TAJWEED RULES OF THE QUR'AN

 أحمد تجويج القرآن

 Part 2

 By/ Kareema Czerepinski

 إعداد الأستاذة/ كريمة سربنسكي
By Allah’s grace, this is the second part of what shall be, insha’ Allah, a three part series on the rules of tajweed of the Qur’an, for the recitation of Hafs from ‘Aasim by the way of Ash-Shaatibiyyah. The book is intended to be a guide for non-Arabs with a good grasp in English in studying tajweed.

This book explains the concept of the accent (an-nabr) in the recitation of the Glorious Qur’an and the conditions of its use, it also defines and explains the important chapter on the characteristics of the letters, velarization and attenuation (takheem and tarqeq) are covered in this part, as well as the concept of the two alike; the two similar, the two close, and the two far and the rules for idghaam and ith-haar in these different relationships. A brief introductory to grammar terms is made in this book to assist the student in understanding the last chapter, that of the connecting hamzah (hamzah al-wasl).

The explanations of the different subjects are in English, and the Arabic terms are translated. This is to assist the student in understanding and encourage them to learn the Arabic definitions and terms. This book should facilitate non-Arabs studying tajweed whether they are in a classroom with explanations taught in Arabic or in English.

This book cannot replace the importance of reciting to and being corrected by a trained teacher of tajweed, instead it is a guide and an aid in understanding the concepts of tajweed, the application can only be refined by recitation and correction.
Tajweed rules of the Qur’an
Part Two

By Kareema Czerepinski
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Foreword

Bismillah, and al-hamdu lillah, and may Allah shower greetings and peace on our beloved Messenger, his family, companions, and those who follow them in that which is right. By Allah’s grace, this is the second part of what shall be, insha’ Allah, a three part series on the rules of tajweed of the Qur’an, for the recitation of Hafiz from ‘Aasim by the way of Ash-Shaatibiyah. Allah chooses the time and manner for completion of things, and although the delay in part two seemed long, it was a great blessing in many ways. For the detailed introduction to this series and the references, which have not changed, please refer to the lengthy introduction in part one.

Although many were thanked in the introduction of part one, again I must express my thanks and gratitude to the honorable Sheikh Ayman Swayd and Sheikha Rehab Shaqqi for their huge input in the writing of part two. Sheikh Ayman laboriously wrote in more precise Arabic definitions used by him in his tajweed program on Iqra Television program “كيف تقرأ القرآن” with the assistance of his wife, my dear teacher, Sheikha Rehab; and these were then translated into English. May Allah grant them the highest level in Paradise and relieve them of all suffering, pain, and sorrow in this world, and grant them both good health. Ameen. Their invaluable input will support many in their study of tajweed.

There are many who assisted in reviewing part two and they all gave many wonderful and valuable suggestions in content, layout, formatting, phrasing, as well as pointing out typing errors. Surely, part two improved greatly with their help. I pray that Allah bless them all and their families with the greatest khair in this world and the Hereafter.

Lastly, I thank my dear husband again for all that he has done in support, moral and financial, for this and my other projects related to the Qur’an and tajweed. He continues to be a source of great goodness and I pray that Allah will bless him, protect him, grant him good health, and grant him all that is good in this world and Jannah Al-Firdaws in the Hereafter.

May Allah grant all that use this book and most of all its author, purity of intention in studying and teaching the Qur’an.

(An-Naml 40)

"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful.”
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The Accent in Recitation of the Glorious Qur’an

The Accent

The Accent is defined in the modern study of sounds as: Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the juxtaposed letters.

This "th" (raising of the voice) varies from language to language, and from dialect to dialect. In the Glorious Qur’an the "th" is noted, Allah knows best, in the complete rules of recitation in five different circumstances.

The first circumstance of the "th" in recitation

Stopping on a letter that has a shaddah.

Examples:

All of these are examples in which the last letter of the word has a shaddah. We know that a shaddah on a letter indicates that the letter is divided into two letters, the first letter: يُخْرِجُ بالبِلْدَةِ بِيْنَ طُرِيقٍ عَضُوُّ النَّطَقٍ ; whereas the second: يُخْرِجُ بالتصادم بِيْنَ طُرِيقٍ عَضُوُّ النَّطَقٍ ; this is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning يُخْرِجُ بالتصادم بِيْنَ طُرِيقٍ عَضُوُّ النَّطَقٍ . It is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur’an warn of the necessity of an accent on this last letter, even on the letter preceding it, to point out to the listener that this one letter, is actually two. We drop the vowel, but do not eliminate the letter. An exception to the "th" (raising the voice) in this case is the noon and meem with shaddah on them. These two letters with a shaddah have the most complete "th". This lets the listener know that there are two letters. Stopping on the word: لَكِنُّ is therefore different than stopping on the word: لَوِ لَكِنُّ and stopping on كَاٰنُ is different than stopping on: جَانُ.
Another exception, Allah knows best, is stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced. Examples are in the following words: \\(^4\)ُبَتَّوُّجَرَّاحٍٍ ٍىَٰرَّجَأَنَّٕىَٰسَح قٍلٍثٍ. When stopping on either of these words both باء and both قاف are pronounced. The first in the word بُتَّوُّجَرَّاحٍٍ is pronounced with a sukoon, and the second is pronounced with a قاف. The same can be said about the two قاف in the word الحَق. The نبر is then left out in this case, unless the qalqalah letter with a shaddah is preceded by a حرف مذ, such as in: \\(^4\)يُشَتَّرٍٍ ٍعَلٍمٍ ٍقٍلٍثٍ ٍىَٰرَّجَأَنَّٕىَٰسَح قٍلٍثٍ and ٍكٍتَّرٍٍ ٍىَٰرَّجَأَنَّٕىَٰسَح قٍلٍثٍ for it then falls in to the third circumstance of السَّمَر, which will be discussed subsequently.
The second circumstance of the نُّبُرُ in recitation

There are two cases:

1. This occurs when pronouncing a وَأَوَّلَ that has a shaddah and the letter before it has a dhammah or a fathah (فَتْحَة). Examples: ١٠٩٨ أَلْقَوْىَةٍ and ١٠٩٨ قَوْوَى مُورِبُنَّ.

2. When pronouncing a بَاءَ that has a shaddah, and the letter before it has a kasrah or a fathah (فَتْحَة). Examples: ١٠٩٨ سَرِقْتِيْةٍ and ١٠٩٨ عَلَىٰ).

3. There is a نُبُرُ in these cases due to the possibility of incorrectly reciting a مـُدٌ or lengthening the لـِينٌ. In the example of ١٠٩٨ أَلْقَوْىَةٍ and ١٠٩٨ سَرِقْتِيْةٍ the وَأَوَّلَ and بَاءَ are preceded by a vowel of its own category, meaning the وَأَوَّلَ is preceded by a ضَمَّة, and the بَاءَ is preceded by a كَسْرَة. There is no مـُدٌ here, and to avoid it, the بَاءَ and وَأَوَّلَ are read with an نُبُرُ, making clear to the listener that there is no مـُدٌ. Pressure on the letter cuts short its time, and therefore excludes the possibility of lengthening it. The same can be said of the وَأَوَّلَ and بَاءَ that have a shaddah and are preceded by a fathah (فَتْحَة), as in ١٠٩٨ سَيَّارَةٌ and ١٠٩٨ قَوْوَى مُورِبُنَّ.

Fear of the reader creating a lengthened لـِينٌ letter necessitates a نُبُرُ.
The third circumstance of the تَرْبَ in recitation

This occurs when changing over from a حرف مد to the first letter of a shaddah. The saakin letter occurs when the saakin letter (that occurs after it), that we put a تَرْبَ (an accent) in our recital. This allows us to comply with reciting the saakin letter with تَرْبَ using a collision that leaves an acoustical mark. The saakin letter then makes its presence known quite clearly. If the collision (collision) is weak the letter is then pronounced with a weak sound, to such a degree that it may not even be heard. This mistake is heard from some people when they recite the word: أَلْصَالَتِينَ with one لام with a كسرة instead of two لام، the first sakinah, and the second with a vowel. This mistake is due to the absence of the تَرْبَ.

The fourth circumstance of the تَرْبَ in recitation of the Glorious Qur'an

This occurs when stopping on a word that has a hamzah as the last letter preceded by a medd letter or lenn letter. The reason for تَرْبَ here is so the hamzah is not lost after the mouth was busy emitting the medd or lenn letter. Remember, we do not stop on the هَمَزَة with a sukoon when there is a tanween with a fathah (فَتَحَة) on the هَمَزَة when it is the last letter of the word. Instead we stop with a مَدَّ عَرْض then there is no تَرْبَ.

Examples:

السَّمَآءَ ﴿فُرُوعُ﴾  ﴿أَنْسَيَهُ﴾  ﴿هَيَ﴾  ﴿أَلْسَوَء﴾
The fifth circumstance of the accent in recitation of the Glorious Qur'an

This circumstance encompasses three different words in three specific locations in the Qur'an, when these specific words are read in continuation with the following word. These three words are all past tense verbs in the dual form (meaning there are two subjects), which is formed with an alif. This alif, indicating two subjects, is followed by a sukoon as the first letter of the following word. The alif is needed in these three places so the meaning of the verse is not confused. The alif here is an indication that there is an alif of the dual form of the verb, but it was dropped due to the Arabic rule forbidding two saakin letters to be recited together (امتنع البقاء الساكنين). Without the alif, the listener may think the verb is male singular instead of male double. The alif is used only when reciting these words in continuum with the next word, when stopping on these verbs with an alif indicating the dual form, there is no need for the alif since the reason for it has disappeared.

[Dā'āqa l-shajrah] [الأعراف: 22]

[Wa'stabqa al-bāb] [يوسف: 25]

[Wa'qalāahu 'amūd Allāh] [النمل: 15]
Characteristics of the Letter

صفات المعروف
The Characteristics of the letters

صفات الحروف The Characteristics of Letters

The characteristics of the letters are what differentiate letters from others that share the same articulation point. If the student of the Qur’an is not applying all the characteristics of the particular letter he/she is articulating, it will sound either like a totally different letter, or will sound incorrect at the very least. The correct application of the characteristics of the letters makes the letters clearer, and teaches the various timings of the saakin letters, a very important aspect to good Qur’anic recitation. Studying the characteristics makes clear which letters are strong in make up, and which are weak. From this it is clear that the study of the characteristics of the letters and their application is a very important part of tajweed. Indeed, the application of the characteristics of letters is what differentiates a good reciter from an average one.

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

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

Two Divisions of Characteristics

1. **Intrinsic or Basic Characteristics**: These are characteristics that are part of the intrinsic make up of the letter and never leave the letter. This is what will be discussed in this section.

2. **Incidental or Conditional Characteristics**: These are characteristics which are present in a letter in some cases, and not present in the letter in other cases. An example of this would be اذاعم. These are covered in other areas of this book (included in part one), and not discussed in this chapter.

**Intrinsic or Basic Characteristics**

There are eight characteristics in pairs; each characteristic of the pair is opposite to the other characteristic in the pair. There are also seven singular characteristics that have no opposites. Every letter has at least four characteristics, one of each of the pairs of opposites.
The Characteristics of the letters

Eight Characteristics that have Opposites

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<th>The Characteristic</th>
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<th>Its Opposite</th>
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<td>The Adhesioned</td>
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</table>

Seven Characteristics without Opposites

1. الصغير | The Whistle
2. اللين | The Softness
3. الأخراف | The Drifting
4. التكرار | The Repetition
5. النفسي | The Spreading Around
6. الاستطالة | The Lengthening
7. المثلثة | The Nasalization

Some scholars, and Imam Ibn Al-Jazaree is of them, mentioned two other characteristics with opposites, the forbidden and the fluent. These two characteristics are part of Arabic phonology, but have no application to tajweed of the letters nor effect on the pronunciation of the letters.
### Characteristics that have Opposites

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<thead>
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<th>The Whisper</th>
<th>The Apparent</th>
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<td><strong>Linguistic Definition:</strong> Apparent</td>
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<td>في اللغة: الخفاء</td>
<td>في اللغة: الإعلان</td>
</tr>
<tr>
<td><strong>Applied tajweed definition:</strong> Running on of breath when pronouncing the letter due to its weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin.</td>
<td><strong>Applied tajweed definition:</strong> Imprisonment of the flowing of breath when pronouncing a letter due to its strength which originated from relying on the letter at its articulation point.</td>
</tr>
<tr>
<td>حروفها: &quot;فَخَتَهُ شَخَصّ سَكْكَة&quot;</td>
<td>Its letters: The rest of the Arabic alphabet</td>
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The Characteristics of the letters  

<table>
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| حروف الشدة:  "أجمد فَطَّبَتِكَ " | حروف الوسط: "إن غُمِّر " | حروف الرخاوة: ""

**Fruits of the Characteristics of the شدة والوسط والرخاوة**

There are 28 letters that can be voweled, alif is not included in the number, since the alif never has a vowel and is always saakinah. The vowels are equal in timing between all letters, no matter whether the letter has the characteristic of شدة (strength), الوسط (in between), or الرخاوة (softness). No letter is longer than another when they are voweled; all vowels are equal. An example can be drawn in the word "ضرب"; each letter has a vowel, and in this word it so happens that all the letters have a fathah (فَتْحَة) as a vowel. The first letter in this word is a راء, which has the characteristic of الرخاوة, or softness, the second letter is a راء, which has the ضاد.
characteristic of تُوْسِعَت (in between softness and strength), and the third letter is a باء، which has the characteristic of شِدّة (strength); yet when this word is recited properly, the timing of the ضاد، راء، and باء are equal. No voweled letter is longer in timing than the other.

When there is a sukoon on the Arabic letters, the case is different. There is a difference in timing of the saakinah letters depending on whether they have the characteristic of شِدّة or رَحَوَة، or تُوْسِعَت. The shortest timing for saakinah letters is for the letters of شِدّة (which are: أُمَرَ). The saakinah letters have a longer timing than those of شِدّة، and the saakinah letters of the رَحَوَة group have a longer timing than that of the تُوْسِعَت group of letters (the لِنْ غُمُر group).

All saakinah رَحَوَة letters have equal timing to each other. This means that سُبُر should have the same timing as شَخْصٌ، and حَمْدٌ، as well as all other letters of this group of سُبُر. In the same line of thought, all letters of تُوْسِعَت that have a sukoon are equal in timing to each other. The لِنْ should have the same timing as لِنْ، etc. This law of equality among similes was documented by Al-Imam Al-Jazaree, in his poem مَنْطَقَةُ: الْعَمَلَةُ فِيما يَحْبُبُ عَلَى قَارِئِ الفَسْرَانَ أنْ يَلْتَمِسْهُ، when he said:

(電 lick like a nibble of a goldfish) (and the parallel of an utterance is the same as it).

If we look at the first aayah of the Faatihah, we can analyze this further.

ٍلاَّ إِلَٰهَ إِلَّا ٍخَلِیقِ ٱلسَّمَٰوَاتِ ۙ وَٱلَّذِیْنَ ٱلْأَرْضِ ۙ ۚ لَمَّا سَأَکِنَّ (الفاتحة: ۱) [ alphabet ]

The first letter of the first word، دَسَر has a vowel, so it takes the time that all vowels have of one vowel count. The second letter is a َسَیْن with a sukoon, and we know that the َسَیْن has the characteristic of رَحَوَة، and we also know that the رَحَوَة group of letters has the longest timing of all the other letters, when saakin. We keep in mind though, that all رَحَوَة letters that are saakinah are equal in length to each other. The third letter، مَسِیم has a vowel, so it has the timing that all voweled letters have. The fourth letter that is pronounced is the saakin letter of the shaddah، لَام ساکِنَة، in the word: ﷺ ﷺ للهِ ﷺ and of the تُوْسِعَت group, so it gets a timing a little shorter than that of the سِین ساکِنَة that was in the previous word. The next letter is the second of the شِدّة، a laam with a fathah (فُتحَة)، and this gets the timing all voweled letters get.
After this is an alif, which is always in a lengthened state, and it receives the measure of two vowel counts. After that, there is a هاء— with a kasrah, so it receives the timing of one vowel count, equal to all other vowels. The next pronounced letter is the first part of the shaddah on the راء، a راء with a sukoon; this is the first pronounced letter of the word: آلْرَجٰمَٰنِ. The راء is of the group of letters, so it receives an in between amount of timing, exactly the same timing of the laam saakinah in the word الله. The following letter is the second part of the shaddah, a راء راء with a fathah (فَتْحَة), so it receives one vowel count of timing. After this there is a حاء— with a sukoon on it. This letter is of the رخاوة group of letters, and as previously discussed they have the longest timing of all saakinah letters. The ميم that follows this has a fathah (فَتْحَة), and therefore receives one vowel count. It is followed by an alif, which receives the equal of two vowel counts. The نون with a كثرة that comes after the alif receives one vowel count. The next pronounced letter is the first part of the راء that has a shaddah on it, a راء مَكَّة of the word: آلْرَجٰمَٰنِ. It is of the group of letters, so it receives an in between amount of timing, and equal to all other letters of this same group. The following letter is the second part of the shaddah, a راء راء with a fathah, so it receives one vowel count of timing. After this, there is a حاء— with a kasrah on it, and it therefore receives one vowel count. A بِناء مدفنة A is lengthened 2, 4, or 6 counts. The last letter, a ميم will be stopped on with a sukoon, and therefore will have an “in between” amount of timing on it; the same of all saakinah letters of the رخاوة group of letters.

In conclusion, all voweled letters are equal in time to one another; all getting one vowel count. Saakinah letters have different lengths of timing depending on which group they belong to. The letters of the رخاوة group have the longest timing, yet they are equal in timing to each other. The group of letters have a shorter amount of timing when saakinah, but again, equal to each other. The Saakinah letters have the shortest timing of all the saakinah letters, and are equal to each other.
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<td><strong>Linguistic definition:</strong></td>
<td>Elevation</td>
<td>Dropping or Lowering</td>
</tr>
<tr>
<td><strong>Applied definition:</strong></td>
<td>Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an “elevated” letter [letter from this group].</td>
<td>The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a “lowered” letter [letter from this group].</td>
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<th>The Adhesion</th>
<th>The Open</th>
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<tr>
<td><strong>Linguistic definition:</strong></td>
<td>Adhering</td>
<td>Separation</td>
</tr>
<tr>
<td><strong>Applied definition:</strong></td>
<td>The compression of the sound of the “القابع” letter between the tongue and roof of the mouth.</td>
<td>The absence of compression of the sound of the letter of “الفتحة” between the tongue and the roof of the mouth.</td>
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<td><strong>Letters:</strong></td>
<td>The rest of the letters in the Arabic alphabet</td>
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</table>
Characteristics that have no Opposites

The Whistle

Its linguistic definition: Sharpness of sound

Its Applied Definition: Sharpness in the sound of the letter produced from it transversing through a tight passage.

Its letters are three: جدوده三条 حرفين: الراء - السين

The Softness

Its linguistic definition: Easiness

Its Applied Definition: Emitting the letter from its articulation point with ease without effort from the tongue.

Its letters: الؤلواء والياء اللينتان، أي: الؤلواء والياء الساكنتان المفتوحة ما قبلهما
The Characteristics of the letters 

الأنحراف The Drifting

Its linguistic definition: Drifting

في الاتصال: ميل صوت الحرف لعدم كمال حرائه بسبب انياب اللسان طريقته.

Its Applied Definition: Drifting of the sound of the letter due to the incomplete running caused by the tongue turning from its path.

حرفها: اللام و الراء Its letters

الفرق بين الحروف اللام و الراء: The difference between the "drifting" in the لام and الراء

يكون الحروف صوت اللام إلى جانبية طرف اللسان لاحترار طرف طريق اللام،

أما الراء بالعكس: يتحرر الصوت بها من جانبية طرف اللسان إلى وسطه.

The deviation of the sound of the لام is to the sides of the tip due to the tip blocking the route of the لام. The deviation of the sound of the letter الراء is from the sides of the tongue in to the middle of the tongue.

The tip of the tongue closes off the articulation point of the لام, the sound then deviates off towards the sides of the tongue.

The الراء sticks at the front of the tip to the articulation point, and the sound needs to escape so that there will not be تكرار (the next characteristic to be discussed). A small space at the very tip of the tongue is made so the sound can escape out of the mouth, excess trilling of the الراء is avoided. This is the reason both of these letters have the characteristic of توسط instead of رخأة.
The Characteristics of the letters

التكْرَار The Repetition

Its language definition: Repetition of something once or more.

Its Applied Definition: The light trilling of the tongue when pronouncing the راء due to its tight articulation point. The reciter should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter راء.

النَفْس The Spreading around

Its definition: Spreading around

Its Applied Definition: Spreading the sound of the letter “sheen” starting from its articulation point until it collides with the inner plates of the top teeth.
The Characteristics of the letters

الخصائص

The Lengthening

Its linguistic definition: Lengthening

في الاصطلاح: هي الدفاع اللسان إلى الأمام بعد اصطدامه في المخرج نتيجة لضغط الصوت عليه حتى بلامس رأس اللسان أصول اللثين الطينين.

Its Applied Definition: It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence the compression of sound on it (the tongue), until the tip of the tongue lightly touches the gum line of the two top front incisors. Note: The forward pushing is mechanical; the sound should not travel forward with this involuntary movement. If the sound went forward with it, the sound of the َضاد would then end up sounding like a دال, which is incorrect. The lengthened sound of the َضاد is that of its characteristic of رخاء and should be as long as the sound in any other letter that has رخاء.

The Nasalization

Its linguistic definition: A nasal sound that is emitted from the nose.

This is a required or intrinsic characteristic of the نون and ميم and cannot be separated from these two letters.

A note about the نون and ميم and the reason for them being in the َموضع group.

If we dissect the مخرج and characteristic of the غنة in the نون and ميم into separate entities, we can understand why the two letters are of the َموضع group. Closing off the nostrils can eliminate the characteristic of the غنة. When this is done and we try to say ميم or نون, we notice that there is imprisonment of the running of the sound غنة. On the other hand, if we emit a مخرج without using any مخرج of a letter, it is noticed that there is running of the sound رخاء. When we put the two together again, we end up with موضع.
The Characteristics of the letters

The Characteristics as Documented in Poem on Tajweed

Al-Imam Al Jazaree in his poem Al-Imam Al Jazaree in his poem, laid out the characteristics and their letters to make their memorization easier.

The meaning of the lines of poetry is:

Its [the letter’s] characteristics are apparent (خنوخ), softness (رخاو), and lowered (مستقل), opened (استقل), desisted (مسممة), and the opposite [of them] say: [The following are the opposites of these named characteristics and their letters. [The first group of characteristics has the remaining letters left after the opposite characteristic’s letters are taken out.] Its whispered (همس) [letters are] "أحد قط بكت" [letters are] "أن عصر" [letters are] "رخاو والشديد" [letters are] "خنوخ" [letters are] "في اللام والرآ", Its whistle [has the letters of] صاد, زاي, سين. The [Chars]...
The Characteristics of the letters

letters) [And the letters of] softness (السَّمَكَة) are [that have a] sukoon and a fathah (الفَتحة) before them, and the drifting (الترْكِير، التَّكْرَار) is correct on the and the راء, and on it [the repetition (الترْكِير، التَّكْرَار)] شين, and [the letter] ضمَّان has the characteristic of lengthening (استطالة).---

Divisions of Characteristics According to Strength and the Weakness

The preceding characteristics are divided into three groups:

The Strong Characteristics

The Middle Characteristics

The Weak Characteristics

From these categories, we can then divide the letters into similar classifications. Letters that are strong (حروف قوية) are those that have all the strong characteristics. An example of this is the طاء. Weak letters (حروف ضعيفة) are those that have all the weak characteristics in it. A sample of a weak letter is the لام. The intermediary letters (حروف متوسطة) are the letters that have a mixture of strong characteristics and weak characteristics. An example of this is in the تاء.


---

The “qalqalah” is considered by many to be a presented characteristic and not an intrinsic characteristic, and such is the opinion of his eminence, Sheikh Dr. Ayman Swayd. It is for that reason that the qalqalah was not explained in this section.
Velarization and Attenuation (Tafkheem and Tarqeeq)
Velarization and Attenuation (Tafkheem and Tarqeeq)

The linguistic definition of tafkheem: Fattening

Its applied definition: It is a heaviness (fatness) that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth (النحاء ضغط الصوت إلى الحناء الأعلى).

The linguistic definition of tarqeeq: Thinness

Its applied definition: It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).

The Arabic letters are divided into three groups as to tafkheem and tarqeeq:

1. حروف تفخيم دائمًا Letters that always have tafkheem. These are the seven letters in the group: خس صط فظ. They are also called حروف التفخيم (the tafkheem letters).

2. حروف تفخيم تارة وترقه تارة أخرى Letters that have tafkheem sometimes and tarqeeq other times.
   a) The lengthened alif.
   b) The lam in the name of (اللّه).
   c) The raa.

3. حروف ترقق دائمًا Letters that always have tarqeeq. This group consists of the rest of the Arabic alphabet.
The Letters That Always Have Tafkheem

The seven letters of the group make up this category. The letters of are in the group: . These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics. Every time a letter has a strong characteristic, its tafkheem is stronger. The letters due to the elevation of the tongue and the roof of the mouth in conjunction with the elevation of the tongue. The ranking of the letters from strongest is then , then , then , then , then , then , then , then , then , then.

Levels of Tafkheem

There are two different schools of thought when it comes to tafkheem. Both are correct, but the reader should follow one or the other in their reading.

A. Three Levels of Tafkheem

This school of thought has three different levels in tafkheem. The strongest being the tafkheem letter that has a , the second being the tafkheem letter with a , and the third level, the tafkheem letter with a . The saakin tafkheem letter follows the level of tafkheem of the vowel on the letter before it. This means if the tafkheem letter is saakin, and the letter before it has a fathah, then the tafkheem letter will be at the highest level of tafkheem. The saakin tafkheem letter preceded by a kasrah is at the lowest level of tafkheem. described these levels in the following lines:
Then the heavy ones come with three levels and they are:

The one with a fathah (فَتْحَةٌ) , then the dhammah, then the kasrah, and the saakin follows what preceded it

So what came before it in a vowel, then assume for it as the harakah that vowel.

**The Five Levels of Tafkheem**

The second school of thought of tafkheem has five levels. The highest level being a tafkheem letter being followed by a long alif (for example مَلَّال) . The second level is a tafkheem letter with a fathah (فَتْحَةٌ) on it (such as مُّطَهَّرَةٍ). The next level that of a tafkheem letter having a dhammah (as in دَهْلٌ) . The next level is a tafkheem letter with a sukoon (for example خَلْبٌ). And the last level, that of a tafkheem letter with a kasrah (such as كَرَاطَا) . This school of thought as to tafkheem varies from the previous three level school in a few ways. First, the tafkheem letter with a fathah (فَتْحَةٌ) has two categories, that of a fathah (فَتْحَةٌ) followed by an alif, and then a fathah (فَتْحَةٌ) not followed by an alif. This school also varies from the previous one in that the tafkheem letter with a sukoon has its own level of tafkheem, whereas the other school of thought has the saakin letter following the tafkheem level of the vowel on the letter preceding it. This means that there will be a difference of tafkheem between the saakin letters in this group, which are not affected by the vowel of the letter preceding it, and the other group which is totally affected by the vowel on the letter preceding it. For example, a saakin tafkheem letter preceded by a fathah (فَتْحَةٌ) in the three level school of thought, will have the highest ranking of tafkheem, whereas a saakin tafkheem letter of this five level school of thought, will have the 4th degree of tafkheem.

The Sheikh Al-Molai described the five levels of tafkheem in the following lines:
and it is said, “No, they are [the ranks] the fathah (ُفتحة) followed by an alif and after it a fathah (ُفتحة) without an alif

the one with the dhammah, the saakin, the one with the kasrah; so that is five, its mention came to you”.

and if it is in the lowest level, it has tafkleem, cut off from the istifaaal (lowering of the tongue)

So it cannot be said it has tarqeeq, like its opposite, that is the truth.
Letters that are Lightened Sometimes and are Made Heavy Other Times

The alif is not characterized as having tafkheem or tarqeeq, but instead it is known to follow the letter preceding it as to tafkheem or tarqeeq. If a tafkheem letter precedes it then it also has tafkheem. Examples of this are in: ﴿طَالِبُۢا﴾ and ﴿الْفَرْقَانِ﴾. If the alif occurs after a letter with tarqeeq, the alif also then has tarqeeq, as in: ﴿نَادَى﴾ and ﴿السَّكَانِ﴾.

The Lam of the Name of The Majesty (Allah, Ta’alaa)

The Lam of the Name of Allah has Tafkheem in the Following Three States:

If what precedes the Name of Allah has a fathah, such as in: ﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ ﴿قَالَ اللَّهُ﴾

If what precedes the Name of Allah has a dhammah, such as in: ﴿وَكَلِمَةَ اللَّهِ﴾ ﴿رَسُولُ اللَّهِ﴾

If what precedes the Name of Allah is saakin and what is before that has a fathah or a dhammah. An example of this is in: ﴿وَعَلَى اللَّهِ﴾
The Lam of the Name of Allah Has Tarqeeq in the Following States:

If it was preceded by a fixed kasrah or a conditional (incidental) kasrah even if it is connected to it (the Name of Allah) or separated from it. For example: 

إذا كان مَثْلَهَا مَكْسَرًا، كَسْرًا أصِيلًا أو كَسْرًا عَارِضًا، فَإِيَّاهَا مَكْسَرًا، إِمَّا مَنْفِضًا.

If it was preceded by a saakin and the letter before that has a kasrah, such as in:

فَسَوْفَ يَأْتِيُ اللَّهُ عَيْبُ مُعْجِرِيِّ اللَّهِ
The راء has eight cases in which it has tafkhieem, four cases in which it has tarqeeq, and two cases that allow either tafkhieem or tarqeeq.

The Eight Cases in which the راء has Tafkhieem:

1. If it has a fathah (فتحة), such as in: ﷿ رَمْضَانِ.

2. If it is saakinah and before that is a fathah (فتحة), as in: ﷿ ﻣُرَقْدِيْنَا.

3. If it is saakinah and the letter before it has a sukoon, and the letter before that has a fathah (فتحة), as in: ﷿ وَالْعَصْرِ.

4. If it has a dhammah, as in: ﷿ كَفْرُوًا.

5. If it has a sukoon, and the letter before it has a dhammah, as in: ﷿ ﺍْلْقُرْءَانِ.

6. If it is saakinah, preceded by a saakin, preceded by a dhammah, as in: ﷿ ﻩُجُرَّ.

...
7. If it is saakinah and preceded by a conditional (incidental) kasrah (this is in the hamzah al-wasl).
The راء is said with tafkheem when preceded by hamzah al-wasl, if we start on the hamzah al-wasl with a kasrah, or if continuing from the previous word. If we start on the hamzah al-wasl, the kasrah is pronounced, if we are continuing from the previous word the kasrah is مُقَدَّرة.

Examples:

8. If it is saakinah and before is a kasrah, and after it a letter of استِعْلَاء that does NOT have a kasrah. As in:

The Four Cases in which the راء has Tarqeeq

1. If it has a kasrah, as in: 

2. If it is saakinah, and a kasrah precedes it and the letter following it is NOT a letter of استِعْلَاء. This is exemplified in the word: 

3. If it is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. An example of this is: 

4. If it is saakinah, and a باء saakinah precedes it. The راء in this case has no matter what kind of vowel precedes the باء saakinah. This is exemplified in the words: 

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The Cases Where Both Tafkheem and Tarqeeq are Allowed of the راء

If the راء is saakinah, and it is preceded by a kasrah, and followed by a letter of the ساکیة group, and this ساکیة letter has a kasrah.

There is only one example of this in the Holy Qur’an, and that is the word فرَقٍ in aayah 63 of سورة الشعراة. The two different ways of reading the راء فرَقٍ apply when continuing the reading, not when stopping. When stopping on the word فرَقٍ the راء has tafkheem, according to the eighth case in which the راء has tafkheem.

If the راء is saakinah and it is preceded by a saakin letter, which is preceded by a kasrah, and the saakin letter which precedes the راء, is a letter of the ساکیة group. There are two words in the Qur’an that have these circumstances when stopping on them. They are the words فرَقٍ which is in aayah 12 of surah ساکیة and the word مصَرَ which is in aayah 21, and 99, of سورة الزَّوْوُسُفَ, and verse 51 of سورة الزَّوْوُسُف. These two words can be read with tafkheem or tarqeeq of the راء when stopping on them.

The Letters that Always have Tarqeeq

The rest of the letters in the ساکیة group that remain always have tarqeeq. These are all letters لام except the الراء.
The Two Alike, the Two Similar, the Two Close, and the Two Far

المتماثلان والمتجانسان والمُتقاءبون والمُتبايعان
The Two Alike, the Two Similar, the Two Close, and the Two Far
المتماثلان والمتماثلان والمتقاربان والمتقاربان والمتبداوان

The study of the relationship two letters have to each other when they meet in writing and pronunciation is important in determining whether the first letter is pronounced clearly, or whether there is a possibility or even a requirement of the first letter merging into the second. This chapter explains the four possible different categories the two meeting letters can fall into, as well as the rules applied for each group or special letters within a group.

The meeting of two letters is of three different ways:

1. The meeting of the two letters in pronunciation and writing, in that there is no separation in them, such as the two باء in وَلَا يَعْتَبِبُ بِعَضْعُكُمْ and the two لام in هَلَّ أَكْمُّ وَلَا أَكْمُّ.

2. The meeting of the two letters in writing only, such as in أَيَّهَا هَاء. Here the two هاء are next to each other, but the مدة صلة prevents them from being pronounced together, by the way we read (حفظ عن عاصم).

3. The meeting of the two letters in pronunciation only, as in أَنَا لِنَذِيرُ. In this case the alif separates the two نون from each other, but since the alif is not pronounced, the two نون meet.

The first type is what will be discussed. The second type does not apply to the reading of حفص عن عاصم. The third type does not enter this section. The two letters can be next to each other within one word, or between two different words.
The first type of meeting of two letters is divided into four divisions:

1. 
2. 
3. 
4. 

1. **The Two Like Each Other**

**Its Definition:** The two letters that are alike in characteristic and in articulation point. This means they are the exact same letters. As stated in the introduction to this section, we are only concerned about two letters that are next to each other in writing and in pronunciation, whether this is within one word or between two juxtaposed words. Examples of this are: The two in , or the two in , or the two in .

2. **The Two of the Similar Nature**

**Its Definition:** They are the two letters that have the same articulation point, but differ in characteristics. They can be in one word as in: or within two words, as in:
3. **The Two Close to Each Other**

**Its Definition:** It is the two letters which are close in the **m̱ā'rah** and **şafât** or close in the **m̱ā'rah** and ** rajbah** or close in the **m̱ā'rah** and ** kāf** or close in the **m̱ā'rah** and ** dāl**.

From this definition it is clear that there are three different ways that two letters can be classified as **m̱uqā'arān**. There is a difference of opinion in the meaning of the two letters involved, the most important opinions are:

A. That there is no separation between the articulation parts of the two letters. Instead, they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts, there is no separation between the two parts (as in the lips and the tip of the tongue).

B. The approximation of the two letters is a relative approximation, whether they use the same articulation part or not. This opinion is used most when the two letters have closeness in characteristics, but not articulation points.

An example of the two letters being close in the **m̱ā'rah** and in the **şafât** is the **lām** and **rā'** in the words: ﴿ قَالَ رَبُّ ﴾. These two letters have different **m̱ā'rah**, but their articulation points are quite close to each other (they both use the **šuqūl** in their articulation point). They are close in the **şafât**, as they both share all of the characteristics, except the **ṯarāk**, which is exclusive to the **rā'**. Another example is of the **ša'ān** and **ša'ān** in the words ﴿ الْبَيْنَةُ الْمُبَيْنَةُ ﴾. The two letters have different **m̱ā'rah** but are close in their articulation points (both use the top of the tip of the tongue). The **ša'ān** and **ša'ān** are also close in their **şafât**, sharing all characteristics except that the **ša'ān** has **šuqūl** and the **ša'ān** has **rajbah**. Two letters close in the **m̱ā'rah** but different in the **şafât** are **ši'īn** and **s̱ālih** demonstrated in the words ﴿ عَدَّدَ سِنِينَ ﴾. Their closeness in articulation points is obvious, their differences in the **şafât** are that the **ši'īn** has **al-hemsh** while the **s̱ālih** has **al-hemsh**, **rajbah**, and **šuqūl**. Two letters that share all the **şafât** but are
not too close in جیم دال and the دال demonstrated in the words:

4. The Two Far From Each Other

Its Definition: These are the two letters which have articulation points far from each other, and have different characteristics.

Examples:

النَبَتَ : ًّ
النَّمُّ : ًّ
النَّمُّ : ًّ
The Two Alike, the Two Similar, the Two Close, and the Two Far

The Relationship Between the Two Meeting Letters

The prevailing rule when two letters meet is الدغام, but this changes to for ease in pronunciation in special circumstances and places.

As studied in book one of Tajweed rules of the Qur’an, the linguistic definition of الدغام is: the الدخال which means insertion or merging.

The applied tajweed definition of الدغام is:

The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

Two Types of Idghaam

1. The small

2. The big

The Small Idghaam

is defined as:

When the first letter is saakin and the second letter voweled, irrespective to whether they are within one word or in between two words.

The Big Idghaam

is defined as:

ان يكون الحرفان متتحركين سواء كانا في كلمة واحدة أو في كلمتين
The Two Alike, the Two Similar, the Two Close, and the Two Far

المُتَمَاثِلَانِ وَالمُتَقَارِبِانِ وَالمُتَقَاعِدِانِ وَالمُتَبَقِّيَانِ

The two letters are voweled, regardless whether they are within a word or in between two words. It is called كِبير because of the greater effort required.

When there is a "كِبير" relationship of two letters that have a relationship with each other, meaning both are voweled, the first letter acquires a sukoon and merges into the second. This happens in only a few cases in the recitation of Hafs 'an 'Aasim.

المُتَمَاثِلَانِ The Two Like Each Other

المُتَمَاثِلَانِ الصَّغِيرِ The "Small" Relationship of Two Alike

As defined previously, the relationship of "المُتَمَاثِلَانِ الصَّغِيرِ" is when the first letter of the "المُتَمَاثِلَانِ الصَّغِيرِ" is saakin, and the second letter of the "المُتَمَاثِلَانِ" is voweled, whether they are in one word or in two words. Examples in one word are: ۚبَدَرُ كَعْمَمِ ۖوُكَرِهَمْنِ. Examples between two words are:

ۚوَقَدْ كَذَلَكَۚۖ ۖاِذَا مَا آتَقَوْاَ وَعَمِّلُواَ

حكمه: وجوه الإدغام Its Rule: Required Merging.

There are two exceptions to this rule:

The First: There is an exception to this rule when two وَامِنَوَا and two بَيَاء are next to each other in writing, but one of the two وَامِنَوَا and one of the two بَيَاء are a حَرَف مَدَۡدَبَعٍ, such as in ۚفِي يُوسُفِ ۖوَعَمِّلُواَ وَعَمِّلُواَ. Here the وَامِنَوَا of the word بَيَاء has its articulation point at مَدَۡدَبَعٍ, The بَيَاء of the word بَيَاء is followed by a حَرَف مَدَۡدَبَعٍ. In this case there is no discrepancy and do not make any إدغام. This is in contrast to the بَيَاء or بَيَاء which are followed by a حَرَف مَدَۡدَبَعٍ or بَيَاء with a vowel. In this case there is إدغام.
The Two Alike, the Two Similar, the Two Close, and the Two Far

The Second Exception: When the first letter is هاء سَكَت، and this only occurs once between verses 28, and 29 in Surah مَا لِكَ ﷺ الحاقة. In this case there are two allowable options when joining these two aayaat together.

The first allowed way:

(Making the first هاء clear with a short stop with no breath between the two words).

The second allowed way of joining these two aayaat is:

(merging the هاء سَكَت, with the that follows it).

The "Big" Relationship of Two Alike

In this case, the two letters have vowels and are next to each other either in one word, such as: حَجَّج or in two words, such as in ﷺ فِي هَذَى ﷺ مَا لِكَ ﷺ تَأْمُّنًا.

Its rule is required ٌإظهار with exceptions including the word in Surah ﷺ يوْسْفَ. The noon mushaddadah in this word represents an إدخام. This word originally was ﷺ تَأْمُّنًا. This word is read with either one of two possible correct ways:

1. إدخام مع الإشمام (Merging with a dhammah of the two lips, but not sound of a dhammah).

2. إظهار مع اخلاس حركة النون الأول و هي الضمة (Saying both نَوْن clearly and stealing part of the vowel on the first noon, which is a dhammah). This means the reader only gives the dhammah 2/3 of its full timing.
The Two Alike, the Two Similar, the Two Close, and the Two Far

علم المَتَاثِلَانَ وَالمُتَمَايِزَانَ وَالمُتَقَارِبَانَ وَالمُتَفَاَخِحَانَ

Other exceptions to the normally required * إظهار (meaning there is) إِذْعَامُ مُتَقَيِّنٍ كِبْرٍ* rule for (meaning there is)

are:

"قالَ الَّذِي مَسَىٰ فِيهِ رَتِّيٰ خَيْرٍ" [ krótk: 95]

"أَتَحْكِجُوْتُكُنَّ" [ الأَنَام: 80]

"إِنِّي لَيَعْمَ لَا يَعْطِكْ رَبِّي" [ النَّاس: 88]

"إِنَّ النَّبِيَّةَ الَّتِي أَصَدَقَتْ فِي مَعَامِهَا هِي" [ البَرَاء: 271]

"أَتَمَرَّوْنِ" [ الزُّرَّاع: 46]

These words all have *إِذْعَامُ مُتَقَيِّنٍ كِبْرٍ*।
The Two Alike, the Two Similar, the Two Close, and the Two Far
المتَّحَاكِّلَانُ والمَتَّحِكِّمَانُ والمَتَّحَكِّلَانُ والمَتَّحِكِّمَانُ

المُتَّحَكِّكِّسَانُ The Two of the Similar Nature

The مُتَّحَكِّكِّسَانُ is also divided further into:

1. الصغير

2. الكبير

المُتَّحَكِّكِّسَانُ الصغير The “Small” Relationship of Two Similar

As stated earlier, الصغير is:

أن يكون أول الحروف ساكنًا وألذيان متّحرّكًا  This occurs when the first of the two letters is saakin, and the second voweled.

There are special cases of مُتَّحَاكِّلَانُ الصغير in the مُتَّحَاكِّلَانُ الصغير, if the letters are not specifically mentioned in the next section, then the rule is: إلقاء، إظهار، which is more of the norm than إلقاء، إظهار. This means that مُتَّحَاكِّلَانُ الصغير is not absolute as is in the case of مُتَّحَاكِّلَانُ الصغير, instead it occurs in special letters. This statement in Arabic is:

هو ليس مطلقًا لإلقاء المتناسقين بل ورد في أحرف معينة

In other words not every time there are two letters meeting of the same مَتَّحَكِّكِّسَانَ but different characteristics, the first one saakin and the second voweled, there is an إلقاء. The following مُتَّحَاكِّكِّسَانَ letters merge into the letters below them when they have a الصغير relationship:
The Two Alike, the Two Similar, the Two Close, and the Two Far

اَتِهَا مُعاَلِ الدَّالِ

This occurs in two places in the Qur'an:

1. 

«فَلَمَّا أُقِلَّتُ دَعُوا آللَّهُ رَبَّهُمَا» [الأعراف: 189]

«قَالَ فَدَأْ أُجِيبَتُ دَعُوتُهُمَا» [يونس: 89]

2. 

الْدَّالُ مِعَ الْطَّأَاءِ

This occurs several times in the Qur'an, some examples are:

[الكافرون: 4]

«وَلَا أُنَّا عَابِدُونَ مَا عَبْدُونَ»

[الأنفال: 42]

3. 

اَتِهَا مُعاَلِ الْطَّأَاءِ

This also occurs repeatedly in the Qur'an, an example is:

[الصف: 14]

«فَقَامُتْ طَالِبَةٌ مِّنْ نَبِيٍّ إِسْرَأَيْلَ وَصَفَرَتْ طَالِبَةٌ»

4. 

إِدْعَاهُ نَاقِضٌ

This occurs four times in the Qur'an, and this is an example (incomplete merging), it is incomplete in that the characteristic طَأَاءٍ إِلَى إِلَّا يَذَكَّرَ of the letter ُا remains.

[الزمر: 52]

«عَلَىٰ مَا قُرِّطْتُ فِي جَنْبِ آللَّهِ»

[النمل: 22]

«فَقَالَ أُحْطَتْ بِمَا»

[يوسف: 80]

«مَا قُرِّطْتُ فِي يُوسُفَ»

[المائدة: 28]

37
The Two Alike, the Two Similar, the Two Close, and the Two Far
المتّجَّاجسَانِ الكِبُرِّ

الذَّالِ مع الظَّاءَ  

5. This occurs twice in the Qur'an:

«الَّيْلُمَانَ أَنَّ ذَٰلَكَ مَثَلُ الَّذِينَ أَنْضُجُوا أَنْفُسَهُمْ» [النَّسَاء: 14]  

«وَلَوْ أَنْمَاتُ أَذَّنَّ مَا أُلَثِّمْ» [الإِلَيْهِمَّ: 39]  

الذَّالِ مع الْيَاءَ  

6. This occurs once in the Qur'an

This is required for إدغام.

«أَوْ تَسْتَرِكْنَهُمْ يَلِهِتْ ذَٰلِكَ مَثَلَ الْقُوُّمِ» [الأُعْرَاف: 176]  

البُّاءَ في الْمُسْهِمِ  

7. This occurs once, and this إدغام is also required for حَفْصٍ.

«يَبْنُي أَرْسَلْبُ مَعْنَا» [هود: 42]  

المتّجَّاجسَانِ الكِبُرِّ The “Big” Relationship of Two Similar

هُوَنَّ أَن يِتَخَرَّرُوا لِلْجُهَابَ مَعَاً  

This is when both of the letters of the مَتْجَّاجسَانِ have vowels.

حُكْمَهُ: وَجُوبُ الإِظَهَارِ  

Its rule is required لِلْإِظَهَارِ، the way we read حَفْصٍ عَنْ عَامِصِمْ.  

An example is:

«أَلْصَلِّبُ يَضَلِّحَتْ طُلُومِيَّةٌ»
The Two Alike, the Two Similar, the Two Close, and the Two Far

المُتَقَارِبانْ أَلْفٌ أَلْفَينَ سَاَكِنٌ وَالْثَّانِي مَتَحَرَّكٌ

The Two Approximates to Each Other (Close)

المُتَقَارِبانْ has two divisions as the others do, they are:

1. الصغير
2. الكبير

المُتَقَارِبانْ الصغير The “Small” Relationship of Two Approximates

The الصغير as previously explained is defined as: هو أن يكون أول الحروف ساكنًا والثاني متحركًا. It is when the first of the two close letters is saakin, and the second of the two letters has a vowel. هل ليس إدغامًا مُطلَقاً كإدغام المُتَقَارِبانْ، ولكنه ورد في أحرف مخصوِصةً

Meaning: There is not an absolute إدغام rule as there is in the إدغام المُتَقَارِبانْ; instead there are special letters that have إدغام and the rest have إظفار.

The following letters have إدغام when the first of the two letters is saakin and the second voweled.

الأَلْف الساكنة في الراء
1. لم is in a verb (فعل) or participle (حرف).

Examples:

[\[١٥٨\]] 

\[١٥٨\]

[\[١٩\]] 

\[١٩\]

An exception to the إدغام rule the way we read (خفق عن عاصم من طريق الشاذية) occurs when there is a مَكْتَبَتْ between the لام وراء في surah المُتَقَارِبانْ.

[\[١٤\]]

\[١٤\]
The Two Alike, the Two Similar, the Two Close, and the Two Far

الإذغام الشمسي 2.

This occurs when the لام التعرف—لам Shimshy merges into the 14 letters of the لام التعرف group. All of these 14 letters and the لام التعرف are منقارب.

Examples: 

 gắngه, النبج, النخل, الشمسي

Exception: The letter لام is one of these fourteen letters, but is not considered منقارب with the لام التعرف, instead the two لام are منتمي (i.e.: اللطيف).

الكاف الساكنة في الكاف 3.

This occurs only once in the Qur’an in surah المرسلات in the aayah

unless IJl [المرسلات: 20]

Our way of reading, المطاف, reads this as a كاف, meaning the كاف completely merges into the كاف.

النون الساكنة أو التثنية في حرفي كلمة "يرملون" باستثناء حرف النون 4.

The noon saakinah and tanween with the individual letters in the word يرملون with the exception of the letter noon.

These letters are classified as منقارب to the النون. The exception of the letter النون is due to the fact that it is منتمى to the النون الساكنة.

Examples: 

ومليم ييكن لله } }
The Two Alike, the Two Similar, the Two Close, and the Two Far

Exception: The سَكْتُ which occurs in surah القيامة prevents the إدغام from taking place:

[27] وَقَبِلَ مَنْ رَأَىٰ [القيامة: 27]

المُتَقَارِبَانِ الكَبِيرُ The "Big" Relationship of Two Approximates

As indicated before the "كبیر" relationship is:

هو ان یتحرک الحروف معاً

It occurs when the two letters that are متنقرين both have vowels.

Its rule is: for the recitation of Hafs ‘an ‘Aasim (حفظ عن عاصم).
The Two Alike, the Two Similar, the Two Close, and the Two Far
المتماثلان والمتفاهمان والمتساربان والمتباعدان

المتباعدان The Two Far From Each Other

The rule is for all no matter what the relationship is, be it صغير or كبير.

Examples:

الحاء مع الميم : (حَمَلُونَ)

القاف مع الراء : (الْقُرْكَبُ)

الناء مع الكاف : (وَلاَصِمَلْوَا)

42
Brief Introduction to Grammar Terms
A Brief Introduction to Some Arabic Grammar and Grammar Terms

Although this is not an Arabic grammar book, a brief overview of the essential make up of Arabic parts of speech needs to be done before the lesson of Complete understanding of the lesson cannot be achieved without the reader at least comprehending some basic grammar.

Words in Arabic are divided into one of three categories.

1. **Verbs** (أفعال) which in single form is a verb or فعل

2. **Nouns** (أسماء) This is a much more general concept than in English and encompasses more than just nouns. It includes objects of prepositions and adjuctions among other English grammar terms. The single form of noun in Arabic is اسم.

3. **حرف** There is no catch all term in English for this category of grammar in Arabic. It includes prepositions and particles. The singular form of this in Arabic is حرف. This happens to be the same word in Arabic as "letter" but they are not one and the same. In grammar حرف refers to prepositions and particles. In word make up حرف refers to a letter.

### Verbs (أفعال)

There are only three verb tense forms in Arabic. The future tense is a present tense verb form with a -س or -ت added before it. The passive tense uses the present and passive tense with a change in vowels. Other English tense forms are not separate tenses in the Arabic language, but changes occur in the verb to indicate them.

1. The past tense (الماضي)

2. The present tense (الضارع)

3. The command tense (الأمر)

There are four essential make up of verbs

1. **Three letter essential make up** (ثلاثي)

2. **Four letter essential make up** (رابع)
### Past Tense

Past tense verbs are built on the basic make up of the vowel (فتح) of a past tense verb is a فتح. The three letter past singular male form of a verb is the root for all other forms of the same word.

The Arabic grammar takes the verb “to do” or as it is in the past tense singular male form، فعلْ، “he did”, to demonstrate the changes that take place from the root to other forms. Every example for each essential make up is of the derivative of the root فعلْ. The following is the different past tense forms of فعلْ، a verb of the three letter make up.

<table>
<thead>
<tr>
<th>I did</th>
<th>فعلْ</th>
</tr>
</thead>
<tbody>
<tr>
<td>You (single male) did</td>
<td>فعلْ</td>
</tr>
<tr>
<td>You (single female) did</td>
<td>فعلْ</td>
</tr>
<tr>
<td>They did (two)</td>
<td>فعلْ</td>
</tr>
<tr>
<td>He did</td>
<td>فعلْ</td>
</tr>
<tr>
<td>She did</td>
<td>فعلْ</td>
</tr>
<tr>
<td>We did</td>
<td>فعلْ</td>
</tr>
<tr>
<td>You (plural) did</td>
<td>فعلْ</td>
</tr>
<tr>
<td>You plural (female) did</td>
<td>فعلْ</td>
</tr>
<tr>
<td>You two did</td>
<td>فعلْ</td>
</tr>
<tr>
<td>They did (male or mixture male/female)</td>
<td>فعلْ</td>
</tr>
<tr>
<td>They did (female)</td>
<td>فعلْ</td>
</tr>
</tbody>
</table>
**The Present Tense**

Present tense verbs are not “built” (مَعْمَر) instead, they are conjugated from the basic root. It is to be noted that there is no separate future tense, instead the future is formed by adding a letter سَوْفَ before a present tense verb. The endings of the present tense verbs can be affected by certain letters before the verb. For example: إن or إِنْ (called نَصِب letters) cause the present tense verb to have a فَتْحٌ on the last letter, or if it is a form of verb that has an extra نون (such as the case with plural subjects—their) added on the end of the verb, the extra نون on the end is dropped. Other letters such as أَلْفَ, أَلْفَ حَرْج (called حَرْج letters) cause the last letter on the verb to have sukoon, or if it is a form of the verb that takes an extra noon, the extra نون on the end of the verb is dropped, or if is a verb with a وَاَلْف or وَاء or أَلْف as part of the essential make up of the verb, the alif, wow, or ya’ would be dropped (for example: changes to لَمْ تَفْعَلُونَ and becomes لَمْ تَفْعَلُ (لَمْ تَرَ)). The following is the different present tense forms of the root فَعَلَ.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I do</td>
<td>الفَتْحُ</td>
</tr>
<tr>
<td>You (single male) do</td>
<td>تَفْعَلُ</td>
</tr>
<tr>
<td>You (single female) do</td>
<td>تَفْعَلْنِ</td>
</tr>
<tr>
<td>You (two) do</td>
<td>تَفْعَلْنِ</td>
</tr>
<tr>
<td>He does</td>
<td>يَفْعَلُ</td>
</tr>
<tr>
<td>She does</td>
<td>تَفْعَلُ</td>
</tr>
<tr>
<td>We do</td>
<td>تَفْعَلُ</td>
</tr>
<tr>
<td>You (plural) do</td>
<td>تَفْعَلْنِ</td>
</tr>
<tr>
<td>You plural (female) do</td>
<td>تَفْعَلْنِ</td>
</tr>
<tr>
<td>They do (male or male/female)</td>
<td>يَفْعَلُونَ</td>
</tr>
<tr>
<td>They (two) do</td>
<td>يَفْعَلُانِ</td>
</tr>
<tr>
<td>They (female) do</td>
<td>يَفْعَلْنِ</td>
</tr>
</tbody>
</table>
The Command Tense

The command tense is always “built” or جَرَم. It is built on the changes the present tense form takes. This is either a sukoon on the last letter, a dropping of the extra noon that some verb forms have, or the dropping of the جاء, أوقف. If they are part of the essential make up of the verb.

The lesson of هُمزة الوصل will explain that in the Arabic language, a word must start with a vowel. If the first letter of a word has a sukoon, then هُمزة الوصل enters the beginning of the verb so that if a reader wants to begin with that word, he/she will begin with a hamzah with the appropriate accompanying vowel. This will be explained in the next chapter, but the idea is introduced here, so there will be an understanding of the chart of the command form of the verb. The following explains the forms the root فَعَل takes in the command form.

| Do! (you male) | افْعَل ُ |
| Do! (you female) | افْعَلِي |
| Do! (you plural male or mixed male and female) | افْعَلَوا |
| Do! (you plural female) | افْعَلْنَ |
| Do! (you two) | افْعَلا |

Essential Make up of Verbs

1. Three letter essential make up.

These are verbs that have just three letters in the third person singular past tense form, as in فَعَل for example.

2. Four letter essential make up.

These are verbs that have four letters in the third person singular past tense form, as in فَعَل. Do not forget that the shaddah equals two letters, so the عين in the word فَعَل counts twice.

3. Five letter essential make up
Verbs in this category have five essential letters in the third person singular past tense form, as in استقاء.

Six letter essential make up

Verbs in this category have six essential letters in the third person singular past tense form, as in استقاء.

Nouns

The term "nouns" is not an all encompassing term for the Arabic grammar term أسماء, but a brief explanation may help understand this part of speech. The definition of "اسم" is:

A word that indicates a name, leading to the symbol without deriving benefit.

The term covers all objects animate and inanimate. It can be the proper name of a person, such as Muhammad, or a person in general, such as girl, boy, or can be a pronoun such as he or she. It can also be the name of kind of an animal (such as camel), or a proper name of an animal (such as the 'الل'). It can be the name of a plant (date palm) or just a general plant term (tree).

The term أسماء which as stated previously is the plural of اسم, also covers inanimate objects such as قمر, or moon, and the name or characteristic of any other thing. Included in this would be the terms this and that: هذا، ذاك.

Signs of أسماء (nouns)

There are indications that tell us that a word is an اسم. These indications are not always present, but if they are present, there is no doubt that it is an اسم.

1. Objects of prepositions. If there is a word preceded by a preposition, such as: في من، على، إلى, we know that the word following the preposition (object of a preposition) is an اسم.

2. A tanween at the end of a word indicates that the word is an اسم. An example is: ٍلي.

3. The ياء of calling is another sign of an اسم, like in يا رب.

4. A word with the definite article “the” (المُعرف) attached to the beginning of it is an اسم. An example of this is in: ـالعمم.
Particples and Prepositions حُرُوف

These small words (usually just two letters) do not have a place in Arabic grammar conjugation, but may affect (but not necessarily) the noun or verb that follows them. These words are fixed in form and always look the same. Examples of حُرُوف that affect أسماء are:

إِنَّ، أَنَّ، فِي، عَلَى، إِلَى

Examples of حُرُوف that affect verbs (أفعال) are:

لِ، لَنَّ، لَمُ، مَنُ، إِنُ

Examples of حُرُوف that may or may not affect the noun or verb that follows:

مَا، لَا، وُ، فُ، ثُمُّ
The Connecting Hamzah
(Hamzah Al-Wasl)
The Connecting Hamzah

It is established in the rules of the Arabic language that one must start any reading with a voweled letter. The reader of the Qur’an then must always start reciting with a voweled letter, never a sukoon. Another fundamental of reading the Qur’an is that stopping is always with a sukoon on the last letter that is recited, never a vowel, except with آ (al-fa’adl) which will be discussed, Allah willing, later. Some words are not written with a vowel on the first letter, and, as stated before, starting a word with a sukoon is not allowed. In this case an extra همزة الوصل (hamzah) is put on the beginning of the word. This hamzah is used to connect it to (وصل) the sukoon that is present at the beginning of the word. The hamzah al-wasl looks like an alif with a little letter صاد over it, as in: أُمِئْ

تعريف همزة الوصل: هي همزة تؤتي بها لتتمكن النطق بالسكون الثابت في بعض الكلمات وتسقط في وصلٍ.

Definition of همزة الوصل: It is an hamzah brought forth to be able to begin with a saakin [letter], established (pronounced) when starting the words, dropped when continuing. This is exemplified in the following aayah:

قُلِ اللَّهُمَّ أَنْتَ الْخَاتِمُ الْمَلِيْكَّوْرَىٰ عَلَيْهِ عِبَادُكَ قُلِّ الْبَيِّنَاتِ أصْطَفِفًى [الدِّينٍ: 59]

In this aayah the همزة الوصل in the words أَصْطَفِفًى - آَلِيْهِ - أَنْتَ - أَلْحَمِدُ are all همزة وصل, meaning that they are dropped when continuing (when joining the word with the word preceding it), and are pronounced when starting (starting with the word). It is called همزة الوصل because it connects or joins (وصل) to a point with a sukoon.

Hamzah al-wasl is not to be confused with a regular letter hamzah, called همزة القطع, which can be at the beginning, middle, or end of a word. The regular letter hamzah or همزة القطع looks like the head of the letter ع (fathah), and can be written on an alif as in: ﻭَإِنْ آَمَنُوا ﻭَإِنْ آَمَنُوا or on a ya’ as in: ﻋَيْنُ أَمَانُوا, or on a س as in: أَنْتُمُ، or on a م as in: ﺑَوْا حَدَثُوا. It can also be written on a “tooth” or stick in the middle of a word: ﻣَأَلَكُمْ، or just in the air with no letter or stick to “lean” on: ﺑَأَلْحَمِدُ. These are all hamzah qata’.
and are pronounced as a hamzah with the accompanying vowel written over or under the hamzah whether starting on the word, or continuing from a previous word.

Hamzah al-wasl on the other hand has no vowel written over it and is only at the beginning of a word. It is only written over an alif, with the small ص over it (thetic vowel). For those using the copy of the mus-haf prevalent in Pakistan and India, there is a different way to determine hamzah al-wasl, from حمزة القطع (hamzah qata'), and from an alif.

These copies of the mus-haf do not write in the symbol for the hamzah on an alif, nor do they write in the symbol for hamzah al-wasl. The way to determine then whether the symbol "a" at the beginning of a word is a regular حمزة القطع, or hamzah al-wasl is that if there is a vowel written over or under it, it is a حمزة القطع: as in أو رأيك. If there is no vowel on it, it is then a hamzah al-wasl, as in the first letter of: اذكروا. The real true alif (which is an alif preceded by a fathah (فتحة) can never start a word, since it is a saakin letter.

Its Locations: حمزة الوصل is found in:

1. الأفعال Verbs
2. الأسماء Nouns
3. الحروف Participles

Note: حمزة الوصل can be in regular forms of the above three parts of grammar, which is the norm, or rarely in irregular forms.
The Connecting Hamzah

Hamzah Al-Wasl in Verbs

Hamzah is found in the following verbs:

The Past Tense Verb with a Five Letter Base

The following aayaat have examples of this:

» فَمَنِ اَعْتَدَى عَلَيْكُمْ فَاعْتَدْ أَنْ تُعَلِّهِ بِمَيْثَى مَا أَعْتَدَى عَلَيْكُمْ » [الفرقان: 194]

» أَقْتَرِبِ إِلَى الْإِنسَانِ جِيْسًا مِّنْهُمْ » [الأنيس: 1]

» إِنَّ اللَّهَ آَثَّرَ مِنَ الْمُؤَمِّنِينَ أَنفُسْهُمْ وَأَمْوَاهُمْ بَأَرْبَاءٍ لَّهُمْ الْجَنَّةَ » [النور: 111]

The Past Tense Verb with a Six Letter Base

The following aayaat have examples of this:

» وَإِذَا أُسْتَنَشَقُ مُوسَى لِقَوْمِهِ » [القصص: 60]

» إِلَّا إِنْيُ إِسْتَنْكَرْ وَكَانَ مِنْ الْكَافِرِينَ » [س: 74]

» حَتَّى إِذَا أَنْتَ أَهْلَ فَرِيدٍ أَسْتَطِيعَ أَهْلُهَا » [الكهف: 77]

» وَإِذَا أَسْتَنَصِرُوكُمْ فِي الْذِّينَ فَأَعْلِمُوكُمْ الأَنْصَرُ » [الانفال: 22]
The Connecting Hamzah

The Command Form of the Three Letter Root Verb

The following verses have examples of this:

- فَعَلْتَنَا أَضْرَبًا بِعَصَالَةِ الْحَجَّرِ (القرة: 26)
- وَقَالَتْ أَخْرِجْ عَلَيْنَّ (يوسف: 31)
- آنَظِرْ مَا نَهْيْتُوهُمْ أَلْهُمُ الْأَلِينَتْ (المائدة: 75)
- آتِلْ مَا أُوْهِي إِلَيْكُمْ مِنْ الْكِتَابِ (العكم: 40)
- أَدْعُ إِلَيْ سَيِّئِ رَبِّكَ بِالْحَكْمَةِ وَالْمَوْعِدَةِ آلِهَةِ الحَسَنَةِ (النحل: 125)
- أَذِهِبْ إِلَى فَرْعَوْنِ أَنْتَهُ طَغَىٰ (طَهٔ: 24)
The Connecting Hamzah

The Command Form of the Five Letter Verb

The following ayaat have examples of this:

«أَنْتُهُوَاءُ خَيْرًا ۖ أَعْصِمُوهُمْ» [النساء: 171] [j 알له]

«أَنْطَلِقُوا إِلَّا مَا كَنْتُمْ بِهِ وَتَكَلَّبُونَ» [المؤمنون: 29] [j 알له]

«فَلَيْ أَتْظَرَّوا إِنَّا مُنْتَظِرُونَ» [الأعراف: 158] [j 알له]

The Command Form of the Six Letter Verb

Examples:

«أَسْتَعْفَرُ لَهُمْ أَوْ لَا تَسْتَعْفَرُ لَهُمْ» [النور: 40] [j 알له]

«فَقَالَ بِهِ إِحْدَاهُمَا يَتَأْبِي إِسْتَغْفَرُهُمْ» [القصص: 26] [j 알له]

«فَلَيْ أَسْتَعْفَرُ وَأَدْبِرَ ۖ اٰللِّهُ مَنْ خَرَجَ مِنْهُمْ ۙ مَا مُخْتَرِجُ» [النور: 94] [j 알له]

الأمر من الفعل الحماسي

The following ayaat have examples of this:

«أَنْتُهُوَاءُ خَيْرًا ۖ أَعْصِمُوهُمْ» [النساء: 171] [j 알له]

«أَنْطَلِقُوا إِلَّا مَا كَنْتُمْ بِهِ وَتَكَلَّبُونَ» [المؤمنون: 29] [j 알له]

«فَلَيْ أَتْظَرَّوا إِنَّا مُنْتَظِرُونَ» [الأعراف: 158] [j 알له]
It is clear from the preceding that hamzah al-wasl does **NOT** enter into the following verbs:

1. الفعل المضارع مطلقًا Any present tense verb.
2. الفعل الرباعي مطلقًا Any four letter root verb.
3. فعل الماضي الثلاثي The past tense three letter root.

The following table explains which regular verbs the هزة الوصل can enter:

<table>
<thead>
<tr>
<th>الباء</th>
<th>الجيم</th>
<th>الميم</th>
<th>الكاف</th>
<th>الفعل</th>
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<td>✓</td>
<td>✗</td>
<td>✗</td>
<td>ماضي</td>
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<td>✗</td>
<td>✗</td>
<td>✗</td>
<td>✗</td>
<td>مضارع</td>
</tr>
<tr>
<td>✓</td>
<td>✓</td>
<td>✗</td>
<td>✓</td>
<td>أمر</td>
</tr>
</tbody>
</table>

**Past tense**

**Present tense**

**Command**
The vowel of the hamzah al-wasl when beginning with it in verbs

The vowel of هُمزة الوصل when beginning with it, in verbs, depends on the vowel on the third letter of the verb. **NOTE:** The هُمزة الوصل is considered a letter when counting the letters; a letter with a shaddah is counted as two letters. There are two possible vowels when starting with هُمزة الوصل in verbs.

1. الضم

2. الكسر

لَيْسَ هُمزة الوصل حال الابتداء بها إذا كَانَ تَلْثُ أُلفَغٍ فَضَمْموًا ضِعْفًا لا نَصْطَرُني،

Hamzah al-wasl has a dhammah on it when starting with it, if the third letter of the verb has a required dhammah (meaning the dhammah is part of the original verb not an acquired one).

The following ayaat have examples of this in past tense verbs:

[44:44] وَاتَّبَعُوهُ بِمَا أَسْتَخْفِفْطُوا مِنَ كُنُّبِ اللهِ

[26:62] وَمَلَّسْ حُيْلَةَ حَيْبَةٍ كَسَبْجَرَةٍ حَيْبَةٍ أُتْحَفَتْ مِنْ فَوْقِ الأَرْضِ

[11:58] هَنَا لِكِ اللَّهِ أُنْبِئُكُمَا الْمُؤْمِنُونَ

Examples of this in the command form of verbs are shown in the following ayaat:

[48:26] أَنْظُرُ كَيْفَ قَضَرَّبَ لَكَ الْأَمْسَالَ

[26:32] وَلَوْ أَنَا كُتِبْتُ عَلَيْهِمْ أَنْ قَضَرَبْتُمُ الْأَمْسَالَ أَوْ أَخْرَجْتُمْ مِنْ دِينِكُمْ
Hamzah al-wasl has a kasrah when beginning with it in the following cases:

A) If the third letter of the verb has an original kasrah. This is exemplified in the following verses:

[Verse 17:3]

[al-Dhāri'a:12]

[al-Furqān:15]

B) When the third letter of the verb has a fathah (فتحة). This is demonstrated in the following ayaats:

[al-Jāmi':27]

[Yūsuf:93]

[al-Ftāh:15]

[al-Anfāl:24]

[al-Maidah:48]
When the third letter of the verb has a conditional or incidental dhammah. It is to be noticed that in these next six examples shown below the dhammah is a transient one due to the plurality of the command form of the verb. These are the only five verbs in the Qur'an that have a conditional or transient dhammah in the third letter, but it should be noted that some of these verbs occur in the Qur'an in different forms of the same verb. As stated previously, when starting with one of these six verbs, we start with a kasrah, not a dhammah.

When starting with the word إنِّإَوْلا، it is read as "إنِّإَوا" employing the rule of الدل البديل which was previously discussed.

Still another item to be noticed is that if وَأَوَلَ (the conjunctive wow which means "and") precedes a verb that begins with a hamzah al-wasl, and we are beginning with this verb, we must begin with the وَأَوَلَ due to its strong link to the verb. We therefore read the وَأَوَلَ with a fathah (فتحة), then continue reading the verb. The same is to be said of the ضم. We do not apply the حيزة الوصل rules in this case. Examples are in the following:
Hamzah Al-Wasl in Nouns

Hamzah Al-Wasl can be regular or irregular in nouns.

The Hamzah Al-Wasl in nouns is always started with a kasrah.

The Regular Hamzah Al-Wasl in Nouns

A مصادر الفعل الماضي الخمسي, defined as: هو الاسم الذال على مجرد الحدث, is a "noun" that points to the moment of occurrence.

These مصادر (plural of مصدر) that begin with همزة الوصل are derived from either a five-letter verb that has the same letter and vowel "weight" or form as المفعل or a six-letter verb with the same letter and vowel weight as المفعل. When these verbs are in the noun form, the third letter has a kasrah and an alif is added before the last letter. The verb root word المفعل then becomes المفعول في المفعول in the noun form of it, and the verb root word becomes المفعول في المفعول in the noun form.

Examples of five letter original nouns همزة الوصل starting with همزة الوصل are found in the following ayaat:

[140] وَحَكَّمَهُمَا مَا رَزَقْهُمُ اللَّهُ أَفْتَرَآَهُ عَلَى اللَّهِ . [الأنعام:

[207] وَمِنْ أَلْمَانِ مِنْ يَشُرِّى نَفْسَهُ أَنْبِغَهُ مُرِضَةٌ مِّنْ لوَلِيدَ الْحَمْلِ . [البركة:

[6] إِنَّا إِنْ تُحَيِّلِنَّ الْعَلَمَ وَأَلْنِهَا ؟ [يونس:

[96] وَاللَّهُ عَزِيزٌ دَوَافِعَهُ . [المائدة:

58
Original noun of a six letter past tense verb:

The following ayaat exemplify مصادر that have been derived from a six letter past tense verb. They are derived from verbs, but are not verbs; these are nouns and therefore hamzah al-wasl starts with a kasrah:

> وَمَا كَانَ أَشْيَاءٌ إِنْ بَشَرُواٰ لَأَبْيَأَ لَآ إِلَّا عَن مَعْطَأٖ [التبول: 114]

> وَلَوْ بُعِجِّلَ اللَّهُ لِلنَّاسِ أَنْشَأَهُم بِأَيْمَانِهِ بَلْ أَنْصَرَهُم [يونس: 11]

> وَأَصَرُّوا وَأَسْتَكْبَرُوا وَأَسْتَكْبَرُوا [طه: 7]

Hamzah Al-Wasl in Irregular Nouns

The irregular hamzah al-wasl is found in ten specific nouns in the Arabic language, only seven of these are found in the Holy Qur'an. The nouns found in the Holy Qur'an are:

ِ‏اَبِنْ- اَبِنْتْ- اَمْرِضُ- اَمْرِضَ- اَمْرُ- اَمْرَاءُ- اَمْرَاءَ- اَمْرَاءُ- اَمْرَيْنِ

Examples of ابن:

> إِنَّ اللَّهَ يُبَشَّرُكَ بِكَلِمَةٍ مِّنْهُ أَسْمَهُ الْمُسْتَبْيْحُ عِيسَى أَبِنُ مَرْيَمَ [آل عمران: 44]

> وَنَادَى نُوحُ زَبْئُهُ فَقَالَ رَبِّ اِنَّ أَبِيَّنِي مِنْ أَهْلِي [هود: 45]
Examples of ابنت:

This can be found in the Qur'an in its singular form and in the double (مئط) form:

[الحريم: 12:4]

[القصص : 27]

Examples of امرأة in the three different grammatical ways (مرفوعًا، منصوبًا ومجزورًا)

[النساء: 16:6]

[المريم : 28:4]

[العب: 37]

Examples of امرأة

It can be found written with the امرأة (مانع) تاء المفتوحة (امرأة) or with the امرأة (مانعات) or in its double form (امرأات) or in its double form (امرأات)، both beginning with همزة الوصل:

[الحريم: 10:5]

[النساء: 118:8]

[القصص: 32]
Example of اسم

وَمَبْشِرًا يَسْعَوْلُ يَقَابِيٕ مَنْ يَعْلَمُ اسْمَهُ اسْمًا أَحْمَدًا [الصف: ۶]

Examples of الْثَّيْنٍ (two)

It can be found conjugated with an alif and with or without a noon (اثناء، اثنا عشر)، or with a ya’ with or without a noon (اثنين، اثني عشر).

إِذَا حَضَرَ أَحَدُ حَضْرَاتِ أَمْوَثِ بِجَيْنِ الْوَصْبِيَّةِ أَثْنَانِ دَوَّا عَدْلًا عَدْلِي نَمْكُمْ [المائدة: ۱۰۲]

إِذَا أَحْرَجَ الْأَلْدِينَ سَـتَّرُوا ثَانِي آثْنَانِ إِذْ هُمُّ افْعَارُ [النور: ۱۰۳]

إِنَّ عَدْةَ الْعَشَرَ عِنْدَ الَّهِ أَثْنَانَا عَشَرَا شَهِرَاءٌ [النور: ۱۲۶]

وَبَعْضُهَا مِنْهُمُّ مُنْهُمْ بِثَانِيَ عَشَرِ عَشرًا نَقْبِيَّةٌ [المائدة: ۱۲۷]
Examples of اثنين (two), which is the female form of اثنين

This can be conjugated the same ways as "اثنين" described above.

The other three nouns that start with هزة الوصل that are NOT found in the Qur'an are:

Note: The word اسم found in Surah الحجرات can be started two different ways:

1. It can be started with اسم هزة الوصل المفتوحة followed by a kasrah of the lam: اسم

2. It can be started with الامwithout hamzah al-wasl that precedes it. اسم Both ways are accepted.
The Connecting Hamzah

Hamzah Al-Wasl in Participles

Hamzah al-wasl can precede the participle lam of the al of "the". Hamzah al-wasl, when beginning these words is always read with a fathah. Examples of this are found in the following:

آَلِهَةَ الْإِنسَٰنِ) (الْقُرْءَانُ)

The hamza al-wasl disappears in writing and in pronunciation in "ال" of nouns when preceded by a lam or a lam with a kasrah. This is demonstrated in the following ayaat:

[ الس: 31 ]

[ يوسف: 42 ]

When the other hamza enter a noun beginning with "ال" the hamza al-wasl is not pronounced, but is still written in the word:

[ النور: 17 ]
Chart summarizing vowels used when beginning a word with hamzah al-wasl

The Vowel for Beginning Hamzah al-Wasl

الفتح | الكسر | الضم

مع الحروف فقط

مع الأسماء

إذا كان ثلاث الفعل مفتوحاً
إذا كان ثلاث الفعل مكسرًا
إذا كان ثلاث الفعل مضمومًا ضمًّا عارضًا

إذا كان ثلاث الفعل مضمومًا ضمًّا أصليًا

مع "ال" التعريف
The Connecting Hamzah  


The Meeting of the Two Hamzah Al-Qata' and Al-Wasl in One Word

There are two ways this occurs. The first way is when the Hamzah precedes the حرف مدة محسنة لحرف دالة Hamzah of the word that has it. The second occurrence is when استفهام (question) precedes Hamzah of the word.

Hamzah Al-Wasl Precedes a Hamzah Qata’ which is Saakinah

When starting these words, the hamzah qata’ that is saakinah is changed to a medd letter similar to the vowel on the hamzah al-wasl.

This is further explained after the following examples.

This only occurs in a few verbs. Examples of this can be found in the following ayaat:

\[ فقَانَ أَمِنَ بِعَضُوكَمْ بِعَضُهَا فَلِيّوَوَ اللّٰهُ أَوْتُونِينَ امْتَنِعْ ١٣٤٣ \\
وَقَالَوْا يَتَصَلَّى أَهْلِبَنَا يَا تَجْزِي أَهْلِبَنَا ٢٨٧ \\
وَمِنْهُمْ مَنْ يَقُولُ آتَدَنَّ لِي وَلَا تَفْتَنِيْنِي ٤٩٤ أَتَهْلَكْنَا يَكْبِرْ مِنْ قَبْلِ هَذَا ٢٤ \\
فَأَجِمعُوا سَكَّيدَ كَمْ نُمْ آتَتْنَا صَفْتاً ٤٧٤ أَتَهْلَكْنَا يَكْبِرْ مِنْ قَبْلِ هَذَا ٤٧٤ \]

We know from previous subjects that when we join the word preceding the word “the” with hamzah al-wasl with the word that has it, we do not pronounce or use Hamzah of the word. The Hamzah of the word stays fixed, and is pronounced.

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In the first example on the previous page: وَسُّمِينَ الَّذِي أُودِّىٰ with a kasrah, then immediately pronounce the hamzah ُ with the vowel that immediately follows is changed into a medd of the similar vowel as on the hamzah al-wasl. If we start hamzah al-wasl with a kasrah, the that immediately follows becomes a . An example of this is in the word . Similarly, if the vowel on hamzah al-wasl when starting a word like this is a dhammah, then the hamzah qata’ saakinah is changed into a . This would be the case when starting the word: . This was discussed under the rule and it is as such: Whenever two hamzahs meet, the first voweled, the second saakinah, the second hamzah changes into a medd letter of the same nature as the vowel on the first hamzah.

This rule is employed anytime there are two hamzahs; the first voweled, the second saakinah, but is used in hamzah al-wasl only when starting on a verb that has a hamzah al-wasl immediately followed by a (hamzah qata’) saakinah.
The Connecting Hamzah

Hamzah Al-Wasl is dropped in writing and pronunciation and the Hamzah al-qata' of a question remains. This is in verbs. The following ayaat demonstrate this:

[Qura'an: 6:20] 
[Qura'an: 78:28] 
[Qura'an: 8:8] 
[Qura'an: 15:23] 
[Qura'an: 55:79] 
[Qura'an: 26:3:28] 

All of the verbs in red originally have hamzah al-wasl at the beginning, but because the questioning hamzah al-qata' entered the verb, hamzah al-wasl has been dropped in writing as well as pronunciation.
The Connecting Hamzah

The verb in the first example is 

(hamzah al-qata’). As mentioned at the beginning of this chapter, the (hamzah al-qata’) is always pronounced with the vowel that accompanies it.

The second case

When a (hamzah qata’) entering a noun that has the definite article "ال" attached to the beginning of it, (hamzah al-wasl) undergoes changes so that the questioning hamzah can be distinguished from the "ال". Without a change in hamzah al-wasl, it would be impossible to determine whether there was a question before the "ال" or not, since we begin nouns that have "ال" in front of them with a fathah (ْفتحة) and the hamzah of questioning also begins with a fathah (ْفتحة). Hamzah al-wasl would normally not be pronounced at all during continuous reading. When this questioning (hamzah qata’) is present before a noun starting with "ال", hamzah al-wasl is changed to either one of the two following states. Both of these ways of recitation are allowed in the recitation of Huruf al-Aqṣām من طريق النافاذية.

1. A lengthened alif; أَلْفُ مُدْمِيٍّ تَبُدُّلُ. This is called إِبْدَالُ.

2. An “eased” hamzah; همزة مُسْهَلَة. This is called تَسْهِيلٌ.

Ibadah

عندما تدخل همزة الاستفهام على الاسم المعرف ب "ال" تبدل همزة الوصل إلى في "ال" التعريف ألفًا مدنيًا ممدودًا بِمِقْدَار٥ حَرَكَاتٍ

Its definition: When a hamzah indicating a question (الاستفهام) enters a noun that has the definite article "ال", hamzah al-wasl (همزة الوصل) of "ال" is changed into a lengthened alif which is lengthened six vowel counts. This lengthening is six counts due to the sukoon on the lam after the long alif. The medd is مدّ مدّ مَدّ لَأَذْرَمَ مَدَّ مَدّ when followed by a shaddah, or مَدّ مدّ مدّ مدّ مدّ مدّ مدّ مدّ when there is a simple sukoon after the long alif.
When a hamzah indicating a question (الاستفهام) enters a noun that has the definite article "ال"، the hamzah al-wasl (هزة الوصل) is “eased” so that it is between a hamzah and an alif, with absolutely no medd.

Occurrences: This change (either lengthening with إبادل or تسهيل) occurs in three words in six places in the Qur’an. The three words are: إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ

The ayaat they occur in are as follows:

[01:01] إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ

[01:01] إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ

[01:09] قُلْ إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ

[01:09] قُلْ إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ

[01:144] أَنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ إِنَّ ذَٰلِكَ لِلَّهِ وَلَٰهُ

A reminder: All of these three words in the six different ayaat shown above can be read with either إبادل or تسهيل. Repeating again, the reason for the need of هزة الوصل (hamzah al-wasl) to be used, but changed, is that without the questioning hamzah, the word would be started with a fathah (فتحة) on hamzah al-wasl. The questioning هزة الفتح (hamzah qata') has a fathah (فتحة) on it, and without using and changing hamzah al-wasl, the listener would not be aware that there was a question. This is because the word would sound the same with or without the question هزة الفتح (hamzah qata') if there was no change in hamzah al-wasl.

This concludes book two of the three part series entitled: Tajweed Rules of the Qur’an. We ask Allah to make easy the publishing of part three in the near future, and He is capable of everything.