

اللّٰهُمَّ اجْعَلْهُ سَجْدَةً مِنْ عِبَادِكَ الصَّالِحِينَ  
لأنه به الدلالة أنزل الله

# قاعدة التجويد

FOUNDATION  
OF  
TAJWEED

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

الأخذ بالتجويد حسن للزم من لم يجود القراء أتم  
لأنه به الله أنزل وهكذا منه إلهنا وصل

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## نحمده ونصلى على رسوله الكريم

It is mandatory for every Muslim to read the Quraan in accordance to the rules of tajweed, but 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 reciter of Quraan.

There are different narrations of the method 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 رحمه الله from his teacher Imam 'Aasim رحمه الله. This is the most widely used narration in the Muslim ummah, but there are still other narrations being used in different parts of the Muslim world.



# حروف

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

# مخارج

## POINTS OF ARTICULATION OF LETTERS

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

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 side(s) 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	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	ز س ص
Labial	Edge of upper two front teeth touching inner portion of lower lip	ف
	Lips touching one another	ب م و
Nasal Cavity	Empty space in nose	ن م

Please note that some of the letters are mentioned more than once in the table. The letters و and ي are read from the empty part of the mouth only 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.



## LETTER RECOGNITION

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

## LETTER RECOGNITION

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

## LETTER FORMS

Alone	Beginning	Middle	End
ا		ا	ا
ب	ب	ب	ب
ت	ت	ت	تة
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

## LETTER FORMS

Alone	Beginning	Middle	End
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	غ	غ	غ
ف	ف	ف	ف
ق	ق	ق	ق
ك	ك	ك	ك

## LETTER FORMS

Alone	Beginning	Middle	End
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
و	و	و	و
هـ	هـ	هـ	هـ
ع	ع ز أ إ آ	ع و أ إ آ	ع و أ إ آ

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. Those letters are:

ا د ذ ر ز و

## JOINT LETTER RECOGNITION

لا	با	لج	بلب	كب	كا	كل
بكت	تكث	با	نا	تا	يا	ثا
بس	يس	نص	تض	ثط	ثج	تح
نخ	يح	بج	يم	بم	نم	تم
ثم	بي	يي	ني	تي	ثي	نبل
بنل	تنل	يتل	يثل	نبن	بنن	تين
يثن	بثن	حث	خب	جت	تحت	يجب
بخت	ة	بة	يه	تة	نه	يهب
بها	بهم	جد	خذ	جر	خز	ير
تز	شل	سل	عج	غح	بع	يغ
بعد	تغذ	قل	فو	قو	نقر	يفر
يف	سئل	تمت	حم	لم	قفل	فقل

## SHORT VOWELS

There are three short vowels: **fathah** (فتحة), **Dhammah** (ضمة), and **kasrah** (كسرة).

Vowel	Shape	Example
Fathah	ـَ	بَ
Dhammah	ـُ	بُ
Kasrah	ـِ	بِ

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

أ 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	ء ء ء	ي ي ي	

The letter ڤ can't have vowels. Wherever it is written with vowels, it is actually ٤.

أَخَذَ	أَذِنَ	أَمَرَ	كَفَرَ	وَجَدَ	وَسَقَ	خُلِقَ
ذَكَرَ	بَخِلَ	جَعَلَ	جَمَعَ	حَسَدَ	حَشَرَ	فَعَلَ
قُتِلَ	قَدَرَ	رَفَعَ	وَقَبَ	خَشِيَ	خَلَقَ	أَحَدَ

## تنوين

### TANWEEN

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

Vowel	Shape	Example
Fathataan	ـَـَ	بَا
Dhammataan	ـُـُ	بُ
Kasrataan	ـِـِ	بِ

أَا إَا	بَا بُ بِ	تَا تُ تِ	ثَا ثُ ثِ	جَا جُ جِ
حَا حُ حِ	خَا خُ خِ	دَا دُ دِ	ذَا ذُ ذِ	رَا رُ رِ
زَا زُ زِ	سَا سُ سِ	شَا شُ شِ	صَا صُ صِ	ضَا ضُ ضِ
طَا طُ طِ	ظَا ظُ ظِ	عَا عُ عِ	غَا غُ غِ	فَا فُ فِ
قَا قُ قِ	كَا كُ كِ	لَا لُ لِ	مَا مُ مِ	نَا نُ نِ
وَا وُ وِ	هَا هُ هِ	ءَا ؤَا ةَا	يَا يُ يِ	

أَبَدَا	أَحَدٌ	بَرَرَةٌ	رَقَبَةٌ	كُفُّوا	قَسَمٌ	لُبَدَا	مَثَلًا
كَبِدٌ	سُرُرٌ	سَفَرَةٌ	صُحُفًا	صَمَدٌ	طَبَقٌ	نَخْرَةٌ	قَتْرَةٌ
مَسَدٌ	طَبَقًا	طُؤَى	عَلَقٍ	عَمَدٍ	عِنَبًا	كُتِبَ	مَلِكًا
لَهَبٌ	غَبْرَةٌ	نُزْلًا	شَجَرٍ	رَغَدًا	هُدًى	سَنَةٌ	قَسَمٌ



SUKOON

Shape	Example
◌	ب◌
◌	ب◌

ق ط ب ج د

- |                |                    |                |
|----------------|--------------------|----------------|
| أَبْ أَبْ إِبْ | أَثْ أَثْ إِثْ     | أَجْ أَجْ إِجْ |
| أَحْ أَحْ إِحْ | أَدْ أَدْ إِدْ     | أُحْ أُحْ إِحْ |
| أَزْ أَزْ إِزْ | أَسْ أَسْ إِسْ     | أَشْ أَشْ إِشْ |
| أَصْ أَصْ إِصْ | أَضْ أَضْ إِضْ     | أَظْ أَظْ إِظْ |
| أَغْ أَغْ إِغْ | أَنْغْ أَنْغْ إِغْ | أَقْ أَقْ إِقْ |
| أَكْ أَكْ إِكْ | أَلْ أَلْ إِلْ     | أَمْ أَمْ إِمْ |
| أَوْ أَوْ      | أَهْ أَهْ إِهْ     | أَئْ أَئْ إِئْ |

إِهْدِ	بَعْدُ	بَطْشَ	سَعْيِ	لَسْتُ	بَرْدًا
مِرْيَةٍ	إِرْجِعْ	إِرْبَةٍ	مِصْرَ	قِطْرٍ	فِرْقَةٍ
إِرْحَمْ	إِرْتَبْثُمْ	فَاصِبِرْ	صَبْرًا	غُلْبًا	فَصْلٌ
قَدْحًا	قَضْبًا	كَأْسًا	كَدْحًا	لَغْوًا	مِسْكٌ
نَخْلًا	نَشْطًا	نَفْسٍ	نَقْعًا	يُسْرًا	عَدْنٍ
عَشْرِ	أَلَقْتُ	أَمِهْلُ	إِقْرَأْ	فَارْغَبْ	أَلْهَمْ
دَمْدَمَ	عَسْعَسَ	أَعْبُدْ	نَعْبُدْ	يَخْرُجْ	يَشْرَبْ
يَحْسَبُ	يَشْهَدُ	تَرْهَقُ	تَعْرِفُ	أُقْسِمُ	يُبْدِيْ
حُشِرْتُ	سُطِحْتُ	كُشِطْتُ	نُشِرْتُ	أَثَرَنْ	وَسَطَنْ
فَرَعْتَ	رَأَيْ	نُطْفَةٍ	عِبْرَةٍ	زَجْرَةٍ	تَذِكْرَةٍ
مُسْفِرَةٌ	مُؤَصَّدَةٌ	إِسْتَطَعْتُ	شَهْرٍ	فَجَرٍ	قَدْرِ

## حروف المد

### LONG VOWELS

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** (حركة), the length you read fathah, dhammah, and kasrah. Long vowels can be written in two different ways. The first way is to write them as signs as is done with short vowels. In different styles of script these long vowels can be shown with different signs. The first type of signs are **fathah mamdoodah** (فتحة ممدودة), **dhammah ma'koosah** (ضممة معكوسة), and **kasrah mamdoodah** (كسرة ممدودة).

Vowel	Shape	Example
Fathah Mamdoodah	ـَـ	بَـ
Dhammah Ma'koosah	ـُـ	بُـ
Kasrah Mamdoodah	ـِـ	بِـ

The second type of signs that are used are to put a fathah along with a **small alif**, a dhammah along with a **small waw**, or a kasrah along with a **small yaa**.

Vowel	Shape	Example
Small Alif	ا	بَـ
Small Waw	و	بُـ
Small Yaa	ي	بِـ

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

- | preceded by fathah
- و preceded by dhammah
- ي preceded by kasrah

اَ اُوَا اِي	بَا بُوَا بِي	تَا تُوَا تِي	ثَا ثُوَا ثِي
جَا جُوَا جِي	حَا حُوَا حِي	خَا خُوَا خِي	دَا دُوَا دِي
ذَا ذُوَا ذِي	رَا رُوَا رِي	زَا زُوَا زِي	سَا سُوَا سِي
شَا شُوَا شِي	صَا صُوَا صِي	ضَا ضُوَا ضِي	طَا طُوَا طِي
ظَا ظُوَا ظِي	عَا عُوَا عِي	غَا غُوَا غِي	فَا فُوَا فِي
قَا قُوَا قِي	كَا كُوَا كِي	لَا لُوَا لِي	مَا مُوَا مِي
نَا نُوَا نِي	وَا وُوَا وِي	هَا هُوَا هِي	ءَا ءُوَا ءِي

يَا يُوَا يِي

هَارٍ	نَارًا	رَضُوءًا	رِجَالٌ	عَادٍ	قَالَ	كَانَ	مَالًا
حَاسِدٍ	حَافِظٌ	دَافِقٍ	شَاهِدٍ	عَابِدٌ	غَاسِقٍ	نَاصِرٍ	وَالِدٍ
أَعُوذُ	أَكِيدُ	يَخَافُ	يُقَالُ	ثَرَابًا	حِسَابًا	سُبَاتًا	سِرَاجًا
شِدَادًا	شَرَابًا	صَوَابًا	طَعَامٍ	عَذَابًا	كِتَابًا	كِرَامًا	لِبَاسًا
لِسَانًا	مَتَاعًا	مُطَاعٍ	مَعَاشًا	مَفَازًا	نَبَاتًا	وِفَاقًا	ثُبُورًا
رَسُولٍ	شُهُودٌ	قُعُودٌ	وُجُوهٌ	أَثِيمٌ	أَلِيمٌ	بَصِيرًا	خَبِيرٌ
رَحِيقٍ	شَهِيدٌ	عَظِيمٌ	قَرِيبًا	كَرِيمٌ	مَجِيدٌ	أَمَنٌ	أَوَى
أَنِيةٌ	إِلْفٌ	بِهِ	طَغَى	يَرَهُ	سَلَمٌ	يَدُهُ	مِهْدًا
دَاوُدُ	عَلَى	مَابًا	مَلِكٍ	ذَلِكَ	مُحِيطٌ	نَعِيمٌ	يَتِيمًا

## حروف اللين

### DIPHTHONGS

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

و saakin preceded by fathah

ي saakin preceded by fathah

Huroof ul leen are read for a duration between one harakah and one alif.

أَوْ أَيْ	بَوْ بَيْ	تَوْ تَيْ	ثَوْ ثَيْ
جَوْ جَيْ	حَوْ حَيْ	خَوْ خَيْ	دَوْ دَيْ
ذَوْ ذَيْ	رَوْ رَيْ	زَوْ زَيْ	سَوْ سَيْ
شَوْ شَيْ	صَوْ صَيْ	ضَوْ ضَيْ	طَوْ طَيْ
ظَوْ ظَيْ	عَوْ عَيْ	غَوْ غَيْ	فَوْ فَيْ
قَوْ قَيْ	كَوْ كَيْ	لَوْ لَيْ	مَوْ مَيْ
نَوْ نَيْ	وَوْ وَيْ	هَوْ هَيْ	ءَوْ ءَيْ

يَوْ يَيْ

أَيْنَ	خَيْرٌ	رُؤَيْدًا	شَيْءٌ	طَغَوْا	طَيْرًا	عَيْنٌ	قَوْلٌ
كَيْدًا	كَيْفَ	لَوْحٍ	لَيْسَ	خَوْفٍ	وَيْلٌ	قُرَيْشٍ	يَوْمٍ
أَوْرَثْنَا	قَوْمٌ	مَوْضُوعَةٌ		يُنَادُونَ	تُدْعُونَ	مَوْءَدَةٌ	يَوْمَئِذٍ
يَدِيهِ	سَوْفَ	رَأَيْتَهُمْ	أَوْفُوا	مُهَيْمِنًا	لَارِيبَ	أَوْحَيْنَا	عَادِيْتُمْ

## شدة

### SHADDAH

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

بَ plus أَبْ is read أَبَّ

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).

أَبَّ أَبَّ إِبَّ	آتَّ أَتَّ إِتَّ	أَثَّ أَثَّ إِثَّ	أَجَّ أَجَّ إَجَّ
أَحَّ أَحَّ إَحَّ	أَخَّ أَخَّ إَخَّ	أَدَّ أَدَّ إَدَّ	أَذَّ أَذَّ إِذَّ
أَرَّ أَرَّ إَرَّ	أَزَّ أَزَّ إِزَّ	أَسَّ أَسَّ إِسَّ	أَشَّ أَشَّ إِشَّ
أَصَّ أَصَّ إِصَّ	أَضَّ أَضَّ إِضَّ	أَطَّ أَطَّ إِطَّ	أَظَّ أَظَّ إِظَّ
أَعَّ أَعَّ إِعَّ	أَغَّ أَغَّ إِغَّ	أَفَّ أَفَّ إِفَّ	أَقَّ أَقَّ إِقَّ
أَلَّ أَلَّ إِلَّ	أَمَّ أَمَّ إِمَّ	أَنَّ أَنَّ إِنَّ	أَيَّ أَيَّ إِيَّ
أَوَّ أَوَّ إَوَّ	أَهَّ أَهَّ إِهَّ	أَأَّ أَأَّ إِئَّ	

بُرِّزَ	حُصِّلَ	صَدَّقَ	عَدَّدَ	قَدَّرَ	كُوِّرَتْ
سُجِّرَتْ	كَذَّبَ	نَعَّمَ	يَظُنُّ	يَحْضُ	جَنَّةٍ
ثُمَّ	قُوَّةٍ	أَيْدِيَهُنَّ	قِيَامٌ	كَرَّةٌ	سُعِرَتْ
قَدِّمَتْ	كَذَّبَتْ	زُوجَتْ	يُسْقَوْنَ	فُجِّرَتْ	قِيَمَةٌ
تَبَّتْ	مُدَّتْ	حُقَّتْ	سِيرَتْ	وَتَبَّ	عُطِّلَتْ

## THE RULES OF ل

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

بِسْمِ اللَّهِ	رَسُولُ اللَّهِ	مِنَ اللَّهِ
----------------	-----------------	--------------

ل is never read with tafkheem anywhere else, whether it has shaddah or not.

The letters at the beginning of nouns with the definite article ال are of two types:

- **Moon or qamari (قمري)** letters in which the ل is read as in الْقَمَرُ.

Those letters are:

غ	ع	خ	ح	ج	ب	ء
ي	ه	و	م	ك	ق	ف

- **Sun or shamsi (شمسي)** letters into which the ل is assimilated. These letters are written with shaddah to indicate that the ل will not be read as in الشَّمْسُ. Those letters are:

س	ز	ر	ذ	د	ث	ت
ن	ل	ظ	ط	ض	ص	ش

وَالصَّيْفِ	هَذَا الْبَيْتِ	لِلْمُصَلِّينَ	بِالدِّينِ	هُوَ الْأَبْتَرُ
وَالْفَتْحُ	فِي الْعُقَدِ	وَالنَّاسِ	بِالْحَقِّ	بِالصَّبْرِ
هُوَ التَّوَابُ	بِالْبَيِّنَاتِ	وَالْعَصْرِ	بِالتَّقْوَى	وَالشَّمْسِ

## THE RULES OF م

There are three rules which apply to م saakin:

1. **Ikhfaa Shafawi** (إخفاء 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 gunnah from the lips for one alif, as in:

أَمْ بِهِ

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 gunnah from the lips for one alif, as in:

لَهُمْ مَا

3. **Ithhaar Shafawi** (إظهار 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 or م. It will be read clearly without any stretching or gunnah, as in:

عَلَيْهِمْ وَ

أَطْعَمَهُمْ مِّنْ	أَلَمْ يَجْعَلْ	الْحَمْدُ	تَرْمِيهِمْ بِحِجَارَةٍ	
بِالْأَمْسِ	لَمْ تَكُنْ	عَنْهُمْ مَا	فَتَأْتِيهِمْ بَايَةً	خَلَقَكُمْ مِّنْ
هُمْ مُّبْلِسُونَ	وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ	لَهُمْ مِّنْ	هُمْ يَبْغُونَ	لَعَلَّهُمْ يَتَّقُونَ
فَتَطْرُدَهُمْ فَتَكُونَ	فَاتَّهَمُوا لَا يُكَذِّبُونَكَ	لَهُمْ شَرَابٌ	أَخَذْنَاهُمْ بَغْتَةً	تَمْلِكُونَ
أَمْرُنَا	وَحَاقَ بِهِمْ مَا كَانُوا	أَقَمَّ وَجْهَكَ	فِيكُمْ عُمَرًا	
دَعَوْهُمْ فِيهَا				



## 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 ʾ saakin and read with a light gunnah from the lips for one alif, as in:

مِنْ بَعْدٍ

2. **Ithhaar** (اظهار), 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 gunnah, as in:

يَنْحِتُونَ

3. **Idghaam** (ادغام), which literally means to assimilate. It is done when any of the six letters (ي ر م ل و ن) come after ن saakin or tanween in the same word (if it is not in the same word then ن saakin will be read with ithhaar). It is of two types:

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

مِنْ رَبِّهِمْ

- incomplete – in which the ن saakin or tanween are partially assimilated and read with a gunnah for one alif. This occurs when any of the remaining four letters come after ن saakin or tanween, as in:

مِنْ وَآلٍ

4. **Ikhfaa** (اخفاء), which literally means to hide. It is done when any of the remaining fifteen letters come after ن saakin or tanween. It will be read with a light gunnah for one alif, as in:

أَنْتِ

أَنْتَ	كُنْتُ	أَنْذِرُ	أَنْشَرُ	فَأَنْصَبُ	وَ أَنْحَرُ
مِنْ هَادٍ	مِنْ عَلَقٍ	أَنْعَمْتُ	مَنْ أَمَنْ	مِنْ بَعْدٍ	مِنْ خِلَافٍ
قِنْوَانٌ	بُنْيَانٌ	أَنْزَلْنَا	دُنْيَا	يَنْظُرُونَ	مَنْ بَخِلَ
خَيْرًا يَرَهُ	يَنْظُرُ الْمَرْءُ	أَنْذَرْنَا	عِنْدَ	مِيقَاتًا لَا يَوْمَ	صِنْوَانٌ
مِنْ بَيْنِ الصُّلْبِ		فَمَنْ يَّعْمَلْ		أَنْقَضَ	مِنْ رَبِّكَ
لَيُبْذَنَنَّ	جُلُودِ الْأَنْعَامِ		لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ		
وَمِنْهُمْ مَنْ	لِتُنْفِقُوا	مَنْ تَابَ	لَا يَحْزَنُكَ	هُدًى وَ رَحْمَةً	
كُنْتُمْ	مِنْ بَيْنِ	خَيْرًا لَهُمْ	أَمَنْتُمْ	وَالْأَنْفَ بِالْأَنْفِ	
عَذَابُ الْيَمِّ	مِنْهُ	مِنْ كُلِّ	مِنْ ثَمَرٍ	لَنْ نَدْخُلَهَا	
غَفُورٌ رَّحِيمٌ		مَنْ يَأْمُرُ	عَنْكُمْ	فَإِنْ تَوَلَّوْا	مَنْ رَزَقْنَاهُ
أَنَاءًا وَ مَتَاعًا		بَشَرًا سَوِيًّا	إِذَا نَتَبَذَتْ	يُنْفِقُ	مِنْ أَهْلِهَا
يُنْكِرُونَهَا		لَنْ نَدْخُلَهَا	أَنْ صَدُّوكُمْ	مِنْ أَصْوَابِهَا	
يُنْفُوا	لَنَنْزِعَنَّ	رَسُولًا نَبِيًّا	وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا		
مَكَانًا شَرْقِيًّا		مُحَرَّمَةً عَلَيْهِمْ		أَمْرًا مَّقْضِيًّا	
مَنْ يُرِدِ اللَّهُ		فَضْلًا مِّنْ رَبِّهِمْ		عَلَى كُلِّ شَيْءٍ قَدِيرٌ	
قَلِيلًا مِّنْهُمْ		وَأَنْصَرْنَا		لَا انْفِصَامَ لَهَا	
وَالْمُنْحَنَقَةُ		فَأَنْتَهَى		إِنْ كُنْتُمْ مُّؤْمِنِينَ	

# وقف

## STOPPING

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

Sign	Name	Description
	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
❖ ❖		Must stop on one of the two places, but not both
قلی		Stopping allowed and preferred
وقفة	Waqfah	Complete stop without renewing breath, but longer pause than saktah
سکته	Saktah	Complete stop without renewing breath
س	Saktah	Complete stop without renewing breath
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
صلی		It is much better to continue
لا		Do not stop without going back
ك		Same as previous sign

## Rules for stopping:

When stopping on a word ending in sukoon, fathah, dhammah, kasrah, dhammataa, kasraataa, or long vowel written with signs, it will be read saakin.

قَدْرٌ will be read قَدْرٌ

When stopping on a word ending in ة, it will be read as ه saakin.

زَجْرَةٌ will be read زَجْرَةٌ

When stopping on a word ending in fathataa, it will be read fathah and ا

نِسَاءٌ will be read نِسَاءًا

When stopping on a long vowel written with letters, it will be read the same with only one alif.

ضُحًى will be read ضُحًى

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.

فَجْرٍ ط	شَهْرٍ ٠	قَدْرِ ٠	مُؤَصَّدَةٌ ٠	زَجْرَةٌ ط
لَيْلَةُ الْقَدْرِ ٠	مَسْرُورًا ٠	أَبْوَابًا ط	مَمْنُونٍ ٠	إِسْتَطَعْتُ ط
بَالِغِهِ ط	صَلَوَةً ط	مَنْ سَكَنَ رَاقٍ	أَلْفَاظًا ط	طَوًى ط
عُرُوشِهَا ج	زَكْوَةً ط	نُطْفَةٍ ج	مَا الْقَارِعَةُ ٠	عِبْرَةً ط
يَتْلُونَ	كَرِيمٍ لَا	فِي الْغَيْرَيْنِ	بِالْخُنُسِ الْجَوَارِ الْكُنُسِ ٠	
كُلًّا هَدَيْنَا ج وَنُوحًا هَدَيْنَا		وَابْنَ السَّبِيلِ لَا		بِعَهْدِكُمْ ج
مُطَهَّرَةٍ لَا بِأَيْدِي سَفَرَةٍ ٠ كِرَامٍ بَرَرَةٍ ط				يَدْخُلُونَ

مد

## MADD

**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:

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 three alifs, as in:

جَاءَ

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

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:

الْثَّنَّ

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

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:

يَا سَيْنُ      read      يَسْ

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

أَلِفْ لَامٌ مِّيمٌ      read      أَلَمْ

- **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

جَاءَ	وَالسَّمَاءِ	مَا يَشَاءُ	غُثَاءَ	عَطَاءَ	مَاءِ
إِيَّايَ	بُنُورِ	أَيَّانَ	أَلَمْ	جَاءَتِ الصَّاحَّةُ	
إِيَّاكَ	بِمُصْرَخِيٍّ	مَسْرُورًا	عَلِيِّينَ	قِرْطَاسٍ	سِجِّيلٍ
يَسْ	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝				أَلَّنَ
حَاجُّوكَ	أَلْمَصَّ	أَلْمَرَّ	الرَّ	حَمَ	طُهُ
أَتُحَاجُّونِي	دَابَّةٍ	ضَالًّا	جَائِيَّ	كَهَيْعَصَ	قَ
حَاجَّكَ	حَمَ	صَ    نَ	حَمَ عَسَقَ	طَسَمَ	طَسَ
مَحْفُوظٍ	وَالْتَرَائِبِ	عَائِلًا	مُضَارٍّ	صَوَافٍ	لِضَالُّونَ
يَكْسِبُونَ	كَذَّابٍ	أَبَوَابًا	وَلَا تَحْضُونَ	وَلَا جَانٌّ	وَالصَّفَّتِ
أَشْتَانًا	صَلَوَةً	مِنْ وَرَائِي	أَلَمْ ۝ اللَّهُ	يَعْمَلُونَ	نِدَاءَ خَفِيًّا
يَضْحَكُونَ	يَفْعَلُونَ	يَسِيرًا	مَوَازِينَهُ	فِيهِ	بِأَصْحَابِ

## MISCELLANEOUS RULES

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

ءَاعْجَمِيَّ وَ عَرَبِيَّ

**Imaalah** (إمالة) is to read the kasrah mamdoodah (in some scripts fathah mamdoodah) 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 in the Quraan in the following place:

لَا تَأْمَنَّ

## REVIEW

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ		وَالتَّيْنِ وَ الزَيْتُونِ ۝		فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى	
لِحُبِّ الْخَيْرِ		كَالْعِهْنِ الْمَنْفُوشِ		وَهُوَ الْعَفْوَورُ الْوَدُودُ ۝ ذُو الْعَرْشِ الْمَجِيدُ ۝	
أَعْطَيْنَكَ الْكَوْثَرَ		كَالْفَرَاشِ الْمَبْثُوثِ		أَخْرَجَتِ الْأَرْضُ	
مِنْ أَهْلِ الْكِتَابِ					
إِذَا السَّمَاءُ انْشَقَّتْ		مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ		مَا الطَّارِقُ النَّجْمُ الثَّاقِبُ	
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝		إِلَّا الَّذِينَ	
إِنَّ الَّذِينَ		إِلَيْنَا إِيَابَهُمْ		مِنَ اللَّهِ صُحُفًا مَّطَهَّرَةً	
فَمَنْ يَعْمَلْ		فَعَالٌ لِّمَآئِدٍ			
مِنْ شَرِّ النَّفْثِ		صَفًّا لَا يَتَكَلَّمُونَ		مِنْ مَّاءٍ صَدِيدٍ	
مِيقَاتًا ۝ يَوْمَ		شَرًّا يَرَهُ			
خَيْرًا يَرَهُ		سِرَاجًا وَهَّاجًا ۝ وَأَنْزَلْنَا		لِنَسْفَعًا بِالنَّاصِيَةِ	
مِنْ نَّصِيرٍ					
مِنْ رَبِّكَ		رَسُولُ اللَّهِ		قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝ أَبْصَارُهَا	
لَهُمْ مَا يَشَاءُونَ					
إِنَّ رَبَّهُمْ بِهِمْ		مُدَّتْ		حُقَّتْ	
وَتَبَّ		تَبَّتْ			
مَفَرُّ		لَكُمْ دِينُكُمْ وَ لِي دِينِ ۝		بِالْوَادِ الْمُقَدَّسِ طُوًى	
هُمْ فِيهَا		أَكَلًا لَّهْمًا ۝ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا		رَبَّنَا	
كُلُّ					
وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ بِالْحَقِّ ۚ إِذْ قَرَّبَا قُرْبَانًا		أَشَدَّ		بَلَى	
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ		وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝			
أَبْقَى		صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ		سَلَامٌ عَلَى الْمُرْسَلِينَ	
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ					



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