



# AHSANUL QAWAID



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّهِمْ وَلَا تُجَاهِلُونَ مَا لَمْ يُلْقَ  
 رَبُّنَا فِي عِلْمِنَا

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	ه	ء	ي	پے



مشق Exercise

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

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

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

ء	ض	ت	ز	ف	ح	ب	ع	ص
ظ	ج	ذ	خ	ع	ي	ق	ث	ش



سبق ۲ Lesson 2

ب	ت	ث	ج	ح	خ
د	ذ	ز	س	ش	ص
ظ	ع	غ	ف	ق	ك
ر	م	ن	ه	ء	ي

مشق Exercise

غ	ر	ء	ب	ط	خ	ف	ث	ح
ز	د	ق	ج	ع	ت	ظ	ي	ب
ج	ي	ر	ع	ث	ك	ص	ك	خ
ش	ذ	ر	ف	ز	ه	ح	ق	ظ

NOTE : IN LESSON 2 EXPLAIN IN DETAIL THE SHAPES & FORMS OF THE LETTERS.



بس	تر	تم	جل	حج	خط	سد	شر
عذ	صبا	ضد	غم	فد	قل	كن	لم
ذك	هل	رذ	ير	ثج	نت	ثب	نظ

### سبق ۳ Lesson 3

ا	ب	ت	ع	غ	ف
د	به	تته	ع	غ	ظ
ق	ك	ل	م	ه	ي
ظ	ك	لالا	م	ه	ي

### مشق Exercise

ز	ر	ث	ة	ع	ت	ف	ه	غ	ظ
ي	ت	لا	كل	مة	به	ص	ع	ن	ع
ن	ع	بق	نخ	يم	كا	تي	ثي	بي	لي

NOTE : IN LESSON 3 EXPLAIN IN DETAIL THE SHAPES & FORMS OF THE LETTERS.

JOINING UP LETTERS 4		
END	MIDDLE	BEGINNING
ا	ا	ا
ب	ب	ب
ت	ت	ت
ث	ث	ث
ج	ج	ج
ح	ح	ح
خ	خ	خ
د	د	د

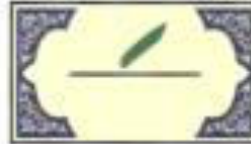
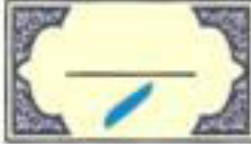


END	MIDDLE	BEGINNING
ذ	ذ	ذ
ر	ر	ر
ز	ز	ز
س	س	س
ش	ش	ش
ص	ص	ص
ض	ض	ض
ط	ط	ط
ظ	ظ	ظ
ع	ع	ع

END	MIDDLE	BEGINNING
غ	غ	غ
ف	ف	ف
ق	ق	ق
ك	ك	ك
ر	ر	ر
م	م	م
ن	ن	ن
و	و	و
ه	ه	ه
ي	ي	ي



سبق ۴ Lesson 4



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 ه ء ي

مشق Exercise

امر بلغ ثمر جمع

حسد ذكر رفع زعم

سرق صدق ضرب ظلم

عدال قمر كسب وجد



سبقہ Lesson 5

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	ه	ء	ي			

سبقہ Exercise

اِذْنَ	بَقِيَّ	حَمِيْدًا	خَشِيَّ
سَخَّرَ	شَرِبَ	عَجَبًا	غَضِبَ
كَذَبَ	بِخَلَ	فَرَمَ	يَرِيْسَ
اَبْتِ	بَلَدِ	مَلِكِ	حَطَبِ
اِبِلِ	كِبَرِ	عَرَمَ	اِرَامَ



سبق ۱ Lesson 6

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	ه	ء	ي			

مشق Exercise

جُعِلَ	خُلِقَ	ذُكِرَ	سُئِلَ
ظَلِمَ	مُنِعَ	لُعِنَ	هُدِيَ
وُجِدَ	سُقِطَ	عُفِيَ	حُشِرَ
حُبِّكَ	صُحِفَ	أُذِنَ	رُبِعَ
أَعْطَ	تَزِدُّ	يَرِثُ	يَعِدُّ



هُوَ لَكَ هِيَ بِكَ تَر لِمَ مَعَ

خَلَقَ وَقَبَ حَسَدًا كَسَبَ قَدَرًا

وَهَبَ صَدَقَ شَرَحَ فَرَضَ وَوَدَّ

قُدْرَ هُدِي نَفِخَ خُلِقَ غَفِرَ

ضَرَبَ وُوعِدَ كُتِبَ يَضَعُ قُضِيَ

رَضِيَ سَمِعَ نَسِيَ بَخِلَ غَشِيَ

لَبِثَ وَايَ لَقِيَ يَدِي تَبِعَ

لَهُوَ أَخْرَ عَقَدَ أَفُقَ رُسُلُ

وَجَدَكَ عَدَلَكَ خَلَقَكَ بِيَدِكَ



سبق ٤ Lesson 7



اَ بَا تَا ثَا جَا حَا خَا دَا

ذَا رَا زَا سَا شَا صَا ضَا طَا

ظَا عَا غَا فَا قَا كَا لَا مَا

نَا وَا هَا نَا يَا

مشق Exercise

أَبَدَا رَغَدَا طَبِقَا جَنَفَا مَلِكَا

مَثَلَا عِنْبَا قَصَصَا لَعِبَا شَمْنَا

أَسِفَا قَدَرَا لَبْنَا كَذِبَا شَطَطَا

كُفُوا لُبَدَا سُرُرَا هَزُوا رُسُلَا

عَلَقَة بَقَرَة حَسَنَة نَخِرَة



سبق ۸ Lesson 8

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	ه	ء	ي			

مشق Exercise

عَمَد	طَبَق	كَبَد	عَلِق	مَسَد
لَهَب	سَنَّة	نَهْر	شَجْر	غَضَب
سَحَر	كَذِب	فُرْش	خَبَر	بِدَام
حَرَج	أَكَل	سَفَرَة	بَرْدَة	رَقَبَة
شَمْرَة	هُمْرَة	لَمْرَة		



سبق 9 Lesson 9

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	ه	ء	ي			

مشق Exercise

سُرُّ	أُذُنٌ	كُتِبَ	رُسُلٌ	رَجُلٌ
جُدُّ	أَحَدٌ	قَسَمٌ	بَشْرٌ	سِنَةٌ
مَرَضٌ	حَرَجٌ	لَعِبَ	حُرْمٌ	وَلَدٌ
غَبْرَةٌ	قَتْرَةٌ	شَجْرَةٌ	بَقْرَةٌ	

سبق 10 Lesson 10

بَا	تَا	ثَا	جَا	حَا	خَا	دَا	ذَا	رَا	زَا
سَا	شَا	صَا	ضَا	طَا	ظَا	عَا	غَا	فَا	قَا
كَا	لَا	مَا	نَا	وَا	هَا	يَا			



مشق Exercise

ذَاتَ خَافَ كَانَ قَالَ رَانَ تَابَ

عَادُ نَارًا هَادٍ مَالِكٌ عَامٍ ثَوَابًا

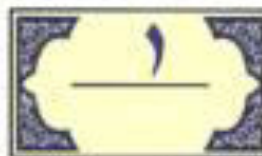
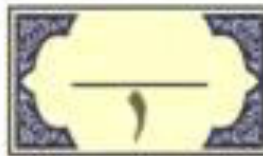
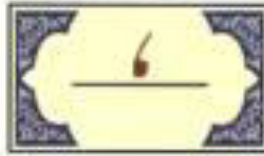
أَفَاقٌ يَخَافُ أَصَابَ جُنَاحٌ كَوَاعِبُ

جَاعِلٌ خَالِدًا ثُبَاتٌ كَاتِبٌ غَاسِقٌ

عَابِدٌ دَافِقٌ حَافِظٌ مُطَاعٌ صَوَابًا

فَوَاكِهَةٌ رَوَاسِيٌّ مَوَاجِرٌ أَنَامِلٌ

سبق 11 Lesson 11



أَبَ بَتَ جُجَ حُحُ خُخُ

ذُشُ ضُظُ عُؤُ وُؤُ رُمُ وُيُ



مشق Exercise

ال	ادم	امن	ذلك	اشر	اخر
سلم	حلا	مابا	كتب	مهدا	اله
ايت	اشر	خلتك	رسلت	كلمت	
قنت	حفظت	سهوت	كشفت		

سبق ۱۲ Lesson 12

ا	ه	ي	ا	ه	ي
و	ع	ه	و	ع	ه

مشق Exercise

الف	هذه	ايتته	بيده	صاحبته
يره	وري	كشبه	غاون	داود



سبق ۱۳ Lesson 13

و

و

أَوْ بَوْ تَوْ ثَوْ جَوْ حَوْ خَوْ دَوْ

ذَوْ رَوْ زَوْ سَوْ شَوْ صَوْ ضَوْ طَوْ

ظَوْ عَوْ غَوْ فَوْ قَوْ كَوْ لَوْ مَوْ



نَوْ وَوَهُوْءُ وَيُوْ



مشق Exercise

أَوْهَنْ تَوْبَةً حَوْلَهُ خَوْفٍ رَوْحٍ

شَرُوجًا سَوْفَ غَوْرًا فَوْتٍ يَقُومِ

كُوْثَرَ لَوْمَةً مَوْتَهَا نَوْمٌ هَوْنًا

يَوْمٌ يَزُونَهَا يَوْمَئِذٍ أَوْتَادًا عَفْوْنَا

سَوْطٌ قَوْلٌ لَوْحٌ صَوْمًا



سبق ۱۴ Lesson 14

أَوْ بُوتُو ثُو جُو حُو خُو دُو

ذُو رُو زُو سُو شُو صُو ضُو طُو

ظُو عُو غُو فُو قُو كُو لُو مُو

نُو وُو هُو ءُو يُو

مشق Exercise

أُوتِي بُورِكَ تُوورُونَ وُجُوهُ حُوورٌ

دُوولَةٌ لَذُو نُرُوورًا يُسُوومُونَ صُوورٌ

وَطُوورٌ أَعُوذُ تَفُوورٌ يُقُوولُونَ تَكُوونُ

مُووقُووفُونَ نُوحٌ صَابِئُونَ سَاهُونَ

يُووفُونَ قُلُووبٌ شُهُودٌ قَعُوودٌ شُبُوورا



سبق 15 Lesson 15

اَيُّ بِيَّ تِيَّ ثِيَّ جِيَّ حِيَّ نَحِيَّ دِيَّ

ذِيَّ رِيَّ زِيَّ سِيَّ شِيَّ صِيَّ ضِيَّ طِيَّ

ظِيَّ عِيَّ عِيَّ فَيَّ قِيَّ كِيَّ لِيَّ مِيَّ

نِيَّ وَيَّ هِيَّ ئِيَّ يِيَّ

مشق Exercise

اَيْنَ بَيْتِ اَتَيْنَا حَيْثُ خَيْرُ بَدَايِنَ

قَرِيشَ زَيْتُونِ شَيْئِ صَيْفِ صَيْفِ

طَيْرًا عَيْنُ غَيْرَ كَيْدًا يَلَيْتَ مَيْتًا

وَيْلُ بَنَيْنَا ضَيْقِ رَيْبِ لَيْسَ

هَدَيْنَا هَيْهَاتَ عَيْنَيْنِ بَيْنَهُمَا



سبق ۱۶ Lesson 16

اِيُّ بِيُّ تِيُّ ثِيُّ جِيُّ حِيُّ خِيُّ دِيُّ

ذِيُّ رِيُّ زِيُّ سِيُّ شِيُّ صِيُّ ضِيُّ طِيُّ

ظِيُّ عِيُّ غِيُّ فِيُّ قِيُّ كِيُّ لِيُّ مِيُّ

نِيُّ وِيُّ هِيُّ ءِيُّ يِيُّ

مشق Exercise

اَيْتُونِيُّ مُبِينٌ يَتِيمًا كَثِيرًا مَجِيدٌ

مُحِيطٌ اٰخِيهِ نَذِيرٌ كَرِيمٌ تَجْزِيُّ

يَسِيرًا يَمْشِيُّ بَصِيرًا لَطِيفٌ عَظِيمٌ

عَيْنٌ وَغَيْضٌ وَقِيلٌ اَكِيدُ عَلِيمٌ

مِيقَاتًا بَنِيهِ اَوِيُّ شَهِيدٌ لِبَشِيرٍ



سبق ۱۷ Lesson 17

أَنْ إِذْ أَمْ إِنْ بَلُّ تُبُّ خُذْ دَعُ

ذُقْ ذُرِّيْ نِرْدِيْ سَلِّ فَصُرْ عَنِّ عِدُّ

وِعِظْ قَدْ قُلْ قُمْ كُمْ لَكُمْ كُنْ كُلْ

لَمْ لَنْ مَنْ مِنْ هَبْ بِيْ فَهَلْ لَهُمْ

مشق Exercise

إِدْفَعْ إِذْهَبْ أَنْزِلْ أَمِهْ أَلْقَتْ

أَتِمَّ أَمْسِكْ إِصْبِرْ أَرْكُضْ أَحْسِنْ

يَغْفِرُ تَسْمَعُ زِلْتُمْ قُلْتُمْ

يُعِظُ قَتَلَ يَدْخُلُكُمْ

نَقِصْ لَكُنْتُمْ طَبِئْتُمْ



قَوْمِي أَيَّدِي رُوحِي دِينِي كَيْدِي ضَيْفِي

تَدْعُو يَرْجُو تَتَلُو نَبْلُوكم يَعْفُو

أَنْتَ لَسْتَ بَطْشُ بَعْدُ مَخْنُ

أَخْرَجَ أَرْسَلَ نَعْبُدُ أَلْهَمَ رَفَعْنَا

يَحْسَبُ يُوَسْوِسُ أَغْطِشُ فَرَّغْتَ

الْحَمْدُ أَنْعَمْتَ أَعْطَيْتَكَ أَنْزَلْنَاهُ

يَشْهَدُ تَرْهَقُ تَعْرِفُ أَقْسِمُ يَشْرَبُ

نُصِبْتُ سَطِحتُ أَشْرَنُ وَسَطَنَ بِإِذْنِ

سَيَعْلَمُونَ يَسْتَوْفُونَ يَنْظُرُونَ



أَجْرٌ حَبْلٌ فَضْلٌ عَدِنٌ خُسْرٌ

مَسْغَبَةٌ مَتْرَبَةٌ مَقْرَبَةٌ تَضْلِيلٌ

صِدْقٌ تَقْوِيمٌ تَكْذِيبٌ مَرْفُوعَةٌ

مَشْهُودٌ مَجْنُونٌ قَدْحًا صُبْحًا نَقْعًا

أَلْبَابًا أَشْتَاتًا أَعْنَابًا أَتْرَابًا أَفْوَاجًا

سبق 18 Lesson 18

عَلَى إِلَى أَوْى فَهَدَى أَغْنَى

يَجْبِي تَرْضَى مِائَةٌ وَأَنَا مِنَ الْأُولَى

مَرْضُوا أَمَّنُوا مَا الْقَارِعَةُ بِالْغَيْبِ

NOTE : IN LESSON 18 EXPLAIN THE LETTERS THAT SHOULD NOT BE READ/ PRONOUNCED.



أَجْرُ	حَبْلُ	فَصْلُ	عَدِنُ	خُسْرُ
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مَسْغَبَةٌ	مَتْرَبَةٌ	مَقْرَبَةٌ	تَضْلِيلٌ
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صِدْقٌ	تَقْوِيمٌ	تَكْذِيبٌ	مَرْفُوعَةٌ
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مَشْهُودٌ	مَجْنُونٌ	قَدْحًا	صُبْحًا	نَقْعًا
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أَلْبَابًا	أَشْتَاتًا	أَعْنَابًا	أَنْزَابًا	أَفْوَاجًا
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سبق ١٨ Lesson 18

عَلَى	إِلَى	أَوْى	فَهَدَى	أَغْنَى
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يَجْبِي	تَرْضَى	مِائَةٌ	وَأَنَا	مِنَ الْأُولَى
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رَضُوا	أَمَنُوا	مَا الْقَارِعَةُ	بِالْغَيْبِ
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NOTE : IN LESSON 18 EXPLAIN THE LETTERS THAT SHOULD NOT BE READ/ PRONOUNCED.



أُولَئِكَ هُوَ آءٍ فَاَنْصَبْ وَاَنْحَرُ اَنَا

بَشْرٌ طَوِي هُدَى صَلَوَةٌ زَكُوَةٌ

مُؤَصَّدَةٌ شَأْنٌ يَأْمُرْكُمْ يَوْمِنُ

تُؤَشِّرُونَ تَأْكُلُونَ يُؤْتُونَ

سبق 19 Lesson 19

يَأْتِكُمْ وَأَمْرٌ تَأْتِيهِمْ مَاوَاهُمْ كَأَسَا

يَابِ نَاتٍ قَرَاتٍ بَاسٍ مَأْكُولٍ

فَخُذُوهُ وَمَا نَهَكُمُ عَنْهُ فَانْتَهُوا

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ انْمُرْ

NOTE : EXPLAIN HOW THE HAMZA WITH A JAZAM ON TOP SHOULD BE READ. THE ALIF WHICH HAS A JAZAM ON TOP IS KNOWN AS A HAMZA AND SHOULD BE READ WITH A SLIGHT TWITCH.



سبق ۲۰ Lesson 20

رَبَّ = رَبِّ    اِنْ = اِنَّ    شُمَّ = شُمَّ

عَمَّ شُمَّ    مَنْ    مَدَّ    قَدَّ    حَجَّ    اَنَّ

تَبَّ    ظَنَّ    صَبَّ    مِمَّ    اَيَّ    شَرَّ    صَلَّى

حَبَّ    جَمَّ    دَكَّا    شَقَّا    صَفَّا    حَقَّ    حَلَّ

أُمَّ    كَلَّ    رَبَّ    غَمَّ    غَدَّ    ظَلَّ    ضَرَّ

سبق ۲۱ Lesson 21

أَلَّا    بَلَّا    كَلَّا    إِلَّا    إِيَّاكَ    مِنَّا    إِنَّا

أَنِّي    حَتَّى    عَنِّي    مِنِّي    إِيَّيْ    رَبِّي    أَنِّي

لَشَيْئِي    صَلَّى    جَلَّهَا    زَكَّهَا    أَنَا    سَيِّي

اللَّهُ    رَبَّنَا    فَلَمَّا    إِنَّمَا    أَيُّهَا    يُقَدِّرُ



مشق Exercise

صَدَقَ قَدَرَ كَذَبَ وَدَعَكَ عَلَّمَ

حُصِّلَ مِلَّةً شُوبَ تَبَّتْ هَمَّتْ

إِنَّمَا كُنَّا إِنِّهَا لَعَدَّ فِيهِنَّ

تَقَبَّلَ كَذَّبَتْ زُوِّجَتْ عَطَّلَتْ

يَمْدُ يَدَعُ يَظُنُّ يَحْضُرُ يَفِرُّ

يُكَذِّبُ تُحَدِّثُ نُسِِرُ نُقَدِّسُ

يَخْتَصُّ يُبَيِّنُ مَتَمَّ بِأَنَّهُمْ مُصَلِّينَ

مُتَّقِينَ مُنْفِكِينَ خَفَّتْ مَدَّتْ حُقَّتْ

تَخَلَّتْ وَالنَّاسِ خَنَاسِ خَنَّةٌ قُوَّةٌ



كَرَّةٌ قِيَمَةٌ عَشِيَةٌ عَلِيْنٌ

سبق ۲۲ Lesson 22

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بَا بُو بِي بِي بِي

سَا سُو سِي سِي سِي

بَاءَ جَاءَ سَاءَ شَاءَ مَاءَهَا سُوءٌ

عَطَاءٌ غُثَاءٌ نِسَاءٌ اِدَاءٌ سُوءٌ جَزَاءٌ

بِلَاءٌ دِمَاءُكُمْ حُنْفَاءٌ وَرَاءَهُ اَوْلِيَاءُ

جِيءَ سِيءٌ يُّضِيءُ بَرِيءٌ خَطِيْبَةٌ

NOTE : WITH EXAMPLES EXPLAIN HOW THE LETTER WITH & WITHOUT A MADD SHOULD BE READ-THE LETTERS WITH A MADD ARE STRETCHED LONGER.



مَلَيْكَتُهُ يَادِمُ كَبَائِرُ لِأَلِهَ إِلَّا أَنْتَ

جَاءُوكَ الْآءِ آلُئِن بَاءُؤَا

سبق ۲۳ Lesson 23

مَضَلَّا حَاجَكَ دَابَّةٍ رَأْدُكَ خَاصَّةٌ

كَافَّةً بِضَارِّهِمْ تَحْضُونَ جَانُّ

أَمِينِ ظَالِمِينَ ضَالِّينَ اللَّهُ

سبق ۲۴ Lesson 24

عَمَّا فِيمَ فِيمَا مِمَّا

كَانَ كَانَا إِنَّ إِنْآ ظَنَّ ظَنَّا

NOTE : IT SHOULD BE EMPHASISED THAT THE ALIF AT THE END OF THE WORD SHOULD BE CLEARLY PRONOUNCED.



تَابَا قَالَا كَلَا لِيَكُونَا فِقُولَا رَسُولَا

إِذْهَبَا بِشْتُمَا فَلَاتَقْرَبَا أَطَاعُونَا

سبق ۲۵ Lesson 25

رَسُولٌ مِّنَ اللَّهِ كِتَابٌ مُّبِينٌ خَيْرٌ مِّنْهُ

بِحِجَارَةٍ مِّنْ سِجِّيلٍ لَّوْجٌ مَّحْفُوظٌ

صُحُفًا مَّطَهَّرَةً وَقُولُوا لَهُمْ قَوْلًا

مَعْرُوفًا مَتَاعَالِكُمْ خَيْرٌ لِّأَنْفُسِهِمْ

جَنَّتْ لَهُمْ زَبَدًا رَّابِيًا غَفُورٌ رَّحِيمٌ

عِيشَةٍ سَرِيحَةٍ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ



سبق ۲۶ Lesson 26

مِنْ مَّاءٍ مِنْ مِّثْلِهِ وَإِنْ مِنْ شَيْءٍ

مِنْ لَدُنْهُ لَمْ يَكُنْ لَهُ أَنْ لَمْ يَرَهُ

مِنْ رَبِّكَ مَنْ رَحِمَ أَنْ سَرَاهُ قُلْ

رَبِّ زِدْنِي عِلْمًا بَلْ رَفَعَ عَابِدُ

مَا عَبَدْتُمْ وَجَدْتُمْ وَعَدْتَهُمْ

وَإِنْ عُدْتُمْ كِدْتُمْ وَارْكَبْ مَعَنَا

سبق ۲۷ Lesson 27

حَبًّا وَنَبَاتًا وَلِيًّا وَلَا نَصِيرًا إِيْمَانًا

وَقَالُوا إِلَهُ وَاحِدٌ مَا لَؤَلَابُنُونَ



يَوْمَئِذٍ وَأَجْفَاءٌ أَفَمَنْ وَعَدْنَا شَرًّا يَئِيرَهُ

خَيْرًا يَئِيرَهُ وَيَلُّ يَوْمَئِذٍ يَوْمَئِذٍ يَصُدُّ

النَّاسُ دَافِقٍ يَخْرُجُ أَنْ يَشَاءَ فَمَنْ

يَعْمَلُ إِنْ يَنْصُرْكُمْ وَإِنْ يَسُدُّوا

سبق ۲۸ Lesson 28

مِنْ بَعْدٍ بِالْجَنُوبِ لَيْتُبَدَنَّ ذَنْبٍ

الْأَنْبِيَاءِ مَنْ بَخِلَ مِنْ بَيْنِ أَنْبَتْنَا

لَنْسَفَعًا بِالنَّاصِيَةِ خَيْرٌ بِمَا تَعْمَلُونَ

أَبَدًا بِمَا عَلِيمٌ بِهِ سَوَاءٌ بَيْنَنَا



سبق ۲۹ Lesson 29

قَدِيرٌ الَّذِي لُمَزَّةٌ الَّذِي نُوحٌ ابْنُهُ

خَيْرٌ الْوَصِيَّةُ شَيْئًا يَتَّخَذَهَا

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ مِنْ خَوْفٍ ۝ وَجَدْتِ

الْفَافَا ۝ إِذَا أَحْسَدَ ۝ لِمَا يُرِيدُ ۝ بِأَصْحَابِ

الْفِيلِ ۝ أَيْ لِهَيْبٍ وَتَبَّ ۝ لِمَنْ خَشِيَ رَبَّهُ ۝

لِتُعْجَلَ بِهِ ۝ إِنَّهُ كَانَ تَوَّابًا ۝ وَشَاهِدًا

مَشْهُودٍ ۝ مِنْهُمْ تَقِيَّةٌ ۝ ذُرِّيَّةٌ طَيِّبَةٌ ۝

NOTE : IT SHOULD BE EXPLAINED TO THE CHILDREN THE WAY IN WHICH ONE SHOULD STOP AT THE END OF THE WORD & THE SOUNDING OF THE LAST LETTER.



أَصْحَابَ الْقُرْيَةِ ۖ سَمِعَ سَمَوَاتٍ مَّا الْعُقْبَةَ ۖ

فَأَسْتَبِقُوا الْخَيْرَاتِ ۖ وَيُرِي الصَّدَقَاتِ ۖ

بِالْوَادِ الْمُقَدَّسِ طُوًى ۖ يَتَّبِعَهَا آدَى ۖ

وَنِسَاءً ۚ لَيْسُوا سَوَاءً ۖ أَخَاهُمْ صَالِحًا ۖ

نَارُ حَامِيَةٍ ۖ كُتِبَ قِيمَةٌ ۖ إِلَّا هُوَ ۖ

أَعْمَالُهُمْ ۖ أَوْحَىٰ لَهَا ۖ مَنْ دَشَّهَا ۖ

إِذْ صَلَّى ۖ لَشَيْءٍ ۖ جَنَّتِي ۖ إِذْ أَيْسِرُ ۖ

وَلَوْ أَصَوَّرَ بِالصَّبْرِ ۖ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۖ

أَبَا بَيْلٍ ۖ تَرْمِيهِمْ ۖ أَفْوَاجًا ۖ فَسَبِّحْ ۖ

وَالْفَجْرِ ۖ وَلِيَالٍ ۖ يَوْمَ عِذِّ وَاجِفَةٍ ۖ



أَبْصَارُهَا خَاشِعَةٌ ۖ كَيْدًا ۖ وَ أَكِيدُ -

فِي الْعُقَدِ ۖ وَالتَّيْنِ ۖ مَا الطَّارِقُ ۖ

النَّجْمِ الثَّاقِبِ ۖ أَمْرٌ ۖ سَلْمٌ ۖ



وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۖ

وَالحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۖ



اَلَمْ	اَلَمْ	اَلَمْ	اَلَمْ	اَلَمْ
--------	--------	--------	--------	--------

طَه	طَسَمَ	طَس	يَس	ص	حَم
-----	--------	-----	-----	---	-----

	حَم	عَسَقَ	ق	اَن	
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NOTE : IT IS A VIRTUE TO MEMORISE THE HUROOF-E-MU-QAT-TA-AAT,



**SIX KALIMAHS** شش کلمه

**FIRST KALIMAH TAYYIBAH** پہلا کلمہ طیب

(CODE OF UNITY)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ۝

Laa Ilaaha IllAllahu Muhammadur Rasulullaah  
There is none worthy of worship besides Allah;  
Muhammad ﷺ is the messenger of Allah.

**SECOND KALIMAH SHAHAADAT** دوسرا کلمہ شہادت

(CODE OF TESTIMONY)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝

Ashhadu allaa ilaaha illal laahu wahdahu laa  
shareekalahu wa ashhadu anna Muhammadan  
abduhu wa rasuluhu  
I bear witness that there is none worthy of worship besides  
Allah. He is alone. He has no partner, and I bear witness  
that Muhammad ﷺ is His servant and messenger.

**THIRD KALIMAH TAMJEED** تیسرا کلمہ تمجید

(CODE OF UNITY OF GLORIFICATION  
OF ALLAH)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ۝

Subhaanal laahi wal hamdu lillaahi wa laa ilaaha illal  
laahu wAllahu akbar wa laa hawla walaa Quwwata  
illaaa billaa hil Aliyyil Azeem  
Glory be to Allah, and all praise be to Allah. There is none  
worthy of worship besides Allah and Allah is the Greatest.  
There is no power and might except from Allah,  
The Most High, The Great.



**FOURTH KALIMAH TAUHEED**

چوتھا کلمہ توحید

(CODE OF UNITY OF ONENESS  
OF ALLAH)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ  
وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illAllahu wahdahu laa shareekalahu  
lahul mulku wa lahul hamdu yuhyee wa yumeetu  
wa huwa hayyun, la yamuto abadan abada.

Zuljalaale wal Ikraame bi yadihil khair  
wa huwa 'alaa kulli shayien qadeer

There is none worthy of worship besides Allah who is alone. He has no partner. For Him is the Kingdom, and for Him is all praise. He gives life and causes death. He is Everlasting, He will never die, He is Majestic and Benevolent. In His hand is all good. And He has power over everything.

**FIFTH KALIMAH ASTAGHFAR**

پنجم کلمہ استغفار

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمْدًا أَوْ خَطَأً سِرًّا  
أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي  
لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْغُيُوبِ وَعَفَّارُ  
الذُّنُوبِ وَلَا حَوْلَ وَلَا حَوْلَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Astaghfirullaaha rabbi min kulli zanbin aznabtuhu  
'amadan aw khata an sirran aw 'alaaniyyatan wa  
atoobu ilaihe minaz zambil lazi a'alamu wa minaz  
zambil lazi la a'alamu innaka anta allaamul gyoobi  
wa sattaarul 'uyoobi wa ghaffaruz zunoobi wa laa  
hawla walaa Quwwata illaa billaahil 'Aliyyil Azeem



I seek forgiveness from Allah, my Lord, for every sin I have committed deliberately or in error, secretly or in public. And I repent before Him for the sin I know of and for the sin I do not know of. Indeed! You are the Knower of the thing unseen, and the Councillor of shortcomings and the Forgiver of sins, And there is no power and might except from Allah, the Most High, the Great.

**SIXTH KALIMAH RADDE KUFRI**

ششم کلمه رد کفر

(CODE OF NULLIFICATION OF  
DISBELIEF)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا  
وَ أَنَا أَعْلَمُ بِهِ وَ أَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ وَ  
تَبَرَّاتُ مِنَ الْكُفْرِ وَ الشِّرْكِ وَ الْكِذْبِ وَ الْغَيْبَةِ وَ الْبِدْعِ  
عَنْهُ وَ النَّمِيمَةِ وَ الْفَوَاحِشِ وَ الْبُهْتَانِ وَ الْمَعَاصِي كُلِّهَا  
وَ أَسَلَمْتُ وَ أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ۝

Allah humma innee a'oozu bika min an ushrika bika shay'awn wa ana a'alamu bihi wa astaghfiruka limaa laa a'alamu bihi tubtu 'anhu wa tabarratu minal kufri wash shirki wal kizbi wal ghibate wal bidate wal namimate wal fawahishe wal buhtaane wal ma'aasi kullihaa wa aslamtu wa aqulu laa Ilaaha illal laahu Muhammadur Rasulullah  
O Allah, Surely I do seek refuge in You from knowingly associating any partner with You knowingly; I beg Your forgiveness for the sin from which I am not aware of; I repent it and I declare myself free of infidelity, polytheism (associating any partner with Allah) telling lies and all other sins. I accept Islaam and believe and declare that there is none worthy of worship besides Allah and Muhammad ﷺ is the messenger of Allah.



## صفت ایمان مفصل

### IMAANE MUFASSAL

(ARTICLES FAITH)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ  
 خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ○

Aamantu billaahi wa malaa'ikatihi wa kutubihi  
 wa rusulihi wal yawmil aakhiri wal qadri khairihi  
 wa sharrihi minal laahi ta, aala wal ba'athi  
 b'adal mawt.

I believe in Allah and in His Angels and in His books  
 and in His Messengers and in the last day and in fate  
 that everything, good or bad is decided by Allah,  
 the Almighty and in the life after death.

## صفت ایمان مجمل

### IMAANE MUJMAL

(FAITH CONCISE FORM)

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا  
 بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ ○

Aamantu billaahi kamaa huwa bi asmaa'ihi wa  
 sifaatihi wa qabiltu jamee'a ahkaamihi. Iqrarun  
 bil-lisani wa tasdiqum bilqalbi.

I believe in Allah (as He is) with all His names and  
 Attributes and I accept all His commands. I accept  
 verbally and endorse this truth from core of my heart.



**TASBIHAT-I-SALAAT**

**THANA**

ثناء

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ  
 وَلَا إِلَهَ غَيْرُكَ ۝

Subhanak allahumma wa bihamdika  
 wa tabarakasmuka wa ta'ala jadduka wa lailaha  
 ghairuka

All Glory be to you O Allah! and praise be to you;  
 Blessed is Your name and Exalted is Your Majesty,  
 and there is none worthy of worship besides You.

**RUKU**

ركوع

سُبْحَانَ رَبِّيَ الْعَظِيمِ ۝

Subhana rabbiyal azime  
 How Glorious is my Lord the Great!

**TASMEE**

تسميع

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ۝

Sami-allahu liman hamidah  
 Allah has listened to him who has praised Him.

**TAHMEED**

تحميد

رَبَّنَا لَكَ الْحَمْدُ ۝

Rab-ba-naa la-kal hamd.  
 O Our Lord! Praise be to You.

**SAJDAH**

سجده

سُبْحَانَ رَبِّيَ الْأَعْلَى ۝

Subhana ribbiyal a'ala  
 All Glory be to my Lord, the Highest of all.



**TASHAHHUD**

تَشَهُد

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

At-tahiyatu lillahi was-salawatu wat-taiyibatu  
as salamu 'alaika aiyohan-nabio wa rahmatul-lahi  
wa barakatuhu as-salamu alina wa'ala ibadillahis-  
salihin, ashhadual-lailaha illallahu wa ashhadu  
anna muhammadan abduhu warasuluhu.

All reverence, all worship, all sanctity are due to Allah  
Peace be upon you O Prophet! And the Mercy of Allah  
and His Blessings. Peace be upon us and all the  
righteous servants of Allah. I bear witness that none is  
worthy of worship besides Allah and Muhammad ﷺ  
is His devotee and Messenger.

**DUROOD SHAREEF**

دُرُود شَرِيف

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

Allahumma Salli'ala Muhammadin wa'ala aali  
Muhammadin kama sllaita'ala ibrahima wa'ala  
aali ibrahima innaka hamidum majid.

O Allah! Shower Your mercy upon Muhammad ﷺ and  
the followers of Muhammad ﷺ as You showered Your  
mercy upon Ibraheem ؑ and the followers of  
Ibraheem ؑ Verily, You are praiseworthy, glorious.



اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ ۝

Allahumma barik 'ala muhammadin wa ala aali  
 muhammadin. kama barakta ala ibrahima  
 wa'ala aali ibrahima innaka hamidum majid.

O Allah! Shower Your mercy upon Muhammad ﷺ  
 and the followers of Muhammad ﷺ as You showered  
 Your mercy upon Ibraheemؑ and the followers of  
 Ibraheemؑ Verily, You are praiseworthy, glorious.

درود شریف کے بعد کی دعا THE DU'A AFTER DUROOD

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَ  
 تَقَبَّلْ دُعَاءِ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ  
 يَوْمَ يَقُومُ الْحِسَابُ ۝

Rabbij-Alni muqimas-salate wa min zurriyati,  
 Rabbana wa taqabbal dua. Rabbanagh firli Wa  
 liwalidayya wa lil mu'mineena yauma yaqoomul  
 hisab.

Our Lord! Make me and my children steadfast in prayer;  
 Our Lord! Accept the prayer. Our Lord! Forgive me. And  
 my parents and believers on the day of judgement.

SALAAM

سلام

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As salamo alaikum wa rahmatullah  
 Peace be upon you and the Mercy of Allah



*DU'A-E-QUNOOT*

دعاء قنوت

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ  
عَلَيْكَ وَنُشْفِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا  
رِكْفُكَ وَنُحْلَمُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ  
إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْتَعِيْ  
وَنُخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ  
عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ۝

Allahumma inna nasta'inuka wanastaghfiruka  
wanuminu bika wanata wakkalu alaika wa nusni  
alaikalkhairu wa nashkuruka wala nakfuruka wa  
nakhlau wa natruku main-yafjuruka allahumma  
iyyaka na'budu walaka nusalli wa-nasjudu  
wa-ilaika nas'a wa-nahfidu wa narju rahmataka  
wa nakhsha 'azabaka inna 'azabaka  
bil-kuffari mulhiq.

(O Allah! We beseech Your help and we ask Your pardon  
and we believe in You, and we put our trust in You and  
we praise You in the best manner and we thank You and  
we are not ungrateful to You and we cast off and leave  
one who disobeys You. O Allah! You alone we serve and  
to You do we pray and we prostrate and to You do we  
flee and we are quick and we hope for Your mercy and  
we fear Your punishment. No doubt Your punishment  
overtakes the unbelievers.



### THE PROCEDURE OF MAKING WUDHU

1. To wash one's hands, face and feet, etc. before performing NAMAAZ is called WUDHU or ABLUTION. No Namaaz is accepted without Wudhu.
2. One should sit on a high, and clean place to perform Wudhu. Face the direction of the Holy KA'BA Sharif if possible.

### DUAA BEFORE COMMENCING WUDHU

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3. Using *Tahir* (clean) water *first* wash *both* the *hands* upto the *wrists three* times.



4. Use a *Miswaak* for cleaning the teeth and then *gargle* the mouth *three* times.

\* It is *Sunnat* to make *Miswaak* during *Wudhu*



5. Thereafter take water upto the *nostrils three* times with the *right* hand and clean the nose with the *left* hand.





6. Then wash your *face three* times. Wash from the hairy part of the forehead to below the chin and from one ear lobe to the other.



7. Then make *Khilal* of the *beard*.  
8. Thereafter wash the *right hand including* the *elbows three* times.



9. Then wash the *left hand including* the *elbows* thrice.



10. Then make *Khilal* of the *Fingers*.



11. Thereafter with the hands and pass them over the head, ears and nape. This must be done once only. It is known as *Masah*.



**MASAH** [wet the hands & fingers] \* keep **three** fingers of each hand together (middle finger, ring finger and little finger). \* keep thumb and index finger raised (away). \* keep thumb, index finger and palm away from the head. Pass the three fingers from the forehead to the upper portion of the nape. \* Then place the palm on the sides of the head and bring forward to forehead



\* Then insert the front portion of the index finger into the openings of the ear.



\* Then make Masah behind the ears with the inner part of the thumb.



\* Make Masah of the nape with the back of the middle finger, ring finger and little finger.

12. Then wash **both** the **feet including** the **ankles three** times. First the **right** and then the **left** foot.



\* First wash the **right foot** then make **khilal** including the ankle and of the **toes**.

\* Then wash the **left foot** then make **khilal** including the ankle and of the **toes**.





### PERFORM SALAH CORRECTLY

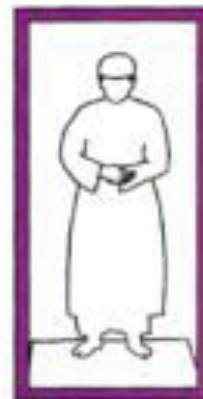
#### When you begin the Salah:

1. Make *Niyyah* or intention in your heart to the effect that you are offering such and such *Salah*. It is not necessary to say the words or the *Niyyah* verbally.
2. Raise your hands up to your ears in a way that palms face *Qiblah* and the ends of the thumbs either touch the lobes of the ears or come parallel to them. The rest of the fingers stay straight pointing upwards. There are some who would tend to turn the direction of their palms towards their ears rather than having them face the *Qiblah*.



There are some others who almost cover their ears with their hands. There are still others who would make a faint symbolic gesture without raising their hands fully upto the ears. Some others grip the lobes of their ears with their hands. All these practices are incorrect and contrary to Sunnah. These should be abandoned.

3. While raising your hands in the manner stated above, say: **الله أكبر** *Allah-akbar*. Then using the thumb and the little finger of your right hand, make a circle round the wrist of your left hand and hold it. You should then spread out the three remaining fingers of your right hand on the neck of your left hand so that these fingers face the elbow.



4. Placing both hands slightly below the navel, fold them as explained above.




**When you are standing:**

1. If you are making your *Salaat* alone, or leading it as Imam you first recite *thana'*: **سُبْحَانَكَ اللَّهُمَّ** then *Surah al-Fatihah*, then some other *Surah*. If you are behind an Imam, you only recite *Thana'*: **سُبْحَانَكَ اللَّهُمَّ** and then stand silent listening attentively to the recitation of the Imam. If the Imam's recitation is not loud enough for you to hear, you should be thinking of *Surah al-Fatihah* using your heart and mind without moving your tongue.
2. When you are reciting yourself, it is better that you, while reciting *Surah al-Fatihah*, stop at every verse and break your breath. Recite the next verse in a single breath. For example, break your breath at **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** then on **الرَّحْمَنِ الرَّحِيمِ** then on **مَلِكِ يَوْمِ الدِّينِ**. Recite the whole *Surah al-Fatihah* in this manner. But, there is no harm if, during recitation that follows, more than one verse has been recited in a single breath.
3. Do not move any part of your body without the need. In peace the more, the better. If you have to scratch or do something else like that, use only one hand and that too, under very serious compulsion using the least time and effort.
4. Transferring the weight of the body on to one leg and leaving the other weightlessly loose to the limit that it shows a certain bend is against the etiquette of *Salaat*. Abstain from it. Either you transfer your body weight equally on both legs or if you must channel your body weight on one leg, you have to do it in a way that the other leg shows no bend or curve.
5. If you feel like yawning, try your best to stop it.
6. When standing for *Salaat*, Keep your eyes looking at the spot where you make your *Sajdah*. Abstain from looking to your right and left, or front.



### When in Ruku:

When you bend for *Ruku'* watch out for the following.

1. Bend the upper part of your body up to point where the neck and back nearly level up. Do not bend any more less than that.
2. While in *Ruku'* do not bend the neck to the limit that the chin starts touching the chest, nor raise it so high that the neck goes higher than the waist level. Instead, the neck and the waist should be in one level. 
3. In *Ruku'*; keep feet straight. Do not place them with an outward or inward slant.
4. Place both hands on your knees in a way that fingers of both hands stay open. In other words, there should be space between every two fingers when you thus go on to hold the right knee with your right hand and left knee with your left hand.
5. In the state of *Ruku'*, wrists and arms should remain stretched straight. They should not bend, curve or sag.
6. Stay in *Ruku'* at least for a time during which *سُبْحَانَ رَبِّيَ الْعَظِيمِ* could be said three times calmly and comfortably.
7. Stay in *Ruku'* the eyes should be looking towards the feet.
8. Body weight should be evenly distributed on both feet and both knees should be parallel to each other.

### Returning to the standing position from Ruku:

1. While returning from *Ruku'*, back to the standing position, see that you stand straight leaving no sag or droop in the body.



2. In this position as well, eyes should be fixed on the spot where you do your *Sajdah*.

3. There are those who simply make a 'gesture' of rising from the *Ruku'* instead of rising fully and standing upright when it is time to do so and who, in that very state, when their body is



still bent down. Wards, go on their *Sajdah* for them it becomes obligatory that they make their *Salaat* all over again. Therefore, abstain from it very firmly. Unless you make sure about position, do not go for *Sajdah*..

#### When bowing down for *Sajdah*:

Remember the following method when bowing down for *Sajdah*:

1. Bending the knees first of all, take them towards the prayer floor in a way that the chest does not lean forward. When the knees have already been rested on the floor, the chest should then be lowered down.
2. Until such time that the knees have come to rest against the floor, abstain, as far as possible, from bending or lowering the upper part of the body.

These days negligence in observing this particular rule of etiquette while getting ready to go for *Sajdah* has become very common. Many people would lower down their chest right from the start and go on to do their *Sajdah*. But, the correct method is what has been stated in #1 and #2 above. Unless it be for a valid reason, this method should not be by passed.

3. After having rested your knees on the floor, place your hands first, then the tip of the nose, then the forehead.



**In Sajdah:**

1. While in *Sajdah*, keep your head in between your two hands in a way the ends of the two thumbs come parallel to the ear-lobes.



2. In *Sajdah*, fingers on both hands should remain close together, that is, the fingers should be adjacent to each other leaving no space in between them.



3. The direction of the fingers should be towards the *Qiblah*.
4. The elbows should stay raised off the floor. It is not correct to rest the elbows on the floor.
5. Both arms should stay apart from armpits and sides. Never keep them tucked in.
6. Do not, at the same time, poke your elbows far out to your right and left causing discomfort to those making *Salah* next to you.
7. The thighs should not come in contact with the stomach wall. The stomach and the thighs should stay apart.
8. During the entire *Sajdah*, the nose-tip should continue to rest on the floor.
9. Both feet should be placed upright on the floor with heels showing on top and all fingers turned flat on the floor in the direction of the *Qiblah*. Those who cannot turn all their fingers because of the physical formation of their feet, they will still do well to turn them as much as they can. It is not correct to place the fingers vertically on the floor just for no valid reason.



10. Be careful that your feet do not lift off the floor during *Sajdah*. Some people would do their *Sajdah* while none of the fingers on their feet come to rest on the floor even for a moment. This way the obligation on *Sajdah* is not liquidated at all, and as a result, the *Salaat* too becomes invalid. Be very particular in abstaining from this error.
11. In the stage of *Sajdah*, the least time you can give yourself should be sufficient enough to say **سُبْحَانَ رَبِّيَ الْأَعْلَى** three times, calmly and comfortably. Raising the forehead immediately after having rested it on the floor is prohibited.

#### In between the two Sajdahs:

1. Rising from the first *Sajdah*, sit up straight, on the hams, calmly and comfortably. Then go for the second *Sajdah*.

Doing the second *Sajdah* after raising the head just a little bit and without becoming straight is a sin. If one does it like that, it becomes obligatory that the *Salaat* be made all over again.



2. Spread out the left foot (like the blade of a hockey stick) and sit on it. Let the right foot stand vertically with fingers turned towards the *Qiblah*. Some people let both feet remain in up right position and sit on the heels. This method is not correct.





3. While sitting, both hands should be placed on the thighs but fingers should not taper down onto the knees, instead, the far ends of the finger tips should reach only as far as the beginning edge of the knee.
4. While sitting, let your eyes be on the lap.
5. Sit for a time during which **بِسْمِ اللَّهِ** could be said at least once and if you can sit for a time during which could **اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي** be recited, it is better. But, reciting this during **Fard** (obligatory) **salah is not necessary. It is better to do so in Nafl Salah.**

**The second Sajdah and rising from it :**

1. Go on to do your second **Sajdah** in the same manner by first placing both hands on the floor, then the nose-tip, then the forehead .
2. The complete form of **Sajdah** should be the same as mentioned in connection with the first **Sajdah**.
3. When rising from **Sajdah**, first raise the forehead off the floor, then the nose-tip, then the hands, and then the knees.
4. While rising, it is better not to lean for support off the floor, however, should it be difficult to get up from the floor because of body-weight, sickness of old age, making use of the floor for support is also permissible.
5. After you have risen back to your standing position, recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** before **Surah al-Fatihah** in the beginning of each **rak'ah**.



**In Qa'dah :**

1. The method of sitting in *Qa'dah* shall be the same as mentioned in connection with the method of sitting between *Sajdahs*.
2. When you reach **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** while reciting raise **الشَّاهِدَاتِ** the *Shahadah* finger (the fore -finger or the index finger) with a pointing motion and let it fall back.
3. The method of making a pointing motion is that you make a circle by joining your middle finger and the thumb, close the little finger and the ring-finger (the one next to it), then raise the *shahadah* finger in a way that it is tapered towards in the *Qiblah*. It should not be raised up straight in the direction of the sky.
4. However, lower the *Shahadah* finger while saying **إِلَّا اللَّهُ** but retain, right through the end, the initial formation of the rest of the fingers you already had when making the pointing motion.

**When turning for Salam :**

1. When turning for *Salam* on both sides, you should turn your neck just enough that your cheeks become visible to the person sitting behind you.
2. When turning for *Salam*, eyes should be towards the shoulders.