NOWIE WORK ASSIGNMENT CHART

DATE	HOMEWORK DETAIL	PARENTS INITIALS

HUMENUAN ASSIGNMENT CHART

DATE	HOMEWORK DETAIL	PARENTS INITIALS
_		

NUMBER OF ASSIGNMENT CHART

DATE	HOMEWORK DETAIL	PARENTS INITIALS

HUMENUAN ASSIGNMENT CHART

DATE	HOMEWORK DETAIL	PARENTS INITIALS
_		

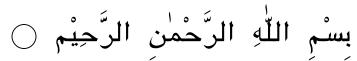
SŪRATUL 'ALA

Introduction

This Surah was revealed in Makka. It has 19 verses. It is Surah number 87 in the Holy Qur'ān.

"Al-'Ala" means "The Most High" or "Abundance" and the title of the Sūrah refers to the activity of competing for luxuries and plentitude.

Text and Translation



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

Glorify the name of your Lord, the Most High,

Who creates, then makes complete,

And, Who plans, then guides,

And Who brings forth herbage,

Then makes it dried up, dust-coloured.

We will make you recite so you shall not forget,

Except what Allah pleases, surely He knows the manifest (clear, apparent) and what is hidden.

And We will make your way smooth to a state of ease.

Therefore, do remind, surely reminding does profit (people).

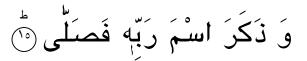
He, who fears will mind (head),

And the most unfortunate one will avoid it,

Who will enter the great fire;

Then therein (in the fire), he will neither live nor die.

He, who purifies himself will indeed be successful,

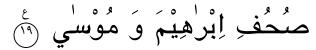


And magnifies the name of his Lord and prays.

No! you prefer the life of this world,

While the hereafter is better and more lasting.

Most surely this is in the earlier scriptures,



The scriptures of Ibrāhīm and Mūsā.

Tafsīr

1. Glorify the name of your Lord, the Most High,

The word 'Rabb' in Arabic language covers more that what is defined by the English word 'Lord'. 'Rabb' implies: nourishing, sustaining, protecting from harm, providing opportunities and way for the fullest possible development and taking care as the Owner and the Guardian of a being.

2. Who creates, then makes complete,

It is this Rabb (Allāh) that created us from nothing to what we are.

3. And, Who plans, then guides,

Allāh has provided everything that is needed by His creation in appropriate degrees to suit His creation. And then guides His creation through fixed laws of growth and decay as well as guiding through instincts, conscience, revealed scriptures, prophets and the Aimah.

.. IIIm mmo omigo joini merouge,

5. Then makes it dried up, dust-coloured.

In the vegetable world, Allāh brings out the vegetable which then decay and in turn preserves the seed and roots to keep things continuous.

- 6. We will make you recite so you shall not forget,
- 7. Except what Allah pleases, surely He knows the manifest (clear, apparent) and what is hidden.

Allāh revealed the Holy Qur'ān to the Holy Prophet in stages so that it would be easier for people to learn it.

The Holy Prophet was divinely blessed with a wonderful memory to remember every text of the Word of Allāh. It also indicates that the Holy Prophet does not forget.

- 8. And We will make your way smooth to a state of ease.
- 9. Therefore, do remind, surely reminding does profit (people).

Allāh promises the Holy Prophet that Islām will spread with ease so he should keep reminding people about Allāh.

- 10. He, who fears will mind (heed),
- 11. And the most unfortunate one will avoid it,
- *12.* Who will enter the great fire;
- 13. Then therein (in the fire), he will neither live nor die.

He who fears Allāh will heed it. And he who avoids it will be unfortunate, for he will enter the great fire. Where he shall not die but be punished for his deeds.

- 14. He, who purifies himself will indeed be successful,
- 15. And magnifies the name of his Lord and prays.

He who keeps himself pure from disobedience against Allāh's commands will be the one who will be successful.

16. No! you prefer the life of this world,

Shaytan usually tempts people with the attractions and enjoyments of this world.

- 17. While the hereafter is better and more lasting.
- 18. Most surely this is in the earlier scriptures,
- 19. The scriptures of Ibrāhīm and Mūsā.

The hereafter is better and more lasting than this world. This Allāh has stated not only in the Holy Qur'ān but also in the earlier scriptures; the scriptures of Ibrāhīm and Mūsā.

SŪRATUL MĀ'ŪN

Introduction

This Surah was revealed in Makka. It has 7 verses. It is Surah number 107 in the Holy Qur'ān.

" $M\bar{a}$ " $\bar{u}n$ " means "Alms" or "Charity". The name of the Sūrah comes from the mention of the people who do not give alms.

Text and Translation

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

Have you considered the one who calls the Day of Judgement a lie?

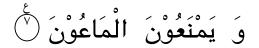
It is he/she who treats the orphan with harshness,

And does not urge (others) to feed the poor.

So woe to the ones who pray,

Yet are unmindful (heedless) of their prayers,

Who do (a good deed) to be seen,



And withhold alms (charity).

Tafsīr

- 1. Have you considered the one who calls the Day of Judgement a lie?
- 2. It is he/she who treats the orphan with harshness,
- 3. And does not urge (others) to feed the poor.

Allāh talks about those people who are heedless of the Day of Judgment, where everyone will account for their actions. Those who do not care about the Day of Judgment take the command of Allāh lightly and act with arrogance, treating serious acts lightly.

These are the people who treat the orphans and the needy with cruelty.

They are heedless (unmindful, neglectful, careless) of the plight of those who are going hungry and also do not encourage others to help/feed the poor.

- 4. So woe to the ones who pray,
- 5. Yet are unmindful (heedless) of their prayers,

Here, Allāh speaks of those among the Muslims who are careless about their daily prayers (Ṣalāh). They pray sometimes and sometimes they do not. They purposely let the time of prayer pass away as they waste time in idleness and unnecessary activity.

6. Who do (a good deed) to be seen,

Those who pray and do good deeds just to be seen and appreciated by the people are considered as hypocrites and are considered the same as those who call the Day of Judgment a lie.

We should at all times make sure that all our actions are for the pleasure of Allāh only.

7. And withhold alms (charity).

Alms here signifies charity but also anything required by people. To withhold even water or basic necessities from the people for any reason is also not allowed.

Assignment

Memorize this Surah with proper *makharij* and its meaning

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:

Your Lord says: "Call (do Du'ā) to Me, I will answer you".

Verily, those who are too proud to worship Me,

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

We see form 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 $Qun\bar{u}t$.

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

O our Lord! Do not hold us responsible if we forget or make a mistake.

O our Lord! Do not lay on us a burden

O Our Lord! Do not impose upon us that which we do not have the strength (to bear)!

Pardon us, and forgive us, and have mercy on us.

You are our master, so help us against the unbelieving people. (Suratul Baqarāh, 2:286)

This is an excellent Du'ā to recited in *Qunūt* and at all times. In this Du'ā, we admit that we are easily tempted to commit sins, but we ask Him to be lenient with us. We also ask Allāh not to put us in a situation where we might commit a sin. We admit how weak we are and ask Him not to burden us with responsibilities we cannot bear. We ask Allāh to pardon us and forgive our past misdeeds and give us a second chance to be better Muslims. Finally we ask Him for His help in facing the trials and temptations put in front of us by non-Muslims.

Exercise

Memorize the above Du'ā and recite it in *Qunūt* often.

LESSON 1: REVIEW LESSON

In this lesson we shall briefly review what we have learned in Level 4.

1. The Original Mudd – the Long Vowel

When an empty \dagger (*Alif*) is added to a letter with *fatha*, the vowel 'a' sound is elongated to a measure of 2 *harakāt* and not much more. (For example, from *curd* to *card*, from *must* to *mast*, from *fur* to *far...*)

When \mathbf{z} with $\mathbf{suk\bar{u}n}$ is added to a letter with \mathbf{kasra} , the vowel 'i' sound is elongated to a measure of $2 \ harak\bar{a}t$ and not much more. (For example, from \mathbf{bit} to \mathbf{beet} , from \mathbf{fit} to \mathbf{feet} , from \mathbf{hit} to $\mathbf{heat}...$).

When $\underline{\underline{}}$ with $\underline{suk\bar{u}n}$ is added to a letter with \underline{dhamma} , the vowel ' $\underline{\mathbf{u}}$ ' sound is elongated to a measure of 2 $\underline{harak\bar{a}t}$ and not much more. (For example, \underline{boot} , \underline{fool} , \underline{moon} , \underline{soon} ...)

Another way of writing the long vowels is to use the Standing fatha, kasra and the Inverted dhamma

2. Tashdīd (Shadah)

The sign —— is called *tashdīd*. It literally means **to make strong.** It is also known as *Shaddah*.

A letter bearing a $tashd\bar{\imath}d$ is called a Mushaddad. It bears two letters – the first takes $suk\bar{\imath}u$ and the second a harakat.

3. Maddah

In the Level 4 Book, we learned of two kinds of Maddah, the short one (\sim) and the long one (\sim).

Maddah literally means to lengthen or stretch.

A *Maddah* indicates that the vowel it affects must be lengthened or stretched to at least **four** to **six** times its normal length.

In cases when, after the *longest Maddah* (), the next letter has as *Sukun* or a *Tashdīd (Shaddah)*, then the letter with the *longest Maddah* (), should be prolonged and joined with the next letter.

4. Silent Letters

When the letters و لا ي papear without any sign on them (like *fatha*, *kasra*, *dhamma*, *sukun* ...) and are followed by a letter with a *sukun* or *tashdīd*, They are called silent letters.

These letters are not pronounced, although they are written.

For example: is read as
$$WAL(0)$$
 and not as a long vowel $W\overline{A}L$ is read as $DHUL(0)$ and not as $DH\overline{U}L$ is read as $WALA(0)$ and not as $W\overline{A}LLA$

Other empty letters are also not pronounced.

WORKSHEET 1:

خٰلِدُوْنَ	عَظِيمُ	قَلْبَيْنِ	حَافِظُ
مُوغُدَةُ	حَلْلاً	يَقُولُ	ٳؠڔۿؚؽؠؘ
رُوَيْدَ	طِفْلاَنِ	دَاؤْدُ	اَتَاْمُرُنَا
طَيْرًا	و جوه وجوه	فَوْقَهُمْ	مُشْرِكِيْنَ
رَ ازِ قِیْنَ	صابتُوْنَ	بِلاَد	هرب ه ه د ا
فَوَاكِهَ	فِرْعَوْنَ	جَمِيْعًا	ۿؘۅؘؽڷ
الفهم	قَالُوْ	تَاْتُوْنِيْ	ر <i>َ</i> سُوْلُ

WORKSHEET 2:

ظلَّلْنَا	أُحُقُ	رَبُّنَا	ٳؾۘٛڮؘ
جَلَّهَا	كُلاَّ	ٳؾۘٵڬۘ	يُصلُّوْنَ
ٱلْحَاقَةُ	عِلِينَ	بِأَنَّهُمْ	مُتَّقِينَ
لَيُمَسَّنَّكُمْ	كأنّهُنّ	يُصِرُّونَ	يُوَادُّوْنَ
لاًا قْسِمُ	اًوْلِيَاءُ	اباءَكُمْ	ه هه سو ع
خىَالاً	جَاءُوكَ	مُلْئِكَةُ	هؤلاء
كَافَة	تَحضُونَ	دَابَّةٍ	حَاجَّكَ

WORKSHEET 3:

WORKSHEET 4:

Read the following.

يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ وَ مَا خَلْفَهُمْ

اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ

لَكُمْ دِيْنُكُمْ وَ لِيَ دِيْنِ

وَ دَاؤُدَ وَ سُلَيْمِنَ إِذ يَحْكُمْنِ

رَبُّ هٰذَا الْبَيْتِ

بِاَصْحُبِ الْفِيْلِ

إِنَّا اَنْزَلْنَهُ فِي لَيْلَةِ الْقَدْرِ

إِنِّى الْمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ

لًا - LESSON 2: THE DEFINITE ARTICLE

The word \iint means "the" – it makes the word (noun) before which it is placed definite.

For example: not any house but the house

It is important to note that when \tilde{U} is added to the word then the word changes the $tanw\bar{t}n$ of its last harf into a harakah (a short vowel).

For example:

When the Definite Article of appears before a word that begins with a "Moon" (*Qamariyyah*) letter, the dispersion described before a word that begins with a "Moon" (*Qamariyyah*) letter, the dispersion described before a word that begins with a "Moon" (*Qamariyyah*) letter, the

When the Definite Article \mathcal{J}^{\dagger} appears before a word that begins with a "sun" (*shamsiyyah*) letter, the \mathcal{J} losses its *sukun* and becomes silent. The "sun" letter is then pronounced *mushaddad* (a letter with *tashdīd*). In copies of Qur'ān the sun letter following the \mathcal{J} is usually written with a *tashdīd* but this does not occur in Du'a books although the rule still applies.

WORKSHEET 1:

اَلْحَمْدُ	ٱلْغُرُورُ	ألبينة	ٱلْإِيْمَانُ
اَلنَّاسِ	اَلصِّرَاطَ	اَلسَّمَاءُ	ٱڵۺۜٞڡ۠ڛؚ
ٱلْخَنَّاسِ	ٱلْوَسْوَاسِ	ٱلْعُلَمِيْنَ	اَلشِّتآءِ
ٱلْاَمِيْنُ	ٱلْمُسْتَقِيْمُ	ٱلرَّحِيْمُ	اَلرَّحْمَنُ
اَلصَّادِقُ	ٱلْأَرْضُ	ٱلدِّينُ	ٱلْقُرْءَانِ
ٱڶڟۜۘٛآنِّيْنَ	ٱلرُّوحُ	اَلصَّمَدُ	ٱڶڕۜۘڛؙۅ۠ڶؙ
نَارُ اللَّهِ	بِالصَّبْرِ	بِالدِّيْنِ	بِأَنَّ اللَّهَ

WORKSHEET 2:

WORKSHEET 3:

Read the following.

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيْمِ

مُلِكِ يَوْمِ الدِّيْنِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِيْنَ

إهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَ لاَ الضَّالِّيْنَ

رحْلَةَ الشِّتَاءِ وَ الصَّيْفِ

بِأَصْحُبِ الْفِيْلِ

الله الصَّمَدُ

رَبُّ هٰذَا الْبَيْتِ

اَرَءَيْتَ الَّذِيْ يُكُذِّبُ بِالدِّيْنِ

LESSON 3: THE RULES FOR THE LETTER LĀM



When you see the words الله (Allāh) and (Allāh) in the Holy Qur'ān, you have to apply (use) these rules. In some cases the لله has to be recited with a full mouth giving a heavier "L" sound.

In the rest of the cases, J has to be recited with an empty mouth giving a flatter "L" sound.

When to recite the $L\bar{a}m$ with a full mouth (heavier sound).

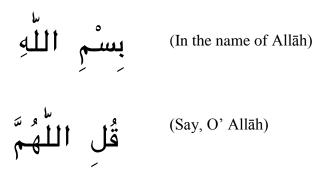
1. When, before the $L\bar{a}m$, there is a letter with a Fatha or Dhamma. For example:

2. When, before the $L\bar{a}m$, there is a letter with a $Suk\bar{u}n$ following a letter with Dhamma. For example:

3. When, before the $L\bar{a}m$, there is a letter with a $Suk\bar{u}n$ following a letter with Fatha.

When to recite the $L\bar{a}m$ with an empty mouth (flat sound).

1. When, before the $L\bar{a}m$, there is a letter with a *Kasra*. For example:



- 2. When, before the $L\bar{a}m$, there is a letter with a $Suk\bar{u}n$ following a letter with Kasra.
- 3. When, before the $L\bar{a}m$, there is a $Tanw\bar{\imath}n$. This will necessitate a Nūn Qutni (see the lesson on $N\bar{\imath}un$ Qutni) which will have a Kasra. For example:

NOTE: This rule applies only to the words مُلْكُةُ and مُلْكُةُ . All other words that have *Lām mushaddah* should always be recited with a flat, thin sound.

WORKSHEET 1:

Read the following.

J - Pronounced with a full mouth

J - Pronounced with an empty mouth

WORKSHEET 2:

Put an \mathbf{F} underneath the \mathbf{J} if the \mathbf{J} is to be read with a full mouth and an \mathbf{E} if it is to be read with an empty mouth. Then read the verses.

LESSON 4: RULES OF NŪN AND TANWĪN – AL IZHĀR

ٱلْإظْهَارْ

There are different rules on the way the $N\bar{u}n$ sound should be pronounced. This depends on which of the $Hur\bar{u}f$ follow it.

Al Iẓḥār is when the sound of ن is pronounced clearly (without the nasal sound).

The rule is:

If any of the following 6 $Hur\bar{u}f$ come after $\mathring{\upsilon}$ or after a Harf that has a $Tanw\bar{u}n$ ($\mathring{\ }$) sign on it, then the sound of $\mathring{\upsilon}$ is pronounced clearly.

اه ح خ ع غ

All these 6 letters have the sound coming from the throat and are known as the Hurūf-al-Halaqiyya.

رَسُوْلٌ ٱمِيْنٌ	مِنْ اَحَدٍ	يَنْاَوْنَ	1
يَوْمٍ هُوَ	اِنْ هُوَ	Ais	٥
عرت م حجتم	مِنْ حَسَنَةٍ	يَنْحِتُونَ	۲
قَوْمٌ خَصِمُوْنَ	مِنْ خَيْرٍ	مُنْخَنِقَةُ	Ċ
سَمِيعٌ عَلِيمٌ	مِنْ عِلْمٍ	يَنْعِقُ	ع
عَزِينٌ غَفُورٌ	مِنْ غِلِّ	ڣٛڛۘؽڹ۠ ڣ ؚۻٮؙۅ۠ڹؘ	غ

WORKSHEET 1:

1. What is the meaning of *Hurūf-al-Halaqiyya*?

2. In the table below, circle the $\textit{Hur\bar{u}f-al-Halaqiyya}$.

غ	ب	ط
ذ	ق	٥
1	و	ش
J	Ċ	ض
ث	ظ	ع
۲	3	ای
j	غ	م
د	ن	1

WORKSHEET 2:

Read the following.

رَفْرَفِ خُضْر

جَنَّةٍ عَرْضُهَا

سُنْدُسِ خُضْرُ

WORKSHEET 3:

Below are *ayāh* from the Holy Qur'ān.

- 1. Underline the portion of each of the following *ayah* where you would use the rule of Al-Izhār.
- 2. Read the *ayāh*.

LESSON 5: RULES OF NŪN AND TANWĪN – AL QALB



There are different rules on the way the $N\bar{u}n$ sound should be pronounced. This depends on which of the $Hur\bar{u}f$ follow it.

If the *harf* \downarrow is after $\mathring{\upsilon}$ or after a *Harf* that has a *Tanwīn* ($\mathring{\ \ \ }$) sign on it, then the sound is pronounced as if it were a) ($M\bar{\imath}m$ sound). The $M\bar{\imath}m$ sound is literally hummed, from the nose, rather than pronounced.

For example: slumber, timber.

The rule is called ـُــُلُّـُـُـُّ - Al Qalb (The Alteration).

This nasal sound is called: ghunna

In most copies of Qur'ān a small ن is written above and between the ن or a harf that has a Tanwīn sign on it, and the harf ب but if this م does not appear the rule still applies. As an example the م does not appear in Du'a books.

WORKSHEET 1:

Read the following. To ensure that you understand the lesson, the small $\stackrel{\blacktriangle}{\bullet}$ has been purposefully left out.

WORKSHEET 2:

Read the following. To ensure that you understand the lesson, the small A has been purposefully left out.

WORKSHEET 3:

Below are $ay\bar{a}h$ from the Holy Qur'ān. To ensure that you understand the lesson, the small $_{\uparrow}$ has been purposefully left out.

- 1. When do you use the rule of Al-Qalb?
- 2. Underline the portion of each of the following *ayah* where you should use the rule of Al-Qalb.
- 3. Read the $ay\bar{a}h$.

LESSON 6: RULES OF NŪN AND TANWĪN – AL IDGHAM (A) الْإِدْ غَامُ

There are different rules on the way the $N\bar{u}n$ sound should be pronounced. This depends on which of the $Hur\bar{u}f$ follow it.

Al Idgham literally means joining one harf to another harf.

There are 6 *Huruf* of Idgham:

It is easy to remember these letters with word يَرْمَلُون - 'Yarmalun'.

The 6 letters of 'Yarmalun' are further divided into two groups: 'Ral' and 'Yanmu'.

A: Idgham Kamil (complete joining) - 'Ral'

When the $Hur\bar{u}f$ J and J come after \dot{U} or after a Harf that has a $Tanw\bar{u}n$ sign on it, then the \dot{U} and the $Tanw\bar{u}n$ is dropped and J and J (the letter following the U) are pronounced with a U and U are pronounced with a U and U and U and U are pronounced with a U are pronounced with a U and U are pronounced with a U and U are pronounced with a U and U are pronounced with a U are pronounced with a U and U are pronounced with a U and U are pronounced with a U and U are pronounced with a U are pronounced with a U and U are pronounced with

There is no pronunciation of the $N\bar{u}n$ sound at all. Here the joining is complete. Full Idgham.

In most copies of Qur'ān the *tashdīd* is written. The rules still applies if *tashdīd* is not written as in books of Du'a.

WORKSHEET 1:		
This is sample page of the Qur'ān. Circle the Idgham Kamil letters.		

WORKSHEET 2:

Read the following. To ensure that you understand the lesson, the *tashdīd* (*shaddah*) has been purposefully left out in some words below. It would be easier for you to underline the letter that is affected before proceeding to read.

وَيْلُ لِّكُلِّ	مَنْ رَّحِمَ	فَمَنْ لَّمْ
نَذِيرًا لِّلْبَشَرِ	مِنْ رَّسُوْلِ	مِنْ لَّدُنْهُ
مُحَمَّدٌ رَّسُوْلُ اللَّهِ	كُلُّ لَّمَّا	لِمُسْتَقَرِّ لَّهَا
مَتْعًا لَّكُمْ	بِضُرِّ لَّا	جَمِيْعٌ لَّدَيْنَا
ذِكْنُ لِلْعُلَمِيْنَ	يَوْمَئِذٍ لَّخَبِيْرٌ	رِزْقًا لَّكُمْ
عِيْشَةٍ رَاضِيَةٌ	غَفُورٌ رَحِيمٌ	مِنْ رَبِّهِم
مِنْ رَبِّكَ	تُمَرَةٍ رِزْقًا	شَيْطَانٍ رَجِيْمٍ

WORKSHEET 3:

Read the following. To ensure that you understand the lesson, the *tashdīd* (*shaddah*) has been purposefully left out in some words below. It would be easier for you to underline the letter that is affected before proceeding to read.

LESSON 7: RULES OF NŪN AND TANWĪN – AL IDGHAM (B) الْإِدْعَامُ

There are different rules on the way the $N\bar{u}n$ sound should be pronounced. This depends on which of the $Hur\bar{u}f$ follow it.

B: Idgham Naqis (incomplete joining – with ghunna) – 'Yamnū' – partial joining

When the $Hur\bar{u}f$ ن come after $\mathring{\upsilon}$ or after a Harf that has a $Tanw\bar{u}n$ sign on it, then the $\mathring{\upsilon}$ and the $Tanw\bar{u}n$ is pronounced in the following manner:

With the Huruf and Δ , the Huruf are hummed with a trace of the $N\bar{u}n$ sound.

With the Huruf are said from the nose (ghunna) with a trace of the $N\bar{u}n$ sound. With a nasal sound.

These letters can be easily remembered with the word: ينْمُوْ - 'Yamnū'.

These letters will bear a tashdīd (shaddah).

In most copies of Qur'ān the *tashdīd* is written. The rules still applies if *tashdīd* is not written as in books of Du'a.

WORKSHEET 1:		
This is sample page of the Qur'ān. Circle the Idgham Naqis letters.		

WORKSHEET 2:

مِنْ مِتْلِهِ	شَيْئًا وَكَلا	اَنْ يَّقُوْل
ظِلْلٍ وَّيُوْنٍ	اَجْرًا قَهُمْ	وَإِنْ نَّشَا
لَهَبٍ وَّتَبَّ	مِنْ مَّارِجٍ	فَاكِهَةُ وَّالنَّخْلُ
وَ مَنْ يَّفْعَلْ	مَنْ يَقُولُ	اِمَامٍ مُّبِيْنٍ
عَذَابٌ مُهِينٌ	مَنْ يَشَاءُ	خَيْرًا يَرَهُ
مُحَمّدٍ قَ اللهِ	جَنْتٍ وَ عُيُونٍ	مِنْ تُصِرِيْنَ
سُلْطنًا تَّصِيْرًا	وَ مَنْ نُ عُ مِّرُهُ	قَلِيْلٌ مَكْثُهُ

WORKSHEET 3:

Read the following. To ensure that you understand the lesson, the *tashdīd* (*shaddah*) has been purposefully left out in some words below. It would be easier for you to underline the letter that is affected before proceeding to read.

إِنَّ الْمُتَّقِيْنَ فِى جَنَّتٍ قَ عُيُوْنٍ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرَّا يَرَهُ فَأْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهِ فَأْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهِ وَجَآءَ مِنْ أَقْصَا الْمَدِيْنَةِ رَجُلٌ يَسْعلى وُجُوْهٌ يَوْمَئِذٍ نَّاعِمَةٌ

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ قَّ اللِّ مُحَمَّدٍ

وَ مَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيْمَ إِلَّا مَنْ سَفِهَ نَفْسَةُ