

Qur'ānic Arabic Memorization Expectations (1st)

- 1) The student does not change the meaning of what is recited (laḥnun jaliyy) because of a mistake in either makhārij (the letters' points of articulation/from where the letters exit) or ṣifāt (letters' attributes/how the letters exit).
- 2) The student does not extend a short vowel (one ḥarakah: fathah, ḍammah, or kasrah) to the length of a long vowel (two ḥarakahs/ḥarakātān: 'alif, wāw, or yā') or do the opposite—shortening a long vowel (ḥarakātān) to the length of a short vowel (ḥarakah).
- 3) When there is a hā' (هـ) or tā'un marbūṭah (ء) at the end of an 'āyah, the student clearly pronounces it with an exhalation (a hā' / هـ), breathing out audibly, and not a mere fathah (َ). Otherwise, a letter is left out.
- 4) If there is a madd symbol (~) on top of an 'alif (اَ), wāw, or yā', the student extends the long vowel to a length at least twice (four or five ḥarakāt) that of a normal 'alif, wāw, or yā' (al-maddu ṭ-Ṭabī'iy: ḥarakātān). This applies to both al-maddu l-muttaṣil as well as al-maddu l-munfaṣil.
- 5) The student ends every 'āyah by taking a breath and pronouncing the last letter in that 'āyah as sākinah without joining it to the one that follows it (waṣl). This is not because the student cannot say two or even several 'āyāt in one breath, connecting them properly. Rather, this is because it was the practice of the Prophet Muḥammad (ṣalla l-lāhu 'alayhi wa sallam) to stop at the end of each 'āyah while reading unhurriedly, reflecting upon each 'āyah. This also ensures that the student has memorized where each 'āyah ends and the next one begins.
- 6) The student cannot repeat the same assessment twice in one day because it does not reflect what was truly memorized.