

In the Name of Allah , the Compassionate, the Merciful.

# INTRODUCTION

This is the third of a series of booklets produced to guide Quran teachers, students and parents.

It has been assumed that the basic rules set in Parts 1 and 2 have been understood and the student is ready to deal with more advanced points.

I wish to express my gratitude to all the Madressa teachers, colleagues and friends for their comments and Suggestions. May Allah (S.W.T) reward their efforts.

Mrs Rubab R. Master  
Birmingham, January 1997

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Transliteration Table with Arabic Terminology

LETTER	SOUND
ذ	dh
ز	z
ظ	z
ض	d
ع	'a

# CHAPTER 1

## REVISION

In this chapter, we will summarise what we have learnt in Part 2. It is important that the lessons are understood well, before we proceed into the advanced stages of how to recite the Holy Quran.

1) **Long Vowels:-** In this chapter, we saw that a long vowel is produced by the addition of ا, و and ي.

Long Vowel = ا + Letter with Fatha (Short Vowel)

Long Vowel = ي + Letter with Kasra (Short Vowel)

Long Vowel = و + Letter with Dhamma (Short Vowel)

The other way of writing a long vowel is to use the -----<sup>ا</sup>, -----<sub>ي</sub> and -----<sup>و</sup>.

2) **Signs of Tanween:-** 'Tanween' is double signs, a Double Fatha ( / ), a Double Kasra ( / ) and a Double Dhamma ( / ). It is also called a nunation sign because all the letters with Tanween end with a Nun sound.

3) **Shadda Sign:-** Words having Shadda ( ء ) are pronounced twice in order to give an emphasis sound to a word. In English, an emphasis sound is made by using a double letter, for e.g. butter. In Arabic we use the Shadda sign.

4) **Madda:-** 'Madda' means to stretch, the two kinds of Madda discussed in the last book are, the short one ( ~ ) and the long one ( ~ ). The difference between the two should be understood by the student by doing examples.

5) **Silent Letters:-** Letters which do not have any signs are called silent letters. Such a letter is written but not read. The rule is that the letter which does not have a sign must be followed by a letter with a Sukun or Shadda.

**6) Punctuation:-** When reciting the Holy Quran, we often come across punctuation signs. These signs have their own meaning and therefore it is essential that we should follow and observe them when reading the Holy Quran.

**7) Rules of stopping:-** Whenever we come to a stopping sign ( ○ ) while reciting the Holy Quran, the sign on the end letter is changed to a Sukun.

However, it does not apply to letters with Double Fatha or the last letter has an ٰ or

ﻻ (without dots) in which case the word will be pronounced as a long vowel.

**Note:-** If the last letter before stopping is ٰ (Ta-marbutah) then it will be pronounced as ه (Ha).



Fill the empty boxes by putting the Tanween sign or by writing with a Nun Sakin. Two examples have been done for you.

يَ	←	يُنْ
شَا	←	شَنْ
	←	دَنْ
لَا	←	
	←	فُنْ
قَ	←	
	←	فَنْ

Circle the letter which has to be stressed (i.e. with a Shadda). An example has been given.

لَيْمَسِّنْكُمْ

لَعَلَّ

لَعَلَّ

ثَلَاثَةٌ

الشَّمْسُ

فِيهِنَّ

عَلَيْنَ

كَانَهُنَّ

أَيُّهَا

فَلَمَّا

رَبَّنَا

Put the right number of stretches (i.e. 2,4, or 6) in the words given below.

For example:

لَهُ
4

يَسَى	
6	2

طَسَى	

الرَّ	

ظَهْ	

سُوءٌ

صَّ

مَّا

غَطَاءٌ

عَسَقَ		

أَمِنُوا	

وَلَا الضَّالِّينَ	



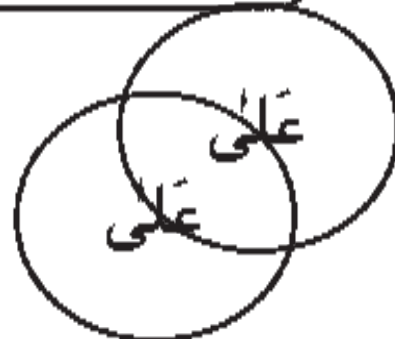
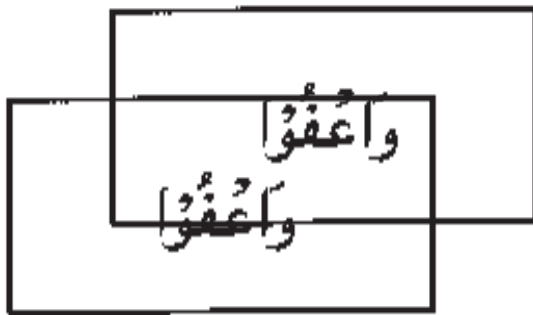
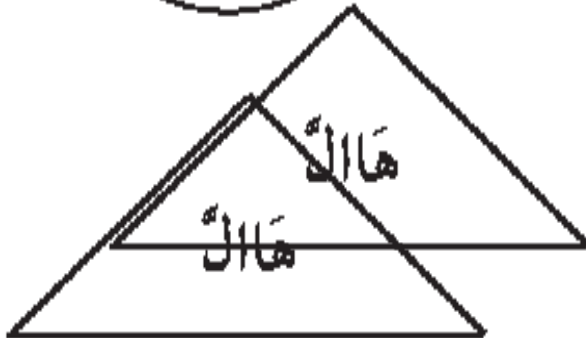
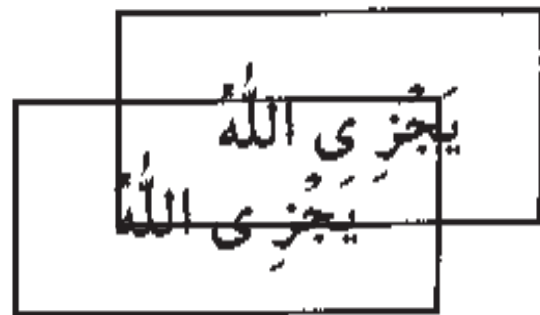
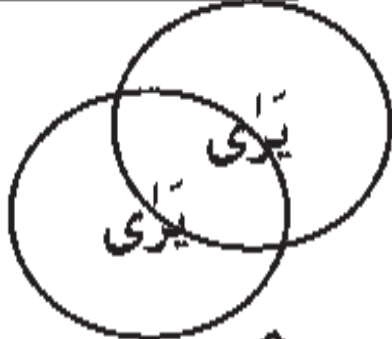
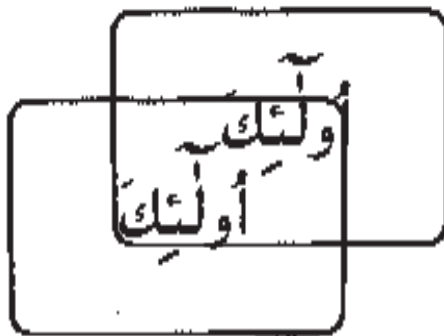
# WORKSHEET NO: 5

Circle the letters which are silent.

For example:

Circle the letters which are silent.

For example:



Fill in the blanks by putting the punctuation mark or by writing what it means.

For example:

End of sentence



\_\_\_\_\_



Pause



\_\_\_\_\_

ز صلي صل ص

\_\_\_\_\_



\_\_\_\_\_



\_\_\_\_\_



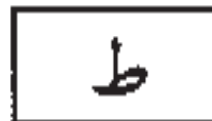
Must stop (Waqf Laazim)



Must not stop



\_\_\_\_\_



Write in English what you will pronounce when stopping.

For example:

Misk

read as

مِسْكٌ ط

read as

أَلْفَا فَا م

read as

مَتْرِبَةٌ ط

read as

عِبَادَةٌ ○

read as

يُسْرًا ○

read as

وَتَبُّ ط

read as

أَبْقِي ○

# CHAPTER 2

## ARABIC NUMBERS

ENGLISH	ARABIC
1	١
2	٢
3	٣
4	٤ ( ٤ )
5	٥
6	٦
7	٧ ( < )
8	٨
9	٩
10	١٠

Note: Some Arabic numbers are written in alternative ways as shown in the brackets above.

The Arabic language is read from right to left but the Arabic numbers are read from left to right (as with English numbers). For example:

52 = ٥٢	NOT 25
152 = ١٥٢	NOT 251

**Write the following numbers in Arabic.**

4 = \_\_\_\_\_

786 = \_\_\_\_\_

8 = \_\_\_\_\_

313 = \_\_\_\_\_

7 = \_\_\_\_\_

1415 = \_\_\_\_\_

12 = \_\_\_\_\_

987 = \_\_\_\_\_

16 = \_\_\_\_\_

3467 = \_\_\_\_\_

**Write the following numbers in English.**

٢ \_\_\_\_\_

٥٦٢ \_\_\_\_\_

٥ \_\_\_\_\_

٧٦٦ \_\_\_\_\_

٦ \_\_\_\_\_

٩٨ \_\_\_\_\_

١٤ \_\_\_\_\_

٧٨٢١ \_\_\_\_\_

٩ \_\_\_\_\_

٣٤.٢ \_\_\_\_\_

# CHAPTER 3

## DIVISION IN QURAN

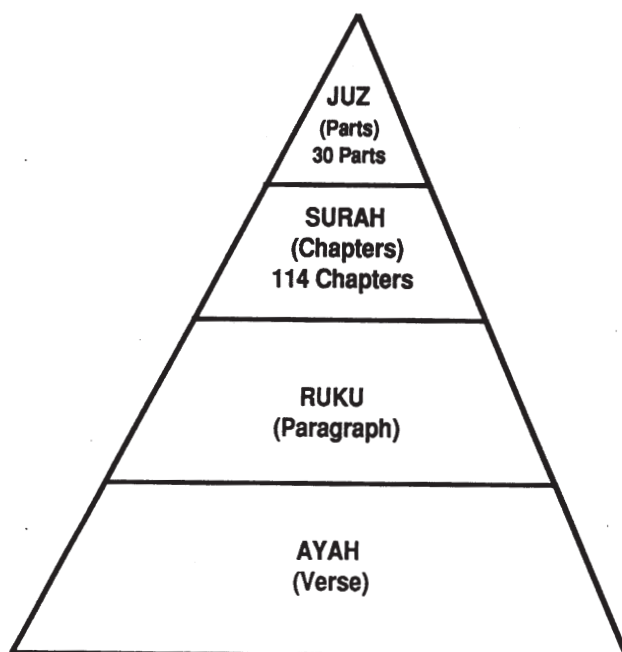
The Holy Quran is divided into Parts, Chapters, Paragraphs and Sentences as below:

**JUZ:** The Quran is divided into thirty similar size **Parts**. One **Part** is called **Juz** (plural - Ajza).

**SURAH:** The Quran contains 114 **Chapters**. A **Chapter** is called **Surah** (plural - Suwar).

**RUKU:** The **Juz** (Part) and **Surah** (Chapter) are divided into **Paragraphs**. One **Paragraph** is called **Ruku** (plural - Rukuaat)

**AYAH:** Means a **Verse** (plural - Ayaat).



The **Juz** (Part) is further divided into **Rub** (quarter of Juz), **Nisf** (half of Juz) and **Thalatha** (three quarters of Juz). You will find this is written in the margin of the Quran. The Quran is also conveniently divided into seven Parts called **Manzil** for people who want to finish the recitation in seven days. This is usually written at the bottom or in the margin of the Quran.

## SAMPLE OF A QURAN PAGE

The diagram illustrates the structure of a Quran page with the following labels and their corresponding parts:

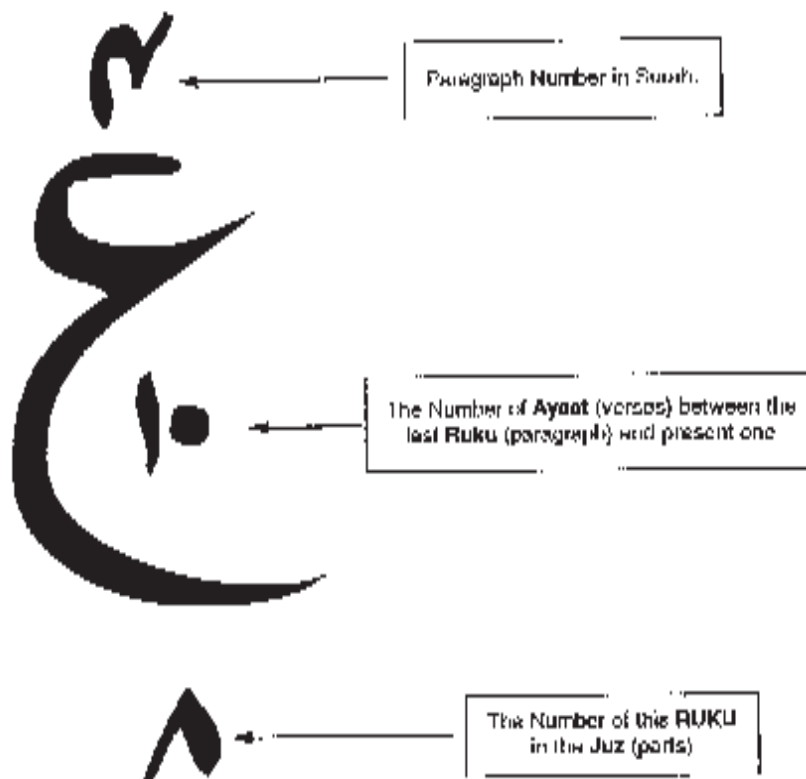
- Surah name and number:** Al-Baqara 2 (البقرة ٢)
- Page number:** 52 (٥٢)
- Juz name and number:** Siqul 2 (سيقول ٢)
- Ayah number:** 1 (1) - points to the first line of text.
- Ruku (paragrap):** 1 (1) - points to the entire text block.
- Manzil (seven division) number:** 1 (1) - points to the bottom of the page.

The text on the page is:

جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ  
 أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهِ أَنَّكُمْ سَأْتَدُرُّوهُنَّ  
 وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا  
 مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى  
 يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي  
 أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ  
 لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ  
 أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى  
 الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتَدِرِ قَدَرَهُ مَنَاعًا بِالْمَعْرُوفِ  
 حَقًّا عَلَى الْمُحْسِنِينَ وَإِنْ طَلَقْتُهُنَّ مِنْ  
 قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً  
 فَرِضْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا  
 الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا

In the Holy Quran each Sura is divided into various sections or paragraphs. A section is called **Ruku** (رُكُوع) which is indicated by an (ع) on the margin. This symbol usually has 3 numbers, at the top, in the middle and at the bottom.

**SYMBOL OF RUKU (Paragraph Symbol)**



	Plural	Singular
Part (s)	أَجْزَاءَ	جُزْءٌ
Paragraph (s)	رُكُوعَاتٍ	رُكُوعٌ
Chapter (s)	سُورٌ	سُورَةٌ
Verse (s)	أَيَّاتٍ	أَيَّةٌ



**Fill in the Blanks.**

1. The Holy Quran is divided into \_\_\_\_\_ similar sized Parts.

One Part is called \_\_\_\_\_

2. There are \_\_\_\_\_ Suwar (chapters) in the Holy Quran.

One chapter is called \_\_\_\_\_

3. A Paragraph in the Holy Quran is called \_\_\_\_\_

4. A Verse in the Holy Quran is called \_\_\_\_\_

5. Write the plural of the following:

a) Surah = \_\_\_\_\_

b) Ruku = \_\_\_\_\_

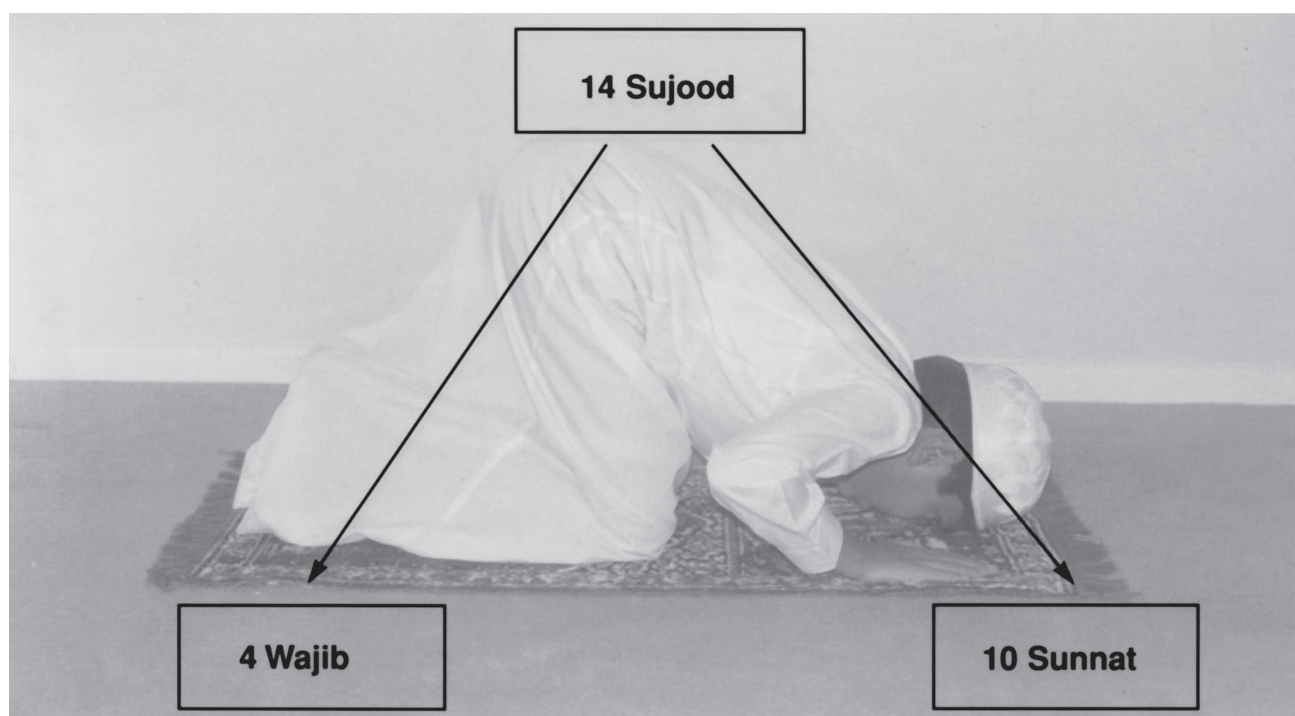
c) Ayah = \_\_\_\_\_



# CHAPTER 4

## SUJOOD IN THE HOLY QURAN

There are fourteen places in the Holy Quran where Sajda is to be performed. Of these four are wajib and ten are sunnah.



↓

<u>Surah</u>	<u>Ayah</u>	<u>Juz</u>
Sajda	15	21st
Haa-mim sajda	38	24th
An-najm	62	27th
Al-Alaq	19	30th

↓

<u>Surah</u>	:	<u>Ayah</u>
A'raf	:	206
Ra'ad	:	15
Nahl	:	50
Bani Israel	:	109
Maryam	:	58
Hajj	:	18
Furqan	:	60
Naml	:	26
Saad	:	25
Inshiqaq	:	21

It is worth remembering that the wajib sujud are in Juz with addition of 3. You would only have to remember Juz 21 and then keep on adding 3 to give you the next wajib sajda.

When there is a wajib sajda it is obligatory to perform sajda. If it is a sunnat sajda then it is better to perform sajda.

The sajda is wajib on both, the reciter and the listener. If while listening to it one is also reciting it, then it is wajib to do two sujood. It is not wajib to say any Dhikr in this sajda, but it is sunrat (recommended) to recite the following Dhikr.

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا  
وَتَّوَدُّيقًا لَا إِلَهَ إِلَّا اللَّهُ عِبُودِيَّةً وَرِقًّا سَجَدْتُ لَكَ  
يَا رَبِّ تَعَبُّدًا وَرِقًّا لَأُمْسِتَنَّكَفًا وَلَأُمْسِتَكْبِرًا  
بَلْ أَنَا عَبْدٌ ذَلِيلٌ ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ

If you can not remember the above, you may recite "Shukran lillah" seven times.

#### Allama Hilli and his lucky escape

Allama Hilli was a great learned scholar. At the age of nine years he had become a Mujtahid. However as a child he was still playful and one day he upset his father.

His father, being angry, tried to get hold of his son. Allama Hilli, knowing this, started running while his father ran after him.

As his father came close to catching him, Allama Hilli started reciting a wajib sajda verse. This meant that his father had to go into sajda since Allama Hilli was still not baligh. This delayed his father and allowed Allama Hilli to make his lucky escape.

**Answer the following questions.**

**1. How many Sujud are wajib in the Holy Quran?**

**2. Fill in the empty boxes:**

<b>Surah</b>	<b>Ayah</b>	<b>Juz</b>
<b>Sajda</b>	<b>15</b>	
<b>Haa-mim- Sajda</b>		<b>24th</b>
	<b>62</b>	
<b>Al-Alaq</b>		

**3. What is the action required for the listener and the reciter of a wajib sajda verse?**

**4. What should you recite while performing a Wajib Sajda?**

**5. While reciting the Holy Quran you come across a Sunnat Sajda Ayat what should you do?**

---

**INTRODUCTION**

TO

***ILMUT-TAJWEED***

---

## **INTRODUCTION TO ILMUT-TAJWEED**

**Ilmut-Tajweed** is a lesson from which we learn how to recite the Holy Quran correctly, with all its qualities.

Every language has its own way of pronouncing different words, for example: the vowel **A** in English is pronounced differently in **cat** then in **bar**.

Similarly Arabic has its own methods of pronunciation. If a reciter mis-pronounces a word, he may be implying the wrong meaning which is quite fatal in the case of the Holy Quran.

The Study of this proper pronunciation and recitation of the Holy Quran is called **Ilmut-Tajweed** .

# CHAPTER 5

## RULES OF ل (In the word اَللّٰهُ)

The ل in the word اَللّٰهُ can be pronounced in two ways:

- 1) **With a Full Mouth:** When a / Fatha or a / Dhamma appears on the letter before the word اَللّٰهُ. For example:

رَسُوْلُ اللّٰهِ

Rasulul-lahu  
(Full Mouth)

هُوَ اللّٰهُ

Huwal- laahu  
(Full Mouth)

- 2) **With an Empty Mouth:** When a / Kasra appears on the letter before the word اَللّٰهُ. For example:

بَلِ اللّٰهُ

Balil-laahu

بِسْمِ اللّٰهِ

Bismil-laahi

Note: This rule applies only when ل is in the word اَللّٰهُ. The rule does not apply

when the ل is not in the word اَللّٰهُ. For example: هُوَ الَّذِيْنَ (huwal-ladhina)



Put a tick (✓) in the right box for the sign which appears before the word Allah (S.W.T.), then write down if it is pronounced with a Full (F) mouth or Empty (E) mouth. For example:

F or E	—	ـَ	ـِ	WORD
F			✓	إِنَّ اللَّهَ
				رَسُولُ اللَّهِ
				إِلَّا اللَّهُ
				ذَكَرَ اللَّهَ
				أَحَلَّ اللَّهُ
				بَلِ اللَّهِ
				لَا إِلَهَ إِلَّا اللَّهُ
				وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
				بِسْمِ اللَّهِ
				وَالْحَمْدُ لِلَّهِ
				اللَّهُمَّ

# CHAPTER 6

## RULES OF م AND ن (Stress and Stretch)

The two letters م and ن should always be recited stressed and stretched with a nasal sound. For example:

إِنِّ  
ثُمَّ

Read as In..na (Not inna)

Read as Thum..ma (Not Thumma)

As shown above, the **underlined letter** is stressed and stretched i.e. prolonged by two stretches and with a nasal sound.

Below are words which you can practise with:

فَلَمَّا Falam..ma	ظَنَّ Zan..na	دَمَّرَ Dam..mara
أَنْيَّ In..ni	مِمَّا Mim..ma	أَنْهَمُ In..nahum
إِنَّ مَكَّنَّهُمْ Inm..makkan..naahum	لَنْرُ جَمَنَّكُمْ Lanar-juman..nakum	إِمَامٍ مُّبِينٍ imaamim-mubeen

Circle the stretch and stress letters.

For example:

لِلنَّاسِ

وَالنَّجْمِ

عَمَّا	مَسْنَنٌ	سُنَّةٌ	لَكُنَّا
--------	----------	---------	----------

مِمَّا	حَتَّى	وَالنُّبُوَّةِ	رَبُّ
--------	--------	----------------	-------

لَمَّا	إِنَّكَ	فِي الْأُمِّيِّينَ	وَإِنَّا
--------	---------	--------------------	----------

إِمَامٍ مُّبِينٍ	عَنِّي	ضَلَالٍ مُّبِينٍ	جُنْدٍ
------------------	--------	------------------	--------

إِنَّمَا	وَلَيَمَسَّنَّكُمْ	أَنْتُمْ	مِنَّا
----------	--------------------	----------	--------

This is sample of a Quran page. Put the code 'ss' where you have to stress and stretch. An example has been done for you.

قَدْ سَمِعَ اللَّهُ ۲۸

سُورَةُ الْمُنْفِقُونَ مَدَنِيَّةٌ (۶۳)

رُكُوعَاتُهَا ۱۱

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ م

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ط وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنْفِقِينَ لَكَاذِبُونَ ① إِنْ تَخَذُوا آيْمَانَهُمْ جُنَّةً

فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ② إِنَّهُمْ سَاءَ مَا كَانُوا

يَعْمَلُونَ ③ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى

قُلُوبِهِمْ فَمُمْ لَا يَفْقَهُونَ ④ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ

أَجْسَامُهُمْ ط وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ط كَانَتْهُمْ

خَشَبٌ مُسْتَدَةً ط يُحْسِبُونَ ⑤ كُلَّ صَبْحَةٍ عَلَيْهِمْ ط هُمْ

الْعَدُوُّ فَأَحْذَرَهُمْ ط قَتَلَهُمُ اللَّهُ زَانِي ⑥ يُؤْفَكُونَ ⑦ وَ

إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ⑧

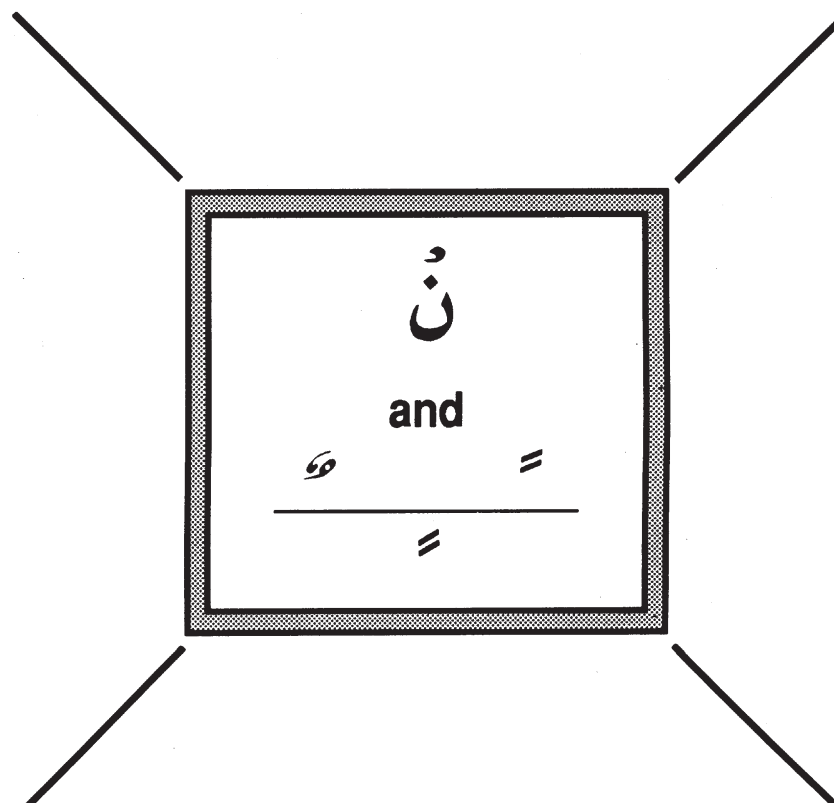
منزل

# CHAPTER 7

## RULES OF NUN SUKUN

A) IDGHAM

B) IDHAR



C) IQLAB

D) IKHFAA

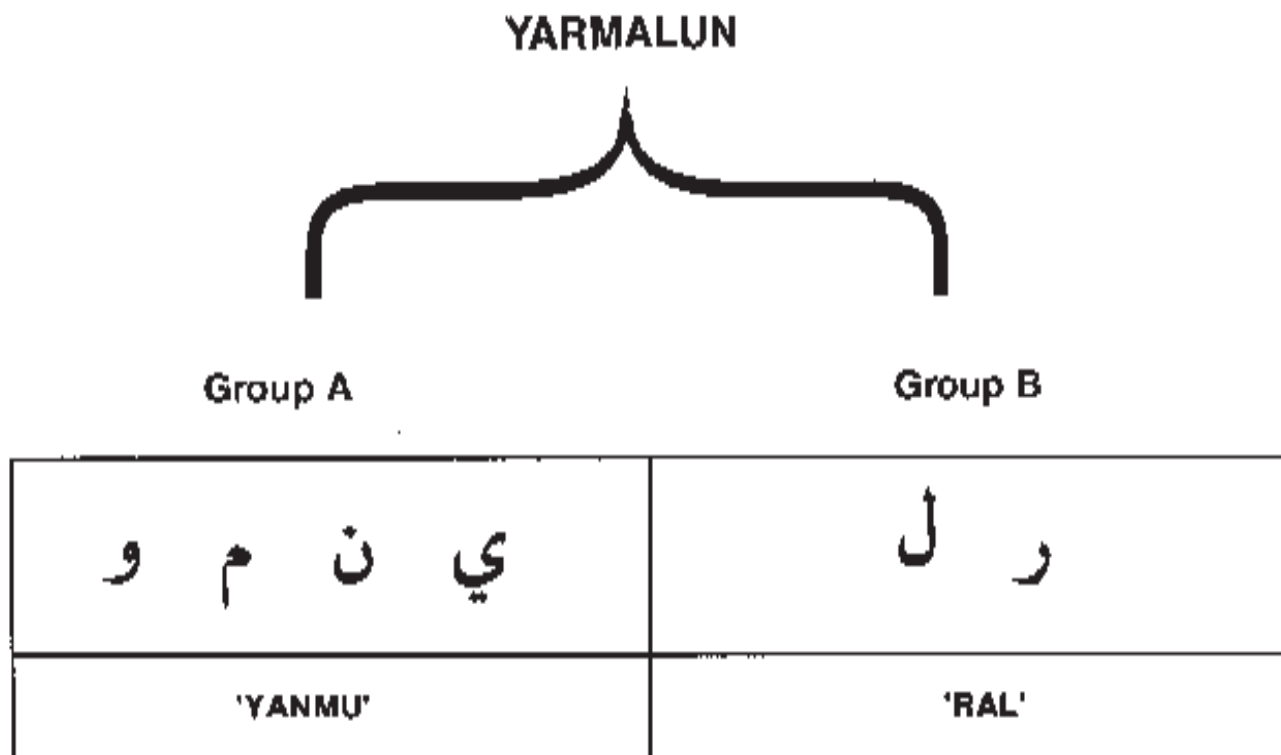
## A) IDGHAM

Idgham means merging of one letter to another letter. There are six letters of Idgham.

ي ر م ل و ن

In short we will call them 'Yarmalun'

From these six letters of 'Yarmalun' we will divide them into two groups:

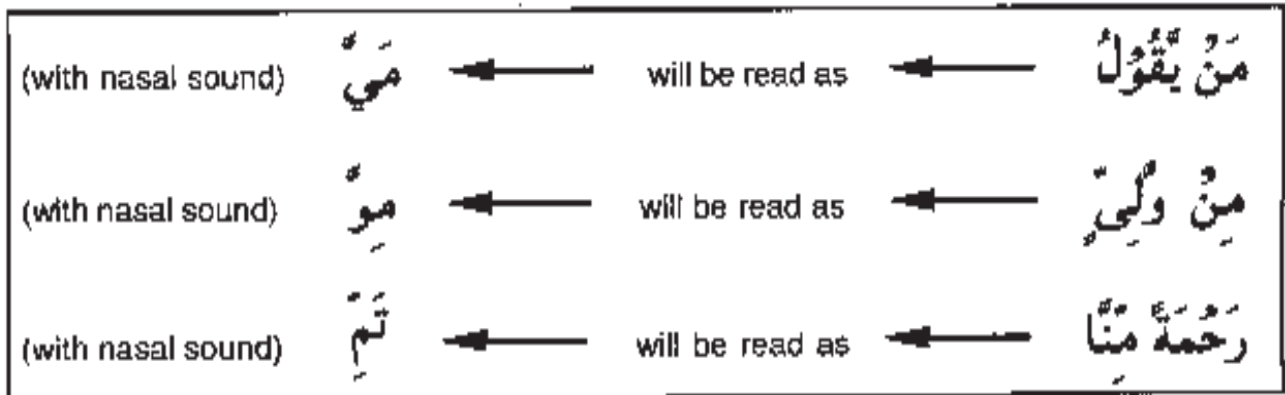


**GROUP A ('YANMU')**

When reciting the Holy Quran if after نْ nun sakin or ----- Tanween there is a letter from Group A ('Yanmu') then you will pronounce the نْ nun sakin or ----- Tanween with a nasal sound. Let us call this **Half Idgham** (Idghame ma gunnah).



For example:

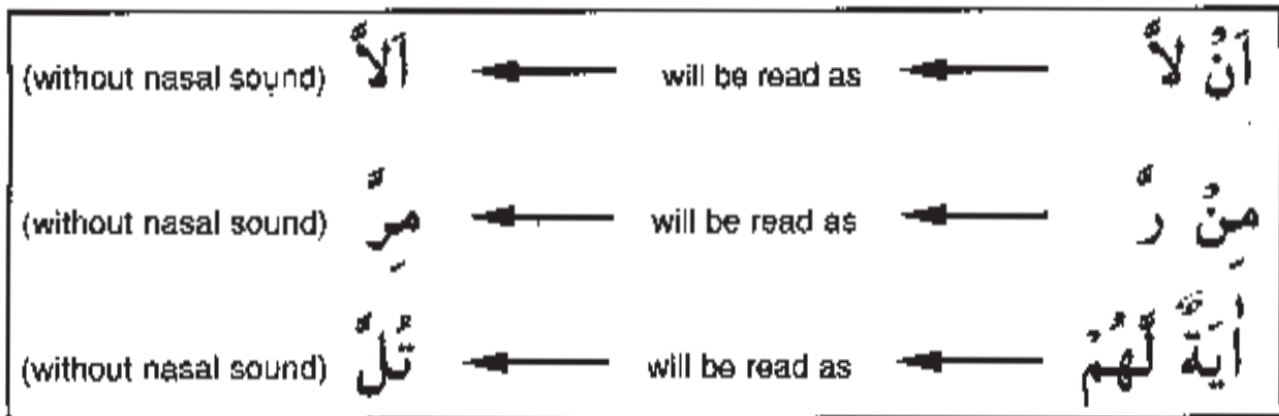


**GROUP B ('RAL')**

If after نُنْ or رَلْ there is a letter from Group B ('Ral') then the نُنْ will be cancelled and there will be no nasal sound. We will call this **Full Idgham** (Idghame Bila Gunnah).



For example:





Circle the **ن** and Tanween letters.

عَلَى	مَنْ
هُوَ	قُفْلٌ
أُمَّةٌ	مَرٌّ
لَهُ	إِذَا
مِنْ	إِنْ
بَيْنَ	بَابًا
شَرًّا	نَحْنُ
كَمًّا	وَالِ

Circle the 'Yarmalun' letters.

ه	و
م	ث
ط	ن
س	ق
ر	د
ج	ض
ب	س
ك	ف
ي	ش

The words below are either Full or Half Idgham. Link them to their correct box. Two examples have been given.

Full Idgham



Half Idgham



مَنْ ي



أَنْ لَنْ



وَيْلٌ لِكُلِّ



مِنْ مَاءٍ



فَمَنْ لَمْ



جَزَاءً وَكَانَ



فَمَنْ يَعْمَلُ

Here are some words of Full Idgham. Try to find what makes them Full Idgham. You may discuss this with your teacher.

مُحَمَّدٌ رَسُولُ اللَّهِ	غَفُورًا رَحِيمًا
نَذِيرًا لِلْبَشَرِ	أَنْ لَنْ
مِنْ رَبِّكَ	كُلُّ لَمَّا
لِمُسْتَقَرِّلَهَا	مِنْ رَسُولٍ
جَمِيعٌ لَدَيْنَا	بِضْرٍ لَمَّا

Here are some words of Half Idgham. Try to find what makes them Half Idgham. You may discuss this with your teacher.

ظِلَّلٍ وَعُونٍ	أَنْ يَقُولُ
فَاكِهَةً وَالنَّخْلُ	شَيْئًا وَلَا
مِنْ مَّارِجٍ	مِنْ مِّثْلِهِ
لَهَبٍ وَتَبٍّ	وَأَنْ نُّشَأَ
إِمَامٍ مُّبِينٍ	أَجْرًا وَهُمْ

Put the code 'HI' on Half Idgham letters and the code 'FI' on Full Idgham. An example has been done for you.

المُطَوِّفِينَ ٨٣ ٨٢٤ عَمَّ ٢٠

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٠ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ  
 الدِّينِ ١١ وَمَا يُكذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ١٢ إِذَا تُنْتَلَىٰ  
 عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ١٣ كَلَّا بَلْ سَوَّيْنَا  
 عَلَىٰ قُلُوبِهِمْ مَآ كَانُوا يَكْسِبُونَ ١٤ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ  
 يَوْمَئِذٍ لَمَّحُجُونَ ١٥ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ١٦ ثُمَّ  
 يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ١٧ كَلَّا إِنَّ كِتَابَ  
 الْأَبْرَارِ لَفِي عِلِّيِّينَ ١٨ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ١٩ كِتَابٌ  
 مَرْقُومٌ ٢٠ يُشْهَدُ الْمُقْرَبُونَ ٢١ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ٢٢  
 عَلَى الْأَرَآئِكِ يَنْظُرُونَ ٢٣ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ  
 النَّعِيمِ ٢٤ يُسْقُونَ مِنْ رَاحِقٍ مَخْتُومٍ ٢٥ خِتْمُهُ مِسْكٌَ فِي  
 ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ٢٦ وَهَزَّاجَةٌ مِنْ تَسْنِيمٍ ٢٧  
 عَيْنًا يَشْرَبُ بِهَا الْمُقْرَبُونَ ٢٨ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ  
 الَّذِينَ آمَنُوا يَضْحَكُونَ ٢٩ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ٣٠

منزل

## B) IDHAR (To Show)

This is when you show off the sound of ن, i.e. the sound of ن is pronounced clearly (without nasal sound). This is only when after ن nun sakin or Tanween letter there is the six letters of Hurufe-al-Halaqiyya. These six letters are:

أ ه ح خ ع غ

Full sound of ن ← أ ه ح خ ع غ + نُنْ or نْ

Note: All these six letters have the sound from the throat and are sometimes referred as Huruf-al-Halaqiyya (throat letters).

Examples:

عَذَابٌ أَلِيمٌ  
Adhāabun-Aleemun

مِنْ عَيْنٍ  
Min-'aynin

يَنْهَى  
Yanhaa

مِنْ غَلٍّ  
Min-Ghillin

مِنْ خَرْدَلٍ  
Min-Khardalin

غَنِيٌّ حَمِيدٌ  
Ghaniyyun-Hameedun

Circle the Hurufe-al-Halaqiyya letters. Two examples have been given.

ع	ع
ب	ت
ف	ج
ص	س
ط	و
د	ن
ك	ح
ا	م
خ	ف
غ	ك
ع	ق



Underline the Hurufe-al-Halaqiyya which follow نُن or tanween in the following words. Two examples have been given.

قَوْمٍ هَادٍ	اِذَا اَبَدًا
عَزِيزٌ غَفُورٌ	مَنْ عَمِلَ
قَرْضًا حَسَنًا	مِنْ خَزِيٍّ
عَذَابٌ اَلِيمٌ	خَلَقَ عَلِيمٌ
دَفْرَفٍ خُضْرٍ	يَوْمٍ هُوَ
عُرْبًا اَثْرَابًا	وَحُورٌ عَيْنٌ

## C) IQLAB

If after نُنْ nun sakin or ----- Tanween, there is the letter ب then the نُنْ  
 nun sakin or ----- Tanween will be changed into the letter م and recited  
 with a nasal sound.

م ← ----- or نُنْ will change ب + ----- or نُنْ

For example:

نَفْسٌ بِمَا Nafsumm-Bimaa	←	نَفْسٌ بِمَا Nafsun-Bimaa
مِنْ بَعْدِ Mimm-B'adi	←	مِنْ بَعْدِ Min-B'adi
أَنْبِيَا Amm-Biya	←	أَنْبِيَا Anbiya
أَذِنْبَعَثَ Idhimm-ba'atha	←	أَذِنْبَعَثَ Idhin-ba'atha

Cancel the ن and put the ة of Iqlab where possible. Two examples have been given.

وَيُؤْمِنُ بِاللَّهِ	وَمَنْ بَلَغَ
أَنْبِيَا	جَنْبِ
أَذْنَبَعَثَ	مِنْ بَيْنِنَا
مِنْ بَيْنِ	سُنْبَلَةٍ
مَنْ بَعَثْنَا	مِنْ بَعْدِهِ
يُنْبِتُ	تُنْبِتُ

## WORKSHEET NO: 2

IOLAB  
CHAPTER 7

Write the English words to their Arabic equivalent.

For example:  
Write the English words to their Arabic equivalent.

For example:

Alimum-Bidhaati

Alimum-Bidhaati

عَلِيمٌ بِذَاتِ

عَلِيمٌ بِذَاتِ

أَوْدِيَهُ بِقَدْرِهَا

أَوْدِيَهُ بِقَدْرِهَا

شَهِيدًا بَيْنِي

شَهِيدًا بَيْنِي

أَخَذَ بِنَا

أَخَذَ بِنَا

أَيْتَ بَيْنَتِ

أَيْتَ بَيْنَتِ

وَبِرًّا بِوَالِدِيهِ

وَبِرًّا بِوَالِدِيهِ

سَمِيعٌ بِصِيرٍ

سَمِيعٌ بِصِيرٍ

## D) IKHFAA

### Letters of Ikhfaa

ت ت ذ ذ س ش ض ص  
ط ظ ق ك ف ج ز

Note: For easy remembrance you may pair the letters of Ikhfaa.

If after نُنْ nun sakin or ----- Tanween sign there is any letter of Ikhfaa then the نُنْ nun sakin will be pronounced with a very light nasal sound.

The نُنْ nun sakin is there but will not be pronounced heavily or fully, it is pronounced as if it is hidden.

Hidden sound of نُنْ ← 15 Ikhfaa Letters + ----- or نُنْ

For example:

كُنْتُمْ

Kuñ-tum  
(Not Kun-tum)

مِنْ ثَمَرَةٍ

Miñ-thamaratin  
(Not Min-thamaratin)

# WORKSHEET NO: 1

Write the second letter in the pair of Ikhfaa letters. Two examples have been given.

Write the second letter in the pair of Ikhfaa letters. Two examples have been given.

ص	ص
ض	ص

س	س
ش	س

	ط
	ط

	د
	د

	ق
	ق

	ت
	ت

	ج	ف
	ج	ف

Underline the Ikhfaa letters. Two examples have been given.

أَنْفُسِهِمْ	أَنْصُرْنَا
شَيْءٍ قَدِيرٍ	يَنْسِلُونَ
كُنْتُمْ	أَنْطَقَ
أَنْتُمْ	عِنْدَ
مَنْجَا	عَنْ ضَيْفٍ
تَنْزِيلَ	يَنْشَأَ

# CHAPTER 8

## SOME RULES OF RAA

### a) Rules of ر with Fatha or Dhamma

When there is a َ Fatha or a ُ Dhamma on the letter ر then the ر will be pronounced with a full mouth.

Note: Even when there is a ّ Shadda sign with a َ Fatha or ُ Dhamma it will still be pronounced with a full mouth

Below are a few examples you can practise with:

رَحِيمٌ Raheemun	رَجَعَ Raja'a	رَسُولٌ Rasuulun
غَيْرُهُ Ghayruhu	يَخْرُجُ Yakhruju	رُبَّمَا Rubama
مِنْ رَبِّكَ Mir-rabbika	الرَّحْمَنُ Ar-rahmaan	حَرَمٌ Har-rama



b) Rules of ر with Kasra

When there is a     Kasra on the letter ر then it will be pronounced with an empty mouth.

For example:

 كَرِيمٌ Kareemun	 رِجْسٌ Rijsun	 مَغْرِبَيْنَ Maghri-bayn
--	---	--





c) ر with Sukun

When after any letter with     Fatha or     Dhamma there is ر then the ر will be pronounced with a full mouth (Tafkheem).

Full mouth ر =  + Letter with <u>   </u> Fatha or <u>   </u> Dhamma
--

Note: The     Fatha and     Dhamma signs are not on the letter ر but a letter before

For example:

 قُرْآنٌ Qur-aani	 أَرْضٌ Ardun
 تُرْجِعُونَ Turji'un	 فَرْشٌ Farshun

When after any letter with  Kasra there is ر then the ر will be pronounced with an empty mouth (Tarqeeq).

Empty mouth ر	=	ر	+	letter with <u> Kasra</u>
---------------	---	---	---	---------------------------

For example:

اَصْبِرُ Isbir	فِرْعَوْنَ Firauna
اَمِرْتُ Umirtu	اِغْفِرْ لِي Ighfiri

Fill in the boxes appropriately. Two examples have been given.

Pronunciation Full or Empty mouth	Put the sign which ر has	
Full	رَ	رَدِفَ
Empty	رِ	شَرِيعَةٌ
		اِسْرَاءُ يَلِ
		اَرُونِي
		حَرَمٌ
		مِنَ الرُّسُلِ
		طَرِيقٌ

Fill in the boxes appropriately. Two examples have been given.

Pronunciation Full or Empty mouth	What sign does the letter before ر have	
Full	ـَ	زَرَعًا
Empty	ـِ	فَذَكَرِ
		مَرِفَقًا
		يُرْسَلُ
		فَرُشًا
		شِرْكَ
		تُرْحَمُونَ

# CHAPTER 9

## RULES OF QALQALA

If any of the below letters appear with a **◌ْ** Sukun then it will be pronounced with an echo sound:

ق ط ب ج د  
(QUTUBJAD)

For easy remembrance they may be combined to read 'QUTUBJAD' (قُطُبُجَدُ)

Examples:

خَلَقَ

Khalaq(a)  
(Not Khalaq)

أَقْرَأَ

Iq(a)ra  
(Not Iqra)

أَحَدٌ

Ahad(a)  
(Not Ahad)

يَطْمَعُونَ

Yat(a)ma'una  
(Not Yatma'una)

أَجْرٌ

Aj(a)rin  
(Not Ajrin)

حَطَبٌ

Hatab(a)  
(Not Hatab)

Note: Care should be taken that such echoing sound does not go to the extent of forming a Fatha sound.

Circle the Qalqala letters. Two examples have been given.

فَانْصَبِ	الْأَبْتِغَاءِ
فَوَسَطْنَ	لَيَطْفِي
رَدَدْنَهُ	وَتَقْوَاهَا
تُجْزَايَ	عَبْدًا
عُقْبَاهَا	الرُّجْعِي
أَطْعَمَهُمْ	صَدْرَكَ


From the passage below, put the code 'Q' where there is Qalqala letter. An example has been done for you.

رُكُوعُهَا ١	( ١١٣ ) سُورَةُ الْفَلَقِ مَكِّيَّةٌ ( ٢٠ )	آيَاتُهَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ٥ مِنْ شَرِّ مَا خَلَقَ ٥ وَ		
مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٥ وَمِنْ شَرِّ النَّفَّاثِ فِي		
الْعُقَدِ ٥ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥		





TAJWEED	CODES
<p>3. <u>Rules of Nun and Tanween</u></p> <p>a) <u>Idgham</u></p> <div data-bbox="223 503 1016 597" style="border: 1px solid black; padding: 5px;">           Half Idgham (nasal sound) - و ي ن م + <math>\frac{\text{و}}{\text{و}}</math> or <math>\frac{\text{ن}}{\text{ن}}</math> </div> <p>For e.g.</p> <p style="text-align: center;">مَنْ يُّ مِنْ مِّ مَوْ</p> <div data-bbox="223 872 1016 966" style="border: 1px solid black; padding: 5px;">           Full Idgham (no nasal sound) = ر ل + <math>\frac{\text{و}}{\text{و}}</math> or <math>\frac{\text{ن}}{\text{ن}}</math> </div> <p>For e.g.</p> <p style="text-align: center;">أَنْ لَأُ مِنْ رُ آيَةٌ لَهُمْ</p> <p>b) <u>Idhar</u></p> <div data-bbox="223 1326 1016 1420" style="border: 1px solid black; padding: 5px;">           Full sound of ن - أ ه ح خ ع غ + <math>\frac{\text{و}}{\text{و}}</math> or <math>\frac{\text{ن}}{\text{ن}}</math> </div> <p>For e.g.</p> <p style="text-align: center;">أَنْعَمْتَ مِنْهُ</p> <p>c) <u>Iqlab</u></p> <div data-bbox="223 1742 872 1836" style="border: 1px solid black; padding: 5px;"> <math>\frac{\text{و}}{\text{و}}</math> or <math>\frac{\text{ن}}{\text{ن}}</math> + ب - ن م         </div> <p>For e.g.</p> <p style="text-align: center;">مِنْ بَعْدِ أَنْبِيَا</p>	<p style="text-align: center;">H I</p> <p style="text-align: center;">F I</p> <p style="text-align: center;">ن</p> <p style="text-align: center;">م</p>

TAJWEED	CODES
<p>d) <u>Ikhfaa</u></p> <p>Hidden sound of ن = 15 Ikhfaa Letters +  or ن</p> <p>For e.g.</p> <p>كُنْتُ أَنْفُسِكُمْ</p>	<p>ñ</p>
<p>4. <u>Rules of Raa</u></p> <p>a) <u>Full mouth</u> ر</p> <p>Full mouth - رَ or رُ</p> <p>For e.g.</p> <p>تُرَابٌ وَأَسْرٌ وَجُورٌ</p> <p>Full mouth - رُ + Letter with Fatha or Dhamma</p> <p>شُرْبٌ وَأَرْعَوْا</p> <p>b) <u>Empty mouth</u> ر</p> <p>Empty mouth - رِ</p> <p>For e.g.</p> <p>رِجَالٌ</p>	<p>F</p> <p>F</p> <p>E</p>

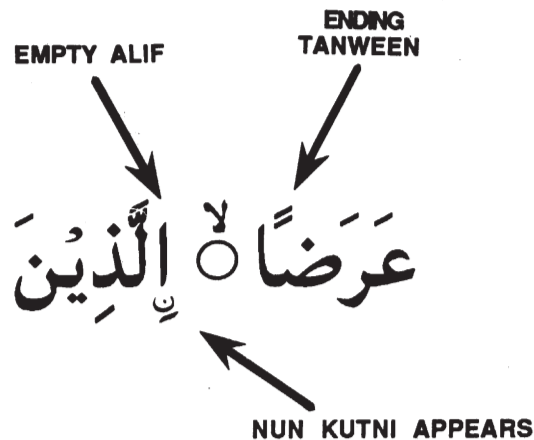
TAJWEED	CODES
<div data-bbox="223 378 867 479" style="border: 1px solid black; padding: 5px;">           Empty mouth - رُ + ر         </div> <p data-bbox="218 512 321 548">For e.g.</p> <div data-bbox="479 571 590 672" style="text-align: center;">             اَرْحَمُ           </div>	E
<p data-bbox="223 724 792 762">5) <u>Al-Qalqala (The strong tone)</u></p> <div data-bbox="223 825 1026 926" style="border: 1px solid black; padding: 5px;">           Echo sound = (The five letters with Sukun) قَ طَّ بَّ جَّ دَّ         </div> <p data-bbox="223 954 326 990">For e.g.</p> <div data-bbox="514 966 795 1048" style="text-align: center;">             أَحَدٌ أَدْنَى           </div>	5

# CHAPTER 10

## NUN KUTNI (SMALL ن)

If the sentence ends with a tanween letter followed by an empty Alif (Hamza alwasl) then a Nun Kutni appears.

Note the following example:



Note: The Nun Kutni always appears with a Kasra sign.

If you **do not stop** at **ضًا** you will read as:

عَرَضَ ٱلَّذِينَ  
Arada nilladhina

Note: The tanween and empty Alif is changed to Nun Kutni. The **ض** will be read as a short vowel.

When you **stop**, the sentence will start with a Fatha sign on the empty Alif. The Nun Kutni will not be used:

عَرَضًا ٱلَّذِينَ  
Aradaa, Alladhina

Note: There are some more rules but we will not discuss them in this book.

Read each Arabic sentence, then write down how it would be read when: a) Stopping b) Not Stopping. An example has been given.

a) Allima, Alladhina

b) Alliman-nilladhina

اَلِيْمًا ۙ اِلَّذِيْنَ

a) \_\_\_\_\_

b) \_\_\_\_\_

عَلِيْمٌ ۙ اِلَّذِيْ

a) \_\_\_\_\_

b) \_\_\_\_\_

قَدِيْرٌ ۙ اِلَّذِيْ

a) \_\_\_\_\_

b) \_\_\_\_\_

جَمِيْعًا ۙ اِلَّذِيْنَ

a) \_\_\_\_\_

b) \_\_\_\_\_

مُرْتَابٌ ۙ اِلَّذِيْنَ

a) \_\_\_\_\_

b) \_\_\_\_\_

لَقَدِيْرٌ ۙ اِلَّذِيْنَ

# CHAPTER 11

## RULES OF EXTRA ALIF

In the Holy Quran if there is a word with an ا (with a circle on top), then this ا is not pronounced. This ا occurs twenty one times in the Holy Quran. For example:

<p>سَلَا سَلَا</p> <p>Salaa-sila (Not Salaa-silaa)</p>	<p>لَا إِلَهَ إِلَّا اللَّهُ</p> <p>La-ila-llahi (Not Laa-ila-llahi)</p>
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### A TABLE OF SUPERFLUOUS ALIF

<p>أَنْ تَبُوءَ</p> <p>Al-Maidah 5:29</p>	<p>لَا إِلَهَ إِلَّا اللَّهُ</p> <p>Ale 'Imran 3:158</p>	<p>أَفَايِنُ مَاتَ</p> <p>Ale 'Imran 3:144</p>
<p>أَنْ تَمُودَا</p> <p>Hud 11:68</p>	<p>لَا أَوْضَعُوا</p> <p>Al-Tawbah 9:47</p>	<p>مِنْ نَبَأِ الْمُرِّ</p> <p>Al-An'am 6:34</p>
<p>لَكِنَّا هُوَ اللَّهُ</p> <p>Al-Kahf 18:38</p>	<p>لَنْ نَدْعُوا</p> <p>Al-Kahf 18:14</p>	<p>أُمَّمٌ لَتَتْلُوا</p> <p>Ar-Ra'd 13:30</p>
<p>لَا أَذْجَحْنَهُ</p> <p>An-Naml 27:21</p>	<p>تَمُودَا</p> <p>Al-Furqan 25:38</p>	<p>أَفَايِنُ مِتَّ</p> <p>Al-Ambiya 21:34</p>
<p>لَا إِلَهَ إِلَّا الْجَحِيمُ</p> <p>As-Saffat 37:68</p>	<p>لِيَرْبُوا فِي</p> <p>Muhammad 47:31</p>	<p>عَادَاً وَتَمُودَاً</p> <p>Al-Ankabut 29:38</p>
<p>وَتَمُودَاً فَمَا</p> <p>An-Najm 53:51</p>	<p>وَنَبَلُوا أَخْبَارَكُمْ</p> <p>Muhammad 47:31</p>	<p>لِيَبْلُوا بَعْضَكُمْ</p> <p>Muhammad 47:4</p>
<p>قَوَارِيرًا مِنْ</p> <p>Al-Insan 76:16</p>	<p>سَلَا سَلَا</p> <p>Al-Insan 76:4</p>	<p>لَا أَنْتُمْ</p> <p>Al-Hashr 59:13</p>

# CHAPTER 12

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## REFLECTIONS ON SOME SUWAR

### FROM THE HOLY QURAN

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**THE Holy Quran says:**

**“A Book We have revealed to you, blessed,  
that they may ponder over its ayat.”**

*(Surah-al-Sad: Ayah 29)*

## **SURAH - AL - FATEHA (The Opening)**

*In the name of Allah, the Compassionate, the Merciful.*

- 1. All praise is due to Allah, the Lord of the Worlds.*
- 2. The Compassionate, the Merciful.*
- 3. Master of the Day of Judgement.*
- 4. You alone do we serve and You only do we ask for help.*
- 5. Keep us on the right path.*
- 6. The path of those to whom you have granted favours. Not (the path) of those upon whom your anger is brought down, nor of those who go astray.*

### **Explanation**

This Surah is the opening chapter of the Holy Qur'an, that is why it is known as Al-Fateha meaning 'The Opening'. These are the most repeated verses of the Holy Qur'an because they are recited daily in Salah. It is said that Shaitan got most distressed when this Surah was revealed. Reciting this Surah can cure many illnesses and is therefore known as Surah-al-Shafa (The Cure). Other names include Surah-al-Asas (The Foundation), Surah-al-Saba (The Seven Verses), Surah-al-Hamd (The Praise) etc.

The Surah starts with saying that the good things we achieve in life are due to the mercy of Allah (SWT) and only He is to be praised. We must not forget that though we work hard to achieve our goals, it is only Allah (SWT) who gives us the strength to succeed. We see in the Surah that Allah (SWT) is Merciful and Compassionate. The Surah tells us that Allah (SWT) is the Master of the Day of Judgement. That is the day when all our deeds of this world will be judged and we will be told whether we will go to Heaven or Hell. The Surah tells us that we should pray only to Allah (SWT) and we should ask for His help whenever we are in trouble. If we love Him, He will show us what to do. In the last verses we ask Allah (SWT) to guide us on the right path, even if it is difficult. This is the 'path' in which Allah (SWT) would be happy with us.





## **SURAH - AL - IKHLAS (The Unity)**

*In the Name of Allah, the Compassionate, the Merciful.*

- 1. Say: He, Allah, is one.**
- 2. Allah is independent.**
- 3. He begets not, nor is He begotten ('he has no parents nor children').**
- 4. And none is equal to Him (Nothing can be compared to Allah (SWT)).**

### **Explanation**

This Surah is frequently recited in Salah and it is recommended to memorise the meaning so as to understand what we are reciting.

The Surah was revealed in reply to questions some Jews asked the Holy Prophet (S.A.W). *"What is the God of Islam like?" "What does He eat and drink?" "Where did He inherit this power and who will have it after Him?"* It was at this time this Surah was revealed through Angel Jibreel.

Allah (SWT) tells the Holy Prophet (S.A.W) there is only ONE God. He is One with none comparable to Him, without any beginning or end, unlimited by time, space and circumstances. Therefore the Surah explains the idea of the oneness (Tawheed) of Allah (SWT).

The Surah also tells us that Allah (SWT) is not dependent on anyone and is completely self sufficient. He does not have a human body, or human characteristics. He does not need any food, drink or anybody's help.

We also learn that Allah (SWT) was not born like human beings, nor does he have any children or partners.

Christians teach that the Messenger Jesus was God's son. Many other religions at the time of the Prophet (S.A.W) also believed their Gods had wives and children. Islam teaches that Allah is Alone and Unique and not like any created being.



## **SURAH - AL - ASR (Time)**

*In the Name of Allah, the Compassionate, the Merciful.*

- 1. *I swear by Time.***
- 2. *Most surely humanity is in loss.***
- 3. *Except those who believe and do good deeds, and encourage each other in truth, and in patience.***

### **Explanation**

In this Surah Allah (SWT) swears by 'Time'. In this case 'Time' refers to our lifetime in this world. Such is the importance of time, that Allah (SWT) takes an oath by it. We must realise that it is extremely valuable; a portion of it is taken every day. We must not waste our time, but use it as best as we can. We always think we will live a long time, but only Allah (SWT) knows, we could die anytime.

Commenting on the second verse, one of the old scholars said that he learnt the meaning of this verse from an ice-seller who used to call again and again: "Take pity on him whose capital is melting!" He said to himself that this was the meaning of the verse "Surely humanity is in loss." Time passes and the ice is melting. His life is like the ice; he must use every day, and every opportunity before it is gone.

In Nahjul Balagha, Imam Ali (A.S) warns us to take our time seriously and not to delay in doing good deeds. He says: "*And what are you waiting for? Are you, in the prime of your youth, waiting for disabling old age to teach you of the effects of a wicked life? Are you, in the bloom of your health waiting for sudden and merciless attacks of disease to teach you the lesson of not placing too much faith on life and its opportunities?*"

We are told that we may never get the chance of doing good deeds if we keep on delaying them. For surely, Time does not come back and death never knocks at the door.

The only way to avoid being in loss is explained in the Surah. We are told to have faith, to do good deeds, encourage others to do good deeds and develop patience. In this way our capital will not melt but will in fact be turned into profit. The profit is gaining the pleasure of Allah (SWT) and being closer to Him.

**Refer to the Surah and answer the following questions.**

**Refer to the Surah and answer the following questions.**

1. Why is it important that we realise Time is passing?
1. Why is it important that we realise Time is passing?
2. Quote Imam Ali's (A.S) saying about Time.
2. Quote Imam Ali's (A.S) saying about Time.
3. Verse 3 suggest four things which could prevent humanity from loss. List these four things.
3. Verse 3 suggest four things which could prevent humanity from loss. List these four things.
4. Here are some words and phrases. List them in the correct table:
4. Here are some words and phrases. List them in the correct table:  
Backbiting, Respecting elders, Lying, Stealing, Being Polite, Generosity, Rudeness, Kindness, Selfish, Telling the truth.  
Backbiting, Respecting elders, Lying, Stealing, Being Polite, Generosity, Rudeness, Kindness, Selfish, Telling the truth.

Good Deeds		Bad Deeds	
Good Deeds		Bad Deeds	

5. What do you understand by ..... "encouraging the good". Can you give some examples of good things you could encourage others to do?
5. What do you understand by ..... "encouraging the good". Can you give some examples of good things you could encourage others to do?

## **SURAH - AL - FEEL (The Elephant)**

*In the name of Allah, the Compassionate, the Merciful.*

1. *Have you not seen how your Lord dealt with the people of the elephant?*
2. *Did He not make their plot go wrong?*
3. *And sent against them birds in flocks;*
4. *Which pelted them with stones of baked clay;*
5. *Thus He made them like straw eaten up.*

### **Explanation**

This Surah, refers to the well known miraculous event that happened in the year of the birth of the Holy Prophet, when Allah (SWT) protected the Kabah against the attack of an army of unbelievers .

Abraha, the governor of the country of Yemen was a Christian. He had built a huge Cathedral in San'a and hoped that the Arabs would do their pilgrimage there, instead of going to the Kabah in Makkah. When this plan failed he came against Makkah with a huge army which included some elephants. When he came near Makkah he asked his soldiers to capture some camels belonging to Hazrat Abdul Muttalib, the grandfather of the Holy Prophet who was the head of the Quraish tribe.

Hazrat Abdul Muttalib heard about this and met him in person. He complained that Abraha's army had taken his camels. Abraha laughed and said, "*What, I have come to destroy the Kabah and you ask me about your camels.*" Hazrat Abdul Muttalib replied, "*I am the master of my camels. The Kabah has its own Master.*" Hazrat Abdul Muttalib then returned to the city of Makkah and advised the citizens to take refuge in the mountains near the city.

As Abraha approached, a terrible disaster struck the army. A huge flock of tiny birds, like a patch of cloud, appeared in the sky. Each bird carried a tiny stone in its beak and dropped it on the invading soldiers. The army was killed and defeated. They had come with a massive army but Allah (SWT) dealt with them. This shows that no power can prevail over the plan of Allah (SWT). The House of Allah (SWT) the Kabah was saved.

Allah (SWT) does not always wipe out our enemies, we need to have faith in Him even if we are defeated, and even if we may have to die for what we believe in. People who are put to death for Allah's (SWT) sake are called 'Shaheed' or 'Martyrs'.

## **WORKSHEET NO: 4**

**SURAH-AL-FEEL**

**CHAPTER 12**

**Refer to the Surah and answer the following questions.**

**Refer to the Surah and answer the following questions.**

1. Who was the head of Quraish and how was he related to the Prophet?
1. Who was the head of Quraish and how was he related to the Prophet?
2. Who was Abraha, and why did he want to destroy the Kabah?
2. Who was Abraha, and why did he want to destroy the Kabah?
3. What did each bird carry in its beak and what was special about it?
3. What did each bird carry in its beak and what was special about it?
4. What went wrong for the people of the elephant?
4. What went wrong for the people of the elephant?
5. How does the Qur'an show that our final reliance should be on Allah?
5. How does the Qur'an show that our final reliance should be on Allah?



## **SURAH - AL - MA'UN (Neighbourly Needs)**

*In the Name of Allah, the Compassionate, the Merciful.*

1. *Have you considered the one who calls the judgement a lie?*
2. *It is the person who treats the orphan with harshness;*
3. *And does not urge others to feed the poor.*
4. *So woe to those who pray;*
5. *But do not really care about their prayers;*
6. *Who do (good) to be seen;*
7. *And withhold the necessities of life.*

### **Explanation**

This Surah was revealed to expose people who did not really believe there would be a Day of Judgement, and therefore did not care about the orphans and the needy. Some have said that it was revealed about Abu-Sufyan who used to feast on two camels everyday with his men, but ignored those who needed help. One day an orphan came to his door and asked for some help. Abu-Sufyan beat him with his stick and sent him off.

Muslims believe that Allah (SWT) sees and knows everything that we do, or what we refuse to do. We must be caring to orphans, and it is our duty to help all who are in need. The Holy Prophet (S.A.W) said: *"The one who gives salt to the needy is like the one who liberates sixty slaves and the one who gives water to those who need it, is like one who gives life to a dead person."*

When we deal with orphans we must be affectionate and caring. The Holy Prophet (S.A.W) has said: *"Anyone putting his hand on an orphan's head as a gesture of love will be rewarded as if he has performed as many good deeds as the number of hairs on the orphan's head."*

The Surah continues by warning us that Allah (SWT) does not want our prayers which are performed carelessly. (People who do not pray on proper time nor observe its conditions).

The Surah also makes reference to those people who do good deeds merely to be seen by others. They give charity only for the sake of becoming admired by the public or do good deeds only for showing off. This kind of behaviour may indeed get them admired by the people they are trying to impress, but it does not impress Allah (SWT). It really shows lack of faith in Him. There is a tradition by Imam Sadiq (A.S): *"Verily, if you work for the people, your reward lies with them, and if you work for Allah (SWT) your reward lies with Allah (SWT)"* Allah (SWT) is only pleased when we truly realise that He sees us, He knows what we are doing, and we really believe that there is a life to come in which we will be rewarded for our good efforts.

A tradition from the Holy Prophet (S.A.W) says: *"There will come a time when the outer appearances of people seem charming but their inner aspects are filthy. This is because of their greed for the world, and not for gaining the rewards of Allah (SWT). Their religion will be hypocrisy. They do not have the fear of Allah (SWT), and He will punish them with a terrible penalty. Then, whenever they eventually call on Allah (SWT), like a drowning person, their plea for help will not be accepted"*.

The Surah ends by talking about people who want others to think they are good people, yet they refuse to give even basic things to their neighbours. Such people are very miserly and lack faith. The Prophet (S.A.W) has said: *"The person who refuses to supply neighbourly needs, on the Day of Judgement Allah will refuse to give him/her His goodness; and what a bad state it will be for the one whom He abandons to himself/herself"*.



## دُعَاءُ خَتَمِ الْقُرْآنِ

اللَّهُمَّ نَوِّرْ قُلُوبَنَا بِالْقُرْآنِ وَزَيِّنْ

أَخْلَقْنَا بِالْقُرْآنِ وَنَجِّنَا مِنَ النَّارِ بِالْقُرْآنِ وَ

أَدْخِلْنَا فِي الْجَنَّةِ بِالْقُرْآنِ اللَّهُمَّ اجْعَلِ الْقُرْآنَ

لَنَا فِي الدُّنْيَا قَرِينًا وَفِي الْقَبْرِ مَوْسِمًا وَعَلَى الصِّرَاطِ

نُورًا وَفِي الْجَنَّةِ رَفِيقًا وَمِنَ النَّارِ سِتْرًا وَحِجَابًا

وَإِلَى الْخَيْرَاتِ كُلِّهَا دَلِيلًا فَكُتِبْنَا عَلَى السَّمَاءِ

وَأَرْزُقْنَا أَدَاءً بِالْقَلْبِ وَاللِّسَانِ وَحُبِّ الْخَيْرِ وَ

السَّعَادَةِ وَالْبَشَارَةِ مِنَ الْإِيمَانِ ○ وَصَلَّى اللهُ تَعَالَى

عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا ○

أَمِينَ

## TRANSLATION OF DUA KHATMIL QUR'AN

O Allah illuminate our hearts by the Quran  
and embellish our morals by the Quran  
and save us from the (hell) fire by the Quran  
and admit us in the Paradise by the Quran.

O Allah appoint for us the Quran as a companion in the world  
and an acquaintance in the grave  
and a light on the bridge (Siraat)  
and a friend on the Paradise and a curtain  
and covering from the Hellfire and a guide towards all the goodness.  
Then write us among those who have completed the recitation  
and bestow us expression by the heart and the tongue  
and love of goodness and righteousness  
and the good news from the Faith (Imaan).

And may Allah the High bless the best of His creatures,

Muhammad and all his Progeny and  
Peace be upon them.....exceedingly.

Ameen.

# PROGRESS CHART

You may use the chart below, to mark the progress of the work done.

DATE	CHAPTER	TOTAL NO. OF WORKSHEETS	OVERALL MARKS	COMMENTS	TEACHERS INITIALS
	1	7			
	2	1			
	3	2			
	4	1			
	5	1			
	6	2			
	7	12			
	8	2			
	9	2			
	10	1			
	12	5			