

# **Tajweed**

Adjunct Curriculum  
MAC Tarbiyah

Taken from [quran.al-islam.com](http://quran.al-islam.com)

**The website also accompanies translation and recitation for the entire sample verses included here.**

Other References:  
[AboutTajweed.com](http://AboutTajweed.com)

Adjunct 1: Up to Noons and Meems (Ch. 5)

## **Tables of Contents**

1. Stops and its Types .....	3
2. Hamzahs and its Types .....	12
3. Degrees of Vibration .....	18
4. Noon and Nunnation .....	21
5. Noons and Meems .....	33

## **Topics Covered in Adjunct 2 Curriculum:**

Non-Vowelled Meem

Non-Vowelled Lam

Types of Lengthening

Meeting of two Non-Vowelled Letters

Heaviness Lightness

## 1. Stops:

- 1.1. Stop: Literally means blocking and suspending.  
1.2. Stop: Technically means making a voiceless break at a Qur'anic word for a brief moment, during which the reader takes a breath with the intention of continuing reading.

### 1.3. Types of Stops

#### 1.3.1. Compulsory:

- 1.3.1.1. The Compulsory Stop is the stop by which the word and meaning give a complete sense, and this is called complete stop because the utterance is complete and is separated from what follows. It is indicated by ـ... (meem).

- 1.3.1.2. Examples:

<b>An-Nisā</b>	(4)	Verse	(118)	◀	▶
----------------	-----	-------	-------	---	---



<b>Al-An'ām</b>	(6)	Verse	(20)	◀	▶
-----------------	-----	-------	------	---	---



<b>Al-An'ām</b>	(6)	Verse	(36)	◀	▶
-----------------	-----	-------	------	---	---

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ

وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ

يُرْجَعُونَ ﴿٣٦﴾

### 1.3.2. Permissible

1.3.2.1. The Permissible Stop is the one at which stopping or continuing is permissible. In this type you can either continue or make a stop. In this case either continuing or making a stop is preferable.

1.3.2.2. Permissible is of **three** types:

#### 1.3.2.2.1. Sufficient:

1.3.2.2.1.1. The Sufficient Stop is the one in which continuing or stopping is permissible; yet making a stop is preferable. It is called sufficient, because it can stand by itself, independently of what follows, because it is not connected with it in words. Its symbol is (قله) Qili.

1.3.2.2.1.2. Examples:

Al-Baqarah (2) Verse (205) ◀ ▶



Al-Baqarah (2) Verse (263) ◀ ▶



Al-An'um (6) Verse (126) ◀ ▶

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۚ فَذَقْنَا

الآيَةَ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٣٦﴾

### 1.3.2.2.2. Equality:

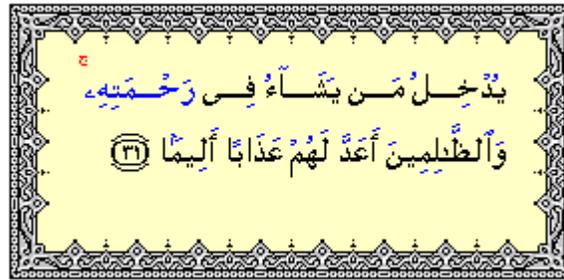
1.3.2.2.2.1. The Equality Stop is the one in which continuing and stopping are equally relevant; Its symbol is (ج) (Jeem)

1.3.2.2.2.2. Examples:

<b>At-Tauba</b>	(9)	Verse	(73)	◀	▶
-----------------	-----	-------	------	---	---



<b>Al-Insan</b>	(76)	Verse	(31)	◀	▶
-----------------	------	-------	------	---	---



<b>Al-Fajr</b>	(89)	Verse	(23)	◀	▶
----------------	------	-------	------	---	---

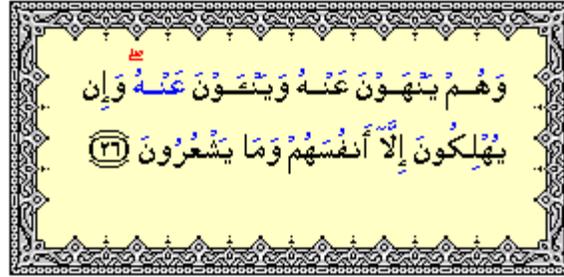


### 1.3.2.2.3. Good

1.3.2.2.3.1. The Good Stop is the one in which continuing and stopping are permissible; and yet continuing is desirable. It is called a good stop because it gives a preferable effect. Its sign is (صلے) (sili)

1.3.2.2.3.2. Examples:

**Al-An'am** (6) Verse (26) ◀ ▶



**Ar-Ra'd** (13) Verse (7) ◀ ▶



**An-Nahl** (16) Verse (66) ◀ ▶



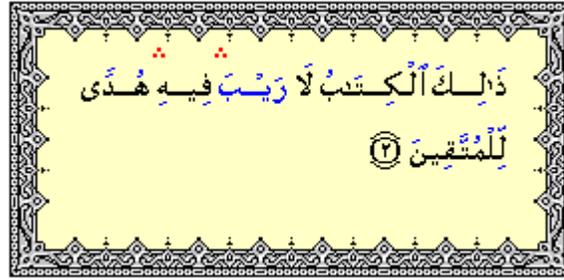
### 1.3.3. Precautionary:

1.3.3.1. The Precautionary Stop (also called the convergence of stops).

It indicates the convergence of two near situations where it is possible to make a stop. In such case, a stop is made at one of these two situations only. Its sign is three dots forming a triangle pointed upwards.

1.3.3.2. Examples:

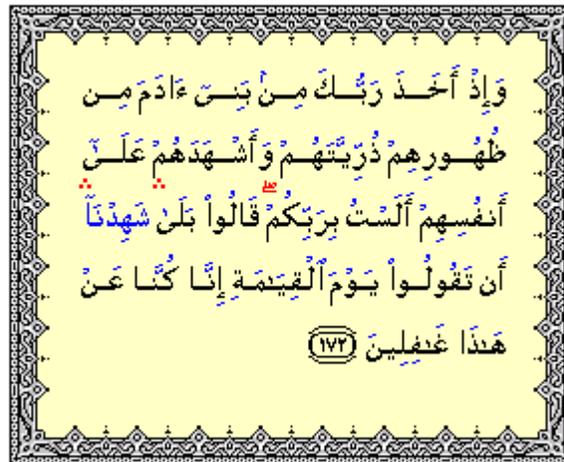
**Al-Baqarah** (2) Verse (2) ◀ ▶



**Al-Baqarah** (2) Verse (195) ◀ ▶



**Al-A'raf** (7) Verse (172) ◀ ▶

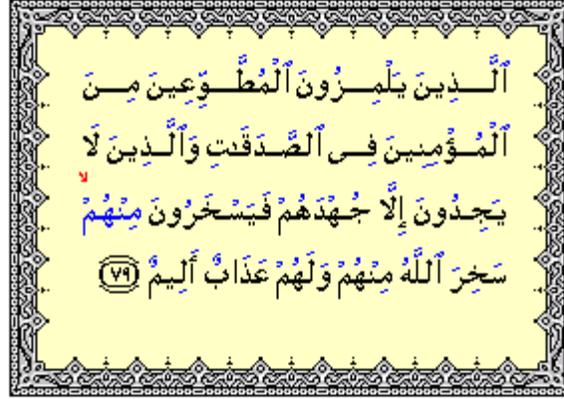


### 1.3.4. Prohibited:

1.3.4.1. The Prohibited Stop is the stop made at an incomplete utterance which does not give the required meaning, because it is strongly connected with what follows in terms of words and meaning. This kind of stop is prohibited. Its symbol is (لا) (Laam - Alif)

1.3.4.2. Examples:

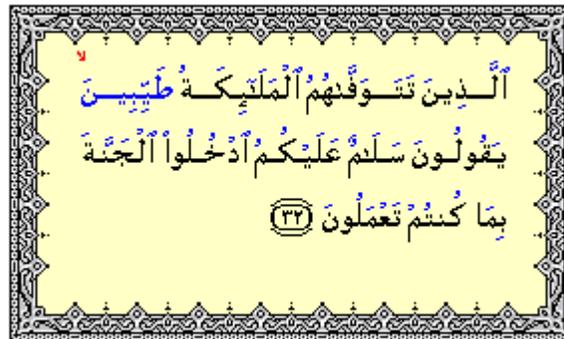
**At-Tauba** (9) Verse (79) ◀ ▶



**An-Nahl** (16) Verse (24) ◀ ▶



**An-Nahl** (16) Verse (32) ◀ ▶



### 1.3.5. Moderate Pause:

1.3.5.1. The Moderate pause is the breaking of the voice at a Qur'anic word for a brief moment without taking a breath at two counts [nearly two seconds] Its symbol is (س) (seen).

1.3.5.2. Examples:

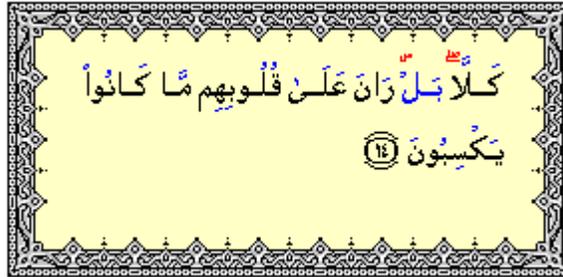
<b>Al-Kahf</b>	(18)	Verse	(1)	◀	▶
----------------	------	-------	-----	---	---



<b>Al-Qiyamat</b>	(75)	Verse	(27)	◀	▶
-------------------	------	-------	------	---	---



<b>Al-Mutaffifeen</b>	(83)	Verse	(14)	◀	▶
-----------------------	------	-------	------	---	---



## 2. Types of Hamzahs:

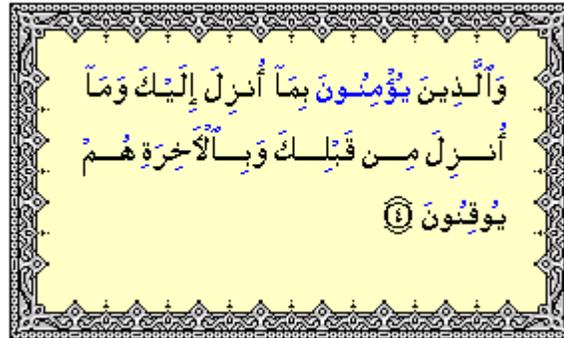
2.1. The hamzahs in the Qur'an are either **disjunctive** hamzah (Hamzah Qat'/Fasl) or **conjunctive** [Hamzah Wasl].

### 2.2. Disjunctive Hamzah – Hamzah Qat' or Fasl:

2.2.1. Disjunctive hamzah [Hamzah Fasl] is the one which occurs at the beginning of a word, in connected speech and in writing. It is called disjunctive hamzah because it separates some letters from each other when it is pronounced. Disjunctive hamzah occurs either in initial, mid or in end position of the word. It occurs in nouns, verbs and particles. Disjunctive hamzah is always pronounced.

2.2.2. Examples:

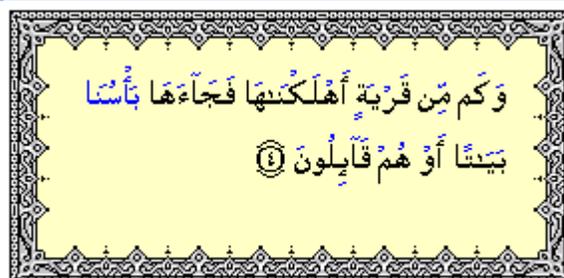
<b>Al-Baqarah</b>	(2)	Verse	(4)	◀	▶
-------------------	-----	-------	-----	---	---



<b>Al-ʾImrān</b>	(3)	Verse	(5)	◀	▶
------------------	-----	-------	-----	---	---



<b>Al-Aʿraf</b>	(7)	Verse	(4)	◀	▶
-----------------	-----	-------	-----	---	---



## 2.3. Conjunctive Hamzah – Hamzah Wasl:

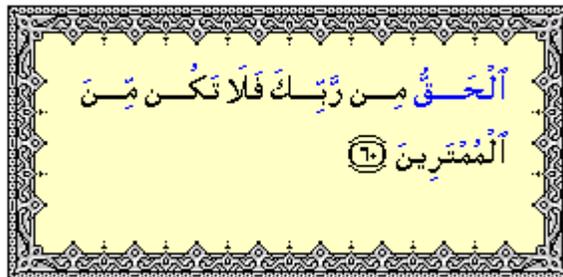
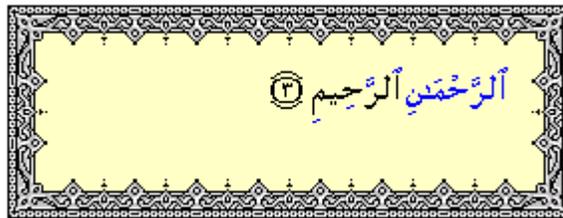
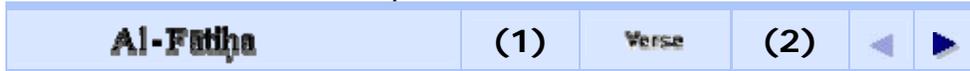
2.3.1. Conjunctive hamzah (Hamzah Wasl) is the one which occurs at the beginning of a word. It is dropped in connected speech. It is called conjunctive hamzah because it leads to the pronunciation of the non-vowelled letter (saakin) occurring at the beginning of a word. The sign of conjunctive hamzah is the occurrence of a minute Saad on the Alif (ص on l).

2.3.2. Conjunctive Hamzah can occur in four situations:

### 2.3.2.1. Fathah ( ):

2.3.2.1.1. The conjunctive hamzah is pronounced with a (fatha) when it occurs at the beginning of the word in nouns made definite with al (definite article), Example: (Al-Hamdu Lillahi Rabi(a)l-`alamina(l)r-Rahmani(al)r-Rahim).

2.3.2.1.2. Examples:



### 2.3.2.2. Kasra ( ):

2.3.2.2.1. Hamzah is pronounced with kasrah (i) when it occurs at the beginning of a verb with fataha [a] on its third letter or with kasrah (i) on its third letter or when it occurs in the infinitive of a past tense verb Example: (idfa' billati hiya ahsan) (irja ilayhim) (Istikbaran fil-ardi). N.B: Conjunctive Hamzah is clearly audible in seven nouns. These are (ibn, ibnah, imr'un, imra'tun, ithnayn, ithnatayn, ismun). The rule of pronouncing these nouns with an initial conjunctive hamzah is a compulsory kasrah (i).

2.3.2.2.2. Examples:

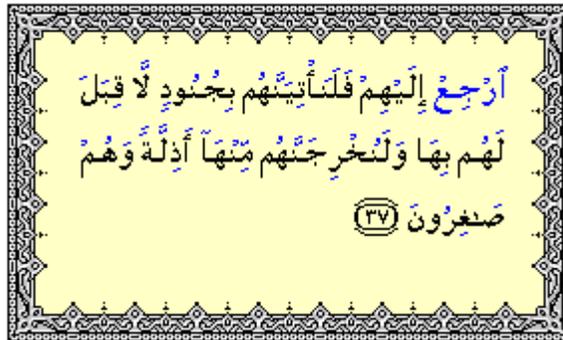
<b>Ṭā-Hā</b>	(20)	Verse	(24)	◀ ▶
--------------	------	-------	------	-----



<b>Al-M Umbrūn</b>	(23)	Verse	(96)	◀ ▶
--------------------	------	-------	------	-----



<b>An-Naml</b>	(27)	Verse	(37)	◀ ▶
----------------	------	-------	------	-----



### 2.3.2.3. Dhamma (◌ُ):

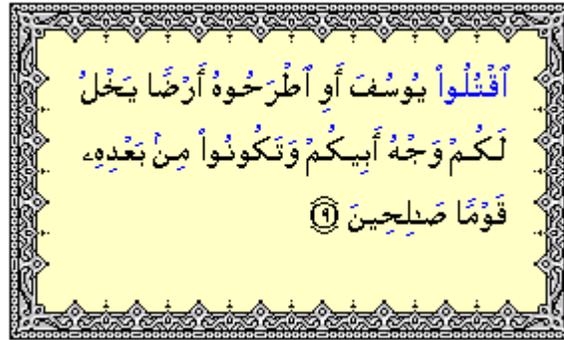
2.3.2.3.1. The conjunctive hamzah is pronounced with dhammah (u) when it occurs at the beginning of an imperative verb with a compulsory dhammah (u) on its third letter Example: (id`u ila sabil Rabik - urqud bi rijlik).

2.3.2.3.2. Examples:

**Al-A'raf** (7) Verse (55) ◀ ▶



**Yusuf** (12) Verse (9) ◀ ▶



**Al-Hijr** (15) Verse (46) ◀ ▶

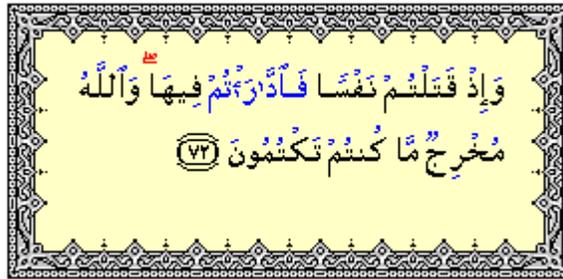


#### 2.3.2.4. Deletion:

2.3.2.4.1. The conjunctive hamzah is dropped (in pronunciation) in connected speech because the non-vowelled letter will depend on the preceding sound rather than on the hamzah. In the case of connected speech the conjunctive hamzah is not pronounced. When it occurs at the beginning of the word it is pronounced with fataha (a) or kasrah (i) or dhammah (u). When the conjunctive hamzah occurs within the word as in (wabil-haq, wallahi), it is never pronounced for it should not be pronounced independently under any condition. When conjunctive hamzah with a kasrah converges with an interrogative hamzah (Hamzah istifhaam), the conjunctive hamzah is dropped and the interrogative hamzah remains with fataha (a).

2.3.2.4.2. Examples:

<b>Al-Baqarah</b>	(2)	Verse	(72)	◀	▶
-------------------	-----	-------	------	---	---



<b>Al-Baqarah</b>	(2)	Verse	(72)	◀	▶
-------------------	-----	-------	------	---	---



<b>Al-Baqarah</b>	(2)	Verse	(169)	◀	▶
-------------------	-----	-------	-------	---	---

إِنَّمَا يَأْمُرُكُمْ بِالشُّوْءِ وَالْفَحْشَاءِ وَأَنْ

تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

### 3. Degrees of Vibration:

- 3.1. Qalqalah [Vibration] literally means: unrest.
- 3.2. Technically, it means: the vibration of the non-vowelled-sound letter until a strong trembling sound is heard whether the absence of vowel (sukoon) is original or exposed (Aarid).
- 3.3. The Qalqalah Letters are five. They are grouped together in the phrase (قطب جد); (Qutb Jad). That is: qaaf, taa, baa, jeem and daal: It is required that the Qalqalah letters be with original or unoriginal sukoon (absence of a vowel) as a result of making a pause at a qalqalah letter.
- 3.4. There are three variations to Qalqalah:

#### 3.4.1. Lesser Degree:

3.4.1.1. The lesser degree of Qalqalah [**Qalqala Sughra**] is when it occurs in the middle of a word.

3.4.1.2. Examples:

<b>Al-'Adiyat</b>	(100)	Verse	(1)	◀	▶
-------------------	-------	-------	-----	---	---



<b>Yi-Sh</b>	(36)	Verse	(59)	◀	▶
--------------	------	-------	------	---	---



<b>An-Naba</b>	(78)	Verse	(8)	◀	▶
----------------	------	-------	-----	---	---



### 3.4.2. Moderate Degree:

3.4.2.1. The moderate degree of Qalqalah [Qalqala Mutawasita] is when a stop is made on a letter which is not doubled (without shaddah)

3.4.2.2. Examples:

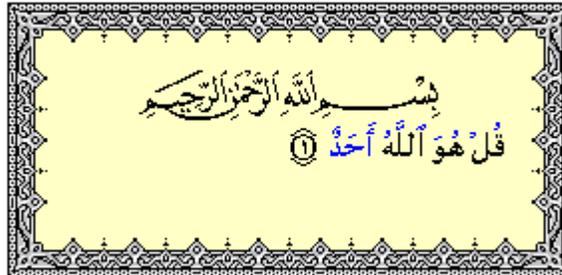
**Qur** (50) Verse (7) ◀ ▶



**Al-Buruj** (85) Verse (20) ◀ ▶



**Al-Ikhlās** (112) Verse (1) ◀ ▶



### 3.4.3. Greater Degree:

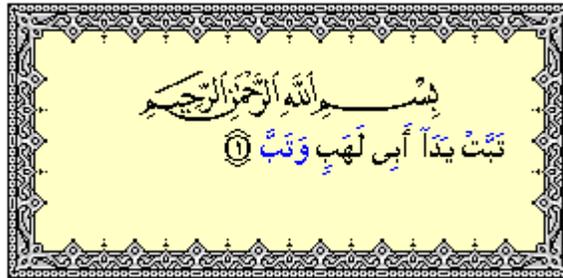
3.4.3.1. The greater degree of Qalqalah [Qalqalah kubra] is when a stop is made on a doubled letter of qalqalah (Shaddah).

3.4.3.2. Examples:

<b>Al-Imran</b>	(3)	Verse	(108)	◀	▶
-----------------	-----	-------	-------	---	---



<b>Al-Masad</b>	(111)	Verse	(1)	◀	▶
-----------------	-------	-------	-----	---	---



<b>Qaf</b>	(50)	Verse	(42)	◀	▶
------------	------	-------	------	---	---



#### 4. Noon and Nunnation:

- 4.1. The **non-vowelled noon** (Noon Saakinah): is the Noon which is void of a vowel (sukoon). Its pronunciation depends on the letter following it
- 4.2. **Nunnation** (Tanween): This is the additional noon affixed to the end of the noun in pronunciation and in connected speech. The noun is void of the noon in writing and when a stop is made on it. Its symbol is two dhammahs (◌◌), or two fatahas (◌◌◌) or two kasrahs (◌◌◌).
- 4.3. The Tajweed rules and the **non-vowelled noon** are equally applied to the non-vowelled noon resulting from **nunnation** (Tanween)
- 4.4. There are four types of pronunciations resulting in non-vowelled noon and nunnation: **Turning** (Iqlaab), **Assimilation** (Idghaam), **Manifestation** (Iz-haar) and **Concealment** (Ikhfaa').
- 4.5. N.B. When the non-vowelled noon and nunnation (Tanween) are followed by a conjunctive hamzah, neither of them is subjected to the rules of manifestation (Iz-haar) or assimilation (Idghaam), or turning (Iqlaab) or concealment (Ikhfaa').  
Both of them are accompanied with a kasrah (i) vowel, in order to avoid the meeting of two non-vowelled letters (saakinayn).
- 4.6. An exception is the noon in (من) the possessive preposition (min) which takes the vowel fataha (a) not the kasrah (i) (to avoid the meeting of two non-vowelled letters; and also because of the heaviness in shifting from a kasrah (i) to fataha (a)).
- 4.7. It should be observed that the rule is applied to the **non-vowelled noon** (noon saakinah) and the **nunnation** (Tanween) only when they occur in the case of connected speech not in the case of stop.
- 4.8. Details of the four types of pronunciations:

##### 4.8.1. **Turning (Iqlaab):**

4.8.1.1. Turning (Iqlaab) literally means: to turn the face of something. Technically, it means: replacing a letter with another while maintaining ghunnah [nasal twang] and concealment (Ikhfaa').

It is so called because it changes the non-vowelled noon or nunnation (Tanween) into a concealed meem with a ghunnah [nasal twang]. Turning (Iqlaab) has only one letter which is the Baa' (ب) and is marked with a meem (م).

4.8.1.2. Examples:



وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِيُقَاتِلَ فِيكُمْ  
مِمَّا فِي بُطُونِهِ، مِنْ بَيْنِ يَدَيْهِ وَذَمِّ لَبَنًا  
خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

#### 4.8.2. Assimilation (Idghaam):

4.8.2.1. Assimilation (Idghaam) literally means: putting one thing into another. Technically, it means: inserting a non-vowelled letter into a vowelled one to become one doubled (mushaddad) letter. Assimilation is of two kinds: with and without a nasal twang. Assimilation must involve two words. The letters of the two types of assimilation are six. They are grouped in the phrase يرملون (yarmalun).

4.8.2.2. The Two of Idghaam:

##### 4.8.2.2.1. With Ghunnah:

4.8.2.2.1.1. Assimilation with ghunnah [nasal twang] has four letters grouped in the phrase: ينمو (Yanmua) The letters are the yaa, noon, meem and waaw. If any of these letters occurs after the non-vowelled noon or the noon of nunnation (Tanween) provided that this occurs in two words then the assimilation with ghunnah must take place except in two cases: Yaa sin wal Qur'an ilhakim (يس والقرآن الحكيم) and Nun wal qalam wa ma Yasturun (ن والقلم وما يسطرون).

4.8.2.2.1.2. The rule in these two cases is absolute manifestation (Iz-haar mutlaq). This is an exception to the rule in observation of the reading by Hafis.

4.8.2.2.1.3. Examples:

<b>Al-Baqarah</b>	(2)	Verse	(270)	◀ ▶
-------------------	-----	-------	-------	-----

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ  
فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ  
أَنْصَارٍ (270)

<b>Al-Baqarah</b>	(2)	Verse	(270)	◀ ▶
-------------------	-----	-------	-------	-----

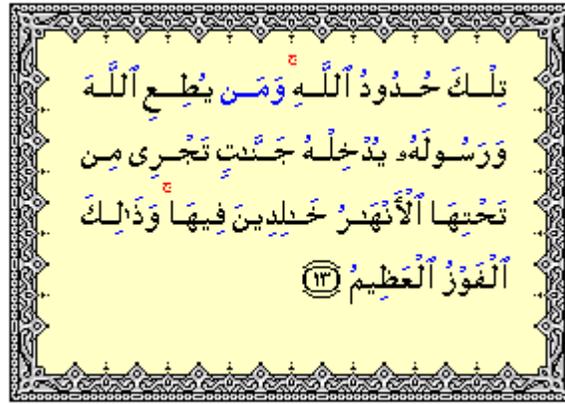


An-Nisaa

(4)

Verse

(13)



Al-Maidah

(5)

Verse

(22)



Yusuf

(12)

Verse

(75)



Ar-Rahmān

(55)

Verse

(15)



وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾

Al-Anbyā

(21)

Verse

(29)



وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌُ مِّن دُونِهِ  
فَذَلِكْ تَجْرِيهِ جَهَنَّمَ كَذَلِكَ تَجْرِي  
الظَّالِمِينَ ﴿٢٩﴾

Sabā

(34)

Verse

(42)



فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ نَّفَعًا  
وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا  
عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا  
تُكذِّبُونَ ﴿٤٢﴾

Al-Wāq'ā

(56)

Verse

(15)



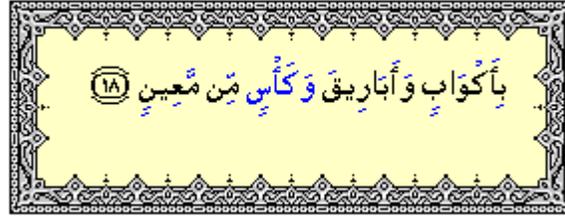
عَلَن سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

Al-Waql'a

(56)

Verse

(18)



Al-Waql'a

(56)

Verse

(28)



An-Nabee

(78)

Verse

(24)

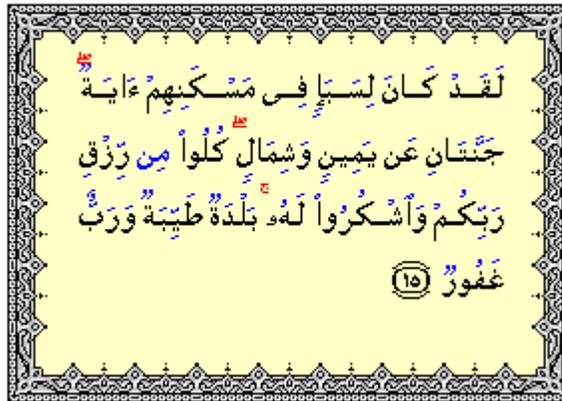


#### 4.8.2.2.2. Without Ghunnah:

4.8.2.2.2.1. Assimilation without ghunnah [nasal twang] has two letters. These are the raa and the laam (ر and ل). If any of them occurs after a non-vowelled noon or nunation on condition that this occurs in two words then assimilation without ghunnah must occur; except in the noon of man raaq (من راق) (Ch. 75, V: 27), which is pronounced with a compulsory pause preventing assimilation.

4.8.2.2.2.2. Examples:

<b>Sabi</b>	(34)	Verse	(15)	◀ ▶
-------------	------	-------	------	-----



<b>Muhammad</b>	(47)	Verse	(8)	◀ ▶
-----------------	------	-------	-----	-----



<b>Muhammad</b>	(47)	Verse	(29)	◀ ▶
-----------------	------	-------	------	-----



### 4.8.3. Manifestation (Iz-haar):

4.8.3.1. Manifestation اِظْهَار (Iz-haar) literally: means explanation and clarification.

4.8.3.2. Technically, it means: pronouncing every letter at its point of articulation clearly without ghunnah [nasal twang] in the apparent letter.

4.8.3.3. There are two types of Iz-haar:

#### 4.8.3.3.1. Guttural Manifestation:

4.8.3.3.1.1. It is called guttural because its six letters emerge from the guttural (halq).

4.8.3.3.1.2. These letters are: hamzah (ء) haa' (ح) ayn (ع) haa (هـ) ghayn (غ) khaa (خ)

4.8.3.3.1.3. Examples:

**Al-Fatiha**

(1)

Verse

(7)

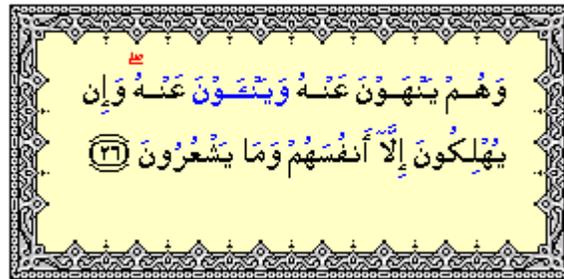


**Al-An'am**

(6)

Verse

(26)



**Ar-Ra'd**

(13)

Verse

(7)

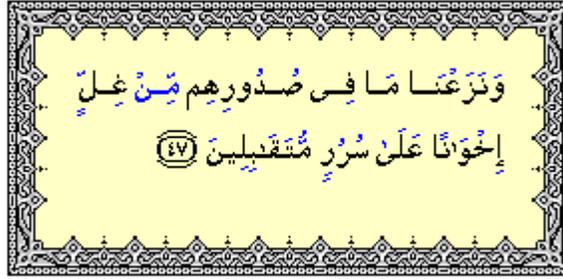


Al-Hijr

(15)

Verse

(47)

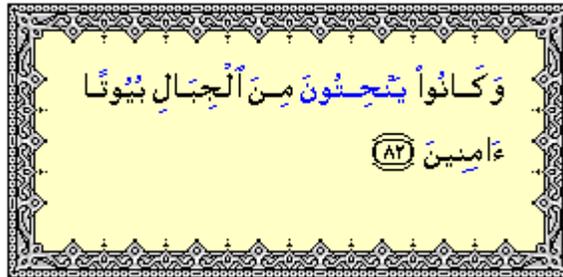


Al-Hijr

(15)

Verse

(82)



Al-Kahf

(18)

Verse

(88)

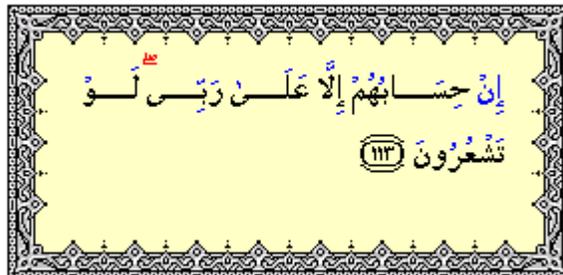


Ash-S hu'ara

(26)

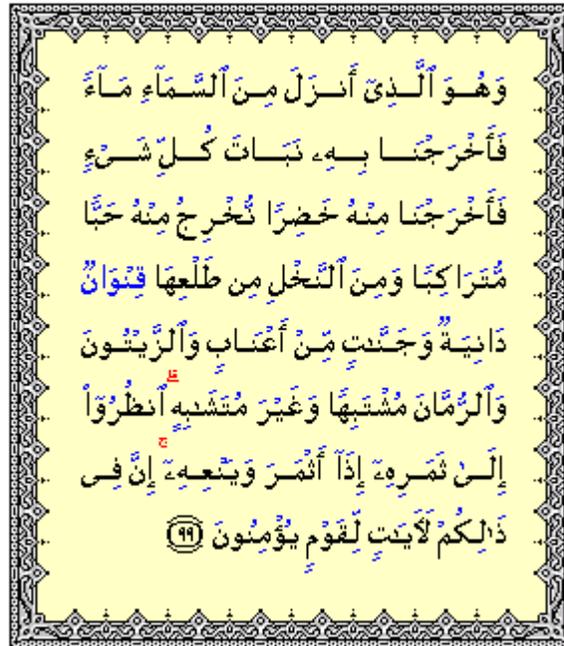
Verse

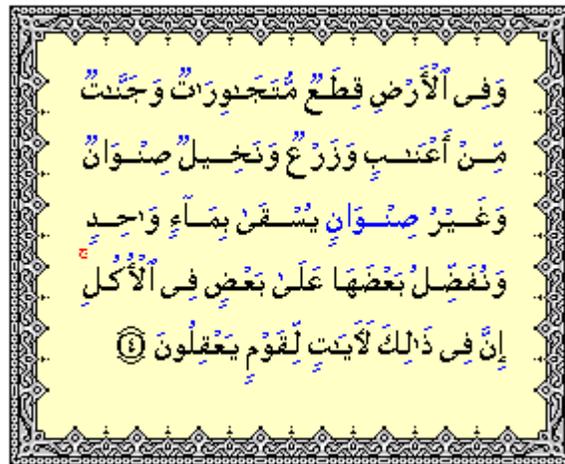
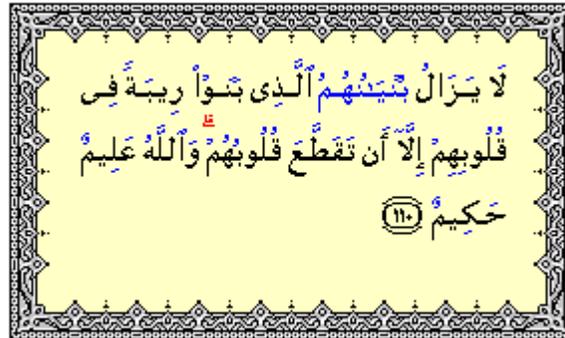
(113)



#### 4.8.3.3.2. Absolute Manifestation:

- 4.8.3.3.2.1. The Absolute Manifestation إظهار مطلق (Izhaar mutlaq) Literally it means manifestation and clarification.
- 4.8.3.3.2.2. Technically, it means articulating every letter at its point of articulation clearly without ghunnah [nasal twang] in the apparent letter It is so called because it is neither limited to the guttural nor to the labial letters
- 4.8.3.3.2.3. Absolute Manifestation occurs with a non-vowelled noon if it is followed either by a yaa or waaw in a single word. This occurs in the Holy Qur'an in four places. (Dunya دنيا, Bunyan بنیان, Sinwan صنوان , Qanwan قنوان). As for Yasin wal Qur'an Al hakim and Nun wal qalm wa ma yastrun the rule is absolute manifestation even though it occurs in two words.
- 4.8.3.3.2.4. Examples:





#### 4.8.4. True Concealment (Ikhfaa' Haqiqi):

4.8.4.1. Concealment (Ikhfaa') (إخفاء) literally means: covering. Technically, it means: pronouncing a letter with a quality between manifestation and assimilation (idghaam) without doubling (shaddah) while retaining the ghunnah [nasal twang]. It is also called real (haqiqi) because of the real concealment of the two noons (that is the non-vowelled noon and the nunation more than in others).

4.8.4.2. The letters of Ikhfaa' are the initial letters of the following phrase:

صف ذا سنا كم جاد شخص قد سما دم طيبا زد في تقى ضع ظلما

4.8.4.3. Examples:

**An-Naml** (27) Verse (11) ◀ ▶



**An-Naml** (27) Verse (11) ◀ ▶



**Al-Qalam** (68) Verse (7) ◀ ▶



## 5. Noons and Meems:

5.1. The doubled noon and meem: are each doubled noon and each doubled meem. Originally a doubled letter is made of two letters; the first is a non-vowelled and the second is a vowel.

### 5.2. Doubled Meem:

5.2.1. The doubled meem was originally two meems, the first is a non-vowelled and the second is a vowel. The non-vowelled meem was assimilated in the vowel meem and so the two became one doubled letter (harf mushaddad). The rule of the doubled meem is: pronunciation with compulsory manifestation, i.e. distinctly holding the ghunnah [nasal twang] for two counts [nearly two seconds]. The doubled meem is called the doubled letter of ghunnah. The non-vowelled meem is the meem void of vowel and it occurs before all the letters of the alphabet except the three letters of lengthening (huruf al - madd), in order to prevent the meeting of two non-vowelled letters.

5.2.2. Examples:

<b>Az-Zumar</b>	(39)	Verse	(4)	◀	▶
-----------------	------	-------	-----	---	---



<b>'Abasa</b>	(80)	Verse	(23)	◀	▶
---------------	------	-------	------	---	---



<b>'Abasa</b>	(80)	Verse	(35)	◀	▶
---------------	------	-------	------	---	---

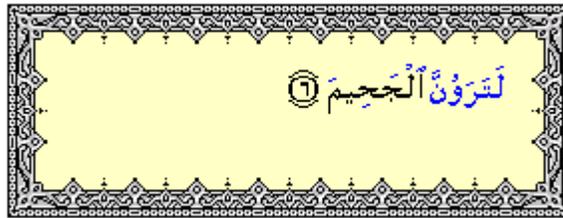
وَأُمَّهُ وَآبِيهِ ٣٥

### 5.3. Doubled Noon:

5.3.1. The doubled noon is originally two noons: the first is non-vowelled (noon) and the second is vowelled, the non-vowelled (saakinah) was assimilated into the vowelled noon, and both became one doubled letter. The rule of the doubled noon (noon mushaddadah) is pronunciation with Compulsory manifestation, i.e. distinctly holding the ghunnah [nasal twang] for two counts [nearly two seconds]. The doubled noon is called the doubled letter of ghunnah (harf ghunnah mushaddad).

5.3.2. Examples:

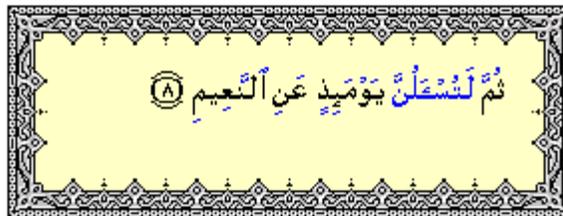
**At-Takāthur** (102) Verse (6) ◀ ▶



**At-Takāthur** (102) Verse (7) ◀ ▶



**At-Takāthur** (102) Verse (8) ◀ ▶



**Al-'Asr** (103) Verse (2) ◀ ▶

