

A TEXTBOOK FOR HIGH SCHOOL STUDENTS

INTRODUCTION TO THE HOLY

QUR'AN-2



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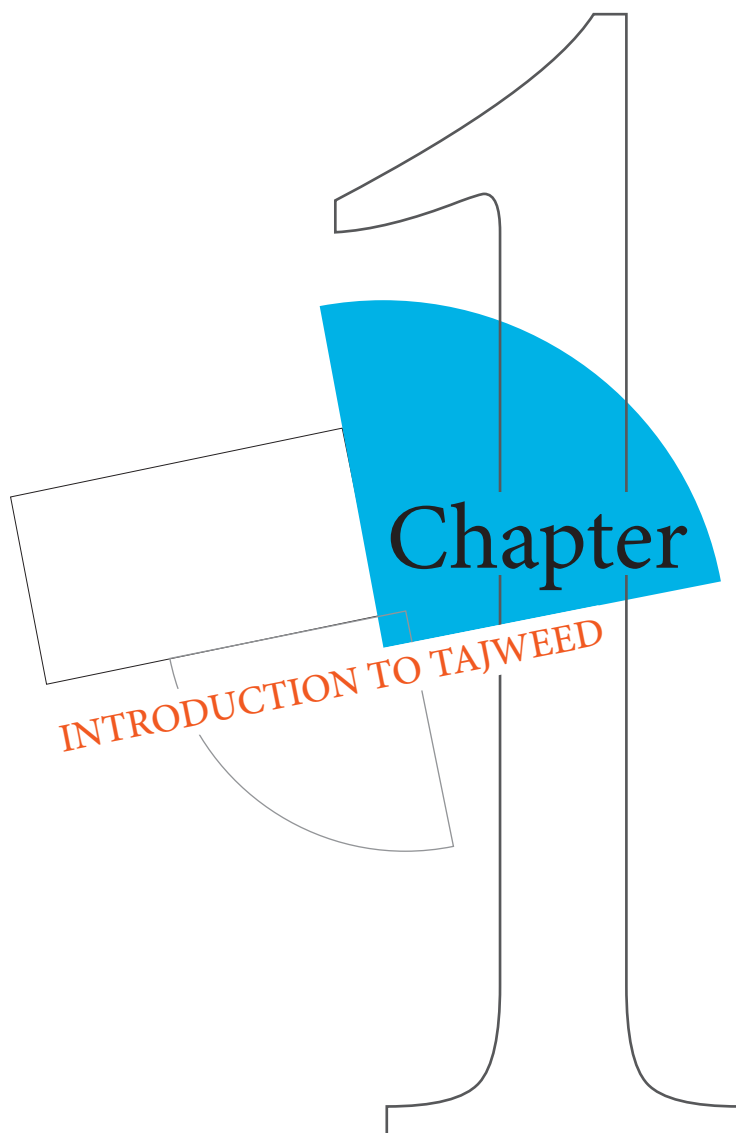
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THE PROPER AND BEAUTIFUL RECITATION OF THE NOBLE QUR'AN: TAJWEED

LET'S GET READY FOR THE CHAPTER

1. Write in your notebook what you remember about the importance of reciting the Noble Qur'an in accordance with the rules of *tajweed*.
2. Refresh your memory about the rules of madd in *tajweed* by reviewing Chapter 3 from your textbook named "Qur'an- I".
3. Use electronic players to find some examples of fast and slow recitation of *huffaz* who recite the Qur'an well.

1. Tanween and Nun Sakinah

Tanween lexically means "placing the letter *nun*". Double *fathah* (ـَـ), double *kasrah* (ـِـ) and double *dammah* (ـُـ) that come at the end of words and intone a letter *nun* with no vowel (*jazm*) are called *tanween*. Silent *nun* in *tanween* is not seen in writing but is pronounced in recitation.

Example: أَحَدٌ أَحَدًا

The *nun* with *jazm* that is found in the middle or at the end of a word is also called silent *nun*.

Example: أَنْتَ مَنْ

If there is *tanween* or a silent *nun* in a word, one of the four rules of *tajweed* is necessarily found there. These are *ikhfa*, *izhar*, *iqlab* and *idgham*.

2. Ikhfa

Ikhfa lexically means "to hide, to conceal". After *tanween* or a silent *nun*, recitation of the letter *nun* by hiding its original point of articulation is called *ikhfa*.

If any one of the following 15 letters comes after a *tanween* or a silent *nun*, *ikhfa* takes place:

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

These are put together in first letters of the following Arabic couplet:

صِفْ ذَا ثَنَا جُودَ شَخِصٍ قَدْ سَمَا كَرَمًا صَنَعَ
ظَالِمًا رَزَقْنَا دُمُ طَالِبًا فَتَرَى

During recitation with *ikhfa*:

1. The tongue does not stick on the palate or upper forefront teeth, but rather it is set free in its natural state.
2. *Tanween* or silent *nun* is pronounced with a *ghunnah* sound.
3. Recitation with *ghunnah* is prolonged for one vowel count.¹

Example: سَلَامٌ قَوْلًا

In this example,

- There is *tanween* at the end of the first word.
- The letter (ق) comes after *tanween*.
- In this case, *ikhfa* occurs.
- The *nun* of *tanween* is hidden; sound is made out of nasal passage and prolonged for one vowel count.

LET'S NOTE

Ghunnah means to make a sound out of the nasal passage (sinus).

LET'S EXPLAIN AND PRACTICE

لَدُنْكَ - آيَةٌ فِي - جَنَاتٍ تَجْرَى - لَنْ تُغْنِيَ - إِنْ كُنْتُمْ

Explain the occurrence of *ikhfa* in these words as in the example and recite the words in accordance with the rules of *tajweed*.

¹ Abdurrahman Çetin, *Kur'an Okuma Esasları*, p. 159.

3. Izhar

LET'S NOTE

The first letters of the following names of Allah the Almighty start with *izhar* letters:

اللَّهُ - حَيٍّ - خَالِقٌ - عَذْلٌ - غَنِيٌّ - هَادِيًّا

Izhar lexically means “to reveal”. If *tanween* or silent *nun* is followed by any one of the throat letters, *nun* is clearly pronounced, so *izhar* occurs.

There are six throat letters: ا ح خ ع غ هـ

While reciting with *izhar*:

1. The sound of *nun* is made out of its original point of articulation, and no *ghunnah* sound is made.
2. *Nun* is not prolonged, and the recitation immediately continues with the next letter.

Example: مَنْ أَمَرَ

In this example,

- There is a silent *nun* at the end of the first word.
- After the silent *nun*, the letter (i) comes.
- In this case, *izhar* occurs.
- *Nun* is pronounced clearly and no *ghunnah* sound is made.

LET'S EXPLAIN

فَإِنْ أَسْلَمُوا - مِنْ خَيْرٍ - نَبَاتًا حَسَنًا

Explain the occurrence of *izhars* in these words as in the example and recite these words in accordance with the rules of *tajweed*.

4. Iqlab

Iqlab lexically means “to turn over, to transform”. If *tanween* or silent *nun* is followed by the letter (ب), then the letter (ن) is converted into the sound of (م), which is called *iqlab*.

While reciting with *iqlab*:

1. The sound of *nun* is transformed into the sound of *mim*.
2. While the tongue is in its natural position, *mim* is pronounced with the *ghunnah* sound coming from the nasal passage.
3. Recitation with *ghunnah* is prolonged by one and a half vowels without compressing the lips.²

Example: سَمِيعٌ بَصِيرٌ

In this example:

1. There is *tanween* at the end the first word.
2. *Tanween* is followed by the letter (ب).
3. In this case, *iqlab* occurs.
4. The sound of (ن) is transformed into the sound of (م). The sound comes from the nasal passage and prolonged by one and a half vowels.

LET'S EXPLAIN AND PRACTICE

بَصِيرٌ بِالْعِبَادِ - مَنْ بَيْنَهُمْ - بَغِيًّا يَنْتَهُم

Explain the occurrences of *iqlab* in these words as in the example and repeat the words with *tajweed*.

5. Idgham

Idgham lexically means “to join one thing to another”. Pronouncing a silent letter together with the following letter with a vowel by joining them with *shaddah* is called *idgham*.

There are six types of *idgham*. Two of them are related to *nun* and *tanween*; three of them are related to other letters. The other one occurs after the prefix (ال).

² İsmail Karaçam, *Kur'an-ı Kerim'in Faziletleri ve Okunma Kaideleri*, p. 350.

TYPES OF IDGHAM

Idgham with Ghunnah	Idgham without Ghunnah	Idgham Mithlain	Idgham Mutajanisain	Idgham Mutaqaribain	Idgham Shamsiyyah
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5.1. Idgham with Ghunnah

Idgham with Ghunnah is also called *Idgham Ma'a al-Ghunnah*. When one of the letters of ي م ن و (ي م ن و) comes after a *tanween* or silent *nun*, *idgham with ghunnah* takes place.

In *idgham with ghunnah*:

1. *Tanween* or silent *nun* is joined to the following letter with a *shaddah* and is pronounced with a *ghunnah* sound.

2. Recitation with *ghunnah* prolongs for one and a half vowels.³

LET'S NOTE

Because the letter *nun* and the letters of ي م ن و must be found in separate words, there is no *idgham* in the following words: دُنْيَا قِنْوَانٌ صُنْوَانٌ بُنْيَانٌ. In these words, *izhar* is applied.

Example: مَنْ يَعْمَلْ

In this example,

- There is a silent *nun* at the end of the first word.
- The letter (ي) comes after the silent *nun*. In this case, *idgham with ghunnah* occurs.
- The letter *nun* is pronounced together with the letter *ya* and takes *shaddah* (pronounced as مَيَّعْمَلْ).
- Sound comes from the nasal passage and prolongs for one and a half vowels.

³ Abdurrahman Çetin, *Kur'an Okuma Esasları*, p. 167.

LET'S EXPLAIN AND PRACTICE

حَسَنٍ وَأَنْبَتَهَا - نَضْرُ مِنْ اللَّهِ - مَنْ يَشَاءُ

Explain the occurrences of *idgham with ghunnah* in these words as in the example and repeat the words in accordance with *tajweed*.

5.2. Idgham without Ghunnah

Idgham without Ghunnah is also called **Idgham Bila Ghunnah**. When one of the letters ل ر ج shortly the letters of the word جُر comes after **tanween** or **silent nun**, **idgham without ghunnah** occurs.

In *idgham without gunnah*:

1. *Tanween* or *silent nun* are joined to the following letter and take *shaddah*.
2. The *idgham* letter that takes *shaddah* is pronounced without a *ghunnah* sound.

Example: مِنْ لَدُنْكَ

In this example,

- There is a *silent nun* (نْ) at the end of the first word.
- After the *silent nun*, the letter *lam* (ل) comes.
- In this case, *idgham without ghunnah* occurs.
- The letter *nun* hidden in *tanween* is pronounced together with the letter *lam* and takes a *shaddah* (مِلْدُنْكَ).
- *Ghunnah* is not applied.

LET'S EXPLAIN AND PRACTICE

مَدَادًا لِكَلِمَاتِهِ - لَايَةً لَكُمْ - عَفْوٌ رَحِيمٌ - مِنْ رَبِّكُمْ - مُصَدِّقًا لِمَا

Explain the occurrence of *idgham without ghunnah* in these words as in the example and repeat the words with *tajweed*.

5.3. Idgham Mithlain

If two of the same letters, one with a *jazm* and the other with a vowel, come together, *idgham mithlain* occurs.

Example: اضْرِبْ يَعْصَاكَ

In this example:

- At the end of the word اضْرِبْ there is a letter *ba* with *jazm* (بْ).
- After the letter *ba* with *jazm*, another letter *ba* with vowel point (بِ) comes at the beginning of the word يَعْصَاكَ.
- In this case, *idgham mithlain* occurs.
- The letter *ba* with *jazm* (بْ) is attached to the letter *ba* with the vowel and pronounced with *shaddah* as اضْرِبْ يَعْصَاكَ. Letters are not separated.

LET'S NOTE

If *idgham mithlain* takes place in the letters (م) or (ن), it becomes *idgham mithlain* with *ghunnah*, which is prolonged for one and a half vowels and is recited with *ghunnah*.

Example: وَمَنْ نُعَمِّرْهُ

Because a silent *nun* and a *nun* with a vowel come together in this example, there is *idgham mithlain* with *ghunnah* in this phrase. *Nun* letters are joined to each other and take *shaddah*. The sound of *nun* comes from the nasal passage and is prolonged for one and a half vowel amount.

This rule is also applied to the letters of *nun* and *mim* with a *shaddah*.

For example: إِنَّ وَمَا

LET'S EXPLAIN AND PRACTICE

أَوْوَا وَنَصَرُوا - مِنْ نَارٍ - لَهُمْ مَغْفِرَةٌ - إِذْ ذَهَبَ - فَمَا رَجَعَتْ تِجَارَتُهُمْ

Explain the occurrences of *idgham mithlain* and *idgham mithlain with ghunnah* in these words as in the example and repeat the words with *tajweed*.

5.4. Idgham Mutajanisain

Mutajanisain lexically means “two things of a similar or same kind”. When two letters whose *makhraj* (articulation points) is same but whose *sifah* (characteristic) is different are joined to each other, *idgham mutajanisain* occurs.

These letters that come from the same areas of the mouth but have different sounds are classified in three groups:

1. ط د ت
2. ظ ذ ث
3. ب م

Idgham occurs within each group itself. The first silent letter is joined to the second letter with a vowel and is pronounced with *shaddah*.

Example: يُلْهَثْ ذَلِكَ

In this example:

- A silent *tha* (ث) is present at the end of the first word.
- The first letter of the second word is *dhal* with vowel point (ذ).
- In this situation, when *tha* (ث) and *dhal* (ذ), which are from the letter groups whose *makhraj* is the same but *sifah* is different, come together, *idgham mutajanisain* occurs.
- The silent letter is joined to the letter with the vowel and is pronounced like *dhal* with *shaddah* (يُلْهَثْ ذَلِكَ). *Tha* sound (ث) is not heard.

LET'S EXPLAIN AND PRACTICE

إِزْكَبْ مَعَنَا - عَبْدُكُمْ - بَسَطْتَ - إِذْ ظَلَمُوا - أَحَطْتُ

Explain the occurrences of *mutajanisain* in these words as in the example and repeat the words with *tajweed*.

5.5. Idgham Mutaqaribain

Mutaqaribain lexically means “two things close to each other.” When two letters that have a close *makhraj* are joined and pronounced together, *idgham mutaqaribain* occurs.

These letters are classified in two groups:

1. ق ك
2. ل ر

Idgham occurs within each group itself. The first silent letter is joint to the second letter with vowel point and pronounced with *shaddah*.

Example: قُلْ رَبِّ

- A silent *lam* (لْ) is present at the end of the first word.
- The letter *ra* with a vowel (رَ) is found in the beginning of the second word.
- In this case, since the letter *ra* came after the letter *lam* from the letter groups that are close in *makhraj* and *sifah*, *idgham mutaqaribain* occurs.
- The silent *lam* (لْ) is joined to the letter *ra* (رَ) and pronounced with *shaddah* (قُرْبَت). *Lam* is not pronounced.

LET'S NOTE

To apply *idgham* between the letters of *lam* and *ra*, *lam* must come before. If *ra* (رَ) comes before, as in the example of رَبَّنَا اغْفِرْ لِي, *idgham* is not applied.

LET'S EXPLAIN AND PRACTICE

الَمْ تَخْلُقُكُمْ

Explain the occurrences of *idgham mutaqrribain* in these words as in the example and repeat it with *tajweed*.

5.6. Idgham Shamsiyyah

“The prefix *alif-lam* (the definite article)” (الْ) that comes before nouns in Arabic and makes them definite is called “*lam al-ta'rif* (the prefix of definiteness).” When one of the *shamsi* letters comes after *lam al-ta'rif*, the letter *lam* is joint to the following letter and recited with *shaddah*. This is called *idgham shamsiyyah*.

Fourteen letters of the Qur'an alphabet are *shamsi* letters:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

The letter *lam*, which comes before *shamsi* letters, is written but not pronounced. The following *shamsi* letter takes *shaddah*.

Example: الصَّبْرُ

In this example:

- The prefix *alif-lam* (ال) is present in the beginning of the word.
- After *alif-lam*, *sad* (ص) from the *shamsi* letters comes.
- In this case, *idgham shamsiyyah* occurs.
- *Lam* of the prefix of *alif-lam* is not pronounced. The letter *sad* is pronounced with *shaddah* (الصَّ).

LET'S EXPLAIN AND PRACTICE

الذِّكْرُ - السَّيِّئَةُ - النَّاسُ

Explain the occurrences of *idgham shamsiyyah* in these words as in the example and repeat the words with *tajweed*.

6. Izhar Qamariyyah

When one of the *qamari* letters comes after *lam al-ta'rif*, *lam* is not joined to the following letter but is pronounced clearly. This is called *izhar qamariyyah*. Fourteen letters apart from the *shamsi* letters in the Qur'anic alphabet are called *qamari* letters. These are 14 letters consisting of ا ب ج ح خ ع غ ف ق ك م و ه ي that can be gathered in the sentence أَنْعِ حَجَّكَ وَخَفْ عَقِيمَهُ.

Example: الْحَمْدُ

In this example:

- The prefix *alif-lam* (ال) is present at the beginning of the word.
- The letter *ha* (ح) from *qamari* letters came after the prefix of *alif-lam*.
- In this situation, *izhar qamariyyah* occurs.
- *Lam* of the prefix of *alif-lam* is pronounced clearly with *jazm*. *Idgham* is not applied.

LET'S EXPLAIN AND PRACTICE

الْخَيْرُ - الْغَيْبُ - الْمَلِكُ

Explain the examples of *izhar qamariyyah* in these words as in the example and repeat the words with *tajweed*.

7. Forms of Pronunciation of Mim Sakinah

“*Mim* with *jazm*” (مْ) is called “*mim sakinah*.” There are three *tajweed* rules about pronunciation of *mim sakinah*:

1. When a *mim* with a vowel point comes after a *mim sakinah*, *idgham mithlain* with *ghunnah* occurs.

In this situation:

- These two *mims* are joined to each other with a *shaddah*.
- *Mim* with *shaddah* is pronounced with *ghunnah*.
- This pronunciation with *ghunnah* prolongs for one and a half vowel amount.

Example: وَهُمْ مُؤْمِنُونَ

2. When the letter *ba* (ب) comes after *mim sakinah* (مْ), *ikhfa shafawiyyah* (labial *ikhfa*) occurs.

In this situation,

- *Mim sakinah* is pronounced with *ghunnah*.
- This pronunciation with *ghunnah* sound is prolonged for one and a half vowels without compressing the lips.

Example: تَرْمِيهِمْ بِحِجَارَةٍ

In this example,

- *Mim sakinah* (مْ) is present at the end of the first word.
- The letter *ba* (ب) is found in the beginning of the second word.
- In this situation, *ikhfa shafawiyyah* occurs.
- The sound of *mim sakinah* comes from the nasal passage without compressing the lips, and the letter is prolonged for one and a half vowels.

3. If one of the letters of the Arabic alphabet apart from *mim* and *ba* comes after *mim sakinah*, *izhar* of *mim sakinah* (*izhar shafawiyyah*) occurs.

In this situation:

- *Idgham* is not practiced on silent *mim*.
- *Ghunnah* is not applied and the letter *mim* is pronounced with *jazm* without being prolonged as in the rule of *izhar*.

Example: لَكُمْ دِينُكُمْ

LET'S EXPLAIN AND PRACTICE

وَهُمْ فِيهَا - إِنَّ رَبَّهُمْ بِهِمْ - عَلَيْهِمْ مُّؤَصَّدَةٌ

Explain the rules of *tajweed* about *mim sakinah* in these words as in the example and repeat the words with *tajweed*.

8. Qalqalah

Qalqalah lexically means “to shake”.

When one of the letters of *ق ط ب ج د* (قُطْبُ جِدْ) is found in the middle of a word or its end with *jazm*, these letters are strongly shaken and pronounced with an accented tone. This is called *qalqalah*.

While applying *qalqalah*:

- The sound of *qalqalah* is made in accordance with the vowel (*harakah*) of the previous letter.
- No vowel is given to the letter of *qalqalah*.

Example: يَدْخُلُونَ

In this example,

- Because *dal* (د) from the letters of *قُطْبُ جِدْ* is found with *jazm*, *qalqalah* occurs.
- *Dal* (د) is pronounced with an accented tone in accordance with the vowel of the previous letter.

LET'S NOTE

When we stop on one of the letters of *qalqalah* with *jazm*, once again *qalqalah* occurs.

Example: قُلْ هُوَ اللَّهُ أَحَدٌ

When we stop on a *qalqalah* letter with *shaddah*, *qalqalah* is applied in the second letter. If we do not stop, no *qalqalah* is applied.

Example: وَتَبَّ (وَتَبَّ ب)

If *idgham* is applied on the letter of *qalqalah*, *qalqalah* is not applied.

Example: اِذْكَبْ مَعَنَا

LET'S EXPLAIN AND PRACTICE

يَقْتُلُونَ - أَطْعَمَهُمْ - تَجْرَى - يَبْغُونَ

Explain the occurrences of *qalqalah* in these words as in the example and repeat the words with *tajweed*.

9. Rulings Related to the Letter Ra

There is a peculiar form of pronunciation of the letter *ra* (ر) in the recitation of the Noble Qur'an. Its pronunciation may be heavy or light in accordance with its vowels or the previous and following letters. We can study *tajweed* rules about the letter *ra* in three parts.

9.1. Thick Pronunciation of Ra

1. If the *harakah* of *ra* is *fathah* or *dammah*, its pronunciation is thick.

Example: يَمُرُّ الْمَرَّةَ

2. If *ra* is silent and the *harakah* of the previous letter is *fathah* or *dammah*, the pronunciation of *ra* is thick.

Example: فَانْصُرْنَا وَانْحَرْ

3. If both *ra* and the previous letter are silent, the second previous letter is taken into account. If its *harakah* is *fathah* or *dammah*, the pronunciation of *ra* is thick.

Example: وَالْعَصْرِ شُكُورُ

4. If *ra* is silent, the previous letter has a *kasrah*, and one of the heavy letters called *isti'laa* (خُصَّ صَغُطِ قَطُّ) comes after *ra*, the pronunciation of *ra* becomes heavy.

Example: مِرْصَادٍ فِرْقَةٍ

5. If *ra* is silent and the previous letter is *hamzah waslah* (passing *hamzah*) with *kasrah*, the pronunciation of *ra* is heavy.

Example: اِرْجِعِي لِمَنْ اِرْتَضَى

9.2. Thin Pronunciation of Ra

1. If the *harakah* of the letter *ra* is *kasrah*, it is pronounced lightly.

Example: رَحْلَةً رَجَالُ

2. If *ra* is silent and the previous letter has a *kasrah*, it is pronounced lightly.

Example: فَذَكِّرْ وَاسْتَغْفِرْهُ

3. If both *ra* and the previous letter are silent, then the second previous letter is taken into account. If its *harakah* is *kasrah*, the pronunciation of *ra* is thin.

Example: خَيْرٌ حَبْرٌ

4. If *ra* is silent and there is (ي) *ya* from the *leen* letters before it, the pronunciation is thin. In other words, if we stop on the letter *ra* that comes after the letter *ya*, the pronunciation of *ra* is thin.

Example: خَيْرٌ سَيَرُ

LET'S NOTE

Apart from its thin and thick pronunciation, in the three situations given below, the examples of which are very rare, the pronunciation of the letter silent *ra* (ر) can be either thin or thick.

1. Because the *harakah* of the *isti'la* letter is *kasrah*, in كُلُّ فَرْقٍ,
2. When we stop on the letter *ra*, which comes after a silent *ta* (ط) or a silent *sad* (ض), coming after a letter with *kasrah* as in the examples of عَيْنَ الْقَطْرِ and مِنْ مَضْرُ,
3. When we stop at the end of the words of أَنْ أَسْرَ إِذَا يَسْرَ فَأَسْرَ, its pronunciation can be either thin or thick.

LET'S EXPLAIN AND PRACTICE

أَمْ أَتَابُوا - لِلذِّكْرِ - وَأُمِرَ - لِبِالْمَرْصَادِ - رِيحٌ

Explain the pronunciation rules of the letter *ra* given above and recite the words with *tajweed*.

10. Pronunciation Rules of the Letter Lam in Lafzatullah

Lafzatullah means “*lafz* (word) of Allah.”

If the *harakah* of *lam* (ل) in *lafzatullah* is *fathah* or *dammah*, its pronunciation is heavy; if its *harakah* is *kasrah*, its pronunciation is light.

Example: هُوَ اللَّهُ

In this example,

- *Harakah* of the letter before *lafzatullah* is *fathah*.
- In this situation, the pronunciation of *lam* in *lafzatullah* is heavy.

Note: In this example, although the pronunciation of *lam* in *lafzatullah* is heavy, the pronunciation of *waw* (و) from the light letters that come before *lam* is not heavy.

LET'S EXPLAIN AND PRACTICE

قَالَ اللَّهُ - نَصْرُ اللَّهِ - اِتَّقِ اللَّهَ - لِلَّهِ

Explain the pronunciation of *lam* in *lafzatullah* in the examples given above as in the previous example and repeat the words with *tajweed*.

11. Dhamir (Pronoun)

There are three different forms of pronunciation of the pronoun *hu* (هُ):

1. If the previous letter carries a *harakah*, *dhamir* is prolonged.

Example: يَبَيِّنُهُ

In this example,

- *Dhamir* is present at the end of the word.
- The letter before *dhamir* carries a *harakah*.
- In this situation, the *dhamir* at the end of the word is prolonged as “*baynahuu*”.

2. If the previous letter is either with *jazm* or without a *harakah*, the pronoun *hu* is not prolonged.

Example: عَلَّمَنَاهُ عَلَيْهِ

LET'S NOTE

Because the letters ه in the words لَمْ يَنْتَوِ / لَمْ يَنْفَقْهُ / فَوَاكِهُ are not pronouns but one of the root letters of the word, they are not prolonged.

The pronoun *hu* in the statement of يَرْصَنَّهُ لَكُمْ in verse 7 of *Surah al-Zumar* (39) is pronounced with *ihtilas*; in other words, it is not prolonged.

LET'S EXPLAIN AND PRACTICE

قَلْبُهُ - مِثْلِهِ - مِنْهُ - قَتَلُوهُ

Explain the pronunciation of the pronoun *hu* in these words as in the example and repeat the words with *tajweed*.

12. Saktah

Saktah lexically means “to keep silent, to stop speaking and reading”. It technically means to keep silent for some time while reciting the Qur'an, and to go on by holding the breath (between silence and recitation). After waiting for a while, recitation continues. *Saktah* is applied in four different places according to the recitation of Imam Asim.

1. In verse 52 of *Surah Ya-Sin* (36): مِنْ مَّرْقَدِنَا هَذَا
2. In verse 14 of *Surah al-Mutaffifin* (63): كَلَّا بَلْ رَانَ
3. In verse 27 of *Surah al-Qiyamah* (75): وَقِيلَ مَنْ رَاقٍ
4. Between the first and second verses of *surah al-Kahf* (18): عِوَجًا قَيِّمًا

Example: مِنْ مَّرْقَدِنَا هَذَا

In this example,

- There is a sign of *saktah* between مَرْقَدِنَا and هَذَا
- In this situation, after reciting مِنْ مَّرْقَدِنَا, the voice is gone; then the word هَذَا is recited without breathing and recitation continues.

LET'S NOTE

Because the *saktah* found in the first verse of *Surah al-Kahf* is at the end of the verse, *saktah* is not applied when stopped. However, when the reciter wants to continue the recitation and link the two verses to each other, then s/he stops on *alif* in the word عِوَجًا by applying *madd al-tabi'i*, practices *saktah*, and then continues his or her recitation without inhaling a fresh breath.

LET'S EXPLAIN AND PRACTICE

كَلَّا بَلْ رَانَ - وَقِيلَ مَنْ رَاقٍ

Explain the examples of *saktah* in these words as in the example and repeat the words with *tajweed*.

13. The Words with Special Forms of Recitation

There are special forms of recitation for some words in the Noble Qur'an. The rule of recitation is indicated by a small writing under these words. We can theoretically explain how to recite some words having special recitation, but their practice should be learned from a qualified Qur'an teacher. The words with special recitation rules according to the narration of Haf's about the recitation of Asim are as follows:

1. The attached pronoun in the phrase of فِيهِ مُهَانًا in verse 69 of *Surah al-Furqan* (25) is prolonged for one vowel count.

2. In the Qur'an texts, a little *س* is written under the letter *ص* in certain places. This sign indicates that the letter *ص* should be pronounced exactly like the letter *س*. For example, the letter *ص* in the word يَبْصُطُ in verse 245 of *Surah al-Baqarah* (2) and بَصِطَةً in verse 69 of *Surah al-A'raf* (7) are pronounced like the letter *س*.

3. The letter *Ra* in مَجْرَاهَا in verse 41 of *Surah Hud* is pronounced with *imalah*, which means the *harakah* of the letter *ra* is pronounced close to a *kasrah* sound or is pronounced in a voice between *fathah* and *kasrah*.

4. *Ishmam* is applied in لَا تَأْمَنَّا in verse 11 of *Surah Yusuf* (12). Here, while pronouncing the first one of the two *nuns* with *shaddah*, the lips are pushed forward and rounded. *Ghunnah* and *idgham* are applied. While saying نَا, the lips are immediately pulled back.

5. The two *hamzahs* in the beginning of the phrase هَآءَ أَعْجَمِي are pronounced with *tashil*, which means softening, and are pronounced in a voice between *hamzah* and *alif* or *hamzah* and *ha*.

6. *Madd* مد or *qasr* قصر is written under some words in the Noble Qur'an. The letter that has the word *madd* written underneath is prolonged for one vowel amount. The letter that has the word *qasr* written underneath is pronounced without being prolonged. Example:

7. Some words are recited with *ha al-saktah* هـ in order to protect their last letters or *harakah* or to make them apparent. Recitation with *ha al-saktah* is found in seven words in nine different places in the Noble Qur'an. For example, لَمْ يَتَسَنَّه in verse 259 of *Surah al-Baqarah* (2) and اِقْتَدِه in verse 90 of *Surah al-An'am* (6) are recited with *ha al-saktah*.⁴

⁴ See verses 25, 26, 28, and 29 of *Surah al-Haqqah* (69) and verse 10 of *Surah al-Qari'ah* (101) for other examples of *ha al-saktah*.

14. Waqf, Ibtida and Wasl

Some of the Qur'anic verses are long, whereas others are short. Although the short verses can be recited in one breath, it is not possible to do so for the long verses. When they are considered in terms of meaning, some verses convey a whole meaning in themselves, whereas other verses are connected to the previous verses or the following verses or both. Therefore, coherence in words and content among the verses should be preserved, such as by knowing where to pause in recitation, take a breath, and continue after the pause. Some rules should be followed to achieve this purpose. These rules are explained by the concepts of *waqf*, *ibtida* and *wasl*.

Waqf

Waqf flexically means “to stop”. It technically means to pause and take a breath while reading the Qur'an. The following rules should be taken into account while performing *waqf*:

- One should pause at the end of the word; words should not be cut in the middle by pausing.
- The voice is totally stopped; the reciter breathes and continues to recite beginning from where the pause occurred.

Basic principles about *waqf* are as follows:

Sukoon (vowel omission) is applied to the words that end with a single *harakah*.

Example: وَالْعَصْرِ الْعَالَمِينَ

When the reader stops on words with double *kasrah* and double *dammah*, likewise *sukoon* (vowel omission) is applied.

Example: مَسَدٍ أَحَدٌ

When the reader stops on words with double *fathah*, one of the *fathas* is omitted and the reader stops on the *madd* letter *alif* (ا).

Example: مَاءٌ أَبَدًا

When the reader stops on words that have the letter *ta marbootah* (ة) at the end, the reader pronounces the round *ta* like the letter *ha* with *sukoon* (ة) no matter what its *harakah* is.

Example: جَنَّةٌ نَّاصِبَةٌ

In words that have *madd* at the end, no change will occur; the reader stops on the letter *madd*.

Example: فَأَنْصُرْنَا

In words that have *shaddah* at the end, the reader stops on *sukoon*. However, in order to remark *shaddah*, the letter is held for a few seconds.

Example: مُسْتَقَرٌّ

LET'S NOTE

When the recitation is stopped on a word with the letter *waw* after *dammah* or the letter *ya* after *kasrah* at the end, the letter *waw* or the letter *ya* turns into *madd* letters and makes the previous letter prolonged for one vowel count. For example: the phrases مَا هِيَ إِلَّا هُوَ are read as مَا هِيَ إِلَّا هُوَ when the recitation is stopped on them.

LET'S EXPLAIN AND PRACTICE

وَاَيَّايَ - مِنَ السَّمَاءِ - رَبَّهُ - خَفِي

Explain how *waqfs* (stops) will occur on these words and recite them in accordance with the rules of *tajweed*.

Ibtida

Ibtida means “to begin, to get to work”. Beginning to recite the Qur'an and continuing to recite after a *waqf* is called *ibtida*. *Ibtida* is practiced in accordance with the vowels and the meaning of the text.

As when reading a poem or a prose by considering punctuation, considering the rules of *waqf* and *ibtida* ensures the correct recitation of the Qur'an. It makes it easier to understand the verses and think about their meanings.

The Prophet would pay attention to *waqf* and *ibtida* when reciting the Qur'an and usually recited by stopping at the end of verses.⁵ Accordingly, reciting the Qur'an by paying attention to the rules of *waqf* and *ibtida* is an action in accordance with the way of the Prophet and his Companions.

⁵ Bukhari, Fadhail al-Qur'an, 29; Abu Dawud, Witr, 20.

The basic criterion for *waqf* and *ibtida* is to complete the verse in terms of its wording and meaning. One can follow the rules of *waqf* and *ibtida* by following the signs of *waqf* (*sajawands*) and paying attention to the end of the verses in the recitation of the Qur'an. When one stops on a word that has no *waqf* sign, the recitation should be restarted from the previous word. While starting to recite from the previous word, attention should be directed at not breaking the coherence of the wording and content.

Wasl

Wasl means "to link together, bring together, transmit". When reciting the Qur'an, linking a word to the one that comes after it without holding one's voice and breath is called *wasl*.

Practicing *wasl* makes the recitation of the Qur'an easier and ensures a flowing recitation of the verses. The person who recites the Qur'an according to the rules of *tajweed* also follows the rules of *wasl*.

15. Some Signs in the Qur'an

LET'S FIND

ج ز ص ط م ق ف ع

Find the *waqf* signs given above in the part of "Surahs of the Qur'an to be Recited From the Text" of your book and explain the rules of recitation at these stops.

15.1. Signs of Waqf (Stop)

Little letters at the end of verses and above the words are called the signs of *waqf*.

To know exactly where to stop while reciting the Qur'an, one should have a strong knowledge of Arabic and the Qur'an, which is not possible for many believers. For this reason, it is necessary to place some signs indicating the stops during recitation of the Qur'an or where the recitation needs to be continued.

The first study about the signs of *waqf* was conducted by Muhammad bin Tayfur as-Sajawandi (560 H/1165 AD), and the locations of *waqfs* were marked with letters of ج ز ص ط م ق ف ع. Afterward, some more *waqf* signs were added, and they took their final forms. They eventually spread among Muslims and gained acceptance.

Today *waqf* signs in the copies of the Qur'an in the hands of Muslims are called "*sajawands*" with reference to the name of Muhammad bin Tayfur as-Sajawandi. Briefly, let's get to know these *waqf* signs and their specific meanings⁶:

1. **Waqf Lazim (م):** It is required to stop the recitation. When the recitation is not stopped, the meaning of the verse changes.

2. **Waqf Mutlaq (ط):** Conditions are suitable to stop. It is located in places that are independent of each other in terms of meaning.

3. **Waqf Jaiz (ج):** The recitation can be either stopped or continued, but it is more appropriate to stop.

4. **Waqf Mujawwaz (ي):** The recitation can be either stopped or passed. It is more appropriate to pass.

5. **Waqf Murahhas (ص):** If the reciter needs to take a breath, recitation can be stopped. It is more appropriate to pass.

6. **Waqf La (لا):** *Waqf La* is located in places that are linked to each other in terms of meaning. It is not appropriate to stop on those words. If recitation is stopped, it should restart from previous words. If the sign of *la* (لا) is at the end of verse, restarting the recitation from the previous word is not required.⁷

7. **Qif (قف):** The recitation can be either stopped on or passed. It is more appropriate to stop.

8. **Sili (صلی):** The recitation can be either stopped on or passed. It is more appropriate to stop.

9. **Ayn (ع):** *Ayn* is located at the end of the verses. It indicates the ending of a subject and the beginning of a new one. If there is an *ayn waqf* in the section recited during prayer, it is more appropriate to stop the recitation and go down to *ruku* at these signs. In choosing parts as *ashr* (Qur'anic passage), paying attention to *ayn waqfs* is more appropriate in terms of the coherence of the subject.

10. **Kaf (ك):** *Kaf* has the same qualification with the sign of *waqf* before it.

11. **Waqf Muanaaka:** It is composed of three dots that are located in two

⁶ Abdurrahman Çetin, *Kur'an Okuma Esasları*, p. 258.

⁷ The statement *صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ* in *Surah al-Fatiha* (1) is accepted as a separate verse by some scholars. This is why it is not required to start from the previous word when it is stopped on the statement of *عَلَيْهِمْ*.

different places close to each other. One may stop at only one location of these signs. If one of them is passed, then the reciter should stop on the second one or vice versa.

LET'S FIND

Find signs of *sajdah* in the Qur'an and search for the rulings related to *sajdat al-tilawah*. Share your findings with your friends.

15.2. Sign of Sajdah (Prostration)

There are fourteen verses of *sajdah* in the Qur'an. On pages where these verses are located, there is a sign showing that prostration is needed. The Arabic word (سجدة) is written in shapes that were embellished with ornamentation. *Sajdah* becomes necessary (*wajib*) for any person who recites or listens to one of the verses of *sajdah* with these signs of *Sajdat al-Tilawah* (prostration of recitation).

15.3. Signs of Hizb and Juz

The Holy Qur'an consists of about six hundred pages, which are divided into thirty parts (*juz*). At the beginning of each *juz*, numbers are written in shapes that are embellished with ornamentation.

Each *juz* is also divided into five-paged sections that are called *hizb*. The numbers of *hizb* are also shown in ornamented shapes. During recitation of the entire Qur'an (*khatm*), *juzs* and *hizbs* of the Qur'an are taken into consideration.

Division of the Qur'an into *juzs* and *hizbs* makes its recitation easier for the memory, because it is in a certain order and repetition. For instance, in the month of Ramadan, which is also known as the month of the Qur'an, the Qur'an is recited (*muqabalah*) in homes and mosques. Every day a *juz* is regularly recited, and thus, recitation of the entire Qur'an is finished in one month. When the entire Qur'an is recited with a group, *juzs* of the Qur'an are shared among the members of the group.

LET'S FIND

Find some signs of *juz* and *hizb* from the Qur'an and indicate which *juz* and *hizb* they are.

When *tarawih* prayer (a Sunnah prayer peculiar to the month of Ramadan) is practiced in some mosques by reciting the entire Qur'an, every night a *juz* is recited in prayer, because *tarawih* prayer is composed of twenty cycles and a *juz* of the Qur'an is also composed of twenty pages.

People who want to refresh their memory of the Qur'an read a *juz* or *hizb* every day.

16. Ways of Reciting the Qur'an: Tartil (Tahqiq), Tadwir and Hadr

The Qur'an is a book that is recited in a unique way. Its recitation speed is measured. Recitation of the Qur'an in a random way, sometimes quickly and sometimes slowly, harms the beauty of its recitation. Random recitation may break the coherence and pleasant harmony in wordings of the Qur'an because of the changes in the flow of the reciter's voice. For this reason, both in slow and fast recitations, the measures of prolonging *madds*, holding *ghunnah* (nasal sound), and *idgham* (merging letters) should be taken into consideration.

There are three ways of reciting the Qur'an: *Tartil (tahqiq)*, *Tadwir* and *Hadr*. Persons who want to recite the Qur'an can prefer one of these three styles of recitation.

Tartil (Tahqiq)

Tartil (tahqiq) is the style of reciting the Qur'an very slowly by pronouncing every letter in the best way. In terms of speed, *tartil* is the slowest style of reciting the Qur'an.

During the recitation of the Qur'an, pronouncing every letter in the best way, considering the articulation points of letters, prolonging *madds* precisely, practicing the rules of *tajweed* like *ikhfa*, *izhar*, *iqlab*, *ghunnah* and *idgham*, and trying to beautify one's recitation are called *tartil (tahqiq)*.

Tadwir

Tadwir, which literally means "to turn and revolve", is the recitation style of the Qur'an that is between *tartil* and *hadr*. In other words, it means the recitation of the Qur'an at a medium speed.

During the recitation with the style of *tadwir*, *ghunnah* and *idghams* are practiced with their normal durations. The middle amount of durations is preferred in the length of *madds*. For instance, *madd al-muttasil* is prolonged for three vowel counts.

Hadr

Hadr, which means to recite hastily and quickly, is a style of reciting the Qur'an rapidly in accordance with the rules of *tajweed*.

LET'S PRACTICE

Recite verses 190-194 of Surah Al-i Imran (3) according to the *tartil (tahqiq)* style.

LET'S PRACTICE

Recite verses 1-12 of Surah Ya-sin according to the *tadwir* style.

LET'S
PRACTICE

Recite verses 55-70
of Surah Ya-sin (36)
in the *hadr* style.

During reciting in the style of *hadr*, *madds* are recited with the shortest duration of prolongation; for instance, *madd al-muttasil* is prolonged for two vowel counts, and *madd al-munfasil* is prolonged for only one vowel count. *Ghunnah* and *idghams* are practiced with the shortest duration.

Because the Holy Qur'an should be recited by paying attention to the rules of *tajweed*, it is not permissible (*jaiz*) to recite it faster than the *hadr* style. Reciting without paying attention to *tajweed* rules leads to the wrong pronunciation of letters and mixing words and syllables with each other, whereas the main objective is to recite and understand it in a correct and accurate way as it was revealed. When the Holy Qur'an is recited faster than *hadr*, it would contradict the fact that the Qur'an was revealed in order to be understood.

One of the styles of *tartil*, *tadwir* and *hadr* can be chosen for recitation. The reciter may prefer one of them according to his or her circumstances and taste. Nevertheless, one should follow the rules of the style that s/he chooses. There should be a balance in practicing *madds*, *idghams* and *ikhfas*.

17. Incorrect Pronunciation (Lahn)

Lahn means "falling into error while reciting or speaking".

Terminologically, mistakes that take place because of not obeying the rules of *tajweed* or vowels are called *lahn*.

The issue of *lahn* should be known well for the accurate recitation of the Qur'an and to avoid errors. *Lahn* is divided into two groups according to the science of *tajweed*:

1. ***Lahn al-Jali***: *Lahn al-Jali* means "clear mistake". The mistakes that are made in letters themselves, in their vowel marks, or in their *sukoons* are called *lahn al-jali*. These mistakes that lead to changes in the meaning generally occur in three places:

a. **Mistakes made in letters**: Mistakes made in letters arise from replacing a letter with another one, not pronouncing letters from the correct point of articulation (*makhraj*), or neglecting the practice of *madd al-tabi'i*.

For example, mistakes made in letters include reciting the word صَلَّ as ظَلَّ, the word ذَلَّ as زَلَّ, the word قَاتَلَ as قَتَلَ, and the phrase اَلْحَمْدُ لِلّٰهِ as اَلْحَمْدُ رَاللّٰهِ.

LET'S
FIND OUR
MISTAKES

Form small groups in your class. Listen to each other recite a page from the Qur'an. Identify each person's mistakes and explain which type of *lahn* they are.

b. Mistakes made in vowel marks: Mistakes in vowel marks occur when a vowel mark of the letter is changed or a letter with a vowel mark like *sukoon* is recited.

For example: Reciting the phrase *اَلْحَمْدُ لِلّٰهِ* as *اَلْحَمْدُ لِلّٰهِ*.

c. Mistakes made with regard to *sukoon*: Mistakes made with regard to *sukoon* involve giving a vowel mark to a letter that has a *sukoon* on it.

For example: Reciting the word *اَلْحَمْدُ* as *اَلْحَمْدُ* by giving the vowel mark of *kasrah* to the letter of *lam*.

2. *Lahn al-Khafi*: *Lahn al-Khafi* means “hidden mistake”. Mistakes that occur on temporal features of letters are called *lahn al-khafi*. These mistakes can only be understood by people who are knowledgeable about the rules of *tajweed*, and they occur in two situations:

a. Mistakes caused by ignoring *ikhfa*, *izhar*, *idgham*, *iqlab* and *ghunnah*, by pronouncing the light letters as heavy letters and the heavy letters as thin, or by prolonging *madds* more than the required amount or less than the necessary amount.

b. Mistakes caused by exaggerating or neglecting the repetitive quality of the letter *ra* and in *ghunnas* of the letters *nun* and *mim*.

LET'S TEST
OURSELVES

Recite a page from *Surah Ya-sin* or from another *surah* of the Qur'an to your friends in accordance with the style of *tadwir*. Follow each other's recitation and underline incorrect pronunciations.

Reading Text: Qiraats (Types of Recitation) and Imams of Qiraat

Qiraat means "to read or to recite". The scholarly discipline that analyzes the different ways to recite the Qur'anic words based on reports narrated from the Prophet and companions is called "The Science of Qiraat."

We may observe variations of recitation of the Quranic words in the following ways: *madd* (reciting letters by prolonging), *qasr* (shortening the recitation), vowel marks, *sukoon*, *idgham*, *imalah*, way of pronouncing the letters, punctuations, and etc. For instance, the recitation of the word مَالِك in verse 3 of *Surah al-Fatiha* (1) as مَلِك, and the word وَحَرَّتْنَا in verse 8 of *Surah al-Qasas* (28) as وَحَرَّتْنَا can be cited as examples of variations of recitation.

During the time of the Prophet, the Qur'an was both memorized and written on different materials by revelation scribes. During the period of Abu Bakr, materials were gathered together and turned into one single book. During the caliphate of Uthman, this copy was duplicated by taking into consideration variations in recitation. These copies were sent to certain Islamic centers like Mecca, Madinah, Kufa, Basra and Damascus. The absence of diacritical and vowel marks in these duplicated copies made different recitations possible.

As Companions attached importance to the recitation and teaching of the Qur'an, the Successors and the generation after the Successors were also meticulous about the Qur'anic sciences. Among them there were religious scholars who devoted their lives to the Qur'an, exerting efforts day and night to recite and understand it. These scholars, who mostly lived in the 2nd century after Hijrah and who were accepted as authorities in recitation and teaching of the Qur'an in their fields, were known as the "Imams of Qiraat".

The ways of three imams were added to "the seven ways of recitation", which had been put together in written form by Abu Bakr bin Mujahid in the 4th century after Hijrah. Thus, the number of *mutawatir* recitations was determined as ten, and these recitations are called "*qiraat al-ashara* (the ten recitations)."

Imams of recitation mostly accepted these ten recitations as *sahih* (authentic). Other recitations that are not included in these ten recitations and recitations that are not permissible are called *shazz* (exceptional).

For a recitation to be authentic, three basic conditions must be met:

1. It should be narrated from the Prophet with an authentic chain of transmission.
2. It should be in accordance with the writing style of one of the copies of the Qur'an that was sent by Uthman to the Islamic centers.
3. It should be in accordance with the rules of Arabic grammar, even if it is in one aspect.

The names of the ten imams of authentic recitation as are as follows: (1) Nafi; (2) Ibn Kathir; (3) Abu 'Amr; (4) Ibn 'Amir; (5) 'Asim; (6) Hamzah; (7) Al-Kisa'i; (8) Abu Ja'far; (9) Ya'qub; and (10) Khalaf al-Ashir.

Expert people who directly or indirectly narrated a recitation from these *qaris* (imams and readers) are called *rawi* (narrator). Even though each imam has many narrators, two narrators for each imam became famous. The most famous and preferred one among them is the Hafs' narration of the recitation of 'Asim.

(Summarized from Suat Yıldırım, *Kur'an-ı Kerim ve Kur'an İlimlerine Giriş*, p. 70-75.)

LET'S EVALUATE THE CHAPTER

A. Choose the correct answers to the following multiple-choice questions.

1. Which practice would be *wrong* in the pronunciation of ikhfa?

- A. The tongue is left free in its natural position.
- B. Sound comes through the nasal passage.
- C. The actual point of articulation of the sound of *nun* is hidden.
- D. The tongue touches the front upper central teeth.
- E. *Tanween* or silent *nun* (*nun* with *sukoon*) is recited with *ghunnah*.

2. Which statement about izhar is *not true*?

- A. The letters of *izhar* are letters of the throat.
- B. There is no *ghunnah* sound in *izhar*.
- C. The sound of *nun* is pronounced from the actual point of articulation.
- D. Recitation with *ghunnah* is prolonged for one and a half vowel counts.
- E. The next letter is pronounced without holding the sound of *nun*.

3. Which definition is correct?

- A. *Iqlab* - To stop
- B. *Izhar* - To make clear
- C. *Ikhfa* - To revolve
- D. *Idgham* - To make a sound through the nose
- E. *Ghunnah* - To add something to something else

4. Which letter group is that of *idgham mutaqaribain*?

- A. (ط) (د) (ت)
- B. (ث) (ذ) (ظ)
- C. (ج) (ي)
- D. (ب) (م)
- E. (ق) (ك) (ل)

5. Which statement about *mim sakin* is wrong?

- A. If the letter *ba* (ب) comes after *mim sakin*, *ikhfa shafawi* occurs.
- B. If the letter *mim* (م) comes after *mim sakin*, *idgham mithlain with ghunnah* occurs.
- C. If letters other than *mim* (م) and *baa* (ب) come after *mim sakin*, *izhar shafawi* occurs.
- D. If *nun* (ن) comes after *mim sakin*, *idgham mithlain with ghunnah* occurs.
- E. When the letter *ba* (ب) comes after *mim sakin*, recitation with *ghunnah* occurs.

6. Which statement about *waqf* is wrong?

- A. It cannot be stopped in the middle of a word.
- B. Words with a single vowel mark are stopped on as *sukoon*.
- C. Words with double *dammah* and *kasrah* are stopped on as *sukoon*.
- D. Words with double *fathah* are stopped on as *sukoon*.
- E. Words with the letters of *madd* at the end will have no change; they are stopped on the letter of *madd*.

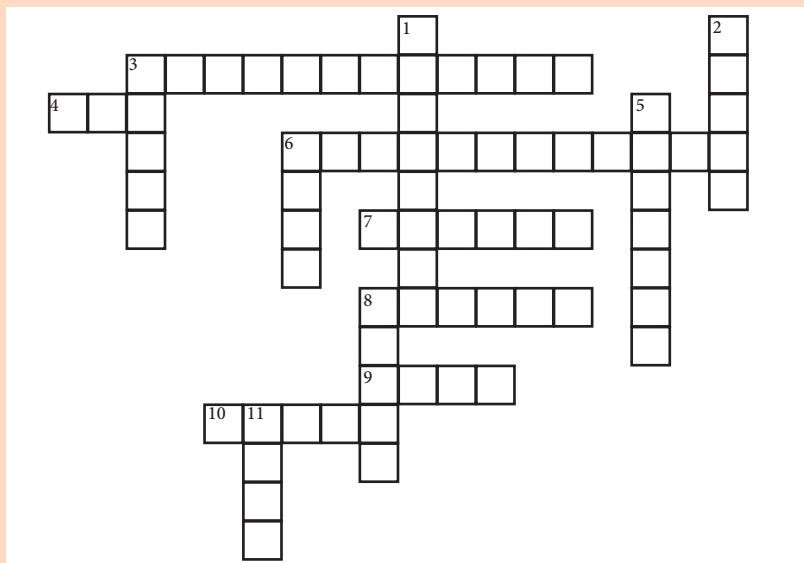
7. Which rule about the recitation of *ra* is not correct?

- A. If the vowel mark of *ra* is *fathah* or *dammah*, it is pronounced as thick; if the vowel mark of *ra* is *kasrah*, it is pronounced as thin.
- B. If *ra* is *sakin* and the vowel mark of the previous letter is *fathah* or *dammah*, it is pronounced thickly; if it is *kasrah*, *ra* is pronounced lightly.
- C. If *ra* is *sakin* and the vowel mark of the previous letter is *sukun* as well, the second subsequent letter is checked; if there is *fathah* or *dammah*, *ra* is pronounced with a thick sound, and if there is *kasrah*, *ra* is pronounced with a thin sound.
- D. When *ra* is stopped on when coming after the *leen* letter *ya*, *ra* is pronounced with a thick sound.
- E. If *ra* is *sakin* and a *hamzah wasl* with *kasrah* precedes it, *ra* is pronounced with a thick sound.

B. Write “T” for true and “F” for false for the following sentences.

- (...) *Tanween* takes place at the end of words, and *nun sakin* takes place in the middle or at the end of words.
- (...) The sound that comes through the nose (the nasal passage) is called *idgham*.
- (...) For *iqlab*, the lips are joined in a normal way without applying much pressure.
- (...) If the letter *nun* comes after *nun sakin*, *idgham mithlain with ghunnah* occurs.
- (...) If two letters whose points of articulation are similar but whose characteristics are different come together, *idgham mutaqaribain* occurs.
- (...) *Idgham shamsiyyah* and *izhar qamariyyah* are *tajweed* rules about the prefix of *alif-lam*.
- (...) *Saktah* passes fourteen times in the Qur'an.
- (...) The person who established the signs of *waqf* is Muhammad bin Tayfur as-Sajawandi.
- (...) Each *juz* of the Qur'an is composed of twenty pages and four *hizbs*.
- (...) One should perform the prostration of forgetfulness (*sajdat al-sahw*) in verses that have the sign of *sajdah*.

C. Solve the following puzzle.



Across

3. The rule of *tajweed* that takes place when the letter *ba* comes after *mim* *sakin*
4. The term given to each one of the twenty pages in the Qur'an
6. The term used for letters that are similar in both articulation points and characteristics
7. The recitation style between *tartil* and *hadr*
8. Reciting as if there is a *shaddah* by merging a *sakin* letter into a letter with a vowel mark
9. The term used for mistakes made in the recitation of the Qur'an
10. Articulation of the sound *nun* through the nasal passage

Down

1. The other term used for the signs of *waqf* in the Qur'an
2. The word that is formed from the letters of *idgham* with *ghunnah*
3. The rule of *tajweed* that indicates the pronunciation of sound of *nun* clearly
5. Rules for correct and beautiful recitation of the Qur'an
6. The word written underneath a letter to show that it should be prolonged for one vowel count
8. Changing the pronunciation of the letter *nun* into the pronunciation of the letter *mim*
11. The *surah* of the Qur'an that has *saktah* between its first and second verses

D. Identify the rules of tajweed in the enumerated words and then write them in the blanks provided.

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٠﴾

4

3

2

1

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَهُكُمُ

7

6

5

مُرْسَلُونَ ﴿١١﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ

9

8

مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٢﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَهُكُمُ

13

12

11

10

لَمُرْسَلُونَ ﴿١٣﴾ وَمَا عَلَيْنَا الْبَلَاغُ الْمُبِينُ ﴿١٤﴾ قَالُوا إِنَّا نَطِيرُنَا

15

14

بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٥﴾

21

20

19

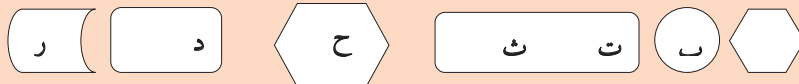
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17

16

1	8	15
2	9	16
3	10	17
4	11	18
5	12	19
6	13	20
7	14. Madd al-munfasil	21

E. Group the following letters in terms of their relationship with tanween and nun
sakin by benefiting from the shapes.



ل ر

Idgam without ghunnah



.....

.....



.....

.....



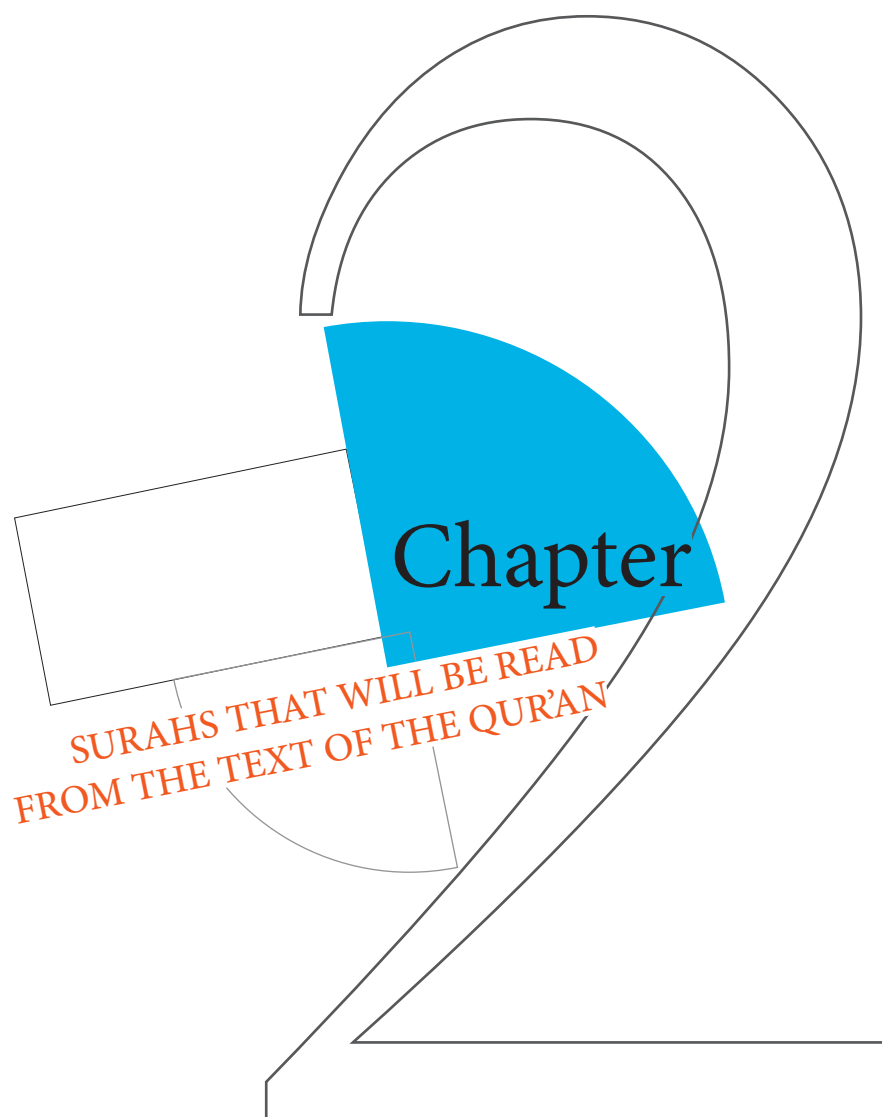
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Chapter

SURAHHS THAT WILL BE READ
FROM THE TEXT OF THE QUR'AN

SURAHS THAT WILL BE READ FROM THE TEXT OF THE QUR'AN

LET'S GET READY FOR THE CHAPTER

1. Research the main issues mentioned in *Surah al-Nisa* (4) and share your findings with your friends.
2. Record the information you find about the family of Imran, Maryam, and 'Isa in *Surahs of Al-i Imran* (3), *al-Nisa* (4) and *al-Ma'idah* (5) in your notebook.
3. Read translations of sections of the Qur'an that you will recite in this chapter.

LET'S RECITE QUICKLY AND ACCURATELY

Practice reciting quickly and correctly the parts that you will recite from the text in this class by applying the *tajweed* rules that you have learned so far. Prolong the *madds* by minimum measure.

LET'S ORGANIZE A COMPETITION

Organize a "Competition of the Best Recitation of the Noble Qur'an" in your class. Designate jury members and competitors from among your classmates. Determine the best reciter based on the scores of the competitors who recited the Noble Qur'an.

LET'S EXPLAIN AND PRACTICE

Listen to each part that you will recite from the text as it is recited by your teacher or via an electronic player. After explaining the *tajweed* rules that apply to your part, recite it in accordance with articulation points of letters and *tajweed* rules.

LET'S COMPETE

Organize groups in your class and find the rules of *tajweed* in the section that you have recited. Determine which group has found more *tajweed* rules.

LET'S LISTEN TO EACH OTHER

Follow a classmate's recitation carefully while s/he is reciting from the text of the Qur'an. Take notes about your classmate's mistakes in recitation and *tajweed*. Talk about these mistakes after your classmate finishes the recitation.

LET'S PRACTICE IN CHORUS

Repeat in chorus the recitation of each text that you will recite in the next class after your teacher.



Competition of the Best Recitation of the Noble Qur'an

LET'S UNDERLINE THE RULES OF TAJWEED



Listen to each part of recitation from an electronic player or from your teacher. Then, underline the rules of *tajweed* that you found during the recitation with a pencil.

“*Surahs* for the Recitation from the Text (*Al-i Imran, al-Nisa* and *An'am*)” which is in the curriculum of Chapter 2 of the 10th-Grade Qur'an-2 textbook will be recited from the Qur'an.



Chapter

THE VERSES AND SURAHS TO BE
MEMORIZED AND THEIR MEANINGS

THE VERSES AND SURAHS TO BE MEMORIZED AND THEIR MEANINGS



LET'S GET READY FOR OUR CHAPTER

1. Listen to the *surahs* that you will memorize in this chapter via an electronic player.
2. Research the reasons for the widespread recitation of *Surah Ya-Sin* (36) in the Muslim community and write your findings in your notebook.
3. Research the main characteristics of *surahs* revealed during the periods of Mecca and Madinah and share your findings with your friends.
4. What does *sabab al-nuzul* mean? Research this term and write your results in your notebook.
5. Collect information about how the *surahs* mentioned in this chapter were given their names and about their revelation period from a translation of the Noble Qur'an.

1. Surah Ya-Sin and its Meaning

LET'S RECITE CORRECTLY FROM THE TEXT

Before memorizing Surah Ya-Sin, recite it correctly to your teacher.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَسَّ ١ وَالْقُرْآنِ الْحَكِيمِ ٢ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣ عَلَى صِرَاطٍ
 مُسْتَقِيمٍ ٤ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥ لَتُنذِرَ قَوْمًا مَّا أُنذِرَ
 آبَاؤُهُمْ فَهُمْ غَافِلُونَ ٦ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ
 فَهُمْ لَا يُؤْمِنُونَ ٧ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ
 إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ٨ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ
 سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٩
 وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ١٠
 إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ١١
 فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ١٢ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ
 مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ١٣

LET'S FIND

Read the translation
of the entire Surah
Ya-Sin (36) and
specify the main
topics it deals with.

36 SURAH YA-SIN

Surah Ya-Sin was revealed during the period of Mecca and consists of 83 verses. The *surah* took its name from the letters “Ya-Sin” that constitute its first verse.

1. Ya Sin.
2. By the Wise Qur’an,
3. You are truly among the Envoys
4. On a straight path;
5. The sending down of the All-mighty, the All-wise,
6. That you may warn a people whose fathers were never warned, so they are heedless.
7. The Word has been realized against most of them, yet they do not believe.
8. Surely We have put on their necks fetters up to the chin, so their heads are raised;
9. And We have put before them a barrier and behind them a barrier; and We have covered them, so they do not see.
10. Alike it is to them whether you have warned them or you have not warned them, they do not believe.
11. You only warn the one who follows the Remembrance and who fears the All-merciful in the Unseen; so give that one the good tidings of forgiveness and a generous wage.
12. Surely it is We who bring the dead to life and write down what they have forwarded and what they have left behind; everything We have numbered in a clear register.

LET’S PRACTICE IN CHORUS

In order to memorize the selected section of *Surah Ya-Sin*, listen to your teacher recite it or listen to it via an electronic player a few times. Then repeat each verse in chorus based on your teacher’s recitation.

LET’S MEMORIZE BY CONNECTING TO EACH OTHER

While memorizing the verses, repeat each verse by connecting it to the previous ones that you have memorized.

LET’S SHARE

“Ya-Sin is the heart of the Qur’an.”

Ahmad b. Hanbal, *Musnad*, vol. 5, p. 26.

Why did our Prophet (saw) describe *Surah Ya-Sin* as the heart of the Qur’an in this *hadith*?

Share your opinions with your friends.

LET’S INTERPRET

“Recite Ya-Sin over those of you dying.”

Abu Dawud, *Jana’iz*, 20; Ibn Majah, *Jana’iz*, 4

Why did our Prophet (saw) ask us to recite *Surah Ya-Sin* over those who are on their deathbed? Interpret this *hadith* in terms of its effects on people, especially in the light of verses 12, 32, 51-52, 65 and 70 and other similar ones from the Qur’an.

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ^{١٣} إِذْ جَاءَهَا الْمُرْسَلُونَ^{١٤}
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ^{١٥}
 فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ^{١٦} قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ
 مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ^{١٧} إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ
 قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ^{١٨} وَمَا عَلَيْنَا
 إِلَّا الْبَلُغُ الْمُبِينُ^{١٩} قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا
 لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ^{٢٠} قَالُوا طَائِرُكُمْ
 مَعَكُمْ^{٢١} إِنَّكُمْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ^{٢٢} وَجَاءَ مِنْ
 أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى^{٢٣} قَالَ يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ^{٢٤}
 اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ^{٢٥} وَمَا لِيَ
 لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ^{٢٦} ءَأَتَّخِذُ مِنْ دُونِهِ
 إِلَهَةً إِنْ يَرِدْني الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا
 وَلَا يُنْقِذُونِ^{٢٧} إِنْى إِذَا لَفَى ضَلَالٍ مُّبِينٍ^{٢٨} إِنْى أَمِنْتُ
 بِرَبِّكُمْ فَاسْمَعُونِ^{٢٩} قِيلَ ادْخُلِ الْجَنَّةَ^{٣٠} قَالَ يَلَيْتَ قَوْمِى
 يَعْلَمُونَ^{٣١} بِمَا غَفَرَ لِي رَبِّى وَجَعَلَنى مِنَ الْمُكْرَمِينَ^{٣٢}

13. And set out to them an example of the people of the town, when the messengers came to it.
14. When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: "Surely we are messengers to you."
15. They said: "You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie."
16. They said: "Our Lord knows that we are most surely messengers to you,
17. And nothing devolves on us but a clear deliverance (of the message)."
18. They said: "Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us."
19. They said: "Your evil fortune is with you; what! If you are reminded! Nay, you are an extravagant people."
20. And from the remote part of the city there came a man running, he said: "O my people! follow the messengers;
21. Follow him who does not ask you for reward, and they are the followers of the right course;
22. And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;
23. What! Shall I take besides Him gods whose intercession, if the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?
24. In that case I shall most surely be in clear error:
25. Surely I believe in your Lord, therefore hear me."
26. It was said: "Enter the paradise." He said: "Would that my people had known
27. For what reason Allah has forgiven me and placed me among the honored ones."

وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُندٍ مِنَ السَّمَاءِ
وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
خَمِدُونَ ﴿٢٩﴾ يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا
كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلُّ لَمَّا جَمِيعٌ
لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا
وَإِذَا هِيَ خَامِدَةٌ مِمَّا كَانَتْ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا
جَنَّتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾
لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ
﴿٣٥﴾ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ
أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ
النَّهَارَ فَإِذَا هُمْ مُظْلَمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى
عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

LET'S DISCUSS



Discuss contributions of geography, science and astronomy to the understanding of the Qur'an in the light of verses 33-40 of Surah Ya-Sin (36).

28. And We did not send down upon his people after him any host out of heaven, nor would We have done so.
29. It was only one cry, and immediately they were extinguished.
30. How regretful for the servants. Never comes unto them a Messenger, but they mock at him.
31. Have they not seen how many generations We have destroyed before them, and that it is not unto them that they return?
32. And indeed, all of them will yet be brought present before Us.
33. And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.
- 34-35. And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs that they may eat of His fruit. And their hands have not produced it, so will they not be grateful?
36. Exalted is He who created all pairs—from what the earth grows and from themselves and from that which they do not know.
37. And a sign for them is the night; We strip it of the day and lo, they are in darkness.
38. And the sun, it runs to a fixed resting-place; that is the ordaining of the All-mighty, the All-knowing.
39. And the moon, We have determined it by stations, until it returns like an aged palm-bough.
40. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

LET'S TALK

Talk with your friends about the issues that draw your attention in verses 13-32 of *Surah Ya-Sin*.

LET'S THINK



What kind of connection was established between human beings and the buoyant force of water in verses 41-44 of Surah Ya-Sin? Contemplate this connection.

LET'S
VISUALIZE

Visualize the scene of Doomsday that is described in verses 51-54 of Surah Ya-Sin.

وَايَةُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ۝٤١ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ۝٤٢ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ۝٤٣ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝٤٤ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ۝٤٥ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۝٤٦ وَإِذَا قِيلَ لَهُمُ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا انْطِعُوا مِنْ لَوْ يَشَاءُ اللَّهُ أَطَعْتُمْ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ۝٤٧ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ۝٤٨ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ۝٤٩ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝٥٠ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۝٥١ قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۝٥٢ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ۝٥٣ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ۝٥٤ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝٥٥

41. And a sign for them is that We carried their seed in the laden ship.
42. And We created for them from the likes of it that which they ride.
43. And if We will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved,
44. Except as a mercy from Us and provision for a time.
45. And when it is said to them, "Fear what is before you and what is behind you; perhaps you will receive mercy."
46. Yet never any sign of the signs of their Lord comes to them, but they are turning away from it.
47. And when it is said to them, "Spend from that which Allah has provided for you." those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error."
48. And they say, "When is this promise, if you should be truthful?"
49. They are awaiting only for one Cry to seize them while they are yet disputing.
50. Then they will not be able to make any testament, nor will they return to their people.
51. And the Trumpet shall be blown; then behold, they are sliding down from their tombs unto their Lord.
52. They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."
53. It was only one Cry; then behold, they are all arraigned before Us.
54. So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.

LET'S
SHARE

Share information
about paradise with
your friends with
reference to verses
55-58 of Surah
Ya-Sin.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهُونَ ﴿٥٥﴾ هُمْ
 وَازْوَجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَكِنُونَ ﴿٥٦﴾ لَهُمْ فِيهَا
 فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ
 ﴿٥٨﴾ وَامْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ
 يَبْنَى آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ
 ﴿٦٠﴾ وَإِنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ
 مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ
 الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ
 ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ
 أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى
 أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ
 لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ
 ﴿٦٧﴾ وَمَنْ نَعْمِرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا
 عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ
 ﴿٦٩﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

LET'S THINK

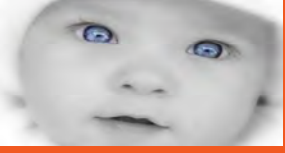
Think about the
message given in
verse 65 of Surah
Ya-Sin about
questioning in the
Hereafter.

55. Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation.
56. They and their spouses, reclining upon couches in the shade;
57. Therein they have fruits, and they have all that they call for.
58. "Peace!" Such is the greeting, from a Lord All-Compassionate.
59. [Then He will say], "Now keep yourselves apart, you sinners, upon this day!"
- 60-61. "Made I not covenant with you, O children of Adam, that you not worship Satan – [for] indeed, he is to you a clear enemy and that you should serve Me? This is a straight path."
62. "And he had already led astray from among you much of creation, so did you not use reason?"
63. "This is the Hellfire which you were promised."
64. "[Enter to] burn therein today for what you used to deny."
65. That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.
66. If We willed, We would have obliterated their eyes, then they would race to the path, but how would they see?
67. And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return.
68. And to whomsoever We give long life, We bend him over in His creation; what, do they not understand?
69. And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an.
70. To warn whoever is alive and justify the word against the disbelievers.

LET'S DISCUSS



Discuss verses
69-70 of Surah
Ya-Sin in connection
with the purpose of
the revelation of the
Qur'an.

LET'S
INTERPRET

Interpret verses
78-83 of Surah
Ya-sin in connection
with the creation
of human beings,
the perfect order
of the universe and
the continuous
regeneration in life.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا
مُلْكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ
﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا
مِنْ دُونِ اللَّهِ إِلَهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ
وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَخْرُجُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا
يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ
مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ
مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ
الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ
الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ
﴿٨٢﴾ فَسُبْحَنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

71. Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?
72. We have subdued them to them, and some of them they ride, and some they eat;
73. And for them therein are [other] benefits and drinks, so will they not be grateful?
74. But they have taken besides Allah [false] deities that perhaps they would be helped.
75. They are not able to help them, and they [themselves] are for them soldiers in attendance.
76. So let not their speech grieve you. Indeed, We know what they conceal and what they declare.
77. Has not man regarded how that We created him of a sperm-drop—then, he is a manifest adversary.
78. And he presents for Us an example and forgets his [own] creation. He says, “Who will give life to bones while they are decayed?”
79. Say, “He will give them life who produced them the first time; and He is, of all creation, Knowing.”
80. [It is] He who made for you from the green tree, fire, and then from it you ignite.
81. Is not He, who created the heavens and earth, able to create the like of them? Yes indeed; He is the All-creator, the All-knowing.
82. His command, when He desires a thing, is to say to it “Be!” and it is.
83. So glory be to Him, in whose hand is the realm of all things, and to Him you will be returned.

LET'S FIND SOME PRINCIPLES

Think about the meaning of verses 71-83 of *Surah Ya-Sin* and deduce some principles.

1. It is Allah the Almighty who has created beings and subdued them to humanity.
2.
3.

LET'S COMPETE

Organize a competition of "Reciting from Memory" in your class. Select jury members and competitors from among your classmates. Ask competitors to continue to recite randomly selected verses from *Surah Ya-Sin* from memory. Choose the classmate who recites the best *Surah Ya-sin* from memory in accordance with the points awarded in the competitions of recitation of the Qur'an from memory.

(Base Point: 70; Recitation from Memory: 20 points; Tajweed: 10 points)

LET'S
PRACTICE

Listen to the recitation of the *Surah al-Duha* a few times by your teacher or via an electronic player and then repeat each verse in chorus after your teacher.

2. Surah al-Duha and its Meaning



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالضُّحَى ١ وَاللَّيْلِ إِذَا سَجَى ٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ٣
 وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ٤ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
 فَتَرْضَى ٥ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ٦ وَوَجَدَكَ ضَالًّا
 فَهَدَى ٧ وَوَجَدَكَ عَائِلًا فَأَغْنَى ٨ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١١

LET'S TALK



What does Allah the Almighty promise to Prophet Muhammad, and which blessings is he reminded of in *Surah al-Duha*?

93 SURAH AL-DUHA

Surah al-Duha was revealed during the period of Mecca. It is composed of eleven verses, and its name is taken from the word “*duha*”, meaning “forenoon”, which constitutes the first verse of the *surah*.

- 1-2. By the bright forenoon, and by the night when it covers the world with peace:
3. (O Prophet), your Lord has neither forsaken you, nor is He displeased.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. Verily your Lord will soon give you so amply that you will be well pleased.
6. Did He not find you an orphan and give [you] refuge?
7. And He found you lost and guided [you].
8. And He found you poor and made [you] self-sufficient.
9. Therefore, be not harsh with the orphan,
10. And chide not him who asks.
11. And as for the favor of your Lord, do announce [it].

LET'S FIND SOME PRINCIPLES

Think about the meaning of *Surah al-Duha* and find some principles.

1. Allah never leaves alone His servants who believe in Him.
2.
3.

3. Surah al-Inshirah and its Meaning



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ① وَوَضَعْنَا عَنْكَ وِزْرَكَ ②
 الَّذِي أَنْقَضَ ظَهْرَكَ ③ وَرَفَعْنَا لَكَ ذِكْرَكَ ④
 فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ⑤ إِنَّ مَعَ الْعُسْرِ يُسْرًا ⑥
 فَإِذَا فَرَغْتَ فَانصَبْ ⑦ وَإِلَى رَبِّكَ فَارْغَبْ ⑧

LET'S EXPLAIN

Explain the messages given us by our Lord in verses 7-8 of Surah al-Inshirah.

LET'S PAY ATTENTION TO ARTICULATION POINTS (MAKHRAJ)

While listening to the recitation of Surah al-Inshirah by your teacher or via an electronic player, pay attention especially to the letters for which the articulation points are close. Share the points that attract your attention with your friends.

94

SURAH AL-INSHIRAH

Surah al-Inshirah was revealed in the period of Mecca. It is composed of eight verses. Its name is taken from the word mentioned in the first verse, coming from the Arabic root "sh-r-h," which means "to expand".

1. (O Prophet), Did We not lay open your breast?
- 2-3. And We removed from you your burden that had weighed upon your back,
4. And raised high for you your repute.
5. Indeed, there is ease with hardship.
6. Most certainly, there is ease with hardship.
7. So when you have finished [your duties], then stand up [for worship],
8. And turn to your Lord with longing.

LET'S FIND A SLOGAN

Find a slogan by benefiting from the meaning of *Surah al-Inshirah*.

1. Faith and despair never come together.

2.

3.

LET'S DEDUCE SOME PRINCIPLES

Deduce some principles how our approach to life and the hardships of life should be by contemplating the translation of *Surah al-Inshirah*.

1. Allah loves His hardworking servants who make the best of their time.

2.

3.

4. Surah al-Tin and its Meaning

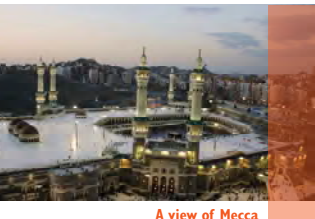
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالَّتَيْنِ وَالزَّيْتُونِ ١ وَطُورِ سِينِينَ ٢ وَهَذَا الْبَلَدِ الْأَمِينِ ٣ لَقَدْ
 خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ٥
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٦
 فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ٧ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ٨

**LET'S
MEMORIZE**

Read *surah al-Tin* written on the board by erasing its words one by one, and then try to remember the words you have erased.



Mount Sinai



A view of Mecca

95 SURAH AL-TIN

Surah al-Tin was revealed in the period of Mecca. It consists of eight verses. The surah is named after the word *tin* mentioned in the first verse, which means fig.

- 1-3. By the fig and the olive, and by the Mount Sinai, and by this city (of Mecca), a haven of peace!
4. We have certainly created humans in the best of mould.
5. Then We reverted them to the lowest of the low.
6. Except for those who believe and do good deeds, for they shall have an unfailing reward.
7. Who, then, can give the lie to you, (O Prophet), about the Reward and the Punishment?
8. Is not Allah the most just of judges?

5. Surah al-Alaq and its Meaning

LET'S FIND

Read the translation of Surah al-Tin and find the topics that are dealt with in this surah.

LET'S READ

Before memorizing Surah al-Alaq, read it to your teacher from the text without making any mistakes.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ اقْرَأْ
 وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ
 يَعْلَمْ ٥ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَ طَافٍ ٦ أَن رَّاهُ اسْتَعْصَمَ ٧ إِنَّ إِلَى
 رَبِّكَ الرُّجْعَى ٨ أَرَأَيْتَ الَّذِي يَنْهَى ٩ عَبْدًا إِذَا صَلَّى ١٠
 أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ١١ أَوْ أَمَرَ بِالتَّقْوَى ١٢ أَرَأَيْتَ
 إِنْ كَذَّبَ وَتَوَلَّى ١٣ أَلَمْ يَعْلَمْ بِإِنَّ اللَّهَ يَرَى ١٤ كَلَّا لَئِنْ لَمْ يَنْتَهِ
 لَنَسْفَعًا بِالنَّاصِيَةِ ١٥ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ١٦ فَلْيَدْعُ نَادِيَهُ ١٧
 سَنَدْعُ الزَّبَانِيَةَ ١٨ كَلَّا لَا تَطِعُهُ وَاسْجُدْ وَاقْتَرِبْ ١٩

96 SURAH AL-ALAQ

Surah al-Alaq was revealed in the period of Mecca. It consists of nineteen verses and is named after the word “*alaq*” mentioned in the second verse.

1. Read! In the name of your Lord who created.
2. Created man out of a clot of blood.
3. Read! And your Lord is the most Generous.
4. (He is the one) who taught by the pen.
5. Who taught humans what they did not know.
- 6-7. Yet humans behave arrogantly, for they think themselves self-sufficient.
8. Surely to your Lord is the Returning.
- 9-10. Have you seen the one who prevents a servant from praying?
- 11-12. (Did you consider?) What if he is in upon guidance or enjoins true piety?
13. (Did you consider?) What if he gives the lie (to the Truth) and turns away (from it)?
14. Does he not know that Allah sees all things?
- 15-16. No! If he doesn't desist We will drag him by the forelock; his lying, sinful forelock.
17. Then let him call his associates.
18. And We will call the angels of Hell (Zabani).
19. No! Do not obey Him. But prostrate and draw near (to Allah).

LET'S INTERPRET

Being the first revealed verses of the Qur'an, what messages do the first five verses of *Surah al-Alaq* give to humanity?

Interpret.

LET'S TALK

Talk with your friends about the characteristics of the denying people mentioned between verses 6 and 19 of *Surah al-Alaq*.

6. Surah al-Qadr and its Meaning

LET'S CORRECT OUR MISTAKES

Listen to your teacher recite *Surah al-Qadr* a few times. Underline the differences between your teacher's recitation and your recitation, and try to correct your recitation based on your teacher's recitation.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝
 لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝ تَنْزِيلُ الْمَلَكَةِ وَالرُّوحِ
 فِيهَا يَأْذُنُ رَبَّهُمْ مِنْ كُلِّ أَمْرٍ ۝ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

97

SURAH AL-QADR

Surah al-Qadr was revealed in the period of Mecca. It consists of five verses. The *surah* is named after the word “*qadr*” stated in the first verse, which means value, honor.

1. Truly We revealed it (Qur'an) on the Night of Qadr.
2. How will you know what the Night of Qadr is?
3. The Night of Qadr is better than a thousand months.
4. The angels along with the Spirit [Jibreel] descend in it by the permission of their Lord with all kinds of decrees.
5. All peace is that night until the rise of dawn.

LET'S CORRELATE

Establish a connection between verse 3 of *Surah al-Qadr* and verse 185 of *Surah al-Baqarah* and interpret them.

IT'S
MY TURN

Recite the verses of Surah al-Bayyinah. While you recite, pay special attention to the stop signs (*sajawands*) at the end of the verses.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ
 الْبَيِّنَةُ ۚ رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۚ فِيهَا كُتِبَ قِيمَةٌ ۚ وَمَا
 تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۚ وَمَا أُمِرُوا إِلَّا
 لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ
 دِينُ الْقِيمَةِ ۚ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ
 خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۚ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۚ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۚ

7. Surah al-Bayyinah and its Meaning

LET'S FIND

Read the translation of Surah al-Bayyinah and find the topics that are examined in this surah.

Surah al-Bayyinah was revealed in the Madinan period. It consists of eight verses. The *surah* is named after the word *bayyinah*, which means clear and straight evidence.

1. Those who disbelieved—be they from the People of the Book or from those who associated others with Allah in His Divinity—will not desist from unbelief until the Clear Proof should come to them;
2. (This clear evidence) is a Messenger from Allah, reciting purified pages,
3. (Those pages) in which there are right and straight writings.
4. Those who were given the Book did not become divided except after clear evidence had come to them.
5. They were commanded only to worship Allah, offering Him sincere devotion, to be sincere in their faith, to keep up prayer; and to give alms, and that is the right religion.
6. Surely, those who deny the Truth among the People of the Book and the polytheists will dwell forever in Hell-fire. They are the worst of creatures.
7. Those who believe and do righteous deeds are the best of creatures.
8. Their reward is with Allah: Gardens of eternity, beneath which rivers flow; they will dwell therein forever. Allah is well pleased with them and they are well pleased with Him. This is how those who fear Allah will be rewarded.

LET'S PAY ATTENTION TO ARTICULATION POINTS (MAKHAJAT)

While listening to the recitation of *Surah al-Zalzalah* by your teacher or via an electronic player, pay particular attention to the recitation of lispy letters. Underline the lispy letters within the *surah*.

8. Surah al-Zalzalah and its Meaning



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ١ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ٢
 وَقَالَ الْإِنْسَانُ مَا لَهَا ٣ يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ٤ بِأَنَّ رَبَّكَ أَوْحَى
 لَهَا ٥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَلَهُمْ ٦ فَمَنْ يَعْمَلْ
 مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ٧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ٨

99 SURAH AL-ZALZALAH

Surah al-Zalzalah was revealed in the Madinan period. It consists of eight verses and is named after the word “*Zalzalah*” in the first verse, which means concussion; earthquake.

1. When the earth will be shaken with a mighty shaking,
2. And the earth will throw up all her burdens (from inside),
3. And humans will cry out: “What is the matter with it?”
4. On that day it will tell its news.
5. For your Lord has given it the inspiration.
6. On that Day, people will come forward (to the presence of Allah) in separate groups to be shown their deeds.
7. So, whoever does an atom’s weight of good shall see it;
8. And whoever does an atom’s weight of evil shall see it.

LET’S THINK

Establish a connection between the first three verses of *Surah al-Zalzalah* and the first two verses of *Surah al-Hajj* and think about the terror people will feel at the moment of the Domsday.

LET’S DEDUCE SOME PRINCIPLES

Think about the meaning of *Surah al-Zalzalah*, and find some principles about the Domsday and the Day of Judgment.

1. No good deed is left unrequited.
- 2.....
- 3.....

9. Surah al-`Adiyat and its Meaning

LET’S PAY ATTENTION TO ARTICULATION POINTS (MAKHRAJ)

While listening to your teacher recite *Surah al-`Adiyat*, pay particular attention to how he/she practices *qalqalah*. Underline the words he or she reads with *qalqalah*.

سُورَةُ الْعَادِيَّاتِ مَكِّيَّةٌ
وَهِيَ إِحْدَى عَشْرَةَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَدِيَّتِ صَبْحًا ١ فَاَلْمُورِيَّتِ قَدْحًا ٢ فَاَلْمُغِيرَتِ
صَبْحًا ٣ فَاشْرَنْ بِهِ نَقْعًا ٤ فَوْسَطُنَ بِهِ جَمْعًا ٥ إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧ وَإِنَّهُ
لِحُبِّ الْخَيْرِ لَشَدِيدٌ ٨ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ٩
وَحُصِّلَ مَا فِي الصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ١١

LET'S FIND

Read the translation
of Surah al-`Adiyat
and identify the
topics handled in
this surah.

100

SURAH AL-`ADIYAT

Surah al-`Adiyat was revealed in the Madinan period. It has eleven verses. It takes its name from the word "adiyat" in the first verse, which means those who run breathlessly.

1. By (the horses) that charge snorting,
2. Then raise sparks of fire (by their hoofs),
3. By the dawn-raiders
4. Blazing a trail of dust,
5. Cleaving there with a host!
6. Surely Man is ungrateful to his Lord,
7. And surely he is a witness against that!
8. Surely he is passionate in his love for good things.
9. Is he not aware that when whatever lies (buried) in the graves is overthrown;
10. And the secrets of the hearts are laid bare (and examined)?
11. Surely on that day their Lord shall be aware of them!

10. Surah al-Qari'ah and its Meaning



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَذْرِيكَ مَا الْقَارِعَةُ ٣ يَوْمَ يَكُونُ
 النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤ وَتَكُونُ الْجِبَالُ كَالْعُفُوشِ ٥
 فَمَّا مِنْ ثَقُلَتْ مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧ وَأَمَّا مَنْ خَفَّتْ
 مَوَازِينُهُ ٨ فَأُمُّهُ هَاوِيَةٌ ٩ وَمَا أَذْرِيكَ مَا هِيَتْ ١٠ نَارٌ حَامِيَةٌ ١١

101 SURAH AL-QARI'AH

Surah al-Qari'ah was revealed in the period of Mecca. It consists of eleven verses. It is named after the word "qari'ah" in the first verse, which means calamity.

1. OH, the sudden calamity!
2. What is the Calamity?
3. And what do you know what the Calamity is?
4. On that Day human beings shall be like scattered moths,
5. And the mountains shall be like plucked wool-tufts.
6. Then the one whose deeds weigh heavy in the Balance
7. Shall inherit a pleasing life,
8. But the one whose deeds weigh light in the Balance
9. Shall plunge in the womb of the Pit.
10. And what shall teach thee what is the Pit?
11. A blazing Fire!

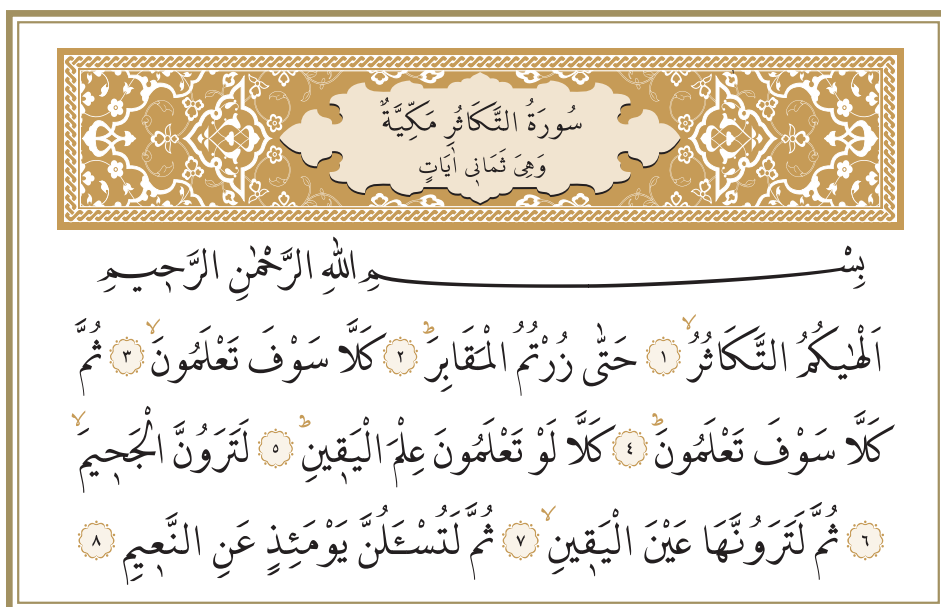
LET'S LISTEN EACH OTHER

Recite Surah al-Qari'ah to a friend before reciting it to your teacher. Especially pay attention to pronunciation of the throat letters.

LET'S SAY

Write down the events that will take place during the Hour, the moment of judgment, and what will happen after judgment in the light of the meanings of surahs al-Zalzalah, al-'Adiyat, and al-Qari'ah.

11. Surah al-Takathur and its Meaning



LET'S RECITE IN GROUPS

Listen to the recitation of *Surah al-Takathur* by your teacher or via an electronic player, and then recite it in groups. Ask your teacher to determine which group performs the best recitation.

102

SURAH AI-TAKATHUR

Surah al-Takathur was revealed in the period of Mecca. It consists of eight verses. It is named after the word “*takathur*” in the first verse, which means rivalry in worldly increase and Gross rivalry.

1. The craving for ever-greater worldly gains and to excel compared with others in that regard keeps you occupied
2. Until you reach your graves.
3. No indeed; but soon you shall know.
4. Again, no indeed; but soon you shall know.
5. No indeed; did you know with the knowledge of certainty,
6. You shall surely see Hell;
7. Again, you shall surely see it with the eye of certainty.
8. Then, on that Day, you will be called to account for all the bounties you enjoyed.

LET'S INTERPRET



The Prophet (saw) said as follows:

“The feet of the slave of Allah shall not move (on the Day of Judgment) until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and what he spent it on, about his body and for what did he wear it out.”

Tirmidhi, Qiyamah, I

Interpret verse 8 of *Al-Takathur* in the light of this *hadith*.

12. Surah al-`Asr and its Meaning



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣

LET'S RECITE IT FROM THE STAND

Come to the teacher's table and read *Surah al-`Asr* in front of your classmates according to the rules of *tajweed*.

103
SURAH AL-'ASR

Surah al-'Asr was revealed in the period of Mecca. It has three verses and is named after the word 'Asr in the first verse, which means time; period; the declining of day.

1. By the time!
2. Surely Humans are in the state of loss,
3. Save those who believe, and do righteous deeds, and counsel each other unto the truth, and counsel each other to be steadfast.

LET'S DEDUCE SOME PRINCIPLES

Think about the meaning of *Surah al-'Asr* and find some principles about the value of time.

1. Time is the greatest capital of people.
2.
3.

13. Surah al-Humazah

LET'S
PRACTICE IN
CHORUS

Listen to the recitation of *Surah al-Humazah* by your teacher or via an electronic player a few times. Then repeat each verse in chorus after the recitation of your teacher.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝^١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝^٢ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝^٣
 كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝^٤ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝^٥ نَارُ اللَّهِ الْمُوقَدَةُ ۝^٦
 الَّتِي تَطَّلِعُ عَلَى الْإَفْئِدَةِ ۝^٧ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝^٨ فِي عَمَدٍ مُّمدَّدةٍ ۝^٩

LET'S COMPETE

Organize a competition of "Reciting from Memory" in your class. Select jury members and competitors from among your classmates. Ask competitors to continue to recite the randomly selected verses from the *surahs* between the *surahs al-Duha* and *Nas* from memory. Choose the person who performs the best recitation of *Surah Ya-sin* in accordance with the points awarded in the competitions of recitation of the Qur'an from memory. (Base Point: 70; Recitation from Memory: 20 points; *Tajweed*: 10 points)

104
SURAH AL-HUMAZAH

Surah al-Humazah was revealed in the period of Mecca. It consists of nine verses and is named after the word "*humazah*", which means backbiter; slanderer.

1. Woe unto every backbiter, slanderer,
2. Who has gathered riches and counted them over,
3. Thinking these riches have made him or her immortal!
4. No indeed; that one shall be thrust into the Crusher;
5. And what shall teach thee what the Crusher is;
6. It is the Fire kindled by Allah,
7. The Fire that shall rise to the hearts (of criminals).
8. Verily it will close in upon them,
9. In outstretched columns.

**LET'S
ESTABLISH A
CORRELATION**

Establish a correlation between the first verse of *Surah al-Humazah* and verses 11-12 of *al-Hujurat* and interpret them.

LET'S EVALUATE THE CHAPTER

A. Mark the options suitable for you with a check mark (✓) on the following evaluation table.

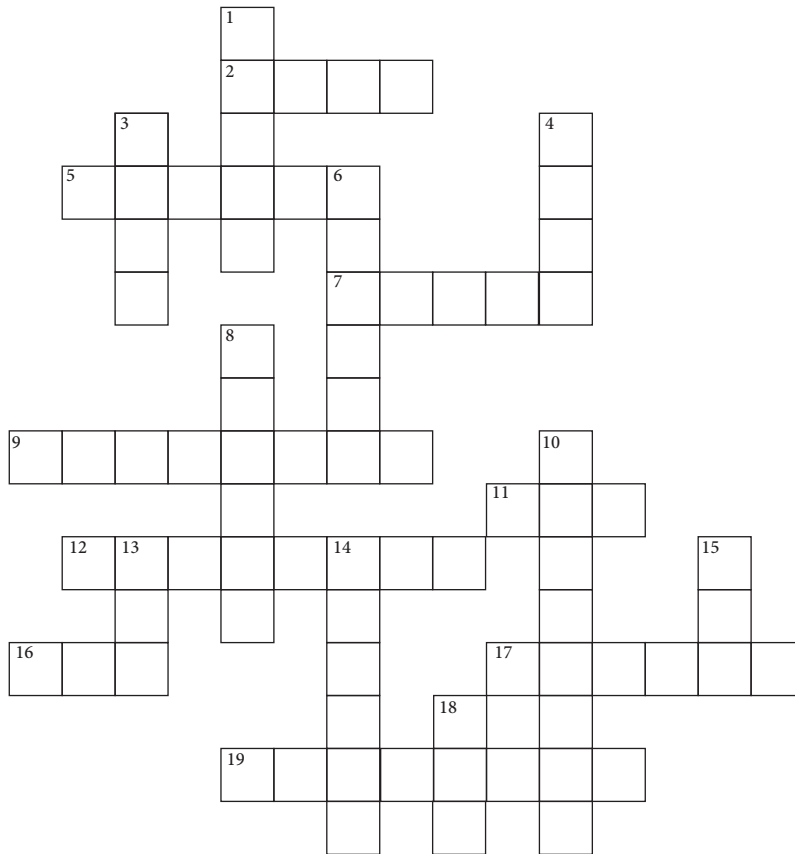
[illegible]

B. Read the following verses and complete the blanks by heart.

(1) فَهُمْ لَا يُبْصِرُونَ	.....	إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا
(2) فَإِذَا هُمْ خَامِدُونَ	.....	قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ
(3) وَمَا لَا يَعْلَمُونَ	.....	وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ
(4) صَدَقَ الْمُرْسَلُونَ	.....	مَا يَنْظُرُونَ إِلَّا صَيْحَةً
(5) قُرْآنٌ مُبِينٌ	.....	الْيَوْمَ نَخْتِمُ
(6) وَإِلَيْهِ تُرْجَعُونَ	.....	وَضَرْبَ لَنَا مَثَلًا
(7) فَلَا تَقْهَرْ	.....	أَلَمْ يَجِدْكَ يَتِيمًا
(8) فَانْصَبْ	.....	وَرَفَعْنَا لَكَ
(9) غَيْرُ مَمْنُونٍ	.....	لَقَدْ خَلَقْنَا

كَاذِبَةٍ (10) خَاطِئَةٍ	.....	أَرَأَيْتَ الَّذِي يَنْهَى
مَطْلَعِ (11) الْفَجْرِ	.....	تَنْزِيلِ الْمَلَائِكَةِ
خَيْرُ الْبَرِيَّةِ (12)	.....	وَمَا أُمِرُوا
أَوْحَى لَهَا (13)	.....	إِذَا زُلْزِلَتِ الْأَرْضُ
مَا فِي (14) الْقُبُورِ	.....	إِنَّ الْإِنْسَانَ لِرَبِّهِ
رَاضِيَةٍ (15)	.....	يَوْمَ يَكُونُ النَّاسُ
عَنِ النَّعِيمِ (16)	.....	كَأَلَّا لَوْ تَعْلَمُونَ
بِالصَّبْرِ (17)	.....	وَالْعَصْرِ
مُتَدَدَةٍ (18)	.....	كَأَلَّا لَيُنْبَذَنَّ

C. Solve the following puzzle.



Across

2. The *surah* that starts with the command of "Read!" and states that the human is created from an embryo
5. The *surah* that describes Judgment Day as a disaster "which will thrill hearts and will throw people like scattered moths"
7. The safe city that is sworn on in *Surah al-Tin*
9. The *surah* that states that there is an easiness with every difficulty
11. The fire that will burn until the hearts
12. The *surah* that states that boasting of worldly stuff prevents people from being servants to Allah and that says that everyone will be asked about every blessing they have in the world
16. The device that will be blown at the end of the world and starts the gathering of people in the hereafter to be questioned about their deeds
17. The angels who are responsible for throwing sinners into Hell
19. The *surah* that means "the clear proof" and was sent to inform us that the Prophet was sent to save the polytheists and the People of Book from the disbelief in which they fell

Down

1. The *surah* that is described by the Prophet as the heart of the Qur'an
3. The *surah* that talks about the night that is more worthy than a thousand months
4. The *surah* that is revealed in the period of the Pause of Revelation and relieved the Prophet by saying that Allah will not leave him alone
6. The *surah* that criticizes those strongly who get used to backbiting and ridiculing
8. The *surah* that starts by swearing on those who run breathlessly, and emphasizes the ungratefulness of humans to Allah
10. The *surah* that means "earthquake" and states that humans will see the result of every small act of goodness and evil
13. The *surah* that was recited by the Companions of the Prophet when they were leaving a meeting and that states that only four groups of people will be successful against time
14. The strong fire in which those whose good deeds are not enough in scale will go
15. One of the names of Paradise, which is for those who believe and do righteous deeds
18. The *surah* that starts by swearing on the holy places and states that human beings are created in the best way

D. Fill in the blanks in the following verses with the most suitable word from the list below.

the Hereafter, creatures, then stand up [for worship], mouths, the first time, the like of them, the secrets of the hearts, Be!, the favor, judges, the sun, self-sufficient, the angels, shown their deeds, pairs, write down, weigh heavy, Satan, the companions of paradise, and Earth

1. Surely it is We who bring the dead to life and what they have forwarded and what they have left behind; everything We have numbered in a clear register.
2. And a sign for them is the dead We have brought it to life and brought forth from it grain, and from it they eat.
3. Exalted is He who created all - from what the earth grows and from themselves and from that which they do not know.
4. And, it runs to a fixed resting place; that is the ordaining of the All-mighty, the All-knowing.
5. Indeed, that Day, will be amused in [joyful] occupation.
6. "Made I not covenant with you, O children of Adam, that you not worship - [for] indeed, he is to you a clear enemy and that you should serve Me?
7. That Day, We will seal over their, and their hands will speak to Us, and their feet will testify about what they used to earn.
8. Say, "He will give them life who produced them.....; and He is, of all creation, Knowing."
9. Is not He, who created the heavens and earth, able to create.....? Yes indeed; He is the All-creator, the All-knowing.
10. His command, when He desires a thing, is to say to it '.....' and it is.

11. And indeed is better for you than the present (life of this world).
12. And as for of your Lord, do announce [it].
13. So when you have finished [your duties],
14. Is not Allah the most just of.....?
15. Yet humans behaves arrogantly for they think themselves
16. along with the Spirit [Jibreel] descend in it by the permission of their Lord with all kinds of decrees.
17. Those who believe and do righteous deeds are the best of
18. On that Day, people will come forward (to the presence of Allah) in separate groups to be
19. Is he not aware that when whatever lies (buried) in the graves is overthrown and are laid bare (and examined)?
20. Then the one whose deeds in the Balance shall inherit a pleasing life.

GLOSSARY

A

- Ababil : Tiny birds that are mentioned in the Qur'an in *Surah al-Fil*. They attacked the army of Abraha, who was leading an army led by an elephant to destroy Ka'bah in the year 571 AD.
- Adah : Rules and customs passed down within a society; tradition.
- Adalah : Justice; being just; a narrator's being religious and obeying the divine commands and prohibitions; paying attention to what is right and just.
- Adhan : Call to prayer.
- Ahadith : The plural form of *hadith*; the sayings, acts, and behavior of the Prophet Muhammad and the science that examines these sayings; it is also used in English as *hadiths*.
- Ahd al-Atiq : Torah, Old Testament.
- Ahl al-Bayt : The family of Prophet Muhammad (saw) including his daughter Fatima, son-in-law Ali, and their children.
- Ahl al-Kitab : People of the Book; any people who have been given a divine book; Qur'an tends to use this term particularly for Jews and Christians.

Akhirah	: The life that comes after the end of the life in this world and when the acts performed in this world will be evaluated; the Hereafter.
Amal al-Salih	: Sincere and modest actions; acceptable deeds according to religion.
Amal	: Work, deed; everything done to fulfill the commands and to avoid the prohibition of religion.
Amir al-Mu'min	: Commander of the faithful.
Anbiya	: Prophets; the plural form of the word <i>nabi</i> .
Ansar	: Medinan Muslim who helped Muslims who migrated from Mecca.
Arafat	: The name of the plain where <i>waqfa</i> is performed about 25 kilometers (3 miles) to the southeast of Mecca, outside the borders of the Haram.
Asabiyyah	: Bloodline, which was one of the most important things between Arab families and tribes.
Asbab al-Nuzul	: The reasons for the revelation of the verses of the Qur'an.
Ashab	: Companions; the plural form of the term <i>Sahabah</i> .
Ashab al-Kahf	: The companions of cave; seven sleepers.
Ashr	: Portions selected from the Qur'an to be recited after prayer or on special occasions.
Asma al-Husna	: Most beautiful names of Allah.
Awqaf	: Plural form of <i>waqf</i> ; Islamic religious foundations, endowments.
Ayah	: Each verse of the Qur'an; sign.
Ayyam al-Arab	: A concept that describes the wars between Arab tribes in the pre-Islamic period.
Azali	: One without beginning; pre-eternal.
B	
Ba's	: Resurrection.

Bab	: Chapter, section.
Badawi	: The people who live in deserts and move from one place to another.
Balaghah	: Eloquence; rhetoric.
Ban-i Isra'il	: Children of Israel.
Basmala	: The short version of the sentence " <i>bismillahirrahmanirrahim</i> ," meaning "In the name of Allah, the Beneficent, the Merciful"; it is advised by the Prophet Muhammad to say this sentence when starting to do something such as wearing shoes or starting to eat.
Batil	: Falsehood; all kinds of belief, opinion, sense, behavior, and action that are not in accordance with the religion that Allah proclaimed through His messengers; void because of a deficiency in the fundamental elements of an action.
Bid'ah	: Innovation; heresy; different principles innovated after the time of the Prophet Muhammad in the religion of Islam.
Burhan	: Evidence; proof; indisputable argument.
F	
Fadail	: The plural form of the word <i>fadilah</i> , meaning virtue; the <i>hadiths</i> related to the virtues and superiority of the deeds. The high rank of the Prophet Muhammad in the presence of Allah and his superior characteristics compared with the other prophets.
Fajr	: Dawn.
Fam-i Muhsin	: An expert of the recitation of the Qur'an; literally, "perfect mouth."

Faqih	: The one who deals with the science of fiqh and has the ability to make religious judgments by deducing them from sources such as the Qur'an and Sunnah.
Fardh al-Ayn	: Obligatory acts that should be performed by each and every <i>mukallaf</i> individually, such as praying and fasting.
Fardh al-Kifayah	: Obligatory acts that are required by Muslim society as a whole.
Fardh	: Obligatory; an act that is established by a decisive text whose meaning is decisive and not open to the possibility of interpretation.
Fasahah	: Purity of speech; eloquence.
Fasid	: Legal defectiveness of a contract because of the deficiencies in qualities even though the fundamental elements are complete.
Fatrat al-Wahy	: The period in which no revelation is received.
Fatwa	: Opinion on legal matter issued by a mufti or sheikh al-Islam related to a religious issue and the document explaining that opinion.
Fiqh	: Knowledge of beneficial and harmful things in one's daily life; Islamic law; the science of Islamic jurisprudence.
Fitnah	: Disorder; mischief.
Fitrah	: Human creation; innate nature.
Fitri	: Something coming from birth.
Furu	: Branches; sections; details.
G-H	
Gharib al-Qur'an	: Non-Arabic words in the Qur'an.
Gayb	: Unseen, immaterial world.
Ghunnah	: The sound coming from the nasal passage.

Hadith	: The sayings, acts, and behavior of the Prophet Muhammad and the science that examines these sayings; singular form of <i>ahadith</i> .
Hadr	: To be speedy and quick.
Hafiz	: Those who have completely memorized the Qur'an.
Hajar al-Aswad	: The black stone that is on in the Eastern corner of the Ka'bah.
Hajj	: Pilgrimage to Mecca performed in specific times of the year and in due form; one of the five pillars of Islam.
Halal	: Lawful; licit; something that is in accordance with the rules of the religion of Islam; the antonym of <i>haram</i> .
Hanif	: The person who believed in Allah and refused paganism among the Arabs before Prophet Muhammad.
Haqq	: (pl. huquq) Right, justice, what is required by justice, a person's share, property, possession; the right, authority or responsibility of a person recognized by law.
Haram	: Unlawful acts that are prohibited by Allah; illicit; prohibited.
Hashiyah	: A marginal note written about a manuscript by another writer; footnote, gloss; commentary.
Hatm	: Recitation of the entire Qur'an.
Hidayah	: Straight path; the true path; Islam.
Hijaz	: Northwest part of Arabian Peninsula that includes the holy places as well.
Hijrah	: The migration of the Prophet Muhammad from Mecca to Madinah in the year 622, which is accepted as the beginning of the Muslim calendar.
Hizb	: Every five pages of the Qur'an.

Hurafah	: Superstitions and the false belief entered into religion.
Hushu‘	: Modesty; obedience to the orders of Allah; the state of heart being filled with fear and reverence of Allah.
Husn	: Beauty; goodness.
I	
Ibadah	: Worship; the acts of worship performed to show reverence to Allah.
Ibtida	: To begin; to start.
Idgham	: To join one thing to another.
Ijaz	: Saying a great deal in a few words; miraculous.
Ijma	: Literally means collecting, gathering; terminologically, it means the consensus of the Muslim scholars on a religious matter.
Ijtihad	: All kinds of efforts to comprehend and implement religion in daily life; to deduce the rulings that Allah wants from us from the Qur'an and Sunnah in accordance with His will/for His sake; the term <i>ijtihad</i> is used to mean “all the endeavors of a judge and a ruler to reach the correct judgment”; those who are eligible to make <i>ijtihad</i> are called <i>mujtahid</i> .
Ikhtilaf	: Differences of opinion; conflict; dispute.
Ilham	: Thoughts and feelings related to spiritual world that are revealed by God into the hearts of the Prophets.
Ilmihal	: The book written for teaching the rules of the religion of Islam.
Imalah	: To bend; the harakah of the letter <i>ra</i> is pronounced close to a <i>kasrah</i> sound or is pronounced in a voice between <i>fathah</i> and <i>kasrah</i> .
Imam	: The one who leads the prayer; those who follow him are called the congregation.

Imsaq	: The time that <i>sahur</i> ends and fasting begins; the time of <i>imsaq</i> begins with daybreak.
Iqrar	: To speak the truth openly without hiding anything; to approve, to accept, and to acknowledge something.
Ishmam	: Pushing the lips frontward and rounded in order to indicate the <i>dammah</i> .
Israiliyyat	: Narrative borrowings from related material in the Israelite sources; references from Israelite sources; parables and interpretations that originate from the Bible.
Itiqad	: Faith, belief; creed.
J-K	
Jahannam	: The place where those who do not believe in Islam and those who commit sins will be punished; Hell; <i>Jahim</i> .
Jahiliyyah	: Pre-Islamic period; the Age of Ignorance.
Jahim	: <i>Jahannam</i> .
Jaiz	: Actions on which mukallaf is set free to perform or abandon it.
Jannah	: Paradise; heaven.
Jazm	: The diacritical mark indicating the nonexistence of a vowel.
Jibril	: The Angel Gabriel who brings the revelation of Allah to Hşs prophets.
Juz'	: A few page-long booklets of hadiths that are narrated by a single person or on a certain topic.
Ka'bah	: The sacred place in Mecca visited by Muslims throughout the year and circumambulated around.
Kalam	: Islamic Theology, the discipline that deals with basic principles of Islam.

Kawn	: Something related to the creation of human beings and the universe.
Khalifah	: The person who is in charge of the Muslim community in general and of the protection of Islam as the vicegerent of Prophet Muhammad, caliph.
Khitabah	: Oratory; the art of commanding words.
Khutbah	: Sermon delivered on Fridays or on festival days after or before prayer.
Kitab al-Muqaddas	: The common term used for Torah, Psalms, and the Bible.
Kulliyyah	: The term used for the entire facilities built around a mosque such as a soup kitchen, library, and hospital.
M-N	
Madhhab	: Method or movement in a branch of science or art that has distinctive features and qualities; school of thought that emerged on the basis of different interpretations of a religion.
Madrasa	: A school where, usually, Islamic sciences are taught; college.
Mahshar	: The place where all people will be gathered on the Day of Judgment to account for their deeds; the big crowd.
Majaz	: Metaphor; figure of speech.
Makruh	: Actions the performing of which are not considered to be appropriate by the religion of Islam, although they are not prohibited.
Malahim	: The great events and wars that are predicted to happen in the future.
Marwa	: One of the hills where Hajar went in order to find some water, when Ibrahim left her and Ishmael in Mecca.

Mashru‘	: Lawful; appropriate.
Masjid	: Place of worship.
Mawlid	: A eulogy recited to celebrate the birth of the Messenger of God; Birth or birthday.
Mihrab	: The place in a mosque that shows the direction of Mecca and where the imam leads the prayers; the prayer niche.
Minbar	: A pulpit in the mosque where the imam stands to deliver sermons.
Mount Sinai	: The mount on which Moses received Ten Commandments from God.
Mu‘min	: Faithful Muslim.
Mubah	: Permissible; actions about which <i>mukallaf</i> is left free to perform or not.
Muballigh	: One who delivers a message.
Mubham	: Vague; indefinite; dubious.
Mudahhib	: Gilder.
Muazzin	: Caller to prayer.
Muazzin’s Pew	: A special raised platform in a mosque, opposite the <i>minbar</i> , where a <i>muazzin</i> kneels and chants prayers.
Mufassal	: Detailed.
Mufassir	: Commentator of the Qur’an.
Mufti	: A person who presents the laws and <i>fiqh</i> of the scholars to people who ask for them.
Muhaddith	: Hadith scholar.
Muhajir	: Meccan Muslims who migrated to Medina.
Muhkam	: Strong; one which is clear in meaning and does not need interpretation.
Muhtalif	: Various; different.
Mujiza	: Miracle, the extraordinary events and behavior shown by prophets with the permission of Allah in order to prove their prophecy.

Mujizat	: Miracles; the plural form of the word <i>mujiza</i> .
Mujtahid	: A scholar who is eligible to deduce judgments from the sources of Islamic law.
Muqaddima	: Introduction; prologue.
Muqabalah	: Recitation of the Qur'an by <i>hafizs</i> in mosques to the congregation, while the congregation follows their recitation from the Qur'an.
Mushaf	: A book consisting of several pages; the special term used for the Holy Qur'an.
Mushrik	: Polytheist; the one who does not believe in Allah, worship to idols, and associate partners with Allah
Mutasawwif	: One who follows a Sufi order; Sufi.
Naat	: A type of poetry that praises the Prophet Muhammad.
Nabi	: The prophet who did not receive a sacred book from Allah.
Nadhr	: To offer something to Allah or to promise to do something for Allah.
Nahw	: Arabic syntax.
Nass	: Certainty, decisive, definitive; the definitive statements of the Qur'an that are not open to interpretation.
Nazm al-Jalil	: The Eminent Word; The Holy Qur'an.
Nubuwwah	: Prophethood.
P-Q-R	
Paygambar	: A Persian word meaning prophet; a messenger who invites people to religion and informs them about the messages of religion.
Prostration of Recitation	: The prostration that becomes compulsory with recitation or hearing of one or more verse of prostration; <i>sajdat al-tilawah</i> .

Qada	: Judging, resolving, commanding; jurisdiction; re-fulfillment of worship that is not performed on time.
Qasida	: A form of lyric poetry.
Qasr	: Short recitation of letters without prolonging them.
Qiblah	: The direction in which a Muslim turns to when praying.
Qissa	: Parable; a story giving moral lessons.
Qiyamah	: End of the world; the day when all the dead will be resurrected and be questioned about their deeds; the Judgment Day.
Qiyas	: Deriving judgment of a similar issue from the Qur'an and sunnah, because it has no clear judgment in these sources; analogy.
Qudrah	: One of the attributes of Allah; omnipotence.
Rahim	: One of the names of Allah meaning the Most Beneficent, Compassionate.
Rahmah	: To show mercy and forgiveness; in Turkish public language, it is also used as a metaphor for "rain."
Rahman	: One of the names of Allah meaning most Merciful toward all creation.
Rakah	: The term used for each cycle of a prayer that consists of standing, one bowing down, and two prostrations.
Ramadan	: The ninth month of the lunar year in which Muslims fast from dawn till sunset; the last one of the lunar months called "the three months," namely <i>Rajab</i> , <i>Shaban</i> , and <i>Ramadan</i> .
Rasul	: Prophet; messenger who invites people to religion and informs them about the messages of religion.
Riwayah	: To report an incident or news.
Rukhsah	: Temporary and special rulings due to an excuse.

Ruku	: Bending forward after <i>qiyam</i> by placing the hands upon the knees.
S	
Sadaqah	: Charity; all kinds of charity and goodness that one voluntarily does just for the sake of Allah.
Sahaba (pl. Ashab)	: Those who saw Prophet Muhammad, converted to Islam, were present at his congregations, and became his friends during his lifetime; Companions of Prophet Muhammad.
Sahih	: Reliable, correct, true, valid.
Sajdah	: Prostration; placing the palms, knees, tips of the toes, forehead, and nose on the floor after <i>ruku</i> .
Saktah	: To keep silent, to stop speaking and reading; to keep silent for some time while reciting the Qur'an and to go on by holding the breath (between silence and recitation).
Salat	: Prayer; showing servitude to God by means of definite acts.
Salawat	: The supplication recited to praise and show respect to Prophet Muhammad (saw), especially after mentioning or hearing his name.
Sarf	: Arabic grammar.
Sarih	: Clear, evident.
Sharh	: Interpretation of a book; an explaining, expounding; explanation; commentary.
Shari'	: Legislator; law giver.
Sharia	: Religious law.
Shirk	: The belief that there is more than one god; to associate partners to Allah.
Shura	: Consultation, conferring, negotiation.
Siddiq	: The one who is truthful; the most truthful.
Sirah	: Prophetic biography.

Sirat	: The bridge that every person must pass on in the Day of Judgment.
Siyar	: The science that illuminates the life of the Prophet, his conduct, manners, administration, battles, and his evaluations on cases.
Suffah	: A place next to the <i>Masjid al-Nabi</i> , in which the Companions of the Prophet Muhammad taught his Companions.
Suhuf	: The books that were revealed to the prophets except the four major books, namely Torah, Psalms, Bible, and the Qur'an.
Sunnah	: Sayings, acts, and tacit approvals of the Prophet Muhammad; His customs; the actions that are not <i>fard</i> or <i>wajib</i> but were fulfilled and recommended to Muslims by the Prophet.
Sur	: The instrument (or horn) whose features is unknown to human beings and will be blown by Angel Israfil on the Day of Judgment.
Surah	: The term used for each one of the one hundred and fourteen parts of the Holy Qur'an; chapter.
T-U	
Taassub	: Being a zealot, becoming a bigot in religion; bigotry; fanaticism.
Tabau't tabiin	: The generation who met and came after the Successors; Successors of the Successors.
Tabiin	: The generation who met and came after the Companions of Prophet Muhammad; Successors.
Tabligh	: Declaring; informing people about Islam.
Tadhhib	: An application of the art of coating the manuscripts with gold or of something that looks like gold; gilding.
Tadwin	: Gathering together, compilation.
Tafakkur	: Contemplation, deep thinking.

Tafsir	: Exegesis; Islamic science that deals with the correct understanding and interpretation of the Qur'an; commentary of the Qur'an.
Tahrif	: Changing; corrupting or distorting the orthography of a word; distortion.
Tajweed	: To adorn and beautify something; technically, the rules that need to be followed to read the Qur'an pleasantly.
Taqlid	: Trying to resemble or liken to a particular example; making fun by repeating one's behaviors or speech; imitation.
Taqwa	: Fear from God; to avoid what is forbidden and to do what is commanded by Islam.
Tariqah	: Path, way, different understandings of religion.
Tasawwuf	: Islamic mysticism; Sufism.
Tashbih	: Comparison; parable.
Tawadu	: Humility; modesty; lack of conceit.
Tawaf	: The act of circumambulation around the <i>Ka'bah</i> by keeping the <i>Ka'bah</i> on the left; <i>Tawaf</i> is formed from seven circumambulations around the <i>Ka'bah</i> beginning from the corner of the <i>Ka'bah</i> where the <i>Hajar al-Aswad</i> (The Black Stone) is placed.
Tawakkul	: Doing everything we can and then putting our trust in Allah's plan.
Tawhid	: Believing in oneness of Allah.
Thawab	: Spiritual rewards that will be awarded by Allah in the Hereafter for the good deeds done in this world.
Tilawah	: Recitation of the Qur'an in accordance with proper rules.
Tawbah	: Repentance and regret from a sin and resolution not to do it again.
Ulama	: Muslim scholars.

Ummah	: The entire Muslim community who believe in the Prophet Muhammad and follow his commands and prohibitions.
Ummi	: A person who does not know how to read and write; illiterate.
Urf	: Customary things that are not determined by law but by the continuous application of the community; tradition.
Usul al-Fiqh	: A branch of <i>fiqh</i> deals with the evidences of juridical rulings, and principles and methods of deriving legal decisions from those evidences.
Usul al-Hadith	: The science that determines the degrees and qualities of narrations.
Usul	: Methodology; way and method; essential principles and rules.
V-W-Z	
Wa‘z	: Religious talks and advice delivered in the mosques; sermons, advice.
Wahy Scribe	: The Companions who recorded the revelations of Allah.
Wahy	: Revelation from Allah, which is sent to prophets through the angel Gabriel.
Wajib	: Compulsory; the actions whose fulfillment is commanded but is not as definitive as the obligatory ones (<i>fard</i>).
Wakil	: Agent; the one who is set for acting in the place of another, or the one who is given authority.
Waqf	: Endowment; Islamic religious foundation; plural of <i>awqaf</i> .
Waqfiya	: Foundation.
Waswasa	: Wrong and idle thought, anxiety; calling bad possibilities into mind and worrying; thinking that an improbable thing will happen.

Zabani	: The angels that are responsible for throwing sinners into Hell.
Zahid	: Piously abstemious; ascetic.
Zahir	: External; self-evident; visible.
Zakat	: Almsgiving; one of the five pillars of Islam performed by Muslims who are considered wealthy (who possess wealth above the required minimum amount) by giving a certain amount of their wealth to those who are specified by Allah for His sake.
Zamzam	: Water that springs from a well near Ka'bah.
Zawiya	: A small Islamic monastery.
Zuhd	: Pious asceticism.

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ANSWER KEY

CHAPTER 1

A

A.1. D

A.2. D

A.3. B

A.4. C

A.5. D

A.6. D

A.7. D

B

B.1. T

B.2. F

B.3. T

B.4. T

B.5. F

B.6. T

B.7. F

B.8. T

B.9. T

B.10. F

C. Solve the Puzzle

Across



3. The rule of *tajweed* that takes place when the letter *ba* comes after *mim sakin* (IKHFA SHAFAWI)
4. The term given to each one of the twenty pages in the Qur'an (JUZ)
6. The term used for the letters that are similar in both articulation points and characteristics (MUTAQARIBAIN)
7. The recitation style between *tartil* and *hadr* (TADWIR)
8. Reciting as if there is a *shaddah* by merging a *sakin* letter into a letter with a vowel mark. (IDGHAM)
9. The term used for mistakes made in the recitation of the Qur'an (LAHN)
10. Articulation of the sound *nun* through nasal passage (IKHFA)




Down

1. The other term used for the signs of *waqf* in the Qur'an (SAJAWAND)
2. The word that is formed from the letters of *idgham ma' al-ghunnah* (YAMNU)
3. The rule of *tajweed* that indicates the pronunciation of sound of *nun* clearly (IZHAR)
5. Rules for correct and beautiful recitation of the Qur'an (TAJWEED)
6. The word written underneath a letter in order to show that it should be prolonged for one vowel count (MADD)
8. Changing the pronunciation of letter *nun* into the pronunciation of letter *mim* (IQLAB)
11. The *surah* of the Qur'an that has *sakta* between its first and second verses (KAHF)

<p>D.</p> <ol style="list-style-type: none"> 1. <i>Qalqalah</i> 2. <i>Idgham mithlain maa al-ghunnah</i> 3. <i>Izhar</i> 4. <i>Madd Muttasil</i> 5. <i>Ikhfa</i> 6. <i>Madd Munfasil</i> 7. <i>Idgham mithlain maa al-ghunnah</i> and <i>Madd Munfasil</i> 8. <i>Madd Munfasil</i> 9. <i>Idgham mithlain maa al-ghunnah</i> 10. <i>Ikhfa</i> 	<ol style="list-style-type: none"> 11. <i>Izhar</i> 12. <i>Izhar</i> (and <i>Ikhfa</i> on second <i>nun</i> before the letter <i>ta</i>) 13. If recitation stops, <i>madd arid</i>; if it continues, <i>madd tabii</i> 14. <i>Madd Munfasil</i> 15. <i>Hukm al-ra</i> (the letter <i>ra</i> should be pronounced heavily) 16. <i>Idgham bila ghunnah</i> 17. <i>Ikhfa</i> 18. <i>Hukm al-ra</i> (the letter <i>ra</i> should be pronounced heavily) 19. <i>Idgham mithlain maa al-ghunnah</i> 20. <i>Idgham mithlain maa al-ghunnah</i> 21. <i>Izhar</i>
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E.

	رل	Idgham bila ghunnah
	ا ح خ ع غ ه	Izhar Letters

	م ن و ی	Idgham maa al-ghunnah
	ز س ش ص ض ط ظ ت ث ج د ذ ف ق ك	Ikhfa Letters
	ب	ikhfa shafawi

CHAPTER 3**C.**

1. Write down
2. Earth
3. Pairs
4. The Sun
5. The companions of Paradise
6. Satan
7. Mouths
8. The first time
9. The like of them
10. Be
11. The Hereafter
12. The favor
13. Then stand up [for worship].
14. Judges
15. Self-sufficient
16. The angels
17. Creatures
18. Shown their deeds
19. The secrets of the hearts
20. Weigh heavy

D. Solve the puzzle**Across**

2. The *surah* that starts with the command of “Read!” and informs that the human is created from an embryo (ALAQ)
5. The *surah* that describes the Judgment Day as a disaster “which will thrill the hearts and will throw people like scattered moths” (QARIAH)
7. The safe city that is sworn on in *surah al-Tin* (MECCA)
9. The *surah* that states that there is an easiness with every difficulty

(INSHIRAH)

11. The burning fire that will burn until the hearts (NAR)
12. The *surah* that states that boasting of worldly stuff prevents persons from being servants to Allah and that everyone will be asked about every blessing that they have in the world (TAKATHUR)
16. The device that will be blown at the end of the world and starts the gathering of people in the hereafter to be questioned about their deeds (SUR)
17. The angels that are responsible for throwing sinners into Hell (ZABANI)
19. The *surah* that means “the clear proof” and was sent to inform that the Prophet was sent to save the polytheists and the People of Book from the disbelief into which they fell (BAYYINAH)

Down

1. The *surah* that is described by the Prophet as the heart of the Qur'an (YASIN)
3. The *surah* that talks about the night that is more worthy than a thousand months (QADR)
4. The *surah* that is revealed in the period of the Pause of Revelation and relieved the Prophet by saying that Allah will not leave him alone (DUHA)
6. The *surah* that criticizes those strongly who get used to backbiting and ridiculing (HUMAZAH)
8. The *surah* that starts by swearing on those who run breathlessly, and emphasizes the ungratefulness of humans to Allah (ADIYAT)
10. The *surah* that means “earthquake” and states that humans will see the result of every small act of goodness and evil (ZALZALAH)
13. The *surah* that was recited by the Companions of the Prophet when they were leaving a meeting and that expresses that only four groups of people will be successful against time (ASR)
14. The strong fire in which those whose good deeds are not enough in scale will go (HAMIYA)
15. One of the names of Paradise that is for those who believe and do righteous deeds (ADN)
18. The *surah* that starts by swearing on the holy places and states that human beings are created in the best way (TIN)