

Tajweed Rules

part (1)



{ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا }

«AND RECITE THE QUR'AN WITH MEASURED RECITATION»

Hafs from 'Aasim by the way of Ash-Shatibiyyah

حَفْصَ عَنِ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِبِيَّةِ

Compiled by

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SOURCES

Used in parts 1 & 2

- **Tajweed Rules of the Qur'an by Kareema Carol**
- **www.aboutTajweed.com**
- **Chart of the ten Qira'at copied from www.Tajweed.com**
- **Attajweed Almusawar By Dr.Ayman Suaied**
- **The drawings of Articulation points of letters done by Eman Atef .**
- **Pictures Attajweed almusawar , www.heesbees.wordpress.com**
- **Quranic webinar (heavy letters) .**
- **www.tardeed.com (Alqa'idah An-nouraniyah)**
- **Parts of introduction from sites as islamic-awareness, idealmuslimah**
- **Reach the goal via tajweed rules by Maha Rashed**
- **Tajweed Course Makharij**
- **Tayseer Ar-rahman book**
- **Guide of the principles of Tajweed by Khalifa Ezzat**
- **Tajweed rules for Qur'anic recitation by Hafs ALGazzi**

Thanks to everyone who helped with the compilation of this book .



Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

-**All praise is due to Allah**, the Lord of the worlds, and peace and blessings be upon His final messenger, the Prophet of mercy, Muhammad ﷺ.

-The Quran is the word of Allah ﷻ so its recitation must be taken very seriously. From that comes the importance of learning Tajweed rules.

-**Learning Tajweed rules** makes the reciter observe the correct pronunciation of every letter with the rulings and characteristics which apply to it, and thus enable the reciter to recite Quran proficiently in the same manner the Prophet Muhammad ﷺ recited it, as received from angel Jibreel, who received it from the Almighty, Allah ﷻ in a clear Arabic tongue.

-**This book** presents to the learner all basic Tajweed rules in the simplest manner making it easy to find more information on this subject. The idea of writing this book came about from my long experience as a Tajweed instructor. By the support of Allah, I was able to develop effective techniques in teaching Tajweed rules that when put into practice has proven to suit all learners of different levels from beginners to advanced. Simple language is used in this book for explanation. Coloured visual aids such as illustrations, charts, tables and mind maps, are used for further supplementary information. Such visual aids help the learner to retain information better. It stimulates the memory making it easier for the learner to recall the rules when it comes to reciting.

The book comes in three parts:

The first part is reserved exclusively for: The articulation points and the characteristics of the letters, the second part presents rules for sakin (letters with no vowels) i.e; Noon sakinah, Meem sakinah, Lam sakinah and mudood (lengthening), The third part is dedicated to the advanced learners who have already completed the first two parts.

Finally, we ask Allah to benefit us from that which He taught us, and teach us that which will benefit us, and increase our knowledge. Ameen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ أَرْسَلَهُ اللَّهُ يَأْتِيهِ وَنُورِ الْحَقِّ مَبْشَرًا وَنَذِيرًا يُخْرِجُ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَيَهْدِيهِمْ إِلَى صِرَاطِ اللَّهِ الْمُسْتَقِيمِ، وبعد،

All praises due to Allah ﷻ, the one who elects from His servants those who inherit the knowledge of His book. May Allah's peace and blessing be upon His last messenger who delivered the message in the clearest and purist of ways to get people from the darkness of ignorance to the light of knowledge.

To proceed,

The most honorable type of knowledge is that related to learning and teaching the book of Allah. As Allah ﷻ chose His book, Al-Quran, to be the last, the best and the highest of His divine messages, He S.W. ﷻ named those who serve it as His close allies and friends whom He elected.

"ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا"

Allah S.W. ﷻ said in His book that He sends messengers with the tongue of their people in order to deliver the messenger clearly.

"وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ"

Our beloved prophet S.A.A.W ﷺ said that the best among us are those who learn and teach the Quran.

"خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"

Alhamdulillah the Islamic library is abundant with material serving the book of Allah from all angels and with various perspective. Mostly in Arabic though.

Muslims in the west, particularly English speakers are yet to have the necessary material for a decent Islamic library. With Allah's blessing, using the fast paced technology, material serving Quran in English started making way helping English speakers with reading and understanding Allah's final message.

Our sister Rania Habib is a dedicated student and teacher of Quran, Tajweed and Tilawah. She took it upon herself to compile, from credible sources, a book that helps the beginners as well as the advanced in learning and teaching **Tajweed in an easy, friendly and professional way**. The **3 parts** book is a **great addition** and I recommend it for those seeking to learn tajweed, improve their recitation or use it as a guide to teach both. The author added charts, images and review maps to help the student absorb and retain all the information presented in a smooth, streamlined and easy way. I pray that Allah accepts her efforts, make it beneficial, and grant it success.

Makkah, Dhul Hijjah 7, 1438



Mamdouh Moustafa Mahmoud

Imam- Islamic society of greater Houston

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The Qur'an

The Qur'an, the last revealed word of Allah, is the primary source of every Muslim's faith and practice. It deals with all the subjects which concern human beings: wisdom, doctrine, worship, transactions, law, etc., but its basic theme is the relationship between Allah subhanahu wa ta'ala and His creatures. At the same time, it provides guidelines and detailed teachings for a just society, proper human conduct, and an equitable economic system.


Not one word of its 114 surah(s) (or chapters) has been changed over the centuries. The Qur'an is in every detail the same unique and miraculous text that was revealed to Muhammad over fourteen centuries ago

Allah subhanahu wa ta'ala says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)

Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption).

Al-Hijr :9




The Qur'an consists of 114 surah Beginning with surat alfatihah and ending with surat AnNas .All of the suwar(plural of surah means chapters) in the noble Qur'an are grouped together into what are called ajzaa' (plural of juz' or part) .A juz' is one of the thirty parts in the noble qur'an ,each juz' is further divided into ahzab (plural of hizb)each equivalent to half a juz' ,there are two Ahzab in each juz' which means 60 Hizb in the entire Qur'an.

(Indeed those who recite the Book of Allah (this Qur'an), and perform *As-Salat (Iqamat-as-Salat)*, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense) *(Qur'an 35:29,30)*

The messenger of Allah *salla Allah alihi wa sallam* said “recite the Qur'an ,for it will come on the day of judgment as an intercessor for its companion “ (Muslim).

Also he said *salla Allah alihi wa sallam*“ Whoever recites a letter from the book of Allah ,will get a good deed , and good deed is rewarded tenfold .I am not saying that alif lam meem are counted as one letter ,rather alif is counted as one letter ,lam is counted as one letter and meem is counted as one letter.”(bukhari and muslim)



- Reciting the Quran is the duty of every good Muslim on a daily basis. Whether in congregation or separately, every literate believing man, woman and child should be reading, learning and sharing from the Book of Allah.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (١٢٤) قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا (١٢٥) قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى (١٢٦)


Surah Ta-Ha : (124,125,126)

-But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day Resurrection. (124)

- He will say:"O my Lord! Why have you raised me up blind, while I had sight (before).“ (125)

- (Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy). (126)


Note that the Qur'an was revealed to Muhammad Salla Allah Alihi Wa sallam in Arabic only. So, any Qur'anic translation, either in English or any other language, is neither a Qur'an, nor a version of the Quran, but rather it is only a translation of the meaning of the Qur'an. The Qur'an exists only in the Arabic in which it was revealed.



Among the next generation of Muslims referred to as *Tabi'oon*, there arose many scholars who learned the various methods of recitation from the *Sahabah* (companions) and taught them to others. Centers of Qur'anic recitation developed in al-Madeenah, Makkah, Kufa, Basrah and Syria, leading to the evolution of Qur'anic recitation into an independent science. By mid-eighth century CE, there existed a large number of outstanding scholars all of whom were considered specialists in the field of recitation. Most of their methods of recitations were authenticated by chains of reliable narrators ending with the Prophet peace be upon him . Those methods which were supported by a large number of reliable narrators on each level of their chain were called **Mutawaatir** and were considered to be the most accurate.

Qira'at refers to the various manners of reciting the Qur'an Each qira'ah is named after the Qari' who was famous in reciting in that manner.

- There are 10 authentic Qira'at. For a qira'at to be authentic there are very detailed rules.



In the sixth century of the hijrah ,a shaykh of the science of Tajweed, Abu al-Qasim ash-Shatibi Alandalusi , Imam Shātibī was born in Shātibah in 538 A.H. ,Ibn ,al-Jazarī and many others narrate that he was born blind, there are reports which mention that Imām Shātibī was not born blind, but rather that he became blind later in his life. It is reported that if someone who did not know that the Imam was blind sat down to converse with him, he would never realize that the Imam was actually blind. became so prominent that scholars of recitation all embraced his Shatibiyyah which he called (Hirz alamani wa wajh attahani)in which he formulated the features of the seven Qira'at in 1173 verses of poetry. He died at the age of 52 in (590 AH).

After him scholars of this science succeeded one another in every era carrying the banner of the glorious Qur'an ,safeguarding its sciences, both in term of recitation and application .They spent their lives serving it in different ways.

In time another great scholar appeared ,Imam Muhammad Ibn Aljazari ash-shafi'i (751-833 AH) ,who had numerous followers and wrote many books ,The most prominent of which was an-Nashr fil Qira'at al'Ashr (an-Nashr in the 10 Qira'at).

He also composed Tajweed almuqaddimah fima ala qari'hi an ya'lamah (an introduction to what the reciter ought to know).

The ten Qira'at from the way of Ash-Shatibiyah and Ad-Durrah

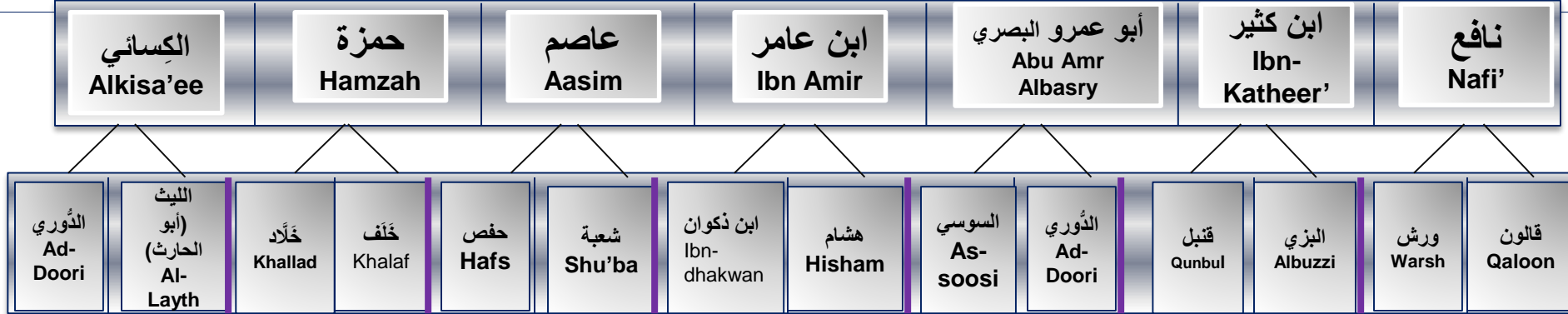
القراءات العشر من طريق الشَّاطِيبِيَّةِ والدَّرَّةِ

The seven Qira'at from the way of Ash-shatibyyah

القراءات السبع من طريق الشَّاطِيبِيَّةِ

The seven Imams

Each Imam has 2 narrators (راوي), or two known imams who have passed on reading from a particular Imam. There can be significant differences in the reading between one narrator and another depending on what their imam taught them. All ways are authentic readings of the Qur'an and are part of the revelation. Note: Ad-Doori (الدُّورِي) is a narrator for two different Qira'ah and Khalaf (خلف) is a narrator for the Qira'ah of Hamzah (حمزة) in addition to the fact that there is a Qira'ah named after him in the three Qira'at in the second out line below.

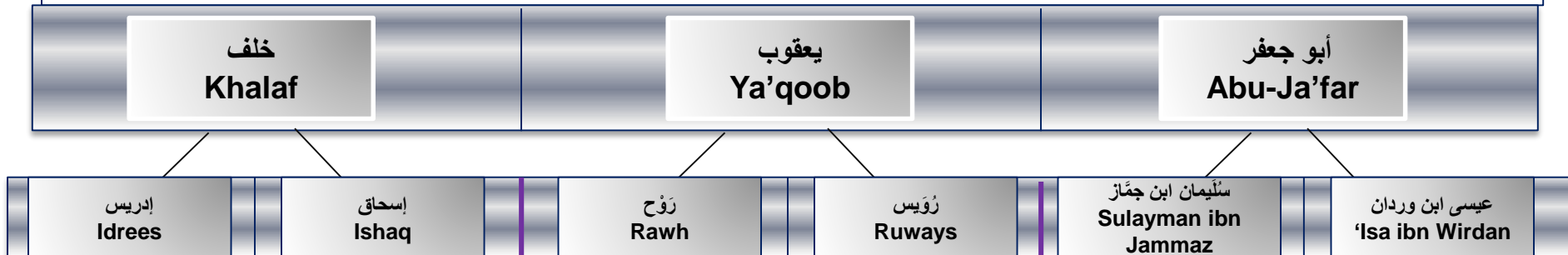


The three Qira'at from the way of Ad-Durrah

القراءات الثلاث من طريق الدَّرَّةِ الْمُضِيَّةِ

The Three Imams

Each Imam has 2 narrators (راوي), or two known imams who have passed on reading from a particular Imam.





These days about 90% of the world recites Hafs an Aasim , and about 3%Warsh an Nafi', 7%Qaloon an Nafi', 3%Ad-Doori an Abu Amr and 1%Ibn Katheer

-The Tajweed rules in this book according to riwayat Hafs 'An Aasim by the way(tareeq) of Ash-Shatibiyyah.

(حَفْصٌ عَنْ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِئِيَّةِ)

-Imam 'Aasim :

'Aasim Ibn Abee an-Najud Al-Kufi and was called Abo Bakr (d.127 AH) was the shaykh of recitation in Kufa and one of the scholars of the Tabi'een (the generation immediately following that of the prophet salla Allah alihi wa salam and his companions Radia Allahu anhum)

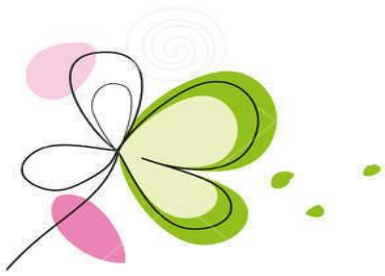
'Aasim isnad (chain of transmission)in recitation goes back to Abdullah Ibn masud and Ali Ibn Abi Talib Radia Allahu anhuma

-Imam Hafs:

Hafs Ibn Sulayman Ibn Almughirah Ibn Abi Dawud Alghadiri Alasadi AlKufi born 90 Al-Hijrah (d.180 AH) was a companion and student of Aasim .He studied and perfected recitation with Aasim and scholars acknowledged his talents as an Imam of recitation .He had many followers who went on to become scholars in this science.



Lesson
1





What is Tajweed?

1. DEFINITION:

- **LINGUISTIC DEFINITION:** 'Proficiency' or Betterment (التحسين).
- **APPLIED DEFINITION:** Articulating every letter from its articulation point and giving the letter its rights and dues of characteristics.
Rights of the letters (حق الحرف) are its required characteristics that never leave it. The dues of the letters (مستحق الحرف) are its presented characteristics that are present in it some of the times, and not present at other times. i.e. the madd, idgham

2. ITS FORMATION

The words of the Glorious Qur'an and some said Honorable Hadiths also.

3. ITS FRUITS

It preserves the tongue from mistakes in pronunciation of the Glorious Qur'an during reciting.



What is Tajweed? (continue)

4. ITS PRECEDENCE

It is one of the most honored of sciences and one of the best of them due to its relation to Allah's words.

5. ITS PLACE WITHIN SCIENCE

It is one of the Islamic Law sciences that are related to the Glorious Qur'an.

6. ITS FOUNDER

The rule setter from the practical point of view is the Messenger of Allah (SAWS/Allah's peace be upon him) because the Qur'an was revealed to him from Allah, the most High, with tajweed, and he, was instructed on it from the Trust worthy, Jibreel (A.S/May Allah's peace be upon him) and taught it to his companions, who then taught it to their followers and so on until it came to us by these chains. The rule setters from the scientific point of view are the scholars of Qur'anic sciences, such as

Abu 'Ubaid Al-Qasim bin Sallaam



What is Tajweed? (cont.)

7. ITS PRECEPT

Knowledge of tajweed is Fardh Kifayaah فرض كفاية, a group of people who are enough for the Muslim community must know it, and its application is Fardh 'Ain فرض عين, required by all Muslims (men and women) who have the complete Qur'an or part of it memorized, even if only one surah.

8. REASON FOR ITS RULE

Guarding the Glorious Qur'an and preserving it from distortion. The Arabs mixed with non-Arabs after the spread of Islam, and the Muslims feared that the Arab tongue would become corrupted with this intermixing .It then became mandatory for rules to be put down that would preserve the recitation of the Qur'an from mistakes, and guarantee the reader of the Qur'an integrity of pronunciation.



What is Tajweed?(cont.)

9. ITS PRINCIPLE

The knowledge of tajweed is contingent on four matters:

- I. Knowledge of the articulation points of the letters.
- II. Knowledge of the characteristics of the letters.
- III. Knowledge of what rules change due to the order/sequence of letters.
- IV. Exercising the tongue and a lot of repetition.

Mistakes/Errors in Tajweed

Mistake (Lahn) لَاحِنٌ

The scholars have divided the types of mistakes one might fall into when reciting the Qur'an into two types :





لحن جلي

CLEAR MISTAKES

- The Clear mistakes **must be avoided by all** and to avoid them one must know the rules of Tajweed.
- If a person falls into the Clear Mistakes, this is **considered a sin** and Ibn Taymiyyah even regarded it undesirable for a Student of Knowledge (i.e. someone who knows Tajweed) to pray behind a person who makes clear Mistakes in their Salaah.
- Very **Obvious** and can be felt
- **Changes** the meaning of Quran's Words
- **Must Avoid** it at every Cost
- These mistakes are **Haram**

لحن خفي

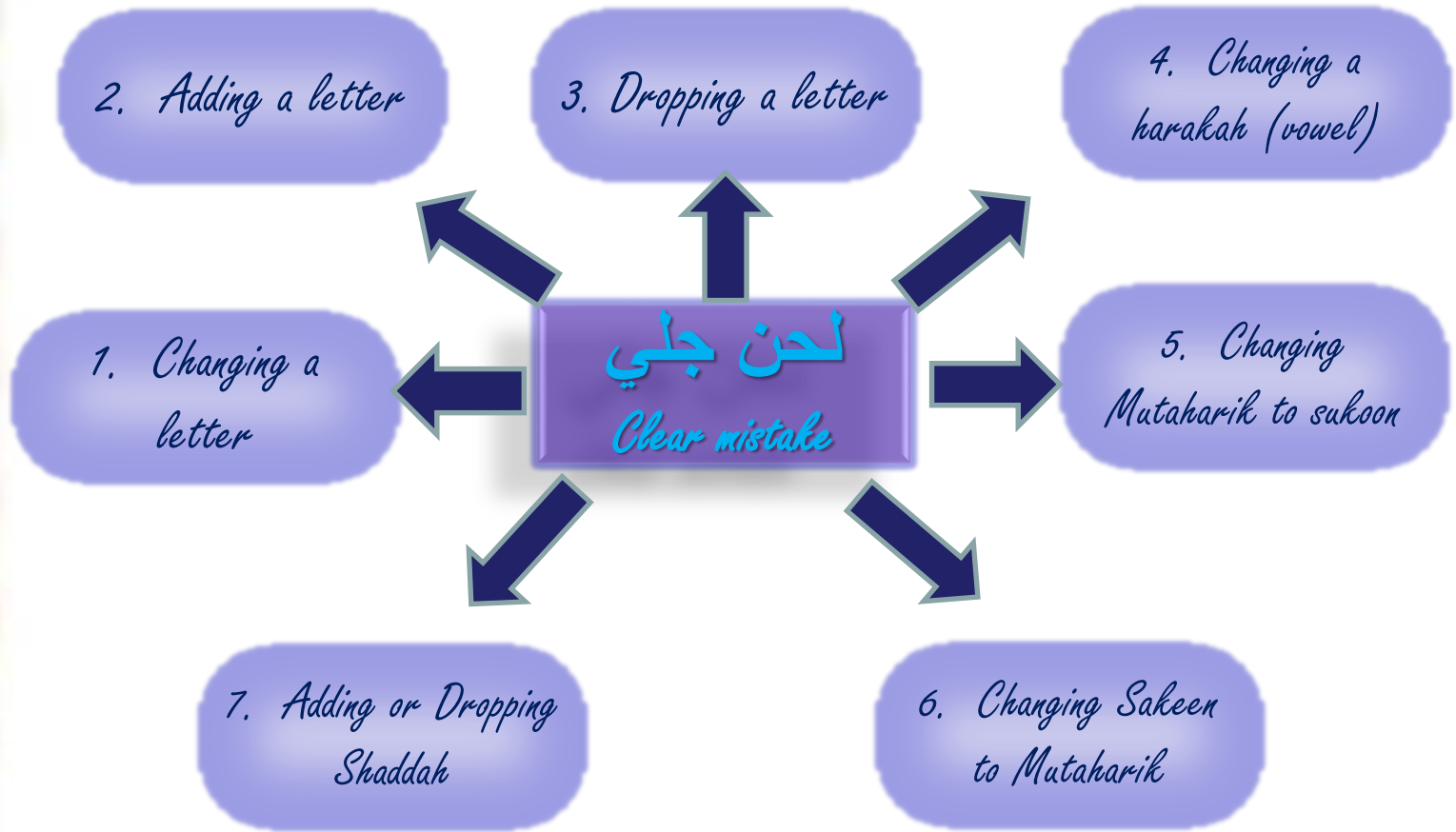
HIDDEN MISTAKES

- The ruling on Hidden/ unobvious is **lighter** and the recitation of a person falling into this type of mistake is regarded as lacking in completeness.
- A mistake that although does not change the meaning of Quranic words but the **beauty** of the words diminishes
- Reading against the rules of different letters falls under this category.
- This mistake is “**makrooh**” (disliked) Also it could be Haram if done intentionally.

Examples : -To overlook the rules of the thick / full mouth (tafkheem) letters and the thin / empty mouth (tarqeeq) letters.

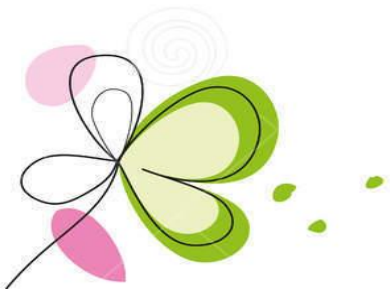
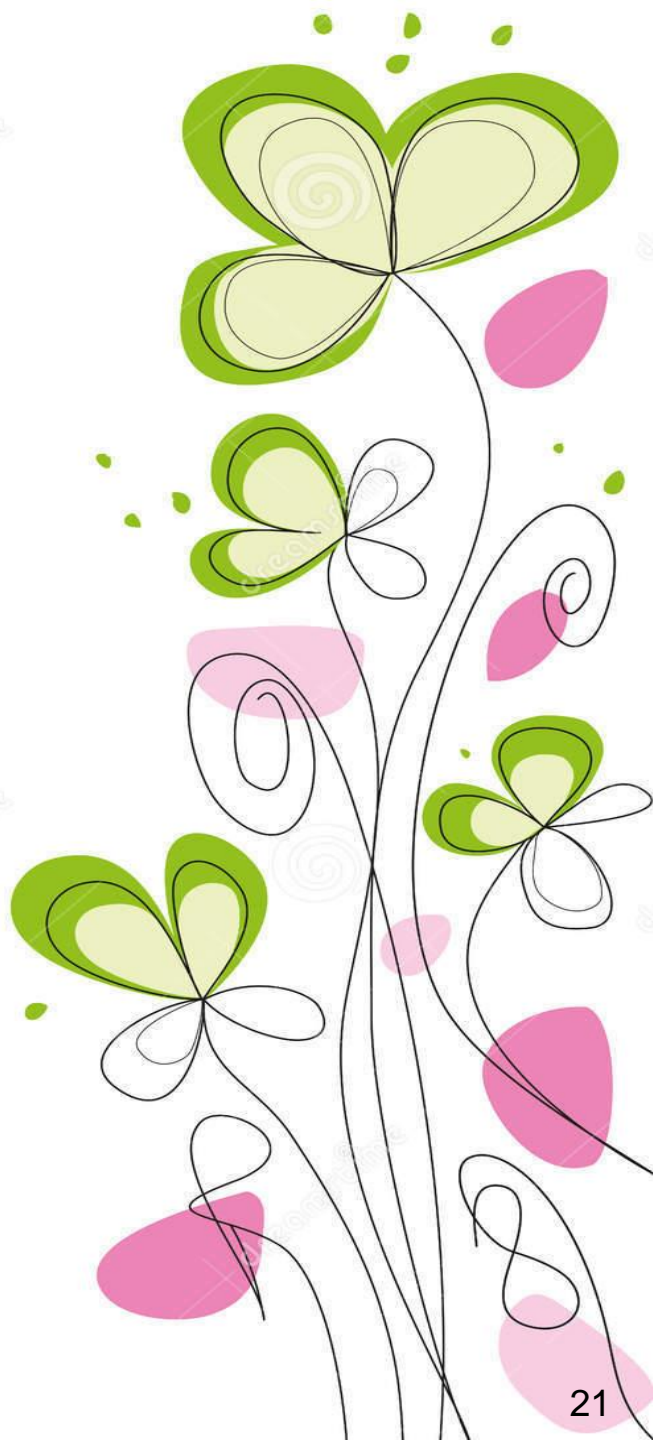
- Not to adhere to the rules of **ith'har, idghaam** and **ikhfaa** in their respective places whilst reciting the Qur'an.

TYPES OF لحن جلي





Lesson
2



Seeking refuge and Saying the Basmalah

الاستعاذة والبسملة

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-ISTI'ADHA WAL BASMALAH

1- AI- ISTI'ADHA (seek refuge) الاستعاذة

Linguistic Meaning: Seeking Refuge or Protection

Applied Meaning: A statement by which one seeks shelter through Allah (SWT) from Shaytaan before reading Quran.

Allah in the Qur'an said:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ
مِنَ الشَّيْطَانِ الرَّجِيمِ

سورة النحل

(and when you read the Qur'an seek refuge with Allah from the rejected Satan) An-Nahl 98.



WAYS OF ISTI'ADHA

(Seeking refuge)

Silently

- If the reader is reading alone.
- If one is about to pray the seeking refuge is done silently.
- If the reading is done by turns, except the first reader everybody else does it silently.

Loudly

- If the reader reads the Qur'an loudly and others are present who will be able to hear the recitation.
- If the reading is done by turn (as in Qur'an class room situation) the first reader read isti'adha loudly.

-If the reading is cut off by coughing, sneezing, or by talk referring to the reading or meaning of the verses, then there is no need for repeating the seeking refuge.

-If the reading is cut off by work or normal conversation,.....etc. then the seeking refuge should be repeated before beginning to read the Qur'an again.



AL-BASMALAH **الْبِسْمَلَة**

The “Basmalah” is the saying of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**“ In the Name of Allah the Most
Beneficent & Most Merciful”**

It is necessary to read it before the beginning of every surah of the Qur'an with the exception of "At-Tawbah" which is also called “Baraa’ah.”

- Ways of Seeking refuge when starting recitation with the basmalah and with the beginning of a surah:

If the reader wishes to start his reading at the beginning of a surah, he needs to seek refuge, say the basmalah and then start reciting the surah. There are four ways of doing this.

Four Ways of Seeking refuge when starting recitation with the basmalah and with the beginning of a surah

1-Cutting all three off from each other.

Meaning seeking refuge, stopping, saying the basmalah, stopping, then starting the surah.



Example: starting surat Al-Fatihah (audio)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

2-Joining all three with each other

Seeking refuge, saying the basmalah, and starting the surah all in one breath without stopping.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

3-Joining the basmalah and the beginning of the surah.

This means seeking refuge, then stopping, then saying the basmalah and the beginning of the surah in one breath.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

4. Joining seeking refuge with the basmalah

This means the seeking refuge and the basmalah are joined with one breath, then the reader stops then starts the surah.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Note: In the middle of the surah say “Isti’adha”, then stops then recite the Ayah,
Or join Isti’adha with the Ayah.

But if this ayah starts with Allah or His attributes or Muhammad

The Basmalah between two surahs

We read the basmalah before starting the next surah even if it is not consecutive surah in the Qur'an, except between Al-Anfal and At-Tawbah. There are four ways of completing a surah and continuing on reading to the next surah with the basmalah in between them. Three of them are allowed, and one not allowed.

1-Cutting off all from each other

The reader finishes the surah, then stops and takes a breath, reads the basmalah, stops and takes a breath, then reads the beginning of the next surah.



قُلْ أَعُوذُ بِرَبِّ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَوْ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

2-Joining all of them together

The reader ends the surah, joining it with the appropriate vowels with the basmalah, continuing with the same breath the reader then joins the basmalah with the beginning of the next surah.



قُلْ أَعُوذُ بِرَبِّ النَّاسِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَوْ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

3- Joining the basmalah with the beginning of the surah
In this way the reader finishes the last verse of the surah, stops and takes a breath, then reads the basmalah joining it in the same breath and proper vowels with the beginning of the next sura.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ

أَوْ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

4- **Not Allowed:** Joining the basmalah with the end of the surah, then stopping, then starting the next surah.
This incorrect way leads the listener to imagine that the basmalah is the last aayah of the surah that was just finished. Here, the reader would join the end of the surah with the basmalah, then stops and takes a breath, then starts reading the next surah. **This is not allowed.**

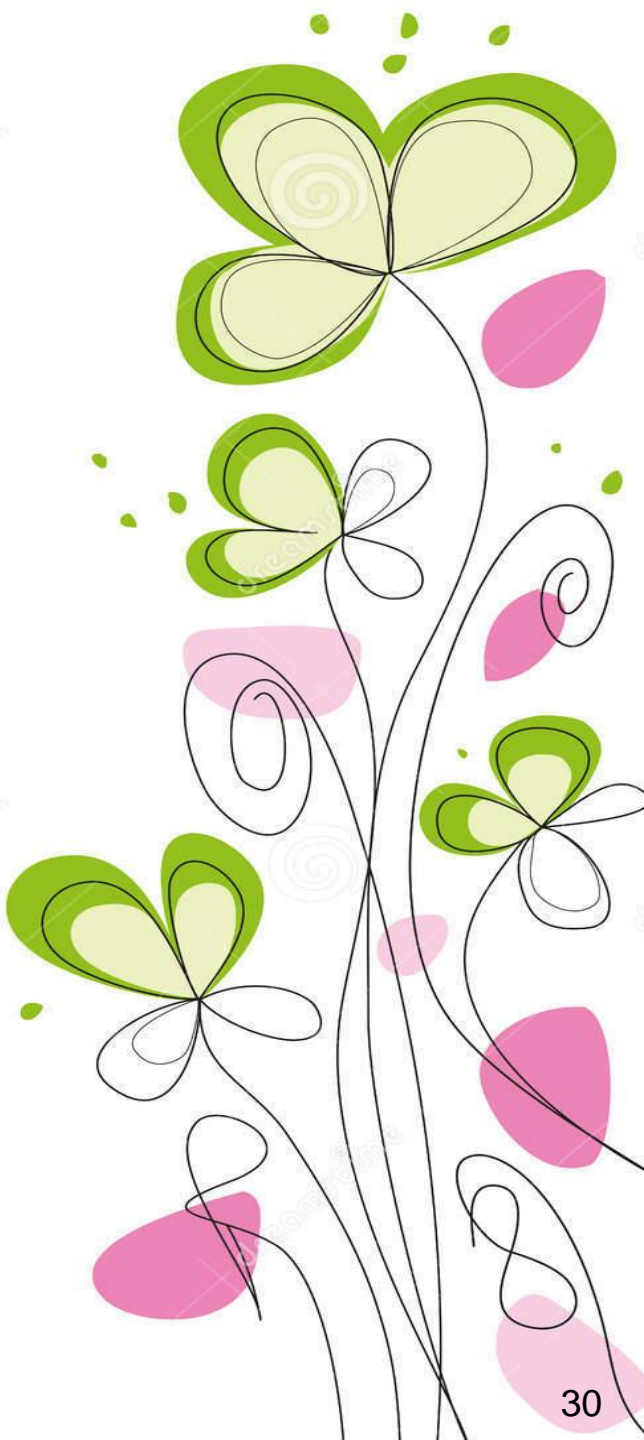


WAYS OF CONNECTING BETWEEN AL-ANFAL AND AT-TAWBA

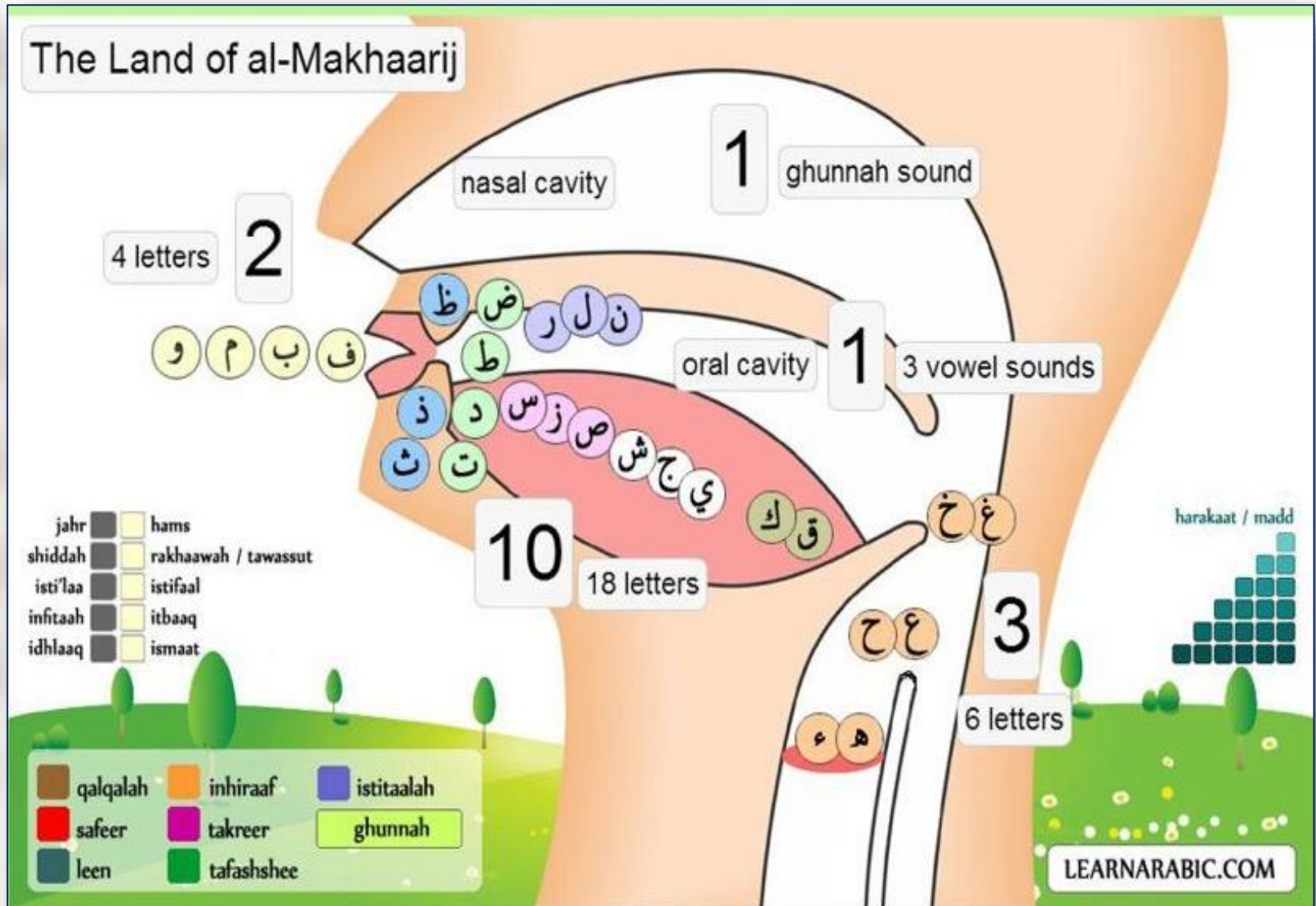
- 1- The reader finishes the surah, of Al-Anfal then stops and takes a breath, then reads the beginning of surat At-Tawba (without Basmallah).
- 2- The reader finishes the surah, of Al-Anfal then stops without breath (sakt which is slight pause without breathing) then reads the beginning of surat At-Tawba (without Basmallah).
- 3- The reader will join the last verse of surat Al-Anfal without stopping in the same breath and proper vowels with the beginning of surat At-Tawba.



Lesson
3



ARTICULATION POINT OF LETTERS (MAKHARIJ)

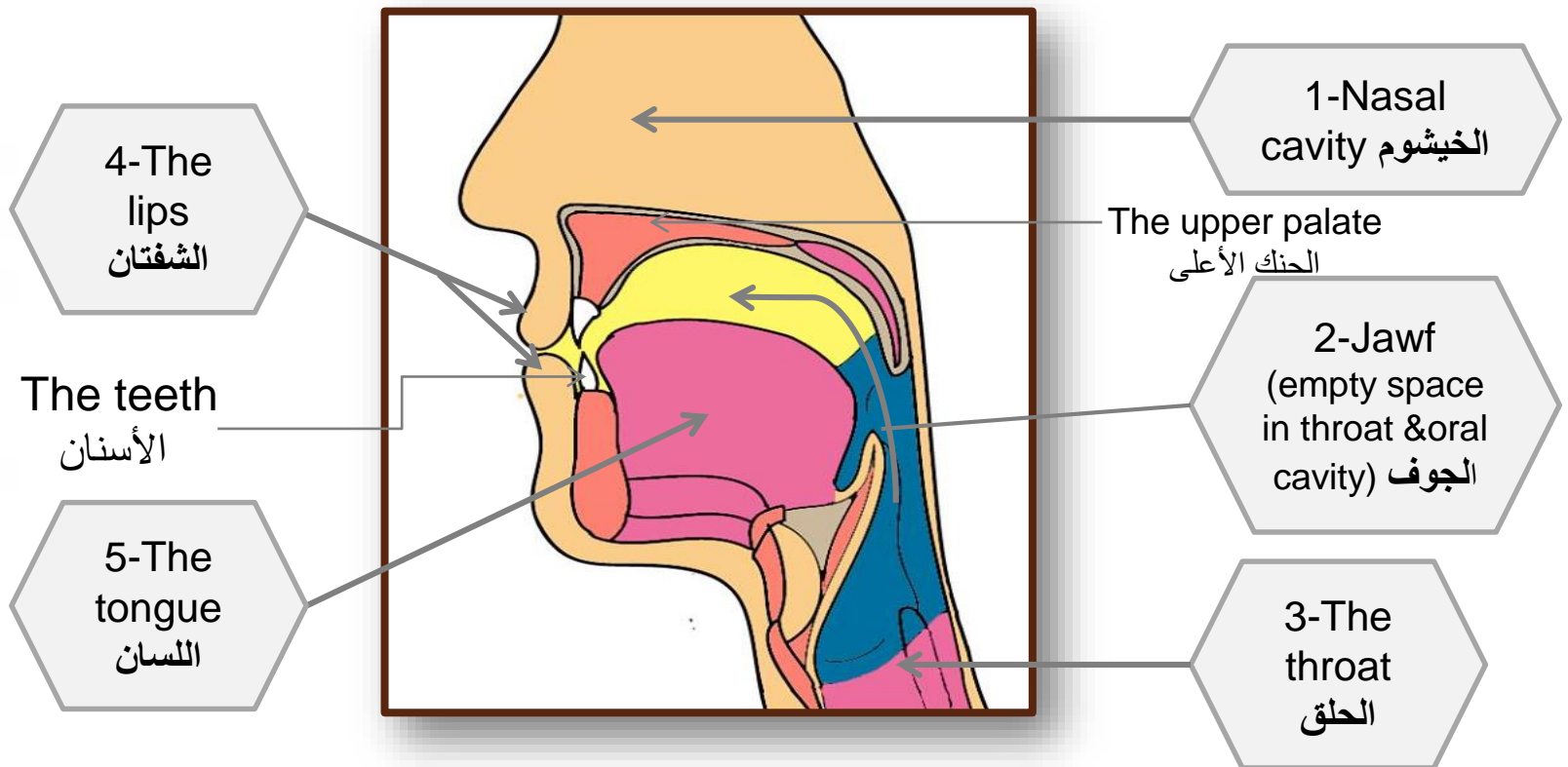


ARABIC ALPHABETS

| | | | | |
|---------------|----------------|------------------|---------------|---------------|
| ج Jim جيم | ث Thaa ثا | ت Taa تا | ب Baa با | أ Alif ألف |
| ر Raa را | ذ Thaal ذال | د Daal دال | خ Kha خا | ح Haa حا |
| ض Daad ضاد | ص Saad صاد | ش Shiin شين | س Siin سين | ز Zaay زا |
| ف Faa فا | غ Ghayn غين | ع Ayn عين | ظ Thaa ظا | ط Taa طا |
| ن Noon نون | م Meem ميم | ل Laam لام | ك Kaaf كاف | ق Qaaf قاف |
| ي Yaa يا | ى Yaa يا | ء Hamzah همزة | ه Ha ها | و Waaw واو |

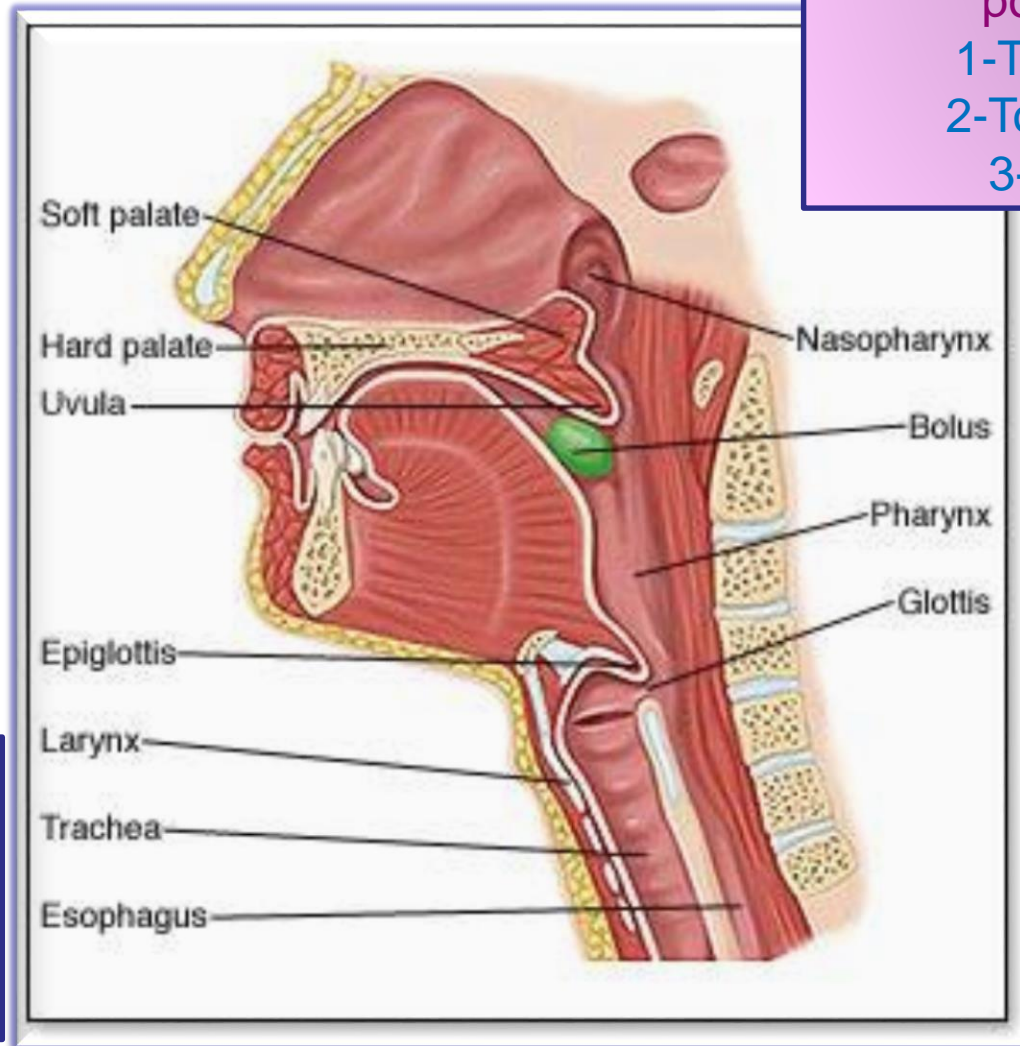
DIFFERENT ARTICULATION POINTS

The scholars laid out 5 major areas that have within them the different articulation points which are a total of 17



CLASSIFICATION OF ARTICULATION POINTS

Specific articulation points
1-Throat
2-Tongue
3-lips



Approximate articulation points
1-Nasal cavity
2-Jawf(empty space in throat and oral cavity)

TYPES OF ARTICULATION POINTS

ARTICULATION POINTS



SPECIFIC ARTICULATION POINT

- Relies on specific place of the areas of the tongue, throat or lips.

APPROXIMATE ARTICULATION POINT

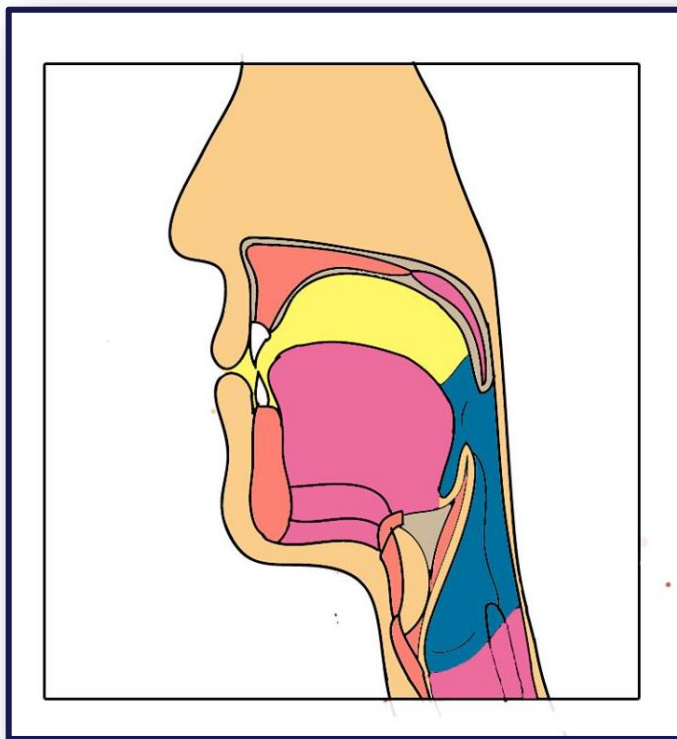
- Does not rely on specific place of the areas of the tongue, throat or lips.
- The approximate articulation point is applied to the lengthened letters that come from the empty space in the mouth and throat.

17 ARTICULATION POINTS

| Articulation areas | In Arabic | Number of Articulation points | Number of Letters |
|---|-----------|-------------------------------|-----------------------|
| The throat | الحلق | 3 | 6 |
| The tongue | اللسان | 10 | 18 |
| The two lips | الشفتان | 2 | 4 |
| The Nasal cavity | الخيثوم | 1 | Ghunnah |
| The empty space in the mouth and throat | الجوف | 1 | 3 Lengthenend letters |

1

الجوف AL-JAWF



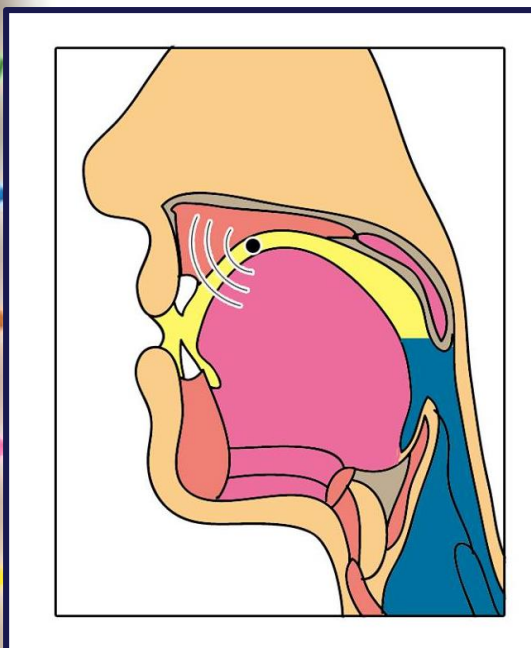
Oral
Cavity
+
Throat
Cavity

*The empty space in the **mouth** and **throat** is a place and an articulation point at the same time*

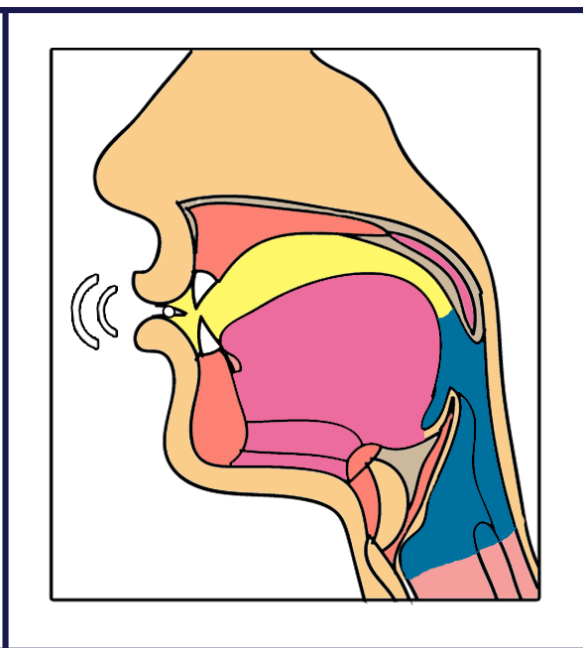
The three madd letters (lengthened letters) originates from this non-specific area, these letters' finish with the stopping of the sound (That stops with the air)

These letters are : **الف Alif واو Waw ياء Yaa**

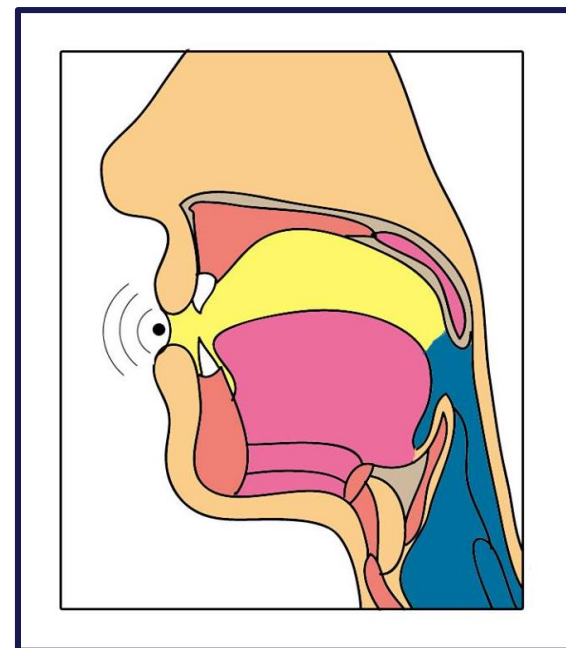
These three madd letters do not have a specific space that they finish at like other letters do, Instead these letters finish with the stopping of the sound.



The ya' with sukoon preceded by a letter with kasrah



The wow with sukoon preceded by a letter with Dammah

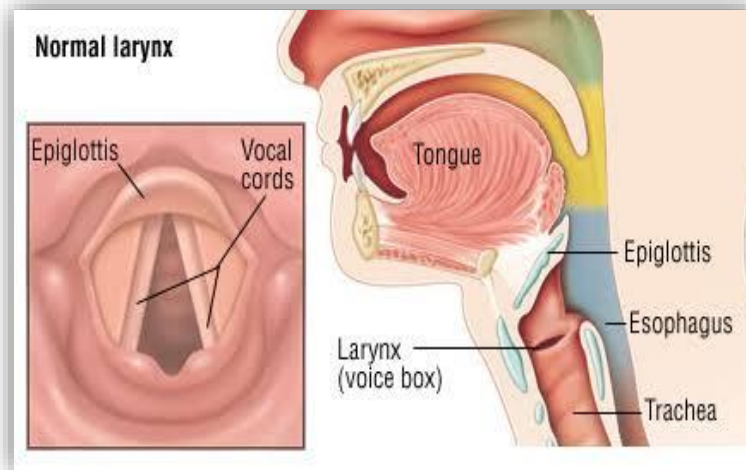


The Alif with a sukoon preceded by a letter with Fathah

The word **نوحيةا** contains the three types of madd.

2

AL-HALQ الحلق (THE THROAT)

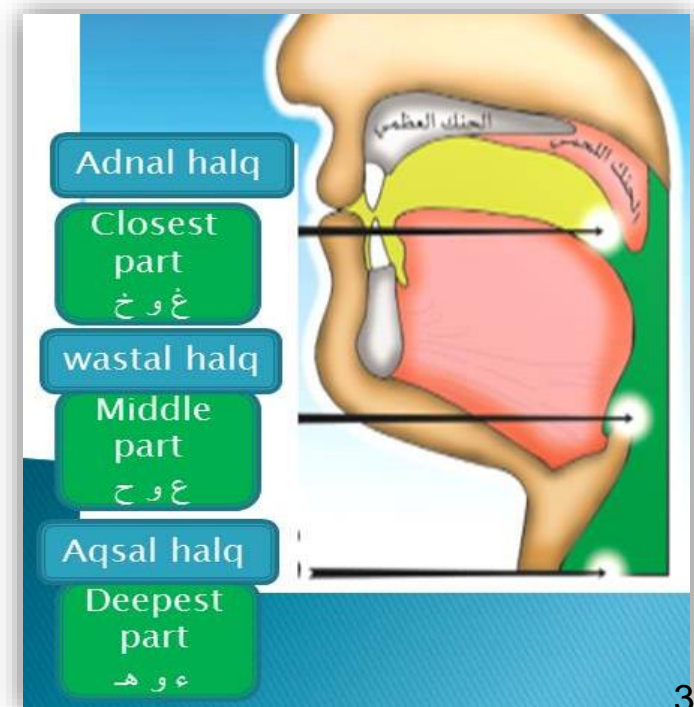


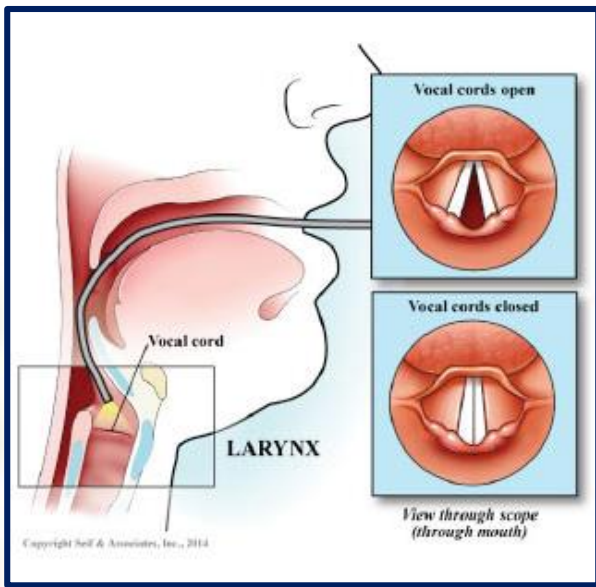
There is in the throat **three** articulation points for **six** letters
These three areas are:

Adnal halq (أدنى الحلق) (closest part)

Wasatal halq (وسط الحلق) Middle part

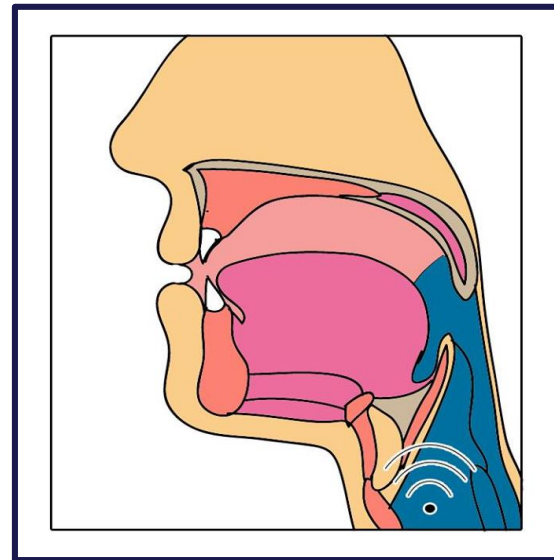
Aqsal halq (أقصى الحلق) Deepest part



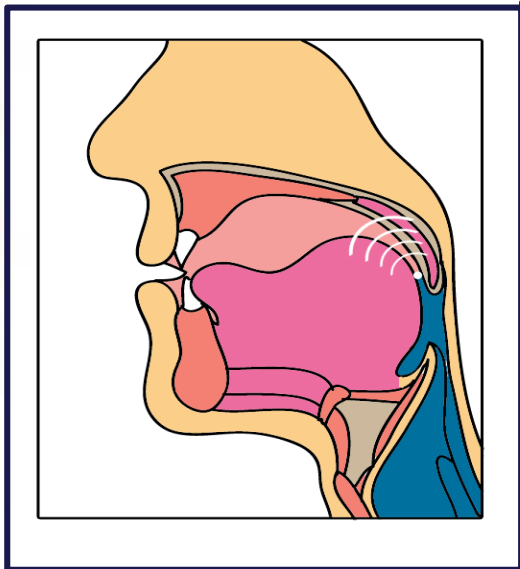


when you pronounce haa ا
The vocal cords are opened.

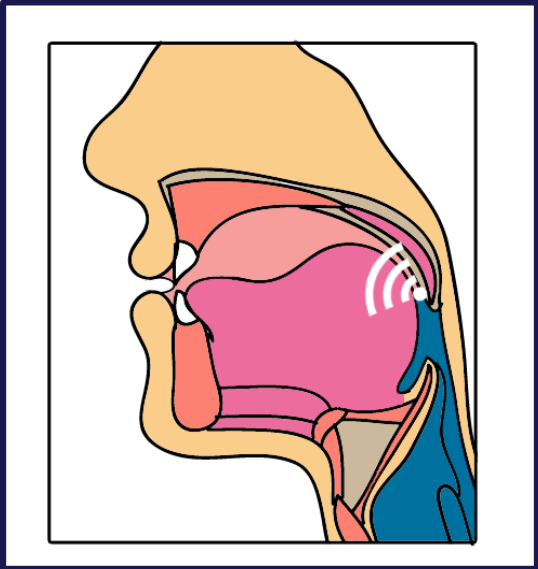
when you pronounce hamza ء
The vocal cords are closed.



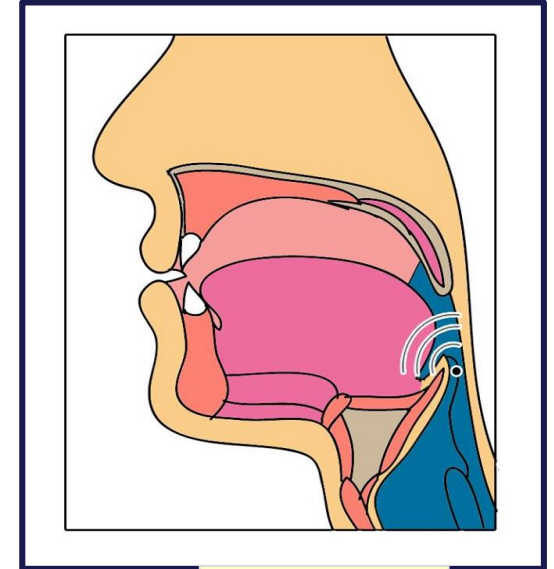
ه ، ء



خ



ع



ح ، ع

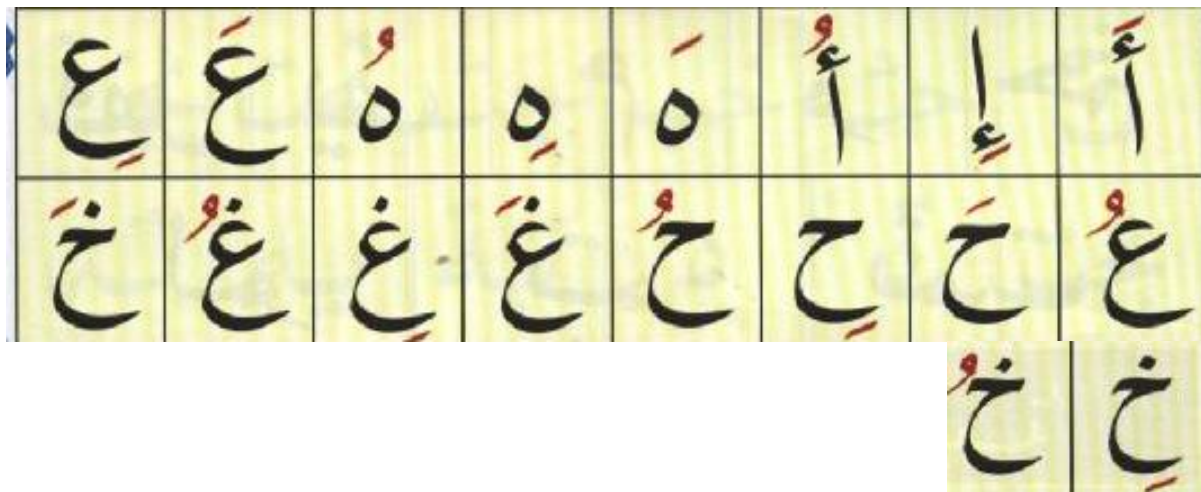
The **deepest** part of the throat أقصى الحلق (means the farthest part from the mouth and closest to chest) from here two letters are articulated **هـ** **ء**.

The **middle** part of the throat وسط الحلق where two letters emerge **ح** **ع**

The **closest** part of the throat أدنى الحلق (means the closest to the mouth) from here two letters emerge **خ** **غ**.

| | | | | | |
|---------------|---------------|---------------|---------------|-----------------|-----|
| خ خ خاء | ع ع عين | ح ح حاء | ع ع عين | هـ هـ هاء | ... |
|---------------|---------------|---------------|---------------|-----------------|-----|

THROAT LETTERS WITH VOWELS FATHAH, KASRAH & DAMMAH





ع خ

are from letters that have Tafkheem or from heavy letters.

What is Tafkheem


This lesson of velarization and attenuation (Tafkheem and Tarqeeq) will be explained in details later but now in brief.

Tafkheem: Fattening-Thickening

Its applied definition: It is a heaviness that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the **posterior tongue** to the **roof of the mouth** (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth.

1. Letters that always have tafkheem. These are the seven letters in the group **خص ضغط ظ (خ ص ض غ ط ق ظ)** (these are called the **tafkheem letters (heavy letters)**).



There are differences in degrees of tafkheem according to the letter's characteristics, and the strength or weakness of these characteristics.

The ranking of these letters from the strongest

ط ض ص ظ ط ض ص ظ ق غ خ

are stronger due to the adhesion of the **tongue** to the **roof of the mouth** in conjunction with the elevation of the tongue.

2. Letters that have **tafkheem** sometimes and **tarqeeq** other times.

- a) **lengthened Alif** الألف المدية (The alif is known to follow the letter preceding it as to tafkheem or tarqeeq).
- b) **Laam** اللام Pronouncing heavy Laam of The Exalted Name of Allah is one of the temporary Qualities (Tafkheem). Explained in details later in shaa'Allah.
- c) **Raa** الرا (has 8 cases in which it has tafkheem, 4 cases in which it has tarqeeq, and 2 cases that allow either tafkheem or tarqeeq). Explained in details later in shaa'Allah.

What is Tarqeeq



The rest of Arabic alphabet always have Tarqeeq.

Tarqeeq: Thinness

Its applied definition:

It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).

3

AL-LISAAN اللسان (THE TONGUE)

Tongue

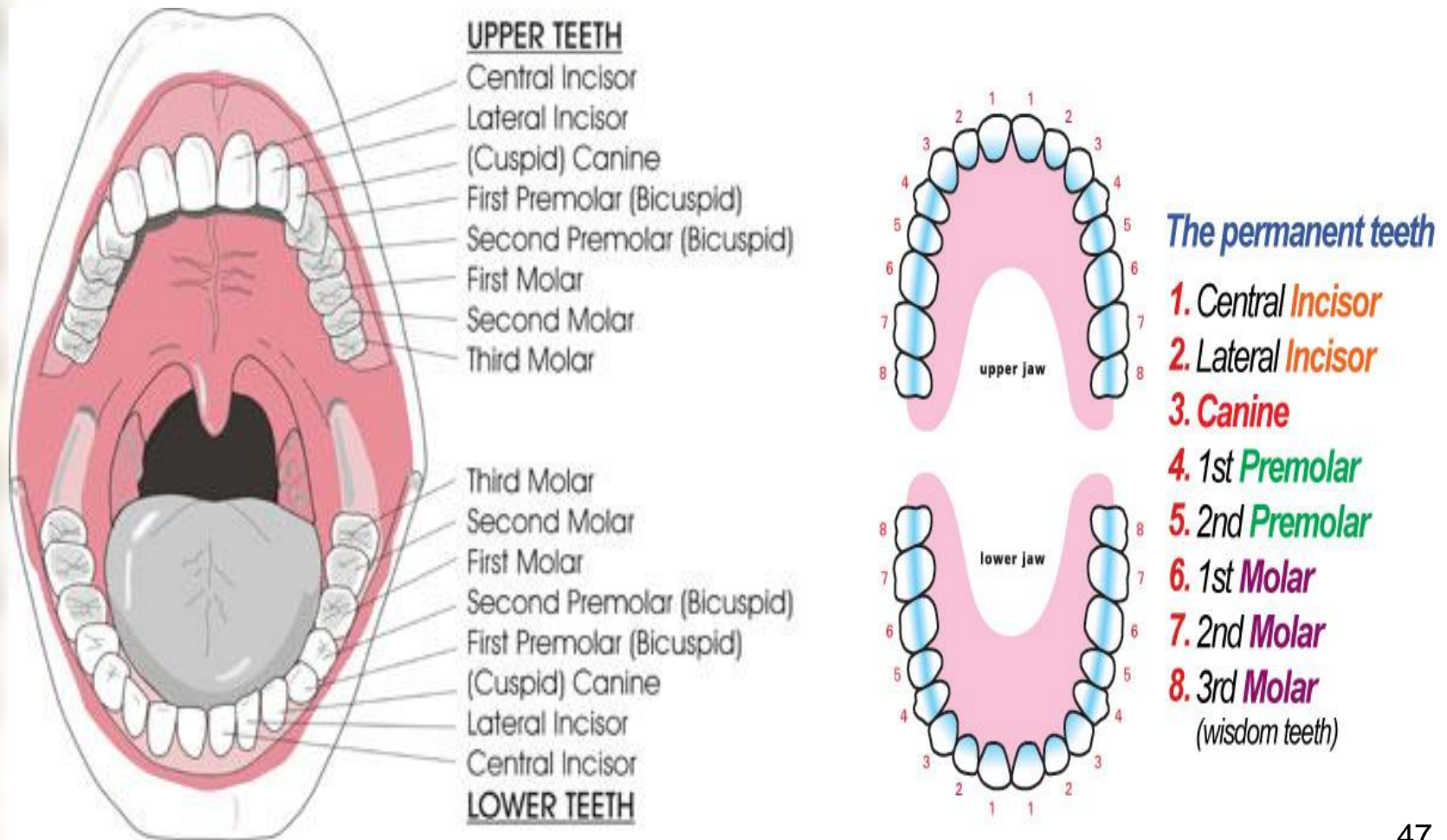
It has 10 articulation points distributed over 4 areas of the tongue for 18 letters, In the picture you can see the 4 areas.



- ★ Deepest Part (back tongue)
- ★ Middle tongue
- ★ Tip tongue
- ★ 2 edges of the tongue

CLASSIFICATION OF TEETH

To study the Tongue Makhraj, you have to know about your teeth.



DEEPEST PART OF THE TONGUE

ك

ق

Letter kaaf ك

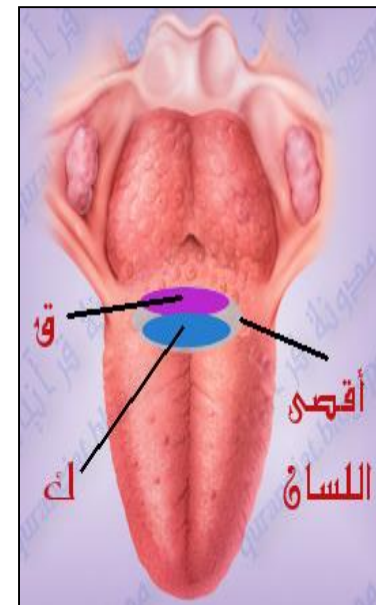
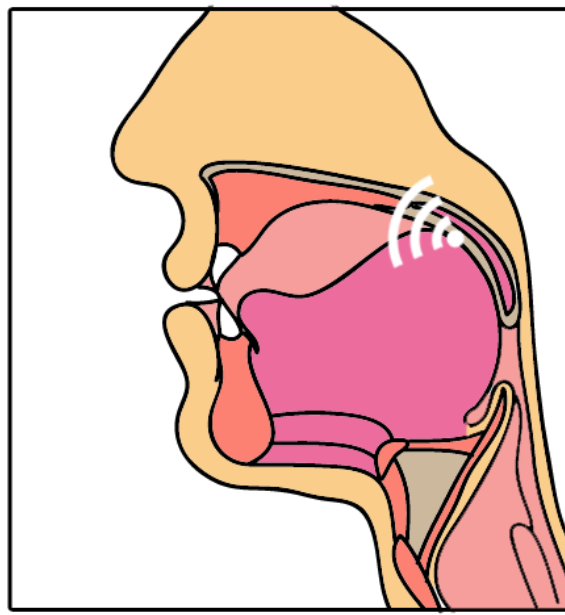
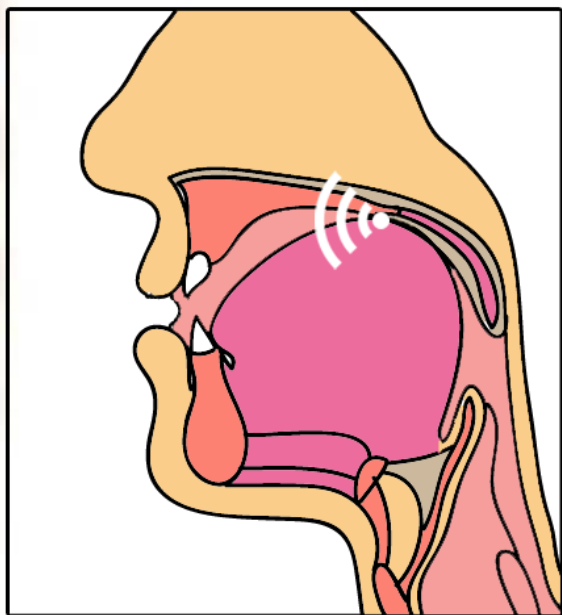
From the deepest part of the tongue what lies opposite to it of roof of the mouth (the soft and the hard palate).

أقصى اللسان مع الحنك اللحمي و العظمي

Letter Qaaf ق

From the deepest part of the tongue what lies opposite to it of roof of the mouth (the soft palate).

أقصى اللسان مع الحنك اللحمي





ق

ك

The kaf is under the qaf a little, means closer to the mouth and farther from the throat than the Qaf.

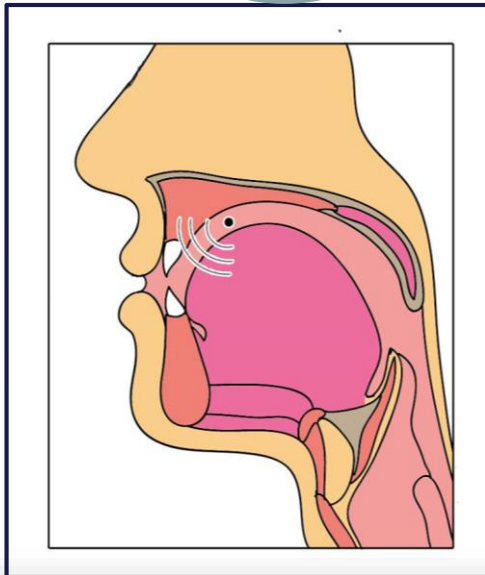
WITH HARAKAT:

| | | | | | |
|----|----|----|----|----|----|
| كُ | كِ | كَ | قُ | قِ | قَ |
|----|----|----|----|----|----|

MIDDLE OF THE TONGUE

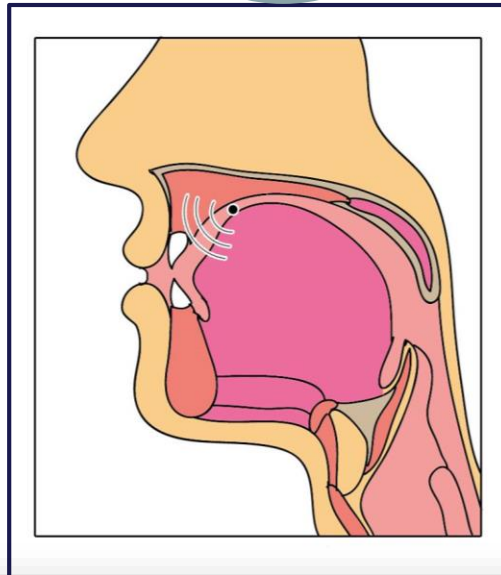
Three letters are articulated from here, they are:

ي



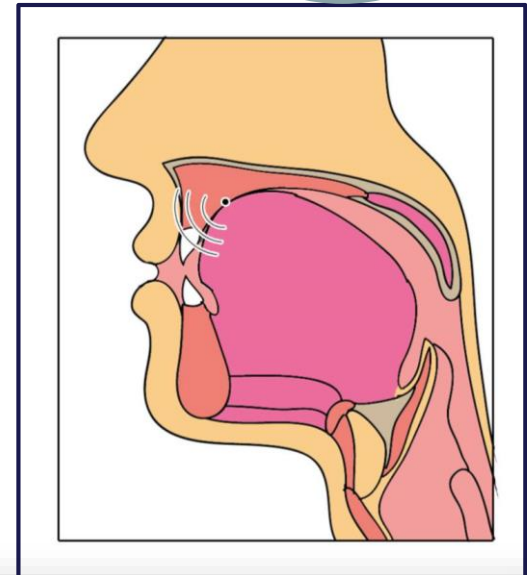
Raising the tongue to the
roof of the mouth produces
Non lengthened yaa

ش



Raising the tongue
towards the hard palate
produces sheen

ج



Raising the tongue
against the hard palate
produces jeem

These letters are emitted from the middle of the tongue and the roof of the mouth that lies opposite to it.

WITH HARAKATH
FATHAH, KASRAH & DAMMAH

ج ج ج ش ش ش ج ج ج
ي ي ي ش ش ش ج ج ج

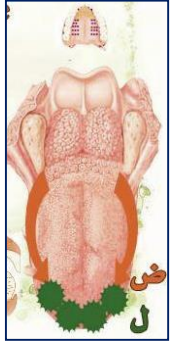
THE SIDE OR EDGE OF THE TONGUE

ل

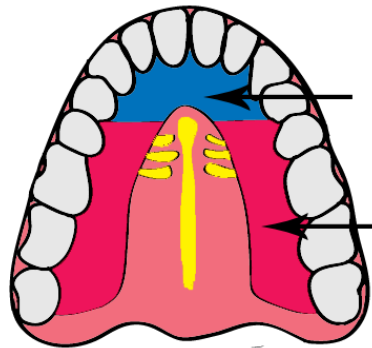
ل ل
ل ل
لام

ض ض
ض ض
ضاد

ض

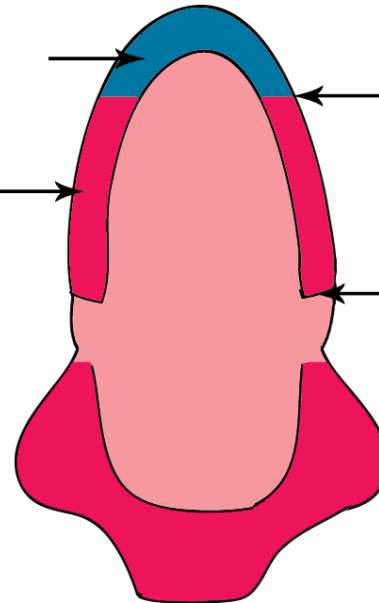


ض



Touching area
منطقة التلامس

Pressing area
منطقة الضغط

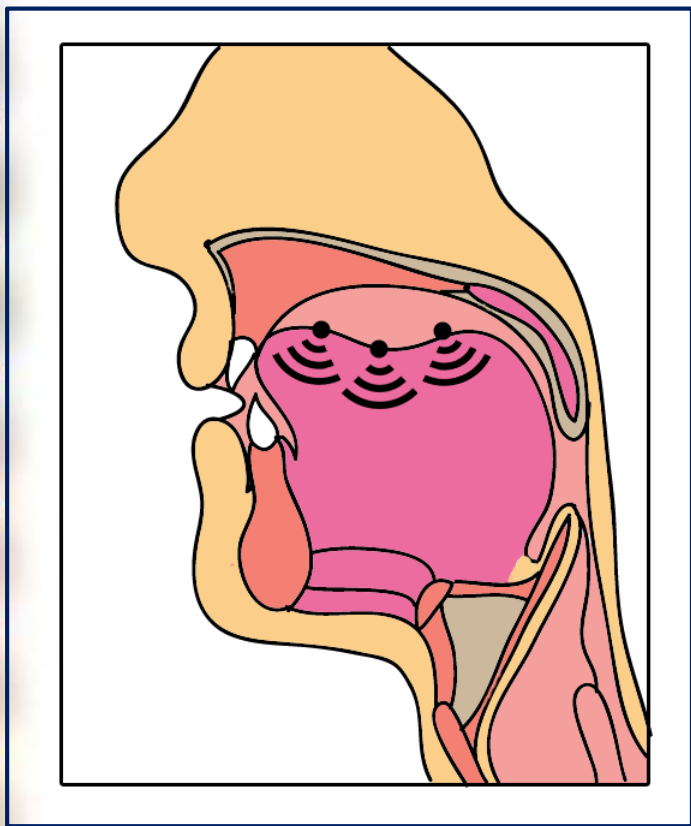


Front edges
أدنى الحافة

Posterior edges
أقصى الحافة

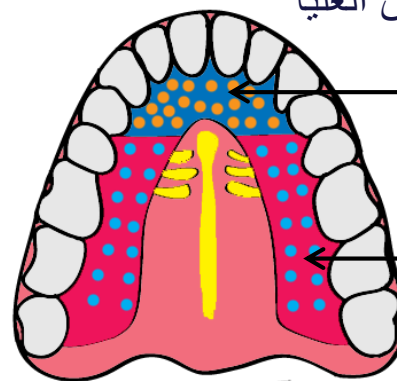
The area that is occupied letter Daad ض from the edges of the tongue

ض



It is articulated from one of the sides or edges of the tongue and what lies opposite to of the upper molars left or right, it can be also from both sides at the same time.

حافة اللسان مع ما يجاورها من
الأضراس العليا



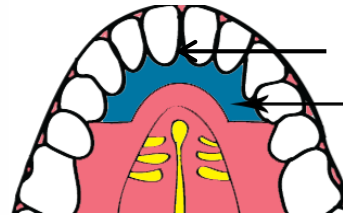
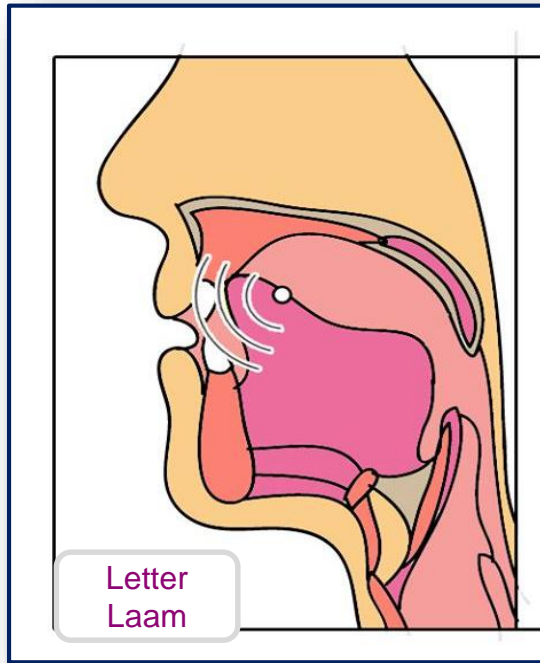
Touching area
منطقة التلامس

Pressing area
منطقة الضغط



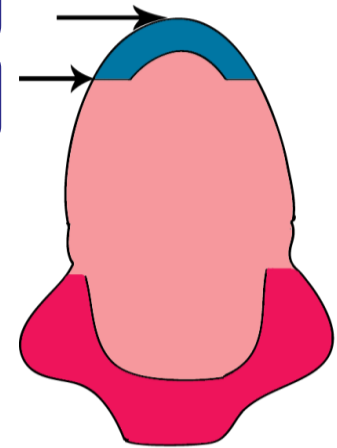
ل

ل ل ل



End of
the
edges

Front
edges

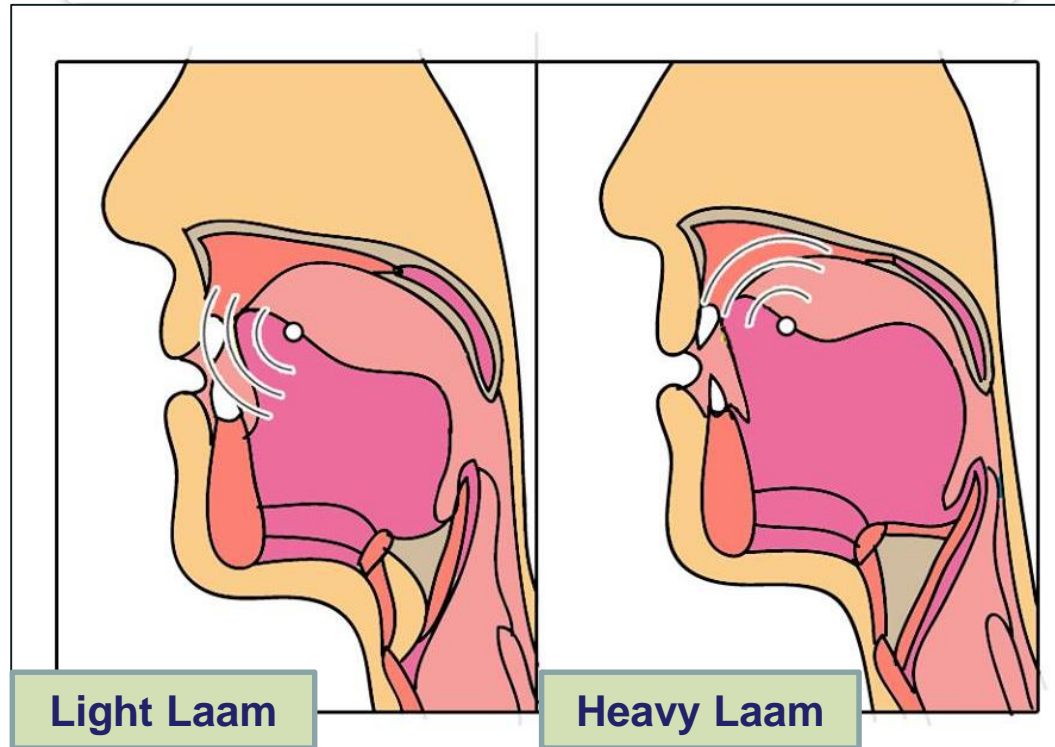


This letter's articulation point is from the nearest part of the sides of the tongue and the end of its tip, and what lies opposite to it of the gums of the first two upper premolars, the two upper canines, the two upper lateral incisors and the two upper front incisors.

من أدنى حافتي اللسان إلى منتهى طرفه مع ما يحاذيهما من الحنك الأعلى

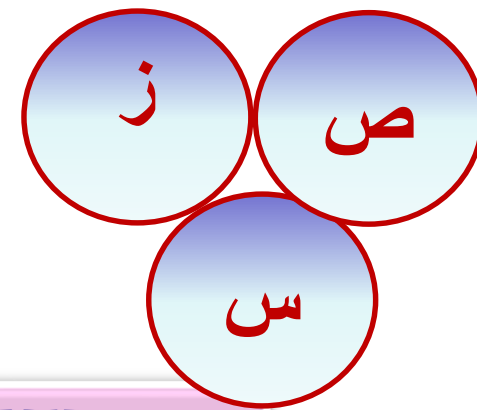
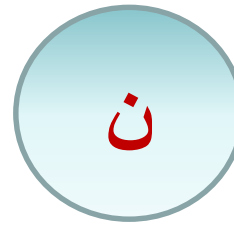
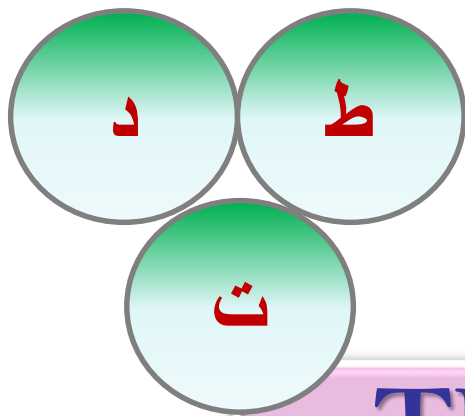
Its articulation point is the front edges of the tongue, whereas the ض is from the posterior edges of the tongue.

HEAVY & LIGHT ل

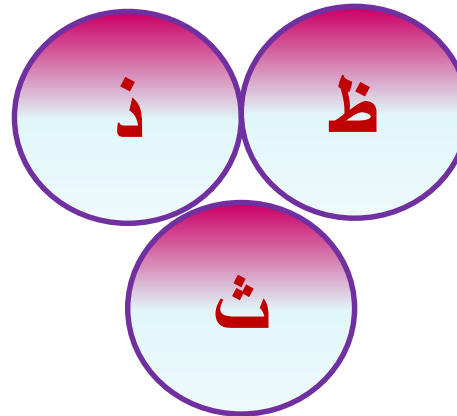
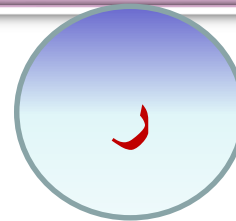


Rules for The Laam in the Name of Allah

1. If there is a Fatha or a Dhamma before the word of Allah or Allahum, then laam in Allah will be heavy.
2. If there is a kasrah before the word Allah, then the Laam in Allah or Allahum will be light.
3. If the reader starts reading with the name of Allah, then Laam in Allah or Allahum will be heavy. (الله) & (اللهم).



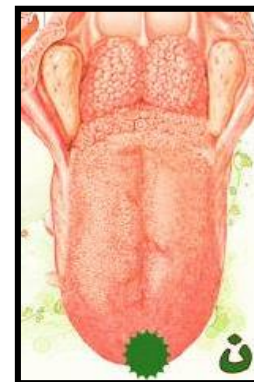
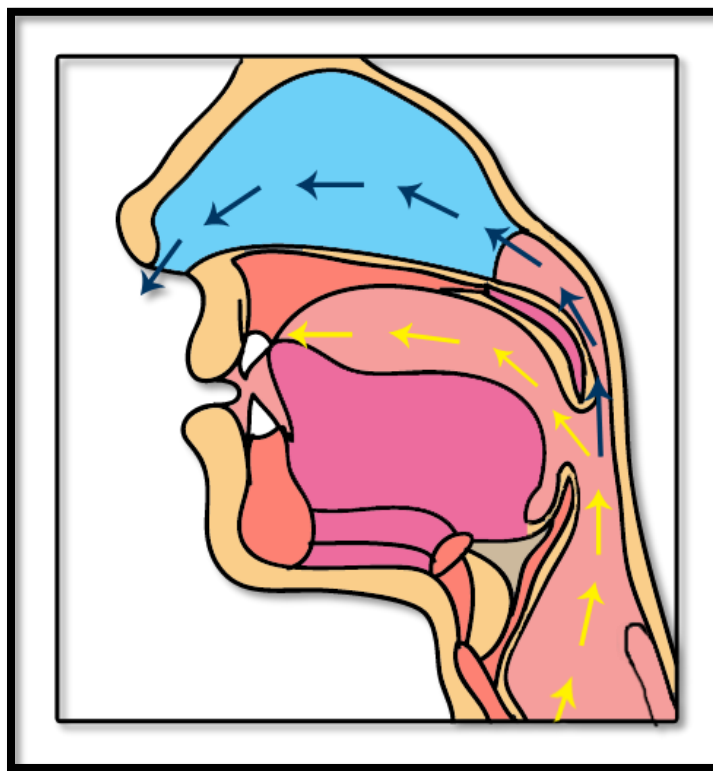
THE TIP OF THE TONGUE



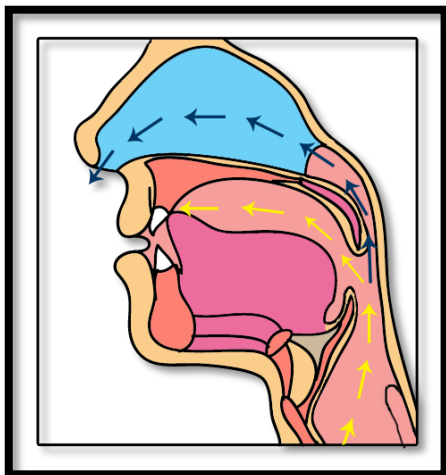
It has 5 articulation points with 11 Letters

ARTICULATION POINT OF ن

ن



It is articulated from the tip of the tongue and what lies opposite to it of the gums of the two top front incisors slightly beneath the articulation point for the laam. Sharing ghunnah (nasalization) during pronunciation from the Nasal cavity (الخيثوم), (half of the sound comes from the tongue and the other half from the nasal cavity)



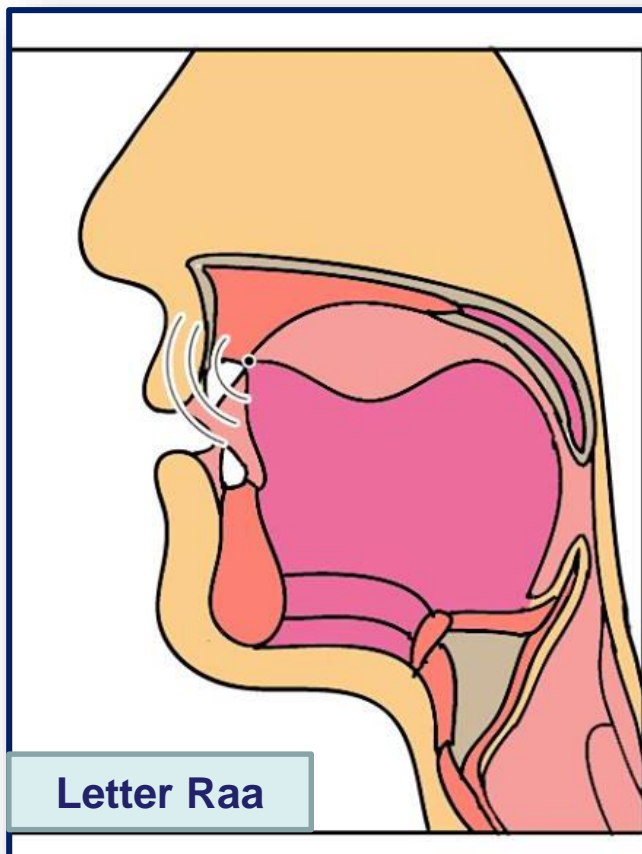
Letter Noon



Tip of the tongue
touching the gums of
the two top front teeth

- **Note:**
- When the noon is hidden the articulation point changes from the tip of the tongue to near the articulation point of the letter (letter follows noon sakinah) that is causing the ikhfaa (Hiding) of Noon sakinah.
- In case of idgham (noon sakinah merged in the letter following it) changes its articulation point from the tip of the tongue to the articulation point of the letter it is merged with.

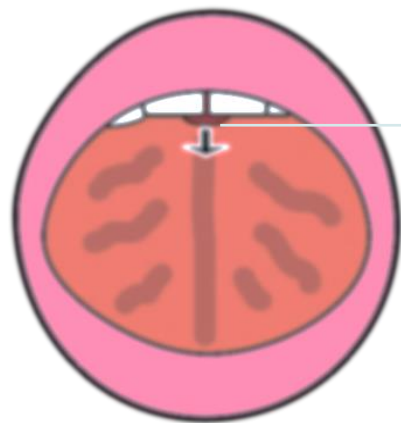
ARTICULATION POINT OF ر



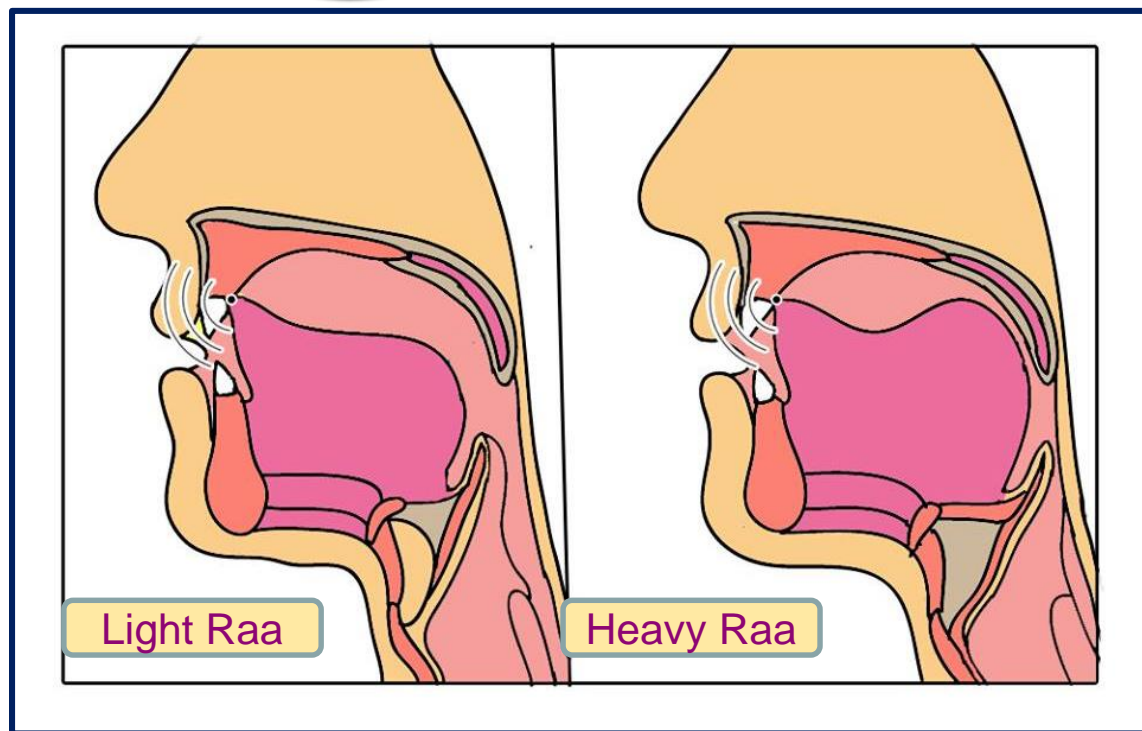
This letter is emitted from the tip of the tongue with the gums of the two front top incisors after the makhraj of Noon.

من طرف اللسان مع ما يحاذيه من الأثة
قريبا من مخرج النون

The tip of the tongue need to strike the gums to produce this sound correctly. There should be no trilling of the tongue when pronouncing this letter.



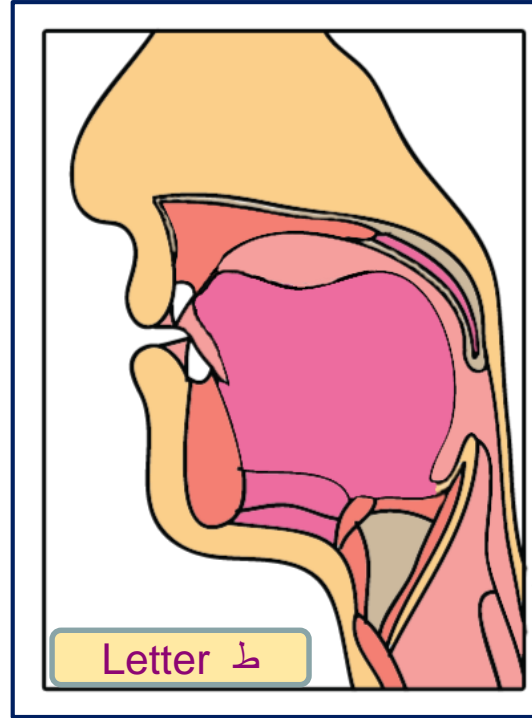
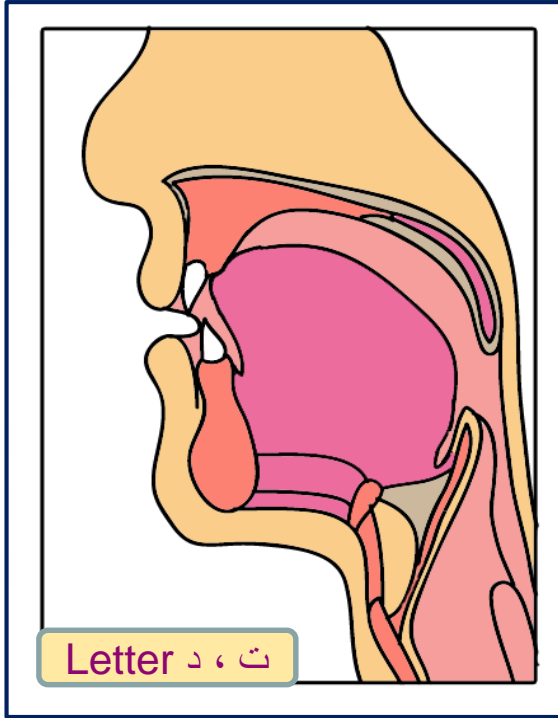
This space let part of the sound pass when we pronounce ر. Also this space prevent trilling of the tongue while pronouncing.



Ra ر letter sometimes has **tafkheem** and sometimes **tarqeeq** according to its case and these cases will be explained in another lesson in shaa' Allah.

ARTICULATION POINT OF

ط
د
ت

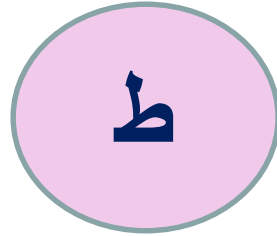


ت
ت
تاء
ة
تاء
مربوطة

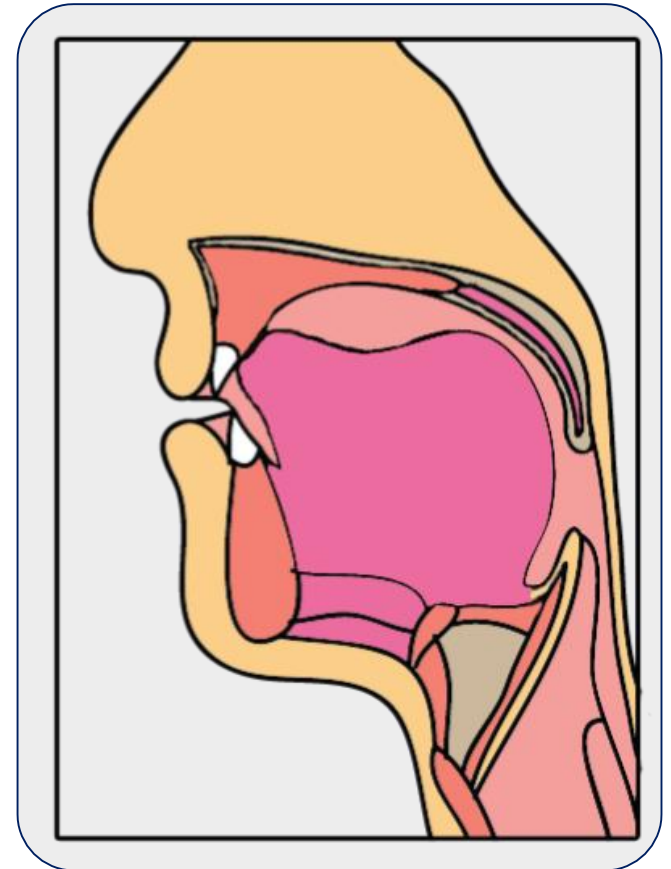
ط
د
ت

These letters are pronounced from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors. The gum line is exactly where the gum meets the teeth.

This group is called **الحروف النطعية** due to their articulation position close the elevated area above the gums.



It is a letter that has tafkheem (heaviness), A far greater portion of the tongue adheres to the roof of the mouth when pronouncing this letter It is the strongest of all the letters of the Arabic language.

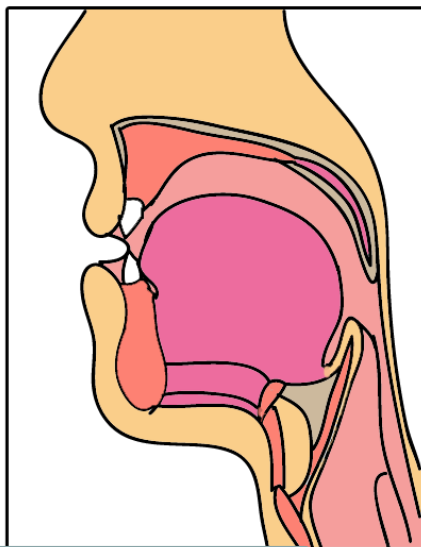


ARTICULATION POINT OF

ص

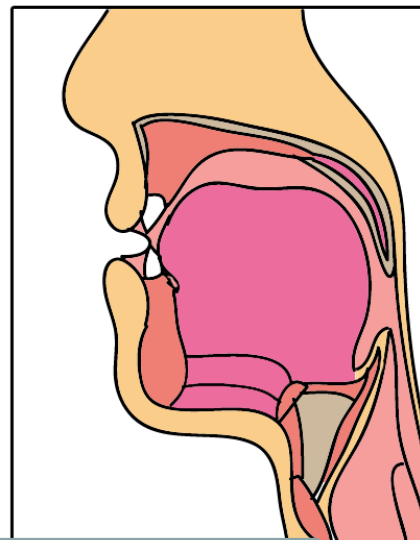
ز

س



Letter س ، ز

The area between the front teeth and ra'sul lisaan (tongue's tip) produces the letters *seen* and *zay*.



Letter ص

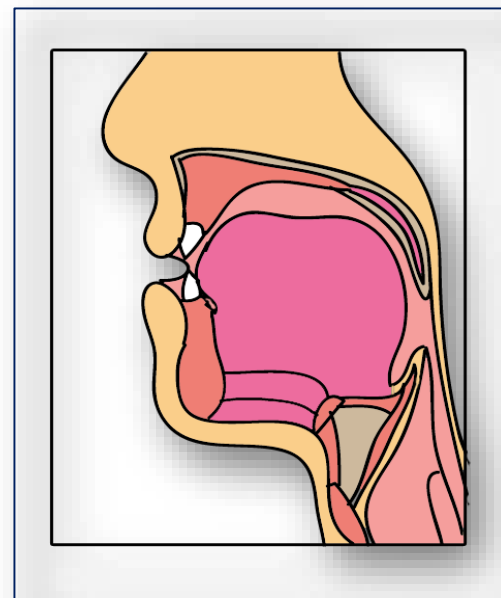
In this same region, elevating the tongue when passing out air will produce the letter *saad*.

These three letters are emitted from the tip of the tongue and the plates of the two lower incisors, the sound passes above the two front lower incisors between the upper and lower incisors. There is a little space left in between the tip of the tongue and the plates of the teeth when pronouncing these letters.

منتهى طرف اللسان مع أسفل الصفحة الداخلية للثنايا السفلى فيخرج الصوت من فوقها ماراً بين الثنايا العليا والسفلى

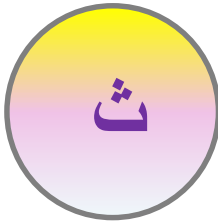
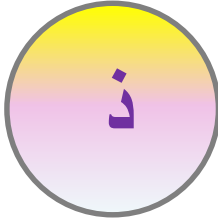
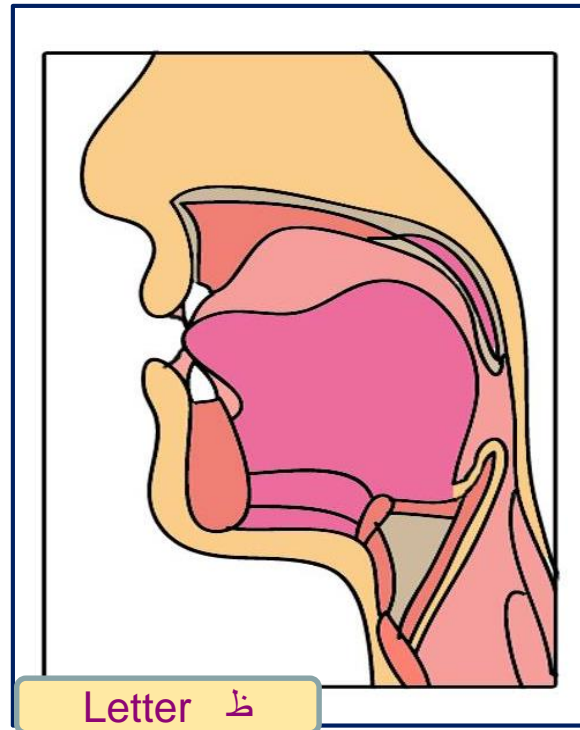
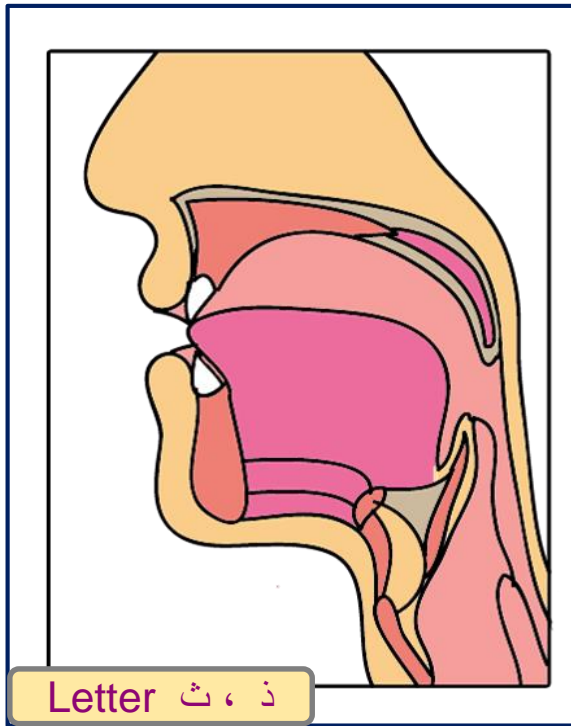
-N.B: The term “plate” refers to the long axis of the tooth, and in this case, the long axis that is on the internal side, rather than the external side of the teeth.

-These letters called الحروف الأسلية due to their emerging from the tip of the tongue, also called letters of الصفير, which means “whistle”. They are called because they accompany with whistle type sound when they are emitted properly.



It is one of the tafkheem (heavy) letters, and it also has the characteristic of Adhering. If it is not made heavy enough, it sounds just like, or very close to س. The elevation of the tongue with the ص is not at the articulation area, but rather with the back of the tongue.

ARTICULATION POINT OF



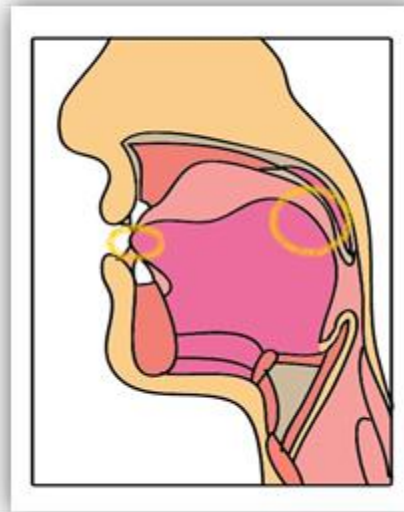
These letters are articulated from **between the tip of the tongue (from the top side of the tip) and the edges of the two top front incisors.**

طرف اللسان مع أطراف الثنايا العليا

Care should be taken to make sure the top of the tip is really colliding or separating (depending whether there is no vowel or a vowel) with the edges of the teeth and not the plates of the teeth.

ظ

is one of the tafkheem (heavy) letters



Pressing the tip of the tongue and elevating the deep area of the tongue produces *thaa'* (ظ).



The back part of the tongue rises up to the roof makes the letter sound heavy.

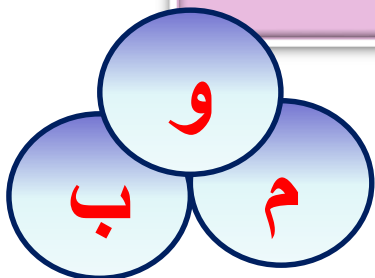
These three letters are grouped as الحروف اللثوية because their articulation point is some what close to the gums.

WITH HARAKATH
FATHAH, KASRAH & DAMMAH

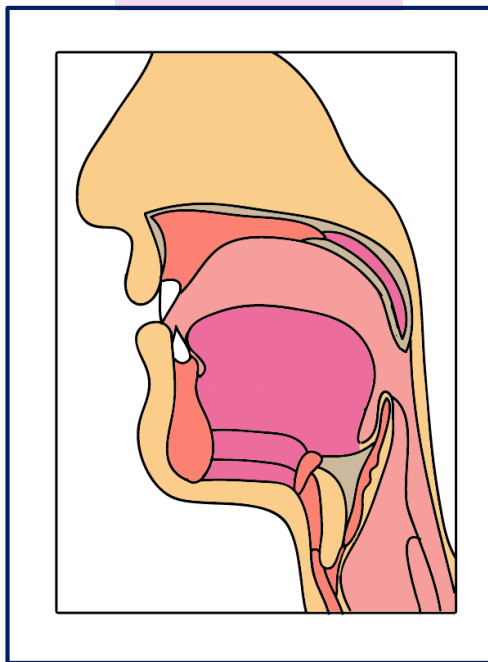
| | | | | | | | | |
|----|----|----|----|----|----|----|----|----|
| نَ | نِ | نُ | رَ | رِ | رُ | طَ | طِ | طُ |
| دَ | دِ | دُ | تَ | تِ | تُ | صَ | صِ | صُ |
| صِ | سِ | سُ | نِ | نِ | نِ | ظَ | ظِ | ظُ |
| ظِ | ذَ | ذِ | ذُ | ثَ | ثِ | ثُ | ثِ | ثُ |

4

AL-SHAFATAYN الشفتين (THE TWO LIPS)



ف

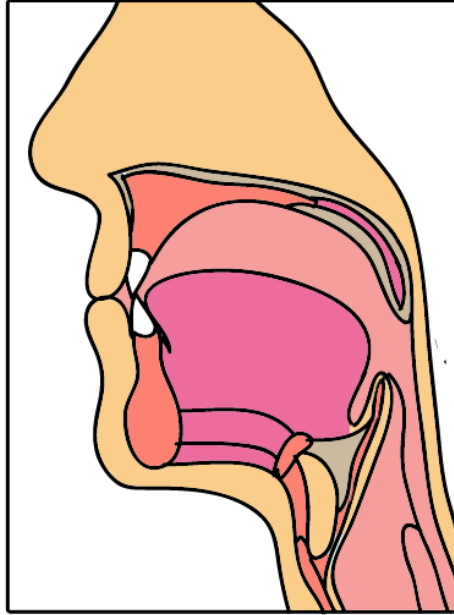


Press the tips of the top front teeth against the bottom lip, and exhale through the mouth. This will produce the letter *faa*.

1-The Faa is articulated between the inside of the lower lips and the tips of the two front incisors.

من باطن الشفه السفلى مع أطراف الثنايا العليا

ب

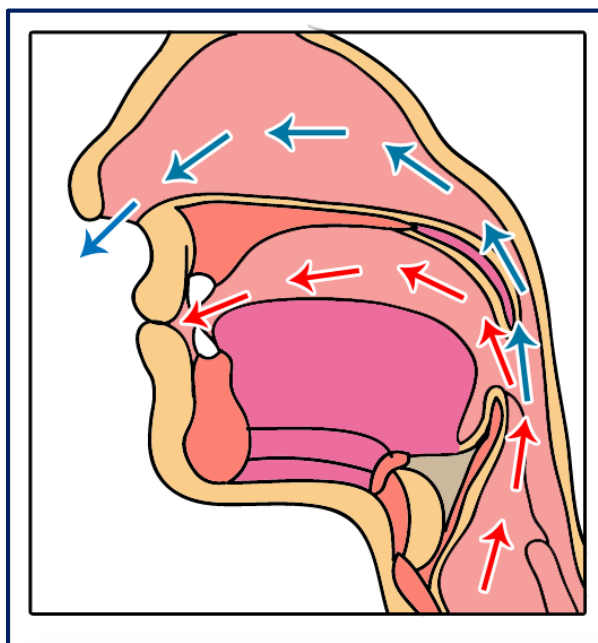


*Pressing the two lips
together and releasing them
produces the letter **baa**.*

The Baa is articulated from
closing the two lips together,
stronger closing than meem.

بانطباق الشفتين على بعضهما

م



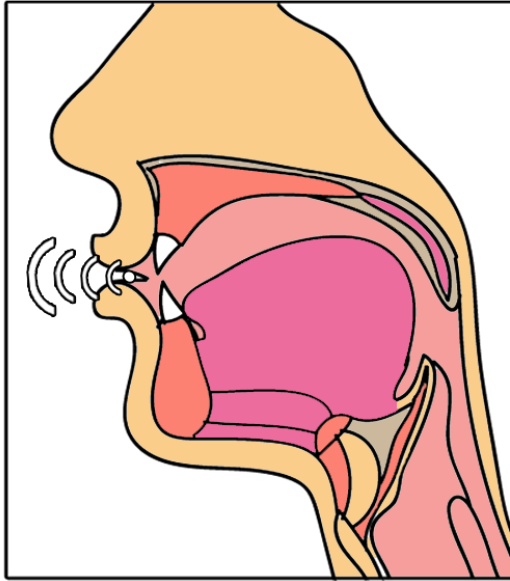
Pressing the two lips together and passing a *ghunnah* through the nasal passage produces the letter *meem*.

The meem is articulated from closing the two lips together, sharing *ghunnah* (nasalization) from nasal cavity الخيشوم.

(بانطباق الشفتين و يصاحب ذلك غنة من الخيشوم)

Half of the sound comes from closing the lips and the other half comes from the nasal cavity .

و



Opening the lips slightly
and forming an 'o' shape
produces the consonant
waw.

The un lengthened wow is
articulated by forming a circle
of the two lips.

بانضمام الشفتين إلى الأمام

WITH HARAKATH
FAT-HAH, KASRAH & DAMMAH



5

AL-KHAYSOOM

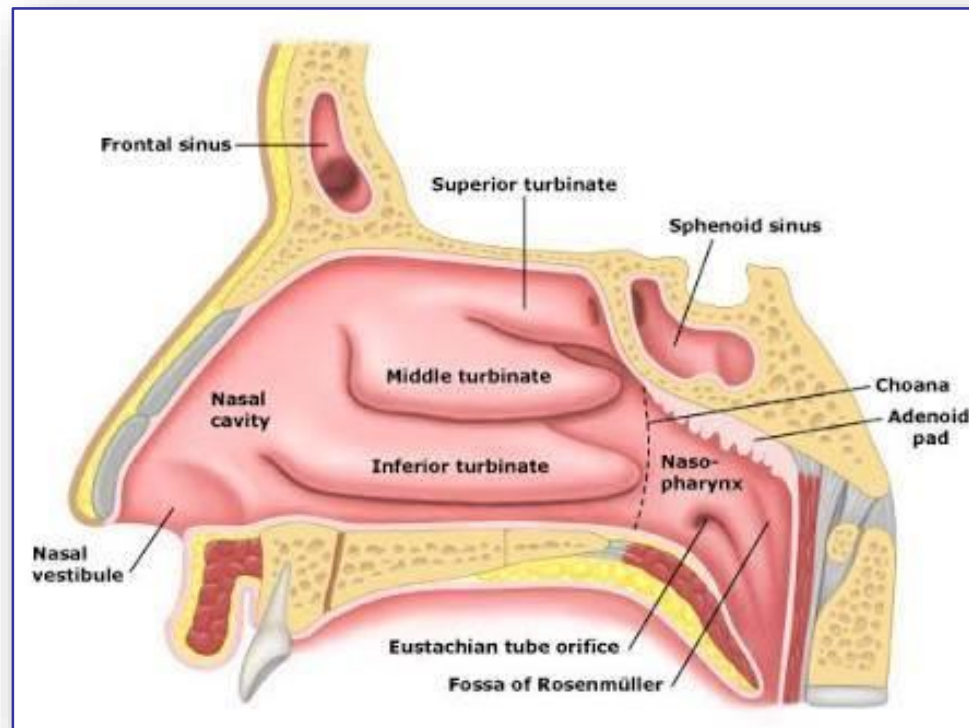
التجويف الأنفي (الخيشوم)

THE NASAL CAVITY

The Nasal cavity (passage):

The hole in the nose that continues back towards inside the mouth.

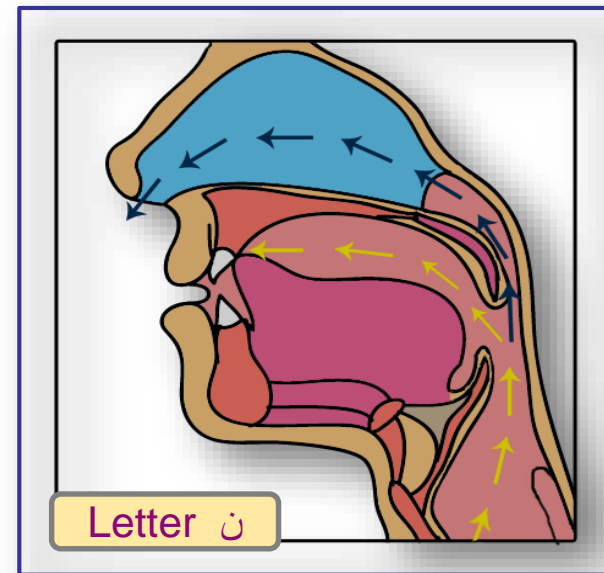
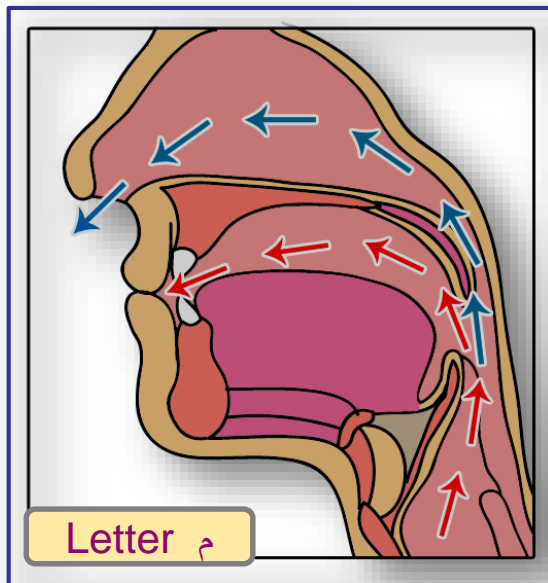
Ghunnah is articulated from this place.



Ghunnah is a nasal sound not a letter written ,Coming from the nasopharynx (Nasal cavity) without any influence from the tongue. If you hold your nose closed you will not be able to produce the **ghunnah** sound, but the letters Noon ن and Meem م themselves that have this associated sound with them are not articulated from the nose.

Ghunnah is a characteristic of Noon and Meem prevalent more when they have a shaddah on them.

The length of Ghunnah differ according to the rule applied of Noon or Meem.
-we will learn in next chapter in sha 'Allah rules of Noon and Meem sakinah.





Lesson
4





The Characteristics of the Arabic Letters

(Sifaat Al-Hroof)

The study of the characteristics of the letters and their application is a very important part of tajweed.

The characteristics of the letters are what differentiate letters from others that share the same articulation point.

If the reciter is not applying all the characteristics of the particular letter he is articulating, then the sound will be either like a totally different letter, or will be incorrect at the very least.

Linguistic definition of characteristics: What serves the purpose of describing the meaning.

This can be in the way of physical descriptions such as white and black, or can be abstract descriptions such as education.

Applied definition of characteristics: The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

The Characteristics of the Arabic Letters

(Sifaat Al-Hroof صِفَات الحُرُوف)

Have Opposites

Ten Characteristics that have opposites
These pairs (sometimes there is more than two in the pair) are those that each letter has one of each. This means that every letter has at least five characteristics that never leave the letter

The whisper الهَمْس # The apparent (audibility) الجَهْر

The Strength الثَبَّة # Softness الرِّخَاوَة & the
In between التَّوَسُّط

The Elevation الإِسْتِعْلَاء # The Lowering اللّاسْتِقْفَال
The Adhesion الإِطْبَاق # The Openness الإِنْفِتَاح
(occlusion)

Note: The Fluency الإِذْلَاق # The Forbidden الإِصْنَامَات (Restraint)

These two characteristics have more to do with the Arabic language and has no effect on the pronunciation.

Without Opposites

the seven characteristics that do not have opposites

The Whistle الصَّفِير

The Ease اللِّين

The deviation (drifting) الإِنْجِرَاف

The repetition التَّكْرِير

The spreading out التَّفْسِيط

The lengthening الإِسْتِطَالَة

The Qalqalah (shaking) القَلْقَلَة

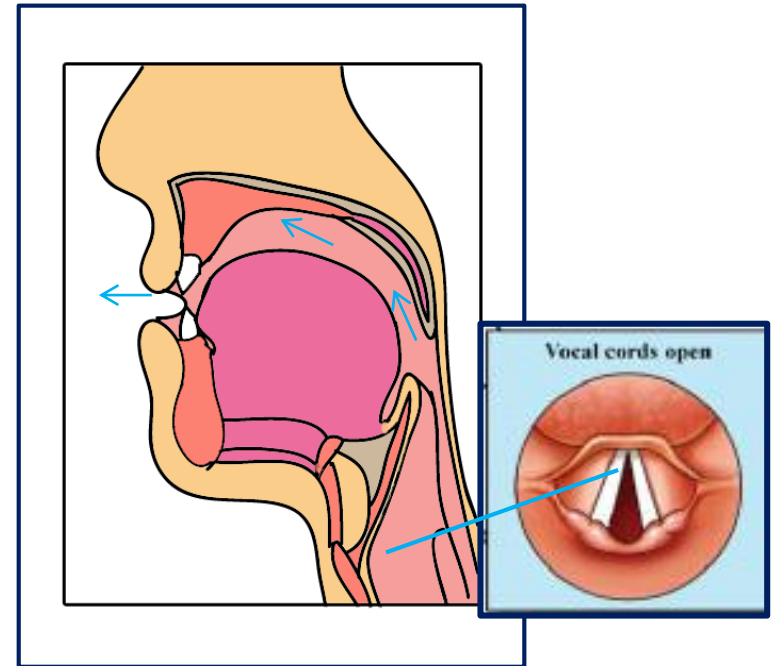
The Ghunnah الغَنَّة

Characteristics have opposites

The Whisper (Al-Hams) الهَمْس

defined linguistically as: the concealment.

The applied definition: Running on of breath when pronouncing the letter due to weakness in its origin, when weakening reliance on the letter at its articulation point of origin. This means that when any of the letters that have the characteristic of Whisper there is a flow of breath as it is pronounced. This weakens the letter as running of breath then weakens the strict reliance on the articulation point.

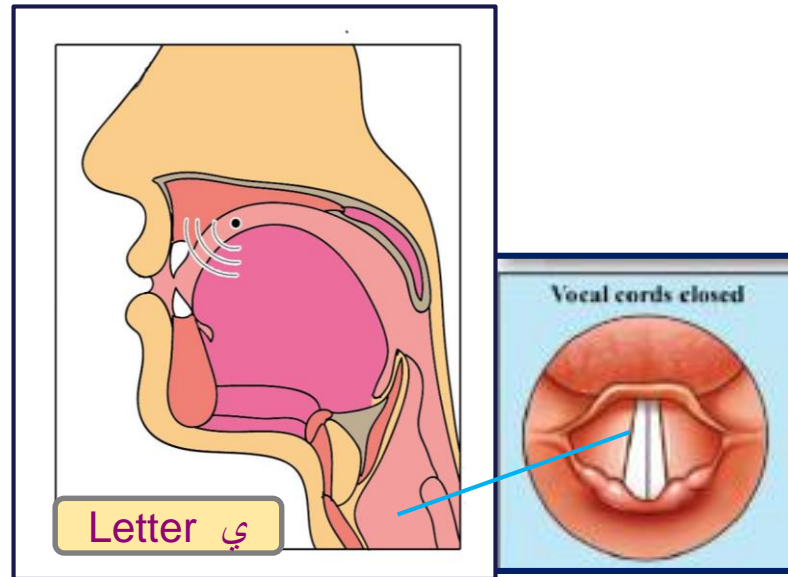


In letters of Hams the two vocal cords are opened with flow of breath
This picture as example for letter سين

The letters that have this characteristic are the letters found in the group: (س ك ت ف ح ث ه ش خ ص)
All of these **10** letters are pronounced with a running of breath.

The opposite of Al-Hams **الهمس** is: **Audibility (Al-Jahr) الجهر** is defined linguistically as: the apparent.

The applied definition in tajweed of **الجهر** is: Imprisonment of running on of breath when pronouncing a letter due to strength in its origin when strengthening reliance on it at its articulation point. We can see then that the imprisonment of the running of breath is a strong characteristic since the letter that does not have breath running with it, relies on the articulation point more than one that does. The letters that have jahr **جهر** are all the rest of the Arabic letters that do not have Hams **همس**



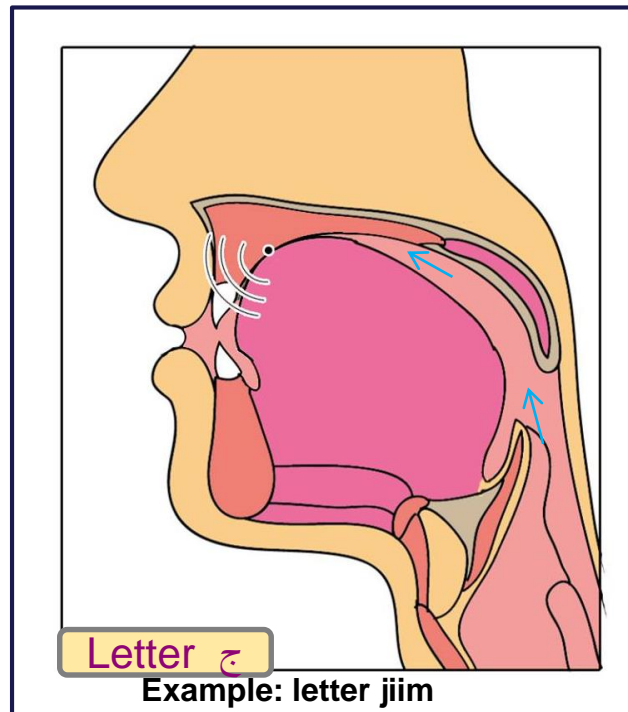
During pronouncing letters of Jahr collision and vibration vocal cords occurs.

The strength (Ash-shiddah) الشِّدَّة

Is defined linguistically as: the strength.

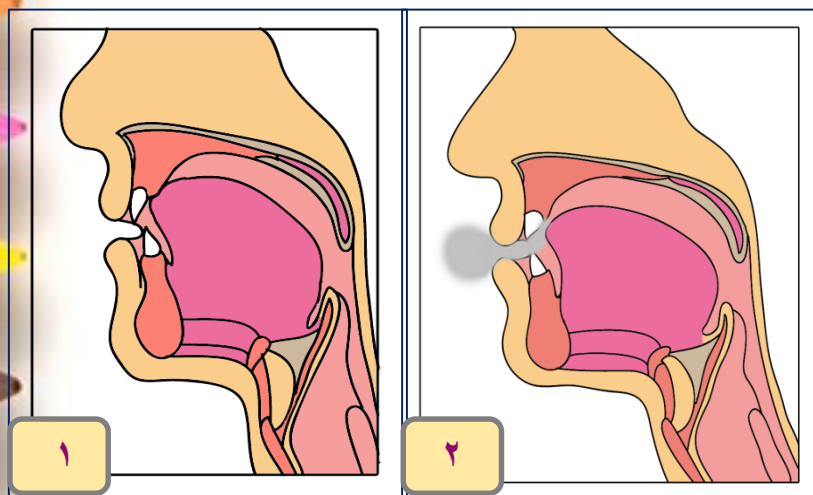
In applied tajweed it is defined as: Imprisonment of the running of the sound when pronouncing a letter to complete the reliance on the articulation point.

Since the reliance on the articulation point is strong with this characteristic, we then know that it is a strong characteristic.

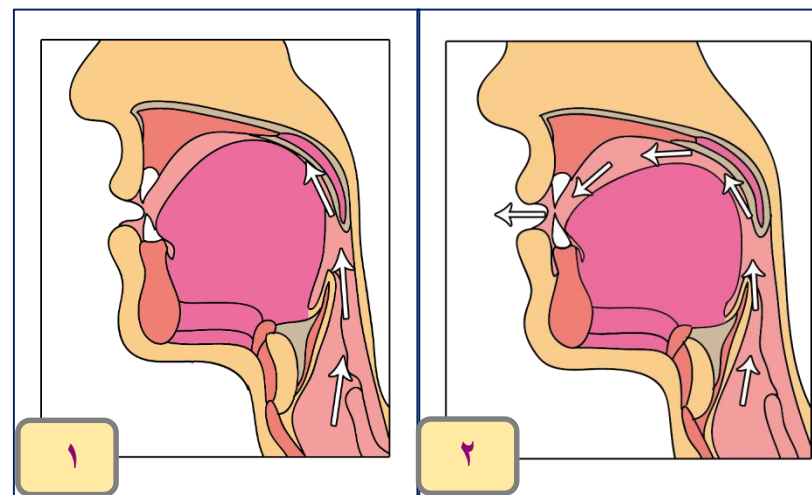


The letters of the Arabic alphabet that have the characteristic of Shiddah شدة are those in the group: **ء ج د ق ط ب ك ت** (أَجْدُ قِطٍ بَكَتْ)

Take note of concerning the eight letters of this group is that all of the qalqalah letters (those in the group **قطب جد**) The only other letters in شدة group that are not also qalqalah letters are the letters **تاء ء كاف** In all cases except **كاف** and **تاء** all characteristics are applied simultaneously to a letter, but when the **كاف** and **تاء** are saakinah, first the characteristic of الشدة is applied, then the characteristic of **همس** which is the running of air.



Letter Taa and running of breath (hams) after characteristic of shiddah (imprisonment of sound)



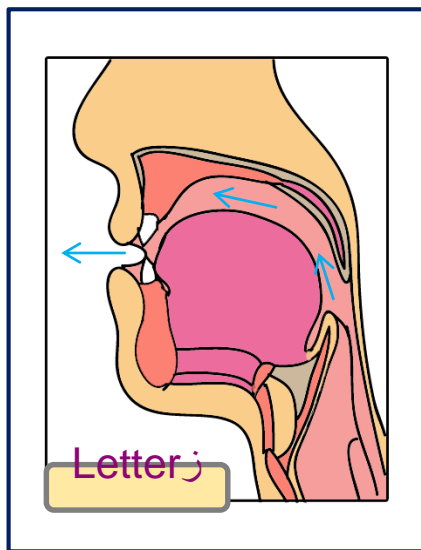
(letter kaf)
1- Imprisonment of sound (shiddah)

2- Running of breath (hams)

Ar-rakhawa (Softness) الرخاوة

is defined linguistically as: softness

In applied tajweed is defined as: Running on of sound with the letter to weaken the reliance on the articulation point. The letters that have this characteristic are all the rest of the Arabic letters after the letters of الشدة أ ج د ق ط ب ك ت and letters of توسط ل ن ع م ر Since there is a weakening of the reliance on the articulation point with the running of the sound in the characteristic of رخاوة it is considered a weak characteristic.



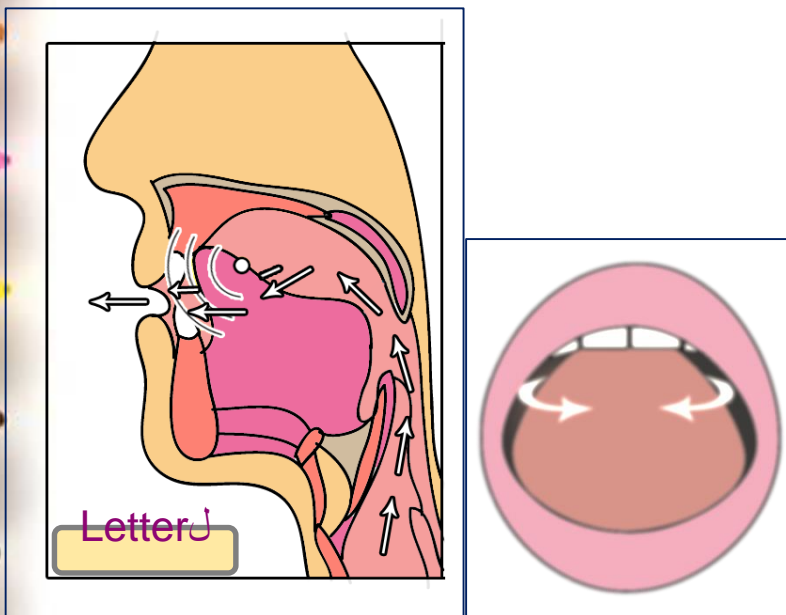
Example: Letter zaa

البَيْنِيَّة - التَّوَسُّط Attawasut

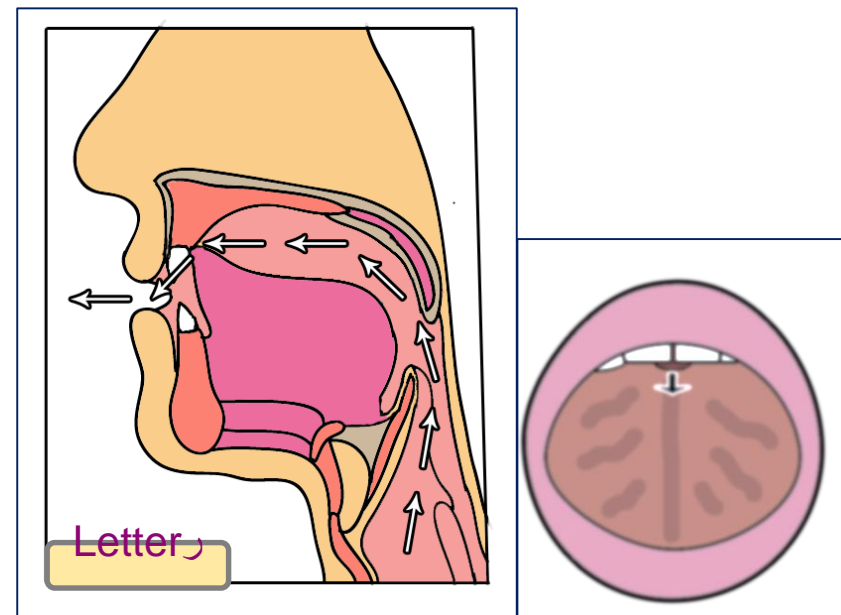
Is defined linguistically as: moderation and is the second of three characteristic in this “pair” of opposites.

It is the moderate of the three characteristics and is in between the two other characteristics of strength and softness.

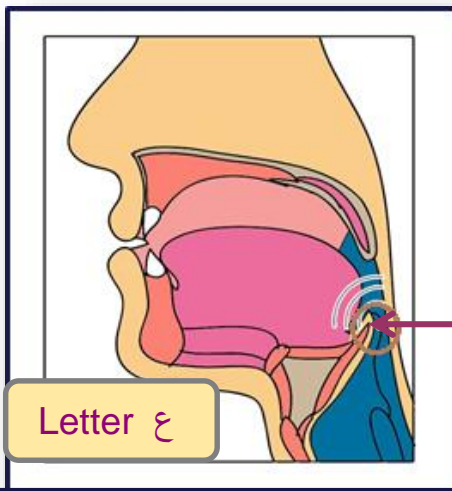
Its applied tajweed definition is: between strength and softness so that the sound is partially imprisoned and partially running when pronouncing the letter. The letters of التوسط are those found in the group ل ن ع م ر (لِ نْ عَمْرُ).



Partial running of sound when pronounce lam due to the presence of the tip of the tongue as barrier from passing the sound from the front side



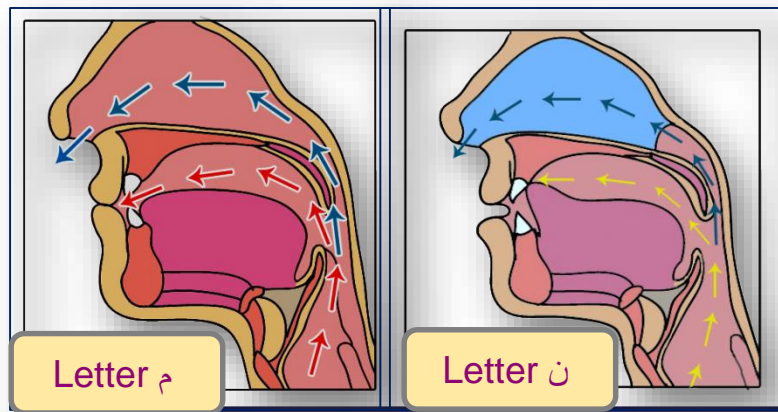
Partial running of sound when pronounce Raa due to the presence of most tip of the tongue as barrier from passing the sound from the front side



epiglottis

Letter ع

Partial running of sound when pronounce Ain due to returning the epiglottis back



Letter م

Letter ن

Partial running of sound when pronounce Noon and Meem due to combination between opening nasal passage and the ghunnah sound and imprisonment of sound in front of tip of the tongue in case of noon and lips in case of meem



All voweled letters (with fat-ha, dammah, kasrah) are equal in time to one another; all getting one vowel count.

Example (قَ = سَ = رَ = لِ = شُ = دُ) all these letters equal in time during pronouncing.

Saakin letters (have no vowel) have different lengths of timing depending on which group they belong to.

The letters of **Rakhawa** group have the longest timing, yet they are equal in timing to each other.

Attwasit group of letters have a shorter amount of timing when saakinah, but again, equal to each other.

Ash-shiddah letters have the shortest timing of all the saakinah letters, and are equal to each other.

Example:

يَسْتَبْشِرُونَ

siin س sakinah is longer in time than Noon ن, Noon is longer time than Baa ب.

The Elevation and The Lowering

Al-Isti'laa' and Al-Infitah **الإستِعْلَاءُ وَالْإِسْتِفَالُ**

The Elevation (Al- Isti'laa') **الاستِعْلَاءُ**

Is defined linguistically as: Elevation

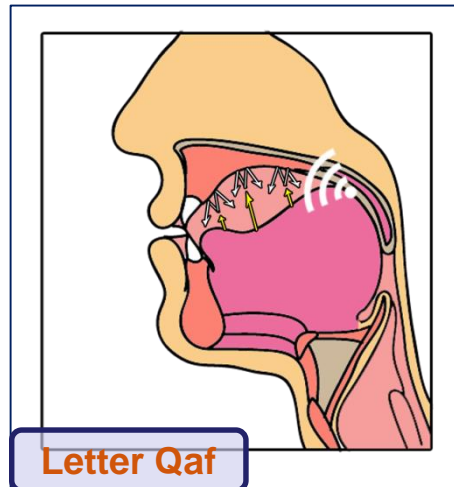
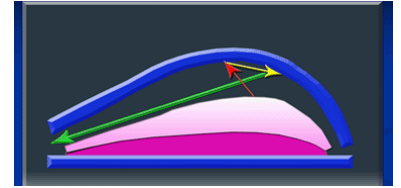
applied tajweed: is defined as: Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an elevated letter.

The letters that have this characteristic are those in the group

(خ ص ض غ ط ق ظ) (7 letters) حُصِّصَ ضَغُطٌ قِطُّ

These seven letters are also known as the letters of tafkheem (Heavy letters) When pronouncing any of these seven letters, the posterior portion of our tongue needs to elevate up to the roof of the mouth (in the soft palate area).

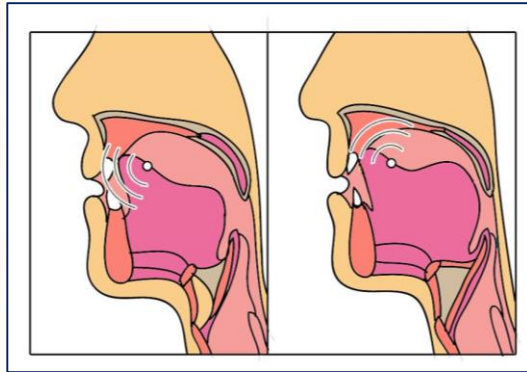
The mouth should be filled with an echo when these sounds are pronounced.



Al-Istifaaal (The Lowering الاستفقال)

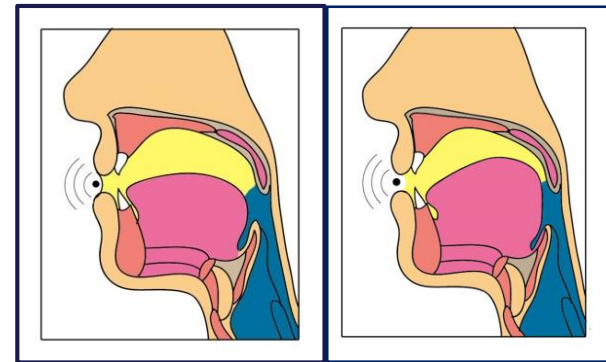
The linguistic definition: dropping or lowering

The applied tajweed definition of Al-Istifaaal الاستفقال is: The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a letter of istifaaal استفقال We are talking about the position of the posterior portion of the tongue, in both of these opposite characteristics All letters **except 7 letters of Isti'laa'** are letters of Istifaaal.



Light Lam

Heavy Lam



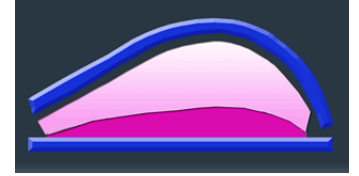
Light Alif

Heavy Alif

The Adhering and the Separating

الإطباق والالانفِتاح

Al-Itbaaq and Al-Infitaah

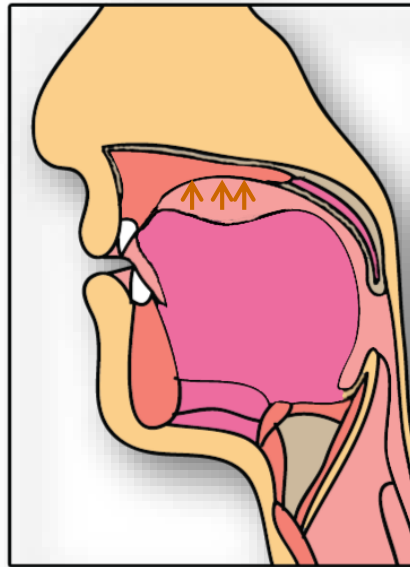


الإطباق Al-Itbaaq

Is defined linguistically as: Adhering

The applied tajweed definition of itbaaq is: The compression of the sound of the itbaaq letter between the tongue and the roof of the mouth.

The letters that have the characteristic of itbaaq (ص ض ط ظ)



Example letter ض

Al-Infitah الانفتاح

Defined linguistically as: Separation.

In applied tajweed is defined as: The absence of compression of the sound of the letter of between the tongue and the roof of the mouth.

The letters of Al-Infitah الانفتاح are the remaining letters in the Arabic alphabet after the four letters.

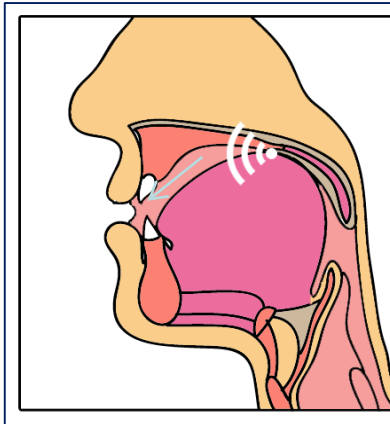
Notes: Letters have Isti'laa and Infitah characteristics three letters

غ خ ق

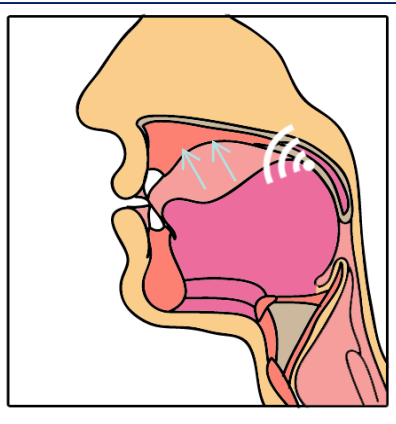
Letters have Isti'laa and Itbaaq characteristics four letters:

ص ض ط ظ

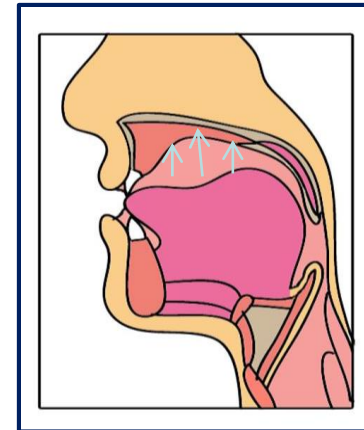
So letters of Isti'laa and Itbaaq more heavier than letters have Isti'laa and Infitah.



Letter **ك** has **istifal** and **infithah** characteristics



Letter **ق** has **isti'laa** and **infithah** characteristics



Letter **ظ** has **isti'laa** and **itbaaq** characteristics

The Fluency and the Refusal (Al-idhlaq and Al- Ismat)

الإذلاق والإصمات

These two characteristics have more to do with the Arabic language than anything else, and are only included here because they are found in tajweed books and Imam Al-Jazaree included them in the characteristic section in his poem about the basics of tajweed.

Fluency الإذلاق

is defined linguistically as: fluency or purity of language. (fluency) present in a four or five letter root for the word to be Arabic in origin.

If none of the letters are from the fluency group then the word is not an Arabic word Its letters (ف ر م ن ل ب) فَرَّ مِنْ لُبِّ

Refusal الإصمات

is defined linguistically as: desisting, refusal

The letter that has this characteristic is considered heavier because it doesn't rely on the tip of the tongue.

The rest of the Arabic Alphabet.

Characteristics have opposites

Summary

| | | |
|---|--|--|
| 1-Hams (Whisper) ف ح ث هـ ش خ ص س ك ت | | Jahr (audibility) The remaining letters in the Arabic alphabet after the 10 letters of hams |
| 2-Sheddah (strength) ء ج د ق ط ب ك ت | Tawassut (Moderation) ل ن ع م ر | Rakhawah (softness) The remaining letters in the Arabic alphabet after the letters of sheddah and tawassut ث ح خ ذ ز س ش ص ض غ ف هـ و ي |
| 3-Isti'laa (elevation) خ ص ض غ ط ق ظ | | Istifal (lowering) The remaining letters in the Arabic alphabet after the 7 letters of isti'laa |
| 4-Itbaq (adhering) ط ض ص ظ | | Infitah (separation) The remaining letters in the Arabic alphabet after the 4 letters of itbaq |
| 5-Idhlaq (fluency) ف ر م ن ل ب | | Ismat (refusal) The remaining letters in the Arabic letters after the 6 letters of idhlaq |

The Characteristics without opposites

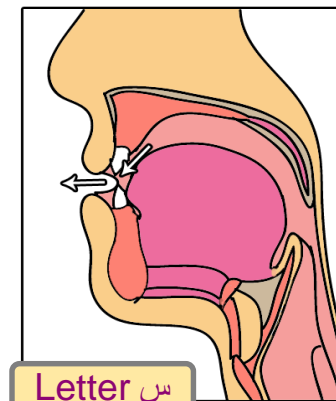
1-The Whistle (As-saeer) الصَّفِير

ص س ز

Its linguistic definition: Sharpness of sound

Its applied tajweed meaning: Sharpness in the sound of the letter produced from it traversing through a tight passage.

Its letters: There are three letters that have this characteristic: ص س ز



This sound is not a forced sound, but one that should come out naturally with the letters.

Some may have difficulty producing this characteristic if they have a large over bite of the teeth. This can be overcome if the lower jaw is protruded so that the upper and lower teeth align.

Another reason for the incorrect muting of this characteristic is if the tip of the tongue is pressed up with force on the plates of the teeth.

If a small space remains between the tongue and the plates, the whistle can be emitting easily. sound of whistle strong in س more than ص ، ز

The arrangement according to the strength of whistle س ز ص

The Ease (Al-Ieen) اللين

و ي

The linguistic definition: Easiness

Its applied tajweed definition: Emitting the letter from its articulation point with ease without effort from the tongue.

its letters **ياء و او** with a sukoon preceded by a fat-ha examples:

الْبَيْتِ

خَوْفِ

قَرَشِ

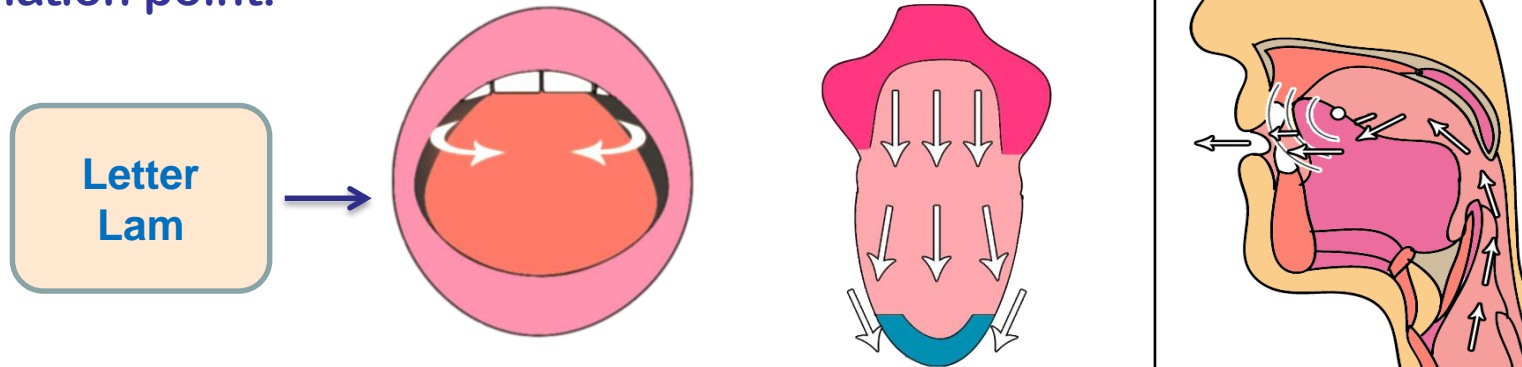
The deviation (Al-Inhiraf) الإنحراف

ل ر

Its linguistic definition: Drifting

Its applied tajweed definition: Drifting of the sound of the letter as it leaves (its articulation point) due to the incomplete running caused by the tongue turning from its path.

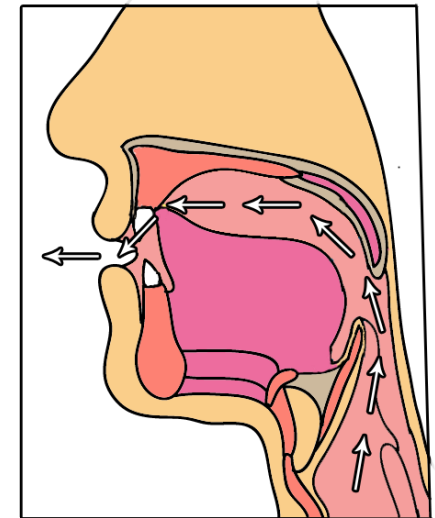
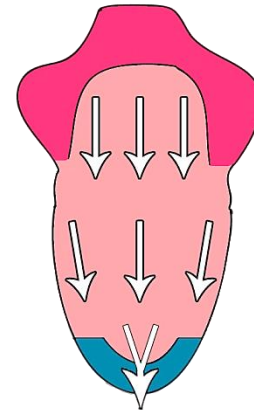
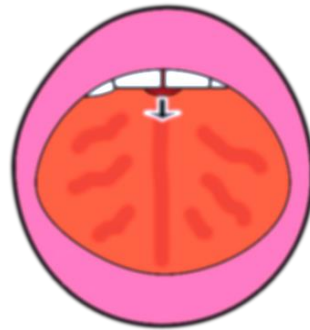
letter **لام** The tip of the tongue sticks at the articulation point of the **لام** (as in sheddah), the sound then deviates off the sides of the tongue (as in rakhawa) which is used also for the articulation point.



Cont. The deviation الانحراف

letter راء sticks at the left and right of the very tip to the second part of the articulation point ie. the gums of the two front teeth as in (sheddah) then A small space at the very tip of the tongue is made so the sound can escape out the mouth as in (rakhawa) and trilling التكرار is therefore avoided, The tip of tongue is somewhat cupped for this small space to occur in the middle of the tip. This is the reason both of these letters have the characteristic of Tawasut توسط instead of Rakhawa or Sheddah (رخاوة أو شدة).

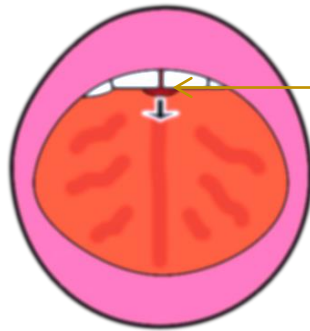
Letter
Raa



Its linguistic definition: Repeating something once or more

Its applied tajweed definition: The light trilling of the tongue when pronouncing the **راء** due to its tight articulation point.

The reciter should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter **راء**.



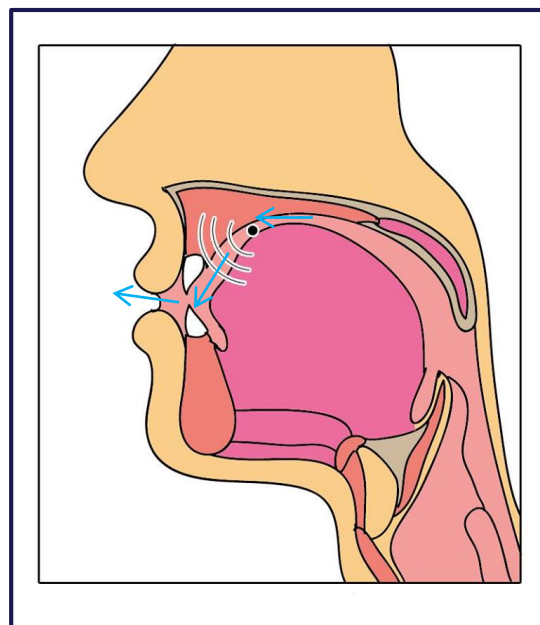
This space let part of the sound pass when we pronounce ر also this space prevent trilling of the tongue while pronouncing.

Diffusion (At-tafashi) التَّفَشِّي

ش

Its linguistic definition: Spreading around

Its applied tajweed definition: Spreading the sound of the letter شين starting from its articulation point until it collides with the inner plates of the upper and lower teeth.



Letter Shiin

Its linguistic definition: Lengthening

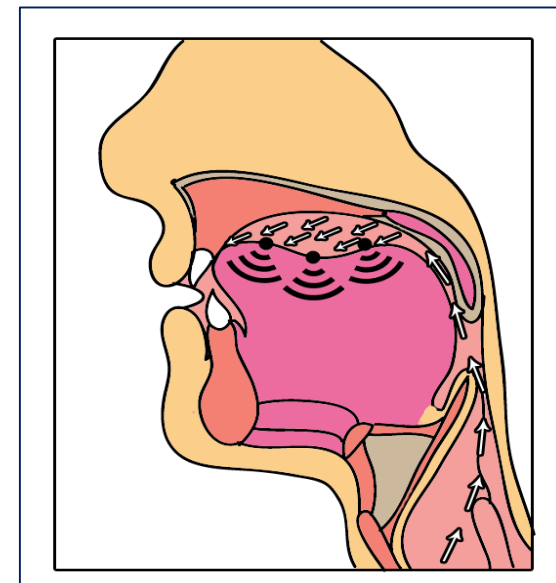
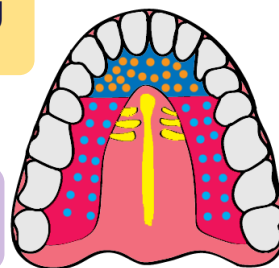
Its applied tajweed Definition: It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence of the compression of sound on it (the tongue) until the tip of the tongue lightly touches the gum line of the two top front incisors.

Note: The forward pushing is mechanical; the sound should not travel forward with this involuntary movement. If the sound went forward with the tongue, the sound of ض would then end up sounding like a دال which is incorrect.

The lengthened sound of ض is that of its characteristic of رخاوة rakhawa.

Touching area

Pressing area

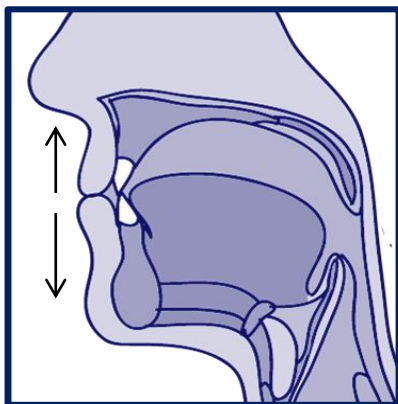


Its linguistic definition: shaking, disturbance

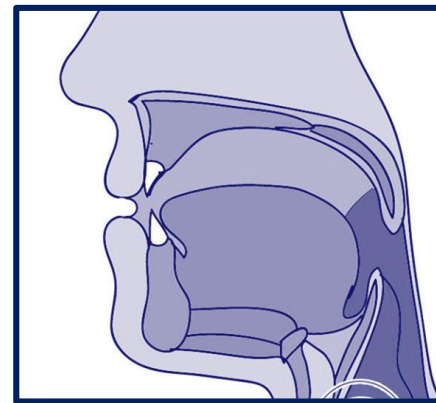
Its applied definition: Disturbance of the letter when it is in the state of being non-voweled until a strong accent is heard when it is articulated by parting of the two components of the articulating parts, not by collision, without accompanying it any opening of the mouth, or circling of the lips, or lowering of the jaw.


The letters of qalqalah are in the group (ق ط ب ج د) **قطب جد**

All these letters are letters of (sheddah) شِدَّة strength If we attempt to say one of these five qalqalah letters with a **sukoon**, we would find that the articulation point closes completely, and that it causes an annoyance in the articulation mechanism. This is due to imprisonment of the sound behind the articulation point. When these same five letters have vowels, we do not find this annoyance because voweled letters are pronounced parting of the two components of the articulating parts (تباعداً).



(ب) Ba Sakinah recited with a Qalqalah, it emits by separation of the articulating point





Any letter saakin are emitted by collision (تصادم) of the two parts of the articulating bodies **BUT** these **5 letters** emit by separation of the articulating point like voweled letters but without any corresponding movement of the mouth and jaw that is associated with voweled letters.

Note: Qalqalah letter is similar to a saakin letter, in that there is no accompanying jaw and mouth movement with it. On the other hand, it is unlike the saakin letter in that the qalqalah is articulated by separation.

If the qalqalah letters have a shaddah indicating merging of two of the same letter the first letter of the shaddah (which is saakin) is then articulated by collision تصادم.

Examples: الحقّ = الحَقُّ

On stopping on this word the first qaf قِ is pronounced by collision and the second qaf قِ is recited with a qalqalah, (pronounced with separation without any accompanying mouth and jaw movement).

Scholars divided the Qalqalah is divided into two classes: The Lesser and Greater Qalqalah

| The Lesser Qalqalah | The Greater Qalqalah |
|---|---|
| <p>This occurs when the qalqalah is in the middle of a word, or at the end of a word, and we are not stopping on that word. In this case we say the qalqalah, and immediately proceed to the next letter, or word, Examples:</p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;">حَبْلٌ</div> <div style="border: 1px solid black; padding: 5px; text-align: center;">تَجْرِي</div> <div style="border: 1px solid black; padding: 5px; text-align: center;">يَنْقَلِبُ إِلَيْكَ</div> </div> | <p>This happens when the qalqalah is the last letter of a word, and we are stopping on that word. For example:</p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;">الْبَلَدِ</div> <div style="border: 1px solid black; padding: 5px; text-align: center;">خَلَقَ</div> <div style="border: 1px solid black; padding: 5px; text-align: center;">وَتَبَّ</div> </div> |

The difference between the two divisions is that there is more of a ring to the greater qalqalah because we are stopping on it, than there is on the lesser qalqalah.

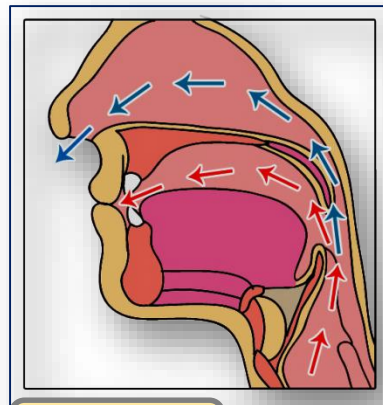
Note: Other scholars divided the Qalqalah into three classes
The lesser (letter of qalqalah in the middle of a word) حَبْلٌ

The greater (letter of qalqalah last letter of a word) الْبَلَدِ

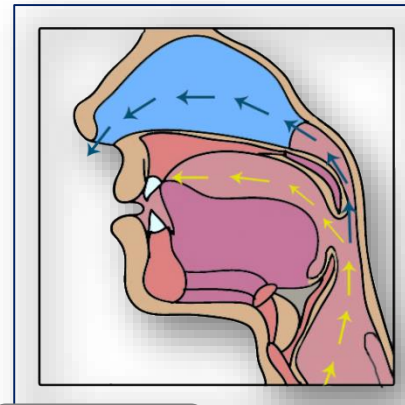
The greatest (letter of qalqalah last letter of a word and is letter Mushadad ie: have shaddah) وَتَبَّ

The Ghunnah الغنة

Is defined as: A nasal sound that is emitted from the nose.
This is a required characteristic of the Noon ن and Meem م.
The Ghunnah cannot be separated from these two letters and is an inherent part of their makeup.



Letter م



Letter ن

Divisions of Characteristics According to Strength and the Weakness

The Strong Characteristics:

Jahr, sheddah, isti'laa, itbaq, safeer, qalqalah, inhiraf, takreer, tafashi, istitalah, ghunnah.

The Medium Characteristics:

Idhlaq, ismat, tawasut.

The Weak Characteristics:

Hams, rakhawah, istifal, infitah, leen.

We can by examining the different strengths of the characteristics determine the general strength of a particular letter.

*Letter ط has all strong characteristics, and is considered the strongest letter in the Arabic alphabet.

*strong letters have strong characters more than weak characters ب ج د ر ص ض ظ ق

*Moderate letters ء غ ل م ن

*Weak characters ت خ ذ ز س ش ع ك (و ي) المتحركتين واللينتين

The three letters of madd have one only strong character.

*The weakest letters هـ the most weakest one هـ.

This audio for letters sakinah

(have no vowel)

so the characteristics of these letters appear clearly.

Example:

Characteristics of letter **ب**

Jahr, sheddah, istifaal, infitah, Qalqalah

Characteristics of letter **ت**

Hams, sheddah, istifaal, infitah

Characteristics of letter **ث**

Hams, rakhawa, istifaal, infitah

Characteristics of letter **خ**

Hams, rakhawa, isti'laa, infitah

Characteristics of letter **ر**

Jahr, twassut, istifaal, infitah, takreer, inhiraf

Characteristics of letter **س**

Hams, rakhawa, istifaal, infitah, safeer

Characteristics of letter **ش**

Hams, rakhawa, istifaal, infitah, tafashi

Characteristics of letter **ض**

Jahr, rakhawa, isti'laa, itbaq, istitalah

Characteristics of letter **ط**

Jahr, sheddah, isti'laa, itbaq, qalqalah

| | | | | | |
|-----|-----|-----|-----|-----|-----|
| أَب | إَب | أَب | أَب | أَب | أَب |
| أَث | إَث | أَث | أَث | أَث | أَث |
| أَح | إَح | أَح | أَح | أَح | أَح |
| أَد | إَد | أَد | أَد | أَد | أَد |
| أَز | إَز | أَز | أَز | أَز | أَز |
| أَس | إَس | أَس | أَس | أَس | أَس |
| أَص | إَص | أَص | أَص | أَص | أَص |
| أَط | إَط | أَط | أَط | أَط | أَط |

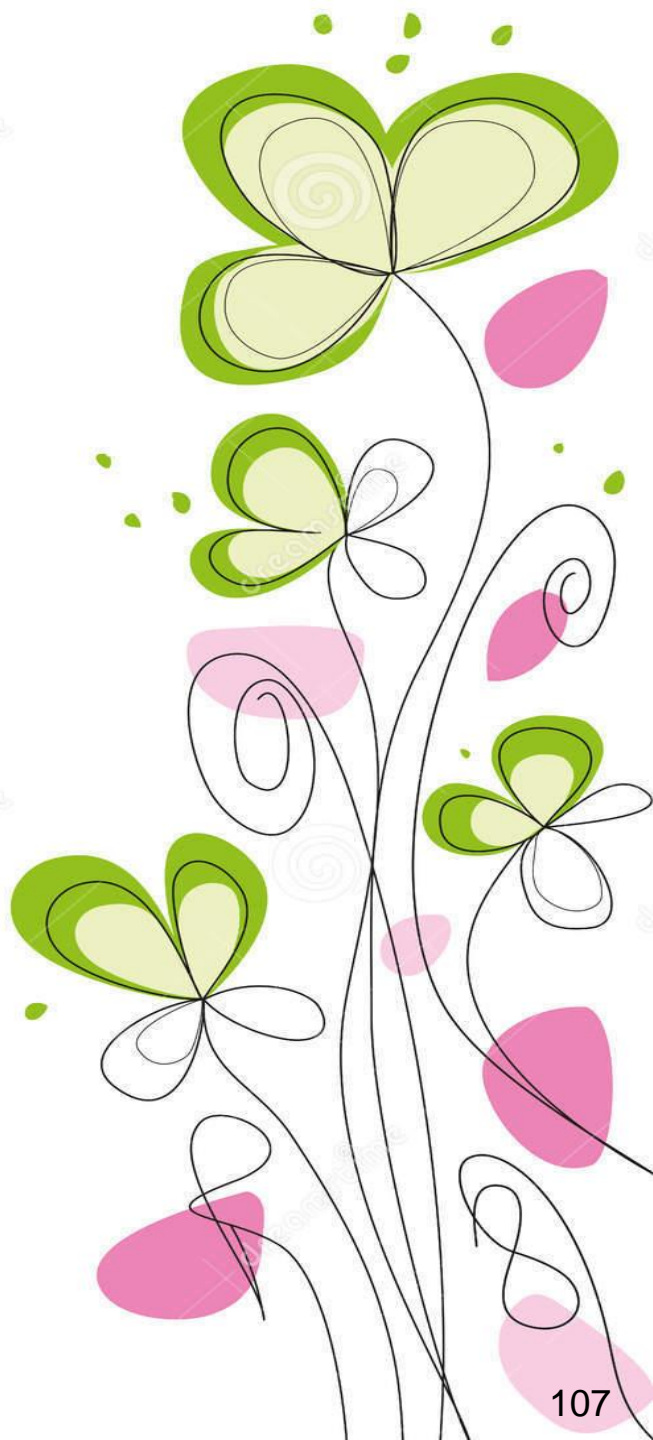
| | Articulation points (Makharij) for All Arabic letters | Characteristics (sifaat) for all letters The strong sifaat written in red and the weak sifaat written in blue , moderate in black | |
|----------------|--|--|-----------------|
| Letter | Makhraj (Al-Halq) the throat | Sifaat(characteristics) | Notes |
| Hamza ء | Aqsa al-halq (the deepest part) | Jahr, sheddah ,istifal, infitah ,ismat | moderate letter |
| Haa هـ | Aqsa al-halq | Hams, rakhawah, istifal, infitah,ismat | weakest letter |
| Ain ع | Wasat al-halq (the middle part) | Jahr, tawasut, istifal, infitah,ismat | weak letter |
| Haa ح | Wasat al-halq | Hams, rakhawah, istifal, infitah,ismat | weakest letter |
| Ghain غ | Adna al-halq (the closest part) | Jahr,rakhawah,isti'laa, infitah ,ismat | moderate letter |
| Khaa خ | Adna al-halq | Hams,rakhawah,isti'laa, infitah ,ismat | weak letter |
| Letter | Makhraj (Al-Lisan)The tongue its deepest part | Sifaat(characteristics) | Notes |
| Qaaf ق | The deepest part of the tongue(Aqsa allisan) what lies opposite to the soft palate | Jahr, sheddah , isti'laa, infitah, qalqalah ,ismat | strong letter |
| Kaaf ك | The deepest part of the tongue what lies opposite to the soft and hard palate | Hams, sheddah , istifal, infitah,ismat | weak letter |
| Letter | Makhraj (Al-Lisan)the tongue(its middle) | Sifaat | Notes |
| jiim ج | from the middle of the tongue(wasat allisan)and the roof of the mouth that lies opposite to it. | Jahr, sheddah , istifal, infitah ,ismat, qalqalah | strong letter |
| sheen ش | from the middle of the tongue(wasat allisan)and the roof of the mouth that lies opposite to it. | Hams, rakhawah, istifal, infitah,ismat, tafashi | weak letter |
| yaa ي | from the middle of the tongue(wasat allisan)and the roof of the mouth that lies opposite to it. | Jahr,rakhawah,istifal, infitah ,ismat ,leen | weak letter |
| Letter | Makhraj (Al-Lisan)the tongue(its sides) | Sifaat | Notes |
| Daad ض | from one of the sides of the tongue(aqsa Hafat allisan) and what lies opposite to of the upper molars left or right or both | Jahr,rakhawah,isti'laa, itbaq ,ismat , istitala | strong letter |
| laam ل | from the nearest part of the sides(adna hafat allisan) of the tongue and the end of its tip, and what lies opposite to it of the gums of the first two upper premolars | Jahr, tawasut, istifal, infitah, idhlaq, inhiraf | moderate letter |

| | Cont. Articulation points(Makharij) of Arabic letters | characteristics(Sifaat) of Arabic letters The strong sifaat written in red and the weak sifaat written in blue , moderate in black | |
|----------------|---|---|-----------------|
| Letter | Makhray (Al-Lisan)the tongue (its tip) | Sifaat | Notes |
| Noon ن | from the tip of the tongue and what lies opposite to it of the gums of the two top front incisors | Jahr, tawasut, istifal, infitah, idhlaq, ghunnah | moderate letter |
| Raa ر | from the tip of the tongue with the gums of the two front top incisors after the makhray of Noon. | Jahr, tawasut, istifal, infitah, idhlaq, inhiraf, takreer | strong letter |
| Letter | Makhray (Al-Lisan)the tongue (its tip) | Sifaat | Notes |
| Taa ط | from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors. | Jahr, sheddah, isti'laa, itbaq, ismat, qalqalah | strogest letter |
| Daal د | from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors. | Jahr, sheddah, istifaal, infitah, ismat, qalqalah | strong letter |
| Taa ت | from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors. | Hams, sheddah, istifal, infitah, ismat | weak letter |
| Letter | Makhray (Al-Lisan)the tongue (its tip) | Sifaat | Notes |
| saad ص | from the tip of the tongue and the plates of the two lower incisors, | Hams, rakhawah, isti'laa, itbaq, ismat, safeer | strong letter |
| Zaa ز | from the tip of the tongue and the plates of the two lower incisors, | Jahr, rakhawah, istifal, infitah, ismat, safeer | weak letter |
| Seen س | from the tip of the tongue and the plates of the two lower incisors, | Hams, rakhawah, istifal, infitah, ismat, safeer | weak letter |
| Letter | Makhray (Al-Lisan)the tongue (its tip) | Sifaat | Notes |
| Dhaa ظ | from the tip of the tongue (from the top side of the tip) and the edges of the two top front incisors | Jahr, rakhawah, isti'laa, itbaq, ismat | strong letter |
| Dhaal ذ | from the tip of the tongue (from the top side of the tip) and the edges of the two top front incisors | Jahr, rakhawah, istifal, infitah, ismat | weak letter |
| Thaa ث | from the tip of the tongue (from the top side of the tip) and the edges of the two top front incisors | Hams, rakhawah, istifal, infitah, ismat | weakest letter |

| | Cont. Articulation points(Makharij) | characteristics(Sifaat) of Arabic letters The strong sifaat written in red and the weak sifaat written in blue , moderate in black | |
|------------------|--|---|-----------------|
| Letter | Makhray (Ash-shafatain)the lips | Sifaat (characteristics) | Notes |
| Faa ف | between the inside of the lower lips and the tips of the two front incisors. | Hams,rakhawah,istifal, infitah ,idhlaq | weakest letter |
| Meem م | closing the two lips together | Jahr,tawasut,istifal,infitah,idhlaq,ghunnah | moderate letter |
| Baa ب | closing the two lips together, stronger closing than meem. | Jahr,sheddah,istifaal, infitah ,idhlaq,qalqalah | strong letter |
| Waaw و | un lengthened wow is articulated by forming a circle of the two lips. | Jahr,rakhawah,istifal, infitah ,ismat,leen | weak letter |
| Letter | Makhray (Al jawf)oral and throat cavity | Sifaat (characteristics) | Notes |
| Alif madd | Al-Jawf | Jahr,rakhawah,istifal, infitah ,ismat | weak letter |
| waw madd | Al-Jawf | Jahr,rakhawah,istifal, infitah ,ismat | weak letter |
| Yaa madd | Al-Jawf | Jahr,rakhawah,istifal, infitah ,ismat | weak letter |



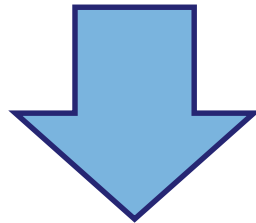
Lesson
5



Tafkheem and Tarqeeq Velarisation and attenuation

التَفْخِيمُ وَالتَّرْقِيقُ

The Arabic letters are divided into **three** groups as to tafkheem and tarqeeq:



Letters that always have tafkheem (heavy letters)

These are the seven letters in the group

خ ص ض غ
(خ ص ض غ)
ط ق ظ

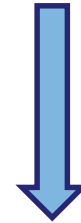


Letters that have tafkheem sometimes and tarqeeq other times

1- The lengthened alif
2- Laam (ل) in the Glorious name of Allah

اللهم الله

3-Raa (راء)



Letters that always have tarqeeq (light letters)

This group consists of the rest of the Arabic alphabet

Tafkheem

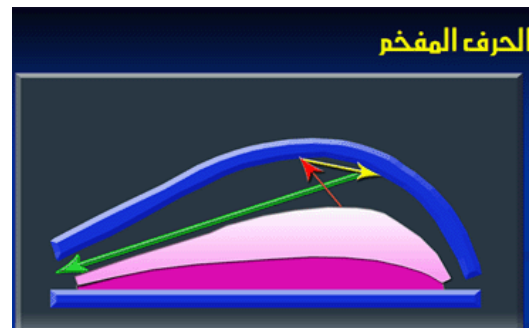
The definition of tafkheem: **Fattening (heaviness)**

Its applied definition: It is a heaviness that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth.

The Letters That Always Have Tafkheem

خ غ ص ض ظ ق

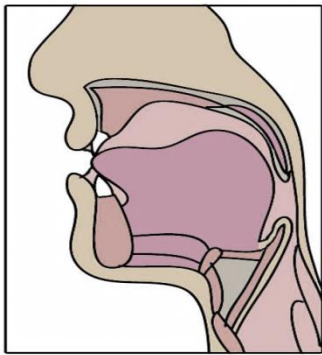


These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics.

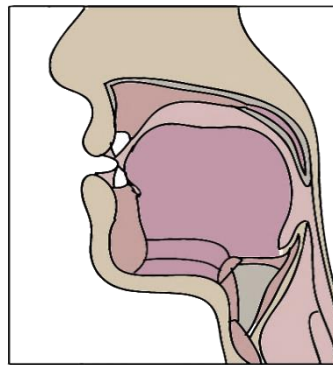
The stronger the characteristics of the letter the stronger is the Tafkheem.

The ranking of the elevated letters from the strongest

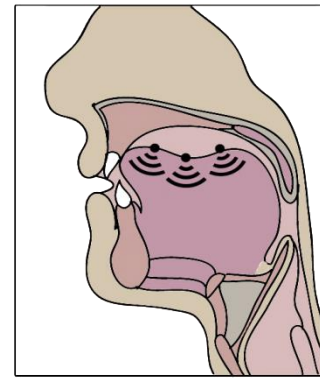
الطاء (ط) الضاد (ض) الصاد (ص) الظاء (ظ) القاف (ق) الغين (غ) الخاء (خ).



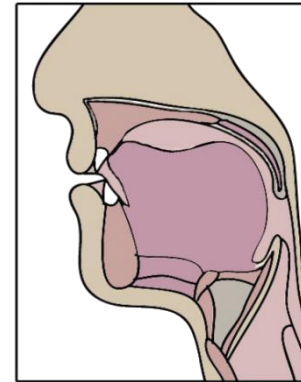
4-Letter
ظ



3-Letter
ص



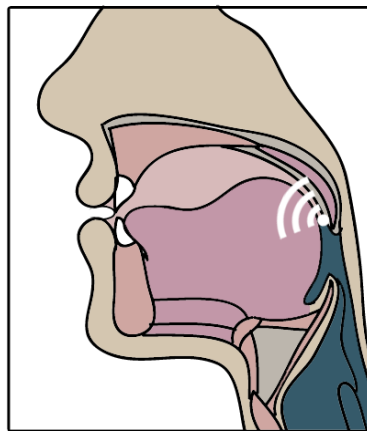
2-Letter
ض



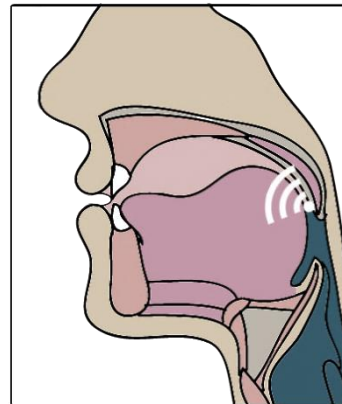
1-Letter
ط

ظ ص ض ط are stronger in tafkheem than the rest of other heavy letters due to the **adhesion** of the tongue to the roof of the mouth in conjunction with the elevation of the tongue.

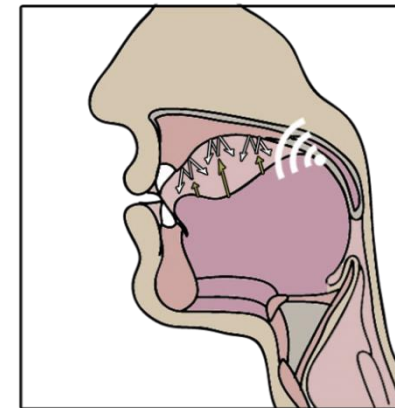
During pronouncing letters of tafkheem the epiglottis moves backward involuntary movement.



7-Letter
خ



6-Letter
غ



5-Letter
ق

Levels of Tafkheem

two different schools of thought when it comes to tafkheem

Three Levels of Tafkheem

- 1-The strongest being the tafkheem letter that has a fat-ha (ظَلَمَ).
And if it is Sakin and the letter before it has a fat-ha (يَغْلِبُ).
- 2-the second being the tafkheem letter with a dammah (قُولُوا).
And if it is Sakin and the letter before it has a dammah (يُصْرَفُ).
- 3-the third level, the tafkheem letter with a kasrah (طَبِئْتُمْ).
And if it is Sakin and the letter before it has a kasrah (إِطْعَامُ).

The Five Levels of Tafkheem

- 1-The highest level being a tafkheem letter being followed by a long alif (خَالِدِينَ).
- 2-The second level is a tafkheem letter with a fathah on it (قَتَلَ).
- 3-The third level that of a tafkheem letter having a dammah (غُلِبْتَ).
- 4-The forth level is a tafkheem letter with a sukoon (يُقْتَلُ).
- 5-the fifth and last level, that of a tafkheem letter with a kasrah (طَبَاقًا).

Shaikh Al-Mutawali added the saakin follows what preceded it.
In second level saakin before it fathah, In third level Sakin before it dammah, In forth level saakin before it kasrah.

Letters that have tafkheem sometimes and tarqeeq other times

- 1- The lengthened (ا) alif
- 2- Laam (ل) in the Glorious name of Allah اللهم الله
- 3-Raa راء

1-The alif

الألف

The alif is not characterized as having tafkheem or tarqeeq, but instead it is known to follow the letter preceding it as to tafkheem or tarqeeq. If a tafkheem letter precedes it then it also has tafkheem.

Examples:

الضَّالِّينَ

الشَّيْطَانِ

وَقَالُوا

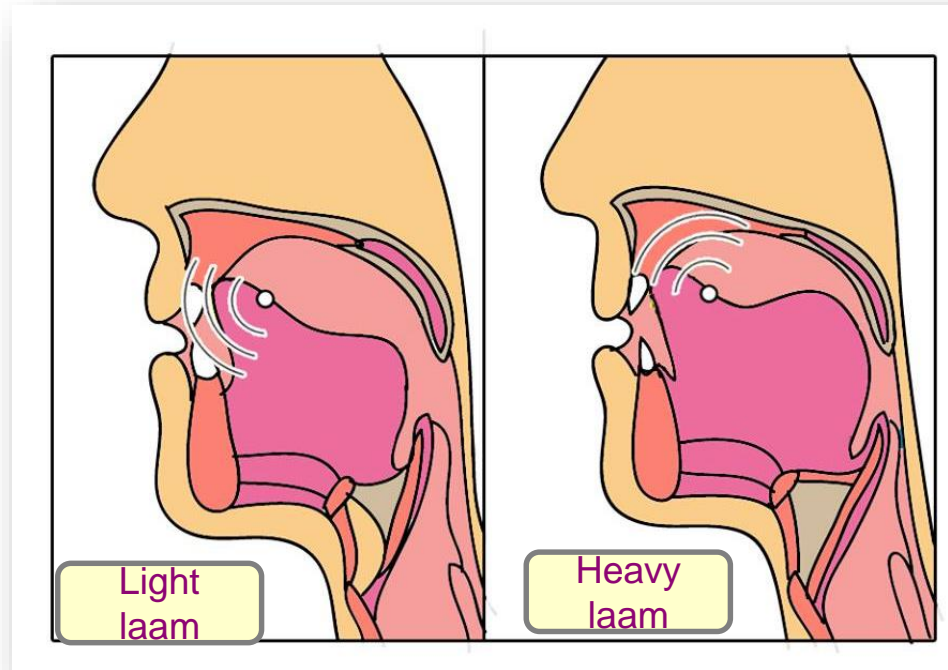
If the alif occurs after a letter with tarqeeq, the alif also then has tarqeeq, as in:

حَاسِدٍ

جَاءَ

مَالًا

2-The lam of the name of The Majesty اسم الجلالة



The Lam of the Glorious name of Allah sometimes has tafkheem and sometimes tarqeeq, depending on the pronounced vowel on the letter preceding the Lam.

The alif that follows the lam will follow the lam in tafkheem or tarqeeq because as stated above, the alif follows the letter preceding it. It is therefore necessary to make sure both the lam of the Glorious name of Allah and the accompany alif have both tafkheem and tarqeeq together, according to the rules stated below.

The lam of the Glorious name of Allah has tafkheem in the following states:

If what precedes the name of Allah has a fat-ha, such as in:

وَلَوْ شَاءَ اللَّهُ .

إِنَّ اللَّهَ

If what precedes the name of Allah has a dhammah, such as in:

إِنَّ رَبَّكُمْ اللَّهُ

If what precedes the name of Allah is saakin and what is before that has a fat-h or a dhammah. An example of this is in:

عَلَى اللَّهِ

The Lam of the Name of Allah Has Tarqeeq in the Following States:

If it was preceded by an original kasrah or presented kasrah even if it is connected to it (the name of Allah) or separated from it. For example:

مِنْ دُونِ اللَّهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Presented kasrah such as:

أَقُلِ اللَّهُمَّ

If it was preceded by a saakin and the letter before that has a kasrah, such as in:

فَسَوْفَ يَأْتِي اللَّهُ

Continue Letters that have tafkheem sometimes and tarqeeq other times

3-The letter Raa را

8 cases in which it has tafkheem

If Raa را

1- رَ

2- رِ

3- رِ َ

4- رُ

5- رُ َ

6- رِ َ َ

7- أ رِ

8- Heavy letter ← رِ without kasrah

2 cases that allow either Tafkheem or Tarqeeq

When continue reading

Heavy letter with tanween kasr

رِ َ

When stopping on letter raa and a Heavy letter with sukoon preceded it

رِ َ

4 cases in which it has tarqeeq

1- رِ

2- رِ َ

3- رِ َ َ

4- رِ َ َ

The Eight cases in which the raa ر has Tafkheem

1- If it has a fat-hah, such as in: الرَّحْمَنُ رَبُّكَ مَدْرَارًا الصَّخْرَ

2- If it is saakinah and before the raa is a letter with a fat-ha, as in:

وَأَرْسَلَ قَرْنَا وَالْأَرْضَ

3- If it is saakinah and the letter before it has a sukoon, and the letter before that has a fat-h, as when stopping on the word

وَالْفَجْرِ وَالْعَصْرِ

4- If it has a dhammah, as in:

كَفَرُوا وَالْقَمَرُ

5- If it raa has a sukoon, and the letter before it has a dhammah, such as in:

الْقُرْءَانَ

Or on stopping on raa as in:

يَجُورُ

6- If the raa is saakinah, preceded by a saakin, which is preceded by a dhammah.

As when stopping on the word:

خُسْرٍ

7-If the raa is saakinah and preceded by a presented kasrah (this is in the hamzah wasl). The raa is pronounced with tafkheem when preceded by hamzah wasl, if we start on the hamzah wasl with a kasrah, or if continuing from the previous word.

مِنْ أَرْتَضَى

أَرْجِعُوا

8- If the raa is saakinah and before is a kasrah, and after the raa a letter of Isti'laa (heavy letter) that does NOT have a kasrah meaning it has any vowel (including the sukoon) except a kasrah and only came with Fat-ha in five words:

فِرْقَةٍ

At-Tawbah:122

لِبِائِ الْمِرْصَادِ

Al-Fajr:14

وَأِرْصَادًا

AtTawbah:107

مِرْصَادًا

An-Naba':21

قِرْطَاسٍ

Al-'An`ām:7

The Four Cases in Which the raa ر has Tarqeeq

1- if the raa has a kasrah, as in:

رَجَزٍ وَالنَّهَارِ فَرِيقًا وَأَذْكَرُ أَسْمَ

2- If the raa is saakinah, and a kasrah precedes it, such as:

تَغْفِرُ فِرْعَوْنَ

3- If the raa is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. This would occur when stopping, as in:

حَبِيرٍ

4- If raa is saakinah, and a yaa يا saakinah precedes it, The raa in this case has tarqeeq no matter what kind of vowel precedes the yaa saakinah as when on stopping on raa as in:

قَدِيرٌ خَيْرٌ وَكَبِيرٌ

The Cases Where Both Tafkheem and Tarqeeq are Allowed of the raa ر

1- If raa is saakinah, and it is preceded by a kasrah, and it is followed by a letter of Isti'laa group (heavy letter), and this letter has a kasrah. There is only one example of this in the Holy Qur'an, and that is the word.

فِرَقٍ

Surat Ash-Shūraá: 63

Tafkheem and Tarqeeq are allowed of the raa when continuing the reading, not when stopping on Qaf.

On stopping on Qaf the raa has tafkheem, according to the eighth case in which the raa has tafkheem.

2-If the raa is saakinah and it is preceded by a saakin letter, which is preceded by a kasrah, and the saakin letter which precedes the raa is a letter of isti'laa group.


There are two words in the Qur'an that have these circumstances when stopping on them. These two words can be read with tafkheem or tarqeeq of the raa, They are the words

مَصْرٍ

Surat Yūsuf:21,99
Surat Az-Zukhruf:51
Surat Yūnus:87

الْقَطْرِ

Surat Saba':12



Note: In some books there are also three words added to the cases Where Both Tafkheem and Tarqeeq are Allowed of the raa ر on stopping, these words are:

6 times in Surat Al-Qamar: first time in verse no. 16

وَنذِرِ

Surat Al-Fajr: 4 يَسْرِ

Three times comes with ف

فَأَسْرِ

أَسْرِ


Surat Hūd: 81

Surat Al-Ĥijr: 65

Surat Ad-Dukhān: 23

These words originally with yaa at the end but due to grammatical rules the yaa was removed and we stop on raa.

When pronouncing these words the priority to pronounce Raa with tarqeeq.



اللَّهُمَّ تَقَبَّلْ مِنَّا صَالِحَ الْأَعْمَالِ

O Allah! Accept from us our good deeds!

السلام عليكم

Peace be upon you

Assalamu Alaikum