

مَدَنی قَائِدہ

MADANI QA'IDAH

Primary Qa'idah for reciting the Holy Quran
with the correct pronunciation



Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

Places of pronunciation for letters

The literal meaning of the word Makhraj is the point of exit. In terms of Tajweed the place where an Arabic letter is pronounced from is called 'Makhraj'. Various Aimmahs have different opinions regarding the number of Makharij. According to Imam Khaleel Bin Ahmed Faraheedi رحمته الله عليه and majority of Aimmah, they are 17 (seventeen).

Makhraj's Name	Letters	Category	Makharij
Halqee Makharij	ه ، ع	Halqiyyah Letters	Pronounced from the bottom part of the throat
" "	ح ، ع	" "	Pronounced from the middle part of the throat
" "	خ ، غ	" "	Pronounced from the top part of the throat
Lisaani Makharij	ق	Lahawiyyah Letters	Pronounced from the root of the tongue touching the soft part of the palate (top of the mouth)
" "	ك	" "	Pronounced from the root of the tongue touching the hard part of the palate (top of the mouth)
" "	ج ، ش ، ي	Shajariyyah Letters	Pronounced from the middle part of the tongue touching the middle part of the palate (top of the mouth)
" "	ض	Haafiyah Letter	Pronounced from the sides of the tongue touching the roots of the upper molars (top back teeth)
" "	ل	Tarafiyyah Letters	Pronounced from the edge of the tongue touching the gums of all the top front teeth
" "	ن	" "	Pronounced from the tip of the tongue touching the gums of the top four front teeth
" "	ر	" "	Pronounced from the edge and the top part of the tongue touching the gums of the top four front teeth
" "	ط ، د ، ت	Nit'iyyah Letters	Pronounced from the tip of the tongue touching the roots of the top 2 front teeth
" "	ظ ، ذ ، ث	Lisawiyyah Letters	Pronounced from the tip of the tongue touching the inner edges of the top 2 front teeth
" "	ص ، ز ، س	Safeeriyah Letters	Pronounced from the tip of the tongue touching the inner edges of the top 2 and bottom 2 front teeth
Shafawi Makharij	ف	Shafawiyyah Letters	Pronounced from the edges of the 2 upper front teeth touching the inside part of the lower lip
" "	ب ، م ، و	" "	ب → Pronounced from the wet part of both lips, م → Pronounced from the dry part of both lips, and و → Pronounced by the rounding of both lips
Jawfee Makhraj	Maddah Letters (ا ، و ، ي)		Jawf of Dahan: i.e. empty space of the mouth
Khaysoom (i.e. nasal cavity)			It is the Makhraj of Ghunnah [nasalisation]

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Presented in Urdu by

Majlis Madrasa-tul-Madinah (Dawat-e-Islami)

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

An English translation of 'Madani Qa'idah'



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أَتَحْنَدُ يَلَدَ رَبِّ الْعَلَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation: O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note: Recite Salat upon the Beloved Nabi **ﷺ** once before and after the Du'a.

Madani aim

I must strive to reform myself and people of the entire world, **إِنْ شَاءَ اللَّهُ**.

Name: _____

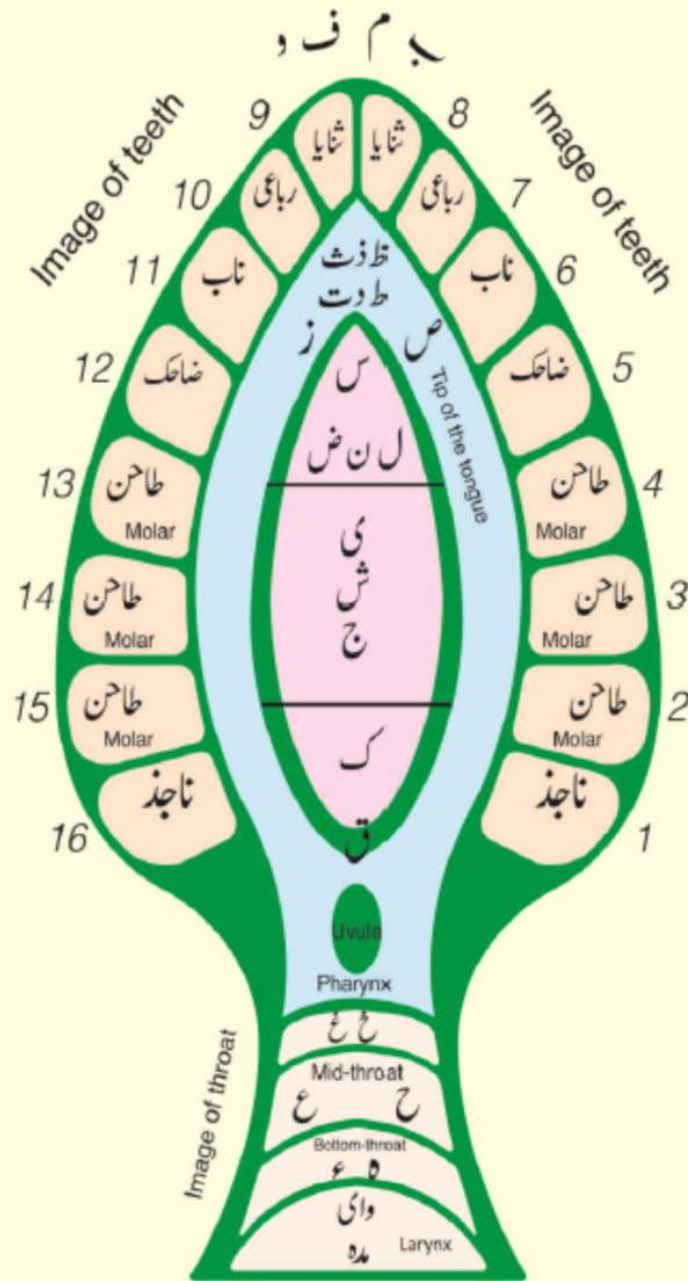
Madrasah: _____

Class: _____

Address: _____

_____ Phone number: _____

Image depicting the articulators of letters



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Translator's Note

Dear Islamic brothers! Dawat-e-Islami's **Majlis-e-Tarajim** (Translation Department); a department responsible for reproducing the books and booklets of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana **Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ into various languages of the world, is pleased to deliver the English version of the book '**Madani Qa'idah**' which was presented in the Urdu language by Majlis Madrasa-tul-Madinah to impart basic knowledge of the correct recitation of the Holy Quran.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allamah Maulana **Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. If there is any shortcoming in this work, it may be because of a human error on the part of the *Translation Majlis*. Therefore, if you find any mistake(s) in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Sawab).

Majlis-e-Tarajim (Translation Department)

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First read this

Yehi hay 'aarzu ta'leem-e-Quran aam ho jaye

Tilawat kerna subh-o-sham mayra kaam ho jaye

The Holy Quran, the Word of Allah ﷺ is a matchless source of guidance, knowledge and wisdom. The Most Beloved Rasool ﷺ said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best person amongst you is he who learnt the Holy Quran and taught it to others.

(Sahih Bukhari, Kitab Fadaail-ul-Quran, pp. 435, Hadees 5027)

الحمد لله! In order to spread the teachings of the Holy Quran, Dawat-e-Islami; the non-political global movement for the propagation of the Holy Quran and Sunnah has established 3,287 Madrasahs in Pakistan and abroad for Hifz and Naazirah, known as Madrasa-tul-Madinah. These Madrasahs conduct classes of Hifz and Naazirah. To date, approximately 152,340 Madani children are being taught Hifz and Naazirah for free in Pakistan. Similarly, thousands of Madrasa-tul-Madinah classes (for Baalighan [adult Islamic brothers]) are held in various Masajid, etc., almost daily after Salat-ul-'Isha. Islamic brothers learn the correct recitation of the Holy Quran, pronouncing the Arabic letters from their correct exit points (Makharij), Du'as (supplications), Salah and the Sunan, all for free. In addition, thousands of Madaris-ul-Madinah classes (for Balighat [adult Islamic sisters]) are held almost daily within the homes not just in Pakistan, but also in several other countries of the world. As per the facts and figures obtained in May 2019

Madani Qa'idah

only in Pakistan 2,525 Madrasahs are being conducted, in which 29,468 Islamic sisters are being taught the Holy Quran, Salah, Sunnah and learn Du'as by heart all for free.

الحمد لله! The experienced teachers of Madrasa-tul-Madinah have compiled this *Madani Qa'idah* to make learning of the Holy Quran easier. The *Madani Qa'idah* presents the fundamental rules of Tajweed (pronunciation) in a simplified form as far as possible, for both the young and elder students, so that all Madani children, Islamic brothers and Islamic sisters may easily learn the correct recitation of the Holy Quran. Expert Qurra (reciters of the Holy Quran) **كَتَبَهُمُ اللَّهُ** have carefully checked and verified the contents of the *Madani Qa'idah* with regards to the rules of Tajweed.

For guidance on how to teach *Madani Qa'idah*, the book named '*Rahnuma-e-Mudarriseen*' (guidance for teachers) has also been published; it contains a great deal of teaching methodology for each lesson. The VCD of *Madani Qa'idah* will also be released very soon by Maktaba-tul-Madinah; a department of Dawat-e-Islami, **إِنْ شَاءَ اللَّهُ**; it will be further helpful in understanding this *Madani Qa'idah* therefore making the recitation of the Holy Quran easier.

As per the Madani aim set out by Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**: **'I must strive to reform myself and people of the entire world, إِنْ شَاءَ اللَّهُ**, may Allah **عَزَّوَجَلَّ** make us act upon the Madani In'amaat for reforming ourselves and make us travel with the Madani Qafilahs of devotees of Rasool for reforming the people of the entire world and may Dawat-e-Islami make progress by leaps and bounds!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Majlis Madrasa-tul-Madinah (Dawat-e-Islami)

29th Zul-Hijja-til-Haraam, 1428 AH

مَدَنِي قَاعِدَه

*MADANI
QA'IDAH*

أَتَعْتَدُ لِلرَّبِّ الْعَلِيِّ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 1: Huroof Mufridat (Individual Letters)

- ❖ There are 29 **Mufridat Letters** i.e. Letters in the Arabic alphabets. ❖ Pronounce the Mufridat Letters with the Arabic accent according to the rules of Tajweed and Qira'at; avoiding Urdu pronunciations, for example do not pronounce them at all as: 'بے، تے، ثے، حے، خے، طوئے، طوئے'. Instead pronounce them in the following way: 'بَا، تَا، ثَا، حَا، خَا، طَا، ظَا'. ❖ From these 29 letters, there are 7 **letters** that are always pronounced with a **thicker voice**; these letters are called '**Musta'liyah Letters**'. These 7 letters are: 'ق، غ، ظ، ط، ض، ص، خ'. Their combination (abbreviation) is: 'خُصَّ صَغُطِ قِظْ'. ❖ Only 4 **letters** are pronounced from the lips: و، م، ف، ب. Apart from these letters, do not let the lips move whilst pronouncing any other letter. ❖ While pronouncing these 3 letters ز، س، ص a whistle-like high-pitched sound is created, that's why these letters are called 'Letters of Safeeriyah' i.e. letters producing a whistle like sound.

ا اَلِف	ب بَا	ت تَا	ث ثَا	ج جِيْم
ح حَا	خ خَا	د دَاَل	ذ ذَاَل	ر رَا
ز زَا	س سِيْن	ش شِيْن	ص صَاَد	ض ضَاَد
ط طَا	ظ ظَا	ع عِيْن	غ غِيْن	ف فَا
ق قَاَف	ك كَاَف	ل لَام	م مِيْم	ن نُوْن
و وَاو	ه هَا	ه هَزَة	ي يَا	

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Lesson Number 2: Huroof Murakkabat (Compound Letters)

- ❖ Two or more letters combine [join together] to form a Murakkab (Compound).
- ❖ Pronounce each of the Murakkab letters separately like Mufridat Letters.
- ❖ Make sure in this lesson also to pronounce the letters in the established manner i.e. with the Arabic accent.
- ❖ When two or more letters are joined together in writing, their shape gets changed a little. Usually, the head of the letter is written and the body is omitted. ❖ Identify the letters which are the same when in the compound form by the difference in the number and position of the dots.




تا	نا	با	لا	لا	ا
قا	فا	سا	شا	شا	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




ظن	طن	كن	كل	غل	عل
خذ	خد	عد	حد	خد	جد
ظر	طر	ير	بر	حر	نذر
ثم	ثم	يم	ثم	نم	جم
بيع	بيع	بج	حج	مج	رج
نس	يس	بس	قض	فص	نص
حق	طق	سق	شق	قتى	فتى
مو	هو	كو	قك	فك	لك
وى	و	يى	تى	نى	بى
فظ	عط	يته	تته	نته	بته

هلك	حمد	عبد	بعد	بهم	بلب
سخط	فئة	حسن	ثمن	خطف	يهب
يلج	قتل	نصر	علق	فلق	خلق
سئل	جنت	نفس	بلغ	طبع	تجد
غير	غير	خشى	شمس	صفت	قسط
بسم	شكر	ظلل	عسر	عشر	مطر

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Lesson Number 3: Harakaat

- ❖ The plural of Harakah is 'Harakaat'. Fathah [Zabar] , Kasrah [Zayr]  and Dammah [Paysh]  are called **Harakaat**. Fathah [Zabar] and Dammah [Paysh] are placed above the letter whereas Kasrah [Zayr] is placed underneath.
- ❖ The letter which has a Harakah on it is called 'Mutaharrik[ah]'.

- ❖ Pronounce the Fathah [Zabar]  by opening the mouth and raising the voice, Kasrah [Zayr]  by dropping the voice and Dammah [Paysh]  by the rounding of the lips.
- ❖ Pronounce the Harakaat in an Arabic accent without stretching or suddenly pausing the voice.
- ❖ If a Harakah or Sukoon is present on an 'ألف' then pronounce it as Hamzah 'أُ, آ'.
- ❖ If the letter 'رأ' has a Fathah [Zabar] or Dammah [Paysh] on it pronounce it with a thick tone. If the letter 'رأ' has a Kasrah [Zayr] below it, pronounce it with a thin tone.

أُ	آ	أُ	أُ	أُ	أُ
أُ	أُ	أُ	أُ	أُ	أُ
أُ	أُ	أُ	أُ	أُ	أُ
أُ	أُ	أُ	أُ	أُ	أُ
أُ	أُ	أُ	أُ	أُ	أُ
أُ	أُ	أُ	أُ	أُ	أُ

ش	ش	ش	ش	ش	ش
و	و	و	و	و	و
ط	ط	ط	ط	ط	ط
ر	ر	ر	ر	ر	ر
ز	ز	ز	ز	ز	ز
د	د	د	د	د	د
ذ	ذ	ذ	ذ	ذ	ذ
ر	ر	ر	ر	ر	ر
و	و	و	و	و	و

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Lesson Number 4

- ❖ Read this lesson **Rawan** (i.e. without spelling).
- ❖ Take special care in pronouncing the Harakaat correctly.
- ❖ Differentiate clearly between the letters that are Qareeb-us-Sawt i.e. the letters that sound somewhat similar.
- ❖ Qareeb-us-Sawt letters are 16. They are: (ط, ت), (ظ, ذ, ز), (ص, س, ش), (ض, د), (ع, هـ), (ق, ك).

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

هـ	هـ	هـ	هـ	هـ	هـ
هـ	هـ	هـ	هـ	هـ	هـ
هـ	هـ	هـ	هـ	هـ	هـ
هـ	هـ	هـ	هـ	هـ	هـ
هـ	هـ	هـ	هـ	هـ	هـ
هـ	هـ	هـ	هـ	هـ	هـ
هـ	هـ	هـ	هـ	هـ	هـ
هـ	هـ	هـ	هـ	هـ	هـ

يَا خَيْرُ

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

(Masa'il-ul-Quran, pp. 290)

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Lesson Number 5: Tanween

- ❖ **Fathatayn [two Zabar]** َ, **Kasratayn [two Zayr]** ِ and **Dammatayn [two Paysh]** ُ are called '**Tanween**'. A letter which has a Tanween on it is called Munawwan.
- ❖ In fact Tanween is a 'Noon Saakinah' that is at the end of the word; this is why Tanween sounds like a 'Noon Saakinah', e.g. 'أُنْ → أُنْ, إِنْ → إِنْ, أَنْ → أَنْ'
- ❖ Spell out the examples of Tanween as follows: مَنَّ → مِئْم two Zabar [Fathatayn] مَنَّ, مَمَّ → مِئْم two Zayr [Kasratayn] مَمَّ, مُمُّ → مِئْم two Paysh [Dammatayn] مُمُّ → مَمَّ, مَمَّ, مَمَّ
- ❖ Sometimes 'ا' or 'ي' is shown after two Zabar [Fathatayn], do not pronounce it during spelling.

طَ	طِ	طَا	قَا	تَا	تَا
نَا	نِ	نَا	زَا	زِ	زَا
قَا	شِ	بَا	ظَا	ظِ	ظَا
صِ	صِ	مَا	سِ	سِ	سَا

و	و	و	و	و	و
و	و	و	و	و	و
و	و	و	و	و	و
و	و	و	و	و	و
و	و	و	و	و	و
و	و	و	و	و	و
و	و	و	و	و	و
و	و	و	و	و	و
و	و	و	و	و	و
و	و	و	و	و	و

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Lesson Number 6

- ❖ Read this lesson both ways i.e. **Rawan** (without spelling) as well as **Hijjay** (with spelling).
- ❖ Take special care in correctly pronouncing **Harakaat**, **Tanween** and all the letters; especially the Huroof of Musta'liyah.
- ❖ Do Hijjay in this way: مَلِكٌ → مَيْمٌ Fathah [Zabar] مَ, لَامٌ Kasrah [Zayr] لِ → مَلِ, كَانٌ Dammatayn [two Paysh] كُنْ → مَلِكٌ.


نَزَلَ	خَلَقَ	صَدَقَ	يَدَاكَ	بَلَغَ	طَبَعَ
جَعَلَ	فَعَلَ	نَظَرَ	ذَكَرَ	كَسَبَ	أَبَلَ
رُسِلَ	صُحِفَ	ثُلُثَ	سُدُسُ	حُرْمُ	رُبْعُ
حَدَّ	خَطَفَ	مَلِكِ	تَزِدُ	تَجِدُ	يَلِجُ
قُتِلَ	سُيِّلَ	قُرِئَ	قَبْرِ	كَبْرُ	حُشِرَ
أَحَدًا	مَرَضًا	عَمَلًا	هُدَى	طَوَى	قُرِئَ

عُنُقِ	فِئَةٍ	ظُلِّلِ	سَخِطِ	ثَبِنِ	مَسِدِ
كُتِبِ	أُذِنِ	لَعِبِ	غَضِبِ	صَدِدِ	نَفَرِ
قَتَرِ	شَجَرِ	سَفَرِ	عَلَقِ	قَرَدِ	دَرَجِ

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

Lesson Number 7

The Letters of Maddah

- ❖ This sign  is called Sukoon [Jazm]. A letter which has a Sukoon [Jazm] on it is called Saakin[ah] (silent letter).
- ❖ The Saakinah letter is read with the Mutaharrikah letter coming before it.
- ❖ There are three **letters of Maddah**; they are: **يَا, وَآو, أَلِفٌ**
- ❖ When there is a Fathah [Zabar] before an **أَلِفٌ**, it becomes 'أَلِفٌ Maddah' e.g. **بَا**. When there is a Dammah [Paysh] before a **وَآو Saakinah (و)**, it becomes 'وَآو Maddah' e.g. **بُو**. When there is a Kasrah [Zayr] before a **يَا Saakinah (ي)**, it becomes 'يَا Maddah' e.g. **بِي**.
- ❖ Pronounce the **letters of Maddah** by stretching them up to **one أَلِفٌ** i.e. up to two Harakaat.
- ❖ Spell out as: **بَا** → **أَلِفٌ بَا** Fathah [Zabar] **بَا**, **بُو** → **وَآو بَا** Dammah [Paysh] **بُو**, **بِي** → **بِي**, **بُو**, **بَا** → **بِي** Kasrah [Zayr] **بِي** **يَا بَا**

بَا	بُو	بِي	بِي	بِي	بِي
بَا	بُو	بَا	بِي	بُو	بِي
كَا	كُو	كَا	كِي	كُو	كِي
رَا	رُو	رَا	رِي	رُو	رِي
رَا	رُو	رَا	رِي	رُو	رِي
سَا	سُو	سَا	سِي	سُو	سِي
كَا	كُو	كَا	كِي	كُو	كِي
لَا	لُو	لَا	لِي	لُو	لِي
وَا	وُو	وَا	وِي	وُو	وِي
وَا	وُو	وَا	وِي	وُو	وِي

لِ	لُ	لَا	كِ	كُو	كَ
نِ	نُ	نَا	مِ	مُو	مَ
هِ	هُ	هَا	وِ	وُو	وَ
بِ	بُ	بَا	اِ	اُو	أ

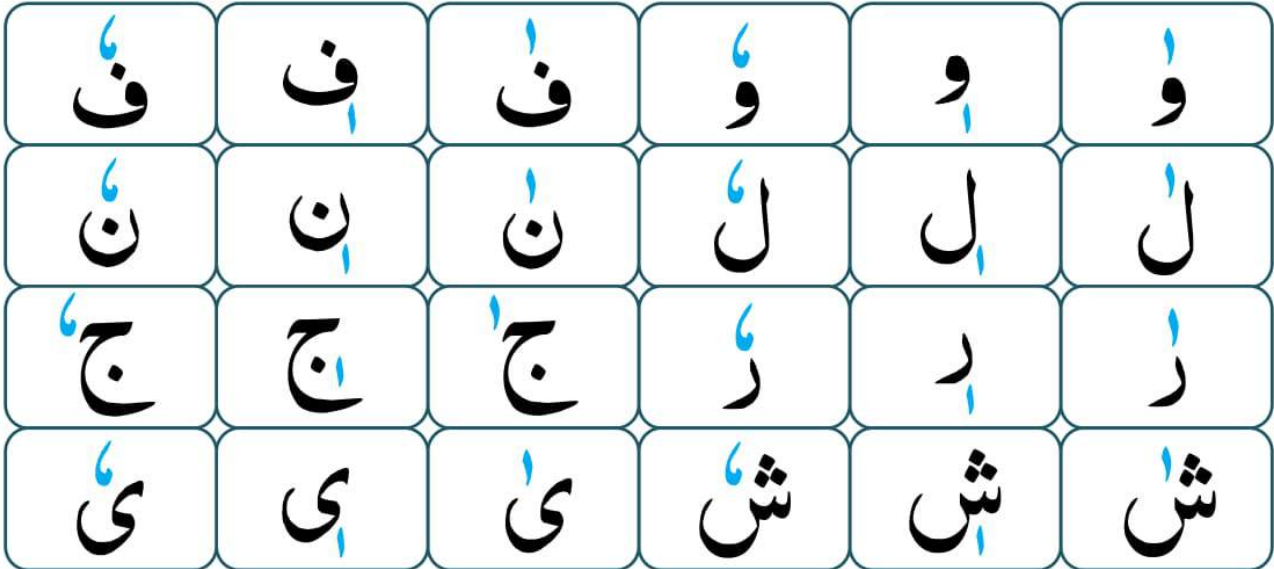
أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْتُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 8

Vertical [Khari] Harakaat

- ❖ Vertical Fathah [Khara Zabar] َ, Vertical Kasrah [Khari Zayr] ِ and Inverted Dammah [Ulta Paysh] ُ are called Vertical [Khari] Harakaat.
- ❖ The Vertical [Khari] Harakaat are the same as the letters of Maddah. So pronounce the Vertical [Khari] Harakaat by stretching them up to one أَلْف i.e. up to two Harakaat, like the letters of Maddah.
- ❖ In this lesson, differentiate clearly between the letters that are Qareeb-us-Sawt i.e. the letters that sound somewhat similar.

ك	ك	ك	ك	ك	ك
و	و	و	و	و	و
ظ	ظ	ظ	ظ	ظ	ظ
ح	ح	ح	ح	ح	ح
و	و	و	و	و	و
ق	ق	ق	ق	ق	ق
هـ	هـ	هـ	هـ	هـ	هـ
ا	ا	ا	ا	ا	ا
ر	ر	ر	ر	ر	ر
ز	ز	ز	ز	ز	ز



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

Lesson Number 9

The Letters of Leen

- ❖ There are two **letters of Leen**: 'وَأُو' and 'يَا'
- ❖ When there is a Fathah [Zabar] before a **وَأُو Saakinah**, it becomes 'وَأُو Leen' e.g. جُو. When there is a Fathah [Zabar] before a **يَا Saakinah**, then it becomes 'يَا Leen' e.g. جِي.
- ❖ Pronounce the **letters of Leen** gently in an Arabic accent **without any stretching or sudden pausing**.
- ❖ Spell out in this way: بُو → وَأُو بَا Fathah [Zabar] بِي, بِي → يَا بَا Fathah [Zabar] بِي → بِي, بِي.

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

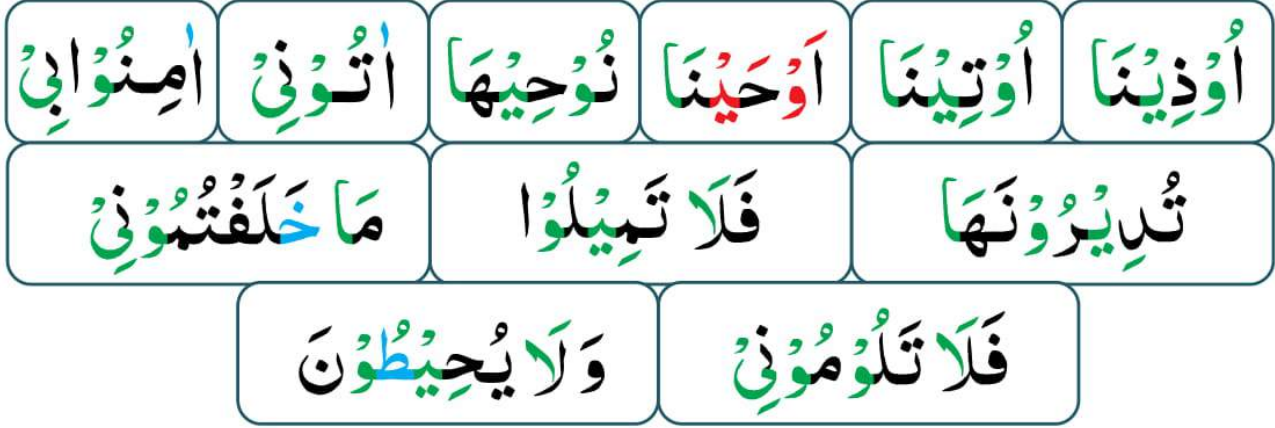
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 10

- ❖ Read this lesson both ways i.e. **Rawan** (without spelling) as well as with Hijjay (with spelling).
- ❖ This lesson comprises all the previous lessons i.e. Harakaat, Tanween, the **Letters of Maddah**, **Vertical [Khari] Harakaat** and the **Letters of Leen**.
- ❖ Apply all the rules, practise the recognition of letters thoroughly and spell them out correctly; especially **Huroof Musta'liyah**.
- ❖ Whilst doing Hijjay, join every letter to the letter coming before. For example, do Hijjay of the word **مَوْضُوعَةٌ** as follows → **وَأَوْ مِيمٌ** Fathah [Zabar] **مَوْ** وَاوْ ضَادٌ, **مَوْ** Dammah [Paysh] **ضَوْ** → **مَوْضُوعٌ** عَيْنٌ Fathah [Zabar] **عَ** → **مَوْضُوعٌ** تَاءٌ Dammatayn [two Paysh] **تَ** → **مَوْضُوعَةٌ**.

قَالَ	كَانُوا	ذَلِكَ	هَذَا	صِرَاطٌ	قَالَ
لَهُ	نُوحِيهِ	فِيهِ	قَوْلٌ	سَوْفَ	لَهُ
لَيْسَ	طَغَى	مَتَاعًا	عَذَابًا	بَيْنَ	لَيْسَ
غَفُورًا	قِيلَ	يَوْمَ	خَوْفٍ	دَاوُدَ	غَفُورًا

رُسُلِهِ	رَسُولِهِ	إِلَيْهِ	عَلَيْهِ	صَوَابًا	مَا بَأ
صَلَاةً	زَكَاةً	رَسُولٍ	مَحْفُوظٍ	مَقَامُهُ	خِثْبُهُ
لَوْحٍ	حَوْلٍ	دِينٍ	بَشِيرٍ	قَوْمِهِ	هَدَيْنَا
بَيْنَنَا	زَاهِدِينَ	رَاكِعُونَ	عِيسَى	مُوسَى	صُدُورٍ
أَوْى	قَوْلًا	قَوْمًا	مِيقَاتًا	مُنِيرًا	شَيْءٍ
شَيْئًا	هُرُونَ	سُلَيْمِينَ	شُهُودًا	قُعُودًا	وَدُودًا
يَوْمَئِذٍ	مَوْعِدُهُ	كَرِيمٍ	وَكَيْلٍ	نُورِهِ	أَرَعَيْتَ
أَفْرَعَيْتَ	مَوْعِظَةً	مَوْضُوعَةً	مَوْعِدَةً	سَبِيحًا	عَزِيزًا
يَدَايِهِ	حَيْثُ	غَيْبُ	سَبُوتٍ	كَلِمَتٍ	لَشَيْءٍ
قُرَيْشٍ	بِأَيْتِنَا	مِهْدًا	عِلْمُ	كِتَابُ	سَلَامُ



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Lesson Number 11

Sukoon (Jazm)

- ❖ As you have already learnt, this sign ^{◌ْ} is called **Sukoon [Jazm]**, a letter which has a Sukoon [Jazm] on it is called Saakin[ah] (silent letter).
- ❖ The letter which has a Sukoon [Jazm] is pronounced with the Mutaharrikah letter coming before it.
- ❖ Always pronounce **Hamzah Saakinah** (أَ، عْ) with a sudden pause.
- ❖ There are five **Letters of Qalqalah** ق, ط, ب, ج, د; their combination is **قُطْبُ جَدِّ**.
- ❖ The meaning of Qalqalah is movement, there should be some movement in the Makharij [exiting point(s)] when pronouncing these letters such that the sound echoes.
- ❖ When the **Letters of Qalqalah** are **Saakinah**, Qalqalah should be **more clear**.
- ❖ In this lesson, take special care in correctly pronouncing the **Letters of Qalqalah** and **Hamzah Saakinah**; distinguishing clearly between the letters that sound somewhat similar.

اُط	اِط	اَط	اُت	اِث	اَت
اُد	اِذ	اَد	اُز	اِز	اَز
اُث	اِث	اَث	اُظ	اِظ	اَظ
اُص	اِص	اَص	اُس	اِس	اَس
اُض	اِض	اَض	اُد	اِد	اَد
اُق	اِق	اَق	اُك	اِك	اَك
اُح	اِح	اَح	اُه	اِه	اَه
اُع	اِع	اَع	اُم	اِم	اَم
اُغ	اِغ	اَغ	اُخ	اِخ	اَخ
اُم	اِم	اَم	اُب	اِب	اَب

أُفُ	إِفُ	أَفُ	أُوُ	Zayr is not used before 'أُوُ' Saakin	أُوُ
أُنُ	إِنُ	أَنُ	أَلُ	إِلُ	أَلُ
أُجُ	إِجُ	أَجُ	أُرُ	إِرُ	أَرُ
Paysh is not used before 'يَا' Saakin	أِيُ	أَىُ	أَشُ	إِشُ	أَشُ

EXERCISE

بَلُ	مَنْ	عَنْ	إِنْ	قُلُ
قَدُ	ذُقُ	هَمُ	كُمُ	لَمُ
أَعْنَابًا	أَعْيُنُ	فَاغْفِرُ	مُسْتَطَرُ	إِصْطَبِرُ
فَاْفَرُقُ	أَبْوَابًا	مُدْهِنُونَ	نُطْفَةِ	زَجْرَةَ

فَتَحُّ	جَبَعًا	تَجْرِي	يُغْنِي	يُقْرِضُ
اِقْرَأْ	مُؤَصَّدَةٌ	يُؤْمِنُونَ	مُؤْمِنُونَ	مُؤْمِنِينَ
نَشَأُ	يَشَأُ	بِئْسَ	كَأَسًا	شَأْنُ
اِذْهَبْ	اُخْرَى	أَحْيَا	يَبْحَثُ	إِثْمٌ
أَحْضَرْتُ	نُشِرْتُ	حُشِرْتُ	إِرْكَبْ	أَشَدُّ
يُظْهَرُ	يُظْلَبُونَ	نُسِفْتُ	فُرِجَتْ	طِبَسْتُ
عَلَيْهِمْ	فَضْلِكَ	بَيْنَهُمْ	بَيْنَكُمْ	إِصْبِرْ
أَيْدِيهِمْ		أَعْبَالَكُمْ		أَعْبَالَهُمْ
يَسْتَفْتِحُونَ			يَسْتَبْدِلُ	

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

Lesson Number 12

نُوق Saakinah and Tanween (Izhar, Ikhfa)

❖ There are four cases of نُوق Saakinah and Tanween: (1) إِظْهَارٌ (Izhar) (2) إِخْفَاءٌ (Ikhfa) (3) إِدْغَامٌ (Idgham) (4) إِقْلَابٌ (Iqlaab).

1. **Izhar:** If any Halqiyyah letter comes after a نُوق Saakinah or Tanween, then Izhar will be done i.e. Ghunnah [nasalisation] will not be done when pronouncing such a نُوق Saakinah and Tanween. There are 6 Halqiyyah letters and they are: خ, غ, ح, ع, ه, ء.
2. **Ikhfa:** If any Ikhfa letter comes after a نُوق Saakinah or Tanween, then Ikhfa will be done i.e. Ghunnah [nasalisation] will be done when pronouncing such a نُوق Saakinah and Tanween. There are 15 Ikhfa letters and they are: ك, ق, ف, ظ, ط, ض, ص, ش, س, ز, ذ, د, ج, ث, ت.

Note: The rules of Idgham and Iqlaab have been explained in Lesson no. 14.

مِنْ أَجَلٍ	مِنْ هَادٍ	مِنْ عَلِقٍ	مِنْ حَكِيمٍ
مِنْ غُفُورٍ	مِنْ خَوْفٍ	فَبِنْ تَبِعَ	مِنْ ثَمَرَةٍ

مِنْ جُوعٍ	مِنْ دُونِكُمْ	مِنْ ذَهَبٍ	فَإِنْ زَلَلْتُمْ
مَنْ سَفِهَ	مَنْ شَكَرَ	مِنْ صَلَاحٍ	إِنْ ضَلَلْتُ
مِنْ طِينٍ	مَنْ ظَلَمَ	مِنْ فُرُوجٍ	مِنْ قَبْلُ
مِنْ كِتَابٍ	يَنْعَوْنَ	مِنْهُمْ	أَنْعَمْتَ
وَأَنْحَرُ	فَسَيَنْغَضُونَ	وَالْمُنْخِنِقَةُ	أَنْتَ
تَنْسَوْنَ	نُنَشِرُهَا	يَنْصُرُونَ	مَنْضُودٍ
يَنْطِقُونَ	أَنْظُرُ	أَنْفُسِكُمْ	يَنْقُضُونَ
مِنْكُمْ	عَذَابًا أَلِيمًا	خَيْرٍ تَجِدُوهُ	عَدْنٍ تَجْرِي

بَلَدًا أَمِنًا	قَوْلًا ثَقِيلًا	شِهَابٌ ثَاقِبٌ
نُوحًا هَدَيْنَا	فَصَبْرٌ جَمِيلٌ	خَلْقٍ جَدِيدٍ
جُرْفٍ هَارٍ	كَأَسَا دِهَاقًا	بَخُسٍ دَرَاهِمَ
سَبِيْعٌ عَلِيمٌ	سِرَاعًا ذَلِكُ	يَتِيْبًا ذَا مَقْرَبَةٍ
خُلُقٍ عَظِيمٍ	صَعِيدًا زَلَقًا	يَوْمَئِذٍ زُرْقًا
قَرْضًا حَسَنًا	قَوْلًا سَدِيدًا	بِقَلْبٍ سَلِيمٍ
مُلِقٍ حِسَابِيَهُ	بَأْسٍ شَدِيدٍ	عَذَابٍ شَدِيدٍ
قَوْمًا غَيْرَكُمْ	عَمَلًا صَالِحًا	رِجَالٌ صَادِقُونَ
قَلِيلَةٌ غَلَبَتْ	عَذَابًا ضِعْفًا	مُسْفِرَةٌ ضَاحِكَةٌ
عَلِيمٌ خَبِيرٌ	سَبْحًا طَوِيلًا	سَبُوتٍ طَبَاقًا

رَفَرَفٍ خُضِرٍ	سَحَابٌ ظَلُمْتُ	نَفْسٍ ظَلَمْتُ
قَوْمًا فَاسِقِينَ	سُبُلًا فِجَاجًا	ثَمَنًا قَلِيلًا
فَتْحٌ قَرِيبٌ	رَسُولٌ كَرِيمٌ	كِرَامًا كَاتِبِينَ

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

Lesson Number 13: Tashdeed

- ❖ The w-shaped sign ـّ is called 'Tashdeed'. A letter which has a Tashdeed sign on it is called 'Mushaddadah'.
- ❖ Pronounce the Mushaddadah letter twice; first by joining it with the Mutaharrikah letter before and then by its own Harakah with a slight pause [holding down slightly].
- ❖ Ghunnah should always be done whilst pronouncing نُونٌ (Noon) Mushaddadah and مِيمٌ (Meem) Mushaddadah. Ghunnah means taking the sound into the nose i.e. nasalisation. The duration of Ghunnah should be equal to one أَلْفٌ.
- ❖ When the letters of Qalqalah are Mushaddadah, pronounce them with emphasis.
- ❖ If the first letter is Mutaharrikah, second Saakinah and third Mushaddadah, then in most (not all) cases the Saakinah letter is not pronounced but the Mutaharrikah

letter is pronounced by joining it with the Mushaddadah letter, e.g. عَبْدَاتُمْ will be pronounced as عَبَّتُمْ.

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

أَطَّ	أَطَّ	أَطَّ	أُنَّ	إِنَّ	أَنَّ
أَزَّ	أَزَّ	أَزَّ	أَزَّ	أَزَّ	أَزَّ
أَطَّ	أَطَّ	أَطَّ	أَطَّ	أَطَّ	أَطَّ
أَسَّ	أَسَّ	أَسَّ	أَسَّ	أَسَّ	أَسَّ
أَسَّ	أَسَّ	أَسَّ	أَسَّ	أَسَّ	أَسَّ
أَكَّ	أَكَّ	أَكَّ	أَكَّ	أَكَّ	أَكَّ
أَهَّ	أَهَّ	أَهَّ	أَهَّ	أَهَّ	أَهَّ
أَهَّ	أَهَّ	أَهَّ	أَهَّ	أَهَّ	أَهَّ

أَب	إِب	أَب	أَب	أَب	أَب
أَوْ	إِو	أَوْ	أَوْ	أَوْ	أَوْ
أَل	إِل	أَل	أَل	أَل	أَل
أَر	إِر	أَر	أَر	أَر	أَر
أَش	إِش	أَش	أَش	أَش	أَش
رَب	رَبِي	رَبِي	رَبِي	رَبِي	رَبِي
مِنَّا	مِنِّي	ثُمَّ	وَلَمَّا	حَبَب	أَحَب
وَالْتَيْنِ	بِالتَّقْوَى	الثَّاقِبُ	تَجَاوَا	فِي الْحَبِجِ	شُح
مُسَخَّرَاتٍ	صَدَقَ	تَصَدَّى	الدَّرَجَاتِ	مِنَ الدَّمْعِ	وَالذُّكْرَيْنِ

الرَّحْمَنُ	نُزِّلَ	فَسَنِيَسِرُهُ	وَالشَّمْسِ	نَقُصُّ	وَالصُّلِحِينَ
فَضَلْنَا	وَالضُّحَى	وَالطُّورِ	وَالطَّيْرِ	الطَّلَاقُ	وَالظَّاهِرُ
لِلظَّالِمِينَ	سُعْرَتُ	يُوفَّ	حُقَّتْ	حَقُّ	رَكَبَكَ
وَالذِّينَ	مِمَّا	أُمَّةٍ	فَأُمَّةٌ	مُسَيِّ	جَنَّتِ
وَالنُّشُطِ	وَالنَّجْمِ	كُورَتْ	مُطَهَّرَةٌ	سُيِّرَتْ	يَذَكَرُ
لِيَدَّبَّرُوا	ذُرِّيَّتَهُ	مُزْمَلُ	مُدَّثِرُ	عَلَى النَّبِيِّ	يَسْعَعُونَ
عَلِيُونَ	يَزَكَّى	مِنَ الطَّيِّبَاتِ	إِنَّ الظَّنَّ	مَدَّ الظِّلُّ	شَرَّ النَّفْثَاتِ

يُحِبُّ التَّوَابِينَ رَبُّ السَّمَوَاتِ أَحَطُّ بَسَطَتْ

نَخَلِكُمْ قَدَّتَبِينَ عَبْدُكُمْ إِذْ ظَلَمُوا قَدْ دَخَلُوا إِذْ ذَهَبَ

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

Lesson Number 14

نُونٌ Saakinah and Tanween (Idgham, Iqlaab)

3. **Idgham:** There will be Idgham when a letter of Yarmaloon (يَرْمَلُونَ) comes after a نُونٌ Saakin or Tanween. In the case of 'ر' and 'ل' Idgham will be done **without** Ghunnah and in the case of the other 4 letters, Idgham will be done **with** Ghunnah. There are six Letters of Yarmaloon and they are: ن, و, ل, م, ر, ي.
 4. **Iqlaab:** If the letter 'ب' is present after نُونٌ Saakinah or Tanween, then there will be Iqlaab i.e. change the نُونٌ Saakinah or Tanween into a مِيمٌ and do Ghunnah i.e. pronounce with nasalisation.
- ❖ Spell out Idgham as follows. For example: مَن يَقُولُ → يَا نُون مِيمٌ Fathah [Zabar] مَن يَقُولُ → يَا مَن يَ Fathah [Zabar] قَاو دammah [Paysh] قَاو → قُو مَن يَقُولُ, مَن يَ Dammah [Paysh] لَمَن يَقُولُ → لَمَن يَقُولُ.
 - ❖ Spell out Iqlaab as follows. For example: مَن بَعْدَ → مَن بَعْدَ Kasrah [Zayr] مَن بَعْدَ → مَن بَعْدَ Kasrah [Zayr] مَن بَعْدَ → مَن بَعْدَ Fathah [Zabar] مَن بَعْدَ.

مَن يَقُولُ	مَن وَرَقِ الْجَنَّةِ	مَن يَوْمِ	مَن وَوَلِيٍّ
مَن مَّشْهَدِ	مَن مِّثْلِهِ	مَن نَصِيرِ	مَن نُّطْفَةِ

مِنْ رَبِّكَ	مِنْ رَبِّهِمْ	مِنْ لَدُنْهُ	يَكُنْ لَهُ
كَتَبًا يَلْقَاهُ	رَجُلٌ يَسْعَى	هُدًى وَذِكْرَى	وَجُوهٌ يَوْمَئِذٍ
بِرَحْمَةٍ مِنْهُ	سِرَاجًا مُنِيرًا	حِطَّةً نَغْفِرُ لَكُمْ	خَلِقْ نَعِيدُهُ
مُحَمَّدًا رَسُولَ اللَّهِ	رَعُوفٌ رَحِيمٌ	مُصَدِّقًا لِمَا	وَيْلٌ لِّكُلِّ
مِنْ بَعْدِ	مِنْ بَقْلِهَا	أَنْبِئُهُمْ	لَيُنْبِذَنَّ
قَوْلًا بَلِيغًا	خَيْرًا بَصِيرًا	جَنَّةٍ بِرَبْوَةٍ	كِرَامٍ بَرَرَةٍ
حِلٌّ بِهَذَا	صُمْ بِكُمْ		

يَا عَلِيمُ

Invoke it 21 times (recite **Salat upon the Holy Nabi** صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and after the invocation), blow on water and drink it (or make somebody else drink it) before breakfast for 40 days, the memory (of the one who drinks this water) will be strengthened, *إن شاء الله*, (Shajarah 'Attariyyah, pp. 46)

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

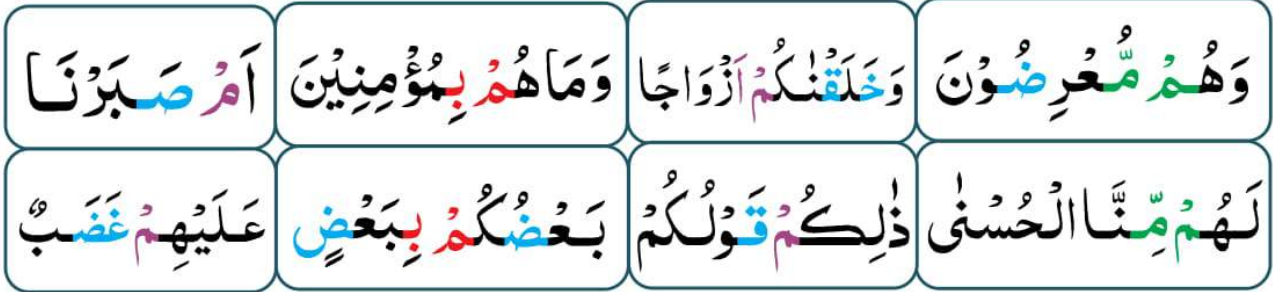
Lesson Number 15

The Cases of ميم Saakinah

❖ There are three cases of ميم Saakinah: (1) **Idgham-e-Shafawi** (2) **Ikhfa-e-Shafawi** (3) **Izhar-e-Shafawi**.

1. **Idgham-e-Shafawi:** When after a ميم Saakinah, another ميم comes, Idgham-e-Shafawi is done within the ميم Saakinah i.e. Ghunnah is done.
2. **Ikhfa-e-Shafawi:** If a 'ب' comes after a ميم Saakinah, Ikhfa-e-Shafawi is done within the ميم Saakinah i.e. Ghunnah is done.
3. **Izhar-e-Shafawi:** If any letter other than 'ب' or 'م' comes after a ميم Saakinah, Izhar-e-Shafawi is done within the ميم Saakinah i.e. Ghunnah is not done.

هُمْ فِيهَا	كُنْتُمْ بِهِ	الْمُتَرِّ	أَنْتُمْ مُظْلِمُونَ
أَمْضَى	تَأْتِيهِمْ بآيَةٍ	وَالْأَمْرُ	وَلَكُمْ مَا كَسَبْتُمْ
وَأَمْطَرْنَا	عَلَيْكُمْ بِوَكِيلٍ	لَمْ يَلِدْ	اتَّيْتُكُمْ مِنْ كِتَابٍ
الْمَنْشُرُحُ	تَرْمِيهِمْ بِحِجَارَةٍ	لَكُمْ دِينُكُمْ	فَهُمْ مُقْمَحُونَ



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

Lesson Number 16

Tafkheem and Tarqeeq

- ❖ The meaning of **Tafkheem** is to pronounce the letter in a **thick tone**, and **Tarqeeq** is to pronounce the letter in a **thin tone**.
- ❖ اَلِف, لَام and رَا are sometimes pronounced in a thick tone and sometimes in a 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.
- ❖ لَام → If the letter before the لَام of Ism-e-Jalalat - اَللّٰهُ has a Fathah [Zabar] or Dammah [Paysh] on it, then the لَام of Ism-e-Jalalat - اَللّٰهُ will be pronounced in a thick tone and if the letter before the لَام of Ism-e-Jalalat - اَللّٰهُ has a Kasrah [Zayr] below it, then the لَام of Ism-e-Jalalat - اَللّٰهُ will be pronounced in a thin tone.

- ❖ Every لَامٍ other than the لَامٍ of Ism-e-Jalalat اللهُ will be pronounced in a thin tone.
- ❖ The conditions for when the letter 'ز' is pronounced in a thick tone:
 - a) When it has a Fathah [Zabar] or Dammah [Paysh] on it
 - b) When it has Fathatayn [two Zabar] or Dammatayn [two Paysh] on it
 - c) When it has a Vertical Fathah [Khari Zabar]
 - d) When the letter before a 'ز' Saakinah has a Fathah [Zabar] or Dammah [Paysh]
 - e) When there is a Kasrah 'Aridiyyah [Temporary Zayr] before a 'ز' Saakinah
 - f) When there is a Kasrah [Zayr] before a 'ز' Saakinah in the preceding word
 - g) When a Letter of Musta'liyah comes after a 'ز' Saakinah in the same word.
- ❖ The conditions for when the letter 'ز' is pronounced in a thin tone:
 - a) When there is a Kasrah [Zayr] or Kasratayn [Two Zayr] below it
 - b) When there is an Asli Kasrah (Original Zayr) before a 'ز' Saakinah in the same word
 - c) When there is a 'يَا' Saakinah before a 'ز' Saakinah.
- ❖ **Harakah 'Aridiyyah [Temporary]:** In the Holy Quran, there are some words which begin with the letter أَلِفٌ which has no Harakah, so whichever Harakah one will apply to such an أَلِفٌ during its pronunciation, will be 'Aridiyyah [temporary] e.g. in the word 'رُجُوعِي' the Kasrah [Zayr] is 'Aridiyyah [temporary].

Note: 'ز' Saakinah will be pronounced in a thick tone when, in the same word, the letter coming before it has a Kasrah Asliyyah [Original Zayr] below it and the letter coming after it is a Musta'liyah letter e.g. 'مِرْصَادٍ'.

قَالَ	صِرَاطَ	سِرَاجًا	كَانَ	مَا لَا	مَفَازًا
طَالِبُ	تَابُوا	خَالِدًا	عَابِدُ	غَاسِقِ	طَعَامِ
اللَّهُ	وَاللَّهُ	فَاللَّهُ	إِنَّ اللَّهَ	هُوَ اللَّهُ	مِنَ اللَّهِ
رَسُولُ اللَّهِ	رَضِيَ اللَّهُ	قَالُوا اللَّهُمَّ	بِاللَّهِ	بِاللَّهِ	بِسْمِ اللَّهِ
قُلِ اللَّهُمَّ	مَا وَلَّهُمْ	إِلَّا الَّذِينَ	إِنَّ الَّذِينَ	عَلَى	صَلَوَةً
رَجُلٌ	الْمُتَرَّ	رُزِقُوا	أَكْثَرُ	أَجْرًا	أَجْرُ
إِبْرَاهِيمَ	عَرْشُ	أَمْ صَبْرَنَا	تُرْجِعُونَ	يُرْزِقُونَ	إِرْجِعْ
إِرْجِعُوا	إِرْجِعِي	إِرْكَعُوا	رَبِّ ارْحَمْهُمَا	رَبِّ ارْجِعُونِ	إِنْ ارْتَبْتُمْ
أَمِرَاتَابُوا	كُلُّ فِرْقٍ	فِرْقَةٍ	مِرْصَادٍ	فِي قِرْطَاسٍ	وَالنَّهَارِ
رِجَالٌ	أَمْرٌ	فَاصْبِرْ	قُمْ فَأَنْذِرْ	خَيْرٌ	نَذِيرٌ

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

Lesson Number 17: Maddaat

- ❖ The meaning of Madd is to stretch. There are two reasons for Madd: (1) Hamzah ء (2) Sukoon ْ.
- ❖ There are 6 types of Madd: (1) Madd Muttasil, (2) Madd Munfasil, (3) Madd Lazim, (4) Madd Leen-Lazim, (5) Madd 'Aarid (6) Madd Leen-'Aarid.
 1. **Madd Muttasil:** If a Hamzah comes after letters of Maddah in the same word, then it will be Madd Muttasil (attached) e.g. جَاءَ.
 2. **Madd Munfasil (without Tashdeed):** If a Hamzah comes after a letter of Maddah in the next word, then it will be Madd Munfasil (separate) e.g. فِي أَنْفُسِكُمْ. Whilst pronouncing Madd Muttasil and Madd Munfasil (without Tashdeed), stretch up to 2, 2.5 ألف i.e. 4 or 5 Harakaat.
 3. **Madd Lazim:** If a Sukoon Asli ْ, س comes after the letters of Maddah, then it will be Madd Lazim e.g. جَانٌّ.
 4. **Madd Leen-Lazim:** If a Sukoon Asli ْ comes after the letters of Leen, then it will be Madd Leen-Lazim e.g. عَيْنٌ. Whilst pronouncing Madd Lazim and Madd Leen-Lazim, stretch up to "3" ألف i.e. 6 Harakaat.
 5. **Madd 'Aarid:** If a Sukoon 'Aaridi [temporary] [i.e. a letter becomes Saakin because of Waqf (pause)] comes after the letters of Maddah, then it will be Madd 'Aarid e.g. مُسْلِمُونَ.

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 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 18: Muqatta'at Letters

- ❖ Muqatta'at Letters are found at the start of some Surahs (chapters) of the Holy Quran.
- ❖ Pronounce these letters individually in such a way that the Maddaat are stretched properly and also do nasalisation (Ghunnah) when Ikhfa and Idgham occur.
- ❖ There are 2 ways to recite **الْمَّ ۝ اللَّهُ**: (1) Wasl (Joining) **أَلِفٌ لَامٌ مِيمٌ اللَّهُ** and (2) Waqf (Pausing) **أَلِفٌ لَامٌ مِيمٌ ۝ اللَّهُ**.

طه طَاهَا	ن نُونُ	ق قَافُ	ص صَادُ
الر أَلِفٌ لَامٌ رَا	ح حَامِيمٌ	ط طَاسِيْنُ	ي يَاسِيْنُ
ع عَسَقُ عَيْنُ سِيْنُ قَافُ	ح حَامِيمٌ	ال أَلِفٌ لَامٌ مِيْمٌ رَا	الم أَلِفٌ لَامٌ مِيْمٌ
ك كَهْيَعَصُ كَافُ هَا يَآ عَيْنُ صَادُ	الم ۝ اللَّهُ أَلِفٌ لَامٌ مِيْمٌ ۝ اللَّهُ	الم أَلِفٌ لَامٌ مِيْمٌ صَادُ	ط طَاسِيْنُ مِيْمٌ

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

Lesson Number 19: Za`id (Additional) أَلِفٌ (أ)

❖ In some places of the Holy Quran, there is a circle sign shown as 'o' on an أَلِفٌ; this type of أَلِفٌ is called a 'Za`id (additional) أَلِفٌ'. The detailed rulings regarding pronouncing or not pronouncing this أَلِفٌ are as follows:

1. In the six words mentioned below, do not pronounce the أَلِفٌ which has the 'o' sign on it in the case of Wasl (continuing without pause) but pronounce it when making Waqf (Pause).

أَنَا	قَوَارِيرًا	السَّبِيلَا	الرَّسُولَا	الظُّنُونَا	لَكِنَّا
At every place	^{1st} Ad-Dahr: 15	Al-Ahzaab: 67	Al-Ahzaab: 66	Al-Ahzaab: 10	Al-Kahf: 38

2. During Waqf (pausing), it is permissible to either pronounce or not, the extra أَلِفٌ in the word 'سَلْسِلَا' of the Holy Quran (Part 29, Surah Ad-Dahr, Ayah 4); but in Wasl (joining), the extra أَلِفٌ will not be pronounced.
3. The extra أَلِفٌ in all of these words will neither be pronounced in terms of Wasl (joining) and nor in Waqf (pausing).

لَا إِلَى الْجَحِيمِ	لَا إِلَى اللَّهِ	أَفَأَيْنُ مِتَّ	أَفَأَيْنُ مَاتَ
As-Saffaat: 68	Aal-e-'Imran: 158	Al-Ambiya: 34	Aal-e-'Imran: 144
وَلَا أَوْضَعُوا	أَنْ تَبُوءَا	مَلَائِهِ	لِشَأْنِي
At-Taubah: 47	Al-Ma'idah: 29	At every place	Al-Kahf: 23

وَمَلَأَيْهِمْ Yunus: 83	مِنْ نَبَأَى Al-An'aam: 34	لَا أَنْتُمْ Al-Hashr: 13	لَا أَذْبَحَنَّهُ An-Naml: 21
لِيَرْبُؤَانِي Ar-Room: 39	لَنْ نَدْعُوا Al-Kahf: 14	لَتَتَلَوَا Ar-Ra'd: 30	تَمُودًا Al-'Ankaboot: 38; Hood: 68
قَوَارِيرًا 2 nd Ad-Dahr: 16	وَنَبَلُوا Muhammad: 31	لِيَبْلُوا Muhammad: 4	

4. There is no extra اَلِف in the word 'اَنَا' of the following Kalimat, therefore, these اَلِف will be pronounced.

مَنْ أَنَابَ Ar-Ra'd: 27; Luqman: 15	لِلْأَنَامِ Ar-Rahman: 10	أَنَابُوا Az-Zumar: 17	أَنَاسِيَّ Al-Furqan: 49	عَلَيْكُمْ الْإِنَامِلَ Aal-e-'Imran: 119
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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

- ❖ **Izhar-e-Mutlaq:** In the following four words, a Yarmaloon letter is present after the نُون Saakin in the same word. Idgham will not be done in these cases, instead Izhar-e-Mutlaq will be done. Therefore, **do not do Ghunnah (nasalisation)** in these four words.

قِنْوَانٌ	صِنْوَانٌ	بُنْيَانٌ	دُنْيَا
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- ❖ **Saktah:** To stop the sound and then to continue reading ahead holding the same breath is called Saktah, i.e. only the sound should stop whilst holding the breath. **Saktah is Wajib** (necessary) in the following four cases. The rule of Saktah is that the Mutaharrikah letter is to be read as Saakin and Two Zabar [Fathatayn] be changed to اَلِف and read accordingly.



- ❖ **ص** → In the Holy Quran, there are four words which contain the letter صَاد, but a thin سِين is also written on the صَاد; details for pronouncing these are as follows: In (1) and (2) only pronounce س, in (3) it is permissible to either pronounce ص or س and in (4) only pronounce ص.



- ❖ **Tasheel [تَسْهِيل]**: The meaning of Tasheel is to make soft i.e. pronounce the second Hamzah softly. In the Holy Quran, there is only one word where Tasheel is Wajib.
- ❖ **Imalah**: To incline the sound of Fathah [Zabar] towards Kasrah [Zayr] and the sound of أَلِف towards يَا is called Imalah. The 'رَا' of Imalah is pronounced 'رَے' instead of 'رَي'.
- ❖ Spell out Imalah as follows: مَجْرَ رَا of Imalah رَے → مَجْرَ رَا, مَجْرَهَا Fathah [Zabar] هَا → مَجْرَهَا.
- ❖ **بِئْسَ الْإِسْمُ الْفُسُوقُ** → In this part of the Quranic Ayah, neither pronounce the أَلِف before the لَام nor the أَلِف after it, **instead pronounce the لَام with a Kasrah [Zayr]**.

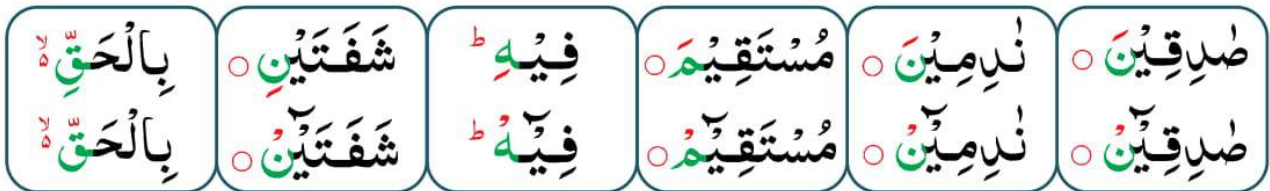
<p style="font-size: 1.2em; font-weight: bold;">بِئْسَ الْإِسْمُ الْفُسُوقُ</p> <p style="color: green; font-size: 0.8em;">Imalah</p> <p style="font-size: 0.8em;">Al-Hujurat: 11</p>	<p style="font-size: 1.2em; font-weight: bold;">مَجْرَهَا</p> <p style="color: green; font-size: 0.8em;">Tasheel</p> <p style="font-size: 0.8em;">Hood: 41</p>	<p style="font-size: 1.2em; font-weight: bold;">ءَاعْجَبِي وَعَرَبِي</p> <p style="color: green; font-size: 0.8em;">Tasheel</p> <p style="font-size: 0.8em;">Ha-Meem As-Sajdah: 44</p>
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson Number 21: Waqf [Pause]

- ❖ **Waqf:** The meaning of Waqf is to pause/stop i.e. at whichever word Waqf is to be done, end the voice as well as the breath on the last letter of that particular word.
- ❖ If a Fathah [Zabar], Kasrah [Zayr], Dammah [Paysh], Two Zayr [Kasratayn] or Two Paysh [Dammatayn], Vertical Kasrah [Khara Zayr] or Inverted Dammah [Ulta Paysh] comes on the last letter of the word, then make that (last) letter **Saakin** when doing Waqf.
- ❖ If two Zabar [Fathatayn] comes on the last letter of the word, then pronounce it as an **الف** when doing Waqf.
- ❖ If the last letter of the word is a round **تَا** i.e. **تَ**, then no matter which Harakah it has on it, pronounce it as a ' **هْ** Saakinah when doing Waqf.
- ❖ When doing Waqf, vertical Fathah [Khara Zabar], the Letters of Maddah and Saakin Letter are not changed.
- ❖ In the case of Waqf on a **Mushaddadah letter**, the **Tashdeed will remain** but the Harakah will not be made apparent in the recitation.
- ❖ **قُوتْ Qutni** → When a Hamzah Wasli comes after Tanween, the Hamzah Wasli is dropped in the case of Wasl (without pausing) and the **قُوتْ** Saakin of Tanween is given a Kasrah [Zayr] and a small **قُوتْ** is shown with it; this **قُوتْ** is called ' **قُوتْ Qutni**'.

- ❖ Hijjay (spelling) of نُؤن Qutni words would be done as follows: For example, شَيْبًا ۞ السَّمَاءُ → يَا شَيْبِينَ Kasrah [Zayr] شَيْءٌ بَا two Zabar [Fathatayn] بَا → شَيْبًا ۞ السَّمَاءُ. أَلِفٌ مَيْمٌ, أَلَسَّ → سَ سَيْنٌ Fathah [Zabar], أَسَّ فِثْحٌ هَمْزَةٌ سَيْنٌ Fathah [Zabar], أَسَّ هَمْزَةٌ دَمَّمٌ [Paysh] ءُ → شَيْبًا ۞ السَّمَاءُ = السَّمَاءُ ۞ السَّمَاءُ → مَا
- ❖ **Signs of Waqf (Pause):** Some of the signs of Waqf are described below:
 - a) ○ → This is the sign of **Waqf Tam** and indicates the completion of a Quranic Ayah; one should **pause here**.
 - b) م → This is the sign of **Waqf Lazim**; one **must pause here**.
 - c) ط → This is the sign of **Waqf Mutlaq**; it is **better to pause here**.
 - d) ج → This is the sign of **Waqf Jaaz**; it is **better to pause here** but it is **also permissible to carry on**.
 - e) ز → This is the sign of **Waqf Mujawwaz**; it is **permissible to pause here** but it is **better to avoid pause at it**.
 - f) ص → This is the sign of **Waqf Murakhkhas**; one should **not pause here**.
 - g) لا → If the ○ sign is present above the sign of an Ayah i.e. ○, there is a difference of opinion **whether to pause or not**. If a 'لا' comes without the sign of Ayah, then **do not pause**.
- ❖ **I'adah (Repetition):** After doing Waqf [pausing], reciting while joining the preceding text is called I'adah.



نَسْتَعِينُ ○ نَسْتَعِينُ ○	يَشَاءُ ○ يَشَاءُ ○	مِنْ قَبْلُ ○ مِنْ قَبْلُ ○	شَهْرٍ ○ شَهْرٍ ○	شَيْءٍ ○ شَيْءٍ ○	قِسْطٍ ○ قِسْطٍ ○
لَهُ ○ لَهُ ○	قَدِيرٌ ○ قَدِيرٌ ○	بَرَقَ ○ بَرَقَ ○	بِهِ ○ بِهِ ○	عِبَادِهِ ○ عِبَادِهِ ○	بِأَمْرِهِ ○ بِأَمْرِهِ ○
رَبِّهِ ○ رَبِّهِ ○	أَخْلَدَهُ ○ أَخْلَدَهُ ○	مَوَازِينُهُ ○ مَوَازِينُهُ ○	أَلْفَافًا ○ أَلْفَافًا ○	عِلْمًا ○ عِلْمًا ○	نَبِيًّا ○ نَبِيًّا ○
قُوَّةً ○ قُوَّةً ○	رَقَبَةً ○ رَقَبَةً ○	جَارِيَةً ○ جَارِيَةً ○	وَتَوَلَّى ○ وَتَوَلَّى ○	مِنَ الْأُولَى ○ مِنَ الْأُولَى ○	فَتَرَضَى ○ فَتَرَضَى ○
وَأَنْحَرُ ○ وَأَنْحَرُ ○	فَارْغَبُ ○ فَارْغَبُ ○	فَحَدَّثُ ○ فَحَدَّثُ ○	فِيهَا ○ فِيهَا ○	تَهْتَدُوا ○ تَهْتَدُوا ○	قَوْلِي ○ قَوْلِي ○
خَيْرًا ○ خَيْرًا ○	إِلَى الْوَصِيَّةِ ○ إِلَى الْوَصِيَّةِ ○	شَيْبًا ○ شَيْبًا ○	إِلَى السَّمَاءِ ○ إِلَى السَّمَاءِ ○	مُنِيبٌ ○ مُنِيبٌ ○	إِلَى ادْخُلُوهَا ○ إِلَى ادْخُلُوهَا ○
مُبِينٌ ○ مُبِينٌ ○	إِلَى اقْتُلُوا ○ إِلَى اقْتُلُوا ○	قَدِيرٌ ○ قَدِيرٌ ○	إِلَى الَّذِي ○ إِلَى الَّذِي ○	خَبِيرًا ○ خَبِيرًا ○	إِلَى الَّذِي ○ إِلَى الَّذِي ○

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

Lesson Number 22: Salah

- ❖ Read this lesson both ways i.e. **Rawan** (without spelling) as well as with **Hijjay** (with spelling).
- ❖ In this lesson, carefully apply all the rules and pronunciation from the previous lessons; especially differentiate clearly between the letters that are Qareeb-us-Sawt i.e. the letters that sound somewhat similar.
- ❖ **Remember!** If the meaning becomes incorrect because of not differentiating such letters, the **Salah will not be valid**.

Takbeer-e-Tahrimah

اللَّهُ أَكْبَرُ

Sana

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ط

Ta'awwuz

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Tasmiyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Fatihah

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ (أَمِين)

Surah Al-Ikhlās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْهُ لَمْ يُولَدْهُ ﴿٣﴾ وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Tasbih-e-Ruku'

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Tasmee'

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Tahmeed

رَبَّنَا وَلَكَ الْحَمْدُ

Tasbih-e-Sajdah

سُبْحَانَ رَبِّيَ الْأَعْلَى

Tashahhud

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

Durood-e-Ibraheem

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 ۞

Du'a-e-Masurah

(اللَّهُمَّ) رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۞ رَبَّنَا وَتَقَبَّلْ دُعَاءَ ﴿٤٠﴾ رَبَّنَا
اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

(Part 13, Surah Ibraheem, Ayah 40-41)

Salam

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Du'a-e-Qunoot

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ
الْخَيْرَ ط وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ط اللَّهُمَّ إِيَّاكَ
نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعِي وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى
عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ۝

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

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

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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QUESTIONS AND ANSWERS

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

Answer: There are 29 Mufridat letters.

Question 2: How many Musta'liyah letters are there? Mention these letters. (Lesson 1)

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

Question 3: How are the Musta'liyah letters pronounced and what is their combination? (Lesson 1)

Answer: Musta'liyah letters are always pronounced with a thicker voice in every condition and their combination is 'خُصَّ ضَغُطٌ قِطٌ'.




Question 4: How many letters are there which are pronounced by lips and what are they? (Lesson 1)

Answer: There are 4 letters which are pronounced by lips. They are: 'ب, ف, م, و'.

Question 5: How many Safeeriyah (whistle-sounding) letters are there and what are they?

Answer: There are 3 Safeeriyah letters. They are: 'ز, س, ص'.

Question 6: What is meant by the term Harakaat? (Lesson 3)

Answer: Fathah [Zabar] , Kasrah [Zayr]  and Dammah [Paysh]  are called Harakaat.

Question 7: How are Harakaat pronounced? (Lesson 3)

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Answer: Harakaat are pronounced in an Arabic accent without stretching or suddenly pausing the voice.

Question 8: How many letters of Qareeb-us-Sawt (close to each other in sound) are there and what are they?

Answer: They are 16: (ت, ط), (ز, ذ, ظ), (س, ث), (ص, ض, د), (ق, ك), (ح, ه), (ع, ع)

Question 9: What is Tanween? (Lesson 5)

Answer: Fathatayn [Two Zabar] ََ, Kasratayn [Two Zayr] ِِ and Dammatayn [Two Paysh] ُُ are called 'Tanween'. In fact Tanween is a Noon Saakin which is at the end of the word; this is why Tanween sounds like Noon Saakin.

Question 10: How many letters of Maddah are there? Mention them. (Lesson 7)

Answer: There are 3 letters of Maddah and they are: **يَا, وَاو, اَلِف**

Question 11: How does an اَلِف, وَاو, يَا become Maddah? (Lesson 7)

Answer: When there is Fathah [Zabar] before an اَلِف, it becomes اَلِف Maddah. When there is a Dammah [Paysh] before a وَاو Saakin, it becomes وَاو Maddah. When there is a Kasrah [Zayr] before a يَا Saakin, it becomes يَا Maddah.

Question 12: How are the letters of Maddah pronounced? (Lesson 7)

Answer: The letters of Maddah are pronounced by stretching them up to one اَلِف i.e. up to two Harakaat.

Question 13: What is meant by Vertical [Khari] Harakaat? (Lesson 8)

Answer: Vertical Fathah [Zabar] ِ, Vertical [Zayr] ِ and Inverted Dammah [Paysh] ُ are called Vertical [Khari] Harakaat.

Question 14: How are the Vertical Harakaat pronounced? (Lesson 8)

Answer: Vertical Harakaat are pronounced by stretching them up to one أَلِف i.e. up to two Harakaat, like that in the case of the letters of Maddah.

Question 15: How many Letters of Leen are there? Mention them. (Lesson 9)

Answer: There are two letters of Leen: 'وَأُو' and 'يَا'.

Question 16: How are the letters of Leen pronounced? (Lesson 9)

Answer: The letters of Leen are pronounced gently in an Arabic accent without any stretching or sudden pausing.

Question 17: How will a وَأُو and a يَا become a 'وَأُو Leen' and a 'يَا Leen' respectively? (Lesson 9)

Answer: When there is a Fathah [Zabar] before a وَأُو Saakinah, it becomes a 'وَأُو Leen'. When there is a Fathah [Zabar] before a يَا Saakinah, it becomes a 'يَا Leen'.

Question 18: What is the meaning of Qalqalah? (Lesson 11)

Answer: The meaning of Qalqalah is movement, there should be some movement at the Makharij (places where the letters are pronounced) such that the sound echoes.

Question 19: How many Letters of Qalqalah are there, what are they and what is their combined form? (Lesson 11)

Answer: There are five Letters of Qalqalah 'ق, ط, ب, ج, د', and their combination is 'قُطْبُ جَدِّ'.

Question 20: When will Qalqalah be made more clear in the Letters of Qalqalah? (Lesson 11)

Answer: When the Letters of Qalqalah are Saakinah, Qalqalah should be more clear.

Question 21: How are the letters of Qalqalah pronounced when Mushaddadah? (Lesson 11)

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Answer: When the letters of Qalqalah are Mushaddadah, they are pronounced with emphasis.

Question 22: How is a Hamzah Saakinah (أ, ء) pronounced? (Lesson 11)

Answer: Hamzah Saakinah (أ, ء) is always pronounced with a sudden pause.

Question 23: How many cases are there of نُونٌ Saakin and Tanween and what are they? (Lesson 12)

Answer: There are four cases regarding نُونٌ Saakin and Tanween: (1) إِظْهَارٌ (Izhar) (2) إِخْفَاءٌ (Ikhfa) (3) إِدْغَامٌ (Idgham) (4) إِقْلَابٌ (Iqlaab).

Question 24: Describe the case of Izhar. (Lesson 12)

Answer: If a Halqiyyah letter comes after a نُونٌ Saakinah or Tanween, then Izhar will be done i.e. nasalisation (Ghunnah) will not be done when pronouncing such a نُونٌ Saakinah or Tanween.

Question 25: How many Halqiyyah letters are there and what are they? (Lesson 12)

Answer: There are 6 Halqiyyah letters and they are: ع, ه, ح, غ and خ.

Question 26: Describe the case of Ikhfa? (Lesson 12)

Answer: If an Ikhfa letter comes after a نُونٌ Saakinah or Tanween, then Ikhfa will be done i.e. nasalisation (Ghunnah) will be done when pronouncing such a نُونٌ Saakinah or Tanween.

Question 27: How many Ikhfa letters are there and what are they? (Lesson 12)

Answer:

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

Question 28: What is Tashdeed and what is the term for a letter which has the sign of Tashdeed on it? (Lesson 13)

Answer: The w-shaped sign و is called **Tashdeed**. A letter which has the Tashdeed sign on it is called Mushaddadah.

Question 29: How to pronounce **نُونٌ Mushaddadah** and **مَيْمٌ Mushaddadah**? (Lesson 13)

Answer: **نُونٌ Mushaddadah** and **مَيْمٌ Mushaddadah** will always be pronounced with Ghunnah (nasalisation).

Question 30: What is Ghunnah and what is its duration [length]? (Lesson 13)

Answer: Ghunnah means to pronounce with nasalisation (taking the sound into the nose) and its duration [length] is equal to one **ألف**.

Question 31: How is a Mushaddadah letter pronounced? (Lesson 13)

Answer: The Mushaddadah letter is pronounced twice; first by combining it with the Mutaharrikah letter before and then by its own Harakah with a slight pause.

Question 32: Describe the rule of **Idgham**. (Lesson 14)

Answer: **Idgham** will be done when a letter of Yarmaloon comes after a **نُونٌ** Saakinah or Tanween. In the case of 'ر' and 'ل' Idgham will be done without Ghunnah and in the case of the other 4 letters, Idgham will be done with Ghunnah.

Question 33: How many **Letters of Yarmaloon** are there and what are they? (Lesson 14)

Answer: There are six **Letters of Yarmaloon** and they are: **ن, و, ل, م, ر, ي**.

Question 34: Describe the rule of **Iqlaab**. (Lesson 14)

Answer: If the letter 'ب' comes after a **نُونٌ** Saakinah or Tanween, then **Iqlaab will be done** i.e. change the **نُونٌ** Saakinah or Tanween into a **مَيْمٌ** and do Ikhfa i.e. pronounce with nasalisation.

Question 35: How many cases are there for **مَيْمٌ Saakin** and what are they? (Lesson 15)

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Answer: There are three cases of ميم ساکین: (1) Idgham-e-Shafawi (2) Ikhfa-e-Shafawi (3) Izhar-e-Shafawi.

Question 36: Describe the rule of Idgham-e-Shafawi. (Lesson 15)

Answer: When after a ميم ساکین, another ميم ساکین comes, Idgham-e-Shafawi is done within the ميم ساکین i.e. Ghunnah is done.

Question 37: Describe the rule of Ikhfa-e-Shafawi. (Lesson 15)

Answer: If a 'ب' comes after a ميم ساکین, Ikhfa-e-Shafawi is done within the ميم ساکین i.e. Ghunnah is done.

Question 38: Describe the rule of Izhar-e-Shafawi. (Lesson 15)

Answer: If any letter other than 'ب' or 'م' comes after a ميم ساکین, Izhar-e-Shafawi is done within the ميم ساکین i.e. Ghunnah is not done.

Question 39: What is meant by Tafkheem and Tarqeeq? (Lesson 16)

Answer: The meaning of Tafkheem is to pronounce the letter in a thick tone and Tarqeeq is to pronounce the letter in a thin tone.

Question 40: When is the لام of the Ism-e-Jalalat – اللهُ pronounced in a thick tone and when is it pronounced in a thin tone? (Lesson 16)

Answer: If the letter before the لام of the Ism-e-Jalalat – اللهُ has a Fathah [Zabar] or Dammah [Paysh] on it, then the لام of the Ism-e-Jalalat – اللهُ will be pronounced in a thick tone and if the letter before the لام of the Ism-e-Jalalat – اللهُ has a Kasrah [Zayr] below it, then the لام of the Ism-e-Jalalat – اللهُ will be pronounced in a thin tone.

Question 41: When is اَلِف pronounced in a thick tone and when in a thin tone? (Lesson 16)

Answer: أَلِف will be pronounced in a **thick tone** if the letter which comes before it is pronounced in a thick tone and it will be pronounced in a **thin tone** when the letter before is pronounced in a thin tone.

Question 42: Mention the conditions when the letter اَلِف will be pronounced in a **thick tone**. (Lesson 16)

Answer: The letter اَلِف will be pronounced in a **thick tone** when:

- a) It has a Fathah [Zabar] or Dammah [Paysh] on it
- b) It has Fathatayn [two Zabar] or Dammatayn [Two Paysh] on it
- c) It has a Vertical Fathah [Khari Zabar] on it
- d) The letter before a اَلِف Saakinah has a Fathah [Zabar] or Dammah [Paysh]
- e) There is a Kasrah 'Aridiyyah [Temporary Zayr] before a اَلِف Saakinah
- f) There is a Kasrah [Zayr] before a اَلِف Saakinah in the preceding word
- g) A Musta'liyah letter comes after a اَلِف Saakinah in the same word.

Question 43: Mention the conditions when the letter اَلِف will be pronounced in a **thin tone**. (Lesson 16)

Answer: The letter اَلِف will be pronounced in a **thin tone** when:

- a) There is a Kasrah [Zayr] or Kasratayn [Two Zayr] under it
- b) There is Kasrah Asliyyah (Original Zayr) before a اَلِف Saakinah in the same word
- c) When there is a اَلِف Saakinah before a اَلِف Saakinah.

Question 44: What is a Kasrah 'Aridiyyah (Temporary Zayr)? (Lesson 16)

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Answer: In the Holy Quran, there are some words which begin with the letter أَلِف with no Harakah, so whichever Harakah one will apply to such an أَلِف during its pronunciation will be temporary e.g. in the word اِرْجِعِي the Kasrah [Zayr] is 'Aaridi (temporary).

Question 45: What is the meaning of Madd? What are the causes of Madd and what are they? (Lesson 17)

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

Question 46: How many types of Madd are there and what are they? (Lesson 17)

Answer: There are 6 types of Madd: (1) Madd Muttasil, (2) Madd Munfasil, (3) Madd Lazim, (4) Madd Leen-Lazim, (5) Madd 'Aarid (6) Madd Leen-'Aarid.

Question 47: Describe the case of Madd Muttasil. (Lesson 17)

Answer: If a Hamzah comes after the letters of Maddah in the same word, then it will be Madd Muttasil (attached).

Question 48: Describe the case of Madd Munfasil. (Lesson 17)

Answer: If a Hamzah comes after a letter of Maddah in the next word, then it will be Madd Munfasil (separate).

Question 49: How long do Madd Muttasil and Madd Munfasil need to be stretched for? (Lesson 17)

Answer: When pronouncing Madd Muttasil and Madd Munfasil, stretch the tone up to 2, 2.5 أَلِف i.e. 4 or 5 Harakaat.

Question 50: Describe the case of Madd Lazim. (Lesson 17)

Answer: If a Sukoon Asli ْ, ّ comes after a letter of Maddah, then it will be Madd Lazim.

Question 51: Describe the case of **Madd Leen-Lazim**. (Lesson 17)

Answer: If a Sukoon Asli (original) **ْ** comes after a letter of Leen, then it will be **Madd Leen-Lazim**.

Question 52: How long do **Madd Lazim** and the **Madd Leen-Lazim** need to be stretched for? (Lesson 17)

Answer: When pronouncing Madd Lazim and Madd Leen-Lazim, stretch up to 3 **ألف**, i.e. 6 Harakaat.

Question 53: Describe the case of **Madd ‘Aarid**. (Lesson 17)

Answer: If a Sukoon ‘Aaridi (temporary) [i.e. a letter becomes Saakin because of Waqf (pause)] comes after a letter of Maddah, then it will be **Madd ‘Aarid**.

Question 54: Describe the case of **Madd Leen ‘Aarid**. (Lesson 17)

Answer: If a Sukoon ‘Aaridi (temporary) [i.e. a letter becomes Saakin because of Waqf (pause)] comes after a letter of Leen, then it will be **Madd Leen-‘Aarid**.

Question 55: How long do Madd ‘Aarid and Madd Leen ‘Aarid need to be stretched for? (Lesson 17)

Answer: When pronouncing Madd ‘Aarid and Madd Leen-‘Aarid, stretch up to 1, 2 or 3 **ألف** i.e. up to 2, 4 or 6 Harakaat.

Question 56: What is a **Za`id (additional) ألف**, and how is it pronounced? (Lesson 19)

Answer: In some places of the Holy Quran, there is a circle sign shown as ‘o’ on an **ألف**, this type of **ألف** is called a ‘**Za`id (additional) ألف**’, one should not pronounce it.

Question 57: Which rule will apply in the **نُونٌ** Saakin present in the following words: **قُنُونٌ, صُنُونٌ, بُنُونٌ, دُنُونٌ** (Lesson 20)

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Answer: In the four words above, a Yarmaloon letter is present after the **سُكُون** Saakin in the same word. Idgham will not be done in these words, instead **Izhar Mutlaq** will be done. Hence do not make Ghunnah (nasalisation) in the four words above.

Question 58: What is **Saktah**? (Lesson 20)

Answer: To stop the sound and then to continue reading ahead holding the same breath is known as **Saktah** i.e. the sound should stop whilst holding the breath.

Question 59: What is the meaning of **Tasheel**? (Lesson 20)

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

Question 60: What is **Imalah**? (Lesson 20)

Answer: To incline the sound of Fathah [Zabar] towards Kasrah [Zayr] and the sound of **أَلِف** towards **يَا** is called **Imalah**.

Question 61: How is the **لِ** of Imalah pronounced? (Lesson 20)

Answer: The **لِ** of Imalah is pronounced **رَيْ** instead of **رِي**.

Question 62: What is meant by **Waqf**? (Lesson 21)

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

Question 63: What do you do if there is a Fathah [Zabar], Kasrah [Zayr], Dammah [Paysh], or even Kasratayn [two Zayr] or Dammatayn [two Paysh] on the last letter of the word in the case of Waqf? (Lesson 21)

Answer: If a Fathah [Zabar], Kasrah [Zayr], Dammah [Paysh], Kasratayn [two Zayr] or Dammatayn [two Paysh] comes on the last letter of the word, then make that (last) letter Saakin when doing Waqf.

Question 64: When doing Waqf, if there is a Tanween of Fathatayn [two Zabar] on the last letter of a word, then what should one do? (Lesson 21)

Answer: When doing Waqf, if there is a Tanween of Fathatayn [two Zabar] on the last letter of a word, it will be changed to ألف.

Question 65: What do you do if there is a round ناء i.e. 'ة' in the case of Waqf? (Lesson 21)

Answer: If the last letter of the word is a round ناء i.e. 'ة', then no matter which Harakah or Tanween it has on it, pronounce it as a 'ه' Saakinah when making Waqf.

Question 66: What is نُون Qutni? (Lesson 21)

Answer: When a Hamzah Wasliyyah [temporary] comes after Tanween, the Hamzah Wasliyyah is dropped in the case of Wasl (without pausing), the نُون Saakinah of Tanween is given a Kasrah [Zayr] and a small نُون is usually shown with it; this نُون is called نُون Qutni.

Question 67: Which type of Waqf is shown by the circular sign 'O' and what should be done at this sign? (Lesson 21)

Answer: This is the sign of Waqf Tam and indicates the completion of a Quranic Ayah; one should pause here.

Question 68: Which type of Waqf is shown by 'م' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of Waqf Lazim; one must pause here.

Question 69: Which type of Waqf is shown by 'ط' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of Waqf Mutlaq; it is better to pause here.

Question 70: Which type of Waqf is shown by 'ج' and what is the rule regarding it? (Lesson 21)

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Answer: This is the sign of **Waqf Jaaiz**; it is better to pause here but it is also permissible (allowed) to continue.

Question 71: Which type of Waqf is shown by 'ج' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of **Waqf Mujawwaz**; it is permissible to pause here but it is better to avoid.

Question 72: Which type of Waqf is shown by 'ص' and what is the rule regarding it? (Lesson 21)

Answer: This is the sign of **Waqf Murakhkhas**; one should not pause here.

Question 73: Explain the rules of Waqf regarding the 'ل' sign. (Lesson 21)

Answer: If the ^ل sign comes above the sign of an Ayah i.e. ^ل ا, there is a difference of opinion whether to pause or not. If 'ل' is present without the Ayah sign, then do not pause.

Question 74: What is I'adah? (Lesson 21)

Answer: After doing Waqf [pausing], reciting while joining the preceding text is called I'adah.

Question 75: Which Wazifah (invocation) should be recited to become pious and steadfast upon the Sunnah? (Page 8)

Answer: To become pious and steadfast upon Sunnah, keep reciting 'يَا خَيْرُ' all the time.

Question 76: 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 77: What is the Wazifah to strengthen memory? (Page 32)

Answer: Recite 'يَا عَلِيمُ' 21 times (recite **Salat upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once before and after the invocation), blow on water and drink it or make somebody else drink on an empty stomach (before breakfast) for 40 days. The memory (of the one who drinks this water) will be strengthened, **إِنْ شَاءَ اللهُ**.

Question 78: Which Du'a (supplication) should one recite for memorizing lessons?

Answer: Recite the following Du'a before memorizing lessons with Salat upon the Beloved Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ before and after it:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Question 79: How many Fard (obligatory) acts are there in Wudu and what are they?

Answer: There are **four Fard acts** in **Wudu** and they 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 80: How many Fard acts are there in Ghusl and what are they?

Answer: There are **three Fard acts** in **Ghusl** and they are: (1) Rinsing the mouth (2) Sniffing water inside the nose (3) Washing the whole apparent body.

Question 81: How many Fard acts are there in Tayammum and what are they?

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

Question 82: How many Pre-Conditions of Salah are there and what are they?

Answer: There are **6 Pre-Conditions** of Salah and they are: (1) Taharah (Purity) (2) Satr-e-'Awrat (veiling [i.e. concealing mandatory body parts]) (3) Istiqbal-e-Qiblah (facing towards the direction of Qiblah) (4) Waqt (Time) (5) Niyah (intention) (6) Takbeer-e-Tahrimah.

Question 83: How many Fard acts are there in Salah and what are they?

Answer: There are **7 Fard acts** of **Salah** and they are: (1) Takbeer-e-Tahrimah (2) Qiyam (3) Qira'at (4) Ruku' (5) Sujood (6) Qa'dah Akhirah (7) Khurooj-e-Bisun'ih.

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Allah mujhay Hafiz-e-Quran bana day

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** واعظ و ترمذی و عالم

Allah mujhay Hafiz-e-Quran bana day

Ho jaye sabaq yad mujhay jald Ilahi

Susti ho mayri door uthoon jald sawayray

Ho Madrasay ka mujh say na nuqsan kabhi bhi

Chutti na karun bhool kay bhi Madrasay ki mayn

Ustad haun maujud ya bahar kaheen masroof

Khaslat ho shararat ki mayri door Ilahi

Ustad ki kerta rahun her dam mayn ita'at

Kapray mayn rakhun saaf Tu dil ko mayray ker saaf

Filmon say daramon say day nafrat Tu Ilahi

Mayn sath jama'at kay parhun sari namazayn

Perhta rahun kasrat say Durood un pay sada mayn

Sunnat kay mutabiq mayn her aik kaam karun kash

Mayn jhoot na boloon kabhi gali na nikaloon

Mayn faltu bataun say rahun door hamayshah

Akhlaq haun achchay mayra kirdar ho achcha

Ustad haun ma bap haun 'Attar bhi haun sath

Quran kay ahkam pay bhi mujh ko chala day

Ya Rab! Tu mayra haafizah mazboot bana day

Tu Madrasay mayn dil mayra Allah laga day

Allah yahan kay mujhay adab sikha day

Awqat ka bhi mujh ko Tu paband bana day

'Aadat Tu mayri shor machanay ki mita day

Sanjidah bana day mujhay sanjidah bana day

Ma bap ki 'izzat ki bhi taufeeq Khuda day

Aqa ka Madinah mayray seenay ko bana day

Bas shauq hamayn Na'at-o-Tilawat ka Khuda day

Allah 'ibadat mayn mayray dil ko laga day

Aur Zikr ka bhi shauq paey Ghaus-o-Raza day

Ya Rab! Mujhay Sunnat ka Muballigh bhi bana day

Allah maraz say Tu gunahaun kay shifa day

Chup rehmay ka Allah saliqah Tu sikha day

Mahboob ka sadaqah Tu mujhay nayk bana day

Yun Hajj ko chalayn aur Madinah bhi dikha day

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

العشاء بدمية التائبين والصلوات والسلام على سيد المرسلين آتية من الله من غير حصى الاصابه والارواح المبرورة

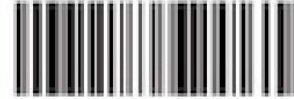
FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **بِإِذْنِ اللَّهِ عَزَّوَجَلَّ**.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **بِإِذْنِ اللَّهِ عَزَّوَجَلَّ**.



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