

Murshid al-Qāri': A Guide for the Reciter	
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Work	Aimed at simplifying the rules of Tajwīd for the beginner
Tajwīd	To pronounce every letter from its point or place of origin (makhraj) together with all its characteristics (ṣifāt)
Qur'an	"Recite the Qur'an with tartīl"
Tartīl	'Alī: "Excellence in the recitation of the letters and having knowledge of waqf" تجويد الحروف و معرفة الوقف
Ruling	Farḍ kifāyah to learn all the rules of Tajwīd, but it is fard 'ayn to recite the Qur'ān with Tajwīd
Mistakes in the recitation of the Qur'ān	<p>Two types:</p> <ol style="list-style-type: none"> 1) Laḥn jaliyy (a clear error) - it is clear to everyone listening that an error has been made in the recitation; ḥarām to recite with laḥn jaliyy on the condition that he knows the mistake and is making no effort to correct his recitation 2) Laḥn khafiy (a hidden error) - the error is hidden to most people listening to the recitation; makrūh to recite with laḥn jaliyy on the condition that he knows the mistake and is making no effort to correct his recitation
Ways of reading Isti'ādhah and Basmalah	<p>When starting recitation from the beginning of a sūrah:</p> <ol style="list-style-type: none"> 1) Join everything (the isti'ādhah to the basmalah, and the basmalah to the beginning of the sūrah) 2) Join the first (the isti'ādhah to the basmalah) and separate the second (the basmalah from the sūrah) 3) Separate everything (the isti'ādhah from the basmalah, and the basmalah from the beginning of the sūrah) 4) Separate the first from the second (the isti'ādhah from the basmalah) and join the second (the basmalah to the beginning of the sūrah) <p>When starting recitation from the middle of a sūrah there are two preferred ways:</p> <ol style="list-style-type: none"> 1) Separate everything (the isti'ādhah from the basmalah, and to separate the basmalah from the middle of the sūrah) 2) Join the first (the isti'ādhah to the basmalah) and separate the second (basmalah from the middle of the sūrah) <p>When having already started recitation of the Qur'ān and ending a</p>

	<p>sūrah and starting another:</p> <ol style="list-style-type: none"> 1) Separate everything (the end of the first sūrah from the basmalah and the basmalah from the beginning of the second sūrah) 2) Join everything (the end of the first sūrah to the basmalah and join the basmalah to the beginning of the second sūrah) 3) Separate the first sūrah from the basmalah and join the basmalah to the beginning of the second sūrah <p>* Joining the first and separating the second will not be allowed as it leaves the impression that the basmalah is part of the end of the first sūrah</p> <p style="text-align: center;">SUMMARY OF THE ﴿سُنْمَةُ﴾ AND THE ﴿إِسْتِعَادَةُ﴾</p> <p>When discussing ﴿إِسْتِعَادَةُ﴾ and ﴿سُنْمَةُ﴾ the reciter will find himself in one of three conditions</p> <pre> graph TD A[three conditions] --> B[Starting recitation at the beginning of a surah] A --> C[Starting recitation in the middle of a surah] A --> D[Already started recitation, is ending one surah and starting another] B --> E[4 ways are allowed] C --> F[2 ways are preferred for the beginner] D --> G[3 ways are allowed] E --> H[1) fasl al-kul 2) fasl al-awwal wasl al-thani 3) wasl al-kul 4) wasl al-awwal fasl al-thani] F --> I[1) fasl al-kul 2) wasl al-awwal fasl al-thani] G --> J[1) fasl al-kul 2) fasl al-awwal wasl al-thani 3) wasl al-kul] </pre>
Tafkhīm and Tarqīq	<p>To make something full and to make something thin. Three categories of letters:</p> <ol style="list-style-type: none"> 1) Those which are always read with tafkhīm: خَصَّ ضَعْطِ قَطْ 2) Those which are always read with tarqīq 3) Those which are sometimes read with tafkhīm and sometimes read with tarqīq: أَلْ رَ
Levels of Tafkhīm	<ol style="list-style-type: none"> 1) Strongest level occurs when one of the 7 letters has a fatḥah on it, and is followed by an alif: خَ 2) Second level occurs when one of the 7 letters has a fatḥah on it, but is not followed by an alif: خَ

	<p>3) Third level occurs when one of the 7 letters has a ڏammah on it: ڇ</p> <p>4) Fourth level occurs when the letter has a sukûn on it: ڏ</p> <p>5) Weakest level occurs when the letter has a kasrah under it: ڇ</p>
Letters read with tafkhîm and tarqîq ا ل م	<p>1 - If the alif is preceded by a full-mouth letter it will be read with a full mouth and if preceded by an empty-mouth letter it will be read with an empty mouth</p> <p style="text-align: center;">SUMMARY REGARDING THE RULE OF ALIF</p> <pre> graph TD Alif[Alif] --> Full[If preceded by a full-mouth letter] Alif --> Empty[If preceded by an empty-mouth letter] Full --> Tafkhim[Read with tafkhîm] Empty --> Tarqiq[Read with tarqîq] </pre> <p>2 - If the lam in the name ﷺ is preceded by a fatâhah or ڏammah, it will be read with tafkhîm and if preceded by a kasrah it will be read with tarqîq</p> <p style="text-align: center;">SUMMARY OF THE LÂM IN ﷺ</p> <pre> graph TD Lam[The lâm in ﷺ] --> Fatahah[If preceded by a fatâhah or ڏammah] Lam --> Kasrah[If preceded by a kasrah] Fatahah --> Tafkhim[read with tafkhîm] Kasrah --> Tarqiq[read with tarqîq] </pre>
The letter ر ڻ ڻ ڻ ڻ ڻ ڻ	<p>Three situations involving how to read râ':</p> <ol style="list-style-type: none"> 1) Râ' Mutâharrikah - If the râ' has a fatâhah or a ڏammah, it will be read with tafkhîm and if it has a kasrah it will be read with tarqîq <ul style="list-style-type: none"> * The râ' mushaddadah has the same rule like the râ' mutâharrikah i.e. if it has a fatâhah or a ڏammah it will be read with tafkhîm 2) Râ' sâkinah preceded by a mutâharrik - If the râ' sâkinah is preceded by a fatâhah or ڏammah it will be read with tafkhîm and if it is preceded by a kasrah it will be read with tarqîq <ul style="list-style-type: none"> * Three exceptions to this rule: 1) If the kasrah is temporary the râ' will be read with tafkhîm, 2) If the râ' sâkinah is followed by a letter of istî'lâ' in the same word the râ' will be pronounced with tafkhîm, and 3) if the râ' sâkinah and the kasrah are in two different words the râ' will be pronounced with tafkhîm 3) Râ' sâkinah preceded by a sâkin letter which is preceded by a mutâharrik - If the mutâharrik has a fatâhah or ڏammah it will be pronounced with tafkhîm and if it has a kasrah it will be read with tarqîq <ul style="list-style-type: none"> * If râ' sâkinah is preceded by a yâ' sâkinah, it will ALWAYS be

	<p>read with tarqīq</p> <p>Summary of:</p> <pre> graph TD A[The rā'] --> B[Rā' mutaharrikah] A --> C[Rā' sakinah before it a mutaharrik] A --> D[Rā' sakinah before it a sākin, before it a mutaharrik] B --> E[If it has a fathah or a dammeh] B --> F[If it has a kasrah] C --> G[If the mutaharrik has a fathah or dammeh] C --> H[If the mutaharrik has a kasrah] D --> I[If the mutaharrik has a fathah or dammeh] D --> J[If the mutaharrik has a kasrah] E --> K[tafkīm] F --> L[tarqīq] G --> M[tafkīm] H --> N[tarqīq] I --> O[tafkīm] J --> P[tarqīq] N --> Q[Except in 3 cases] Q --> R[The kasrah is temporary] Q --> S[the rā' sakinah is followed by a letter of isti'la' in the same word] Q --> T[the rā' sakinah and the kasrah are in 2 different words] </pre>
Rules of the ُ and ُ	Ghunnah - if they are mushaddadah, they will be read with ghunnah (a nasal sound)
Rules of the ڻ	<p>Mīm sakinah has three rules:</p> <ol style="list-style-type: none"> 1) Ikhfā' - If the ڻ is followed by a ُ then ikhfā' will take place and the ڻ will be concealed and it will be read with ghunnah 2) Idghām - If the ڻ is followed by another ڻ idghām will take place i.e. the first ڻ will be assimilated into the second ڻ and it will be read with ghunnah 3) Izhār - If the ڻ is followed by any letter besides the ُ or the ڻ then iżhār will take place i.e. the ڻ will be read clearly <p>Summary of:</p> <p>The Rules of Mīm Sākinah</p> <pre> graph TD A[The Rules of Mīm Sākinah] --> B[Ikhfā' If followed by ُ] A --> C[Idghām If followed by ڻ] A --> D[Ith-hār If followed by the remaining letters] </pre>

<p>Rules of the نُ and tanwīn</p>	<p>Nūn sākinah and tanwīn have four rules:</p> <ol style="list-style-type: none"> 1) Izhār - If a نُ or tanwīn is followed by any of the letters of the throat then it will be pronounced clearly (without any extra ghunnah) 2) Idghām - If a نُ or tanwīn is followed by any of the letters of يرمون then idghām will take place, if نُ or ر then idghām will be made without ghunnah, otherwise it is made with ghunnah 3) Iqlāb - If a نُ or tanwīn is followed by a ب then the نُ or tanwīn will be changed into a م and it will be read with ghunnah 4) Ikhfā' - If a نُ or tanwīn is followed by any other letters then ikhfā' will take place and it will be read with ghunnah <p style="text-align: center;">The Rules of Nūn Sākinah and Tanwīn</p> <pre> graph TD Root[The Rules of Nūn Sākinah and Tanwīn] --> Ithhara[Ith-hār] Root --> Idgham[Idghām] Root --> Iqlab[Iqlāb/Qalb] Root --> Ikhfa[Ikhfā''] Ithhara --> IfIthhara[If followed by خ، غ، ح، ع، ه، هـ] Idgham --> IfIdgham[If followed by يرمون] Iqlab --> IfIqlab[If followed by بـ] Ikhfa --> IfIkhfa[If followed by the remaining letters] IfIthhara --> WithGhunnah[With Ghunnah] IfIthhara --> WithoutGhunnah[Without Ghunnah] IfIdgham --> WithGhunnah IfIdgham --> WithoutGhunnah IfIqlab --> IfIkhfa IfIkhfa --> IfIkhfaSub[If the nūn sākinah is followed by a يـ or ، in the same word then Ith-hār will be made] </pre> <p>If the nūn sākinah is followed by a يـ or ، in the same word then Ith-hār will be made</p>
<p>Madd</p> <p>Letters of madd</p> <p>Letters of līn</p>	<p>The lengthening of sound in the letters of madd or the letters of līn</p> <p>Wāw sākinah preceded by a ḥammah Yā' sākinah preceded by a kasrah Alif preceded by a fathah</p> <p>Wāw sākinah preceded by a fathah Yā' sākinah preceded by a fathah</p>
<p>Types of madd</p> <p>Madd aṣlī</p> <p>Ruling</p> <p>Madd farī'</p>	<p>Madd aṣlī and Madd farī'</p> <p>That madd where after the letter of madd there is no hamzah or sukūn</p> <p>- The duration of madd aṣlī is one alif</p> <p>That madd where after the letter of madd there is a hamzah or sukūn</p>

<p>Types of Madd farī</p> <p>Madd muttaṣil</p> <p>Madd munfaṣil</p> <p>Ruling</p> <p>Madd ‘ārid</p> <p>Ruling</p> <p>Madd lāzim</p> <p>Madd lāzim kilmī</p> <p>Madd lāzim ḥarfī</p> <p>Ruling</p>	<p>When there is a hamzah: Madd muttaṣil and Madd munfaṣil</p> <p>When there is a sukūn: Madd ‘ārid and Madd lāzim</p> <p>When the hamzah is in the same word with the letter of madd</p> <p>When the hamzah forms part of the beginning of the next word</p> <ul style="list-style-type: none"> - Madd muttaṣil and Madd munfaṣil is three or four alifs <p>When after the letter of madd the sukūn is temporary (due to waqf)</p> <ul style="list-style-type: none"> - Madd ‘ārid is one alif, three or four alifs, and five alifs <p>When after the letter of madd the sukūn is permanent (it remains in all conditions; during waqf and waṣl)</p> <ul style="list-style-type: none"> - When the letter of madd and the sukūn are found in a word - When the letter of madd and the sukūn are found in a letter e.g. ḥurūf muqāṭṭa‘āt <ul style="list-style-type: none"> - Madd lāzim is five alifs
	Madd līn ‘ārid
	Ruling
	Madd līn lāzim
	Ruling
<pre> graph TD A[The Madd] --> B[Aslī After the letter of madd there is no hamzah/sukūn] A --> C[Farī After the letter of madd there is a hamzah/sukūn] B --> D[Muttasil In the same word] B --> E[Munfasil In the next word] C --> F[Permanent Lāzim] C --> G[Temporary 'Ārid] F --> H[Kilmī Mukhaffaf] F --> I[Harfī Muthaqqal] G --> J['Ārid Mukhaffaf] G --> K[Lāzim Muthaqqal] H --> L[Mukhaffaf] H --> M[Muthaqqal] I --> N[Mukhaffaf] I --> O[Muthaqqal] J --> P['Ārid] K --> Q[Lāzim] </pre>	

Stopping terminology	<p>Qaṭ‘ - to cut or end the recitation without the intention of continuing; only allowed at the end of āyāt</p> <p>Waqf - to stop at the end of a complete word long enough to renew the breath with the intention of continuing recitation</p> <p>Sakt - to stop the sound whilst reciting without breaking the breath</p> <p>- Found in four places: بَنْ * رَانْ , مَنْ * رَاقِ , مَرْقَبَنَا * هَذَا , عَوْجَأْ * قَيْمَأْ</p>
Types of stopping in terms of place	<p>Waqf tāmm - to stop at a place where the sentence, as well as the meaning, is complete and there is no connection between it and the following verse</p> <p>Waqf kāfī - to stop at a place where the meaning is connected to the verse following it, but it is not connected grammatically</p> <p>Waqf ḥasan - to stop at a place where the sentence has a complete meaning, but is connected via its meaning and grammar to what follows</p> <p>Waqf qabīḥ - to stop at a place where the sentence is incomplete in that it does not give a sound meaning or gives a corrupted meaning and is connected to what follows in meaning (معنى) and in grammar (لفظ)</p> <p>* Not allowed unless compelled to due to expiration of breath, a sneeze or a cough, etc</p>
Types of stopping in terms of ḥarakah	<p>Waqf bi'l-iskān - to stop by making the last letter sākin</p> <p>Waqf bi'l-rawm - to stop on the last letter by reading the ḥarakah partially. It is only allowed on a ḥammah and a kasrah</p> <p>Waqf bi'l-ishmām - to stop on the last letter by indicating towards the ḥarakah with the lips. It is only allowed on a ḥammah</p>
	<p style="text-align: center;">SUMMARY OF SIFĀT</p> <pre> graph TD Sifat[Sifat] --> Lazimah[Lāzimah] Sifat --> Aridah['Āridah] Lazimah --> Mutadaddah[Mutadaddah] Lazimah --> GhayrMutadaddah[Ghayr Mutadaddah] Aridah --> Ihbahr[1) Ihbār] Aridah --> Idgham[2) Idghām] Aridah --> Qalb[3) Qalb] Aridah --> Ikhfa[4) Ikhfā] Aridah --> Tafkhim[5) Tafkhīm] Aridah --> Tarqiq[6) Tarqīq] Aridah --> Madd[7) Madd] Aridah --> Qasr[8) Qasr] Aridah --> Harakat[9) Harakāt] Aridah --> Sukun[10) Sukūn] Aridah --> Sakt[11) Sakt] </pre> <p>1) Hams 2) Jahr 3) Shiddah 4) Rikhwah *) Tawassut 5) Isti'lā' 6) Istifāl 7) Ibtāq 8) Infitāh</p> <p>1) Safir 2) Qalqalah 3) Lin 4) Inhirāf 5) Takrūr 6) Tafashshū 7) Istiqālah</p>