



Primary Qa'ida for Reciting the
Holy Qur'an from the Correct Origins

Madani Qaida



Presented by:
Majlis Madrasa-ful-Madina



مکتبۃ الدینیہ

Dawat e Islami

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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DUA FOR READING A BOOK

Shaikh-e-Tareeqat Ameer-e-AhleSunnat Founder of Dawat-e-Islami Hazrat'e Allama Maulana Abu Bilal
Muhammad Ilyas Attar Qadiri Razavi دامت بركاتهم العالیه

Before reading a religious book or reciting your lesson, read the following Dua.
In'shaa-Allah عزوجل you will remember whatever is read:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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Roohāni Hikāyāt, P68)

Note: Recite Durood Shareef once before and after – والسلام مع الاكرام



طالب علم
مدینه
بقیع
و
مغفرت

13th Shawal-ul-Mukarram
1428h

عزوجل

Madani Mission: I must try to rectify myself and the people of the whole world – In'shaa-Allah

Name:

Madrassa-tul-Madina:

Class Number:

Home Address:

Phone Number:

PREFACE

The Holy Qur'an, the powerful Word of Allah عزوجل, is a priceless treasure of guidance, knowledge and wisdom. The Merciful Prophet, mercy for the universe, the Leader of Mankind صلى الله تعالى عليه وآله وسلم stated, "The best amongst you is he who learnt the Holy Qur'an and taught it to others". (Sahih Bukhari, Kitaab Faza'il ul Qur'an, Hadith 5027, p.435)

Alhamdu-Lillāh! In order to spread the teachings of the Holy Qur'an, Dawat-e-Islami, the Non-Political, International Movement for the Propagation of the Holy Qur'an and Sunnah - has internationally established countless Madāris (schools) known as Madrassa-tul-Madina. These Madāris hold classes of Hifz and Nāzira. At present, in Pakistan alone, approximately 50,000 young male and female students are being taught the Hifz and Nāzira for free. Similarly, usually everyday after Sala-tul-Isha, Madrassa-tul-Madina classes (for male adults) take place in various Masājid etc. Islamic Brothers learn how to recite the Holy Qur'an with the correct pronunciation, reciting the Arabic letters from their proper origins (Makhārij), they learn Du'as (supplications) and are also taught about Salāh and the Sunan, all for free.

In addition, thousands of Madrassa-tul-Madina classes (for female adults,) take place daily within the homes not just in Pakistan, but also in many other countries of the world. At present, according to one estimation, just in Baab-ul-Madina (Karachi) alone, more than 1,300 Madrassa classes for Islamic sisters take place almost on a daily basis, in which more than 12,000 Islamic sisters are taught the Holy Qur'an, Salāh, Sunnan and Du'as, all for free.

Alhamdulillah, the experienced teachers of Madrassa-tul-Madina have compiled this Madani Qa'ida to make learning the Holy Qur'an simpler and easier. The Madani Qa'ida presents the fundamental rulings of Tajweed in a simplified form for the young and old students alike, so that all children, Islamic brothers and sisters can easily learn how to recite the Holy Qur'an in the correct manner. Expert Qurrā (Qur'an Reciters) have thoroughly checked and verified the contents of the Madani Qa'ida with regards to the rulings of Tajweed.

For the guidance of how to teach the Madani Qa'ida, the "Rahnumā-e-Mudarriseen" has also been published; this contains great detail related to the teaching methods for each lesson. In'shaa-Allah عزوجل, the V.C.D of the Madani Qa'ida will also be released very soon by Maktaba-tul-Madina (a department of Dawat-e-Islami), this will assist in understanding the Madani Qa'ida and will further simplify reciting the Holy Qur'an.

We pray to Allah عزوجل that the success of Dawat-e-Islami continues day and night. May Allah عزوجل grants us the ability to act upon the Madani In'amāt and travel consistently with Madani Qafila with the devotees of the Holy Prophet for our own and others' rectification. May we try sincerely to fulfil the Madani Aim given to us by Ameer-e-AhleSunnat, the Founder of Dawat-e-Islami, Hazrat'e Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi الغالية دامت بركاتهم العالیه that "I must try to rectify myself and the people of the whole world" In'shaa-Allah عزوجل.

امين بجاه النبي الامين صلى الله تعالى عليه وآله وسلم

Majlis Madrassa-tul-Madina (Dawat-e-Islami)
29th Zul Hijjah al-Harām 1428H

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LESSON NUMBER 1: Huroof Mufriidāt (Individual Letters)

- The *Huroof Mufriidāt* (Individual Letters) also known as the *Huroof Tahajji* are 29 in total.
- Pronounce the *Huroof Mufriidāt* (Individual Letters) according to the rules of *Tajweed* and *Qirā'at* with the Arabic tone and accent, avoid urdu pronunciation, for example DO NOT READ بے [Bay], تے [Tay], ٹے [Thay], ہے [hay], خے [Khay], طوعے [Toyein], ظوعے [Dhzyein] instead recite them in the following way با [Baa], تا [Taa], ثا [Thaa], حا [haa], خا [Khaaw], طا [Taaw], ظا [Dhzaaw].
- From amongst these 29 letters, there are 7 that are always pronounced with a **full mouth** (i.e. deeply) in every state, this group of letters is known as the *Huroof Mustā'liyah*, they are the following: خ, ص, ط, ظ, غ, ق, when joined together, these letters are pronounced **خَصْرٌ ضَنْطِيٌّ** [Khussa Daghtin Qizh].
- Only 4 letters are pronounced from the lips, و, م, ف, ب. Excluding these letters, do not let the lips move during recitation.

ا (أَلِف)	ب (بَا)	ت (تَا)	ث (ثَا)	ج (جِيم)
ح (حَا)	خ (خَا)	د (دَا)	ذ (ذَا)	ر (رَا)
ز (زَا)	س (سِين)	ش (شِين)	ص (صَاد)	ض (ضَاد)
ط (طَا)	ظ (ظَا)	ع (عَيْن)	غ (غَيْن)	ف (فَا)
ق (قَات)	ك (كَات)	ل (لَام)	م (مِيم)	ن (نُون)
و (وَاو)	ه (هَا)	ء (هَمْزَة)	ي (يَا)	

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LESSON NUMBER 2: Huroof Murakkabāt (Compound Letters)

- When 2 or more letters unite they form a *Murakkab* (Compound).
- Read each letter of the *Murakkab* (Compound) letters separately as you read the *Huroof Mufridāt* (Individual Letters).
- As before, make sure you pronounce the letters in the *Ma'rūf* manner i.e. with the Arabic tone and accent.
- When 2 or more letters are joined together and written, their form is changed. Usually the head of the letter is written and the body is omitted.
- The letters which are almost identical, when in the compound form, can be identified by the alterations in the number and position of the dots.

ا	لا	لا	با	فا	تا
يا	شا	شا	سا	فا	قا
جا	خا	خا	عا	غا	صا
ضا	طا	طا	ما	ها	كا
لب	كب	كت	كث	كف	طب
سل	شل	صل	ضد	فل	قل
عل	غل	كل	كن	طن	ظن

ح	ح	ح	ج	ج	ج
د	د	د	خ	خ	خ
ر	ر	ر	ذ	ذ	ذ
س	س	س	ز	ز	ز
ص	ص	ص	ش	ش	ش
ط	ط	ط	ض	ض	ض
ع	ع	ع	ظ	ظ	ظ
ف	ف	ف	غ	غ	غ
ك	ك	ك	ق	ق	ق
م	م	م	ل	ل	ل
و	و	و	ن	ن	ن

ح	ح	ح	ه	ه	ه
ع	ع	ع	م	م	م
غ	غ	غ	خ	خ	خ
م	م	م	ب	ب	ب
ف	ف	ف	و	و	و
ن	ن	ن	ل	ل	ل
ج	ج	ج	ر	ر	ر
ي	ي	ي	ش	ش	ش

يَا خَيْرُ

To become pious and steadfast upon the *Sunnah*, keep reciting this all the time e.g. whilst sitting, walking etc.

The 5 levels of Knowledge

- (1) Silence (2) To listen with attention
 (3) To remember what you hear (4) Act upon what you have learnt (5) Pass on the knowledge you have learned to others.

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LESSON NUMBER 5: *Tanween*

- Two *Zabr* [ز], Two *Zer* [ز] and Two *Paish* [ز] are called *Tanween*⁴. Any letter with a *Tanween* is called a *Munawwan*.
- In reality, *Tanween* is *Noon Sākinah*, which appears at the end of the word, it is for this reason that *Tanween* sounds like *Noon Sākinah*, e.g. أُنْ = اِنْ = اُنْ = اُنْ.
- Spell out the examples of *Tanween* as follows: مِمَّنْ = ميم two *Zabr* مِمَّنْ = ميم two *Zer* مِمَّنْ = ميم two *Paish*.
- Sometimes after two *Zabr* the letter ا or the letter ع is written, when spelling out the examples, do not mention these (letters).

ط	ط	ط	ط	ط	ط
ذ	ذ	ذ	ذ	ذ	ذ
ظ	ظ	ظ	ظ	ظ	ظ
ص	ص	ص	ص	ص	ص
ض	ض	ض	ض	ض	ض

⁴ However each type has a specific name; in Arabic two *Zabr*, two *Zer* & two *Paish* are called *Fat-hatayn*, *Kasratayn* & *Dhammatayn*, respectively.

ص	ض	ظ	ط	ث	ث
و	ه	ه	ه	ه	ه
ي	ي	ي	ي	ي	ي
ن	ن	ن	ن	ن	ن
م	م	م	م	م	م
ل	ل	ل	ل	ل	ل
ك	ك	ك	ك	ك	ك
ج	ج	ج	ج	ج	ج
ح	ح	ح	ح	ح	ح

دَرَجَةٌ قَرَدَةٌ عَلَقَةٌ سَفْرَةٌ شَجَرَةٌ قَتْرَةٌ

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LESSON NUMBER 7: Huroof Maddah

- This sign ُ is known as the *Jazm*. A letter that has a *Jazm* is known as a *Sakin* letter.
- The *Sākin* letter is read with the *Mutaharrik* letter (letter with a *Harakat*) before it.
- There are 3 *Huroof Maddah*, they are: ا و ي.
- When there is a *Zabr* before the *Alif*, then the *Alif* becomes *Maddah* e.g. بَا. When there is a *Paish* before the *Wāo Sākinah*, then the *Wāo* becomes *Maddah* e.g. بُو. When there is a *Zer* before the *Yaa Sākinah*, then the *Yaa* becomes *Maddah* e.g. بِي.
- Pronounce the *Huroof Maddah* by stretching them to the length of one *Alif* i.e. 2 *Harakāt*.
- Spell out the examples as follows: بَا, بِي, بُو = zer يا بَا = paish بُو وآو بَا = zabr بَا, بِي, بُو = شى بِي.

بَا	بُو	بِي	تَا	تُو	تِي
شَا	شُو	شِي	جَا	جُو	جِي
حَا	حُو	حِي	خَا	خُو	خِي
دَا	دُو	دِي	ذَا	ذُو	ذِي
رَا	رُو	رِي	زَا	زُو	زِي
سَا	سُو	سِي	شَا	شُو	شِي

مَا	صُو	صِي	صَا	ضُو	ضِي
كَا	طُو	طِي	طَا	ظُو	ظِي
عَا	عُو	عِي	عَا	عُو	عِي
فَا	فُو	فِي	فَا	قُو	قِي
كَا	كُو	كِي	لَا	لُو	لِي
مَا	مُو	مِي	نَا	نُو	نِي
وَا	وُو	وِي	هَا	هُو	هِي
ا	اُو	اِي	يَا	يُو	يِي

يَا عَلِيمُ

Recite this 21 times (read *Durood Shareef* once before and after) then blow on some water, and drink on an empty stomach in the mornings (or give it to someone else to drink) for 40 days. *In'shaa-Allah* the memory (of the one who drinks the water) will be strengthened.

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LESSON NUMBER 8: *Khari Harakāt* ٥

- *Kharay Zabr* (اَ), *Kharay Zer* (اِ) and *Ultay Paish* (عَ) are known as the *Khari Harakāt*.
- The *Khari Harakāt* are considered to be equivalent to *Huroof Maddah*, it is for this reason that the *Khari Harakāt* are pronounced in the same way i.e they are stretched to the length of one *Alif* which is equal to 2 *Harakāt*.
- In this lesson, also create an apparent distinction between the letters which are *Qareeb-us-Saut* i.e the letters that sound similar.

ط	ط	ط	ث	ت	ث
ذ	ذ	ذ	ز	ز	ز
ث	ث	ث	ظ	ظ	ظ
ص	ص	ص	س	س	س
ض	ض	ض	د	د	د
ق	ق	ق	ك	ك	ك
ح	ح	ح	ه	ه	ه

ع	ع	ع	أ-ع	إ-ع	أ-ع
ع	ع	ع	خ	خ	خ
م	م	م	ب	ب	ب
ف	ف	ف	و	و	و
ن	ن	ن	ل	ل	ل
ج	ج	ج	ر	ر	ر
ي	ي	ي	ش	ش	ش

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LESSON NUMBER 9: Huroof Leen

- There are 2 Huroof Leen: و and ي.
- When there is a *Zabr* before the *Wāo Sākinah*, then the *Wāo* becomes *Leen* e.g. **جُو**. When there is a *Zabr* before the *Ya Sākinah*, then the *Ya* becomes *Leen* e.g. **جِي**.
- Pronounce the *Huroof Leen* gently and correctly without stretching or exaggerated resonance (sudden pausing).
- Spell out the examples as follows: **يُو** = **يَاوِيَا** = **زَابِرُ يُو**, **يِي** = **يَايَا** = **زَابِرُ يِي**.

بُو	بِي	تُو	تِي	ثُو	ثِي
جُو	جِي	حُو	حِي	خُو	خِي
دُو	دِي	ذُو	ذِي	رُو	رِي
زُو	زِي	سُو	سِي	شُو	شِي
صُو	صِي	ضُو	ضِي	طُو	طِي
ظُو	ظِي	عُو	عِي	غُو	غِي
فُو	فِي	قُو	قِي	كُو	كِي
لُو	لِي	مُو	مِي	نُو	نِي
وُو	وِي	هُو	هِي	اُو	اِي
		يُو	يِي		

⁵ "Khari Harakāf" is an Urdu term used in the subcontinent; the same applies to the words "Kharay Zabr/Zer", "Ultay Paish" (Plural forms). This is a type of Madd which is stretched to the length of one Alif.

⁶ The word "Huroof" here represents the Urdu plural form (i.e. more than one letter), in Arabic this term is Haraf-al-he (two letters of Leen)

لَوْحٍ	حَوْلِ	دِينِ	بَشِيرٍ	قَوْمِهِ	هَدَيْنَا
بَيْنَنَا	زَاهِدِينَ	رَاكِعُونَ	عَيْسَى	مُوسَى	صُدُورِ
أَوْى	قَوْلًا	قَوْمًا	مِيقَاتًا	مُنِيرًا	شَيْءٍ
شَيْئًا	هُرُونَ	سُلَيْمَانَ	شُهُودًا	تُعُودًا	وَدُودًا
يَوْمِيذٍ	مَوْعِدَةً	كَرِيمٍ	وَكِيلٍ	نُورِهِ	أَرَعَيْتَ
أَفْرَأَيْتَ	مَوْعِظَةً	مَوْضُوعَةً	مَوْءِدَةً	سَمِيعٌ	عَزِيزٌ
يَدَيْهِ	حَيْثُ	غَيْبٍ	سَمَوَاتٍ	كَلِمَاتٍ	لَشَيْءٍ
قُرَيْشٍ	بَايْتِنَا	مِهْدًا	عِلْمٍ	كِتَابٍ	سَلَامٍ
أُذِينَا	أُوتِينَا	أَوْحَيْنَا	نُوحِيهَا	أَتُونِي	أَمْنَوَابِي
تُدِيرُونَهَا	فَلَا تَمِيلُوا	مَا خَلَقْتُمُونِي	فَلَا تَلُومُونِي	وَلَا يُحِيطُونَ	

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LESSON NUMBER 11: Sukoon (Jazm)

- As you have already learnt, this sign (◌ْ) is known as the *Jazm*, a letter with a *Jazm* is described as *Sākin* (a motionless letter).
- The letter with a *Jazm* is read with the *Mutaharrrik* letter before it.
- Always pronounce the *Hamzah Sākinah* (أ . ع) with slight resonance (a sudden pause at the end)
- There are 5 *Huroof Qalqalah* ط, ق, ب, ج, د, when joined together these are pronounced as **قطب**.
- The meaning of the word *Qalqalah* is movement, there must be movement and motion (within the *Makhraj*) when pronouncing these letters so that the sound echoes.
- When the *Huroof Qalqalah* are *Sākin* (i.e. have a *Jazm* on them) **make sure the echo in the sound is clear.**
- In this lesson ensure you take special care when pronouncing the *Huroof Qalqalah* and the *Hamzah Sākinah* (the letter *Alif* that has a *Jazm*), and also take special care to distinguish between the letters that sound similar.

أُط	إُط	أُط	أُت	إُت	أُت
أُذ	إُذ	أُذ	أُز	إُز	أُز
أُث	إُث	أُث	أُظ	إُظ	أُظ
أُص	إُص	أُص	أُس	إُس	أُس
أُض	إُض	أُض	أُد	إُد	أُد

أُق	إُق	أَق	أَل	إَل	أَل
أُح	إُح	أَح	أُه	إُه	أُه
أُع	إُع	أَع	أَع	إَع	أَع
أُغ	إُغ	أَع	أُخ	إُخ	أُخ
أُم	إُم	أَم	أَب	إَب	أَب
أُف	إُف	أَف	أُو		أُو
أُن	إُن	أَن	أُل	إِل	أَل
أُج	إُج	أَج	أُر	إِر	أَر
	أِي	أَي	أَش	إِش	أَش

PRACTISE

بَل	مَنْ	عَنْ	إِنْ	قُل
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لَمْ	كَمْ	هَمْ	ذُقْ	قَدْ
إِصْطَبِرْ	مُسْتَظِرْ	فَاعْفِرْ	أَعِينْ	أَعْنَابًا
زَجْرَةً	نُطْفَةً	مُدَّهِنُونَ	أَبْوَابًا	فَافْرُقْ
يُقْرِضْ	يُعْنَى	تَجْرِي	جَمْعًا	فَتُحْ
مُؤْمِنِينَ	مُؤْمِنُونَ	يُؤْمِنُونَ	مُؤَصَّدَةً	إِقْرَأْ
شَانُ	كَاسًا	بِسُّ	يَشَا	نَشَا
إِثْمٌ	يَبْحَثُ	أَحْيَا	أُخْرَى	إِذْهَبْ
أَشْدُدْ	إِرْكَبْ	حُشِرْتُ	نُشِرْتُ	أَحْضَرْتُ
طَمِسْتُ	فُرِجْتُ	نُسِفْتُ	يُظْلَمُونَ	يَظْهَرُ
إِصْدِرْ	بَيْنَكُمْ	بَيْنَهُمْ	فَضْلِكَ	عَلَيْهِمْ
أَعْمَالَهُمْ	أَعْمَالَكُمْ	أَيْدِيَهُمْ	يَسْتَبْدِلُ	يَسْتَفْتِحُونَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَنَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّنِيطِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

LESSON NUMBER 12: Noon Sākinah and Tanween (Izhār and Ikhfā)

- The Noon Sākinah and Tanween have 4 Rules: (1) *Izhār* (2) *Ikhfā* (3) *Idghām* (4) *Iqlāb*.
- (1) *Izhār*: If any letter from the *Huroof Halqiyyah* is found after a Noon Sākinah or Tanween, then *Izhār* will be done i.e. the sound of the Noon will be clear. (Nasalisation (*ghunna*) will not take place when reading the Noon Sākinah or Tanween) The *Huroof Halqiyyah* are 6 and they are: خ, غ, ه, ع, ح, ه.
- (2) *Ikhfā*: If any letter from the *Huroof Ikhfā* is found after a Noon Sākinah or Tanween, then *Ikhfā* will be done i.e. one would read the Noon Sākinah or Tanween with Nasalization (*ghunna*). The *Huroof Ikhfā* are 15 and they are: ق, ف, ظ, ط, ض, ص, ش, س, ز, ذ, د, ج, ث, ت, ك.
- **Note**: The rulings for *Idghām* and *Iqlāb* have been described in Lesson 14.

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مِنْ أَجَلٍ	مِنْ هَادٍ	مِنْ عَلَقٍ	مِنْ حَكِيمٍ
مِنْ غَفُورٍ	مِنْ خَوْفٍ	فَمِنْ تَبِيعَ	مِنْ ثَمَرَةٍ
مِنْ جُوعٍ	مِنْ دُونِكُمْ	مِنْ ذَهَبٍ	فَإِنْ زَلَلْتُمْ
مَنْ سَفِهَ	مَنْ شَكَرَ	مِنْ صَلَاحٍ	إِنْ ضَلَلْتِ
مِنْ طِينٍ	مَنْ ظَلَمَ	مِنْ فُرُوجٍ	مِنْ قَبْلِ
مِنْ كِتَابٍ	يَنْتَوْنِ	مِنْهُمْ	أَنْعَمْتَ

وَأَنْحَرُ	فَسَيُغْضُونَ	وَالْمُنْحِنَةُ	أَنْتَ
تَنْسُونَ	نُنَشِّرُهَا	يَنْصُرُونَ	مَنْصُودٍ
يُطِقُونَ	أَنْظُرُ	أَنْفُسِكُمْ	يَنْقُضُونَ
مِنْكُمْ	عَذَابًا إِلَيْهَا	خَيْرٌ تَجِدُوهَا	عَدْنٍ تَجْرِي
بَلَدًا أَمِنًا	قَوْلًا ثَقِيلًا	شِهَابٍ ثَاقِبٍ	
نُوحًا هَدَيْنَا	فَصَبْرٌ جَمِيلٌ	خَلْقٍ جَدِيدٍ	
جُرْفٍ هَارٍ	كَأَسَادِهَا قَاتًا	بِحُسْنِ دَرَاهِمٍ	
سَمِيعٌ عَلِيمٌ	سِرَاعًا ذَلِكِ	يَتِيهًا ذَا مَقَرَّةٍ	
خُلِقَ عَظِيمٌ	صَعِيدًا زَلَقًا	يَوْمَئِذٍ زُرْقًا	
قَرْضًا حَسَنًا	قَوْلًا سَدِيدًا	بِقَلْبٍ سَلِيمٍ	
مُلِقٍ حِسَابِيَهٗ	بِأَسِّ شَدِيدٍ	عَذَابٍ شَدِيدٍ	

رِجَالٌ صَدَقُوا

عَمَلًا صَالِحًا

تَوْمًا غَيْرِكُمْ

مُسْفِرَةٌ ضَاحِكَةٌ

عَذَابًا ضِعْفًا

قَلِيلَةً غَلَبَتْ

سَوْتٍ طَبَاقًا

سَبْحًا طَوِيلًا

عَلِيمٌ خَيْرٌ

نَفْسٍ ظَلَمَتْ

سَحَابٌ ظَلَمْتُ

رَفْرَفٍ خُضِرٍ

ثَنَا قَلِيلًا

سُبُلًا وَجَاجًا

تَوْمًا فَاسِقِينَ

كِرَامًا كَاتِبِينَ

رَسُولٍ كَرِيمٍ

فَتَحُّ قَرِيبٍ

يَا سَمِيعُ

One who reads this 100 times daily without talking during recitation, and then performs a *Du'ā* (supplication) *In'shaa-Allah* his supplication will be answered.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَنَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

LESSON NUMBER 13: Tashdeed

- This curved sign “**ط**” is known as *Tashdeed*. A letter with a *Tashdeed* mark is known as a *Mushaddad* letter.
- Read the *Mushaddad* letter twice. It will first be read while being joined with the *Mutaharrik* letter before it, and then it will be read, with a slight pause, with its own *Harakat*.
- *Ghunnah* is always done in the *Noon Mushaddadah* and the *Meem Mushaddadah*. The meaning of *Ghunnah* is to take the sound into the nose i.e. Nasalisation, the duration of the *Ghunnah* is equal to the length of one *Alif*.
- When a letter from the *Huroof Qalqalah* is *Mushaddad*, pronounce the letter with extra stress and an emphasised echo.
- If the first letter is *Mutaharrik*, the second *Sākin* and the third *Mushaddad*, then in most cases (not all) the *Sākin* letter is not read and the *Mutaharrik* letter is joined with the *Mushaddad*

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letter, e.g. **عَبَّئْتُ** will be read as **عَبَّئْتُ**.

- In this lesson in addition to exercising the *Tashdeed*, take special care in distinguishing between the letters that sound similar.

أَطَّ	إَطَّ	أَطَّ	أُتَّ	إُتَّ	أُتَّ
أُذَّ	إُذَّ	أُذَّ	أُزَّ	إُزَّ	أُزَّ
أُطَّ	إُطَّ	أُطَّ	أُطَّ	إُطَّ	أُطَّ
أُصَّ	إُصَّ	أُصَّ	أُسَّ	إُسَّ	أُسَّ
أُضَّ	إُضَّ	أُضَّ	أُدَّ	إُدَّ	أُدَّ
أُتَّ	إُتَّ	أُتَّ	أُلَّ	إُلَّ	أُلَّ

أَهَّ	إَهَّ	أَهَّ	أَهَّ	أَهَّ	أَهَّ
أَعَّ	إَعَّ	أَعَّ	أَعَّ	أَعَّ	أَعَّ
أَبَّ	إَبَّ	أَبَّ	أَبَّ	أَبَّ	أَبَّ
أَوَّ	إَوَّ	أَوَّ	أَوَّ	أَوَّ	أَوَّ
أَلَّ	إَلَّ	أَلَّ	أَلَّ	أَلَّ	أَلَّ
أَزَّ	إَزَّ	أَزَّ	أَزَّ	أَزَّ	أَزَّ
أَشَّ	إَشَّ	أَشَّ	أَشَّ	أَشَّ	أَشَّ
رَبَّ	رَبِّي	رَبِّي	رَبِّي	رَبِّي	رَبِّي
مِنَّا	مِنِّي	مِنِّي	مِنِّي	مِنِّي	مِنِّي
وَالْتَيْنِ	بِالتَّقْوَى	بِالتَّقْوَى	بِالتَّقْوَى	بِالتَّقْوَى	بِالتَّقْوَى
مُسَخَّرَاتٍ	صَدَقَ	تَصَدَّى	تَصَدَّى	تَصَدَّى	تَصَدَّى
الرَّحْمَنِ	نُزِلَ	فَسَنِّيئِرُهُ	فَسَنِّيئِرُهُ	فَسَنِّيئِرُهُ	فَسَنِّيئِرُهُ
فَضَلْنَا	وَالصُّحَى	وَالطُّورِ	وَالطُّورِ	وَالطُّورِ	وَالطُّورِ
لِلظَّالِمِينَ	سُعْرَتْ	يُوفَ	يُوفَ	يُوفَ	يُوفَ
وَالَّذِينَ	مِمَّا	أُمَّةٍ	أُمَّةٍ	أُمَّةٍ	أُمَّةٍ

يَذْكُرْ	سُيِّرَتْ	مُطَهَّرَةً	كُورَتْ	وَالنَّجْمِ	وَالنُّشُطِ
يَسْتَعُونَ	عَلَى النَّبِيِّ	مُدَّثِرٌ	مُزْمَلٌ	ذُرِّيَّتِهِ	لِيَدَّبُرُوا
شَرِّ النَّفْثَاتِ	مَدَّ الظِّلُّ	إِنَّ الظَّنَّ	مِنَ الظَّالِمَاتِ	يَزِيكِي	عَلِيُونَ
بَسَطَتْ	أَحَطْتُ	رَبِّ السَّمَوَاتِ	مِحْبَبِ التَّوَابِينِ		
إِذْ ذَهَبَ	قَدْ دَخَلُوا	إِذْ ظَلَمُوا	عَبَدْتُمْ	قَدْ تَبَيَّنَ	نَخْلُكُمْ

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 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

LESSON NUMBER 14: Noon Sākinah and Tanween (Idghām and Iqlāb)

- (3) **Idghām**: If any letter from the *Huroof Yarmalūn* is found after a *Noon Sākinah* or *Tanween*, then *Idghām* will be done, without *Ghunnah* (Nasalisation) in the letters 'ر' and 'ل' and with *Ghunnah* in the remaining 4 letters. The *Huroof Yarmalūn* are 6 and they are: ن, و, ل, م, ر, ي.
- (4) **Iqlāb**: If the letter ب is found after the *Noon Sākinah* or *Tanween*, then perform *Iqlāb* i.e. change the *Noon Sākinah* or *Tanween* into a *Meem* and perform *Ikhfā* (pronounce it with Nasalization).
- Spell out the examples of *Idghām* as follows: **مَنْ يَقُولُ** = يَا نُونٍ نِيمٍ = zabr **مَنْ يَ**, zabr **مَنْ يَ**.
مَنْ يَقُولُ = لَ لَامٍ = paish **مَنْ يَقُولُ**, **مَنْ يَقُولُ** = وَاوٍ قَافٍ = paish **مَنْ يَ**.
- Spell out the examples of *Iqlāb* as follows: **بَعِ عَيْنٌ بَا**, **مِنْ** = زَرِ زَيْنٌ مِيمٌ = **مِنْ أَبَدٍ**.
مِنْ أَبَدٍ = دَ دَالٍ = **مِنْ أَبَعٍ**.

مِنْ وَوِي	مِنْ يَوْمٍ	مِنْ وَرَقِ الْجَنَّةِ	مَنْ يَقُولُ
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مِنْ مَشْهُدٍ	مِنْ مَثَلِهِ	مِنْ نَصِيرٍ	مِنْ نُظْفَةٍ
مِنْ رَبِّكَ	مِنْ رَبِّهِمْ	مِنْ لَدُنْهُ	يَكُنْ لَهُ
كِتَابًا يَلْقَاهُ	رَجُلٌ يَسْعَى	هُدًى وَذِكْرَى	وَجُوهًا يَوْمَئِذٍ
بِرَحْمَةٍ مِنْهُ	سِرَاجًا مُنِيرًا	حِطَّةً نَغْفِرُ لَكُمْ	خَلَقَ نَعِيدًا
مُحَمَّدًا رَسُولَ اللَّهِ	رءُوفٌ رَحِيمٌ	مُصَدِّقًا لِمَا	وَيْلٌ لِكُلِّ
مِنْ بَعْدٍ	مِنْ بَقْلَاهَا	أَنْبَاهُهُمْ	لِيُنَبِّذَنَّ
قَوْلًا بَلِيغًا	خَيْرًا أَبْصِيرًا	جَنَّةٍ بِرَبْوَةٍ	كِرَامٍ بَرَرَةٍ
	حَلٌّ بِهَذَا	صَمٌّ بِكُمْ	

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَنَا نَعْدُ فَاغْوُذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

LESSON NUMBER 15: The rules of Meem Sākinah

- The Meem Sākinah has 3 rules: (1) *Idghām Shafawi* (2) *Ikhfā Shafawi* (3) *Izhār Shafawi*.
- (1) *Idghām Shafawi*: If after a Meem Sākinah another Meem appears, then *Idghām Shafawi* (with Ghunnah) will be done within the Meem Sākinah.
- (2) *Ikhfā Shafawi*: If after a Meem Sākinah, the letter ب appears, then *Ikhfā Shafawi* (Ghunnah) will take place within the Meem Sākinah.
- (3) *Izhār Shafawi*: If after a Meem Sākinah, any letter, excluding the letters ب or م, appears, then *Izhār Shafawi* will take place within the Meem Sākinah, i.e. here nasalisation (Ghunnah) will not be done.

أَنْتُمْ مُظْلِمُونَ	الْمُرَّ	كُنْتُمْ بِهِ	هُمُ فِيهَا
وَلَكُمْ مَا كَسَبْتُمْ	وَالْأَمْرُ	تَأْتِيهِمْ بآيَةٍ	أَمْضَى
أَتَيْتَكُمْ مِنْ كِتَابٍ	لَمْ يَلِدْ	عَلَيْكُمْ بِوَكِيلٍ	وَأَمْطَرْنَا
فَهُمْ مُتَّبِعُونَ	لَكُمْ دِينَكُمْ	تَرْمِيهِمْ بِحِجَارَةٍ	الْمُنْشَرِّحِ
وَهُمْ مُعْرِضُونَ	وَخَلَقْنَاكُمْ أَزْوَاجًا	وَمَا هُمْ بِمُؤْمِنِينَ	أَمْ صَبْرًا
لَهُمْ مِنَ الْحُسْنَىٰ	ذَلِكَ قَوْلُكُمْ	بَعْضُكُمْ بِبَعْضٍ	عَلَيْهِمْ غَضَبٌ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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LESSON NUMBER 16: Tafkheem and Tarqeeq

- The meaning of **Tafkheem** is to pronounce the **letter deeply**, and the meaning of **Tarqeeq** is to pronounce the **letter with delicacy** (the opposite of *Tafkheem*).
- The 3 letters **ا**, **ل** and **ر** are sometimes read deeply and in some cases are read lightly.
- **Alif**: The *Alif* will be read with a full mouth if it is preceded by a letter that is pronounced deeply, and the *Alif* will be read with delicacy when preceded by a letter that is pronounced lightly.
- **Laam**: If the letter before the *Laam* of the *Ism-ul-Jalalat* i.e. the word **الله** (Almighty) has a *Zabr* or a *Paish*, then the *Laam* will be pronounced with *tafkheem*, and if the letter before the *Laam* in the word **الله** (Almighty) has a *Zer*, then it will be pronounced with *tarqeeq*.
- With the exception of the *Laam* in the word **الله** (Almighty), pronounce every other *Laam* lightly.
- **The states in which the letter ر is pronounced deeply:**
 - When the *Raa* has a *Zabr* or a *Paish*.
 - When the *Raa* has two *Zabr* or two *Paish*.
 - When the *Raa* has a *Khara Zab* or an *Ulta Paish*.
 - When the letter before a *Raa Sākinah* has a *Zabr* or a *Paish*.
 - When there is an *Āridhī Zer* (Temporary *Zer*) before the *Raa Sākinah*.

- When there is a Zer in the preceding word ⁷ (before the *Raa Sākinah*)
 - When after a *Raa Sākinah*, any letter from the *Huroof Musta'liyah* appears in the same word.
- **The states in which the letter Raa is pronounced lightly:**
- When there is a Zer (normal form) or two Zer under the Raa.
 - When there is an *Aslī Zer* (Original Zer) before the *Raa Sākinah* in the **same** word.
 - When there is a *Yaa Sākinah* before the *Raa Sākinah*.
- **Temporary Harakat:** In the Holy Qur'an there are some words that begin with the letter *Alif*, which do not have any *Harakat*, so whichever *Harakat* you apply will be temporary e.g. in the word ارجعى the Zer is Temporary.

مَفَازًا	مَلَا	كَانَ	سِرَاجًا	صِرَاطًا	قَالَ
طَعَامٍ	غَاسِقِي	عَابِدًا	خَالِدًا	تَابُوا	طَالِبٌ
مِنَ اللَّهِ	هُوَ اللَّهُ	إِنَّ اللَّهَ	فَاللَّهُ	وَاللَّهُ	اللَّهُ
بِسْمِ اللَّهِ	بِاللَّهِ	بِاللَّهِ	قَالُوا اللَّهُمَّ	رَضِيَ اللَّهُ	رَسُولُ اللَّهِ
صَلَاةً	عَلَى	إِنَّ الَّذِينَ	إِلَّا الَّذِينَ	مَأْوَلَهُمْ	قُلِ اللَّهُمَّ
أَجْرًا	أَجْرًا	أَكْثَرُ	رِزْقُوا	أَلَمْ تَرَ	رَجُلٌ
إِرْجِعْ	يُرْزِقُونَ	تُرْجِعُونَ	أَمْ صَبْرْنَا	عَرْشُ	إِبْرَاهِيمَ
إِنْ أَرْتَبْتُمْ	رَبِّ ارْجِعُونِ	رَبِّ ارْحَمْهُمَا	ارْكَعُوا	ارْجِعِي	ارْجِعُوا
وَالنَّهَارِ	فِي قِرْطَابِيسَ	مِرْصَادِ	فِرْقَةٍ	كُلُّ فِرْقٍ	أَمْ أَرْتَابُوا
نَذِيرٌ	خَيْرٌ	قُمْ فَأَنْذِرْ	فَاصْبِرْ	أَمْرٌ	رِجَالٌ

⁷ i.e. the Zer comes before the *Raa Sākinah* but **not** in the same word (it is under the last letter of the previous word).

يَبْتِئِ اسْرَائِيلَ	ضَالًّا	دَابَّةٍ	الْأَسْنِ	ءَالِ الذَّاكِرِينَ
جَانُ	مُدَاهِمَتِنِ	أَتُحَاجُّونِي	كَافَّةً	الْحَاقَّةُ
حَاجُّوكَ	وَحَاجَّةً	تُحَاضِرُونَ	يُحَادِّثُونَ	أَنْ يَتَمَاسَنَا
يَا أُولِي الْأَلْبَابِ	يَتَسَاءَلُونَ	رَبِّ الْعَالَمِينَ	خَوْفٍ	قُرَيْشٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَنَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LESSON NUMBER 18: Huroof Muqatta'at

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- The *Huroof Muqatta'at* appear at the beginning of some of the *Surahs* of the Holy Qur'an.
- Read these letters separately, stretch them according to the defined length, and also perform nasalisation (*Ghunnah*) when *Ikhhfā* and *Idghām* occur.
- There are 2 ways to read **الْقَوْلَانِ**: (1) *Wasl* (joining) **أَلِفٌ لَامٌ وَمِيمٌ اللَّهُ**, (2) *Waqf* (pausing) **أَلِفٌ لَامٌ وَمِيمٌ اللَّهُ**.

طه طَاهَا	ن نُونٌ	ق قَافٌ	ص صَادٌ
الر أَلِفٌ لَامٌ رَا	ح حَامِيمٌ	طس طَاسِيْنٌ	يس يَاسِيْنٌ
عسق عَيْنٌ سِيْنٌ قَافٌ	ح حَامِيمٌ	المرز أَلِفٌ لَامٌ وَمِيمٌ رَا	الم أَلِفٌ لَامٌ وَمِيمٌ

كَهَيَّعَص
كَافْ هَايَاعَيْنْ صَادْ

اَلَمْ اَللَّهُ
اَلِفْ لَامْ مِيمْ اَللَّهُ

اَلْبَصَّ
اَلِفْ لَامْ مِيمْ صَادْ

طَسَمَّ
طَايسَيْنْ مِيمْ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَنَا نَعُدُّ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

LESSON NUMBER 19: Za-id Alif (أ)

➤ On some words of the Holy Qur'an, there is a circle (•) on the Alif, this type of Alif is known as a 'Za-id Alif', one should not pronounce this.

لَا اِلٰهَ اِلَّا اللّٰهُ
پ ۳۰۰ ال عمران (۱۵۸)

اَفَايْنُ مَتَّ
پ ۱۴۰ الانبياء (۳۳)

اَفَايْنُ قَاتَ
پ ۳۰۰ ال عمران (۳۳)

اَنَا
(بریک)

مَلَايَهُ
(بریک)

لٰكِنَّا هُوَ اللّٰهُ
پ ۱۵۰ الکہف (۳۸)

لِشَايِ
پ ۱۵۰ الکہف (۳۳)

لَا اِلٰهَ اِلَّا الْجَحِيْمُ
پ ۲۳۰ الطُّفَّتْ (۱۸)

لَا اَنْتُمْ
پ ۲۸۰ الحشر (۱۳)

لَا اَذْبَحْتَهُ
پ ۱۹۰ النمل (۲۱)

وَلَا اَوْضَعُوْا
پ ۱۰۰ التوبة (۳۴)

اَنْ تَبُوْءَا
پ ۶۰ المائدہ (۲۹)

وَتَبُوْءَا
پ ۱۹۰ الفرقان (۳۸)

تَبُوْءَا
پ ۲۰۰ العنكبوت (۳۸)
پ ۲۴۰ النجم (۵۱)

وَمَلَايَهُمْ
پ ۱۱۰ یونس (۸۳)

مِنْ نَّبَايْ
پ ۴۰ الانعام (۳۳)

لِيَبْرُوْا فِی
پ ۲۱۰ الروم (۳۹)

لَنْ نَّدْعُوْا
پ ۱۵۰ الکہف (۱۳)

لِتَسْتَلُوْا
پ ۱۳۰ الرعد (۳۰)

اِنْ تَبُوْءَا
پ ۱۴۰ ہود (۱۸)

قَوَارِيْرًا
پ ۲۹۰ الدھر (۱۱)

سَلْسِلًا
پ ۲۹۰ الدھر (۳)

وَنَبَلُوْا
پ ۲۶۰ محمد (۳۱)

لِيَبَلُوْا
پ ۲۶۰ محمد (۳)

- In the six words below, **do not** pronounce the *Alif* with this sign ("o") during *Wasl* (continuous recitation) but **do** pronounce it when performing *Waqf* (pause).

أَنَا (برجاء)	قَوَارِيرًا (بهاء) پ ۲۹ ، الدهر ۱۵	السَّبِيلَا پ ۲۳ الاحزاب ۲۴	الرَّسُولَا پ ۲۳ الاحزاب ۲۶	الظُّنُونَا پ ۲۱ الاحزاب ۱۰	لَكِنَّا پ ۱۵ الكهف ۳۸
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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LESSON NUMBER 20: Miscellaneous Rules

- **Izhār Mutlaq:** In the following 4 words, a letter from the *Huroof Yarmalūn* appears after a *Noon Sākinah* in the **same** word. *Idghām* will not take place, instead *Izhār Mutlaq* will occur - nasalisation (*Ghunnah*) will not take place.

قِنَوَانٍ	صِنَوَانٍ	بُنْيَانٍ	دُنْيَا
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- **Saktah:** To stop the sound momentarily and then to continue reading ahead without breaking the breath, is called *Saktah* i.e. the sound should stop whilst one holds the same breath. *Saktah* is *wajib* (necessary) in the following 4 examples:

عَوَجَّاتٍ قِيَّامًا پ ۱۵ ، الكهف ۱	مِنْ مَرْقِدِنَا هَذَا پ ۲۳ ، يس ۵۲	كَلَّابِلٌ سَكَّتَ رَانَ پ ۳۰ ، المطففين ۱۳	وَقِيلَ مَنْ سَكَّتَ رَاقٍ پ ۲۹ ، القيمة ۲۷
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- **صَّ:** In the Holy Qur'an, there are four words which contain the letter *ص* but a small letter *س* is also written with it, the details of how to pronounce these words are as follows: In example (1) and (2) only read the *ص*, in example (3) it is permissible to read both *ص* and *س* and in example (4) only read the *ص*.

بِصَّيْطِرٍ پ ۳۰ ، الغاشية ۳۲	أَمْهُمْ الْمُصَّيْطِرُونَ پ ۲۷ ، الطور ۳۷	بِصَّطَةٌ پ ۸ ، الاعراف ۲۹	يَبْصُطُ پ ۲ ، البقرة ۲۳۵
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- **Tas-heel:** The meaning of *Tas-heel* is to **make soft**, i.e. **pronounce the second Hamzah with a soft tone**. In the Holy Qur'an there is only one word where *Tas-heel* is *wajib*.
- **Imālah:** The inclination of the sound of the *Zabr* towards the *Zer* and the sound of the *Alif* towards the *Yaa* is known as *Imālah*. The *Raa* of *Imālah* is pronounced "*Rair*" instead of "*Ree*".
- Spell out the examples of *Imālah* as follows **مَجْرَهَا** *Zabr* , **را** of *Imālah* **رے** = **مَجْرَهَا** , **مَجْرَهَا** *Zabr* **ها** = **الف ها**.
- **بُئْسَ الْإِسْمُ الْفُسُوقُ** : In this word do not pronounce the *Alif* before *Laam* nor the *Alif* after it, instead read the *Laam* with a *Zer*.

بُئْسَ الْإِسْمُ الْفُسُوقُ

پ ۲۶ ، الحجرات ۱۱

مَجْرَهَا

پ ۱۲ ، هود ۴۱

أَعْجَبِي وَعَدْرِي

پ ۲۳ ، خم السجده ۴۳

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَنَا نَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

LESSON NUMBER 21: Waqf

- **Waqf:** The meaning of *Waqf* is to **pause or stop**, i.e. whichever word you do *waqf* on, you must stop the voice and the breath on the last letter of that word.
- If on the last letter of the word a *Zabr*, *Zer*, *Paish*, two *Zer* or two *Paish*, *Khara Zer* or an *Ulla Paish* appears, then make that (last) letter **Sākin** when performing *Waqf*.
- If on the last letter of the word two *Zabr* appear, then make it (read it as) an *Alif* when performing *waqf*.
- If the last letter of the word is the **Rounded Taa** ء, then no matter which *harakat* or *Tanween* it has, **pronounce it as the letter ء** (the one pronounced from bottom of throat) **when performing waqf**.
- When performing *waqf* do not change the *Khara Zab*, *Huroof Maddah* or any *Sākin* Letter.
- In the case of *waqf* on a **Mushaddad** letter, the **Tashdeed will remain** but the *Harakat* will not be made apparent.
- **Noon Qutni:** If after *Tanween*, a *Hamzah Waslī* (A joining *Alif*) appears, then when reading with *Wasl* (without pausing), the *Hamzah Waslī* will be dropped and the *Noon Sākinah* of the

Tanween will be given a Zer, a small Noon is usually written (to indicate this change), this is known as the Noon Qutni.

- **Signs of Waqf:** The details of some of the signs of Waqf are listed below:
- **○:** This is *Waqf Taam* and is the sign of the completion of an *Ayat* (Verse of the Holy Qur'an), you should stop here.
- **م:** This is the sign of the *Waqf Lāzim*, here you should definitely stop.
- **ط:** This is the sign of the *Waqf Mutlaq*, it is better to stop here.
- **ج:** This is the sign of the *Waqf Ja-iz*, here it is better to stop but also permissible to continue.
- **ز:** This is the sign of the *Waqf Mujawwaz*, to stop here is permissible but to continue is better.
- **ص:** This is the sign of the *Waqf Murakhhkas*, here you should continue to read.
- **لا:** If the sign لا is written above the *ayat*, then there is a difference of opinion about whether to stop or not to stop, if the لا is written without the *Ayat* sign then do not pause.
- **E'āda:** After performing *Waqf*, to recite by joining what has preceded to what is following is called *E'āda*.

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بِالْحَقِّ بِالْحَقِّ	شَفَّتَيْنِ شَفَّتَيْنِ	فِيهِ فِيهِ	مُسْتَقِيمٍ مُسْتَقِيمٍ	نَادِمِينَ نَادِمِينَ	صَادِقِينَ صَادِقِينَ
قِسْطٍ قِسْطٍ	شَيْءٍ شَيْءٍ	شَهْرٍ شَهْرٍ	مِنْ قَبْلٍ مِنْ قَبْلٍ	يَشَاءُ يَشَاءُ	نَسْتَعِينُ نَسْتَعِينُ
بِأَمْرِهِ بِأَمْرِهِ	عِبَادِهِ عِبَادِهِ	بِهِ بِهِ	بَرِّقَ بَرِّقَ	قَدِيرٍ قَدِيرٍ	لَهُوَ لَهُوَ
نَبِيًّا نَبِيًّا	عِلْمًا عِلْمًا	أَلْفَاظًا أَلْفَاظًا	مَوَازِينَهُ مَوَازِينَهُ	أَخْلَدَهُ أَخْلَدَهُ	رَبَّهُ رَبَّهُ

قُوَّةٌ قُوَّةٌ رَقَبَةٌ رَقَبَةٌ جَارِيَةٌ جَارِيَةٌ وَتَوَلَّى وَتَوَلَّى مِنْ الْأُولَى مِنْ الْأُولَى فَتَرْضَى فَتَرْضَى

وَأُحْزِرُ وَأُحْزِرُ فَارْعَبُ فَارْعَبُ فَحَدَّثْتُ فَحَدَّثْتُ فِيهَا فِيهَا تَهْتَدُوا تَهْتَدُوا قَوْلِي قَوْلِي

خَيْرًا الْوَصِيَّةُ خَيْرًا الْوَصِيَّةُ شَيْبًا السَّمَاءُ شَيْبًا السَّمَاءُ مُنِيبٌ ادْخُلُوهَا مُنِيبٌ ادْخُلُوهَا

مُبِينٌ اقْتُلُوا مُبِينٌ اقْتُلُوا قَدِيرٌ الَّذِي قَدِيرٌ الَّذِي خَبِيرًا الَّذِي خَبِيرًا الَّذِي

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَنَا نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

LESSON NUMBER 22: *Salāh*

- Read this lesson both by **spelling out** and **reading fluently**.
- Take special care in this lesson to apply all the rules covered in the previous lessons; make sure you clearly distinguish between the letters which sound similar. **Remember!** If distinction between the letters is not made and the meaning changes, then the *Salāh* will not be valid.

➤ **Takbeer Tahreemah:** اللَّهُ أَكْبَرُ

➤ **Sana:** سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

➤ **Ta'awwuz** أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

► Tasmiyyah: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

► Sura-tul-Fatiha:

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۝ الرَّحْمٰنِ الرَّحِیْمِ ۝ فَلَیْکَ یَوْمَ الدِّیْنِ ۝
اِیَّاکَ نَعْبُدُ وَاِیَّاکَ نَسْتَعِیْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ۝ صِرَاطَ الَّذِیْنَ
اَنْعَمْتَ عَلَیْهِمْ ۝ غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ ۝ اٰمِیْنُ

► Sura-tul-Ikhlâs: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اللّٰهُ الصَّمَدُ ۝ لَمْ یَلِدْ وَلَمْ یُولَدْ ۝ وَلَمْ یَكُنْ لَهٗ کُفُوًا اَحَدٌ ۝

► Tasbih-Ruku': سُبْحٰنَ رَبِّیَ الْعَظِیْمِ ۝

► Tasmee': سَمِعَ اللّٰهُ لَبْنَ حَمْدًا ۝

► Tamheed: رَبَّنَا وَلِکَ الْحَمْدُ ۝

► Tasbih - Sajdah: سُبْحٰنَ رَبِّیَ الْاَعْلٰی ۝

► Tashahud:

الشَّحِیٰتُ لِلّٰهِ وَالصَّلٰوٰتُ وَالطَّیِّبٰتُ السَّلَامُ عَلَیْکَ اَیُّهَا النَّبِیُّ
وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهُ السَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ الصَّالِحِیْنَ ۝
اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ۝

➤ **Durood Ibraheemi:** اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَجِيدٌ ۝

➤ **Dua'a Masoorah** اللَّهُمَّ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۝ رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِوَالِدِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

➤ **Salam:** السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

➤ **Du'a Qunoot** اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِي عَلَيْكَ الْخَيْرَ وَنُشْكِرُكَ وَلَا نَكْفُرُكَ وَنُخَلِّعُ وَنَتْرِكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا كُنَّا نَعْبُدُكَ وَنُصَلِّيُكَ وَنُسَجِّدُكَ وَإِلَيْكَ نَسْعَى وَنُخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنُخْشَى عَذَابَكَ إِنْ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ۝

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَمِ وَالِدِي وَبَارِكْ وَسَلِّمْ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَنَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Questions and Answers

- Question:** How many *Huroof Mufridāt* are there? (Lesson 1)
Answer: There are 29 *Huroof Mufridāt*.
- Question:** How many *Huroof Musta'liyah* are there, and what are they? (Lesson 1)
Answer: There are 7 *Huroof Musta'liyah* and they are ق, غ, ظ, ط, ض, ص, خ.
- Question:** How are the *Huroof Musta'liyah* pronounced and what is their combined form? (lesson 1)
Answer: *Huroof Musta'liyah* are always read deeply, with a full mouth and the combined form is حُصَّ ضَغَطُ قِظْ.
- Question:** What is meant by the term *Harakāt*? (Lesson 3)
Answer: *Zabr*, *Zer* and *Paish* are known as *Harakāt*.
- Question:** How would one pronounce the *Harakāt*? (Lesson 3)
Answer: One would recite the *Harakāt* without over-stretching and by avoiding incorrect shortening.
- Question:** What is *Tanween*?
Answer: Two *Zabr*, Two *Zer* and Two *Paish* are known as *Tanween*. *Tanween* is a *Noon Sākinah* that comes at the end of the word, it is for this reason that *Tanween* sounds like a *Noon Sākinah*. (Lesson 4)
- Question:** How many *Huroof Maddah* are their and what are they? (Lesson 7)
Answer: The *Huroof Maddah* are 3 and they are: ا, و, ي.
- Question:** When will the ا, و, and ي become *Maddah*? (Lesson 7)
Answer: If before an *Alif* there is a *Zabr*, the *Alif* will become a *Maddah*, if before a *Wāo Sākinah* there is a *Paish*, the *Wāo* will become a *Maddah* and if before a *Yaa Sākinah* there is a *Zer*, the *Yaa* will become a *Maddah*.
- Question:** How do you pronounce the *Huroof Maddah*? (lesson 7)
Answer: You read the *Huroof Maddah* by stretching them to the length of one *Alif* i.e. 2 *Harakāt*.
- Question:** What is meant by the *Khari Harakāt*? (Lesson 8)
Answer: *Kharay Zabir*, *Kharay Zer* and *Ultay Paish* are known as the *Khari Harakāt*.
- Question:** How do you pronounce the *Khari Harakāt*? (Lesson 8)
Answer: You read the *Khari Harakāt* like the *Huroof Maddah* by stretching them to the length of one *Alif* i.e. 2 *Harakāt*.
- Question:** How many *Huroof Leen* are their and what are they? (Lesson 9)
Answer: The *Huroof Leen* are 2: و and ي.
- Question:** How do you pronounce the *Huroof Leen*? (Lesson 9)
Answer: You read the *Huroof Leen* gently, without stretching and without sudden pausing.

Question: When will the *Wāo* become *Leen* and when will the *Yaa* become *Leen*? (Lesson 9)

Answer: When there is a *Zabr* before the *Wāo Sākinah*, the *Wāo* will become *Leen* and when there is a *Zabr* before the *Yaa Sākinah*, the *Yaa* will become *Leen*.

Question: What is the meaning of *Qalqalah*? (Lesson 11)

Answer: The meaning of *Qalqalah* is movement, in other words when pronouncing these letters (*Huroof Qalqalah*) there is movement at the origin causing the sound to echo.

Question: How many *Huroof Qalqalah* are there, which ones are they and what is their combined form? (Lesson 11)

Answer: There are 5 letters of *Qalqalah*, they are ق, ط, ب, ج, د and when combined they are pronounced as قُطِبُ جَدٌ.

Question: When will the *Qalqalah* (echoing sound) be clearly expressed? (Lesson 11)

Answer: When any letter of *Qalqalah* is *Sākin* then the *Qalqalah* will be expressed clearly.

Question: If a letter of *Qalqalah* is *Mushaddad* (has *Tashdeed*), then how would one pronounce it? (Lesson 11)

Answer: When the letters of *Qalqalah* are *Mushaddad* then one would pronounce them with even more emphasis.

Question: How would one pronounce the *Hamzah Sākinah*? (Lesson 11)

Answer: Always pronounce the *Hamzah Sākinah* with a slight resonance.

Question: How many rules are there regarding the *Noon Sākinah* and *Tanween* and what are they? (Lesson 12)

Answer: There are 4 rules related to the *Noon Sākinah* and *Tanween* and they are *Izhār*, *Ikhfā*, *Idghām*, *Iqlāb*.

Question: What is the ruling of *Izhār*? (Lesson 12)

Answer: If any letter from the *Huroof Halqī* appears after a *Noon Sākinah* or *Tanween*, then *Izhār* will be done (one would read clearly) i.e. Nasalisation will not take place when reading the *Noon Sākinah* or *Tanween*.

Question: How many *Huroof Halqī* are there and what are they? (Lesson 12)

Answer: The *Huroof Halqī* are 6 and they are خ, غ, ه, ع, ح, ه.

Question: What is the ruling of *Ikhfā*? (Lesson 12)

Answer: If any letter from the *Huroof Ikhfā* appears after a *Noon Sākinah* or *Tanween*, then *Ikhfā* will be done i.e. the *Noon Sākinah* or *Tanween* will be pronounced with nasalisation.

Question: Which letters form the *Huroof Ikhfā* and how many are there? (Lesson 12)

Answer: The *Huroof Ikhfā* are 15 and they are ق, ف, ظ, ط, ض, ص, ش, س, ز, ذ, د, ج, ث, ت, ك.

Question: What is meant by *Tashdeed* and what do you call a letter with the sign of *Tashdeed*? (Lesson 13)

Answer: This curved sign “ـ” is known as *Tashdeed*, and whichever letter has *Tashdeed* is known as a *Mushaddad* letter.

- Question:** What will occur in *Noon Mushaddadah* and *Meem Mushaddadah*? (Lesson 13)
- Answer:** *Ghunnah* will always take place within the *Noon Mushaddadah* and the *Meem Mushaddadah*.
- Question:** What is *Ghunnah* and what is its duration? (Lesson 13)
- Answer:** *Ghunnah* is nasalisation (to take the sound into the nose) and its duration is the length of one *Alif*.
- Question:** How would one pronounce the *Mushaddad* letter? (Lesson 13)
- Answer:** The *Mushaddad* letter will be read twice, it will first be read while being joined with the *Mutaharrik* letter before it, and then it will be read with, a slight pause, with its own *Harakat*.
- Question:** What is the ruling of *Idghām*? (Lesson 14)
- Answer:** If any letter from the *Huroof Yarmalūn* appears after a *Noon Sākinah* or *Tanween*, then *Idghām* will be done, without *Ghunnah* (Nasalization) in the letters '*Raa*' and '*Laam*' and with *Ghunnah* in the remaining 4 letters.
- Question:** How many *Huroof Yarmalūn* are there and what are they? (Lesson 14)
- Answer:** There are 6 *Huroof Yarmalūn* and they are ن، و، ی، م، ر، ی.
- Question:** What is the ruling of *Iqlāb*? (Lesson 14)
- Answer:** If the letter ب appears after the *Noon Sākinah* or *Tanween*, then *Iqlāb* will be done i.e. one would change the *Noon Sākinah* or *Tanween* into a *Meem* and perform *Ikhfā* (pronounce it with nasalisation).
- Question:** How many rulings are related to the *Meem Sākinah*, and what are they? (Lesson 15)
- Answer:** The *Meem Sākinah* has 3 rules and they are (1) *Idghām Shafawi* (2) *Ikhfā Shafawi* (3) *Izhār Shafawi*.
- Question:** What is the ruling of *Idghām Shafawi*? (Lesson 15)
- Answer:** If after a *Meem Sākinah* there is another م, then *Idghām Shafawi* (with *Ghunnah*) will be done within the *Meem Sākinah*.
- Question:** What is the ruling of *Ikhfā Shafawi*? (Lesson 15)
- Answer:** If after a *Meem Sākinah*, the letter ب appears, then *Ikhfā Shafawi* (*Ghunnah*) will take place within the *Meem Sākinah*.
- Question:** What is the ruling of *Izhār Shafawi*? (Lesson 15)
- Answer:** If after a *Meem Sākinah*, any letter excluding the letters ب or م appears, then *Izhār Shafawi* (no *Ghunnah*) will take place within the *Meem Sākinah*, i.e. nasalisation will not be done.
- Question:** What is meant by the words *Tafkheem* and *Tarqeeq*? (Lesson 16)
- Answer:** The meaning of *Tafkheem* is to pronounce the letter deeply, and the meaning of *Tarqeeq* is to pronounce the letter lightly (with delicacy).
- Question:** When would one pronounce the *Laam* in the *Isim-ul-Jalālat* i.e. the word *Allah* deeply, and when would one pronounce it lightly? (Lesson 16)
- Answer:** If the letter before the *Laam* in the word الله (Almighty) has a *Zabr* or a *Paish*, then the *Laam* will be pronounced deeply, and if it has a *Zer*, then the *Laam* in the word الله (Almighty) will be pronounced lightly.

Question: When would the *Alif* be pronounced **deeply** and when would it be pronounced **lightly**? (Lesson 16)

Answer: The *Alif* will be read deeply if it follows a letter that is pronounced deeply, and the *Alif* will be read with delicacy when it comes after a letter that is pronounced lightly.

Question: In which states will the **Raa** be pronounced **deeply**? (Lesson 16)

Answer:

- When the *Raa* has a *Zabr* or a *Paish*.
- When the *Raa* has two *Zabr* or two *Paish*.
- When the *Raa* has a *Khara Zab*r or an *Ulta Paish*.
- When the letter before a *Raa Sākinah* has a *Zabr* or a *Paish*.
- When there is an *Āridhī Zer* (Temporary Zer) before the *Raa Sākinah*.
- When in the preceding word, there is a *Zer* (before the *Raa Sākinah*)
- When after a *Raa Sākinah*, any letter from the *Huroof Musta'liyah* appears in the same word.

In all these states the *Raa* will be pronounced deeply.

Question: In which states will the **Raa** be pronounced **lightly**? (Lesson 16)

Answer:

- When there is a *Zer* or two *Zer* under the *Raa*.
 - When there is an *Aslī Zer* (Original Zer) before the *Raa Sākinah* in the same word.
 - When there is a *Yaa Sākinah* (Motionless letter *Yaa*) before the *Raa Sākinah*.
- In all these states the *Raa* will be pronounced lightly.

Question: What is an **Āridhī Zer**? (Lesson 16)

Answer: In the Holy Qur'an there are some words that begin with a letter *Alif* which does not have any *Harakat*, so the chosen *Harakat* will be temporary e.g. in the word **ارجمي** the *Zer* is Temporary.

Question: What is the meaning of **Madd**, how many causes of **Madd** are there and what are they? (Lesson 17)

Answer: The meaning of *Madd* is to stretch. There are 2 causes for *Madd*: (1) *Hamzah* (2) *Sukoon*.

Question: How many types of **Madd** are there and what are they? (Lesson 17)

Answer: There are 6 types of *Madd*: (1) *Muttasil* (2) *Munfasil* (3) *Lāzim* (4) *Leen-Lāzim* (5) *Āridh* (6) *Leen-Āridh*

Question: When will **Madd Muttasil** occur? (Lesson 17)

Answer: If after a letter of *Maddah*, the letter *Hamzah* appears in the same word, then *Madd Muttasil* will occur.

Question: When will **Madd Munfasil** occur? (Lesson 17)

Answer: If after a letter of *Maddah*, the letter *Hamzah* appears in the next word, then *Madd Munfasil* will occur.

Question: How much should you stretch **Madd Muttasil** and **Madd Munfasil**? (Lesson 17)

Answer: When reading the *Madd Muttasil* and the *Madd Munfasil*, stretch until 2, 2½ or 4 *Alifs'* length.

Question: When will *Madd Lāzim* occur? (Lesson 17)

Answer: If after a letter of *Maddah*, a *Sukoon Aslī* (ﻻ, ﻭ) appears, then *Madd Lāzim* will occur.

Question: When will *Madd Leen-Lāzim* occur? (Lesson 17)

Answer: If after a letter of *Leen*, a *Sukoon Aslī* (ﻻ) appears, then *Madd Leen-Lāzim* will occur.

Question: How much should one stretch the *Madd Lāzim* and the *Madd Leen-Lāzim*? (Lesson 17)

Answer: When reading the *Madd Lāzim* and the *Madd Leen-Lāzim*, stretch until 3, 4 or 5 Alifs' length.

Question: When will *Madd Āridh* occur? (Lesson 17)

Answer: If after a letter of *Maddah*, a *Sukoon Āridh* appears (i.e. a letter becomes *Sākin* due to *Waqf* (having to pause)), then *Madd Āridh* will take place.

Question: When will *Madd Leen-Āridh* occur? (Lesson 17)

Answer: If after a letter of *Leen*, a *Sukoon Āridh* appears (i.e. a letter becomes *Sākin* due to *Waqf*), then *Madd Leen-Āridh* will take place.

Question: How much should one stretch the *Madd Āridh* and the *Madd Leen-Āridh*? (Lesson 17)

Answer: When reading the *Madd Āridh* and the *Madd Leen-Āridh*, stretch until 3 Alifs' length.

Question: What is a *Za-id Alif*, and how is it pronounced? (Lesson 19)

Answer: Above certain words of the Holy Qur'an, there is a circle "o" on the *Alif*, this type of *Alif* is known as a '*Za-id Alif*', and this *Alif* is not pronounced.

Question: Which rule will apply in the *Noon Sākinah* found in the following words: بُنْيَانٌ, دُنْيَا, قُنُونٌ and بُنْيَانٌ? (Lesson 20)

Answer: In these 4 words, because a letter from the *Huroof Yarmalūn* appears after a *Noon Sākinah* in the same word, *Idghām* will not take place, *Izhār Mutlaq* will occur instead, and so in these 4 words nasalisation (*Ghunnah*) will not be done.

Question: What is *Saktah*? (Lesson 20)

Answer: To stop the sound momentarily and then to continue reading ahead without breaking the breath is called *Saktah*, i.e. the sound should stop whilst one holds the same breath.

Question: What is the meaning of *Tas-heel*? (Lesson 20)

Answer: The meaning of *Tas-heel* is to make soft, i.e. pronounce the second *Hamzah* with a soft tone.

Question: What is *Imālah*? (Lesson 20)

Answer: The inclination of the sound of the *Zabr* towards the *Zer* and the sound of the *Alif* towards the *Yaa* is known as *Imālah*.

Question: How is the *Raa* of *Imālah* pronounced? (Lesson 20)

Answer: The *Raa* of *Imālah* is pronounced *Rair* instead of *Ree*.

Question: What is the meaning of *Waqf*? (Lesson 21)

Answer: The meaning of *Waqf* is to pause or stop.

Question: In *Waqf*, if there is a *Zabr*, *Zer*, *Paish*, or even *two Zer* or *two Paish* on the last letter of the word then what would one do? (Lesson 21)

Answer: If any of the above-mentioned (types of *Harakāt*) are found on the last letter of the word, then one would pronounce that (last) letter *Sākin* (during *waqf*).

Question: In the state of *Waqf*, if there is *two Zab*r on the last letter of a word, then what would one do? (Lesson 21)

Answer: One would change the *Tanween* into an *Alif*.

Question: If in the state of *Waqf*, a rounded *Taa* ء appears then what would be done? (Lesson 21)

Answer: The rounded *Taa* ء would always become the letter ء (the one pronounced from the bottom of throat) regardless of the type of *Harakat*.

Question: What is *Noon Qutni*? (Lesson 21)

Answer: If after *Tanween*, a *Hamzah Waslī* (A joining *Alif*) appears, then when reading with *Wasl* (without pausing), the *Hamzah Waslī* will be dropped and the *Noon Sākinah* of the *Tanween* will be given a *Zer*, a small (letter) *Noon* is usually written, this is known as the *Noon Qutni*.

Question: Which type of *Waqf* is expressed by this circular sign (O) and what should one do here? (Lesson 21)

Answer: This is *Waqf Taam*, and is the sign of the completion of an *Ayat* (Verse of the Holy Qur'an), one should stop here.

Question: Which type of *Waqf* is expressed by the ء and what should one do here? (Lesson 21)

Answer: This is the sign of *Waqf Lāzim*, one should definitely stop here.

Question: Which type of *Waqf* is expressed by the ط and what should one do here? (Lesson 21)

Answer: This is the sign of *Waqf Mutlaq*, it is better to stop here.

Question: Which type of *Waqf* is expressed by the ج and what should one do here? (Lesson 21)

Answer: This is the sign of *Waqf Ja-iz*, it is better to stop here but to continue is permissible too.

Question: Which type of *Waqf* is expressed by the ج and what should one do here? (Lesson 21)

Answer: This is the sign of *Waqf Mujawwaz*, to stop here is permissible but to continue is better.

Question: Which type of *Waqf* is expressed by the ص and what should one do here? (Lesson 21)

Answer: This is the sign of the *Waqf Murakhkhas*, here one should continue to read.

Question: Please explain the rules of *Waqf* for the ٱ sign? (Lesson 21)

Answer: If above the *ayat* sign a ٱ is written, then there is a difference of opinion about whether to stop or not to stop, but if the ٱ is written without the *Ayat* sign (O) then do not pause.

Question: Which *Wazeefa* (invocation) should one recite to become pious and steadfast upon the *Sunnah*?

Answer: Keep reciting **ياخبير** all the time whilst sitting, walking etc.

Question: What are the **5 stations to knowledge**?

Answer: (1) Silence (2) To listen with attention (3) To remember what you hear (4) Act upon what you have learnt (5) Pass on the knowledge you have learned to others.

Question: What is the *Wazeefa* (invocation) to strengthen one's memory?

Answer: Recite **ياعليم** 21 times (read *Durood Shareef* once before and after) then blow on some water and drink on an empty stomach in the mornings (or give it to someone else to drink) for 40 days, **In'shaa-Allah عَزَّوَجَلَّ** the memory of the one who drinks the water will be strengthened.

Question: Which *Du'ā* (supplication) should one recite before studying the lessons?

Answer: Recite *Durood* before and after this *Du'ā* (Supplication): **اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ**.

Question: How many **Farā-iz (Obligatory actions) of Wuzu** are there and what are they?

Answer: There are 4 *Farz* actions of *Wuzu* and they are: (1) To wash the whole face (2) To wash both arms up to and including the elbows (3) To wipe ¼ of the head (4) To wash both feet up to and including the ankles.

Question: How many **Farā-iz of Ghusl** are there and what are they?

Answer: There are 3 *Farz* actions of *Ghusl* and they are: (1) To rinse the mouth (2) To take water into the nose (3) To let water flow over all the apparent outer body.

Question: How many **Farā-iz of Tayammum** are there and what are they?

Answer: There are 3 *Farz* actions of *Tayammum* and they are: (1) Intention (2) To wipe your hand over the entire face (3) To wipe both arms up to and including the elbows.

Question: How many **Conditions of Salāh** are there and what are they?

Answer: There are 6 *Conditions of Salāh* and they are: (1) *Tahārah* (Purification) (2) *Sitr-ul-'Aurah* (covering of the body) (3) Facing the *Qiblah* direction (4) *Waqt* (Time) (5) *Niyyah* (Intention) (6) *Takbeer Tahreemah* (saying the first *Takbeer*)

Question: How many **Farā-iz of Salāh** are there and what are they?

Answer: There are 7 *Farz* actions of *Salāh* and they are: (1) *Takbeer Tahreemah* (saying the first *Takbeer*) (2) *Qiyām* (Standing) (3) *Qirā'at* (to read the *Qur'an*) (4) *Ruku'* (bowing posture) (5) *Sujood* (prostrations) (6) *Qa'dah Akheerah* (the final sitting) (7) *Khurooj bi Sun'ih* (i.e. ending the prayer with *Salam*).

لَعَلَّكُمْ تَتَّقُونَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ

BLESSING OF SUNNAH

Alhamdu-Lillah غُرُوْحُجَلِ the Sunnah of the Holy Prophet ﷺ are taught and learnt in abundance in the Madani environment of Dawat-e-Islami, an international non-political propagational movement of Qur'an and Sunnah. Please, do Attend Dawat-e-Islami's weekly Ijtima held in your locality. In Karachi, the weekly Ijtima is held every Thursday after Salaatul-Maghribh at Faizan-e-Madina, Mahallah Sodagran, Old Sabzi Mandi, Karachi (Pakistan). It is also a Madani request that you spend the whole night in the Ijtima.

Make it a habit to travel in the Madani Qafilas with the Prophet's devotees and fill in your Madani In saawat card daily doing Fikr-e-Madina and hand it in to the relevant responsible Islamic brother of your area.

In'shaa-Allah غُرُوْحُجَلِ with the blessing of this, we will develop the mindset of performing good deeds, avoiding sins and protecting our faith. Every Islamic brother should make the intention that "I must try to rectify myself and the people of the whole world In'shaa-Allah غُرُوْحُجَلِ To rectify ourselves, we are to act upon the Madani In saawat and to rectify the people of the whole world, we are to travel with the Madani Qafilas . In'shaa-Allah غُرُوْحُجَلِ.

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