



CLASS 7
AGE 10 YRS

QU`RAN
READING
MANUAL



اَوَّلُ الْبَيْتِ

Name of Student: _____

HAYDARI MADRASAH (NAIROBI – KENYA)



HAYDARI MADRASAH (NAIROBI)

QUR'AN READING

CLASS SEVEN - AGE 10 YRS

Imam Zainul Abideen (AS) in his
book of duas said:

"O Allah! Make the Qur'an a ladder by which
I may climb to the place of safety"

Foreword

Over the years, Qur'an reading has been part of the syllabus of the Haydari Madrasah. During the process of imparting this integral part of our religion to the students, it was realized that every child's reading capacity was not at the same level. Further studies revealed some interesting facts.

- 1.) The time delegated to Qur'an reading at the madrasah was not enough to cater for and individually give attention to each student.
- 2.) All the students did not have Maalims coming home to tutor them.
- 3.) Parents who wanted to assist the students did not know where to start from.
- 4.) A manual, guide or an easy-to-follow book was required, that would cater for the student, parents and the teachers, so that the task of imparting reading of the Holy Qur'an would become a stress-free, enjoyable experience, where enough practice was given to the child in each area, before they progress to the next step.

We have therefore embarked upon this project to prepare manuals and guidelines, which will create a stepping stone, towards a community with children who are very well versed with the recitation of the Holy Qur'an.

Together with this humble presentation, we request parents to spend a little time each day to listen and guide the child in recognizing and reading the manual. A few pages each day will reap fluent recitation in the future.

The aim is not about reciting quickly but reciting correctly. Encourage the student recite audibly from the beginning so that the recitation is done at a correct pace.

With our mutual co-operation, we will achieve the aim of instilling, the love of the Holy Qur'an and the Ahlul Bayt in the hearts of our children.

QURAN READING DEPARTMENT

HAYDARI MADRASAH (NAIROBI)

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September, 2020

These manuals on Qur'an reading, have been prepared to especially assist parents, teachers and students, who wish to teach and/or learn to recite the Holy Qur'an.

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REFRESHING LESSONS OF CLASS FOUR

PARENTS/TEACHERS NOTE: Please ensure that the children of your class fully understand all the subjects taught in Class Four. With reference to the Class Four book, please go through the following topics, so as to refresh the child's memory.

- 1.) Introduction of Arabic numbers 1 - 25
- 2.) Surahs to be memorized - KG to Class 12
- 3.) Duas for Class Four
- 4.) About the Holy Qur'an
- 5.) Titles and Benefits of Reciting Qur'an
- 6.) Glossary: Understanding the terms used
- 7.) The Arabic Alphabet and Makharij in brief
- 8.) Iraab: The Vowels in Arabic
- 9.) Iraab: Revision of Fat-ha, Kasra and Dhamma
- 10.) An introduction to joint Alphabets without vowels
- 11.) Joint Alphabets with vowels Fat-ha, Kasra and Dhamma
- 12.) Non - joining letters (Naughty / stubborn letters)

REFRESHING LESSONS OF CLASS FIVE

PARENTS/TEACHERS NOTE: Please ensure that the children of your class fully understand all the subjects taught in Class Five. With reference to the Class Five book, please go through the following topics, so as to refresh the child's memory.

- 1.) Introduction of Arabic numbers 26 - 50
- 2.) Surahs to be memorized - KG to Class 12
- 3.) Duas for Class Five
- 4.) Glossary: Understanding the terms used
- 5.) About the Holy Qur'an, Titles and benefits
- 6.) Iraab: Revision of Fat-ha, Kasra and Dhamma
- 7.) Introduction to Sukun / Jazm
- 8.) Introduction to Qalqala
- 9.) Huruful Illah: Introduction to Long Vowels
- 10.) Leen Letters: Introduction to Layyinah
- 11.) Alif with Jazm
- 12.) 2 Types of Hamza
- 13.) Ta Mabsuta and Tau Marbuta

REFRESHING LESSONS OF CLASS SIX

PARENTS/TEACHERS NOTE: Please ensure that the children of your class fully understand all the subjects taught in Class Six. With reference to the Class Six book, please go through the following topics, so as to refresh the child's memory.

- 1.) Introduction of Arabic numbers 51 - 75
- 2.) Surahs to be memorized - KG to Class 12
- 3.) Duas for Class Six
- 4.) About the Holy Qur'an and it's titles
- 5.) Respect of the Holy Qur'an and Wudhoo
- 6.) Isti'aadha and Bismillah
- 7.) Glossary: Understanding the terms used
- 8.) Silent letters - Al Huruful Ismat (Part 1)
- 9.) 4 Ways of Huruful Illah letters
- 10.) Tanween: Introduction to Fat-hateen, Kasrateen & Dhammateen
- 11.) Tashdeed: Introduction to Shaddah
- 12.) Meem and Nun Mushaddadah
- 13.) Maddah signs
- 14.) Huruful Muqat'ta'at - Letters of Abbreviation
- 15.) Nun Qutni and Qalb
- 16.) Sections of the Holy Qur'an

NUMBERS 76 - 100


The child should be taught the numbers and practice writing them. Repetitions should be done in class.

Teachers should encourage the child to use the Arabic numerals instead of English numbers.

Parent/Teacher Note: Arabic language is read from right to left but the Arabic numbers are read from left to right (just like English numbers). **Make the student aware of this difference.**

EXAMPLE: Initially introduce only 0 - 10, and make sure this is grasped properly. Ask them to fill in the blanks by writing only English numbers in a row, then only Arabic letters in a row, and so on.

Arabic numbers are written just like English numbers, from left to right, see the below sample.



52 = ٥٢	NOT 25 (It is 52)
152 = ١٥٢	NOT 251 (It is 152)



















ARABIC NUMBERS (76 - 100)

ENGLISH	ARABIC	ARABIC PRONOUNCIATION
76	٧٦	SIT'A WA SAB'UUN
77	٧٧	SAB'A WA SAB'UUN
78	٧٨	THAMANIA WA SAB'UUN
79	٧٩	TIS'A WA SAB'UUN
80	٨٠	THAMANUUN
81	٨١	WAHID WA THAMANUUN
82	٨٢	ITH'NANI WA THAMANUUN
83	٨٣	THALATHA WA THAMANUUN
84	٨٤	ARB'AH WA THAMANUUN
85	٨٥	KHAMSA WA THAMANUUN
86	٨٦	SIT'A WA THAMANUUN
87	٨٧	SAB'A WA THAMANUUN
88	٨٨	THAMANIA WA THAMANUUN
89	٨٩	TIS'A WA THAMANUUN
90	٩٠	TIS'UUN

ENGLISH	ARABIC	ARABIC PRONOUNCIATION
91	٩١	WAHID WA TIS'UUN
92	٩٢	ITH'NANI WA TIS'UUN
93	٩٣	THALATHA WA TIS'UUN
94	٩٤	ARB'AH WA TIS'UUN
95	٩٥	KHAMSA WA TIS'UUN
96	٩٦	SIT'A WA TIS'UUN
97	٩٧	SAB'A WA TIS'UUN
98	٩٨	THAMANIA WA TIS'UUN
99	٩٩	TIS'A WA TIS'UUN
100	١٠٠	MIA

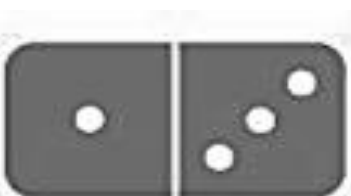
Parents / Teachers Note: For the student to be able to grasp the above numbers, you can write them on a paper or on the board in random numbers and ask them to identify the same. Also show the difference between the numbers 2 & 6, 7 & 8 (٢ and ٦, ٧ and ٨). You can also prepare a join-the-numbers activity and draw a tree or an apple, etc. This is especially useful for the younger children.

EXERCISE 1: WRITING EXERCISE**COUNT AND WRITE THE ARABIC NUMBER IN THE BOX**

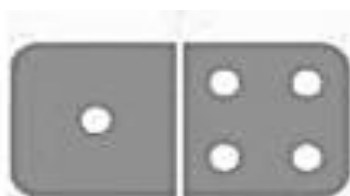
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 <input type="text"/>	+	 <input type="text"/>	=	 <input type="text"/>
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EXERCISE 2: WRITING EXERCISE**ADD THE DOTS ON THE DICE AND WRITE THE ANSWER**

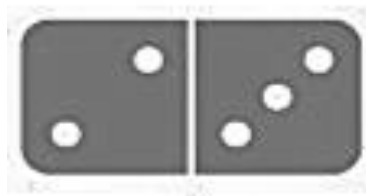
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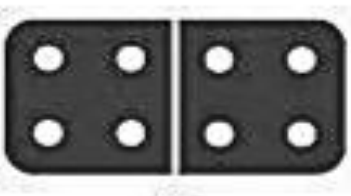
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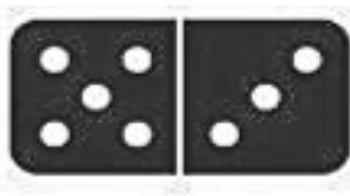
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$$\begin{array}{r} \text{-----} + \text{-----} \\ = \text{-----} \end{array}$$



$$\begin{array}{r} \text{-----} + \text{-----} \\ = \text{-----} \end{array}$$



$$\begin{array}{r} \text{-----} + \text{-----} \\ = \text{-----} \end{array}$$



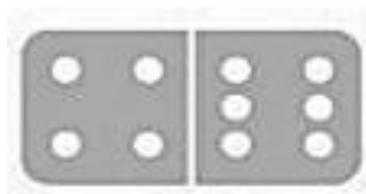
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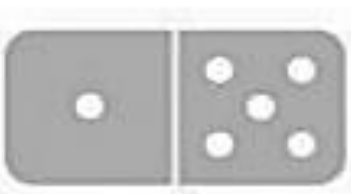
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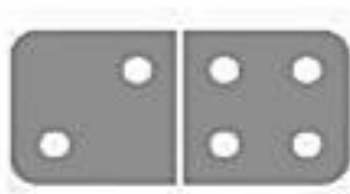
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$$\begin{array}{r} \text{-----} + \text{-----} \\ = \text{-----} \end{array}$$



























$$\begin{array}{r} \text{-----} + \text{-----} \\ = \text{-----} \end{array}$$



$$\begin{array}{r} \text{-----} + \text{-----} \\ = \text{-----} \end{array}$$

EXERCISE 3: WRITING EXERCISE**COUNT THE FINGERS AND WRITE THE ANSWER IN THE BOX**

 +  = <input data-bbox="542 470 670 616" type="text"/>	 +  = <input data-bbox="1189 470 1316 616" type="text"/>
 +  = <input data-bbox="542 728 670 873" type="text"/>	 +  = <input data-bbox="1189 728 1316 873" type="text"/>
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 +  = <input data-bbox="542 1512 670 1657" type="text"/>	 +  = <input data-bbox="1189 1512 1316 1657" type="text"/>
 +  = <input data-bbox="542 1780 670 1926" type="text"/>	 +  = <input data-bbox="1189 1780 1316 1926" type="text"/>

EXERCISE 4: WRITING EXERCISE**NUMBERS RECOGNITION (76-100) / ٧٦-١٠٠)**

Join the Arabic and matching English number with a straight line

76	٧٨	82	٨٤
77	٨١	83	٨٦
78	٨٠	84	٨٧
79	٧٦	85	٨٢
80	٧٩	86	٨٥
81	٧٧	87	٨٣
88	٨٩	94	٩٦
89	٩١	95	٩٩
90	٩٢	96	٩٨
91	٩٣	97	١٠٠
92	٨٨	98	٩٤
93	٩٠	99	٩٧
		100	٩٥

EXERCISE 5: JOINING and COLOURING THE NUMBERS

Join the Arabic numbers in sequence and you will find the picture



٧٧

٨٣

٧٨

٨٢

٧٩

٨١

٨٠

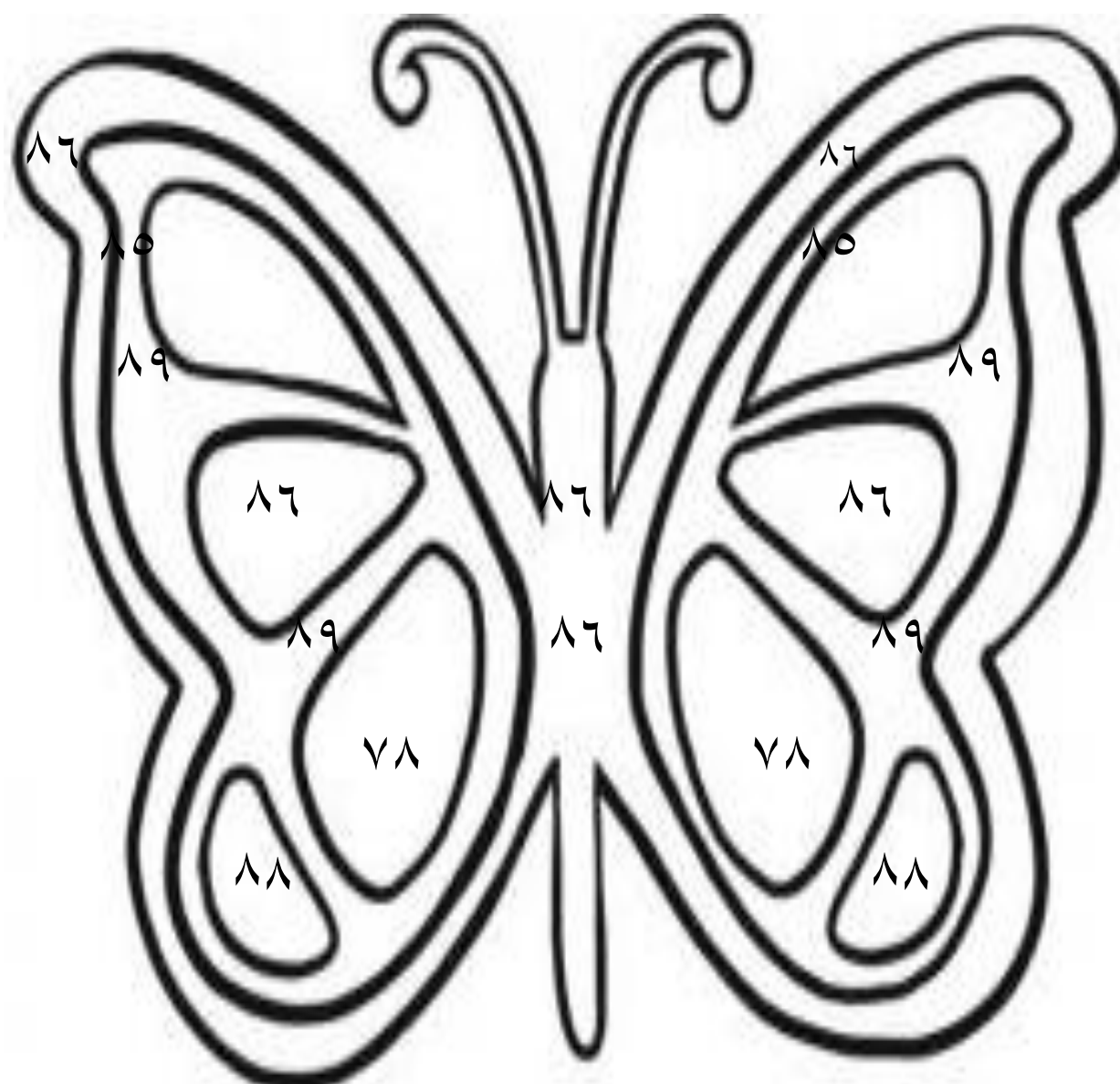
EXERCISE 6: WRITE THE NUMBERS 1 TO 50

1	11	21	31	41
10	20	30	40	50

EXERCISE 7: NUMBERS AND COLOURING EXERCISE

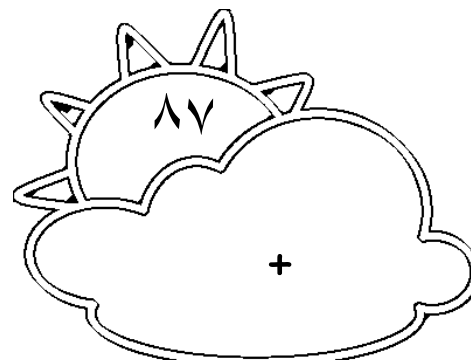
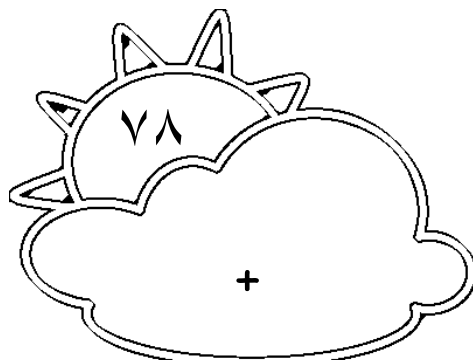
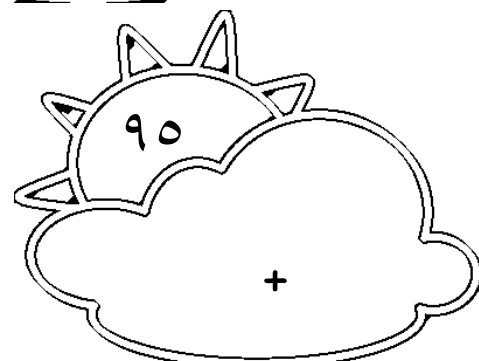
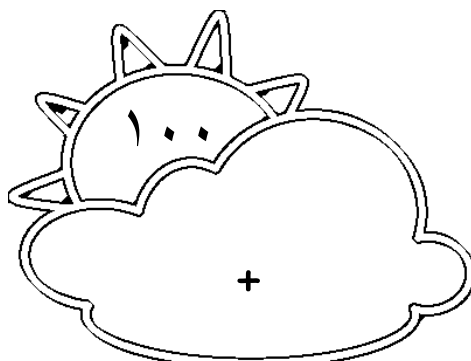
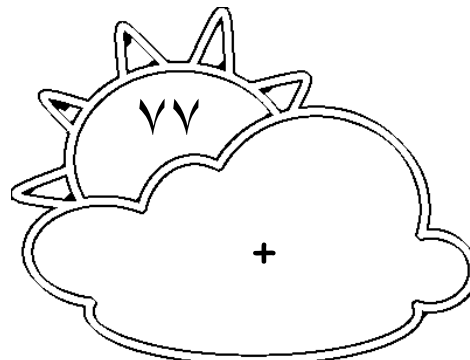
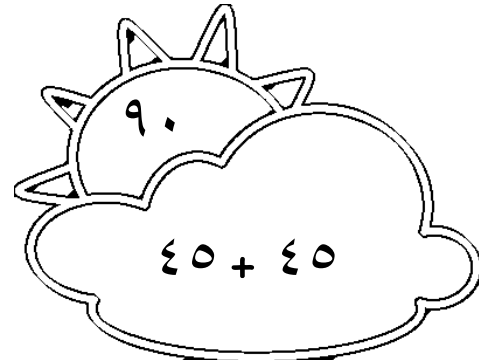
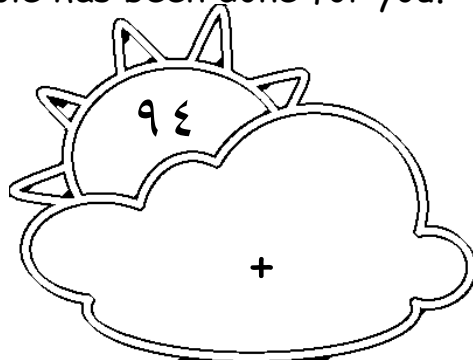
Colour the Butterfly below, according to the number.

٨٥	٨٦	٧٨	٨٨	٨٩
Red Ahmar	Yellow Asfar	Green Akhdhar	Blue Azrak	Black Aswad



EXERCISE 8: WRITING EXERCISE**NUMBERS RECOGNITION AND COLOURING**

Put in two Arabic numbers in the cloud, to make up the total in the Sun.
An example has been done for you.



EXERCISE 9: WRITING EXERCISE**NUMBERS RECOGNITION AND COLOURING**

Write in the missing number



SURAHS MEMORISATION - from KG to Class 12

The Holy Prophet (SAW) has said:

"The number of levels (stages) in Heaven is (equivalent to) the number of verses in the Qur'an (6236). Thus, when a reciter of the Qur'an enters into Heaven, it will be said to him: 'Go up one level for every verse that you can recite.' Thus, none will be in a higher level than the one who has memorized the entire Qur'an."

[Biharul Anwar, Volume 92 Page 22]

The table below classifies how the student will be tested for Surah Memorisation every year, by the Holy Madrasah. It will be to the child's advantage if parents prepare them ahead of time.

The chart from KG to Class 12 has been designed to cover the whole of the 30th Sipara (Juz Amma).

Some surahs have been repeated for testing purposes. Surahs which are required in our day to day lives, like Surah Jumuah and Surah Mulk have been added.

Parents are advised to train their child(ren) to memorise by reading from the Qur'an rather than only learning the Surah by heart.

When the child reads then memorizes, they learn the formation of the text, and they learn where the extra pull is required. It also ingrains the Surah well into their minds.

EFFECTIVE METHODS OF MEMORISATION

- 1) Teach an Ayah a day. This is a tried and tested method, where even when the student is ready to learn more, we restrain and teach only that one ayah (with meaning if one prefers). The next day a second ayah and so on. In a week the student has learnt 7 ayaat. This is stress free and an easy method.
- 2) Get help from YouTube. Type in the Surah Name and numerous options will come up. You can select your preferable reciter (we recommend Mishary Al Afasy) and the student can listen, read and learn at the same time. This will help build in the right makharij as well.
- 3) Download the App called Memorize. This is preferred by the older students for self-study.

SURAHS MEMORISATION - from KG to CLASS 12

<u>QUR'AN & MORAL CLASS</u>	MID - YEAR	END - YEAR	BONUS
KG	Surat Al-Fatihah (1) Surat Al-Ikhlash (112)	Surat Al-Kawthar (108) Surat Al-Asr (103)	
1	Surat Al-Nas (114) Surat Al-Falaq (113)	Surat Al-Fil (105) Surat Al-Nasr (110)	
2	Surat Al-Qadr (97)	Surat Al-Masad (111) - also known as Surat Al-Lahab Surat Al-Quraysh (106)	
3	Surat Al-Tin (95)	Surat Al-Kafirun (109)	
4	Surat Al-Ma'un (107) Surat Al-Sharh (94) - also known as Surat Al-Inshirah	Surat Al-Takathur (102) Surat Al-Qadr (97)	
5	Surat Al-Humazah (104) Surat Al-Zalzalah (99) - also known as Surat Al-Zilzaal	Surat Al-Qari'ah (101) Surat Al-Tin (95)	
6	Surat Al-Duha (93) Surat Al-Shams (91)	Surat Al-Adiyat (100) Surat Al-Nasr (110)	
7	Surat Al-Tariq (86)	Surat Al-A'la (87)	Surat Al-Infitar (82)
8	Surat Al-Layl (92)	Surat Al-Bayyinah (98)	Surat Al-Alaq (96)
9	Surat Al-Ghashiyah (88)	Surat Al-Buruj (85)	Surat Al-Balad (90)
10	Surat Al-Inshiqaq (84)	Surat Al-Fajr (89)	Surat Al-Takwir (81)
11	Surat Al-Naba (78)	Surat Al-Mutaffifin (83)	Surat Al-Mulk (67)
12	Surat Al-Abasa (80)	Surat Al-Nazi'at (79)	Surat Al-Jumu'ah (62)

DUAS FOR CLASS SEVEN

These duas will be easy to memorise for the child if they are taught one dua per term together with one surah per term.

DUA FOR FORGIVENESS

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

"Rabbi inni zalamtun nafsii faghfirlii innahu laa yaghfiruz zunuba illa anta"

O Lord, I have wronged myself. So forgive me. Verily, save You there is no one who can protect from the consequences of sinning.

DUA TO BE A GOOD MUSLIM

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

"Rabbana Laa tuzigh quluubana ba'ada idh hadaytanaa wahablanaa milladunka rahmatan innaka antal wah' haab"

O our Lord, do not suffer our hearts to go astray after You have rightly guided us, and grant us mercy from You, for verily You and You (alone) are the ever Bestower.

DUA WHEN YOU ARE AFRAID

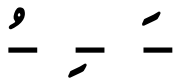
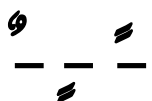

رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نَّصِيْرًا

"Rabbi adkhilnii mudkhala sidkinw wa akhrijnii mukhraja sidkinw waj alli milladunka sultaanan nasiira"

My Lord, make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

G L O S S A R Y

EXPLANATIONS OF THE VARIOUS TERMS USED

<u>TRANSLITERATION</u>	<u>ENGLISH MEANING</u>
HARF (plural - Huruf)	A letter (plural - The Arabic letters)
HARAKA (plural - Harakaat)	Short vowel signs Fat-ha, Kasra & Dhamma 
MUTAHARRIK	Letter bearing a haraka
FAT-HA	Short vowel marked by a small line written above the letter pronounced "a" (symbol: َ)
KASRA	A short diagonal stroke written below a letter. It represents a short vowel "i" (symbol: ِ)
DHAMMA	A small apostrophe-like shape written above a letter. It represents a short vowel "o" (like the 'u' sound in 'who' but only stretched for 1 count) (symbol: ُ)
MAKHRAJ (plural - Makharij)	Place of origin where the sound of the letters comes from
TANWEEN (NUNATION) 	Adding the sound of Nun, occurs at the end of a word; it is represented by double Haraka signs. Fat-hateen, Kasrateen and Dhammateen
JAZM (SUKUN)  (ْ)	A small semi circle or circle above the letter, which tells us that the letter is without a vowel. A letter bearing a Jazm becomes Sakin
SAAKINAH	A letter bearing a Sukun is known as a Sakin letter
SHADDAH (TASHDEED)	A small 'w' (symbol: ّ) written above a letter. This doubles the sound of the letter so that it is stressed.
MUSHADDAD	A letter bearing a Shaddah is a Mushaddad letter

G L O S S A R Y - continued**EXPLANATIONS OF THE VARIOUS TERMS USED**

<u>TRANSLITERATION</u>	<u>ENGLISH MEANING</u>
MADDAH	Elongation or stretching of a syllable (ّ ّ)
AYA (plural - Ayaat)	One verse of the Qur'an
SURAH (plural - Suwer)	One chapter of the 114 chapters of the Qur'an
JUZ (plural - Ajzaa) - Rub $\frac{1}{4}$ part of a Juz - Nisf $\frac{1}{2}$ part of a Juz - Thalatha $\frac{3}{4}$ part of a Juz	The Qur'an is divided into 30 equal parts. Each of these parts is called a Juz. A person who wishes to recite the Holy Qur'an in one month may do so by reciting one Juz every day
RUKU (Plural - Ruku'at or Arkaan)	These are like paragraphs or sections, containing 7 - 12 ayaat. One Paragraph is called a Ruku
MANZIL (Plural - Manaazil)	The Qur'an has been divided into 7 Manaazil for ease of recitation. A person wishing to recite the entire Qur'an in one week, may do so by reciting one Manzil per day
HAMZATUL QAT'AA	The Normal / Cutting or Dividing Hamza
HAMZATUL WASL	Also known as Aliful Wasl - The Connective Hamza
NUN QUTNI	Small Nun
Al-Huroof Al Qamariyyah	The Moon (Lunar) Letters
Al-Huroof Al Shamsiyyah	The Sun (Solar) Letters
HUROOFUL ISMAT	Silent letters
MUQATTA'AAT LETTERS	Separate letters in the beginning of a few Surah
WAQF (plural - Wuqoof)	To pause or to make a stop by breaking off the breath at the end of the word
MUS-HAF	The Arabic volume of the Holy Qur'an
Tajweed (Root word: Jawada)	To improve or make better or beautify something. To give every letter it's right with description and origination

SILENT LETTERS - AL HURUFUL ISMAT (PART 2)

Continued from Class Six

The letters which do not bear any sign are called 'Silent letters' (Al Huruful Ismat). Such letters are written but not read. Silent letters are also known as empty letters.

Parent / Teachers Note: The 1st Part of the Silent letters has been discussed in Class Six. This was a simple introduction and the topic was divided into two, so as to not overwhelm the student. Teach this topic thoroughly one step at a time. With practice, continuous recitation of the Holy Qur'an and with time, the student will become fully acquainted with this topic.

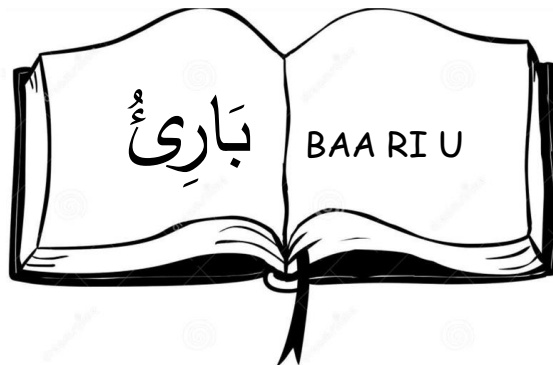
1.) **THE HAMZA SIGN ABOVE OR BELOW THEM:** The letters Alif,

Ya or Waw, are **NOT PRONOUNCED** whenever the Hamza sign comes above or below them. Instead, the sound of Alif is pronounced. Note: There is no elongation of the sound and in some places there is a jerk.

EXAMPLE:

READ AS	WRITTEN AS		READ AS	WRITTEN AS
مُءَمِّنٌ	مُؤْمِنٌ		بُءٌ	بُؤٌ
بَارِءٌ	بَارِئٌ		بِءٌ	بِئٌ
سُئِلَ	سُئِلَ		بَءٌ	بَأٌ

EXERCISE 10: READING THE HAMZA SIGN ABOVE OR BELOW
SILENT LETTERS - Always read as 'a' sound



2.) **LETTERS ALIF & YA WHEN THEY BEAR A TANWEEN SIGN:** The letters Alif and Ya are **NOT PRONOUNCED**, whenever they are marked with this Tanween sign (◌ِ). **EXAMPLE:**

READ AS	WRITTEN AS		READ AS	WRITTEN AS
حَكِيمِنْ	حَكِيمًا		عَلِيمِنْ	عَلِيمًا
Hakiiman			aliiman	
هُدَنْ	هُدًى		أَبَدِنْ	أَبَدًا
مُسَمَّنْ	مُسَمًّى		سُدَنْ	سُدًى

3.) **WHEN THIS (◌ِ) SIGN APPEARS:** The letters of Alif, Ya and Waw are not pronounced whenever this sign comes above them.

EXAMPLE:

READ AS	WRITTEN AS		READ AS	WRITTEN AS
فَسِيرُو	فَسِيرُوا		كَفَرُو	كَفَرُوا
Fasiruu			kafaruu	
أَلَيْكَ	أُولَئِكَ		أَلَاتِ	أُولَاتِ
أَفَانِ	أَفَايِنِ		مَلَاهِ	مَلَايِهِ

4.) THE SIGN (آ) ABOVE THE LETTER ALIF: When a letter is before this Alif, the Alif is NOT PRONOUNCED, and the letter before and after this Alif are joined when reading the word. More rules regarding this Alif are detailed in the Tajweed manual.

EXAMPLE:

READ AS	WRITTEN AS		READ AS	WRITTEN AS
وَلَقَمَرٍ	وَالْقَمَرِ		وَضَرِبَ	وَأَضْرِبَ
walqamari			wadhrib	
إِنَّ لِلنَّاسِ	إِنَّا لِلنَّاسِ		هُوَ الْأَبْتَرُ	هُوَ الْأَبْتَرُ
وَسْتَغْفِرُهُ	وَأَسْتَغْفِرُهُ		خَيْرُ الْبَرِيَّةِ	خَيْرُ الْبَرِيَّةِ

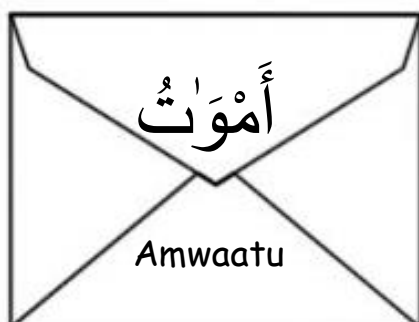
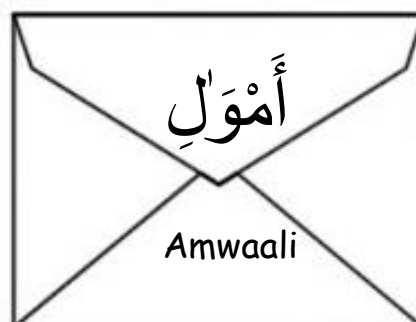
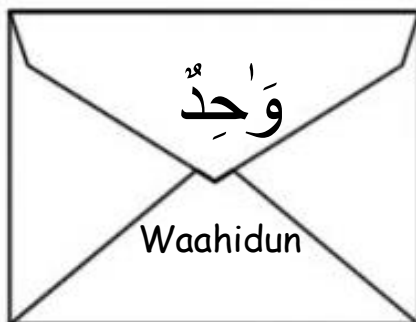
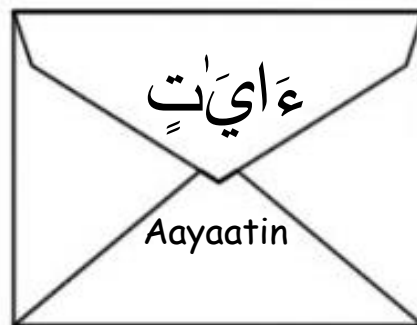
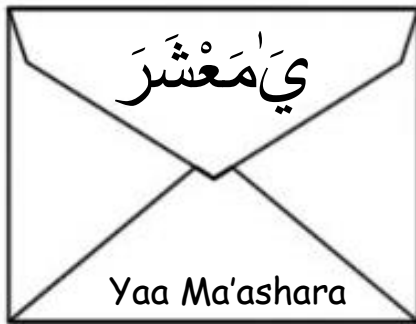
5.) WHEN THE SMALL ALIF COMES ABOVE THE LETTERS OF ALIF, YA or WAW: When the small Alif comes above the letters of Alif, Ya or Waw, these letters are NOT PRONOUNCED but the letter preceding them is extended into a long vowel

EXAMPLE:

READ AS	WRITTEN AS		READ AS	WRITTEN AS
زَكَاةَ	زَكُوَّةَ		صَلَاةَ	صَلُوَّةَ
Zakaat	Not Zakawat		ssalaat	Not ssalawaat
مَنَاءَ	مَنُوَّةَ		مِشْكَاةَ	مِشْكُوَّةَ
ضَحَاهَا	ضَحَنَاهَا		نَرَاكَ	نَرَاكَ

EXERCISE 11: WHEN THE SMALL ALIF COMES ABOVE THE LETTERS OF ALIF, YA or WAW

IMPORTANT NOTE: The letters Alif, Ya or Waw **ARE PRONOUNCED** whenever the small Alif comes above them **WHILE BEARING THE FAT-HA SIGN.**



6.) WHEN THE LETTERS ALIF, YA OR WAW APPEAR IN BETWEEN A WORD, FOLLOWED BY THE SIGN (أ) ABOVE THE LETTER ALIF:

The Maddiya letters of Alif, Ya or Waw are NOT PRONOUNCED whenever they come in the middle of a word and are followed by an Alif marked with the sign (أ).

EXAMPLE:

READ AS	WRITTEN AS		READ AS	WRITTEN AS
أُوتِلْعِمَ	أُوتُوا الْعِلْمَ		ذُلْفَضِلِ	ذُوا الْفَضْلِ
ootul ilma			zhulfadhli	
فِلْأَرْضِ	فِي الْأَرْضِ		ذِلْقُرْبَى	ذِي الْقُرْبَى
إِلِلْأَرْضِ	إِلَى الْأَرْضِ		ذَلْقُرْبَى	ذَا الْقُرْبَى

(أ) is known as the Hamzatul Wasl or Aliful Wasl - It is discussed in detail in the Tajweed manual

7.) **THE LETTER LAAM (ل) WHEN IT BEARS NO SIGN:** The letter Laam (ل) is **NOT PRONOUNCED** whenever it bears no sign and is followed by a Mushaddad letter (letter with a Shadda).

NOTE: The letter Lam (ل) is silent here only because it appears in the rules of Shamsiyyah, otherwise Lam (ل) is NOT a Silent letter.

EXAMPLE:

READ AS	WRITTEN AS		READ AS	WRITTEN AS
يَوْمُذِينَ	يَوْمُ الدِّينِ		أَشْمَسِ	الشَّمْسِ
عَلَنَاسِ	عَلَى النَّاسِ		أَسْمَاءُ	السَّمَاءُ
خَلَقَذَكَرَ	خَلَقَ الذَّكَرَ		أَرَادِفَةُ	الرَّادِفَةُ
بَعْضَظَنَّ	بَعْضَ الظَّنِّ		أَصْرَاطَ	الصِّرَاطَ


NOTE: The letters which bear no sign and are followed by a Mushaddad letter (letter with a Shadda), are not pronounced in the Holy Qur'an written in Uthmani Script.

EXAMPLE:

READ AS	WRITTEN AS		READ AS	WRITTEN AS
قَتَبَيْنَ	قَدْ تَبَيَّنَ		مِمَّالٍ	مِنْ مَّالٍ
مِرَبِّكَ	مِنْ رَبِّكَ		قُرَّبِي	قُلْ رَبِّي

SUJOOD IN THE HOLY QUR'AN (سجدة)

In the Holy Qur'an, there are certain verses that are SPECIAL. They speak about the people who, when they hear Allah's communications they, bow down in obeisance (Sajdah) to the Almighty.

They are humble and not proud. They do not tire, to Glorify Him day and night. They are ready to serve Him and Worship Him and celebrate the praise of their Lord, etc. These SPECIAL verses are known as the verses of Sajdah or Sujood. They appear on the margin of the Qur'an as (سجدة) or 

If a person reads or hears these specific portions of the Qur'an, he/she has to do Sajdah. Where there is a wajib sajdah it is obligatory to perform sajdah. If it is a sunnat sajdah then it is recommended to perform sajdah. The sajdah is wajib on both, the reciter and the listener.

There are 4 Wajib (obligatory) sajdah and 10 Sunnat (recommended) sajdah.

ALLAMA HILLI AND HIS LUCKY ESCAPE

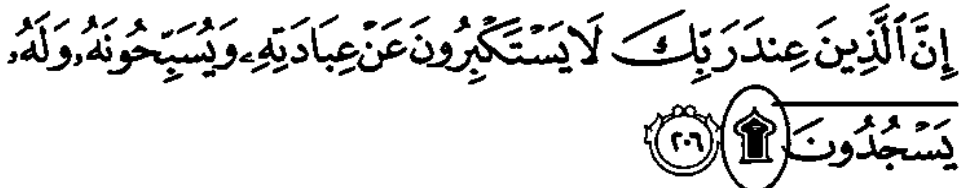
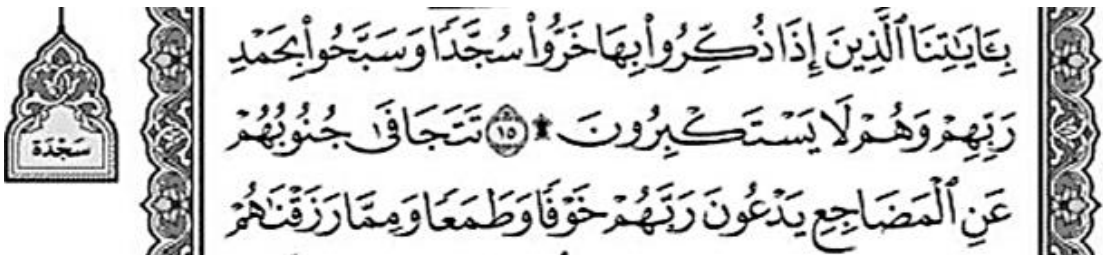
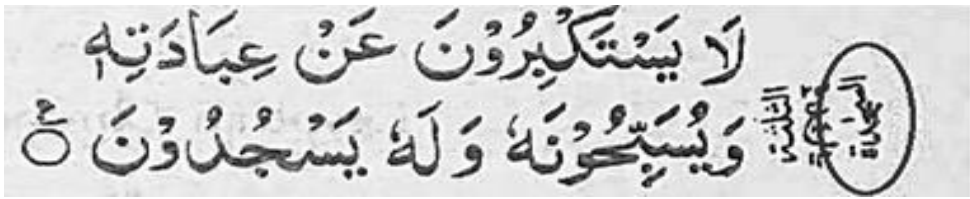
Allama Hilli was a great learned scholar. At the age of nine years he had become a Mujtahid. However as a child, he was cheekily playful and one day he upset his father.

His father, being angry, tried to get hold of his son. Allama Hilli, knowing this, started running while his father ran after him.

As his father came close to catching him, Allama Hilli started reciting a wajib sajda verse. This meant that his father had to go into sajdah since Allama Hilli was still not baligh.

This delayed his father and allowed Allama Hilli to make his lucky escape.

EXAMPLES OF THE SAJDAH SYMBOL IN THE QUR'AN

Sample 1	
Sample 2	
Sample 3	

HOW TO PERFORM THE SAJDAH

- 1.) It is not necessary to be in Wudhoo, and therefore a Haez or Mujnib can do the sajda.
- 2.) It is not necessary to face the Qibla.
- 3.) The condition that the clothes for Salaah must be Tahir, does not apply here.
- 4.) It is Ihtiyat e Wajib to do Sajdah on a Turbah (Mohr) or any other thing on which Sajdah is allowed.
- 5.) During the Sajdah, it is not necessary to recite any Dhikr, takbir, tashahud or salaam. However when we recite or hear these Wajib Sajdah Ayaat being recited, it is Mustahab (recommended/better) to recite the following Dua



DHIKR OF WAJIB SAJDAH

**THIS DHIKR IS RECOMMENDED TO BE RECITED,
WHEN DOING THE WAJIB SAJDAH OF THE SAJDAH AYAT
IN THE HOLY QUR'AN**

<u>ARABIC</u>	<u>ENGLISH MEANING</u>
LA ILAAHA ILLA - LLAHU HAQAN HAQAA	Indeed there is no god except Allah
LA ILAAHA ILLA - LLAHU IMAANAN WA TASDIIQAA	There is no god except Allah, I believe and have faith in Him
LA ILAAHA ILLA - LLAHU U'BUDIYATAN WA RIQAAA	There is no god except Allah, My servitude and bondage is to Him
SAJADTU LAKA YAA RABBI TA'AB'BUDAN WARIQAA	To you my Lord I prostrate in servitude and bondage
LA MUSTANKIFAN WA LA MUSTAKBIRAN	Neither with pride nor arrogance
BAL ANAA ABDUN ZALEELUN DHAEEFUN KHAAA IFUN MUSTAJEERUN	Rather in humility and weakness, I as Your 'abd seek safety with you.

**In case a person cannot remember the above dhikr,
then they can simply recite
"Shukran Lillah" seven (7) times**



THE FOUR WAJIB (COMPULSARY) SAJDAH

<u>4 WAJIB SAJDA SURAHS</u>	<u>JUZ (out of 30 parts)</u>	<u>SURAH (out of 114 chapters)</u>	<u>AYAH (verse number)</u>
Sajda	21 ST	32	15
Haa - Meem Sajda	24 TH	41	38
An - Najm	27 TH	53	62
Al - Alaq	30 TH	96	19

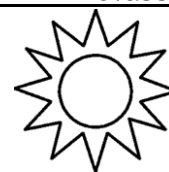
An easy way to remember the wajib sajdahs is to keep in mind that out of the 30 Juz (parts) of the Qur'an they start from the 21st and you add 3 and reach the next one, 24th, add 3 and reach the next one, 27th and then add the final 3 and reach the last one which is the 30th part.

THE TEN SUNNAT (RECOMMENDED) SAJDAH

<u>10 SUNNAT SAJDA SURAHS</u>	<u>JUZ (out of 30 parts)</u>	<u>SURAH (out of 114 chapters)</u>	<u>AYAH (verse number)</u>
A'raf	9	7	206
Ra'ad	13	13	15
Nahl	14	16	50
Bani Israel	15	17	109
Maryam	16	19	58
Hajj	17	22	18
Furqan	19	25	60
Naml	19	27	26
Saad	23	38	24
Inshiqaq	30	84	21





SUN AND MOON LETTERS



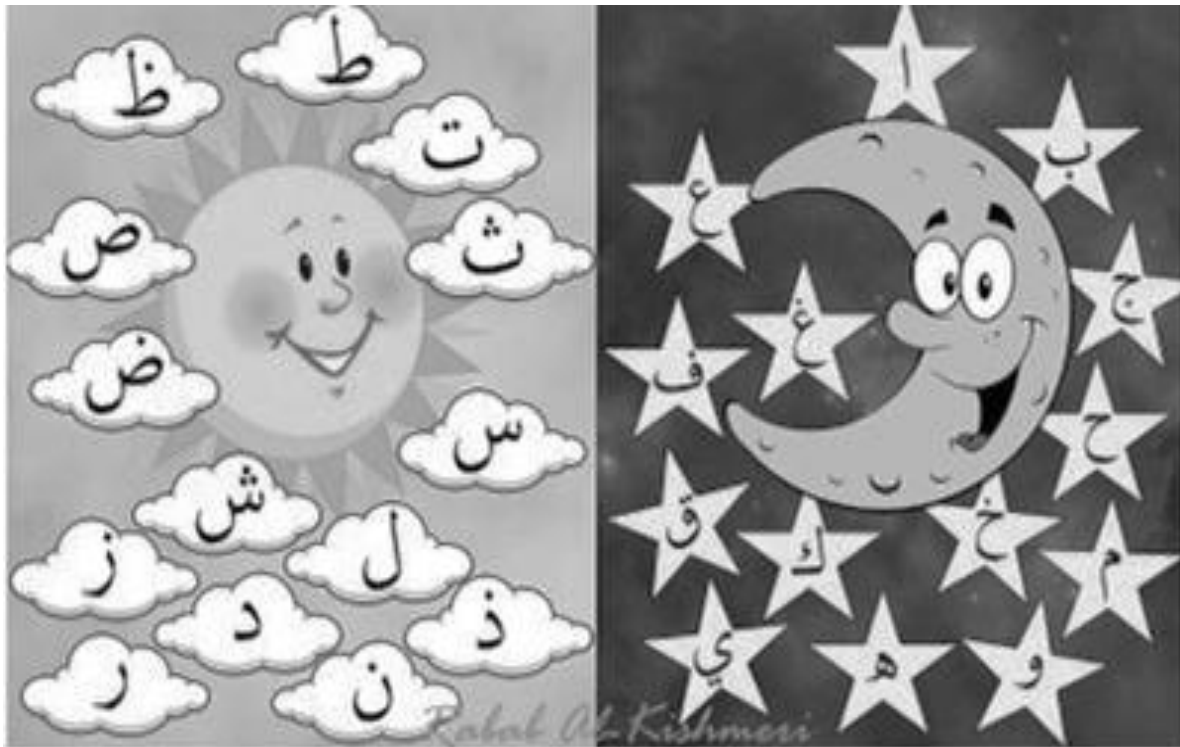
When we point to an item in the English language, we say 'the' table, 'the' chair, 'an' apple, 'a' pear. The definite article in these words that point out at something in particular is the word 'the'. When we say 'the' table or 'the' chair, it is definite as we know which table is being referred to. When we say, 'an' apple or 'a' pear, it is indefinite, because we do NOT know which apple or pear is being referred to. It can be any apple or pear.

In Arabic, the word 'the' is used as **الْ** (Al - a combination of Alif and Laam). The Arabic alphabet has 28 letters which are divided equally. Fourteen of them are called Al-Huruf Al-Qamariyyah (The Moon or Lunar letters) The remaining Fourteen are called Al-Huruf Al-Shamsiyyah (The Sun or Solar letters) Sun and moon letters follow two different pronunciation patterns when they come directly after the definite article 'the' **الْ**.

Notice how the similar letters belong in the same category.

<u>The Moon Letters</u> <u>Al-Huruf Al-Qamariyyah</u> 	<u>The Sun Letters</u> <u>Al-Huruf As-Shamsiyyah</u> 
<p>ب ج ح خ ع غ</p> <p>ف ق ك م ه ء</p> <p>و ي</p>	<p>ت ث د ذ ر ز</p> <p>س ش ص ض</p> <p>ط ظ ل ن</p>

SUN AND MOON LETTERS



TIP: The SUN LETTERS always carry a Shaddah



SUN LETTERS (HURUFUL SHAMSIYYA - SOLAR LETTERS)

The 3 easy steps to remember:

- 1.) STEP 1: When the letters اُ is added to a word beginning with any of the Sun letters, the اُ loses its Sukun and is NOT TO BE PRONOUNCED. Sometimes the sukun is not written on the اُ
- 2.) STEP 2: A Shaddah (◌ّ) is written on top of the Sun letter
- 3.) STEP 3: Therefore, the sound of the letter with the Shaddah on it is doubled. This makes the pronunciation of the word easier.

MOON LETTERS (HURUFUL QAMARIYYA - LUNAR LETTERS)

- 1.) STEP 1: When the اُ is added to any word beginning with any of the Moon letters, the اُ keeps its Sukun and SHOULD BE PRONOUNCED.

IMPORTANT NOTE:

To avoid confusion between Sun and Moon letters, look at the letter after the اُ, if it has a Shaddah, it is a Sun letter. This hint is applicable in most copies of the Qur'an. In some texts, such as books of duas, the Shaddah may be missing. One still needs to follow the rules and read it as Mushaddad.

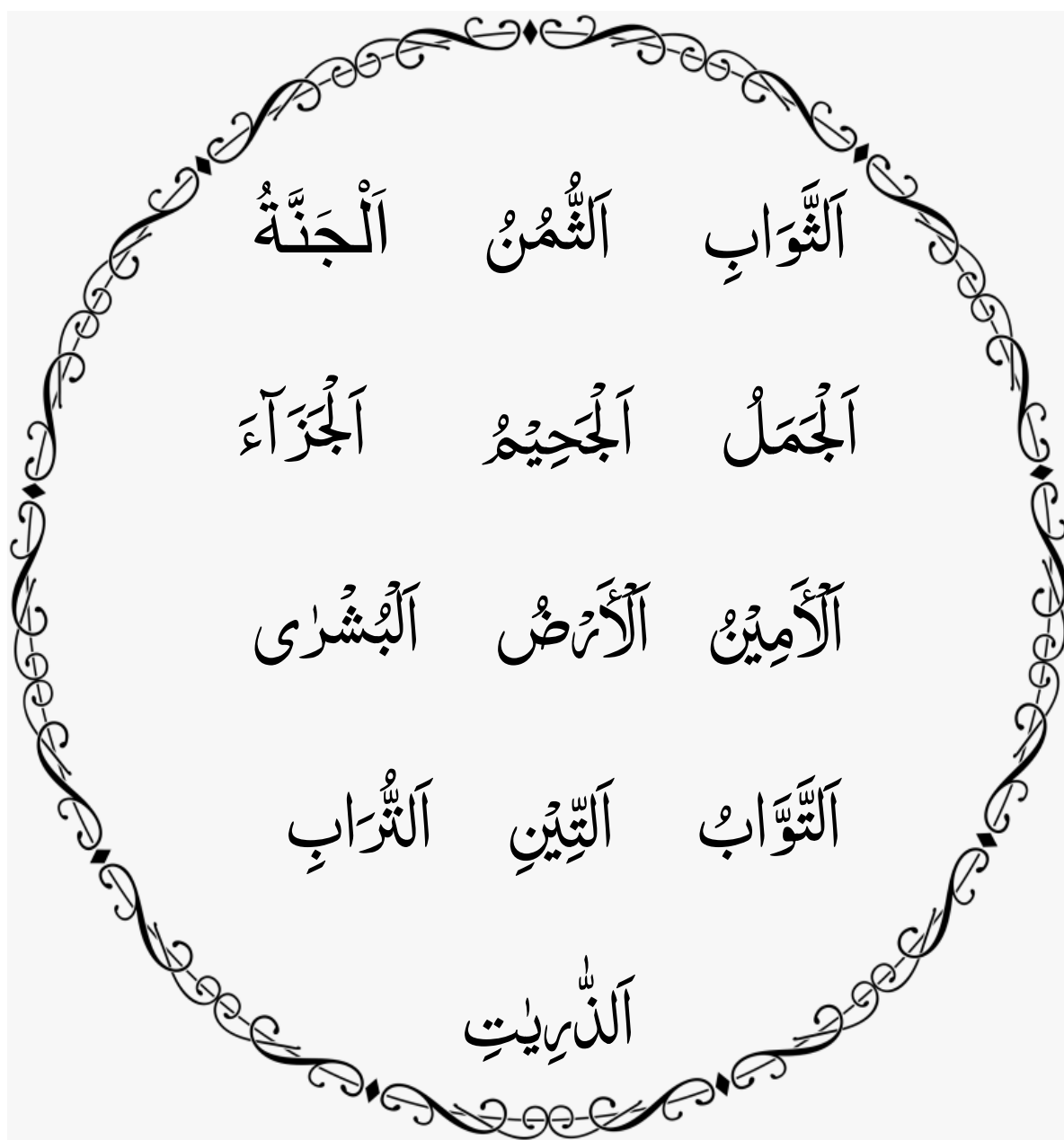
Parent / Teacher Note: In teaching young children in particular, it may not be necessary to go into the full details at this stage. **As a simple rule, in reading, do not pronounce letters without vowels or signs.**

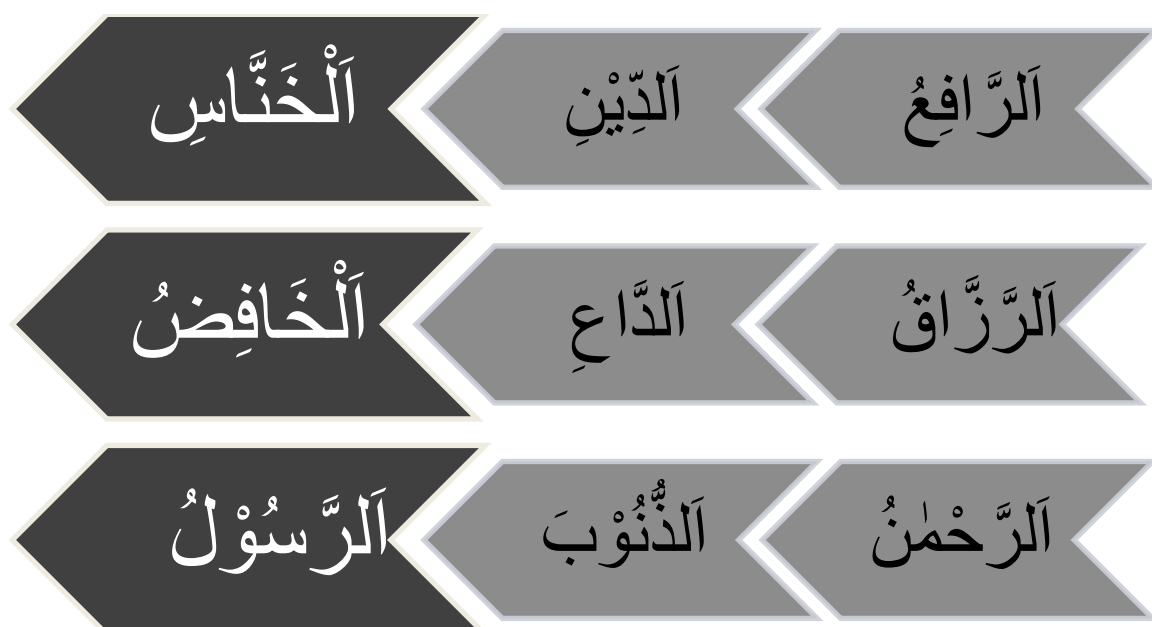
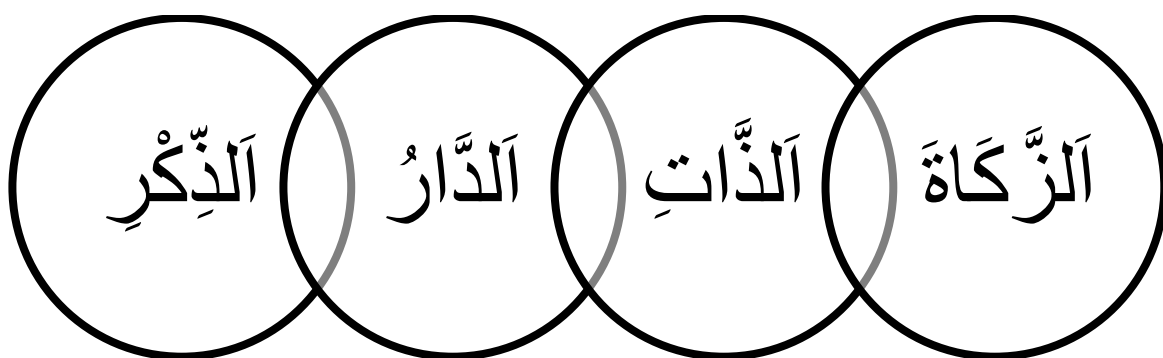
SUN LETTERS (HURUFUL SHAMSIYYA)	MOON LETTERS (HURUFUL QAMARIYYA)
When اَلْ is added to a word beginning with a sun letter and it has a Shaddah, then the ل is NOT to be pronounced and the letter with the Shaddah is to be pronounced double	When اَلْ is added to a word beginning with a moon letter. The ل SHOULD be pronounced.
صَبَاحَ النُّورِ	صَبَاحَ الْخَيْرِ
sabaha <u>n</u> noor	sabaha <u>al</u> khair
الرَّحْمَنُ	الْحَمْدُ
<u>ar</u> rahmaan	<u>al</u> hamdu
التَّقِيُّ	الْأَوَّلُ
<u>at</u> taqiy yu	<u>al</u> <u>aw</u> walu
التَّاقِبُ	الْبَصِيرُ
<u>ath</u> thaa qibu	<u>al</u> basiiru

The tendency to assimilate or absorb the **ل** or the **أَلْ** is called **IDGHAM**. And the tendency to pronounce the word or letter clearly (such as pronouncing the **ل** before a Moon letter) is called **IZHAR**. Both of these will be discussed in detail in the Tajweed manual.

HURUFUL SHAMSIYYA AND HURUFUL QAMARIYYA

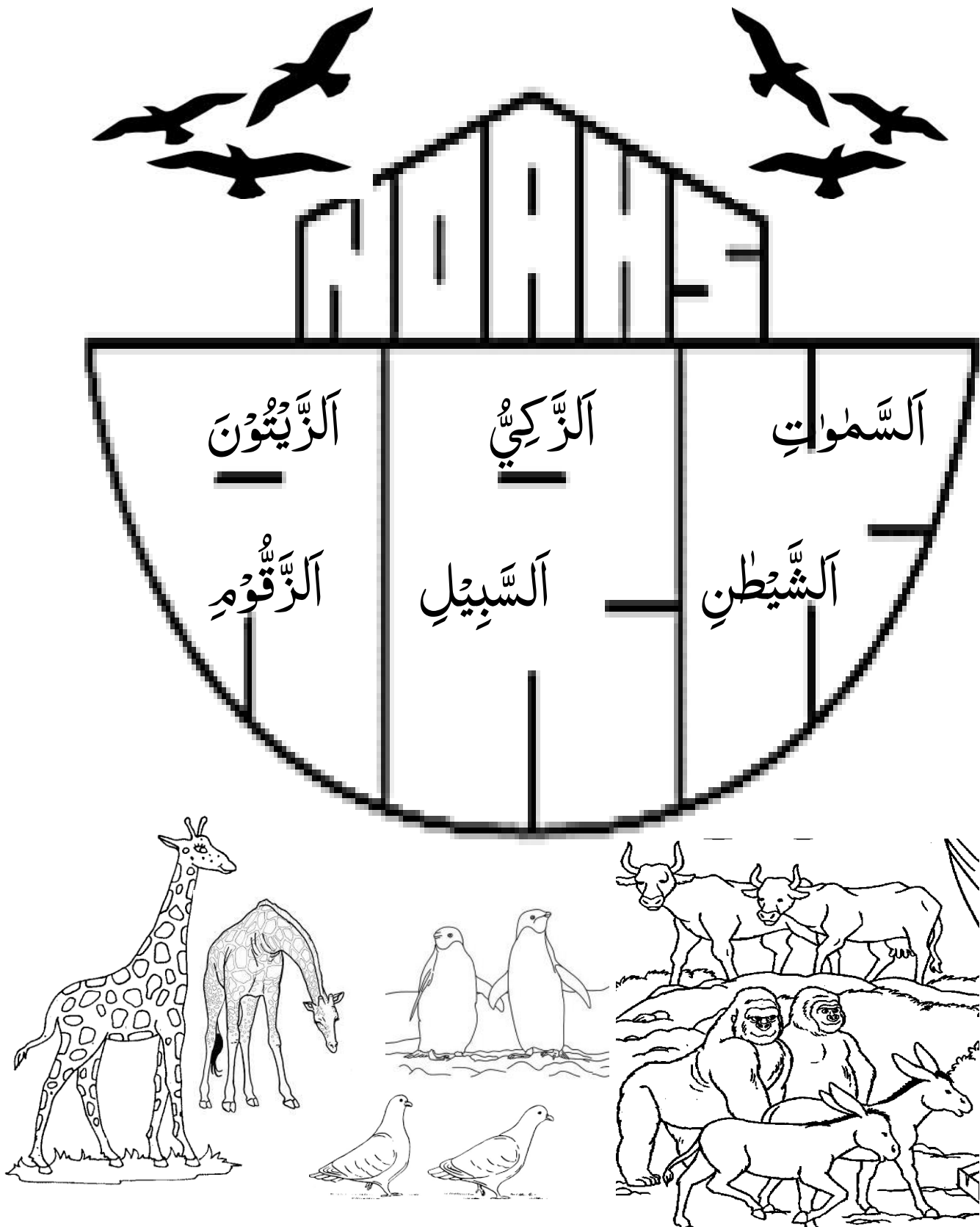
EXERCISE 12: READING SUN & MOON LETTERS



HURUFUL SHAMSIYYA AND HURUFUL QAMARIYYAEXERCISE 13: READING SUN & MOON LETTERS

HURUFUL SHAMSIYYA AND HURUFUL QAMARIYYAEXERCISE 14: READING SUN & MOON LETTERS

الشُّهَدَاءُ	الشَّهِيدُ	السَّمَاءُ	السَّمِيعُ
الصَّادِقُ	رَبَّ هَذَا الْبَيْتِ	الشَّمْسِ	
الصُّلْحُ	الصَّبُورُ	الصَّمدُ	
رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ	بِأَصْحَابِ الْفِيلِ		
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ			
اللَّهُ الصَّمدُ	إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ		
مِنَ الْجَنَّةِ وَالنَّسِ	قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ		
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝	مَلِكِ يَوْمِ الدِّينِ		
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝	وَالشَّمْسِ وَضُحَاهَا ۝		
وَالْقَمَرَ إِذَا تَلَّهَا	غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ		

HURUFUL SHAMSIYYA AND HURUFUL QAMARIYYAEXERCISE 15: READING SUN & MOON LETTERS

SOME EXCEPTIONS TO BE NOTED WHEN RECITING THE QUR'AN

1.) The 'Yaa' without a vowel at the end or middle of some words is called an 'alif maqsurah' or shortened alif. At this stage it may be conveniently ignored in pronunciation.

2.) The 'alif' in the word مِائَةٌ (meaning 'a hundred') is written but not pronounced.

3.) The word أَنَا (meaning 'I') is read as أَنْ. The last 'alif' is written but does not lengthen the vowel 'a'. The second alif is not stretched or elongated.

4.) The 'alif' at the end of certain forms of verbs is written but not pronounced: e.g.

AAMANUU	أَمِنُوا	RADHUU	رَضُوا
---------	----------	--------	--------

5.) The letter(s) coming between a vowel and a letter with a Sukun on it are not pronounced: e.g. مَا الْقَارِعَةُ (mal qaa ri a tu NOT maal qaa ri a tu). In the above example, the two alifs between the 'meem' and 'laam' are not pronounced. Note also that the first 'alif' does not lengthen the meem.

6.) The 'waw' in the words صَلَاةٌ and زَكَاةٌ are written but not pronounced.

Apart from the 'alif' used for lengthening the vowel 'a', as a general rule at this stage, do not pronounce letters without vowels or signs.

IMPORTANT: Explain to the student to check the position of the standing Alif before pronouncing the word.

7.) At one place نُنَجِّي الْمُؤْمِنِينَ is written as نُنَجِّي الْمُؤْمِنِينَ

8.) In some words the letter "saad" is used but it is read as "siin". In such cases a small "siin" is found written on "saad". However, it is also okay to pronounce it as "siin".

EXAMPLE:

يَصْطُ	بَصْطَةٍ
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9.) **RULES FOR EXTRA ALIF**

Notice the word مَلَايَهُ, it has been written with a superfluous alif (an extra

alif - ا - with a circle on top) **which is not pronounced**. This superfluous alif, which is not read, occurs at twenty one (21) places in the Holy Qur'an. It is also known as the **RULE OF EXTRA ALIF**.

Sometimes the letter ya (ي) 'ya without dots' is also used as Alif Maqsura.

RULES FOR EXTRA ALIF - 21 PLACES IN THE QUR'AN

A TABLE WHERE THE SUPERFLUOUS ALIF (ا) OCCURS

أَفَإِنْ مَاتَ	لَا إِلَى اللَّهِ	أَنْ تَبُوءَ
Ale Imran 3:144	Ale Imran 3:158	Al - Maidah 5:29
مِنْ نَّبَإِ الْمُرْ	لَا أَوْضَعُوا	إِنَّ تَمُودًا
Al an'am 6:34	At - Tawbah 9:47	Hud 11:68
أُمَمٌ لِّتَتْلُوا	لَنْ نَدْعُوا	لَكِنَّا هُوَ اللَّهُ
Ar - Ra'ad 13:30	Al - Kahf 18:14	Al - Kahf 18:38
أَفَإِنْ مِتَّ	تَمُودًا	لَا أَذْبَحَنَّهُ
Al - Ambiya 21:34	Al - Furqan 25:38	An - Naml 27:21
عَادًا وَتَمُودًا	لِيَرْبُوا فِي	لَا إِلَى الْجَحِيمِ
Al - Ankabut 29:38	Muhammad 47:31	As - Saffat 37:68
لِيَبْلُوا بَعْضَكُمْ	وَنَبْلُوا أَخْبَارَكُمْ	وَتَمُودًا فَمَا
Muhammad 47:4	Muhammad 47:31	An - Najm 53:51
لَا أَنْتُمْ	سَلَا سَلَا	قَوَارِيرًا مِنْ
Al - Hashr 59:13	Al - Insaan 76:4	Al - Insaan 76:16

10.) In some words a superfluous tooth (an extra line like a Be ﺍ without the dot) is written after the standing fat-ha. Like empty letters, this tooth is also only written, but is not read.

EXERCISE 16: READING



أَتَاكُمْ

Aataakum

إِحْدَاهُمَا

ihdaahumaa

أَدْرَاكُمْ

Adraakum

هَدَانَا

hadaanaa

مَثْوَاهُ

Mathwaahu

نَجَّوَاهُمْ

najwaahum



EXCEPTIONS TO BE NOTED WHEN RECITING QUR'AN**EXERCISE 17**

ASSIMILATION DURING RECITATION

When reciting the Holy Qur'an, there are some particular words whose sounds OR letters need to be assimilated when pronounced. This means that, the sound or letter is absorbed or incorporated and therefore changes when pronounced.

There are 3 types of assimilation that we will look at in this chapter:

- Assimilation of sounds
- Assimilation of letters and
- Assimilation producing nasal sounds

EXAMPLE: ASSIMILATION OF SOUNDS IN RECITATION

READ AS	ASSIMILATION OF THE SOUND	WRITTEN AS
RASUU <u>LUM MINAL</u> LAA HI	The 'n' of the Tanween in the Laam, is left out in pronunciation. The Laam is connected with the Meem	رَسُولٌ مِّنَ اللَّهِ
BI HI JAA RA <u>TIM MIN</u>	The 'n' of the Tanween in the Ta Marbutah is left out in pronunciation. The Ta Marbutah is connected with the Meem	بِحَجَارَةٍ مِّنْ
SUHU <u>FAM MUTAH</u> HARATAN	The 'n' of the Tanween in the Fe is left out in pronunciation. The Fe is connected with the Meem	صُفْحًا مِّمَّهَرَةً

ASSIMILATION OF SOUNDS IN RECITATION**EXERCISE 18: READING**

رَسُولٌ مِّنَ اللَّهِ

لَوْحٍ مَّحْفُوظٍ

خَيْرٌ مِّنْهُ

وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

بِحِبَارَةٍ مِّنْ سِجِّيلٍ

كِتَابٍ مُّبِينٍ

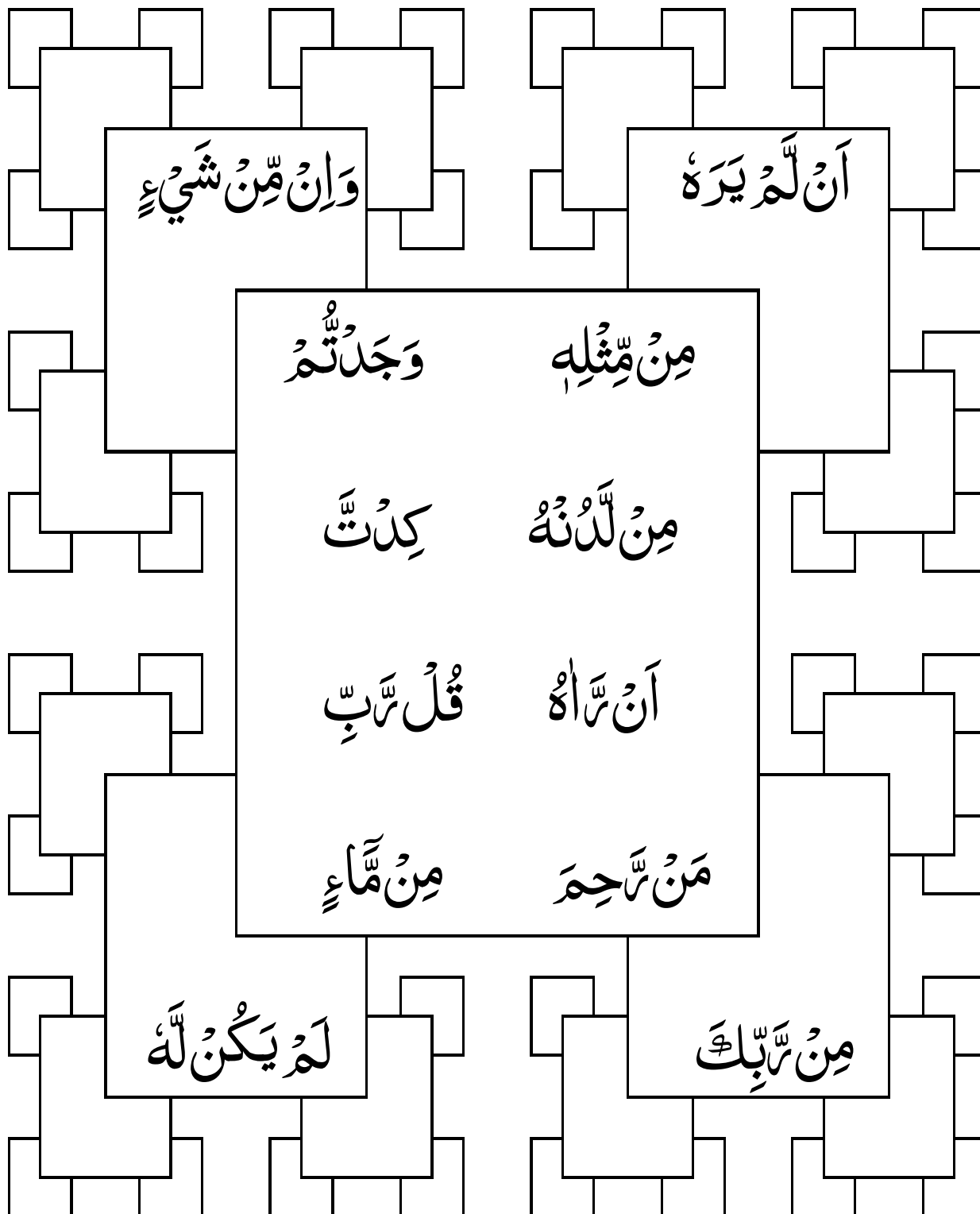
مَتَاعًا لَّكُمْ

صُحُفًا مُّطَهَّرَةً

ASSIMILATION OF LETTERS IN RECITATION

A letter with a Sukun is **LEFT OUT** in pronunciation when it is followed by a letter with a Shaddah. **Example:**

READ AS	ASSIMILATION OF THE LETTER	WRITTEN AS
<u>MIM</u> MAAAA IN	The 'nun' with the Sukun is left out in pronunciation. <u>Note:</u> The Meem is directly connected with the Meem Shaddah.	مِنْمَاءٍ
<u>QUR</u> RAB BI	The 'laam' with the Sukun is left out in pronunciation <u>Note:</u> The Qaf is directly connected with the Re Shaddah	قُلْ رَبِّ
ABAT <u>TUM</u>	The 'daal' with the Sukun is left out in pronunciation <u>Note:</u> The Be is directly connected with the Te Shaddah	عَبْدُتُمْ
WAR <u>KAM MA</u> ANAA	The 'baa' with the Sukun is left out in pronunciation <u>Note:</u> The Kaf is directly connected with the Meem Shaddah	وَارْكَبْ مَعَنَا

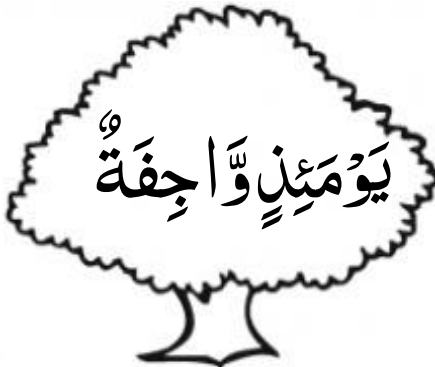
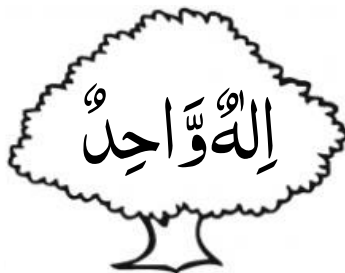
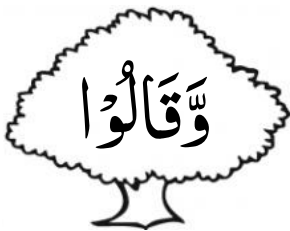
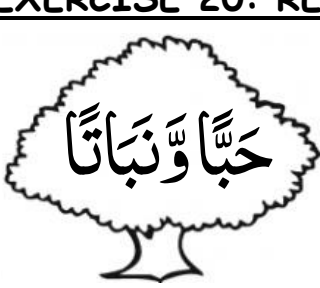
ASSIMILATION OF LETTERS IN RECITATIONEXERCISE 19: READING

ASSIMILATION PRODUCING NASAL SOUNDS (GHUNNAH)

Nasal sounds are sounds from the NOSE. Note the English letter 'n' in the English word 'ring'. Nasal sounds (Ghunna) is discussed in detail in the Tajweed manual.

EXAMPLE:

READ AS	ASSIMILATION OF THE NASAL SOUNDS	WRITTEN AS
HAB BANW WANA BAA TAN	Where the 'waw' with the Shaddah is preceded by a nunated (Tanween) letter, the 'n' of the nunation is pronounced with a Nasal sound.	حَبَّاءُ وَنَبَاتًا
SHAR RAYN YARA HUU	Where the letter 'yaa' with the Shaddah is preceded by a nunated letter, the 'n' of the nunation (Tanween) is pronounced with a Nasal sound.	شَرَّائِرُهُ

ASSIMILATION PRODUCING NASAL SOUNDS**EXERCISE 20: READING**

PRONUNCIATION OF THE WORD 'ALLAH'

RULES FOR THE LETTER LAM SHADDA "لّ"

This rule applies only to the words **الله** and **اللَّهُمَّ** - This rule does

not apply when the **لّ** is not in the word **الله**. For example: **هُوَ الَّذِيْنَ**

(huwal - ladhina). The Lam Shadda in the word Allah can be pronounced in two ways:

1.) PRONOUNCE THE LAM SHADDA (لّ) WITH A FULL MOUTH:

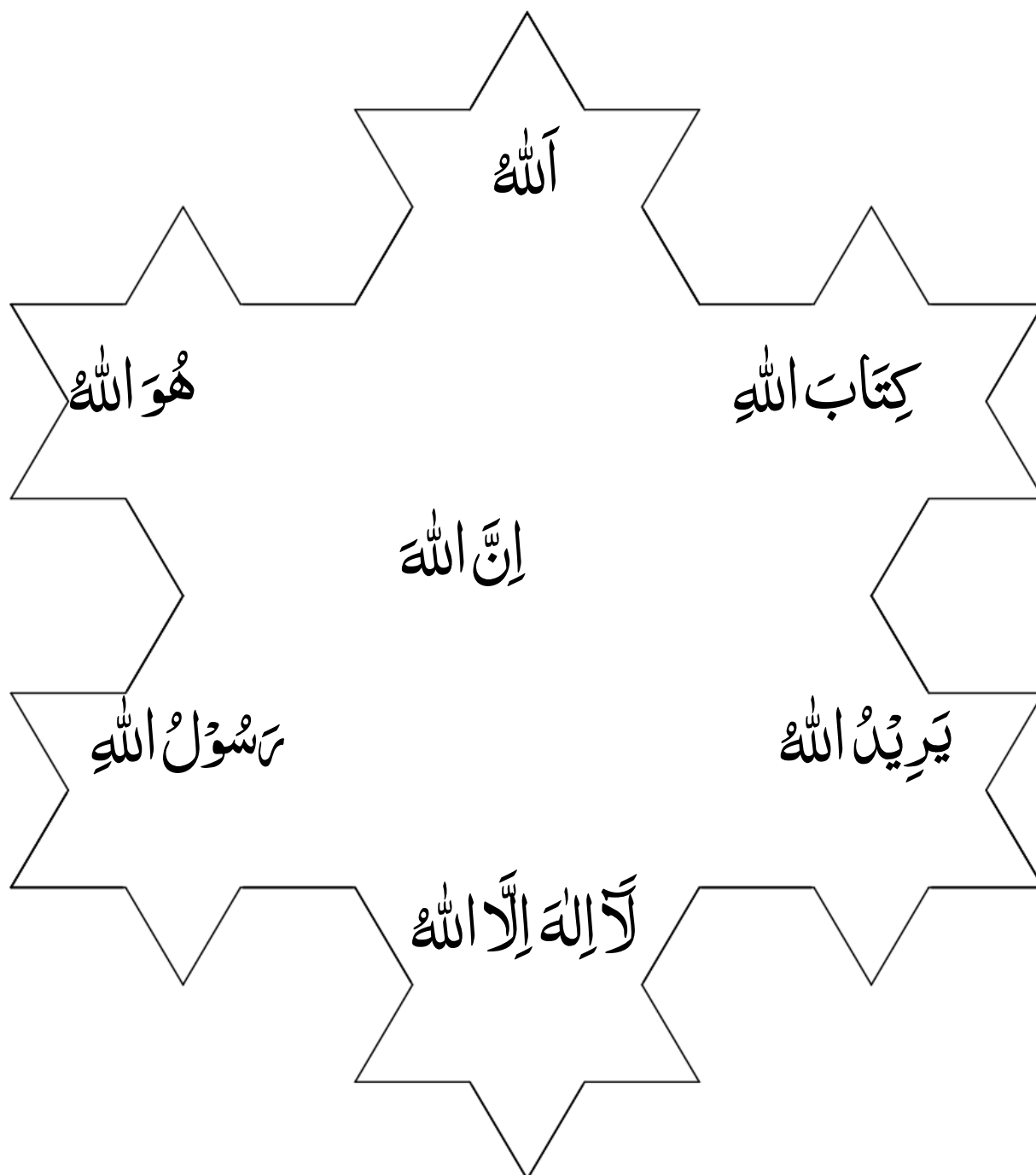
a.) When it is preceded by a letter bearing a Fat-ha or Dhamma.

b.) When it is preceded by a Sukun after a Dhamma.

c.) When it is preceded by a Sukun after a Fat-ha.

The 'Laam' with the long vowel 'a' **لّ** in the word **الله** is pronounced as 'lau' (a rounded sound - pronounced with a full mouth) when it is preceded

by a vowel 'a' **اَ** or 'u' **وُ**

PRONUNCIATION OF THE WORD 'ALLAH'EXERCISE 21: READING THE LAM (ل) WITH A FULL MOUTH

PRONUNCIATION OF THE WORD 'ALLAH' - continued

RULES FOR THE LETTER LAM SHADDA "لّ"

2.) PRONOUNCE THE LAM SHADDA (لّ) WITH AN EMPTY MOUTH WITH A FLAT (THIN) SOUND:

- a.) When it is preceded by a letter bearing a Kasra.
- b.) When it is preceded by a Sukun after a Kasra.
- c.) When it is preceded by a Tanween. This will necessitate a Nun Kutni, which will have a Kasra (نِ).

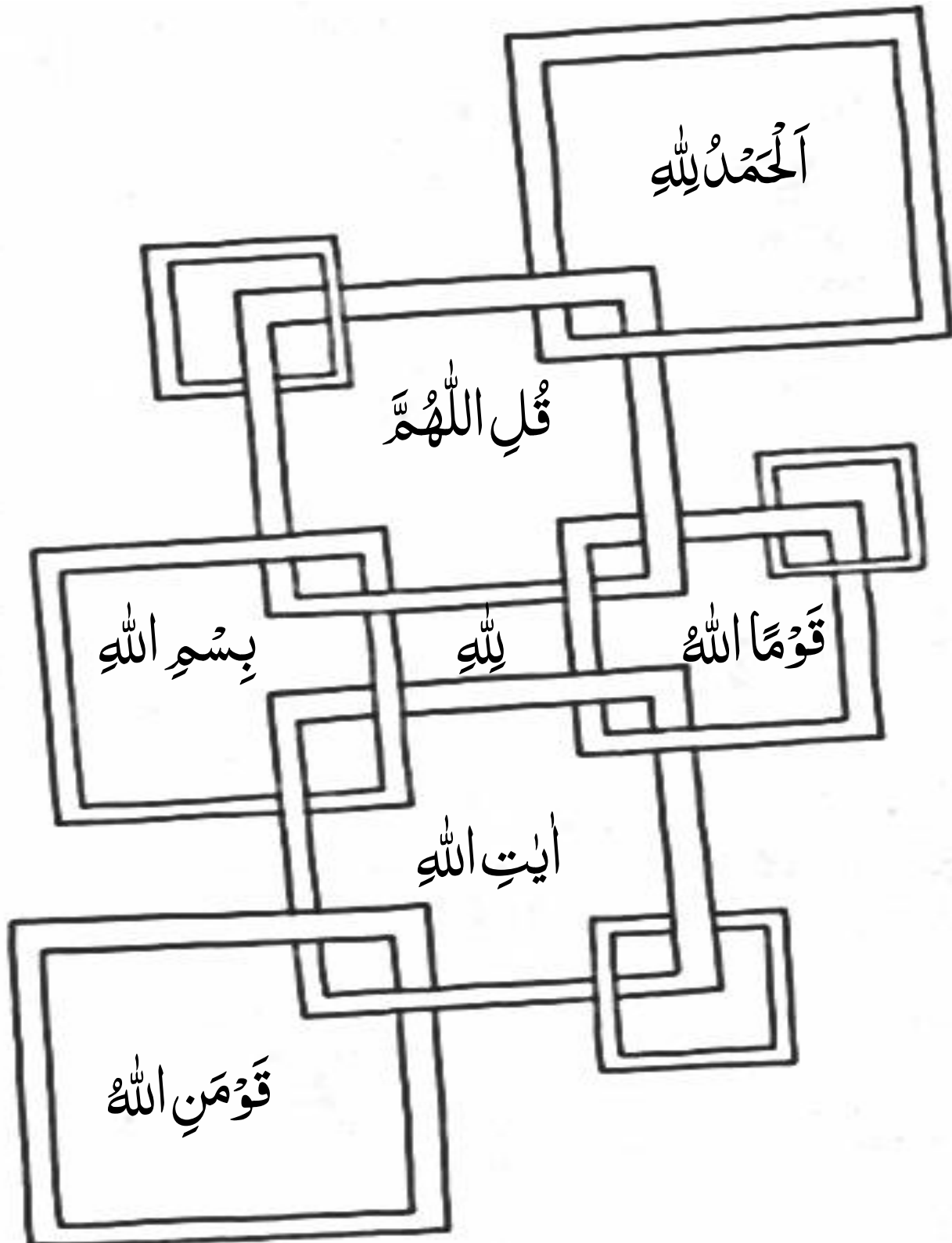
If the word is immediately preceded by a vowel 'i' ِ then the laam

with the long vowel 'a' ا is pronounced normally.

NOTE: Rule of Laam is discussed briefly at this stage. It has been detailed fully in the Tajweed manual.

PRONUNCIATION OF THE WORD 'ALLAH

EXERCISE 22: PRONOUNCE THE LAM SHADDA (لّ) WITH AN
EMPTY MOUTH WITH A FLAT (THIN) SOUND:



RULES FOR THE LETTER LAM SHADDA "لّ"

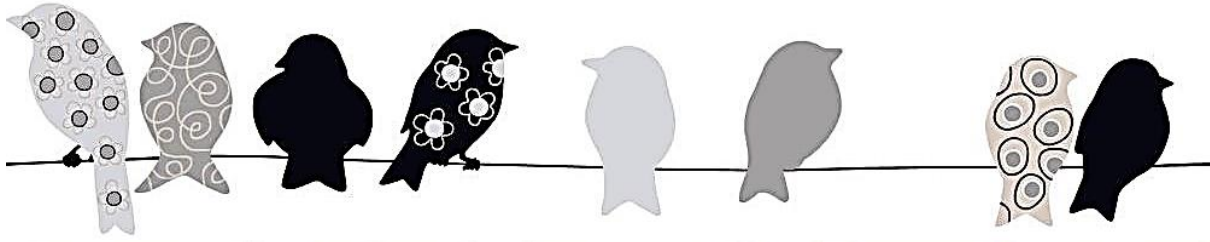
EXERCISE 23: PRONUNCIATION OF THE WORD 'ALLAH

Parent / Teachers Note: Practice reading the below exercise with the student. Ask the student if the word is to be recited with a full or empty mouth. Explain to them to remember that:

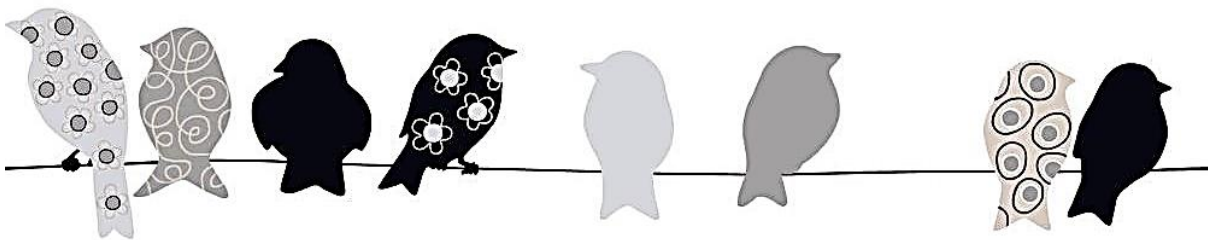
FOR A FULL MOUTH: Either a Fat-ha sign or Dhamma sign appears on the letter before the word Allah.

FOR AN EMPTY MOUTH: The Kasra sign appears on the letter, before the word Allah.

رَسُولُ اللَّهِ	إِنَّ اللَّهَ
ذِكْرُ اللَّهِ	إِلَّا لِلَّهِ
فِي اللَّهِ	أَحَلَّ اللَّهُ
بِسْمِ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُمَّ	وَالْحَمْدُ لِلَّهِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	

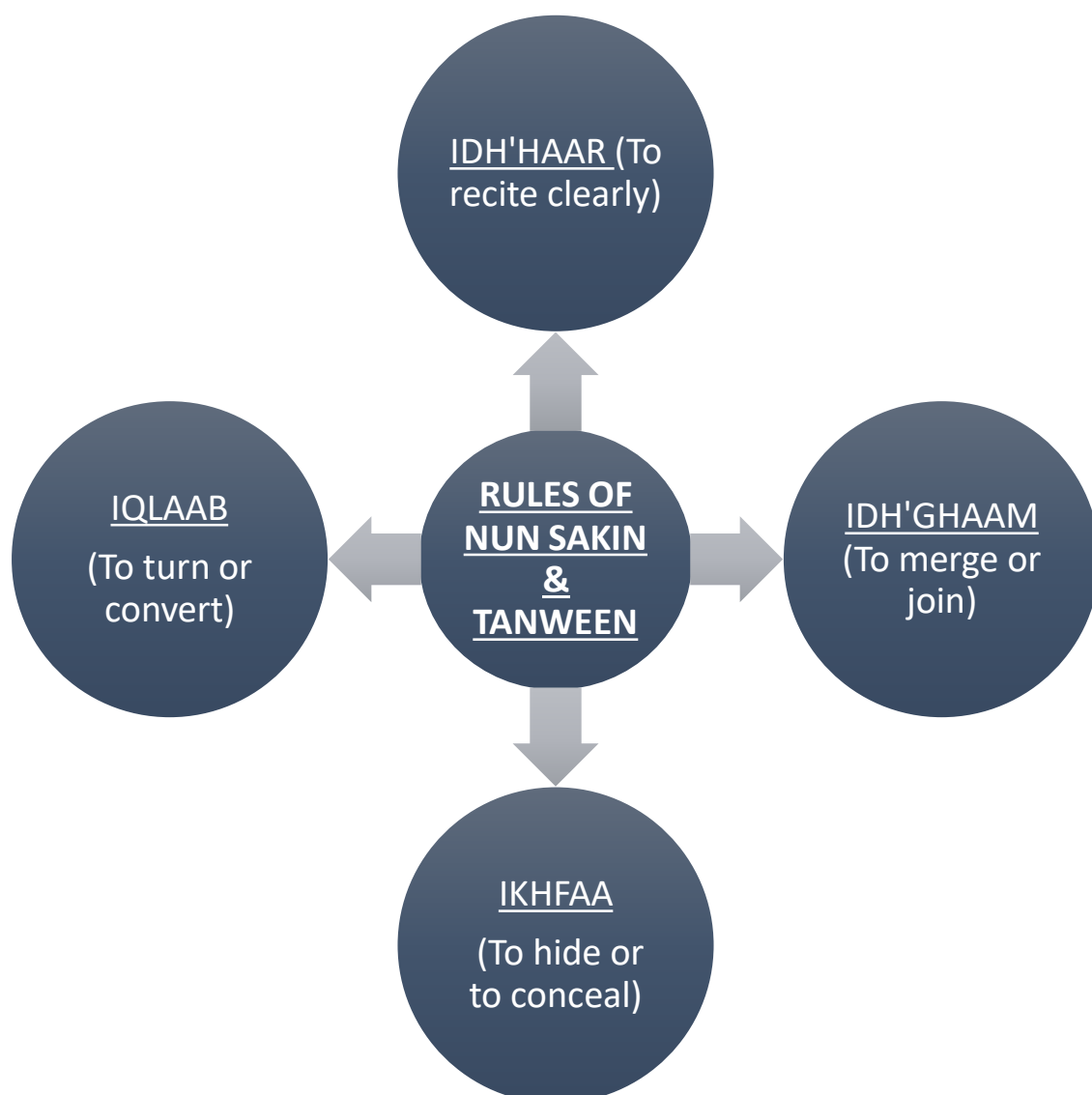
EXERCISE 24: PRONUNCIATION OF THE WORD 'ALLAH

اللَّهُ أَجَلَ اللَّهِ اللَّهُ أَكْبَرُ تَاللهُ قَالَ اللَّهُ
 رَسُولُ اللَّهِ فَاللهُ مِنْ اللَّهِ وَاللهُ خَيْرُ اللَّهِ
 سُبْحَانَكَ اللَّهُمَّ قَالُوا اللَّهُمَّ
 أَعُوذُ بِاللَّهِ الْحَمْدُ لِلَّهِ بِسْمِ اللَّهِ رَسُولُ اللَّهِ
 قُلِ اللَّهُمَّ سَبِيلِ اللَّهِ لِلَّهِ
 أَلَمْ تَرَ الْيَوْمَ تَجَلَّى رَسُولُ صَلَوةً
 عَلَّمَ الْإِنْسَانَ مَا وَلَّهُمْ قَوْلُ وَالْأَرْضِ وَاللَّيْلِ



BRIEF INTRODUCTION

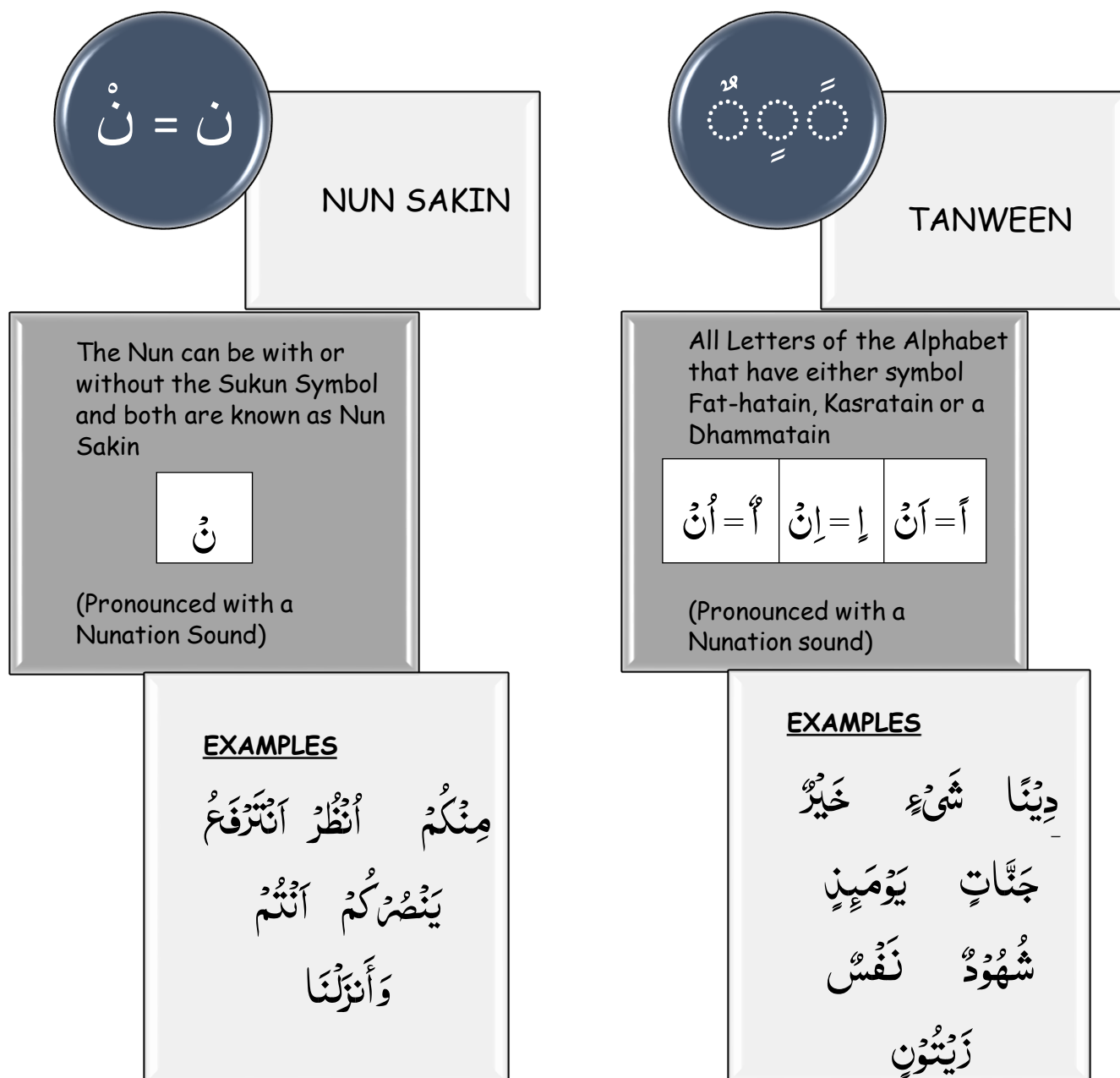
THE RULES OF NUN SAKIN & TANWEEN



RULES OF NUN SAKIN AND TANWEEN

When letters of the Arabic Alphabet appear after a Nun Sakin or Tanween letter, then there are 4 rules which affect their pronunciation. All the Arabic letters are divided into these 4 rules.

The Nun Sakin and letters with Tanween both have the same sound at the end, the Nunation sound, as in An, In and Un.



RULES OF NUN SAKIN AND TANWEEN

Nun Sakin is the Nun with or without the Sukun whereas, Tanween is basically Nun Sakin added to the end of the word. Nun Sakin is a Nun free from any vowel (Fat-ha, Kasra or Dhamma). Tanween is written as a double Fat-ha, Kasra or Dhamma. In Tajweed, Nun Sakin and Tanween are the same. So whatever applies to Nun Sakin, also applies to Tanween.

In continuous recitation of the Holy Qur'an, it is pronounced. However when pausing or stopping, the Nun Sakin is omitted and not pronounced.

<u>How it is pronounced if pausing or stopping</u>		<u>How it is pronounced in continuous recitation</u>		<u>The Word</u>
كَبِيرًا	←	كَبِيرُنْ	←	كَبِيرًا
فَعَّةُ	←	فَعَّتِنْ	←	فَعَّةُ
حَكِيمٌ	←	حَكِيْمُنْ	←	حَكِيمٌ

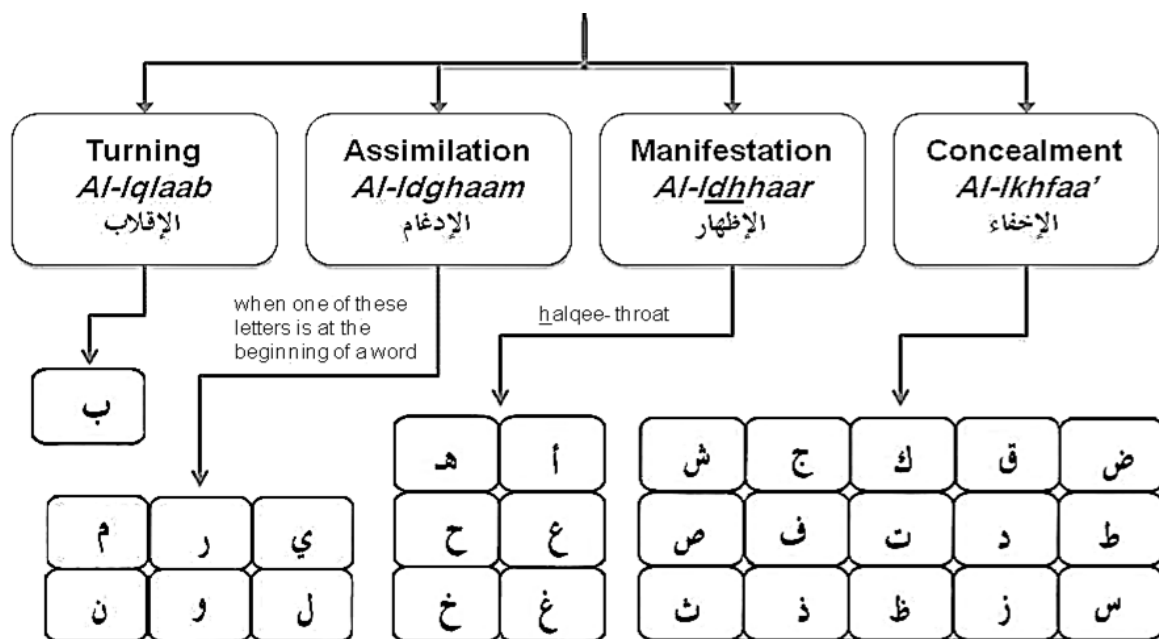
نْ

- This is the Nun with or without a Sakin sign
- It's pronunciation depends on the letter which follows it.
- It can be found in continuous reading as well as when one stops
- It is present in all parts of speech of the Arabic language (Noun, Verb and Particle)

ـَـ
ـِـ
ـِـ

- The Tanween appears in connected speech. It is the pronunciation of an additional non-vowelled Nun at the end of a word.
- It is not pronounced when a stop is made at the end of a word
- The Nun is not written, It's sign is either two Fat-ha, two Kasrah or two Dhamma.

THE LETTERS RELATED TO THE NUN SAKIN AND TANWEEN



NAME	LETTERS THAT FOLLOW	RULING
Idh'haar	أ هـ ح خ ع غ	Nun Sakin or Tanween will be pronounced clearly (NO hiding or merging)
Idh'gaam	ي م و ن ل ر	Nun Sakin will be merged into the following letter and be pronounced with Ghunnah Nun Sakin will be merged into the following letter but no Ghunnah will take place
Ikhfaa	ج ذ ز س ش ت ث ص ض ط ظ ف ق ك	Nun Sakin or Tanween will be pronounced with a Ghunnah of 2 harakah. The Ghunnah must be strong because it is hidden.
Iqlab	ب	Nun Sakin or Tanween will be changed to the letter 'meem' and pronounced with Ghunnah of 2 harakah.

NUN SAKIN AND TANWEEN: RULE 1 IDH'HAAR (to say CLEARLY)

- a.) **WHAT IS THE MEANING OF IDH'HAAR** - To recite the Nun Sakin or Tanween Clearly. The Nun sound has to be touched and let go with a slight ghunnah, it should not be extended. The letter following the Nun Sakin or Tanween should also be pronounced clearly with NO change.

Note: Slight Ghunnah to be applied due to the Nun

<u>Nun Sakin example</u>	<u>Tanween example</u>
يُنْحِتُونَ	رَغَدًا حَيْثُ

b.) **THE DIFFERENT STEPS IN APPLYING IDH'HAAR**

Step 1: Find Nun Sakin or Tanween

Step 2: Look at the letter immediately after Nun Sakin or Tanween

Step 3: The letter after must be a Hurooful Halqi letter (Throat letter)

Step 4: Recite the Nun Sakin or Tanween clearly.

Step 1 & 2 applies
to all the 4 Rules

- c.) **THE LETTERS OF IDH'HAAR** - These are the 6 Throat letters (Huruful Halqiyyah) also known as the Idh'haar letters.

هـ	ء	غ	ع	خ	ح
----	---	---	---	---	---

- d.) **IDENTIFYING & APPLYING IDH'HAAR** - The Nun should NOT be pronounced as if it is carrying a vowel, it should be a quick passing and clear with slight ghunna, otherwise it will sound as if it is carrying a Shaddah.

عَلِيمٌ خَبِيرٌ	مِنْغَضٍ	وَأَنْحَرُ	أَنْعَمْتَ
عَنْهُ	قَوْمًا غَيْرًا	نُوحًا هَدَيْنَا	شَيْءٍ عَلِيمٌ
قَوْمٌ هَادٍ	مَنْ أَمِنْ	مِنْ أَرْضِكُمْ	طَيْرًا أَبَابِيلَ

NUN SAKIN AND TANWEEN: RULE 1 IDH'HAAR (to say CLEARLY)

Full sound of ن ←  غ ع ح خ ع ا + َ ِ ُ or ن

Read Nun Clearly ←  Throat Letters + Tanween or Nun Sakin

PRACTICING RULE OF IDH'HAAR - Nun is an original Ghunnah letter. Therefore even if it is in Idh'haar, a slight Ghunnah must be applied. The Ghunnah of Idh'haar Nun Sakina is 1 haraka (pause or gap)

READING IDH'HAAR WITH EACH OF THE THROAT LETTERS

كُفُوا أَحَدُ	عَذَابُ الْيَمِّ	مِنْ أَهْلِ	أ
تَحْتَهَا الْأَنْهَارُ	سَلَامٌ هِيَ	مِنْهُمْ	ه
رِزْقًا حَسَنًا	مِنْ حَوْلِهِمْ	يَنْحِتُونَ	ح
مِنْ خِزْيٍ	إِنْ خِفْتُمْ	مِنْ خَيْرٍ	خ
وَاسِعٌ عَلَيْهِمْ	مِنْ عَيْنٍ	أَنْعَمْتَ	ع
عَزِيزٌ غَفُورٌ	قَوْمًا غَيْرَ كُمْ	مِنْ غِلٍّ	غ

REMEMBER: An Alif with any of the vowels is also known as a Hamza. Hamza is the King of Letters provided with a seat. Hamza Alif is just a seat of Hamza, therefore we pronounce the Hamza sound because Alif is a silent letter or Maddiya letter. In the Arabic script, when Alif appears without the Hamza, it is a vowel and when it appears with a Hamza, it is a consonant.

EXERCISE 25: IDH'HAR - TO SHOW OR BE CLEAR

أَنْعَبْتَ فَسَيُنْغَضُونَ لِمَنْ خَشِيَ مِنْ عَلَقٍ

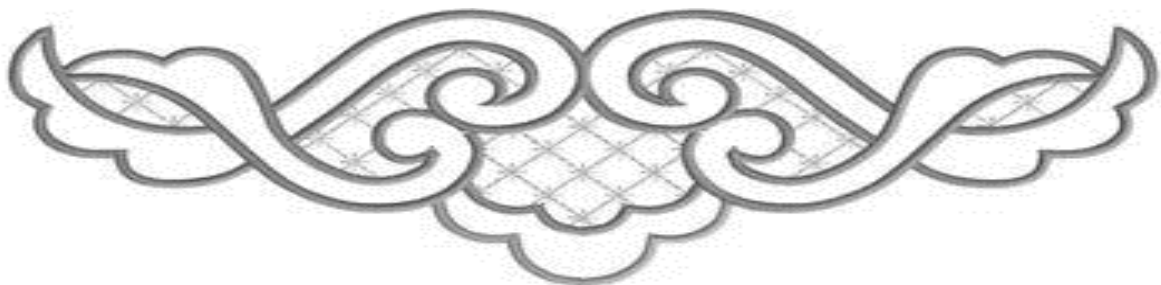
مَنْ هَاجَرَ مِنْ غَيْرِكُمْ مَنْ حَرَّمَ مَنْ أَمَنَ

وَالْمُنْخَنَقَةُ يَنْدُونَ أَجْرُ غَيْرٍ جُرْفٍ هَارٍ

بِغُلْمٍ حَلِيمٍ عَذَابٍ أَلِيمٍ عَلِيمٌ خَبِيرٌ

فَرِيقًا هَدَيْنَا قُرْآنًا عَرَبِيًّا نَارًا حَامِيَةً

وَجَنَّتِ الْفَافَا يَوْمَ عَقِيمٍ



NUN SAKIN AND TANWEEN: RULE 2 IDH'GHAAM (To Merge or Join)

- a.) **WHAT IS THE MEANING OF IDH'GHAAM** - To merge or join one letter into the other. We join the letter of Nun Sakin or Tanween with the letter of the following word. In this rule, when pronouncing the letters, you have to hide the sound of Nun Sakin and Tanween, by adding a Nasal sound (Ghunnah)

NOTE: Care must be taken when adding the nasal sound to avoid pulling too much. Idh'ghaam cannot be applied in a single word but must be the joining of 2 separate words, thus making them into one emphasized word.

Example:

<u>Nun Sakin example</u>	<u>Tanween example</u>
أَمَّنْ يُجِيبُ	تَوَابٌ رَّحِيمٌ
Ammayy yujeebu	Tawwa Bur Raheemun
Notice the sound of Nun Sakin and Tanween is hidden and is not pronounced	

- b.) **THE LETTERS OF IDH'GHAAM** are: ي ر م ل و ن These letters can be remembered by memorising the acronym YARMALUN

c.) **THE DIFFERENT STEPS IN APPLYING IDH'GHAAM**

Step 1: Find Nun Sakin or Tanween

Step 2: Look at the letter immediately after Nun Sakin or Tanween

Step 1 & 2 applies to all the 4 Rules

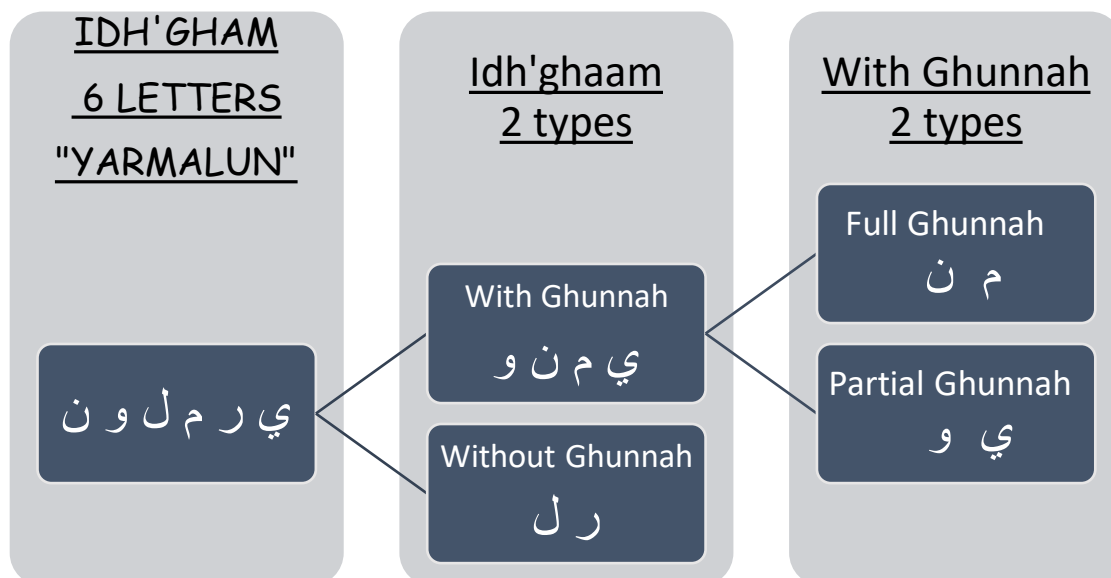
Step 3: The letter after must be a YARMALUN letter (ي ر م ل و ن)

- ❖ With Ghunnah ي ر م ل و ن
- ❖ Without Ghunnah ل ر م ن و

Step 4: Join or merge the letter of the Nun Sakin or Tanween with the Yarmalun letter of the following word.

NUN SAKIN AND TANWEEN: RULE 2 IDH'GHAAM (To Merge or Join)

- d.) THE DIFFERENT TYPES OF IDH'GHAAM - There are two types of Idh'gham. The type of Idh'gham pronounced depends, on which letter from the letters of Yarmalun, follows the Nun Sakin and Tanween.



TYPE 1 - IDH'GHAAM MA'AL GHUNNAH - Merging with Nasal Sound - LETTERS

ي م ن و also known in acronym as YAMNU letters

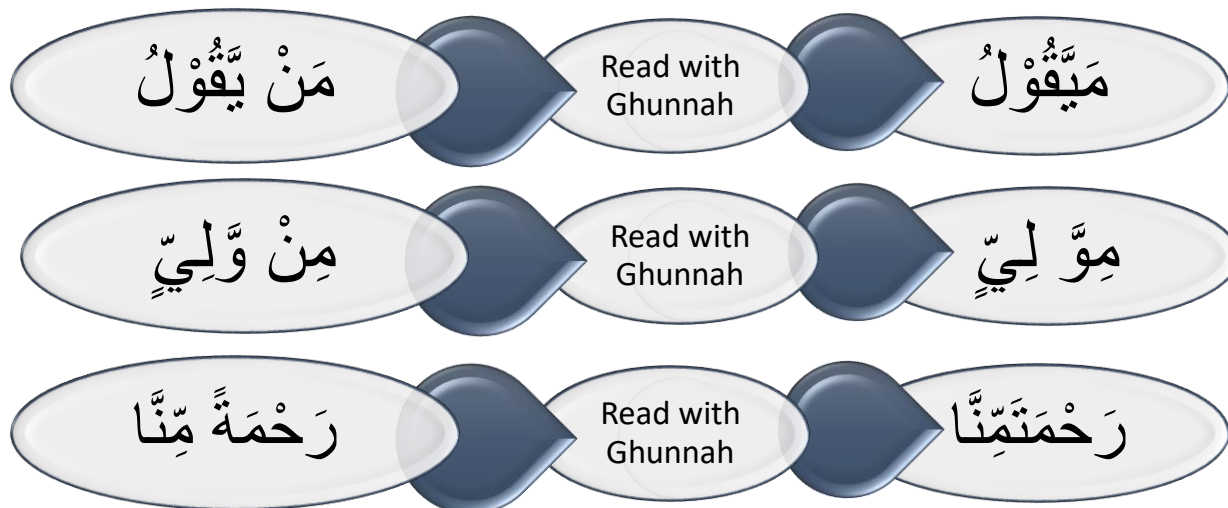
Whenever a word ends with Nun Sakin or Tanween, and the next word starts with the letters Ya, Nun, Meem or Waw, then these letters are pronounced in one of the following two manners:

- ❖ Full Ghunnah - Letters م ن - Complete Merging letters which when they appear, will have a Shaddah and are pronounced from the nose (with Ghunnah - 2 counts)

جَزْءًا مِّنْ نُطْفَةٍ

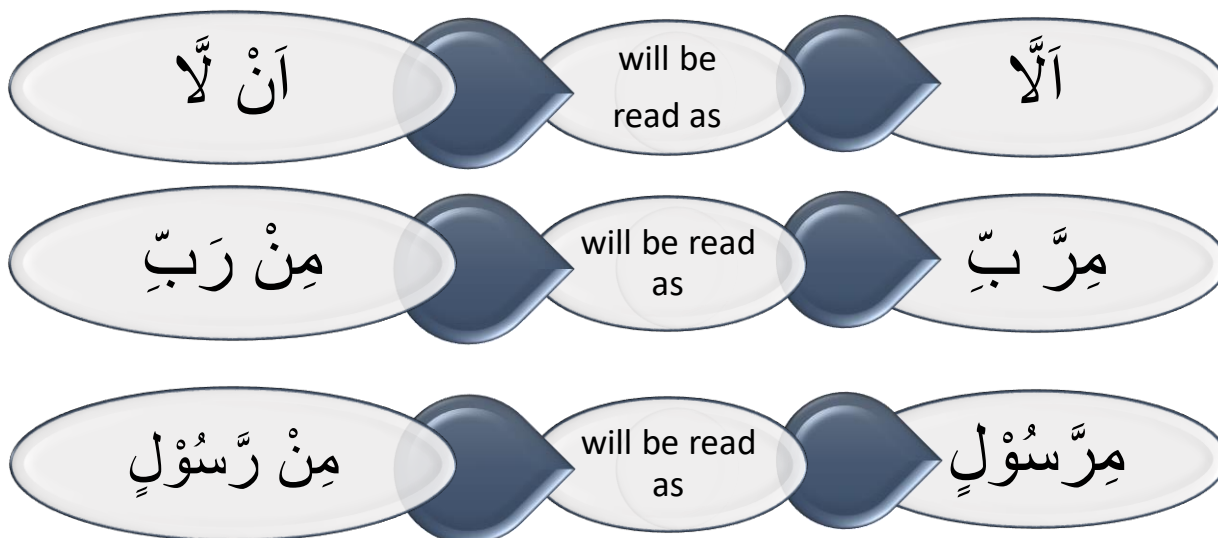
- ❖ Partial Ghunnah - Letters و ي - Incomplete Merging letters which are literally hummed. Sometimes these appear with NO Shaddah sign.

قَرِيبًا يَوْمَ سِرَاجًا وَحَاجًا

NUN SAKIN AND TANWEEN: RULE 2 IDH'GHAAM (To Merge or Join)**TYPE 1 - IDH'GHAAM MA'AL GHUNNAH - Merging with Ghunnah of 2 harakah****TYPE 2 - IDH'GHAAM BILA GHUNNAH - Merging without Nasal Sound -**

LETTERS ر ل - Whenever a word ends with Nun Sakin or Tanween, and the next word starts with the letters Laam and Ra, then the letters Laam and Ra are pronounced with a Shaddah and both the Nun Sakin and Tanween are dropped completely. **The Nun is hidden.**

There is no trace of Nun in the recitation and there is NO Ghunnah (Nasal sound)



NUN SAKIN AND TANWEEN: RULE 2 IDH'GHAAM (To Merge or Join)**e.) IDENTIFYING & APPLYING IDH'GHAAM**Idh'ghaam Ma'al Ghunna - Merging with Nasal Sound (Ghunnah)

بَعْضٌ يَتَسَاءَلُونَ	فَبَنْ يَّعْبَلُ	ى
مِنْ مَّارِجٍ	مِنْ مِّثْلِهِ	م
سَدًّا وَمِنْ خَلْفِهِمْ	لَهَبٍ وَتَبَّ	و
إِنْ نَحْنُ	مَنْ نَشَاءُ	ن

Idh'ghaam Bila Ghunna - Merging without Nasal Sound (Ghunnah)

غَفُورًا رَّحِيمًا	مِنْ رَبِّكَ	ر
لَمْ يَكُنْ لَهُ	كُلُّ لَبَا	ل

f.) EXCEPTIONS TO THE IDH'GHAAM RULE

In these words, rule of Idh'ghaam is not applied as the Yarmalun letter appears after the Nun Sakin and Tanween in one word and not in two separate words.
This is known as IZHAAR MUTLAQ. Ghunnah of 1 harakah is applied.

قِنُونٌ	صِنُونٌ	بُنْيَانٌ	الدُّنْيَا
Qinnwaanun	Sinnwaanun	Bunnyaanun	Dunnya

NUN SAKIN AND TANWEEN

RULE 3: IKHFAA (to Hide or to Conceal)



NUN SAKIN AND TANWEEN: RULE 3 IKHFAA (To Hide or Conceal)

- a.) **WHAT IS THE MEANING OF IKHFAA** - Whenever Nun Sakin and Tanween precede one of the fifteen Ikhfaa letters, then the actual sound of Nun is concealed or covered to a point where only its nasal sound is evident and is stressed for the count of two.

Question: What is hiding or concealed in Ikhfaa

Both Nun Sakin and the Tanween end with the Nun Sound. In Ikhfaa, the full Nun sound is NOT pronounced. We partly hide the makharij of the Nun sound and hold it (do Ghunnah for two counts), then it continues, behind the makharij of the Ikhfaa letter that is coming up. **Example:**

Notice when you read as Antum, the tip of the tongue touches the upper palate, but when you hide the full Nun and do Ghunnah, the tongue is floating, as it prepares to say the letter Ta, which is the next letter

أَنْتُمْ

Read as Annn Tum
and not Antum

- b.) **THE LETTERS OF IKHFAA** - 15 Letters - The letters that are in shaded boxes are heavy letters

ك	ق	ف	ظ	ط	ض	ص	ش	س	ز	ذ	د	ج	ث	ت
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

An easy way to remember the Ikhfaa letters. All the 28 letters of the Arabic alphabet are divided into the 4 rules of Nun Sakin and Tanween, therefore we remove all the letters of Idh'haar, Idh'ghaam and Iqlab, the rest are all Ikhfaa letters

ح خ ع غ ه	<u>IDH'HAAR</u> - 6 Throat letters (Huruful Halqiyya)
ي ر م ل و ن	<u>IDH'GHAAM</u> - 6 Yarmalun letters
ب	<u>IQLAB</u> - 1 Qalb letter
ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك	<u>IKHFAA</u> - All the rest of the Arabic Alphabet - 15 letters

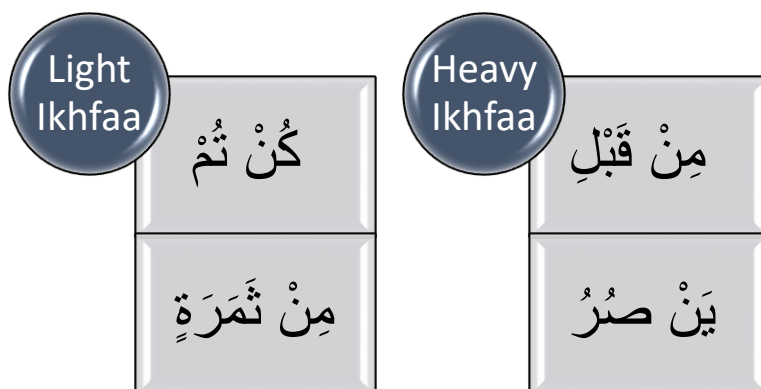
NUN SAKIN AND TANWEEN: RULE 3 IKHFAA (To Hide or Conceal)**c.) THE DIFFERENT STEPS IN APPLYING IKHFAA**Step 1: Find Nun Sakin or TanweenStep 2: Look at the letter immediately after Nun Sakin or TanweenStep 1 & 2 applies
to all the 4 RulesStep 3: The letter after must be an Ikhfaa letter (from the 15 letters)

❖ 5 heavy letters, read with heavy Ikhfaa ص ض ط ظ ق

❖ 10 light letters, read with light Ikhfaa ت ث ج د ذ ز س ش ف ك

Step 4: The full sound of Nun is hidden and we partially pronounce it and hold for 2 counts (ghunnah), then join it with the Ikhfaa letter that follows it.**d.) THE DIFFERENT TYPES OF IKHFAA - 2 Types**

- ❖ Heavy Ikhfaa - If the letter after Nun Sakin and Tanween, is a letter of Ikhfaa and a heavy letter, recite the Ikhfaa heavily
- ❖ Light Ikhfaa - The rest of the Ikhfaa letters are read lightly

**e.) IDENTIFYING & APPLYING IKHFAA**

Light Ikhfaa		Heavy Ikhfaa	
أَنْذَرْنَاكُمْ	فَبِنْ شَاءَ	مَنْ طَعَا	يَنْظُرُ
يَوْمَئِذٍ شَأْنُ	وَكَأْسٍ دِهَاقًا	كُتِبَ قِيَّةٌ	عَذَابًا قَرِيبًا
تَنْزِيلَ	أَنْفُسِهِمْ	عَنْ ضَيْفٍ	شَيْءٍ قَدِيرٌ

NUN SAKIN AND TANWEEN: RULE 4 IQLAB (To Change or Convert)

- a.) **WHAT IS THE MEANING OF IQLAB** - To change or convert. The Nun Sakin or Tanween is converted into a Meem. Therefore one letter changes into another. NOTE: The 'MEEM' here refers to the small 'MEEM' between or on top of a word. It is always very small and shaded. In most copies of the Qur'an, a small 'MEEM' is written above Nun or Tanween, as a reminder of the rule.

Example:

<u>NUN SAKIN</u>	<u>TANWEEN</u>
مِنْ بَعْدٍ	سَمِيعًا بَصِيرًا
Mimmm Ba'di	Samii Amm Baseeraa

b.) **THE DIFFERENT STEPS IN APPLYING IQLAB**

Step 1: Find Nun Sakin or Tanween

Step 2: Look at the letter immediately after Nun Sakin or Tanween

Step 1 & 2 applies to all the 4 Rules

Step 3: The letter after must be the letter baa ب

Step 4: Convert the Nun Sakin or Tanween into a Meem. Pronounce the Meem with a Nasal sound and hold the Meem sound for 2 counts.

- c.) **THE LETTER OF IQLAB** is the letter baa ب when it appears after the Nun Sakin or Tanween.

- d.) **IDENTIFYING & APPLYING IQLAB IN THE QUR'AN** - In the rule of Iqlab, the letter Meem (م) hides in the letter Be (ب) in such a way, that the lips do not meet, they get near each other and a very narrow space will be left, sufficient for a very thin paper to pass through.

أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ	<u>An Toobsala Nafsumm bimaa Kasabat</u>
-------------------------------------	--

NUN SAKIN AND TANWEEN: RULE 4 IQLAB (To Change or Convert)



In the rule of Al Qalb, the lips should not entirely be pressed together, this will allow the Meem sound to come through the nasal passage. The mouth should be prepared to say the Baa after Meem for two counts.

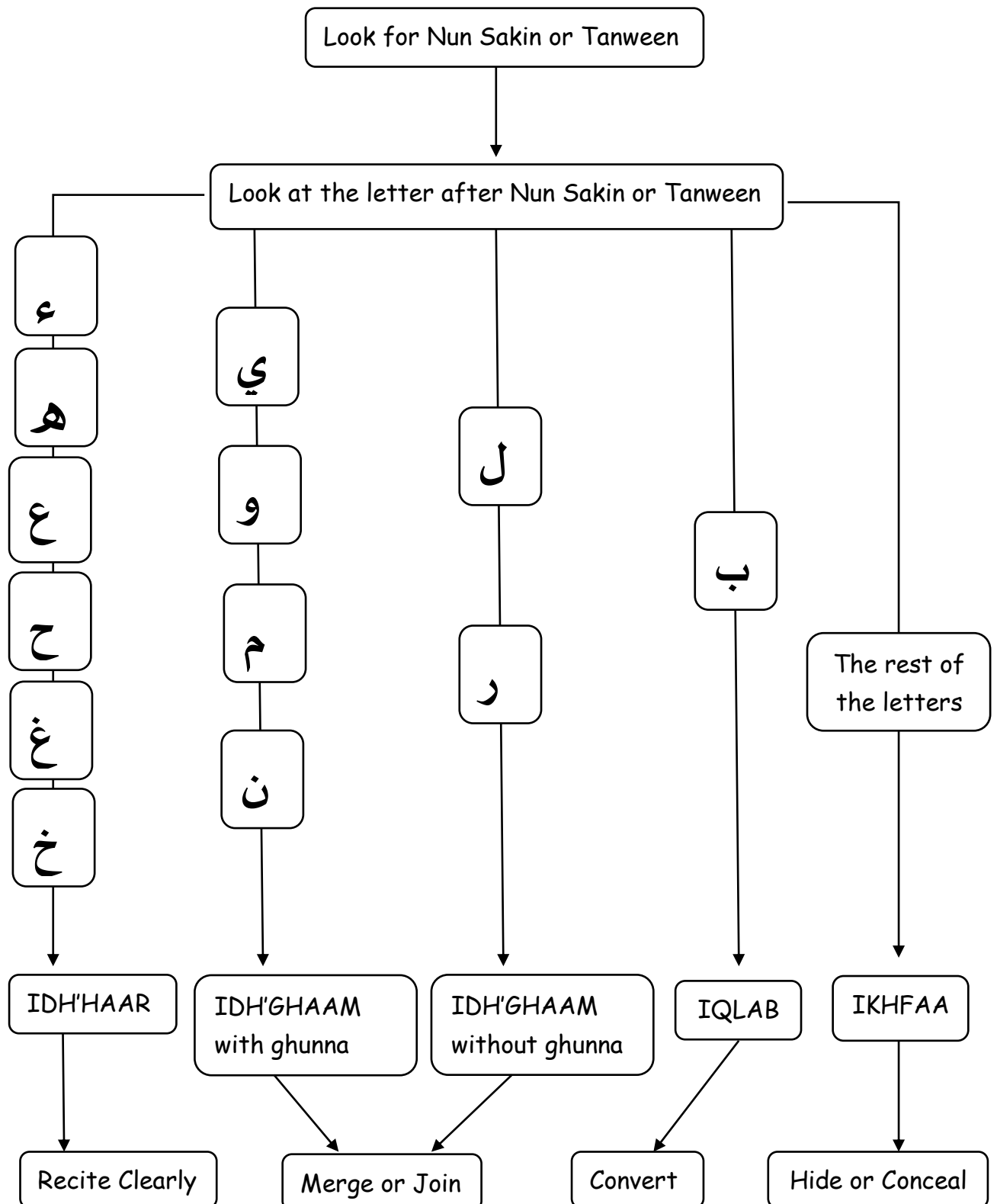


IMPORTANT TO NOTE: Do not mix up the two types of Meem that appear on top of the letters. The full shaped Meem (م) indicates Iqlab or change and the cut Meem (م) indicates a compulsory stop. **EXAMPLES:**

COMPULSORY STOP MEEM م	IQLAB - CHANGE BAA TO MEEM م
وَلَا يَحْزُنكَ قَوْلُهُمْ	وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
Quran 10:65	Qur'an 2:95

مِنْ بَعْدِ	مِنْ بُيُوتِهِنَّ	مَنْ بَخِلَ
مِنْ بَنِي إِسْرَائِيلَ	مِنْ بَقْلِهَا	نَفْسٍ بِمَا
لَنَسْفَعًا بِالنَّاصِيَةِ	أَبَدًا بِمَا	مُنْفَطِرًا بِهِ
مُطْمَئِنِّينَ بِالْإِيمَانِ	لَيَّا بِالسِّنْتِهِمْ	عَنْ بَيْنَةٍ
آيَاتٍ بَيِّنَاتٍ	قَرِيَةً بِطَرَتْ	

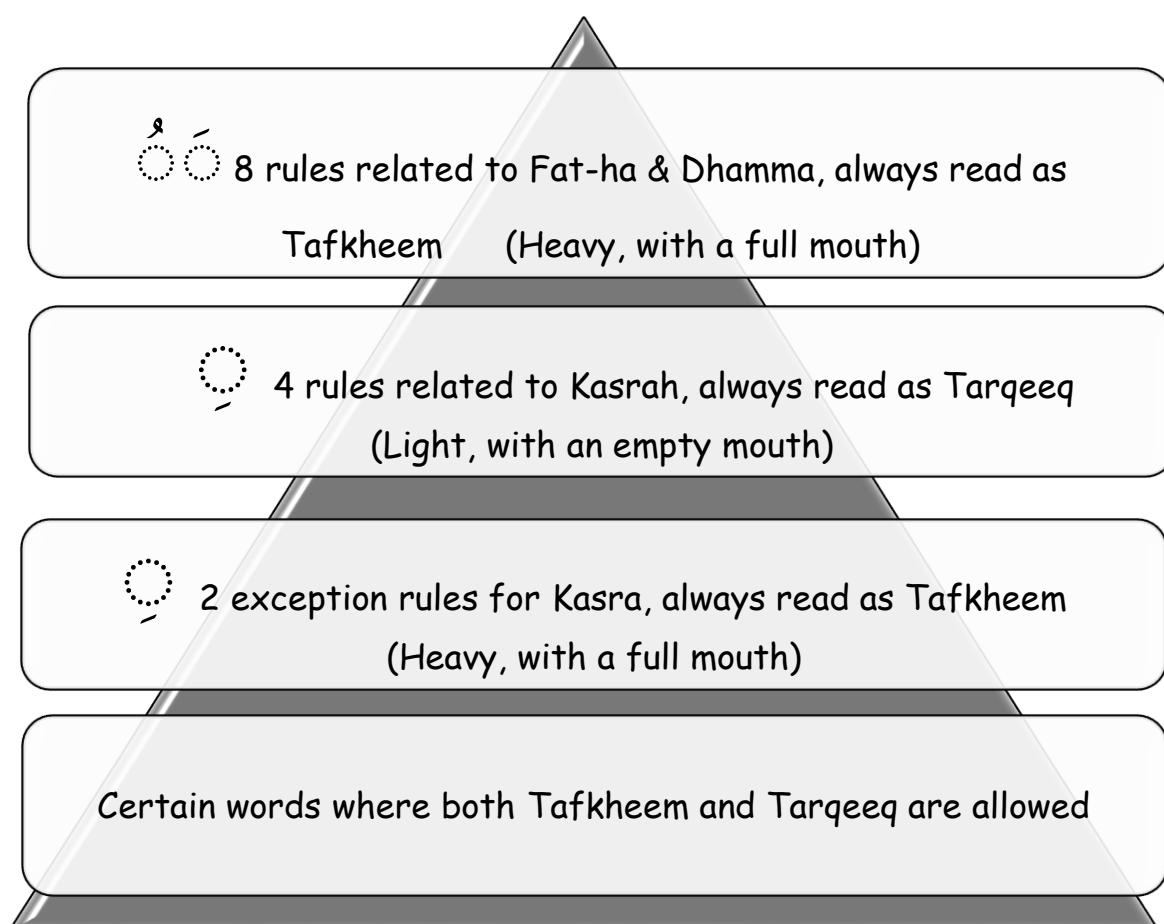
NUN SAKIN AND TANWEEN SUMMARY



THE RULES OF RAA ر

The letter Raa (ر) is sometimes pronounced with Tafkheem (heavy, with a full mouth), and sometimes pronounced with Tarqeeq (light, with an empty mouth). When Raa (ر) is pronounced with Tafkheem (heavy, with a full mouth), the tip of the tongue moves upward towards the roof of the mouth and the lips are rounded. When Raa (ر) is pronounced with Tarqeeq (light, with an empty mouth), the tip of the tongue moves towards the gum of the top incisors and the lips stretched to form a smile.

15 RULES OF RAA



THE 8 RULES OF RAA TAFKHEEM RELATED TO FAT-HA & DHAMMA

Raa is pronounced with **Tafkheem (full mouth)** when it is bearing a Fat-ha or a Dhamma or a Fat-hatain or a Dhammatain, or the last sound before the Raa (when it is bearing a Sakin or when it appears at the end of the sentence - at stops) is the letter with a Fat-ha or a Dhamma.

8 RULES OF RAA TAFKHEEM WITH EXAMPLES

- 1.) When Raa is bearing a Fat-ha (**Rule 1**) OR a Dhamma (**Rule 2**) or the Tanween of Fat-ha or Dhamma. Even when there is a Shaddah sign with the Fat-ha or Dhamma, it will still be pronounced with a full mouth - Tafkheem.

فَرَضُ رُزْقُ قُدِرَ رَحِمَ رُحَمَاءُ لَيْسَ الْبِرُّ

- 2.) When Raa is bearing a Sukun, preceded by a letter carrying a Fat-ha (**Rule 3**) OR a Dhamma (**Rule 4**)

قُرْءَانُ فُرْقَانُ مَرِيَمَ دُسُرُ الْقَمَرُ

- 3.) When Raa is bearing a Sukun, preceded by a letter with a Sukun, preceded by a letter carrying a Fat-ha (**Rule 5**) OR a Dhamma (**Rule 6**). This rule is used at stops and difficult to pronounce. To practice this, listen to a Qari.

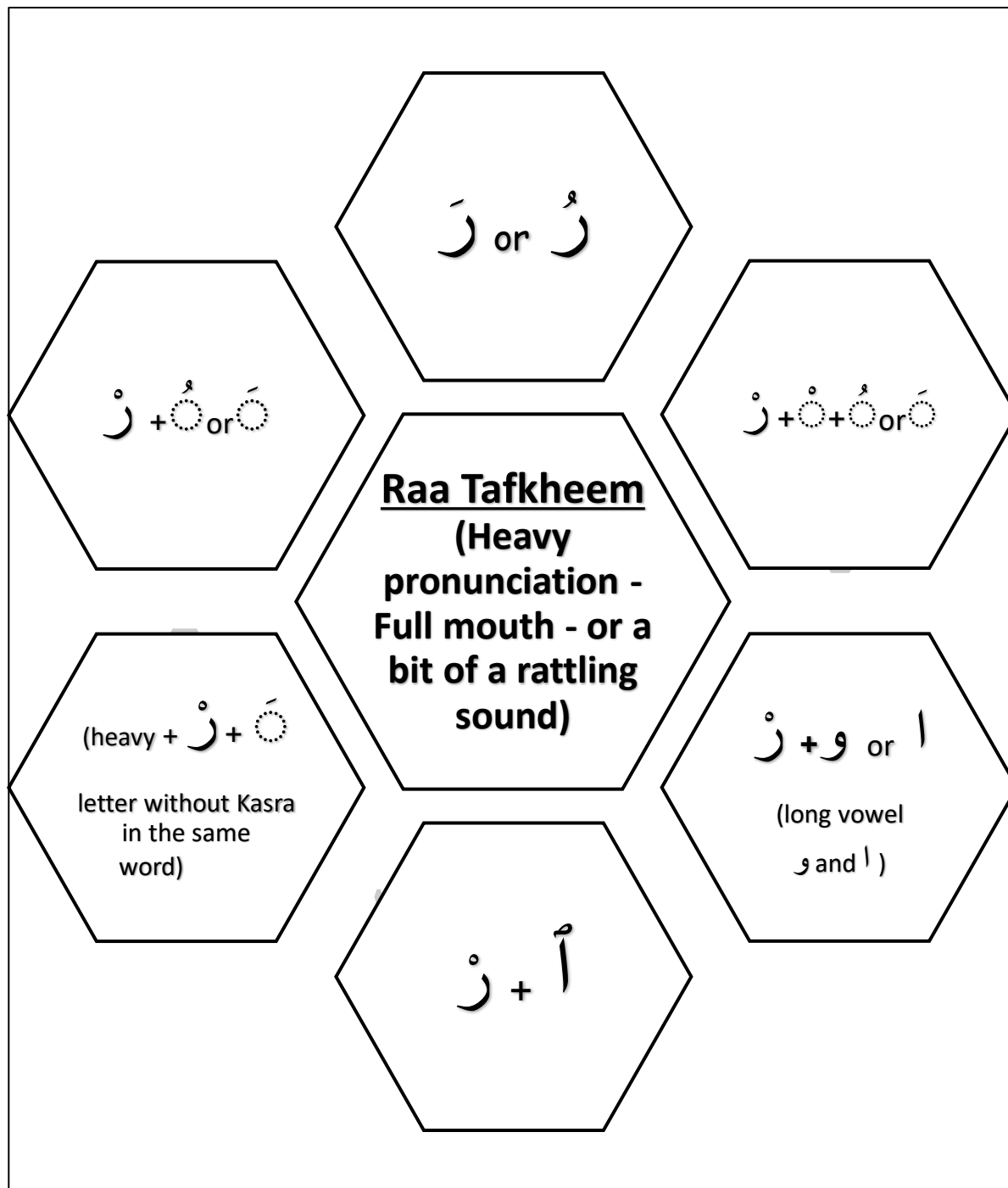
وَالْفَجْرُ الْيُسْرُ وَالْعَصْرُ عَشْرُ خُسْرُ

- 4.) When Raa is bearing a Sukun, preceded by Alif - the long vowel (**Rule 7**) OR Waw - the long vowel (**Rule 8**). This is a rule used at stops.

النَّهَارُ غَفُورُ مِعْشَارُ فَخُورُ نُورُ

THE RULES OF RAA TAFKHEEM

(Heavy - Full mouth pronunciation)



THE 4 RULES OF RAA TARQEEQ RELATED TO KASRA

Raa is pronounced Tarqeeq (Lightly with an Empty mouth) when it is bearing a Kasrah, OR the last sound before the Raa (when it is bearing a Sakin or when it appears at the end of the sentence - at stops) is Kasra

- 1.) When Raa is bearing a Kasra or the Tanween of Kasra. Even when there is a Shaddah sign with a Kasra, it will be pronounced with an empty mouth - Tarqeeq.

أَرْنَ أَخْرَجْنَا مِنْ شَرِّ مَا خَلَقَ حُرِّمَتْ نَحْرٍ

- 2.) When Raa is bearing a Sukun and preceded by a letter carrying a Kasra

مَرِيَّةَ وَيُجْرِكُمْ يَغْفِرْ لَكُمْ يَوْمَ عَسِرَ فِرْعَوْنَ

- 3.) When Raa is bearing a Sukun, preceded by a letter carrying a Sukoon, preceded by a letter carrying a Kasra. This rule is used at stops and difficult to pronounce. To practice this, listen to a Qari.

أَهْلَ الذِّكْرِ لَدَى حِجْرٍ فِي سِدْرٍ بِهِ السَّحَرُ

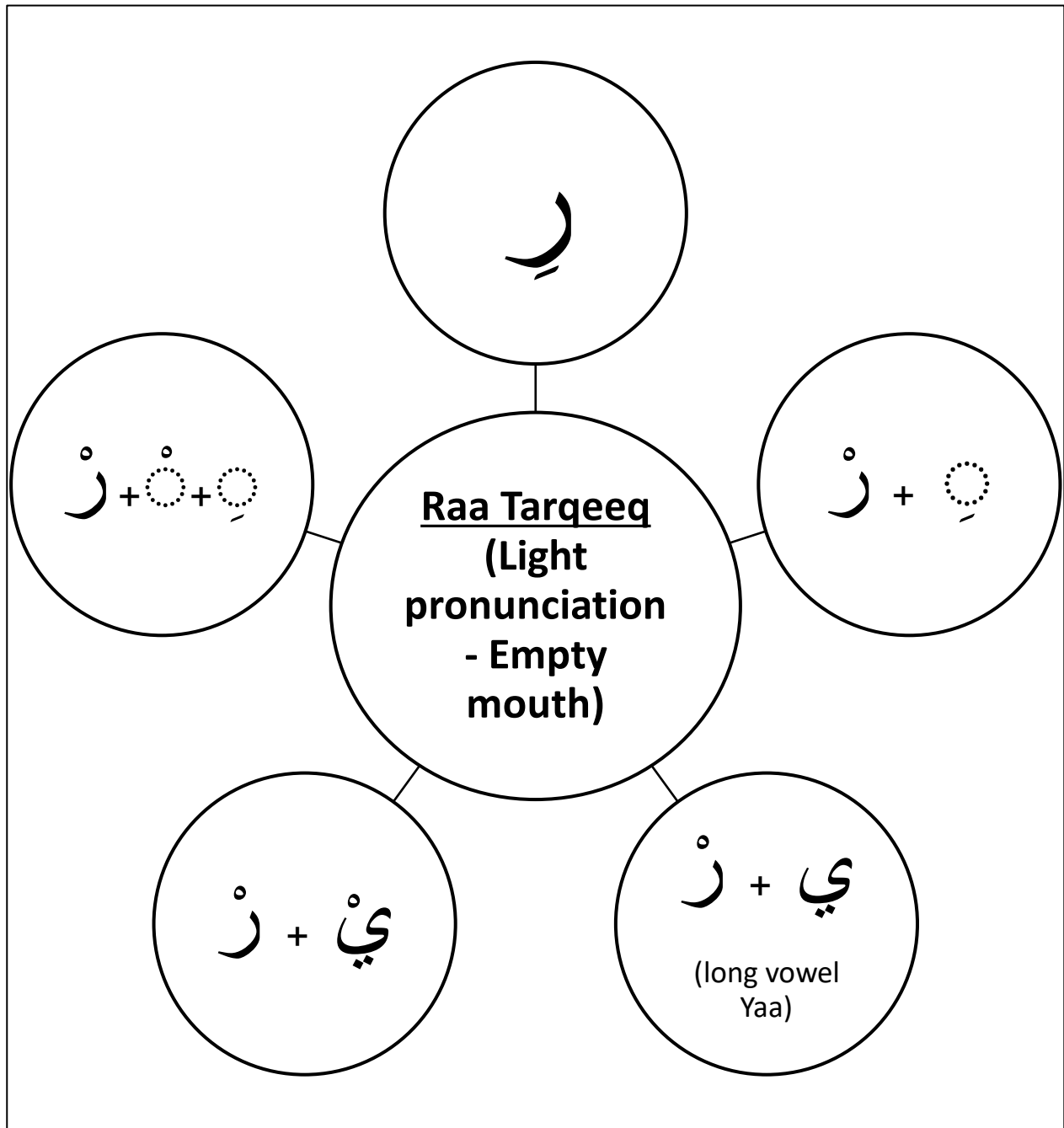
- 4.) When Raa is bearing a Sukun, preceded by Yaa - the long vowel or Yaa Sakin - Yaa bearing Sukun). This rule is used at stops.

يَسِيرُ خَيْرُ نَصِيرُ بَشِيرُ نَذِيرُ قَدِيرُ

لَا ضَيْرُ بِالْخَيْرِ غَيْرُ الطَّيْرِ السَّيْرِ

THE RULES OF RAA TARQEEQ

(Light - Empty Mouth Pronunciation)



THE 2 EXCEPTION RULES OF RAA TAFKHEEM RELATED TO KASRA

When Raa Sakin (Raa bearing a Sukun) is followed by a Tafkheem letter (Heavy letter), OR preceded by Hamzatul Wasl, the Raa is pronounced with Tafkheem (full mouth).

2 EXCEPTION RULES WITH EXAMPLES

- 1.) When the Raa is bearing a Sukun and is preceded by the connecting Hamza (Hamzatul Wasl) in any circumstance.

رَبِّ آرْحَمَ إِنَّ آرْتَبْتُمْ رَبِّ آرْجِعُونِ

When Raa Sukun is preceded with Hamzatul Wasl, with whatever sound the Hamzatul Wasl is to be pronounced (even if it is a Kasra - even if the letter before the Hamzatul Wasl is a Kasra), the letter (ر) will be pronounced with Tafkheem)

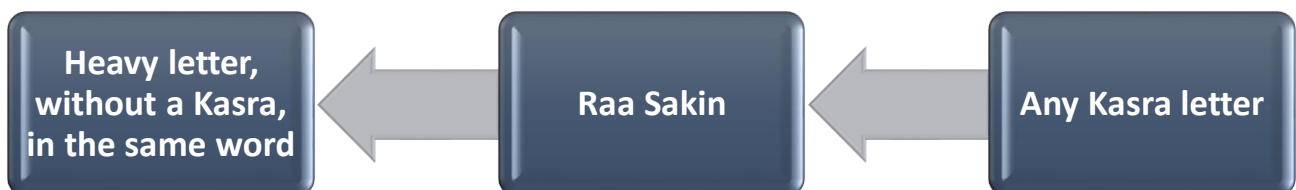
- 2.) When Raa is bearing a Sukun and although preceded by a letter carrying a Kasra, it is **followed by a heavy elevation letter** of Iste'laa, then it is pronounced with Tafkheem (heavy). The Heavy letters are: ص ض ط ظ غ

خ ق

لَبِاْلْمُرْصَادِ اِرْصَادَا قِرْطَاسِي فِرْقَهْ

For the above rule to be followed correctly, the following conditions have to take place:

- a.) There has to be a heavy letter. i.e. A Kasra letter, then Raa Sakin, followed by a heavy letter.
- b.) The Heavy letter should NOT be having a Kasra
- c.) The heavy letter has to be in the same word, i.e. A Kasra letter, then Raa Sakin, then followed by the heavy letter, all in one word.



If the above 3 conditions are not met, then the Raa is to be pronounced lightly.

CERTAIN WORDS WHERE BOTH TAFKHEEM AND TARQEEQ IS ALLOWED

There are some words in the Holy Qur'an which can be pronounced heavily or lightly.

<p>Both Tafkheem and Tarqeeq can be <u>applied if reading continues and there is no stopping.</u></p>	<p style="text-align: center;">كُلُّ فَرْقٍ كَالطُّورِ الْعَظِيمِ Surah Shuara, Verse 63</p>
<p>Both Tafkheem and Tarqeeq can be <u>applied if stopping.</u></p> <p><u>Other words are in:</u></p> <p>يَسْرٍ In Surah Wal-Fajr: verse 4</p> <p>نَذْرٍ In Surah Wal-Qamar: verse 16</p> <p>أَسْرٍ In Surah Hud: verse 81, Surah Al-Hijr: verse 65, Surah Duhaa: verse 77, Surah Ash-Shu'a'raa: verse 52, and Surah Ad-Dukhan: verse 23</p>	<p style="text-align: center;">لِقَوْمِكُنَا بِمِصْرٍ يُبُوتًا Surah Yunus, Verse 87</p> <p style="text-align: center;">وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِّصْرٍ لِامْرَأَتِهِ Surah Yusuf, Verse 21</p> <p style="text-align: center;">وَقَالَ ادْخُلُوا مِصْرًا إِنْ شَاءَ اللَّهُ أَمِينٌ Surah Yusuf, Verse 99</p> <p style="text-align: center;">أَلَيْسَ لِي مُلْكٌ مِصْرَ وَهَذِهِ الْأَنْهَارُ Surah Zukhruf, Verse 51</p> <p style="text-align: center;">وَأَسْلَمْنَا لَهُ الْغَنَمَ وَالْقَطَرِ وَمِنْ الْجَبِّ Surah Sabaa, Verse 12</p>

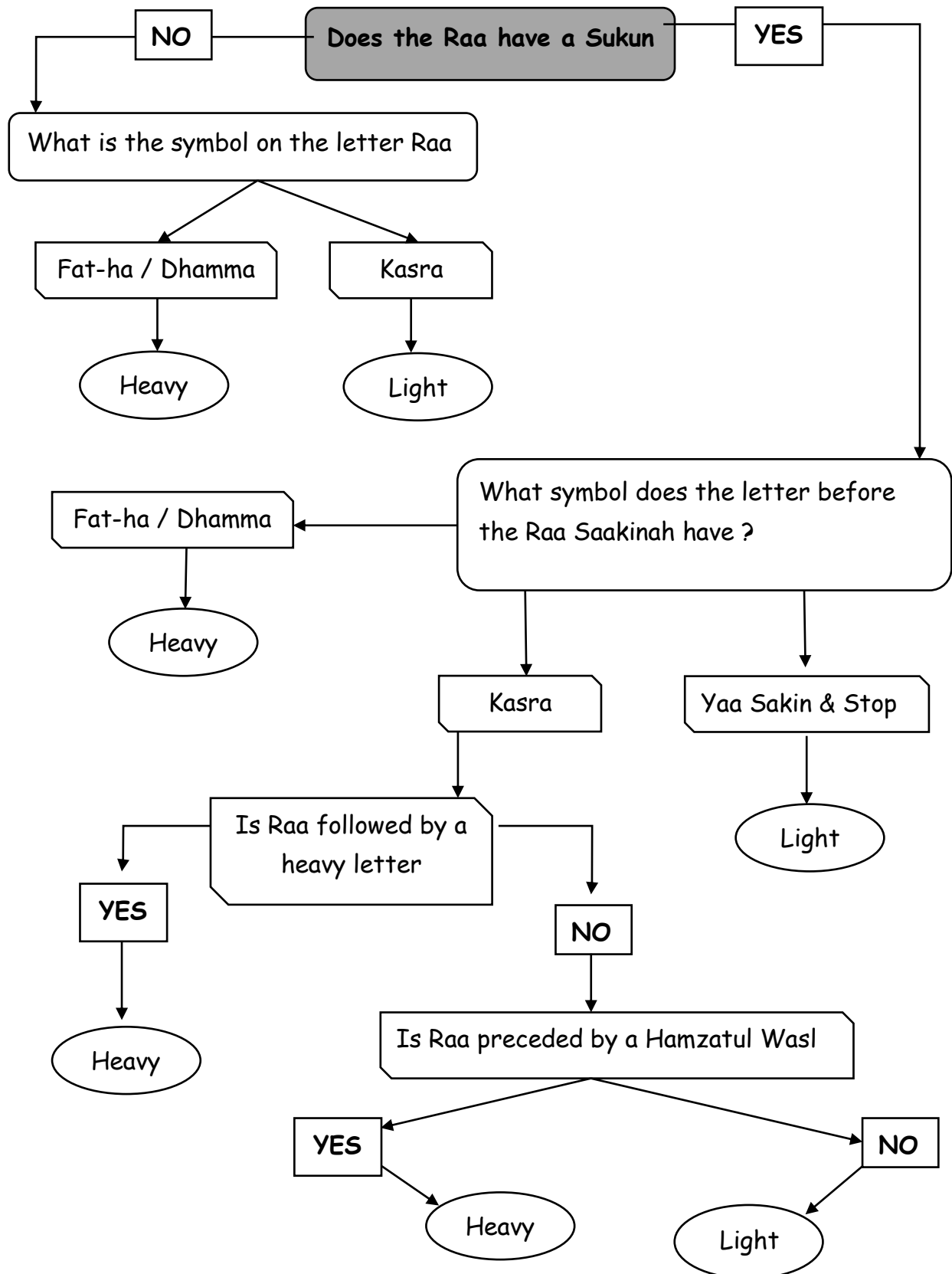
NOTES to remember:

- 1.) The general rule in the pronunciation of the letter Raa ر is that the short vowels Fat-ha َ and Dhamma ُ are the cause of heavy pronunciation.
- 2.) The short vowel Kasra ِ is the cause for light pronunciation of letter Raa ر
- 3.) The vowels Fat-hateen َّ and Dhammateen ٌ, and the long vowel Alif ا and Waw و are similar as the short vowels of Fat-ha َ and Dhamma ُ, and they all are the cause of heavy pronunciation of the letter Raa ر
- 4.) The vowel Kasrateen ِ, and the long vowel Yaa ي are similar as the short vowel Kasra ِ, they are the cause of light pronunciation of the letter Raa ر
- 5.) ر Raa Sukun can sometimes be pronounced as both Tafkheem (Heavy) and Tarqeeq (Light) eg the word فَرَّقَ (Surah Ash-Shu'araa, Ayah 63), Tafkheem because it is followed by a letter of elevation and Tarqeeq because it is accompanied by Sukun and is situated between two letters that are accompanied by Kasra.

- 6.) وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِّهَا ط وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

The letter Raa in the word MAJRRIHA in Surah Hud: verse 41 is pronounced with **Tarqeeq** because the long vowel of (ا) has the rule of the big lean.

RULES OF RAA



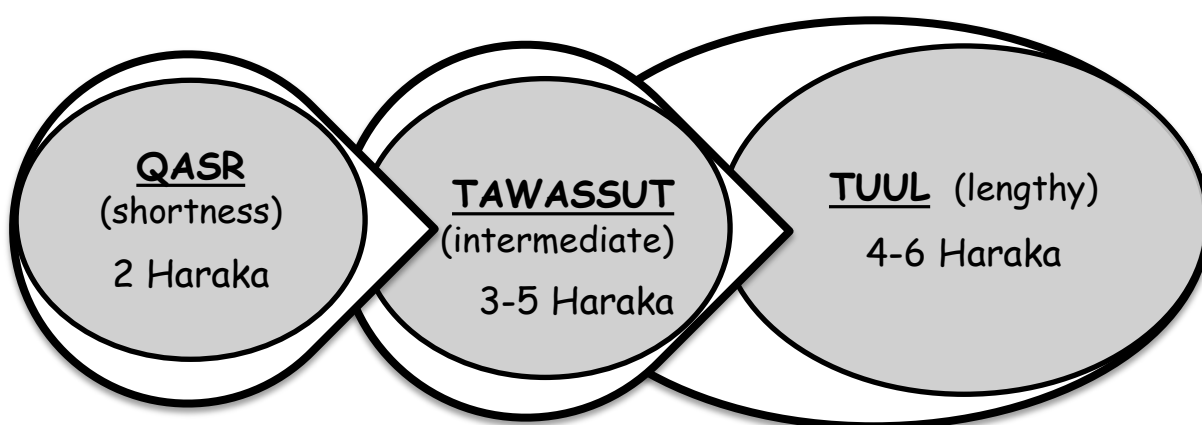
AHKAM AL MUDOOD - THE RULES OF MADDAH

The linguistic meaning of Madd is to prolong or to do something extra. Maddah simply means Elongation of Sounds.

- ❖ Madd means the elongation of the letters (another meaning is to stretch or to lengthen the letters)
- ❖ The letters of Maddah are three: ا و ي
- ❖ The duration of the elongation is measured in terms of the length of the vowels (Harakah)
- ❖ There are Three kinds of duration of the elongation for different syllables that are regulated by certain principles.
 - i.) QASR (Shortness) - the duration of the elongation should not be more than 2 harakah long.
 - ii.) TAWASSUT (Intermediate) - the duration of the elongation is between 3 - 5 harakah long
 - iii.) TUUL (Lengthy) - The duration of the elongation is between 4 - 6 harakah long.

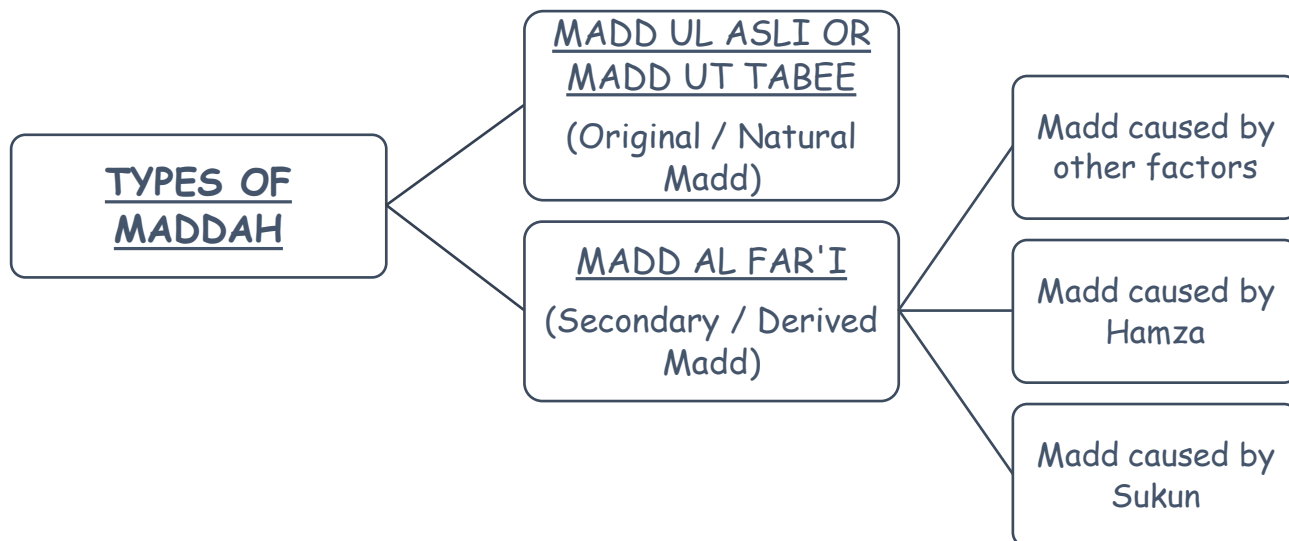
Individual single Maddah are called Maddah (Singular), whereas, many Maddah are referred to as Mudood (Plural).

DURATION OF ELONGATION OF MADDAH



THE 9 TYPES OF MUDOOD

The Maddah letters of Alif, Waw and Ya, have rules which determine how the Maddiya letters are pronounced. These rules are known as the '**Rules of Maddah**'. They are divided into 2 groups, Maddul Asli or Tabee (Original/Natural Madd) and Maddul Far'i (Secondary/Derived Madd).



BREAKDOWN OF THE 9 TYPES OF MUDOOD

1.) MADD UL ASLIYYA also known as MADD UT TABEE is the Original Madd
The rest of the Madd come under MADD UL FAR'I which is the Secondary Madd.

CAUSED BY OTHER FACTORS

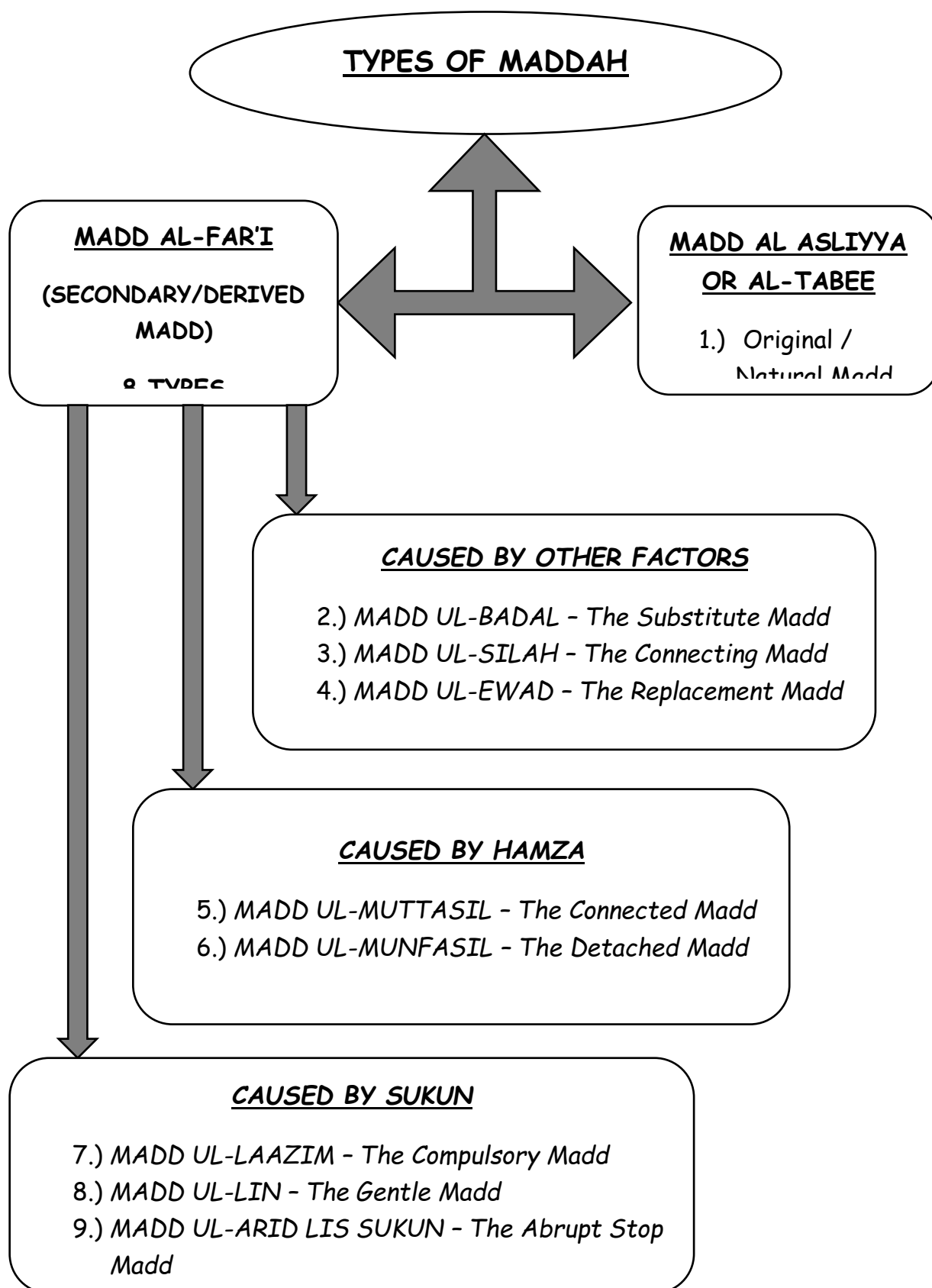
- 2.) MADD UL-BADAL - The Substitute Madd
- 3.) MADD UL-SILAH - The Connecting Madd
- 4.) MADD UL-EWAD - The Replacement Madd

CAUSED BY HAMZA

- 5.) MADD UL-MUTTASIL - The Connected Madd
- 6.) MADD UL-MUNFASIL - The Detached Madd

CAUSED BY SUKUN

- 7.) MADD UL-LAAZIM - The Compulsory Madd
- 8.) MADD UL-LIN - The Gentle Madd
- 9.) MADD UL-ARID LIS SUKUN - The Abrupt Stop Madd



TYPES OF MADD: 1.) MADD AL ASLIYYA OR AT-TABEE











NATURAL OR ORIGINAL MADD

It is named Original because it is the origin of all Mudood (lengthening). It is called natural because it follows the sound's normal and natural (Tabee) way of pronunciation without any decrease or increase in its timing.

CONDITION OF MADD AT-TABEE - The Madd letter Alif should be preceded by any letter carrying a Fat-ha, the Madd letter Yaa should be preceded by any letter carrying a Kasra and the Madd letter Waw should be preceded by any letter carrying a Dhamma. There should be no Hamza before the word or Hamza or Sukun after the word.






TIMING: It is lengthened for two vowel counts

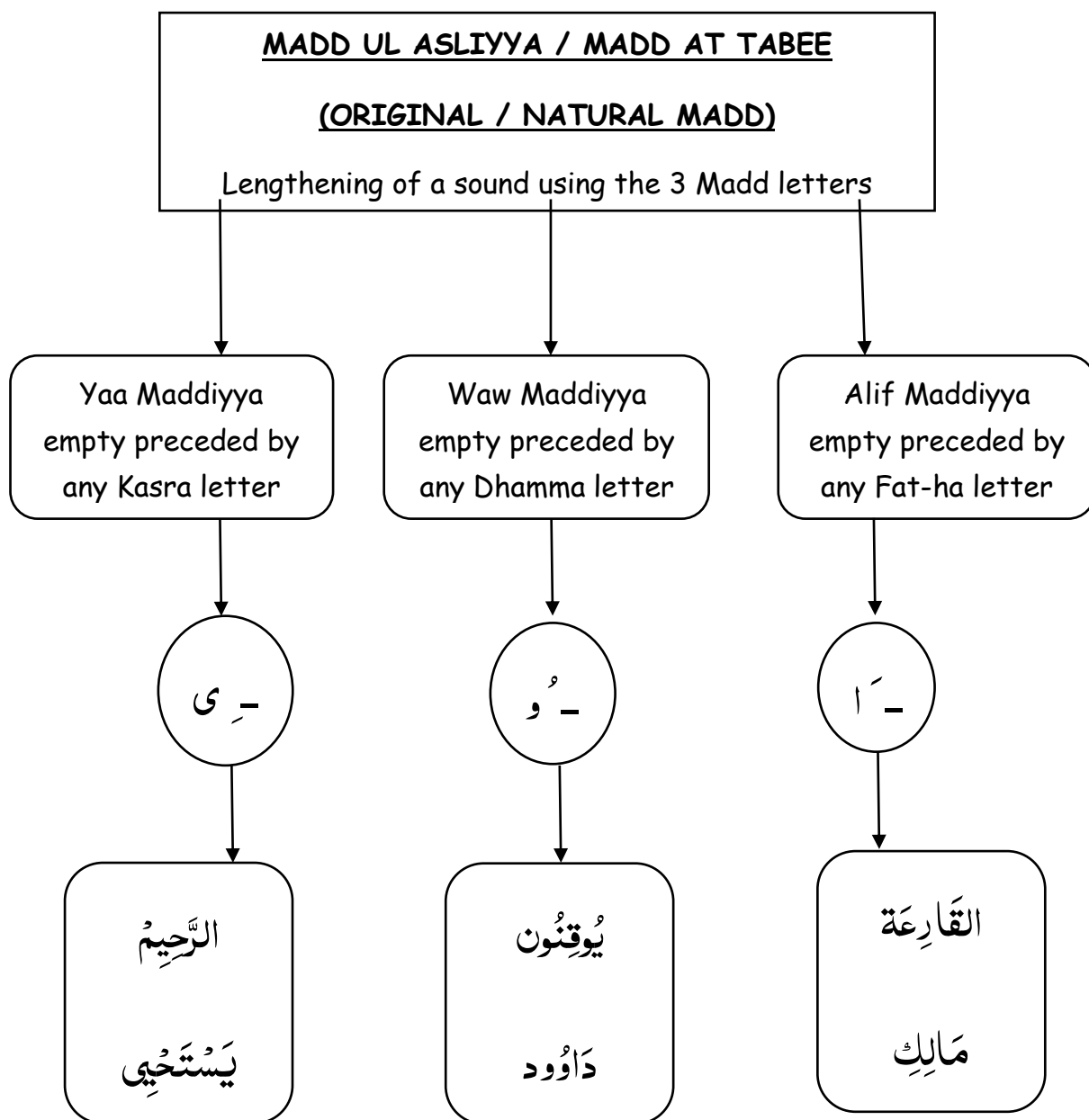
INDICATIONS OF THE ORIGINAL MADD

	 - 	 - 	 - 	
There should not be a Hamza before it	<p>When Alif is preceded by a letter bearing a Fat-ha sign (can be any letter)</p> <p>When Ya is preceded by a letter bearing a Kasra sign (can be any letter)</p> <p>When Waw is preceded by a letter bearing a Dhamma sign (can be any letter)</p>			There should not be a Hamza  or Sukun  after the word

WHAT IS A VOWEL COUNT OR LENGTHENED FOR 2, 4, 6 HARAKA MEAN?

When reading Maddah, we have to extend or lengthen the sound. How does one measure the length of the sound? Some count the fingers on the hand and some use the seconds of the watch. The oldest and preferred method is the time it takes to say a haraka (vowel)

				
5 counts ba ba ba ba ba	4 counts ba ba ba ba	3 counts ba ba ba	2 counts ba ba	1 count ba



THE ORIGINAL MADD CONDITIONS

- 1.) The Madd letters of ا ي و are empty and do not have any haraka (Fat-ha, Kasra or Dhamma)
- 2.) Madd letters must be preceded by its own haraka i.e. Madd letter Alif by Fat-ha, Madd letter Waw by Dhamma and Madd letter Ya by Kasra.
- 3.) There is no Hamza before the word and no Hamza or Sukun after the word.
- 4.) To be extended for Two haraka OR Two counts only

Note: In this chapter on Maddah, we will only discuss the Original Madd, the rest of the 8 Maddah will be detailed in the Tajweed Manual

WUQOOF - STOPPING

In the Qur'an there are some signs or punctuation marks called 'waqf' or in plural 'wuqoof'. Waqf means Stop. These punctuation marks are found in the middle or the end of the Ayaat and give us an indication of whether stopping/pausing is permitted or not.

Knowledge of the rules and of the places of Waqf is important and helps us to avoid mistakes as this can change the meaning of the verse. One of the most important areas in the science of Tajweed is the knowledge of Al-Waqf and Al-Ibtidaa, which means the stop and the beginning. The understanding of Allah's words cannot be realized or understood without this knowledge.

Each of these punctuation signs has its own meaning and it is essential that we strictly follow these signs and observe them when reading the Holy Qur'an.

A small circle (O) indicates that a verse has come to an end. Wherever there is a (O) at the end of a verse the teacher must stop there and must also break the continuity of his breath. This is the main stop.

Different letters are placed above a circle to indicate compulsory stops, recommended stops, better to read on, and other such commands.

As a general rule, if in doubt, stop.

If there are two signs at one and the same place one should act according to the upper one.

Parent / Teacher Note: Explain the meaning of each of these signs to the student so that they understand the rules well. Also show them examples from the Holy Qur'an and make them listen to recitations of the same.

PUNCTUATION & STOPPING SIGNS AND THEIR MEANINGS

End of the Ayah - Stop	◌ْ
'Wakf Laazim' - Compulsory Stop - It is Haram to continue. Must stop otherwise the meaning is changed.	◌ْ م
'Waqf Mutlaq' - Shows end of sentence. Necessary to stop, like a comma or a pause in English.	◌ْ ط
Better to continue, can take a breath	ز ق ◌ْ ص
'Waqf Jaiz' - Optional - You can stop or you can continue.	◌ْ ج
'Qif' means Stop - for a moment. Not a long stop but a short stop. Advisable to stop	قف
'Waqf Mamnu' - Must NOT Stop, must continue	◌ْ لا
Better to stop	◌ْ
'Ruku' - Indicates the end of a section, here one must pause	ع
Stop without breaking breath. This should be a brief pause.	س ◌ْ سكته وقفه
Mu'anaqah - Embracing Stop at either but not at both.	◌ْ ◌ْ

RULES OF STOPPING

Besides learning the signs, it is important to know how to stop or pause, while reciting the Holy Qur'an. The stopping is like a pause while speaking, to enable the reciter regain breath before reading again.

There are different kinds of stopping or pausing:

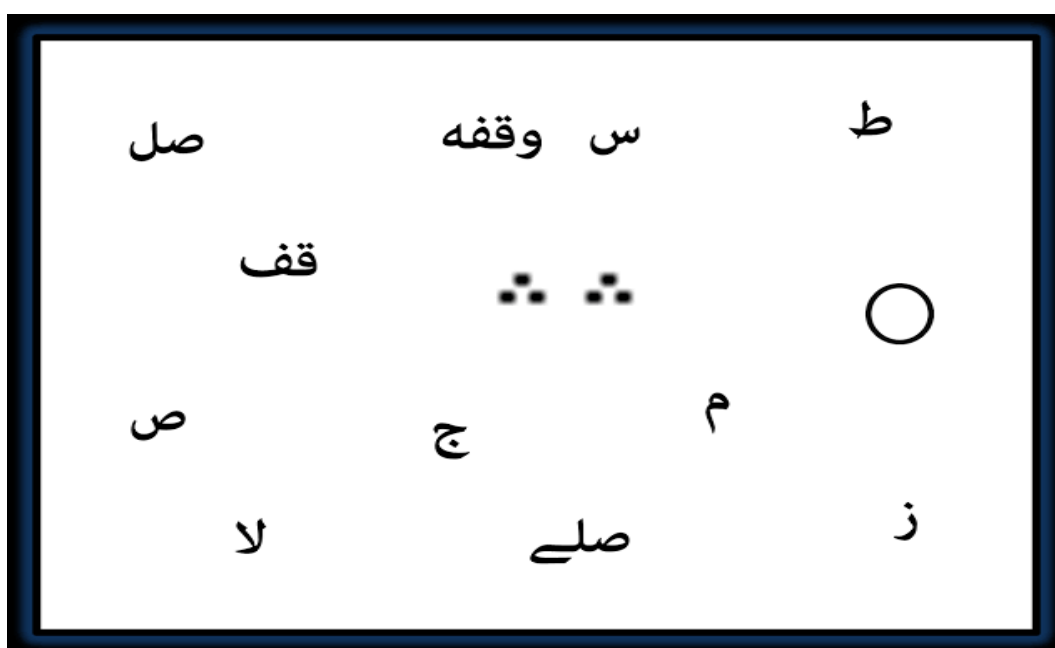
RULE NO 1 - When a word ends with a Sukun letter.

RULE NO 2 - When a word ends with a letter bearing a long Vowel.

RULE NO 3 - **AL-ISKAN** When the word ends with a letter that has a fatha, Kasra, dhamma, kasra tanween or dhamma tanween.

RULE NO 4 - **AL - IBDAL** When the word ends with a letter that has a fatha tanween followed by ا (Alif) or ي (Alif Maksura - Ya without dots)

RULE NO 5 - If the sign laa ۞ occurs at the end of an ayah.



RULES OF STOPPING: RULE NO 1

If the word ends with a letter bearing a 'Sukun', it stays the same and is pronounced the same. Example:

عَبُدُوا	عَبُدُوا
Read as 'A'abuduu'	Written as 'A'abuduu'

STOPPING WITH A SUKUN

كَفَرُوا	فَاتُوا	أَعْمَالُهُمْ	أَمْوَالُكُمْ
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RULES OF STOPPING: RULE NO 2

If the word ends with a letter bearing a 'long vowel', it stays the same and is pronounced the same (the long vowel is elongated to 2 harakaat). Example:

نَزَّلْنَا	نَزَّلْنَا
Read as 'Naz zal naa'	Written as 'Naz zal naa'






STOPPING WITH A LONG VOWEL

فَأَنْزَلْنَا	وَتَقَوَّهَا	أَيَّدِينَا	أَغْرَقْنَا
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RULES OF STOPPING: RULE NO 3

AL-ISKAN is the stopping where the sign of the final letter should change to Sukun. In other words, when the word ends with a letter that has a fatha, Kasra, dhamma, kasra tanween or dhamma tanween, then the sign will not be read but replaced with a Sukun.

Therefore: If the letter occurring before the sign of stop has any of

these signs:      then its sign should not be read, and that letter should be read as sukun.

NOTE: The Fatha Tanween is NOT included here.

Example:

قِسْطٌ	← 'Qisti' read as 'Qist'	قِسْطِ ج	هُوَ	← 'Huwa' read as 'Huu'	هُوَ ط
لَهَبٌ	← 'Lahabin' read as 'Lahab'	لَهَبِ	أَعْبُدْ	← 'A'abudu' read as 'A'abud'	أَعْبُدْ ط
زَوْجُنِ	← 'Zaujaani' read as 'Zaujaan'	زَوْجِنِ	شِقَاقٌ	← 'Shiqaaqun' read as 'Shiqqaq'	شِقَاقٌ ط

The letter bearing nunation (Kasra tanween & Dhamma Tanween only) which occurs before the stop sign should also be read as a Sukun.

NOTE: The Fatha Tanween has a different rule

Example:

هَآذِ ۞	← 'Haadin' read as 'Haad'	هَادِ ۞		جَانُ ۞	← 'Jaan nun' read as 'Jaan'	جَانُ ۞
---------	------------------------------------	---------	--	---------	--------------------------------------	---------

Parent / Teachers Note: This topic is very important and emphasis should be placed on it when teaching the student. Explain that sometimes it is as if the sentence or word is ending with 2 sukun, therefore the last sign is not to be pronounced and the stop ends with a sukun. **This is a common mistake made by students.**

AL - ISKAN STOPPING

Final letter changes to Sukun

وَالَّذِي كُرِهُوا الْحَكِيمِ ۞	مَعَ الشُّهَدَاءِ ۞
لَهُ كُنْ فَيَكُونُ ۞ وَلَهُمْ عَذَابٌ أَلِيمٌ ۞	
إِنْ كُنْتُمْ صَادِقِينَ ۞ وَشَاهِدُوا مَشْهُودٍ ۞	

RULES OF STOPPING: RULE NO 4

AL - IBDAL is the stopping wherein the final letter of the word changes. These are two types:

AL - IBDAL STOPPING 1 (ٓ)

When the word ends with a letter that has a Fatha tanween followed by ٓ

(Alif) or ى (Alif Maksura - Ya without dots) , then the 'n' of the fatha tanween is left out and the 'a' is lengthened. This letter will be recited as a long vowel Fatha (elongated to 2 harakaat - just like a 2 second stretch)

Example:

تُرَابًا ٓ	← 'Turaaban' read as 'Turaabaa'	تُرَابًا ٓ		الْفَافًا ٓ	← 'Alfaafan' read as 'Alfaafaa'	الْفَافًا ٓ
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In the case of a stop where "yaa" occurs before a letter carrying two fatha(s), a standing fatha should be read instead of nunation (tanween).

FOR EXAMPLE:

طُوًى ٓ	← 'Tuwan' read as 'Tuwaa'	طُوًى ٓ		ضُحًى ٓ	← 'Dhuhaan' read as 'Duhaa'	ضُحًى ٓ
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AL - IBDAL STOPPING 1

Fatha Tanween followed by Alif or Alif Maksura (Ya without dots)

Example:

ضَحَى ۞ كَثِيرًا ۞ هُدَى ۞ حَسِبًا ۞
سُلْطَنَا مُبِينًا ۞ تَعْمَلُونَ خَيْرًا ۞

AL - IBDAL STOPPING 2 (ة)

When the word ends with the Ta Marbutah letter (ة), its sign should be omitted and this letter will be replaced by the letter Haa

(هـ). The Haa is pronounced with a sukun.

Example:

أُخْرَةٌ	← 'Aakhirati' read as 'Aakhirah'	أُخْرَةٌ ط	بَيِّنَةٌ	← 'Bayyinatun' read as 'Bayyinah'	بَيِّنَةٌ ط
تُقَاهُ	← 'Tuqaatan' read as 'Tuqah'	تُقَاهُ ط	رَاضِيَةٌ	← 'Raaziyatin' read as 'Raaziyah'	رَاضِيَةٌ ط

ANOTHER EXAMPLE:


Written as: 'Min hum tuqaa tan'	مِنْهُمْ تُقَاتُ
Read as: 'Min hum tuqaah'	
Written as: 'Dhur riy ya tan tay yi ba tan'	ذُرِّيَّةً طَيِّبَةً
Read as: 'Dhur riy ya tan tay yi bah'	

REMEMBER: If the reader decides **not to stop** at the Ta Marbutah when reciting and no pause is made, then the Ta Marbutah will be pronounced in the normal way with the '**Ta**' sound.

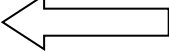
AL - IBDAL STOPPING 2

فَرِيضَةً	قَلِيلَةً	كَثِيرَةً	شَفَاعَةً
دَرَجَةً	لَيْلَةً	مُؤْمِنَةً	كَافَّةً

RULES OF STOPPING: RULE NO 5

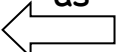
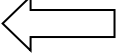
If the sign laa  occurs at the end of an ayah, it is better to stop there. In case, however, it is proposed to stop, the following conditions must be observed:

a.) The letter following the verse, if mushaddad (bearing a shadda), should be read without the tashdiid. Example:

نَاعِمَةٌ لِّسَعِيهَا	Read as 	نَاعِمَةٌ لِّسَعِيهَا
Naa imah lisa'ayihaa		Naa imatun lisa'ayihaa

b.) If the letters occurring after the verse are alif, laam or nuun qutni, and the letter following them bears the sign of fatha, then fatha should be read on the alif of alif laam and the nuun qutni should be treated as dropped.

Example:

عَلَمِينَ ٱلرَّحْمَنِ	Read as 	رَبِّ ٱلْعَلَمِينَ ٱلرَّحْمَنِ
Aalameena Ar Rahmaan		Rab bil Aalameenar Rahmaan
شَيْبَا ٱلسَّمَاءِ	Read as 	شَيْبَا ٱلْسَّمَاءِ
Sheeba As samaaaaaa U		Sheeba Nis samaaaaaa U

c.) If there is an alif without any sign after the verse or alif without sign after a nuun qutni and the letter following that alif bears a sukun, then it should be seen whether the letter occurring after the letter with jazm bears dhamma or kasra. If it bears dhamma, the said alif should be given dhamma, and if it bears kasra then the said alif should be given kasra. And nun qutni should be treated as dropped. Example:

آخِي ۞ أَشْدُدْ	Read as ←	آخِي ۞ أَشْدُدْ
Akhii Ushdud		
مُبِينٌ ۞ أَقْتُلُوا	Read as ←	مُبِينٌ ۞ أَقْتُلُوا
Mubeen Uqtuluu		

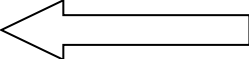
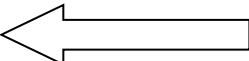
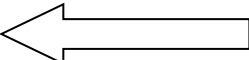
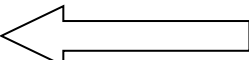
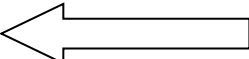
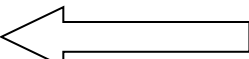
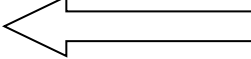
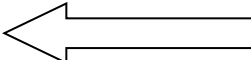
PAUSES

The Sakt (سكته) is a pause held for two counts, without breathing during recitation, and is symbolised by the letter (س). The Holy Qur'an should be opened and the student to be encouraged to search for these Ayaat.

It should be observed only in the following places in the Holy Qur'an:

- 1.) After the word عَوَجًا in Surah Al-Kahf, Ayah 1
- 2.) After the word مَرْقَدِنَا in Surah Yaaseen, Ayah 52
- 3.) After the word مَنْ in Surah Al-Qiyamah, Ayah 27
- 4.) After the word بَلْ in Surah Al-Mutaffifeen, Ayah 14

STOPPING RULES

How to pronounce	Read as	The Arabic
Misk		مِسْكٌ ط
Alfaafaa		الْفَافَا م
Matrabah		مَتْرَبَةٍ ط
Ibaadah		عِبَادَةٌ ٠
Yusraa		يُسْرًا ٠
Watabba		وَتَبَّ ط
Abqa		أَبْقَى ٠
Watabb		وَتَبُّ

APPLYING THE STOP RULES

هُم خَيْرُ الْبَرِيَّةِ ۝

قَلِيلًا مَّا تَذَكَّرُونَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝

لِرَبِّهِ لَكُنُودٌ ۝

إِذَا حَسَدَ ۝

APPLYING THE STOP RULES

زَكَرِيَّا ۖ فَاتَّقُونَ ۖ فِي الْعُقَدِ لَا
إِذَا الشَّمْسُ كُوِّرَتْ ۖ وَالِدَتِكَ م قُوَّةً ط
يَأُولَى الْأَلْبَابِ ۖ يَأَيُّهُ الْمُدَّثِّرُ ۖ
يَأَيُّهَا الْمُزَّمِّلُ ۖ إِذَا السَّمَاءُ انشَقَّتْ ۖ
غَيْرِهِ ج وَالطَّارِقِ ۖ أَجَلٍ مُّسَمًّى ط
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ج لَيْسُوا سَوَاءً ط
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۖ كُتُبٌ قَيِّمَةٌ ط
سَبْعَ سَمُوْتٍ ط وَيُزَيِّى الصَّدَقَاتِ ط وَنِسَاءً ج
أَوْحَى لَهَا ط مَنْ دَسَّهَا ط إِذَا صَلَّى ط
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَنَكَ إِنِّى كُنْتُ مِنَ الظَّالِمِينَ

APPLYING THE STOP RULES

لَمْ أُوتَ كِتَابِيَهٗ ۝

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

قُلْ هُوَ اللَّهُ أَحَدٌ ۝
وَجَنَّتِ الْفَافَا ۝

بِأَصْحَبِ الْفِيلِ ۝

APPLYING THE STOP RULES

نَارُ اللَّهِ الْمُوقَدَةُ^ل

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ^ط

هُمْ فِيهِ مُخْتَلِفُونَ^ط فِي عَمَدٍ مُمَدَّدَةٍ

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ^ل كُتِبَ عَلَيْهَا إِلهُوتُ^ط

بِالْوَادِ الْمُقَدَّسِ طُوًى^ط يَتَّبِعَهَا أَذًى^ط

عَمَّ يَتَسَاءَلُونَ^ج عَنِ النَّبِإِ الْعَظِيمِ

مَا الْعَقَبَةُ^ط

APPLYING THE STOP RULES

سَبْعَ سَمَوَاتٍ ط	فَاسْتَبِقُوا الْخَيْرَاتِ ط	جَنَّتِي ع
الَّذِي ۚ	يَوْمَئِذٍ وَاجِفَةً ۙ	حَتَّىٰ مَطْلَعِ الْفَجْرِ
زَوْجَانِ ۝	النَّجْمِ الثَّاقِبِ ۝	إِذَا صَلَّى ط
أَبِي لَهُبٍ وَتَبَّ ط	لِمَنْ خَشِيَ رَبَّهُ ط	
لِتَعْجَلَ بِهِ ۝	إِنَّهُ كَانَ تَوَّابًا ۝	
مِنْخَوْفٍ ۝	مِنْهُمْ ثِقَةً ط	ذُرِّيَّةً طَيِّبَةً ج

Parent / Teacher Note: At this stage, the student has learnt all the basics of Qur'an recitation. The stopping rules will be better understood when the student listens to various reciters (on Youtube or Dvd) and follows their recitation with the Qur'an in hand. Listening to the recitations of various Qari, will guide them to eventually have their own tune, makharij, etc.

The student should be encouraged to often recite the Holy Qur'an.

T A J W E E D - Basic Introduction

Qur'an reading is the recitation of the Qur'an according to Tajweed & Tarteel as taught by the Prophet Muhammad (Pbuh). It is one of the Sciences from U'loom Al Qur'an (sciences of the Qur'an)

Linguistic Definition: The word Tajweed comes from the root word Jawada which means 'to improve' or 'to make better', though linguistically, it means "to beautify something".

Applied Definition: Tajweed is to give every letter its right with its description and its origination. **Tajweed** refers to rules governing pronunciation during Qur'an recitation; such as prolongation, merging, conversion, distinctness, accuracy, commas, pauses and stopping rules. This allows the reciter to emphasise the accent, phonetics, rhythms, fluency and temper, where and how to pause, where the pronunciation should be long or short, where letters should be sounded together (harf to harf) and where they should be kept separate, and so on.

When asked about the meaning of **Tarteel**, Imam `Ali [as] replied, "It means the Qur'an should be recited with Tajweed and with due observance to the rules of Waqf (pausing to take a breath in the recitation of Qur'an, with the intention of continuing).

- ❖ Tajweed helps the reciter to avoid making mistakes when reciting

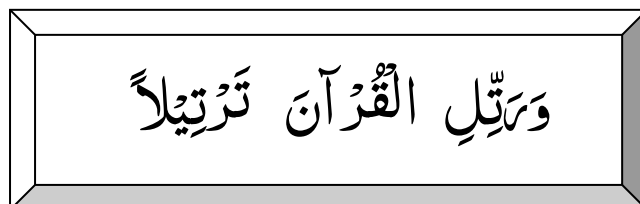
قَلْبُ

Example: (means: Heart)

كَلْبُ

(means: Dog)

- ❖ It is very important and a personal obligation on each individual to learn Tajweed. They have to know the Makharij, Sifaat and Ahkam.
- ❖ It is said in the Holy Qur'an in Suratul Muzzamil 73:4
".....And recite the Qur'an in slow, measured rhythmic tones"



The benefit of reciting the Holy Qur'an with Tajweed is preserving our tongue from mistakes (LAHN) when reading the Glorious Qur'an.

The Science of Beautifying the Holy Qur'an



Zurarah once asked Imam Jafar Al Sadiq (as) - "When a person is reciting Qur'an, is it obligatory to observe and listen to it?"

The Imam replied, "Yes! When Qur'an is being recited to you (near you), it is compulsory upon you to listen to it and be silent."

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٢﴾

"And when the Qur'an is recited, then listen to it and remain silent, that mercy may be shown to you." (Surah Al A'raf: Chapter 7 Verse 204)

Imam Ali (as) said that there is a hundred Hasanah (reward) for each letter of the Holy Qur'an that the reciter recites in prayer while standing up, fifty while sitting down, twenty-five with Wudhoo while not praying, and ten without Wudhoo.

This narration explains the importance of the Holy Qur'an and its words:

فَظِلُّ الْقُرْءَانِ عَلَى سَائِرِ الْكَلَامِ كَفَظِلِّ اللَّهِ عَلَى خَلْقِهِ

"The superiority of the Qur'an over other utterances is like the superiority of God over His creatures." Prophet Muhammad (pbuh)

WHAT WE HAVE LEARNT IN CLASS SEVEN

PRACTICE OF SILENT LETTERS, WUQOOF, PUNCTUATION, SUJOD, SUN & MOON LETTERS, THE WORD ALLAH, PECULIARITIES & ASSIMILATION WHEN RECITING THE QUR'AN

All the sounds and rules covered so far have been put together into the next exercises. Make sure the long vowels are elongated to the correct length and the hiccup sounds are pronounced correctly. Repeat this exercise as many times as necessary to improve understanding, fluency and confidence of the student.

Teacher/ Parent Note: This brings us to the end of the Syllabus for Class Seven. Test the student to see if they have grasped all that has been taught so far. Please ensure that the child is completely fluent and confident with every section of this book before proceeding to the next Level.

The next level will be a new step towards learning how to recite the Qur'an most beautifully with it's correct requirement. This is TAJWEED

REVISION OF CLASS SEVEN

سُعِرْتُ	كَلَّمَنْ	رَبَّنَا	إِنَّا	فُصِّلْتُ
يُذِجُونَ	عُطِّلْتُ	تَكُونَنَّ	فَسُنِّيْسِرُهُ	
وَلَاغُوِيَّيْهُمْ	يَتَخَبَّطُ	لِيَمَجِّصَ	صَدَقَ	كَذَّبْتُ
فَلَنُؤَلِّيَنَّكَ	قَدَّرَ	نُزِّلَ	مُتَكَيِّئِينَ	تَنَفَّسَ
مِنَ الرَّبِّ	أَتُوا	الزَّكَاةَ	فِي	السَّمَوَاتِ

REVISION OF CLASS SEVEN

لِيُطَهَّرَ يَمْدُهُمْ فَلَنُحْيِيَنَّهُ حُرْمَ لَتَبِنَنَّهُمْ

حُحَّةُ رَبِّهِمْ اِيتَايِ وَالْفُؤَادِ بِسُؤَالِ

وَاعْلَمُوا اَنَّمَا اَتَقَكُم بِالْاٰخِرَةِ بَلٰى هُدٰى

لِشَايِءٍ مُّبَيَّنَةٍ مِنْ قُوَّةٍ يُزَوِّجُهُمْ اَيُّهَا

يَتَخَيَّرُونَ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنَ السُّفَهَاءُ

اَقِيْمُوا الصَّلٰوةَ كَالَّذِيْنَ يٰٓاَيُّهَا النَّبِيُّ

وَلَا تَخَاضُوْنَ جَاۤءَتِ الطَّآمَةُ الْكُبْرٰى

وَاتَّبَعُوا الشَّهَوٰتِ وَشَاهِدِوْا مَشْهُودِ

مَنْ بَعْدِهِمْ اَنْۢ بَاۤءَ الْغَيْبِ رَاجِعُۢ بَعِيْدُ

REVISION OF CLASS SEVEN Continued

مَثْوًى لَهُمْ	حَقٌّ مَّعْلُومٌ	مَا عَمَّهِينِ
هَمَّازٌ مَّشَاءٌ	دُرِّىُّ يُوقَدُ	خَيْرٌ أَيْرَهُ
بَحْرٌ لَجْجِيٌّ يَغْشَاهُ	كُلُّ جُرِّى	مِنْ رَبِّهِ
ظُلَمًا وَزُورًا	يُبَيِّنُ لَنَا	إِرْكَبُ مَعَنَا
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	لَنَسْتَغْفِرَ	إِنْ وَهَبْتُ
مَنْ وَجَدَ	فَمَنْ يَعْمَلْ	مَنْ يُفْسِدُ
أَتَحَا جُؤْنِي	تَأْمُرُونِي	وَلَا الظَّالِمِينَ

Teacher/ Parent Note: Some of the words above are difficult to pronounce. The teacher should first read these words him/her self and then ask the children to read them. If only the rule is made known to the children, they will not be able to grasp it and will fail to apply it to the relevant letters.

REVISION OF CLASS SEVEN

تُوحِ ابْنَهُ	قَدِيرُ الَّذِي	شَيْئًا اتَّخَذَ
مَثَلًا الْقَوْمِ	لَمْزَةِ الَّذِي	بِغُلَامٍ اسْمُهُ
عَادَ الْأُولَى	فِتْنَةً انْقَلَبَ	خَيْرُ اطْمَآنٍ
خَيْرُ بُصِيرٍ	ضَلَالًا بَعِيدًا	لَطِيفٌ بِعِبَادِهِ
سَا جَاءَ	سُوءٍ مَاءَهَا	نَفْسٍ بِمَا
عَطَاءٌ	عُشَاءٌ	أَدَاءٌ نِسَاءٌ بَلَاءٌ
دِمَاءَكُمْ	حُنَفَاءَ	وَرَاءَهُ
أُولِيَاءَ	خَطِيئَتُهُ	مَلَأَكُهُ
جَاءُوكَ	الَّتِي	زِدْنِي عِلْمًا
بَلِّ رَفَعَ	عَابِدٌ مَا عَبَدْتُكُمْ	وَعَدْتُكُمْ
وَأِنْ عُدْتُكُمْ	وَأَرْكَبُ مَعَنَا	

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الضَّالِّينَ	الطَّيِّبِينَ	الطَّاهِرِينَ
الظَّالِّينَ	الْغُشْيَةَ	الْغَمَامَ
الْفُرْقَانِ	الْفِرْدَوْسِ	الْقِيَوْمِ
إِنْ يَنْصُرْكُمُ	وَإِنْ يُرِيدُوا	لِمَا يُرِيدُ
دَافِقٍ يُخْرِجُ	أَنْ يَشَاءُ	فَمَنْ يَعْمَلْ
خَيْرٌ لِّأَنْفُسِهِمْ	جَنَّتْ لَهُمْ	زَبَدًا رَّابِيًا
غَفُورٌ رَّحِيمٌ	الزُّعَتِ	عَيْشَةٍ رَّاضِيَةٍ
الْمُنْتَظِرُ	الْمَلَائِكَةِ	الْمُؤْمِنِينَ
الْوَارِثُ	الْيَوْمَ	الْيَمِينِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ		

REVISION OF CLASS SEVEN

يَسِّرْ لِمَا يُرِيدُ ذُرِّيَّةَ طَيْبَةٍ أَبْصَارُهَا خَاشِعَةٌ
 كِتَابُ قِيَمَةٍ أَدَّى إِبْرَاهِيمَ وَمُوسَى وَلَسَوْفَ
 يَرْضَى حَتَّى مَطْلَعِ الْفَجْرِ ابْنُ لَهَبٍ وَتَبَّ لِمَنْ
 خَشِيَ رَبَّهُ إِنَّهُ كَانَ تَوَّابًا

قَدِيرِ الَّذِي لُمَزَّةِ الَّذِي نُوحٍ ابْنَهُ
 خَيْرِ الْوَصِيَّةِ شَيْئًا اتَّخَذَهَا



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أَنْتَ نُورٌ أَنْعَمْتَ أَنْزَلْنَا أَنْذَرْنَا
قَوْلٌ مَّعْرُوفٌ بِأَنَّ اللَّهَ قُرْآنٌ شَأْنٌ هَادِي
يَهْدِي يُغْنِي وَانْحَرْ إِنْشَاءٌ مَنْ كَانَ
مَنْ هَادٍ يَنْصُرُكُمْ مَنْ آذِنَ مِنْ أَجَلٍ
فَانْصَبْ قَدْحًا مَتَاعٌ قَلِيلٌ مِنْ أَهْلِ الْكِتَابِ
إِنْ كُنْتُمْ صَادِقِينَ بَلْ رَانَ خَالِدًا مُلِقٌ

EREVISION OF CLASS SEVEN

مَنْ يَنْظُرْ مَنْ يَقُولُ مِنْ مِّثْلِهِ مَنْ نُطْفَةِ

كِتَابًا يَلْقَاهُ رَجُلٌ يَسْعَىٰ بِرَحْمَةٍ مِّنْهُ طَاعَةٌ مَّعْرُوفَةٌ

مِنْ بَعْدٍ مِنْ لَّدُنْهُ مِنْ رَبِّكَ مِنْ بَيْنِ الصُّلْبِ

حِلٌّ بِهَذَا بَعْضُكُمْ بِبَعْضٍ أَنْتَبَهُمْ بِأَسْمَائِهِمْ

مُحَمَّدٌ رَسُولُ اللَّهِ مِنْ وَرَقِ الْجَنَّةِ حِطَّةٌ تَغْفِرُكُمْ

هَدَىٰ وَذَكَرَىٰ مِنْ وَلِيٍّ وَلَا نَصِيرٍ لَا تَأْمَنَّا



NOTES

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