

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

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

سَبِّحْ اسْمَ رَبِّكَ الْاَعْلٰی ۙ

Glorify the name of your Lord, the Most High,

الَّذِیْ خَلَقَ فَسَوّٰی ۙ

Who creates, then makes complete,

وَ الَّذِیْ قَدَّرَ فَهَدٰی ۙ

And, Who plans, then guides,

وَ الَّذِیْ اَخْرَجَ الْمَرْعٰی ۙ

And Who brings forth herbage,

فَجَعَلَهُ غُثًا اَحْوٰی ۙ

Then makes it dried up, dust-coloured.

سَنُقَرِّئُكَ فَلَا تَنْسَى ﴿٦﴾

We will make you recite so you shall not forget,

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

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

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾

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

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾

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

سَيَذَكَّرُ مَن يَخْشَىٰ ﴿١٠﴾

He, who fears will mind (head),

وَيَتَجَنَّبُهَا الْأَشْقَىٰ ﴿١١﴾

And the most unfortunate one will avoid it,

الَّذِي يَصُلَّىٰ النَّارَ الْكُبْرَىٰ ﴿١٢﴾

Who will enter the great fire;

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾

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

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾

He, who purifies himself will indeed be successful,

وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝١٥

And magnifies the name of his Lord and prays.

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ۝١٦

No! you prefer the life of this world,

وَ الْآخِرَةُ خَيْرٌ وَأَبْقَى ۝١٧

While the hereafter is better and more lasting.

إِنَّ هَذَا فِي الصُّحُفِ الْأُولَى ۝١٨

Most surely this is in the earlier scriptures,

صُّحُفِ إِبْرَاهِيمَ وَ مُوسَى ۝١٩

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 than 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.

- .. ~~the things from herbage,~~
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,*

Shayṭān 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.

“*Mā'ūn*” means “Alms” or “Charity”. The name of the Sūrah comes from the mention of the people who do not give alms.

Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

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

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

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

وَلَا يَحْضُرُّ عَلَىٰ طَعَامِ الْمِسْكِينِ

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

فَوَيْلٌ لِّلْمُصَلِّينَ

So woe to the ones who pray,

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Yet are unmindful (heedless) of their prayers,

الَّذِينَ هُمْ يُرَآؤْنَ

Who do (a good deed) to be seen,

وَ يَمْنَعُونَ الْمَاعُونَ

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:

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 دَخِرِينَ 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

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ع

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

رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا اِصْرًا

O our Lord! Do not lay on us a burden

كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلُنَا

such as You laid on those before us.

رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

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

وَاعْفُ عَنَّا وَاعْفُ لَنَا وَارْحَمْنَا

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

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

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 ا (*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 ي with *sukūn* is added to a letter with *kasra*, the vowel ‘i’ sound is elongated to a measure of 2 *harakāt* and not much more. (For example, from *bit* to *beet*, from *fit* to *feet*, from *hit* to *heat*...).

When و with *sukūn* is added to a letter with *dhamma*, the vowel ‘u’ sound is elongated to a measure of 2 *harakāt* and not much more. (For example, *boot*, *fool*, *moon*, *soon*...)

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

بُ + وُ = بُو = بٌ

بِ + يِ = بِي = بٍ

بِ + ا = بَا = بَ

2. Tashdīd (Shadah)

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

A letter bearing a *tashdīd* is called a *Mushaddad*. It bears two letters – the first takes *sukūn* and the second a *harakat*.

رَبّ → pronounced → Rab-ba

3. Maddah

In the Level 4 Book, we learned of two kinds of *Maddah*, the short one (~) and the long one (ˉ).

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

4. Silent Letters

When the letters **ا و لا ي** appear 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:

وَالْ	is read as	WAL (وَلْ)	and not as a long vowel	WĀL
ذُولْ	is read as	DHUL (ذُلْ)	and not as	DHŪL
وَالَّ	is read as	WALLA (وَلْ)	and not as	WĀLLA

Other empty letters are also not pronounced.

For example:

مُرْتَضَىٰ	the letter ي is empty and therefore silent; is read as	<i>Murtaḍha</i>
صَلَاةٌ	the letter و is empty and therefore silent; is read as	<i>Ṣalātu</i>
رِبَا	the letters و and ا are empty and therefore silent; is read as	<i>Ribā</i>

WORKSHEET 1:

Read the following.

خَلِدُونَ

عَظِيمٌ

قَلْبَيْنِ

حَافِظٌ

مَوْءِدَةٌ

حَلَالًا

يَقُولُ

إِبْرَاهِيمَ

رُوَيْدٌ

طِفْلَانِ

دَاوُدُ

أَتَأْمُرُنَا

طَيْرًا

وَجُوهٌ

فَوْقَهُمْ

مُشْرِكِينَ

رَازِقِينَ

صَابِئُونَ

بِلَادِ

سُبْحَانَهُ

فَوَاكِهَ

فِرْعَوْنَ

جَمِيعًا

فَوَيْلٌ

الْفِهِمِ

قَالُوا

تَأْتُونِي

رَسُولٌ

WORKSHEET 2:

Read the following.

ظَلَّلْنَا

أَحَقُّ

رَبُّنَا

إِنَّكَ

جَلَّهَا

كَأَنَّ

إِيَّاكَ

يُصَلُّونَ

الْحَاقَّةُ

عَلَيْنَ

بِأَنَّهُمْ

مُتَّقِينَ

لِيَمَسَّكُمْ

كَأَنَّهُنَّ

يُصِرُّونَ

يُؤَادُونَ

لَا أُقْسِمُ

أَوْلِيَاءُ

أَبَاءَكُمْ

سَوْءٌ

ضَالًّا

جَاءُوكَ

مَلِئِكَةٌ

هُؤُلَاءِ

كَافَّةً

تَحْضُونَ

دَابَّةٍ

حَاجِكَ

WORKSHEET 3:

Read the following.

يَرَى عَلَى مَتَى صَلَوَةٌ

بِاسْمِ وَأَعْفُوا وَأَنْصُرُ قَالُوا

فَهْدَى طُوَّى فَأَنْصَبُ فَالْتُنَ

وَأَذْكُرُوا فَاقْضِ وَأَعْفُوا مَائَتَيْنِ

جَائِءَ ذُو الْعَرْشِ بِالْبُشْرَى فِي الْكُتُبِ

رَغْبًا فَادْعُ لَنَا صَلَوَةُ الْوَسْطَى

لِشَايِءٍ يَبْدَ وَالْخَلْقَ

WORKSHEET 4:

Read the following.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ

الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

لَكُمْ دِينُكُمْ وَ لِي دِينِ

وَ دَاوُدَ وَ سُلَيْمَانَ إِذِ يَحْكُمُونَ ...

رَبِّ هَذَا الْبَيْتِ

بِأَصْحَابِ الْفِيلِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

LESSON 2: THE DEFINITE ARTICLE - اَلْ

The word اَلْ means “the” – it makes the word (noun) before which it is placed definite.

For example: not any house but the house

بَيْتٌ - a house → اَلْبَيْتُ - the house

It is important to note that when اَلْ is added to the word then the word changes the *tanwīn* of its last *harf* into a *harakah* (a short vowel).

For example:

When بَيْتٌ is changed to اَلْبَيْتُ - the ت changes to تُ.

Moon letters - اَلْحُرُوفِ الْقَمَرِيَّةِ : the rule of اَلْاِظْهَارُ

When the Definite Article اَلْ appears before a word that begins with a “Moon” (*Qamariyyah*) letter, the ل keeps its *sukun* and is pronounced.

The “Moon” letters are: ا ب ج ح خ ع غ ف ق ك م و ه ي

Sun letters - اَلْحُرُوفِ الشَّمْسِيَّةِ : the rule of اَلْاِدْغَامُ

When the Definite Article اَلْ appears before a word that begins with a “sun” (*shamsiyyah*) letter, the ل 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 ل is usually written with a *tashdīd* but this does not occur in Du’a books although the rule still applies.

The “sun” letters are: ت ث د ذ ر ز س ش ص ض ط ظ ل ن

WORKSHEET 1:

Read the following.

الْإِيمَانُ الْبَيِّنَةُ الْغُرُورُ الْحَمْدُ

الشَّمْسُ السَّمَاءُ الصِّرَاطُ النَّاسُ

الشِّتَاءُ الْعَلَمِينَ الْوَسْوَاسِ الْخَنَاسِ

الرَّحْمَنُ الرَّحِيمُ الْمُسْتَقِيمُ الْأَمِينُ

الْقُرْءَانَ الدِّينُ الْأَرْضُ الصَّادِقُ

الرَّسُولُ الصَّمَدُ الرُّوحُ الظَّالِمِينَ

بِأَنَّ اللَّهَ بِالذِّينِ بِالصَّبْرِ نَارُ اللَّهِ

WORKSHEET 2:

Read the following.

بِالتَّقْوَىٰ بِالنَّاصِيَةِ رَسُولُ اللَّهِ

عَنِ النَّعِيمِ فِي الصُّدُورِ إِلَى السَّمَاءِ

إِذَا الصُّحُفُ وَ لَا الضَّالِّينَ

وَ الْمُشْرِكِ شَرِّ النَّفَّاثِ

رَبِّ السَّمَوَاتِ يَصَلَى النَّارَ

سَدْعُ الزَّبَانِيَةِ أَلْهَكُمُ التَّكَاثُرُ

تَأْكُلُونَ الثَّرَاثَ عَنِ النَّبَاِ الْعَظِيمِ

WORKSHEET 3:

Read the following.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَلِكِ يَوْمِ الدِّينِ

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ

بِأَصْحَابِ الْفَيْلِ رِحْلَةَ الشِّتَاءِ وَ الصَّيْفِ

رَبِّ هَذَا الْبَيْتِ اللَّهُ الصَّمَدُ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

LESSON 3: THE RULES FOR THE LETTER LĀM

لَفْظِ الْجَلَالَةِ

When you see the words **اللَّهُ** (Allāh) and **اللَّهُمَّ** (*Allāhumma* = O' Allāh) in the Holy Qur'ān, you have to apply (use) these rules. In some cases the **ل** has to be recited with a full mouth giving a heavier “L” sound.

In the rest of the cases, **ل** has to be recited with an empty mouth giving a flatter “L” sound.

When to recite the *Lām* with a full mouth (heavier sound).

1. When, before the *Lām*, there is a letter with a *Fatha* or *Dhamma*. For example:

هُوَ اللَّهُ (He is Allāh)

أَمْرُ اللَّهِ (The Command of Allāh)

2. When, before the *Lām*, there is a letter with a *Sukūn* following a letter with *Dhamma*. For example:

أَنْ تَتَّقُوا اللَّهَ (To fear Allāh)

3. When, before the *Lām*, there is a letter with a *Sukūn* following a letter with *Fatha*.

When to recite the *Lām* with an empty mouth (flat sound).

1. When, before the *Lām*, there is a letter with a *Kasra*. For example:

بِسْمِ اللّٰهِ (In the name of Allāh)

قُلِ اللّٰهُمَّ (Say, O' Allāh)

2. When, before the *Lām*, there is a letter with a *Sukūn* following a letter with *Kasra*.

3. When, before the *Lām*, there is a *Tanwīn*. This will necessitate a *Nūn Qutni* (see the lesson on *Nūn Qutni*) which will have a *Kasra*. For example:

قَوْمًا اللّٰهِ This is read as قَوْمِنِ اللّٰهِ
(People of Allāh)

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

WORKSHEET 1:

Read the following.

ل - Pronounced with a full mouth

اللَّهُ إِنَّ اللَّهَ هُوَ اللَّهُ كِتَابَ اللَّهِ
رَضِيَ اللَّهُ بَعَثَ اللَّهُ شَاءَ اللَّهُ رَسُولُ اللَّهِ
فَضْلُ اللَّهِ صَدَقَ اللَّهُ يُرِيدُ اللَّهُ حَفِظَ اللَّهُ
تَبَارَكَ اللَّهُ يُؤَاخِذُ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

ل - Pronounced with an empty mouth

لِلَّهِ بِسْمِ اللَّهِ آيَاتِ اللَّهِ قُلِ اللَّهُمَّ
بِاللَّهِ بَلِ اللَّهِ الْحَمْدُ لِلَّهِ أَمَّا بِاللَّهِ
إِلَّا لِلَّهِ ذَكَرِ اللَّهُ آيَاتِ اللَّهِ
أَيُّتِ اللَّهُ يُطِيعُ اللَّهُ لِغَيْرِ اللَّهِ

WORKSHEET 2:

Put an **F** underneath the ل if the ل is to be read with a full mouth and an **E** if it is to be read with an empty mouth. Then read the verses.

قُلْ هُوَ اللَّهُ أَحَدٌ^ج اللَّهُ الصَّمَدُ^ج
F

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ^{قلى}

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ^{لا}

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَمَا فِي الْأَرْضِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ^ج الْحَيُّ الْقَيُّمُ^ج

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ^{لا}

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا^ط

There are different rules on the way the *Nūn* sound should be pronounced. This depends on which of the *Hurūf* follow it.

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

The rule is:

If any of the following 6 *Hurūf* come after ن or after a *Harf* that has a *Tanwīn* (ً ِ ٌ) sign on it, then the sound of ن is pronounced clearly.

أ ه ح خ ع غ

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

رَسُولٌ أَمِينٌ	مِنْ أَحَدٍ	يَنُؤُونَ	أ
يَوْمٌ هُوَ	إِنْ هُوَ	مِنْهُمْ	ه
عَلِيمٌ حَكِيمٌ	مِنْ حَسَنَةٍ	يَنْحِتُونَ	ح
قَوْمٌ خَصِيمُونَ	مِنْ خَيْرٍ	مُنْخِنِقَةٌ	خ
سَمِيعٌ عَلِيمٌ	مِنْ عِلْمٍ	يَنْعِقُ	ع
عَزِيزٌ غَفُورٌ	مِنْ غَلٍّ	فَسَيَنْغِضُونَ	غ

WORKSHEET 1:

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

2. In the table below, circle the *Hurūf-al-Halaqiyya*.

غ	ب	ط
ذ	ق	ه
ا	و	ش
ل	خ	ض
ث	ظ	ع
ح	ج	ك
ز	غ	م
د	ن	ا

WORKSHEET 2:

Read the following.

إِنْ هُوَ يَنْعِقُ مِنْ أَحَدٍ مِنْ غَلٍّ

أَنْهَرُ يَنْحِتُونَ مِنْ خَيْرٍ يَنْتُونَ

أَنْعَمْنَا يَنْعِقُ فَسَيَنْغَضُونَ وَالْمُنْخِنَةَ

غَنِيٌّ حَمِيدٌ عَذَابُ الْيَمِّ عَزِيزٌ غَفُورٌ

مِنْ عِلْمٍ سَمِيعٌ عَلِيمٌ رَسُولٌ أَمِينٌ

قَوْمٌ خَصِيمُونَ مِنْ حَسَنَةٍ يَوْمَ عَسِيرٍ

سُدُسٌ خُضْرٌ جَنَّةٍ عَرْضُهَا رَفْرَفٍ خُضْرٍ

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 *ayah*.

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

مِنْ أَجْلِ ذَلِكَ

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ

تُسْقَى مِنْ عَيْنٍ عَيْنِيَّةٍ

سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ

إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

LESSON 5: RULES OF NŪN AND TANWĪN – AL QALB

الْقَلْبُ

There are different rules on the way the *Nūn* sound should be pronounced. This depends on which of the *Hurūf* follow it.

If the *harf* ب is after ن̣ or after a *Harf* that has a *Tanwīn* (ُ ٌ) sign on it, then the sound is pronounced as if it were a م (Mīm sound). The *Mīm* sound is literally hummed, from the nose, rather than pronounced.

For example: *slumber*, *timber*.

The rule is called الْقَلْبُ - *Al Qalb* (The Alteration).

This nasal sound is called: *ghunna*

In most copies of Qur'ān a small م 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.

Pronounced		Rule		Written
مِمَّ بَعْدِ	←	مِنَّ بَعْدِ	←	مِنْ بَعْدِ
أَمْبِيَاءَ	←	أَنْبِيَاءَ	←	أَنْبِيَاءَ

WORKSHEET 1:

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

مِنْ أَيْنٍ ذَنْبٍ مِنْ بَنِي مِنْ بَعْدِ

أَنْبَتْهُ نَفْسٍ بِمَا أَنْبَهُمْ مِنْ بَأْسٍ

مِنْ بَلَّغٍ كَمَنْ بَاءَ أَنْبِيَاءِ مِنْ بَابٍ

بِالْجَنْبِ مَنْ بَخِلَ لِيُنْبَذَنَّ عَلَيْهِمْ بِهِ

وَيُؤْمِنُ بِاللَّهِ عَلَيْهِمْ بِذَاتِ أَبَدًا بِمَا

أَخَذُ بِنَا سِوَاءِ بَيْنَنَا آيَةٍ بَيْنَتِ

نَفْسٍ بِمَا سَمِيعٌ بَصِيرٌ شَهِيدًا بَيْنِي

WORKSHEET 2:

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

حِلُّ بِهَذَا خَيْرٌ بَصِيرٌ شِقَاقٌ بِيَدٍ

ضَلَّالًا بَعِيدًا بَغِيًّا بَيْنَهُمْ لَطِيفٌ بَعْبَادِهِ

أَوْدِيَّةٌ بِقَدْرِهَا رَجَعُ بَعِيدٌ وَبَرًّا بِوَالِدَيْهِ

حِلُّ بِهَذَا خَيْرٌ بَصِيرٌ شِقَاقٌ بِيَدٍ

ضَلَّالًا بَعِيدًا بَغِيًّا بَيْنَهُمْ لَطِيفٌ بَعْبَادِهِ

أَوْدِيَّةٌ بِقَدْرِهَا رَجَعُ بَعِيدٌ وَبَرًّا بِوَالِدَيْهِ

لِنَسْفَعًا بِالنَّاصِيَةِ خَيْرٌ بِمَا تَعْمَلُونَ

WORKSHEET 3:

Below are *ayāh* from the Holy Qur'ān. To ensure that you understand the lesson, the small م 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 *ayāh*.

إِذَا نُبِعَتْ أَشْقَاهَا

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

بَايَ ذَنْبٍ قُتِلْتُ

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ...

صَمٌّ بَكُمْ عَمَى فَهْمٌ لَا يَرْجِعُونَ

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

فَأَنْبَتْنَا فِيهَا حَبًّا

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

There are different rules on the way the *Nūn* sound should be pronounced. This depends on which of the *Hurūf* follow it.

Al Idgham literally means joining one *harf* to another *harf*.

There are 6 *Huruf* of Idgham:

ي ر م ل و ن

It is easy to remember these letters with word **يَرْمَلُونَ** - ‘Yarmalun’.

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

A: Idgham Kamil (complete joining) – ‘Ral’

When the *Hurūf* ل and ر come after ن or after a *Harf* that has a *Tanwīn* sign on it, then the ن and the *Tanwīn* is dropped and ل and ر (the letter following the ن) are pronounced with a *tashdīd* (*shaddah*).

There is no pronunciation of the *Nūn* 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.

الَّا	←	will be read as	←	أَنَّ لَا
مِرْبٍ	←	will be read as	←	مِنْ رَبِّ
أَيْتَلَّهُمْ	←	will be read as	←	أَيَّةَ لَهُمْ

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.

وَيْلٌ لِّكُلِّ	مَنْ رَحِمَ	فَمَنْ لَمْ
نَذِيرًا لِلْبَشَرِ	مِنْ رَسُولٍ	مِنْ لَدُنْهُ
مُحَمَّدٌ رَسُولُ اللَّهِ	كُلُّ لَمَّا	لِمُسْتَقَرٍّ لَهَا
مَتَاعًا لَكُمْ	بِضُرٍّ لَا	جَمِيعٌ لَدَيْنَا
ذِكْرٌ لِلْعَالَمِينَ	يَوْمَئِذٍ لَّخَبِيرٌ	رِزْقًا لَكُمْ
عَيْشَةً رَاضِيَةً	غَفُورٌ رَحِيمٌ	مِنْ رَبِّهِمْ
مِنْ رَبِّكَ	ثَمَرَةً رِزْقًا	شَيْطَانٍ رَجِيمٍ

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.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

هُدًى لِّلْمُتَّقِينَ

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ

إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ

... أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

There are different rules on the way the *Nūn* sound should be pronounced. This depends on which of the *Hurūf* follow it.

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

When the *Hurūf* ن و م ي come after ن̣ or after a *Harf* that has a *Tanwīn* sign on it, then the ن̣ and the *Tanwīn* is pronounced in the following manner:

With the *Huruf* ن and م, the *Huruf* are hummed with a trace of the *Nūn* sound.

With the *Huruf* و ي, the *Huruf* are said from the nose (*ghunna*) with a trace of the *Nūn* sound. With a nasal sound.

These letters can be easily remembered with the word: يَنْمُو - ‘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.

(with nasal sound) مِيقُولٌ ← will be read as ← مَنَّ يَقُولٌ

(with nasal sound) مِوَلِيٌّ ← will be read as ← مَنَّ وَلِيٌّ

(with nasal sound) رَحْمَتَمِنَّا ← will be read as ← رَحْمَةً مِنَّا

WORKSHEET 1:

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

WORKSHEET 2:

Read the following.

مِنْ مِثْلِهِ	شَيْئًا وَلَا	أَنْ يَقُولَ
ظِلِّ وَيُونِ	أَجْرًا وَهُمْ	وَأَنْ نَّشَأَ
لَهَبٍ وَتَبَّ	مِنْ مَارِجٍ	فَاكِهَةٌ وَالنَّخْلُ
وَمَنْ يَفْعَلُ	مَنْ يَقُولُ	إِمَامٍ مُبِينٍ
عَذَابٍ مُهِينٍ	مَنْ يَشَاءُ	خَيْرًا يَرَهُ
مُحَمَّدٍ وَآلِهِ	جَنَّتِ وَ عَيُونِ	مِنْ نُصْرِينَ
سُلْطَانًا نُصِيرًا	وَمَنْ نَعْمِرَهُ	قَلِيلٌ مَكْتُهُ

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 الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

فَأَتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَ مَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

