



**ZAINABIA
ACADEMY**

≡ B A B U L H A W A I J ≡

Quran
Level -5



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Full Name: _____

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HOMEWORK

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Quran Level 5 Teaching Schedule

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللهم كن لوليك الحجة
بن الحسن صلواتك عليه وعلى آباءه
في هذه الساعة وفي كل ساعة وليا وحافظا وقائداً
وناصراً ودليلاً وعيناً حتى تسكنه أرضك
طوعاً وتمتعه فيها طويلاً برحمتك
يا أرحم الراحمين

In the name of Allah, the Beneficent, the Merciful.

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, be, for Your representative, the Hujjat (proof), son of Al-Hassan,
Your blessings be on him and his forefathers, in this hour and in every hour,
a guardian, a protector, a leader, a helper, a proof, and an eye.
until You make him live on the earth, in obedience (to You), and cause
him to live in it for a long time.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALLAAHUMMA KUN LE-WALIYYEKAL HUJJATIBNIL HASANE
SALAWAATOKA A'LAYHE WA A'LAA AAABAA-EHI
FEE HAAZEHIS SAA-A'TE WA FEE KULLE SAA-A'TIN
WALIYYAWN WA HAAFEZAWN WA QAA-EDAWN
WA NAASERAWN WA DALEELAWN WA A'YNAN
HATTAA TUSKENAHU ARZAKA TAW-A'N WA
TOMATTE-A'HU FEEHAA TAWHEELAA.

LESSON 1:

THE RESPECT OF THE HOLY QUR'AN AND THE AKHLAQ OF ITS RECITATION

The Holy Qur'an is a book containing the words of Allah. It should be treated with the respect it deserves. This respect should also extend to any book, such as this manual, wherein there are verses of the Holy Qur'an.

In this lesson we will learn how to respect the Holy Qur'an and how to recite it.

1. The words of the Holy Qur'an should only be touched after doing Wudhu. Allah says:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

None should touch it except the purified. (al-Wāqī'ah, 56:79)

2. However, you may recite the words at any time, even without Wudhu. Allah says:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Those who remember Allah (recite Qur'an), standing, sitting and reclining,

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

and think and wonder about the creation of the heavens and the earth...

(Ali Imran, 3:191)

3. Always begin the recitation with Ta'awwudh. Allah says:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

When you recite the Qur'an, seek refuge in Allah from Shaitan, the accursed (an-Nahl, 16:98)

Ta'awwudh means to recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**

Which means, "I seek refuge in Allah, from Shaitan, the accursed."

4. After Ta'awwudh, recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** which means, "I begin in the name of Allah, The Beneficent, The Merciful".

5. Even if you know the verses by heart, it is better to recite while looking at the words, as this increases the rewards many times.

6. It is Mustahab to recite the Holy Qur'an with your head covered and while facing the Qiblah.

7. The Holy Qur'an should be recited without rushing, in a clear manner.
Allah says:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

And recite the Qur'an in a regulated tone. (Al-Muzzammil, 73:4)

8. When the Qur'an is being recited, listen attentively and do not eat or talk. Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

And when the Qur'an is recited, listen to it with (full) attention, so that you may be blessed with mercy. (Al-A`raf, 7:204)

9. Do not leave the Holy Qur'an open and unattended or in a place where it may be disrespected. Recite from it regularly and do not leave it unread on the shelf. Allah says:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

*And the Prophet (S) shall say, "O my Lord! Verily my people abandoned this Qur'an."
(Al-Furqan, 25:30)*

10. Worn-out pages of the Holy Qur'an or paper with verses of the Holy Qur'an must not be thrown in the bin, Instead they should be Re-cycled or buried.

References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali

The Science of Reciting the Qur'an, M Surty, Pages 30-34

LESSON 2: AN INTRODUCTION TO THE HOLY QUR'AN

Allah sent 124000 prophets for the guidance of mankind. To some of these Prophets, he gave a set of rules and instructions that the prophets left behind in the form of books.

The Divine Books were:

Zabur to Prophet Dawud (A),
Tawrat to Prophet Musa (A),
Injil to Prophet `Isa (A)
Holy Qur'an to Prophet Muhammad (S)

According to many traditions, the revelation of the Holy Qur'an began on the 23rd night of the month of Ramadhan (Laylatul Qadr). They began when the Prophet (S) was 40 years old and continued for the next 23 years.

The Holy Qur'an broadly contains:

1. **Ahkam:** These are verses about the Furu'-e-Din from which the Mujtahidín prepare the various Fatwas to do with Salaat, Sawm, Haj etc.
2. **Tareekh:** These are the verses that narrate the history of people who lived before our Holy Prophet (S).
3. **`Aqa'id:** These are verses that explain the Belief in the Unity of Allah, the Prophet (S) and the Day of Judgement.
4. **Akhlaq:** The verses outline the moral behaviour that Muslims are required to observe.

The Holy Qur'an therefore contains guidance that teaches a man about his duties to himself i.e. how to lead a successful life in this world and the hereafter. It also teaches him how to act with other people i.e. how to contribute as an individual towards the betterment of society. Finally it teaches him about his duty to his Creator i.e. how to worship Allah.

Merits of Recital of the Holy Qur'an

There are many Ahadith (sayings) of the Holy Prophet (S) and our Aimmah (AS) on the reward and blessing of reciting the Holy Qur'an. Only some are quoted here:

The Prophet (S) has said, ***"The most excellent amongst you is the one who learns the Qur'an and teaches it to others."***

"The more Qur'an is recited in a home, the greater the good for it. The lives of the people in the house are made easier. When the angels view this house from the heavens they see it shining in the same way as stars seen from the earth."

"The heart gathers rust just like iron; remove this rust by reciting the Qur'an."
Imam `Ali (A) has said,

"Whosoever recites 100 verses daily from the Book (Holy Qur'an) in the order it is in, Alláh writes for him the reward equal to all the good actions of every one on this earth."

LESSON 3: DIVISIONS IN THE HOLY QUR'AN

The text of the Holy Qur'an has been divided in various ways. These are:

1. Ayah pl. Ayat (آية ، آيات)

In `Arabic, Ayah means sign, and in the Holy Qur'an, it means a verse. Thus, each and every verse of the Holy Qur'an is a sign of Allah. There are various numbers given for the total Ayat in the Holy Qur'an. Syed Akhtar Rizvi mentions 6236 in his book "Qur'an and Hadith".

2. Súrah pl. Suwar (سورة ، سور)

In `Arabic, Surah means an enclosure and in the Holy Qur'an, it means a chapter. There are 114 Suwar in the Holy Qur'an. The longest of them is al-Baqarah with 286 Ayat, and the shortest is al-Kauthar with only 4 Ayat.

3. Manzil pl. Manázil (منزل ، منازل)

In `Arabic, Manzil means a phase. The Holy Qur'an has been divided into seven Manázil, for convenience of recitation. So a person wishing to recite the entire Qur'an in one week may do so by reciting one Manzil a day. Each such position in the Holy Qur'an is marked by the word Manzil.

4. Juz' pl. Ajza' (جزء ، اجزاء)

The Muslims have divided the Holy Qur'an into 30 equal parts (Juz' in `Arabic or Pára in Urdu). This division is just for convenience. So a person who wishes to recite the whole Qur'an in one month (as in the month of Ramadhan) may do so by reciting one Juz' every day. In the Holy Qur'an, the beginning of the Juz' is usually marked by a blacked line.

5. Rub`, Nisf, Thalathah (ربع ، نصف ، اثلاثة)

Each Juz' is divided into quarters, again for the convenience of recitation into Rub` (quarter), Nisf (half) and Thalathah (three-quarter, shortened to three).

6. Ruku`, pl. Rukuat (ركوع ، ركوعات)

These are like paragraphs or sections, containing 7-12 Ayat. For example, al-Fatihah (1st Surah) has 7 Ayat, grouped in one Ruku`, while al-Baqarah (2nd Surah) has 286 Ayat, grouped into 40 Rukuat.

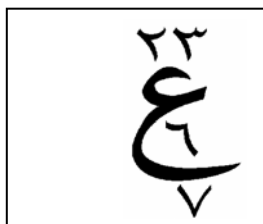
The place of Ruku` is denoted by the letter ع. The letter has three numbers, one at the top, one in its middle and one below it.

The number at the top signifies the number that this Ruku` is in the Surah.

The number in the middle signifies the number of Ayat between the last Ruku` and the present one.

The number at the bottom signifies the number that this Ruku` is in the Juz'.

So, in the example below from Súrah al-Baqarah,



This is the **23rd** Ruku` in the Surah,
there are **6** Ayat between Ruku` number 22 and 23,
and this is the **7th** Ruku` in this Juz'.

LESSON 4:

Makki and Madani Verses

Learning Objectives:

- To understand the difference between Makki and Madani verses.
- To be able to identify a Makki or Madani verse when reading the Quran.
- To understand why it is important to know the difference between Makki and Madani verses.

The Quran was revealed over 23 years, mainly in the Holy cities of Makka and Madina. To decide whether a verse is Makki or Madani, the criteria was the Hijra, the Prophet's migration from Makka to Madina. Any verse revealed prior to the migration, is classified as Makki, and any verse revealed after the migration, is classified as Madani.

In this definition it is not where the verse was revealed, but whether it was revealed before or after the Hijra; eg the verses revealed at the conquest of Makka, in 8AH, are considered Madani because these verses were revealed after the Hijra, although the actual place of revelation was Makka.

According to this definition:

The Makki phase lasted about 13 years – from the time of the first revelation until the entry of the Prophet (S) into Madina after his migration; about 2/3 of the Quran was revealed then.

The Madani phase lasted about 10 years – from the time of the entry of the Prophet into Madina until his death in 11AH; about 1/3 of the Quran was revealed then.

The differences between the Makki and the Madani verses

Each phase of revelation of the surah (Makki or Madani) catered for a different need, and a different audience:

	Makka	Medina
Muslim	• Very few Muslims • Had no government	• Majority of people were Muslims • Already established an Islamic State
Non-Muslim	• Polytheists of Quraysh	• People of the book, mostly Jewish

As the needs of the Muslim community changed, so did the style and content of the verses:

In the early stages of revelation, Islam was new to the people and their knowledge was basic and practise was simple and limited. In addition, the Muslims were oppressed and had very little power, and so they needed constant moral encouragement. Hence some of the characteristics of the Makki verses:

1. Lots of history. There are many stories of the previous generations, Prophets and nations, and the trials and tribulations faced by them and the believers at the hands of the disbelievers, and the warning to the disbelievers of the punishment suffered by the previous disobedient nations.
2. The verses that explain Belief - Usul: Tawhid, Prophethood and the Day of Judgement
3. All the verses where prostration (sajda) is obligatory (wajib) or recommended (mustahab)

In comparison, after the migration, the Muslims had their own state and were fairly well established. The basic beliefs of Islam had now been revealed and so the Muslims were now in need of Divine guidance in their daily and social lives. They also needed to know the rules and conduct of Jihad and the manner of inter-religious dialogue. Hence some of the characteristics of the Madani verses:

1. All verses which make a reference to the hypocrites in the Muslim ranks (Munafiqun).
2. The verses that discuss the shortcomings in the religion practised by the Jews and Christians - done by explaining the true teachings of Prophet Musa (A) and Prophet Isa (A).
3. The verses that explain Actions - Furu: Salaat, Sawm, Haj, Zakaat, Khums, Jihad...

Examples of how to spot a Makki or Madani verses:

	Makki	Madani
Form of Address	"O people" or "O children of Adam!"	"O you who believe!"
Length of the Verses and Chapters	Short e.g Most of the 30 th Juz is Makki	Long e.g Most of Surah Baqara is Madani

Why is it important to know if a verse is Makki or Madani?

To understand the history of the progress of the Muslim community.

To see the development of Islamic Sharia (law).

To see how the Prophet (S) dealt with all different groups of non-Muslims such as polytheists, Christians and Jews.

Helps us to understand the verse properly and benefit from its guidance if we know when the verse was revealed.

Activity:

Pick and read three Verses that have not been discussed in this lesson. Decide whether they are Makki or Madani. Why?

Key Points:

1. The Criteria to decide whether a verse is Makki or Madani is the Hijra.
2. The differences between the Makki and the Madani verses is to cater for the different Audiences in Makka and Madina and their needs
3. The Makki verses have more stories from the past and concentrate on the belief system, whereas the Madani verses focus more on the social aspect and the rulings.

LESSON 5: SURATUN NAS

Introduction

This Surah was revealed in Makka. It has six verses. It is the last Surah (number 114) in the Holy Qur'an.

An-Nas means "The People". This Surah deals with asking for the help of Alláh against the mischief of jinn and people.

Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Alláh, the Beneficent the Merciful.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

Say, "I seek refuge in the Lord of the people!"

مَلِكِ النَّاسِ ﴿٢﴾

The King of the people!

إِلَهِ النَّاسِ ﴿٣﴾

The God of the people!

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

From the evil of the slinking whisperer

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

Who whispers into the minds of the people

مِنْ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

(Be he) from among the Jinn or the Men."

Tafsir

Ayah 1-3. Here we are seeking refuge in Allah by calling Him by different names. We ask him as the Lord, Who looks after our individual needs. Then we ask him as the King, Who looks after all his creation. Finally, we ask him as God, Whose will is always done.

Ayah 4-5. The “Slinking Whisperer” here is Shaitan and his helpers, who lead us to evil by suggesting bad things to us and then leaving us to suffer the consequences of our wrong-doing.

Ayah 6. Those who suggest these bad things are from mankind as well as jinn. We ask Allāh to protect us from them all.

Merits of reciting Suratun Nas

1. It is recommended to recite this Surah daily before sleeping to keep away the evil of jinn and man.
2. The Prophet (S) has said that one who recites both this Surah and the previous one (al-Falaq) will be as though he recited all the Books which Allah Almighty has revealed.
3. The Prophet (S) also ordered his companions to recite the two Surahs upon waking up and upon going to bed.

References:

Holy Qur'an, Tafsir by S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

LESSON 6:

SURAH AL INSHIRAH

INTRODUCTION

This Surah was revealed in Makka. It has eight verses. It is Surah number 94 in the Holy Qur'an. "Inshirah" means "Expansion", and refers to the word "Nashrah" used in the first verse.

This Surah is considered as a continuation of the previous Surah (adh Dhuha).

Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

1. Have We not expanded for you (O Muhammad) your heart,

وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

2. And taken off from you your burden,

الَّذِي أَثْقَلَ ظَهْرَكَ ﴿٣﴾

3. Which weighed down your back,

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

4. And exalted your fame?

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

5. Verily, with every difficulty there is ease,

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

6. Verily, with every difficulty there is ease,

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

7. So when you have completed (the duties of your ministry), then establish (your successor),

وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

8. And to your Lord, return.

Tafsir

Ayah 1: The term “expanded your breast (or heart)” is an expression used in the Holy Qur’an to mean increasing the capacity of the person to receive knowledge and guidance from Allah. The Prophet (S) was specially blessed by Allah to understand and carry out His commands.

Ayah 2, 3: The burden is the great responsibility of spreading the message of Islam that the Prophet (S) worked so hard for. The Prophet (S) had prayed for a helper and Allah had appointed Imam `Alí (A) to help him to lighten the burden.

Ayah 4: The fame of the Holy Prophet (S) was secured for all time when Allah made Salawat on him Wajib in every Salaat and in the Adhan.

Ayah 5, 6: After declaring his Prophethood, the life of the Prophet (S) had been filled with struggle and difficulty. At times it seemed that Islam and the Muslims would not survive. He had faced all these trials with patience. Here, Allah assures him that after hardship there would be ease. The verse is repeated to emphasise the promise of Allah that the mission of the Prophet (S) would be successful and the whole of `Arabia would come under the fold of Islam.

Ayah 7: This important verse is a command to the Prophet (S) to inform the people of his successor. Now that his mission was coming to an end, the Prophet (S) would soon depart this world. One important task that remained was to nominate his successor. He appointed Imam `Alí (A) at Ghadir Khum on 18th Dhul Hijjah in 10 AH.

Ayah 8: An invitation from Allah to the Prophet (S) to retire from this world of his own will and return to Him.

Merits of Reciting Surah al Inshirah

The Prophet (S) has said that whoever recites it will be given a reward as though he had met the Prophet (S) grieved, and had removed the cause of his grief.

References

Holy Qur’an, Tafsir of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

LESSON 7: DU`A FROM THE HOLY QUR`AN – 1

Introduction

Du`a means a prayer to Allah. It is different from Salaat, because in Du`a, you can say the prayer in any language, at any time and in any manner you like.

Although Allah is aware of all our needs, He still likes us to ask from Him. He has instructed us to do Du`a in the Holy Qur'an:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

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

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Verily, those who are too proud to worship Me,

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

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

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

The importance of Du`a is seen in Salaat, where there is a special opportunity to do Du`a. This is in Qunoot. In this lesson, we will learn the meanings of some Du`a that are found in the Holy Qur'an.

Du`a 1

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

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

وَقْنَا عَذَابَ النَّارِ ﴿٢٠١﴾

and save us from the punishment of the fire. (al-Baqarâh, 2:201)

This Du`a 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`a to recite in Qunoot and also when we do Tawaf of the Holy Ka`aba.

Du`a 2

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

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

This Du`a was recited by the Prophets Ibrahim (A) and Isma'il (A) when they completed the rebuilding of the Holy Ka`aba.

This Du`a teaches us that after we have worked hard at anything, we should ask Alláh to accept our deeds. It is recommended to recite this Du`a before starting any good work or after completing a good work, like giving a lecture or praying sunnat Salaat.

References

Qunoot, Peermohamed Ebrahim Trust
Holy Qur'an, Tafsir of S V Mir Ahmed Ali

LESSON 8: DU`A FROM THE HOLY QUR`AN - 2

Du`a 3

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

*O our Lord! Forgive me and my parents and the believers on the Day of Judgement.
(Ibrahim, 14:41)*

This is a Du`a that should be recited in Qunoot. This Du`a was recited by Prophet Ibrahim (A). It teaches us to especially pray for our parents, who we owe so much. We can never repay them for their love and kindness except by praying for them.

Du`a 4

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

O my Lord! Have mercy on them just as they nourished (looked after) me when I was small. (Bani-Isra'il, 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`a 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 Qunoot.

Du`a 5

رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

O my Lord! Increase my knowledge! Ta-Ha, 20:114)

This is a prayer that must always be on our lips. We should seek knowledge so we can understand better our duty to Allah. This Du`a should be recited 7 times after every Wájb Salaat to increase knowledge.

References

Qunoot, Peermohamed Ebrahim Trust
Holy Qur`án, Tafsír of S V Mir Ahmed Ali

LESSON 9: ALLAH IS AWARE OF OUR DEEDS

We should always remember that whatever we do, Allah is aware of it. Even when we think we are all alone, we are still in the presence of Allah. The Holy Qur'an reminds us of this in many places:

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

And Allah is aware of whatever you do (al Baqarah, 2:234)

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

Verily Allah knows what you do (an Nahl, 16:91)

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

Allah is not unmindful of what you do (al Baqarah, 2:85)

هُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

He is with you wherever you may be (al Hadid, 57:4)

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾

Verily nothing is hidden from Allah on earth or in the heavens (Ali Imran, 3:5)

مَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

Whatever good you do, Allah knows it (al Baqarah, 2:197)

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

Allah knows what you conceal and what you reveal (an Nahl, 16:19)

يَعْلَمُ سِرِّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

He knows what you do secretly or openly. He knows what you earn (by your deeds) (al An'am, 6:3)

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

Whether you hide your word or say it openly, He truly has knowledge of what is in the hearts (al Mulk, 67:13)

إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ط

Whether you show what is in your minds or conceal it, Allah will call you to account for it (al Baqarah, 2:284)

LESSON 10: ANIMALS MENTIONED IN THE HOLY QUR'AN -1

1. Ant (النَّمْلُ)

Once, Prophet Sulaiman (A) was marching with his large army when they entered a valley where thousands of ants lived. Prophet Sulaiman (A) could understand the language of the animals, so when he heard the queen of the ants warning them to run into their homes, he ordered his army to halt until the ants were safe. The Holy Qur'an says:

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِي النَّمْلِ

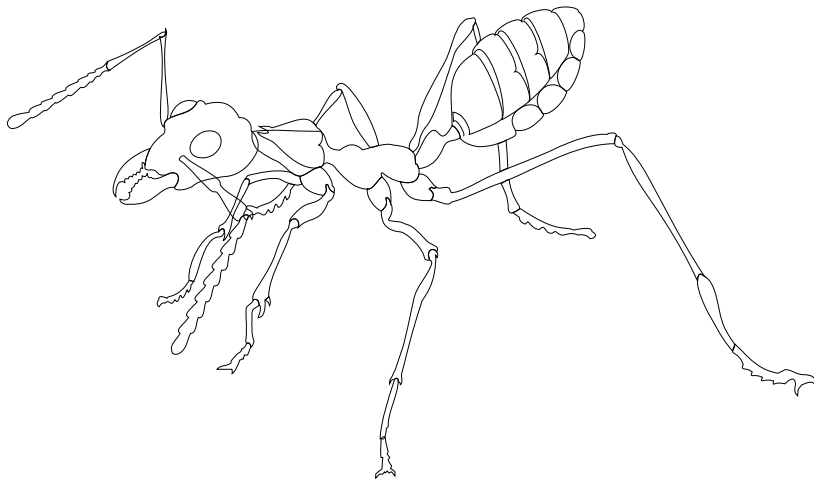
Till they came to the valley of the Ants,

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ

An ant said (addressing the other ants of the valley): "O you ants! Enter your homes,

لَا يَحْطَمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

So that Sulaymán and his companions may not crush you while they are not aware of it. (an-Naml, 27:18)



2. Apes (قِرْدَة)

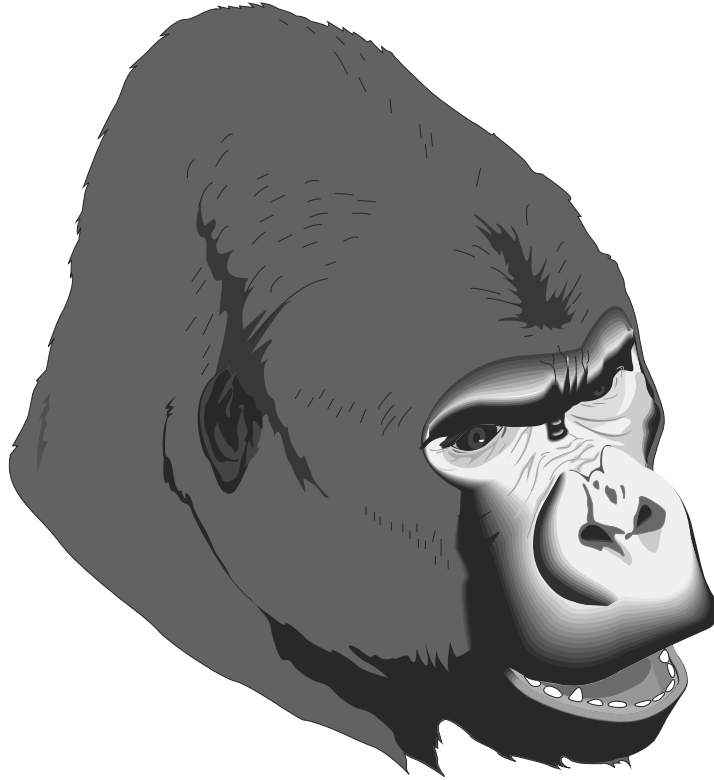
The fishermen of the town of Elah followed the religion of Prophet Musa (A). Allah ordered them not to fish on the day of Saturday (Sabbath). As a test, on Saturdays, the fish were very easy to catch. The fishermen disobeyed the command of Allah and were punished by being turned into apes. The Holy Qur'an says:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ

And indeed you know of those amongst you who disobeyed on the Sabbath,

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

so We said to them, "Become apes, despised!" (al Baqarah, 2:65)



3. Ass, Donkey (الْجَمَارُ)

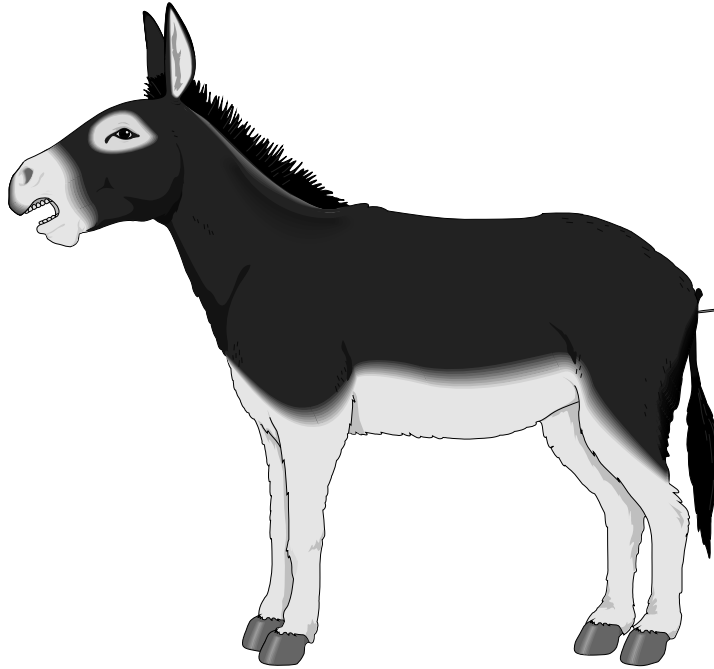
Lugman was a wise man whose words of advice to his son have been recorded in the Holy Qur'an. Here, he advises his son not to speak in a loud and harsh voice, like that of a donkey.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ

"And be moderate (in your movement); and lower you voice:

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

verily the most unpleasant of voices is the braying of the asses." (Luqman, 31:19)



4. Bee (النَّحْلُ)

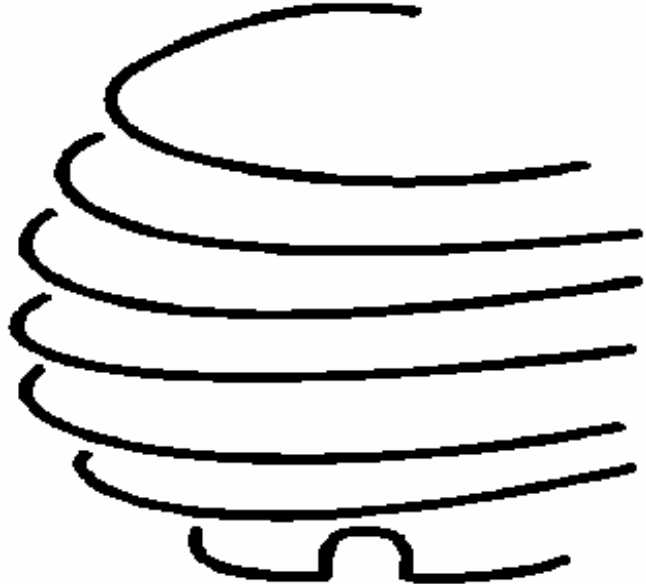
Allah has guided all his creatures on how to live. To humans He sent Prophets, and to animals he gave guidance through their instinct. The Holy Qur'an says:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And your Lord revealed to the bee saying:

أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

"Make your hives in the mountains and in the trees and in what the buildings of men." (an Nahl, 16:68)



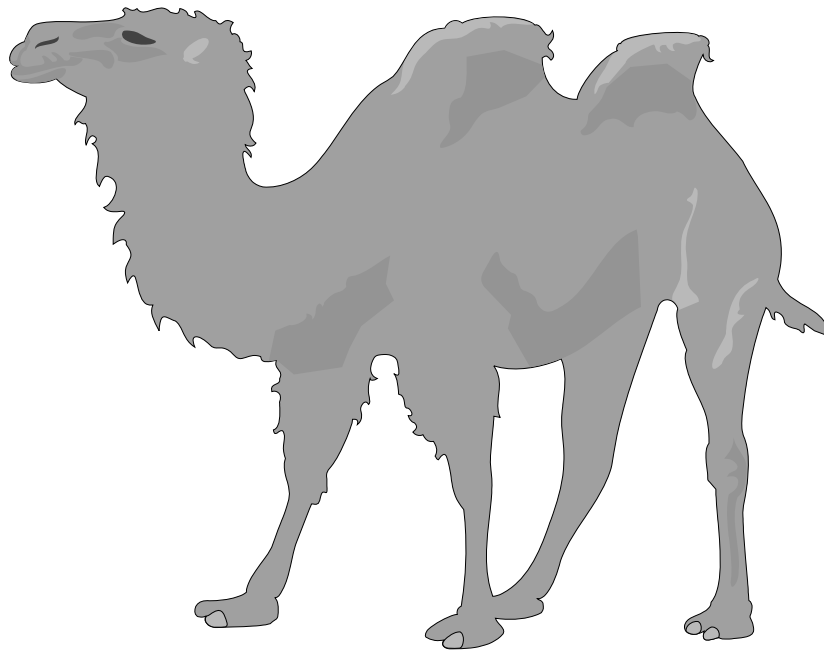
LESSON 11:
ANIMALS MENTIONED IN THE HOLY QUR'AN - 2

5. Camel (الإبل)

The camel is a marvellous creature. It is known as the “ship of the desert” because of the special pads on its feet that stop it from sinking into the sand and allow it to move fast (float) over loose sand. It is capable of travelling long distances without water, and stores water in its hump. It is large enough to carry men and goods and protects the rider in the storms of the desert with its body. The Holy Qur'an says:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

Do they not look at the camels, how they are created?
(al Ghashiyah, 88:17)



6. Cow (البقرة)

Allah commanded the people of Prophet Musa (A) to sacrifice a cow, as a test. The people did not want to obey, so they kept asking for information about what kind of cow was required for the sacrifice. The Holy Qur'an says:

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ

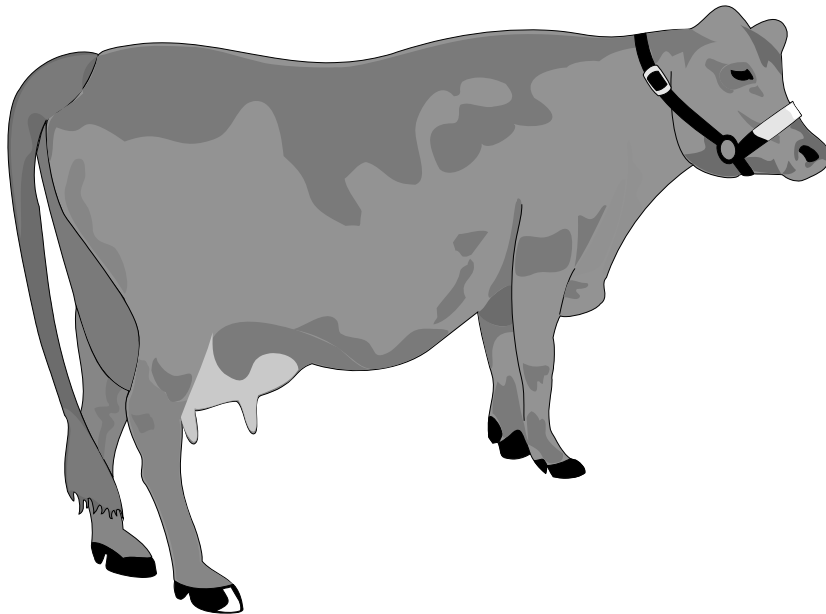
He said: "He says: 'Verily, she is a cow not (yet) used to till the land,

وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا

nor irrigate the tillage sound and without a blemish.'

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

They said: "Now you have brought the truth.". So they sacrificed her, although they almost did not do it. (al Baqarah, 2:71)



7. Crow (غُرَابًا)

The sons of Prophet Adam (A) both offered a sacrifice to Allah. Only the offering of Habil was accepted and his brother Qabil became so jealous and angry that he killed Habil. Having done this evil deed, he did not know what to do with the dead body of his brother. The Holy Qur'an says:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ

Then Allah sent a crow which dug up the earth

لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَ أَخِيهِ

so as to show him how to cover up the naked corpse of his brother.

قَالَ يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ

He said: "Woe to me! Am I not able to be as this crow

فَأُوَارِي سَوْءَ أَخِي

and so cover up the naked corpse of my brother?"

فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

So he became of the remorseful. (al Ma-idah, 5:31)



8. Dog (الْكَلْبُ)

The example of the dog has been used by Allah for the people who do not listen to Allah. When such people are told not to do their evil acts they do not listen and even when they are left alone, they act in the same way. Just like it is the nature of the dog to loll out his tongue when attacked or left alone, the nature of the bad people is that they will never listen to what Allah says.

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ

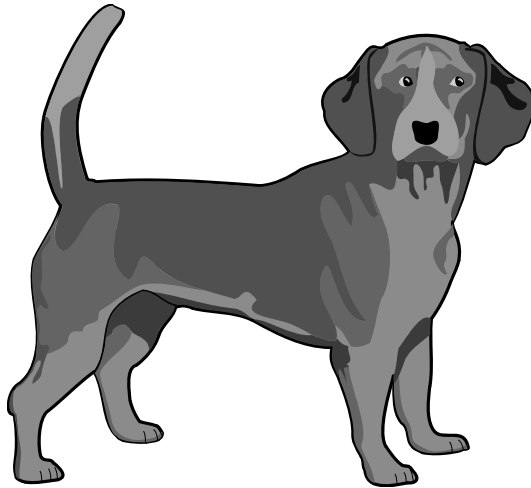
Therefore his likeness is that of a dog,

إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ

if you attack him he lolls out his tongue, or if you leave him, he (still) lolls out his tongue.

ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بآيَاتِنَا

Such is the example of the people who belie Our signs. (al-A`raf, 7:176)



LESSON 12:
ANIMALS MENTIONED IN THE HOLY QUR'AN – 3

9. Elephant (الفيل)

There was a bad king named Abraha who once came to destroy the Holy Ka`aba with a big elephant (or some elephants) He wanted the people to stop coming to the Ka`aba and instead come to pray at a big church that he had built. When he tried to destroy the Ka`aba, Allah sent a flock of tiny birds that carried small stones in their beaks and claws. When the stones were dropped on Abraha's army, many of the elephants and the soldiers were killed. Abraha ran away. The Holy Qur'an says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

Have you not seen how your Lord dealt with the fellows of the Elephant?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

Did He not cause their plan to fail?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

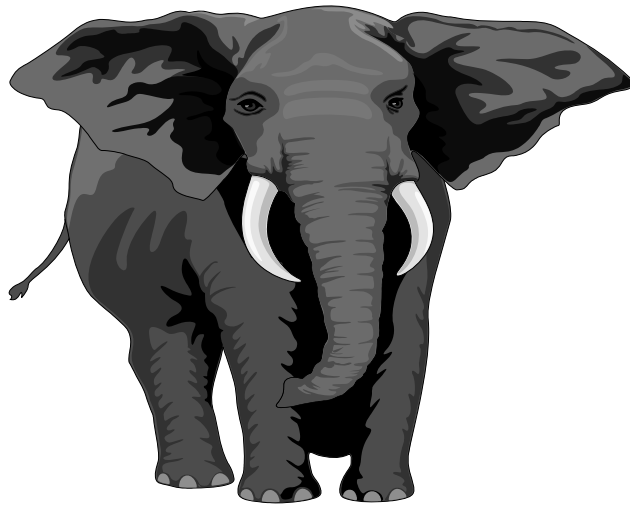
He sent down upon them flocks of birds,

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

Pelting them with stones of baked clay,

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

And leaving them like straw, eaten up (by cattle).



10. Ewes (female sheep) (نَعْجَةٌ)

Prophet Dawud (A) was a king as well as a messenger of Allah. He used to settle the arguments of people. This verse describes one such case that was brought before him.

إِنَّ هَذَا أَخِي

This is my brother

لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِي نَعْجَةٌ وَاحِدَةٌ

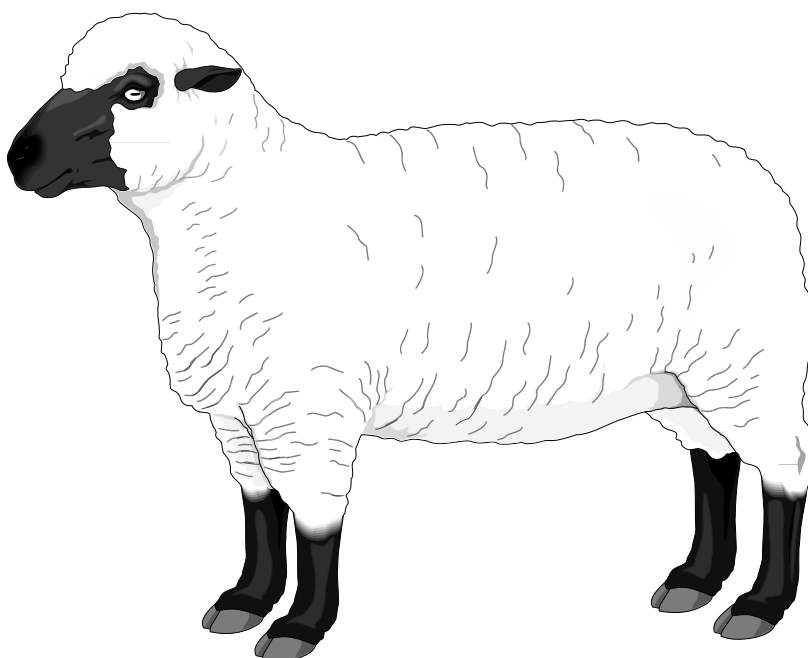
who has ninety and nine ewes while I have only one;

فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ (٢٣)

and he said: "give it to me, and has prevailed over me in argument (forced me to do so)."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجِكَ إِلَى نَعَاجِهِ

*(Dawood) said, "He is unjust in demanding your ewe to add to his ewes."
(as Saad, 38:23,24)*



11. Fish (الْحُوتُ)

Prophet Yunus (A) was sent to a town where the people did not listen to him. He spent a long time trying to teach them about Allah and his message, but they continued in their old ways. Finally he left the town in anger. The Holy Qur'an says:

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

Verily Yunus was (one) of the messengers.

إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ﴿١٤٠﴾

When he fled unto a laden ship.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

And they drew lots, and he was of those thrown (into the water),

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

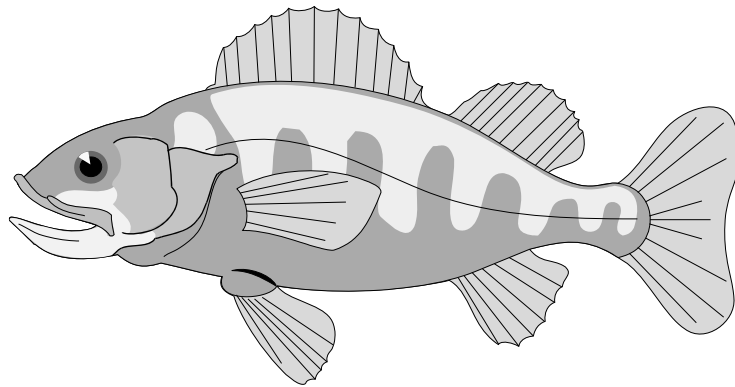
And the fish swallowed him while he was blaming (himself).

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

Had he not been one of those who glorify Him

لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

*He would certainly have been detained in its belly till the day of resurrection
(As Saffat, 37: 139-144)*



12. Fly (ذُبَابًا)

The idol worshippers of Makka used to leave honey next to their idols and when it had disappeared the next morning, they used to foolishly say that idols had eaten it. Actually the honey was eaten by flies. Allah uses the example of this small insect to show how weak man can be. The Holy Qur'an says:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ

O people, a parable is set forth, so listen to it:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

Verily, those whom you call upon beside Allah

لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ

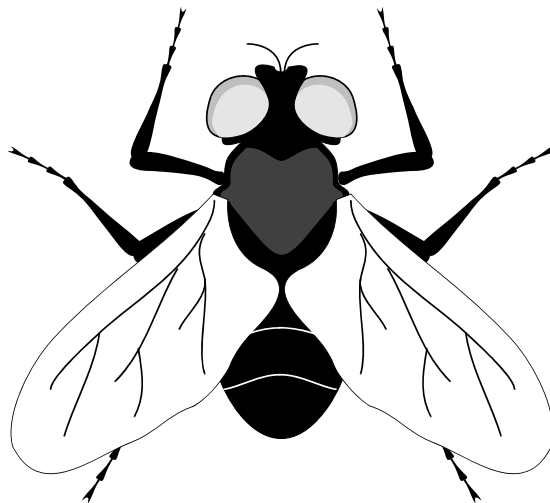
cannot create a fly, even if they all gather together to do so;

وَأِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ

and if the fly should carry away anything from them, they cannot take it back from it.

ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٣﴾

*(How) weak are those who invoke and those whom they invoke!
(al Haj, 22:73)*



LESSON 13:
ANIMALS MENTIONED IN THE HOLY QUR'AN - 4

13. Frogs (الضفادع)

The people of Egypt refused to listen to the preaching of Prophet Musa (A), and so they were punished by Allah for their defiance. The people ran to Prophet Musa (A), begging him to help them out of their misery. However, as soon as Allah gave them relief, they returned to their old ways. The Holy Qur'an says:

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ

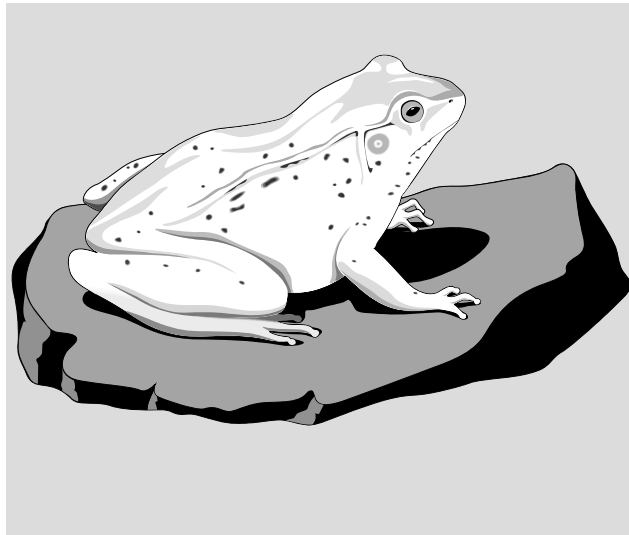
So We sent upon them - flood, and locusts, and lice,

وَالضَّفَادَ وَالْدَّمَ آيَاتٍ مُفَصَّلَاتٍ

and frogs, and blood, several clear signs,

فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

yet they remained arrogant, and they were a guilty people.
(al A`raf, 7:133)



14. Horses (الْخَيْلُ)

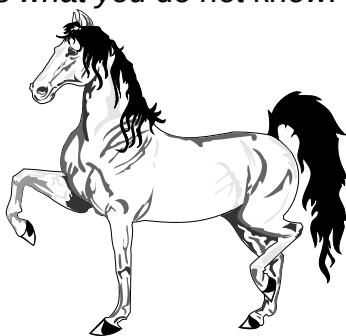
Among Allah's blessings to man is the animals that he can ride and use for transport. Allah says He has created these as well as animals man has never even heard of. The Holy Qur'an says:

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً

And (He has created) horses; mules and asses that you may ride them, and as an adornment;

وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

and He creates what you do not know. (An Nahl, 16:8)



15. Lion (قَسْوَرَةٌ)

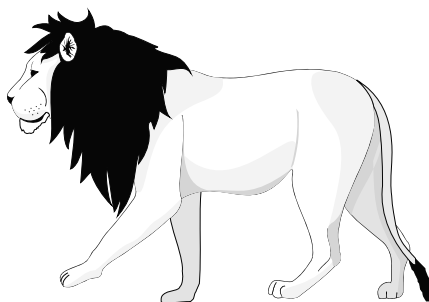
When the unbelievers of Makka heard the message of the Prophet (S), instead of welcoming it, they were frightened by the changes that Islam would bring in their lifestyle. Allah says they reacted like donkeys when they see a wild lion:

كَأَنَّهُمْ حُمُرٌ مُّسْتَفِرَّةٌ ﴿٥٠﴾

As though they were frightened donkeys,

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

Fleeing from a lion. (al Muddaththir, 74:50,51)



16. Locusts (جَرَادٌ)

Before the Day of Judgement, the dead people in the graves will be called out to account for their actions. They will be huge numbers of them, swarming out like locusts. The Holy Qur'an says:

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنْ

They shall come out from the graves with downcast eyes

الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿٧﴾

like locusts scattered abroad, (Qamar 54:7)



LESSON 14:
ANIMALS MENTIONED IN THE HOLY QUR'AN - 5

17. Serpent (تُعَبَانٌ)

Prophet Musa (A) went to the court of Fir`awn and told him that he was a messenger of Allah. He told him to obey Allah and let the slaves of Bani Isra-il go free, Fir`awn asked for proof of Prophet Musa's (A) claim. The Holy Qur'an says:

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

(Fir`awn) said, "If you have come with a sign, then show it forth if you are of those who speak the truth.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

Then (Musa) threw down his staff, and lo! It was a live serpent (clearly seen by all).

وَنَزَّ يَدُهُ فَإِذَا هِيَ بَيَظٌ لِلنَّاطِرِينَ ﴿١٠٨﴾

Then (Musa) drew forth his hand, and lo! It was white (dazzling bright) to the beholders. (A'raf, 7:106-8)



18. Sheep/Goats (الْمَعْزُ / الضَّأْنُ)

The pagan Arabs had strange customs and superstitions. Their priests made up rules to make themselves rich. One such rule was that they made sure the animals slaughtered for the idols were taken by them. (The meaning of this verse can only be properly understood if the previous verses in the Surah are studied also.) The Holy Qur'an says:

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ

(Take) eight in (four) pairs - two of the sheep and two of the goats.

قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ

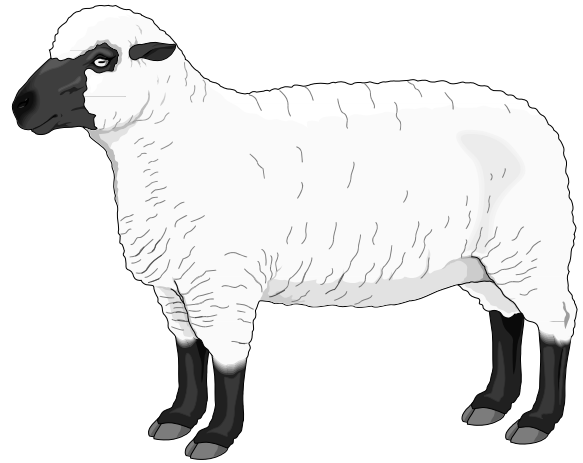
Say: "Has He forbidden the two males or the two females,

أَمْأَ اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ

or what is contained in the wombs of the two females?

نَبِّؤُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

Inform me with knowledge, if you be truthful." (al An`am, 6:144)



19. Spider (العَنْكَبُوتِ)

Amongst the flimsiest structures is the spider's web. People who rely on others besides Allah, take for themselves guardians who are weak and frail. Allah is the only One who can protect and help us. The Holy Qur'an says:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ

The likeness of those who take guardians besides Allah is that of the spider

اتَّخَذَتْ بَيْتًا

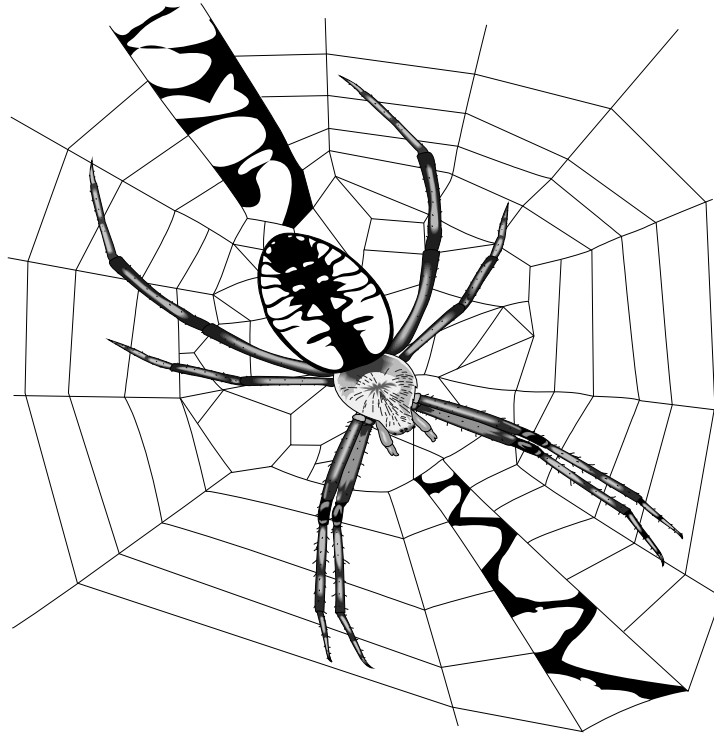
who makes a house for herself,

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ

but verily the frailest of all houses is the house of the spider;

لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

if only they know. (al `Ankabut, 29:41)



20. Swine (الْخَنِزِيرِ)

Allah has allowed us to eat most things on this earth. He has however, stopped us from eating things that are harmful for us. Amongst these forbidden things is the flesh of the swine or pig - Hadith tells us that the people who eat the meat of the swine lose their sense of modesty and their actions become shameless. The Holy Qur'an says:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنِزِيرِ

Verily, He has only forbidden you what dies of itself, and blood, and flesh of swine,

وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ

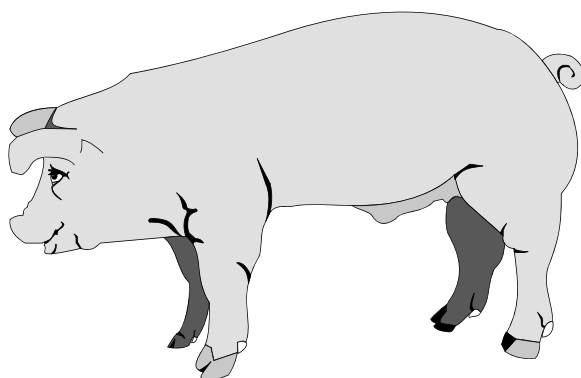
and that over which any other name than Allah has been invoked.

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

But whoever is driven to necessity, not desiring, nor exceeding the limit, then he is not guilty of sin;

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

verily, Allah is forgiving, merciful. (al Baqarah, 2:173)



LESSON 15:

SURATUL KAFIRUN (109)



6 ayaat in 1 ruku

Benefits of recitation

Thawab for reciting ¼ of the Qur'an
Safety on a journey with Nasr, Ikhlas,
Falaq & Naas
Recite for forgiveness.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ
لَا أَعْبُدُ مَا تَعْبُدُونَ
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

KEY CONCEPTS

The proposal of the Quraysh to the Prophet (SAW) to agree to worship each other's God(s) in alternate years.

This sura is the answer (NO) to any compromise in belief.

al-Kafirun

سورة الكافرون

Cover-up the Truth



'Kafara' means to cover up. Here it means to cover up the truth. On the worksheet write down why it is bad to lie and colour the picture.

يَا أَيُّهَا الْكَافِرُونَ	O! you who cover up the truth
أَعْبُدُ	I worship
لَا أَعْبُدُ	I do not worship
مَا	that (which)
مَا تَعْبُدُونَ	what you worship
أَنْتُمْ	You
عَابِدُونَ	shall worship
مَا أَعْبُدُ	that which I worship
أَنَا	I
مَا عَبَدْتُمْ	that which you have worshipped
عَابِدُ	Worshipper
لَكُمْ	to you
دِينَكُمْ	your religion
لِي	to me

Fill in the missing letters :

	ث	ت		ا
ر	ذ		خ	ح
ض		ش	س	
	غ	ع		ط
	م		ك	ق
	ي	ه	و	

FATHA, KASRA AND DHAMMA

There are 3 short vowels in Arabic : they are called 'haraka' – Fatha, Kasra and Dhamma.

Fatha

A small slanting stroke above the letter.

It is a short vowel whose sound is 'U' as it sounds in umbrella, under or the 'A' as it sounds in Answer, Asgher.

It should not be pronounced as the 'Aa' in Africa, far.

Kasra

Introduce Kasra as being a small slanting stroke below the letter.

It is again a short vowel whose sound is 'I' as it sounds in: it, bit, fit, sit.
It should not be elongated to 'ee' as in eel, feel, beet.

It can also be explained as a 'Smiley face' – when going down the slide, you smile and say 'Ee'.

Dhamma

Introduce Dhamma as a small comma above the letter.

It is a short vowel 'U' as it sounds in full, bull, pull.
It should not be elongated to 'oo' as in fool, cool, tool.

It can also be explained as a 'Round mouth' – when going round the roundabout, you say 'Oo'.

Introduce the haraka one at a time, drawing them on top of the letters. Use the 3 boxes for explaining Fatha, Kasra and Dhamma. Take as much time as necessary. Do not rush.

FATHA, KASRA & DHAMMA

Place the haraka of your choice on the words below and see if you can read them

لَبَّرَ	عَجَّةَ	ظَتَمَ	غَحَسَ	قَشَلَ	يَضَطُّ
ثَعْدَ	حَكَغَ	فَخَذَ	نَمَفَ	طَسَجَ	ضَتَخَ
بَهَكَ	لِلو	صَظَفَ	مَنَقَ	نُكَّةَ	هَنَّ

لَبِرَ	عَجِهَ	ظَتِمَ	غَحِسَ	قِشَلِ	يَضِطِّ
ثَعْدَ	حَكَغَ	فَخَذَ	نَمَفَ	طَسَجَ	ضَتَخَ
بَهَكَ	لِلو	صَظَفَ	مَنَقَ	نُكَّةَ	هَنَّ

لُبُّو	عُجَّةُ	ظُتْمُ	عُحْسُ	قُشْلُ	يُضْطُّ
ثَعْدَ	حَكَغَ	فَخَذَ	نَمَفَ	طَسَجَ	ضَتَخَ
بَهَكَ	لِلو	صَظَفَ	مَنَقَ	نُكَّةَ	هَنَّ

بِه	بَه	بُهُ	بِه	بُهُ	بَه
بَتْ	بَتْ	بَتْ	بَتْ	بَتْ	بَتْ
فِر	فِر	فِر	فِر	فِر	فِر
خِي	خِي	خِي	خِي	خِي	خِي
لِذ	لِذ	لِذ	لِذ	لِذ	لِذ
جَأ	جَأ	جَأ	جَأ	جَأ	جَأ
كُلِ	كَل	كَأ	كُل	إِل	لَأ
يِي	لِي	فِي	أَه	ئَل	ئَل
أَم	لَم	إِم	ئَب	ئُظ	ئُب
يَل	لِي	يَت	تِي	يَلُ	كِي
رُز	وْء	سُر	فِش	لُف	أَف

SUKUN

The 'Sukun' is a semi circle above a letter.

It shows that the letter has no vowel and only the phonetic sound of the letter should be pronounced.

A word can never begin with a sukun.

The sukun can only be read joined with the previous letter with a haraka – fatha, kasra or dhamma.

أَ	أَبْ	لَ	لَبْ	بَلْ	بَنْ
خَبْ	شَبْ	جَبْ	طَبْ	سَفْ	سَمْ
شَمْ	لَمْ	دَمْ	ذَلْ	عَدْ	بَدْ
صَتْ	ضَرْ	طَفْ	طَلْ	ظَمْ	ظَدْ
حَجْ	حَنْ	أَنْ	مَنْ	سَلْ	نَمْ
يَقْ	بَلْ	مَلْ	تَلْ	كَلْ	كَرْ
بَرْ	نَرْ	جَرْ	جَتْ	حَتْ	مَتْ
بَهْ	تَهْ	هَشْ	هَبْ	سَدْ	بَلْ

أَبْ	إِبْ	أَبْ	أَتْ	إِثْ	أُتْ
أَنْ	إِنْ	أَنْ	بَلْ	بِلْ	بُلْ
دَسْ	دِسْ	دُسْ	وَلْ	وِلْ	وُلْ
جَرْ	جِرْ	جُرْ	مَخْ	مِخْ	مُخْ
كِرْ	كُرْ	سِنْ	سُنْ	سِدْ	سَدْ
حَزْ	حِرْ	حُزْ	خِمْ	خِمْ	أُذْ
أُذْ	بُزْ	تُزْ	حُدْ	حُرْ	بُلْ
تُمْ	قُمْ	قِمْ	هِمْ	هَجْ	هُجْ
هَفْ	صُدْ	ضِفْ	سِجْ	عُدْ	قُلْ
طِنْ	قَزْ	عُرْ	بِتْ	ظِمْ	كُنْ
لَمْ	صُمْ	ضُعْ	سُلْ	زِنْ	سِرْ

دَمَ	ذَهْ	وُهْ	رَاجُ	وَنَ	فِشْ
مِنْ	هُمْ	لَكَ	أَمِلَ	أَلَمْ	لَطَفَ
فَهَلْ	لَهُمْ	بُلْبُلْ	إَصْبِرْ	سَرْدَهْ	
أَمْسِكْ	خَنَدَقْ	أَنْزِلْ	أَلَقْتُ	مَشْرِقْ	
قُلْتُمْ	زِلْتُمْ	أَقْتُلْ	تَلِيرْ	بُرُقَعْ	

By now the student should be familiar with words that have 'sukun'. They will easily join the letters that have a 'sukun'. However most students will forget to pronounce a basic word with the same 2 harakas such as 2 fathas or 2 dhammas as individual letters that are not joined. They will tend to join the letters. The lines below will practice the concept of differentiating non- sukun and sukun letters in words.

مَدَ	مَدُ	فِلَ	فِلْ	تُمُ	تُمُ
نَنَّ	نَنَّ	وُهْ	وُهْ	يِهْ	يِهْ
خَمَ	خَمُ	لَتْ	لَتْ	مِشْ	مِشْ
مَنْ	مِنْ	كُلْ	كَمْ	هَبْ	لِيْ

قَلَمُ	لَهُمْ	فَهَلْ	لَكُمْ	وَعَظْ
قَدَمُ	قَدَمَ	قَدُمُ	قَدَمَ	جَبَرُ
خَبِرُ	خَبِرُ	خَبِرُ	تَشَرُ	تُشِرُ
تَشُرُ	وَزُنُ	وَزَنُ	جَفَنُ	جُفِنُ
أَنْزَلَ	قَلْتُمْ	مَعَكُمْ	طَبِئْتُمْ	يَغْفِرُ
نَشْرَحُ	صَدْرَاكَ	تَسْمَعُ	نَعْبُدُ	أَنْتُمْ
مِنْهُمْ	أَمْسِكْ	أُرْكَضُ	قُلْتُمْ	تَعْلَمُ
مِنْهُمْ	أَظْلَمَ	أَنْتُمْ	أَحْسِنُ	نَقْصُصُ
الْحَمْدُ	عَلَيْهِمْ	أَنْعَمْتَ	أُسْكُنُ	ظَلَمْتُمْ
أَنْذَلَ	فَاخْرَجَ	لِتَفْتَرِي	يُدْخِلُكُمْ	أَنْفُسِهِمْ
أَلَمْ نَشْرَحْ لَكَ صَدْرَاكَ				

Arabic Letters – Fat'ha

أَ	بَ	تَ	ثَ	
جَ	حَ	خَ		
دَ	ذَ	رَ	زَ	
سَ	شَ	صَ	ضَ	
طَ	ظَ	عَ	غَ	
فَ	قَ	كَ	لَ	
هَ	نَ	هَ	وَ	يَ

Arabic Letters - Dhamma

	أ	ب	ت	ث
	ج	ح	خ	
	د	ذ	ر	ز
	س	ش	ص	ض
	ط	ظ	ع	غ
	ف	ق	ك	ل
ي	م	ن	هـ	و

اَ	بَ	تَ	ثَ	
جَ	حَ	خَ		
دَ	ذَ	رَ	زَ	
سَ	شَ	صَ	ضَ	
طَ	ظَ	عَ		
فَ	قَ	كَ		
هَ	نَ	هَ	وَ	يَ

