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Al-Muqaddimah al-Jazariyyah: The Jazariyyah Tajweed Poem

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[Explanation of Al-Jazariyyah Poem \(Tajweed\) Course](#)

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منظومة المقدمة فيما يجب على قارئ القرآن أن يعلمه

من نظم إمام الحفاظ وحجة القراء محمد بن محمد بن محمد بن علي بن يوسف ابن الجزري رحمه الله تعالى

مثنى الجزرية

The Jazariyyah (Tajweed) Poem

يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعٍ	مُحَمَّدُ بْنُ الْجَزَرِيِّ الشَّافِعِيِّ	1
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1. In the hope of pardon and forgiveness from his Lord, All-Hearing.

Muhammad ibn Al-Jazaree Al-Shafi'ee (meaning following the Shafi'ee school of thought)

says:

الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ	عَلَى نَبِيِّهِ وَمُصْطَفَاهُ	2
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2. All Praise is due to Allah and May Allah's Peace and Blessings be upon

His Prophet ﷺ and the chosen one,

مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ	وَمُقَرَّرِ الْقُرْآنِ مَعَ مُحِبِّهِ	3
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3. Muhammad ﷺ, his family and companions,

and the reciter of Quran together with the one who is devoted to it.

وَيَعْدُ: إِنَّ هَذِهِ مُقَدِّمَةٌ ¹	فِيمَا عَلَى قَارِئِهِ أَنْ يَعْلَمَهُ	4
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4. And thereafter: this is an introduction

concerning which the reciter of Qur'an is required to learn.

¹ Written with both a fathah and a kasrah, so the reader has the option to choose either one.

5	إِذْ وَاجِبٌ عَلَيْهِمْ مُحْتَمٌ	قَبْلَ الشَّرُوعِ أَوَّلًا أَنْ يَعْلَمُوا
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5. It is without any doubt required for the recitor

to know before starting recitation:

6	مَخَارِجَ الْحُرُوفِ وَالصِّفَاتِ	لِيَلْفِظُوا بِأَفْصَحِ اللُّغَاتِ
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6. The articulation points (مَخَارِجَ الْحُرُوفِ) and characteristics of letters (صِفَاتِ الْحُرُوفِ)

So that they can articulate in the most eloquent of languages.

7	مُحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ	وَمَا الَّذِي رُسِمَ فِي الْمَصَاحِفِ
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7. In order to make clear the application of tajweed and the stops

and that which is written in the ('Uthmani) copies of the Qur'an,

8	مِنْ كُلِّ مَقْطُوعٍ وَمَوْصُولٍ بِهَا	وَتَاءِ أُنْثَى لَمْ تَكُنْ تُكْتَبُ بِ: هَا
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8. As regards to all those words that are separated and joined in it (in writing in the Qur'an),

and the feminine 'taa' (ت) which is not written with a 'haa' (هـ).

Articulation Points of the Letters chapter (بَابُ مَخَارِجِ الْحُرُوفِ)

9	مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرَ	عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ
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9. The articulation points of the letters are seventeen
According to those who chose it by examination

10	لِلْجَوْفِ أَلِفٌ وَأُخْتَاهَا، وَهِيَ	حُرُوفٌ مَدٌّ لِلْهَوَاءِ تَنْتَهِي
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10. The empty space in the throat and mouth has the alif and its two sisters (i.e. the
wow و and yaa ي) and they are;
the medd letters which stop with the (stopping of) air.

11	ثُمَّ لِأَفْصَى الْحَلْقِ: هَمْزٌ هَاءٌ	وَمِنْ وَسْطِهِ: فَعَيْنٌ حَاءٌ
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11. Then from the lowest part of the throat are: همزة , هاء
and from its middle then the عين , حاء

12	أَدْنَاهُ: عَيْنٌ خَاوُهَا، وَالْقَافُ	أَفْصَى اللِّسَانِ فَوْقُ، ثُمَّ الْكَافُ
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12. Its closest (the throat's area closest to the mouth) are: عَيْن and خاء. And the قاف:
the deepest part of the tongue above (meaning looking from the mouth inside the mouth,
the قاف is deeper), then the كاف:

13	أَسْفَلُ، وَالْوَسْطُ: فَجِيمُ الشَّيْنِ يَاءُ	وَالضَّادُ: مِنْ حَافَتِهِ إِذْ وَلِيَا
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13- Lower (meaning closer to the mouth), and the middle (meaning middle of the tongue),
then جيم , شين , ياء

And the ضاد from its (meaning the tongue's) side when it is close;

14	الْأَضْرَاسَ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا	وَاللَّامُ: أَدْنَاهَا لِمُنْتَهَاهَا
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14. To the molars from its (the sides of the tongue) left or right
And the لام , its (sides of the tongue) lowest part (closest to the mouth), until it (sides) ends (at the
tip).

15	وَالْتُونُ: مِنْ طَرْفِهِ تَحْتُ اجْعَلُوا	وَالرَّاءُ: يَدَانِيهِ لِظَهْرِ أَذْخَلُ
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15. And the نون from its tip (meaning tip of the tongue) it is found under (under the لام, meaning closer to the mouth),

And the راء is close to it (meaning close to the نون) it uses the top (meaning the top of the tip, with the tip).

16	وَالطَّاءُ وَالذَّالُ وَتَاءُ: مِنْهُ وَمِنْ	عُلْيَا الثَّنَائِيَا، وَالصَّفِيرُ: مُسْتَكِنٌ
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16. And the طاء, دال, تاء from it (tip of the tongue from the top side) and from The upper incisors, and the whistle (meaning the letters that have the inherit characteristics of the whistle which are سين, صاد, زاي) are cozy,

17	مِنْهُ وَمِنْ فَوْقِ الثَّنَائِيَا السُّفْلَى	وَالطَّاءُ وَالذَّالُ وَتَاءُ: لِلْعُلْيَا
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17. from it (meaning the tip of the tongue) and above the two lower incisors.

And the ظال, ذال, ثاء with the upper (the upper two front incisors),

18	مِنْ طَرَفَيْهِمَا، وَمِنْ بَطْنِ الشَّعَةِ:	فَالْفَا مَعَ اطْرَافِ الثَّنَائِيَا الْمُشْرِفَةِ
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18. from the edges of them both (the edges of the two from the upper incisors and the tongue); and from the inside of the lip, so the فاء with the edges of the towering incisors (front upper).

19	لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيمٌ	وَعُنَّةٌ: مَخْرَجُهَا الْخَيْشُومُ
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19. Using the lips are واو, باء, ميم

And the ghunnah has the nasal passage as its articulation point.

The Characteristics of Letters chapter (بَابُ صِفَاتِ الْحُرُوفِ)

صِفَاتُهَا جَهْرٌ وَرِخْوٌ مُسْتَفِلٌ	مُنْفَتِحٌ مُصَمْتَةٌ، وَالضَّدَّ قُلٌّ
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20. Its (the letters') characteristics are (جهر) apparent, (رخو / رخاوة) softness, and (مستفل / استفال) lowered

Opened (منفتح, انفتاح) desisted, (مصمته / اصمات), and the opposite (of them) say:

[The following are the opposites of these named characteristics and their letters. The first group of characteristics has the remaining letters left after the opposite characteristic's letters are taken out.]

مَهْمُوسُهَا: فَحْتُهُ شَخْصٌ سَكْتُ	شَدِيدُهَا لَفْظٌ: أَحَدُ قَطٍ بَكْتُ
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21. Its whispered (مهموس / همس) (letters are:) "فَحْتُهُ شَخْصٌ سَكْتُ",

Its strengthened (شديد / شدة) (letters are:) "أَحَدُ قَطٍ بَكْتُ".

وَبَيْنَ رِخْوٍ وَالشَّدِيدِ: لَيْنٌ عُمَرُ	وَسَبْعُ عُلُوٍّ: خَصَّ ضَعُطٍ قِظٌ حَصَرُ
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22. And between soft and strengthened (رخو والشديد) (are the letters:) "لَيْنٌ عُمَرُ"

And the seven elevated are gathered (علو / استعلاء) (in the phrase of) "خَصَّ ضَعُطٍ قِظٌ".

وَصَادُ ضَادٍّ طَاءٌ طَاءٌ: مُطَبَقَةٌ	وَ فَرٌّ مِنْ لَبٍّ: الْحُرُوفُ الْمُذْلَقَةُ
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23. مطبقة / اطباق (have the characteristics of) صاد, ضاد, طاء, ظاء (The letters).

And the letters in the phrase "فَرٌّ مِنْ لَبٍّ" (have the characteristic of) مذلة / ذلاقة.

صَفِيرُهَا: صَادٌ وَزَايٌ سَيْنٌ	قَلَقَلَةٌ: قُطْبٌ جَدٍ، وَاللَّيْنُ
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24. Its whistle صفير (has the letters of) سين, زاي, صاد.

The قَلَقَلَةٌ (has the letters) "قُطْبٌ جَدٍ" And (the letters of) softness اللين (are)

وَآؤُ وَيَاءٌ سُكْنًا، وَانْفَتْحَا	قَبْلَهُمَا، وَالْإِنْحِرَافُ: صُحْحَا
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25. فتحة And واو (that have a) sukoon and a fathah

before them. And the drifting الْإِنْحِرَافُ is correct,

26	فِي اللَّامِ وَالرَّاءِ، وَتَكْرِيرِ جُعِلَ	وَلِلتَّفَشِّي: الشَّيْنُ، صَادًا اسْتُطِلَ
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26. On the لام and the را, and on it (the را, the characteristic of) repetition.

And (the characteristic of) spreading (التفشي) is on the شين , and (the letter) صاد has (the characteristic of) lengthening (استطال/استطالة).

(بَابُ التَّجْوِيدِ) Tajweed chapter

27	وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَزِمٌ	مَنْ لَمْ يُصَحِّحِ الْقُرْآنَ آثِمٌ
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27. The practical application of tajweed is without doubt compulsory

Who does not read the Quran correctly is a sinner. ²

28	لَأَنَّهُ بِهِ إِلَهُ أَنْزَلَ	وَهَاكَذَا مِنْهُ إِلَيْنَا وَصَلَا
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28. Because this (Qur'an) was revealed to us by Allah in this form

And exactly like this (with tajweed) it reached us (from our Prophet, then related in authentic chains over generations to our present day shuyookh and those with ijaazah).

29	وَهُوَ أَيْضًا حِلْيَةُ التَّلَاوَةِ	وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ
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29. And it (tajweed) is also a beautification of recitation

And an adornment of pronunciation and reading.

30	وَهُوَ: إِعْطَاءُ الْحُرُوفِ حَقَّهَا	مِنْ كُلِّ صِفَةٍ وَمُسْتَحَقَّهَا
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30. And it (tajweed) is giving each letter its required rights (حَقَّ الحَرْفِ)

Of each and every characteristic as well as (giving each letter its) presented rights [or dues] (مُسْتَحَقَّ الحَرْفِ),

² Mistakes are of two types لحن جلي and لحن خفي. The clear and obvious mistakes are labeled as: لحن جلي, this type of mistake

should be corrected and avoided because it may lead to change in the meaning, grammar, or incorrect in the Arabic language. لحن

خفي are the hidden mistakes that one should also make an effort to fix.

31	وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ	وَاللَّفْظُ فِي نَظِيرِهِ كَمِثْلِهِ
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31. To take every one (of the letters) back to its origin (i.e. place of articulation),
And to pronounce the equivalent letter in the same way (as you would pronounce that letter).

32	مُكَمِّلاً ³ مِنْ غَيْرِ مَا تَكْلُفٍ	بِالطَّفِ فِي النُّطْقِ بِلَا تَعَسُفٍ
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32. Complete (with all its characteristics) yet without any exaggeration,
Being gentle in pronunciation without any abuse.

33	وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ	إِلَّا رِيَاضَةٌ أَمْرِي بِفَكِّهِ
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33. There exists nothing between (applying the التَّجْوِيدُ) and leaving it,
Except for a person to exercise (correctly) with his jaws.

(بَابُ فِي ذِكْرِ بَعْضِ التَّنْذِيرَاتِ) The Chapter Mentioning Some Warnings

34	فَرَقَقْنِ مُسْتَفِلاً مِنْ أَحْرَفٍ	وَحَازِرْنَ تَفْخِيمَ لَفْظِ الْأَلِفِ
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34. Make attenuation (tarqeeq) “ترقيق” the letters of istifal “استفال”.

And beware of making (be careful not to make) the letter alif “الألف” with velarization (tafkheem) [when it occurs after a letter of اسْتِفَال].

35	وَهَمَزَ: الْحَمْدُ أَعُوذُ إِهْدِنَا	اللَّهُ، ثُمَّ لَامٌ: لِلَّهِ لَنَا
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35. And the hamzah "همزة" (be careful not to give it tafkheem in): ﴿الْحَمْدُ﴾, ﴿أَعُوذُ﴾, ﴿إِهْدِنَا﴾

﴿لَنَا﴾, ﴿اللَّهُ﴾ and then the اللَّامُ of (likewise be careful not to give it tafkheem in): ﴿اللَّهُ﴾

36	وَلَيْتَلَطَّفَ وَعَلَى اللَّهِ وَلَا الضَّنَّ	وَالْمِيمَ مِنْ: مَخْمَصَةٍ وَمِنْ مَرَضٍ
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36. (Also) ﴿وَلَا الضَّالِّينَ﴾ and ﴿عَلَى اللَّهِ﴾, ﴿وَلَيْتَلَطَّفَ﴾

And (likewise) the المِيمُ of ﴿مَخْمَصَةٍ﴾ and of ﴿مَرَضٍ﴾ (be careful not to give it tafkhem),

³ It was written as such in the original version, with a fathah and kasrah on the meem. So one can choose either of the vowels.

37	وَبَاءَ: بَرْقٍ، بَاطِلٍ، بِهِمْ، بِذِي	وَاحْرِصْ عَلَى الشَّدَّةِ وَالْجَهْرِ الَّذِي
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37. And [be careful not to give tafkheem to] the اُباء of ﴿بَرْقٍ﴾, ﴿بَاطِلٍ﴾, ﴿بِهِمْ﴾ and ﴿بِذِي﴾

and take care on (observing the characteristics of) الشَّدَّة and الْجَهْر that are

38	فِيهَا وَفِي الْجِيمِ كَ: حُبِّ الصَّبْرِ	رَبْوَةٍ، اجْتُثَّتْ، وَحَجٍّ، الْفَجْرِ
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38. In it (i.e. the اُباء) and in the الجيم as in ﴿حُبِّ الصَّبْرِ﴾ ,

﴿الْفَجْرِ﴾, ﴿حَجٍّ﴾, and ﴿اجْتُثَّتْ﴾, ﴿رَبْوَةٍ﴾

39	وَيَنْتَنُ مُقْلَقًا ⁴ إِنْ سَكْنَا	وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنًا
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39. And make clear the letter of qalqalah "الْمُقْلَقَةُ" when it occurs with a sukoon (unvoweled)

and when stopping on it, (meaning the qalqalah letter) it should be even clearer (القلقلة الكبرى).

40	وَحَاءَ: خَصَصَ، أَحَطْتُ، الْحَقُّ	وَسَيْنَ: مُسْتَقِيمٌ، يَسْطُو، يَسْقُو
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40. And (read with attenuation [tarqeeq]) the الحاء of ﴿خَصَصَ﴾, ﴿أَحَطْتُ﴾ and ﴿الْحَقُّ﴾

And (likewise read with attenuation [tarqeeq]) the السين of ﴿مُسْتَقِيمٌ﴾, ﴿يَسْطُونُ﴾ and ﴿يَسْقُونُ﴾ .

⁴ This word was written with both a fathah and a kasrah, so the reader has the option to choose either one.

(بَابُ الرَّاءَاتِ) chapter الرَّاءَاتِ The

41	وَرَقَّقِ الرَّاءَ إِذَا مَا كُسِرَتْ	كَذَاكَ بَعْدَ الْكُسْرِ حَيْثُ سَكَنْتَ
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41. And attenuate [make tarqeeq of] the letter راء when it has a kasrah.

Likewise (attenuate the راء) if it follows a letter with a kasrah when the راء has a sukoon.

42	إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفِ اسْتِعْلَاءٍ	أَوْ كَانَتْ الْكُسْرَةُ لَيْسَتْ أَصْلًا
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42. If [the راء with a sukoon] it is not before a letter of اسْتِعْلَاءٍ

Or the kasrah (before the راء with a sukoon) is not a fixed one.⁵

43	وَالْخُلْفُ فِي: فِرْقٍ، لِكُسْرِ يُوجَدُ	وَأَخْفِ تَكْرِيرًا إِذَا تُشَدَّدُ
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43. There are different allowed ways (the راء having velarization or attenuation [tafkheem or tarqeeq] in the word): ﴿فِرْقٍ﴾ due to the كُسْرَة present (on the الْقَاف)

And suppress the (characteristic of) التَّكْرِيرُ when it (the راء) occurs with a شَدَّة .

⁵ Meaning, the conditional or temporary kasrah either due to a hamzah wasl, or a conditional/temporary kasrah on a letter preceding the hamzah al-wasl. (If this happens, then in both cases the راء will be read with velarization [tafkheem])

(بَابُ اللَّامَاتِ وَأَحْكَامِ مُتَفَرِّقَةٍ) and Other Different Rules اللَّامَاتِ

44	وَفَحَّمِ اللَّامَ مِنْ اسْمِ اللَّهِ	عَنْ فَتَحٍ أَوْ ضَمٍّ لَك: عَبْدُ اللَّهِ
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44. And make velarization [tafkheem] of the laam (اللام) in the name of الله

[if the laam (اللام) in the name الله is preceded by a fathah or a dammah as in ﴿عَبْدُ اللَّهِ﴾]

45	وَحَرَفَ الاسْتِعْلَاءِ فَحَمَّ، وَاخْصَصَا	الاطْبَاقَ أَقْوَى نَحْوُ: قَالَ وَالْعَصَا
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45. And velarize [make tafkheem] the letter (that has the characteristic) of الاستِعْلَاءِ and single out

The (letters of) الاطباق are stronger [than the letters that have الاستِعْلَاءِ without الاطباق] like [the difference] between ﴿قَالَ﴾ and ﴿الْعَصَا﴾.

46	وَبَيَّنِ الْإِطْبَاقَ مِنْ أَحَطْتُ مَعَ	بَسَطْتُ وَالْخَلْفُ ب: نَخْلُقْكُمْ وَقَعَ
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46. And make obvious the [characteristic of] الإِطْبَاق of [the letter الطاء in]: ﴿أَحَطْتُ﴾ along with ﴿بَسَطْتُ﴾

and there is a difference of opinion (in the word) ﴿نَخْلُقْكُمْ﴾⁶

47	وَاحْرِصْ عَلَى السُّكُونِ فِي جَعَلْنَا	أَنْعَمْتَ وَالْمَغْضُوبِ مَعَ ضَلَّلْنَا
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47. Take extra caution (in order the letter does not get voweled or a qalqalah on it) on the sukoon of ﴿جَعَلْنَا﴾,

﴿ضَلَّلْنَا﴾ together with ﴿الْمَغْضُوبِ﴾ and ﴿أَنْعَمْتَ﴾.⁷

48	وَخَلِّصِ انْفِتَاحَ: مَحْذُورًا، عَصَى	خَوْفَ اسْتِغَاثِهِ ب: مَحْظُورًا، عَصَى
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48. Make clear and obvious the (characteristic of) الانْفِتَاحِ of (the الدَّال of) ﴿مَحْذُورًا﴾ [and the السَّيْنِ of] ﴿عَصَى﴾

out of fear of confusing it with ﴿مَحْظُورًا﴾ and ﴿عَصَى﴾.

⁶ The difference of opinion is in terms of the presence or absence of الاستِعْلَاءِ in the letter ق when merging of the ق into the كاف. This difference is not according to the way we read, therefore حفص عن عاصم only reads this word a complete merging of the ق into the كاف only, so a pure كاف is only heard.

⁷ Another mistake commonly found in the word جَعَلْنَا is that the reader makes idghaam or merges the لام into the نون instead of pronouncing it clearly.

49	وَرَاعِ شِدَّةَ بَكَافٍ وَبِئَا لَكَ: شَرِكُكُمْ وَتَتَوَقَّى فِتْنَةً
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49. Observe (the characteristic of) الشِّدَّة in the الكَاف and البَاء

As in: ﴿شَرِكُكُمْ﴾, ﴿تَتَوَقَّى﴾ and ﴿فِتْنَةً﴾.

50	وَأُولَئِي مِثْلُ وَجْنِسٍ إِنْ سَكُنَ أَدْغِمْ كَ: قُلْ رَبِّ وَ: بَلْ لَا وَابْنُ
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50. If the first (letter) of الْمُتَمَثِّلَانِ [two like letters] and الْمُتَحَاوِسَانِ [two similar letters] has a sukoon

Then make إدغام (merge) as in: ﴿قُلْ رَبِّ﴾ and ﴿بَلْ لَا﴾; and make clear without any merging:

51	فِي يَوْمٍ مَعَ: قَالُوا وَهُمْ، وَقُلْ نَعَمْ سَبِّحْهُ، لَا تُزِغْ قُلُوبَ، فَلْتَقَمْ
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51. [the ياء in] ﴿فِي يَوْمٍ﴾ together with [the واو in] ﴿قَالُوا وَهُمْ﴾, [the لام in] ﴿قُلْ نَعَمْ﴾,

[and also make clear with no idghaam these letters which have close articulation points] ﴿سَبِّحْهُ﴾,

﴿فَالْتَقَمَهُ﴾.⁸ and ﴿لَا تُزِغْ قُلُوبَنَا﴾

⁸ The letters that are close in articulation point that one needs to be careful to pronounce clearly with no merging (idghaam) are: the هاء and حاء in: ﴿سَبِّحْهُ﴾, العين in القاف and الغين in: ﴿لَا تُزِغْ قُلُوبَنَا﴾, and the اللام and الناء in: ﴿فَالْتَقَمَهُ﴾.

(بَابُ الضَّادِ وَالظَّاءِ) Chapter the الظَّاء and the الضَّاد

52	وَالضَّادُ بِاسْتِطَالَةٍ وَمَخْرَجٍ	مَيِّزٍ مِنَ الظَّاءِ، وَكُلُّهَا تَجِي
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52. And the الضَّاد with (the characteristic of) الاستِطَالَة and its articulation point, is distinguished from the الظَّاء, and all of them [all the الظَّاء that occur in the Qur'an] are mentioned as follows:

53	فِي: الظَّنِّ ظِلَّ الظُّهْرِ عَظْمُ الْحِفْظِ	أَيْقِظُ وَأَنْظُرُ عَظْمُ ظَهْرِ اللَّفْظِ
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53. In [the words] الظَّنِّ , ظِلَّ , الظُّهْرِ , عَظْمُ , الْحِفْظِ ,

, اللَّفْظِ , ظَهْرِ , عَظْمُ , أَنْظُرُ , أَيْقِظُ

54	ظَاهِرٌ لَظَى شَوَاطُ كَظَمٍ ظَلَمًا	أَغْلَظُ ظَلَامَ ظُفْرِ انْتِظَرِ ظَمًا
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, ظَلَمًا , كَظَمٍ , شَوَاطُ , لَظَى , ظَاهِرٌ . 54.

, ظَمًا , انْتِظَرِ , ظُفْرِ , ظَلَامَ , اغْلَظُ

55	أَظْفَرَ ظَنًّا كَيْفَ جَا وَعِظَ سَوَى	عِضِينَ ظَلَّ النَّحْلُ زُخْرَفٍ سَوَا
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55. أَظْفَرَ , ظَنًّا however it occurs [meaning wherever and in whatever form each of these words occur in

the Qur'an, i.e. with attached pronouns], and (the word) عِظَ except,

(الظَّاء) ظَلَّ in سورة النحل (ظَلَّ) and (ظَلَّ) in سورة الزخرف (ظَلَّ) are the same, (meaning both written with the الظَّاء)

56	وَوَلَّتْ ظَلْتُمْ، وَيُرُومُ ظَلُّوا	كَالْحِجْرِ، ظَلَّتْ شَعْرًا نَظَلُّ
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ظَلُّوا (the word) in سورة الروم and in ظَلْتُمْ , ظَلَّتْ . 56.

, سورة الشعراء in نَظَلُّ as well as ظَلَّتْ (the word) in سورة الحجر (the word is found) The same

يُظَلِّلْنَ مَحْظُورًا مَعَ الْمُحْتَظَرِ	57
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57. , الْمُحْتَظَرِ [the word] together with مَحْظُورًا , يُظَلِّلْنَ .

النَّظَرِ and all [forms and derivatives of the word] كُنْتُ فَظًا

إِلَّا ب: وَيْلٌ هَلْ، وَأُولَى نَاصِرَةٍ	58
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58. Except in وَيْلٌ (meaning سورة المطففين), هَلْ (meaning سورة الإنسان), the first نَاصِرَةٍ (it occurs in نَاصِرَةٍ), the first one is read with a ضاد whereas the second is read نَاصِرَةٍ,

And (the word) الْعَيْظُ not the one in سورة الرَّعْدُ and هُوْدُ is shortened (to a ضاد) ⁹,

وَالْحُظُّ لَا الْحُضُّ عَلَى الطَّعَامِ	59
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59. (The word) الْحُظُّ not the one in طَعَامِ [not the ض],

and the difference (in recitation) concerning (the word) ظَنَيْنَ is sublime.¹⁰

وَأِنْ تَلَاقِيَا الْبَيَانَ لَأَرْمِ:	60
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60. And when the two (letters i.e. the الضَّاد and the الظَّاء) meet it is necessary to make clear and distinct [the articulation points for both letters],

[as demonstrated in the words] يَعْضُ الظَّالِمُ and أَنْقَضَ ظَهْرَكَ

وَاضْطَرُّ مَعَ وَعَظْتَ مَعَ أَفْضُتُمْ	61
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61. And in (the following words) أَفْضُتُمْ together with وَعَظْتَ , اضْطَرُّ ,

And distinguish the هَاءِ in عَلَيْهِمْ and جِبَاهُهُمْ عَلَيْهِمْ .

⁹ The difference between the letters ض and ظ is the long stick on the ظ , so the shortening refers to the lack of the "stick".

¹⁰ In some of the different qira'at the word بظنين in ayah 24 of surah At-Takweer is read with a بظنين -ظاء

(بَابُ النُّونِ وَالْمِيمِ الْمُشَدَّدَتَيْنِ وَالْمِيمِ السَّاكِنَةِ)

The ن and م with a Shaddah and الْمِيمِ السَّاكِنَةِ

62	وَأُظْهِرِ الْغُنَّةَ مِنْ نُونٍ وَمِنْ	مِيمٍ إِذَا مَا شُدِّدَا، وَأَخْفَيْنِ
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62. Make clear the ghunnah of the نُون and

الْمِيم when they occur with a shaddah; and read with الإخفاء:

63	الْمِيمَ إِنْ تَسْكُنُ بِغُنَّةٍ لَدَى	بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا
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63. the الْمِيم when it is has a sukoon and meets the

(letter) الْبَاء according to the preferred view of the scholars [of Qur'anic recitation].

64	وَأُظْهِرْنَهَا عِنْدَ بَاقِي الْأَحْرَفِ	وَاحْذَرْ لَدَى وَآوٍ وَفَا أَنْ تَخْتَفِيَ
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64. And make الإظهار (meaning make the الْمِيم clear and obvious if it follows) any of the remaining letters, (meaning all the letters except الْبَاء and الْمِيم)

and be careful not to make الإخفاء (of الميم الساكنة) when it meets [is followed by] the letters الْوَاو and الْفَاء.

(بَابُ أَحْكَامِ النُّونِ السَّائِكَةِ وَالتَّنْوِينِ)

The Chapter on the Rules of النُّونِ السَّائِكَةِ and التَّنْوِينِ

65	وَحُكْمُ تَنْوِينِ وَنُونٍ يُلْفَى:	إِظْهَارٌ، ادْغَامٌ، وَقَلْبٌ، إِخْفَا
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65. The rules for the النُّونِ السَّائِكَةِ and التَّنْوِينِ consist of:

(hide) الإخفاء (change) القلب (merging) الإدغام (clear and obvious) الإظهار.

66	فَعِنْدَ حَرْفِ الْحَلْقِ أَظْهَرُ، وَادْغَمَ	فِي اللَّامِ وَالرَّاءِ لَا بُغْنَةَ لَزِمَ
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66. Upon meeting the letters of throat make الإظهار [meaning make clear the النُّونِ السَّائِكَةِ and التَّنْوِينِ]; and make الإدغام

[meaning merge the النُّونِ السَّائِكَةِ and التَّنْوِينِ] when followed by the letters اللام and the راء without غنة [meaning nasalized sound] a required (merging).

67	وَأَدْغَمْنَ بُغْنَةً فِي: يَوْمُنْ	إِلَّا بِكَلِمَةٍ ك: دُنْيَا عَنْوُنُوا
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67. And make الإدغام (of the النُّونِ السَّائِكَةِ and التَّنْوِينِ) with a غنة into (the letters of the group) "يَوْمُنْ",

except when within a single word as in: دُنْيَا and عَنْوُن.

68	وَالْقَلْبُ عِنْدَ الْبَاءِ بُغْنَةً، كَذَا	لَاخْفَا لَدَى بَاقِي الْحُرُوفِ أَخِذَا
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68. ¹¹ القلب (which means change) is applied when it (the النُّونِ السَّائِكَةِ and التَّنْوِينِ) meets the letter الباء ¹² with a غنة;

and likewise is الإخفاء (hiding) is applied with the remaining letters [meaning the letters remaining after taking out the letters of الإظهار (clear and obvious), الإدغام (merging), and القلب (change)].

¹¹ It also called iqlaab; either term is acceptable.

¹² In the iqlaab or qalb, the noon as-saakinah or tanween changes into a meem saakinah, and read with a ghunnah.

(بَابُ الْمَدِّ) The Lengthening Chapter

وَالْمَدُّ لَازِمٌ، وَوَاجِبٌ أَتَى	وَجَائِزٌ، وَهُوَ وَقْصُرٌ ثَبَتَا	69
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69. The **الْمَدُّ** (lengthening) occurs as **لَازِمٌ** (compulsory), **وَاجِبٌ** (required)

And **جَائِزٌ** (allowed) and both (the lengthening) and shortening have been affirmed [in the allowed or **جَائِزٌ** lengthening].

فَالْأَزِمُّ إِنْ جَاءَ بَعْدَ حَرْفِ مَدٍّ	سَاكِنٌ حَالِيْنِ، وَبِالطُّوْلِ يُمَدَّد	70
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70. The **الْأَزِمُّ** (compulsory) is when after a **حَرْفِ مَدٍّ** (medd letter)¹³

there is a **سَاكِنٌ** in both states (i.e. while continuing reading or stopping) and is lengthened for six counts (الطُّوْلُ).

وَوَاجِبٌ: إِنْ جَاءَ قَبْلَ هَمْزَةٍ	مُتَّصِلًا إِنْ جُمِعَا بِكَلِمَةٍ	71
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71. The **الْوَاجِبُ** [required lengthening] is when it (the **حَرْفِ الْمَدِّ** or medd letter) comes before a hamzah, joined (meaning a medd letter is followed immediately by a hamzah) if they are together in one word.

وَجَائِزٌ: إِذَا أَتَى مُنْفَصِلًا	أَوْ عَرَضَ السُّكُونُ وَقَفًّا مُسْجَلًا	72
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72. The **الْجَائِزُ** [allowed lengthening] is when it occurs separately (meaning when the medd letter and the hamzah meet but in two different words).¹⁴

or (another type of lengthening when) stopping on a phrase due to a temporary sukoon (مد عارض).

¹³ The “medd” letters or **حُرُوفُ الْمَدِّ** are: the alif preceded by a fathah, the ya’ saakinah preceded by a kasrah, and the wow saakinah preceded by a dhammah. Anytime any of these three letters occur under these conditions, it is a “medd” letter, which means a lengthened letter.

¹⁴ This medd (lengthening) occurs when the **حَرْفِ الْمَدِّ** is the last letter of the first word and the hamzah is the first letter of the second word.

The Chapter on Knowing the Stops and Starts (بَابُ مَعْرِفَةِ الْوَقْفِ وَالْإِبْتِدَاءِ)

73	وَبَعْدَ تَجْوِيدِكَ لِلْخُرُوفِ	لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ
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73. And after (having the knowledge of) the tajweed of the letters,

It is without doubt necessary to have the knowledge of the stops

74	وَالْإِبْتِدَاءِ وَهِيَ تُقْسَمُ إِذْنُ	ثَلَاثَةً تَامٌ وَكَافٍ وَحَسَنٌ
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74. and the starts. And they (meaning the stops and starts) are thus divided into

three (categories): تَامٌ (complete stop/start), كَافٍ (sufficient stop/start) and حَسَنٌ (good stop/start) .

75	وَهِيَ لِمَا تَمَّ فَإِنْ لَمْ يُوجَدْ	تَعَلُّقٌ أَوْ كَانَ مَعْنَى – فَابْتَدَى
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75. They (all three) refer to what is complete (a stop that is complete in meaning), then if there be no attachment (to what comes after it in meaning or grammar then this stop is وقف تام

or (when) there is an attachment in meaning (this type of stop is وقف كافي, then start (with what follows).

76	فَالْتَامُ، فَالْكَافِي، وَلَفْظًا: فَاْمَنْعُنْ	إِلَّا رُؤُوسَ الْآيِ جَوَزَ فَالْحَسَنُ
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76. The complete التام [stop]¹⁵ and الكافي –the sufficient [stop]¹⁶, and in grammar [if there is an attachment to what comes after in meaning and grammar], then it is forbidden (to start with what follows),

Except when stopping at the end of an aayah then it is allowed (to start with the beginning of the next aayah). For then it is الحسن¹⁷

¹⁵ The complete stop (التام) is the stop that has no attachment to what comes after in meaning or grammar.

¹⁶ The sufficient stop (الكافي) is attached to what comes after in meaning, but not in grammar. The rule for these two stops (the complete stop and the sufficient stop) is that it is allowed to stop and then start with that which comes next.

¹⁷ The rule for الحسن is that it is good to stop on it, but not good to start on what follows it except if the occurs to be at the end of an aayah then it is allowed to start with what follows, because stopping at the end of an aayah is sunnah.

77	وَعَبَّرَ مَا تَمَّ: فَبَيَّحَ، وَلَهُ	الْوَقْفُ مُضْطَرًا، وَيَبْدَأُ قَبْلَهُ
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77. That which is not complete is repulsive (فَبَيَّحَ) [stop],

And there is the compelled (or forced)¹⁸ stop for which the reciter should start [afterwards] with what preceded it.

78	وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ يَجِبُ	وَلَا حَرَامٌ غَيْرُ مَا لَهُ سَبَبٌ
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78. There does not exist in the Qur'an a stop that is necessary nor a stop that is prohibited except for a reason (for its prohibition).

(بَابُ الْمَقْطُوعِ وَالْمَوْصُولِ) The Chapter on the [words written] Separated and Joined

79	وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا	فِي الْمُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى
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79. Know the الْمُقْطُوع [those written separately as two different words] and the الْمُوَصُول [those words written as one word] and the التاء (the female هاء which is written as ت)

In the Qur'anic copy of the Imam (referring to the Uthmani script) in what follows.

80	فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَا	مَعَ مَلَجًا وَلَا إِلَهَ إِلَّا
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80. Separate in ten words "أَنْ لَا" (meaning the words are written separately as two words in ten places which are): with مَلَجًا¹⁹, إِلَّا²⁰,

81	وَتَعْبُدُوا يَاسِينَ ثَانِي هُودَ لَا	يُشْرِكْنَ تُشْرِكْ يَدْخُلْنَ تَغْلُوا عَلَى
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81. سورة هُودَ in the second place (aayah 26) and سورة يَاسِينَ (aayah 70) تَعْبُدُوا.

, تَغْلُوا عَلَى²³, يَدْخُلْنَ²², تُشْرِكْ²¹, (سورة الْمُتَمَتِّعَةِ) يُشْرِكْنَ²⁴,

¹⁸ Some reasons for a compelled or forced stop are sneezing, coughing, or an unanticipated running out of breath.

¹⁹ سورة التَّوْبَةِ : 118

²⁰ سورة هُودَ : 14

²¹ سورة الْحَجَّ : 26

²² سورة الْفَلَمِّ : 24

²³ سورة الدُّخَانِ : 19

82	أَنْ لَا يَقُولُوا لَا أَقُولَ إِنَّ مَا بِالرَّعْدِ وَالْمَقْشُوحِ صِلَ وَعَنْ مَا
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82. 24 أَنْ لَا يَقُولُوا ; and (separate the words) "إِنَّ مَا" [with a kasrah on the hamzah]

: "عَنْ مَا" (the words) 27; and (the words) "أَنْ مَا" with a فَتْحَة (on the hamzah) 26; and join the (aayah 40), سورة الرَّعْدِ in

83	نُهِوا أَقْطَعُوا مِنْ مَا يَرْوِمُ وَالنِّسَاءِ خُلْفُ الْمُنَافِقِينَ أَمْ مَنْ أَسَّسَا
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83. separate in نُهِوا 28 (and write separately) "مِنْ مَا" in سورة الرُّوم: 28 and النِّسَاء:25

and there is a difference [in the copies of the Qur'an as to whether the word "مِنْ مَا" is written

or] in سورة الْمُنَافِقِينَ 10: (and separate) "أَمْ مَنْ" 29 (as well as in)

84	فُصِّلَتِ النِّسَاءُ وَذُبِحَ حَيْثُ مَا وَأَنْ لَمْ الْمَقْشُوحِ كَسْرُ إِنَّ مَا
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84. (and separate) سورة الصَّافَّاتِ i.e. الذَّبْح (aayah 11), سورة النِّسَاء (aayah 109) and سورة فَصَّلَتْ (aayah 40),

30 "حَيْثُ مَا",

31 (on the hamzah) "إِنَّ مَا" with the كَسْرَة (on the hamzah) 31, and (write separate) "أَنْ أَمْ" with a فَتْحَة (on the hamzah)

85	الْأَنْعَامِ وَالْمَقْشُوحِ يَدْعُونَ مَعَا وَخُلْفُ الْأَنْفَالِ وَنَحْلٍ وَقَعَا
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85. In سورة الْأَنْعَام (aayah 134) and (separate) "أَنْ مَا" with the فَتْحَة (on the hamzah) in سورة يَدْعُونَ both of them; 32

It differs 33 in سورة الْأَنْفَال : 41 and سورة النَّحْلِ : 95.

86	وَكُلٌّ مَا سَأَلْتُمُوهُ وَاخْتَلِفَ رُدُّوا كَذَا قُلْ بِسْمَا وَالْوَصْلِ صِفْ
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²⁴ سورة الأعراف : 169 and in aayah 105 for لَا أَقُولُ in the same surah

²⁵ There is one place not mentioned in the poem in which there is a difference in the copies of the Qur'an as to whether the word "أَنْ لَا" is written separately or joined [إِلَا] which is in سورة الأنبياء. All the remaining places the word "أَنْ لَا" are written joined.

²⁶ All the remaining places the words "إِنَّ مَا" are written joined together:إِنَّمَا

²⁷ These two words are always written joined (موصولة) as أَمَّا.

²⁸ سورة الأعراف : 177

²⁹ سورة التَّوْبَةِ :109

³⁰ These two words occur only two times in the Quran, both in surah Al-Baqarah, and both times they are written as two separate words.

³¹ These two words are written as two separate words wherever they occur in the Quran.

³² Meaning in سورة الحَج :62 and سورة لُقْمَانَ :30.

³³ There is a difference in the different copies of the Qur'an as to whether "أَنْ مَا" is written joined or separately in the words in the aayaat that follow.

86. And [separate in writing] **"كُلَّ مَا"** ³⁴ and it differs ³⁵

in **رُدُّوا** ³⁶ and likewise (there is a difference as regards to the words) **بِئْسَ مَا** ³⁷ and (the places where the words **"بِئْسَ مَا"** are written) joined are as follows:

87	خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا أَقْطَعَا:	أَوْحِي أَفْضُتُمْ اِشْتَهَتْ يَبْلُوا مَعَا
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87. ³⁸ and **خَلَفْتُمُونِي** ³⁹ **اشْتَرَوْا**. Separate (the words) **"فِي مَا"** ⁴⁰, ⁴¹ **أَوْحِي**, **أَفْضُتُمْ** ⁴² in **اِشْتَهَتْ** and both ⁴³ **"يَبْلُوا مَعَا"**,

88	ثَانِي فَعَلْنَ وَقَعَتْ رُومٌ كِيَا	تَنْزِيلُ شُعْرَا، وَغَيْرَهَا صِلَا
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88. The second **فَعَلْنَ** ⁴⁴, also in **وَقَعَتْ** (61: سورة الواقعة), in **رُومٌ** 28: سورة الرُّوم,

both places in **تَنْزِيلُ** (30: سورة الزُّمَر) and in **شُعْرَا** 147: سورة الشعراء and join what is besides these (occurrences).

89	فَأَيْنَمَا كَالْتَحَلَ صِلَ وَمُخْتَلِفٌ	فِي الشُّعْرَا الْأَخْزَابِ وَالنِّسَا وَصِفٌ
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³⁴ 34 : سورة إبراهيم

³⁵ The difference is in the different copies of the Qur'an as to whether the words **"كُلَّ مَا"** are written joined as one word or separately as two words.

³⁶ 91 : سورة النساء. There are three other places which are not mentioned in this poem that are written differently in the various copies of the Qur'an for the word **"كُلَّ مَا"**. Another scholar, Sheikh Ibraheem As-Samanoodiyy wrote in the following lines explaining further:

وَكُلَّمَا سَأَلْتُمُوهُ فَصِلْتُ وَخَلَفْتُ حَا رُدُّوا وَالْقِي دَخَلْتُ

Which means: And (separate) **"كُلَّ مَا"** in **سَأَلْتُمُوهُ** (34 : سورة إبراهيم) and there is a difference (in the various copies of the Qur'an as to the word **"كُلَّ مَا"** being written separately or joined) in **حَا رُدُّوا** (44: سورة المؤمنون) and (the word) **رُدُّوا** (91: سورة النساء) and (the word) **أَلْقِي** (8: سورة الملوك) and (the word) **دَخَلْتُ** (28: سورة الأعراف)

³⁷ 93: سورة البقرة in

³⁸ 150: سورة الأعراف in

³⁹ 90: سورة البقرة in

⁴⁰ 165: سورة الأنعام in

⁴¹ 14: سورة التَّوْر in

⁴² 102: سورة الأنبياء in

⁴³ Meaning in **سورة المائدة** 48 and **سورة الأنعام** 240.

⁴⁴ The second place where this word comes in **سورة البقرة** 240.

89. Join "أَيْنَمَا" ⁴⁵ as in سورة النَّحْلِ :76 (join as well) and there is a difference (in the copies of the Quran) ⁴⁶ described in سورة الشُّعَرَاءِ : 42, سورة الْأَخْزَابِ : 61 and سورة النَّسَاءِ : 78.

90	وَصِلْ فَإِلْمَ هُوْدَ اَلَّنْ نَجْعَلْ	نَجْمَعْ كَيْلًا تَخْرُنُو تَأْسُو عَلَيَّ
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90. Join "إِلْمَ" ⁴⁷ in سورة هُود (ayah 14), اَلَّنْ نَجْعَلْ ,

⁵⁰ تَأْسُو عَلَيَّ , ⁴⁹ تَخْرُنُو : لِكَيْلًا (also join) ⁴⁸ نَجْمَعْ

91	حَجَّ عَلَيْكَ حَرْجٌ وَقَطَعُهُمْ	عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ
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91. As well as [كَيْلًا] in سورة الْحَجِّ , ⁵¹ عَلَيْكَ حَرْجٌ . And separate [in writing]

⁵³ "يَوْمَ هُمْ" (separate) and (separate) ⁵² يَشَاءُ in "عَنْ مَنْ" ,

92	وَمَالٍ هَذَا، وَالَّذِينَ، هَؤُلَاءِ	تَحِينُ : فِي الْإِمَامِ صَلٍ وَوَهْلًا
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92. (And write separately the words) ⁵⁴ "مَالٍ هَذَا" , ⁵⁵ (مَالٍ الَّذِينَ) الَّذِينَ , ⁵⁶ (مَالٍ هَؤُلَاءِ) هَؤُلَاءِ

(The word) ⁵⁷ "ولات حين" is forbidden to pronounce according to the Imam as joined into one word.

93	وَوَزَنُوهُمْ، وَكَالُوهُمْ صَلٍ	كَذَا مِنْ: أَلْ، وَيَا وَهْلًا لَا تَفْصِلْ
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⁴⁵ 115: سورة البقرة

⁴⁶ as to أَيْنَمَا written as two words or one

⁴⁷ 48: سورة الكهف

⁴⁸ 3: سورة القيامة in اَلَّنْ

⁴⁹ 153: سورة آل عمران

⁵⁰ 23: سورة الحديد in لِكَيْلًا

⁵¹ 50: سورة الأحزاب

⁵² 43: سورة النور

⁵³ 14: سورة الذاريات and 16: سورة غافر

⁵⁴ 8: سورة الفرقان and 49: سورة الكهف In

⁵⁵ 36: سورة المعارج

⁵⁶ 78: سورة النساء

⁵⁷ 3: سورة ص

93. Join (the words in writing) “وَرَنُوهُمْ” and “كَالُوهُمْ”⁵⁸

And similarly (join) “أَل” , “يَا” and “هَآ” do not separate (these from what comes after).⁵⁹

⁵⁸ both in سورة الْمُطَفِّفِينَ 3:

⁵⁹ Meaning it is not allowed to separate these words or letters in pronunciation from the words they are joined to in the writing of the mushaf. For example the word الأرض there is ال followed by the noun أرض. It is not allowed to start on this word as: أرض without the attached ال , we can only read this as one connected word: الأرض.

(بَابُ التَّاءَاتِ)

The Chapter on the تَاءَاتِ

94	وَرَحِمْتُ الزُّخْرِفِ بِالتَّاءِ زَبْرَةً	الْأَعْرَافِ رُومَ هُودَ كَافٍ الْبَقَرَةِ
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94. (The word) **رَحِمْتُ** in سورة الزُّخْرِفِ (two places)⁶⁰ is written [in the Uthmani script] with an open "ة / ة" (meaning "ت" and not with a هاء like "ة / ة")

217: سورة الْبَقَرَةِ and (2: سورة مريم) كَافٍ, 73: سورة هُودٍ, 50: سورة الرُّومِ, 56: سورة الْأَعْرَافِ (and likewise in)

95	نِعْمَتُهَا ثَلَاثُ نَحْلِ إِبْرَاهِيمَ	مَعَا أَخِيرَاتُ عُقُودِ الثَّانِ هَمْ
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95. (Also written with a تَاءِ is the word) **نِعْمَتُ**⁶¹ and the last three (places) in سورة النَّحْلِ: 63, 72, and the last two (places) in سورة إِبْرَاهِيمَ: 34, 28.

"هَمْ" (where it is mentioned with the word) سورة الْمَائِدَةِ: 11, (i.e. الْعُقُودِ) in the second (place) and

96	لُقْمَانُ ثُمَّ فَاطِرٌ كَالطُّورِ	عِمْرَانُ لَعْنَتْ بِهَا وَالنُّورِ
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96. (Likewise the word **نِعْمَتُ**) in سورة لُقْمَانُ: 31, then in سورة فَاطِرٍ: 3 as is the case with سورة الطُّورِ: 29;

(61: سورة آل عِمْرَانِ meaning) **لَعْنَتْ** (تَاءِ with also written) and 103: سورة آل عِمْرَانِ and 8: سورة النُّورِ

97	وَأَمْرَاتُ يُوسُفَ عِمْرَانَ الْقَصَصِ	تَحْرِيمِ مَعْصِيَتِ بِقَدْ سَمِعَ يُخَصِّصَ
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97. And (also written with a تَاءِ) **أَمْرَاتُ** in سورة يُوسُفَ (in two places aayah 30 and 51), سورة الْقَصَصِ: 9, سورة آل عِمْرَانَ: 35

سورة **مَعْصِيَتِ** (تَاءِ with also written) in سورة التَّحْرِيمِ (in three places in aayah 10 and 11), And 8 and 9: المجادلة

⁶⁰ 32: سورة الزُّخْرِفِ

⁶¹ 231: سورة الْبَقَرَةِ meaning

98	شَجَرَتِ الدُّخَانِ سُنَّتْ فَاطِرٍ	كُلًّا، وَالْأَنْفَالِ وَأُخْرَى غَافِرٍ
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98. And (also written with a تاء) "شَجَرَتِ" in سورة الدُّخَانِ 43, all (of the words) "سُنَّتْ" in سورة فَاطِرٍ ,
85: سورة غَافِرٍ and the last (occurrence) in سورة الأنفال (ayah 58).

99	فُزَّتْ عَيْنٌ جَنَّتْ فِي وَفَعَتْ	فِطْرَتْ بَقِيَّتْ وَابْنَتْ وَكَلِمَتْ
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99. And (also written with a تاء) "فُزَّتْ عَيْنٌ" and "جَنَّتْ" in وَفَعَتْ (i.e. سورة الْوَاقِعَةِ 87),

"كَلِمَتْ" and "ابْنَتْ" ⁶⁵, "بَقِيَّتْ" ⁶⁴, "فِطْرَتْ" ⁶³

100	أَوْسَطَ الْأَعْرَافِ وَكُلُّ مَا اخْتَلَفَ	جَمْعًا وَفَزْدًا فِيهِ بِالتَّاءِ عُرِفَ
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100. In the middle of سورة الْأَعْرَافِ (ayah 137), and all that on which there is difference (in the
copies of the Qur'an)
in terms of being plural or singular is known to be (written) with a تاء .

⁶² in سورة الْقَصَصِ 40:

⁶³ in سورة الرُّومِ 30:

⁶⁴ in سورة هُودِ 86:

⁶⁵ in سورة التَّحْرِيمِ 12:

The Hamzah Al-Wasl Chapter (بَابُ هَمْزِ الْوَصْلِ)

101	وَأَبْدَأْ بِهَمْزِ الْوَصْلِ مِنْ فِعْلٍ بِضَمٍّ	إِنْ كَانَ ثَالِثُ مِنَ الْفِعْلِ يُضَمُّ
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101. Start on the hamzah al-wasl (at the beginning of a verb) with a ضَمَّةٌ if the third letter of the verb has a ضَمَّةٌ

102	وَأَكْسِرْهُ حَالَ الْكَسْرِ وَالْفَتْحِ وَفِي	لِأَسْمَاءٍ غَيْرِ اللَّامِ كَسْرُهَا وَفِي
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102. And (start the هَمْزَةُ وَصْلِ) with a kasrah (when the third letter of the verb has) كَسْرَةٌ or فَتْحَةٌ .
and in the الْأَسْمَاءُ (i.e. nouns) other than the اللَّامُ (i.e. other than those starting with the definite article "أَلْ") start it (the hamzah al-wasl) with a kasrah , and in:

103	ابْنٍ مَعَ ابْنَةِ امْرِئٍ وَابْنَتَيْنِ	وَأَمْرَأَةٍ وَأَسْمٍ مَعَ ابْنَتَيْنِ
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103. (and start the irregular nouns also with a كَسْرَةٌ and they are:) ابْنِ, together with ابْنَةُ, امْرِئٍ, ابْنَتَيْنِ, ابْنَتَيْنِ together with اسْمٍ, امْرَأَةٌ .

(بَابُ الْوَقْفِ عَلَى أَوَاخِرِ الْكَلِمِ) Stopping on the Ends of Words Chapter

104	وَحَازِرِ الْوَقْفِ بِكُلِّ الْحَرَكَةِ	إِلَّا إِذَا رُمْتَ فَبَعْضُ الْحَرَكَةِ
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104. Beware of stopping with a full vowel
except if you are applying الرُّوم then (pronounce) a portion of the vowel

105	إِلَّا يَفْتَحِ أَوْ يَنْصُبِ وَأَشْمِ	إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمٍّ
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105. Except (meaning you are not allowed to stop with الرُّوم) on the فَتْحَة or its مَنْصُوب ; and apply الإِشْمَامُ

[by] showing a ضَمَّة (of the lips) in the case of (the last letter having a) الرَّفْع or ضَمَّة.

106	وَقَدْ تَقَضَّى نَظْمِي الْمَقْدَمَةَ	مِنِّي لِقَارِي الْقُرْآنِ تَقْدِمَةً
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106. My poem of this introduction has come to an end

from me to the recitor of the Quran I give (this poem) as a present.

107	[أَبْيَاتُهَا قَافٌ وَزَايٌ فِي الْعَدَدِ	مَنْ يُحْسِنِ التَّجْوِيدَ يَظْفَرُ بِالرَّشْدِ] ⁶⁶
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107. Its verses are قَاف (i.e. a hundred) and زَاي (i.e. seven) in number,⁶⁷

whosoever beautifies recitation with التَّجْوِيد will truly gain true guidance.

⁶⁶ The two lines that are in red and in brackets (107 and 109) are additions by some scholars and are not found in the original manthoomah (learning poem).

⁶⁷ The Arabs before had the custom of representing numbers with letters.

(أَبْجَدُ هَوَزٌ خُطِّي كُلُّمَنْ سَعَفَصَ قَرِشَتْ تَصَحَّدَ صَطَلَعُ)

The letter	Its no.	The letter	Its no.	The letter	Its no.	The letter	Its no.
أ	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ي	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
هـ	5	ل	30	ق	100	ض	800
و	6	م	40	ر	200	ظ	900

وَالْحَمْدُ لِلَّهِ لَهَا خِتَامٌ	ثُمَّ الصَّلَاةُ بَعْدُ وَالسَّلَامُ	108
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108. “All Praise is due to Allah” for the conclusion to it (this poem) as well

And thereafter the peace and blessings be:

[عَلَى النَّبِيِّ الْمُصْطَفَى وَآلِهِ]	[وَصَحْبِهِ وَتَابِعِي مِنْوَالِهِ]	109
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109. On the chosen Prophet ﷺ, his family,
and his companions, and those who follow his example.

تَتِمَّات (some other tajweed rules from other scholars)

(إِتْمَامُ الْحَرَكَاتِ) Completion of Vowels

من العلامة المقرئ شهاب الدّين أحمد بن بدر الدّين بن إبراهيم الطّبي الشّافعي الدّمشقي

1	وَكُلُّ مَضْمُومٍ فَلَنْ يَتِمَّ	إِلَّا بِضَمِّ الشَّقَتَيْنِ ضَمًّا
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1. Every (letter which has a) dhammah is not complete

except by circling of the two lips, a complete circle.

2	وَذُوا انْخِفَاضٍ بِانْخِفَاضٍ لِلْفَمِ	يَتِمُّ وَالْمَفْتُوحُ بِالْفَتْحِ أَفْهَمُ
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2. And (similarly) the انخفاض (kasrah) is by lowering of the jaw

completely; and the فتحة is by opening of the mouth, therefore understand this.

3	إِذَا الْخُرُوفُ إِنْ تَكُنْ مُحَرَّكَةً	يَشْرُكُهَا مَخْرَجُ أَصْلِ الْحَرَكَةِ
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3. If the letters have a vowel on them,

then associated along with it (vowel) is the original articulation point of that vowel.

4	أَيُّ مَخْرَجِ الْوَاوِ وَمَخْرَجِ الْأَلْفِ	وَالْيَاءِ فِي مَخْرَجِهَا الَّذِي عُرِفَ
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4. meaning the articulation points for the الواو [for the dhammah] and articulation point for the الألف [the fathah]

And the الياء [for the kasrah] from its articulation point that is known.

5	فَإِنْ تَرَى الْقَارِئَ لَنْ تَنْطَبِقَا	شِفَاهُهُ بِالضَّمِّ كُنْ مُحَقِّقًا
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5. If you see any recitor not applying

his lips with the الضمة , as it should be complete and accurate;

6	بِأَنَّهُ مُنْتَقِصٌ مَا ضَمًّا	وَالْوَاجِبُ النُّطْقُ بِهِ مُتَمًّا
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6. Because his الضمة is incomplete

And it is required to pronounce it completely.

7	كَذَاكَ ذُو فَتْحٍ وَذُو كَسْرٍ يَجِبُ	إِتْمَامُ كُلِّ مِنْهُمَا أَفْهَمُهُ تَصِيبُ
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7. Similarly it is a requirement for the فتحة and the ضمة.

to complete (the vowel for) each one of them. Understand this to achieve correctness (in recitation).

(مَرَاتِبُ التَّفْخِيمِ لِحُرُوفِ الْإِسْتِعْلَاءِ)

The levels of التَّفْخِيمِ for the letters of الْإِسْتِعْلَاءِ

من العلامة الشيخ محمد بن أحمد بن عبد الله, الشهير بالمتولي

1	ثُمَّ الْمَفْخَمَاتُ عَنْهُمْ آتِيَةٌ	عَلَى مَرَاتِبٍ ثَلَاثٍ وَهِيَ
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1. Then the vealized (letters of tafkheem) ones come
at the three levels and they are:

2	مَفْتُوحُهَا مَضْمُونُهَا مَكْسُورُهَا	وَتَابِعٌ مَا قَبْلَهُ سَاكِنُهَا
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2. The one with a فتحة, then the dhammah, then the kasrah,
And the saakin [vowelless] follows what preceded it.

3	فَمَا أَتَى مِنْ قَبْلِهِ مِنْ حَرَكَةٍ	فَأَفْرِضْهُ مُشْكَلاً يَتْلُكَ الْحَرَكَةُ
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3. So what came before it in a vowel

Then assume for it that vowel (preceding it-as far as rank of tafkheem) .

4	وَقِيلَ بَلْ مَفْتُوحُهَا مَعَ الْأَلِفِ	وَبَعْدَهُ الْمَفْتُوحُ مِنْ دُونِ أَلِفٍ
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4. And it is said, “No, they are: (the ranks) the fathah (فتحة) followed by an alif
And after it is a fathah (فتحة) without an alif.

5	مَضْمُونُهَا سَاكِنُهَا مَكْسُورُهَا	فَهَذِهِ خَمْسٌ أَتَاكَ ذِكْرُهَا
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5. The one with the dhammah (ضمة), the vowelless (ساكن), then one with the kasrah (كسرة)
So that is five, its mention came to you.”

6	فَهِيَ وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَةٍ	فَخِيَمَةٌ قَطَعًا مِنَ الْمُسْتَقِيلَةِ
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6. And if it is in the lowest level,

7. It has tafkheem, cut off from istifal (استفال) [lowering of the tongue].

7	فَلَا يُقَالُ إِنَّهَا رَقِيقَةٌ	كَضِدِّهَا تِلْكَ هِيَ الْحَقِيقَةُ
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8. So it cannot be said it has tarqeeq (attenuation),
Like its opposite, that is the truth.

(الْكَلِمَاتُ الْمُؤَنَّثَةُ الَّتِي قَرَأَهَا بَعْضُ الْقُرَّاءِ بِالْإِفْرَادِ وَبَعْضُهُمْ بِالْجَمْعِ) The feminine words which some of the ways of reading read in singular form and others in plural

من العلامة الشيخ محمد بن أحمد بن عبد الله، الشهير بالمتولي

1	وَكُلُّ مَا فِيهِ الْخِلَافُ يَجْرِي	جَمْعًا وَفَرْدًا فَبِتَاءٍ فَادِرٍ
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1. And all in which there is a difference are as follows:

In regards to the singular and plural (words) then know it by the تاء.

2	وَذَا جَمَالَاتٍ وَءَايَاتٍ أَتَى	فِي يُوسُفَ وَالْعَنْكَبُوتِ يَا فَتَى
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2. The word "جَمَالَاتٍ" in (سورة المرسلات) and "ءَايَاتٍ" occurs in

سورة يوسف and سورة العنكبوت , O lad.

3	وَكَلِمَاتٍ وَهُوَ فِي الطُّولِ مَعَ	أَنْعَامِهِ ثُمَّ يُونُسَ مَعَ
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3. The word "كَلِمَاتٍ" and it is in الطول (سورة غافر) along with

سورة يونس , then two places in الأنعام

4	وَالْعُرْفَاتِ فِي سَبَأٍ وَبَيِّنَتْ	فِي فَاطِرٍ وَثَمَرَاتٍ فَصَلَّتْ
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4. The word "بَيِّنَتْ" in سورة سبأ and "عُرْفَاتٍ"

in surah فاطر and "ثَمَرَاتٍ" in سورة فصلت

5	غَيَابَتِ الْجُبِّ وَخُلْفُ ثَانِي	يُونُسَ وَالطُّولِ فَعِ الْمَعَانِي
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5. The word "غَيَابَتِ الْجُبِّ" (both places in سورة يوسف) and there is a difference (between the different copies of the Qur'an) in the second

[occurrence in] سورة يونس and سورة الطول (غافر) so understand their meaning. ⁶⁸

⁶⁸ The difference mentioned here is in regards to the تاء either written as a ت or ة. These lines of poetry are considering a completion of compliment to line 100 of Al-Jazariyyah poem in which Imam Al-Jazaree stated that all words which end in ة are written as ت when there is a difference in the different qira'at as to whether the word is read in the singular or plural form. This poem lists all of those words.

(تَنْبِيهَاتٌ فِي حُسْنِ الْأَدَاءِ)

Precautions to take when in embittering performance [of recitation]

من الإمام العلامة علم الدين أبو الحسن علي بن محمد ابن عبد الصمد السخاوي

1	يَا مَنْ يَرُومُ تِلَاوَةَ الْقُرْآنِ	وَيُرُودُ شَأْوِ أَيْمَةِ الْإِثْقَانِ
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1. O you who desires to read the Quran,
And intends thereof to be among the scholars who aim for mastery

2	لَا تَحْسَبِ التَّجْوِيدَ مَدًّا مُفْرِطًا	أَوْ مَدًّا مَا لَا مَدَّ فِيهِ لَوَانٍ
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2. Do not consider of tajweed to be extravagant in a lengthening (medd)
Or to make a lengthening (medd) in a place where there is no color (trace) of it.

3	أَوْ أَنْ تُشَدَّدَ بَعْدَ مَدِّ هَمْزَةٍ	أَوْ أَنْ تَلُوكَ الْحَرْفَ كَالسَّكْرَانِ
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3. Or to put a shaddah on the hamzah after a medd letter.
Or to chew the letters like one is intoxicated.

4	أَوْ أَنْ تُفَوَّهَ بِهَمْزَةٍ مُتَهَوِّعًا	فَيَفِرَّ سَامِعُهَا مِنَ الْغَثِيَانِ
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4. Or to pronounce the hamzah between a hamzah and ‘ayn عین (a very sharp and deep sound)
So that the listener runs away from nausea.

5	لِلْحَرْفِ مِيزَانٌ فَلَا تَكُ طَاغِيًا	فِيهِ وَلَا تَكُ مُخْسِرَ الْمِيزَانِ
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5. Each letter has its balance so do not transgress
in it, nor make any deficiency in the balance.

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