

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) ، ...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 (وقراءنا)
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}:.....

