



AL-ASL · MUTŪN COLLECTION · THE SCIENCE OF TAJWĪD

المُقَدِّمَةُ الْجَزَرِيَّةُ

AL-MUQADDIMAH AL-JAZARIYYAH

The celebrated didactic poem on the rules of reciting the Qur'an, composed by Imām Muḥammad ibn al-Jazarī, presented chapter by chapter.



109 verses

17 chapters

Imām Ibn al-Jazarī · d. 833 AH

Metre: **Rajaz**Prepared for the al-Asl Mutūn collection · www.al-asl.com

مَنْظُومَةُ الْمُقَدِّمَةِ

Introduction & Prologue

يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعٍ  1 مُحَمَّدُ ابْنُ الْجَزَرِيِّ الشَّافِعِيِّ

Says he who hopes for the forgiveness of the All-hearing Lord, (who is) Muhammad ibn al-Jazarī al-Shāfi'ī:

الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ  2 عَلَى نَبِيِّهِ وَمُصْطَفَاهُ

All praise is due to Allah, and may Allah send salutations upon His Prophet and His chosen (messenger)

مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ  3 وَمُقَرَّرِ الْقُرْآنِ مَعَ مُحِبِّهِ

Muhammad, his family, his Companions, the teacher(s) of the Qur'an and he who loves him (the teacher)/(the Qur'an).

وَبَعْدُ: إِنَّ هَذِهِ مُقَدِّمَةٌ  4 فِيمَا عَلَى قَارِيهِ أَنْ يَعْلَمَهُ

Thereafter, verily this is an introduction regarding that which is compulsory upon its reciter to know

إِذْ وَاجِبٌ عَلَيْهِمْ مُحْتَمٌّ  5 قَبْلَ الشُّرُوعِ أَوَّلًا أَنْ يَعْلَمُوا

As it is certainly compulsory upon them, before starting (recitation of the Qur'an), firstly to know

مَخَارِجَ الْحُرُوفِ وَالصِّفَاتِ  6 لِيَنْطِقُوا * بِأَفْصَحِ اللُّغَاتِ

The origin of the letters and their characteristics, so as to pronounce (it) in the most eloquent of languages.

مُحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ  7 وَمَا الَّذِي رُسِمَ * فِي الْمَصَاحِفِ

Becoming proficient in tajwīd (in the makhārij and sifāt of the Letters AND Its rules), waqf and that which has been written in the masāhif

مِنْ كُلِّ مَقْطُوعٍ وَمَوْصُولٍ بِهَا ۖ وَتَاءٍ أُثْنِي لَمْ تَكُنْ تُكْتَبُ بِ: هَا

Concerning every cut and joined compound in it (the masāhif), and the feminine tā' that was not written with a hā'.

بَابُ مَخَارِجِ الْحُرُوفِ

The Articulation Points

مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرَ ۖ عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ

The makhārij of the letters are seventeen according to (the opinion) of him who has chosen it and tested (it).

فَأَلِفُ الْجَوْفِ * وَأُخْتَاهَا، وَهِيَ حُرُوفُ مَدٍّ لِلْهَوَاءِ تَنْتَهِي

The alif and its two sisters are from the jowf, and they are the letters of madd that ends in the air.

ثُمَّ لِأَقْصَى الْحَلْقِ: هَمْزُ هَاءٍ ۖ ثُمَّ لَوْسَطِهِ: * فَعَيْنٌ حَاءٌ

Then (from) the lowest part of the throat is the hamzah and hā'. And from its middle is the 'ayn and the hā'.

أَدْنَاهُ غَيْنٌ خَاوُهَا وَالْقَافُ ۖ أَقْصَى اللِّسَانِ فَوْقَ ثَمَّ الْكَافُ

(From) the upper (part of) it (the throat) is the ghayn and its khā' The qāf is (from) the extreme back of the tongue, then the kāf

أَسْفَلُ، وَالْوَسْطُ: فَجِيمُ الشَّيْنِ يَا ۖ وَالضَّادُ: مِنْ حَافَتِهِ إِذْ وَلِيَا

lower. The centre (of the tongue) is the jīm, the shīn and the yā'. And the dād is from the side (of the tongue) when it meets

الْأَضْرَاسَ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا ۖ وَاللَّامُ: أَذْنَاهَا لِمُنْتَهَاهَا ۖ

the molars: from the left or the right (side). And the lām is from the anterior of it (sides of the tongue) till the end of it (the tip of the tongue).

وَالثُّنُونُ: مِنْ طَرَفِهِ تَحْتَ اجْعَلُوا ۖ وَالرَّاءُ: يُدَانِيهِ لِظَهْرِ أَدْخُلُ

And make the nūn from the tip of it (the tongue), lower (than the lām). And the rā' is close to it (the nūn), including the top (of the tongue).

وَالطَّاءُ وَالذَّالُ وَتَا: مِنْهُ وَمِنْ ۖ عَلَيَا الثَّنَائِيَا، وَالصَّفِيرُ: مُسْتَكِنٌ

The tā', the dāl and the tā', from the tip of the tongue and the upper central incisors. And the (letters of) safir are firmly placed

مِنْهُ وَمِنْ فَوْقِ الثَّنَائِيَا السُّفْلَى ۖ وَالطَّاءُ وَالذَّالُ وَتَا: لِلْعُلْيَا

From the tip of the tongue and above the lower central incisors. The thā', the dhāl and the thā', from the upper (central incisors)

مِنْ طَرَفَيْهِمَا، وَمِنْ بَطْنِ الشَّفَةِ: ۖ فَالْفَا مَعَ اطْرَافِ الثَّنَائِيَا الْمُشْرِفَةِ

From the tips of them both. And from the inside of the lip, the fā', with the tips of the upper central incisors.

لِلشَّفَتَيْنِ: الْوَاوُ بَاءٌ مِيمٌ ۖ وَعُنَّةٌ: مَخْرَجُهَا الْخَيْشُومُ

(From) both the lips, the wāw, the bā' and the mīm. And the nasal sound (ghunnah), its exit point is the nasal cavity.

بَابُ صِفَاتِ الْحُرُوفِ

The Characteristics of Letters

صِفَاتُهَا: جَهْرٌ وَرِخْوٌ مُسْتَفِيلٌ 20 مُنْفَتِحٌ مُصَمَّتَةٌ وَالضَّدَّ قُلْ

Its attributes are jahr, rikhwah, (those letters with) istifāl, infitāh, and ismāt. And say the opposite (of them) are

مَهْمُوسٌهَا: فَحْتُهُ شَخْصٌ سَكَّتْ 21 شَدِيدُهَا لَفْظٌ: أَجَدٌ قَطٍ بَكَتْ

those with hams (are in the combination) شَدِيدٌ سَكَّتْ while those with shiddah are in the word أَجَدٌ قَطٍ بَكَتْ.

وَيَيْنَ رِخْوٌ وَالشَّدِيدُ: لِنَ عُمَرُ 22 وَسَبْعُ عُلُوٍّ: خُصَّ ضَعِطٌ قِطْ حَصَرٌ

And between rikhwah and shiddah are (the letters) عَمَلٌ And the seven elevated (letters) are confined to خُصَّ ضَعِطٌ قِطْ.

وَصَادٌ ضَادٌّ طَاءٌ ظَاءٌ: مُطَبَقَةٌ 23 وَقَرَّ مِنْ لُبٍّ: الْحُرُوفُ الْمَذْلَقَةُ

The sād, dād, tā' and thā' have itbāq while "قَرَّ مِنْ لُبٍّ" are the letters of idhlāq.

صَفِيرُهَا: صَادٌ وَزَائِي سَيْنٌ 24 قَلْقَلَةٌ: قُطْبٌ جَدٍ، وَاللَّيْنُ

Those with safir are sād, zāy and sīn. Qalqalah is (in the letters) قُطْبٌ جَدٍ. And līn is (in)

وَأَوْ وَيَاءٌ سُكَّنَا، وَانْفَتَحَا 25 قَبْلَهُمَا، وَالْإِنْجِرَافُ: صُحَّحَا

The wāw and the yā' that have a sukūn, and a fathah before them both. And inhirāf is correct

فِي اللَّامِ وَالرَّاءِ، وَبِتَكَرِيرِ جُعِلَ 26 وَلِلتَّفَشِّي: الشَّيْنُ ضَادًّا: اسْتَطِيلَ

in the lām and the rā', (while the rā' is also) made with takrīr, tafashshī is (in) the shīn, and the dād, apply istitālāh (in it).

بَابُ التَّجْوِيدِ

The Obligation of Tajwīd

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَّازِمٌ ﴿٢٧﴾ مَنْ لَمْ يُجَوِّدِ * الْقُرْآنَ آثِمٌ

The application of tajwīd is indeed necessary. Whomsoever does not recite the Qur'an with tajwīd is a sinner.

لَآ إِلَهَ بِهِ إِلَّا لَهُ أَنْزَلَا ﴿٢٨﴾ وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا

Because with tajwīd the Lord has revealed the Qur'an, and in this manner from Him it has reached us.

وَهُوَ أَيْضًا حِلْيَةُ التَّلَاوَةِ ﴿٢٩﴾ وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ

It (tajwīd) is also the adornment of recitation, the beauty of Presentation and reading.

وَهُوَ: إِعْطَاءُ الْحُرُوفِ حَقَّهَا ﴿٣٠﴾ مِنْ صِفَةٍ لَهَا * وَمُسْتَحَقَّهَا

It (tajwīd) is giving the letters their rights from an attribute belonging to them and their demands.

وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ ﴿٣١﴾ وَاللَّفْظُ فِي نَظِيرِهِ كَمِثْلِهِ

And returning every one (of the letters) to its origin, and an utterance in its equivalent, is like it.

مُكَمَّلًا مِنْ غَيْرِ مَا تَكَلَّفِ ﴿٣٢﴾ بِاللُّطْفِ فِي النُّطْقِ بِلَا تَعَسُفِ

(Every letter) being complete, without burden, (but) with ease in pronunciation and without haphazardness.

وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ ﴿٣٣﴾ إِلَّا رِيَاضَةٌ أَمْرِي بِفَكِّهِ

And there is nothing between (applying) it (tajwīd) and leaving it, except the practice of a person with his jaws.

بَابٌ فِي ذِكْرِ بَعْضِ التَّنْبِيهَاتِ

Some Points of Caution

فَرَّقْنِ مُسْتَفِلاً مِنْ أَحْرَفٍ 34 وَحَازِرُنْ تَفْخِيمَ لَفْظِ الْأَلِفِ

Be sure to apply tarqīq to the letters of istifāl, and be extremely cautious of applying tafkhīm in the pronunciation of an alif.

وَهَمَزَ: الْحَمْدُ أَعُوذُ إِيَّاهُ 35 اللَّهُ، ثُمَّ لَامٍ: لِلَّهِ لَنَا

(And apply tarqīq in) the hamzah of اَعُوذُ اِيَّاَهُ Then (also apply tarqīq in) the lām of لِلَّهِ لَنَا

وَلْيَتَلَطَّفْ وَعَلَى اللَّهِ وَلَا الضُّ 36 وَالْمِيمِ مِنْ مَحْمَصَةٍ وَمِنْ مَرَضٍ

مَر. (And the lām in) وَلَا اِلَهَ اِلَّا اللَّهُ. (And apply tarqīq in) the mīm مَحْمَصَةٍ and مَرَضٍ.

وَبَاءَ: بَرِّقٍ، بَاطِلٍ، بِهِمْ، بِذِي 37 وَاحْرَصْ عَلَى الشِّدَّةِ وَالْجَهْرِ الَّذِي

(And apply tarqīq in) the bā' بِذِي. And take care to apply the shiddah and the jahr which is

فِيهَا وَفِي الْجِيمِ كَ: حُبٍّ، الصَّبْرِ 38 رَبَّوَةٍ، اجْتُثَّتْ، وَحَجٍّ، الْفَجْرِ

رَبَّوَةٍ / وَحَجٍّ / فَكَّرَ كَحَبِّ الصَّ. In it (the bā') and in the jīm as in

وَبَيْنَ مُقْلَقًا إِنْ سَكْنَا 39 وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنًا

And be sure to make clear the qalqalah when it has a sukūn, and if it is during waqf then it should be even clearer

وَحَاءَ: حَصْحَصَ، أَحْطَطُ، الْحَقُّ 40 وَسَيْنَ: مُسْتَقِيمٌ، يَسْطُو، يَسْقُو

مُسْتَقِيمٌ يَسْقُو / أَحْطَطُ / حَصْحَصَ أَسْ as well as the sīn of يَسْقُو

بَابُ الرَّاءَاتِ

The Rules of the Rā'

وَرَقِّ الرَّاءِ إِذَا مَا كُسِرَتْ 41 كَذَاكَ بَعْدَ الْكَسْرِ حَيْثُ سَكَنَتْ

And (read) the rā' with tarqīq when it has a kasrah. In the same manner, (read it with tarqīq) if it has a sukūn and comes after a kasrah.

إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفٍ اسْتِعْلَا 42 أَوْ كَانَتْ الْكَسْرَةُ لَيْسَتْ أَصْلًا

If it (the rā' sākinah) is not before a letter of isti'lā', or the kasrah is not permanent.

وَالْخُلْفُ فِي: فَرْقٍ؛ لِكَسْرِ يُوجَدُ 43 وَأَخْفِ تَكْرِيرًا إِذَا تُشَدِّدُ

The difference (of opinion) in قِي is due to the the kasrah which is found, and conceal the taktīr when it (the rā') has a tashdīd.

بَابُ اللَّامَاتِ وَأَحْكَامِ مُتَفَرِّقَةٍ

The Lām & Assimilation

وَفَخِّمِ اللَّامَ مِنْ اسْمِ اللَّهِ 44 عَنْ فَتْحٍ نَ أَوْ ضَمٍّ كَ: عَبْدُ اللَّهِ

And apply tafkhīm in the lām from the name of الله after a fathah or a dammah, as in عَبْدُ اللَّهِ

وَحَرِّفِ الْإِسْتِعْلَاءَ فَخِّمَ، وَأَخْصَصَا 45 الْإِطْبَاقَ أَقْوَى نَحْوُ: قَالَ وَالْعَصَا

And the letters of isti'lā', apply tafkhīm (in them) and specify (those with) itbāq as (the tafkhīm in them is) stronger like in the examples قَالَ and عَصَا

وَيَبِّينِ الْإِطْبَاقَ مِنْ: أَحَطْتُ، مَعَ 46 بَسَطْتُ وَالْخُلْفُ بِ: نَخْلُقُكُمْ وَقَعَ

And clarify the itbāq of أَحَطْتُ and بَسَطْتُ And in لُقْتُ difference of opinion has occurred.

وَأَحْرِصْ عَلَى السُّكُونِ فِي جَعَلْنَا 47 أَنْعَمْتَ وَالْمَغْضُوبِ مَعَ ضَلَّلْنَا

صَلَّ تَا جَعَلْنَا، أَلْعَلَّتْ وَالْمَغْضُوبِ with تَا And take care of the sukūn in

وَخَلِّصْ انْفِتَاحَ: مَحْذُورًا، عَسَى 48 خَوْفَ اشْتِبَاهِهِ بِ: مَحْظُورًا، عَصَى

عَصَى and طُورًا fearing that it might bear likeness to عَسَى and مَحْظُورًا in دُورًا And clarify the infitāh in

وَرَاعَ شِدَّةَ بِكَافٍ وَبِتَا 49 كَ: شَرِكُكُمْ وَتَتَوَفَّى فِتْنَةً

فِي تَتَا and كَشِدَ كَكُ، وَتَتَوَفَّى in تَتَا, as (found) in تَتَا and the _ and the شِدَّةَ And observe the shiddah in the

وَأَوَّلَى مِثْلٍ وَجِنْسٍ إِنْ سَكَنَ 50 أَدْغِمْ كَ: قُلْ رَبِّ وَ: بَلْ لَا، وَأَبْنِ

and كَقُلْ رَبِّ in كَقُلْ and كَقُلْ If the first of two mithlayn or mutajānisayn letters has a sukūn, then make idghām, like in And make clear (make ith-hār)

فِي يَوْمٍ، مَعَ قَالُوا وَهُمْ، وَ: قُلْ نَعَمْ 51 سَبَّحَهُ، لَا تُرْغِ قُلُوبَ، فَالْتَقَمَ

قَا تَقَّ and قَالُوا وَهُمْ وَقُ تَعَّ سَبَّحَهُ لَا تُرْغِ قُلُوبَ with فِي يَوْمٍ in

بَابُ الضَّادِ وَالظَّاءِ

Distinguishing Dād & Zā'

وَالضَّادُ: بِاسْتِطَالَةٍ وَمَخْرَجٍ 52 مَيِّزٍ مِنَ الظَّاءِ، وَكُلُّهَا تَجِي

And distinguish the dād from the thā' through (the sifah) istitālāh and (its) makraj. And all the thā's come (in the following lines):

فِي، الظَّعْنِ ظِلُّ الظُّهْرِ عَظُمَ الْحِفْظِ 53 أَيْقِظْ وَأَنْظِرْ عَظُمَ ظَهْرُ اللَّفْظِ

LIST OF ZĀ' WORDS

ظَاهِرٌ لَظَى شَوَاطِ كَظَمٍ ظَلَمًا 54 أَغْلَظَ ظَلَامَ ظُفْرِ انْتَضَرُ ظَمًا

LIST OF ZĀ' WORDS

أَظْفَرَ، ظَنًّا كَيْفَ جَا، وَعِظَ سَوَى 55 عَضِينَ، ظَلَّ النَّحْلُ زُخْرَفٍ سَوَا

LIST OF ZĀ' WORDS

وَضَلَّتْ، ظَلَّتُمْ، وَبُرُومٍ ظَلُّوا 56 كَالْحَجَرِ، ظَلَّتْ شَعْرًا نَظَلُّ

LIST OF ZĀ' WORDS

يَظْلَلْنَ، مَحْظُورًا مَعَ الْمُحْتَظِرِ 57 وَكُنْتَ فَظًّا، وَجَمِيعَ النَّظَرِ

LIST OF ZĀ' WORDS

إِلَّا بِ: وَيْلٌ، هَلْ، وَأُولَى نَاضِرَةً 58 وَالْغَيْظُ لَا الرَّعْدُ وَهُوَ قَاصِرَةٌ

LIST OF ZĀ' WORDS

وَالْحَظُّ لَا الْحَصُّ عَلَى الطَّعَامِ 59 وَفِي ظَنِينِ الْخِلَافِ سَامِي

LIST OF ZĀ' WORDS

وَإِنْ تَلَاقِيَا الْبَيَانَ لَازِمٌ: 60 أَنْقَضَ ظَهْرَكَ، يَعِضُّ الظَّالِمُ

And if the two (letters i.e. the dād and the thā') meet then clarity (in them) is necessary, like in **أَنْقَضَ** **يَعِضُّ** **الظَّالِمُ** and **طَهَّرَكَ**

وَاضْطَرَّ مَعَ وَعَظَتْ مَعَ أَفْضَتُمْ: 61 وَصَفَتْ هَا جِبَاهُهُمْ عَلَيْهِمْ

And (also) **أَوْ** **مُمْ** as well as **وَعَ** **تَ** with **وَ** **طَرَّ** (In the same manner, clarity is necessary in) **جِبَاهُهُمْ** **عَلَيْهِمْ** clarify the hā' (in)

بَابُ النُّونِ وَالْمِيمِ الْمُشَدَّدَتَيْنِ وَالْمِيمِ السَّاكِنَةِ

The Ghunnah & Silent Mīm

وَأَظْهَرِ الْغُنَّةَ مِنْ نُونٍ وَمِيمٍ إِذَا مَا شُدَّداً، وَأَخْفَيْنِ

And clarify the ghunnah of the nūn and the mīm when they have a shaddah. And be sure to conceal (make ikhfā')

الْمِيمِ إِنْ تَسَكَّنَ بِغُنَّةٍ لَدَى بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا

(And make ikhfā' of) the mīm when it has a sukūn, while applying ghunnah, when it meets the bā', according to the chosen view of the qurrā'.

وَأَظْهَرْنَهَا عِنْدَ بَاقِي الْأَحْرَفِ وَاحْذَرْ لَدَى وَوَاوٍ وَفَا أَنْ تَخْفِي

And clarify it (the mīm sākinah) by the remaining letters. Be careful at a wāw and a fā' that it (the mīm) be hidden.

بَابُ أَحْكَامِ النُّونِ السَّائِكَةِ وَالتَّنْوِينِ

Silent Nūn & Tanwīn

وَحُكْمُ تَنْوِينٍ وَنُونٍ يُلْفَى: إِظْهَارٌ، إِدْغَامٌ، وَقَلْبٌ، إِخْفَاءٌ

The rules of tanwīn and nūn (sākinah) are found (in) ith-hār, idghām, qalb and ikhfā'.

فَعِنْدَ حَرْفِ الْحَلْقِ أَظْهَرْ، وَادْغِمْ فِي اللَّامِ وَالرَّاءِ لَا بِغُنَّةٍ لَزِمَ

So by the letters of the throat, make ith-hār. And make idghām in the lām and the rā', not with a ghunnah which is necessary.

وَأَدْغَمَنَّ بِغُنَّةٍ فِي: يُومِنُ إِلَّا بِكَلِمَةٍ كَ: دُنْيَا عَنُونُوا

And be sure to make idghām with ghunnah in (the combination) يُومِنُ except when they appear in one word like in يَا كُدْ and عَوْنُوا

وَالْقَلْبُ عِنْدَ الْبَا بِغُنَّةٍ، كَذَا  الْإِخْفَا لَدَى بَاقِي الْحُرُوفِ أَخْذَا

And qalb (takes place) by the bā', with ghunnah. In the same manner (with ghunnah) ikhfā' is observed by the remaining letters.

بَابُ الْمَدِّ

Elongation of Sound

وَالْمَدُّ: لَازِمٌ، وَوَاجِبٌ أَتَى  وَجَائِزٌ، وَهُوَ وَقْصَرٌ ثَبَتَا

And madd comes as lāzim, wājib and jā'iz, while it (madd) and qasr is affirmed in it (in jā'iz).

فَلَا زِمٌ: إِنْ جَاءَ بَعْدَ حَرْفٍ مَدٍّ  سَاكِنٌ حَالَتَيْنِ، وَبِالطُّوْلِ يُمَدُّ

So, (madd is) lāzim if there comes after a letter of madd, a sākin (which remains) during both conditions. It will be lengthened (to the duration) of tūl.

وَوَاجِبٌ: إِنْ جَاءَ قَبْلَ هَمْزَةٍ  مُتَّصِلًا إِنْ جُمِعَا بِكَلِمَةٍ

(And madd is) wājib if it (the letter of madd) comes before a hamzah, joined; both of them brought together in one word.

وَجَائِزٌ: إِذَا أَتَى مُنْفَصِلًا  أَوْ عَرَضَ السُّكُونُ وَقَفًّا مُسَجَّلًا

(And madd is) permissible, if (the letter of madd) comes separated (from the hamzah), or the sukūn is temporary due to waqf, generally.

بَابُ مَعْرِفَةِ الْوَقْفِ وَالْإِبْتِدَاءِ

Stopping & Starting

وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ 73 لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ

And after your (study and application of) tajwid to the letters, it is necessary (to have) the knowledge of waqfs, and starting.

وَالْإِبْتِدَاءِ، وَهِيَ تُقَسَّمُ إِذَنْ 74 ثَلَاثَةً: تَامٌ، وَكَافٍ، وَحَسَنٌ

And it (waqfs) is then divided into three: tām, kāfī and hasan.

وَهِيَ لِمَا تَمَّ: فَإِنْ لَمْ يُوجَدْ 75 تَعَلُّقٌ - أَوْ كَانَ مَعْنَى - فَابْتَدِئِي

These (aforementioned waqfs) are complete (in meaning). Then if no connection is found (to what is before it), or it is linked in meaning, then start (recitation from what follows).

فَالْتَّامُ، فَالْكَافِي، وَلَفْظًا: فَاْمَنْعَنْ 76 إِلَّا رُؤُوسَ الْآيِ جَوِّزَ، فَالْحَسَنُ

Then (the first waqf is) tām, followed by (the second which is) kāfī. And if the link is in grammar, then prevent (starting recitation from what follows), except at the verse-ends, then allow it – thus (this is waqf) hasan.

وَعَبْرَ مَا تَمَّ: قَبِيحٌ، وَلَهُ 77 الْوَقْفُ مُضْطَرًّا، وَيَبْدَأُ قَبْلَهُ

(And that passage) which is not complete, is qabih. Waqf will be made upon it, if forced to do so, and ibtidā' will be made from before it (the waqf qabih).

وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ يَجِبُ 78 وَلَا حَرَامٌ غَيْرُ مَا لَهُ سَبَبٌ

And there is not in the Qur'an any waqf which is compulsory, or unlawful, except that which has a reason.

بَابُ الْمَقْطُوعِ وَالْمَوْصُولِ

Cut & Joined Words

وَأَعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا ﴿٧٩﴾ فِي الْمَصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى

And know the cut and the joined (compounds), as well as the tā' as it appears in the canonical masāhif.

فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ: أَنْ لَا مَعَ: مَلَجًا، وَلَا إِلَهَ إِلَّا

So cut *آن* in ten words

وَتَعْبُدُوا يَاسِينَ، ثَانِي هُودَ، لَا يُشْرِكْنَ، تُشْرِكْ، يَدْخُلْنَ، تَعْلُوا عَلَى ﴿٨١﴾

Another six places are mentioned in this verse:

أَنْ لَا يَقُولُوا، لَا أَقُولَ. إِنْ مَا: بِالرَّعْدِ . وَالْمَفْتُوحِ صِلْ . وَعَنْ مَا ﴿٨٢﴾

The final two places of *آن* are mentioned in this line:

نُهَا أَقْطَعُوا مِنْ مَا: بِرُومٍ وَالنِّسَا خُلْفُ الْمُنَافِقِينَ أَمْ مَنْ: أَسَّسَا ﴿٨٣﴾

The explanation in this line is still linked to the command given previously
فَ قَا thus the following words should also be cut:

فُصِّلَتْ، النَّسَا، وَذَبِحَ حَيْثُ مَا وَأَنْ لَمْ الْمَفْتُوحِ كَسْرُ إِنْ مَا: ﴿٨٤﴾

LIST OF QUR'ĀNIC SPELLINGS

لَا نَعَامَ وَالْمَفْتُوحِ: يَدْعُونَ مَعَ وَخُلْفُ الْأَنْفَالِ وَنَحْلٍ وَقَعَا ﴿٨٥﴾

LIST OF QUR'ĀNIC SPELLINGS

وَكُلِّ مَا سَأَلْتُمُوهُ، وَاخْتَلَفَ رُدُّوا كَذَا قُلْ بِئْسَمَا وَالْوَصْلَ صِفْ ﴿٨٦﴾

LIST OF QUR'ĀNIC SPELLINGS

خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا قَطَعَا: 87 أُوحِي، أَفْضَيْتُمْ، اشْتَهَتْ، يَبْلُوا مَعَا

LIST OF QUR'ĀNIC SPELLINGS

ثَانِي فَعَلْنَ، وَقَعَتْ، رُومٌ، كِلَا 88 تَنْزِيلٌ، شُعْرًا، وَغَيْرَهَا صِلَا

LIST OF QUR'ĀNIC SPELLINGS

فَأَيْنَمَا كَالْتَحَلَّ: صِلَ وَمُخْتَلَفٌ 89 فِي الشُّعْرَا الْأَحْزَابِ وَالنِّسَا وَصِفَ

LIST OF QUR'ĀNIC SPELLINGS

وَصِلَ: فَالَمْ هُودَ أَلَّنْ نَجْعَلْ 90 نَجْمَعٌ كَيْلًا تَحْزَنُوا، تَأْسُوا عَلَى

LIST OF QUR'ĀNIC SPELLINGS

حَجٌّ، عَلَيْكَ حَرْجٌ وَقَطَعُهُمْ 91 عَنْ مَنْ يَشَاءُ، مَنْ تَوَلَّى يَوْمَ هُمْ

LIST OF QUR'ĀNIC SPELLINGS

و: مَالٍ هَذَا، وَالَّذِينَ، هُوَ لَا 92 تَحِينُ: فِي الْإِمَامِ صِلَ، وَوَهَّالَا

LIST OF QUR'ĀNIC SPELLINGS

وَوَزَنُوهُمْ، وَكَالُوهُمْ صِلَ 93 كَذَا مِنْ: أَلْ، وَهَا، وَيَا، لَا تَفْصِلِ

LIST OF QUR'ĀNIC SPELLINGS

بَابُ التَّائِبَاتِ

The Open Tā'

وَرَحِمْتُ الزُّخْرُفِ بِالتَّائِبَةِ 94 لَأَعْرَافِ رُومٍ هُودَ كَافِ الْبَقَرَةِ

LIST OF QUR'ĀNIC SPELLINGS

نَعْمَتُهَا، ثَلَاثُ نَحْلٍ، إِبْرَهُمَ 95 مَعَا: أَخِيرَاتُ، عُقُودُ الثَّانِ: هَمَّ

LIST OF QUR'ĀNIC SPELLINGS

لُقْمَانُ، ثُمَّ فَاطِرُ، كَالطُّورِ 96 عَمْرَانُ: لَعْنَتُ: بِهَا، وَالتُّورِ

LIST OF QUR'ĀNIC SPELLINGS

وَأَمْرَاتُ: يُوسُفَ، عَمْرَانُ، الْقَصَصُ 97 تَحْرِيمُ، مَعْصِيَتُ: بِقَدْ سَمِعَ يُخَصَّصُ

LIST OF QUR'ĀNIC SPELLINGS

شَجَرَتُ: الدُّخَانِ. سُنَّتُ: فَاطِرُ 98 كُلًّا، وَالْأَنْفَالِ، وَحَرْفِ * غَافِرِ

LIST OF QUR'ĀNIC SPELLINGS

فُتُّ عَيْنِ جَنَّتُ: فِي وَقَعَتْ 99 فِطْرَتُ، بَقِيَّتُ، وَابْنَتُ. وَكَلِمَتُ

LIST OF QUR'ĀNIC SPELLINGS

أَوْسَطَ الْأَعْرَافِ وَكُلُّ مَا اخْتَلَفَ 100 جَمْعًا وَفَرَدًا فِيهِ: بِالتَّاءِ عُرِفَ

And the middle of (Sūrah) al-A'raf. And all the places in which there's difference of opinion regarding its plural or singular (form), it will be known (written) with a tā' (open/flat tā').

بَابُ هَمْزِ الْوَصْلِ

The Connecting Hamzah

وَأَبْدَأُ بِهَمْزِ الْوَصْلِ مِنْ فِعْلٍ بِضَمٍّ 101 إِنْ كَانَ ثَالِثُ مِنَ الْفِعْلِ يُضَمُّ

And start the temporary hamzah of the verb with a dammah if the third (letter) of the verb has a dammah.

وَكَسْرُهُ حَالَ الْكَسْرِ وَالْفَتْحِ، وَفِي 102 لَا سَمَاءٍ غَيْرِ اللَّامِ كَسْرُهَا، وَفِي:

And give it (the hamzah) a kasrah when it (the third letter) has a kasrah or fathah, and in nouns – excluding (those nouns with) the lām al-ta'rīf– its kasrah is complete.

إِبْنٍ، مَعَ ابْنَتٍ، امْرِيٍّ، وَاثْنَيْنِ 103 وَامْرَأَةٍ، وَاسْمٍ، مَعَ اثْنَتَيْنِ

These seven nouns take a kasrah on the connecting hamzah: ism, ibn, ibnat, imru', imra'ah, ithnayn and ithnatayn.

بَابُ الْوَقْفِ عَلَى أَوَاخِرِ الْكَلِمِ

Rawm & Ishmām

وَحَازِرِ الْوَقْفِ بِكُلِّ الْحَرَكَةِ 104 إِلَّا إِذَا رُمْتَ فَبَعْضُ الْحَرَكَةِ

And beware of stopping with a complete harakah, except if you making roum, then (read) part of the harakah.

إِلَّا يَفْتَحُ أَوْ يَنْصِبُ، وَأَشَمَّ 105 إِشَارَةً بِالضَّمِّ: فِي رَفْعٍ وَضَمٍّ

Except on a fathah or nasb. And apply ishmām by indicating to a dammah upon a (word which has a) raf or dammah.

الْخَاتِمَةُ

The Conclusion

وَقَدْ تَقَضَّى نَظْمِي: الْمُقَدِّمَةُ 106 مِنِّي لِقَارِي الْقُرْآنِ تَقْدِيمَةً

Indeed my poem, the Muqaddimah has ended. (It is) a gift from me to the reciter of the Qur'an.

أَيَّائُهَا قَافٌ وَزَايٌ فِي الْعَدَدِ 107 مَنْ يُحْسِنِ التَّجْوِيدَ يَظْفَرُ بِالرَّشَدِ

Its verses are qāf (100) and zāy (7) in number. He who excels in tajwīd succeeds with integrity.

وَالْحَمْدُ لِلَّهِ لَهَا خِتَامٌ 108 ثُمَّ الصَّلَاةُ بَعْدُ وَالسَّلَامُ

All praise is due to Allah upon its completion, then salutations and thereafter peace

عَلَى النَّبِيِّ الْمُصْطَفَى وَآلِهِ 109 وَصَحْبِهِ وَتَابِعِي مَنَوَالِهِ

Upon the Chosen Prophet, his family, his Companions, and the followers of his ways.

