

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

MADANI QA'IDA

ORIGIN OF THE LETTERS

The literal meaning of the word *Makhraj* (Origin) is the place of origin. In terms of *Tajweed* the area of pronunciation for an Arabic letter is known as the *Makhraj* (Origin).

Letter	Name (of the Group to which the letter belongs)	Origin
ه [Hamzah], ع [Haa]	Huroof Halqiyyah	Pronounced from the bottom part of the throat
ع [A'in], ح [haa]	" "	Pronounced from the middle part of the throat
غ [Ghayn], خ [Khaa]	" "	Pronounced from the top part of the throat
ق [Qaaf]	Huroof Lahwiyyah	Pronounced from the root of the tongue and the soft part of the palate
ك [kaaf]	" "	Pronounced from the root of the tongue and the hard part of the palate
ج [Jeem], ش [Sheen], ي [Yaa]	Huroof Shajariyyah	Pronounced from the middle of the tongue and the middle of the palate
ض [Daad]	Harf Hāfiyyah	Pronounced from the sides of the tongue and the roots of the upper molars
ل [Laam], ر [Raa], ن [Noon]	Huroof Tarfiyyah	Pronounced from the (front) edge of the tongue and the roots of the front teeth ¹ towards the palate
ت [taa], د [Daal], ط [Taaw]	Huroof Nit'iyyah	Pronounced from the tip of the tongue and the roots of the upper front teeth
ث [Thaa], ذ [dzhaal], ظ [Dzhaaw]	Huroof Lithwiyyah	Pronounced from the top of the tongue and the inner edge of the upper front teeth
ز [Zaa], س [Seen], ص [Saad]	Huroof Safeeriyyah	Pronounced from the tip of the tongue and the inner edges of both upper and lower front teeth
ف [Faa]	Huroof Shafawiyyah	Pronounced from the edge of the upper front teeth and the wet part of the bottom lip
ب [Baa]	" "	Pronounced from the wet part of both lips
م [Meem]	" "	Pronounced from the dry part of both lips
و [Wāo]	" "	Pronounced by the rounding of the lips

¹ i.e. the central incisors

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

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Roohāni Hikāyāt, P68)

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



13th Shawal-ul-Mukarram
1428h

طالب غم
مدينه
بقيع
و
مغفرت

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:

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

LESSON NUMBER 1: Huroof Mufriidāt (Individual Letters)

- The **Huroof Mufriidāt** (Individual Letters) also known as the **Huroof Tahajji** are 29 in total.
- Pronounce the **Huroof Mufriidāt** (Individual Letters) according to the rules of **Tajweed** and **Qirā'at** with the Arabic tone and accent, avoid urdu pronunciation, for example DO NOT READ بے [Bay], تے [Tay], ٹے [Thay], ہے [hay], خے [Khay], طوے [Toyein], ڈھوے [Dhzoeyin] instead recite them in the following way با [Baa], تا [Taa], ٹا [Thaa], حا [haa], خا [Khaaw], طا [Taaw], ظا [Dhzaaw].
- From amongst these 29 letters, there are 7 that are always pronounced with a **full mouth** (i.e. deeply) in every state, this group of letters is known as the **Huroof Mustā'liyah**, they are the following: خ, ص, ط, ظ, غ, ق, when joined together, these letters are pronounced **خُصَّ ضَغْطٍ قِظْ** [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.

Jeem ج (جِيم)	Thaa ث (ثَا)	Taa ت (تَا)	Baa ب (بَا)	Alif ا (أَلِف)
Raa ر (رَا)	Dzhaal ذ (ذَال)	Daal د (دَال)	Khaa خ (خَا)	Haa ح (حَا)
Daad ض (ضَاد)	Saad ص (صَاد)	Sheen ش (شَيْن)	Seen س (سَيْن)	Zaa ز (زَا)
Faa ف (فَا)	Ghayn غ (غَيْن)	A'in ع (عَيْن)	Dzhaaw ظ (ظَا)	Taaw ط (طَا)
Noon ن (نُون)	Meem م (مِيم)	Laam ل (لَام)	Kaaf ك (كَاف)	Qaaf ق (قَاف)
Yaa ي (يَا)	Hamza ء (هَمْزَة)	Haa ه (هَا)	Wao و (وَاو)	

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

LESSON NUMBER 2: Huroof Murakkabāt (Compound Letters)

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

ا	لا	لا	با	فا	تا	1
يا	ثا	شا	سا	فا	قا	2
جا	خا	حا	عا	غا	صا	3
ضا	طا	ظا	ما	ها	كا	4
لب	كب	كت	كث	كف	طب	5
سل	شل	صل	ضل	فل	قل	6
عل	غل	كل	كن	طن	ظن	7

جد	خد	حد	عد	غد	خذ	1
خز	حر	بر	ير	طر	ظر	2
بم	نم	تم	يم	ثم	شم	3
لج	عج	حج	بج	بع	يغ	4
نص	فص	قض	بس	يس	تس	5
فق	قق	شق	سق	عق	حق	6
لك	فك	تك	كو	هو	مو	7
بي	ني	تي	يى	ؤ	ئى	8
بة	نة	تة	ية	عط	فظ	9
بلب	بهم	بعد	عبد	حمد	هالك	10
يهب	خطف	ثمن	حسن	فئة	سخط	11

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
اَسْأَلُكَ بِاَعْوَدِ الْاَلَمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِبِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

LESSON NUMBER 3: Harakāt 2

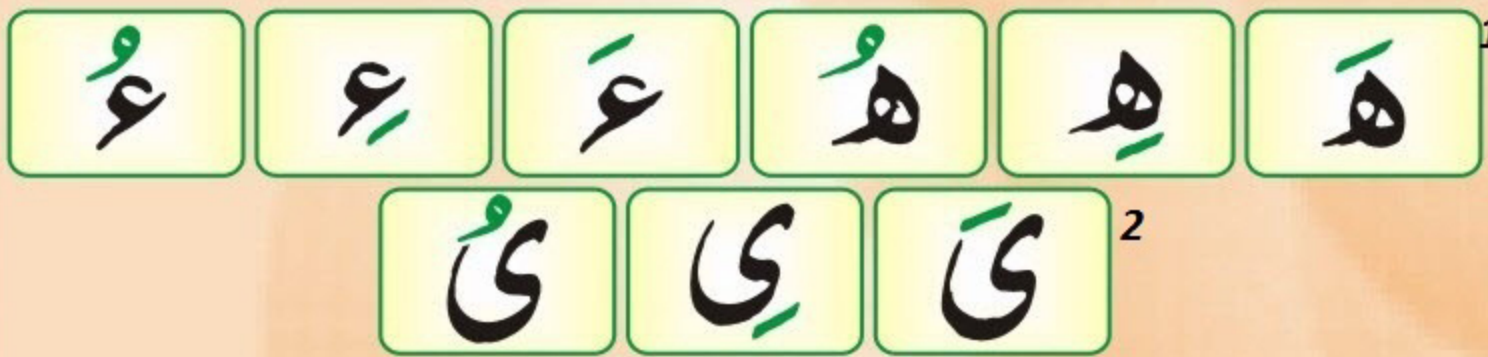
- The plural form of Harakat is **Harakāt**. **Zabr** [ز], **Zer** [ز] and **Paish** [پ] are known as the Harakāt. The Zabr and Paish are found above the letter whereas the Zer is found below it.
- The letter which has a Harakat is known as **Mutaharrik**.
- The **Zabr** is pronounced by opening the 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.

اِ	اُ	اَ	بِ	بُ	بَ
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) "Fathah", "Kasrah" and "Dhammah", respectively.

ج	ج	ح	ج	ج	ج	1
خ	خ	د	خ	خ	خ	2
ذ	ذ	ر	ذ	ذ	ذ	3
ز	ز	س	ز	ز	ز	4
ش	ش	ص	ش	ش	ش	5
ض	ض	ط	ض	ض	ض	6
ظ	ظ	ع	ظ	ظ	ظ	7
ع	ع	ف	ع	ع	ع	8
ق	ق	ك	ق	ق	ق	9
ل	ل	م	ل	ل	ل	10
ن	ن	و	ن	ن	ن	11



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

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.



هَ	هَ	هَ	هَ	هَ	هَ	1
هَ	هَ	هَ	هَ	هَ	هَ	2
خَ	خَ	خَ	خَ	خَ	خَ	3
بَ	بَ	بَ	بَ	بَ	بَ	4
وَ	وَ	وَ	وَ	وَ	وَ	5
لَ	لَ	لَ	لَ	لَ	لَ	6
رَ	رَ	رَ	رَ	رَ	رَ	7
شَ	شَ	شَ	شَ	شَ	شَ	8

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.

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

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. أُنْ = اِنْ = اُنْ = اُنْ.
- Spell out the examples of *Tanween* as follows: مِنْ = مِم = مِم two *Zabr* مِنْ = مِم two *Zer* مِنْ = مِم two *Paish* مِنْ = 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	ت	ت	تا	1
ذ	ذ	ذا	ز	ز	زا	2
ث	ث	ثا	ظ	ظ	ظا	3
ص	ص	صا	س	س	سا	4
ض	ض	ضا	د	د	دا	5

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

1	گا	ک	ک	قا	ق	ق
2	ها	ه	ه	وا	ح	ح
3	ء	ع	ع	وا	ع	ع
4	خا	خ	خ	خا	ع	ع
5	با	ب	ب	ما	م	م
6	وا	و	و	فا	ف	ف
7	را	ل	ل	نا	ن	ن
8	را	ر	ر	جا	ج	ج
9	شا	ش	ش	ی	ی	ی

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

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 = zabr مَ لام, zer لَ, مَلِ two paish كَاف, مَلِكُ = مَلِكٌ.

نَزَلَ	خَلَقَ	صَدَقَ	يَدَاكَ	بَلَغَ	طَبَعَ
جَعَلَ	فَعَلَ	نَظَرَ	ذَكَرَ	كَسَبَ	أَبَلَ
رُسِلَ	صُحِفَ	ثُلُثَ	سُدُسَ	حُرِّمَ	رُبِعَ
حَمِدَ	خَطِفَ	مَلِكَ	تَزِدَ	تَجَدَّ	يَلِجُ
قُتِلَ	سُئِلَ	قُرِئَ	قَمَرِ	كَبِرَ	حُشِرَ
أَحَدًا	مَرَضًا	عَمَلًا	هُدًى	طَوًى	قُرًى
مَسَدٍ	ثَنِينَ	سَخَطٍ	ظُلِّلَ	فِئَةٍ	عُنُقٍ
نَفَرٌ	صَهْدٌ	غَضَبٌ	لَعِبٌ	أُذُنٌ	كُتِبَ

دَرَجَةٌ قِرْدَةٌ عِلْقَةٌ سَفَرَةٌ شَجَرَةٌ قَتَرَةٌ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ 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: ا و ي.
- When there is a *Zabr* before the *Alif*, then the *Alif* becomes *Maddah* e.g. بَا. When there is a *Paish* before the *Wāo Sākinah*, then the *Wāo* becomes *Maddah* e.g. بُو. When there is a *Zer* before the *Yaa Sākinah*, then the *Yaa* becomes *Maddah* e.g. بِي.
- Pronounce the *Huroof Maddah* by stretching them to the length of one *Alif* i.e. 2 *Harakāt*.
- Spell out the examples as follows: بَا = بَا zabr, بُو = بُو paish, بِي = بِي zer, بَا, بِي, بُو.

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.

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

LESSON NUMBER 8: Khari Harakāt 5

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

ط	ط	ط	ث	ت	ث
ذ	ذ	ذ	ز	ز	ز
ظ	ظ	ظ	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

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

LESSON NUMBER 9: Huroof ⁶ Leen

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

بُو	بِئ	تُو	تِئ	ثُو	ثِئ
جُو	جِئ	حُو	حِئ	خُو	خِئ
دُو	دِئ	ذُو	ذِئ	رُو	رِئ
زُو	زِئ	سُو	سِئ	شُو	شِئ
صُو	صِئ	ضُو	ضِئ	طُو	طِئ
ظُو	ظِئ	عُو	عِئ	غُو	غِئ
فُو	فِئ	قُو	قِئ	کُو	کِئ
لُو	لِئ	مُو	مِئ	نُو	نِئ
وُو	وِئ	هُو	هِئ	اُو	اِئ
		یُو	یِئ		

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

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

LESSON NUMBER 10

- out the word **مَوْضُوعَةٌ** as follows: **وَأَوْ** Zabir **مَوْ** Paish **ضَوْ** = **مَوْضَوْ**, **عَيْن** Zabir
عَ = **مَوْضُوعَ**, **تَا** two Paish **عَ** = **مَوْضُوعَةٌ**.

قَالَ	صِرَاطَ	هَذَا	ذَلِكَ	كَانُوا	قَالُوا
لَهُ	سَوْفَ	قَوْلُ	فِيهِ	نُوحِيهِ	بِهِ
لَيْسَ	بَيْنَ	عَذَابًا	مَتَاعًا	طَغَى	شَكُورًا
غَفُورًا	دَاوُدَ	خَوْفِ	يَوْمِ	قِيلَ	حِيلَ
رُسُلِهِ	رَسُولِهِ	إِلَيْهِ	عَلَيْهِ	صَوَابًا	مَا بَا
صَلَاةَ	زَكَاةَ	رَسُولِ	مَحْفُوظِ	مَقَامَهُ	خَتَمَهُ

لَوْحٌ	حَوْلٌ	دِينٌ	بَشِيرٌ	قَوْمُهُ	هَدَيْنَا
بَيْنَنَا	زَاهِدِينَ	رَاكِعُونَ	عِيسَى	مُوسَى	صُدُورِ
أَوَى	قَوْلًا	قَوْمًا	مِيقَاتًا	مُنِيرًا	شَيْءٌ
شَيْئًا	هَارُونَ	سُلَيْمَانَ	شُهُودٌ	قُعُودٌ	وَدُودٌ
يَوْمَئِذٍ	مَوْعِدُهُ	كَرِيمٌ	وَكَيلٌ	نُورُهُ	أَرَأَيْتَ
أَفَرَأَيْتَ	مَوْعِظَةً	مَوْضُوعَةً	مَوْءَدَةً	سَمِيعٌ	عَزِيزٌ
يَدَايِهِ	حَيْثُ	غَيْبٌ	سَمَوَاتٍ	كَلِمَاتٍ	لَشَيْءٌ
قُرْشٍ	بَايِتِنَا	مِهْدًا	عِلْمٌ	كِتَبٌ	سَلَامٌ
أُذَيْنَا	أُوتَيْنَا	أَوْحَيْنَا	نُوحِيهَا	الْأُنَى	الْمُنَوَاتِ
تُدِيرُونَهَا	فَلَا تَمِيلُوا	فَاخْلَقْتُوْنِي	فَلَا تَلُومُونِي	وَلَا يُحِيطُونَ	

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

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, ؤ) 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 جَدٍ**.
- 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	إِطْ	أَطْ	أُتْ	إِثْ	أَتْ	1
أُذْ	إِذْ	أَذْ	أُزْ	إِزْ	أَزْ	2
أُثْ	إِثْ	أَثْ	أُظْ	إِظْ	أَظْ	3
أُصْ	إِصْ	أَصْ	أُسْ	إِسْ	أَسْ	4
أُضْ	إِضْ	أَضْ	أُدْ	إِدْ	أَدْ	5

أَكْ	إَكْ	أَقْ	إَقْ	أُقْ	1
أَهْ	إَهْ	أُهْ	أَحْ	إَحْ	2
أَءْ	إَءْ	أُءْ	أَعْ	إَعْ	3
أَخْ	إَخْ	أُخْ	أَغْ	إَغْ	4
أَبْ	إَبْ	أُبْ	أَمْ	إَمْ	5
أَوْ		أُو	أَفْ	إِفْ	6
أَلْ	إِلْ	أُلْ	أَنْ	إِنْ	7
أَرْ	إَرْ	أُرْ	أَجْ	إَجْ	8
أَشْ	إَشْ	أُشْ	أَيْ	إَيْ	9
PRACTISE					
قُلْ	إِنْ	عَنْ	مَنْ	بَلْ	10

لَمْ	كَمْ	هَمْ	ذُقْ	قَدْ
إِصْطَبِرْ	مُسْتَظِرْ	فَاغْفِرْ	أَعِينْ	أَعْنَابًا
زَجَرَةٌ	نُطْفَةٌ	مُدْهِنُونَ	أَبْوَابًا	فَاغْدِقْ
يُقْرِضُ	يُغْنِي	تَجْرِي	جَمْعًا	فَتَحْ
مُؤْمِنِينَ	مُؤْمِنُونَ	يُؤْمِنُونَ	مُؤَصَّدَةٌ	إِقْرَأْ
شَانُ	كَاسًا	بِسْ	يَشَا	نَشَا
إِثْمُ	يَبْجَثُ	أَحْيَا	أُخْرَى	إِذْهَبْ
أَشْدُدْ	إِرْكَبْ	حُشِرْتُ	نُشِرْتُ	أَحْضَرْتُ
طَهِسْتُ	فُرِجْتُ	نُسِفْتُ	يُظْلَمُونَ	يُظْهَرُ
إَصْدِرْ	بَيْنَكُمْ	بَيْنَهُمْ	فَضْلِكَ	عَلَيْهِمْ
أَعْمَالُكُمْ	أَعْمَالُكُمْ	أَيْدِيَهُمْ	يَسْتَبْدِلُ	يَسْتَفْتِحُونَ

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

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

- The Noon Sākinah and Tanween have 4 Rules: (1) *Izhār* (2) *Ikhfā* (3) *Idghām* (4) *Iqlāb*.
- (1) *Izhār*: If any letter from the *Huroof Halqiyyah* is found after a Noon Sākinah or Tanween, then *Izhār* will be done i.e. the sound of the Noon will be clear. (Nasalisation (*ghunna*) will not take place when reading the Noon Sākinah or Tanween) The *Huroof Halqiyyah* are 6 and they are: خ, غ, ه, ع, ح, هـ.
- (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.

مِنْ أَجَلٍ	مِنْ هَادٍ	مِنْ عَلَقٍ	مِنْ حَكِيمٍ
مِنْ غَفُورٍ	مِنْ خَوْفٍ	فَمِنْ تَبِيعَ	مِنْ شَمَرَةٍ
مِنْ جُوعٍ	مِنْ دُونِكُمْ	مِنْ ذَهَبٍ	فَإِنْ زِلْتُمْ
مَنْ سَفِهَ	مَنْ شَكَرَ	مِنْ صَلَاحٍ	إِنْ ضَلَلْتُ
مِنْ طَيِّبٍ	مَنْ ظَلَمَ	مِنْ فُرُوجٍ	مِنْ قَبْلِ
مِنْ كِتَابٍ	يَنْوُونَ	مِنْهُمْ	أَنْعَمْتَ

وَانْحَزْ	فَسَيُغْضُوبُونَ	وَالْمُنْخَفَقَةُ	أَنْتَ	1
تَنْسُونَ	نُنَشِّرُهَا	يَنْصُرُونَ	مَنْصُودٍ	2
يُطْفِقُونَ	أَنْظُرْ	أَنْفُسِكُمْ	يَنْقُضُونَ	3
مِنْكُمْ	عَذَابًا أَلِيمًا	خَيْرٌ تَجِدُوهُ	عَدْنٍ تَجْرِي	4
بَلَدًا أَمِنًا	قَوْلًا ثَقِيلًا	شِهَابٍ ثَاقِبٍ		5
نُوحًا هَدَيْنَا	فَصَبْرٌ جَمِيلٌ	خَلْقٌ جَدِيدٌ		6
جُرْفٍ هَارٍ	كَاسًا دِهَاقًا	بَخْسٍ دَرَاهِمَ		7
سَمِيعٌ عَلِيمٌ	سِرَاعًا ذَلِكْ	يَتِيهًا ذَا مَقَرٍّ		8
خُلُقٍ عَظِيمٍ	صَعِيدًا زَلَقًا	يَوْمَئِذٍ زُرْقًا		9
قَرْضًا حَسَنًا	قَوْلًا سَدِيدًا	بِقَلْبٍ سَلِيمٍ		10
مُلْكٍ حَسَابِيَةٍ	بِأَسِّ شَدِيدٍ	عَذَابٍ شَدِيدٍ		11


تَوَمَّا غَيْرِكُمْ	عَمَلًا صَالِحًا	رِجَالٌ صَادِقُونَ
قَلِيلَةٌ غَلَبَتْ	عَذَابًا ضَعْفًا	مُسْفِرَةٌ ضَاحِكَةٌ
عَلِيمٌ خَبِيرٌ	سَبْحًا طَوِيلًا	سَمَوَاتٍ طَبَاقًا
رَفَرٍ خُضِرٍ	سَحَابٌ ظُلُمْتُ	نَفْسٍ ظَلَمْتُ
تَوَمَّا فَاسِقِينَ	سُبُلًا فَجَاجًا	تَشَنَّا قَلِيلًا
فَتَحٌ قَرِيبٌ	رَسُولٌ كَرِيمٌ	كَرَامًا كَاتِبِينَ

يَا سَمِيعُ

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

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

LESSON NUMBER 13: Tashdeed

- This curved sign “” 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. عَبَشْتُمْ will be read as عَبَشْتُمْ.
- In this lesson in addition to exercising the *Tashdeed*, take special care in distinguishing between the letters that sound similar.

أُط	إِط	أَط	أُت	إِث	أَت	1
أُذ	إِذ	أَذ	أُز	إِز	أَز	2
أُث	إِث	أَث	أُط	إِط	أَط	3
أُص	إِص	أَص	أُس	إِص	أَص	4
أُض	إِض	أَض	أُذ	إِذ	أَذ	5
أُت	إِث	أَث	أُك	إِث	أَك	6

أَهْ	إَهْ	أُهْ	أَحْ	إَحْ	أَحْ	1
أَعْ	إَعْ	أُعْ	أَخْ	إِخْ	أُخْ	2
أَبْ	إَبْ	أُبْ	أَمْ	إِمْ	أُمْ	3
أَوْ	إَوْ	أُوْ	أَفْ	إَفْ	أُفْ	4
أَلْ	إَلْ	أُلْ	أَنَّ	إِنَّ	أَنَّ	5
أَزْ	إَزْ	أُرْ	أَجْ	إِجْ	أُجْ	6
أَشْ	إَشْ	أُشْ	أَيَّ	إَيَّ	أُيَّ	7
رَبْ	رَبِيْ	رَبِّهْ	إِنَّ	إِنَّا	إِنِّيْ	8
مِنَّا	مِنِّيْ	شُمَّ	وَلَمَّا	حَبَبْ	أَحَبْ	9
وَالْتَيْنِ	بِالتَّقْوَى	الْثَّاقِبْ	ثَجَّاجًا	فِي الْحَجِّ	شُحْ	10
مُسَخَّرَاتِ	صَدَقْ	تَصَدَّى	الذَّرَجَاتِ	مِن الدَّمْعِ	وَالذِّكْرَيْنِ	11
الرَّحْمَنِ	نُزِلَ	فَسَنِيْسِرُهُ	وَالشَّمْسِ	نَقُصْ	وَالصَّالِحِينَ	12
فَضَّلْنَا	وَالضُّحَى	وَالطُّورِ	وَالطَّيْرِ	الطَّلَاقُ	وَالظَّاهِرُ	13
لِلظَّالِمِينَ	سُعْرَتْ	يُوفَ	حَقَّتْ	حَقُّ	رَكْبَتِكَ	14
وَالَّذِينَ	مِمَّا	أُمَّةٍ	فَأَمُّهُ	مُسَمَّى	جَدَّتِ	15

وَالنَّشِطَاتِ	وَالنَّجْمِ	كُورَتْ	مُطَهَّرَةً	سُيِّرَتْ	يَذْكُرْ
لِيَذَّابَرُوا	ذُرِّيَّتَهُ	مُزْمَلٍ	مُدَّثِرُ	عَلَى النَّبِيِّ	يَسْتَعُونُ
عَلِيُونُ	يَزْكِي	مِنَ الطَّيِّبَاتِ	إِنَّ الظَّنَّ	مَدَّ الظِّلُّ	شَرَّ النَّفَثَاتِ
يُحِبُّ التَّوَابِينَ	رَبِّ السَّمَوَاتِ	أَحَطْتُ	بَسَطْتُ		
نَخْلَكُمْ	قَدْ تَبَيَّنَ	عَبَدْتُمْ	إِذْ ظَلَمُوا	قَدْ دَخَلُوا	إِذْ ذَهَبَ

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

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

- (3) **Idghām**: If any letter from the *Huroof Yarmalūn* is found after a Noon Sākinah or Tanween, then *Idghām* will be done, without *Ghunnah* (Nasalisation) in the letters 'ر' and 'ل' and with *Ghunnah* in the remaining 4 letters. The *Huroof Yarmalūn* are 6 and they are: ن, و, ل, م, ر, ي.
- (4) **Iqlāb**: If the letter ب is found after the Noon Sākinah or Tanween, then perform *Iqlāb* i.e. change the Noon Sākinah or Tanween into a Meem and perform *Ikhfā* (pronounce it with Nasalization).
- Spell out the examples of *Idghām* as follows: يا نون ميم = مَنْ يَقُولُ zabr , مَنْ نِي zabr يا , مَنْ يَقُولُ = مَنْ يَقُولُ لَامَ , مَنْ يَقُولُ تَوَ = مَنْ يَقُولُ دَاو تَاف , مَنْ يَقُولُ عِي .
- Spell out the examples of *Iqlāb* as follows: بَع عَيْنَ بَا , مِنْ zer تَوْن مِيمَ = مِنْ أَعْدَ = مِنْ أَعْدَ دَاك , مِنْ بَع = .

مَنْ يَقُولُ	مَنْ وَرَقِ الْجَنَّةِ	مَنْ يَوْمِ	مَنْ وَلِي
--------------	------------------------	-------------	------------

1	مِنْ مَّشْهَدٍ	مِنْ مِّثْلِهِ	مِنْ نَّصِيرٍ	مِنْ زُطْفَةٍ
2	مِنْ رَبِّكَ	مِنْ رَبِّهِمْ	مِنْ لَدُنْهُ	يَكُنْ لَهُ
3	كِتَابًا يَلْقَاهُ	رَجُلٌ يَسْغَى	هُدًى وَذِكْرَى	وَجُوهٌ يَوْمَئِذٍ
4	بِرَحْمَةٍ مِّنْهُ	سِرَاجًا مُّنِيرًا	حِطَّةً نَّغْفِرُ لَكُمْ	خَلَقَ نَعِيدُهُ
5	مُحَمَّدٌ رَسُولُ اللَّهِ	رَعُوفٌ رَّحِيمٌ	مُصَدِّقًا لِّهَا	وَيْلٌ لِّكُلِّ
6	مِنْ بَعْدٍ	مِنْ أَثْقَلِهَا	أَنْبِئُهُمْ	لَيَنْبِذَنَّ
7	قَوْلًا بَلِيغًا	خَيْرًا أَبْصِيرًا	جَنَّةٍ بِرَبْوَةٍ	كَرَامٍ بَرَّةٍ
8	حِلٌّ بِهَذَا	صَمٌّ بِكُمْ		

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

LESSON NUMBER 15: The rules of Meem Sākinah

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

أَنْتُمْ مُظْلِمُونَ ¹	الْمَرَّةَ	كُنْتُمْ بِهِ	هُم فِيهَا
وَلَكُمْ مَا كَسَبْتُمْ ²	وَالْأَمْرُ	تَأْتِيهِمْ بَأْيَةً	أَمْضَى
أَتَيْتَكُمْ مِنْ كِتَابٍ ³	لَمْ يَلِدْ	عَلَيْكُمْ بِوَكِيلٍ	وَأَمْطَرْنَا
فَهُمْ مُّقْبَحُونَ ⁴	لَكُمْ دِينُكُمْ	تَرْمِيهِمْ بِحِجَارَةٍ	الْمَنْشَرُحُ
وَهُمْ مُّعْرِضُونَ ⁵	وَخَلَقْنَاكُمْ أَزْوَاجًا	وَمَا هُمْ بِمُؤْمِنِينَ	أَمْ صَبَرْنَا
لَهُمْ مِنَ الْحُسْنَى ⁶	ذَلِكَ قَوْلُكُمْ	بَعْضُكُمْ بِبَعْضٍ	عَلَيْهِمْ غَضَبٌ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا 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 *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 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 اِرْجِعِي the Zer is Temporary.

قَالَ	صِرَاطَ	سِرَاجًا	كَانَ	مَالًا	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 وَلَّهُمْ	إِلَّا الَّذِينَ	إِنَّ الَّذِينَ	عَلَى	صَلَوَةً
رَجُلٌ	أَلَم تَرَ	رُزِقُوا	أَكْثَرُ	أَجْرًا	أَجْرُ
إِبْرَاهِيمَ	عَرْشُ	أَمْ صَبَرْنَا	تَرْجِعُونَ	يُرْزَقُونَ	إِرْجِعْ
إِرْجِعُوا	إِرْجِعِي	إِرْكَعُوا	رَبِّ ارْحَمَهُمَا	رَبِّ ارْجِعُونِ	إِنْ ارْتَبْتُمْ
أَمْ ارْتَابُوا	كُلُّ فِرْقٍ	فِرْقَةٍ	مِرْصَادٍ	فِي قِرْطَاسٍ	وَالنَّهَارِ
رِجَالٌ	أَمْرٌ	فَاصِبٌ	قُمْ فَأَنْذِرْ	خَيْرٌ	نَذِيرٌ

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
أَمَّا بَعْدُ فَأَعُوذُ 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. جَانِ.
- (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 Lazim* 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. مُسَلِّمُونَ.
- (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: همزه, جي, Jim = جائى, Zer, Zabr = لَمْ, ضَالًا = ضَالًا, جَائٍ = جَائٍ, two Zabr = لَمْ, ضَالًا = ضَالًا, لَمْ أَلِفٌ ضَالًا = ضَالًا, جَائٍ = جَائٍ.

جَاءَ	جَائٍ	وَالْحَمْدُ	سَيِّئَتْ	أُولَئِكَ	حَدَاتِقَ
قُدْرَةٍ	أُولِيَاءَ	بِمَا أَنْزَلَ	قَالُوا آمَنَّا	يَا رِضُ	هَؤُلَاءِ

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

يَبْنِي إِسْرَآئِيلَ	ضَالًا	دَابَّةً	الْأُنَّ	الذَّاكِرِينَ
جَانُّ	مُدْهَامَتَيْنِ	أَتُحَاجُّونِي	كَافَّةً	الْحَاقَّةُ
حَاجُّوكَ	وَحَاجَّةٌ	تُحَضُّونَ	يُحَادِّثُونَ	أَنْ يَتَمَاسَا وَلَا الضَّالِّينَ
يَا أُولِي الْأَلْبَابِ	يَتَسَاءَلُونَ	رَبِّ الْعَالَمِينَ	خَوْفٍ	قُرَيْشٍ

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

LESSON NUMBER 18: Huroof Muqatta'at

- 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 **الْقَمْرُ**: (1) *Wasl* (joining) **أَلِفْ لَامٌ وَمِيمٌ** اللهُ , (2) *Waqf* (pausing) **أَلِفْ لَامٌ وَمِيمٌ** اللهُ .

طه	ن	ق	م
طَاهَا	نُونٌ	قَافٌ	صَادٌ
الر	ح	طس	يس
أَلِفْ لَامٌ رَا	حَامِيمٌ	طَاسِيْنٌ	يَاسِيْنٌ
عسق	ح	القمر	القمر
عَيْنٌ سِيْنٌ قَافٌ	حَامِيمٌ	أَلِفْ لَامٌ وَمِيمٌ رَا	أَلِفْ لَامٌ وَمِيمٌ

كَهَيَّعَص
كَافْ هَايَا عَيْنُ صَادُ

الْحَمْدُ لِلَّهِ
أَلِفْ لَامْ مِيمٌ ۝ أَللَّهُ

الْبَصَّ
أَلِفْ لَامْ مِيمٌ صَادُ

طَسَمَ
طَا سَيْنٌ مِيمٌ

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

LESSON NUMBER 19: Za-id Alif (اِ)

- 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 ۳ ، آل عمران (۱۵۸)	أَفَأَنْتُمْ مِتُّ پ ۱۴ ، الانبياء (۳۳)	أَفَأَنْتُمْ قَاتَ پ ۳ ، آل عمران (۱۳۳)	أَنَا (هرجده)
مَلَأْنِيهِ (هرجده)	لَكِنَّا هُوَ اللَّهُ پ ۱۵ ، الكهف (۳۸)	لِشَأْنِي پ ۱۵ ، الكهف (۲۳)	لَا إِلَى الْجَحِيمِ پ ۲۳ ، الصَّفَّت (۶۸)
لَا أَنْتُمْ پ ۲۸ ، الحشر (۱۳)	لَا أَذْبَحَنَّهُ پ ۱۹ ، النمل (۲۱)	وَلَا أَوْضَعُوا پ ۱۰ ، التوبة (۳۴)	أَنْ تَبُوءُوا پ ۶ ، المائدة (۲۹)
وَتَبُودَا پ ۱۹ ، الفرقان (۳۸)	تَبُودَا پ ۲۰ ، العنكبوت (۳۸) پ ۲۴ ، النجم (۵۱)	وَمَلَأْنِيهِمْ پ ۱۱ ، يونس (۸۳)	مِنْ نَبَائِي پ ۷ ، الانعام (۳۳)
لِيَرْبُوَانِي پ ۲۱ ، الروم (۳۹)	لَنْ نَدْعُوَا پ ۱۵ ، الكهف (۱۳)	لِتَتْلُوَا پ ۱۳ ، الرعد (۳۰)	إِنْ تَمُودَا پ ۱۲ ، هود (۶۸)
قَوَارِيرَا پ ۲۹ ، الدهر (۱۶)	سَلْسِلَا پ ۲۹ ، الدهر (۳)	وَنَبْلُوَا پ ۲۹ ، محمد (۳۱)	لِيَبْلُوَا پ ۲۹ ، 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).

لَكِنَّا پ ۱۵ ، الكهف ۳۸	الظُّنُونَا پ ۲۱ ، الاحزاب ۱۰	الرَّسُولَا پ ۲۲ ، الاحزاب ۶۶	السَّيِّدَا پ ۲۲ ، الاحزاب ۶۷	قَوَارِيرَا (پہلا) پ ۲۹ ، الدهر ۱۵	أَنَا (ہر یکہ)
-----------------------------	----------------------------------	----------------------------------	----------------------------------	---------------------------------------	-------------------

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

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.

دُنْيَا	بُنْيَانُ	صُنُوفُ	قُنُوفُ
---------	-----------	---------	---------

- **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:

وَقِيلَ مَنْ سَكْتِهَ رَاقٍ پ ۲۹ ، القيمة ۲۷	كَلَّا بَلْ سَكْتِهَ رَانَ پ ۳۰ ، المطففين ۱۳	مِنْ مَرْقِدِنَا سَكْتِهَ هَذَا پ ۲۳ ، يس ۵۲	عَوَجَّاتِهَ قِيَّهَا پ ۱۵ ، الكهف ۱
---	--	---	---

- **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**.

يَبْصُطُ ① پ ۲ ، البقرة ۲۳۵	بَصُطَةٌ ② پ ۸ ، الاعراف ۶۹	أَمْرُهُمُ الْمَصْطَرُونَ ③ پ ۲۷ ، الطور ۳۷	بِمَصْطَرٍ ④ پ ۳۰ ، الغاشية ۲۲
--------------------------------	--------------------------------	--	-----------------------------------

- **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* **جِيم مِيم** of *Imālah* **رے** = **مَجْرَهَا** *Zabr* **هَآ** = **اَلِف هَآ**.
- **بُئْسَ الْإِسْمُ الْفُسُوقُ**: In this word do not pronounce the *Alif* before *Laam* nor the *Alif* after it, instead read the *Laam* with a *Zer*.

بُئْسَ الْإِسْمُ الْفُسُوقُ

پ ۲۶، الحجرات ۱۱

مَجْرَهَا

پ ۱۲، هود ۳۱

تَسِيلُ
ءَاجِبِي وَعَدْرِي

پ ۲۴، حم السجده ۳۳

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

LESSON NUMBER 21: Waqf

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

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

- **Signs of Waqf:** The details of some of the signs of *Waqf* are listed below:
- **○:** This is *Waqf Taam* and is the sign of the completion of an *Ayat* (Verse of the Holy Qur'an), you should stop here.
- **م:** This is the sign of the *Waqf Lāzim*, here you should definitely stop.
- **ط:** This is the sign of the *Waqf Mutlaq*, it is better to stop here.
- **ج:** This is the sign of the *Waqf Ja-iz*, here it is better to stop but also permissible to continue.
- **ز:** This is the sign of the *Waqf Mujawwaz*, to stop here is permissible but to continue is better.
- **ص:** This is the sign of the *Waqf 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*.

طُـدِـقِـيْنَ طُـدِـقِـيْنَ	نُـدِـمِـيْنَ نُـدِـمِـيْنَ	مُسْتَقِـيْمٌ مُسْتَقِـيْمٌ	فِـيْهِ فِـيْهِ	شَفِـتَيْنِ شَفِـتَيْنِ	بِـالْحَقِّ بِـالْحَقِّ
نَسْتَعِـيْنُ نَسْتَعِـيْنُ	يَشَاءُ يَشَاءُ	مِنْ قَبْلُ مِنْ قَبْلُ	شَهْرُ شَهْرُ	شَيْءُ شَيْءُ	قِسْطُ قِسْطُ
لَهُوَ لَهُوَ	قَدِيرٌ قَدِيرٌ	بَرُّقٌ بَرُّقٌ	بِهِ بِهِ	عِبَادَةٌ عِبَادَةٌ	بِأَمْرِهِ بِأَمْرِهِ
رَبِّهِ رَبِّهِ	أَخْلَدَهُ أَخْلَدَهُ	مَوَازِينُهُ مَوَازِينُهُ	أَلْفَاظًا أَلْفَاظًا	عِلْمًا عِلْمًا	نَبِيًّا نَبِيًّا

قُوَّةٌ قُوَّةٌ	رَقَبَةٌ رَقَبَةٌ	جَارِيَةٌ جَارِيَةٌ	وَتَوَلَّى وَتَوَلَّى	مِنَ الْأُولَى مِنَ الْأُولَى	فَتَرْضَى فَتَرْضَى
وَالْحَرُّ وَالْحَرُّ	فَارْغَبْ فَارْغَبْ	فَحَدِّثْ فَحَدِّثْ	فِيهَا فِيهَا	تَهْتَدُوا تَهْتَدُوا	قَوْلِي قَوْلِي
خَيْرًا خَيْرًا	الْوَصِيَّةُ الْوَصِيَّةُ	شَيْبًا شَيْبًا	السَّمَاءُ السَّمَاءُ	مُنِيبًا مُنِيبًا	ادْخُلُوهَا ادْخُلُوهَا
مُبِينًا مُبِينًا	اِقْتُلُوا اِقْتُلُوا	قَدِيرًا قَدِيرًا	الَّذِي الَّذِي	خَبِيرًا خَبِيرًا	الَّذِي الَّذِي

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

LESSON NUMBER 22: Salāh

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

➤ **Takbeer Tahreemah:** اللَّهُ أَكْبَرُ

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

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

➤ Tasmiyyah: بِسْمِ 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-Ikhlās: 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:

التَّحِيَّاتُ 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 حَبِيدٌ مَجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَجِيدٌ ۝

➤ **Dua'a Masoorah** اللَّهُمَّ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۝ رَبَّنَا وَتَقَبَّلْ دُعَاءُ 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 إِنَّا كَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْشَى وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ 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
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Questions and Answers

- 1 **Question:** How many *Huroof Mufridāt* are there? (Lesson 1)
Answer: There are 29 *Huroof Mufridāt*.
- 2 **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.
- 3 **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 خُصَّ ضَغَطُ قِظْ.
- 4 **Question:** What is meant by the term *Harakāt*? (Lesson 3)
Answer: *Zabr*, *Zer* and *Paish* are known as *Harakāt*.
- 5 **Question:** How would one pronounce the *Harakāt*? (Lesson 3)
Answer: One would recite the *Harakāt* without over-stretching and by avoiding incorrect shortening.
- 6 **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)
- 7 **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.
- 8 **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*.
- 9 **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*.
- 10 **Question:** What is meant by the *Khari Harakāt*? (Lesson 8)
Answer: *Kharay Zab*r, *Kharay Zer* and *Ultay Paish* are known as the *Khari Harakāt*.
- 11 **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*.
- 12 **Question:** How many *Huroof Leen* are their and what are they? (Lesson 9)
Answer: The *Huroof Leen* are 2: و and ي.
- 13 **Question:** How do you pronounce the *Huroof Leen*? (Lesson 9)
Answer: You read the *Huroof Leen* gently, without stretching and without sudden pausing.

- 14 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*.
- 15 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.
- 16 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 قُطْبُجَد.
- 17 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.
- 18 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.
- 19 Question:** How would one pronounce the *Hamzah Sākinah*? (Lesson 11)
Answer: Always pronounce the *Hamzah Sākinah* with a slight resonance.
- 20 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*.
- 21 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*.
- 22 Question:** How many *Huroof Halqī* are there and what are they? (Lesson 12)
Answer: The *Huroof Halqī* are 6 and they are خ, غ, ه, ع, ح, ء.
- 23 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.
- 24 Question:** Which letters form the *Huroof Ikhfā* and how many are there? (Lesson 12)
Answer: The *Huroof Ikhfā* are 15 and they are ق, ف, ظ, ط, ض, ص, ش, س, ز, ذ, د, ج, ث, ت, ك.
- 25 Question:** What is meant by *Tashdeed* and what do you call a letter with the sign of *Tashdeed*? (Lesson 13)
Answer: This curved sign “و” is known as *Tashdeed*, and whichever letter has *Tashdeed* is known as a *Mushaddad* letter.

- 26. 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*.
- 27. 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*.
- 28. 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*.
- 29. 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.
- 30. 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.
- 31. 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).
- 32. 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*.
- 33. 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*.
- 34. 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*.
- 35. 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.
- 36. 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).
- 37. 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**.

38. 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.

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

Answer:

- When the *Raa* has a *Zabr* or a *Paish*.
- When the *Raa* has two *Zabr* or two *Paish*.
- When the *Raa* has a *Khara Zab* 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.

40. 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.

41. 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 **ارْجِي** the *Zer* is Temporary.

42. 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**.

43. 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**

44. 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.

45. 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.

46. 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.

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

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

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

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

49. 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.

50. 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.

51. 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.

52. 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.

53. 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.

54. Question: Which rule will apply in the *Noon Sākinah* found in the following words: بُنْيَانٌ, دُنْيَا, قُنُوتٌ and قُنُوتٌ? (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.

55. 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.

56. 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.

57. 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*.

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

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

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

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

- 60. 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*).
- 61. 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*.
- 62. 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*.
- 63. 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*.
- 64. 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.
- 65. 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.
- 66. Question:** Which type of *Waqf* is expressed by the ط and what should one do here? (Lesson 21)
- Answer:** This is the sign of *Waqf Mutlaq*, it is better to stop here.
- 67. Question:** Which type of *Waqf* is expressed by the ج and what should one do here? (Lesson 21)
- Answer:** This is the sign of *Waqf Ja-iz*, it is better to stop here but to continue is permissible too.
- 68. 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.
- 69. Question:** Which type of *Waqf* is expressed by the ص and what should one do here? (Lesson 21)
- Answer:** This is the sign of the *Waqf Murakhkhas*, here one should continue to read.
- 70. 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.

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

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

72. 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.

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

Answer: Recite *يَا عَلِيمُ* 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.

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

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

75. 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.

76. 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.

77. 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.

78. 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*)

79. 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



LESSON:27

ALAMATUL WAQF

علاماتُ الوقف

INDEX OF SYMBOLS DENOTING PAUSES

(RAMOOZ-E-AWAQAF)
(PUNCTUATION MARKS)

Waqf-e-Taam, indicates that the sentence has been completed.
It is equivalent to a full stop or period
in the English language

Perfect Stop



وَقِفْ تَام

Compulsory Stop



وَقِفْ لَازِم

Necessary Stop



وَقِفْ مُطْلَق

Better To Stop,
If You don't stop it is permitted

وَقِفْ جَائِز

Permissible Stop



وَقِفْ مُرَخَّص

Better Not To Stop



قِيلَ عَلَيْهِ الْوَقْف

Better Not To Stop



وَقِفْ فُجَوَز

Better To Stop



يُوقَفُ عَلَيْهِ

Not To Stop



لَا وَقَفَ عَلَيْهِ

Same As Before



كَذَلِكَ

Finish The Ayah &
Do Sajda

سَجْدَا

May or May Not Stop



قَدْ يُوَصَّلُ

Better Not To Stop



الْوَصْلُ أَوَّلِي

Stop At One Of The
Two Signs

مُعَانِفَتَه

LESSON:30

SURAHS

سُورَتَيْنِ

سُورَةُ الْفَاتِحَةِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 ۝

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

سُورَةُ الْإِحْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ ۝

LESSON:31

AAYATALKURSI

آية الكرسي

آية الكرسي

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۝

Allah is, none is to be worshiped save Him, He is Himself Alive and Sustainer of others.

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۝

Slumber seizes Him not, nor sleep.

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۝

To Him belongs whatsoever is in the heavens and whatsoever in the earth.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۝

Who is he that would intercede with Him save by His leave.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۝

Knows He what is before them and what is behind them,

وَلَا يَحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۝

and they get nothing of His Knowledge save as much He desires.

وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ ۝

The heavens and earth are contained in His Throne,

وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

and their guarding is not a burden for Him and he is the only Exalted , the supreme.