنَّهُ</p> <p>6. It is preceded by an Alif عَلَّمْنَاهُ</p> <p>7. It is preceded by a letter which has sahih sakin فَلْيُصَمِّمَهُ</p>	According to Ibn Al-Jazri, Rawm and Ishmam apply.
	<p>There are three opinions regarding the rule of stopping. These are</p> <p>1. Prohibited: It is prohibited to apply Rawm and Ishmam.</p> <p>2. Allowable: Rawm and Ishmam should be applied when there is a reason to apply them.</p> <p>3. Depending on the case: This is the fair opinion. It has been adopted by Ibn al-Jazri. It involves prohibiting Rawm and Ishmam in four cases and allowing them in three cases.</p>	