The Jazariyyah (Tajweed) Poem

1. In the hope of pardon and forgiveness from his Lord, All-Hearing.

Muhammad ibn Al-Jazaree Al-Shafi’ee (meaning following the Shafi’ee school of thought) says:

2. All Praise is due to Allah and May Allah’s Peace and Blessings be upon His Prophet ﷺ and the chosen one,

3. Muhammad ﷺ, his family and companions,

and the reciter of Quran together with the one who is devoted to it.

4. And thereafter: this is an introduction concerning which the reciter of Qur’an is required to learn.

1 Written with both a fathah and a kasrah, so the reader has the option to choose either one.
5. It is without any doubt required for the recitor to know before starting recitation:

6. The articulation points (اًرَجُخُمُ) and characteristics of letters (اًرَجُخُمُ) So that they can articulate in the most eloquent of languages.

7. In order to make clear the application of tajweed and the stops and that which is written in the ('Uthmani) copies of the Qur'an,

8. As regards to all those words that are separated and joined in it (in writing in the Qur'an), and the feminine 'taa' (ج) which is not written with a ‘haa’ (خ).
Articulation Points of the Letters chapter

9. The articulation points of the letters are seventeen.
   According to those who chose it by examination.

10. The empty space in the throat and mouth has the alif and its two sisters (i.e. the wow 噌 and yaa ﷽) and they are; the medd letters which stop with the (stopping of) air.

11. Then from the lowest part of the throat are: ﻀ، ﻄ،
   and from its middle then the ﻂ، ﻓ،

12. Its closest (the throat’s area closest to the mouth) are: ﻒ and ﻋ. And the ٨ is the deepest part of the tongue above (meaning looking from the mouth inside the mouth, the ٨ is deeper), then the ٨ ﻋ.

13- Lower (meaning closer to the mouth), and the middle (meaning middle of the tongue), then ﻍ، ﻒ، ﻓ،
   And the ﻋ from its (meaning the tongue’s) side when it is close;

14. To the molars from its (the sides of the tongue) left or right
   And the ﺱ، its (sides of the tongue) lowest part (closest to the mouth), until it (sides) ends (at the tip).
15. And the ج from its tip (meaning tip of the tongue) it is found under (under the ﻲ, meaning closer to the mouth), and the ﺔ is close to it (meaning close to the ج it uses the top (meaning the top of the tip, with the tip).

16. And the ﺔ, ﺔ, ﺔ from it (tip of the tongue from the top side) and from the upper incisors, and the whistle (meaning the letters that have the inherit characteristics of the whistle which are ﻦ ﺔ ﺔ) are cozy,

17. from it (meaning the tip of the tongue) and above the two lower incisors. And the ﺔ, ﺔ with the upper (the upper two front incisors),

18. from the edges of them both (the edges of the two from the upper incisors and the tongue); and from the inside of the lip, so the ﺔ with the edges of the towering incisors (front upper).

19. Using the lips are ﻦ, ﺔ, ﺔ. And the ghunnah has the nasal passage as its articulation point.
The Characteristics of Letters chapter

20. Its (the letters') characteristics are ( \(\text{ Apparel }\) apparent, ( \(\text{ Softness }\) softness, and ( \(\text{ Lowered }\) lowered

Open ( \(\text{ Desisted }\), and the opposite (of them) say:

[T he following are the opposites of these named characteristics and their letters. The first group of characteristics has the remaining letters left after the opposite characteristic’s letters are taken out.]

21. Its whispered ( \(\text{ Whispered }\) letters are :) “ \(\text{ Lowered }\)

Its strengthened ( \(\text{ Strengthened }\) (letters are :) “ \(\text{ Strengthened }\)

22. And between soft and strengthened ( \(\text{ Between }\) (are the letters :) “ \(\text{ Between }\)

And the seven elevated are gathered ( \(\text{ Gathered }\) (in the phrase of) “ \(\text{ Gathered }\)

23. (The letters) \(\text{ Have the characteristics of }\) \(\text{ Have the characteristic of }\)

And the letters in the phrase “ \(\text{ Have the characteristics of }\) \(\text{ Have the characteristic of }\)

24. Its whistle \(\text{ Has the letters of }\) \(\text{ Has the letters of }\)

The \(\text{ Has the letters }\) “ \(\text{ Has the letters }\) And (the letters of) softness \(\text{ are }\)

25. \(\text{ And }\) that have a) sukoon and a fathah \(\text{ are }\)

before them. And the drifting \(\text{ is correct, }\)
26. On the ﷲٰ and the ﷲٰ and on it (the ﷲٰ the characteristic of) repetition.
And (the characteristic of) spreading (ٓ ﷲٰ is on the ﷲٰ, and (the letter) ﷲٰ has (the characteristic of) lengthening (ٓ ﷲٰ).

Tajweed chapter (اَلْتَّجْوِيدُ)

27. The practical application of tajweed is without doubt compulsory
Who does not read the Quran correctly is a sinner. ²

28. Because this (Qur’an) was revealed to us by Allah in this form
And exactly like this (with tajweed) it reached us (from our Prophet, then related in authentic chains over generations to our present day shuyookh and those with ijaazah).

29. And it (tajweed) is also a beautification of recitation
And an adornment of pronunciation and reading.

30. And it (tajweed) is giving each letter its required rights (ٓ ﷲٰ ﷲٰ)
Of each and every characteristic as well as (giving each letter its) presented rights [or dues] (ٓ ﷲٰ ﷲٰ ﷲٰ).

² Mistakes are of two types ﷲٰ ﷲٰ and ﷲٰ. The clear and obvious mistakes are labeled as ﷲٰ. This type of mistake should be corrected and avoided because it may lead to change in the meaning, grammar, or incorrect in the Arabic language. ﷲٰ are the hidden mistakes that one should also make an effort to fix.
31. To take every one (of the letters) back to its origin (i.e. place of articulation),
And to pronounce the equivalent letter in the same way (as you would pronounce that letter).

32. Complete (with all its characteristics) yet without any exaggeration,
Being gentle in pronunciation without any abuse.

33. There exists nothing between (applying the لـ and leaving it,
Except for a person to exercise (correctly) with his jaws.

The Chapter Mentioning Some Warnings

34. Make attenuation (tarqeeq) "ﻞـ" the letters of istifal "ﻎـ".

And beware of making (be careful not to make) the letter alif "زـ" with velarization (takheem )
when it occurs after a letter of "زـ".

35. And the hamzah "ذـ" (be careful not to give it takheem in): "ذـ", "ذـ", "ذـ"
And then the ؤ (likewise be careful not to give it takheem in): "ؤ", "ؤ", "ؤ"

36. (Also) "ذ", "ذ" and "ذ".

And (likeywise) the ؤ of "أ" and of "أ" (be careful not to give it takheem),

\[1\] It was written as such in the original version, with a fathah and kasrah on the meem. So one can choose either of the vowels.
37. And [be careful not to give tahkheem to] the dhals of ن, ك, and س that are
and take care on (observing the characteristics of) گ and ٖذ that are

38. In it (i.e. the ل and in the لnas in ٖذ),

39. And make clear the letter of qalqalah ٖذ when it occurs with a sukoon (unvoweled)
and when stopping on it, (meaning the qalqalah letter) it should be even clearer (ٖذ)

40. And (read with attenuation [tarqeeq]) the dhals of ن, ك, and س that are
And (likewise read with attenuation [tarqeeq]) the dhals of ن, ك, and س.

4 This word was written with both a fathah and a kasrah, so the reader has the option to choose either one.
41. And attenuate [make tāqīq of] the letter راء when it has a kasrah.

Likewise (attenuate the راء) if it follows a letter with a kasrah when the راء has a sukoon.

42. If [the راء with a sukoon] it is not before a letter of لاء

Or the kasrah (before the راء with a sukoon) is not a fixed one.⁵

43. There are different allowed ways (the راء having velarization or attenuation [tāfkhēem or tāqīq] in the word): (ﻕ ﺭ ﻲ ﻓ): due to the ﺍ表现 (on the ﻞ ﺍ ﻗ ﺍﻑ)

And suppress the (characteristic of) ﺍ表现 when it (the راء) occurs with a ﺍ表现.

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⁵ Meaning, the conditional or temporary kasrah either due to a hamzah wasl, or a conditional/temporary kasrah on a letter preceding the hamzah al-wasl. (If this happens, then in both cases the راء will be read with velarization [tāfkhēem])
44. And make velarization [tafkheem] of the laam (ُل) in the name of !ا (if the laam ُل in the name !ا is preceded by a fathah or a dammah as in ﺛُمِلِ)

45. And velarize [make tafkheem] the letter (that has the characteristic) of ﻞ ﻷ ﻞ (and single out The (letters of) ﻞ ﻷ ﻞ are stronger [than the letters that have ﻞ ﻷ ﻞ without ﻞ ﻷ ﻞ like [the difference] between ﺛُمِلِ and ﺛُمِلِ)

46. And make obvious the [characteristic of] ﻞ ﻷ ﻞ of [the letter ﻞ ﻷ ﻞ]: ﺛُمِلِ along with ﺛُمِلِ and there is a difference of opinion (in the word) ﺛُمِلِ ُمِلِ

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

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

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

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

As in: ُهَاء, ُهَاء and ُهَاء.

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

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

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

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8 The letters that are close in articulation point that one needs to be careful to pronounce clearly with no merging (idhgaam) are: the ُلْوُلْوٌ and ُلْوُلْوٌ in: ُلْوُلْوٌ, ِلاَّ and ُلْوُلْوٌ, ُلْوُلْوٌ, and ُلْوُلْوٌ in ُلْوُلْوٌ.
The ًاء and the ًاء chapter (ًاء ًاء ًاء)

52. And the ًاء with (the characteristic of) ًاء and its articulation point, is distinguished from the ًاء and all of them [all the ًاء that occur in the Qur’an] are mentioned as follows:

53. In [the words] ًاء ًاء ًاء ًاء، ًاء ًاء، ًاء ًاء

54. ًاء ًاء ًاء، ًاء، ًاء

55. ًاء ًاء ًاء however it occurs [meaning wherever and in whatever form each of these words occur in the Qur’an, i.e. with attached pronouns], and (the word) ًاء except,

56. ًاء ًاء ًاء and in ًاء ًاء (the word) ًاء

The same (word is found) in ًاء ًاء، (the word) ًاء as well as ًاء ًاء ًاء.
57. And all [forms and derivatives of the word] َمَرَاتً

And all [forms and derivatives of the word] َمَرَاتً

58. Except in ُنَب (meaning ُنَبَاء) and ُنَب (meaning ُنَبَاء) the first one is read with a ُنَب whereas the second is read ُنَب

And (the word) ُنَب not the one in ُنَب and ُنَب is shortened (to a ُنَب) 9.

59. (The word) ُنَب not the one in ُنَب and ُنَب is shortened (to a ُنَب) 9.

and the difference (in recitation) concerning (the word) ُنَب is sublime.10

60. And when the two (letters i.e. the ُنَب and the ُنَب) meet it is necessary to make clear and distinct [the articulation points for both letters],

[as demonstrated in the words] ُنَب ُنَب and ُنَب ُنَب

61. And in (the following words) ُنَب ُنَب together with ُنَب

And distinguish the ُنَب and ُنَب.

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9 The difference between the letters ُنَب and ُنَب is the long stick on the ُنَب, so the shortening refers to the lack of the "stick".

10 In some of the different qira‘at the word ُنَب in surah At-Takweer is read with a ُنَب.
62. Make clear the ghunnah of the \( \text{ج} \) and \( \text{س} \) when they occur with a shaddah; and read with \( \text{ف} \) when it follows any of the remaining letters, (meaning make the \( \text{س} \) clear and obvious if it follows) any of the remaining letters, (meaning all the letters except \( \text{ن} \) and \( \text{م} \)) and be careful not to make \( \text{ف} \) of \( \text{س} \) when it meets [is followed by] the letters \( \text{ن} \) and \( \text{م} \).
The Chapter on the Rules of ﺟﹾﻛﹶﺎﻡ and ﺗﹶﺎﻛﹶﺎﻥ

65. The rules for the ﺟﹾﻛﹶﺎﻡ and ﺗﹶﺎﻛﹶﺎﻥ consist of:

- ﺧﹶﺃل (clear and obvious), ﻕﹶﻥ (merging), ﺎﹶﻛﹶﺎﻥ (change) and ﺭﹶﻭ ﺱﹾﻭ (hide).

66. Upon meeting the letters of throat make ﺧﹶﺃل, meaning make clear the ﺟﹾﻛﹶﺎﻡ and ﺗﹶﺎﻛﹶﺎﻥ, and make ﻓﹶﻭ ﺱﹾﻭ [meaning merge the ﺗﹶﺎﻛﹶﺎﻥ and ﺟﹾﻛﹶﺎﻡ when followed by the letters ﻕﹶﻥ and ﺡﹶﺩ without ﺭﹶﻭ ﺱﹾﻭ] [meaning nasalized sound] a required (merging).

67. And make ﻓﹶﻭ ﺱﹾﻭ of the ﺟﹾﻛﹶﺎﻡ and ﺗﹶﺎﻛﹶﺎﻥ with ﺕﹶﺎﹶﻧﹾﻭ ﺽﹶﻭ (the letters of the group) ﺕﹶﺎﹶﻧﹾﻭ except when within a single word as in: ﻲﹶﻥ ﺕﹶﺎﹶﻧﹾﻭ and ﺕﹶﺎﹶﻧﹾﻭ ﺱﹸﻭ ﺭﹸﻭ ﺱﹾﻭ.

68. ﺟﹾﻛﹶﺎﻡ (which means change) is applied when it (the ﺟﹾﻛﹶﺎﻡ and ﺗﹶﺎﻛﹶﺎﻥ) meets the letter ﺨﹶﺍلد with a ﺋﹶﻁ ﺯﹶﺃ [meaning make clear and obvious), ﻕﹶﻥ (merging), and ﺎﹶﻛﹶﺎﻥ (change)].

- It also called iqlaab; either term is acceptable.
- In the iqlaab or qalb, the noon as-saakinah or tanween changes into a meem saakinah, and read with a ghunnah.
The Lengthening Chapter (التمديد)

69. The لاء (lengthening) occurs as ﯽ ﯽ (compulsory), ﯽ ﯽ (required) And ﯽ ﯽ (allowed) and both (the lengthening) and shortening have been affirmed (in the allowed or لاء lengthening).

70. The لاء (compulsory) is when after a ﯽ ﯽ (medd letter)¹³ there is a مرن in both states (i.e. while continuing reading or stopping) and is lengthened for six counts (لاء).

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

72. The لاء (allowed lengthening) is when it occurs separately (meaning when the medd letter and the hamzah meet but in two different words).¹⁴

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

¹³ The "medd" letters or ﯽ ﯽ are: the alif preceded by a fathah, the ya' saakinah preceded by a kasrah, and the wow saakinah preceded by a dhammah. Anytime any of these three letters occur under these conditions, it is a “medd” letter, which means a lengthened letter.

¹⁴ This medd (lengthening) occurs when the ﯽ ﯽ is the last letter of the first word and the hamzah is the first letter of the second word.
The Chapter on Knowing the Stops and Starts

73. And after (having the knowledge of) the tajweed of the letters,

It is without doubt necessary to have the knowledge of the stops

74. and the starts. And they (meaning the stops and starts) are thus divided into

three (categories): ﺪ ﻋ ﺑ ﺍ ﺲ ﻢ (complete stop/start), ﺪ ﻋ ﺑ ﺍ ﺲ ﺞ (sufficient stop/start) and ﺪ ﻋ ﺑ ﺍ ﺲ ﺞ (good stop/start).

75. They (all three) refer to what is complete (a stop that is complete in meaning), then if there be no attachment (to what comes after in meaning or grammar then this stop is ﺪ ﺱ ﺞ ﺝ ﺞ ﺞ) or (when) there is an attachment in meaning (this type of stop is ﺪ ﺱ ﺞ ﺝ ﺞ ﺞ, then start (with what follows).

76. The complete [stop] and the sufficient [stop], and in grammar [if there is an attachment to what comes after in meaning and grammar], then it is forbidden (to start with what follows),

Except when stopping at the end of an aayah then it is allowed (to start with the beginning of the next aayah). For then it is ﺪ ﺱ ﺞ ﺝ ﺞ ﺞ.

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

16 The sufficient stop is attached to what comes after in meaning, but not in grammar. The rule for these two stops is that it is allowed to stop and then start with that which comes next.

17 The rule for is that it is good to stop on it, but not good to start on what follows it except if the occurs to be at the end of an aayah then it is allowed to start with what follows, because stopping at the end of an aayah is sunnah.
77. That which is not complete is repulsive (ﺢٌﻴﻗﹶﺒﹺـ) [stop],

And there is the compelled (or forced) stop for which the reciter should start [afterwards] with what preceded it.

78. There does not exist in the Qur’an a stop that is necessary nor a stop that is prohibited except for a reason (for its prohibition).

The Chapter on the [words written] Separated and Joined

79. Know the (those written separately as two different words) and the (those words written as one word) and the (the female which is written as )

In the Qur’anic copy of the Imam (referring to the Uthmani script) in what follows.

80. Separate in ten words "Ａﹶﻥ ﻃﹸﻻ ﻣﹶﺃﹶﻟﹾﺠﹶ ﺍﻟﹾﻤﹸﺃـ ﻁﹶﺃ ﺍﻟﹾﻤ (meaning the words are written separately as two words in ten places which are): with ﻁﹸﻗﹶﺎ ﻁﹶﺃ ﺍﻟﹾﻤ ﻉﹶﺃ ﻁﹶﺃ ﺍﻟﹾﻤ ﻁﹶﺃ ﻁﹶﺃ ﺍﻟﹾﻤ ﻉﹶﺃ ﻁﹸﺃ ﺍﻟﹾﻤ ﻁﹶﺃ ﻁﹶﺃ ﺍﻟﹾﻤ ﻉﹶﺃ ﻁﹸﺃ ﺍﻟﹾﻤ ﻩﹶﺃ ﻁﹶﺃ ﺍﻟﹾﻤ

81. ﺍﻨﹰ ﻉﹶﺃ ﺍﻟﹾﻘﹶﻠﹶﻡ (aayah 70) and the second place in ﺍﹶﻝﹶﺭﹺﻗ (aayah 26),

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Some reasons for a compelled or forced stop are sneezing, coughing, or an unanticipated running out of breath.

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18 Some reasons for a compelled or forced stop are sneezing, coughing, or an unanticipated running out of breath.
19 aayah: 118
20 aayah: 14
21 aayah: 14
22 aayah: 26
23 aayah: 19
joined). in aayah 40, and join the "Ayūd with a kasrah on the hamzah"; and (the words) "Ayūd".

83. separate in aayah 28 and 29 in aayah 28, and there is a difference [in the copies of the Qur’an as to whether the word "Ayūd" is written joined or separately in the words in aayah 134] and (separate) "Ayūd" in aayah 109 (and separate) "Ayūd" in aayah 11, (and separate) "Ayūd".

84. in aayah 40, and (separate) "Ayūd" in aayah 109 and (i.e.  "Ayūd" in aayah 11), (and separate) "Ayūd".

85. In aayah 41 and aayah 95.

It differs in aayah 41 and aayah 95.

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24 aayah 40: 25 and in aayah 105 for Ayūd in the same surah.
25 There is one place not mentioned in the poem in which there is a difference in the copies of the Qur’an as to whether the word ‘Ajūd is written separately or joined (which is in aayah 11). All the remaining places the word ‘Ajūd are written joined.
26 All the remaining places the words ‘Ajūd are written joined together.
27 These two words are always written joined.
28 aayah 109.
29 aayah 109.
30 These two words occur only two times in the Qur’an, both in surah Al-Baqarah, and both times they are written as two separate words.
31 These two words are written as two separate words wherever they occur in the Qur’an.
32 Meaning in aayah 62 and aayah 30.
33 There is a difference in the different copies of the Qur’an as to whether ‘Ayūd is written joined or separately in the words in the aayah that follow.
86. And [separate in writing] "اعدة" in 

and it differs in 

and likewise (there is a difference as regards to the words) in 

and (the places where the words are written) joined are as follows:

87. And 

Separate (the words) "اعدة" in 

in 

and both

88. The second also in 

in 

both places in 

and in 

and join what is besides these (occurrences).

34 in : 34

35 The difference is in the different copies of the Qur’an as to whether the words "اعدة" are written joined as one word or separately as two words.

36 in : 91. There are three other places which are not mentioned in this poem that are written differently in the various copies of the Qur’an for the word "اعدة". Another scholar, Sheikh Ibraheem As-Samoodiyy wrote in the following lines explaining further:

which means: And (separate) "اعدة" in 

and there is a difference (in the various copies of the Qur’an as to the word "اعدة" (being written separately or joined) in 

and (the word) in 

and (the word) in 

and (the word) in

37 in 

38 in 

39 in 

40 in 

41 in 

42 in 

43 Meaning in 

and 

44 The second place where this word comes in 

20
89. Join "Lab" as in 

[Description of a text segment]
and there is a difference (in the copies of the Quran) described in 

and in 61 and in 78.

90. Join "La in Al (aayah 14), "

and in (also join) "

91. As well as [La in ] in 51. And separate [in writing]

"Na" in , and in 29 and (separate) "

92. (And write separately the words) 54, 55, and 56

(The word) “Kggr” 57 is forbidden to pronounce according to the Imam as joined into one word.

45 115
46 as to  written as two words or one
47 48
50 23
52 43
53 16 and 14
54 In 49 and in 8
55 36
56 78
57 3
93. Join (the words in writing) “ٌم” and “ٌمٌ”\(^{58}\)

And similarly (join)”ٌأٌ" and"ٌأٌ" do not separate (these from what comes after).\(^{59}\)

\(^{58}\) both in ٠٠٠٠

\(^{59}\) Meaning it is not allowed to separate these words or letters in pronunciation from the words they are joined to in the writing of the mushaf. For example the word ٌأٌ there is ٌأٌ followed by the noun ٌأٌ It is not allowed to start on this word as ٌأٌ without the attached ٌأٌ we can only read this as one connected word: ٌأٌ
T he C hapter on the ǧ ٰـٰـٰـٰـ

94. (The word) "Khl" in ٰـٰـٰـٰـ (two places)\(^{60}\) is written [in the Uthmani script] with an open ُـٰ~ٰ (meaning "ǧ" and not with a ُٰ like "۞ / ُ")

(and likewise in) ٰـٰـٰـٰـ:56, ٰـٰـٰـٰـ:50, ٰـٰـٰـٰـ:73, ٰـٰـٰـٰـ:103 and ٰـٰـٰـٰـ:217.

95. (Also written with a ُ~ٰ is the word) is "Khl"\(^{61}\) and the last three (places) in ٰـٰـٰـٰـ:72, ٰـٰـٰـٰـ:63, ٰـٰـٰـٰـ:114 and the last two (places) in ٰـٰـٰـٰـ:28, ٰـٰـٰـٰـ:34.

and the second (place) in ٰـٰـٰـٰـ (i.e. ٰـٰـٰـٰـ:11, where it is mentioned with the word) "Il"

96. (Likewise the word "Khl") in ٰـٰـٰـٰـ:31, then in ٰـٰـٰـٰـ:3 as is the case with ٰـٰـٰـٰـ:29;

and ٰـٰـٰـٰـ:103 and (also written with a ُ~ٰ in it (meaning ٰـٰـٰـٰـ:61) and in ٰـٰـٰـٰـ:8

97. And (also written with a ُ~ٰ) "gū" in ٰـٰـٰـٰـ (in two places aayah 30 and 51), ٰـٰـٰـٰـ:35, ٰـٰـٰـٰـ:9

and ٰـٰـٰـٰـ (in three places in aayah 10 and 11), And (also written with a ُ~ٰ) "Khl" in ٰـٰـٰـٰـ:8 and 9.

\(^{60}\) Aayah: 32

\(^{61}\) meaning in ٰـٰـٰـٰـ:231
98. And (also written with a ﺍﺀ) “ﺕﺮ” in ﺎﻥﺍﻟﺪﱡﺧـ Contractors of 43, all (of the words) “ـﺠ什” in ﺎﺕـ Al-Raq crossing and the last (occurrence) in ﺎﺭـ ﺎﻝـ: 85.

99. And (also written with a ﺍﺀ) “ﺕﺮ” and “ـﺠ什” in ﺎﺕـ Al-Raq crossing (i.e. 87), “ـﺸ ﺎＴ ﺎـﻄ، “ـﺠ ﺎـﻄ ﺎـﻄ ﺎـﻄ and “ـﺠ ﺎـﻄ”

100. In the middle of 8 ﺎﺭـ (aayah 137), and all that on which there is difference (in the copies of the Qur’ān)

in terms of being plural or singular is known to be (written) with a ﺍﺀ.
101. Start on the hamzah al-wasl (at the beginning of a verb) with a ٍ if the third letter of the verb has a ٍ.

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

103. (and start the irregular nouns also with a ٍ and they are:) ٍ together with ٍ, ٍ together with ٍ
104. Beware of stopping with a full vowel except if you are applying a. Then (pronounce) a portion of the vowel by showing a (of the lips) in the case of (the last letter having a) 

105. Except (meaning you are not allowed to stop with a. on the ) then (pronounce) a portion of the vowel and apply 

106. My poem of this introduction has come to an end from me to the recitor of the Quran I give (this poem) as a present.

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

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66 The two lines that are in red and in brackets (107 and 109) are additions by some scholars and are not found in the original manthoomah (learning poem).

67 The Arabs before had the custom of representing numbers with letters.
108. “All Praise is due to Allah” for the conclusion to it (this poem) as well

And thereafter the peace and blessings be:

109. On the chosen Prophet ﷺ, his family,
and his companions, and those who follow his example.
<table>
<thead>
<tr>
<th>1</th>
<th>Every (letter which has a) dhammah is not complete except by circling of the two lips, a complete circle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>And (similarly) the َא (kasrah) is by lowering of the jaw completely; and the ُء is by opening of the mouth, therefore understand this.</td>
</tr>
<tr>
<td>3</td>
<td>If the letters have a vowel on them, then associated along with it (vowel) is the original articulation point of that vowel.</td>
</tr>
<tr>
<td>4</td>
<td>meaning the articulation points for the ُأ (for the dhammah) and articulation point for the ُء (the fathah) And the ُء (for the kasrah] from its articulation point that is known.</td>
</tr>
<tr>
<td>5</td>
<td>If you see any reciter not applying his lips with the ر as it should be complete and accurate;</td>
</tr>
<tr>
<td>6</td>
<td>Because his ر is incomplete And it is required to pronounce it completely.</td>
</tr>
<tr>
<td>7</td>
<td>Similarly it is a requirement for the ق and the غ to complete (the vowel for) each one of them. Understand this to achieve correctness (in recitation).</td>
</tr>
</tbody>
</table>
The levels of the letters of the names of the Prophet ﷺ, ﷺ, and ﷺ:

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

   1. The one with a fathah, then the dhammah, then the kasrah, and the saakin [vowelless] follows what preceded it.

   2. So what came before it in a vowel

      Then assume for it that vowel (preceding it- as far as rank of tafkheem).

   3. And it is said, “No, they are: (the ranks) the fathah (ٌ) followed by an alif

      And after it is a fathah (ٍ) without an alif.

   4. The one with the dhammah (ٔ), the vowelless (ٝ), then one with the kasrah (ٌ)

      So that is five, its mention came to you.”

6. And if it is in the lowest level,

7. It has tafkheem, cut off from istifal (ﺍﺱﺘﻔﺎﻝ) [lowering of the tongue].

8. So it cannot be said it has tarqeeq (attenuation), like its opposite, that is the truth.
The feminine words which some of the ways of reading read in singular form and others in plural

1. And all in which there is a difference are as follows:

In regards to the singular and plural (words) then know it by the 

2. The word "Kādūn (قَادُوْنَ) and "حَمَّام" occurs in

Zāwī and ٌزَابِيَّةٍ, O lad.

3. The word "Kū婷" and it is in ٌقُوْنَاءٍ along with

Yāwī, then two places in ٌقُوْنَاءٍ

4. The word "غَرَائِبٍ in ٌقُوْنَاءٍ and "مَهْلَم ٌ in surah ٌيَوْسِفٍ and "غَرَائِبٍ in ٌوَطَنٍ

5. The word "أَبَدُونٍ (both places in ٌقُوْنَاءٍ) and there is a difference (between the different copies of the Qur'an) in the second

[occurrence in] ٌقُوْنَاءٍ and ٌوَطَنٍ, so understand their meaning. 68

68 The difference mentioned here is in regards to the ٌء, whether written as a ٌغ or ٌغ. These lines of poetry are considering a completion of compliment to line 100 of Al-Jazariyyah poem in which Imam Al-Jazaree stated that all words which end in ٌغ are written as ٌغ when there is a difference in the different qira'āt as to whether the word is read in the singular or plural form. This poem lists all of those words.
Precautions to take when in embittering performance [of recitation]

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1. **O you who desires to read the Quran,**
   And intends thereof to be among the scholars who aim for mastery

2. **Do not consider of tajweed to be extravagant in a lengthening (medd)**
   
   O r to make a lengthening (medd) in a place where there is no color (trace) of it.

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

4. **O r to pronounce the hamzah between a hamzah and ‘ayn ١٣ (a very sharp and deep sound)**
   
   So that the listener runs away from nausea.

5. **Each letter has its balance so do not transgress**
   
   in it, nor make any deficiency in the balance.