Muhammad ibn Al-Jazaree Al-Shafi’ee (meaning following the Shafi’ee school of thought) says:

1. In the hope of pardon and forgiveness from his Lord, All-Hearing.

2. All Praise is due to Allah and May Allah’s Peace and Blessings be upon His Prophet ﷺ and the chosen one,

3. Muhammad ﷺ, his family and companions,

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

4. And thereafter: this is an introduction concerning which the reciter of Qur’an is required to learn.

---

1 Written with both a fathah and a kasrah, so the reader has the option to choose either one.
5. It is without any doubt required for the recitor to know before starting recitation:

6. The articulation points and characteristics of letters (مَخَارِجُ الْحُرُوفِ وَالصِّفَاتُ) so that they can articulate in the most eloquent of languages.

7. In order to make clear the application of tajweed and the stops and that which is written in the (‘Uthmani) copies of the Qur’an,

8. As regards to all those words that are separated and joined in it (in writing in the Qur’an), and the feminine ‘taa’ (ت) which is not written with a ‘haa’ (ة).
Articulation Points of the Letters chapter

9. The articulation points of the letters are seventeen

According to those who chose it by examination

10. The empty space in the throat and mouth has the alif and its two sisters (i.e. the

wow و and yaa ي) and they are;

the medd letters which stop with the (stopping of) air.

11. Then from the lowest part of the throat are: 

عين، حاء،

and from its middle then the

عين، حاء

12. Its closest (the throat’s area closest to the mouth) are: حاء and غين. And the

قاف: the deepest part of the tongue above (meaning looking from the mouth inside the mouth,

the قاف is deeper), then the

كاف:

13. Lower (meaning closer to the mouth), and the middle (meaning middle of the tongue),

حيم، شين، ياء

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

14. To the molars from its (the sides of the tongue) left or right

And the لام، its (sides of the tongue) lowest part (closest to the mouth), until it (sides) ends (at the tip).
15. And the نوْن (meaning tip of the tongue) it is found under (under the لام, meaning closer to the mouth),

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

16. And the طَاء، دَال، تَاء from it (meaning tip of the tongue from the top side) and from

The upper incisors, and the whistle (meaning the letters that have the inherit characteristics of the whistle which are صاد، زاي، سين) are cozy,

17. from it (meaning the tip of the tongue) and above the two lower incisors.

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

18. from the edges of them both (the edges of the two from the upper incisors and the tongue); and from the inside of the lip,

so the فاء with the edges of the towering incisors (front upper),

19. Using the lips are مَيْم، بَاء، مَيْم

And the ghunnah has the nasal passage as its articulation point.
The Characteristics of Letters chapter (باب صفات الحروف)

20. Its (the letters’) characteristics are (جهر) apparent, (رخوة / رخاوة) softness, and (مستفل / مستفیل) lowered

Opened (منفتح, انفتاح), and the opposite (of them) say:

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

21. Its whispered (همس / مهموس) letters are :) "فخخثَّهُشخخحصسخكختحشخحص".

Its strengthened (شدة / شديد) letters are :) "أجِدحقخطبخكختحاخكختح".

22. And between soft and strengthened (رخو / الرخوة والشديد) are the letters :) "لِنحعُرخرح".

And the seven elevated are gathered (العو / استعلاء) in the phrase of :) "خصّ ضخغحطقِظححصحرُهَّ".

23. (The letters) صاد، ضاد، طاء، ظاء (have the characteristics of) مطبقّة/اطباق. And the letters in the phrase :) "فـخرمِنْحعُرخرح" (have the characteristic of) مذلقة/ذلاقة.

24. Its whistle (قُطحبُجخد) (has the letters of) "قُطحبُجخد". And (the letters of) softness (اللبن) (are) "قَلْقَلَة َّفَرُّ من لب".

25. And (that have a) sukoon and a fathah before them. And the drifting (الإخراج) of the indicative is correct,
26. On the لام and the راء, and on it (the راء, the characteristic of) repetition.

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

27. The practical application of tajweed is without doubt compulsory

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

28. Because this (Qur’an) was revealed to us by Allah in this form

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

29. And it (tajweed) is also a beautification of recitation

And an adornment of pronunciation and reading.

30. And it (tajweed) is giving each letter its required rights

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

² Mistakes are of two types: لحن جلي and لحن خفي. The clear and obvious mistakes are labeled as: لحن جلي. this type of mistake should be corrected and avoided because it may lead to change in the meaning, grammar, or incorrect in the Arabic language. لحن خفي are the hidden mistakes that one should also make an effort to fix.
31. To take every one (of the letters) back to its origin (i.e. place of articulation),
And to pronounce the equivalent letter in the same way (as you would pronounce that letter).

32. Complete (with all its characteristics) yet without any exaggeration,
Being gentle in pronunciation without any abuse.

33. There exists nothing between (applying the التخوين and leaving it),
Except for a person to exercise (correctly) with his jaws.

The Chapter Mentioning Some Warnings (زابث في ذكر بعض التنبيهات)

34. Make attenuation (tarqeeq) "ترقيق" the letters of istifal "استفال".

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

35. And the hamzah "همزة" (be careful not to give it tafkheem in): ﴿أَهْدَنَا﴾ , ﴿أَعُوذ﴾ , ﴿أَحْمَد﴾ ,
and then the ﴿اللَّهِ﴾, ﴿نَا﴾ , ﴿اللَّهِ﴾.

36. (Also) ﴿وَلَتَنْطُفُ عَلَى الْلَّهِ وَلَا الصَّلَائِلِ﴾, ﴿وَالْمُّسْتَفِلااُ مِن أَحْرُفِ لُفْظِ الأَلِـفِ﴾
And (likewise) the ﴿عَلَى الْلَّهِ﴾ and of ﴿مَرْض﴾ (be careful not to give it tafkhem),

---

1 It was written as such in the original version, with a fathah and kasrah on the meem. So one can choose either of the vowels.
37. And [be careful not to give tafkheem to] the 

and take care on (observing the characteristics of) the 

38. In it (i.e. the 

as in 

39. And make clear the letter of qalqalah "الحَقَّة" when it occurs with a sukoon (unvoweled) 

and when stopping on it, (meaning the qalaqalah letter) it should be even clearer (الكبى الكبيرة).

40. And (read with attenuation [tarqeeq]) the 

And (likewise read with attenuation [tarqeeq]) the 

† This word was written with both a fathah and a kasrah, so the reader has the option to choose either one.
41. And attenuate [make tarqeeq of] the letter راء when it has a kasrah.
Likewise attenuate the راء if it follows a letter with a kasrah when the راء has a sukoon.

42. If [the راء with a sukoon] it is not before a letter of استغلالاء
Or the kasrah (before the راء with a sukoon) is not a fixed one.⁵

43. There are different allowed ways (the راء having velarization or attenuation [tafkheem or tarqeeq] in the word) فِرْقُ (due to the كخسحرخة present) on the الخَبَطُ
And suppress the (characteristic of) التَّكَحَّرِيْرِ when it (the راء occurs with a شخدَّة).

---

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

[if the laam ل in the name of Allah] is preceded by a fathah or a dammah as in عبَّدُ الله

45. And velarize [make takheem] the letter (that has the characteristic) of الاستثناء and single out

The (letters of) الاستثناء are stronger [than the letters that have الاستثناء] like [the difference] between قال and عصَّا.

46. And make obvious the [characteristic of] the laam (ل) along with

and there is a difference of opinion (in the word) جعلنا.

47. Take extra caution (in order the letter does not get voweled or a qalqalah on it) on the sukoon of جعلنا, صنعنا together with مغصن.

48. Make clear and obvious the (characteristic of) the laam (ل) and the ينح when merging of the ق into the كاف.

The difference of opinion is in terms of the presence or absence of the كاف in the letter ق when merging of the ق into the كاف.

This difference is not according to the way we read, therefore حفص عن عاصم only reads this word a complete merging of the ق into the كاف only, so a pure كاف is only heard.

Another mistake commonly found in the word جعلنا is that the reader makes idghaam or merges the لاام into the نون instead of pronouncing it clearly.
49. Observe (the characteristic of) the dhamma in the kaf and baa.

As in: (unvoiced) and (voiced).

50. If the first letter of [two like letters] and [two similar letters] has a sukoon

Then make (merge) as in: (unvoiced) and (voiced); and make clear without any merging:

51. [the in] together with [the and in], [the and in, [the sukoon], [unvoiced] and [unvoiced].

[and also make clear with no idhgaam these letters which have close articulation points], [unvoiced] and [unvoiced].

---

8 The letters that are close in articulation point that one needs to be careful to pronounce clearly with no merging (idhgaam) are: the kha and baa in: (unvoiced), and (unvoiced).
52. And the ضاد with (the characteristic of) the ظاء and its articulation point, is distinguished from the الظاء, and all of them [all the ظاء that occur in the Qur’an] are mentioned as follows:

<table>
<thead>
<tr>
<th>Chapter</th>
<th>52</th>
</tr>
</thead>
<tbody>
<tr>
<td>باب الضاد والظاء</td>
<td>The الضاد والظاء</td>
</tr>
</tbody>
</table>

| 53 | In [the words] الظعحن، ظخلَّ، الظ هحر، عُظحم، الححِفحظ، أخيحقخظح، أخينحظِرح، عخظحم، ظخهحر، اللَّفحظ، |

| 54 | أظْفَرَُ، ظَنًّا، كَيْفَُ، جَا، وَعِـظُْ، سِوَى، عِضِيـنَُ، ضَـى، النَّحْـلُِ، زُخْـرُف ُ، سَـوَا |

| 55 | The same (word is found) in سورة النَّححل، and (the word)ُظخلَّتح in سورة الز خحرُف، however it occurs [meaning wherever and in whatever form each of these words occur in the Qur’an, i.e. with attached pronouns], and (the word) عِظح except، 

| 56 | ظًلْتُُ، وظَـلْتُـمْ، ظَـلُّـوا، كالأحمر، ظَلْتُ بِرَوْمَ ظَنٍّلَ، ظَلْتُ، ظَلْتُ، ظَلْتُ، ظَلْتُ |
57. يظللين مخظورًا مع المحتضر وأيضاً فظًا، وجبيِع التَّلْثُرر، together with [the word] المحتضر, and all [forms and derivatives of the word] التَّلْثُرر.

58. Except in meaning (meaning سورة الإنسان (سورة الإنسان, the first (it occurs in سورة القيامة, the first one is read with a ضاد whereas the second is read ناطرة).

And (the word) not the one in سورة الزَّادم and هُوحد is shortened (ضاد) ⁹.

59. (The word) الححخظ not the one in سورة الححخض يخضحتخى، and the difference (in recitation) concerning (the word) هي طَيِّبٌ الخلاف سامي.

60. And when the two (letters i.e. the ضاد and the ظَاء) meet it is necessary to make clear and distinct [the articulation points for both letters],

[as demonstrated in the words] أنقض ظهرك، يعوَض الطَّالِم: وَبِئْسُ الطَّالِم.

61. And in (the following words) وَعَظَتْ مُعَ وَعَظَتْ مُعَ أَفْضُتُم، together with أَفْضُتُم، And distinguish the أَفْضُتُم أهَام in and أهَامُهُم.
(باب النون واليمين المُشَدَّدتين والميم الساكنة)

The ن and م with a Shaddah and 

<table>
<thead>
<tr>
<th>ميم إذا ما شدت</th>
<th>أظهَرَ العنْةَ من نون ومن ميم</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>62</td>
</tr>
</tbody>
</table>

62. Make clear the ghunnah of the النون and 

when they occur with a shaddah; and read with الإِخحفخاء:

<table>
<thead>
<tr>
<th>بياء على المختار من أهل الذا</th>
<th>الميم إن نسکن بعثة لدئ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>63</td>
</tr>
</tbody>
</table>

63. the الميم when it is has a sukoon and meets the

(الباء) according to the preferred view of the scholars [of Qur’anic recitation].

<table>
<thead>
<tr>
<th>واحذِرُ لدى وَاو وَفَا أن تختفي</th>
<th>وأظهِرَنها عند باقي الأحرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>64</td>
<td></td>
</tr>
</tbody>
</table>

64. And make الإطهار (meaning make the الميم clear and obvious if it follows) any of the remaining

letters, (meaning all the letters except الميم and الباء) and be careful not to make الإِخحفخاء (الميم الساكنة) when it meets [is followed by] the letters أَوَو and ألفاء.
The Chapter on the Rules of the نون الساكنة والتنوين

65. The rules for the نون الساكنة والتنوين consist of:

- إظهار (clear and obvious),
- إدغام (merging),
- تنوين (change),
- إخفاء (hide).

66. Upon meeting the letters of throat make الإظهار [meaning make clear the نون الساكنة والتنوين]; and make الإدغام [meaning merge the نون الساكنة والتنوين] when followed by the letters الام and الراء without غناء [meaning nasalized sound] a required (merging).

67. And make التنوين (of the نون الساكنة والتنوين) with a غناء into (the letters of the group)، except when within a single word as in: دُنْحيخا and عخنـحوخان.

68. (which means change) is applied when it the نون الساكنة والتنوين meets the letter الاباء with a غناء; 12

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

11 It also called iqlaab; either term is acceptable.
12 In the iqlaab or qalb, the noon as-saakinah or tanween changes into a meem saakinah, and read with a ghunnah.
The Lengthening Chapter

69. The مَدُ (lengthening) occurs as لَزِم (compulsory), وَاجِب (required).

And خَائِزَ (allowed), and both (the lengthening) and shortening have been affirmed [in the allowed or 짧아] lengthening].

70. The لَزِم (compulsory) is when after a حَرْف مَد (medd letter) there is a سَاَكِن in both states (i.e. while continuing reading or stopping) and is lengthened for six counts (الطَوْل).

71. The حَجَحَجَب [required lengthening] is when it (the حَرْف المَد or medd letter) comes before a حَمَزَة, joined (meaning a medd letter is followed immediately by a hamzah) if they are together in one word.

72. The حَجَحَجَب [allowed lengthening] is when it occurs separately (meaning when the medd letter and the hamzah meet but in two different words). or (another type of lengthening when) stopping on a phrase due to a temporary sukoon (مَد عَارِض).

---

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

14 This medd (lengthening) occurs when the حَرْف المَد is the last letter of the first word and the hamzah is the first letter of the second word.
The Chapter on Knowing the Stops and Starts

73. And after (having the knowledge of) the tajweed of the letters,

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

74. and the starts. And they (meaning the stops and starts) are thus divided into

three (categories): تَّامُ، كَافٍ وَحَسْنٌ (complete stop/start), كَافٍ (sufficient stop/start) and حَسْنٌ (good stop/start).

75. They (all three) refer to what is complete (a stop that is complete in meaning), then if there be no attachment (to what comes after in meaning or grammar then this stop is 

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

76. The complete تَّامُ and the sufficient الكَافٍ, and in grammar [if there is an attachment to what comes after in meaning and grammar], then it is forbidden (to start with what follows),

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

15 The complete تَّامُ is the stop that has no attachment to what comes after in meaning or grammar.
16 The sufficient الكَافٍ is attached to what comes after in meaning, but not in grammar. The rule for these two stops (the complete stop and the sufficient stop) is that it is allowed to stop and then start with that which comes next.
17 The rule for الحَسْنٌ is that it is good to stop on it, but not good to start on what follows it except if the occurs to be at the end of an aayah then it is allowed to start with what follows, because stopping at the end of an aayah is sunnah.
77. That which is not complete is repulsive [stop],

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

78. There does not exist in the Qur’an a stop that is necessary nor a stop that is prohibited except for a reason (for its prohibition).

The Chapter on the [words written] Separated and Joined (باب المُّقَطَعِّ والْمُوصَولِ)

79. Know the [those written separately as two different words] and the [those words written as one word] and the the female (which is written as)

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

80. Separate in ten words “أَنْ لا” (meaning the words are written separately as two words in ten places which are): with

81. in (aayah 70) and the second place in (aayah 26),

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

\textsuperscript{19} سورة النحل: 118
\textsuperscript{20} سورة هود: 14
\textsuperscript{21} سورة النحل: 26
\textsuperscript{22} سورة الفاتحة: 24
\textsuperscript{23} سورة الدخان: 19
and separate the words) "إنَّ ما" [with a kasrah on the hamzah]

in the Qur'an, 28 and 25

and there is a difference [in the copies of the Qur'an as to whether the word "منَّ ما" is written or] in 10 (and separate) سورة المنافقين (aaayah 109) and (and separate) سورة البسالة (aaayah 11), (and separate)

"خَفَّتَة" with a فَتْحه (on the hamzah) and (write separate) "إِنَّ ما" with the فتّحة (on the hamzah)

85. In سورة الأنعام (aaayah 134) and (separate) "أَنَّ ما" (on the hamzah) in كَذَا يَدْعُونَ both of them.

It differs33 in سورة الأنفال: 41 and 41 and سورة الأنفال: 41 and 41

41 and in aayah 105 for لَّا أَفْؤَلُ in the same surah

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

43 All the remaining places the words "إنَّ ما" are written joined together.

44 These two words are always written joined (موضع) as is أَن.مَا.

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

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

47 Meaning in سورة البسالة 62 and سورة النفوذ: 30.

48 There is a difference in the different copies of the Qur'an as to whether "إِنَّ ما" is written joined or separately in the words in the aayahat that follow.
86. And [separate in writing] "كل ما" in سُئمَوْة and it differs in 36 and likewise (there is a difference as regards to the words) فِنُبمًا in 37 and (the places where the words "كل ما" are written) joined are as follows:

<table>
<thead>
<tr>
<th>أَوْحَى أَفْصِلْتُ اسْتَهِتْ بِنَبَلَّوْا معا</th>
<th>خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا أَفْطَعُوا:</th>
</tr>
</thead>
<tbody>
<tr>
<td>87</td>
<td>87</td>
</tr>
</tbody>
</table>

Separate (the words) "كل ما" in أُوحِيُْ 40 أَفْصِلْتُ 42, and both بِئحسخ in 41, 43, and (the places where the words "كل ما" are written) joined are as follows:

<table>
<thead>
<tr>
<th>ثابِتُ شُعْرَاء، وَغِيْرَهَا صِلْ</th>
<th>فَأَيْنَمَّا كَالنَّحْلُصِلْ وَمُخْتَلِفُ فِي</th>
</tr>
</thead>
<tbody>
<tr>
<td>88</td>
<td>88</td>
</tr>
</tbody>
</table>

88. The second فعلُ 44, also in في السُّعْرَاء and in سورة البقرة: 28, both places in سورة السحر: 147 and join what is besides these occurrences.

<table>
<thead>
<tr>
<th>فَبِفِي الشُّعْرَاء الْبُخَرِ وَالْبُخَرْ وَعَصَفْ</th>
<th>فَأَيْنَمَّا كَالنَّحْلُصِلْ وَمُخْتَلِفُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>89</td>
<td>89</td>
</tr>
</tbody>
</table>

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34: سورة إبراهيم
35: The difference is in the different copies of the Qur’an as to whether the words "كل ما" are written joined as one word or separately as two words.
36: سورة النساء
37: There are three other places which are not mentioned in this poem that are written differently in the various copies of the Qur’an for the word "كل ما". Another scholar, Sheikh Ibraheem As-Samanoodiy wrote in the following lines explaining further:

Which means: And (separate) "كل ما" in سورة إبراهيم (in سُئمَوْة) and there is a difference in the various copies of the Qur’an as to the word "كل ما" being written separately or joined in سورة البقرة (in كل ما دخلت) شُعْرَاء 44 and (the word) سورة النساء 41 (in كل ما دخلت) and (the word) سورة النمل 8 (in كل ما دخلت) and (the word) سورة الأنفاس 34 and there is a difference in the various copies of the Qur’an as to the word "كل ما" being written separately or joined in سورة البقرة (in كل ما دخلت) Shur’aa 44 and (the word) سورة النساء 41 (in كل ما دخلت) and (the word) سورة البقرة 93 and in سورة الأنفاس 150.
38: سورة الأنفاس
39: in 90
40: سورة الأنفاس
41: in 165
42: سورة الأنفاس
43: Meaning in سورة الأنفاس 240.
44: The second place where this word comes in سورة البقرة 240.
89. Join "أَنْحَمَا" \(^{45}\) as in سورة النَّحل \(^{46}\) (76 join as well) and there is a difference (in the copies of the Quran) \(^{46}\) described in سورة الأحزاب \(^{46}\), سورة الشراء \(^{47}\), and is a difference (in the copies of the Quran) \(^{46}\) described in سورة النَّحل \(^{46}\): 76 (join as well) and there is a difference (in the copies of the Quran) \(^{46}\).

90. Join "ًَ" in سورة هود \(^{47}\) (aayah 14), أَخَذْنَّ خَمْسَةْ \(^{48}\), (also join) لِكَيْلاَُ \(^{49}\) (also join) تَخْحَبٌ خَزْنَـُوْحَا \(^{50}\).

91. As well as [in writing] "ًَ" in سورة الحج \(^{51}\), عَلِبِّكَ خَزْنَـُوْحَا \(^{52}\) and (separate) "ًَ" عِنْ مِنْ بَيْانٍ مِنْ تَوَلَّى بَيْوَمِ هُمْ \(^{53}\).

92. (And write separately the words) "ًَ" مِنْ فِي الإِمَامِ صِلْ وَوُهَلْا \(^{54}\), وَمَالُ هَذَا، وَالَّذِينَ \(^{55}\), وَهُمْ ـلاَُ \(^{56}\) (مال هؤلاء) خَوْلَاءِ (مال الأَلِيِّينَ) أَلِيِّينَ \(^{57}\). And separate [in writing] "ًَ" عِنْ مِنْ بَيْانٍ مِنْ تَوَلَّى بَيْوَمِ هُمْ \(^{53}\).

The word "ًَ" is forbidden to pronounce according to the Imam as joined into one word.

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\(^{45}\) سورة البقرة \(^{115}\)

\(^{46}\) as to "أَنْحَمَا" written as two words or one

\(^{47}\) : سورة أَلْكِهْف

\(^{48}\) : سورة البقرة: 3

\(^{49}\) : سورة آل عمران: 153

\(^{50}\) : سورة الأحزاب: 23

\(^{51}\) : سورة الأحزاب: 50

\(^{52}\) : سورة الطور: 43

\(^{53}\) : سورة المؤمنون: 16 and سورة الذيانات: 14

\(^{54}\) : سورة الكهف: 49 and in سورة الأحزاب: 8

\(^{55}\) : سورة الفرقان: 36

\(^{56}\) : سورة النور: 78

\(^{57}\) : سورة ص: 3
93. Join (the words in writing) "كَالْوَلَدْ" and "وَرَوْلَدْ".  
And similarly (join) "الن" and "ها" do not separate (these from what comes after).  

Meaning it is not allowed to separate these words or letters in pronunciation from the words they are joined to in the writing of the mushaf. For example the word الْمُطَف فِيْنَُ in سورة 3:3 followed by the noun الأرض. It is not allowed to start on this word as: الأرض without the attached ال، we can only read this as one connected word: الأرض.
The Chapter on the التَّاءخات

94. (The word) "رَخْحَمَحخت" is written [in the Uthmani script] with an open تاء (meaning "تهاء" like "ة"/هاء).

95. (Also written with a تاء is the word) "لَعْنَـتَُ بِهَا وَالـنُّـورُِ" in لُقحمخان سورة: 31, and the last three (places) in فخاطِر سورة: 3, as is the case with الطِّور سورة: 29; and آل عِمحرخان سورة: 35, and (also written in it) "لغخت" in سورة آل عِمحرخان: 103 and in سورة الْبَقَرَة: 9.

96. (Likewise the word "لغخت" in سورة فاطر: 3, then in سورة الطِّور: 29; and in سورة الْبَقَرَة: 231.)

97. And (also written with a تاء) "معصِيَـتُ يُخَـص ُبِقَدَ سَمِـعُ يَخَصَ" in سورة التَّححرِيمح (in three places in aayah 10 and 11), And (also written with a تاء "معصِيَـتُ" in سورة التَّححرِيمح (in two places aayah 30 and 51), in سورة الْبَقَرَة: 9, and in سورة الْبَقَرَة: 32. Additionally, it is written in سورة الْبَقَرَة: 231.

60: سورة الأُخْرَاف
61: meaning in سورة الْبَقَرَة.
98. And (also written with a تاء) "شجرت" in سورة فاطر (aayah 58) of سورة الألفاظ and the last occurrence in غافر: سورة غافر, 85.

99. And (also written with a تاء) "قَرَّت عَيْن جَنَّت في وَقَعَت" in خُصْص سورة الأعراف: 40, "فِطْرَت" in خُصْص سورة الرؤوم: 30, "بَقِيَّة" in خُصْص سورة هود: 86, and "كلِّمَت" in خُصْص سورة التحرير: 12.

100. In the middle of سورة الأعراف (aayah 137), and all that on which there is difference (in the copies of the Qur'an) in terms of being plural or singular is known to be (written) with a تاء.
The Hamzah Al-Wasl Chapter (باب همزة الوصل)

101. Start on the hamzah al-wasl (at the beginning of a verb) with a kasrah if the third letter of the verb has a kasrah.

102. And start the hamzah al-wasl (when the third letter of the verb has a kasrah) and in the (i.e. nouns) other than the (i.e. other than those starting with the definite article "ال") start it (the hamzah al-wasl) with a kasrah, and in:

103. (and start the irregular nouns also with a kasrah and they are: اثنين, اسم ابنتها, الام, اسم ابنتها, and together with اسم امرأة, امرأة, امرأة)
Stopping on the Ends of Words Chapter

104. Beware of stopping with a full vowel except if you are applying the رَّوحم then (pronounce) a portion of the vowel

105. Except (meaning you are not allowed to stop with the) رَّوحم on the سخخحخة or its مَّصَّوَّوب; and apply الإِحشْحخام [by] showing a ضَّمَّة (of the lips) in the case of the last letter having a رَّوحم or ضَّمَّة.

106. My poem of this introduction has come to an end from me to the recitor of the Quran I give (this poem) as a present.

107. Its verses are قخاف (i.e. a hundred) and زخاي (i.e. seven) in number, 67 whosoever beautifies recitation with التَّجحوِيحد will truly gain true guidance.

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

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

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108. “All Praise is due to Allah” for the conclusion to it (this poem) as well.

And thereafter the peace and blessings be:

109. On the chosen Prophet ﷺ, his family, and his companions, and those who follow his example.
(some other tajweed rules from other scholars)

Completion of Vowels

من العلامة المرفوع شهاب الدين أحمد بن أحمد بن بدر الدين بن إبراهيم الطلحي الشافعي الدمشقي

1. Every letter which has a dhammah is not complete except by circling of the two lips, a complete circle.

2. And (similarly) the kasra is by lowering of the jaw completely; and the fatheh is by opening of the mouth, therefore understand this.

3. If the letters have a vowel on them, then associated along with it (vowel) is the original articulation point of that vowel.

4. meaning the articulation points for the waaw [for the dhammah] and articulation point for the alef [the fathah]

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

5. If you see any recitor not applying his lips with the dhammah, as it should be complete and accurate;

6. Because his dhammah is incomplete And it is required to pronounce it completely.

7. Similarly it is a requirement for the fatheh and the kasra to complete (the vowel for) each one of them. Understand this to achieve correctness (in recitation).
The levels of the letters of the "tafkheem"

From the authority of Sheikh Muhammad bin Ahmad bin Al-Abdul-Ilah Al-Shahib Al-Mubinouli

1. Then the earialized (letters of tafkheem) ones come at the three levels and they are:

   مفتوحها ضمونها مكسرها
   وتابع ما قبلها ساكنها

2. The one with a فتحة, then the dhammah, then the kasrah,
   And the saakin [vowelless] follows what preceded it.

3. So what came before it in a vowel
   Then assume for it that vowel (preceding it as far as rank of tafkheem).

4. And it is said, “No, they are: (the ranks) the fathah (فتحة) followed by an alif
   And after it is a fathah (فتحة) without an alif.

5. The one with the dhammah (ضمة), the vowelless (ساكن), then one with the kasrah (كسرة)
   So that is five, its mention came to you.”

6. And if it is in the lowest level,

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

8. So it cannot be said it has tarqeeq (attenuation),
   Like its opposite, that is the truth.
The feminine words which some of the ways of reading read in singular form and others in plural.

1. And all in which there is a difference are as follows:

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

2. The word "غخيخابختِ" in سورة المرسلات (سورة المرسلات) and "ءايخات" occurs in سورة يوسف, O lad.

3. The word "كلمت" and it is in سورة العنكبوت along with سورة البوس, then two places in سورة النعوم.

4. The word "غرفات" in سورة سبأ and "بـخِنْخت" in surah فاطر and "فـَخَلْفَات" in سورة فصلت.

5. The word "يونس" (both places in سورة يوسف and there is a difference between the different copies of the Qur’an) in the second occurrence in سورة يوسف (غافر) and so understand their meaning.

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68 The difference mentioned here is in regards to the ناء either written as ت or ء. These lines of poetry are considering a completion of compliment to line 100 of Al-Jazariyyah poem in which Imam Al-Jazaree stated that all words which end in ء are written as ت when there is a difference in the different qira’aat as to whether the word is read in the singular or plural form. This poem lists all of those words.
Precautions to take when in embittering performance [of recitation]

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

1. O you who desires to read the Quran,
   And intends thereof to be among the scholars who aim for mastery

2. Do not consider of tajweed to be extravagant in a lengthening (medd)

   Or to make a lengthening (medd) in a place where there is no color (trace) of it.

3. Or to put a shaddah on the hamzah after a medd letter.
   Or to chew the letters like one is intoxicated.

4. Or to pronounce the hamzah between a hamzah and 'ayn عين (a very sharp and deep sound)
   So that the listener runs away from nausea.

5. Each letter has its balance so do not transgress in it, nor make any deficiency in the balance.

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