Impurities Of Letters And Their Effect On Voiceless And Voiced Sounds: An Analytical Study

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Abstract:

Tajweed scholars were interested in the acoustic lesson and were interested in studying the acoustic phenomena that arise casually from the convergence or juxtaposition of two letters in one or two words. The criterion of strength is the character trait of the letter, so the strong pulls the weak into its space, generating other sounds called impurities, sounds of impurities, or the impurities of letters. This mixing results in the generation of a third sound that simulates the two mixed sounds, which is afraid of falling into the phonetic error that leads to the semantic error towards the deviation of the sound of the X to the sound of the Zai, the sound of the D to the sound of the T, and so on.

The research aims to uncover the imperfections of the letters, which are part of the hidden melody, as there is a general and special relationship between them. All the imperfections of the letters are of the hidden melody and not vice versa. This term is used to denote a special meaning related to the qualities of the letters that may be affected by neighboring sounds. When two letters are adjacent, as we said, one of them is strongly distinguished from the other in some of its qualities, this results in a change in the pronunciation of the letter's sound and the appearance of impurity, because one of the rules of linguistic phonology is that if the sounds are adjacent in speech, they are affected by each other.

INTRODUCTION

Praise be to Allah, the Lord of the Worlds, and may Allah's Blessings and Peace be upon the Master of the Messengers, Muhammad and his good and pure family.

The Holy Qur 'an was revealed in the Arabic language and increased its honor and prestige, and care for the integrity of the Arabic language from melody and error became a duty ,and the imperfections of the letters in the science of Tajweed are part of the melody that affects the letters when pronounced, which leads to changing their qualities, exits or accents in an incorrect manner, and it seems that the concept of the imperfections of the letters was built on the principle of proximity between sounds, and Tajweed scholars were alerted to this during the performance of the verses of the wise male, as they stressed on taking each letter out of its exit and giving it its right and deserved qualities for fear of overlapping letters and sounds with each other .

   The importance of studying the impurities of letters and their impact lies in the following:

1. The talk about phonetic defects that enter the letters due to juxtaposition is one of the minutes of linguistic phonology, and we must study these phonological defects based on modern phonological studies among linguists with sound studies among Tajweed scholars to reach a clear understanding of these phonetic phenomena.

2. The interest of Tajweed scholars to work in the field of the hidden melody, because it is the field of the people of performance and readings, and the hidden melody attracted the attention of Tajweed scholars, in which they wrote comprehensive messages and held chapters and doors in addition to many warnings and warnings scattered here and there ,all for fear that the Qur 'anic pronunciation will hit some of the phonetic deviations, and they stressed the accurate description of each sound at the level of individuality and composition and warned on the areas of the hidden melody and warned of them, Ibn Al-Jazari (d. 833 AH) said: "There is no doubt that the nation as they are worshiped by understanding the meanings of the Qur 'an and establishing its boundaries are worshiped by correcting its words and establishing its letters in the way received from the imams of reading and related to the prophetic presence that may not be contradicted or revoked to others." [1].

Research Objectives:

Studying the impurities of the letters, analyzing those impurities and showing their impact in reciting the verses of the Holy Quran.

To reach a correct recitation without distortion, increase or decrease, and to get rid of errors affecting recitation, and the meanings of the blessed verses.

LITERATURE REVIEW

After researching, I stood on some studies in Tajweed that dealt with some information on this topic, namely:

1. Acoustic studies among Tajweed scholars of Dr. Ghanem Qaddouri Al-Hamad.

2. Explanation of the Island Introduction by Dr. Ghanim Qaddouri Al-Hamad.

[1] Publishing in the ten readings,Ibn al-Jazari: 1/12; Dh: Latif al-Ashar for the arts of readings,Shihab al-Din al-Qastalani (d. 923AH): 1/365and beyond.

3. The sounds of language, its exits, qualities and impurities between the vocal lesson and the Qur 'anic performance, a comparative study of Firas Al-Ta 'i.

4. Article Character Impurities among Tajweed Scholars: An Approach to the Construction of Terminology, Sarmad Adel, University of Karbalahttps://cois.uokerbala.edu.iq/wp/blog

The authors dealt with aspects of the imperfections of the letters from the perspective of Arabic linguists, and mentioned some of the texts received from Tajweed scholars.

RESEARCH METHODOLOGY:

An analytical study where we collect information and data related to impurities and then analyze the types of impurities, their causes and effects on the recitation of the Holy Quran.

Research Method

1. Setting the Qur 'anic verses mentioned with an indication of their positions by mentioning the name of the sura and the number of the ayas .

2. Transferring the statements of scholars related to the subject of the research while attributing them to their main sources.

3. Documenting the information in the footnote by mentioning the name of the source or reference, the name of the author, and the page number. When the source or reference is repeated, we say the source itself or the reference itself, and we code it with the symbol (MN) .

4. When quoting from the source, I only write the letter( ) in the sense of looking, and then mention the name of the book, the name of the author, and the page number.

5. When quoting from websites (the Internet), the documentation is by mentioning the name of the site from which it was quoted, mentioning the link, and mentioning the day and date of publication of the research from which it was quoted.

6. Making an index of sources, references and topics.

Keywords:

(Character Impurities,Influence,Neighborhood,Melody, Whispered Sounds , Jawdy Sounds)

Research Plan:

Introduction

 The first topic: Theoretical concepts in search terms.

 The first requirement: The concept of letter impurities.

 The second requirement: The concept of hidden melody.

 The second topic: The impurities of the letters and their impact on the whispered sounds and the disturbed sounds.

The first requirement: The impurities of the letters and their impact on the whispered sounds.

The second requirement: The impurities of the letters and their impact on the distorted sounds.

Conclusion

Sources and References

Theme (1)

Theoretical concepts in search terms

The subject of the imperfections of the letters in the Qur 'anic performance is an important one, as it reveals the impact between the linguistic sounds when adjacent to them, and the Tajweed scholars have realized this phenomenon and included it in the folds of their works, and the first to talk about it in detail Abdul Wahab bin Muhammad Al-Qurtubi (d. 461 AH) in his book (illustrated in Tajweed) , and then other Tajweed scholars talked about it, and in this section we will define the following terms:

The first requirement: The concept of letter impurities.

The second requirement:The concept of hidden melody.

The first requirement: The concept of letter impurities:

Character impurities is an additional compound term, which is a term consisting of two words (impurities) and(letters.)

1- Bug

The word impurities is(name) in the form of a cracking plural, and its singular is (impurity). It says: gray on adultery (he did), gray, gray, gray, it is gray ,and the object of it is (gray), it says: gray: gray, when mixed with water,and gray: mixing "[1] Ibn Fāris(d. 395 AH) said: "Shīn, wāw, and yā' have one origin, which is mixing" [2] from which it is also said: The thing is gray, and the honey is called (shubb); because it was mixed with other drinks[3], and also (shubb) is mentioned in the sense of mixing, and the thing is gray, it is tainted, and it was said in the proverb: (It is gray and dust) is beaten to those who mix in words or work, and it is said: The impurity: one of the impurities, which is filth and human beings [4].

2- Impurities (idiomatically):

This term is used to denote a special meaning related to the qualities of letters that may be affected by adjacent sounds.

The **imperfections of letters**: They are the influence of some of the sounds of the letters on each other; because of the proximity of the letter, which is considered to be like the invisible melody; because the letter, because of the unification of its neighbours, attracts it to its space and takes away its special advantages, or enters with it, or unites it with it, or unites them with a letter that resembles them, and then it must be reckoned with in order to destroy it.

[1] Al-Ain, Al-Khalil bin Ahmed Al-Farahidi(100-175AH), Bab Al-Shayn and Al-Ba '()with them: 6/291.

[2] Language scales, chapter of Shin and Wu and their triangles: 3/225.

[3] D: M, N:225; D:Lisan Al-Arab , Ibn Manzoor(d. 711 AH): 1/510, 511; D: Al-Qamous Al-Muheet, Al-Fayrouzabadi(d. 817 AH): 1/103.

[4] Ta: Taj Al-Lughah and Sahah Al-Arabiya, Al-Jawhari(d. 398 AH): 620; Ta: Lisan Al-Arab, Ibn Manzur: 1/512; Ta: Al-Qamous Al-Muheet, Al-Fayrouz Abadi: 1/103.

Individuals, each with its own merit and work [1] to bring his own desire [2] for example : "The sound of the visible can affect the sound of the whispered, and the sound of the applied can affect the sound of the open, and the sound of the nasal can affect the sound of the oral" [3].

Most of the cases observed by Tajweed scholars in the subject of the imperfections of letters fall within the phonetic phenomena that are not approved by linguistic use,even at the level of dialects,but they were interested in them out of concern for the image of correct pronunciation, and to clarify what could be tainted by that pronunciation of the imperfections of deviation, due to the juxtaposition of continuous speech, and the tendency to symmetry and economy of effort. However, the interest of Tajweed scholars in these phonetic phenomena has an indication of a deep understanding of those phenomena, which, if neglected, would have led to a change in the pronunciation of the Arabic and the pronunciation of the Holy Quran, and this is what Tajweed scholars have addressed, and they have been able to maintain the eloquent Arabic pronunciation to the present day [4].

The concept of the imperfections of the letters is one of the concepts of Tajweed, and this is apparent in the books of Tajweed scholars, including Abu Muhammad Makki bin Abi Talib (d. 437 AH), where it was mentioned that if Qaf came and occurred after or before it, Qaf must be explained so that it is not tainted with anything of the word Kaf; because of its proximity to it, or Kaf is tainted with something of the word Qaf[5], and Abdul Wahab bin Muhammad Al-Qurtubi (d. 461 AH) is the first scientist to use the term of the imperfections of the letters to indicate a special meaning related to the qualities of the letters affecting neighboring sounds, and other applicants, but they did not use this term clearly in their books. Qurtubi in his book (Al-Tajweed) and he mentioned this term clearly and spoke about it in detail[6], and it seems that the concept of the imperfections of the letters in the Quranic tradition related to the performance of the sounds of the Holy Quran was founded on the principle of the neighborhood , and it appeared when the scholars of Tajweed alerted beginners to two things[7]:

First: Mastering the pronunciation of each letter requires understanding its point of articulation (makhraj) and its inherent qualities (sifāt). Each letter must be given its full due by observing its precise origin (where the sound is emitted) and its distinct vocal characteristics—such as whispering or voicing, strength or softness, and other traits like elongation or compression.

(1) The term "work": It was mentioned in the texts of the majdud in the sense of " performing the voice and achieving it in a way that is in the form of the eloquent Arabic pronunciation" The theory of the clear melody and the hidden melody in the vocal lesson when the majdud read in the saying and terminology, Mushtaq Abbas Maan:95.

(2) D: Illustrated in Tajweed, Abdul Wahab Al-Qurtubi(d. 461 AH): 177;D: Acoustic Studies by Tajweed Scholars, Ghanem Qaddouri Al-Hamad:342; Al-Tijrih of the Glossary of Tajweed Terms, Ibrahim bin Said Al-Dosari: 59.

(3) Acoustic studies among Tajweed scholars, Ghanem Qaddouri Al-Hamad:342.

(4) DT:AD:343.

(5) D:Care for the improvement of reading and the achievement of the word recitation, Makki bin Abi Talib Al-Qaisi (d. 437 AH) :109.

(6) D: Al-Mutawar fi al-Tajwīd,ʿAbd al-Wahhāb al-Qurtubī: 176.

(7) Z: The article of the defects of letters in the scholars of Tajweed approach in the construction of the term, Sarmad Adel, University of Karbala https://cois.uokerbala.edu.iq/wp/blog/.

The other thing: Adjusting the pronunciation of the Qur 'anic voice in the sense of accurately outputting the letter within the linguistic structure and preserving its distinctive characteristics. To avoid any confusion or overlap of sounds so that it is possible to distinguish clearly between the letters during the recitation to ensure clarity and safety of performance without being tainted by the sound of another letter or merging with it. Tajweed scholars have realized that if the sounds overlap in the single word, or in the related speech, their qualities and exits have been partially or completely affected. The aim of this was to preserve the method of receiving assigned to the Holy Prophet, as well as to preserve the Qur 'an from clear and hidden melody.

The second requirement: The concept of hidden melody:

1- **The melody in language: "**What you tune to in your tongue, that is, you tend to it with your words, and from it the words of God Almighty"(1)...Melody and melodies: the types of sounds set, melody: leaving the right in reading and singing, lightened and heavier, melody and melody: the man with the most melody,melody and melody, melody and melody, melody by opening the bark: acumen, and melody man: if it is acumen."(2)

Ibn Faris stated that the Lam, the Hah, and the Nun have two constructs, one of which indicates the inclination of the thing on its side, and the other indicates intelligence and acumen(3),). "As for the melody in the calmness of the hoop, it is said: We composed it, and this is with us from the generated speech because the melody was not created in the Arabians who spoke with their sound nature, and from this door they said: It is a good melody, and he reads with melodies; that is, if he reads it as well, he removes the thing from its correct direction by increasing and decreasing its chanting."(4).

(Tune) is the error in parsing .He was witnessed by the words of the poet(Al-Hakam bin Abdul Al-Asadi) * :

If the prince had obeyed me, I would have healed him from everyone who suffices with the poem and melodies (5)

It was said that so-and-so has a melody and a melody, that is, he often makes mistakes. The melody is one of melodies and melodies, and it has been composed in its reading:any singing and chirping,and the melody in its words:mistaken, and the melody:acumen, and it may be broken (6), and from it the saying of the Prophet (PBUH): "You dispute with me, and perhaps some of you have made his argument from each other, so I judge him in a way from what I hear from him..."(7)،

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(1) Surah Muhammad :30.

(2) Al-Ain, Al-Farahidi(d. 175 AH) ,Bab Al-Ha, Al-Lam and Al-Nun with them: 4/77.

(3) D: Language scales,chapter of lām and hā' and their triangles: 5/239.

(4) MN :5/ 239.

*Al-Hakam bin Abdullah bin Jableh Al-Asadi Al-Ghadri, a poet in the early Umayyad era, was born in Kufa and spent most of his life there until he was exiled by Abdullah bin Al-Zubair with the Umayyad workers in Kufa in 64 AH ... Abdal's son was known and feared because of his satire.Dictionary of Arab Poets: 635 .

(5) Animal, protruding:1/249.

(6) Dh: Taj Al-Lughah and Sahah Al-Arabiya,Abu Nasr Ismail bin Hammad Al-Jawhari(d. 393 AH),:1030 , Dh: Lisan Al-Arab, Ibn Manzoor: 13/382.

(7) Sahih Muslim, Abu al-Husayn Muslim ibn al-Hajjaj al-Naysaburi(d. 261 AH) ,(Chapter of Judgment on the Apparent and the Melody of the Argument): 3/1337, and it was also mentioned in the language scales: 5/239; and the tongue of the Arabs: 13/379.

It was mentioned in the book(shortening) that the melody to open the h in acumen is months, but the silence is wrong in speech is months(1),and one of the poetic evidences that mentioned the melody is the saying of the dog killer*:

I have composed for you so that you may understand   and I have revealed a revelation that is not paranoid (2)

The melody has six meanings:error in parsing, language, singing, acumen, exposure, and meaning(3).

2- The melody terminologically:

The error in reading the Qur 'anic verses and when reciting the melody in two parts or two strikes: clear and hidden(4), and the first to mention that the melody in the Qur 'an is of two types is Ibn Mujahid(d. 324AH) ,as Abu Amr al-Dani (d. 444AH) mentioned by assigning it to Ibn Mujahid that he said: "The melody in the Qur 'an is for tenderness: clear and hidden, so the clear is the melody of synthesis, and the hidden is to give the letter its right from the intonation of its word" (5).

The first section : The clear melody is" to raise the monolith, or set the elevated monolith, or lower the monolith and the elevated monolith, or the like, as the clear melody is known by readers, grammarians, and others who have smelled the scent of science(6)." "The clear melody is a defect in words that violates meaning and custom"(7), so the clear melody is the apparent error in reading , and the reason for calling it "the clear", because it is an apparent defect shared by readers and other ordinary people(8), and examples include:

1. Changing movements: Towards " replacing one movement with another as if it includes Ta in the Almighty's saying:(9).
This leads to the corruption of meaning"(10), and the meaning is the path of those whom you have blessed with success for your obedience and religion(11), the one who is blessed is God Almighty.It is as if a post is raised or raised towards the Almighty 's saying: ((12), as the post is read in the word of Almighty (Allah) and this leads to the corruption of the meaning, in the event of the melody and raising the word of Almighty, the meaning becomes that Allah Almighty is afraid of scholars and eschewed him from that

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(1) Al-Iqtisad Sharḥ Adab Al-Kitāb, ʿAbd Allāh ibn Muḥammad ibn al-Sayyid al-Batlūsī (d.521 AH):176.
*It is the worship of Ubayd ibn Mujib ibn al-Mudharhi (d. 70AH),from Bani Kalab B, Sha 'ar Budawi, from the Musketeers, who realized the end of Jahiliyyah, and lived in Islam until the days of 'Abd al-Malik ibn Marwan .Z:Poetry and poets,Ibn Qutaybah: 2/694.

(2) Diwan al-Kalabi, Investigation: Ihsan Abbas: 36, d: Colleges, Abu al-Baqqa Ayoub bin Musa al-Kafawi(d. 1094 AH): 797.

(3) Lisan Al-Arab,Ibn Manzur:13/381.

(4) D: Rules of Tajweed on the novel of Hafs about Asim bin Abi Al-Nujood, Abdulaziz Al-Qari ': 43.

(5) Al-Tidhīd fī al-Itqān wa al-Tajwīd,Abū ʿAmr al-Dānī, chapter on the mention of letters: 116; Sharḥ al-Wāḍīḥah fī Tajwīd al-Fātiḥah, Ibn Umm

(6) Towarn against the clear and hidden melody, Al-Saidi (d. 410 AH) :260.

(7) Illustrated in Tajweed, by Al-Qurtubi (d. 461 AH):57 .

(8) Z:Hidaya Al-Qari to Tajweed Kalam Al-Bari, Abdul Fattah Al-Sayed Ajmi Al-Marsafi: 48.

(9) Sūrat al-Fātiḥah (the opening chapter)

(10) Al-Tajweed Rules, Abdulaziz Al-Qari: 43.

(11) D: Al-Tabayan fi Tafsir Al-Quran, Al-Tusi(d. 460AH): 1/42; D: Al-Safi, Al-Fayd Al-Kashani(d. 1091 AH):1/128.

(12) Surat Fatir: 28.

Glory be to Him, while when the word "Majesty" is erected, it is "the meaning of which is that God does not fear the truth of His fear, nor does He warn of His disobedience for fear of His punishment except those who know the truth of it, so ignorance and those who do not know God do not fear Him likewise, and so He looks to the scientists in the arguments of God, His daughters, and His intellect, and He scatters them to the knowledge of Him"[1].

Like the Almighty saying: [2] he noticed that the lam is raised in (his Messenger). If the reader breaks it, it is melodic and corrupts the meaning; because in the case of breaking, the meaning becomes that Allah Almighty is innocent of the polytheists and innocent of His Messenger, while its meaning at the time of lifting is that he and His Messenger(S) are innocent of the polytheists [3] , and the example of what was breached in the building does not lead to a change in meaning to include distraction in the Almighty's saying [4] or to open the door in (Lord) and also to move the litigant in the Almighty's saying: [5].

2. Changing the letters : Changing one letter to another, towards leaving dishes and arrogance in Taa, so that T or Dala [6] turns, towards the Almighty 's saying: [7] It becomes(Al-Tamah) or(Al-Damah), and the Almighty's saying:

(8) He replaces the letter s with the letter sād, so it becomes (disobedience), and also in His Almighty saying: (9), the language of the people of the Levant replaces the letter thā' with the letter sīn, so it becomes the word (abundance of you) (breaking you) [10], and also the inversion of the letter thāl, which is the language of the people of Egypt, towards His Almighty saying: [11] It becomes(al-Zayn) , so this leads to the corruption of meaning, and this is what the readers and the general public share in knowing, it is a clear and obvious error [12].

The **second section: The hidden melody is the** hidden error in reading, which is the mistake that the reader makes, but it is an error that is not known in recitation and does not appear easily to the hearers, and it does not change the meaning, but rather relates to the quality and improvement of the Qur 'anic performance.In other words, the hidden melody was caused by violating the Tajweed rules such as leaving Ghunnah and Qasr Al-Mamdoud, and it was called hiddenbecause of its invisibility to the general public and the competence of readers and scholars of Tajweed in its perception[13].

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[1]   Al-Tabayan, Al-Tusi: 8/427.

[2] Surat At-Tawbah:3.

[3]   Al-Tabayan, Al-Tusi: 5/171.

[4] Sūrat al-Fātiḥah (the opening chapter)

[5] Surat Al-Ikhlas: 3.

[6] D: Tajweed Rules, Abdulaziz Al-Qari: 43.

[7] Surat Al-Naza 'at: 34.

[8] (Surat Al-Nisa:Verse: (130)

[9] Surat Al-A 'raf:86.

[10] Z: Illustrated Tajweed: Ayman Suwaid: 18.

[11] transliteration

[12] D: Tajweed Rules,Abdulaziz Al-Qari: 43.

[13] Z:Hidaya Al-Qari to Tajweed Kalam Al-Bari,Abdul Fattah Al-Sayed Ajmi Al-Marsafi: 48.

Saeedi (d. 410AH) recently mentioned that he had read one of them on Hamza, so he stretched out, and Hamza said to him: "Do not do it, but you knew that what was above Ja 'udah is never, and what was above white is leprosy, and what was above reading is not reading"[1].
Examples include:
1Whoever neglects glorification and thinning"such as" dhāl :If you find the glorified Rā' in the parable of the Almighty saying:
(
[2], 3), [4], [5] and the like, the reader has to explain them and summarize their cattle and pronounce them thinly and proudly, and this is not overlooked so that they do not turn back in order to glorify the RA; because glorification is the counterpart of dishes, or the thinning of the RA if it is summarized, and its right to glorify, and both of them are of the hidden melody "[6].
2. Take out the letters without their correct exits and do not give each letter its right of its vocal qualities such as whispering and loudness, for example: If the sen comes static and the gem comes after it, the sen must be shown so that it does not become an angle; This is because the Zay is similar to the gem, they are

both unknown letters, but the sen is whispered and does not resemble the gem, towards the Almighty's saying : [7] , [8], [9] You must pay attention and reserve by showing the sen so that it does not become an angle [10].

This melody was not present in the ignorance and the ancient people unanimously agree on that, and it appeared with the advent of Islam or a little later, and they were called the melody (language or dialect)[11], and "the Arabs were still in ignorance, and issued from Islam, excel in their pronunciation, and speak on the stalactite, until the cities were opened, the masr of the masar, and the diwans were written, so the Arab mixed with the Nabateans, and the Hijazi met with the Persian, and the religion entered the morals of the nations, and the countries fell, so the imbalance in speech occurred, and the melody began in the tongues of the floating."[12] And some of the modernists went to the fact that the melody was in ignorance, and the pronunciation is used only for its name and does not put to its significance [13], and the melody is known by scholars of the tajweed families, it was mentioned in the poem Khayaniyah in good performance, which is the first in the science of al-Tajweed, which is Abu Muzam al-Khadhi bin Musa [325]:

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[1] Al-Tanbih 'alá al-Jalīh wa al-Khifī, 'Alī ibn Ja'far al-Sa'īdī (d. 410 AH): 261.

[2] Maryam

[3] Al-Ahqaf:21.

[4] Surat Al-A 'raf:70.

[5] transliteration

[6] Al-Muḍawar fī al-Tajwīd, 'Abd al-Wahhāb al-Qurtubī (d. 461AH):181.

[7] transliteration

[8] Surat Al-Imran:43.

[9] Surah Ghafir :72.

[10] Care, Makki bin Abi Talib Al-Qaisi(d.437 AH):188; Dh: Al-Mutawar fi Al-Tajweed, Al-Qurtubi:184, 185.

[11] P: Linguistic studies among Arabs until the end of the third century AH, Muhammad Hussein Al-Yassin: 34.

[12] Z:Lahn Al-Awam, Abu Bakr Al-Zubaidi: 34.

[13] S: Arabic Language Safety Stages passed by: Abdulaziz Abdullah Mohammed: 25and 26.

[14] Audio studies by Tajweed scholars, Ghanem Qaddouri: 15and 16.

The first science of remembrance is: mastering its memorization and knowledge of the melody in which it takes place
Be aware of the melody as it removes it, and that which does not know the melody from an excuse
Adultery of the letter, do not bring it out from the limit of its weight, for the weight of the letters of the remembrance is greater than the best of righteousness [1]

It is noticeable that these errors in the hidden melody do not affect the apparent meaning of the Qur 'anic verses, but they affect the sweetness and levitation of the recitation and its Tajweedic accuracy. The imperfections of the letters are part of the invisible melody; for the invisible melody involves an excess of apertures and embellishments… The tightening of the tighteners, the loosening of the thinners, the sedation of the painkillers, the buzzing of the nuns, and the neglect of the mattresses… [2], and therefore there is a relationship between them, the hidden melody is present in the singularity and composition in the sounds, while the imperfections of the letters arise from the composition only[3].

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[1] Sharḥ Qaṣīdat Abī Muzāḥim al-Khaqānī (d. 325 AH), Abū 'Amr 'Uthmān ibn Sa'īd ibn 'Uthmān al-Dānī (d. 444AH):60-64.

[2] P: Alert on the clear melody and the hidden melody, Saidi: 260.

[3] Publishing in the Ten Readings, Ibn al-Jazari: 1/214and215.

Impurities of letters and their impact on whispered sounds and voiced sounds

Tajweed scholars were interested in the phonetic lesson, and how to pronounce the Arabic letter correctly, and they were also interested in the phonetic phenomena arising from the juxtaposition of sounds when reciting the Holy Quran , and they took care to avoid errors (impurities) resulting from the overlapping of adjacent sounds, by taking into account the phonetic provisions, such as: Adgham, manifestation, concealment, glossing, thinning, etc., Abdul Wahab Al-Qurtabi (T. 461 AH) stated: "The reason for this is that one of them has privileged crafts, while one of them can combine with the other in a distinctive way, whether it is a trap or a brick or a bucket or a bucket or a bucket or a bucket or a bucket or a bucket or a bucket, while one of them can combine with a bucket or a bucket or a bucket or bucket, because some of them are aware of the rules of speech (1), because some of the adjacent scholars are aware of the influence of the two principles of sound; or because of the two principles related to which are related to the importance of the Quranic principles.

The first requirement: The impurities of the letters and their impact on the whispered sounds:
Whispering against loudness is one of the necessary qualities of letters, and when breached, it affects the sound of the letter ,and mastering (whispering) is necessary to adjust the provisions of Tajweed, and to achieve the integrity of the Qur 'anic performance in accordance with the rules of recitation.

First: Whispering is a language: "The idiom, the meme, and the tongue indicate the invisibility of a voice and a sense of it, whispering: The invisible voice. He whispered to the feet what was hidden from the footsteps "[4]" And whispering: The hidden from the voice and the footsteps and the food "[5], the Almighty said: (∗)[6] means:"Whispering feet,which is the footsteps "[7].

Second: Terminology: **Whispering to the ancients**: It is "a letter with which dependence was weakened in its place until the soul ran with it"[8],"The whispered letter: It is a letter with which the soul ran, when it was pronounced; because of its weakness, and the weakness of dependence on it when it came out"[9].

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[1] Al-Mutawar fi al-Tajwīd,ʻAbd al-Wahhāb al-Qurtubī:177
[2] Z: Linguistic sounds,Ibrahim Anis: 179.
[3] Marked models, Al-Azhari(d. 870 AH): 27 .
[4] Language scales, Ahmed bin Fares: 6/66.
[5] Lisan Al-Arab, Ibn Manzur: 6/250.
[6] Surat Taha:108.
[7] Tafsir Al-Tabari, Muhammad bin Jarir Al-Tabari(d. 310 AH): 18/374.
[8] Book , Sibawayh: 4/434; Dh: Preface in the knowledge of Tajweed, Abu Alaa Al-Hassan bin Ahmed Al-Hamdhani Al-Attar(d. 569 AH):250; Dh: Preface in the science of Tajweed, Ibn Al-Jazari(d. 833AH):97.
[9] Care: 57; P: Determination, proximal:105.

The whispered letters have ten letters, "The whisperer is H, H, Kh, K, Shin, S, T, Y, Tha, and F. This is ten letters." (1) A group in the phrase "a person kept silent and urged him" (2), and it is called whispering; because whispering is a weak, hidden sense; and since these letters (sounds) are weak, they are called this (3).

As for the whisperer among the modern people: " The whispered voice is the one that does not vibrate - that is, does not vibrate - with it the two vocal strings and does not hear them ring when spoken   The whispered voices are twelve: T, T, H, H, X, Shin, Y, T, Q, Q, K, and H"[5], and by adding the whisper and Q, according to recent experiences, the explanation for the lack of vibration is the departure of the two tendons, where " the two vocal tendons release each other during the passage of air from the lungs so that they allow it to go out without any objection in its way , and then the two vocal tendons do not vibrate. In this case, the so-called whisper occurs, and the linguistic voice that is pronounced in this case is called the whispered voice "[6], while the whisper is a dispute between the ancients and the modernists, but between the modernists themselves as an outlet and a recipe when most of them are indelible and indelible; and the reason is that their outlet from the two tendons is the position of loudness and whispering[7], Dr.Kamal Bishr said, " and saying that the whisper is not a whispered voice is the most likely, as the placement of the vocal tendons in which is pronounced does not allow the presence of what is called "[8].

I will mention the most prominent letters that are affected as a result of the juxtaposition of the whispered sounds to the voiced sounds, resulting in an acoustic defect that affects the eloquence of the word ,including:

A - The (Seine) is affected if it is in the vicinity of (Gym):

If the consonant (sen) goes around the sound of (gem), it must be clarified and its pronunciation summarized and prevented from being pronounced; lest it (Zai) flip, towards the Almighty's saying: (9), (10), (11), (12), (13),

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(1) Book, Sibawayh: 4/434; D: Identification:105.

(2) Care, Makki Al-Qaisi: 58; Q:Determination, Al-Dani: 105.

(3) D: M, N:57.

(4) D: M, N:57and 58.

(5) Linguistic Voices, Ibrahim Anis: 22; Z: Phonology, Kamal Muhammad Bishr: 174; Z:Linguistics, Mahmoud Al-Sa 'uran:144;Z: The Study of Linguistic Voice, Ahmed Mukhtar Omar: 80.

(6) General linguistics (sounds), Kamal Bishr:87.

(7) Y: Study of linguistic sound, Ahmed Mukhtar Omar: 344and beyond.

(8) General linguistics (phonology):88.

(9) transliteration

(10) Surat Al-Hajj:77.

(11) Surat Al-Imran:43.

(12) Surah Ghafir:72.

(13) Surat Al-Tur:6.

(1),(2),(3), and the like.

Since (the Sein) is a whispered, soft, whistling voice, it comes out" from the tip of the tongue from above the lower folds"(4).

(Gym) is a loud, intense sound, which comes out "from the center of the tongue with what is adjacent to the upper jaw"(5) and(Gay) is a loud, soft, beeping sound, which comes out of the same exit of the Seine, but it is loud, as it is stronger than the whispered Seine; so (Seine) tends to (Gay) when it is adjacent to the letter Gem; and the reason(6):

1. There is a spatial rapprochement between (the Zai and the Sin). The Sin is the sister of the Zai in the exit and the whistling. They both come out of one exit, which is the tip of the tongue, so it is better to redeem the Sin or it will become a Zai; in order to bring them closer together.

2. The (Seine and Gay) share looseness, whistling, openness and inferiority, and they are separated in loudness and whispering. If it were not for the loudness in the Gay, it would have been a Sin, while the (Gym and Gay) share loudness, so the Gay became more similar to the Gym than the Gym in loudness in the Gym and Gay because the Sean is whispered. The word comes to the Gay in the position of the Sean; because it agrees with the Gym in loudness and because it is from the exit of the Sean, so it must be reserved to show the word Sean so that it does not become a Gay.

b. The rush is affected if it goes around (D):

As for   what is affected by the adjacent Arabic sounds as a result of the overlap between exits and adjectives, the consonant yd is affected if it is adjacent to the letter dal, an acoustic effect may occur that leads to the appearance of the defective sound of the zay, so the yd must be taken out of its position and given its right, lest it be tainted or mixed with the word zay, towards the Almighty's saying: (7), (8) (9), (10) and the like.

Since (Y) is a soft whispered voice, it comes out from "the tip of the tongue and from the tips of the lower folds"(11), or from "the end of the tongue with the bottom of the inner page of the lower folds, so the voice comes out from above it passing between the upper and lower folds"(12).

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(1) Surah Yusuf.

(2) Surat Ar-Ra 'd:15.

(3) Al-Shu 'ara :29.

(4) Minutes Court,Zakaria Al-Ansari :76; Z: The Unique Contract in the Knowledge of Reading and Tajweed, Muhammad Reza Al-Istrabadi Al-Hilli:67.

(5) Unique Contract:66; V: Marked Models,Abdul Daeem Al-Azhari:98.

(6) D: Care,Makki Al-Qaysi:154; D: Identification, Al-Dani:148; D: Al-Mutahhad,Abdul Wahab Al-Qurtubi:184and 185.

(7) Surat Al-Nisa:122.

(8) Al-Hijr:94.

(9) سقرو :اصقلص:23.

(10) Anfal

(11) Intellectual Grants,on the reader:91.

(12) Al-Tajweed Al-Musawwar,Ayman Suwaid:57.

The (dal) is a loud, loud sound, coming out of the tip of the tongue with the origins of the upper folds (1), and the (zai) is a loud, soft, beep sound, coming out of the same outlet of the yad, but it is loud in contrast to the whispered yad, so the yad may tend to zay when adjacent to the letter dal, because:

1. Because the Zai and the Yad share the exit, that is, there is spatial affinity in the exit, and "because the Zai is the sister of the Zad in the whistling and the sister of the Dal in the sound, the Dal attracts the Yad to it" (2).

2. Because the Zai is close to the Dal, they are both vocal letters,while the Y is a whispered letter, the tongue goes to the pronunciation approximately by the letter(3).

"Hamza and al-Kisā'ī read this class by intermingling the hunter with the hunter in the pronunciation of al-Zā'ī, for the proximity of al-Zā'ī from al-Dāl, and the distance of the hunter from al-Dāl, so it was not closer to al-Dāl than it was before, from what is farther away from it, and the horizons of that are farther away from the outlets of the hunter, and they are farther from the edges of Safīr, so one of them is confused with another, and they are farther away from the outlets of the hunter." (4).

C – Affected (H)if the sounds(eye ,E):

If the consonant (H) adjoins the letter (Al Ain, or H), which is one of the letters of the throat, it must be shown so that (H) does not overturn the eye and the gluing occurs, and so that (H) does not groan in it towards :

• The dweller is affected if the eye turns to the Almighty's saying: (5)

• The bark of the inhabitants is affected if it goes around the distraction towards the Almighty's saying: (6),40(7) .

Since the phloem is a soft whispered sound that comes out of the "middle of the throat"(8), and the eye is a loud voice between the phloem and is said to have some intensity, it is a strong letter that comes out of the middle of the throat as well as the same exit of the phloem (9). The distraction is a soft whispered sound that comes out of the "extreme throat"(10), so the static bark tends to flip to the eye when it is next to it or the distraction flips; the reason for this is:

1. There is a spatial convergence between these three letters (distraction, eye and h), as distraction comes from "the beginning of the throat from the trachea of the lung"(11) and the exit of the eye and h from the center of the throat; and because everyone has the letters of the throat ,"and the letters of the throat do not support anything of them, except for what is similar in pronunciation only to its reduction"(12).

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(1) Identification, proximal: 103; Q: Tajweed rules, Al-Amili:70.

(2) Al-Muḍarah,'Abd al-Wahhāb al-Qurtubī: 180.

(3) Al-Tanbih, Al-Saidi:275;Al-Tanbih,Makki bin Abi Talib: 159,160.

(4) Care,Makki Al-Qaysi:159and 160; Ta: Taqseed,Al-Dani:147; Ta:Al-Muqaddah,Abdulwahab Al-Qurtubi:180.

(5) Surat Al-Zukhruf: 89.

(6) Surah Al-Insan:26.

(7) Surat Qarq:40.

(8) Al-Aqd Al-Farid,Muhammad Reda Al-Istarabadi: 66; Al-Tadseer,Al-Dani: 102.

(9) Identification:102; D: Tajweed Rules, Factor: 70; D: Intellectual Grants,Ali Al-Qari: 81.

(10) Identification: 102; D: Intellectual Grants: 80; D: Rules of Tajweed, Factor: 70 .

(11) Unique Contract: 66.

(12) Selection :126.

2. Because the H is slightly stronger than the H, so it attracts the H to itself, it must be reserved by showing them; because of "the possibility of hiding the H with the H, as it is close to the exit from the H, and it is weaker than the H for the invisibility in the H, so if the H is not shown, it becomes with the H, which preceded it with an aggravated H, so it murmurs in the H, which preceded it for the strength of the H, the weakness of the H, and the proximity of the two directors, so it is dominated by the word H for its strength and the proximity of its two directors."[1].

3. And sharing the h with the distraction of whispering, stings occur and that is not permissible.

The second requirement: The impurities of the letters and their impact on the sounds:

The accuracy of pronunciation in the recitation of the Holy Quran is important and obligatory to ensure the safety of recitation, especially with the presence of letters that share the director and differ in qualities, and the impurities of the letters are problems that appear when the unknown sounds are mixed with the whisperer, which leads to the emergence of the melody

First: **Speech Language**: Declaration and **loudness** of voice, it is said: I have spoken the words I have spoken [2], "Speech: behind it has appeared a sound that was not hidden, it is said: I have spoken something when it was revealed, ...And public speaking: Public speaking, it is said: He spoke out when he raised his voice... When he is known by the severity of his voice, and the loudness of the thing in public, and the loudness and loudness of his speech, his supplications, his voice, his connections, and his recitation, he speaks loudly and openly, and the loudness and loudness of his appearance, and some of them said: the loudest loudness, the loudness of his loudness, and all the loudness of his publicity, and the loudness of his loudness, and the loudness of his loudness, and the loudness of his loudness, and the loudness of his loudness, and the loudness of his loudness of his loudness, and the loudness of his loudness of his loudness: [3].

Second: Terminology: Speech among the ancients: The vowel letter "is the letter that saturates the dependence in its place, and prevents the soul from running with it until the dependence on it is over and the voice is sound, this is the case of the vowel,...The vowels are: Hamza, Alif, Ain, Ghayn, Qaf, Jem, Ya, Zad, Lam, Nun, RA, Tat, Dal, Zai, Za ', Dahl, B, B, Mim, and Waw. This is nineteen letters. "[4]" It is combined by your saying: a shackle with the pressure of Zurbata and the eagle. "[5], the vowel is a strong letter that can be relied upon, so it is forbidden for the soul to run with it when pronouncing it; for its strength and strength to rely on it at the place of its exit, and the nickname of this meaning is" loudness "; because loudness is the strong sound on its exit, the voice escapes it; for its strength, and vowels are stronger than the mentioned whisperer, and some of them are stronger than some of the strong qualities other than the whispere mentioned by[6], so it is a power attribute. _____

(1) Care, Makki Al-Qaisi: 95.

(2) Language Scales, Ahmed bin Fares: 1/487.

(3) Lisan Al-Arab, Ibn Manzur: 4/149 and 150.

(4) Book, Sibawayh:4/434; Dh: Preface in the knowledge of Tajweed,Abu Alaa Al-Hamdhani Al-Attar: 250,251; Dh: Preface in the science of Tajweed, Ibn Al-Jazari: 98.

(5) identification, proximal:105.

(6) Z:Care, Makki Al-Qaysi: 58.

The **loudness of the moderns**: "The loud voice is the one that vibrates - that is, vibrates - with the two vocal strings"[1]when pronounced, and the explanation for the oscillation is the approach of the two strings,where "the two vocal strings approach each other during the passage of air and during the pronunciation, so that the space between them narrows to allow the passage of air, but with the regular vibrations and vibrations of these strings, and in this case the so-called loudness occurs"[2].

The unknown sounds(letters), as evidenced by recent experiences, are thirteen: "B, C, Dal, Dal, R, Gay, Zad, Za ', Al Ain, Ghayn, L, Mim, and Nun, to which are added all the sounds of softness, including O and Ya"[3]. The unknown letters are some of them stronger than each other as much as they have strong qualities. The ta' is stronger than the signifier, even if they share the power of loudness; because the ta 'is unique in occlusion, arrogance, and glorification [4], knowing that the ta' is a vocalized letter among the ancients, and among modern sound scholars a whispered letter [5].

Public speaking and whispering are among the general basic qualities of the letters that the scholars of Arabic and Tajweed were interested in. Sibawayh (d. 180AH) was older than the mention of these two terms and mentioned their letters. Then the scholars came after it and took it and repeated its definition and transferred it in their books while clarifying some aspects[6]. The Sibawayh definitions of the terms public speaking and whispering in his book (the book) are basic in the Arabic audio lesson, but these definitions were criticized because of their ambiguity from the point of view of modern phonology. The definitions of the whisperer and the vocalist mentioned by Sibawayyh changed at the hands of the scholars who came after him, which led to great disturbance, distortion and confusion in understanding his phrases, which are originally not devoid of ambiguity. Ali Al-Qari (t. 1014 AH), who is one of the investigators, said: "I was named Jawareh to prevent and confineh to be with him for its strength and the strength of relying on it when it came out"[7]. In the definition of the whisperer, he said: "Hamisseh is with it to weak and to rely on it when coming out" [8].

Thus, we see the impact of Sibawayh's definition of the unknown and the whispered in contemporary literature with the distortion in the terms of the definitions made it more difficult to understand them, but modern scholars stood on these definitions trying to analyze and interpret so that they reached the conclusion that Sibawayh's understanding of loudness and whispering is not much different from their understanding of them, and this is evident from the modern definition of the unknown among them, as it is "the one with whom the two vocal strings vibrate, and the whisperer is the one with whom the two vocal strings do not vibrate"[9].

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[1] Linguistic Voices,Ibrahim Anis: 21; P:Phonology, Kamal Bishr:174.

[2] General Linguistics of Phonology, Kamal Bishr:87.

[3] Linguistic Voices, Ibrahim Anis: 22.

[4] Care, Makki Al-Qaisi: 116; Jouhad Al-Maqal, Al-Marashi:142.

[5] Linguistic Voices, Ibrahim Anis: 63; Methods of Research in Language, Tamam Hassan: 94.

[6] D: Care, Makki Al-Qaysi:92, 93; D: Determination, Al-Dani: 107;D: Al-Mutarrah,Abdul Wahab Al-Qurtubi: 82.

[7] Intellectual Grants:98.

[8] Page : 98.

[9] Linguistic Voices, Ibrahim Anis:21;D: General Linguistics of Voices, Kamal Muhammad Bishr: 109 and 110.

Ancient scholars classified sounds into two parts: general, and special, general, which all letters share and divided them into: general qualities that have against general qualities that do not have against them. As for special, they are the qualities that characterize some letters such as: refining, deviation, etc. This classification was based on three bases:

(a) How to rely on the director, strong and weak.

(b) The flow of breath with or without sound.

C- Placing the tongue with pronunciation[1].

The modernists classified the sounds into two parts: the silent sounds and the silent sounds. Their criterion in this classification was based on two bases:

(a) The position of the vocal chords in terms of their vibration or non-vibration.

(b) The way the air passes (the object of self-interception, and how the self-intercepts)[2].

Scientists were very interested in identifying the unknown and the whispered and defined their features accurately, and they were able to distinguish between them accurately. Their interest in the unknown and whispered letter was not only at the level of individuals, but also at the level of composition and juxtaposition. Al-Dani(T. 444AH) said a sentence that was repeated by Tajweed scholars:

"Whispered things are obscured when you have met the obscured things, and whispered things are obscured when you have met the obscured things, so it is necessary to take care to summarize and clarify them, so that the obscured things do not turn into the obscured things, and the obscured things do not turn into the obscured things, and the obscured things into the obscured things, so that the discourses become recited and change their suffering" [3].

(1) D:Publishing in the ten readings,Ibn al-Jazari: 1/160-164 .

(2) C: Study of Linguistic Voice, Ahmed Mukhtar Omar:92-97; C: Linguistic Voices, Ibrahim Anis:8; Phonology, Kamal Bishr: 136; C:Facilitator in Tajweed, Ghanem Qaddouri Al-Hamad: 30 and 31.

(3) determination,   proximal: 131.

Third: The difference between the obsessive letters and the obscure letters(1):

#	Difference in terms of	Sibilant and Voiced letters:	Missing letters
1	Definition	The flow of the breath with the letter, which leads to the need for more force to extract the soul than the distorted letters of the ancients need, and the whispering does not vibrate the vocal chords of the moderns.	The entrapment of the soul during the pronunciation of the letter, which makes it unnecessary to force the breath out, as in the obsessive letters of the ancients, and the vibration of the phonetic chords when pronouncing the letter in the moderns.
2	Reliance on Output	Weak dependence on the exit in the sense that the air flows with the letter.	The power of relying on the exit in the sense that the flow of the breath stops during speech.
3	self	The breath is clear and audible, meaning that the release of air is sharper than in the vowel letters. If you put the hand in front of the mouth and utter the whispered voice, you will notice the release of air clearly and we will not feel the resonance of the sound;because the two vocal chords do not vibrate.	The breath is inaudible;because the breath does not run, but the voice can be known through the vibration of the two vocal chords, and to test this, we can put our fingers in our ears and pronounce the vowel, which is the sound of the sound in our heads.
4	EFFORT	You need a stronger organic effort.	You don't need an organic effort like the whisperer.
5	Sleeve	The whispered is less than the voiced; it represents a quarter of the speech.	The vocaliser is three-quarters of the speech.
6	the how	The whisperer has no ringing or vibration in the tendons, and what is meant is "the silence of the two vocal tendons with the soul, although the air during its rush from the throat or mouth causes vibrations carried by the outside air to the sense of hearing and one realizes it for this reason"(2).	The microscope has resonance and music, as we said earlier, through its vibration in the strings, becauseof its regular opening and closing, and this vibration is what makes up the sound.
7	Character Count	Ten letters in the ancients ,and twelve letters in the moderns.	Nineteen letters in the ancients,and thirteen letters in the moderns.

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(1) V: Linguistic Voices,Ibrahim Anis:21 ,22; V: The Concept of the Hidden Melody, Rafe Abdul Ghani:65 and 66; V: Publishing in the Ten Readings, Ibn Al-Jazari: 1/202; V: Determination, Al-Dani:105.

(2) Linguistic Voices, Anis Ibrahim:65.

I will mention the most prominent letters that are affected as a result of the juxtaposition of voiced sounds with the whisperer, resulting in a phonetic defect that affects the eloquence of the word ,including :

أ- The gym is affected if it matches the sounds (T, D, H):

The sounds of the Arabic language are affected by the proximity to each other as a result of the difference in their vocal exits or qualities, including the sound of the gym that comes out of the middle of the tongue

with the adjacent to the upper palate antrum [1], if the sounds are adjacent (T, D, H, G, and S); The reason for this is the difference in qualities between the gym and this group, and the following is shown:

1-The gem is affected if it goes around (T):

If the consonant (gem) adjoins the letter (T), the gem must be taken out of its position and given its right, and if it is not given its right, its pronunciation is confused with Shin, and what should be memorized is the statement of [gem] at (T) in the example of the Almighty: [2], [3], [4], [5], [6], [7] and the like, so the reader is commanded to declare the voice of the gem so that it does not mix with Shin [8].

Since (Gym) is a loud, strong voice, it is strong for these qualities, it comes out " from the middle of the tongue between it and the middle of the palate"[9] or "from the middle of the tongue with the same as the middle of the upper palate" [10], while (T) is a strong whispered voice, it comes out " between the tip of the tongue and the origins of the upper folds elevated to the palate"[11], or" from the tip of the tongue and from the upper folds means from what is between it and the origins of the upper folds elevated to the upper palate"[12], while(Shin) is a whispered voice, soft, characterized by an outbreak and the exit of the shin from the exit of the gym, so Gym is a strong voice for the loudness and intensity in it, and if (Gym) and then T, it must be wiped by showing the gym; because if it is not wiped by showing the gym became shin; and reason[13]:

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[1] A: Care, Makki Al-Qaysi: 114; A:Determination, Al-Dani:103; A: Jihad Al-Maqal, Al-Marashi: 48.

[2] Surat Al-Nahl: 121.

[3] Surah Yusuf.

[4] Surat Al-Hajj: 30.

[5] Surat Al-Hajj: 30.

[6] Al-Jathiya

[7] (Al-Isra:

[8] Al-Tanbih, Al-Saidi: 50; Al-Tanbih, Makki Al-Qaysi:116.

[9] identification, proximal: 103.

[10] Intellectual grants, on the reader :83.

[11] Selection: 103.

[12] Intellectual Grants, on the reader: 90.

[13] D:Care, Makki Al-Qaysi: 115and 116; Identification, Al-Dani: 130; Al-Muqaddah,Abdulwahab Al-Qurtubi:183.

1. Because the Shin comes out of the exit of the Gem, there is a spatial convergence between the Gem and the Shin. This helps the Gem to be affected by the qualities of the Shin. If the exit of the Gem is not closed well, the sound tends to spread and spread, which is an attribute that exists in the Shin, so the tongue goes to it.

2. Because(Shin) is a whispered, loose letter, it is weaker than (Jim) and less expensive on the tongue, as well as the Shin is closer to T , because between the T and the Shin is whispering, so the tongue rushed to it, and it was easy for the Shin to represent the Gym.

3. And because of the distance (gem)from (T) in the exit and the adjective, and the strength and weakness; because the gem is a very vocal letter, it is strong, while the T is a whispered letter in which there is weakness, the tongue is quick to pronounce shin instead of the gem because it is the sister of the gem and its exit.

4. The gym is unknown, and far from (T). When the static gym meets T, the reader may not give the exit of the gym his right enough, so this leads to the appearance of a defect, and therefore the voice of the gym must be pronounced to secure this defect.

2- The gem is affected if it goes around (D):

Also, if the consonant gem is in the vicinity of the letter(Dal), the gem must be pronounced and disturbed; lest it be mixed with the defect of (Shin)and (Gem), whose voice is similar to that of (CH) in English; and from what the statement of (Gem) must be preserved when it is adjacent to (Dal) in the like of the Almighty's saying: (([1], [2],

[3] , [4] and the like.

Since the gym is a loud, strong voice, which emerges from the middle of the tongue between it and the middle of the palate , and the gym is a loud, strong voice, which emerges from between the tip of the tongue and the origins of the upper folds elevated to the palate, and the gym is a whispered, soft voice,

characterized by an outbreak, and it emerges from the exit of the gym, that is, from the middle of the tongue between it and the middle of the palate, so the gym is affected by the impurity of the gym and the lexical gym when it is adjacent to the gym because of [5]:

1. There is a spatial convergence between the gem and the shin. They share the same exit from the middle of the tongue, while the function comes out from the tip of the tongue. This spatial convergence leads to the influence of the gem with the characteristics of the shin. If the gem exit is not closed well, the sound tends to spread and spread, which is in the shin and makes it easier for the tongue to lean towards the shin.

2. In addition, both letters (gem and dal) share the intensity, that is, the sound is locked when pronounced, and if the reader(gem) is not completely taken out of position, he may lean towards the shin because of the proximity of the two directors .

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[1] Surat Yassin:51.

[2] Soorat at-Talaaq

[3] Surat Al-Tawbah:97.

[4] Surat Al-Balad:10.

[5] D: Identification,Al-Dani:130; D: Care , Makki Al-Qaysi:116; D: Al-Muqaddah, Abdul Wahab Al-Qurtubi:184.

3. Because the shin is a whispered and soft voice,it is weaker than the heavy gym, so the cost on the tongue is reduced and leaned on it.

3- **The gem is affected if it goes around (H):**

Also, if the consonant (gem) is in the vicinity of the letter(H), it is necessary to indicate the loudness of the gem and its pronunciation. If he does not pronounce the gem and his statement is taken into account, he becomes shin [1], towards the Almighty's saying: [2], [3].

As we have shown that (Gym) is a loud, strong voice that comes out from the center of the tongue between it and the center of the palate ,and that (Shin) is a soft whispered voice, characterized by an outbreak and has the same exit (Gym), that is, both of them come out from the center of the tongue, while (H) is a whispered, soft voice that comes out between the tip of the tongue and the origins of the upper folds, elevating to the upper palate [4], and since (Gym) is a strong voice; because of the loudness and intensity, if the static gym (H) is adjacent to the shin, then (Gym) must be shown to not become a shin; and the reason for the impact of the gym on its neighboring H is[5]:

1. Because the Shin and the Gem share the same exit, that is, there is a spatial convergence between them that leads to the influence of the Gem on the characteristics of the Shin.

2. In order for (Al-Ha and Al-Shin) to share the qualities of whispering and looseness, it is necessary to keep the gem from Al-Shin when it is adjacent to Al-Ha .

3. Because (Gem) is a very vocal letter, and (H and Shin) are two soft whispered letters, so the tongue rushes to (Shin) instead of the Gem for the ease of pronouncing two soft letters of the pronunciation of a strong letter in addition to the convergence of the exit between (Shin and Gem) , and therefore it is necessary to focus on the sound and intensity of the static gem (that is, holding air and not running when pronouncing Gem), which is followed by (H) because of the intensity that is against the looseness in the Gem.

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[1] D: Determination, Al-Dani:130; D: Al-Mudhar,Abdul Wahab Al-Qurtubi:184.

[2] Surah Luqman:32.

[3] Surat Al-Nahl:71.

[4] Identification,proximal: 103 and 105.

[5] C: Care ,Makki Al-Qaisi:115; Identification, Al-Dani:130; Al-Muqaddah,Abdulwahab Al-Qurtubi:184.

CONCLUSION:

At the end of this research, the researcher concluded the following matters:

1. The meaning of the word (impurities), which is the plural (impurity), it indicates (mixing) and refers to the impure thing and what is mixed with it, so it distances it from its nature , and the impurity is of two types: (It may be (material) such as filth and dirt that permeates things, or it is (moral)such as defects that affect the quality and perfection of the thing, and the second type is what is meant in our study).

2. The impurities are mixed with something else , and their meaning is that the sounds of the letters affect each other;because of the juxtaposition,which is considered a melody, and it should be disposed of and rid of each letter of the impurity of the other letter, and therefore we mean the impurities of the letters that are mixed with the sounds of the letters and affect them, whether in terms of their pronunciation, performance, statement or clarity , and this is what makes them linked to the melody, which is a defect in the Qur 'anic words and any confusion in the qualities, exits, movements and skins is considered a melody in the Qur 'an.

3. The melody has several meanings, the most famous of which are: (linguistic error and violation of rightness,acumen,language, multiplication of the sounds placed)and the meaning intended in this study is the first.

4. That the melody is the error in reading the words of the Holy Quran and has two sections: a section known to readers and the general public; because it is a clear error that everyone can distinguish such as adding or deleting a letter or a word,changing letters and words and not giving the obligatory vocabulary its right , and a section known only to keen and controlling readers such as excessive movements and whispers, humming nuns, thickening minds, etc., and the melody is a departure from the usual reading laws and conditions, so scientists and readers hate it. Beginners must train the tongue and tame it on the pronunciation of letters and give it its right by oralizing the elders .

5. That all the imperfections of the letters lead to a change that causes a hidden melody, and not every hidden melody of the imperfections of the letters, because the imperfections of the letters are at the level of the pronunciation of the letters, the state of the composition only, while the hidden melody is at the level of the pronunciation of the letters, the state of individuals and the composition.

6. The Tajweed scholars were interested in the correct pronunciation of the vowel and the whispered letter and applied their pronunciation in practice, in the sense that they realized all the characteristics of the vowel sound and the whispered sound, but they did not realize or were unable to know the vocal chords and clarify their role in the phenomena of whispering and loudness, but by careful observation they understood many of the characteristics of sounds, which indicates the abundance of their knowledge and the depth of their outlook and interpretation of them in an accurate explanation that was evidenced by modern science.

7. We conclude that there is a difference in approach and explanation between the ancients and the moderns in sound studies. The ancients relied on transfer description and auditory experience, and relied on oral indoctrination and monitored the movement of the mouth and throat. As for the moderns, they used acoustics to analyze and understand acoustic vibration, used techniques to measure acoustic vibrations, and interpreted the phenomenon with physical causes by vibrating the vocal cords (strings). We, as students, must benefit from and draw from the first books of this science from the works of the fifth century and beyond, in addition to the books of modern phonology together and in parallel, in order to reach a clear understanding of acoustic phenomena.

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