جامع أحكام التجويد

Jami' Ahkam at-Tajweed

The rules of reciting the Noble Quran in the riwayah of Hafs 'an 'Asim by way of ash-Shatibiyyah

Indo-Pak Mushaf edition

Based on Imam Ibn al-Jazari's al-Muqaddimah al-Jazariyyah, an-Nashr and at-Tamhid; Makki ibn Abi Talib's ar-Ri'ayah; and al-Marsafi's Hidayat al-Qari

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Introduction

All praise is for Allah, who sent down the Book to His servant and placed in it no crookedness. Blessings and peace be upon the one who was commanded to recite the Quran with measured recitation, upon his family and companions, and upon all who received the Book of Allah from them with correct recitation until the Last Day.

This is a comprehensive book on the rules of ***Tajweed*** (التَّجْوِيد). Its aim is to gather every rule of this science in a clear teaching order: each topic opens with the text of Imam Ibn al-Jazari, followed by an explanation, coloured examples from the Quran, warnings about common mistakes, and finally the sources.

Method of this book

- **Riwayah:** the book follows the riwayah of ***Hafs 'an 'Asim*** (حَفْص عَنْ عَاصِم) by way of ***Ash-Shatibiyyah*** (الشَّاطِبِيَّة), the riwayah in which the Madinah Mushaf and most printed copies of the Quran are written. Where the way of ***Tayyibat an-Nashr*** (طَيِّبَة النَّشْر) has a different option, it is mentioned for information only.
- **Sources:** the foundation of the book is the work of Imam Ibn al-Jazari: ***Al-Muqaddimah al-Jazariyyah*** (المُقَدِّمَة الجَزَرِيَّة), *an-Nashr* and *at-Tamhid*. Next comes Makki ibn Abi Talib's *ar-Ri'ayah* for the description of the letters and their qualities, and al-Marsafi's *Hidayat al-Qari* for detail, examples and teaching order.
- **Quranic text:** every Quranic example was taken automatically from the digital text of the Indo-Pak Mushaf of the King Fahd Complex; none of it was typed by hand. It is printed in the Complex's Nastaleeq font (KFGQPC Nastaleeq).
- **References:** verses of *Al-Muqaddimah al-Jazariyyah* are numbered according to the common count of 109 verses. For the other books, the place where the topic is discussed is named rather than a page number, because editions differ.
- **Differences of opinion:** where scholars differ, the views are given briefly, followed by what is practised in Hafs by way of ash-Shatibiyyah.

The sources

Imam Ibn al-Jazari (751 to 833 AH)

Shams ad-Din Abu al-Khayr Muhammad ibn Muhammad ibn Muhammad ibn 'Ali ibn Yusuf al-Jazari of Damascus, a Shafi'i scholar, was the leading master of recitation of his age and the last great authority in the science of the Qira'at. He was born in Damascus in 751 AH and died in Shiraz in 833 AH. His works on this subject include the poem known as *Al-Muqaddimah al-Jazariyyah*; *at-*

Tamhid fi 'Ilm at-Tajwid, written early in his scholarly life; *an-Nashr fi al-Qira'at al-'Ashr*, the widest and most carefully verified work on the mass-transmitted readings; and its versification *Tayyibat an-Nashr*. For this reason his words are the foundation of this book.

Makki ibn Abi Talib al-Qaysi (355 to 437 AH)

Abu Muhammad Makki ibn Abi Talib Hammush al-Qaysi was born in Kairouan in 355 AH and died in Cordoba in 437 AH; he was a master of the Qira'at and of Arabic. His *ar-Ri'ayah li-Tajwid al-Qira'ah wa Tahqiq Lafz at-Tilawah* is one of the earliest books devoted entirely to tajweed. It is the most detailed in describing the letters one by one, explaining their qualities and names, and warning against the mistakes reciters make in each letter.

Shaykh 'Abd al-Fattah al-Marsafi (d. 1409 AH)

Shaykh 'Abd al-Fattah ibn as-Sayyid 'Ajami al-Marsafi of Egypt was a scholar of the Qira'at in the fourteenth century AH. His *Hidayat al-Qari ila Tajwid Kalam al-Bari* is among the most complete modern books on tajweed in the riwayah of Hafs, known for its teaching order, its many examples, and its coverage of fine points and special words.

Terminology

The technical terms of this science are kept in their Arabic form in every language of this book, because they are fixed names that a student should learn as they are. In the English edition each term is written in Latin letters, with its Arabic form in brackets at its first mention in each chapter, for example ***Ghunnah*** (الغُنَّة). A glossary in all three languages is given at the end of the book.

Colour guide

In the Quranic examples only the letters to which the rule applies are coloured; the rest of the word stays black. Each colour has one fixed meaning throughout the book:

- Ghunnah: Ikhfa', Iqlab, Idgham bi-Ghunnah, doubled Nun and Mim
- Izhar: Halqi, Shafawi, Qamari
- A letter that is written but not pronounced, or fully merged without Ghunnah
- Qalqalah
- Madd of two counts: Tabi'i, Badal, Silah Sughra, 'Iwad
- Madd of four or five counts: Muttasil, Munfasil, Silah Kubra
- Madd Lazim of six counts
- Madd of 2, 4 or 6 counts: 'Arid li-s-Sukun and Lin at a stop
- Tafkhim (heavy)
- Tarqiq (light)
- The letter under study in the example
- Special cases: Sakt, Imalah, Tashil, Ishmam

How the colours are used

مِنۢ بَعۡدِ

Al-Baqarah 2:27
Iqlab: the Nun becomes a Mim, with Ghunnah

سَوَآءٌ عَلَيۡهِمۡ

Al-Baqarah 2:6
Madd Muttasil

Caution

This book helps understanding; it does not replace learning from a teacher. Tajweed is taken by ***Mushafahah*** (المُشَافَهَة) from a skilled teacher who listens to the student and corrects him, just as the Companions took it from the Prophet ﷺ.

CHAPTER 1

An Introduction to the Science of Tajweed

1.1 Definition of tajweed

Linguistically, tajweed means to improve or to make excellent. **Technically,** it is pronouncing every letter from its point of articulation and giving it its due (حقّ) and its entitlement (مستحقّ) of qualities. Imam Ibn al-Jazari defined it as follows:

From al-Muqaddimah al-Jazariyyah

٣٠ وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا مِنْ صِفَةٍ لَهَا وَمُسْتَحَقَّهَا

٣١ وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ وَاللَّفْظُ فِي نَظِيرِهِ كَمِثْلِهِ

٣٢ مُكَمِّلًا مِنْ غَيْرِ مَا تَكَلُّفِ بِاللُّطْفِ فِي النُّطْقِ بِلَا تَعَسُّفِ

٣٣ وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ إِلَّا رِيَاضَةُ امْرِئٍ بِفَكِّهِ

The **due** of a letter is its set of permanent qualities that never leave it, such as ***Jahr*** (الجَهْر), ***Shiddah*** (الشِّدَّة) and ***Isti'la'*** (الاسْتِعْلَاء). Its **entitlement** is what results from those qualities or from neighbouring letters, such as ***Tafkhim*** (التَّفْخِيم) and ***Tarqiq*** (التَّرْقِيق), ***Izhar*** (الإِظْهَار), ***Idgham*** (الإِدْغَام), ***Ikhfa'*** (الإِخْفَاء), ***Madd*** (المَدّ) and ***Qasr*** (القَصْر). "Returning each letter to its origin" means pronouncing it from its point of articulation; "pronouncing it in its like as itself" means giving the same letter the same quality everywhere, not reciting it well in one place and carelessly in another.

The Imam then explains that this must be done gently, without strain or exaggeration, and that it is reached only through practice, that is, much repetition under a skilled teacher.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 30 to 33; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: الكلام على حقيقة التجويد في مقدمة الكتاب; Ibn al-Jazari, *at-Tamhid fi 'Ilm at-Tajwid*: باب معنى التجويد; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: تعريف التجويد.

1.2 Its subject, benefit and ruling

- **Its subject:** the words of the Quran, in respect of giving their letters their due and entitlement.
- **Its benefit:** protecting the tongue from error in the Book of Allah, and reciting it as it was revealed.
- **Its founder:** in practice, the Prophet ﷺ, who received it from Jibril and taught it to the Companions. As a written science, the masters of recitation and language; among the first to write on it separately was Abu Muzahim al-Khaqani (d. 325 AH) in his poem rhyming in Ra', then Makki in *ar-Ri'ayah*.

Its ruling: learning its rules as theory is a communal obligation, while applying them when reciting is obligatory on everyone who recites the Quran. Imam Ibn al-Jazari says:

From al-Muqaddimah al-Jazariyyah

٢٧ وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمُ — مَنْ لَمْ يُجَوِّدِ الْقُرَانَ آثِمُ

٢٨ لِأَنَّهُ بِهِ الْإِلٰهُ أَنْزَلَا — وَهٰكَذَا مِنْهُ إِلَيْنَا وَصَلَا

٢٩ وَهُوَ أَيْضًا حِلْيَةُ التِّلَاوَةِ — وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ

The evidence is the verse ﴿اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝٤﴾ (Al-Muzzammil 73:4). Ibn al-Jazari reports in *an-Nashr* from 'Ali (may Allah be pleased with him) that ***Tartil*** (التَّرْتِيل) is "the tajweed of the letters and knowing the places to stop." The verse of the poem has two readings, "whoever does not recite the Quran with tajweed" and "whoever does not recite the Quran correctly," and both mean that neglecting correct pronunciation is sinful.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 27 to 29; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب في معرفة حكم التجويد وأدلته; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: حكم التجويد.

1.3 Lahn (error) and its types

Lahn (اللَّحْن) is error and deviation from correctness in recitation. It is of two kinds:

Type	Definition	Examples	Ruling
Lahn Jali (اللَّحْن الجَلِيّ)	An obvious error that spoils the word, recognised by reciters and others, and that may change the meaning.	Replacing a letter or a vowel with another, giving sukun to a voweled letter or a vowel to a silent one, such as reading the Ta of ﴿اَنْعَمْتَ﴾ (Al-Fatihah 1:7) with a damma.	Forbidden by consensus.
Lahn Khafi (اللَّحْن الخَفِيّ)	An error that spoils tajweed but not the meaning; only skilled reciters notice it.	Leaving out Ghunnah or Ikhfa', shortening a required Madd, or making a light letter heavy.	Not permitted, according to the masters of recitation, for one able to learn; some consider it disliked.

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: الكلام على اللحن; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: اللحن وأقسامه.

1.4 Speeds of recitation

Recitation has several speeds, all of them permitted provided that the rules of tajweed are kept:

Speed	Description
Tahqiq (التَّحْقِيق)	The slowest, with full Madd and complete vowels; suited to teaching.

Speed	Description
Tartil	Calm, deliberate recitation with reflection; the best speed. Some count it as the same as Tahqiq.
Tadwir (التَّدْوِير)	A middle speed between Tahqiq and Hadr.
Hadr (الحَدْر)	Fast recitation while keeping the rules; usually used for revision.

> **Common mistake**
>
> Speed that drops a letter or a vowel, or shortens a required Madd, is an error, not *Hadr*.

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: مراتب القراءة; Ibn al-Jazari, *at-Tamhid fi 'Ilm at-Tajwid*: باب مراتب القراءة; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: مراتب القراءة.

1.5 Qira'ah, riwayah and tariq

A way of reading attributed to one of the ten Imams is called a ***Qira'ah*** (القِرَاءَة), such as the reading of 'Asim. One attributed to his transmitter is a ***Riwayah*** (الرِّوَايَة), such as Hafs from 'Asim. One attributed to those after the transmitter is a ***Tariq*** (الطَّرِيق), such as the way of ash-Shatibiyyah, the poem *Hirz al-Amani* by Imam al-Qasim ibn Firruh ash-Shatibi (d. 590 AH). According to Ibn al-Jazari a reading is authentic when it meets three conditions: agreement with Arabic in some valid way, agreement with the script of one of the Uthmani copies even if only potentially, and an authentic chain of transmission.

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: أركان القراءة الصحيحة في مقدمة الكتاب; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: القراءة والرواية والطريق.

1.6 Etiquette of recitation

- Sincerity for Allah, reciting in a state of purity and in a clean place.
- Seeking refuge at the start, and the Basmalah at the beginning of surahs (see the next chapter).
- Reflection and humility, and beautifying the voice without strain, as in the hadith "Beautify the Quran with your voices" (Abu Dawud, an-Nasa'i).
- Patience in learning, for the Prophet ﷺ said: "The one skilled in the Quran is with the noble, righteous scribes, and the one who recites it while stumbling and finding it difficult has two rewards" (Bukhari and Muslim).

CHAPTER 2

Isti'adhah and Basmalah

2.1 Isti'adhah

Isti'adhah (الاسْتِعَاذَة) is saying, before reciting, أعوذ بالله من الشيطان الرجيم ("I seek refuge in Allah from the accursed devil"). This wording is preferred by the reciters because it matches the words of the Quran: ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾﴾ (An-Nahl 16:98). Most scholars hold that it is recommended at the start of recitation; some hold it to be obligatory.

Aloud or silently

It is said aloud when the recitation is aloud and someone is listening, so that the listener attends from the beginning. It is said silently when reciting silently, when alone, in prayer, or in a group reciting in turns when one is not the first reader.

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الاستعاذة; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: الاستعاذة.

2.2 Basmalah

The ***Basmalah*** (البَسْمَلَة) is saying بسم الله الرحمن الرحيم. Hafs recites it at the beginning of every surah except Bara'ah (at-Tawbah), whether he starts with the surah or joins it to the one before. When starting in the middle of a surah the reciter may say it or leave it; many masters of recitation prefer saying it.

2.3 Ways of joining at the start of a surah

When starting at the beginning of a surah, four ways are permitted for the Isti'adhah, the Basmalah and the start of the surah:

Way	How
Qat' al-jami'	Stop after the Isti'adhah, stop after the Basmalah, then begin the surah.
Stop after the first, join the second to the third	Stop after the Isti'adhah, then join the Basmalah to the surah.
Join the first to the second, stop before the third	Join the Isti'adhah to the Basmalah, stop, then begin the surah.
Wasl al-jami'	Join all three in one breath.

2.4 The Basmalah between two surahs

When joining the end of a surah to the beginning of the next, three ways are permitted and a fourth is not:

Way	How	Ruling
Qat' al-jami'	Stop at the end of the surah, stop after the Basmalah, then begin.	Permitted
Stop after the first, join the second to the third	Stop at the end of the surah, then join the Basmalah to the next.	Permitted
Wasl al-jami'	Join the end of the surah, the Basmalah and the next surah.	Permitted
Join the first to the second, stop before the third	Join the end of the surah to the Basmalah and stop on it.	Not permitted, as it suggests the Basmalah belongs to the end of the previous surah.

2.5 Surat Bara'ah (at-Tawbah)

There is no Basmalah at the beginning of Bara'ah. When starting with it, the reciter says only the Isti'adhah, then either stops or joins it to the start: ﴿بَرَآءَةٌ مِّنَ اللَّهِ وَرَسُولِهِۦٓ﴾ (At-Tawbah 9:1). When joining it to the end of al-Anfal, there are three ways without the Basmalah: a stop with breath, ***Sakt*** (السَّكْت) without breath, or ***Wasl*** (الوَصْل). When starting in its middle, the masters of recitation differ about the Basmalah.

> **Caution**
>
> When starting in the middle of a surah with a verse that mentions the devil or something unsuitable to join to the name of Allah, it is better to stop after the Basmalah, as in ﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ﴾ (Al-Baqarah 2:268).

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب البسملة؛ Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: البسملة وأوجهها بين السورتين.

CHAPTER 3

Makharij: Points of Articulation

From al-Muqaddimah al-Jazariyyah

٩ مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرْ عَلَى الَّذِي يَخْتَارُهُ مَنِ اخْتَبَرْ

١٠ فَأَلِفُ الْجَوْفِ وَأُخْتَاهَا وَهِي حُرُوفُ مَدٍّ لِلْهَوَاءِ تَنْتَهِي

١١ ثُمَّ لِأَقْصَى الْحَلْقِ هَمْزٌ هَاءُ ثُمَّ لِوَسْطِهِ فَعَيْنٌ حَاءُ

١٢ أَدْنَاهُ غَيْنٌ خَاؤُهَا وَالْقَافُ أَقْصَى اللِّسَانِ فَوْقُ ثُمَّ الْكَافُ

١٣ أَسْفَلُ وَالْوَسْطُ فَجِيمُ الشِّينُ يَا وَالضَّادُ مِنْ حَافَتِهِ إِذْ وَلِيَا

١٤ الَاضْرَاسَ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا وَاللَّامُ أَدْنَاهَا لِمُنْتَهَاهَا

١٥ وَالنُّونُ مِنْ طَرَفِهِ تَحْتُ اجْعَلُوا وَالرَّا يُدَانِيهِ لِظَهْرٍ أَدْخَلُ

١٦ وَالطَّاءُ وَالدَّالُ وَتَا مِنْهُ وَمِنْ عُلْيَا الثَّنَايَا وَالصَّفِيرُ مُسْتَكِنْ

١٧ مِنْهُ وَمِنْ فَوْقِ الثَّنَايَا السُّفْلَى وَالظَّاءُ وَالذَّالُ وَثَا لِلْعُلْيَا

١٨ مِنْ طَرَفَيْهِمَا وَمِنْ بَطْنِ الشَّفَهْ فَالْفَا مَعَ اطْرَافِ الثَّنَايَا الْمُشْرِفَهْ

١٩ لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيمُ وَغُنَّةٌ مَخْرَجُهَا الْخَيْشُومُ

3.1 What a makhraj is and how to find it

A ***Makhraj*** (المَخْرَج) is the place where the sound of a letter stops, giving it its distinct identity. To find it, make the letter silent or doubled, put a voweled hamzah before it and pronounce it, then notice where the sound stops: that is its makhraj, as in أَبْ، أَتْ، أَقْ.

A makhraj is either **fixed** (muhaqqaq), resting on a definite part of the throat, tongue or lips, as for most letters; or **estimated** (muqaddar), resting on no definite part, which is the makhraj of ***Huruf al-Madd*** (حُرُوف المَدّ), since they end only when the breath ends, as the Imam says: "letters of Madd that end with the air."

3.2 The number of makharij

The view chosen by Ibn al-Jazari and most scholars is that there are **seventeen** makharij; this is the view of al-Khalil ibn Ahmad. Sibawayh and those who followed him, such as ash-Shatibi, counted **sixteen**, dropping the ***Jawf*** (الجَوْف) and assigning its letters to the throat, the middle of the

tongue and the lips. Al-Farra' counted **fourteen**, giving Lam, Nun and Ra' a single makhraj. All of them fall into five general areas: *Jawf*, ***Halq*** (الحَلْق), ***Lisan*** (اللِّسَان), ***Shafatan*** (الشَّفَتَان) and ***Khayshum*** (الخَيْشُوم).

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 9 to 19; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب مخارج الحروف; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب مخارج الحروف; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: مخارج الحروف.

3.3 The seventeen makharij

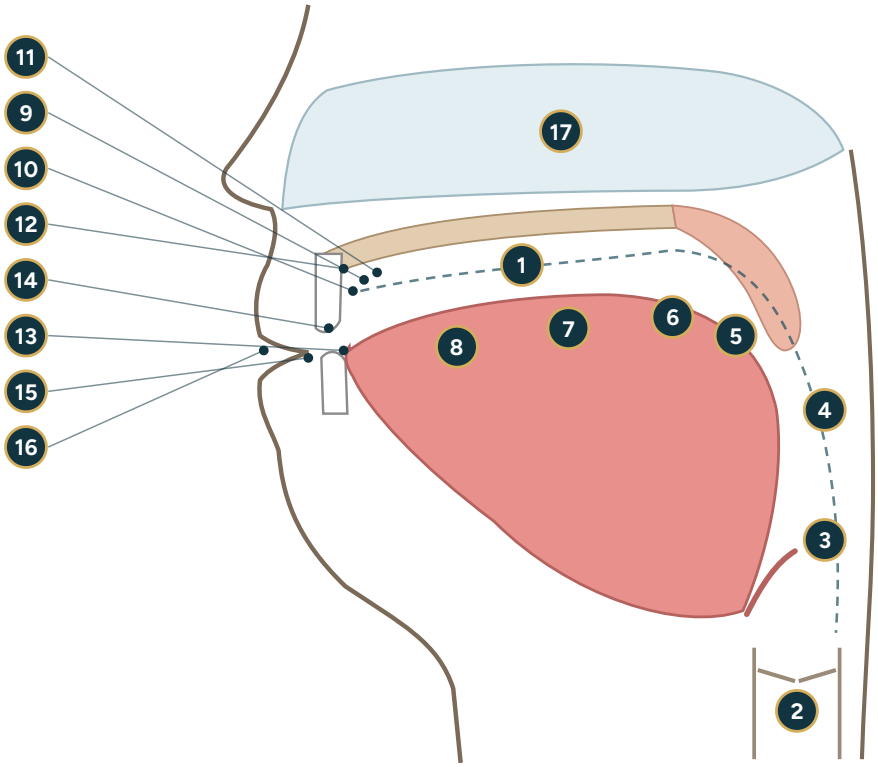


Figure 1: an approximate side view of the mouth, throat and nose. The numbers are the numbers of the points of articulation in the table.

#	Area	Exact place	Letters
1	Jawf	The empty space inside the throat and mouth	ا و ي (المدية)
2	Halq	Deepest part of the throat, nearest the chest	ء ه
3	Halq	Middle of the throat	ع ح
4	Halq	Nearest part of the throat, next to the mouth	غ خ
5	Lisan	Back of the tongue with the soft palate above it	ق
6	Lisan	Back of the tongue, slightly forward of Qaf, with the palate	ك
7	Lisan	Middle of the tongue with the hard palate above it	ج ش ي

#	Area	Exact place	Letters
8	Lisan	One or both edges of the tongue against the upper molars; the left side is easier and more common	ض
9	Lisan	The front part of both edges up to the tip, against the gums of the upper teeth	ل
10	Lisan	The tip of the tongue with the gum of the upper front teeth, slightly below Lam	ن
11	Lisan	The tip with a little of the upper surface of the tongue, against the upper gum, slightly further in than Nun	ر
12	Lisan	The tip of the tongue with the roots of the upper front teeth	ط د ت
13	Lisan	The tip of the tongue just above the lower front teeth, leaving a small gap	ص ز س
14	Lisan	The tip of the tongue with the edges of the upper front teeth	ظ ذ ث
15	Shafatan	The inner part of the lower lip with the edges of the upper front teeth	ف
16	Shafatan	Both lips: closed together for Ba and Mim, rounded and open for Waw	و ب م
17	Khayshum	The inner back of the nose	الغنة

Examples from al-Fatihah

مٰلِكِ

Al-Fatihah 1:4
Alif, from the Jawf (1)

اَلْحَمْدُ

Al-Fatihah 1:2
Ha' from the middle of the throat (3)

غَيْرِ الْمَغْضُوْبِ

Al-Fatihah 1:7
Ghayn from the nearest throat (4); Dad from the edge (8)

الصِّرَاطَ الْمُسْتَقِيْمَ

Al-Fatihah 1:6
Sad from the tip (13); Qaf from the back (5)

نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

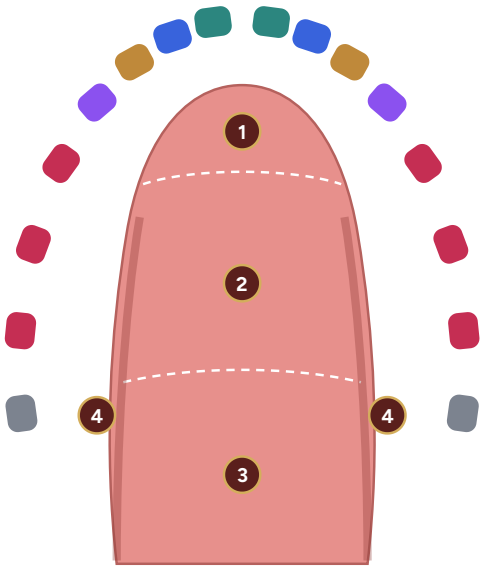
Al-Fatihah 1:5
'Ayn from the middle throat (3); the Madd Ya from the Jawf (1)

الَّذِيْنَ اَنْعَمْتَ

Al-Fatihah 1:7
Dhal from the edges of the teeth (14); Ta from their roots (12)

3.4 The teeth and the parts of the tongue

The student needs the names of the teeth and the parts of the tongue, because the makharij are described with them. There are usually thirty-two teeth: in each jaw two central incisors, two lateral incisors, two canines, two premolars, six grinding teeth and two wisdom teeth.



- Thanaya (4): central incisors
- Ruba'iyyat (4): lateral incisors
- Anyab (4): canines
- Dawahik (4): first premolars
- Tawahin (12): grinding teeth
- Nawajidh (4): wisdom teeth

1. Tip of the tongue: Nun, Ra'; Ta', Dal, Ta; Sad, Zay, Sin; Dha', Dhal, Tha
2. Middle of the tongue: Jim, Shin, and Ya that is not a madd letter
3. Back of the tongue: Qaf, then Kaf
4. The two edges of the tongue: Dad against the upper molars, and Lam from their front part

Figure 2: the upper teeth and the tongue seen from above. The numbers in brackets count the teeth of both jaws.

3.5 Points of caution

- **Dad and Dha':** the most easily confused letters. Dad comes from the edge of the tongue against the upper molars, with ***Istitalah*** (الاِسْتِطَالَة); Dha' comes from the tip of the tongue with the edges of the upper front teeth. Dad must not be pronounced as Dha' nor as a heavy Dal.
- **Hamzah and Ha':** they come from the furthest point, so take care to pronounce them fully, especially a silent Ha' and a Ha' at the end of a word.
- **'Ayn and Ha':** beware of turning 'Ayn into Hamzah, or Ha' into a light Ha', as many non-Arabs do.
- **Tha, Dhal and Dha':** the tip of the tongue must come out slightly to touch the edges of the front teeth; they must not be pronounced as Sin or Zay.

> **Note**
>
> An Alif is always preceded by a fathah, a Madd Waw by a dammah and a Madd Ya by a kasrah. When Waw or Ya is silent after a fathah, it is a letter of ***Lin*** (اللِّين) and does not come from the Jawf: the Waw comes from the lips and the Ya from the middle of the tongue.

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب مخارج الحروف; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب مخارج الحروف وذكر الأسنان; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: مخارج الحروف وأسماء الأسنان.

CHAPTER 4

Sifat: Qualities of the Letters

From al-Muqaddimah al-Jazariyyah

٢٠ صِفَاتُهَا جَهْرٌ وَرِخْوٌ مُسْتَفِلْ مُنْفَتِحٌ مُصْمَتَةٌ وَالضِّدَّ قُلْ

٢١ مَهْمُوسُهَا فَحَثَّهُ شَخْصٌ سَكَتْ شَدِيدُهَا لَفْظُ أَجِدْ قَطٍ بَكَتْ

٢٢ وَبَيْنَ رِخْوٍ وَالشَّدِيدِ لِنْ عُمَرْ وَسَبْعُ عُلْوٍ خُصَّ ضَغْطٍ قِظْ حَصَرْ

٢٣ وَصَادُ ضَادٌ طَاءُ ظَاءٌ مُطْبَقَهْ وَفِرَّ مِنْ لُبِّ الْحُرُوفُ الْمُذْلَقَهْ

٢٤ صَفِيرُهَا صَادٌ وَزَايٌ سِينُ قَلْقَلَةٌ قُطْبُ جَدٍ وَاللِّينُ

٢٥ وَاوٌ وَيَاءٌ سُكِّنَا وَانْفَتَحَا قَبْلَهُمَا وَالِانْحِرَافُ صُحِّحَا

٢٦ فِي اللَّامِ وَالرَّا وَبِتَكْرِيرٍ جُعِلْ وَلِلتَّفَشِّي الشِّينُ ضَادًا اسْتَطِلْ

4.1 Definition and benefit

A ***Sifah*** (الصِّفَة) is the manner in which a letter is produced at its makhraj: whether breath flows or is held, whether sound flows or is held, whether the tongue rises or stays low, and so on. The makhraj fixes where the letter is made; the sifah fixes how.

- **First benefit:** distinguishing letters that share a makhraj; without the sifat, Ta', Dal and Ta would be one sound.
- **Second:** improving the pronunciation of letters from different makharij.
- **Third:** knowing the strong and weak letters, to know where merging is allowed and where it is not.

Sifat are of two kinds: ***Sifat Lazimah*** (الصِّفَات اللَّازِمَة), which never leave the letter and are the subject of this chapter; and ***Sifat 'Aridah*** (الصِّفَات العَارِضَة), which appear in some situations and not in others, such as Tafkhim and Tarqiq, Izhar, Idgham, Iqlab, Ikhfa', Madd and Qasr. Ibn al-Jazari counted seventeen permanent qualities, while Makki in *ar-Ri'ayah* mentioned many more qualities and names. They are of two types: those with an opposite and those without.

4.2 Qualities with an opposite

Quality	Definition	Letters
Hams (الهَمْس)	Breath flows when the letter is pronounced, because of weak pressure on the makhraj	فَحَثَّهُ شَخْصٌ سَكَتْ (10)

Quality	Definition	Letters
Jahr (الجَهْر)	Breath is held because of strong pressure on the makhraj	All the others (18)
Shiddah (الشِّدَّة)	Sound is held because of complete pressure on the makhraj	أَجِدْ قَطٍ بَكَتْ (8)
Tawassut (التَّوَسُّط)	Sound between Shiddah and Rakhawah	لِنْ عُمَرْ (5)
Rakhawah (الرَّخَاوَة)	Sound flows because of weak pressure	The rest (15)
Isti'la' (الاسْتِعْلَاء)	The back of the tongue rises towards the palate	خُصَّ ضَغْطٍ قِظْ (7)
Istifal (الاسْتِفَال)	The tongue stays low, away from the palate	The rest (21)
Itbaq (الإِطْبَاق)	Part of the tongue presses against the palate and the sound is enclosed between them	ص ض ط ظ (4)
Infitah (الانْفِتَاح)	The tongue stays apart from the palate and air passes between them	The rest (24)
Idhlaq (الإِذْلَاق)	The letter is light and quick, coming from the tip of the tongue or the lip	فِرَّ مِنْ لُبِّ (6)
Ismat (الإِصْمَات)	Literally «withholding»; technically heaviness (not Tafkhim): no Arabic word with four or five root letters is built from these alone	The rest (22)

> **Note**
>
> The counts in the table are out of twenty-eight letters, without the Madd Alif. Whoever counts the Alif adds one to Jahr, Rakhawah, Istifal, Infitah and Ismat, giving 19, 16, 22, 25 and 23.

4.3 Qualities without an opposite

Quality	Definition	Letters
Safir (الصَّفِير)	An extra sharp sound like the whistle of a bird	ص ز س
Qalqalah (القَلْقَلَة)	The makhraj vibrates when the letter is silent, producing a clear echo	قُطْبُ جَدٍ
Lin (اللِّين)	The letter comes out easily, without effort	Silent Waw and Ya after a fathah
Inhiraf (الانْحِرَاف)	The letter inclines after leaving its makhraj towards another	ل ر
Takrir (التَّكْرِير)	The tip of the tongue trembles with Ra'; it is learned in order to be avoided	ر

Quality	Definition	Letters
Tafashshi (التَّفَشِّي)	Air spreads through the mouth	ش
Istitalah (الاسْتِطَالَة)	The sound extends along the edge of the tongue from front to back	ض

Some scholars, such as al-Marsafi, add ***Ghunnah*** (الغُنَّة) for Nun and Mim, and ***Khafa'*** (الخَفَاء) (hiddenness) for the Madd letters and Ha'.

Examples

كُوِّرَتْ

At-Takwir 81:1

Hams in a silent Ta: the breath flows

قَدْ اَفْلَحَ

Al-Mu'minun 23:1

Jahr, Shiddah and Qalqalah in Dal

الصِّرَاطَ

Al-Fatihah 1:6

Itbaq and Isti'la' in Sad and Ta'

اَللّٰهُ الصَّمَدُ ۝٢

Al-Ikhlas 112:2

Safir in Sad

كُلِّ شَيْءٍ قَدِيْرٌ

Al-Baqarah 2:20

Tafashshi in Shin

وَلَا الضَّآلِّيْنَ

Al-Fatihah 1:7

Istitalah in Dad

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 20 to 26; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب صفات الحروف; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: ذكر ألقاب الحروف وصفاتها; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: صفات الحروف.

4.4 Table of the qualities of each letter

The first five columns give one quality from each pair: (1) Hams or Jahr, (2) Shiddah, Tawassut or Rakhawah, (3) Isti'la' or Istifal, (4) Itbaq or Infitah, (5) Idhlaq or Ismat. Every letter has at least five qualities and may have up to seven.

Letter	1	2	3	4	5	Other
ء	Jahr	Shiddah	Istifal	Infitah	Ismat	·
ب	Jahr	Shiddah	Istifal	Infitah	Idhlaq	Qalqalah
ت	Hams	Shiddah	Istifal	Infitah	Ismat	·
ث	Hams	Rakhawah	Istifal	Infitah	Ismat	·
ج	Jahr	Shiddah	Istifal	Infitah	Ismat	Qalqalah
ح	Hams	Rakhawah	Istifal	Infitah	Ismat	·
خ	Hams	Rakhawah	Isti'la'	Infitah	Ismat	·
د	Jahr	Shiddah	Istifal	Infitah	Ismat	Qalqalah

Letter	1	2	3	4	5	Other
ذ	Jahr	Rakhawah	Istifal	Infitah	Ismat	·
ر	Jahr	Tawassut	Istifal	Infitah	Idhlaq	Inhiraf, Takrir
ز	Jahr	Rakhawah	Istifal	Infitah	Ismat	Safir
س	Hams	Rakhawah	Istifal	Infitah	Ismat	Safir
ش	Hams	Rakhawah	Istifal	Infitah	Ismat	Tafashshi
ص	Hams	Rakhawah	Isti'la'	Itbaq	Ismat	Safir
ض	Jahr	Rakhawah	Isti'la'	Itbaq	Ismat	Istitalah
ط	Jahr	Shiddah	Isti'la'	Itbaq	Ismat	Qalqalah
ظ	Jahr	Rakhawah	Isti'la'	Itbaq	Ismat	·
ع	Jahr	Tawassut	Istifal	Infitah	Ismat	·
غ	Jahr	Rakhawah	Isti'la'	Infitah	Ismat	·
ف	Hams	Rakhawah	Istifal	Infitah	Idhlaq	·
ق	Jahr	Shiddah	Isti'la'	Infitah	Ismat	Qalqalah
ك	Hams	Shiddah	Istifal	Infitah	Ismat	·
ل	Jahr	Tawassut	Istifal	Infitah	Idhlaq	Inhiraf
م	Jahr	Tawassut	Istifal	Infitah	Idhlaq	Ghunnah
ن	Jahr	Tawassut	Istifal	Infitah	Idhlaq	Ghunnah
ه	Hams	Rakhawah	Istifal	Infitah	Ismat	·
و	Jahr	Rakhawah	Istifal	Infitah	Ismat	Lin
ي	Jahr	Rakhawah	Istifal	Infitah	Ismat	Lin

Lin in this table applies to Waw and Ya only when they are silent after a fathah.

4.5 Strong and weak

Strong qualities: Jahr, Shiddah, Isti'la', Itbaq, Safir, Qalqalah, Inhiraf, Takrir, Tafashshi, Istitalah and Ghunnah. Weak qualities: Hams, Rakhawah, Istifal, Infitah, Lin and Khafa'. Tawassut, Idhlaq and Ismat are described as neither strong nor weak, according to al-Marsafi and others. A letter is strong or weak according to how many strong qualities it gathers; the strongest letter is Ta' and the weakest is Ha'.

> **Note**
>
> The qualities separate letters that share a makhraj: Ta', Dal and Ta come from one place, but Ta' alone has Isti'la' and Itbaq, Ta alone has Hams, and Dal has Jahr and Shiddah without Itbaq. The same applies to Sad, Zay and Sin, and to Dha', Dhal and Tha.

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب صفات الحروف; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب ذكر الحروف القوية والضعيفة; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: تقسيم الصفات إلى قوية وضعيفة.

CHAPTER 5

The Letters One by One

After the makharij and sifat, the reciter needs to know each letter on its own: its makhraj, its main qualities, and the mistakes that occur in pronouncing it. This is the method of Imam Makki in *ar-Ri'ayah*, who gave each letter its own chapter. Imam Ibn al-Jazari, in the Muqaddimah, warned about letters and words in which mistakes are frequent.

5.1 Table of letters with key warnings

Letter	Makhraj no.	Key point
ا	1	Follows the letter before it in heaviness or lightness; never heavy after a light letter.
ء	2	Pronounced gently, without pressure; made clear when silent; eased only where transmitted.
ه	2	The weakest and most hidden letter; make it clear in the middle and end, especially when repeated or silent.
ع	3	Must not become a Hamzah; when silent it is clear with Tawassut, not tense.
ح	3	Must not become a light Ha' or Kha'; make it clear next to 'Ayn or Ha'.
غ	4	Heavy without exaggeration; must not become Qaf.
خ	4	Heavy without exaggerating it towards Qaf or Ghayn.
ق	5	Shiddah, Jahr and Isti'la'; must not become Kaf or Ghayn; Qalqalah when silent.
ك	6	Its Hams and Shiddah must be clear, especially when repeated.
ج	7	Tense and voiced; must not become soft like Shin; Qalqalah when silent.
ش	7	Its Tafashshi must be clear, especially when silent or doubled.
ي	7	From the middle of the tongue when not a Madd letter; do not double a single Ya.
ض	8	From the edge of the tongue with ***Istitalah*** (الاسْتِطَالَة); must not become Dha' or a heavy Dal.
ل	9	Light, except in the name of Allah after a fathah or dammah; keep its sukun complete.
ن	10	Has an inherent Ghunnah, fully shown when doubled, hidden or merged.

Letter	Makhraj no.	Key point
ر	11	Hide its trill, especially when doubled; it has rules of heaviness and lightness.
ط	12	The strongest letter; Qalqalah when silent; its Itbaq remains when merged into Ta.
د	12	Qalqalah when silent; never heavy.
ت	12	Its Hams must be clear; must not become heavy like Ta'.
ص	13	Itbaq, Isti'la' and Safir; must not become Sin.
ز	13	Voiced with Safir; must not become Sin.
س	13	Voiceless with Safir; must not become Sad before a heavy letter.
ظ	14	Tip of the tongue at the teeth, with Itbaq; must not become a heavy Zay.
ذ	14	Must not become Zay or Dal.
ث	14	Must not become Sin or Ta.
ف	15	Light and voiceless; not heavy next to a heavy letter.
و	16	With rounded lips; a Madd Waw is lengthened, not doubled, and not merged into a following Waw.
ب	16	Tense and voiced; never heavy; Qalqalah when silent.
م	16	With closed lips; light before a heavy letter; Ghunnah shown when doubled.

Sources: Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: أبواب الحروف حرفًا حرفًا; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: الكلام على كل حرف وما يجب له.

5.2 Keeping the light letters light

From al-Muqaddimah al-Jazariyyah

٣٤ فَرِّقَنْ مُسْتَفِلًا مِنْ أَحْرُفِ — وَحَاذِرَنْ تَفْخِيمَ لَفْظِ الْأَلِفِ

٣٥ وَهَمْزَ الْحَمْدُ أَعُوذُ اهْدِنَا — اللَّهُ ثُمَّ لَامَ لِلَّهِ لَنَا

٣٦ وَلْيَتَلَطَّفْ وَعَلَى اللَّهِ وَلَا الضْ — وَالْمِيمَ مِنْ مُخْمَصَةٍ وَمِنْ مَرَضْ

The poet commands that all letters of ***Istifal*** (الاسْتِفَال) be kept light, and names those in which mistakes are common: the **Alif** is never heavy after a light letter; the **Hamzah** at the start of words; the **Lam** next to the name of Allah or a heavy letter; and the **Mim** next to a heavy letter.

اَلْحَمْدُ Al-Fatihah 1:2 The Hamzah is light when starting	اِهْدِنَا Al-Fatihah 1:6 A light Hamzah	وَلْيَتَلَطَّفْ Al-Kahf 18:19 Lam stays light before Ta'
وَلَا الضَّآلِّيْنَ Al-Fatihah 1:7 The Lam of *wa-la* stays light before Dad	فِيْ مَخْمَصَةٍ Al-Ma'idah 5:3 Mim stays light before Kha'	فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ Al-Baqarah 2:10 Mim stays light before a heavy Ra'

5.3 Ba, Jim and the Qalqalah letters

From al-Muqaddimah al-Jazariyyah

٣٧ وَبَاءَ بَرْقٍ بَاطِلٍ بِهِمْ بِذِي
وَاحْرِصْ عَلَى الشِّدَّةِ وَالْجَهْرِ الَّذِي

٣٨ فِيهَا وَفِي الْجِيمِ كَحُبِّ الصَّبْرِ
رَبْوَةٍ اجْتُثَّتْ وَحَجِّ الْفَجْرِ

٣٩ وَبَيِّنَنْ مُقَلْقَلًا إِنْ سَكَنَا
وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنَا

Ba is light; avoid making it heavy in words like ﴿وَبَرْقٌ﴾ (Al-Baqarah 2:19) and ﴿وَبٰطِلٌ﴾ (Al-A'raf 7:139), or weakening it in ﴿بِهِمْ﴾ (Al-Baqarah 2:15). Keep the Shiddah and Jahr of Ba and Jim, especially when doubled or silent, so that neither breath nor sound runs with them, as in these examples:

Ba and Jim, doubled and silent

اَشَدُّ حُبًّا Al-Baqarah 2:165	وَتَوَاصَوْا بِالصَّبْرِ Al-Balad 90:17	بِرَبْوَةٍ Al-Baqarah 2:265
اجْتُثَّتْ Ibrahim 14:26	اَلْحَجُّ اَشْهُرٌ Al-Baqarah 2:197	وَالْفَجْرِ ۝١ Al-Fajr 89:1

He then commands that ***Qalqalah*** (القَلْقَلَة) be made clear in its letters when silent, and notes that it is clearer at a stop. Details are in the chapter on Qalqalah.

5.4 Ha' and Sin

From al-Muqaddimah al-Jazariyyah

٤٠ وَحَاءَ حَصْحَصَ أَحَطتُّ الْحَقُّ — وَسِينَ مُسْتَقِيمٍ يَسْطُو يَسْقُو

Make Ha' clear when it is repeated or next to a close letter, as in ﴿حَصْحَصَ الْحَقُّ﴾ (Yusuf 12:51) and ﴿اَحَطْتُّ﴾ (An-Naml 27:22). Avoid making Sin heavy before Ta' or Qaf so that it becomes Sad, as in ﴿يَسْطُوْنَ﴾ (Al-Hajj 22:72), ﴿يَسْقُوْنَ﴾ (Al-Qasas 28:23) and ﴿الْمُسْتَقِيْمَ﴾ (Al-Fatihah 1:6).

5.5 Sukun, Infitah and Shiddah

From al-Muqaddimah al-Jazariyyah

٤٧ وَاحْرِصْ عَلَى السُّكُونِ فِي جَعَلْنَا — أَنْعَمْتَ وَالْمَغْضُوبِ مَعْ ضَلَلْنَا

٤٨ وَخَلِّصِ انْفِتَاحَ مَحْذُورًا عَسَى — خَوْفَ اشْتِبَاهِهِ بِمَحْظُورًا عَصَى

٤٩ وَرَاعِ شِدَّةً بِكَافٍ وَبِتَا — كَشِرْكِكُمْ وَتَتَوَفَّى فِتْنَتَا

- **Complete sukun:** in a silent Lam, Nun, Mim or Ghayn before a close letter; do not add a vowel and do not merge, as in ﴿وَاِذْ جَعَلْنَا﴾ (Al-Baqarah 2:125), ﴿اَنْعَمْتَ﴾ (Al-Fatihah 1:7), ﴿الْمَغْضُوْبِ﴾ (Al-Fatihah 1:7) and ﴿ضَلَلْنَا﴾ (As-Sajdah 32:10).
- **Pure Infitah:** in Dhal and Sin, so that ﴿مَحْذُوْرًا﴾ (Al-Isra 17:57) is not confused with ﴿مَحْظُوْرًا﴾ (Al-Isra 17:20), nor ﴿وَعَسّٰى﴾ (Al-Baqarah 2:216) with ﴿وَعَصٰٓى﴾ (Taha 20:121).
- **Keep the Shiddah:** of Kaf and Ta when repeated, as in ﴿بِشِرْكِكُمْ ؕ﴾ (Fatir 35:14), ﴿تَتَوَفّٰىهُمُ﴾ (An-Nahl 16:28) and ﴿وَالْفِتْنَةُ﴾ (Al-Baqarah 2:191).

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 34 to 49; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: فصل في تجويد الحروف وتصحيحها; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: أبواب الحروف; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: التنبيهات على بعض الحروف.

5.6 Dad and Dha'

From al-Muqaddimah al-Jazariyyah

٥٢ وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجِ — مَيِّزْ مِنَ الظَّاءِ وَكُلُّهَا تَجِي

٥٣ فِي الظَّعْنِ ظِلِّ الظُّهْرِ عُظْمِ الْحِفْظِ — أَيْقِظْ وَأَنْظِرْ عَظْمِ ظَهْرِ اللَّفْظِ

٥٤ ظَاهِرْ لَظَى شُوَاظُ كَظْمٍ ظَلَمَا — اغْلُظْ ظَلَامَ ظُفُرٍ انْتَظِرْ ظَمَا

٥٥ أَظْفَرَ ظَنَّا كَيْفَ جَا وَعِظْ سِوَى — عِضِينَ ظَلَّ النَّحْلِ زُخْرُفٍ سَوَا

٥٦ وَظَلْتَ ظَلْتُمْ وَبِرُومٍ ظَلُّوا — كَالْحِجْرِ ظَلَّتْ شُعَرَا نَظَلُّ

٥٧ يَظْلَلْنَ مَحْظُورًا مَعَ الْمُحْتَظِرِ — وَكُنْتَ فَظًّا وَجَمِيعِ النَّظَرِ

٥٨ إِلَّا بِوَيْلٌ هَلْ وَأُولَى نَاضِرَهْ — وَالْغَيْظِ لَا الرَّعْدِ وَهُودٍ قَاصِرَهْ

٥٩ وَالْحَظُّ لَا الْحَضُّ عَلَى الطَّعَامِ — وَفِي ظَنِينٍ الْخِلَافُ سَامِي

٦٠ وَإِنْ تَلَاقَيَا الْبَيَانُ لَازِمُ — أَنْقَضَ ظَهْرَكَ يَعَضُّ الظَّالِمُ

٦١ وَاضْطُرَّ مَعْ وَعَظْتَ مَعْ أَفَضْتُمُ — وَصَفِّ هَا جِبَاهُهُمْ عَلَيْهِمُ

Because Dad and Dha' sound the most alike, the poet gathered every Quranic word containing Dha'; everything else is with Dad. Its roots include: الظَّعن، الظِّل، الظُّهر، العَظْم، الحفظ، اليَقَظة، الإنظار، اللفظ، الظاهر، لظى، الشُّواظ، الكَظْم، الظلم، الغِلظة، الظلام، الظُّفُر، الانتظار، الظمأ، الظن، الوعظ، ظلّ، المحظور، الفظ، النظر، الغيظ، الحظ.

He excepted words written with Dad that sound similar: ﴿عِضِينَ﴾ (Al-Hijr 15:91), ﴿نَاضِرَةٌ﴾ (Al-Qiyamah 75:22), ﴿نَضْرَةً﴾ (Al-Insan 76:11), ﴿نَضْرَةَ﴾ (Al-Mutaffifin 83:24), ﴿تَغِيضُ﴾ (Ar-Ra'd 13:8), ﴿وَغِيضَ﴾ (Hud 11:44) and ﴿يَحُضُّ﴾ (Al-Haqqah 69:34). In ﴿بِضَنِينٍ﴾ (At-Takwir 81:24) the readers differ; Hafs reads it with Dad.

When Dad meets Dha' or a close letter, both must be made clear so that one does not merge into the other:

Clear separation

فَمَنِ اضْطُرَّ Al-Baqarah 2:173	يَعَضُّ الظَّالِمُ Al-Furqan 25:27	اَنْقَضَ ظَهْرَكَ Ash-Sharh 94:3
جِبَاهُهُمْ At-Tawbah 9:35 Make both Ha's clear	اَفَضْتُمْ Al-Baqarah 2:198	اَوَعَظْتَ Ash-Shu'ara 26:136

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 52 to 61; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: الكلام على الضاد والظاء; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب الضاد وباب الظاء; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: الفرق بين الضاد والظاء.

CHAPTER 6

Tafkhim and Tarqiq: Heavy and Light Letters

6.1 Definitions

Tafkhim (التَّفْخِيم) linguistically means fattening; technically it is a fullness entering the sound of a letter so that the mouth fills with its echo. ***Tarqiq*** (التَّرْقِيق) means thinning; technically it is a thinness of the sound so that the mouth does not fill with its echo.

6.2 Letters by heaviness

Group	Letters	Rule
Letters of Isti'la'	خُصَّ ضَغْطٍ قِظْ	Always heavy; most heavy are the Itbaq letters: Sad, Dad, Ta', Dha'
Letters of Istifal	All the others	Always light, except three
Sometimes heavy, sometimes light	الألف، واللام من اسم الله، والراء	Depending on the situation, as explained below

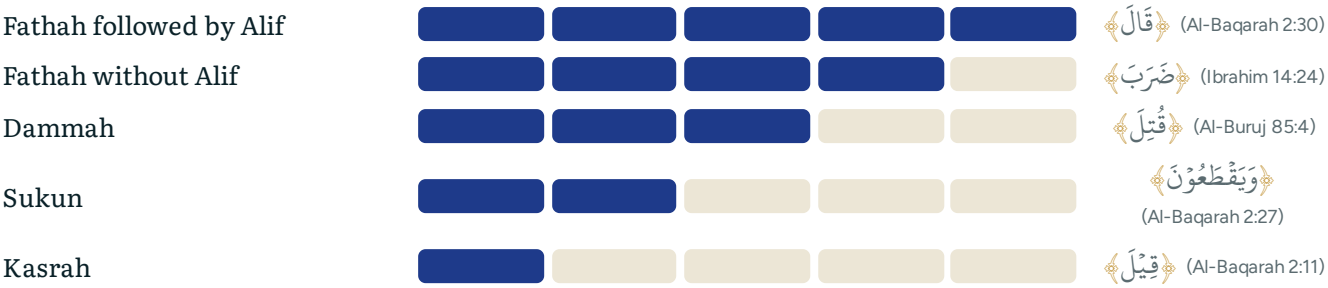
Likewise the ***Ghunnah*** (الغُنَّة) of ***Ikhfa'*** (الإِخْفَاء) follows the letter after it: heavy before letters of Isti'la', as in ﴿مِنْ قَبْلُ﴾ (Al-Baqarah 2:25), and light before the others, as in ﴿مِنْ كُلِّ﴾ (Al-Baqarah 2:164).

6.3 Levels of heaviness

From al-Muqaddimah al-Jazariyyah

٤٥ وَحَرْفَ الِاسْتِعْلَاءِ فَخِّمْ وَاخْصُصَا — الِاطْبَاقَ أَقْوَى نَحْوُ قَالَ وَالْعَصَا

Heavy letters are not all equally heavy. By the letter itself, the Itbaq letters are heavier than the other letters of Isti'la', as the poet says: "and single out Itbaq as stronger, as in *qala* and *al-'asa*." By the vowel, a group of later scholars gave five levels, while others gave three (fathah, then dammah, then kasrah) and joined the silent letter to the vowel before it. Even the lowest level is still heavy, not light.



These five levels follow the view of some later scholars.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verse 45; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الكلام على تفخيم الحروف وترقيقها; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: مراتب التفخيم.

6.4 The Alif

The Alif is neither heavy nor light in itself; it follows the letter before it: heavy after a heavy letter, as in ﴿قَالَ﴾ (Al-Baqarah 2:30) and ﴿الضَّآلِّيْنَ﴾ (Al-Fatihah 1:7), and light after a light one, as in ﴿وَكُنْتُمْ اَمْوَاتًا﴾ (Al-Baqarah 2:28). The poet warns against making it heavy after a light letter: "beware of making the Alif heavy."

قَالَ	وَكُنْتُمْ اَمْوَاتًا	النَّارَ
Al-Baqarah 2:30	Al-Baqarah 2:28	Al-Baqarah 2:174
Heavy Alif after Qaf	Light Alif after Waw	Light Alif after Nun

6.5 The Lam in the name of Allah

From al-Muqaddimah al-Jazariyyah

٤٤ وَفَخِّمِ اللَّامَ مِنِ اسْمِ اللَّهِ عَنْ فَتْحٍ اوْ ضَمٍّ كَعَبْدُ اللَّهِ

The ***Lam Lafz al-Jalalah*** (لَام لَفْظ الجَلَالَة) is heavy after a fathah or dammah, and also when starting with it, since the Hamzat al-Wasl then has a fathah. It is light after a kasrah, whether original or temporary, within the word or in the word before. اللّٰهم follows the same rule.

اَللّٰهُ لَآ اِلٰهَ Al-Baqarah 2:255 At the start: heavy	مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ Al-Fath 48:29 After dammah: heavy	شَهِدَ اللّٰهُ Ali 'Imran 3:18 After fathah: heavy
قُلِ اللّٰهُمَّ Ali 'Imran 3:26 After a temporary kasrah: light	اَلْحَمْدُ لِلّٰهِ Al-Fatihah 1:2 After an attached kasrah: light	بِسْمِ اللّٰهِ Al-Fatihah 1:1 After kasrah: light

Common mistake

It is a mistake to make the Lam of the name of Allah heavy after a kasrah, or light after a fathah or dammah.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verse 44; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب اللامات، الكلام على لام اسم الله تعالى; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: أحكام لام لفظ الجلالة.

CHAPTER 7

The Rules of Ra'

From al-Muqaddimah al-Jazariyyah

٤١ وَرَقِّقِ الرَّاءَ إِذَا مَا كُسِرَتْ كَذَاكَ بَعْدَ الْكَسْرِ حَيْثُ سَكَنَتْ

٤٢ إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفِ اسْتِعْلَا أَوْ كَانَتِ الْكَسْرَةُ لَيْسَتْ أَصْلَا

٤٣ وَالْخُلْفُ فِي فِرْقٍ لِكَسْرٍ يُوجَدُ وَأَخْفِ تَكْرِيرًا إِذَا تُشَدَّدُ

Ra' is a letter of Istifal, yet it is heavy in some cases and light in others. Many scholars hold that its basic state is heavy, which is why the cause of lightness is what gets explained. For a voweled Ra' we look at its own vowel; for a silent Ra' we look at what comes before it.

7.1 When Ra' is heavy

Case	Example
With a fathah	﴿رَبَّنَا تَقَبَّلْ﴾ (Al-Baqarah 2:127)
With a dammah	﴿تِلْكَ الرُّسُلُ﴾ (Al-Baqarah 2:253)
Silent after a fathah	﴿مَرْيَمَ﴾ (Maryam 19:16)
Silent after a dammah	﴿تُرْجَعُوْنَ﴾ (Al-Baqarah 2:28)
Silent after a temporary kasrah at the start of a word	﴿ارْجِعِيٓ﴾ (Al-Fajr 89:28)
Silent after a kasrah in the previous word	﴿رَبِّ ارْجِعُوْنِ﴾ (Al-Mu'minun 23:99)
Silent after an original kasrah, followed in its word by a letter of Isti'la' without kasrah	﴿قِرْطَاسٍ﴾ (Al-An'am 6:7) ﴿فِرْقَةٍ﴾ (At-Tawbah 9:122) ﴿لَبِالْمِرْصَادِ﴾ (Al-Fajr 89:14)
Silent at a stop, preceded by a silent letter other than Ya, itself preceded by a fathah or dammah	﴿وَالْعَصْرِ ۝١﴾ (Al-'Asr 103:1) ﴿خُسْرٍ﴾ (Al-'Asr 103:2)
Silent at a stop after an Alif or a Madd Waw	﴿عَذَابَ النَّارِ﴾ (Al-Baqarah 2:201) ﴿غَفُوْرٌ﴾ (Fatir 35:28)

A silent Ra' after a kasrah is followed in the same word by a letter of Isti'la' in only five words: ﴿قِرْطَاسٍ﴾ (Al-An'am 6:7), ﴿فِرْقَةٍ﴾ (At-Tawbah 9:122), ﴿لَبِالْمِرْصَادِ﴾ (Al-Fajr 89:14), ﴿مِرْصَادًا﴾ (An-Naba 78:21) and ﴿وَإِرْصَادًا﴾ (At-Tawbah 9:107).

7.2 When Ra' is light

Case	Example
With a kasrah	﴿رِجَالٌ﴾ (Al-A'raf 7:46) ﴿وَفِي الرِّقَابِ﴾ (Al-Baqarah 2:177)
Silent after an original kasrah in its word, with no letter of Isti'la' after it	﴿فِرْعَوْنَ﴾ (Al-Baqarah 2:49) ﴿فِي مِرْيَةٍ﴾ (Hud 11:17) ﴿وَاصْبِرْ﴾ (An-Nahl 16:127)
Silent at a stop after a silent Ya	﴿قَدِيرٌ﴾ (Al-Baqarah 2:20) ﴿خَبِيرٌ﴾ (Al-Baqarah 2:234)
Silent at a stop after a silent letter (not Ya) that follows a kasrah	﴿لِذِي حِجْرٍ﴾ (Al-Fajr 89:5)
The Ra' with Imalah in Hafs	﴿مَجْرِيهَا﴾ (Hud 11:41)

7.3 Where both are allowed

Word	Ruling
﴿كُلُّ فِرْقٍ﴾ (Ash-Shu'ara 26:63)	In both joining and stopping: heavy because of the letter of Isti'la', light because that letter has a kasrah; both are valid and recited.
﴿بِمِصْرَ﴾ (Yunus 10:87)	At a stop: both; Ibn al-Jazari chose heaviness, in view of how it is read when joined.
﴿عَيْنَ الْقِطْرِ﴾ (Saba 34:12)	At a stop: both; Ibn al-Jazari chose lightness, in view of how it is read when joined.
﴿يَسْرِ﴾ (Al-Fajr 89:4) ﴿فَأَسْرِ﴾ (Hud 11:81) ﴿وَنُذُرِ﴾ (Al-Qamar 54:16)	At a stop: both; many masters prefer lightness, in view of the omitted Ya.

7.4 The trill of Ra'

The poet says, "and conceal the trill when it is doubled." Ra' has the quality of ***Takrir*** (التَّكْرِير), and the aim is to conceal it, not to show it: the reciter keeps the tongue firmly against the palate so that its tip does not vibrate, especially in a doubled Ra', as in ﴿الرَّحْمَٰنِ الرَّحِيمِ ۝٣﴾ (Al-Fatihah 1:3). Overdoing this until the sound is choked is also a mistake.

The rule in brief

A voweled Ra' is heavy with fathah and dammah and light with kasrah. A silent Ra' follows what precedes it: heavy after fathah and dammah, light after an original kasrah unless a letter of Isti'la' follows in its word, and heavy after a temporary kasrah. At a stop, look at the letter before the silent one.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 41 to 43; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الراءات; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب الراء; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: أحكام الراء.

CHAPTER 8

The Rules of the Silent Lam

The silent Lam in the Quran is of five kinds: ***Lam at-Ta'rif*** (لَام التَّعْرِيف), the Lam of a verb, the Lam of a particle, the Lam of command, and the Lam of a noun. Each has a rule when it meets the following letter.

8.1 The Lam of the definite article

The Lam of the definite article has two states: ***Izhar Qamari*** (الإِظْهَار القَمَرِيّ) before fourteen letters gathered in ابْغِ حَجَّكَ وَخَفْ عَقِيمَهُ, where the Lam is pronounced clearly with sukun; and ***Idgham Shamsi*** (الإِدْغَام الشَّمْسِيّ) in the remaining fourteen, which are the first letters of the words in طِبْ ثُمَّ صِلْ رَحِمًا تَفُزْ ضِفْ ذَا نِعَمْ دَعْ سُوءَ ظَنٍّ زُرْ شَرِيفًا لِلْكَرَمْ, where the Lam is not pronounced and the next letter is doubled.

اَلْحَمْدُ
Al-Fatihah 1:2
Izhar Qamari

الْكِتٰبُ
Al-Baqarah 2:2
Izhar Qamari

الْمُفْلِحُوْنَ
Al-Baqarah 2:5
Izhar Qamari

الرَّحْمٰنِ
Al-Fatihah 1:3
Idgham Shamsi

وَالشَّمْسِ
Ash-Shams 91:1
Idgham Shamsi

الَّذِيْنَ
Al-Fatihah 1:7
Idgham Shamsi

8.2 The Lam of a verb

This is the original silent Lam of a verb, whether past, present or imperative. It is always pronounced clearly, unless followed by Lam or Ra', into which it merges. Take care to pronounce it clearly before Nun, as the poet notes: "and *qul na'am*."

وَاِذْ قُلْنَا
Al-Baqarah 2:34
Izhar

قُلْ نَعَمْ
As-Saffat 37:18
Izhar before Nun

فَالْتَقَمَهُ
As-Saffat 37:142
Izhar

وَقُلْ رَّبِّ
Al-Isra 17:80
Merged into Ra'

فَلَا تَقُلْ لَّهُمَآ
Al-Isra 17:23
Merged into Lam

8.3 The Lam of a particle

This is the Lam of هل and بل. It is pronounced clearly except before Lam and Ra', where it merges. The exception is ﴿بَلْ ۜ رَانَ﴾ (Al-Mutaffifin 83:14): Hafs makes a light pause on the Lam, so there is no merging.

بَلْ لَّا

Al-Fajr 89:17
Idgham

مَۢبَلْ رَّفَعَهُ

An-Nisa 4:158
Idgham

بَلْ ۜ رَانَ

Al-Mutaffifin 83:14
Sakt in Hafs

هَلْ اَتٰى

Al-Insan 76:1
Izhar

8.4 The Lam of command and the Lam of a noun

The Lam of command comes on a present-tense verb after و، ف، ثم; the Lam of a noun is an original Lam in the middle of a noun. Both are always pronounced clearly.

اَلْسِنَتِكُمْ

Ar-Rum 30:22
Lam of a noun

وَلْيَتَلَطَّفْ

Al-Kahf 18:19
Lam of command

فَلْيَعْبُدُوْا

Quraysh 106:3
Lam of command

Note

Many Indo-Pak copies mark the word ﴿وَلْيَتَلَطَّفْ﴾ (Al-Kahf 18:19), because by their count of letters it is the middle of the Quran.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 50 to 51; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الإدغام الصغير; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: أحكام اللامات السواكن.

CHAPTER 9

The Rules of Nun Sakinah and Tanwin

From al-Muqaddimah al-Jazariyyah

٦٥ وَحُكْمُ تَنْوِينٍ وَنُونٍ يُلْفَى ... إِظْهَارٌ ادْغَامٌ وَقَلْبٌ إِخْفَا

٦٦ فَعِنْدَ حَرْفِ الْحَلْقِ أَظْهِرْ وَادَّغِمْ ... فِي اللَّامِ وَالرَّا لَا بِغُنَّةٍ لَزِمْ

٦٧ وَأَدْغِمَنْ بِغُنَّةٍ فِي يُومِنُ ... إِلَّا بِكِلْمَةٍ كَدُنْيَا عَنْوَنُوا

٦٨ وَالْقَلْبُ عِنْدَ الْبَا بِغُنَّةٍ كَذَا ... الِاخْفَا لَدَى بَاقِي الْحُرُوفِ أُخِذَا

9.1 Definitions

Nun Sakinah (النُّون السَّاكِنَة) is a Nun without a vowel that remains in both joining and stopping; it occurs in nouns, verbs and particles, in the middle or at the end of a word. ***Tanwin*** (التَّنوِين) is an extra silent Nun added to the end of a noun in pronunciation but not in writing; it is pronounced when joining and dropped when stopping, and it is written in the Mushaf as a doubled vowel: ﴿عَذَابٌ عَظِيمٌ﴾ (Al-Baqarah 2:7).

When they meet the letters of the alphabet they have four rules: ***Izhar*** (الإِظْهَار), ***Idgham*** (الإِدْغَام), ***Iqlab*** (الإِقْلَاب) and ***Ikhfa'*** (الإِخْفَاء); an Alif never comes after them.

Nun Sakinah and Tanwin: look at the next letter

Izhar	Idgham	Iqlab	Ikhfa'
ء هـ ع ح غ خ Clear Nun, no added Ghunnah	ي ن م و | ل ر With Ghunnah in *yanmu*; without in Lam and Ra'	ب Becomes a hidden Mim with Ghunnah	ص ذ ث ك ج ش ق س د ط ز ف ت ض ظ Between Izhar and Idgham, with Ghunnah

9.2 Izhar Halqi

Izhar means making clear; technically it is pronouncing the silent Nun or the Tanwin from its makhraj, with no added Ghunnah, when a throat letter follows. Its six letters are ***Huruf al-Halq*** (حُرُوف الحَلْق): Hamzah, Ha', 'Ayn, Ha', Ghayn and Kha'. The reason is the distance between the makhraj of Nun and these letters. With Nun it occurs within one word or across two; with Tanwin only across two.

Izhar Halqi

مَنْ اٰمَنَ Al-Baqarah 2:62	يَنْهَوْنَ Al-An'am 6:26	مِنْ عِلْمٍ An-Nisa 4:157
مِنْ حَكِيْمٍ حَمِيْدٍ Fussilat 41:42	مِنْ غِلٍّ Al-A'raf 7:43	مَنْ خَشِيَ Qaf 50:33
عَذَابٌ عَظِيْمٌ Al-Baqarah 2:7 Tanwin before 'Ayn	اَنْعَمْتَ Al-Fatihah 1:7	مِنْهُمْ Al-Baqarah 2:75

Note

In the Indo-Pak Mushaf the silent Nun always carries a sukun (jazm); Izhar is recognised by the next letter being a throat letter.

9.3 Idgham

Idgham means inserting; technically it is a silent letter meeting a voweled letter so that they become one doubled letter of the second kind. Its six letters are gathered in يَرْمُلُون, and it is of two kinds:

Idgham bi-Ghunnah

In four letters gathered in يَنْمُو: Ya, Nun, Mim and Waw. With Nun and Mim it is ***Idgham Kamil*** (الإِدْغَام الكَامِل), since both the Nun and its quality disappear and the Ghunnah belongs to the letter merged into. With Waw and Ya it is ***Idgham Naqis*** (الإِدْغَام النَّاقِص), since the Nun disappears but its quality, the Ghunnah, remains.

Idgham bi-Ghunnah

مَنْ يَّقُوْلُ Al-Baqarah 2:8 Nun before Ya	مِنْ نِّعْمَةٍ An-Nahl 16:53 Nun before Nun	مِنْ مَّآءٍ Al-Baqarah 2:164 Nun before Mim
مِنْ وَّالٍ Ar-Ra'd 13:11 Nun before Waw	وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ Al-Qiyamah 75:22 Tanwin before Ya, then before Nun	عَذَابٌ مُّهِيْنٌ Al-Baqarah 2:90 Tanwin before Mim

Idgham bila Ghunnah

In two letters, Lam and Ra'. It is a complete merge in which both the Nun and the Ghunnah disappear.

Idgham bila Ghunnah

مِنْ لَّدُنْهُ An-Nisa 4:40	مِنْ رَّبِّهِمْ ۚ Al-Baqarah 2:5	غَفُوْرٌ رَّحِيْمٌ Al-Baqarah 2:173 Tanwin before Ra'

Its condition and exceptions

Idgham requires two words. If a silent Nun and Waw or Ya occur in one word, ***Izhar Mutlaq*** (الإِظْهَار المُطْلَق) is required so the word is not confused with a doubled root. This happens in only four words: ﴿الدُّنْيَا﴾ (Al-Baqarah 2:85), ﴿بُنْيَانٌ﴾ (As-Saf 61:4), ﴿قِنْوَانٌ﴾ (Al-An'am 6:99) and ﴿صِنْوَانٌ﴾ (Ar-Ra'd 13:4), as the poet says: "except within one word, as in *dunya*."

Also excepted in Hafs by way of ash-Shatibiyyah: the Nun in ﴿يٰسٓ ﴿١﴾﴾ (Ya-Sin 36:1) ﴿وَالْقُرْاٰنِ الْحَكِيْمِ ﴿٢﴾﴾ (Ya-Sin 36:2) and in ﴿نٓ وَالْقَلَمِ﴾ (Al-Qalam 68:1), which are read with Izhar; and the Nun in ﴿مَنْ رَاقٍ﴾ (Al-Qiyamah 75:27), because of the ***Sakt*** (السَّكْت) on it.

> **Note**
>
> In the Indo-Pak Mushaf the sukun stays on the Nun; a shaddah on the next letter shows Idgham, otherwise the rule depends on the next letter: Izhar, Iqlab or Ikhfa'.

9.4 Iqlab

Iqlab means conversion; technically it is turning a silent Nun or Tanwin into a hidden Mim before Ba, with Ghunnah. Its one letter is Ba, within a word or across two. Close the lips lightly without pressing, with a Ghunnah of two counts.

In the Indo-Pak Mushaf its sign is a small Mim written after the Nun, which keeps its sukun (jazm), or after the full Tanwin.

Iqlab

مِنۢ بَعۡدِ

Al-Baqarah 2:27

أَنۢبِـُٔوهُم

Al-Baqarah 2:33

سَمِيعٌۢ بَصِيرٌ

Al-Hajj 22:61

Tanwin before Ba

Common mistake

It is a mistake to press the lips hard in Iqlab, to leave them open so that the Nun appears, or to drop the Ghunnah.

9.5 Ikhfa' Haqiqi

Ikhfa' means concealing; technically it is pronouncing a silent Nun or Tanwin in a state between Izhar and Idgham, without doubling, while keeping the Ghunnah. Its letters are the remaining fifteen, the first letters of the words in صِفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا دُمْ طَيِّبًا زِدْ فِي تُقًى ضَعْ ظَالِمَا. The tongue moves near the makhraj of the next letter without resting on the makhraj of Nun, with a Ghunnah of two counts.

The fifteen letters of Ikhfa'

مِنْ ثَمَرَةٍ Al-Baqarah 2:25 before ث	مَنْ ذَا Al-Baqarah 2:245 before ذ	مِنْ صَلْصَالٍ Al-Hijr 15:26 before ص
فَمَنْ شَآءَ Al-Muzzammil 73:19 before ش	اَنْجَيْنٰكُمْ Al-A'raf 7:141 before ج	مِنْ كُلِّ Al-Baqarah 2:164 before ك
مِنْ دُوْنِ Al-Baqarah 2:23 before د	مِنْ سُلٰلَةٍ Al-Mu'minun 23:12 before س	مِنْ قَبْلُ Al-Baqarah 2:25 before ق
مِنْ فَضْلِهٖ ۙ Ali 'Imran 3:170 before ف	فَاِنْ زَلَلْتُمْ Al-Baqarah 2:209 before ز	مِنْ طِيْنٍ Al-Mu'minun 23:12 before ط
مِنْ ظَهِيْرٍ Saba 34:22 before ظ	مَنْ ضَلَّ Al-Ma'idah 5:105 before ض	مِنْ تَحْتِهَا Al-Baqarah 2:25 before ت

Levels of Ikhfa and the heaviness of its Ghunnah

Ikhfa' has three levels, according to how close the letter is to the makhraj of Nun: **strongest** before Ta', Dal and Ta, which are closest; **weakest** before Qaf and Kaf, which are furthest; and **middle** before the rest. The Ghunnah follows the next letter: heavy before letters of Isti'la', as in ﴿مِنْ قَبْلُ﴾ (Al-Baqarah 2:25) and ﴿مِنْ طِيْنٍ﴾ (Al-Mu'minun 23:12), and light before the others, as in ﴿مِنْ كُلِّ﴾ (Al-Baqarah 2:164).

Common mistake

Common mistakes in Ikhfa': touching the makhraj of Nun so the Nun appears, stretching the Ghunnah until a Waw or Ya is produced, or turning the hidden Nun into Mim before Fa'.

The rule in brief

Nun Sakinah and Tanwin: Izhar before the six throat letters; Idgham with Ghunnah in *yanmu* across two words; Idgham without Ghunnah in Lam and Ra'; Iqlab before Ba; Ikhfa' before the other fifteen. The Ghunnah, except in Izhar, lasts two counts.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 65 to 68; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب أحكام النون الساكنة والتنوين; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب أحكام النون الساكنة والتنوين; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: أحكام النون الساكنة والتنوين.

CHAPTER 10

The Rules of Mim Sakinah

From al-Muqaddimah al-Jazariyyah

٦٣ الْمِيمَ إِنْ تَسْكُنْ بِغُنَّةٍ لَدَى بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا

٦٤ وَأَظْهِرَنَّهَا عِنْدَ بَاقِي الْأَحْرُفِ وَاحْذَرْ لَدَى وَاوٍ وَفَا أَنْ تَخْتَفِي

Mim Sakinah (المِيم السَّاكِنَة) is a Mim without a vowel that remains in both joining and stopping. Before the letters of the alphabet it has three rules.

10.1 Ikhfa' Shafawi

When Ba follows a silent Mim, the Mim is hidden with Ghunnah. This is ***Ikhfa' Shafawi*** (الإِخْفَاء الشَّفَوِيّ), since both Mim and Ba come from the lips. The lips close gently, without pressure. This is the view chosen by Ibn al-Jazari and the one practised: "according to the choice of the masters of recitation." A group preferred Izhar before Ba; Ibn al-Jazari reports in *an-Nashr* that this was Makki's choice.

Ikhfa' Shafawi

وَمَا هُمْ بِمُؤْمِنِيْنَ	وَهُمْ بِالْاٰخِرَةِ	تَرْمِيْهِمْ بِحِجَارَةٍ
Al-Baqarah 2:8	Yusuf 12:37	Al-Fil 105:4

10.2 Idgham of two Mims

When a voweled Mim follows a silent Mim, the first merges into the second, with a Ghunnah of two counts; the second Mim carries a shaddah.

Merging two Mims

اَمْ مَّنْ يَّكُوْنُ	وَلَهُمْ مَّا يَشْتَهُوْنَ
An-Nisa 4:109	An-Nahl 16:57

10.3 Izhar Shafawi

Before any letter other than Ba and Mim, ***Izhar Shafawi*** (الإِظْهَار الشَّفَوِيّ) is required. Take special care before Waw and Fa', so the Mim is not hidden there, since Fa' is close to it and Waw shares its

makhraj, as the poet says: "beware of hiding it before Waw and Fa'."

Izhar Shafawi

عَلَيۡهِمۡ وَلَا

Al-Fatihah 1:7

وَهُمۡ فِيۡهَا

Al-Baqarah 2:25

اَمۡ لَمۡ

Al-Baqarah 2:6

ءَاَنذَرۡتَهُمۡ اَمۡ

Al-Baqarah 2:6

Note

When a plural Mim is followed by a silent letter, it takes a dammah to avoid two silent letters meeting, as in ﴿عَلَيۡهِمُ الذِّلَّةُ﴾ (Al-Baqarah 2:61).

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 63 to 64; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: الكلام على الميم الساكنة; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب الميم; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: أحكام الميم الساكنة.

CHAPTER 11

Doubled Nun and Mim, and the Levels of Ghunnah

From al-Muqaddimah al-Jazariyyah

٦٢ وَأَظْهِرِ الْغُنَّةَ مِنْ نُونٍ وَمِنْ مِيمٍ إِذَا مَا شُدِّدَا وَأَخْفِيَنْ

11.1 Ghunnah

Ghunnah (الغُنَّة) is a nasal sound built into Nun and Mim, coming from the ***Khayshum*** (الخَيْشُوم), with no action of the tongue. If the nose is pinched, it stops. It is a permanent quality of Nun and Mim, including Tanwin.

11.2 Doubled Nun and Mim

The poet commands that the Ghunnah be shown fully in a doubled Nun or Mim, that is, held for two counts, in the middle or at the end of a word, whether joining or stopping. Each is called a doubled letter of Ghunnah.

Doubled Nun and Mim

النَّاسِ An-Nas 114:1	اِنَّ الَّذِيْنَ Al-Baqarah 2:6	عَمَّ An-Naba 78:1
ثُمَّ يُمِيْتُكُمْ Al-Baqarah 2:28	ثُمَّ اِلَيْهِ Al-Baqarah 2:28	الْيَمِّ Taha 20:78

11.3 Levels of Ghunnah

Ghunnah has five levels: fullest when doubled, then when merged, then when hidden (including Iqlab); in these three it is held for two counts. Then in a silent clear letter, then in a voweled letter; in these two there is only the basic Ghunnah that never leaves the letter.

Doubled		﴿النَّاسِ﴾ (An-Nas 114:1)
Merged		﴿مَنْ يَّقُوْلُ﴾ (Al-Baqarah 2:8)
Hidden (including Iqlab)		﴿مِنْ قَبْلُ﴾ (Al-Baqarah 2:25)
Silent and clear		﴿اَنْعَمْتَ﴾ (Al-Fatihah 1:7)
Voweled, not doubled		﴿نَعْبُدُ﴾ (Al-Fatihah 1:5)

Common mistake

It is a mistake to drop the Ghunnah in a doubled letter, to stretch it beyond two counts, or to add Ghunnah to a clear silent Nun.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verse 62; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: الكلام على الغنة; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: مراتب الغنة.

CHAPTER 12

Mithlayn, Mutajanisayn and Mutaqaribayn

From al-Muqaddimah al-Jazariyyah

٥٠ وَأَوَّلَيْ مِثْلٍ وَجِنْسٍ إِنْ سَكَنْ أَدْغِمْ كَقُلْ رَبِّ وَبَلْ لَا وَأَبِنْ

٥١ فِي يَوْمِ مَعْ قَالُوا وَهُمْ وَقُلْ نَعَمْ سَبِّحْهُ لَا تُزِغْ قُلُوبَ فَالْتَقَمْ

From al-Muqaddimah al-Jazariyyah

٤٦ وَبَيِّنِ الْإِطْبَاقَ مِنْ أَحَطتُّ مَعْ بَسَطتَّ وَاخْلُفْ بِخَلْقُكُّمْ وَقَعْ

When two letters meet in writing and pronunciation, they have four names according to their relation in makhraj and quality:

Name	Definition	Example
Mithlayn (المِثْلَان)	Same makhraj and qualities: the same letter twice	﴿اضْرِبْ بِّعَصَاكَ﴾ (Al-Baqarah 2:60)
Mutajanisayn (المُتَجَانِسَان)	Same makhraj, different qualities	﴿قَد تَّبَيَّنَ﴾ (Al-Baqarah 2:256)
Mutaqaribayn (المُتَقَارِبَان)	Close in makhraj or quality	﴿وَقُل رَّبِّ﴾ (Al-Isra 17:80)
Mutaba'idayn (المُتَبَاعِدَان)	Far apart in makhraj, different qualities	﴿نَعْبُدُ﴾ (Al-Fatihah 1:5)

Each is of three kinds: **saghir** (small) when the first is silent and the second voweled; **kabir** (large) when both are voweled; **mutlaq** (absolute) when the first is voweled and the second silent. In Hafs, merging mostly occurs in the saghir kind; in the kabir kind the basic rule is Izhar except for a few words; there is no merging in the mutlaq kind.

12.1 Mithlayn Saghir

A silent letter must merge into the same letter voweled, within one word or across two, as the poet says: "the first of two identical or same-makhraj letters, if silent, merge."

Merging identical letters

يُدْرِكْكُّمُ An-Nisa 4:78	رَبِحَتْ تِّجَارَتُهُمْ Al-Baqarah 2:16	وَقَدْ دَّخَلُوْا Al-Ma'idah 5:61
اِذْ ذَّهَبَ Al-Anbya 21:87	بَلْ لَّا Al-Fajr 89:17	عَصَوْا وَّكَانُوْا Al-Baqarah 2:61 A Lin Waw merged

Exceptions

- **When the first is a Madd letter:** it is not merged but lengthened, then the second is pronounced, as the poet says: "and make clear in *fi yawm* and *qalu wa-hum*": ﴿قَالُوْا وَهُمْ﴾ (Ash-Shu'ara 26:96) and ﴿فِيْ يَوْمٍ﴾ (Al-Ma'arij 70:4).
- **The Ha' of pause in ﴿مَالِيَهْ﴾ (Al-Haqqah 69:28) with ﴿هَلَكَ﴾ (Al-Haqqah 69:29):** Hafs has two ways when joining: Izhar with a light ***Sakt*** (السَّكْت), or Idgham.

12.2 Mutajanisayn Saghir

In Hafs it is merged in the following cases and pronounced clearly elsewhere:

Letters	Examples	Type
ت ← د	﴿اُجِيْبَتْ دَّعْوَتُكُمَا﴾ (Yunus 10:89) ﴿اَثْقَلَتْ دَّعَوَا﴾ (Al-A'raf 7:189)	Complete
ت ← ط	﴿وَقَالَتْ طَّآئِفَةٌ﴾ (Ali 'Imran 3:72) ﴿وَدَّتْ طَّآئِفَةٌ﴾ (Ali 'Imran 3:69)	Complete
د ← ت	﴿قَدْ تَّبَيَّنَ﴾ (Al-Baqarah 2:256) ﴿عَبَدْتُّمْ﴾ (Al-Kafirun 109:4)	Complete
ث ← ذ	﴿يَلْهَثْ ذٰلِكَ﴾ (Al-A'raf 7:176)	Complete
ذ ← ظ	﴿اِذْ ظَّلَمُوْٓا﴾ (An-Nisa 4:64)	Complete
ب ← م	﴿اِرْكَبْ مَّعَنَا﴾ (Hud 11:42)	Complete
ط ← ت	﴿بَسَطْتَّ﴾ (Al-Ma'idah 5:28) ﴿اَحَطْتُّ﴾ (An-Naml 27:22) ﴿فَرَّطْتُّمْ﴾ (Yusuf 12:80)	Incomplete: the Itbaq and Isti'la' of Ta' remain

Common mistake

In ﴿بَسَطْتَّ﴾ (Al-Ma'idah 5:28) and ﴿اَحَطْتُّ﴾ (An-Naml 27:22) it is a mistake to merge the Ta' completely so that it becomes a pure Ta, or to pronounce it clearly with Qalqalah. The correct way is a doubled Ta with the Itbaq of Ta' remaining, as the poet says: "make the Itbaq clear in *ahattu* and *basatta*."

12.3 Mutaqaribayn Saghir

In Hafs: a silent Lam merges into Ra', as in ﴿وَقُل رَّبِّ﴾ (Al-Isra 17:80) and ﴿بَل رَّفَعَهُ﴾ (An-Nisa 4:158), except ﴿بَلْ ۜ رَانَ﴾ (Al-Mutaffifin 83:14) because of the Sakt. A silent Qaf merges into Kaf in ﴿نَخْلُقْكُّم﴾ (Al-Mursalat 77:20), with two ways: complete merging, which is preferred, and incomplete merging with the Isti'la' of Qaf remaining, as the poet says: "and the difference occurred in *nakhluqkum*." The silent Nun merging into Lam and Ra' also belongs here.

12.4 Where clarity is required

The poet warned about words where merging might creep in because the letters are close; they must be pronounced clearly:

Izhar

قُلْ نَعَمْ

As-Saffat 37:18

فَسَبِّحْهُ

Qaf 50:40

لَا تُزِغْ قُلُوبَنَا

Ali 'Imran 3:8

فَالْتَقَمَهُ

As-Saffat 37:142

Further examples (not from the poem)

فَقَدْ ضَلَّ

An-Nisa 4:116

قَدْ سَمِعَ

Al-Mujadila 58:1

12.5 The kabir kind in Hafs

In Hafs the basic rule in the kabir kind is Izhar; merging occurs in a few words, such as ﴿لَا تَأْمَنَّا﴾ (Yusuf 12:11), with ***Ishmam*** (الإِشْمَام) or ***Rawm*** (الرَّوْم) as explained later, ﴿مَا مَكَّنِّيْ﴾ (Al-Kahf 18:95), ﴿فَنِعِمَّا﴾ (Al-Baqarah 2:271) and ﴿اَتُحَآجُّوْٓنِّيْ﴾ (Al-An'am 6:80).

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 46 to 51; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الإدغام الصغير; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب الإدغام; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: المثلان والمتجانسان والمتقاربان.

CHAPTER 13

Qalqalah

From al-Muqaddimah al-Jazariyyah

٣٩ وَبَيِّنَنْ مُقَلْقَلًا إِنْ سَكَنَا وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنَا

Qalqalah (القَلْقَلَة) means vibration; technically it is a bounce of sound when pronouncing a silent letter, so that a strong echo is heard. Its five letters are gathered in قُطْبُ جَدٍ: Qaf, Ta', Ba, Jim and Dal, because they combine Shiddah and Jahr: Shiddah holds the sound and Jahr holds the breath, so the letter needs this release to be heard.

13.1 Levels of Qalqalah

Level	Where	Examples
Strongest	A doubled letter at a stop	﴿وَتَبَّ﴾ (Al-Masad 111:1) ﴿الْحَقِّ ۖ﴾ (Al-Kahf 18:44)
Middle	A letter silent because of a stop, not doubled	﴿الْفَلَقِ﴾ (Al-Falaq 113:1) ﴿مُحِيطٌ﴾ (Al-Buruj 85:20) ﴿اَحَدٌ﴾ (Al-Ikhlas 112:4)
Lightest	An originally silent letter while joining	﴿وَيَقْطَعُوْنَ﴾ (Al-Baqarah 2:27) ﴿يَجْعَلُوْنَ﴾ (Al-Baqarah 2:19) ﴿اَبْصَارِهِمْ﴾ (Al-Baqarah 2:7)

The letter is pronounced silent and then the makhraj opens slightly. The sound is closer to a fathah according to the preferred view; another view says it follows the vowel before it. It must never become a full vowel or be lengthened. A voweled letter has no Qalqalah.

Common mistake

Mistakes: leaving out Qalqalah in words like ﴿وَيَقْطَعُوْنَ﴾ (Al-Baqarah 2:27), giving the letter a full vowel, adding Qalqalah to other letters such as Kaf and Ta, or following it with a Hamzah.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verse 39; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: الكلام على صفة القلقلة; Makki ibn Abi Talib, *ar-Ri'ayah li-Tajwid al-Qira'ah*: باب القلقلة; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: القلقلة ومراتبها.

CHAPTER 14

Madd and Qasr: Lengthening

From al-Muqaddimah al-Jazariyyah

٦٩ وَالْمَدُّ لَازِمٌ وَوَاجِبٌ أَتَى — وَجَائِزٌ وَهْوَ وَقَصْرٌ ثَبَتَا

٧٠ فَلَازِمٌ إِنْ جَاءَ بَعْدَ حَرْفِ مَدّْ — سَاكِنُ حَالَيْنِ وَبِالطُّولِ يُمَدّْ

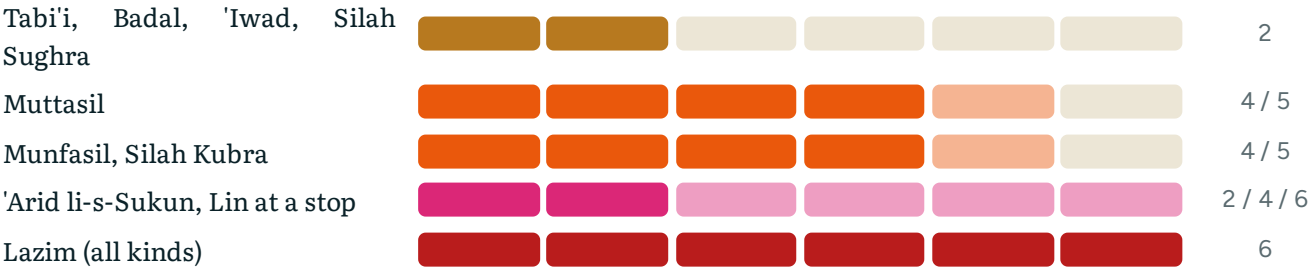
٧١ وَوَاجِبٌ إِنْ جَاءَ قَبْلَ هَمْزَةِ — مُتَّصِلًا إِنْ جُمِعَا بِكِلْمَةِ

٧٢ وَجَائِزٌ إِذَا أَتَى مُنْفَصِلَا — أَوْ عَرَضَ السُّكُونُ وَقْفًا مُسْجَلَا

14.1 Definitions and the Madd letters

Madd (المَدّ) means increase; technically it is lengthening the sound with a Madd letter when it meets a Hamzah or a sukun. ***Qasr*** (القَصْر) means holding back; technically it is keeping the Madd letter at its natural length. The ***Huruf al-Madd*** (حُرُوف المَدّ) are three: a silent Alif after a fathah, a silent Waw after a dammah, and a silent Ya after a kasrah; all three occur in ﴿نُوحِيهَآ﴾ (Hud 11:49). ***Lin*** (اللِّين) letters are a silent Waw or Ya after a fathah.

Madd is measured in counts (حركة): the time to close or open a finger at a moderate pace. The real standard is learning from a teacher, not mechanical counting. Madd is either ***Madd Asli*** (المَدّ الأَصْلِيّ) or ***Madd Far'i*** (المَدّ الفَرْعِيّ).



Lighter segments show the other permitted lengths.

14.2 Madd Asli (Tabi'i)

It is the Madd without which the letter itself does not exist, and it needs no cause such as a Hamzah or sukun. It lasts two counts, whether joining or stopping. Attached to it are:

- ***Madd al-'Iwad*** (مَدّ العِوَض): stopping on a Tanwin with fathah by turning it into an Alif, as when stopping on ﴿عَلِيمًا حَكِيمًا﴾ (An-Nisa 4:17).
- ***Silah Sughra*** (الصِّلَة الصُّغْرَى): lengthening the pronoun Ha' between two voweled letters with no Hamzah after, as in ﴿إِنَّهُۥ هُوَ﴾ (Al-Isra 17:1). Details are in the chapter on Ha' al-Kinayah.

- ***Madd at-Tamkin*** (مَدّ التَّمْكِين): a Madd Ya after a doubled Ya with kasrah, as in ﴿حُيِّيْتُمْ﴾ (An-Nisa 4:86).
- The opening letters of surahs gathered in حيّ طَهُرَ, as explained below.

14.3 Madd caused by Hamzah

Madd Muttasil (obligatory)

Madd Muttasil (المَدّ المُتَّصِل): a Hamzah follows the Madd letter in the same word. It is obligatory; for Hafs by way of ash-Shatibiyyah its length is four or five counts. When stopping on a final Hamzah, four, five or six are allowed.

Madd Muttasil

مِنَ السَّمَآءِ Al-Baqarah 2:19	اِذَا جَآءَ An-Nasr 110:1
وَسَآءَ سَبِيْلًا An-Nisa 4:22	سِيْٓءَ بِهِمْ Hud 11:77

Madd Munfasil (permitted)

Madd Munfasil (المَدّ المُنْفَصِل): the Madd letter ends one word and the Hamzah begins the next. For Hafs by way of ash-Shatibiyyah it is four or five counts; by way of ***Tayyibat an-Nashr*** (طَيِّبَة النَّشْر) it may also be shortened to two (for information only; this book follows ash-Shatibiyyah). The reciter must be consistent: the length he chooses is kept for every Munfasil in the same recitation, and it is never longer than the Muttasil.

Madd Munfasil

بِمَآ اُنْزِلَ Al-Baqarah 2:4	قُوْٓا اَنْفُسَكُمْ At-Tahrim 66:6
وَفِيْٓ اَنْفُسِكُمْ ؕ Adh-Dhariyat 51:21	مَالَهٗٓ اَخْلَدَهٗ Al-Humazah 104:3 Silah Kubra, treated like Munfasil

Madd al-Badal

Madd al-Badal (مَدّ البَدَل): the Hamzah comes before the Madd letter; usually it is a Hamzah that was changed into a Madd letter. For Hafs it is two counts only.

Madd al-Badal

الَّذِيْنَ اُوْتُوا	اِيْمَانًا ۖ	وَالَّذِيْنَ اٰمَنُوْا ۚ
Al-Baqarah 2:101	Ali 'Imran 3:173	Al-Baqarah 2:9

14.4 Madd caused by sukun

Madd Lazim

Madd Lazim (المَدّ اللَّازِم): an original sukun, present both when joining and stopping, follows the Madd letter, as the poet says: "it is Lazim if, after a Madd letter, comes a sukun in both states, and it is lengthened fully." Its length is six counts for all reciters. It has four kinds:

Kind	Definition	Example
Lazim Kalimi Muthaqqal (اللَّازِم الكَلِمِيّ المُثَقَّل)	In a word, with the sukun merged (doubled)	﴿الضَّآلِّيْنَ﴾ (Al-Fatihah 1:7) ﴿الطَّآمَّةُ﴾ (An-Nazi'at 79:34)
Lazim Kalimi Mukhaffaf (اللَّازِم الكَلِمِيّ المُخَفَّف)	In a word, with the sukun not merged	﴿آلْـٰٔنَ﴾ (Yunus 10:51)
Lazim Harfi Muthaqqal (اللَّازِم الحَرْفِيّ المُثَقَّل)	In an opening letter of a surah, with the sukun merged into the next	﴿الٓمّٓ ۝١﴾ (Al-Baqarah 2:1)
Lazim Harfi Mukhaffaf (اللَّازِم الحَرْفِيّ المُخَفَّف)	In an opening letter, with the sukun not merged	﴿قٓ ۚ﴾ (Qaf 50:1) ﴿الٓمّٓ ۝١﴾ (Al-Baqarah 2:1)

In «الم» the Lam is Lazim Harfi Muthaqqal, because the Mim of its name («لام») merges into the Mim of «ميم»; the last Mim is Lazim Harfi Mukhaffaf.

The opening letters of surahs

The disjointed letters at the start of surahs are fourteen, gathered in نَصٌّ حَكِيمٌ قَاطِعٌ لَهُ سِرٌّ. By Madd they fall into these groups:

Group	Letters	Details	Counts
No Madd	ا	Alif, as its spelled name has no Madd letter	0
Two counts	حَيٌّ طَهُرَ	Letters whose names have two letters: *ha*, *ya*, *ta*, *ha*, *ra*	2
Six counts	نَقَصَ عَسَلُكُمْ	Letters whose three-letter names have a Madd letter in the middle	6
'Ayn	ع	In *Kaf Ha Ya 'Ayn Sad* and *'Ayn Sin Qaf*: four or six counts; six is preferred	4 / 6

In ﴿الٓمٓ ۝١﴾ (Ali 'Imran 3:1) ﴿ٱللَّهُ﴾ (Ali 'Imran 3:2), when the Mim is joined to the name of Allah it takes a fathah; six counts are allowed in view of the original sukun, and two counts in view of the temporary vowel.

Madd 'Arid li-s-Sukun

Madd 'Arid li-s-Sukun (المَدّ العَارِض لِلسُّكُون): a temporary sukun caused by stopping comes after the Madd letter. Three lengths are allowed: two, four or six counts. The reciter should keep to one length within one recitation. When joining, it returns to a natural Madd.

When stopping

الرَّحِيْمِ	نَسْتَعِيْنُ	لِلْمُتَّقِيْنَ
Al-Fatihah 1:3	Al-Fatihah 1:5	Al-Baqarah 2:2

Madd al-Lin

Madd al-Lin (مَدّ اللِّين): a temporary sukun at a stop follows a letter of Lin. At a stop it allows what the 'Arid allows: two, four or six counts. When joining there is no lengthening.

Madd al-Lin at a stop

الْبَيْتِ	خَوْفٍ
Quraysh 106:3	Quraysh 106:4

14.5 Madd al-Farq

Madd al-Farq (مَدّ الفَرْق): when the interrogative Hamzah comes on a noun beginning with Hamzat al-Wasl and the article, the Hamzat al-Wasl is not dropped. It may be changed into an Alif with six counts, which is preferred, or eased between Hamzah and Alif. It is named so because it distinguishes a question from a statement. It is in three words, in six places: ﴿ءَٱلذَّكَرَيْنِ﴾ (Al-An'am 6:143) twice in al-An'am, ﴿ءَآلْـَٰٔنَ﴾ (Yunus 10:51) twice in Yunus, and ﴿قُلْ ءَآللَّهُ﴾ (Yunus 10:59) in Yunus and an-Naml.

14.6 The strength of the Madds

The strongest Madd is Lazim, then Muttasil, then 'Arid, then Munfasil, then Badal. When two causes meet in one Madd, the stronger is applied and the weaker dropped, as in ﴿وَلَآ ءَآمِّينَ﴾ (Al-Ma'idah 5:2): there is a Hamzah before the Madd letter (Badal) and an original sukun after it, so it is lengthened six counts.

The rule in brief

Tabi'i 2. Muttasil 4 or 5 (and 6 when stopping on a final Hamzah). Munfasil 4 or 5. Badal 2. Lazim 6. 'Arid and Lin at a stop 2, 4 or 6. The 'Ayn at the start of Maryam and ash-Shura 4 or 6, and 6 is preferred.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 69 to 72; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب المد والقصر; Ibn al-Jazari, *at-Tamhid fi 'Ilm at-Tajwid*: باب المد; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: المد والقصر وأقسامهما.

CHAPTER 15

Ha' al-Kinayah: the Pronoun Ha'

Ha' al-Kinayah (هَاء الكِنَايَة) is the extra Ha' that refers to a single absent male, attached to nouns, verbs and particles. Lengthening it is called ***Silah*** (الصِّلَة): a Ha' with dammah is followed by a small Waw, and one with kasrah by a small Ya, under certain conditions.

15.1 Its four situations

Situation	Rule	Example
Between two voweled letters	Lengthened: Silah Sughra of two counts; if a Hamzah follows, Silah Kubra of 4 or 5	﴿إِنَّهُۥ هُوَ﴾ (Al-Isra 17:1) ﴿مَالَّهُۥٓ أَخۡلَدَهُۥ﴾ (Al-Humazah 104:3)
Between two silent letters	Not lengthened	﴿فِيهِ ٱلۡقُرۡءَانُ﴾ (Al-Baqarah 2:185)
Voweled before, silent after	Not lengthened	﴿لَهُ ٱلۡمُلۡكُ﴾ (At-Taghabun 64:1)
Silent before, voweled after	Not lengthened in Hafs	﴿فِيهِۛ هُدٗى﴾ (Al-Baqarah 2:2)

The rule: the Ha' is lengthened when it lies between two voweled letters, and not otherwise. At a stop there is never any Silah; one stops on a silent Ha'.

15.2 Exceptions in Hafs

- ﴿يَرۡضَهُ لَكُمۡۖ﴾ (Az-Zumar 39:7): the Ha' is between two voweled letters, yet is not lengthened; only a short dammah.
- ﴿أَرۡجِهۡ﴾ (Al-A'raf 7:111) in al-A'raf and ash-Shu'ara', and ﴿فَأَلۡقِهۡ﴾ (An-Naml 27:28): the Ha' is silent.
- ﴿فِيهِۦ مُهَانٗا﴾ (Al-Furqan 25:69): a silent letter precedes, yet it is lengthened.
- ﴿وَيَتَّقۡهِ﴾ (An-Nur 24:52): the Ha' has a kasrah, without Silah, after a silent Qaf.
- ﴿أَنسَىٰنِيهُ﴾ (Al-Kahf 18:63) and ﴿عَلَيۡهُ ٱللَّهَ﴾ (Al-Fath 48:10): in Hafs the Ha' has a dammah, unlike the usual kasrah.

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب هاء الكناية; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: هاء الكناية وأحكامها.

CHAPTER 16

Hamzat al-Wasl and Hamzat al-Qat'

From al-Muqaddimah al-Jazariyyah

١٠١ وَابْدَأْ بِهَمْزِ الْوَصْلِ مِنْ فِعْلٍ بِضَمّْ إِنْ كَانَ ثَالِثٌ مِنَ الْفِعْلِ يُضَمّْ

١٠٢ وَاكْسِرْهُ حَالَ الْكَسْرِ وَالْفَتْحِ وَفِي الاَسْمَاءِ غَيْرَ اللَّامِ كَسْرُهَا وَفِي

١٠٣ ابْنٍ مَعَ ابْنَةِ امْرِئٍ وَاثْنَيْنِ وَامْرَأَةٍ وَاسْمٍ مَعَ اثْنَتَيْنِ

16.1 Definitions

Hamzat al-Qat' (هَمْزَة القَطْع) is pronounced both when starting and when joining; in the Indo-Pak Mushaf it is an Alif carrying its vowel, as in ﴿اَنْعَمْتَ﴾ (Al-Fatihah 1:7). ***Hamzat al-Wasl*** (هَمْزَة الوَصْل) is an extra Hamzah that lets one start with a silent letter; it is pronounced when starting and dropped when joining; in this Mushaf it is a bare Alif with no vowel and no sign.

16.2 Where it occurs and its vowel when starting

Where	Vowel when starting	Examples
The article	Always fathah	﴿اَلْحَمْدُ﴾ (Al-Fatihah 1:2)
Verbs: imperative of three-letter verbs; past, imperative and verbal noun of five- and six-letter verbs	Dammah if the third letter of the verb has an original dammah; kasrah if it has kasrah or fathah	﴿ادْخُلُوْا﴾ (Al-Baqarah 2:58) ﴿اضْرِبْ﴾ (Al-Baqarah 2:60) ﴿اِذْهَبْ﴾ (Taha 20:24) ﴿وَاسْتَغْفِرْهُ﴾ (An-Nasr 110:3)
Ten heard nouns and verbal nouns of five- and six-letter verbs	Kasrah	﴿ابْنُ مَرْيَمَ﴾ (An-Nisa 4:171) ﴿ابْنَتَ عِمْرٰنَ﴾ (At-Tahrim 66:12) ﴿امْرُؤٌا﴾ (An-Nisa 4:176) ﴿اثْنٰنِ﴾ (Al-Ma'idah 5:106) ﴿اسْمَ﴾ (Al-A'la 87:1)

The nouns named by the poet are: ابن، ابنة، امرؤ، اثنان، امرأة، اسم، اثنتان. Verbs whose third letter has a temporary dammah are excepted and begin with kasrah, such as ﴿امْشُوْا﴾ (Sad 38:6), ﴿اقْضُوْٓا﴾ (Yunus 10:71), ﴿ائْتُوْا﴾ (Taha 20:64) and ﴿ابْنُوْا﴾ (Al-Kahf 18:21), because the original vowel of the third letter is a kasrah.

> **Note**
>
> In ﴿بِئْسَ الِاسْمُ﴾ (Al-Hujurat 49:11), when starting with الاسم, two ways are allowed: اَلْسِمُ with the Hamzat al-Wasl, or لِسْمُ without it; the first is preferred.

16.3 Two silent letters meeting

If a Madd letter comes before a Hamzat al-Wasl, it is dropped in pronunciation when joining but remains in writing, as in ﴿وَقَالُوا ٱتَّخَذَ﴾ (Al-Baqarah 2:116) and ﴿فِي ٱلْأَرْضِ ۙ﴾ (Al-Baqarah 2:11). If a silent consonant or Tanwin comes before it, it usually takes a kasrah, as in ﴿نُوحُ ٱبْنَهُۥ﴾ (Hud 11:42); the plural Mim takes a dammah, as explained earlier.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 101 to 103; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب همز الوصل; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: همزة الوصل وهمزة القطع.

CHAPTER 17

Waqf and Ibtida': Stopping and Starting

From al-Muqaddimah al-Jazariyyah

٧٣ وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ — لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ

٧٤ وَالِابْتِدَاءِ وَهْيَ تُقْسَمُ إِذَنْ — ثَلَاثَةٌ تَامٌّ وَكَافٍ وَحَسَنْ

٧٥ وَهْيَ لِمَا تَمَّ فَإِنْ لَمْ يُوجَدِ — تَعَلُّقٌ أَوْ كَانَ مَعْنًى فَابْتَدِي

٧٦ فَالتَّامُّ فَالْكَافِي وَلَفْظًا فَامْنَعَنْ — إِلَّا رُؤُوسَ الْآيِ جَوِّزْ فَالْحَسَنْ

٧٧ وَغَيْرُ مَا تَمَّ قَبِيحٌ وَلَهُ — يُوقَفُ مُضْطَرًّا وَيُبْدَا قَبْلَهُ

٧٨ وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ وَجَبْ — وَلَا حَرَامٍ غَيْرَ مَا لَهُ سَبَبْ

The poet says: "after perfecting the letters, one must know the stops and the starts." Knowing where to stop and start completes tajweed, because it protects the meaning. ***Waqf*** (الوَقْف) is cutting the sound on a word for the time of a normal breath, intending to continue. ***Sakt*** (السَّكْت) is a brief cut without breath. ***Qat'*** (القَطْع) is ending the recitation. ***Ibtida'*** (الابْتِدَاء) is starting to recite after a cut or a stop.

17.1 Kinds of stopping

Kind	Meaning	Ruling
Waqf Idtirari (الوَقْف الاضْطِرَارِيّ)	Forced by shortness of breath, sneezing or forgetting	Allowed on any word, then restart from a suitable place
Waqf Intizari (الوَقْف الانْتِظَارِيّ)	To combine readings during teaching	Allowed for teaching
Waqf Ikhtibari (الوَقْف الاخْتِبَارِيّ)	To show how a word is written or read, in a test	Allowed; linked to the rules of joined and separated words
Waqf Ikhtiyari (الوَقْف الاخْتِيَارِيّ)	Chosen freely by the reciter	Four kinds, as below

17.2 The four kinds of chosen stops

Look at the words before the stop: if the meaning is complete and has no link with what follows in wording or meaning, it is **Tamm**; if linked in meaning only, **Kafi**; if linked in wording, **Hasan**; if the meaning is incomplete, **Qabih**.

Kind	Stopping and starting	Example
Waqf Tamm (الوَقْف التَّامّ)	Good to stop and start after it; common at verse ends and the ends of stories	﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (Al-Baqarah 2:5) ثم ﴿إِنَّ الَّذِينَ كَفَرُوا﴾ (Al-Baqarah 2:6)
Waqf Kafi (الوَقْف الكَافِي)	Good to stop and start after it	﴿لَا يُؤْمِنُونَ﴾ (Al-Baqarah 2:6) ثم ﴿خَتَمَ اللَّهُ﴾ (Al-Baqarah 2:7)
Waqf Hasan (الوَقْف الحَسَن)	Good to stop on, but not to start after it, unless it is a verse end	﴿اَلْحَمْدُ لِلّٰهِ﴾ (Al-Fatihah 1:2)
Waqf Qabih (الوَقْف القَبِيح)	Not to be done on purpose; if forced, go back and restart	﴿لَا تَقْرَبُوا الصَّلٰوةَ﴾ (An-Nisa 4:43) ﴿وَمَا مِنْ اِلٰهٍ﴾ (Ali 'Imran 3:62)

The poet excepted the ***Ru'us al-Ay*** (رُؤُوس الآي), allowing a stop on them in all cases, because the Prophet ﷺ used to recite verse by verse, as in the hadith of Umm Salamah. He also said there is "no stop in the Quran that is obligatory or forbidden except for a reason": no stop is sinful in itself to make or to leave, unless the reciter intends a wrong meaning.

17.3 Starting

Starting is always by choice, so one starts only with words whose meaning stands on its own. A bad start is one that suggests a false meaning, such as starting with ﴿يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ﴾ (Al-Ma'idah 5:64) or ﴿اتَّخَذَ اللّٰهُ وَلَدًا ۙ﴾ (Al-Baqarah 2:116).

17.4 Stop signs in the Indo-Pak Mushaf

The stop signs of Indo-Pak copies are more numerous than, and different from, those of the Madinah Mushaf. Every example in the table was found automatically in the text of the Mushaf itself.

Sign	Meaning	Example from the Mushaf
م	**Mim**: Required stop: one must stop here, since joining may suggest a wrong meaning	فَانْتَقَمْنَا مِنْهُمْ (Al-Hijr 15:79)
ط	**Ta'**: Absolute stop: one should stop here	مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ (Al-Fath 48:29)
ج	**Jim**: Permitted stop: stopping is better, joining is allowed	ظُلُمٰتٌ وَّرَعْدٌ وَّبَرْقٌ ۚ (Al-Baqarah 2:19)
ز	**Zay**: Allowed stop: stopping is allowed, joining is better	الْـٰٔنَ حَصْحَصَ الْحَقُّ ۫ (Yusuf 12:51)

Sign	Meaning	Example from the Mushaf
ص	**Sad**: Licensed stop: join, but stopping is allowed when needed, such as for breath	مَتَاعٌ قَلِيلٌ ۖ ص (An-Nahl 16:117)
صلے	**Sila**: Joining is better	بِمَا فِيٓ أَنفُسِهِمْ ۖ صلے (Hud 11:31)
ق	**Qaf**: Some said one may stop here; joining is better	هُدًى مِّن رَّبِّهِمْ ۙ ق (Al-Baqarah 2:5)
قف	**Qif**: Stop: stopping is better	قٓ ۚ قف (Qaf 50:1)
لا	**La**: Do not stop; at the end of a verse stopping is allowed	فِى قُلُوبِهِم مَّرَضٌ ۙ لا (Al-Baqarah 2:10)
سكتة	**Saktah**: A light pause without breath	وَقِيلَ مَنْ ۜ سكتة رَاقٍ (Al-Qiyamah 75:27)
وقفة	**Waqfah**: A pause longer than Saktah, without breath	بِمَآ ءَاتَيْنَٰهُمْ ۖ فَتَمَتَّعُوا۟ وقفة (Ar-Rum 30:34)

Note

These meanings are given on the 'Rumuz al-Awqaf' page of Indo-Pak copies; some differ slightly between printings.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 73 to 78; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الوقف والابتداء; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: الوقف والابتداء وعلامات الوقف.

CHAPTER 18

How to Stop on the Ends of Words

From al-Muqaddimah al-Jazariyyah

١٠٤ وَحَاذِرِ الْوَقْفَ بِكُلِّ الْحَرَكَهْ إِلَّا إِذَا رُمْتَ فَبَعْضُ الْحَرَكَهْ

١٠٥ إِلَّا بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشِمّْ إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمّْ

The basic way to stop on a voweled word is pure ***Sukun*** (السُّكُون); one never stops with a full vowel. ***Rawm*** (الرَّوْم) and ***Ishmam*** (الإِشْمَام) are also allowed under their conditions. The ways of stopping are:

Way	How	Applies to
Pure sukun	Remove the vowel entirely	All three vowels
Rawm	Pronouncing part of the vowel (about a third) in a faint voice heard by one nearby	Dammah and kasrah, not fathah
Ishmam	Rounding the lips right after the sukun, pointing to the dammah, without sound	Dammah only
Ibdal (الإِبْدَال)	Changing Tanwin with fathah into Alif, and Ta' Marbutah into a silent Ha'	Tanwin with fathah, and Ta' Marbutah

When stopping

نَسْتَعِيْنُ

Al-Fatihah 1:5

Sukun, Rawm or Ishmam

الرَّحِيْمِ

Al-Fatihah 1:3

Sukun or Rawm; no Ishmam

الْعٰلَمِيْنَ

Al-Fatihah 1:2

Sukun only, since it has a fathah

الْجَنَّةَ

Al-Baqarah 2:35

Becomes a silent Ha': sukun only

18.1 Where Rawm and Ishmam are not used

- Ta' Marbutah stopped on as Ha', as in ﴿الْجَنَّةَ﴾ (Al-Baqarah 2:35).
- The plural Mim, as in ﴿عَلَيْهِمْ ۙ﴾ (Al-Fatihah 1:7) and ﴿عَلَيْهِمُ الذِّلَّةُ﴾ (Al-Baqarah 2:61).
- A temporary vowel, as in ﴿قُمِ الَّيْلَ﴾ (Al-Muzzammil 73:2) when stopping on قم.

- A letter with fathah.

18.2 Stopping according to the script

Stopping follows the ***Rasm 'Uthmani*** (الرَّسْم العُثْمَانِيّ): what is written is pronounced at a stop, and what is omitted is omitted. So one stops on ﴿لٰكِنَّا۠﴾ (Al-Kahf 18:38), ﴿الظُّنُوْنَا﴾ (Al-Ahzab 33:10), ﴿الرَّسُوْلَا﴾ (Al-Ahzab 33:66), ﴿السَّبِيْلَا﴾ (Al-Ahzab 33:67) and ﴿اِنِّيْٓ اَنَا﴾ (Taha 20:12) with the Alif, which is dropped when joining. Words whose Ya is omitted in writing are stopped on without Ya, as in ﴿يَسْرِ﴾ (Al-Fajr 89:4). For Hafs, ﴿اٰتٰنِۦَ اللّٰهُ﴾ (An-Naml 27:36) is excepted: at a stop there are two ways, with a silent Ya or without it.

In ﴿سَلٰسِلَا۠﴾ (Al-Insan 76:4) there are two ways at a stop: with Alif or with sukun. The first ﴿قَوَارِيْرَا۠﴾ (Al-Insan 76:15) is stopped on with Alif, and the second ﴿قَوَارِيْرَا۠﴾ (Al-Insan 76:16) with sukun.

> **Note**
>
> In the Indo-Pak Mushaf: the Alif of the first and the second ﴿قَوَارِيْرَا۠﴾ (Al-Insan 76:15) carries the same sign (an upright rectangular zero), although the rule differs as explained above. The Alif of ﴿الظُّنُوْنَا﴾ (Al-Ahzab 33:10), ﴿الرَّسُوْلَا﴾ (Al-Ahzab 33:66) and ﴿السَّبِيْلَا﴾ (Al-Ahzab 33:67) has no sign at all, although it is pronounced at a stop; so the rule "a letter with no sign is not pronounced" does not apply to them, and one follows what is given here.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 104 to 105; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الوقف على أواخر الكلم وباب الوقف على مرسوم الخط; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: كيفية الوقف والروم والإشمام.

CHAPTER 19

Maqtu' and Mawsul: Separated and Joined Words

From al-Muqaddimah al-Jazariyyah

٧٩ وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا — فِي مُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى

٨٠ فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَا — مَعْ مَلْجَإٍ وَلَا إِلَهَ إِلَّا

٨١ وَتَعْبُدُوا يَاسِينَ ثَانِي هُودَ لَا — يُشْرِكْنَ تُشْرِكْ يَدْخُلْنَ تَعْلُوا عَلَى

٨٢ أَنْ لَا يَقُولُوا لَا أَقُولَ إِنْ مَا — بِالرَّعْدِ وَالْمَفْتُوحَ صِلْ وَعَنْ مَا

٨٣ نُهُوا اقْطَعُوا مِنْ مَا بِرُومٍ وَالنِّسَا — خُلْفُ الْمُنَافِقِينَ أَمْ مَنْ أَسَّسَا

٨٤ فُصِّلَتِ النِّسَا وَذِبْحٍ حَيْثُ مَا — وَأَنْ لَمِ الْمَفْتُوحَ كَسْرُ إِنَّ مَا

٨٥ الْأَنْعَامَ وَالْمَفْتُوحَ يَدْعُونَ مَعَا — وَخُلْفُ الْأَنْفَالِ وَنَحْلٍ وَقَعَا

٨٦ وَكُلِّ مَا سَأَلْتُمُوهُ وَاخْتُلِفْ — رُدُّوا كَذَا قُلْ بِئْسَمَا وَالْوَصْلَ صِفْ

٨٧ خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا اقْطَعَا — أُوحِيَ أَفَضْتُمْ اشْتَهَتْ يَبْلُو مَعَا

٨٨ ثَانِي فَعَلْنَ وَقَعَتْ رُومٌ كِلَا — تَنْزِيلُ شُعَرَا وَغَيْرَهَا صِلَا

٨٩ فَأَيْنَمَا كَالنَّحْلِ صِلْ وَمُخْتَلِفْ — فِي الشُّعَرَا الْأَحْزَابِ وَالنِّسَا وُصِفْ

٩٠ وَصِلْ فَإِلَّمْ هُودَ أَلَّنْ نَجْعَلَا — نَجْمَعَ كَيْلَا تَحْزَنُوا تَأْسَوْا عَلَى

٩١ حَجَّ عَلَيْكَ حَرَجٌ وَقَطْعُهُمْ — عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ

٩٢ وَمَالِ هَذَا وَالَّذِينَ هَؤُلَا — تَحِينَ فِي الْإِمَامِ صِلْ وَوُهِّلَا

٩٣ وَوَزَنُوهُمْ وَكَالُوهُمْ صِلِ — كَذَا مِنَ الْ وَيَا وَهَا لَا تَفْصِلِ

A ***Maqtu'*** (المَقْطُوع) word is written in the Mushaf separate from the word after it; a ***Mawsul*** (المَوْصُول) word is written joined to it. Knowing this matters for ***Waqf Ikhtibari*** (الوَقْف الاخْتِبَارِيّ) (a stop to show the script, or a forced stop): in a separate word one may stop on the first part; in a joined word one stops only at its end. It has no effect when joining.

Below are the main words named by the poet. The label next to each example is extracted automatically from the text of the Mushaf used in this edition, so it shows the script of the Mushaf itself:

Word	Rule	Examples from the Mushaf
أن لا	Separate in ten places, joined elsewhere	اَنْ لَّآ اَقُوْلَ Al-A'raf 7:105: separate اَنْ لَّا يَقُوْلُوْا Al-A'raf 7:169: separate اَنْ لَّا مَلْجَاَ At-Tawbah 9:118: separate وَاَنْ لَّآ اِلٰهَ Hud 11:14: separate اَنْ لَّا تَعْبُدُوْٓا Hud 11:26: separate اَنْ لَّا تُشْرِكْ Al-Hajj 22:26: separate اَنْ لَّا تَعْبُدُوا Ya-Sin 36:60: separate وَّاَنْ لَّا تَعْلُوْا Ad-Dukhan 44:19: separate اَنْ لَّا يُشْرِكْنَ Al-Mumtahanah 60:12: separate اَنْ لَّا يَدْخُلَنَّهَا Al-Qalam 68:24: separate اَلَّا تَعْلُوْا An-Naml 27:31: joined
إن ما	Separate only in ar-Ra'd	وَاِنْ مَّا نُرِيَنَّكَ Ar-Ra'd 13:40: separate وَاِمَّا نُرِيَنَّكَ Yunus 10:46: joined
عن ما	Separate only in al-A'raf	عَنْ مَّا نُهُوْا Al-A'raf 7:166: separate عَمَّا تَعْمَلُوْنَ Al-Baqarah 2:74: joined
من ما	Separate in an-Nisa' and ar-Rum; differed upon in al-Munafiqun	فَمِنْ مَّا مَلَكَتْ An-Nisa 4:25: separate مِنْ مَّا مَلَكَتْ Ar-Rum 30:28: separate مِنْ مَّا رَزَقْنٰكُمْ Al-Munafiqun 63:10: separate وَمِمَّا رَزَقْنٰهُمْ Al-Baqarah 2:3: joined
أم من	Separate in four places	اَمْ مَّنْ يَّكُوْنُ An-Nisa 4:109: separate اَمْ مَّنْ اَسَّسَ At-Tawbah 9:109: separate اَمْ مَّنْ خَلَقْنَاۗ As-Saffat 37:11: separate اَمْ مَّنْ يَّاْتِيْٓ Fussilat 41:40: separate اَمَّنْ خَلَقَ An-Naml 27:60: joined

Word	Rule	Examples from the Mushaf
حيث ما	Always separate	وَحَيْثُ مَا كُنْتُمْ Al-Baqarah 2:144: separate
أن لم	Always separate	اَنْ لَّمْ يَكُنْ Al-An'am 6:131: separate
إن ما (المكسورة المشددة)	Separate in al-An'am; disputed in an-Nahl	اِنَّ مَا تُوْعَدُوْنَ Al-An'am 6:134: separate اِنَّمَا نَحْنُ Al-Baqarah 2:11: joined اِنَّمَا عِنْدَ اللّٰهِ An-Nahl 16:95: joined
أن ما (المفتوحة المشددة)	Separate in al-Hajj and Luqman; differed upon in al-Anfal	وَاَنَّ مَا يَدْعُوْنَ Al-Hajj 22:62: separate وَاَنَّ مَا يَدْعُوْنَ Luqman 31:30: separate اَنَّمَا غَنِمْتُمْ Al-Anfal 8:41: joined
كل ما	Separate in Ibrahim; differed upon in some places, including an-Nisa'	كُلِّ مَا سَاَلْتُمُوْهُ Ibrahim 14:34: separate كُلَّمَا رُدُّوْٓا An-Nisa 4:91: joined كُلَّمَآ اَضَآءَ Al-Baqarah 2:20: joined
بئس ما	Joined in al-Baqarah 90 and al-A'raf; differed upon in al-Baqarah 93; separate elsewhere	بِئْسَمَا اشْتَرَوْا Al-Baqarah 2:90: joined بِئْسَمَا خَلَفْتُمُوْنِيْ Al-A'raf 7:150: joined لَبِئْسَ مَا كَانُوْا Al-Ma'idah 5:62: separate
في ما	Separate in eleven places, joined elsewhere	فِيْ مَا فَعَلْنَ Al-Baqarah 2:240: separate فِيْ مَآ اُوْحِيَ Al-An'am 6:145: separate فِيْ مَا لَا تَعْلَمُوْنَ Al-Waqi'ah 56:61: separate فِيْمَا كَانُوْا Al-Baqarah 2:113: joined
أين ما	Joined in al-Baqarah 115 and an-Nahl; separate elsewhere, with a difference in three places	فَاَيْنَمَا تُوَلُّوْا Al-Baqarah 2:115: joined اَيْنَمَا يُوَجِّهْهُّ An-Nahl 16:76: joined اَيْنَ مَا تَكُوْنُوْا Al-Baqarah 2:148: separate
إن لم	Joined only in Hud 14	فَاِلَّمْ يَسْتَجِيْبُوْا Hud 11:14: joined
أن لن	Joined in al-Kahf and al-Qiyamah	اَلَّنْ نَّجْعَلَ Al-Kahf 18:48: joined اَلَّنْ نَّجْمَعَ Al-Qiyamah 75:3: joined

Word	Rule	Examples from the Mushaf
كي لا	Joined in four places, separate elsewhere	لِكَيْلَا تَحْزَنُوْا Ali 'Imran 3:153: joined لِكَيْلَا يَعْلَمَ Al-Hajj 22:5: joined لِكَيْلَا يَكُوْنَ Al-Ahzab 33:50: joined لِّكَيْلَا تَأْسَوْا Al-Hadid 57:23: joined لِكَيْ لَا يَعْلَمَ An-Nahl 16:70: separate
عن من	Separate in an-Nur and an-Najm	عَنْ مَّنْ يَّشَآءُ ؕ An-Nur 24:43: separate عَنْ مَّنْ تَوَلّٰىۙ An-Najm 53:29: separate
يوم هم	Separate in Ghafir and adh-Dhariyat	يَوْمَ هُمْ بَارِزُوْنَ ۚ Ghafir 40:16: separate يَوْمَ هُمْ عَلَى Adh-Dhariyat 51:13: separate
مال	The Lam is written apart from what follows in four places	فَمَالِ هٰٓؤُلَآءِ An-Nisa 4:78: separate مَالِ هٰذَا الْكِتٰبِ Al-Kahf 18:49: separate مَالِ هٰذَا الرَّسُوْلِ Al-Furqan 25:7: separate فَمَالِ الَّذِيْنَ Al-Ma'arij 70:36: separate
كالوهم ووزنوهم	Both joined	كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ Al-Mutaffifin 83:3: joined

Note

Where the copies differ, the Mushaf used here follows one of the two ways, and a test stop follows its script.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 79 to 93; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الوقف على مرسوم الخط; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: المقطوع والموصول.

CHAPTER 20

The Open Ta: Feminine Endings Written with Ta

From al-Muqaddimah al-Jazariyyah

٩٤ وَرَحْمَتُ الزُّخْرُفِ بِالتَّا زَبَرَهْ — الَاعْرَافِ رُومٍ هُودٍ كَافِ الْبَقَرَهْ

٩٥ نِعْمَتُهَا ثَلَاثُ نَحْلٍ إِبْرَهَمْ — مَعًا أَخِيرَاتُ عُقُودُ الثَّانِ هَمّْ

٩٦ لُقْمَانُ ثُمَّ فَاطِرٌ كَالطُّورِ — عِمْرَانَ لَعْنَتَ بِهَا وَالنُّورِ

٩٧ وَامْرَأَتُ يُوسُفَ عِمْرَانَ الْقَصَصْ — تَحْرِيمَ مَعْصِيَتْ بِقَدْ سَمِعْ يُخَصّْ

٩٨ شَجَرَتَ الدُّخَانِ سُنَّتْ فَاطِرِ — كُلًّا وَالَانْفَالِ وَحَرْفِ غَافِرِ

٩٩ قُرَّتُ عَيْنٍ جَنَّتٌ فِي وَقَعَتْ — فِطْرَتْ بَقِيَّتْ وَابْنَتْ وَكَلِمَتْ

١٠٠ أَوْسَطَ الَاعْرَافِ وَكُلُّ مَا اخْتُلِفْ — جَمْعًا وَفَرْدًا فِيهِ بِالتَّاءِ عُرِفْ

The feminine ending of nouns is normally written as ***Ta' Marbutah*** (التَّاء المَرْبُوطَة) (ة) and stopped on as Ha'. In certain places in the Mushaf it is written as ***Ta' Maftuhah*** (التَّاء المَفْتُوحَة) (ت), and Hafs stops on these with Ta, following the script. These are the places gathered by the poet:

Word	Places	Where	Example
رحمت	7	Al-Baqarah 2:218, Al-A'raf 7:56, Hud 11:73, Maryam 19:2, Ar-Rum 30:50, Az-Zukhruf 43:32 (twice)	رَحْمَتَ اللهِ
نعمت	11	Al-Baqarah 2:231, Ali 'Imran 3:103, Al-Ma'idah 5:11, Ibrahim 14:28, Ibrahim 14:34, An-Nahl 16:72, An-Nahl 16:83, An-Nahl 16:114, Luqman 31:31, Fatir 35:3, At-Tur 52:29	نِعْمَتَ اللهِ
امرأت	7	Ali 'Imran 3:35, Yusuf 12:30, Yusuf 12:51, Al-Qasas 28:9, At-Tahrim 66:10 (twice), At-Tahrim 66:11	امْرَاَتُ عِمْرٰنَ
سنت	5	Al-Anfal 8:38, Fatir 35:43 (three times), Ghafir 40:85	سُنَّتُ الْاَوَّلِيْنَ
لعنت	2	Ali 'Imran 3:61, An-Nur 24:7	لَعْنَتَ اللهِ
معصيت	2	Al-Mujadila 58:8, Al-Mujadila 58:9	وَمَعْصِيَتِ الرَّسُوْلِ ۗ
شجرت	1	Ad-Dukhan 44:43	شَجَرَتَ الزَّقُّوْمِ
قرت	1	Al-Qasas 28:9	قُرَّتُ عَيْنٍ
جنت	1	Al-Waqi'ah 56:89	وَجَنَّتُ نَعِيْمٍ
فطرت	1	Ar-Rum 30:30	فِطْرَتَ اللهِ

Word	Places	Where	Example
بقيت	1	Hud 11:86	بَقِيَّتُ اللّٰهِ
ابنت	1	At-Tahrim 66:12	ابْنَتَ عِمْرٰنَ
كلمت	1	Al-A'raf 7:137	كَلِمَتُ رَبِّكَ

Words read by some as plural and by others as singular are written with Ta, as the poet says, for example ﴿كَلِمَتُ رَبِّكَ﴾ (Al-An'am 6:115) and ﴿اٰيٰتٌ﴾ (Yusuf 12:7).

The rule in brief

Every feminine Ta written open in the Mushaf is stopped on by Hafs with Ta; every one written as Ta' Marbutah is stopped on with Ha'.

Sources: Ibn al-Jazari, *al-Muqaddimah al-Jazariyyah*, verses 94 to 100; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الوقف على مرسوم الخط، هاء التأنيث; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: هاء التأنيث المرسومة تاء.

CHAPTER 21

The Signs of the Indo-Pak Mushaf

The ***Dabt*** (الضَّبْط) is the set of signs placed on letters to show their vowels and rules. Indo-Pak copies have their own conventions; whoever understands them can read many rules from the Mushaf itself:

Sign	Meaning	Example
A sukun (jazm) over a letter	The letter is silent. It is written on every silent Nun; the rule is known from the next letter	﴿اَنۡعَمۡتَ﴾ (Al-Fatihah 1:7) ﴿مِنۡ قَبۡلُ﴾ (Al-Baqarah 2:25)
A shaddah on the letter after a silent one	***Idgham*** (الإِدْغَام)	﴿مِنۡ رَّبِّهِمۡ ۙ﴾ (Al-Baqarah 2:5) ﴿مَنۡ يَّقُوۡلُ﴾ (Al-Baqarah 2:8)
A small Mim	***Iqlab*** (الإِقْلَاب)	﴿مِنۡۢ بَعۡدِ﴾ (Al-Baqarah 2:27)
A small upright Alif	A Madd Alif that is pronounced but not written	﴿مٰلِكِ﴾ (Al-Fatihah 1:4)
An inverted dammah	Silah of the pronoun Ha' with a Waw	﴿اِنَّهٗ هُوَ﴾ (Al-Isra 17:1)
An upright kasrah	Silah of the pronoun Ha' with a Ya	﴿مِيۡثَاقِهٖ ۖ﴾ (Al-Baqarah 2:27)
The Madd sign	Madd longer than natural. Some Indo-Pak copies write a small Madd for Munfasil and a large one for Muttasil and Lazim; this edition uses one sign for all	﴿الضَّآلِّيۡنَ﴾ (Al-Fatihah 1:7) ﴿بِمَآ اُنۡزِلَ﴾ (Al-Baqarah 2:4)
A small Nun	A Nun omitted in writing but pronounced	﴿نُّجِّ﴾ (Al-Anbya 21:88)
A letter with no vowel and no sign	Extra, not pronounced	﴿عَصَوۡا وَّكَانُوۡا﴾ (Al-Baqarah 2:61)

Sources: Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: علامات الضبط; Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: باب الوقف على مرسوم الخط.

CHAPTER 22

Special Words in the Riwayah of Hafs

This is a summary of the places with a special rule in the riwayah of Hafs 'an 'Asim by way of ash-Shatibiyyah, gathered in one table for easy revision. Most were explained in their chapters:

Place	Rule in Hafs
﴿عِوَجًا﴾ (Al-Kahf 18:1) ﴿قَيِّمًا﴾ (Al-Kahf 18:2)	A light pause on the Alif of *'iwaja*, without breath
﴿مِنۢ مَّرْقَدِنَاۜ هَٰذَا﴾ (Ya-Sin 36:52)	A pause on the Alif of *marqadina*, then *hadha*
﴿مَنْ ۜ رَاقٍ﴾ (Al-Qiyamah 75:27)	A pause on the Nun, so no merging
﴿بَلْ ۜ رَانَ﴾ (Al-Mutaffifin 83:14)	A pause on the Lam, so no merging
﴿مَجْرٖىهَا﴾ (Hud 11:41)	Major ***Imalah*** (الإِمَالَة): the fathah leans towards kasrah and the Alif towards Ya; the Ra' is light
﴿ءَاَعْجَمِيٌّ ط ءَايٰتُهٗ﴾ (Fussilat 41:44)	***Tashil*** (التَّسْهِيل) of the second Hamzah, between Hamzah and Alif
﴿لَا تَاْمَنَّا﴾ (Yusuf 12:11)	Merging the Nun into Nun with ***Ishmam*** (الإِشْمَام) (rounding the lips), which is preferred, or Izhar with ***Rawm*** (الرَّوْم)
﴿مِنْ ضُعْفٍ﴾ (Ar-Rum 30:54)	In all three places: fathah on the Dad, which is preferred, or dammah
﴿بَصْۜطَةً ۚ﴾ ﴿وَيَبْصُۜطُ ۖ﴾ (Al-Baqarah 2:245) (Al-A'raf 7:69)	With Sin only
﴿الْمُصَيْطِرُوْنَ﴾ (At-Tur 52:37)	With Sad or Sin; Sad is preferred
﴿بِمُصَيْطِرٍ﴾ (Al-Ghashiyah 88:22)	With Sad only
﴿هَلَكَ﴾ ﴿مَالِيَهْ﴾ (Al-Haqqah 69:28) (Al-Haqqah 69:29)	When joining: Sakt with Izhar, or Idgham
﴿الٓمّٓ ۝١﴾ (Ali 'Imran 3:1) ﴿اللّٰهُ﴾ (Ali 'Imran 3:2)	When joining: six counts on the Mim, or two
﴿كٓهٰيٰعٓصٓ ۝١﴾ (Maryam 19:1) ﴿عٓسٓقٓ ۝٢﴾ (Ash-Shuraa 42:2)	'Ayn: four or six counts; six is preferred
﴿يٰسٓ ۝١﴾ (Ya-Sin 36:1) ﴿وَالْقُرْاٰنِ﴾ (Ya-Sin 36:2) ﴿نٓ وَالْقَلَمِ﴾ (Al-Qalam 68:1)	Izhar of the silent Nun before Waw

Place	Rule in Hafs
﴿آلْـٰٔنَ﴾ (Al-An'am 6:143) ﴿ءَالذَّكَرَيْنِ﴾ (Yunus 10:51) ﴿قُلْ آللَّهُ﴾ (Yunus 10:59)	Changing the Hamzat al-Wasl into Alif with six counts, or easing it
﴿يَلْهَثْ ذَّٰلِكَ﴾ (Hud 11:42) ﴿ارْكَبْ مَّعَنَا﴾ (Al-A'raf 7:176)	Ba merged into Mim, and Tha into Dhal
﴿نَخْلُقْكُّمْ﴾ (Al-Mursalat 77:20)	Complete merging, preferred, or incomplete
﴿كُلُّ فِرْقٍ﴾ (Ash-Shu'ara 26:63)	The Ra' heavy or light
﴿اٰتٰنِۦَ اللَّهُ﴾ (An-Naml 27:36)	At a stop: with a silent Ya or without
﴿سَلٰسِلَاْ﴾ (Al-Insan 76:4)	At a stop: with Alif or with sukun
﴿يَرْضَهُ لَكُمْ﴾ (Az-Zumar 39:7)	Dammah on the Ha', without Silah
﴿فِيْهِۦ مُهَانًا﴾ (Al-Furqan 25:69)	Silah of the Ha' although the letter before is silent

Note

In the Indo-Pak Mushaf: ﴿مِنْ ضُّعْفٍ﴾ (Ar-Rum 30:54) is written with a dammah on the Dad and a small sign over it; for Hafs by way of ash-Shatibiyyah the fathah is preferred and the dammah is allowed. The Sad of ﴿الْمُصَيْطِرُوْنَ﴾ (At-Tur 52:37) and of ﴿بِمُصَيْطِرٍ﴾ (Al-Ghashiyah 88:22) carries the same small Sin, but the rule differs: in at-Tur both Sad and Sin, Sad preferred; in al-Ghashiyah Sad only. The Saktah sign on «عوجا» does not show in the digital text used here, but the Saktah is read. ﴿لَا تَاْمَنَّا﴾ (Yusuf 12:11) and ﴿اٰيٰتُهٗ ءَاَعْجَمِيٌّ﴾ (Fussilat 41:44) carry small signs for Ishmam and Tashil, as in the table.

Sources: Ibn al-Jazari, *an-Nashr fi al-Qira'at al-'Ashr*: فرش الحروف في مواضعها من الكتاب; Al-Marsafi, *Hidayat al-Qari ila Tajwid Kalam al-Bari*: الكلمات الخاصة برواية حفص.

Appendix 1: The Text of al-Muqaddimah al-Jazariyyah

The complete poem for memorisation and revision, in the common count of 109 verses. The headings are not part of the poem; they were added for division. A few verses differ slightly in wording between manuscripts. The poet himself counts 107 verses («وأبياتها قاف وزاي في العدد»); the common count adds two closing verses.

المقدمة

١ يَقُولُ رَاجِي عَفْوِ رَبٍّ سَامِعِ مُحَمَّدُ بْنُ الْجَزَرِيِّ الشَّافِعِي

٢ اَلْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ عَلَى نَبِيِّهِ وَمُصْطَفَاهُ

٣ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَمُقْرِئِ الْقُرْآنِ مَعْ مُحِبِّهِ

٤ وَبَعْدُ إِنَّ هَذِهِ مُقَدِّمَهْ فِيمَا عَلَى قَارِئِهِ أَنْ يَعْلَمَهْ

٥ إِذْ وَاجِبٌ عَلَيْهِمُ مُحَتَّمُ قَبْلَ الشُّرُوعِ أَوَّلًا أَنْ يَعْلَمُوا

٦ مَخَارِجَ الْحُرُوفِ وَالصِّفَاتِ لِيَلْفِظُوا بِأَفْصَحِ اللُّغَاتِ

٧ مُحَرِّرِي التَّجْوِيدِ وَالْمَوَاقِفِ وَمَا الَّذِي رُسِمَ فِي الْمَصَاحِفِ

٨ مِنْ كُلِّ مَقْطُوعٍ وَمَوْصُولٍ بِهَا وَتَاءِ أُنْثَى لَمْ تَكُنْ تُكْتَبْ بِهَا

باب مخارج الحروف

٩ مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرْ عَلَى الَّذِي يَخْتَارُهُ مَنِ اخْتَبَرْ

١٠ فَأَلِفُ الْجَوْفِ وَأُخْتَاهَا وَهِي حُرُوفُ مَدٍّ لِلْهَوَاءِ تَنْتَهِي

١١ ثُمَّ لِأَقْصَى الْحَلْقِ هَمْزٌ هَاءُ ثُمَّ لِوَسْطِهِ فَعَيْنٌ حَاءُ

١٢ أَدْنَاهُ غَيْنٌ خَاؤُهَا وَالْقَافُ أَقْصَى اللِّسَانِ فَوْقُ ثُمَّ الْكَافُ

١٣ أَسْفَلُ وَالْوَسْطُ جَمِيمُ الشِّينُ يَا وَالضَّادُ مِنْ حَافَتِهِ إِذْ وَلِيَا

١٤ الاضْرَاسَ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا وَاللَّامُ أَدْنَاهَا لِمُنْتَهَاهَا

١٥ وَالنُّونُ مِنْ طَرَفِهِ تَحْتُ اجْعَلُوا وَالرَّا يُدَانِيهِ لِظَهْرٍ أَدْخَلُ

١٦ وَالطَّاءُ وَالدَّالُ وَتَا مِنْهُ وَمِنْ عُلْيَا الثَّنَايَا وَالصَّفِيرُ مُسْتَكِنْ

١٧ مِنْهُ وَمِنْ فَوْقِ الثَّنَايَا السُّفْلَى وَالظَّاءُ وَالذَّالُ وَثَا لِلْعُلْيَا
١٨ مِنْ طَرَفَيْهِمَا وَمِنْ بَطْنِ الشَّفَهْ فَالْفَا مَعَ اطْرَافِ الثَّنَايَا الْمُشْرِفَهْ
١٩ لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيمُ وَغُنَّةٌ مَخْرَجُهَا الْخَيْشُومُ

باب صفات الحروف

٢٠ صِفَاتُهَا جَهْرٌ وَرِخْوٌ مُسْتَفِلْ مُنْفَتِحٌ مُصْمَتَةٌ وَالضِّدَّ قُلْ
٢١ مَهْمُوسُهَا فَحَّثَهُ شَخْصٌ سَكَتْ شَدِيدُهَا لَفْظُ أَجِدْ قَطٍ بَكَتْ
٢٢ وَبَيْنَ رِخْوٍ وَالشَّدِيدِ لِنْ عُمَرْ وَسَبْعُ عُلْوٍ خُصَّ ضَغْطٍ قِظْ حَصَرْ
٢٣ وَصَادُ ضَادٌ طَاءُ ظَاءٌ مُطْبَقَهْ وَفِرَّ مِنْ لُبِّ الْحُرُوفُ الْمُذْلَقَهْ
٢٤ صَفِيرُهَا صَادٌ وَزَايٌ سِينُ قَلْقَلَةٌ قُطْبُ جَدٍ وَاللِّينُ
٢٥ وَاوٌ وَيَاءٌ سُكِّنَا وَانْفَتَحَا قَبْلَهُمَا وَالِانْحِرَافُ صُحِّحَا
٢٦ فِي اللَّامِ وَالرَّا وَبِتَكْرِيرٍ جُعِلْ وَلِلتَّفَشِّي الشِّينُ ضَادًا اسْتَطِلْ

باب التجويد

٢٧ وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمُ مَنْ لَمْ يُجَوِّدِ الْقُرَانَ آثِمُ
٢٨ لِأَنَّهُ بِهِ الْإِلَهُ أَنْزَلَا وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا
٢٩ وَهُوَ أَيْضًا حِلْيَةُ التِّلَاوَةِ وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ
٣٠ وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا مِنْ صِفَةٍ لَهَا وَمُسْتَحَقَّهَا
٣١ وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ وَاللَّفْظُ فِي نَظِيرِهِ كَمِثْلِهِ
٣٢ مُكَمَّلًا مِنْ غَيْرِ مَا تَكَلُّفِ بِاللُّطْفِ فِي النُّطْقِ بِلَا تَعَسُّفِ
٣٣ وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ إِلَّا رِيَاضَةُ امْرِئٍ بِفَكِّهِ

باب الترقيق والتفخيم وبيان بعض الحروف

٣٤ فَرَقِّقَنْ مُسْتَفِلًا مِنْ أَحْرُفِ وَحَاذِرَنْ تَفْخِيمَ لَفْظِ الْأَلِفِ
٣٥ وَهَمْزَ الْحَمْدُ أَعُوذُ اهْدِنَا اللَّهُ ثُمَّ لَامَ لِلَّهِ لَنَا
٣٦ وَلْيَتَلَطَّفْ وَعَلَى اللَّهِ وَلَا الضْ وَالْمِيمَ مِنْ مُخْمَصَةٍ وَمِنْ مَرَضْ
٣٧ وَبَاءَ بَرْقٍ بَاطِلٍ بِهِمْ بِذِي وَاحْرِصْ عَلَى الشِّدَّةِ وَالْجَهْرِ الَّذِي

٣٨ فِيهَا وَفِي الْجِيمِ كَحُبِّ الصَّبِرْ رَبْوَةٍ اجْتُثَّتْ وَحَجِّ الْفَجْرِ
٣٩ وَبَيِّنْ مُقَلْقَلًا إِنْ سَكَنَا وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنَا
٤٠ وَحَاءَ حَصْحَصَ أَحَطتُّ الْحَقُّ وَسِينَ مُسْتَقِيمٍ يَسْطُو يَسْقُو

باب الراءات

٤١ وَرَقِّقِ الرَّاءَ إِذَا مَا كُسِرَتْ كَذَاكَ بَعْدَ الْكَسْرِ حَيْثُ سَكَنَتْ
٤٢ إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفِ اسْتِعْلَا أَوْ كَانَتِ الْكَسْرَةُ لَيْسَتْ أَصْلَا
٤٣ وَالْخُلْفُ فِي فِرْقٍ لِكَسْرٍ يُوجَدُ وَأَخْفِ تَكْرِيرًا إِذَا تُشَدَّدُ

باب اللامات وأحكام متفرقة

٤٤ وَفَخِّمِ اللَّامَ مِنِ اسْمِ اللَّهِ عَنْ فَتْحٍ اوْ ضَمٍّ كَعَبْدُ اللَّهِ
٤٥ وَحَرْفَ الِاسْتِعْلَاءِ فَخِّمْ وَاخْصُصَا الِاطْبَاقَ أَقْوَى نَحْوُ قَالَ وَالْعَصَا
٤٦ وَبَيِّنِ الْإِطْبَاقَ مِنْ أَحَطتُّ مَعْ بَسَطتَّ وَالْخُلْفُ بِخَلْقُكُّمْ وَقَعْ
٤٧ وَاحْرِصْ عَلَى السُّكُونِ فِي جَعَلْنَا أَنْعَمْتَ وَالْمَغْضُوبِ مَعْ ضَلَلْنَا
٤٨ وَخَلِّصِ انْفِتَاحَ مَحْذُورًا عَسَى خَوْفَ اشْتِبَاهِهِ بِمَحْظُورًا عَصَى
٤٩ وَرَاعِ شِدَّةً بِكَافٍ وَبِتَا كَشِرْكِكُمْ وَتَتَوَفَّى فِتْنَتَا
٥٠ وَأَوَّلَيْ مِثْلٍ وَجِنْسٍ إِنْ سَكَنْ أَدْغِمْ كَقُلْ رَبِّ وَبَلْ لَا وَأَبِنْ
٥١ فِي يَوْمِ مَعْ قَالُوا وَهُمْ وَقُلْ نَعَمْ سَبِّحْهُ لَا تُزِغْ قُلُوبَ فَالْتَقَمْ

باب الضاد والظاء

٥٢ وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجِ مَيِّزْ مِنَ الظَّاءِ وَكُلُّهَا تَجِي
٥٣ فِي الظَّعْنِ ظِلِّ الظُّهْرِ عُظْمِ الْحِفْظِ أَيْقِظْ وَأَنْظِرْ عَظْمِ ظَهْرِ اللَّفْظِ
٥٤ ظَاهِرْ لَظَى شُوَاظُ كَظْمٍ ظَلَمَا اغْلُظْ ظَلَامَ ظُفُرٍ انْتَظِرْ ظَمَا
٥٥ أَظْفَرَ ظَنًّا كَيْفَ جَا وَعِظْ سِوَى عِضِينَ ظَلَّ النَّحْلِ زُخْرُفٍ سَوَا
٥٦ وَظَلْتَ ظَلْتُمْ وَبِرُومٍ ظَلُّوا كَالْحِجْرِ ظَلَّتْ شُعَرَا نَظَلُّ
٥٧ يَظْلَلْنَ مَحْظُورًا مَعَ الْمُحْتَظِرِ وَكُنْتَ فَظًّا وَجَمِيعِ النَّظَرِ
٥٨ إِلَّا بِوَيْلٌ هَلْ وَأُولَى نَاضِرَهْ وَالْغَيْظِ لَا الرَّعْدِ وَهُودٍ قَاصِرَهْ

٥٩ وَالْحَظُّ لَا الْحَضُّ عَلَى الطَّعَامِ وَفِي ظَنِينٍ الْخِلَافُ سَامِي
٦٠ وَإِنْ تَلَاقَيَا الْبَيَانُ لَازِمُ أَنْقَضَ ظَهْرَكَ يَعَضُّ الظَّالِمُ
٦١ وَاضْطُرَّ مَعْ وَعَظْتَ مَعْ أَفَضْتُمُ وَصَفِّ هَا جِبَاهُهُمْ عَلَيْهِمُ

باب النون والميم المشددتين والميم الساكنة

٦٢ وَأَظْهِرِ الْغُنَّةَ مِنْ نُونٍ وَمِنْ مِيمٍ إِذَا مَا شُدِّدَا وَأَخْفِيَنْ
٦٣ الْمِيمَ إِنْ تَسْكُنْ بِغُنَّةٍ لَدَى بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا
٦٤ وَأَظْهِرَنْهَا عِنْدَ بَاقِي الْأَحْرُفِ وَاحْذَرْ لَدَى وَاوٍ وَفَا أَنْ تَخْتَفِي

باب حكم التنوين والنون الساكنة

٦٥ وَحُكْمُ تَنْوِينٍ وَنُونٍ يُلْفَى إِظْهَارٌ ادْغَامٌ وَقَلْبٌ إِخْفَا
٦٦ فَعِنْدَ حَرْفِ الْحَلْقِ أَظْهِرْ وَادَّغِمْ فِي اللَّامِ وَالرَّا لَا بِغُنَّةٍ لَزِمْ
٦٧ وَأَدْغِمَنْ بِغُنَّةٍ فِي يُومِنُ إِلَّا بِكَلِمَةٍ كَدُنْيَا عَنْوَنُوا
٦٨ وَالْقَلْبُ عِنْدَ الْبَا بِغُنَّةٍ كَذَا الاِخْفَا لَدَى بَاقِي الْحُرُوفِ أُخِذَا

باب المد والقصر

٦٩ وَالْمَدُّ لَازِمٌ وَوَاجِبٌ أَتَى وَجَائِزٌ وَهْوَ وَقَصْرٌ ثَبَتَا
٧٠ فَلَازِمٌ إِنْ جَاءَ بَعْدَ حَرْفِ مَدّْ سَاكِنُ حَالَيْنِ وَبِالطُّولِ يُمَدّْ
٧١ وَوَاجِبٌ إِنْ جَاءَ قَبْلَ هَمْزَةِ مُتَّصِلًا إِنْ جُمِعَا بِكَلِمَةِ
٧٢ وَجَائِزٌ إِذَا أَتَى مُنْفَصِلَا أَوْ عَرَضَ السُّكُونُ وَقْفًا مُسْجَلَا

باب معرفة الوقوف

٧٣ وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ
٧٤ وَالاِبْتِدَاءِ وَهْيَ تُقْسَمُ إِذَنْ ثَلَاثَةٌ تَامٌّ وَكَافٍ وَحَسَنْ
٧٥ وَهْيَ لِمَا تَمَّ فَإِنْ لَمْ يُوجَدِ تَعَلُّقٌ أَوْ كَانَ مَعْنًى فَابْتَدِي
٧٦ فَالتَّامُّ فَالْكَافِي وَلَفْظًا فَامْنَعَنْ إِلَّا رُؤُوسَ الْآيِ جَوِّزْ فَالْحَسَنْ
٧٧ وَغَيْرُ مَا تَمَّ قَبِيحٌ وَلَهُ يُوقَفُ مُضْطَرًّا وَيُبْدَا قَبْلَهُ
٧٨ وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ وَجَبْ وَلَا حَرَامٍ غَيْرَ مَا لَهُ سَبَبْ

باب المقطوع والموصول

٧٩ وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا فِي مُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى

٨٠ فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَا مَعْ مَلْجَإٍ وَلَا إِلَهَ إِلَّا

٨١ وَتَعْبُدُوا يَاسِينَ ثَانِي هُودَ لَا يُشْرِكْنَ تُشْرِكْ يَدْخُلَنْ تَعْلُوا عَلَى

٨٢ أَنْ لَا يَقُولُوا لَا أَقُولَ إِنْ مَا بِالرَّعْدِ وَالْمَفْتُوحَ صِلْ وَعَنْ مَا

٨٣ نُهُوا اقْطَعُوا مِنْ مَا بِرُومٍ وَالنِّسَا خُلْفُ الْمُنَافِقِينَ أَمْ مَنْ أَسَّسَا

٨٤ فُصِّلَتِ النِّسَا وَذِبْحٍ حَيْثُ مَا وَأَنْ لِمَ الْمَفْتُوحَ كَسْرُ إِنَّ مَا

٨٥ الْأَنْعَامَ وَالْمَفْتُوحَ يَدْعُونَ مَعَا وَخُلْفُ الْأَنْفَالِ وَنَحْلٍ وَقَعَا

٨٦ وَكُلِّ مَا سَأَلْتُمُوهُ وَاخْتُلِفْ رُدُّوا كَذَا قُلْ بِئْسَمَا وَالْوَصْلَ صِفْ

٨٧ خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا اقْطَعَا أُوحِيَ أَفَضْتُمْ اشْتَهَتْ يَبْلُو مَعَا

٨٨ ثَانِي فَعَلْنَ وَقَعَتْ رُومٌ كِلَا تَنْزِيلُ شُعَرَا وَغَيْرَهَا صِلَا

٨٩ فَأَيْنَمَا كَالنَّحْلِ صِلْ وَمُخْتَلِفْ فِي الشُّعَرَا الْأَحْزَابِ وَالنِّسَا وُصِفْ

٩٠ وَصِلْ فَإِلَّمْ هُودَ أَلَّنْ نَجْعَلَا نَجْمَعَ كَيْلَا تَحْزَنُوا تَأْسَوْا عَلَى

٩١ حَجٌّ عَلَيْكَ حَرَجٌ وَقَطْعُهُمْ عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ

٩٢ وَمَالِ هَذَا وَالَّذِينَ هَؤُلَا تَحِينَ فِي الْإِمَامِ صِلْ وَوُهِّلَا

٩٣ وَوَزَنُوهُمْ وَكَالُوهُمْ صِلِ كَذَا مِنَ الْ وَيَا وَهَا لَا تَفْصِلِ

باب التاءات

٩٤ وَرَحْمَتُ الزُّخْرُفِ بِالتَّا زَبَرَهْ الْأَعْرَافِ رُومٍ هُودٍ كَافِ الْبَقَرَهْ

٩٥ نِعْمَتَهَا ثَلَاثُ نَحْلٍ إِبْرَهَمْ مَعًا أَخِيرَاتُ عُقُودُ الثَّانِ هَمّْ

٩٦ لُقْمَانُ ثُمَّ فَاطِرٌ كَالطُّورِ عِمْرَانَ لَعْنَتَ بِهَا وَالنُّورِ

٩٧ وَامْرَأَتٌ يُوسُفَ عِمْرَانَ الْقَصَصْ تَحْرِيمَ مَعْصِيَتْ بِقَدْ سَمِعْ يُخَصّْ

٩٨ شَجَرَتَ الدُّخَانِ سُنَّتْ فَاطِرِ كُلًّا وَالْأَنْفَالِ وَحَرْفِ غَافِرِ

٩٩ قُرَّتُ عَيْنٍ جَنَّتٌ فِي وَقَعَتْ فِطْرَتَ بَقِيَّتْ وَابْنَتْ وَكَلِمَتْ

١٠٠ أَوْسَطَ الْأَعْرَافِ وَكُلُّ مَا اخْتُلِفْ جَمْعًا وَفَرْدًا فِيهِ بِالتَّاءِ عُرِفْ

باب همز الوصل

١٠١ وَابْدَأْ بِهَمْزِ الْوَصْلِ مِنْ فِعْلٍ بِضَمّْ ... إِنْ كَانَ ثَالِثٌ مِنَ الْفِعْلِ يُضَمّْ

١٠٢ وَاكْسِرْهُ حَالَ الْكَسْرِ وَالْفَتْحِ وَفِي ... الَاسْمَاءِ غَيْرَ اللَّامِ كَسْرُهَا وَفِي

١٠٣ ابْنٍ مَعَ ابْنَةِ امْرِئٍ وَاثْنَيْنِ ... وَامْرَأَةٍ وَاسْمٍ مَعَ اثْنَتَيْنِ

باب الوقف على أواخر الكلم

١٠٤ وَحَاذِرِ الْوَقْفَ بِكُلِّ الْحَرَكَهْ ... إِلَّا إِذَا رُمْتَ فَبَعْضُ الْحَرَكَهْ

١٠٥ إِلَّا بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشِمّْ ... إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمّْ

الخاتمة

١٠٦ وَقَدْ تَقَضَّى نَظْمِيَ الْمُقَدِّمَهْ ... مِنِّي لِقَارِئِ الْقُرْآنِ تَقْدِمَهْ

١٠٧ أَبْيَاتُهَا قَافٌ وَزَايٌ فِي الْعَدَدْ ... مَنْ يُحْسِنِ التَّجْوِيدَ يَظْفَرْ بِالرَّشَدْ

١٠٨ وَالْحَمْدُ لِلَّهِ لَهَا خِتَامُ ... ثُمَّ الصَّلَاةُ بَعْدُ وَالسَّلَامُ

١٠٩ عَلَى النَّبِيِّ الْمُصْطَفَى وَآلِهِ ... وَصَحْبِهِ وَتَابِعِي مِنْوَالِهِ

Appendix 2: Glossary of Terms

The Arabic terms used in this book with their Latin spelling as used in the English edition, so that the editions can be matched.

Arabic term	Transliteration
الأَضْرَاس	Al-Adras
اللِّثَة	Al-Lithah
المُقَدِّمَة الجَزَرِيَّة	Al-Muqaddimah al-Jazariyyah
الشَّاطِبِيَّة	Ash-Shatibiyyah
الثَّنَايَا	Ath-Thanaya
البَسْمَلَة	Basmalah
الضَّبْط	Dabt
فَوَاتِح السُّوَر	Fawatih as-Suwar
الغُنَّة	Ghunnah
هَاء الكِنَايَة	Ha' al-Kinayah
الحَدْر	Hadr
حَفْص عَنْ عَاصِم	Hafs 'an 'Asim
الحَلْق	Halq
الهَمْس	Hams
هَمْزَة القَطْع	Hamzat al-Qat'
هَمْزَة الوَصْل	Hamzat al-Wasl
الحَرَكَة	Harakah
الحَرَكَات	Harakat
حَرْف المَدّ	Harf Madd
حُرُوف الحَلْق	Huruf al-Halq
حُرُوف المَدّ	Huruf al-Madd
حُرُوف القَلْقَلَة	Huruf al-Qalqalah
الإِبْدَال	Ibdal
الابْتِدَاء	Ibtida'
الإِدْغَام	Idgham
إِدْغَام المِثْلَيْن	Idgham al-Mithlayn
الإِدْغَام بِغُنَّة	Idgham bi-Ghunnah
الإِدْغَام بِلَا غُنَّة	Idgham bila Ghunnah

Arabic term	Transliteration
الإِدْغَام الكَامِل	Idgham Kamil
الإِدْغَام النَّاقِص	Idgham Naqis
الإِدْغَام الشَّمْسِيّ	Idgham Shamsi
الإِذْلَاق	Idhlaq
الإِخْفَاء	Ikhfa'
الإِخْفَاء الشَّفَوِيّ	Ikhfa' Shafawi
الإِمَالَة	Imalah
الانْفِتَاح	Infitah
الانْحِرَاف	Inhiraf
الإِقْلَاب	Iqlab
الإِشْبَاع	Ishba'
الإِشْمَام	Ishmam
الإِصْمَات	Ismat
الإِسْنَاد	Isnad
الاسْتِعَاذَة	Isti'adhah
الاسْتِفَال	Istifal
الاسْتِعْلَاء	Isti'la'
الاسْتِطَالَة	Istitalah
الإِطْبَاق	Itbaq
الإِظْهَار	Izhar
الإِظْهَار الحَلْقِيّ	Izhar Halqi
الإِظْهَار المُطْلَق	Izhar Mutlaq
الإِظْهَار القَمَرِيّ	Izhar Qamari
الإِظْهَار الشَّفَوِيّ	Izhar Shafawi
الجَهْر	Jahr
الجَوْف	Jawf
الكَبِير	Kabir
الخَفَاء	Khafa'

Arabic term	Transliteration
الخَيْشُوم	Khayshum
اللَّحْن	Lahn
اللَّحْن الجَلِيّ	Lahn Jali
اللَّحْن الخَفِيّ	Lahn Khafi
لَام التَّعْرِيف	Lam at-Ta'rif
لَام لَفْظ الجَلَالَة	Lam Lafz al-Jalalah
اللَّازِم الحَرْفِيّ المُخَفَّف	Lazim Harfi Mukhaffaf
اللَّازِم الحَرْفِيّ المُثَقَّل	Lazim Harfi Muthaqqal
اللَّازِم الكَلِمِيّ المُخَفَّف	Lazim Kalimi Mukhaffaf
اللَّازِم الكَلِمِيّ المُثَقَّل	Lazim Kalimi Muthaqqal
اللِّين	Lin
اللِّسَان	Lisan
المَدّ	Madd
مَدّ البَدَل	Madd al-Badal
مَدّ الفَرْق	Madd al-Farq
مَدّ العِوَض	Madd al-'Iwad
مَدّ اللِّين	Madd al-Lin
المَدّ العَارِض لِلسُّكُون	Madd 'Arid li-s-Sukun
المَدّ الأَصْلِيّ	Madd Asli
مَدّ التَّمْكِين	Madd at-Tamkin
المَدّ الفَرْعِيّ	Madd Far'i
المَدّ اللَّازِم	Madd Lazim
المَدّ المُنْفَصِل	Madd Munfasil
المَدّ المُتَّصِل	Madd Muttasil
المَدّ الطَّبِيعِيّ	Madd Tabi'i
المَخَارِج	Makharij
المَخْرَج	Makhraj
المَقْطُوع	Maqtu'
المَوْصُول	Mawsul
المِيم السَّاكِنَة	Mim Sakinah
المِثْلَان	Mithlayn
المُشَافَهَة	Mushafahah
المُتَبَاعِدَان	Mutaba'idayn
المُتَجَانِسَان	Mutajanisayn
المُتَقَارِبَان	Mutaqaribayn
المُطْلَق	Mutlaq
النُّون السَّاكِنَة	Nun Sakinah
القَلْقَلَة	Qalqalah
القَصْر	Qasr
القَطْع	Qat'
القِرَاءَة	Qira'ah
الرَّخَاوَة	Rakhawah
الرَّسْم العُثْمَانِيّ	Rasm 'Uthmani
الرَّوْم	Rawm
الرِّوَايَة	Riwayah
رُؤُوس الآي	Ru'us al-Ay
الصَّفِير	Safir
الصَّغِير	Saghir
السَّكْت	Sakt
الشَّدَّة	Shaddah
الشَّفَتَان	Shafatan
الشِّدَّة	Shiddah
الصِّفَة	Sifah
الصِّفَات	Sifat
الصِّفَات العَارِضَة	Sifat 'Aridah
الصِّفَات اللَّازِمَة	Sifat Lazimah
الصِّلَة	Silah
الصِّلَة الكُبْرَى	Silah Kubra
الصِّلَة الصُّغْرَى	Silah Sughra
السُّكُون	Sukun
التَّاء المَفْتُوحَة	Ta' Maftuhah
التَّاء المَرْبُوطَة	Ta' Marbutah
التَّدْوِير	Tadwir
التَّفَشِّي	Tafashshi
التَّفْخِيم	Tafkhim
التَّحْقِيق	Tahqiq
التَّجْوِيد	Tajweed
التَّكْرِير	Takrir

Arabic term	Transliteration
التَّنْوِين	*Tanwin*
الطَّرِيق	*Tariq*
التَّرْقِيق	*Tarqiq*
التَّرْتِيل	*Tartil*
التَّسْهِيل	*Tashil*
التَّوَسُّط	*Tawassut*
التَّوَسُّط	*Tawassut*
طَيِّبَة النَّشْر	*Tayyibat an-Nashr*
التِّلَاوَة	*Tilawah*
الوَقْف	*Waqf*

Arabic term	Transliteration
وَقْف المُعَانَقَة	*Waqf al-Mu'anaqah*
الوَقْف الحَسَن	*Waqf Hasan*
الوَقْف الاضْطِرَارِيّ	*Waqf Idtirari*
الوَقْف الاخْتِبَارِيّ	*Waqf Ikhtibari*
الوَقْف الاخْتِيَارِيّ	*Waqf Ikhtiyari*
الوَقْف الانْتِظَارِيّ	*Waqf Intizari*
الوَقْف الكَافِي	*Waqf Kafi*
الوَقْف القَبِيح	*Waqf Qabih*
الوَقْف التَّامّ	*Waqf Tamm*
الوَصْل	*Wasl*

Appendix 3: Sources

- **Ibn al-Jazari**, Muhammad ibn Muhammad (d. 833 AH): *al-Muqaddimah fi-ma 'ala Qari' al-Quran an Ya'lamah* (al-Muqaddimah al-Jazariyyah). One critical edition is by Dr. Ayman Rushdi Suwayd.
- **Ibn al-Jazari**: *an-Nashr fi al-Qira'at al-'Ashr*, corrected by Shaykh 'Ali Muhammad ad-Dabba'; other editions exist.
- **Ibn al-Jazari**: *at-Tamhid fi 'Ilm at-Tajwid*, edited by Dr. Ghanim Qadduri al-Hamad.
- **Makki ibn Abi Talib al-Qaysi** (d. 437 AH): *ar-Ri'ayah li-Tajwid al-Qira'ah wa Tahqiq Lafz at-Tilawah*, edited by Dr. Ahmad Hasan Farhat.
- **'Abd al-Fattah as-Sayyid 'Ajami al-Marsafi** (d. 1409 AH): *Hidayat al-Qari ila Tajwid Kalam al-Bari*.
- **Al-Qasim ibn Firruh ash-Shatibi** (d. 590 AH): *Hirz al-Amani wa Wajh at-Tahani* (ash-Shatibiyyah).
- **Quranic text**: the Indo-Pak Mushaf of the King Fahd Complex (riwayah of Hafs) in digital form, set in the Complex's Nastaleeq font (KFGQPC Nastaleeq).

> **Note**
>
> We ask Allah to make this book beneficial and sincerely for His sake. What is correct in it is from Allah; if the reader finds a mistake, please let us know through onlinequran.me.