



MUQADDIMAH AL-JAZARIYYAH

MUHAMMAD IBN AL-JAZARĪ



Al-Isnad

Speaker Profile

Instructor: **Shaykh Ahsan Hanif**



Born and bred in Birmingham, UK, Shaykh Ahsan is well known in his community as the young Qari who memorised the Qur'an at the tender age of 13 and who delivered regular halaqaat in Birmingham.

In the year 2000, he gained a scholarship to enter the Islamic University of Madinah. After completing his Arabic diploma, he graduated from the Faculty of Shari'ah in 2006 with honours. He obtained ijazah in the Qur'an as well as studying under a number of well-known scholars, such as

Sh. Abdul Muhsin al-Abbad and Sh. Muhammad ibn Muhammad Mukhtar al-Shinqiti.

Upon his return to the UK he attained his PhD from the University of Birmingham. He is currently an imam at Green Lane Masjid, Birmingham as well as the head of the Qur'an & Hadith Studies Department for AlMaghrib Institute.

He has spoken at Islamic conferences in various countries, published translations of Arabic works and is a presenter of IslamQA for Islam Channel.

Readers:



About Al-Isnad Institute ...

Al-Isnad is an ijazah accredited 5-6 year study programme which aims to familiarise students with major authentic Islamic works. We want to ensure that through this programme we educate individuals and help them in developing themselves as well-rounded and grounded students.

We aim to continue the centuries old tradition of learning from classical texts for our future imams and provide an opportunity to those individuals who may not be able to study abroad at Islamic institutions.

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المقدمة الجزرية

محمد بن الجزري الشافعي (ت 833 هـ)

Muqaddimah al-Jazariyyah

Muhammad ibn al-Jazarī (d. 833 AH)



1. يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعٍ ... مُحَمَّدُ بْنُ الْجَزَرِيِّ الشَّافِعِي

Says the one hoping for the pardon of the All-Hearing Lord

Muhammad ibn al-Jazarī al-Shāfiʿī

2. الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ ... عَلَى نَبِيِّهِ وَمُصْطَفَاهُ

All praise is due to Allah, and may Allah send His salutations

Upon His Prophet and Chosen

3. مُحَمَّدٌ وَآلِهِ وَصَحْبِهِ ... وَمُقَرَّرِ الْقُرْآنِ مَعَ مُحِبِّهِ

Muhammad, his family and Companions

The reciters of the Qur'an along with he who loves it

4. وَبَعْدُ إِنَّ هَذِهِ مُقَدِّمَةٌ ... فِيمَا عَلَى قَارِئِهِ أَنْ يَعْلَمَهُ

Thereafter, indeed this is an introduction

Regarding what is incumbent upon the reciter to know

5. إِذْ وَاجِبٌ عَلَيْهِمْ مُحْتَمٌ ... قَبْلَ الشُّرُوعِ أَوَّلًا أَنْ يَعْلَمُوا

For it is surely mandatory upon them

Before beginning to first know

6. مَخَارِجَ الْحُرُوفِ وَالصِّفَاتِ ... لِيَلْفِظُوا بِأَفْصَحِ اللُّغَاتِ

The articulation points and characteristics of the letters

So as to pronounce the most of eloquent of languages



7. مُخَرِّجِي التَّجْوِيدِ وَالْمَوَاقِفِ ... وَمَا الَّذِي رُسِمَ فِي الْمَصَاحِفِ

Proficient in *tajwīd* and stopping

And what has been scripted in the *muṣḥaf*

8. مِنْ كُلِّ مَقْطُوعٍ وَمَوْصُولٍ بِهَا ... وَتَاءٍ أَنْثَى لَمْ تَكُنْ تُكْتَبُ بِهَا

From every connected and unconnected form

The feminine form 'tā' and not scripted as 'hā'

باب مخارج الحروف

Chapter: Articulation Points of Letters

9. مَخَارِجُ الْحُرُوفِ سَبْعَةٌ عَشْرَ ... عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ

The articulation points of letters are seventeen

According to one who has chosen and tested

10. فَالِفُ الْجَوْفِ وَأُخْتَاهَا وَهِيَ ... حُرُوفٌ مَدٍّ لِلْهَوَاءِ تَنْتَهِي

The *alif* of the cavity and its two sisters that are

The elongated letters that end in the mid-air

11. ثُمَّ لِأَقْصَى الْحَلْقِ هَمْزٌ هَاءٌ ... وَ مِنْ وَسْطِهِ فَعَيْنٌ حَاءٌ

Then from the lowest throat *hamzah* and *hā*

And from the middle, 'ayn and *hā*

12. أَدْنَاهُ غَيْنٌ خَاؤُهَا وَالْقَافُ ... أَقْصَى اللِّسَانِ فَوْقَ ثُمَّ الْكَافُ

The upper part is *ghayn* and *khā*. The *qāf*

Is from the furthest tongue and above and then *kāf* is



13. أَسْفَلُ وَالْوَسْطُ فَجِيمُ الشَّيْنِ يَا ... وَالضَّادُ مِنْ حَافَتِهِ إِذْ وَلِيَا

Lower. The middle has the *jīm, shiyn, yā*

The *dāḍ* is from the sides where it meets

14. لِاضْرَاسٍ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا ... وَاللَّامُ أَذْنَاهَا لِمُنْتَهَاهَا

The molars, from the left or right

The *lām* from the lower part with its tip

15. وَالتُّونُ مِنْ طَرَفِهِ تَحْتُ اجْعَلُوا ... وَالرَّا يَدَانِيهِ لِظَهْرِ أَذْخَلُ

The *nūn* from the tip and lower it is made

The *rā* is close to it including the top

16. وَالطَّاءُ وَالذَّالُ وَتَا مِنْهُ وَمِنْ ... غُلْيَا الثَّنَايَا وَالصَّفِيرُ مُسْتَكِنُ

The *tā, dāl* and *tā* are from it and from

The upper central incisors, and the *ṣāfir* are firmly

17. مِنْهُ وَمِنْ فَوْقِ الثَّنَايَا السُّفْلَى ... وَالطَّاءُ وَالذَّالُ وَتَا لِلْعُلْيَا

From it and above the lower central incisors

The *zā, dhāl* and *thā* from the upper ones

18. مِنْ طَرَفَيْهِمَا وَمِنْ بَطْنِ الشَّفَةِ ... فَالْفَا مَعَ اطْرَافِ الثَّنَايَا الْمُشْرِفَةِ

And both their tips. From the inner lip

The *fā*, with the tips of the upper central incisors

19. لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيمٌ ... وَعُنْتَةُ مَخْرَجُهَا الْحَيْشُومُ

From the lips are the *wāw, bā* and *mīm*

The *ghunnah*'s articulation points is the nasal cavity



باب صفات الحروف

Chapter: The Attributes of Letters

20. صِفَاتُهَا جَهْرٌ وَرَخْوٌ مُسْتَفِيلٌ ... مُنْفَتِحٌ مُصَمَّتَةٌ وَالضِدُّ قُلٌّ

Its attributes are aloud, soft and low

Open and hindrance. Say its opposite is

21. مَهْمُوسُهَا "فَحْتُهُ شَخْصٌ سَكْتٌ ... "شَدِيدُهَا لَفْظٌ "أَجْدُ قَطٍ بَكْتٌ"

Whispered, 'fā ḥā thā hū' 'sha kh ṣun' 'sa ka t'

Hardened in 'a ji d' 'qa ṭin' 'ba ka t'

22. وَبَيْنَ رَخْوٍ وَالشَّدِيدِ "لِنْ عُمَرُ ... "وَسَبْعُ عَلُوٍ "خُصَّ ضَغْطٍ قِظٌ "خَصَرُ

Between soft and hardened 'l in' 'u ma r'

The seven elevated confined to 'khu ṣā' 'dā gh ṭin' 'q iz'

23. وَصَادُ ضَادٍّ طَاءٌ ظَاءٌ مُطَبَّقَةٌ ... وَ"فِرٌّ مِنْ لُبٍّ "الْحُرُوفِ الْمَذْلَقَةُ

Ṣād, ḍād, ṭā and ḏā are sealed

And 'fi ra' 'mi n' 'lu bba' are eased

24. صَفِيرُهَا صَادٌ وَزَايٌ سَيْنٌ ... قَلْقَلَةٌ "قُطْبُ جَدٍ "وَاللَّيْنُ

Whistled are ṣād, zāy and sīn

Echoed are 'qu ṭ ubu' 'ja d'. Soft are

25. وَآوٌ وَيَاءٌ سَكَنًا وَانْفَتْحَا ... قَبْلَهُمَا وَالْانْحِرَافُ صَحْحَا

The wāw and yā with the sukūn and fathah

Before them. Inclination is confirmed



26. فِي اللَّامِ وَالرَّاءِ وَبِتَكَرِيرِ جُعِلَ ... وَلِلتَّفَشِّيِ الشَّيْنُ ضَادًّا اسْتُطِلَّ

In the *lām* and *rā* made with repetition

Spread out is the *shin* and the *dāḍ* is lengthened

باب التجويد

Chapter: *Tajwīd*

27. وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَا زِمٌ ... مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ آثِمٌ

The application of *tajwīd* is indeed mandatory

Whoever does not correct their Qur'an is sinful

28. لِأَنَّهُ بِهِ الْإِلَهُ أَنْزَلَا ... وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا

As with it did our Lord reveal

And this is how to us it came

29. وَهُوَ أَيْضًا حَلِيَّةُ التَّلَاوَةِ ... وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ

It is also the adornment of recitation

And beautification of presentation and reading

30. وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا ... مِنْ صِفَةٍ لَهَا وَمُسْتَحَقَّهَا

It is to give to each letter its due right

Of attributes and other rights

31. وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ ... وَاللَّفْظُ فِي نَظِيرِهِ كَمِثْلِهِ

To return each one to its origin

And words to their equivalents



32. مُكَمَّلًا مِنْ غَيْرِ مَا تَكْلُفٍ ... بِاللُّطْفِ فِي النُّطْقِ بِلَا تَعَسُّفٍ

Completing it without burden

Ease in pronunciation without deviation

33. وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ ... إِلَّا رِيَاضَةُ أَمْرٍ بِفِكَهِ

There is not between applying and abandoning it

Except a person using their jaws to practise it

باب فِي ذِكْرِ بَعْضِ التَّنْبِيهَاتِ

Chapter: Some Common Mistakes

34. فَرَّقْتَن مُسْتَفِلاً مِنْ أَحْرَفٍ ... وَحَاذِرُنْ تَفْخِيمَ لَفْظِ الْأَلِفِ

Make light the letters that are low

Beware of making the *alif* broad

35. وَهَمَزُ الْحَمْدِ أَعُوذُ إِيهْدِنَا ... اللَّهُ ثُمَّ لَامَ لِلَّهِ لَنَا

The *hamzah* in ‘*alḥamdu*’ ‘*a’ūdhu*’ ‘*ihdinā*’

‘*Allāh*’. Then the *lām* in ‘*lillāh*’ ‘*lanā*’

36. وَلَيْتَلَطَّفَ وَعَلَى اللَّهِ وَلَا الضُّ ... وَالْمِيمِ مِنْ مَخْمَصَةٍ وَمِنْ مَرَضٍ

‘*walyatlaṭṭaf*’ and ‘‘*ala-llāhi*’ ‘*wa laḍ*’

The *mīm* in ‘*makhmaṣah*’ and ‘*marad*’

37. وَبَاءَ بَرَقٍ بَاطِلٍ بِهِمْ بِذِي ... وَاحْرِصْ عَلَى الشَّدَةِ وَالْجَهْرِ الَّذِي

The *bā* in ‘*barqin*’ ‘*bāṭilin*’ ‘*bihim*’ ‘*bidhī*’

Apply the strength and loudness in



38. فِيهَا وَفِي الْجِيمِ كَحُبِّ الصَّبْرِ ... رَبْوَةً اجْتُنَّتْ وَحَجَّ الْفَجْرِ

In it and in the *jīm* such as ‘*ḥubb*’ ‘*aṣ-ṣabri*’

‘*Rabwat*’ ‘*ujtuth-that*’ and ‘*hajj al-fajri*’

39. وَبَيِّنْ مُقْلَقًا إِنْ سَكْنَا ... وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبْيَنًا

Make clear the echoing in a *sukūn*

When stopping it is even clearer

40. وَحَاءَ حَصْحَصَ أَحْطُتُ الْحَقُّ ... وَسَيْنَ مُسْتَقِيمٍ يَسْطُوعُوا يَسْقُوعُوا

The *ḥā* in ‘*ḥaṣḥaṣa*’ ‘*aḥaṭṭu*’ ‘*ḥaqqu*’

The *sīn* in ‘*mustaqīm*’ ‘*yaṣṭū*’ ‘*yaṣqū*’

باب الراءات

Chapter: The *Rā*

41. وَرَقِّقِ الرَّاءَ إِذَا مَا كُسِرَتْ ... كَذَاكَ بَعْدَ الْكُسْرِ حَيْثُ سَكَنْتَ

Make the *rā* light when it has a *kasrah*

Likewise, when it has a *sukūn* after a *kasrah*

42. إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفٍ اسْتَعْلَا ... أَوْ كَانَتْ الْكُسْرَةُ لَيْسَتْ أَصْلًا

If it is not before an elevated letter

Or the *kasrah* is not permanent

43. وَالْخَلْفُ فِي فِرْقٍ لِكُسْرِ يُوجَدُ ... وَأَخْفِ تَكَرُّرًا إِذَا تُشَدَّدُ

There is a difference in ‘*firqin*’ due to the *kasrah*

And conceal the repetition when it has a *shaddah*



باب اللامات

Chapter: The *Lām*

44. وَفَحِّمِ اللَّامَ مِنْ اسْمِ اللَّهِ ... عَنْ فَتْحٍ أَوْ ضَمٍّ كَعَبْدُ اللَّهِ

Make broad the *lām* in the name of 'Allāh'

After a *fatḥah* or *ḍammah* such as 'Abdullāh

باب الاستعلاء و الاطباق و أحكام متفرقة

Chapter: Elevated, Sealed & Other Rulings

45. وَحَرَفَ الْإِسْتِعْلَاءِ فَحِّمِ وَاخْصُصَا ... الْإِطْبَاقَ أَقْوَى نَحْوَ قَالَ وَالْعَصَا

The elevated letters are made broad and specify

Those that are sealed as stronger such as 'qāla' and 'aṣā'

46. وَبَيَّنَ الْإِطْبَاقَ مِنْ أَحَطْتُ مَعَ ... بَسَطْتُ وَالْخُلْفُ بِنَخْلُقُكُمْ وَقَع

Clarify the sealed in 'aḥaṭṭu' alongside

'basaṭṭa' and difference in 'nakhluqkum' occurred

47. وَآخِرُصْ عَلَى السُّكُونِ فِي جَعَلْنَا ... أَنْعَمْتَ وَالْمَغْضُوبِ مَعَ ضَلَّلْنَا

Watch the *sukūn* in 'ja'alna'

'an'amta' 'maghḍūbi' and 'ḍalalnā'



48. وَخَلِصَ انْفِتَاحَ مَحْذُورًا عَسَى ... خَوْفَ اشْتِبَاهِهِ بِمَحْظُورًا عَصَى

Clarify the opening in 'maḥdhūran' 'āsā'

Fearing the resemblance to 'maḥzūran' 'aṣā'

49. وَرَاعَ شِدَّةَ بَكَافٍ وَبِتَا ... كَشْرِكُكُمْ وَتَتَوَقَّى فِتْنَتَا

Observe the strength of the *kāf* and *tā*

Such as in 'shirkikum' 'tatawaffā' 'fitnatā'

باب الإدغام

Chapter: Merging

50. وَأَوَّلِيْ مِثْلٍ وَجِنْسٍ إِنْ سَكَنَ ... أَدْغِمْ كَقُلْ رَبِّ وَبَلْ لَا وَأَيْنَ

If the first two exact or similar letters possess a *sukūn*

Merge such as in 'qul' 'rabbi' 'ballā', and make distinct

51. فِي يَوْمٍ مَّعَ قَالُوا وَهُمْ وَقُلْ نَعَمْ ... سَبِّحْهُ لَا تُزِغْ قُلُوبَ فَالْتَقَمْ

In 'fī yawmi' with 'qālū' 'wa hum' 'qul na'am'

'sabbihu' 'lā tuzigh qulūba' 'faldaqam'

باب الضاد والظاء

Chapter: Dād & Zā

52. وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجٍ ... مَيِّزْ مِنَ الظَّاءِ وَكُلُّهَا تَحِي

The *dād* is from above and its articulation point

Differentiate it from *zā* and all the ones in



53. فِي الظَّنِّ ظِلُّ الظُّهْرِ عَظْمُ الْحِفْظِ ... أَيَقِظُ وَأَنْظِرَ عَظْمَ ظَهْرِ اللَّفْظِ

'za'ni' 'zilli' 'zuhri' 'uẓmu' 'ḥifẓi'

'ayqiz' 'anzir' 'azma' 'zahri' 'lafzi'

54. ظَاهِرٌ لَظَى شَوَاطِ كَظَمٍ ظَلَمًا ... أَغْلَظُ ظَلَامَ ظُفْرِ انْتِظَرِ ظَمًا

'zāhir' 'laẓā' 'shuwāzu' 'kazmin' 'zalamā'

'ughluẓ' 'zalāma' 'zufrin' intaẓir' 'zamā'

55. أَظْفَرَ ظَنًّا كَيْفَ جَا وَعَظَ سَوَى ... عَضِينَ ظَلَّ النَّحْلُ زُخْرُفٍ سَوَا

'azfara' 'zannan' however it comes and 'iz', but not

'iḍīna' 'zalla' in al-Naḥl and Zukhruf together

56. وَظَلَّتْ ظَلْتُمْ وَبُرُومَ ظَلُّوا ... كَالْحَجَرِ ظَلَّتْ شُعْرًا نَظَلُّ

And 'zallat' 'zaltum' and in Rūm 'zallū'

Like al-Ḥijr, 'zallat' in Shu'arā 'nazallu'

57. يَظْلَلْنَ مَحْظُورًا مَعَ الْمُحْتَظَرِ ... وَكُنْتَ فَظًّا وَجَمِيعَ النَّظَرِ

'yazlalna' 'maḥẓūran' with 'muḥtaẓiri'

'wa kunta faẓẓan' and all of 'nazari'

58. إِلَّا بَوَيْلٌ هَلْ وَأُولَى نَاصِرُهُ ... وَالْغَيْظُ لَا الرَّعْدُ وَهُودٌ قَاصِرُهُ

Except in Wayl, Hal and the first nāḍirah

'al-gayzu' not in Ra'd and Hūd alone

59. وَالْحَظُّ لَا الْحُضُّ عَلَى الطَّعَامِ ... وَفِي ضَنِينِ الْخِلَافِ سَامِي

'al-hazzu', not 'al-haḍḍu' 'ala ṭāmi'

And in 'ḍanīn' there is a famous difference



باب التحذيرات

Chapter: Considerations

60. وَإِنْ تَلَاَقِيَا الْبَيَانَ لَا زِمٌ ... أَنْقَضَ ظَهْرَكَ يَعْصُ الظَّالِمُ

If the two meet, then clarity is necessary

'anqaḍa zahraka' 'ya'aḍu az-zālimu'

61. وَاضْطُرَّ مَعَ وَعَظَتْ مَعَ أَفْضُتُمْ ... وَصَفَّ هَا جِبَاهُهُمْ عَلَيْهِمْ

And 'iḍturra' with 'wa'aẓta' and 'afaḍtum'

Clarify the hā in 'jibāhuhum' 'alayhim'

باب النون والميم المشددتين والميم الساكنة

Chapter: The Nūn and Mīm with a Shaddah and the Mīm with a Sukūn

62. وَأَظْهَرَ الْغَنَّةَ مِنْ نُونٍ وَمِنْ ... مِيمٍ إِذَا مَا شُدِّدَا وَأَخْفَيْنِ

Make apparent the *ghunnah* in a *nūn* and in

A *mīm* with a *shaddah*. And conceal

63. الْمِيمَ إِنْ تَسْكُنَ بِغَنَّةٍ لَدَى ... بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا

The *mīm* when it has a *sukūn* and meets

The *bā* according to the chosen view of the reciters

64. وَأَظْهَرْنَهَا عِنْدَ بَاقِي الْأَحْرَفِ ... وَاحْذَرُ لَدَى وَآوِ وَفَا أَنْ تَخْتَفِيَ

Make it apparent with the remaining letters

Beware of it with *wāw* and *fā* that it be hidden



باب أحكام النون الساكنة والتنوين

Chapter: *Nūn* with a *Sukūn* and *Tanwīn*

65. وَحُكْمُ تَنْوِينِ وَنُونٍ يُلْفَى ... إِظْهَارُ ادْغَامٍ وَقَلْبُ اخْفَاءٍ

The rule of *tanwīn* and *nūn* are found as

Apparent, merge, change and hide

66. فَعِنْدَ حَرْفِ الْحَلْقِ أَظْهَرَ وَادَّغَمَ ... فِي اللَّامِ وَالرَّاءِ لَا بَغْنَةً لَزِمَ

With the throat letters make it apparent, and merge

With the *lām* and *rā* not necessarily with a *ghunnah*

67. وَأَدَّغَمْنَ بَغْنَةً فِي يَوْمٍ ... إِلَّا بِكَلِمَةٍ كَدُنْيَا عَنْوَنُوا

Merge with *ghunnah* in 'yu w mi nu'

Except in words like 'dunya' "anwanū"

68. وَالْقَلْبُ عِنْدَ الْبَاءِ بَغْنَةً كَذَا ... لِاخْفَاءِ لَدَى بَاقِي الْحُرُوفِ أُخْدَا

Change by the *bā* with *ghunnah* and also

Hide with the remaining letters



باب المد

Chapter: Elongation

69. وَالْمَدُّ لَازِمٌ وَوَاجِبٌ أَتَى ... وَجَائِزٌ وَهُوَ وَقْصَرٌ ثَبَتَا

Elongating is necessary or mandatory

Permissible, and it and shortening are affirmed

70. فَلَازِمٌ إِنْ جَاءَ بَعْدَ حَرْفٍ مَدٍّ ... سَاكِنٌ حَالِيْنٍ وَبِالطُّوْلِ يُمَدُّ

Necessary is when it comes after a letter of elongation

Sukūn in both states and it will be lengthened

71. وَوَاجِبٌ إِنْ جَاءَ قَبْلَ هَمْزَةٍ ... مُتَّصِلًا إِنْ جُمِعَا بِكَلِمَةٍ

Mandatory is when it comes before a *hamzah*

Joined when both are in the same word

72. وَجَائِزٌ إِذَا أَتَى مُنْفَصِلًا ... أَوْ عَرَضَ السُّكُونُ وَقَفًا مُسَجَّلًا

Permissible is when it comes separately

Or the *sukūn* is temporary due to stopping



باب معرفة الوقف والابتداء

Chapter: Knowing When to Stop & Continue

73. وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ ... لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ

After your proficiency of the letters

You must know when to stop

74. وَالْإِبْتِدَاءُ وَهِيَ تُقَسَّمُ إِذْنُ ... ثَلَاثَةً تَامٌ وَكَافٍ وَحَسَنٌ

And start and this is divided into

Three: complete, sufficient and sound

75. وَهِيَ لِمَا تَمَّ فَإِنْ لَمْ يُوْجَدْ ... تَعَلُّقٌ أَوْ كَانَ مَعْنَى فَابْتَدِئِي

These are for what is complete. If no

Connection is there or meaning, then start

76. فَالْتَّامُ فَالْكَافِي وَلَفْظًا فَامْنَعْنِ ... إِلَّا رُؤُوسَ الْآيِ جَوَزُ فَالْحَسَنُ

The complete followed by the sufficient in meaning, and prevent

Unless it is the end of verses then this is sound and permitted

77. وَغَيْرُ مَا تَمَّ فَيَبْخُ وَلَهُ ... يُوقَفُ مُضْطَرًا وَيُبْدَأُ قَبْلَهُ

And what is not complete is disliked, and it

Is when there is a needed and you will resume before it

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

There is no compulsory stop in the Qur'an

Nor prohibited unless there is a reason for it



باب المقطوع والموصول

Chapter: Disconnected & Connected

79. وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا ... فِي مُصْحَفِ الْإِمَامِ فِيمَا قَدْ أَتَى

Know the disconnected and connected and the *tā*

As it appears in the *muṣḥaf*

80. فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَا ... مَعَ مَلْجَا وَلَا إِلَهَ إِلَّا

So disconnect in ten words, '*an lā*'

Alongside '*malja*' and '*lā ilāha illā*'

81. وَتَعْبُدُوا يَاسِينَ ثَانِي هُودَ لَا ... يُشْرِكْنَ تَشْرِكُ يَدْخُلْنَ تَعْلُوا عَلَى

'*Ta'budū*' in *Yā Sīn* and the second one in *Hūd*

'*Lā yushrikinai*' '*tushrik*' '*yadkhulna*' '*ta'lū 'alā*'

82. أَنْ لَا يَقُولُوا لَا أَقُولَ إِنْ مَا ... بِالرَّعْدِ وَالْمَفْتُوحِ صِلَ وَعَنْ مَا

'*allā yaqūlū*' '*lā aqūla*' '*immā*'

In *Ra'd*, then the one with the *fathah* '*an mā*'

83. هُمْوَ اقْطَعُوا مِنْ مَا بِرُومٍ وَالنِّسَا ... خُلْفُ الْمُنَافِقِينَ أَمْ مَنْ أَسَّسَا

'*nuh-qṭa'ū*' '*min mā*' in *Rūm* and *Nisā*'

With differing in *Munāfiqīn*, '*an man assasā*'

84. فَصَلَّتِ النَّسَا وَذَبَحَ حَيْثُ مَا ... وَأَنْ لَمْ الْمَفْتُوحِ كَسَرُ إِنَّ مَا

Fuṣṣilat and *Nisā*', '*dhibhin*' '*ḥaythu mā*'

'*al-lam*' with a *fathah* and '*inna mā*' with a *kasrah*



85. الْأَنْعَامَ وَالْمَفْتُوحَ يَدْعُونَ مَعَا ... وَخُلْفُ الْأَنْفَالِ وَنَحْلٍ وَقَعَا

In An'ām, and the *fathah* with 'yad'ūna' in both

Differences in Anfāl and Naḥl occurred

86. وَكُلِّ مَا سَأَلْتُمُوهُ وَاخْتَلِفْ ... رُدُّوا كَذًا قُلْ بِنَسَمَا وَالْوَصْلُ صِيفٌ

'Wa kulli mā sa'altumūhu' with differing

Likewise say in 'bi'samā' as connecting

87. خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا أَقْطَعَا ... أَوْحِي أَفْضُتُمْ اشْتَهَتْ يَبْلُوا مَعَا

'khalaftumūnī' 'washtaraw' 'fī mā' and disconnect

'Uwḥīya' 'afaḍtum' 'ishtahat' both 'yablū'

88. ثَانِي فَعَلْنَ وَقَعَتْ رُومٌ كِلَا ... تَنْزِيلُ شُعْرَا وَغَيْرَهَا صِلَا

The second 'fa'alna' the one in Wāqī'ah, Rūm and both

In *Tanzīl*, Shu'arā and the rest connect

89. فَأَيْنَمَا كَالْتَحَلَ صِلَ وَمُخْتَلِفٌ ... فِي الشُّعْرَا الْأَحْزَابِ وَالنِّسَا وَصِيفٌ

Then 'aynamā in Naḥl connect, and differing occurred

In Shu'arā, Ahzāb, and Nisā

90. وَصِلَ فَإِلْمٌ هُوْدَ أَلَّنْ نَجْعَلَا ... نَجْمَعُ كَيْلَا تَحْزَنُوا تَأْسُوا عَلَى

Connect 'illam' as in Hūd and 'allan' with 'naj'alā'

And 'najma', then 'kaylā' with 'taḥzanū' 'ta'saw 'alā'

91. حَجَّ عَلَيْكَ حَرْجٌ وَقَطَعُهُمْ ... عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ

The one in Hajj, and 'alayka ḥaraj' and disconnect

'an man yashā'u' 'man tawallā' and 'yawma hum'



92. وَمَالِ هَذَا وَالَّذِينَ هُوَ لَا ... تَحِينَ فِي الْإِمَامِ صَلِّ وَوَهَّ لَا

and 'mā li hādha' 'walladhīna' 'hā'ulā'

'taḥīna' in the Canonical is connected but this is weak

93. وَوَزَنُوهُمْ وَكَالُوهُمْ صَلِّ ... كَذَا مِنْ أَلِ وَيَا وَهَّا لَا تَفْصِلِ

And 'wazanūhum' 'kālūhum' connect

And in 'al' 'yā' and 'hā' do not disconnect

باب التاءات

Chapter: The Tā

94. وَرَحِمَتْ الزُّخْرُفِ بِالنَّا زَبْرَهُ ... الْأَعْرَافِ رُومِ هُودِ كَافَ الْبَقَرَةِ

'Raḥmat' in Zukhruf written with a tā

In A'rāf, Rūm, Hūd, Kāf and Baqarah

95. نِعَمْتُهَا ثَلَاثُ نَحْلٍ إِبْرَهُمْ ... مَعَا أَخِيرَاتُ عُقُودُ الثَّانِ هَمَّ

'Ni'mat' in it, thrice in Naḥl, Ibrāhīm twice

The last ones, and in 'Uqūd, the second one with 'hamm'

96. لُقْمَانُ ثُمَّ فَاطِرٌ كَالطُّورِ ... عِمْرَانُ لَعْنَتَ بِهَا وَالنُّورِ

Luqmān, then Fāṭir, like Ṭūr

'Imrān. 'La'nat' in it and Nūr



97. وَأَمْرَاتُ يُوسُفَ عِمْرَانَ الْقَصَصِ ... تَحْرِيمُ مَعْصِيَتِ بَقْدَ سَمِعَ يُخْصَنُ

'Imra'at' inn Yūsuf, 'Imrān, al-Qaṣaṣ

Taḥrīm. 'Ma'ṣiyat' in Qad Sami' specifically

98. شَجَرَتِ الدُّخَانِ سُنَّتِ فَاطِرٍ ... كَلًّا وَالْأَنْفَالِ وَ الْخَرَى غَافِرٍ

'Shajarat' in Dukhān, 'Sunnat' in all of Fāṭir

Anfāl and the other in Ghāfir

99. قُرَّتُ عَيْنِ جَنَّتِ فِي وَقَعَتْ ... فِطْرَتُ بَقِيَّتِ وَأَبْنَتْ وَكَلِمَتِ

'Qurrat 'ayn', 'Jannat' in Wāqī'ah

'Fiṭrat' 'baqiyyat' 'ibnat' and 'kalimat'

100. أَوْسَطَ الْأَعْرَافِ وَكُلُّ مَا اخْتَلَفَ ... جَمْعًا وَفَرْدًا فِيهِ بِالنَّاءِ عُرْفُ

The middle of A'rāf. All there is differences in

In plural or singular, is known with the tā



باب همز الوصل

Chapter: *Hamzah al-Waṣl*

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

Start with the *hamzah al-waṣl* in a verb with a *ḍammah*

If the third letter in the verb has a *ḍammah*

102. وَأَكْسِرُهُ حَالَ الْكَسْرِ وَالْفَتْحِ وَفِي ... الْأَسْمَاءِ غَيْرِ اللَّامِ كَسْرُهَا وَفِي

And make it a *kasrah* in the event of a *kasrah* or *fatḥah*

And in nouns, except the *lām*. And in

103. ابْنٍ مَعَ ابْنَتِ امْرِئٍ وَاثْنَيْنِ ... وَامْرَأَةٍ وَاسْمٍ مَعَ اثْنَتَيْنِ

'ibn' 'ibnat' 'imri' 'ithnayn'

'imra'ah' 'ism' along with 'ithnatayn'



باب الوقف على أواخر الكلم

Chapter: Stopping at the End of Words

104. وَحَازِرِ الْوَقْفِ بِكُلِّ الْحَرَكَةِ ... إِلَّا إِذَا رُمْتَ فَبَعْضُ الْحَرَكَةِ

Beware of stopping with a full vowel

Except with *rawm*, then part of the vowel

105. إِلَّا يَفْتَحِ أَوْ يَنْصُبِ وَأَشْمَ ... إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمٍّ

Except with a *fathah* or *naṣb*. Make *ishmām*

By indicating a *ḍammah* in the *raf'* or *ḍammah*

106. وَقَدْ تَقَضَّى نَظْمِي الْمَقْدَمَةَ ... مِنِّي لِقَارِي الْقُرْآنِ تَقْدِيمَةً

And thus my poem the *Muqaddimah* has ended

From me to the reciter of the Qur'an, a gift

107. أَبْيَاهَا قَافٌ وَزَائِي فِي الْعَدَدِ ... مَنْ يُحْسِنِ التَّجْوِيدَ يَظْفَرُ بِالرَّشْدِ

Its verses are one hundred plus seven

Whoever is proficient in *tajwīd* will gain success

108. وَالْحَمْدُ لِلَّهِ لَهُ خِتَامٌ ... ثُمَّ الصَّلَاةُ بَعْدُ وَالسَّلَامُ

All praise is due to Allah upon completion

Then salutations thereafter and peace

109. عَلَى النَّبِيِّ الْمُصْطَفَى وَآلِهِ ... وَصَحْبِهِ وَتَابِعِي مِنْوَالِهِ

Upon the chosen Prophet and his family

His Companions and those who follow his way

