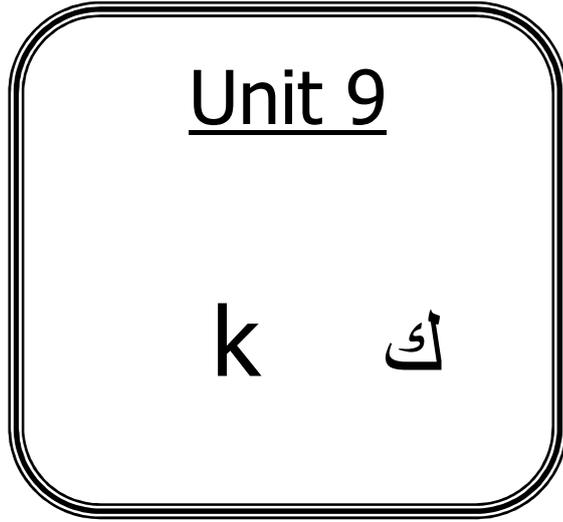
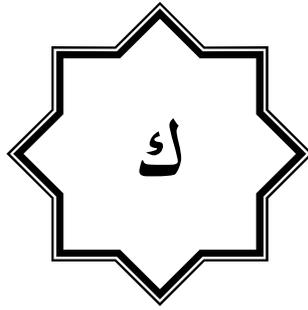


Unit 9 ك



Unit 9 ك



Kaaf كَاف

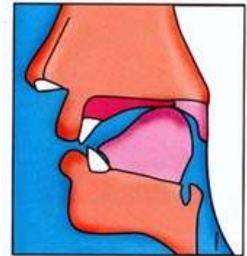
القراءةُ Al-qiraa'ah

Phonetics

Pronunciation: Like "k" in English.

Exit: The innermost part of the tongue toward the mouth and what corresponds of the roof of the mouth.

Kaaf is a light letter.



ka = كَ
ki = كِ
ku = كُ

kaa = كَا
kee = كِي
koo = كُو

dakka	دَ + كَ = دَكَ
dakki	دَ + كِ = دَكِ
dakku	دَ + كُ = دَكُ

Unit 9 ك

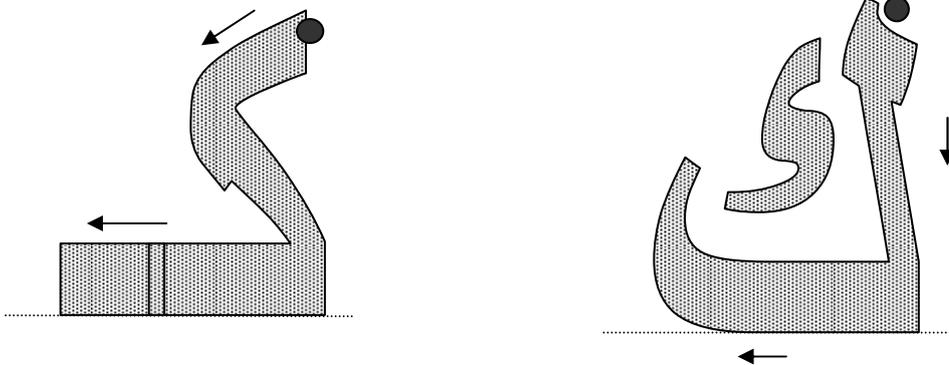
kaa	كَا = ا + كَ
kalbu	كَلْبُ = لُ + بُ + كَ
kabeeri	كَبِيرُ = رِ + ي + ب + كَ
baakiru	بَاكِرُ = رُ + كِ + ا + بَ
rakiba	رَكِيبَ = بَ + كِ + رَ
tawarruku	تَوَرُّكُ = وَ + رُ + كُ + تَ

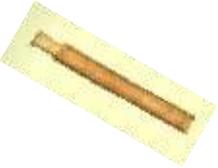
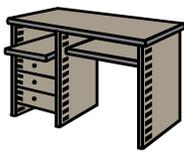
Read

إِقْرَأْ / إِقْرَأِي Iqra' / Iqra'ee

٣-	لَكَ	لَكَ	تِلْكَ
٤-	شِبَاكُ	شِبَاكُ	بَارِكْ
٥-	سِلَاكُ	سُلُوكُ	كِتَابُ
٦-	نَكْتَبُ	كَبِيرُ	كَلْبُ

Unit 9 ك



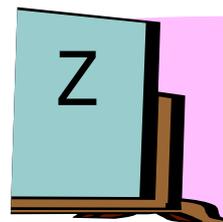
Isolated	Final	Medial	Initial
			
Natural toothbrush	King	Desk	cup
سيوَاكُ (1) Siwaak	مَلِكُ malik	مَكْتَبُ maktab	كُوبُ koob
ك	ك	ك	ك

*Notice that:

- 1-When ك is initial or medial, it is written on the line, it's left side, its decoration disappears and a small stroke is added to the right side.
- 2-When it is final it is in the full form and is also on the line.
- 4- The small letter in the middle is only a decoration and has no relation with the pronunciation of Kaaf
- 3- ك can be connected from both sides.



La KaZa
↑ ↑



ك

ك is like a reversed Z

Unit 9 ك



insakb / insakbee **إِنْسَخْ / إِنْسَخِي** ١

ك	كَ	بَكَ	لَكَ	دَكَ	كُلُّ	كَذْ
.....
.....
.....
.....
.....

Ayna Kaaf

أَيْنَ ك؟ ٢

مَلِكٌ كِتَابٌ عَمَلٌ حُكْمٌ حَكِيمٌ
 حِكْمَةٌ عِلْمٌ كَلِمَةٌ لَيْلٌ مَلَائِكَةٌ

صِلْ / صِلِي ٣

ك ا ك ا
 ك ي ك ب
 ن ك ب ن ك ص ت
 ن ك ص ت ك و
 ك ب ر ت ك ن
 د ك ان

Unit 9 ك

..... ي ك
 س ن ك
 ش ك ل ك
 ك ل ب ك

إفصِلِ / إفصِلِي الأَحْرُفَ ifsil/ ifsilee al- ahruf

٣

	سكين	ك ن ت	كنت
	كاتب		لكن
	طباك		شرك

قُلْ وَانسخْ / قُولِي وَاَنْسخِي qul wa insakh / qulee wa insakhee

٤

Siwaak سِوَاكُ	malik مَلِكُ	maktab مَكْتَبُ	koob كُوبُ
.....
.....
.....
.....
.....

Unit 9 ك

The letters we know are:

ب	ت	ث	ن	ي	و	ا	د	ذ	ر	ز
س	ش	ص	ض	ط	ظ	ل	ك			

dog	كَلْبٌ	-٢	all	كُلُّ	-١
kabeer	كَبِيرٌ	-٤	knife	سِكِّينٌ	-٣
thanks	شُكْرٌ	-٦	lie	كَذِبٌ	-٥
wire	سِوَاكٌ	-٨	sugar	سُكَّرٌ	-٧
lazy (m.s)	كَسَلَانٌ	-١٠	much	كَثِيرٌ	-٩
polytheism	شِرْكٌ	-١٢	shop	دُكَّانٌ	-١١

Easy grammar lesson:

Whenever we attach ك (Kaaf with Fat-hah) to the end of a noun, it will mean "Your m.s"(masculine singular): If you talk to a boy, you say:

Your book = kitaabuka = كِتَابُكَ

And whenever we attach ك (Kaaf with Kasrah) to the end of a noun, it will mean "Your f.s" (feminine singular): If you talk to a girl, you say:

Your book = kitaabuki = كِتَابُكِ

Unit 9 ك

Akmil / Akmile أَكْمِلُ / أَكْمِلِي

Your...Fatimah (girl)	Your...Ahmad (boy)	My...	Meaning	Noun
بَيْتُكِ baytuki	بَيْتُكَ baytuka	بَيْتِي baytee	house	بَيْتٌ
				ثَوْبٌ
				كُوبٌ
				بِنْتُ

*Notice that when we attach the noon to Yaa' Maddiyyah to say my, we keep a Kasrah for the last letter, but we do not do so for Kaaf as it is not a long vowel, we just keep the mark of the last letter as it is.

(1) Al-Siwaak (or miswaak):

Unit 9 ك

Siwaak means cleaning the mouth and teeth with a siwaak, which is the name given to the tool used. The siwak is a stick or twig used for this purpose. Siwak is a method of cleaning the mouth which also earns the pleasure of Allah (Allaah (Arabic: الله) is the standard Arabic word for "God", it is derived from *al-ilaah, the God*. Allah is the personal name of the One true God. Nothing else can be called Allaah. The term has no plural or gender. It is interesting to notice that Allah is the personal name of God in Aramaic, the language of Jesus and a sister language of Arabic. The Aramaic word for God is *alôh-ô* (Syriac dialect) or *elâhâ* (Biblical dialect), which comes from the same Proto-Semitic word (*ilaah*) as the Arabic and Hebrew terms; It is transliterated in Greek as *elô-i*. And the Hebrew word for deity, *Elôah*), as is proven in the hadith of Aishah (may Allah be pleased with her) who said: "The Messenger of Allah (peace and blessings of Allah be upon him) said, 'Siwak cleanses the mouth and pleases the Lord.'" (al-Bukhari, Ahmad and al-Nisa'i)

Use of the siwak is repeatedly encouraged, as in the hadith of Abu Hurayrah (may Allah be pleased with him), who reported that the Prophet said: "Were it not for the fact that I did not want to make things too hard for my Ummah (nation), I would have commanded them to use the siwak at every time of prayer." (al-Bukhari and Muslim). According to another report narrated by al-Bukhari, he said: "...at every time of making wudoo'."

A scientific study comparing the use of miswaak with ordinary toothbrushes concluded that the results clearly were in favor of the users who had been using the siwaak.

Recent research by Dr Otaybi from Saudi Arabia opened a new area for research on the systemic effects Sewaak after discovering its great positive effect on the immune system.

Dr. Rami Mohammed Diabi who spent more than 17 years researching on Siwaak effects on health and especially its anti-addiction effects on smokers (curative and preventive sides) had opened a great field of science and researches by his last research: "Miswak Medicine theory" or Sewak Puncture medicine which led him to what is so called Beyond Sewak: World of Science and Research. (Go on internet for further information)

Times When the Use of Siwaak Is Recommended

1. When entering one's home to be with one's family: Aishah (may Allah be pleased with her) was asked what the Messenger of Allah (peace and blessings of Allah be upon him) did when he first came home. She said: "When he entered his house, the first thing he would do was use the siwak." (Muslim)
2. When getting up from sleep: Hudhayfah ibn al-Yaman (may Allah be pleased with him) reported that when the Prophet (peace and blessings of Allah be upon him) got up during the night, he would clean his mouth thoroughly with the siwak. (al-Bukhari and Muslim).
3. When the smell of one's mouth changes: Siwak is cleansing for the mouth, which means that it should definitely be used when the mouth needs cleaning, whether this is because of eating food with a strong odor, or because of not eating or drinking for a long time, etc.
4. When going to the mosque: Using siwak is a part of the adornment that we are commanded to wear for every prayer, as Allah says (interpretation of the meaning): "O Children of Adam! Take your adornment while praying..." [al-Aa'raf 7:31]. It is also important because the angels are present in the mosque, and one is going to meet with other worshippers there.
5. When reading Qur'an and joining gatherings in which Allah is remembered (dhikr), because the angels are present on such occasions.