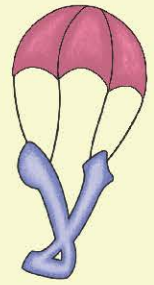
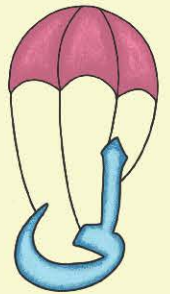


TARBIYAH QUR'AN



CURRICULUM

LEVEL 4



Teacher & Student Manual



TARBIYAH QUR'AN CURRICULUM

MCE
Madrasah Centre of Excellence

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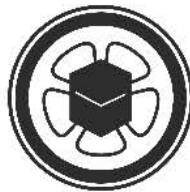
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THE WORLD
FEDERATION
OF KHOJA SHIA ITHNA-ASHERI MUSLIM COMMUNITIES

TARBIYAH QUR'AN CURRICULUM

Teacher & Student Manual

SAMPLE CURRICULUM



To all our Qur'an teachers,
past and present.



SAMPLE CURRICULUM

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TRANSLITERATION

Arabic terms which do not have standard spellings in English have been transliterated according to the system set out on this page.

ء	a, i, or u (initial form)	ع	'
ء	' (medial or final form)	غ	gh
ا	a	ف	f
ب	b	ق	q
ت	t	ك	k
ث	th	ل	l
ج	j	م	m
ح	h	ن	n
خ	kh	ه	h
د	d	و	w
ذ	dh	ي	y
ر	r	ة	t
ز	z	الـ	al-
س	s	ـا / ـآ / ـأ	ā
ش	sh	ـي	ī
ص	ṣ	ـو	ū
ض	ḍ	ـي	ay
ط	ṭ	ـو	aw
ظ	ẓ		

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LEARNING AND TEACHING THE QUR'AN

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
مُعَلِّمُ الْقُرْآنِ يَنْغُورُ لَهُ كُلُّ شَيْءٍ حَتَّى الْحُوتَ فِي الْبَحْرِ

Rasūlullāh (s) has said:

'Everything in existence prays for the forgiveness of the person who teaches the Qur'an - even the fish in the sea.'

Uṣūl al-Kāfi, Volume 3, Page 301

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ إِلَى غَيْرِهِ

Rasūlullāh (s) has said:

'The best of you is the one who learns the Qur'an and then teaches it to others.'

Al-Amālī of Shaykh Ṭūsī, Volume 1, Page 5

GUIDANCE ON USING THE TARBIYAH QUR'AN CURRICULUM

The Tarbiyah Qur'an curriculum has:

- Recitation manuals (for use by the students, teachers and parents)
- A bespoke teacher training programme
- Bite-sized teacher and parent training videos for each new concept (These are accessible by clicking on or scanning the QR codes in the manuals)
- Resources and activity ideas

The curriculum includes the following manuals:

- Level 1 (Alphabets)
- Level 2 (Joining and *ḥarakah*)
- Level 3 (*Sukūn* upto *shaddah*)
- Level 4 (*Shaddah* onwards)
- Level 5 Beginners (Reciting from the *muṣḥaf*)
- Level 5 Intermediate (Reciting from the *muṣḥaf*)
- Level 5 Advanced (Reciting from the *muṣḥaf*)
- Learning to recite from Uthman Taha *muṣḥaf*

PLACEMENT ASSESSMENT GUIDANCE

When the students begin the academic year at *madrasah* or join midway through the year they should be tested and placed in groups according to their Qur'an recitation ability.

A sample test is available in this manual. This is divided into sections according to the major concepts covered in the manuals

- Each student should be tested individually
- The teacher conducting the test should be familiar with the Tarbiyah Qur'an manuals and the different stages within them
- The student should be made very comfortable when doing the test.

They should not know they are being tested as this might scare them. The teacher should lovingly recite Qur'an with them as per usual practice in the *madrasah*. It should be a relaxed and playful process for them. If a student is very shy or upset, they should not be forced to recite. Their assessment should be postponed to another time when they are more willing to engage

Using the sample test, start with the letters of the alphabet, and ask the student to recite a few letters from each line. Please mark them on the recognition of letters rather than *makhraj*. The *makhraj* is something that will improve with practice, particularly when they progress to concepts like *sukūn*.

If the student knows the letters of the alphabet, move on to the next section (joining). Ask the student to recite a handful of words (5-6) from that section. Keep moving to the next section and doing the same thing until the student is struggling, or does not know the concept at all. Place the student in the level that begins with the concept that he/she is unfamiliar with.

Sometimes, a student may have forgotten the concept in one section (for example, *ḥarakah*), but remembers the section after that (for example, *sukūn*). Hence, it is useful to check one more section after the one they struggle with.

GROUP ALLOCATION

We recommend that once the students are tested, they are grouped according to their ability, i.e. the level they are reciting at from the manual/*muṣḥaf*.

Ideally there should be 5-7 students per teacher. The groups can work parallel to each other within one class.


For example, a group of 5-7 students that are ready to begin learning *ḥarakah* can be put together, a group of 5-7 students that are ready to begin learning *sukūn* can be put together, etc.

RECITATION LEVEL ASSESSMENT

Level	Topic	Words	✓
Level 1	Letters	ي ج ز ط ء ع ح ث ش ه ب م ص ت ق ف و ر ن ا د غ خ ك ض ذ ظ ل س	
Level 1	Joining of the letters	كتب جمع مبر سجد عبد بلغ سكن عبس نص صلب فعل أمر صغر قدر فتح مكر نبأ	
Level 2	Short Vowel	بَرِقَ لُعِنَ عَبَسَ بُغِيَ مَلَأُ تَذَفَ ذُبِحَ خُلِقَ رَحِمَ رَضِيَ كُتِبَ هَدِيَ خَشِيَ سَأَلَ أَخَذَ جُعِلَ نَظَرَ بَطَلَ	
Level 3	Sukūn	مِثْلُ تَدْعُ طِبْتُمْ أَحْسَنَ أَلْحَمْدُ سَمِعِهِمْ فَأَخْرَجَ عَلِمْتُمْ	

Level	Topic	Words	✓
Level 3	Long Vowels	مَغْضُوبٍ إِلَيْكَ سَمِعْنَا فِرْعَوْنَ كُفْرَانٍ كَيْدُهُمْ سُبْحَانَكَ تُرْزِقْنَاهُ الْوَانَهُ هَذَا صَالِحُونَ رَازِقِينَ	
Level 3	Tanwīn	قَدَرًا أَسْفًا أذُنٌ كَذِبًا شَطَطًا كُتِبَ سَنَةً رُسُلُ غَضِبَ لَهَبٍ رَجُلٌ عَمَدٍ	
Level 3	Maddah	وَابْتِغَاءَ يَا أَهْلَ الْكِتَابِ جَزَاؤُهُمْ وَضَعْتُمَا	
Level 3	Silent Letters	وَالْأَسْبَابِ مِنَ الْعِلْمِ فِي الْآخِرَةِ كَفَرُوا وَالْفُؤَادِ فَاَنْفَجَرَتْ فَقُولُوا اشْهَدُوا بَلَى إِلَى يَوْمِ الْقِيَمَةِ	

Level	Topic	Words	✓
Level 4	Tashdīd	يَتَخَبَّطُهُ لِيَمَجِّصَ قَدَّرَ فَلَنُوَلِّيَنَّكَ فَسَيَسِّرُهُ صَدَّقَ كَذَّبَتْ يَتَخَيَّرُونَ	
Level 4	Double Joining	عَلَّمْنَا وَسَخَّرَ الشَّمْسَ مَسَّتْهُمْ صَرَّفْنَا	
Level 4	Tanwīn followed by shaddah	أَذَى لَهُمْ وَسَطَّالِكُمْ رَأَوْفٌ رَّحِيمٌ غَفُورٌ رَّحِيمٌ طَلَعُ نَضِيدٌ شَيْءٌ نُّكْرٌ	
Level 4	Sukūn followed by haddah	عَبَدتَّ قُلُوبُ رَبِّ أَمَّنْ لَا وَإِنْ مَسَّهُ الشَّيْءُ مِنْ رَبِّهِمْ عَجَّلْ لَنَا بَلْ لِلَّهِ مِنْ مَدَّ كِرٍ يُبَيِّنْ لَنَا مَنْ يَتَّبِعُ يُوجِّهُهُ وَمَهَّدتُّ	
Level 4	Hurūf al-Muqatta'āt	ق ط ه يس الم كه يعص	

Level	Topic	Words	✓
Holy Qur'an	Sūrat al-A'rāf, verses 61-64	<p>أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> 	

Please find below a rough guide for allocating students to different levels once they are reciting from the *muṣḥaf*.

Holy Qur'an	If student can:	<ul style="list-style-type: none"> Recognise and pronounce letters correctly Spell words correctly (recognise short & long vowels) Apply <i>sukūn</i> and <i>shaddah</i> correctly 	<p>move to</p> <p>↓</p> <p>Beginners</p>	
		<ul style="list-style-type: none"> Apply <i>ghunnah</i> on <i>nūn</i> and <i>mīm shaddah</i> Pronounce <i>isti'la'</i> letters correctly Apply rules of the majestic word Allah correctly 	<p>move to</p> <p>↓</p> <p>Intermediate</p>	
		<ul style="list-style-type: none"> Recite fluently Apply <i>qalqalah</i> correctly Apply rules of stopping correctly 	<p>move to</p> <p>↓</p> <p>Advanced</p>	

GENERAL TEACHING TIPS

- It is important to have smaller group sizes for younger students. MCE recommends 5-7 per group, otherwise it can be detrimental for students. It is possible you may need to merge year groups for Qur'an and then divide them according to ability
- Begin each lesson with a recap of the previous lesson and give each student an opportunity to recite
- When introducing a new concept, first use the whiteboard to teach and then move onto reciting examples from the manual
- Use the resource ideas provided with each lesson to help students learn through fun and play. This can be done in the last 15 minutes of the class. It is important that the main teaching component be at least 20-25 minutes in duration to ensure students grasp the concept and get enough recitation practice. This should be done in an interactive manner, as demonstrated in the training programme
- Incentivise the students with praise, stickers, etc. Choose whatever is suitable for that age group/student!
- Communicate with parents to recite Qur'an daily so that the students progress well. Young children only need to recite for 5-7 minutes per day on a consistent basis to improve

PLEASE NOTE:

ALL YELLOW BOXES REPRESENT
RECITATION FORMAT & NOT WRITTEN FORMAT

INTRODUCTION TO SHADDAH

Click or Scan me



- Teachers should recite *salawāt* before they start teaching this concept because it can be quite tricky
- The sign ّ is called *shaddah*. It literally means **to make strong**
- It bears two letters – the first takes *sukūn* and the second bears the *ḥarakah*
- Explain to the child using the following examples of what a *shaddah* is composed of:

كُلُّ
↓ ↓
كُلُّ + لُ

مُحَمَّدٌ
↓ ↓
مُحَمَّدٌ + مٌ

رَبِّ
↓ ↓
رَبِّ + بٌ

ضَلُّ
↓ ↓
ضَلُّ + لُ

هُنُّ
↓ ↓
هُنُّ + نٌ

إِنُّ
↓ ↓
إِنُّ + نٌ

- Explain that the *sukūn* hides in the *shaddah*. Point out that the letter with the *shaddah* is read twice
- Use the names of the children or familiar words to explain; for example *Muḥammad*, *Sajjād*



بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ

بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ
بَابُ



پہا ۱۳
بہا ۱۳
لہا ۱۳
مہا ۱۳
نہا ۱۳
تہا ۱۳
دہا ۱۳
دہا ۱۳
بہا ۱۳
لہا ۱۳
مہا ۱۳
نہا ۱۳

مہا ۱۳
بہا ۱۳
لہا ۱۳
نہا ۱۳
دہا ۱۳
تہا ۱۳
دہا ۱۳
بہا ۱۳
لہا ۱۳
مہا ۱۳
نہا ۱۳
پہا ۱۳

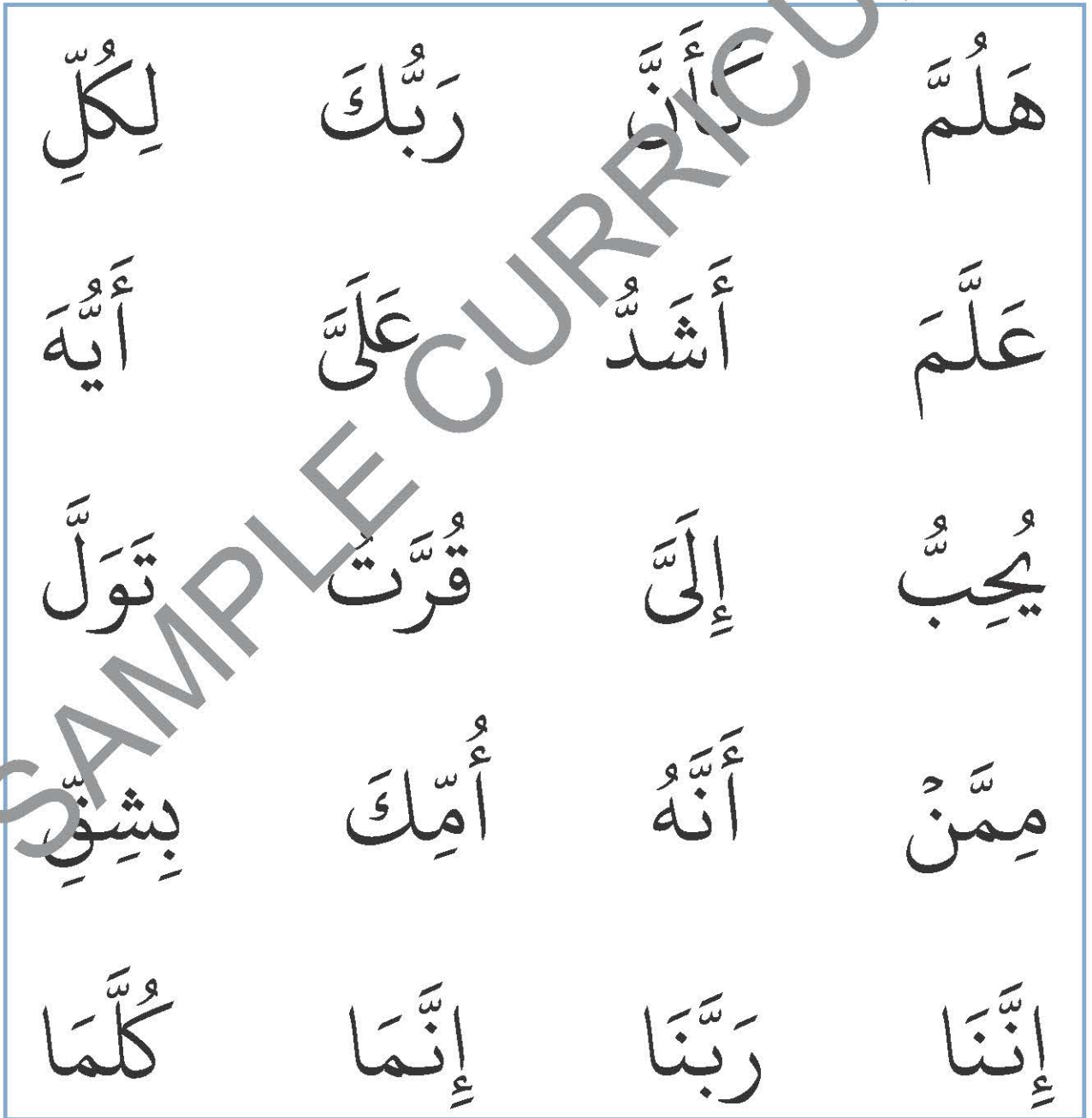
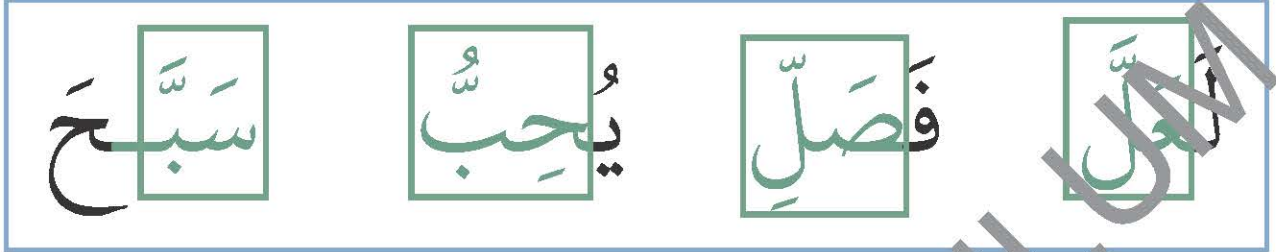


حِذِّ ۱۳ دَسِّ ۱۳
رِجِّ ۱۳ خِذِّ ۱۳
بُجِّ ۱۳ هِشِّ ۱۳
يَمِّ ۱۳

فُكِّ ۱۳ لُكِّ ۱۳
كُكِّ ۱۳ مَّكِّ ۱۳
لُفِّ ۱۳ سَبِّ ۱۳
مُكِّ ۱۳ شُكِّ ۱۳
مُفِّ ۱۳



Previously, all the examples with *shaddah* had a letter with a *ḥarakah* before it. Now they are introduced to longer words. The first line shows boxes around the two letters that join together, i.e. the letter with *shaddah* and the letter with *ḥarakah* before it. Ask the students to draw a box around the letters that join together on the rest of the lines.





سُعِرَتْ ظَنُّكُمْ نَبَّأَتْ

فَنُيِّسِرَهُو فُصِّلَتْ

جَهَنَّمَ نَبَّأَيْ عُطِّلَتْ

يَتَخَبَّطُهُ قَدَّرَ كَذَّبَتْ

تَكُونَنَّ فَلَنُؤَلِّيَنَّكَ

يُخَفِّفُ فَاثْبُتْكُمْ رَبِّكَ



يُذَبِّحُونَ صَدَقَ نَذَّهَبَنَّ

وَالْبُحْبُوحُ عَلِيَّهِنَّ

وَبَشِّرِ يَوْمَئِذٍ مُتَّكِنِينَ

مَرَّتَانِ تَهْلِيلُ طَلَّقَهَا

رِزْقُهُنَّ وَلَا غَوِيْنَهُمْ

تَزَكَّى تَمَسَّوْهُنَّ وَلَهُنَّ



وَأُوۡلَآءِ	بِوَالِدَيْهِ	وَأُوۡلَآءِ	وَأُوۡلَآءِ
بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ
بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ
بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ

بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ
بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ
بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ
بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ	بِوَالِدَيْهِ



ضَوُّ رُئِي وَحَى قُوُّ قُوُّ

يَبِيَّ كُوُّ بُوُّ هِيَّ زُوُّ

أَيُّهَا كَبَّكَ سَوَّلَ

أَوَّلُ تُوبِ لَدَى

زَيْنِ كُورَتْ سَيَّاتِي

يَتَخَيَّرُونَ سِيرَتْ زُوجَتْ

SILENT LETTERS: SECTION C

6. LĀM FOLLOWED BY SHADDAH

- The letter ل is not pronounced when it doesn't have a sign on it, and is followed by a letter with *shaddah*
- **Easy explanation:** Take the letter and jump to *shaddah*

Click or Scan me



وَالنَّهَارِ	جَعَلَ الشَّمْسَ
وَنَهَارِ	جَعَلِ الشَّمْسِ
مِنَ الشَّاكِرِينَ	عَلَى النَّاسِ
مِشْكِرِينَ	عَلَنَاسِ
مِنَ الدِّينِ	فَأَمَّا الزَّبَدُ
مِنْدِينِ	فَأَمَزَبَدُ



READING PRACTICE FOR SILENT LETTERS:
SECTION C (POINT 6)

الضَّلُّ وَيَكُونُ الدِّينُ

وَالَّتَيْنِ وَالزَّيْتُونَ

نِعْمَ الثَّوَابُ تَتَّبِعُهَا الرَّادِفَةُ

الْهَدَكُمُ التَّكَاتُرُ فِي السَّمَوَاتِ

وَالنَّشِطَاتِ نَشْطًا

يَوْمَ الدِّينِ وَالنَّشِيرَاتِ نَشْرًا



مَعَ الشَّاهِدِينَ لَكُمْ الطَّيِّبَاتُ

يَتَّبِعُونَ الشَّهَوَاتِ

جَنَّتِ النَّعِيمِ فَلِأَمِّهِ الثُّلُثُ

إِذَا الظَّالِمُونَ يَقُولُ الرَّسُولُ

وَبَشِّرِ الصَّابِرِينَ

مِنَ الزَّاهِدِينَ وَهُوَ اللَّطِيفُ

DOUBLE JOINING



When there is a *shaddah* followed by a *sukūn* or another *shaddah*, then double joining is applied.

The middle *shaddah* letter is pronounced twice:

1. It joins onto the first letter, for example كَيْنٌ

2. It joins the third letter, for example نَلٌّ

كَيْنٌ

مَسَّتْ

رَشْمٌ

عَلِمٌ

صَرَّفْنَا

مَسَّتْهُمْ

خَفَّتْ

وَالنَّسْلُ

لِلسَّلَامِ

فَسَبَّحُوا

فِي الدُّنْيَا

عُلِمْنَا

وَمَا النَّصْرُ

يَتَوَلَّوْنَ



مَرَّ السَّحَابِ

تَمُدَّنْ

مِمَّنْ

لَا يُجِبُّ الظَّالِمِينَ

فَعَزَّزْنَا

الْأَخْرُتَيْنِ

زَيْنًا

وَلَيَمَسَّنَّكُمْ

وَقِهِمُ السَّيِّئَاتِ

نَبِيِّهِمْ

تَطَيَّرْنَا

وَذُرِّيَّتِهِمْ



وَسَخَّرَ الشَّمْسَ

فَاطَّهَّرُوا

كَفَرُوا الرَّعْبَ

لَنَسْتَدِقَنَّ

وَأَقْدَى سِرْنَا الْقُرْءَانَ

يَدَّكُرُونَ

وَحُدَّةِ أَشْمَازِثَ

وَالرَّبَّانِيُونَ

يُودِ الدِّينِ

يُحِبُّ الْمُحْسِنِينَ

يَعْمَلُونَ السَّيِّئَاتِ

ثَوَابِ الدُّنْيَا

RULES OF *TANWĪN* AND *NŪN SĀKIN* FOLLOWED BY *IDGHĀM* LETTERS

The next few lessons cover various rules regarding *tanwīn* and *sukūn*.

They have been broken down into sections:

- **Part 1:** *Tanwīn* followed by *shaddah* on ل, ر, م and ن
- **Part 2:** *Tanwīn* followed by *shaddah* on و and ی
- **Part 3:** *Nūn sākin* followed by *shaddah* on ی, ر, م, ل, و, ن
- **Part 4:** *Sukūn* followed by any *shaddah* letter

Please note: The students do NOT need to know the technical names of all the rules. It is important that they understand what to do and how to recite.

SAMPLE CURRICULUM

PART 1: TANWĪN FOLLOWED BY SHADDAH ON ر, م AND ن

- This lesson covers the rules of *idghām*. The students do not need to know the names of the various rules at this stage. They only need to know how to apply it when reciting the Qur'an
- There are special rules when *nūn sākin* or *tanwīn* come before a *shaddah*
- When *tanwīn* is followed by *shaddah*, the “n” of the *tanwīn* is not pronounced
- **Easy explanation:** Take out one of the *tanwīns* and join

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رِوْ is to be read as رِوْ

In ذِكْرُ لِلْعَالَمِينَ, the “n” of the *tanwīn* is not pronounced.

The phrase is read: *dhikrul lil ‘ālamīn*

رِوْ is to be read as رِوْ

In غُفُورٍ رَحِيمٍ, the “n” of the *tanwīn* is not pronounced.

The phrase is read: *ghufū rur raḥīmun*

- **Exception:** When *tanwīn* is followed by *mīm shaddah* or *nūn shaddah*, the “n” sound of the *tanwīn* merges to create a **nasal sound**.

نَذِيرٌ مُّبِينٌ

شَيْءٌ نُّكْرٌ



ظي	رئ	رئ	نير
ظي	رئ	رئ	نير
ذل	بي	فرا	مئ
ذل	بي	فرا	مئ
م	م	م	م
م	م	م	م
وم	ن	ن	ن
وم	ن	ن	ن



لَوْلَوْ مَكُنُونَ

شَيْءٍ نَكُرٍ

خَيْرًا مِنْهُنَّ

طَلَعِ نَضِيدُ

لَذِكْرُكَ

صِرَاطٍ مُسْتَقِيمٍ

إِذَا لَمِنَ

شَيْطَانِ رَجِيمٍ

أَمْرٍ مَرِيئٍ

لَوْطًا لَمِنَ

غَفُورٍ رَحِيمٍ

كَصَيْبٍ مِّنْ



بَاسِقَاتٍ لَهَا
مُبَارَكٌ مُّصَدِّقٌ

ثَمَرَةٍ رِزْقًا
صَرَاحٌ مُّمَرَّدٌ مِّنْ

أَخْذَةٍ رَّابِيَةٍ
نَذِيرٌ مُّبِينٌ

مُحَمَّدٌ رَسُولُ اللَّهِ
حِطَّةٌ نَّغْفِرُ

نُورًا نُّهْدِي
ذِكْرٌ لِّلْعَالَمِينَ

أَيَّامٍ مَّجْسَاتٍ لِّنذيقَهُمْ



أَجْنِحَةٍ مِّثْنَى

لُوطٍ نَجَيْنَاهُمْ

نُوحٍ رَبِّ

رُجُومًا لِلشَّيَاطِينِ

خَيْرٍ نَزَّلَا

لِأَجَلٍ مُّسَمًّى

بِإِخْرَاجِ نَفْسِكَ

مِن رُّوحِنَا

رُسُلٍ مِّنَّا

فَسُحْقًا لِأَصْحَابِ

جُنْدٍ لَّكُمْ

شَيْءٍ رِّزْقًا

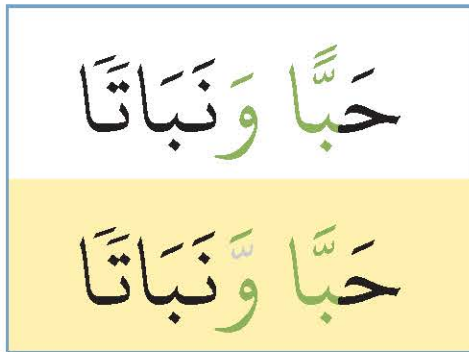
PART 2: TANWĪN FOLLOWED BY

SHADDAH ON و AND ی

Click or Scan me



- When *tanwīn* is followed by the letter و or ی, there is an invisible *shaddah* on the letter و or ی
- You won't be able to see them in the *muṣḥaf*, but you know they are there
- You merge the "n" of the *tanwīn* to the invisible *shaddah* on the و or ی and make a **nasal sound**



In the example above, there is an invisible *shaddah* on the letter و because it comes after *tanwīn*. The "n" of the *tanwīn* merges with the و making a **nasal sound**.

The phrase is read: *ḥab baⁿw wa na bā tan*



In the example above, there is an invisible *shaddah* on the letter ی because it comes after *tanwīn*. The "n" of the *tanwīn* merges with the ی making a **nasal sound**.

The phrase is read: *shar raⁿy ya ra hū*



ءَوَّ	بُئِ	رِوِ	نِيْ	يِّيْ
ءَوَّ	بُئِ	رِوِ	نِيْ	يِّيْ

مُوَّ	رِيْ	طِيْ	يِّيْ	مِيْ
مُوَّ	رِيْ	طِيْ	يِّيْ	مِيْ

حَمِيْمٌ وَّغَسَّاقٌ	خَيْرًا يَّرَهُ
حَمِيْمٌ وَّغَسَّاقٌ	خَيْرًا يَّرَهُ

مُنَادِيًا يُنَادِي	ظُلْمًا وَزُورًا
مُنَادِيًا يُنَادِي	ظُلْمًا وَزُورًا



ذَكَرٍ وَأَنْتَى

خَيْرٍ يُوفِّ

ذَكَرٍ وَأَنْتَى

خَيْرٍ يُوفِّ

سَاقِطًا يَقُولُوا

وَجَنَّاتٍ وَعُيُونٍ

سَاقِطًا يَقُولُوا

وَجَنَّاتٍ وَعُيُونٍ

مَجْنُونٍ وَأَزْدُ جِرَ

فَوَيْلٌ يَوْمَئِذٍ

مَجْنُونٍ وَأَزْدُ جِرَ

فَوَيْلٌ يَوْمَئِذٍ

لِقَوْمٍ يُوقِنُونَ

شَيْئًا وَلَا

لِقَوْمٍ يُوقِنُونَ

شَيْئًا وَلَا



Prepare the rest of the pages in this section for recitation by inserting the invisible *shaddahs* and recite with a nasal sound.

عَيْنًا يَشْرَبُ نَصَبٌ وَلَا

حَسَنَةٌ يَقُولُوا

لِقَوْمٍ يُؤْمِنُونَ أَلْوَجَّ وَدُسْرٍ

ضَلَّيٍ وَسُعْرٍ

كِتَابًا يَلْقَاهُ

وَنُوحًا وَعَالِي

سَكَنًا وَجَعَلَ



أَرْجُلٌ يَمْشُونَ عَدْلٌ وَلَا

ءَاذَانٌ يَسْمَعُونَ

كِتَابٌ يَنْطَوُّ مَجْنُونٌ وَأَزْدٌ جِرَّ

وَعَيْنًا وَقَضْبًا

شَفَاعَةٌ وَلَا

وَخِيفَةٌ وَدُونِ

أَعْيُنٌ يُبْصِرُونَ



سَيِّئَةٌ يَقُولُوا صَغِيرَةً وَلَا

جَامِدَةً وَهِيَ

جَنَّتِ وَنَهَرَ فَرِثٍ وَدَمٍ

لِقَوْمٍ يَعْقِلُونَ

فِتْنَةً وَأَنَّ

مَغْفِرَةً وَرِزْقٌ

شِدَادٌ يَأْكُلْنَ

PART 3: NŪN SĀKIN FOLLOWED BY

SHADDAH ON ن , و , ل , م , ر , ي

Important note: In the *muṣḥaf*, when *nūn sākin* is followed by *idghām* letters, the *nūn* appears without a *sukūn* sign on top of it. This is a hint that the 2 letters on either side of it should be merged. The pronunciation and notation of the 6 *idghām* letters differ slightly. They can be divided into 3 pairs:

Click or Scan me



1. NŪN SĀKIN FOLLOWED BY م AND ن

When the letter ن without a sign is followed by م *shaddah* or ن *shaddah*, you merge them together and make a **nasal sound**.

مِنْ مَاءٍ

The phrase is read: *miⁿm mā in*

فَمِنْ نَكَاتٍ

The phrase is read: *famanⁿ na ka tha*

مِنْ ن	مَنْ ن	مِنْ م
مِئْن	مَنَّ	مِمْ



مِنْ مَدَّ كِرٍ

فَمَنْ نَكَّثَ

مِنْ نَطْفَةٍ

مِنْ مَسَدٍ

مِنْ مَعْمَرٍ

مِنْ نُورِكُمْ

عَنْ تَوَاضِعِهِ

مِنْ مَّكَانٍ

مِنْ مَقَامَاتٍ

مِنْ مُضْغَةٍ

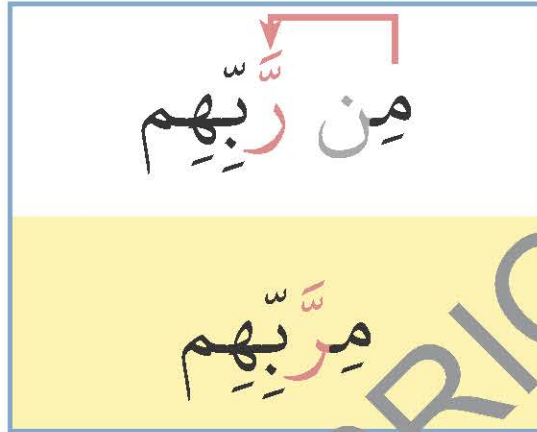
مِنْ نَارٍ

وَإِنْ مَسَّهُ الشَّرُّ



2. NŪN SĀKIN FOLLOWED BY ر AND ل

When the letter ن without a sign is followed by ر *shaddah* or ل *shaddah*, you jump over the *nūn* directly to the *shaddah* letter.



The phrase is read: *mir rabbi him*



The phrase is read: *mil ladun ka*



مِنْ رَزُقٍ	أَمَّنْ لَا
مِرْزُقٍ	أَمَّا لَا

يُبَيِّنُ لَنَا	مِنْ رُوحِي
يَبِينَنَا	مِرْوِحِي

مِنْ رَسُولٍ	يَطِينُ لَهْنِ
مِرْسُولٍ	يَكْلِينِ



وَإِن لَّمْ

مِن رِّجَالِكُمْ

مِن رَّبِّكَ

تَكُن لَّهُو

يَكُن لَّكُمْ

مِّن رَّحْمَتِهِ

مَنْ رَّحِمَ

وَأَن لَّيْسَ

إِن تَبِيتُمْ

مِن رَّأْسِهِ

وَلَئِن رُّجِعْتُ

وَلَكِن لَّا



لَيْنٍ تَمَّ

لَيْمَنٍ تَمَّ

مِنْ لَيْبِنٍ

فَمَنْ تَمَّ

مِنْ رَبِّكُمْ

وَأَنْ لَا

كَانَ تَمَّ

أَنْ رَعَاهُ

مِنْ رَبِّكُمْ

يَكُنْ لَهُ

أَلَا يَهْتَكُمُ

مِنْ رَجُلٍ



3. NŪN SĀKIN FOLLOWED BY و AND ی

When the letter ن without a sign is followed by the letters و or ی, there is an invisible *shaddah* on the و / ی and we merge the ن to it directly, pronouncing it with a nasal sound.

English words with nasal sounds are king and ring.

مِنْ وَآلٍ => مِوَالٍ

In the example above, the ن is merged to the و and is pronounced with a nasal sound.

The phrase is read: *miⁿw wālin*

إِنْ يَكُنْ => إِيكُنْ

In the example above, the ن is merged to the ی and is pronounced with a nasal sound.

The phrase is read: *in^y yakun*

أَنْ يَ	لَنْ يَ	مَنْ يَ	مَنْ وَ
أَيْ	لَيْ	مَيْ	مَوَّ



أَنْ يَجْعَلَ	مَنْ يَتَّبِعُ
أَيَّجْعَلَ	مَيَّتَّبِعُ

مِنْ وَاوِيٍّ	مِنْ يَوْمٍ
مِوَاوِيٍّ	مِيوَمٍ

وَلَنْ يُخْلِفَ	وَمَنْ يُضِلُّ
وَلَيُّخْلِفَ	وَمَيُّضِلُّ



Prepare the rest of the pages in this section for recitation by inserting the invisible *shaddahs* and recite with a nasal sound.

أَنْ يُمِلَّ

وَمَنْ يَهْدِ

وَلَنْ يَتَمَنَّوَهُ

مِنْ وَاقٍ

وَمَنْ يُرِدْ

مِنْ وَجْدِكُمْ

وَإِنْ يَأْتِ

أَنْ يَقُولَ

وَمَنْ يَكْفُرْ بِهِ



وَلَنْ يَّتْرِكُمْ
مِنْ وَرَقٍ

مِنْ يُوسُفَ

وَمَنْ يَتَوَلَّ
وَمَنْ يَفْعَلْ

أَوْ مَنْ يُنْشِئُ

أَنْ يُمِدَّكُمْ

أَنْ يَتُوبَ

وَلَنْ يَنْفَعَكُمْ



مَنْ وُجِدَ وَإِنْ يَرَوْا

لَنْ يُؤْتِيَهُمُ اللَّهُ

وَمَنْ يَشْكُرْ فَمَنْ يَعْمَلْ

أَفَمَنْ وَعَدْنَاهُ

أَنْ يَبْطِئِينَ

مَنْ يُتَوَفَّى

وَمَنْ يُطِيعِ اللَّهَ



أَنْ يَتَّخِذُوا لَنْ يَضُرُّوا اللَّهَ

أَلَّنْ يَكْفِيَكُمْ

أَنْ يَكْتُوبَ وَمَنْ يُهَاجِرْ

وَلَنْ يُؤَخِّرَ اللَّهُ

أَنْ يَأْتِيَنَّ وَإِنْ وَجَدْنَا

وَلَكِنْ يُؤَاخِذُكُمْ



أَنْ يَسْتَقِيمَ
تَوْبَةً نَّصُوحًا

بِكَأْسٍ مِّن مَّعِينٍ

قِيَمًا لِّيُنذِرَ لْيَوْمٍ
يَوْمَئِذٍ يَوْمٍ

شَجَرَةٍ مِّن يَّقْطِنِ

لَنْ نَدْعُوًا
خَيْرًا مِّنْهُنَّ

بِأَسَا شَدِيدًا مِّن لَّدُنْهُ

PART 4: SUKŪN FOLLOWED BY ANY SHADDAH LETTER

When a letter without a sign is followed immediately by a letter with *shaddah*, it is dropped, and the letter before it is joined directly to the *shaddah*.

- In قُر رَبِّ the ل is dropped and the letter before it joins directly to the letter with *shaddah*

The phrase is read: **qur rab bi**

- In عَبَدْتُمْ the د is dropped and the letter before it joins directly to the letter with *shaddah*

The phrase is read: **'a bat tum**

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كُنْ	اِبْطِ	قَدْ	وَدَّ
كُنْ	اِبْطِ	قَدْ	وَدَّ

هَلْ	لُقِّ	لَتَدْ	مِنْ
هَلْ	لُقِّ	لَتَدْ	مِنْ



كِدَّتْ	رَأَوَدْتُهُو
كِتَّ	رَأَوَتُهُو
كَانَتْ تَعْمَلُ	يُوجِبُهُو
كَانَتَّعْمَلُ	يُوجِبُهُو
قَدَّ تَبَيَّنَ الرُّشْدُ	تَسْتَطِيعُ عَلَيْهِ
قَتَبَيَّرُشْدُ	تَسْتَطِيعُ عَلَيْهِ



أَرَدْتُمْ أَنَّهُمْ مُهْتَدُونَ

أَرَدْتُمْ

وَمَهَّدْتُ

خَلَفْنَاكُمْ مِنْ

عَجَّلْنَا

يَلَّهَتْ ذَلِكَ

إِذْ ذَهَبَ

وَلَيْنِ رُدِّدْتُ

عَبَدْتُمْ

وَقَدْ دَخَلُوا

عَبَدْتُمْ

أَتَقَلَّتْ دَعَاؤَ اللَّهِ



READING PRACTICE FROM THE HOLY QUR'AN

Sūrah az-Zukhruf, 43:37

وَلَا يَنْفَعُكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ
أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

Sūrah al-Hajj, 22:5

فَقُلْ هَلْ لَكَ إِلَّا أَنْ تَزَكَّىٰ ﴿١٨﴾

Sūrah al-Hajj, 22:21

وَالَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿١١﴾

Sūrah al-Hud, 11:42

يَبْنِيَّ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ

الْكَافِرِينَ ﴿٤٢﴾



Note to teachers

Please send a note home to the parents to start practicing *hurūf al-muqatta'at* (pages 80 - 82) side by side as the students move through the rest of the lessons.

Parents can access an audio recording of the lesson by scanning the code below:

Click or Scan me



ĀYĀT BEGINNING WITH HAMZAT AL-WAṢL

When an *āyah* begins with a *hamzat al-waṣl*, a temporary *ḥarakah* (fathah, kasrah, or dammah) needs to be placed on it, to be able to recite it.

To decide which *ḥarakah* to choose, the following rules should be applied:

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RULE 1

1. If the word begins with a *hamzat al-waṣl* on the prefix **أَلْ**, a temporary fathah is placed on the *hamzat al-waṣl*.

أَلْفُلُكَ	أَلْغُرَابِ	أَلْمُكْفَرِ
أَلْفُلُكَ	أَلْغُرَابِ	أَلْمُكْفَرِ

أَلْقَادِرُ	أَلْجَمَلُ	أَلْوَرْدُ
أَلْمُحَرَّابِ	أَلْعِلْمُ	أَلْقُبُورِ
أَلْبُيُوتِ	أَلْحِجْرِ	أَلْمُلْكِ
أَلْمَالُ	أَلْقِسْطُ	أَلْبَصْرُ



RULE 2

2. If the word begins with a *hamzat al-waṣl*, and the **third letter of that word is a ḍammah**, a temporary ḍammah is placed on the *hamzat al-waṣl*.

أَعْبُدُ	أَرْكُضُ	أُسْكُنُ
أَعْبُدُ	أَرْكُضُ	أُسْكُنُ

أَشُدُّ	أَسْأَلُكَ	أَتْرِكُ
أَهْجُرُ	أَتْلُ	أَحْكُمُ
أَخْرُجُ	أَذْكُرُ	أَقْنِي
أَشْكُرُ	أَدْخُلُوهَا	أَدْعُوهُمْ



RULE 3

3. If the word begins with a *hamzat al-waṣl*, and the **third letter of that word is a fathah or a kasrah**, a temporary *kasrah* is placed on the *hamzat al-waṣl*.

أَذْهَبُ	أَصْرِفُ	أَعْتَمِرُ
إِذْهَبُ	إِصْرِفُ	إِاعْتَمِرُ

أَسْتَحُوذُ	أُجِيعُ	أَسْتَخْلَفُ
أَصْبِرُ	أَسْتَكْبِرُ	أَسْتَمَعُ
أَسْتَفْتِي	أَغْفِرُ	أَسْتَطَاعُ
أَهْدِينَا	أَبْنَكُ	أَحْتَمَلُ

As teachers, we know that these rules are a reflection of the grammatical structure of the words with *hamzat al-waṣl*, i.e. if they are a verb, noun, etc. The students do not need to know this level of detail. The information outlined above is sufficient.



ACTIVITY

For the following words, decide which temporary *ḥarakah* (*fathah*, *kasrah*, or *dammah*) you would place on the *hamzat al-waṣl*:

أَدْخُلِ

الْجِبَالُ

أَذْهَبُ

الْبُرُوجِ

أَدْعُ

الْفَصْلِ

الْوَعْدِ

أَنْفَطَرْتُ

أَهْدِنَا

الْجِبَالِ

أَضْمَمُ

أَحْلُلُ

أَبْنَهُ

أَقْتُلُوهُ

الْأَمْرِ

STACKED UP LETTERS

Usually, letters join to one another side by side but certain letters also join from the top.

خَلَقْتَنِي

رَبِّي

نُؤَلِّي

يَجْحَدُونَ

يَخَافُونَ

أَيَحْسَبُ

يَخِيرُ

بِجَهَنَّمَ

وَيُحِبُّونَ

يَجْعَلُ

يَخْلُقُ



الْأُفُقُ

بَنَاتٍ

بَنَاتِنَا

الْخَلْقُ

الْبَنَاتِي

مُجْتَمِعُونَ

بَنَاتِي

حَمَلْتُ

مُتَّعِينَ

مُخْتَلِفًا

الْمُنْتَهَى

وَمُحْرَمًا

MADD

- A long stroke or curve above a letter is called a *madd*
- The word *madd* in Arabic means to lengthen or stretch
- There are 5 different types of additional *madd* with different stretching rules. At this level, we do not need to teach the students the names of the *madd* or their specific rules
- Teach the students to stretch for **4 counts** when they see a *madd*, **except** when the *madd* appears before a *shaddah* (*madd lāzim*), where they should stretch for **6 counts**

Click or Scan me



4 counts	6 counts
أُولِيَاءَ	كَافَّةً
أُولِيَاءَ	كَافَّةً

- *Madd* at the end of a verse or stop sign appears without a stroke or curve on top of it. The final letter becomes a *sukūn*, and the vowel letter before it (*alif*, *wāw*, or *ya*) should be elongated. This can be stretched for 4 counts too

هَذَا الْبَيْتِ	إِذْ يَخْتَصِمُونَ
هَذَا الْبَيْتِ	إِذْ يَخْتَصِمُورُونَ



READING PRACTICE FROM THE HOLY QUR'AN

Sūrah an-Nabā', 78:1

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

Sūrah al-Inshiqāq, 84:1

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾

Sūrah al-Qadr, 97:1

إِنَّا أَنْزَلْنَاهُ فِي لَيْلِ الْقَدْرِ ﴿١﴾

Sūrah al-Qadr, 97:2

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

Sūrah al-Fātiḥah, 1:7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾



Sūrah ar-Raḥmān, 55:64

مُدَّهَا مَتَّانٍ ﴿٦٤﴾

Sūrah Āl 'Imrān, 3:53

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا
الرَّسُولَ فَأَكْتُتِبْنَا مَعَ

الشَّاهِدِينَ ﴿٥٣﴾

Sūrah ṣād, 38:29

كِتَابٍ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٍ
لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو

الْأَلْبَابِ ﴿٢٩﴾



Sūrah al-Quraysh, 106:2

إِءْلَافِهِمْ رِحْلَةَ الشِّتَاءِ



وَالصِّيفِ

Sūrah al-Quraysh, 106:4

الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَعَأَمَّنَهُمْ



مِّنْ خَوْفٍ

SAMPLE CURRICULUM

THE NŪN AL-QUṬNĪ

- If a word ends with *sukūn* and the next word begins with *sukūn* or *shaddah*, then the first ن *sākin* is pronounced with a *kasrah* to connect it to the next word

Click or Scan me



- For example, when one word ends with *tanwīn* and the next word begins with *sukūn* or *shaddah*, the words cannot be joined together as there are 2 *sukūn* sounds. Hence the ن from the *tanwīn* is pronounced with a *kasrah*
- **Please note:** *Tanwīn* has a *nūn sākin* in it

خَيْرًا الْوَصِيَّةُ => خَيْرَ الْوَصِيَّةِ => خَيْرِ الْوَصِيَّةِ

The phrase is read: *khayra nil waṣiyyatu*

رَجُلٌ أَفْتَرَى => رَجُلٌ أَفْتَرَى => رَجُلٍ فَتَرَى

The phrase is read: *rajulu nif tarā*

شَيْئًا اتَّخَذَهَا => شَيْئًا اتَّخَذَهَا => شَيْئٍ تَتَّخَذَهَا

The phrase is read: *shay'an it takhadha hā*



يَوْمَئِذٍ الْمَسَاقُ	نُوحٌ أَبْنَهُو
يَوْمَئِذٍ لِمَسَاقُ	نُوحٍ بِنَهُو

قَرْيَةٍ اسْتَطَعَمَا	لُوطٍ الْمُرْسَلِينَ
قَرَّتِ سَطَطَعَمَا	لُوطٍ لِمُرْسَلِينَ

عَادًا الْأُولَى	عَدْنِ الَّتِي
جَمِيعًا الذِّهَى	عَادُ الْمُرْسَلِينَ
يَوْمَئِذٍ السَّلَامَ	إِفْكُ أَفْتَرَنَهُ



رَجُلٌ أَفْتَرَى

يَوْمَئِذٍ الْمُسْتَقَرُّ

يَوْمَئِذٍ الْحَقُّ

سَوَاءٌ الْعَاكِفُ

مَثَلًا الْقَوْمُ

خَيْرٌ أَطْمَآنٍ

قَوْمًا اللَّهُ

نُوحِ الْمُرْسَلِينَ

بِغُلَامٍ أَسْمَاءُ

خَبِيثَةٍ أَجْثَثٍ

لَهُوَ أَنْفَضُوا

كِرْمَادٍ أَشْتَدَّتْ



READING PRACTICE FROM THE HOLY QUR'AN

Sūrah al-Hijr, 15:61

فَلَمَّا جَاءَ عَال لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

Sūrah at-Tawbah, 9:30

وَقَالَتِ الْيَهُودُ عَزِيزُ ابْنِ اللَّهِ

وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ^{صَلَّى}

Sūrah al-Kahf, 18:88

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ

جَزَاءٌ الْحُسْنَى ^{صَلَّى}

Sūrah at-Tawbah, 9:24

... وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ

تَخْشَوْنَ كَسَادَهَا...

Sūrah as-Sāffāt, 37:27

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ
يَتَنَسَّأُونَ ﴿٢٧﴾

Sūrah as-Sāffāt, 37:19

حِدَةً فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ بَلْ إِنْ
يَعِدُّ الظَّالِمُونَ

Sūrah al-Humazah, 104:2

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

Sūrah Yūnus, 10:5

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً
وَالْقَمَرَ نُورًا وَقَدَّرَهُ...

NŪN WITH SUKŪN FOLLOWED BY THE LETTER BA (FLOATING MĪM)

- When a ن *sākin* or *tanwīn* is followed by the letter ب, the ن sound will be pronounced as a م with a **nasal sound**
- To indicate this, a small floating ا is written between the ن and the ب

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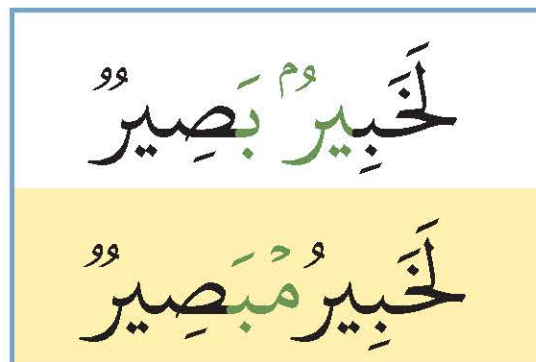


The phrase is read: *min ba di*



The phrase is read: *am bi yā'*

- Whenever you see a floating *mīm*, you join it to the letter before it and pronounce it as a *mīm sākin*





مِنْ بَعْضٍ	يَنْبُوعًا
مِمْبَعُضٍ	يَمْبُوعًا

نَفْسٍ بِمَا	مِنْ بَقْلِهَا
نَفْسِمْبَا	مِمْبَقْلِهَا

عَلَيْمٌ بِذَاتِ	خَيْرٍ بِمَا
عَلَيْمُمِبَاتِ	خَيْرُمِبَا



أَبَدًا بِمَا

رَسُولٌ بِمَا

مِنْ بَعْدِهَا

عَوَانٌ بَيْنَ

بَصِيرٌ بِمَا

بُشْرًا بَيْنَ

أَيُّمَنْ بَعْدَ

مِنْ بَنِي

فَاسِقٌ بِنَبَا



READING PRACTICE FROM THE HOLY QUR'AN

Sūrah Yūsuf, 12:102

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

Sūrah al-Qamar, 54:33

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِينَ
﴿٣٣﴾

Sūrah Qāf, 50:

...ذَٰلِكَ رَجَعُ بَعِيدٌ ﴿٣﴾

Sūrah al-Baqarah, 2:207

...وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

ḤURŪF AL-MUQATṬA'ĀT:

THE SINGLE LETTERS

- There are 29 *sūrahs* in the Holy Qur'an which begin with the *ḥurūf al-muqatṭa'āt*, or the single letters, after بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- The **name** of each of these letters is recited rather than the **sound**
- If there is a *madd* above the letter, the name of that letter is prolonged for 6 counts

الم – Alif Laaaaaam Meeeeeem

Click or Scan me



ج ص	ج ق	ج ن
صَادَّ	قَافٍ	نُونٌ

ج ط	ج يس	ج حم
طَا سِيِّئٌ	يَا سِيِّئٌ	حَا مِيِّمٌ



طه ١	طسّم ١
طَاهَا	طَا سِيّمٌ مِيّمٌ

عَسَق ٢	كهيَعَص ١
عَيْنٌ سَيْنٌ قَافٌ	كَافٌ هَا يَا عَيْنٌ صَادٌ

الرّ ٣	المرّ ٣
أَلِفٌ لَامٌ رَا	أَلِفٌ لَامٌ مِيّمٌ رَا

المصّ ١	المّ ١
أَلِفٌ لَامٌ مِيّمٌ صَادٌ	أَلِفٌ لَامٌ مِيّمٌ



READING PRACTICE FROM THE HOLY QUR'AN

Sūrah Ṭā Hā, 20:1-2

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ

لِتَشْقَى

Sūrah Qāf, 50:1

ق وَالْقُرْآنِ الْمَجِيدِ

Sūrah Yā Sīn, 36:1-2

يَس وَالْقُرْآنِ الْحَكِيمِ

Sūrah Mā'idah, 19:1-2

كَهَيْعَصَ ذِكْرُ رَحْمَتِ رَبِّكَ

عَبْدَهُ زَكْرِيَّا

STOP SIGNS: 'ALĀMĀT AL-WUQŪF

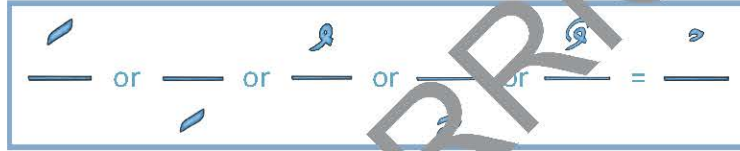
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- There are some signs in the Holy Qur'an which give information about where we can pause, stop, or continue our recitation
- The most common ones are:

لا	صل	ج	❖ ❖	س	قل	م	🕌
Must not stop	Can stop but better to continue	Can stop or continue	Always in pairs. Must stop at only one	Stop briefly without taking a full breath	Better to stop	Must Stop	End of Ayah: Stop

- The ending of a word changes when we stop
- If the letter before the stop is *fathah*, *kasrah*, *dammah*, *kasrah tanwīn*, or *dammah tanwīn*, then the sign will be replaced with a *sukun*



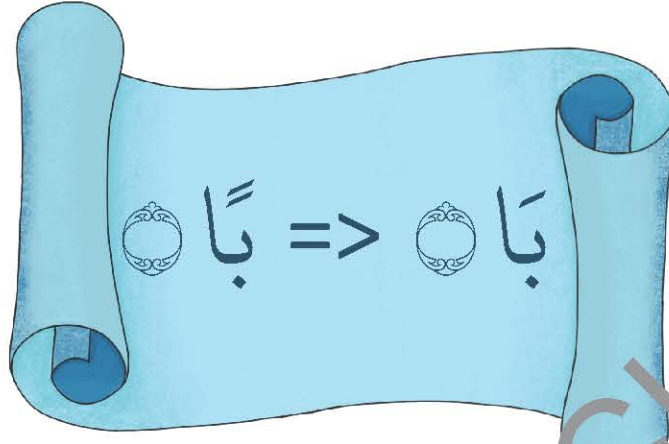
🕌 لَهَبٌ	🕌 حَافِظٌ
🕌 لَهَبٌ	🕌 حَافِظٌ

🕌 فَيِهِنَّ	🕌 فَنَسِيٍّ
🕌 فَيِهِنَّ	🕌 فَنَسِيٍّ

- This chapter has been left brief so that students can progress to reciting from the *muṣḥaf* before they forget the other rules. They will have plenty of opportunities to practice stopping once they are reciting from the *muṣḥaf*

STOPPING WITH *FATHATAYN*

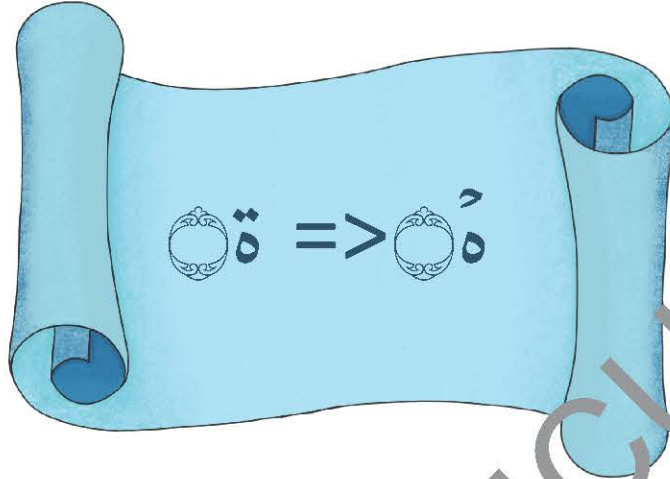
- If the letter before the stop has a *fathah* with *tanwīn*, then only one *fathah* is read and elongated to two *ḥarakāt*




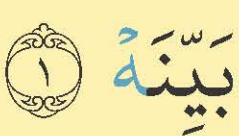


ضُحًى ٥٩	وَكَيْلًا ٢
ضُحًى ٥٩	وَكَيْلًا ٢

STOPPING WITH *TA MARBŪṬAH*

- If the letter before the stop is **ه** then it should be read as **ه** with a *sukūn* (هْ)





READING PRACTICE FROM THE HOLY QUR'AN

Sūrah al-Baqarah, 2:2

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ

Sūrah Yā Sīn, 36:26

قِيلَ ادْخُلِ الْجَنَّةَ ^{صَلِّ} قَالَ يَلَيْتَ
قَوْمِي يَعْلَمُونَ

Sūrah an-Nāzi'āt, 79:1

وَالنَّزِعَاتِ غَرْقًا

Sūrah al-Ghāshiyah, 88:11

لَا تَسْمَعُ فِيهَا لَغِيَةً

SAMPLE CURRICULUM

SAMPLE CURRICULUM



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