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التَّجْوِيدُ

Tajwīd for Juz ‘Amma

Reading it correctly — the places in the mouth, the lengthenings by their measure, and the rulings of nūn and mīm.

WRITTEN BY

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Most Merciful,
the Most Compassionate.*

Contents

Every lesson teaches one ruling and ends with a gate. Unlike the first book, each gate has two halves: you must make the sound, and you must hear it when it is missing.

Part one — the mouth

1	What tajwīd is, and is not	The two kinds of error, and which is not optional
2	Seventeen points, five zones	The full map behind the qā'īdah's simple one
3	Heavy and light	The seven that raise the tongue, and the lām of Allah
4	Rā'	One letter, two weights, and a rule for choosing

Part two — the nose

5	Ghunnah	The held nasal sound, on its own terms
6	The muṣṣḥaf tells you the rule	Reading the ruling off the page instead of a list
7	Iẓhār	Clear, before the six throat letters
8	Idghām	Complete and incomplete, and why the page shows which
9	Iqlāb	Nūn becomes mīm, and the small mīm that says so
10	Ikhfā'	The fifteen, and a ghunnah that goes heavy
11	Mīm sākinah	Three rulings, one of them constantly missed

Part three — the lengthenings

12	Two counts, measured	Madd ṭabī'ī as a quantity, not a feeling
13	Muttaṣil and munfaṣil	Four counts, and the hamza that causes them
14	'Āriḍ and līn	What stopping does to a length
15	Lāzim	Six counts, and the five places that demand them

Part four — the cut letters, and the run

16	Qalqalah	Ṣuġhrā and kubrā, and the bounce that is not a vowel
—	The run	The juz marked, then the same sūrahs clean. The certificate.

How this book works

The first book got you to where you can look at a line of the Qur’ān and say it. This one is about saying it **correctly** — which is not polish. A ḥā’ read as a hā’ is a different letter. A nūn hidden where it should be clear is a different word.

You have been doing this already

Since lesson nine of the first book you have held a long vowel for two counts, bounced a sākin qāf, and pressed a doubled nūn until it ran through your nose. All three are rulings with names and measures. The first book withheld every name on purpose, because a student who can name a rule but not make the sound has learned the wrong half.

Three things this book does not do

It does not **colour-code**. Almost every tajwīd muṣḥaf marks the rules in red and green, and it works until the student opens a plain muṣḥaf and can apply nothing, because what they learned to read was the colour. This book teaches the marks already printed in every muṣḥaf.

It does not teach the qirā’āt — one reading, Ḥafṣ ‘an ‘Āṣim by the path of ash-Shāṭibiyyah. And it goes no further than this juz: every rule here is one that actually occurs in it.

The drill is real Qur’ānic text. In the first book a drill could be invented syllables, because decoding is context-free. Tajwīd is the opposite — ikhfā’ exists *because* of the letter after the nūn. So every drill sheet here is an āyah, and every site on it was found in the text rather than chosen.

The lengths, stated once

Madd ṭabī’ī	2 counts
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Muttaṣil · munfaṣil	4
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‘Āriḍ lil-sukūn · līn	4
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Lāzim	6
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Two for the natural, four for everything you choose, six for the one you do not.

The four is a choice, not a law. Ash-Shāṭibiyyah permits four or five on muttaṣil and munfaṣil, and two, four or six on the ‘āriḍ. This book picks the middle and holds it, because the commonest fault is not a wrong length — it is drifting between lengths inside one sūrah. Do not correct someone reciting a sound five.

PART ONE

The mouth

Lessons one to four. Before any ruling about nūns or lengths, the letters themselves have to be right. The first book told you a letter has a place. This part gives you the place.

What tajwīd is, and is not

Teaches. The two kinds of error, and which of them is not a matter of taste.

Tajwīd means giving each letter its due — its place, and the qualities that belong to it. Every rule in this book is either *where a letter is made* or *what happens to it next to another letter*.

LAḤN JALĪ — THE PLAIN ERROR

A letter swapped for another letter, a vowel for another vowel, a length that changes a word. Reading ح as ه. These are not matters of beauty: they change what is written, and correcting them is obligatory.

LAḤN KHAḤĪ — THE HIDDEN ERROR

The letter is right and something about how it is held is not — a ghunnah too short, an ikhfā' not quite hidden, a length inconsistent from one āyah to the next. The word survives; the recitation is weak rather than wrong.

Almost everything in the first book was the first kind. Almost everything in this book is the second. That sets what this book can promise: it will not stop you reading the wrong word — you already stopped — it will stop you reading the right word badly.

Before you begin reading. The isti'ādhah is said at the start of a sitting — once is enough for the whole sitting, wherever you begin. The basmalah is said at the head of every sūrah except at-Tawbah, which is not in this juz. Starting partway into a sūrah, saying it is your choice, and better said than not. Joining the isti'ādhah, the basmalah and the first āyah may be done in any of four ways — all of them permitted, so take one and stop thinking about it.

BETWEEN TWO SŪRAHS — THREE WAYS, AND ONE THAT IS WRONG

This juz is where that matters. It holds thirty-seven sūrahs, so reciting it through means making this join thirty-six times. There are a hundred and thirteen such joins in the whole muṣḥaf, so very nearly a third of them are inside this one juz.

Any of these three.

Stop after the sūrah, stop after the basmalah, then begin.
Run all three together in one breath.
Stop after the sūrah, then join the basmalah to the sūrah that follows.

Never this one. Joining the end of the sūrah to the basmalah, stopping there, and then starting the next sūrah.

The reason is the whole point: it makes the basmalah sound like the closing āyah of the sūrah you have just finished, which is not what it is. Notice that what rules it out is not the breath but the meaning it leaves in the ear.

THE GATE

You can say what makes a recitation *wrong* as opposed to merely *weak*, and give an example of each from your own reading.

Seventeen points, five zones

Teaches. The full map of articulation, behind the five zones you already know.

The first book gave you five zones and said you did not need the seventeen to begin. You have begun. Nothing here is a new sound — what is new is being able to say **where**, because a letter you can locate is a letter you can fix. A letter you know only by ear drifts, and you will not hear it drift.

The throat

غ خ ع ح ء ه

Three depths, six letters. At each depth one letter is voiced and one is not — so if you can make one of a pair and not the other, you are in the right place and doing the wrong thing with your voice.

The tongue

ظ ذ ث ص ز س ط د ت ل ن ر ض ج ش ي ق ك

Ten points and eighteen letters. That ق and ك sit at two different depths is why a qāf read as a kāf is not a small error — they are two points apart.

The two lips

و ب م ف

ف is the inside of the lower lip against the upper teeth. The others are lip against lip, but not alike: ب closes hard, م sends the sound through the nose, و rounds without letting them touch.

The empty space

ا و ي

No contact anywhere — the open cavity, where the three lengthening letters live. It is the only zone with nothing to release, which is exactly why a madd can be held.

The nose

The ghunnah. Lesson five is about nothing else.

THE GATE

You place every one of the twenty-eight at its point, and the three throat pairs are distinct enough that a listener can tell which of each you said.

Heavy and light

Teaches. The seven letters that raise the back of the tongue, and what they do to the vowel after them.

Some letters are made with the tongue flat; some with the back of the tongue raised toward the roof, which darkens the sound and the vowel after it. Arabic calls the raising *isti'la'*. The seven are خ ص ض غ ط ق ظ.

You have done this since lesson four of the first book, where the drill said the fatḥah after a heavy letter is closer to the *a* of *father*. This is why. You do not thicken the vowel deliberately — you raise the tongue for the letter, and the vowel thickens because it has nowhere else to go.

THE LĀM IN THE NAME OF ALLAH

One letter changes weight by what precedes it, in the most recited word in the language. It is **heavy** after a fatḥah or ḍammah, **light** after a kasrah.

الرَّحْمَنِ الرَّحِيمِ ḍammah before it — heavy

110:1

بِسْمِ اللَّهِ kasrah before it — light

the basmalah

THE GATE

You keep the seven heavy through a whole sūrah without thickening anything else, and you get the lām of the name right in both directions unprompted.

DRILL

Heavy and light

THE SEVEN HEAVY LETTERS, IN THE JUZ

الْأَرْضَ 78:6	مُخْتَلِفُونَ 78:3	الْعَظِيمِ 78:2
الْمُعْصِرَاتِ 78:14	فَوْقَكُمْ 78:12	وَخَلَقْنَكُمْ 78:8
مِيقَاتٍ 78:17	الْفَصْلِ 78:17	لِنُخْرِجَ 78:15
مِنْ صَادٍ 78:21	الْصُّورِ 78:18	يَنْفُخُ 78:18
يَذُوقُونَ 78:24	أَحْقَابًا 78:23	لِلطَّغِينِ 78:22
أَحْصَيْنَاهُ 78:29	وَفَاقًا 78:26	وَعَسَاقًا 78:25
حَدَاتٍ 78:32	لِلْمُتَّقِينَ 78:31	فَذُوقُوا 78:30
عَطَاءٍ 78:36	لَغْوًا 78:35	دِهَاقًا 78:34

READ ACROSS, NOT DOWN heavy then light, so the contrast is in the ear

Rā'

Teaches. The one letter with two weights, and a rule for choosing between them.

Rā' is neither in the seven nor safely outside them. It is heavy sometimes and light others, and it gets its own lesson because it is the commonest correction a teacher makes after the throat letters.

THE RULE, IN THE ORDER YOU CHECK IT

Heavy when the rā' carries a faṭḥah or a ḍammah. **Light** when it carries a kasrah.

When the rā' is **sākin**, look at the letter before it: a faṭḥah or ḍammah before it keeps it heavy, a kasrah before it makes it light.

Where students actually go wrong is stopping. A rā' that was light while you read through can change when you stop on it, because stopping changes the vowel it was carrying. Lesson fourteen deals with that. For now: if you stop on a rā' and it sounds wrong, it probably is, and it is not because you forgot this lesson.

THREE WORDS IN THIS JUZ WHERE THAT RULE GIVES THE WRONG ANSWER

Not three kinds of word — three words. The books argue about rā' at length, and nearly all of the argument is about verses outside this juz. Inside it, the rule above is right everywhere except here. Learn these three as words.

THE WORD	WHY THE RULE ABOVE MISSES IT	
مِرْصَادًا	78:21 — a kasrah before the rā', but a heavy ص straight after it inside the same word. The heavy letter wins.	Heavy
لِبِائِرِصَادٍ	89:14 — the same word again, carrying the article.	Heavy
أَرْجَى	89:28 — the kasrah you say is only borrowed to get the word started. It is not part of the word, so it lightens nothing.	Heavy

The other edge cases are not in this juz. A rā' sitting after another sākin letter, and the words where two readings are both permitted, live elsewhere in the muṣḥaf and are worth learning when you reach them. Hunting for them here only teaches you that the letter is unlearnable, which it is not.

THE GATE

You choose correctly on an unseen rā', reading through, without pausing to work it out — and when you get one wrong you can say which part you missed.

PART TWO

The nose

Lessons five to eleven. One sound and four questions: the ghunnah, and what a sākin nūn or mīm does about the letter that follows it. The largest part of the book, and easier than it looks — because the muṣḥaf tells you the answer on every page.

Ghunnah

Teaches. The held nasal sound, on its own, before any ruling uses it.

Every ruling in this part is a question about one sound, so learn the sound first and the rulings become bookkeeping. A **ghunnah** is made in the nose — the zone with no letters of its own. It belongs permanently to ن and م, and is fullest when either carries a shaddah.

The test that settles it. Pinch your nose and say اِنَّ. If the sound cannot come out, you made a ghunnah. If nothing changes, you did not, and the nūn is going through your mouth where it does not belong.

Two counts — the same two you hold a madd ṭabīʿī for. Not a flick, not a hum you settle into. Every doubled nūn and mīm in the juz gets the same measure, and there are 209 of them waiting.

THE GATE

Every doubled nūn and mīm passes the pinched-nose test, held to a steady two counts — the same length each time, not longer when you are concentrating.

DRILL

Ghunnah

DOUBLED NŪN AND MĪM pinch, release, pinch — until you stop needing to test

ثُمَّ 78:5	النَّبَاِ 78:2	عَمَّ 78:1
إِنَّ 78:17	وَجَنَّتِ 78:16	النَّهَارَ 78:11
نَزِيدُكُمْ 78:30	إِنَّهُمْ 78:27	جَهَنَّمَ 78:21
وَالنَّزْعَتِ 79:1	إِنَّا 78:40	مِّنْ 78:36
كُنَّا 79:11	أَئِنَّا 79:10	وَالنَّشِطُتِ 79:2
إِنَّهُ 79:17	فَإِنَّمَا 79:13	نَخْرَةً 79:11
فَإِنَّ 79:39	فَأَمَّا 79:37	الطَّامَّةُ 79:34
الْجَنَّةِ 79:41	الْنَفْسِ 79:40	وَأَمَّا 79:40
أَمَّا 80:5	كَأَنَّهُمْ 79:46	إِنَّمَا 79:45
مَرْفُوعَةٍ 80:14	مُكْرَمَةٍ 80:13	إِنَّهَا 80:11

Ghunnah

لَمَّا

80:23

نُطْفَةٍ

80:19

مُطَهَّرَةٍ

80:14

وَأُمِّهِ

80:35

مُتَعَا

80:32

أَنَا

80:25

The muṣḥaf tells you the rule

Teaches. How to read the ruling for a sākin nūn straight off the page, instead of remembering four lists.

This is the spine of part two. The next four lessons each teach one ruling in detail, but if you only ever learn this page you will get them right anyway.

Taught as lists, a sākin nūn is twenty-eight facts to memorise — and students routinely learn them, pass the test, and cannot apply them at speed. The Uthmani text does not write a sākin nūn the same way in all four cases. **The mark on the nūn is the ruling.**

WHAT IS PRINTED	WHAT YOU DO	ITS NAME
a sukūn is written	say the nūn clearly	izhār
a small mīm replaces the sukūn	say a mīm instead	iqlāb
bare, next letter has a shaddah	the nūn is gone — double it	idghām, complete
bare, next is و or ي	place goes, ghunnah stays	idghām, incomplete
bare, anything else	hide it, keep the ghunnah	ikhfā'

Nothing above is an aid added to the text. It is how the muṣḥaf has been written for centuries. Learn it once and every muṣḥaf you pick up for the rest of your life is annotated — including the plain one in the masjid, which is the one a colour-coded student cannot read.

Izhār

Teaches. The sākin nūn said plainly, and the six letters that require it.

Izhār means making clear: the nūn is pronounced as itself, with no ghunnah added and nothing merged into what follows. It happens before the six **throat** letters — ع ه ح خ غ غ.

The reason is mechanical rather than arbitrary. The nūn is made at the tip of the tongue and these six are made in the throat, too far apart for one to lean into the other. Every other letter is near enough that something happens.

The error to listen for is adding, not dropping. A student who has just learned ghunnah tends to put one everywhere, including here. Izhār is the ruling where the nose does nothing at all.

THE GATE

You read a sākin nūn before all six throat letters clearly, with no ghunnah leaking in — and you hear it when someone else adds one.

Izhār

IṢḤĀR 72 sites in the juz — the nose does nothing

عَطَاءٌ حِسَابًا 78:36	شَيْءٌ أَحْصَيْنَاهُ 78:29	وَجَنَّتِ الْأَفَافُ 78:16
كَرَّةٌ خَاسِرَةٌ 79:12	مَنْ أَذِنَ 78:38	مِنْهُ 78:37
وَلَا نَعْمِكُمْ 79:33	مِنْهَا 79:31	خَلَقًا أَمْ 79:27
مِنْ أَيِّ 80:18	عَنْهُ 80:10	عَشِيَّةً أَوْ 79:46
مِنْهُمْ 80:37	وَزَيْتُونًا 80:29	نُطْفَةً خَلَقَهُ 80:19
إِنْ هُوَ 81:27	قُوَّةٍ عِنْدَ 81:20	يَوْمَئِذٍ عَلَيْهَا 80:40
مُعْتَدٍ أَثِيمٍ 83:12	لِيَوْمٍ عَظِيمٍ 83:5	عَنْهَا 82:16
طَبَقًا عَنْ 84:19	كَادِحٍ إِلَى 84:6	عَيْنًا 83:28
مِنْهُمْ 85:8	أَجْرٍ غَيْرِ 84:25	بِعَذَابٍ أَلِيمٍ 84:24
نَارًا حَامِيَةً 88:4	غُثَاءً أَحْوَى 87:5	الْأَنْهَرِ 85:11

Idghām

Teaches. The sākin nūn merged into what follows — and the fact that it merges two different amounts.

Idghām means merging: the nūn goes into the next letter. Six letters take it — ي ر م ل و ن. Most books stop there. They should not, because those six do not behave alike, and the muṣṣḥaf shows the difference.

COMPLETE — ن م ل ر

The nūn disappears entirely into the next letter, which doubles. The page shows this with a **shaddah**. With ن and م the ghunnah continues; with ل and ر there is **no ghunnah at all** — the nūn is simply gone.

INCOMPLETE — و AND ي

The nūn's *place* goes but its *ghunnah* stays. The page shows this by writing **no shaddah**, because nothing has fully doubled.

The check that proves it. Across the whole juz the four complete letters take a written shaddah in **67 of 67** sites; the two incomplete letters take one in **0 of 46**. There is nothing to interpret — look at the next letter.

THE GATE

You merge fully where the shaddah is written and keep the ghunnah where it is not, and you can say which of the two you just did.

Idghām

COMPLETE a shaddah is written — the nūn is gone

جَزَاءٌ مِّنْ	78:36	فَلَنْ تَزِيدَ كُمْ	78:30
عَظْمًا نَّخْرَةً	79:11	مِّنْ رَبِّكَ	78:36
مَتَاعًا لَّكُمْ	79:33	لَعِبْرَةٍ لِّمَن	79:26
مَرْفُوعَةٍ مُّطَهَّرَةٍ	80:14	صُحُفٍ مُّكْرَمَةٍ	80:13
مَتَاعًا لَّكُمْ	80:32	مِنْ نُّطْفَةٍ	80:19
يَوْمَئِذٍ مُّسْفَرَةٍ	80:38	أَمْرِي مِنْهُمْ	80:37
نَفْسٍ مَّا	81:14	ضَاحِكَةٍ مُّسْتَبْشِرَةٍ	80:39
ذِكْرٍ لِّلْعَالَمِينَ	81:27	شَيْطَانٍ رَّجِيمٍ	81:25
وَيْلٌ لِّلْمُطَفِّفِينَ	83:1	صُورَةٍ مَّا	82:8
عَنْ رَبِّهِمْ	83:15	كِتَابٍ مَّرْقُومٍ	83:9

Idghām

أَنْ لَّنْ

84:14

رَحِيقٍ مَخْتُومٍ

83:25

قُرْءَانٍ مَّجِيدٍ

85:21

فَعَالٍ لِّمَا

85:16

Idghām

INCOMPLETE no shaddah — the place goes, the ghunnah stays

حَبًّا وَنَبَاتًا 78:15	سِرَاجًا وَهَاجًا 78:13
حَمِيمًا وَغَسَّاقًا 78:25	بَرْدًا وَلَا 78:24
لَغْوًا وَلَا 78:35	جَزَاءً وَفَاقًا 78:26
قُلُوبٍ يَوْمَئِذٍ 79:8	قَرِيبًا يَوْمَ 78:40
زَجْرَةٍ وَحِدَةٍ 79:13	يَوْمَئِذٍ وَاجِفَةٍ 79:8
لَمَنْ يَرَى 79:36	لَمَنْ يَخْشَى 79:26
وَعَنْبًا وَقَضْبًا 80:28	مَنْ يَخْشَاهَا 79:45
وَفِكْهَةً وَأَبًا 80:31	وَزَيْتُونًا وَنَخْلًا 80:29
وَجُوهٍ يَوْمَئِذٍ 80:38	شَأْنٍ يَغْنِيهِ 80:37
أَنْ يَسْتَقِيمَ 81:28	وَوَجُوهٍ يَوْمَئِذٍ 80:40

Idghām

عَيْنًا يَشْرَبُ

83:28

وَيْلٌ يَوْمَئِذٍ

83:10

لَّنْ يَحُورَ

84:14

حَسَابًا يَسِيرًا

84:8

Iqlāb

Teaches. The sākin nūn that becomes a mīm, and the mark that says so.

Iqlāb means turning over. Before a single letter — ب — a sākin nūn or tanwīn is not said as a nūn at all. It becomes a **mīm**, hidden, with its ghunnah held.

This is the one ruling you cannot find by looking at letters. The muṣḥaf does not write a bare nūn before the bā' — it replaces the sukūn with a **small mīm**, and marks the tanwīn form with a small mīm below. Search this juz for a nūn carrying a *sukūn* before a bā' and you find **none** — because the sukūn is exactly what has been replaced. The mark is not decoration; it is the instruction, printed inside the word.

Twelve sites in the juz — five where the bā' is inside the same word, and seven where it begins the next one. **Your lips close and do not open** — the mīm is made but not released, the way an ikhfā' is hidden, with the ghunnah running through it for two counts. If a listener hears a clean *m* followed by a *b*, it was released too early.

Iqlāb

ALL TWELVE SITES IN THE JUZ the bā' is what causes it — it is always in view

فَأَنْبَتْنَا

80:27

كَرَامٍ بَرَّةٍ

80:16

مِنْ بَيْنِ

86:7

ذَنْبٍ

81:9

حِلٌّ بِهَذَا

90:2

يَوْمَئِذٍ بِجَهَنَّمَ

89:23

بِذَنبِهِمْ

91:14

أُنْبِثْ

91:12

لَنْسَفَعًا بِالنَّاصِيَةِ

96:15

مَنْ بِخَلٍ

92:8

لِيُنْبِذَنَّ

104:4

Ikhfā'

Teaches. The sākin nūn hidden — the commonest ruling in the juz, and the one with fifteen letters.

Ikhfā' means hiding. The nūn is neither said clearly nor merged away: its place of articulation is abandoned — the tongue does not touch the gum ridge — but its ghunnah is held for two counts while the mouth gets ready for what follows. It applies to the fifteen letters left once you remove the six of iẓhār, the six of idghām and the one of iqlāb.

128 sites — the commonest of the four rulings by a wide margin. ت and س alone account for 43 of them; ض occurs **once** in the entire juz, so do not spend a lesson drilling it.

The ghunnah takes the weight of the letter coming. Before ص ض ط ظ ق it goes heavy; before the other ten it stays light.

You do not do this deliberately — your mouth is already moving toward the next letter and the ghunnah picks up its colour on the way. If it does not, you are holding the nūn too long before releasing it.

THE GATE

You hide the nūn without losing the ghunnah, and the ghunnah goes heavy before the five heavy letters and light before the rest — at reading speed.

Ikhfā'

IKHFĀ' 128 sites — start where the juz is densest

مَاۤءٌ تُجَاجَا۟ 78:14	وَأَنزَلْنَا 78:14	سَبْعًا شِدَادًا 78:12
فَمَنْ شَاءَ 78:39	وَكَاسًا دِهَاقًا 78:34	يُنْفَخُ 78:18
يَنْظُرُ 78:40	عَذَابًا قَرِيبًا 78:40	أَنذَرْنَكُمْ 78:40
أَنْ تَزَّكَّى 79:18	إِذَا كَرَّةً 79:12	كُنْتُ 78:40
مَنْ طَغَى 79:37	الْإِنْسُ 79:35	ءَأْتَمُّ 79:27
مُنْتَهَا 79:44	مِنْ ذِكْرَهَا 79:43	أَنْتَ 79:43
فَأَنْتَ 80:6	فَتَنْفَعُهُ 80:4	مُنْذِرُ 79:45
يَوْمَئِذٍ شَأْنُ 80:37	فَلْيَنْظُرِ 80:24	أَنشُرُهُ 80:22
رَسُولٍ كَرِيمٍ 81:19	ذَنْبٍ قُتِلَتْ 81:9	أَنكَدَرْتَ 81:2
لِمَنْ شَاءَ 81:28	مُطَاعٍ ثُمَّ 81:21	عِنْدَ 81:20

Ikhfā'

أَنْتَرْتُ 82:2	أَنْفَطَرْتُ 82:1	مِنْكُمْ 81:28
كُنْتُمْ 83:17	لِنَفْسٍ شَيْءٍ 82:19	كَرَامًا كُتِّينَ 82:11
أَنْقَلِبُوا 83:31	أَنْقَلِبُوا 83:31	يَنْظُرُونَ 83:23

Mīm sākinah

Teaches. Three rulings for the sākin mīm, one of which is missed constantly.

The sākin mīm is simpler than the nūn: three rulings, and the letter that follows decides. Before ب it is **hidden** — ikhfāʾ shafawī, nine sites. Before another م the two become one doubled mīm — idghām shafawī, seven sites. Before everything else it is said **plainly**, with no ghunnah added — iẓhār shafawī, and at seventy-nine sites that is the commonest of the three by a distance.

The two to watch are ف and و, and this is the miss that gives everyone away. They are made at or near the lips, so a sākin mīm before them wants to blur — but the ruling is iẓhār. The mīm must be closed and released cleanly before the next letter starts. Nothing hidden, nothing held.

THE GATE

You distinguish all three in one passage — and the sākin mīm before ف and و is clean, with no ghunnah and no blur.

DRILL

Mīm sākinah

HIDDEN — BEFORE BĀ'

صَاحِبُكُمْ بِمَجْنُونٍ 81:22	هُم بِالسَّاهِرَةِ 79:14
فَبَشِّرْهُمْ بِعَذَابٍ 84:24	كُنْتُمْ بِهِ 83:17
رَبِّهِمْ بِذُنُوبِهِمْ 91:14	عَلَيْهِمْ بِمُصِيطِرٍ 88:22
رَبِّهِمْ بِرَبِّهِمْ 100:11	يَعْلَمُ بَأَنَّ 96:14

تَرْمِيهِمْ بِحِجَارَةٍ 105:4

MERGED — BEFORE ANOTHER MĪM

وَرَأَيْتَهُمْ مُحِيطٌ 85:20	قُلُوبِهِمْ مَا 83:14	أَنَّهُمْ مَبْعُوثُونَ 83:4
أَطْعَمَهُمْ مِّنْ 106:4	عَلَيْهِمْ مُّؤَصَّدَةٍ 104:8	رَبِّهِمْ مِّنْ 97:4
	وَأَمَّنَّهُمْ مِّنْ 106:4	

Mīm sākinah

PLAIN — BEFORE EVERYTHING ELSE the commonest, and the one that blurs

أَلَمْ نَجْعَلِ 78:6	هُمْ فِيهِ 78:3
نَوْمَكُمْ سُبَاتًا 78:9	وَخَلَقْنَكُمْ أَزْوَاجًا 78:8
إِنَّهُمْ كَانُوا 78:27	فَوْقَكُمْ سَبْعًا 78:12
أَنْذَرْنَكُمْ عَذَابًا 78:40	تَزِيدُكُمْ إِلَّا 78:30
لَكُمْ وَلَإِنِّعِمَّكُمْ 79:33	ءَأَنْتُمْ أَشَدُّ 79:27
لَمْ يَلْبَثُوا 79:46	كَانَ يَوْمَ 79:46
مِنْكُمْ أَنْ 81:28	مِنْهُمْ يَوْمَئِذٍ 80:37
كَالْوَهُمْ أَوْ 83:3	عَلَيْكُمْ لِحَفِظِينَ 82:10
رَبِّهِمْ يَوْمَئِذٍ 83:15	وَزَنَوْهُمْ يُخْسِرُونَ 83:3
بِهِمْ يَتَغَامِرُونَ 83:30	وَجُوهِهِمْ نَضْرَةٌ 83:24

Mīm sākinah

عَلَيْهِمْ حُفَظِينَ

83:33

رَأَوْهُمْ قَالُوا

83:32

وَهُمْ عَلَىٰ

85:7

لَهُمْ لَا

84:20

PART THREE

The lengthenings

Lessons twelve to fifteen. Four numbers and where each applies. This is the part that most changes how you sound, because unlike the rulings of part two — which fire at particular letters — a length decision fires at the end of nearly every āyah you read.

Two counts, measured

Teaches. Madd ṭabīʿī as a quantity rather than a feeling.

A **count** is not a second. It is the time it takes to say one short vowel at the pace you are reciting — relative to your own speed, which is why two people reciting at different paces can both be correct.

This is why you cannot learn lengths from a metronome and can learn them from a teacher. What has to be constant is the **ratio**: your madd ṭabīʿī is always twice your short vowel, and your six-count madd is always three times your ṭabīʿī.

The fault this lesson exists to prevent is not holding too short — it is holding inconsistently. A reciter whose ṭabīʿī is two counts in one āyah and three in the next has no ratio at all, and every length above it becomes guesswork. Fix the two before you go near the four.

THE GATE

Your madd ṭabīʿī is two counts, and it is the same two counts in the last āyah of a sūrah as in the first.

Muttaṣil and munfaṣil

Teaches. The two lengths caused by a hamza, and the one thing that distinguishes them.

When a hamza follows a madd letter the madd stretches. Where the hamza sits decides which ruling it is — and in this book both are held for **four counts**, so the distinction is about naming rather than doing.

Muttaṣil — joined: the madd letter and the hamza are in the *same word*. Called obligatory, because every reciter lengthens it. 87 sites. **Munfaṣil** — separated: the madd ends one word and the hamza begins the next. Called permissible, because readings differ. 52 sites.

Ash-Shāṭibīyah permits **four or five** on both, and this book teaches four. Shortening the munfaṣil to two is a real reading, but it comes by the path of aṭ-Ṭayyibah, not this one. **What is not permitted is mixing** — four here and five three āyāt later is the one thing that is simply wrong, and it is the commonest fault at this level.

Muttaṣil and munfaṣil

MUTTAṢIL the hamza is inside the word

السَّمَاءُ 78:19	مَاءٍ 78:14	يَتَسَاءَلُونَ 78:1
عَطَاءٍ 78:36	حَدَاتِقٍ 78:32	جَزَاءٍ 78:26
مُوسَى 79:15	شَاءَ 78:39	وَالْمَلَكَةُ 78:38
دَحَاهَا 79:30	يَخْشَى 79:26	وَالْأُولَى 79:25
ذِكْرَهَا 79:43	جَاءَتْ 79:34	مَاءَهَا 79:31
جَاءَهُ 80:2	وَتَوَلَّى 80:1	مُنْتَهَاهَا 79:44
جَاءَكَ 80:8	الَّذِكْرَى 80:4	يَزْكِي 80:3
أُولَئِكَ 80:42	وَحَدَاتِقٍ 80:30	الْمَاءِ 80:25

Muttaṣil and munfaṣil

MUNFAṢIL the hamza opens the next word

إِلَىٰ أَن 79:18	إِنَّا أَنْذَرْنَكُمْ 78:40	فِيهَا أَحْقَابًا 78:23
كَلَّا إِنَّهَا 80:11	يَلْبَثُوا إِلَّا 79:46	إِنَّمَا أَنْتَ 79:45
فَلَا أُقْسِمُ 81:15	مَا أَحْضَرْتُ 81:14	مَا أَكْفَرَهُ 80:17
أَنْقَلِبُوا إِلَىٰ 83:31	وَمَا أَدْرَاكَ 82:17	إِلَّا أَن 81:29
إِلَيْنَا يَا بَهُمُ 88:25	بَلَىٰ إِنَّ 84:15	قَالُوا إِنَّ 83:32
يَصْلَاهَا إِلَّا 92:15	لَا أُقْسِمُ 90:1	وَأَمَّا إِذَا 89:16
يَدَا أَبِي 111:1	وَلَا أَنْتُمْ 109:3	أُمِرُوا إِلَّا 98:5

‘Āriḍ and līn

Teaches. What stopping does to a length — the most frequently exercised decision in the book.

Both rulings here exist only **at a stop**. Read straight through and neither applies.

Madd ‘āriḍ lil-sukūn is a madd letter followed by *one more letter* that you stop on. That final letter takes a sukūn because you stopped, and the madd before it stretches. **174 of the juz's 564 āyāt end this way** — close to a third, which makes it the single most repeated length decision you will make.

What it is not. A word ending *on* a madd letter with nothing after it is **not** ‘āriḍ — it is madd ṭabī‘ī, and stopping changes nothing about it. 192 āyāt in the juz end that way. Confusing the two is the commonest analytical error in this subject, and it makes a student stretch a great many things that should stay at two.

Madd līn is the soft pair from the first book — a faṭḥah then a sākin wāw or yā’ — followed by one more letter you stop on. Both are held at four, and **līn always takes the same number as your ‘āriḍ**. They are not independent choices.

THE GATE

Four counts on both at every stop, matched to each other, held from the first āyah of a sūrah to the last — and you do not stretch a word that merely ends in a madd letter.

DRILL

‘Āriḍ and līn

‘ĀRIḌ LIL-SUKŪN stop on the last letter; the madd before it stretches

مُخْتَلِفُونَ 78:3	الْعَظِيمِ 78:2	يَتَسَاءَلُونَ 78:1
وَأَيُّهُ 80:35	أَخِيهِ 80:34	سَيَعْلَمُونَ 78:4
كَرِيمٍ 81:19	يُغْنِيهِ 80:37	وَبَنِيهِ 80:36
بِمَجْنُونٍ 81:22	أَمِينٍ 81:21	مَكِينٍ 81:20
رَجِيمٍ 81:25	بِضَنِينٍ 81:24	الْمَبِينِ 81:23
يَسْتَقِيمِ 81:28	لِلْعَالَمِينَ 81:27	تَذْهَبُونَ 81:26
بِالدِّينِ 82:9	الْكَرِيمِ 82:6	الْعَالَمِينَ 81:29
تَفْعَلُونَ 82:12	كُتُبِينَ 82:11	لِحَفِظِينَ 82:10

'Arid and līn

LĪN same number of counts as your 'ārid — always

الَّيْلَ 78:10	نَوْمَكُمْ 78:9	أَوْتَادًا 78:7
يَوْمَ 78:17	فَوْقَكُمْ 78:12	وَبَنِينَا 78:12
الْيَوْمَ 78:39	بَيْنَهُمَا 78:37	أَحْصَيْنَاهُ 78:29
فِرْعَوْنَ 79:17	يَوْمَئِذٍ 79:8	يَلِيتَنِي 78:40
يُرُونَهَا 79:46	الْحَيَاةَ 79:38	لَيْلَهَا 79:29
بِأَيْدِي 80:15	عَلَيْكَ 80:7	أَوْ 79:46
عَلَيْهَا 80:40	يَوْمَئِذٍ 80:40	وَزَيْتُونًا 80:29
لَقَوْلُ 81:19	وَالَّيْلِ 81:17	الْمَوْءُودَةُ 81:8

Lāzim

Teaches. The one length with no choice in it, and the five places in the juz that demand it.

Madd lāzim — necessary — is a madd letter followed by a letter carrying a sukūn or a shaddah *permanently*, not because you stopped. It is held for **six counts**, by every reciter, in every reading. There is no permitted alternative.

Because it is the only fixed length, it is also what makes the others audible: when a listener hears your six, they can hear whether your four and your two are properly spaced beneath it.

Five sites in 564 āyāt — which is why they must be drilled deliberately. You will not stumble into enough repetitions by reciting. And one more you already say every day, in al-Fātiḥah: وَلَا الضَّالِّينَ — madd, then a doubled lām, six counts.

THE GATE

Six counts, the same six every time, with the doubled letter landing cleanly afterwards — and your six is audibly three times your two.

DRILL

Lāzim

ALL FIVE IN THE JUZ there are no others — drill these deliberately

تَحْضُونَ

89:18

لَضَالُونَ

83:32

الصَّاحَةُ

80:33

الطَّامَةُ

79:34

ضَالًا

93:7

PART FOUR

The cut letters, and the run

One lesson, and then the thing the whole book was for.

Qalqalah

Teaches. The bounce, its two sizes, and the fact that it is not a vowel.

The last ruling in the book, and you have been doing it since lesson ten of the first one. Five letters — ق ط ب ج د — cannot be stopped silently. When one takes a sukūn, releasing it produces a small audible rebound.

Ṣughrā, the lesser: the letter carries a written sukūn and the word continues past it. Small and quick. 123 sites. **Kubrā**, the greater: you stop on the letter, so it takes a sukūn because you stopped. Fuller — and because it lands at the end of a breath, it is the one everybody hears. 70 āyāt end this way.

The bounce is not a vowel. It has no colour of its own — not *-i*, not *-u*, not *-a*. If a listener can tell you which vowel you added, you added one, and you have put a letter into the Book that is not there. The test: stop on a word ending in ج and ask what they heard after it. The right answer is "nothing, but I heard the ج finish."

THE GATE

Both sizes audible and distinct from each other, and neither carrying a vowel — at a stop your teacher chooses, in unseen text.

Qalqalah

ṢUGHRĀ mid-word, small and quick

سَبْعًا 78:12	وَخَلَقْنَكُمْ 78:8	نَجْعَلِ 78:6
سَبَقًا 79:4	سَبْحًا 79:3	أَبُوبًا 78:19
أَذْهَبَ 79:17	زَجْرَةً 79:13	أَبْصَرَهَا 79:9
لَعِبْرَةً 79:26	أَذِيرَ 79:22	الْكُبْرَى 79:20
فَأَقْبِرْهُ 80:21	نُطْفَةٍ 80:19	يُذْرِيكَ 80:3
شَقَقْنَا 80:26	صَبِينَا 80:25	يَقْضِ 80:23
وَالصُّبْحِ 81:18	أُقْسِمُ 81:15	مُسْتَبْشِرَةٍ 80:39
الْأَبْرَارِ 82:13	وَلَقَدْ 81:23	بِمَجْنُونٍ 81:22

Qalqalah

KUBRĀ at a stop — the one everybody hears

اَتَسَقَّ 84:18	وَسَقَّ 84:17	بِالشَّقِّ 84:16
اَلْمَوْعِدُ 85:2	اَلْبُرُوجِ 85:1	طَبَقِمْ 84:19
اَلْوَقُودِ 85:5	اَلْأَخْذُودِ 85:4	وَمَشْهُودِمْ 85:3
اَلْحَمِيدِ 85:8	شُهُودِمْ 85:7	قَعُودِمْ 85:6
لَشَدِيدِمْ 85:12	اَلْحَرِيقِ 85:10	شَهِيدِمْ 85:9
اَلْمَجِيدِمْ 85:15	اَلْوُدُودِمْ 85:14	وَيَعِيدِمْ 85:13
وَتُمُودِمْ 85:18	اَلْجُنُودِمْ 85:17	يُرِيدِمْ 85:16
مَجِيدِمْ 85:21	مُحِيطِمْ 85:20	تَكْذِيبِمْ 85:19

Every ruling, named

Two sūrahs with every rule-site in them named underneath. Nothing is coloured: the marks that decide each ruling are already printed in the words themselves.

AL-ASR 103:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالْعَصْرِ

AL-ASR 103:2

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

ghunnah

ikhfā'

AL-ASR 103:3

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

madd līn

qalqalah ṣughrā

AL-KAWTHAR 108:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

ghunnah

madd līn

madd munfaṣil

AL-KAWTHAR 108:2

فَصَلِّ لِرَبِّكَ وَانْحَرْ

izhār

AL-KAWTHAR 108:3

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

ghunnah

qalqalah ṣughrā

Now with nothing marked

The same text, and two more sūrahs, with no ruling named anywhere.

This is certificate two: the whole of Juz ‘Amma, aloud, before the teacher, with the rules applied throughout.

AL-ASR 103:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالْعَصْرِ

AL-ASR 103:2

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

AL-ASR 103:3

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ

AL-KAWTHAR 108:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

AL-KAWTHAR 108:2

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Now with nothing marked

AL-KAWTHAR 108:3

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

AN-NASR 110:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

AN-NASR 110:2

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

AN-NASR 110:3

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Now with nothing marked

AL-IKHLAAS 112:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ

AL-IKHLAAS 112:2

اللَّهُ الصَّمَدُ

AL-IKHLAAS 112:3

لَمْ يَلِدْ وَلَمْ يُولَدْ

AL-IKHLAAS 112:4

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ



Tajwīd for Juz ‘Amma

The second of two books. The first taught you to read; this one taught you to read correctly. What is left is not another book — it is the juz, and a teacher who can hear you.

THE TEXT

Every rule-site quoted was found in the Uthmani text by a classifier that checks itself, not chosen by hand. No word here was transcribed.

NO COLOUR

Deliberately. A student taught on a coloured muṣḥaf can apply nothing in a plain one, and the plain one is what they own.

ONE READING

Ḥafṣ ‘an ‘Āṣim, by the path of ash-Shāṭibiyyah. Where that path allows a choice, this book makes one and says so.