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The author observed that there are little English literary works on science of Tajwīd, which is the only subject that deals primarily with the correct reading and recitation of the Glorious Qur'ān, for the English audience thus became motivated to take up the assignment of bringing the course into English language.

He is married and blessed with Children.

PRINCIPLES OF TAJWID

ISMAIL MUHAMMAD HADI Ph.D.

Principles of Tajwīd

مبادئ التجويد

By

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HADI, Ph.D.



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Principles of *Tajwīd*: مبادئ التجويد

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FOREWORD

The book contains basic information on one of the sciences of studying the Qur'an known as *Tajwid*. This aspect of knowledge (i.e. *Tajwid*) is fundamental on every Muslim to acquire its understanding because of the indispensable status of the five daily obligatory prayers which must be said in the language of the Qur'an. A Muslim should acquaint himself with the mode of prophetic recitation of the holy Qur'an while observing prayer and during his reading for *'ibadah*.

The manuscript consists of three chapters; the first is an introduction to *Tajwid*, couple with its importance and the development. The second chapter, however, discusses the articulation points of the letters of the Qur'an while the last chapter deals with rules of *Tajwid* guiding the recitation of the Qur'an.

The author adopts a systematic approach to facilitate comprehension as he provides introduction and objectives to every chapter then gives some tutorial questions for self evaluation after each chapter. The book is unavoidable in the field of sciences of the Qur'an. Therefore, it is recommended for students studying sciences of the Qur'an at all levels of tertiary institutions.

DEDICATION

This book is dedicated to the Almighty ALLAH; the Most High, the Owner and the Giver of wisdom and knowledge. Also, it is in honour of Prophet Muhammad (SAW). Finally, the book is dedicated to the gentle souls of my affectionate parents (may Allah be pleased with them), and to the entire Muslim *Ummah*.

ACKNOWLEDGMENT

All praise and adoration are due to Allah, the Supreme Being behind all success; I glorify His Name and appreciate Him for given me the wherewithal to bring forth this book; *Alhamduli- LLAH*. “My servant is ungrateful to Me (I.e. Allah) in as long he is ungrateful to his benefactor” (Hadithul- Qudsi). I am highly indebted to my eminent and venerable sage: *Fadilatus-Shaykh* Muhammad Kamaludeen Habibullah Musa Al Adabiy for his unquantifiable efforts in educating Muslim children populace and resuscitating the Islamic teachings and the *Sunnah* of the Prophet Muhammad (SAW) among the Nigerian Muslims in particular and around the entire world at large. May Allah repose his soul. Amen

I must appreciate the aids and the sponsorship of the Federal Government of Nigeria through TETFund for the production of this book. Long live the Federal Republic of Nigeria. The CREDIIT unit of the Kwara State College of Education, Ilorin is acknowledged for the prompt intervention in the intellectual development of the college. Thank you for giving me this great opportunity. May Allah continue to sustain the institution.

ABSTRACT

The Qur'an; the compendium of Islamic knowledge, is an embodiment of Divine messages sent to Prophet Muhammad (SAW) in the dialect of the *Quraysh*, which was the literacy language of the Arabs. The Arabs' pronunciations of the words of the Qur'an letters fluctuate and different from one tribe to another. *Tajwid* in this regard is one of the Qur'an sciences that deal primarily with the proper pronunciation during recitation with a set of rules governing the reading of the glorious Qur'an. This book therefore contains basic information on the study of *Tajwid*. This aspect of knowledge (i.e. *Tajwid*) is fundamental on every Muslim to acquire its understanding because of the indispensable status of the five daily obligatory prayers which must be said in the language of the Qur'an. A Muslim should acquaint himself with the mode of prophetic recitation of the holy Qur'an while observing prayer and during his reading for *'ibadah*.

The manuscript consists of three chapters; the first is an introduction to *Tajwid*, couple with its importance and the development. The second chapter, however, discusses the articulation points of the letters of the Qur'an while the last chapter deals with rules of *Tajwid* guiding the recitation of the Qur'an.

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TABLE OF CONTENTS

Foreword.....	iii
Dedication.....	iv
Acknowledgement.....	v
Abstract.....	vi

Chapter One

Introduction to <i>Tajwid</i>	
-------------------------------------	--

Chapter Two

Articulation Points of Qur'an Letters.....	
--	--

Chapter Three

Rules of *Tajwid* Guiding the Recitation of the Qur'an in the Rendition of Hafs

-Conditions of Reciting *Ta'awuz* and *Basmalah*

-*Al-Alif As-Shamsiyyah* and *Alif Al-Qamariyyah*

-*Ahkamu An-Nun As-Sakinah Wat-Tanwin*

-*Al-Qalqalah* (Intensification) القلقلة

-*Al-Mim As-Sakinah* (Voweless Mim - مْ)

-*Al-Mim Wan-Nun Al-Mushaddadatayn* (The stressed *Mim* and *Nun*).....

-*Al-Lam* and *Al-Ra' Al-Muraqqaqah* and *Al-Muffakhamah*

-Detailed discussion on *Al-Mudud* (Prolongation) its types and conditions

Bibliography

CHAPTER TWO

1.1 Introduction to *Tajwid*

Qur'an is the last divine Book revealed on to the Prophet Muhammad (SAW) in the dialect of the *Quraysh*, which was the literacy language of the Arabs. The pronunciations of the Arabs to many of the Arabic alphabet differ from one tribe to another. After their belief in Islam, each tribe pronounces a word according to its peculiar dialect as permitted by the prophet.

The science of *Tajwid* is such a study that deals primarily with the proper pronunciation during recitation and a set of rules governing the reading of the glorious Qur'an. The holy prophet was the first teacher that pragmatically taught his companions this celestial field of knowledge and they in turn safeguarded it both in theory and practice and zealously handed it over to their followers and thus to generation after them down to the present day. This unit therefore introduces learners to the meanings of *Al- Tajwid*, its importance and development throughout the ages of Islam.

Objective: At the end of this unit, student should be able to;

- (1) Define *At-Tajwid*
- (2) Discuss the method of applying the rules of *Tajwid*
- (3) Explain the significance of *Tajwid*.
- (4) Illustrate the development of *Tajwid*

1.2 Definition of Science of *Tajwid*

The word *Tajwid* literally, is an infinitive noun taken from the verb; *Tajawwada* i.e. “he did excellently well” or “he became scrupulously nice and exact”. Technically, it is an aspect of sciences of Qur'an that deals with proper pronunciation of each Qur'an alphabet, that is by giving every letter of the Qur'an its due right, by pronouncing it from its point of articulation as well as recitation of the Qur'an in the way and manner by which it was recited during the life time of the Prophet Muhammad (SAW) by the proficient eloquent readers and reciters.

'Ilm al-Tajwid i.e. Science of recitation of the Qur'an, is the science that explicit the principles to be followed while reciting the holy Qur'an, in other word, it is the reading of the Qur'an in accordance

with the established rules of pronunciation and intonation derived from prophetic recitation. Therefore this science is found proficient in preserving the meanings of the divine Book (i.e. Qur'an) in both sound and expression, as it also protects the Qur'an from callous alteration, thus retain its unique way of recitation.

Moreover, *Tajwid* had been defined by different scholars under the following contexts; it is the pronunciation of every letter of the Qur'an from its point of articulation with its attributes.

Ilm't-Tajwid furthermore is such a science that deals with rules and regulations governing the recitation of the Qur'an and its application ensures the correct reading and recitation of the glorious Qur'an.

Luqman Jimoh(2003), defines *Tajwid* as the art of reading the Qur'an, pronouncing its letters distinctly, giving each of them its full compliment by producing it from its point of articulation and in the correct manner. Therefore, it can be deduced from the foregoing that *Tajwid* is such science that deals basically with the recitation of the holy Qur'an, giving its letters their due and desirable rights by producing them from their points of articulation, and reading it in the ways and manners it was read during the life time of the Prophet (SAW) and his companions by every individual and notable reciters.

1.3 Importance of *Tajwid*

Some of the importance of *Tajwid* can be seen in the followings:

1. Recitation of the Holy Qur'an with *Tajwid* convinces the reciter himself that his reading to the Qur'an is align with the exact way and manner the Prophet (SAW), his companions and their followers used to recite it.
2. Reading the Qur'an with *Tajwid* makes both the reciter and his audience to be delighted as it also accords the reciter distinct and correct articulation of Qur'an letters.
3. Applying *Tajwid* while reading the Qur'an attracts Allah's pleasure.
4. Recitation of the Qur'an without *Tajwid* is considered sinful while application of *Tajwid* is reward able.
5. Reciting the glorious Qur'an with full application of rules of *Tajwid* prevents the reader's tongue from making errors in the divine Book.

6. Muslims worship Allah (SWT) by means of recitation of the glorious Qur'an which is made possible through the correct pronunciation of the letters and words of the divine message transmitted to the Prophet. The *Sahabah* learnt the recitation of the Qur'an through practices under the guidance of the Prophet according to an *Hadith* that says: "The messenger of Allah orders you (Muslim) to read the Quran as you are taught". Abdullah bn Mashud used to encourage his disciples saying: "It is sufficient for you to comply with the recitation of your predecessors, but do not invent".

1.4 Development of *Tajwid*

Development of the Science of *Tajwid* will take us back to the periods of the Prophet (SAW) and his first three companions of which we are going to examine their recitation modes (QIRA'AH). The revelation of the glorious Qur'an in piece meal and in clear Arabic language to the Prophet Muhammad (SAW) took the period of twenty three (23) years and that was in the dialect in which the Prophet was born and brought up i.e. the dialect of *Quraysh*. The Prophet (SAW) after receiving the revelation from Angel Jibril (AS) will in turn immediately recite it to his companions in the way and manner in which he heard it from the Angel.

The Prophet assigned some of his companions to write down the revelation whenever it was brought to him, beside it is established in prophetic tradition that the prophet used to recite the Qur'an to Angel Jibril (AS) once every year in the month of Ramadan and twice in the year he (SAW) died. The Prophet also used to teach recitation of the Qur'an to his companions word by word, verse by verse and chapter by chapter according to the present arrangement of the Qur'an, and before the Prophet, some of the companions committed the whole of the Qur'an to their memory and some at the other hands, memorized more than half while some had few chapters.

The Prophet was fond of reading the Qur'an and his recitation was a very distinct one, such that he gave each letter of the Qur'an a clear pronunciation and observed the pause at the end of each verse. He also loved to listen to other peoples' recitation in a melodious voice. Towards the end of the Prophet's life, people from different clans in

the Arabian Peninsula trooped into Islam and found it uneasy to pronounce certain words in the dialect of the *Quraysh*. There upon the Prophet allowed and taught them to pronounce some words according to their own peculiar dialect so far such words in other dialect convey more or less the same meaning. Such as it happened between “Umar bin Al-Khattab and Hishman bin Hakim bin Hizam, when the former heard the latter reading from *Suratu-l-Furqan* in dialect different from that he was taught by the Prophet, he then pulled him to the Prophet, and the prophet approved the recitations of both and said: “(The recitation of) the Qur'an was revealed in seven dialects. Therefore, recite that which is easy for you”. After the demise of the Prophet, Qur'an schools were established by the *Sahabah* in which they taught their disciples the recitation of the Qur'an orally as they heard it directly from the Prophet (SAW).

The messenger of Allah (SAW) in his life time appointed governors amidst his companions to the different parts of new Islamic states and assigned them with mandates which included among others the teaching of the Qur'an. Subsequently, in the eras of the rightly guided caliphs, Islam expanded with remarkable speed to various parts of the world and people of different languages and cultures embraced Islam in large number, and thus the necessity to appoint reciters (Qurra') of repute to teach the Qur'an in different parts of the Islamic states became the order of the day. The appointed teachers / reciters (Qurra') were well acquainted of the approved dialects in respect of the recitation of some words of the Qur'an and they taught people based on this approval. The non-Arab new converts to Islam were however, unfamiliar with Arabic language and its dialects, due to dialectical variation among the Arabs, there was generated confusion between the people of Syria and Iraq especially among the Muslim army fighting in Arzarbayjan and Armenia in the recitation. In order to arrest this situation, the then Muslim leader strongly felt the need to unite people on one standard text which as to be the Quraysh dialect.

The standardization of the Holy Qur'an took effect during the reign of the third rightly guided caliph, when the caliph Uthman bin 'Affan appointed a committee of four distinguished reciters of the Qur'an to take up the great task of arresting the dialectical variations in the recitation of the Qur'an. In order to accomplish this important

assignment, the caliph made it available to the committee the copy of the Qur'an compiled by Zayd bin Thabit (The Prophet's scribe) during the caliphate of the first caliph Abubakr, coupled with the terms of reference for the committee, the assignment was meticulously carried out and the success was extremely recorded following the honesty, piety of the committee and consultation with memorizers (Huffaz) of the Qur'an and the available written documents. Subsequently, the officially authorized copies of the Qur'an were largely produced and sent along side with the reciters (Qurra') from the capital city Madinah to various provinces of the Islamic state so as to remove all ambiguity in the recitation of the Qur'an henceforth.

1.5 Some Words on Qur'an Markings

There are some marks that are found in the Qur'an of which students of the Qur'an *Tajwid* need to be acquainted with, these may include the followings:

1. As-Sofru Al-Mustadīr (الصفـر المسـتديـر) i.e the round zero, this symbol is sometimes found written over letters Alif, Waw and Yā (الألف، الواو، والياء) When any of these three letters has the symbol round zero above it, then the letter is not pronounced in any case be it stopping or continuing the reading. Examples:

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2. As-Sofru Al-Mustatīlu-l-Qā'im (الصفـر المسـتطـيل القـائم) i.e. the standing oblong zero: This is another marking found on some *alif* (الف) that are at the end of a word, while the following word starts with a vowel. When the symbol is seen on the *alif* while stopping on the word, the *alif* is read, but when continuing the reading, the *alif* is not pronounced, but joined with the next word. The *alif* has to be silent. Examples:

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3. The third important mark is that of a *Sukoon* (سكون) which is on the head part of the letter خاء, without the normal dot on it. The reason for this symbol is that it originates from the word خفيف (light) which starts with a “خ”. It is on a vowelless letter that

this mark is found, and it is pronounced clearly. Example:

— —

Note: When a letter has no vowel marking, such letter has no vowel sound and it is not pronounced clearly.

Other marks found in the Qur'an are some letters written in lower cases which are four in numbers they are; والواو، والياء، والالف they are recited like other letters written in large sizes. For instance, the word الرحمن has a small *alif* called Aliful-Khanjariyyah (الألف الخنجرية) i.e. Dagger *alif*, which falls between Mim and Nun, there is no corresponding vowels to this letter.

Also (يخوف الله به عباده) (يحيى) The above two phrases of the Qur'an have small letter *yā* written on them, the first one falls between letter *Hā'* and a complete written letter *yā'*, and on the small *yā'* there is a vowel sign *Kasrah* accompanying it. On the other example also there is a small *yā'* following letter *Hā'* (هاء) of the word (بـه) which is read only when the reader continue his recitation and join it with the following word, but if stopping on it, the small letter *yā'* is not read.

(كتبه بيمينه) (داود)

Deep observation of the words (داود) shows that there is a small letter *wāw* written in between its alphabets which is read by elongating it while pronouncing the word. At the other example, the small letter *wāw* written after letter *Hā'* (هاء) is pronounced only when continuing recitation by joining it with the following letter, but if stopping on it, the small letter *wāw* is not pronounced.

Furthermore, by examining the word ننجى it can be observed that there is a small letter *Nūn* written in between capital letters Nun and Jim and bears no vowels. This small letter *Nūn* occurs only once in the Qur'an as it is found in Q21:88

It should be noted that in all these cases, each of the small letters is pronounced with the corresponding vowel if there is, and included in the word like any other letters.

1.6 Manners to be observed while reading the Qur'an

It is pertinent to note that every Muslim reading from the Holy Qur'an is obliged to maintain certain manners and conditions both internally

and externally. The internal ones include:

- a. Acknowledging the origin of the words of the Qur'an which is an indication to the greatness of those words being read thus should not be handled with levity hand.
- b. To be mindful that the words being read are purely divine and not the words of man.
- c. To be solemn and serious minded while reading the Qur'an and not to cast out one's mind.
- d. Pondering over its meanings: It is good for a reader while reciting from Qur'an to know its meanings thus ponder over it and be considerate on every verse.
- e. Reflection of the reader over the meanings of the Qur'an by interacting or reacting with his/her mind to every verse read in an appropriate way.
- f. Individualization of its messages as if it is meant and directed to one personally.

The external conditions or manners of a reader of the glorious Qur'an at the other hand may also include among others:

- a. One is expected to purify his body, clothes and the place whereby he/she wants to stay for recitation; probably he can brush (Sawak) his teethes, have full ablution and face the Qibah.
- b. Starting the recitation by seeking refuge from Allah (SWA) against Satan, the accursed and the reading of the *Basmalah*. One should not read when yawning.
- c. A reader should also avoid any distraction that can interrupt his recitation by listening to radio program, watching from the television, the Face book, WhatsApp or interacting with people.
- d. Seeking protection of Allah at every warning or annoying verses of the Qur'an and asking for His pleasure and mercy at every pleasing verse
- e. Sitting in a position of humility or humbleness and crying if necessary while reciting from the Qur'an. Imam AN-Nawwawi was reported to have said: crying while reading the Qur'an is among signs of the righteous ones who know the true meaning, Names and characteristics of Allah.

Recitation of the Qur'an can either be aloud in which *tajwid* is obviously observed, or silent in which the reading should be audible to the reader himself or to those near him. But mere looking at the Qur'an without moving one's tongue or devoid pronouncement of letters from their points of articulation could only be referred to as إطلاع (i.e. looking), and not تلاوة *Tilāwah* (i.e. recitation) or قراءة *Qirāa'* (i.e. reading).

1.7 Prostration of Reading

سجور التلاوة

Scholars unanimously legalized the prostration of reciting (Tilāwah) the holy Qur'an for both the reader and his audience as sign of submission and obedience to Allah, and as contrary to Satan (the accursed) who disobeyed his lord when commanded to prostrate. The holy prophet Muhammad (SAW) was reported to have said: “whenever the son of 'Adam recites a verse of prostration and thus prostrates, Satan withdraws (from him) crying and saying: “Woe on to me (i.e. Satan) the son of 'Adam was commanded to prostrate thus prostrated, therefore for him is paradise, while I was ordained to prostrate but I disobeyed, thus the hell fire is for me” Muslim.

Qur'an contains fourteen (14) places of prostration of reading, which include the followings:

1. The last verse of suratu-l-A'arāf Q7:206
2. Suratur-R'ad Q13:15
3. Suratu-n-Nahl Q16:50
4. Suratu-'l-'Isrā Q17:109
5. Surat Maryam Q19:58
6. Suratul-Hajj, Q22:18
7. Suratul-Hajj Q22:77
8. Suratul-Furqān Q25:60
9. Suratun-Naml, Q27:26
10. Suratus-Sajdah, Q32:15
11. Suratul-Fusilat, Q41:38
12. Suratun-Najm, Q53:62
13. Suratul-Inshiqāq, Q84:21
14. Suratul-'Alaq, Q96:19

There is always being a symbol of prostration on each of these verses in most copies of the Qur'an.

1.8 Pronouncement of '*Istī'ādha* and *Basmalah* respectively while beginning recitation from the Qur'an

'*Istī'ādha* تَعَاذُهُ اس is the act of seeking refuge with Allah against the accursed Satan. While *Basmalah* at the other hand is the act of starting the recitation of the Qur'an in the name of Allah, the most Gracious the most Merciful Allah, As He (SWA) instructs His messenger saying:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Meaning:

“So when you recite the Qur'an, seek refuge with Allah from the accursed *Shaitan*” Q16:98.

Therefore, the followings are guides for the readers:

1. Whenever the reader is reciting silently alone, the '*Istī'ādha* is said silently.
2. A worshipper at prayer has to say the '*Istī'ādha* and *Basmalah* silently
3. When a reader is reading the Qur'an aloud, while others there present are listening, the seeking of refuge is said aloud.
4. In a situation like classroom environment whereby the reading is done by turns, only the first reader says the '*Istī'ādha* out loud and the rest say it silently.
5. When the recitation is cut-off as a result of cough, sneeze or a talk referring to the meaning of some verses being read or to the reading itself, then the '*Istī'ādha* and *Basmalah* are not repeated again.
6. But if the recitation is cut-off by means of work, involvement in normal conversation with people, or by eating, in such situations, the '*Istī'ādha* has to be repeated before restarting to read the Qur'an again.

It is obliged upon every reader to start every chapter of the Qur'an with *Basmalah* with the exception of Suratul – Tawbah or Barā'ah. This is so because of the content of the Surah as unanimously agreed

upon by the scholars, to have contained orders for the Muslims to fight back the non-believers. When beginning the recitation of the Qur'an with this chapter, but not at its beginning point, then the reader is at liberty to either say the *Basmalah* or not, that after the '*Istī'ādha* i.e. seeking refuge with Allah from Satan.

1.9 Marātibu-'l-Qirāh (مراتب القراءة) Classes of Recitation

There are three (3) classes of reciting the glorious Qur'an. These are;

1. *Al-Tahqīq* (التحقيق) : This is a class of reading the Qur'an slowly and tranquillizing or with serenity, it involves pondering over its meanings, observing the rules of *Tajwid*, giving every letter its due right, by pronouncing it from its point of articulation, elongating the letters of *Madd* which must be elongated, to desist from lengthening non-elongating letters, it also entails pronouncing the heavy letters heavily and light letters lightly according to the *tajwid* rules. This class is the best level of reading the Qur'an.
2. *Al-Hadru* (الحدر) : This is a swift method of reading the Qur'an which involves observation of the *tajwid* rules, care must be taken not to boycott the elongated letters, the *ghunnah* letters and not to shorten the vowels such that the recitation becomes in correct.
3. *At-Tadwir* (التدوير) : This is the middle class of reading which falls between the two above levels, as it involves observing and preserving the *tajwid* rules.

1.10 Position of Tajwid

Scholars of *tajwid* consensually agreed that appreciation of rules of *Tajwid* is mandatory upon every individual readers of the Qur'an. This implies that a Muslim reciting from the glorious Qur'an should endeavour at all cost apply the rules of *Tajwid* to his recitation be it in prayer, reading for '*ibādah*, in supplication (Du'ā), in Qur'an competition and most importantly in the learning environment, in fact, in any of these situations and others whereby an ultimate regards is not accordable to *Tajwid*, such occasion is highly detestable and condemnable. However, since the application of the rules of *Tajwid* in the recitation of the Qur'an is impossible without its knowledge.

Therefore to acquire at least the basic learning of *tajwid* becomes mandatory upon every Muslims (Fard 'ayn) who have to observe prayers (five times every day) as well.

Scholars agreed that recitation of the Qur'an without full cognizance of *tajwid* rules will certainly leads to serious mistakes out of negligence known as infraction and someone who possesses the knowledge of *tajwid* but carelessly not applying it in his recitation of the Qur'an is a sinner.

1.11 Mistake: Al-Lahn (اللحن)

Al-Lahn can be defined as mistake committed during the reading of the Qur'an or deviation from correctness when reading. It is of two kinds:

1. Obvious and Clear Mistake لحن جلي ظاهر

This is a mistake that deters accurate reading in the pronunciation of Qur'an words which may affect meanings or not, it occurs in the makeup of words or in the letters, e.g. pronouncing of طاء as ناء. It can also occur in the changing of vowels, such as changing of a *dhommah* to a *fatha* or a *kasrah* and vice versa, it can also occur in the reading of *sukoon* like one of the three vowels. It is called obvious or clear because it can easily be discovered by the readers or the scholars.

2. Obscured and Hidden Mistakes لحن خفي مستتر

This is a mistake known only to those with knowledge of Qur'an reading. It usually occurs in the pronunciation that pierces the reading acknowledged by the skilled reader neither does it affect the meaning nor the language/ grammar. It is divided into two (2);

- a. Mistakes known only to those with knowledge of Qur'an reading, e.g. omission of *idgham* (i.e. insertion of one letter into another)
- b. Mistakes only known to the skilled reader of the Qur'an, such as unwanted repetition of letter Ra', wrong pronunciation of vowel *dhommah* as between *dhommah* and *fathah* such that the two lips are not circled or not protruded forward as required in a correct *dhommah*, as it is the words: عليكم أنتم - قل. Also is the mistake in reading vowel *kasrah* in between a *kasrah* and a *fathah*, as in the words عليهم - به. These mistakes must be seriously avoided.

1.12 Solecism in Applying *Tajwid*

Solecism is an erroneous application of rules of *tajwid* in the reading of the Qur'an, when committed, especially in the articulation of letters and vowels; it has serious devastating effects on the Qur'an meanings. Thus, thorough knowledge of *tajwid* rules and full cognizance in their application are desirable substances required in ideal Qur'an recitation. Khurram Murad (1985), opines: as quoted by Shaykh Luqman Jimoh (2003).

You must read correctly. At least vowel and letter should be pronounced correctly, even if you are unable to learn the whole art of *tajwid*. Arabic language is such that slight mistake in pronouncing vowels may drastically alter the meaning, sometimes totally distorting it. On some occasions, you may be saying something which amount to *kufri*.

All these mistakes that usually lead to alteration of meanings of the Qur'an are referred to as “Al-lahn al Jalyyi As-Sohir” i.e. obvious and clear mistakes or manifest and detestable errors. The manifestation of these errors is as a result of wrong pronunciation or placement of vowels or wrong articulation of letter. For examples:

ومن أسلم ممن افترى على الله كذبا

Meaning: “And whoever submits than he who invents a lie against Allah”

Because of wrong articulation of the Qur'an letters, this phrase is wrong and out of Qur'an text, instead of:

وما أظلم ممن افترى على الله كذبا

Meaning: “And who does more wrong than he who invent a lie against Allah” Q6:21. Also,

يخشى الله من عباده العلماء إنما

Meaning: Allah only fears those who have knowledge among His servants.

Instead of:

يخشى الله من عباده العلماء إنما

Meaning: Those who have knowledge among Allah's servant truly fear Him. Q35:28

However, the other set of errors that do not have much implication on meanings of the Qur'an or its grammatical placement and are not as conspicuous as the first one are known to be Al-Lahn Al-Khafiyy Al-Mustatir i.e Hidden mistakes, these mistakes are only discovered by the experts in the field of *tajwid*, as earlier on discussed. Such errors include mistakes in the soft pronunciation of heavy letters (Tafkhim) and vice versa, shorten the lengthening letters of *ghunnah* and pronouncing of letter Ra' excessively.

In the present day Muslim society, series of solecism are noticed in the recitation of the Qur'an most especially by our Imams who lead us in our five daily prayers and Friday (Jumat) congregational prayer, this is as a result of low level of knowledge about *tajwid* rules. Imams are therefore encouraged not to relent in their efforts in seeking for more understanding about the Qur'an and its various sciences particularly the *Tajwid* rules, as this is their primary objective on the seat of imanship.

CHAPTER TWO

2.1 Articulation Points of Qur'an Letters مخارج الخروف

Makhārij (sing *Makharaj*) is the Arabic word that connotes articulation points of letters or the place of emitting a letter when pronouncing it hence differentiates it from other letters. Every Qur'an letter has its specific or approximate point of articulation which gives it a peculiar sound, as a result, there are two kinds of articulation point

1. **Specific Articulation Point** المخرج المحقق

This is the articulation point that depends on specific area out of the areas of the throat, tongue or the two lips.

2. **Approximate Articulation Point** المخرج المقدّر

It is the point of articulation that does not depend on any specific area out of the areas of the throat, the tongue or the two lips. Its application is to the three elongating letters usually pronounced from the empty space in the mouth and throat. For proper identification of the place of articulation of a particular letter, such letter should be made voweless (*Sākinah*) and preceded with a vowelised *Hamzah* (you can choose any vowel sound on it) e.g. اِنْ then you pronounce this and listen to the sound, where ever the sound is cut, then the articulation point of the letter is identified or in another word, where ever there is a structure between the active and the passive articulators, or the point where the air stream coming from the lungs is obstructed such can be identified as the articulation point of the letter. The first of two examples given above i.e. اَبْ its articulation point is the lips simply because the air-stream coming from the lungs is obstructed by the two lips. The articulation point of the second of two examples i.e. اِنْ is the tongue for the fact that the air stream is obstructed at the tongue.

However, another means of identifying articulation point of a letter and which is a better way than the first one is to double a letter by *shaddah* (i.e. بّ) and prefix it with a vowelised *Hamzah*, then pronounce it, where ever the air-stream is obstructed stands as the articulation point of such letter, e.g. اَبّ. The articulation point of letter *Bā'* is the lips because the air steam coming from the lungs is obstructed there.

In a nutshell, there are five main articulation points which coincide with the organs of speech from where the letters are emitted, and within these five general areas found in the mouth and throat are the specific and approximate articulation points of letters of Arabic language.

1. **الجوف (Al-Jawf) The oral cavity:** This area has one articulation point for the three elongated letters which are voweless letter *wāw* (و) with a *dommah* on its preceding letter, voweless letter *yā'* (ي) with a *kasrah* on its preceding letter, and voweless letter *alif/hamzah* (ا) with a *fathah* on its preceding letter.
 2. **الحلق (Al-Halq) The Throat:** This contains three articulation points for six letters that are produced from the deepest, middle and closest parts of the throat.
 3. **اللسان (Al-Lisān) The Tongue:** This has ten articulation points for eighteen letters.
 4. **الشفتان (Ash-Shafatān) The Lips:** With two articulation points for four letters.
 5. **الخيšوم (Al-Khayshūm) The Nasal Cavity:** It is the hole of the nose passing through the mouth, which is having only one articulation point, and that it of the *gunnah* (i.e. Nasalization)
-
1. **الجوف (Al-Jawf) The Oral Cavity:** This is an articulation point in the empty space in the throat. This is the area where the three *madd* letters (أوى) usually emanate.
 - The voweless letter *alif* preceded by a letter that bears *fathah*
 - The voweless letter *wāw* preceded by a letter bearing a *dommah*
 - The voweless letter *yā'* being preceded by a letter bearing a *kasrah*
 2. **الحلق (Al-Halq) The Throat:** It contains three articulation points for six letters. They are;
 - a) **أقصى الحلق (Aqsāl-Halq) The Deepest of the Throat,** this can be described as a place close to the chest and far away from the mouth. There are two letters that can be articulated at this area which are *Al-Hamzah* (ء) and *Al-Hā'* (ه).

- b) **وسط الحلق (Wasat Al-Halq) The Middle of the Throat**, this is the area that falls halfway of the throat, with two (2) letters usually emanated from it which are *Hā'* (ح) and *Ayn* (ع).
- c) **أدنى الحلق (Adnah – Al-Halq) The Closest of the Throat**, which is the area of the throat very close to the mouth, it also has two letters that normally discharge from it, which include; letters *Khā'* (خ) and *Ghā'* (غ).
3. **اللسان (Al-Lisān) The Tongue**: This contains ten articulation points for eighteen (18) letters which are evenly distributed over four areas on it. They include:
- a) **أقصى اللسان (Aqsah Al-Lisān) The deepest of the tongue**, this is the articulation point for letters *Kā'f* (ك) and *Qā'f* (ق)
 Letter *Qā'f* is usually articulated from the deepest of the tongue and its environs among what lies opposite to it of roof of the mouth in the area of soft palate. While
 Letter *Kā'f* also is articulated from the deepest part of the tongue and its neighborhood from among what lies opposite to it of roof of the mouth in the area of the hard palate. Letter *Kā'f* is very close to the mouth, far and away from the throat than the letter *Qā'f*.
- b) **وسط اللسان (Wasat Al-Lisān) The middle of the tongue** has three letters as their articulation point, they are letters *Jim* (ج), *shin* (ش) and *yā'* (ي). The three letters are usually emitted from the middle of the tongue and its suburb from among the roof of the mouth that lies apposite to it. The implication of this is that when trying to articulate these three letters, without vowel on it, the middle of the tongue and the roof of the mouth become supplemented with one another, but when vowelised, the two separate as a result of certain strength from the roof of the mouth. These letters are called “Al-Hurūf Ash-Shajriyyah” because of their point of articulation which is the centre of the tongue or the middle of the mouth.
- c) **حافة اللسان (Hāfat Al-Lisān) The Edge/ side of the tongue**
 There are two articulation points for two letters at the edge of the tongue. These are: Letters *Dō'* (ض) and *Lām* (ل). The two letters do not use the same part of the sides of the tongue. The articulation point of letter *Dō'* (ض) is one of the edges of the

tongue and what lies opposite to it of the upper molar (i.e teeth) left or right, or at the same time, it can be from both sides of the tongue. This is considered as one of the most difficult articulation points, even to the Arabs.

Letter *Lām* (ل) at the other hand can be articulated from the nearest part of the sides of the tongue (nearest to the mouth), the end of its tip and what lies opposite to it of the gums of the first two upper premolars, the two upper canines, the two upper lateral incisors, and the two upper front incisors (all are teethes). The *Lām's* point of articulation is the front edges of the tongue, while the posterior edges of the same tongue stand as the articulation point for letter *Dō'd* (ض)

d) طرف اللسان (Taraf Al-Lisān) Tip of the Tongue: This area contains five points of articulation for eleven (11) letters. These include

(i) Letter *Nūn* (ن) whose point of articulation is the tip of the tongue and what lies opposite to it of the gums of the two top front incisors, just underneath *Lām's* articulation points, and this of course is when letter *Nūn* is not hidden, but when it is hidden, the articulation point changes from the tip of the tongue to near the articulation point of the letter that is causing the *Ikhfāh* (causing the Nun to be hidden), the letter following the voweless *nūn* (An-nūn As-Sākinah).

Also, the articulation point of *Al-nūn Al-mudiqamah* (i.e. voweless *nūn* merged into the letter that follows it) changes from the tip of the tongue to the articulation point of the letter merged with. This same rule of changing the articulation point of letter *Nun* is also applied to *Tanwin*.

(ii) **Letter *Rā*** (ر): Its articulation point is from the tip of the tongue with the top of the tip, close to the articulation point of the letter *nūn* and what lies opposite to it of the gums of the two top front incisors. Therefore, it can be observed that the letters *Nūn* and *Rā'* share the same articulation point only that *Rā'* uses the top of the tip of the tongue with the tip, whereas the *Nūn* uses only the tip. These letters *Nūn*, *Lām* and *Rā'* are referred to as *Al-Hurūf Adh-Dhalqiyyah* simply because they are pronounced from *Dhalqul-Lisān* i.e the tip of the tongue.

- (iii) **Al-Hurūf An-Nata'iyah (الحروف النطعية)** Its letters are three; *Tā'* (ط), *Dāl* (د) and *Tā* (ت), they are produced from the top part of the tip of the tongue and the gum line of the two top incisors. Their articulation point is close to the elevated area above the gums as a result they are being referred to as Al-Hurūf An-Nata'iyah
- (iv) **Huruf As-Sofir (حروف الصفير)** This also involves three letters, they are *Sōd* (ص), *Zāyn* (ز) and *Sin* (س) they are pronounced from between the tip of the tongue and plates of the two top incisors and slightly above the lower incisors, while pronouncing them, a little space ought to be left in between the tongue and the incisors. They are also called Al-Hurūf Al-Asaliyyah (الحروف الأصلية) for the fact that they are produced from the tip of the tongue.
- (v) **Al-Huruf Al-Lathawiyyah (الحروف اللتوية)** The three letters: *Thā'* (ث), *Dhā* (ذ) and *Zā'* (ظ) are referred to as Al-Hurūf Al-Lathawiyyah, they are articulated from what is between the tip of the tongue, the topside of the tip and the bottom edges of the two top incisors. Because of their articulation point very close to the gums of the front teeth makes them known as Al-Hurūf Al-Lathawiyyah

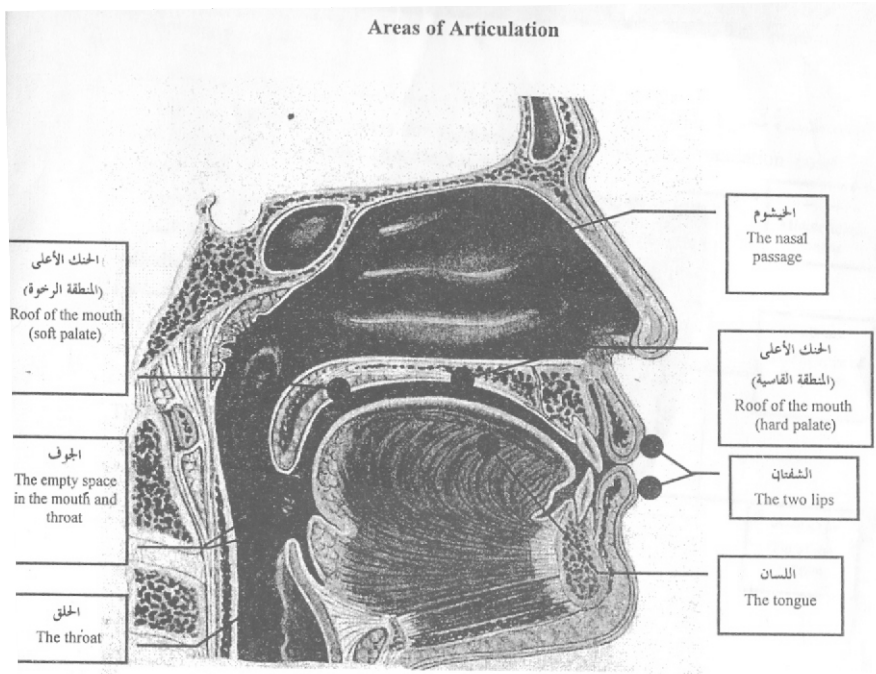
4. The two lips (الشفتان)

There are two points of articulation for four letters ascribed to the two lips *Al-Fā'* (ف) is produced between the inner of the lower lip and tips of the two front incisors.

The vowelized and un-lengthened *wāw* (الواو غير المدية) is articulated by forming a circle of the two lips without meeting together completely.

Letter *Mīm* (م) at the other hand can be articulated by closing the two lips together. But letter *Bā'* (ب) is however articulated through stronger closure of the two lips than that of letter *mīm* (م). These i.e. *Fā'*, unlengthened *Wāw*, *Mīm* and *Bā'* are the four letters of Al-Hurūf Ash-Shafawiyyah.

5. Al-Khayshūm (الخيشوم): The Nasal passage: The Nasal passage is the 17th and the last *Makharaj* to be studied, it contains only one articulation point. It is similar to the *Jawf* (i.e. open area in the nose), from the nasal passage a *Gunnahh* (i.e Nasalization) is produced without impart of the tongue, this nasal sound usually comes from the Nasopharynx. If one closes his nose it becomes impossible for him to produce this sound. However, the *gunnah* itself is a characteristic and not a letter; it is a characteristic of letters *Nūn* and *Tanwin* most especially when are on *Shaddah*. The *gunnah* is highly notable on *Nun* and *Tanwin* when there is an *Iklāb* or *Ikhfā'* and noticeable on the *Mīm* when there is *Ikhfā'*



The Tongue اللِّسَانُ

وَفِيهِ عَشْرَةُ مَخَارِجَ لِثَمَانِيَةِ عَشَرَ حَرْفًا مُوزَّعَةً عَلَى أَرْبَعَةِ أَجْزَاءٍ هِيَ:

It has ten articulation points for eighteen letters: These ten articulation points are distributed over four areas of the tongue, which are:

1. أَقْصَى اللِّسَانِ

Deepest part of the tongue

2. وَسْطُ اللِّسَانِ

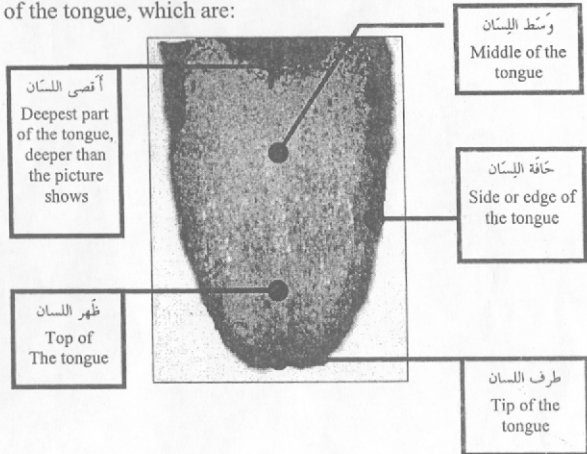
Middle of the tongue

3. حَافَةِ اللِّسَانِ

The edge (side) of the tongue

4. طَرَفَ اللِّسَانِ

Tip of the tongue



Summary

The above unit discusses the articulation points or places of emitting every letters of the Qur'an when pronouncing them during recitation or reading from the holy Qur'an.

Conclusion

You have learnt the articulation points or places of emitting every letters of the Qur'an when pronouncing them during recitation or reading from the holy Qur'an.

CHAPTER THREE

RULE OF *TAJWID* GUIDING THE RECITATION OF THE QUR'AN IN THE RENDITION OF HAFS

LESSON 1

3.1 Conditions of Reciting *Ta'awuz* and *Basmalah*

Introduction

It is an injunction in the Qur'an that whenever a Muslim or a Reciter wishes to read from the Qur'an that he must seek Allah's Protection against *Shaitan*/Satan the accursed. Qur'an says:

“So when you recite the Qur'an, seek refuge with Allah from the accursed *Shaitan*”. Q16:98.

This unit therefore teaches the rules of *Tajwid* guiding *Al-'Isti'adhad* and *Al-Basmalah* while starting to read a chapter (Surah) and in between two chapters.

Objectives

At the end of this unit, Student should be able to:

- Mention the formula for both *Al-'Isti'adhad* and *Al-Basmalah*.
- State the rules of *Tajwid* guiding *Al-'Isti'adhad* and *Al-Basmalah* while starting to read a chapter and in between two chapters of the Qur'an.

3.1.1 Definition and formula for *Al-'Isti'adhad* and *Al-Basmalah*

Al-'Isti'adhad is an act of seeking Allah's protection against Satan: the accursed. As a reader that wishes to commence the reading from the Qur'an, you ought to seek refuge with Allah against Satan; this is in tune with the command of Allah to the Prophet as quoted in the above Q16:98.

Its formula according to the tradition of the Prophet is:

أعوذ بالله من الشيطان الرجيم

Meaning: I seek refuge with Allah against the accursed Satan.

Al-'Isti'adhad is read audibly and silently in four different states, two states aloud and they are;

- i. In congregation
- ii. During teaching

While the other two states are silently and these are;

- i. In prayers (The five daily fundamental prayers)
- ii. During an individual reading of the Qur'an.

Followed the *Al-Isti'adah* is the *Basmalah* which is the act of starting something in the name of Allah, its formula is:

Meaning: In the Name of Allah the Beneficent the Merciful.

We have this formula at the beginning of every chapter of the Qur'an except chapter 9 (i.e. At-Tawbah), yet scholars consensually agreed that it has to be read at the beginning of all Qur'an chapters except *Tawbah*

After the two i.e. *Al-Istihaadhah* and *al Basmalah* the reciter goes to the starting point of the chapter he intends to recite.

3.1.2 The Rules of *Tajwid* Guiding *Al-'Isti'adhah* and *Al-Basmalah* while starting to read a chapter of the Qur'an

The scholars of *Tajwid* laid down four rules as guides for starting to read *Al-Isti'adah*, *Al-Basmalah* and the beginning of a chapter of the Qur'an. They are:

i- قطع الجميع i.e. Separate Reading: This is done when the reciter reads the three: *AL-'Isti'adhah*, *Al-Basmalah*, and the first verse of the chapter separately. Example:

أعوذ بالله من الشيطان الرجيم ** بسم الله الرحمن الرحيم ** الحمد لله رب العالمين

ii. وصل الجميع i.e. Reading without Intermission. This is achieved when the reciter reads *AL-'Isti'adhah*, *Al-Basmalah* and the first verse of a chapter together at once without stopping. Example:

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم الحمد لله رب العالمين

iii. وصل الإستعاذة والبسملة فقط i.e. Reading the *Al-'Isti'adhah* and *Al-Basmalah* together only: This is done when the reciter joins *Al-'Isti'adah* and *Al-Basmalah* together then pauses before reading the first verse of the intended chapter.

Example:

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم ** الحمد لله رب العالمين
iv. وصل البسملة بأول السورة فقط i.e. Reading of *Al-Basmalah* and the first verse of a chapter together only: This is when the reciter pauses after the '*Isti'adhah*' then reads both *Basmalah* and the first verse of intended chapter together. Example:

أعوذ بالله من الشيطان الرجيم ** بسم الله الرحمن الرحيم الحمد لله رب العالمين

Sequel to these is the rule of *Tajwid* guiding *Al- Basmalah* between two chapters of the Qur'an, when a reader ends a chapter and wishes to continue immediately with the next following or another chapter; he needs not to say the '*Isti'adhah*' again, however, he may perhaps adopt any of the following three methods:

i- وصل الجميع i.e. Reading together without intermission, this is when the reciter joins the last verse of the just concluded chapter together with *al-Basmalah* and the first verse of the intended chapter. Example:

ومن شر حاسد إذا حسد بسم الله الرحمن الرحيم قل أعوذ برب الناس

ii- قطع الجميع i.e. Separate Reading

This is done when the reader separates the end of the concluded chapter, the *Basmalah* and the first verse of the intended chapter. Example:

ومن شر حاسد إذا حسد ** بسم الله الرحمن الرحيم ** قل أعوذ برب الناس

iii وصل البسملة بأول السورة فقط i.e. Reading of *Al-Basmalah* with the first verse of a chapter. That is the reader stops at the end of the concluded chapter, then join the reading of the *Basmalah* with the first verse of the intended chapter.

Example:

ومن شر حاسد إذا حسد ** بسم الله الرحمن الرحيم قل أعوذ برب الناس

It should be noted that it is highly detestable to read the last verse of the concluded chapter together with *Al-Basmalah* then make a pause or stop, this is because *Al- Basmalah* should not be considered as the last verse of such chapter.

3.1.3 Summary

The above unit discusses the formula for *Al 'Isti-adhah* and *Al-Basmalah*, it explains the states of *Al- 'Isti'adhah* and the rules of *Tajwid* guiding the recitation of *Istiaadhah* and *Basmalah* while starting to read a chapter and in between two chapters of the Qur'an.

3.1.4 Conclusion

You have learnt the formula of *Al- Isti'adhah* and *Al-Basmalah*, the four states of *Al- 'Isti'adhah*, where it is read aloud and silent respectively, also the rules of *Tajwid* guiding the recitation of *Al-'isti'adhah* and *Al- Basmalah* before a chapter and in between two chapters.

Tutorial Questions

1. Explain the terms *Al- 'Isti'adhah* and *Al- Basmalah*
2. Illustrate with relevant examples the rules of *Tajwid* guiding the recitation of *Al- 'Isti'adhah* and *Al- Basmalah* before a *Surah*
3. State the rules of *Tajwid* that governs the reading of *Al-Basmalah* in between two *Surahs* with relevant examples.

LESSON II

3.2.1 *Al-Alif As –Shamsiyyah and Alif Al-Qamariyyah*

Introduction

Arabic alphabets are twenty eight all together and are equally classified in to two, these are: the Sun (*As- Shamsiyyah*) and the Moon (*Al- Qamariyyah*) letters.

Objectives:

At the end of this unit, student should be able to;

- Define *Al-Alif As –Shamsiyyah* and *Alif Al-Qamariyyah*
- Enumerate letters of *As –Shamsiyyah* and *Al-Qamariyyah*

3.2.2 *Al-Alif As –Shamsiyyah and Alif Al-Qamariyyah: Lam of the Definite Article (لام التعريف):*

This is an extra *lam* that bears *sukun* added to the basic make up of a word and is preceded by an *Hamza* called *hamzatu'l-wasl*, that is read

with a *fathah* when starting the word. The noun word that follows the definite article (الـ) may either be among the Sun (Shamsiyyah) letters or the Moon (Qomariyyah) letters. The introduction of the article (الـ) at the beginning of an indefinite noun makes it to become definite and its *tanwin* changes in to a short vowel. The Arabic letters are twenty- eight (28) all together and are equally divided into two principal groups, these are:

- 1- The Sun Letters (i.e. Al Huruf –As-Shamsiyyah) they are fourteen in number as follows:

ت، ث، د، ذ، ر، ز، س، ش، ص، ض، ط، ظ، ل، ن

The following aphorism combines the sun letters:

طَبُّ ثَمَّ صِلْ رَجْمًا تَقْرُ ضَيْفٌ دَا نَعَمْ * دُعُ سُوءَ ظَنٍّ زُرْ شَرِيفَ الْكَرِيمِ .

ت- التوبة ، ث – الثقلان، د – الدلو، ذ- الذرة، ر- الرسول، ز- الزخرف، س- السموات، ش- الشمس، ص- الصلاة، ض- الضوء ، ط – الطيب ظ – الظلم ، ل – اللطيف، ن – النجم

Any indefinite noun that starts with one of the Sun letters can be changed to definite noun by introducing (الـ) at its beginning but should be assimilated with the Sun letters by hardening the letter with *Shaddah*

2. The Moon Letters (i.e. Al –Huruf Al –Qamariyyah) These are also fourteen in number as follows

ا، ب، ج، ح، خ، ع، غ، ف، ق، ك، م، و، هـ، ي.

The aphorism below is a combination of these letters

أَبْغِ حَجَاكَ وَخَفْ عَقِيمَهُ

ا – الارض ، ب – البلد ، ج – الجبال ، ح – الحطب ، خ – الخناس ، ع _ عِي ، الغيب ، غ – الغيب ، ف – الفساد، ق – القلم، م – الملك هـ – الهادي –اليتيم و – الودود

If an indefinite noun that begins with one of the moon letters is changed into definite noun by applying (الـ) at its beginning, the definite article (الـ) should be read. The 'alif of the article (الـ) is to be converted into *Hamzatul –Wasl* (the conjunctive *Hamzah*) which is written but to be silent when the noun is joined in reading with another word.

3.2.3 Summary:

The above unit discusses *Al-Alif As –Shamsiyyah* and *Alif Al-Qamariyyah* known as *Lam* of the definite article (لام التعريف), which changes an indefinite noun to definite one. The whole twenty eight (28) Arabic letters are divided into two equal parts: fourteen of it is *Shamsiyyah*, while the remaining fourteen is *Qamariyyah*.

3.2.4 Conclusion

You have learnt in this unit the classification of Arabic letters into two equal parts: these are *As- Shamsiyyah* (the sun) and *Al- Qamariyyah* (the moon) letters, each has fourteen letters. Any indefinite noun that starts with one of the Sun or Moon letters can be changed to definite noun. The introduction of (ال) at the beginning of one of the sun letters has to be assimilated with that Sun letter by hardening the letter with *Shaddah*, while its introduction to any of the Moon letters has to be read.

Tutorial Questions

1. Explain the terms *As- Shamsiyyah* and *Al- Qamariyyah*
2. Enumerate with relevant examples letters of *As- Shamsiyyah* and *Al- Qamariyyah*

LESSON III

3.3 *Ahkamu An- Nun As-Sakinah Wat-Tanwin*

3.3.1 Introductions

Nun As –Sakinah and *Tanwin* are the terminologies used to refer to voweless *nun* or *nun* that bears *Sukun* (◌ْ) and *nunation* (fathatan ◌َ, kasratan ◌ِ and domatan(◌ُ) respectively. There are four rules of *tajwid* guiding their pronunciations in the rendition of *hafs*

Objectives

At the end of this unit, student should be able to:

- State the meanings of *Nun As-Sakinah* and *Tanwin*
- Illustrate the four rules of *Tajwid* governing *Nun As –Sakinah* and *Tanwin*
- Enumerate the letters of each of the four rules

3.3.2 Nun As –Sakinah simply means any letter *Nun* in the Qur'an that is vowelless which is written most time with *Sukun* (◌ْ) and in some cases without *Sukun* (◌). *Tanwin* however is the nunation which refers to fathatan (◌َ), kasratan (◌ِ) and dommatan (◌ُ). They are double vowel sound. There are four rules of *tajwid* guiding the pronunciation of both *Nun As- Sakinah* and *Tanwin*. These are:

- (a) *AL- Izhar* (الإظهار) Manifestation
- (b) *Al – Idgham* (الإدغام) Assimilation
- (c) *Al – Iqlab* (الإقلاب) Conversion
- (d) *AL-Ikhfa* (الإخفاء) Hiding

3.3.3 *Al- Izhar* (Manifestation)

This is the clear pronunciation or declaration of the original sound of either *sukun* on the *nun* or nunation (*tanwin*). This rule is applied when *nun as – sakinah* or *tanwin* is immediately followed by any of the six letters of manifestation i.e. حروف الإظهار they are: (أ، ح، خ، ع، غ، هـ). these letters are called الحروف الحلقية i.e. The throat letters, because they are articulated from the throat. They are found in the beginning of each word of the following stanza:

أخى ، هالك ، علما ، حازه ، غير ، خاسر .

The *nun as –sakinah* or *tanwin* and any letter of manifestation may fall together in the same word as in عنهم . In most cases, the *nun as –sakinah* and *tanwin* end a word while a letter of manifestation starts the next word as in كفوا أحد من خوف etc .

Here are some examples of *Izhar Nun As-Sakinah*

يَتَأُون	<i>Min ahal</i>	مَنْ أَهْل	نْ أ
وَاتَّحَر	<i>Wamin haythu</i>	وَمَنْ حَيْثُ	نْ ح
مَنْخَفَةٌ	<i>Min khaof</i>	مَنْ خَوْف	نْ خ
أَمَعَمَت	<i>Min ‘alaq</i>	مَنْ عَلَق	نْ ع
فَسَيَنْغُضُونَ	<i>Min ghisnin</i>	مَنْ غَسَلِينَ	نْ غ
مَنْهُمْ	<i>in huwa</i>	إِنْ هُوَ	نْ هـ

Examples of *Izharu Tanwin*

<i>Hasidin idha</i>	حاسِدٌ إِذَا	حاسِدٍ إِذَا حَسَدَ	أ
<i>Naran – hamiyah</i>	نَارُنْ	تَصَلَّى نَارًا حَامِيَةً	ح
<i>Kadhibatin khatia</i>	كَاذِبَتُنْ	كَاذِبَةٌ خَاطِئَةٌ	خ
<i>Yaumaidhin ‘ani</i>	يَوْمِنُنْ	يَوْمِنِ عَنِ النِّعَمِ	ع
<i>Ajrun ghoyru</i>	أَجْرُنْ	أَجْرٌ غَيْرُ مَمْنُونٍ	غ
<i>Salamun hiya</i>	سَلَامُنْ	سَلَامٌ هِيَ	هـ

3.3.4 *Al- Idgham (Assimilation)*

This can be defined as insertion of one consonant in to another and both becoming assimilated while the latter is strengthened alongside with humming or without humming. *Al- Idgham* is applied when *nun as-sakinah* or *tanwin* is immediately followed by any of its six letters contained in the word (بـ تـ جـ دـ زـ رـ مـ لـ نـ) on the condition that the *nun as-sakinah* or *tanwin* ends a word and a letter of *idgham* start the next word. But in case where they both meet in the same word; *Izhar* is applied instead of *Idgham*, and this is referred to as *Izharu –l – Mutlaq*. We have only four words in the Qur'an on which *Izhar Mutlaq* is applied

They are : بنیان – الدنيا – قنوان – صنوان :

The application of *Idigham* is by assimilating *nun as –sakinah* or *tanwin* in to the letters of *Idgham* thus becoming doubled

3.3.5 Types of *Idgham*

There are two types of *Idgham*. These are:

1- '*Idgham Bighunnah* (إدغام بغنة) i.e. Nasalized Assimilation also known as إدغام ناقص i.e. partial assimilation. This type of *Idgham* occurs when *Nun as – Sakinah* or *Tanwin* is followed by one of the letters in the word يومن

Examples of '*Idgham Bighunnah* with *nun as –sakinah*

أَنْ يَكُونَ - مِنْ وَرَائِهِمْ - مِنْ مَاءٍ - أَنْ لَنْ تَجْمَعَ

Examples of 'Idgham Bighunnah with Tanwin

وَجُوهٌ يَوْمَئِذٍ لِّمُؤْمِنٍ وَلَا مَوْتَةٌ، ضَلَالًا مَّبِينًا، عَامِلَةٌ نَّاصِبَةٌ

2- 'Idgham Bighayri'- Ghunnah i.e. Un- nasalized Assimilation, known also as *Idgham Tamm\ Kamil* or Complete Assimilation. This occurs when the letter of *Idgham* that follows *Nun As- Sakinah* or *Tanwin* is either *Lam* or *Raa'*. (ل، ر).

Examples: أَنْ لَّنْ، فَوَيْلٌ لِلَّذِينَ، مَنْ رَبِّهِمْ، غَفُورٌ رَّحِيمٌ، .

3.3.5 Al- Iqlab (Conversion)

Al- Iqlab is the changing of something from its original source. It is technically defined as changing of the pronunciation condition of either *Nun-Sakinah* or *Tanwin* when it is followed by letter (ب), which is the only letter of *Iqlab*. This changing is attained as a result of substitution that takes place when *Nun Sakinah* or *Tanwin* is converted into a voweless letter *Mim* (م) and pronounced with nasalization.

Examples with *Nun Sakinah*:

In two words	In one words
أَنْ بُورِكَ، حَلَّ يَهْدَا	لَيَبْدَنَّ
مَنْ بَعْدَ، سَمِيعًا بَصِيرًا	أُتِينُونِي

Examples with *Tanwin*:

رَجَعَ بَعِيدٌ، نَفْسٌ بِمَا، لَنْسَفَعًا بِالنَّاصِيَةِ

3.3.6 Al-Ikhfa' (Hiding)

Al-Ikhfa' is the concealment of either *Tawnin* or *Nun-Sakinah* with humming. It can be identified by its letters known as حروف الإخفاء which are fifteen in number, they are the remaining Arabic letters apart from those of *Izhar*, *Idgham* and *Iqlab*. They are: ط، ف، ق، ك، ظ، ض، ص، ش، س، ز، ذ، د، ج، ث، ت.

These are indicated at the beginning of each word of the following stanza:

صف - ذا - ثنا - كم - جاد - شخص - قد - سما ** دم - طيبا - زد - في - تقى -
ضع - ظالما.

It's Application

When *Nun Sakinah* or *Tanwin* is followed by any of the 15 letters of *Ikhfa'* either in one word or *Nun sakinah* or *Tanwin* ends the first word, while one of the fifteen letters begins the next word, the *Nun Sakinah* or *Tanwin* is suppressed and moved toward the letter. This can be attained by not allowing the tip of your tongue to touch the alveoli which is the point of articulation of ن/n/. Hence, the production of /n/ is not sharp. However, the nasality (ghunnah) that naturally accompanies nasal sounds remains. This is similar to pronunciation of letter 'n' in English word like bundle, contact, confab etc.

Examples of *Ikhfa'* *Nun Sakinah* and *Tanwin*

Nun As-Sakinah	Tanwin
إِنْ تَتُوبَا	عَيْنٌ جَارِيَةٌ
مَنْ دُونَ	دَكَاءٌ
مَنْ ذَا الَّذِي	ذَرَّةٌ شُرَّةَا
فَأَنْصَبْ	عَلَيْمٌ قَدِيرٌ
الْإِنْسَانِ	يَوْمَ ذِي
عَنْكَ	حَبًّا جَمًّا

3.3.7 Conclusion

The four rules of *tajwid* guiding the *Nun As-Sakinah* (Vowelless Nun) and *Tanwin* (Nunation) visa viz *Al-Izhar*(with ا, ح, خ, ع, غ, ه as its letters) *Al-Idgham* with (يـ ر م ل و ن) as its letters), *Al-Iqlab* with only (ب) as its letter and *Al-khfa'* with the 15 remaining letters were discussed in this unit.

Tutorial Questions

1. Explain with example *Izharan Mutlaqan*.
2. Expatriate on the rules of *Tajwid* guiding the *Nun Sakinah* and *Tanwin* with relevant examples.
3. Illustrate with relevant examples types of *Idgham*

LESSON IV

3.4 *Al-Qalqalah* (Intensification) القلقة

3.4.1 Introduction

Al-Qalqalah is one of the rules of *Tajwid* that can be defined as an intensification of its letters called *Al-Huruf-l-Qalqalah* which are found either in the middle or at the end of a word on which we are not stopping.

Objectives

At the end of this unit, you should be able to:

- a- State the meaning of *Al-Qalqalah* and its classification
- b- Illustrate its letters with relevant examples.

3.4.2 *Al-Qalqalah* cannot be specifically defined but it is one of the rules of *Tajwid* that is identifiable by the following letters called *Al-Huruf-l-Qalqalah* they are:

ط، ب، ج، د، ح. These five letters are found in the statement: ط ب ق جد which is translated as; “Grandfather's dish” it is remarkable to note that ج، ب and د are usually ended with pronunciation of (ه).

There are two classes of *Al-Qalqalah*, these are: *Al-Qalqalatus-Sughuro* and *Al-Qalqalatul-Kubro* (القلقة الصغرى والقلقة الكبرى).

The lesser *Qalqalah* (i.e *Qalqalatus-Sughuro*) occurs when any of the *Qalqalah* letters bearing *Sukun* falls in the middle of a word or at the end of a word on which we are not stopping but rather proceeding to the next following letter or word. Examples:

أَطْعَمَهُمْ — يَبِيعُ — إِرَاقًا — أَقْسِمُ — بِمَجْنُونٍ — قَدْ أَقْلَحَ

Note:

The *Qalqalatus-Sughuro Qoof* pronunciation is ended with something like (U).

The greater *Qalqalah* (*Qalqalatu'l-Kuburoo*) however occurs when any of the *qalqalah* letters falls at the end of a word of which the reciter is to make a pause or stop.

Example:

الطَّارِقُ — حَظَبٌ — مَسَدٌ — مُحِيطٌ — اقْتَرَبَ.

The difference between the two is that there is more of a ring to the *Qalqalatul-Kubro* because of stoppage on it than there is on the *Qalqalatus-sughuro*.

LESSON V

3.5 *Al-Mim As-Sakinah* (Vowelless *Mim* - مْ):

3.5.1 Introduction

In this unit, you will be learning about the rule of *Tajwid* guiding the recitation of *Mim Sakinah* (Vowelless letter *Mim* - مْ) in the Qur'an. There are three rules of *Tajwid* guiding it.

Objectives

At the end of this unit, you should be able to:

- Identify *Al-Mim As-Sakinah* (Vowelless *Mim* - مْ)
- Illustrate the rules guiding its pronunciation with relevant examples.

3.5.2 *Al-Mim As-Sakinah*: This is the vowelless *Mim* in the Qur'an or such *Mim* that carries the sign of *sukun*. There are three rules of *Tajwid* that guide its pronunciation. These are:

- Labial Assimilation الإدغام الشفوي
- Labial Hiding الإخفاء الشفوي
- Labial Manifestation الإظهار الشفوي

Note: These rules are identified with “Labial” simply because *Mim* is a bilabial (Shafatain) letter that occurs between the two lips, and also to differentiate between these rules and those of *Nun Sakinah* and *Tanwin* earlier discussed.

3.5.3 Labial Assimilation (Al-' Idghamu As-Shafawi)

This rule of *Tajwid* is applied whenever *Mim Sakinah* is followed by a vowelized *Mim* such that the vowelless *Mim* is assimilated or inserted into the vowelised one and thus become stressed (Mushaddadah) while it is also pronounced with nasalization (ghunah). This kind of assimilation is called '*idgham Mutamathilayn* (i.e. Assimilation of two identical letters).

Examples:

مَمْ	وَمِنْهُمْ مَنْ، لَهُمْ مَغْفَرٌ، لَهُمْ مَا يَشَاءُونَ
مَمْ	وَمَا بِكُمْ مِنْ، أَطْعَمَهُمْ مَنْ، وَعَامَنَهُمْ مَنْ خَوْفٍ
مَمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ، فَأَصَابَكُمْ مُصِيبَةٌ

3.5.4 Labial Hiding (Al-'Ikhfa'u As- Shafawi)

This is the second rule which is applied to voweless *Mim* (م) that is followed by a vowelised letter *Ba'* (بَبْ), in which case, the voweless *Mim* is suppressed and accompanied with nasalization (i.e. gunah) in pronunciation while its sound is moved towards *Ba'* (ب). This can be achieved by releasing the two tips (i.e. the two articulators involving in the production of the letters /m/ and /b/) from tight structure. This cannot occur except between two words. Examples:

إِنَّ رَبَّهُمْ بِهِمْ ، تَرْمِيهِمْ بِحِجَارَةٍ ، إِنَّكُمْ بَعْدَ ذَلِكَ ، هُمْ بِالْآخِرَةِ ، أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ ، يَعْصِمُ بِاللَّهِ.

3.5.5 Labial Manifestation (Al-Izhar As-Shafawi): This rule of manifestation is applied on *Mim Sakinah* whenever it is followed with letters of Arabic alphabet apart from *Mim* and *Ba'*. The letter *Mim* is pronounced clear and sharp with the two articulators (i.e. the two lips) holding to one another sharply and withdrawing instantly. If however the voweless *Mim* is followed either with *Wa'* or *Fa'*, then the *Mim* must be pronounced clearer and shaper. This can be in one word or between two words.

Examples:

In one word	In two words
الْحَمْدُ ، أُنِيعَتْ ، ظَلَمْتُمْ ، مَعَكُمْ ، مِنْهُمْ ، فِدْمَنْمُ ، يَمْتَرُونَ.	عَلَيْهِمْ ظِيْرًا ، دِينَكُمْ وَلِي ، هُمْ فِيْهَا ، عَلَيْهِمْ غَيْرِ.

The letters of *Izhar* (حروف الإظهار) are:

و ه ن ل ك ق ف غ ع ظ ط ص ض ش س ز ر ذ خ ح ج ث ت أ.

3.5.6 Conclusion:

You have learnt in this unit the three rules of *Tajwid* guiding the pronunciation of *Mim Sakinah* (م) which are: Labial Assimilation الشفوي الإدغام and has to do with two Mims (مَ ، مْ). Labial Hiding الشفوي الإخفاء it has to do with *Mim* and *Ba'* (مَبْ) and Labial Manifestation الشفوي الإظهار, also has to do with the remaining Arabic letters save letter *Mim* and *Ba'*.

Tutorial Questions

- Explain in details the following rules of voweless *Mim* (م)

- Labial Assimilation
- Labial Hiding
- Labial Manifestation

LESSON VI

3.6 *Al-Mim Wan-Nun Al-Mushaddadatayn* (The stressed *Mim* and *Nun*)

3.6.1 Introduction:

In this unit, you will be learning about the rule of *Tajwid* guiding the recitation of *Al-Mim Wan-Nun Al-Mushaddadatayn* (The stressed *Mim* and *Nun*) in the Qur'an.

Objectives

At the end of this unit, you should be able to:

- State the meaning of *Al-Mim Wan-Nun Al-Mushaddadatayn* (The stressed *Mim* and *Nun*)
- Illustrate the rules of *tajwid* guiding its pronunciation with relevant examples.

3.6.2 *Al-Mimu'l-Mushaddah* and *An-Nunu-l-Mushaddah*: Are such *Mim* and *Nun* that bear *shaddah* and thus referred to as stressed *Mim* (مّ) and stressed *Nun* (نّ) respectively. The rule of *Tajwid* guiding the pronunciation of the two is called (إظهار الغنة) i.e Manifestation of Nasality. The fact that the two letters (*Mim* and *Nun*) having their sound emanating from nose (nasal) and with *shaddah* on each of them, thus their pronunciation with nasality becomes more emphasized with humming (ghunnah) when it occurs in one word. When a reciter or reader stops or pauses on a stressed *Mim* or *Nun*, the humming (ghunnah) has to be manifested in their pronunciation as an indication for an original *tashdid*

Examples:

At the final position of words	In the middle of words	Stressed <i>Mim</i> and <i>Nun</i>
مَّمَا ، ثُمَّ ، عَمَّ	الْقَمْل ، الطَّامَّة	مّ
إِنَّ ، مَنْكَرٌ ، إِنْ ، لَتَسْلُنَ	مَنْ الْجَنَّةِ وَالنَّاسِ ، مَنَّا ، أَلْنَعِمْ ، النَّار	نّ

3.6.3 Conclusion

This unit discusses the rule of *Tajwid* guiding the pronunciation of *Al-Mim* and *An-Nun Al-Mushaddadatayn* which is *Izhar Ghunnah* i.e. Manifestation of nasality.

Tutorial Question

Illustrate with relevant example the rule of *Tajwid* governing the pronunciation of *Al-Mim* and *Al-Nun Al-Mushaddadatayn*.

LESSON VII

3.7 *Al-Lam* and *Al-Ra' Al-Muraqqah* and *Al-Muffakhamah*

3.7.1 Introduction

This unit teaches the two laws of *Tajwid* called *Tarqiq* and *Tafkhim* i.e. Soft and

Heavy pronunciations as applicable to the second letter *Lam* of *Lafzu'l-Jalalah* (الله) and latter *Ra'* respectively

Objectives

At the end of this unit, students are expected to:

- State the meaning of *Tarqiq* and *Tafkhim*
- Explain the conditions guiding the pronunciation of *Lam* of *Lafzu'l-Jalalah* (الله)
- Expatiate the conditions guiding the pronunciation of latter *Ra'* heavily and softly
- Apply the two rules in their respective recitations

3.7.2 *Tarqiq* and *Tafkhim Lam* of *Lafzu'l-Jalalah*

The second *Lam* in the mighty word (i.e. *Lafzu'l-Jalalah* (الله)): is referred to as *Lam Lafzu'l-Jalalah*, and such *Lam* is pronounced heavily (*Tafkhim*: تفخيم) whenever it is proceeded by either vowel *downmah* or *fathah*.

Examples: (نصرُ الله ، وما الله ، إني عبد الله ، حتم الله)

3.7.3 *Tafkhim* and *Tarqiq Lam* of *Ismu'l-Jalalah*

Tafkhim Lam: is the rule of *Tajwid* that is applicable only to the second *lam* in the mighty name of Allah (اسم الجلالة) which is called *Lam*

Lafzul or Ismu'l- Jalalah and it is pronounced heavily (تفخيم) whenever it is preceded by either vowel *dommah* or *fathah*. Examples
 عبد الله, يريد الله "و يفعل الله, نصر الله, ختم الله, إن الله والله بكل
 However, if this *Lam Ismul –Jalalah* is preceded by a *kasrah*, it is pronounced softly (ترقيق). Examples:

قل اللهم –ومن يتق الله – بسم الله – الحمد لله

3.7.4 *Tafkhimu and Tarqiqu-Ra'*

Tafkhimur-Ra': is such rule of *Tajwid* that is applicable to *Ra'* bearing either *dommatayn* or *fathhatahyn* and is pronounced heavily (*Tafkhim*) i.e. with valorization. Examples:

رطباً – الروم – رسول – رءوف – رضي الله – كيف رفعت – من روحنا

If the *Ra'* is a voweless one with either a temporary or permanent *Sukun* and it is being preceded by an alphabet bearing *fathah* or *dommah*, it is pronounced heavily (*Tafkhim*). Examples

مرسل – أرسل – والأرض ممتد – لتركن طبق – والقرآن الحكيم – وما أرسلوا عليهم

- Letter *Ra'* is also pronounced heavily when it bears *Sukun* and it is preceded by '*Alif* or '*Wa' Madd* (elongation) e.g.

شكور – جبار – عفار – القهار – غفور

Also when *Ra'* bears *Sukun* and it is preceded by *Hamzatul- Wasl*, it is pronounced heavily i.e. *tafkhim*, e.g.

ارجعي – اركبوا – ارجعوا – ارتبتم.

When latter *Ra'* also bears *Sukun* and preceded by original or permanent *kasroh* but followed immediately by any of the seven alphabets called *Huruful- Istilah* (حروف الاستعلاء) these are: ط, ق, غ, خ, ض, ص, ظ. Which bears *Fatihah* or *Dommah*, the *Ra'* is pronounced heavily (*tafkhim*). Moreover, the '*Isti'lah* alphabet should be found in the same word following the *Ra'* bearing *Sukun*, examples

مرصادا – قرطاس – فرقة لبالمز صاد

3.7.5 *Tarqiqqu 'Ra'* (Soft Pronunciation of *Ra'*)

Letter *Ra'* is pronounced softly in the following ways:

i- When it bears a *Kasrah* or *Kasratayn*, e.g.

بر – رزق – رسالات – رجل

ii- When it bears either permanent or temporary *SUKUN* while the preceding letter to it bears *Kasrah* e.g

لِقَادِرٍ – فَرْعُونَ – مَدْنَرٌ – فَرْدَوْس

iii- When it bears temporary **Sukun** and preceded by a ya'ul- madd (yaa elongation), e.g.

نَذِيرٌ ، بَشِيرٌ ، قَدِيرٌ ،

3.7.6 Conclusion

Students have learnt in this unit the two laws of *Tajwid* called *AL-Tafkhim* and *AL-Tarqiq* i.e. heavy and soft pronunciation as applicable to the second *lam* of *Ismul –Jalalah* (الله) and letter Ra' respectively

Tutorial Questions

- What did you understand by the terms *AL- Tafkhim* and *AL- Tarqiq*?
- State the conditions guiding the pronunciation of *Lam* of **Lafzul – JALALAH** and letter *Ra'* heavily and softly.

LESSON VIII

3.8 Detailed discussion on *Al-Mudud* (Prolongation) its types and conditions

Al – Madd (المَد) Elongation\prolongation

3.8.1 Introduction

This unit teaches the rules of *Tajwid* called **Madd**, its classification and sub divisions

Objectives

At the end of this unit, students should be able to:

- State the meaning of **Madd** and its classification
- Illustrate with examples sub- divisions of **Madd**

3.8.2 Definition

Al –Madd can simply be defined as elongation, prolongation or lengthening of sound by one or two vowels during recitation of the divine book. **Madd** becomes necessary with the presence of any of its three alphabets which are

- Voweless letter '**Alif**' (ا) proceeded by a **Fathah** e.g. قال

- Vowelless letter **Wa'** (و) preceded by **Dommah** e.g. يقول
- Vowelless letter **Ya'** (ي) preceded by a **Kasrah** e.g. قيل

3.8.3 Types of **Madd** (Prolongation)

There are two major types of **Madd** (prolongation)

- AL-Maddu'Tabi'** (المَدّ الطَّبْعِيّ) or natural prolongation otherwise known as **Al-Maddu'l-'Asli** (المد الأصلي) primary prolongation or basic prolongation
- Al Madd Al- Fari'** (المد الفرعي) or secondary prolongation.

1. Al- Maddu't-Tabi' (Natural\ Primary Prolongation) This **Madd** which is also called basic prolongation (**Maddul 'Asli**) occurs primarily without any extra effort in its pronunciation. It takes place whenever:

- A Vowelless **Wa'** is preceded by a **dommah** e.g.

تو – سو – مو

- A Vowelless **Ya'** is preceded by a **kasrah** e.g.

طي – في – قي

- A Vowelless **'Alif** is preceded by a **fathah** e.g.

يا – نا – ما

Each of these **Madd** is elongated as long as two measures of vowel (Harakha) and anything longer than this render it unnatural. **Maddut-Tabi'** is sub-divided into five. They are:

- **Maddul-'Iwad** (مد العوض)

- **Maddul- badal** (مد البدل)

- **Maddul – Tamkin** (مد التمكين)

Maddul- silatus- sughroo (مد الصلة الصغرى)

- The five letters ي, ح, ر, ط, هـ found in the connotation (حي ظهر)

These letters are among the beginning letters of some chapters in the Qura'an. Each of these **maddus** is elongated as long as two vowels.

a – Maddul- 'Iwad: is the pronunciation of **fathah** or **aliful- madd** instead of **Fathatan** or Tanwin written while pausing or stopping, provided the **fathatan** is not born by closed **Taa** (Taa Marbut).

Examples: مبيئاً this is read as مبيئاً

أفواجًا this is read as أفواجًا

توأبا this is read as توأبا

مستقيما this is read as مستقيما

Note: Stoppage on closed *Taa'* (Taa Marbut) will sound like pronouncing *Haa* (هـ) bearing *Sukun* e.g. عاملة ناصبة this is read as عاملة ناصبة

b. Maddul- Badal: This *Maddu* occurs whenever any *Maddu* alphabet follows *Hamzah* e.g.

ءامن – أوتوا – متكئين إيمان – ءادم – أوذوا

c. Maddul- Tamkin : This *Maddul* occurs whenever the *Yau'l-Mushaddah* is being elongated by *Ya'u-l-madd* e.g. وَالْيَتِيمِينَ

d. Maddus – Silatus- Sughroo : This is a *Maddu* that comes from pronominal *Haa* (هاء الضمير) which is additional *Haa* (هاء) that is not part of the original letters of the word, representing the third person male, it bears a *Dommah* (') or a *Kasroh* (كسرة) and positioned between two vowel letters, the reader is not stopping on it and it is not followed by a *Hamzah*. When all these requirements are met, the *Dommah* on the *Haa* becomes lengthened in to a lengthened *Waw* (واو) or the *Kasroh* becomes lengthened like a lengthened *yaa* (ياء). However, stopping on this *Haa'* has to be on regular *sukun* and the *Maddus –Silah* is dropped

Examples:

له ما في السموات -- إنه هو – هذه تذكرة – إنه كان بعباده خبيراً بصيراً

Moreover, if the *Haa'* bears *Sukun*, there is no lengthening or elongation of the *Haa'*, reader either continuing the recitation or stopping. Also if the letter before, and or after the *Haa'* bears *Sukun*, the elongation of the *Haa'* is dropped, in a situation such as:

وإن تشكروا يرزقه لكم

Though all the conditions for *Maddus- Shilah* are met in this example, yet there should not be *madd* or lengthening of the *Haa'*

Also, at the other hand in a situation such as:

ويخلد فيه مهانا

Due to the presence of *Sukun* before letter *Haa'* which led to the

violation of all the conditions for *Maddus – Silah*, yet there is going to be lengthening of the *Haa'*

These are the only exceptional areas in which the recitation has to contradict the rules, and there is no reason for these exceptions only that this is the way *Hafs* recitation (قراءة الحفص) reads these '*Aayat*

e. The beginning letters of some chapters of the Qur'an tagged as *HAYYU TAHUR*. (حي طهر). They can be identified by finding them at the beginning of some chapters bearing no sign. Examples:

طه – حم – الر – كهيعص

(2) *Al-Madd Al-Far'i* (Derived or Secondary Lengthening)

This is the second class of *Madd* whose duration lengthening is longer than that of the basic *madd* discussed above due to *hamzah* or *sukun*. Its lengthening duration falls between four and six measure of vowels (*Harakah*)

Secondary lengthening is derivable whenever a basic elongation is followed by either *Hamzah* e.g. بما أنزل or *Sukun* as in الحاقّة العالمين etc. The *Sukun* could either be a permanent one or derived one as a result of stoppage.

Secondary Lengthening (*Al-Madd Al-Far'i*) is divided into two:

- a- Long *Madd* due to *Hamzah* (المدّ بسبب الهمزة)
- b- Long *Madd* due to *Sukun* (المدّ بسبب السكون)

a. Long *Madd* due to *Hamzah*: (المدّ بسبب الهمزة)

This is sub-divided into three:

- i- *Al-Maddul-Wajib Al-Muttasil*
- ii- *Al-Maddul-Jai'z Al-Munfasil*
- iii- *Maddus-Silatul-Kubro*

Further elaborations about all these could be seen as follow:

i- *Al-Maddul-Wajib Al-Muttasil* (المدّ الواجب المتصل)

This *Madd* occurs when a letter of lengthening is immediately followed by a *Hamzah* in the same word. It is called *Wajib* because it is compulsorily based on the consensus opinions of reciters, to elongate its duration longer than that of basic *Madd*. It is equally called *Muttasil*, as a result of both *Madd* letter and the *Hamzah* attaching together in the same word. The lengthening duration of this

Madd is between four or five vowel counts. Examples: فكلوه هنيئاً مريئاً، ولقد جاءكم موسى، الملائكة، الطائفة

ii *Al-Maddul-Jai'z Al-Munfasil*: المد الجائز المنفصل

This is a sort of *Madd* whereby a letter of elongation is the last letter of a particular word, and *Hamzah* is the first letter of the next word. It is referred to as *Jai'z* (optional) because some reciters permit shortening of its vowel count to fall between two and five measures, while others agree to its lengthening. It is equally called *Munfasil* i.e. separate, due to separation of the *Madd* letter and the *Hamzah*, that is the two are in separate words, but next to each other. Examples:

فردوا أيديهم _ تثبت يداً أبي لهب _ قوا أنفسكم _ وفي أنفسكم - إنا إعطيناك ما أغنى - لا أعبد - إني ءانست ناراً

iii. *Maddus- Silatul- Kubro* (المد الصلة الكبرى)

This can be defined as longer lengthening of vowel counts of the pronoun letter *Haa'* (هـ) found at the end of a word with either *Dommah* or *Kasrah*, in between two vowelised letters, while the first letter of the next word is *Hamzah*. Its duration of elongation falls between two, four or five vowel counts. This *Madd* is next to *Maddul-Jai'z Al-Munfasil* in term of vowel counts. The second *Haa'* (هـ) in the word: (هذه) follows the same rules as pronoun letter *Haa'* (هـ) in the ضمير in this *Madd*. Examples:

اسمه أحمد _ إنه أضحك وابكى - إنه أنا الله ولا يشكر بعبادة ربه أحدا - أحسب أن لم يره أحدا

b. Long *Madd* due to *Sukun* (المد بسبب السكون)

This is sub divided into two:

1. *Madd* due to accidental *Sukun*
2. *Madd* due to original or authentic *Sukun*

The first one i.e. *Madd* due to accidental *Sukun* is further divided into two:

- i. *Al-Maddul-^c Aridu lis- Sukun* (المد العارض للسكون)
- ii. *Maddul- Lin* (مد اللين).

Its explanation goes thus:

i. *Al-Maddul-^c Aridu lis- Sukun* (المد العارض للسكون)

This *Madd* occurs when ever a temporary *Sukun* emanated from pause making or stoppage is proceeded by a letter of elongation i.e.

'*Alif, Waw and Yaa*' (اوي). Its lengthening duration is two, four or six vowel counts. It is called presented *Sukun* because *Sukun* is presented on the letter when stopping on it, but if the reader did not stop or continues his recitation, the letter is read with its vowel and the *Madd* letter is elongated two vowel counts, which is the normal duration for *Maddut- Tabī*. It should be noted that if the last letter is *hamzah*, then we have two *Madds* in one vis-à-vis *Maddul-Wajib Al-Muttasil* and *Al-Maddul-[°]Aridu lis- Sukun*. Examples: قل أعوذ برب الناس – الحمد لله رب العالمين – يؤمنون – الرحمن الرحيم – يوم الدين.

Examples of the combination of the two *Madds* are:

(ثلاثة قروء ، يخلق ما يشاء ، لستن كأحد من النساء) This *Madd* can however be called *Al-Maddul- Muttasilul-[°]Arid* (المد المتصل العارض)

ii. *Maddul- Lin* (مد اللين).

This is the *Madd* in which vowelless *Waa'* (واو) and *Yaa'* (ياء) known as *Lin* letters (حروف اللين) is preceded by a vowel letter bearing *Fathah* and followed by another vowel letter on which a stop is to be made only in the same word, then *Maddul-Lin* occurs. The lengthening of this *Madd* is two, four or six vowel counts when stopping on it, but when continuing reading, there should be a slight lengthening of the *Lin* letter, which is referred to by the scholars as *Maddan Mah* (مدا ما).

Examples

من خوف- قريش – والصيف – البيت – كل نفس ذائقة الموت

The followings are the differences between *Maddul-[°]Aridu lis- Sukun* and *Maddul- Lin*

- Al-Maddul-[°]Aridu lis- Sukun* has three *Madd* letters (*Alif, Waw and Yaa'*) while *Maddul- Lin* has only two i.e *Waw and Yaa'*
- The three *Madd* letters of *Maddul-[°]Aridu lis- Sukun* are vowelless '*Alif* preceded by *Fathah*, vowelless *Waw* preceded by *Dommah* and vowelless *Yaa'* preceded by *Kasrah*, while the two *Lin* letters are vowelless *Waw* and vowelless *Yaa'* preceded by *Fathah*
- When continuing recitation, the *madd* letters are lengthened two counts which is the natural measure of the letter, while the *Lin* letters are shorter (مدا ما) than the natural *madd* (المد الطبيعي).

Whenever there are two different types of *Madd* but of the same length in one phrase, there will be one of them stronger than the other. *Maddul- °Aridu lis- Sukun* is stronger than *Maddul- Lin*. If the weaker of the two (مد اللين) i.e. *Maddul- Lin* proceeds the stronger i.e. (مد العارض للسكون) *Maddul- °Aridu lis- Sukun* in the phrase, the stronger should then be the same length as the weaker *Madd* or longer in length than the weaker. When the stronger *Madd* i.e. (مد العارض للسكون) *Maddul- °Aridu lis- Sukun* proceeds the weaker i.e. (مد اللين) *Maddul- Lin*, the weaker *Madd* then must be equal in length to the stronger one, or less in length than the stronger one. The verses in which the above rules are applied are Q2:2 and Q8:65 respectively

١ يا ايها النبي حرض المؤمنين على القتال إن يكن منكم عشرون صبرون يغلبوا مائتين
2 ذلك الكتب لا ريب فيه هدى للمتقين

2. *Al-Maddu'l- Lazim* (المد اللازم): The Compulsory *Madd*

This is a form of *Madd* that takes place whenever an original or permanent *Sukun* comes after a letter of lengthening in one word or a letter regardless of whether stopping on *sukun* or not. Its lengthening duration is six vowel counts. It is sub- divided into two kinds:

- Al-Maddu'l- Lazim Al- Kalmi* (المد اللازم الكلمي)
- Al-Maddu'l- Lazim Al- Harfi* (المد اللازم الحرفي)

Each of the two is further divided into: *Al- Muthaqqal* and *Al- Mukhaffaf*. Thus we have:

- Al-Maddu'l- Lazim Al- Kalmi Al- Muthaqqal* (المد اللازم الكلمي المتقل)
- Al-Maddu'l- Lazim Al- Kalmi Al- Mukhaffaf* (المد اللازم الكلمي المخفف)
- Al-Maddu'l- Lazim Al- Harfi Al- Muthaqqal* (المد اللازم الحرفي المتقل)
- Al-Maddu'l- Lazim Al- Harfi Al- Mukhaffaf* (المد اللازم الحرفي المخفف)

-Al-Maddu'l- Lazim Al- Kalmi Al- Muthaqqal (المد اللازم الكلمي المتقل)

This *Madd* occurs in a word when a permanent *Sukun* that follows a lengthening letter is the type that is contained in a *Shaddah*, e.g.

ولا الضالين – دابة – الحاقة – الطامة

. The word *Muthaqqal* (مَثْقَل) i.e. heavy, refers to *Shaddah*. A *Shaddah* on a letter indicates two letters of the same feature, the first of the two is vowelless or bears *Sukun*, while the second of the two is vowelised and the two together were inserted (إِدْغَام) into one another thus formed the *Shaddah*, (مَّم). It is called *Lazim* (لَازِم) due to permanent or original *Sukun* found when the reader stops or continues or because scholars agree that its elongation must be six vowel counts. It is also *Al- Kalmi* because it occurs in one word. Other examples include

الصَّاحَّة – وَلَا تَحَاضُّونَ – أَلْذَكَرَيْنِ – أَنْ يَتَمَاسَا

-Al-Maddu'l- Lazim Al- Kalmi Al- Mukhaffaf (المد اللازم الكلمى المخفف)

This kind of *Madd* appears when a permanent *Sukun* that is not merged into *Shaddah* is preceded by a letter of elongation in a word. It is referred to as *Mukhaffaf* because the letter that bears *Sukun* which follows the *Madd* letter is not merged or inserted into another one of its feature. This *Madd* appears only in two places in the Qur'an, these are: Q10:51 and Q10: 91 respectively.

ءَالْنِ وَقَدْ عَصَيْتَ قَبْلَ – وَالْنِ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

Its measure of lengthening is six vowel counts.

-Al-Maddu'l- Lazim Al- Harfi (المد اللازم الحرفى). There are fourteen Arabic letters that begin some chapters of the Qur'an. These are found in the following phrase: "نَصُّ حَكِيمٍ قَاطِعٌ لَهُ سِرٌّ". They are divided into four groups:

-That which has NO elongation whatsoever. This is letter '*Alif*' as it has no *Madd* letter in it. Example: (الم)

-That which has short (Qasr) lengthening of two counts. Its letters are included in the phrase (حي طهر). When found any of it at the beginning of a chapter will only be lengthened two counts as *Maddu'l- Tabi'* while the rule of *Maddu'l- Lazim* is inapplicable and unsuitable to them.

-That which the rule of *Maddu'l- Lazim* is applicable, that is it has a *Madd* lengthening of six vowel counts. These are the remaining letters from among the fourteen letters that start some chapters of the Qur'an; they are seven in number, as it is contained in the mnemonic

phrase (سنقص لكم). These letters are categorized in to two:

Al-Maddu'l- Lazim Al- Harfi Al- Mukhaffaf (المد اللازم الحرفي المخفف).

Al-Maddu'l- Lazim Al- Harfi Al- Muthaqqal (المد اللازم الحرفي المثقل).

It is the category of which a letter falls in to that determines whether it is merged (مدغم) in to the next letter or not.

-The *‘Ain* (عين): It is permissible to lengthen letter *‘Ain* from four to six vowel counts, this according to the rules of recitation of *حفص عن* and that is because *‘Ain* always goes along with *Maddu'l- Lin* (مد اللين), whereas *Maddu'l- Lin* is not a compulsory *Madd*. The middle letter of *عين* is not a *Madd* letter.

-*Al-Maddu'l- Lazim Al- Harfi Al- Mukhaffaf* (المد اللازم الحرفي المخفف).

This *Madd* occurs whenever any of the seven letters of *Maddu'l- Lazim Al- Harfi* (i.e. سنقص لكم) is written to stand alone, e.g. ن~ق~ and when two or more of these letters are put together in succession but cannot be assimilated or merged (مدغم) in to one another, e.g. (الله)

which is read as follows: 'Alif, Laaaaaam, Ra'. Other examples are: (إ) to be read as: 'Alif, LaaaaaamMiiiiim, Saaaaaad. (أب) is read as:

as: 'Alif, LaaaaaamMiiiiim, Ra'. (إ) is read as: Kaaaaaaf, Ha', Ya', Ayyyyyyyn, Saaaaaad. (ح) is read: Ta', Ha'

-*Al-Maddu'l- Lazim Al- Harfi Al- Muthaqqal* (المد اللازم الحرفي المثقل).

This *Madd* occurs when a letter from among the letters of *Maddu'l- Lazim Al- Harfi* (i.e. سنقص لكم) has its last alphabet of its three individual alphabets assimilated into the letter that comes after it. This is the reason for it being referred to as “Muthaqqal”. Example of this *Madd* in the Qur'an is where we have *Lam* and *Mim* written in succession to one another at the beginning of some chapters of the Qur'an. This *Madd* will take place simply because the last alphabet of *Lam* (i.e. m) is the first alphabet of *Mim*, in due course, the /m/ of *Lam* becomes assimilated into the first /m/ of *Mim*, thence after the /m/ of *Mim* will be doubled (Mushaddadah). The illustration of these goes thus: (إ) will be read as: 'Alif, Laaaaaammmiiiiim. This *Madd* has a required elongation of six vowel counts.

Summary of categories of Madd in the letters that begin some chapters of the Qur'an			
الف لا مد فيها No Madd	حي طير مد طبيعي Two vowel counts Natural Madd	سنقص لكم مد لازم حرفي غير مدغم مدغم (مثقل) Six vowel counts	عين يلحق مد اللين Follower of the Lin Madd four or six vowel counts

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