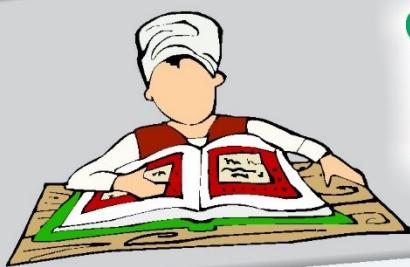


لُرْنِ مَرْوِي



- ★ Most Simple
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- ★ Most beneficial



My Quranic Qaidah

Learn to read the Quran with correct pronunciation

ي	ع	ه	و	ن

Compiled by:

Muhammad Inam ul Haq Qureshi





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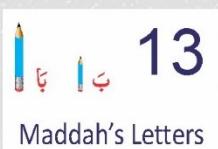
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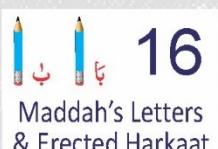
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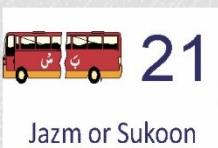
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Name: _____ Roll No: _____ Class: _____ Section: _____

Arabic Alphabet

خ ح ج ح ج



ب ت ش



ا



س ش



ر ذ



د ذ



ع غ



ط ظ



ص ض



م



ل



ك



ق



ف



ي



ع



ه



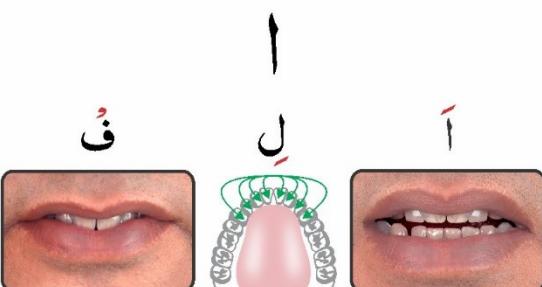
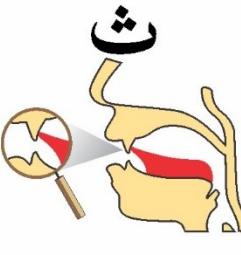
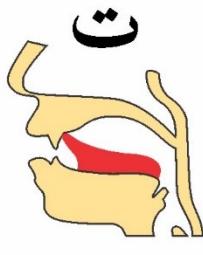
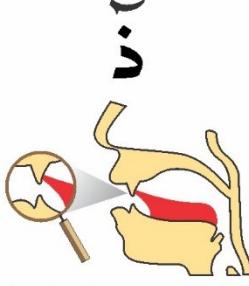
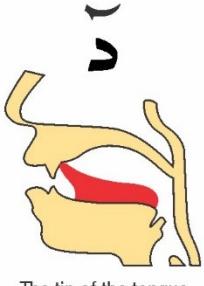
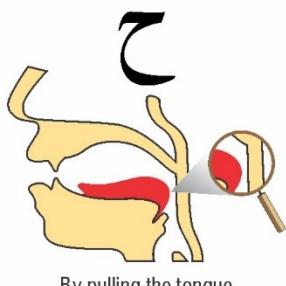
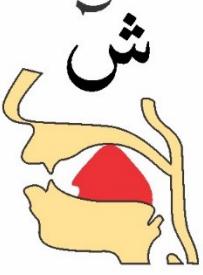
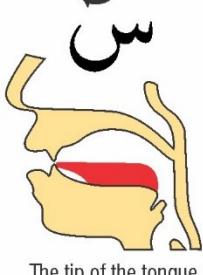
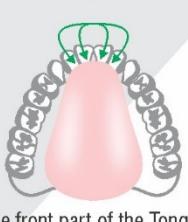
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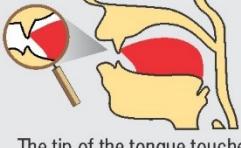
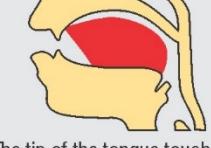
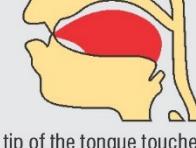
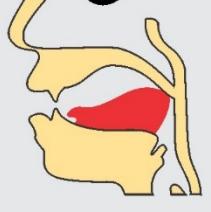
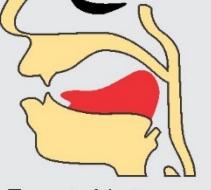
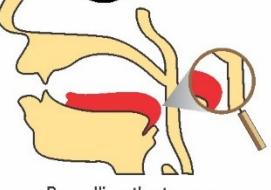
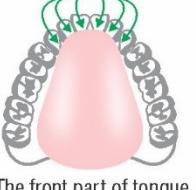
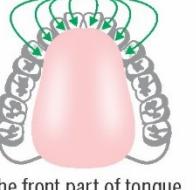
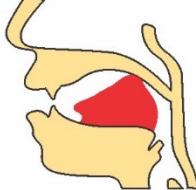
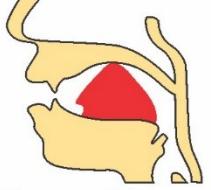
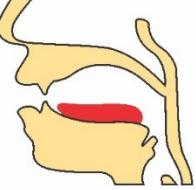
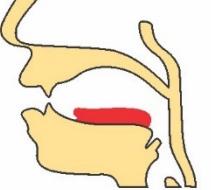


ن



Position of mouth and tongue at the time of articulation of Arabic Alphabet

 <p>The sharp tone of آ without extending then join ل with ف immediately.</p>	<p>+ sign boxes Thick and Stuffy letters</p>	<p>Gray boxes Thik letters</p>	<p>White boxes Thin letters</p>
 <p>The centre of the tongue touches the centre of palette.</p>	 <p>The tip of the tongue touches the inner edge of the upper front two teeth.</p>	 <p>The tip of the tongue touches the root of the upper front two teeth.</p>	 <p>By joining the inner wet-sides of both lips completely.</p>
 <p>The tip of the tongue touches the inner edge of the upper front two teeth.</p>	 <p>The tip of the tongue touches the root of the upper front two teeth.</p>	 <p>The root of the tongue is raised upwards towards the upper part of throat.</p>	 <p>By pulling the tongue backwards, towards the centre of throat in a soft manner.</p>
 <p>The centre of the tongue touches the centre of palette.</p>	 <p>The tip of the tongue touches the edges of the lower front two teeth. (whistling tone/vocal)</p>	 <p>The tip of the tongue touches the edges of the lower front two teeth. (whistling tone/vocal)</p>	 <p>The front part of the Tongue touches the gums of the upper front four teeth. <i>The letter Raa is from variable letters here Raa will be read in a thick tone</i></p>

<p>ظ +</p>  <p>The tip of the tongue touches the inner edge of the upper front two teeth and simultaneously raising the tongue upwards from the back</p>	<p>ط +</p>  <p>The tip of the tongue touches the root of the upper front two teeth and simultaneously raising the tongue upwards from the back</p>	<p>ض +</p>  <p>The both sides of the tongue touches with their respective upper jaw teeth and further raise the tongue towards the palette with grip</p>	<p>ص +</p>  <p>The tip of the tongue touches the edges of the lower front two teeth along with raising the tongue upwards from the back (whistling tone/vocal)</p>
<p>ق</p>  <p>The back of the tongue rises and touches the soft palette.</p>	<p>ف</p>  <p>The edges of the upper front two teeth touches the inner wet-side of the lower lip.</p>	<p>غ</p>  <p>The root of the tongue is raised upwards towards the upper part of the throat</p>	<p>ع</p>  <p>By pulling the tongue backwards, towards the centre of the throat in a soft manner.</p>
<p>ن</p>  <p>The front part of tongue touches the gums of the upper front six teeth.</p>	<p>م</p>  <p>By joining the inner dry-sides of both lips completely.</p>	<p>ل</p>  <p>The front part of tongue touches the gums of the upper front six teeth and two molars</p>	<p>ك</p>  <p>Same as ق but a little towards the mouth.</p>
<p>ي</p>  <p>The centre of the tongue touches the centre of the palette.</p>	<p>ء</p>  <p>From the lower part of the throat.</p>	<p>ه</p>  <p>From the lower part of the throat.</p>	<p>و</p>  <p>By making a complete round with the lips.</p>

THICK LETTERS

Constant thick letters:

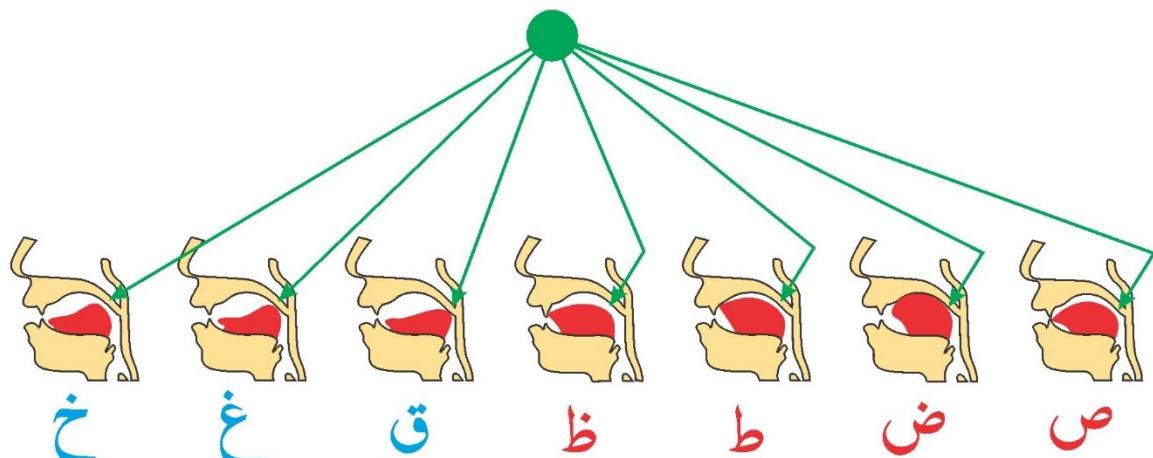
There are 29 letters in Arabic Alphabet.

From among them seven letters
are always read in a thick tone,
they are categorically

ص ض ط ظ ق غ خ



In the delivery of thick letters the tongue rises from the back,
therefore, a thick tone produced.



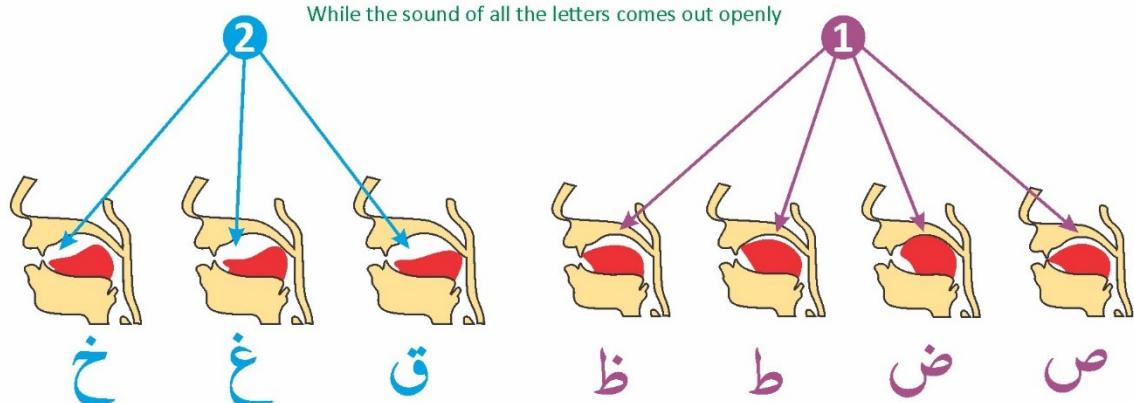
There are two types of letters in terms of Stuffy Sound i.e.
Mouth full Tone and Open voice-

2. Open Voice Letters

Except ص ض ط ظ all remaining letters of Arabic Alphabet even they are thick or thin, in their pronunciation middle of the tongue does not rise thus the tone is produced in open manner.

Short story: Out of the whole alphabet, these four letters ص ض ط ظ are the ones whose voice comes out of the mouth full tone

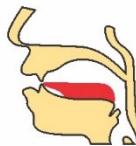
While the sound of all the letters comes out openly





Whistle sound letters

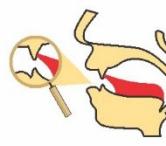
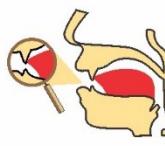
ص س ز



The tip of the tongue touches the edges of the lower front two teeth.
(whistling tone/vocal)

Non whistling letters

ظ ذ ش



The tip of the tongue touches
the inner edge of the upper front two teeth.

ط

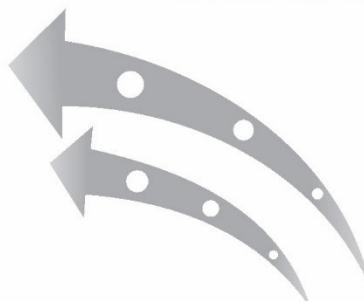


ت

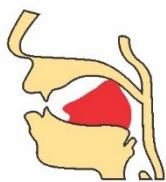


The tip of the tongue touches the root of the upper front two teeth.

Letters with similar sounds



ك

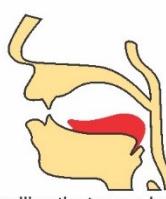


ق

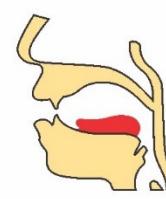


Same as ق but a little
towards the mouth.

ح



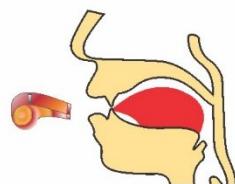
ه



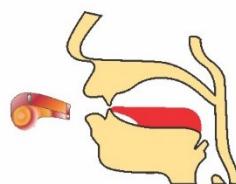
By pulling the tongue backwards
towards the center of throat
in a soft manner.

From the lower part
of the throat.

ص

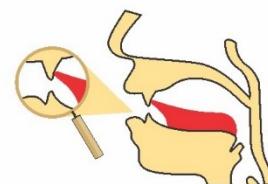


س



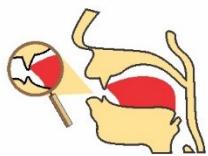
The tip of the tongue touches the edges of the lower front
two teeth. (whistling tone/vocal)

ش



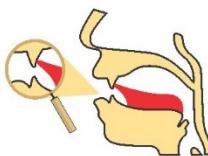
The tip of the tongue touches the inner edge
of the upper front two teeth.

ظ

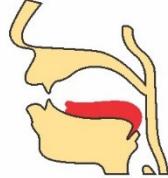


The tip of the tongue touches
the inner edge of the upper front two teeth.

ذ

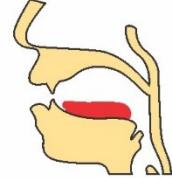


ع



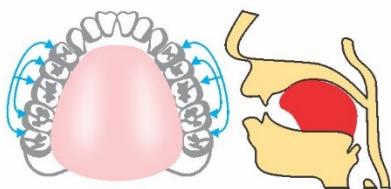
By pulling the tongue backwards
towards the centre of throat
in a soft manner.

ء



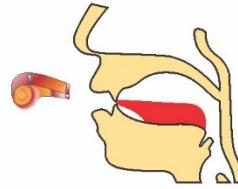
From the lower part
of the throat.

ض



The both sides of the tongue touches with their respective
upper jaw teeth and further raise the tongue towards
the palette with grip

ز



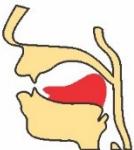
The tip of the tongue touches the edges
of the lower front two teeth.
(whistling tone/vocal)

Thick Letters

خ



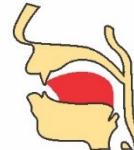
ق



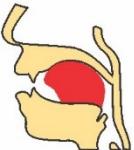
ظ



ط



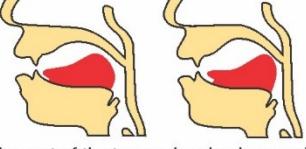
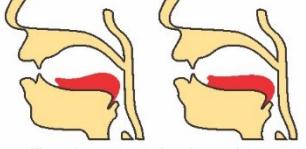
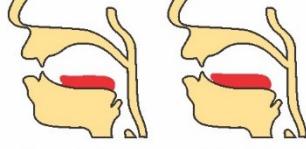
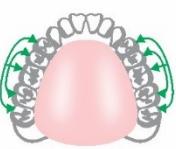
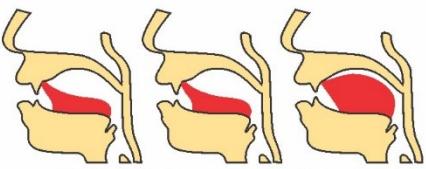
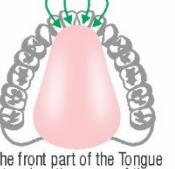
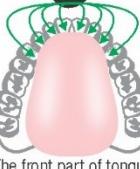
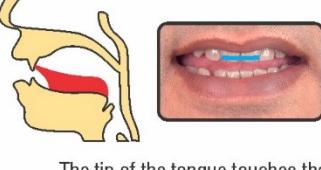
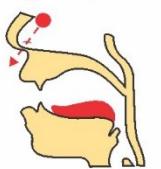
ض



ص



The Compilation of the Arabic Letters according to Areas of Articulation [Al Makharij]

 <p>خ غ ③</p>  <p>The root of the tongue is raised upwards towards the upper part of throat.</p>	 <p>ح ع ②</p>  <p>By pulling the tongue backwards, towards the centre of throat in a soft manner.</p>	 <p>ئ ء ①</p>  <p>From the lower part of the throat.</p>	
 <p>ض ⑦</p>  <p>The both sides of the tongue touches with their respective upper jaw teeth</p>	 <p>ي ش ⑥</p>  <p>The centre of the tongue touches the centre of upper palette.</p>	 <p>ك ق ⑤ ④</p>  <p>Same as ج but a little towards the mouth. The back of the tongue rises and touches the soft palette.</p>	
 <p>ت ذ ⑪</p>  <p>The tip of the tongue touches the root of the upper front two teeth.</p>	 <p>ط ر ⑩</p>  <p>The front part of the Tongue touches the gums of the upper front four teeth.</p>	 <p>ل لـ ⑨ ⑧</p>  <p>The front part of the tongue touches the gums of the upper front six teeth and two molars</p>	
 <p>س ص ⑬</p>   <p>The tip of the tongue touches the inner edge of the lower front two teeth.</p>	 <p>ش ظ ⑫</p>   <p>The tip of the tongue touches the inner edge of the upper front two teeth.</p>		
<p>Ghunnah ـ and ــ ⑯</p>  <p>the sound comes from the root of the nose</p>	<p>Huroo-i Maddah ـــ and ــــ ⑯</p>  <p>From the space inside the mout</p>	 <p>مر بـ</p>  <p>By joining the inner dry-sides of both lips completely.</p>	 <p>وـ فـ ⑮ ⑭</p>  <p>By joining the inner wet-sides of both lips completely. By making a complete round with the lips.</p>

Zabar (Fat'ha): A little slanting dash (ـ) over the letters is called Zabar (Fat'ha).

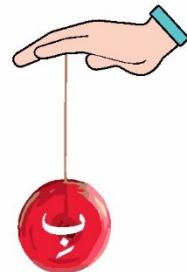
Zabar is delivered by opening both lips in up and down-side in strong manner without prolonging the voice.



د	خ	ح	ج	ش	ت	ب
ض	ص	ش	س	ز	ر	ذ
ك	ق	ف	غ	ع	ظ	ط
ي	ء = أ	ه	و	ن	م	ل

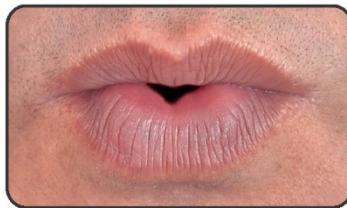
Zair (Kasrah): A little slanting dash (ـ) appearing under the letters is called Zair (Kasrah).

Zair is delivered by opening the lips downwards without prolonging the voice.



د	خ	ح	ج	ش	ت	ب
ض	ص	ش	س	ز	ر	ذ
ك	ق	ف	غ	ع	ظ	ط
ي	ء = أ	ه	و	ن	م	ل

Paish (Dhammah): A little twisted dash (ڻ) over the letters is called **Paish (Dummah).** Paish is delivered by making a complete round with the both lips without prolonging the voice.



ڏ	خ	ح	ج	ش	ت	ب
ڙ	ص	ش	س	ز	ر	ذ
ڦ	ق	ف	غ	ع	ظ	ط
ڻ	ء = أ	ه	و	ن	م	ل

THE CHANGING FACES OF LETTERS

Exercise of Zabar



ح = حَ	ج = جَ	ش = شَ	ت = تَ	ب = بَ
ز = زَ	ر = رَ	ذ = ذَ	د = دَ	خ = خَ
ط = طَ	ض = ضَ	ص = صَ	ش = شَ	س = سَ
ق = قَ	ف = فَ	غ = غَ	ع = عَ	ظ = ظَ
و = وَ	ن = نَ	م = مَ	ل = لَ	ك = كَ
	ي = يَ		أ = أَ	ه = هَ

ٿ = ڙ	ٿ = ڙ	ٻ = ٻ		Exercise of Zair
ڏ = ڏ	ڏ = ڏ	ڇ = ڇ	ڇ = ڇ	ڇ = ڇ
ڦ = ڦ	ڦ = ڦ	ڻ = ڻ	ڻ = ڻ	ڻ = ڻ
ڦ = ڦ	ڦ = ڦ	ڦ = ڦ	ڦ = ڦ	ڦ = ڦ
ڦ = ڦ	ڦ = ڦ	ڦ = ڦ	ڦ = ڦ	ڦ = ڦ

ڦ = ڙ	ڦ = ڙ	ٻ = ٻ		Exercise of paish
ڏ = ڏ	ڏ = ڏ	ڇ = ڇ	ڇ = ڇ	ڇ = ڇ
ڦ = ڦ	ڦ = ڦ	ڻ = ڻ	ڻ = ڻ	ڻ = ڻ
ڦ = ڦ	ڦ = ڦ	ڦ = ڦ	ڦ = ڦ	ڦ = ڦ
ڦ = ڦ	ڦ = ڦ	ڦ = ڦ	ڦ = ڦ	ڦ = ڦ

تَ = تِّ = تُّ	بَ = بِّ = بُّ	Mixed Exercise of Zabar Zair Paish	
غَ = غِّ = غُّ	عَ = عِّ = عُّ	دَ = دِّ = دُّ	ثَ = ثِّ = ثُّ
لَ = لِّ = لُّ	كَ = كِّ = كُّ	قَ = قِّ = قُّ	فَ = فِّ = فُّ
يَ = يِّ = يُّ	هَ = هِّ = هُّ	نَ = نِّ = نُّ	مَ = مِّ = مُّ

Exercise of Zabar



عَبَس	رَفَث	فَعَلَ	ثَمَرَ	مَرَحَ	آمَرَ	عَبَدَ
ضَرَبَ	زَعَمَ	حَضَرَ	بَلَغَ	قَتَلَ	كَفَرَ	نَكَصَ
ذَهَبَ	شَرَحَ	مَظَرَ	خَتَمَ	صَبَرَ	حَسَدَ	صَلَحَ
نَبَأَ	رَفَعَ	عَشَرَ	حَمَلَ	هَلَكَ	أَحَدَ	ظَهَرَ

Exercise of Zair



فَلَقِي فَلَقِي	مَلَكِ مَلَكِ	لَمِنْ لَمِنْ	حَسِبَ حَسِبَ	سَفَهَة سَفَهَة	ئَلِجَ ئَلِجَ	إِبِلِ إِبِلِ
آذِنَ آذِنَ	صَعْقَ صَعْقَ	يَسِّعَ يَسِّعَ	لَبِثَ لَبِثَ	وَسِعَ وَسِعَ	رَحْمَة رَحْمَة	شَهْدَ شَهْدَ
إِرَمَ إِرَمَ	كِرَة كِرَة	بَرِقَ بَرِقَ	رَضِيَ رَضِيَ	غَضِبَ غَضِبَ	فَزِعَ فَزِعَ	عَمِيَ عَمِيَ
فَلِمَ فَلِمَ	عَلِمَ عَلِمَ	خَشِيَ خَشِيَ	بَخِلَ بَخِلَ	حَبِطَ حَبِطَ	عَمِلَ عَمِلَ	عَرِمَ عَرِمَ

Exercise of Paish



جُعَلَ جُعَلَ	فُعَلَ فُعَلَ	لُعَنَ لُعَنَ	وُجَدَ وُجَدَ	سُبَلَ سُبَلَ	رُبُعُ رُبُعُ	رُسْلُ رُسْلُ
فُتْحَ فُتْحَ	يَهَبَ يَهَبَ	قُضِيَ قُضِيَ	تَزِرُ تَزِرُ	خُلُقَ خُلُقَ	حُبُكِ حُبُكِ	أَفْقِ أَفْقِ
ذُكِرَ ذُكِرَ	أَعْظَمُ أَعْظَمُ	صُحْفَ صُحْفَ	سُعَلَ سُعَلَ	حَسْنَ حَسْنَ	خَبْثَ خَبْثَ	أُخْرُ أُخْرُ
مُنْعَ مُنْعَ	قُرِئَ قُرِئَ	عُرَضَ عُرَضَ	حُشْرَ حُشْرَ	وَهُوَ وَهُوَ	سُقْطَ سُقْطَ	كُتْبَ كُتْبَ

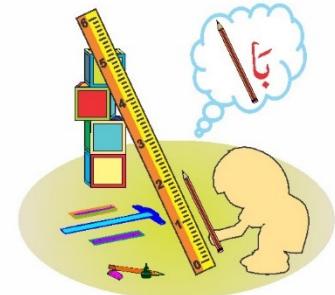
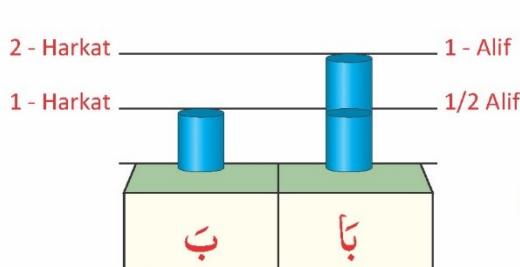
Alif Maddah

If Zabar is placed before an Alif  it is called **Alif Maddah**.

Alif Madha: If a small sound is produced by opening the lips slightly upwards on the pronunciation of a letter, **it is called Zabar rule.**
And if it is pronounced twice as long,
it is called the rule of Alif Maddah.



For example: ب Zabar / ب / And if it is pronounced twice then ب Zabar - Alif ب /



Note: With thick and thin letters Alif Maddah will be read respectively.

ڈا									
قا									
یا									

Exercise of Alif Maddah

حاق	أَرَادَا	أَرَادَ	قَالَ	قال
فِمَا ذَا	مَعَاذ	أَصَابَهَا	أَصَابَ	ذَا قَا
يَزَانُ	عَاقِبَ	ءَامَنَ	ظَاقَةَ	فتَابَ
وَكَانَ	أَصَابَ	لِسَانٍ	ثَارِثُ	وَضَاقَ
ظَاهِرٌ	ذَاتَ	خَارِبَ	هَادِيَ	فَقَالَ

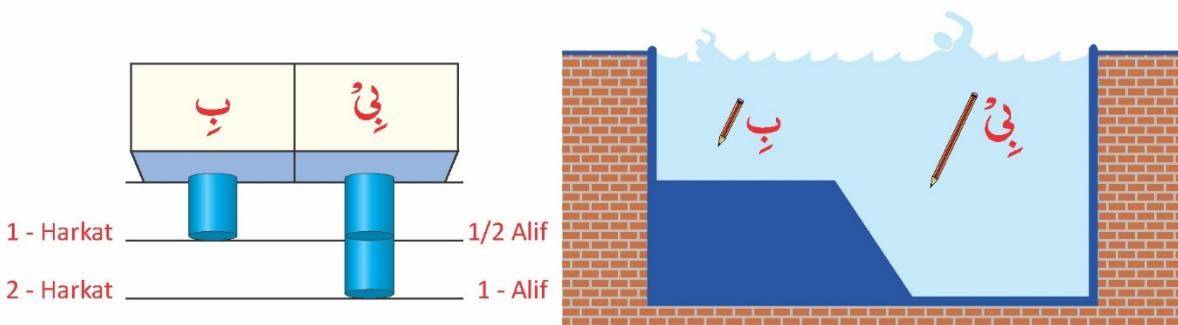
Yaa-i Maddah

if Zair is placed before a Sakin Yaa  it is called **Yaa-i Maddah**.

Yaa-i - Maddah: If a small sound is produced by tilting the lips slightly downwards on the pronunciation of a letter, **it is called the rule of Zair**, and if it is pronounced with a sound twice as long, **it is called the rule of Yaa-i-Maddah**.



For example:  Zair  / And if it is pronounced twice then  Zair - Yaa  /



Note: Yaa-i Maddah of thick letters are pronounced with a thin tone.

Exercise of Yaa-i Maddah

Wao Maddah

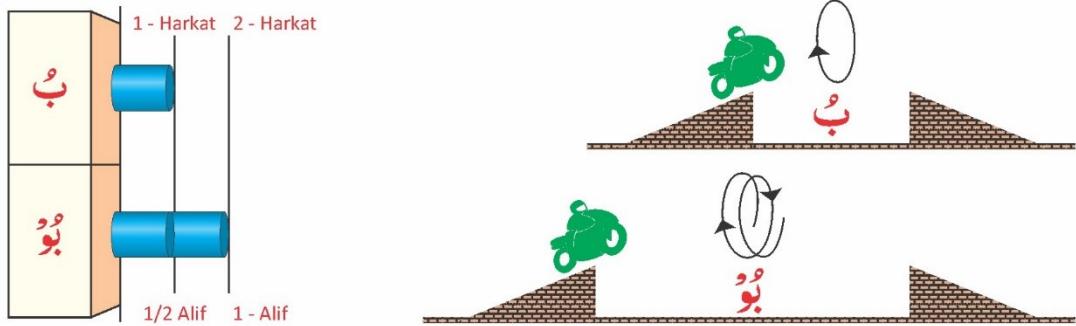
If Paish is placed before a Sakin Wao  it is called **Wao Maddah**.

Wao Maddah: If a small sound is produced by moving the lips forward, that is, moving the lips towards the full circle, on the pronunciation of a letter, then **it is called the rule of paish.**

And if it is pronounced with a sound twice as long, **it is called the rule of Wao Maddah.**



For example: ب Paish  And if it is pronounced twice then ب Paish - wao 



Note: Wao Maddah of thick letters are pronounced in a thin tone.

زُو	رُو	ذُو	دُو	خُو	حُو	جُو	ثُو	تُو	بُو
قُو	فُو	غُو	عُو	ظُو	طُو	ضُو	صُو	شُو	سُو
يُو	أُو	هُو	وُو	نُو	مُو	لُو	كُو		

Exercise of Wao-Maddah

تَخَافُوا	تَفِيْضٌ	أَفِيْضُوا	أَتُوبُ	فَتُوْبُوا
يَقُولُونَ	أَطِيعُونِي	أُوذِينَا	نُوحِيْهَا	أَخَافُ
بَرَزُوا	عُوقَبَ	أُوتَّيَ	وَرَأَبْطُوا	فَتُوْبُوا
فَنَسُوا	نَكْثُوا	فَرَحُوا	لِمَانُهُوا	وَرَضُوا
خَرَقُوا	تَرَكُوا	حَفَظُوا	وَأُوذُوا	خَلَصُوا

Huroof-i Maddah and Erected Harkaat

In Quran Majeed sometime **Huroof-i Maddah** (بُو بِي بَا) are replaced by **Erected Harkaat** (ب ب ب) both are prolonged up to one Alif so they are same in pronunciation.

ب = بُو

/ ب = بِي /

\ ب = بَا \

Erected Zabar

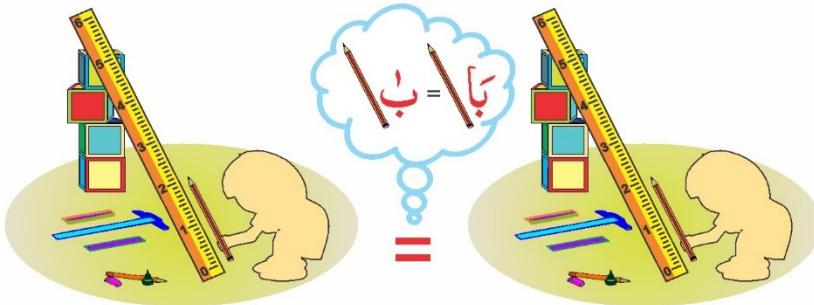
A short vertical line appearing above the letter (ب) is called **Erected Zabar**

Erected Zabar: If a small sound is produced by opening the lips slightly upwards on the pronunciation of a letter, it is called **Zabar rule**.

And if it is pronounced twice as long, it is called the rule of **Alif Maddah and Erected Zabar**.



For example: ب / = Zabar - Alif بَا /



بَا	=	ب
ز	=	ز
س	=	س

Exercise of Erected Zabar	
قَالَ	= قل
خَلْتِكَ	= خلتیک
نَصْرَتِكَ	= نصرتیک

بُو = ب

/ ب = ب

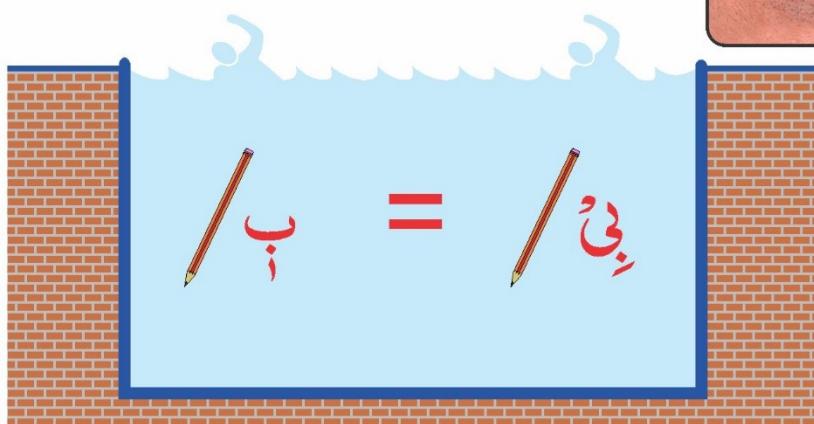
\ ب = ب

Erected Zair

A little vertical line under a letter (—) is called an **Erected Zair**

Erected Zair: If a small sound is produced by tilting the lips slightly downwards on the pronunciation of a letter, **it is called the rule of Zair**, and if it is pronounced with a sound twice as long, **it is called the rule of yaa-e-maddah and Erected Zair.**

For example: / ب = ب / Zair



Note: in Quran Majeed erected Zair is placed only under ي and ه

ب = ب ت = ت ش = ش

ه = ه ر = ر اي = اي

ي = ي ه = ه ب = ب

الْفِ	=	إِلَافِ	رَسُولِهِ	مِيشَاقِهِ	رُسُلِهِ	مِيشَاقِهِ	رَسُولِهِ	مِيشَاقِهِ	إِلَافِ	الْفِ	Exercise of Erected Zair
أَيْتِهِ	=	بَوَلِدِهِ	أَيْتِهِ	تَلَادَتِهِ	ثَمَرِهِ	عِبَادَتِهِ	عِبَادَهِ	عِبَادَهِ	عِبَادَهِ	أَيْتِهِ	
وَجْنُودِهِ	=	سَعَتِهِ	هُذِهِ	بَيْدِهِ	مَوَاضِعِهِ	سَبِيلِهِ	مِيشَاقِهِ	رُسُلِهِ	رَسُولِهِ	أَيْتِهِ	
ثَمَرِهِ	=	أَيْتِهِ	عِبَادَهِ	عِبَادَتِهِ	أَيْتِهِ	أَيْتِهِ	أَيْتِهِ	أَيْتِهِ	أَيْتِهِ	ثَمَرِهِ	

بُو = ب

/ ب = ب

\ ب = ب

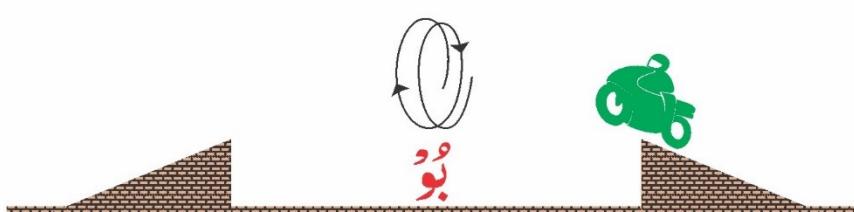
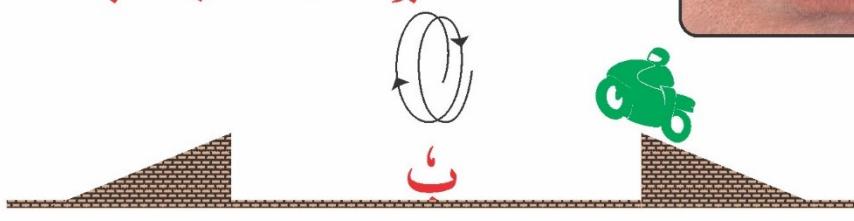
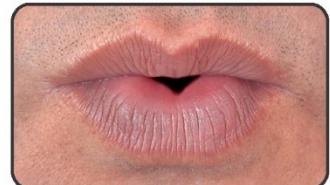
Inverted Paish

This sign on a letter (_____) is called an **inverted Paish**.

inverted Paish: If a small sound is produced by moving the lips forward, that is, moving the lips towards the full circle, on the pronunciation of a letter, then **it is called the rule of paish.**

And if it is pronounced with a sound twice as long, **it is called the rule of Wao Maddah and Inverted Paish.**

For example: بُو = ب Paish وُو بُو



Note: In Quran-e-Majeed inverted Paish is placed only above و و and ع ع

ثُو = ث

تُو = ت

بُو = ب

هُو	وُو	عُو	أُو	عُو	هُو	وُو	هُو	وُو
هُو	وُو	عُو	أُو	عُو	هُو	وُو	هُو	وُو

وُورِي = وُورِي

دَاؤُد = دَاؤُد

**Exercise of
Inverted Paish**

مَاؤُرِي رِسَالَةٌ فِصْلُهُ

لِيَسُوَعَ = لِيَسُوَعَ وَ كَلِمَتُهُ

مَاؤُرِي مِزَاجَهُ وَرِثَهُ

لِيُرِيَهُ نَصَرَهُ

خِتَمَهُ اِيْتَهُ يَرَهُ فِصْلُهُ

لِيُرِيَهُ رِسَالَةٌ كَلِمَتُهُ

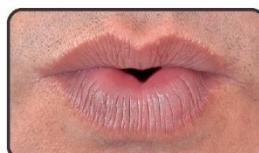
Wao Leen

If Zabar appears before a Sakin Wao (ڻـ), it is called **Wao Leen**



Reading Method of Wao Leen:

The lips are just to open (like in Zabar) and immediately they are made completely round. The delivery is done very softly without prolonging.



The lips are just to open (like in Zabar) and immediately they are made completely round.

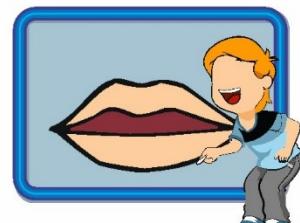
ڏو	ڏو	ڏو	ڏو	خو	خو	جو	ٺو	تو	بو
غو	عو	ظو	طو	ضو	صو	شو	سو	سو	زو
دو	نو	مو	لو	کو	قو	فو			
	یو	او	هو						

Exercise of Wao Leen

علوا	لَغْوَا	مُوج	فَنَادُوا	تَعَالَوَا
فتَعَا طُوا	حُولَ	يَرُونَا	فُوقَ	سُوفَ
عُورَاتٍ	وَتَوَاصُوا	قَضُوا	خُوفَ	نَوْمَ
كُوثرٌ	بِصَوْتِكَ	سَوْءَةٌ	ثُوبٌ	أَوْسَطٌ
وَنَهْوًا	تَرَاضَوا	زَوْجَهَا	أَذْوَا	قَوْمَكَ
يَرُونَهُوا	أَوْلَى لَهَا	مَوْقُوفُونَ	عَفَوْنَا	حَوْلَهُ

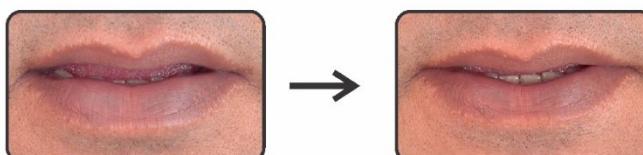
Yaa-i Leen

if Zabar appears before a Sakin Yaa (يَ), it is called **Yaa-i Leen**



Reading Method of Yaa-i Leen:

The lips are about to open (like in Zabar) and immediately they are stretched sideways. The delivery is done very softly without prolonging.



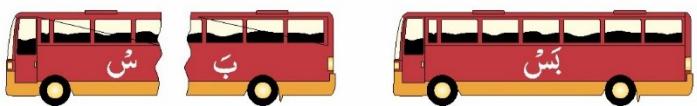
The lips are about to open (like in Zabar) and immediately they are stretched sideways.

بَيْ	تَيْ	ثَيْ	جَيْ	حَيْ	خَيْ	دَيْ	ذَيْ	رَيْ
زَيْ	سَيْ	شَيْ	صَيْ	ضَيْ	ظَيْ	طَيْ	ظَيْ	غَيْ
وَيْ	فَيْ	قَيْ	كَيْ	أَيْ	هَيْ	يَيْ	نَيْ	دَيْ

Exercise of Yaa-i Leen

عَصَيْنَا	عَلَيْهَا	بَيْدَن	غَيْبِ	اَتَيْدَنَا
عَيْنَيْنِ	هَيْهَات	زُوْجَيْنِ	لَيْلَةُ	فَعَلَيْهَا
لَيْتَنِي	يُوَيْلَتِي	وَبَيْنَكَ	بَيْنِي	شَيْطَنِ
عَيْنِ	أَيْنَ	سُلَيْمَانَ	لَا رَيْبَ	قَوْسَيْنِ
زَيْتُهَا	صَيْدُ	سَيْلَ	سَقَيْتَ	فَكَيْفَ
كَامِلَيْنِ	حَوْلَيْنِ	صَالِحَيْنِ	إِلَهَيْنِ	ضَيْفِهِ

Jazm or Sukoon



This sign (ـ) is called Jazm or Sukoon, it is written over the letter. Jazm letter always read along with its predecessor having Zabar Zair Paish. The letter having Zabar Zair Paish is quickly joined with the Sakin letter and the sound of the Sakin letter is made still at its point of articulation. The sound produced should be clear. The tongue and the mouth should be completely still while delivering the Sakin letter except The following ★.

اَثُ اَثُ اِثُ	اَحُ اَحُ اِحُ	اَفُ اَفُ اِفُ
اَخُ اَخُ اِخُ	اَشُ اَشُ اِشُ	اَهُ اَهُ اِهُ
اَغُ اَغُ اِغُ	اَسُ اَسُ اِسُ	اَصُ اَصُ اِصُ
اَذُ اَذُ اِذُ	اَضُ اَضُ اِضُ	اَزُ اَزُ اِزُ
اَيُ حرف مده ★	اَوُ حرف مده ★	اَظُ اَظُ اِظُ
تَعُ تُعُ تِعُ	اَنُ اَنُ اِنُ	اَلُ اَلُ اِلُ
اَتُ اُتُ اِتُ	اَرُ اُرُ اِرُ	اَمُ اُمُ اِمُ
		اَكُ اُكُ اِكُ

★ if these letters have a Jazm then the voice must bounce so keep this in mind.



اَبُ اُبُ اِبُ	اَطُ اُطُ اِطُ	اَقُ اُقُ اِقُ
	اَدُ اُدُ اِدُ	اَجُ اُجُ اِجُ

★ If there is a Jazm on Hamzah then both the voice and the breath have to be stopped together in a stern manner. But the sound should not be moved.



مَرْءَةٌ مُرْءَةٌ مَرْءَةٌ

Exercise of Jazm	خُفْتٌ	يُفْسِدُونَ	نَحْنُ	إِحْدَهُمَا
مِثْقَالٌ	يُشْخَنَ	إِهْدِنَا	يُهْلِكَ	خَشِيَّةٌ
أُشْرِبُوا	إِخْرَاجٌ	يُخْلِفَ	أَصْلَحَ	نُصْلِيهِ
عَسَعَسٌ	إِسْحَقَ	تُحْشِرُونَ	أَحْسَنُ	يَزْغُ
يُغْنِ	أَزْلَفَتِ	حَزْبٌ	يُضْلِلِ	بِإِذْنِ
يُذَكِّرَ	أَظْلَمُ	إِيْتُوْنِي	آئِنَّ	أُوذُوا
أَوْفُوا	فَقْلُ	صُنْعَ	نَعْبُدُ	يُعْلِنُونَ
يَرِجُّونَ	فِتْنَتُكَ	فَيَمْتُ	تَكْرُهُوا	رُسْلِكُ

★ (ق ط ب ج د) if these letters have a Jazm then the voice must bounce so keep this in mind.



خَلَقْنَا	شَطْرَةٌ	قَبْلَكَ	تَجْرِي	آدْنِي
أُقْسِمُ	يُطْعِمُ	وَتُبْ	تُجْزَوْنَ	يَجْدُ
رُزِقْنَا	إِطْعَامُ	جَبْرِيلَ	رِجْزَ	وَتُدْلُوْنَا
يُقْبَلُ	تُطْعِمُونَ	سُبْحَنَكَ	مُجْرِيْهَا	عُدْوَانَ

★ If there is a Jazm on Hamzah then both the voice and the breath have to be stopped together in a stern manner. But the sound should not be moved.



نَأْتِ	يُؤْمِنُونَ	شِدْعَتْيَا
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Shadd

This sign (و) is called Shadd, it is written over the letter with *Harkaat*. A Shadd letter is always read by joining with its predecessor having *Harkaat*. In Arabic language, whenever a word has two same letters, first having *jazm/sukoon* and second having a *Harkat*, then instead of writing the same letter twice, the letter is written only once with the sign of shadd, so that it read like two letters, therefore reading the shadd letter takes time equivalent to reading two letters. e.g. (آسَس) ⇒ (آسَس)

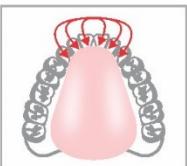
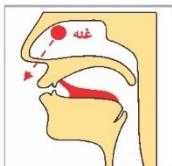


Reading method of Shadd:

Shadd literally means to join and combine enough strongly. It has specific way of delivery that the predecessor having *Harkat* is joined immediately to the shadd-letter with a slight pressing in the sound and then swiftly the *Harkat* of shadd letter is delivered.

- ★ If there is a shadd on a thick letter and the letter joining to it is thin, it should be noted that thin and thick letters will be read respectively.
- ★ If thick letter has a Shadd then the thickness of both the letter will be of same thickness.

إِثْ	أُثْ	أَثْ	لَحْ	أُحْ	أَحْ	إِفْ	أُفْ	أَفْ
لَخْ	أُخْ	أَخْ	أَخْ	إِشْ	أُشْ	أَشْ	إِهْ	أُهْ
لَغْ	أُغْ	أَغْ	أُسْ	إِصْ	أُصْ	أَصْ	إِصْ	أَصْ
أَذْ	أَذْ	إِضْ	أُضْ	أَضْ	إِزْ	أُزْ	أَزْ	أَزْ
إِوْ	أُوْ	أَوْ	إِيْ	أَيْ	إِظْ	أُظْ	أَظْ	أَظْ



Reading Method of Noon Shadd with Ghunnah:

In Noon Shadd the ghunnah is done by placing the tongue at the articulation point of Noon pressing slightly, and holding the sound at the root of nose equivalent to one Alif.



Reading Method of Meem Shadd with Ghunnah: In Meem Shadd the ghunnah is done by completely joining the inner dry sides of both lips, and holding the sound at the root of nose equivalent to one Alif.

تٰعٰ	تٰعٰ	تٰعٰ	اِن	اُن	اَن	اَل	اَل	ءَلَ
اِتٰ	اُتٰ	اَتٰ	اِرٰ	اُرٰ	اَرٰ	اِمٰ	اُمٰ	اَمَ
اَطٰ	اَطٰ	اِقٰ	اُقٰ	اَقٰ	اَقٰ	اِكٰ	اُكٰ	اَكَ
اَدٰ	اَجٰ	اِجٰ	اُجٰ	اَبٰ	اُبٰ	اَبَ	اِطٰ	اُطَ
							اِدٰ	اُدَ

Exercise of Shadd And now discussing two more features of the letters regarding voice and breath:

- Some letters have a continuous voice and some have stopping voice,
- Some letters have a continuous breath and some have stopping breath.

فَحَثَةً شَخْصُ س (فتح ثاء شخص س)	Extremely soft and light letters	Voice and breath both continue therefore there is a gentleness and lowliness in voice.
وُفِيتُ	يَزِفُونَ	يَكْفُونَ
الْمُسَحَّرِينَ	شَحَّ	لِيمَحَّصَ
الْثُلُثُ	بَثِّي	يَبْثُثُ
الْقَهَّارُ	تَلَهَّيٌ	الْوَهَابٌ
		فَمَهِيلٌ

بُشَّرٌ	بِالشَّهَادَةِ	أَهْشُ	مُنَشَّأٌ
يُوَخْرُ	تَآخَرَ	وَسَخَرَ	أَلْفَخَارٍ
حُصَّلَ	يَقْصُ	فَصَّلَ	أَلْصِلْحَاتِ
أُسَّسَ	يُمَسِّكُونَ	يَدْسُهَةٌ	أَحَسَّ

② غَازِيُّو
(غَازِيُّو)

Soft letters

Voice continues but the breath
stops therefore there is a rising
and strength in voice as compared
to extremely soft letters (فَحَثٌ، فَخَصُّسٌ)

(()) ()) ()) ()) ())

يُغْنِ	يَزِغُ	تُغْنِي	يَغْشِي
تَعْزِيزُهُمُ	وَتَعِزُّ	وَالْعُزْيٰ	نَزَّلَهُ
نُفَضِّلُ	يَحْضُ	فَضَّلَ	نَضَّا خَتَانِ
أَمَا يَنْهِيهُمُ	زُينَ	إِيَّاكَ	وَأَيَّدَنَاهُ
أَذْنُوبُ	فَآذَنَ	أَذَنَ كُرُ	كَذَّبُوا
حَظِّ	أَلْظَلْمُتُ	أَلْظَهِيرَةِ	وَالظَّاهِرُ
تُبَوِّئُ	عَدْوِيُ	أَوَّلَ	جَوِّ

③ لِنْ عَمْرٌ
(لِنْ عَمْرٌ)

In between or
medium letters

the voice neither continues nor
stops completely in fact it can be
said that the voice is inclined towards
moving but breath stops, so the voice is

)))))))))) |

فَغُلُوْهُ	بِكُلٍّ	بِسْمِ اللَّهِ	وَالْعَافِينَ
فَإِنِّي	أَمَنَا	مِنْهَا	أَنْعَمْتَ
سُعِرَتْ	يَدْعُ	يُعْلِنُونَ	نَعْبُدُ
وَأَمْهَةُ	فَلَمَّا	مَالَهُ	عَلَيْهِمْ
وَبُرِّزَتِ	مَرَّاتٍ	فَرْعَوْنَ	يَرْجِعُونَ

④ تَكْ (كـ)

Hard letters

The voice stops but the breath
continues slightly and there is
somewhat lowliness in voice.

))))))))) |

عَنِتْهُمْ	سِتِّينَ	فَيَمْتُ	كَانَتْ
سُكْرَتْ	بِبَكَّةَ	تَكْرُهُوا	رُسْلِكْ

⑤

قُطْبُ جَدِّ دَعَ

Extremely hard
and strong letters

The voice and breath stops
simultaneously and there is
extremely hardness and
rising in voice.

))))))))) |

لِلْحَقِّ	وَيْحَقُّ	حَقَّ	فَتَلَقَّ
عَطَلَتْ	الْطُّورِ	أَطَلَعَ	الْطَّاغُوتِ

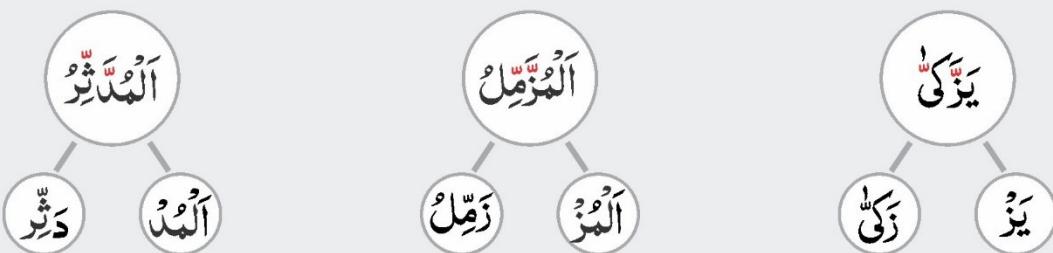
شِّيَّة	نُسْبِيَّة	تَسْبِيْهٌ	رَبَّنَا
لَجْوَأْ	حَجْجٌ	فَنْجِيَّ	تَعَجَّلَ
يَصْدُونَ	يَهِدِيُّ	فَرْدُوْهُ	فَبَدَّلَ

Note: The letters bearing the sign of shadd are read along with their predecessors having Harkat, if in between there are letters having no harkat, then they are not read.

فِي الْكِتَابِ	وَالْقَمَرِ	عَمِلُوا الصِّلَاحَةِ	وَتَرَى الشَّمْسَ
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Double Shadd

In Quran-e-Majeed occasionally two shadds may come together. Easy way to read is, the first Shadd letter is read like Jazm and then quickly this letter is joined with the second Shadd letter. e.g. the pronunciation of يَصُّ صَدَّ will be يَصَّدَّ



يَسَّمَّعُونَ	يَشْقَعُ	الْمُدَثِّرُ	الْمُزَمِّلُ	يَزَّكِيُّ
إِنَّ السَّمْعَ	رَبِّيْوَنَ	عِلِّيْيُّنَ	يَذَّكَرُ	يَصَّعَدُ
مِنَ الطَّيِّبَاتِ	إِلَّا الظَّنَّاْنِ	أَشَدَّ النَّاسِ	ذُرِّيَّتَهُ	مُطَّهِّرِيْنَ

Three Variable letters (اَرْل)

If there is Zabar or Paish before the word "Allah"'s Laam
then both Laam will be read in a thick tone

كَوْاَللَّهُ

هُوَاللَّهُ

If there is Zair before the word "Allah"'s Laam then both Laam will be read in a thin tone.

لِلَّهِ

بِسْمِ اللَّهِ

If Alif comes after a thick letter it will be read in a thick tone.

خَالِدِينَ

فَقَالَ

ظَاهِرٌ

أَصَابَ

طَالُوتَ

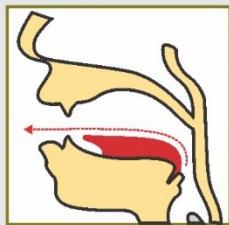
If Alif comes after a thin letter it will be read thin.

لِسَانٍ

فَتَابَ

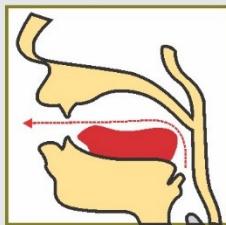
Exercise of the following Words

Thin Tone Delivery of Alif and Laam



Remember
pronunciation of thin Alif, should not be made so thin that the voice may become Lean. Avoid lips from bending downwards.

Thick Tone Delivery of Alif and Laam



Remember
pronunciation of thick Alif, should not become so thick that it may resemble the Wao. Avoid the lips from becoming round.

الْحَمْدُ لِلَّهِ	لِلَّهِ	بِسْمِ اللَّهِ
لِسَانٍ	فَتَابَ	بِاللَّهِ
يَخَادُ	ذَاتٌ	وَزَادَةٌ
يَزَالُ	وَكَانَ	عَاقِبَةٌ

أَرَادَ اللَّهُ	إِنَّ اللَّهَ	اللَّهُمْ
أَصَابَ	طَالُوتَ	أَمْرَاللَّهُ
فَقَالَ	ظَاهِرٌ	مَرْضَاتٍ
وَضَاقَ	فَقَالَ	قَالَ

Tanween (ٌ، ٍ، ٌ)

Double Zabar, double Zair and double Paish are called Tanween. Tanween is read like a Noon Sakin. If any letter has double Zabar, double Zair and double Paish then one Zabar, one Zair, and one Paish is read by joining it with Noon Sakin e.g. تُن = تَن = تِن = تٰن.

To conclude Noon Sakin and Tanween, both are the same in pronunciation.



Exercise
of
Double
Zabar

بَنْ = بَا	تَنْ = تَا	ثَنْ = ثَا	جَنْ = جَا	حَنْ = حَا	خَنْ = خَا	
سَا صَا	زَا عَا	رَا ءَا	قَا فَا	كَا مَا	يَا يَا	
بَطْشَا	لِبَاسَا	خَالِصَا	صِلْحَا	عَزِيزَا	مَرِيضَا	إِنَاثَا
جُذَادَا	مَتَاعَا	رِدَا	فَرِيقَا	أَمْوَاتَا	أَسْبَاطَا	صِبَاعِ

Exercise
of
Double
Zair

بَنْ = بِ	تَنْ = تِ	ثَنْ = ثِ	جَنْ = جِ	حَنْ = حِ	خَنْ = خِ	
ضِ	غِ	رِ	ذِ	ظِ	دِ	يِ
مُكْثِ	نَقْصِ	بَأْسِ	إِلَهِ	بِرْيَحَ	كُنُوزِ	تَرَاضِ
مَحْفُوظِ	أَرْبَعِ	لِسَبَّا	مُلْكِ	صِدْقِ	حَسَرَتِ	صِرَاطِ

Exercise
of
Double
Paish

بَنْ = بُ	تَنْ = تُ	ثَنْ = ثُ	جَنْ = جُ	حَنْ = حُ	خَنْ = خُ	
سُ	غُ	رُ	ذُ	ظُ	دُ	يُ
نَزْغُ	حَرْثُ	نَفْسُ	حَرِيصُ	جَنَاحُ	عَزِيزُ	بَيْضُ
أَخْذُ	حَافِظُ	سَبْعُ	ظَبَّاً	تَارِكُ	خَالِقُ	فُرَاتُ

Izhar

In Quran Majeed whenever **Noon Sakin or Tanween** comes before these six letters ح، غ، ع، ن، ئ، ه، the sound of Noon Sakin or Tanween pronounced clearly and distinctly. It is called the Rule of Izhar.



أُعَةٌ	إِعَةٌ	أَعَةٌ	أُنْ أَهْ	إِنْ أَهْ	أَنْ عَةٌ
أُهَةٌ	إِهَةٌ	أَهَةٌ	أُنْ هَهْ	إِنْ هَهْ	أَنْ هَةٌ
أُعَغَّ	إِعَغَ	أَعَغَ	أُنْ عَغَ	إِنْ عَغَ	أَنْ عَغَّ
أُحَخَّ	إِحَخَّ	أَحَخَّ	أُنْ حَخَّ	إِنْ حَخَّ	أَنْ حَخَّ
أُغَغَّ	إِغَغَّ	أَغَغَ	أُنْ غَغَّ	إِنْ غَغَّ	أَنْ غَغَّ
أُخَخَّ	إِخَخَّ	أَخَخَّ	أُنْ خَخَّ	إِنْ خَخَّ	أَنْ خَخَّ

وَيَنْتَهُونَ	كِتَبٌ أَنْزَلْنَاهُ	مَنْ أَعْطَى	ع
وَيَنْهَوْنَ	فَرِيقًا هَدَى	مَنْ هَاجَرَ	ه
الْأُنْعَامُ	سَمِيعٌ عَلِيهِمُ	مِنْ عِلْمٍ	ع
يَنْجِتوْنَ	عَزِيزٌ حَكِيمٌ	مِنْ حِكْمَةٍ	ح
فَسَيْنُغَضُونَ	قَوْلًا غَيْرَ	مِنْ غَسْلِيْنِ	غ
وَالْمُنْخَنِقَةُ	لَطِيفٌ حَبِيرٌ	مَنْ خَشَى	خ

Iqlab

Tiny Meem

In Quran-e-Majeed whenever **Noon Sakin or Tanween** comes before the letter **Baa**, there is always the **Tiny Meem (۲)** is written on Noon Sakin or Tanween. So here the Meem is read with Ghunnah instead of Noon. e.g. مَنْ بَعْدِ It is called the rule of Iqlab.



Reading method of Tiny Meem with Noon Sakin: The Tiny Meem is read by previous Letter's Zabar Zair Paish with prolonging Gunnah.



Reading method of tiny Meem on Tanween: In this case the single harkat of Tanween is joined with Tiny Meem with Ghunnah. e.g.



Reading method of Tiny Meem with Ghunnah:

Joining the inner dry-sides of both lips very softly and holding the sound at root of the nose equivalent to one Alif, then read "ب" with firm lips.



Exercise of Tiny Meem

اُب	اِب	آب	اُنْب	اِنْب	آنْب
وَاقِعٌ بِهِمْ	أَنْبَا هُمْ	تَفْرِيقًا بَيْنَ	تَارِكٌ بَعْضٌ		
بَعْضًا بِمَا	حُزْبٌ بِمَا	لِذَنْبِكَ	سَفَهًا بِغَيْرِ		
حَدِيثٌ بَعْدَهُ	لُوطٌ بِالنُّذرِ	سَمِيعًا بَصِيرًا	سُنْبُلَتٌ		

Idgham

In Quran Majeed whenever Noon Sakin or Tanween comes before these six letters **ي و من رل**, these letters always carry a shadd, so here the sound of Noon sakin is not read, in fact the shad of **رل** is joined with Zabar/Zair/Paish. in the case of **رل** are joined without Noon's sound and and in the case of **ي و من** are pronounced with Ghunnah.

1 ➡ Examples of Noon Sakin comes before **رل** and **ي و من**

أَنْتِي	أَنْوَهَ	أَنْمَرَ	أَنْقَنَ	أَنْرَزَ	أَنْلَلَ
مَنْ يَقُولُ	مَنْ وَجَدَ	مَنْ مَقَامَ	عَنْ نَفِسِ	مَنْ رَحْمَةً	مَنْ لَهُ

whenever the letters **و** and **ي** comes after a Noon Sakin they will be joined with a Ghunnah sound.

It is obvious that **ن** shadd and **م** shadd always pronounced with ghunnah

2 ➡ Examples of Tanween comes before **رل** and **ي و من**

Reading method: in this case the single harkat of the Tanween is joined with the Shadd letter

أَمِي	أَوَّهَ	أَمَّرَ	أَنَّقَنَ	أَرَزَّ	أَلَلَّ
خَيْرًا يَرَاهُ	سَنَةٌ وَلَا	مَثَلًا مَا	خَيْرٌ نَزَّلَ	زَبَدًا رَأَيَّا	إِلَهًا لَقَدْ

whenever the letters **و** and **ي** comes after a Noon Sakin they will be joined with a Ghunnah sound.

It is obvious that **ن** shadd and **م** shadd always pronounced with ghunnah

It's just that Jazam is not read before Shaad.

Rather, The Shadd letter is read with the joining of previous letter of Noon Sakin.

And in the case of Tanveen, The one Harkat of tanveen is read with the joining of Shadd letter.

رل are joined without Noon's sound and **ي و من** are joined with Ghunnah sound.

Method of Ghunnah when Noon Sakin or Tanween comes before شاد

شاد: While joining Zabar/Zair/Paish with the Wao-shadd, the nasal sound of Ghunnah is prolonged equivalent to one Alif at the articulation point of Wao (by making a complete round with the lips). e.g. **مَنْ وَرَقَ**



Method of Ghunnah when Noon Sakin or Tanween comes before ياد

While joining Zabar/Zair/Paish with the Yaa-shadd, the nasal sound of Ghunnah is prolonged equivalent to one Alif at the articulation point of Yaa (The centre of the tongue touches the centre of palate). e.g. **مَنْ يَقُولُ**



Idgham

When the Noon Sakin comes before the Shadd letter



ل ر ن م و ی

ل ر م و ی میں ہمیشہ غنہ کے ساتھ ادائیگی کی جاتی ہے۔ اور ل ر میں بغیر نون کے

اَنْ يَ	اَنْ وَ	اَنْ مَ	اَنْ نَ	اَنْ رَ	اَنْ لَ
اُنْ يَ	اُنْ وَ	اُنْ مَ	اُنْ نَ	اُنْ رَ	اُنْ لَ
إِنْ يَ	إِنْ وَ	إِنْ مَ	إِنْ نَ	إِنْ رَ	إِنْ لَ
بَنْ يَ	بَنْ وَ	بَنْ مَ	بَنْ نَ	بَنْ رَ	بَنْ لَ
بُنْ يَ	بُنْ وَ	بُنْ مَ	بُنْ نَ	بُنْ رَ	بُنْ لَ
بِنْ يَ	بِنْ وَ	بِنْ مَ	بِنْ نَ	بِنْ رَ	بِنْ لَ
مَنْ يَ	مَنْ وَ	عَنْ مَ	عَنْ نَ	مَنْ رَ	مَنْ لَ
كَنْ يَ	كَنْ وَ	كَنْ مَ	كَنْ نَ	كَنْ رَ	كَنْ لَ
كِنْ يَ	كِنْ وَ	كِنْ مَ	كِنْ نَ	كِنْ رَ	كِنْ لَ

Always joined with
Ghunnah sound

و
ي

ن
ر

Always joined
without Noon

ر
ل

مَنْ وَجِدَ

مَنْ نَفِعَهُمَا

فَإِنْ لَمْ

مَنْ يَقُولُ

مَنْ مُؤْصِ

مَنْ رَأَسَهُ

مَنْ وَرَقٌ

عَنْ نَفْسٍ

مَنْ لَمْ

أَنْ يَضْرِبَ

مَنْ مَقَامٍ

مَنْ رَحْمَ

وَإِنْ وَجَدْنَا

أَنْ نَظِيمَ

فَمَنْ لَمْ

وَإِنْ يُقَاتِلُو

عَنْ مِلَةٍ

أَنْ رَأَهُ

مَنْ وَالٍ

نَكْنُونَ نَدْعُوا

يَكْنُونَ لَهُ

إِنْ يُرِيدَا

وَلَتَكُنْ مِنْكُمْ

فَإِنْ رَجَعَكَ



لِرْنِ مَرْوِيٌّ

Always joined with Ghunnah sound	و	ن	م	ر	ل
آئِي	آوَيْ	آمَرْ	آنَ	آرَّ	آلَّ
أُئِي	أُوَيْ	أُمَرْ	أُنَّ	أُرَّ	أُلَّ
إِئِي	إِوَيْ	إِمَرْ	إِنَّ	إِرَّ	إِلَّ
بَئِي	بَوَيْ	بَمَرْ	بَنَّ	بَرَّ	بَلَّ
بُئِي	بُوَيْ	بُمَرْ	بُنَّ	بُرَّ	بُلَّ
بِئِي	بِوَيْ	بِمَرْ	بِنَّ	بِرَّ	بِلَّ
قَائِي	رَاوَيْ	دَيِّمَرْ	قَانَّ	تَارَّ	قَالَّ
عُلَيْيِي	وِيَوَيْ	جُهْمَرْ	عُنَّ	رُرَّ	عُلَّ
غَلِيْيِي	يِوَيْ	مَهْمَرْ	عَنَّ	تَرَّ	غَلَّ

Always joined with Ghunnah sound	و و ن ن	Always joined without Noon	ل ل
بِشِيرًا وَ نَذِيرًا	خَيْرٌ نُزُلاً	إِلَهًا لَقَدْ	
خَيْرًا يَرَهُ	مَثَلًا مَا	زَبَدًا رَأَبِيَا	
طَعَامٍ وَاحِدٍ	شَيْءٌ نَحْنُ	وَفَضْلٌ لَمْ	
لِقَوْمٍ يُوْقِنُونَ	بِخَيْرٍ مِنْهَا	ثَمَرَةٌ رِزْقًا	
سِنَةٌ وَلَا	عَهْدًا تَبَذَّهُ	رِزْقًا لَكُمْ	
نُعَاصًا يَغْشِي	حَسَدًا مِنْ	تَوَّابًا رَحِيمًا	
رَعْدٌ وَبَرْقٌ	سُورَةٌ نَظَرَ	خَيْرٌ لَكُمْ	
أُمَّةٌ يَدْعُونَ	مُخْرُجٌ مَا	غَفُورٌ رَحِيمٌ	

Idgham on other letters

In Quran e Majeed The Jazam letter is not read before Shaad letter.

إِذْ كَبَ مَعَنَا	إِذْ ظَلَمُوا	قَدْ تَبَيَّنَ
إِنَّهُمْ مَعَكُمْ	يَلْهَثُ ذَلِكَ	قُلْ رَبِّ
أَوْ زَنُوهُمْ	نَخْلُقُكُمْ	مَهْدُتْ

Ikhfa

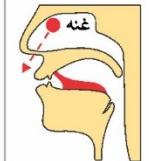
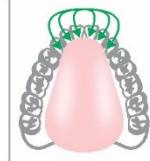
If letters ك ق ف ظ ط ض ص ش س ز ذ د ج ث ت comes after Noon Sakin or Tanween Ghunnah (Ikhfa) always take place. It is called the Rule of Ikhfa.



Method of Ghunnah at Noon Sakin and Tanween:

By place the tongue at the articulation point of Noon very softly, and holding the sound at the root of the nose equivalent to one Alif.

Note: Doing Ghunnah on Noon Shadd the tongue is pressed slightly while doing Ghunnah on Noon Sakin and Tanween the tongue is placed very softly.



In case of pause at Noon Sakin and Tanween, Ghunnah will not take place because of stopping.



Ghunnah is only done during consistency in recitation.

من جنة

Note: These are only these six words, بُنْيَانُهُمْ بُنْيَاتٍ صَنْوَانٍ قَنْوَانٍ بُنْيَانُ الدُّنْيَا where the rule of Ikhfa does not apply, so, they are read with Izhar:

Note: If a thick letter comes after Noon Sakin or Tanween, مِنْ صَلْصَالٍ يَنْقَلِبْ شَرَابًا طَهُورًا Ikhfa (Ghunnah) will also be in a thick tone.

أَذَّ	أَدَّ	أَنْجَ	أَنْثَ	أَنْتَ
مَنْضَ	مَنْصَ	مِنْشَ	تَنْسَ	مَنْزَ
قُلَّ	يَأْقَ	إِفَّ	فَاظَّ	بَاطَّ

Exercise	فَمَنْ تَبَعَ	شَهَابُ شَاقِبٍ	مِنْ جَنَّةٍ
وَمَنْ دَخَلَهُ	مُنْذِرُ	مَنْ زَكَّهَا	فَلَا تَنْسِي
نَفْسٌ شَيْءًا	مِنْ صَلْصَالٍ	مَنْضُودٌ	شَرَابًا طَهُورًا
فَانْظُرُ	فَانْفَاعُو	يَنْقَلِبْ	رِزْقٌ كَرِيمٌ

Complete detail of Ghunnah at Noon:

1. Noon Shadd is always pronounced with a Ghunnah. خَيْرٌ لَّا عَنْ نَفْسٍ أَيْدِيهِنَّ

2. Noon Sakin and Tanween always perform with Ghunnah, except if دل and حَغَّ حَعَّ comes after Noon Sakin or Tanween the Ghunnah does not take place,

Complete detail of Ghunnah at Meem:

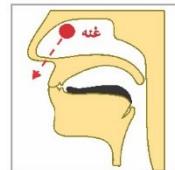


- 1.** Meem Shadd is always pronounced with a Ghunnah.

أَمْنَهُمْ مِّنْ رَّبِّهِمْ مِّنْ تُحِمِّلُنَا ثُمَّ فَلَمَّا

Method of Ghunnah on Meem Shadd:

In Meem Shadd the Ghunnah is done by completely joining the inner dry sides of both lips, and holding the sound at the root of nose equivalent to one Alif.

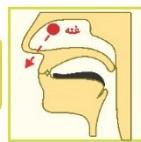


- 2.** If letter Baa comes after Meem Sakin only then Meem Sakin will be read with a Ghunnah.

عَلَيْهِمْ بِالْأَثِيمِ تَرْمِيهِمْ بِحَجَارَةٍ أَلَّمْ يَعْلَمُ بَانَ رَبَّهُمْ بِهِمْ

Method of Doing Ghunnah:

Joining the both dry-sides of both the lips very softly. and holding the sound at root of the nose equivalent to one Alif.
Then read “ب” with firm lips.

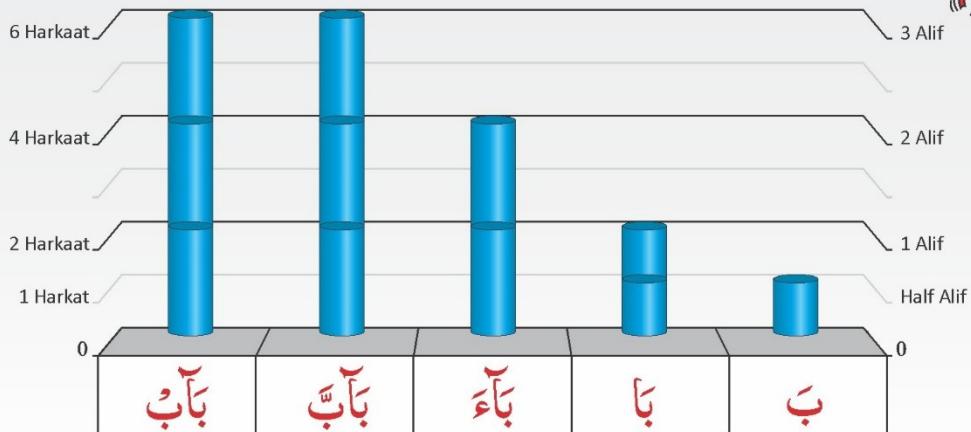


Point to ponder: Always pronounce Meem Sakin with clarity and distinctly, but if letter Baa comes after Meem Sakin, Ghunnah (Ikhfa) will take place.

هُمْ خَيْرٌ	أَمْ حَسِبْتُمْ	كَهْفِهِمْ ثَلَاثٌ	لَهُمْ تَعَالَوْا	رَبَّهُمْ بِهِمْ
عَلَيْهِمْ سَيْلٌ	بَيْنَهُمْ زُبُرًا	أَمْرًا	أَنْفُسَكُمْ ذِلِّكُمْ	الْحَمْدُ
إِنَّكُمْ ظَلَمْتُمْ	لَهُمْ طَعَامٌ	لَكُمْ ضَرًّا	عَلَيْهِمْ صَيْحَةً	هُمْ شَرٌّ
بِأَنَّهُمْ كَانُوا	عَلَيْهِمْ قَاتُوا	هُمْ فِيهِ	عَلَيْهِمْ غَيْرٌ	لَكُمْ عَذَابٌ
وَأَنْتُمْ أَذِلَّةٌ	مِنْكُمْ هَدِيَا	أَلَّمْ نَشْرَحْ	أَمْنَهُمْ مِّنْ	لَا تَمْلِكُ

Madd (ـ، ـ) [Prolonging the Sound of vowels]

In Quran-e-Majeed if Hamzah, Jazm or Shadd comes after Huroof-e-Maddah or Erected Harkaat, in this condition, their sounds are prolonged up to two or three Alif. The Madd sign (ـ، ـ) is already placed so that we can prolong the sound according to the rule:



Madd

When Hamzah comes after Huroof-e-Maddah or Erected Harkaat

بـوـءـ	بـيـؤـ	بـاءـ
تـعـ	تـيـعـ	تـاءـ
مـوـآ	مـيـآ	آ
ثـآ	ثـيـآ	آ

Length of Madd

When Hamzah comes after Huroof-e-Maddah and Erected Harkaat, the sound of Huroof-e-Maddah and Erected Harkaat is prolonged equivalent to 2-Alif

When Jazm or Shadd comes after Huroof-e-Maddah or Erected Harkaat:

بـوـقـ	بـيـقـ	بـاءـ
بـقـ	بـيـقـ	بـاءـ
سـيـنـ	سـيـنـ	لـامـ
صـادـ	الـ	نـونـ

Length of Madd

When Jazm or Shadd comes after Huroof-e-Maddah and Erected Harkaat, the sound of Huroof-e-Maddah and Erected Harkaat is prolonged equivalent to 3-Alif

Do Exercise of Madd due to Hamza
by prolonging the sound of Huroof-e-Maddah
and Erected Harkaat equivalent to 2-Alif.

فَأَوْحَى إِلَيْهِ	يَتَسَاءَلُونَ	لَا أُقِسِّمُ	إِنَّا آتَنَا لَنَا
إِلَى إِلَهِكُمْ	أَوْيَ إِلَيْهِ	أَبَاعَنَا	يَا يَاهَا النَّبِيُّ
خَطِيئَةً	فِي أَنفُسِكُمْ	الَّتِي أُعِدَّتُ	إِذَا جَاءَ
فِي أَمْرِي	سِيَّعَشْ	هُذِهِ إِيمَانًا	فَقُولِي إِنِّي
يَرَهَا أَحَدُ	قُوَّا أَنفُسِكُمْ	هَنِيَّعًا	إِنِّي أَخَافُ

Do Exercise of Madd due to Jazam and Shadd
by prolonging the sound of Huroof-e-Maddah and
Erected Harkaat equivalent to 3-Alif

الْمَ الْمَ	الْعَادِيَنَ	تَحْضُونَ	الصَّافُونَ
الْرَ صَ	حَاجُولَ	وَالصَّفْتِ	دَآبَّةً
حَمَ طَسَّ	وَلَاجَانَ	الظَّانِيَنَ	وَلَالضَّالِّيَنَ
نَ قَ	أَتْحَاجُونِي	تَامِرُونِي	الظَّامِمَةُ
يَسَ الْمَصَ	آلُونَ	قُلْ أَللَّهُ	قُلْ أَللَّهُ كَرِيْنَ

Remember !

In case of a pause(Waqf) Madd will not delivered If Hamzah is written in shape of Alif it is read by prolonging equivalent to 1-Alif. e.g.

قالُوا أَمَّا  ⇒ قالُوا أَمَّا

Note: Those Madd where the Hamza is written in the shape of Alif
There is also permission not to prolong madd

قالُوا أَمَّا ⇒ قالُوا أَمَّا

MADD LEEN: When Jazm comes after Huroof-e-Leen the Madd appears and sound will also prolonged. There are only two examples of the Madd-e-Leen in the Quran-e-Majeed, that letter is عَيْنٌ and those two examples comes in Huroof-e-Muqatta'at.

Length of Madd-e-Leen: Prolonging the sound of Leen equivalent to 2-Alif or 3-Alif. (both are permissible).

عَسْقٌ كَهْيَعَصْ

MADD DUE TO PAUSE: Whenever due to the rule of Waqf, Jazm is placed after Huroof-e-Maddah, Erected Harakaat or Huroof-e-Leen, it can be paused with Madd.

الْقُرْآن	يُؤْمِنُونَ	الْعَلَمِينَ	تُكَذِّبَانِ
وَالصَّيْفُ وَالصَّيْفُ	خَوْفٌ	النَّبِيْنَ	يَسْتَوْنَ

Length of a Madd due to Pause: The length of Madd due to Pause can be up to 1-Alif, or 2-Alif or 3-Alif. (choosing the length is up to reciter, it is necessary to continue with the same chosen length at a time of recitation.)

Examples of Pause after Huroof-e-Leen:

وَالصَّيْفُ	قُرَيْشٌ
خَوْفٌ	وَلَا نَوْمٌ
عَلَيْكَ	أَلْبَيْتُ
يَسْعَونَ	وَيَنْعَوْنَ

عَيْنَيْنِ عَيْنَيْنِ

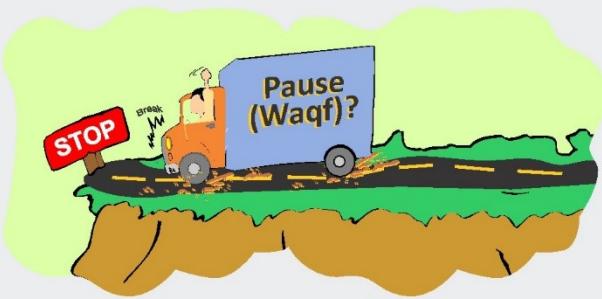
Examples of Pause after Huroof-e-Maddah:

أَلْرَحِيمُ	أَلْرَحِيمُ
أَلْمَاعُونَ	أَلْمَاعُونَ
يُؤْمِنُونَ	يُؤْمِنُونَ
الْقُرْآن	الْقُرْآن

النَّبِيْنَ النَّبِيْنَ

Pause (Waqf)

A Pause or Waqf means short stoppage of voice and breath, while the recitation is still in progress. In case of pausing at the end of any word, five things should be kept in mind,



- When pausing at round ٰ and round ِ it is always changed into a sakin ُ

رسُولٰهُ	غَيْرٰهُ	بَقَرَةٰ	وَاحِدَةٰ
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بَعْدِهِ	الْجَنَّةَ	بَعْوَضَةً	بِسُورَةٍ	بِالْأُخْرَةِ	Exercise
مِيشَاقِهِ	حَوْلَهُ	نَبَذَةً			

- In case of Pause at Huroof-e-Maddah and Erected Harkaat, they are read prolonging equivalent to one Alif (as it is).

يُجْهِي	فَادْخُلْيُ	تَلُوُا	قَالُوا	يَهْجُونِي	تَلَهَا
وَالضُّحَى	مَنَاسِكَنَا	مَرْقَدِنَا	تَلَهَا	إِذْهَبَا	Exercise
تَجْرِي	فَاؤُا	تَلُوُا	نَصْرَى	سَجْنِي	يُجْهِي

- In case of pause at Double Zabar letter, they are read prolonging equivalent to one Alif.

جُزْعًا	شَيْعًا	هُدَى	كَبِيرًا
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هُدَى	جُزْعًا	عَيْنًا	سُجَدًا	مَرَضًا	Exercise
بَغْيَانًا	شَيْعًا	سُدَى	تَرْتِيلًا	بَصِيرًا	آنَدَادًا

4

In case of Pause at Zabar, Zair, Paish, Double Zair, and Double Paish are replaced by a Jazm/Sukoon.

أَحَدٌ	أَحَدٌ	كَافِرٌ	كَافِرٌ	أَكْبَرٌ	أَكْبَرٌ	الْفَلَقُ	الْفَلَقُ	صَابِرٌ	صَابِرٌ
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مُلِكٌ	إِلَّا هُوَ	يُؤْصَلَ	فَأَخْرَجَ	أَظْلَمَ	Exercise
يُفْسِدُ	أَتَجْعَلُ	أَنُؤْمِنُ	الْمُسْجِدٍ	يَتَبَدَّلٍ	بِالْبَاطِلِ
جَاعِلٌ	سَفَرٌ	فُلَلٌ	بِغَضَبٍ	وَاحِدٍ	أَعْلَمَ

5

While pausing on a Shadd letter, its Harkat is diminished, but the strength of the Shadd remains, so delivery of the Shadd letter, takes the time equivalent to two letters.

أَشَقٌ	إِلَيْ	إِلَيْ	وَتَبَ	وَتَبَ	فَطَلٌ	فَطَلٌ
الْحَجَّ	وَتَبَ	بِالْحَقِّ	فَطَلٌ	فَطَلٌ	فَطَلٌ	فَطَلٌ
الْرَّسِّ	يَبْتُثُ	الْقَوْيُ	الْحَرَّ	الْحَرَّ	الْحَرَّ	الْحَرَّ

However, pausing on Noon Shadd and Meem Shadd, the Ghunnah is done equivalent to one Alif.

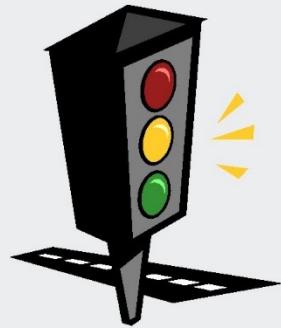
أَصْمَمٌ	أَصْمَمٌ	أَلَظَنٌ	أَلَظَنٌ	أَلْغَمٌ	أَلْغَمٌ	كَهْنَ	كَهْنَ
بِغَمٌ	عَلَيْهِنَّ	أَلْيَمٌ	فَسَوْهُنَّ	أَلْيَمٌ	فَسَوْهُنَّ	أَلْيَمٌ	فَسَوْهُنَّ

Note: If there is inactive ي comes after a Zabar, then in case of pause it will be prolonged equivalent to one Alif.

مَثْوَى	مَثْوَى	تَقْوَى	تَقْوَى	أَلْآتِقٌ	أَلْآتِقٌ	أَلْآشْقَى	أَلْآشْقَى	أَلْأَعْلَى	أَلْأَعْلَى
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Pausing and not Pausing Signs

It is important to learn about the pausing and not pausing signs in Quran-e-Majeed. If they are not followed correctly the meaning of the Quranic text may change. The Scholars of Tajweed have appointed the signs in the Quran, by focusing the importance of meaning, so that we decide to do pause or not pause according to these signs.



Pausing Signs	Not Pausing Signs
<p>(م) الوقف اللازم It is compulsory to pause here.</p> <p>ط It is recommended to pause here.</p> <p>(هـ) وقف معاشقه Stop at one and continue reading at the other is necessary. ذلِكَ الْكِتَابُ لَا رَبِّ لَهُ يُنَزِّلُ هُدًى لِّلْمُتَّقِينَ ۝</p> <p>فـ الوقف الاول Pause should be done.</p> <p>آلية ○ It is Sunnat to pause here</p> <p>// ۵ It is also Ayat near non-Koofien</p> <p>سكته Pause up to one Alif but continue reading with unchanged breath. وَقِيلَ مَنْ رَأَيْ كَلَّا بَلْ سَكَنَ رَأَيْ</p> <p>وقفه Pause more than one Alif but continue reading with unchanged breath.</p> <p>وقف النبي</p> <p>وقف جبريل</p> <p>وقف غفران</p>	<p>لا Do not pause during recitation of Ayat if pause then start from the back.</p> <p>لا If placed on Ayat sign, pausing and not pausing both are permissible.</p> <p>صلـ الوصل الاول It is better to continue the reading.</p> <p>زـ قـ صـ Advised not to pause but if done so then no need to start from the back.</p> <p>صلـ قـ It is better not to stop but if someone stops its valid.</p>
جـ الوقف الجائز Both condition are permissible.	

Point to Ponder:

At the sign of لا Don't stop, and It is better not to stop also صـ قـ زـ صـ in short, do not stop at لا زـ قـ صـ and stop at all the other signs.

TINY NOON

In Quran Majeed some times,
a tiny Noon is placed between two words.
Two things are kept in mind:

- If pause is taken before tiny Noon, it will not be read. Start reading from the next word. For example, if قَدِيرُوْنَ○الَّذِيْنَ is Paused before ○قَدِيرُوْنَ, that is, then reading will start from الَّذِيْنَ.
- In joining condition, If Alif comes before a Tiny Noon it will not be read. For example, on خَيْرٍ الْوَحْيَةُ Alif will not read at خَيْرٍ Rather خَيْرٍ الْوَحْيَةُ Will read.



Writing Condition

لُمَزَةٌ○الَّذِي
فَخُورًا○الَّذِينَ

Pause Condition

لُمَزَةٌ○أَلَّذِي
فَخُورًا○أَلَّذِينَ

Joining Condition

لُمَزَةٌ الَّذِي
فَخُورٌ الَّذِينَ

خَيْرٌ اطْمَانٌ بِهِ

شَهِيدًا○الرِّجَالُ

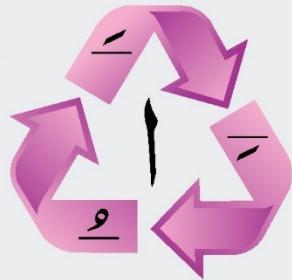
عَلِيهِمُ اللَّهُ

قَوْمًا اتَّخَذَهَا

اَحَدٌ○اللَّهُ الصَّمَدُ

اَوْلَهُوا انْفَضُّوا

Rule of adding Zabar Zair and Paish on a Hamza which having no harkat at the beginning of word.



الرَّحْمَنِ ارْجِعُ ادْخُلُوهَا

Rule of adding Zabar:

If a word is starting with (ا), then Zabar is always added on the Hamzah.

الرَّحْمَنِ = أَلْرَحْمَنِ | الْكِتَبِ = أَلْكِتَبِ

Rule of adding Zair and Paish:

Apart from (ا) if a word begins with inactive Hamza (ء), then Zair or Paish is added to Hamzah. Easy way to do this, look at the third letter including the (ء), if the third letter has a Paish, then Paish will be added to Hamzah.

أَعْبُدُهُمْ = أَعْبُدُهُمْ | أَقْتَلُهُمْ = أَقْتَلُهُمْ | أَدْخُلُوهَا = أَدْخُلُوهَا

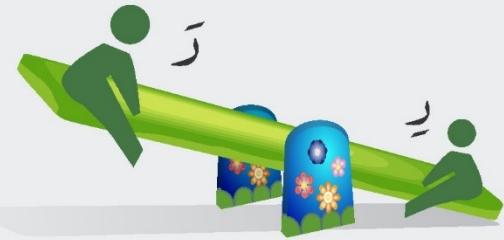
If the third letter has Zabar or Zair, in both conditions, Zair will be added to Hamzah.

إِتَّبَعُوا = إِتَّبَعُوا | إِنْفَطَرَتْ = إِنْفَطَرَتْ | ارْجِعُ = ارْجِعُ

However, there are 8 words in the Quran-e-Majeed, their third letter has a Paish but still only Zair is added to Hamzah, and those 8 words are:

إِنْبَثَرُوا | إِقْضَوْا | إِيْتُوْا | إِمْشَوْا | إِتَّقَوْا | إِبْنُ | إِمْرُؤُا | إِسْمُ

Rules for RAA reading thick or thin



For thick and thin pronunciation of Raa, the basic rule is; if Raa has a Zabar or Paish it will be read in a thick tone and if Raa has Zair then it will be read in a thin tone.

Reading Method of Thick and Thin Raa: The front part of tongue is placed on the gums of upper front four teeth i.e. the articulation point of Raa. **However**, for reading the Raa thick, more front part of the tongue touches the gums of upper front four teeth, and for reading Raa thin, only tip of the tongue touches the gums of upper front four teeth.

Rules of Raa to read in a thick tone



If Raa has Zabar or Paish it is read thick.

سِرَّا	الرَّحْمَنُ	نَصَرَكُمْ	يَرَوْنَهَا
شَرَّ	مَرْوُا	رَبِّيَا	خَيْرُكُمْ



If Raa has a Jazm and Its previous letter has Zabar or Paish, it will be read thick.

بُرْهَانٌ	يُرْزَقُونَ	زَرْعٌ	بَرْقٌ
-----------	-------------	--------	--------



In case of a pause, if Jazm is put on Raa and letter before also has a Jazm, then the third back letter is seen, if it has a Zabar or Paish, Raa will be read thick.

وَالْعَصْرِ ←	وَالْفَجْرِ ←
الْعَسْرِ ←	الثَّاقُورِ ←

Rules of Raa to read in a thin tone



If Raa has a Zair it is read thin.

أَلْرِجَانُ	مِنَ الْرِّيحِ	رِجَالٌ	لِتُشْرِكَ
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If Raa has a Jazm and Zair before, it will be read thin.

شِرْعَةً

يُهَا جُرْ

فُرْعَوْنَ

أَنْذَرْ



In case of a pause, if Jazm is put on Raa and letter before also has a Jazm, then the third back letter is seen, if it has a Zair, Raa will be read thin.

قَدِيرْ

حَجْرٌ

السِّحْرَ

However, one rule of reading Raa thin is exempted from the above rules;



In case of a pause, if Jazm is put on Raa and the letter before is Yaa then Raa will be read thin even if the third letter has a Zabar.

الطَّيْرُ

غَيْرُ

خَيْرٌ

عَزِيزُ

السَّيْرَ

ضَيْرَ

Same way, Three rules of reading Raa thick are exempted from the aforementioned rules;



Before a Sakin Raa the Zair follows in previous word then it is read in a thick tone.

Before a Sakin Raa if Zair is purposely added, then it is also read in a thick tone.

رَبِّ ارْجُونَ

لِمَنِ ارْتَضَى

رَبِّ ارْحَمْهُمَا

إِنِ ارْتَبَتْمُ

مَنِ ارْتَضَى

عَذَابِ ارْكُضُ

آلَّذِي ارْتَضَى

أَمِ ارْتَابُوا

ارْجِعُ

ارْجُوا

ارْجُعُ

ارْكَبْ مَعَنَا



If there is a Sakin Raa and before the Raa there is a Zair, but after the Raa there is a thick letter then also it will be read in a thick tone. Only the following words comes in this category.

فُرْقَةٌ

لِبَالِمِرْصَادِ

مِرْصَادًا

وَ ارْصَادًا

قُوكَاسٍ

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كَتِبَتْ مَوْقُوتًا [103]

Verily, the prayer is enjoined on the believers at fixed hours. [4:103]



نماز

Takbir Tahrima

Allah is the greatest.

الله أكْبَرٌ



Invocations for the beginning of the prayer

Glory be to you, O Allah,
and all praises are due unto you,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ



and blessed is your name
and high is your majesty

وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ

and none is worthy of worship
but You.

وَلَا إِلَهَ غَيْرُكَ

[Tirmidhi]

Oh Allah, keep me far away
from my sins

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ

as You have kept the east
away from the west.

كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

Oh Allah, make me free
from sin

اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا

as a white dress is purified
from filth.

كَمَا يُنَقِّي الشَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ



Oh Allah, cleanse me
of my sins

اللَّهُمَّ اغْسِلْ خَطَايَايَ

with snow, water and hail.	[Bukhari, Muslim] (Wording form Muslim)	بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ
I seek refuge in Allah the Hearing, The Knowing,		أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ
from the accursed Satan		مِنَ الشَّيْطَنِ الرَّجِيمِ
from his breath and from his voice and from his whisper.		مِنْ هَمْزَةٍ وَنَفْخَةٍ وَنَفْثَةٍ
In the Name of Allah, the Most Beneficent, the Most Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).		الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ <small>2</small>
The Most Beneficent, the Most Merciful.		الرَّحْمَنِ الرَّحِيمِ <small>3</small>
The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)		مُلِكِ يَوْمِ الدِّينِ <small>4</small>
You (Alone) we worship, and You (Alone) we ask for help (for each and everything).		إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ <small>5</small>
Guide us to the Straight Way		إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ <small>6</small>
The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).		صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ <small>7</small>

The Last 4 Surahs of The Quran

سُورَةُ الْلَّهَبِ مَكِيَّةٌ

رُكُوعُهَا : 1

أَيَّاً تُهَا : 5

In the Name of Allah, the Most Beneficent, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he!

تَبَّتْ يَدَآ آبَيْ لَهَبٍ وَتَبَّ طَ^۱

His wealth and his children (etc.) will not benefit him!

مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ طَ^۲

He will be burnt in a Fire of blazing flames!

سَيَصْلُى نَارًا ذَاتَ لَهَبٍ حَطَّ طَ^۳

And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet ﷺ) Or use to slander him).

وَامْرَأَتُهُ حَمَالَةُ الْحَطَبِ طَ^۴

In her neck is a twisted rope of *Masad* (palm fibre).

فِي جَيْدِهَا حَبْلٌ مِّنْ مَسَدٍ حَطَّ طَ^۵

رُكُوعُهَا : 1

سُورَةُ الْإِخْلَاصِ مَكِيَّةٌ

أَيَّاً تُهَا : 4

In the Name of Allah, the Most Beneficent, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Say (O Muhammad ﷺ): "He is Allah, (the) One."

قُلْ هُوَ اللَّهُ أَحَدٌ حَطَّ طَ^۱

"Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

اللَّهُ الصَّمَدُ حَطَّ طَ^۲

"He begets not, nor was He begotten;

لَمْ يَلِدْ لَمْ يُوْلَدْ لَّا

"And there is none co-equal or comparable unto Him."

وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ حَطَّ طَ^۴

سُورَةُ الْفَلَقِ مَكْيَّةٌ

رُكُوعُهَا : 1

أَيَّاتُهَا : 5

In the Name of Allah, the Most Beneficent, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Say: "I seek refuge with (Allah) the Lord of the daybreak,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ لَا إِلَهَ إِلَّا هُوَ

"From the evil of what He has created;

مِنْ شَرِّ مَا خَلَقَ لَا إِلَهَ إِلَّا هُوَ

"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).

وَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ لَا إِلَهَ إِلَّا هُوَ

"And from the evil of the witchcrafts when they blow in the knots,

وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ لَا إِلَهَ إِلَّا هُوَ

"And from the evil of the envier when he envies."

وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ لَا إِلَهَ إِلَّا هُوَ

رُكُوعُهَا : 1

سُورَةُ النَّاسِ مَكْيَّةٌ

أَيَّاتُهَا : 6

In the Name of Allah, the Most Beneficent, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Say: "I seek refuge with (Allah) the Lord of mankind,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ لَا إِلَهَ إِلَّا هُوَ

"The King of mankind,

مَلِكِ النَّاسِ لَا إِلَهَ إِلَّا هُوَ

"The *Ilah* (God) of mankind,

إِلَهِ النَّاسِ لَا إِلَهَ إِلَّا هُوَ

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah),

مِنْ شَرِّ الْوَسَّاِسِ لَا إِلَهَ إِلَّا هُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"Who whispers in the breasts of mankind,

الَّذِي يُوَسِّعُ فِي صُدُورِ

"Of jinns and men."

مِنْ الْجِنَّةِ وَ النَّاسِ

النَّاسِ

النَّاسِ

Invocations during Ruku (bowing in prayer)

Glory to my Lord the Exalted.

سُبْحَانَ رَبِّ الْعَظِيمِ

[Bukhari, Muslim]

Glory is to You, O Allah,
our Lord, and praise is Yours

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَرَبَّكَ

O Allah, forgive me.

اللَّهُمَّ اغْفِرْ لِي

[Bukhari, Muslim]

Invocations for rising from the Ruku

Allah listens to him
who praises Him

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

[Bukhari]

Oh our Lord!
all praise is to you.

رَبَّنَا وَلَكَ الْحَمْدُ

abundant, good and blessed
praise.

[Bukhari]

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَّكًا فِيهِ

Invocations during Sujood

Oh Allah glory be to you,
the most high.

سُبْحَانَ رَبِّ الْأَعْلَى

[Abu Dawood, Tirmidhi, Nasai]

Glory is to You, O Allah,
our Lord, and praise is Yours

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَرَبَّكَ

O Allah, forgive me.

[Bukhari, Muslim]

اللَّهُمَّ اغْفِرْ لِي

Invocation for sitting between two *Sujood*

O Allah! forgive me,
O Allah! forgive me.

[Abu Dawood
Tirmidhi,
ibn Majah]

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

Invocation for *Al-Tashahhud* (sitting in prayer)

All compliments, all physical
prayer and all monetary
worship are for Allah.

التحيات لله والصلوات والطيبات

Peace be upon you,
O! Prophet,

السلام عليك أبا النبوي

and Allah's mercy and blessings.

ورحمة الله وبركاته

Peace be on us

السلام علينا

and on all righteous slaves
of Allah.

وعلى عباد الله الصالحين

I bear witness that no one is
worthy of worship except Allah

أشهد أن لا إله إلا الله

And I bear witness that
Muhammad (P.B.U.H)
is His slave

وأشهد أن محمدًا عبد الله

and Messenger

ورسوله

[Bukhari, Muslim]

Blessings on Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

O! Allah, send Grace and
Honour on Muhammad

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

and on the family and true followers of Muhammad	وَ عَلَىٰ أَلِّي مُحَمَّدٍ
just as You sent Grace and Honour on Ibrahim	كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ
and on the family and true followers of Ibrahim	وَ عَلَىٰ أَلِّي إِبْرَاهِيمَ
Surely, You are Praiseworthy, The Great.	إِنَّكَ حَمِيدٌ مَّجِيدٌ
O! Allah, send Your Blessing on Muhammad	اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ
and the true followers of Muhammad,	وَ عَلَىٰ أَلِّي مُحَمَّدٍ
just as You sent Blessings on Ibrahim	كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ
and his true followers	وَ عَلَىٰ أَلِّي إِبْرَاهِيمَ
Surely, You are Praiseworthy, The Great.	إِنَّكَ حَمِيدٌ مَّجِيدٌ

Invocations before ending the prayer

O! Allah, I have greatly wronged myself	اللَّهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا
and You alone can forgive sins,	وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
so grant me forgiveness from You	فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ
and have Mercy on me. You are the forgiving and Merciful One.	وَ ارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

[Bukhari, Muslim]

O Allah, surely I seek refuge in You From the torment of Hell	اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ
And from the torment of the grave	وَ مِنْ عَذَابِ الْقَبْرِ
And from the persecution of life and death	وَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ
And Christ from the evil of the Antichrist's conquest.	وَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ
O! Lord, make me and my children keep up prayers,	رَبِّ اجْعَلْنِي مُقِيمًا الصَّلَاةِ وَ مِنْ ذُرِّيَّتِي
Our Lord, accept our prayer,	رَبَّنَا وَ تَقَبَّلْ دُعَاءُ
Our Lord, forgive me and my parents and all the believers on the Day of Judgement.	رَبَّنَا اغْفِرْ لِي وَ لِوَالِدَيَّ
	وَ لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Salaam

Peace and Mercy of Allah be on you.	السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ
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What to say after completing the prayer

Allah is the Greatest.	[One time]	اللَّهُ أَكْبَرُ
O Allah! forgive me.	[Three time]	أَسْتَغْفِرُ اللَّهَ

O Allah! You are Peace and from You comes Peace. Blessed be You, O! Owner of Might and Honor.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ

تَبَارَكَتْ يَا ذَالْجَلَلِ وَالْأَكْرَامِ

[Muslim]

One day the Prophet (S.A.W) took Mu'adh Ibn Jabal (R.A) by the hand and said 'O Mu'adh, by Allah I love you, and I advise you, O Mu'adh, never forget to recite (this Du'a), after every prayer (Fard). [Abu Dawud, Book 16, Hadith 1422]

O Allah! help me to remember You, to give You thanks,

رَبِّ أَعِنْيَ عَلٰى ذِكْرِكَ وَشُكْرِكَ

and to perform Your worship in the best manner.

وَ حُسْنِ عِبَادَتِكَ

Al-Mughirah bin Shu'bah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) used to say it at the conclusion of prayer:

[Al-Bukhari
and Muslim]

None has the right to be worshipped except Allah, Alone, without partners.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

His is the Dominion and all praise is due to Him

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

and He is Able to do all things.

وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ

O Allah! There is none who can snatch what You have given.

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ

And there is none who can give what You deny.

وَ لَا مُعْطِي لِمَا مَنَعْتَ

And no fortune can benefit its owner against you."

وَ لَا يَنْفَعُ ذَالْجَدِ مِنْكَ الْجَدُّ

According to Hazrat Abu Ammamah (رضي الله عنه) the Prophet (P.B.U.H) said: "Whosoever reads the Ayat-al-Kursi after the Farz Namaz will enter Jannat except death nothing will stop him from doing so." (i.e. after death he will straight go to jannat.)

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُّومُ

Neither slumber, nor sleep overtake Him.

لَا تَأْخُذْهُ سَنَةٌ وَ لَا نَوْمٌ

To Him belongs whatever is in the heavens and whatever is on earth.

لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ

who is he that can intercede with Him except with His Permission?

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ

And they will never compass anything of His Knowledge except that which He wills.

وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ

إِلَّا بِمَا شَاءَ

His Kursi extends over the heavens and the earth,

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ

and He feels no fatigue in guarding and preserving them.

وَ لَا يَعُودُهُ حِفْظُهُمَا

And He is the Most High, the Most Great.

[This Verse 2:255 is called Ayat-ul-Kursi.]

وَ هُوَ الْعَلِيُّ الْعَظِيمُ

ہر فرض نماز کے بعد ایک مرتبہ آخری تین سورتیں یعنی سورۃُ الْأَخْلَاقِ سورۃُ الْفَلَقِ سورۃُ النَّاسِ پڑھنا بھی ثابت ہے

(سنن ابو داؤد: 1523، سنن النبأ: 5432)

سورۃُ الْأَخْلَاقِ سورۃُ الْفَلَقِ سورۃُ النَّاسِ ناظر ہے کے لیے صفحہ نمبر 51,52 ملاحظہ فرمائیں

فرض نمازوں کے بعد مزید مسنون اذکار بھی صحیح احادیث سے ثابت ہیں لہذا ان کے بارے میں جانے کے لیے احادیث کی کتابوں کی طرف رجوع کیجئے۔

السلام عليكم ورحمة الله وبركاته
اس قاعده کی

ویدیو کلاسز بنائی جا رہی ہیں
تاکہ بچوں کو آسانی سے سبقاً پڑھایا جا سکے
علاوه ازین ٹیچرز ٹریننگ کورس کو بھی ویدیو شکل میں لایا جا رہا ہے
تاکہ اس قاعده کو مہارت اور صحیح انداز سے پڑھانے پر عبور حاصل ہو سکے
مزید یہ کہ بہت سے کورسز کی ویدیوز بنائی جا رہی ہیں
جیسے

15 روزہ آسان تجوید کورس
ٹیچرز ٹریننگ کورس
مختلف لیولز پر مکمل قرآن مجید کی ریکارڈنگز
تاکہ

مختلف لیولز میں سے جس کو جس لیول کی ضرورت ہو اس پر سہولت سے مشق کر سکے
اور یہ سب یو ٹیوب کے چینل

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مزید یہ کہ

عفیفہ مریم کی آواز میں
20 اسباق ایسے بھی موجود ہیں جہاں صحیح تلفظ کے ساتھ نماز اور مسنون اذکار کی ادائیگی
سکھائی گئی ہے

لہذا آپ درجہ ذیل لنکس کے ذریعے چینل کو سب سکرائب کر لیں تاکہ آنے والی ویدیوز سے
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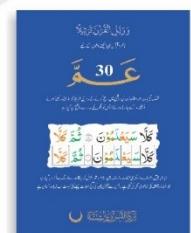
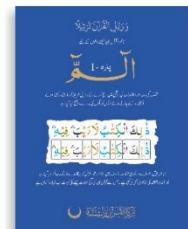
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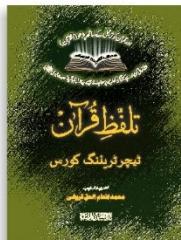


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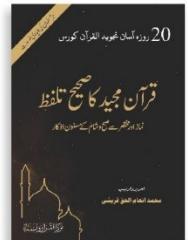
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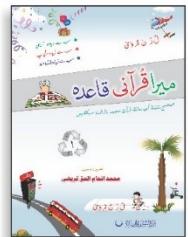
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