ZADUT TALIBEEN

FĪ TAJWĪD AL-KITĀB AL-MUBĪN

(Provision for the Students in the Tajwīd of the Clear Book [the Qur'an])



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أسَانِيْدُ المُؤَلِّفِ



بسم الله الرحمن الرحيم ٠

واعتصموا بحبل الله جميعا ولا تفرقوا

من عبد الضعيف محمد عبد الرقيب
المدرس بمدرسة دار القرآن بور من مضافات
ساحت مشرقی پاکستان ٠

هذا هو الحبل المتين اعني سند القرآن الى رب العالمين ٠

الحمد لله العلام العظيم الذي انزل القرآن على عبده تذكرة وجعل تلاوته والتجويد لفظه لنا ماموره ونزل القرآن تراويح وفاق اللسان بمخارج حروفه ابلغ نطق بكلامه بكرة واصيلا فيقول لعباده الذين يتقولونه والحذره اصباحا ودلالة وطويل لمن قام بتعلمه وتعليمه قياما جعلة الحذق لنفسه مواسما خلقة وواظب بتلاوته وصدق به وعمن اصدق من الله قيلا ثم الصلوة والسلام على رسوله الكريم الامين وعلى اله ثم صحابة الحسن اللهم انور قلوبنا بانوار القرآن المبين وارزقنا من لحنك حتى يأتينا اليقين ورحمتك يا ارحم الراحمين ٠

اما بعد فيقول الراجي عفو ربه الباري الحاج قاري محمد عبد الرقيب السيوام پوري فقه الله على قاري محمد فخر الحق بن عبد الرشيد سلمه الله مكتب بريد جوديستي پور، الشرطة فتيحنج، من مضافات سلهت برواية حفص رض وله وفقني الله سبحانه وتعالى تلاوة القرآن المجيد قرائته بمجمله برواية حفص رض من طريق الوفي الشاطبي رح بالتجويد والاتقان بمخارج الحروف مع كتبه الحرية علي استاذي قاري محمد عبد الخالق السلفي وهو تلق ذالك الحاج الحافظ القاري محمد محموه المكي المدرس الكلي في المدرسة العنبريه وعن الحافظ القاري فخر العجم وسيف العرب الشيخ عبد الله المكي المدرس الاعلى في مدرسة الصولتيه الواقعة في المكه وهو عن الشيخ ابراهيم سعد ابن العالي المصري وهو عن الشيخ حسن بخير وهو عن الشيخ محمد المتولي وهو عن الشيخ سيد احمد وهو عن الشيخ احمد سلموله وهو عن الشيخ سيد ابراهيم العبيهي وهو عن مشائخ منهم الشيخ عبد الرحمن الاجهوري وهو عن مشائخ منهم الشيخ احمد البقري وهو عن الشيخ محمد البقي وهو عن الشيخ عبد الرحمن بمعني وهو عن والده الشيخ صحاذه وهو عن مشائخ منهم الشيخ عبد الحق السنباطي وهو عن شيخ الاسلام زكريا الانصاري وهو عن شيخ رضوان العقبي وهو عن الشيخ محمد الجزري وهو عن الشيخ محمد المحرر محرر النشر وعن الشيخ الامام الازهر ابن لبان وهو عن الشيخ احمد صفوري وهو عن الشيخ ابي الحسن علي ابن مزيدي وهو عن الشيخ ابي داؤد سليمان بن نجاح وهو عن عثمان ابن عمر العالي وهو عن ابي الحسن طاهر بن غلبون المقري وهو عن ابي الحسن علي ابن محمد ابن صالح الهاشمي وهو عن العباس احمد ابن سهل الاشناني وهو عن ابن محمد عبيد ابي الصباح وهو عن حاص صاحب الرواية وهو عن الصام القاسم ابن ابي النجود القارئ وهو عن زر ابن حبيش الاسدي وعبد الله ابن حبيب السلمي وهو عن سيدنا عثمان وعلي وزيد ابن ثابت وابن مسعود وابي ابن كعب رضي الله تعالى عنهم اجمعين وهم عن النبي الامي صلى الله عليه وسلم الاخذ من جبرئيل الامين عليه السلام عن الله رب العالمين عز وجل واخر دعوانا ان الحمد لله رب العالمين ٠

ATTESTED

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16 OCT 1991

حررة العبد الضعيف محمد عبد الرقيب المدرس
لمدرسة دار القرآن العالية الواقعة ركهوال گنج من
مضافات ساحت - المرقومة

محمد عبد الرقيب
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ركهوال گنج - پوسٹ ركهوال گنج
ضلع سلهٹ - مشرقی پاکستان ٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

هَذَا هُوَ الْحَبْلُ الْمَتِينُ، أَعْنِي سَنَدَ الْقُرْآنِ إِلَى رَبِّ الْعَالَمِينَ.

مِنْ عَبْدِ اللَّهِ الضَّعِيفِ مُحَمَّد عَبْدِ الرَّقِيبِ

الْمُوَاطِنِ بِسِيرَامْبُور، مِنْ مُضَافَاتِ سِلْهَت

مَشْرِقِيّ بَاكِسْتَانَ (بَاكِسْتَانَ الشَّرْقِيَّةِ)

الْحَمْدُ لِلَّهِ الْعَلِيمِ الْعَظِيمِ، الَّذِي نَزَّلَ الْقُرْآنَ عَلَى عَبْدِهِ تَنْزِيلًا، وَجَعَلَ الْقِرَاءَةَ بِالتَّجْوِيدِ زُلْفَى لَنَا، ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾، وَفَتَقَ اللِّسَانَ بِمَخَارِجِ حُرُوفِهِ، فَيَنْطِقُ بِكَلَامِهِ بُكْرَةً وَأَصِيلًا، فَبُشْرَى لِعِبَادِهِ الَّذِينَ يَتْلُونَهُ وَاتَّخَذُوهُ إِمَامًا وَدَلِيلًا، وَطُوبَى لِمَنْ قَامَ بِتَعَلُّمِهِ وَتَعْلِيمِهِ قِيَامًا جَمِيلًا، اتَّخَذَهُ لِنَفْسِهِ مُؤْنِسًا خَلِيلًا، وَوَاظَبَ بِتِلَاوَتِهِ وَصَدَّقَ بِهِ، ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

ثُمَّ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ الْأَمِينِ، وَعَلَى آلِهِ هُمْ حُمَاةُ الدِّينِ، اللَّهُمَّ نَوِّرْ قُلُوبَنَا بِأَنْوَارِ الْقُرْآنِ الْمُبِينِ، وَارْزُقْنَا مِنْ نَعْمَائِكَ حَتَّى يَأْتِيَنَا الْيَقِينُ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

أَمَّا بَعْدُ،

فَيَقُولُ الرَّاجِي عَفْوَ رَبِّهِ الْبَارِي الْحَاجُّ الْقَارِي مُحَمَّدُ عَبْدُ الرَّقِيبِ السِّيرَامْبُورِيُّ: فَقَدْ قَرَأَ عَلَيَّ الْقَارِي **مُحَمَّد فَخْرُ الهُدى** بْنُ محمَّد عَبْدُ الرَّقِيبِ بِرِوَايَةِ حَفْصٍ عنْ عَاصِمٍ رَضِيَ اللَّهُ عَنْهُمَا. وَقَدْ وَفَّقَنِي اللَّهُ سُبْحَانَهُ وَتَعَالَى لِلْقِرَاءَةِ بِالْقُرْآنِ الْمَجِيدِ، فَقَرَأْتُهُ وَسَمِعْتُهُ بِرِوَايَةِ حَفْصٍ عنْ عَاصِمٍ رَضِيَ اللَّهُ عَنْهُمَا رَضِيَ اللَّهُ عَنْهُ مِنْ طَرِيقِ الْوَلِيِّ الشَّاطِبِيِّ رَحِمَهُ اللَّهُ بِالتَّجْوِيدِ وَالْإِتْقَانِ وَمَخَارِجِ الْحُرُوفِ، مَعَ كُتُبِهِ الْمَدْرَسِيَّةِ، عَلَى:

1. أُسْتَاذِي الْقَارِي مُحَمَّدِ عَبْدِ الْخَالِقِ السِنْدِيْ
2. وَهُوَ تَلَقَّى ذَلِكَ عَنِ الْحَاجِّ الْحَافِظِ الْقَارِي مُحَمَّدِ مَحْمُودٍ الْمَكِّيِّ الْمُدَرِّسِ الْكُلِّيِّ فِي الْمَدْرَسَةِ العُبَيْدِيَّةِ، وَعَنِ الشَّيْخِ الْحَافِظِ الْقَارِي فَخْرِ الْعَجَمِ وَمُسْنِدِ الْعَرَبِ شَيْخِ الْقُرَّاءِ بِمَكَّةَ الْمُكَرَّمَةِ عَبْدِ اللَّهِ الْمَكِّيِّ، الْمُدَرِّسِ الْأَعْلَى فِي الْمَدْرَسَةِ الصَّوْلَتِيَّةِ الْوَاقِعَةِ فِي مَكَّةَ الْمُكَرَّمَةِ.
3. وَهُوَ عَنِ العَلَّامَةِ الْمُقْرِئِ إِبْرَاهِيمَ سَعْدٍ المِصْرِيِّ. (المَكِّيُّ الشَّافِعِيُّ، أَبُو مَحْمُودٍ، شَيْخُ القُرَّاءِ بِمَكَّةَ المُكَرَّمَةِ.) (ت 1316 ه)
4. عَنِ الشَّيْخِ العَلَّامَةِ حَسَنِ البُدَيْر الشَّافِعِيِّ. (الجِرِسِيُّ الشَّافِعِيُّ الأَزْهَرِيُّ، اشْتَهَرَ بِ الجِرِسِيِّ الكَبِيرِ) (ت 1350 ه تقريبا)
5. عَنِ الشَّيْخِ العَلَّامَةِ، الأُسْتَاذِ الكَبِيرِ، وَالعَالِمِ النِّحْرِيرِ، مُحَمَّدِ المُتَوَلِّي. (ت 1313 ه)
6. عَنِ الشَّيْخِ الكَبِيرِ، خَاتَمِ المُحَقِّقِينَ، السَّيِّدِ أَحْمَدَ الدِّرِيِّ المَالِكِيِّ التِّهَامِيِّ.
7. عَنْ. الأُسْتَاذِ الفَاضِلِ الشَّيْخِ مُحَمَّد بْنِ أَحْمَدَ، المَعْرُوفُ بِسَلْمُونَةَ، شَيْخِ القُرَّاءِ وَالإِقْرَاءِ بِالدِّيَارِ المِصْرِيَّةِ فِي زَمَانِهِ
8. عَنِ السَّيِّدِ إِبْرَاهِيمَ العُبَيْدِيِّ.
9. عَنْ مشايخ منهم المُتْقِنُ المُحَقِّقُ الشَّيْخُ عَبْدُ الرَّحْمَنِ الأَجْهُورِيُّ، المُقْرِئُ المَالِكِيُّ الأَحْمَدِيُّ الأَشْعَرِيُّ، المِصْرِيُّ وَطَنًا.
10. عَنِ مشايخ منهم الشَّيْخِ أَحْمَدَ البَقْرِيِّ. (ت 1189 ه)
11. عَنِ البَحْرِ الَّذِي لَا سَاحِلَ لَهُ، شَيْخِ القُرَّاءِ الأَزْهَرِيِّ مُحَمَّدِ قَاسِمٍ إِسْمَاعِيلَ البَقَرِيِّ الشَّنَاوِيُّ (ت 1111ه)
12. عَن الشيخ العَلَّامَةِ المُقْرِئِ عَبْدِ الرَّحْمَنِ بْنِ شَحَاذَةَ اليمني ت 1050 ه)
13. عَنِ الشَّيْخِ العلامة المُقْرِئِ إِمَامَ قُرَّاءِ عَصْرِهِ شَحَاذَةَ اليَمَنِي (ت 987 ه)
14. عَنِ مشايخ منهم الشَّيْخِ عَبْدِ الحَقِّ السَّنْبَاطِيِّ. (أَحْمَدُ بْنُ عَبْدِ الحَقِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الحَقِّ السَّنْبَاطِيُّ الشَّافِعِيُّ)(ت 950 ه)
15. عَنْ شَيْخِ الإِسْلَامِ زَكَرِيَّا الأَنْصَارِيِّ. (ت 926 ه)

16. عَنِ الشَّيْخِ الإمامِ رِضْوَانَ العُقْبِيِّ. (ت 852 ه)
17. عَنِ الشَّيْخِ الإمامِ مُحَمَّدِ النُّوَيْرِيِّ. شَارِحِ طَيْبَةِ النَّشْرِ (ت 857 ه)
18. عَنْ مُحَرِّرِ الفَنِّ الإمَامِ مُحَمَّدِ بْنِ الجَزَرِيِّ. (ت 833 ه)
19. عَنِ الشَّيْخِ إمامِ الأزهر العَلَّامَةِ ابْنِ اللَّبَّانِ. (ت 776 ه)
20. عَنِ الشَّيْخِ الإمَامِ أَحْمَدَ صِهْرِ الشَّاطِبِيِّ. (ت 661 ه)
21. عنْ إمَامِ الأئمة، سَيِّدِ القُرَّاءِ، الشَّاطِبِي (القَاسِمُ بنُ فِيْرُه بن خَلَفِ بنِ أَحْمَدَ الرُّعَيْنِيُّ (ت 590 ه)
22. عَنِ الشَّيْخِ الإمَامِ، المُعَمَّر، مُقْرِئِ العصرِ أَبِي الحَسَنِ عَلِيِّ بْنِ مُحَمَّد بْنِ عَلِي بْنِ هُذَيْلٍ. (ت 564 ه)
23. عَنِ الشَّيْخِ الإمَامِ، العَلاَّمَةِ، شَيْخِ القُرَّاءِ، ذِيْ الفُنُوْنِ أَبِي دَاوُدَ سُلَيْمَانَ بْنِ نَجَاحٍ. (ت 496 ه)
24. عَنِ الإمَامِ الحَافِظِ، المُجَوِّدِ، المُقْرِئِ، أَبِي عَمْرٍو الدَّانِيِّ. (ت 444ه)
25. عَنْ الإمَامِ أَبِي الحَسَنِ طَاهِرِ بْنِ غَلْبُونَ. (ت 399ه)
26. عَنْ المُقْرِئِ الضَّرِيْرِ، شَيْخِ القُرَّاءِ بِالبَصْرَةِ وَبَقِيَّتِهِمْ أَبِي الحَسَنِ عَلِي بْنِ مُحَمَّد بْنِ صَالِحٍ الهَاشِمِيِّ. (ت 368 ه)
27. عَنْ الإمَامِ، شَيْخِ القُرَّاءِ بِبَغْدَادَ، أَبِيْ العَبَّاسِ أَحْمَدَ بن سَهْلِ بنِ الفَيْرُزان الأُشْنَانِيِّ (ت 307 ه)
28. عَنْ الإمام عُبَيْدِ بْنِ الصَّبَاح ت 219ه)
29. عَنِ الإمَامِ حَفْصِ بْنِ سُلَيْمَانَ. (ت 180 ه)
30. عَنِ الإمَامِ عَاصِمِ بْنِ أَبِي النَّجُودِ الكُوفِيِّ. (ت 127 ه) تابعي
31. عَنْ الإمَامِ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ (ت 74 ه) وَ وَالإمَامِ زِرِّ بْنِ حُبَيْشٍ. (ت 83/82/81 ه) كِلَاهُمَا مِنْ كِبَارِ التَّابِعِيْنَ
32. عَنْ سَيِّدِنَا عُثْمَانَ بْنِ عَفَّانَ، وَسَيِّدِنَا عَلِيِّ بْنِ أَبِي طَالِبٍ، وَسَيِّدِنَا عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَسَيِّدِنَا أُبَيِّ بْنِ كَعْبٍ، وَسَيِّدِنَا زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ.
33. عَنِ النَّبِيِّ الأَمِينِ ﷺ. (ت 11ه)
34. عَنْ جِبْرِيلَ عَلَيْهِ السَّلَامُ.
35. عَنِ اللَّوْحِ المَحْفُوظِ.
36. عَنِ الله رَبِّ العَالَمِينَ عز وجل

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

حَرَّرَهُ الْعَبْدُ الضَّعِيفُ

مُحَمَّدُ عَبْدُ الرَّقِيبِ

الْمُدَرِّسُ بِمَدْرَسَةِ دَارِ الْقُرْآنِ الْعَالِيَةِ الْوَاقِعَةِ بِرَكْهُوَالْ غَنْج،

مِنْ مُضَافَاتِ سِلْهَت.

الْمُؤَرَّخُ..... :

التَّوْقِيعُ..... :

Translation

In the Name of Allah, the Most Compassionate, the Most Merciful
"And hold firmly to the rope of Allah all together and do not become divided."
(Qur'an 3:103)
This is indeed the firm rope, namely the chain of transmission (sanad) of the Qur'an leading back to the Lord of the Worlds.

From the weak servant of Allah,
Muḥammad ʿAbd al-Raqīb,
Resident of Serampur, in the district of Sylhet,
East Pakistan (present-day Bangladesh).

All praise is due to Allah, the All-Knowing, the Magnificent, who sent down the Qur'an upon His servant as a revelation, and who made reciting it with Tajwīd a means of drawing near to Him. He says:
"And recite the Qur'an with measured recitation." (Qur'an 73:4)
He opened the tongue to articulate the points of pronunciation of its letters, enabling mankind to recite His speech morning and evening.
Glad tidings, therefore, to His servants who recite it and take it as their guide and leader. Blessed are those who devote themselves to learning and teaching it in the best manner, who take it as a beloved companion and intimate friend, who remain constant in its recitation and affirm its truth, for Allah says:
"And who is more truthful than Allah in speech?" (Qur'an 4:122)
Then may blessings and peace be upon His noble and trustworthy Messenger, and upon his family, the protectors of the religion.
O Allah! Illuminate our hearts with the lights of the Clear Qur'an, and grant us from Your favors until certainty (death) comes to us, by Your mercy, O Most Merciful of those who show mercy.
To Proceed:
The one who hopes for the pardon of his Creator and Lord, al-Ḥājj al-Qārī Muḥammad ʿAbd al-Raqīb al-Sirāmpūrī, says:
Al-Qārī Muḥammad Fakhr al-Hudā ibn Muḥammad ʿAbd al-Raqīb recited to me the Noble Qur'an according to the narration of Ḥafṣ from Assim (may Allah be pleased with them).
Allah, Glorified and Exalted, granted me success in reciting the Noble Qur'an. I recited it and heard it according to the narration of Ḥafṣ from Assim (may Allah be

pleased with them) through the route of al-Walī al-Shāṭibī (may Allah have mercy on him), with proper Tajwīd, precision, and observance of the articulation points of the letters, together with the prescribed instructional texts, under the supervision of:

1. My teacher, al-Qārī Muḥammad ʿAbd al-Khāliq al-Sindī.
2. He received it from al-Ḥājj al-Ḥāfiẓ al-Qārī Muḥammad Maḥmūd al-Makkī, college instructor at al-ʿUbaydiyyah Madrasah, and from Shaykh al-Ḥāfiẓ al-Qārī Fakhr al-ʿAjam wa Musnid al-ʿArab, Shaykh al-Qurrāʾ of Makkah al-Mukarramah, ʿAbdullāh al-Makkī, senior instructor at al-Ṣawlatiyyah Madrasah in Makkah.
3. From the eminent reciter Ibrāhīm Saʿd al-Miṣrī al-Makkī al-Shāfiʿī, Abū Maḥmūd, Shaykh al-Qurrāʾ of Makkah (d. 1316 AH).
4. From Shaykh Ḥasan al-Budayr al-Shāfiʿī al-Azharī, known as *al-Jirīsī al-Kabīr* (d. approximately 1350 AH).
5. From the great scholar Muḥammad al-Mutawallī (d. 1313 AH).
6. From the distinguished scholar Sayyid Aḥmad al-Dirī al-Mālikī al-Tihāmī.
7. From Shaykh Muḥammad ibn Aḥmad, known as *Salmūnah*, Shaykh of the Qur'ānic reciters and instructor of recitation in Egypt during his time.
8. From Sayyid Ibrāhīm al-ʿUbaydī.
9. From a number of teachers, including the meticulous scholar Shaykh ʿAbd al-Raḥmān al-Ajhūrī, the Mālikī, Aḥmadī, Ashʿarī reciter of Egypt.
10. From teachers including Shaykh Aḥmad al-Baqrī (d. 1189 AH).
11. From the ocean without a shore, Shaykh al-Qurrāʾ al-Azharī Muḥammad Qāsim Ismāʿīl al-Baqarī al-Shanāwī (d. 1111 AH).
12. From Shaykh ʿAbd al-Raḥmān ibn Shaḥādhah al-Yamanī (d. 1050 AH).
13. From Imām of the reciters of his age, Shaḥādhah al-Yamanī (d. 987 AH).
14. From teachers including Shaykh ʿAbd al-Ḥaqq al-Sanbāṭī al-Shāfiʿī (d. 950 AH).
15. From Shaykh al-Islām Zakariyyā al-Anṣārī (d. 926 AH).
16. From Imām Riḍwān al-ʿUqbī (d. 852 AH).
17. From Imām Muḥammad al-Nuwayrī, commentator on *Ṭayyibat al-Nashr* (d. 857 AH).
18. From the great authority of this science, Imām Muḥammad ibn al-Jazarī (d. 833 AH).
19. From the scholar Ibn al-Labbān, Imām of al-Azhar (d. 776 AH).
20. From Imām Aḥmad, the son-in-law of al-Shāṭibī (d. 661 AH).
21. From the Imām of Imāms and Master of the Qur'ānic Reciters, al-Shāṭibī, al-Qāsim ibn Fīrruh ibn Khalaf al-Ruʿaynī (d. 590 AH).

22. From Abū al-Ḥasan ʿAlī ibn Muḥammad ibn ʿAlī ibn Hudhayl, the long-lived master reciter of his era (d. 564 AH).
23. From Abū Dāwūd Sulaymān ibn Najāḥ, the eminent scholar and Shaykh of the reciters (d. 496 AH).
24. From Imām Abū ʿAmr al-Dānī, the great ḥāfiẓ, reciter, and authority in Tajwīd (d. 444 AH).
25. From Imām Abū al-Ḥasan Ṭāhir ibn Ghalbūn (d. 399 AH).
26. From the blind master reciter, Shaykh of the reciters of Baṣrah, Abū al-Ḥasan ʿAlī ibn Muḥammad ibn Ṣāliḥ al-Hāshimī (d. 368 AH).
27. From Abū al-ʿAbbās Aḥmad ibn Sahl al-Ushnānī, Shaykh of the reciters in Baghdad (d. 307 AH).
28. From Imām ʿUbayd ibn al-Ṣabbāḥ (d. 219 AH).
29. From Imām Ḥafṣ ibn Sulaymān (d. 180 AH).
30. From Imām ʿĀṣim ibn Abī al-Najūd al-Kūfī (d. 127 AH), one of the Tābiʿūn.
31. From Imām Abū ʿAbd al-Raḥmān al-Sulamī (d. 74 AH) and Imām Zir ibn Ḥubaysh (d. 81–83 AH), both among the senior Tābiʿūn.
32. From our masters ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Ṭālib, ʿAbdullāh ibn Masʿūd, Ubayy ibn Kaʿb, and Zayd ibn Thābit (may Allah be pleased with them all).
33. From the Trustworthy Prophet Muḥammad ﷺ(d. 11 AH).
34. From Jibrīl (Gabriel), peace be upon him.
35. From al-Lawḥ al-Maḥfūẓ (the Preserved Tablet).
36. From Allah, the Lord of the Worlds, Glorified and Exalted is He.

And the end of our supplication is that all praise belongs to Allah, the Lord of the Worlds.

Written by the weak servant,
Muḥammad ʿAbd al-Raqīb
Instructor at Dār al-Qur'ān al-ʿĀliyah Madrasah, located in Rakhal Ganj, in the district of Sylhet.
Date: _____
Signature: _____

بسم الله الرحمن الرحيم

إجازة

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين سيدنا محمد وعلى آله وصحبه أجمعين، أما بعد، فيقول العبد الفقير إلى ربه: محمد بن محمود بن حامد الوائلي اليمني لقد أجزت الأخ الشيخ / حافظ محمد فخر الهدى قاسمي عبد الرقيب بنغلاديشي الجنسية بالقراءة والروايات التالية: قراءة الإمام عاصم بن أبي النجود الكوفي رحمه الله برواويه حفص بن سليمان وشعبة بن عياش رحمهما الله وبرواية قالون عن نافع مدني والبزي عن ابن كثير مكي بعد أن قرأ علي هذه الروايات كلها حفظا بأوجهها المختلفة عن طريق الشاطبية وقد أجزته أن يقرئ عني من يشاء من المسلمين بالطريقة التي درسها علي.

وقد كان من فضل الله علي أني قرأت القرآن الكريم بالقراءات العشر من طريق الشاطبية والدرة على شيخي الشيخ / إسماعيل عبد العال أحمد وأخبرني أنه تلقاها عن شيخه الشيخ / جودة محمد سليمان وهو عن الشيخ / عطية إبراهيم خلف وهو عن شيخه الشيخ / غنيم محمد غنيم وأخبرني أنه تلقى ذلك عن الأستاذ الشيخ / حسن الجمرس وهو أخبره أنه تلقى ذلك عن الأستاذ الشيخ / محمد المتولي وأخبرني أنه تلقى ذلك عن الأستاذ الشيخ / أحمد التهامي وأخبره أنه تلقى ذلك عن الشيخ / أحمد سلمونة رضي الله عنهم عن السيد / إبراهيم العبيدي عن مشايخه منهم الشيخ / عبد الرحمن الأجهوري وفريد العصر السيد البدري والأزهري والمعمر الفاضل الشيخ / مصطفى العزيزي، فأما الشيخ / عبد الرحمن الأجهوري فقد قرأ على الشيخ / عبده السجاعي وقرأ على الشيخ / أحمد البقري والشيخ / أحمد الإسقاطي ويوسف أفندي زاده شيخ القراء بالديار القسطنطينية وكذا الشيخ / محمد الأنبركاوي الشهير بالجامع الأزهري وكذا على الشيخ / عبد الله السباطي وأما السيد / علي البدري فقد قرأ على الشيخ / أحمد الإسقاطي وكذا يوسف أفندي زاده وكذا الشيخ / محمد الأنبركاوي وكذا على الشيخ / محفوظ وكذا على الشيخ / عبد الله المغربي، فأما الشيخ / عبده السجاعي فقد قرأ على محقق العصر / أبي السماح وأما الشيخ / أحمد الإسقاطي فقد قرأ على ابن الدمياطي وعلى كل من المحقق الشيخ / أحمد البنا صاحب الإتحاف والشيخ / أحمد سلطان صاحب المنراحي محررها الثاني وقرأ الشيخ / أحمد سلطان على يوسف الداتي البصيري وأما يوسف أفندي زاده فقد قرأ على مولانا الشيخ / علي المنصوري بالديار القسطنطينية وقرأ المنصوري على الشيخ / سلطان وقرأ صاحب الإتحاف على الشيخ / أحمد سلطان وقرأ على الشيخ / علي الشبراملسي وقرأ على الشيخ / أحمد البقري على الشيخ / عبد الرحمن اليمني على الشيخ / شحاذة اليمني على الشيخ / عبد الحق السباطي وكذا قرأ الشيخ / الشبراملسي على الشيخ / عبد الرحمن اليمني وقرأ يوسف الداتي البصيري على السباطي وقرأ الشيخ / محمد الأنبركاوي على الشيخ / محمد البقري وقرأ الشيخ محفوظ على الشيخ / علي الرملي وقرأ الشيخ / الرملي على الشيخ / محمد البقري وقرأ الشيخ / عبد الله السباطي على رجال كثيرين منهم الشيخ / عبد الخالق الشماطي المتصل سنده بشيخ الإسلام والشيخ / عبد الله الرسطمي وقرأ الشيخ / شحاذة أيضا على الشيخ / الناصر الطبلاوي وقرأ السباطي والطبلاوي على شيخ الإسلام / زكريا الأنصاري على شيخه / رضوان العقبي والشيخ / محمد النويري شارح الشاطبية والشيخ / محمد عن شيخهم محمد الجزري محررها الثاني وهو عن شيخه أبي محمد عبد الرحمن بن أحمد بن علي بن المبارك الواسطي المصري وهو عن شيخ قراء مصر أبي عبد الله محمد بن أحمد بن عبد الخالق المعروف بالصائغ وهو عن شيخ قراء

محمد بن محمود الوائلي

مصر أيضا أبي الحسن علي بن شجاع صهر الشاطبي وهو عن الناظم الشاطبي وهو عن / محمد بن هذيل عن سليم بن نجاح عن أبي عمرو عثمان بن سعيد الداني مؤلف التيسير قاله الجزري في النشحيز .

الاسانيد :

إسناد قراءة نافع :

أما رواية قالون عنه فحدثنا بها أحمد بن عمر بن محمد الجيزي قال : حدثنا محمد بن مير قال : حدثنا عبد الله بن عيسى المدني قال : حدثنا قالون عن نافع وقرأت بها القرآن كله على شيخي / أبي الفتح فارس بن أحمد بن مرسى بن عمران المقرئ الضرير وقال لي : قرأت القرآن على أبي الحسن عبد الباقي بن حسن المقرئ وقال : قرأت على إبراهيم بن عمر المقرئ قال : قرأت على أبي الحسين . أحمد بن عثمان بن جعفر بن بويان وقال : قرأت على أبي بكر أحمد بن محمد الأشعث وقال : قرأت على أبي نشيط محمد بن هارون – وقال ، قرأت على قالون وقال : قرأت على نافع .

إسناد قراءة ابن كثير :

أما رواية البزي فحدثنا بها محمد بن أحمد الكاتب المعروف بالخياط قال : حدثنا أحمد بن موسى قال أنبأنا مضر بن محمد الضبي قال : أنبأنا ابن أبي بزة قال : قرأت على عكرمة بن سليمان بن عامر قال : قرأت على إسماعيل بن عبد الله القسط قال : قرأت على ابن كثير نفسه كذا قال البزي وقال الداني : قرأت بها القرآن كله على أبي الفاسم عبد العزيز بن جعفر بن محمد المقرئ الفارسي وقال : قرأت بها القرآن كله على أبي بكر محمد بن الحسن النقاش وقال لي : قرأت بها على أبي ربيعة محمد بن إسحاق الربعي وقال لي :

قرأت على البزي .

إسناد قراءة عاصم :

وأما رواية حفص فحدثنا بها أبو الحسن طاهر بن غلبون المقرئ قال : نبأنا بها أبو الحسن علي بن محمد بن صالح الهاشمي الضرير المقرئ بالبصرة وقال : حدثنا أبو العباس أحمد بن سهل الإشناني قال: قرأت بها على أبي محمد عبيد بي الصباح وقال : قرأت على حفص وقال : قرأت على عاصم قال أبو عمرو : قرأت بها القرآن كله على شيخنا أبي الحسن وقال قرأت بها على الهاشمي على الإشناني عن عبيد عن حفص عن عاصم هو عاصم بن أبي النجود وكنيته أبو بكر تابعي قرأ على عبد الله بن حبيب السلمي وزر بن حبيش الأسدي على عثمان وعلى علي وابن مسعود وأبي وزيد – رضي الله تعالى عنهم عن النبي صلى الله عليه وسلم

وبهذا الإسناد اجيز الشيخ .

وانني قد أجزته بهذا الإسناد بشرطه المعتبر عند علماء الأثر وأن يقرأ ويقرئ القرآن في أي زمان ومكان بهذه القراءات المذكورة وأوصيه بتقوى الله والتواضع لمن أتاه طالبا والدعاء لي بظهر الغيب . . . وصلى الله وسلم على سيدنا محمد وعلى آله وأصحابه أجمعين .

اسم المقرئ المجيز :

الشيخ / محمد محمود حامد الوائلي

الختم :

التاريخ : 1 رمضان 1427 هجرية الموافق : 22/9/2006 ميلادية |

Endorsements

The opinion *of Dr. Ahmad ʿĪsā Ḥasan al-Masarāwī, Head of the Centers for Qur'anic Recitations Education in Egypt, Chairman of the Mushaf Council at Al-Azhar University, Professor in the Department of Hadith, and Member of the Committee for the Selection of Qur'an Reciters for Radio and Television*

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على خير خلق الله أجمعين محمد بن عبد الله الأمين وعلى آله الأطهار وأصحابه الأخيار وأئمة القرآن على مر الأيام والزمان . وبعد ...

فقد اطلعت على كتاب (زاد الطالبين في تجويد الكتاب المبين) لمؤلفه الشيخ / حافظ محمد فخر الهدى فألفيته كتابا مفيدا ونافعا في بابه . سلك فيه مؤلفه ذكر المسائل التجويدية باللغة العربية ثم ترجمها إلى اللغة البنغالية بأسلوب سلس وعبارات سهلة يفهمها لأول وهلة كل من قرأها . ولقد كان انتقاؤه للعبارات ينم عن عمق فهمه للمسائل التجويدية التي ضمنها كتابه دون تطويل ممل أو تقصير مخل . مما جعل الكتاب سهل التناول لكل من يطالعه أو يقرأ فيه . وإني أوصي باقتنائه لما فيه من مسائل مهمة ومفيدة للمشتغلين بهذا العلم من الطلاب والمدرسين . والله أسأل أن ينفع به كل من طالعه أو قرأ فيه . وأن يجعله في ميزان حسنات المؤلف . إنه ولي ذلك والقادر عليه .

كتبه

الفقير إلى عفو ربه

أحمد بن عيسى بن حسن المصراوي

شيخ عموم القراء بالديار المصرية

ورئيس لجنة المصاحف بالأزهر الشريف

وأستاذ الحديث وعلومه بجامعة الأزهر

وعضو اللجنة الموحدة لاختيار القراء

بالإذاعة والتلفزيون

Translation:

All praise is due to Allah, the Lord of all worlds. May blessings and peace be upon the best of Allah's creation altogether, our master Muhammad ﷺ, the trustworthy servant of Allah, and upon his pure family, his noble companions, and the Imams of the Qur'an throughout the ages and generations. To proceed:

I have reviewed the book **"Zād al-Ṭālibīn fī Tajwīd al-Kitāb al-Mubīn"** authored by Shaykh **Ḥāfiẓ Muḥammad Fakhr al-Hudā**. I found it to be a beneficial and valuable work in its field. In it, the author presented the issues of Tajwīd in the Arabic language and then translated them into the Bengali language using a clear and simple style and expressions that are easy for both beginners and advanced students to understand.

The author's careful selection of wording reflects a deep understanding of the rules and issues of Tajwīd included in this book, without unnecessary lengthiness or excessive brevity. This has made the book easily accessible to everyone who studies or reads it.

I recommend acquiring this book because of the important and beneficial topics it contains, especially for students and teachers engaged in this field of knowledge.

I ask Allah to grant benefit through it to everyone who reads or studies it, and to place it among the good deeds of its author. Indeed, He is the Protector of that and fully capable of it.

Written by

The one in need of his Lord's pardon,

Aḥmad ibn ʿĪsā ibn Ḥasan al-Maʿṣarāwī

- General Shaykh of the Qur'ān Recitation Institutes (*al-Maqāriʾ*) in Egypt.
- Head of the Qur'ān Manuscripts Committee at **Al-Azhar al-Sharīf**.
- Professor of Hadith and its Sciences at **Al-Azhar University**.
- Member of the Unified Committee for Testing Qur'an Reciters for Radio and Television Broadcasts.

The opinion of the honorable Shaykh Faiz ʿAbd al-Qādir Shaykh al-Zawr, who earned an Honors Degree in Arabic Language and Literature from the University of Damascus, author of the book *Lessons in the Proper Recitation of the Noble Qur'an* (*Durūs fī Tartīl al-Qurʾān al-Karīm*), and recipient of awards and recognitions in various Qur'anic recitations from multiple educational institutions.

بسم الله الرحمن الرحيم

الحمد لله الذي أنزل الكتاب على عبده ولم يجعل له عوجا ، والصلاة والسلام على من أنزل عليه القرآن عقيدة وشريعة ومنهجا ، وعلى آله وصحبه أجمعين

أما بعد

فإن علم تجويد القرآن الكريم من أعظم العلوم الشرعية لتعلقه بكتاب رب العالمين والذكر الحكيم ، فقد قال تعالى ﴿ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴾ [المزمل:٤] وقال جل من قائل ﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴾ [الإسراء:٩]

ومما يبهج القلب ويسر الخاطر كثرة الحفظة والمقرئين في مشارق الأرض ومغاربها ، عربيها وأعجميها ، ووفرة الكتب التي تعلم تجويد القرآن بالإضافة إلى البرامج المسموعة والمرئية والمقروءة ، وهذا دليل جديد على حفظ الله تعالى لكتابه حيث يقول ﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ [الحجر:٩]

وقد أطلعني الأخ الفاضل الشيخ الحافظ فخر الهدى ، على كتابه (زاد الطالبين في تجويد كتاب رب العالمين) الذي جمع أحكام تجويد القرآن باللغتين العربية والبنغالية ، فوجدته كافيا شافيا ، مفيدا لطلبة هذا العلم الشريف ولكل قارئ لكتاب الله تعالى ، وهذا هو الكتاب الثاني الذي ألفه الشيخ الفاضل بعد كتابه الفريد المفيد (تنوير الأذهان في متشابهات القرآن)

أرجو للأخ الكريم القبول في الدنيا والآخرة . وأن يجعل عمله هذا من العلم النافع الذي يكون له ذخرا في الآخرة ، بعد أن رزقه الله الذرية الحافظة المتقنة ، فعن أبي هريرة رضي الله عنه ، أن رسول الله ﷺ ، قال : " إذا مات الإنسان انقطع عنه عمله إلا من ثلاثة : إلا من صدقة جارية ، أو علم ينتفع به ، أو ولد صالح يدعو له " رواه مسلم . والحمد لله رب العالمين

خادم القرآن الكريم
فائز عبد القادر شيخ الزور
إجازة في اللغة العربية وآدابها
جامعة دمشق
إجازة في القراءات للقرآن الكريم

٢٠١١/٥/١٠م

Translation

In the Name of Allah, the Most Compassionate, the Most Merciful

All praise is due to Allah, who revealed the Book to His servant and placed no crookedness therein. Blessings and peace be upon the one to whom the Qur'an was revealed as a creed, a guide, and a methodology, and upon his family and all his companions.

To proceed:

The science of Qur'anic Tajwīd is among the greatest of the Islamic sciences because of its connection to the Book of the Lord of the Worlds and the Wise Reminder. Allah, the Exalted, says: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾ "And recite the Qur'an with measured recitation." (Al-Muzzammil 73:4)

And He also says:

﴿ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

"Indeed, this Qur'an guides to that which is most upright and gives glad tidings to the believers who do righteous deeds that they will have a great reward." (Al-Isrāʾ 17:9)

One of the things that brings joy to the heart and comfort to the mind is the abundance of scholars, memorizers, and reciters throughout the East and West who devote themselves to preserving and teaching the Qur'an, as well as the large number of books, audio programs, visual media, and publications dedicated to teaching its recitation. This is yet another manifestation of Allah's preservation of His Book, as He says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Indeed, We have sent down the Reminder, and surely We are its Guardian." (Al-Ḥijr 15:9)

My student and dear brother, al-Shaykh al-Ḥāfiẓ Fakhr al-Hudā, presented to me his book "Zād al-Ṭālibīn fī Tajwīd Kitāb Rabb al-ʿĀlamīn" (Provision for Students in the Tajwīd of the Book of the Lord of the Worlds). In it, he has gathered the rules of Qur'anic Tajwīd in both Arabic and Bengali. I found it to be a beneficial and valuable work for students of this noble science and for every reader of the Book of Allah. This is the second book authored by the esteemed Shaykh after his beneficial and unique work "Tanwīr al-Adhhān fī Mutashābihāt al-Qur'ān" (Illuminating Minds Regarding the Similar Verses of the Qur'an).

I pray that Allah grants this noble brother acceptance in this world and the Hereafter, and that He makes this work a source of beneficial knowledge that will remain for him as a treasure in the Hereafter, especially after Allah has blessed him

with righteous offspring. For among the greatest avenues of goodness is the saying of the Messenger of Allah ﷺ:

إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

"When a person dies, his deeds come to an end except for three: a continuing charity, beneficial knowledge, or a righteous child who prays for him." (Narrated by Muslim)

And all praise belongs to Allah, Lord of the Worlds.

Servant of the Noble Qur'an
Faizʿ Abd al-Qādir Wardah
Holder of a License (Ijāzah) in the Arabic Language and its Literature
University of Damascus
Holder of an Ijāzah in the Qur'anic Recitations (Qirāʾāt) of the Noble Qur'an.

Foreword

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

All praise is due to Allah, the Exalted, who revealed the Qur'an to His beloved so that he might be a warner to all mankind. Blessings and peace be upon the one upon whom the Qur'an was revealed—our master Muḥammad ﷺ—who was sent as a mercy to the worlds, a bearer of glad tidings, and a warner. Through him, the unparalleled and miraculous Book of Allah reached humanity. Through the noble Companions ﷺ, the Tābiʿūn, the Atbāʿ al-Tābiʿīn, the great Imams, and the generations of transmitters who followed them, the Word of Allah, the Noble Qur'an, has been faithfully conveyed to us.

For this reason, the Messenger of Allah ﷺ instructed his Ummah to recite the Qur'an according to the pronunciation and manner of the Arabs.

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ :قَالَ رَسُولُ اللَّهِ ﷺ : اقْرَءُوا الْقُرْآنَ بِلُحُونِ الْعَرَبِ وأَصْوَاتِها، وَإِيَّاكُمْ ولُحُونَ أَهْلِ الْكِتَابَيْنِ، وَأَهْلِ الْفسقِ، فَإِنَّهُ سَيَجِيءُ بَعْدِي قَوْمٌ يُرَجِّعُونَ بِالْقُرْآنِ تَرْجِيعَ الْغِنَاءِ وَالرَّهْبَانِيَّةِ وَالنَّوْحِ، لَا يُجَاوِزُ حَنَاجِرَهُمْ، مفتونةٌ قُلُوبُهُمْ، وقلوبُ مَنْ يُعْجِبُهُمْ شَأْنُهُمْ[1]

Ḥudhayfah ibn al-Yamān reported that the Messenger of Allah ﷺ said:

"Recite the Qur'an according to the pronunciation, intonation, and vocal style of the Arabs, and avoid the styles of the People of the Book and the sinful. Indeed, after me there will appear people who will recite the Qur'an with a tune resembling singing, monastic chanting, and lamentation. Their recitation will not pass beyond their throats. Their hearts will be captivated by misguidance, and so too will be the hearts of those who are impressed by them."

The only reliable way to learn the Qur'an correctly is through **talāqqī** (direct oral transmission): studying under a qualified and knowledgeable reciter who possesses a connected chain of transmission (sanad) reaching back to the Prophet ﷺ and who is well-versed in Tajwīd and its related sciences, such as Waqf and Ibtidāʾ (rules of stopping and starting), Rasm al-ʿUthmānī (the orthography of the Qur'anic script), and other related disciplines.

Otherwise, merely listening to recordings cannot ensure correct pronunciation. At most, one may imitate a melody or style of recitation, but this is not the true objective of the science of Tajwīd. A student who learns the Qur'an through direct

[1] أبو القاسم سليمان بن أحمد الطبراني (٢٦٠ - ٣٦٠ هـ)، المعجم الأوسط، ج7 ص183، ح 7223، الناشر: دار الحرمين – القاهرة، عام النشر: ١٤١٥ هـ - ١٩٩٥ م، عدد الأجزاء: ١٠

instruction and practical application (مُشَافَهَة) under qualified teachers becomes a complete and competent reciter and is then qualified to teach others.

The study of Tajwīd is a communal obligation (farḍ kifāyah) upon the Muslim community. However, for those who recite and teach the Noble Qur'an, acquiring the necessary knowledge of Tajwīd is indispensable. It is often observed that some individuals recite the Qur'an beautifully and even teach others, yet when a conscientious student asks about a detailed rule of Tajwīd, they are unable to explain it beyond what they have memorized. Such situations can lead to confusion and misunderstanding. It was this concern that strongly motivated the preparation of this work.

Many valuable books on Tajwīd have long existed in the Urdu language, and I have had the opportunity to study and teach several of them. However, as Urdu gradually disappeared from the educational system in our region, many contemporary ḥuffāẓ and qurrāʾ were deprived of access to those beneficial works and the knowledge they contain.

At the same time, numerous books on Tajwīd have appeared in the Bengali language. Unfortunately, some of these works suffer from deficiencies in accuracy, clarity, or scholarly presentation. For many years, I was encouraged by various individuals to write a book on Tajwīd. Having lived abroad for nearly twenty-eight years, I did not initially feel the need to undertake such a project. However, after observing the current state of available literature and receiving repeated requests from many quarters, I finally resolved—with the help and guidance of Allah—to compile this book from the materials and information available to me.

I acknowledge that my limitations in knowledge and expression may have resulted in shortcomings in this work. Therefore, I sought the assistance of a number of respected scholars and educators in reviewing and refining the language and presentation of the book. They reviewed the manuscript multiple times and offered valuable corrections. I am deeply grateful to them and to all those who contributed suggestions, corrections, and encouragement.

I hope that students who study this book attentively will not only acquire a sound theoretical understanding of Tajwīd but will also find solutions to many questions and subtleties that often cause confusion in the study of this noble science.

In compiling this work, I have also consulted several authoritative Arabic books on Tajwīd and have included many original Arabic passages for the benefit of serious students. If readers encounter information that seems unfamiliar or contrary to what they already know, I request that they refrain from making hasty judgments. Those

who are able should consult the original Arabic texts; otherwise, they should seek clarification from qualified scholars. If questions still remain, they may refer to the sources cited throughout the book before forming conclusions.

The revelation of the Noble Qur'an began with the command **"Iqraʾ" (Read!)**. Therefore, O followers of Muḥammad ﷺ, read! Learn what you do not know, and strengthen what you already know. You will find that as your knowledge increases, doubts and uncertainties will disappear, and you will experience the joy and tranquility that accompany true understanding.

May Allah grant us all tawfīq (divine enablement). Āmīn.

I pray that Allah, Lord of the Worlds, accepts this humble effort. Āmīn.

No human work is free from error. Therefore, if you discover any typographical, printing, or factual mistakes in this book, I kindly request that you inform me so that they may be corrected in future editions, inshāʾ Allāh.

Khadim of the Qur'an
Fakhrul Huda

التَّعْرِيفُ الْوَجِيزُ للقُرْآنِ المَجِيْدِ

The Definition of the Holy Qur'an

الْقُرْآنُ الْكَرِيمُ هُوَ الْكَلَامُ الْمُعْجِزُ، الْمُنَزَّلُ مِنَ اللَّهِ تَعَالَى عَلَى نَبِيِّهِ مُحَمَّدٍ ﷺ، بِلَفْظِهِ وَمَعْنَاهُ، بِوَاسِطَةِ جِبْرِيلَ عَلَيْهِ السَّلَامُ، الْمَنْقُولُ إِلَيْنَا بِالتَّوَاتُرِ، وَالْمُتَعَبَّدُ بِتِلَاوَتِهِ. [2]

The definition includes the following four integral parts.

- The Holy Quran is a Miraculous Book that is so perfect and powerful that no one can produce anything like it, even though it is in Arabic.
- It is revealed with its words and meanings from Allah on His Prophet Muhammad Sallallahu Alaihi Wa Sallam.
- It is transmitted to us through Tawatur or mass transmission. Tawatur is something transmitted by many people in every generation, making it impossible for them all to agree on a lie.
- Reciting it is an act of worship by which Muslims worship the Almighty Allah.

The Conditions of Correct Recitation شُرُوطُ الْقِرَاءَةِ الصَّحِيحَةِ:

- صِحَّةُ السَّنَدِ بِالْقِرَاءَةِ إِلَى رَسُولِ اللَّهِ ﷺ، مَعَ تَوَاتُرِهِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ.
- مُوَافَقَةُ الْقِرَاءَةِ رَسْمَ الْمُصْحَفِ الْعُثْمَانِيِّ.
- مُوَافَقَتُهَا وَجْهًا مِنْ وُجُوهِ اللُّغَةِ الْعَرَبِيَّةِ وَلَوْ ضَعِيفًا. [3]

1. The chain of transmission in the recitation must be authentic, reaching back to the Prophet Sallallahu Alaihi Wa Sallam with Tawatur (Mass transmission) from its beginning to its end.
2. The Holy Qur'an, as recited, must match the way it is written in the Mushaf Uthmani (the standardized copy of the Quran compiled during the caliphate of Uthman Radiyallahu Anhu).
3. The recitation must be linguistically acceptable in Arabic grammar, even though it is not strong.

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[2] دُرُوسٌ فِي تَنْزِيلِ الْقُرْآنِ الْكَرِيمِ

[3]

(١/ غَايَةُ الْمُرِيدِ فِي عِلْمِ التَّجْوِيدِ)

(٢/ إِعَانَةُ الْأَصْحَابِ عَلَى تَجْوِيدِ الْكِتَابِ)

(٣/ هِدَايَةُ القارِي إِلَى تَجْوِيدِ كَلَامِ الْبَارِي).

الْفَرْقُ بَيْنَ الْقِرَاءَةِ وَالرِّوَايَةِ وَالطَّرِيقِ

The Difference Between Qira'ah, Riwayah, and Tariq

❖ **الْقِرَاءَةُ** :كُلُّ خِلَافٍ نُسِبَ لِإِمَامٍ مِنَ الْأَئِمَّةِ الْعَشَرَةِ مِمَّا أَجْمَعَ عَلَيْهِ الرُّوَاةُ عَنْهُ فَهُوَ قِرَاءَةٌ، مَثَلًا يُقَالُ :**قِرَاءَةُ الْإِمَامِ عَاصِمٍ**.

❖ **الرِّوَايَةُ** :كُلُّ مَا نُسِبَ لِلرَّاوِي عَنِ الْإِمَامِ فَهُوَ رِوَايَةٌ، مَثَلًا يُقَالُ :**رِوَايَةُ حَفْصٍ عَنْ عَاصِمٍ**.

❖ **الطَّرِيقُ** :كُلُّ مَا نُسِبَ لِلْآخِذِ عَنِ الرَّاوِي وَإِنْ سَفَلَ فَهُوَ طَرِيقٌ، مَثَلًا يُقَالُ :**رِوَايَةُ حَفْصٍ عَنْ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِبِيَّةِ**.

[4]

❖ Qirāʾah (القراءة)

It is the variation in recitation that is attributed to and reported from one of the ten Imams on whom all of his students (the transmitters) have agreed.
For example, it is said:

(The Qirāʾah of Imām ʿĀṣim). قِرَاءَةُ الإِمَامِ عَاصِم

❖ Riwāyah (الرواية)

Everything that is attributed to a narrator (rāwī) from an Imam is called a Riwāyah.
For example, it is said:

(The Riwāyah of Ḥafṣ from ʿĀṣim). رواية حفص عن عاصم

❖ Ṭarīq (الطريق)

Everything that is attributed to transmitter even if he is below the narrator (rāwī), is called a Ṭarīq.
For example, it is said: 'The narration (Riwāyah) of Ḥafṣ from ʿĀṣim through the route (Ṭarīq) of al-Shāṭibiyyah.'

It should be noted that there is a poetic work on the Seven Qirāʾāt, which is a concise summary of the book التيسير by Imām Abū ʿAmr al-Dānī.
Its full title is:

حِرْزُ الْأَمَانِي وَوَجْهُ التَّهَانِي فِي الْقِرَاءَاتِ السَّبْعِ

The author's name is:

الْقَاسِمُ بْنُ فِيرُّهْ بْنِ خَلَفِ بْنِ أَحْمَدَ الشَّاطِبِيُّ الرُّعَيْنِيُّ الضَّرِيرُ (ت ٥٩٠هـ).

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[4] عبد الفتاح القاضي (ت ١٤٠٣ هـ)، **البدُورُالزَّاهِرَةُ فِي الْقِرَاءَاتِ الْعَشْرِالْمُتَوَاتِرَة من طريقَي الشاطبية والدُّرة**، ج1 ص15، الناشر: دار الكتاب العربي، بيروت – لبنان، الطبعة: الأولى ١٤٠١ هـ - ١٩٨١ م، عدد الصفحات: ٣٥٧

The book became famous by the name of its author and came to be known as **"al-Shāṭibiyyah"** (الشَّاطِبِيَّة).

Likewise, there is another poetic work whose length exceeds one thousand verses. Its full title is:

طَيِّبَةُ النَّشْرِ فِي الْقِرَاءَاتِ الْعَشْرِ

The author's name is:

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدٍ الْجَزَرِيُّ الدِّمَشْقِيُّ، الشَّهِيرُ بِابْنِ الْجَزَرِيِّ (ت ٨٣٣هـ).

Note

In our country, and indeed throughout most of the Indian subcontinent, the recitation commonly practiced is the Riwāyah of Ḥafṣ from Imām ʿĀṣim (رحمه الله). The full name of Ḥafṣ is Ḥafṣ ibn Sulaymān ibn al-Mughīrah, whose kunyah was Abū ʿUmar.

The second narrator of Imām ʿĀṣim is Shuʿbah ibn ʿAyyāsh, whose kunyah was Abū Bakr.

Whenever the recitation of an Imam is transmitted through two narrators, that recitation is attributed to the Imam himself. Therefore, our recitation is known as the Qirāʾah of Imām ʿĀṣim (رحمه الله). The full name of Imām ʿĀṣim is ʿĀṣim ibn Abin Najūd.

whose kunyah was Abū Bakr, was one of the Tābiʿīn (the generation that followed the Companions). He passed away in Kufa in the year 128 AH.

بَابُ التَّجْوِيْدِ

The Chapter of Tajweed

التَّجْوِيدُ لُغَةً: التَّحْسِينُ، يُقَالُ :**جَوَّدَ الرَّجُلُ الشَّيْءَ إِذَا حَسَّنَهُ**.

وَاصْطِلَاحًا :عِلْمٌ يُبْحَثُ فِي الْكَلِمَاتِ الْقُرْآنِيَّةِ مِنْ حَيْثُ إِعْطَاءُ الْحُرُوفِ حَقَّهَا وَمُسْتَحَقَّهَا.

Linguistically, it means beautification and improvement. For instance, we say جَوَّدَ الرَّجُلُ الشَّيْءَ اِذَا حَسَّنَهُ , which means the man did well when he improved.

Technically, it is a knowledge that studies the words of the Qur'an in terms of giving each letter its basic right and characteristics.

The Reality of Tajweed

وَحَقِيقَةُ التَّجْوِيدِ :هُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا وَمُسْتَحَقَّهَا، وَحَقُّ الْحُرُوفِ صِفَاتُهَا الذَّاتِيَّةُ اللَّازِمَةُ لَهَا كَالْجَهْرِ وَالشِّدَّةِ وَالِاسْتِعْلَاءِ وَغَيْرِهَا؛ فَإِنَّهَا لَازِمَةٌ لِذَوَاتِ بَعْضِ الحُرُوْفِ غَيْرُ مُنْفَكَّةٍ عَنْهَا، فَإِنِ انْفَكَّتْ يَكُوْنُ الانْفِكَاكُ لَحْنًا جَلِيًّا فِي بَعْضِ الصِّفَاتِ، وَلَحْنًا خَفِيًّا فِي بَعْضٍ، وَأَنَّ مُسْتَحَقَّهَا مَا يَنْشَأُ عَنْ تِلْكَ الصِّفَاتِ الذَّاتِيَّةِ اللَّازِمَةِ كَالتَّفْخِيمِ، فَإِنَّهُ نَاشِئٌ عَن كُلٍّ من الِاسْتِعْلَاءِ، وَالتَّكْرِيرِ، وَكَالتَّرْقِيْقِ فَإِنَّهُ نَاشِئٌ عَنِ الاسْتِفَالِ

The reality of Tajwīd is to give each letter its due right (ḥaqq) and its deserved attributes (mustaḥaqq).

The right of the letters refers to their essential and inherent characteristics that are inseparable from them, such as jahr (voicing), shiddah (strength), istiʿlāʾ (elevation), and other similar qualities. These characteristics are intrinsic to certain letters and cannot be separated from them. If they are omitted, the omission constitutes a manifest error (laḥn jalī) in some cases and a subtle error (laḥn khafī) in others.

As for the deserved attributes of the letters, they are those qualities that arise from these inherent characteristics. For example, tafkhīm (heaviness or emphatic pronunciation) results from qualities such as istiʿlāʾ and takrīr, while tarqīq (lightness or soft pronunciation) results from istifāl (lowering of the tongue).

In summary, Tajwīd consists of giving every letter both:

1. Its essential attributes that belong to its nature, and
2. The secondary qualities that arise from those essential attributes,

so that the Qur'an is recited exactly as it was transmitted.

Imām Ibn al-Jazarī said in the chapter on Tajwīd:

وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا
مِنْ صِفَةٍ لَهَا وَمُسْتَحَقَّهَا

Tajwīd is giving the letters their due rights, including their inherent attributes and what arises from them. [5]

The Ruling of Learning Tajweed and Its Application in Recitation

تَعَلُّمُ أَحْكَامِ التَّجْوِيدِ (أَيْ مَعْرِفَةُ الْحُكْمِ مِنْ إِدْغَامٍ وَإِخْفَاءٍ وَغَيْرِهِ) فَرْضُ كِفَايَةٍ عَلَى الْمُسْلِمِينَ، وَالْعَمَلُ بِهَا وَتَطْبِيقُهَا فَرْضُ عَيْنٍ عَلَى كُلِّ قَارِئٍ لِكِتَابِ اللَّهِ تَعَالَى، وَهُوَ أَشْرَفُ الْعُلُومِ لِتَعَلُّقِهِ بِكِتَابِ رَبِّ الْعَالَمِينَ.

Learning the rules of Tajweed [learning Edgham, Ekhfa, and others] is Fard Kifayah [communally obligatory] on every reciter of the Holy Qur'an. It is the most honorable of all sciences as it is related to the Book of Allah, the Lord of the Worlds.

The Purpose of Learning the Rules of Tajweed

صَوْنُ اللِّسَانِ عَنِ اللَّحْنِ فِي كِتَابِ اللَّهِ

Protecting the tongue from mistakes in the Book of Allah

بَعْضُ أَدِلَّةِ فَرْضِيَّةِ التَّجْوِيدِ

Some Evidences for the Obligation of Tajwīd

❖ قَالَ اللَّهُ تَعَالَى: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾ [المزمل: ٤].

أَيْ: اقْرَأْهُ عَلَى تمَهُّلٍ، فَإِنَّهُ يَكُونُ عَوْنًا عَلَى فَهْمِ الْقُرْآنِ وَتَدَبُّرِهِ. [6]

❖ وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي مَعْنَى الْآيَةِ: هُوَ تَجْوِيدُ الْحُرُوفِ وَمَعْرِفَةُ الْوُقُوفِ. [7]

❖ وَقَالَ الْبَيْضَاوِيُّ: أَيْ: جَوِّدْهُ تَجْوِيدًا.

❖ Allah, the Exalted, says:
"And recite the Qur'an with measured recitation." (Al-Muzzammil 73:4)

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[5]

- إعانة الأصحاب على تجويد الكتاب
- نهاية القول المفيد في علم التجويد

[6] تفسير ابن كثير

[7] شمس الدين أبو الخير ابن الجزري، محمد بن محمد بن يوسف (ت ٨٣٣هـ)، **التمهيد في علم التجويد**، ص 48، تحقيق: الدكتور على حسين البواب، الناشر: مكتبة المعارف، الرياض، الطبعة: الأولى، ١٤٠٥ هـ - ١٩٨٥ م، عدد الصفحات: ٢٢٤

That is, recite it slowly and deliberately, for this helps in understanding and reflecting upon the Qur'an.

❖ ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) said regarding the meaning of this verse:

"It means giving the letters their proper pronunciation (tajwīd) and knowing where to stop (during recitation)."

❖ Al-Bayḍāwī said: "That is, recite it with proper Tajwīd."

❖وَقَالَ النَّبِيُّ ﷺ:

حَسِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ، فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا [8] حديث صحيح

❖ The Prophet ﷺ said: "Beautify the Qur'an with your voices, for a beautiful voice increases the beauty of the Qur'an."

قال القاري: حَسِّنُوا الْقُرْآنَ : أَيْ زَيِّنُوهُ بِأَصْوَاتِكُمْ قَالَ الطِّيبِيُّ: وَذَلِكَ بِالتَّرْتِيلِ وَتَحْسِينِ الصَّوْتِ بِالتَّلْيِينِ وَالتَّحْزِينِ،

Al-Qārī said regarding the ḥadīth "Beautify the Qur'an": "That is, adorn it with your voices." Al-Ṭībī said:

"This is achieved through measured recitation (tartīl) and by beautifying the voice with softness and tenderness (talyīn) and with a tone of humility and sorrow (taḥzīn)."[9]

❖ وروى النسائي عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ[10]

Al-Nasāʾī narrated from Al-Barāʾ ibn ʿĀzib (may Allah be pleased with him) that the Messenger of Allah ﷺ said: "Beautify the Qur'an with your voices."

قال القاري: وَقِيلَ الْمُرَادُ تُزَيِّنُهُ بِالتَّرْتِيلِ وَالتَّجْوِيدِ وَتَلْيِينِ الصَّوْتِ وَتَحْزِينِهِ، وَأَمَّا التَّغَنِّي بِحَيْثُ يُخِلُّ بِالْحُرُوفِ زِيَادَةً وَنُقْصَانًا فَهُوَ حَرَامٌ يَفْسُقُ بِهِ الْقَارِئُ وَيَأْثَمُ بِهِ الْمُسْتَمِعُ وَيَجِبُ إِنْكَارُهُ فَإِنَّهُ مِنْ أَسْوَأِ الْبِدَعِ وَأَفْحَشِ الْإِبْدَاعِ[11]

Al-Qārī said:

"It has also been said that the intended meaning is to beautify the Qur'an through tartīl (measured recitation), tajwīd (proper pronunciation), softening the voice, and reciting with a tone of humility and sadness. As for chanting it in a manner that

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[8] أبو محمد عبد الله بن عبد الرحمن بن الفضل بن بَهرام بن عبد الصمد الدارمي، التميمي السمرقندي (ت ٢٥٥ هـ)، **مسند الدارمي المعروف بـ (سنن الدارمي)**، ج4 ص 2194، ح 3544، تحقيق: حسين سليم أسد الداراني [ت ١٤٤٣ هـ]، الناشر: دار المغني للنشر والتوزيع، المملكة العربية السعودية، الطبعة: الأولى، ١٤١٢ هـ - ٢٠٠٠ م، عدد الأجزاء: ٤ (عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ :سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ :)

[9] علي بن (سلطان) محمد، أبو الحسن نور الدين الملا الهروي القاري (ت ١٠١٤هـ)، **مرقاة المفاتيح شرح مشكاة المصابيح**، ج4 ص1505، ح 2208، الناشر: دار الفكر، بيروت – لبنان، الطبعة: الأولى، ١٤٢٢هـ - ٢٠٠٢م، عدد الأجزاء: ٩

[10] **سنن النسائي**، كتاب الافتتاح، باب تَزْيِينِ الْقُرْآنِ بِالصَّوْتِ، ح 1016

[11])، **مرقاة المفاتيح شرح مشكاة المصابيح**، ح 2199

distorts the letters by adding to them or omitting from them, then this is unlawful (ḥarām). The reciter thereby becomes sinful and blameworthy, the listener also incurs sin, and it is obligatory to condemn such recitation. Indeed, it is among the worst innovations and the most abhorrent of newly invented practices."

❖وَقَدْ رَوَى الطَّبَرَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ الصَّائِغُ، ثنا سَعِيدُ بْنُ مَنْصُورٍ، ثنا شِهَابُ بْنُ خِرَاشٍ، حَدَّثَنِي مُوسَى بْنُ يَزِيدَ الْكِنْدِيُّ، قَالَ: كَانَ ابْنُ مَسْعُودٍ يُقْرِئُ الْقُرْآنَ رَجُلًا فَقَرَأَ الرَّجُلُ: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ﴾ [التوبة: ٦٠] مُرْسَلَةً، [12] فَقَالَ ابْنُ مَسْعُودٍ: " مَا هَكَذَا أَقْرَأَنِيهَا رَسُولُ اللهِ ﷺ قَالَ: أَقْرَأَنِيهَا: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ﴾ [التوبة: ٦٠] فَمَدَّدَهَا [13]

❖ Al-Ṭabarānī narrated that Ibn Masʿūd (may Allah be pleased with him) was teaching a man to recite. The man recited:
"Indeed, the charities are only for the poor and the needy…" (Al-Tawbah 9:60)
without elongation (i.e., without applying the required madd).
So Ibn Masʿūd (may Allah be pleased with him) said:
"The Messenger of Allah ﷺ did not teach me to recite it in this manner."
(In another narration, the man asked:
"Then how did he teach it to you, O Abū ʿAbd al-Raḥmān?"
He replied:)
"He taught it to me like this: 'Indeed, the charities are only for the poor and the needy…'" and he prolonged the word ﴿الْفُقَرَاءِ﴾(al-fuqarāʾ).

فَإِنْكَارُ ابْنِ مَسْعُودٍ – رَضِيَ اللَّهُ عَنْهُ – دَلِيلٌ عَلَى وُجُوبِ تِلَاوَةِ الْقُرْآنِ بِالتَّجْوِيدِ. [14]

Therefore, the disapproval of Ibn Masʿūd (may Allah be pleased with him) serves as evidence for the obligation of reciting the Qur'an with Tajwīd.

❖وَقَالَ النَّبِيُّ ﷺ:إِنَّ اللَّهَ يُحِبُّ أَنْ يُقْرَأَ الْقُرْآنُ كَمَا أُنْزِلَ. [15]

❖ The Prophet ﷺ also said: "Indeed, Allah loves that the Qur'an be recited as it was revealed."

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[12] أي قرأ بدون مد

[13] سليمان بن أحمد بن أيوب بن مطير اللخمي الشامي، أبو القاسم الطبراني (ت ٣٦٠ هـ)، **المعجم الكبير**، ج9 ص137، ح 8677، المحقق: حمدي بن عبد المجيد السلفي [ت ١٤٣٣ هـ]، دار النشر: مكتبة ابن تيمية – القاهرة، الطبعة: الثانية، عدد الأجزاء:٢٥

[14] إِعَانَةُ الْأَصْحَابِ عَلَى تَجْوِيدِ الْكِتَابِ

[15] عبد الرحمن بن أبي بكر، جلال الدين السيوطي (ت ٩١١هـ) ، **الجامع الصغيروزيادته** ، ح 3642، (رواه السجزي في الإبانة عن زيد بن ثابت) (دروس في ترتيل القرآن)

❖روى أبو داود: عَنْ أُمِّ سَلَمَةَ، أَنَّهَا ذَكَرَتْ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ ﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَلِكِ يَوْمِ الدِّينِ ﴾ يَقْطَعُ قِرَاءَتَهُ آيَةً آيَةً . قَالَ أَبُو دَاوُدَ سَمِعْتُ أَحْمَدَ يَقُولُ الْقِرَاءَةُ الْقَدِيمَةُ ﴿ مَالِكِ يَوْمِ الدِّينِ ﴾ . [16] صحيح، ورواه أحمد [17]

❖ Abū Dāwūd narrated from Umm Salamah (may Allah be pleased with her) that she described the recitation of the Messenger of Allah ﷺ:
"Bismillāhir-Raḥmānir-Raḥīm. Al-ḥamdu lillāhi Rabbil-ʿālamīn. Ar-Raḥmānir-Raḥīm. Māliki Yawmid-Dīn."
She said that he would pause his recitation at the end of each verse, reciting it verse by verse.
Abū Dāwūd then said: "I heard Aḥmad (i.e., Imām Aḥmad ibn Ḥanbal) say: 'The older (traditional) recitation is: Māliki Yawmid-Dīn (مَالِكِ يَوْمِ الدِّينِ)"

❖ روى الحاكم: عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، " أَنَّ النَّبِيَّ ﷺ كَانَ يَقْطَعُ قِرَاءَتَهُ آيَةً آيَةً: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ثُمَّ يَقِفُ ﴿الرَّحْمَنِ الرَّحِيمِ﴾ ثُمَّ يَقِفُ " قَالَ ابْنُ أَبِي مُلَيْكَةَ: وَكَانَتْ أُمُّ سَلَمَةَ تَقْرَؤُهَا ﴿مَلِكِ يَوْمِ الدِّينِ﴾ هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَلَمْ يُخَرِّجَاهُ " وَلَهُ شَاهِدٌ بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِهِمَا، عَنْ أَبِي هُرَيْرَةَ[18]

◉ Al-Ḥākim narrated from ʿAbdullāh ibn Abī Mulaykah, from Umm Salamah (may Allah be pleased with her):
"The Prophet ﷺ used to pause at the end of each verse in his recitation:
﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾
then he would stop;
﴿الرَّحْمَنِ الرَّحِيمِ﴾
then he would stop."
Ibn Abī Mulaykah said: "And Umm Salamah used to recite it as:
﴿مَلِكِ يَوْمِ الدِّينِ﴾ (Maliki Yawmid-Dīn)."
Al-Ḥākim said: "This ḥadīth is authentic (ṣaḥīḥ) according to the conditions of al-Bukhārī and Muslim, although they did not record it. It also has a supporting narration with an authentic chain according to their conditions from Abū Hurayrah."

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[16] رواه أبو داود والترمذي وأحمد وغيرهم/ دروس في ترتيل القرآن

[17] الإمام أحمد بن حنبل (١٦٤ - ٢٤١ هـ) ، **مسند الإمام أحمد بن حنبل** ، ج 44 ص 206، ح 26583، المحقق: شعيب الأرنؤوط [ت ١٤٣٨ هـ]- عادل مرشد – وآخرون، إشراف: د عبد الله بن عبد المحسن التركي، الناشر: مؤسسة الرسالة، عدد الأجزاء: ٥٠ ، الطبعة: الأولى، ١٤٢١ هـ - ٢٠٠١ م

[18] أبو عبد الله محمد بن عبد الله الحاكم النيسابوري، **المستدرك على الصحيحين**، ج2 ص252، ح 2910، الناشر: دار الكتب العلمية – بيروت، الطبعة: الأولى، ١٤١١ – ١٩٩٠، عدد الأجزاء: ٤

Benefit:

This narration demonstrates that the Prophet ﷺ recited the Qur'an with tartīl and deliberation, pausing at the end of each verse. It is one of the principal proofs used by scholars to establish the Sunnah of stopping at verse endings (رؤوس الآي) even when the meaning may continue into the next verse. It also preserves the qirāʾah of ﴿مَلِكِ يَوْمِ الدِّينِ﴾, which is one of the authentic transmitted readings of the Qur'an.

❖ رَوَى أَبُو عَمْرٍو الدَّانِيُّ: عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اقْرَءُوا الْقُرْآنَ بِلُحُونِ الْعَرَبِ وَأَصْوَاتِهَا . قَالَ أَبُو عَمْرٍو: لُحُونُهَا وَأَصْوَاتُهَا مَذَاهِبُهَا وَطِبَاعُهَا. [19]

❖ Abū ʿAmr al-Dānī narrated from Ḥudhayfah that he said: The Messenger of Allah ﷺ said: "Recite the Qur'an according to the melodies and voices of the Arabs."
Abū ʿAmr said: "Its melodies and voices refer to their modes of speech and their natural dispositions."

رَوَى الْبَيْهَقِيُّ: عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ:
اقْرَءُوا الْقُرْآنَ بِلُحُونِ الْعَرَبِ وَأَصْوَاتِهَا، وَإِيَّاكُمْ وَلُحُونَ أَهْلِ الْفِسْقِ وَأَهْلِ الْكِتَابَيْنِ، فَإِنَّهُ سَيَجِيءُ مِنْ بَعْدِي قَوْمٌ يُرَجِّعُونَ بِالْقُرْآنِ تَرْجِيعَ الْغِنَاءِ وَالرَّهْبَانِيَّةِ وَالنَّوْحِ، لَا يُجَاوِزُ حَنَاجِرَهُمْ، مَفْتُونَةٌ قُلُوبُهُمْ وَقُلُوبُ مَنْ يُعْجِبُهُمْ شَأْنُهُمْ [20]

Al-Bayhaqī narrated from Ḥudhayfah ibn al-Yamān that the Messenger of Allah ﷺ said:
"Recite the Qur'an according to the melodies and voices of the Arabs, and beware of the melodies of the people of sin and the People of the Two Scriptures. For there will come after me people who will chant the Qur'an in the manner of singing, monastic hymns, and lamentations. It will not go beyond their throats. Their hearts will be afflicted with temptation, as will the hearts of those who are impressed by their manner."

Meaning:

The Prophet ﷺ instructed Muslims to recite the Qur'an in the natural and dignified style of the Arabic language, avoiding artificial styles borrowed from singers, sinful entertainers, or religious chants of other communities. He warned against excessive

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[19] عثمان بن سعيد بن عثمان بن عمر أبو عمرو الداني (ت ٤٤٤هـ):

- **الأحرف السبعة للقرآن** ، ص 44 ح 45، الناشر: مكتبة المنارة - مكة المكرمة، الطبعة: الأولى، ١٤٠٨، عدد الصفحات: ٦٣
- **جامع البيان في القراءات السبع** ، ج1 ص 118، ح 81، أصل التحقيق: رسائل ماجستير من جامعة أم القرى وتم التنسيق بين الرسائل وطباعتها بجامعة الشارقة، الناشر: جامعة الشارقة – الإمارات، الطبعة: الأولى، ١٤٢٨ هـ - ٢٠٠٧ م، عدد الأجزاء: ٤

[20] أبو بكر أحمد بن الحسين البيهقي (٣٨٤ - ٤٥٨ هـ)، **شعب الإيمان**، ج4 ص208، ح2406، الناشر: مكتبة الرشد للنشر والتوزيع بالرياض بالتعاون مع الدار السلفية ببومباي بالهند، الطبعة: الأولى، ١٤٢٣ هـ - ٢٠٠٣ م، عدد الأجزاء: ١٤

musical embellishment that distracts from reflection upon the Qur'an and turns its recitation into a form of performance rather than an act of worship. The phrase **"it** will not go beyond their throats" means that the Qur'an will not reach their hearts or influence their actions, despite the beauty of their voices.

❖وَقَالَ الْإِمَامُ مُحَمَّدُ بْنُ الْجَزَرِيّ رَحِمَهُ اللَّهُ:

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمُ مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمُ

لِأَنَّهُ بِهِ الْإِلٰهُ أَنْزَلَا وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا

❖ Imam Muḥammad ibn al-Jazarī (may Allah have mercy on him) said:
Applying Tajwīd is a binding obligation;
Whoever does not recite the Qur'an with Tajwīd is sinful.
For with it Allah revealed the Qur'an,
And in this very manner it has reached us from Him.

❖وَقَدْ أَفْتَى الْإِمَامُ مُحَمَّدُ بْنُ الْجَزَرِيّ بِأَنَّ مَنِ اسْتَأْجَرَ شَخْصًا لِيُقْرِئَه الْقُرْآنَ أَوْ لِيقْرَأَ لَه خَتْمَةً، فَأَقْرَئَه القُرْآنَ أَوْ قَرَأَ لَهُ الخَتْمَةَ بِغَيْرِ تَجْوِيدٍ، لَا يَسْتَحِقُّ الْأُجْرَةَ. [21]

❖ Imam Muḥammad ibn al-Jazarī also issued the legal ruling that if a person hires someone to teach him the Qur'an, or to recite for him a complete recitation of the Qur'an, so then he taught him the Quran, or recited for him a complete khatam without Tajwīd, then the reciter is not entitled to get payment.

❖وَفِي الْفَتَاوَى الْكُبْرَى:

لَا يَجُوزُ تِلَاوَةُ الْقُرْآنِ لِلَّذِي لَيْسَ لَهُ أَدَاءٌ، لِأَنَّ الْأَدَاءَ فَرْضٌ وَتِلَاوَتُه نَفلٌ

❖ In *al-Fatāwā al-Kubrā* it is stated:
"It is not permissible for one who lacks proper recitational performance to recite the Qur'an, because correct performance is an obligation and recitation is optional."[22]

❖هَذَا شَيْءٌ يَسِيرٌ مِمَّا وَرَدَ فِي وُجُوبِ أَخْذِ التَّجْوِيدِ، وَمَنْ أَرَادَ الْمَزِيدَ فَلْيَرْجِعْ إِلَى كُتُبِ التَّجْوِيدِ وَالْحَدِيثِ.

This is only a small portion of the evidence concerning the obligation of learning and applying Tajwīd. Whoever desires further details should refer to the books of Tajwīd and Ḥadīth.

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[21] فضيلة الشيخ محمد مكي نصر، **نهاية القول المفيد في علم التجويد**، ص 23، مكتبة الصفا، 1999م

[22] مفيد القاري ص 22

مَا هُوَ اللَّحْنُ وَمَا أَنْوَاعُه

What is Lahn? What are its Types?

اللَّحْنُ يَأْتِي فِي لُغَةِ الْعَرَبِ عَلَى مَعَانٍ، وَالْمُرَادُ بِهِ هُنَا الْخَطَأُ، وَالْمَيْلُ عَنِ الصَّوَابِ. وَهُوَ نَوْعَانِ:

١ -لَحْنٌ جَلِيٌّ.

٢ -لَحْنٌ خَفِيٌّ.

In Arabic, Lahn means error and mistake, to move away from the correct way. It has two types:

1. Lahn Jali
2. Lahn Khafi

Lahn Jali

اللَّحْنُ الْجَلِيُّ:وَهُوَ خَطَأٌ يَطْرَأُ عَلَى اللَّفْظِ، فَيُخِلُّ بِمَبْنَى الْكَلِمَةِ سَوَاءٌ أَخَلَّ بِمَعْنَاهَا أَمْ لَا، كَتَغْيِيرِ حَرْفٍ بِحَرْفٍ آخَرَ، كَإِبْدَالِ الطَّاءِ دَالًا، أَوْ تَاءً، أَوْ تَغْيِيرِ حَرَكَةٍ بِحَرَكَةٍ كَفَتْحِ التَّاءِ مِنْ ﴿أَنْعَمْتَ عَلَيْهِمْ﴾.

It is a mistake that occurs in the word. Such a mistake brings change in the formation of that word. It does not matter if the meaning of that word changes or not.

It could have two types of changes:

1. Changing a letter with another letter. For instance, changing the letter ط to the letter د or ت
2. Changing a harakah with another harakah. For instance, changing the fathah of ت with dammah in أَنْعَمْتَ عَلَيْهِمْ .

The Ruling of This Type of Mistake

حُكْمُ هَذَا الْقِسْمِ: حَرَامٌ بِالْإِجْمَاعِ، لَا سِيَّمَا إِنْ تَعَمَّدَهُ الْقَارِئُ أَوْ تَسَاهَلَ فِيهِ (سُمِّيَ جَلِيًّا أَي ظَاهِرًا لِاشْتِرَاكِ أَهْلِ هَذَا الْعِلْمِ وَغَيْرِهِمْ فِي مَعْرِفَتِهِ).

It is forbidden by unanimous consensus if the reciter makes such a mistake purposefully or makes it in negligence.

This refers to the manifest (jalī) error, which is obvious and recognizable not only to specialists in the science of Tajwīd but also to others

Lahn Khafi

❖**لَحْنٌ خَفِيٌّ**:وَهُوَ خَطَأٌ يَطْرَأُ عَلَى اللَّفْظِ فَيُخِلُّ بِعُرْفِ الْقِرَاءَةِ، وَلَا يُخِلُّ بِمَبْنَى الْكَلِمَةِ كَتَرْكِ الْإِدْغَامِ، أَوِ الْإِخْفَاءِ، أَوِ الْغُنَّةِ، وَغَيْرِ ذَلِكَ، مِثْلُ: عَدَمِ ضَبْطِ مَقَادِيرِ الْمُدُودِ، وَقِلَّةِ الْمَهَارَاتِ فِي تَحْقِيقِ صِفَاتِ الْحُرُوفِ.

It is a mistake that occurs in the word. Such a mistake affects the norm of the recitation without bringing any change in the formation of the word. It occurs when;

- Not applying Idgham, Ikhfa, Ghunnah, and so on.
- Not following the rules of madd [vowel prolongation].
- Having poor skills in applying the characteristics of the letters.

Why is it called Lahn Khafi?

وَسُمِّيَ خَفِيًّا لِأَنَّهُ يَخْفَى عَلَى عَامَّةِ النَّاسِ، وَلَا يَعْرِفُهُ إِلَّا الْعَالِمُ بِأَحْكَامِ التَّجْوِيدِ.

It is called Lahn Khafi [subtle or hidden pronunciation error] because the public who have no knowledge of it cannot catch it; rather, only those who know the rules of Tajweed can catch it.

Another Type of Lahn Khafi

وَقَدْ ذَكَرَ الْمُلَّا عَلِيُّ الْقَارِي نَوْعًا آخَرَ مِنَ اللَّحْنِ الْخَفِيِّ، لَا يَعْرِفُهُ إِلَّا مَهَرَةُ الْقُرَّاءِ، كَتَكْرِيرِ الرَّاءَاتِ، وَتَطْنِينِ الغُنَّاتِ، وَتَغْلِيظِ اللَّامَاتِ، وَتَشْوِيبِهَا بِالْغُنَّةِ، وَتَرْعِيْدِ الصَّوْتِ بِالْمَدُودِ وَالْغُنَّاتِ .

According to Imam Mulla Ali Qari Rahimahullah, there is another type of Lahn Khafi that only a very skilled and knowledgeable qari [reciter] can catch. This Lahn Khafi is identified as follows;

- Repetition of the letter ر while pronouncing it.
- Exaggeration in the nasal sound during Ghunnah.
- Making the letter ل heavy and mixing Ghunnah with it.
- Vibrating the voice while making Madd and Ghunnah.

The Ruling of This Type of Mistake

❖ **حُكْمُ هَذَا الْقِسْمِ :** يُقَالُ بِكَرَاهَةٍ، وَقِيلَ يَحْرُمُ إِنْ تَعَمَّدَهُ الْقَارِئُ.[23]

The ulama have difference of opinion:

- Some said it is Makruh.
- Some said it is Haram or forbidden when the reciter does that on purpose.

[23] (إِعَانَةُ الْأَصْحَابِ عَلَى تَجْوِيدِ الْكِتَابِ)، (نهاية القول المفيد فِي عِلْمِ التَّجْوِيدِ).

كَيْفِيَّةُ تَمْيِيزِ الْحُرُوفِ الْمُشْتَرِكَةِ فِي الْمَخْرَجِ أَوِ الصِّفَةِ

How to Distinguish Letters That Share the Same Point of Articulation or Characteristics

اعْلَمْ أَنَّ كُلَّ حَرْفٍ شَارَكَ غَيْرَهُ فِي مَخْرَجِهِ فَإِنَّهُ لَا يَمْتَازُ عَنْ مُشَارِكِهِ إِلَّا بِالصِّفَاتِ، وَكُلُّ حَرْفٍ شَارَكَ غَيْرَهُ فِي صِفَاتِهِ فَإِنَّهُ لَا يَمْتَازُ عَنْهُ إِلَّا بِالْمَخْرَجِ.

فَالْهَمْزَةُ وَالْهَاءُ اشْتَرَكَتا مَخْرَجًا وَانْفِتَاحًا وَاسْتِفَالًا وَإِصْمَاتًا، وَانْفَرَدَتِ الْهَمْزَةُ بِالْجَهْرِ وَالشِّدَّةِ، فَلَوْلَا الْهَمْسُ وَالرَّخَاوَةُ اللَّذَانِ فِي الْهَاءِ لَكَانَتْ هَمْزَةً، وَلَوْلَا الشِّدَّةُ وَالْجَهْرُ اللَّذَانِ فِي الْهَمْزَةِ لَكَانَتْ هَاءً.

وَالْعَيْنُ وَالْحَاءُ اشْتَرَكَتا مَخْرَجًا وَانْفِتَاحًا وَاسْتِفَالًا وَإِصْمَاتًا، وَانْفَرَدَتِ الْحَاءُ بِالْهَمْسِ وَالرَّخَاوَةِ، فَلَوْلَا الْجَهْرُ وَبَعْضُ الشِّدَّةِ فِي الْعَيْنِ لَكَانَتْ حَاءً، وَلَوْلَا الْهَمْسُ وَالرَّخَاوَةُ فِي الْحَاءِ لَكَانَتْ عَيْنًا.

وَالْجِيمُ وَالدَّالُ اشْتَرَكَتا فِي جَمِيعِ الصِّفَاتِ وَافْتَرَقَتا مَخْرَجًا، فَلَوْلَا الِاخْتِلَافُ فِي الْمَخْرَجِ لَكَانَ أَحَدُهُمَا عَيْنَ الْآخَرِ.

وَالضَّادُ وَالظَّاءُ اشْتَرَكَتا جَهْرًا وَرَخَاوَةً وَاسْتِعْلَاءً وَإِطْبَاقًا وَإِصْمَاتًا، وَافْتَرَقَتا مَخْرَجًا، وَانْفَرَدَتِ الضَّادُ بِالِاسْتِطَالَةِ.

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ الْجَزَرِيّ:

وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجٍ

مَيِّزْ مِنَ الظَّاءِ...

وَهَكَذَا كُلُّ حَرْفٍ اشْتَرَكَ مَعَ غَيْرِهِ فِي الْمَخْرَجِ وَفِي بَعْضِ الصِّفَاتِ وَتَفَرَّدَ بِبَعْضِ الصِّفَاتِ، فَتَكُونُ هَذِهِ الصِّفَةُ مُمَيِّزَةً لَهُ، وَكُلُّ حَرْفٍ اشْتَرَكَ مَعَ غَيْرِهِ فِي الصِّفَاتِ وَتَفَرَّدَ بِالْمَخْرَجِ يَكُونُ الْمَخْرَجُ مُمَيِّزًا لَهُ.[24]

Know that whenever a letter shares its point of articulation (makhraj) with another letter, it can only be distinguished from its counterpart through its characteristics (ṣifāt). Likewise, whenever a letter shares its characteristics with another letter, it can only be distinguished from it through its point of articulation.

Thus, the hamzah (ء) and the hāʾ (هـ) share the same point of articulation, as well as the qualities of openness (infitāḥ), lowness (istifāl), and iṣmāt. However, the hamzah is distinguished by the qualities of jahr (voicing) and shiddah (strength/complete stoppage of airflow). Were it not for the qualities of hams (breathiness) and rakhāwah (continuity of sound) found in the hāʾ, it would be a hamzah; and were it not for the shiddah and jahr found in the hamzah, it would be a hāʾ.

Likewise, the ʿayn (ع) and the ḥāʾ (ح) share the same point of articulation, as well as the qualities of openness (infitāḥ), lowness (istifāl), and iṣmāt. The ḥāʾ, however, is distinguished by hams and rakhāwah. Were it not for the jahr and a degree of

[24] نهاية القول المفيد في عِلْمِ التَّجْوِيدِ

shiddah present in the ʿayn, it would be a ḥāʾ; and were it not for the hams and rakhāwah present in the ḥāʾ, it would be an ʿayn.

The jīm (ج) and the dāl (د) share all of their characteristics, but differ in their points of articulation. If not for the difference in their points of articulation, one of them would be identical to the other.

The ḍād (ض) and the ẓāʾ (ظ) share the qualities of jahr (voicing), rakhāwah (continuity of sound), istiʿlāʾ (elevation), iṭbāq (compression), and iṣmāt, but they differ in their points of articulation. In addition, the ḍād possesses the unique characteristic of istiṭālah (elongation).

Imam Muḥammad ibn al-Jazarī said:

"Distinguish the ḍād from the ẓāʾ
by its elongation and point of articulation."

In the same way, every letter that shares its point of articulation and some of its characteristics with another letter, yet possesses certain characteristics unique to itself, is distinguished by those unique characteristics. Likewise, every letter that shares its characteristics with another letter but has a unique point of articulation is distinguished by its point of articulation.

مَرَاتِبُ التِّلَاوَةِ

The Levels of the Recitation of the Holy Qur'an

مَرَاتِبُ التِّلَاوَةِ: لِلْقِرَاءَةِ ثَلَاثُ مَرَاتِبَ: التَّحْقِيقُ، التَّدْوِيرُ، الْحَدْرُ.

The Levels of Recitation: There are three levels of recitation: At-Taḥqīq, At-Tadwīr, and Al-Ḥadr

أَمَّا التَّحْقِيقُ: وَهُوَ بُلُوغُ حَقِيقَةِ الشَّيْءِ، وَعِنْدَ أَهْلِ هَذَا الْفَنِّ: عِبَارَةٌ عَنْ إِعْطَاءِ الْحُرُوفِ حَقَّهَا مِنْ إِشْبَاعِ الْمَدِّ، وَتَحْقِيقِ الْهَمْزِ، وَإِتْمَامِ الْحَرَكَاتِ، وَتَوْفِيَةِ الْغُنَّاتِ، وَبَيَانِ الْحُرُوفِ، وَالْقِرَاءَةِ بِتُؤَدَةٍ وَاطْمِئْنَانٍ، وَيُسْتَحَبُّ الْأَخْذُ بِهَا لِلْمُعَلِّمِينَ حَالَ التَّعْلِيمِ.

As for At-Taḥqīq, it literally means reaching the true reality of something. In the terminology of the scholars of this science (Tajwīd), it refers to giving every letter its full due by fully extending the madd letters, pronouncing the hamzah distinctly, completing the vowel sounds, giving the ghunnahs their full measure, clearly articulating the letters, and reciting with deliberation, care, and composure. It is recommended for teachers to adopt this mode of recitation during the teaching process.

أَمَّا التَّدْوِيرُ: فَهُوَ قِرَاءَةُ الْقُرْآنِ الْكَرِيمِ بِحَالَةٍ مُتَوَسِّطَةٍ بَيْنَ الِاطْمِئْنَانِ وَالسُّرْعَةِ مَعَ مُرَاعَاةِ الْأَحْكَامِ، وَهِيَ تَلِي التَّحْقِيقَ فِي الْأَفْضَلِيَّةِ.

As for At-Tadwīr, it is the recitation of the Noble Qur'an at a moderate pace, between slow and measured recitation and rapid recitation, while maintaining the rules of Tajwīd. In terms of virtue and excellence, it ranks immediately after **At-Taḥqīq**.

أَمَّا الْحَدْرُ: فَهُوَ قِرَاءَةُ الْقُرْآنِ الْكَرِيمِ بِسُرْعَةٍ مَعَ الْمُحَافَظَةِ عَلَى أَحْكَامِ التَّجْوِيدِ. وَيَحْتَرِزُ الْقَارِئُ فِي مَرْتَبَةِ الْحَدْرِ مِنَ الإِدْمَاجِ وَنَقْصِ الْمُدُودِ وَالْغُنَّاتِ.

As for Al-Ḥadr, it is the recitation of the Noble Qur'an at a faster pace while still preserving the rules of Tajwīd. In this mode of recitation, the reader must be careful to avoid merging letters improperly, shortening the prescribed madds (elongations), or reducing the required ghunnahs (nasalizations).

وَأَمَّا التَّرْتِيلُ: فَهُوَ يَشْمَلُ الْمَرَاتِبَ الثَّلَاثَ، فَمَنْ قَرَأَ بِأَيِّ مَرْتَبَةٍ مِنْهَا يَكُونُ دَاخِلًا فِي قَوْلِهِ تَعَالَى: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾، بِخِلَافِ مَنْ جَعَلَ التَّرْتِيلَ مَرْتَبَةً مِنْ مَرَاتِبِ التِّلَاوَةِ. [25]

[25] الدكتور يحيى عبد الرزاق الغوثاني، **علم التجويد أحكام نظرية وملاحظات تطبيقية- المستوى الثاني**، ص 19-20، دار الغوثاني للدراسات القرآنية، دمشق

As for Tartīl, it encompasses all three levels of recitation. Therefore, whoever recites according to any one of these levels is included in the meaning of Allah's statement: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾

"And recite the Qur'an with measured recitation." (Qur'an 73:4)

This is contrary to the view of those who consider **Tartīl** to be a separate level among the levels of recitation. Rather, Tartīl is a general quality that applies to all three levels when the Qur'an is recited correctly, carefully, and in accordance with the rules of Tajwīd.

قَالَ ابْنُ الْجَزَرِيّ رَحِمَهُ اللَّهُ:

وَيُقْرَأُ الْقُرْآنُ بِالتَّحْقِيقِ مَعْ حَدْرٍ وَتَدْوِيرٍ، وَكُلٌّ مُتَّبَعْ
مَعَ حُسْنِ صَوْتٍ بِلُحُونِ الْعَرَبْ مُرَتَّلًا مُجَوَّدًا بِالْعَرَبِيّ.[26]

Imām Ibn al-Jazarī (may Allah have mercy on him) said: The Qur'an is recited with Taḥqīq, As well as Ḥadr and Tadwīr; each of them is an established mode. With a beautiful voice in the melodies of the Arabs, Recited in a measured and perfected manner in the Arabic tongue.

Caution

وَلَكِنْ لَا بُدَّ أَنْ يَحْتَرِزَ الْقَارِئُ مِنْهَا مِنَ التَّمْطِيطِ فِي إِشْبَاعِ الْحَرَكَاتِ، حَتَّى لَا يَتَوَلَّدَ مِنْهَا بَعْضُ الْحُرُوفِ، وَمِنَ الْمُبَالَغَةِ فِي الْغُنَّاتِ إِلَى غَيْرِ ذَلِكَ مِمَّا لَا يَصِحُّ.

At this level, the reciter must avoid over- stretching in prolonging the harakat so that no additional letters are produced from them. The reciter must also avoid exaggeration in Ghunnah to such a level that it is incorrect.

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[26] شمس الدين أبو الخير ابن الجزري، محمد بن محمد بن يوسف (ت ٨٣٣هـ)، **مَتْنُ طَيِّبَةِ النَّشْرِ فِي الْقِرَاءَاتِ الْعَشْرِ**، ص 36 ، بيتان 79-80، المحقق: محمد تميم الزغبي، الناشر: دار الهدى، جدة، الطبعة: الأولى، ١٤١٤ هـ - ١٩٩٤ م

بَابُ الاسْتِعَاذَةِ

The Chapter of Al Isti'adhah

What is Al -Isti'adhah?

الِاسْتِعَاذَةُ: هِيَ الِالْتِجَاءُ وَالِاعْتِصَامُ وَالتَّحَصُّنُ، وَهِيَ لَيْسَتْ مِنَ الْقُرْآنِ بِالْإِجْمَاعِ.

It means seeking refuge, protection, and fortifying. By consensus, it is not part of the Qur'an Majeed.

The Correct Form of Isti'adhah

The correct form of isti'adhah is أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ . The reason for choosing this form is that it is more similar to the verse of the Qur'an from Surah An Nahl:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ﴾

It is also permissible to make Isti'adha in other forms mentioned in the Qur'an and the Sunnah, for instance, أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

The Ruling of Isti'adhah

حُكْمُ الِاسْتِعَاذَةِ:

ذَهَبَ جُمْهُورُ الْعُلَمَاءِ وَأَهْلُ الْأَدَاءِ إِلَى أَنَّهَا مَنْدُوبَةٌ عِنْدَ ابْتِدَاءِ الْقِرَاءَةِ، وَحَمَلُوا الْأَمْرَ فِي قَوْلِهِ تَعَالَى :﴿**فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**﴾ عَلَى النَّدْبِ، بِحَيْثُ لَوْ تَرَكَهَا الْقَارِئُ لَا يَكُونُ آثِمًا.

وَذَهَبَ بَعْضُ الْعُلَمَاءِ إِلَى أَنَّهَا وَاجِبَةٌ عِنْدَ ابْتِدَاءِ الْقِرَاءَةِ، وَحَمَلُوا الْأَمْرَ فِي الْآيَةِ السَّابِقَةِ عَلَى الْوُجُوبِ، فَيَأْثَمُ الْقَارِئُ بِتَرْكِهَا.

According to the majority of ulama, reciting Isti'adha before the recitation of the Holy Qur'an is Mustahab. According to their views, the verse

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ﴾

indicates that it is recommended or Mustahabb. So, if the reciter skips it, it will not be sinful.

According to some scholars, isti'adhah is Wajib. They also present the previous verse of the Qur'an and say that it is the evidence for Wujoob. So, if the reciter skips it, he or she will commit sin.

يُسْتَحَبُّ الْجَهْرُ بِهَا فِي حَالَتَيْنِ

It is Recommended to Recite the Isti'adhah Aloud in Two Situations

أ -إِذَا كَانَ الْقَارِئُ يَقْرَأُ جَهْرًا، وَكَانَ هُنَاكَ مَنْ يَسْتَمِعُ لِقِرَاءَتِهِ.

ب -إِذَا كَانَ الْقَارِئُ يَقْرَأُ وَسَطَ جَمَاعَةٍ يَقْرَءُونَ الْقُرْآنَ، وَكَانَ هُوَ الْمُبْتَدِئُ بِالْقِرَاءَةِ.

1. If the reciter recites aloud and someone is present to listen to his recitation.
2. If the reciter recites among a group of reciters, and he is the one to begin the recitation.

أَمَّا إِخْفَاءُ الِاسْتِعَاذَةِ: فَيُسْتَحَبُّ فِي أَرْبَعَةِ مَوَاضِعَ:

It is Recommended to Recite the Isti'adhah Silently in Four Situations

أ -إِذَا كَانَ الْقَارِئُ يَقْرَأُ سِرًّا.

ب -إِذَا كَانَ الْقَارِئُ يَقْرَأُ جَهْرًا، وَلَيْسَ مَعَه أَحَدٌ يَسْتَمِعُ لِقِرَاءَتِهِ.

ج -إِذَا كَانَ الْقَارِئُ يَقْرَأُ فِي الصَّلَاةِ.

د -إِذَا كَانَ الْقَارِئُ يَقْرَأُ وَسَطَ جَمَاعَةٍ، وَلَيْسَ هُوَ الْمُبْتَدِئُ بِالْقِرَاءَةِ.

1. If the reciter recites silently.
2. If the reciter recites aloud and nobody is there to listen to his recitation.
3. If the reciter recites in the prayer.
4. If the reciter recites among a group of reciters and he is not the beginner.

Note

لَوْ قَطَعَ الْقَارِئُ قِرَاءَتَهُ لِعُذْرٍ طَارِئٍ كَعُطَاسٍ أَوِ التَّنَحْنُحِ أَوْ لِكَلَامٍ يَتَعَلَّقُ بِمَصْلَحَةِ الْقِرَاءَةِ، لَا يُعِيدُ الِاسْتِعَاذَةَ. أَمَّا إِنْ قَطَعَهَا إِعْرَاضًا عَنِ الْقِرَاءَةِ، أَوْ لِكَلَامٍ لَا تَعَلُّقَ لَهُ بِالْقِرَاءَةِ، وَلَوْ لِرَدِّ السَّلَامِ، فَإِنَّهُ يَسْتَأْنِفُ الِاسْتِعَاذَةَ.

If the reciter stops his recitation due to any emergency, for instance, sneezing, clearing the throat, or speaking about something related to the recitation, he does not repeat the isti'adhah. But if he stops recitation by turning away from it, or speaking about something that is not related to the recitation, even if it is a reply to the Salam, he is required to recite the isti'adhah again when he resumes his recitation.

بَابُ البَسْمَلَةِ

The Chapter of Basmalah

The Ruling of Reciting Basmalah

حُكْمُ الْبَسْمَلَةِ :أَجْمَعَ الْقُرَّاءُ الْعَشَرَةُ عَلَى الْإِتْيَانِ بِهَا عِنْدَ ابْتِدَاءِ الْقِرَاءَةِ بِأَيِّ سُورَةٍ سِوَى سُورَةِ بَرَاءَة؛ وَذَلِكَ لِكِتَابَتِهَا فِي الْمُصْحَفِ، وَلِمَا رَوَاهُ الْحَاكِمُ عَنِ ابْنِ عَبَّاسٍ .رَضِيَ اللَّهُ عَنْهُمَا .قَالَ:

كَانَ النَّبِيُّ ﷺ لَا يَعْلَمُ خَتْمَ السُّورَةِ حَتَّى تَنْزِلَ عَلَيْهِ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

The ten famous scholars in the Qira'ah unanimously agreed on reciting Basmalah when beginning the recitation of any surah except Surah At-Tawbah, that is because it is written in the Mushaf. It is reported from
Abdullah Ibn Abbas Radiyallahu Anhu, he said, "The Prophet Sallallahu Alaihi Wa Sallam would not know the ending of a surah until the verse **﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾** was revealed to him.

Imam Shatibi Rahimahullah said,

قَالَ الْإِمَامُ الشَّاطِبِيُّ – رَحِمَهُ اللَّهُ –:

وَلَا بُدَّ مِنْهَا فِي ابْتِدَائِكَ سُورَةً سِوَاهَا ..... (بَرَاءَةُ)

وَمَهْمَا تَصِلْهَا أَوْ بَدَأْتَ بَرَاءَةً لِتَنْزِيلِهَا بِالسَّيْفِ لَسْتَ مُبَسْمِلًا

"You must recite Bismillah when beginning a Surah except Surah At-Tawbah/Bara'ah. But if you connect it to Surah or begin this Surah [Tawbah], you can not recite Bismillah as it contains verses about fighting."

أَمَّا فِي أَجْزَاءِ السُّوَرِ

Ruling of Reciting Basmalah From the Middle Parts of the Surahs

أَمَّا الْابْتِدَاءُ بِأَوَاسِطِ السُّوَرِ: فَيَجُوزُ لِكُلِّ مِنْهُمُ الْإِتْيَانُ بِالْبَسْمَلَةِ وَتَرْكُهَا، لَا فَرْقَ فِي ذَلِكَ بَيْنَ بَرَاءَةٍ وَغَيْرِهَا.

وَاسْتَثْنَى بَعْضُهُمْ وَسَطَ بَرَاءَةٍ، فألْحقه بأولها في عدم جواز الإتيان بالبسملة لأحد من القراء، وَهُوَ الْإِمَامُ الْجَعْبَرِيُّ، وَإِلَيْهِ يُشِيرُ صَاحِبُ لَآلِئِ البَيَانِ بِقَوْلِهِ:

وَخُيِّرَ الْبَادِي بِأَجْزَاءِ السُّوَرِ

وَ الْجَعْبَرِيُّ فِي بَرَاءَةٍ حَظَرَ

فَالْقَارِئُ مُخَيَّرٌ بَيْنَ الْإِتْيَانِ بِالْبَسْمَلَةِ أَوْ عَدَمِهِ

قَالَ الْإِمَامُ الشَّاطِبِيُّ رَحِمَهُ اللَّهُ: **وَفِي الْأَجْزَاءِ خُيِّرَ مَنْ تَلَا**[27].....

فَائِدَةٌ :وَالْمُرَادُ بِأَوْسَاطِ السُّوَرِ مَا بَعْدَ أَوَائِلِهَا وَلَوْ بِآيَةٍ أَوْ كَلِمَةٍ.[28]

As for beginning the recitation from the middle parts of the surahs, it is permissible to recite basmalah or to omit it. At that point, there is no difference between Surah At-Tawbah and other Surahs.

Imam Ja'bari's View

He has a different view. According to him, reciting Basmalah for Surah At Tawbah/Bara'ah is completely forbidden, no matter where the reciter begins the recitation. The author of 'La Ali ul Bayan' has mentioned it in his book.

Imam Shatibi's View

He said, "As for beginning the recitation from the middle parts of any Surah, it is the choice of the reciter whether he recites basmalah or not."

Benefit

The middle parts of the Surah refer to what comes after the beginning of the Surah, even if it is one verse or one word.

إِذَا ابْتَدَأَ الْقَارِئُ بِسُورَةٍ سِوَى (بَرَاءَة)

If the Reciter Begins Reciting a Surah Except Surah Bara'ah

فَلَه أَنْ يَجْمَعَ بَيْنَ الِاسْتِعَاذَةِ وَالْبَسْمَلَةِ وَأَوَّلِ السُّورَةِ، فَيَجُوْزُ لَه حِيْنَئِذٍ أَرْبَعَةُ أَوْجُهٍ:

أ- قَطْعُ الْجَمِيعِ :أَيْ فَصْلُ الِاسْتِعَاذَةِ عَنِ الْبَسْمَلَةِ، وَعَنِ أَوَّلِ السُّورَةِ بِالْوَقْفِ عَلَى كُلٍّ مِنْهَا، وَهُوَ أَفْضَلُ الْأَوْجُهِ.

ب- قَطْعُ الْأَوَّلِ، وَوَصْلُ الثَّانِي بِالثَّالِثِ :أَيْ الْوَقْفُ عَلَى الِاسْتِعَاذَةِ، وَوَصْلُ الْبَسْمَلَةِ بِأَوَّلِ السُّورَةِ.

ج- وَصْلُ الْأَوَّلِ بِالثَّانِي، وَقَطْعُ الثَّالِثِ :أَيْ وَصْلُ الِاسْتِعَاذَةِ بِالْبَسْمَلَةِ، وَالْوَقْفُ عَلَيْهَا، وَالِابْتِدَاءُ بِأَوَّلِ السُّورَةِ.

د- وَصْلُ الْجَمِيعِ :أَيْ وَصْلُ الِاسْتِعَاذَةِ بِالْبَسْمَلَةِ وَبِأَوَّلِ السُّورَةِ.

At this point, the reciter has four ways of reciting isti'adhah and basmalah:

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[27] القاسم بن فيره بن خلف بن أحمد الرعيني، أبو محمد الشاطبي (ت ٥٩٠هـ)، **متن الشاطبية = حرز الأماني ووجه التهاني في القراءات السبع**، ص 9، بيت 106، المحقق: محمد تميم الزعبي، الناشر: مكتبة دار الهدى ودار الغوثاني للدراسات القرآنية، الطبعة: الرابعة، ١٤٢٦ هـ - ٢٠٠٥ م، عدد الصفحات: ٩٤

[28] عبد الفتاح القاضي (ت ١٤٠٣ هـ)، **البدور الزاهرة في القراءات العشر المتواترة، من طريقَي الشاطبية والدُّرة**، ج 1 ص 13، الناشر: دار الكتاب العربي، بيروت – لبنان، الطبعة: الأولى ١٤٠١ هـ - ١٩٨١ م، عدد الصفحات: ٣٥٧

1. All are separated: Separating isti'adhah, basmalah, and the surah from each other by stopping. This is the best way.
2. Stopping after isti'adhah, then joining Basmalah with the surah.
3. Joining isti'adhah with basmalah, then stopping, and then beginning the surah.
4. All are joined. Connecting isti'adhah, basmalah, and the surah without stopping.

أَمَّا عِنْدَ الِابْتِدَاءِ بِسُورَةِ بَرَاءَةٍ: فَلِلْقَارِئِ وَجْهَانِ

There Are Only Two Ways When Reciting Surah At-Tawbah/Bara'ah

أ- الْوَقْفُ عَلَى الِاسْتِعَاذَةِ، وَفَصْلُهَا عَنْ أَوَّلِ السُّورَةِ.

ب- وَصْلُ الِاسْتِعَاذَةِ بِأَوَّلِ السُّورَةِ.

1. Separating Surah al-Bara'ah from isti'adhah by stopping.
2. Connecting isti'adhah to the beginning of the surah.

الْأَوْجُهُ الْجَائِزَةُ بَيْنَ السُّورَتَيْنِ

The Permissible Ways of Reciting Basmalah Between the Two Surahs

عِنْدَ وَصْلِ سُورَةٍ بِالَّتِي تَلِيهَا (سِوَى سُورَةِ بَرَاءَةٍ) فَلِلْقَارِئِ ثَلَاثَةُ أَوْجُهٍ:

أ- قَطْعُ الْجَمِيعِ :أَيْ الْوَقْفُ عَلَى آخِرِ السُّورَةِ، وَعَلَى الْبَسْمَلَةِ، وَالِابْتِدَاءُ بِالسُّورَةِ التَّالِيَةِ.

ب- قَطْعُ الْأَوَّلِ، وَوَصْلُ الثَّانِي بِالثَّالِثِ :أَيْ الْوَقْفُ عَلَى آخِرِ السُّورَةِ، وَوَصْلُ الْبَسْمَلَةِ بِأَوَّلِ السُّورَةِ التَّالِيَةِ.

ج- وَصْلُ الْجَمِيعِ :أَيْ وَصْلُ آخِرِ السُّورَةِ بِالْبَسْمَلَةِ بِأَوَّلِ السُّورَةِ التَّالِيَةِ.

د- أَمَّا وَصْلُ آخِرِ السُّورَةِ بِالْبَسْمَلَةِ وَالْوَقْفُ عَلَيْهَا فَهُوَ مُمْتَنِعٌ اتِّفَاقًا؛ لِأَنَّ الْبَسْمَلَةَ لِأَوَائِلِ السُّوَرِ لَا لِأَوَاخِرِهَا.

There are three ways of reciting basmalah between two surahs, except Surah Al-Bara'ah:

1. All are separated: Separating the first surah, basmalah, and the second surah from each other by stopping.
2. Stopping after the first surah, then connecting basmalah to the next surah.
3. All are joined: connecting the ending of the first surah, basmalah, and the beginning of the next surah without stopping.

The Forbidden Way

أَمَّا وَصْلُ آخِرِ السُّورَةِ بِالْبَسْمَلَةِ وَالْوَقْفُ عَلَيْهَا فَهُوَ مُمْتَنِعٌ اتِّفَاقًا؛ لِأَنَّ الْبَسْمَلَةَ لِأَوَائِلِ السُّوَرِ لَا لِآخِرِهَا.

According to all scholars of qira'ah, connecting the ending of the surah to basmalah and then stopping is forbidden because basmalah is for the beginning of the surah, not for the ending.

الْأَوْجُهُ الْجَائِزَةُ بَيْنَ سُورَتَيِ الْأَنْفَالِ وَالتَّوْبَةِ

The Permissible Ways Between Surah Al- Anfal and Surah At-Tawbah/ Bara'ah

أ- **الْقَطْعُ** :أَيْ الْوَقْفُ عَلَى آخِرِ سُورَةِ الْأَنْفَالِ مَعَ التَّنَفُّسِ وَالِابْتِدَاءُ بِسُورَةِ بَرَاءَةٍ

ب- **السَّكْتُ** :أَيْ الْوَقْفُ عَلَى آخِرِ سُورَةِ الْأَنْفَالِ بِدُونِ تَنَفُّسٍ وَالِابْتِدَاءُ بِسُورَةِ بَرَاءَةٍ.

ج- **الْوَصْلُ** :أَيْ وَصْلُ آخِرِ سُورَةِ الْأَنْفَالِ بِأَوَّلِ سُورَةِ التَّوْبَةِ بِدُونِ الْإِتْيَانِ بِالْبَسْمَلَةِ.

1. All are separated: Stopping at the end of the Surah Al -Anfal, taking a breath, then beginning the Surah Al-Tawbah.
2. A short pause without breathing: Stopping at the end of the Surah Al- Anfal without taking a breath and then beginning the Surah At-Tawbah.
3. All are joined: Joining the ending of the Surah Al- Anfal to the beginning of the Surah At- Tawbah without basmalah.

إِتْمَامُ الْحَرَكَاتِ

Pronouncing the Vowel Sounds Completely and Correctly

يَنْبَغِي عَلَى الْقَارِئِ أَنْ يُتِمَّ الْحَرَكَاتِ، بِأَنْ يَضُمَّ الْحَرْفَ الْمَضْمُومَ ضَمًّا كَامِلًا، وَذَلِكَ يَكُوْنُ بِضَمِّ الشَّفَتَيْنِ ضَمًّا، وَكَذَلِكَ الْحَرْفَ الْمَكْسُورَ يَخْفِضُ الْفَكَّ السُّفْلِيَّ فِيْهِ إِلى أَسْفَلَ، وَالْحَرْفَ الْمَفْتُوحَ يَفْتَحُ فِيْهِ الْفَمَ إِلَى أَعْلَى، وَتَكُونُ الْحَرَكَةُ مَعَ الْحَرْفِ فِي وَقْتٍ وَاحِدٍ، أَيْ لَا يَسْبِقُ الضَّمُّ أَوِ الْفَتْحُ أَوِ الْكَسْرُ الْحَرْفَ، وَلَا الْعَكْس.[29]

The reciter should properly and completely pronounce the vowel sounds in the following ways:

- Rounding the lips and pushing them forward while pronouncing the letter with dammah.
- Lowering the lower jaw downward while pronouncing the letter with kasrah.
- Opening the mouth upward while pronouncing the letter with fatha.
- Harakat [vowel movement] will be produced together with the letter at the same time, that means, dammah, fatha, or kasrah will not be produced before the letter, and not the opposite.

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[29] شَرْحُ الْمُقَدِّمَةِ الْجَزَرِيَّةِ فِي عِلْمِ التَّجْوِيدِ

تَعْرِيفُ الْغُنَّةِ

Definition of Ghunnah

الْغُنَّةُ لُغَةً :صَوْتٌ لَهُ رَنِينٌ فِي الْخَيْشُومِ.

وَاصْطِلَاحًا :صَوْتٌ لَذِيذٌ مُرَكَّبٌ فِي جِسْمِ النُّونِ وَالْمِيمِ، لَا عَمَلَ لِلِّسَانِ فِيهِ. قِيلَ: إِنَّهُ شَبِيهٌ بِصَوْتِ الْغَزَالَةِ إِذَا ضَاعَ وَلَدُهَا.

Linguistic Definition

Linguistically, Ghunnah is a nasal sound that resonates in the nose.

Technical Definition

It is a melodious sound that is produced by being associated with the letter 'Noon', and ‘Meem,’ with no involvement of the tongue in it. It is said that Ghunnah resembles the sound of a gazelle when it loses its child.

Place of Articulation

مَخْرَجُهَا :الْغُنَّةُ تَخْرُجُ مِنَ الْخَيْشُومِ.

The ghunnah emerges from the nasal passage (al-khayshūm)

Duration of Ghunnah

مِقْدَارُهَا :مِقْدَارُ الْغُنَّةِ حَرَكَتَانِ،

The length of the ghunnah is two ḥarakāt (two counts).

وَالْحَرَكَةُ :هِيَ وَحْدَةٌ زَمَنِيَّةٌ صَوْتِيَّةٌ تُقَاسُ بِهَا الْمَدُّودُ، وَيُقَدِّرُهَا الْكَثِيرُونَ بِمِقْدَارِ قَبْضِ الْأُصْبُعِ أَوْ بَسْطِهِ فِي الْحَالَةِ الطَّبِيعِيَّةِ، إِلَّا أَنَّ هَذَا التَّقْدِيرَ غَيْرُ دَقِيقٍ، وَإِنَّمَا هُوَ لِلتَّقْرِيبِ إِلَى أَذْهَانِ الطُّلَّابِ الْمُبْتَدِئِينَ.

وَيُعَبِّرُ الْعُلَمَاءُ الْقُدَامَى عَنْ مِقْدَارِ الْحَرَكَاتِ بِقَوْلِهِمْ :أَلِفٌ، أَوْ أَلِفٌ وَنِصْفٌ، أَوْ أَلِفَانِ، وَيَقْصِدُونَ بِالْأَلِفِ زَمَنَ الْحَرَكَتَيْنِ، أَيْ إِنَّ الْأَلِفَ بِوَزْنِ حَرْفَيْنِ مُتَحَرِّكَيْنِ، مِثْلَ **قَقَ** بِمَعْنَى: أَنَّ الْفَتْرَةَ الزَّمَنِيَّةَ الَّتِي يَسْتَغْرِقُهَا نُطْقُ حَرْفَيْنِ مُتَتَالِيَيْنِ هِيَ بِعَيْنِهَا الْفَتْرَةُ الزَّمَنِيَّةُ الَّتِي يَسْتَغْرِقُهَا نُطْقُ الْأَلِفِ.

A ḥarakah is a unit of time used to measure the various lengths of madd (elongation). Many scholars estimate it as the amount of time required to naturally close or open a finger, although this method of estimation is not precise. Rather, it serves only as an approximation to help beginning students grasp the concept.

The early scholars used to express the lengths of madd by saying: “one alif,” “one and a half alifs,” or “two alifs.” By one alif, they meant the duration of two ḥarakahs. In other words, the length of an alif is equal to the duration of pronouncing two vowelized letters.

For example, **“قَقَ”.** This means that the amount of time required to pronounce two consecutive vowelized letters is exactly the same amount of time required to

pronounce an alif of madd. Thus, the duration of an alif corresponds to the duration of pronouncing two successive vowelized letters.

How to Pronounce It?

كَيْفِيَّةُ النُّطْقِ بِهَا:

هِيَ تَابِعَةٌ لِمَا بَعْدَهَا تَفْخِيمًا وَتَرْقِيقًا، فَإِنْ كَانَ مَا بَعْدَهَا حَرْفُ اسْتِعْلَاءٍ فُخِّمَتْ، مِثْلُ: ﴿وَمَنْ صَلَحَ﴾ وَإِنْ كَانَ مَا بَعْدَهَا حَرْفُ اسْتِفَالٍ رُقِّقَتْ، مِثْلُ ﴿مَا نَنْسَخْ﴾

It follows the letter that comes after it in heaviness and lightness. If it comes after a letter of Istila, then it will be heavy, for instance, وَمَنْ صَلَحَ . If it comes after a letter of Istifal, then it will be light, for instance, مَا نَنْسَخْ.

مَرَاتِبُ الْغُنَّةِ

Levels of Ghunnah

مَرَاتِبُ الْغُنَّةِ خَمْسَةٌ عَلَى الْمَشْهُورِ:

١ أَكْمَلُهَا فِي الْمُشَدَّدِ وَالْمُدْغَمِ كَامِلِ التَّشْدِيدِ.

٢ ثُمَّ الْمُدْغَمُ نَاقِصُ التَّشْدِيدِ.

٣ ثُمَّ الْمُخْفَى، وَيَدْخُلُ فِيهِ الْإِقْلَابُ.

٤ ثُمَّ السَّاكِنُ الْمُظْهَرُ.

٥ ثُمَّ الْمُتَحَرِّكُ.

وَلْيُعْلَمَ أَنَّ الْمُرَادَ بِالْمُدْغَمِ كَامِلِ التَّشْدِيدِ هُوَ مَا وُضِعَ عَلَى الْمُدْغَمِ فِيهِ شَدَّةٌ.

The levels of ghunnah (nasalization) are five, according to the well-known opinion:

1. The highest and most complete level is found in the mushaddad (doubled letter) and in the fully assimilated idghām (complete idghām with shaddah).
2. Next comes the partially assimilated idghām (idghām with incomplete shaddah).
3. Then comes ikhfāʾ (concealment), which also includes iqlāb (conversion).
4. Then the sākin letter that is pronounced with iẓhār (clear pronunciation).
5. Then the mutaḥarrik (vowelled) nūn or mīm.

It should be understood that what is meant by “the fully assimilated idghām” is that upon the letter into which the assimilation occurs (al-mudgham fīh), a shaddah has been placed.

وَالْغُنَّةُ فِي حَالِ الْكَمَالِ تُوجَدُ فِيمَا يَأْتِي

The Complete Ghummah is Applied in the Following Conditions:

أ- النُّونُ وَالْمِيمُ الْمُشَدَّدَتَانِ، مِثْلُ: ﴿إِنَّ﴾، ﴿ثُمَّ﴾.

ب- النُّونُ السَّاكِنَةُ وَالتَّنْوِينُ فِي حَالَاتِ: الْإِدْغَامِ بِغُنَّةٍ، مِثْلُ: ﴿مَنْ يَعْمَلْ﴾، وَالْإِقْلَابِ مِثْلُ: ﴿مِنْ بَعْدِ﴾، وَالْإِخْفَاءِ مِثْلُ: ﴿أَنْتُمْ﴾.

ج- الْمِيمُ السَّاكِنَةُ فِي حَالَتَيِ: الْإِدْغَامِ، مِثْلُ: ﴿فِي قُلُوبِهِمْ مَرَضٌ﴾، وَالْإِخْفَاءِ، مِثْلُ: ﴿تَرْمِيهِمْ بِحِجَارَةٍ﴾.

وَقَدْ يَسْأَلُ سَائِلٌ: كَيْفَ الْغُنَّةُ فِي السَّاكِنِ الْمُظْهَرِ وَالْمُتَحَرِّكِ؟

وَالْجَوَابُ: أَنَّهُمُ اسْتَدَلُّوا عَلَى ثُبُوتِ الْغُنَّةِ فِي السَّاكِنِ الْمُظْهَرِ وَالْمُتَحَرِّكِ، حَيْثُ يَتَعَذَّرُ النُّطْقُ بِالنُّونِ وَالْمِيمِ الْمُظْهَرَتَيْنِ أَوِ الْمُحَرَّكَتَيْنِ إِذَا انْسُدَّ مَخْرَجُ الْغُنَّةِ، وَهُوَ الْخَيْشُومُ.[30]

1. Noon and Meem Mushaddad. Example: إنَّ - ثُمَّ
2. Noon Sakin and Tanwin: [in the following]

- Idghaam with Ghunnah. Example- مِنْ يَعْمَلْ
- Iqlab. Example- مِنْ بَعْدِ

3. Meem Sakin. [In the following]

- Idgham [Mithlain Sagheer]. Example: فِيْ قُلُوْبِهِمْ مَرَضٌ
- Ikhfa [Shafawi]. Example: تَرْمِيْهِمْ بِحِجَارَةٍ

A Query

How can Ghunnah be applied in Noon Sakin, Mim Sakin of Idhar, and Noon and Meem with haraka?

Answer

According to Ahl e Ada in Qira'ah, Ghunnah is the permanent and inherent attribute of the letters Noon and Meem which is why it is impossible to pronounce these letters without it.

[30] غاية المريد في علم التجويد

أَحْكَامُ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ

The Rules of Noon Sakin And Tanwin

Noon Sakin

النُّونُ السَّاكِنَةُ :هِيَ حَرْفُ النُّونِ الَّذِي خَلَا مِنَ الْحَرَكَاتِ الثَّلَاثِ: الْفَتْحَةِ وَالضَّمَّةِ وَالْكَسْرَةِ.

It is a letter 'Noon' that is free from Fathah, Dammah, and Kasrah.

Tanwin

التَّنْوِينُ :هُوَ نُونٌ سَاكِنَةٌ تَلْحَقُ آخِرَ الِاسْمِ وَصْلًا، وَتُفَارِقُهُ كِتَابَةً وَوَقْفًا.

It is a Noon Sakin added to the end of a noun in pronunciation while connected [while reciting continuously], and it is omitted in writing and stopping.

لِلنُّونِ السَّاكِنَةِ وَالتَّنْوِينِ أَرْبَعَةُ أَحْكَامٍ، هِيَ:

Noon Sakin And Tanwin Have Four Rules

1. Izhar
2. Idgham
3. Iqlab
4. Ikhfa

Izhar: it is called Izhar e Halque

الْإِظْهَارُ: وَيُسَمَّى إِظْهَارًا حَلْقِيًّا

الْإِظْهَارُ :لُغَةً: الْبَيَانُ وَالْإِيضَاحُ. وَاصْطِلَاحًا: إِخْرَاجُ الْحَرْفِ الْمُظْهَرِ مِنْ مَخْرَجِهِ مِنْ غَيْرِ غُنَّةٍ كَامِلَةٍ.

Linguistically, Izhar means clarity and clear pronunciation.

Technically, Izhar is pronouncing a letter of Izhar from its point of articulation without a complete Ghunnah.

Note

From the technical definition of Izhar it is clear that there is a part of Ghunnah in Noon Sakin and Tanwin, because it is the inherent attribute of Noon and Meem that can not be separated from them. So, it is clear that pronouncing Noon and Meem without Ghunnah is impossible.

The Letters of Izhar Halqi

هَمْزٌ - هَاءٌ - عَيْنٌ - حَاءٌ - غَيْنٌ - خَاءٌ

The Reason of Calling It 'Izhar Halqi'

لِظُهُورِ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ عِنْدَ مُلَاقَاةِ أَحَدِ هَذِهِ الْحُرُوفِ السِّتَّةِ الَّتِي تَخْرُجُ مِنَ الْحَلْقِ

It is because Noon Sakin and Tanwin are clearly pronounced while meeting one of these letters that comes from the throat.

Reason For Clear Pronounciation

سَبَبُ الْإِظْهَارِ :فِي النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ عِنْدَ مُلَاقَاةِ حُرُوفِ الْإِظْهَارِ: هُوَ التَّبَاعُدُ بَيْنَ مَخْرَجِ النُّونِ وَالتَّنْوِينِ، وَهُوَ طَرَفُ اللِّسَانِ مَعَ أُصُولِ الثَّنَايَا الْعُلْيَا، وَمَخْرَجِ الْحُرُوفِ السِّتَّةِ، وَهُوَ الْحَلْقُ.

The reason for the clear pronunciation of Noon Sakin and Tanwin when meeting the Izhar letters is the distance between the articulation point of Noon Sakin and Tanween [the tip of the tongue with the roots of the upper front teeth] and the articulation point of the six letters that are articulated from the throat.

Haqiqah [The Reality] of Izhar حَقِيقَةُ الْإِظْهَارِ

أَنْ تُنْطَقَ النُّونُ السَّاكِنَةُ أَوِ التَّنْوِينُ نُطْقًا وَاضِحًا مِنْ غَيْرِ غُنَّةٍ كَامِلَةٍ، ثُمَّ تُنْطَقَ حُرُوفُ الْإِظْهَارِ مِنْ غَيْرِ فَصْلٍ، وَلَا سَكْتٍ بَيْنَهُمَا

Noon Sakin and Tanwin will be pronounced clearly without COMPLETE Ghunnah, and then the letter of Izhar will be articulated without any separation and pause.

Examples of Izhar

حرف الإظهار The letter of Iẓhār	في كلمة (مثاله مع النون ساكنة) In one word (an example of it with a nūn sākinah	في كلمتين (مثاله مع النون ساكنة) In two words (an example of it with a nūn sākinah	مثاله مع التنوين Its example with tanwīn is
اَلْهَمْزَةُ	يَنْأَوْنَ	وَمَنْ أَعْرَضَ	كُلٌّ آمَنَ
اَلْهَاءُ	يَنْهَوْنَ	مِنْ هَادٍ	فَرِيْقًا هَدَى
اَلْعَيْنُ	أَنْعَمْتَ	مِنْ عِلْمٍ	حَكِيْمٌ عَلِيْمٌ
اَلْحَاءُ	وَانْحَرْ	مَنْ حَادَّ	مِنْ حَكِيْمٍ حَمِيْدٍ
اَلْغَيْنُ	فَسَيَنْغِضُوْنَ	مِنْ غِلٍّ	مَاءٍ غَيْرِ آسِنٍ
اَلْخَاءُ	وَالْمُنْخَنِقَةُ	هَلْ مِنْ خَالِقٍ	يَوْمَئِذٍ خَاشِعَةٌ

Idgham

الْإِدْغَامُ: لُغَةً :إِدْخَالُ الشَّيْءِ فِي الشَّيْءِ، تَقُولُ: أَدْغَمْتُ اللِّجَامَ فِي فَمِ الْفَرَسِ، أَيْ: أَدْخَلْتُهُ.

وَاصْطِلَاحًا :إِدْخَالُ حَرْفٍ سَاكِنٍ فِي مُتَحَرِّكٍ وَالنُّطْقُ بِهِمَا بِحَيْثُ يَصِيرَانِ حَرْفًا وَاحِدًا مُشَدَّدًا مِنْ جِنْسِ الثَّانِي.

Linguistically, Idgham means, inserting something into something.

Technically, Idgham is inserting a Sakin letter into a vowelled letter and pronouncing it in such a way that both letters have turned into a Mushaddad letter, same as the second letter.

The Letters: They are six letters, gathered in a word . يَرْمَلُوْنَ

The Condition of Idgham

أَنْ تَكُونَ النُّونُ السَّاكِنَةُ فِي آخِرِ الْكَلِمَةِ الْأُولَى، وَحُرُوفُ الْإِدْغَامِ فِي أَوَّلِ الْكَلِمَةِ التَّالِيَةِ.

Noon Sakin will be at the end of the first word and the letter of Idgham will be at the beginning of the next word. [Tanwin and the letters of Idgham will always be in different words.]

Types of Idgham In Terms of Perfection And Deficiency

It has two types

1. إِدْغَامٌ كَامِلٌ [Idgham Kamil]
2. إِدْغَامٌ نَاقِصٌ [Idgham Naqis]

1. Idgham Kamil [Full Assimilation]

الْإِدْغَامُ الْكَامِلُ : هُوَ ذَهَابُ ذَاتِ الْحَرْفِ وَصِفَتِهِ مَعًا، وَيَكُونُ عِنْدَ اللَّامِ وَالرَّاءِ لِكَمَالِ التَّشْدِيدِ فِيهِمَا بِاتِّفَاقِ الْعُلَمَاءِ، وَعَلَامَتُهُ وَضْعُ الشَّدَّةِ عَلَى الْمُدْغَمِ فِيهِ.

It is the disappearance of the letter itself and its attributes together. It occurs during its assimilation with the letters را and لام due to the completeness of Tashdid in them. The scholars of the Qira'ah have agreed upon it. The sign of Idgham Kamil is to have Shaddah on Mudgham Feeh.

2. Idgham Naqis [Deficient Assimilation]

الْإِدْغَامُ النَّاقِصُ :هُوَ ذَهَابُ ذَاتِ الْحَرْفِ وَإِبْقَاءُ صِفَةٍ مِنْ صِفَاتِهِ، وَهِيَ (هُنَا) الْغُنَّةُ الَّتِي تَكُونُ مَانِعَةً مِنْ كَمَالِ التَّشْدِيدِ، وَذَلِكَ عِنْدَ الْحُرُوفِ الْأَرْبَعَةِ الْبَاقِيَةِ.

It is the disappearance of the letter itself while keeping its attribute which is Ghunnah. It prevents the complete Shaddah. And it occurs in the remaining four letters of Idgham.

وَقِيْلَ الْإِدْغَامُ الْكَامِلُ يَكُونُ عِنْدَ أَرْبَعَةِ أَحْرُفٍ، وَهِيَ: اللَّامُ وَالرَّاءُ وَالنُّونُ وَالْمِيمُ، وَاحْتَجَّ أَصْحَابُ هَذَا الرَّأْيِ بِأَنَّ الْغُنَّةَ الْمَوْجُودَةَ عِنْدَ مُلَاقَاةِ النُّونِ وَالْمِيمِ لَيْسَتْ غُنَّةَ النُّونِ السَّاكِنَةِ أَوِ التَّنْوِينِ، وَإِنَّمَا هِيَ غُنَّةُ النُّونِ وَالْمِيمِ الْمُدْغَمِ فِيهِمَا؛ لِأَنَّ الْغُنَّةَ صِفَةٌ لَازِمَةٌ لَهُمَا.

وَقَدِ اتَّفَقَ الْعُلَمَاءُ عَلَى أَنَّ غُنَّةَ الْإِدْغَامِ فِي الْوَاوِ وَالْيَاءِ هِيَ غُنَّةُ الْمُدْغَمِ، وَهُوَ النُّونُ السَّاكِنَةُ وَالتَّنْوِينُ، وَغُنَّةُ الْإِدْغَامِ فِي النُّونِ هِيَ غُنَّةُ الْمُدْغَمِ فِيهِ، وَأَمَّا فِي الْمِيمِ فَقَدِ اخْتَلَفُوا، فَذَهَبَ بَعْضُهُمْ إِلَى أَنَّهَا غُنَّةُ الْمُدْغَمِ، وَذَهَبَ الْجُمْهُورُ إِلَى أَنَّهَا غُنَّةُ الْمُدْغَمِ فِيهِ، وَهُوَ الصَّحِيحُ؛ لِأَنَّ النُّونَ السَّاكِنَةَ وَالتَّنْوِينَ يُقْلَبَانِ مِيمًا عِنْدَ إِدْغَامِهِمَا فِي الْمِيمِ.[31]

It has also been said that complete idghām (full assimilation) occurs with four letters: lām (ل), rāʾ (ر), nūn (ن), and mīm (م). Those who hold this view argue that the ghunnah (nasalization) present when the nūn meets another nūn or a mīm is not the ghunnah of the original nūn sākinah or tanwīn. Rather, it is the ghunnah of the nūn or mīm into which the assimilation takes place, since ghunnah is an inherent and inseparable characteristic of these two letters.

The scholars have unanimously agreed that the ghunnah in idghām into wāw (و) and yāʾ (ي) is the ghunnah of the assimilated letter (al-mudgham), namely the nūn sākinah or tanwīn. Likewise, the ghunnah in idghām into nūn (ن) is the ghunnah of the letter into which assimilation occurs (al-mudgham fīh).

As for idghām into mīm (م), the scholars have differed. Some maintained that it is the ghunnah of the assimilated letter, while the majority held that it is the ghunnah of the letter into which assimilation occurs. This latter view is the correct one, because the nūn sākinah and tanwīn are transformed into a mīm when they are assimilated into a mīm.

[31] ١ /غَايَةُ الْمُرِيدِ فِي عِلْمِ التَّجْوِيدِ ص ٦٠، ٢/ الْعَمِيدُ فِي عِلْمِ التَّجْوِيدِ ص ٢٥، ٣/ إِتْحَافُ فُضَلَاءِ الْبَشَرِ ص ٣٢، ٤/ شَرْحُ الْجَزَرِيَّةِ، ٥/ إِعَانَةُ الْأَصْحَابِ عَلَى تَجْوِيدِ الْكِتَابِ

Idgham With Ghunnah

It has four letters, gathered in words: يَنْمُوْ

Examples

The letter of Idgham	Example with Noon	Example with Tanwin
اَلْيَاءُ	مَنْ يَقُوْلُ	وُجُوْهٌ يَوْمَئِذٍ
اَلْوَاوُ	مِنْ وَّالٍ	حَسَنَةً وَّقِنَا
اَلْمِيْمُ	مِنْ مَّالٍ	صِرَاطٍ مُّسْتَقِيْمٍ
اَلنُّوْنُ	عَنْ نَّفْسٍ	يَوْمَئِذٍ نَّاعِمَةٍ

Idgham Without Ghunnah

It has two letters: اللام - الراء

Examples

The letter of Idgham	*Example with Noon*	*Example with Tanwin*
اللام	وَلَمْ يَكُنْ لَهُ	أَنْدَادًا لِّيُضِلُّوْا
الراء	مِنْ رَّبِّهِمْ	لَرَؤُوْفٌ رَّحِيْمٌ

Izhar Mutlaq

الْإِظْهَارُ الْمُطْلَقُ :إِذَا اجْتَمَعَتِ النُّونُ السَّاكِنَةُ وَحَرْفُ الْإِدْغَامِ فِي كَلِمَةٍ وَاحِدَةٍ وَجَبَ الْإِظْهَارُ. تُوجَدُ فِي الْقُرْآنِ أَرْبَعَةُ مَوَاضِعَ، بَعْضُهَا مُكَرَّرٌ، وَهِيَ:

If the Noon Sakin and the letter of Idgham are gathered in a single word, then Izhar is Wajib. There are four words in the Qur'an [for Izhar Mutlaq], some of them are repeated. These are- اَلدُّنْيَا - بُنْيَانٌ- صِنْوَانٌ - قِنْوَانٌ

وَسُمِّيَ مُطْلَقًا لِعَدَمِ تَقْيِيْدِهِ بِحَلْقِيٍّ، أَوْ شَفَوِيٍّ، أَوْ قَمَرِيٍّ

It is called Mutlaq or absolute, because it is not connected to Izhar Halqi or Izhar Shafawi, or Izhar Qamari.

Note

There are another two words where Izhar is applied without Idgham. These are as follows

1. يس وَالْقُرْآنِ الْحَكِيْمِ
2. ن وَالْقَلَمِ وَمَا يَسْطُرُوْنَ

Benefit of Idgham

فَائِدَةُ الْإِدْغَامِ :التَّخْفِيفُ، لِأَنَّ الْمُدْغَمَ وَالْمُدْغَمَ فِيهِ يُنْطَقُ بِهِمَا حَرْفًا وَاحِدًا مُشَدَّدًا.

Its benefit is to bring ease in pronunciation, because Mudgham (the merged letter) and Mudgham Feeh (the letter into which it is merged) are pronounced as one Mushaddad letter.

Iqlab الْإِقْلَابُ

لُغَةً :تَحْوِيلُ الشَّيْءِ عَنْ وَجْهِهِ. **وَاصْطِلَاحًا :**قَلْبُ النُّونِ السَّاكِنَةِ أَوِ التَّنْوِينِ مِيمًا مُخْفَاةً بِغُنَّةٍ، وَذَلِكَ عِنْدَ حَرْفِ الْبَاءِ.

Linguistically, it means to change something from its original state.

Technically, Iqlab is changing Noon Sakin or Tanwin into a hidden Meem with Ghunnah. It occurs when it is followed by the letter با.

يَتَحَقَّقُ الْإِقْلَابُ بِأُمُورٍ ثَلَاثَةٍ

Iqlab is achieved Through Three Things

أ -قَلْبُ النُّونِ السَّاكِنَةِ، أَوِ التَّنْوِينِ مِيمًا خَالِصَةً.

ب -إِخْفَاءُ الْمِيمِ عِنْدَ الْبَاءِ مَعَ عَدَمِ إِطْبَاقِ أَوْ كَزِّ الشَّفَتَيْنِ وَتَرْكِ فُرْجَةٍ صَغِيرَةٍ جِدًّا بَيْنَهُمَا.

ت -إِظْهَارُ الْغُنَّةِ مَعَ الْإِخْفَاءِ، وَهِيَ صِفَةُ الْمِيمِ الْمَقْلُوبَةِ لَا صِفَةُ النُّونِ وَالتَّنْوِينِ.[32]

1. Changing Noon Sakin or Tanwin into a pure Meem.
2. Hiding the letter Meem before the letter ‘Ba’ without closing the lips, but leaving a very slight gap between them.
3. Pronouncing the Ghunnah clearly with concealment, and it is the attribute of the changed ‘Meem’, not the attribute of Noon and Tanwin.

[32] إعانة الأصحاب على تجويد الكتاب، دروس في علم التجويد، غاية المريد في علم التجويد

Example of Iqlab

The letter of Iqlab	*Example with Noon in a word*	*Example with Noon in two words*	*Example with Tanwin*
اَلْبَاءُ	أَنْبِئُوْنِيْ	مَنْ بَخِلَ	سَمِيْعٌ بَصِيْرٌ

Ikhfa **الْإِخْفَاءُ**

لُغَةً :السَّتْرُ.

وَاصْطِلَاحًا :النُّطْقُ بِالْحَرْفِ بِصِفَةٍ بَيْنَ الْإِظْهَارِ وَالْإِدْغَامِ عَارِيًا عَنِ التَّشْدِيدِ مَعَ بَقَاءِ الْغُنَّةِ.

- *Linguistically,* it means concealment.
- *Technically,* Ikhfa is to pronounce a letter with Ghunnah between Izhar and Idgham without the involvement of Shaddah.

Letters of Ikhfa

All remaining letters other than the letters of Izhar, Iqlab, and Idgham, are the letters of Ikhfa, and they are fifteen:

صِفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا ** دُمْ طَيِّبًا زِدْ فِي تُقىً ضَعْ ظَالِمًا

ص, ذ , ث , ك ,ج , ش , ق , س د , ط , ز , ف , ت , ض , ظ

صِفْ ذَا ثَنَاءٍ كَرِيمًا جُدْ شَفِيقًا، قُمْ سَعِيدًا

دُمْ طَيِّبًا زَاكِيًا فُزْ تَقِيًّا، ضَعْ ظُلْمًا

Describe this person as noble and worthy of praise;
Be generous and compassionate, and rise with happiness.
Remain good and pure;
Attain success through piety, and abandon ظلم (injustice)

The Reason For Naming 'Ikhfa Haqiqi'

سُمِّيَ إِخْفَاءً حَقِيقِيًّا لِتَحَقُّقِ الْإِخْفَاءِ فِي النُّونِ السَّاكِنَةِ أَوِ التَّنْوِينِ أَكْثَرَ مِنْ غَيْرِهِمَا، وَاتِّفَاقِ الْعُلَمَاءِ عَلَى ذَلِكَ الِاسْمِ.

It is called Ikhfa Haqiqi because of the actualization of Ikhfa in Noon Sakin and Tanwin more than in others. The scholars of Qira'ah have unanimously agreed upon that name**.**

The Reason For Ikhfa

سَبَبُ الْإِخْفَاءِ: عَدَمُ التَّقَارُبِ بَيْنَ مَخْرَجِ النُّونِ السَّاكِنَةِ أَوِ التَّنْوِينِ وَهَذِهِ الْحُرُوفِ (فَيُدْغَمَا)، وَعَدَمُ التَّبَاعُدِ بَيْنَهُمَا (فَيُظْهَرَا)، فَأُعْطِيَا حُكْمًا مُتَوَسِّطًا بَيْنَ الْإِظْهَارِ وَالْإِدْغَامِ وَهُوَ الْإِخْفَاءُ .

There is neither closeness between the Makhraj of Noon Sakin and Tanwin and these letters that Idgham could be applied to, nor distance between them that Izhar could be applied to. That is why, a middle ruling between Idgham and Izhar is given, and it is called Ikhfa.

How to Perform Ikhfa

كَيْفِيَّةُ الْإِخْفَاءِ: النُّطْقُ بِالنُّونِ السَّاكِنَةِ، أَوِ التَّنْوِينِ بِحَالَةٍ مُتَوَسِّطَةٍ بَيْنَ الْإِظْهَارِ وَالْإِدْغَامِ عَارِيَيْنِ عَنِ التَّشْدِيدِ، مَعَ بَقَاءِ الْغُنَّةِ فِيهِمَا (وَالِاحْتِرَازُ مِنْ إِلْصَاقِ اللِّسَانِ فَوْقَ الثَّنَايَا الْعُلْيَا)، وَإِنَّمَا يَبْعُدُ اللِّسَانُ قَلِيلًا عَنْهَا حَتَّى لَا يَحْدُثَ النُّطْقُ بِالنُّونِ سَاكِنَةً مُظْهَرَةً مَصْحُوبَةً بِغُنَّةٍ.

The Method of Ikhfāʾ: It is to pronounce the nūn sākinah or tanwīn in a manner that is intermediate between iẓhār (clear pronunciation) and idghām (assimilation), free from any shaddah (gemination), while maintaining the ghunnah (nasalization) in both.

- One must take care not to place the tip of the tongue against the upper incisors, for the tongue should instead remain slightly away from them. This prevents the nūn from being pronounced as a clearly articulated nūn sākinah accompanied by ghunnah, which would result in iẓhār rather than ikhfāʾ.
- In other words: During ikhfāʾ, the tongue does not fully touch the articulation point of the nūn. Rather, it stays slightly withdrawn, allowing the sound to be partially concealed while the ghunnah continues to flow through the nasal passage.

The Difference Between Ikhfa And Idgham الْفَرْقُ بَيْنَ الْإِخْفَاءِ وَالْإِدْغَامِ

١ (الْإِخْفَاءُ لَا تَشْدِيدَ مَعَهُ مُطْلَقًا، أَمَّا الْإِدْغَامُ فَفِيهِ تَشْدِيدٌ.

٢ (إِخْفَاءُ الْحَرْفِ يَكُونُ عِنْدَ غَيْرِهِ، أَمَّا الْإِدْغَامُ فَيَكُونُ فِي غَيْرِهِ.

٣ (الْإِخْفَاءُ يَأْتِي مِنْ كَلِمَةٍ، وَمِنْ كَلِمَتَيْنِ، أَمَّا الْإِدْغَامُ فَلَا يَكُونُ إِلَّا مِنْ كَلِمَتَيْنِ.

1. There is no Tashdid in Ikhfa, but there is Tashdid in Idgham.
2. Ikhfa is performed close to the next letter, but Idgham is performed into the next letter.
3. Ikhfa can occur in one or more than one word, but Idgham occurs only in two words.

Stages of Ikhfa

مَرَاتِبُ الْإِخْفَاءِ:

- **إِخْفَاءٌ قَرِيبٌ مِنَ الْإِدْغَامِ** (عِنْدَ الطَّاءِ وَالدَّالِ وَالتَّاءِ)، وَذَلِكَ لِلتَّقَارُبِ فِي الْمَخْرَجِ مَعَ النُّونِ، وَالتَّنْوِينِ .
- **إِخْفَاءٌ قَرِيبٌ مِنَ الْإِظْهَارِ** (عِنْدَ الْقَافِ وَالْكَافِ)، وَذَلِكَ لِلتَّبَاعُدِ فِي الْمَخْرَجِ بَيْنَهُمَا، وَبَيْنَ مَخْرَجِ النُّونِ وَالتَّنْوِينِ .
- **إِخْفَاءٌ مُتَوَسِّطٌ بَيْنَ الْإِدْغَامِ وَالْإِظْهَارِ** (فِي بَاقِي الْحُرُوفِ الْعَشَرَةِ)، وَذَلِكَ لِتَوَسُّطِ بُعْدِ مَخْرَجِهَا عَنْ النُّونِ وَ التَّنْوِينِ.

- A form of Ikhfāʾ (concealment) that is close to Idghām (assimilation) occurs with the letters Ṭāʾ (ط), Dāl (د), and Tāʾ (ت), due to the closeness of their points of articulation to that of the nūn and tanwīn.
- A form of Ikhfāʾ that is close to Iẓhār (clear pronunciation) occurs with the letters Qāf (ق) and Kāf (ك), due to the relative distance between their points of articulation and that of the nūn and tanwīn.
- A moderate form of Ikhfāʾ, lying between Idghām and Iẓhār, occurs with the remaining ten letters, because the distance of their points of articulation from that of the nūn and tanwīn is intermediate—not extremely close nor extremely far.

Summary

There are three degrees of Ikhfāʾ:

1. Ikhfāʾ close to Idghām: with ط، د، ت
2. Ikhfāʾ close to Iẓhār: with ق، ك
3. Moderate Ikhfāʾ: with the remaining ten Ikhfāʾ letters: ص، ذ، ث، ج، ش، س، ز، ف، ض، ظ.

Examples of Ikhfa

Ikhfa letter	*Example with Noon Sakin in a word*	*Example with Noon Sakin in two words*	*Example with Tanween*
الصاد	يَنْصُرُكُمْ	وَلَمَنْ صَبَرَ	رِيْحًا صَرْصَرًا
الذال	وَ أَنْذِرْ	مَنْ ذَا	سِرَاعًا ذَالِكَ
الثاء	مَنْثُوْرًا	مِنْ ثَمَرَةٍ	مُطَاعٍ ثَمَّ أَمِيْنٍ
الكاف	مِنْكُمْ	وَمَنْ كَانَ	كِرَمًا كَاتِبِيْنَ
الجيم	وَ أَنْجَيْنَا	مَنْ جَاءَ	فَصَبْرٌ جَمِيْلٌ
الشين	أَنْشَأْنَا	إِنْ شَاءَ	رَسُوْلاً شَاهِدًا
القاف	يَنْقَلِبُوْنَ	مِنْ قَبْل	شَيْءٍ قَدِيْرٌ
السين	اَلإِنْسَانُ	مِنْ سُلاَلَةٍ	عَابِدَاتٍ سَائِحَاتٍ
الدال	عِنْدَ اللهِ	وَمَنْ دَخَلَهُ	قِنْوَانٌ دَانِيَةٌ
الطاء	فَانْطَلَقَا	مِنْ طَيِّبَاتٍ	بَلْدَةٌ طَيِّبَةٌ
الزاي	مُنْزَلاً	مَنْ زَكَّاهَا	نَفْسًا زَكِيَّةً
الفاء	اِنْفِرُوْا	فَإِنْ فَاؤُوا	شَيْئًا فَرِيًّا
التاء	مُنْتَظِرُوْنَ	مِنْ تَحْتِهَا	حِلْيَةً تَلْبَسُوْنَهَا
الضاد	مَنْضُوْدٍ	مَنْ ضَلَّ	قَوْمًا ضَالِّيْنَ
الظاء	اُنْظُرْ	مِنْ ظَهِيْرٍ	ظِلًّا ظَلِيْلاً

Rules of the Sākinah Mīm (أَحْكَامُ الْمِيمِ السَّاكِنَةِ)

لَهَا قَبْلَ أَحْرُفِ الْهِجَاءِ ثَلَاثَةُ أَحْكَامٍ:

Before the Mīm (م) with sukūn, there are three rules:

1. Ikhfāʾ (الإِخْفَاءُ)

الْإِخْفَاءُ :وَلَهُ حَرْفٌ وَاحِدٌ وَهُوَ :الْبَاءُ، فَإِذَا وَقَعَتِ الْبَاءُ بَعْدَ الْمِيمِ السَّاكِنَةِ جَازَ الْإِخْفَاءُ، وَيُسَمَّى :إِخْفَاءً شَفَوِيًّا.

مِثَالٌ :﴿تَرْمِيهِمْ بِحِجَارَةٍ﴾ [الفيل: ٤]، ﴿يَعْتَصِمْ بِاللَّهِ﴾.

وَقَدْ ذَهَبَ جَمَاعَةٌ إِلَى الْإِظْهَارِ عِنْدَ الْبَاءِ، وَلَكِنَّهُ خِلَافُ الْأَوْلَى، وَذَلِكَ لِلْإِجْمَاعِ عَلَى إِخْفَائِهَا عِنْدَ الِاقْلَابْ.

Ikhfāʾ has only one letter, namely Bāʾ (ب).

When the letter Bāʾ comes after a sākinah mīm, it is permissible to conceal (ikhfāʾ) the mīm, and this is called Ikhfāʾ Shafawī (الإِخْفَاءُ الشَّفَوِيُّ).

Example:

﴿تَرْمِيهِمْ بِحِجَارَةٍ﴾ ﴿يَعْتَصِمْ بِاللهِ﴾ ﴿وَهُمْ بِالآخِرَةِ﴾

The reason for concealment here is that pronouncing the mīm clearly before the bāʾ is difficult because of the closeness of their articulation points. Therefore, concealment is preferred.

2. Idghām of Two Similar Letters (إِدْغَامُ الْمُتَمَاثِلَيْنِ الصَّغِيرُ)

إِدْغَامُ الْمُتَمَاثِلَيْنِ الصَّغِيرُ: وَلَهُ حَرْفٌ وَاحِدٌ وَهُوَ :الْمِيمُ، فَإِذَا وَقَعَتِ الْمِيمُ الْمُتَحَرِّكَةُ بَعْدَ الْمِيمِ السَّاكِنَةِ وَجَبَ الْإِدْغَامُ مَعَ الْغُنَّةِ.

When another Mīm (م) follows the sākinah mīm, the first mīm is merged into the second with ghunnah (nasalization).

Examples:

﴿لَكُمْ مَّا كَسَبْتُمْ﴾ ﴿لَهُمْ مَّا يَشْتَهُونَ﴾ ﴿إِنْ كُنْتُمْ مُّؤْمِنِيْنَ﴾

This rule is called Idghām Mithlayn Ṣaghīr because one sākinah mīm is merged into another mīm that carries a vowel.

3. Shafawī Iẓhār (الإِظْهَارُ الشَّفَوِيُّ)

الْإِظْهَارُ الشَّفَوِيُّ :وَحُرُوفُهُ كُلُّ حُرُوفِ الْهِجَاءِ مَا عَدَا الْبَاءِ وَالْمِيمِ، فَإِذَا وَقَعَ حَرْفٌ مِنْهَا بَعْدَ الْمِيمِ السَّاكِنَةِ فِي كَلِمَةٍ أَوْ كَلِمَتَيْنِ وَجَبَ الْإِظْهَارُ، وَيَكُونُ عِنْدَ الْفَاءِ وَالْوَاوِ أَشَدَّ إِظْهَارًا، وَيُسَمَّى: إِظْهَارًا شَفَوِيًّا؛ لِأَنَّ الْمِيمَ السَّاكِنَةَ وَهِيَ الْحَرْفُ الْمُظْهَرُ تَخْرُجُ مِنَ الشَّفَتَيْنِ.

Every letter of the Arabic alphabet other than Bāʾ (ب) and Mīm (م) requires clear pronunciation (iẓhār) after a sākinah mīm.

If any of these letters follows the sākinah mīm in a word or between two words, the mīm must be pronounced clearly. This is called Iẓhār Shafawī (الإِظْهَارُ الشَّفَوِيُّ).

Examples:

﴿أَنْعَمْتَ﴾ ﴿تَمْتَرُونَ﴾

The reason for iẓhār is that the articulation point of the mīm is far from the articulation points of most other letters, making clear pronunciation easier and more appropriate. [33]

Rules of the Sākinah Lāms (حُكْمُ اللَّامَاتِ السَّوَاكِنِ)

The sākinah lām occurs in:

1. الـ(the definite article)
2. Lam of هَلْ and بَلْ
3. and Laam of Fi'l (لامُ الفِعْلِ)

لَامُ ﴿ال﴾: وَهِيَ قِسْمَانِ: قَمَرِيَّةٌ وَشَمْسِيَّةٌ.

The Lām of "ال" (the definite article) is of two types:

1. Lunar Lām (Al-Lām al-Qamariyyah)
2. Solar Lām (Al-Lām ash-Shamsiyyah)

1. Al-Qamariyyah (الْقَمَرِيَّةُ)

فَالْقَمَرِيَّةُ :لَامٌ تَظْهَرُ فِي النُّطْقِ بِوُضُوحٍ، وَذَلِكَ إِذَا جَاءَ بَعْدَهَا حَرْفٌ مِنْ أَحْرُفِ الْعِبَارَةِ الْآتِيَةِ :ابْغِ حَجَّكَ وَخَفْ عَقِيمَهْ.
وَهِيَ أَرْبَعَةَ عَشَرَ حَرْفًا تَظْهَرُ اللَّامُ قَبْلَهَا بِوُضُوحٍ، وَتُسَمَّى قَمَرِيَّةً، مِثْلُ :﴿الْإِنْسَانُ﴾، ﴿الْبَيْتُ﴾، ﴿الْجَنَّةُ﴾.

As for the Lunar Lām (Al-Lām al-Qamariyyah): it is a lām that is pronounced clearly in recitation. This occurs when it is followed by one of the letters contained in the following phrase: "ابْغِ حَجَّكَ وَخَفْ عَقِيمَهْ" (Seek your pilgrimage and fear its barrenness.)

These are fourteen letters before which the lām is pronounced distinctly and clearly. For this reason, it is called "Lunar (Qamariyyah)".

Examples include: ﴿الْجَنَّةُ﴾ ﴿الْبَيْتُ﴾ ﴿الْإِنْسَانُ﴾

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[33] *Iʿānat al-Aṣḥāb ʿalā Tajwīd al-Kitāb; Ghāyat al-Qawl al-Mufīd fī ʿIlm al-Tajwīd.*

In all such cases, the lām of "ال" is pronounced clearly and is not assimilated into the following letter.

The fourteen moon letters are:

أ، ب، غ، ح، ج، ك، و، خ، ف، ع، ق، ي، م، ه

2. Ash-Shamsiyyah (الشَّمْسِيَّةُ)

وَالشَّمْسِيَّةُ :لَامٌ لَا تَظْهَرُ فِي النُّطْقِ وَلَكِنْ تُدْغَمُ فِي الْحَرْفِ الَّذِي يَلِيهَا، وَذَلِكَ إِذَا جَاءَ بَعْدَهَا حَرْفٌ مِنَ الْحُرُوفِ الْآتِيَةِ، فِي أَوَّلِ كَلِمَاتِ الْبَيْتِ التَّالِي: طِبْ ثُمَّ صِلْ رَحِمًا، تَفُزْ ضِفْ ذَا نِعَمٍ، دَعْ سُوءَ ظَنٍّ، زُرْ شَرِيفًا لِلْكَرَمِ

As for the Solar Lām (Al-Lām ash-Shamsiyyah): it is a lām that is not pronounced in recitation; rather, it is assimilated into the letter that follows it. This occurs when the lām is followed by one of the letters represented by the initial letters of the words in the following verse:

طِبْ ثُمَّ صِلْ رَحِمًا، تَفُزْ ضِفْ ذَا نِعَمٍ، دَعْ سُوءَ ظَنٍّ، زُرْ شَرِيفًا لِلْكَرَمِ

These are the fourteen solar letters. When any of them follows the lām of "الـ", the lām is not pronounced; instead, it is merged into the following letter, which is then pronounced with a shaddah (gemination).

For example:

- الشَّمْسُ (*ash-shams*) — not *al-shams*
- النَّاسُ (*an-nās*) — not *al-nās*
- الطَّامَّةُ (*aṭ-ṭāmmah*) — not *al-ṭāmmah*.

Thus, the lām is hidden in pronunciation and assimilated into the following solar letter: ط، ث، ص، ر، ت، ض، ذ، ن، د، س، ظ، ز، ش، ل

Examples from the beginning of words:

﴿الطَّيِّبُ﴾ ﴿الصَّبْرُ﴾ ﴿النَّاسُ﴾ ﴿النِّعْمَةُ﴾ ﴿السَّمَاءُ﴾ ﴿السَّابِقُونَ﴾

The Lām of هَلْ, بَلْ, and (لام الفعل) Laam of Verve:

ب. لَامُ الْفِعْلِ، لَامُ: ﴿هَلْ﴾، وَ﴿بَلْ﴾.

وَحُكْمُهَا جَمِيعًا وَاحِدٌ وَهُوَ الْإِدْغَامُ إِذَا جَاءَ بَعْدَ أَحَدِ هَذِهِ اللَّامَاتِ لَامٌ أَوْ رَاءٌ، وَتُظْهَرُ فِيمَا عَدَا ذَلِكَ.

The ruling for all of them is the same: namely, idghām (assimilation) when a lām (ل) or a rāʾ (ر) comes after any of these lāms. In all other cases, the lām is pronounced clearly (iẓhār).

❖**لَامُ الْفِعْلِ :**تُدْغَمُ إِذَا جَاءَ بَعْدَهَا لَامٌ أَوْ رَاءٌ، مِثْلَ: ﴿قُلْ لِمَنِ الْأَرْضُ﴾، ﴿قُلْ رَبِّي أَعْلَمُ﴾، فَتُدْغَمُ لَامُ الْفِعْلِ (قُلْ) فِي اللَّامِ وَالرَّاءِ بَعْدَهَا. وَتُظْهَرُ فِيمَا عَدَا ذَلِكَ، أَيْ إِنْ جَاءَ بَعْدَهَا حَرْفٌ غَيْرُ اللَّامِ وَالرَّاءِ، مِثْلَ: ﴿قُل هَلْ﴾.

The Lām of a Verb (Lām al-Fiʿl): is assimilated (idghām) when it is followed by a lām (ل) or a rāʾ (ر).

Examples: ﴿قُلْ رَبِّي أَعْلَمُ﴾ ﴿قُلْ لِمَنِ الْأَرْضُ﴾

In these examples, the lām of the verb ﴿قُلْ﴾ is assimilated into the following lām or rāʾ. It is pronounced clearly (iẓhār) in all other cases, that is, when it is followed by any letter other than lām or rāʾ. For example: ﴿قُلْ هَلْ﴾

❖ **لَامُ ﴿هَلْ﴾ وَ﴿بَلْ﴾ :وَتُدْغَمُ كُلٌّ مِنْهُمَا إِذَا جَاءَ بَعْدَهَا لَامٌ أَوْ رَاءٌ، وَذَلِكَ مِثْلَ:**

﴿هَلْ لَنَا﴾، ﴿بَلْ لَا يَخَافُونَ﴾، ﴿بَلْ لَا تُكْرِمُونَ الْيَتِيمَ﴾، ﴿بَلْ رَبُّكُمْ﴾.

وَتُظْهَرُ فِيمَا عَدَا ذَلِكَ، مِثْلَ:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾، ﴿هَلْ ءَامَنتُمْ﴾، ﴿بَلْ كَذَّبُوا﴾، ﴿بَلْ ظَنَنْتُمْ﴾، ﴿بَلْ تُؤْثِرُونَ﴾.

The Lām of "Hal" (هَلْ) and "Bal" (بَلْ): each of them is assimilated (idghām) when it is followed by a lām (ل) or a rāʾ (ر).

Examples: ﴿بَلْ رَبُّكُمْ﴾ ﴿بَلْ لَا تُكْرِمُونَ الْيَتِيمَ﴾ ﴿بَلْ لَا يَخَافُونَ﴾ ﴿هَلْ لَنَا﴾

They are pronounced clearly (iẓhār) in all other cases.

Examples: ﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾، ﴿هَلْ ءَامَنتُمْ﴾، ﴿بَلْ كَذَّبُوا﴾، ﴿بَلْ ظَنَنْتُمْ﴾، ﴿بَلْ تُؤْثِرُونَ﴾.

Madd and Qaṣr (Lengthening and Shortening)

الْمَدُّ وَالْقَصْرُ

الْمَدُّ:لُغَةً :الزِّيَادَةُ. **وَاصْطِلَاحًا** :إِطَالَةُ الصَّوْتِ بِحَرْفِ الْمَدِّ، أَوِ اللِّينِ عِنْدَ وُجُودِ السَّبَبِ، وَهُوَ الْهَمْزُ أَوِ السُّكُونُ.

الْقَصْرُ: لُغَةً :الْحَبْسُ. **وَاصْطِلَاحًا** :إِثْبَاتُ حَرْفِ الْمَدِّ أَوِ اللِّينِ مِنْ غَيْرِ زِيَادَةٍ فِيهِ، لِعَدَمِ وُجُودِ السَّبَبِ.

Madd (مَدّ)

Linguistic meaning: To extend or lengthen.
Technical meaning: To lengthen the sound of one of the letters of madd and leen when a cause for lengthening is present.

Qaṣr (قَصْر)

Linguistic meaning: To restrict or shorten.
Technical meaning: Not extending the sound of a madd letter beyond its natural measure; that is, limiting it to its original length.
Definition of Qaṣr:

حَقِيقَةُ الْمَدِّ :هُوَ تَحَقُّقُهُ بِأَيِّ مِقْدَارٍ، وَلَوْ بِحَرَكَتَيْنِ.

The reality of Madd is that it is realized by any degree of lengthening, even if it is only **two ḥarakāt (counts)**.

The Reality of Qaṣr

حَقِيقَةُ الْقَصْرِ: هُوَ عَدَمُ الْمَدِّ مُطْلَقًا.

The reality of Qaṣr is not to increase the length beyond what is called madd.

Technical Definition According to the Scholars of Tajwīd

الْمُصْطَلَحُ عَلَيْهِ فِي عِلْمِ التَّجْوِيدِ: أَنَّ الْقَصْرَ هُوَ مِقْدَارُ حَرَكَتَيْنِ، وَالْمَدَّ مَا زَادَ عَلَى ذَلِكَ.

The accepted convention among the scholars of Tajwīd is that:

- **Qaṣr** is lengthening for **two ḥarakāt (counts)**.
- **Madd** is any lengthening that exceeds two ḥarakāt.

The Letters of Madd

The letters of madd are **three**:

حُرُوفُ الْمَدِّ: ثَلَاثَةٌ، وَيُطْلَقُ عَلَيْهَا حُرُوفُ مَدٍّ وَلِينٍ، وَسُمِّيَتْ حُرُوفَ مَدٍّ لِامتدادِ الصَّوْتِ بِهَا، وَلِينٍ لِخُرُوجِهَا بغير كلفة (أي بِيُسْرٍ وَسُهُولَةٍ.)

The letters of madd are three. They are called the **letters of Madd and Līn (softness)**. They are called letters of madd because the sound is prolonged through them, and letters of līn because they are pronounced with ease and softness.
They are:

1. Alif (ا) الْأَلِفُ: وَلَا تَكُونُ إِلَّا سَاكِنَةً، وَلَا يَكُونُ مَا قَبْلَهَا إِلَّا مَفْتُوحًا.

The alif is always sākinah (without a vowel), and the letter before it must have a fatḥah.

2. Wāw Sākinah (و) الْوَاوُ السَّاكِنَةُ بِشَرْطِ ضَمِّ مَا قَبْلَهَا.

A sākinah wāw is a letter of madd when the letter before it carries a ḍammah.

3. Yāʾ Sākinah **(ي)** الْيَاءُ السَّاكِنَةُ بِشَرْطِ كَسْرِ مَا قَبْلَهَا.

A sākinah yāʾ is a letter of madd when the letter before it carries a kasrah.

مَجْمُوعَةٌ فِي لَفْظِ "وَايٍ" وَأَمْثِلَتُهَا فِي كَلِمَةِ: ﴿نُوْحِيْهَا﴾. أو ﴿أُوْتِيْنَا﴾.

letters of Madd (lengthening letters) are found in one word: ﴿**نُوْحِيْهَا**﴾.

فَإِنْ فَقَدَت الوَاوُ واليَاءُ شَرْطَهُمَا بِأَنْ سَكَنَتَا وَانْفَتَحَ مَا قَبْلَهُمَا كَانَتَا حَرْفَيْ لِينٍ فَقَطْ، مِثْلَ: ﴿خَوْفٍ﴾، ﴿الْبَيْتِ﴾.

If the conditions required for them (the wāw and yāʾ) to be letters of madd are absent, such that they become sākinah (quiescent) and the letter before them carries a fatḥah, then they are merely two letters of līn (softness), such as: ﴿**خَوْفٍ**﴾، ﴿**الْبَيْتِ**﴾.

وَإِذَا تَحَرَّكَتَا بِأَيِّ حَرَكَةٍ كَانَتَا حَرْفَيْ عِلَّةٍ.

And if either of them carries any vowel (fatḥah, kasrah, or ḍammah), then they are classified as letters of ʿillah (weak letters).

Types of Madd (Lengthening)

Madd is divided into two categories:

1. Original Madd (Natural Madd) — الْمَدُّ الْأَصْلِيُّ (الطَّبِيعِيُّ)
2. Secondary Madd — الْمَدُّ الْفَرْعِيُّ

1. Original (Natural) Madd

الْمَدُّ الْأَصْلِيُّ (الطَّبِيعِيُّ): وَهُوَ الَّذِي لَا تَقُومُ ذَاتُ حَرْفِ الْمَدِّ إِلَّا بِهِ، (وَهُوَ لَا يَتَوَقَّفُ عَلَى سَبَبٍ كَوُجُوْدِ هَمْزٍ أَوْ سُكُونٍ بَعْدَ حَرْفِ الْمَدِّ.)

The Original or Natural Madd is the lengthening that is inherent to the madd letter itself. The madd letter cannot be properly pronounced without it. It does not depend upon any external cause, such as a **hamzah** or a **sukūn** occurring after the madd letter.

Length of Natural Madd

مِقْدَارُ مَدِّهِ: حَرَكَتَانِ. (وَالْحَرَكَةُ هِيَ الْفَتْرَةُ الزَّمَنِيَّةُ اللَّازِمَةُ لِنُطْقِ حَرْفٍ مُتَحَرِّكٍ. مِثْلُ: «قَ» (حَرَكَةٌ وَاحِدَةٌ)، «جَعَلَ» (ثَلَاثُ حَرَكَاتٍ)، «خَلَقَكَ» (أَرْبَعُ حَرَكَاتٍ).)

Its length is two counts (two ḥarakahs).
(A ḥarakah is the amount of time required to pronounce a single vowelized letter. For example: "qa" (قَ) equals one ḥarakah; "jaʿala" (جَعَلَ) equals three ḥarakahs; and "khalaqaka" (خَلَقَكَ) equals four ḥarakahs.)

Definition of Two Ḥarakāt

وَالْحَرَكَةُ :هِيَ وَحْدَةٌ زَمَنِيَّةٌ صَوْتِيَّةٌ تُقَاسُ بِهَا الْمَدُّودُ، وَيُقَدِّرُهَا الْكَثِيرُونَ بِمِقْدَارِ قَبْضِ الْأُصْبُعِ أَوْ بَسْطِهِ فِي الْحَالَةِ الطَّبِيعِيَّةِ، إِلَّا أَنَّ هَذَا التَّقْدِيرَ غَيْرُ دَقِيقٍ، وَإِنَّمَا هُوَ لِلتَّقْرِيبِ إِلَى أَذْهَانِ الطُّلَّابِ الْمُبْتَدِئِينَ.

وَيُعَبِّرُ الْعُلَمَاءُ الْقُدَامَى عَنْ مِقْدَارِ الْحَرَكَاتِ بِقَوْلِهِمْ :أَلِفٌ، أَوْ أَلِفٌ وَنِصْفٌ، أَوْ أَلِفَانِ، وَيَقْصِدُونَ بِالْأَلِفِ زَمَنَ الْحَرَكَتَيْنِ، أَيْ إِنَّ الْأَلِفَ بِوَزْنِ حَرْفَيْنِ مُتَحَرِّكَيْنِ، مِثْلَ **قَقَ** بِمَعْنَى: أَنَّ الْفَتْرَةَ الزَّمَنِيَّةَ الَّتِي يَسْتَغْرِقُهَا نُطْقُ حَرْفَيْنِ مُتَتَالِيَيْنِ هِيَ بِعَيْنِهَا الْفَتْرَةُ الزَّمَنِيَّةُ الَّتِي يَسْتَغْرِقُهَا نُطْقُ الْأَلِفِ.

A ḥarakah is a unit of time used to measure the various lengths of madd (elongation). Many scholars estimate it as the amount of time required to naturally close or open a finger, although this method of estimation is not precise. Rather, it serves only as an approximation to help beginning students grasp the concept.
The early scholars used to express the lengths of madd by saying: "one alif," "one and a half alifs," or "two alifs." By one alif, they meant the duration of two ḥarakahs. In other words, the length of an alif is equal to the duration of pronouncing two vowelized letters.
For example, **"قَقَ".** This means that the amount of time required to pronounce two consecutive vowelized letters is exactly the same amount of time required to pronounce an alif of madd. Thus, the duration of an alif corresponds to the duration of pronouncing two successive vowelized letters.

Why Is It Called "Natural Madd"?

سَبَبُ تَسْمِيَتِهِ طَبِيعِيًّا: لِأَنَّ صَاحِبَ الطَّبِيعَةِ السَّلِيمَةِ لَا يَزِيدُهُ وَلَا يَنْقُصُهُ عَنْ حَرَكَتَيْنِ.

It is called Natural Madd because a person with a sound and natural manner of recitation will neither lengthen it beyond two ḥarakāt nor shorten it below two ḥarakāt.

Types of Natural Madd **أَنْوَاعُ الْمَدِّ الطَّبِيعِيِّ**

١ /مَدُّ الْبَدَلِ.
٢ /مَدُّ الصِّلَةِ القَصِيْرَةِ.
٣ /الْمَدُّ الطَّبِيعِيُّ الْحَرْفِيُّ.
٤ /مَدُّ الْعِوَضِ.
٥ /مَدُّ التَّمْكِينِ.

1. Madd al-Badal (Substitution Madd)
2. Madd al-Ṣilah al-Ṣughrā (Minor Connecting Madd)
3. Natural Letter Madd (al-Madd al-Ṭabīʿī al-Ḥarfī)
4. Madd al-ʿIwaḍ (Compensatory Madd)
5. Madd al-Tamkīn (Strengthening Madd)

١ -مَدُّ الْبَدَلِ: وَهُوَ الْمَدُّ بَعْدَ حَرْفِ الْهَمْزَةِ، سَوَاءٌ كَانَ حَرْفُ الْمَدِّ مُبْدَلًا مِنَ الْهَمْزَةِ أَوْ كَانَ أَصْلِيًّا.

1. Madd al-Badal

Madd al-Badal is the lengthening that occurs after a **hamzah (ء)**, whether the madd letter was originally substituted for a hamzah or was originally present.

مِثَالُهُ: ﴿آمَنُوا﴾، ﴿إِيمَانًا﴾، ﴿أُوتُوا﴾، **أَصْلُهَا:** ﴿أَأْمَنُوا﴾، ﴿إِئْمَانًا﴾، ﴿أُؤْتُوا﴾.

أَمَّا كَلِمَاتُ: ﴿الْقُرْآنُ﴾، ﴿إِسْرَائِيلُ﴾، ﴿مَسْؤُولًا﴾، فَحَرْفُ الْمَدِّ فِيهَا أَصْلِيٌّ، وَتُسَمَّى مَدَّ الْبَدَلِ أَيْضًا بِاعْتِبَارِ الغالب

Examples:

﴿آمَنُوا﴾ ﴿إِيمَانًا﴾ ﴿أُوتُوا﴾

Their original forms were: ﴿أَأْمَنُوا﴾, ﴿إِئْمَانًا﴾, ﴿أُؤْتُوا﴾.

As for the words: ﴿الْقُرْآنُ﴾، ﴿إِسْرَائِيلُ﴾، ﴿مَسْؤُولًا﴾،

The madd letter is original, meaning it is not the result of substitution. Since, in most examples of this type of madd, the madd letter has been substituted from a hamzah, this madd has been given the name *Madd al-Badal* (Substitution Madd).

2. Madd Ṣilah Qaṣīrah (Minor Connecting Madd):

مَدُّ الصِّلَةِ الْقَصِيرَةِ: هُوَ الْمَدُّ الْمُتَوَلِّدُ مِنْ هَاءِ الضَّمِيرِ المكسُوْرَةِ أو المَضْمُوْمَةِ إِذَا وَقَعَتْ بَيْنَ مُتَحَرِّكَيْنِ، مثل ﴿قَالَ لَهُ صَاحِبُهُ﴾ ﴿إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ.﴾

The Short Connecting Madd (Madd aṣ-Ṣilah al-Qaṣīrah): It is the madd (elongation) that arises from the hāʾ of the pronoun (هاء الضمير) when it carries a kasrah or ḍammah, provided that it occurs between two vowelized letters.
For example: ﴿قَالَ لَهُ صَاحِبُهُ﴾ ﴿إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ﴾.

3. Al-Madd al-Ṭabīʿī al-Ḥarfī (Natural Letter Madd):

الْمَدُّ الطَّبِيعِيُّ الْحَرْفِيُّ: وَهِيَ بَعْضُ الْحُرُوفِ الَّتِي جَاءَتْ فِي فَوَاتِحِ بَعْضِ السُّوَرِ مَجْمُوعَةً فِي (حَيٌّ طَهُرَ) وَتُسَمَّى: الْحُرُوفَ النُّورَانِيَّةَ.
This type of madd occurs in the letters found in the expression: حَيٌّ طَهُرَ
These letters appear among the The Disjoined Letters (الحروف المقطعات) that occur at the beginning of certain sūrahs of the Qur'an.
These letters are called Nūrāniyyah Letters (الحروف النورانية).

4. Madd al-ʿIwaḍ (Compensatory Madd):

وَهُوَ الْوَقْفُ عَلَى التَّنْوِينِ الْمَنْصُوبِ بِالْأَلِفِ عِوَضًا عَنِ التَّنْوِينِ مِثْلَ: ﴿سَبِيلًا﴾.
This madd occurs when, while stopping (waqf) on a word ending with tanwīn fatḥ (ـً), the tanwīn is replaced with an alif and lengthened.
Example:
﴿ سَبِيلًا ﴾→ when stopping on it, it is read: سَبِيلَا

5. Madd al-Tamkīn (Strengthening Madd):

مَدُّ التَّمْكِينِ: وَهُوَ يَاءٌ مَدِّيَّةٌ تَقَعُ قَبْلَ يَاءٍ مُتَحَرِّكَةٍ مِثْلَ: ﴿الَّذِي يُوعَدُونَ﴾ وَوَاوٌ مَدِّيَّةٌ تَقَعُ قَبْلَ وَاوٍ مُتَحَرِّكَةٍ مِثْلَ: ﴿آمَنُوا وَعَمِلُوا﴾ وَمِنْهُ يَاءٌ مَدِّيَّةٌ بَعْدَ يَاءٍ مُشَدَّدَةٍ مِثْلَ: ﴿حُيِّيتُمْ﴾

This madd occurs in the following situations:

1. When a madd yāʾ (ي) is followed by a vowelled yāʾ, as in: ﴿الَّذِي يُوْعَدُوْنَ﴾
2. When a madd wāw (و) is followed by a vowelled wāw, as in: ﴿آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾
3. When a vowelled yāʾ comes after a madd yāʾ, as in:﴿حُيِّيتُمْ﴾

It is called Madd al-Tamkīn because the reciter must clearly establish and distinguish the first madd letter from the second similar letter, preventing the two from merging into one another during recitation.

Madd Farʿī (Secondary Madd):

الْمَدُّ الْفَرْعِيُّ: وَهُوَ مَا زَادَ مَدُّهُ عَنْ حَرَكَتَيْنِ وَيَكُونُ بِسَبَبٍ مِنْ هَمْزٍ أَوْ سُكُونٍ.

A madd that is lengthened beyond two ḥarakāt due to the presence of a hamzah (ء) or a sukūn (ْ) after the madd letter is called Madd Farʿī (Secondary Madd).

الْمَدُّ بِسَبَبِ الْهَمْزِ نَوْعَانِ Secondary Madd caused by Hamzah is of two types:

١ /الْوَاجِبُ الْمُتَّصِلُ.

٢ /الْجَائِزُ الْمُنْفَصِلُ.

1. Obligatory Connected Madd (Madd Muttasil Wājib)
2. Permissible Separated Madd (Madd Munfasil Jāʾiz)

Obligatory Connected Madd (Madd Muttasil Wājib):

١ -الْوَاجِبُ الْمُتَّصِلُ :سُمِّيَ وَاجِبًا لِإِجْمَاعِ الْقُرَّاءِ عَلَى وُجُوبِ مَدِّهِ زِيَادَةً عَنِ الطَّبِيعِيِّ، وَسُمِّيَ مُتَّصِلًا لِأَنَّ الْمَدَّ وَالْهَمْزَ اجْتَمَعَا فِي كَلِمَةٍ وَاحِدَةٍ، وَمِقْدَارُ مَدِّهِ أَرْبَعٌ أَوْ خَمْسُ حَرَكَاتٍ، وَالْمُخْتَارُ عِنْدَ الشَّاطِبِيِّ أَرْبَعُ حَرَكَاتٍ، وَيُزَادُ إِلَى سِتِّ حَرَكَاتٍ فِي حَالَةِ الْوَقْفِ إِذَا كَانَتْ هَمْزَةً مُتَطَرِّفَةً.

Obligatory Connected Madd (Madd Muttasil Wājib)

This madd is called obligatory because all Qur'ān reciters agree that it must be prolonged beyond two counts (ḥarakāt).

It is called connected because the madd letter and the hamzah occur within the same word.

The length of this madd is four or five counts, although Imām al-Shāṭibī preferred four counts.

If the hamzah occurs at the end of a word and the reciter stops there, the madd may be extended to six counts.

قَالَ ابْنُ الْجَزَرِيْ:

فَوَجَبَ أَنْ لَا يُعْتَقَدَ أَنَّ قَصْرَ الْمُتَّصِلِ جَائِزٌ عِنْدَ أَحَدٍ مِنَ الْقُرَّاءِ، وَقَدْ تَتَبَّعْتُهُ فَلَمْ أَجِدْهُ فِي قِرَاءَةٍ صَحِيحَةٍ وَلَا شَاذَّةٍ، بَلْ رَأَيْتُ النَّصَّ بِمَدِّهِ؛ وَرَدَ عَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ .....كَانَ ابْنُ مَسْعُودٍ يُقْرِئُ رَجُلًا، فَقَرَأَ الرَّجُلُ :إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ مُرْسَلَةً، فَقَالَ ابْنُ مَسْعُودٍ :مَا هَكَذَا أَقْرَأَنِيهَا رَسُولُ اللَّهِ - ﷺ - فَقَالَ :كَيْفَ أَقْرَأَكَهَا يَا أَبَا عَبْدِ الرَّحْمَنِ؟ فَقَالَ :أَقْرَأَنِيهَا "إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ" فَمَدُّوهَا. " هَذَا حَدِيثٌ جَلِيلٌ حُجَّةٌ وَنَصٌّ فِي هَذَا الْبَابِ، رِجَالُ إِسْنَادِهِ ثِقَاتٌ. رَوَاهُ الطَّبَرَانِيُّ فِي مُعْجَمِهِ الْكَبِيرِ [34]

Ibn al-Jazarī said:

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[34] شمس الدين أبو الخير ابن الجزري، محمد بن محمد بن يوسف (المتوفى : ٨٣٣ هـ)، **النشر في القراءات العشر**، باب المد والقصر، ج1 ص 315 – 316، المحقق : علي محمد الضباع (المتوفى ١٣٨٠ هـ)، الناشر : المطبعة التجارية الكبرى (تصوير دار الكتاب العلمية)، عدد الأجزاء : ٢

It must therefore be understood that shortening the connected madd (madd al-muttaṣil) is not considered permissible according to any of the Qur'ānic reciters. I have thoroughly investigated the matter and did not find it in any authentic or even anomalous (shādh) recitation. Rather, I found explicit evidence requiring its elongation.

It has been narrated from Ibn Masʿūd (may Allah be pleased with him), tracing back to the Prophet ﷺ, that Ibn Masʿūd was teaching a man the Qur'an. The man recited:

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ﴾

shortening the madd. Ibn Masʿūd said:

"The Messenger of Allah ﷺ did not teach it to me in this manner."

The man asked: "How did he teach it to you, O Abū ʿAbd al-Raḥmān?"

Ibn Masʿūd replied:

"He taught it to me as: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ﴾ and he elongated it (the madd)."

This is a significant ḥadīth, a proof and an explicit text regarding this issue. The narrators in its chain are trustworthy. It was narrated by al-Ṭabarānī in his al-Muʿjam al-Kabīr.

Meaning: Ibn al-Jazarī cites this narration as evidence that madd al-muttaṣil (the connected madd) must be elongated and that its shortening (qaṣr) is not established from any accepted qirāʾah. The incident demonstrates the care of the Companions in preserving even the precise manner of Qur'ānic recitation as taught by the Prophet ﷺ.

الْأَوْجُهُ الْجَائِزَةُ فِي الْمَدِّ الْمُتَطَرِّفِ الْهَمْزِ عِنْدَ الْوَقْفِ

Permissible Ways of Reciting the Madd of a Word-Final Hamzah When Stopping (Waqf)

١ -**الْمَفْتُوحُ الْهَمْزُ** :نَحْوُ: ﴿السَّمَاءَ﴾، ﴿جَاءَ﴾. فِيهِ عِنْدَ الْوَقْفِ ثَلَاثَةُ أَوْجُهٍ: الْمَدُّ ٤، ٥، ٦ حَرَكَاتٍ مَعَ السُّكُونِ الْمَحْضِ.

٢ -**الْمَكْسُورُ الْهَمْزُ** :نَحْوُ: ﴿السَّمَاءِ﴾، ﴿هَؤُلَاءِ﴾. فِيهِ عِنْدَ الْوَقْفِ خَمْسَةُ أَوْجُهٍ:

- الْمَدُّ ٤ أَوْ ٥ حَرَكَاتٍ مَعَ السُّكُونِ الْمَحْضِ .
- وَمِثْلُهُمَا مَعَ الرَّوْمِ؛ لِأَنَّهُ يُوصَلُ بِهذين الْوَجْهَيْنِ . والرَّوْمُ كالوصل
- ثُمَّ الْمَدُّ ٦ حَرَكَاتٍ مَعَ السُّكُونِ الْمَحْضِ .

٣ -**الْمَضْمُومُ الْهَمْزُ** :نَحْوُ: ﴿السُّفَهَاءُ﴾، ﴿وَيٰسَمَاءُ﴾. فِيهِ عِنْدَ الْوَقْفِ ثَمَانِيَةُ أَوْجُهٍ:

- الْمَدُّ ٤ أَوْ ٥ أَوْ ٦ حَرَكَاتٍ مَعَ السُّكُونِ الْمَحْضِ .
- وَمِثْلُهُمَا مَعَ الْإِشْمَامِ .
- ثُمَّ الْمَدُّ ٤ أَوْ ٥ حَرَكَاتٍ مَعَ الرَّوْمِ .

1. When the Hamzah Has a Fatḥah (Open Vowel)

Examples: ﴿جَاءَ﴾ ﴿السَّمَاءَ﴾

When stopping on such words, there are three permissible ways:

- Prolonging the madd for 4 counts, 5 counts, or 6 counts, together with complete sukūn (pure stopping).

2. When the Hamzah Has a Kasrah (Kasrah Vowel)

Examples: ﴿السَّمَاءِ﴾ ﴿هَؤُلَاءِ﴾

When stopping on such words, there are five permissible ways:

- Prolonging the madd for 4 or 5 counts with complete sukūn.
- Likewise, 4 or 5 counts with Rawm, because these two lengths correspond to the state of continuation (waṣl). Rawm is treated like continuation (waṣl).
- Then prolonging the madd for 6 counts with complete sukūn.

3. When the Hamzah Has a Ḍammah (Dammah Vowel)

Examples: ﴿السُّفَهَاءُ﴾ ﴿وَيَا سَمَاءُ﴾

When stopping on such words, there are five permissible ways:

- Prolonging the madd for 4, 5, or 6 counts with complete sukūn.
- Likewise, the same lengths with Ishmām.
- Then prolonging the madd for 4 or 5 counts with Rawm.

Notes

- **السكون المحض (Pure Sukūn):** Stopping completely without pronouncing any part of the final vowel.
- **الروم (Rawm):** Pronouncing a faint portion (about one-third) of the original vowel while stopping; it is audible only to a nearby listener.
- **الإشمام (Ishmām):** Indicating the original ḍammah by rounding the lips after stopping, without producing an audible vowel sound. It is seen but not heard.

- **الرَّوْمُ** :هُوَ الْإِتْيَانُ بِبَعْضِ الْحَرَكَةِ بِصَوْتٍ خَفِيٍّ، يَسْمَعُهُ الْقَرِيبُ دُونَ الْبَعِيدِ، وَقَدَّرَهُ بَعْضُهُمْ بِالثُّلُثِ، وَيَكُونُ فِي الْمَجْرُورِ مِثْلَ: ﴿الرَّحِيمِ﴾، وَالْمَكْسُورِ مِثْلَ: ﴿هَؤُلَاءِ﴾، وَالْمَرْفُوعِ مِثْلَ: ﴿نَسْتَعِينُ﴾، وَالْمَضْمُومِ مِثْلَ: ﴿وَمِنْ حَيْثُ﴾

- **Rawm (الرَّوْمُ)**

Rawm is the pronunciation of a portion of the vowel (ḥarakah) with a very soft and faint sound, which can be heard by someone nearby but not by someone farther away. Some scholars estimated it to be approximately one-third of the vowel.

Rawm may be applied in:

A word ending in kasrah, such as: ﴿الرَّحِيمِ﴾

A word ending in a broken hamzah, such as: ﴿هَؤُلَاءِ﴾

A word ending in ḍammah, such as: ﴿نَسْتَعِينُ﴾

A word ending in a rounded vowel, such as: ﴿وَمِنْ حَيْثُ﴾

- **الْإِشْمَامُ** :هُوَ ضَمُّ الشَّفَتَيْنِ بُعَيْدَ إِسْكَانِ الْحَرْفِ مَعَ تَرْكِ الْفُرْجَةِ بَيْنَهُمَا، بِحَيْثُ يَرَاهُ الْمُبْصِرُ دُونَ الْأَعْمَى، وَيَكُونُ فِي الْمَرْفُوعِ وَالْمَضْمُومِ فَقَطْ، نَحْوَ: ﴿نَسْتَعِينُ﴾، ﴿الْكِتَابُ﴾.

Ishmām (الْإِشْمَامُ)

Ishmām is rounding the lips after making the final letter silent (sukūn) while leaving a slight opening between them. It is a visual indication of the original ḍammah. A sighted person can observe it, but a blind person cannot perceive it because it produces no audible sound.

Ishmām is used only with words ending in ḍammah (nominative or rounded endings), such as: ﴿نَسْتَعِينُ﴾ ﴿الْكِتَابُ﴾

Madd Jāʾiz Munfaṣil

٢ -**الْجَائِزُ الْمُنْفَصِلُ** :سُمِّيَ جَائِزًا لِاخْتِلَافِ الْقُرَّاءِ فِيهِ، فَبَعْضُهُمْ رَوَى قَصْرَهُ، وَبَعْضُهُمْ أَجَازَ الْمَدَّ وَالْقَصْرَ، إِلَّا أَنَّ رِوَايَةَ الْقَصْرِ لِحَفْصٍ لَيْسَتْ مِنْ طَرِيقِ الشَّاطِبِيَّةِ، وَإِنَّمَا هِيَ مِنْ طَرِيقِ طَيِّبَةِ النَّشْرِ. سُمِّيَ مُنْفَصِلًا لِأَنَّ الْمَدَّ فِي كَلِمَةٍ وَالْهَمْزَةَ فِي كَلِمَةٍ ثَانِيَةٍ. وَمِقْدَارُ مَدِّهِ عَلَى رِوَايَةِ حَفْصٍ عَنْ طَرِيقِ الشَّاطِبِيَّةِ: أَرْبَعٌ أَوْ خَمْسُ حَرَكَاتٍ كَالْوَاجِبِ الْمُتَّصِلِ، وَالْمُخْتَارُ أَرْبَعُ حَرَكَاتٍ.

2. The Permissible Separated Madd (Madd Jāʾiz Munfaṣil):

It is called permissible (jāʾiz) because the reciters differed regarding it. Some transmitted its shortening (qaṣr), while others permitted both lengthening and shortening. However, the narration of qaṣr from Ḥafṣ is not transmitted through the route of al-Shāṭibiyyah; rather, it is transmitted through the route of Ṭayyibat al-Nashr.

It is called separated (munfaṣil) because the madd letter occurs in one word while the hamzah occurs in a second word.

The length of this madd according to the narration of Ḥafṣ through the route of al-Shāṭibiyyah is four or five counts (ḥarakāt), like the Obligatory Connected Madd (Madd Wājib Muttasil), although the preferred length is four counts.

وَمِنَ الْمَدِّ الْجَائِزِ الْمُنْفَصِلِ مَدُّ الصِّلَةِ الطَّوِيلَةِ: وَهُوَ الْمَدُّ الْمُتَوَلِّدُ مِنْ هَاءِ الضَّمِيرِ الْمَكْسُورَةِ أَوِ الْمَضْمُومَةِ الْوَاقِعَةِ بَيْنَ مُتَحَرِّكَيْنِ، ثَانِيهِمَا هَمْزٌ، مِثَالُهُ: ﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ﴾، ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا﴾.

Among the types of Permissible Separated Madd (Madd Jāʾiz Munfaṣil) is the Major Connecting Madd (Madd al-Ṣilah al-Ṭawīlah).

It is the madd that arises from the pronoun hāʾ (هاء الضمير) carrying a kasrah or a ḍammah, when it occurs between two vowelled letters and the second of them is a hamzah.

Examples: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا﴾ ﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ﴾

الْمَدُّ بِسَبَبِ السُّكُونِ يَنْقَسِمُ إِلَى قِسْمَيْنِ:

١ /الْمَدُّ اللَّازِمُ.

٢ /الْمَدُّ الْعَارِضُ.

Madd Caused by Sukūn is Divided into Two Types:

2. Madd Lāzim (Necessary Madd)
3. Madd ʿĀriḍ (Incidental/Temporary Madd)

Madd Lāzim

أَوَّلًا: الْمَدُّ اللَّازِمُ :وَهُوَ إِذَا جَاءَ بَعْدَ حَرْفِ الْمَدِّ أَوِ اللِّينِ حَرْفٌ سَاكِنٌ سُكُونًا أَصْلِيًّا، وَمِقْدَارُ مَدِّهِ سِتُّ حَرَكَاتٍ بِدُونِ زِيَادَةٍ أَوْ نُقْصَانٍ.

أَمْثِلَتُهُ :﴿الْحَاقَّةُ﴾، ﴿الضَّالِّينَ﴾، ﴿آلْآنَ﴾، ﴿الم﴾، ﴿كهيعص﴾.

أَمَّا فِي لَفْظِ (عَيْنٍ) أَوَّلِ مَرْيَمَ وَالشُّورَى فَفِيهِ وَجْهَانِ (مِنْ طَرِيقِ الشَّاطِبِيَّةِ): الْإِشْبَاعُ وَالتَّوَسُّطُ، وَذَلِكَ لِوُقُوعِ السُّكُونِ بَعْدَ حَرْفِ اللِّينِ، وَالْإِشْبَاعُ هُوَ الْمُقَدَّمُ فِي الْأَدَاءِ.

قَالَ الشَّاطِبِيُّ: وَفِي عَيْنٍ الْوَجْهَانِ وَالطُّولُ فُضِّلَا

وَهُنَاكَ وَجْهٌ آخَرُ وَهُوَ الْقَصْرُ، وَلَكِنَّهُ مِنْ طَرِيقِ طَيِّبَةِ النَّشْرِ.

وَكَذَا حَرْفُ الْمِيمِ مِنْ: ﴿الم﴾ أَوَّلِ آلِ عِمْرَانَ فِي حَالَةِ الْوَصْلِ، فَقَدْ رُوِيَ فِيهِ وَجْهَانِ:

الْأَوَّلُ :الْمَدُّ سِتُّ حَرَكَاتٍ.

الثَّانِي :الْقَصْرُ مَعَ فَتْحِ الْمِيمِ الَّتِي هِيَ بَعْدَ الْيَاءِ الْمَدِّيَّةِ، وَذَلِكَ لِحُصُولِ الْتِقَاءِ السَّاكِنَيْنِ فِي حَالَةِ الْوَصْلِ.

First: The Necessary Madd (Madd Lāzim)

A Necessary Madd occurs when a madd letter or a letter of līn is followed by a letter carrying an original (permanent) sukūn. Its length is six counts (ḥarakāt) without increase or decrease.

Examples:

- ﴿الْحَاقَّةُ﴾ ﴿الضَّالِّينَ﴾ ﴿آلْآنَ﴾ ﴿الم﴾ ﴿كهيعص﴾

As for the expression "ʿAyn" (عَيْنٍ) at the beginning of Sūrat Maryam and Sūrat al-Shūrā, there are two permissible modes according to the route of al-Shāṭibiyyah:

1. Full lengthening (Ishbāʿ).
2. Medium lengthening (Tawassuṭ).

This is because the sukūn occurs after a letter of līn, and the preferred mode in recitation is full lengthening.

Al-Shāṭibī said:

"And in 'ʿAyn' there are two modes, though the longer one is preferred."

There is also a third mode, namely shortening (qaṣr), but it is transmitted through the route of Ṭayyibat al-Nashr.

Likewise, regarding the letter Mīm in ﴿الم﴾at the beginning of Sūrat Āl ʿImrān when read in continuous recitation (waṣl), two modes have been narrated:

1. Lengthening it six counts.

2. Shortening it while opening the Mīm that follows the madd Yāʾ, due to the occurrence of the meeting of two sukūns (iltiqāʾ al-sākinayn) in the state of continuous recitation.

This ruling applies specifically in connected recitation (waṣl).

Reason for its Name (Necessary Madd): وَسَبَبُ تَسْمِيَتِهِ لَازِمًا:

هُوَ لُزُومُ السُّكُونِ فِي حَالَتَيِ الْوَصْلِ وَالْوَقْفِ، أَوْ لِلُزُومِ مَدِّهِ عِنْدَ كُلِّ الْقُرَّاءِ سِتَّ حَرَكَاتٍ وَصْلًا وَوَقْفًا.

It is called Necessary Madd (Madd Lāzim) because the sukūn remains fixed in both the states of continuation (waṣl) and stopping (waqf), or because all Qur'ānic reciters are required to lengthen it by six counts (ḥarakāt) whether reciting continuously or stopping.

وَيَنْقَسِمُ اللَّازِمُ إِلَى أَرْبَعَةِ أَقْسَامٍ:

Necessary Madd (Madd Lāzim) is divided into four categories:

١ .اَلْمَدُّ اللَّازِمُ الْكَلِمِيُّ الْمُثَقَّلُ.

٢ .اَلْمَدُّ اللَّازِمُ الْكَلِمِيُّ الْمُخَفَّفُ.

٣ .اَلْمَدُّ اللَّازِمُ الْحَرْفِيُّ الْمُثَقَّلُ.

٤ .اَلْمَدُّ اللَّازِمُ الْحَرْفِيُّ الْمُخَفَّفُ.

1. Necessary Heavy Word Madd (Madd Lāzim Kalimī Muthaqqal)
2. Necessary Light Word Madd (Madd Lāzim Kalimī Mukhaffaf)
3. Necessary Heavy Letter Madd (Madd Lāzim Ḥarfī Muthaqqal)
4. Necessary Light Letter Madd (Madd Lāzim Ḥarfī Mukhaffaf)

The Author of at-Tuhfa said:

قَالَ صَاحِبُ التُّحْفَةِ:

أَقْسَامُ لَازِمٍ لَدَيْهِمْ أَرْبَعَةْ وَتِلْكَ كِلْمِيٌّ وَحَرْفِيٌّ مَعَهْ

كِلَاهُمَا مُخَفَّفٌ مُثَقَّلُ فَهَذِهِ أَرْبَعَةٌ تُفَصَّلُ

فَإِنْ بِكِلْمَةٍ سُكُونٌ اجْتَمَعْ مَعْ حَرْفِ مَدٍّ فَهْوَ كِلْمِيٌّ وَقَعْ

أَوْ فِي ثُلَاثِيِّ الْحُرُوفِ وُجِدَا وَالْمَدُّ وَسْطُهُ فَحَرْفِيٌّ بَدَا

كِلَاهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا مُخَفَّفٌ كُلٌّ إِذَا لَمْ يُدْغَمَا

وَاللَّازِمُ الْحَرْفِيُّ أَوَّلَ السُّوَرْ وُجُودُهُ وَفِي ثَمَانٍ انْحَصَرْ

يَجْمَعُهَا حُرُوفُ (كَمْ عَسَلْ نَقَصْ) وَعَيْنُ ذُو وَجْهَيْنِ وَالطُّولُ أَخَصْ

وَمَا سِوَى الْحَرْفِ الثُّلَاثِي لَا أَلِفْ فَمَدُّهُ مَدًّا طَبِيعِيًّا أُلِفْ
وَذَاكَ أَيْضًا فِي فَوَاتِحِ السُّوَرْ فِي لَفْظِ (حَيٍّ طَاهِرٍ) قَدِ انْحَصَرْ
وَيَجْمَعُ الْفَوَاتِحَ الْأَرْبَعْ عَشَرْ (صِلْهُ سُحَيْرًا مَنْ قَطَعَكَ) ذَا اشْتَهَرْ

Necessary Madd is of four kinds, they say,
Word-based and letter-based mark the way.
Each of these is light or heavy in style,
Thus four divisions stand classified.
If in a word a permanent sukūn appears,
After a madd letter, the kalimī is clear.
Or if among letters of a three-letter name,
The middle bears a madd, then ḥarfī is its claim.
Both are heavy when assimilation is found,
And light when no idghām occurs in the sound.
The letter-based necessary madd at surah starts is seen,
Restricted to eight letters in between.
Gathered in the phrase **"Kam ʿAsal Naqaṣ كَمْ عَسَلٍ نَقَصَ "** ,
While ʿ**Ayn** has two modes, though the longer excels.
Whatever is not a triliteral letter save Alif,
Its lengthening is natural, plain and brief.
This too in the openings of the surahs is confined,
To the letters of **"حَيٍّ طَهُرَ"** combined.
And the fourteen opening letters all together are known,
In **"Ṣilhū Suḥayran Man Qaṭaʿaka"** (صِلْهُ سُحَيْرًا مَنْ قَطَعَكَ) clearly shown

Madd Lāzim Kalimī Muthaqqal & Mukhaffaf

١ -**الْمَدُّ اللَّازِمُ الْكَلِمِيُّ الْمُثَقَّلُ** :وَسُمِّيَ لَازِمًا لِلُزُومِ السُّكُونِ عَلَى الْحَرْفِ وَقْفًا وَوَصْلًا، وَسُمِّيَ مُثَقَّلًا لِوُجُودِ التَّشْدِيدِ بَعْدَ حَرْفِ الْمَدِّ، وَسُمِّيَ كَلِمِيًّا لِأَنَّهُ يَكُونُ فِي كَلِمَاتِ الْقُرْآنِ الْكَرِيمِ، كَمَا فِي: ﴿الضَّالِّينَ﴾، ﴿الْحَاقَّةُ﴾، ﴿الصَّاخَّةُ﴾.

٢ -**الْمَدُّ اللَّازِمُ الْكَلِمِيُّ الْمُخَفَّفُ** :وَسُمِّيَ مُخَفَّفًا لِأَنَّ الْحَرْفَ الْوَاقِعَ بَعْدَ حَرْفِ الْمَدِّ سَاكِنٌ بِدُونِ إِدْغَامٍ أَوْ تَشْدِيدٍ، وَلَيْسَ فِي الْقُرْآنِ الْكَرِيمِ مِنْ هَذَا الْقِسْمِ سِوَى كَلِمَةٍ وَاحِدَةٍ، وَهِيَ: ﴿آلْآنَ﴾ مَذْكُورَةٌ مَرَّتَيْنِ فِي سُورَةِ يُونُسَ.

1. Necessary Heavy Word Madd (Madd Lāzim Kalimī Muthaqqal):

It is called necessary (lāzim) because the sukūn remains fixed whether one stops or continues reciting. It is called heavy (muthaqqal) because a doubled letter (shaddah)

follows the madd letter. It is called word-based (kalimī) because it occurs within Qur'ānic words.
Examples include: ﴿الضَّالِّينَ﴾ ﴿الْحَاقَّةُ﴾ ﴿الصَّاخَّةُ﴾

2. Necessary Light Word Madd (Madd Lāzim Kalimī Mukhaffaf):

It is called light (mukhaffaf) because the letter following the madd letter is sākin (silent) without assimilation (idghām) or doubling (shaddah).
There is only one word of this type in the Noble Qur'ān:﴿آلْآنَ﴾
which occurs **twice** in **Sūrat Yūnus**.

تَنْبِيهَاتٌ:
الْأَوَّلُ: لَقَدْ أَشَرْنَا فِي تَعْرِيفِ الْمَدِّ اللَّازِمِ الْكَلِمِيِّ (أَنْ يَأْتِيَ بَعْدَ حَرْفِ الْمَدِّ سُكُونٌ أَصْلِيٌّ فِي كَلِمَةٍ)؛ وَذَلِكَ لِيَخْرُجَ مَا إِذَا كَانَ حَرْفُ الْمَدِّ آخِرَ كَلِمَةٍ، وَالسُّكُونُ فِي أَوَّلِ الْكَلِمَةِ التَّالِيَةِ، فَإِنَّهُ يُحْذَفُ مِنْهُ حَرْفُ الْمَدِّ عِنْدَ النُّطْقِ بِهِ، نَحْوَ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾، ﴿وَقَالُوا اتَّخَذَ اللهُ وَلَدًا﴾، ﴿وَالْمُقِيمِي الصَّلَاةِ﴾،

Notes

First:
We previously stated in the definition of Madd Lāzim Kalimī (the obligatory word-based elongation) that a permanent sukūn must come after a madd letter within the same word. This condition excludes cases in which the madd letter occurs at the end of one word while the sukūn occurs at the beginning of the following word.
In such cases, the madd letter is omitted in pronunciation when the two words are connected, such as in: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ ﴿وَقَالُوا اتَّخَذَ اللهُ وَلَدًا﴾ ﴿وَالْمُقِيمِي الصَّلَاةِ﴾

Second:

الثَّانِي: فِي الْقُرْآنِ الْكَرِيمِ ثَلَاثُ كَلِمَاتٍ فِي سِتَّةِ مَوَاضِعَ تُمَدُّ مَدًّا مُشْبَعًا سِتَّ حَرَكَاتٍ، وَيَجُوزُ فِيهَا أَيْضًا التَّسْهِيلُ، وَهِيَ: ﴿آلذَّكَرَيْنِ﴾ مَعًا بِالْأَنْعَامِ، ﴿آلْآنَ﴾ مَعًا بِيُونُسَ، ﴿آللَّهُ أَذِنَ لَكُمْ﴾ بِهَا أَيْضًا، ﴿آللَّهُ خَيْرٌ﴾ بِالنَّمْلِ. [35]

In the Noble Qur'an there are three words occurring in six places that may be recited with a fully extended madd of six counts (ḥarakāt). It is also permissible to recite them with tashīl (easing the second hamzah) together with qaṣr (shortening). These words are:
﴿آلذَّكَرَيْنِ﴾— both occurrences in Sūrat al-Anʿām.

[35] عطية قابل نصر (ت ١٤٢٤ هـ)، غاية المريد في علم التجويد، ص 108، الناشر: القاهرة، الطبعة: الطبعة السابعة مزيدة ومنقحة، عدد الصفحات: ٣٠٤

﴿آلْآنَ﴾— both occurrences in Sūrat Yūnus.

﴿آللَّهُ أَذِنَ لَكُمْ﴾— also in Sūrat Yūnus.

﴿آللَّهُ خَيْرٌ﴾— in Sūrat an-Naml.

These words may therefore be read either with a full six-count elongation or with tashīl and shortening.

مُلَاحَظَةٌ :التَّسْهِيلُ: هُوَ أَنْ تُنْطَقَ بِالْهَمْزَةِ الثَّانِيَةِ بَيْنَ الْهَمْزَةِ وَالْأَلِفِ، فَلَا هِيَ هَمْزَةٌ خَالِصَةٌ وَلَا هِيَ أَلِفٌ خَالِصَةٌ، وَهَذَا لَا يُعْرَفُ إِلَّا بِالْأَخْذِ مِنْ أَفْوَاهِ الْمَشَايِخِ.

Note: Tashīl means pronouncing the hamzah in a manner intermediate between a hamzah and an alif. It is neither a pure hamzah nor a pure alif. It is not possible to understand it without practical training under a skilled reciter.

al-Lāzim al-Ḥarfī al-Muthaqqal & Mukhaffaf

٣ .الْمَدُّ اللَّازِمُ الْحَرْفِيُّ الْمُثَقَّلُ :سُمِّيَ حَرْفِيًّا؛ لِأَنَّهُ يَكُونُ فِي الْحُرُوفِ الْهِجَائِيَّةِ الْمَوْجُودَةِ فِي أَوَائِلِ السُّوَرِ، مِثْلُ :(الف، لام، ميم).

٤ .الْمَدُّ اللَّازِمُ الْحَرْفِيُّ الْمُخَفَّفُ :وَهُوَ مُخَفَّفٌ؛ لِأَنَّ الْحَرْفَ الَّذِي يَلِي حَرْفَ الْمَدِّ غَيْرُ مُدْغَمٍ، مِثْلُ :(نْ)، (قْ)، (صْ).

3. The Heavy Letter-Based Necessary Madd (Al-Madd al-Lāzim al-Ḥarfī al-Muthaqqal):

It is called *heavy* because it occurs in the isolated letters found at the beginnings of certain sūrahs, where the letter following the madd letter is assimilated (merged). An example is Alif Lām Mīm (الم).

4. The Light Letter-Based Necessary Madd (Al-Madd al-Lāzim al-Ḥarfī al-Mukhaffaf):

It is called *light* because the letter following the madd letter is not assimilated (merged). Examples include Nūn (نْ), Qāf (قْ), and Ṣād (صْ).

The Isolated Letters (al-Ḥurūf al-Hijāʾiyyah) Occurring at the Beginnings of the Sūrahs: الْحُرُوفُ الْهِجَائِيَّةُ الْوَاقِعَةُ فِي فَوَاتِحِ السُّوَرِ:

عَدَدُهَا أَرْبَعَةَ عَشَرَ حَرْفًا، جَمَعَهَا قَوْلُهُمْ: (صِلْهُ سُحَيْرًا مَنْ قَطَعَكَ)، (طَرَقَ سَمْعَكَ النَّصِيحَةُ)، (صَحَّ طَرِيقُكَ مَعَ السُّنَّةِ).

أَقْسَامُهَا ثَلَاثَةٌ:

١ . مَا كَانَ هِجَاؤُهُ عَلَى ثَلَاثَةِ أَحْرُفٍ، وَسَطُهَا حَرْفُ مَدٍّ، وَهُمْ ثَمَانِيَةٌ، يَجْمَعُهَا قَوْلُهُمْ: (كَمْ عَسَل نَقَصَ)

حُكْمُهُ: يُمَدُّ بِمِقْدَارِ سِتِّ حَرَكَاتٍ، سِوَى حَرْفِ «عَيْنْ»؛ لِأَنَّ وَسَطَهُ حَرْفُ لِينٍ، فَفِيهِ أَرْبَعُ أَوْ سِتُّ حَرَكَاتٍ، وَالثَّانِي أَفْضَلُ.

٢ .مَا كَانَ هِجَاؤُهُ عَلَى حَرْفَيْنِ، ثَانِيهِمَا حَرْفُ مَدٍّ، وَهِيَ خَمْسَةُ أَحْرُفٍ، يَجْمَعُهَا قَوْلُهُمْ: حَيٌّ طَهُرَ

حُكْمُهُ : يُمَدُّ بِمِقْدَارِ المدِّ الطبيعي وهو حركتان

٣ .مَا كَانَ عَلَى ثَلَاثَةِ أَحْرُفٍ، لَيْسَ فِي وَسَطِهَا حَرْفُ مَدٍّ، وَله حَرْفٌ وَاحِدٌ: وَهُوَ الْأَلِفُ
حُكْمُهُ :لَيْسَ فِيهِ مَدٌّ.

They are fourteen letters in number, gathered in the mnemonic phrases:

(صِلْهُ سُحَيْرًا مَنْ قَطَعَكَ)

(طَرَقَ سَمْعَكَ النَّصِيحَةُ)

(صَحَّ طَرِيقُكَ مَعَ السُّنَّةِ)

They are divided into three categories:

1. Those whose spelling consists of three letters, with the middle letter being a madd (elongation) letter. They are eight letters, gathered in the phrase: كَمْ عَسَلٍ نَقَصَ

Ruling: They are prolonged for six ḥarakāt (counts), except for the letter ʻAyn (ع), because its middle letter is a letter of līn (softness). Therefore, it may be recited with four or six ḥarakāt, with six ḥarakāt being the preferable option.

2. Those whose spelled-out form consists of two letters, the second of which is a madd (elongation) letter. They are five letters, gathered in the mnemonic phrase: "Ḥayyu Ṭahura" (حَيُّ طَهُرَ).

Its ruling: They are prolonged for two ḥarakāt (counts)

3. Those whose spelled-out form consists of three letters, with no madd letter in the middle, and it comprises only one letter, namely: Alif (ألف).

Its ruling: There is no madd in it.

Al-Madd al-ʿĀriḍ li al-Sukūn

الثَّانِي: الْمَدُّ الْعَارِضُ لِلسُّكُونِ :وَهُوَ أَنْ يَقَعَ بَعْدَ حَرْفِ الْمَدِّ سُكُونٌ عَارِضٌ بِسَبَبِ الْوَقْفِ، مِثْلُ:
﴿**الْكِتَابُ**﴾، ﴿**الْمُفْلِحُونَ**﴾، ﴿**يَعْلَمُونَ**﴾.
وَيَلْحَقُ بِالْمَدِّ الْعَارِضِ لِلسُّكُونِ **مَدُّ اللِّينِ**، وَهُوَ وَاوٌ وَيَاءٌ سَكَنَتَا وَانْفَتَحَ مَا قَبْلَهُمَا، وَوُقِفَ عَلَى مَا بَعْدَهُمَا بِالسُّكُونِ، مِثْلُ:
﴿**قُرَيْشٍ**﴾، ﴿**خَوْفٍ.**﴾
وَمِقْدَارُ مَدِّ الْعَارِضِ وَاللِّينِ: حَرَكَتَانِ أَوْ أَرْبَعٌ أَوْ سِتٌّ.

2. The Temporary Madd Due to Sukūn (Al-Madd al-ʿĀriḍ li al-Sukūn):

It is when a temporary sukūn occurs after a madd letter because of stopping (waqf), such as:
الْكِتَابْ (al-kitāb), الْمُفْلِحُونْ (al-mufliḥūn), يَعْلَمُونْ (yaʿlamūn).
Associated with the temporary madd due to sukūn is Madd al-Līn, which occurs when a wāw or yāʾ is sākin (without a vowel), the letter preceding it has a fatḥah, and one stops on the letter that follows it with sukūn, such as:
قُرَيْشْ (Quraysh), خَوْفْ (khawf).

The length of both Madd al-ʿĀriḍ li al-Sukūn and Madd al-Līn may be: two, four, or six ḥarakāt (counts).

الْأَوْجُهُ الْجَائِزَةُ فِي الْمَدِّ الْعَارِضِ لِلسُّكُونِ بِأَنْوَاعِهِ الثَّلَاثَةِ

The Permissible Modes of Recitation for Al-Madd al-ʿĀriḍ li al-Sukūn in Its Three Types

١ .الْمَنْصُوبُ، نَحْوُ: ﴿الْمُسْتَقِيمَ﴾، ﴿الْعَالَمِينَ﴾، فِيهِ ثَلَاثَةُ أَوْجُهٍ: ٢، ٤، ٦ حَرَكَاتٍ مَعَ السُّكُونِ الْمَحْضِ.

٢ .الْمَجْرُورُ، نَحْوُ: ﴿الرَّحِيمِ﴾، فِيهِ أَرْبَعَةُ أَوْجُهٍ: الثَّلَاثَةُ الْمُتَقَدِّمَةُ، ثُمَّ الرَّوْمُ مَعَ الْقَصْرِ. (لأَنَّ الرَّوْمَ كَالوَصْلِ)

٣ .الْمَضْمُومُ، نَحْوُ: ﴿نَسْتَعِينُ﴾، ﴿يَا إِبْرَاهِيمُ﴾، فِيهِ سَبْعَةُ أَوْجُهٍ: الْأَرْبَعَةُ الْمُتَقَدِّمَةُ، ثُمَّ ٢، ٤، ٦ حَرَكَاتٍ مَعَ الْإِشْمَامِ.

1. The Manṣūb (Accusative) Form, such as: ﴿الْمُسْتَقِيمَ﴾ and ﴿الْعَالَمِينَ﴾.

It has three permissible modes when stopping: 2 ḥarakāt, 4 ḥarakāt, 6 ḥarakāt all with pure sukūn (as-sukūn al-maḥḍ).

2. The Majrūr (Genitive) Form, such as: ﴿الرَّحِيمِ﴾.

It has four permissible modes:
The three previously mentioned modes (2, 4, and 6 ḥarakāt with pure sukūn), and Rawm with qaṣr (2 ḥarakāt).

3. The Maḍmūm (Nominative) Form, such as: ﴿نَسْتَعِينُ﴾ and ﴿يَا إِبْرَاهِيمُ﴾.

It has seven permissible modes:
The four previously mentioned modes, and 2, 4, and 6 ḥarakāt together with Ishmām.

Notes:
Rawm (الروم): Pronouncing a faint portion of the original vowel when stopping, audible to a nearby listener.
Ishmām (الإشمام): A silent rounding of the lips after stopping, indicating the original ḍammah without producing any sound.

تَنْبِيهٌ: Notes

١ -إِذَا اجْتَمَعَ الْمَدُّ الْمُتَّصِلُ مَعَ الْمَدِّ الْعَارِضِ لِلسُّكُونِ، كَمَا فِي قَوْلِهِ تَعَالَى: ﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾، فَإِذَا قَرَأْنَا الْمُتَّصِلَ بِالْمَدِّ أَرْبَعَ أَوْ خَمْسَ حَرَكَاتٍ، جَازَ لَنَا فِي الْمَدِّ الْعَارِضِ لِلسُّكُونِ ثَلَاثَةُ أَوْجُهٍ :الْقَصْرُ، وَالتَّوَسُّطُ، وَالْإِشْبَاعُ .وَكَذَلِكَ إِذَا اجْتَمَعَ الْمَدُّ الْمُنْفَصِلُ مَعَ الْمَدِّ الْعَارِضِ لِلسُّكُونِ، كَمَا فِي قَوْلِهِ تَعَالَى: ﴿قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾، جَازَ لَنَا فِي الْمَدِّ الْعَارِضِ لِلسُّكُونِ الْأَوْجُهُ الثَّلَاثَةُ.

٢ -إِذَا اجْتَمَعَ فِي حَالِ الْقِرَاءَةِ مَدَّانِ عَارِضَانِ أَوْ أَكْثَرُ، كَأَنْ وَقَفَ عَلَى قَوْلِهِ: ﴿رَبِّ الْعَالَمِينَ﴾، وَعَلَى قَوْلِهِ: ﴿الرَّحْمَٰنِ الرَّحِيمِ﴾، لَا يَنْبَغِي لِلْقَارِئِ أَنْ يَمُدَّ أَحَدَهُمَا أَقَلَّ أَوْ أَكْثَرَ مِنَ الْآخَرِ؛ لِأَنَّ ذَلِكَ وَإِنْ لَمْ يَكُنْ حَرَامًا، لَكِنَّهُ مَكْرُوهٌ وَمَعِيبٌ عِنْدَ أَهْلِ هَذَا الشَّأْنِ. قَالَ الْإِمَامُ ابْنُ الْجَزَرِيِّ :وَاللَّفْظُ فِي نَظِيرِهِ كَمِثْلِهِ.

1. If a Connected Madd (Al-Madd al-Muttaṣil) occurs together with a Temporary Madd Due to Sukūn (Al-Madd al-ʿĀriḍ li al-Sukūn), as in the statement of Allah ﴿أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

then, if we recite the connected madd with four or five counts (ḥarakāt), three options are permissible for the temporary madd due to sukūn:
Qaṣr (shortening) – 2 counts, Tawassuṭ (moderate lengthening) – 4 counts, Ishbāʿ (full lengthening) – 6 counts.
Likewise, if a Separated Madd (Al-Madd al-Munfaṣil) occurs together with a Temporary Madd Due to Sukūn, as in the statement of Allah: ﴿قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾
then the same three options are permissible for the temporary madd due to sukūn.

2. If, during recitation, two or more instances of Temporary Madd Due to Sukūn occur, such as when stopping on: ﴿رَبِّ الْعَالَمِينَ﴾ and on ﴿الرَّحْمَٰنِ الرَّحِيمِ﴾
then the reciter should not lengthen one of them less than or more than the other. Although doing so is not prohibited, it is considered disliked (makrūh) and faulty according to the experts of this science.
Imam Ibn al-Jazarī said: "The ruling for a similar case is the same."

The Levels of the Madds (Elongations) مَرَاتِبُ الْمُدُودِ

تَتَفَاوَتُ مَرَاتِبُ الْمُدُودِ تَبَعًا لِتَفَاوُتِ أَسْبَابِهَا مِنْ حَيْثُ الْقُوَّةُ وَالضَّعْفُ، فَإِذَا كَانَ السَّبَبُ قَوِيًّا كَانَ الْمَدُّ قَوِيًّا، وَإِذَا كَانَ السَّبَبُ ضَعِيفًا كَانَ الْمَدُّ ضَعِيفًا، وَالْمَرَاتِبُ خَمْسَةٌ وَهِيَ:

١ (الْمَدُّ اللَّازِمُ.
٢ (الْمَدُّ الْمُتَّصِلُ.
٣ (الْمَدُّ الْعَارِضُ لِلسُّكُونِ.
٤ (الْمَدُّ الْمُنْفَصِلُ.
٥ (الْمَدُّ الْبَدَلُ

وَقَالَ الْعَلَّامَةُ الشَّيْخُ شَحَاتَةُ السَّمنُودِيُّ – حَفِظَهُ اللهُ:–

أَقْوَى الْمُدُودِ لَازِمٌ فَمَا اتَّصَلْ فَعَارِضٌ فَذُو انْفِصَالٍ فَبَدَلْ

The levels of the madds vary according to the strength or weakness of their causes. When the cause is strong, the madd is stronger; and when the cause is weak, the madd is weaker. The madds are ranked in five levels:

1. Al-Madd al-Lāzim (The Necessary Madd)
2. Al-Madd al-Muttaṣil (The Connected Madd)
3. Al-Madd al-ʿĀriḍ li al-Sukūn (The Temporary Madd Due to Sukūn)
4. Al-Madd al-Munfaṣil (The Separated Madd)
5. Madd al-Badal (The Substitute Madd)

The eminent scholar Shaykh Shaḥātah al-Samanūdī (may Allah preserve him) said: The strongest of the madds is the Necessary Madd, followed by the Connected Madd; then the Temporary Madd, followed by the Separated Madd, and finally the Substitute Madd.

أَحْكَامُ قَصْرِ الْمُنْفَصِلِ لِحَفْصٍ مِنْ طَرِيقِ طَيِّبَةِ النَّشْرِ

Rules for Reciting with Shortening of the Separated Madd (Qaṣr al-Munfaṣil) for Ḥafṣ through the Route of Ṭayyibat al-Nashr

إِذَا أَرَدْتَ الْقِرَاءَةَ بِقَصْرِ الْمُنْفَصِلِ وَتَوْسِيطِ الْمُتَّصِلِ عَلَى رِوَايَةِ حَفْصٍ عَنْ عَاصِمٍ مِنْ طَرِيقِ الطَّيِّبَةِ، فيَجِبُ عَلَيْكَ:

١ .أَنْ تَقْرَأَ بِالصَّادِ فَقَطْ كُلًّا مِنَ الْكَلِمَاتِ التَّالِيَةِ :

﴿يَبْصُطُ﴾ مِنْ قَوْلِهِ تَعَالَى: ﴿وَاللَّهُ يَقْبِضُ وَيَبْصُطُ﴾ (البقرة: 245)،

وَ﴿بَصْطَةً﴾ فِي قَوْلِهِ تَعَالَى: ﴿وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً﴾ (الأعراف: 69)،

وَ﴿بِمُصَيْطِرٍ﴾ مِنْ قَوْلِهِ تَعَالَى: ﴿لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾ (الغاشية: 22).

٢ .أَنْ تَقْرَأَ بِالسِّينِ فَقَطْ كَلِمَةَ ﴿الْمُسَيْطِرُونَ﴾ مِنْ قَوْلِهِ تَعَالَى: ﴿أَمْ هُمُ الْمُسَيْطِرُونَ﴾ (الطور: 37).

٣ .أَنْ تَقْرَأَ بِتَوْسِيطِ (يا) عين مِنْ فَاتِحَةِ مَرْيَمَ وَالشُّورَى فَقَطْ دُونَ الْقَصْرِ وَدُونَ الطُّولِ .

٤ .أَنْ تَقْرَأَ بِفَتْحِ الضَّادِ مِنَ أَلْفَاظِ الضُّعْفِ الثَّلَاثَةِ مِنْ قَوْلِهِ تَعَالَى: ﴿اللهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾ الروم: ٥٤.

٥ .أَنْ تَلْتَزِمَ بِالْإِبْدَالِ فَقَطْ دُونَ التَّسْهِيلِ فِي الْأَلْفَاظِ التَّالِيَةِ: ﴿آلذَّكَرَيْنِ﴾ وَ﴿آللهُ أذِنَ لَكُمْ﴾ يونس 59، وَ﴿آللهُ خَيْرٌ﴾ النمل 59، ﴿آلآن﴾ مَوْضِعَيْ يُونُس 51، 91. (لأنَّ حَفْصًا قَرَأ هذِه الكلِمَاتِ بِتَسْهِيْلِ الهَمْزَةِ الثَّانِيَةِ أيْضًا)

٦ .أَنْ تَلْتَزِمَ بِالسَّكْتِ فَقَطْ فِي قَوْلِهِ تَعَالَى: ﴿عِوَجَاۜ قَيِّمًا﴾ [الْكَهْف: ١، وَ﴿مَرْقَدِنَاۜ هَذَا﴾ [يس: ٥٢]، وَ﴿قِيْلَ مَنْۜ رَاقٍ﴾ [الْقِيَامَة: ٢٧]، وَ﴿كَلَّا بَلْۜ رَانَ﴾ [الْمُطَفِّفِينَ: ١٤. (لأنَّ حَفْصًا قَرَأ بِدُوْنِ سَكْتٍ مِنْ طَرِيْقِ طَيِّبَةِ النَّشْرِ)

٧ .أَنْ تَقْرَأَ بِإِظْهَارِ النُّونِ دُونَ الْإِدْغَامِ من: ﴿يٰسٓ وَالْقُرْآنِ الْحَكِيمِ﴾ من يس: ١-٢، وَ﴿نٓ وَالْقَلَمِ﴾ [القلم: ١.

٨ .أَنْ تَقْرَأَ بِالْإِدْغَامِ فَقَطْ دُونَ ا لْإِظْهَارِ فِي قَوْلِهِ تَعَالَى: ﴿يَلْهَثْ ذَّلِكَ﴾ الأعراف 176، وَقَوْلِه تَعَالى ﴿ارْكَبْ مَّعَنَا﴾ هود 42

٩ .أَنْ تَلْتَزِمَ بِتَفْخِيْمِ رَاءِ ﴿فِرْقٍ﴾ دُونَ التَّرْقِيقِ مِنْ قَوْلِهِ تَعَالَى: ﴿فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ﴾ الشعراء: ٦٣.

١٠ .أَنْ تَلْتَزِمَ بِالْإِدْغَامِ وَالإِشْمَامِ دُونَ الرَّوْمِ فِي قَوْلِهِ تَعَالَى: ﴿مَا لَكَ لَا تَأْمَنَّا﴾ يوسف: ١١.

١١ .أَنْ تَدَعَ السَّكْتَ عَلَى السَّاكِنِ الصَّحِيحِ قَبْلَ الْهَمْزِ؛ لِأَنَّ حَفْصًا لَهُ السَّكْتُ وَعَدَمُهُ مِنْ طَرِيقِ الطَّيِّبَةِ، نَحْوَ: ﴿مَنْ آمَنَ﴾، ﴿قُرْآن﴾، ﴿الْأَرْضِ﴾.

١٢ .أَنْ تَدَعَ الْغُنَّةَ حَالَ إِدْغَامِ النُّونِ وَالتَّنْوِينِ بِالرَّاءِ وَاللَّامِ.

١٣ .أَنْ تَقِفَ بِإِسْكَانِ النُّوْنِ وَحَذْفِ اليَّاءِ، وَتَرْكِ تَحْرِيْكِ النُّوْنِ وَإِثْبَاتِ اليَاءِ مِنْ قَوْلِه تَعَالى ﴿فَمَا ءَاتَانِيَ اللهُ﴾ النمل: ٣٦. مِثْلُ فَمَا آتَان

١٤ .أَنْ تَقِفَ بِسُكُونِ اللَّامِ فَقَطْ دُونَ الوَقْفِ بِالأَلِفِ عَلَى لام ﴿سَلَاسِلَا﴾ الإنسان 4 . مِثْلُ سَلَاسِل

أَخِي الْقَارِئُ: إِذَا رَاعَيْتَ هَذِهِ الْأُمُورَ حَالَ قِرَاءَتِكَ، يَجُوْزُ لَكَ حِينَئِذٍ أَنْ تَقْرَأَ بِقَصْرِ الْمُنْفَصِلِ وَتَوْسِيطِ الْمُتَّصِلِ، دُونَ أَنْ تَقَعَ فِي التَّخْلِيطِ بَيْنَ طَرِيقٍ وَطَرِيقٍ.

If you wish to recite according to the narration of Ḥafṣ from ʿĀṣim through the route of Ṭayyibat al-Nashr, using shortening (qaṣr) of the separated madd and moderate lengthening (tawassuṭ) of the connected madd, then you must observe the following:

1. Recite the following words only with the letter ṣād (ص):

﴿يَبْصُطُ﴾ in: ﴿وَاللَّهُ يَقْبِضُ وَيَبْصُطُ﴾ (Al-Baqarah 2:245)

﴿بَصْطَةً﴾ in: ﴿وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً﴾ (Al-Aʿrāf 7:69)

﴿بِمُصَيْطِرٍ﴾ in: ﴿لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾ (Al-Ghāshiyah 88:22)

2.Recite the word ﴿الْمُسَيْطِرُونَ﴾ only with the letter (س) in: ﴿أَمْ هُمُ الْمُسَيْطِرُونَ﴾ (Aṭ-Ṭūr 52:37)

3. Recite the letter Yaa of ʿAyn (ع) in the openings of Sūrat Maryam and Sūrat Ash-Shūrā with moderate lengthening only, neither shortening nor full lengthening.

4.Recite the three occurrences of ضَعْف with a fatḥah on the ض in:
﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾ (Ar-Rūm 30:54)

5.Adhere to ibdāl (substitution) only, without tashīl, in the following words:
﴿آلذَّكَرَيْنِ﴾ ﴿آللَّهُ أَذِنَ لَكُمْ﴾ (Yūnus 10:59) ﴿آللَّهُ خَيْرٌ﴾ (An-Naml 27:59) ﴿آلْآنَ﴾ in both occurrences in Sūrat Yūnus (10:51, 10:91)

(Because Ḥafṣ also recited these words with the second hamzah pronounced in the manner of *tashīl*.)

6.Adhere to sakt (brief pause without breathing) only in:
﴿عِوَجَاۜقَيِّمًا﴾ (Al-Kahf 18:1) ﴿مَرْقَدِنَاۜهَذَا﴾ (Yā-Sīn 36:52)

﴿قِيلَ مَنْ ۜ رَاقٍ﴾ (Al-Qiyāmah 75:27) ﴿كَلَّا بَلْ ۜ رَانَ﴾ (Al-Muṭaffifīn 83:14)
(Because Ḥafṣ recited it without a sakt (brief pause) according to the transmission path of *Ṭayyibat an-Nashr*.)

7.Recite with clear pronunciation (iẓhār) of the nūn and without assimilation (idghām) in: ﴿يٰسٓ وَالْقُرْآنِ الْحَكِيمِ﴾ (Yā-Sīn 36:1–2) ﴿نٓ وَالْقَلَمِ﴾ (Al-Qalam 68:1)
8. Recite with idghām (assimilation) only, and not with iẓhār, in:

﴿يَلْهَثْ ذَّٰلِكَ﴾ (Al-Aʿrāf 7:176) ﴿ارْكَبْ مَّعَنَا﴾ (Hūd 11:42)
9.Adhere to tafkhīm (heaviness) of the rāʾ in ﴿فِرْقٍ﴾, not tarqīq (lightness), in:
﴿فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ﴾ (Ash-Shuʿarāʾ 26:63)

10. Adhere to idghām together with ishmām, and not rawm, in: ﴿مَا لَكَ لَا تَأْمَنَّا﴾
(Yūsuf 12:11)
11.Avoid making sakt on a sound consonant before a hamzah, because Ḥafṣ has both sakt and non-sakt through the route of Ṭayyibah, such as in:
﴿مَنْ آمَنَ﴾ ﴿قُرْآنٌ﴾ ﴿الْأَرْضِ﴾
12.Avoid ghunnah (nasalization) when assimilating nūn sākinah and tanwīn into rāʾ and lām.
13.When stopping on: ﴿فَمَا آتَانِيَ اللَّهُ﴾ (An-Naml 27:36)
stop by making the nūn sākinah and omitting the yāʾ, and do not stop by pronouncing the nūn with a vowel while retaining the yāʾ. Such as فَمَا آتَانْ

14. When stopping on the lām of: ﴿سَلَاسِلَا﴾ (Al-Insān 76:4) stop only with a silent lām, and do not stop with an added alif. Such as سَلَاسِلْ

Dear Reciter,
أَخِي الْقَارِئُ: إِذَا رَاعَيْتَ هَذِهِ الْأُمُورَ حَالَ قِرَاءَتِكَ، يَجُوزُ لَكَ حِينَئِذٍ أَنْ تَقْرَأَ بِقَصْرِ الْمُنْفَصِلِ وَتَوْسِيطِ الْمُتَّصِلِ، دُونَ أَنْ تَقَعَ فِي التَّخْلِيطِ بَيْنَ طَرِيقٍ وَطَرِيقٍ. (دُرُوسٌ فِي تَرْتِيلِ الْقُرْآنِ).
If you observe these rules during your recitation, then you may recite with shortening of the separated madd (qaṣr al-munfaṣil) and moderate lengthening of the connected madd (tawassuṭ al-muttaṣil) without falling into an improper mixture of different transmission routes.

مَخَارِجُ الْحُرُوفِ

Makharij al-Ḥurūf (The Points of Articulation of the Letters)

الْمَخْرَجُ: لُغَةً :مَحَلُّ الْخُرُوجِ. وَاصْطِلَاحًا :مَوْضِعُ خُرُوجِ الْحَرْفِ.

فَائِدَةُ الْمَخَارِجِ :تَمْيِيزُ الْحُرُوفِ عَنْ بَعْضِهَا.

Al-Makhraj (Point of Articulation):

- Linguistically: The place of emergence or exit.
- Technically: The point from which a letter is pronounced and articulated.

The Benefit of Studying the Points of Articulation:

- To distinguish one letter from another.

أَقْسَامُ الْمَخَارِجِ

Categories of the Points of Articulation

١ (الْمُحَقَّقُ.

٢ (الْمُقَدَّرُ.

فَالْمَخْرَجُ الْمُحَقَّقُ :هُوَ الَّذِي يَعْتَمِدُ عَلَى جُزْءٍ مُعَيَّنٍ مِنْ أَجْزَاءِ الْفَمِ كَالْحَلْقِ، أَوِ اللِّسَانِ، أَوِ الشَّفَتَيْنِ، نَحْوَ :أَحْ، أَجْ، أَمْ.

أَمَّا الْمَخْرَجُ الْمُقَدَّرُ :فَهُوَ الَّذِي لَا يَعْتَمِدُ عَلَى شَيْءٍ مِنْ أَجْزَاءِ الْفَمِ كَالْجَوْفِ، وَهُوَ مَخْرَجُ الْحُرُوفِ الْمَدِّيَّةِ، نَحْوَ :﴿قُوْا﴾.

The points of articulation are of two types:

The Defined (Actual) Point of Articulation (Al-Makhraj al-Muḥaqqaq)
The Estimated Point of Articulation (Al-Makhraj al-Muqaddar)

The Defined (Actual) Point of Articulation is that which depends upon a specific part of the speech organs, such as the throat, the tongue, or the lips, for example: أَحْ، أَجْ، أَمْ.

As for the Estimated Point of Articulation, it is that which does not depend upon any specific part of the mouth, such as the oral cavity (al-jawf). This is the point of articulation of the madd letters (letters of elongation), as in the word: (قُوْا)

In this case, the madd letters are produced through the open oral cavity without relying on a specific contact point in the throat, tongue, or lips.

Sound (Aṣ-Ṣawt)

الصَّوْتُ: هُوَ الْهَوَاءُ الْخَارِجُ مِنْ فَمِ الْإِنْسَانِ إِنْ كَانَ مَسْمُوعًا فَهُوَ صَوْتٌ وَإِلَّا فَلَا، فَإِنِ اعْتَمَدَ عَلَى مَخْرَجٍ مُحَقَّقٍ أَوْ مُقَدَّرٍ فَهُوَ حَرْفٌ وَإِلَّا فَلَا.

Sound is the air that exits from a person's mouth. If it is audible, then it is considered a sound; otherwise, it is not. If that sound originates from a defined (actual) point of articulation or an estimated point of articulation, then it is considered a letter; otherwise, it is not.

Letter (Al-Ḥarf)

الْحَرْفُ: لُغَةً :الطَّرَفُ. **وَاصْطِلَاحًا** :صَوْتٌ اعْتَمَدَ عَلَى مَخْرَجٍ مُحَقَّقٍ أَوْ مُقَدَّرٍ.

Linguistically: An edge, side, or extremity.
Technically: A sound that originates from a defined (actual) point of articulation or an estimated point of articulation.

Categories of the Letters

أَقْسَامُ الْحُرُوفِ: تَنْقَسِمُ الْحُرُوفُ الْهِجَائِيَّةُ إِلَى قِسْمَيْنِ:

١ -حُرُوفٌ أَصْلِيَّةٌ.

٢ -حُرُوفٌ فَرْعِيَّةٌ.

The Arabic alphabet letters are divided into two categories:

1. Primary Letters (Original Letters)
2. Secondary Letters (Derived Letters)

أَوَّلًا: الْحُرُوفُ الْأَصْلِيَّةُ:

عَدَدُهَا تِسْعَةٌ وَعِشْرُونَ حَرْفًا عَلَى الْمَشْهُورِ، تَبْدَأُ بِالْأَلِفِ وَتَنْتَهِي بِالْيَاءِ.

First: Primary Letters
These are the well-known twenty-nine letters of the Arabic alphabet, beginning with Alif (ا) and ending with Yāʾ (ي).

ثَانِيًا: الْحُرُوفُ الْفَرْعِيَّةُ

Second: Secondary Letters

وَهِيَ الَّتِي تَخْرُجُ مِنْ مَخْرَجَيْنِ، أَوْ تَتَرَدَّدُ بَيْنَ حَرْفَيْنِ أَوْ صِفَتَيْنِ، وَعَدَدُهَا ثَمَانِيَةٌ:

These are letters that are produced from two points of articulation, or that lie between two letters or between two characteristics (qualities). They are eight in number:

١ -**الْهَمْزَةُ الْمُسَهَّلَةُ** :وَهِيَ الَّتِي يُنْطَقُ بِهَا بَيْنَ بَيْنَ، وَهِيَ عَلَى ثَلَاثَةِ أَنْوَاعٍ:

(أ) بَيْنَ الْهَمْزَةِ وَالْأَلِفِ، نَحْوَ: ﴿أَاعْجَمِيٌّ﴾ عِنْدَ حَفْصٍ.

(ب) بَيْنَ الْهَمْزَةِ وَالْيَاءِ، نَحْوَ: ﴿أَإِنَّكَ﴾ عِنْدَ غَيْرِ حَفْصٍ.

(ت) بَيْنَ الْهَمْزَةِ وَالْوَاوِ، نَحْوَ: ﴿أَؤُنْزِلَ﴾ عِنْدَ غَيْرِ حَفْصٍ.

٢ -**الْأَلِفُ الْمُمَالَةُ** :الَّتِي يُنْطَقُ بِهَا مَائِلَةً إِلَى الْيَاءِ، عِنْدَ حَفْصٍ.

٣ -**الصَّادُ الْمُشَمَّةُ صَوْتَ الزَّايِ:**

فَلَا هِيَ صَادٌ خَالِصَةٌ وَلَا زَايٌ خَالِصَةٌ، وَلَكِنَّهَا مَخْلُوطَةٌ بِهِمَا، نَحْوَ: ﴿الصِّرَاطَ﴾ فِي قِرَاءَةِ حَمْزَةَ، فَيُنْطَقُ بِهَا مَخْلُوطَةً بِصَوْتِ الزَّايِ.

٤ -**الْيَاءُ الْمُشَمَّةُ صَوْتَ الْوَاوِ:**

نَحْوَ: ﴿قِيلَ﴾، ﴿غِيضَ﴾ فِي قِرَاءَةِ الْكِسَائِيِّ وَرِوَايَةِ هِشَامٍ عَنِ ابْنِ عَامِرٍ، فَيُنْطَقُ بِهَا مَخْلُوطَةً بِالْوَاوِ.

٥ -**الْأَلِفُ الْمُفَخَّمَةُ:**

وَذَلِكَ إِذَا وَقَعَتِ الْأَلِفُ بَعْدَ حَرْفٍ مُفَخَّمٍ، فَإِنَّهَا تَتْبَعُهُ فِي التَّفْخِيمِ، مَعَ أَنَّ الْأَصْلَ فِيهَا التَّرْقِيقُ، نَحْوَ: ﴿الطَّامَّةُ﴾.

٦ -**اللَّامُ الْمُفَخَّمَةُ:**

وَذَلِكَ فِي لَفْظِ الْجَلَالَةِ إِذَا وَقَعَ قَبْلَهَا ضَمٌّ أَوْ فَتْحٌ، مِثْلَ: ﴿عَبْدُ اللَّهِ﴾، ﴿قَالَ اللَّهُ﴾، عَلَمًا بِأَنَّ الْأَصْلَ فِي اللَّامِ التَّرْقِيقُ.

٧ -**النُّونُ الْمُخْفَاةُ:** حَيْثُ تَخْتَلِطُ بِالْحَرْفِ الَّذِي بَعْدَهَا، مِثْلَ: ﴿يَنْكُثُونَ﴾.

٨ -**الْمِيمُ الْمُخْفَاةُ** :وَهِيَ مِثْلُ النُّونِ وَكِلَاهُمَا إِذَا أُخْفِيَا صَارَا حَرْفَيْنِ نَاقِصَيْنِ، مِثْلَ: ﴿أَنْبِئْهُمْ بِأَسْمَائِهِمْ﴾.

1. The Eased Hamzah (الهمزة المسهلة)

This is a hamzah pronounced in an intermediate manner (*bayna bayn*). It is of three types:

a. Between a hamzah and an alif, such as: ﴿أَاعْجَمِيٌّ﴾ according to the recitation of Ḥafṣ.

b. Between a hamzah and a yāʾ, such as: ﴿ءَآلذَّكَرَيْنِ﴾ according to reciters other than Ḥafṣ.

c. Between a hamzah and a wāw, such as: ﴿أَؤُنْزِلَ﴾ according to reciters other than Ḥafṣ.

2. The Inclined Alif (الألِفُ المَمَالَة)

An alif pronounced with a tendency toward yāʾ, as found in recitations of Ḥafṣ.

3. The Ṣād Mixed with the Sound of Zāy (الصاد المشمة صوت الزاي)

It is neither a pure ص nor a pure ز, but rather a sound blended between the two. Example: ﴿الصِّرَاطَ﴾ in the recitation of Ḥamzah, where the ṣād is pronounced with a trace of the sound of zāy.

4. The Yāʾ Mixed with the Sound of Wāw (الياء المشمة صوت الواو)

Examples: ﴿قِيلَ﴾, ﴿غِيضَ﴾ in the recitation of Al-Kisāʾī and the narration of Hishām from Ibn ʿĀmir, where the يْ is pronounced with a trace of the sound of و.

5. The Emphatic Alif (الألف المفخمة)

When an alif occurs after an emphatic (heavy) letter, it follows that letter in heaviness (tafkhīm), although its basic rule is lightness (tarqīq).
Example: ﴿الطَّامَّةُ﴾

6. The Emphatic Lām (اللام المفخمة) This occurs in the Divine Name "Allah" when it is preceded by a fatḥah or ḍammah, such as: ﴿قَالَ اللَّهُ﴾ ﴿عَبْدُ اللَّهِ﴾ while the basic rule of the letter lām is lightness (tarqīq).

7. The Concealed Nūn (النون المخفاة)

This is the nūn that blends with the letter following it during ikhfāʾ (concealment). Example: ﴿يَنْكُثُوْنَ﴾ where the nūn is neither fully pronounced nor fully assimilated, but is concealed with ghunnah (nasalization).

8. The Concealed Mīm (Al-Mīm al-Mukhfāh):

It is similar to the concealed ن, and when both of them are concealed, they become incomplete letters (i.e., their full articulation is not manifested).
An example is: ﴿أَنْبِئْهُمْ بِأَسْمَائِهِمْ﴾ (Al-Baqarah 2:33)

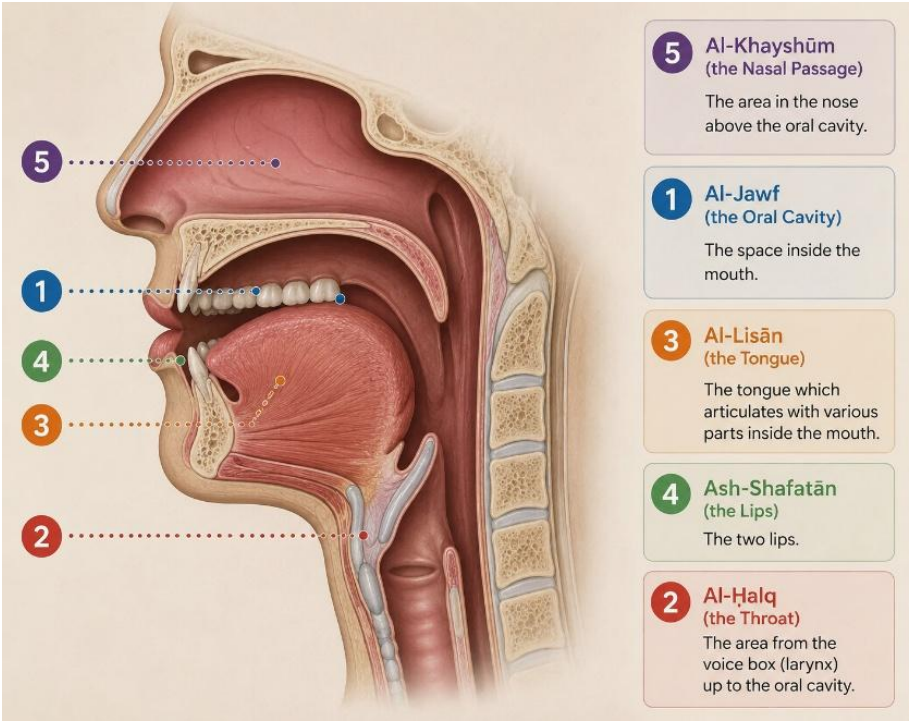
طَرِيقَةُ مَعْرِفَةِ مَخْرَجِ الْحَرْفِ :تُنْطَقُ بِهِ سَاكِنًا أَوْ مُشَدَّدًا، ثُمَّ تُدْخَلُ عَلَيْهِ هَمْزَةُ وَصْلٍ مُتَحَرِّكَةٌ بِأَيِّ حَرَكَةٍ، فَحَيْثُ انْقَطَعَ الصَّوْتُ فَهُوَ مَخْرَجُهُ الْمُحَقَّقُ.

Method of Determining the Point of Articulation of a Letter

A letter is pronounced in a sukūn (silent) state or in a doubled (mushaddad) state. Then a hamzat al-waṣl carrying any vowel is placed before it. The point at which the sound ceases is the letter's actual (defined) point of articulation (makhraj muḥaqqaq).

The General Points of Articulation (Al-Makhārij al-ʿĀmmah)

الْمَخَارِجُ الْعَامَّةُ :وَهِيَ الْمُشْتَمِلَةُ عَلَى مَخْرَجٍ فَأَكْثَرَ، وَتَنْحَصِرُ فِي خَمْسَةِ مَخَارِجَ:



١ (الْجَوْفُ.

٢ (الْحَلْقُ.

٣ (اللِّسَانُ.

٤ (الشَّفَتَانِ.

٥ (الْخَيْشُومُ.

These are the major articulation areas that encompass one or more specific points of articulation. They are limited to five:

1. Al-Jawf (the Oral Cavity)
2. Al-Ḥalq (the Throat)
3. Al-Lisān (the Tongue)
4. Ash-Shafatān (the Lips)
5. Al-Khayshūm (the Nasal Passage)

The Specific Points of Articulation (Al-Makhārij al-Khāṣṣah)

الْمَخَارِجُ الْخَاصَّةُ :وَعَدَدُهَا سَبْعَةَ عَشَرَ.

The number of the specific points of articulation is seventeen.

الْمَخَارِجُ الْعَامَّةُ

The General Points of Articulation

١ -الْجَوْفُ:

لُغَةً :الْفَرَاغُ.

وَاصْطِلَاحًا :الْفَرَاغُ الْمُمْتَدُّ مِمَّا وَرَاءِ الْحَلْقِ إِلَى الْفَمِ، فَهُوَ مَخْرَجٌ غَيْرُ مُحَدَّدٍ، أَيْ: مُقَدَّرٌ، وَتَخْرُجُ مِنْهُ ثَلَاثَةُ أَحْرُفٍ وَهِيَ حُرُوفُ الْمَدِّ:

- الْأَلِفُ السَّاكِنَةُ الْمَفْتُوحُ مَا قَبْلَهَا، مِثْلَ: ﴿قَالَ﴾.
- الْوَاوُ السَّاكِنَةُ الْمَضْمُومُ مَا قَبْلَهَا، مِثْلَ: ﴿يَقُولُ﴾.
- الْيَاءُ السَّاكِنَةُ الْمَكْسُورُ مَا قَبْلَهَا، مِثْلَ: ﴿قِيلَ﴾.

وَهِيَ حُرُوفُ الْمَدِّ، وَتُسَمَّى حُرُوفَ الْجَوْفِ، أو حُرُوْفُ العِلَّةِ، أَوْ حُرُوفَ الْهَوَائِيَّةِ.

1. The Oral Cavity (Al-Jawf)

Linguistically: The empty space or cavity.

Technically:

The hollow space extending from behind the throat to the mouth. It is a non-specific (estimated) point of articulation, meaning that it is not confined to a particular organ. From it emerge three letters, namely the letters of madd (elongation):

- The ا preceded by a fatḥah, such as: ﴿قَالَ﴾
- The و sakin preceded by a ḍammah, such as: ﴿يَقُولُ﴾
- The ي sakin preceded by a kasrah, such as: ﴿قِيلَ﴾

These are the letters of madd (elongation). They are also called: The Jawf Letters (حروف الجوف), The Weak Letters (حروف العلة), The Air Letters (الحروف الهوائية),

because their sound flows through the oral cavity and air passage without relying on a specific, defined point of articulation.

٢ (الْحَلْقُ :وَفِيهِ ثَلَاثَةُ مَخَارِجَ يَخْرُجُ مِنْهَا سِتَّةُ أَحْرُفٍ وَهِيَ:

أ. أَقْصَى الْحَلْقِ :أَيْ أَبْعَدُهُ مِمَّا يَلِي الصَّدْرَ، وَيَخْرُجُ مِنْهُ الْهَمْزَةُ وَالْهَاءُ.

ب. وَسَطُ الْحَلْقِ :وَيَخْرُجُ مِنْهُ الْعَيْنُ وَالْحَاءُ.

ج. أَدْنَى الْحَلْقِ :أَيْ أَقْرَبُهُ مِمَّا يَلِي الْفَمَ، وَيَخْرُجُ مِنْهُ الْغَيْنُ وَالْخَاءُ، وَتُسَمَّى الْحُرُوفَ الْحَلْقِيَّةَ.

2. The Throat (Al-Ḥalq)

The throat contains three points of articulation, from which six letters emerge:
a. The Deepest Part of the Throat (Aqṣā al-Ḥalq)
That is, the part nearest to the chest.
From it emerge: Hamzah (ء) Hāʾ (هـ)
b. The Middle of the Throat (Wasaṭ al-Ḥalq)
From it emerge: ʿAyn (ع) Ḥāʾ (ح)
c. The Nearest Part of the Throat (Adnā al-Ḥalq)
That is, the part nearest to the mouth.
From it emerge: Ghayn (غ) Khāʾ (خ)
These six letters are known as the throat letters (al-ḥurūf al-ḥalqiyyah).

٣ (اللِّسَانُ :وَفِيهِ عَشَرَةُ مَخَارِجَ تَخْرُجُ مِنْهَا ثَمَانِيَةَ عَشَرَ حَرْفًا وَهِيَ:

أ. **أَقْصَى اللِّسَانِ مِنْ فَوْقٍ** :أَيْ آخِرُهُ مِمَّا يَلِي الْحَلْقَ مَعَ مَا يُحَاذِيهِ مِنَ الْحَنَكِ الْأَعْلَى، وَيَخْرُجُ مِنْهُ الْقَافُ.

ب. **أَقْصَى اللِّسَانِ** مَعَ مَا يُحَاذِيهِ مِنَ الْحَنَكِ الْأَعْلَى، وَيَخْرُجُ مِنْهُ الْكَافُ، إِلَّا أَنَّ مَخْرَجَهَا أَسْفَلُ مِنْ مَخْرَجِ الْقَافِ، قَرِيبٌ مِنْ وَسَطِ اللِّسَانِ، وَيُسَمَّى (الْقَافُ وَالْكَافُ) الْحُرُوفَ اللَّهَوِيَّةَ.

ج. **وَسَطُ اللِّسَانِ** :مَعَ مَا يُحَاذِيهِ مِنَ الْحَنَكِ الْأَعْلَى، وَيَخْرُجُ مِنْهُ الْجِيمُ، وَالشِّينُ، وَالْيَاءُ، وَتُسَمَّى هَذِهِ الْحُرُوفَ بِالْحُرُوفِ الشَّجَرِيَّةِ.

د. **حَافَةُ اللِّسَانِ** :أَيْ أَحَدُ جَانِبَيْهِ مَعَ مَا يَلِيهِ مِنَ الْأَضْرَاسِ الْعُلْيَا، وَمِنْ هَذَا الْمَخْرَجِ تَخْرُجُ الضَّادُ، وَيُمْكِنُ إِخْرَاجُهَا مِنَ الْجَانِبَيْنِ، وَيُذْكَرُ أَنَّ النَّبِيَّ ﷺ وَعُمَرَ بْنَ الْخَطَّابِ رضي الله عنه كَانَا يُخْرِجَانِ هَذَا الْحَرْفَ مِنَ الْجَانِبَيْنِ، وَلَكِنْ خُرُوجُهَا مِنَ الْجِهَةِ الْيُسْرَى أَيْسَرُ وَمِنَ الْجَانِبَيْنِ أَعَزُّ وَ أَعْسَرُ[36]

هـ. **أَدْنَى حَافَةِ اللِّسَانِ** :إِلَى مُنْتَهَاهَا مَعَ مَا يُحَاذِيهَا مِنَ اللِّثَّةِ الْعُلْيَا، أَيْ مَا يُحَاذِي الْأَسْنَانَ (الثَّنِيَّتَيْنِ، وَالرَّبَاعِيَّتَيْنِ، وَالنَّابَيْنِ)، وَيَخْرُجُ مِنْهَا اللَّامُ.

و. **طَرَفُ اللِّسَانِ تَحْتَ مَخْرَجِ اللَّامِ** قَلِيلًا مَعَ مَا يَلِيهِ مِنْ لِثَّةِ الْأَسْنَانِ الْعُلْيَا (أُصُولِ الثَّنَايَا الْعُلْيَا)، وَيَخْرُجُ مِنْهُ النُّونُ الْمُظْهَرَةُ وَالْمُتَحَرِّكَةُ، وَالْمُشَدَّدَةُ

ز. **طَرَفُ اللِّسَانِ قَرِيبٌ إِلَى ظَهْرِهِ**، بَعْدَ مَخْرَجِ النُّونِ، وَبِغَيْرِ إِلْصَاقٍ بِالثَّنَايَا، وَلَكِنْ يَقْتَرِبُ اقْتِرَابًا شَدِيدًا، وَيَخْرُجُ مِنْهُ الرَّاءُ، وَهَذِهِ الْحُرُوفُ (لَام، رَاء، نُون) تُسَمَّى ذَلْقِيَّةً.

ح. ظَهْرُ طَرَفِ اللِّسَانِ مَعَ إِلْصَاقِهِ بِأُصُولِ الثَّنَايَا الْعُلْيَا، وَيَخْرُجُ مِنْهُ (الطَّاءُ وَالدَّالُ وَالتَّاءُ)، وَتُسَمَّى هَذِهِ الْحُرُوفُ بِالْحُرُوفِ النِّطْعِيَّةِ.

[36] نهاية القول المفيد في علم التجويد

ط. ظَهْرُ طَرَفِ اللِّسَانِ مَعَ مَا بَيْنَ الثَّنَايَا الْعُلْيَا وَالسُّفْلَى قَرِيبٌ جِدًّا إِلَى أُصُولِ الثَّنَايَا السُّفْلَى، غَيْرَ أَنَّهُ يُوجَدُ انْفِرَاجٌ قَلِيلٌ بَيْنَهُمَا يَمُرُّ مِنْهُ الْهَوَاءُ، وَيَخْرُجُ مِنْهُ (الصَّادُ وَالزَّايُ وَالسِّينُ)، وَتُسَمَّى هَذِهِ الْحُرُوفُ بِالْحُرُوفِ الْأَسَلِيَّةِ.

ي. ظَهْرُ طَرَفِ اللِّسَانِ مَعَ إِلْصَاقِهِ بِرُؤُوسِ الثَّنَايَا الْعُلْيَا، وَيَخْرُجُ مِنْهُ الظَّاءُ، وَالذَّالُ، وَالثَّاءُ، وَتُسَمَّى هَذِهِ الْحُرُوفُ بِالْحُرُوفِ اللِّثَوِيَّةِ.

3. The Tongue (Al-Lisān)

The tongue contains ten points of articulation, from which eighteen letters emerge:

a. Back of the Tongue

The furthest part of the tongue, together with the part of the upper palate opposite it.

From it emerges: Qāf (ق)

b. Slightly Forward from the Back of the Tongue

The back of the tongue together with the part of the upper palate opposite it.

From it emerges: Kāf (ك)

Its articulation point is slightly lower than that of Qāf, being closer to the middle of the tongue.

The letters ق and ك are called the uvular/soft-palate letters (الحروف اللهوية).

c. Middle of the Tongue

The middle of the tongue together with the corresponding part of the upper palate.

From it emerge: Jīm (ج) Shīn (ش) Yāʾ (ي) (non-madd yāʾ)

These are known as the middle-tongue letters (الحروف الشجرية).

d. Edge of the Tongue

One side of the tongue together with the upper molars adjacent to it.

From this point emerges:

- Ḍād (ض)

It may be pronounced from either side of the tongue. It is reported that the Prophet ﷺ and ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) used to articulate this letter (ḍād) from both sides of the tongue. However, articulating it from the left side is easier, whereas articulating it from both sides is rarer and more difficult.

e. Front Edge of the Tongue

The part extending from the edge of the tongue to its tip, together with the gums of the upper teeth (the premolars, canines, and incisors).

From it emerges:

- Lām (ل) This is the articulation point of the letter Lām.

f. The Tip of the Tongue (slightly below the articulation point of the Lām)

The tip of the tongue, slightly below the articulation point of the lām, together with the gum line of the upper front teeth (the roots of the upper incisors). From this point emerge:

- The clearly pronounced nūn (nūn muẓharah).
- The vowelled nūn (nūn mutaḥarrikah).

g. The Tip of the Tongue (near its upper surface)

The tip of the tongue, close to its upper surface, just beyond the articulation point of the nūn. It approaches the gums of the upper incisors very closely without fully adhering to them. From this point emerges: Rāʾ (ر)

The letters: Lām (ل) Rāʾ (ر) Nūn (ن)

are called the Dhalqiyyah letters (الحُرُوْفُ الذَّلْقِيَّةُ).

h. The Back of the Tip of the Tongue with the Roots of the Upper Incisors

The back of the tip of the tongue pressed against the roots of the upper front teeth. From this point emerge: Ṭāʾ (ط) Dāl (د) Tāʾ (ت)

These are called the Nitʿiyyah letters (الحُرُوْفُ النِّطْعِيَّةُ).

i. The Tip of the Tongue with the Area Between the Upper and Lower Incisors

The tip of the tongue comes very close to the roots of the lower incisors while leaving a slight gap through which air passes. From this point emerge: Ṣād (ص) Zāy (ز) Sīn (س)

These are called the Asaliyyah letters (الحُرُوْفُ الأَسَلِيَّةُ).

j. The Tip of the Tongue with the Edges of the Upper Incisors

The tip of the tongue touching the edges of the upper front teeth. From this point emerge: Ẓāʾ (ظ) Dhāl (ذ) Thāʾ (ث)

These are called the Lithawiyyah letters (الحُرُوْفُ اللِّثَوِيَّةُ).

٤ الشَّفَتَانِ :وَفِيهِمَا مَخْرَجَانِ:

أ .بَطْنُ الشَّفَةِ السُّفْلَى مَعَ أَطْرَافِ الثَّنَايَا الْعُلْيَا (أَيْ مَعَ الْتِصَاقِهِ بِرُؤُوسِ الثَّنِيَّتَيْنِ) وَيَكُونُ الِالْتِصَاقُ غَيْرَ مُحْكَمٍ بِحَيْثُ يُسْمَحُ بِمُرُورِ الْهَوَاءِ مِنْهُ، وَيَخْرُجُ مِنْهُ **الْفَاءُ**.

ب .مَا بَيْنَ الشَّفَتَيْنِ مَعًا، وَيَخْرُجُ مِنْهُ **الْبَاءُ وَالْمِيمُ وَالْوَاوُ (غَيْرُ الْمَدِّيَّةِ)**، إِلَّا أَنَّ الْوَاوَ بِانْفِتَاحِهِمَا وَالْبَاءَ وَالْمِيمَ بِانْطِبَاقِهِمَا، وَأَنَّ الْبَاءَ يَخْرُجُ بِانْطِبَاقِ الشَّفَتَيْنِ مِنَ الدَّاخِلِ، وَالْمِيمَ بِانْطِبَاقِهِمَا مِنَ الْخَارِجِ.

4. The Lips (Ash-Shafatān)

The lips contain two points of articulation:

a. The Inner Part of the Lower Lip with the Edges of the Upper Incisors

That is, the inner part of the lower lip touching the edges of the two upper front teeth. The contact is not complete or firm, allowing air to pass through.
From this point emerges: Fāʾ (ف)
b. The Space Between the Two Lips
From this point emerge: Bāʾ (ب) Mīm (م) Wāw (و) (when it is not a madd letter)
However:

- The wāw is articulated with the lips rounded but not fully closed.
- The bāʾ and mīm are articulated by closing the lips.
- The bāʾ is produced by a stronger closure of the lips from the inside.
- The mīm is produced by closing the lips while allowing the nasal resonance (ghunnah) to accompany it.

٥ الْخَيْشُومُ:

هُوَ أَقْصَى الْأَنْفِ مِنَ الدَّاخِلِ، وَفِيهِ مَخْرَجٌ وَاحِدٌ تَخْرُجُ مِنْهُ **الْغُنَّةُ**، أَيْ صَوْتُهَا لَا حُرُوفُهَا.

وَقَدْ عُدَّ الْخَيْشُومُ مِنْ مَخَارِجِ الْحُرُوفِ؛ وَذَلِكَ لِأَنَّ الْغُنَّةَ عَادَةً تَخْرُجُ مُصَاحِبَةً لِلنُّونِ وَالْمِيمِ الْمُشَدَّدَتَيْنِ وَالْمُدْغَمَتَيْنِ وَالْمُخْفَاتَيْنِ (وَهِيَ صِفَةٌ لَازِمَةٌ لِلنُّونِ وَالْمِيمِ)، وَتَكُونُ ظَاهِرَةً فِي حَالَةِ الْإِدْغَامِ وَالْإِخْفَاءِ وَالتَّشْدِيدِ. [37]

5. The Nasal Passage (Al-Khayshūm)

It is the uppermost part of the nose from the inside.
It contains one point of articulation, from which emerges:

- The Ghunnah (nasal sound)

That is, the sound of the ghunnah emerges from it, not an independent letter.
The nasal passage is counted among the points of articulation because the ghunnah normally accompanies:

- The doubled nūn (نّ) and doubled mīm (مّ),
- The assimilated (idghām) nūn and mīm,
- The concealed (ikhfāʾ) nūn and mīm.

Ghunnah is an inseparable characteristic of the letters nūn and mīm, and it becomes especially apparent in the cases of:

- Idghām (assimilation)
- Ikhfāʾ (concealment)
- Tashdīd (doubling) [38]

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[37] هداية القاري إلى تجويد كلام الباري، إعانة الأصحاب على تجويد الكتاب

[38] *(Adapted from: Hidāyat al-Sārī ilā Tajwīd Kalām al-Bārī and Iʿānat al-Aṣḥāb ʿalā Tajwīd al-Kitāb.)*

فَائِدَةٌ:

١ .اعْلَمْ أَنَّ حُرُوفَ الْهِجَاءِ عِنْدَ أَحْكَامِ النُّونِ السَّاكِنَةِ أَوِ التَّنْوِينِ يَكُونُ عَدَدُهَا ثَمَانِيَةً وَعِشْرِينَ حَرْفًا فَقَطْ؛ فَلِلْإِظْهَارِ سِتَّةٌ، وَلِلْإِدْغَامِ سِتَّةٌ، وَلِلْإِقْلَابِ وَاحِدٌ، وَلِلْإِخْفَاءِ خَمْسَةَ عَشَرَ، أَمَّا حُرُوفُ الْمَدِّ الثَّلَاثَةُ فَلَا تَقَعُ بَعْدَ النُّونِ السَّاكِنَةِ أَوِ التَّنْوِينِ خَشْيَةَ الْتِقَاءِ السَّاكِنَيْنِ.

وَكَذَا الْحُكْمُ عِنْدَ الْمِيمِ السَّاكِنَةِ وَاللَّامَاتِ السَّوَاكِنِ؛ يَكُونُ عَدَدُ الْحُرُوفِ الْهِجَائِيَّةِ ثَمَانِيَةً وَعِشْرِينَ حَرْفًا أَيْضًا لِهَذَا السَّبَبِ.

أَمَّا عِنْدَ مَخَارِجِ الْحُرُوفِ فَيَكُونُ عَدَدُهَا وَاحِدًا وَثَلَاثِينَ حَرْفًا؛ فَالْجَوْفُ يَخْرُجُ مِنْهُ ثَلَاثَةُ أَحْرُفٍ، وَالْحَلْقُ سِتَّةٌ، وَاللِّسَانُ ثَمَانِيَةَ عَشَرَ، وَالشَّفَتَانِ أَرْبَعَةٌ.

وَكَذَا عِنْدَ صِفَاتِ الْحُرُوفِ يَكُونُ عَدَدُهَا وَاحِدًا وَثَلَاثِينَ حَرْفًا أَيْضًا.[39]

٢ .عَدَدُ الْأَسْنَانِ فِي فَمِ الْإِنْسَانِ عِنْدَ اكْتِمَالِ النُّمُوِّ اثْنَتَانِ وَثَلَاثُونَ سِنًّا مُقَسَّمَةً كَمَا يَلِي:

أ. الثَّنَايَا :أَرْبَعٌ، فِي كُلِّ فَكٍّ اثْنَتَانِ.

ب. الرَّبَاعِيَّات :أَرْبَعٌ، فِي كُلِّ فَكٍّ اثْنَتَانِ.

ج. الْأَنْيَابُ :أَرْبَعٌ، فِي كُلِّ فَكٍّ نَابَانِ.

د. الضَّوَاحِكُ :تَلِي الْأَنْيَابَ، وَهِيَ أَوَّلُ الْأَضْرَاسِ، وَهِيَ أَرْبَعٌ فِي كُلِّ فَكٍّ ضَاحِكَانِ.

هـ. الطَّوَاحِينُ :تَلِي الضَّوَاحِكَ، وَهِيَ اثْنَا عَشَرَ طَاحِنًا، فِي كُلِّ فَكٍّ سِتٌّ.

و. النَّوَاجِذُ :آخِرُ الْأَضْرَاسِ، وَهِيَ أَرْبَعٌ، فِي كُلِّ فَكٍّ نَاجِذَانِ.[40]

Useful Notes

1. Number of Letters Considered in Certain Tajwīd Rules

Know that when studying the rules of the nūn sākinah and tanwīn, the Arabic alphabet is considered to consist of only twenty-eight letters:

- 6 letters for Iẓhār (clear pronunciation)
- 6 letters for Idghām (assimilation)
- 1 letter for Iqlāb (conversion)
- 15 letters for Ikhfāʾ (concealment)

As for the three madd letters (ا، و، ي), they do not occur after a nūn sākinah or tanwīn, in order to avoid the meeting of two consecutive silent letters (*iltiqāʾ al-sākinayn*).

The same principle applies to the rules of the sākin mīm and the silent lām letters; for the same reason, the number of letters considered remains twenty-eight.

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[39] غَايَةُ الْمُرِيدِ فِي عِلْمِ التَّجْوِيدِ

[40] إعانة الأصحاب على تجويد الكتاب

However, when discussing the points of articulation (makhārij al-ḥurūf), the number becomes thirty-one letters, because:

- The oral cavity (al-jawf) produces 3 letters.
- The throat (al-ḥalq) produces 6 letters.
- The tongue (al-lisān) produces 18 letters.
- The lips (ash-shafatān) produce 4 letters.

Likewise, when discussing the characteristics (ṣifāt) of the letters, the number is also considered to be thirty-one letters.

2. The Number of Teeth in the Human Mouth

When human growth is complete, the mouth contains thirty-two teeth, divided as follows:

a. Incisors (Ath-Thanāyā)

- 4 teeth
- 2 in each jaw

b. Lateral Incisors (Ar-Rubāʿiyyāt)

- 4 teeth
- 2 in each jaw

c. Canines (Al-Anyāb)

- 4 teeth
- 2 in each jaw

d. Premolars (Aḍ-Ḍawāḥik)

These come after the canines and are the first molars.

- 4 teeth
- 2 in each jaw

e. Molars (Aṭ-Ṭawāḥīn)

These come after the premolars.

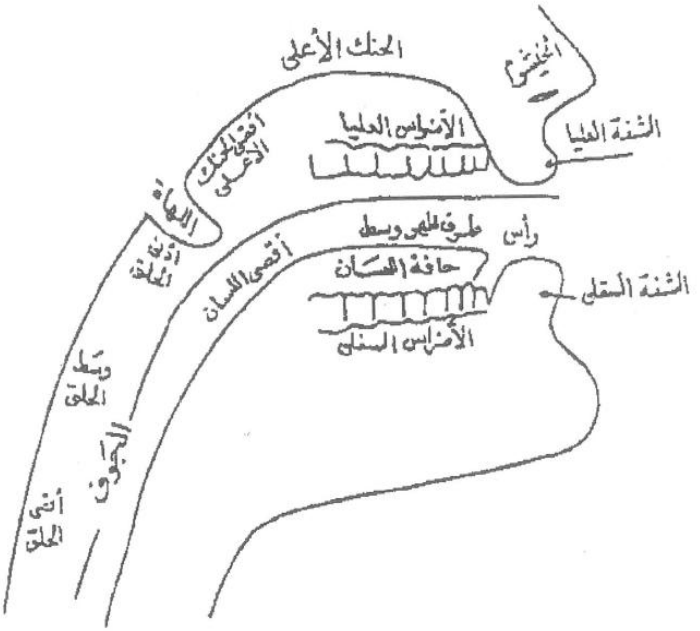
- 12 teeth
- 6 in each jaw

f. Wisdom Teeth (An-Nawājidh)

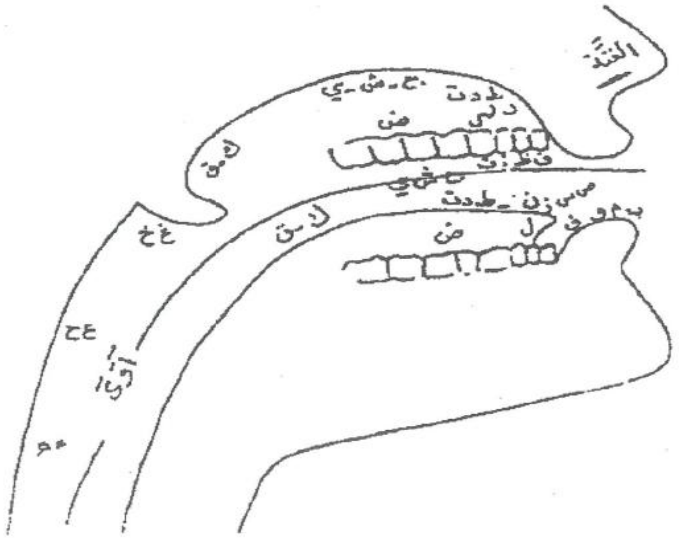
These are the last molars.

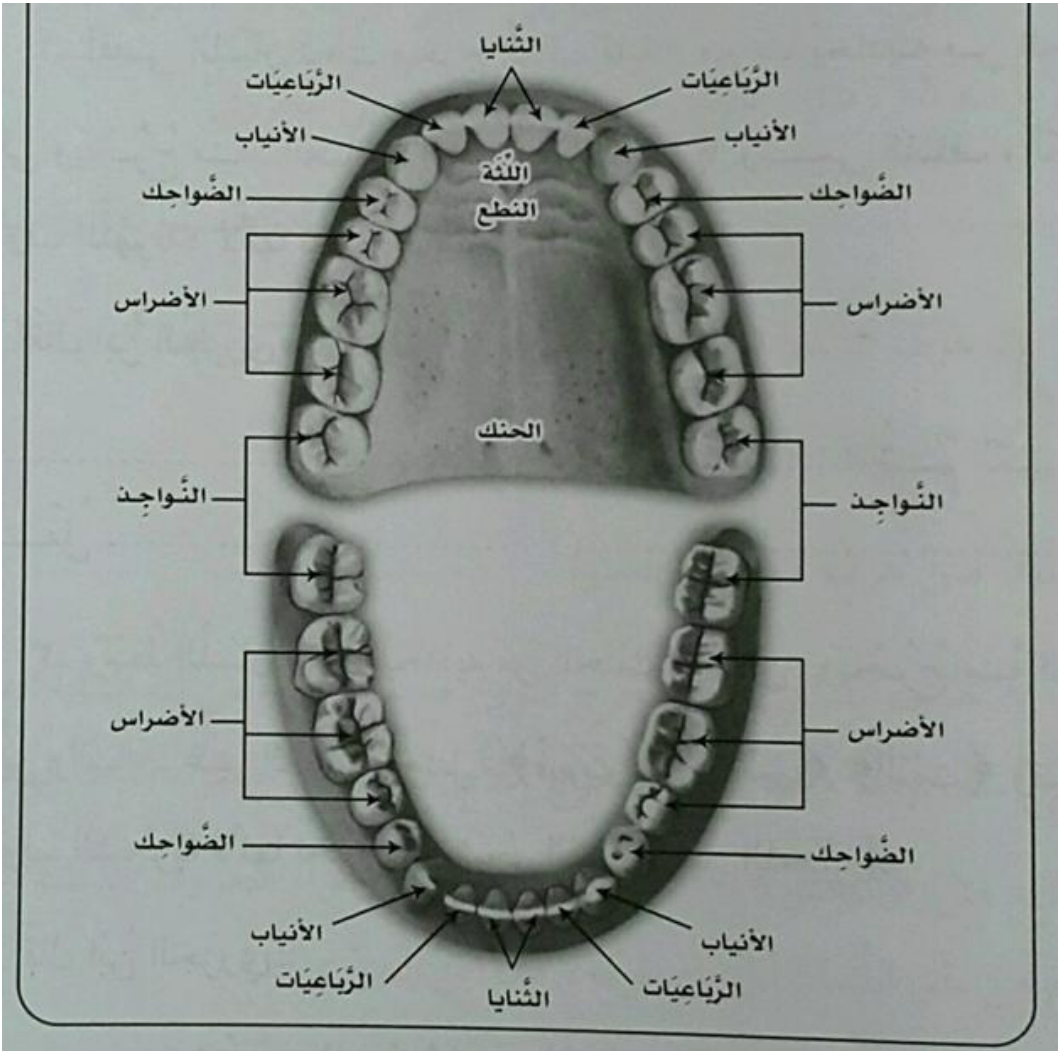
- 4 teeth
- 2 in each jaw.

الشَّكْلُ التَّوْضِيحِيُّ لِمَخَارِجِ الْحُرُوفِ:

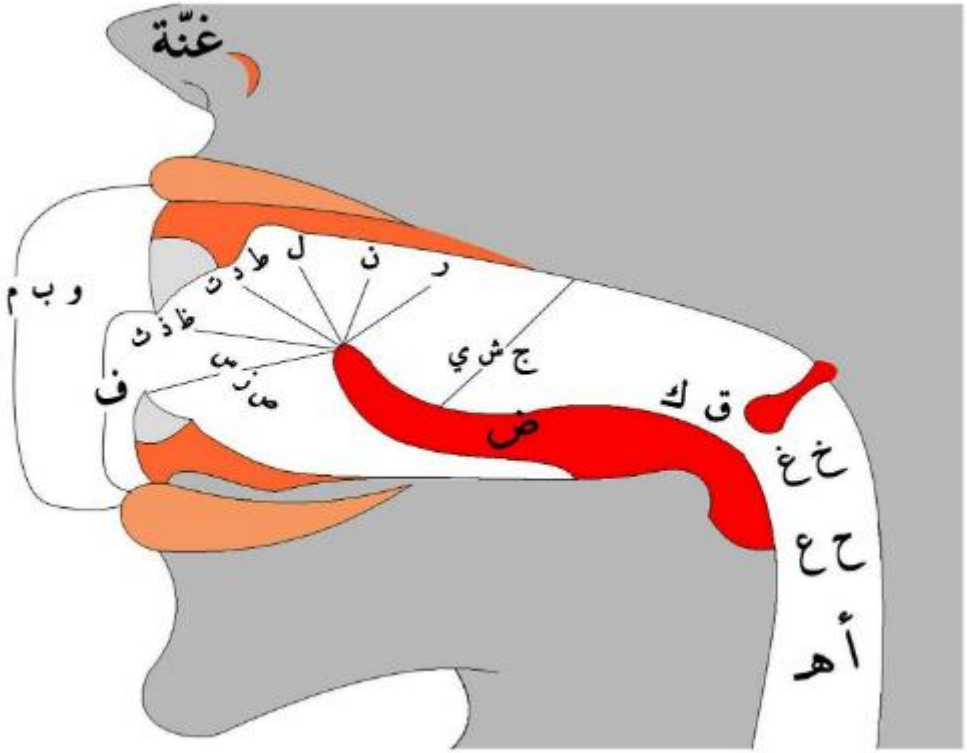


الحروف موزعة على مخارجها:





شكل يوضح أسماء الأسنان وما جاورها


غنّة
و ب م
ف
ظ ذ ث
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صِفَاتُ الْحُرُوفِ:

Characteristics of the Letters (Ṣifāt al-Ḥurūf)

وَهِيَ لُغَةً: مَا قَامَ بِالشَّيْءِ مِنَ الْمَعَانِي كَالْعِلْمِ وَالسَّوَادِ وَالْبَيَاضِ.
وَاصْطِلَاحًا: كَيْفِيَّةٌ ثَابِتَةٌ لِلْحَرْفِ عِنْدَ النُّطْقِ بِهِ مِنْ جَهْرٍ وَاسْتِعْلَاءٍ وَقَلْقَلَةٍ وَنَحْوِ ذَلِكَ.

Definition
Linguistically: A characteristic is an attribute or quality that exists in a thing, such as knowledge, blackness, or whiteness.
Technically (in Tajwīd): A characteristic is a permanent quality that accompanies a letter when it is pronounced, such as voicing (jahr), elevation (istiʿlāʾ), qalqalah (echoing), and similar qualities.

فَوَائِدُ الصِّفَاتِ:

١ تَمْيِيزُ الْحُرُوفِ الْمُشْتَرَكَةِ فِي الْمَخْرَجِ.

٢ مَعْرِفَةُ الْقَوِيِّ مِنَ الضَّعِيفِ، وَلِيُعْلَمَ مَا يَجُوزُ أَنْ يُدْغَمَ وَمَا لَا يَجُوزُ، فَإِنَّ مَا لَهُ قُوَّةٌ وَمَزِيَّةٌ عَلَى غَيْرِهِ لَا يَجُوزُ أَنْ يُدْغَمَ فِي ذَلِكَ الْغَيْرِ؛ لِئَلَّا تَذْهَبَ تِلْكَ الْمَزِيَّةُ.

٣ تَحْسِينُ لَفْظِ الْحُرُوفِ الْمُخْتَلِفَةِ الْمَخَارِجِ.

عَدَدُ الصِّفَاتِ:

لَقَدِ اخْتَلَفَ الْعُلَمَاءُ فِي عَدَدِ الصِّفَاتِ، فَذَهَبَ ابْنُ الْجَزَرِيِّ وَمَنْ تَبِعَهُ إِلَى أَنَّهَا ثَمَانِيَ عَشْرَةَ صِفَةً، وَعَدَّهَا بَعْضُهُمْ عِشْرِينَ، وَزَادَهَا بَعْضُهُمْ حَتَّى أَوْصَلَهَا إِلَى أَرْبَعٍ وَأَرْبَعِينَ صِفَةً إِلَى غَيْرِ ذَلِكَ مِنَ الْأَقْوَالِ، وَقَدِ اخْتَرْنَا الْمَذْهَبَ الْمَشْهُورَ، وَهُوَ أَنَّ عَدَدَ الصِّفَاتِ عِشْرُونَ صِفَةً.[41]

Benefits of Studying the Characteristics of Letters

1. The characteristics help differentiate letters that emerge from the same articulation point.
2. They enable us to identify which letters are stronger and which are weaker, and consequently determine which letters may be assimilated (idghām) into others and which may not.

A letter that possesses greater strength and distinguishing qualities than another should not be assimilated into the weaker letter, lest its special strength and distinction be lost.

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[41] غَايَةُ الْمُرِيدِ فِي عِلْمِ التَّجْوِيدِ

3. Knowledge of the characteristics helps perfect and beautify the pronunciation of letters that originate from different articulation points.

Number of Characteristics

The scholars have differed regarding the number of letter characteristics.

- Imām Ibn al-Jazarī and those who followed him held that there are eighteen characteristics.
- Some scholars counted them as twenty.
- Others increased the number until they reached forty-four characteristics, and there are other opinions as well.

We have adopted the well-known view, namely that the number of characteristics is twenty.

Categories of the Characteristics (Ṣifāt) **أَقْسَامُ الصِّفَاتِ**

❖ **ذَاتِيَّةٌ:** وَهِيَ الصِّفَةُ الْمُلَازِمَةُ لِلْحَرْفِ بِمَعْنَى أَنَّهَا لَا تُفَارِقُهُ أَبَدًا كَالْقَلْقَلَةِ وَالشِّدَّةِ وَنَحْوِهَا.

❖ **عَرَضِيَّةٌ:** وَهِيَ الصِّفَةُ الَّتِي تَلْحَقُ بِالْحَرْفِ أَحْيَانًا، وَتُفَارِقُهُ أَحْيَانًا أُخْرَى كَالتَّفْخِيمِ وَالتَّرْقِيقِ.

وَالْكَلَامُ فِي هَذَا الْبَابِ عَلَى الصِّفَاتِ الذَّاتِيَّةِ، وَهِيَ قِسْمَانِ:

١ (قِسْمٌ لَهُ ضِدٌّ.

٢ (قِسْمٌ لَا ضِدَّ لَهُ.

فَالْقِسْمُ الْأَوَّلُ وَهُوَ الَّذِي لَهُ ضِدٌّ، فَعَدَدُ صِفَاتِهِ إِحْدَى عَشْرَةَ صِفَةً، وَهِيَ :

الْجَهْرُ وَضِدُّهُ الْهَمْسُ، وَالشِّدَّةُ وَضِدُّهَا الرَّخَاوَةُ وَمَا بَيْنَهُمَا وَهِيَ التَّوَسُّطُ، وَالِاسْتِعْلَاءُ وَضِدُّهُ الِاسْتِفَالُ، وَالْإِطْبَاقُ وَضِدُّهُ الِانْفِتَاحُ، وَالْإِذْلَاقُ وَضِدُّهُ الْإِصْمَاتُ.

أَمَّا الْقِسْمُ الَّذِي لَا ضِدَّ لَهُ: وَعَدَدُ صِفَاتِهِ تِسْعٌ، وَهِيَ:

1. الصَّفِيرُ
2. الْقَلْقَلَةُ
3. اللِّينُ
4. الِانْحِرَافُ
5. التَّكْرِيرُ
6. التَّفَشِّي
7. الِاسْتِطَالَةُ
8. الْخَفَاءُ
9. الْغُنَّةُ

فَالْجُمْلَةُ عِشْرُونَ صِفَةً؛ فَكُلُّ حَرْفٍ يَأْخُذُ خَمْسَ صِفَاتٍ مِنَ الْمُتَضَادَّةِ، وَأَمَّا مِنْ غَيْرِ الْمُتَضَادَّةِ فَتَارَةً يَأْخُذُ مِنْهَا صِفَةً، أَوْ صِفَتَيْنِ، أَوْ لَا يَأْخُذُ، فَغَايَةُ مَا يَجْتَمِعُ فِي الْحَرْفِ الْوَاحِدِ سَبْعُ صِفَاتٍ.

Categories of the Characteristics (Ṣifāt)

The characteristics of the letters are divided into two categories:

1. Essential Characteristics (Ṣifāt Dhātiyyah)

These are characteristics that are inseparable from a letter, meaning that they never leave it under any circumstance, such as: Qalqalah (echoing/bouncing) Shiddah (strength/compression) and similar characteristics.

2. Incidental Characteristics (Ṣifāt ʿAraḍiyyah)

These are characteristics that may accompany a letter at certain times and leave it at other times, such as:

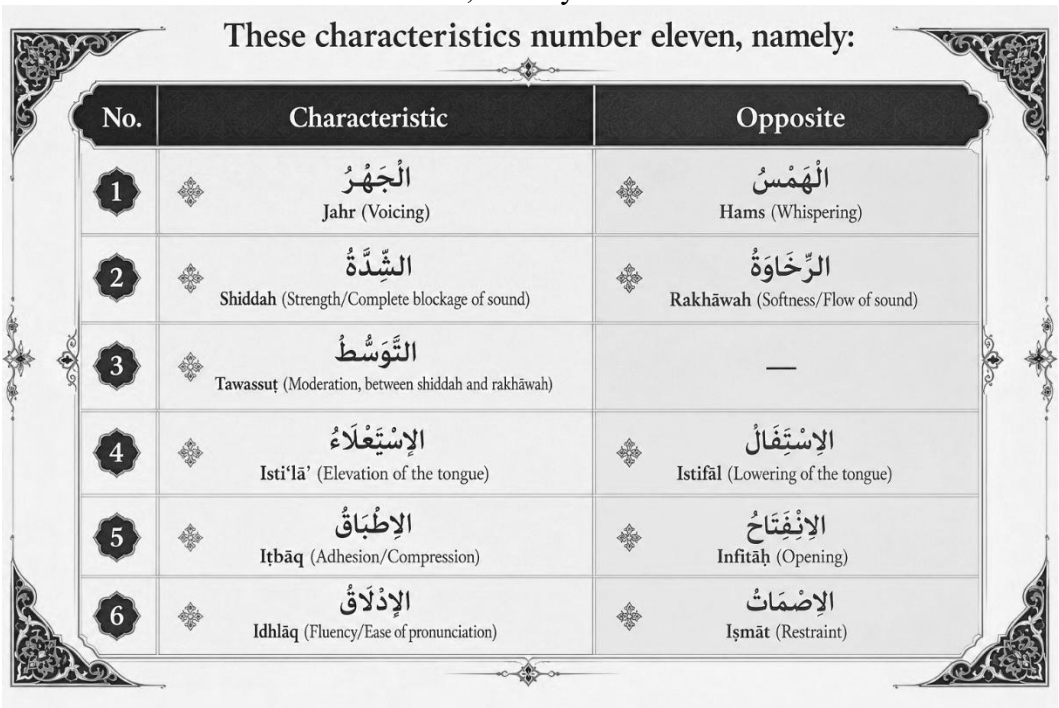
- Tafkhīm (heaviness/emphasis)
- Tarqīq (lightness)
-

The discussion in this chapter concerns the essential characteristics, which are of two types:

1. Characteristics that have opposites.
2. Characteristics that have no opposites.

First Category: Characteristics Having Opposites

These characteristics number eleven, namely:



Note: Since Tawassuṭ lies between Shiddah and Rakhāwah, the total number of characteristics in this category becomes eleven.

Second Category: Characteristics Having No Opposites

These characteristics number nine:

- Ṣafīr (Whistling)
- Qalqalah (Echoing/Bouncing sound)
- Līn (Softness)
- Inḥirāf (Deviation)
- Takrīr (Repetition/Vibration)
- Tafashshī (Spreading)
- Istiṭālah (Lengthening/Extension)
- Khafāʾ (Concealment)
- Ghunnah (Nasalization)

Total Number of Characteristics

The total number of letter characteristics is therefore twenty.
Every letter possesses:

- Five characteristics from the opposing pairs, and
- It may additionally possess one, two, or none of the characteristics that have no opposites.

Therefore, the maximum number of characteristics that can be found in a single letter is seven.

القِسْمُ الأَوَّلُ مِنَ الصِّفَاتِ الذَّاتِيَّةِ: (الصِّفَاتُ الَّتِي لَهَا ضِدٌّ)

١) الْهَمْسُ

لُغَةً: الْخَفَاءُ (الصَّوْتُ الْخَفِيُّ).

وَاصْطِلَاحًا: جَرَيَانُ النَّفَسِ فِي مَخْرَجِ الْحَرْفِ عِنْدَ النُّطْقِ بِهِ؛ وَذَلِكَ لِضَعْفِ الِاعْتِمَادِ عَلَى مَخْرَجِهِ، فَيَكُونُ الصَّوْتُ حِينَئِذٍ خَفِيًّا ضَعِيفًا.

حُرُوفُهُ: عَشَرَةٌ يَجْمَعُهَا قَوْلُكَ: (فَحَثَّهُ شَخْصٌ سَكَتْ).

The First Category of Essential Characteristics
(Characteristics That Have Opposites)

1. Hams (Whispering)

Linguistically: Concealment or a soft, hidden sound.
Technically: The flowing of breath through the point of articulation when pronouncing a letter, due to the weakness of reliance on its articulation point. As a result, the sound becomes soft and faint.
Its Letters: Ten letters, gathered in the phrase:

فَحَثَّهُ شَخْصٌ سَكَتْ

(ف، ح، ث، ه، ش، خ، ص، س، ك، ت)

٢) الْجَهْرُ

لُغَةً: الْإِعْلَانُ وَالْإِظْهَارُ.

وَاصْطِلَاحًا: انْحِبَاسُ جَرْيِ النَّفَسِ عِنْدَ النُّطْقِ بِالْحَرْفِ؛ لِقُوَّةِ الِاعْتِمَادِ عَلَى مَخْرَجِهِ.

حُرُوفُهُ: (وَاحِدٌ وَعِشْرُونَ حَرْفًا)، وَهِيَ مَا سِوَى أَحْرُفِ الْهَمْسِ.

2. Jahr (Voicing)

Linguistically:
To make something public, manifest, or apparent.

Technically:
The prevention of the breath from flowing when pronouncing a letter, due to the strength of reliance on its articulation point.
Its Letters: Twenty-one letters, namely all the letters other than the letters of **Hams**.

٣) الشِّدَّةُ

لُغَةً: الْقُوَّةُ.

وَاصْطِلَاحًا: انْحِبَاسُ جَرْيِ الصَّوْتِ عِنْدَ النُّطْقِ بِالْحَرْفِ؛ لِكَمَالِ قُوَّةِ الِاعْتِمَادِ عَلَى مَخْرَجِهِ.

حُرُوفُهَا: ثَمَانِيَةٌ يَجْمَعُهَا قَوْلُكَ: (أَجِدْ قَطٍ بَكَتْ).

3. Shiddah (Strength)

Linguistically:
Strength or firmness.
Technically:
The stoppage of the flow of sound when pronouncing a letter, due to the complete strength of reliance on its articulation point.
Its Letters: Eight letters, gathered in the phrase:

أَجِدْ قَطٍ بَكَتْ

(ا، ج، د، ق، ط، ب، ك، ت)

٤) الرَّخَاوَةُ

لُغَةً: اللِّينُ.

وَاصْطِلَاحًا: جَرَيَانُ الصَّوْتِ مَعَ الْحَرْفِ عِنْدَ النُّطْقِ بِهِ؛ لِضَعْفِ اعْتِمَادِهِ عَلَى مَخْرَجِهِ.

حُرُوفُهَا: ثَلَاثَةَ عَشَرَ حَرْفًا، مَا سِوَى أَحْرُفِ الشِّدَّةِ وَالتَّوَسُّطِ.

4. Rakhāwah (Softness)

Linguistically: Softness or gentleness.
Technically: The flowing of sound along with the letter when pronouncing it, due to the weakness of its reliance on the point of articulation.
Its Letters: Thirteen letters, namely all letters other than the letters of Shiddah and Tawassuṭ (moderation).

٥ التَّوَسُّطُ بَيْنَ الشِّدَّةِ وَالرَّخَاوَةِ

لُغَةً: الِاعْتِدَالُ.

وَاصْطِلَاحًا: عَدَمُ كَمَالِ احْتِبَاسِ الصَّوْتِ، وَعَدَمُ كَمَالِ جَرَيَانِهِ.

حُرُوفُهُ: خَمْسَةٌ يَجْمَعُهَا قَوْلُكَ: لِنْ عُمَرْ.

5. Tawassuṭ (Moderation Between Shiddah and Rakhāwah)

Linguistically: Moderation or balance.

Technically: Neither complete blockage of the sound nor complete flow of the sound when pronouncing the letter.

Its Letters: Five letters, gathered in the phrase: لِنْ عُمَرْ (ل، ن، ع، م، ر)

٦ الِاسْتِعْلَاءُ

لُغَةً: الْعُلُوُّ وَالِارْتِفَاعُ.

وَاصْطِلَاحًا: ارْتِفَاعُ اللِّسَانِ عِنْدَ النُّطْقِ بِالْحَرْفِ إِلَى الْحَنَكِ الْأَعْلَى.

حُرُوفُهُ: سَبْعَةٌ يَجْمَعُهَا قَوْلُكَ: خُصَّ ضَغْطٍ قِظْ.

6. Istiʿlāʾ (Elevation)

Linguistically: Loftiness and elevation.

Technically: Raising the tongue toward the upper palate when pronouncing a letter.

Its Letters: Seven letters, gathered in the phrase: **خُصَّ ضَغْطٍ قِظْ** (خ، ص، ض، غ، ط، ق، ظ)

*These are known as the **letters of elevation** and are generally pronounced with heaviness (tafkhīm).*

٧ الِاسْتِفَالُ

لُغَةً: الِانْخِفَاضُ.

وَاصْطِلَاحًا: انْخِفَاضُ اللِّسَانِ عَنِ الْحَنَكِ الْأَعْلَى إِلَى قَاعِ الْفَمِ.

حُرُوفُهُ: أَرْبَعَةٌ وَعِشْرُونَ حَرْفًا، وَهِيَ مَا عَدَا حُرُوفِ الِاسْتِعْلَاءِ.

7. Istifāl (Lowering)

Linguistically:

Lowering or descending.

Technically: Lowering the tongue away from the upper palate toward the floor of the mouth when pronouncing a letter.

Its Letters: Twenty-four letters, namely all the letters other than the letters of **Istiʿlāʾ**.

٨ الْإِطْبَاقُ

لُغَةً: الْإِلْصَاقُ

وَاصْطِلَاحًا: إِطْبَاقُ اللِّسَانِ عَلَى الْحَنَكِ الْأَعْلَى عِنْدَ النُّطْقِ بِالْحَرْفِ، بِحَيْثُ يَنْحَصِرُ الصَّوْتُ بَيْنَهُمَا.

حُرُوفُهُ: أَرْبَعَةٌ: (الصَّادُ وَالضَّادُ وَالطَّاءُ وَالظَّاءُ).

8. Iṭbāq (Adhesion / Compression)

Linguistically: Adhesion, sticking, or close contact.

Technically:

The tongue adheres closely to the upper palate when pronouncing the letter, causing the sound to be compressed between them.

Its Letters: Four letters: ص، ض، ط، ظ

٩) الاِنْفِتَاحُ

لُغَةً: الاِفْتِرَاقُ.

وَاصْطِلَاحًا: تَجَافِي اللِّسَانِ عَنِ الْحَنَكِ الْأَعْلَى حَتَّى يَخْرُجَ الرِّيحُ عِنْدَ النُّطْقِ بِالْحَرْفِ.

حُرُوفُهُ: سَبْعَةٌ وَعِشْرُونَ حَرْفًا، وَهِيَ مَا عَدَا حُرُوفَ الْإِطْبَاقِ.

9. Infitāḥ (Opening)

Linguistically: Separation or opening.

Technically: The tongue separates from the upper palate, allowing air to pass freely when pronouncing the letter.

Its Letters: Twenty-seven letters, namely all letters other than the letters of **Iṭbāq**.

١٠ الْإِذْلَاقُ

لُغَةً: الطَّرَفُ. وَاصْطِلَاحًا: خِفَّةُ الْحَرْفِ وَسُرْعَةُ النُّطْقِ بِهِ، لِخُرُوجِ بَعْضِهَا مِنْ ذَلَقِ اللِّسَانِ أَيْ طَرَفِهِ، وَهِيَ: (اللَّامُ وَالرَّاءُ وَالنُّونُ)، وَبَعْضُهَا مِنْ ذَلَقِ الشَّفَةِ، وَهِيَ: (الْبَاءُ وَالْمِيمُ وَالْفَاءُ).

حُرُوفُهُ: سِتَّةُ أَحْرُفٍ يَجْمَعُهَا قَوْلُكَ: (فَرَّ مِنْ لُبِّ).

10. Idhlāq (Fluency)

Linguistically: The tip or edge.

Technically: The lightness and ease with which a letter is pronounced due to its articulation from the tip of the tongue or the edge of the lips.

Some of these letters emerge from the tip of the tongue, namely: ل، ر، ن

And some emerge from the edge of the lips, namely: ب، م، ف

Its Letters: Six letters, gathered in the phrase: فَرَّ مِنْ لُبِّ

١١ الْإِصْمَاتُ

لُغَةً: الْمَنْعُ. وَاصْطِلَاحًا: مَنْعُ الْحُرُوفِ الْمُصْمَتَةِ مِن انْفِرَادِها فِي أَيِّ كَلِمَةٍ تَضُمُّ أَرْبَعَةَ أَحْرُفٍ أَوْ خَمْسَةَ أَحْرُفٍ، فَلَا بُدَّ أَنْ يَكُونَ فِيهَا حَرْفٌ مِنْ حُرُوفِ الْإِذْلَاقِ مَعَ الْحُرُوفِ الْمُصْمَتَةِ.

حُرُوفُهُ: خَمْسَةٌ وَعِشْرُونَ حَرْفًا، وَهِيَ مَا عَدَا: (فَرَّ مِنْ لُبِّ).

11. Iṣmāt (Restraint)

Linguistically: Prevention or restraint.

Technically: The restrained letters are prevented from occurring by themselves in a root word consisting of four or five letters. Therefore, such words must contain at least one of the letters of **Idhlāq** along with the restrained letters.

This is because the letters of Idhlāq are light and easy to pronounce, helping to balance the heaviness of the Iṣmāt letters.

Its Letters: Twenty-five letters, namely all the letters except those gathered in the phrase: فِرَّمِنْ لُبِّ (the six letters of Idhlāq).

القِسْمُ الثَّانِي مِنَ الصِّفَاتِ الذَّاتِيَّةِ: (الصِّفَاتُ الَّتِي لَا ضِدَّ لَهَا) وَعَدَدُهَا تِسْعَةٌ:

The Second Category of Essential Characteristics
(Characteristics That Have No Opposites)

These characteristics are of nine types.

● الصَّفِيرُ

لُغَةً: صَوْتٌ يُشْبِهُ صَوْتَ طَائِرٍ. وَاصْطِلَاحًا: صَوْتٌ زَائِدٌ يَخْرُجُ مِنْ مَخْرَجِهَا عِنْدَ النُّطْقِ بِأَحَدِ حُرُوفِهِ.

حُرُوفُهُ ثَلَاثَةٌ: الصَّادُ، وَالزَّايُ، وَالسِّينُ.

فَالصَّادُ يُشْبِهُ صَوْتُهَا صَوْتَ الْأَوَزِّ. وَالزَّايُ تُشْبِهُ صَوْتَ النَّحْلِ. وَالسِّينُ تُشْبِهُ صَوْتَ الْجَرَادِ.

وَأَقْوَاهَا الصَّادُ لِمَا فِيهَا مِنَ الِاسْتِعْلَاءِ وَالْإِطْبَاقِ وَالصَّفِيرِ، ثُمَّ تَلِيهَا الزَّايُ لِمَا فِيهَا مِنْ جَهْرٍ، ثُمَّ السِّينُ وَهِيَ أَضْعَفُهَا لِكَوْنِهَا مَهْمُوسَةً.

1. Ṣafīr (Whistling)

Linguistically: A sound resembling the sound of a bird.

Technically: An additional sound that emerges from the articulation point when one of its letters is pronounced.

Its letters are three: Ṣād (ص) Zāy (ز) Sīn (س)

The sound of: Ṣād resembles the hiss of a goose. Zāy resembles the buzz of a bee. Sīn resembles the chirping sound of a locust.

Among these letters, Ṣād is the strongest because it combines:

- Istiʿlāʾ (elevation),
- Iṭbāq (adhesion),
- and Ṣafīr (whistling).

Next comes Zāy because it possesses Jahr (voicing).

Then comes Sīn, which is the weakest of the three because it is a whispered (mahmūs) letter.

● الْقَلْقَلَةُ

لُغَةً: التَّحْرِيْكُ وَالِاضْطِرَابُ. وَاصْطِلَاحًا: اضْطِرَابُ الصَّوْتِ عِنْدَ النُّطْقِ بِالْحَرْفِ سَاكِنًا حَتَّى يُسْمَعَ لَهُ نَبْرَةٌ قَوِيَّةٌ.
حُرُوفُهَا خَمْسَةٌ يَجْمَعُهَا قَوْلُكَ: قُطْبُ جَدٍّ (ق، ط، ب، ج، د)

2. Qalqalah (Echoing/Bouncing)

Linguistically: Movement and agitation.
Technically: The vibration or bouncing of the sound when pronouncing a consonant in a state of sukūn (silence), such that a strong audible echo is heard.
Its letters are five, gathered in the phrase: قُطْبُ جَدٍّ

● سَبَبُهَا

هُوَ أَنَّ حُرُوفَ الْقَلْقَلَةِ شَدِيدَةٌ مَجْهُورَةٌ: فَالْجَهْرُ يَمْنَعُ جَرْيَ النَّفَسِ. وَالشِّدَّةُ تَمْنَعُ جَرْيَ الصَّوْتِ. فَلَمَّا اجْتَمَعَتِ الصِّفَتَانِ فِي هَذِهِ الْحُرُوفِ تَعَذَّرَ بَيَانُهَا؛ لِامْتِنَاعِ النَّفَسِ وَالصَّوْتِ، لِذلكَ احْتَاجَتْ إِلَى التَّكَلُّفِ فِي بَيَانِهَا، وَذَلِكَ بِمَا يَحْصُلُ مِنَ الضَّغْطِ وَالِاضْطِرَابِ عِنْدَ النُّطْقِ بِهَا سَاكِنَةً حَتَّى تَكَادُ تَخْرُجُ إِلَى شِبْهِ التَّحْرِيكِ.

The Reason for Qalqalah

The letters of qalqalah possess two characteristics:

1. Jahr (voicing) – which prevents the flow of breath.
2. Shiddah (strength) – which prevents the flow of sound.

Since these two characteristics are combined in the qalqalah letters, their pronunciation would otherwise be difficult to make clear because both the breath and the sound are restrained.
Therefore, a slight pressure and vibration are needed when pronouncing them in a state of sukūn, producing the echoing effect that makes the letter clear, almost as though it were slightly vowelled.

● تَنْبِيهٌ

أُخْرِجَتِ الْهَمْزَةُ مِنْ حُرُوفِ الْقَلْقَلَةِ مَعَ اجْتِمَاعِ صِفَتَيِ الشِّدَّةِ وَالْجَهْرِ فِيهَا؛ لِئَلَّا يَظْهَرَ صَوْتٌ يُشْبِهُ التَّهَوُّعَ (التَّقَيُّؤَ).
وَالْأَصْلُ فِي الْقِرَاءَةِ عَدَمُ التَّكَلُّفِ.

Important Note

The letter Hamzah (ء) is not included among the qalqalah letters, even though it possesses both shiddah and jahr.
This is so that its pronunciation does not produce a sound resembling retching or vomiting.

The basic principle in Qur'anic recitation is to avoid artificial or forced pronunciation.

● تَنْقَسِمُ الْقَلْقَلَةُ بِالنِّسْبَةِ لِحُرُوفِهَا إِلَى قِسْمَيْنِ:

❖ قَلْقَلَةٌ أَعْلَى: وَذَلِكَ فِي حَرْفَيِ الطَّاءِ وَالْقَافِ؛ لِوُجُودِ صِفَةِ الِاسْتِعْلَاءِ فِيهِمَا.

❖ قَلْقَلَةٌ أَدْنَى: وَذَلِكَ فِي الْأَحْرُفِ الثَّلَاثَةِ الْبَاقِيَةِ: (ج، د، ب).

Types of Qalqalah According to Its Letters

Higher (Stronger) Qalqalah

This applies to the letters:

- Ṭāʾ (ط)
- Qāf (ق)

because they also possess the characteristic of Istiʿlāʾ (elevation).

Lower (Lighter) Qalqalah

This applies to the remaining three letters:

- Jīm (ج)
- Dāl (د)
- Bāʾ (ب)

since they do not possess the characteristic of elevation and therefore have a lighter qalqalah.

مَرَاتِبُ الْقَلْقَلَةِ

الْقَلْقَلَةُ صِفَةٌ لَازِمَةٌ لِهَذِهِ الْأَحْرُفِ الْخَمْسَةِ، وَلَهَا أَرْبَعُ مَرَاتِبَ:

1. **أَقْوَاهَا** عِنْدَ السَّاكِنِ الْمَوْقُوفِ عَلَيْهِ الْمُشَدَّدِ، مِثْلُ: ﴿**الْحَقُّ**﴾ . (أَقْوَى)
2. **ثُمَّ** يَلِيهِ السَّاكِنُ الْمَوْقُوفُ عَلَيْهِ غَيْرُ الْمُشَدَّدِ، مِثْلُ: ﴿**خَلَاقٍ**﴾ . (كُبْرَى)
3. **ثُمَّ** يَلِيهِ هَذَا السَّاكِنُ الْمَوْصُولُ، مِثْلُ: ﴿**خَلَقْنَا**﴾ . (صُغْرَى)

فِي هَذِهِ الْمَرَاتِبِ الثَّلَاثِ نَجِدُ أَنَّ الْقَلْقَلَةَ قَدْ بَلَغَتْ صِفَةَ الْكَمَالِ.

4. **أَمَّا الْمَرْتَبَةُ الرَّابِعَةُ** وَهِيَ فِي الْمُتَحَرِّكِ، مِثْلُ: ﴿**الْمُتَّقِينَ**﴾، فَلَا يُوجَدُ فِيهِ مِنَ الْقَلْقَلَةِ إِلَّا أَصْلُهَا فَقَطْ، مِثْلَ الْغُنَّةِ فِي النُّونِ وَالْمِيمِ الْمُظْهَرَتَيْنِ وَالْمُتَحَرِّكَتَيْنِ، فَالثَابِتُ فِيهِمَا أَصْلُهَا لَا كَمَالَهَا .

Levels of Qalqalah

Qalqalah is an inherent characteristic of the five qalqalah letters, and it has four levels:

1. The strongest level occurs when the letter is doubled (mushaddad), silent, and stopped upon, such as: (الحَقُّ).

2. Next comes a silent letter at the end of a word that is stopped upon but not doubled, such as: (خَلَاقٍ).
3. Then comes a silent letter occurring during continuous recitation (without stopping), such as: (خَلَقْنَا).

In these three levels, the qalqalah is fully manifested.

4. The fourth level is when the qalqalah letter is voweled (مُتَحَرِّك), such as in (المُتَّقِيْن). In this case, only the basic presence of qalqalah exists, not its complete manifestation—similar to the ghunnah found in clearly pronounced and voweled nūn and mīm, where the essence remains but not its full strength.

تَنْبِيْهٌ:

أ- قَلْقَلَةٌ صُغْرَى :وَذَلِكَ إِذَا وَقَعَتْ حُرُوفُ الْقَلْقَلَةِ سَاكِنَةً فِي وَسَطِ الْكَلِمَةِ، مِثْلَ :﴿**خَلَقْنَا**﴾، أَوْ فِي وَسَطِ الْكَلَامِ مِثْلَ :﴿**لَمْ يَلِدْ وَلَمْ**﴾.

ب- قَلْقَلَةٌ كُبْرَى :وَذَلِكَ إِذَا وُقِفَ عَلَى أَحَدِ حُرُوفِ الْقَلْقَلَةِ بِالسُّكُونِ آخِرَ الْكَلِمَةِ، مِثْلَ :﴿**اخْتِلَاقٌ**﴾، فَيَكُونُ اهْتِزَازُهَا وَنَبْرُهَا أَقْوَى مِنَ الصُّغْرَى.

قَالَ ابْنُ الْجَزَرِيّ: **وَبَيِّنَنْ مُقَلْقَلًا إِنْ سَكَنَا وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنَا**.

Note

A. Minor Qalqalah (Qalqalah Ṣughrā):

This occurs when one of the qalqalah letters is in a state of sukūn (quiescence) in the middle of a word, such as ﴿**خَلَقْنَا**﴾or in the middle of connected speech, such as ﴿**لَمْ يَلِدْ وَلَمْ**﴾

B. Major Qalqalah (Qalqalah Kubrā):

This occurs when one stops (makes waqf) on a qalqalah letter at the end of a word, causing it to become sākin (quiescent), such as ﴿**اخْتِلَاقٌ**﴾when stopping upon it. In this case, its vibration and reverberation are stronger and more pronounced than in the minor qalqalah.

Ibn al-Jazarī said:

وَبَيِّنَنْ مُقَلْقَلًا إِنْ سَكَنَا

وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنَا

“Clearly pronounce the qalqalah letter whenever it is sākin;
and if it occurs at a place of stopping (waqf), its qalqalah becomes even more evident.”

كَيْفِيَّتُهَا

اخْتَلَفَ الْعُلَمَاءُ فِيهَا:

- فَقِيلَ: إِنَّهَا أَقْرَبُ إِلَى الْفَتْحِ مُطْلَقًا،
- وَقِيلَ: إِنَّهَا تَابِعَةٌ لِمَا قَبْلَهَا .

فَتَكُونُ:

- إِذَا كَانَ مَا قَبْلَهَا مَفْتُوحًا قَرِيبًا إِلَى الْفَتْحِ، مِثْلَ :﴿**أَقْرَبُ**﴾ .
- وَإِنْ كَانَ مَا قَبْلَهَا مَكْسُورًا قَرِيبًا إِلَى الْكَسْرِ، مِثْلَ :﴿**اقْرَأْ**﴾ .
- وَإِنْ كَانَ مَا قَبْلَهَا مَضْمُومًا قَرِيبًا إِلَى الضَّمِّ، مِثْلَ :﴿**اقْتُلُوا**﴾.

وَالصَّوَابُ :أَنَّ الْقَلْقَلَةَ اضْطِرَابُ الْحَرْفِ أَوِ اهْتِزَازُهُ فِي مَخْرَجِهِ سَاكِنًا، بِحَيْثُ يُسْمَعُ لَهُ نَبْرَةٌ مُمَيَّزَةٌ، وَلَا يَنْبَغِي لِلْقَارِئِ أَنْ يَنْحُوَ بِهَا إِلَى الْفَتْحِ وَلَا إِلَى الْكَسْرِ، وَلَا إِلَى غَيْرِ ذَلِكَ، بَلْ يُخْرِجُهَا سَهْلَةً، رَقِيقَةً فِي الْمُرَقَّقِ، مِثْلَ :﴿**قَبْلِكُمْ**﴾، وَمُفَخَّمَةً فِي الْمُفَخَّمِ، مِثْلَ : ﴿**يَطْبَعُ**﴾.[42]

How Qalqalah Is Pronounced

Scholars have differed regarding its manner of pronunciation:

- Some said that it is always closest to a fatḥah (a sound leaning toward "a"), Others said that it follows the vowel that precedes it.

Accordingly:

- If the preceding vowel is fatḥah, the qalqalah sound leans toward fatḥah, such as أَقْرَبُ
- If the preceding vowel is kasrah, it leans toward kasrah, such as اقْرَأ
- If the preceding vowel is ḍammah, it leans toward ḍammah, such as اقْتُلُوا

The correct understanding is that qalqalah is the slight vibration or reverberation of a consonant in its point of articulation while it is in a state of sukūn (quiescence), such that a distinct sound is heard from it. The reciter should not incline it toward a fatḥah (the "a" vowel), nor toward a kasrah (the "i" vowel), nor toward any other vowel. Rather, it should be pronounced naturally and gently: light in letters that are pronounced with tarqīq (lightness), such as in ﴿قَبْلِكُمْ﴾, and heavy in letters that are pronounced with tafkhīm (heaviness), such as in ﴿يَطْبَعُ﴾.

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[42] الدكتور يحيى عبد الرزاق الغوثاني، **علم التجويد أحكام نظرية وملاحظات تطبيقية- المستوى الثاني**، ص 108 دار الغوثاني للدراسات القرآنية، دمشق

● **اللِّينُ**

لُغَةً :السُّهُولَةُ. **وَاصْطِلَاحًا :**إِخْرَاجُ الْحَرْفِ بِعَدَمِ كُلْفَةٍ عَلَى اللِّسَانِ.

حُرُوفُهُ :اثْنَانِ، وَهُمَا:

- الْوَاوُ السَّاكِنَةُ الْمَفْتُوحُ مَا قَبْلَهَا .
- الْيَاءُ السَّاكِنَةُ الْمَفْتُوحُ مَا قَبْلَهَا .

نَحْوُ :﴿**خَوْفٌ**﴾، ﴿**بَيْتٌ**﴾.

3. Līn (Softness)

Linguistically: Ease and gentleness.
Technically: Pronouncing a letter smoothly and effortlessly, without strain upon the tongue.
Its Letters: Two letters:
A wāw sākinah preceded by a fatḥah.
A yāʾ sākinah preceded by a fatḥah.
Examples: ﴿بَيْتٌ﴾ ﴿خَوْفٌ﴾

● **الِانْحِرَافُ**

لُغَةً :الْمَيْلُ وَالْعُدُولُ. **وَاصْطِلَاحًا :**مَيْلُ الْحَرْفِ بَعْدَ خُرُوجِهِ مِنْ مَخْرَجِهِ حَتَّى يَتَّصِلَ بِمَخْرَجٍ آخَرَ.

حُرُوفُهُ :اثْنَانِ، وَهُمَا:

- اللَّامُ .
- الرَّاءُ .

4. Inḥirāf (Deviation)

Linguistically: Inclination and turning away.
Technically: The sound of a letter inclines from its original articulation point until it reaches another nearby articulation point.
Its Letters: Two letters:

- **Lām (ل)**
- **Rāʾ (ر)**

● **التَّكْرِيرُ**

لُغَةً :الْإِعَادَةُ.

وَاصْطِلَاحًا :ارْتِعَادُ رَأْسِ اللِّسَانِ عِنْدَ النُّطْقِ بِالْحَرْفِ.

حَرْفُهُ :الرَّاءُ.

فَالرَّاءُ حَرْفٌ قَابِلٌ لِلتَّكْرِيرِ الَّذِي هُوَ صِفَةٌ لَازِمَةٌ لَهُ، وَأَكْثَرُ مَا يَظْهَرُ تَكْرِيرُهُ إِذَا كَانَ مُشَدَّدًا، نَحْوَ :﴿**كَرَّةٍ**﴾، ﴿**وَمَرَّةً**﴾.

فَالْوَاجِبُ عَلَى الْقَارِئِ أَنْ يُخْفِيَ تَكْرِيرَهُ وَلَا يُظْهِرَهُ، وَمَتَى أَظْهَرَهُ فَقَدْ جَعَلَ مِنَ الْحَرْفِ الْمُشَدَّدِ حَرْفًا، وَمِنَ الْمُخَفَّفِ حَرْفَيْنِ أَوْ أَكْثَرَ.

وَالتَّكْرِيرُ فِي الرَّاءِ الْمُشَدَّدَةِ أَظْهَرُ، وَأَحْوَجُ إِلَى الْإِخْفَاءِ مِنْهُ فِي الْمُخَفَّفَةِ.

وَلَيْسَ مَعْنَى إِخْفَاءِ التَّكْرِيرِ إِعْدَامَ ارْتِعَادِ اللِّسَانِ بِالْكُلِّيَّةِ؛ لِأَنَّ ذَلِكَ يُؤَدِّي إِلَى حَصْرِ الصَّوْتِ بَيْنَ رَأْسِ اللِّسَانِ وَاللِّثَّةِ كَمَا فِي حَرْفِ الطَّاءِ، وَهَذَا خَطَأٌ لَا يَجُوزُ.

وَإِنَّمَا يَرْتَعِدُ رَأْسُ اللِّسَانِ ارْتِعَادَةً وَاحِدَةً خَفِيفَةً حَتَّى لَا تَنْعَدِمَ الصِّفَةُ، وَذَلِكَ بِإِلْصَاقِ اللِّسَانِ بِأَعْلَى الْحَنَكِ.

5. Takrīr (Repetition / Vibration)

Linguistically: Repetition.

Technically: The slight vibration of the tip of the tongue when pronouncing a letter.

Its Letter: Rāʾ (ر)

The letter **Rāʾ** naturally possesses the characteristic of repetition. This characteristic is most noticeable when the rāʾ is doubled (mushaddad), such as: ﴿كَرَّةً﴾ ﴿وَمَرَّةٍ﴾

The reciter must **conceal this repetition and not exaggerate it**. If it is clearly manifested, the doubled letter may sound like multiple letters and a ;ight (non-doubled) letter may sound like two letters or more instead of one.

The repetition is more apparent in a doubled rāʾ and therefore requires greater care to suppress than in a non-doubled rāʾ.

However, suppressing repetition does **not** mean preventing the tongue from vibrating completely. Doing so would trap the sound between the tip of the tongue and the gums, causing the rāʾ to resemble the pronunciation of **Ṭāʾ (ط)**, which is incorrect.

Rather, the tip of the tongue should make **one light vibration**, preserving the characteristic without exaggeration. This is achieved by placing the tongue lightly against the upper palate.

● **التَّفَشِّي**

لُغَةً :الِانْتِشَارُ. **وَاصْطِلَاحًا** :انْتِشَارُ الرِّيحِ فِي الْفَمِ (بَيْنَ اللِّسَانِ وَالْحَنَكِ الْأَعْلَى) عِنْدَ النُّطْقِ بِالْحَرْفِ.

حَرْفُهُ :الشِّينُ.

6. Tafashshī (Spreading)

Linguistically: Spreading or diffusion.
Technically: The spreading of air throughout the mouth (between the tongue and the upper palate) when pronouncing a letter.
Its Letter:

- **Shīn (ش)**

The sound of **Shīn** spreads throughout the mouth more than any other Arabic letter, which is why it alone possesses the characteristic of **Tafashshī**.

● الِاسْتِطَالَةُ

لُغَةً :الِامْتِدَادُ. وَاصْطِلَاحًا :امْتِدَادُ الصَّوْتِ مِنْ أَوَّلِ حَافَّةِ اللِّسَانِ إِلَى نِهَايَةِ الْمَخْرَجِ (حَتَّى تَتَّصِلَ بِمَخْرَجِ اللَّامِ).
حَرْفُهُ :الضَّادُ.

Istiṭālah (Extension)

Linguistically: Extension or lengthening.
Technically: The extension of the sound along the side of the tongue from the beginning of its edge to the end of its articulation point, continuing until it reaches the articulation point of the letter **Lām (ل)**.

Its Letter:

- **Ḍād (ض)**

وَالفَرْقُ بَيْنَ الْحَرْفِ الْمُسْتَطِيلِ وَالْمَمْدُودِ :أَنَّ الْحَرْفَ الْمُسْتَطِيلَ يَجْرِي الصَّوْتُ فِي مَخْرَجِهِ بِقَدْرِ طُولِهِ وَلَمْ يَتَجَاوَزْهُ؛ لِأَنَّ مَخْرَجَهُ مُحَقَّقٌ، أَمَّا الْحَرْفُ الْمَمْدُودُ فَيَجْرِي الصَّوْتُ فِي ذَاتِهِ وَلَا يَنْقَطِعُ إِلَّا بِانْقِطَاعِ الْهَوَاءِ؛ حَيْثُ إِنَّ مَخْرَجَهُ مُقَدَّرٌ.

The difference between the extended letter (al-ḥarf al-mustaṭīl) and the lengthened letter (al-mamdūd) is that:

- In the letter possessing istiṭālah, the sound flows through its articulation point along the length of its makhraj and does not go beyond it, because its articulation point is a definite (established) one.
- As for the madd letter, the sound continues to flow within it and is only cut off when the airflow ceases, since its articulation point is estimated (non-specific).

● الْخَفَاءُ

لُغَةً :الِاسْتِتَارُ. وَاصْطِلَاحًا :خَفَاءُ صَوْتِ الْحَرْفِ عِنْدَ النُّطْقِ بِهِ.

حُرُوفُهُ :أَرْبَعَةٌ: حُرُوفُ الْمَدِّ الثَّلَاثَةُ، وَالْهَاءُ، وَيَجْمَعُهَا كَلِمَةُ **هَاوِيْ**.
سَبَبُهَا :أَمَّا خَفَاءُ الْمَدِّ فَلِسَعَةِ مَخْرَجِهَا، وَأَمَّا خَفَاءُ الْهَاءِ فَلِأَنَّ صِفَاتِهَا كُلَّهَا ضَعِيفَةٌ، وَمِنْ أَجْلِ هَذَا قَوِيَتْ بِالصِّلَةِ.

Khafāʾ (Concealment)

Linguistically: Concealment or hiddenness.
Technically: The hiddenness of the sound of a letter during its pronunciation.
Its Letters: Four letters:

- The three madd letters (ا، و، ي)
- Hāʾ (ه)

These are gathered in the word: هَاوِي
Reason for This Characteristic

- The hiddenness of the madd letters is due to the spaciousness of their articulation point.
- The hiddenness of the hāʾ is because all of its characteristics are weak.

For this reason, the hāʾ is strengthened by connecting it to a following vowel (ṣilah).

● الْغُنَّةُ

لُغَةً :صَوْتٌ لَهُ رَنِينٌ فِي الْخَيْشُومِ. **وَاصْطِلَاحًا :**صَوْتٌ لَذِيذٌ مُرَكَّبٌ فِي جِسْمِ النُّونِ وَالْمِيمِ، لَا عَمَلَ لِلِّسَانِ فِيهِ، وَقِيلَ: إِنَّهُ شَبِيهٌ بِصَوْتِ الْغَزَالَةِ إِذَا ضَاعَ وَلَدُهَا.
حُرُوفُهَا :النُّونُ، وَالْمِيمُ.

Ghunnah (Nasalization)

Linguistically: A sound having a resonance in the nasal passage (khayshūm).
Technically: A pleasant composite sound found in the letters nūn and mīm, in whose production the tongue has no role.
It has also been said that it resembles the bleating sound of a gazelle when it loses its fawn.
Its Letters: Nūn (ن) Mīm (م)

الصِّفَاتُ الْقَوِيَّةُ
إِحْدَى عَشْرَةَ صِفَةً:
١ .الْجَهْرُ.
٢ .الشِّدَّةُ.

٣ .الِاسْتِعْلَاءُ.
٤ .الْإِطْبَاقُ.
٥ .الصَّفِيرُ.
٦ .الْقَلْقَلَةُ.
٧ .الِانْحِرَافُ.
٨ .التَّكْرِيرُ.
٩ .التَّفَشِّي.
١٠ .الِاسْتِطَالَةُ.
١١ .الْغُنَّةُ.

Strong Characteristics

The strong characteristics are **eleven**:

1. Jahr (Voicing)
2. Shiddah (Strength)
3. Istiʿlāʾ (Elevation)
4. Iṭbāq (Adhesion)
5. Ṣafīr (Whistling)
6. Qalqalah (Echoing)
7. Inḥirāf (Deviation)
8. Takrīr (Repetition)
9. Tafashshī (Spreading)
10. Istiṭālah (Extension)
11. Ghunnah (Nasalization)

الصِّفَاتُ الضَّعِيفَةُ

سِتُّ صِفَاتٍ:

١ .الْهَمْسُ.
٢ .الرَّخَاوَةُ.
٣ .الِاسْتِفَالُ.
٤ .الِانْفِتَاحُ.

٥ .اللِّينُ.

٦ .الْخَفَاءُ.

Weak Characteristics

The weak characteristics are **six**:

1. Hams (Whispering)
2. Rakhāwah (Softness)
3. Istifāl (Lowering)
4. Infitāḥ (Opening)
5. Līn (Softness/Flexibility)
6. Khafāʾ (Concealment)

الصِّفَاتُ الَّتِي هِيَ بَيْنَ الضَّعْفِ وَالْقُوَّةِ

١ .الْإِذْلَاقُ.

٢ .الْإِصْمَاتُ.

٣ .التَّوَسُّطُ.

Characteristics Between Strength and Weakness

These are **three**:

1. Idhlāq (Fluency)
2. Iṣmāt (Restraint)
3. Tawassuṭ (Moderation)

CHARACTERISTICS OF LETTERS

STRONG CHARACTERISTICS

The strong characteristics are eleven:

1.	**Jahr** (Voicing)	7.	**Inḥirāf** (Deviation)
2.	**Shiddah** (Strength)	8.	**Takrīr** (Repetition)
3.	**Isti'lā'** (Elevation)	9.	**Tafashshī** (Spreading)
4.	**Iṭbāq** (Adhesion)	10.	**Istiṭālah** (Extension)
5.	**Ṣafīr** (Whistling)	11.	**Ghunnah** (Nasalization)
6.	**Qalqalah** (Echoing)		

WEAK CHARACTERISTICS

The weak characteristics are six:

1.	**Hams** (Whispering)	4.	**Infitāḥ** (Opening)
2.	**Rakhāwah** (Softness)	5.	**Līn** (Softness/Flexibility)
3.	**Istifāl** (Lowering)	6.	**Khafā'** (Concealment)

CHARACTERISTICS BETWEEN STRENGTH AND WEAKNESS

These are three:

1.	**Idhlāq** (Fluency)
2.	**Iṣmāt** (Restraint)
3.	**Tawassuṭ** (Moderation)

أَقْوَى الْحُرُوفِ

الطَّاءُ؛ لِأَنَّ صِفَاتِهَا كُلَّهَا قَوِيَّةٌ (٦ صِفَاتٍ).

The Strongest Letter

The strongest letter is: Ṭāʾ (ط)
because all of its characteristics are strong characteristics, totaling six qualities.

الْحُرُوفُ الْقَوِيَّةُ

(هِيَ الَّتِي يَكُونُ فِيهَا صِفَاتُ الْقُوَّةِ أَكْثَرَ مِنْ صِفَاتِ الضَّعْفِ)، وَعَدَدُهَا ثَمَانِيَةٌ:

(البَاءُ– الْجِيمُ – الدَّالُ – الرَّاءُ – الصَّادُ – الضَّادُ – الظَّاءُ – الْقَافُ).

Strong Letters

These are the letters in which the characteristics of strength are greater than the characteristics of weakness. Their number is eight:

ب ج د ر ص ض ظ ق

الْحُرُوفُ الْمُتَوَسِّطَةُ

هِيَ الَّتِي تَسَاوَتْ فِيهَا صِفَاتُ الْقُوَّةِ وَصِفَاتُ الضَّعْفِ، وَعَدَدُهَا خَمْسَةٌ:

(الْهَمْزَةُ – الْغَيْنُ – اللَّامُ – الْمِيمُ – النُّونُ).

Intermediate Letters

These are the letters in which the characteristics of strength and weakness are equal. Their number is five:

ʿGayn (غ), Lām (ل), Mīm (م), Nūn (ن), Hamzah (ء).

أَضْعَفُ الْحُرُوفِ

(صِفَاتُهَا كُلُّهَا ضَعِيفَةٌ)، وَهِيَ حُرُوفُ: (فَحَثَّه)،

أَوْ غَالِبِيَّتُهَا ضَعِيفَةٌ، وَهِيَ حُرُوفُ: (وَاي)، كُلُّ وَاحِدٍ مِنْهَا لَهُ صِفَةٌ قَوِيَّةٌ، وَهِيَ صِفَةُ الْجَهْرِ.

The Weakest Letters

These are the letters whose characteristics are entirely weak: **ف، ح، ث، ه**
Or whose characteristics are predominantly weak: **و، ا، ي**
Each of these possesses only one strong characteristic, namely: Jahr (Voicing).

الْحُرُوفُ الضَّعِيفَةُ

(صِفَاتُ الضَّعْفِ أَكْثَرُ مِنْ صِفَاتِ الْقُوَّةِ)، وَهِيَ عَشَرَةٌ:

التَّاءُ، وَالْخَاءُ، وَالذَّالُ، وَالزَّايُ، وَالسِّينُ، وَالشِّينُ، وَالْعَيْنُ، وَالْكَافُ، وَالْوَاوُ وَالْيَاءُ (الْمُتَحَرِّكَتَانِ أَوِ اللَّيِّنَتَانِ).

Weak Letters

These are the letters in which the characteristics of weakness outnumber the characteristics of strength. They are ten letters:

The letters: ت خ ذ ز س ش ع ك و ي (Mutaharrik and Layyin)

الْفَرْقُ بَيْنَ حَرْفَيِ الضَّادِ وَالظَّاءِ

إِنَّ بَعْضَ النَّاسِ يَنْطِقُوْنَ الضَّادَ ظَاءً، عِلْمًا بِأَنَّ هُنَاكَ فَرْقًا بَيْنَ الْحَرْفَيْنِ مِنْ نَاحِيَتَيِ الْمَخْرَجِ وَالصِّفَةِ.

فَمَخْرَجُ الضَادِ مِنْ إِحْدى حَافَتَيِ اللِّسَانِ مَعَ مَا يَلِيهَا مِنَ الْأَضْرَاسِ الْعُلْيَا.

وَالظَّاءُ تَخْرُجُ مِنْ ظَهْرِ طَرَفِ اللِّسَانِ مَعَ رَأْسِ الثَّنَايَا الْعُلْيَا. وَهَذَا فَرْقٌ كَبِيرٌ بَيْنَهُمَا

The Difference Between Dād (ض) and Ẓāʾ (ظ)

Some people pronounce ض as ظʾ, even though there is a clear difference between the two letters in both their points of articulation (makhraj) and their characteristics (ṣifāt).

- Dād (ض) is articulated from the tip/front portion of the tongue together with the area adjacent to the upper teeth.
- Ẓāʾ (ظ) is articulated from the back of the tip of the tongue together with the edges of the upper front incisors.

This is therefore a significant difference between the two letters.

وَأَمَّا مِنْ نَاحِيَةِ الصِّفَةِ فَهُمَا يَشْتَرِكَانِ فِي خَمْسِ صِفَاتٍ، وَهِيَ: الْجَهْرُ، وَالرَّخَاوَةُ، وَالِاسْتِعْلَاءُ، وَالْإِطْبَاقُ، وَالْإِصْمَاتُ، وَتَنْفَرِدُ الضَّادُ بِصِفَةِ الِاسْتِطَالَةِ.

وَعَلَى هَذَا يَتَّضِحُ الْفَرْقُ جَلِيًّا بَيْنَ الْحَرْفَيْنِ مِنْ نَاحِيَتَيِ الْمَخْرَجِ وَالصِّفَةِ، وَلَوْلَا هَذا الْفَرْقُ لَكَانَتْ إِحْدَاهُمَا عَيْنَ الْأُخْرَى فِي النُّطْقِ، وَمِنْ ثَمَّ يَجِبُ عَلَى الْقَارِئِ أَنْ يُمَيِّزَ بَيْنَهُمَا،

As for their characteristics (*ṣifāt*), the two letters share five attributes, namely:

- Jahr (voicing),
- Rakhāwah (softness or continuance of sound),
- Istiʿlāʾ (elevation of the tongue),
- Iṭbāq (compression or enclosure),
- Iṣmāt (restraint).

However, the letter Ḍād (ض) is distinguished by the additional characteristic of Istiṭālah (elongation).

Thus, the difference between the two letters becomes clearly evident both in their points of articulation (makhraj) and their characteristics (ṣifāt). Were it not for these differences, one would be identical to the other in pronunciation.

Therefore, it is obligatory upon the reciter to distinguish carefully between the two letters.

وَقَدْ أَشَارَ إِلَى ذَلِكَ الْإِمَامُ مُحَمَّدُ بْنُ الْجَزَرِيِّ – رَحِمَهُ اللَّهُ – بِقَوْلِهِ:

وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجِ

مَيِّزْ مِنَ الظَّاءِ...

Imam Ibn al-Jazarī (may Allah have mercy on him) alluded to this when he said: "Distinguish the Ḍād from the Ẓāʾ by its extension and articulation point."

كَمَا قَالَ فِي *التَّمْهِيدِ*:

"وَاعْلَمْ أَنَّ هَذَا الْحَرْفَ لَيْسَ مِنَ الْحُرُوفِ حَرْفٌ يَعْسُرُ عَلَى اللِّسَانِ غَيْرُهُ، وَالنَّاسُ يَتَفَاضَلُونَ فِي النُّطْقِ بِهِ. فَمِنْهُمْ مَنْ يَجْعَلُهُ ظَاءً مُطْلَقًا؛ لِأَنَّهُ يُشَارِكُ الظَّاءَ فِي صِفَاتِهَا كُلِّهَا، وَيَزِيدُ عَلَيْهَا بِالِاسْتِطَالَةِ، فَلَوْلَا الِاسْتِطَالَةُ وَاخْتِلَافُ الْمَخْرَجَيْنِ لَكَانَتْ ظَاءً، وَهُمْ أَكْثَرُ الشَّامِيِّينَ وَبَعْضُ أَهْلِ الْمَشْرِقِ.

وَهَذَا لَا يَجُوزُ فِي كَلَامِ اللَّهِ تَعَالَى؛ لِمُخَالَفَةِ الْمَعْنَى الَّذِي أَرَادَ اللَّهُ تَعَالَى، إِذْ لَوْ قُلْنَا: ﴿الضَّالِّينَ﴾ بِالظَّاءِ لَكَانَ مَعْنَاهُ الدَّائِمِينَ، وَهَذَا خِلَافُ مُرَادِ اللَّهِ تَعَالَى، وَهُوَ مُبْطِلٌ لِلصَّلَاةِ؛ لِأَنَّ (الضَّلَالَ) هُوَ ضِدُّ (الْهُدَى)، كَقَوْلِهِ تَعَالَى: ﴿ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ﴾، وَ﴿وَلَا الضَّالِّينَ﴾ وَنَحْوِهِ، وَبِالظَّاءِ يَكُونُ الْمَعْنَى الدَّوَامَ، كَقَوْلِهِ تَعَالَى: ﴿ظَلَّ وَجْهُهُ مُسْوَدًّا﴾ وَأَشْبَاهِهِ.

فَمَثَلُ الَّذِي يَجْعَلُ الضَّادَ ظَاءً فِي هَذَا وَشِبْهِهِ، كَالَّذِي يُبْدِلُ السِّينَ صَادًا فِي نَحْوِ قَوْلِهِ تَعَالَى: ﴿وَأَسَرُّوا النَّجْوَى﴾ وَ﴿وَأَصَرُّوا وَاسْتَكْبَرُوا﴾؛ فَالْأَوَّلُ مِنَ السِّرِّ، وَالثَّانِي مِنَ الْإِصْرَارِ." [43]

As he said in at-Tamheed:

Know that the letter Ḍād (ض) is the most difficult of all Arabic letters for the tongue to pronounce correctly, and people vary greatly in their ability to articulate it.

Some people pronounce it as Ẓāʾ (ظ) in all cases, because the Ḍād shares all of the characteristics of the Ẓāʾ and possesses an additional quality known as istiṭālah (elongation). Were it not for this elongation and the difference in their points of articulation, it would effectively be a Ẓāʾ. This pronunciation is common among many people of Syria and some people of the East.

However, this is not permissible in the speech of Allah, because it changes the meaning intended by Allah. If one were to recite ﴿الضَّالِّينَ﴾ using Ẓāʾ instead of Ḍād, the meaning would become "those who remain" or "those who persist", rather than "those who have gone astray." This contradicts the meaning intended by Allah and invalidates the prayer.

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[43] شمس الدين أبو الخير ابن الجزري، محمد بن محمد بن يوسف (ت ٨٣٣هـ) ، **التمهيد في علم التجويد** ، ص 130، تحقيق: الدكتور على حسين البواب، الناشر: مكتبة المعارف، الرياض، الطبعة: الأولى، ١٤٠٥ هـ - ١٩٨٥ م، عدد الصفحات: ٢٢٤

This is because ḍalāl (ضلال) means misguidance, the opposite of guidance (hudā), as in Allah's saying:

﴿ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ﴾،

"Those whom you invoke besides Him have gone astray from you."
and in: ﴿وَلَا الضَّالِّينَ﴾ "Nor of those who have gone astray."

By contrast, when pronounced with Ẓāʾ (ظ), the meaning relates to continuance or remaining, as in Allah's saying: ﴿ظَلَّ وَجْهُهُ مُسْوَدًّا﴾ "His face remained darkened." and similar expressions.

Therefore, a person who substitutes Ḍād with Ẓāʾ is like someone who substitutes Sīn (س) with Ṣād (ص) in verses such as: ﴿وَأَسَرُّوا النَّجْوَى﴾ "They concealed their secret conversation," and ﴿وَأَصَرُّوا وَاسْتَكْبَرُوا﴾ "They persisted and acted arrogantly."

The first word derives from sirr (secret), whereas the second derives from iṣrār (persistence). Thus, replacing one letter with another changes the intended meaning. – At-Tamhid

وَمِنْ أَجْلِ هَذَا يَجِبُ الِاحْتِرَازُ مِنْ تَغْيِيرِ مَخْرَجِ الْحَرْفِ الْحَقِيقِيِّ؛ لِأَنَّ ذَلِكَ لَحْنٌ جَلِيٌّ لَا يَجُوزُ لِلْقَارِئِ أَنْ يَفْعَلَهُ حَتَّى لَا يُغَيِّرَ الْمَعْنَى الَّذِي أَرَادَهُ اللَّهُ سُبْحَانَهُ وَتَعَالَى.

وَمَنْ أَرَادَ الْمَزِيدَ فَلْيَرْجِعْ إِلَى أَهْلِ الْعَرَبِ الَّذِينَ أُنْزِلَ الْقُرْآنُ بِلِسَانِهِمْ، وَقَدْ أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِأَنْ نَقْرَأَ الْقُرْآنَ بِلُحُونِ الْعَرَبِ وَأَصْوَاتِهَا، فَلْيَسْتَمِعْ إِلَى قِرَاءَتِهِمْ، سَوَاءٌ مَنْ كَانَ مِنْهُمْ مَيِّتًا أَوْ كَانَ حَيًّا، فَلَا زَالَتْ أَصْوَاتُهُمْ مَحْفُوظَةً فِي التَّسْجِيلَاتِ الْمَسْمُوعَةِ وَالْمَرْئِيَّةِ.[44]

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١ غاية المريد في علم التجويد.

٢ نهاية القول المفيد في علم التجويد.

٣ إعانة الأصحاب على تجويد الكتاب.

٤ هداية القاري إلى تجويد كلام الباري، وغيرها.

ومن الكتب المؤلَّفة باللغة الأردية:

1. فتاوى دار العلوم ديوبند، المجلد الرابع، ص ٦٩٢، ٨٦٨، ٤٨٤ .
2. فتاوى رشيدية .
3. مفيد القاري .
4. شرح جزري هندي .

For this reason, one must be extremely careful not to alter the true articulation point of any letter, since doing so constitutes a clear pronunciation error (laḥn jalī) which is impermissible for a reciter, as it may change the meaning intended by Allah, Glorified and Exalted.

Whoever wishes to gain greater mastery should refer to the speech of the Arabs whose language was chosen for the revelation of the Qur'an. The Messenger of Allah ﷺ instructed us to recite the Qur'an according to the modes and sounds of the Arabs. Therefore, one should listen to the recitations of skilled Arab reciters, whether living or deceased, for their voices remain preserved in audio and video recordings. [45]

التَّفْخِيمُ وَالتَّرْقِيقُ

التَّفْخِيمُ: لُغَةً :التَّسْمِينُ وَالتَّعْظِيمُ.

وَاصْطِلَاحًا :سِمَنٌ يَدْخُلُ عَلَى صَوْتِ الْحَرْفِ عِنْدَ النُّطْقِ بِهِ، فَيَمْتَلِئُ الْفَمُ بِصَدَاهُ.

5. فوائد مكية.

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1. **Ghāyat al-Murīd fī ʿIlm al-Tajwīd**
2. **Ghāyat al-Qawl al-Mufīd fī ʿIlm al-Tajwīd**
3. **Iʿānat al-Aṣḥāb ʿalā Tajwīd al-Kitāb**
4. **Hidāyat al-Sārī ilā Tajwīd Kalām al-Bārī**
   and other works.

Among the books written in Urdu are:

1. **Fatāwā Dār al-ʿUlūm Deoband**, Vol. 4, pp. 692, 868, 484.
2. **Fatāwā Rashīdiyyah**.
3. **Mufīd al-Qārī**
4. **Sharḥ al-Jazari al-Hindī**
5. **Fawāʾid Makkiyyah**

Tafkhīm and Tarqīq

Tafkhīm (Heaviness / Emphasis)
Linguistically: Making something thick, weighty, or magnified.
Technically: A quality of heaviness that enters the sound of a letter when it is pronounced, causing the mouth to become filled with its resonance and echo.

التَّرْقِيقُ:
لُغَةً :التَّنْحِيفُ.
وَاصْطِلَاحًا :تَنْحِيفُ صَوْتِ الْحَرْفِ عِنْدَ النُّطْقِ بِهِ، فَلَا يَمْتَلِئُ الْفَمُ بِصَدَاهُ.

Tarqīq (Lightness)

Linguistically: Making something thin or light.
Technically: Making the sound of a letter light and thin when pronouncing it, such that the mouth is not filled with its resonance.

فَالْحُرُوفُ تَنْقَسِمُ إِلَى قِسْمَيْنِ:
١ الْحُرُوفُ الْمُفَخَّمَةُ دَائِمًا
وَهِيَ أَحْرُفُ الِاسْتِعْلَاءِ السَّبْعَةُ الْمَجْمُوعَةُ فِي قَوْلِهِمْ: **خُصَّ ضَغْطٍ قِظْ**
فَيَجِبُ تَفْخِيمُهَا مُطْلَقًا بِلَا اسْتِثْنَاءٍ، وَتَخْتَصُّ أَحْرُفُ الْإِطْبَاقِ وَهِيَ: **ص، ض، ط، ظ** بِتَفْخِيمٍ أَقْوَى.

Letters Are Divided into Two Categories

1. Letters That Are Always Emphatic (Mufakhkham)

These are the seven letters of Istiʿlāʾ (elevation), gathered in the phrase:
خُصَّ ضَغْطٍ قِظْ خ، ص، ض، غ، ط، ق، ظ
These letters must always be pronounced with tafkhīm (emphasis) without exception.
Among them, the letters of Iṭbāq (adhesion): ص، ض، ط، ظ
receive an even stronger degree of emphasis because they combine both Istiʿlāʾ (elevation) and Iṭbāq (adhesion).

قَالَ الْإِمَامُ ابْنُ الْجَزَرِيِّ – رَحِمَهُ اللَّهُ:
وَحَرْفَ الِاسْتِعْلَاءِ فَخِّمْ وَاخْصُصَا

الإِطْبَاقَ أَقْوَى نَحْوَ قَالَ وَالْعَصَا

Imam Ibn al-Jazarī (may Allah have mercy on him) said:
"The letters of Istiʿlāʾ (elevation) have already been mentioned, and among them the letters of Iṭbāq (adhesion) are stronger in emphasis, such as in the words *qāla* (قَالَ) and *al-ʿaṣā* (الْعَصَا)."
Explanation

- Letters of Istiʿlāʾ (Elevation): خ، ص، ض، غ، ط، ق، ظ
- Among these, the letters of Iṭbāq (Adhesion) are: ص، ض، ط، ظ

These four letters possess two strong qualities:

1. Istiʿlāʾ (Elevation) – the tongue rises toward the upper palate.
2. Iṭbāq (Adhesion) – a stronger contact between the tongue and the upper palate.

Therefore, their tafkhīm (heaviness/emphasis) is stronger than that of the other letters of istiʿlāʾ (خ، غ، ق).
The examples:

- قَالَ contains ق, which is a letter of istiʿlāʾ only.
- الْعَصَا contains ص, which is both a letter of istiʿlāʾ and iṭbāq, making its tafkhīm stronger.

مَرَاتِبُ التَّفْخِيمِ:

Levels of Tafkhīm (Emphasis)

أ. **الْمَفْتُوحُ الَّذِي بَعْدَهُ أَلِفٌ** نَحْوُ: ﴿الطَّامَّةُ﴾.
ب. **الْمَفْتُوحُ الَّذِي لَيْسَ بَعْدَهُ أَلِفٌ** نَحْوُ: ﴿طَلَبًا﴾.
ج. **الْمَضْمُومُ** نَحْوُ: ﴿طُبِعَ﴾.
د. **السَّاكِنُ** نَحْوُ: ﴿يَطْمَعُ﴾.
هـ. **الْمَكْسُورُ** نَحْوُ: ﴿بَخِلَ﴾.

قَالَ الْإِمَامُ ابْنُ الْجَزَرِيّ (رَحِمَهُ اللَّهُ):

وَحَرْفُ الِاسْتِعْلَاءِ فَخِّمْ وَاخْصُصَا
الْإِطْبَاقَ أَقْوَى نَحْوَ قَالَ وَعَصَا
وَقَالَ صَاحِبُ الْجَوَاهِرِ الْغَوَالِي:
مَرَاتِبُ التَّفْخِيمِ خَمْسٌ حُقِّقَتْ
حُرُوفُه قِظْ خُصَّ ضَغْطٍ جُمِعَتْ

فَالْأَوَّلُ الْمَفْتُوحُ بَعْدَهُ أَلِف
وَالثَّانِي مَفْتُوحٌ وَذَا بِلَا أَلِف
كَذَلِكَ الْمَضْمُومُ الْإِسْكَانُ ارْتَقَى
مَكْسُورَهُ رَقِّقْ سِوَى مَا أُطْبِقَا

لَيْسَ الْمُرَادُ مِنَ الْأَمْرِ بِالتَّرْقِيقِ فِي قَوْلِهِ (رَقِّقْ) التَّرْقِيقَ الْحَقِيقِيَّ، وَإِنَّمَا الْمُرَادُ التَّفْخِيمُ النِّسْبِيُّ؛ لِأَنَّ حُرُوفَ الِاسْتِعْلَاءِ لَا تُرَقَّقُ مُطْلَقًا.

مِمَّا تَقَدَّمَ تَبَيَّنَ أَنَّ الْمَرْتَبَةَ الْخَامِسَةَ مِنَ التَّفْخِيمِ يَكُونُ فِي الْمَكْسُورِ وَالسَّاكِنِ الْمَسْبُوقِ بِكَسْرٍ، وَفِيهِ تَفْصِيلٌ؛ وَهُوَ إِذَا كَانَ مُطْبَقًا، وَهِيَ :(ص، ض، ط، ظ)؛ فَيُفَخَّمُ حَسَبَ مَرْتَبَتِهِ، وَإِذَا كَانَ مُسْتَعْلِيًا فَقَطْ، وَنَعْنِي بِهِ :الْقَافَ وَالْغَيْنَ وَالْخَاءَ، فَيُفَخَّمُ تَفْخِيمًا نِسْبِيًّا.

وَيُسْتَثْنَى مِنَ التَّفْخِيمِ النِّسْبِيِّ الْخَاءُ السَّاكِنَةُ الْوَاقِعَةُ بَعْدَ كَسْرِ الْمُجَاوِرَةِ لِلرَّاءِ الْمُفَخَّمَةِ، فَلِتَفْخِيمِ الرَّاءِ تُفَخَّمُ الْخَاءُ تَفْخِيمًا قَوِيًّا؛ لِيَحْصُلَ التَّنَاسُبُ بَيْنَهُمَا، وَذَلِكَ فِي كَلِمَةِ ﴿إِخْرَاج﴾ حَيْثُ وَقَعَتْ فِي التَّنْزِيلِ كَقَوْلِهِ تَعَالَى :﴿وَيُخْرِجُكُمْ إِخْرَاجًا﴾.

وَفِي هَذِهِ الْمَسْأَلَةِ يَقُولُ الْإِمَامُ الْمُتَوَلِّي رَحِمَهُ اللَّهُ:

وَخَاءُ إِخْرَاجٍ بِتَفْخِيمٍ أَتَتْ
مِنْ أَجْلِ رَاءٍ بَعْدَهَا إِذْ فُخِّمَتْ

وَيَلْحَقُ بِخَاءِ ﴿إِخْرَاج﴾ الْخَاءُ مِنْ ﴿اخْرُجْ﴾ فِي قَوْلِهِ تَعَالَى :﴿وَقَالَتِ اخْرُجْ عَلَيْهِنَّ﴾، وَ﴿أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ﴾ (هِدَايَةُ الْقَارِي إِلَى تَجْوِيدِ كَلَامِ الْبَارِي) بِتَصَرُّفٍ بَسِيطٍ.

The levels of emphasis for the letters of istiʿlāʾ (elevated letters) are as follows, from strongest to weakest:

a. A letter with fatḥah followed by an alif, such as: ﴿الطَّامَّةُ﴾

This is the strongest degree of tafkhīm.

b. A letter with fatḥah not followed by an alif, such as: ﴿طَلَبًا﴾

c. A letter with ḍammah, such as: ﴿طُبِعَ﴾

d. A sākin (quiescent) letter, such as: ﴿يَطْمَعُ﴾

e. A letter with kasrah, such as: ﴿ بَخِلَ﴾

Imam Ibn al-Jazarī (may Allah have mercy on him) said:

Emphasize the letters of elevation (istiʿlāʾ), and give special attention to
The letters of iṭbāq, for they are stronger, such as in قَالَ وَعَصَا

The author of Al-Jawāhir al-Ghawālī said:

The levels of emphatic pronunciation are five, established and verified,

Gathered in the letters of the phrase: "قِظْ خُصَّ ضَغْطٍ".

The first level is the letter carrying a fatḥah followed by an alif;
The second is a letter with a fatḥah not followed by an alif.

Likewise comes the letter with a ḍammah, then the sākin letter;
As for its kasrah form, pronounce it lightly, except for those possessing iṭbāq.
The command to "pronounce lightly" (raqqiq) in the verse does not refer to actual tarqīq (light pronunciation). Rather, what is intended is Tafkhīm Nisbi (relative heaviness), because the letters of istiʿlāʾ are never truly pronounced lightly.
From the foregoing, it becomes clear that the fifth level of tafkhīm applies to a letter that is kasrah-marked or sākin and preceded by a kasrah. This requires further detail:
If the letter belongs to the letters of iṭbāq — namely Ṣād (ص), Ḍād (ض), Ṭāʾ (ط), and Ẓāʾ (ظ) — then it is pronounced with tafkhīm according to its respective degree.
If it is merely a letter of istiʿlāʾ without iṭbāq — namely Qāf (ق), Ghayn (غ), and Khāʾ (خ) — then it is pronounced as Tafkhīm Nisbi.
An exception to this relative tafkhīm is the sākin Khāʾ (خ) that occurs after a kasrah and is adjacent to a heavily pronounced Rāʾ (ر). In such a case, the Khāʾ is given a stronger degree of tafkhīm so that harmony is maintained between the two letters.
This occurs in the word: ﴿إِخْرَاج﴾ as in the verse: ﴿وَيُخْرِجُكُمْ إِخْرَاجًا﴾
Regarding this issue, Imam al-Mutawallī (may Allah have mercy on him) said:
The Khāʾ of Ikhrāj came with emphatic pronunciation,
Because of the Rāʾ that follows it, which is itself pronounced heavily.
The same ruling applies to the Khāʾ in ﴿اخْرُجْ﴾ as in the verses: ﴿وَقَالَتِ اخْرُجْ عَلَيْهِنَّ﴾
And ﴿أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ﴾
(Adapted slightly from Hidāyat al-Qārī ilā Tajwīd Kalām al-Bārī.)

٢ (حُرُوفٌ مُرَقَّقَةٌ دَائِمًا:

وَهِيَ حُرُوفُ الِاسْتِفَالِ، وَالْغُنَّةُ قَبْلَ حُرُوفِ الِاسْتِفَالِ، عَدَا الْأَلِف، وَلَامِ لَفْظِ الْجَلَالَةِ، وَالرَّاءِ فِي بَعْضِ أَحْوَالِهِنَّ

2. Letters That Are Always Pronounced Lightly (Murqaqah)

These are:

- The letters of Istifāl (lowered letters).
- The ghunnah when it occurs before letters of istifāl.

Exceptions include:

- Alif
- The Lām of the Divine Name (*Allah*)
- The Rāʾ in certain situations

٣ حُرُوفٌ تَتَرَدَّدُ بَيْنَ التَّفْخِيمِ وَالتَّرْقِيقِ:

وَهِيَ الْحُرُوفُ الْمُسْتَثْنَاةُ مِنْ حُرُوفِ الِاسْتِفَالِ:

الْأَلِفُ، وَالْوَاوُ الْمَدِّيَّتَانِ، وَلَامُ لَفْظِ الْجَلَالَةِ، وَالرَّاءُ

3. Letters That Alternate Between Tafkhīm and Tarqīq

These are the letters excluded from the general rule of istifāl:
The Madd Alif and Wāw, Lām of the Divine Name (Allah), and Rāʾ

أَمَّا الْأَلِفُ وَالْوَاوُ الْمَدِّيَّتَانِ :فَهُمَا تَابِعَتَانِ لِمَا قَبْلَهُمَا تَفْخِيمًا وَتَرْقِيقًا بِخِلَافِ الْغُنَّةِ (لِأَنَّهَا تَتْبَعُ مَا بَعْدَهَا) نَحْوُ:

﴿وَمَنْ قَالَ﴾، ﴿مَنْ كَانَ﴾.

وَيُذْكَرُ بِأَنَّ الْأَلِفَ وَالْوَاوَ الْمَدِّيَّتَيْنِ لَا تُوْصَفَانِ بِالتَّفْخِيمِ وَلَا بِالتَّرْقِيقِ؛ لِأَنَّهُ لَيْسَ فِيهِمَا عَمَلُ عُضْوٍ، بَلْ تَخْرُجَانِ مِنَ الْجَوْفِ.

فَإِنْ وَقَعَتِ الْأَلِفُ وَالْوَاوُ الْمَدِّيَّتَانِ بَعْدَ مُفَخَّمٍ فُخِّمَتَا نَحْوَ: ﴿قَالَ﴾، ﴿وَقُولُوا﴾.

وَإِنْ وَقَعَتَا بَعْدَ مُرَقَّقٍ رُقِّقَتَا نَحْوَ: ﴿كَانَ﴾، ﴿كُونُوْا﴾.

The Madd Alif and Madd Wāw

The madd alif and madd wāw follow the letter before them in both tafkhīm and tarqīq, unlike ghunnah, which follows the letter after it.
Examples:

﴿وَمَنْ قَالَ﴾— the alif follows the heavy qāf.

﴿مَنْ كَانَ﴾— the alif follows the light kāf.

It should be noted that the madd alif and madd wāw are not intrinsically described as heavy or light, because no articulating organ directly acts upon them; rather, they emerge from the jawf (oral cavity).

Therefore:

If a madd alif or madd wāw comes after a heavy letter, it is pronounced with heaviness, such as: ﴿قَالَ﴾, ﴿وَقُولُوا﴾

If it comes after a light letter, it is pronounced lightly, such as: ﴿كَانَ﴾, ﴿ كُونُوْا ﴾

أَمَّا لَامُ لَفْظِ الْجَلَالَةِ :فَتُفَخَّمُ إِنْ وَقَعَتْ بَعْدَ فَتْحٍ أَوْ ضَمٍّ نَحْوَ:

﴿قَالَ اللَّهُ﴾، ﴿رَسُولُ اللَّهِ﴾، ﴿عَبْدُ اللَّهِ﴾، ﴿يَعْلَمُ اللَّهُ﴾. ﴿تَاللهِ﴾.

فَإِنْ وَقَعَتْ بَعْدَ كَسْرٍ عَارِضٍ أَوْ أَصْلِيٍّ رُقِّقَتْ نَحْوَ:

﴿بِاللَّهِ﴾، ﴿بِسْمِ اللَّهِ﴾، ﴿قُلِ اللَّهُمَّ﴾، ﴿أَحَدُنِ اللَّهُ الصَّمَدُ﴾.

The Lām of the Divine Name (الله)

The Lām in the Name Allah is pronounced with tafkhīm if it is preceded by a: Fatḥah, or Ḍammah

Examples: ﴿يَعْلَمُ اللَّهُ﴾ ﴿عَبْدُ اللَّهِ﴾ ﴿رَسُولُ اللَّهِ﴾ .﴿قَالَ اللَّهُ﴾ ﴿تَاللهِ﴾

If the Name of Allah (the Divine Name) is preceded by either an original kasrah (ـِ) or a temporary kasrah, its lām is pronounced lightly (with tarqīq), such as in:

﴿أَحَدُنِ اللَّهُ الصَّمَدُ﴾ ﴿قُلِ اللَّهُمَّ﴾ ﴿بِسْمِ اللَّهِ﴾ ﴿بِاللَّهِ﴾

In these cases, the lām in the Divine Name Allah is pronounced with tarqīq (lightness) because it is preceded by a kasrah (ـِ). [46]

[46] نِهَايَةُ الْقَوْلِ الْمُفِيدِ فِي عِلْمِ التَّجْوِيدِ.

حُكْمُ الرَّاءِ

Rules of the Letter Rāʾ (ر)

وَلَهَا أَرْبَعُ حَالَاتٍ:

١ (الرَّاءُ الْمُفَخَّمَةُ قَوْلًا وَاحِدًا

أ.

الرَّاءُ الْمَفْتُوحَةُ نَحْوُ: ﴿رَبِّي﴾، ﴿بِرَبِّكُمْ﴾، ﴿البِرَّ﴾ وصلا

The letter Rāʾ (ر) has four possible states. The first state is:

1. Rāʾ That Is Always Pronounced Heavy (Mufakhkham)

A. A Rāʾ with Fatḥah (ـَـ)

Examples: ﴿رَبِّي﴾ ﴿بِرَبِّكُمْ﴾ ﴿البِرَّ﴾

In all such cases, the Rāʾ is pronounced with tafkhīm (heaviness).

ب.

الرَّاءُ الْمَضْمُومَةُ نَحْوُ: ﴿رُزِقُوا﴾، ﴿يُبْصِرُونَ﴾، ﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾ وَصْلًا، أَوْ عِنْدَ الْوَقْفِ بِوَجْهِ الرَّوْمِ؛ لِأَنَّ الرَّوْمَ كَالْوَصْلِ.

B. A Rāʾ with Ḍammah (ـُـ)

Examples:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾ ﴿رُزِقُوا﴾ ﴿يُبْصِرُونَ﴾

Whether connected in recitation (waṣl) or stopped upon with Raum, the Rāʾ remains heavy, because Raum is treated like waṣl.

ج.

الرَّاءُ السَّاكِنَةُ سُكُونًا أَصْلِيًّا بَعْدَ فَتْحٍ أَوْ ضَمٍّ نَحْوُ: ﴿مَرْيَمَ﴾، ﴿قُرْآنًا﴾، ﴿لَا يَسْخَرْ قَوْمٌ﴾، ﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ﴾.

C. A Rāʾ Sākinah (with an Original Sukūn) Preceded by Fatḥah or Ḍammah

Examples:

﴿مَرْيَمَ﴾ ﴿قُرْآنًا﴾ ﴿لَا يَسْخَرْ قَوْمٌ﴾ ﴿وَمَنْ يَكْفُرْ بِالطَّاغُوتِ﴾

In all these cases the Rāʾ is heavy.

د.

الرَّاءُ السَّاكِنَةُ سُكُونًا أَصْلِيًّا بَعْدَ كَسْرٍ أَصْلِيٍّ مُتَّصِلٍ بِهَا، وَبَعْدَهَا حَرْفُ اسْتِعْلَاءٍ مَفْتُوحٌ فِي كَلِمَتِهَا، وَذَلِكَ فِي خَمْسِ كَلِمَاتٍ:

﴿قِرْطَاسٍ﴾، ﴿مِرْصَادًا﴾، ﴿إِرْصَادًا﴾، ﴿فِرْقَةٍ﴾، ﴿لَبِالْمِرْصَادِ﴾.

D. A Rāʾ Sākinah with an Original Kasrah Directly Before It, Followed by an Open Letter of Istiʿlāʾ with Fathah in the Same Word
This occurs in five Qur'ānic words:
﴿قِرْطَاسٍ﴾ ﴿مِرْصَادًا﴾ ﴿إِرْصَادًا﴾ ﴿فِرْقَةٍ﴾ ﴿لَبِالْمِرْصَادِ﴾
Although preceded by kasrah, the following emphatic (istiʿlāʾ) letter causes the Rāʾ to be pronounced heavy.

هـ

الرَّاءُ السَّاكِنَةُ سُكُونًا أَصْلِيًّا بَعْدَ كَسْرٍ أَصْلِيٍّ مُنْفَصِلٍ عَنْهَا مِثْلَ: ﴿الَّذِي ارْتَضَى﴾، ﴿وَقُلْ رَبِّ ارْحَمْهُمَا﴾.

E. A Rāʾ Sākinah with an Original Kasrah Separated from It
Examples: ﴿الَّذِي ارْتَضَى﴾ ﴿وَقُلْ رَبِّ ارْحَمْهُمَا﴾ The Rāʾ is pronounced heavy.

و.

الرَّاءُ السَّاكِنَةُ سُكُونًا أَصْلِيًّا بَعْدَ كَسْرٍ عَارِضٍ مُتَّصِلٍ نَحْوُ: ﴿ارْجِعْ﴾، ﴿ارْجِعِي﴾، ﴿ارْجِعُوا﴾.

أَوْ كَسْرٍ عَارِضٍ مُنْفَصِلٍ نَحْوُ: ﴿أَمِ ارْتَابُوا﴾، ﴿إِنِ ارْتَبْتُمْ﴾، ﴿مَنِ ارْتَضَى﴾.

F. A Rāʾ Sākinah with an Incidental (Temporary) Kasrah Directly Before It
Examples: ﴿ارْجِعْ﴾ ﴿ارْجِعِي﴾ ﴿ارْجِعُوا﴾
Or preceded by an incidental kasrah that is separated from it:
﴿أَمِ ارْتَابُوا﴾ ﴿إِنِ ارْتَبْتُمْ﴾ ﴿مَنِ ارْتَضَى﴾ In all these situations the Rāʾ is pronounced heavy.

ز.

الرَّاءُ الْمَفْتُوحَةُ، أَوِ الْمَضْمُومَةُ، أَوِ الْمَكْسُورَةُ الَّتِي سَكَنَتْ لِأَجْلِ الْوَقْفِ، وَقَدْ سَبَقَهَا فَتْحٌ أَوْ ضَمٌّ نَحْوُ: ﴿مَنْ كَفَرَ﴾، ﴿إِنَّهُ هُوَ الْبَرُّ﴾، ﴿الدُّبُرَ﴾، ﴿يَشْكُرُ﴾، ﴿بِشَرَرٍ﴾.

G. A Fatḥah, Ḍammah, or Kasrah Rāʾ That Becomes Sākin Due to Stopping (Waqf), and Is Preceded by Fatḥah or Ḍammah
Examples: ﴿بِشَرَرٍ﴾ ﴿الدُّبُرَ﴾ ﴿يَشْكُرُ﴾ ﴿مَنْ كَفَرَ﴾ ﴿إِنَّهُ هُوَ الْبَرُّ﴾
The Rāʾ is pronounced heavy when stopping.

ح.

الرَّاءُ الْمَفْتُوحَةُ، أَوِ الْمَضْمُومَةُ، أَوِ الْمَكْسُورَةُ الَّتِي سَكَنَتْ لِأَجْلِ الْوَقْفِ، وَقَدْ سَبَقَهَا سَاكِنٌ (غَيْرُ يَاءٍ مَدِّيَّةٍ أَوْ لَيِّنَةٍ) مَسْبُوقٌ بِفَتْحٍ أَوْ ضَمٍّ نَحْوُ: ﴿إِنَّ الْأَمْرَ﴾، ﴿نَصْرُ﴾، ﴿خُضْرٌ﴾، ﴿الْيُسْرِ﴾.

H. A Rāʾ That Becomes Sākin Due to Stopping, and Is Preceded by Another Sākin Letter (other than a madd yāʾ or a soft yāʾ), which itself is preceded by a Fatḥah or Ḍammah

Examples: ﴿إِنَّ الْأَمْرَ﴾ ﴿نَصْرُ﴾ ﴿ خُضْرٌ ﴾ ﴿الْيُسْرِ﴾

The Rāʾ in these cases is also pronounced with tafkhīm (heaviness).

٢) الرَّاءُ الْمُرَقَّقَةُ قَوْلًا وَاحِدًا

2. The Rāʾ That Is Always Pronounced Light (Murraqqaq)

أ.

الرَّاءُ الْمَكْسُورَةُ نَحْوُ: ﴿رِجَالٌ﴾، ﴿الْغَارِمِينَ﴾، ﴿لَيْلَةُ القَدْرِ خَيْرٌ﴾، ﴿وَذَرِ الَّذِيْنَ﴾، ﴿وَرِضْوَانٌ﴾.

A. A Rāʾ carrying a kasrah is always pronounced lightly.

Examples: ﴿رِجَالٌ﴾ ﴿ الْغَارِمِينَ ﴾ ﴿ لَيْلَةُ القَدْرِ خَيْرٌ ﴾ ﴿وَرِضْوَانٌ﴾

ب.

الرَّاءُ الْمَكْسُورَةُ وَصْلًا، الْمَوْقُوفُ عَلَيْهَا بِالرَّوْمِ نَحْوُ: ﴿وَالْعَصْرِ﴾. وَذَلِكَ لِأَنَّ حُكْمَ الرَّوْمِ كَالْوَصْلِ.

B.A Rāʾ that is kasrah in connected recitation (waṣl), but is stopped upon with Raum, such as: ﴿وَالْعَصْرِ﴾

This is because rūm takes the same ruling as waṣl, so the Rāʾ remains light.

ج.

الرَّاءُ السَّاكِنَةُ بَعْدَ كَسْرٍ أَصْلِيٍّ، وَلَمْ يَقَعْ بَعْدَهَا حَرْفُ اسْتِعْلَاءٍ فِي كَلِمَةٍ وَاحِدَةٍ نَحْوُ: ﴿فِرْعَوْن﴾.

C.A sākin Rāʾ preceded by an original kasrah, provided that no letter of istiʿlāʾ follows it within the same word, such as: ﴿ فِرْعَوْن ﴾ The Rāʾ is pronounced lightly.

د.

الرَّاءُ السَّاكِنَةُ فِي آخِرِ الْكَلِمَةِ، وَقَبْلَهَا كَسْرٌ وَبَعْدَهَا حَرْفُ اسْتِعْلَاءٍ فِي كَلِمَةٍ ثَانِيَةٍ نَحْوُ: ﴿أَنْ أَنْذِرْ قَوْمَكَ﴾، ﴿وَلَا تُصَعِّرْ خَدَّكَ﴾، ﴿فَاصْبِرْ صَبْرًا﴾.

D.A sākin Rāʾ at the end of a word, preceded by a kasrah, while a letter of istiʿlāʾ follows it in the next word, such as:

﴿فَاصْبِرْ صَبْرًا﴾ ﴿وَلَا تُصَعِّرْ خَدَّكَ﴾ -﴿أَنْ أَنْذِرْ قَوْمَكَ﴾

Since the letter of istiʿlāʾ is in a different word, the Rāʾ remains light.

هـ

الرَّاءُ السَّاكِنَةُ سُكُونًا عَارِضًا لِأَجْلِ الْوَقْفِ بَعْدَ كَسْرٍ نَحْوُ: ﴿لِيُنْذِرَ﴾، ﴿مُنْتَشِرٌ﴾، ﴿مُنْهَمِرٍ﴾، ﴿ نُقِرَ ﴾.

E. A Rāʾ that becomes sākin due to stopping (waqf) after a kasrah, such as:
﴿لِيُنْذِرَ﴾، ﴿مُنْتَشِرٌ﴾، ﴿مُنْهَمِرٍ﴾، ﴿ نُقِرَ ﴾ The Rāʾ is pronounced lightly.

و.

الرَّاءُ السَّاكِنَةُ لِلْوَقْفِ وَقَبْلَهَا حَرْفٌ سَاكِنٌ صَحِيحٌ مُسْتَفِلٌّ قَبْلَهُ كَسْرٌ مِثْلُ: ﴿الذِّكْرِ﴾، ﴿السِّحْرُ﴾.

F. A Rāʾ made sākin by stopping, preceded by a genuine sākin letter of istifāl (a non-emphatic letter), which itself is preceded by a kasrah, such as: ﴿السِّحْرُ﴾ ﴿الذِّكْرِ﴾
The Rāʾ is pronounced lightly.

ز.

الرَّاءُ السَّاكِنَةُ لِلْوَقْفِ بَعْدَ يَاءٍ مَدِّيَّةٍ أَوْ لَيِّنَةٍ نَحْوُ: ﴿قَدِيرٌ﴾، ﴿لَا ضَيْرَ﴾. ﴿الطَّيْرَ﴾.

G. A Rāʾ made sākin by stopping after a madd yāʾ (long yāʾ) or a soft yāʾ (yāʾ layyinah), such as: ﴿الطَّيْرَ﴾ ﴿لَا ضَيْرَ﴾. ﴿قَدِيرٌ﴾ The Rāʾ is pronounced lightly.

ح.

الرَّاءُ الْمُمَالَةُ، وَهِيَ لِحَفْصٍ فِي قَوْلِهِ تَعَالَى: ﴿مَجْرِيهَا﴾ بِسُورَةِ هُودٍ.

H. The Imālah Rāʾ (Rāʾ occurring in a word read with imālah), which occurs in the statement of Allah:
﴿مَجْرِيهَا﴾ in Sūrah Hūd (11:41).
In this case, the Rāʾ is pronounced lightly due to the imālah reading.

٣) الرَّاءُ الَّتِي يَجُوزُ تَرْقِيقُهَا وَتَفْخِيمُهَا، وَلَكِنَّ التَّرْقِيقَ أَوْلَى وَهِيَ:

3. The Rāʾ That May Be Pronounced Either Light (Tarqīq) or Heavy (Tafkhīm), but Tarqīq Is Preferred

أ. الرَّاءُ الْمَوْقُوفُ عَلَيْهَا بِالسُّكُونِ وَبَعْدَهَا يَاءٌ مَحْذُوفَةٌ نَحْوُ: ﴿وَاللَّيْلِ إِذَا يَسْرِ﴾، ﴿أَنْ أَسْرِ﴾ ﴿فَأَسْرِ﴾، ﴿وَنُذُرِ﴾.

A. A Rāʾ upon which one stops with sukūn, and after which there is a deleted yāʾ, such as:
﴿أَنْ أَسْرِ﴾ ﴿وَنُذُرِ﴾ ﴿فَأَسْرِ﴾ ﴿وَاللَّيْلِ إِذَا يَسْرِ﴾
Both tarqīq and tafkhīm are permissible when stopping, but tarqīq is preferred.

ب. الرَّاءُ الْمَوْقُوفُ عَلَيْهَا بِالسُّكُونِ وَقَبْلَهَا سَاكِنٌ مُسْتَعْلٍ وَقَبْلَ السَّاكِنِ كَسْرٌ نَحْوُ: ﴿الْقِطْرِ﴾.

B. A Rāʾ upon which one stops with sukūn, preceded by a sākin letter of istiʿlāʾ, while that sākin letter is itself preceded by a kasrah, such as: ﴿الْقِطْرِ﴾

Both pronunciations are permissible, but tarqīq is preferred.

ج. الرَّاءُ السَّاكِنَةُ وَسَطَ الْكَلِمَةِ بَعْدَ كَسْرٍ أَصْلِيٍّ وَبَعْدَهَا حَرْفُ اسْتِعْلَاءٍ مَكْسُورَةٌ وَهُوَ فِي كَلِمَةٍ: ﴿فِرْقٍ﴾.

C. A sākin Rāʾ in the middle of a word, preceded by an original kasrah and followed by a letter of istiʿlāʾ carrying a kasrah, such as: ﴿فِرْقٍ﴾

Both pronunciations are permissible, but tarqīq is preferred.

٤) الرَّاءُ الَّتِي يَجُوزُ تَفْخِيمُهَا وَتَرْقِيقُهَا، وَلَكِنَّ التَّفْخِيمَ أَوْلَى

4. The Rāʾ That May Be Pronounced Either Heavy (Tafkhīm) or Light (Tarqīq), but Tafkhīm Is Preferred

أ. الرَّاءُ الْمَفْتُوحَةُ الْمَوْقُوفُ عَلَيْهَا بِالسُّكُونِ وَقَبْلَهَا سَاكِنٌ مُسْتَعْلٍ وَقَبْلَ السَّاكِنِ كَسْرٌ نَحْوُ:

﴿لِقَوْمِكُمَا بِمِصْرَ﴾، ﴿مِنْ مِصْرَ﴾، ﴿ادْخُلُوا مِصْرَ﴾، ﴿مُلْكُ مِصْرَ﴾

A. A Rāʾ carrying fatḥah that becomes sākin due to stopping, preceded by a sākin letter of istiʿlāʾ, while that sākin letter is itself preceded by a kasrah, such as:

﴿لِقَوْمِكُمَا بِمِصْرَ﴾، ﴿مِنْ مِصْرَ﴾، ﴿ادْخُلُوا مِصْرَ﴾، ﴿مُلْكُ مِصْرَ﴾

In these cases, both tafkhīm and tarqīq are permissible when stopping, but tafkhīm is preferred.

بَابُ الْإِدْغَامِ

Chapter on Idghām (Assimilation)

شُرُوطُ الْإِدْغَامِ:

هُوَ أَنْ يَكُونَ الْحَرْفُ الْأَوَّلُ سَاكِنًا (وَهُوَ الْمُدْغَمُ)، وَالثَّانِي مُتَحَرِّكٌ (وَهُوَ الْمُدْغَمُ فِيهِ).

Conditions for Idghām

Idghām occurs when:

- The first letter is sākin this is called the mudgham (the assimilated letter).
- The second letter is mutaḥarrik (voweled) — this is called the mudgham fīh (the letter into which assimilation takes place).

أَسْبَابُ الْإِدْغَامِ

Causes of Idghām

١) التَّمَاثُلُ:

هُوَ أَنْ يَتَّحِدَ الْحَرْفَانِ مَخْرَجًا وَصِفَةً، فَإِذَا اجْتَمَعَ حَرْفَانِ مِنْ هَذَا النَّوْعِ أَوَّلُهُمَا سَاكِنٌ وَالثَّانِي مُتَحَرِّكٌ يَجِبُ إِدْغَامُ الْأَوَّلِ فِي الثَّانِي، مِثْلُ: ﴿يُدْرِكْكُمْ﴾ وَيُسَمَّى إِدْغَامًا مُتَمَاثِلًا.

1. Tamāthul (Similarity)

This is when two letters share the same articulation point (makhraj) and the same characteristics (ṣifāt).

If two such letters meet, with the first being sākin and the second mutaḥarrik, the first must be assimilated into the second.

Example: ﴿يُدْرِكْكُمْ﴾

This is called: Idghām Mutamāthil (Assimilation of Similar Letters).

٢) التَّجَانُسُ:

هُوَ أَنْ يَتَّفِقَ الْحَرْفَانِ مَخْرَجًا وَيَخْتَلِفَا صِفَةً، فَإِذَا اجْتَمَعَ حَرْفَانِ مِنْ هَذَا النَّوْعِ أَوَّلُهُمَا سَاكِنٌ وَالثَّانِي مُتَحَرِّكٌ يَجِبُ إِدْغَامُ الْأَوَّلِ فِي الثَّانِي، مِثْلُ: ﴿قَدْ تَبَيَّنَ﴾ وَيُسَمَّى إِدْغَامًا مُتَجَانِسًا.

2. Tajānus (Homogeneity)

This is when two letters share the same articulation point (makhraj) but differ in their characteristics (ṣifāt).

If two such letters meet, with the first being sākin and the second mutaḥarrik, the first must be assimilated into the second.

Example: ﴿قَدْ تَبَيَّنَ﴾

This is called: Idghām Mutajānis (Assimilation of Homogeneous Letters).

وَهَذَا النَّوْعُ يَخْتَصُّ بِثَلَاثَةِ مَخَارِجَ:

This Type Occurs in Three Articulation Areas:

أ. الحُرُوفُ النِّطْعِيَّةُ: (ت، د، ط).

- إِدْغَامُ الدَّالِ فِي التَّاءِ مِثْلُ: ﴿قَدْ تَبَيَّنَ﴾.
- إِدْغَامُ التَّاءِ فِي الدَّالِ مِثْلُ: ﴿أُجِيبَتْ دَعْوَتُكُمَا﴾.
- إِدْغَامُ التَّاءِ فِي الطَّاءِ مِثْلُ: ﴿هَمَّتْ طَائِفَةٌ﴾.
- إِدْغَامُ الطَّاءِ فِي التَّاءِ مِثْلُ: ﴿بَسَطْتَ﴾.

وَيُسَمَّى هَذَا الْإِدْغَامُ الْأَخِيرُ نَاقِصًا لِبَقَاءِ أَثَرِ الطَّاءِ (وَهُوَ صِفَتُه الْإِطْبَاقُ) عِنْدَ الْإِدْغَامِ.

A. The Nitaʿiyyah Letters (ت، د، ط)

These are the letters: ت ، د ، ط

- Assimilation of د into ت Example: ﴿قَدْ تَبَيَّنَ﴾
- Assimilation of ت into د Example: ﴿أُجِيبَتْ دَعْوَتُكُمَا﴾
- Assimilation of ت into ط Example: ﴿هَمَّتْ طَائِفَةٌ﴾
- Assimilation of ط into ت Example: ﴿بَسَطْتَ﴾

This last type is called Incomplete Idghām (Idghām Nāqiṣ) because a trace of the letter ط remains after the assimilation, namely its characteristic of Iṭbāq (compression/emphasis). Thus, although the ط is assimilated into the ت, some of its emphatic quality is still retained in pronunciation.

ب- **الْحُرُوفُ اللَّثَوِيَّةُ** :(ثَا، ذَال، ظَا) وَيَجِبُ إِدْغَامُ الدَّالِ فِي الظَّاءِ، مِثْلَ: ﴿إِذْ ظَلَمْتُمْ﴾، وَكَمَا يَنْبَغِي إِدْغَامُ الثَّاءِ فِي الذَّالِ فِي: ﴿يَلْهَثْ ذَلِكَ﴾، وَلَيْسَ فِي الْقُرْآنِ الْكَرِيمِ غَيْرُهَا.

B. The Lathawiyyah (Interdental) Letters, These are the letters: ث ، ذ ، ظ

- Assimilation of ذ into ظ Example: ﴿إِذْ ظَلَمْتُمْ﴾

In this case, the **ذ** is assimilated into the **ظ**.

- Assimilation of ث into ذ Example: ﴿يَلْهَثْ ذَلِكَ﴾

The **ث** is assimilated into the **ذ** in this expression.
This is the only occurrence of this type in the Noble Qur'an.

ت- **الْحُرُوفُ الشَّفَوِيَّةُ** :(بَا، مِيم) وَيَنْبَغِي فِي حَالَةٍ وَاحِدَةٍ، وَهِيَ الْبَاءُ فِي الْمِيمِ فِي مَكَانٍ وَاحِدٍ فِي الْقُرْآنِ الْكَرِيمِ: ﴿يَا بُنَيَّ ارْكَبْ مَّعَنَا﴾.

C. The Labial Letters

These are the letters: ب ، م

Assimilation occurs in only one case, namely the assimilation of ب into م, and it appears in only one place in the Noble Qur'an: ﴿يَا بُنَيَّ ارْكَبْ مَّعَنَا﴾

٣ (التَّقَارُبُ:

وَهُوَ أَنْ يَتَقَارَبَ الْحَرْفَانِ مَخْرَجًا وَيَخْتَلِفَا صِفَةً، فَإِذَا اجْتَمَعَ حَرْفَانِ مِنْ هَذَا النَّوْعِ أَوَّلُهُمَا سَاكِنٌ وَالثَّانِي مُتَحَرِّكٌ يَجِبُ إِدْغَامُ الْأَوَّلِ فِي الثَّانِي، وَيُسَمَّى إِدْغَامًا مُتَقَارِبًا، وَهُوَ نَوْعَانِ:

أ -إِدْغَامُ اللَّامِ فِي الرَّاءِ، مِثْلَ: ﴿بَل رَّفَعَهُ﴾.

ب -إِدْغَامُ الْقَافِ فِي الْكَافِ، مِثْلَ: ﴿أَلَمْ نَخْلُقكُّمْ﴾.

وَهَذَا النَّوْعُ الْأَخِيرُ يَجُوزُ فِيهِ الْإِدْغَامُ الْكَامِلُ أَيْ النُّطْقُ بِكَافٍ خَالِصَةٍ مُشَدَّدَةٍ، وَالْإِدْغَامُ النَّاقِصُ بِحَيْثُ يَبْقَى أَثَرٌ لِلْقَافِ وَهُوَ التَّفْخِيمُ، وَالْإِدْغَامُ الْكَامِلُ مُقَدَّمٌ فِي الْأَدَاءِ.

3. Taqārub (Proximity)

Taqārub occurs when two letters have closely related articulation points (makhraj), but differ in their characteristics (ṣifāt).

When two such letters meet, with the first being sākin (quiescent) and the second mutaḥarrik (voweled), the first must be assimilated into the second. This is called: Idghām Mutaqārib (Assimilation of Similar/Close Letters).

It is of two types:

A. Assimilation of ل into ر Example: ﴿بَل رَّفَعَهُ﴾

B. Assimilation of ق into ك Example: ﴿أَلَمْ نَخْلُقكُّمْ﴾

A Note Regarding the Assimilation of ق into ك

In this last type, two forms of assimilation are permissible:

1. Complete Idghām (Idghām Kāmil)

This is to pronounce a pure, fully doubled (كّ) ك, with no audible trace of the ق.

2. Incomplete Idghām (Idghām Nāqiṣ)

This is where a trace of the ق remains, namely its quality of tafkhīm (heaviness/emphasis), even though it is assimilated into the ك.

The preferred method in recitation is:

Complete Idghām (Idghām Kāmil).

الْوَقْفُ وَالِابْتِدَاءُ

Stopping and Starting (Al-Waqf wa Al-Ibtidāʾ)

سُئِلَ عَلِيُّ بْنُ أَبِي طَالِبٍ – رَضِيَ اللَّهُ عَنْهُ – فِي مَعْنَى الْآيَةِ: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾ فَقَالَ: **هُوَ تَجْوِيدُ الْحُرُوفِ وَمَعْرِفَةُ الْوُقُوفِ.**

وَقَالَ الْإِمَامُ مُحَمَّدُ بْنُ الْجَزَرِيِّ – رَحِمَهُ اللَّهُ:

وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ وَالِابْتِدَاءِ...

مَعْرِفَةُ الْوُقُوفِ إِذًا شَطْرُ عِلْمِ التَّجْوِيدِ، وَالْوَقْفُ فِي مَوْضِعِهِ يُسَاعِدُ عَلَى فَهْمِ الْآيَةِ، أَمَّا الْوَقْفُ فِي غَيْرِ مَحَلِّهِ رُبَّمَا يُغَيِّرُ مَعْنَى الْآيَةِ أَوْ يُشَوِّهُ جَمَالَ التِّلَاوَةِ.

ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) was asked about the meaning of the verse: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾

"And recite the Qur'an with measured recitation." (73:4)

He replied:

"It means pronouncing the letters correctly (tajwīd al-ḥurūf) and knowing where to stop (the points of waqf)."

Imām Muḥammad ibn al-Jazarī (may Allah have mercy on him) said:

"After perfecting the pronunciation of the letters, one must also know the rules of stopping and beginning..."

Knowledge of the stopping points constitutes half of the science of Tajwīd. Stopping at the proper place helps in understanding the meaning of the verse, whereas stopping at an improper place may alter the meaning of the verse or diminish the beauty of the recitation.

مَعْنَى الْوَقْفِ

Meaning of Waqf (Stopping)

لُغَةً :الْكَفُّ وَالْحَبْسُ.

وَاصْطِلَاحًا :قَطْعُ الْكَلِمَةِ عَمَّا بَعْدَهَا زَمَنًا يَتَنَفَّسُ فِيهِ الْقَارِئُ عَادَةً بِنِيَّةِ اسْتِئْنَافِ الْقِرَاءَةِ.

Linguistically Al-Waqf means: Restraint and stopping.

Technically (in Tajwīd) It means:

Pausing at a word and separating it from what follows for a period long enough for the reciter to take a breath, with the intention of resuming the recitation.

Ruling of Waqf

حُكْمُهُ :الْوَقْفُ جَائِزٌ مَا لَمْ يُوجَدْ مَا يُوجِبُهُ أَوْ يَمْنَعُهُ. قَالَ الْإِمَامُ ابْنُ الْجَزَرِيّ رَحِمَهُ اللَّهُ:

وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ وَجَبْ وَلَا حَرَامٍ غَيْرُ مَا لَهُ سَبَبْ،

فَإِنْ كَانَ الْوَصْلُ يُغَيِّرُ الْمَعْنَى لَزِمَ الْوَقْفُ، وَإِنْ كَانَ الْوَقْفُ يُغَيِّرُ الْمَعْنَى وَجَبَ الْوَصْلُ.

Stopping is permissible unless there is a reason that makes it obligatory or impermissible.

Imām Ibn al-Jazarī (may Allah have mercy on him) said:

"There is no stop in the Qur'an that is inherently obligatory or prohibited except when there is a specific reason for it. If continuing (waṣl) would alter the intended meaning, then stopping becomes necessary. Conversely, if stopping would alter the intended meaning, then continuing becomes necessary."

أَقْسَامُ الْوَقْفِ أَرْبَعَةٌ

The Types of Waqf (Stopping) Are Four

.1الْوَقْفُ الِاضْطِرَارِيُّ

وَهُوَ الْوَقْفُ الَّذِي يَعْرِضُ بِسَبَبِ ضِيقِ النَّفَسِ، أَوْ عُطَاسٍ، أَوْ نِسْيَانٍ، وَنَحْوِ ذَلِكَ.

حُكْمُهُ :جَوَازُ الْوَقْفِ عَلَى أَيِّ كَلِمَةٍ كَانَتْ، وَإِنْ لَمْ يَتِمَّ الْمَعْنَى، وَيَجِبُ عَلَيْهِ الِابْتِدَاءُ مِنْ حَيْثُ وَقَفَ إِنْ صَلُحَ ذَلِكَ، وَإِلَّا فَبِمَا قَبْلَهَا.

1. Al-Waqf al-Iḍṭirārī (The Necessary or Compelled Stop)

This is a stop that occurs due to circumstances such as:

- Running out of breath,
- Sneezing,
- Forgetfulness,
- Or similar unavoidable reasons.

Ruling

It is permissible to stop on any word, even if the meaning is not yet complete.

Afterward, the reciter must resume recitation from the point where he stopped if doing so results in a correct meaning. Otherwise, he should resume from an earlier point before that word.

.2الْوَقْفُ الِانْتِظَارِيُّ

وَهُوَ الْوَقْفُ عَلَى الْكَلِمَةِ الْقُرْآنِيَّةِ بِقَصْدِ الْإِتْيَانِ بِوَجْهِ الْخِلَافِ، وَذَلِكَ حِينَ الْقِرَاءَةِ بِجَمْعِ الرِّوَايَاتِ.

حُكْمُهُ :جَائِزٌ، فَيَجُوزُ الْوَقْفُ عَلَى الْكَلِمَةِ الَّتِي فِيهَا الْخِلَافُ؛ لِيَعْطِفَ عَلَيْهَا بَاقِي أَوْجُهِ الْخِلَافِ، وَإِنْ لَمْ يَتِمَّ الْمَعْنَى ثُمَّ يَصِلُهَا بِمَا بَعْدَهَا.

2. Al-Waqf al-Intiẓārī (The Anticipatory Stop)

This is a stop made on a Qur'anic word for the purpose of presenting different accepted recitational variants (wujūh al-khilāf) when reciting by combining multiple narrations or transmissions of recitation.

Ruling

It is permissible.

A reciter may stop on a word that has different recitational variants in order to present the remaining accepted readings associated with it, even if the meaning is not yet complete. Afterward, he should continue by connecting it to what follows.

3.الْوَقْفُ الِاخْتِبَارِيُّ

وَذَلِكَ عِنْدَ تَعَلُّمٍ أَوْ تَعْلِيمِ الْقَارِئِ كَيْفَ يَقِفُ إِذَا اضْطُرَّ لِلْوَقْفِ عَلَى الْمَقْطُوعِ، أَوِ الْمَوْصُولِ، أَوِ الثَّابِتِ، أَوِ الْمَحْذُوفِ، أَوْ مَرْسُومِ الْخَطِّ.

حُكْمُهُ :جَائِزٌ فِي مَقَامِ التَّعْلِيمِ.

3. Al-Waqf al-Ikhtibārī (The Testing or Instructional Stop)

This is a stop made for the purpose of learning or teaching, in order to train the reciter how to stop when compelled to stop on:

- A word that is written separately (*maqṭūʿ*),
- A word that is written connected (*mawṣūl*),
- A word whose letters are retained in the script (*thābit*),
- A word containing omitted letters (*maḥdhūf*),
- Or according to the orthography of the Qur'ānic script (*rasm al-khaṭṭ*).

Ruling

It is permissible in the context of teaching and instruction.

4.الْوَقْفُ الِاخْتِيَارِيُّ

وَهُوَ الْوَقْفُ الَّذِي يَقْصِدُهُ الْقَارِئُ مِنْ غَيْرِ عُرُوضِ سَبَبٍ مِنَ الْأَسْبَابِ.

حُكْمُهُ :جَائِزٌ إِلَّا إِذَا أَوْهَمَ غَيْرَ الْمَعْنَى الْمُرَادِ.

وَالْوَقْفُ الْمَقْصُودُ فِي هَذَا الْبَابِ هُوَ الْوَقْفُ الِاخْتِيَارِيُّ، وَقَدِ اخْتَلَفَ الْعُلَمَاءُ فِي عَدَدِ أَقْسَامِهِ، وَأَعْدَلُ مَا ذُكِرَ هُوَ قَوْلُ الْإِمَامِ أَبِي عَمْرٍو الدَّانِيِّ وَابْنِ الْجَزَرِيِّ، وَهُوَ أَرْبَعَةُ أَقْسَامٍ:

1. تَامٌّ
2. كَافٍ
3. حَسَنٌ
4. قَبِيحٌ

4. Al-Waqf al-Ikhtiyārī (The Deliberate or Optional Stop)

This is a stop that the reciter makes by choice, without being compelled by any external reason such as lack of breath, sneezing, forgetfulness, or the like.

Ruling

It is permissible, unless it gives the impression of a meaning other than the one intended.

The type of stop discussed in this chapter is Al-Waqf al-Ikhtiyārī (the deliberate stop).

The scholars differed regarding the number of its categories. The most balanced classification is that of Imām Abū ʿAmr al-Dānī and Imām Ibn al-Jazarī, who divided it into four categories:

1. Al-Waqf al-Tāmm (*The Complete Stop*)
2. Al-Waqf al-Kāfī (*The Sufficient Stop*)
3. Al-Waqf al-Ḥasan (*The Good Stop*)
4. Al-Waqf al-Qabīḥ (*The Bad Stop*)

1.الْوَقْفُ التَّامُّ

وَهُوَ الْوَقْفُ عَلَى كَلَامٍ تَمَّ مَعْنَاهُ، وَلَمْ يَتَعَلَّقْ بِمَا بَعْدَهُ لَفْظًا وَلَا مَعْنًى. وَهُوَ نَوْعَانِ:

النوع الأول :يَجِبُ الْوَقْفُ عَلَيْهِ، وَالِابْتِدَاءُ بِمَا بَعْدَهُ؛ لِأَنَّهُ لَوْ وُصِلَ بِمَا بَعْدَهُ لَأَوْهَمَ مَعْنًى غَيْرَ الْمَقْصُودِ، (وَيُسَمَّى الْوَقْفَ اللَّازِمَ أَوِ الْوَاجِبَ.)

حُكْمُهُ :يَلْزَمُ الْوَقْفُ عَلَيْهِ، وَالِابْتِدَاءُ بِمَا بَعْدَهُ.

وَعَلَامَتُهُ :وَضْعُ مِيمٍ صَغِيرَةٍ عَلَى الْكَلِمَةِ الَّتِي يُوقَفُ عَلَيْهَا (م.)

1. Al-Waqf al-Tāmm (The Complete Stop)

This is:

Stopping at a statement whose meaning is complete and which has no grammatical or semantic connection to what follows it.

It is of two types:

The First Type

A stop at which one must stop and then begin from what follows, because if it were connected to what comes after it, it would suggest a meaning other than the intended one.

This type is called: Al-Waqf al-Lāzim (The Necessary Stop) or Al-Waqf al-Wājib (The Obligatory Stop).

Ruling

It is necessary to stop at this point and then begin from what follows it.

Sign: Its sign in the muṣḥaf is: A small mīm (م) placed above the word where the reciter should stop.

النوع الثاني : يَحْسُنُ الْوَقْفُ عَلَيْهِ، وَالِابْتِدَاءُ بِمَا بَعْدَهُ، وَيَجُوزُ وَصْلُهُ بِمَا بَعْدَهُ دُونَ تَغْيِيرٍ فِي الْمَعْنَى الَّذِي أَرَادَهُ اللَّهُ عَزَّ وَجَلَّ، وَيُسَمَّى هَذَا النَّوْعُ **(الْوَقْفَ التَّامَّ الْمُطْلَقَ.)**

أَمْثِلَتُهُ:

أ .عِنْدَ رُؤُوسِ الْآيِ نَحْوَ:

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

أَوْ نِهَايَةِ السُّورَةِ أَوِ الْقِصَّةِ.

حُكْمُهُ : يَحْسُنُ الْوَقْفُ عَلَيْهِ، وَالِابْتِدَاءُ بِمَا بَعْدَهُ.

The second type: It is preferable (good) to stop at it and then begin with what follows. It is also permissible to continue (connect) it with what comes after it without causing any change to the meaning intended by Allah, the Mighty and Majestic. This type is called "the Absolute Complete Stop (al-Waqf al-Tāmm al-Muṭlaq)."

Examples:

A. At the end of verses, such as: ﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (Al-Baqarah: 5)

Likewise, at the end of a sūrah or at the conclusion of a story.

Its ruling: It is commendable to stop at it and then begin with what follows.

٢ -الْوَقْفُ الْكَافِي:

وَهُوَ الْوَقْفُ عَلَى كَلَامٍ تَمَّ مَعْنَاهُ، وَتَعَلَّقَ بِمَا بَعْدَهُ مَعْنًى لَا لَفْظًا.

حُكْمُ الْوَقْفِ الْكَافِي:

يَحْسُنُ الْوَقْفُ عَلَيْهِ، وَالِابْتِدَاءُ بِمَا بَعْدَهُ كَالْوَقْفِ التَّامِّ، غَيْرَ أَنَّ الْوَقْفَ التَّامَّ يَكُونُ أَكْثَرَ حُسْنًا؛ لِعَدَمِ تَعَلُّقِه بِمَا بَعْدَهُ فِي الْمَعْنَى.

2. The Sufficient Stop (الْوَقْفُ الْكَافِي)

It is stopping at speech whose meaning is complete, while what follows is connected to it in meaning, but not in wording or grammatical structure.

Ruling of the Sufficient Stop

It is commendable to stop at it and then begin with what follows, just as in the case of the Complete Stop (الوقف التام). However, the Complete Stop is considered better and more preferable because it has no connection to what follows, even in meaning.

٣- الْوَقْفُ الْحَسَنُ: هُوَ الْوَقْفُ عَلَى كَلَامٍ تَمَّ مَعْنَاهُ، وَتَعَلَّقَ مَا بَعْدَهُ لَفْظًا وَمَعْنًى.

مِثَالُهُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، فَالْوَقْفُ عَلَى ﴿لِلَّهِ﴾ وَقْفٌ حَسَنٌ.

حُكْمُهُ:

لَا تَبْتَدِأُ بِمَا بَعْدَهُ مُبَاشَرَةً وَابْدَأْ بِمَا قَبْلَهُ، إِلَّا إِذَا كَانَ الْوَقْفُ الحَسَنُ رَأْسَ آيَةٍ، فَفِي هَذِهِ الْحَالَةِ قِفْ عَلَى رَأْسِ الْآيَةِ، لِأَنَّ الوَقْفَ عَلى رَأسِ الآيَةِ سُنَّةٌ، ثُمَّ ابْتَدِأْ بِمَا بَعْدَهُ.

3. The Good Stop (الْوَقْفُ الْحَسَنُ)

It is stopping at speech whose meaning is complete, but what follows it is connected to it both grammatically (in wording) and semantically (in meaning).

Example:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Stopping at ﴿لِلَّهِ﴾ is a Good Stop (waqf ḥasan).

Its Ruling:

One should not begin directly with what follows after stopping there. Rather, one should resume from what precedes the stop.

However, if the Good Stop occurs at the end of a verse (raʾs al-āyah), then one may stop there, because stopping at the end of a verse is a Sunnah. After stopping, one may then begin with what follows.

٤- الْوَقْفُ الْقَبِيحُ:

هُوَ الْوَقْفُ عَلَى مَا لَمْ يَتِمَّ مَعْنَاهُ، وَتَعَلَّقَ بِمَا بَعْدَهُ لَفْظًا وَمَعْنًى.

حُكْمُهُ:

لَا يَجُوزُ الْوَقْفُ عَلَيْهِ اخْتِيَارِيًّا، وَلَا الِابْتِدَاءُ بِمَا بَعْدَهُ، إِلَّا إِذَا كَانَ مُضْطَرًّا كَأَنْ عَطَسَ، أَوِ انْقَطَعَ نَفَسُهُ، فَيَقِفُ لِلضَّرُورَةِ، ثُمَّ يَرْجِعُ وَيَبْتَدِئُ وَيَصِلُ الْكَلِمَةَ بِمَا بَعْدَهَا.

4. The Improper Stop (الْوَقْفُ الْقَبِيحُ)

It is stopping at speech whose meaning is not yet complete, while what follows it is connected to it both grammatically (in wording) and semantically (in meaning).

Its Ruling

It is not permissible to stop at it intentionally, nor to begin recitation with what follows it.

However, if a person is compelled to stop due to necessity—such as sneezing or running out of breath—then he may stop out of necessity. Afterward, he should return to the place where the meaning is complete and resume recitation, joining the word with what follows it properly.

Types of Waqf (Stopping)

A. Four Types of Waqf

No.	Type of Waqf	Meaning	Explanation
1	*Al-Waqf al-Iḍṭirārī* (Necessary / Compelled Stop)	The Necessary or Compelled Stop	A stop made due to necessity, such as running out of breath, coughing, or forgetting.
2	*Al-Waqf al-Intiẓārī* (Anticipatory Stop)	The Anticipatory Stop	A stop made while waiting to connect another recitation, reading, or variation.
3	*Al-Waqf al-Ikhtibārī* (Testing / Instructional Stop)	The Testing or Instructional Stop	A stop made for teaching, examination, or explaining a word.
4	*Al-Waqf al-Ikhtiyārī* (Deliberate / Optional Stop)	The Deliberate or Optional Stop	A stop chosen by the reciter when there is no necessity requiring it.

B. Categories of *Al-Waqf al-Ikhtiyārī* (Optional Stop)

No.	Category	Meaning	Ruling & Explanation
1	*Al-Waqf al-Tāmm*	The Complete Stop	The meaning is fully complete, and what follows is not connected in wording or meaning. **Best place to stop.**
2	*Al-Waqf al-Kāfī*	The Sufficient Stop	The meaning is complete, but there remains a connection in meaning to what follows.
3	*Al-Waqf al-Ḥasan*	The Good Stop	The meaning is understandable, but the connection to what follows is stronger. Stopping is permissible.
4	*Al-Waqf al-Qabīḥ*	The Bad Stop	The meaning is incomplete or distorted by stopping. One should avoid stopping here unless necessary.

عَلَامَاتُ الوَقْفِ:

وَهِيَ عَلَامَاتٌ رَمَزَ بِهَا الْعُلَمَاءُ فِي الْمَصَاحِفِ؛ لِيُبَيِّنُوا لِلْقَارِئِ مَا يَنْبَغِي أَنْ يَقِفَ عَلَيْهِ، وَمَا لَا يَقِفُ عَلَيْهِ:

(م) عَلَامَةُ الْوَقْفِ اللَّازِمِ — يَلْزَمُ الْوَقْفُ؛ لِأَنَّ الْوَصْلَ يُوهِمُ مَعْنًى غَيْرَ الْمُرَادِ.

(قلى) عَلَامَةُ الْوَقْفِ الْجَائِزِ مَعَ كَوْنِ الْوَقْفِ أَوْلَى.

(ج) عَلَامَةُ الْوَقْفِ الْجَائِزِ جَوَازًا مُسْتَوِيَ الطَّرَفَيْنِ، وَهِيَ عَلَامَةُ (الْوَقْفِ الْكَافِي)؛ يَتَعَلَّقُ بِمَا بَعْدَهُ تَعَلُّقًا مَعْنَوِيًّا.

(صلى) عَلَامَةُ الْوَقْفِ الْجَائِزِ مَعَ كَوْنِ الْوَصْلِ أَوْلَى مِنَ الوَقْفِ

(∴)عَلَامَةُ تَعَانُقِ الْوَقْفِ

بِحَيْثُ إِذَا وُقِفَ عَلَى أَحَدِ الْمَوْضِعَيْنِ لَا يَصِحُّ الْوَقْفُ عَلَى الْآخَرِ، نَحْوُ: ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ﴾

(ط) عَلَامَةٌ لِلْوَقْفِ الْمُطْلَقِ الَّذِي وَافَقَ عَلَيْهِ أَكْثَرُ الْعُلَمَاءِ، أَيْ الْوَقْفُ هُنَا أَحْسَنُ، وَيُسْتَحْسَنُ الِابْتِدَاءُ بِمَا بَعْدَهُ.

(ح) عَلَامَةٌ لِلْوَقْفِ الْحَسَنِ.

(ص) عَلَامَةٌ لِلْوَقْفِ الْمُرَخَّصِ لِضَرُورَةٍ والوَصْلُ أَوْلى

(ق) عَلَامَةٌ لِلْوَقْفِ الَّذِي لَمْ يَقُلْ بِهِ أَكْثَرُ الْعُلَمَاءِ، وَهِيَ عَلَامَةُ الْوَقْفِ الضَّعِيفِ، وَالْوَصْلُ أَوْلَى.

(س) لِلسَّكْتَةِ اللَّطِيفَةِ.

(قف) عَلَامَةٌ لِلْوَقْفِ الْمُسْتَحَبِّ، وَلَا حَرَجَ أَنْ يُوصَلَ.

(ز) عَلَامَةٌ يَجُوزُ الْأَمْرَانِ مَعَ تَرْجِيحِ الْوَصْلِ.

(لا) عَلَامَةُ الْوَقْفِ الْمَنْهِيِّ. إِذَا كَانَ فِي وَسَطِ الآيَةِ، أَمَّا إِذَا كَانَ عَلَى رَأْسِ الآيَةِ فَلَا يُمْنَعُ، لِأَنَّ الوَقْفَ عَلَى رُؤُوْسِ الآيَاتِ سُنَّةٌ مُتَّبَعَةٌ

Signs of Waqf (Stopping Marks)

These are symbols placed by scholars in the muṣḥaf (Qur'an) to indicate to the reciter where it is appropriate to stop and where it is not appropriate to stop.

(م)

The Sign of the Necessary Stop (الوقف اللازم)

Stopping is required because continuing the recitation may suggest a meaning other than the intended one.

(قلى)

The Sign of a Permissible Stop, with Stopping Preferred

It is permissible to stop or continue, but stopping is better.

(ج)

The Sign of an Equally Permissible Stop

Both stopping and continuing are equally permissible. This is the sign of al-Waqf

al-Kāfī (the Sufficient Stop), where what follows is connected to what precedes it in meaning.

(صلى)

The Sign of a Permissible Stop, with Continuation Preferred

It is permissible to stop, but continuing the recitation is better than stopping.

(∴)

The Sign of Paired (Mutually Exclusive) Stops (تعانق الوقف)

If one stops at either of the two marked places, it is not correct to stop at the other. For example: ﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ﴾

(ط)

The Sign of the Absolute Stop (الوقف المطلق)

A stop approved by the majority of scholars. Stopping here is better, and it is recommended to begin with what follows.

(ح)

The Sign of the Good Stop (الوقف الحسن)

(ص)

The Sign of a Licensed Stop Due to Necessity (الوقف المرخص)

A stop permitted because of necessity, such as shortage of breath. Continuing the recitation is preferable.

(ق)

The Sign of a Weak Stop (الوقف الضعيف)

A stop not favored by the majority of scholars. Continuing the recitation is preferable.

(س)

The Sign of a Brief Pause (السكتة اللطيفة)

A slight pause without taking a breath.

(قف)

The Sign of a Recommended Stop (الوقف المستحب)

It is recommended to stop here, though there is no harm in continuing.

(ز)

The Sign that Both Stopping and Continuing Are Permissible, with Preference for Continuation

Either option is allowed, but continuing is preferred.

(لا)

The Sign of a Prohibited Stop (الوقف الممنوع) The sign of a prohibited stop. It applies when the stop occurs in the middle of a verse. However, if it occurs at the end of a verse (at the verse-ending), then stopping is not prohibited, because stopping at the ends of verses is an established Sunnah that is to be followed.

الِابْتِدَاءُ:

وَلَا يَكُونُ الِابْتِدَاءُ إِلَّا اخْتِيَارِيًّا؛ لِأَنَّهُ لَيْسَ كَالْوَقْفِ تَدْعُو إِلَيْهِ ضَرُورَةٌ، وَيَنْقَسِمُ إِلَى قِسْمَيْنِ:

١)بَدْءٌ حَقِيقِيٌّ:

وَهُوَ مَا لَا يَسْبِقُهُ ابْتِدَاءٌ، فَيَكُوْنُ أَوَّلَ الْقِرَاءَةِ، وَلَا يَصِحُّ إِلَّا بِمُسْتَقِلٍّ فِي الْمَعْنَى مُوَفٍّ بِالْمَقْصُودِ، فَلَا يَكُونُ إِلَّا تَامًّا.

٢ .بَدْءٌ إِضَافِيٌّ:

وَهُوَ مَا سَبَقَهُ ابْتِدَاءٌ قَبْلَهُ، وَهُوَ فِي أَقْسَامِهِ كَأَقْسَامِ الْوَقْفِ الْأَرْبَعَةِ، وَيَتَفَاوَتُ تَامًّا وَكَافِيًا وَحَسَنًا وَقَبِيحًا بِحَسَبِ التَّمَامِ وَعَدَمِهِ وَفَسَادِ الْمَعْنَى.

- فَيَكُونُ تَامًّا إِنْ لَمْ يَتَعَلَّقْ بِمَا قَبْلَهُ لَفْظًا وَلَا مَعْنًى .
- وَيَكُونُ كَافِيًا إِنْ تَعَلَّقَ بِمَا قَبْلَهُ فِي الْمَعْنَى دُونَ الْإِعْرَابِ .
- وَيَكُونُ حَسَنًا إِنْ كَانَ مُتَعَلِّقًا بِمَا قَبْلَهُ لَفْظًا وَمَعْنًى .
- وَإِذَا أَعْطَى الِابْتِدَاءُ مَعْنًى قَبِيحًا أَوْ غَيْرَ مُرَادٍ، سُمِّيَ بَدْءًا قَبِيحًا.

Beginning the Recitation (الِابْتِدَاءُ)

Beginning (al-Ibtidāʾ) can only be done voluntarily, because unlike stopping (waqf), there is no necessity that compels it. It is divided into two categories:

1. Real Beginning (بَدْءٌ حَقِيقِيٌّ)

This is a beginning that is not preceded by any other beginning. It occurs at the start of the recitation.

It is only valid when one begins with a statement that is independent in meaning and fully conveys the intended sense. Therefore, it can only be a Complete Beginning (Tam).

2. Relative Beginning (بَدْءٌ إِضَافِيٌّ)

This is a beginning that is preceded by another beginning before it.

Its classifications correspond to the four categories of waqf (stopping). Thus, it may be Complete (Tam), Sufficient (Kāfī), Good (Ḥasan), or Improper (Qabīḥ), depending on whether the meaning is complete or incomplete, and whether it leads to a sound or corrupt meaning.

- It is Complete (Tam) if it has no connection with what precedes it, neither in wording nor in meaning.

- It is Sufficient (Kāfī) if it is connected to what precedes it in meaning, but not in grammatical structure.
- It is Good (Ḥasan) if it is connected to what precedes it both in wording and in meaning.
- If beginning from that point produces an improper meaning or a meaning that was not intended, it is called an Improper Beginning (Badʾ Qabīḥ).

قَاعِدَةُ الِابْتِدَاءِ مِنْ كَلِمَةِ (ائْتُونِي)

هَذِهِ الْكَلِمَةُ أَصْلُهَا (ائْتِيُونِي)، فَنُقِلَتْ ضَمَّةُ الياءِ إِلَى التَّاءِ، وَحُذِفَتِ الْيَاءُ تَخْفِيفًا، فَصَارَتْ ﴿ائْتُونِي﴾. وَالْعَرَبُ لَا تَجْمَعُ بَيْنَ هَمْزَتَيْنِ ثَانِيَتُهُمَا سَاكِنَةٌ، إِذْ إِنَّهُمْ يُبْدِلُونَ الْهَمْزَةَ الثَّانِيَةَ حَرْفَ مَدٍّ مِنْ جِنْسِ حَرَكَةِ مَا قَبْلَهَا. وَبُدِئَ بِمَا قَبْلَهَا بِالْكَسْرِ؛ لِأَنَّهَا هَمْزَةُ وَصْلٍ وَقَعَتْ فِي فِعْلٍ ثَالِثُه مَكْسُورٌ، فَأُبْدِلَتِ الْهَمْزَةُ الثَّانِيَةُ يَاءً، فَصَارَتْ: (ايْتُونِي) عِنْدَ الْبَدْءِ بِهَا.

وَكَذَلِكَ كَلِمَةُ: ﴿اؤْتُمِنَ﴾ يُبْدَأُ بِهَا هَكَذَا: (أُوتُمِنَ). وكذالِكَ ﴿أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي﴾ وَصْلًا بِسُوْرَةِ الأَحْقَافِ

The Rule for Beginning with the Word (ائْتُونِي)

The original form of this word is (ائْتِيُونِي). The ḍammah (u-vowel) was transferred to the letter tāʾ (ت), and the yāʾ (ي) was omitted for ease of pronunciation, resulting in the form: ﴿ائْتُونِي﴾

The Arabs do not combine two hamzahs when the second hamzah is sākin (without a vowel). Instead, they replace the second hamzah with a madd letter corresponding to the vowel of the letter preceding it.

Since the first hamzah is pronounced with a kasrah when beginning, because it is Hamzat al-Waṣl (همزة الوصل) occurring in a verb whose third letter is kasrah, the second hamzah is changed into a yāʾ (ي).

Therefore, when beginning with this word, it is pronounced as: (ايْتُونِي)

Similarly, the word: ﴿اؤْتُمِنَ﴾ is begun as: (أُوتُمِنَ). As well as in Sura Ahqaf ﴿أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي﴾ in wasl time.

قَاعِدَةُ الْتِقَاءِ السَّاكِنَيْنِ

إِذَا الْتَقَى سَاكِنَانِ بِأَنْ يَكُونَ الْأَوَّلُ مِنْهُمَا آخِرَ الْكَلِمَةِ الْأُولَى، وَالثَّانِي أَوَّلَ الْكَلِمَةِ الَّتِي تَلِيهَا، فَإِنَّنَا نَتَخَلَّصُ مِنْ سُكُونِ الْأَوَّلِ كَمَا يَلِي:

أ. بِالضَّمِّ فِي مِيمِ الْجَمْعِ

مِثَالُهُ: ﴿لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾ ﴿أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ﴾ ﴿ فَقَالُوْا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ﴾

وَالوَاوُ اللَّيِّنَةُ، مِثَالُهُ: ﴿اشْتَرَوُا الضَّلَالَةَ﴾

The Rule of Meeting Two Sukūns (قَاعِدَةُ الْتِقَاءِ السَّاكِنَيْنِ)

When two sākin letters (letters without vowels) come together, such that the first is at the end of one word and the second is at the beginning of the following word, we eliminate the sukūn of the first letter in one of the following ways:

A. By Giving a Ḍammah (u-vowel)
1. In the Plural Mīm (مِيمُ الْجَمْعِ)
Examples: ﴿فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ﴾ ﴿أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ﴾ ﴿لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

2. In the Soft Wāw (الوَاوُ اللَّيِّنَةُ)
Example: ﴿اشْتَرَوُا الضَّلَالَةَ﴾
In these cases, the first sākin is given a ḍammah to avoid the meeting of two consecutive sākin letters.

ب. بِالْفَتْحِ فِي (مِنْ) الْجَارَّةِ
مِثَالُهُ: ﴿مِنَ الْأَرْضِ﴾
وَفِي وَصْلِ:
﴿الم ۝ اللَّهُ﴾
وَتَاءُ التَّأْنِيثِ إِذَا أُضِيفَتْ إِلَى أَلِفِ التَّثْنِيَةِ مِثْلُ ﴿كَانَتَا تَحْتَ عَبْدَيْنِ﴾

B. By Giving a Fatḥah (a-vowel)
1. In the Preposition (مِنْ)
Example: ﴿مِنَ الْأَرْضِ﴾
Here, the nūn of (مِنْ) is pronounced with a fatḥah to avoid the meeting of two sukūns.

2. When Connecting:
﴿الم ۝ اللَّهُ﴾
When reciting continuously, the final letter of ﴿الم﴾ is pronounced with a fatḥah before ﴿اللَّهُ﴾to prevent the meeting of two sākin letters.
And the Tāʾ of femininity (تاء التأنيث) when it is joined to the dual alif (ألف التثنية), such as in the verse: ﴿كَانَتَا تَحْتَ عَبْدَيْنِ﴾

ج. بِالْكَسْرِ — وَهُوَ الْغَالِبُ

وَإِذَا كَانَ السَّاكِنُ الْأَوَّلُ أَحَدَ حُرُوفِ لَتَنُوْد نَحْوَ مِثْلَ: ﴿قُلِ ادْعُ اللَّهَ﴾، ﴿وَقَالَتِ اخْرُجْ عَلَيْهِنَّ﴾، ﴿أَنِ اقْتُلُوا أَنْفُسَكُمْ﴾، ﴿أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ﴾، ﴿وَلَقَدِ اسْتُهْزِئَ﴾.

أَوْ نُونَ التَّنْوِينِ نَحْوَ: ﴿جَزَاءَنِ الْحُسْنَى﴾، ﴿عَادَنِ الْأُولَى﴾، ﴿أَحَدُنِ اللَّهُ﴾.

لِأَنَّ التَّنْوِينَ عِبَارَةٌ عَنْ نُونٍ سَاكِنَةٍ تَلْحَقُ آخِرَ الِاسْمِ وَصْلًا، وَتُفَارِقُهُ كِتَابَةً وَوَقْفًا.

C. By Giving a Kasrah (i-vowel) — This Is the Most Common Method

When the first of the two meeting silent letters (sākinayn) is one of the letters represented by "لَتَنُود" (i.e., ل، ت، ن، و، د), such as in:

﴿وَلَقَدِ اسْتُهْزِئَ﴾ ﴿أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ﴾ ﴿أَنِ اقْتُلُوا أَنْفُسَكُمْ﴾ ﴿وَقَالَتِ اخْرُجْ عَلَيْهِنَّ﴾ ﴿قُلِ ادْعُ اللَّهَ﴾

Or when it is the nūn of tanwīn, such as:

﴿جَزَاءَنِ الْحُسْنَى﴾، ﴿عَادَنِ الْأُولَى﴾، ﴿أَحَدُنِ اللَّهُ﴾.

This is because tanwīn is essentially a silent nūn (nūn sākinah) that is attached to the end of a noun in pronunciation during connected recitation (waṣl), but it is omitted in writing and when stopping (waqf).

د. بِالْحَذْفِ إِذَا كَانَ الْأَوَّلُ حَرْفَ مَدٍّ: مِثَالُهُ: ﴿على اللَّهِ﴾. ﴿وَقَالُوْا الحَمْدُ لِلّه﴾

D. By Omission (Deletion)

This occurs when the first sākin is a Madd Letter.(حَرْفُ مَدٍّ)

Example: ﴿وَقَالُوْا الحَمْدُ لِلّه﴾ ﴿عَلَى اللَّهِ﴾

الْمَقْطُوعُ وَالْمَوْصُولُ وَحُكْمُ الْوَقْفِ عَلَيْهِمَا

Al-Maqṭūʿ and Al-Mawṣūl, and the Ruling of Stopping on Them

الْمَقْطُوعُ:

هِيَ الْكَلِمَةُ الَّتِي قُطِعَتْ عَمَّا بَعْدَهَا فِي رَسْمِ الْمُصْحَفِ الْعُثْمَانِيِّ، فَيَثْبُتُ الْحَرْفُ الْأَخِيرُ مِنْهَا رَسْمًا، نَحْوُ قَوْلِهِ تَعَالَى: ﴿**أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا**﴾ النِّسَاءِ: ١٠٩

Al-Maqṭūʿ (The Separated Form)

It is a word that is written separately from the word that follows it in the script of the ʿUthmānic Muṣḥaf. As a result, its final letter remains established in writing.

An example is the statement of Allah: ﴿أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا﴾ (An-Nisāʾ 4:109)

In this example, ﴿أَمْ مَنْ﴾is written as two separate words in the Muṣḥaf, and therefore it is classified as maqṭūʿ (separated).

The Connected Form (Al-Mawṣūl): **الْمَوْصُولُ:**

هِيَ الْكَلِمَةُ الَّتِي اتَّصَلَتْ بِمَا بَعْدَهَا فِي رَسْمِ الْمُصْحَفِ الْعُثْمَانِيِّ، فَيُحْذَفُ الْحَرْفُ الْأَخِيرُ مِنْهَا رَسْمًا، نَحْوُ قَوْلِهِ تَعَالَى: ﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ﴾.

It is a word that is joined to the word following it in the script of the ʿUthmānic Muṣḥaf, such that its final letter is omitted in writing. An example is the statement of Allah Most High: ﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ﴾ (An-Naml 27:62)

Note: The script that was written under the direction and supervision of ʿUthmān (may Allah be pleased with him) by the committee appointed for compiling the Muṣḥaf (the Qur'ānic manuscript) is called the ʿ**Uthmānic Script (Rasm al-ʿUthmānī)**.

It is not permissible to oppose or alter this script in writing and publishing the Qur'ān, because there is a scholarly consensus (**ijmāʿ**) on preserving and adhering to this script.

فَائِدَةُ مَعْرِفَةِ الْمَقْطُوعِ وَالْمَوْصُولِ

The Benefit of Knowing the Maqṭūʿ (Separated) and Mawṣūl (Connected Forms)

لِيُعْلَمَ مَا يَجُوزُ الْوَقْفُ عَلَيْهِ إِذَا اضْطُرَّ الْقَارِئُ لِلْوَقْفِ، وَذَلِكَ لِأَنَّ اتِّبَاعَ رَسْمِ الْمُصْحَفِ الْعُثْمَانِيِّ سُنَّةٌ لَا يَجُوزُ مُخَالَفَتُهَا.

It is to know where it is permissible to stop when a reciter is compelled to stop. This is because following the orthography of the ʿUthmānic Muṣḥaf is an established Sunnah that may not be violated.

حُكْمُ الْوَقْفِ عَلَى الْكَلِمَاتِ الْمَقْطُوعَةِ عَمَّا بَعْدَهَا

The Ruling of Stopping on Words That Are Written Separately from What Follows Them

يَجُوزُ الْوَقْفُ عَلَيْهَا وَقْفًا اخْتِبَارِيًّا (أَيْ فِي مَقَامِ التَّعْلِيمِ)، أَوِ اضْطِرَارِيًّا (أَيْ عِنْدَ الضَّرُورَةِ).

It is permissible to stop on them, whether:

- **Optionally (ikhtiyāran)** — that is, in a learning or teaching context; or
- **Necessarily (iḍṭirāran)** — that is, when compelled by necessity (such as running out of breath).

حُكْمُ الْوَقْفِ عَلَى الْكَلِمَاتِ الْمَوْصُولَةِ بِمَا بَعْدَهَا

The Ruling of Stopping on Words That Are Written Connected to What Follows Them

لَا يَجُوزُ الْوَقْفُ عَلَيْهَا، بَلْ يُوقفُ عَلَى الْكَلِمَةِ الثَّانِيَةِ الْمُتَّصِلَةِ بِالْأُولَى، وَإِلَيْكُمْ تَفْصِيلُ ذَلِكَ

It is **not permissible** to stop on them. Rather, one should stop on the **second word that is connected to the first**, and the details of this are as follows:

١ -تُقْطَعُ (أَنْ) عَن (لَا) النَّافِيَةِ فِي عَشَرَةِ مَوَاضِعَ بِلَا خِلَافٍ، هِيَ:

1. عَنْ is written separately from the negative particle لَا in ten places without any disagreement. They are:"

١ .﴿حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ﴾ [الأعراف: ١٠٥]

٢ .﴿أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾ [الأعراف: ١٦٩]

٣ .﴿وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ﴾ [التوبة: ١١٨]

٤ .﴿وَأَنْ لَا إِلَٰهَ إِلَّا هُوَ﴾ [هود: ١٤]

٥ .﴿أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ﴾ [هود: ٢٦]

٦ .﴿أَنْ لَا تُشْرِكْ بِي شَيْئًا﴾ [الحج: ٢٦]

٧ .﴿أَنْ لَا تَعْبُدُوا الشَّيْطَانَ﴾ [يس: ٦٠]

٨ .﴿وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ﴾ [الدخان: ١٩]

٩ .﴿عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾ [الممتحنة: ١٢]

١٠ .﴿أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ﴾ [القلم: ٢٤]

مَوْضِعٌ مُخْتَلَفٌ فِيهِ، وَالْقَطْعُ فِيهِ أَرْجَحُ مِنَ الْوَصْلِ.

There is a difference of opinion regarding one place, and writing it separately (al-qaṭʿ) is more preferable than writing it connected (al-waṣl)

such as the statement of Allah, the Exalted:

﴿أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ سُبْحَانَكَ﴾ [الأنبياء: ٨٧]

وَمَا عَدَا هَذِهِ الْمَوَاضِعِ فَمَوْصُولٌ بِاتِّفَاقٍ، نَحْوُ قَوْلِهِ تَعَالَى

As for all other places, they are written in the connected form by unanimous agreement, such as the statement of Allah, the Exalted:

١ .﴿أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا﴾ [طه: ٨٩]

٢ .﴿أَلَّا تَعْلُوا عَلَيَّ﴾ [النمل: ٣١]

٢ -تُقْطَعُ (إِنْ) الْمَكْسُورَةُ الْهَمْزَةُ الْمُخَفَّفَةُ النُّونُ عَنْ (مَا) فِي مَوْضِعٍ وَاحِدٍ، هُوَ قَوْلُهُ تَعَالَى:

2. The particle 'إِنْ' (with a kasrah on the hamzah and a light/non-geminated nūn) is written separately from 'مَا' in only one place, namely in the saying of Allah, the Exalted:

١ .﴿وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ﴾ [الرعد: ٤٠]

وَمَا عَدَا ذَلِكَ فَمَوْصُولٌ، نَحْوُ:

As for all other places, they are written in the connected form, such as:

١ .﴿وإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً﴾ [الأنفال 58]

٢ .﴿فَإِمَّا تَرَيِنَّ مِنَ البَشَرِ أَحَدًا﴾ [يونس: ٤٦]

٣ -تُقْطَعُ (عَنْ) عَنْ (مَا) فِي مَوْضِعٍ وَاحِدٍ، هُوَ قَوْلُهُ تَعَالَى:

3. (عَنْ) is separated from (مَا) in a single place, which is in:

١ .﴿عَنْ مَا نُهُوا عَنْهُ﴾ [الأعراف: ١٦٦]

وَمَا عَدَاهُ فَمَوْصُولٌ، نَحْوُ:

Whatever is other than it is written joined together (mawṣūl), for example

١ .﴿عَمَّا يُشْرِكُونَ﴾ [الأعراف: ١٩٠]

٤ -تُقْطَعُ (مِنْ) عَنْ (مَا) فِي مَوْضِعَيْنِ، قَوْلُهُ تَعَالَى:

4. (مِنْ) is separated from (مَا) in two places, as in the saying of Allah, Most High:

١ .﴿مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [الروم: ٢٨].

٢ .﴿فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [النساء: ٢٥].

وَاخْتُلِفَ فِي قَطْعِ أَوْ وَصْلِ:

Scholars differed concerning its separation or connection in writing.

﴿وَأَنْفِقُوا مِن مَّا رَزَقْنَاكُمْ﴾ [المنافقون: ١٠].

وَالْقَطْعُ هُوَ الْمَرْسُومُ فِي الْمُصْحَفِ الَّذِي بَيْنَ أَيْدِينَا، وَمَا عَدَا ذَلِكَ فَمَوْصُولٌ، نَحْوُ قَوْلِهِ تَعَالَى:

The form written separately is the one recorded in the Muṣḥaf before us, and whatever is other than that is written connected, for example, His saying, Exalted is He

﴿وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ [الأنفال: ٣].

٥ -تُقْطَعُ (أَمْ) عَنْ (مَنْ) فِي أَرْبَعَةِ مَوَاضِعَ، نَحْوُ قَوْلِهِ تَعَالَى:

5. (أَمْ) is separated from (مَنْ) in four occurrences, for example in the saying of Allah, Most High

١ .﴿أَمْ مَنْ أَسَّسَ بُنْيَانَهُ﴾ [التوبة: ١٠٩].
٢ .﴿أَمْ مَنْ يَأْتِي آمِنًا﴾ [فصلت: ٤٠].
٣ .﴿أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا﴾ [النساء: ١٠٩].
٤ .﴿أَمْ مَنْ خَلَقْنَا﴾ [الصافات: ١١].

وَمَا عَدَا ذَلِكَ فَمَوْصُولٌ، نَحْوُ:

Whatever is other than that is written joined together (mawṣūl), for example

١ .﴿أَمَّنْ خَلَقَ السَّمَاوَاتِ﴾ [النمل: ٦٠].
٢ .﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ﴾ [النمل: ٦٢].

٦ -تُقْطَعُ (أَنْ) عَنْ (لَمْ) فِي مَوْضِعَيْنِ هُمَا قَوْلُهُ تَعَالَى:

6. (أَنْ) is separated from (لَمْ) in two places

١ .﴿ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ﴾ [الأنعام: ١٣١].
٢ .﴿أَيَحْسَبُ أَنْ لَمْ﴾ [البلد: ٧].

٧ -تُقْطَعُ (إِنَّ) الْمَكْسُورَةُ الْهَمْزَةُ الْمُشَدَّدَةُ النُّونُ عَنْ (مَا) الْمَوْصُولَةِ فِي مَوْضِعٍ وَاحِدٍ، هُوَ قَوْلُهُ تَعَالَى:

7. Inna’ (إِنَّ), whose hamzah is kasrah-marked and whose nūn is geminated, is separated from the connected ‘Mā’ (مَا الموصولة) in a single occurrence,

١ .﴿إِنَّ مَا تُوعَدُونَ لَآتٍ﴾ [الأنعام: ١٣٤].

٨ -تُقْطَعُ (أَنَّ) الْمَفْتُوحَةُ الْهَمْزَةِ الْمُشَدَّدَةُ النُّونُ عَنْ (مَا) الْمَوْصُولَةِ فِي مَوْضِعَيْنِ بِلَا خِلَافٍ هُمَا:

8. Anna' (أَنَّ), whose hamzah is fatḥah-marked and whose nūn is geminated, is separated from the connected 'Mā' (مَا الموصولة) in two occurrences without any difference of opinion. They are

١ .﴿وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ﴾ [لقمان: ٣٠].

٢ .﴿وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ﴾ [الحج: ٦٢].

وَوَقَعَ الْخِلَافُ فِي مَوْضِعَيْنِ هُمَا قَوْلُهُ تَعَالَى:

Scholarly disagreement occurred concerning two occurrences, which are the sayings of Allah, Most High

١ .﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ﴾ [الأنفال: ٤١].

٢ .﴿إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ﴾ [النحل: ٩٥].

وَهُمَا مَوْصُولَانِ فِي الْمَصَاحِفِ الَّتِي بَيْنَ أَيْدِينَا.

And both of these occurrences are **connected** (written together) in the Muṣḥafs that are before us

٩ -تُقْطَعُ (كُلّ) عَنْ (مَا) فِي مَوْضِعٍ وَاحِدٍ بِلَا خِلَافٍ، هُوَ قَوْلُهُ تَعَالَى:

9. (كُلّ) is separated from (مَا) in one occurrence without any difference of opinion, which is the saying of Allah, Most High

١ .﴿وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ﴾ [إبراهيم: ٣٤].

وَاخْتُلِفَ فِي أَرْبَعَةِ مَوَاضِعَ هِيَ:

Scholars differed concerning four occurrences, namely

١ .﴿**كُلَّ مَا جَاءَ أُمَّةً**﴾]المؤمنون: ٤٤.

٢ .﴿**كُلَّمَا أُلْقِيَ فِيهَا فَوجٌ**﴾] الملك 8

٣ .﴿**كُلَّ مَا رُدُّوا**﴾]النساء: ٩١

٤ .﴿**كُلَّمَا دَخَلَتْ أُمَّةٌ**﴾]الأعراف: ٣٨.

وَمَا عَدَا ذَلِكَ فَهُوَ مَوْصُولٌ بِاتِّفَاقٍ نَحْوُ:

Whatever is other than that is written connected (mawṣūl) by consensus, for example

١ .﴿كُلَّمَا رُزِقُوا﴾ [البقرة: ٢٥].

٢ .﴿كُلَّمَا نَضِجَتْ﴾ [النساء: ٥٦].

١٠ -تُقْطَعُ (بِئْسَ) عَنْ (مَا) فِي جَمِيعِ الْقُرْآنِ عَدَا مَوْضِعَيْنِ، فَمَوْصُولٌ فِيهِمَا:

10. "(بِئْسَ) is separated from (مَا) in all of the Qur'an, except for two occurrences in which they are written joined together (mawṣūl)

١ .﴿بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ﴾ [البقرة: ٩٠].

٢ .﴿بِئْسَمَا خَلَفْتُمُونِي﴾ [الأعراف: ١٥٠].

وَاخْتُلِفَ فِي قَوْلِهِ تَعَالَى:

Scholars differed concerning the following saying of Allah, Most High

١ .﴿قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَٰنُكُمْ﴾ البقرة: ٩٣.

وَالْعَمَلُ فِي مَصَاحِفِنَا عَلَى الْوَصْلِ، وَفِيمَا عَدَا ذَلِكَ مَقْطُوعٌ، نَحْوُ قَوْلِهِ تَعَالَى:

The established writing in our copies of the Muṣḥaf is the connected form (al-waṣl), while whatever is other than that is written separately (al-qaṭʿ), for example, His saying, Exalted is He

١ .﴿لَبِئْسَ مَا كَانُوا يَعْمَلُونَ﴾ [المائدة: ٦٢].

١١ -تُقْطَعُ (فِي) عَنْ (مَا) فِي مَوْضِعٍ وَاحِدٍ بِلَا خِلَافٍ، وَهُوَ قَوْلُهُ تَعَالَى:

11. "(فِي) is separated from (مَا) in a single occurrence without any difference of opinion, and that is the saying of Allah, Most High:

١ .﴿ أَتُتْرَكُونَ فِي مَا هَاهُنَا ءَامِنِينَ﴾ [الشعراء: ١٤٦].

وَأَمَّا مَا هُوَ مُخْتَلَفٌ فِي قَطْعِهِ وَوَصْلِهِ، وَالْأَوْلَى الَّذِي عَلَيْهِ الْأَكْثَرُونَ الْقَطْعُ، فَهُوَ عَشَرَةُ مَوَاضِعَ، وَهِيَ قَوْلُهُ تَعَالَى:

Regarding those cases in which there is disagreement over separation (qaṭʿ) and connection (waṣl), the preferable position, which is the view of the majority, is separation. They consist of ten places, namely the sayings of Allah, Most High

١ .﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ﴾ [الأنعام: 145]

٢ .﴿لَمَسَّكُمْ فِيْ مَا أَفَضْتُمْ﴾ [النور: 14]

٣ .﴿فِي مَا اشْتَهَتْ أَنْفُسُهُمْ﴾ [الأنبياء: 102]

٤ .﴿وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ﴾ [المائدة: 48]

٥ .﴿لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ﴾ [الأنعام: 165]

٦ .﴿فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ﴾ [البقرة: 240]

٧ .﴿وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ﴾ [الواقعة: 61]

٨ .﴿مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ﴾ [الروم: 28]

٩ .﴿إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴾ [الزمر: 3]
١٠ .﴿فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ [الزمر: 46]

مَا عَدَا الْأَحَدَ عَشَرَ مَوْضِعًا الْمَذْكُورَةَ فَمَوْصُولٌ بِاتِّفَاقٍ، نَحْوُ قَوْلِهِ تَعَالَى:

Apart from the eleven locations mentioned above, all other occurrences are written connected (joined) by unanimous agreement, such as in the statement of Allah the Exalted:

١ .﴿فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ [البقرة: ١١٣].

١٢ -تُوصَلُ (أَيْنَ) مَعَ (مَا) فِي مَوْضِعَيْنِ هُمَا:

12. (أين) is written connected with (ما) in two places, namely:

١ .﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [البقرة: ١١٥].
٢ .﴿أَيْنَمَا تُوَجِّهْهُ لَا يَأْتِ بِخَيْرٍ﴾ [النحل: ٧٦].

وَوَقَعَ الْخِلَافُ فِي ثَلَاثَةِ مَوَاضِعَ، هِيَ قَوْلُهُ تَعَالَى:

There is a difference of opinion regarding three locations. They are the statements of Allah the Exalted:

١ .﴿وَقِيْلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُوْنَ﴾ الشعراء 92
٢ .﴿أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ﴾ [النساء: ٧٨].
٣ .﴿أَيْنَمَا ثُقِفُوْا أُخِذُوْا﴾ الأحزاب 61

فِيمَا عَدَا ذَلِكَ مَقْطُوعٌ، نَحْوُ قَوْلِهِ تَعَالَى:

Apart from that, it is written separately (disconnected), such as the statement of Allah the Exalted:

١ .﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا﴾ البقرة: ١٤٨

١٣ -تُوصَلُ (إِنْ) مَعَ (لَمْ) فِي مَوْضِعٍ وَاحِدٍ، وَهُوَ قَوْلُهُ تَعَالَى:

13. The particle (إِنْ) is written connected with (لَمْ) in one place only, namely in the statement of Allah, the Exalted:

١ .﴿فإِلَّمْ يَسْتَجِيبُوا لَكُمْ﴾ [هود: ١٤].

وَمَا عَدَاهُ مَقْطُوعٌ، نَحْوُ:

As for all other occurrences besides that, they are written separately, such as:

١ .﴿فَإِنْ لَمْ تَفْعَلُوا﴾ [البقرة: ٢٤، ٢٧٩].

١٤ -تُوصَلُ (أَنْ) مَعَ (لَنْ) فِي مَوْضِعَيْنِ هُمَا قَوْلُهُ تَعَالَى:

14. The particle (أَنْ) is written connected with (لَنْ) in two places, namely the following statements of Allah, the Exalted:

١ .﴿أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا﴾ [الكهف: ٤٨].

٢ .﴿أَلَّنْ نَجْمَعَ عِظَامَهُ﴾ [القيامة: ٣].

وَمَا عَدَاهَا فَمَقْطُوعٌ، نَحْوُ قَوْلِهِ تَعَالَى:

As for all other occurrences besides these two, they are written separately, such as the statement of Allah, the Exalted:

١ .﴿أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ﴾ [البلد: ٥].

١٥ -تُوصَلُ (كَيْ) مَعَ (لَا) فِي أَرْبَعَةِ مَوَاضِعَ، هِيَ قَوْلُهُ تَعَالَى:

15. The particle (كَيْ) is written connected with (لَا) in four places, namely the following statements of Allah, the Exalted:

١ .﴿لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ﴾ [آل عمران: ١٥٣].

٢ .﴿لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ﴾ [الحديد: ٢٣].

٣ .﴿لِكَيْلَا يَعْلَمَ مِنْ بَعْدَ عِلْمٍ شَيْئًا﴾ [الحج: ٥].

٤ .﴿لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ﴾ [الأحزاب: ٥٠].

وَمَا سِوَى ذَلِكَ فَمَقْطُوعٌ، نَحْوُ قَوْلِهِ تَعَالَى:

As for all other occurrences besides that, they are written separately, such as the statement of Allah, the Exalted

١ .﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ﴾ [الحشر: ٧].

١٦ -تُقْطَعُ (يَوْمَ) عَنْ (هُمْ) فِي مَوْضِعَيْنِ هُمَا:

16. The word (يَوْمَ) is written separately from (هُمْ) in two places. They are:

١ .﴿يَوْمَ هُمْ بَارِزُونَ﴾ [غافر: ١٦].

٢ .﴿يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ﴾ [الذاريات: ١٣].

وَمَا عَدَاهُمَا فَمَوْصُولٌ، نَحْوُ قَوْلِهِ تَعَالَى:

As for all other occurrences besides these two, they are written in the connected form, such as the statement of Allah, the Exalted

١ .﴿يَوْمَهُمُ الَّذِي يُوعَدُونَ﴾ [الزخرف: ٨٣، المعارج: ٤٢

١٧ -تُقْطَعُ لَامُ الْجَرِّعَنْ مَجْرُورِهَا فِي أَرْبَعَةِ مَوَاضِعَ، هِيَ قَوْلُهُ تَعَالَى :

17. The prepositional lām (**لَامُ الْجَرِّ**) is written separately from the word it governs in four places, namely the following statements of Allah, the Exalted:

١ .﴿مَالِ هَذَا الْكِتَابِ﴾ [الكهف: ٤٩].

٢ .﴿مَالِ هَذَا الرَّسُولِ﴾ [الفرقان: ٧].

٣ .﴿فَمَالِ هَؤُلَاءِ الْقَوْمِ﴾ [النساء: ٧٨].

٤ .﴿فَمَالِ الَّذِينَ كَفَرُوا﴾ [المعارج: ٣٦].

وَمَا عَدَاهُمْ فَمَوْصُولٌ، نَحْوُ:

As for all other occurrences besides these, they are written in the connected form, such as

١ .﴿وَمَا لِأَحَدٍ﴾ [الليل: ١٩].

١٨ -كَالُوهُمْ أَوْوَزَنُوهُمْ:

مَوْصُولَتَانِ، فَلَا يَجُوزُ الْوَقْفُ عَلَى (كَالُوا) أَوْ (وَزَنُوا) بِدَلِيلِ حَذْفِ الْأَلِفِ مِنْهُمَا، أَمَّا قَوْلُهُ سُبْحَانَهُ:

18. They are written in the connected form; therefore, it is not permissible to stop on 'كَالُوا' or 'وَزَنُوا', as evidenced by the omission of the alif from both of them. As for His statement, Glorified is He

﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ [الشورى: ٣٧]

فَيَجُوزُ الْوَقْفُ عَلَى: ﴿غَضِبُوا﴾.

Therefore, it is permissible to stop at: ﴿**غَضِبُوا**﴾.

١٩ -اتَّفَقَتِ الْمَصَاحِفُ عَلَى وَصْلِ (آل) نَحْوَ: ﴿الْكِتَابُ﴾، ﴿الْمُتَّقِينَ﴾،

كَذَا وَصْلُ (هَا) الَّتِي لِلتَّنْبِيهِ نَحْوَ: ﴿هَاأَنْتُمْ هَؤُلَاءِ﴾،

وَكَذَا وَصْلُ (يَا) الَّتِي لِلنِّدَاءِ نَحْوَ: ﴿يَاأَيُّهَا﴾،

فَلَا يَصِحُّ الْوَقْفُ عَلَى وَاحِدَةٍ مِنْهُمْ، بَلْ يَجِبُ وَصْلُهُمْ.

19. The Muṣḥafs have unanimously agreed upon connecting (آل) [i.e., the definite article ال], as in: ﴿الْكِتَابُ﴾ and ﴿الْمُتَّقِينَ﴾. Likewise, the connecting of (هَا) used for attention, as in: ﴿هَؤُلَاءِ﴾and﴿هأنتُمْ﴾. Likewise, the connecting of (يَا) used for calling, as in: ﴿يَاأَيُّهَا﴾. Hence, it is not valid to stop on any one of them; rather, they must be connected to what follows them.

هَاءُ التَّأْنِيثِ الْمَرْسُومَةُ بِالتَّاءِ

Feminine Hāʾ Written as Tāʾ

قَدْ عَلِمْنَا أَنَّ الرَّسْمَ سُنَّةٌ مُتَّبَعَةٌ لَا تَجُوزُ مُخَالَفَتُهُ، وَالْغَرَضُ الْآنَ بَيَانُ مَا رُسِمَ بِالتَّاءِ الْمَجْرُورَةِ لِيُوقَفَ عَلَيْهِ بِالتَّاءِ، وَمَا رُسِمَ بِالْمَرْبُوطَةِ لِيُوقَفَ عَلَيْهِ بِالْهَاءِ.

وَقَدْ خَصَّ الْإِمَامُ ابْنُ الْجَزَرِيِّ رَحِمَهُ اللَّهُ فِي مَنْظُومَتِهِ مَا رُسِمَ بِالتَّاءِ لِيُعْلَمَ أَنَّ مَا عَدَاهُ بِالْهَاءِ، وَإِلَيْكَ بَيَانُهَا

We have already learned that the Qur'ānic orthography (rasm) is an established tradition that must be followed and may not be violated. The purpose here is to explain those words that are written with the open tāʾ (التاء المفتوحة) so that one stops on them with a tāʾ, and those that are written with the tāʾ marbūṭah (التاء المربوطة) so that one stops on them with a hāʾ.

Imām Ibn al-Jazarī (may Allah have mercy on him) specifically listed in his poem those words that are written with a tāʾ, so that it may be known that everything other than them is to be treated with a hāʾ. The following is their explanation.

الْكَلِمَاتُ الَّتِي رُسِمَتْ بِالتَّاءِ الْمَجْرُورَةِ ثَلَاثَ عَشْرَ كَلِمَةً وَهِيَ:

The words that are written with the open tāʾ (التاء المفتوحة / التاء المجرورة) are thirteen words, namely:

﴿رَحْمَت﴾، ﴿نِعْمَت﴾، ﴿امْرَأَت﴾، ﴿سُنَّت﴾، ﴿لَعْنَت﴾، ﴿مَعْصِيَت﴾ ﴿كَلِمَت﴾، ﴿بَقِيَّت﴾، ﴿قُرَّت﴾ ﴿فِطْرَت﴾، ﴿شَجَرَت﴾، ﴿جَنَّت﴾، ﴿ابْنَت﴾،

١ ﴿رَحْمَت﴾: رُسِمَتْ بِالتَّاءِ فِي سَبْعَةِ مَوَاضِعَ:

1)﴿رَحْمَت﴾: It is written with an open Tāʾ (ت) in seven places in the Qur'an.

1. ﴿أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ﴾ *Al-Baqarah: 218* —
2. ﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ﴾ *Al-Aʿrāf: 56* —
3. ﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾ *Az-Zukhruf: 32* —
4. ﴿وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾ *Az-Zukhruf: 32* —
5. ﴿فَانْظُرْ إِلَىٰ ءاثٰرِ رَحْمَتِ اللَّهِ﴾ *Ar-Rūm: 50* —
6. ﴿رَحْمَتُ اللَّهِ وَبَرَكٰتُهُ﴾ *Hūd: 73* —
7. ﴿ذِكْرُ رَحْمَتِ رَبِّكَ﴾ *Maryam: 2* —

٢ ﴿نِعْمَت﴾: رُسِمَتْ بِالتَّاءِ فِي أَحَدَ عَشَرَ مَوْضِعًا.

2) The word ﴿نِعْمَت﴾ is written with an open tāʾ (ت) in eleven places in the Qur'an.

١ .﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا﴾ **البقرة: ٢٣١**

٢ .﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً﴾ **آل عمران: ١٠٣**

٣ .﴿اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ﴾ **المائدة: ١١**

٤ .﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾ **إبراهيم: ٢٨**

٥ .﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا﴾ **إبراهيم: ٣٤**

٦ .﴿وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ﴾ **النحل: ٧٢.**

٧ .﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ﴾ **النحل: ٨٣**

٨ .﴿وَاشْكُرُوا نِعْمَتَ اللَّهِ﴾ **النحل: ١١٤**

٩ .﴿تَجْرِي فِيْ البَحْرِ بِنِعْمَتِ اللَّهِ﴾ **لقمان: ٣١**

١٠ .﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ﴾ فاطر: ٣
١١ .﴿فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ﴾ الطور: ٢٩.

٣ (﴿لَعْنَت﴾: رُسِمَتْ بِالتَّاءِ فِي مَوْضِعَيْنِ:

3) The word ﴿لَعْنَت﴾ is written with an open tāʾ (ت) in two places in the Qur'an.

١ .﴿فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَٰذِبِينَ﴾ آل عمران: ٦١
٢ .﴿وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَٰذِبِينَ﴾ النور: ٧

٤ (﴿امْرَأَت﴾: رُسِمَتْ بِالتَّاءِ فِي سَبْعَةِ مَوَاضِعَ (وَهِيَ الَّتِي أُضِيفَتْ فِيهَا لِزَوْجِهَا نَحْوُ قَوْلِهِ تَعَالَى.(

4) The word ﴿امْرَأَت﴾ (wife/woman) is written with an open tāʾ (ت) in seven places. These are the instances in which it is annexed (attributed) to her husband, as in the statement of Allah Most High.

١ .﴿امْرَأَتُ عِمْرَنَ﴾ آل عمران: ٣٥
٢ .﴿امْرَأَتُ الْعَزِيزِ تُرَٰوِدُ﴾ يوسف: ٣٠
٣ .﴿قَالَتِ امْرَأَتُ الْعَزِيزِ﴾ يوسف: ٥١
٤ .﴿امْرَأَتُ فِرْعَوْنَ﴾ القصص: ٩
٥ .﴿امْرَأَتَ نُوحٍ﴾ التحريم: ١٠
٦ .﴿امْرَأَتَ لُوطٍ﴾ التحريم: ١٠
٧ .﴿امْرَأَتَ فِرْعَوْنَ﴾ التحريم: ١١

5 " معصيت "قد رسمت هذه الكلمة بالتاء المفتوحة في موضعين

5) ﴿مَعْصِيَت﴾: This word is written with an open tāʾ (ت) in only two places

١﴿وَيَتَنَٰجَوْنَ بالإثم والعدوان وَمَعْصِيَتِ الرسول﴾ الآية: ٨ .
٢﴿فَلاَ تَتَنَاجَوْاْ بالإثم والعدوان وَمَعْصِيَتِ الرسول﴾ الآية: ٩ والموضعان بالمجادلة.

6 ﴿شَجَرَت﴾: رُسِمَتْ بِالتَّاءِ الْمَفْتُوحَةِ فِي مَوْضِعٍ وَاحِدٍ.

6) ﴿شَجَرَت﴾: This word is written with an open tāʾ (ت) in only one place

﴿إِنَّ شَجَرَتَ الزقومِ * طَعَامُ الأثيم﴾ الآية: ٤٣، ٤٤ بالدخان

7 ﴿سُنَّت﴾: رُسِمَتْ هَذِهِ الْكَلِمَةُ بِالتَّاءِ الْمَفْتُوحَةِ فِي الْقُرْآنِ الْكَرِيمِ فِي خَمْسَةِ مَوَاضِعَ، هِيَ:

7) ﴿سُنَّت﴾: This word is written with an open tāʾ (ت) in five places, namely:

1﴿وَإِنْ يَعُودُواْ فَقَدْ مَضَتْ سُنَّةُ الأَوَّلِينَ﴾ الآية: ٣٨ بالأنفال.
2،3،4-﴿فَهَلْ يَنظُرُونَ إِلاَّ سُنَّتَ آلأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ الله تَبْدِيلاً﴾ ﴿وَلَن تَجِدَ لِسُنَّتِ الله تَحْوِيلاً﴾ الآية: ٤٣ فاطر
5- ﴿سُنَّتَ الله التي قَدْ خَلَتْ فِي عِبَادِهِ﴾الآية: ٨٥ آخر سورة غافر

8. ﴿قُرَّت﴾: رُسِمَتْ هَذِهِ الْكَلِمَةُ بِالتَّاءِ الْمَفْتُوحَةِ فِي مَوْضِعٍ وَاحِدٍ.

8)﴿قُرَّت﴾: This word is written with an open tāʾ (ت) in one place only.

﴿وَقَالَتِ امرأت فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّي وَلَكَ لاَ تَقْتُلُوهُ﴾ [الآية: ٩] بالقصص

9. ﴿جَنَّت﴾: قَدْ رُسِمَتْ هَذِهِ الْكَلِمَةُ بِالتَّاءِ الْمَفْتُوحَةِ فِي مَوْضِعٍ وَاحِدٍ.

9)﴿جَنَّت﴾: This word is written with an open tāʾ (ت) in one place only

﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ﴾ [الآية: ٨٩]

10. ﴿فِطْرَت﴾: رُسِمَتْ هَذِهِ الْكَلِمَةُ بِالتَّاءِ الْمَفْتُوحَةِ فِي مَوْضِعٍ وَاحِدٍ.

10. ﴿فِطْرَت﴾: This word is written with an open tāʾ (ت) in only one place

﴿فِطْرَتَ الله التي فَطَرَ الناس عَلَيْهَا﴾ [الآية: ٣٠] بالروم.

11. ﴿بَقِيَّت﴾: رُسِمَتْ هَذِهِ الْكَلِمَةُ بِالتَّاءِ الْمَفْتُوحَةِ فِي مَوْضِعٍ وَاحِدٍ.

11)﴿بَقِيَّت﴾: This word is written with an open tāʾ (ت) in only one place

﴿بَقِيَّتُ الله خَيْرٌ لَّكُمْ﴾ [الآية: ٨٦]

12. ﴿ابْنَت﴾: رُسِمَتْ هَذِهِ الْكَلِمَةُ بِالتَّاءِ الْمَفْتُوحَةِ فِي مَوْضِعٍ وَاحِدٍ.

12)﴿ابْنَت﴾: This word is written with an open tāʾ (ت) in only one place

قوله تعالى: ﴿وَمَرْيَمَ ابنت عِمْرَانَ﴾ [الآية: ١٢] بالتحريم.

١٣ ﴿كَلِمَتُ﴾ رُسِمَتْ بِالتَّاءِ فِي خَمْسَةِ مَوَاضِعَ:

13. The word ﴿كَلِمَتُ﴾is written with an open tāʾ (ت) in five places in the Qur'an.

١ .﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى﴾ **الأعراف: ١٣٧**
٢ .﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ **الأنعام: ١١٥**
٣ .﴿كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا﴾ **يونس: ٣٣**
٤ .﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾ **يونس: ٩٦**
٥ .﴿وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ﴾ **غافر: ٦**.

فِي بَيَانِ بَعْضِ الْأُمُورِ الْمُبْتَدَعَةِ فِي قِرَاءَةِ الْقُرْآنِ

On Some Innovated and Unacceptable Practices in Qur'ānic Recitation

اعْلَمْ أَنَّ بَعْضَ قُرَّاءِ زَمَانِنَا ابْتَدَعُوا فِي الْقِرَاءَةِ أَشْيَاءَ كَثِيرَةً لَا تَحِلُّ وَلَا تَجُوزُ، فَمِنْ ذَلِكَ:

١ .الْقِرَاءَةُ بِالْأَلْحَانِ الْمُطْرِبَةِ الْمُرَجَّعَةِ كَتَرْجِيعِ الْغِنَاءِ؛ فَإِنَّ ذَلِكَ مَمْنُوعٌ، لِمَا فِيهِ مِنْ إِخْرَاجِ التِّلَاوَةِ عَنْ أَوْضَاعِهَا، وَتَشْبِيهِ كَلَامِ رَبِّ الْعِزَّةِ بِالْأَغَانِي الَّتِي يُقْصَدُ بِهَا الطَّرَبُ، وَلَمْ يَزَلِ السَّلَفُ يَنْهَوْنَ عَنِ التَّطْرِيبِ.

٢ .**تَرْقِيصُ الْمُدُودِ** :وَهُوَ أَنْ يُرَقِّصَ الْقَارِئُ صَوْتَهُ بِالْقُرْآنِ فَيَزِيدَ فِي حُرُوفِ الْمَدِّ حَرَكَاتٍ.

٣ .**التَّحْزِينُ** :وَهُوَ أَنْ يَتْرُكَ الْقَارِئُ طِبَاعَهُ وَعَادَتَهُ فِي التِّلَاوَةِ، وَيَأْتِيَ بِهَا عَلَى وَجْهٍ آخَرَ كَأَنَّهُ حَزِينٌ يَكَادُ أَنْ يَبْكِيَ مِنْ خُشُوعٍ وَخُضُوعٍ، وَإِنَّمَا نُهِيَ عَنْهُ لِمَا فِيهِ مِنَ الرِّيَاءِ.

٤ .**التَّرْعِيدُ** :وَهُوَ أَنْ يُرَعِّدَ الْقَارِئُ صَوْتَهُ بِالْقُرْآنِ كَأَنَّهُ يَرْعُدُ مِنْ شِدَّةِ بَرْدٍ، أَوْ أَلَمٍ أَصَابَهُ.

وَهُنَاكَ أُمُورٌ أُخْرَى يَجِبُ عَلَى الْقَارِئِ أَنْ يَحْتَرِزَ مِنْهَا:

١ .الْقِرَاءَةُ بِاللِّينِ وَالرَّخَاوَةِ فِي الْحُرُوفِ بِحَيْثُ تُشْبِهُ قِرَاءَةَ الْكَسْلَانِ.

٢ .النَّفْرُ بِالْحُرُوفِ عِنْدَ النُّطْقِ بِهَا بِحَيْثُ يُشْبِهُ الْمُتَشَاجِرَ.

٣ .تَقْطِيعُ الْحُرُوفِ بَعْضِهَا مِنْ بَعْضٍ بِمَا يُشْبِهُ السَّكْتَ، خُصُوصًا الْحُرُوفَ الْمُظْهَرَةَ، قَصْدًا فِي زِيَادَةِ بَيَانِهَا.

٤ .عَدَمُ بَيَانِ الْحَرْفِ الْمَبْدُوءِ بِهِ، وَالْمَوْقُوفِ عَلَيْهِ، نَحْوَ الْهَمْزِ مِنْ ﴿**الْحَمْدُ**﴾، وَالرَّاءِ مِنْ ﴿**الْعَصْرِ**﴾.

٥ .إِشْبَاعُ الْحَرَكَاتِ بِحَيْثُ يَتَوَلَّدُ مِنْهَا حُرُوفُ مَدٍّ، وَرُبَّمَا يُفْسِدُ الْمَعْنَى بِذَلِكَ، نَحْوَ :﴿**بِعَابْدِهِ لَايِلًا**﴾ مِنْ ﴿**بِعَبْدِهِ لَيْلًا**﴾.

٦ .أَنْ يَبْلُغَ الْقَارِئُ بِالْقَلْقَلَةِ فِي حُرُوفِهَا رُتْبَةَ الْحَرَكَةِ، نَحْوَ :﴿**إِبْرَاهِيمَ**﴾ مِنْ ﴿**إِبْرَاهِيمَ**﴾.

٧ .إِعْطَاءُ الْحَرْفِ صِفَةً مُجَاوِرَةً قَوِيَّةً كَانَتْ، أَوْ ضَعِيفَةً، نَحْوَ: زِيَادَةِ صِفَةِ الصَّفِيرِ مَعَ صِفَةِ الْهَمْسِ فِي حَرْفِ الثَّاءِ، نَحْوَ: ﴿انْفَطَرَتْ﴾، فَيُلْحِقُ الْقَارِئُ بِحَرْفِ التَّاءِ صِفَةَ الصَّفِيرِ قَصْدًا فِي إِظْهَارِ صِفَةِ الْهَمْسِ.

٨ .تَفْخِيمُ الرَّاءِ السَّاكِنَةِ إِذَا كَانَ قَبْلَهَا سَبَبٌ لِتَرْقِيقِهَا، نَحْوَ تَفْخِيمِهَا فِي ﴿لَا ضَيْرَ﴾ وَقْفًا.

٩ .إِشْرَابُ الْحَرْفِ بِغَيْرِهِ، كَإِشْرَابِ الْجِيمِ بِالشِّينِ، مِثْلَ: (إِخْرَاشًا) مِنْ ﴿إِخْرَاجًا﴾.

١٠ .تَخْفِيفُ الْحَرْفِ الْمُثَقَّلِ، وَعَكْسُهُ، خُصُوصًا الْحَرْفُ الْمَوْقُوفُ عَلَيْهِ، نَحْوَ تَثْقِيلِ الدَّالِ مِنْ قَوْلِهِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، وَتَخْفِيفِ الْبَاءِ مِنْ قَوْلِهِ: ﴿وَتَبَّ﴾.

١١ .تَحْرِيكُ الْحُرُوفِ السَّوَاكِنِ، وَعَكْسُهُ، مِثْلَ: تَحْرِيكِ النُّونِ مِنْ ﴿أَنْعَمْتَ﴾، وَتَسْكِينِ الْكَافِ مِنْ ﴿مَالِكِ﴾.

١٢ .زِيَادَةُ الْمَدِّ فِي حُرُوفِهِ عَلَى الْمَدِّ الطَّبِيعِيِّ بِلَا سَبَبٍ، مِثْلَ: زِيَادَةِ الْمَدِّ عَنْ حَرَكَتَيْنِ عِنْدَ الْوَقْفِ عَلَى ﴿الْأَعْلَى﴾، وَ﴿فَسَوَّى﴾، وَنَحْوِ ذَلِكَ.

١٣ .النَّقْصُ عَنِ الْمَدِّ الطَّبِيعِيِّ فِي حُرُوفِهِ، وَهُوَ أَفْحَشُ مِنَ الزِّيَادَةِ، نَحْوَ إِسْقَاطِ الْأَلِفِ مِنْ قَوْلِهِ: ﴿إِنَّمَا قَوْلُنَا﴾ فَتُصْبِحُ: (إِنَّمَ قَوْلُنَا).

١٤ .الْمُبَالَغَةُ فِي إِخْفَاءِ الْحُرُوفِ بِحَيْثُ يُشْبِهُ الْمَدَّ، نَحْوَ الْإِتْيَانِ بِبَاءٍ قَبْلَ الْغُنَّةِ فِي قَوْلِهِ: ﴿مِنْ قَبْلُ﴾، فَيُشْبِعُ حَرَكَةَ الْمِيمِ فَتَكُونُ (مِينْ قَبْلُ)، وَ﴿كُنْتُمْ﴾، فَيُشْبِعُ حَرَكَةَ الْوَاوِ فَتَكُونُ ﴿كُونُتُمْ﴾.

١٥ .ضَمُّ الشَّفَتَيْنِ عِنْدَ النطق بِالْحُرُوفِ الْمُفَخَّمَةِ الْمُفْتُوحَةِ، لِأَجْلِ الْمُبَالَغَةِ فِي التَّفْخِيمِ.

١٦ .شَوْبُ الْحُرُوفِ الْمُرَقَّقَةِ شَيْئًا مِنَ الإِمَالَةِ ظَنًّا مِنَ الْقَارِئِ أَنَّ ذَلِكَ مُبَالَغَةٌ فِي التَّرقيق.

١٧ .الإِفْرَاطُ فِي الْمَدِّ زِيَادَةً عَنْ مِقْدَارِهِ، لأَنَّ الْمَدَّ لَهُ حَدٌّ يُوقفُ عِنْدَهُ، وَمِقْدَارٌ لَا يَجُوزُ تجاوزهُ.

١٨ .مَدُّ مَا لَا مَدَّ فِيهِ كَمَدِّ واو ﴿مَالِكِ يَوْمِ الدِّينِ﴾ وَمَدِّ ياءِ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ﴾ وَصْلًا.

١٩ .تَشْدِيدُ الْهَمْزَةِ إِذَا وَقَعَتْ بَعْدَ حرفِ الْمَدِّ ظَنًّا مِنَ الْقَارِئِ أَنَّ ذَلِكَ مُبَالَغَةٌ فِي تَحْقِيقِهَا وَبَيَانِهَا نَحْوَ ﴿أُولَئِكَ﴾ وَ﴿يَا أَيُّهَا﴾.

٢٠ .لوكُ الْحَرْفِ كَكَلَامِ السَّكْرَانِ.

٢١ .الْمُبَالَغَةُ فِي نَبْرِ الْهَمْزَةِ، وَضَغْطُ صَوْتِهَا حَتَّى تُشْبِهَ صَوْتَ الْمُتَهَوِّعِ وَهُوَ الْمُتَقَيِّئُ.

Know that some reciters of our time have introduced into Qur'ānic recitation many practices that are neither permissible nor acceptable. Among them are:

1. Reciting with Musical Tunes

Reciting with melodious, song-like tunes and repeated vocal patterns similar to singing. This is prohibited because it takes the recitation away from its proper manner and makes the Speech of the Lord of Majesty resemble songs intended for entertainment. The early generations continually warned against such excessive embellishment.

2. Dancing the Madds (Tarqīṣ al-Mudūd)

This is when the reciter causes his voice to bounce or dance while reciting the Qur'ān, thereby adding extra counts to the madd letters.

3. Artificial Sadness (Taḥzīn)

This is when the reciter abandons his natural manner and habit of recitation and recites in an affected style as though he were sorrowful and on the verge of tears out of humility and submission. It was prohibited because it may involve showing off (riyāʾ).

4. Trembling the Voice (Tarʿīd)

This is when the reciter deliberately makes his voice tremble while reciting the Qur'ān, as though he were shivering from severe cold or pain.

Other Matters the Reciter Must Avoid

1. Reciting with excessive softness and laxity in pronunciation, making the recitation resemble that of a lazy person.

2. Forcing out the letters during pronunciation in a manner resembling the speech of someone quarrelling or speaking harshly.

3.Separating letters from one another in a way that resembles making pauses (sakt), especially with clearly pronounced letters, with the intention of overemphasizing their articulation.

4.Failing to clearly articulate the letter with which one begins or upon which one stops, such as the hamzah in ﴿**الْحَمْدُ**﴾and the rāʾ in ﴿**الْعَصْرِ**﴾.

5.Overextending vowels so that additional madd letters are generated, thereby sometimes corrupting the meaning. For example, reciting:
﴿بِعَبْدِهِ لَايْلًا﴾ as though it were: ﴿بِعَبْدِهِ لَيْلًا﴾

6.Exaggerating the qalqalah (echoing sound) of its letters to the extent that it resembles a vowelized letter, such as pronouncing:
﴿إِبْرَاهِيمَ﴾ as: ﴿إِبَرَاهِيمَ﴾.

7.Giving a letter a neighboring attribute, whether strong or weak, such as adding the attribute of whistling (ṣafīr) along with the attribute of breathiness (hams) to the letter thāʾ (ث) in a word such as: ﴿انْفَطَرَتْ﴾

Thus, the reciter attaches the attribute of whistling to the letter tāʾ (ت) intentionally in order to make the attribute of hams more apparent.

8.Pronouncing a sākin rāʾ with tafkhīm (heaviness) when there is a reason for it to be pronounced with tarqīq (lightness), such as pronouncing the rāʾ heavily when stopping on: ﴿لَا ضَيْرَ﴾

9.Mixing one letter with another, such as mixing the jīm (ج) with the shīn (ش), for example pronouncing: "Ikhrāshan" (إِخْرَاشًا) instead of: ﴿إِخْرَاجًا﴾

10.Lightening a doubled/heavy letter (muthaqqal), or doing the opposite, especially in a letter upon which one stops; such as making the dāl heavy in: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ or lightening the bāʾ in: ﴿وَتَبَّ﴾

11.Giving a vowel to a letter that is sākin, or the opposite, such as: giving a vowel to the nūn in: ﴿أَنْعَمْتَ﴾ or making the kāf sākin in: ﴿مَالِكِ﴾

12.Lengthening the madd letters beyond the natural madd without any reason, such as extending the madd beyond two counts when stopping on: ﴿الْأَعْلَى﴾ and ﴿فَسَوَّى﴾ and similar examples.

13.Shortening the natural madd below its proper length, and this is even more objectionable than excessive lengthening; such as dropping the alif from: ﴿إِنَّمَا قَوْلُنَا﴾ so that it becomes: "Innama Qawlunā" → "Innam Qawlunā" (إِنَّمَ قَوْلُنَا)

14.Exaggerating the concealment (ikhfāʾ) of letters to the point that it resembles a madd, such as inserting a yāʾ before the ghunnah in: ﴿مِنْ قَبْلُ﴾ so that the vowel of

the mīm is prolonged and it is pronounced: "Mīn Qablu" (مِينْ قَبْلُ) and in: ﴿كُنْتُمْ﴾ the vowel associated with the wāw is prolonged so that it is pronounced: "Kūntum" (كُونْتُمْ).

15.Rounding the lips while pronouncing emphatic letters carrying a fatḥah, for the purpose of exaggerating the tafkhīm (heaviness).

16.Mixing a trace of imālah into letters that should be pronounced lightly, thinking that doing so is an exaggeration in achieving proper tarqīq (lightness).

17.Exceeding the proper length of a madd, because madd has a prescribed limit at which one must stop and a fixed measure that may not be exceeded.

18.Lengthening a letter that should not be lengthened, such as lengthening the wāw in:

﴿مَالِكِ يَوْمِ الدِّينِ﴾ and the yāʾ in: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ﴾ while continuing the recitation (waṣlan).

19.Doubling (strengthening) the hamzah when it occurs after a madd letter, thinking that this is a greater realization and clarification of the hamzah, such as in: ﴿أُولَئِكَ﴾ and ﴿يَا أَيُّهَا﴾

20.Chewing the letter (lawk al-ḥarf), causing the recitation to resemble the speech of a drunken person.

21.Exaggerating the striking (nabr) of the hamzah and forcing its sound, until it resembles the sound of a person retching, namely, one who is vomiting.

مَا يُرَاعَى لِحَفْصٍ

Special Readings to Observe for Ḥafṣ

قِرَاءَاتُ الْقُرْآنِ الْكَرِيمِ قِسْمَانِ:

١- أُصُولٌ.

٢- فَرْشٌ.

فَالْأُصُولُ هِيَ عِبَارَةٌ عَنِ الْقَوَاعِدِ الْكُلِّيَّةِ الْمُطَّرِدَةِ، كَأَحْكَامِ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ، وَكَذَا أَحْكَامِ الْمُدُودِ، وَمَا شَابَهَ ذَلِكَ.

وَالْفَرْشُ هُوَ عِبَارَةٌ عَنِ الْأَحْكَامِ الْخَاصَّةِ بِبَعْضِ الْكَلِمَاتِ الْقُرْآنِيَّةِ، مِثْلُ: «الصِّرَاطَ» بِالْفَاتِحَةِ مِنْ قَوْلِهِ تَعَالَى: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾، فَقُنْبُلٌ يَقْرَؤُهَا بِالسِّينِ الْخَالِصَةِ، وَحَمْزَةُ يَقْرَؤُهَا بِالْإِشْمَامِ بِخُلْفٍ عَنْ خَلَّادٍ، وَالْبَاقُونَ وَمِنْهُمْ حَفْصٌ يَقْرَؤُونَهَا بِالصَّادِ الْخَالِصَةِ، وَهَكَذَا.

وَفِيمَا يَلِي بَعْضُ الْكَلِمَاتِ الَّتِي قَدْ تَقَدَّمَتْ أَحْكَامُ أَغْلَبِهَا فِي أَبْوَابِ الْكِتَابِ السَّابِقَةِ، وَيَنْبَغِي عَلَى الْقَارِئِ الَّذِي يَقْرَأُ لِحَفْصٍ أَنْ يُرَاعِيَهَا:

أَوَّلًا:

«ءَأَعْجَمِيٌّ» مِنْ قَوْلِهِ تَعَالَى: ﴿أَأَعْجَمِيٌّ وَعَرَبِيٌّ﴾ بِفُصِّلَتْ، تُقْرَأُ بِالتَّسْهِيلِ؛ أَيْ بِتَسْهِيلِ الْهَمْزَةِ الثَّانِيَةِ بَيْنَهَا وَبَيْنَ الْأَلِفِ وَجْهًا وَاحِدًا فَقَطْ، لَا يَجُوزُ لَهُ غَيْرُهُ.

ثَانِيًا:

«مَجْرَاهَا» مِنْ قَوْلِهِ تَعَالَى: ﴿بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا﴾ بِهُودٍ، تُقْرَأُ بِالْإِمَالَةِ؛ أَيْ بِتَقْرِيبِ الْفَتْحَةِ نَحْوَ الْكَسْرَةِ وَالْأَلِفِ نَحْوَ الْيَاءِ.

ثَالِثًا:

«ضَعْفٍ» مِنْ قَوْلِهِ تَعَالَى: ﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾ بِالرُّومِ، فَتُقْرَأُ فِي الْمَوَاضِعِ الثَّلَاثَةِ بِفَتْحِ الضَّادِ وَضَمِّهَا، وَالْفَتْحُ هُوَ الْمُقَدَّمُ فِي الْأَدَاءِ.

رَابِعًا:

«وَيَبْصُطُ» مِنْ قَوْلِهِ تَعَالَى: ﴿وَاللَّهُ يَقْبِضُ وَيَبْصُطُ﴾ بِالْبَقَرَةِ، تُقْرَأُ بِالسِّينِ الْخَالِصَةِ.

خَامِسًا:

«بَصْطَةً» مِنْ قَوْلِهِ تَعَالَى: ﴿وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً﴾ بِالْأَعْرَافِ، تُقْرَأُ بِالسِّينِ الْخَالِصَةِ.

سَادِسًا:

«الْمُصَيْطِرُونَ» مِنْ قَوْلِهِ تَعَالَى: ﴿أَمْ هُمُ الْمُصَيْطِرُونَ﴾ بِالطُّورِ، تُقْرَأُ بِالصَّادِ أَوِ السِّينِ، وَالنُّطْقُ بِالصَّادِ أَشْهَرُ.

سَابِعًا:

«بِمُصَيْطِرٍ» مِنْ قَوْلِهِ تَعَالَى: ﴿لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾ بِالْغَاشِيَةِ، تُقْرَأُ بِالصَّادِ الْخَالِصَةِ.

ثَامِنًا:

حَذْفُ الْأَلِفِ حَالَةَ الْوَصْلِ وَإِثْبَاتُهَا حَالَةَ الْوَقْفِ فِي كُلِّ الْأَلْفَاظِ الْآتِيَةِ:

«أَنَا» حَيْثُ وَقَعَ فِي الْقُرْآنِ، نَحْوُ قَوْلِهِ تَعَالَى: ﴿أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ﴾ بِيُوسُفَ، وَ«لَكِنَّا» مِنْ قَوْلِهِ تَعَالَى: ﴿لَكِنَّا هُوَ اللَّهُ رَبِّي﴾ بِالْكَهْفِ، وَ«الظُّنُونَا» مِنْ قَوْلِهِ تَعَالَى: ﴿وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا﴾، وَ«الرَّسُولَا» مِنْ قَوْلِهِ تَعَالَى: ﴿وَأَطَعْنَا الرَّسُولَا﴾، وَ«السَّبِيلَا» مِنْ قَوْلِهِ تَعَالَى: ﴿فَأَضَلُّونَا السَّبِيلَا﴾، ثَلَاثَتُهَا بِالْأَحْزَابِ، وَ﴿قَوَارِيرَا﴾ بِالْمَوْضِعِ الْأَوَّلِ مِنْ قَوْلِهِ تَعَالَى: ﴿وَأَكْوَابٍ كَانَتْ قَوَارِيرَا﴾ بِالدَّهْرِ، هَذِهِ الْأَلْفَاظُ كُلُّهَا تُقْرَأُ بِإِثْبَاتِ الْأَلِفِ وَقْفًا وَحَذْفِهَا وَصْلًا تَبَعًا لِلرَّسْمِ، وَأَمَّا ﴿قَوَارِيرَا﴾ فِي الْمَوْضِعِ الثَّانِي مِنْ قَوْلِهِ تَعَالَى: ﴿قَوَارِيرَ مِنْ فِضَّةٍ﴾ فَمَحْذُوفُ الْأَلِفِ وَصْلًا وَوَقْفًا.

تَاسِعًا:

﴿سَلَاسِلَا﴾ بِسُورَةِ الْإِنْسَانِ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا﴾، تُقْرَأُ وَصْلًا بِفَتْحِ اللَّامِ مِنْ غَيْرِ تَنْوِينٍ، وَفِي الْوَقْفِ تُقْرَأُ إِمَّا بِالْأَلِفِ أَوْ بِإِسْكَانِ اللَّامِ، وَالْوَجْهَانِ صَحِيحَانِ مَقْرُوءٌ بِهِمَا.

عَاشِرًا:

قِرَاءَةُ الْكَلِمَاتِ الْآتِيَةِ بِالنُّونِ وَصْلًا وَبِالْأَلِفِ وَقْفًا، وَهِيَ: ﴿وَلَيَكُونًا﴾، ﴿لَنَسْفَعًا﴾، ﴿وَإِذًا﴾.

أَمَّا ﴿وَلَيَكُونًا﴾ فَمِنْ قَوْلِهِ تَعَالَى: ﴿وَلَيَكُونًا مِنَ الصَّاغِرِينَ﴾ بِيُوسُفَ.

وَأَمَّا ﴿لَنَسْفَعًا﴾ فَمِنْ قَوْلِهِ تَعَالَى: ﴿كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ﴾ بِالْعَلَقِ.

وَأَمَّا ﴿وَإِذًا﴾ فَمِثْلُ قَوْلِهِ تَعَالَى: ﴿وَإِذًا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا﴾ بِالْإِسْرَاءِ.

الْحَادِي عَشَرَ:

﴿آتَانِيَ﴾ مِنْ قَوْلِهِ تَعَالَى: ﴿فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ﴾ بِالنَّمْلِ، تُقْرَأُ بِفَتْحِ الْيَاءِ وَصْلًا، وَأَمَّا فِي الْوَقْفِ فَفِيهَا وَجْهَانِ: إِثْبَاتُ الْيَاءِ وَحَذْفُهَا.

الثَّانِي عَشَرَ:

«الِاسْمُ» مِنْ قَوْلِهِ تَعَالَى: ﴿بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾ بِالْحُجُرَاتِ.

إِذَا ابْتَدَأْنَا بِهَا فَلَنَا فِيهَا وَجْهَانِ:

أَحَدُهُمَا: الْبَدْءُ بِهَمْزَةٍ مَفْتُوحَةٍ فَلَامٍ مَكْسُورَةٍ فَسِينٍ سَاكِنَةٍ. ٱلِسْمُ

وَالْآخَرُ: حَذْفُ هَمْزَةِ الْوَصْلِ وَالْبَدْءُ بِلَامٍ مَكْسُورَةٍ فَسِينٍ سَاكِنَةٍ. لِسْمُ

الثَّالِثُ عَشَرَ:

قِرَاءَةُ الْكَلِمَاتِ الْآتِيَةِ بِالْمَدِّ الطَّوِيلِ سِتِّ حَرَكَاتٍ أَوِ التَّسْهِيلِ بَيْنَ بَيْنَ، وَهِيَ:

﴿آلذَّكَرَيْنِ﴾ مَوْضِعَا الْأَنْعَامِ،

﴿آلْآنَ﴾ مَوْضِعَا يُونُسَ،

﴿آللَّهُ﴾ بِيُونُسَ وَالنَّمْلِ،

وَوَجْهُ الْإِبْدَالِ مَعَ الْمَدِّ الطَّوِيلِ أَوْلَى وَأَرْجَحُ.

الرَّابِعُ عَشَرَ:

حَرْفُ عَيْنٍ فِي كُلٍّ مِنْ ﴿كهيعص﴾ أَوَّلِ مَرْيَمَ، وَ﴿حم عسق﴾ أَوَّلِ الشُّورَى، يَجُوزُ فِيهِ التَّوَسُّطُ أَرْبَعَ حَرَكَاتٍ وَالْمَدُّ الطَّوِيلُ سِتُّ حَرَكَاتٍ، وَهُوَ الْأَفْضَلُ.

الْخَامِسُ عَشَرَ:

«لَا تَأْمَنَّا» مِنْ قَوْلِهِ تَعَالَى: ﴿مَا لَكَ لَا تَأْمَنَّا﴾ بِيُوسُفَ، تُقْرَأُ بِالْإِشْمَامِ أَوِ الرَّوْمِ، وَيُعَبَّرُ عَنْهُ بَعْضُهُمْ بِالِاخْتِلَاسِ.

السَّادِسُ عَشَرَ :

السَّكْتَاتُ الْوَاجِبَةُ الَّتِي انْفَرَدَ بِهَا حَفْصٌ عَنْ جَمِيعِ الْقُرَّاءِ أَرْبَعَةُ مَوَاضِعَ، وَهِيَ:

١ -السَّكْتُ عَلَى أَلِفِ ﴿عِوَجًا﴾ بِالْكَهْفِ، وَحِكْمَتُهُ: أَنَّ الْوَصْلَ مِنْ غَيْرِ سَكْتٍ يُوهِمُ أَنَّ ﴿قَيِّمًا﴾ صِفَةٌ لِـ﴿عِوَجًا﴾، وَلَا يَسْتَقِيمُ أَنْ يَكُونَ الْقَيِّمُ صِفَةً لِلْمُعْوَجِّ.

٢ -السَّكْتُ عَلَى أَلِفِ ﴿مَرْقَدِنَا﴾ بِيٰس، وَحِكْمَتُهُ أَنَّ الْوَصْلَ مِنْ غَيْرِ سَكْتٍ يُوهِمُ أَنَّ قَوْلَهُ تَعَالَى: ﴿هَذَا﴾ مِنْ مَقُولِ الْمُشْرِكِينَ الْمُنْكِرِينَ لِلْبَعْثِ. (وَيَجُوْزُ فِيْهِمَا الوَقْفُ)

٣ -السَّكْتُ عَلَى نُونِ ﴿مَنْ ۜرَاقٍ﴾ بِالْقِيَامَةِ.

٤ -السَّكْتُ عَلَى لَامِ ﴿بَلْ ۜرَانَ﴾ بِالْمُطَفِّفِينَ.

وَحِكْمَةُ السَّكْتِ فِي هَذَيْنِ الْمَوْضِعَيْنِ أَنَّ الْوَصْلَ فِيهِمَا مِنْ غَيْرِ سَكْتٍ يُوهِمُ أَنَّ كُلًّا مِنْهُمَا كَلِمَةٌ وَاحِدَةٌ، بَلْ هُمَا كَلِمَتَانِ.

وَأَمَّا السَّكْتَاتُ الْجَائِزَةُ فَفِي مَوْضِعَيْنِ:

١ -بَيْنَ الْأَنْفَالِ وَالتَّوْبَةِ.

٢ -فِي ﴿مَالِيَهْ ۜهَلَكَ﴾ بِالْحَاقَّةِ، وَالسَّكْتُ فِيهَا هُوَ الْمُقَدَّمُ فِي الْأَدَاءِ.

(السَّكْتُ لُغَةً: الْمَنْعُ، يُقَالُ: سَكَتَ الرَّجُلُ عَنِ الْكَلَامِ أَيْ امْتَنَعَ عَنْهُ[47]. وَاصْطِلَاحًا: قَطْعُ الصَّوْتِ عَلَى الْكَلِمَةِ الْقُرْآنِيَّةِ زَمَنًا يَسِيرًا مِنْ غَيْرِ تَنَفُّسٍ، مِقْدَارُهُ حَرَكَتَانِ. [48])

السَّابِعُ عَشَرَ :

إِسْكَانُ هَاءِ الْكِنَايَةِ فِي ﴿أَرْجِهْ﴾ بِالْأَعْرَافِ وَالشُّعَرَاءِ، وَكَذَا ﴿فَأَلْقِهْ﴾ بِالنَّمْلِ، وَضَمُّ الْهَاءِ مِنْ غَيْرِ صِلَةٍ فِي ﴿يَرْضَهُ لَكُمْ﴾ بِالزُّمَرِ.

وَأَمَّا ﴿وَيَتَّقْهِ﴾ فِي النُّورِ فَقَدْ قَرَأَهَا حَفْصٌ بِإِسْكَانِ الْقَافِ وَكَسْرِ الْهَاءِ مِنْ غَيْرِ صِلَةٍ.

وَأَمَّا ﴿وَيَخْلُدْ فِيهِ مُهَانًا﴾ بِالْفُرْقَانِ فَقَرَأَهَا بِالصِّلَةِ بِمِقْدَارِ حَرَكَتَيْنِ.

الثَّامِنُ عَشَرَ:

إِظْهَارُ النُّونِ عِنْدَ الْوَاوِ فِي كُلٍّ مِنْ: ﴿يسٓ وَالْقُرْآنِ الْحَكِيمِ﴾، ﴿نٓ وَالْقَلَمِ﴾.

التَّاسِعُ عَشَرَ:

إِدْغَامُ الثَّاءِ فِي الذَّالِ فِي قَوْلِهِ تَعَالَى: ﴿يَلْهَثْ ذَلِكَ﴾ بِالْأَعْرَافِ، وَإِدْغَامُ الْبَاءِ فِي الْمِيمِ فِي قَوْلِهِ تَعَالَى: ﴿ارْكَبْ مَعَنَا﴾ بِهُودٍ إِدْغَامًا كَامِلًا لِلتَّجَانُسِ الَّذِي بَيْنَهُمَا.

الْعِشْرُونَ :

إِدْغَامُ الطَّاءِ فِي التَّاءِ فِي كُلٍّ مِنْ ﴿بَسَطْتَ﴾ بِالْمَائِدَةِ، وَ﴿أَحَطْتُ﴾ بِالنَّمْلِ، ﴿وَفَرَّطْتُمْ﴾ بِيُوسُفَ إِدْغَامًا نَاقِصًا مَعَ بَقَاءِ صِفَةِ الْإِطْبَاقِ لِلتَّقَارُبِ الَّذِي بَيْنَهُمَا.

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[47] فضيلة الشيخ محمد مكي نصر الجريسي، **نهاية القول المفيد في علم التجويد**، ص 201، مكتبة الصفا 1999م

[48] عطية قابل نصر (ت ١٤٢٤ ه) ص 234، الناشر: القاهرة، الطبعة: الطبعة السابعة مزيدة ومنقحة، عدد الصفحات: ٣٠٤

الْحَادِي وَالْعِشْرُونَ:

«نَخْلُقْكُمْ» مِنْ قَوْلِهِ تَعَالَى: ﴿أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ﴾ بِالْمُرْسَلَاتِ، اخْتُلِفَ فِي إِدْغَامِ الْقَافِ فِي الْكَافِ إِدْغَامًا كَامِلًا أَوْ نَاقِصًا، وَإِلَى هَذَا الْخِلَافِ يُشِيرُ الْإِمَامُ ابْنُ الْجَزَرِيِّ بِقَوْلِهِ: «وَالْخُلْفُ بِنَخْلُقْكُمْ وَقَعْ» وَالْوَجْهَانِ صَحِيحَانِ.

وَمَعْنَى كَمَالِ الْإِدْغَامِ: أَيْ إِدْخَالُ الْقَافِ فِي الْكَافِ إِدْخَالًا كَامِلًا بِحَيْثُ لَا يَظْهَرُ مِنْهَا شَيْءٌ.

وَمَعْنَى نَقْصِ الْإِدْغَامِ: أَيْ إِبْقَاءُ صِفَةِ الِاسْتِعْلَاءِ وَزَوَالُ صِفَةِ الْقَلْقَلَةِ.

وَلَقَدْ ذَكَرَ الْإِمَامُ ابْنُ الْجَزَرِيِّ فِي كِتَابِ التَّمْهِيدِ أَنَّ الْإِدْغَامَ الْكَامِلَ أَوْلَى، وَذَلِكَ تَبَعًا لِلْإِمَامِ أَبِي عَمْرٍو الدَّانِيِّ.[49]

The Qur’ānic readings are divided into two categories:

1. Uṣūl (General Principles)

These are the universal and consistent rules, such as the rulings of Nūn Sākinah and Tanwīn, the rules of Madd (elongation), and similar matters.

2. Farsh (Specific Word Variations)

These are the rulings that apply to particular Qur’ānic words. For example, the word “al-Ṣirāṭ” in Sūrat al-Fātiḥah:

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

Qunbul recites it with a pure sīn (س), while Ḥamzah recites it with ishmām according to one transmission from Khallād. The remaining reciters, including Ḥafṣ, recite it with a pure ṣād (ص).

The following are some words whose rulings should be observed by one who recites according to the narration of Ḥafṣ:

First: “ءَأَعْجَمِيٌّ” From the verse: ﴿أَأَعْجَمِيٌّ وَعَرَبِيٌّ﴾ (Fuṣṣilat 44)

It is recited with tashīl (easing), meaning that the second hamzah is pronounced between a hamzah and an alif. This is the only permissible reading for Ḥafṣ.

Second: “مَجْرَاهَا” From the verse: ﴿بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا﴾ (Hūd 41)

It is recited with imālah, meaning that the fatḥah is inclined toward kasrah and the alif toward yāʾ.

Third: “ضَعْفٍ” From the verse:

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾ (Ar-Rūm 54)

The word may be read in all three occurrences with either:

Fatḥah on the ض (ضَعْف), or Ḍammah on the ض (ضُعْف).

The reading with fatḥah is the preferred one in performance.

Fourth: “وَيَبْصُطُ” From the verse: ﴿وَاللَّهُ يَقْبِضُ وَيَبْصُطُ﴾ (Al-Baqarah 245)

It is recited with a pure sīn sound.

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[49] عطية قابل نصر (ت ١٤٢٤ هـ)، **غاية المريد في علم التجويد**، ص 290 – 294، الناشر: القاهرة، الطبعة: الطبعة السابعة مزيدة ومنقحة عدد الصفحات: ٣٠٤

Fifth: "بَصْطَةً" From the verse: ﴿وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً﴾(Al-Aʿrāf 69)
It is recited with a pure sīn sound.
Sixth: "الْمُصَيْطِرُونَ" From the verse: ﴿أَمْ هُمُ الْمُصَيْطِرُونَ﴾(Aṭ-Ṭūr 37)
It may be recited with either: Ṣād (ص), or Sīn (س). The pronunciation with ṣād is more common.
Seventh: "بِمُصَيْطِرٍ" From the verse: ﴿لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾(Al-Ghāshiyah 22)
It is recited with a pure ṣād.
Eighth:
The alif is omitted during connected recitation (waṣl) and retained when stopping (waqf) in all of the words that follow. (The list continues afterward.)
The word "أنا" wherever it occurs in the Qur'an, such as: ﴿أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ﴾(Yūsuf 45) and "لكنا" in:
﴿لَكِنَّا هُوَ اللَّهُ رَبِّي﴾(Al-Kahf 38), and "الظنونا" in: ﴿وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا﴾, and "الرسولا" in: ﴿وَأَطَعْنَا الرَّسُولَا﴾, and "السبيلا" in: ﴿فَأَضَلُّونَا السَّبِيلَا﴾,
all three from Sūrat al-Aḥzāb, and "قواريرا" in the first occurrence of: ﴿وَأَكْوَابٍ كَانَتْ قَوَارِيرَا﴾ (Al-Insān 15),
are all recited with the alif retained when stopping (waqf) and omitted when continuing (waṣl), following the Qur'ānic script (rasm).
As for the second occurrence of "قوارير" in: ﴿قَوَارِيرَ مِنْ فِضَّةٍ﴾(Al-Insān 16), the alif is omitted both in waṣl and waqf.
Ninth: The word "سَلَاسِلَا" in Sūrat al-Insān: ﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا﴾
is recited in connected reading (waṣl) with the lām carrying fatḥah and without tanwīn.
When stopping (waqf), it may be read either: with an alif (سَلَاسِلَا), or by stopping on the lām (سَلَاسِلْ).
Both ways are authentic and transmitted.

Tenth:
The following words are read with nūn in waṣl and with alif in waqf:
﴿وَلَيَكُونًا﴾ ﴿لَنَسْفَعًا﴾ ﴿وَإِذًا﴾
"وَلَيَكُونًا" occurs in: ﴿وَلَيَكُونًا مِنَ الصَّاغِرِينَ﴾(Yūsuf 32)
"لَنَسْفَعًا" occurs in: ﴿كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ﴾(Al-ʿAlaq 15)
And "وَإِذًا" occurs in verses such as:
﴿وَإِذًا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا﴾(Al-Isrāʾ 76)

Eleventh:
The word "آتَانِيَ" in: ﴿فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ﴾(An-Naml 36)
is recited in waṣl with the yāʾ pronounced and with fatḥah.

When stopping on it, there are two valid ways:
Retaining the yāʾ.
Omitting the yāʾ.

Twelfth:
The word "الاسم" in: ﴿بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾(Al-Ḥujurāt 11)
When beginning recitation from this word, there are two permissible ways:
Beginning with a fatḥah on the hamzah, then a kasrah on the lām, followed by a sākin sīn. (ٱلِسْمُ)
Omitting the connecting hamzah and beginning directly with the lām carrying kasrah, followed by the sākin sīn.(لِسْمُ)

Thirteenth:
The following words may be read either with: long madd of six counts, or tashīl (an eased pronunciation between hamzah and alif):
﴿آلذَّكَرَيْنِ﴾(both occurrences in Al-Anʿām)
﴿آلْآنَ﴾(both occurrences in Yūnus)
﴿آللَّهُ﴾(in Yūnus and An-Naml)
The reading by substituting the hamzah with a madd and lengthening it six counts is the stronger and more preferred option.

Fourteenth:
The letter ʿAyn (ع) in: ﴿كهيعص﴾at the beginning of Sūrat Maryam
And ﴿حم عسق﴾at the beginning of Sūrat Ash-Shūrā may be read with: medium lengthening (4 counts), or long lengthening (6 counts), with the latter being preferable.

Fifteenth:
The phrase: ﴿مَا لَكَ لَا تَأْمَنَّا﴾(Yūsuf 11) is recited with either: Ishmām, or Rawm (which some scholars refer to as Ikhtilās).
Both methods are well-known and accepted in the narration of Ḥafṣ.

Sixteenth:
The **obligatory pauses (saktāt)** unique to Ḥafṣ among all the reciters occur in four places:

1. A pause on the alif of ﴿عِوَجًا﴾ in Sūrat al-Kahf.
   Its purpose is to prevent the listener from thinking that ﴿قَيِّمًا﴾ is an adjective of ﴿عِوَجًا﴾, which would be incorrect.
2. A pause on the alif of ﴿مَرْقَدِنَا﴾ in Sūrat Yā-Sīn.
   Its purpose is to prevent the impression that the word ﴿هَٰذَا﴾ is part of the speech of the disbelievers who deny resurrection. It is permissible to make waqf in both.
3. A pause on the nūn of ﴿مَنْ رَاقٍ﴾ in Sūrat al-Qiyāmah.
4. A pause on the lām of ﴿بَلْ رَانَ﴾ in Sūrat al-Muṭaffifīn.

The wisdom behind the pauses in the last two cases is that joining the words without a pause may give the impression that each phrase is a single word, whereas they are actually two separate words.

As for the **permissible pauses**, they occur in two places:

1. Between Sūrat al-Anfāl and Sūrat al-Tawbah.
2. In ﴿مَالِيَهْ ۜ هَلَكَ﴾ in Sūrat al-Ḥāqqah, where pausing is the preferred method of recitation. [50]

Seventeenth:

Ḥafṣ reads the pronoun hāʾ with sukūn in:

- ﴿أَرْجِهْ﴾ (Al-Aʿrāf and Ash-Shuʿarāʾ)
- ﴿فَأَلْقِهْ﴾ (An-Naml)

He also reads the hāʾ with ḍammah but without ṣilah in:

- ﴿يَرْضَهُ لَكُمْ﴾ (Az-Zumar)

As for:

- ﴿وَيَتَّقْهِ﴾ (An-Nūr),

Ḥafṣ reads it with a silent qāf and a kasrah on the hāʾ without ṣilah.

And in:

- ﴿وَيَخْلُدْ فِيهِ مُهَانًا﴾ (Al-Furqān),

he reads the hāʾ with ṣilah of two counts.

Eighteenth:

Ḥafṣ clearly pronounces the nūn before the wāw in:

- ﴿يس ۚ وَالْقُرْآنِ الْحَكِيمِ﴾
- ﴿ن ۚ وَالْقَلَمِ﴾

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[50] Sakt (Pause) linguistically: means refraining or abstaining. It is said: *"The man became silent from speaking,"* meaning he refrained from it.

Technically (in Tajwīd): it is the interruption of the voice upon a Qur'ānic word for a brief period without taking a breath, approximately equal to two counts (ḥarakāt).

Nineteenth:
He assimilates the **thā**ʾ into the **dhāl** in:

- ﴿يَلْهَثْ ذَّلِكَ﴾(Al-Aʿrāf)

and assimilates the **bā**ʾ into the **mīm** in:

- ﴿ارْكَبْ مَّعَنَا﴾(Hūd)

with complete assimilation because of their phonetic similarity.

Twentieth:
He assimilates the **ṭā**ʾ into the **tā**ʾ in:

- ﴿بَسَطْتَ﴾(Al-Māʾidah)
- ﴿أَحَطْتُ﴾(An-Naml) ﴿وَفَرَّطتُمْ﴾ (Yousuf)

with incomplete assimilation while retaining the characteristic of **iṭbāq** (emphatic closure), due to the closeness of the two letters.

Twenty-First:
The word ﴿نَخْلُقْكُمْ﴾in the verse:
﴿أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ﴾(Al-Mursalāt 20)
has a difference of opinion regarding the assimilation (idghām) of the qāf (ق) into the kāf (ك)—whether it should be complete assimilation or incomplete assimilation.
Imām Ibn al-Jazarī alluded to this difference when he said:
“There is a transmitted difference regarding ‘nakhluqkum.’”
Both modes of recitation are authentic.
Complete assimilation (al-idghām al-kāmil) means that the qāf is fully merged into the kāf so that no trace of it remains audible.
Incomplete assimilation (al-idghām al-nāqiṣ) means that the characteristic of istiʿlāʾ (elevation/emphasis) is retained while the characteristic of qalqalah disappears.
Imām Ibn al-Jazarī mentioned in his book At-Tamhīd that complete assimilation is preferable, following the view of Imām Abū ʿAmr ad-Dānī.

التَّكْبِيْرُوَخَتْمُ القُرْآن

Takbīr and the Completion of the Qur'an

يُسْتَحَبُّ التَّكْبِيرُ مِنْ أَوَّلِ سُورَةِ الضُّحَى أَوْ آخِرِهَا، إِلَى أَوَّلِ سُورَةِ النَّاسِ أَوْ آخِرِهَا، وَلَقَدِ اسْتَقَرَّ عَمَلُ الْقُرَّاءِ عَلَى هَذَا التَّكْبِيرِ؛ لِأَنَّ الْمَقَامَ مَقَامُ إِطْنَابٍ وَتَفْخِيمٍ لِلتَّلَذُّذِ بِذِكْرِ اللَّهِ تَعَالَى عِنْدَ خَتْمِ كِتَابِهِ الْكَرِيمِ.

وَلَفْظُهُ: (اللَّهُ أَكْبَرُ)، وَرُوِيَ زِيَادَةُ التَّهْلِيلِ، وَهُوَ قَوْلُ: (لَا إِلَهَ إِلَّا اللَّهُ)، وَالتَّحْمِيدُ بَعْدَهُ (وَلِلَّهِ الْحَمْدُ)، وَيُبْدَأُ بِذَلِكَ قَبْلَ الْبَسْمَلَةِ.

وَيُسَنُّ إِذَا خَتَمَ الْقُرْآنَ أَنْ يَقْرَأَ بَعْدَ سُورَةِ النَّاسِ الْفَاتِحَةَ وَيَبْدَأَ بِسُورَةِ الْبَقَرَةِ إِلَى ﴿الْمُفْلِحُونَ﴾ لِيَتَّصِلَ حَبْلُ التِّلَاوَةِ وَيَدُومَ خَيْرُهَا.[51]

وَيُسْتَحَبُّ بَعْدَ الْفَرَاغِ مِنَ الْخَتْمِ الِاشْتِغَالُ بِالدُّعَاءِ، كَمَا وَرَدَ أَنَّ الرَّحْمَةَ تَنْزِلُ عِنْدَ خَتْمِ الْقُرْآنِ، وَقَدْ وَرَدَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَرَأَ الْقُرْآنَ كَانَتْ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ، إِنْ شَاءَ عَجَّلَهَا لَهُ فِي الدُّنْيَا، وَإِنْ شَاءَ ادَّخَرَهَا لَهُ فِي الْآخِرَةِ».[52]

وَكَانَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ إِذَا خَتَمَ الْقُرْآنَ جَمَعَ أَهْلَهُ، ثُمَّ دَعَا وَأَمَّنُوا عَلَى دُعَائِهِ.

روى الدارمي بإسناد رجاله ثقات: حَدَّثَنَا عَفَّانُ، ثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، ثَنَا ثَابِتٌ قَالَ " :كَانَ أَنَسٌ إِذَا خَتَمَ الْقُرْآنَ، جَمَعَ وَلَدَهُ وَأَهْلَ بَيْتِهِ فَدَعَا لَهُمْ" [53]

وفي رواية له: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، ثَنَا صَالِحٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ قَالَ " :كَانَ أَنَسُ بْنُ مَالِكٍ إِذَا أَشْفى عَلَى خَتْمِ الْقُرْآنِ بِاللَّيْلِ، بَقَّي مِنْهُ شَيْئاً حَتَّى يُصْبِحَ، فَيَجْمَعَ أَهْلَهُ فَيَخْتِمَهُ مَعَهُمْ [54]

وفي رواية له بإسناد رجاله ثقات: حَدَّثَنَا أَبُو الْمُغِيرَةِ، ثَنَا الأَوْزَاعِيُّ، عَنْ عَبْدَةَ قَالَ " :إِذَا خَتَمَ الرَّجُلُ الْقُرْآنَ بِنَهَارٍ، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يُمْسِيَ، وَإِنْ فَرَغَ مِنْهُ لَيْلاً، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يُصْبِحَ" [55]

It is recommended (mustaḥabb) to recite the takbīr beginning from the start of Sūrat al-Ḍuḥā or from its end, continuing until the beginning of Sūrat al-Nās or its end. The practice of the Qur'ānic reciters has long been established upon this takbīr, because the occasion is one of magnification and exaltation, delighting in the remembrance of Allah Most High upon completing His Noble Book.

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[51] السيوطي ت 911هـ، **الإتقان في علوم القرآن** / عبد الفتاح القاضي [ت ١٤٠٣ هـ]، **البدور الزاهرة في القراءات العشر المتواترة، من طريقَي الشاطبية والدُّرة**.

[52] روى الطبراني في الأوسط: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ابْنُ الْإِمَامِ، نا زَكَرِيَّا بْنُ يَحْيَى أَبُو السَّكِّينُ الطَّائِيُّ، نا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ مُقَاتِلِ بْنِ دَوَالْ دَوْزَ، عَنْ شُرَحْبِيلِ بْنِ سَعْدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ :قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ قَرَأَ الْقُرْآنَ، أَوْ قَالَ :مَنْ جَمَعَ الْقُرْآنَ، كَانَتْ لَهُ عِنْدَ اللَّهِ دَعْوَةٌ مُسْتَجَابَةٌ، إِنْ شَاءَ عَجَّلَهَا لَهُ فِي الدُّنْيَا، وَإِنْ شَاءَ أَخَّرَهَا لَهُ فِي الْآخِرَةِ لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنْ جَابِرٍ إِلَّا شُرَحْبِيلٌ، وَلَا رَوَاهُ عَنْ شُرَحْبِيلٍ إِلَّا مُقَاتِلُ ابْنُ دَوَالِ دَوْزَ، تَفَرَّدَ بِهِ الْمُحَارِبِيُّ، وَلَمْ يُسْنِدْ مُقَاتِلُ غَيْرَ هَذَا الْحَدِيثَ (ح 6606)

[53] أبو محمد عبد الله بن عبد الرحمن الدارمي ت 255 هـ، **مسند الإمام الدارمي**، ح 3708، الطبعة: الأولى، ١٤٣٦ هـ - ٢٠١٥ م، عدد الأجزاء: ٢ وأخرجه الطبراني حديث (٦٧٤) والبيهقي في الشعب، حديث (٢٠٧٠) وأبو عبيد القاسم في فضائل القرآن حديث (١٠٩)

[54] **مسند الإمام الدارمي**، ح 3707،

[55] **مسند الإمام الدارمي**، ح 3709، وأخرجه أبو نعيم (الحلية ٦/ ١١٣).

Its wording is: "Allāhu Akbar" (Allah is the Greatest). It has also been narrated that one may add the tahlīl: "Lā ilāha illā Allāh", followed by the taḥmīd: "Wa lillāhi al-ḥamd"
This is recited before the basmalah.
It is also recommended that when one completes the Qur'an, he recite Sūrat al-Fātiḥah after Sūrat al-Nās, and then begin Sūrat al-Baqarah up to the verse containing: ﴿الْمُفْلِحُونَ﴾ so that the chain of recitation remains connected and its blessings continue.
After completing the recitation, it is recommended to engage in supplication (duʿāʾ), as it has been reported that divine mercy descends upon the completion of the Qur'an. It is also narrated that the Prophet ﷺ said:
"Whoever recites the Qur'an will have a supplication that is answered. If Allah wills, He grants it to him in this world, and if He wills, He stores it for him in the Hereafter."
It was the practice of Anas ibn Mālik (may Allah be pleased with him) that whenever he completed the Qur'an, he would gather his family together, then make duʿāʾ, and they would say Āmīn to his supplication.
Al-Dārimī narrated with a chain whose narrators are trustworthy:
Affān narrated to us, saying: Jaʿfar ibn Sulaymān narrated to us, saying: Thābit said:
"Whenever Anas (ibn Mālik) completed the recitation of the Qur'an, he would gather his children and the members of his household and then supplicate for them."

In another narration recorded by him:
Sulaymān ibn Ḥarb narrated to us, saying: Ṣāliḥ narrated to us from Thābit al-Bunānī, who said:
"Whenever Anas ibn Mālik was close to completing the Qur'an during the night, he would leave a small portion of it until morning. Then he would gather his family and complete the recitation together with them."

And in another narration recorded by him, with a chain whose narrators are trustworthy:
Abū al-Mughīrah narrated to us, saying: Al-Awzāʿī narrated to us from ʿAbdah, who said:

"When a person completes the Qur'an during the daytime, the angels invoke blessings upon him until evening; and if he completes it during the night, the angels invoke blessings upon him until morning."

Imam Suyuti said:

يُسَنُّ إِذَا فَرَغَ مِنَ الْخَتْمَةِ أَنْ يَشْرَعَ فِي أُخْرَى عَقِبَ الْخَتْمِ لِحَدِيثِ التِّرْمِذِيِّ وَغَيْرِهِ" :أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ الْحَالُّ الْمُرْتَحِلُ الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلَّمَا حَلَّ ارْتَحَلَ."

وَأَخْرَجَ الدَّارِمِيُّ بِسَنَدٍ حَسَنٍ عَنِ ابْنِ عَبَّاسٍ عَنْ أُبَيِّ بْنِ كَعْبٍ :أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَرَأَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾افْتَتَحَ مِنَ الْحَمْدِ ثُمَّ قَرَأَ مِنَ الْبَقَرَةِ إِلَى﴿أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ، ثُمَّ دَعَا بِدُعَاءِ الْخَتْمَةِ ثُمَّ قَامَ.

It is recommended (sunnah) that when one completes a recitation of the entire Qur'an, he should immediately begin another recitation after finishing it. This is based on the hadith recorded by al-Tirmidhī and others:

"The most beloved deeds to Allah are those of the one who continuously travels (through the Qur'an): he goes from the beginning of the Qur'an to its end, and whenever he reaches the end, he begins again."

Al-Dārimī also narrated with a good (ḥasan) chain from Ibn ʿAbbās, from Ubayy ibn Kaʿb, that: Whenever the Prophet ﷺ recited: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

he would then begin again with Sūrat al-Fātiḥah and continue reciting from Sūrat al-Baqarah up to: ﴿أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ then he would make the supplication of completing the Qur'an (Duʿāʾ al-Khatmah), and thereafter rise and depart. [56]

It is said in Fatawa Hindiyyah:

مَنْ يَخْتِمُ الْقُرْآنَ فِي الصَّلَاةِ إِذَا فَرَغَ مِنْ الْمُعَوِّذَتَيْنِ فِي الرَّكْعَةِ يَرْكَعُ ثُمَّ إذَا قَامَ إلَى الثَّانِيَةِ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ وَشَيْءٍ مِنْ الْبَقَرَةِ كَذَا فِي الْخُلَاصَةِ

Whoever completes the recitation of the Qur'an during the prayer, when he finishes reciting the two Muʿawwidhatayn (Sūrat al-Falaq and Sūrat al-Nās) in a rakʿah, he should bow (go into rukūʿ). Then, when he rises for the next rakʿah, he should recite Sūrat al-Fātiḥah and a portion of Sūrat al-Baqarah. This is stated in *al-Khulāṣah*. [57]

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[56] عبد الرحمن بن أبي بكر، جلال الدين السيوطي (ت ٩١١ هـ)، **الإتقان في علوم القرآن**، ج1 ص 385، المحقق: محمد أبو الفضل إبراهيم [ت ١٤٠١ هـ] الناشر: الهيئة المصرية العامة للكتاب الطبعة: ١٣٩٤ هـ/ ١٩٧٤ م عدد الأجزاء: ٤

[57] الفتاوى العالمكيرية المعروفة بالفتاوى الهندية، ج1 ص 79، بأمر السلطان: محمد أورنك زيب عالمكير، الطبعة: الثانية، ١٣١٠ هـ، الناشر: المطبعة الكبرى الأميرية ببولاق مصر (وصَوّرتها دار الفكر بيروت وغيرها)، عدد الأجزاء: ٦

دُعَاءُ خَتْمِ الْقُرْآنِ الْكَرِيمِ

صَدَقَ اللَّهُ الْعَظِيمُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، الْمُتَوَحِّدُ فِي الْجَلَالِ بِكَمَالِ الْجَمَالِ تَعْظِيمًا وَتَكْبِيرًا، الْمُتَفَرِّدُ بِتَصْرِيفِ الْأَحْوَالِ عَلَى التَّفْصِيلِ وَالْإِجْمَالِ تَقْدِيرًا وَتَدْبِيرًا، الْمُتَعَالِي بِعَظَمَتِهِ وَمَجْدِهِ، الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا، وَصَدَقَ رَسُولُهُ ﷺ تَسْلِيمًا كَثِيرًا، الَّذِي أَرْسَلَهُ إِلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ بَشِيرًا وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا.

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا أَنْعَمْتَ بِهِ عَلَيْنَا مِنْ نِعَمِكَ الْعَظِيمَةِ، وَآلَائِكَ الْجَسِيمَةِ، حَيْثُ أَنْزَلْتَ عَلَيْنَا خَيْرَ كُتُبِكَ، وَأَرْسَلْتَ إِلَيْنَا أَفْضَلَ رُسُلِكَ، وَشَرَعْتَ لَنَا أَفْضَلَ شَرَائِعِ دِينِكَ، وَجَعَلْتَنَا مِنْ خَيْرِ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، وَهَدَيْتَنَا لِمَعَالِمِ دِينِكَ الَّذِي ارْتَضَيْتَهُ لِنَفْسِكَ، وَبَنَيْتَهُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ بَيْتِ اللَّهِ الْحَرَامِ. وَلَكَ الْحَمْدُ عَلَى مَا يَسَّرْتَهُ مِنْ صِيَامِ رَمَضَانَ وَقِيَامِهِ، وَتِلَاوَةِ كِتَابِكَ الْعَزِيزِ الَّذِي ﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ.﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

اللَّهُمَّ إِنَّا عَبِيدُكَ، بَنُو عَبِيدِكَ، بَنُو إِمَائِكَ، نَوَاصِينَا بِيَدِكَ، مَاضٍ فِينَا حُكْمُكَ، عَدْلٌ فِينَا قَضَاؤُكَ، نَسْأَلُكَ اللَّهُمَّ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قُلُوبِنَا، وَنُورَ صُدُورِنَا، وَجِلَاءَ أَحْزَانِنَا، وَذَهَابَ هُمُومِنَا وَغُمُومِنَا.

اللَّهُمَّ ذَكِّرْنَا مِنْهُ مَا نَسِينَا، وَعَلِّمْنَا مِنْهُ مَا جَهِلْنَا، وَارْزُقْنَا تِلَاوَتَهُ آنَاءَ اللَّيْلِ وَأَطْرَافَ النَّهَارِ عَلَى الْوَجْهِ الَّذِي يُرْضِيكَ عَنَّا.

اللَّهُمَّ اجْعَلْنَا مِمَّنْ يُحِلُّ حَلَالَهُ، وَيُحَرِّمُ حَرَامَهُ، وَيَعْمَلُ بِمُحْكَمِهِ، وَيُؤْمِنُ بِمُتَشَابِهِهِ، وَيَتْلُوهُ حَقَّ تِلَاوَتِهِ.

اللَّهُمَّ اجْعَلْنَا مِمَّنْ يُقِيمُ حُدُودَهُ، وَلَا تَجْعَلْنَا مِمَّنْ يُقِيمُ حُرُوفَهُ وَيُضَيِّعُ حُدُودَهُ.

اللَّهُمَّ اجْعَلْنَا مِمَّنِ اتَّبَعَ الْقُرْآنَ فَقَادَهُ إِلَى رِضْوَانِكَ وَالْجَنَّةِ، وَلَا تَجْعَلْنَا مِمَّنِ اتَّبَعَهُ الْقُرْآنُ فَزَجَّ فِي قَفَاهُ إِلَى النَّارِ، وَاجْعَلْنَا مِنْ أَهْلِ الْقُرْآنِ الَّذِينَ هُمْ أَهْلُكَ وَخَاصَّتُكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَأَلِّفْ بَيْنَ قُلُوبِهِمْ، وَأَصْلِحْ ذَاتَ بَيْنِهِمْ، وَانْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ، وَاهْدِهِمْ سُبُلَ السَّلَامِ، وَأَخْرِجْهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَبَارِكْ لَهُمْ فِي أَسْمَاعِهِمْ وَأَبْصَارِهِمْ وَذُرِّيَّاتِهِمْ وَأَزْوَاجِهِمْ أَبَدًا مَا أَبْقَيْتَهُمْ، وَاجْعَلْهُمْ شَاكِرِينَ لِنِعَمِكَ، مُثْنِينَ بِهَا عَلَيْكَ، قَابِلِيهَا، وَأَتِمَّهَا عَلَيْهِمْ بِرَحْمَتِكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ وَاغْفِرْ لِجَمِيعِ مَوْتَى الْمُسْلِمِينَ الَّذِينَ شَهِدُوا لَكَ بِالْوَحْدَانِيَّةِ، وَلِنَبِيِّكَ بِالرِّسَالَةِ، وَمَاتُوا عَلَى ذَلِكَ.

اللَّهُمَّ اغْفِرْ لَهُمْ وَارْحَمْهُمْ وَعَافِهِمْ وَاعْفُ عَنْهُمْ، وَأَكْرِمْ نُزُلَهُمْ، وَوَسِّعْ مُدْخَلَهُمْ، وَاغْسِلْهُمْ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِمْ مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ.

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ، وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ. وَنَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ وَعِبَادُكَ الصَّالِحُونَ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ وَعِبَادُكَ الصَّالِحُونَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ، وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَنَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ، وَنَعُوذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ.

اللَّهُمَّ لَا تَدَعْ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا دَيْنًا إِلَّا قَضَيْتَهُ، وَلَا مَرِيضًا إِلَّا شَفَيْتَهُ وَعَافَيْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا وَلَنَا فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ.

﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾.

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ﴾.

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾.

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾.

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا. [58]

Supplication upon Completing the Noble Qur'an

Allah, the Most Great, has spoken the truth—He besides whom there is no deity worthy of worship, the One who is unique in Majesty through the perfection of His Beauty, deserving of all glorification and magnification; the One who alone directs all affairs in both detail and entirety, with perfect decree and management; the Exalted in His greatness and glory, who sent down the Criterion (the Qur'an) upon His servant so that he might be a warner to all the worlds.

And His Messenger ﷺ has spoken the truth. May Allah's peace and blessings be upon him abundantly—the one whom Allah sent to both mankind and jinn as a bearer of glad tidings and a warner, calling to Allah by His permission and as an illuminating lamp.

O Allah, all praise belongs to You for the tremendous blessings and immense favors You have bestowed upon us. You sent down to us the best of Your Books, sent to us the most excellent of Your Messengers, legislated for us the finest of Your religious laws, made us

[58] تقي الدين أبو العباس أحمد بن عبد الحليم بن تيمية الحراني (ت ٧٢٨هـ)، **المستدرك على مجموع فتاوى شيخ الإسلام**، ج 3 ص 108، جمعه ورتبه وطبعه على نفقته: محمد بن عبد الرحمن بن قاسم (ت ١٤٢١هـ)، الطبعة: الأولى، ١٤١٨ هـ، عدد الأجزاء: ٥ أجزاء

members of the best nation brought forth for humanity, and guided us to the teachings of Your religion which You chose for Yourself.

You established it upon five foundations: bearing witness that there is no God worthy of worship except Allah, and that Muḥammad is the Messenger of Allah; establishing prayer; giving zakāh; fasting Ramaḍān; and performing pilgrimage to the Sacred House of Allah.

And to You belongs all praise for enabling us to fast during Ramaḍān and stand in prayer therein, and for granting us the recitation of Your Mighty Book, to which falsehood cannot approach from before it or from behind it—a revelation from One who is All-Wise, Praiseworthy. (Qur'an 41:42)

O Allah, send Your blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon the family of Ibrāhīm. Indeed, You are Praiseworthy, Glorious. And bless Muḥammad and the family of Muḥammad, just as You blessed the family of Ibrāhīm. Indeed, You are Praiseworthy, Glorious.

O Allah, we are Your servants, the children of Your servants, the children of Your maidservants. Our forelocks are in Your hand. Your judgment over us is ever-executed, and Your decree concerning us is perfectly just. We ask You, O Allah, by every Name that belongs to You—whether You have named Yourself with it, revealed it in Your Book, taught it to any of Your creation, or kept it exclusively in the knowledge of the unseen with You—to make the Magnificent Qur'an the springtime of our hearts, the light of our chests, the remover of our sorrows, and the dispeller of our worries and griefs.

O Allah, remind us of what we have forgotten from it, teach us what we do not know from it, and grant us the ability to recite it during the hours of the night and the ends of the day in a manner that pleases You with us.

O Allah, make us among those who deem lawful what it declares lawful, deem unlawful what it declares unlawful, act upon its clear and decisive verses, believe in its allegorical verses, and recite it as it deserves to be recited.

O Allah, make us among those who uphold its limits, and do not make us among those who merely preserve its letters while neglecting its commands and boundaries.

O Allah, make us among those who follow the Qur'an so that it leads them to Your pleasure and to Paradise. Do not make us among those whom the Qur'an will drive on their backs into the Fire. Make us among the people of the Qur'an, who are Your special people and those closest to You. O Most Merciful of those who show mercy.

O Allah, forgive the believing men and believing women, the Muslim men and Muslim women. Unite their hearts, reconcile their affairs, grant them victory over Your enemies and their enemies, guide them to the paths of peace, and bring them out of darkness into light. Bless their hearing, their sight, their offspring, and their spouses for as long as You keep them alive. Make them grateful for Your blessings, praising You for them, accepting them, and perfecting them through Your mercy. O Most Merciful of those who show mercy.

O Allah, forgive all the deceased Muslims who testified to Your Oneness and to the prophethood of Your Prophet, and who died upon that faith.

O Allah, forgive them, have mercy upon them, grant them well-being, and pardon them. Honor their reception, expand their entrance, wash them with water, snow, and hail, and purify them from sins and faults just as a white garment is cleansed of dirt.

"Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any rancor toward those who have believed. Our Lord, indeed You are Most Kind, Most Merciful." *(Qur'an 59:10)*

O Allah, we ask You for all goodness, both immediate and deferred, that which we know and that which we do not know. And we seek refuge in You from all evil, both immediate and deferred, that which we know and that which we do not know. We ask You for the good that Your servant and Messenger Muḥammad ﷺ and Your righteous servants asked of You, and we seek refuge in You from the evil from which Your servant and Messenger Muḥammad ﷺ and Your righteous servants sought refuge.
O Allah, we ask You for Paradise and for every word and deed that brings one nearer to it. We seek refuge in You from the Fire and from every word or deed that brings one nearer to it. We ask You for Your pleasure and for Paradise, and we seek refuge in You from Your wrath and from the Fire.
O Allah, leave for us no sin except that You forgive it, no worry except that You relieve it, no debt except that You discharge it, no sick person except that You cure and grant him well-being, and no need that is pleasing to You and beneficial for us except that You fulfill it, O Most Merciful of those who show mercy.
"Our Lord, forgive us our sins and our excesses in our affairs, make our feet firm, and grant us victory over the disbelieving people." *(Qur'an 3:147)*
"Our Lord, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Bestower." *(Qur'an 3:8)*
"Our Lord, do not take us to task if we forget or make a mistake. Our Lord, do not place upon us a burden as You placed upon those before us. Our Lord, do not burden us with that which we have no strength to bear. Pardon us, forgive us, and have mercy upon us. You are our Protector, so grant us victory over the disbelieving people." *(Qur'an 2:286)*

"Our Lord, grant us goodness in this world and goodness in the Hereafter, and protect us from the punishment of the Fire." *(Qur'an 2:201)*
"Glory be to your Lord, the Lord of Might, above what they attribute to Him. Peace be upon the Messengers. And all praise belongs to Allah, the Lord of the Worlds." *(Qur'an 37:180–182)*
And may Allah send blessings and abundant peace upon the best of His creation, Muḥammad, and upon his family and his companions.

Fatwa of Ibn Baz Regarding the Supplication Upon Completing the Quran

وَسُئِلَ سَمَاحَةُ الشَّيْخِ عَبْدِ الْعَزِيزِ بْنِ بَازٍ عَنْ دُعَاءِ خَتْمِ الْقُرْآنِ، فَأَجَابَ:
الصَّوَابُ أَنَّهُ مَشْرُوعٌ، وَعَلَيْهِ دَرَجَ أَهْلُ الْعِلْمِ مِنْ عَهْدِ الصَّحَابَةِ إِلَى وَقْتِنَا هَذَا، وَقَدْ كَانَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ يَجْمَعُ أَهْلَهُ عِنْدَ خَتْمِ الْقُرْآنِ وَيَدْعُو. فَالْحَاصِلُ أَنَّ دُعَاءَ خَتْمِ الْقُرْآنِ مُسْتَحَبٌّ، وَعَلَيْهِ دَرَجَ سَلَفُ الْأُمَّةِ وَأَتْبَاعُهُمْ بِإِحْسَانٍ، وَلَا فَرْقَ بَيْنَ فِعْلِهِ دَاخِلَ الصَّلَاةِ أَوْ خَارِجَهَا. فَإِذَا دَعَا الْإِمَامُ عِنْدَ خَتْمِ الْقُرْآنِ فِي صَلَاةِ التَّرَاوِيحِ أَوْ فِي الْقِيَامِ فِي الْعَشْرِ الْأَوَاخِرِ، فَكُلُّهُ لَا بَأْسَ بِهِ، وَالصَّوَابُ أَنَّهُ لَا حَرَجَ فِي ذَلِكَ إِنْ شَاءَ اللَّهُ.
مَجَلَّةُ الْيَمَامَةِ، الْعَدَدُ (١١٥١)، فِي (٥/٩/١٤١١هـ)، وَفِي فَتَاوَى ابْنِ بَازٍ (٢/٧١).

Shaykh ʿAbd al-ʿAzīz ibn Bāz was asked about the supplication made upon completing the Qur'an. He replied:
"The correct view is that it is legislated and recommended. This has been the practice of the scholars from the time of the Companions until our present day. Anas (may Allah be pleased with him) used to gather his family when he completed the Qur'an and would make supplication.
In summary, the supplication upon completing the Qur'an is recommended. This was the practice of the righteous predecessors of this Ummah and those who followed them in excellence. There is no difference between making it inside the prayer or outside of it.
Therefore, if the imam makes supplication upon completing the Qur'an during the Tarāwīḥ prayer or during the night prayers in the last ten nights of Ramadan, there is nothing wrong with that. The correct view is that there is no harm in doing so, Allah willing."
Source: *Al-Yamāmah Magazine*, Issue No. 1151, dated 5/9/1411 AH; also found in *Fatāwā Ibn Bāz*, vol. 2, p. 71.

সুতরাং আর কেউ খতমে কুরআনের দোয়াকে বেদাত বলিয়া নিজে বেদাতী হইয়া লজ্জিত হইবেন না।