

LEARNING THE QUR'AN

OSMAN EGİN
HÜSEYİN ÖRESİN



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FOREWORD

May the praise be to our Lord who holds the hands of humankind with the books He revealed; and may the blessings and peace be upon all prophets and our Prophet (saw)¹, who have conveyed the messages of the books to the humankind.

Faith in the books is the source to several responsibilities in our inner worlds. The first of these responsibilities is reading the Holy Qur'an.

The demand and struggle to learn the Holy Qur'an have been remarkably increasing in recent years. This book aims to meet the mentioned requirement.

As all educational activities, learning the Holy Qur'an contains three indispensable principles: correct information, correct methods and correct practice. Accuracy of the information provides the acquired manner or ability to be right; accuracy of the method simplifies obtaining and adopting the information; accuracy of practice enables the information to turn into behavior faster. This study has been prepared by taking these three principles into consideration.

After the above assessment, we would like to draw attention to the practice principles about our study named "Learning the Qur'an".

PRACTICE PRINCIPLES

Studying the Qur'an is a process to be performed with the guidance of an expert. Therefore,

- 1) During the learning process, it should be emphasized that the ability to read the Qur'an can be acquired easily. Negative expressions should not be stated.
- 2) The process should not be gone through in a hurry (passing to the reciting process in a short period), the learner should be provided to experience the pleasure of learning the Qur'an.
- 3) The study should be carried out systematically and interrelated subjects should be taught together (Fathah - Prolonging of the Fathah - Tanween of Fathah etc.).
- 4) Individualism of learning should be taken into account and the learners should not be compared.

1. saw: Sallallahu alayhi wa sallam, meaning "May Allah send blessing and peace upon him."

5) Studies should be performed rhythmically by considering the specificity of Qur'an recitation. Rhythmical method means using the voice effectively and efficiently by paying attention to its tone, harmony and tune. By this way, the intense examples in the book should be practiced with the learners.

We ask Allah the Almighty that our book make positive contributions to the process of Qur'an learning and be a guide to a lasting friendship with the Qur'an, and we wish success to the learners and teachers.

Osman EGİN
Hüseyin ÖRESİN

Manisa - 2015

INTRODUCTION

“Allah has sent down the most beautiful message.”

[Zumar, 39/23]

Reciting the Qur’an is lending an ear to the most beautiful word. Therefore, reciting the Qur’an is one of the easiest, the most enjoyable and the most peaceful struggles for a believer.

“And We have certainly made the Qur’an easy for remembrance.”

[Qamar, 54/17]

The Qur’an is an easy and simplifier book. Surely, our learning journey requires effort and practice. But these efforts and practices cannot be qualified as difficult. Because our Lord has simplified this book.

ISTI’ADHA

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“So when you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].”

[Nahl, 16/98]

We start reciting the Qur’an with isti’adha, which is “Audhu billahi minash-shaitanir-rajeem”. By isti’adha, we utter that “we seek refuge in Allah from the accursed Satan”.

BASMALA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allah, the Most Beneficent, the Most Merciful.”

[Fatiha, 1/1]

Our Prophet (saw) recommends us to start every good and significant act with Basmala – by mentioning Allah’s name.

In a sense, reciting the Basmala is asking for help from Allah for our works.

WHAT DO WE RECITE?

“This (Book) is a great honour for you and your people.”

[Zukhruf, 43/44]

The Holy Qur’an, which we have taken the first step to recite, is the source of our faith, worship and morality.

It is at the same time the language of our worship. We recite verses from the Qur’an while performing prayers (salah).

The Qur’an is our first source to learn our responsibilities to Allah, people, and all other beings.

WHY DO WE RECITE?

“Indeed, this Qur’an guides to that which is most suitable.”

[Isra, 17/9]

The overall aim of reciting the Qur’an is to be a good person.

A good person is the one who feels deep affection, respect and responsibility towards both the Creator and the created.

The Qur’an teaches us the value of our Creator, the value of human beings and our responsibilities.

In that case, reciting the Qur’an means to know, to be conscious and to struggle for being a moral individual.

O our Lord!


The time for us to meet the Qur’an has come.

Make it enjoyable and peaceful for us.

Bestow success upon us in our efforts to learn the Qur’an.

Make us the eternal friends of the Qur’an!

Amin!



CHAPTER I
BASIC KNOWLEDGE

LESSON 1

LETTERS

ا	ب	ت	ث	ج
---	---	---	---	---

ح	خ	د	ذ	ر
---	---	---	---	---

ز	س	ش	ص	ض
---	---	---	---	---

ط	ظ	ع	غ	فا
---	---	---	---	----

ق	ك	ل	م	ن
---	---	---	---	---



هـ	و	ى
----	---	---

NOTE: (لا), which is mentioned as a different letter in some Qur'an teaching books, is not a letter but a writing form that is the combination of the letters (ل) and (ا).

LETTERS AND THEIR NAMES

On the following table, shapes of the letters are located on the white lines and the names of the letters are located on the yellow lines. Learn the names of the letters accompanied by your teacher.

ج	ث	ت	ب	ا
---	---	---	---	---

جيم	ثا	تا	با	الف
-----	----	----	----	-----

ر	ذ	د	خ	ح
---	---	---	---	---

را	ذال	دال	خا	حا
----	-----	-----	----	----

ض	ص	ش	س	ز
---	---	---	---	---

ضاد	صاد	شين	سين	زاي
-----	-----	-----	-----	-----

ف

غ

ع

ظ

ط

فا

غين

عين

ظا

طا

ن

م

ل

ك

ق

نون

ميم

لام

كاف

قاف



ى

و

هـ

يا

واو

ها


LETTERS AND THEIR SOUNDS

In terms of pronunciation, the Qur'anic letters are divided into two categories as "thin" and "thick" letters. Thick letters have a heavy pronunciation while thin letters are pronounced lightly.

Thin Letters

ج	ث	ت	ب	ا
ز	ر	ذ	د	ح
ك	ف	ع	ش	س
و	هـ	ن	م	ل

Thick Letters

ط	ض	ص	خ
	ق	غ	ظ

LETTERS AND THEIR FORMS

In Arabic, letters have small differences of forms according to their positions in the word (*initial–medial–final*).

This study of comprehending the differences should be performed on Qur'anic words and other lessons should not be taken until the letters are completely learned.

Observe the words on the following table and comprehend the differences on the letters.

Thin Letters

Final	Medial	Initial	Letter
نبا	سال	امر	ا
سوء	يئس	ءانذر	ء
سيئ	تؤمن	أبعث	
وهب	عبد	بعث	ب

ت	ترك	اعتدوا	سكت جنة
ث	ثبت	مثل	رفث
ج	جعل	تعجب	الحج
ح	حذر	يجحد	فتح
د	دخل	عدد	وعد
ذ	ذرا	كذلك	نبذ
ر	رجع	فرض	امر
ز	زعم	نزل	برز
س	سال	فسجد	عبس
ش	شكر	يشعر	بطش

ع	عبد	لعن	منع
ف	فوق	كفر	خلف
ك	كسب	مكر	منك
ل	لبرز	خلع	جعل
م	مثل	يطمع	لمم
ن	نظر	منع	بطن
هـ	هلك	فهم	وجه
و	وعد	عود	دلو
ى	يتيم	خير	لقى

Thick Letters

Final	Medial	Initial	Letter
ونفخ	فيخرج	خلق	خ
نكص	نصف	صدق	ص
ببعض	تضع	ضل	ض
خلط	فطر	طبع	ط
غلظ	نظر	ظهر	ظ
بلغ	فغفر	غضب	غ
فسق	سقر	قدم	ق

Lisp Letters

In Arabic, letters are divided into two as thick and thin. Three of these letters are pronounced with lisp (similar with making the “th” sound in English, Dental Fricative). Two of the lisp letters are thin and one of them is thick.

Learn the lisp letters accompanied by your teacher.

Final	Medial	Initial	Letter
رفث	مثل	ثبت	ث
نذ	كذلك	ذرا	ذ
غلظ	نظر	ظهر	ظ

CONSOLIDATION

Resembling letters can be easily distinguished by paying attention to the number and the position of the dots.

Taking this into consideration, state *the names of the letters* (with or without dots) on the table.

نسى	يؤمن	هؤلاء
فغوى	نبد	فقد
شجر	ثمر	برز
صبر	حجر	سحر
ينفق	يشكر	جثيا
لظى	طلق	ضحى
فلق	فخار	يتلو

اوفوا

ملك

هلك

ينبغى

تنفذ

قتل

يبصرون

لاتينا

غضب

دون

تاويلا

اليم

يذكر

ذلك

قدحا

زنيم

يرسل

رضى

موعد

ودعك

يزكى

FATHAH



Fathah is a harakah² that is located above the letters and it gives an “a” sound.

First, read the following letters one by one, and then, read *rhythmically* in groups of five *without prolonging*.

Thin Letters

أ	ب	ت	ث	ج
ح	د	ذ	ز	س
ش	ع	ف	ك	ل
م	ن	ه	و	ي

Thick Letters

خ	ر	غ	ق
ص	ض	ط	ظ

2. Harakah: Literally means “motion”. It is the short vowel mark in Arabic.

PRACTICE

Read the following words *rhythmically*.

بَعَثَ	ثَمَرَ	سَأَلَ	أَمَرَ
--------	--------	--------	--------

بَدَأَ	سَكَتَ	وَهَبَ	نَبَذَ
--------	--------	--------	--------

عَدَدَ	خَتَمَ	تَرَكَ	فَتَحَ
--------	--------	--------	--------

حَذَرَ	رَفَثَ	مَثَلَ	جَعَلَ
--------	--------	--------	--------

أَحَدَ	خَلَقَ	عَبَدَ	شَجَرَ
--------	--------	--------	--------

كَسَبَ	نَزَلَ	ذَرَأَ	وَعَدَ
--------	--------	--------	--------

وَجَهَ	شَرَحَ	رَجَعَ	دَخَلَ
--------	--------	--------	--------

زَعَمَ	بَلَغَ	عَبَسَ	فَرَضَ
--------	--------	--------	--------

غَضِبَ	لَعَنَ	هَلَكَ	صَدَقَ
--------	--------	--------	--------

عَرَضَ	حَضَرَ	ضَرَبَ	بَطَشَ
--------	--------	--------	--------

ظَهَرَ	خَلَطَ	نَكَصَ	طَبَعَ
--------	--------	--------	--------

كَفَرَ	عَشَرَ	غَلَطَ	مَكَرَ
--------	--------	--------	--------

جَرَمَ	سَقَرَ	قَدَّمَ	فَطَرَ
--------	--------	---------	--------

نَظَرَ

مَثَلَ

مَنَعَ

بَطَنَ

فَفَسَّقَ

وَجَمَعَ

وَأَخَذَ

فَصَلَ

ظَلَمَكَ

فَحَشَرَ

وَنَفَخَ

فَصَرَفَ

فَخَلَفَ

فَوَقَعَ

لَذَهَبَ

فَسَجَدَ

سَأَلَكَ

فَنَظَرَ

فَغَفَرَ

لَجَعَلَ

وَكَفَرَ

فَهَزَمَ

فَخَرَجَ

لَبَرَزَ

جَعَلَ لَكَ


وَوَجَدَكَ

فَعَدَلَكَ

عَقَبَةَ

PROLONGING THE FATHAH



If there is *an alif without a harakah* on the left side of the letter or a *vertical fathah* () above the letter, the letter is pronounced by prolonging the harakah.

While prolonging the fathah, the “a” sound is pronounced *thicker*.

First, read the prolonged fathahs one by one, and then, read *rhythmically* in groups of five.

Thin Letters

ءَا - أَا | بَا - بَا | تَا - تَا | ثَا - ثَا | جَا - جَا

حَا - حَا | دَا - دَا | ذَا - ذَا | زَا - زَا | سَا - سَا

شَا - شَا | عَا - عَا | فَا - فَا | كَا - كَا | لَا - لَا

مَا - مَا | نَا - نَا | هَا - هَا | وَا - وَا | يَا - يَا

Thick Letters

خَا - خَا | رَا - رَا | غَا - غَا | قَا - قَا

صَا - صَا | ضَا - ضَا | طَا - طَا | ظَا - ظَا

COMPARISON

Read the following letters *rhythmically* by comparing the difference between the short and prolonged versions.

Proceed to the next letter after reading both versions of each letter.

Thin Letters

أَ	بَ	تَ	ثَ	جَ
آ	بَا	تَا	ثَا	جَا
حَ	دَ	ذَ	زَ	سَ
حَا	دَا	ذَا	زَا	سَا
شَ	عَ	فَ	كَ	لَ
شَا	عَا	فَا	كَا	لَا
مَ	نَ	هَ	وَ	يَ
مَا	نَا	هَا	وَا	يَا

Thick Letters

قَ	عَ	رَ	نَ
قَا	عَا	رَا	نَا
ظَ	طَ	ضَ	صَ
ظَا	طَا	ضَا	صَا

PRACTICE

Read the following words by paying attention to the short-long pronunciation rules and using your voice well.

كَلَامَ	بَلَّغَا	جَوَابَ	كَمَا
---------	----------	---------	-------

وَأَثَابَ	أَخَانَا	أَحَاطَ	لَكَانَ
-----------	----------	---------	---------

فَوَجَدَا	فَسَاهَمَ	وَقَاتَلَ	رَمَضَانَ
-----------	-----------	-----------	-----------

فَمَا جَعَلَ	فَلَا رَفَثَ	مَا كَتَبَ	لَفَسَدَتَا
--------------	--------------	------------	-------------

قَالَ مَعَادَ	وَمَا مَنَعَنَا	خَافَ عَذَابَ	وَضَرَبَ لَنَا
---------------	-----------------	---------------	----------------

فَمَا كَانَ	جَعَلَ لَكَ	جَاوَزَا قَالَ	قَالَ لَا تَخَافَا
-------------	-------------	----------------	--------------------

بَلَىٰ	عَسَىٰ	عَلَىٰ	فَهَدَىٰ
--------	--------	--------	----------

فَأَوْىٰ	دَحِيهَا	قَضِيهَا	فَنَادِيهَا
----------	----------	----------	-------------


مَا سَعَىٰ	وَمَا بَنِيهَا	وَمَا قَلَىٰ	وَمَا طَحِيهَا
------------	----------------	--------------	----------------

يَتَوَرَىٰ	مَتَىٰ هَذَا	حَيَوَةَ	صَلَوَةَ
------------	--------------	----------	----------

زَكُوَةَ	وَمَنُوَةَ	تَظَهَرَا	مَا عَهَدَا
----------	------------	-----------	-------------

وَهُمَنْ	جُهَدَاكَ	تَبْرَكَ	لَنَا خَطِينَا
----------	-----------	----------	----------------

LESSON 4

TANWEEN FATHAH (Double Fathah) 

Tanween means adding “n” sound to the letter’s own sound. The “a” sound of fathah turns into an “an” sound with tanween.

First, read the fathah tanweens one by one and then, read in groups of five *rhythmically*.

Thin Letters

اَ	بَا	تَا	ثَا	جَا
حَا	دَا	ذَا	زَا	سَا
شَا	عَا	فَا	گَا	لَا
مَا	نَا	هَا	وَا	يَا

Thick Letters

خَا	رَا	غَا	قَا
صَا	ضَا	طَا	ظَا

COMPARISON

Read the short, prolonged and tanween versions of the fathah *rhythmically* by considering their differences.

Proceed to the next letter after reading three versions of each letter.

Thin Letters

اَ	بَ	تَ	ثَ	جَ
اِ	بِ	تِ	ثِ	جِ
اُ	بُ	تُ	ثُ	جُ
حَ	دَ	ذَ	زَ	سَ
حِ	دِ	ذِ	زِ	سِ
حُ	دُ	ذُ	زُ	سُ
شَ	عَ	فَ	كَ	لَ
شِ	عِ	فِ	كِ	لِ
شُ	عُ	فُ	كِ	لُ

مَ	نَ	هَ	وَ	يَ
مَّا	نَّا	هَّا	وَّا	يَّا
مَّا	نَّا	هَّا	وَّا	يَّا

Thick Letters

رَ	عَ	قَ	رِ	عِ	قِ
رَا	عَا	قَا	رِ	عِ	قِ
رَا	عَا	قَا	رِ	عِ	قِ
رِ	عِ	قِ	رِ	عِ	قِ
رَا	عَا	قَا	رِ	عِ	قِ
رَا	عَا	قَا	رِ	عِ	قِ

PRACTICE

Read the following words by considering the short, prolonged and tanween versions accompanied by your teacher.

خَطَاً	سَوَاءً	مَرَحًا
حَرَسًا	زَبَدًا	مَطْرًا
حَرَجًا	مَالًا	قَصَصًا
غَدَقًا	جَنَفًا	مَفَازًا
سَفَهًا	سَكَنًا	دَرَكًا
ضَلَلًا	وَقَارًا	زَكُوءًا
طَبَقًا	شَطَطًا	مَعَاشًا
هَذَا لِبَلَاغًا	كَانَ عَرَضًا	وَحَنَانًا

LESSON 5

KASRAH



Kasrah is located below the letters and it gives an “i” sound.


First, read the letters with kasrah one by one, and then, read them in groups of five *rhythmically without prolonging*.

Thin Letters

اِ	بِ	تِ	ثِ	جِ
حِ	دِ	ذِ	رِ	زِ
سِ	شِ	عِ	فِ	كِ
يِ	مِ	نِ	هِ	وِ

Thick Letters

While reading the thick letters with “i” sound, pay attention not to corrupt the thickness feature of the letter.

خِ	غِ	قِ	صِ
ضِ	طِ	ظِ	

PRACTICE

Consolidate your knowledge by reading the following words accompanied by your teacher.

أَمِنَ

إِلَى

بِهَا

فَفَزِعَ

عِذَا

ضِرَارًا

عِبَادِنَا

سَلْسِلَ

بَاطِلًا

مَنَازِلَ

وَمَغَارِبَهَا

ذِرَاعًا

لِعِبَادِي

خِيَانَتِكَ

فَطَفِقَ

سَفَرْنَا هَذَا

وَلَا جِدَالَ

خَائِفًا

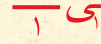
إِلَى صِرَاطِ

بِهَذَا مَثَلًا

خَلَقَ ظِلَالًا

LESSON 6

PROLONGING THE KASRAH




If there is a “*ya*” without a *harakah* or a *vertical kasrah*, the letter is pronounced by prolonging.

First, read the letters with kasrah *by prolonging* one by one, and then, read *rhythmically* in groups of five.

Thin Letters

جی	ٹی	تی	پی	ای
زی	ری	ذی	دی	حی
کی	فی	عی	شی	سی
وی پی	ھی	نی	می	لی

Thick Letters

صی	قی	غی	خی
	ظی	طی	ضی

COMPARISON

Read the following letters *rhythmically* by comparing the difference between the short and prolonged versions of dammah.

Proceed to the next letter after reading two versions of each letter.

Thin Letters

اِ	بِ	تِ	ثِ	جِ
اِ	بِی	تِی	ثِی	جِی
حِ	دِ	ذِ	رِ	زِ
حِی	دِی	ذِی	رِی	زِی
سِ	شِ	عِ	فِ	كِ
سِی	شِی	عِی	فِی	كِی
لِ	مِ	نِ	هِ	وِ
لِی	مِی	نِی	هِی	وِی

Thick Letters

قِ

غِ

خِ

قِي

غِي

خِي

ظِ

طِ

ضِ

صِ

ظِي

طِي

ضِي

صِي

PRACTICE

Read the following words by observing the long and short versions of the kasrah.

قِيلَ

بِهِ

فِيهِ

ذَلِكَ

هَذِهِ

حِينَ

بِأَخِيكَ

فَرِحِينَ

شَهِيدًا

عِضِينَ

فَفَرِيقًا

خَلِيفَةً

كَافِرِينَ

سَبِيلِي

بِبَنِيهِ

أَفَعَيْنَا

بِخَارِجِينَ

لَكَبِيرَةً

سِيرَتَهَا	فَحْشِينَا	ثَلَاثِينَ
------------	------------	------------

لِحَافِظِينَ	شَيْطِينَ	بِقَمِيصِي
--------------	-----------	------------

لَطِيفًا خَيْرًا	شَاكِرِينَ	نَفِيرًا
------------------	------------	----------

سِنِينَ دَابًّا	وَإِذَا قِيلَ	قَالَ سَأْوِي
-----------------	---------------	---------------

ذِي ثَلَاثِ	كَانَ ضَعِيفًا	خُلِدِينَ فِيهَا
-------------	----------------	------------------

عَلِيمًا حَكِيمًا	مِيثَاقًا غَلِيظًا	فِي عِبَادِي
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TANWEEN KASRAH (Double Kasrah)



Tanween means adding an “n” sound to the letter’s own sound and it turns the “i” sound of the kasrah to “in”.

First, read the kasrah tanweens one by one and then, read them in groups of five *rhythmically*.

Thin Letters

اِ	بِ	تِ	ثِ	جِ
دِ	ذِ	رِ	زِ	سِ
شِ	صِ	ضِ	طِ	ظِ
عِ	فِ	قِ	كِ	خِ
حِ	جِ	نِ	وِ	يِ

Thick Letters

اِ	بِ	تِ	ثِ
جِ	دِ	ذِ	رِ
زِ	سِ	شِ	صِ
ضِ	طِ	ظِ	عِ
فِ	قِ	كِ	خِ

COMPARISON

Read the short, long and tanween versions of the kasrah *rhythmically* by comparing their differences.

Proceed to the next letter after reading three versions of each letter.

Thin Letters

اِ	بِ	تِ	ثِ	جِ
اِي	بِي	تِي	ثِي	جِي
اِيْ	بِيْ	تِيْ	ثِيْ	جِيْ
حِ	دِ	ذِ	رِ	زِ
حِي	دِي	ذِي	رِي	زِي
حِيْ	دِيْ	ذِيْ	رِيْ	زِيْ
سِ	شِ	عِ	فِ	كِ
سِي	شِي	عِي	فِي	كِي
سِيْ	شِيْ	عِيْ	فِيْ	كِيْ

لِ	مِ	نِ	هِ	وِ	يِ
لِي	مِي	نِي	هِي	وِي	يِي
لِ	مِ	نِ	هِ	وِ	يِ

Thick Letters

رِ	غِ	قِ	
رِي	غِي	قِي	
رِ	غِ	قِ	
هِ	ضِ	طِ	ظِ
هِ	ضِي	طِي	ظِي
هِ	ضِ	طِ	ظِ

PRACTICE

Read the following words by paying attention to their harakahs.

وَأَقِ

دِينِ

فَلَكَ

تَرَاضِ

حَمًا

بِاخٍ

بِحَفِيظِ

يُبْسَاتِ

بِخَارِجِ

حِينَئِذِ

بِغَضَبِ

غَوَاشِ

حِينَ مَنَاصِ

بِبَاسِطِ

لَفِي نَعِيمِ

عَذَابِ غَلِيظِ

فِي حَدِيثِ

فِي فَلَكَ

DAMMAH



Dammah gives an “u” sound to the letters.

First, read the letters with dammah one by one, and then, read them in groups of five *rhythmically without prolonging*.

Thin Letters

أ	بُ	تُ	ثُ	جُ
حُ	دُ	ذُ	زُ	سُ
شُ	عُ	فُ	كُ	لُ
مُ	نُ	هُ	وُ	يُ

Thick Letters

أُ	رُ	عُ	قُ
صُ	ضُ	طُ	ظُ

PRACTICE

Read the following words by paying attention to their harakahs.

عِبَادُ

كُتِبَ

أُمِّمِ

وَطُبِعَ

سُبُلَ

أُنَاسٍ

تَخَاصُمُ

مَفَاتِحُ

أَكْلٍ

فِي ظُلَلٍ

يُؤَاخِذُ

وَوُضِعَ

خُطُوتٍ

كَمَا سُئِلَ

بِمَا تَعِدُنَا

فَإِذَا نُفِخَ

فَلَا جُنَاحَ

بِغُلَامٍ عَلَيْنَا

يَهِيحُ فَتَرِيهَ

وَإِذَا قُرِئَ

فِيهَا مَنَفِعُ

PROLONGING THE DAMMAH

هو

The “*waw*” letter *without a harakah* which comes after a dammah has the function of prolonging.

Read the letters with dammah by prolonging first one by one, and then read them *rhythmically* in groups of five.

Thin Letters

أُو	بُو	تُو	ثُو	جُو
حُو	دُو	ذُو	رُو	سُو
شُو	عُو	فُو	كُو	لُو
مُو	نُو	هُو	وُو	يُو

Thick Letters

حُو	رُو	عُو	قُو
صُو	ضُو	طُو	ظُو

COMPARISON

Read the following letters *rhythmically* by comparing the difference between the short and prolonged versions of dammah.

Proceed to the next letter after reading two versions of each letter.

Thin Letters

أ	بُ	تُ	ثُ	جُ
أو	بُو	تُو	ثُو	جُو
حُ	دُ	ذُ	زُ	سُ
حو	دُو	ذُو	زُو	سُو
شُ	عُ	فُ	كُ	لُ
شو	عُو	فُو	كُو	لُو
مُ	نُ	هُ	وُ	يُ
مو	نُو	هُو	وُو	يُو

Thick Letters

قُ غُ رُ خُ

قُو غُو رُو خُو

ظُ طُ ضُ صُ

ظُو طُو ضُو صُو

PRACTICE

Read the following words by paying attention to the short and long versions of the letters accompanied by your teacher.

تَكُونُ

رُوحِي

هُودًا

صَبِرُونَ

عَلَى نُورٍ

يَرِثُونَ

يَتَغَامَرُونَ

فَذُوقُوهُ

يَعُوضُونَ

خَلَطُوا عَمَلًا

وَلَا فُسُوقَ

سَتَجِدُونَ

أَفَلَا تُوقِنُونَ

ظُهُورُهُمَا

وَذَرُوا مَا بَقِيَ

يُرِيدُوا خِيَانَتَكَ

فَقَالُوا سَلَمًا

وَكَانَ أَبُوهُمَا

TANWEEN DAMMAH (Double Dammah)

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Tanween means adding an "n" sound to the letter's own sound and it turns the "u" sound of dammah to "un".

Read the dammah tanweens one by one and then, read them *rhythmically* in groups of five.

Thin Letters

ا	ب	ت	ث	ج
ح	د	ذ	ر	ز
س	ش	ص	ض	ط
ظ	ع	ف	ق	ك

Thick Letters

ل	م	ن	هـ
و	ي	كسرة	فتحة

COMPARISON

Read the short, long and tanween dammahs *rhythmically* by comparing them.

Proceed to the next letter after reading three versions of each letter.

Thin Letters

أ	بُ	تُ	ثُ	جُ
أُو	بُو	تُو	ثُو	جُو
أُ	بُ	تُ	ثُ	جُ
حُ	دُ	ذُ	زُ	سُ
حُو	دُو	ذُو	زُو	سُو
حُ	دُ	ذُ	زُ	سُ
شُ	عُ	فُ	كُ	لُ
شُو	عُو	فُو	كُو	لُو
شُ	عُ	فُ	كُ	لُ

م	ن	ه	و	ي
مُو	نُو	هُو	وُو	يُو
م	ن	ه	و	ي

Thick Letters

خ	ر	غ	ق
خُو	رُو	غُو	قُو
خ	ر	غ	ق
ض	ض	ط	ظ
ضُو	ضُو	طُو	ظُو
ض	ض	ط	ظ

PRACTICE

Read the following words by paying attention to the harakahs.

دَافِعٌ

رَسُولٌ

كُتِبَ

رِجَالٌ

غَفُورٌ

شَرَابٌ

لَعَلِيمٌ حَلِيمٌ

حَرَجٌ إِذَا

حَمِيمٌ

مُتَشَبِهَةٌ

وَلَا خِلَالٌ

وَحُورٌ عَيْنٌ

عَذَابٌ عَظِيمٌ

سَرَقَ أَخٌ

كَانَ رِجَالٌ

عَزِيزٌ حَكِيمٌ

كَانَ لِي قَرِينٌ

عَجُوزٌ عَقِيمٌ

SUKOON (Connecting the Letters)



Sukoon connects the word below it with the harakah of the preceding letter.

Observe the positions of the following letters with and without sukoon, and read them accompanied by your teacher.

أَصْلَحَ

أَضَ

أَصَّ

وَزِدًا

وِزْ

وَرَّ

يَيْسِنَ

يَيْسِ

يَيْسَّ

فَحْكُمُ

فَحْكُ

فَحْكَّ

إِذْ قَامُوا

إِذْ

إِذَّ

COMPREHENSION

Read the sukoon letters accompanied by your teacher *without prolonging* the preceding letter.

هَثْ

مُتْ

تَبْ

بِيْ

قَدْ

سِخْ

يَخْ

يَجْ

بِسْ

وَزْ

صِرْ

عُدْ

شَطْ

رِضْ

فَضْ

خَشْ

عُفْ

مَعْ

نَعْ

تُظْ

هُمْ

رُزْ

رَكْ

فَقْ

وَيْ

أَوْ

صِهْ

مَنْ

PRACTICE

Read the following words accompanied by your teacher.

إِفْكٌ

وَزْرٌ

لَمْ

مَخْذُولًا

أَثْقَالَهَا

فَأَوْفٍ

فَلَا تُشْمِتُ

أُخْرِجَتْ

غَضِبْنَ

قُلْ فِيهِمَا

مُسْلِمُونَ

قُلْ أَرَأَيْتُمْ

تُغْنِي عَنْهُمْ

ذَلِكُمْ إِصْرِي

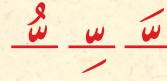
تَسْتَعْجِلُونَ

سَأُرِيكُمْ آيَاتِي

مِنَ الْوَلَدَانِ

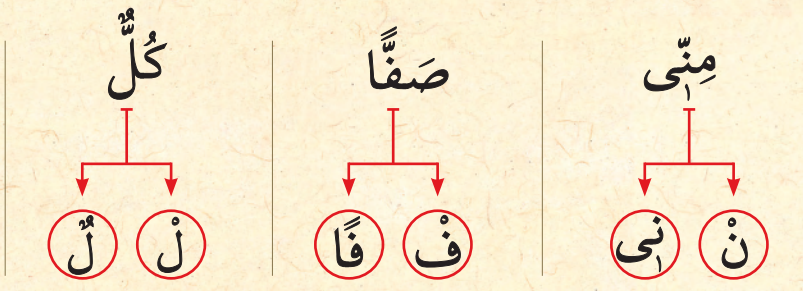
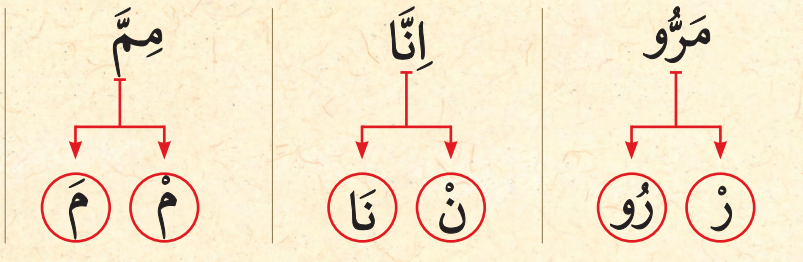
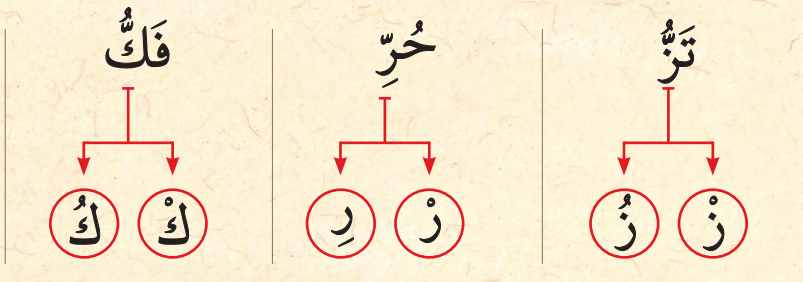
وَالْهُكْمُ وَاحِدٌ

SHADDAH



Shaddah is always used with a harakah. It combines the letter below it with the preceding letter and the letter is read again with its harakah.

Examine the formation and function of shaddah on the following table accompanied by your teacher.



PRACTICE

Read and examine the following mushaddad³ words accompanied by your instructor by paying attention to their harakahs.

كُلُّ

عَدَّ

مِمَّا

تَطَّلَعُ

تَبَّتْ

تَوَّابًا

مُسْتَقَرًّا

يُكَذِّبُ

يَمُدُّهُمْ

وَلَا يَحْضُرُ

سَحَّارٍ عَلِيمٍ

فَصَلِّ لِرَبِّكَ

بِآيَاتِ رَبِّنَا

إِمَّا يُعَذِّبُهُمْ

وَيَحِقُّ الْقَوْلُ

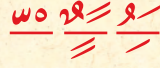
مِمَّا ذُكِّرُوا

نُسَبِّحُ بِحَمْدِكَ

فَسُوِّيهُنَّ سَبَعٌ

3. Mushaddad: The letter with a shaddah above it.

CONSOLIDATION



Apply what you have learned so far on the following verses and consolidate your learning.

وَالْمُرْسَلَاتِ عُرْفًا * فَالْعَصْفِ عَصْفًا *
 وَالنُّشْرِاتِ نَشْرًا * فَالْفُرْقَاتِ فَرْقًا *
 فَالْمَلْقِيَاتِ ذِكْرًا * عُذْرًا أَوْ نُذْرًا * إِنَّمَا
 تُوعَدُونَ لَوَقِعُ * فَإِذَا النُّجُومُ طُمِسَتْ * وَإِذَا
 السَّمَاءُ فُرِجَتْ * وَإِذَا الْجِبَالُ نُسِفَتْ *
 وَإِذَا الرُّسُلُ أُقِتَتْ * لِأَيِّ يَوْمٍ أُجِّلَتْ *
 لِيَوْمِ الْفَضْلِ *

[Mursalat, 1-13]

CHAPTER II

TAJWEED RULES

While reciting the Qur'an, some rules are applied although they do not appear in the text. These rules are called *tajweed*. Tajweed rules simplify and beautify the recitation of the Qur'an.

We will see these rules and practices in this chapter.

OBJECT PRONOUN "HA"

ه - هـ

The "ha" (ه) letter at the end of the words is called *dhamir (object pronoun)*. Dhamir is either prolonged or not prolonged depending on the state of *the preceding and the following letter*.

Positions to Prolong

Ha is prolonged when the preceding letter has a harakah. Read the *ha* letters on the following words *rhythmically by prolonging*.

رَبِّهِ

تَبَذَهُ

مَا حَوْلَهُ

إِنَّهُمْ بِهِمْ

وَأُمَّهُ

لَعَلَّهُ

وَفِصَالُهُ

وَحَمْلُهُ

أَيْمِسِكُهُ

يُحَاوِرُهُ

وَمَا نُنَزِّلُهُ

وَجُنُودُهُ

وَكُتُبِهِ

يَهْدِي بِهِ

بَعْدِهِ

فِي هَذِهِ

وَإِخْوَتِهِ

وَرُسُلِهِ

Positions not to Prolong

Ha is not prolonged if the preceding letter is one of the madd letters (*alif - waw - ya*) or a *sukoon* letter.

Read the following examples *rhythmically* without prolonging *ha*.

وَمَاوِيَهُ

أَخَاهُ

أَبَاهُ

وَنَدَيْنَهُ

وَرَفَعْنَاهُ

جَعَلْنَاهُ

فَكَذَّبُوهُ

وَعَزَّزُوهُ

وَجَاعَلُوهُ

وَتَسَبَّحُوهُ

وَنَصَرُوهُ

وَتُوقَرُّوهُ

يَأْتِيهِ

لِأَبِيهِ

فِيهِ

نُوحِيهِ

أَخِيهِ

يُخْرِزِيهِ

مِنْهُ

عَنْهُ

إِلَيْهِ

وَأَشْرِكُهُ

لَدُنْهُ

عَلَيْهِ

If the following letter is a *sukoon* or a *mushaddad letter*, *ha* is not prolonged even the preceding letter has a *harakah*.

Read the examples by paying attention to the rule *without prolonging*.

لَهُ الدِّينِ

لَهُ الْهُدَى

بِهِ الرَّحْمَةُ

فَأَخِيَا بِهِ الْأَرْضِ

لَهُ اتَّقِ اللَّهَ

بِيَدِهِ الْمُلْكُ

بِهِ الرَّزْعُ

لَهُ الْمُلْكُ

تَحْمِلُهُ الْمَلَائِكَةُ

لَا تُدْرِكُهُ الْأَبْصَارُ

أَخْرَجَهُ الَّذِينَ كَفَرُوا

يَتَخَبَّطُهُ الشَّيْطَانُ

PRACTICE

Read the following words by paying attention to the prolonged and not prolonged positions of *ha*.

مَعَهُ السَّعْيَ

فَلَمَّا رَأَتْهُ حَسِبَتْهُ

قَدَّمْتُمُوهُ لَنَا

فِي هَذِهِ الدُّنْيَا

فَوَكَرَهُ مُوسَى

إِلَيْهِ يَرْفُؤْنَ

اتَّخَذَ إِلَهَهُ هَوِيَهُ

يَتَعَدَّ حُدُودَهُ

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

فَالْتَقَمَهُ الْحُوتُ

WAQF

While reciting the Qur'an, at the end of the verses or when the reader is out of breath, stopping duly according to tilawah (recitation) rules is called *waqf* (stopping). The type of stop is determined according to the last letter and harakah of the word.

Rules of Waqf

✓ If the last harakah of the word is *fathah, kasrah, dammah, double kasrah or double dammah*, it turns into *sukoon*. This rule is also applied to the words ending with a shaddah. But, because it is mushaddad, the letter is read with a small *nabr*⁴ in the voice.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
رَبِّ الْعَلَمِينَ	رَبِّ الْعَلَمِينَ
يُكَذِّبُ بِالذِّينِ	يُكَذِّبُ بِالذِّينِ
بِكُلِّ شَيْءٍ عَلِيمٌ	بِكُلِّ شَيْءٍ عَلِيمٌ
وَالصُّبْحِ إِذَا تَنَفَّسَ	وَالصُّبْحِ إِذَا تَنَفَّسَ
وَالسَّمَاءِ ذَاتِ الْحُبُكِ	وَالسَّمَاءِ ذَاتِ الْحُبُكِ

4. Nabr: Pressure on a part or specific letter of the word.

بِهِ الرُّوحُ الْأَمِينُ ❁ ❁ بِهِ الرُّوحُ الْأَمِينُ ❁

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ❁ ❁ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ❁

وَنَجَّيْنَاهُ مِنَ الْغَمِّ ❁ ❁ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ❁

لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ❁ ❁ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ❁

√ If the last letter is a *Ta Marbootah* (ة), ta is turned into a *ha* (ه) with sukoon.

Pronunciation

Spelling

❁ ❁ مِنْ عَيْنٍ أَيْنِهْ ❁

❁ ❁ مِنْ عَيْنٍ أَيْنِيَهْ ❁

❁ ❁ تَتَّبِعُهَا الرَّادِفَةُ ❁

❁ ❁ تَتَّبِعُهَا الرَّادِفَةُ ❁

❁ ❁ تَصَلِّي نَارًا حَامِيَةً ❁ ❁ تَصَلِّي نَارًا حَامِيَةً ❁

If the last harakah is a *double fathah*, the tanween is turned into a fathah and an Alif Madd (prolonged).

Pronunciation	Spelling
عِبَادِهِ جُزْءًا	عِبَادِهِ جُزْءًا
مِنَ السَّمَاءِ مَاءً	مِنَ السَّمَاءِ مَاءً
وَالنُّشِطِ نَشْطًا	وَالنُّشِطِ نَشْطًا
فَالْمُدَبِّرَاتِ أَمْرًا	فَالْمُدَبِّرَاتِ أَمْرًا

If the last letter is a madd letter, its waqf is performed as it is written. In this case, the reader should be careful not to prolong the letter much.

بَعْدَ ذَلِكَ دَحِيهَا
لَا تَخَافُوا وَلَا تَحْزَنُوا
وَيَسِّرْ لِي أَمْرِي

RULES OF RA ر

Ra is pronounced thick or thin depending on its harakah.

Heavy Pronunciation of Ra

√ When its harakah is a *fathah* or *dammah* (رُ — رٍ).

وَسَخَّرَ لَكُمْ

وَتَرَكْنَا عَلَيْهِ

رُحَمَاءَ بَيْنَهُمْ

كَشَجَرَةٍ خَبِيثَةٍ

يَكْفُرُونَ بِالرَّحْمَنِ

مَا يُؤْمَرُونَ

√ When it carries a *sukoon* and the letter before it has a *fathah* or a *dammah* (رُ — رَ).

فِي قَرْيَةٍ

وَالْأَرْضِ

وَمَا نُرْسِلُ

قَالُوا أَرْجِهْ

وَأْمُرْ بِالْعُرْفِ

إِلَيْهِ تُرْجَعُونَ

√ When *Ra* and the preceding letter has a sukoon and the letter before the preceding letter has fathah or dammah (يُوزُ — يَأُزُ — يُيَزُ — يَيَزُ).

إِلَى التُّورِ

وَالْعَصْرِ

عَذَابِ النَّارِ

فِي الْكُفْرِ

عَاقِبَةُ الدَّارِ

كَالْفَخَّارِ

بِكُمْ الْعُسْرِ

لَفِي خُسْرٍ

الْوَاحِدِ الْقَهَّارِ

مِنَ الْفِ شَهْرٍ

(As can be seen on the examples above, this case only occurs on the waqf words.)

Light Pronunciation of Ra

√ When its harakah is kasrah (رِ)

فَرِيقًا مِنْكُمْ

وَتُخْرِجُونَ

عَلَىٰ ءَاثِرِهِمْ

فِي دَيْرِهِمْ

بِوَرِقِكُمْ

مِنَ أَمْرِنَا

√ When it carries a sukoon and the letter before it has a kasrah (**يز**)

فَكَبِّرْ

وَاعْفِرْ

فَبَشِّرْهُمْ

فَطَهِّرْ

وَاضْطَبِّرْ

وَيَسِّرْ لِي

√ When *Ra* and the preceding letter has a sukoon and the letter before the preceding letter has a kasrah (**يز — ييز**)

نَسُوا الذِّكْرَ

النَّاسِ السَّحَرَ

وَلَا نَصِيرٌ

وَحَزَتْ حَجْرٌ

كَيْفَ نَكِيرٍ

كَيْفَ نَذِيرٍ

(As can be seen on the examples above, this case only occurs on the waqf words.)

PRACTICE

Apply the rules you have learned on the following verses.

فَشْرِبُونَ شُرْبَ الْهَيْمِ ❁

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ❁

وَمَا أُوِيَهُمْ النَّارُ وَلَبِئْسَ الْمَصِيرُ ❁

يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ❁

وَاللَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ❁

LAM IN LAFZATULLAH

الله

“Lam” in lafzatullah (the exalted name of Allah) (الله) can be thick or thin. Its pronunciation depends on the harakah of the preceding letter.

Thick Pronunciation

✓ When the preceding letter’s harakah is fathah or dammah (الله).

إِلَى اللهُ

مَعَ اللهُ

مِنَ اللهُ

رَضِيَ اللهُ

ذَهَبَ اللهُ

خَتَمَ اللهُ

رَسُولُ اللهُ

أَمْرُ اللهُ

دَفَعُ اللهُ

يُؤْتِكُمْ اللهُ

فَوْقَهُمُ اللهُ

نَسُوا اللهُ

Thin Pronunciation

✓ When the preceding letter’s harakah is kasrah (الله)

دُونَِ اللهُ

بِأَذْنِ اللهُ

فِي اللهُ

يَفْسَحِ اللهُ

سَبِيلِ اللهُ

رِزْقِ اللهُ

PRACTICE

Read the following words by paying attention to the *Lam* in lafzatullah.

أَمْرُ اللَّهِ

يَشَاءُ اللَّهُ

بِيَدِ اللَّهِ

يُخْلِفَ اللَّهُ

أَمِنُوا بِاللَّهِ

لِسُنَّةِ اللَّهِ

سَمِعَ اللَّهُ

وَاسْتَغْفِرِ اللَّهُ

مِنْ خَشْيَةِ اللَّهِ

فَضْلِ اللَّهِ

وَيَمْحُ اللَّهُ الْبِطْلَ

وَعَدَ اللَّهُ الْحُسْنَى

IKHFA - IZHAR

IKHFA

If one of the ikhfa letters comes after *a tanween or a nun saakin*, *ikhfa* is performed. The sound of *Nun* is nasalized with a nice tune.

Ikhfa Letters:

ذ	د	ج	ث	ت
ض	ص	ش	س	ز
ك	ق	ف	ظ	ط

Read the following examples with your instructor by nasalizing the voice with a nice tune.

مِنْ جُوعٍ	رَحْمَةً ثُمَّ	أَنْ تَذْبَحُوا
------------	----------------	-----------------

أَنْزَلَ عَلَيْهِ	بُسْطًا ذِرَاعِيهِ	مِنْ دُونِهِ
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جَمَلَةٌ صُفْرٌ	إِذَا شَطَطًا	مِنْ سُلَيْمَانَ
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مَثَلًا ظَلَّ	قَوْمٌ طَاعُونَ	مِنْ صُرِّ
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زَوْجٍ كَرِيمٍ	مِنْ قَرْنٍ	كُنْ فَيَكُونُ
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IZHAR

If *one of the izhar letters* comes after a tanween or a nun saakin, *izhar* is performed. The *nun* sound is *not* nasalized.

Izhar Letters:

خ

ح

ا

هـ

غ

ع

Read the following examples accompanied by your teacher.

عَلِيمٌ حَكِيمٌ

فَإِنْ أَمِنْ

خُلِقَ عَظِيمٌ

وَلَا مِنْ خَلْفِهِ

وَهُمْ يَنْهَوْنَ

مِيثَاقًا غَلِيظًا

PRACTICE

Read the following verses by paying attention to performing ikhfa and izhar.

كَمَنْ هُوَ خَلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا
فَقَطَّعَ أَمْعَاءَهُمْ ❁

كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ ❁

أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ
كَانَ عَفُوًّا قَدِيرًا ❁

فَمَنْ أَمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ❁

IDGHAM WITHOUT GHUNNAH

ن - ل ر

If *Lam* or *Ra* comes after a tanween or a *Nun* saakin, *Nun* turns into *Lam* or *Ra*. These letters are pronounced as mushaddad. This is called *Idgham without Ghunnah*.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
مِرَّ بِهِمْ	مِنْ رَبِّهِمْ
مَثَلَرَّ جُلَيْنِ	مَثَلًا رَجُلَيْنِ
غَفُورُ رَّحِيمٍ	غَفُورٌ رَّحِيمٌ
فَالَمْ تَفْعَلُوا	فَإِنْ لَمْ تَفْعَلُوا
هُدًى لِّلْمُتَّقِينَ	هُدًى لِّلْمُتَّقِينَ
ذَلِكُمْ خَيْرٌ لَّكُمْ	ذَلِكُمْ خَيْرٌ لَّكُمْ

PRACTICE

Apply the tajweed rules that have been learned until this lesson (Dhamir, Waqf, Lafzatullah, Rules of Ra, Ikhfa, Izhar, Idgham without Ghunnah) on the following verses.

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ ﴿١٠﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿١١﴾

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
إِلَّا مَنْ ظَلَمَ ﴿١٢﴾

مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ
وَرَجُلًا سَلَمًا لِرَجُلٍ ﴿١٣﴾

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ
مِنَ الْكٰفِرِينَ دَيَّارًا ﴿١٤﴾

IDGHAM WITH GHUNNAH

If one of these letters (**م** - **ن** - **و** - **ي**) comes after a tanween or (**م** - **و** - **ي**) comes after a Nun saakin in separate words, idgham is performed. These letters are pronounced as mushaddad while nasalizing the Nun sound. This is called *Idgham with Ghunnah*.

Examine and read the following examples accompanied by your teacher.

Pronunciation	Spelling
خَيْرٌ نَزْلًا	خَيْرٌ نَزْلًا
كُلُّ نَمِدُّ	كُلًّا نَمِدُّ
مُغَيِّرًا نِعْمَةً	مُغَيِّرًا نِعْمَةً
إِلَّا بَشَرٌ مِّثْلُنَا	إِلَّا بَشَرٌ مِّثْلُنَا
وَكَمِّنَ الشُّكْرِينَ	وَكُنْ مِنَ الشُّكْرِينَ
عَفْرِيَّتُ مِنَ الْجِنِّ	عَفْرِيَّتُ مِنَ الْجِنِّ

For the idghams with the letters **و - ي**, nasalizing should be done; the ghunnah should not be forgotten. This practice, pronunciation of which cannot be expressed while writing, should be studied accompanied by your teacher.

أَنْ يُؤْمِنُوا لَكُمْ

مِنْ وَرَقَةٍ

كَفِرَةٌ يَرَوْنَهُمْ

لِقَوْمٍ يُوقِنُونَ

ذَلِكَ كَيْلٌ يَسِيرٌ

وَلِيَ نَعْجَةٌ وَاحِدَةٌ

عَلَىٰ وَهْنٍ وَفِصَالُهُ

مِنَ اللَّهِ مِنْ وَاقٍ

مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

أَنْ يُوَصَّلَ وَيُفْسَدُونَ

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

وَرِيحَانٌ وَجَنَّتْ نَعِيمٌ

PRACTICE

Recite the following verses.

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿١٠٠﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿١٠١﴾

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿١٠٢﴾

سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بِنِعِّ فِيهِ
وَلَا خِلْفٌ ﴿١٠٣﴾

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا
سَحَابٌ مَّرْكُومٌ ﴿١٠٤﴾

وَيُلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠٥﴾ إِنَّ الْمُتَّقِينَ فِي
ظِلِّ وَعُيُونٍ ﴿١٠٦﴾

فِي سَمُومٍ وَحَمِيمٍ ﴿١٠٧﴾ وَظِلِّ مِّن يَّخْمُومٍ ﴿١٠٨﴾
لَا بَارِدٍ وَلَا كَرِيمٍ ﴿١٠٩﴾

IDGHAM MITHLAIN WITH GHUNNAH

If a *mim saakin* and a *mim with harakah* or a *nun saakin* and a *nun with harakah* come together in different words, *Idgham Mithlain with Ghunnaah* is made. The first letter is not pronounced, the second letter is pronounced as *mushaddad* with a nasal voice.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
أَنْهَلِكْ	أَنْ نُهَلِكْ
لَنْتُؤْمِنَ	لَنْ نُؤْمِنَ
إِنَّا نَسِينَا	إِنْ نَسِينَا
وَهُ مِّنْ فَرَعٍ	وَهُمْ مِنْ فَرَعٍ
بِهِ مِّنْ خَلْفِهِمْ	بِهِمْ مِنْ خَلْفِهِمْ
وَأَنْتَ مُعْرِضُونَ	وَأَنْتُمْ مُعْرِضُونَ
شُهَدَاءُكَ مِّنْ دُونِ	شُهَدَاءُكُمْ مِنْ دُونِ

PRACTICE

Recite the following verses.

فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ❁

وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ
وَلَنْ نُعْجِزَهُ هَرَبًا ❁

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ
فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ❁

قَالُوا يُشْعِبُكَ صَلَاتُكَ فَأْمُرْكَ أَنْ تَتْرَكَ مَا يَعْبُدُ
آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ ❁

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ
وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ❁

IQLAB - IKHFA SHAFAWI

IQLAB

If a *Ba with harakah* comes after a tanween or a nun saakin, *iqlab* is performed.

The *Nun* sound is completely turned into *Mim*. After pronouncing *Mim* with a nasal voice, reciting should be continued with the *Ba* sound without pausing.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
يَمْبُوعًا	يَنْبُوعًا
وَمَا يَمْبَغِي	وَمَا يَنْبَغِي
يُؤْمِنُ بِاللَّهِ	يُؤْمِنُ بِاللَّهِ
شَدِيدٌ بِمَا	شَدِيدٌ بِمَا
جَمِيعًا بَعْضُكُمْ	جَمِيعًا بَعْضُكُمْ

IKHFA SHAFAWI

When a *Mim saakin* and a *Ba with harakah* come together, *Ikhfa Shafawi* is performed. The *Mim* sound is nasally performed without pausing, and the recitation is continued with the *Ba* sound.

Read and examine the following examples accompanied by your teacher.

أَمْ بِهِ جِنَّةٌ

رَبُّهُمْ بِذُنُوبِهِمْ

وَلَسْتُمْ بِأَخْذِيهِ

أَتَيْنَكُمْ بِقُوَّةٍ

تَزْمِيهِمْ بِحِجَارَةٍ

وَيَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ

وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

وَيُطَافُ عَلَيْهِمْ بِأَنْبِيَاءِ

مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ

فَيَسْحِكُكُمْ بِعَذَابٍ

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

أَمْ بَظَاهِرٍ مِنَ الْقَوْلِ

PRACTICE

Read the following examples of Iqlab and Ikhfa Shafawi.

وَاتَّبَعْتَهُمْ ذُرِّيَّتَهُمْ بِيَمِينٍ ❁

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ ❁

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ❁

وَفِي ذَلِكَ لَكُمْ بَلَاءٌ مِّن رَّبِّكُمْ ❁

حِكْمَةٌ بَلِغَةٌ فَمَا تُغْنِ التُّذُرُ ❁

وَنَبِّئَهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ❁

IDGHAM MITHLAIN WITHOUT GHUNNAH

If the letters except for *Nun* and *Mim* come together with themselves in different words, first of which is saakin and the latter carrying a harakah, *Idgham Mithlain without Ghunnah* is performed. The first letter is not pronounced while the second is pronounced as mushaddad.

Read and examine the following examples.

Pronunciation	Spelling
اِذْهَبْ	اِذْ ذَهَبْ
وَقَدْ خَلُّوا	وَقَدْ دَخَلُوا
وَادْكُرِّبَكَ	وَادْكُزِّرَبِكَ
لَمْ تَسْتَطِعْ عَلَيْهِ	لَمْ تَسْتَطِعْ عَلَيْهِ
فَمَا رِيحَتِّجْرْتُهُمْ	فَمَا رِيحَتْ تَجْرْتُهُمْ

PRACTICE

Recite the following verses by paying attention to the tajweed rules.

أَيْنَ مَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ ❁

إِذَا مَا اتَّقَوْا وَأَمَنُوا وَعَمِلُوا الصَّالِحَاتِ ❁

وَيَجْعَلْ لَكُمْ جَنَّتٍ وَيَجْعَلْ لَكُمْ أَنْهْرًا ❁

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ❁

إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ
وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ ❁

IDGHAM MUTAQARIBAIN IDGHAM MUTAJANISAIN

Idgham Mutaqaribain

When *Lam* and *Ra* come together in different words, *Lam* being saakin and *Ra* carrying a harakah, *idgham mutaqaribain* is performed.

Lam is not pronounced while *Ra* is pronounced as mushaddad.

Read and examine the following examples.

Pronunciation	Spelling
بِرَّفَعَهُ اللهُ	بَلْ رَفَعَهُ اللهُ
فَقُرُّبِكُمْ	فَقُلْ رَبُّكُمْ
بِرَّيْكُمْ	بَلْ رَبُّكُمْ
وَقُرَّبِ	وَقُلْ رَبِّ

PRACTICE

Recite the following verses by paying attention to the above-mentioned rule.

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا ❁

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ❁

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ❁

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَةِ ❁

Idgham Mutajanisain

When the following letters which are given in groups come together in different words, first of them being saakin and the second carrying a harakah, *idgham mutajanisain* is performed. The first letter is not pronounced while the second one is pronounced as mushaddad.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
وَدَّطَائِفَةً	وَدَّتْ طَائِفَةً
أَثَقَلَدَّعُوا اللَّهَ	أَثَقَلَتْ دَعَا اللَّهَ
قَتَّبَيْنَ الرُّشْدُ	قَدَّ تَبَيْنَ الرُّشْدُ
إِذْ هَمَّطَائِفَتَانِ	إِذْ هَمَّتْ طَائِفَتَانِ
إِظْلَمُوا أَنْفُسَهُمْ	إِذْ ظَلَمُوا أَنْفُسَهُمْ

On the following examples, idgham begins with ط sound and ends with ت sound. Qalqalah is not made because of idgham.

مَا فَرَطْتُمْ فِي يُوسُفَ	لَيْنَ بَسَطْتَ إِلَى يَدِكَ
❁	فَقَالَ أَحَطْتُ بِمَا لَمْ

QALQALAH

If one of the qalqalah letters (ب - ج - د - ط - ق) is recited saakin in the middle or at the end of the word, the letter's sound is vibrated. It is called *qalqalah*.

Read and examine the following qalqalah examples accompanied by your teacher.

لَا يُبْصِرُونَ ❁ بِالصَّبْرِ وَالصَّلَاةِ ❁

نَجْزِي الْمُجْرِمِينَ ❁ افْجَعَلِ الْمُسْلِمِينَ ❁

كَذَلِكَ كِدْنَا لِيُوسُفَ ❁ لَمْ يَلِدْ وَلَمْ يُولَدْ ❁

شَطْرَ الْمَسْجِدِ الْحَرَامِ ❁ أَزْكَى لَكُمْ وَأَطْهَرُ ❁

يُحِبُّ الْمُقْسَطِينَ ❁ مَا هُمْ مُقْتَرِفُونَ ❁

PRACTICE

Recite the following page by paying attention to *qalqalah* rules.

وَوَهَبْنَا لِداوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿١٠١﴾
 إِذْ عَرَضَ عَلَيْهِ بِالْعَشيِّ الصُّفِينُ الْجِيَادُ ﴿١٠٢﴾
 فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي ﴿١٠٣﴾
 حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿١٠٤﴾ رُدُّوهَا عَلَيَّ فَطَفِقَ
 مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿١٠٥﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ
 وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿١٠٦﴾ قَالَ
 رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ
 مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿١٠٧﴾

[Sad, 37/30-35]

MADD AL-TABI'I - MADD AL-MUTTASIL MADD AL-MUNFASIL

Prolonging the letters for different amounts beautifies the tilawah. This is called **Madd**. The amount to prolong the letters with madd is determined according to their positions. While prolonging amount is determined, huruf al-madd (**madd letters**) and sabab al-madd (**reasons of madd**) are decisive.

These two concepts can be explained as follows:

Huruf al-Madd (Madd Letters): (ا-و-ي)

Alif without harakah, preceding letter carries fathah	Waw without harakah, preceding letter carries dammah	Ya without harakah, preceding letter carries kasrah
ا	و	ي

Sabab al-Madd (Reasons of Madd):

They are the factors that require prolonging longer than madd al-tabi'i. Examine these factors on the following table:

Hamza	Sukoon	Shaddah	Sukoon al-Aridh (The harakah that turns into sukoon)
ء	◌ْ	◌ّ	◌ْ ◌◌ْ ◌◌◌ْ

Madd al-Tabi'i

If there is no **sabab al-madd** after the madd letters, **Madd al-Tabi'i** is performed. It is also called **Madd al-Asli**. The letter should not be prolonged too much for Madd al-Tabi'i.

Read the following examples of madd al-tabi'i accompanied by your teacher.

أَرْسَلْنَاكَ	وَمِمَّا رَزَقْنَاهُمْ	عَذَابًا
يَدْعُونَ	يُرْضَوْنَكُمْ	يُؤْمِنُونَ
تَسْبِيحَهُمْ	جَدِيدًا	قَلِيلًا

Madd al-Muttasil

When one of the madd letters and *Hamza* from *Sabab al-Madd* (ء) come together in the same word, the letter before the madd letter is prolonged four times longer than madd al-tabi'i. This is called *Madd al-Muttasil*.

(-) This sign shows that the letter below it should be prolonged more.

Read and examine the following examples of madd al-muttasil accompanied by your teacher.

وَسَاءَتْ مَصِيرًا | طَائِفَةٌ أُخْرَى | مَا وَرَاءَ ذَلِكَ

سَوْءَ الْعَذَابِ | لَتَنُوا بِالْغُصْبَةِ | أَنْ تَبْأُوا بِإِثْمِي

سَيِّئًا بِهِمْ | حَتَّى تَفِيءَ | زَيْنُهَا يُضَيُّ

Madd al-Munfasil

When one of the madd letters and *Hamza* (ا) come together in different words, the letter before the madd letter is prolonged four times longer than madd al-tabi'i. This is called *Madd al-Munfasil*.

Read and examine the following examples accompanied by your teacher.

وَمَا أَسْأَلُكُمْ | مَا أَمَرَ اللَّهُ | إِذَا آتَيْنَا أَهْلًا

فِي أَيْدِيكُمْ | إِنِّي أَرَانِي | وَيَسِّرْ لِي أَمْرِي

لِمَا لَبِثُوا أَمَدًا | فَظَنُّوا أَنَّهُمْ | قَالُوا اتَّخَذْنَا

MADD AL-LAZIM - MADD AL-ARIDH MADD AL-LEEN

Madd al-Lazim

When a sukoon or a shaddah comes after the madd letters *in the same word*, the letter before the madd letter is pronounced by prolonging four times longer than the normal. This is called *Madd al-Lazim*.

Read and examine the examples accompanied by your teacher.

الآن

مُدْهَامَّتَانِ

وَالصَّفِّتِ

جَاءَتِ الصَّاحَّةُ

تَأْمُرُونِي

الْحَاقَّةُ

Note: Other examples of Madd al-Lazim are given under the title of Huruf al-Muqatta'ah.

Madd al-Aridh (*Madd al-Waqf*)

When *Sukoon al-Aridh* comes after the madd letters, *Madd al-Aridh* is performed. This madd only occurs on the words of waqf, and the letter before the madd is prolonged.

Read and examine the examples accompanied by your teacher.

عَلَّمَ الْقُرْءَانَ * وَالشَّجَرُ يَسْجُدَانِ * الْوَاحِدُ الْقَهَّازُ *

حِينَ تَقُومُ * مَقَامَ مَعْلُومٍ * بِذَاتِ الصُّدُورِ *

بِقَلْبٍ سَلِيمٍ * بِرَبِّ الْعَلَمِينَ * مَعَهُ إِلَّا قَلِيلٌ *

Madd al-Leen

When a leen letter and a sukoon come together, *Madd al-Leen* is performed.

A *leen letter* is *waw* or *ya* with a sukoon and the preceding letter of which is a fathah (**وَ** — **يَ**).

In this rule, the leen letter is prolonged *itself*. *Madd al-Leen* occurs *on the words which waqf is performed*, and on the letter *Ayn* in huruf al muqatta'ah.

Read and examine the following examples accompanied by your teacher.

❁ مِنَ الْغَيْظِ

❁ هَذَا الْبَيْتِ

❁ بَعْضَ يَوْمٍ

❁ لَهُ عَيْنَيْنِ

❁ ذِي الطَّوْلِ

❁ ذَائِقَةُ الْمَوْتِ

❁ وَأَنْتُمْ الْأَعْلَوْنَ

❁ فِي ابْتِغَاءِ الْقَوْمِ

❁ مِنْ خَوْفٍ

❁ وَلِسَانًا وَشَفَتَيْنِ

PRACTICE

Recite the following verses by paying attention to the madds and their prolonging amounts.

مِنْ قَبْلِ أَنْ يَتَمَّاسَا ❁ وَلَيْسَ بِضَارِّهِمْ ❁

يُؤَادُّونَ مَنْ حَادَّ اللَّهَ ❁ وَمَنْ يُشَاقِّ اللَّهَ ❁

وَحَاجَّهُ قَوْمُهُ
قَالَ أَتُحِبُّونِي فِي اللَّهِ وَقَدْ هَدِينِ ❁

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ
تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ❁

وَشَاهِدٍ وَمَشْهُودٍ ❁
قُتِلَ أَصْحَابُ الْأُخْدُودِ ❁

عَلَّمَ الْقُرْآنَ ❁
خَلَقَ الْإِنْسَانَ ❁ عَلَّمَهُ الْبَيَانَ ❁

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ❁
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ❁
بَلْ هُوَ قُرْآنٌ مَجِيدٌ ❁

لِإِيلَافِ قُرَيْشٍ ❁ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ
وَالصَّيْفِ ❁ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ❁
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ❁

HURUF AL-MUQATTA'AH

Some of the surahs (chapters) begin with the letters without harakahs. These letters, which are called “*the Huruf al-Muqatta’ah*”, are recited with their names.

On the following table, the pronunciation of these letters and occurring tajweed rules are explained.

Recite and examine the verses accompanied by your teacher.

Explanation	Pronunciation	Spelling
<p><i>Alif</i> is not prolonged; <i>Lam</i> is prolonged (Madd al-Lazim). <i>Mim</i> is prolonged (Madd al-Lazim). Besides, <i>Mim</i> is pronounced with ghunnah for two beats. (Idgham Mithlain with Ghunnah)</p>		
<p><i>Alif</i> is not prolonged; <i>Lam</i> is prolonged (Madd al-Lazim). <i>Mim</i> is prolonged (Madd al-Lazim). Besides, <i>Mim</i> is pronounced with ghunnah for two beats. (Idgham Mithlain with Ghunnah). <i>Sad</i> is prolonged (Madd al-Lazim). In addition, qalqalah is performed on <i>Dal</i>.</p>		
<p><i>Alif</i> is not prolonged; <i>Lam</i> is prolonged (Madd al-Lazim). <i>Ra</i> is prolonged (Madd al-Tabi'i).</p>		

Alif is not prolonged; **Lam** is prolonged (Madd al-Lazim). **Mim** is prolonged (Madd al-Lazim). Besides, **Mim** is pronounced with ghunnah for two beats (Idgham Mithlain with Ghunnah). **Ra** is prolonged (Madd al-Tabi'i).

أَلِفٌ لَّامِيْمٌ رَّا

الْمَرَّ

Kaf is prolonged (Madd al-Lazim). **Ha** and **Ya** are prolonged (Madd al-Tabi'i). **'Ayn** is prolonged (Madd al-Leen). Besides, ikhfa is performed on **Nun**. **Sad** is prolonged (Madd al-Lazim). In addition, qalqalah is made on **Dal**.

كَافٌ هَا يَا عَيْنٌ صَادٌ

كَهَيْتَصَّ

Both of the letters are prolonged (Madd al-Tabi'i).

طَامَا

طَهْ

Ta is prolonged (Madd al-Tabi'i). **Sin** is prolonged (Madd al-Lazim). **Mim** is prolonged (Madd al-Lazim). Besides, **Mim** is pronounced with ghunnah for two beats. (Idgham with Ghunnah).

طَاسِيْمِيْمٌ

طَسَمٌ

Ta is prolonged (Madd al-Tabi'i). **Sin** is prolonged (Madd al-Lazim).

طَاسِيْنٌ

طَسٌ

Ta is prolonged (Madd al-Tabi'i). **Sin** is prolonged (Madd al-Lazim).

طَاسِين

طَس

Ya is prolonged (Madd al-Tabi'i). **Sin** is prolonged (Madd al-Lazim).

يَاسِين

يَس

Sad is prolonged (Madd al-Lazim). Besides, qalqalah is performed on **Dal** and the reciting is continued **without waqf**.

صَاذ

ص

Ha is prolonged (Madd al-Tabi'i). **Mim** is prolonged (Madd al-Lazim).

حَامِين

حَم

'Ayn is prolonged (Madd al-Leen). Besides, ikhfa is performed on **Nun**. **Sin** is prolonged (Madd al-Lazim). Ikhfa is performed on **Nun**. **Qaf** is prolonged (Madd al-Lazim).

عَيْنُ سِينِ قَاف

عَسَق

Qaf is prolonged (Madd al-Lazim).

قَاف

ق

Nun is prolonged (Madd al-Lazim). The reciting is continued without waqf by performing izhar.

نُون

ن

CONTINUING AFTER THE WORDS WITH TANWEEN

While continuing the sukoon and mushaddad letters after the words with tanween, the tanween turns into the harakah of its kind (double fathah turns into fathah; double kasrah turns into kasrah and double dammah turns into dammah), another *Nun with kasrah* (نِ) is added and reciting is proceeded by pronouncing this way.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
جَمِيعِنِ الَّذِي	جَمِيعًا نِ الَّذِي
قَوْمِنِ اللّٰهُ مُهْلِكُهُمْ	قَوْمًا نِ اللّٰهُ مُهْلِكُهُمْ
كَرَمَادِنِ اشْتَدَّتْ	كَرَمَادِنِ اشْتَدَّتْ
خَبِيثَةٍ نِ اجْتُثَّتْ	خَبِيثَةٍ نِ اجْتُثَّتْ
وَنَادَى نُوحِنِ ابْنَهُ	وَنَادَى نُوحِنِ ابْنَهُ
خَيْرِنِ اطمَانَ بِهِ	خَيْرِنِ اطمَانَ بِهِ

LESSON 30

PRACTICE

Recite the following surahs *rhythmically* by paying attention to the tajweed rules.

SURAH AL-FATIHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ
يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

SURAH AL-BAQARAH, 1-5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ وَيَالْآخِرَةَ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِنْ
رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

SURAH AL-FIL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ
 كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
 تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَضِفٍ
 مَّاكُولٍ ﴿٥﴾

SURAH AL-QURAYSH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفُ قُرَيْشٌ ﴿١﴾ إِلَّا فِيهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ ﴿٢﴾
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
 وَعَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

SURAH AL-MA'UN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ۖ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ
 الْيَتِيمَ ۖ ﴿٢﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۖ ﴿٣﴾ فَوَيْلٌ
 لِلْمُصَلِّينَ ۖ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۖ ﴿٥﴾
 الَّذِينَ هُمْ يُرَاؤُونَ ۖ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ۖ ﴿٧﴾

SURAH AL-KAWTHAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۖ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۖ ﴿٢﴾
 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۖ ﴿٣﴾

SURAH AL-KAFIRUN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ
عِبُدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ
عِبُدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

SURAH AN-NASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ
فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

SURAH AL-LAHAB

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
 كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَامْرَأَتُهُ حَمَّالَةَ
 الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

SURAH AL-IKHLAS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

SURAH AL-FALAQ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
 غَاسِقٍ اِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفّٰثِ فِي الْعُقَدِ ﴿٤﴾
 وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

SURAH AL-NAS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ اَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ اِلٰهِ النَّاسِ ﴿٣﴾
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِیْ یُوسِوِسُ فِی صُدُوْرٍ
 النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

SURAH AL-HASHR, 22-24

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ
الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ
اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

AYAT AL-KURSI
(SURAH AL-BAQARAH, 255)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

SURAH AL-BAQARAH, 285-286

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَامِنَ الرَّسُولَ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ عَامِنَ
 بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
 وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾
 لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا
 مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا
 وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
 رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
 وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

SIGNS IN THE QUR'AN

The signs above the verses.

م

Indicates the obligation of pausing (waqf).

ط

Indicates that waqf will be performed.

ج

Indicates that waqf will be performed.

ز

Indicates that waqf can be performed.

ط

Indicates that waqf can be performed.

ق

Indicates that waqf can be performed.

ع

Indicates that waqf should be performed.

لا

Shows that waqf cannot be performed. If waqf is performed, the recitation should be continued from the preceding letter.

قف

Indicates that waqf can be performed.

ٴٴ

Indicates that waqf will be performed at one of these signs but not both.

آ

Indicates that Alif will not be read.

The signs below the verses

مد

Indicates that the letter should be prolonged.

قصر

Indicates that the letter should not be prolonged.

قطع

It is located below Hamza and means that the letter should be read.

س

It is located below Sad and means that the letter can be pronounced as Sin.

EPILOGUE

May praise be upon the sole owner of the Day of Judgment, who is the Compassionate and the Merciful, Allah, the lord of the worlds. May blessings and greetings be upon our Prophet (saw), who is the best example for us.

O our Lord! We believe in you, forgive our sins and protect us from hell; forgive our excessive behavior, give us strength, help us against the infidels; forgive us, our parents, all those who believe and who repent and choose the right path You showed us; grant us and our generation paradise, which you have promised. Fill our lives with the light of Islam.

O our Lord! We only worship You and only ask for help from You. Do not keep us apart from the prophets, martyrs and pious people. Protect us from being on the path of evil people. Give us good in this world and in the hereafter. Forgive us if we disobey you by forgetting or by mistake. Protect our hearts from going astray. Protect us from doing the things which will embarrass us on the day of resurrection, on which only true-hearted people will benefit.

O Allah! We believed in Your orders, we followed the Prophet's path. Make us from those who will be the witnesses of the truth. Bestow upon us dying as a Muslim and entering into the paradise among other good people. Give us inner peace and make our work easy. Allow us to give thanks to the blessings You bestowed upon us and doing good deeds that will please You. Erase the hatred which we have towards our faithful brothers.

O Allah! We seek refuge in You from the traps of Satan and the evils of the jealous and black-hearted people. O our Lord! Make our descendants Muslims, who offer prayers and who attain the blessings of this world and the hereafter.

Our Lord! We pray to you with humility and sincerity. Please accept our prayers.

AMIN!

