

## Makharij-ul-Hurouf

### (Articulation points/places of letters)

We have five main makharij (17 detailed ones):

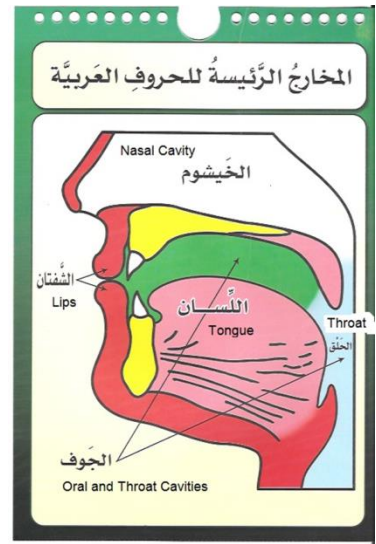
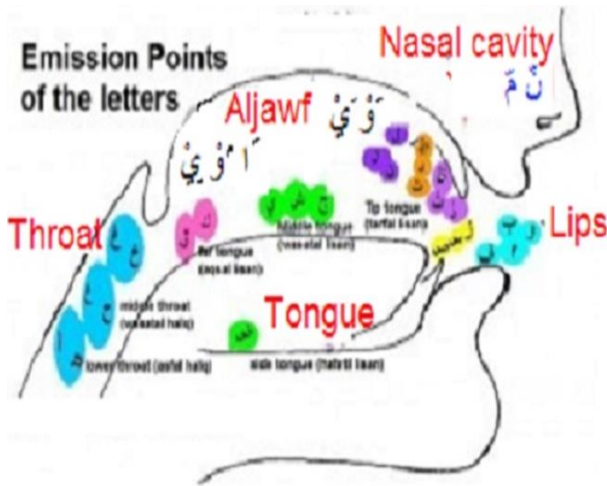
الجوف و الحلق و اللسان و الشفتان و الخيشوم

The oral and throat cavities (1), the throat (3), the tongue (10), the lips (2) and the nasal cavity (1).

Imam Ibn Al-Jazari (the head Imam in this science) says in his Muqaddimah:

**مخارج الحروف سبعة عشر على الذي يختاره من اختبار**

This means: according to the experienced scholars, the Arabic letters are produced at 17 different places, as shown in these diagrams:



### **1-Al-Jawf (the oral and throat cavities )**

We have five sounds that come out of the jawf (the empty space in the throat and mouth):

Alif sakinah preceded by a letter with fatha, ya' sakinah preceded by a letter with kasra and waw sakinah preceded by a letter with damma

These are called the letters of madd (prolongation or elongation of sound)

Examples: قَال - قِيل - قُولُوا

This word contains the three letters of madd altogether نُوحِيهَا

The other two letters that come out of the jawf are the two letters of leen:

Waw sakinah preceded by a letter with fatha and ya' sakinah preceded with a letter with fatha.

Examples: خَوْفٌ - الْبَيْتُ

### Important Note:

The two letters of *leen* (waw sakinah preceded by fatha ءُ and ya' sakina preceded by fatha ءِ) come from the Jawf **only when we have madd of leen**.

This occurs when a word contains a letter of *leen* (a diphthong), and the reader chooses to stop on it (whether in the middle or end of an ayah), therefore placing a sukoon (◌ْ) on the last letter. This madd is elongated (lengthened) 2, 4 or 6 counts (more details on madd rules in coming notes). It is very clear that these two letters come from the jawf especially when we choose to elongate them 4 or 6 counts rather than 2.

If we don't have madd of leen then these letters **do not come from the jawf**. The **و** comes from the lips (by rounding them), while the **ي** comes from the tongue (by raising its middle part) as we will see in coming notes.

شَيْءٌ - السَّوَاءُ - خَوْفٌ - قَرِيشٌ

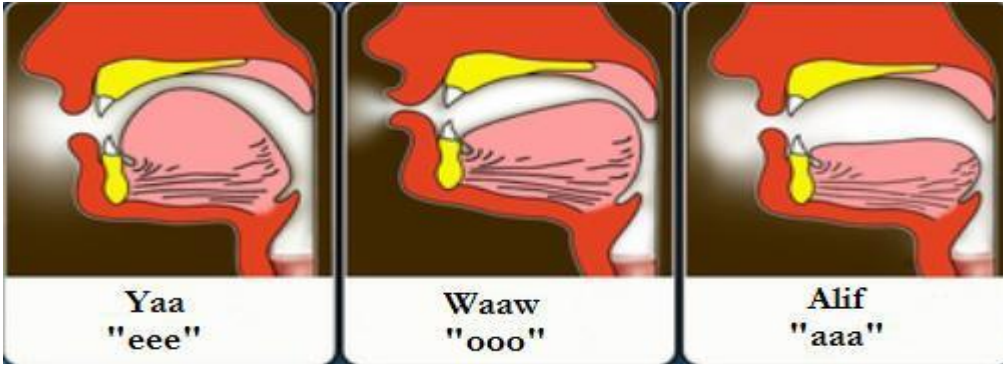
### Be Tajweed Professional:

Avoid pronouncing the five sounds of al-jawf from the nasal cavity (with ghunnah) as many people do. They should be pronounced without any ghunnah. To make sure you are pronouncing them from the jawf you need to close your nose and still you should be able to pronounce them clearly.

قالوا - قيل - قال - جاؤوا - سيئت - شاء - غفور - الرحيم - المحسنين - العالمين

الرحمن - أفنان - مؤمنون - مأمون

To better understand the makhraj of the letters of *al-madd*, it is essential that we see the shape of the tongue and lips. This is illustrated in the following diagram:



Notice that with the alif sakina (the long vowel; aa) the lips are opened normally. If you slightly round them or widen them, you will have the (o) or (a) sounds instead of the (aa) sound as some people do in these words:

الحياة الدنيا - خالدين - الضالين - بالباطل

### Be Tajweed Professional:

Letters of the *madd* should end in the air, not anywhere else. Imam Ibn Al-Jazari (rahimahullah) pointed out this point when he said in his Muqaddimah:

للجوف ألف و أختاها و هي حروف مد للهواء تنتهي

This means: the alif and its two sisters; the waw and yaa come from the jawf, and they all should end in the air.

Many people do not let the letters of the *madd* end in the air (especially before they make *ruku'* in prayer). They rather end them in the larynx (the voice box), consequently producing the *hamza* or haa' sound, as in:

قالوا \* قالوا \* رحيماً \* رحيماء \* في فيه

This results in change in the meaning so we should let the letters of the *madd* end in the air where the sound will fade out.

## Be Tajweed Professional:

التجويد هو إعطاء كل حرف حقه من المخرج و الصفة

Tajweed is to give each letter its right (to pronounce it from its correct **place and with its correct way**).

So you should give the letters of *madd* their rights.

The way the *madd* letters are pronounced is by lengthening them enough, not shortening them as some people do, especially when they read fast.

ما قُتِلنا هاهنا - قالوا لإخوانهم - يحيي و يميت - و أتى - فإن أراداً فصلاً  
فرادى كما - لا يستحيي - فأتوا بآبائنا - و أحيي الموتى بإذن الله - جزاء بما  
كسبنا - جعلنا له شركاء - إلى أهلهم - و الله لا يحب الظالمين - لإيلاف قريش  
ليديّ لهما ما وُورِيَ - من قبل أن يتماسا - و إن تلووا أو تعرضوا - إن في ذلك  
لآيات لقوم يسمعون - لا أعبد - إنا لنراك

## Be Tajweed Professional:

Make all the letters of *madd* and *leen* light (muraqqaa) in any place they come.

**Exception:** The alif sakinah ا is sometimes heavy and sometimes light. It is heavy (mufakhamah) when it is preceded by a heavy (mufakham) letter

The heavy letters: خص ضغط قظ

also in some cases: ر - (الله ، اللهم) ل in the words

خالدین - صالحاً - الضالین - غائبین - طائر - قال - الظالمین

The alif sakinah ا is also heavy when it is preceded by ra' with fatha

إخراجاً - راکعین - رابعهم - أدراك

## **The Unique word: الله**

The alif sakinah ا in this word is heavy when the preceding laam ل is heavy and light when the laam ل is light.

The ل is light only when it is preceded (in pronunciation) by a letter with kasra.

قال الله - بسم الله - دعوا الله - لله

The laam ل in the word اللهم:

It has the same rule because the heaviness and lightness of the alif depends on what is before it. This word means: O Allah!

قُلِ اللَّهُمَّ - سُبْحَانَكَ اللَّهُمَّ - قَالُوا اللَّهُمَّ

**Note:** When the alif sakinah is preceded by a light letter, it should be light (muraqqqa).

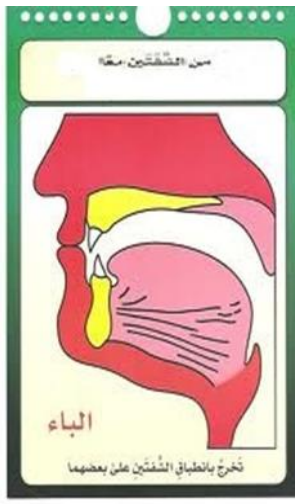
باطلاً - سائحين - الحاqqة - المرسلات - العاصفات - غوى - القرآن - النار - مائدة - جاء - كانوا

## How can we know a makhraj of a letter?

To know the makhraj of any letter put a sukoon (pronounce it without a vowel) or shaddah (stress) on that letter and pronounce it with a Hamza before it. The place in which the sound is cut is the makhraj of that letter.

Examples:

- the makhraj of the (ba') is the lips
- the makhraj of the (fa') is the inside of the bottom lip when it is touched by the top front teeth.



## 2- The Second Main Makhraj: Al-Halq (the throat)

و من وَسَطِهِ: فَعَيْنٌ حَاءُ

ثُمَّ لِأَقْصَى الْحَلْقِ: هَمْزٌ هَاءُ

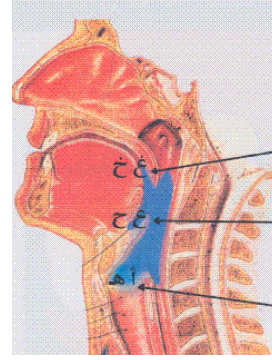
أَدْنَاهُ عَيْنٌ خَاؤُهَا .....

We have three sub-makharij in the throat:

1-the Far Throat (Aqsal-Halq)

2-the Middle Throat (wasatul-Halq)

3-the Near Throat (Adnal-Halq)



أقصى الحلق : و هو منطقة الحَنجَرَة و التي تضم الحبال الصوتية

The far throat (the farthest part from the mouth and closest to the chest): it is the larynx (the voice box) in which we have the vocal cords (folds)

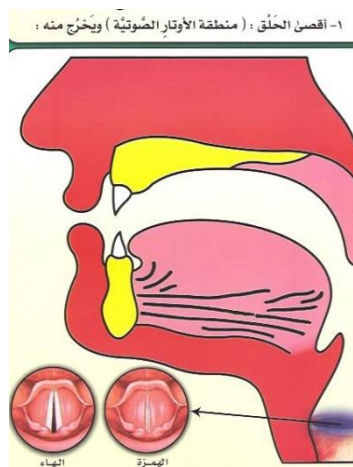
We have two letters produced in the larynx: al-hamza and al-haa'




**Note:** Al-hamza as-sakinah (hamza with sukoun) is produced by complete closure of the vocal cords.

Al-hamza al-mutaharrikah (hamza with fatha, dammah, or kasra) is produced by distancing the vocal cords a little from each other.

Al-haa' is produced by bringing the vocal cords close to each other but without closing them completely. When the air passes through the vocal cords in that position, they will shake making the haa' sound.



## Be Tajweed professional:

Make the hamza  light (muraqqqa) wherever it comes in the Holy Qur'an.

أعوذ - إهدنا - أوتوا - رأيت - أن رآه استغنى - لقاء الله - يؤتي - مئين - أعطيناك

من أضلّ - من أعرض - يأتوننا - جاء أمر - يأجوج و مأجوج - خطأ - بئس - طائر - اتونني - اتانا

## Be Tajweed Professional:

Make the haa' light (muraqqqa) all the time and give it its hams (let the breath come with it when you pronounce it, especially when it has sukoon).

Opening the lips widely will help you pronounce the haa' light.

إنّ الله هو الرزاق - لا إله إلا الله - الواحد القهار - كالذي استهوته الشياطين - و من يكرههن - فأهلكته - و يطهركم تطهيراً - رهواً - منهم من أخذته الصيحة - أفواهم - فأذاقها الله - يجد له من طحاها - يفقهوه - هو الذي - كالعهن - جباهم - لعب و لهو - تبع هداي - و أشركه في - إن الله يحب التوابين - فليدع ناديه - صلوا عليه - و لتكبروا الله على - يعلمه الله - قلنا اهبطوا - هادوا - هوداً - هي بيضاء - اهبط - أهدى - اهدنا - معهم - و إن الله لهو العزيز - أفوا بعهدي - مطهرة - أن يستنكحها - إلا وجهه - إن الله يحب المحسنين - عليهم

## Be Tajweed Professional:

When we have ه haa' with sukoon in the middle of a word make sure you do not round your lips when you pronounce that haa' especially when it is preceded by a letter with damma.

مُتَدُونَ - يَا نُوحُ اهْبِطْ بِسَلَامٍ

So you round your lips with the letter before the haa', but you bring them back to normal position when you pronounce the haa'.

وسط الحلق: و هو منطقة لسان المزمار  
The Mid Throat: it is the epiglottis area.

At this area two letters are produced; ع ح

ع Ala'in is produced by bringing the epiglottis back to the wall of the throat (particularly the pharynx) as in the following diagram:



ع ع - عذابٌ أليم - معهم - القارعة - فعقروها - لا أعبد - و أعرض - و لا تصعّر خدّك  
ضعفين - و أطعن الله - أن تقع على - فزّع عن قلوبهم - يعلمون - يعملون - عمله - وعد الله  
مع الراكعين - فإن أعطوا - نجمع عظامه - ما استطعت - أأعجمي - يدع الأيتيم - يوم يدعون إلى  
نار جهنم دعا - ينزع عنهما - يشفع عنده - تطلع على الأفئدة - نعبد

### Be Tajweed Professional:

Pay extra attention to the ع ain when it has sukoon and is followed by ه haa'. Pronounce the ع clearly without mixing it with the ه

أَلَمْ أَعْهَدْ - فَاتَّبِعْهَا - فَبَايِعْهُنَّ - لَا تُطِعْهُ

Please remember that the ع is always light (muraqqaqa)

ح Alh'aa' is also produced by bringing the epiglottis to the back wall of the throat but not as much as in the ع ain. This is why we notice the sound of the ح is different because the air has a bigger passage to go through.





## Be Tajweed Professional:

Make the ح always light (muraqqqa) and give it its hams (let the breath come with it when you pronounce it especially when it has sukoon).

الرَّحْمَنُ - مَحْيَاهُمْ - فَأَحْيَاكُمْ - حُ حُ حُ - المحسنين - يُحْيِي - و رَوَّاحُهَا شَهْرٌ - و ما هو بمزخزجِه من

العذاب - يَسْتَنْكِحُهَا - و سَبَّحَهُ لَيْلًا - تَنْكِحُوا - أَنْصَحُ - يَجْمَحُونَ - ما نَكَحَ - و الإحسان

When the ح is has sukoon and it is between two letters which have damma, you should not keep the lips rounded when pronouncing the ح in that case.

أَحْشُرُوا - أَحْكُمُ