مَدَنِی قاعِدَہ

MADANI QA'IDAH

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Lesson Number 1: Ḥurūf Mufridāt (Individual Letters)

❖ The **Mufridāt Letters** i.e. Arabic alphabets are **29** in number. ❖ Pronounce Mufridāt Letters with the Arabic accent according to the rules of Tajwīd and Qirā`at, avoid Urdu pronunciations, for example do not pronounce: 'بے, تے, ثے, حے, خے, طوئے, ظوئے'. Instead pronounce them in the following way: 'بَا, تَا, ثَا, حَا, خَا, طَا, ظَا'

❖ From amongst these 29 letters, there are **7** that are always pronounced with a **thicker voice**, these letters are called '**Musta'liyah Letters**'. These seven letters are: 'خ, ص, ض, ط, ظ, غ, ق'. Their combination (as a mnemonic) is: 'خُصَّ ضَغْطٍ قِظْ'. ❖ Only **4 letters** are pronounced from the lips: ب, ف, م, و. Except these letters, do not let the lips move whilst pronouncing any other letter.

ا اَلِفْ	ب بَا	ت تَا	ث ثَا	ج جِيْمْ
ح حَا	خ خَا	د دَالْ	ذ ذَالْ	ر رَا
ز زَا	س سِيْنْ	ش شِيْنْ	ص صَادْ	ض ضَادْ
ط طَا	ظ ظَا	ع عَيْنْ	غ غَيْنْ	ف فَا
ق قَافْ	ك كَافْ	ل لَامْ	م مِيْمْ	ن نُوْنْ
و وَاوْ	ه هَا	ء هَمْزَهْ	ى يَا	

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Lesson Number 2: Ḥurūf Murakkabāt (Compound Letters)

- Two or more letters combine to form a Murakkab (Compound). ❖ Pronounce each letter of the Murakkab letters separately like Mufridāt Letters.
- Make sure in this lesson also to pronounce the letters in the Ma'rūf manner i.e. with the Arabic accent.
- When two or more letters are joined together in writing, their shape gets changed a bit. Usually the head of the letter is written and the body is omitted. ❖ The letters which are identical when in the compound form, identify them by the difference in the number and position of the dots.

تا	نا	با	لا	لا	ا
قا	فا	سا	شا	ثا	يا
صا	غا	عا	حا	خا	جا
كا	ها	ما	ظا	طا	ضا
طب	كف	كث	كت	كب	لب
قل	فل	ضل	صل	شل	سل

عل	غل	كل	كن	طن	ظن
جد	خد	حد	عد	غد	خذ
خز	حر	بر	ير	طر	ظر
بم	نم	تم	يم	ثم	شم
لج	عج	حج	بج	بع	يغ
نص	فص	قض	بس	يس	تس
فق	قق	شق	سق	عق	حق
لك	فك	قك	كو	هو	مو
بى	نى	تى	يى	ؤ	ئ
بة	نة	تة	يةة	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

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Lesson Number 3: Ḥarakāt

- The plural of Ḥarakat is 'Ḥarakāt'. **Zabar** ـَ, **Zayr** ـِ and **Paysh** ـُ are called **Ḥarakāt**. Zabar and Paysh are placed above the letters whereas Zayr is placed underneath.
- The letter which bears Ḥarakat is called 'Mutaḥarrik'.

- Pronounce **Zabar** ـَ by opening the mouth and raising the voice, **Zayr** ـِ by dropping the voice and **Paysh** ـُ by the rounding of the lips.
- Pronounce the Ḥarakāt in Arabic accent without stretching or jerking the voice.
- If a Ḥarakat or Jazm is present on 'اَلِف' then pronounce it as Ĥamzaĥ 'أَ, أِ, أُ'.
- If the letter 'را' carries a Zabar or Paysh pronounce it with a thick tone. If the letter 'را' bears a Zayr, pronounce it with a thin tone.

بُ	بِ	بَ	اُ	اِ	اَ
ثُ	ثِ	ثَ	تُ	تِ	تَ
حُ	حِ	حَ	جُ	جِ	جَ
دُ	دِ	دَ	خُ	خِ	خَ
رُ	رِ	رَ	ذُ	ذِ	ذَ
سُ	سِ	سَ	زُ	زِ	زَ

شَ	شِ	شُ	صَ	صِ	صُ
ضَ	ضِ	ضُ	طَ	طِ	طُ
ظَ	ظِ	ظُ	عَ	عِ	عُ
غَ	غِ	غُ	فَ	فِ	فُ
قَ	قِ	قُ	كَ	كِ	كُ
لَ	لِ	لُ	مَ	مِ	مُ
نَ	نِ	نُ	وَ	وِ	وُ
هَ	هِ	هُ	ءَ	ءِ	ءُ
ىَ	ىِ		ىُ		

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

Lesson Number 4

- Read this lesson **Rawān** (i.e. without syllabification).
- Take special care to pronounce Ḥarakāt correctly.
- Differentiate clearly between the letters that are Qarīb-uṣ-Ṣaut i.e. the letters that sound somewhat similar.

طُ	طِ	طَ	تُ	تِ	تَ
ذُ	ذِ	ذَ	زُ	زِ	زَ
ثُ	ثِ	ثَ	ظُ	ظِ	ظَ
صُ	صِ	صَ	سُ	سِ	سَ
ضُ	ضِ	ضَ	دُ	دِ	دَ
قُ	قِ	قَ	كُ	كِ	كَ

هَ	هِ	هُ	حَ	حِ	حُ
ءَ	ءِ	ءُ	عَ	عِ	عُ
خَ	خِ	خُ	غَ	غِ	غُ
بَ	بِ	بُ	مَ	مِ	مُ
وَ	وِ	وُ	فَ	فِ	فُ
لَ	لِ	لُ	نَ	نِ	نُ
رَ	رِ	رُ	جَ	جِ	جُ
شَ	شِ	شُ	يَ	يِ	يُ

يَا خَبِيْرُ

To become pious and to abide by Sunnaĥ, keep invoking it all the time.

(Masāil-ul-Quran pp. 290)

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

Lesson Number 5: Tanwīn

- **Double Zabar** ـًـ, **double Zayr** ـٍـ and **double Paysh** ـٌـ is called '**Tanwīn**'. A letter carrying Tanwīn is called Munawwan.
- In fact Tanwīn is a 'Nūn Sākin' that lies at the end of the phrase, that is why Tanwīn sounds like 'Nūn Sākin', e.g. 'اً → اَنْ, اٍ → اِنْ, اٌ → اُنْ'
- Spell out the examples of Tanwīn as follows: مَنْ double Zabar → مًا, مِ → مٍ, مُ → مٌ double Zayr → مِنْ, مِ → مٍ double Paysh → مُنْ, مُ → مٌ
- Sometimes 'ا' or 'ى' is shown after double Zabar, do not pronounce it during syllabification.

تًا	تٍ	ةٌ	طًا	طٍ	طٌ
زًا	زٍ	زٌ	ذًا	ذٍ	ذٌ
ظًا	ظٍ	ظٌ	ثًا	ثٍ	ثٌ
سًا	سٍ	سٌ	صًا	صٍ	صٌ

دَى	دِ	دُ	ضًا	ضِ	ضُ
كًا	كِ	كُ	قًا	قِ	قُ
هًا	هِ	هُ	حًا	حِ	حُ
ءً	ءِ	ءُ	عًا	عِ	عُ
خًا	خِ	خُ	غًا	غِ	غُ
بًا	بِ	بُ	مًا	مِ	مُ
وًا	وِ	وُ	فًا	فِ	فُ
لًا	لِ	لُ	نًا	نِ	نُ
رًا	رِ	رُ	جًا	جِ	جُ
شًا	شِ	شُ	يًا	يِ	يُ

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

Lesson Number 6

- Read this lesson both ways i.e. **Rawān** (without syllabification) as well with **Ḥijjay** (with syllabification).
- Take special care to correctly pronounce **Ḥarakāt**, **Tanwīn** and all the letters particularly the Ḥurūf Musta'liyah.
- Do Ḥijjay in this way: مَلِكٌ → مِيْم Zabar مَ, لَام Zayr لِ → مَلِ, كَاف double Paysh مَلِكٌ → كُنْ.

نَزَلَ	خَلَقَ	صَدَقَ	يَدَكَ	بَلَغَ	طَبَعَ
جَعَلَ	فَعَلَ	نَظَرَ	ذَكَرَ	كَسَبَ	اِبِلِ
رُسُلُ	صُحُفُ	ثُلُثُ	سُدُسُ	حُرُمُ	رُبُعُ
حَمِدَ	خَطِفَ	مَلِكِ	تَزِدِ	تَجِدُ	يَلِجُ
قُتِلَ	سُئِلَ	قُرِئَ	قَمَرِ	كِبَرُ	حُشِرَ
اَحَدًا	مَرَضًا	عَمَلًا	هُدًى	طُوًى	قُرًى

مَسَدٍ	ثَمَنٍ	سَخَطٍ	ظُلَلٍ	فِئَةٍ	عُنُقٍ
نَفَرٌ	صَمَدٌ	غَضَبٌ	لَعِبٌ	أُذُنٌ	كُتُبٌ
دَرَجَةً	قِرَدَةً	عَلَقَةٍ	سَفَرَةٍ	شَجَرَةٌ	قَتَرَةٌ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Lesson Number 7

The Letters of Maddaĥ

- This sign ـْـ is called Jazm. A letter that carries a Jazm is called Sākin (stationary).
- The Sākin letter is read along with the Mutaḥarrik letter preceding it.
- There are three **letters of Maddaĥ**, these are: يَا, وَآو, اَلِفْ
- When there is Zabar before اَلِفْ, it becomes 'اَلِفْ Maddaĥ' e.g. بَا. When there is Paysh before وَآو Sākin (وْ), it becomes 'وَآو Maddaĥ e.g. بُوْ. When there is Zayr before يَا Sākin (يْ), it becomes 'يَا Maddaĥ e.g. بِيْ.
- Pronounce the letters of Maddaĥ by elongating them up to one اَلِفْ i.e. up to two Ḥarakāt.
- Spell out as: بَا → بَا اَلِفْ بَا Zabar بَا, بُوْ → بَا وَآو بُوْ Paysh بُوْ, بِيْ → بَا يَا بِيْ Zayr بِيْ → بَا, بُوْ, بِيْ.

بَا	بُوْ	بِیْ	تَا	تُوْ	تِیْ
ثَا	ثُوْ	ثِیْ	جَا	جُوْ	جِیْ
حَا	حُوْ	حِیْ	خَا	خُوْ	خِیْ
دَا	دُوْ	دِیْ	ذَا	ذُوْ	ذِیْ
رَا	رُوْ	رِیْ	زَا	زُوْ	زِیْ
سَا	سُوْ	سِیْ	شَا	شُوْ	شِیْ
صَا	صُوْ	صِیْ	ضَا	ضُوْ	ضِیْ
طَا	طُوْ	طِیْ	ظَا	ظُوْ	ظِیْ
عَا	عُوْ	عِیْ	غَا	غُوْ	غِیْ
فَا	فُوْ	فِیْ	قَا	قُوْ	قِیْ

كَا	كُوْ	كِيْ	لَا	لُوْ	لِيْ
مَا	مُوْ	مِيْ	نَا	نُوْ	نِيْ
وَا	وُوْ	وِيْ	هَا	هُوْ	هِيْ
اَا	اُوْ	اِيْ	يَا	يُوْ	يِيْ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Lesson Number 8

Kĥařī [Vertical] Ḥarakāt

- **Vertical Zabar** ـِ, **vertical Zayr** ـُ and **inverted Paysh** ـٗ are called Kĥařī [vertical] Ḥarakāt.
- The vertical Ḥarakāt are equivalent to the letters of Maddaĥ. So pronounce vertical Ḥarakāt by elongating them up to one اَلِفْ i.e. up to two Ḥarakāt, like that in the case of the letters of Maddaĥ.
- In this lesson, differentiate clearly between the letters that are Qarīb-uṣ-Ṣaut i.e. the letters that sound somewhat similar.

تٰ	تِ	تُ	تٌ	طٰ	طِ	طُ	طٌ
زٰ	زِ	زُ	زٌ	ذٰ	ذِ	ذُ	ذٌ
ظٰ	ظِ	ظُ	ظٌ	ثٰ	ثِ	ثُ	ثٌ
سٰ	سِ	سُ	سٌ	صٰ	صِ	صُ	صٌ
دٰ	دِ	دُ	دٌ	ضٰ	ضِ	ضُ	ضٌ
كٰ	كِ	كُ	كٌ	قٰ	قِ	قُ	قٌ
هٰ	هِ	هُ	هٌ	حٰ	حِ	حُ	حٌ
اٰ-ءٰ	اِ-ءِ	أُ-ءُ	أً-ءٌ	عٰ	عِ	عُ	عٌ
خٰ	خِ	خُ	خٌ	غٰ	غِ	غُ	غٌ
بٰ	بِ	بُ	بٌ	مٰ	مِ	مُ	مٌ

فُ	فِ	فَ	وُ	وِ	وَ
نُ	نِ	نَ	لُ	لِ	لَ
جُ	جِ	جَ	رُ	رِ	رَ
ىُ	ىِ	ىَ	شُ	شِ	شَ

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

Lesson Number 9

The Letters of Līn

- There are two **letters of Līn**: 'وَآو' and 'يَا'
- When there is Zabar before وَآو Sākin, it becomes 'وَآو Līn' e.g. جَوْ. When there is Zabar before يَا Sākin, then it becomes 'يَا Līn' e.g. جَيْ.
- Pronounce the letters of Līn gently in Arabic accent without any elongation.
- Spell out in this way: بَوْ → بَا وَآو Zabar بَوْ, بَيْ → بَا يَا Zabar بَيْ → بَوْ, بَيْ .

بَوُ	بَیُ	تَوُ	تَیُ	ثَوُ	ثَیُ
جَوُ	جَیُ	حَوُ	حَیُ	خَوُ	خَیُ
دَوُ	دَیُ	ذَوُ	ذَیُ	رَوُ	رَیُ
زَوُ	زَیُ	سَوُ	سَیُ	شَوُ	شَیُ
صَوُ	صَیُ	ضَوُ	ضَیُ	طَوُ	طَیُ
ظَوُ	ظَیُ	عَوُ	عَیُ	غَوُ	غَیُ
فَوُ	فَیُ	قَوُ	قَیُ	کَوُ	کَیُ
لَوُ	لَیُ	مَوُ	مَیُ	نَوُ	نَیُ
وَوُ	وَیُ	هَوُ	هَیُ	اَوُ	اَیُ
		یَوُ	یَیُ		

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

Lesson Number 10

- Read this lesson both ways i.e. Rawān as well with Ḥijjay.
- This lesson comprises of all the previous lessons i.e. Ḥarakāt, Tanwīn, the Letters of Maddaĥ, Vertical Ḥarakāt and the Letters of Līn.
- Apply the rules, practise recognition of the letters and spell them out correctly, especially **Ḥurūf Musta'liyaĥ**.
- Whilst doing Ḥijjay, join every letter to the preceding letters. For example do Ḥijjay of the word مَوْضُوْعَةٌ as follows → مِيْم وَآو Zabar مَوْ, ضَاد وَآو Paysh ضُوْ → مَوْضُوْ, عَيْن Zabar عَ → مَوْضُوْعَ, تَا double Paysh ةٌ → مَوْضُوْعَةٌ.

قَالَ	صِرَاطَ	هٰذَا	ذٰلِكَ	كَانُوْا	قَالُوْا
لَهٗ	سَوْفَ	قَوْلٌ	فِيْهِ	نُوْحِيْهِ	بِهٖ
لَيْسَ	بَيْنَ	عَذَابًا	مَتَاعًا	طَغٰى	شَكُوْرًا
غَفُوْرًا	دَاوٗدَ	خَوْفٍ	يَوْمٍ	قِيْلَ	حِيْلَ

رُسُلِهٖ	رَسُوْلِهٖ	اِلَيْهِ	عَلَيْهِ	صَوَابًا	مَاٰبًا
صَلٰوةً	زَكٰوةً	رَسُوْلٍ	مَحْفُوْظٍ	مَقَامُهٗ	خِتٰمُهٗ
لَوْحٍ	حَوْلٍ	دِيْنٌ	بَشِيْرٌ	قَوْمِهٖ	هَدَيْنَا
بَيْنَنَا	زَاهِدِيْنَ	رَاكِعُوْنَ	عِيْسٰى	مُوْسٰى	صُدُوْرِ
اٰوٰى	قَوْلًا	قَوْمًا	مِيْقَاتًا	مُنِيْرًا	شَيْءٍ
شَيْئًا	هٰرُوْنَ	سُلَيْمٰنَ	شُهُوْدٌ	قُعُوْدٌ	وَدُوْدٌ
يَوْمَئِذٍ	مَوْعِدُهٗ	كَرِيْمٍ	وَكِيْلٍ	نُوْرِهٖ	اَرَءَيْتَ
اَفَرَءَيْتَ	مَوْعِظَةٌ	مَوْضُوْعَةٌ	مَوْءٗدَةٌ	سَمِيْعٌ	عَزِيْزٌ
يَدَيْهِ	حَيْثُ	غَيْبُ	سَمٰوٰتٍ	كَلِمٰتٍ	لَشَيْءٌ
قُرَيْشٍ	بِاٰيٰتِنَا	مِهٰدًا	عٰلِمُ	كِتٰبٌ	سَلٰمٌ

اُوْذِيْنَا	اُوْتِيْنَا	اَوْحَيْنَا	نُوْحِيْهَا	اْتُوْنِيْ	اِمْنُوْا بِيْ
ثُدِيْرُوْنَهَا	فَلَا تَمِيْلُوْا		مَا خَلَفْتُمُوْنِيْ		
فَلَا تَلُوْمُوْنِيْ	وَلَا يُحِيْطُوْنَ				

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Lesson Number 11

Sukūn (Jazm)

- As you have already learnt, this sign ـْـ is called **Jazm**, a letter carrying Jazm is called Sākin (still letter).
- The letter carrying Jazm is pronounced in conjunction with the Mutaḥarrik letter preceding it.
- Always pronounce the **Ĥamzaĥ Sākinaĥ** (اْ, عْ) with jerk.
- There are five **Letters of Qalqalaĥ** ق, ط, ب, ج, د, their combination is قُطْبُ جَدٍّ.
- The meaning of Qalqalaĥ is movement, there should be somewhat movement at the Makhārij (articulator) when pronouncing these letters such that the sound rebounds.
- When the Letters of Qalqalaĥ are Sākin, Qalqalaĥ should be more prominent.
- In this lesson, take special care for correct pronunciation of the Letters of Qalqalaĥ and the Ĥamzaĥ Sākinaĥ and distinguish clearly between the letters that sound somewhat similar.

اَتْ	اِتْ	اُتْ	اَطْ	اِطْ	اُطْ
اَزْ	اِزْ	اُزْ	اَذْ	اِذْ	اُذْ
اَظْ	اِظْ	اُظْ	اَثْ	اِثْ	اُثْ
اَسْ	اِسْ	اُسْ	اَصْ	اِصْ	اُصْ
اَدْ	اِدْ	اُدْ	اَضْ	اِضْ	اُضْ
اَكْ	اِكْ	اُكْ	اَقْ	اِقْ	اُقْ
اَهْ	اِهْ	اُهْ	اَحْ	اِحْ	اُحْ
اَءْ	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	اَىْ	اِىْ	

Zayr is not used before 'وَآوْ' Sākin

Paysh is not used before 'يَا' Sākin

EXERCISE

قُلْ	اِنْ	عَنْ	مَنْ	بَلْ
لَمْ	كُمْ	هُمْ	ذُقْ	قَدْ
اِصْطَبِرْ	مُسْتَطَرْ	فَاغْفِرْ	اَعْيُنْ	اَعْنَابًا
زَجْرَةٌ	نُطْفَةٍ	مُدْهِنُوْنَ	اَبْوَابًا	فَافْرُقْ

يُقْرِضُ	يُغْنِيْ	تَجْرِيْ	جَمْعًا	فَتْحٌ
مُؤْمِنِيْنَ	مُؤْمِنُوْنَ	يُؤْمِنُوْنَ	مُؤْصَدَةٌ	اِقْرَاْ
شَاْنٌ	كَاْسًا	بِئْسَ	يَشَاْ	نَشَاْ
اِثْمٌ	يَبْحَثُ	اَحْيَا	اُخْرٰى	اِذْهَبْ
اُشْدُدْ	اِرْكَبْ	حُشِرَتْ	نُشِرَتْ	اَحْضَرَتْ
طُمِسَتْ	فُرِجَتْ	نُسِفَتْ	يُظْلَمُوْنَ	يَظْهَرُ
اِصْبِرْ	بَيْنَكُمْ	بَيْنَهُمْ	فَضْلِكَ	عَلَيْهِمْ

اَعْمَالَهُمْ	اَعْمَالَكُمْ	اَيْدِيْهِمْ
يَسْتَبْدِلْ	يَسْتَفْتِحُوْنَ	

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

Lesson Number 12

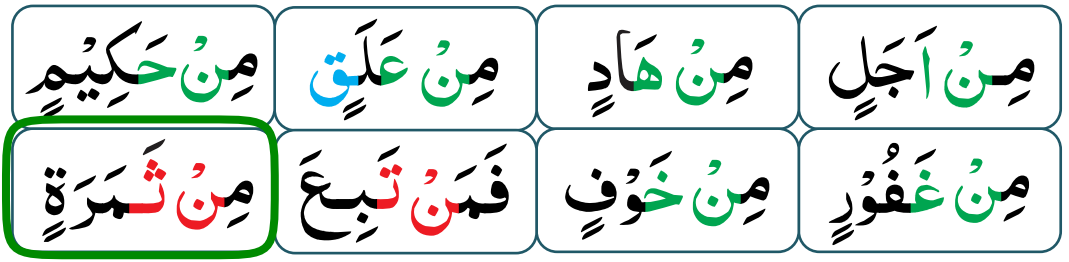
نُوّٰن Sākin and Tanwīn (Iẓĥār, Ikhfā)

❖ There are four cases regarding **Nūn Sākin** and **Tanwīn**: (1) اِظْهَار (Iẓĥār) (2) اِخْفَاء (Ikhfā) (3) اِدْغَام (Idghām) (4) اِقْلَاب (Iqlāb).

1. **Iẓĥār:** If any of the Ḥalqiyyaĥ letters is present after Nūn Sākin or Tanwīn, then Iẓĥār will be made i.e. nasalization (Ghunnaĥ) will not be done whilst pronouncing such Nūn Sākin and Tanwīn. The Ḥalqiyyaĥ letters are six in number and they are: ء, ھ, ع, ح, غ and خ.

2. **Ikhfā:** If any of the Ikhfā letter is present after Nūn Sākin or Tanwīn, then Ikhfā will be made i.e. nasalization (Ghunnaĥ) will be done whilst pronouncing such Nūn Sākin and Tanwīn. The Ikhfā letters are 15 in number and they are: ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, ظ, ف, ق, ك.

Note: Idghām and Iqlāb have been described in Lesson 14.



مِنْ جُوْعٍ	مِنْ دُوْنِكُمْ	مِنْ ذَهَبٍ	فَاِنْ زَلَلْتُمْ
مَنْ سَفِهَ	مَنْ شَكَرَ	مِنْ صَلْصَالٍ	اِنْ ضَلَلْتُ
مِنْ طِيْنٍ	مَنْ ظَلَمَ	مِنْ فُرُوْجٍ	مِنْ قَبْلُ
مِنْ كِتٰبٍ	يَنْـَٔوْنَ	مِنْهُمْ	اَنْعَمْتَ
وَانْحَرْ	فَسَيُنْغِضُوْنَ	وَالْمُنْخَنِقَةُ	اَنْتَ
تَنْسَوْنَ	نُنْشِزُهَا	يَنْصُرُوْنَ	مَنْضُوْدٍ
يَنْطِقُوْنَ	اُنْظُرْ	اَنْفُسِكُمْ	يَنْقُضُوْنَ
مِنْكُمْ	عَذَابًا اَلِيْمًا	خَيْرٍ تَجِدُوْهُ	عَدْنٍ تَجْرِىْ

بَلَدًا اٰمِنًا	قَوْلًا ثَقِيْلًا	شِهَابٌ ثَاقِبٌ
نُوْحًا هَدَيْنَا	فَصَبْرٌ جَمِيْلٌ	خَلْقٍ جَدِيْدٍ
جُرُفٍ هَارٍ	كَاْسًا دِهَاقًا	بَخْسٍ دَرَاهِمَ
سَمِيْعٌ عَلِيْمٌ	سِرَاعًا ذٰلِكَ	يَتِيْمًا ذَامَقْرَبَةٍ
خُلُقٍ عَظِيْمٍ	صَعِيْدًا زَلَقًا	يَوْمَئِذٍ زُرْقًا
قَرْضًا حَسَنًا	قَوْلًا سَدِيْدًا	بِقَلْبٍ سَلِيْمٍ
مُلْقٍ حِسَابِيَهْ	بَاْسٍ شَدِيْدٍ	عَذَابٌ شَدِيْدٌ
قَوْمًا غَيْرَكُمْ	عَمَلًا صَالِحًا	رِجَالٌ صَدَقُوْا
قَلِيْلَةٍ غَلَبَتْ	عَذَابًا ضِعْفًا	مُسْفِرَةٌ ضَاحِكَةٌ
عَلِيْمٌ خَبِيْرٌ	سَبْحًا طَوِيْلًا	سَمٰوٰتٍ طِبَاقًا

رَفْرَفٍ خُضْرٍ	سَحَابٌ ظُلْمَتٌ	نَفْسٍ ظَلَمَتْ
قَوْمًا فَاسِقِيْنَ	سُبُلًا فِجَاجًا	ثَمَنًا قَلِيْلًا
فَتْحٌ قَرِيْبٌ	رَسُوْلٍ كَرِيْمٍ	كِرَامًا كَاتِبِيْنَ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Lesson Number 13: Tashdīd

- The w-shaped diacritic ـّـ is called '**Tashdīd**'. A letter carrying Tashdīd sign is called 'Mushaddad'.
- Pronounce the Mushaddad letter twice; first by combining it with the preceding Mutaḥarrik letter and then by its own Ḥarakat with a slight pause.
- Ghunnaĥ should always be done whilst pronouncing نُوْنٌ (Nūn) Mushaddad and مِيْمٌ (Mīm) Mushaddad. Ghunnaĥ means taking of the sound into the nose i.e. nasalization. The duration of the Ghunnaĥ should be equal to one اَلِفْ.
- When the letters of Qalqalaĥ are **Mushaddad**, pronounce them **with stress**.
- If the first letter is Mutaḥarrik, the second Sākin and the third Mushaddad, then in most cases (not always) the Sākin letter is not pronounced and the Mutaḥarrik letter

is pronounced by joining it with the Mushaddad letter e.g. عَبَدْتُّمْ will be pronounced as عَبَتُّمْ.

- In addition to practising Tashdīd in this lesson, distinguish clearly between the letters that sound somewhat similar.

اَتَّ	اِتَّ	اُتَّ	اَطَّ	اِطَّ	اُطَّ
اَزَّ	اِزَّ	اُزَّ	اَذَّ	اِذَّ	اُذَّ
اَظَّ	اِظَّ	اُظَّ	اَثَّ	اِثَّ	اُثَّ
اَسَّ	اِسَّ	اُسَّ	اَصَّ	اِصَّ	اُصَّ
اَدَّ	اِدَّ	اُدَّ	اَضَّ	اِضَّ	اُضَّ
اَكَّ	اِكَّ	اُكَّ	اَقَّ	اِقَّ	اُقَّ
اَهَّ	اِهَّ	اُهَّ	اَحَّ	اِحَّ	اُحَّ
اَعَّ	اِعَّ	اُعَّ	اَخَّ	اِخَّ	اُخَّ

اَبَّ	اِبَّ	اُبَّ	اَمَّ	اِمَّ	اُمَّ
اَوَّ	اِوَّ	اُوَّ	اَفَّ	اِفَّ	اُفَّ
اَلَّ	اِلَّ	اُلَّ	اَنَّ	اِنَّ	اُنَّ
اَرَّ	اِرَّ	اُرَّ	اَجَّ	اِجَّ	اُجَّ
اَشَّ	اِشَّ	اُشَّ	اَیَّ	اِیَّ	اُیَّ
رَبِّ	رَبِّیْ	رَبِّهٖ	اِنَّ	اِنَّا	اِنِّیْ
مِنَّا	مِنِّیْ	ثُمَّ	وَلَمَّا	حَبَّبَ	اَحَبَّ
وَالتِّیْنِ	بِالتَّقْوٰی	اَلثَّاقِبُ	ثَجَّاجًا	فِی الْحَجِّ	شُحَّ
مُسَخَّرَاتٍ	صَدَّقَ	تَصَدّٰی	اَلدَّرَجَاتِ	مِنَ الدَّمْعِ	وَالذّٰكِرِيْنَ

اَلرَّحْمٰنُ	نُزِّلَ	فَسَنُيَسِّرُهٗ	وَالشَّمْسِ	نَقُصُّ	وَالصّٰلِحِيْنَ
فَضَّلْنَا	وَالضُّحٰى	وَالطُّوْرِ	وَالطَّيْرِ	اَلطَّلَاقُ	وَالظَّاهِرُ
لِلظّٰلِمِيْنَ	سُعِّرَتْ	يُوَفَّ	حُقَّتْ	حَقٌّ	رَكَّبَكَ
وَالَّذِيْنَ	مِمَّا	اُمَّةٍ	فَاُمُّهٗ	مُسَمًّى	جَنّٰتٍ
وَالنّٰشِطٰتِ	وَالنَّجْمِ	كُوِّرَتْ	مُطَهَّرَةً	سُيِّرَتْ	يَذَّكَّرُ
لِيَدَّبَّرُوْا	ذُرِّيَّتَهٗ	مُزَّمِّلُ	مُدَّثِّرُ	عَلَى النَّبِيِّ	يَسَّمَّعُوْنَ
عِلِّيُّوْنَ	يَزَّكّٰى	مِنَ الطَّيِّبٰتِ	اِنَّ الظَّنَّ	مَدَّ الظِّلَّ	شَرِّ النَّفّٰثٰتِ

يُحِبُّ التَّوَّابِيْنَ	رَبُّ السَّمٰوٰتِ	اَحَطْتُّ	بَسَطْتَّ

نَخْلُقْكُّمْ	قَدْ تَّبَيَّنَ	عَبَدْتُّمْ	اِذْ ظَّلَمُوْا	قَدْ دَّخَلُوْا	اِذْ ذَّهَبَ

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

Lesson Number 14

نُوَّنْ Sākin and Tanwīn (Idghām, Iqlāb)

3. **Idghām:** Idghām will be done when any letter of Yarmalūn is present after Nūn Sākin or Tanwīn. In case of 'ر' and 'ل' Idghām will be done without Ghunnaĥ and in case of remaining 4 letters, Idghām will be done with Ghunnaĥ. The Letters of Yarmalūn are six in number and these are: ی, ر, م, ل, و and ن.

4. **Iqlāb:** If the letter 'ب' is present after Nūn Sākin or Tanwīn, then do Iqlāb i.e. change the Nūn Sākin or Tanwīn into مِیْم and do Ikhfā i.e. pronounce with nasalization.

❖ Spell out Idghām as under: Example: مَنْ یَّقُوْلُ → مَنْ یَ + نْ + مِیْم یَا Zabar یَ, مَنْ یَ + یَا Zabar یَّ → مَنْ یَّ, قَآف وَآو Paysh قُوْ → مَنْ یَّقُوْ, لَآم Paysh لُ → مَنْ یَّقُوْلُ.

❖ Spell out Iqlāb as under: Example: مِنْۢ بَعْدِ → مِنْ + نْ + مِیْم Zayr مِنْ, عَیْن بَا Zabar بَعْ → مِنْۢ بَعْ, دَآل Zayr دِ → مِنْۢ بَعْدِ.

مَنْ یَّقُوْلُ	مِنْ وَّرَقِ الْجَنَّةِ	مِنْ یَّوْمٍ	مِنْ وَّلِیٍّ
مِنْ مَّشْهَدٍ	مِنْ مِّثْلِهٖ	مِنْ نَّصِیْرٍ	مِنْ نُّطْفَةٍ

مِنْ رَّبِّكَ	مِنْ رَّبِّهِمْ	مِنْ لَّدُنْهُ	يَكُنْ لَّهٗ
كِتٰبًا يَّلْقٰهُ	رَجُلٌ يَّسْعٰى	هُدًى وَّ ذِكْرٰى	وُجُوْهٌ يَّوْمَئِذٍ
بِرَحْمَةٍ مِّنْهُ	سِرَاجًا مُّنِيْرًا	حِطَّةٌ نَّغْفِرْ لَكُمْ	خَلْقٍ نُّعِيْدُهٗ
مُحَمَّدٌ رَّسُوْلُ اللّٰهِ	رَءُوْفٌ رَّحِيْمٌ	مُصَدِّقًا لِّمَا	وَيْلٌ لِّكُلِّ
مِنْۢ بَعْدِ	مِنْۢ بَقْلِهَا	اَنْۢبِئْهُمْ	لَيُنْۢبَذَنَّ
قَوْلًا ۢ بَلِيْغًا	خَبِيْرًا ۢ بَصِيْرًا	جَنَّةٍ ۢ بِرَبْوَةٍ	كِرَامٍ ۢ بَرَرَةٍ
حِلٌّ ۢ بِهٰذَا		صُمٌّ ۢ بُكْمٌ	

يَا عَلِيْمُ

Invoke it 21 times (recite Ṣalāt-'Alan-Nabī once before and after the invocation), blow on water and drink it or make it drink to others before breakfast for 40 days, the memory (of the one who drinks this water) will be strengthened اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.
(Shajarah 'Aṭṭāriyyah, pp. 46)

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

Lesson Number 15

The Cases of مِيْم Sākin

❖ There are three cases of مِيْم Sākin: (1) **Idghām-e-Shafawī** (2) **Ikhfā-e-Shafawī** (3) **Iẓẖār-e-Shafawī**.

1. **Idghām-e-Shafawī:** When another مِيْم is present after مِيْم Sākin, Idghām-e-Shafawī is done within the مِيْم Sākin i.e. Ghunnaẖ is done.
2. **Ikhfā-e-Shafawī:** If 'ب' is present after مِيْم Sākin, Ikhfā-e-Shafawī is done within the مِيْم Sākin i.e. Ghunnaẖ is done.
3. **Iẓẖār-e-Shafawī:** If **any letter other than** 'ب' or 'م' is present after مِيْم Sākin, Iẓẖār-e-Shafawī is done within the مِيْم Sākin i.e. Ghunnaẖ is not done.

اَنْتُمْ مُّظْلِمُوْنَ	اَلَمْ تَرَ	كُنْتُمْ بِهٖ	هُمْ فِيْهَا
وَلَكُمْ مَّا كَسَبْتُمْ	وَالْاَمْرُ	تَاْتِيْهِمْ بِاٰيَةٍ	اَمْضٰى
اٰتَيْتُكُمْ مِّنْ كِتٰبٍ	لَمْ يَلِدْ	عَلَيْكُمْ بِوَكِيْلٍ	وَاَمْطَرْنَا
فَهُمْ مُّقْمَحُوْنَ	لَكُمْ دِيْنُكُمْ	تَرْمِيْهِمْ بِحِجَارَةٍ	اَلَمْ نَشْرَحْ

وَهُمْ مُّعْرِضُوْنَ	وَخَلَقْنٰكُمْ اَزْوَاجًا	وَمَا هُمْ بِمُؤْمِنِيْنَ	اَمْ صَبَرْنَا
لَهُمْ مِّنَّا الْحُسْنٰى	ذٰلِكُمْ قَوْلُكُمْ	بَعْضُكُمْ بِبَعْضٍ	عَلَيْهِمْ غَضَبٌ

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

Lesson Number 16

Tafkhīm and Tarqīq

- The meaning of **Tafkhīm** is to pronounce the letter in **thick tone**, and that of **Tarqīq** is to pronounce the letter in **thin tone**.
- Three letters اَلِف, لَآم and رَا are sometimes pronounced in thick tone and sometimes in thin tone.
- اَلِف → اَلِف will be pronounced in thick tone if it is preceded by a letter that is pronounced in thick tone and it will be pronounced in thin tone when preceded by a letter that is pronounced in thin tone.
- لَآم → If the letter before the لَآم of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) carries Zabar or Paysh, then the لَآم of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) will be pronounced in thick tone and if the letter before the لَآم of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) carries Zayr, then the لَآم of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) will be pronounced in thin tone.

- Except the لَامْ of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ), all other لَامْ will be pronounced in thin tone.
- The conditions in which the letter رَا is pronounced in thick tone:
  a) When رَا carries Zabar or Paysh
  b) When رَا carries double Zabar or double Paysh
  c) When رَا carries Vertical Zabar
  d) When letter before رَا Sākin carries Zabar or Paysh
  e) When there is Temporary Zayr before رَا Sākin
  f) When there is Zayr before رَا Sākin in the preceding word
  g) When any letter belonging to the Letters of Musta'liyaĥ is present after رَا Sākin in the same word
- The conditions in which the letter رَا is pronounced in thin tone:
  a) When there is Zayr or double Zayr under رَا
  b) When there is Aṣlī Zayr (Original Zayr) before رَا Sākin in the same word
  c) When there is يَا Sākinaĥ before رَا Sākin
- **Temporary Ḥarakat:** In the Holy Quran, there are some words that begin with the letter اَلِف carrying no Ḥarakat, so whichever Ḥarakat one will apply to such اَلِف during its pronunciation will be temporary e.g. in the word 'اِرْجِعِیْ' the Zayr is Temporary.

Note: رَا Sākin will be pronounced in thick tone when, in the same word, the letter preceding it carries Aṣlī Zayr and the letter succeeding it is from amongst the Musta'liyaĥ letters e.g. 'مِرْصَادٍ'.

قَالَ	صِرَاطَ	سِرَاجًا	كَانَ	مَالًا	مَفَازًا
طَالِبُ	تَابُوْا	خَالِدًا	عَابِدٌ	غَاسِقٍ	طَعَامٍ
اَللّٰهُ	وَاللّٰهُ	فَاللّٰهُ	اِنَّ اللّٰهَ	هُوَ اللّٰهُ	مِنَ اللّٰهِ
رَسُوْلُ اللّٰهِ	رَضِيَ اللّٰهُ	قَالُوا اللّٰهُمَّ	لِلّٰهِ	بِاللّٰهِ	بِسْمِ اللّٰهِ
قُلِ اللّٰهُمَّ	مَا وَلّٰهُمْ	اِلَّا الَّذِيْنَ	اِنَّ الَّذِيْنَ	عَلٰى	صَلٰوةً
رَجُلٌ	اَلَمْ تَرَ	رُزِقُوْا	اَكْثَرُ	اَجْرًا	اَجْرٌ
اِبْرٰهِيْمَ	عَرْشٌ	اَمْ صَبَرْنَا	تُرْجِعُوْنَ	يُرْزَقُوْنَ	اِرْجِعْ
اِرْجِعُوْا	اِرْجِعِيْ	اِرْكَعُوْا	رَبِّ ارْحَمْهُمَا	رَبِّ ارْجِعُوْنِ	اِنِ ارْتَبْتُمْ
اَمِ ارْتَابُوْا	كُلُّ فِرْقٍ	فِرْقَةٍ	مِرْصَادٍ	فِيْ قِرْطَاسٍ	وَالنَّهَارِ
رِجَالٌ	اَمْرٍ	فَاصْبِرْ	قُمْ فَاَنْذِرْ	خَيْرٌ ○	نَذِيْرٌ ○

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

Lesson Number 17: Maddāt

- The meaning of Madd is to stretch and elongate. There are two causes for Madd: (1) Ĥamzaĥ ـَـ ع (2) Sukūn ـْـ.

- There are 6 types of Madd: (1) Madd Muttaṣil, (2) Madd Munfaṣil, (3) Madd Lāzim, (4) Madd Līn-Lāzim, (5) Madd ʻĀriḍ (6) Madd Līn-ʻĀriḍ

1. **Madd Muttaṣil:** If Ĥamzaĥ is present after a letter of Maddaĥ in the same word, then it will be Madd Muttaṣil (adjacent) e.g. جَآءَ
2. **Madd Munfaṣil:** If Ĥamzaĥ is present after a letter of Maddaĥ in the next word, then it will be Madd Munfaṣil (distant) e.g. فِيْٓ اَنْفُسِكُمْ. Whilst pronouncing Madd Muttaṣil and Madd Munfaṣil, elongate the tone up to 2, 2½ or 4 اَلِف.
3. **Madd Lāzim:** If a Sukūn Aṣlī ـْـ, ـّـ is present after a letter of Maddaĥ, then it will be Madd Lāzim e.g. جَآنٌّ
4. **Madd Līn-Lāzim:** If a Sukūn Aṣlī ـْـ, is present after a letter of Līn, then it will be Madd Līn-Lāzim e.g. عَيْنٌ. Whilst pronouncing Madd Lāzim and Madd Līn-Lāzim, elongate up to 3, 4 or 5 اَلِف.
5. **Madd ʻĀriḍ:** If a temporary Sukūn [i.e. a letter becomes Sākin by virtue of Waqf (pause)] is found after a letter of Maddaĥ, then it will be Madd ʻĀriḍ e.g. مُسْلِمُوْنَ ○

6. **Madd Līn-'Āriḍ:** If a temporary Sukūn [i.e. a letter becomes Sākin by virtue of Waqf (pause)] is found after a letter of Līn, then it will be Madd Līn-'Āriḍ e.g. شَفَتَيْنْ ○.

❖ Whilst pronouncing Madd 'Āriḍ and Madd Līn-'Āriḍ, elongate up to 3 اَلِف.

❖ Spell out the Maddāt as follows: جَآءَ → جِيْمْ يَا Zayr جِ, هَمْزَه Zabar ءَ → جَآءَ. لَآمْ اَلِف ضَاد → ضَآلّ Zabar ضَآلّ, لَآمْ double Zabar لًا → ضَآلًّا.

جَآءَ	جِآءَ	وَالَّيْلِ	سِيْٓـَٔتْ	اُولٰٓئِكَ
حَدَآئِقَ	قُرُوْٓءٍ	اَوْلِيَآءَ	بِمَآ اُنْزِلَ	قَالُوْٓا اٰمَنَّا
يَآاَرْضُ	هٰٓؤُلَآءِ	يٰبَنِيْٓ اِسْرَآئِيْلَ	ضَآلًّا	دَآبَّةٍ
اَلْـئٰنَ	ءَآلذَّكَرَيْنِ	جَآنٌّ	مُدْهَآمَّتٰنِ	اَتُحَآجُّوْٓنِّيْ
كَآفَّةً	اَلْحَآقَّةُ	وَالصَّٰٓفّٰتِ	حَآجُّوْكَ	وَحَآجَّهٗ
تَحٰٓضُّوْنَ	يُحَآدُّوْنَ	اَنْ يَّتَمَآسَّا	وَلَا الضَّآلِّيْنَ ○	
يٰٓاُولِي الْاَلْبَابِ ○	يَتَسَآءَلُوْنَ ○	رَبِّ الْعٰلَمِيْنَ ○	خَوْفٍ ○	قُرَيْشٍ ○

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

Lesson Number 18: Muqatta'āt Letters

- Muqaṭṭa'āt Letters are found at the beginning of some of the Sūraĥs (chapters) of the Holy Quran.
- Pronounce these letters individually such that Maddāt are elongated properly and also do nasalization (Ghunnaĥ) when Ikhfā and Idghām incur.
- There are 2 ways to recite الٓمّٓ ○ اللّٰهُ: (1) Waṣl (Joining) اَلِفْ لَامْ مِّيْمَ اللّٰهُ and (2) Waqf (Pausing) اَلِفْ لَامْ مِّيْمْ ○ اللّٰهُ.

صٓ صَادْ	قٓ قَافْ	نٓ نُوْنْ	طٰهٰ طَاهَا
يٰسٓ يَاسِيْنْ	طٰسٓمٓ طَاسِيْنْ	حٰمٓ حَامِيْمْ	الٓرٰ اَلِفْ لَامْ رَا
الٓمّٓ اَلِفْ لَامْ مِّيْمْ	الٓمّٓرٰ اَلِفْ لَامْ مِّيْمْ رَا	حٰمٓ حَامِيْمْ	عٓسٓقٓ عَيْنْ سِيْنْ قَافْ
طٰسٓمّٓ طَاسِيْنْ مِّيْمْ	الٓمّٓصٓ اَلِفْ لَامْ مِّيْمْ صَادْ	الٓمّٓ ○ اللّٰهُ اَلِفْ لَامْ مِّيْمْ ○ اللّٰهُ	كٓهٰيٰعٓصٓ كَافْ هَا يَا عَيْنْ صَادْ

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

Lesson Number 19: Zāid اَلِف (اْ)

❖ At some locations in the Holy Quran, there is a symbol of circle 'o' upon the اَلِف, this type of اَلِف is called a 'Zāid (additional) اَلِف', one should not pronounce it.

اَنَاْ At every place	اَفَاْئِنْ مَّاتَ Āl-e-'Imrān: 144	اَفَاْئِنْ مِّتَّ Al-Anbiyā: 34	لَاْ اِلَى اللّٰهِ Āl-e-'Imrān: 158
لَاْ اِلَى الْجَحِيْمِ Aṣ-Ṣāffāt: 68	لِشَاْءٍ Al-Kaĥf: 23	لٰكِنَّاْ هُوَ اللّٰهُ Al-Kaĥf: 38	مَلَاْئِهٖ At every place
اَنْ تَبُوْٓءَاْ Al-Māidaĥ: 29	وَلَاْ اَوْضَعُوْا At-Taubaĥ: 47	لَاْ اَذْبَحَنَّهٗ An-Naml: 21	لَاْ اَنْتُمْ Al-Ḥashr: 13
مِنْ نَّبَاْءِ Al-An'ām: 34	وَمَلَاْئِهِمْ Yūnus: 83	ثَمُوْدَاْ An-Najm: 51 Al-'Ankabūt: 38	ثَمُوْدَاْ Al-Furqān: 38
اِنَّ ثَمُوْدَاْ Ĥūd: 68	لِتَتْلُوَاْ Ar-Ra'd: 30	لَنْ نَّدْعُوَاْ Al-Kaĥf: 14	لِيَرْبُوَاْ فِيْ Ar-Rūm: 39
لِيَبْلُوَاْ Muhammad: 4	وَنَبْلُوَاْ Muhammad: 31	سَلٰسِلَاْ Ad-Daĥr: 4	قَوَارِيْرَاْ Ad-Daĥr: 16

- In the six words mentioned below, do not pronounce the اَلِف carrying the sign 'o' in case of Waṣl (continuing without pause) but do pronounce it when making Waqf (Pause).

لٰكِنَّا ْ	اَلظُّنُونَا ْ	اَلرَّسُولَا ْ	اَلسَّبِيلَا ْ	قَوَارِيرَا ْ	اَنَا ْ
Al-Kaĥf: 38	Al-Aḥzāb: 10	Al-Aḥzāb: 66	Al-Aḥzāb: 67	Ad-Daĥr: 15	At every place

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

Lesson Number 20

Miscellaneous Rules

- **Iẓĥār-e-Muṭlaq:** In the following four words, a Yarmalūn letter is present after نُوْن Sākin in the same word. Idghām will not be done in these cases, instead Iẓĥār-e-Muṭlaq will be done. Hence **do not make Ghunnaĥ (nasalization)** in these four words.

دُنْيَا	بُنْيَانٌ	صِنْوَانٌ	قِنْوَانٌ

- **Saktaĥ:** To stop the sound and then to continue reading ahead holding the breath is called Saktaĥ i.e. the sound should stop whilst holding the breath. **Saktaĥ is Wājib** (essential) in the following four cases. The rule of Saktaĥ is that the Mutaḥarrik be read as Sākin and double Zabar be changed to اَلِف and read accordingly.

وَقِيۡلَ مَنۡ سكته رَاقٍ	كَلَّا بَلۡ سكته رَانَ	مِنۡ مَّرۡقَدِنَا ۜ هٰذَا سكته	عِوَجًا ۜ سكته قَيِّمًا
Al-Qiyāmaĥ: 27	Al-Muṭaffifīn: 14	Yāsīn: 52	Al-Kaĥf: 1

❖ صّ → In the Holy Quran, there are four words which contain the letter صَآد, but a thin سِيْن is also written upon صَآد, these words are pronounced as: In **(1)** and **(2)** only pronounce س, in **(3)** it is permissible to either pronounce ص or س and in **(4)** only pronounce ص.

1	2	3	4
يَبۡسُۜطُ	بَسۡطَةً	اَمۡ هُمُ الۡمُصَيۡطِرُوۡنَ	بِمُصَيۡطِرٍ
Al-Baqaraĥ: 245	Al-A'rāf: 69	Aṭ-Ṭūr: 37	Al-Ghāshiyaĥ: 22

❖ **Tasĥīl:** The meaning of Tasĥīl is to make soft i.e. pronounce the second Ĥamzaĥ with a soft tone. In the Holy Quran there is only one word where Tasĥīl is Wājib.

❖ **Imālaĥ:** To incline the sound of Zabar towards Zayr and the sound of اَلِف towards يَا is called Imālaĥ. The 'رَا' of Imālaĥ is pronounced 'رَے' instead of 'رِی'.

❖ Spell out Imālaĥ as follows: جِيۡم مِيۡم Zabar مَجۡ, رَا of Imālaĥ رَے → مَجۡرِ, اَلِف هَا Zabar مَجۡرِهَا → هَا.

❖ بِئۡسَ الِاسۡمُ الۡفُسُوۡقُ → In this part of Quranic verse, neither pronounce the اَلِف present before لَآم nor the اَلِف present after it, instead pronounce لَآم with Zayr.

Tashîl	Imālaĥ	
ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ	مَجْرٖهَا	بِئْسَ الِاسْمُ الْفُسُوْقُ
Ḥā-Mīm-As-Sajdaĥ: 44	Ĥūd: 41	Al-Ḥujurāt: 11

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

Lesson Number 21

Waqf [Pause]

- **Waqf:** The meaning of Waqf is to Pause and Stop i.e. at whichever phrase Waqf is to be done, end the voice and the breath on the last letter of that phrase.
- If Zabar, Zayr, Paysh, double Zayr or double Paysh, vertical Zayr or inverted Paysh is present on the last letter of the phrase, then make that (last) letter **Sākin** when making Waqf.
- If double Zabar is present on the last letter of the phrase, then pronounce it as اَلِف **when making Waqf**.
- If the last letter of the word is rounded تَا i.e. 'ۃ', then no matter which Ḥarakat or Tanwīn it carries, pronounce it as 'هْ' when making Waqf.
- When making Waqf, vertical Zabar, the Letters of Maddaĥ and Sākin Letters are not changed.
- In case of Waqf on a **Mushaddad letter**, the **Tashdīd will be maintained** but the Ḥarakat will not be made apparent.

❖ **نُوْنِ Quṭnī** → When Ĥamzaĥ Waṣlī is present after Tanwīn, the Ĥamzaĥ Waṣlī is dropped in case of Waṣl (without pausing) and the نُوْنْ Sākin of Tanwīn is given Zayr and a small نُوْنِ is usually shown with it, this نُوْنِ is called 'نُوْنِ Quṭnī'.

❖ **Signs of Waqf (Pause):** Some of the signs of Waqf are described below:

a) O → This is the sign of Waqf Tām and indicates the completion of Quranic verse, one ought to make pause at it.

b) م → This is the sign of Waqf Lāzim, one must make pause at it.

c) ط → This is the sign of Waqf Muṭlaq, it is better to make pause at it.

d) ج → This is the sign of Waqf Jāiz, it is better to make pause at it but it is also permissible to continue.

e) ز → This is the sign of Waqf Mujawwaz, it is permissible to make pause at it but it is better to avoid pause at it.

f) ص → This is the sign of Waqf Murakhkhaṣ, one should not make pause at it.

g) لا → If the sign لا O is present above the sign of verse i.e. لا O, there is difference in opinion about whether to make pause or not. If 'لا' is present without the sign verse, then do not make pause.

❖ **I'ādaĥ (Repetition):** After making Waqf, to repeat from preceding verse without pause is called I'ādaĥ.

صٰدِقِيْنَ ○	نٰدِمِيْنَ ○	مُسْتَقِيْمَ ○	فِيْهِ ط	شَفَتَيْنِ ○	بِالْحَقِّ ۙ
صٰدِقِيْنْ ○	نٰدِمِيْنْ ○	مُسْتَقِيْمْ ○	فِيْهْ ط	شَفَتَيْنْ ○	بِالْحَقّ ۙ

نَسْتَعِيْنُ ○	يَشَآءُ ط	مِنْ قَبْلُ ج	شَهْرٍ ○	شَيْءٍ ط	قِسْطِ ج
نَسْتَعِيْنُ ○	يَشَآءُ ط	مِنْ قَبْلُ ج	شَهْرُ ○	شَيْءٌ ط	قِسْطُ ج
لَهُوٌ ط	قَدِيْرٌ ○	بَرْقٌ ج	بِهٖ ج	عِبَادِهٖ ○	بِاَمْرِهٖ ○
لَهُوْ ط	قَدِيْرُ ○	بَرْقُ ج	بِهُ ج	عِبَادِهُ ○	بِاَمْرِهُ ○
رَبَّهٗ ○	اَخْلَدَهٗ ○	مَوَازِيْنُهٗ ○	اَلْفَافًا ○	عِلْمًا ○	نَبِيًّا ○
رَبَّهُ ○	اَخْلَدَهُ ○	مَوَازِيْنُهُ ○	اَلْفَافَا ○	عِلْمَا ○	نَبِيَّا ○
قُوَّةً ط	رَقَبَةٍ ○	جَارِيَةٌ ○	وَتَوَلّٰى ○	مِنَ الْاُوْلٰى ○	فَتَرْضٰى ○
قُوَّهُ ط	رَقَبَهُ ○	جَارِيَهُ ○	وَتَوَلّٰى ○	مِنَ الْاُوْلٰى ○	فَتَرْضٰى ○
وَانْحَرْ ○	فَارْغَبْ ○	فَحَدِّثْ ○	فِيْهَا ط	تَهْتَدُوْا ج	قَوْلِيْ ○
وَانْحَرْ ○	فَارْغَبْ ○	فَحَدِّثْ ○	فِيْهَا ط	تَهْتَدُوْا ج	قَوْلِيْ ○

خَيْرًا ج صلے اِلْوَصِيَّةُ	شِيْبًا ○ لا صلے اِلسَّمَآءُ	مُنِيْبٍ ○ اِدْخُلُوْهَا
خَيْرًا ج صلے اَلْوَصِيَّةُ	شِيْبًا ○ لا صلے اَلسَّمَآءُ	مُنِيْبٌ ○ اُدْخُلُوْهَا
مُبِيْنٍ ○ لا صلے اِقْتُلُوْا	قَدِيْرُ ○ اِلَّذِيْ	خَبِيْرًا ○ لا ج اِلَّذِيْ
مُبِيْنٌ ○ لا صلے اُقْتُلُوْا	قَدِيْرُ ○ اَلَّذِيْ	خَبِيْرًا ○ لا ج اَلَّذِيْ

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

Lesson Number 22: Salah

- Read this lesson both ways i.e. **Rawān** (without syllabification) as well with **Ḥijjay** (with syllabification).
- In this lesson, carefully apply all the rules described in the previous lessons; differentiate clearly between the letters that are Qarīb-uṣ-Ṣaut i.e. the letters that sound somewhat similar.
- **Remember!** If the meaning became corrupt because of not differentiating such letters, the **Ṣalāĥ will not be valid**.

Takbīr-e-Taḥrīmaĥ

اَللّٰهُ اَكْبَرُ

Šanā

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ ؕ

Ta'awwuż

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Tasmiyaĥ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Sūraĥ Al-Fātiḥaĥ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾ اِيَّاكَ نَعْبُدُ
وَاِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۧ﴿۶﴾ (اٰمِيْن)

Sūraĥ Al-Ikhlāṣ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ﴿۱﴾ اَللّٰهُ الصَّمَدُ ۚ﴿۲﴾ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ﴿۳﴾ وَلَمْ يَكُنْ
لَّهٗ كُفُوًا اَحَدٌ ۚ﴿۴﴾

Tasbīḥ-e-Rukū' سُبْحٰنَ رَبِّيَ الْعَظِيْمِ

Tasmī' سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

Taḥmīd رَبَّنَا وَلَكَ الْحَمْدُ

Tasbīḥ-e-Sajdaĥ سُبْحٰنَ رَبِّيَ الْاَعْلٰى

Tashaĥĥud

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ ط اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ط اَشْهَدُ اَنْ لَّآ اِلٰـهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۝

Durūd-e-Ibrāĥīm

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْـرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

Du'ā-e-Māšūraĥ

(اَللّٰهُمَّ) رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾

(Part 13, Sūraĥ Ibrāĥīm, verse 40-41)

Salām

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

Du'ā-e-Qunūt

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَ نَسْتَغْفِرُكَ وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ ط وَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّيْ وَ نَسْجُدُ وَ اِلَيْكَ نَسْعٰى وَ نَحْفِدُ وَ نَرْجُوْ رَحْمَتَكَ وَ نَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۝

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ط

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝٥٦

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا
مُحَمَّدٍ مَّعْدِنِ الْجُوْدِ وَالْكَرَمِ وَاٰلِهٖ وَبَارِكْ وَسَلِّمْ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

QUESTIONS AND ANSWERS

Question: How many Mufridāt letters are there? (Lesson 1)

Answer: There are 29 Mufridāt letters.

Question: How many Musta'liyaĥ letters are there? Mention these letters. (Lesson 1)

Answer: There are 7 Musta'liyaĥ letters and these are: خ, ص, ض, ط, ظ, غ, ق.

Question: How are the Musta'liyaĥ letters pronounced and what is their combined form? (Lesson 1)

Answer: Musta'liyaĥ letters are always pronounced with a thicker voice and the combined form is 'خُصَّ ضَغْطٍ قِظْ'.

Question: What is meant by the term Ḥarakāt? (Lesson 3)

Answer: Zabar ـَ, Zayr ـِ and Paysh ـُ are called Ḥarakāt.

Question: How Ḥarakāt are pronounced? (Lesson 3)

Answer: Ḥarakāt will be pronounced in the Arabic accent without stretching or jerking the voice.

Question: What is Tanwīn? (Lesson 5)

Answer: Double Zabar ـً, double Zayr ـٍ and double Paysh ـٌ is called 'Tanwīn'. In fact Tanwīn is a Nūn Sākin that lies at the end of the phrase, that is why Tanwīn sounds like Nūn Sākin.

Question: How many Maddaĥ letters are there? Mention them. (Lesson 7)

Answer: Maddaĥ letters are 3 in number and these are: اَلِف, وَآو, يَا

Question: How it becomes اَلِف Maddaĥ, وَآو Maddaĥ and يَا Maddaĥ? (Lesson 7)

Answer: When there is Zabar before اَلِف, it becomes اَلِف Maddaĥ. When there is Paysh before وَآو Sākin, it becomes وَآو Maddaĥ. When there is Zayr before يَا Sākin, it becomes يَا Maddaĥ.

Question: How the Maddaĥ letters are pronounced? (Lesson 7)

Answer: The letters of Maddaĥ are pronounced by elongating them up to one اَلِف i.e. up to two Ḥarakāt.

Question: What is meant by Kĥařī [Vertical] Ḥarakāt? (Lesson 8)

Answer: Vertical Zabar ـــــِـــــ, vertical Zayr ـــــِـــــ and inverted Paysh ـــــُـــــ are called Kĥařī [vertical] Ḥarakāt.

Question: How the vertical Ḥarakāt are pronounced? (Lesson 8)

Answer: Vertical Ḥarakāt are pronounced by elongating them up to one اَلِف i.e. up to two Ḥarakāt, like that in the case of the letters of Maddaĥ.

Question: How many Līn letters are there? Mention them. (Lesson 9)

Answer: There are two letters of Līn: 'وَآو' and 'يَا'.

Question: How the letters of Līn are pronounced? (Lesson 9)

Answer: The letters of Līn are pronounced gently in Arabic accent without any elongation.

Question: How will وَآو and يَا become 'وَآو Līn' and 'يَا Līn' respectively? (Lesson 9)

Answer: When there is Zabar before وَآو Sākin, it becomes 'وَآو Līn'. When there is Zabar before يَا Sākin, it becomes 'يَا Līn'.

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

Answer: The meaning of Qalqalaĥ is movement, there should be somewhat movement at the Makhārij (articulator) when pronouncing these letters such that the sound rebounds.

Question: How many Letters of Qalqalaĥ are there, which are these and what is their combined form? (Lesson 11)

Answer: There are five Letters of Qalqalaĥ 'ق, ط, ب, ج, د', their combination is 'قُطْبُ جَدٍّ'.

Question: When will Qalqalaĥ be made more prominent in the Letters of Qalqalaĥ? (Lesson 11)

Answer: When the Letters of Qalqalaĥ are Sākin, Qalqalaĥ should be more prominent.

Question: How to pronounce the letter of Qalqalaĥ when it is Mushaddad? (Lesson 11)

Answer: When the letter of Qalqalaĥ is Mushaddad, it is pronounced with stress.

Question: How to pronounce Ĥamzaĥ Sākinaĥ (أْ, ءْ)? (Lesson 11)

Answer: Ĥamzaĥ Sākinaĥ (أْ, ءْ) is always pronounced with jerk.

Question: How many cases are there regarding نُوْن Sākin and Tanwīn and what are these? (Lesson 12)

Answer: There are four cases regarding نُوْن Sākin and Tanwīn: (1) اِظْهَارْ (Iẓĥār) (2) اِخْفَاءْ (Ikhfā) (3) اِدْغَامْ (Idghām) (4) اِقْلَابْ (Iqlāb).

Question: Describe the case of Iẓẖār. (Lesson 12)

Answer: If any of the Ḥalqiyyaẖ letters is present after نُوْن Sākin or Tanwīn, then Iẓẖār will be made i.e. nasalization (Ghunnaẖ) will not be done whilst pronouncing such نُوْن Sākin and Tanwīn.

Question: How many Ḥalqiyyaẖ letters are there and what are these? (Lesson 12)

Answer: Ḥalqiyyaẖ letters are six in number and they are: ء, ھ, ع, ح, غ and خ.

Question: Describe the case of Ikhfā? (Lesson 12)

Answer: If any of the Ikhfā letter is present after نُوْن Sākin or Tanwīn, then Ikhfā will be made i.e. nasalization (Ghunnaẖ) will be done whilst pronouncing such نُوْن Sākin and Tanwīn.

Question: How many Ikhfā letters are there and what are these? (Lesson 12)

Answer: The Ikhfā letters are 15 in number and these are: ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, ظ, ف, ق, ك.

Question: What is Tashdīd and what is the term for a letter carrying the sign of Tashdīd? (Lesson 13)

Answer: The w-shaped diacritic ـّـ is called Tashdīd. A letter carrying Tashdīd sign is called Mushaddad.

Question: How to pronounce نُوْن Mushaddad and مِيْم Mushaddad? (Lesson 13)

Answer: The نُوْن Mushaddad and the مِيْم Mushaddad will always be pronounced with Ghunnaẖ (nasalization).

Question: What is Ghunnaẖ and what is its duration? (Lesson 13)

Answer: Ghunnaĥ means to pronounce with nasalization (taking the sound into the nose) and its duration is equivalent to one اَلِف.

Question: How to pronounce a Mushaddad letter? (Lesson 13)

Answer: The Mushaddad letter is pronounced twice; first by combining it with the preceding Mutaḥarrik letter and then by its own Ḥarakat with a slight pause.

Question: Describe the rule regarding Idghām. (Lesson 14)

Answer: Idghām will be done when any letter of Yarmalūn is present after نُوّن Sākin or Tanwīn. In case of 'ر' and 'ل' Idghām will be done without Ghunnaĥ and in case of remaining 4 letters, Idghām will be done with Ghunnaĥ.

Question: How many Letters of Yarmalūn are there and what are these? (Lesson 14)

Answer: The Letters of Yarmalūn are six in number and these are: ی, ر, م, ل, و and ن.

Question: Describe the rule regarding Iqlāb. (Lesson 14)

Answer: If the letter 'ب' is present after نُوّن Sākin or Tanwīn, then do Iqlāb i.e. change the نُوّن Sākin or Tanwīn into مِيّم and do Ikhfā i.e. pronounce with nasalization.

Question: How many cases are there for مِيّم Sākin and what are these? (Lesson 15)

Answer: There are three cases of مِيّم Sākin: (1) Idghām-e-Shafawī (2) Ikhfā-e-Shafawī (3) Iẓĥār-e-Shafawī (1) Idghām-e-Shafawī (2) Ikhfā-e-Shafawī (3) Iẓĥār-e-Shafawī.

Question: Describe the rule regarding Idghām-e-Shafawī. (Lesson 15)

Answer: When another 'م' is present after مِيّم Sākin, Idghām-e-Shafawī is done within the مِيّم Sākin i.e. Ghunnaĥ is done.

Question: Describe the rule regarding Ikhfā-e-Shafawī. (Lesson 15)

Answer: If 'ب' is present after مِیْم Sākin, Ikhfā-e-Shafawī is done within the مِیْم Sākin i.e. Ghunnaĥ is done.

Question: Describe the rule regarding Iẓĥār-e-Shafawī. (Lesson 15)

Answer: If any letter other than 'ب' or 'م' is present after مِیْم Sākin, Iẓĥār-e-Shafawī is done within the مِیْم Sākin i.e. Ghunnaĥ is not done.

Question: What is meant by Tafkhīm and Tarqīq? (Lesson 16)

Answer: The meaning of Tafkhīm is to pronounce the letter in thick tone and that of Tarqīq is to pronounce the letter in thin tone.

Question: When to pronounce the لَام of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) in thick tone and when to pronounce it in thin tone? (Lesson 16)

Answer: If the letter before the لَام of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) carries Zabar or Paysh, then the لَام of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) will be pronounced in thick tone and if the letter before the لَام of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) carries Zayr, then the لَام of the Ism-e-Jalālat – اَللّٰه (عَزَّوَجَلَّ) will be pronounced in thin tone.

Question: Under what condition, اَلِف is pronounced in thick tone and when would it be pronounced in thin tone? (Lesson 16)

Answer: اَلِف will be pronounced in thick tone if it is preceded by a letter that is pronounced in thick tone and it will be pronounced in thin tone when preceded by a letter that is pronounced in thin tone.

Question: Indicate the conditions under which رَا will be pronounced in **thick tone**. (Lesson 16)

Answer: Under following conditions رَا will be pronounced in thick tone:

a) When رَا carries Zabar or Paysh

b) When رَا carries double Zabar or double Paysh

c) When رَا carries Vertical Zabar

d) When letter before رَا Sākin carries Zabar or Paysh

e) When there is Temporary Zayr before رَا Sākin

f) When there is Zayr before رَا Sākin in the preceding word

g) When any letter belonging to the Letters of Musta'liyaĥ is present after رَا Sākin in the same word.

Question: Indicate the conditions under which رَا will be pronounced in **thin tone**. (Lesson 16)

Answer: Under following conditions رَا will be pronounced in thin tone:

a) When there is Zayr or double Zayr under رَا

b) When there is Aṣlī Zayr (Original Zayr) before رَا Sākin in the same word

c) When there is يَا Sākinaĥ before رَا Sākin

Question: What is an ʿĀriḍī (temporary) Zayr? (Lesson 16)

Answer: In the Holy Quran, there are some words that begin with the letter اَلِف carrying no Ḥarakat, so whichever Ḥarakat one will apply to such اَلِف during its pronunciation will be temporary e.g. in the word اِرْجِعِیْ the Zayr is Temporary.

Question: What is the meaning of Madd? What are the causes of Madd? (Lesson 17)

Answer: The meaning of Madd is to stretch and elongate. There are two causes for Madd: (1) Ĥamzaĥ ـَـ (2) Sukūn ـْـ.

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

Answer: There are 6 types of Madd: (1) Madd Muttaṣil, (2) Madd Munfaṣil, (3) Madd Lāzim, (4) Madd Līn-Lāzim, (5) Madd ʻĀriḍ (6) Madd Līn-ʻĀriḍ

Question: Describe the case of Madd Muttaṣil. (Lesson 17)

Answer: If Ĥamzaĥ is present after a letter of Maddaĥ in the same word, then it will be Madd Muttaṣil (adjacent).

Question: Describe the case of Madd Munfaṣil. (Lesson 17)

Answer: If Ĥamzaĥ is present after a letter of Maddaĥ in the next word, then it will be Madd Munfaṣil (distant).

Question: How much Madd Muttaṣil and Madd Munfaṣil need to be elongated? (Lesson 17)

Answer: Whilst pronouncing Madd Muttaṣil and Madd Munfaṣil, elongate the tone up to 2, 2½ or 4 اَلِف.

Question: Describe the case of Madd Lāzim. (Lesson 17)

Answer: If a Sukūn Aṣlī ـْـ, ـّـ is present after a letter of Maddaĥ, then it will be Madd Lāzim.

Question: Describe the case of Madd Līn-Lāzim. (Lesson 17)

Answer: If a Sukūn Aṣlī ـْـ, is present after a letter of Līn, then it will be Madd Līn-Lāzim.

Question: How much **Madd Lāzim** and the **Madd Līn-Lāzim** need to be elongated? (Lesson 17)

Answer: Whilst pronouncing Madd Lāzim and Madd Līn-Lāzim, elongate up to 3, 4 or 5 اَلِف.

Question: Describe the case of Madd ʻĀriḍ. (Lesson 17)

Answer: If a temporary Sukūn [i.e. a letter becomes Sākin by virtue of Waqf (pause)] is found after a letter of Maddaĥ, then it will be Madd ʻĀriḍ.

Question: Describe the case of Madd Līn ʻĀriḍ. (Lesson 17)

Answer: If a temporary Sukūn [i.e. a letter becomes Sākin by virtue of Waqf (pause)] is found after a letter of Līn, then it will be Madd Līn-ʻĀriḍ.

Question: How much Madd ʻĀriḍ and Madd Līn ʻĀriḍ need to be elongated? (Lesson 17)

Answer: Whilst pronouncing Madd ʻĀriḍ and Madd Līn-ʻĀriḍ, elongate up to 3 اَلِف.

Question: What is a Zāid (additional) اَلِف, and how is it pronounced? (Lesson 19)

Answer: At some locations in the Holy Quran, there is a symbol of circle 'o' upon the اَلِف, this type of اَلِف is called a 'Zāid (additional) اَلِف', one should not pronounce it.

Question: Which rule will apply in the نُوْن Sākin present in the following words: دُنْيَا, بُنْيَانٌ, صِنْوَانٌ, قِنْوَانٌ (Lesson 20)

Answer: In the above four words, a Yarmalūn letter is present after نُوْن Sākin in the same word. Idghām will not be done in these words, instead Iẓĥār Muṭlaq will be done. Hence do not make Ghunnaĥ (nasalization) in above four words.

Question: What is Saktaĥ? (Lesson 20)

Answer: To stop the sound and then to continue reading ahead holding the breath is called Saktaĥ i.e. the sound should stop whilst holding the breath.

Question: What is the meaning of Tasĥīl? (Lesson 20)

Answer: The meaning of Tasĥīl is to make soft i.e. pronounce the second Ĥamzaĥ with a soft tone.

Question: What is Imālaĥ? (Lesson 20)

Answer: To incline the sound of Zabar towards Zayr and the sound of اَلِف towards یَا is called Imālaĥ.

Question: How is the رَا of Imālaĥ pronounced? (Lesson 20)

Answer: The رَا of Imālaĥ is pronounced 'رَے' instead of 'رِی'.

Question: What is meant by Waqf? (Lesson 21)

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

Question: How to deal with if there is a Zabar, Zayr, Paysh, or even double Zayr or double Paysh on the last letter of the phrase in case of Waqf? (Lesson 21)

Answer: If Zabar, Zayr, Paysh, double Zayr or double Paysh is present on the last letter of the phrase, then make that (last) letter Sākin when making Waqf.

Question: If there is Tanwīn of double Zabar on the last letter of a phrase, then how to deal with it in case of Waqf? (Lesson 21)

Answer: If double Zabar is present on the last letter of the phrase, then pronounce it as اَلِف when making Waqf.

Question: If there is rounded تَا i.e. 'ۃ' in case of Waqf, how to deal with it? (Lesson 21)

Answer: If the last letter of the word is rounded تَا i.e. 'ۃ', then no matter which Ḥarakat or Tanwīn it carries, pronounce it as 'هْ' when making Waqf.

Question: What is نُوْنِ Quṭnī? (Lesson 21)

Answer: When Ĥamzaĥ Waṣlī is present after Tanwīn, the Ĥamzaĥ Waṣlī is dropped in case of Waṣl (without pausing) and the نُوْنِ Sākin of Tanwīn is given Zayr and a small نُوْنِ is usually shown with it, this نُوْنِ is called نُوْنِ Quṭnī.

Question: Which type of Waqf is expressed by the circular sign ' o' and what should be done at this sign? (Lesson 21)

Answer: This is the sign of Waqf Tām and indicates the completion of Quranic verse, one ought to make pause at it.

Question: Which type of Waqf is denoted by 'م' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of Waqf Lāzim, one must make pause at it.

Question: Which type of Waqf is denoted by 'ط' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of Waqf Muṭlaq, it is better to make pause at it.

Question: Which type of Waqf is denoted by 'ج' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of Waqf Jāiz, it is better to make pause at it but it is also permissible to continue.

Question: Which type of Waqf is denoted by 'ز' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of Waqf Mujawwaz, it is permissible to make pause at it but it is better to avoid pause at it.

Question: Which type of Waqf is denoted by 'ص' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of Waqf Murakhkhaṣ, one should not make pause at it.

Question: Explain the rules of Waqf regarding the 'لا' sign. (Lesson 21)

Answer: If the sign لا is present above the sign of verse i.e. لا, there is difference in opinion about whether to make pause or not. If 'لا' is present without the sign verse, then do not make pause.

Question: What is I'ādaĥ? (Lesson 21)

Answer: After making Waqf, to repeat from preceding verse without pause is called I'ādaĥ (Repetition).

Question: Which Waẓīfaĥ (Invocation) should be invoked to become pious and steadfast upon the Sunnaĥ?

Answer: To become pious and steadfast upon Sunnaĥ, keep invoking 'یَا خَبِیْرُ' all the time.

Question: What are the 5 stages of knowledge?

Answer: (1) To observe silence (2) To listen with attention (3) To remember what was heard (4) To abide by what was learnt (5) To pass on the acquired knowledge.

Question: What is the Waẓīfaĥ to strengthen memory?

Answer: Invoke 'یَا عَلِیْمُ' 21 times (recite Ṣalāt-'Alan-Nabī once before and after the invocation), blow on water and drink it or make it drink to others before breakfast for 40 days, the memory (of the one who drinks this water) will be strengthened اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ.

Question: Which Du'ā (Supplication) should one invoke for memorizing the lessons?

Answer: Recite following Du'ā with Ṣalāt-'Alan-Nabī before and after it:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَام

Question: How many Farḍ (obligatory) acts are there in Wuḍū and what are these?

Answer: There are **four Farḍ acts** in Wuḍū and these are: (1) Washing the whole face (2) Washing both arms including the elbows (3) Moistening a quarter of the head (4) Washing both feet including the ankles.

Question: How many Farḍ acts are there in Ghusl and what are these?

Answer: There are **three Farḍ acts** in Ghusl and these are: (1) Rinsing the mouth (2) Sniffing water inside the nose (3) Ablution of the whole apparent body.

Question: How many Farḍ acts are there in Tayammum and what are these?

Answer: There are **three Farḍ acts** in Tayammum and these are: (1) Intention (2) Wiping hands on the entire face (3) Wiping both arms including the elbows.

Question: How many Pre-Conditions of Ṣalāĥ are there and what are these?

Answer: There are **six Conditions** of Ṣalāĥ and these are: (1) Ṭaĥāraĥ (Purity) (2) Satr-e-'Awrat (veiling) (3) Facing towards the Qiblaĥ direction (4) Waqt (Timings) (5) Niyyaĥ (Intention) (6) Takbīr-e-Taḥrīmaĥ.

Question: How many Farḍ acts are there in Ṣalāĥ and what are these?

Answer: There are **seven Farḍ acts** of Ṣalāĥ and these are: (1) Takbīr-e-Taḥrīmaĥ (2) Qiyām (3) Qirā`at (4) Rukū' (5) Sujūd (6) Qa'daĥ Akhīraĥ (7) Khurūj-e-Biṣun'iĥī.

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Allah عَزَّوَجَلَّ mujhay Hafiz-e-Quran bana day

From: Shaykh-e-Ṭarīqat, Amīr-e-Aĥl-e-Sunnat, the founder of Dawat-e-Islami ʻAllāmaĥ Maulānā **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Allah mujĥay Ḥāfiẓ-e-Quran banā day
Ĥo jāye sabaq yād mujĥay jald Ilāĥī
Sustī ĥo mayrī dūr utĥūn jald sawayray
Ĥo Madrasay kā mujĥ say na nuqṣān kabĥī bĥī
Ĉhuttī na karūn bĥūl kay bĥī Madrasay kī mayn
Ustād ĥaun maujūd yā bāĥar kaĥīn maṣrūf
Khaṣlat ĥo sharārat kī mayrī dūr Ilāĥī
Ustād kī kertā raĥūn ĥer dam mayn iṭā'at
Kapřay mayn rakĥūn ṣāf Tū dil ko mayray ker ṣāf
Filmon say ḋarāmon say day nafrat Tū Ilāĥī
Mayn sātĥ jamā'at kay pařĥūn sārī namāzayn
Pařĥtā raĥūn kašrat say Durūd un pay sadā mayn
Sunnat kay muṭābiq mayn ĥer aik kām karūn kāsh
Mayn jĥūṫ nā bolūn kabĥī gālī nā nikālūn
Mayn fāltū bātaun say raĥūn dūr ĥamayshaĥ
Akhlāq ĥaun achĉhay mayrā kirdār ĥo achĉhā
Ustād ĥaun mā bāp ĥaun 'Aṭṭār bĥī ĥaun sātĥ
Quran kay aḥkām pay bĥī mujĥ ko chalā day
Yā Rab! Tū mayrā ḥāfiẓaĥ mazbūṭ banā day
Tū Madrasay mayn dil mayrā Allah lagā day
Allah yaĥān kay mujĥay ādāb sikĥā day
Awqāt kā bĥī mujĥ ko pāband banā day
'Ādat Tū mayrī shor machānay kī miṫā day
Sanjīdaĥ banā day mujĥay sanjīdaĥ banā day
Mā bāp kī 'izzat kī bĥī taufīq Khudā day
Āqā kā Madīnaĥ mayray sīnay ko banā day
Bas shauq ĥamayn Na'at-o-Tilāwat kā Khudā day
Allah 'ibādat mayn mayray dil ko lagā day
Aur Żikr kā bĥī shauq paey Ghauš-o-Razā day
Yā Rab! Mujĥay Sunnat kā Muballigh bĥī banā day
Ĥer aik maraz say Tū gunāĥaun say shifā day
Chup reĥnay kā Allah salīqaĥ Tū sikĥā day
Maḥbūb kā ṣadaqaĥ Tū mujĥay nayk banā day
Yūn Hajj ko chalayn aur Madīnaĥ bĥī dikĥā day

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

BLESSING OF SUNNAH

Alhamdu-Lillah عَزَّوَجَلَّ the Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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-Maghrib 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'aamaat card daily doing Fikr-e-Madina and hand it in to the relevant responsible Islamic brother of your area.

In'shaa-Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ" To rectify ourselves, we are to act upon the Madani In'aamaat and to rectify the people of the whole world, we are to travel with the Madani Qafilas . In'shaa-Allah عَزَّوَجَلَّ.

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Publisher: Maktaba-tul-Madina
Faizan-e-Madina, International Madani Markaz (Centre), Baab-ul-Madina Karachi, Pakistan, Phone: 92(21) 4921389-93/4126999, Fax: 92(21) 4128858