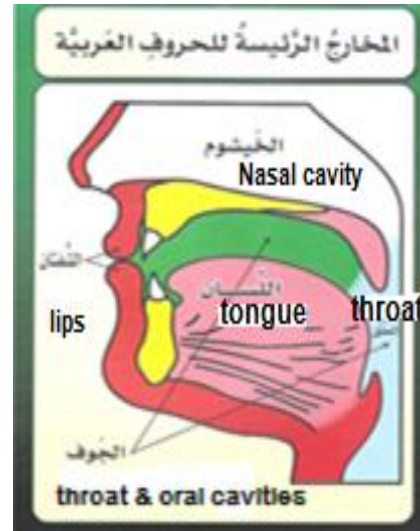
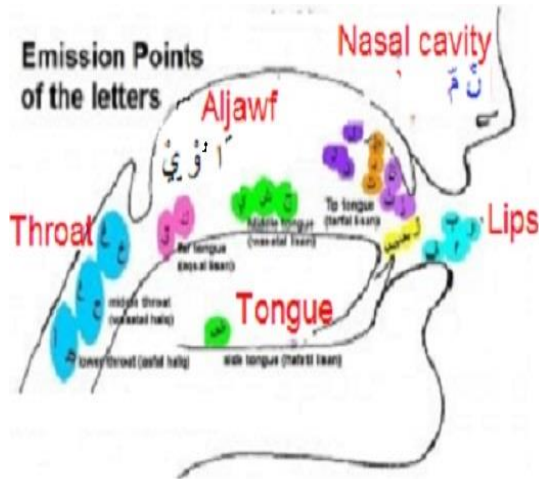


Makharij-ul-Hurouff: (Articulation points/exits of the letters)

We have five main makharij (17 specific ones):

الجوف و الحلق و اللسان و الشفتان و الخيشوم

The throat and oral cavities (1), the throat (3), the tongue (10), the lips (2) and the nasal cavity (1) as shown in these diagrams:



1-Al-Jawf (the throat and oral cavities)

للجوف: ألف و أختاها, و هي حروف مد للهواء تنتهي

There are three letters that come from al-jawf. They are the madd letters:

Alif (it always has a sukoun on it and fatha before it) as in قَال - mat

Waw sakinah preceded by dammah as in قَالُوا - moon

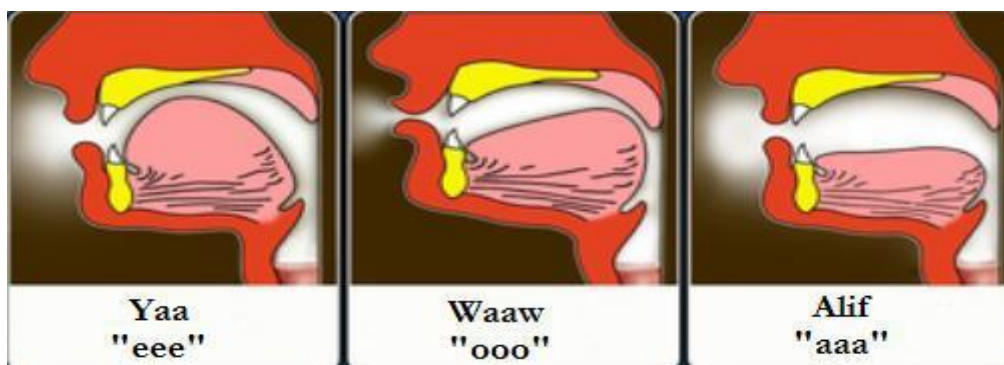
Ya' sakinah preceded by kasrah as in قِيلَ - meat

This word contains the three letters of madd altogether نُوحِيهَا

How?

They are produced when the air passes through the vocal cords causing them to vibrate. Then the air will flow through the vocal tract (al-jawf: throat and oral cavities) producing:

- The alif, when the tongue is in the resting mode (flat) and the lips are open normally.
- The waw, when the back part of the tongue is raised and the lips are protruded and rounded.
- The ya', when the middle part of the tongue is raised, as we see in the picture:



Be a Tajweed Expert:

Avoid pronouncing the madd letters from the nasal cavity (with ghunnah) as some people do. They should be pronounced purely from the jawf, without any ghunnah.

To make sure you are pronouncing them from the jawf, you need to close your nose and still you should be able to pronounce them clearly.

قالوا - قيل - قال - جاؤوا - سيئت - شاء - غفور - الرحيم

الرَّحْمَنُ - أفنان - المحسنين - العالمين - مؤمنون - مأمون

Be a Tajweed Expert:

The way the *madd* letters are pronounced is by prolonging them enough (2 harakat) if they are not followed by hamza, shadda or sukoon, not shortening them as some people do, especially when they read fast, and also not prolonging them more than 2 harakat. This is called natural madd (madd tabi'i)

ما قُتِلنا هاهنا - قالوا لإخوانهم - يحيي و يميت - و أنَّى له الذكرى - فإن أراد
 فصلاً- فرادى كما - فأتوا بآبائنا - و أحيي الموتى بإذن الله - جزاءً بما كسبوا -
 جعلاً له شركاء - إلى أهليهم - و الله لا يحب الظالمين - لإيلاف قريش - ليبدى
 لهما ما وُورِيَ - من قبل أن يتماسا - إن في ذلك لآيات - إنا لنراك - لا يخلف

Note: If the Madd letters are followed by Hamza we prolong them for 4 or 5 harakat, and if they are followed by shadda or original sukun we should prolong them for 6 harakat.

Be a Tajweed Expert:

Make all the letters of madd light (muraqqqa) in any place they come except for the alif.

ينظرون - مخلصين - الرحيم - الرؤوف - أقيموا - أخوهم

The alif ا is sometimes heavy and sometimes light. It is heavy (mufakhamah) only when it is preceded by a heavy (mufakham) letter.

Remember: You do not need to round the lips at all when you make the alif heavy. The lips should remain normal in the alif as we mentioned earlier. Otherwise, the alif will turn to the "o" sound.

The heavy letters: خص ضغط قظ

also in some cases: ر in the words (الله , اللهم)

خالدين - صالحاً - الضالين - غائبين - طائر - قال - الظالمين

The alif ا is always heavy when it is preceded by ra' (because when the ra' has fatha it is heavy).

إخراجاً - راعين - رابعهم - أدراك

Exception: There is one word in the Holy Qur'an in which we make the ra' with fatha light because the alif following it is mumaala (It sounds exactly like the letter "a" in English).

بِسْمِ اللَّهِ مُحَمَّدٌ رَحْمَةً وَرَحْمَةً

The Unique word: الله

The alif ا in this word (a dagger alif) is heavy when the preceding laam is heavy and light when the laam is light.

The laam is light only when it is preceded (in pronunciation) by a kasrah.

For example: in بسم الله

The lam is preceded by another laam (laam shamsiyya which is silent) and Hamza-tul-wasl (which has fatha, but is dropped when it's connected with anything before it). So the lam is preceded in pronunciation by the kasra of the meem; therefore, we make it light.

Other examples:

الله أعلم - قال الله - دعوا الله - لله

Imam Ibn Al-Jazari (rahimahullah) summarized this rule in this verse:

و فحّم اللام من اسم " الله " عن فتحٍ او ضمٍ ك: " عبدُ الله "

The laam ل in the word اللهم:

It has the same rule because the heaviness and lightness of the alif depends on what is before it and the alif in these two words has a laam before it.

This word means: O Allah!

قل اللهم - سبحانه اللهم - قالوا اللهم

Note: When the alif sakinah is preceded by a light letter, it should be light (muraqqaqa).

Do not raise the middle part of the tongue at all when you make the alif light because this will produce alif mumala (an alif that is similar to the sound of the letter "a").

باطلاً - الحاقّة - المرسلات - العاصفات - الحياة الدنيا - غوى - القرآن - النار - مائدة - جاء - كانوا

Be a Tajweed Expert:

Imam Ibn Al-Jazari (rahimahullah) says in his Muqaddimah:

حروف مد للهواء تنتهي

للجوف: ألف و أختاها, و هي

This means: the alif and its two sisters; the waw and yaa come from the jawf, and they all should end in the air. Some people, especially before they make *ruku'* in prayer, do not let the letters of the *madd* end in the air in order to fade out gradually. They rather end them in the larynx (the voice box), consequently producing the *hamza* or haa' sound, as in:

قالوا قالوا قالوه * رحيماً رحيماً رحيماً * ربي ربي ربي

The two letters of ghunnah:

نّ – مّ

إن الأبرار – عم يتساءلون – أما من – دمرناهم – و النازعات غرقاً

Rules of Al-Meem-us-Sakinah

1- Al-Idgham Ash-Shafawi (Labial Merging):

When there is a meem sakinah (non-voweled meem) followed by a voweled meem (meem with harakah) we merge the meem sakinah into the voweled meem so they become one stressed meem (meem with shaddah). Do not forget that a stressed meem is a letter of ghunnah. This means we apply the longest ghunnah in this idgham.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا - لَهُمْ مِّنْ - عَلَيْهِمْ مَّؤَصَّدَةٌ

2- Al-Ikhfa' Ash-Shafawi (Labial Hiding or concealment):

It is the pronunciation of the meem sakinah stripped of any shaddah, characterized somewhere between ithhar and idgham with an accompanying long ghunnah while keeping the lips closed without any stress or gap between them. We do this by closing our lips on meem (with a long ghunnah) and then opening them with ba'. We do this only when the meem sakinah is followed by ب

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ - تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ

3- Al-Ithhar Ash-Shafawi (labial clarification):

When there is a meem sakinah followed by any letter other than (ب) or voweled meem, we have to clarify the meem sakinah by pronouncing it distinctly from the following letter without any stress or additional ghunnah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

We should pay more attention when the meem sakinah is followed by (ف) and (و) because of the proximity between the makharij of these three letters. Thus, we should close the lips completely in order for the meem to be clarified and not be hid before these two letters.

لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ - لَكُمْ دِينُكُمْ وَلِيَ دِينَ

Rules of the Noon Sakinah and Tanween

When we have noon sakinah or tanween we should look at the letter after them to determine how to pronounce the noon sakinah or tanween. There are 4 rules regarding noon sakinah and tanween.

1- Al-Ithar (Clarification):

It is pronouncing the noon sakinah or tanween clearly, completely and distinctly from the following letter without adding any extra ghunnah.

This means we pronounce the noon sakinah or tanween with their normal short ghunnah then we pronounce the following ithhar letter.

We apply alithhar when the noon sakinah or tanween is followed by any of the six throat letters. ع - ه - ع - ح - غ - خ

الأمثلة	مع النون في كلمة	في كلمتين	مع التتوين
الهمزة:	﴿وَنَقُوتَ﴾ ولا ثاني لها	﴿مَنْ مَّامَنَ﴾	﴿وَجَشَّتِ الْقَاآءُ﴾
الهاء:	﴿يَهْمُونَ﴾	﴿مَنْ هَاجَرَ﴾	﴿وَلِكُلِّ قَوْمٍ هَادٍ﴾
العين:	﴿أَنعم﴾	﴿إِنْ عَلَيْكَ إِلَّا الْكَفُّ﴾	﴿حَكِيمٌ عَليم﴾
الحاء:	﴿وَنَنصِتُونَ﴾	﴿مِنْ حَكِيمٍ﴾	﴿عَفُورٌ عَليم﴾
الغين:	﴿فَسَيَتَعَشُونَ﴾ ولا ثاني لها	﴿مِنْ غَلِي﴾	﴿لَعَفُورٌ عَفُورٌ﴾
الخاء:	﴿وَالْمُنْحَفِقَةُ﴾ ولا ثاني لها	﴿مِنْ خَبِرٍ﴾	﴿عَلِيمٌ خَبِيرٌ﴾

المد في الحروف المقطعة

The Elongation in the Cut Letters

Some suwar in the Holy Qur'an start with some words that should not be read as we read other words such as الم - يس - كهيعص - حم - طسم - ق - ص

These words, according to many scholars, are to challenge the Arabs with their own language. It is as if it is said to them that this Qur'an is composed of these letters that you know ...الم - ن - طه

So bring a similar Ayat if you can! Of course they were unable to compose anything similar to Allah's Words and no one ever can.

The letters in these words should be pronounced as if they are disjoined. This means we read them as we read them in the alphabet.

Details:

- The alif is pronounced as: alif like inالم - الر
- **ح - يا - طا - ها - را** these 5 letters are pronounced with madd tabi' and **with no hamza** at the end
- **ع** these 8 letters should be pronounced with madd laazim harfi (6 harakat) except for the **ع** it can be pronounced with 4 or 6.

Important rule: In addition to reading these letters as we read them when we say the Arabic alphabet and in addition to applying the madd as mentioned above, we should apply all the tajweed rules that we find in those letters and all the rules that we find when we connect them.

Examples:

ص should be read as صاد and since the د has sukoun we should apply qalqala.

الم should be read as ألف لام ميم (6 harakat in each of لام and ميم) and since we have م that has sukoun followed by م that have a haraka we should apply idgham shafawi.

كهيص should be read as كاف ها يا عين صاد (6 harakat for in each of كاف and صاد and 4 or 6 in عين) and since we have noon sakinah in the word عين followed by an ikhfa' letter (ص) we apply ikhfa'. In addition, we apply hams for the fa' in the word كاف and qalqala for the dal in the word صاد.

In case you like to connect these letters with the following ayat, you should apply all the resulted tajweed rules.

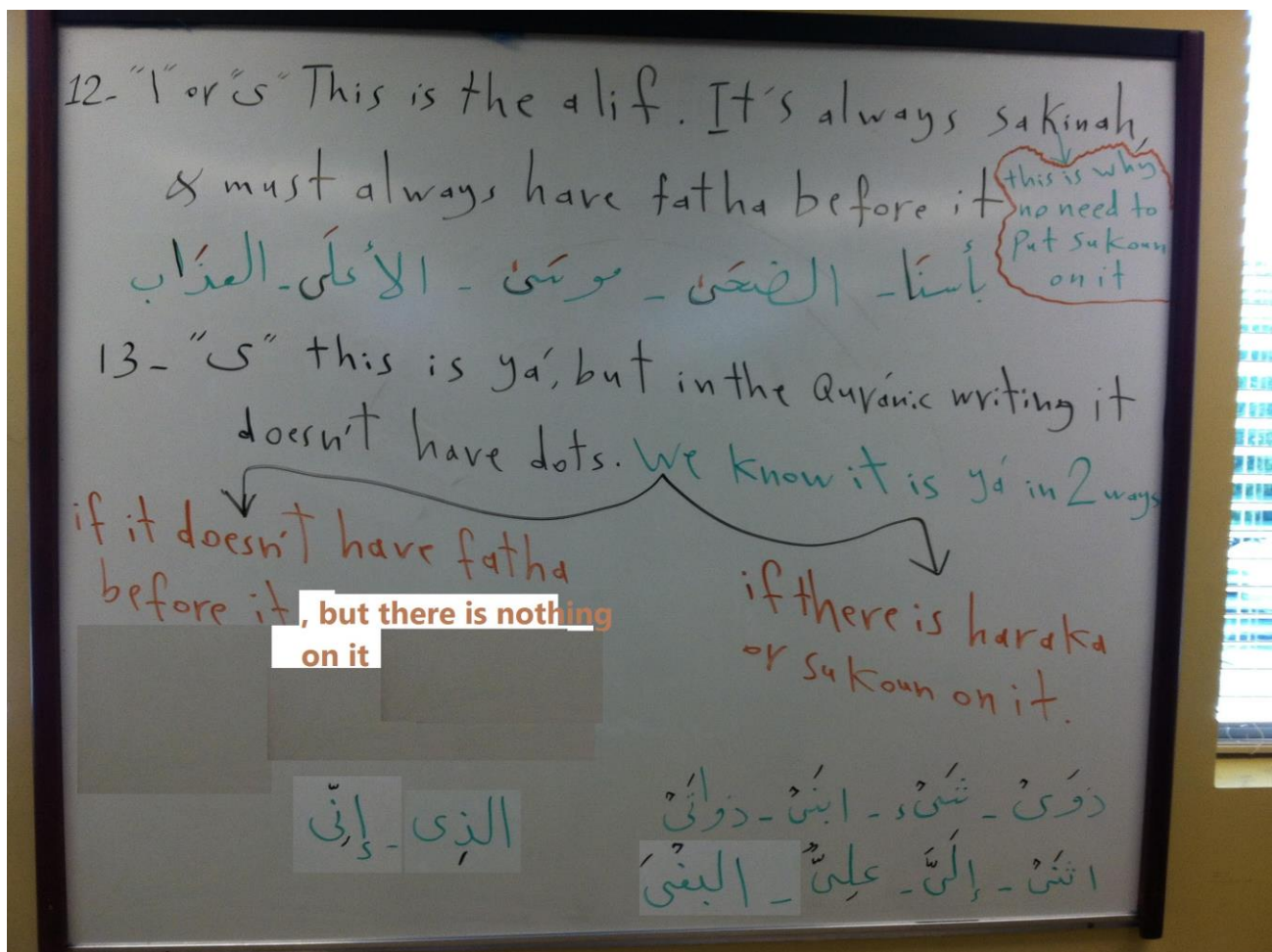
Exceptions:

- If you want to connect (يس) with (و القراءان الحكيم) or (ن) with (و ما يسطرون),

we should apply ithhar instead of idgham.

- If you want to connect (الم) with (الله لا إله إلا هو.....), we prolong the meem 2 or 6 harakat and we change its sukoun into fatha.

Other rules that we have covered:



11- (آل) is called "al attāreef". It means "the".

hamzatul-wasl (here it always has fatha)
Laam attāreef (always has sukoon)

shamsiyya

(is silent & followed
by shadda "w").

This
is why
no
sukoon
on it

السَّمِى

اللّٰهَ اَللّٰهُمَّ

الرَّسُلَ

النُّورَ

Ramariyya (أَبْعَ جَعْلٌ وَخَفَ عَقِيه)

(is not silent & not followed
by shaddah)

القمر

الجيال

الكتاب

الأنبياء

19- In Arabic we should not Pronounce 2
Sukoons in a row (except if we stop.)

بَعْدَ - وَالْعَصْرَ - حَجَرَ - الْبَيْتَ

20- In case we have 2 Sukoons in a row, we look
@ the letter of the 1st sukoon. If it is a madd letter,
we drop it.

(ي - و - ا)

مَا الطَّارِقَ - عَمَلُوا الصَّالِحَاتِ - نَجَّيْنَا الَّذِينَ
طَّارِقَ - عَمَلُوا الصَّالِحَاتِ - نَجَّيْنَا الَّذِينَ

16- "ا" When we see this circle on the alif we should drop the alif if we connect it.

أنا - قواريرا - لكننا

17- Do not Prolong the haraka.

Prolonging the haraka will generate a letter.

واينها / وابناها / شوعيا / شوعيا

18- "ا" this is called the dagger alif. It's pronounced just like the normal alif "ا".

لكن - يصلح - يقوم

→ silent

21- If we have 2 sukoon in a row and the letter of the 1st sukoon is not a madd letter, we change the sukoon into a Kasra (in most cases).

خير اطمأن - عادا الاول - خيشة آجشت

خير نطمأن - عاد بلألى - خيشة آجشت

Examples for rule 20:

tanween + آ → ن (noon with kasra)

ربنا آغفرلى - اخي آشدد - قالوا آذع

ربنغفرلى - اخشد - قالذع

22. "°" this symbol means: the letter is always silent. أُولُو - نَبَأِي - قَوَارِيرًا

23 - Madd letters are 3 :

Alif (It's always Sakinah & always has fatha before it) → اَ

Waw Sakinah & damma before it. → وُ

Ya' Sakinah & Kasra before it. → يَ

- We notice that there is no Sakoon on the madd letters.