

اللَّهُمَّ اجْعَلْهُ سَجْدَةً لِلرَّحْمَنِ
وَعَلِّمْنَا مِنْهُ الْبَيِّنَاتِ

قاعدة التجويد

FOUNDATION
OF
TAJWEED



Learning How to Read the Holy Quraan
on the Foundation of Tajweed

Second Edition

اللّٰهُمَّ اَنْزِلْهُ اَنْزِلْهُ
وَهَكَذَا مِنْهُ اِلَيْنَا وَصَلَا
مِنْ لِحْجَةِ الْجَوْدِ الْفَرَاغِ اَنْتُمْ
اَلَّا تَخْذُ بِالْجَوْدِ حَتَّى تَلْزِمَ

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أبو يحيى بلال بريزي

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Ordering Information:

Please email the author at foundation.of.tajweed@gmail.com.

Printed in the United States of America

First Edition Shawwal 1434/September 2013

Second Edition Rajab 1437/April 2016

Second Print Shabaan 1440/April 2019

Cover design by Casual Concept Designing/Los Angeles

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نحمده ونصلي على رسوله الكريم

Tajweed (تجويد) literally means 'to make better' and when used in reference to the recitation of Quraan it means **to read every letter from its place of articulation with all of its qualities**. It is mandatory for every Muslim to read the Quraan in accordance to the rules of tajweed, although it is not mandatory for every Muslim to master the detailed rules of the science of tajweed. As long as there is, in every locality or community, someone who is well-versed in the science of tajweed, all of the Muslims of that area are absolved of their obligation to learn the detailed rules of tajweed. An attempt has been made to teach the reading of Quraan along with the basic rules of tajweed in clear and simple language so that it can be easy for learners of all ages to grasp. The objective of this book is to serve as a learning tool for reading the Holy Quraan on the foundation of the rules of tajweed as well as a reference for the basic rules of tajweed. This is not intended to be a self-teaching tool, but should be taught by a qualified qaaree, or one who has learned the recitation of Quraan from a chain of teachers linking back to the Prophet ﷺ to Jibreel ؑ to Allah ﷻ.

There are different narrations of the methods of recitation of Quraan and each one varies slightly in the rules of tajweed. This book is designed to teach the rules of tajweed in accordance with the narration of Imam Hafs ؓ from his teacher Imam 'Aasim ؓ. This is the most widely used narration amongst Muslims worldwide, but there are still other narrations being used in different parts of the Muslim world.



The Arabic Alphabet

ج	ث	ت	ب	ا
ر	ذ	د	خ	ح
ض	ص	ش	س	ز
ف	غ	ع	ظ	ط
ن	م	ل	ك	ق
	ي	ء	ه	و

The Arabic letters are read with either **tarqeeq** (ترقيق), empty-mouth, or **tafkheem** (تفخيم), full-mouth. The letters in white boxes are read with tarqeeq, the letters in black boxes are read with tafkheem, and the letters in gray boxes are sometimes read with tarqeeq and sometimes tafkheem. ا is read with the same quality (tarqeeq or tafkheem) as the letter preceding it. For now (and most of the time) ر will be read with tafkheem and ل with tarqeeq; the rest of the details of these two letters will come later.

Points of Articulation of Letters

مخارج

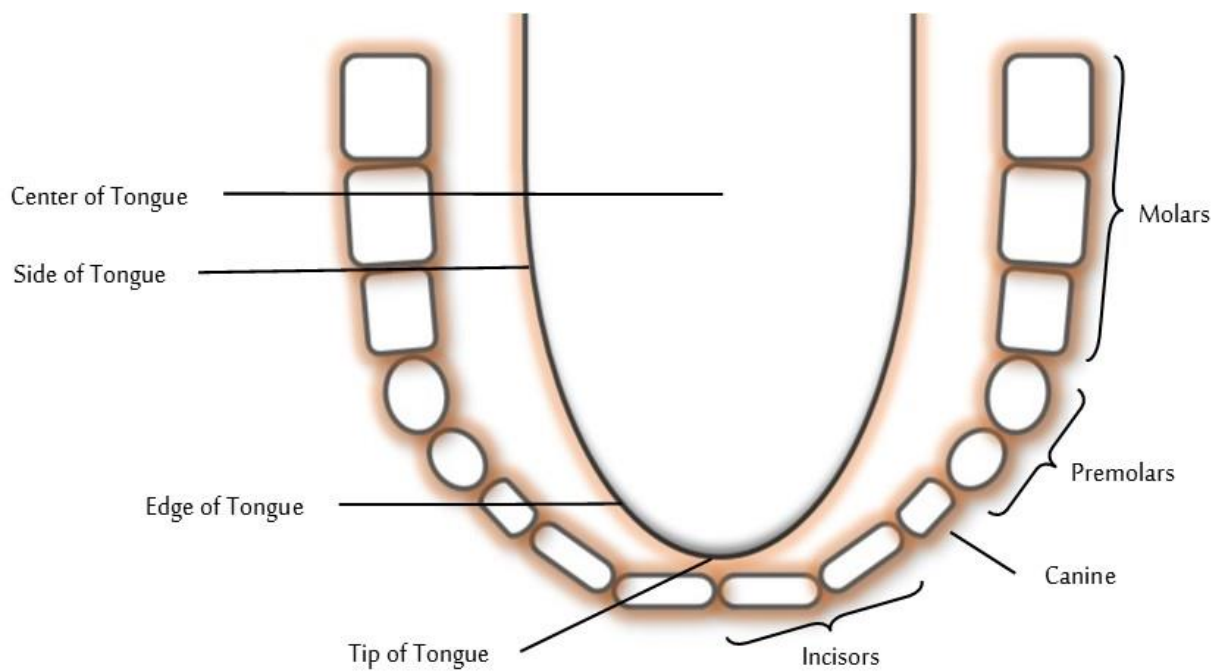
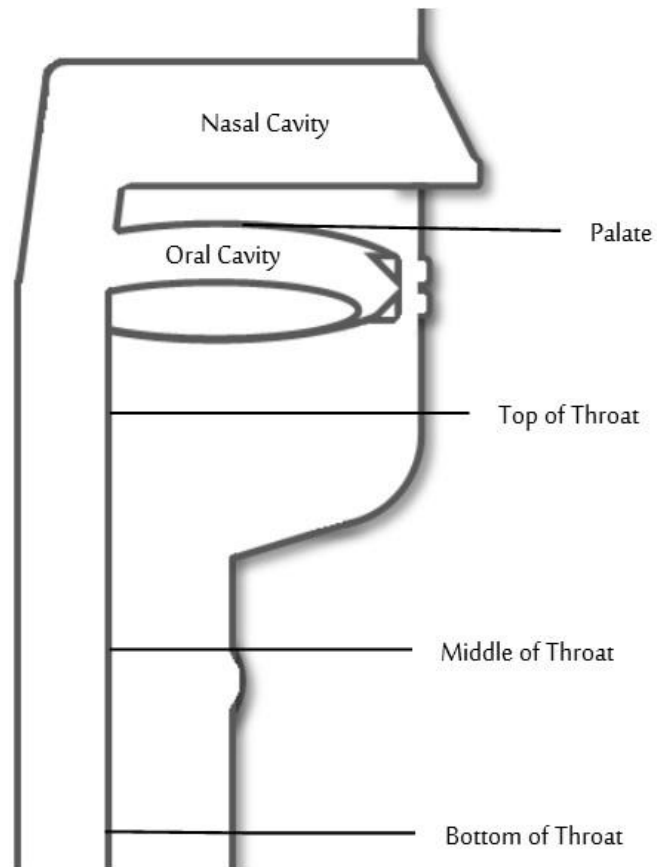
The place where the sound of an Arabic letter comes from is called its **makhraj** (مخرج) and the plural of it is **makhaarij** (مخارج).

Please note that some of the letters are mentioned more than once in the table. The letters و and ي are only read from the empty portion of the mouth when they act as long vowels. The letters م and ن are read from the nasal cavity only under special circumstances which will be explained later on.

Group	Makhraj	Letters
Empty Space	Empty portion of mouth (oral cavity)	ا و ي
Throat	Bottom of the throat	ء ه
	Middle of the throat	ع ح
	Top of the throat	غ خ
Uvular	Rearmost of tongue touching upper palate	ق
	Rear of tongue touching upper palate	ك
Palatal	Center of tongue touching upper palate	ج ش ي

Side of Tongue	Upturned left, right, or both sides of tongue touching inner gums of upper molars (left side is easiest)	ض
Liquids (edge of tongue)	Edges (on either side or both sides) of tongue (from tip to side) touching gums of upper front teeth until premolars	ل
	Similar to ل, but excluding premolars	ن
	Similar to ن, but excluding the canines and using top of tongue along with tip	ر
Dental	Tip of tongue touching gums of upper two front teeth	ط ت د
Alveo-dental	Tip of tongue touching edge of upper two front teeth	ظ ث ذ
Inter-dental	Tip of tongue touching edge of lower two front teeth along with upper two front teeth	ص س ز
Labial	Edge of upper two front teeth touching inner portion of lower lip	ف
	Both lips	ب م و
Nasal Cavity	Empty space in nose	ن م

Makharij Diagrams



Letter Recognition

خ	م	ج	و	ت	ا	ي
ض	ش	ع	ز	ف	ذ	ل
ق	ر	غ	س	ظ	ص	ط
ب	ه	ث	ن	ح	ل	د
خ	ف	غ	ا	و	ش	ء
د	ح	ظ	ل	س	ب	ص
ق	ذ	ج	ز	ت	ض	ه
ع	ل	ر	ث	ط	ن	م

ق	ن	و	ل	م	ر	ي
ع	ه	ء	د	ج	ب	ط
ضي	ذ	ت	ي	خ	غ	ح
ق	ز	س	ج	ء	ك	ظ
ذ	ط	ص	ث	ف	و	ه
ف	غ	ت	ه	خ	ش	ضي
ا	ج	ن	م	ل	ط	د
ز	ظ	ع	ث	ي	ب	ل
ا	ء	ق	ر	س	ة	و

Letter Forms

The Arabic letters are connected in writing and take on different forms depending on their position in a word (beginning, middle, or end). There are six letters that cannot connect with the letter which follows them and thus only take on only two different forms (the middle and end forms are the same). Those letters are:

ا د ذ ز و

Alone	Beginning	Middle	End
ا		ا	ا
ب	ب	ب	ب
ت	ت	ت	ة ت
ث	ث	ث	ث
ج	ج	ج	ج
ح	ح	ح	ح
خ	خ	خ	خ

د	د	د	د
ذ	ذ	ذ	ذ
ر	ر	ر	ر
ز	ز	ز	ز
س	س	س	س
ش	ش	ش	ش
ص	ص	ص	ص
ض	ض	ض	ض
ط	ط	ط	ط
ظ	ظ	ظ	ظ
ع	ع	ع	ع

غ	ڭ	ځ	ځ
ف	ڦ	ڦ	ڦ
ق	ڦ	ڦ	ڦ
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م م
ن	ن	ن	ن
و	و	و	و
ه	ه	ه	ه
ء	ا ء	ء ء ء	ئ ء ء
ي	ي	ي	ي

Joint Letter Recognition

لا	با	لج	ثم	كب	كا	كل	هط	قل
بة	تلك	صا	نا	تا	يا	ثا	بس	فو
يه	يس	نص	تض	نخ	ثج	تش	يح	قو
بج	بي	يبي	ني	يم	بم	نط	تظ	يغ
حث	خب	ضم	لم	تي	ثي	تة	غخ	بها
نه	جد	خذ	جر	خز	ير	يف	بع	جت
تز	شل	سل	عج	نقر	يفر	يشن	بشن	بخت
قفل	فقل	بهم	يتل	تكث	تحت	يجب	تمت	
بعد	بلب	بكت	نبل	بسل	تنل	يهب	سئل	

Short Vowels

There are three short vowels: **fathah** (فتحة), **dhammah** (ضمة), and **kasrah** (كسرة). They are read very briefly and without any stretching. The measure that they are read is called a **harakah** (حركة).

vowel	shape	example	how to pronounce
Fathah	َ	بَ	Opening mouth
Dhammah	ُ	بُ	Rounding lips
Kasrah	ِ	بِ	Lowering jaw

- The letter ج will be read with tafkheem when it has a fathah or dhammah and with tarqeeq when it has a kasrah.

جَ جُ

tafkheem

جِ

tarqeeq

The letter ل can't have vowels; wherever it is written with vowels, it is actually ء.

أ ا إ	ب ب ب	ت ت ت	ث ث ث	ج ج ج
ح ح ح	خ خ خ	د د د	ذ ذ ذ	ر ر ر
ز ز ز	س س س	ش ش ش	ص ص ص	ض ض ض
ط ط ط	ظ ظ ظ	ع ع ع	غ غ غ	ف ف ف
ق ق ق	ك ك ك	ل ل ل	م م م	ن ن ن
و و و	ه ه ه	ء ء ء	ي ي ي	

مِنْ	هُوَ	تَر	عَنِ	هِيَ	مَعَ	فَعَلَ
حَسَدَ	وَقَبَ	مَلِكٍ	ذَكَرَ	سَمِعَ	خَلَقَ	جَعَلَ
أَخَذَ	أَذِنَ	أَمَرَ	كَفَرَ	وَجَدَ	وَسَقَ	خُلِقَ
جَمَعَ	خَشِيَ	حَشَرَ	كَسَبَ	قُتِلَ	قَدَرَ	رَفَعَ

Tanween

تنوين

A set of two vowel signs is known as **tanween** (تنوين). Two fathahs are called **fathataan** (فتحتان), two dhammahs **dhammataa**n (ضمتان), and two kasrahs **kasrataa**n (كسرتان).

vowel	Shape	example
fathataan	≡	بَّا
dhammataa	◌ُ◌ُ	بُّبُّ
kasrataa	≡	بِا

جَّ جُ جِ	ثَّ ثُ ثِ	تَّ تُ تِ	بَّ بُ بِ	أَّ أُ اِ
رَّ رُ رِ	ذَّ ذُ ذِ	دَّ دُ دِ	خَّ خُ خِ	حَّ حُ حِ
ضَّ ضُ ضِ	صَّ صُ صِ	شَّ شُ شِ	سَّ سُ سِ	زَّ زُ زِ
فَّ فُ فِ	غَّ غُ غِ	عَّ عُ عِ	ظَّ ظُ ظِ	طَّ طُ طِ
نَّ نُ نِ	مَّ مُ مِ	لَّ لُ لِ	كَّ كُ كِ	قَّ قُ قِ
	يَّ يُ يِ	ءَّ ءُ ءِ	هَّ هُ هِ	وَّ وُ وِ

مَثَلًا	لُبْدًا	عَمَدٍ	مَسَدٍ	لَهَبٍ	صَمَدٌ	كُفُؤًا	أَحَدٌ
مَلِكًا	عَمَلًا	قَتَرَةً	نَخْرَةً	طَبَقٍ	قَسَمٌ	صُحُفًا	سَفَرَةً
رَقَبَةً	رَغَدًا	شَجَرٍ	كُتُبٍ	عِنَبًا	هُمَزَةً	عَلَقٍ	طُوسٍ
بَرَرَةً	أَبَدًا	سُرُرٍ	كَبَدٍ	طَبَقًا	لُمَزَةً	قَسَمٌ	سَنَةً

Sukoon

سكون

Sukoon (سكون) is placed on a letter to show that it does not have a vowel and that it is the end of a syllable. A letter with sukoon is called **saakin** (ساكن).

Shape

,

example

بُ

When a letter is saakin its makhraj can be easily identified because the sound will end on the letter's makhraj.

- The letter ر saakin will be read with tafkheem except when preceded by a permanent kasrah in the same word and it is not followed by a letter with tafkheem.

preceded with fathah

يَرْزُقُكُمْ

tafkheem

preceded with dhammah

قُرْآنًا

tafkheem

preceded with kasrah

فِرْعَوْنَ

tarqeeq

preceded with temporary
kasrah

إِرْجِعِي

tafkheem

followed by letter of tafkheem

مِرْصَادًا

tafkheem

preceded with kasrah, but in
previous word

مَنْ ارْتَضَى

tafkheem

- There is one word in which ر saakin can be read with either tafkheem or tarqeeq and it is the word:

فِرَقٍ

- There are five letters that when saakin are read with **qalqalah** (قلقلة), or a bouncing sound. Those letters are:

ق ط ب ج د

أَبْ أَبْ إِبْ	أَتْ أْتُ إِتْ	أَتْ أْتُ إِتْ	أَجْ أُجْ إِجْ
أَحْ أُحْ إِحْ	أَخْ أُخْ إِخْ	أَدْ أُدْ إِدْ	أَذْ أُذْ إِذْ
أَرْ أُرْ إِرْ	أَزْ أُرْ إِزْ	أَسْ أُسْ إِسْ	أَشْ أُسْ إِشْ
أَصْ أُصْ إِصْ	أَضْ أُضْ إِضْ	أَطْ أُطْ إِطْ	أَظْ أُظْ إِظْ
أَعْ أُعْ إِعْ	أَغْ أُغْ إِغْ	أَفْ أُفْ إِفْ	أَقْ أُقْ إِقْ
أَكْ أُكْ إِكْ	أَلْ أُلْ إِلْ	أَمْ أُمْ إِمْ	أَنْ أُنْ إِنْ
	أَهْ أُهُ إِهْ	أَأْ أُوْ إِئْ	

إِهْدِ	بَعْدُ	بَطْشٌ	سَعْيٍ	لَسْتُ	عَدْنٍ	فَجْرٍ	قَدْرِ
رَأْيٍ	غُلْبًا	قَطْرِ	نَقْعًا	شَهْرٍ	إِقْرَأُ	مِصْرَ	فَصْلُ
نَخْلًا	صَبْرًا	قَدْحًا	قَضْبًا	كَأْسًا	كَدْحًا	نَفْسٍ	يُسْرًا
عَشْرِ	نَشْطًا	مِسْكٌ	نُطْفَةٍ	عِبْرَةً	نَعْبُدُ	أَعْبُدُ	بَرْدًا
يَحْسَبُ	عَسْعَسَ	تَرْهَقُ	تَعْرِفُ	أُقْسِمُ	مِرْيَةٍ	إِرْجِعْ	
فَاصْبِرْ	إِذْهَبْ	يَخْرُجْ	إِرْحَمْ	حُشِرْتُ	يَشْهَدُ	كُشِطْتُ	
نُشِرْتُ	أَثَرْنَ	فَارْغَبْ	أَلْهَمَ	أَلْقَتْ	وَسْطَنَ	فِرْقَةٍ	
فَرَعْتُ	سُطِحتْ	يُبْدِي	يَشْرَبُ	زَجَرَةً	تَذْكِرَةً	سَدْعُ	
أَهْدِيكَ	مُسْفِرَةً	مُؤَصِّدَةً	أَطْعَمَهُمْ	إِرْتَبْتُمْ	إِسْتَطَعْتُ		

Long Vowels

حروف المد

There are also three long vowels, known as **huroof ul madd** (حروف المد). They are read for a measure of one **alif** (الف). An alif is measured as twice the duration of a harakah.

Long vowels can be written in two different ways. The first way to write them is with signs as is done with short vowels. The signs are **fathah mamdoodah** (فتحة ممدودة), **dhammah ma'koosah** (ضمة معكوسة), and **kasrah mamdoodah** (كسرة ممدودة).

Long Vowel	Shape	Example
Fathah mamdoodah	ا	ب
Dhammah ma'koosah	أ	ب
Kasrah mamdoodah	إ	ب

ا ا ا	ب ب ب	ت ت ت	ث ث ث
ج ج ج	ح ح ح	خ خ خ	د د د
ذ ذ ذ	ر ر ر	ز ز ز	س س س
ش ش ش	ص ص ص	ض ض ض	ط ط ط

ظ ظ ظ	ع ع ع	غ غ غ	ف ف ف
ق ق ق	ك ك ك	ل ل ل	م م م
ن ن ن	و و و	ه ه ه	ي ي ي

The second way of writing long vowels is with letters. There are three letters which act as long vowels:

Long Vowel	Example
ا saakin preceded (the sukoon is not written) by fathah	بَا
و saakin preceded by dhammah	بُو
ي saakin preceded by kasrah	بِي

اُ اُوَا اِيْ	بَا بُوَا يِيْ	تَا تُوَا تِيْ	ثَا تُوَا ثِيْ
جَا جُوَا جِيْ	حَا حُوَا حِيْ	خَا خُوَا خِيْ	دَا دُوَا دِيْ
ذَا دُوَا ذِيْ	رَا رُوَا رِيْ	زَا زُوَا زِيْ	سَا سُوَا سِيْ
شَا شُوَا شِيْ	صَا صُوَا صِيْ	ضَا ضُوَا ضِيْ	طَا طُوَا طِيْ
ظَا ظُوَا ظِيْ	عَا عُوَا عِيْ	غَا غُوَا غِيْ	فَا فُوَا فِيْ
قَا قُوَا قِيْ	كََا كُوَا كِيْ	لَا لُوَا لِيْ	مَا مُوَا مِيْ
نَا نُوَا نِيْ	وََا وُوَا وِيْ	هَا هُوَا هِيْ	يَا يُوَا يِيْ

بِهِ	طَغَى	هَارٍ	نَارًا	عَادٍ	قَالَ	كَانَ	مَالًا	عَلَى
أَوْى	أَمَنَ	ذَلِكَ	رَضُوا	مَابًا	يَرَهُ	سَلَمٌ	يَدُهُ	مِهْدًا
مَلِكٍ	يُقَالُ	حَافِظٌ	دَافِقٍ	شَاهِدٍ	عَابِدٌ	غَاسِقٍ	نَاصِرٍ	وَالِدٍ
يَخَافُ	حَاسِدٍ	تُرَابًا	حِسَابًا	سُبَاتًا	سِرَاجًا	شِدَادًا	شَرَابًا	
طَعَامٍ	عَذَابًا	كِتَابًا	كِرَامًا	لِبَاسًا	لِسَانًا	مَتَاعًا	مُطَاعٍ	
مَفَازًا	نَبَاتًا	وِفَاقًا	تُبُورًا	رَسُولٍ	شُهُودٌ	قُعُودٌ	وُجُوهٌ	
الْيَمِ	بَصِيرًا	خَبِيرٌ	رَحِيقٌ	شَهِيدٌ	عَظِيمٌ	قَرِيبًا	كَرِيمٌ	
رِجَالٌ	أَعُودٌ	أَنِيتٌ	دَاوُدٌ	مُحِيطٌ	نَعِيمٌ	مَعَاشًا	أَثِيمٌ	
الْفِهْمُ	أَكِيدُ	صَوَابًا	مَجِيدٌ	يَتِيمًا	جَيِّدَهَا	عَبْدُونَ	أَخْلَدَهُ	

Diphthongs

حروف اللين

There are two diphthongs known as **huroof ul leen** (حروف اللين):

Diphthong

Example

و saakin preceded by fathah

بُوا

ي saakin preceded by fathah

يُ

Huroof ul leen are read for a duration between one harakah and one alif (one and half harakaat or three-quarters of an alif).

أُوا أَيُّ	بُوا بِي	تُوا تِي	ثُوا ثِي	جُوا جِي	حُوا حِي
خُوا خِي	دُوا دِي	ذُوا ذِي	رُوا رِي	زُوا زِي	سُوا سِي
شُوا شِي	صُوا صِي	ضُوا ضِي	طُوا طِي	ظُوا ظِي	عُوا عِي
غُوا غِي	فُوا فِي	قُوا قِي	كُوا كِي	لُوا لِي	مُوا مِي
نُوا نِي	وُوا وِي	هُوا هِي	ءُوا ءِي	يُوا يِي	

يَوْمَ	طَبِيرًا	غَيْرَ	بَيْنَ	كَيْفَ	قَوْمُ	كَيْدًا	سَوْفَ
أَيْنَ	خَيْرٌ	لَوْحٍ	لَيْسَ	خَوْفٍ	وَيْلٌ	عَيْنٌ	قَوْلٌ
شَيْءٍ	طَغَوْا	يَدَيْهِ	أَوْفُوا	قُرَيْشٍ	رُويْدًا	زَوْجَهَا	مَوْءَدَةً
أَوْرَثْنَا	يَوْمَئِذٍ	أَرَأَيْتَ	أَوْحَيْنَا	يُنَادُونَ	عَلَيْهِمْ	عَادِيْتُمْ	
مَوْضُوعَةً	لَا رَيْبَ	تُدْعُونَ	أَعْطَيْنَاكَ	رَأَيْتَهُمْ	مُهَيِّمِنًا		

Shaddah

شدة

Shaddah (شدة) is a sign placed above a letter to indicate that the letter will be read twice, once saakin and once with a vowel.

ب plus أب is read أَب

- The letters ن and م will be read from the nasal cavity and stretched for the duration of one alif when they have shaddah. This is known as **ghunnah** (غنة).

أَبْ أَبْ إِبْ	أَتْ أْتُ إِتْ	أَجْ أَجْ إَجْ
أَحْ أَحْ إَحْ	أُحْ أُحْ إُحْ	أَذْ أَذْ إَذْ
أَزْ أَزْ إَزْ	أَسْ أَسْ إَسْ	أَشْ أَشْ إَشْ
أَصْ أَصْ إَصْ	أُصْ أُصْ إُصْ	أَظْ أَظْ إَظْ
أَعْ أَعْ إَعْ	أُعْ أُعْ إُعْ	أَقْ أَقْ إَقْ
أَلْ أَلْ إَلْ	أُمْ أُمْ إُمْ	أَنْ أُنْ إَنْ
أَوْ أَوْ إَوْ	أَهْ أَهْ إَهْ	أَيْ أَيْ إَيْ

ثُمَّ	صَبًّا	حَبًّا	كَلًّا	جَنَّةٍ	كَرَّةٍ	قُوَّةٍ	شَقًّا
بُرْزٍ	حُصِّلَ	صَدَّقَ	عَدَدَ	قَدَّرَ	كُوِّرَتْ	نَعَمَ	كَذَّبَ
يُظُنُّ	يَحْضُرُ	تَوَلَّى	تَبَّتْ	تَلَّهِ	يَسْرَهُ	قِيَمَةً	سُيِّرَتْ
قَدَّمَتْ	كَذَّبَتْ	زُوجَتْ	سُعِّرَتْ	عُطِّلَتْ	فَطَهَّرَ	تُحَرِّمُ	تَنْفَسَ
فُجِّرَتْ	تَصَدَّى	سُجِّرَتْ	أَيْدِيَهُنَّ	لَتَرُونَهَا	لَتُسْأَلُنَّ		

ل The Rules of

The ل in the name of Allaah (الله) will be read with tafkheem when preceded with fathah or dhammah and with tarqeeq when preceded with kasrah.

preceded with fathah

مِنْ اللَّهِ

tafkheem

preceded with dhammah

رَسُولُ اللَّهِ

tafkheem

preceded with kasrah

بِسْمِ اللَّهِ

tarqeeq

The same will apply when -mma (مَّ) is added to the name of Allah as in:

preceded with fathah

سُبْحَنَكَ اللَّهُمَّ

tafkheem

preceded with dhammah

قَالُوا اللَّهُمَّ

tafkheem

preceded with kasrah

قُلِ اللَّهُمَّ

tarqeeq

ل is not read with tafkheem anywhere else, whether it has shaddah or not.

The letters at the beginning of nouns that are preceded by the definite article ال are of two types:

- **Moon** or **qamari** (قمري) letters in which the ل saakin is read with **ithhar** (اظهار) by being clearly pronounced, as in:

وَالْفَجْرِ

وَالْأَرْضِ

وَالْقَمَرِ

Those letters are:

ء ب ج ح خ ع غ
ف ق ك م و ه ي

- **Sun or shamsi** (شمسي) letters into which the ل is assimilated or read with **idgham** (ادغام). These letters are written with shaddah to indicate that they will be read twice and replace the sound of the ل, as in:

وَالشَّمْسِ وَالنَّهَارِ وَاللَّيْلِ

Those letters are:

ت ث د ذ ر ز س
ش ص ض ط ظ ل ن

بِالْحَقِّ	وَالَّتَيْنِ	بِالْبَيِّنَاتِ	بِالتَّقْوَى	كَالْعِهْنِ	الْقَارِعَةُ
بِالدِّينِ	وَالْفَتْحِ	وَالْعَصْرِ	وَالنَّاسِ	كَالْفَرَّاشِ	بِالصَّبْرِ
وَالصَّيْفِ	هُوَ الْآبَتَرُ	فِي الْعُقَدِ	هَذَا الْبَيْتِ	هُوَ التَّوَابُ	
لِلْمُصَلِّينَ	وَالزَّيْتُونَ	عَنِ النَّعِيمِ	بِالْحُسْنِ	لِلْيُسْرِ	
إِنَّ الَّذِينَ	خَيْرُ الْبَرِيَّةِ	وَالْعَدِيَّتِ	فَالْمُغِيرَاتِ	فِي الصُّدُورِ	

م The Rules of

There are three rules which apply to م saakin:

1. **Ikhaa shafawi** (اخفاء شفوي), which literally means to hide with the lips. It is done when م saakin is followed by ب. It will be read with a light ghunnah from the lips (the lips will lightly touch one another and not be pressed together as in م) for one alif, as in:

أَمْ بِهِ رَبَّهُمْ بِهِمْ فَهَزَمُوهُمْ بِأَذْنِ

2. **Idghaam shafawi** (ادغام شفوي), which literally means to assimilate with the lips. It is done when م saakin is followed by م. Both will be assimilated and read with a ghunnah from the lips (by pressing the lips together) for one alif, as in:

لَهُمْ مَا أَمَنَهُمْ مِّنْ رَبَّهُمْ مِّنْ

3. **Ithhaar shafawi** (اظهار شفوي), which literally means to make clear or apparent with the lips. It is done when م saakin is followed by any other letter other than ب and م. It will be read clearly without any stretching or ghunnah, as in:

عَلَيْهِمْ وَ لَمْ يَكُنْ بِحَمْدِ

أَلْحَمْدُ	أَمْرُنَا	لَهُمْ مِّنْ	لَمْ تَكُنْ	هُمْ عَنْ	بِالْأَمْسِ
هُمْ يَبْغُونَ	لَهُمْ شَرَابٌ	تَمْلِكُونَ	أَلَمْ يَجْعَلْ	فَهُمْ مِّنْ	
أَطْعَمَهُمْ مِّنْ	خَلَقَكُمْ مِّنْ	فَتَأْتِيهِمْ بَأْيَةٍ	فِيكُمْ عُمْرًا		
أَقِمْ وَجْهَكَ	هُمْ مُّبْلِسُونَ	لَعَلَّهُمْ يَتَّقُونَ	دَعْوَاهُمْ فِيهَا		
تَرْمِيهِمْ بِحِجَارَةٍ	فَتَطْرُدَهُمْ فَتَكُونَ	وَ حَاقَ بِهِمْ مَا كَانُوا			

The Rules of ن

There are four rules which apply to ن saakin and tanween (the same rules apply to tanween because it produces the same sound as ن saakin).

1. **Iqlaab** (اقلاب), which literally means to change. It is done when ب follows ن saakin or tanween. The ن saakin or tanween will be changed into a م saakin and read with a light ghunnah from the lips for one alif, as in:

خَيْرٌ بِمَا

بِذُنُوبِهِمْ

مِنْ بَعْدِ

2. **Ithhaar** (اظہار), which literally means to make clear. It is done when any of the letters of the throat (ء ه ع ح غ خ) come after ن saakin or tanween. The ن saakin or tanween will be read clearly without any stretching or ghunnah, as in:

لِمَنْ خَشِيَ

حَاسِدٍ إِذَا

يُنْحِتُونَ

3. **Idghaam** (ادغام), which literally means to assimilate. It is done when any of the following six letters: ن م ل و ن come after ن saakin or tanween in the following word. It is of two types:

- Complete - in which the ن saakin or tanween is completely assimilated without any ghunnah. This occurs when ر or ل follow ن saakin or tanween, as in:

فَاقِعٌ لَّوْنُهَا

نَكَالًا لِّمَا

مِنْ رَبِّهِمْ

- Incomplete – in which the ن saakin or tanween are partially assimilated and read with a ghunnah for one alif. This occurs when any of the remaining four letters (ي ن م و) come after ن saakin or tanween, as in:

إِنْ يَأْتُواكُمْ

مِّنْ مَّسَدٍ

مِّنْ وَّالٍ

If the letter comes after ن saakin in the same word, it will be read with ithhaar, as in:

بُنْيَانٍ

صِنْوَانٍ

قِنْوَانٍ

4. **Ikhfaa** (اخفاء), which literally means to hide. It is done when any of the remaining fifteen letters (ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك) come after ن saakin or tanween. It will be read with a light ghunnah for one alif (This ghunnah will be made with the same quality as the letter following ن saakin or tanween. So if a letter of tarqeeq follows, it will be with tarqeeq and if a letter of tafkheem follows, it will be with tafkheem.), as in:

مِّنْ شَرٍّ

يَنْظُرُ

أَنْتَى

مِنْهُ	أَنْتَ	دُنْيَا	يُنْفِقُ	أَنْذِرْ	أَنْزَلْنَا	عِنْدَ	يُفْقُوا	كُنْتُ
أَنْقَضَ	أَنْشَرَ	كُنْتُمْ	فَانْتَهَى	قِنْوَانٍ	أَمَنْتُمْ	بُنْيَانٍ	عَنْكُمْ	
أَنْعَمْتَ	فَانْصَبْ	وَإِنْحَرْ	مِنْ هَادٍ	مِنْ كُلِّ	صِنْوَانٍ	أَنْذَرْنَا		
مَنْ تَابَ	مِنْ بَيْنِ	وَأَنْصَرْنَا	مَنْ أَمَنَ	مِنْ بَعْدِ	خَيْرًا يَّرَهُ			
مِنْ عَلَيَّ	يَنْظُرُونَ	مَنْ يَأْمُرُ	لِيُنْبِذَنَّ	لَنَنْزِعَنَّ	لَتُنْفِقُوا			

مِنْ أَهْلِهَا	فَإِنْ تَوَلَّوْا	مَنْ بَخِلَ	لَا يَحْزُنْكَ	وَالْمُنْخَنِقَةُ
يُنْكِرُونَهَا	مِنْ رَبِّكَ	خَيْرًا اللَّهُمَّ	مِنْ خِلَافٍ	مِيقَاتًا يَوْمَ
لَنْ نَدْخُلَهَا	رَسُولًا نَبِيًّا	مِنْ ثَمَرَتٍ	إِذِ انْتَبَذَتْ	مَنْ رَزَقْنَاهُ
مَنْ يُرِدِ اللَّهُ	يَنْظُرِ الْمَرْءُ	قَلِيلًا مِنْهُمْ	وَمِنْهُمْ مَّنْ	
أَثَاثًا وَ مَتَاعًا	أَنْ صَدُّوكُمْ	بَشَرًا سَوِيًّا	عَذَابٌ أَلِيمٌ	
فَمَنْ يَعْمَلْ	غَفُورٌ رَّحِيمٌ	جُلُودِ الْأَنْعَامِ	مِنْ أَصْوَافِهَا	
هُدًى وَ رَحْمَةً	مُحَرَّمَةً عَلَيْهِمْ	لَا انْفِصَامَ لَهَا		
مِنْ بَيْنِ الصُّلْبِ	فَضْلًا مِّنْ رَبِّهِمْ	عَلَى كُلِّ شَيْءٍ قَدِيرٌ		
لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا			

Stopping

وقف

Waqf (وقف) is the stopping during the recitation of Quraan. The signs used in different copies of the Quraan are:

Sign	Name	Explanation
◌	Aayah (آية)	End of verse
م	Laazim (لازم)	Necessary stop, continuing is not permissible
ط	Mutlaq (مطلق)	Stopping and continuing are both permissible, but stopping is better
ج	Jaaiz (جائز)	Stopping and continuing are both permissible, but not stopping is better
ش		Must stop on one of the two places, but not both
قلى		Stopping allowed and preferred
سكتة	Saktah	Complete stop without renewing breath
س	Saktah	Complete stop without renewing breath
وقفة	Waqfah	Complete stop without renewing breath, but longer pause than saktah
ز	Mujawwaz (مجوز)	Stopping and continuing are both permissible, but continuing is better
ق		According to some scholars you should stop, but preferred not to
ص	Murakhkhas (مرخص)	Should not stop unless you have to
قف		Can stop if you need to
صلى		It is much better to continue
لا		Do not stop without going back
لث		Same as preceding sign

Rules for stopping:

- When stopping on a word ending in sukoon, fathah, dhammah, kasrah, dhammataa, kasrataa, or long vowel written with signs, the last letter will be read saakin.

وَقَبْ

will be read

وَقَبْ

- When stopping on a word ending in ة, the last letter will be read with ه saakin.

زَجْرَةٌ

will be read

زَجْرَهُ

- When stopping on a word ending in fathataa, the last letter will be read with fathah and ا.

نِسَاءٌ

will be read

نِسَاءَا

- When stopping on a long vowel written with letters, it will be read the same as it is when continuing, but with only one alif.

صُحْبَهَا

will be read

صُحْبَهَا

Stopping is only permissible at the signs which permit stopping. If someone runs out of breath and is forced to stop somewhere else they will need to stop according to the stopping rules and go back a few words and continue reading.

- If waqf is done on ر and the letter before it is also saakin, then you will look at the vowel of the letter before it. If it has fathah or dhammah, then it will be read with tafkheem as in:

قَدْرٍ

And if it has kasrah, then it will be read with tarqeeq as in:

حَجْرٍ

- If waqf is done on ر and before it there is a ي saakin, then the ر will be read with tarqeeq (even if the letter before it has a fathah or dhammah). As in:

خَيْرٍ

- There are two cases where when waqf is done on ر and the letter before it is saakin and it is permissible to read the ر with either tafkheem or tarqeeq:

مِصْرٍ

and

عَيْنِ الْقِطْرِ

طَيِّبًا ^ط	وَقَبْ ^ل	أَحَدُ ^ج	تَبَّ ^ط	سَلَمٌ ^{قف}	شَهْرٍ ^ب	خَلَقَ ^ل
وَالْفَتْحُ ^ل	كُفَّارًا ^ط	أَخْلَدَهُ ^ج	تَقْوِيمٍ ^ز	مُلُوكًا ^ق	أَفْوَاجًا ^ل	
تَوَلَّى ^ب	وَأَمْرَآتُهُ ^ط	إِلَّا اللَّهَ ^م	عِنْدَ رَبِّهِ ^ص	وَأَسْتَغْفِرُهُ ^ط		
لَا رَيْبَ فِيهِ ^ث	يَوْمَ الدِّينِ ^ط	وَالْمَسْكَنَةُ ^ق	أَكْلًا لَمَّا ^ب			
هَآوِيَةً ^و	مَنْ ^{سكتة} رَاقٍ	أَشَدُّ قَسْوَةً ^ط	هِيَ الْمَأْوَى ^ط			
عَلَى الْآفِئْدَةِ ^ب	مِنْ مَّرْقَدِنَا ^{سكتة} هَذَا	وَكَأْسًا رِهَاقًا ^ب				

Madd

مد

Madd (مد) is the stretching of vowel sounds. Madd is done on the letters of madd mentioned earlier. There are two main types of madd:

1. **Asli** (اصلي) is the reading of the letters of madd for the original duration of one alif without any additional stretching. This occurs when the letters of madd are not followed by ء or sukoon (or shaddah), as in:

تُثِيرُ

يَحْزَنُونَ

قَالَ

2. **Far'ee** (فرعي) is the reading of the letters of madd in excess of the original duration of one alif. There are four types:

- **Muttasil** (متصل) is when a ء comes after the letter of madd in the same word. It will be read for two to two and a half alifs (four to five harakaat), as in:

جَامِئًا

سُوِّءَ

وَمَرَأَةٌ

- **Munfasil** (منفصل) is when a ء comes after the letter of madd in the beginning of the following word. It will be read for two to two and a half alifs, as in:

مِنْهَا آيَةٌ مُهْلِكُوا أَهْلَ وَفِي أَنْفُسِكُمْ

- **Laazim** (لازم) is when a permanent sukoon (or shaddah) comes after the letter of madd. It will be read for three alifs. There are four types:

- **Kalmi Mukhaffaf** (كلي مخفف) is when a permanent sukoon comes after the letter of madd in a word, as in:

الْثَنَ

- **Kalmi Muthaqqal** (كلي مثقل) is when a shaddah comes after the letter of madd in a word, as in:

خَاصَّةً

تَأْمُرُونِيَّ

وَلَا الضَّالِّينَ

- **Harfi Mukhaffaf** (حرفي مخفف) is when a permanent sukoon comes after the letter of madd in a letter [the letters at the beginning of some chapters of the Quraan, known as huroof ul muqatta'at (حروف المقطعات)], as in:

يُسَ

read

يَا سَيِّئُ

- **Harfi Muthaqqal** (حرفي مثقل) is when a shaddah comes after the letter of madd in a letter, as in:

الْمَّ

Read

أَلِفٌ لَامٌ مَّيِّمٌ

- **Aaridh** (عارض) is when a temporary sukoon due to waqf comes after the letter of madd. It will be read for one to three alifs, as in:

عَظِيمٌ

تَشْكُرُونَ

بَنَانٌ

In addition to the madd of the letters of madd, it is also permissible to do madd aaridh on the letters of leen when they are followed by a temporary sukoon due to waqf. It can be read for one to three alifs, as in:

خَوْفٌ

قُرَيْشٌ

ص	ن	ق	طه	يس	حم	طس	جاء	الم
الر	غشاء	آيان	فيه	عطاء	إيائي	ماء	دابة	الن
صلوة	ضالاً	إياك	بنور	المز	جائيء	عائلاً	أبواباً	
مضائر	المص	كذاب	طسم	صواف	أشتاتاً	عليين		
حاجك	يفعلون	سجيل	يسيراً	يرأءون	لا أنتم	لضالون		
قرطاس	مسروراً	حاجوك	كهيعص	موازيته	محفوظ			
بأصحاب	ما يشاء	ولا جان	يعملون	ما أغنى	يكسبون			
بمصرخي	والسماء	والصفت	أتحاجوني	يضحكون				
والترائب	نداء	خفيًا	عسق	حم	من وراء	أعبد		
ولا تحضون	يداً	أبي لهب	وما أدركك	وما أمرؤا	إلا			
جاءت الصالحة	لقد خلقنا الإنسان في أحسن تقويم ﴿١﴾							

Miscellaneous Rules

- Idghaam is also done on saakin letters when they are followed by the same, similar, or close letters. The idghaam will be indicated by a shaddah on the following letter. This idghaam will be complete, as in:

نَخْلُقُكُمْ

عَبَدْتُمْ

يُدْرِكُكُمْ

The idghaam of the letter ط into the letter ت will not be complete and the ط will be read with tafkheem, as in:

فَرَطْتُ

- In some places ل will have a small circle (°) over it to indicate that it will not be read when continuing and will only be read when stopping on it, as in:

لَكِنَّا

Even when the small circle is not written, this rule will always apply to the following word:

أَنَا

- **Tasheel** (تسهيل) is to read a ء softly, somewhere between a ء and ا. It occurs in the second ء in the following place:

ءَ أَعْجَمِيَّ وَعَرَبِيَّ

- **Imaalah** (إمالة) is to read the kasrah mamdoodah in between a fathah mamdoodah and kasrah mamdoodah. It occurs in the Quraan in the following place:

مَجْرِبَهَا

- **Ishmaam** (إشمام) is to make your lips round like you are reading dhammah without making the sound of dhammah. It occurs on the ن in the following place:

لَا تَأْمَنَّا

This happens to indicate the dhammah that was dropped from its original form:

لَا تَأْمَنُّنَا

- At four places in the Quraan a small س will be written above the letter ص. They will be read as follows:

Surah	Word	Read as:
البقرة	يَبْصُطُ	س
الأعراف	بَصْطَةً	س
الطور	الْمُصْطِطِرُونَ	ص or س
الغاشية	بِمُصْطِطِرٍ	ص

Characteristics of Letters

صفات

The characteristics of the letters in Arabic are called **sifaat** (صفات); this is the plural word and its singular form is **sifah** (صفة). The sifaat are what make each letter different even if they may come from the same makhraj. There are eighteen sifaat.

1. **Hams** (همس), which literally means to whisper, is the flowing of the breath due to a letter's weak reliance on its makhraj. The letters with hams are:

ف ح ث ه ش خ ص س ك ت

2. **Jahr** (جهر), which literally means to raise one's voice, is the stopping of the breath due the strong reliance on a letter's makhraj. It is the opposite of hams and all of the letters except for the hams letters have jahr.

3. **Shiddah** (شدة), which literally means to strengthen, is the stopping of the sound of the letter due to its strong reliance on its makhraj. The letters with shiddah are:

ء ج د ق ط ب ك ت

4. **Tawassut** (توسط), which literally means to be between, is partial stopping of the sound of the letter. It is between shiddah and rikhwah. The letters of tawassut are:

ل ن ع م ر

5. **Rikhwah** (رخوة), which literally means to be soft, is the flowing of the sound of the letter due its weak reliance on its makhraj. It is the opposite of shiddah and aside from the letters of shiddah and tawassut, all of the rest of the letters have rikhwah.

6. **Istilaa** (استعلاء), which literally means to rise up, is the rising of the back of the tongue during pronunciation which makes these letters have tafkheem. The letters of istilaa are:

خ ص ض غ ط ق ظ

7. **Istifaaal** (استفال), which literally means to be low, is the keeping of the back of the tongue lowered during pronunciation which makes these letters have tarqeeq. It is the opposite of istilaa and all of the letters except the istilaa letters have istifaaal.

8. **Itbaaq** (اطباق), which literally means to be closed, is the closing of the mouth by pressing the tongue against the upper palate during pronunciation. The letters of itbaaq are:

ص ض ط ظ

9. **Infitaah** (انفتاح), which literally means to open, is the keeping the mouth open by not pressing the tongue against the palate during pronunciation. It is the opposite of itbaaq and all of the letters except for the itbaaq letters are letters of infitaah.

10. **Ithlaaq** (اذلاق), which literally means to be fluent, is the flowing of the letters from the tip of the tongue or lips. The letters of ithlaaq are:

ف ر م ن ل ب

11. **Ismaat** (اصمات), which literally means to make silent, is the pronunciation without flowing from the tip of the tongue or lips. It is the opposite of ithlaaq and all of the letters except the ithlaaq letters are letters of ismaat.

12. **Safeer** (صفير), which literally means to whistle, is the pronunciation with a whistling sound. It is found in:

س ص ز

13. **Qalqalah** (قلقلة), which literally means to shake, is a bouncing sound produced by certain letters when saakin as mentioned earlier.

14. **Leen** (لين), which literally means to be soft, is the pronouncing of a letter with softness and ease. The huroof ul leen have already been mentioned earlier.

15. **Inhiraaf** (انحراف), which literally means to turn or deviate, is the deviating of a letter from its makhraj during pronunciation. It is found in ل and ر.

16. **Takreer** (تكرير), which literally means to repeat, is the light trilling of the tongue while pronouncing ر.

17. **Tafashshee** (تفشي), which literally means to spread, is the spreading of the sound throughout the mouth during pronunciation of ش.

18. **Istitaalah** (استطالة), which literally means to lengthen, is to extend the pronunciation of ض over the whole side of the tongue.

Review

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾	
هُمْ فِيهَا	خَيْرًا يَرَهُ	شَرًّا يَرَهُ	إِلَّا الَّذِينَ مِنْ نَصِيرٍ إِنَّ الَّذِينَ
لِحُبِّ الْخَيْرِ	مِنْ رَبِّكَ	رَسُولُ اللَّهِ	مِيقَاتًا يَوْمَ فَمَنْ يَعْمَلْ
إِنَّ رَبَّهُمْ بِهِمْ	فَعَالٌ لِمَا يُرِيدُ	مِنْ شَرِّ النَّفَّثَاتِ	إِلَيْنَا إِيَابَهُمْ
خَاشِعَةً أَبْصَارُهَا	صَفًّا لَا يَتَكَلَّمُونَ	وَالَّتَيْنِ وَالزَّيْتُونَ ﴿٢﴾	
كَأَلْعِهْنِ الْمُنفُوشِ	أَخْرَجَتِ الْأَرْضُ	مِنْ أَهْلِ الْكِتَابِ	
كَأَلْفَرَاشِ الْمَبْثُوثِ	أَعْطَيْنَكَ الْكَوْثَرَ	مِنْ مَاءٍ صَدِيدٍ	
لَهُمْ مَا يَشَاءُونَ	لَنَسْفَعًا بِالنَّاصِيَةِ	وَتَوَاصَوْا بِالصَّبْرِ	
إِذَا السَّمَاءُ انْشَقَّتْ	لَكُمْ دِينُكُمْ وَ لِى دِينِ	صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ	
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ		فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى	
مَا الطَّارِقُ النَّجْمُ الثَّاقِبُ		مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ	

سِرَاجًا وَهَّاجًا وَ أَنْزَلْنَا	مِنْ اللَّهِ صُحُفًا مُطَهَّرَةً
بِالْوَادِ الْمُقَدَّسِ طُوًى	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ أَبْصَارُهَا
وَهُوَ الْغُفُورُ الْوَدُودُ ﴿١٠﴾ ذُو الْعَرْشِ الْمَجِيدُ	
أَكَلًا لَّمَّا ﴿١١﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا	
وَآتَلَ عَلَيْهِمْ نَبَأَ ابْنَى آدَمَ بِالْحَقِّ ۖ إِذْ قَرَّبَا قُرْبَانًا	
جَزَاوُهُمْ عِنْدَ رَبِّهِمْ جَنَّتْ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ	
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ وَمَا لَكُمْ مِنْ دُونِ	
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢﴾	
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	سَلَامٌ عَلَى الْمُرْسَلِينَ

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