

## Chapter “1”

### Tafkheem and Tarqeeq

#### - Definition:

##### - Tafkheem:

- **Linguistically:** Fattening.

- **Terminologically:** It is a heaviness that enters the sound of the letter, so that the mouth is filled with its reverberation (echo)

##### - Tarqeeq:

- **Linguistically:** Thinness

- **Terminologically:** It is a thinness that enters the sound of the letter, so the mouth is not filled with its reverberation (echo).

#### - Division of Letters: three groups:

1- Letters that always have tafkheem,

2- Letters that always have tarqeeq,

3- Letters that have tafkheem sometimes and tarqeeq other times.

#### 1- Letters of Tafkheem Always

- **The seven letters of isti`la'** (elevation) combined in the phrase (خُصَّ ضَغَطَ قَطْ).

- **There are five levels of tafkheem**, ordered by strength as follows:

1. A tafkheem letter with a *fat-hah* on it (*maftouh*) followed by a long *alif* as in { قَالَ }.
2. A tafkheem letter with a *fat-hah* on it (*maftouh*) not followed by long *alif* as in { خَلَقَكُمْ }
3. A tafkheem letter having a *dhammah* (*madhmoom*) as in { يَقُولُ }
4. A tafkheem letter with a *sukoon* as in { أَقْرَأُ }, { فَيَقْتُلُونَ وَيُقْتَلُونَ }
5. A tafkheem letter with a *kasrah* (*maksoor*) as in { قِيلَ }

#### 2- Letters of Tarqeeq Always

- Letters that are always have tarqeeq are **istifal** letters (the rest of the letters after *isti`la'* letters except *alif*, *lam* and *ra'*)

### 3- Letters of Tafkheem Sometimes and Tarqeeq Sometimes

Letters that have tafkheem sometimes and tarqeeq other times are the three remaining letters from *istifal* letters; **alif, lam and ra'**. The rules are as follows.

#### Alif

- **Rule:** The Alif follows the letter preceding it in terms of tafkheem and tarqeeq. So if the letter precedes the *alif* have tafkheem then the *alif* has tafkheem, and if it is preceded by a letter that has tarqeeq so it also has tarqeeq.
- **Examples:** **Tafkheem:** { قال , الطامة } and **Tarqeeq** { الكتاب ، السائحون }
- **Note:** The rule of the alif is which is the opposite of *Ghunnah*, which follows the letter succeeding it.

#### Lam

The *lam* in the Qur'an is either *sakinah* or *mutaharekah*.....The *lam sakinah* has rules of *izhar* and *idgham* which we have discussed in rules of *Al Lamat Alsawakin* (Constant Lams) but the *lam mutahareka* has rules of tafkheem and tarqeeq as follows:

- The origin in the Lam is tarqeeq because it is a letter of *istifal*.

(Whether it has *fat-hah* { لكم } or *kasrah*{ ذلك } or *dhummah* { قلوبهم } )

- It only has tafkheem in Lafz Aljalalah (الله) in three cases:

1. If it comes **after fat-hah** as in { قال الله ، رسول الله }
2. If it comes **after dhummah** as in { عبد الله ، قالوا اللهم }
3. If it comes **at the beginning** as in { الله لا إله إلا هو }

- If it comes after kasrah or Ya' it must have tarqeeq whether:

- *Kasrah* is joined to it : { لله }
- *Kasrah* is separated from it: { بسم الله }
- *Kasrah* is original (*Asliyah*) : { بالله }
- *Kasrah* is unoriginal (*'Aredhah*) : { قل اللهم ، أهد الله الصمد }
- *Before it Ya'* : { في الله }

## Ra'

Most of the scholars agree that the *Ra'a* has **originally tafkheem** as it has 7 characters & well fitted to the dorsum of the tongue

It has **four cases** in the Qur'an :

1. *Ra'a* that always has tarqeeq
2. *Ra'a* that has tafkheem sometimes and tarqeeq other times, but tarqeeq is preferred
3. *Ra'a* that has tafkheem sometimes and tarqeeq other times, but tafkheem is preferred
4. *Ra'a* that always has tafkheem

### First :Ra'a that always has tarqeeq

It comes in **eight cases**:

1. **Ra'a that has kasrah** whether it is at the beginning of a word (رجال) or in the middle (مريثا) or at the end which only comes when joining (في ليلة القدر وما) ....whether this *kasrah* is original *asliyah* or unoriginal '*aridhah*' as in (، انكر اسم) ، (وذر الذين) ...whether the following letter is from *istifal* letters or '*isti`la*' letters as in (ورضوان من الله)
2. **Ra'a that has original sukoon (sukoon asli) in the middle of a word after original kasrah and is not followed by an isti`la' letter within the same word** (فرعون)
3. **Ra'a that has original sukoon at the end of a word and is preceded by kasrah** ..whether it is followed by an *istifal* letter (اغفر لي) or an '*isti`la*' letter which only occurs three times in the Qur'an (فأصبر صبراً) (ولا تصعر خدك) (أن أنذر) (الذکر - السحر)
4. **Ra'a that has sukoon 'aridh (not original) because of stopping after kasrah** whether it has *fathah* (لينذر) *dummah* (منتشر) or *kasrah* (منهمر) ..whether the preceding *kasrah* is in an *istifal* letter as mentioned or '*isti`la*' letter as in (فإذا نقر)
5. **Ra'a that has sukoon 'aridh (not original) because of stopping after an istifal letter that is sakin sahih and is preceded by kasrah** (الذکر - السحر)
6. **Ra'a that has sukoon 'aridh (not original) because of stopping after ya madeyya or layyena** whether the *Ra'a* has *fathah* (لاضير) ، (والحمير) or *dummah* (من بشير) ، (كهيفة الطير) *kasrah* (على كل شيء قدير) ، (ذلك خير)
7. **Ra'a momala**: It is found in Hafs only once (مجريها) in Surah Hud
8. **Ra'a that has kasrah when joining and it is stopped at by Rawm** as in (ونفخ في الصور) ، (والعصر) as the rule in rawm is the same as in joining.

**Second: Ra'a that has tafkheem sometimes and tarqeeq other times, but tarqeeq is preferred**

It has **four types**:

**1. Stopping with sukoon at Ra'a which is followed by deleted ya ( for easiness)** which is found in two words only:

- (ونذر) Which is preceded by waw واو . It is found six times in Surah Al Qamar; four of which (فكيف كان عذابي ونذر) and two (فذوقوا عذابي ونذر)
- (يسر) In Surah Al Fajr (والليل إذا يسر)

**2. Stopping with sukoon at Ra'a which is followed by deleted ya ( for bina')** النساء in (أسر) in five positions :

- (فأسر) : In three positions
  - (فأسر بأهلك بقطع من الليل ولا يلتفت منكم أحد) in Surah Hud
  - (فأسر بأهلك بقطع من الليل وإتبع أدبارهم) in Surah Al Hijr
  - (فأسر بعبادي ليلا انكم متبعون) in Surah Al Dukhan
- (أن أسر) In two positions
  - (ولقد أوحينا إلى موسى أن أسر بعبادي) in Surah Taha
  - ( وأوحينا إلى موسى أن أسر بعبادي إنكم متبعون ) in Surah Shu'araa

**3. Stopping at this word (القطر)** in (وأسلنا له عين القطر) as the Ra'a has *kasrah* stopping at it with sukoon and it is preceded by *isti`la'* letter that is *sakin* and before the *sakin* there is *kasrah* .

**4. The word (فرق)** in (فكان كل فرق كالتود العظيم) as the Ra'a has *sukoon* in the middle of the word after original *kasrah* and is followed by an *isti`la'* letter that has *kasrah* within the same word.

**Third: Ra'a that has tafkheem sometimes and tarqeeq other times, but tafkheem is preferred**

There is **one type**:

**Stopping at the word (مصر)** that doesn't have *tanween*: It is Ra'a that has *fathah*, stopping at it with *sukoon* , and is preceded by an *isti`la'* letter that is *sakin* which is preceded by *kasrah*. It is found in four positions:

- ( أن تبوءا لقومكما بمصر بيوتا ) in Surah Yonus
- ( وقال الذي اشتراه من مصر ) in Surah Yosuf
- ( ادخلوا مصر إن شاء الله آمنين ) in Surah Yosuf
- ( قال يقوم اليس لي ملك مصر ) in Surah Al Zukhruf

### Fourth: Ra'a that always has tafkheem

It is the *Ra'a* in **other positions** other than what is mentioned before, which is mostly found in:

1. **Ra'a with fathah**.. whether at the beginning of a word as in (ربي), or in the middle as in (بريكم) or at the end but under a condition to be joined as in (ليس البر)
2. **Ra'a with dummah** whether at the beginning of a word as in (رزقوا), or in the middle as in (يبصرون) or at the end but under a condition to be joined or stopped at with *rawm* as in (هو الأول والآخر) for rules of *rawm* is the same as in joining.
3. **Ra'a with original sukoon after fathah** whether it is in the middle of a word as in (لا يسخر قوم) or at the end as in (مريم)
4. **Ra'a with original sukoon after dummah** whether it is in the middle of a word as in (فمن يكفر بالطاغوت) or at the end as in (وقراءانا)
5. **Ra'a with original sukoon after original kasrah that is joined with it and is followed by an isti`la' letter that has fathah within the same word** which occurs in five positions in the Qur'an : (قرطاس) in Surah Al 'An'am, (إرصادا), (فرقة ، إرصادا) in Surah Al Tawba, (مرصادا) in Surah Al Nab'a, (لبالمرصادا) in Surah Al Fajr
6. **Ra'a with original sukoon after original kasrah that is separated from it** as in (وقل ربي ارحمهما) , (الذي ارتضى)
7. **Ra'a with original sukoon after unoriginal kasrah ( Kasr 'Aridh) joined to it** as in (ارجعي)
8. **Ra'a with original sukoon after unoriginal kasrah ( Kasr 'Aridh) separated from it** as in (إن ارتبتم ، أم ارتابوا)
9. **Ra'a with unoriginal sukoon ( Sokoon 'Aridh) because of stopping and is preceded by fathah**.. whether the *Ra'a* itself has *fathah* as in (ومن كفر) , or *dummah* as in (إنه هو البر) or *kasrah* with a condition to be preceded by a reason that makes tafkheem a must as in (بشر) as the first *Ra'a* has tafkheem which makes the tafkheem a must.
10. **Ra'a with unoriginal sukoon ( Sokoon 'Aridh) because of stopping and is preceded by dummah**.. whether the *Ra'a* itself has *fathah* as in (ويولون الدبر) , or *dummah* as in (فإنما يشكر لنفسه)
11. **Ra'a with unoriginal sukoon ( Sokoon 'Aridh) because of stopping and is preceded by sakin that is preceded by fathah**. It has *fathah* when joining as in ( إن ) or *dummah* as in (إذا جاء نصر) or if the *sakin* is an *alif* as in (فاتقوا النار) . The *Ya layyena* is an exception as in : (السير) because it has *tarqeeq* as mentioned before.
12. **Ra'a with unoriginal sukoon ( Sokoon 'Aridh) because of stopping and is preceded by sakin that is preceded by dummah**. It has *dummah* when joining as in (سندس خضر) or *fathah* as in (اليسر) or if the *sakin* is *waw* واو as in (ترجع الأمور) , (أن لن) , (يحور)

## The Practical Way of Tarqeeq and Tafkheem of The Raa'

**First: General Rule:** The raa' is either has a vowel (mutaharikah) or is constant (sakinah).

**1. The Raa' with a vowel:** Its general rule is:

- With fat-hah and dhammah: tafkheem always, such as: ( ربي ) - ( بربكم ) - ( ليس البر ) - ( رزقوا ) - ( يبصرون ) - ( هو الأول والآخر )
- With a kasrah: tarqeeq always, such as: ( رجال ) - ( مريثاً ) - ( في ليلة القدر وما )

**2. The constant Raa':** has three divisions:

**A. At the beginning of the word:** tafkheem always, such as: ( الذي ارتضى ) - ( إرجعي )

**B. In the middle of the word:** we look to the harakah of the letter before it.

- **Letter before it has fat-hah or dhammah:** tafkheem always, such as: ( مريم ) ، ( وقرءانا )
- **Letter before it has kasrah:** tarqeeq always, such as: ( فرعون )

**C. At the end of the word:** pure or 'arid sukun, we look to the harakah of the letter before it.

- **Letter before it has fat-hah or dhammah:** tafkheem always, such as: ( ومن كفر ) - ( إنه هو البر ) - ( ويولون الدبر ) - ( وإنما يشكر لنفسه )
- **Letter before it has kasrah:** tarqeeq always, such as: ( اغفر لي ) - ( فاصبر صبرا )
- **Letter before it is sakin:** we look to the harakah of the letter before the constant (sakin) letter.

**1. Letter before sakin has fat-hah or dhammah:** tafkheem always, such as: ( إن )  
( الأمر ) - ( إذا جاء نصر ) - ( سندس خضر ) - ( اليسر )

**2. Letter before sakin has kasrah:** tarqeeq always, such as: ( الذكر - السحر )

**Second: Exceptions:**

1. **مصر** when stopping: either tafkheem or tarqeeq, where tafkheem is preferred.
2. **القطر** when stopping **فرقي**: either tafkheem or tarqeeq, where tarqeeq is preferred.
3. **قرباس - إرصاداً - مرصاداً - لبالمرصاد - فرقة**: tafkheem only.
4. **At the end of the word, and before it a yaa' lin (خير - طير .. الخ)** when stopping: tarqeeq only.
5. **At the end of the word and after it a yaa' mah-thufa** when stopping: either tarqeeq or tafkheem, where tarqeeq is preferred. This occurs in:
  - i. (ونذر): that has a waw before it: in 6 places in surat Al Qamar
  - ii. (يسر): in surat Al Fajr
  - iii. (فأسر): in three places
  - iv. (أن أسر): in two places
6. **مجرها**: tarqeeq (due to imalah)
7. **Raa' with kasrah at the end of the word that is stopped upon with Rawm:** tarqeeq, such as: ( والعصر )

## Review



- The letters are divided into three kinds in terms of takheem and tarqeeq.
- The letters that always have tafkheem are combined in "خص ضغط قظ".
- The letters that always have tarqeeq are the remaining letters of the alphabet except the alif, lam and ra'.
- The rule of the alif is that it follows what is after it in terms of tafkhim and tarqeeq, and it is the opposite of ghunnah.
- The origin in the lam is tarqeeq, except in the Lafz Aljalalah (saying Allah's name) if it comes after a fat-hah or dhammah, or when starting with it.
- The origin in the ra' is tafkheem except in four cases in the Qur'an.
- The fat-h and dham are related to tafkheem of the ra' whereas the kasr is originally related to tarqeeq.

## Test Your Knowledge



### A-True or False:

1. The strongest letters of tafkheem are the taa' (ط) and the weakest is the kha ( )
2. The rule of ghunnah is that it follows what is after in terms of tafkheem and tarqeeq. ( )
3. If there is a kasrah before the Lafz Aljalalah, the lam will have tafkheem. ( )
4. The rule of ra' in the word فرق when stopping with rawm is tafkheem only. ( )
5. The rule of ra' in the word is tarqeeq because it has sukun and is preceded by a kasrah. ( )

### B- Write the rule for the following examples:

1. {مرصادا}:.....
2. {عين القطر}:.....
3. {الذي ارتضى}:.....
4. {الذكر} when stopping:.....
5. {فرعون}:.....
6. {والليل إذا يسر}:.....
7. {قل اللهم}:.....
8. {التائبون}:.....



