

Maliki

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE ALPHABET OF THE QU'RAN



The Prophet (ﷺ) said:

**“The best of you are the ones who learn the
Qur’an and teach it to others.”**

THE ALPHABET OF THE QUR’AN



Erkam Publishing

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ رَبِّ تَمِّمْ بِالْخَيْرِ

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

The letters that are not organized by alphabet's order

The Arabic alphabet consists of 29 consonants. Every one of these letters are pronounced with a special sound, and it is very important to hear their sounds from an expert who has specialized in the Qur'anic Recitation.

ظ	ض	د	ط	ت
ص	س	ث	ق	ك
ز	ذ	هـ	خ	ح
ء	ن	و	لا	ى
ب	ج	ف	ر	ع
ش	ك	مـ	غ	ل

The Prophet (ﷺ) said:
"Read the Qur'an, for verily it will come on the Day of Judgment
as an intercessor for its companions."

Letters which are not organized by sound.

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

Compare the letters and say their names by paying attention to the differences between them.

ت ط	د ض	ض ظ	ق ك
ث س	ض ح	خ ه	ذ ز ظ

The following letters are always recited with a heavy pressured sound.

خ	ص	ض	ط	ظ	غ	ق
---	---	---	---	---	---	---

The following letters are always recited with a heavy pressured sound.

The two letters (ج, ح) are read sometimes with heavy sound and sometimes with a soft sound.

ALONE, INITIAL, MEDIAL AND FINAL WRITTEN FORMS OF ARABIC LETTERS

Initial Written Forms Of Arabic Letters

ا	ب	ت	ث	ج	ح	خ	د	ذ
ر	ز	س	ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م	ن	و	هـ

Medial Written Forms Of Arabic Letters

ا	ب	ت	ث	ج	ح	خ	د	ذ
ر	ز	س	ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م	ن	و	هـ

Final Written Forms Of Arabic Letters

ا	ب	ت	ث	ج	ح	خ	د	ذ
ر	ز	س	ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م	ن	و	هـ

Reading the three vowels

Learning how to read the vowels placed above or under the consonants.

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Learning how to read the vowels placed above or under the consonants.

ا ا اُ	ب ب بُ	ت تِ تُ
ث ثِ ثُ	ج جِ جُ	ح حِ حُ
خ خِ خُ	د دِ دُ	ذ ذِ ذُ
ر رِ رُ	ز زِ زُ	س سِ سُ
ش شِ شُ	ص صِ صُ	ض ضِ ضُ
ط طِ طُ	ظ ظِ ظُ	ع عِ عُ
غ غِ غُ	ف فِ فُ	ق قِ قُ
ك كِ كُ	ل لِ لُ	م مِ مُ
ن نِ نُ	و وِ وَ	ه هِ هُ
ي يِ يُ	لا لا لاُ	ف رِ ضِ

Al Fatha Short vowel “a”

It is a small diagonal line written on top of a letter. It helps the emphatic consonants to be read with a heavy “a” sound like the word “art” and the soft consonants with a light “a” sound similar to the letter “e” in the word “went.”

أَجَرَ	أَبَدَ	أَنَسَ	أَحَدَ	أَدَبَ
وَرَقَ	وَقَبَ	رَزَقَ	صَدَقَ	خَلَقَ
وَرَدَ	وَزَنَ	تَرَكَ	دَرَجَ	دَرَكَ
كَسَبَ	حَلَبَ	حَسَدَ	جَسَدَ	جَلَسَ
حَشَرَ	بَصَرَ	بَعَثَ	كَسَرَ	كَتَبَ
رَفَثَ	وَلَدَ	نَزَلَ	قَدَرَ	عَدَلَ
غَفَرَ	فَتَحَ	ضَرَبَ	دَخَلَ	وَجَدَ

The Prophet (ﷺ) said:
 “The holy Qur’an revives the dead hearts.”

Reading the three vowels

When the consonant (ا) follows another consonant with a fatha (vowel "a") above it, then it prolongs the sound of the vowel. The minimum prolongation is to the measure of two vowels.

ذَاقَ	زَارَ	زَادَ	رَامَ	دَامَ
مَاتَ	فَاتَ	رَاحَ	طَابَ	تَابَ
بَاعَدَ	بَارَدَ	أَخَافَ	أَرَادَ	أَجَابَ
قَامَا	كَانَا	بَلَّغَا	قَالَا	تَابَ
كَاتَبَ	قَاتَلَ	حَافِظَ	قَابَلَ	تَوَاعَدَ
مَا قَالَا	مَا كَذَبَا	مَا قَامَا	مَا شَاءَا	مَا كَانَ
جَالَسَا	نَاصَرَا	جَاوَزَا	ظَاهَرَا	صَافَحَا

The Prophet (ﷺ) said:

There is no envy except in two: a person whom Allah has given Qur'an (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others and a person whom Allah has given wealth and he spends it in the right way.

Al Kasra — Short vowel “i”

It is a diagonal line written under the consonants. It is pronounced as short “i” just like the letter “i” in the word “bit”

رَكِبَ	رَدِفَ	أَثِمَ	أَزِفَ	أَذِنَ
خَدِمَ	حَفِظَ	حَمِدَ	رَحِمَ	حَسِبَ
سَمِعَ	قَبِلَ	لَبَسَ	شَبِعَ	شَرِبَ
خَشِيَ	شَفِقَ	عَجِبَ	عَلِمَ	فَهِمَ
نَسِيَ	نَشِطَ	وَرِمَ	وَرِشَ	وَرِثَ
رَضِيَ	لَعِبَ	لَحِنَ	سَلِمَ	لَزِمَ
مَسَاكِنَ	مَغَارِبَ	مَشَارِقَ	سَلَا سِلَ	كَوَاكِبَ

The Prophet (ﷺ) said:

“The best of you are the ones who learn the Qur’an and teach it to others.”

The letters prolonging the sounds of vowels (ي، ي)

When the consonant (ي) follows another consonant with a kasra (vowel "i") under it, then it prolongs the "i" sound of the vowel.

The minimum prolongation is to the measure of two vowels.

قِيلَ	خِيفَ	نِيلَ	كِدَ	كِلَ
كَافِي	وَافِي	شَافِي	نَادِي	نَابِي
رَاجِي	غَازِي	نَاجِي	أَبِي	لَفِي
يَتِيمُ	يَقِينُ	جَحِيمُ	نَعِيمُ	عَظِيمُ
أَبَابِيلَ	قَوَارِيرَ	مَصَابِيحَ	صَابِرِينَ	رَاكِعِينَ
إِلَى	عَلَى	تَعَالَى	يَسْعَى	هُدَى
مُوسَى	عِيسَى	طُوبَى	مَوْلَى	بُشْرَى

The Prophet (ﷺ) said:

“Increase the reading of the Qur’an in your homes, for in a house where Quran is not read much, its evilness is much and its goodness is less, and its inhabitants are in continuous stress.”

Al Damma ء Short vowel “u”

It is a symbol written above a consonant. It has the shape of Arabic letter (waw). It helps the consonants to be read with a “u” sound as in the word “full” or “pull.”

أَمِرٌ	أَرُبٌ	أَدُبٌ	أَخَذَ	أَذِنَ
عَظُمَ	كَثُرَ	ضَعُفَ	كَبُرَ	حَسُنَ
جُمِعَ	غُلِبَ	حُشِرَ	ذُكِرَ	شُكِرَ
وُجِدَ	وُورِثَ	وُورِدَ	وُوصِفَ	وُضِعَ
خُلِقَ	ثُلُثَ	نُزِلَ	صُحِفَ	رُسِلَ
يَجِدُ	يَلِدُ	يَقِفُ	يَرِدُ	يَصِفُ
يُعِيدُ	أُجِيبَ	تُثِيرُ	يُقَالُ	يُطَافُ

The Prophet (ﷺ) said:

“A person who has no chapter or verse from the holy Quran in his heart is like a desolate house with no one living in it.”

The letters prolonging the sounds of vowels (و)

When the consonant (و) follows another consonant with a damma (vowel “u”) above it, then it prolongs the “u” sound of the vowel.

The minimum prolongation is to the measure of two vowels.

أَعُوذُ	نَعُوذُ	أَقُولُ	يَقُولُ	يَكُونُ
نُوحُ	لُوطُ	هُودُ	رُوحُ	نُورُ
قَالُوا	جَابُوا	كَانُوا	عَمِلُوا	جَلَسُوا
يَصُومُونَ	تَصُومُونَ	يَمُوتُونَ	يَسُومُونَ	يَعُودُونَ
يَلِدُونَ	يَصِفُونَ	يَجِدُونَ	يَقِفُونَ	يَرِدُونَ
خَاشِعُونَ	خَالِدُونَ	خَامِدُونَ	سَامِدُونَ	رَاجِعُونَ
يُرِيدُونَ	يُمِيتُونَ	يُحِيطُونَ	يُقِيمُونَ	يُجِيبُونَ

The Prophet (ﷺ) said:

“Allah will elevate some nations because of the (their respect to) Qur’an and will lower some nations because of their lack of attention to the Qur’an in their lives.”

Sukun ◌ْ

Sukun is a circle-shaped diacritical symbol placed above a letter. It indicates that the consonant to which it is attached is not followed by a vowel.

اِذَنْ	كِيْ	لَمْ	لَنْ	أَنْ
هَمْ	زِدْ	إِذْ	مِنْ	إِنْ
هَمْ	مُرْ	خُذْ	كُنْ	قُلْ
سَوْفَ	نَحْنُ	بَعْدَ	كَيْفَ	نِعَمَ
قَدْ قَامَتْ	مَنْ صَامَ	مَنْ مَاتَ	إِنْ تَغْفِرْ	إِنْ يَقُلْ
لَمْ يَدْخُلُوا	لَنْ يَعُودَ	لَمْ يَكُنْ	وَلَمْ يُولَدْ	لَمْ يَلِدْ
وَجَدْتُمْ	عَلَيْهِمْ	أَنْعَمْتَ	مُهِتَدُونَ	نَسْتَعِينُ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ * وَوَضَعْنَا عَنْكَ وِزْرَكَ *
الَّذِي أَنْقَضَ ظَهْرَكَ * وَرَفَعْنَا لَكَ ذِكْرَكَ *

Shadda ّ

Shadda or Tashdid is a diacritical symbol shaped like a letter “w”. It connects a letter to the following one and double their sounds.

رَبّ	رَدّ	دَلّ	أَنَّ	إِنَّ
سَرّ	فَرّ	جَلّ	مَدّ	شَدّ
حَدّثَ	قَدّرَ	سَبّحَ	بَلّغَ	عَلّمَ
يُحَدّثُ	يُقَدّرُ	يُسَبّحُ	يُبَلّغُ	يُعَلِّمُ
أَيُّوبُ	قُدُّوسُ	قَيُّومُ	أَلْحَى	أَلْحَقُّ
قَدّمتُ	كُورَتُ	عَنّي	إِنّي	رَبّي
عَرَفْتُمُ	يُفَرِّقُ	نُيَسِّرُ	يُكَذِّبُ	صَدَقْتُ

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا *

فَإِذَا فَرَغْتَ فَانصَبْ * وَإِلَىٰ رَبِّكَ فَارْغَبْ *

Tanwin Al Fatha

Tanwin means nunnation. It can be in one of the three forms. First it can be double fatha or the short vowel “a” followed by an “N” sound.

ثَمَنًا	عَمَلًا	بَشْرًا	رَغَدًا	حَسَنًا
سُبُلًا	كُفُؤًا	عِلْمًا	نُزُلًا	كُتُبًا
جِدًّا	شَرًّا	حَقًّا	عَرَبِيًّا	عُلُوءًا
أَفْوَاجًا	أَشْتَاتًا	أَوْتَادًا	تَوَابًا	وَهَابًا
رُجُومًا	كَبِيرًا	سَمِيعًا	بَصِيرًا	هُودًا
جَزَاءً	نِدَاءً	دُعَاءً	صَبْرًا	عَظِيمًا
مُحْسِنًا	مُكْرِمًا	عُرْبًا	رُسُلًا	صَرَصْرًا

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ)

(وَكَانَ اللَّهُ عَفْوًَا غَفُورًا)

Tanwin Al Kasra

First it can be double kasra or the short
vowel “i” followed by an “N” sound.

وَرَعٍ	وَرَقٍ	وَزْنٍ	وَرْدٍ	لَهَبٍ
وَاحِدًا	غَاسِقٍ	فَاسِقٍ	كَاذِبٍ	حَاسِدٍ
سَلَامٍ	كَلَامٍ	جَوَابٍ	كِرَامٍ	قِيَامٍ
تَضْلِيلٍ	سَجِيلٍ	قُرَيْشٍ	كَعْصِفٍ	مَأْكُولٍ
مَمْنُونٍ	مِنْ جُوعٍ	يَوْمَئِذٍ	مَسَدٍ	كَبَدٍ
صَفٍّ	شَرٍّ	غَنِيٍّ	جَدٍّ	عَلِيٍّ
إِمْكَانٍ	إِنْكَارٍ	إِسْلَامٍ	إِيْمَانٍ	إِحْسَانٍ

(تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ * فَجَعَلَهُمْ كَعَصِفٍ مَأْكُولٍ)
(الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ)

Tanwin Al Damma ٢٩

First it can be double damma or the short
vowel “u” followed by an “N” sound.

زَرْعٌ	أُمٌّ	أَرْضٌ	أَبَدٌ	أَزَلٌ
كَاشَفٌ	حَافِظٌ	حَامِدٌ	خَالِقٌ	غَالِبٌ
مِيزَانٌ	فُرْقَانٌ	غُفْرَانٌ	رَزَاقٌ	رَازِقٌ
مَجِيدٌ	حَمِيدٌ	خَيْرٌ	شَدِيدٌ	شَهِيدٌ
كِتَابٌ	لِبَاسٌ	مَتَاعٌ	طَعَامٌ	سَلَامٌ
سِنَةٌ	قُدُّوسٌ	وُجُودٌ	رَسُولٌ	مَحَمَّدٌ
حُبٌّ	عَرَبِيٌّ	عُلُوٌّ	شِفَاءٌ	أَدَاءٌ

(فِيهَا عَيْنٌ جَارِيَةٌ * فِيهَا سُرُرٌ مَرْفُوعَةٌ)
(لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ * وَاللَّهُ سَمِيعٌ عَلِيمٌ)

Pronoun (Ha) هـ

The sound of Arabic third person pronoun “ha” which is attached to the end of a word should be prolonged, if the previous letter is vocalized. Otherwise it should be read as a short letter.

لَهُ	أَهْلُهُ	قَوْلُهُ	مَالُهُ	رَبُّهُ
خَلْقُهُ	شَطْرُهُ	بَيْنَهُ	أَجْرُهُ	وَجْهَهُ
كُتِبَ	رُسُلِهِ	بِأَذْنِهِ	بَعْدَهُ	خَلْفَهُ
رِزْقُهُ	عِلْمُهُ	سَبِيلُهُ	زِينَتُهُ	أَبِيهِ
بِرَحْمَتِهِ	بِعِبَادِهِ	نُؤْلُهُ	وَنُصْلِهِ	لَقِيَهُ
عَلَيْهِ	إِلَيْهِ	نُذْقُهُ	عَمِلَتْهُ	فِيهِ
يَهْدِيهِ	يُغْنِيهِ	أَنْجَيْنَاهُ	عَلَّمْنَاهُ	عَقَلُوهُ

(وَصَاحِبَتِهِ وَبَيْنِهِ) (أَمَّنَا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)

The symbol of Madd ~

It is a straight line like on top of the letter,
and it is pronounced in a long sound.

جَاءَ	شَاءَ	سَوَّءَ	جِئَءَ	أَوَّلِيَاءَ
يَا أَيُّهَا	لَا أَعْبُدُ	إِذَا جَاءَ	أَبَاؤُكُمْ	أَبْنَاؤُكُمْ
دَابَّةٌ	كَافَّةٌ	الْحَاقَّةُ	مَلِكَةٌ	أُولَئِكَ
يَشَاءُ	شُهِدَاءُ	إِنَّا إِلَيْهِ	سَوَاءٌ	قَائِمَةٌ

Another prolongation symbol — ٓ

This is a short vertical line placed below or above a letter. It indicates prolongation of the vowel. The minimum amount of prolongation is the measure of the sound of a vowel.

أَمِنْ	أَدَمَ	آيَاتٍ	هَذَا	هَهُنَا
رَحْمَنُ	قُرْآنُ	لُقْمَنُ	سَمَوَاتٍ	أَتِ
إِبْرَاهِيمَ	إِسْمَاعِيلُ	هَارُونَ	إِلَهُكُمْ	أَتَهُمْ
فَأُوِيَكُمْ	صَلَوَةٌ	زَكْوَةٌ	حَيَوَةٌ	وَالصُّحَى

In certain cases “Alif” without diacritic (ا) and alif-lam (ال) are not read even though they are written in the text.

قَالُوا	قَامُوا	أَمِنُوا	رَأَوْا	خَلَوْا
وَالْحَمْدُ	وَالْبَعْثُ	وَاعْفِرْ لَنَا	وَإِزْهَمْنَا	وَإِزْعُوا
وَالسَّلَامُ	وَالشَّمْسُ	وَالنَّاسُ	وَالْتَيْنِ	وَالزَّيْتُونَ
وَالنَّجْمِ	وَالذَّاكِرُ	وَالزَّاهِدُ	وَالصَّيْفِ	تَهْتَدُوا

Lafzatullah (الله)

The letter “lam” in the word of “ALLAH” should be read with a heavy sound when the letter “alif” preceding it is vowelized by fatha or damma. If the letter “alif” is vowelized with kasra, then “lam” should be read with a soft sound.

أَلَلَّهِ	بِاللَّهِ	تَاللَّهِ	مِنَ اللَّهِ	أَهْلُ اللَّهِ
لَكِنَّ اللَّهَ	رَضِيَ اللَّهُ	نِعْمَةَ اللَّهِ	رَسُولُ اللَّهِ	يُثَبِّتُ اللَّهُ
نَصْرُ اللَّهِ	آيَاتُ اللَّهِ	بِعِلْمِ اللَّهِ	بِإِذْنِ اللَّهِ	وَلِلَّهِ
مِنْ آيَاتِ اللَّهِ	مِنْ عِنْدِ اللَّهِ	عِنْدَ اللَّهِ	عَبْدُ اللَّهِ	شَعَائِرِ اللَّهِ

**Call for the actual beginning
of prayer (Iqamah)**

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ
قَدْ قَامَتِ الصَّلَاةُ
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ

Call for prayer (Adhan)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى الْفَلَاحِ
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ

**Invocation recited after call f
or a prayer (Adhan)**

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ،
أَتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَالذَّرَجَةَ
الرَّفِيعَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.

Short supplications recited during the prayer (Salat)

This is recited three or five times during the bowing down (ruku').	سُبْحَانَ رَبِّيَ الْعَظِيمِ
This is recited while getting up from the bowing down (ruku').	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
This is recited after completely standing up from bowing down (ruku').	رَبَّنَا لَكَ الْحَمْدُ
This is recited three or five times during prostration.	سُبْحَانَ رَبِّيَ الْأَعْلَى
This is recited at the end of prayer when giving salutations to the right and left sides.	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
This is recited after salutation.	اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَلْجَلَالِ وَلَا تَكْرَامِ



**Supplication recited for the opening or after
the first praise during prayer (Salat)**

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِفًا
مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي
وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

**Supplication recited during
(Tashahud)**

الَّتَحِيَّاتُ لِلَّهِ، الزَّكَايَاتُ لِلَّهِ، الْطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Salutation to the prophet

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى اِبْرٰهِيْمَ وَعَلَى اٰلِ اِبْرٰهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرٰهِيْمَ وَعَلَى اٰلِ
اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

**Supplication recited during the last station
of the night prayer (Salat'al-Tahajud)**

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ ، وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ ،
وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ ، نَشْكُرُكَ وَلَا نَكْفُرُكَ ،
وَنَخْلَعُ لَكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَكْفُرُكَ ، اللَّهُمَّ إِيَّاكَ
نَعْبُدُ ، وَلَكَ نُصَلِّي وَنَسْجُدُ ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ ،
نَرْجُو رَحْمَتَكَ وَنَخَافُ عَذَابَكَ الْجِدِّ ، إِنَّ عَذَابَكَ
بِالْكَافِرِينَ مُلْحِقٌ .

Supplication of the last sitting

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ
وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ
الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ ، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ،
وَمِنْ الْمَغْرَمِ وَالْمَأْثَمِ .

PILLARS OF FAITH

اللَّهُ أَكْبَرُ

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ
وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ حَقٌّ ﴿١﴾ أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ ﴿٢﴾ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﴿٣﴾

I believe in Allah, in His angels, in His books, in His messengers, in the Last Day (Day of Judgment) and in the fact that everything good or bad is decided by Allah, the Almighty, and I also heartily believe in life after death (and resurrection). All of them are true and right. I witness that there is no god but Allah and I witness that Hazrat Muhammad is his slave and messenger.

SURAT AL-FATIHA: THE OPENING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

In the name of Allah, the infinitely Compassionate and Merciful. Praise be to God, Lord of all the worlds. The Compassionate, the Merciful. Ruler on the Day of Reckoning. You alone do we worship, and You alone do we ask for help. Guide us on the straight path, the path of those who have received your grace; not the path of those who have brought down wrath, nor of those who wander astray.

SURAT AL-FIL: THE ELEPHANT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ
طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ
﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴿٥﴾

SURAT QURAYSH: THE QURAYSH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلَا فِ قُرَيْشٍ ﴿١﴾ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ
وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

SURAT AL- MA'UN:
THE SMALL KINDNESS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي
يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ
﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ
سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَآؤُنَ ﴿٦﴾ وَيَمْنَعُونَ
الْمَاعُونَ ﴿٧﴾

SURAT AL- KAWTHAR:
THE ABUNDANCE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

SURAT AL-KAFIROON:
THE DISBELIEVERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا
عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ
دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

SURAT AN-NASR: THE SUCCOUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ
رَبِّكَ وَاسْتَغْفِرْهُ ۖ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

SURAT AL-MASAD: THE PALM FIBER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ
وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾
وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ
مِّن مَّسَدٍ ﴿٥﴾

SURAT AL-IKHLAS: THE SINCERITY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

SURAT AL-FALAQ: THE DAYBREAK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ
﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ
النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا
حَسَدَ ﴿٥﴾

SURAT AN-NAS: THE MANKIND

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾
إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ
الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

AYAT AL-KOURSI:
THE THRONE VERSE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

In the name of Allah the Most Merciful, and Infinitely Compassionate Allah, There is no god but He, The Living, the Everlasting, Slumber seizes Him not, neither sleep, To Him belongs all that is in the heavens and the earth. Who is there that can intercede with His, except by His leave? He knows what lies before them and what is after them, And they comprehend not anything of His Knowledge save as He wills. His throne comprises the heavens and the earth, The preserving of them fatigues Him not, And He is the All-High, All-Glorious.

FUNDAMENTALS TO BE KNOWN

(Amantu) The Pillars of Belief:

- 1- Belief in Allah's existence and oneness.
- 2- Belief in Allah's angels.
- 3- Belief in the books sent by Allah.
- 4- Belief in Allah's prophets.
- 5- Belief in the Last Day and the Resurrection after death.
- 6- Belief that the Good and the Bad come from Allah.

The Pillars of Islam:

- 1- Saying the *shahadah*.
- 2- Fasting in Ramadan.
- 3- Praying five times a day.
- 4- Making the Hajj, if it is *fard* (necessary) for you.
- 5- The paying of *zakat* (charity) by the rich on their wealth, once a year.

The Fard (Obligatory) Acts of Wudu' (Minor Ablution):

- 1- Stating the intention in the heart to perform wudu'
- 2- Washing the face once.
- 3- Washing the arms up to and including the elbows.
- 4- Wiping the whole head.
- 5- Washing the feet up to the ankles.
- 6- Doing all the above-mentioned acts one after another without giving a break between them
- 7- Rubbing the limbs gently while washing to be sure that water contacts the skin

The Fard (Obligatory) Acts of Ghusl (major ablution):

- 1- Stating the intention in the heart to perform *ghusl*
- 2- As in ablution, doing all the acts of *ghusl* one after another without giving a break.

- 3- Rubbing the body while washing.
- 4- Ensuring that the water penetrates any and all hair on the body.
- 5- Washing the entire body without leaving any dry spot. According to the Maliki School, the mouth, the nose, the ear canal and the eyes are not included in 'the body', rather, what is required, in their view, is that one wash the outside of the entire body.

The Fard (Obligatory) Acts of Tayammum (dry ablution):

- 1- First, stating the intention in the heart to perform *tayammum* to make it permissible either to perform ritual prayer, touch the Qur'an, or engage in some other act of worship which requires ritual purity.
- 2- Second, using "purifying dust", that is, soil which has never been contaminated by ritual impurity
- 3- Third striking clean soil once.
- 4- Fourth wiping the entire face and hands up to the wrists
- 5- Fifth maintaining continuity, not only between the various actions included in the dry ablution itself, but also between the dry ablution and for whatever the act of worship it is performed.

The Fard (Obligatory) Acts of Salah (the Prayer):

A. Condition for prayer to be obligatory:

- 1- In order for prayer to be obligatory (*wajib*) only one condition must be met. This condition is that the person who performs the prayer has to have reached the age of puberty.

B. Conditions Necessary for the Validity of Prayer

1. Being a Muslim
2. Purification from *hadath* (spiritual impurities): Cleansing oneself from *hadath*, spiritual impurities that cannot be seen with the eye, by performing *wudu'*, *ghusl*, or *tayammum*.
- 3- Purification from *najasat* (physical impurities): Cleansing oneself from *najasah* (physical impurities) that may be seen with the eye, the clothes, and the place where prayer will be performed.
- 4- *Satru'l-'awrah* (Covering of the Body): Covering the parts of the body that, according to Islamic law, must not be seen by others. For men, the part of the body that needs to be covered is from the navel to the knees; for women, the entire body should be covered except the hands, face, and feet.
- 5- Turning toward the *Qiblah* (direction of prayer): Facing towards the direction of Ka'ba during prayer.

C. Conditions for a Prayer to be Valid and Obligatory (fard)

- 1- The knowledge of the command of Islam that prayer is obligatory (fard) has to reach the individuals.
- 2- To be sane
- 3- Time: Performing each prayer during its prescribed time.
- 4- Being able to find water or clean soil that is necessary for cleansing oneself from *hadath*
5. Not being asleep and not being unwary of prayer.
6. For women, not being in the state of bleeding after menstruation or post partum bleeding.

D- Pillars of Prayer)

- 1- Intention (*niyyah*): To intend for the prayer to be performed. The important

thing in intention is to intend for the prayer to be performed from one's heart.

- 2- The opening *takbir* ("Allahu Akbar"): Starting the prayer with "Allahu Akbar."
- 3- Saying the Opening Takbir (Takbir al-Ifitah) in standing position (al-Qiyam):
- 4- Reciting the Opening Chapter of the Noble Quran (Surah al-Fatiha): One must recite Surah al-Fatiha in each rakah of the prayer.
- 5- Reciting the Surah al-Fatiha in standing position (al-Qiyam).
- 6- *Ruku'*: Bowing down
- 7- The Standing (al-Qiyam) back after Bowing (al-Ruku): To stand back for a while after bowing (al-Ruku).
- 8- *Sajdah*: Prostration
- 9- Sitting (al-jalsah) between the two prostrations (al-Sajdah).
- 10- As-Salam: "Upon finishing the prayer, one completes the prayer by saying the greeting "Assalamu alaikum" once. One may add "wa rahmatullah wa barakatuh."
- 11- Being in a sitting position when saying as-Salam.
- 12- Composure: It refers to calm and proper pausing when standing after bowing, when sitting after the first prostration, when sitting while giving as-Salam, and when standing while reciting the Opening Takbir.
- 13- Tumaneenah (staying still for a while): Performing the pillars of prayer properly. In other words, performing the pillars of prayer such as standing, bowing, sitting, and prostration in awe, and properly without hurrying.
- 14- The Order: It refers to performing the pillars of prayer in order. According to this, in prayer: We first make intention (al-Niyah), say the Opening Takbir (Takbir al-Ifitah), recite the Surah al-Fatiha, perform bowing (al-Ruku), rise from bowing, and give as-Salam.