



## Introduction

1. This booklet has been prepared for those teaching the *Yassarnal Qur'aan* and not for the learners. Thus, these guidelines should not be explained and discussed with the learners, however, they should most certainly be implemented.
2. The purpose of any *Qaaidah* is to enable the learners to recite the *Qur'aan Shareef* 'correctly' with *Tajweed*. Whether the learners understand the logic and reasoning behind each concept/law/rule or not, is inconsequential. There are different methods of implementing 'correct' recitation and *Tajweed*. One method is to teach and then enforce each concept by means of a symbol. This method has proven to be very effective. Remember that most learners are unable to understand the different laws/rules due to their young age. Thus, the usage of signs and symbols assists them in correct recitation, even though they may not understand the law/rule. In this light, a symbol has been allocated for each concept which has been indicated to with an arrow in the respective lessons. The usage of these signs and symbols should continue from part one into part two and thereafter used in *Qur'aan* also.

3. These guidelines have been specifically formulated for the teaching of the *Yassarnal-Qur'aan* (part one and two), hence the *Yassarnal-Qur'aan* sequence has been followed. However, they may be used for the teaching of any other *Qaaidah* by teaching each concept in the sequence of the respective *Qaaidah*.
4. Ignore the instructions given at the beginning of some of the lessons in the *Yassarnal-Qur'aan*, as they may contradict these guidelines at times.
5. Until each guideline in each lesson is not perfected by the learners, they should not be allowed to go on to the next lesson.
6. After each lesson, open the *Qur'aan Shareef* and ask the learners to apply/identify the concepts taught thus far. By doing this the learner's recognition abilities will improve *insha-Allah* and the teacher will be able to ascertain whether the learners have understood the lesson or not.
7. Once the lesson of the day has been completed, revision must be done. As each learner finishes the days lesson, they should remain at the *Mu'allim/a's* desk until they have completed the revision. The *Mu'allim/a* does not have to listen to each learner individually. While a few of them may be doing the revision at once, the *Mu'allim/a* should continue listening to the lessons of others and at random check on those doing the revision.

Note: The revision should range between three to five pages.

8. Ensure that the learners have learnt *Ta'awwuzh* and *Tasmiyah* correctly (with *Tajweed*) before commencing with the *Qaaidah*.
9. Inculcate into learners the habit of placing the *shahaadat* finger while reciting.

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# YASSARNAL-QURAAAN PART ONE

## 1. SINGLE LETTERS - مفردات (Part 1, Pg. 1-8)

1.1) The aim of this lesson is:

- a) To enable the learners to recognize the NAME and SHAPE of each letter.
- b) To pronounce each letter correctly – according to the rules of *Tajweed*.

**Note:** Correct pronunciation can only be implemented if the *Mu'allim/a* himself/herself is acquainted with the laws of *tajweed*. Therefore, very briefly, the *Makhaarij* of some of the difficult letters are discussed below.

### Makhaarij of letters

Although most of the learners will be able to pronounce most of the Arabic letters with out any difficulty, there are certain letters that are a bit difficult to pronounce. The *Mu'allim/a* should ensure that the pronunciation of these letters are rectified at the very out set. Thus, correct pronunciation of the following should be emphasised from day one:

a) The letters ت-د-ط

These letters are pronounced by placing the tip of the tongue at the gums (back) of the two upper front teeth.

b) The letters ث-ذ-ظ

These letters are pronounced by placing the tip of the tongue at the edge of the two upper front teeth.

c) The letters ز - س - ص

These letters are pronounced by placing the tip of the tongue at the edge of the **lower** front two teeth together with the two upper front teeth touching the lower front teeth.

d) The 'Full/Round-Mouth' Letters.

They are 7 and will always be pronounced with a 'full/round-mouth'. These 7 letters are:

ق ص ض ط ظ غ

- These letters should be ringed  in each learner's *Qaaidah* when teaching each new lesson. This practice should continue throughout the *Qaaidah* (part 1 & 2). The learners should be taught that whenever they see a 'ringed' letter, it **MUST** be pronounced with a 'full/round' mouth.

**Note:** The letter *Ra* (ر), as a 'SINGLE LETTER', is pronounced with a 'full/round-mouth'.

➤ Besides the above 7 letters (and *Ra*), all the remaining letters are pronounced with an 'empty-mouth'.

**Note:** The letter *Laam* (ل) is always pronounced with an 'empty-mouth' except when it appears in the word *Allah* (الله). This will be further explained in lesson 13 on page 25.

e) The difference between the ‘Similar Sounding’ Letters.

ه-ح غ-خ ء-ع ذ-ظ ت-ط ص-س ك-ق ذ-ز ث-س

1.2) Of the 29 letters of the arabic alphabet, there are 15 letters which need to be ‘pulled’ when being pronounced. These 15 letters are:

ج د ذ س ش ص ض ع غ ق ك ل م ن و

Hence, they will be pronounced as ‘JEEM’, ‘DAAL’, ‘ZHAAL’, ‘SEEN’, etc. as long vowels.

➡ Initially, a short line (◡) should be made in each learner’s *kitaab* above these letters so that they remember which letters need to be ‘pulled’.

The remaining 14 letters viz.

ا ب ت ث ح خ ر ز ط ظ ف ه ء ي

should not be ‘pulled’ and instead pronounced as short vowels as ‘AILF’, ‘BA’, ‘TA’, ‘THA’, etc.

**Note:** The above 14 letters should be pronounced as short vowels, however, they should **not** be ‘jerked’.

1.3) When teaching the letter *Hamzah* (ء), explain that this letter is written in four different forms. It is sometimes written as ء, sometimes as أ, sometimes as ؤ and sometimes as ئ. In all cases the *Hamzah* must be read and not the *Ailf*, *Waaw* or *Ya*.

- ➡ Initially, strikeout the *Ailf*, *Waaw* and *Ya* so that the learners understand what is meant by “read the *Hamzah* and not the *Ailf*, *Waaw* or *Ya*”. E.g. أ ؤ ئ

Show the learners some examples which can be found in the *Yassarnal-Qur’aan* part two on page 10 - lines 2 & 5, page 17 - lines 2, 3, 4, 8, 9, 10, 11 & 12 and page 18 - line 4.

1.4) Analysing pages 1-8.

Focus on the following when teaching.....

**Page 1**

- a) Correct pronunciation of the Letter...

ث (do not say *sa*).

- b) ‘Pulling’ of the letter ج.

**Page 2**

- a) Correct pronunciation of the Letters...

ح (a strong sound from the throat-stronger than ه).

خ (very similar to the sound that comes out when one clears ones throat)

ذ (do not say *za*).

- b) ‘Pulling’ of the letters د and ذ.

- c) Correct pronunciation of the ‘Full/Round-Mouth’ Letter خ.

### Page 3

- a) Correct pronunciation of the Letters...  
س and ز .
- b) ‘Pulling’ of the letters س and ش.
- c) Correct pronunciation of the ‘Full/Round-Mouth’  
Letter ر.

### Page 4

- a) Correct pronunciation of the Letters...  
ص (do not say *swaad-* with a *waaw*).  
ض (do not say *dhwaad-* with a *waaw*).  
ط (do not say *twa-* with a *waaw* or *toy*).  
ظ (do not say *thwa-* with a *waaw* or *zoy*).
- b) ‘Pulling’ of the letters ص - ض - ذ - د.
- c) Correct pronunciation of the ‘Full/Round-Mouth’  
Letters...  
ص - ض - ط - ظ.

### Page 5

- a) Correct pronunciation of the Letters...  
ع (a strong sound from the throat – stronger than ء)

غ (similar to the sound that comes out when one is gargling the mouth. Do not say خ).

ق (stronger than the sound of the ك).

- b) ‘Pulling’ of the letters ع, غ and ق.
- c) Correct pronunciation of the ‘Full/Round-Mouth’ Letters غ and ق.

### Pages ٦-8

- a) ‘Pulling’ of the letters و, ن, م, ل, ك.

1.5) Once this lesson of ‘SINGLE LETTERS’ is complete, i.e. until page 8, test each learner the last five lines of page 8 from all directions i.e. make them read from right to left, from left to right, from top to bottom and from bottom to top. Test them diagonally and randomly also.

**Note:** The complete Arabic alphabet in order of sequence from ا to ح appears in these last five lines of page 8.

## 2. JOINT LETTERS - مرکبات (Part 1, Pg. 9-16)

- 2.1) Explain to the learners that now two letters are being put together. (When they are ready to be taught the joining of three letters (page 16), highlight the same).
- 2.2) A few examples from the new lesson should be done on the black board using different colours for each letter.

➡ For the first page, place a line between the two letters. E.g. جب - سلض

**Note:** Special note should be taken of the difference between *Alif* and *Laam* when they are joined as a general weakness has been noted in this regard. To make out the difference remember the following:

a) Whenever a *Laam* is joined (and alone also) it turns to the left ل - لب , whereas an *Alif*, when joined, it always turns to the right با .

b) The *Laam* will always have a small 'tail' after it whereas the *Alif* will not have that small 'tail'.

E.g. طل-لب) - طا.

c) The *Laam* will be **joined** to the letter **after** it whereas the *Alif* will not be joined to the letter **after** it.

E.g. لی - ای

2.٤) The position of the ‘dots’ also need to be explained in this lesson. The difference between the following letters need to be explained in the following manner:

ز and ذ, ج and ح, خ and ق, ش and ث, ي and ت, ن and ب

ب - one dot below, ن - one dot above, ت - two dots above, ي - two dots below, ث - three dots above, ش - two teeth and three dots above it, ف - a small circle with one dot above, ق - a small circle with two dots above, ح - empty stomach, ج - one dot in the stomach, خ - one dot on the head, etc.

2.٥) While teaching this lesson, do not forget to emphasize the points taught in lesson one such as 1.2 & 1.3.

### Exercise:

When this lesson has been completed, open to the seven *Kalimahs* at the back of the *kitaab* (or any place in the *Quraan Shareef*) and ask the learners name the single and joint letters.

3. **HARAKAAT - LETTERS WITH FATHA, KASRAH AND DHAMMAH** (also known as ‘CLOSE LETTERS’) ( حركات ) (Part 1, Pg. 17-28)

**Note:** For the benefit of the learners, especially the weaker ones teach this lesson and all the coming lessons using the ‘old’ and ‘original’ ‘spelling’ system.



- ➡ Circle the letter *Ra* when it has a *Fatha* or *Dhammah* in the learners *kitaab*. The learner must read it with a ‘full/round-mouth’ very first time an example comes.

## YASSARNAL-QURAAAN PART TWO

### 4. *SUKOON/JAZAM* ( ْ ) سکون (Part 2, Pg. 1-6)

4.1) Show the learners what a *Sukoon* or *Jazm* is and that  
ا + ب + ْ + ´ = أَبْ.

**Note:** A letter that has a *Sukoon* above it is called a *Saakin* letter. Therefore a *Noon* with a *Sukoon* is called a *Noon Saakin* (نْ), a *Ra* with a *Sukoon* is called a *Ra Saakin* (رْ), and so on. Drum this point into their minds as there are many laws to come that are related to *Noon Saakin*.

4.2) A *Saakin* letter is never read on its own. It will always be joined to the letter before it which has a *Harkat* or *Tanween*.

4.3) When any letter is *Saakin*, then only half the sound is pronounced. Thus, in the example of أَبْ, the full sound of the *Alif* is pronounced and half of the sound of the *Ba* is pronounced.

**Note:** The letter before the *Saakin* letter may either be in the same word or in a separate word. If it is in the same word (as in لَقَدْ), then most learners are able to apply the concept of joining the *Saakin* letter to the letter before it without any difficulty.

However, if the *Saakin* letter is in a separate word as in (مَعَ الْعُسْرِ), then many learners find difficulty in applying the concept of joining the *Saakin* letter to the letter before it.

- Here it is important for the teacher to explain that if the letter before the *Saakin* letter does not have any ‘sign’ at all (i.e. a *Harkat* or *Tanween*), then look at the letter before that. If the second letter too does not have any ‘sign’, then look at the letter before that, and so on until a letter with a ‘sign’ is found. The letters between the *Saakin* letter and the ‘sign’ are silent letters, thus they will not be pronounced.

➤ To implement the above, doing the following:

- ➡ Attach an arrow to indicate which letter should be joint to which.
- ➡ Strike out the silent letters by means of an x.

E. g. ذُو الْفَضْلِ الْعَظِيمِ

4.4) In principle, a *Saakin* letter should neither be pronounced with an ‘echoing/bouncing’ sound nor with a ‘jerking’ sound. However, there are exceptions to this rule and that is:

a) The *Hamzah Saakin*. It must be pronounced with a ‘jerking’ sound.

- ➡ Whenever a *Hamzah* is *Saakin*, place an upside-down v (∧) beneath the *Hamzah Saakin* as a reminder that this letter must be pronounced with a ‘jerking’ sound. E.g. يَأْمُرُونَ

b) The 5 letters of *Qalqalah*, viz. قُ طُ بُ جُ دُ

These letters will always be pronounced with an ‘echoing/bouncing’ sound ONLY if they are *Saakin*.

- ➡ Two short lines (=) should be made beneath the letter of *Qalqalah* as a reminder that this letter must be pronounced with an ‘echoing/bouncing’ sound.

E.g. أَحَدٌ

- Hence, very briefly explain that the *Hamzah Saakin* must be ‘jerked’ and the letters of *Qalqalah* must be pronounced with an ‘echoing/bouncing’ sound.

E.g. لَا أَقْسِمُ - فَوْسَطِنَ - صُبْحًا - تَجْرِي - لَقَدْ

Note: The letter Ra- When a *Fatha* or *Dhammah* comes before a *Ra Saakin* ( ر ) it will be pronounced with a ‘full/round-mouth’, and when a *Kasrah* comes before it, it will be pronounced with an ‘empty-mouth’.

- ➡ Do not forget to circle those *Ra Saakins* which need to be pronounced with a ‘full/round-mouth’

4.5) When this lesson has been completed, open to the *Surahs* at the back of the *kitaab* and ask the learners to point out the *Saakin* letters and pronounce them as explained above.

**5. HUROOF-E-MADDAH** (also known as ‘OPEN LETTERS’) حُرُوفِ مَدَّة (Part 2, Pg. 7 & first five lines of pg. 8)

5.1) There are three letters of *Madd*, viz.

-An *Alif* preceded by a *Fatha* ( اَ ).

- A *Waaw Saakin* preceded by a *Dhammah* ( وُ ).

- A *Ya Saakin* preceded by a *Kasrah* ( يِ ).

*Madd* means to ‘pull’, thus whenever any of the above three are found then the letter before the وُ or يِ will be ‘pulled’ slightly – neither too long nor too short (as a ‘close-letter’). E.g. بَا - بِي - بُو.



A short line ( \_ ) should be made beneath the letters of *Madd* (in each learners Qaaidah) as a reminder that this letter must be ‘pulled’ slightly. E.g. قَالُوا

5.2) The following points must be strongly emphasized in this lesson:

- Correct pronunciation of the ‘full/round-mouth’, ‘empty-mouth’ and confusable letters.
- Clear (*Ma’roof*) pronunciation of the *Kasrah* and *Dhammah* i.e. (for example) the word اِيْ will be recited as ‘ee’ and not as ‘air’, and the word يُوْ will be recited as ‘yoo’ and not as ‘your’.
- The mouth should not be opened too much when pronouncing the *Alif* preceded by a *Fatha*. E.g. اَفْوَاَجًا

5.3) By now the learners should have understood the meaning of *Huroof-e-Maddah*/‘open-letters’, therefore, go on to the next step and ask the learners to identify the ‘open-letters’, ‘close-letters’, ‘full/round-mouth’ and ‘empty-mouth’ letters on

pages 10-12 (or in the *Surahs* at the back of the *kitaab*)

## 6. LETTERS OF *LEEN* حُرُوفِ لَيْنِ

(Part 2, Pg. 8, lines 6-11)

- 6.1) There are two letters of *Leen*, viz. *Waaw* and *Ya Saakin* preceded by a *Fatha* ( وَ - ى )
- 6.2) These two letters are pronounced with a ‘soft’ tone and with out any ‘force’.  
E.g. أَيُّم and أَيِّن (no force).
- 6.3) The *Ya* of *Leen* must be pronounced clearly, with an ‘active-voice’ (*Ma’roof*). E.g. أَيُّ should be pronounced as ‘ay’ and not as ‘ey’.
- 6.4) When this lesson has been completed, open to the *Surahs* at the back of the *kitaab* and ask the learners to point out some letters of *Leen* and pronounce them as explained above.

**Note:** There is a big difference between بَ (*Ba*), بَا (*Baa*) and بَأْ (*Ba’*). Ensure that these differences are shown to the learners when teaching page 11, lines 7-12.

## 7. *TANWEEN* - تنوين (Part 2, pg.13)

- 7.1) *Tanween* is one word which refers to either a *Fathatain*, *Kasrshtain* and *Dhammahtain*.
- 7.2) Remember that there is no ‘pulling’ at all when pronouncing the *Tanween*.

- 7.3) At the beginning of this lesson the learners must be taught what *Ghunnah* is. In simple terms *Ghunnah* means a nasal sound. There are certain rules regarding *Ghunnah* which will be explained very briefly in lessons 8 and 9.
- 7.4) The duration of *Ghunnah* is one *Alif*.
- 7.5) *Ghunnah* is pronounced with an ‘empty-mouth’ - not with a ‘full/round-mouth’.
- 7.6) Initially, each and every *Tanween* letter and *Noon Saakin* MUST be pronounced with *Ghunnah*.(The reason for this will be understood in lesson 8).
- 7.7) Explain that both the *Noon Saakin* and the *Tanween* have the same sound. Drum this point into their minds as there are important laws to come that are related to *Noon Saakin* and *Tanween*. Thus ...

اَ = اُنْ    اِ = اِنْ    اِ = اِنْ



Mark the places in the *Qaaidah* where *Ghunnah* should be made with a small circle (°) above the letter of *Ghunnah*. This will assist the learners in understanding this law.

- 7.8) Once this lesson has been completed, open to the *Surahs* at the back of the *kitaab* and ask the learners to identify the ‘open-letters’, ‘close-letters’, ‘full/round-mouth’ and ‘empty-mouth’ letters, the *Noon Saakins* and the *Tanweens*. Ensure that the *Noon Saakins* and the *Tanweens* are pronounced with *Ghunnah*.

## 8. WHEN *GHUNNAH* SHOULD BE MADE & WHEN *GHUNNAH* SHOULD NOT BE MADE.

8.1) There are two easy methods of teaching this lesson, both of which have been discussed below. Only choose to teach either one of the two methods to the learners. Do not explain both as this will confuse the

### Method One

a. When to make *Ghunnah*?

*Ghunnah* should be made at each and every *Noon Saakin* and *Tanween*....

E.g. مِنْ بَعْدٍ - أَنْتَ - مِنْ مَّا - كِرَامٍ بَرَّةٍ - رَسُولٍ كَرِيمٍ - مَنْ يَقُولُ

b. When *Ghunnah* should not be made?

...except if they are followed by any of the following 8 letters:

ء ه ع ح غ خ ل ر

E.g. مِنْهُ - كُفُؤًا أَحَدٌ - مِنْ رَبِّهِمْ - غَفُورٌ رَحِيمٌ

confused.

### Method Two

a. When to make *Ghunnah*?

If any of the following 20 letters appear after a *Noon Saakin* or *Tanween*, *Ghunnah* must be made. These 20 letters are:

ب ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك  
م ن و ي

E.g. مِنْ بَعْدٍ - أَنْتَ - مِنْ مَّا - كِرَامٍ ۙ بَرَزَةٍ ۙ - رَسُولٍ كَرِيمٍ - مَنْ يَقُولُ ۙ

b. When Ghunnah should not be made?

If any of the following 8 letters appear after a *Noon Saakin* or *Tanween*, *Ghunnah* must not be made. These 8 letters are:

أ ه ع ح غ خ ل ر

E.g. مِنْهُ - كُفُوا أَحَدًا - مِنْ رَبِّهِمْ - غُفُورًا رَحِيمًا

➡ Mark the places in each learners *Qaaidah* where *Ghunnah* should be made with a small circle (°) above the letter of *Ghunnah*. This will assist the learners in understanding this law.

➡ Mark the places where *Ghunnah* should not be made with a small cross (x) above the letter.

**Note:** If the learners are too young to understand the laws of Ghunnah, do not explain the same to them. Merely make the small circles (°) and crosses (x) at the appropriate places when giving them their new lesson and ensure that they follow the signs.

8.2) When *Ghunnah* is not being made, ensure that there is no ‘echoing’ sound (*Qalqalah*).

E.g. مِنْ عَيْنٍ - أَنْعَمْتَ

8.3) Open to the *Surahs* at the back of the part two and ask the learners to identify, apply and explain all

the concepts learnt thus far. Is there *Ghunnah* or not and why? Is this a ‘full’ or ‘empty-mouth’ letter? Is this an ‘open’ or ‘close’ letter? Ask them to find examples of the letters of *Leen* and so on.

## 9. **KAHRA-ZABAR, KAHRA-ZER AND ULTA-PESH (- - -)** (Part 2, Pg. 14-15)

9.1) The *Kahra-Zabar, Kahra-zer and Ulta-pesh* are the *Huroof-e-Maddah*/‘open-letters’ written in an abbreviated form (ب = بَا = بِي = بُ).  
 Hence, the same laws and points apply here too.  
 Refer to lesson 5 on page 15.

## 10. **MADD (—/—) مَدَّ** (Part 2, Pg. 16)

- 10.1) *Madd* is that sign which indicates that a certain letter must be ‘pulled’.
- 10.2) There are two types of *Madd* viz. a) the ‘long/big’ *Madd* which is shaped as ( ) and b) the ‘short/small’ *Madd* which is shaped as ( ).
- 10.3) The duration of the ‘long’ *Madd* is equal to six *Alifs*. The duration of the ‘short’ *Madd* is equal to three *Alifs*.
- 10.4) Ensure that the learners ‘pull’ each *Madd* for its correct duration.
- 10.5) The fingers should be used to count the amount of *Alifs*.

**Note:** The duration of one *Alif* is the time it takes to open a closed finger or close an open finger.

## 11. SILENT LETTERS (Part 2, Pg. 17)

- 11.1) The script of the *Qur'aan Shreef* is unique. In many places the letters *Alif*, *Waaw* and *Ya* are written yet they are not pronounced or read.
- 11.2) Basically, if a letter does not have a diacritical mark, it should not be pronounced. (Also see the note below 4.4, lesson 4, page 13)
- 11.3) The word **أَنَّ**, wherever it appears in the *Qur'aan Shareef*, the second *Alif* should not be recited. Rather it will always be recited as **أَنَّ**.
- 11.4) In the *Qur'aans Shareef* printed by WATERVAAL, the silent letters are denoted with a small circle (°) above. E.g. **أَنَّ**.
- 11.5) On page 17, the first four lines, each word is written twice. The first being the way it is written and the second being the manner in which it should be read.

## 12. TASHDEED ( ّ ) تشدید (Part 2, Pg. 19-27)

- 12.1) A letter with a *Tashdeed* above it is called a *Mushaddad* letter.
- 12.2) The learners should be made to understand that a *Mushaddad* letter is pronounced twice, once with the letter before it and once on its own.

أَبَّ + أَبْ = أَبُّ    أَبَّ + أَبْ = أَبُّ    أَبَّ + أَبْ = أَبُّ

- 12.3) THERE IS A SLIGHT 'DELAY' IN THE SOUND OF EVERY *MUSHADDAD* LETTER. This is due to

the fact that a *Mushaddad* letter is in actual fact two letters combined (as explained in 12.2). Therefore, after pronouncing the first letter, there should be a slight delay in the sound before pronouncing the second letter. E.g.

أَبُّ = أَبْ - pause - بَ

This could be explained to the learners by explaining that a *Tashdeed* has a ‘stop & then carry on’ sound or a ‘hitting’ sound or a ‘join & press’ sound.

**Note:** The ‘delay’ in the sound of the *Mushaddad* letter applies to every *Mushaddad* letter, especially when the *Mushaddad* letter is followed by a *Saakin* letter or another *Mushaddad* letter.

E.g. مِنَ الشَّيْطَانِ (for more examples see page 24)

and عَلِيُونَ (for more examples see page 25).

12.4) Remember that a *Noon* and *Meem Mushaddad* (نَّ - مَّ) will always be recited with (heavy)

*Ghunnah*. E. g. إِنَّ - مَلِكِ النَّاسِ - ثُمَّ - مُحَمَّدٌ

12.5) When a *Madd* (— /—) is followed by a *Mushaddad* (or *Saakin*) letter, then the *Madd* should be FIRST ‘pulled’ for its full duration BEFORE the *Tashdeed* (or *Saakin*) is pronounced.

E.g. آلَانَ and وَلَا الصَّالِينَ

12.6) When a *Madd* (— /—) is followed by a letter of *Ghunnah*, then the *Madd* should be FIRST ‘pulled’ for its full duration BEFORE *Ghunnah* is made.

E.g. اَمِينٌ

12.7) As a general law, whenever a *Tashdeed* comes after a *Sukoon*, then **do not** pronounce the *Sukoon*. In other words, skip the *Saakin* letter and go straight to the *Mushaddad* letter. E.g. قَدَّتَيْنِ - مِنْ وَآلٍ

(For more examples see page 27, lines 7-12).

➡ Do not forget the following:

Mark the places where *Ghunnah* should be made with a small circle (°).

➡ Attach an arrow to indicate which letter should be joined to which.

➡ Strike out the silent letters by means of an x.

### 13. RULES OF THE LETTER *LAAM* AND THE WORD *ALLAH* (الله) (Part 2, Pg. 24)

13.1) The letter *Laam* on its own will always be recited with an ‘empty-mouth’.

13.2) The letter *Laam* in the word اللهُ will be recited with a ‘full/round-mouth’ if it is preceded by a *Fatha* or *Dhammah*. E.g. هُمُ اللهُ - اللهُ

If it is preceded by a *Kasrah*, it will be recited with an ‘empty-mouth’. E.g. بِسْمِ اللهِ .

➡ Circle the word اللهُ whenever it has to be read with a ‘full/round-mouth’. E.g. رَسُوْلُ(الله)

## 14. **HUROOF-E-MUQAT'TA'AAT** حُرُوفٍ مُّقَطَّعَاتٍ

(Those individual letters which have a *Madd* and appear at the beginning of 29 *Surahs*.) (Part 2, pg. 28)

14.1) There are 14 *Huroof-e-muqat'ta'aat* in the *Qur'aan Shreef*. Only 13 are noted in the *Yassarnal-Quraan* (page 28, lines 9-11), the fourteenth being طه.

14.2) The phonic sounds of these letters should not be pronounced, they should instead be pronounced as 'single letters'.

14.3) Ensure that the learners 'pull' the 'big' *Madd* for its correct duration i.e. 6 *Alifs*.

14.4) Ensure that the learners only 'pull' those letters which have a *Madd*.

14.5) Show the learners the difference in the duration of 'pulling' between the *Madd* and the *Kahra- Zabbar*.

14.6) *Ghunnah* should be made at the following places in the following *Huroof-e-muqat'ta'aat*:

الم - المص - المر - كهيعص - طسم - عسق

**Note:** Only in طسم, ensure that the learners pronounce the س as 'SEEM' and not as 'SEEN'

## 15. LAW OF *QALB* قَلْب (Part 2, pg. 29)

15.1) Before starting page 29, explain to the learners the law of *Qalb*. The law of *Qalb* is as follows:

If after a *Noon Saakin* (نْ) or *Tanween* ( ُ ) there appears a *Ba* (ب), then the *Noon Saakin* or the (*Noon Saakin* in the) *Tanween* will be changed into a *Meem* (م) and pronounced with *Ghunnah*.

E.g. كِرَامٍ ۞ بَرَّةٌ - مِّنْ ۞ بَخِلٍ

(For more examples see page 29, lines 1-4).

15.2) Whenever the law of *Qalb* appears, a small *Meem* will always appear in the *Qur'aan Shareef*. Therefore, teach the learners that whenever the small *Meem* is seen, do the following:

a) Put a *Sukoon/Jazam* on the small *Meem*.

b) Make *Ghunnah*.

➡ Here too, add the small circle (°) for *Ghunnah*.

## 16. LAW OF *MEEM SAAKIN* مِيم سَاكِن (Part 2, pg. 29)

(Part 2, pg. 29)

16.1) If after a *Meem-Saakin* there appears a *Ba* (ب) or another *Meem* (م) then *Ghunnah* should be made.

E.g. رَبَّهُمْ بِهِمْ - لَهُمْ مَا يَشَاءُونَ

16.2) If after a *Meem-Saakin* there appears any other letter besides a *Ba* (ب) or another *Meem* (م), *Ghunnah* should not be made. E.g. هُمُ فِيهَا

**Note:** Here too, if the learners are too young to understand the laws of *Qalb* and *Meem-Saakin*, do not explain the same to them. Merely make the small circles (°) and crosses (x) at the appropriate places when giving them their new lesson and ensure that follow the signs.

## 17. LAW OF WAQF ('STOPPING') وَقَف (Part 2, pg. 29)

17.1) *Waqf* means to 'stop' during the recitation of the *Qur'aan Shareef*. The learners need to be taught how, where and where not to 'stop' while reciting the *Qur'aan Shreef*.

17.2) Primarily, there are three laws as to how *Waqf* should be made.

a) 'Stopping' at a *Fathatain* ( َ ), e.g. مَاءٌ - يُسْرَأُ

In this case the *Fathatain* will be recited as a *Har-e-Madd* (an *Alif* preceded by a *Fatha*).

Thus مَاءٌ - يُسْرَأُ will be recited as مَاءٌ - يُسْرَأُ

b) 'Stopping' at a 'round' *Ta* (ة), e.g. الْقَارِعَةُ

In this case the ‘round’ *Ta* (ة) will be recited as a ha (ه) *Saakin*. Thus الْقَارِعَةُ will be recited as الْقَارِعَهُ

c) ‘Stopping’ at any other place besides the *Fathatain* and the ‘round’ *Ta* (ة) e.g. الْحَمْدُ - تَأْتُونَ

In this case, whatever the diacritical mark may be, it will be ignored and the last letter will be recited as a *Saakin* letter.

Thus الْحَمْدُ - تَأْتُونَ will be recited as الْحَمْدُ - تَأْتُونَ

17.3) There are +/- 17 signs which one may find in between the aayat during the recitation of the *Qur’aan Shreef*. Of these, 6 indicate that one should ‘stop’ and 5 that one should not ‘stop’.

The 6 ‘stopping’ signs are م- ط- ج- صل- قف

The 5 ‘non-stopping’ signs are ز- ص- صلى- ق- لا

(Since the remaining 6 signs

س- سكت- وقف- ك- مع- .. need a little explanation, for the sake of brevity, they have not been mentioned here.)

17.4) Now open the *Qur’aan Shareef* and ask the learners first point out the ‘stopping’ signs and thereafter the ‘non- stopping’ signs, and see whether they are making *Waqf* correctly.

## 18. LAW OF THE *NOON-E-QUTNI* (small *Noon*)

نُونٍ قُتْنِي (pg.30, lines 10-12)

18.1) The *Noon-e-Qutni* is a small *Noon* with a *Kasrah* (نِ)

that appears in between some verses/sentences. The function of this *Noon* is to join two sentences during recitation. If one does not intend joining then this *Noon* will have no function. Thus, there are two ways of reciting those verses where this *Noon* appears, viz.

a) By joining the two verses

b) By not joining the two verses (i.e. making *Waqf*).

Therefore, if one intends joining the two verses, the *Noon-e-Qutni* must be pronounced (with a *Kasrah*), and if one does not intend joining the two verses then the *Noon-e-Qutni* must not be pronounced and instead the *Alif* on top of (or sometimes after) the *Noon-e-Qutni* should be pronounced. The examples that appear on the last page of the part two have been placed in the table below.

Recited as:		Written as:	No.
(Stopping)	(Continuing)		
خَيْرًا . الْوَصِيَّةُ	خَيْرِنِ الْوَصِيَّةُ	خَيْرًا . نِ الْوَصِيَّةُ	1.
شَيْبًا . السَّمَاءُ	شَيْبِنِ السَّمَاءُ	شَيْبًا . نِ السَّمَاءُ	2.
مُبِينًا . اُقْتُلُوا	مُبِينِنِ اُقْتُلُوا	مُبِينًا . نِ اُقْتُلُوا	3.
نُوحًا . ابْنَهُ	نُوحِنِ ابْنَهُ	نُوحًا . نِ ابْنَهُ	4.
خَيْرًا . الَّذِي	خَيْرِنِ الَّذِي	خَيْرًا . نِ الَّذِي	5.
مُرِيبًا . الَّذِي	مُرِيبِنِ الَّذِي	مُرِيبًا . نِ الَّذِي	6.
شَيْئًا . اتَّخَذَ	شَيْئِنِ اتَّخَذَ	شَيْئًا . نِ اتَّخَذَ	7.
عَرَضًا . الَّذِينَ	عَرَضِنِ الَّذِينَ	عَرَضًا . نِ الَّذِينَ	8.

مَثَبٌ