



Al Hadia Islamic Institute



+92 327 323143/+92 336 0508012



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

Al Hadia Islamic Institute

Madani Qaida



Presented by:
Majlis Madrasa-tul-Madina



مکتبۃ الدین

Dawat e Islami



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

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 برڪاتهم العالیه

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

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

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Roohāni Hikāyāt, P68)

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



طالب غم
مدينه
بنوع
و
مغفرت

13th Shawal-ul-Mukarram
1428h

عَزَّوَجَلَّ

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'āmāt 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 دامت برکاتہم العالیہ that "I must try to rectify myself and the people of the whole world" In'shaa-Allah عزوجل.

امين بجاؤ النبی الامین صلى الله تعالى عليه وآله وسلم

Majlis Madrassa-tul-Madina (Dawat-e-Islami)

29th Zul Hijjah al-Harām 1428H

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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LESSON NUMBER 1: Huroof Mufridāt (Individual Letters)

- The **Huroof Mufridāt** (Individual Letters) also known as the **Huroof Tahajji** are 29 in total.
- Pronounce the **Huroof Mufridāt** (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], طوے [Toyein], ذوے [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: ح, خ, ط, ظ, ص, ض, ق, when joined together, these letters are pronounced **خُصْرُ صُغْبِي** [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 (سِيْن)	ش (شِيْن)	ص (صَا)	ض (ضَا)
ط (طَا)	ظ (ظَا)	ع (عِيْن)	غ (غِيْن)	ف (فَا)
ق (قَا)	ك (كَاف)	ل (لَام)	م (مِيْم)	ن (نُون)
و (وَاو)	ه (هَا)	ع (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 Mufriidāt* (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	نا	تا
يا	ثا	شا	سا	فا	قا
جا	خا	حا	عا	غا	صا
ضا	طا	ظا	ما	ها	كا
لب	كب	كت	كث	كف	طب
سل	شل	صل	ضل	فل	قل
عل	غل	كل	كن	طن	ظن



جد	خد	حد	عد	غد	خذ
خز	حر	بر	ير	طر	ظر
بم	نم	تم	يم	شم	شم
لج	عج	حج	بج	بع	يغ
نص	فص	قضى	بس	يس	تس
فق	قق	شق	سق	عق	حق
لك	فك	تك	كو	هو	مو
بى	نى	تى	يى	ؤ	ئى
بة	نة	تة	ية	عط	فظ
بلب	بهم	بعد	عبد	حمد	هلك
يهب	خطف	ثمن	حسن	فئة	سخط

خلق	فلق	علق	نصر	قتل	يلج
تجد	طبع	بلغ	نفس	جنت	سئل
قسط	صفت	شمس	خشى	غير	غبر
مطر	عشر	عسر	ظلل	شكر	بسم

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LESSON NUMBER 3: Harakāt²

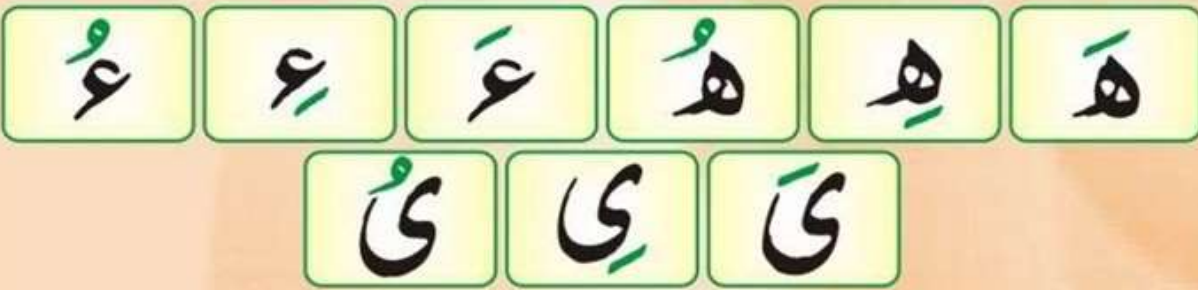
- The plural form of Harakat is *Harakāt*. *Zabr*³ [ـَ], *Zer* [ـِ] and *Paish* [ـُ] are known as the *Harakāt*. The *Zabr* and *Paish* are found above the letter whereas the *Zer* is found below it.
- The letter which has a *Harakat* is known as *Mutaharrik*.
- The *Zabr* is pronounced by opening the mouth and raising the voice, the *Zer* is pronounced by dropping the tone of the voice and the *Paish* is pronounced by the rounding of the lips.
- Recite the *Harakāt* correctly (in the *Ma'ruf* manner), without stretching them and without an incorrect shortening.
- If a *Harakat* or *Jazm* (sign of *Sukoon*) appears on an '*Alif*', then read it as '*Hamzah*' اِ.
- If the letter ر has a *Zabr* or *Paish* it is pronounced deeply. If the letter ر has a *Zer* it is pronounced delicately.

اَ	اِ	اُ	بَ	بِ	بُ
تَ	تِ	تُ	ثَ	ثِ	ثُ

² The plural of *Harakat* which is literally translated as "movement".

³ "*Zabr*", "*Zer*" and "*Paish*" are Urdu terms used in the subcontinent which replace the Arabic terms (for *Harakāt*) "*Fat-hah*", "*Kasrah*" and "*Dhammah*", respectively.





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LESSON NUMBER 4

- Read this lesson without spelling (**Ravaa**).
- Take special care to pronounce the *Harakāt*.
- Create an apparent distinction between the letters which are *Qareeb-us-Saut* i.e the letters that sound similar.

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ح	ح	ح	ه	ه	ه
ع	ع	ع	م	م	م
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

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* [َ], Two *Zer* [ِ] and Two *Paish* [ً] 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. اُنْ = اِنْ = اُنْ = اُنْ.
- Spell out the examples of *Tanween* as follows: مِم = مِم two *Zabr* مِم = مِم two *Zer* مِم = مِم 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	طا	تو	ت	تا
ذو	ذ	ذا	زو	ز	زا
ثو	ث	ثا	ظو	ظ	ظا
صو	ص	صا	سو	س	سا
ضو	ض	ضا	دو	د	دا

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



ق	ق	قا	ك	ك	كا
ح	ح	حا	ه	ه	ها
ع	ع	عا	ء	ء	ءا
خ	خ	خا	خ	خ	خا
م	م	ما	ب	ب	با
ف	ف	فا	و	و	وا
ن	ن	نا	ل	ل	لا
ج	ج	جا	ر	ر	را
ي	ي	يا	ش	ش	شا



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LESSON NUMBER 6

- Read this lesson using both methods i.e. with spellings and without spelling.
- Take special care to correctly pronounce the *Harakāt*, *Tanween* and all the letters particularly the *Huroof Musta'liyah* (the letters that are read deeply).
- Spell out the words as follows: مَلِكٌ = ميم ميم = مَلِكٌ zabr مَلِكٌ zer مَلِكٌ two paish مَلِكٌ.

نَزَلَ	خَلَقَ	صَدَقَ	يَدَاكَ	بَلَغَ	طَبَعَ
جَعَلَ	فَعَلَ	نَظَرَ	ذَكَرَ	كَسَبَ	أَبَلَ
رُسِلَ	صُحِفَ	ثُلُثَ	سُدُسُ	حُرْمُ	رُبْعُ
حَمِدَ	خَطَفَ	مَلِكٌ	تَزِدُ	تَجَدُّ	يَلِجُ
قُتِلَ	سُئِلَ	قُرِئَ	قَمَرٌ	كَبُرَ	حُشِرَ
أَحَدًا	مَرَضًا	عَمَلًا	هُدًى	طَوًى	قَرًى
مَسَدٌ	ثَمِنَ	سَخِطَ	ظَلَّلَ	فِئَةً	عُنُقَ
نَفَرٌ	صَهْدٌ	غَضَبٌ	لَعِبَ	أَذُنٌ	كُتِبَ

دَرَجَةٌ

قَتْرَةٌ

شَجَرَةٌ

سَفَرَةٌ

عَلَقَةٌ

قِرْدَةٌ

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أَشْأَقُذْ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

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: ي و ا.
- 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 = بَا zer, بُو = بُو paish, بِي = بِي zabr, بَا = بَا zer, بُو = بُو paish, بِي = بِي zabr.

بَا	بُو	بِي	تَا	تُو	تِي
ثَا	ثُو	ثِي	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

صَا	صُو	صِي	صَا	ضُو	ضِي
طَا	طُو	طِي	ظَا	ظُو	ظِي
عَا	عُو	عِي	غَا	غُو	غِي
فَا	فُو	فِي	قَا	قُو	قِي
كَا	كُو	كِي	لَا	لُو	لِي
مَا	مُو	مِي	نَا	نُو	نِي
وَا	وُو	وِي	هَا	هُو	هِي
اُ	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 ۵

- Kharay Zabr (ط), Kharay Zer (ظ) and Ultay Paish (ث) 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	ظ	ث	ت	ث
ذ	ذ	ذ	ز	ز	ز
ش	ش	ش	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



ا-ع	ا-ع	ا-ع	ا-ع	ا-ع	ا-ع
خ	خ	خ	خ	خ	خ
ب	ب	ب	ب	ب	ب
و	و	و	و	و	و
ل	ل	ل	ل	ل	ل
ر	ر	ر	ر	ر	ر
ش	ش	ش	ش	ش	ش

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LESSON NUMBER 9: Huroof Leen

- There are 2 Huroof Leen: و and ی.
- When there is a **Zabr** before the **Wāo Sākinah**, then the Wāo becomes **Leen** e.g. جَوّ. When there is a **Zabr** before the **Ya Sākinah**, then the Ya becomes **Leen** e.g. جَيّ.
- Pronounce the **Huroof Leen** gently and correctly **without stretching or exaggerated resonance** (sudden pausing).
- Spell out the examples as follows: **يَا** = **يَا** = **يَا** zabr **يَا**, **يَا** = **يَا** = **يَا** zabr **يَا**.

بُو	بِی	تُو	تِی	ثُو	ثِی
جُو	جِی	حُو	حِی	خُو	خِی
دُو	دِی	ذُو	ذِی	رُو	رِی
زُو	زِی	سُو	سِی	شُو	شِی
صُو	صِی	ضُو	ضِی	طُو	طِی
ظُو	ظِی	عُو	عِی	غُو	غِی
فُو	فِی	قُو	قِی	کُو	کِی
لُو	لِی	مُو	مِی	نُو	نِی
وُو	وِی	هُو	هِی	اُو	اِی
یُو	یِی				

* "Khari Harakāt" 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*.

* 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)

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أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LESSON NUMBER 10

- Read this lesson using both methods i.e. with spellings and without spelling.
- This lesson combines all the previous lessons i.e. Harakāt, Tanween, Huroof Maddah, Khari Harakāt and Huroof Leen.
- Take special care to understand, recognise and apply all the rules, pronounce all the letters correctly especially the Huroof Musta'liyah (letters pronounced deeply).
- When spelling out the examples make sure you join every letter to the one before it e.g spell

out the word مؤضوعه as follows: Zabr وآو تيم مؤضوعه Zabr وآو ضاد مؤضوعه Paish مؤضوعه = مؤضوعه Zabr ع مؤضوعه = مؤضوعه .

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قَالَ	كَانُوا	ذَلِكَ	هَذَا	صِرَاطَ	قَالَ
لَهُ	نُوحِيهِ	فِيهِ	قَوْلُ	سَوْفَ	لَهُ
لَيْسَ	طَغَى	مَتَاعًا	عَذَابًا	بَيْنَ	لَيْسَ
غَفُورًا	قِيلَ	يَوْمَ	خَوْفٍ	دَاوَدَ	غَفُورًا
رُسُلِهِ	صَوَابًا	عَلَيْهِ	إِلَيْهِ	رَسُولِهِ	رُسُلِهِ
صَلَاةَ	مَقَامُهُ	مَحْفُوظٍ	رَسُولٍ	زَكَاةَ	صَلَاةَ
خَتْبُهُ					





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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 *Mutaharrik* letter before it.
- Always pronounce the *Hamzah Sākinah* (أ، إ، ع) with slight resonance (a sudden pause at the end)
- There are 5 *Huroof Qalqalah* ق، ط، ب، ج، د، when joined together these are pronounced as قُطْبُ دُجُّ بَطْبُ جُطْبُ طُجْبُ.
- 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.

أُطْ	إُطْ	عُطْ	أُتْ	إُتْ	عُتْ
أُذْ	إُذْ	عُذْ	أُزْ	إُزْ	عُزْ
أُثْ	إُثْ	عُثْ	أُظْ	إُظْ	عُظْ
أُصْ	إُصْ	عُصْ	أُسْ	إُسْ	عُسْ
أُضْ	إُضْ	عُضْ	أُدْ	إُدْ	عُدْ

اَلْكَ	اِلْكَ	اُلْكَ	اَقْ	اِقْ	اُقْ
اَهْ	اِهْ	اُهْ	اَحْ	اِحْ	اُحْ
اَعْ	اِءْ	اُءْ	اَعْ	اِعْ	اُعْ
اَخْ	اِخْ	اُخْ	اَغْ	اِغْ	اُغْ
اَبْ	اِبْ	اُبْ	اَمْ	اِمْ	اُمْ
اَوْ		اُوْ	اَفْ	اِفْ	اُفْ
اَلْ	اِلْ	اُلْ	اَنْ	اِنْ	اُنْ
اَرْ	اِرْ	اُرْ	اَجْ	اِجْ	اُجْ
اَشْ	اِشْ	اُشْ	اِىْ	اِىْ	

PRACTISE

قُلْ اِنْ عَنْ مَنْ بَلْ



لَمْ	كَمْ	هَمْ	ذُقْ	قَدْ
إِصْطَبِرْ	مُسْتَظِرْ	فَاغْفِرْ	أَعِينْ	أَعْنَابًا
زَجَرَةٌ	نُطْفَةٍ	مُدْهِنُونَ	أَبْوَابًا	فَاغْفِرْ
يُقْرِضُ	يُغْنِي	تَجْرِي	جَمْعًا	فَتَحْ
مُؤْمِنِينَ	مُؤْمِنُونَ	يُؤْمِنُونَ	مُؤَصَّدَةٌ	إِقْرَأْ
شَانُ	كَاسًا	بِئْسَ	يَشَأْ	نَشَأْ
إِثْمٌ	يَبْحَثُ	أَحْيَا	أُخْرَى	إِذْهَبْ
أَشْدُدْ	إِرْكَبْ	حُشِرْتُ	نُشِرْتُ	أَحْضَرْتُ
طُمِسَتْ	فُرِجَتْ	نُسِفَتْ	يُظْلَمُونَ	يُظْهَرُ
إِصْدِرْ	بَيْنَكُمْ	بَيْنَهُمْ	فَضْلِكَ	عَلَيْهِمْ
أَعْمَالَهُمْ	أَعْمَالَكُمْ	أَيْدِيَهُمْ	يَسْتَبْدِلُ	يَسْتَفْتِحُونَ

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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 تَبِعَ	مِنْ ثَمَرَةٍ
مِنْ جُوعٍ	مِنْ دُونِكُمْ	مِنْ ذَهَبٍ	فَإِنْ زِلَلْتُمْ
مَنْ سَفِهَ	مَنْ شَكَرَ	مِنْ صَلَاحٍ	إِنْ ضَلَلْتُ
مِنْ طَيِّبٍ	مَنْ ظَلَمَ	مِنْ فُرُوجٍ	مِنْ قَبْلِ
مِنْ كِتَابٍ	يَنْوُونَ	مِنْهُمْ	أَنْعَمْتَ

وَانْحَزْ	فَسَيُغْضُوبُونَ	وَالْمُنْحَنِقَةُ	أَنْتَ
تَنْسُونَ	نُنَشِّرُهَا	يَنْصُرُونَ	مَنْصُودٍ
يُطِيقُونَ	أَنْظُرْ	أَنْفُسِكُمْ	يَنْقُضُونَ
مِنْكُمْ	عَذَابًا أَلِيمًا	خَيْرٌ تَجِدُوهُ	عَدْنٍ تَجْرِي
بَلَدًا أَمِنًا	قَوْلًا ثَقِيلًا	شِهَابٌ ثَاقِبٌ	
نُوحًا هَدَيْنَا	فَصَبْرٌ جَمِيلٌ	خَلْقٌ جَدِيدٌ	
جُرْفٍ هَارٍ	كَاسًا دِهَاقًا	بَخْسٍ دَرَاهِمَ	
سَمِيعٌ عَلِيمٌ	سِرَاعًا ذَلِكْ	يَتِيهَادُ امْقَرِبَةِ	
خُلِقَ عَظِيمٌ	صَعِيدًا زَلَقًا	يَوْمَئِذٍ زُرْقًا	
قَرْضًا حَسَنًا	قَوْلًا سَدِيدًا	بِقَلْبٍ سَلِيمٍ	
مُلِقٌ حَسَابِيَهُ	بَأْسٍ شَدِيدٍ	عَذَابٌ شَدِيدٌ	

رِجَالٌ صَدَقُوا

عَمَلًا صَالِحًا

تَوَمَّا غَيْرِكُمْ

مُسْفِرَةٌ ضَاحِكَةٌ

عَذَابًا ضَعْفًا

قَلِيلَةً غَلَبَتْ

سَمَوَاتٍ طَبَاقًا

سَبْحًا طَوِيلًا

عَلِيمٌ خَبِيرٌ

نَفْسٍ ظَلَمَتْ

سَحَابٌ ظَلَمَتْ

رَفَرٍ خُضِرَ

ثَمَنًا قَلِيلًا

سُبُلًا وَجَاجًا

تَوَمَّا فَاسِقِينَ

كَرَامًا كَاتِبِينَ

رَسُولٍ كَرِيمٍ

فَتَحُ قَرِيبٌ

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.

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أَتَا بَعْدَ قَاغُودٍ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِ 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** letter, e.g. عَبَّئْتُمْ will be read as عَبَّئْ .
- In this lesson in addition to exercising the **Tashdeed**, take special care in distinguishing between the letters that sound similar.

أَطَّ	إَطَّ	أَطَّ	أُتَّ	إِتَّ	أِتَّ
أُذَّ	إُذَّ	أُذَّ	أُزَّ	إِزَّ	أِزَّ
أُثَّ	إُثَّ	أُثَّ	أُطَّ	إُطَّ	أُطَّ
أُصَّ	إُصَّ	أُصَّ	أُسَّ	إُسَّ	أُسَّ
أُضَّ	إُضَّ	أُضَّ	أُدَّ	إُدَّ	أُدَّ
أُتَّ	إُتَّ	أُتَّ	أُلَّ	إُلَّ	أُلَّ



أَهْ	إِهْ	أَهْ	أَهْ	أَحْ	أَحْ
أَعْ	إَعْ	أَعْ	أَعْ	إِخْ	أُخْ
أَبْ	إَبْ	أَبْ	أَبْ	إِمْ	أُمْ
أَوْ	إَوْ	أَوْ	أَوْ	إِفْ	أُفْ
أَلْ	إَلْ	أَلْ	أَلْ	إِنْ	أُنْ
أَرْ	إَرْ	أَرْ	أَرْ	إِجْ	أُجْ
أَشْ	إَشْ	أَشْ	أَشْ	إِئْ	أُئْ
رَبْ	رَبِيْ	رَبِيْ	رَبِيْ	إِنَّا	إِنِّيْ
مِنَّا	مِنِّيْ	مِنِّيْ	مِنِّيْ	وَلَمَّا	أَحَبْ
وَالْتَيْنِ	بِالتَّقْوَى	بِالتَّقْوَى	بِالتَّقْوَى	فِي الْحَجِّ	شَحْ
مُسَخَّرَاتِ	صَدَقْ	تَصَدَّى	تَصَدَّى	مِن الدَّامِعِ	وَالذَّكِرَيْنِ
الرَّحْمَنِ	نُزَلْ	فَسَنِّيْسِرْهُ	وَالشَّمْسِ	نَقُصْ	وَالصَّالِحِينَ
فَضَلْنَا	وَالضُّحَى	وَالطُّورِ	وَالطَّيْرِ	الطَّلَاقِ	وَالظَّاهِرُ
لِلظَّالِمِينَ	سُعْرَتْ	يُوفَ	حُقَّتْ	حَقُّ	رَكْبَكَ
وَالَّذِينَ	مِمَّا	أُمَّةٍ	فَأَمَّهُ	مُسَمَّى	جَدَّتْ

يَذْكُرُ	سِيرَتْ	مُطَهَّرَةً	كُورَتْ	وَالنَّجْمِ	وَالنُّشْطِ
يَسْتَعُونُ	عَلَى النَّبِيِّ	مُدَّثِرُ	مُزْمَلُ	ذُرِّيَّتِهِ	لِيَدَّبَّرُوا
شَرَّ النَّفْثِ	مَدَّ الظِّلُّ	إِنَّ الظَّنَّ	مِنَ الظَّالِمِينَ	يَذِكِي	عَلِيُونَ
بَسَطَتْ	أَحَطَتْ	رَبِّ السَّمَوَاتِ	يَحِبُّ التَّوَابِينَ	قَدْ تَبَيَّنَ	نَخْلُكُمْ
إِذْ ذَهَبَ	قَدْ دَخَلُوا	إِذْ ظَلَمُوا	عَبَدْتُمْ	قَدْ تَبَيَّنَ	نَخْلُكُمْ

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 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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 نُونِ نِيمِ zabr **مَنْ نِي**, يا zabr **مَنْ يَقُولُ** = لَامِ **مَنْ يَقُولُ** = نُونِ **مَنْ نِي**, واو تاف, paish **مَنْ يَقُولُ** = مِ **مَنْ نِي**.
- Spell out the examples of Iqlāb as follows: **مَنْ يَقُولُ** = مِ **مَنْ نِي**, مِ **مَنْ نِي** = مِ **مَنْ نِي**, مِ **مَنْ نِي** = مِ **مَنْ نِي**, مِ **مَنْ نِي** = مِ **مَنْ نِي**, مِ **مَنْ نِي** = مِ **مَنْ نِي**.

مَنْ يَقُولُ	مَنْ وَرَقِ الْجَنَّةِ	مَنْ يَوْمِ	مَنْ وَلِي
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مِنْ مَّشْهَدٍ	مِنْ مِّثْلِهِ	مِنْ نَصِيرٍ	مِنْ نُطْفَةٍ
مِنْ رَبِّكَ	مِنْ رَبِّهِمْ	مِنْ لَدُنْهُ	يَكُنْ لَهُ
كِتَابًا يَلْقَاهُ	رَجُلٌ يَسْعَى	هُدًى وَذِكْرَى	وُجُوهًا يَوْمَئِذٍ
بِرَحْمَةٍ مِنْهُ	سِرَاجًا مُنِيرًا	حِطَّةً نَغْفِرُ لَكُمْ	خَلَقَ نَعِيدًا
مُحَمَّدٌ رَسُولُ اللَّهِ	رءُوفٌ رَحِيمٌ	مُصَدِّقًا لِّمَا	وَيْلٌ لِّكُلِّ
مِنْ بَعْدٍ	مِنْ يَقُولُهَا	أَنْبِئُهُمْ	لَيُنَبِّذَنَّ
قَوْلًا بَلِيغًا	خَيْرًا أَبْصِيرًا	جَنَّةٍ بِرَبْوَةٍ	كِرَامٍ بَرَرَةٍ
حِلٌّ بِهَذَا	صَمٌّ بِكُمْ		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ 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	الْمَرَّ	كُنْتُمْ بِهِ	هُمْ فِيهَا
وَلَكُمْ مَا كَسَبْتُمْ	وَالْأَمْرُ	تَأْتِيهِمْ بَايَةٌ	أَمْضَى
أَتَيْتُكُمْ مِنْ كِتَابٍ	لَمْ يَلِدْ	عَلَيْكُمْ بِوَكِيلٍ	وَأَمْطَرْنَا
فَهُمْ مُقْمَحُونَ	لَكُمْ دِينُكُمْ	تَرْمِيهِمْ بِحِجَارَةٍ	الْمَنْشُوحِ
وَهُمْ مُعْرِضُونَ	وَخَلَقْنَاكُمْ أَزْوَاجًا	وَمَا هُمْ بِمُؤْمِنِينَ	أَمْ صَبَرْنَا
لَهُمْ مِمَّا الْحُسْنَى	ذَلِكَ قَوْلُكُمْ	بَعْضُكُمْ بِبَعْضٍ	عَلَيْهِمْ غَضَبٌ

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

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-Jalālat** 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 ارجعي the Zer is Temporary.

قَالَ	صِرَاطَ	سِرَاجًا	كَانَ	مَلَأَ	مَفَازًا
طَالِبُ	تَابُوا	خَالِدًا	عَابِدُ	غَاسِقِي	طَعَامِ
اللَّهُ	وَاللَّهُ	فَاللَّهُ	إِنَّ اللَّهَ	هُوَ اللَّهُ	مِنَ اللَّهِ
رَسُولُ اللَّهِ	رَضِيَ اللَّهُ	قَالُوا اللَّهُمَّ	لِلَّهِ	بِاللَّهِ	بِسْمِ اللَّهِ
قُلِ اللَّهُمَّ	مَا وَلَهُمْ	إِلَّا الَّذِينَ	إِنَّ الَّذِينَ	عَلَى	صَلَاةً
رَجُلٌ	الْمَتَرِ	رَزَقُوا	أَكْثَرُ	أَجْرًا	أَجْرُ
إِبْرَاهِيمَ	عَرْشُ	أَمْ صَبْرًا	تُرْجِعُونَ	يُرْزَقُونَ	إِرْجِعْ
إِرْجِعُوا	إِرْجِعِي	إِرْكَعُوا	رَبِّ ارْحَمَهُمَا	رَبِّ ارْجِعُونِ	إِنْ ارْتَبْتُمْ
أَمْ ارْتَابُوا	كُلُّ فِرْقٍ	فِرْقَةٍ	مِرْصَادٍ	فِي قِرْطَاسٍ	وَالنَّهَارِ
رِجَالٌ	أَمْرٍ	فَاصِدٍ	قُمْ فَانْذِرْ	خَيْرُ	نَذِيرُ

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).



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

LESSON NUMBER 17: Maddāt⁸

- The meaning of *Madd* is to stretch. There are 2 causes for *Madd*: (1) *Hamzah* (هـ) (2) *Sukoon* (◌ْ).
- There are 6 types of *Madd*:
(1) *Muttasil* (2) *Munfasil* (3) *Lāzim* (4) *Leen-Lāzim*
(5) *Āridh* (6) *Leen-Āridh*
- (1) **Madd Muttasil**: If after a letter of *Maddah*, the letter *Hamzah* appears in the same word, then *Madd Muttasil* will occur, e.g. جَاءَ.
- (2) **Madd Munfasil**: If after a letter of *Maddah*, the letter *Hamzah* appears in the next word, then *Madd Munfasil* will occur, e.g. فِي أَنْفُسِكُمْ.
- When reading the *Madd Muttasil* and the *Madd Munfasil*, stretch until 2, 2½ or 4 Alifs' length.
- (3) **Madd Lazim**: If after a letter of *Maddah*, a *Sukoon Aslī* (◌ْ, ◌ُ) appears, then *Madd Lazim* will occur, e.g. جَاءَ.
- (4) **Madd Leen-Lāzim**: If after a letter of *Leen*, a *Sukoon Aslī* (◌ْ) appears, then *Madd Leen-Lāzim* will occur, e.g. عَيْنَ.
- When reading the *Madd Lāzim* and the *Madd Leen-Lāzim*, stretch until 3, 4 or 5 Alifs' length.
- (5) **Madd Āridh**: 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, e.g. مُسْلِمُونَ.
- (6) **Madd Leen-Āridh**: 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, e.g. شَفَقَتَيْنِ.
- When reading the *Madd Āridh* and the *Madd Leen-Āridh*, stretch until 3 Alifs' length.
- Spell out the examples of the *Maddāt* as follows: جَاءَ = جيم زبر هزّه جي Zabr لَا = لَامَ two Zabr هَا = هَاءَ Zabr لَامْ أَلِفٌ هَا = هَاءَ جَاءَ = جَاءَ = هَاءَ.

جَاءَ	جَاءَ	وَالْحَمْدُ	سَيِّئَتْ	أُولَئِكَ	حَدَائِقَ
قُرُوءَ	أُولِيَاءَ	بِمَا نُزِّلَ	قَالُوا آمَنَّا	يَارِضُ	هَؤُلَاءِ

⁸ The common Arabic plural form of *Madd* found in books of *Tajweed* is "Mudood"

يَبْنِي إِسْرَآئِيلَ	ضَالًا	دَابَّةً	الْأُنَّ	الذَّكْرَيْنِ
جَانُّ	مُدْهَامَتَيْنِ	أَتَجَاوَزُنِي	كَافَّةً	الْحَاقَّةُ
حَاجُوكَ	وَحَاجَةً	تَخْضُوعًا	يُحَادِّثُونَ	أَنْ يَتَمَاسَا وَلَا الضَّالِّينَ
يَا أُولِي الْأَلْبَابِ	يَتَسَاءَلُونَ	رَبِّ الْعَالَمِينَ	خَوْفٍ	قُرْشٍ

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

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 **Ikhfā** and **Idghām** occur.
- There are 2 ways to read **آلِفْ لَامٍ وَمِيمٍ اللَّهُ**: (1) **Wasl** (joining) **آلِفْ لَامٍ وَمِيمٍ اللَّهُ**, (2) **Waqf** (pausing) **آلِفْ لَامٍ وَمِيمٍ اللَّهُ**.

طه	ن	ق	ص
طَاهَا	نُون	قَاف	صَاد
الر	ح	طس	يس
آلِفْ لَامٍ رَا	حَامِيْم	طَايْسِيْن	يَايْسِيْن
عسق	ح	المر	الم
عَيْنُ سِيْنُ قَاف	حَامِيْم	آلِفْ لَامٍ وَمِيمٍ رَا	آلِفْ لَامٍ وَمِيمٍ

كَهَيْعَص
كَاف هَايَاعَيْن صَاد

الْمِ اللَّهُ
آلِف لَام مِيم

الْمِص
آلِف لَام مِيم صَاد

طِسَم
طَايسَيْن مِيم

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

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 إِلَى اللَّهِ
پ ۳۰، آل عمران (۱۵۸)

أَفَأَنْتُمْ مِتُّ
پ ۱۴، الانبياء (۳۳)

أَفَأَنْتُمْ قَاتَ
پ ۳۰، آل عمران (۱۳۳)

أَنَا
(هرجاء)

مَلَأْنِيهِ
(هرجاء)

لَكِنَّا هُوَ اللَّهُ
پ ۱۵، الكهف (۲۸)

لِشَايِ
پ ۱۵، الكهف (۲۳)

لَا إِلَى الْجَحِيمِ
پ ۲۳، الضحى (۱۸)

لَا أَنْتُمْ
پ ۲۸، العنكبوت (۱۳)

لَا أَذْبَحْنَهُ
پ ۱۹، النمل (۲۱)

وَلَا أَوْضَعُوا
پ ۱۰، التوبة (۳۷)

أَنْ تَبُوءُوا
پ ۶، المائدة (۲۹)

وَتَبُودَا
پ ۱۹، الفرقان (۳۸)

تَبُودَا
پ ۲۰، العنكبوت (۳۸)
پ ۲۷، النجم (۵۱)

وَمَلَأْنِيهِمْ
پ ۱۱، يونس (۸۳)

مِنْ نَبَأٍ
پ ۷، الانعام (۳۳)

لِيَرْبُوا فِي
پ ۲۱، الروم (۳۹)

لَنْ نَدْعُوَا
پ ۱۵، الكهف (۱۳)

لِتَتَلَوْا
پ ۱۳، الرعد (۳۰)

إِنْ تَبُودَا
پ ۱۲، هود (۱۸)

قَوَارِيرَا
پ ۲۹، الدهر (۱۹)

سَلَسِلَا
پ ۲۹، الدهر (۳)

وَنَبَلُّوَا
پ ۲۶، محمد (۳۱)

لِيَبْلُوَا
پ ۲۶، 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 (هـ ركه)	قَوَارِيرًا (هـ) ٢٩ ، الدهر ١٥	السَّيْلَا (هـ) ٢٢ الاحزاب ٦٤	الرَّسُولَا (هـ) ٢٢ الاحزاب ٦٦	الظُّنُونَا (هـ) ٢١ الاحزاب ١٠	لَكِنَّا (هـ) ١٥ الكهف ٣٨
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الْحَمْدُ 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:

عِوَجًا قِيَمًا ١٥ ، الكهف ١	مِنْ مَرْقِدِنَا هَذَا ٢٣ ، يس ٥٢	كَلَّا بَلْ كَرَانَ ٣٠ ، المطففين ١٣	وَقِيلَ مَنْ رَاقٍ ٢٩ ، القيمة ٢٤
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- **ص :** 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**.

بِصْطِرٍ ٣٠ ، الغاشية ٣٢	أَمْهُمْ الْبَصِطِرُونَ ٢٤ ، الطور ٣٤	بَصْطَةً ٨ ، الاعراف ٢٩	يَبْصُطُ ٢ ، البقرة ٢٣٥
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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* **مَجْرَهَا** of *Imālah* **مَجْرَهَا** = **مَجْرَهَا** *Zabr* **مَجْرَهَا** *Zabr* **مَجْرَهَا**.
- **بِسْمِ الْإِسْمِ الْفُسُوقِ**: In this word do not pronounce the *Alif* before *Laam* nor the *Alif* after it, instead read the *Laam* with a *Zer*.

بِسْمِ الْإِسْمِ الْفُسُوقِ

پ ۲۶ ، الحجرات ۱۱

مَجْرَهَا

پ ۱۲ ، هود ۳۱

أَعْجَبِي وَعَدِي

پ ۲۳ ، ختم السجده ۳۳

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

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** ٤, then no matter which *harakat* or *Tanween* it has, **pronounce it as the letter ٤** (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 Murakhkhas*, 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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صَدِيقَيْنِ صَدِيقَيْنِ	لُدَامَيْنِ لُدَامَيْنِ	مُسْتَقِيمٍ مُسْتَقِيمٍ	فِيهِ فِيهِ	شَفَتَيْنِ شَفَتَيْنِ	بِالْحَقِّ بِالْحَقِّ
نَسْتَعِينُ نَسْتَعِينُ	يَشَاءُ يَشَاءُ	مِنْ قَبْلُ مِنْ قَبْلُ	شَهْرٍ شَهْرٍ	شَيْءُ شَيْءُ	قِسْطٍ قِسْطٍ
لَهُوَ لَهُوَ	قَدِيرٌ قَدِيرٌ	بَرِّقُ بَرِّقُ	بِهِ بِهِ	عِبَادُهُ عِبَادُهُ	بِأَمْرِهِ بِأَمْرِهِ
رَبِّهِ رَبِّهِ	أَخْلَدَهُ أَخْلَدَهُ	مَوَازِينُهُ مَوَازِينُهُ	أَلْفَاظًا أَلْفَاظًا	عُلَمَاءُ عُلَمَاءُ	نَبِيًّا نَبِيًّا



قُوَّةٌ قُوَّةٌ	رَقَبَةٌ رَقَبَةٌ	جَارِيَةٌ جَارِيَةٌ	وَتَوَلَّى وَتَوَلَّى	مِنَ الْأُولَى مِنَ الْأُولَى	فَتَرَضَى فَتَرَضَى
وَانْحَرُ وَانْحَرُ	فَارْغَبْ فَارْغَبْ	فَحَدِّثْ فَحَدِّثْ	فِيهَا فِيهَا	تَهْتَدُوا تَهْتَدُوا	قَوْلِي قَوْلِي
خَيْرًا خَيْرًا	الْوَصِيَّةُ الْوَصِيَّةُ	شَيْبًا شَيْبًا	السَّمَاءِ السَّمَاءِ	مُنِيبٌ مُنِيبٌ	ادْخُلُوهَا ادْخُلُوهَا
مُبِينٌ مُبِينٌ	اَقْتُلُوا اَقْتُلُوا	قَدِيرٌ قَدِيرٌ	الَّذِي الَّذِي	خَبِيرًا خَبِيرًا	الَّذِي الَّذِي

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

➤ Sura-tul-Fatiha:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ آمِينَ

➤ Sura-tul-Ikhlas: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

➤ Tasbih-Ruku': سُبْحَنَ رَبِّيَ الْعَظِيمِ

➤ Tasmee': سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

➤ Tamheed: رَبَّنَا وَلَكَ الْحَمْدُ

➤ Tasbih - Sajdah: سُبْحَنَ رَبِّيَ الْأَعْلَى

➤ Tashahud:

الشَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ۝
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝

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

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

➤ **Salam:** السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

➤ **Du'a Qunoot** اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِي عَلَيْكَ الْخَيْرَ وَنُشْكُرُكَ وَلَا نَكْفُرُكَ وَنُخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ۝ اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْشَى وَنَرْجُو أَرْحَمَتَكَ وَنَخْشَى 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 وَالْإِيَّامِ بَارِكْ وَسَلِّمْ



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Questions and Answers

- Question:** How many *Huroof Mufriidāt* are there? (Lesson 1)
Answer: There are 29 *Huroof Mufriidāt*.
- 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 حُصْ صَغُطُ قُطْ.
- 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 قُطِبْدَج.

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 ح, ه, ع, غ, خ, ج.

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, ط, ض, ص, ش, س, ز, ذ, د, ج, ث, ت, ي, 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 "◌ِ" 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, ل, م, ر, ي.

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 *Ism-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 Zabr* or an *Ula 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, ﻻ) 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 قُنُونٌ? (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 Zabr* 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* appears then what would be done? (Lesson 21)

Answer: The rounded *Taa* would always become the letter *◌* (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 *◌* 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 *◌* 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 *◌* 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 *◌* 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 *◌* 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 *◌* sign? (Lesson 21)

Answer: If above the *ayat* sign a *◌* is written, then there is a difference of opinion about whether to stop or not to stop, but if the *◌* 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 **يا خبير** 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 **يا عليم** 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'a* (supplication) should one recite before studying the lessons?

Answer: Recite *Durood* before and after this *Du'a* (Supplication): **اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ** **وَانشُرْ 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 $\frac{1}{4}$ 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?

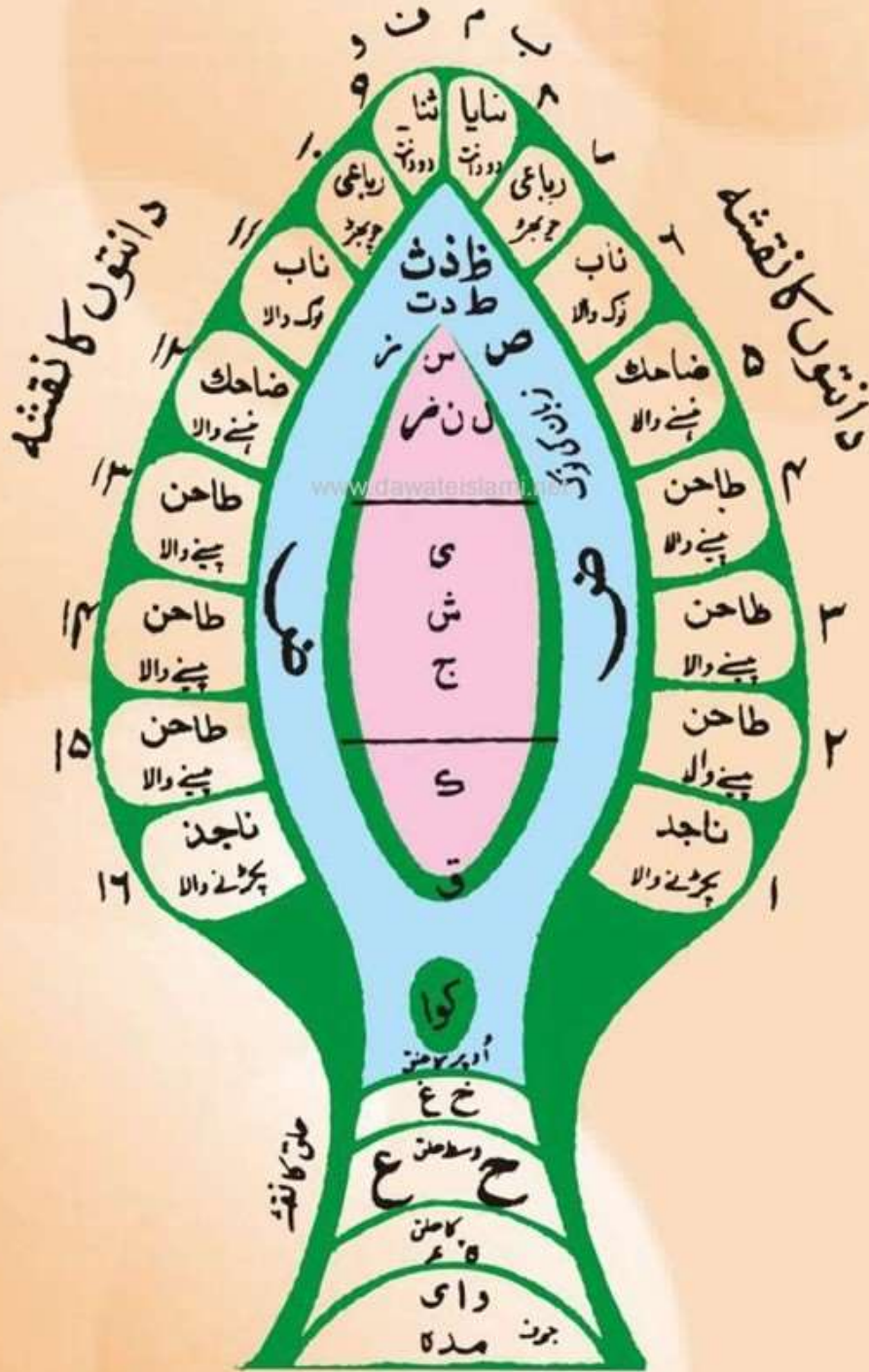
Answer: There are 6 Conditions of *Salāh* and they are: (1) *Tahārah* (Purification) (2) *Sitr-ul-'Aurah* (covering of the body) (3) Facing the Qiblah direction (4) *Waqt* (Time) (5) *Niyyah* (Intention) (6) *Takbeer Tahreemah* (saying the first *Takbeer*)

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*).



مخارج حروف کا نقشہ





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Maktaba-tul-Madina Around The World

UK

10-12 Bordesley Green Road, Birmingham, B9 4TA, Tel: (0121) 773 8646.

USA

Dawat-e-Islami (Houston Area)
11829 Capistrano St. Stafford, Tx 77477
Phone: 713-439-1381

SOUTH AFRICA

Madani Market, No. 61 Alfred Road,
Fordsburg, Johannesburg, South Africa.
Phone No. 011-438 9999

CANADA

Address: 818 St. Jean (Intersecting Chateaufort)
Montreal, Quebec, Canada H3N 1E4
Phone: 1-514-982-9520

NORWAY

1. Muslim Center Furusethusveien 23
1053 Oslo Norway

KENYA

Maktaba-tul-Madina Nairobi Madani Market
Behind Kik Bank, Jamhuriyati Avenue,
Nairobi area, Nairobi, Kenya

INDIA

19-20, Mohammed Ali Road, Mohammed Ali Bldg.,
Opp. Gandhi Post Office, Bhindi Bazar,
Mumbai-400002 Tel: +91-022-23454328

DUBAI

Shop No. 1 Saff Building Behind Maktaba
Hospital, Deira Dubai, Tel: 04-2235442

HONG KONG

SEF 7A, 16A, 16B Street, Tsim Sha Tsui,
Hong Kong, Ph: 008534, 31451527

SRI LANKA

Maktaba-tul-Madina No. 19 Messenger Street
Colombo 12 Ph No. 0094112394749

THAILAND

Maktaba-tul-Madina R.M. Bhuvan (1st Floor)
11 Anandakula Shahi Juma Masjid Opposite East
Gate Chittagong.



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Fairan-e-Madina, International Madani Market (Centre), Badeshi-Madina,
Karachi, Pakistan, Phone: 92(21) 4923389-93/4126999, Fax: 92(21) 4126958