And recite the Qur’an with measured recitation

HAFS FROM ‘AASIM BY THE WAY OF ASH-SHATIBIYYAH

Compilation by Rania Habib
1-The Qur’an.
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5-Articulation point of letters (Makharij).
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7-Tafkheem and Tarqeeq.
SOURCES
Used in parts 1 & 2

- Tajweed Rules of the Qur’an by Kareema Carol
- www.about Tajweed.com
- Chart of the ten Qira’at copied from www.Tajweed.com
- Attajweed Almusawar By Dr.Ayman Suaied
- Pictures Attajweed almusawar , www.heesbees.wordpress.com
- Audios of Shaykh Al-Husary, Shaykh Ayman Suwaied, & Tardeed- Makharij , Brother Wissam Shareef, shaikh Furqan (lesson isti’adha and basmalah), Brother Mustafa Isma’il (reading words)
- 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 pricniples of Tajweeed by Khalifa Ezzat
- Tajweed rules for Qur’anic recitation by Hafs AlGazzi

Jaza Allah Khyran each one helped in revising this book.
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 (9)

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 al-fatihah and ending with surat An-Nas. 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.

\[
\text{وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعٌِيشَةً ضَنْكًا وَنَحْشُرُهُ ٌَوْمَ الْقٌَِامَةِ أَعْمَى}
\]

(124) - 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 Imam 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-Shatibiyyah and Ad-Durrah

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

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 (الدوري) is a narrator for two different Qira’ah and Khalaf (خلف) is a narrator for the Qira’ah of Hamzah (حزمة) 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.
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 riwayah Hafs ‘An Aasim by the way(tareeq) of Ash-Shatibiyyah.

-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)

-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.
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? (cont..)

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.
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) لحن

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

- CLEAR MISTAKES
- HIDDEN 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

• 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

1. Changing a letter
2. Adding a letter
3. Dropping a letter
4. Changing a harakah (vowel)
5. Changing Mutaharik to sukoon
6. Changing Sakeen to Mutaharik
7. Adding or Dropping Shaddah
Seeking refuge and Saying the Basmalah

الاستعاذة والبسمة

1- Al- ISTI’ADHA (seek refuge)

**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:

(’autres ما قرأت القرآن فآستاذه بِاللهِ

(98) من الشرِّطان الرِّجيم

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

The “Basmalah” is the saying of

بِسْمِ اللهِ الرَّحْمنِ 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)

2-Joining all three with each other
Seeking refuge, saying the basmalah, and starting the surah all in one breath without stopping.
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.

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.

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 (Peace be upon him), then it should not be joined with “Istiadha” alone.
The Basmalah between two surahs

we read the basmalah before starting the next consecutive surah when reading 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.

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.
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.

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 TWO SURAHS WITH BASMALLAH THAT ARE NOT CONSECUTIVE

1- Cutting of all

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 other surah.

2- Joining the Basmallah with the beginning of the other Surah

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 other surah.
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.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>م  لا   ج</td>
<td>Must Stop  Can't Stop Stop or continue Better to continue Better to stop Stop at one A slight pause</td>
</tr>
<tr>
<td>م  لا   ج</td>
<td>Must stop on this sign Never stop on this sign Both are fine Continuation is desirable Stopping is desirable You can only stop at one of these two Take a slight pause without breathing</td>
</tr>
</tbody>
</table>
ARTICULATION POINT OF LETTERS (MAKHARIJ)

The Land of al-Makhaarij

1. ghunnah sound
2. nasal cavity
3. oral cavity
4. 3 vowel sounds
5. 18 letters
6. 6 letters
7. 4 letters
8. 10 letters
9. 1 letter

- jahr
- shiddah
- isti’laa
- infaaah
- idhlaaq
- hams
- rakhaawah / tawassut
- istifaal
- itbaaq
- ismaat
- qalqalah
- inhiraaf
- istitaalah
- safeer
- takreer
- leen
- tafashshee

harakaat / madd

10. 18 letters

Watch for proper pronunciation of the letter:
http://www.youtube.com/watch?v=nALCUgkKkyE#t=27

<table>
<thead>
<tr>
<th>Arabic Letter</th>
<th>English Representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alif</td>
<td>أ</td>
</tr>
<tr>
<td>Baa</td>
<td>ب</td>
</tr>
<tr>
<td>Thaa</td>
<td>ث</td>
</tr>
<tr>
<td>Taa</td>
<td>ت</td>
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<tr>
<td>Daal</td>
<td>د</td>
</tr>
<tr>
<td>Thaal</td>
<td>ط</td>
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<tr>
<td>Raa</td>
<td>ر</td>
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<tr>
<td>Jiim</td>
<td>ج</td>
</tr>
<tr>
<td>Daad</td>
<td>ض</td>
</tr>
<tr>
<td>Saad</td>
<td>ص</td>
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<tr>
<td>Siin</td>
<td>ص</td>
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<tr>
<td>Zaay</td>
<td>ظ</td>
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<tr>
<td>Faa</td>
<td>ف</td>
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<tr>
<td>Ghayn</td>
<td>غ</td>
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<tr>
<td>Ayn</td>
<td>ع</td>
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<tr>
<td>Noor</td>
<td>ن</td>
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<td>Noon</td>
<td>ن</td>
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<tr>
<td>Meem</td>
<td>م</td>
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<td>Laam</td>
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<td>Kaaf</td>
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<td>Qaaf</td>
<td>ق</td>
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<td>Waaw</td>
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<td>Yaa</td>
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<td>Ha</td>
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<td>Hamzah</td>
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</table>
The scholars laid out 5 major areas that have within them the different articulation points which are a total of 17:
Specific articulation points

1. Throat
2. Tongue
3. Lips

Approximate

1. Nasal cavity
2. Gawf (empty space in throat & oral cavity)
TYPES OF 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

<table>
<thead>
<tr>
<th>Articulation areas</th>
<th>In Arabic</th>
<th>Number of Articulation points</th>
<th>Number of Letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>The throat</td>
<td>الحلق</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>The tongue</td>
<td>اللسان</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>The two lips</td>
<td>الشفتان</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>The Nasal cavity</td>
<td>الخيشوم</td>
<td>1</td>
<td>Ghunnah</td>
</tr>
<tr>
<td>The empty space in the mouth and throat</td>
<td>الجوف</td>
<td>1</td>
<td>3 Lengthenend end letters</td>
</tr>
</tbody>
</table>
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: ألف 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 نُوحِيُّها contains the three types of madd.
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)
The **deepest** part of the throat (أقصى الحلق) means the farthest part from the mouth and closest to the chest) from here two letters are articulated ﺔ ﻩ.

The **middle** part of the throat (وسط الحلق) where two letters emerge ﺎ ﻁ.

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

http://www.tajweedinenglish.com/Watch/watch-makharij-videos.html
THROAT LETTERS WITH VOWELS
FATHAH, KASRAH & DAMMAH
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 خ ص ض غ ط ق (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 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 tarqeeeq other times.
   a) **lengthened Alif** (The alif is known to follow the letter preceding it as to tafkheem or tarqeeeq).
   b) **Laam** 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** (has 8 cases in which it has tafkheem, 4 cases in which it has tarqeeeq, and 2 cases that allow either tafkheem or tarqeeeq). 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).
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.

The permanent teeth:
1. Central Incisor
2. Lateral Incisor
3. Canine
4. 1st Premolar
5. 2nd Premolar
6. 1st Molar
7. 2nd Molar
8. 3rd Molar
   (wisdom teeth)
From the deepest part of the tongue what lies opposite to it of roof of the mouth (the soft and the hard palate).
The kaf is under the qaf a little, meaning closer to the mouth and farther from the throat than the Qaf.

WITH HARAKATH:
Three letters are articulated from here, they are: 

ي ـ ش ـ ج

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

Non lengthened yaa
THE SIDE OR EDGE OF THE TONGUE

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

- Touching area
- Pressing area
- Front edges
- Posterior edges
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.

This is one of the most difficult articulation points

WATCH:
https://www.youtube.com/watch?v=bw8W-QW3PuU
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.

Its articulation point is the front edges of the tongue, whereas the ض is from the posterior edges of the tongue.
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 (الله)
It has 5 articulation points with 11 Letters
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 (الخيشوم).
• **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.
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 ﺝ. 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.
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.
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.
- 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 الصغير, 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.
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.
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.
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 somewhat close to the gums.
WITH HARAKATH
FATHAH, KASRAH & DAMMAH

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

Press the tips of the top front teeth against the bottom lip, and exhale through the mouth. This will produce the letter faa.
The Baa is articulated from closing the two lips together, stronger closing than meem.
The meem is articulated from **closing the two lips together**, sharing ghunnah (nasalization) from nasal cavity الخيشوم. 
The un lengthened wow is articulated by forming a circle of the two lips.
<table>
<thead>
<tr>
<th>ب</th>
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WITH HARAKATH
FATHAH, KASRAH & DAMMAH
Nasal Cavity

Ghunna is a nasal sound comes from nasal cavity (nasopharynx) without any influence from the tongue. Ghunna letters are (ن، م، ه)، they have their own articulation points in the tip tongue and lips, ghubna (from nasal cavity) accompanying them.

Ghunna is characteristic, not a letter.

approximate articulation point.
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 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 and Meem 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.”*
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)

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)
- The Strength (الشِّدَّة)
- The Softness (الرَّخاوة)
- In between (النَّوْسَط)
- The Elevation (الإِسْتعلاء)
- The Lowering (الإِستَقلال)
- The Adhesion (الإِطْباق)
- The Openness (الانفتَاح)

Note: The Fluency (الإذْلاق)

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

Without Opposites

- The Whistle ( الصَّفٌر)
- The Ease (اللٌِّن)
- The deviation (drifting) (الإِنْحِراف)
- The repetition (التَّكرٌر)
- The spreading out (التَّفشًِّ)
- The lengthening (الإسْتِطالة)
- The Qalqalah (shaking) (الفَلْقَلَة)
- The Ghunnah (الغُنَّة)

The seven characteristics that do not have opposites

- The Whistle (صَفَر)
- The Ease (لِين)
- The deviation (drifting) (إِنْحِراف)
- The repetition (تَّكرِر)
- The spreading out (تَّفشَّي)
- The lengthening (إِسْتِطالة)
- The Qalqalah (قَلْقَلَة)
- The Ghunnah (غُنْة)
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.

The letters that have this characteristic are the letters found in the group: سَكَتَ فَحَثَّهُ شَخْصٌ (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 is: Audibility (Al-Jahr) 

is defined linguistically as: the apparent.
The applied definition in tajweed of Al-Jahr 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.

Image of vocal cords in case of Jahr and in case of Hams.

During pronouncing letters of Jahr collision and vibration vocal cords occurs.
The strength (Ash-shiddah)

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.

Example: letter jiim
The letters of the Arabic alphabet that have the characteristic of Shiddah are those in the group: ء ج ق ط ب ك ت. 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 this group that are not also qalqalah letters are the letters كاف and تاء. 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 the shiddah 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)
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 the الشدة أ ج د ق ط ك ت ل ن ع م ر and letters of توسط. Since there is a weakening of the reliance on the articulation point with the running of the sound in the characteristic of الرخاوة it is considered a weak characteristic.

Letter shiin
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 لَنَ عَمِّ رَ (لَنَ عَمِّ رَ).
Partial running of sound when pronounce Ain due to returning the epiglottis back.

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:

يِسْتَبْشِرُونَ

siin س sakinah is longer in time than Noon ن, Noon is longer time than Baa ب.
The Elevation (Al- Iṣtīlaa’)

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
لاّضنُصْضغطِقْطُ(7 letters)
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.
The linguistic definition: dropping or lowering

The applied Tajweed definition of Al-Istifaal 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 Istifaal. 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 Istifaal.

Heavy Alif
Light Alif
Light Lam
Heavy Lam
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 are the remaining letters in the Arabic alphabet after the four letters.
Notes: Letters have Isti’lāa and Infitah characteristics three letters
Letters have Isti’lāa and Itbāaq characteristics four letters:
So letters of Isti’lāa and Itbāaq more heavier than letters have Isti’lāa and Infitah.

Letter ك has istifal and infitah characteristics
Letter ق has isti’lāa and infitah characteristics
Letter ظ has isti’lāa and itbāaq characteristics
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

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 فِرَّ مِنْ لُبّ (ف ر م ن ل ب).

Refusal

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

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1-Hams</strong> (Whisper)</td>
<td>The remaining letters in the Arabic alphabet after the 10 letters of hams</td>
</tr>
<tr>
<td><strong>Jahr</strong> (audibility)</td>
<td>The remaining letters in the Arabic alphabet after the 10 letters of hams</td>
</tr>
<tr>
<td><strong>2-Sheddah</strong> (strength)</td>
<td>The remaining letters in the Arabic alphabet after the letters of sheddah and tawassut</td>
</tr>
<tr>
<td><strong>Rakhawah</strong> (softness)</td>
<td>The remaining letters in the Arabic alphabet after the letters of sheddah and tawassut</td>
</tr>
<tr>
<td><strong>3-Isti’laa</strong> (elevation)</td>
<td>The remaining letters in the Arabic alphabet after the 7 letters of isti’laa</td>
</tr>
<tr>
<td><strong>Istifal</strong> (lowering)</td>
<td>The remaining letters in the Arabic alphabet after the 7 letters of isti’laa</td>
</tr>
<tr>
<td><strong>4-Itbaq</strong> (adhering)</td>
<td>The remaining letters in the Arabic alphabet after the 4 letters of itbaq</td>
</tr>
<tr>
<td><strong>Infitah</strong> (separation)</td>
<td>The remaining letters in the Arabic alphabet after the 4 letters of itbaq</td>
</tr>
<tr>
<td><strong>5-Idhlaq</strong> (fluency)</td>
<td>The remaining letters in the Arabic alphabet after the 6 letters of idhlaq</td>
</tr>
<tr>
<td><strong>Ismat</strong> (refusal)</td>
<td>The remaining letters in the Arabic alphabet after the 6 letters of idhlaq</td>
</tr>
</tbody>
</table>
The Whistle (As-safeer)
الصَّفٌر

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 overbite 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 ز ص س more than ص ز ص

The arrangement according to the strength of whistle ص ز ص.
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 واو with a sukoon preceded by a fat-ha examples:

---

**The deviation (Al-Inhiraf)**

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 shaddah), the sound then deviates off the sides of the tongue (as in rakhawa) which is used also for the articulation point.
Cont. The deviation

letter راء sticks at the left and right of the very tip to the second part of the articulation point i.e., 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).
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 راء also this space prevent trilling of the tongue while pronouncing.
Diffusion (At-tafashi) التَّـفَشُّيِّ

Its linguistic definition: Spreading around
Its applied tajweed definition: Spreading the sound of the letter شه starting from its articulation point until it collides with the inner plates of the upper and lower teeth.
Elongation (Al-Istitalah) 

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.
Al-Qalqalah

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).

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.

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:**  
الحقُّ =الحقْ

On stopping on this word the first qaf قْ is pronounced by collision and the second qaf قْ 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

<table>
<thead>
<tr>
<th>The Lesser Qalqalah</th>
<th>The Greater Qalqalah</th>
</tr>
</thead>
<tbody>
<tr>
<td>This occurs when the qalqalah in is 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:</td>
<td></td>
</tr>
<tr>
<td>This happens when the qalqalah is the last letter of a word, and we are stopping on that word. For example:</td>
<td></td>
</tr>
</tbody>
</table>

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) حَبْل
The greater (letter of qalqalah last letter of a word) أَلْبَك
The greatest (letter of qalqalah last letter of a word and is letter Mushadad ie: have shaddah) حَبْثَ
The Ghunnah

*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.
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 ط ق غ ل م ن
*Moderate letters ت خ ذ ح ف ك ة (و ي) المتحركتين واللتين
*Weak characters ت خ ذ ح ف ك ة the most weakest one هـ.

The three letters of madd have one only strong character.
*The weakest lettersث ح ف 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 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
### Articulation points (Makharij) for All Arabic letters

The strong sifaat written in red and the week sifaat written in blue, moderate in black

<table>
<thead>
<tr>
<th>Letter</th>
<th>Makhraj (Al-Halq) the throat</th>
<th>Sifaat(characteristics)</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamza ا</td>
<td>Aqsa al-halq (the deepest part)</td>
<td>Jahr, sheddah, istifal, infitah, ismat</td>
<td>moderate letter</td>
</tr>
<tr>
<td>Haa ه</td>
<td>Aqsa al-halq</td>
<td>Hams, rakhawah, istifal, infitah, ismat</td>
<td>weakest letter</td>
</tr>
<tr>
<td>Ain ع</td>
<td>Wasat al-halq (the middle part)</td>
<td>Jahr, tawasut, istifal, infitah, ismat</td>
<td>weak letter</td>
</tr>
<tr>
<td>Haa ح</td>
<td>Wasat al-halq</td>
<td>Hams, rakhawah, istifal, infitah, ismat</td>
<td>weakest letter</td>
</tr>
<tr>
<td>Ghain غ</td>
<td>Adna al-halq (the closest part)</td>
<td>Jahr, rakhawah, ist'ila, infitah, ismat</td>
<td>moderate letter</td>
</tr>
<tr>
<td>Khaa خ</td>
<td>Adna al-halq</td>
<td>Hams, rakhawah, ist'ila, infitah, ismat</td>
<td>weak letter</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Letter</th>
<th>Makhraj (Al-Lisan) The tongue its deepest part</th>
<th>Sifaat(characteristics)</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qaaf ق</td>
<td>The deepest part of the tongue (Aqsa allisan) what lies opposite to the soft palate</td>
<td>Jahr, sheddah, isti'laa, infitah, qalqalah, ismat</td>
<td>strong letter</td>
</tr>
<tr>
<td>Kaaf ك</td>
<td>The deepest part of the tongue what lies opposite to the soft and hard palate</td>
<td>Hams, sheddah, istifal, infitah, ismat</td>
<td>weak letter</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Letter</th>
<th>Makhraj (Al-Lisan) the tongue( its middle)</th>
<th>Sifaat</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>jiim ج</td>
<td>from the middle of the tongue( wasat allisan) and the roof of the mouth that lies opposite to it.</td>
<td>Jahr, sheddah, istifal, infitah, ismat, qalqalah</td>
<td>strong letter</td>
</tr>
<tr>
<td>sheen ش</td>
<td>from the middle of the tongue( wasat allisan) and the roof of the mouth that lies opposite to it.</td>
<td>Hams, rakhawah, istifal, infitah, ismat, tafashi</td>
<td>weak letter</td>
</tr>
<tr>
<td>yaa ي</td>
<td>from the middle of the tongue( wasat allisan) and the roof of the mouth that lies opposite to it.</td>
<td>Jahr, rakhawah, istifal, infitah, ismat, leen</td>
<td>weak letter</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Letter</th>
<th>Makhraj (Al-Lisan) the tongue(its sides)</th>
<th>Sifaat</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daad ض</td>
<td>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</td>
<td>Jahr, rakhawah, isti'laa, itbaq, ismat, istitala</td>
<td>strong letter</td>
</tr>
<tr>
<td>laam ل</td>
<td>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</td>
<td>Jahr, tawasut, istifal, infitah, idhlaq, inhiraf</td>
<td>moderate letter</td>
</tr>
<tr>
<td>Letter</td>
<td>Makhraj (Al-Lisan) the tongue (its tip)</td>
<td>Sifaat</td>
<td>Notes</td>
</tr>
<tr>
<td>--------</td>
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</tr>
<tr>
<td>Noon</td>
<td>from the tip of the tongue and what lies opposite to it of the gums of the two top front incisors</td>
<td>Jahr, tawasut, istifal, infitah, idhlaq, ghunnah</td>
<td>moderate letter</td>
</tr>
<tr>
<td>Raa</td>
<td>from the tip of the tongue with the gums of the two front top incisors after the makhraj of Noon.</td>
<td>Jahr, tawasut, istifal, infitah, idhlaq, inhiraf, takreer</td>
<td>strong letter</td>
</tr>
<tr>
<td>Taa</td>
<td>from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors.</td>
<td>Jahr, sheddah, isti'laa, itbaq, ismat, qalqalah</td>
<td>strongest letter</td>
</tr>
<tr>
<td>Daal</td>
<td>from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors.</td>
<td>Jahr, sheddah, istifaal, infitah, ismat, qalqalah</td>
<td>strong letter</td>
</tr>
<tr>
<td>Taa</td>
<td>from the top side of the tip of the tongue and the gum line (root) of the two front upper incisors.</td>
<td>Hams, sheddah, istifal, infitah, ismat</td>
<td>weak letter</td>
</tr>
<tr>
<td>Saad</td>
<td>from the tip of the tongue and the plates of the two lower incisors,</td>
<td>Hams, rakhawah, isti'laa, itbaq, ismat, safeer</td>
<td>strong letter</td>
</tr>
<tr>
<td>Zaa</td>
<td>from the tip of the tongue and the plates of the two lower incisors,</td>
<td>Jahr, rakhawah, istifal, infitah, ismat, safeer</td>
<td>weak letter</td>
</tr>
<tr>
<td>Seen</td>
<td>from the tip of the tongue and the plates of the two lower incisors,</td>
<td>Hams, rakhawah, istifal, infitah, ismat, safeer</td>
<td>weak letter</td>
</tr>
<tr>
<td>Dhaa</td>
<td>from the tip of the tongue (from the top side of the tip) and the edges of the two top front incisors</td>
<td>Jahr, rakhawah, isti&quot;laa, itbaq, ismat</td>
<td>strong letter</td>
</tr>
<tr>
<td>Dhaal</td>
<td>from the tip of the tongue (from the top side of the tip) and the edges of the two top front incisors</td>
<td>Jahr, rakhawah, istifal, infitah, ismat</td>
<td>weak letter</td>
</tr>
<tr>
<td>Thaa</td>
<td>from the tip of the tongue (from the top side of the tip) and the edges of the two top front incisors</td>
<td>Hams, rakhawah, istifal, infitah, ismat</td>
<td>weakest letter</td>
</tr>
<tr>
<td>Letter</td>
<td>Makhraj (Ash-shafatain) the lips</td>
<td>Sifaat (characteristics)</td>
<td>Notes</td>
</tr>
<tr>
<td>---------</td>
<td>---------------------------------------</td>
<td>---------------------------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>Faa ف</td>
<td>between the inside of the lower lips and the tips of the two front incisors.</td>
<td>Hams, rakhawah, istifal, infitah, idhlaq</td>
<td>weakest letter</td>
</tr>
<tr>
<td>Meem م</td>
<td>closing the two lips together</td>
<td>Jahr, tawasut, istifal, infitah, idhlaq, ghunnah</td>
<td>moderate letter</td>
</tr>
<tr>
<td>Baa ب</td>
<td>closing the two lips together, stronger closing than meem.</td>
<td>Jahr, sheddah, istifaal, infitah, idhlaq, qalqalah</td>
<td>strong letter</td>
</tr>
<tr>
<td>Waaw و</td>
<td>un lengthened wow is articulated by forming a circle of the two lips.</td>
<td>Jahr, rakhawah, istifal, infitah, ismat, leen</td>
<td>weak letter</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Letter</th>
<th>Makhraj (Al jawf) oral and throat cavity</th>
<th>Sifaat (characteristics)</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alif madd</td>
<td>Al-Jawf</td>
<td>Jahr, rakhawah, istifal, infitah, ismat</td>
<td>weak letter</td>
</tr>
<tr>
<td>Waw madd</td>
<td>Al-Jawf</td>
<td>Jahr, rakhawah, istifal, infitah, ismat</td>
<td>weak letter</td>
</tr>
<tr>
<td>Yaa madd</td>
<td>Al-Jawf</td>
<td>Jahr, rakhawah, istifal, infitah, ismat</td>
<td>weak letter</td>
</tr>
</tbody>
</table>
The Arabic letters are divided into three groups as to tafkheem and tarqeeq:

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

2. Letters that have tafkheem sometimes and tarqeeq other times
   - 1- The lengthened alif
   - 2- Laam (ل) in the Glorious name of Allah الله
   - 3-Raa (راء)

3. Letters that always have tarqeeq (light letters)
   - This group consists of the rest of the Arabic alphabet
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 ط 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)
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.**
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 (ظَلَم). And if it is Sakin and the letter before it has a fat-ha (يَغْلَب).

2-The second being the tafkheem letter with a dammah (قُولوا). And if it is Sakin and the letter before it has a dammah (يَصْرَف).

3-The third level, the tafkheem letter with a kasrah (طبتم). And if it is Sakin and the letter before it has a kasrah (إِطْعَام).

The Five Levels of Tafkheem

1-The highest level being a tafkheem letter being followed by a long alif (خَالَدِينَ).

2-The second level is a tafkheem letter with a fathah on it (قَـتل).

3-The third level that of a tafkheem letter having a dammah (فصلت).

4-The forth level is a tafkheem letter with a sukuun (يَتَلِل).

5-The fifth and last level, that of a tafkheem letter with a kasrah (طِباَقًا).

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

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:

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

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

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:

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:

Presented kasrah such as:

If it was preceded by a saakin and the letter before that has a kasrah, such as in:
Continue Letters that have tafkheem sometimes and tarqeeq other times

3-The letter Raa راء

8 cases in which it has tafkheem

1- Heavy letter without kasrah

2- Heavy letter with tanween kasr

3- On stopping

4- Heavy letter with

If Raa راء

2 cases that allow either Tafkheem or Tarqeeq

When continue reading

1- Heavy letter with tanween kasr

2- Heavy letter with

3- On stopping

4- Heavy letter with

4 cases in which it has tarqeeq

1- Heavy letter with tanween kasr

2- Heavy letter with

3- On stopping

4- Heavy letter with

8 cases in which it has tafkheem

1- Heavy letter without kasrah

2- Heavy letter with tanween kasr

3- On stopping

4- Heavy letter with

5- Heavy letter with

6- On stopping

7- Heavy letter with

8- Heavy letter without kasrah
The Eight cases in which the raa را has Tafkheem

1- If it has a fat-hah, such as in:

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

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

4- If it has a dhammah, as in:

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

Or on stopping on raa as in:

6- If the raa is saakinah, preceded by a saakin, which is preceded by a dhammah.
As when stopping on the word:
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.

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:
The Four Cases in Which the raa ٍ has Tarqeeq

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

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

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:

4- If raa is saakinah, and a yaa یا 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:
The Cases Where Both Tafkheem and Tarqeeq are Allowed of the 
raa را

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.

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

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

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

Surat Al-Fajr: 4

Three times comes with ف

Surat Hūd: 81
Surat Al-Ḥijr: 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.
What are the letters that have tafkheem sometimes and tarqeeq other times??

Write the letters of tafkheem in arrangement from the strongest to the weakest letter

What are the cases of Raa on stopping on each of these words ??

١١٥
Don’t forget to download part 2

السلام عليكم

Peace be upon you

Assalamu Alaikum