**The Jazariyyah (Tajweed) Poem**

<table>
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<th>No.</th>
<th>Verse</th>
<th>Translation</th>
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<td>1</td>
<td>In the hope of pardon and forgiveness from his Lord, All-Hearing.</td>
<td>Muhammad ibn Al-Jazaree Al-Shafi’ee (meaning following the Shafi’ee school of thought) says:</td>
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<td>2</td>
<td>All Praise is due to Allah and May Allah’s Peace and Blessings be upon His Prophet ﷺ and the chosen one,</td>
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<tr>
<td>3</td>
<td>Muhammad ﷺ, his family and companions, and the reciter of Quran together with the one who is devoted to it.</td>
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<td>4</td>
<td>And thereafter: this is an introduction concerning which the reciter of Quran is required to learn.</td>
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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 (ﺙ ﻭ ﻭ ﻭ ﻭ) and characteristics of letters (ﺚ ﻭ ﻭ ﻭ ﻭ) 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' (ﻟ) which is not written with a 'haa' (ا).
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 ٰ and yaa ٱ) and they are;
    the medd letters which stop with the (stopping of) air.

11. Then from the lowest part of the throat are: ā, ḍz, and from its middle then the ḍ, kרח

12. Its closest (the throat’s area closest to the mouth) are: ḳ, ḍ, ḍ. And the ئ is deeper,
    the ئ’s deeper), then the ئ

13- Lower (meaning closer to the mouth), and the middle (meaning middle of the tongue),
    then ā, ڭ, ḍz
   And the ؾ 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 ی, its (sides of the tongue) lowest part (closest to the mouth), until it (sides) ends (at the
    tip).
15. And the \( \text{ذ} \) from its tip (meaning tip of the tongue) it is found under (under the \( \text{ی} \), meaning closer to the mouth),
And the \( \text{ة} \) is close to it (meaning close to the \( \text{ذ} \) it uses the top (meaning the top of the tip, with the tip).

16. And the \( \text{ط} \), \( \text{د} \), \( \text{ث} \) from it (tip of the tongue from the top side) and from
The upper incisors, and the whistle (meaning the letters that have the inherit characteristics of the whistle which are \( \text{ك}, \text{ب} \)) are cozy,

17. from it (meaning the tip of the tongue) and above the two lower incisors.
And the \( \text{ظ} \), \( \text{ذ} \), \( \text{ث} \) 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 \( \text{ظ} \) with the edges of the towering incisors (front upper).

19. Using the lips are \( \text{ب}, \text{م} \),
And the ghunnah has the nasal passage as its articulation point.
The Characteristics of Letters chapter

20. Its (the letters') characteristics are ( ﺏ) apparent, ( ﺑ ﻭ) softness, and ( ﻟ) lowered

Opened ( ﻡ ﻞ) desisted, ( ﻟـ ﻞ) and the opposite (of them) say:

[T he 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 ( ﻒـ / ﺒـ) (letters are:) “ ﻖـ ﻟـ ﻛـ ﻗـ ﺒـ ﺒـ ﻜـ ﻻـ ﻜـ”

Its strengthened ( ﺒـ / ﺒـ) (letters are:) “ ﻖـ ﻟـ ﻛـ ﻗـ ﺒـ ﺒـ ﻜـ ﻻـ ﻜـ”

22. And between soft and strengthened ( ﺒـ ﻞـ) (are the letters:) “ ﻓـ ﻞـ ﻞـ ﻛـ ﻗـ ﺒـ ﺒـ ﻜـ ﻻـ ﻜـ”

And the seven elevated are gathered ( ﺒـ ﻞـ) (in the phrase of) “ ﻓـ ﻞـ ﻞـ ﻛـ ﻗـ ﺒـ ﺒـ ﻜـ ﻻـ ﻜـ”.

23. (The letters) ﺑـ، ﺑـ، ﺑـ، ﺑـ (have the characteristics of) ﺑـ ﻞـ ﻞـ ﻛـ ﻗـ ﺒـ ﺒـ ﻜـ ﻻـ ﻜـ.

And the letters in the phrase “ ﻓـ ﻞـ ﻞـ ﻛـ ﻗـ ﺒـ ﺒـ ﻜـ ﻻـ ﻜـ” (have the characteristic of) ﺑـ ﻞـ ﻞـ ﻛـ ﻗـ ﺒـ ﺒـ ﻜـ ﻻـ ﻜـ.

24. Its whistle ﻒـ (has the letters of) ﻒـ، ﻒـ، ﻒـ.

The ﻏـ (has the letters) “ ﻏـ ﻖـ ﻖـ ﻖـ” And (the letters of) softness ﻒـ are)

25. ﺑـ And ﺑـ (that have a) sukoon and a fathah ﻒـ before them. And the drifting ﻒـ is correct,
26. On the ﻥﻣ and the ﺘ and on it (the ﺘ the characteristic of) repetition.
And (the characteristic of) spreading (١ ﺘ is on the ﺴ، and (the letter) ﺘ has (the characteristic of ) lengthening (٢ ﺘ، ﺘ ﺘ )

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27. The practical application of tajweed is without doubt compulsory
Who does not read the Quran correctly is a sinner.

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 (١ ﺘ، ﺘ ﺘ )
Of each and every characteristic as well as (giving each letter its) presented rights [or dues] (٢ ﺘ، ﺘ ﺘ ﺘ ﺘ ﺘ ﺘ ﺘ).

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2 Mistakes are of two types ﺪ ﺘ، and ﺍً ﺔ. The clear and obvious mistakes are labeled as ﺪ ﺘ،. 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. ﺍً ﺔ 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 لَهُ and leaving it,
Except for a person to exercise (correctly) with his jaws.

The Chapter Mentioning Some Warnings

34. Make attenuation (tarqeeq) " ﺔﹶﻔﹶﻖ " the letters of istifal " ﻓِﺴِﺘَﻮْﺭَ".
And beware of making (be careful not to make) the letter alif " ﺔﹶﺮﻮﹸﺃ " with velarization (tafkheem )
[when it occurs after a letter of ﺔﹶﺮﹶﺬَﺃ].

35. And the hamzah " ﺔﹶﺬَﺃ " (be careful not to give it tafkheem in): ﺔﹶﺃﹶﺀ, ﺔﹶﺃﹶﺀ, ﺔﹶﺃﹶﺀ

36. (Also) ﺔﹶﺃﹶﺀ, ﺔﹶﺃﹶﺀ and (likewise) the letter of " ﺔﹶﺬَﺃ " (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 letter of \( \text{ات} \), \( \text{ات} \), \( \text{ات} \), and \( \text{ات} \).

and take care on (observing the characteristics of) \( \text{ات} \) and \( \text{ات} \) that are

38. In it (i.e. the \( \text{ات} \)) and in the \( \text{ات} \) as in \( \text{ات} \) and \( \text{ات} \).

39. And make clear the letter of qalqalah "\( \text{ات} \)" when it occurs with a sukoon (unvoweled)

and when stopping on it, (meaning the qalaqalah letter) it should be even clearer (\( \text{ات} \).

40. And (read with attenuation [tarqeeq]) the letter of \( \text{ات} \), \( \text{ات} \), and \( \text{ات} \).

And (likewise read with attenuation [tarqeeq]) the letter of \( \text{ات} \), \( \text{ات} \), and \( \text{ات} \).

\[4\] 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 دمأ
Or the kasrah (before the راء with a sukoon) is not a fixed one.

43. There are different allowed ways (the راء having velarization or attenuation [tafkheem or tarqeeq] in the word): (ﻕﺮ===) due to the دمأ present (on the ﺍلْقَاف)
And supress the (characteristic of) دمأ when it (the راء) occurs with a دمأ.

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 ﷢ ﷢ ﷢ if the laam (ﻟ) in the name ﷢ ﷢ is preceded by a fathah or a dammah as in ﷢ ﷢ ﷢ ﷢.

45. And velarize [make takheem] the letter (that has the characteristic) of ك with [the letter ك] and single out The (letters of) ك ك are stronger [than the letters that have ك ك without ك ك like [the difference] between ﷢ ﷢ ك ك and ﷢ ﷢ ك ك.

46. And make obvious the [characteristic of ﻮ] of [the letter ﻮ] and there is a difference of opinion (in the word) ﷢ ﷢ ﷢ ﷢ ﷢.

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

48. Make clear and obvious the (characteristic of ﻮ) of (the letter ﻮ) [and the characteristic] of ﻮ ﻮ out of fear of confusing it with ﻮ ﻮ and ﻮ ﻮ.

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

7 Another mistake commonly found in the word ﻮ ﻮ that the reader makes idghaam or merges the ﻮ into the ﻮ instead of pronouncing it clearly.
49. Observe (the characteristic of) ﷲ in the ﷲ and ﷲ.

As in: ﷲ, ﷲ, and ﷲ.

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

Then make ﷲ (merge) as in: ﷲ and ﷲ, and make clear without any merging:

51. [the ﷳ] ﷳ together with [the ﷳ] ﷳ,[the ﷳ] ﷳ, [and also make clear with no idhgaam these letters which have close articulation points] ﷳ, ﷳ, and ﷳ.

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8 The letters that are close in articulation point that one needs to be careful to pronounce clearly with no merging (idhgaam) are: the ﷳ and ﷳ in: ﷳ, ﷳ and ﷳ in ﷳ, and ﷳ and ﷳ in ﷳ.
Chapter 52

52. And the \( \text{ذ} \) with (the characteristic of) \( \text{ظ} \) and its articulation point, is distinguished from the \( \text{ذ} \) and all of them [all the \( \text{ذ} \) that occur in the Qur'an] are mentioned as follows:

53. In [the words] (the word) \( \text{ظ} \), 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) except,

54. (the word) \( \text{ظ} \) in (the word) \( \text{ظ} \), (the word) \( \text{ظ} \) and (the word) \( \text{ظ} \) in (the word) \( \text{ظ} \) are the same, (meaning both written with \( \text{ذ} \))

55. (the word) \( \text{ظ} \) and in (the word) \( \text{ظ} \)

The same (word is found) in (the word) \( \text{ظ} \), as well as (the word) \( \text{ظ} \).
57.  \( \text{TA} \), together with [the word] \( \text{TA} \), and all [forms and derivatives of the word] \( \text{TA} \).

58. Except in \( \text{DN} \) (meaning \( \text{K} \)), \( \text{ON} \) (meaning \( \text{J} \)), the first \( \text{DA} \) (it occurs in \( \text{G} \)) the first one is read with a \( \text{A} \) whereas the second is read \( \text{G} \).

59. (The word) \( \text{SA} \), not the one in \( \text{AN} \) and \( \text{A} \) is shortened (to a \( \text{A} \)).

60. And when the two (letters i.e. the \( \text{D} \) and the \( \text{A} \)) meet it is necessary to make clear and distinct [the articulation points for both letters],

61. And in (the following words) \( \text{A} \), together with \( \text{A} \)

And distinguish the \( \text{A} \) and \( \text{A} \).

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9 The difference between the letters \( \text{O} \) and \( \text{U} \) is the long stick on the \( \text{U} \), so the shortening refers to the lack of the “stick”.

10 In some of the different qira’at the word \( \text{K} \) ayah 24 of surah At-Takweer is read with a \( \text{A} \).
The J and Y with a Shaddah and 

| 62 | Make clear the ghunnah of the J and L when they occur with a shaddah; and read with F. |

| 63 | the L when it is has a sukoon and meets the (letter) according to the preferred view of the scholars [of Qur’anic recitation]. |

| 64 | And make O (meaning make the L clear and obvious if it follows) any of the remaining letters, (meaning all the letters except L and F) and be careful not to make O (meaning make the L clear and obvious if it follows) when it meets [is followed by] the letters S and L. |
The Chapter on the Rules of \( \text{غ} \) and \( \text{غ} \)

65. The rules for the \( \text{غ} \) and \( \text{غ} \) consist of:
- (clear and obvious), (merging), (change) and (hide).

66. Upon meeting the letters of throat make (meaning make clear the \( \text{غ} \) and \( \text{غ} \)); and make (meaning nasalized sound) a required (merging).

67. And make (of the \( \text{غ} \) and \( \text{غ} \) when followed by the letters \( \text{غ} \) and \( \text{غ} \)) with a (meaning merge the \( \text{غ} \) and \( \text{غ} \)); and make (meaning nasaled sound) a required (merging).

68. (which means change) is applied when it (the \( \text{غ} \) and \( \text{غ} \)) meets the letter \( \text{غ} \) with a \( \text{غ} \).

and likewise is (hiding) is applied with the remaining letters (meaning the letters remaining after taking out the letters of \( \text{غ} \) (clear and obvious), \( \text{غ} \) (merging), and \( \text{غ} \) (change)).

\[\text{\textsuperscript{11}}\text{It also called iqlaab; either term is acceptable.}\]

\[\text{\textsuperscript{12}}\text{In the iqlaab or qalb, the noon as saakinah or tanween changes into a meem saakinah, and read with a ghunnah.}\]

15
The Lengthening Chapter (١٨۹ ١٨۴)

69. The \( \text{ل} \) (lengthening) occurs as \( \text{لا} \) (compulsory), \( \text{ل} \) (required) 
And \( \text{لا} \) (allowed) and both (the lengthening) and shortening have been affirmed [in the allowed or \( \text{لا} \) (lengthening)].

70. The \( \text{لا} \) (compulsory) is when after a \( \text{لا} \) (medd letter) \(^13\) there is a \( \text{ا} \) in both states (i.e. while continuing reading or stopping) and is lengthened for six counts (١٣)

71. The \( \text{لا} \) (required lengthening) is when it (the \( \text{لا} \) or medd letter) comes before a hamzah, joined (meaning a medd letter is followed immediately by a hamzah) if they are together in one word.

72. The \( \text{لا} \) (allowed lengthening) is when it occurs separately (meaning when the medd letter and the hamzah meet but in two different words). \(^14\)

or (another type of lengthening when) stopping on a phrase due to a temporary sukoon (١٤).

\(^13\) The "medd" letters or \( \text{لا} \) 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 \( \text{لا} \) is the last letter of the first word and the hamzah is the first letter of the second word.
73. And after (having the knowledge of) the tajweed of the letters, it is without doubt necessary to have the knowledge of the stops and starts.

74. And they (meaning the stops and starts) are thus divided into three (categories): تام (complete stop/start), كاف (sufficient stop/start) and ح (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 it in meaning or grammar then this stop is تام), or (when) there is an attachment in meaning (this type of stop is كاف), then start (with what follows).

76. The complete تام stop and كاف the sufficient [stop], 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 ح.

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

16. The sufficient stop كاف 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 ح 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 (ﺢٌ Yi[stop]).

And there is the compelled (or forced) 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 (أَبْنَاءُ الْقَطْعَةِ)

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 ﺱ ﺗ ﻏ ﻋ ﻣ ﻦ ﺍ] in the Qur’anic copy of the Imam (referring to the Uthmani script) in what follows.

80. Separate in ten words “ثَلْثَةٌ لَّا” (meaning the words are written separately as two words in ten places which are): with ﺱ ﺗ ﻏ ﻋ ﻣ ﻦ ﺍ, ﺱ ﺗ ﻏ ﻋ ﻣ ﻦ ﺍ, ﺱ ﺗ ﻏ ﻋ ﻣ ﻦ ﺍ.

81. The first place in ﺳﺮأة (aayah 70) and the second place in ﺳﺮأة (aayah 26), ﺳﺮأة (aayah :14), ﺳﺮأة :19, ﺳﺮأة :22, ﺳﺮأة :23.

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18 Some reasons for a compelled or forced stop are sneezing, coughing, or an unanticipated running out of breath.
19 ﺳﺮأة :118
20 ﺳﺮأة :14
21 ﺳﺮأة :26
22 ﺳﺮأة :24
23 ﺳﺮأة :19
28. "\( \text{أَا} \) \( \text{نُمْ} \) · \( \text{جُرْنَ} \) • and (separate the words) "\( \text{أَا} \) \( \text{نُمْ} \) with a kasrah on the hamzah" in \( \text{اتَّنَصَرَ} \) (aayah 40), \( \text{زَمَى} \) and join the "\( \text{أَا} \) \( \text{نُمْ} \) with a hamzah on the hamzah"; and (the words) "\( \text{أَا} \) \( \text{نُمْ} \): 82

29. 83. separate in \( \text{أَا} \) (and write separately) "\( \text{أَا} \) \( \text{نُمْ} \) in \( \text{اتَّنَصَرَ} \) 28 and 62

30. and there is a difference [in the copies of the Qur'an as to whether the word "\( \text{أَا} \) \( \text{نُمْ} \) is written with a kasrah or] in \( \text{اتَّنَصَرَ} \) :10 (and separate) "\( \text{أَا} \) \( \text{نُمْ} \) in \( \text{اتَّنَصَرَ} \) (as well as in)

31. 84. "\( \text{أَا} \) \( \text{نُمْ} \) (aayah 40), "\( \text{أَا} \) \( \text{نُمْ} \) (aayah 109) and \( \text{أَا} \) (i.e. \( \text{أَا} \) \( \text{نُمْ} \) aayah 11), (and separate) "\( \text{أَا} \) \( \text{نُمْ} \),\n
32. "\( \text{أَا} \) \( \text{نُمْ} \) with a hamzah on the hamzah"; and (write separate) \( \text{أَا} \) \( \text{نُمْ} \) with the \( \text{جُرْنَ} \) on the hamzah) 85

33. 85. In \( \text{اتَّنَصَرَ} \) (aayah 134) and (separate) \( \text{أَا} \) \( \text{نُمْ} \) with the \( \text{جُرْنَ} \) on the hamzah) in \( \text{اتَّنَصَرَ} \) both of them; 32

It differs 33 in \( \text{اتَّنَصَرَ} \) : 41 and \( \text{اتَّنَصَرَ} \) : 95.

\[ \text{ lưu} \text{ Ahmed} \, 169 \text{ and in aayah 105 for } \text{ lưu} \text{ in the same surah} \]

\[ \text{ lưu} \text{ Ahmed} \, 177 \]

\[ \text{ lưu} \text{ Ahmed} \, 109 \]

\[ \text{ lưu} \text{ Ahmed} \, 30. \]

\[ \text{ lưu} \text{ Ahmed} \, 32. \]

\[ \text{ lưu} \text{ Ahmed} \, 33. \]
86. And [separate in writing] "\( \text{کب} \) in \( \text{سورة} \) and it differs\(^{35} \) in \( \text{سورة} \) and likewise (there is a difference as regards to the words) \( \text{کب} \) and (the places where the words) \( \text{کب} \) are written) joined are as follows:

87. \( \text{kab} \) and \( \text{kab} \). Separate (the words) "\( \text{کب} \) in \( \text{سورة} \), \( \text{سورة} \), in \( \text{kab} \) and both \( \text{kab} \).

88. The second \( \text{kab} \), also in \( \text{kab} \) \( \text{kab} \) \( \text{kab} \), in \( \text{kab} \) \( \text{kab} \), both places in \( \text{kab} \) \( \text{kab} \) and in \( \text{kab} \) \( \text{kab} \) and join what is besides these (occurrences).

\(^{34} \text{سورة} \) : 34

\(^{35} \text{The difference is in the different copies of the Qur'ān as to whether the words} \text{کب} \text{are written joined as one word or separately as two words.} \)

\(^{36} \text{سورة} \) : 91. There are three other places which are not mentioned in this poem that are written differently in the various copies of the Qur'ān for the word "\( \text{کب} \). Another scholar, Sheikh Ibraheem As-Samanoodiyy wrote in the following lines explaining further:

\( \text{کب} \) and \( \text{کب} \). Which means: And (separate) "\( \text{کب} \) in \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) and there is a difference (in the various copies of the Qur'ān as to the word "\( \text{کب} \) being written separately or joined) in \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) and (the word) \( \text{کب} \) in \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) \( \text{سورة} \) in \( \text{kab} \) \( \text{kab} \) and (the word) \( \text{kab} \) in \( \text{kab} \) \( \text{kab} \) \( \text{kab} \) and (the word) \( \text{kab} \) in \( \text{kab} \) \( \text{kab} \) \( \text{kab} \).

\(^{37} \text{سورة} \) : 93

\(^{38} \text{سورة} \) : 150

\(^{39} \text{سورة} \) : 90

\(^{40} \text{سورة} \) : 165

\(^{41} \text{سورة} \) : 14

\(^{42} \text{سورة} \) : 102

\(^{43} \text{Meaning in} \text{سورة} \) : 48 and \( \text{سورة} \) : 240.

\(^{44} \text{The second place where this word comes in} \text{سورة} \) : 240.
89. Join "ﺍﻟﻨﺎﻳﺐ" as in Qur’an:76 (join as well) and there is a difference (in the copies of the Qur’an) described in Qur’an: 42, 4678.

90. Join "بِئر" (aayah 14), (also join) 49, 50.

91. As well as [ ] in Qur’an: 51. And separate [in writing] "بِئر" in Qur’an: 29 and (separate) "بِئر".

92. (And write separately the words) 49, 5052, 53, 55 and 56.

(The word) “كَغَرَس” is forbidden to pronounce according to the Imam as joined into one word.

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45 Qur’an:115
46 as to 48 as written as two words or one
47 48
49 43
51 23
52 50
53 43
54 16 and 49
55 23
56 36
57 78
93. Join (the words in writing) “ٍٓاٍىٍى” and “ٌٓاٍىٍى”.

And similarly (join) “ٍٓاٍىٍىٍىٍى” and “ٌٓاٍىٍىٍى” do not separate (these from what comes after).
The Chapter on the ﺎﺓ ﺑﹾﻠﹸـﺓ

94. (The word) "Клён" in ﺍﺯ ﺑ ﺓ (two places)⁶⁰ is written [in the Uthmani script] with an open ْ (meaning "۹" and not with a ۰ like "_Impl / ۰")

(and likewise in) 8 ﺟ ﺍ:56, ﺟ ﺓ:50, ﺗ ﺑ:73, 8 ﺟ ﺓ:12) and ﺟ ﻟ:217.

95. (Also written with a ۰ is the word) is "Клён" and the last three (places) in ﺇ ﺩ:72, 63, 114 and the last two (places) in ﺇ ﺩ:28, 34.

and the second (place) in ﺧ ﺩ (i.e. ﺧ ﺩ:11, where it is mentioned with the word) "Іл*

96. (Likewise the word "Клён" in ﺍ ﺕ:31, then in ﺞ ﺩ:3 as is the case with ﺇ ﺩ:29;

and ﺞ ﺩ:103 and (also written with a ۰) "Клён" in it (meaning ﺞ ﺩ:61)

and in ﺇ ﺩ:8

97. And (also written with a ۰) "Клён" in ﺢ ﺩ (in two places aayah 30 and 51), ﺞ ﺩ:35, ﺞ ﺩ:9

and ﺞ ﺩ (in three places in aayah 10 and 11), And (also written with a ۰) "Клён" in ﺞ ﺩ:8 and 9.

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⁶⁰ ﺟ ﺓ:32
⁶¹ meaning in ﺞ ﺩ:231
98. And (also written with a ﻌ) “ٌ neighborhood” in ﯾ:43, all (of the words) “ﹶ mı” in ﯾ, (aayah 58) of ﯾ and the last (occurrence) in ﯾ:85.

99. And (also written with a ﻌ) “ٌ neighborhood” and “ mı in ﯾ (i.e. ﯾ:87), “ mı”, “ mı”, “ mı” and “ mı”

100. In the middle of ﯾ (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 ﻌ
The Hamzah Al-Wasl Chapter

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

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

103. (and start the irregular nouns also with a ٰـ and they are:) ٰـ together with ٰـ and ٰـ.
104. Beware of stopping with a full vowel except if you are applying ٰ when (pronounce) a portion of the vowel

105. Except (meaning you are not allowed to stop with ٰ on the ٰ and apply ٰ [by] showing a ٌ of the lips in the case of (the last letter having a) ٍ

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 ٧ (i.e. a hundred) and ٧ (i.e. seven) in number, ٧ whosoever beautifies recitation with ٰ will truly gain true guidance.

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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.
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

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

2. And (similarly) the ō (kasrah) is by lowering of the jaw completely; and the ſ (fatḥah) 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 ō (dhammah) and articulation point for the ſ (fatḥah)

And the ſ (kasrah) from its articulation point that is known.

5. If you see any recitor not applying his lips with the ŕ (ṣimʿ) as it should be complete and accurate;

6. Because his ŕ is incomplete

And it is required to pronounce it completely.

7. Similarly it is a requirement for the ſ and the ŏ to complete (the vowel for) each one of them. Understand this to achieve correctness (in recitation).
The levels of the letters of the alphabet:

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

2. The one with a 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 followed by an alif And after it is a fathah without an alif.

5. The one with the dhammah, the vowelless, then one with the kasrah 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 [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 "كشف" (قِبْضَةَ) and "قِبَض" occurs in

ذَٰلنَكَّ and قَبْضَةَ. O lad.

3. The word "كلمة" and it is in الغِلَام along with

فَرَظَةً, then two places in قَرْنِ.

4. The word "قِبَّة" in قَرْنِ and "قِبَّة" in surah يَوْمَٰيَا and "قِبَّة" in قَرْنِ.

5. The word "قُرْنَةٌ" (both places in قَرْنِ) and there is a difference (between the different copies of the Qur'an) in the second [occurrence in] قَرْنِ and قَرْنٍ, so understand their meaning. 68

68. The difference mentioned here is in regards to the ﺗﺎﺀ which is written as a ِ or ِ. 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 ﺃَلَلَّ are written as ِ 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]

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

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

4. O r to pronounce the hamzah between a hamzah and ‘ayn ك (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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