
Makhraj (plural = *Makhārij*) means the place from which the sound of the letter must come.

To be able to achieve the correct sound it is important to first to teach the student where the sound should come from and in most cases where his/her tongue should be.

Do a small exercise with the student:

1. Place your tongue between your teeth and say **th** (ث) as in think, thought, thorn, thistle. Show the difference with **dh** (ذ) as in the, this, them, those, that.
2. Touch your bottom teeth with your tongue and say **s** (س).
3. Touch the far left upper teeth (molars) with your tongue and say **dh** (ض).
4. By blocking the passage from the throat (by touching the upper hard palate with the tongue) say **q** (ق). This may be achieved at first by gently pressing the throat with the tongue.
5. Say **h** (ح) from the throat. It should sound deep. Repeat this with ‘**a**’ (ع).

The *makhārij* have been grouped together in the next few pages as per the sound so that teachers, parents and students can refer to them all the time.

ARABIC LETTER	METHOD OF PRONUNCIATION
ا	The tongue is placed flat in the mouth and the sound comes from the centre of the mouth (from the emptiness of the mouth).
ع	With the tongue at the back of the mouth, the sound comes from the throat and is a deep and hoarse sound.
ء	Similar to ا
ت	It is pronounced by touching the upper two front teeth with the tongue. Pronounced as you pronounce the English ‘T’
ط	Pronounced by touching the tongue to the root of the two front teeth and bringing it down with force.

ث	Pronounced as 'th' in English as in 'think', 'thumb'. The 'th' sound is produced by placing the tongue between the upper and lower teeth.
س	This letter is a hissing sound, pronounced as the English 'S' . The sound is pronounced with the tip of the tongue touching the root of the lower front teeth.
ص	This is a whistling sound pronounced with the tip of the tongue touching the root of the upper front teeth.
ح	Pronounced from the throat while pushing air out.
ه	Pronounced as a normal 'h' in English. The sound comes from the chest.
ك	Pronounced as a normal 'k' in English with the tongue in the centre of the mouth.
ق	Pronounced by blocking the passage of the throat at the back with the tongue. The sound is a heavy 'q' .
خ	The sound is as if you are clearing your throat.
غ	The sound is from the throat as if you are gargling.
ذ	Pronounced by keeping the tongue flat in between the teeth.
ز	Pronounce as we pronounce 'z' in English.
ظ	Pronounced by touching the tongue to the roots of the upper front teeth but raising it and bringing it down with force.
ض	Pronounced by touching the left blade of the tongue to the upper left molars (the back teeth). It is also correct to do it with the right side.

In Arabic, a letter takes on different forms depending on its position in a word. The following chart summarizes those forms

End of word	Middle of word	Beginning of	The Harf
ا نَبَأَ	ا سَأَلَ	ا أَمَرَ	ا
ب خَطَبَ	ب قَبَسَ	ب بَسَطَ	ب
ت صَمَتَ	ت شَتَمَ	ت تَبَكَ	ت
ث مَكَثَ	ث مَثَلَ	ث ثَبَّتَ	ث
ج فَلَجَ	ج فَجَرَ	ج جَلَسَ	ج
ح فَلَحَ	ح نَحَرَ	ح حَمَلَ	ح
خ مَسَخَ	خ فَخَرَ	خ خَلَقَ	خ
د حَسَدَ	د خَدَمَ	د دَعَبَ	د
ذ نَقَذَ	ذ كَذَبَ	ذ ذَهَبَ	ذ
ر مَكَرَ	ر صَرَعَ	ر رَفَعَ	ر

End of word	Middle of word	Beginning of	The Harf
ز عَجَزَ	ز حَزَمَ	ز زَحَمَ	ز
س قَبَسَ	س حَسَدَ	س سَأَلَ	س
ش حَمَشَ	ش كَشَفَ	ش شَكَرَ	ش
ص فَحَصَ	ص بَحَرَ	ص صَبَرَ	ص
ض نَهَضَ	ض عَضَدَ	ض ضَغَطَ	ض
ط مَشَطَ	ط قَطَنَ	ط طَلَعَ	ط
ظ لَفَظَ	ظ حَظَرَ	ظ ظَهَرَ	ظ
ع لَمَعَ	ع فَعَلَ	ع عَبَسَ	ع
غ مَضَعَّ	غ ضَغَطَ	غ غَفَرَ	غ
ف لَطَفَ	ف نَفَثَ	ف فَحَصَ	ف

End of word	Middle of word	Beginning of	The Harf
ق خَاقَ	ق سَقَطَ	ق قَسَمَ	ق
ك مَلَكَ	ك سَكَنَ	ك كَسَرَ	ك
ل حَمَلَ	ل خَلَقَ	ل لَطَفَ	ل
م كَلَّمَ	م خَمَمَ	م مَقَّتَ	م
ن سَكَنَ	ن مَنَعَ	ن نَصَرَ	ن
و نَحَوَ	و أَوَدَ	و وَعَدَ	و
ه فَكَهَ	ه نَهَرَ	ه هَضَمَ	ه
ي لَقِيَ	ي بَيَعَ	ي يَمَنَ	ي
ء	ئُؤِئِئِ	أ	ء

ء does not change its form but cannot appear on its own in the beginning or the middle of a word. It must be carried by ا و ي in the middle and by ا in the beginning.

When an ا follows a ل, there are two ways of writing:

لا or لا

The following transliteration is used in this booklet.

The Huruf

ا, ء	(‘a), (‘), (a)	ض	D
ب	B	ط	T
ت	T	ظ	Z
ث	Th	ع	‘
ج	J	غ	Gh
ح	H	ف	F
خ	Kh	ق	Q
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	ه	H
ش	Sh	و	W
ص	S	ي	Y

Short Vowels

َ	a
ِ	i
ُ	u

Long Vowels

ā	fatha with Alif
ī	kasra with Yaa
ū	dhamma with Waw

SURATUL FĪL (pronounced - Feel)

Introduction

This Surah was revealed in Makka. It has 5 verses. It is Surah number 105 in the Holy Qur'ān.

Al-Fil means “The Elephant”. The name of the Surah comes from the mention of the army of elephants mentioned in the first verse.

In 570 AD, the year of the birth of our Holy Prophet (S.A.W.), a Christian governor by the name of Abraha marched to Makka to destroy the Holy Ka`ba. By destroying the Holy Ka`ba, Abraha wanted people to come instead to worship at a huge church he had built at San`ā in Yemen. Abraha`s army had elephants, which were a rare sight in Arabia. History calls this army “*Aṣ-ḥbul Fīl*” or “The People of the Elephant”.

When he reached Makka, he captured some camels belonging to the chief of Makka, `Abdul Muṭṭalib, the grandfather of the Holy Prophet (S.A.W.). When `Abdul Muṭṭalib went to see him, Abraha thought he would ask him to spare the Holy Ka`ba. Instead, `Abdul Muṭṭalib asked for the camels to be returned.

Abraha laughed and said, “What! I have come to destroy your place of worship, and you are speaking of your camels!” `Abdul Muṭṭalib gave a famous reply, “I am the owner of the camels, so I have come for them. The Ka`ba too has an Owner, Who will look after it”.

This statement showed that the ancestors of the Holy Prophet (S.A.W.) were also firm in their faith in Allāh.

Abraha ignored this warning and tried to invade the Holy Ka`ba with his elephants. The Surah recounts what happened to the army.

Text and Translation

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(I begin) in the name of Allah, the Most Kind, the Most Merciful.

Ⓣ اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفَيْلِ

Have you not seen how your Lord dealt with the army of the elephant?

Ⓨ اَلَمْ یَجْعَلْ كَيْدَهُمْ فِی تَضَلِیْلٍ

Did He not cause their plans to end in confusion?

Ⓩ وَاَرْسَلَ عَلَیْهِمْ طَیْرًا اَبَابِیْلَ

And sent down upon them flocks of birds,

Ⓧ تَرْمِیْهِمْ بِحِجَارَةٍ مِّنْ سِجِّیْلِ

Pelting them with stones of baked clay,

Ⓨ فَجَعَلَهُمْ كَعَصْفٍ مَّاكُوْلٍ

So He made them as chewed straw.

Tafsīr

1. *Have you not seen how your Lord dealt with the army of the elephant?*

The proud army was crushed by small birds carrying little stones in their beaks and claws. Each stone fell on target, killing men and animals instantly. Allāh shows how the power displayed by Abraha was defeated by the smallest of His creatures

2. *Did He not cause their plans to end in confusion?*

This verse refers to the great confusion caused in the army of Abraha by the arrival of the birds. Many fell dead, and the survivors, including Abraha, began to run away.

3. *And sent down upon them flocks of birds,*

4. *Pelting them with stones of baked clay,*

The birds were tiny, yet their effect was great, because they had the help of Allāh.

5. *So He made them as chewed straw.*

The appearance of the remains of the army after the birds had gone, was like straw that has been chewed by cows, broken and useless.

Merits of reciting this Surah

1. Imam Ja`far Aṣ-Ṣādiq (A.S.) said that the ground on which a person offers his or her prayers, will speak kindly for the one who recites this Surah in his Wājib prayers.
2. Imam Ja`far Aṣ-Ṣādiq (A.S.) has written in his own handwriting: “When you face your foe, you ought to look at him and recite Suratul Fīl. Imam Khomeini (A.R.) recited this Surah when the Americans sent their best helicopters (the most advanced of weapons) to Iran to rescue their spies and their helicopters were destroyed by ‘sand’.

An important rule

According to most of the scholars, if one decides to recite Suratul Fīl as the second Surah in Ṣalāh, one must also recite Suratul Quraysh.

Exercise

1. Memorize this Surah with proper *makharij* and its meaning.
2. Orally answer the following questions.
 - a) What was the name of the governor who went to attack the Ka`ba?
 - b) What happened to his army?
 - c) What was `Abdul Muṭṭalib’s reply when Abraha asked him why he had come for his camels when the Ka`ba was in danger?
 - d) Who is the owner of the Ka`ba?

SURATUL QURAYSH

Introduction

This Surah was revealed in Makka. It has 4 verses. It is Surah number 106 in the Holy Qur'ān. The name of the Surah is from the mention in the first verse, of the favours of Allāh to this tribe.

The Surah is a continuation of the previous Surah, al- Fīl. Many scholars say that if one decides to recite Suratul Fīl as the second Surah in Ṣalāh, one must also recite Suratul Quraysh.

Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Most Kind, the Most Merciful.

لَا إِلَهَ إِلَّا اللَّهُ
قُرَيْشٍ

For the protection of the Quraysh.

إِنْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

Their protection during their trading caravans in the winter and the summer;

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

So let them worship the Rabb of this House,

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
وَأَمَّنَّهُمْ مِنْ خَوْفٍ

Who feeds them against hunger and gives them security from fear.

Tafsīr

1. *For the protection of the Quraysh.*

The Quraysh were the chief tribe of Makka. They were the descendants of Prophet Ismā`īl (A.S.). The Holy Prophet (S.A.W.) belonged to this tribe. They were known throughout Arabia because the Holy Ka`ba was in their city and they were its guardians.

2. *Their protection during their trading caravans in the winter and the summer;*

In the summer the Quraysh would go for trade to Syria and in the winter, to Yemen. Despite the dangers from robbers on the journey, the Quraysh enjoyed safety and respect because of their position as the custodians of the Holy Ka`ba.

3. *So let them worship the Rabb of this House,*

Since the Holy Ka`ba was the reason for their protection, Allāh invited them to worship the Lord of the House. The Quraysh controlled the trade throughout the north and south of Arabia because of the importance of the Holy Ka`ba. The thought of losing this advantage made them oppose the message of Islam instead of embracing it.

4. *Who feeds them against hunger and gives them security from fear.*

Allāh reminded the Quraysh that despite the harsh land, they do not go hungry and despite the lawlessness, they were protected. For these blessings from Allāh, they should be grateful.

Merits of reciting this Surah

1. This Surah has all the merits of its sister Surah, al- Fīl.
2. The Holy Prophet (S.A.W.) has said that whoever recites it will be granted ten good deeds for each.

Exercise

1. Memorize this Surah with proper *makharij* and its meaning.
2. Orally answer the following questions.
 - a) Which tribe was the Holy Prophet (S.A.W.) descended from?
 - b) Why did Allāh protect the Quraysh?
 - c) What must you do also if you want to recite this Surah as the second Surah in your Ṣalāh?
 - d) To the parents: once in a while, have your child recite Suratul Fīl/Suratul Quraysh as the second Surah in Ṣalāh.

SURATUL LAHAB

Introduction

This Surah was revealed in Makka. It has 5 verses. It is Surah number 111 in the Holy Qur'ān. The name of the Surah refers to Abu Lahab, who was the cousin of `Abdul Muṭṭalib, and a great uncle of our Holy Prophet (S.A.W.).

He was one of the worst enemies of the Holy Prophet (S.A.W.) and Islam.

His real name was `Abdul Uzza, but because of his fiery temper, he was called Abu Lahab (the father of flames).

We learn from this Surah that wealth and power that a person enjoys in this world will be of no use to him on the Day of Judgement if his actions have been wicked.

Text and Translation

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(I begin) in the name of Allah, the Most Kind, the Most Merciful.

ط
① تَبَّتْ يَدَا أَبِي لَهَبٍ وَ تَبَّ

May the two hands of Abu Lahab perish, and may he perish.

ط
② مَا أَغْنَىٰ عَنْهُ مَالُهُ وَ مَا كَسَبَ

His wealth and what he earns will not help him.

ج صلی

③ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

Soon he shall burn in the flaming fire.

ج
ط
④ وَ امْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

And his wife, the bearer of firewood,

ع
⑤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Upon her neck shall be a noose of twisted rope.

Tafsīr

1. *May the two hands of Abu Lahab perish, and may he perish.*

When the Holy Prophet (S.A.W.) called all his relatives to announce for the very first time his prophethood; he asked them all whether they would believe him if he told them that there was an army waiting behind the mountain. All of them replied that they would because they had never heard the Prophet (S.A.W.) lie.

The Prophet (S.A.W.) then announced that he had come from the one God as a messenger to preach the oneness of God.

Abu Lahab said: “May you perish (die)! Is this why you have called us?”

He was once found walking behind The Prophet (S.A.W.) throwing stones at him and shouting at the people not to listen to the Prophet (S.A.W.).

He raised a large stone to throw at the Prophet (S.A.W.) but his hands froze. The *ayah* refers to his raising of hands to throw the stone.

2. *His wealth and what he earns will not help him.*

When Abu Lahab was warned about the fire of hell, he said he would buy *Jahannam* with his wealth and escape it.

This *ayah* say that nothing will be of use to him.

3. *Soon he shall burn in the flaming fire.*

When Abu Lahab will be in the fire; then only will he realize the reward for his disbelief and the value of his wealth.

4. *And his wife, the bearer of firewood,*

5. *Upon her neck shall be a noose of twisted rope.*

Abu Lahab’s wife was called Umme Jamila. She also had a bad temper like her husband.

Umme Jamila used to collect thorny sticks and bundle them up with a rope. In the night she used to spread them along the path that the Prophet (S.A.W.) used to take to go to the mosque for prayers early in the morning.

The Prophet (S.A.W.) used to move them aside but some of the thorns used to prick his feet and get entangled in his clothes.

In an accident, she was strangled by the same rope that she used to tie the thorny firewood with. The twisted rope around her neck also implies that she was strangling her soul with the rope of her own making.

She is promised the same punishment as her husband.

DU`Ā FROM THE HOLY QUR`ĀN

Introduction

Du`ā means a prayer to Allāh. It is different from *Ṣalāh*, because in Du`ā, you can say the prayer in any language, at any time and in any way you like.

Although Allāh is aware of all our needs, He still likes us to ask from Him. He has instructed us to do Du`ā in the Holy Qur`ān:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ط

Your Lord says: “Call (do Du`ā) to Me, I will answer you”.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Verily, those who are too proud to worship Me,

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ع

shall soon enter hell, disgraced. (Suratul Mu`min, 40:60)

We see from this verse that Allāh not only invites us to do Du`ā, He promises that He will answer our prayer. He also says that Du`ā is a form of worship.

The importance of Du`ā is seen in *Ṣalāh*, where there is a special opportunity to do Du`ā. This is in *Qunūt*.

In this lesson, we will learn the meanings of some Du`ā that are found in the Holy Qur`ān as well as memorize (with correct *makharij*) those which we do not know by heart.

Du`ā 1

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

Our Lord! Give us good in this world, and good in the hereafter,

وَقِّنَا عَذَابَ النَّارِ ○

and save us from the punishment of the fire. (Suratul Baqarāh, 2:201)

This shows us that we should not only ask for good things in this world, but we should remember at all times about the next world, which starts when we die. This is an excellent Du`ā to recite in *Qunūt* and also when we do *Tawāf* of the Holy Ka`ba.

Du`ā 2

○ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Our Lord! Accept (this service) from us. Verily You, and You (alone) are the All-Hearing, the All-Knowing (Suratul Baqarāh, 2:127)

This Du`ā was recited by the Prophets Ibrāhīm (A.S.) and Ismā`īl (A.S.) when they completed the rebuilding of the Holy Ka`ba.

This Du`ā teaches us that after we have worked hard at anything, we should ask Allāh to accept our deeds. It is recommended to recite this Du`ā before starting any work or after finishing a good work.

Du`ā 3

○ رَبَّنَا اغْفِرْ لِيْ وَ لِوَالِدَيَّْ وَ لِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ

O Our Lord! Forgive me and my parents and the believers on the Day of Judgement.
(Surah Ibrāhīm, 14:41)

This is a Du`ā that should be recited in *Qunūt*. This Du`ā was recited by Prophet Ibrāhīm (A.S.). It teaches us to especially pray for our parents, whom we owe so much. We can never repay them for their love and kindness accept by praying for them.

Du`ā 4

○ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

O my Lord! Have mercy on them just as they nourished (looked after) me when I was small
(Surah Ban Isrā`īl, 17:24)

When we were small and helpless, our parents did everything for us. Without them, we would not be here. We must always respect them and pray for them.

This Du`ā and the previous one are the best prayers we can have for our parents and we should try to always recite both of them in *Qunūt*.

LESSON 1: REVIEW LESSON - SUKŪN

Read the following.

بُؤْسٌ

نَبَأٌ

سُئِلَ

أَقْلَ

لَهُمْ

فَهَلْ

لَكُمْ

وَعِظٌ

أَلَمْ

تَرَكَ

صَدَفٌ

بَدَنٌ

صَفَرٌ

مَلِكٌ

غَنِمٌ

نَجَفٌ

بَغَتُ

فَصِرُ

لِمَنْ

نِعَمٌ

فَقُلُ

قَسَتُ

حَجَبٌ

بِهِمْ

قُلْتُ

قَلَمٌ

تَخَفٌ

رَزَقٌ

WORKSHEET 1

Read the following.

أَيْنَ	حُكْمٌ	نَحْنُ	فُلُكُ
سَوْفَ	بَيْتِ	تِلْكَ	سَوْطًا
عِلْمِ	فَوْتِ	حَيْثُ	حَمْدُ
عَيْنِ	إِثْمِ	يَوْمِ	صَيْفِ
إِهْدِ	ضَيْفِ	بَعْدُ	حَوْلِ
لَسْتُ	لَيْتَ	مُلْكُ	غَيْرِ
كَوْثَرَ	أَوْهَنَ	لَيْسَ	رَيْبَ

WORKSHEET 2

Read the following.

أَنْزَلَ	أَمَهْلُ	أَلْقَتْ	أَتَمَّ
أَمْسِكْ	أَصْبِرْ	أُرْكَضْ	يُعْظِمْ
أَكْبِرْ	تَنْهَرْ	أَحْسَنْ	نَشْرَحْ
شَرِبَتْ	مَرَّهُمْ	لَشْكُرْ	أَفْضَلْ
أَسْلَمْ	رَحِمَتْ	غَفَلَتْ	بَرَكَتْ
جَلَوْهْ	خَلَقَتْ	دَرَّهُمْ	قَسَمَتْ
مِحْنَتْ	سَجَدَهْ	سِمْسِمِمْ	مِسْطَرْ

WORKSHEET 3

Read the following.

مُشْكِلٌ مِنْكُمْ مُسْلِمٌ أَهْلُكَ

عِلْمُكَ ظَلَمْتُ قَلْبُكَ يُهْلِكُ

قُتِلَ خَلْفَكَ غَلَبْتُ تَعْلَمُ

الْحَمْدُ بِإِذْنِ يَحْسَبُ أَخْلَدَهُ

نُصِبْتُ عَلِمْتُمْ تُسَكِّنُهُ اسْتَغْفِرُ

اسْتَشْفَعُ بِرَحْمَتِكَ فَقُلْتُ بَعْلِمِكَ

خَفَقْتُ اسألكَ تحبسُ نستغفرُكَ

LESSON 2: REVIEW LESSON - QALQALA

Remember the rule of QALQALA? (refer to Level 3 booklet page81)

ق ط ب ج د

When any of the above five letters bears a *sukūn*, the sound has to be clear as if there is an echo. Care should be taken that the echoing sound does not go to the extent of sounding as though a *fatha* has been added.

Read the following words with *sukūn*, paying attention to the five letters, which must be pronounced with stress.

حَجٌّ ذُقُّ أَبٌ جَدٌّ

عَدٌّ تُبٌّ ثِقٌّ قَدٌّ

إِشْرَبٌ مَجْلِسٌ إِجْلِسٌ أَعْبُدٌ

أُصْدِقُ سَطِحتُ لَمْ يَلِدْ إِذْهَبْ

إِقْرَأْ أُدْخِلْ أُدْرِسْ أَسْكُتْ

إِدْفَعْ لَمْ يُخْلَقْ مَسْجِدٌ أُدْفِقْ

WORKSHEET 1

This worksheet contains extracts from *ayāt* of the Holy Qur'ān, which the students can read. Point out this fact to the student as an encouragement.

You will now be able to identify any problems the student may be having in identifying sounds, *harakat*, or *sukūn*.

وَ أَرْسَلَ عَلَيْهِمْ

أَلَمْ تَعْلَمُ

أَنْعَمْتَ عَلَيْهِمْ

وَ إِذْ قُلْتُمْ

كَيْفَ رُفِعَتْ

وَ مَنْ أَظْلَمُ

وَ لَقَدْ عَلِمْتُمْ

أَمْ كُنْتُمْ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

أَمْ حَسِبْتُمْ أَنْ

وَ إِذْ أَخَذَ

كَيْفَ نُصِيبَتْ

عَنْكَ وَزُرْكَ

LESSON 3: REVIEW LESSON - TANWĪN

Do you remember what the *Tanwīn* sign looks like?

The *Tanwīn* sign is a double vowel: double *fatha*, double *kasra* and double *dhamma*. *Tanwīn* is always placed at the end of a word.

Do you remember what sound is added when there is a *Tanwīn* at the end of a word?

Tanwīn means adding the sound of ن on a vowel ‘a’, ‘i’ or ‘u’. In English it is called Nunation.

Fatha tanwīn makes the sound **an** as in *bun, sun, fun*.

Kasra tanwīn makes the sound **in** as in *bin, sin, fin*.

Dhamma tanwīn makes the sound **un** as in *Khairun, Rusulun, Salāmun*.

Fatha tanwīn is always written with ٱ (*Alif*) except with the letter *tā marbūṭah*

In some cases *fatha tanwīn* is also written with ى where ى is not pronounced.

Read the following.

ز	لَا	ت	بَا
ة	و	ل	ن
فَا	تَقَى	الْ	ظ
أ	قَا	م	ء

WORKSHEET 1

Read the following.

مَثَلًا

طَبَقًا

أَبَدًا

تَفَى

يَدٌ

فَمٌ

فَمٌ

أَبٌ

أَسِفًا

سُرٌّ

لَعِبًا

هُمٌ

رَجُلٌ

رُسُلًا

كَذِبٌ

سِنَةٌ

مَلِكًا

رَسُلٌ

لُبَدًا

مَلِكًا

لُمَزَةٌ

لَعِبًا

أُذُنٌ

شَطَطًا

حَسَنَةً

بَقْرَةٌ

نَصِيرٌ

كُفُؤًا

WORKSHEET 2

Read the following.

نَوْمٍ

تَوْبَةٍ

شَجَرَةٍ

رَقَبَةٍ

زَوْجًا

نَوْمٍ

خَوْفٍ

تَوْبَةٍ

رَوْحٍ

صَوْمًا

قَوْلٍ

غَوْرًا

خَيْرٍ

ضَيْقٍ

هَوْنًا

لَوْحٍ

طَيْرًا

وَيْلٍ

قُرَيْشٍ

شَيْءٍ

بَدَيْنٍ

مَيْتًا

بَيْتٍ

عَيْنٍ

خَيْرٍ

يَوْمِئِذٍ

فَوَيْلٍ

كَيْدًا

WORKSHEET 3

Read the following.

حَبْلٌ

قَدْرٌ

نَفْسٍ

يُسْرٍ

شَجَرَةٌ

فَهْمٌ

حَسَنَةٌ

فَتْحًا

ضَرْبٌ

رِزْقًا

بِكُمْ

أُخْتٌ

نَفْسٍ

عُسْرًا

قَدْرٍ

عُمِّي

أَمْرًا

قَدْرَةٌ

شَمْسٌ

فَضْلٍ

جَهْرَةً

بَعْضٍ

مُسْفِرَةٌ

يُسْرًا

مُسْتَبْشِرَةٌ

مُقْتَدِرٌ

مَغْفِرَةٌ

كَلِمَحٍ

LESSON 4: THE ORIGINAL MUDD - 1

الْمَدُّ الْأَصْلِيُّ

Mudd literally means to elongate. A letter with *Mudd* is elongated while reciting. The original *Mudd* is elongated to the measure of two *harakāt*.

The *harakāt*: *fatha*, *kasra* and *dhamma* are known as short vowels and are read quickly, while the *Mudd* is known as a long vowel and is stretched while reading.

The first *Mudd* we shall study is the addition of the letter ا (*Alif*) to a letter with *fatha*. The transliteration in to English is either 'aa' or 'ā'. In this booklet we shall use 'ā'.

For example:

$$\begin{array}{rcccl} \text{بَآ} & = & \text{ا} & + & \text{بَ} \\ \text{Bā} & = & \text{Alif} & + & \text{Ba} \end{array}$$

As per the above example, when ا (*Alif*) appears after a letter with *fatha*, it elongates (stretches) the *fatha*. (for example, from *curd* to *card*, from *must* to *mast*, from *fur* to *far*...)

The *Alif* must be empty, it must not bear any of the *harakāt*.

Make sure that the vowel 'a' (as in bath) is elongated to a measure of two *harakāt* and not much more.

WORKSHEET 1:

Place a tick (✓) in the box if the square contains long vowel, and an (✕) if the square contains a short vowel. An example has been provided.

صَا

مَا

تَ

بَا
✓

ثَا

وَا

سَا

لَا

لَا

نَا

رَا

سَاءَ

حَا

قَا

طَا

فَا

WORKSHEET 2:

Fill in the missing blocks.

$$\boxed{\phantom{\text{كَب}}} = \boxed{\text{ك}} + \boxed{\text{ب}}$$

$$\boxed{\phantom{\text{كَبِغ}}} = \boxed{\text{ك}} + \boxed{\text{بِغ}}$$

$$\boxed{\text{كَبَا}} = \boxed{\text{ك}} + \boxed{\phantom{\text{بَا}}}$$

$$\boxed{\phantom{\text{كَبِن}}} = \boxed{\text{ك}} + \boxed{\text{بِن}}$$

$$\boxed{\text{كَبَا}} = \boxed{\text{ك}} + \boxed{\phantom{\text{بَا}}}$$

WORKSHEET 3

Read the following.

جَا

ثَا

تَا

بَا

ذَا

دَا

خَا

حَا

شَا

سَا

زَا

رَا

ظَا

طَا

ضَا

صَا

قَا

فَا

غَا

عَا

نَا

مَا

لَا

كَا

يَا

هَا

وَا

WORKSHEET 4

Read the following.

بَ	بَا	تَ	تَا	طَ	طَا
ثَ	ثَا	سَ	سَا	صَ	صَا
جَ	جَا	حَ	حَا	هَ	هَا
خَ	خَا	غَ	غَا	عَ	عَا
دَ	دَا	رَ	رَا	ذَ	ذَا
زَ	زَا	ظَ	ظَا	ضَ	ضَا
فَ	فَا	قَ	قَا	كَ	كَا

WORKSHEET 5

Read the following.

مَابَ تَابَ فَاتَ تَارَ

فَازَ قَامَ جَاءَ كَانَ

خَابَ ذَاتَ قَالَ رَانَ

عَادُ نَارًا هَادُ عَامُ

مَالًا دَارُ كَمَا قَضَا

رَضَا نِدَا جَزَا شَفَا

دُعَا صَفَا خَفَا خَلَا

WORKSHEET 6

Read the following.

خَافَ	خَفَا	سَمَا	فَضَا
قَبَا	قَابَ	عَاشَ	عِشَا
شَاوَرَ	صَادَقَ	ذَاكَ	ذَكََا
جَاعِلٌ	جَاهَدَ	مَالِكٌ	قَاسَمَ
بَاسِطٌ	قَادِرٌ	نَاصِرٌ	خَالِدٌ
دَافِقٌ	عَابِدٌ	غَاسِقٌ	كَاتِبٌ
أَفَاقَ	صِرَاطَ	أَصَابَ	حَافِظٌ

WORKSHEET 7

Read the following.

ثُبَاتٍ

عَذَابٍ

جُنَاحٍ

يَخَافُ

نِصَابٍ

شِقَاقٍ

صَوَابًا

مُطَاعٍ

زِهَابٍ

بِلَادٍ

حِصَاتٍ

كِلَابٍ

خَلَاقٍ

أَمَانٍ

شِقَاقٍ

كِسَاءٍ

بِنَاتِكَ

بَالِغٍ

بَلَغٍ

خَالِقٍ

مَوَآخِرٍ

رَوَاسِيٍّ

فَوَآكِهِ

ظُلُمَاتٍ

طِفْلَانٍ

بِنْتَانٍ

كَوَاعِبٍ

أَنَامِلٍ

LESSON 5: THE ORIGINAL MUDD - 2

الْمَدُّ الْأَصْلِيُّ

In the previous lesson, we learned that when we add أ (*Alif*) to a letter with *fatha*, the vowel ‘a’ is elongated.

Likewise, when we add ي with *sukūn* to a letter with *kasra* we elongate the vowel ‘i’ sound.

For example:

$$\begin{array}{c} \text{بِي} \\ \text{Bī} \\ \text{(Bee)} \end{array} = \begin{array}{c} \text{ي} \\ \text{Yaa' with sukūn} \end{array} + \begin{array}{c} \text{ب} \\ \text{Bi} \\ \text{(Be)} \end{array}$$

As per the above example, when ي with *sukūn* appears after a letter with *kasra*, it elongates (stretches) the *kasra*. (for example, from *bit* to *beet*, from *fit* to *feet*, from *hit* to *heat*...)

Make sure that the vowel ‘i’ (as in bee) is elongated to a measure of two *harakāt* and not much more.

WORKSHEET 1:

Place a tick (✓) in the box if the square contains long vowel, and an (✕) if the square contains a short vowel.

يَٓ

مِيْ

اِيْ

رِيْ

هَيْ

طَيْ

ظَيْ

رِيْ

كَيْ

مَيْ

ضَيْ

رِيْ

يَيْ

كَيْ

سَيْ

لَيْ

WORKSHEET 2:

Fill in the missing blocks.

$$\boxed{\phantom{\text{بِ ي}}} = \boxed{\text{ي}} + \boxed{\text{بِ}}$$

$$\boxed{\phantom{\text{بِ ي}}} = \boxed{\text{ي}} + \boxed{\text{بِ}}$$

$$\boxed{\text{بِ ي}} = \boxed{\text{ي}} + \boxed{\phantom{\text{بِ}}}$$

$$\boxed{\phantom{\text{بِ ي}}} = \boxed{\text{ي}} + \boxed{\text{بِ}}$$

$$\boxed{\text{بِ ي}} = \boxed{\text{ي}} + \boxed{\phantom{\text{بِ}}}$$

WORKSHEET 3

Read the following.

جِي

ثِي

تِي

بِي

ذِي

دِي

خِي

حِي

شِي

سِي

زِي

رِي

ظِي

طِي

ظِي

صِي

يِي

هِي

هِي

عِي

نِي

مِي

لِي

كِي

يِي

هِي

وِي

WORKSHEET 4

Read the following.

بَ بِيْ تَ تِيْ طَ طِيْ

ثَ ثِيْ سَ سِيْ صَ صِيْ

ذَ ذِيْ حَ حِيْ هَ هِيْ

ذَ ذِيْ رَ رِيْ عَ عِيْ

دَ دِيْ رَ رِيْ نَ نِيْ

زَ زِيْ ظَ ظِيْ ضَ ضِيْ

فَ فَيْ قَ قِيْ كَ كِيْ

WORKSHEET 5

Read the following.

سَخِي

عَلِي

وَلِي

نَبِي

صَفِي

بَهِي

صَبِي

غَنِي

جَلِي

نَقِي

رَضِي

زَكِي

أَخِيه

وَصِي

حَفِي

خَفِي

خَبِير

بَحِير

عَلِيم

عَزِي

بَنِيه

كَبِير

عَظِيم

حَلِيم

يَمَشِي

تَجْزِي

أَمْرِي

أَمْلِي

WORKSHEET 6

Read the following.

مَجِيدٌ	كَثِيرًا	يَتِيمًا	مُبِينٌ
يَسِيرًا	كَرِيمٌ	نَذِيرٌ	مُحِيطٌ
عَظِيمٌ	لَطِيفٌ	بَصِيرًا	يَمْشِي
أَكِيدُ	وَقِيلٌ	وَعِضٌ	عَيْنٌ
شَهِيدٌ	بَنِيهِ	مِيقَاتًا	عَلِيمٌ
مِيقَاتًا	مِيتًا	كَيْدًا	طِيرًا
بَدِينٌ	قُرَيْشٌ	ضَيْقٌ	مَكِينٌ

WORKSHEET 7

Read the following.

وَيْلٌ

عَيْنٌ

شَيْءٌ

خَيْرٌ

هَآوِيَةٌ

حَامِيَةٌ

فَوَيْلٌ

بَيْتٌ

بَيْضِيٌّ

فِيهَا

دَيْكِيٌّ

كَلْبِيٌّ

غَدِيرٌ

رَحِيمٌ

كَرِيمٌ

نَسْتَعِينُ

شَدِيدٌ

جَمِيعًا

عَجِيبٌ

حَدِيثٌ

مُفْسِدِينَ

مُحْسِنِينَ

مُشْرِكِينَ

مُسْلِمِينَ

LESSON 6: THE ORIGINAL MUDD - 3

الْمَدُّ الْأَصْلِيُّ

In the previous lesson, we learned that when we add ا (Alif) to a letter with *fatha*, the vowel ‘a’ is elongated. And, when we add ي with *sukūn* to a letter with *kasra* we elongate the vowel ‘i’ sound.

When we add و with *sukūn* to a letter with *dhamma* we elongate the vowel ‘u’ sound.

For example:

بُو = و + بُ

Bū = Waw with sukūn + Bu

As per the above example, when و with *sukūn* appears after a letter with *dhamma*, it elongates (stretches) the *dhamma* into a long vowel. (for example, *boot, fool, moon, soon...*)

Make sure that the vowel ‘u’ (as in bee) is elongated to a measure of two *harakāt* and not much more.

WORKSHEET 1:

Place a tick (✓) in the box if the square contains long vowel, and an (✖) if the square contains a short vowel.

هَوٌ

هَوٌ

أَوٌ

أَوٌ

حَوٌ

حَوٌ

سَوٌ

تَوٌ

طَوٌ

نَوٌ

طَوٌ

تَوٌ

لَوٌ

نَوٌ

فَوٌ

لَوٌ

WORKSHEET 2:

Fill in the missing blocks.

$$\boxed{\phantom{\text{و ب}}} = \boxed{\text{و}} + \boxed{\text{ب}}$$

$$\boxed{\phantom{\text{و ه}}} = \boxed{\text{و}} + \boxed{\text{ه}}$$

$$\boxed{\text{سو}} = \boxed{\phantom{\text{س}}} + \boxed{\phantom{\text{و}}}$$

$$\boxed{\phantom{\text{و ل}}} = \boxed{\text{و}} + \boxed{\text{ل}}$$

$$\boxed{\text{يو}} = \boxed{\text{و}} + \boxed{\phantom{\text{ي}}}$$

WORKSHEET 3

Read the following.

جُوْ

تُوْ

تُوْ

بُوْ

دُوْ

دُوْ

خُوْ

حُوْ

شُوْ

سُوْ

زُوْ

رُوْ

ظُوْ

طُوْ

ضُوْ

صُوْ

قُوْ

فُوْ

غُوْ

عُوْ

نُوْ

مُوْ

لُوْ

كُوْ

يُوْ

هُوْ

وُوْ

WORKSHEET 4

Read the following.

طُ طُو

تُ تُو

بُ بُو

صُ صُو

سُ سُو

ثُ ثُو

هُ هُو

حُ حُو

جُ جُو

عُ عُو

غُ غُو

خُ خُو

ذُ ذُو

رُ رُو

دُ دُو

ضُ ضُو

ظُ ظُو

زُ زُو

كُ كُو

قُ قُو

فُ فُو

WORKSHEET 5

Read the following.

خُضُوْهُ

اَلُوْهُ

نَهُوْهُ

وُضُوْهُ

حُوْرُهُ

صُوْرِهِ

لَذُوْهُ

عُلُوْهُ

بُوْرِكُهُ

دُوْلَتُهُ

زُوْرًا

نُوْحُهُ

يَصُوْمُهُ

قُبُوْرُهُ

يَقُوْلُهُ

قُلُوْبُهُ

تُرُوْحُهُ

يَقُوْمُهُ

يَدُوْرُهُ

تَتُوْبُهُ

تَفُوْرُهُ

اَعُوْذُهُ

وَطُوْرِهِ

يَطُوْفُهُ

وَجُوْهُهُ

غَفُوْرُهُ

رَسُوْلُهُ

تَكُوْنُهُ

This lesson combines the material learned in the previous lessons. Easy as it may be, do not rush through this lesson.

وَا	حَا	بَا	لَا
لِي	هِي	ثِي	بِي
كِي	نِي	حِي	يِي
قُو	يُو	دُو	بُو
مُو	سُو	لُو	بُو
نُهُو	نَبِي	نَارَ	نِدَا
هَارِ	دَارٌ	عَارِ	مَالًا

WORKSHEET 1

Read the following.

خَلَّاقٌ جَالِقٌ بَلَغٌ بَالِغٌ

مَالِيٌّ نَارِيٌّ بَاقِيٌّ ذَاتِيٌّ

عَالِيٌّ خَالِيٌّ هَادِيٌّ قَوْلِيٌّ

قَالُوْهُ مَاتُوْهُ قُلُوْبُهُ نُورِيٌّ

قُلُوْبُهُ نُورِيٌّ رَّءُوْفٌ يَقُوْلُ

عَزِيْزٌ اَمَلِيٌّ اَمْرِيٌّ خَلُوْهُ

غَدُوْهُ عَلُوْهُ مَوْجٌ هَوَا

WORKSHEET 2

Read the following.

فَوْقَهُمْ

رُوِيَ

عَوْنٌ

صَوْتٌ

أُوتِيَ

قَلْبَيْنِ

رَأَيْتُ

بَيْنَكَ

مَوْقُوفُونَ

يَقُولُونَ

يَسُومُونَ

تُورُونَ

هَادُونَ

زَيْتُونَ

سَاهُونَ

صَابِئُونَ

يَفْعَلُونَ

رُئُوفٌ

تَعْمَلُونَ

حَافِظُونَ

يَسْتَوْفُونَ

سَيَعْلَمُونَ

مَبْعُوثٌ

مُسْلِمُونَ

أَشْتَاتًا

الْبَابَا

شَهَادَةٌ

يَنْظُرُونَ

WORKSHEET 3

Read the following.

شِقَاقٍ

أَفْوَاجًا

أَثْرَابًا

أَعْنَابًا

نَاصِرٍ

فَاكِهَةً

كِلَابٍ

نِصَابٍ

زِهَابٍ

بِتَابِعٍ

حِصَاتٍ

فَادِرٍ

تَقْوِيمٍ

تَضْلِيلٍ

تَكْذِيبٍ

مَكِينٍ

أَمَانٌ

أَمَانٌ

كِسَاءٌ

بَاسِطٌ

حَدِيثٌ

رَحِيمٌ

كَرِيمٌ

غَدِيرٌ

مَجْنُونٌ

مَشْهُودٌ

مَرْفُوعَةٌ

غُفُورٌ

LESSON 7: SUKŪN ON ALIF AND HAMZAH

In the previous lesson, we learned that when we add ٱ (*Alif*) to a letter with *fatha*, the vowel ‘a’ is elongated.

For example:

بَا = ا + بَ

Bā = Alif + Ba

However, a *sukūn* on *alif* or *hamzah* after a letter with *fatha*, *kasra*, or *dhamma* produces a hiccup sound. It is read by giving it a small jerk.

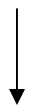
For example, these are read with a little jerk:

بُ



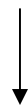
بُ
Bu’

بِ



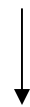
بِ
Bi’

بَ



بَ
Ba’

بَ



بَ
Ba’

WORKSHEET 1:

Place a tick 'L' in the box if the square contains long vowel, and an 'H' if the square hiccup sound.

لَوُ

كَيَ

جَا

قُلُ

إِي

لَا

نَفِي

طُو

بَاءَ

هُو

قَا

سُو

نَفِي

هَيَ

فَا

لَا

WORKSHEET 2

Read the following.

مَأْ جَأْ زَأْ سَأْ

مَا جَا زَا سَا

وَأْ كَأْ ضَأْ قَأْ

وَا كَا ضَا قَا

جِئْتُ شِئْتُ قَرَأْتُ تَأَكَّلْتُ

جَاعَ عَذَابَ شَاوَرَ صَادَقَ

WORKSHEET 3

Read the following.

وَأْمُرُ قَاسِمَ بِنْتَانِ طِفْلَانِ

بِئْسَ إِقْرَأُ يَاتِ كَدَابِ

بَاسَ رَأْسُ يَأْتَمِرُونَ يَأْفِكُونَ

يَأْخُذْكُمْ تَأْخُذْكُمْ تَأْوِيلُ تَأْتِنِي

أَتَأْمُرُنَا تَأْتُونِي يَأْذَنُ يُؤْتِيهِ

أَسَاتُمْ وَأَتُونِي يَأْتِيهِمْ يُؤْمِنُ

LESSON 8: REVIEW

The purpose of this lesson is to ensure the student has firmly grasped what has been taught in the previous lessons. Read the following.

فَهَلْ مَلَكٌ لَكُمْ نَعَمْ

عَجَلٌ نَدَعُ فُلُكِ نَحْنُ

صَفَرٌ عَنكَ غَنَمٌ تِلْكَ

مِنْكُمْ مُسَلِّمٌ أَهْلُكَ عِلْمُكَ

شَفَا قَابَ دُعَا ذَاكَ

وَضُوٌ نُهُوٌ خَضُوٌ غُلُوٌ

نَبِيٌّ عَلِيٌّ وَصِيٌّ نَقِيٌّ

WORKSHEET 1:

Read the following.

بَالِغٌ

بَلَغَ

خَالِقٌ

خَالَقَ

ذَاتِي

بَاقِي

نَارِي

مَالِي

قَوْلِي

هَارِي

خَالِي

عَالِي

نُورِي

قُلُوبُ

مَاتُوا

قَالُوا

عَزِيزٌ

يَقُولُ

أَلَا

رُئُوفٌ

غَدَوُ

خَلَوُ

أَمْرِي

أَمْلِي

صَوْتٌ

هَوَا

مَوْجٌ

عَلَوُ

WORKSHEET 2:

Read the following.

عُونَ رُوَيْدٌ فَوْقَهُمْ بَيْنَكَ

رَأَيْتُ قَلْبَيْنِ بَأْ تَأْ

وَأْ بَأْسٌ وَآمُرُ تَأْكُلُ

رَأْسُ يَأْتَمِرُونَ يَأْفِكُونَ يَأْخُذُكُمْ

تَأْخُذُكُمْ تَأْوِيلُ يَأْتِنِي أَتَأْمُرُنَا

تَأْتُونِي يَأْذَنُ يَأْتِيهِ أَسَاتِمُ

وَأْتُونِي قَرَأْتُ يُؤْمِنُ يُؤْتِيهِ

WORKSHEET 3:

Read the following.

عَدْنِ

فَصْلٌ

حَبْلٌ

أَجْرٌ

مَقْرَبَةٌ

مَتْرَبَةٌ

مَسْغَبَةٌ

خُسْرٌ

تَكْذِيبٌ

تَقْوِيمٌ

صِدْقٌ

تَضْلِيلٌ

قَدْحًا

مَجْنُونٌ

مَشْهُودٌ

مَرْفُوعَةٌ

أَشْتَاتًا

الْبَابَا

صُبْحًا

نَقْعًا

مِيقَاتًا

أَفْوَاجًا

أَثْرَابًا

أَعْنَابًا

كَيْدًا

شَيْئٌ

ضَيْقٌ

مُطَاعٌ

LESSON 9: STANDING FATHA

In the previous lessons, we learned that when we add *Alif* to a *harf* (letter) with *fatha*, we elongate the vowel ‘a’ sound from *burn* to *barn*, *fur* to *far*, *curd* to *card* (a to ā).

Another way of writing the long *fatha* sound, the long vowel ‘ā’ sound, is to use a standing *fatha*. The standing *fatha* replaces both the slanted *fatha* and the letter *Alif*.

ا
—

Standing fatha

For example:

بْ = بَا = ا + بَ

فْ = فَا = ا + فَ

سْ = سَا = ا + سَ

In some cases an empty *ى* follows a letter with a standing *fatha*, where *ى* is not pronounced.

WORKSHEET 1:

Read the following.

تـ

بـ

أـ

ءـ

خـ

حـ

جـ

ثـ

زـ

رـ

دـ

ذـ

ضـ

صـ

شـ

سـ

غـ

عـ

ظـ

طـ

مـ

لـ

قـ

فـ

يـ

وـ

هـ

نـ

WORKSHEET 2:

Read the following.

لَ	ضَ	يَ	بَ
لَا	ضَا	يَا	بَا
فَا	شَا	كَ	رَا
فَا	شَا	كَ	رَا
قَا	مَا	جَا	عَا
قَا	مَا	جَا	عَا
طَا	هَا	هَا	كَا

WORKSHEET 3:

Read the following.

مَالِكِ

أَلِ

قَلِ

قَالَ

أَدَمِ

ذَلِكَ

ذَلِكَ

مَلِكِ

كِتَابِ

أَخْرَ

أَثْرِ

أَمَنْ

إِلَهِ

حَلَا

سَلَّمَ

كِتَبِ

عَهْدِ

أَبُوهُ

مِهْدًا

مَابًا

أَثْرِ

أَيْتِ

مَبِي

عَاهَدَ

رَسَلْتِ

خَلَّتِكَ

كَلِمَتِ

كَلِمَاتِ

WORKSHEET 4:

Read the following.

كَشَفْتُ

سَمَوَاتِ

حَفِظْتُ

قِنْتُ

بَرَكْنَا

أَنْهَرْتُ

أَبَوهُ

أَبَوَاهُ

أَذَانِهِمْ

مَبَى

يَبْنَى

سُبْحَانَكَ

جَنَّتُهُمْ

خَطَيْكُمْ

لِلْمَلَائِكَةِ

رَزَقْنَاهُمْ

عَلَمِينَ

أَتَيْنَهُمْ

خَلَّتْكُمْ

سَمَاوَاتِ

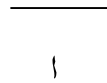
أَعْطَيْنَاكَ

أَنْزَلْنَاهُ

LESSON 10: STANDING KASRA

In the previous lessons, we learned that when we add *Yā'* to a *harf* (letter) with *kasra*, we elongate the vowel 'i' sound from *bin* to *been*, *lick* to *leek*, *kip* to *keep* (i to ī or ee).

Another way of writing the long *kasra* sound, the long vowel 'ī' sound, is to use a standing *kasra*. The standing *kasra* replaces both the slanted *kasra* and the letter *Yā'*.



Standing kasra

For example:

بِ = بِي = يِ + بِ

فِ = فِي = يِ + فِ

سِ = سِي = يِ + سِ

In some cases an empty *ى* follows a letter with a standing *kasra*, where *ى* is not pronounced.

WORKSHEET 1:

Read the following.

تـ

بـ

اـ

ءـ

ثـ

جـ

حـ

شـ

زـ

رـ

دـ

ذـ

ضـ

صـ

شـ

سـ

غـ

عـ

ظـ

طـ

مـ

لـ

قـ

فـ

يـ

وـ

هـ

نـ

WORKSHEET 2:

Read the following.

بـ	يـ	ضـ	ظـ
بِيْ	يِيْ	ضِيْ	ظِيْ
رـ	كـ	ثـ	فـ
رِيْ	كِيْ	ثِيْ	فِيْ
عـ	جـ	مـ	قـ
عِيْ	جِيْ	مِيْ	قِيْ
وـ	هـ	هـ	هـ

WORKSHEET 3:

Read the following.

بِيَدِهِ	أَيْتِهِ	هَذِهِ	الْفِ
أَبْرَاهِيمَ	يُحْيِي	يُحْيِي	صَاحِبَتِهِ
نُحْيِي	وَقِيلَهُ	الْفَهْمَ	أَبْرَاهِمَ
فِيهِ	لِأَلْفِ	لِأَلْفِ	عِلْمِهِ
خَطَّتُهُ	بَعْدَهُ	بِمُزْحَزِحِهِ	يَسْتَحْيِي
رِسَالَتِهِ	مِئْكَالَ	مِئْكَالَ	خَطِيئَتِهِ
أَرْضِيهِ	كَلِمَتِهِ	بِعَبْدِهِ	لِحُكْمِهِ
رُسُلِهِ	كُتِبَهُ	بِجَهَّازِهِ	سَبِيلِهِ

LESSON 11: INVERTED DHAMMA

In the previous lessons, we learned that when we add *Waw* to a *harf* (letter) with *dhamma*, we elongate the vowel ‘u’ sound from *bull* to *boot*, *look* to *loop*, *full* to *food* (u to ū).

Another way of writing the long *dhamma* sound, the long vowel ‘ū’ sound, is to use an inverted *dhamma*. The inverted *dhamma* replaces both the slanted *dhamma* and the letter *Waw*.

◌̣

 Inverted dhamma

For example:

ب̣ = بُو = و + ب̣

ف̣ = فُو = و + ف̣

س̣ = سُو = و + س̣

WORKSHEET 1:

Read the following.

ث

ب

ا

ء

نح

ح

ج

ث

ز

ر

ذ

د

ض

ص

ش

س

ع

غ

ظ

ط

م

ل

ف

ها

ي

و

ه

ن

WORKSHEET 2:

Read the following.

ظ	ض	ي	ب
ظو	ضو	يو	بو
فا	شا	كا	را
فو	شو	كو	رو
قا	ما	جا	عا
قا	ما	جا	عا
طا	دا	وا	ها

WORKSHEET 3:

Read the following.

دَاوُدُ	دَاوُدُ	لَهُ	نُورُهُ
جَهْرَهُ	أَثْقَلَهُ	سُبْحَانَهُ	سُبْحَانَهُ
وَرِي	وَرِي	يَلُونُ	يَلُونُ
مَوْءِدُهُ	مَوْءِدُهُ	أَقْبَرَهُ	كِتَابَهُ
مَالَهُ	أَخْرَجَهُ	غَاوُونَ	غَاوُونَ
يُؤْمِنُونَ	أَمْرُهُ	مَشْهُودٌ	أَخْلَدَهُ
مَمْنُونٌ	رِزْقُهُ	أُخْدُودٌ	يَرَهُ
رَسُولُهُ	مَوْءِدُهُ	مَوَازِينُهُ	قَالُوا

LESSON 12: CONSOLIDATORY LESSON

The student should now be able to identify the sounds he/she has learned up to now, *harakāt*, *sukūn* and all the vowels.

The *Ayāh* in this lesson are from the Holy Qur'ān. The translations have also been included.

Read the following.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ^{قَف} وَ إِنْ أَسَأْتُمْ فَلَهَا

“If you do good, you will do good for your own souls, and if you do evil, it shall be for it (your own souls)”... - Qur'ān - بَنِي إِسْرَائِيلَ - 17:7

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ

“He knows what is before them and what is behind them” - Qur'ān - الْبَقَرَةَ - 2:255

الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

“This day (of judgement) you shall be rewarded for what you did” - Qur'ān - الْجَاثِيَةَ - 45:28

لَكُمْ دِينُكُمْ وَ لِي دِينِ

“For you your religion and for me my religion” - Qur'ān - الْكَافُرُونَ - 109:6

LESSON 12: CONSOLIDATORY LESSON

Read the following.

وَ إِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

“And when I am sick then He heals me” - Qur’ān - الشُّعْرَاءُ - 26:80

وَ دَاوُدَ وَ سُلَيْمَانَ إِذْ يَحْكُمُونَ ...

“And Dawūd and Sulaymān, when they were judging...” - Qur’ān - الْأَنْبِيَاءُ - 21:78

... وَ مَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَ لَا يَسْتَحْسِرُونَ

“...And those who are with Him are not proud to worship Him, nor do they get tired.” - Qur’ān - الْأَنْبِيَاءُ - 21:19

قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنَى لَكُمْ

“He (Firawn) said (to his magicians): What! You believe in Him (Allāh) before I give you permission?...” - Qur’ān - الشُّعْرَاءُ - 45:28

قَالَ بَلْ فَعَلَهُ صَلَّى كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ

“He (Ibrahim) said: But this the biggest of them (of the idols) has done it; So question them if they can speak...” - Qur’ān - الْأَنْبِيَاءُ - 21:63

