**Articulatory organs of the letters**

The literal meaning of the word Makhraj is the point of outlet. In terms of Tajwīd the articulatory organ of an Arabic letter is called Makhraj (articulator).

<table>
<thead>
<tr>
<th>Letters</th>
<th>Category</th>
<th>Articulator</th>
</tr>
</thead>
<tbody>
<tr>
<td>م، ه</td>
<td>Ħalqiyyah Letters</td>
<td>Pronounced from the bottom part of the throat</td>
</tr>
<tr>
<td>ع، ح</td>
<td>&quot; &quot;</td>
<td>Pronounced from the middle part of the throat</td>
</tr>
<tr>
<td>غ، خ</td>
<td>&quot; &quot;</td>
<td>Pronounced from the top part (pharynx) of the throat</td>
</tr>
<tr>
<td>ق</td>
<td>Lahawiyyah Letters</td>
<td>Pronounced from the root of the tongue and the soft palate</td>
</tr>
<tr>
<td>ك</td>
<td>&quot; &quot;</td>
<td>Pronounced from the root of the tongue and the hard palate</td>
</tr>
<tr>
<td>ج، ش، ی</td>
<td>Shajariyyah Letters</td>
<td>Pronounced from the middle of the tongue and the middle of the palate</td>
</tr>
<tr>
<td>ض</td>
<td>Ħāfiyyah Letter</td>
<td>Pronounced from the sides of the tongue and the roots of the upper molars</td>
</tr>
<tr>
<td>ل، ن، ر</td>
<td>Tarafiyyah Letters</td>
<td>Pronounced from the edge of the tongue and the part of the roots of the teeth towards the palate</td>
</tr>
<tr>
<td>ت، د، ط</td>
<td>Niṭ’iyah Letters</td>
<td>Pronounced from the tip of the tongue and the roots of the upper front teeth</td>
</tr>
<tr>
<td>ث، ذ، ظ</td>
<td>Lišawiyyah Letters</td>
<td>Pronounced from the top of the tongue and the inner edge of the upper teeth</td>
</tr>
<tr>
<td>ز، س، ص</td>
<td>Ṣafiriyyah Letters</td>
<td>Pronounced from the tip of the tongue and the inner edges of both (front-upper) teeth</td>
</tr>
<tr>
<td>ف</td>
<td>Shafawiyyah Letters</td>
<td>Pronounced from the edge of the upper front teeth and the wet part of the lower lip</td>
</tr>
<tr>
<td>ب</td>
<td>&quot; &quot;</td>
<td>Pronounced from the wet part of both lips</td>
</tr>
<tr>
<td>م</td>
<td>&quot; &quot;</td>
<td>Pronounced from the dry part of both lips</td>
</tr>
<tr>
<td>و</td>
<td>&quot; &quot;</td>
<td>Pronounced by the rounding of both lips</td>
</tr>
</tbody>
</table>
MADANI QA’IDAH

Primary Qā’idaḥ for reciting the Holy Quran with correct articulation

Presented by
Majlis Madrasa-tul-Madinah

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)
Du’ā for Reading the Book

Read the following Du’ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إن شاء الله عز وجل:

آَلْلَهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجِلَالِ وَالْاَكْرَامِ

(Rūḥānī Ḥikāyāt, pp. 68)

Note: Recite Ṣalāt-‘Ala-Nabī ﷺ once before and after the Du’ā.

Madani objective

I must strive to reform myself and the people of the entire world, إن شاء الله عز وجل.

Name: _______________________________________________________

Madrasah: ___________________________________________________

Class: _________________________________________________________

Address: _____________________________________________________

________________________________________ Phone number: ___________
<table>
<thead>
<tr>
<th>ء</th>
<th>A/a</th>
<th>ز</th>
<th>Ŕ/ř</th>
<th>ل</th>
<th>L/l</th>
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<tr>
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<td>Z/z</td>
<td>م</td>
<td>M/m</td>
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<td>B/b</td>
<td>ř</td>
<td>X/x</td>
<td>ن</td>
<td>N/n</td>
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<tr>
<td>بٍ</td>
<td>P/p</td>
<td>س</td>
<td>S/s</td>
<td>و</td>
<td>V/v, W/w</td>
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<td>T/t</td>
<td>ش</td>
<td>Sh/sh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>تٍ</td>
<td>Ī/i</td>
<td>ص</td>
<td>Ş/š</td>
<td>ه/ه</td>
<td>Ť/h</td>
</tr>
<tr>
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<td>Ş/š</td>
<td>ض</td>
<td>D/d</td>
<td>ى</td>
<td>Y/y</td>
</tr>
<tr>
<td>ج</td>
<td>J/j</td>
<td>ط</td>
<td>T/t</td>
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<td>Ch</td>
<td>ظ</td>
<td>Ž/z</td>
<td>َ</td>
<td>A/a</td>
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<td>ِ</td>
<td>ع</td>
<td>ُ</td>
<td>ِ</td>
<td>U/u</td>
</tr>
<tr>
<td>ح خ</td>
<td>Kh/kh</td>
<td>غ</td>
<td>Gh/gh</td>
<td>َّ</td>
<td>I/i</td>
</tr>
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<td>D/d</td>
<td>ف</td>
<td>F/f</td>
<td>و</td>
<td>Ü/ü</td>
</tr>
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<td>Ğ/đ</td>
<td>ق</td>
<td>Q/q</td>
<td>ى</td>
<td>İ/ı</td>
</tr>
<tr>
<td>ذِ</td>
<td>Ž/ž</td>
<td>ك</td>
<td>K/k</td>
<td>ا</td>
<td>Ä/ä</td>
</tr>
</tbody>
</table>
 Translator’s Notes

Dear Islamic brothers! Dawat-e-Islami’s Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Aĥl-e-Sunnat founder of Dawat-e-Islami ‘Allāmaĥ Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَانَتْ تَرَكَائِهَا الْعَالِيَةِ دَانَتْ تَرَكَائِهَا الْعَالِيَةِ into various languages of the world, is pleased to deliver English version of the book ‘Madanī Qā’idaĥ’ which was presented in Urdu language by Majlis Madrasa-tul-Madinaĥ to impart basic knowledge for correct recitation of the Holy Quran. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added.

This translation has been accomplished by the grace of Almighty Allah ﷽, by the favour of His Noble Prophet سَلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَانَتْ تَرَكَائِهَا الْعَالِيَةِ. If there is any shortcoming in this work, it may be a human error on the part of the Translation Majlis. Therefore, if you find any mistake in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Ṣawāb).

Majlis-e-Tarājim (Translation Department)
Aalami Madani Markaz, Faizan-e-Madina Mahallah Saudagran, Purnā Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan
Phone: ☎️ +92-21-111-25-26-92 – Ext. 1262
Email: ✉️ translation@dawateislami.net
First read this

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

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

(Ṣahīḥ Bukhārī, Kitāb Faḍā’il-ul-Quran, pp.435, Ḥadīth 5027)
The experienced teachers of Madrasa-tul-Madīnah have compiled this Madānī Qā’idah to make learning of the Holy Quran easier. The Madānī Qā’idah presents the fundamental rules of Tajwīd (elocution) in a simplified form for both the young and the aged students, so that all children, Islamic brothers and Islamic sisters may easily learn the correct recitation of the Holy Quran. Expert Qurrā’ (reciters of the Holy Quran) have carefully checked and verified the contents of the Madānī Qā’idah with regards to the rules of Tajwīd.

For guidance on how to teach the Madānī Qā’idah, the book named ‘Rahnumā-e-Mudarrisīn’ (a guide book) has also been published; it contains a great deal of the teaching methodology for each lesson. The V.C.D. of the Madānī Qā’idah will also be released very soon by Maktaba-tul-Madīnah, a department of Dawat-e-Islami; it will be further helpful in understanding the Madānī Qā’idah thereby making the recitation of the Holy Quran easier.

As per our Madanī objective set out by Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi: ‘I must strive to reform myself and the people of the entire world, ’may Allah make us act upon the Madanī In’āmāt for reforming ourselves and make us travel with the Madanī Qāfilaḥs for reforming the people of the entire world!

Majlis Madrasa-tul-Madīnah (Dawat-e-Islami)
29th Žul-Ḥijja-til-Ḥarām 1428H
MADANI QA’IDAH
Lesson Number 1: Ḥurūf Mufridāt (Individual Letters)

- The Mufridāt Letters i.e. Arabic alphabets are 29 in number. Pronounce Mufridāt Letters with the Arabic accent according to the rules of Tajwīd and Qirā`at, avoid Urdu pronunciations, for example do not pronounce: 'بَاَ، ثَاَ، ثَاَ، طَاَ، ظَاَ، ظَاَ، صَاَ'. Instead pronounce them in the following way: 'بَاَ، ثَاَ، ثَاَ، طَاَ، ظَاَ، ظَاَ، صَاَ'.

- From amongst these 29 letters, there are 7 that are always pronounced with a thicker voice, these letters are called ‘Musta’liyah Letters’. These seven letters are: ق، غ، ظ، ض، ص، خ’. Their combination (as a mnemonic) is: چخضظصق. Only 4 letters are pronounced from the lips: ب، ف، م، و. Except these letters, do not let the lips move whilst pronouncing any other letter.
Lesson Number 2: Ḥurūf Murakkabāt (Compound Letters)

- Two or more letters combine to form a Murakkab (Compound).
- Pronounce each letter of the Murakkab letters separately like Mufridāt Letters.
- Make sure in this lesson also to pronounce the letters in the Ma’rūf manner i.e. with the Arabic accent.
- When two or more letters are joined together in writing, their shape gets changed a bit. Usually the head of the letter is written and the body is omitted.
- The letters which are identical when in the compound form, identify them by the difference in the number and position of the dots.
Lesson Number 3: Ḥarakāt

- The plural of Ḥarakat is ‘Ḥarakāt’. Zabar  ، Zayr  and Paysh  are called Ḥarakāt. Zabar and Paysh are placed above the letters whereas Zayr is placed underneath.

- The letter which bears Ḥarakat is called ‘Mutaḥarrik’.
Pronounce Zabar by opening the mouth and raising the voice, Zayr by dropping the voice and Paysh by the rounding of the lips.

Pronounce the حركات in Arabic accent without stretching or jerking the voice.

If a حركات or Jazm is present on ‘الف’ then pronounce it as حمزة ف’. ح.’

If the letter ‘لّ’ carries a Zabar or Paysh pronounce it with a thick tone. If the letter ‘لّ’ bears a Zayr, pronounce it with a thin tone.
<table>
<thead>
<tr>
<th>ض</th>
<th>ض</th>
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<th>ض</th>
</tr>
</thead>
<tbody>
<tr>
<td>ط</td>
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<td>ت�</td>
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<td>ت�</td>
<td>ت�</td>
</tr>
</tbody>
</table>
Lesson Number 4

- Read this lesson Rawān (i.e. without syllabification).
- Take special care to pronounce Ḥarakāt correctly.
- Differentiate clearly between the letters that are Qarīb-uṣ-Ṣaut i.e. the letters that sound somewhat similar.
To become pious and to abide by Sunnah, keep invoking it all the time.

(Masail-ul-Quran pp. 290)
Lesson Number 5: Tanwīn

 вли́لُونَ الْعَلَّمِينَ وَالْقُلُوبَةَ وَالْسَّلاَمَ عَلَى سَيِّدِ النَّسَبِ مُحَمَّدًا ﷺ

أَنَّ أَنَّ فَأَعْمَلُ بِاللَّهِ مِنْ الشِّيَطَانِ الْمُزْجِمِ يُبِينُ اللَّهُ الْخُلُقَ الْتَزْجِيْمً

✧ Double Zabar ٌ، double Zayr ٌ and double Paysh ٌ is called ‘Tanwīn’. A letter carrying Tanwin is called Munawwan.

✧ In fact Tanwīn is a ‘Nūn Sākin’ that lies at the end of the phrase, that is why Tanwīn sounds like ‘Nūn Sākin’, e.g. َأَنَّ → أَنَّ، أَنَّ → أَنَّ

✧ Spell out the examples of Tanwīn as follows: مَيْمُ → مَنَ، مَيْمُ → مَنَ double Zabar مَيْمُ → مَنَ double Zayr مَيْمُ → مَنَ double Paysh مَيْمُ → مَنَ

✧ Sometimes ‘ا’ or ‘ي’ is shown after double Zabar, do not pronounce it during syllabification.
<table>
<thead>
<tr>
<th>ض</th>
<th>ضا</th>
<th>د</th>
<th>دا</th>
<th>ل</th>
<th>لى</th>
</tr>
</thead>
<tbody>
<tr>
<td>ت</td>
<td>تا</td>
<td>ح</td>
<td>حا</td>
<td>ه</td>
<td>ها</td>
</tr>
<tr>
<td>ع</td>
<td>عا</td>
<td>غ</td>
<td>غا</td>
<td>خ</td>
<td>خا</td>
</tr>
<tr>
<td>م</td>
<td>ما</td>
<td>ب</td>
<td>با</td>
<td>وا</td>
<td>لا</td>
</tr>
<tr>
<td>ف</td>
<td>فا</td>
<td>ج</td>
<td>جا</td>
<td>ش</td>
<td>شا</td>
</tr>
</tbody>
</table>

10
Lesson Number 6

- Read this lesson both ways i.e. Rawān (without syllabification) as well with Ḥijjay (with syllabification).
- Take special care to correctly pronounce Ḥarakāt, Tanwin and all the letters particularly the Ḥurūf Musta’liyah.
- Do Ḥijjay in this way: كَاَم مُلِّ → لِيَّ أَآَمُ مَّ مَيْلُ → مِلْكُ مِلْكُ → كُنُّ
Lesson Number 7

The Letters of Maddâh

This sign لـ is called Jazm. A letter that carries a Jazm is called Sâkin (stationary).

The Sâkin letter is read along with the Mutâharrik letter preceding it.

There are three letters of Maddâh, these are: 

- يَأَوُ، آَلِفَ
- When there is Zabar before آَلِفُ، it becomes آَلِفُ Maddâh e.g. بَأَوُ. When there is Paysh before وَآَوُ Sâkin (وـ), it becomes وَآَوُ Maddâh e.g. بُوُ. When there is Zayr before يَا Sâkin (اـ), it becomes يَا Maddâh e.g. بُيُ.

- Pronounce the letters of Maddâh by elongating them up to one آَلِفُ i.e. up to two Ḥarakât.

- Spell out as: Zabar بُوُ، بُأَ وَآَوُ بُأَ، Paysh بُوُ، بُأَ، Zayr بُيُ.
| ب | ت | ه | خ | ح | د | ر | س | ص | ض | ط | ع | ف |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ن | ل | س | ص | ض | ط | ع | ف | ق | ت | ج | ج | ح |
| د | ر | س | ص | ض | ط | ع | ف |

Madani Qai’dah
Lesson Number 8

Khařī [Vertical] Ḥarakāt

- **Vertical Zabar**, **vertical Zayr** and **inverted Paysh** are called Khařī [vertical] Ḥarakāt.

- The **vertical Ḥarakāt** are equivalent to the letters of Maddāh. So pronounce **vertical Ḥarakāt** by elongating them up to one ʾayf i.e. up to two Ḥarakāt, like that in the case of the letters of Maddah.

- In this lesson, differentiate clearly between the letters that are Qarib-uṣ-Ṣaut i.e. the letters that sound somewhat similar.
Lesson Number 9

The Letters of لَين

- There are two letters of لَين: ﯽ وٍّ and ﯽ وٍّ ﯽ.
- When there is Zabar before وٍّ Sākin, it becomes ﯽ وٍّ لَين’ e.g. ﯽ. When there is Zabar before ﯽ Sākin, then it becomes ﯽ لَين’ e.g. ﯽ.
- Pronounce the letters of لَين gently in Arabic accent without any elongation.
- Spell out in this way: Zabar ﯽ ﯽ بَّ ﯽ، Zabar ﯽ بَّ ﯽ ﯽ ﯽ ﯽ ﯽ
Lesson Number 10

✧ Read this lesson both ways i.e. Rawân as well with Ḥijjaj.

✧ This lesson comprises of all the previous lessons i.e. Ḥarakât, Tanwîn, the Letters of Maddâḥ, Vertical Ḥarakât and the Letters of Lîn.

✧ Apply the rules, practise recognition of the letters and spell them out correctly, especially Ḥurûf Musta’liyâh.

✧ Whilst doing Ḥijjaj, join every letter to the preceding letters. For example do Ḥijjaj of the word Zabar as follows → مَضْرَعَةٌ → ضُرَعَ → وَآَوَ ضّاَدَ بَعْضَ → Zabar Paysh مَضْرَعَةٌ → ضُرَعَ → عِلَّيْنَ عَبُّ → double Paysh.
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<th>رُسُلِهِ</th>
<th>رَسُولِهُ</th>
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<th>زَكُوةً</th>
<th>مُحْفُوظٍ</th>
<th>مَقَامَةً</th>
<th>خَيْتَةً</th>
<th>مَأْبَا</th>
<th>عَلَيْهِ</th>
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<td>مُوسَى</td>
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<td>قُوَّلَا</td>
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<td>ٍصُدُورٍ</td>
<td>ٍقُوَّمًا</td>
<td>مُنْبِرًا</td>
<td>قُومَهُ</td>
<td>هَرْونَ</td>
<td>سَلِيمَانَ</td>
<td>فَعُودُ</td>
<td>دُوَّرُ</td>
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<td>شُهَوْدُ</td>
<td>ٍنُورُ</td>
<td>ٍوَكِيلٍ</td>
<td>ٍكَرِيمٍ</td>
<td>ٍمَوَعَدَةً</td>
<td>ٍمُؤَظَّةً</td>
<td>ٍمُعَسِّدَةٌ</td>
<td>ٍسَبِيعٌ</td>
<td>غَزِيرٌ</td>
<td>أَفْرَعَيْتُ</td>
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</tbody>
</table>
| ٍكُلِيمٍ | لَشَيْءًا | َسَبُوتٍ | َكِلَمَتٍ | عِلْمٌ | ٍكِتَابٍ | ٍمِهِدًا | ٍبَأَيْتِنَا | ٍقُرْيَشٍ | ٍقُرْيَشٍ | مَدِينَ”
Lesson Number 11

Sukūn (Jazm)

 وأشارتك، هذا العلامة هي جزم،حرف يحمل جزم يسمى ساكن (حرف ثابت).

الحرف الذي يحمل جزم ينطق مع الحرف المتماثل من الوراء.

بدع في هذا الدرس، قم بتنزيل الدقة بالنصوص، واعلم أن الأحرف التي تشبه بعضها البعض، يجب أن تتففر.

20
### Madani Qai’dah

<table>
<thead>
<tr>
<th>Zayr is not used before</th>
<th>Zayr is not used before</th>
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</tr>
<tr>
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<td>إِفْ</td>
</tr>
<tr>
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Paysh is not used before "Ya" Sākin

### EXERCISE

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22
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<td>أَحْضَرَتْ</td>
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| يُظْهَرُ  | بِيَتُكُمْ |
| يُظْلِمُونَ  | بَيْنِهِمْ |
| نُسِفَتْ  | فَضَلُّكَ |
| فَرَجَتْ  | عَلَيْهِمْ |
| طَيْسَتْ  | أَعْبَالَكُمْ |
| يَبْتَجِحُونَ  | أَيْدِيهِمْ |

| يُسَتَّبِدِلُ  | يُسَتَفْتَجِحُونَ |
Lesson Number 12

Sākin and Tanwīn (Izhār, Ikhfā)

There are four cases regarding Nūn Sākin and Tanwīn: (1) Izhār, (2) Ikhfā, (3) Idghām, (4) Iqlāb.

1. **Izhār**: If any of the Ḥalqiyyah letters is present after Nūn Sākin or Tanwīn, then Izhār will be made i.e. nasalization (Ghunnah) will not be done whilst pronouncing such Nūn Sākin and Tanwīn. The Ḥalqiyyah letters are six in number and they are: غ, خ, ح, ج, ه, و.

2. **Ikhfā**: If any of the Ikhfā letter is present after Nūn Sākin or Tanwīn, then Ikhfā will be made i.e. nasalization (Ghunnah) will be done whilst pronouncing such Nūn Sākin and Tanwīn. The Ikhfā letters are 15 in number and they are: ؤ, ئ, ط, ئ, ض, ص, ش, ز, ذ, ر, ج, ظ, ئ.

**Note**: Idghām and Iqlāb have been described in Lesson 14.
Madani Qai’dah

شِهَابُ ثَاقِبٍ
قَوْلَا تَقَيْلَا
بَلَّدًا أُمِنًا
نُوحًا هَدِيَتَا
فَصِبَرَ جَمِيلًا
جُرُفٌ هَارٍ
خُلَّتَ جُدِّيْدٍ
كَأْسًا دَهَاقًا
بُخْسَ دَراَمَهُ
سَبِيعٌ عَلِيمٌ
سَرَاعًا ذَامَقْرَبِ
يُتَبَيَّنًا ذَامَقْرَبِ
يَوْمَيْنَ زُرَقًا
قُوُّلَا سَدِيدًا
قُرُضًا حَسنًا
بِقَلْب سَلِيمٍ
مُلِيق حُسَابِيَةُ
عَذَابٌ شَرِيعُ
بَأَس شَرِيعُ
رِجَالٌ صَدِقُوا
عَمِلًا صَالِحًا
قُوُّمًا غَيْرُ كُوْمَ
قَلِيلَةٌ غَلَبَتْ
عَذَا بَا ضَعْفًا
مُسَفِّرَةً ضَاحِكَةً
سُمَوَت طَباَقًا
سَبِيحًا طَويَلًا
عَلِيمٌ خَبِيرٌ
Lesson Number 13: Tashdīd

- The w-shaped diacritic بَلْدَانِيّ is called ‘Tashdīd’. A letter carrying Tashdīd sign is called ‘Mushaddad’.
- Pronounce the Mushaddad letter twice; first by combining it with the preceding Mutahā’arrik letter and then by its own Ḥarakat with a slight pause.
- Ghunnah should always be done whilst pronouncing نُون (Nūn) Mushaddad and مِمّ (Mīm) Mushaddad. Ghunnah means taking of the sound into the nose i.e. nasalization. The duration of the Ghunnah should be equal to one آئف.
- When the letters of Qalqalāh are Mushaddad, pronounce them with stress.
- If the first letter is Mutahā’arrik, the second Sākin and the third Mushaddad, then in most cases (not always) the Sākin letter is not pronounced and the Mutahā’arrik letter
is pronounced by joining it with the Mushaddad letter e.g. ﷽ will be pronounced as ﷽.

In addition to practising Tashdīd in this lesson, distinguish clearly between the letters that sound somewhat similar.
<table>
<thead>
<tr>
<th>لَهُمَا مَيْتًا</th>
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<td>أَحَظَتْ</td>
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| نُخَلَفُكُمْ | ۗ قَدْ ثَبَتْنِ | عِبْدَنَمْ | إِذْ ظَلَّمُوا ۗ قَدْ دَخَلُوا | إِذْ ذَهَبَ | ٣٠
Lesson Number 14

Sākin and Tanwīn (Idghām, Iqlāb)

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

4. **Iqlāb**: If the letter ‘ب’ is present after Nūn Sākin or Tanwīn, then do Iqlāb i.e. change the Nūn Sākin or Tanwīn into $\text{ق}$ and do Ikhfā i.e. pronounce with nasalization.

- Spell out Idghām as under: Example: Zabar $\text{ز}$ ز → $\text{ق}$ ق → Paysh $\text{ف}$ ف → Zabar $\text{ز}$ ز → Paysh $\text{ف}$ ف → Zabar $\text{ز}$ ز → Paysh $\text{ف}$ ف → Zabar $\text{ز}$ ز →.

- Spell out Iqlāb as under: Example: Zabar $\text{ز}$ ز → Zayr $\text{ز}$ ز → Paysh $\text{ف}$ ف → Zabar $\text{ز}$ ز → Paysh $\text{ف}$ ف → Zabar $\text{ز}$ ز → Paysh $\text{ف}$ ف → Zayr $\text{ز}$ ز → Paysh $\text{ف}$ ف → Zayr $\text{ز}$ ز → Paysh $\text{ف}$ ف → Zayr $\text{ز}$ ز → Paysh $\text{ف}$ ف → Zayr $\text{ز}$ ز →.
Invoke it 21 times (recite Șalât-ʿAlan-Nabî once before and after the invocation), blow on water and drink it or make it drink to others before breakfast for 40 days, the memory (of the one who drinks this water) will be strengthened. 

(Shajarah ʿAṣṣāriyyah, pp. 46)
Lesson Number 15

The Cases of ﻣِيْمُ Sākin

There are three cases of ﻣِيْمُ Sākin: (1) Idghām-e-Shafawī (2) Ikhfā-e-Shafawī (3) Izhār-e-Shafawī.

1. Idghām-e-Shafawī: When another ﻣِيْمُ is present after Sākin, Idghām-e-Shafawī is done within the ﻣِيْمُ Sākin i.e. Ghunnaĥ is done.

2. Ikhfā-e-Shafawī: If ‘ب’ is present after Sākin, Ikhfā-e-Shafawī is done within the ﻣِيْمُ Sākin i.e. Ghunnaĥ is done.

3. Izhār-e-Shafawī: If any letter other than ‘ب’ or ‘م’ is present after Sākin, Izhār-e-Shafawī is done within the ﻣِيْمُ Sākin i.e. Ghunnaĥ is not done.
Lesson Number 16

Tafkhīm and Tarqīq

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

- Three letters لَا، أَلَفُ، وَ زَا are sometimes pronounced in thick tone and sometimes in thin tone.

- أَلَفُ → أَلَفَ 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.

- لَا → لَاَلَّهُ (عَزَّوُلْهُمُّ) carries Zabar or Paysh, then the لَاَلَّهُ of the Ism-e-Jalālat – لَاَلَّهُ (عَزَّوُلْهُمُّ) will be pronounced in thick tone and if the letter before the لَاَلَّهُ of the Ism-e-Jalālat – لَاَلَّهُ (عَزَّوُلْهُمُّ) carries Zayr, then the لَاَلَّهُ of the Ism-e-Jalālat – لَاَلَّهُ (عَزَّوُلْهُمُّ) will be pronounced in thin tone.
 Except the 
ل‌آ‌م‌، of the Ism-e-Jalālat – ُللَّهُ، all other ُل‌آ‌م‌ will be pronounced in thin tone.

The conditions in which the letter ُل‌ is pronounced in thick tone:

a) When ُل‌ carries Zabar or Paysh  

b) When ُل‌ carries double Zabar or double Paysh  

c) When ُل‌ carries Vertical Zabar  

d) When letter before ُل‌ Sākin carries Zabar or Paysh  

e) When there is Temporary Zayr before ُل‌ Sākin  

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

g) When any letter belonging to the Letters of Musta’liyah is present after ُل‌ Sākin in the same word

The conditions in which the letter ُل‌ is pronounced in thin tone:

a) When there is Zayr or double Zayr under ُل‌  

b) When there is Aşlı Zayr (Original Zayr) before ُل‌ Sākin in the same word  

c) When there is ُل‌ Sākinaĥ before ُل‌ Sākin

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

Note: ُل‌ Sākin will be pronounced in thick tone when, in the same word, the letter preceding it carries Aşlı Zayr and the letter succeeding it is from amongst the Musta’liyah letters e.g. ‘مِرْضَٰٰؤُ’.  

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Lesson Number 17: Maddāt

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

There are 6 types of Madd: (1) Madd Muttašil, (2) Madd Munfašil, (3) Madd Lāzim, (4) Madd Līn-Lāzim, (5) Madd ‘Āriḍ (6) Madd Lin-‘Āriḍ

1. Madd Muttašil: If Ĥamzaĥ is present after a letter of Maddah in the same word, then it will be Madd Muttašil (adjacent) e.g. جَاهَاءْ

2. Madd Munfašil: If Ĥamzaĥ is present after a letter of Maddah in the next word, then it will be Madd Munfašil (distant) e.g. فِي أَنفُسِكُمْ. Whilst pronouncing Madd Muttašil and Madd Munfašil, elongate the tone up to 2, 2½ or 4 آليف.

3. Madd Lāzim: If a Sukūn Ašli is present after a letter of Maddah, then it will be Madd Lāzim e.g. جَآنَ

4. Madd Līn-Lāzim: If a Sukūn Ašli is present after a letter of Līn, then it will be Madd Līn-Lāzim e.g. عَيْنَ. Whilst pronouncing Madd Lāzim and Madd Līn-Lāzim, elongate up to 3, 4 or 5 آليف.

5. Madd ‘Āriḍ: If a temporary Sukūn [i.e. a letter becomes Sâkin by virtue of Waqf (pause)] is found after a letter of Maddah, then it will be Madd ‘Āriḍ e.g.  مُسْتَمْلَّةْ
6. **Madd Lin-‘Āriḍ**: If a temporary Sukūn [i.e. a letter becomes Sâkin by virtue of Waqf (pause)] is found after a letter of Līn, then it will be Madd Lin-‘Āriḍ e.g. شَفْقَةُ.

- Whilst pronouncing Madd ʿĀriḍ and Madd Lin-‘Āriḍ, elongate up to 3 آلف.

- Spell out the Maddāt as follows: چَائِئِ → ۲ هَمْرَةَ چَائِئِ → چَائِئِ. ۲ Zaʿār → لا لَا مَآ أَلِفْ ضَمَّآ → ضَمَّآ. Za'bar لا لَا مَآ أَلِفْ ضَمَّآ → ضَمَّآ. Double Za'bar لا لَا مَآ أَلِفْ ضَمَّآ → ضَمَّآ.
Lesson Number 18: Muqatta’āt Letters

- Muqatṭa’āt Letters are found at the beginning of some of the Sūrahs (chapters) of the Holy Quran.
- Pronounce these letters individually such that Maddāt are elongated properly and also do nasalization (Ghunnaḥ) when Ikhfā and Idghām incur.
- There are 2 ways to recite الله o اللَّهُ: (1) Waṣl (Joining) آَلِفْ لَآ أَمْرُ قَبْلَةِ اللَّهٰو (2) Waqf (Pausing) آَلِفْ لَآ أَمْرُ قَبْلَةِ اللَّهٰ.
Lesson Number 19: Zāid (א) ألف

At some locations in the Holy Quran, there is a symbol of circle ‘o’ upon the ألف, this type of ألف is called a ‘Zāid (additional) ألف’, one should not pronounce it.
In the six words mentioned below, do not pronounce the ālīf carrying the sign ‘о’ in case of Waṣl (continuing without pause) but do pronounce it when making Waqf (Pause).

Lesson Number 20
Miscellaneous Rules

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

Saktaḥ: To stop the sound and then to continue reading ahead holding the breath is called Saktaḥ i.e. the sound should stop whilst holding the breath. Saktaḥ is Wājib (essential) in the following four cases. The rule of Saktaḥ is that the Mutaharrik be read as Sākin and double Zabar be changed to ālīf and read accordingly.
In the Holy Quran, there are four words which contain the letter س، but a thin س is also written upon س، these words are pronounced as: In (1) and (2) only pronounce س، in (3) it is permissible to either pronounce ص or س and in (4) only pronounce ص.

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

**Imālah:** To incline the sound of Zabar towards Zayr and the sound of أَلِف towards أَلِف is called Imālah. The ‘رَا’ of Imālah is pronounced ‘رَا’ instead of ‘رَا’.

Spell out Imālah as follows: أَلِف هُمُ الْمُصْبِطُونَ of Imālah زَابَر أَلِف كَا مَعْرَفَ رَا أَلِف كَا مَعْرَفَ زَابَر مَعْرَفَ كَا ـ

In this part of Quranic verse, neither pronounce the أَلِف present before لَاَمْر nor the أَلِف present after it, instead pronounce لَاَمْر with Zayr.
Lesson Number 21

Waqf [Pause]

- **Waqf**: The meaning of Waqf is to Pause and Stop i.e. at whichever phrase Waqf is to be done, end the voice and the breath on the last letter of that phrase.

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

- If double Zabar is present on the last letter of the phrase, then pronounce it as \[\text{ايف} \] when making Waqf.

- If the last letter of the word is rounded \[\text{تا} \] i.e. ‘ة’, then no matter which Ḥarakat or Tanwīn it carries, pronounce it as ‘ة’ when making Waqf.

- When making Waqf, vertical Zabar, the Letters of Maddah and Sākin Letters are not changed.

- In case of Waqf on a **Mushaddad letter**, the **Tashdīd will be maintained** but the Ḥarakat will not be made apparent.
Quṭnī → When  lãlamzah  Wāṣlī is present after Tanwīn, the  lãlamzah  Wāṣlī is dropped in case of Wāṣl (without pausing) and the Sākin of Tanwīn is given Zayr and a small ā letter is usually shown with it, this  ُنُون is called ‘Quṭnī’.

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

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

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

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

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

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

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

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

I’ādaḥ (Repetition): After making Waqf, to repeat from preceding verse without pause is called I’ādaḥ.
Lesson Number 22: Salah

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

Takbīr-e-Taḥrimāḥ

َا للِّهُ أَكْبَرُ

Šanā

سَبِحْنَاكَ اللَّهُمَّ وَبَحْنَيْكَ

وَتَبَارَكَ اسْتَكَبَّ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ إِلَّا هُوَ

Ta’awwuz

أُعْوَذُ بِلِلَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Tasmiyah

پَسِّمَ اللَّهَ الرَّحمَنَ الرَّحِيمَ
Sūraḥ Al-Fātiḥah

"آَكْمَنَّكُمْ بِلُّهِ رَبَّ الْعَالَمِينَ ۛ الرَّحْمَنِ الرَّحِيمِ ۛ مَلِكُ يَوْمِ الدِّينِ ۛ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُونَ ۛ إِنَّا لَنَصْرَانَ ۛ يَوْمَ الْقِيَامَةِ ۛ إِنَّكَ الْأَعْلَى ۛ عَلَيْهِمْ
" غَيْبُ الْمَغْفُورِ عَلَيْهِمْ وَلَا الصَّالِحِينَ (أَمْيَنّ)

Sūraḥ Al-Ikhlāṣ

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۛ اللَّهُ ٱلسَّمَّٰئُ ۛ لَهُ ٱلْإِيَّادُ ۛ لَهُ ٱلْيُؤْتُدُّ ۛ لَهُمُ ۡيُكُونُ
لَهُ كُفُوْهُ أَحَدُ ۛ أَمِينٌ

Tasbīḥ-e-Rukū’

"سُبْحَانَ رَبِّي ٱلْعَظِيمِ

Tasmī’

"سَمِعَ اللَّهُ لِمَنْ حَيْدَةَ

Taḥmīd

"رَبَّنَا وَلَكَ ٱلْحَمْدُ

Tasbīḥ-e-Sajdaḥ

"سُبْحَانَ رَبِّ الْأَعْلَى
Tashahhud

النتجيات يَلَيَّةَ وَالصَّلَوَاتُ وَالتَّقْلِبَتُ ۖ آلسَّلَامُ عَلَيْكَ آيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ ۖ وَبَرَكَتُهُ آلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّلِّيِّينَ ۖ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا الَّلَّهُ ۖ وَآشْهُدُ أَنَّ مُحْمَّدًا عَبْدُهُ وَرُسُولُهُ ۖ

Durūd-e-Ibrāhīm

اللّهُمَّ صَلِّ عَلَيْ مُحْمَّدٍ وَعَلَى إِبْرَاهِيمٍ وَعَلَى إِبْرَاهِيمٍ بَارِكَ عَلَى مُحْمَّدٍ وَعَلَى إِبْرَاهِيمٍ بَارِكَ عَلَى مُحْمَّدٍ وَعَلَى إِبْرَاهِيمٍ بَارِكَ عَلَى مُحْمَّدٍ وَعَلَى إِبْرَاهِيمٍ بَارِكَ عَلَى مُحْمَّدٍ وَعَلَى إِبْرَاهِيمٍ بَارِكَ عَلَى مُحْمَّدٍ وَعَلَى إِبْرَاهِيمٍ بَارِكَ عَلَى مُحْمَّدٍ وَعَلَى إِبْرَاهِيمٍ بَارِكَ عَلَى مُحْمَّدٍ وَعَلَى إِبْرَاهِيمٍ بَارِكَ عَلَى مُحْمَّدٍ

Du’ā-e-Māshūrah

(آللَّهَ) رَبِّ اجْعَلْنِي مُقِيمِ الصَّلَاوَاتِ وَمِنْ دُرَّةِ يَتَّبَعُنَا وَتَقْبِلْ دُعَائِنَا

(حَمَّام) أَذْهَبْ إِلَى الْيَوْمَ الْيَمِينِ وَلِلمُؤْمِنِينَ يَؤْمِنُ بهُمْ يُقَوِّمُ اخْتِبَابُ

Salām

آلسَّلَامُ عَلَيْنَا وَرَحْمَةُ اللَّهِ
Du’ā-e-Qunūt

اللہُمَّ اِنَّا نَسَبَعِينَتَكَ وَنَسِبَعُ فَرَآ وَنَرَوْنُ بَكَ وَنَتَوَكَّلُ عَلَيْكَ وَنَشَنِّ عَلَيْكَ

الحُبِّ وَنَشِكْنُ لَكَ وَلَا نَكْفُرْنَ وَنَخْلَعْ وَنَتَرَكْ مَنْ يَفْجْرُوكَ اللہُمَّ إِيَّاكَ

نَغْبَدُ وَلَا نَصِيِّ وَنَسِحْدُ وَلَا يَكُ نَحْفُدُ وَنَرَ جَوْرَ رَحْمَتَكَ وَنَحْشٍ

عَدَّا بَكَ إِنَّ عَدَّادَ بَكَ بَالْكُفَّارِ مَلِجٍّ

إِنَّ اللَّهَ وَسَلَّمَ يُصِبْنَ عَلَى الْقَبْيِّ

يَّأَيِّهَا الْذِّينَ أَعْمَلُوا صَدْرًا عَلَى الْأَنْعِيَّةَ وَتَسْلِمُوا تَسْلِيماً

عَلَّمْنَا الْلَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوَلَّانَا

مُحَمَّدٍ مَعَدِينَ الْجُهُوَدِ وَالْكَرَمِ وَأَلِهَ وَبَارِكْ وَسَلِّمْ
Questions and Answers

Question: How many Mufridāt letters are there? (Lesson 1)
Answer: There are 29 Mufridāt letters.

Question: How many Musta’liyah letters are there? Mention these letters. (Lesson 1)
Answer: There are 7 Musta’liyah letters and these are: ق، غ، ظ، ض، ص، خ.

Question: How are the Musta’liyah letters pronounced and what is their combined form? (Lesson 1)
Answer: Musta’liyah letters are always pronounced with a thicker voice and the combined form is ‘حَمْصَ مُغْطِيّ قُتّا’.

Question: What is meant by the term Ḥarakāt? (Lesson 3)
Answer: Zabar ، Zayr و Paysh are called Ḥarakāt.

Question: How Ḥarakāt are pronounced? (Lesson 3)
Answer: Ḥarakāt will be pronounced in the Arabic accent without stretching or jerking the voice.

Question: What is Tanwīn? (Lesson 5)
Answer: Double Zabar ٢٢، double Zayr ٢٢ and double Paysh ٢٢ is called ‘Tanwīn’. In fact Tanwīn is a Nūn Sākin that lies at the end of the phrase, that is why Tanwīn sounds like Nūn Sākin.

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

**Answer:** Maddah letters are 3 in number and these are: َيَا، َوَاو، َائَف

**Question:** How it becomes َائَف Maddah, َوَاو Maddah and َيَا Maddah? (Lesson 7)

**Answer:** When there is Zabar before َائَف, it becomes َائَف Maddah. When there is Paysh before َوَاو Sākin, it becomes َوَاو Maddah. When there is Zayr before َيَا Sākin, it becomes َيَا Maddah.

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

**Answer:** The letters of Maddah are pronounced by elongating them up to one َائَف i.e. up to two ُحَرَّات.

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

**Answer:** Vertical Zabar ⲁ، vertical Zayr ⲁ and inverted Paysh ⲁ are called Khařī [vertical] Ḥarakāt.

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

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

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

**Answer:** There are two letters of Lin: َيَا، َوَاو.

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

**Answer:** The letters of Lin are pronounced gently in Arabic accent without any elongation.
**Question:** How will َو َأَو and َي become ‘Lin’ and ‘Lin’ respectively? (Lesson 9)

**Answer:** When there is Zabar before َو َأَو Sākin, it becomes ‘Lin’. When there is Zabar before َي Sākin, it becomes ‘Lin’.

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

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

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

**Answer:** There are five Letters of Qalqalah، their combination is ‘Qṭṭглядَهَّ’.

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

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

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

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

**Question:** How to pronounce Ĥamzah Sākinah (א?’ו)؟ (Lesson 11)

**Answer:** Ĥamzah Sākinah (א?’و) is always pronounced with jerk.

**Question:** How many cases are there regarding لَوْنَ سَاكن and Tanwîn and what are these? (Lesson 12)

**Answer:** There are four cases regarding لَوْنَ سَاكن and Tanwîn: (1) إظهار (Izhâr) (2) إغفال (Ikhfâ) (3) إفقت (Idghâm) (4) إقلاب (Iqlâb).
Madani Qa‘dah

**Question:** Describe the case of Ḣār. (Lesson 12)

**Answer:** If any of the Ḥalqiyyah letters is present after ﷲ Sākin or Tanwīn, then Ḣār will be made i.e. nasalization (Ghunnaḥ) will not be done whilst pronouncing such ﷲ Sākin and Tanwīn.

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

**Answer:** Ḥalqiyyah letters are six in number and they are: ﷲ, ﷲ, ﷲ, ﷲ, ﷲ and ﷲ.

**Question:** Describe the case of Ḳhāf? (Lesson 12)

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

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

**Answer:** The Ḳhāf letters are 15 in number and these are: ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ, ﷲ.

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

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

**Question:** How to pronounce ﷲ Mushaddad and ﷲ Mushaddad? (Lesson 13)

**Answer:** The ﷲ Mushaddad and the ﷲ Mushaddad will always be pronounced with Ghunnaḥ (nasalization).

**Question:** What is Ghunnaḥ and what is its duration? (Lesson 13)
**Answer:** Ghunnaĥ means to pronounce with nasalization (taking the sound into the nose) and its duration is equivalent to one آلف.

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

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

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

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

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

**Answer:** The Letters of Yarmalūn are six in number and these are: و، ل، م، ي، ر، and ن.

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

**Answer:** If the letter ‘ب’ is present after نون Sākin or Tanwīn, then do Iqlāb i.e. change the نون Sākin or Tanwīn into یech and do Ikhfā i.e. pronounce with nasalization.

**Question:** How many cases are there for میت ساکین and what are these? (Lesson 15)

**Answer:** There are three cases of میت Sākin: (1) Idghām-e-Shafawī (2) Ikhfā-e-Shafawī (3) Izhār-e-Shafawī (1) Idghām-e-Shafawī (2) Ikhfā-e-Shafawī (3) Izhār-e-Shafawī.

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

**Answer:** When another ‘م’ is present after میت Sākin, Idghām-e-Shafawī is done within the میت Sākin i.e. Ghunnaĥ is done.
Question: Describe the rule regarding Ikhfā-e-Shafawī. (Lesson 15)

Answer: If ‘ب’ is present after مِّيَّت م، Ikhfā-e-Shafawī is done within the مِّيَّت م Sākin i.e. Ghunnah is done.

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

Answer: If any letter other than ‘ب’ or ‘م’ is present after مِّيَّت م Sākin, Izhār-e-Shafawī is done within the مِّيَّت م Sākin i.e. Ghunnah is not done.

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

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

Question: When to pronounce the لَآَم (عَدْوَجَلْ) أَلْلَهَ of the Ism-e-Jalālat – أَلْلَهُ (عَدْوَجَلْ) أَلْلَهَ in thick tone and when to pronounce it in thin tone? (Lesson 16)

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

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

Answer: أَلْف 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.
Questions and Answers

**Question:** Indicate the conditions under which \( \text{ذ} \) will be pronounced in **thick tone**. (Lesson 16)

**Answer:** Under following conditions \( \text{ذ} \) will be pronounced in **thick tone**:

a) When \( \text{ذ} \) carries Zabar or Paysh
b) When \( \text{ذ} \) carries double Zabar or double Paysh
c) When \( \text{ذ} \) carries Vertical Zabar
d) When letter before \( \text{ذ} \) Sākin carries Zabar or Paysh
e) When there is Temporary Zayr before \( \text{ذ} \) Sākin
f) When there is Zayr before \( \text{ذ} \) Sākin in the preceding word
g) When any letter belonging to the Letters of Musta’liyah is present after \( \text{ذ} \) Sākin in the same word.

**Question:** Indicate the conditions under which \( \text{ذ} \) will be pronounced in **thin tone**. (Lesson 16)

**Answer:** Under following conditions \( \text{ذ} \) will be pronounced in **thin tone**:

a) When there is Zayr or double Zayr under \( \text{ذ} \)
b) When there is Aṣlī Zayr (Original Zayr) before \( \text{ذ} \) Sākin in the same word
c) When there is \( \text{ذ} \) Sākinah before \( \text{ذ} \) Sākin

**Question:** What is an ‘Āriḍi (temporary) Zayr? (Lesson 16)

**Answer:** In the Holy Quran, there are some words that begin with the letter \( \text{أ} \) carrying no Ḥarakat, so whichever Ḥarakat one will apply to such \( \text{أ} \) during its pronunciation will be temporary e.g. in the word ‘\( \text{ز} \)رّجْحٰن’ the Zayr is Temporary.
**Question:** What is the meaning of Madd? What are the causes of Madd? (Lesson 17)

**Answer:** The meaning of Madd is to stretch and elongate. There are two causes for Madd: (1) Ĥamzaĥ  hük (2) Sukûn  س. 

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

**Answer:** There are 6 types of Madd: (1) Madd Muttaşıl, (2) Madd Munfaşıl, (3) Madd Lâzim, (4) Madd Lin-Lâzim, (5) Madd ‘Ăriş (6) Madd Lin-‘Ăriş

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

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

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

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

**Question:** How much Madd Muttaşıl and Madd Munfaşıl need to be elongated? (Lesson 17)

**Answer:** Whilst pronouncing Madd Muttaşıl and Madd Munfaşıl, elongate the tone up to 2, 2½ or ٤. 

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

**Answer:** If a Sukûn Aşlı  وا,  ما is present after a letter of Maddaĥ, then it will be Madd Lâzim.

**Question:** Describe the case of Madd Lin-Lâzim. (Lesson 17)

**Answer:** If a Sukûn Aşlı  وا, is present after a letter of Lin, then it will be Madd Lin-Lâzim.
**Questions and Answers**

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

**Answer:** Whilst pronouncing Madd Lāzim and Madd Lin-Lāzim, elongate up to 3, 4 or 5 ālif.\\

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

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

**Question:** Describe the case of Madd Lin ‘Āriḍ. (Lesson 17)

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

**Question:** How much Madd ‘Āriḍ and Madd Lin ‘Āriḍ need to be elongated? (Lesson 17)

**Answer:** Whilst pronouncing Madd ‘Āriḍ and Madd Lin-‘Āriḍ, elongate up to 3 ālif.

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

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

**Question:** Which rule will apply in the Sākin present in the following words: قَنْوَانٌ, صَنْوَانٌ, بُنْيَانٌ, دُنْيَا (Lesson 20)

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

**Question:** What is Saktaḥ? (Lesson 20)
**Answer:** To stop the sound and then to continue reading ahead holding the breath is called **Saktah** i.e. the sound should stop whilst holding the breath.

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

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

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

**Answer:** To incline the sound of Zabar towards Zayr and the sound of أَلْف towards ُبِّ اٍ is called **Imālah**.

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

**Answer:** The ُبِّ of Imālah is pronounced ُثٛٓ instead of ُبِّ.

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

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

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

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

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

**Answer:** If double Zabar is present on the last letter of the phrase, then pronounce it as أَلْف when making Waqf.
**Question:** If there is rounded ٠ in case of Waqf, how to deal with it? (Lesson 21)

**Answer:** If the last letter of the word is rounded ٠ i.e. '،', then no matter which Ĥarakat or Tanwîn it carries, pronounce it as ‘ ﮎ’ when making Waqf.

**Question:** What is ﮜ Quţnî? (Lesson 21)

**Answer:** When Ĥamzah Waşlî is present after Tanwîn, the Ĥamzah Waşlî is dropped in case of Waşl (without pausing) and the ﮜ Sâkin of Tanwîn is given Zayr and a small ﮜ is usually shown with it, this ﮜ is called ﮜ Quţnî.

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

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

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

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

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

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

**Question:** Which type of Waqf is denoted by ‘ح’ and what is the rule regarding it? (Lesson 21)

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

**Question:** Which type of Waqf is denoted by ‘ژ’ and what is the rule regarding it? (Lesson 21)
**Madani Qa’idah**

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

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

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

**Question:** Explain the rules of Waqf regarding the ‘لا’ sign. (Lesson 21)

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

**Question:** What is I’ādaĥ? (Lesson 21)

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

**Question:** Which Wazifah (Invocation) should be invoked to become pious and steadfast upon the Sunnah?

**Answer:** To become pious and steadfast upon Sunnah, keep invoking ‘أَلْيَاءُ رَحْمَتَكَ’ all the time.

**Question:** What are the 5 stages of knowledge?

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

**Question:** What is the Wazifah to strengthen memory?

**Answer:** Invoke ‘أَلْيَاءُ رَحْمَتَكَ’ 21 times (recite Şalât-‘Alan-Nabî once before and after the invocation), blow on water and drink it or make it drink to others before breakfast for 40 days, the memory (of the one who drinks this water) will be strengthened.َ
**Question:** Which Du’ā (Supplication) should one invoke for memorizing the lessons?

**Answer:** Recite following Du’ā with ِّ/َّلاّمُرَذِّتْـىَباَذَاِلْجَلَّالِوَالْأَكْرَامَ

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

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

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

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

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

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

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

**Answer:** There are six Conditions of Ṣalāḥ and these are: (1) Ṭahārah (Purity) (2) Satr-e-ʿAwrat (veiling) (3) Facing towards the Qiblāh direction (4) Waqt (Timings) (5) Niyyah (Intention) (6) Takbīr-e-Taḥrīmah.

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

**Answer:** There are seven Farḍ acts of Ṣalāḥ and these are: (1) Takbīr-e-Taḥrīmah (2) Qiyām (3) Qirāʿat (4) Rukūʿ (5) Sujūd (6) Qa’dah Akhīrah (7) Khurūj-e-Biṣūnīhī.
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Allah mujhay Hafiz-e-Quran bana day


Allah mujhay Hafiz-e-Quran banā day
Quran kay aḥkām pay bhi mujh ko chalā day

Ho jāye sabaq yād mujhay jald Ilāhī
Yā Rab! Tū mayrā ḥāfizah mazbūṭ banā day

Sustī ho mayrī dūr uṭhūn jald sawrayray
Tū Madrasay mayn dil mayrā Allah lagā day

Ho Madrasay kā mujh say na nuqsān kabhī bhi
Allah yahān kai mujhay ādāb sikhā day

Churī na karūn bḥūl kay bhi Madrasay kī mayn
Awaqāt kā bhi mujh ko pāband banā day

Ustād haun maujūd yā bāhar kahīn maṣūrīf
‘Ādat Tū mayrī shor machānay kī miṭā day

Khasarat ho sharārat kī mayrī dūr Ilāhī
Sanjīdah banā day mujhay sanjīdah banā day

Ustād kī kertā rāhūn ħer dam mayn itā’at
Mā bāp kī ‘izzat kī bhi taufiq Khudā day

Kapray mayn rakḥūn sāf Tū dil ko mayray kēr sāf
Āqā kā Madīnah mayray sīnay ko banā day

Filmon say darāmon say day nafrat Tū Ilāhī
Bas shauq ḥamayn Na’at-o-Tilāwat kā Khudā day

Mayn sāṭh jamā’at kay paṛhūn sārī namāzayn
Allah ‘ibādat mayn mayray dil ko lagā day

Paṛhūn kaśrat say Durūd un pay sadā mayn
Aur Ţikr kā bhi shauq paey Ghauš-o-Razā day

Sunnat kay muṭābiq mayn ħer aik kām karūn kāsẖ
Yā Rab! Mujhāy Sunnat kā Muballīgh bhi banā day

Mayn jhūī nā bolūn kabhī gālī nā nikālūn
Ĵer aik maraz say Tū gunāhaun say shifā day

Mayn fāltū bātaun say rāhūn dūr ḥamayshāh
Chup reḥmān kā Allah salīqah Tū sikhā day

Akhlaq haun achẖay mayrā kirdār ho achẖā
Maḥbūb kā ṣadaqah Tū mujhay nayk banā day

Ustād haun mā bāp haun ‘Aṯṭār bhi haun sāṭh
Yūn Hajj ko chalayn aur Madīnah bhi dikhā day
BLESSING OF SUNNAH

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

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

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

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