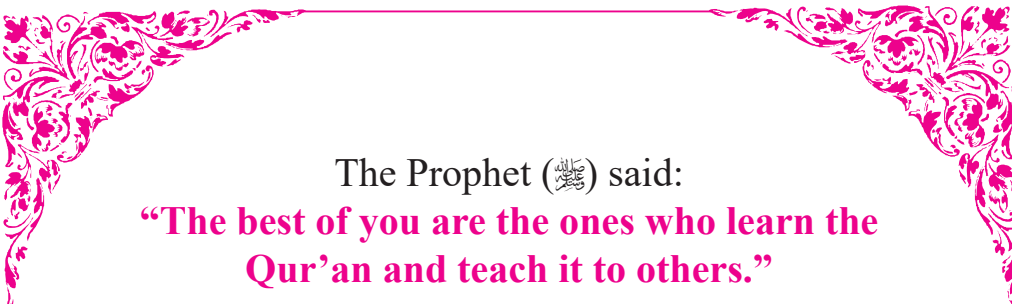


Shafii

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

بیت پ ر م و ہ و س ع ا

Reading the three vowels

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

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

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
مَاقَالَ	مَاكَذَبَ	مَاقَامَ	مَاشَاءَ	مَاكَانَ
جَالَسَ	نَاصَرَ	جَاوَزَ	ظَاهَرَ	صَافَحَ

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	أَرَبٌ	أَدَبٌ	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.

رَبَّ	رَدَّ	دَلَّ	أَنَّ	إِنَّ
سَرَّ	فَرَّ	جَلَّ	مَدَّ	شَدَّ
حَدَّثَ	قَدَّرَ	سَبَّحَ	بَلَغَ	عَلَّمَ
يُحَدِّثُ	يُقَدِّرُ	يُسَبِّحُ	يُبَلِّغُ	يُعَلِّمُ
أَيُّوبُ	قُدُّوسُ	قَيُّومُ	أَلْحَى	أَلْحَقُّ
قَدَّمْتُ	كُوِّرَتْ	عَنِّي	إِنِّي	رَبِّي
عَرَفْتُمْ	يُفَرِّقُ	نُيَسِّرُ	يُكَذِّبُ	صَدَّقْتُ

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	يَوْمِئِذٍ	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.

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

(فِيهَا عَيْنٌ جَارِيَةٌ * فِيهَا سُرُرٌ مَرْفُوعَةٌ)
(لَا تَأْخُذْهُ 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	عِلْمِهِ	سَبِيلِهِ	زِينَتِهِ	أَبِيهِ
بِرَحْمَتِهِ	بِعِبَادِهِ	نُؤْلِهِ	وَنُصْلِهِ	لَقِيَهُ
عَلَيْهِ	إِلَيْهِ	نُذْقُهُ	عَمِلَتْهُ	فِيهِ
يَهْدِيهِ	يُغْنِيهِ	أَنْجَيْنَاهُ	عَلَّمْنَاهُ	عَقَلُوهُ

(وَصَاحِبَتِهِ وَبَيْنِهِ) (آمَنَّا 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	أَيَّاتٍ	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.

أَلَلَهُ	بِاللَّهُ	تَاللَّهُ	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
آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَالدَّرَجَةَ
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 خَنِيفًا مُسْلِمًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ"

**Supplication for the commencement
of prayer II (Salat)**

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ"

**Supplication recited during
(Tashahud)**

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ

Salutation to the prophet

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

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

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ،
وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أُعْطِيتَ، وَقِنِي
شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ
لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا
وَتَعَالَيْتَ، فَلَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ، نَسْتَغْفِرُكَ اللَّهُمَّ
وَنَتُوبُ إِلَيْكَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ
الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

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

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.

The Prophet (pbuh) said:

“Read Quran and raise your level in the hereafter since your station in the paradise will be according to the last verse you have read.”

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.

The Prophet (ﷺ) said:

“By Him in whose hands my soul is, nothing like it has been sent down in the Torah, the Bible, the Zabur, or the Qur'an. And it is seven of the oft-repeated verses and the mighty Qur'an which I have been given.”

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 يَلَاF 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
ط لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ﴿٢٥٦﴾

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.

EVERY MUSLIM MUST KNOW THOSE FOLLOWING RELIGIOUS PRINCIPLES:

Every Muslim must know those following religious principles

The principles of faith: To Believe In:

1. Allah 2. His angels 3. The revealed books, 4. The prophets, 5. The last day, 6. The destiny, either good or bad from Allah and resurrection after the death

The pillars of Islam:

1. To bear witness that there is no god but Allah and Muhammad is His Messenger 2. Performing prayers (Salat) 3. To fast during the month of Ramadan, 4. To pay zakât (alms), 5. To go on pilgrimage to the Kabah if one can have the means.

The obligation of the ablution (wudu)

1. To make intention of performing the Wudu, 2. To wash the face, 3. to wash the hands and arms including the wrists, 4. Brush up some part of the head with wet hands, 5. Wash the feet up to the ankles, 6. to follow the order when washing the limbs

The obligatory conditions of the major ablution (ghusl)

1. to make intention 2. to wash all the body up to the roots of the hair

The obligatory conditions of the tayammum

(1) To have the intention in mind to perform the tayammum for the removal of impurities.
(2) To strike pure earth lightly with the palms of both the hands.
(3) To pass the palms of the hands over the face once.
(4) To again strike lightly pure earth with the palms of both the hands and rub alternately from the tips of the fingers to the elbows, the forearms and the hands.

The conditions of Salat are before starting it:

1. State of purity (having wudu or taking a ghusl to remove ritual impurity) 2. Removal of filth (clothing should be free from impurities) 3. Covering the awrah 4. Commencement of time (The salat must be prayed in its proper time and not a minute before) 5. Facing the direction of the kiblah

The pillars of Salat after starting it:

1. An-niyah (the intention for the prayer being prayed should be present), 2. Takbiratul Ihraam [the opening takbeer (i.e. the first Allaahu akbar) 3. The recitation of Al Fatiha 4. The rukoo' (the bowing position) 5. tumananiyye (calmness) in the rukoo, 6. Rising up from the rukoo, 7. tumananiyye in Rising up from the rukoo 8. Sajuud on the 7 bones (1. forehead & nose, 2&3. both palms, 4&5. both knees, 6&7. both feet – all must touch the floor during prostration), 9. tumananiyye in the sujuud, 10. Coming up from the prostration position 11. Sitting calmly between the two prostrations 12. Being tranquil and calm during every pillar position 13. The pillars should be done in order (e.g. rukoo before sujuud etc.) 14. The last tashahud (at-tahiyaat) [In fajr the last is also the first] 15. Sitting during the last tashahud 16. Sending the salat and salutations for the prophet salallaahu 'alayhi wasalam (saying 'Allaahumma salli 'ala Muhammad) in the last tashahud 17. The two tasleems (saying 'assalaamu 'alaykum wa rahmatullaah to the right and then to the left) following the order in prayer as mentioned above.