

The Book of
The Young Muslim

Paths of Peace

for the Young Children of Islam

By

Dr Abdullah bin Omar al-Bakri



Translated by

Khaled Fahmy



The Book of
Young Muslim



In the name of Allah, the Beneficent, the Merciful.



Age Group: 6 – 12 years

The Book of Young Muslim

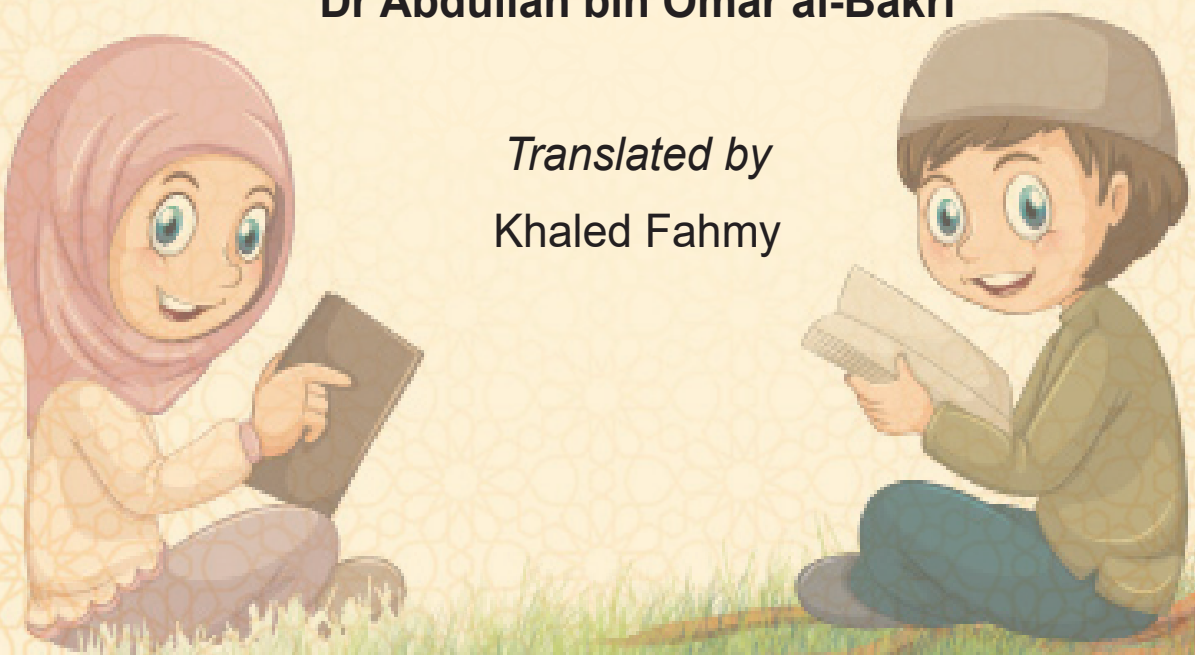
Paths of Peace
for the Young Children of Islam

By

Dr Abdullah bin Omar al-Bakri

Translated by

Khaled Fahmy



The Material of this book is summarised from the book

Subul As-Salaam

Paths of Peace

What a Muslim should know from his religion's

creed, Al-sīra, etiquettes and rulings

Paths of Peace for Young Muslims

First edition: 1441 AH 2019 AD

All rights reserved (except with the written permission of the author)

Measurement of printing: 19 X 27

1.Baskı

M. 2019 / H. 1440

ISBN : 978- 605- 2107 - 53- 9

9 786052 107539

Guraba Yayınevi'nin

gözetimi altında basılmış ve yayınlanmıştır.

The Messenger of Allah (peace and blessings of Allah be upon him) said: "When Allah wants good for someone, He bestows upon him comprehension of the religion.".

Related by al-Bukhari and Muslim

INTRODUCTION

TO THE SECOND EDITION

Praise be to Allah and prayers and peace be upon the Messenger of Allah, and his family, and his companions,

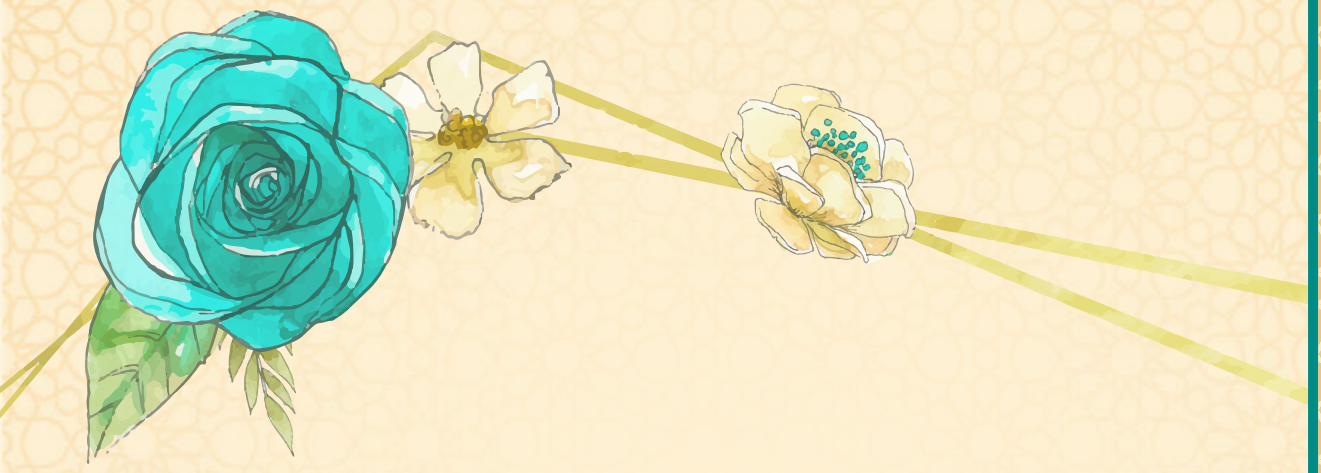
The book: (Paths of Peace, what a Muslim should know from his religion's creed, Al-sīra, etiquettes and rulings) is well received, and many people have praised it of those concerned of educating generations of the nation with pure tasks of authentic Islamic culture. This book has been printed six editions until now, in Beirut, Cairo, Riyadh, Kosovo, Yemen, and it is being translated into four languages, in which several competitions and activities were held.

In accordance with the book that addresses the groups of youth and above, we felt it is important to be involved in the nearness of the book content for children in the reading age to approximately the age of twelve; this can be achieved by summarising its materials, and it will be adequate for the chapters of interest to this age group. Taking into account, the needs of this age, the clarity of the font, the ease of phrase, and the closeness of the meanings by expressive and interesting drawings, so the first edition came out, and it was received with good acceptance, that encouraged us to bring out this edition which is increased and revised, this by Allah's grace.

We ask Allah the Almighty to bless this book, and to benefit by it and its original edition, and to reward all those who have helped to accomplish it with a word, or an idea, or a note, with the best of the rewards.

Praise be to Allah in the first and the foremost, outwardly and inwardly, and may peace and blessings of Allah be upon our Prophet Muhammad and his family and all his companions.





CHAPTER ONE

SELECTED SHORT HADITHS FROM THE AUTHENTIC SUNNAH



1) On the authority of Uthman ibn Affan (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "The best among you is he who learns and teaches the Qur'an.".Related by al-Bukhari.

(The best of people is he who has been blessed by Allah for memorizing the Qur'an, and he is learning its recitation and teaching it, because the word of Allah is the best of the speech.)



2) On the authority of An-Nawwas ibn Sam'an (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said, "The essence of virtue is (manifested in) good morals (*Akhlaq*) whereas sinful conduct is that which turns in your heart (making you feel uncomfortable) and you dislike that it would be disclosed to other people." Related by Muslim.

(The greatest acts of goodness is the good morals with Allah the Almighty, and with the servants of Allah, especially the parents, and in this hadith there are signs of the bad act namely: that you do not feel assured and quiet, and be afraid that the good virtuous people will know it, the owner of the right heart his heart is afraid when he is doing the prohibited or doubting in it).

3) On the authority of the mother of the believers, Aisha (may Allah be pleased with her), who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah)." Related by al-Bukhari and Muslim.

(The meaning of this hadith is: "Whoever has invented a word or a deed, and he associated it to the religion and it has no origin in the book or the Sunnah, so it is not acceptable from him).

4) On the authority of al-Hassan ibn Ali (may Allah be pleased with him), said: I memorised from the Messenger of Allah (peace and blessings of Allah be upon him): "Leave that which makes you doubt for that which does not make you doubt." Related by At-Tirmidhi and An-Nasa'i.

(And the meaning of this hadith is to: Leave what you doubt to be halal, and go to what you are certain of its goodness and permissibility.)

5) On the authority of ibn Abbas (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him): cursed the women who imitate men and the men who imitate women." Related by al-Bukhari.

(The imitation is in dress, or in speech, or in motion or something else.)

6) On the authority of Abu Hurairah (may Allah be pleased with him) said that: The Messenger Allah (peace and blessings of Allah be upon him) said: "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." Related by al-Bukhari.

(The meaning of this hadith: That the obedience of the Messenger (peace and blessings of Allah be upon him) is the path leads to Paradise and there is no other path.)

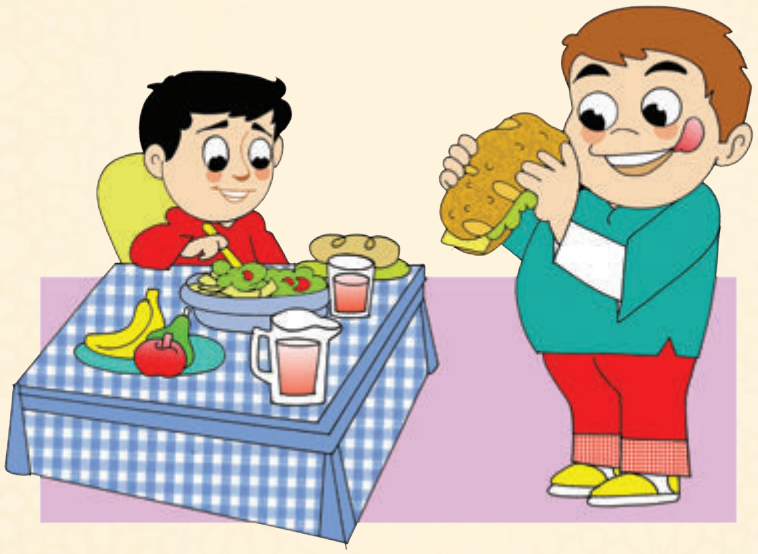
7) On the authority of Jabir (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said, "He who dies without associating anything with Allah will enter the Paradise, and he who dies associating partners with Allah will enter the Fire"

Related by al-Bukhari and Muslim.

(The meaning of this hadith is: (Whoever has associated with Allah, then he worshipped other than Allah the Exalted, his fate is Fire, and he who worshipped Allah alone, his fate is Paradise.)

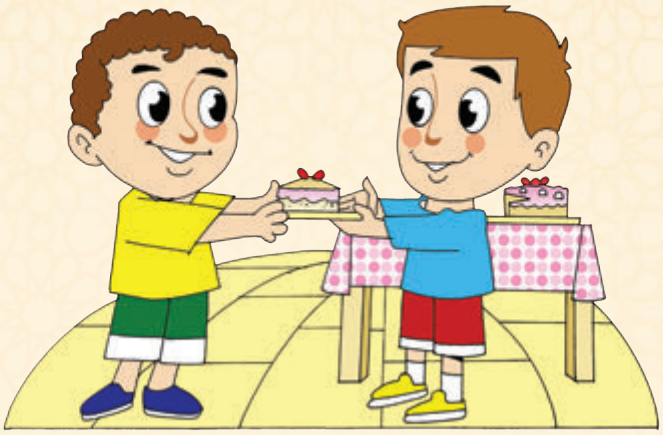
8) On the authority of Miqdam ibn Ma'dikarib (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "No man fills a container worse than his stomach. A few morsels that keep his back upright are enough for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing." Related by Ahmad and at-Tirmidhi.

(This means that eating feverishly and the keenness to eat a lot is harmful to man in his religion and his health.)



9) On the authority of Anas ibn Malik (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "None of you [truly] believes until he loves for his brother what he loves for himself" Related by al-Bukhari and Muslim.

(Meaning that his faith will not be complete unless he loves for his brother what he loves for himself.)



10) On the authority of Abu Hurairah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Let him who believes in Allah and the Last Day speak good, or keep silent." Related by al-Bukhari and Muslim.

(Meaning, that the believer is not talkative, and he only says what is good.)

11) On the authority of Abu Hurairah (may Allah be pleased with him): A man said to the Prophet (peace and blessings of Allah be upon him) "Counsel me," so he said, "Do not become angry?" The man repeated [his request for counsel] several times, and [each time] he said, "Do not become angry." Related by al-Bukhari.

(He recommended him not be angry, as anger is the key of evil.)

12) On the authority of Abu Hurairah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: "*Sadaqah* (Alms) does not decrease property and Allah increases the honour of him who forgives and no one will humble himself for Allah's sake except that Allah raises his status." Related by Muslim.

(Meaning: Those alms bless the money and the forgiving of people will honour its doer, humbleness is exaltation for its doer in this world and the hereafter.)

13) On the authority of Abdullah ibn Amr (may Allah be pleased with him): that the Prophet (peace and blessings of Allah be upon him) said: "There are four things that whoever has them, then he is a hypocrite, and whoever has one attribute from among them, then he has an attribute of hypocrisy, until he leaves it: Whoever lies whenever he speaks, he does not fulfil whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous." Related by al-Bukhari and Muslim.

(The believer is careful that he does not resemble the hypocrites and disbelievers, and the meaning of "he is vulgar whenever he argues" means, he talks with falsehood and lying, and he exaggerates in the animosity, and he forsakes and deviates from the truth, and he does not accept an apology, and he does not content with conciliation.)

14) On the authority of Abu Hurairah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Verily Allah does not look to your bodies or to your faces but He looks to your hearts and your deeds" Related by Muslim.

(Meaning that reforming the heart and the sincerity in the work of Allah the Almighty is the most important.)

15) On the authority of Abu Hurairah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The most complete believer in his faith among the believers is the one whose moral is most excellent." Related by al-Tirmidhi.

(He who increased over you in his morals, he is increased on you in faith, and he is better than you.)

16) On the authority of Anas ibn Malik (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever sends a prayer upon me once, Allah will send Salah upon him tenfold, and will erase ten sins from him, and will be raised ten degrees for him in status." Related by Ahmad, and al-Nisa'e.

(Praying upon the Prophet, (peace and blessings of Allah be upon him) is one of the most great good deeds, it is from among our obligatory rights due to our noble prophet, which Allah has guided us by him from the darkness to the light, and He saved us by him from disbelief and misguidance.)

17) On the authority of Abu Hurairah (may Allah be pleased with him), said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Say: He is Allah, (the) One is equivalent to one-third of the Quran." Related by Muslim.

(The meaning of this hadith is he who reads *Surat al-Ikhlas*, as if he reads the third of the Qur'an; this is due to the importance of this glorified Surah that tells us about Allah the Almighty.

18) On the authority of Muawayah ibn Abi Sofian (may Allah be pleased with him), said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "When Allah wants good for someone, He bestows upon him comprehension of the religion." Related by al-Bukhari and Muslim.

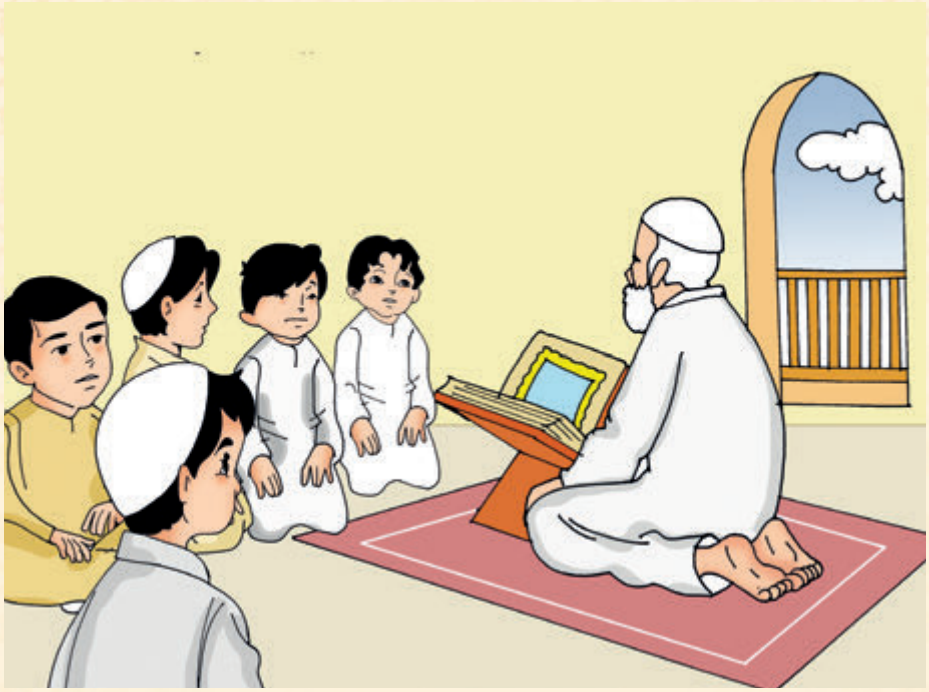
(The meaning of this hadith, that he who Allah wants good for him, he makes science is the most beloved thing to him, and the understanding of the religion, and learning the verdicts of the Islamic law, and the Islamic etiquettes.)

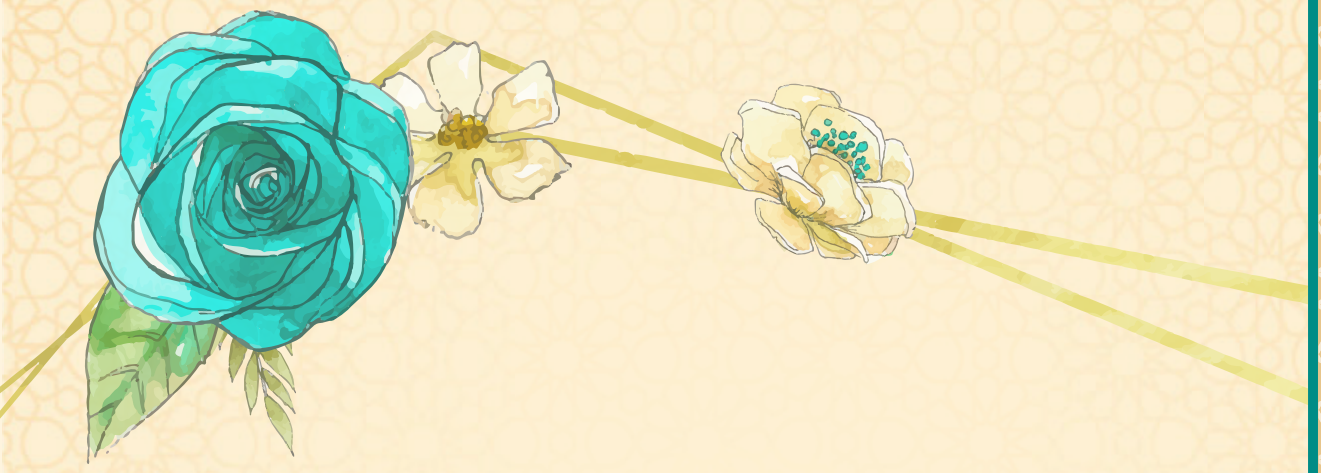
19) On the authority of Abu Hurairah (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "A Muslim is a Muslim's brother. He does not wrong him, desert him or despise him." Related by Muslim.

(The meaning of this hadith, that Islam made brotherhood of all Muslims, there is no favour to anyone over the other except by piety, and the Muslim does not oppress the Muslim, and does not despise or mock him and he does not give up on him in adversity).

20) On the authority of Abu Musa Al-Asharie' (may Allah be pleased with him): The Prophet (peace and blessings of Allah be upon him) said, "Everyone will be with those whom he loves." Related by al-Bukhari and Muslim.

(He who loves righteous people, he will be with them in the hereafter in paradise, and he who loves the wicked people he will be with them in the in Fire.)





CHAPTER TWO

THE REMEMBRANCES



VIRTUE OF REMEMBRANCE

﴿ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾ [الأحزاب: ٣٥]

Allah Exalted said: "…. and men who remember Allah much and women who remember Allah has prepared for them forgiveness and a vast reward." [*Al-Ahzab*: 35].

On the authority of Abdullah bin Busser (May Allah be pleased with him) reported: A man came to the Prophet (peace and blessings of Allah be upon him) said, "O Messenger of Allah, the rulings of Islam are many for us. So tell us something to which we may hold fast." He said, "Keep your tongue wet with the remembrance of Allah." Related by Ahmad and At-Tirmidhi.

(The meaning of the hadith: That a companion came to the Messenger of Allah (peace and blessings of Allah be upon him) –and the companions are keen on the benevolence said, "O Messenger of Allah, al-Nawafel and al-Sunan are too many, so guide me to a path of the paths of benevolence I do much of it, and I abide by it to obtain the reward of Allah the Exalted, then the Prophet (peace and blessings of Allah be upon him) replied him: the persistence of the remembrance of Allah and its multitude in all his status; in the morning and in the evening, and when going out and on entry and on eating and in all situations.

Be informed - O you blessed young – that there is not after the recitation of Allah's book a worship performed by the tongue better than the remembrance of Allah and supplication.

Be informed that remembrance (*dhikr*) has many types:

of them is: Praying to the Prophet, *Tahleel* (saying there is no god but Allah لا إله إلا الله), *Tasbeeh* (saying Glory be to Allah سبحان الله), *Takbeer*

(Saying Allah is the Greater الله أكبر), *Al-Tahamed*, (saying Praise be to Allah الحمد لله) and *al-Isteghfaar* (saying O Allah forgive me استغفر الله). However every obedient to Allah is remembering Him.

Remembrance is the easiest of the worshipping. from its virtues: that it erases the misdeeds and sins, and it secures the slave in the Day of Resurrection from remorse and rebuking, as every council that the salve did not mention the name of Allah the Exalted, it will be a regret on him on the Day of Resurrection.

We will mention to you - O you the successful - some of the remembrances that you need, and we will start with what you need every day, and then we will mention what else:



The Supplication of Waking up from Sleep

If you wake up from your sleep, say:

« الْحَمْدُ للهِ الَّذِي أَحْيانا بَعْدَما أماتَنا، وإلَيْهِ النُّشُورُ »

"All Praise be to Allah who raises us after He caused us to die and unto Him is the resurrection."



The Supplication of Wearing the Clothes



If you wear your clothes, start with the right side, and say:

«بِسْمِ اللهِ»، «الْحَمْدُ للهِ الَّذِي كَسانِي هَذا الثَّوْبَ، ورَزَقَنِيهِ، مِنْ غَيْرِ حَوْلٍ مِنِّي، ولا قُوَّةٍ»

"In the name of Allah", "Praise be to Allah who has clothed me this garment, and has provided it for me without any might or power", he who said it he will be forgiven what has preceded of his sin.

(Meaning that I confess of my inability to obtain this garment, but it is from Allah's bounty and providence.)

Know that *al-Tassmaya*

"mentioning the name of Allah" is desirable in all deeds.

And if the garment is new, then add:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ، وخَيْرِ ما صُنِعَ لَهُ، وأَعُوذُ بِكَ مِنْ شَرِّهِ، وشَرِّ ما صُنِعَ لَهُ»

"O Allah, all praise is due to You, You have clothed it to me, I ask you of its goodness, and the best of what it has been made for, and I seek refuge in you from its evil and the evil of what it has been made for."

If you see a new garment on your brother, say:

«الْبَسْ جَدِيدًا، وعِشْ حَمِيدًا، ومُتْ شَهِيدًا»

"Wear new, and live praiseworthily, and die a martyr."

(Meaning: Allah provides you with a new garment, and lengthens your life on His obedience, that you will prais your Lord, and you are praised at Him and at the people, and may Allah provide you martyrdom in His path.

If you take off your clothes, say: «بِسْمِ اللهِ» "In the name of Allah", and start with the left side, then the right side.

And if you take a thing or give it, let this be with the right hand.



The Lavatory Supplication



If you enter the lavatory (bathroom), place your left foot, and say:

«بِسْمِ اللهِ»، «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ، والْخَبائِثِ».

"In the name of Allah", "Oh Allah, I seek refuge in You from *Khoubeth*; (malice), and *al-Khuba'yth;* (evil deeds)".

(Meaning: I seek refuge in You from the Satan and all evil deeds.)

And if you come out of it, place your right foot and say, «غُفْرانَكَ»

"Your forgiveness." (Meaning: O Allah I ask You Your forgiveness)

The House Supplication



If you leave your house, place your left foot and say: "In the name of Allah, I put my trust in Allah, and no might or power except with Allah.

«بِسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، ولا حَوْلَ ولا قُوَّةَ إلّا بِاللهِ»

If you enter your house, put your right foot and say:

«بِسْمِ اللهِ ولَجْنا، وبِسْمِ اللهِ خَرَجْنا، وعَلَى اللهِ رَبِّنا تَوَكَّلْنا . السلام عليكم ورحمة الله وبركاته»

"In the name of Allah we enter and in the name of Allah we came out, and in our Lord we trust" and then say: "*Assalmu Alikom wa rahmat Allahi wa Barakatuh*." [Peace be upon you and the mercy of Allah and His blessings.]

(Meaning: If we entered our house mentioning Allah the Exalted and when we went out from our house mentioning Allah the Exalted and we relied in our entry and in our exit and in all our matters on Allah the Exalted.

The Mosque Supplication



If you enter the mosque, put your right foot, and say:

«بِسْمِ اللهِ، والصَّلاةُ والسَّلامُ عَلَى رَسُولِ اللهِ».

«اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

"In the name of Allah, and prayers and peace be upon on the Messenger of Allah", "O Allah open the gates of mercy for me."

(Meaning, O Allah ease for me the causes that grant me Your Mercy.)

And increase your reading of the Qur'an, and the remembrance of Allah the Exalted, and *Al-Tasbeeh, and Al-Tahleel*, and *Al-Tahamed*, and *Al-Takbeer*, and other remembrances and do not be engaged with what is unbeneficial in the mosque.

If you go out of the mosque, put your left foot, and say:

«بِسْمِ اللهِ، والصَّلاةُ والسَّلامُ عَلَى رَسُولِ اللهِ»

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطانِ الرَّجِيمِ»

"In the name of Allah, and peace and blessings be upon on the Messenger of Allah", "O Allah I ask You of Your Bounty O Allah safeguard me from the accursed Satan."

(Meaning: O Allah ease for me the causes that I will obtain with your bounty and your abundance and your charity, O Allah preserve me from the devil who is exiled from your mercy to harm me in my religion, my world, or my religion or he forbids me from doing what You have been commanded me to do, or urges me to do what You have forbidden.)



The Remembrance of Adhan



If the *mue'zzin* **[caller of prayer] calls for prayer** you say what he says, except in:

«حَيَّ عَلَى الصَّلاة»، «حَيَّ عَلَى الْفَلاح»

"Come to prayer", and "Come to success".

then say:«لا حَوْلَ، ولا قُوَّةَ إِلّا بِاللهِ»

"There is no might and power except with Allah".

(i.e. there is no might for the slave in warding off evil, and there is no power in gaining good, except with the help of Allah.)

If the *mue'zzin* is done with his call to prayer, then pray to the Messenger of Allah (peace and blessings of Allah be upon him), and say:

«اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوةِ التّامّةِ، والصَّلاةِ الْقائِمةِ، آتِ مُحَمَّدًا الْوَسِيلةَ والْفَضِيلةَ، وابْعَثْهُ مَقامًا مَحْمُودًا الَّذِي وعَدْتَه، إِنَّكَ لا تُخْلِفُ الميعادَ»

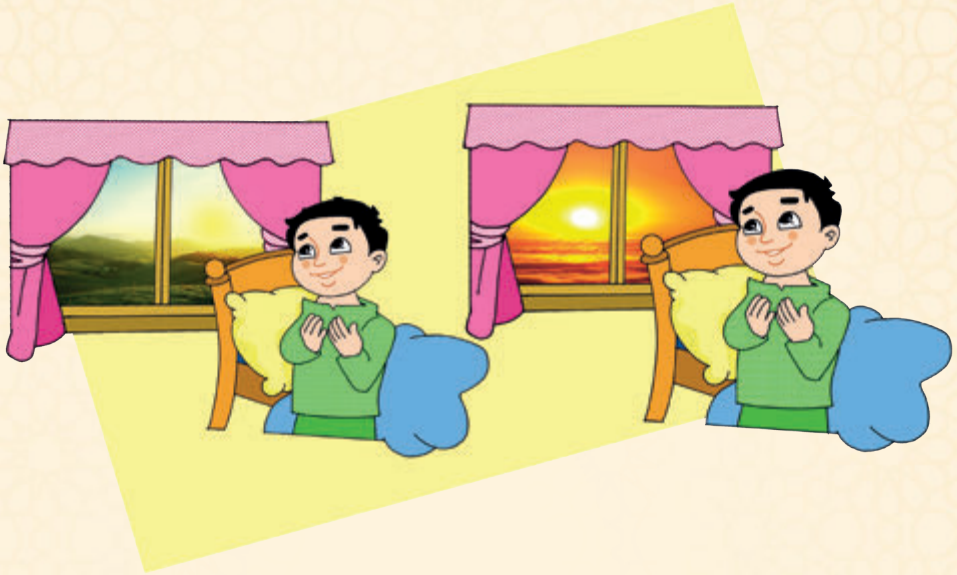
"O Allah, the Lord of this perfect call, and the owner of the existing prayer, bestow upon Muhammad *Al-wasseelah* and *al-fadeelah*, and send him upon a praised standing place that You have promised him, verily You never fail in Your promise", he who said that he deserved the intercession of the Messenger of Allah (peace and blessings of Allah be upon him).

(i.e. O Allah the Lord of the invitation of the pure sincere unity, which has not an association with Allah, and the Lord of this prayer to which is invited, give our master Muhammad the highest status in Paradise, and increase his position above all creation, and give him the intercession in the day of Resurrection).

Keep on saying the morning remembrances and its time is after the Morning Prayer, and the evening remembrances and its time is after *Asr* prayer or *Maghrib* prayer.



The Remembrances of the Day and the Night



1- *Ayat al-Kursi* once, he whoever reads it, he will be saved from the accursed Satan.

2- Recite the Unity, and the *Mu'awwadhatain* (the Daybreak and the Mankind) Surahs three times, he who reads them, they protect him from every evil and wickedness.

3- The Master Dua'a of Forgiveness:

«اللَّهُمَّ أَنْتَ رَبِّي لا إِلَهَ إِلّا أَنْتَ، خَلَقْتَنِي وأنا عَبْدُكَ، وأنا عَلَى عَهْدِكَ ووَعْدِكَ
ما اسْتَطَعْتُ، أعُوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وأَبُوءُ
بِذَنْبِي، فاغْفِرْ لِي، فإنَّه لا يَغْفِرُ الذُّنُوبَ إِلّا أَنْتَ»

"O Allah! You are my Lord. None has the right to be worshipped except You. You created me and I am your slave and I abide by Your covenant and promise as best I can. I seek refuge in You from the evil, which I have committed. I acknowledge Your favour upon me and

I acknowledge my sins, so forgive me, for verily none can forgive sin except You." He who said it confidently until evening, then he died of his night, he entered Paradise, and he who said it confidently until the morning, then he died of his day, he entered Paradise.

(Meaning, O My Lord I belong to You, there is no partner with you, you have created me and I am subjected to You, and I am on what I have pledged You, and I am on what I have promised You of believing in you, and the sincerity of Your worship as much as I can, I seek refuge in You from every sin I have committed and I acknowledge all Your bounties on me and I confess of all my sins, so forgive my sins, for none forgives sins except You.)



4– «اللَّهُمَّ ما أَصْبَحَ بِي مِنْ نِعْمةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فمِنْكَ وحْدَكَ لاشَرِيكَ لَكَ، فلَكَ الحمدُ، ولَكَ الشُّكْرُ»

"O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without a partner, so for You is all praise and unto You all thanks." He whoever says this in the morning has indeed offered his day's thanks and he whoever says this in the evening he has indeed offered his night's thanks.

(That is to say, O Allah, that every grace that you have given me and all the creation in the morning and in the evening, it is from You alone, You have no partner with You, All praise is due to You and for You be all the gratitude).

5- «بِسْمِ اللهِ الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ في الأَرْضِ، ولا في السَّماءِ، وهُوَ السَّمِيعُ الْعَلِيمُ»

"In the name of Allah with whose name nothing is harmed anything on earth, or in the heaven, and He is the All-Hearing, the All-Knowing" Three times, he who said it three when he wakes up, and three in the evening, nothing will harm him.

6 -«رَضِيتُ بِاللهِ رَبًّا، وبِالإِسْلامِ دِينًا، وبِمُحَمَّدٍ نَبِيًّا»

"I have been contented with Allah as Lord and Islam as a religion and Muhammad as a Prophet." Three times, he whoever says it three times in the morning, and three in the evening, it is really a right on Allah to content him on the Day of Resurrection.

(I have satisfied and convinced with Allah as a Creator and a deity, and I accepted Islam as a religion, and I abide by its teachings, and I have accepted Muhammad as a Prophet and Messenger, I obey him of what he ordered me, and I avoid what he forbade me.)

7- «سُبْحانَ اللهِ وبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضى نَفْسِهِ، وزِنةَ عَرْشِهِ، ومِدادَ كَلِماتِهِ».

"Glory be to Allah and I praise Him by the number of His creation, and His contentment, and by the weight of His throne, and the ink of His words." Three times in the morning.

And I glorify Allah and I praise Him as the number of His creation in all times, and praise Him as much as He contents, and this is not disrupted, and I praise Him as much as the amount and weight of His throne; it is the greatest of the creatures, and the number of the words of Allah.)

8- «اللَّهُمَّ صَلِّ، وسَلِّمْ عَلَى نَبِيِّنا مُحَمَّدٍ»

"O Allah, pray and bless our Prophet Muhammad" ten times, he whoever says it: he attained the intercession of the Prophet (peace and blessings of Allah be upon him) on the Day of Resurrection.

Keep on – if you can - reading *Surat al-Malik* every night, and read the last two verses of *Surat Al-Baqarah*, as our noble Prophet (peace and blessings of Allah be upon him), guided us to do that.



The Remembrances of Sleep



If you want to sleep, perform ablution *wudu* like your ablution for the prayer, and lie on your right side and put your right hand on your cheek, as the Prophet (peace and blessings of Allah be upon him), used to do and then read *Ayat Al-Kursi*, the Unity, and the *Mu'awwadhatain* (the Daybreak and the Mankind), and then say:

1) «اللَّهُمَّ قِنِي عَذابَكَ يَوْمَ تَبْعَثُ عِبادَكَ»

"O Allah, protect me from Your punishment on the day that your slaves will be resurrected."

(i.e., O Allah, save me from your torment on the Day of Resurrection, which You will resurrect your slaves.)

2) Subhana Allah, «سُبْحانَ اللهِ» "Glory be to Allah" thirty-three, «الْحَمْدُ للهِ» *Al-Hamdullah* "Praise be to Allah" thirty-three, and *Allahu Akbar*,

«اللهُ أَكْبَرُ» "Allah is Greater" thirty-four.

And make the last you seal with:

«اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وفَوَّضْتُ أَمْرِي إِلَيْكَ، ووَجَّهْتُ وجْهِيَ إِلَيْكَ، وأَلْجَأْتُ ظَهْرِي إِلَيْكَ؛ رَغْبَةً، ورَهْبَةً إِلَيْكَ، لا مَلْجَأ، ولا مَنْجا مِنْكَ إِلّا إِلَيْكَ، آمَنْتُ بِكِتابِكَ الَّذِي أَنْزَلْتَ، وبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

"O, Allah! I have submitted myself to You. And I have turned my face to You, and I entrusted my affairs to You and I relied completely on You out of a desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except to You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent .

(Meaning, I, O Allah, have been perfectly content that my soul be under Your Will, to act on it as You wish, and I entrusted all my affair to You, and here, I assigned my back to Your safeguarding and care, and I say what is previously said, I am willing to acquire Your kindness and Your bestowment upon me, and I am afraid of all that drives me to Your discontent, there is no shield will protect me and there is no place for me to flee to, to save me from Your torment, except that I will resort to You, I believed in Your book You have descended on Your Prophet, and I believed in Your Prophet that You have sent, he is Muhammad, (peace and blessings of Allah be upon him.)



The Remembrances of Eating



If you ate, then say: «بِسْمِ اللهِ» "In the name of Allah", if you forget, say: «بِسْمِ اللهِ أَوَّلَهُ وآخِرَهُ» "In the name of Allah first and last".

If you finished from food, then say:

«الْحَمْدُ للهِ الَّذِي أَطْعَمَنِي هَذا، ورَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، ولا قُوَّةٍ»

"Praise be to Allah Who has fed me with this food and provided me with it through no might and power on my part," he whoever says it he will be forgiven his former and later sins.

If you eat at people, pray for them:

«اللَّهُمَّ بارِكْ لَهُمْ فيما رَزَقْتَهُمْ، واغْفِرْ لَهُمْ، وارْحَمْهُمْ»

"O Allah, bless them in what you provided them, and have mercy on them."

Varied Remembrances

If you were angry, say: «أَعُوذُ بِاللهِ مِنَ الشَّيْطانِ الرَّجِيمِ»

"I seek refuge in Allah from the accursed Satan."

If you sneezed, say: «الْحَمْدُ للهِ» "Praise be to Allah".

If your brother sneezed and you heard him praised Allah, then say to him: «يَرْحَمُكَ اللهُ» "may Allah have mercy on you."

If you sneezed and you are told: Allah blesses you, say:

«يَهْدِيكُمُ اللهُ، ويُصْلِحُ بالَكُمْ» "may Allah guide you and grant you well-being."

(Meaning, may Allah guide you to the path of His obedience, and He repairs to you all your affairs.)

If you ride a car or the like, say:

«بِسْمِ اللهِ، الْحَمْدُ للهِ»

﴿ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴾ [الزخرف : ١٣-١٤]

" in the name of Allah, all praise is due to Allah" , "Glorified be He Who has subdued these unto us, and we were not capable (of subduing them). And Lo! Unto our Lord, we are returning. [*Az-Zukhruf*: 13-14].

(Meaning, I exalt Allah from all defect and I magnify Him, and I prove to Him all the perfection. He Who has blessed us with great blessings. And among His blessings this vehicle that I ride and we could not subdue it except that Allah has subdued it to us. And we to our Lord and our Creator will return in the Day of Resurrection. And He will reward us of our deeds, and the person remembers

with his travel in this world his last travel from this world to his Lord the Exalted.

If your Muslim brother travelled, so tell him when he is gone:

«أَسْتَوْدِعُ اللهَ دِينَكَ، وأَمانَتَكَ، وخَواتِيمَ عَمَلِكَ».

"I entrust to Allah your religion and what you are responsible for and the seals of your deeds".

(I ask Allah to preserve your religion, as it is the most important thing, and all happiness and good for the person, this is because of adhering to the teachings of Islam, and I ask Allah to preserve everything that you are entrusted of the rights of Allah and the rights of people, and I ask Allah to seal for you with goodness.)

If you travelled, tell those who you are leaving them:

«أَسْتَوْدِعُكُمُ اللهَ، الَّذِي لا تَضِيعُ ودائِعُهُ»

"I command you to Allah's keeping, Whose trust is never lost".

(I ask Allah to preserve you and to care for you, so nothing is lost that Allah has protected it.)

If you find anything difficult, say:

«اللَّهُمَّ لا سَهْلَ إلّا ما جَعَلْتَهُ سَهْلًا، وأَنْتَ تَجْعَلُ الْحَزْنَ إذا شِئْتَ سَهْلًا» .

"Oh Allah there is no easy matter but what You made it easy, and you make grief if you will easy".

(O Allah, nothing is easy and stress-free, except what You made it easy, and you with your ability can make the challenging difficult, easy and stress-free.)

And if you sinned, perform ablution well, then pray two *rak'ahs*, and seek forgiveness from Allah, whoever does that he will be forgiven.

If you visited a patient, you say: «لا بَأْسَ، طَهُورٌ إنْ شاءَ اللهُ».

"No harm will befall you, may Allah cure you!" (There is hurt on you, but it purifies you from your sins.)

And say: «أَسْأَلُ اللهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَكَ»

"I ask Allah the Magnificent, the Lord of the Magnificent Throne to cure you" Seven times.



If you complain from a pain in your body: Put your right hand on it and say:«بِسْمِ اللهِ» "In the Name of Allah" three times, then say:

«أَعُوذُ بِعِزَّةِ اللهِ، وقُدْرَتِهِ مِنْ شَرِّ ما أَجِدُ، وأُحاذِرُ»

"I seek refuge in the Might and Power of Allah from the evil of what I feel and what I fear" seven times.

(That is, I am safeguarded by Allah's Greatness and Strength from the evil of this pain that I feel and from the evil of all that I fear and warn, and from all what I expect to occur in the future).

If you suffered a misfortune, say:

«إِنّا للهِ وإِنّا إِلَيْهِ راجِعُونَ، اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي، وأَخْلِفْ لِي خَيْرًا مِنْها».

"We belong to Allah and unto Him, we are returning. O Allah, reward me in my misfortune and give me better than it afterwards."

(We are the slaves of Allah, we are owned by Him, to Him we return on the Day of Judgment, O Allah, grant me reward because of my patience over this calamity, and replace me better than it, O Lord of the worlds.)

If rain came down, say: «اللَّهُمَّ صَيِّبًا نافِعًا»

"Oh Allah, make it beneficial rainstorm." (meaning, O Allah make it useful rain)

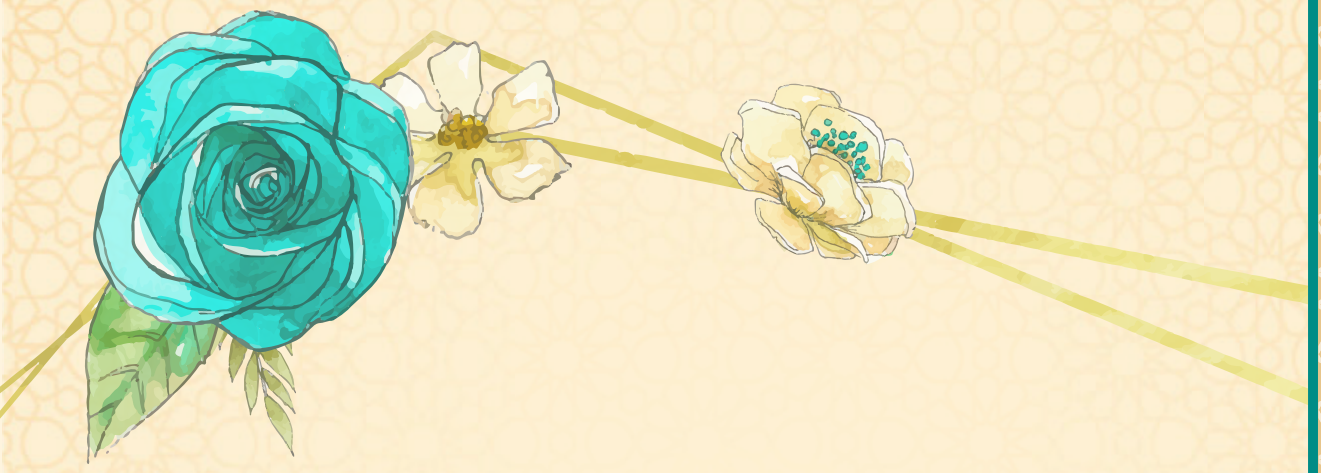


Say at the end of each assembly:

«سُبْحانَكَ اللَّهُمَّ وبِحَمْدِكَ، أَشْهَدُ أن لا إِلَهَ إِلّا أَنْتَ، أَسْتَغْفِرُكَ وأَتُوبُ إِلَيْكَ».

"Glory and praise be to You O Allah, I testify that there is no god but You; I ask Your pardon and return to You in repentance."

(i.e. I exalt You, O our Lord form every deficiency, and I praise You as You have commanded us, and I acknowledge and confess that there is no god worth worship except You, and I repent and I return to you from every sin and guilt and misdeed I have done.)



CHAPTER THREE
THE PRINCIPLES OF FAITH



THE PILLARS OF ISLAM

On the authority of Abdullah ibn Omar ibn al-Khattab that he said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Islam is built on five: the testimony that there is no god but Allah, and that Muhammad is His slave and His Messenger, and the establishment of prayer, payment of *Zakat*, pilgrimage to the House (*Ka'ba*) and the fast of Ramadan. Related by al-Bukhari and Muslim.

The Meaning of the Two Testimonies

The meaning of **"I bear witness that there is no god but Allah" :** I admit with my tongue, and I believe with my heart that no one deserves worship except Allah the Exalted, and that there is no rightly worshipped deity save Allah, I do not devote any worship to anyone except Him.

The meaning of **"I bear witness that Muhammad is His servant and His Messenger"**: I acknowledged with my tongue, and I believe with my heart that Muhammad was sent from Allah, He sent him to all creation, and He enjoined on them to believe and obey him, and he who obeyed him was a believer, and his destination is to Paradise. And he who belied his message he was a disbeliever and his destination is to the Fire.



The meaning of “establishing the prayer” and its fruits:

The meaning of **"establishing the prayer"** is performing it in its time, with the correct method and on the attribute that was performed by the Messenger of Allah (peace and blessings of Allah be upon him).

From among the fruits of establishing the prayer: the comfort of the chest and the strong connection with Allah the Exalted and reminding the worshipper to abstain from committing what discontent Allah.

﴿إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ﴾ [العنكبوت: ٤٥].

"Lo! Prayer preserves from lewdness and iniquity." [*Al-Ankabut:* 45]



The meaning of “Paying the Zakat” and its fruits:

The meaning of **“Paying the Zakat”:** is to pay a known amount of money and pay it to those who deserve it from among the poor, the destitute and others.

From among the fruits of Zakat: is purifying the soul from stinginess, and cleansing the money, and satisfying the Muslims need.

The meaning of “Fasting" and its Fruits

The meaning of **“Fasting Ramadan”**: is withholding from eating, drinking and other breaking of the fast during the day of Ramadan with an intention.

From among the fruits of fasting: Allah’s piety and accustom the self to abandon the beloved things in seeking the contentment of Allah.



The Meaning of “Pilgrimage” and its Fruits

The meaning of **“Pilgrimage to the House”**: is travelling to the Sacred House to perform the rituals of pilgrimage *Hajj*.

From among the fruits of *Hajj* are: familiarising the self to make the financial and physical effort in the obedience of Allah the Exalted.

And if these five pillars of Islam were corrected, so the rest of the rulings of Islam will be corrected because these pillars are the foundations of Islam.

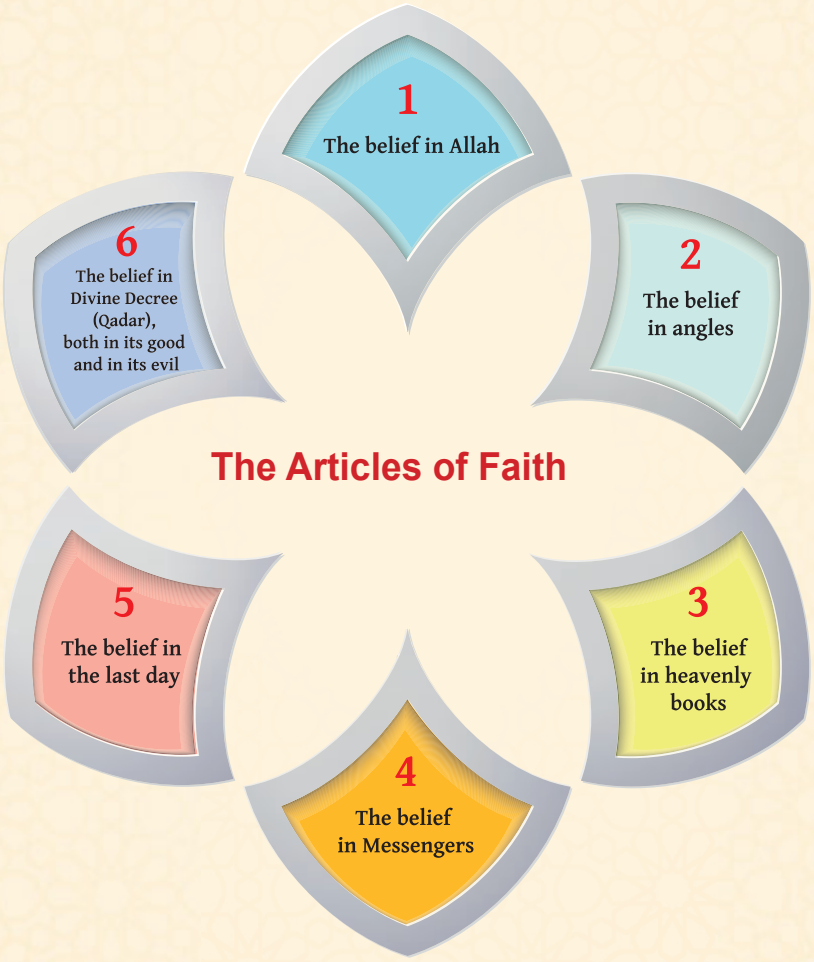
Thus the nation-state of affairs will be reformed by the correctness of the matter of its religion.

And the beginning of the reforming of its state of affairs is the correctness of its religion.



The Articles of Faith

As for the “faith”, it has six articles, they are the belief in Allah, His angels, His books, His messengers, and the Last Day, and the Divine Decree of its good and evil.



The Messenger peace and blessings of Allah be upon him, said: “Faith: It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in Divine Decree (*Qadar*), both in its good and in its evil aspects.” Related by Muslim.

The First Article of Faith: Belief in Allah the Exalted:

Belief in Allah includes four matters:

The First: Belief in the existence of Allah the Exalted:

The proof of His Existence the Exalted: are the instinct, the mind, the *Sharia* and the sense.

All the creature in the universe is a proof of His existence, as it is impossible for these great creatures came to be without a creator who caused them to exist; and this magnificent perfect universe must have been made by a Great Creator; Knowing Strong Able and Expert, as these high mountains, and these magnificent skies, and those great seas, rivers, planets, and stars that regularly rotate in a wonderful system.

All this is a proof on Allah the Almighty, who created everything and perfected its creation, and mastered its making, glory be to Him, what Great He is!.

As every person feels that he has a Lord and a Creator, and he feels the great need for Him at difficulties.

Second: Belief in His Lordship:

He is the Creator of the creatures and He has the command in all their affairs, Allah the Exalted says:

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ﴾ [الأعراف : ٥٤].

"His verily is all creation and commandment" [*Al-A'raf*: 54]

Allah Exalted says:

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [الفاتحة : ١].

"Praise be to Allah, Lord of the Worlds," *[Al-Fatiha: 1]*

Third: Belief in His Divinity:

He is the only true deity, He has no partner, Allah the Exalted says:

﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ﴾ [الإخلاص : ١].

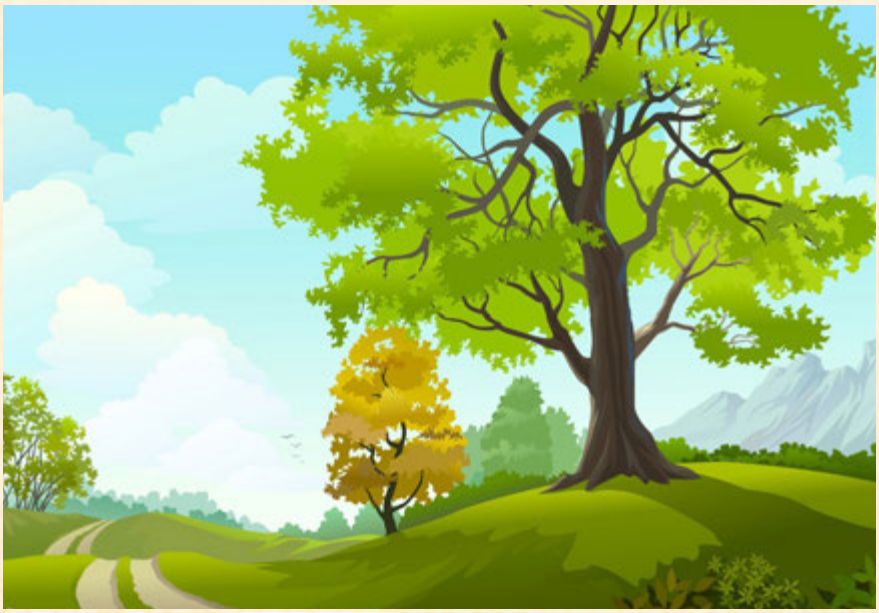
"Say: He is, the One" *[al-Ikhlas: 1]*; there is no other rightly worshipped deity save Him, and worship is not worthy of any other than Him, and he is near responsive, He does not need a mediator in His supplication and worship.

Fourth: Belief in His Names and Attributes

Proof of what Allah has proven to Himself or that His Prophet (peace and blessings of Allah be upon him) has proven to Him of Names and Attributes in the proper manner to Him. He has the fairest names and the Most High Attributes and nothing is as His likeness and He has no counterpart.

﴿لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ﴾ [الشورى : ١١].

"Nothing is as His likeness; and He is the Hearer, the Seer." *[Ash-Shûra: 11]*

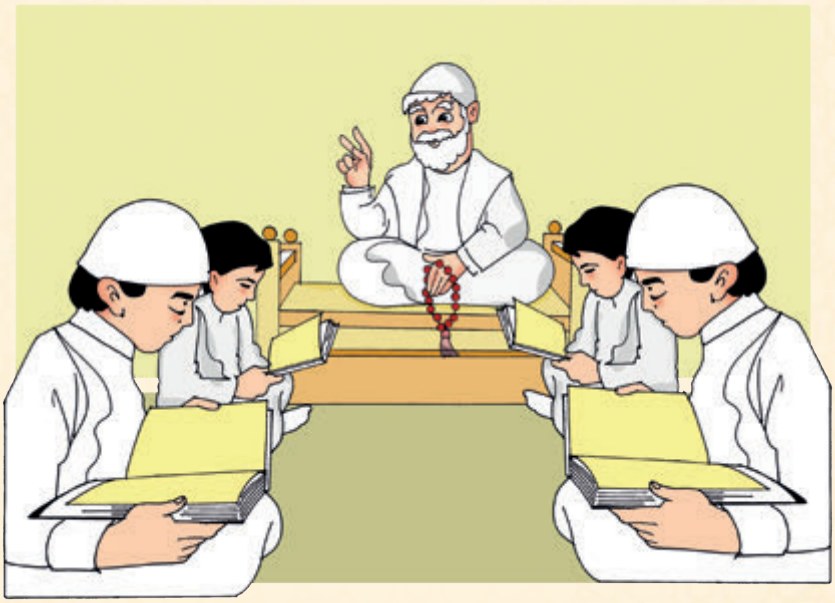


Fruits of belief in Allah the Exalted:

1) Loving Allah the Exalted and glorifying Him and He Who created this great universe and bestowed on us all these great blessings, He must be loved and magnified.

2) His obedience, as He created us for His worship and obedience.

3) The believer's heart will not be attached to any but to Him alone because He is the All-Mighty, Able to do anything, He is the Generous, the Provider and the Forgiving and all the creation cannot do anything good or harmful, for themselves nor to the others.



The Second Article of Faith: Belief in the Angels:

The angels are from among Allah's creation, He created them from light, and their number is great, Allah the Exalted said:

﴿ وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَنۡ عِندَهُۥ لَا يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِهِۦ وَلَا يَسۡتَحۡسِرُونَ ۞ يُسَبِّحُونَ ٱلَّيۡلَ وَٱلنَّهَارَ لَا يَفۡتُرُونَ ﴾ [الأنبياء: ١٩-٢٠].

"And those who dwell in His presence are not too proud to worship Him nor do they weary. They glorify (Him) night and day; they flag not. *[Al-Anbiya: 19-20]*.

(And the meaning: To Allah only belongs what is in the heavens and the earth and those who dwell in His presence are not too proud to worship Him nor do they weary, and they always continue to glorify Allah the Exalted and they do not get weary).

Faith in angels includes:

The First: is to believe in their existence.

The Second is to believe in whom we have known of their attributes, deeds, names, such as *Gabriel*, *Mika'el*, *Malik* and the Angel of Death and the angles entrusted of the Fire and the angels entrusted with preserving the children of Adam.

The fruits of believing in the angels:

1) Love the angels for what they do of worshipping Allah, and what they do of works to benefit people.

2) Knowing the Greatness of Allah and His Power as He – be glorified - created the dignified angles on this great form, and the creature's greatness is from the Greatness of the Creator the Exalted.

3) Thank Allah for His care of Adam's children, where He designated for them angels who are entrusted to preserve and guard them.

The Third Article of Faith: Belief in the Books:

They are the books that were revealed by Allah the Exalted on His messengers; for the guidance of people; and for their happiness and their salvation.

Belief in the books includes:

The First: to believe that its descent from Allah is true to guide people.

The Second: to believe that the Qur'an is the last of the descended books, and the greatest in rank and it has not been changed because Allah has preserved it.

﴿ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴾ [الحجر : ٩].

"Lo! We, even We, reveal the Reminders, and lo! We verily are its Guardian." [*al-Haijr*: 9]

The Third to believe that the Books of Allah are many and no one knows their names save Allah, we believe in them, such as the Torah, the Gospel, the *Zubour* and the Quran.

Fruits of believing in the books:

Knowledge of the carefulness of Allah the Exalted to His slaves and their salvation, where He revealed to every people a book to guide them.

1) Glorify the Glorious Quran and know its eminent status.

2) All Praise is due to Allah for caring for His slaves, and His easing of the causes of their guidance.

The Fourth Article of Faith: Belief in Messengers:

Allah the Exalted had sent to every nation of the previous nations a Messenger to guide them to the path of the success and happiness.

Belief in Messengers includes:

The First is to belief truthfully that they are sent from Allah the Exalted.

The Second is the belief in whom we have known his name as the five determined: Adam, Noah, Ibrahim, Moses, Jesus, peace and blessings of Allah be upon them.

Believe that the best of the Prophets and Messengers and their seal is our Master Muhammad (peace and blessings of Allah be upon him).

The Third: Believe that Allah supported His Messengers with miracles, and Allah has supported our Prophet Muhammad (peace and blessings of Allah be upon him) with too many miracles, such as:

The night journey to Jerusalem, and then his ascension to the seventh heaven, that is called *al-Miara'ge*.

The greatest of his miracles is the Glorious Qur'an, which all human beings have been unable to get the likeness of one of its Surahs.

The Fourth: is acting according to the *sharia* of the seal of the sent Prophets; Muhammad (peace and blessings of Allah be upon him) who is sent to all people.

The fruits of believing in Messengers:

1) Knowledge of Allah's mercy and His Care to His slaves, as He had sent them those Messengers for guidance and counselling.

2) Thank Him the Exalted for this great blessing.

3) Love the Messengers and praise them and take them as role models,

because of what they have communicated of the message of Allah the Exalted to His people, and the perfection of their advice to their folks, and their patience on their hurts.

4) Take them as role models,

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ ﴾ [الأحزاب : ٢١].

"Verily in the Messenger of Allah you have a good example for him who looks unto Allah and the Last Day and remembers Allah much." *[Al-Ahzab: 21]*



The Fifth Article of Faith: Belief in the Last Day

It is the Day of Resurrection; in which Allah resurrect people after their death for reckoning on their good and evil deeds.

﴿يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ﴾ [المطففين : ٩].

"The day when (all) mankind stand before the Lord of the Worlds?" [*Al-Mutaffifeen*: 6]

Belief in the Last Day includes three matters:

The First: The belief that Allah will resurrect the people after their death.

The Second: The belief that Allah will reckon the slaves to the account on their works.

The Third: The belief in the Paradise and the Fire: and that the Paradise is the domicile of the good and the Fire is the domicile of the wicked.

The fruits of belief in the Last Day:

1) The desire to perform obedience and hoping to win in that day;

2) Refraining from every misdeed regardless how small it is, fearing of its punishment in the Day of Resurrection.

3) The forbearance on the tribulations that man may be exposed to in this world.



The Sixth Pillar of Faith: Belief in the Divine Decree:

The divine decree is the predetermination of Allah the Exalted to the matters before its occurrence.

Believing in the Decree includes:

The First: is the belief that Allah knows everything.

The Second: is the belief that all matters are not going to be except with the Will of Allah.

The third: all that Allah the Exalted has decreed, He has decreed wisely.

The Fourth: the belief that what missed the slave, it would not befall him, and what befalls him, it would not miss him.

Fruits of belief in the Divine Decree:

1) Reliance on Allah the Exalted and acting with the means.

2) Peacefulness and contentment in the course of what happens to him of good and evil by the decree of Allah the Exalted,

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ﴾ [التغابن : ١١].

"No calamity befalls save by Allah's leave. And whosoever believes in Allah, He guides his heart. " [*At-Tagabun*: 11], He who suffered a calamity and he was patient, Allah guided his heart, and he compensated him good.

3) One should not fear the harm of men; it is Allah who has the benefit and the adversity. The Prophet (peace and the blessings of Allah be upon him, said, "And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. "

4) Do not be sad over the absence of any of the matters of this world and its interests.

Other Issues related to the Belief

- The true believer loves the companions of the Messenger of Allah (peace and blessings of Allah be upon him) and mentions them only with good, and he hates those who hate them or mention them immorally.
- A Muslim believes that the best of the *Ummah* (nation) after its Prophet (peace and blessings of Allah be upon him):

Is our master, Abu Bakr,

then our master, Omar ibn al-Khattab,

then our master Uthman ibn Affan,

and then the ten who were promised the Paradise, then the rest of the companions.

And to believe that the best women of the nation are: Khadija, Aisha, Fatima, and the mothers of the believers.

- He loves the purified of *Al-al-Bayet* for the love of the Messenger of Allah (peace and blessings of Allah be upon him) to them.
- The believer does not believe a magician, or a soothsayer, or a fortune teller, or who claims the unseen, and he does not go to them and listen to them.

The fruits of Islamic belief:

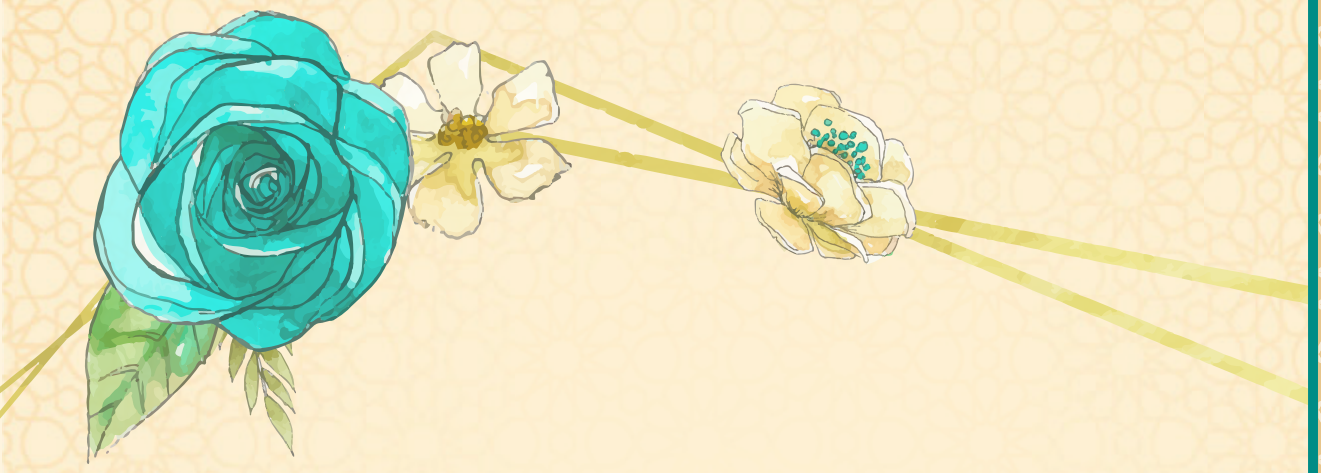
If a person believes in the correct and pure belief which is clear from myth and innovation, they bear great fruits, some of them are:

1)The sincerity of the intention and the worship is for Allah alone.

2) The accessibility to the happiness of this world and the Hereafter.

3) Complete certainty in Allah the Almighty, and His Greatness and His Ability.

O the Turner of the hearts steadfast my heart on Your religion.



CHAPTER FOUR

A SUMMARY OF: FIQH OF PURIFICATION, PRAYER AND FASTING



The Purification

Know - may Allah guide you to every good - that prayer has conditions preceding it, among them are the following:

1- The Purification:

He who is not purified from the impurity and the uncleanliness his prayer is not correct.

The Purification is two kinds:

1- Purification with water; it is the basis.

2- Dry Ablution *(Tayamoum)* at the loss of water, or when it is not possible to use water.



The Description of Ablution

The believer is pure and clean.

When he relieved himself and raised the impurity and he performs the ablution as follows:



1) He intends the ablution with his heart then he says, « بِسْمِ اللهِ » "In the name of Allah."

2) He washes his hands three times.

3) He gargles and sniffs up and blows out three times.

4) He washes his face three times, along from the hair of the head to the bottom of the chin, and the distance across up to the ears.

5) He washes his hands from the fingertips with the elbows three times and starts with the right, then the left.

6) He then wipes his head once.

7) He then wipes his ears.

8) He washes his feet with his heels three times.

9) He says:

«أَشْهَدُ أن لا إِلَهَ إِلّا اللهُ وحْدَهُ، لا شَرِيكَ لَهُ، وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ ورَسُولُهُ»، «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوّابِينَ، واجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ».

"I bear witness that there is no God but Allah alone, He has no partner, and I bear witness that Muhammad is His servant and His Messenger.", "Oh, Allah! Include me among those who repent and those who keep themselves pure".

Nullifications of Ablution

1) All that goes out of the two outlets, such as urine, faeces, and wind.

2) The sleep.

3) Touching one's private parts.

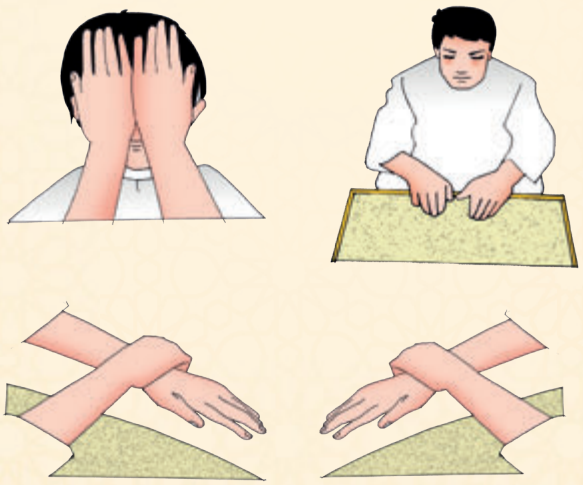
Description of the Dry Ablution *(Tayamoum)*

1) He intends, and then he says, «بِسْمِ الله» "In the name of Allah."

2) Then he hits the dirt with his hands once.

3) He wipes out all his face and all his hands.

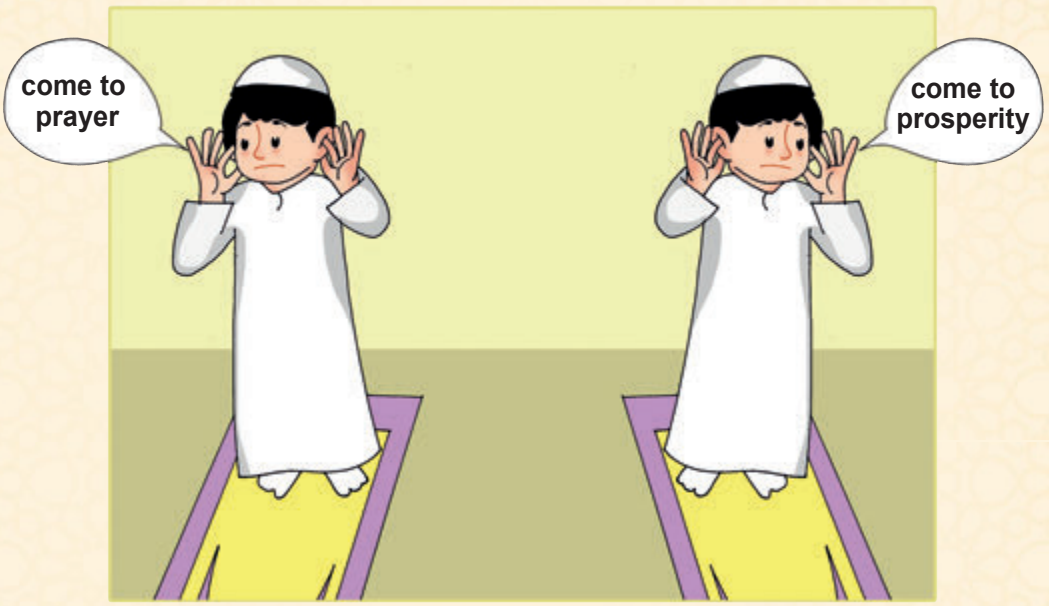
He who is in impurity, it is not permissible for him to pray and touch *al-Mushaf*.



The Prayer

The Call to Prayer (adhan) and Performing Prayer (ikama't)

It is a Sunnah to call for the prayer while facing the *Qiblah*, and putting his index fingers in his ears, turning his face to the right when saying "come to prayer", and to the left when saying "come to the prosperity".



The call to prayer (Adhan) is fifteen sentences:

"Allah is greater, Allah is greater, Allah is greater, Allah is greater.

I bear witness that there is no God but Allah, I bear witness that there is no God but Allah.

I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah.

Come to prayer, come to prayer.

Come to prosperity, come to prosperity.

Allah is greater, Allah is greater.

No God except Allah."

And he adds in *al-Fajr* [the Morning Prayer] after "come to success": "Prayer is better than sleep, prayer better than sleep".

Call for performing the prayer (Ikama't) is eleven sentences:

"Allah is greater, Allah is greater.

I bear witness that there is no God but Allah.

I bear witness that Muhammad is the Messenger of Allah.

Come to prayer, come to prosperity.

The prayer is about to begin, the prayer is about to begin.

Allah is greater, Allah is greater.

No God except Allah".

It is a Sunnah for a person who hears the *adhan* to say, as the *muezzin* says in secret, except when he says: "Come to prayer, come to prosperity."

He says: «لا حَوْلَ ولا قُوَّةَ إلّا بِاللهِ»

"There is no might and power but with Allah."

It is a Sunnah that he prays to the Prophet (peace and blessings of Allah be upon him) after the *muezzin* is finished, and then says:

«اللَّهمّ رَبَّ هَذِهِ الدَّعْوةِ التّامّةِ، والصَّلاةِ الْقائِمةِ، آتِ مُحَمَّدًا الْوَسِيلةَ، والْفَضِيلةَ، وابْعَثْهُ مَقامًا مَحْمُودًا الَّذِي وعَدْتَه»

"O Allah, Rubb (Lord) of this perfect call (Da'wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him."

The Conditions of the Prayer:

Among the conditions of the Prayer:

1) Purification, it was mentioned previously.

2) The entry of its time, then it is not permissible to perform the prayer before its time is due. It is better to perform the prayer at the beginning of its time. If a person misses a prayer, he must make it up.

3) Covering the private parts with a covering dress.

4) Facing the *Qiblah*.

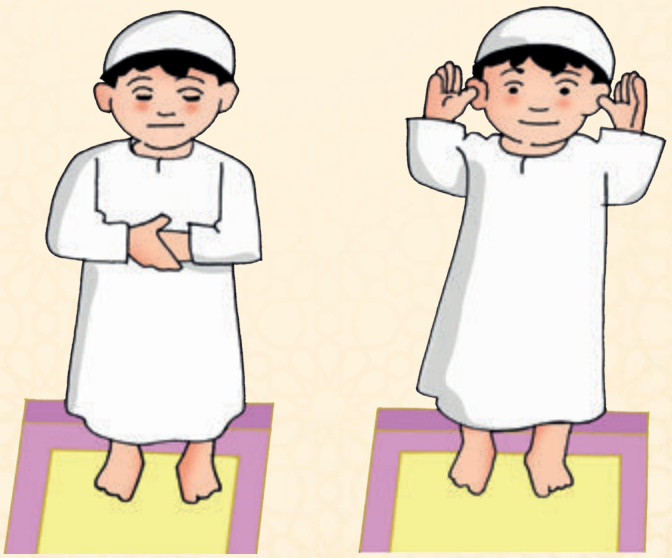
5) The intention.

The Description of the Prayer

It is recommended to come to the prayer with peacefulness and respect.

Then, if he rises to perform the prayer, he says: «اللهُ أكبَرُ» "Allah is greater" and he raises his hands to the level of his shoulders.

And he puts his right hand on his left palm under his chest looking at his place of prostration.



And he says: «سُبْحانَكَ اللَّهُمَّ وبِحَمْدِكَ، وتَبارَكَ اسْمُكَ، وتَعالَى جَدُّكَ، ولا إلَهَ غَيْرُكَ»

"Glory and praise be to You, O Allah. Blessed be Your name and Exalted be Your majesty, there is none worthy of worship except You.", or other openings narrated from the Prophet (peace and blessings of Allah be upon him).

(Meaning: O Allah I Exalt You, form all that is not appropriate for You, and I praise You for all that You have bestowed on us, O Lord, Your name if something was started with it will be blessed and Your Greatness is lauded and there is no other rightly worshipped deity save You.)

He seeks refuge in Allah by saying, «أعُوذُ بِاللهِ مِنَ الشَّيْطانِ الرَّجِيمِ» "I seek refuge in Allah from the accursed Satan".

He mentions the name of Allah by saying, «بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ» "In the name of Allah the Beneficent, the Most Merciful."

He recites *al-Fatiha,* [the Opening],

and says at its end: «آمِين» "*Amen*", loudly in the loud prayer, and silently in the silent prayer.

He reads with it in the first two rak'ahs a surah.

Then he says (Allah is greater) for kneeling: raising his hands to the level of his shoulders

Then he puts his hands on his knees, splitting his fingers.



He makes his head straight with his back and be calm in his kneeling.

He says: «سُبْحانَ رَبِّيَ الْعَظِيمِ» "Glory be to my Lord Almighty", three times or more.

Then he raises his head saying: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» "Allah listens to him who praises Him."

(Meaning: "Allah listens to him who praises Him." Allah answered the Dua'a who supplicated Him).

Then he says:

«رَبَّنا ولَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبارَكًا فيهِ، مِلْءَ السَّماواتِ، ومِلْءَ الأَرْضِ، ومِلْءَ ما شِئْتَ مِنْ شَيْءٍ بَعْدُ»

"O Allah, our Lord, to You be the Praise, many good and blessed praises, filling the heavens, filling the Earth, and filling whatever else You will."

(Meaning: (Our Lord, to You, be the Praise,): O Allah, our Lord and Creator and our Owner, all praise are due to You, the fill of the heavens, the fill of the earth, and the fill of what you want, O our Lord).

Then he prostrates on his seven organs; (the forehead, the nose, the hands, the knees, and the inside of the two toes fingers) while he is facing the *Qiblah* with his toes fingers and hands fingers, drawing his hands fingers together.



He says:«سُبْحانَ رَبِّيَ الأَعْلَى» "Glory be to my Lord the Supreme", three, or more, and he supplicates Allah a lot.

Then he says: “Allah is greater” and he sits erecting his right leg, sitting on his left leg, putting his hands on his thighs and knees, and be calm in his sitting.



He does so in all the prayer sittings, except in the final *tashahhud*, he sits on his thigh, so he sits on the ground, and his left leg comes out from the right side, if this is possible.



Then he says in the sitting between the two sittings,

«ربِّ اغْفِرْ لِي، وارْحَمْنِي، واهْدِنِي، وارْزُقْنِي، واجْبُرْنِي، وعافِنِي»

“O, Allah! Pardon me, have mercy on me, guide me, and grant me sustenance, improve my situation, guard me against harm.”

(That is to say: O Allah, erase my sins, and conceal them, and grant me mercy from all the diseases, ordeals and tribulations, and give me what benefits

me from the *halal* [permissible] livelihood, and guide me to the truth, and make me rich from poverty, and facilitate for me every hard, and strengthen my weakness.)

Then he says (Allah is greater), and he prostrates the second, and he does as what he did in the first prostration.

Then he raises up to the second rak'ah, and then he does as he did in the first rak'ah.

It is not permissible for he who is led to precede his imam and not to coincide with him but to follow him.

And if the prayer is two *rak'ahs*, (such as *Fajr* prayer, Friday prayer and Eid prayer). He sits after the second prostration, erecting his right leg, sitting on his left leg, putting his right hand on his right thigh, holding his fingers together, except the index finger, pointing to the monotheism, and he puts his left hand on his left thigh, and his knees.

Then he recites the *tashahoud* in this sitting, and it is:

«التَّحِيّاتُ للهِ، والصَّلَواتُ، والطَّيِّباتُ، السَّلامُ عَلَيْكَ أَيُّها النَّبِيُّ ورَحْمةُ اللهِ وبَرَكاتُهُ، السَّلامُ عَلَيْنا، وعَلَى عِبادِ اللهِ الصّالِحِينَ، أَشْهَدُ أن لا إِلَهَ إِلّا اللهُ، وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُه ورَسُولُهُ»

"Allah compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger."

(Meaning: All the greetings that the kings are honoured with, and the Sovereignty, Greatness and Immortality are Allah's the Exalted, and all our deeds and sayings are exclusively for Allah, from among them our prayers, our supplication, and we ask Allah for you O you Prophet, peace and blessings of Allah be upon him, that He descends upon you wellbeing, mercy, benevolence and bless, and we ask for us and all Allah's righteous slaves the safety, mercy, benevolence and bless as well.)

Then he says:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وعَلَى آلِ مُحَمَّدٍ، كَما صَلَّيْتَ عَلَى إبْراهِيمَ، وعَلَى آلِ إبْراهِيمَ، وبارِكْ عَلَى مُحَمَّدٍ، وعَلَى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلَى إبْراهِيمَ، وعَلَى آلِ إبْراهِيمَ، إنَّكَ حَمِيدٌ مَجِيدٌ»

"O Allah, send *Salah* upon Muhammad and upon the family of Muhammad, as You sent *Salah* upon Ibrahim and the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim and the family of Ibrahim, You are indeed Worthy of praise, Full of glory."

And he seeks refuge in Allah from four things, and then he says:

«اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ عَذابِ جَهَنَّمَ، ومِنْ عَذابِ الْقَبْرِ، ومِنْ فِتْنَةِ الْمَحْيا والْمَماتِ، ومِنْ فِتْنَةِ الْمَسِيحِ الدَّجّالِ»

"O Allah, indeed, I seek refuge in You from the punishment of Hell, and from the punishment of the grave, and I seek refuge in You from the trial of living and dying, and I seek refuge in You from the trial of the Antichrist."

(Meaning: O Allah save us from the torment of the Hell and from the torment of the graves, and from all that people are exposed to in their lives from sins and ignorance, and all that happens to people when they die of following the devil, and what happens to them in their graves, and saved us, Allah from the sedition of the unbelieving slave, who comes out at the end of time and it is said to him: the Antichrist the liar.)

Then he supplicates for himself and to his parents, and to the Muslims as he wishes of the best of this world and the hereafter.

Then he delivers *Salam* on his right and *Salaam* on his left, by saying:

«السَّلامُ عَلَيْكُمْ ورَحْمةُ اللهِ... السَّلامُ عَلَيْكُمْ ورَحْمةُ اللهِ»

"Peace and Mercy of Allah be upon you... Peace and Mercy of Allah be upon you."

If the prayer is a trio (like *al-Maghreb*), or a quartet (such as noon, afternoon, and night), he recites the aforementioned *tashahhud* with the prayer on the Prophet (peace and blessings of Allah be upon him). Then he raises up standing on his knees, raising his hands up to his shoulders saying: “Allah is greater”, then he completes his prayers as previously mentioned.

The remembrances after the obligatory prayer

If you finished your prayer then say:

«أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ»، «اللَّهُمَّ أَنْتَ السَّلامُ، ومِنْكَ السَّلامُ، تَبارَكْتَ يا ذا الْجَلالِ والإِكْرامِ»

"I ask Allah for forgiveness, I ask Allah for forgiveness, I ask Allah for forgiveness" . “Oh Allah, You are *As-Salam* Peace and from you is all peace, blessed are You, O Possessor of Majesty and Honour”.

(O Allah, you are the Perfect from all deficiencies and defect, and we hope You grant us safety O Lord, You are the Exalted that Your attributes resemble the attributes of your creation, O You are worthy of Greatness, You are the Grandeur.

«اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وشُكْرِكَ، وحُسْنِ عِبادَتِكَ»

“Oh Allah, aid me in Your remembrance, Your thanks, and in perfecting Your worship”.

(Oh, Allah, we ask You Your assistance to help on glorifying You and praising You, and Your supplication, and all kinds of Your remembrance, and we ask You Your help to thank all Your blessings, and to worship You on the utmost complete and perfect state.)

And then say,«سُبْحانَ اللهِ» *Subhana Allah*, “Glory be to Allah” Thirty-three, «الْحَمْدُ للهِ» *Al-Hamdullah* “Praise be to Allah” thirty-three, and «اللهُ أَكْبَرُ» *Allahu Akbar*, “Allah is greater” thirty-three.”

«لا إِلَهَ إِلّا اللهُ وحْدَهُ، لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، ولَهُ الْحَمْدُ، وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"There is no god but Allah alone, He has no partner, to Him belongs all the sovereignty and praise and He is over all things Omnipotent".

Say it once to complete the hundred. If you cannot say that, say: «سُبْحانَ اللهِ» "*Subhana Allah*, "Glory be to Allah" ten, «الْحَمْدُ للهِ» *Al-Hamdullah* "Praise be to Allah" ten, and «اللهُ أَكْبَرُ» *Allahu Akbar*, "Allah is greater" ten.

After every Prayer read, *Ayat al-Kursi*, and *al-Ikhlas* [the Unity], and the *Mu'awwadhatain* [the Daybreak and the Mankind] Surahs once, except after *al-Fajr* Prayer say it three times.

Then add after *al-Fajr* and *al-Maghrib*,

«لا إِلَهَ إِلّا اللهُ وحْدَهُ، لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، ولَهُ الْحَمْدُ، يُحْيِي ويُمِيتُ، وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"There is no god but Allah alone, He has no partner, to Him belongs all the sovereignty and praise and He is over all things Omnipotent." Ten times.

The stressed supererogatory prayers related to the obligatory prayers are:

1) Four *rak'ah*s before *al-Zuhr*.

2) And two *rak'ahs* after it.

3) And two *rak'ahs* after *al-Maghreb*.

4) And two *rak'ahs* after *al-Isha'*.

5) And two *rak'ahs* before dawn.

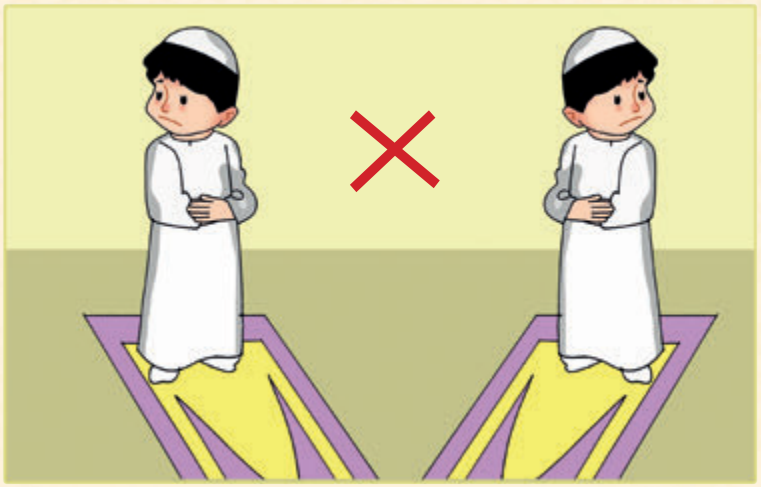
The prostration of forgetfulness is lawful, if:

If a person forgets and increases in his prayer, or he misses any part of it, or he doubts about it.

And a lot of movements in prayer: of the matters that invalidate the prayer is a lot of unnecessary movements.

It is disliked during the prayer:

Turning around, messes with things, and prostrate on the two arms.





The Congregational Prayer

Men pray the congregational prayer in Allah's houses, thus was the Prophet (peace and blessings of Allah be upom him) praying with his companions.

The least of it: Is an imam and a led person and if the number increases, it is most beloved to Allah.

The led people should come together and complete the first line and the one it follows consecutively.

The Patient's Prayer:

The patient is exempted from attending congregational prayer as well as women.

If his standing in the prayer increases his illness, he prays according to his ability, and this is from the ease and the mercy of the religion.

The patient does not shorten the prayer, but he has the right to combine them.

The Traveller's Prayer:

It is permissible for the traveller to combine *al-Zuhr* and *al-Asr*, and *al-Maghreb* and *al-Isha'* prayers.

It is a Sunnah, that he shortens the quartet prayer to two *rak'ahs*.



The FASTING

Allah the Exalted said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴾ [البقرة : ١٨٣].

"O you who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that you may ward off evil." [*Al-Baqara*: 183]

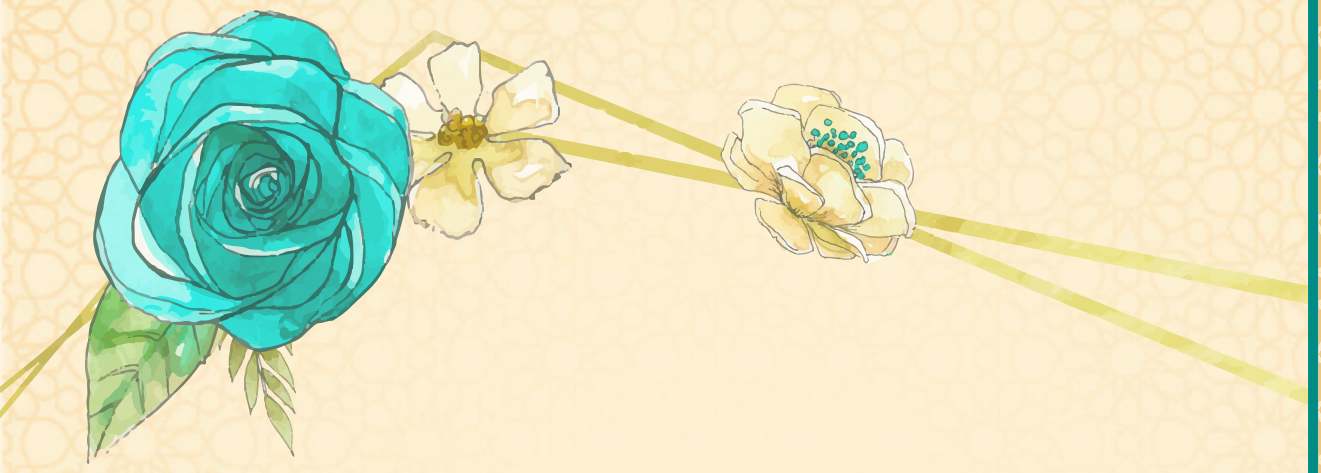
He (peace and blessings of Allah be upon him) said, "Whoever fasts Ramadan out of faith and the hope of reward will be forgiven his previous sins." It is agreed upon.

(Meaning: he who fasts Ramadan believing in the reward of Allah, seeking the pay from Allah the Exalted, and he does not intend by fasting Anyone saves Allah, his reward that Allah will forgive him all his preceded sins.)

The meaning of fast is refraining from all things that break the fast during the day of Ramadan from dawn to sunset, with intention.

Allah's reward for fasting is very great, and breaking the fast during the day in Ramadan is a crime and a very great sin.





CHAPTER FIVE

THE PROPHETIC BIOGRAPHY



The Nobel Lineage

His Lineage (peace and blessings of Allah be upon him): Our Prophet (peace and blessings of Allah be upon him) is the master of mankind and the most generous of them, and the most honourable lineage of the two worlds, Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim and his great-grandfather is the prophet Ismail (peace be upon him) ibn *Khalil* Allah Ibrahim (peace be upon him).

His Title: (peace and blessings of Allah be upon him): is Abu al-Qasim.

His Mother (peace and blessings of Allah be upon him), is Âmna bint Wahab.

His Birth: Our Prophet Muhammad (peace and blessings of Allah be upon him) was born on Monday, the twelfth of *Rabie' al-Awal*, the year of the elephant.

His father died when he was in his mother's womb.

His Foster (peace and blessings of Allah be upon him)**:** Umm Ayman Baraka al-Habashiyyah, (may Allah be pleased with her).

His Wet-nurse (peace and blessings of Allah be upon him): And the first to breastfeed him after his mother was Thweiba al-Aslamayah (may Allah be pleased with her). Then, Halima al-Saadiyya (may Allah be pleased with her).

His Life (peace and blessings of Allah be upon him) **in the desert of Bani Saad**: When he was breastfed in the desert of Bani Saad, he herded the sheep, and he also herded them for the people of Makkah when he returned to it. His stay in the desert of Bani Saad was about five years.

The Death of his Mother: When he (peace and blessings of Allah be upon him) **reached his sixth year**: his mother died and his grandfather Abdul Muttalib provided for him.



The Death of his Grandfather: When he (peace and blessings of Allah be upon him) reached his eighth year: his grandfather Abd al-Muttalib died and his uncle Abu Talib provided for him.

His Marriage from Khadija (may Allah be pleased with her): When he (peace and blessings of Allah be upon him) reached the age of twenty-five, he married our mother Khadija (may Allah be pleased with her).

His Sirah before the mission: He (peace and blessings of Allah be upon him) was morally the best of his people, he was the most truthful in speech, the greatest in honesty, and he has been called by his people: *al-Ameen* (the Honest).

The Beginning of the Revelation: When he reached forty years (peace and blessings of Allah be upon him): Gibra'el came to him with the revelation from his Lord.

Those who had preceded to Islam: From among those who had preceded to believe in the Messenger of Allah (peace and blessings of Allah be upon him) were Khadija, Abu Bakr, Ali, Zaid ibn Haritha, Umm Ayman, Uthman, Al-Zubair, Saad, and Talha, and others.



The harm of the polytheists to the companions: The harm of the polytheists became more intensified towards the Messenger of Allah, (peace and blessings of Allah be upon him) and whoever believed with him.

The Immigration to Abyssinia: in the fifth year of his mission (peace and blessings of Allah be upon him), he pitied his companions of the severity of torture, so he ordered them to immigrate to Abyssinia. When al-Najashi heard the Qur'an from Ja'far (may Allah be pleased with him), he embraced Islam.

The Death of Khadija (may Allah be pleased with her), and Abu Talib: In the tenth year of his mission (peace and blessings of Allah be upon him): Abu Talib died, and then three days later Khadija died (may

Allah be pleased with her), the Prophet (peace and blessings of Allah be upon him) was distressed for their death and suffered severe grief, and the Quraish maltreatment of the Prophet (peace and blessings of Allah be upon him) and his believing companions was intensified.

The event of al-Isra and al-Maraj in the twelfth year of his mission (peace and blessings of Allah be upon him): Allah took His Messenger (peace and blessings of Allah be upon him) in a night journey with his body and soul from *al-Haram* Mosque to *al-Aqsa* Mosque, and then he was ascended to the seventh heaven, and he returned in the same night before dawn.

The Immigration to al-Madienah: in the beginning of the 14th year: Quraish agreed upon killing the Prophet (peace and blessings of Allah be upon him), accordingly Gabriel came down with a revelation from Allah and he informed him of that and he ordered him to immigrate to al-Madienah, thus, he immigrated to it with Abu Bakr (may Allah be pleased with him).



Building the Prophetic Mosque: When he arrived in al-Madienah, its people were extremely rejoiced. He resided in the house of Abu Ayyub al-Ansari (may Allah be pleased with him), for a month awaiting the building of his rooms and his honourable mosque.

The Brotherhood between the Immigrants and the Supporters: and he (peace and blessings of Allah be upon him), made a brotherhood between the immigrants and the supporters.

The Battle of Badr: In the second year after *al-Hijrah*, **was** the great Badr Battle, where Allah granted the Muslims victory over the polytheists.

The Battle of Uhud: In the third year, was the battle of Uhud, where Allah honoured some of the companions with the most honourable martyrdom, among them was Hamza (may Allah be pleased with him), who is the uncle of our Prophet (peace and blessings of Allah be upon him).

The Battle of the Trench (the parties), in the 5th year: The polytheists in this battle were ten thousand, and the Muslims were three thousand with their prophet (peace and blessings of Allah be upon him), and the siege was intensified on the people of al-Madienah, and Allah has defeated the parties, and He sent against them a great wind and hosts from among the angles, thus they fled away.

The Battle of the Sons of Qurayza: There was a covenant between the Messenger of Allah (peace and blessings of Allah be upon him) and the Jews of the Sons of Qurayza, and they had breached the covenant during the siege and aided the polytheists. When Allah defeated the parties and the siege was concluded, the Prophet (peace and blessings of Allah be upon him) went out and he besieged them until they surrendered.

The Hudaibya Reconciliation: In *Zi-al-Qe'adah* of the 6th year, the Prophet (peace and blessings of Allah be upon him) came out to perform '*Umra*, but Quraish turned him away from the House, the pledge of *Redwan* occurred, followed by the Hudaibya reconciliation.

The Conquest of Makkah: In Ramadan in this year was the conquest of

Makkah; the Prophet (peace and blessings of Allah be upon him) entered Makkah in ten thousand Mujahid from *al-Ansar* and *al-Muhajereen*.

The Battle of Hunaien: Then it was the battle of Hunaien, in which Allah granted the Muslims a victory over the polytheists.

The Year of Delegations: In the ninth year, people entered into Allah's religion in multitudes, henceforth the Arabs delegations came to pledge the allegiance to the Prophet (peace and blessings of Allah be upon him) on Islam.

The Pilgrimage of the Prophet (peace and blessings of Allah be upon him): In the tenth year, the Prophet (peace and blessings of Allah be upon him) performed Hajj with a hundred thousand of the companions performed Hajj with him. Thus, the Prophet (peace and blessings of Allah be upon him) farewell his nation, so it was called the farewell pilgrimage. Then the Prophet (peace and blessings of Allah be upon him) returned to al-Madienah.

The Death of the Messenger of Allah: and in the twelfth of Rabie' al-Awwal **of 11th year of al-Hijrah**, the Prophet's (peace and blessings of Allah be upon him) died in the room of Aisha the mother of the believers (may Allah be pleased with her) and he was buried in it, at the age of sixty-three.

His Attributes

(peace and blessings of Allah be upon him):

His Physical Attributes (peace and blessings of Allah be upon him): He (peace and blessings of Allah be upon him) was upright physique, he was not tall or short, he was white in colour.

His Face (peace and blessings of Allah be upon him), it glittered as the moon shone on a full moon night, he had a thick hair beard.

And he used to brush his hair and his beard.

His Voice (peace and blessings of Allah be upon him): He had a good voice and body.

His Walk (peace and blessings of Allah be upon him): He used to walk vigorously and actively

His Clothes (peace and blessings of Allah be upon him): The most beloved of clothes to him was the shirt (dress), he did not use to lower his shirt (that he did not make it reach his ankles) and the most beloved colour to him was the white.



His Morals and his Characteristics

(peace and blessings of Allah be upon him)

He was the best of people creation and morals.

He was the softest of hand.

He was the most pleasant of smells.

He was the most complete of mind.

He was the best of companionship.

He was the most courageous.

He was the most knowledgeable of Allah, and he was the most of Allah's fearing.

He was the most forbearing of people; he did not get angry save when the prohibitions of Allah were violated.

He was the most shy.

He was the most generous and bountiful.

He was the most modest of people,

His character was a perfect example of the Qur'an,

He was remembering Allah a lot; he did not sit down, and he did not do anything except on remembering Allah.

He used to jest a little but he says only truthfulness,

Most of his laughing was smiling and he did not speak unnecessarily.

He never disgraced food, if he craved for it he would eat it, otherwise, he would leave it.

He used to eat what was available.

He used to visit the patient, and he answered the invitation of those who invited him and he did not despise anyone.

He used to love perfume.

He was ordering of kindness, and he forbade violence and he urged amnesty, forgiveness, and honourable moralities.

In his gathering voices were not raised, and the elders were respected.

In general: Allah has gathered for him (peace and blessings of Allah be upon him) the perfection of ethics, and the virtuous qualities.

And Allah bestowed on him what He brought not any one of the worlds, and He chose him out of all the former and the later people.



His Miracles

(peace and blessings of Allah be upon him)

The Messenger of Allah (peace and blessings of Allah be upon him) was given a great number of miracles, including:

1- **The Glorious Quran:** is the greatest of his miracles, and it challenged the eloquent people to come with a surah of its likeness.

2- **The Moon Split**: When the polytheists asked him a miracle and this was at night, then he pointed to the moon and it split into two parts, while they were looking.

3- **He Informed of Future Unseen Incidents:** He informed of a lot of matters that will happen, so they happened exactly as he had informed.

4- **Increasing of the Little**, he fed a great number of people on the day of *Tabouk* until they filled every pot with them with food from the little food, that Allah had increased for his Prophet (peace and blessings of Allah be upon him), and this repeatedly occurred in other incidents.

5- **Water came Forth from among his Fingers**, on the day of Hudaibya, so the people drank and they were watered, and the army was one thousand and four hundreds, and Gabier (may Allah be pleased with him) said, “If we were one hundred thousand it would be adequate for us.”

His Children

(peace and blessings of Allah be upon him)

The Messenger of Allah (peace and blessings of Allah be upon him) had seven children, three males, they are:

1- Al-Qasim he died before his mission (peace and blessings of Allah be upon him).

2- Abdullah, who was called *al-Taher* and *al-Tayab*; because he was born after his mission (peace and blessings of Allah be upon him), and he died young.



3- Ibrahim, who is from Mariyah al-Qabtayah (may Allah be pleased with her) he died before reaching his two years, in the tenth year (10 A.H).

As for the females, they are:

1- Zainab (may Allah be pleased with her): She is the eldest daughter of the Prophet (peace and blessings of Allah be upon him).

2- Rokayya (may Allah be pleased with her).

3- Umm Kulthum (may Allah be pleased with her).

4- Fatima (may Allah be pleased with her): the youngest of his daughters (peace and blessings of Allah be upon him): She is the mother of al-Hassan and al-Hussein.

All the children of the Prophet (peace and blessings of Allah be upon him), are from Khadija except Ibrahim is from Mariah the Coptic.



His Wives

(peace and blessings of Allah be upon him)

1) **Khadija bint Khuwaylid** (may Allah be pleased with her).

2) **Souda bint Za'amah** (may Allah be pleased with her).

3) **Aisha bint Abi Bakr al-Siddiq** (may Allah be pleased with her).

4) **Hafsah bint Omar ibn al-Khattab** (may Allah be pleased with her).

5) **Zaynab bint Khuzaymah** (may Allah be pleased with her).

6) **Umm Salamah Hind bint Abi Ummayah** (may Allah be pleased with her).

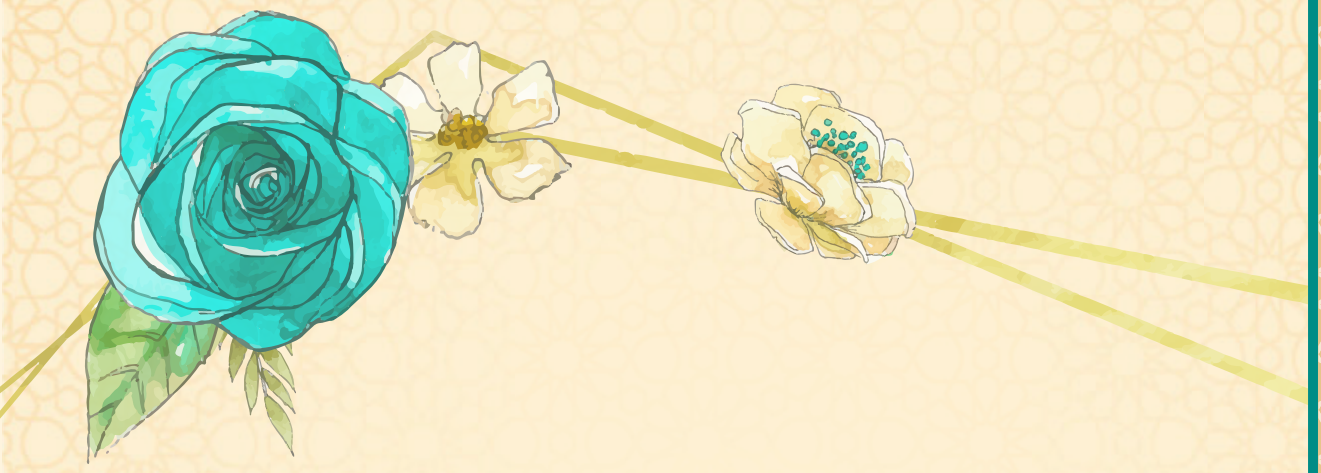
7) **Zaynab bint Jahsh** (may Allah be pleased with her).

8) **Jewairiyah bint Al-Harith** (may Allah be pleased with her).

9) **Safayah bint Hoyaye** (may Allah be pleased with her).

10) **Umm Habibah** (may Allah be pleased with her).

11) **Maimouna bint al-Harith** (may Allah be pleased with her).



CHAPTER SIX
THE NOTABLES OF ISLAM



The Ten who were Promised the Paradise

1- Abu Bakr al-Siddiq

(may Allah be pleased with him)

His name: is Abdullah ibn Abi Quhafa al-Qurashi (may Allah be pleased with him).

His Virtues: He was the first to believe from men, and the first to spend his money in the way of Allah, he did not fall behind the Messenger of Allah of any battle, and he was the first to assemble the Qur'an.

Amr ibn al-Aas (may Allah be pleased with him) said, "O Messenger of Allah, which men are the most beloved to you? He said, Abu Bakr.

On the authority of Ali (may Allah be pleased with him) said that the Prophet (peace and blessings of Allah be upon him) looked at Abu Bakr and Omar (may Allah be pleased with them), then he said, "These two are the masters of the elder people among the inhabitants of the Paradise from the first ones and the last ones, not including the Prophets and the Messengers."

(Meaning: Abu Bakr and Omar, (may Allah be pleased with them) are the best of the people of the Paradise after the Prophets and the Messengers.

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Follow the example of the two after me, Abu Bakr and Omar."

Ja'far ibn Muhammad al-Sadiq said: "I am innocent of those who mentioned Abu Bakr and Omar except in good".

His death (may Allah be pleased with him) was in the 13th year after the Hijrah.

2- Omar ibn al-Khattab

(may Allah be pleased with him)

His name: is Omar ibn al-Khattab ibn Nufayl, al-Qurashi Abu Hafs (may Allah be pleased with him).

His Virtues: in his succession (may Allah be pleased with him), Allah conquered al-Sham Iraq, Egypt, Persia and Jerusalem, he was the first to use the Hajiri calendar, and he was known of his justice until he was set as an example of justice. The Prophet (peace and blessings of Allah be upon him) said, "Oh Allah, reinforce Islam with Omar ibn Al-Khattab" (may Allah be pleased with him).

Ibn Mas'ud (may Allah be pleased with him) said, "We are still reinforced since Omar embraced Islam."

The Messenger of Allah (peace and blessings of Allah be upon him) said, "By Him in Whose Hands my life is, whenever the Satan sees you taking a way, he follows a way other than yours!"

(i.e.: that the Satan when he saw Omar in a way, he escaped from him out of his dread) .

His Death: Omar said "O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Messenger (peace and blessings of Allah be upon him)." Thus Allah answered his supplication and he martyred (may Allah be pleased with him) while he was praying, with a stab from a Magi, in the year twenty-three (23 A.H).

3- Uthman ibn Affan

(may Allah be pleased with him)

His name: is Uthman ibn Affan ibn Abi al-Aas al-Qurashi (may Allah be pleased with him).

His Virtues: one of the first who had preceded to Islam and he is the owner of the two lights, and the owner of the two immigrations, and the husband of the two daughters. He was the first to make the Prophetic mosque spacious after he had bought the mosque neighbouring houses.

Praise on him: Uthman (may Allah be pleased with him) came to the Prophet (peace and blessings of Allah be upon him) with a thousand dinars in his garment when he equipped the 'army of distress' in the Battle of *Tabouk*. So he poured them into the Prophet's lap (peace and blessings of Allah be upon him) therefore, the Prophet turning them over in his lap, saying: 'Whatever Uthman does after today will not harm him"."

The Messenger of Allah (peace and blessings of Allah be upon him) said, "May Allah's mercy be upon Uthman that angels were shying from him."

His Death: On the authority of ibn Omar, (may Allah be pleased with him) he said, the Messenger of Allah (peace and blessings of Allah be upon him) mentioned an adversity he said of Uthman: "This will be killed in it wrongfully."

On the authority of ibn Omar (may Allah be pleased with him) said, Uthman (may Allah be pleased with him) started to talk to people and he said, I saw the Messenger of Allah (peace and blessings of Allah be upon him) tonight in a dream, he said, "Break your fast at ours tomorrow", then the next day he was fasting and he was killed in this day."

He martyred oppressed (may Allah be pleased with him) in the year thirty-five (35 AH).



4- Ali ibn Abi Talib

(may Allah be pleased with him)

His name: Ali ibn Abi Talib ibn Abdul Muttalib ibn Hashim, Abu al-Hassan (may Allah be pleased with him).

His Virtues: He had preceded to Islam, he witnessed all the battles with the Messenger of Allah (peace and blessings of Allah be upon him) except the Battle of *Tabouk*, where the Prophet (peace and blessings of Allah be upon him) assigned him to stay in al-Madienah.

He was famous for chivalry and courage, and it is a proof of his courage that he had slept in the place of the Prophet (peace and blessings of Allah be upon him), when the Messenger of Allah (peace and blessings of Allah be upon him) wanted to immigrate. He is loved only by a believer and he is hated only by a hypocrite. He is the husband of the daughter of the Messenger of Allah (peace and blessings of Allah be upon him), Fatima and the father of the masters of the young people of the Paradise: al-Hassan and al-Hussein.

Imam Ahmad ibn Hanbal said, what is narrated to one of the Messenger of Allah (peace and blessings of Allah be upon him) companions of virtues were not compared with what was narrated to Ali.

It is authenticated that the Messenger of Allah (peace and blessings of Allah be upon him) said on the day of Khaibar, "I will give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love; and Allah will grant victory under his leadership." Then he called Ali and gave it to him."

His Death: He was murdered treacherously by one of the innovators while he was going to *al-Fajr* prayer, so he died as a martyr, (may Allah be pleased with him) in the year of forty after the Hijrah (40 A.H).

5- Abu Ubaidah ibn al-Jarrah

(may Allah be pleased with him)

His name is Amer ibn Abdullah ibn al-Jarrah al-Qurashi, (may Allah be pleased with him).

His Virtues: He is one of those who had preceded to Islam, the Prophet (peace and blessings of Allah be upon him) called him: "the nation trustworthy".

(All the companions were trustworthy, but Aba Ubaidah (may Allah be pleased with him) had a great share of this great attribute.)

Abu Ubaidah (may Allah be pleased with him) was counted in those who memorised the Glorious Qur'an. When the prophet of Allah (peace and blessings of Allah be upon him) was wounded, he (Abu Ubaidah) snatched the two rings of the helmet out of the face of Allah's Messenger with his teeth, as a result his front teeth were fallen, this due to his great love to the Messenger of Allah (peace and blessings of Allah be upon him).

Abu Bakr (may Allah be pleased with him) assigned Abu Ubaidah (may Allah be pleased with him) for the House of Treasury; (It is the place where money is kept, due to his extreme honesty.), and Abu Bakr was determined to assign him for the caliphate."

On the authority of Abdullah, he said, I asked Aisha (may Allah be pleased with her), "Which of the companions of Allah's Messenger (peace and blessings of Allah be upon him) was the most beloved to him? She said Abu Bakr, then Omar, and then Abu Ubaidah ibn al-Jarrah (may Allah be pleased with them)."

His Death: Abu Ubaidah (may Allah be pleased with him) died in the year 18 AH in '*Amwas* plague, it was narrated from the Messenger of Allah (peace and blessings of Allah be upon him) said, "One who dies of plague is a martyr."

6- Talha ibn Obaidullah

(may Allah be pleased with him).

His name is Talha ibn Obaidullah ibn Uthman al-Qurashi (may Allah be pleased with him).

His Virtues: He was one of the folks of *al-Shura*, he was one of those who had preceded to Islam and was hurt in Allah, the Messenger of Allah (peace and blessings of Allah be upon him) called: Talha the generous, and Talha the bountiful for his generosity and his providing a lot of money for the sake of Allah the Exalted, and he was one of the bravest of the companions (may Allah be pleased with them), he had participated in all the battles of the Prophet (peace and blessings of Allah be upon him) save the Battle of Badr, as the Prophet sent him on a mission before the Battle of Badr.

It was narrated that Jabir (may Allah be pleased with him) said, “On the day of Uhud and the people retreated, the Messenger of Allah (peace and blessings of Allah be upon him) was in a place then the Prophet (peace and blessings of Allah be upon him) said, “Who is for the people?" Talha said: I am. Therefore, Talha fought until his fingers were cut off. Then Allah drove back the polytheists.

His Death: He (may Allah be pleased with him) was martyred in the year thirty-six (36 AH)



7- Zubayr ibn al-Awam

(may Allah be pleased with him).

His name is Al-Zubayr ibn al-Awam ibn Khuwaylid al-Qurashi (may Allah be pleased with him), a disciple of the Messenger of Allah (peace and blessings of Allah be upon him) and the son of his cousin Safia bint Abdul Muttalib (may Allah be pleased with her).

His Virtue: He is one of the six people of *al-Shura* and the first to draw his sword in the way of Allah, (may Allah be pleased with him), and he embraced Islam when he was sixteen, and the Prophet (peace and blessings of Allah be upon him) supplicated for him, and his sword."

The Prophet said, "Every Prophet has a disciple, and my disciple is al-Zubayr." (My disciple; i.e.: my own from my companions and my supporter).

On the authority of al-Thawri said, "The rescue team for the companions are these three: Hamza, Ali, al-Zubayr (may Allah be pleased with them).

(i.e. they are the bravest of the companions, (may Allah be pleased with them.)

His Death: He was martyred in the year thirty-six (36 AH).

Ali (may Allah be pleased with him) said: that the Messenger of Allah (peace and blessings of Allah be upon him) told me that "The killer of al-Zubayr is in the fire".

Ali (may Allah be pleased with him) said, when the killer of al-Zubayr came to him with the sword of al-Zubayr, Ali said, "In many instances, this sword defended the Messenger of Allah (peace and blessings of Allah be upon him),

(i.e. this sword had defended the Messenger of Allah a lot (peace and blessings of Allah be upon him).

8- Abdul al-Rahman ibn Auf

(may Allah be pleased with him)

His Name: Abdul al-Rahman ibn Auf. (may Allah be pleased with him).

His Virtues: He is one of the six people of *al-Shura* and he was one of the eight, who took the initiative to embrace Islam, and he witnessed all the battles with the Messenger of Allah (peace and blessings of Allah be upon him) and he was in his back.

"Abdul al-Rahman ibn Auf (may Allah be pleased with him) gave half of his money; four thousand dinars, he used to spend a lot on the mothers of the believers after the death of the Prophet (peace and blessings of Allah be upon him).

His Death: He died in the year of thirty-two and he was buried in Baqi'a (32 AH).



9- Saad ibn Abi Waqas

(may Allah be pleased with him)

His name is Saad ibn Malik ibn Ahib, al-Qurashi, (may Allah be pleased with him).

His Virtues: He is one of the first who had preceded, he is one of the six people of *al-Shura* and he witnessed all the battles with the Messenger of Allah (peace and blessings of Allah be upon him).

The Messenger of Allah (peace and blessings of Allah be upon him) said to him: "O Saad, throw my father and my mother are your ransom." He was the first to throw an arrow on the polytheists in Islam. He is the commander of the Battle of Qadisiyah, which Allah conquered Iraq to the Muslims after it.

Saad said (may Allah be pleased with him), this verse was revealed in me:

﴿ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَا ﴾ [لقمان:١٥].

"But if they strive with you to make you ascribe unto Me as a partner that of which you have no knowledge, then obey them not." *[Luqmân: 15]*.

He was dutiful to his mother, and when he embraced Islam, his mother wanted him to abandon Islam but he refused until she gave in him and she left him alone.

The Answer to his Supplication: The Messenger of Allah (peace and blessings of Allah be upon him) supplicated for him and he said: "Oh Allah, respond to Saad if he supplicates you." So the supplication of Saad was answered (may Allah be pleased with him). And he had a lot of stories concerning this regard, that Allah had answered his supplication.

His Death: He died in the year of fifty-five of immigration (55 AH).

10- Sa’id ibn Zaid

(may Allah be pleased with him)

His name is Sa’id ibn Zaid ibn Amr ibn Nafil al-Qurashi, (may Allah be pleased with him).

His Virtues: He is one of those who first had preceded and he was from among those who Allah is contented with them and they are contented with Him.

He witnessed all the battles with the Messenger of Allah (peace and blessings of Allah be upon him) except Badr the Prophet (peace and blessings of Allah be upon him) had sent him in a mission and he witnessed the siege of Damascus and its conquer, then Abu Ubaidah ibn al-Jarrah (may Allah be pleased with him), assigned him as its governor, he is a cousin of Omar ibn al-Khattab, and the husband of his sister Fatimah, (may Allah be pleased with her).

His father was Zaid ibn Amr, who had fled to Allah from the worship of idols, so he said, Oh Allah I am on the religion of Abraham, and he did not find anyone who can guide him to it. And he died before the mission.

The supplication of Sa'id ibn Zaid (may Allah be pleased with him) was answered.

His Death: Sa'id ibn Zaid (may Allah be pleased with him), died in the year fifty-one (51 AH).

These ten, it is an obligation on the Muslims to believe and have a firm belief that they are from the people of the Paradise, as it was witnessed by the Messenger of Allah (peace and blessings of Allah be upon him), and all of whom had preceded to Islam, and those who immigrated to Allah and His Messenger, and they had left their homes and properties to support the religion of Allah, and they raised its banner, may Allah be pleased with them all.

11- Al-Hassan ibn Ali ibn Abi Talib

(may Allah be pleased with him).

His Name: al-Hassan ibn Ali ibn Abi Talib, Abu Muhammad, al-Hashemi.

Praise on Him: He is the Rihanna of the Messenger of Allah (peace and blessings of Allah be upon him), and his grandson and he is the youth master of the people of the Paradise... This imam was a master, handsome, beautiful, wise, sober, generous, praised, benevolent, religious, pious, virtuous, and has grand status.

Ali said, "When al-Hassan (may Allah be pleased with him) was born, the Prophet came and said, 'Show me my son. What have you named him?' I said, Harb. He said, "He is Hassan"

Usama (may Allah be pleased with him) said, “The Prophet (peace and blessings of Allah be upon him) used to take me and al-Hassan. And he said, “O Allah I love them, so love them”.

Allah made reconciliation by al-Hassan between two great groups of Muslims, as the Prophet said (Peace and blessings of Allah be upon him) in Saheeh al-Bukhari. The Prophet (peace and blessings of Allah be upon him) said, “This son of mine is a master (Sayyid) and Allah may make peace between two great groups of Muslims by him.”

His Death: He died in the year forty-nine, (49 AH).



12- Al-Hussein ibn Ali ibn Abi Talib

(may Allah be pleased with him).

His name is Al-Hussein ibn Ali ibn Abi Talib, Abu Abdullah, al-Hashemi.

His Attribute: Ali (may Allah be pleased with him), said, “Al-Hussein resembles Allah’s Messenger (peace and blessings of Allah be upon him) from his chest to his feet. And al-Hassan resembles Allah’s Messenger (peace and blessings of Allah be upon him) from between the chest and the head."

His Virtues: He said about him and al-Hassan: The Messenger of Allah (peace and blessings of Allah be upon him) said, "They are my sweet basil from this world.”

(To what he finds of the psychological comfort in kissing and hugging them to his chest and smelling them as a man finds his comfort when he smells flowers and basils.)

The Messenger of Allah (peace and blessings of Allah be upon him) said, “Al-Hussein is from me, and I am from al-Hussein. Allah loves whoever loves al-Hussein, al-Hussein is a tribe among the tribes.” Related by Tirmidhi and he said it is good.

(i.e. he is a nation of the nations in benevolence).

Whereas Amr ibn al-Aas was sitting in the shadow of al-Ka’ba, as he saw al-Hussein, (may Allah be pleased with him), he said, “This is the most beloved of the people of the earth to the people of the heaven today.”

His Death: He was martyred (may Allah be pleased with him), in the year sixty-one of the migration, (61 AH).



13- Khadija bint Khuwaylid

(may Allah be pleased with her)

Her name is Umm al-Qasim Khadija bint Khuwaylid al-Quraishiyah.

Her Virtues: The Mother of the Believers and the Lady of the Women of the Worlds in her time, she is the mother of Allah's Messenger children (peace and blessings of Allah be upon him). She was the first to believe in him and she believed and supported him, she is the best of the Paradise women, and Gabriel descended on the Prophet (peace and blessings of Allah be upon him) to inform him the Salaam of Allah to her. Allah commanded His Prophet (peace and blessings of Allah be upon him) to give her glad tiding of a house in the paradise.

The Prophet (peace and blessings of Allah be upon him) said, "By Allah, she believed me when people had belied me. She sheltered me when the people had refused me, and I was given the boy from her."

She was called in the time of ignorance: The purified *al-Taherah* because she left all the bad deeds that the women of the ignorance time used to do.

Her Death: She died three years before the Hijrah and she was sixty-five.



14- Aisha the Mother of the Believers

(may Allah be pleased with her)

Her name is Aisha bint Abi Bakr Al Siddiq, (may Allah be pleased with them).

Her Virtues: The Prophet (peace and blessings of Allah be upon him) married her and he did not love a woman as he loved her. And there is not among the nation of Muhammad (peace and blessings of Allah be upon him), but even in all women, a woman more knowledgeable than her. She narrated from the Prophet (peace and blessings of Allah be upon him) more than 2000 hadith, and she was knowledgeable of *Fiqh*, poetry, and medicine. And Gabriel descended on the Prophet (peace and blessings of Allah be upon him) to say Salaam to her and the prophet informed her.

Her Generosity and Asceticism: On the authority of Atta'a that Muawayah sent to Aisha (may Allah be pleased with her) a necklace worth a hundred thousand, she divided it between the mothers of the believers, may Allah be pleased with them.

She used to fast a lot and give charity, she gave seventy thousand as a charity and she used to dress humble clothes, and she lived a simple life. Allah had descended in her great verses in Surat an-Nur, Allah witnessed to her that she was from among the good ones, and He promised her of forgiveness and the abundant providence, she is from among the wives of the Prophet (peace and blessings of Allah be upon him) in Paradise.

Her Death: She died 57 AH she was 63.



15- Fatima the daughter of Allah's Messenger

(peace and blessings of Allah be upon him)

Her name is Fatima the daughter of the master of mankind the Messenger of Allah (peace and blessings of Allah be upon him) al-Quraishiyah, al-Hashemayah, the mother of the two al-Hassanien (may Allah be pleased with them).

Her Marriage: Ali ibn Abi Talib (may Allah be pleased with him) married her after the Battle of Badr.

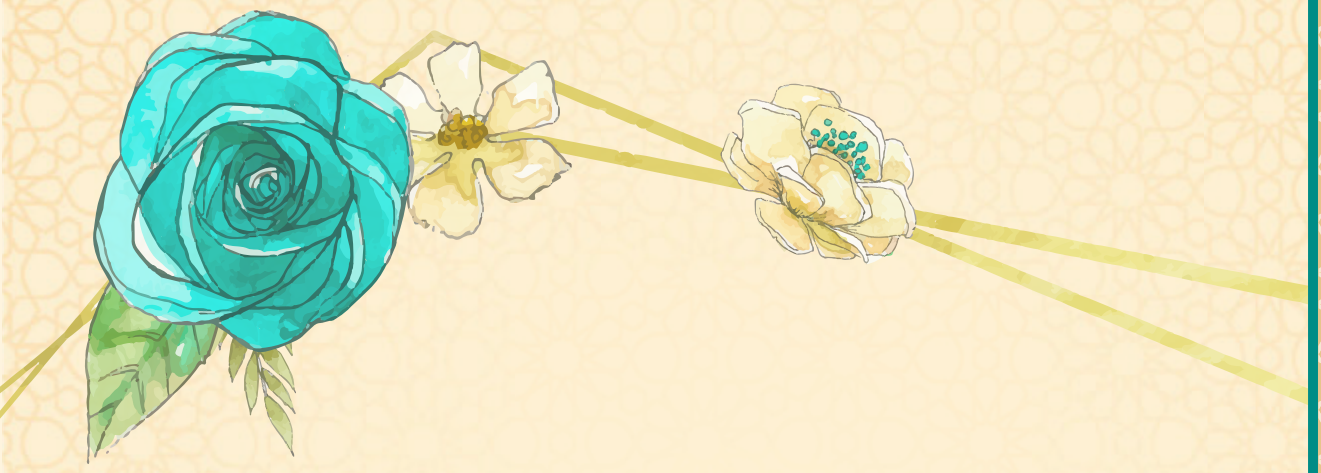
Her Virtues: It is authentic that the Prophet (peace and blessings of Allah be upon him) said to her, 'Don't you like to be the chief of all the believing women or the chief of the women of this nation?" Related by al-Bukhari.

It was narrated that 'Aisha (may Allah be pleased with her) said, "I saw no one resembling the words and speech of Allah's Messenger from Fatima (may Allah be pleased with her)."

Her Death: She died after the Prophet (peace and blessings of Allah be upon him) with five months, or about, and lived four or twenty-five years.

And the Prophet linage (peace and blessings of Allah be upon him) has been cut off except for her side.





CHAPTER SEVEN

ETIQUETTES AND BEHAVIOUR



1 - The Politeness with Allah the Exalted

It is an obligatory duty to be polite with Allah the Exalted, as He Who had bestowed upon us innumerable blessings.

From the Politeness with Allah:

1) Believing in Him, unifying Him, and do not associate anything with Him.

2) Describe Him with the exalted qualities of perfection and majesty and absolve him from all deficiencies.

3) The veneration of the worth of His Words, and eagerness to contemplate on them, and its recitation and its memorisation.

4) Observe Him in secret and in public.

5) His obedience Exalted by doing all that He commanded and the multiplication of Supererogatory deeds and acts of obedience.

6) Avoid all that He forbad and avoid all the disliked.

7) Thank Him for all His blessings.

8) Learn His religion and call people to it.



2- The Politeness with the Messenger of Allah

(Peace and blessings of Allah be upon him)

One of the greatest people who who have favour over the Muslim after Allah is the Messenger of Allah (peace and blessings of Allah be upon him); Allah the Exalted said:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ [التوبة : ١٢٨].

"There has come unto you a messenger, (one) of yourselves, unto whom aught that you are overburdened is grievous, full of concern for you, for the believers full of pity, merciful." *[Al-Taubah: 128]*.

(The meaning: A Messenger has come to you he is keen to guide you and care for you and he for the believers is very kind and merciful.). Consequently, it is an obligation upon every Muslim to be polite to the Messenger of Allah (peace and blessings of Allah be upon him), Allah said:

﴿لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ [الفتح : ٩].

"That you (mankind) may believe in Allah and His Messenger, and may honour him, and may revere him, and may glorify Him at early dawn and at the close of day". *[Al-Fath: 9]*.

(Meaning: Allah sent His Messenger hoping that you believe in Allah, and believe in His Messenger, and magnify His Messenger and respect him, and glorify Allah at the beginning of the day and at its end.

Allah the Exalted said:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

[آل عمران : ٣].

"Say, (O Muhammad, to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful." *[*Âl 'Imran *: 31]*.

The obedience of the Messenger (peace and blessings of Allah be upon him) is from the obedience of Allah the Exalted, the following are some of the etiquettes with the Grand Prophet (peace and blessings of Allah be upon him):

1) The belief that he is the Messenger of Allah, He sent him with truth and guidance.

2) His reverence and refraining to precede a statement over his saying.

3) Learn his Sunnah and spreading it among people.

4) Modelling of his morals and take him as a role model.

5) Refrain from mentioning his name without accompanying it with the Messenger of Allah (peace and blessings of Allah be upon him), or the Prophet of Allah (peace and blessings of Allah be upon him).

6) The multitude of prayer upon him in all times, especially when his name is mentioned and on Friday and its night.

7) Call people to his obedience and adhere to his Sunnah.



3- The Etiquettes of the Recitation



The Prophet (peace and blessings of Allah be upon him) said, "The best among you is he who learns and teaches the Qur'an." Related by Bukhari.

1) Be informed that the most honourable and most high speech is the words of Allah the Exalted, so be sincere in your intention for Allah at its learning, and its reading.

2) Act according to the Qur'an and work on its orders.

3) Avoid all that Allah forbids.

4) And belief in the news and stories came in the Quran as truthful.

5) Be keen to correct the reading of the words of the Qur'an with a well-versed Sheikh.

6) Persist to recite the Qur'an every day therein is the blessing, the good and the guidance.

7) Contemplate on its meanings, to increase faith in the heart.

8) Clean your mouth with *Siwaak* at the recitation; so as to be polite with the words of Allah.

9) Do not touch the Qur'an except when you are pure.

10) And say: «أَعُوذُ بِاللهِ مِنَ الشَّيْطانِ الرَّجِيمِ» "I seek refuge in Allah from the accursed Satan" when you begin reading.

11) Then say: «بسم الله الرحمن الرحيم» "In the name of Allah, the Beneficent the Merciful."

12) Recite and do not speed in reading.

13) Refine your voice with reading as better as you can.

14) Prostrate if you pass with a verse in which there is a prostration.

15) Be keen to glorify the Book of Allah, and do not put it in indecent places.

4-The Etiquettes of the Mosques

Be informed - may Allah make you one of his righteous slaves - that the mosques are the best of the places, and they are the most beloved to Allah. Allah has set etiquettes for them. From among those etiquettes are:

1) Do not hurt the worshipers with the foul odour.

2) Come to the mosque early and be devouted to be in the first row.

3) Walk to the prayer with humility, peacefully, and tranquillity.

4) Advance your right foot first if you go into the mosque, and say the dua'a of entering the mosque.



5) Advance your left foot if you go out of the mosque, and say the dua'a of going out of the mosque.

6) If you entered the mosque, do not sit until you pray the mosque greeting, two rak'ahs.

7) Do not put your foot in the direction of the Qur'an; this is to be polite with the Words of Allah and glorifying Him.

8) Do not raise your voice in the mosques.



5- The Politeness with the Parents



Allah the Exalted said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا * وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴾ [الإسراء:٢٣-٢٤].

“Your Lord has decreed, that you worship none save Him, and (that you show) kindness to parents. If one of them or both of them to attain old age with you, say not “Fie” unto them nor repulse them, but speak unto them a gracious word. * And lower unto them the wing of submission through mercy, and say, “My Lord! Have mercy on them both as they did care for me when I was little.” *[Al-Isrâ: 23-24]*.

(Meaning: the command of your Lord that none will be worshipped save Him, and He ordered kindness to parents, especially when they attain old age, and do not be bored with them, nor say harsh words to them, and say to them compassionate saying that has leniency and kindness, and humble yourself to them with mercy, and say: O Lord, have mercy on them for their raising me when I was little.)

Know that the dutifulness toward parents is the most virtuous deed, and the most beloved to Allah the Exalted, and it is from among the causes for the contentment of Allah the Exalted on the slave, and their honouring is atonement for sins, and increases in the lifespan and the livelihood, they are the two who struggled for raising and educating their children, no matter how a human pays efforts for them, he would not be able to honour their right.

These are some of the etiquettes that you have to abide by:

1) Be keen to get the contentment of your parents.

2) Obey them in all that they order you unless they order you of Allah's disobedience.

3) Be benevolent to them in all circumstances.

4) Bring cheerfulness to them, with every generous deed and a gentle conversation.

5) Do not sit while they are standing, nor walk in front of them and do not stretch out your legs while they sat in front of you.

6) Be polite in their presence and be humble to them.

7) Do not prefer anyone over them.

8) Insult them not, do not insult others and then they will insult them.

9) Do not raise your voice above their voices.

10) Supplicate for them in their lives and after their death.

11) Do not let any of your brothers be ahead of you to their care, but be you the former to this.

12) Obey your grandfather and your grandmother as they are at the same status of your parents.



6- The Politeness with the Scholars

The Politeness with the scholars of Sharia is an indicator of goodness, righteousness, piety and success. The Prophet (peace and blessings of Allah be upon him) said, "He is not one of us who does not respect our elders and have mercy upon our young and knows to our scholar his right." Related by Ahmad and Al-Hakeem.

And from among the manifestations of politeness with the scholars are:

1) We love them and praise and honour them.

2) Graciously mention them and spread their good qualities.

3) Supplicate for them in their lives and after their death.

4) Do not raise the voice in their presence, and be warned of their backbiting.

5) Address them with appropriate words to their honourable eminence.

6) Refer to them in all ambiguous of religious matters, such as wars, and so on.



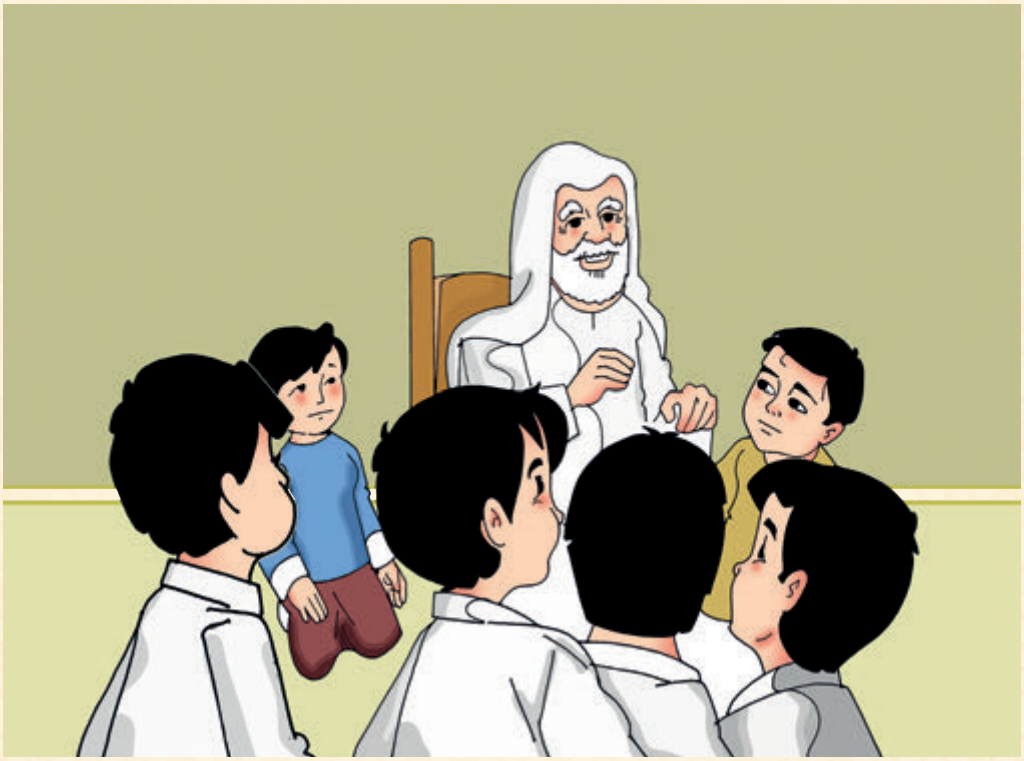
7- The Politeness of the Student of Science

O you student of science, Allah has chosen you for a great matter, and these guidelines will benefit you, Allah willing:

1) Avoid all that hinder you from acquiring the knowledge, and be keen to learn, and persist on learning at all times.

2) Purify your heart of impurities to be capable to accept the knowledge and the Qur'an.

3) Learn only from those who are qualified, religious and pious.



4) Sit politely between the hands of your sheikh and be humble and subdued.

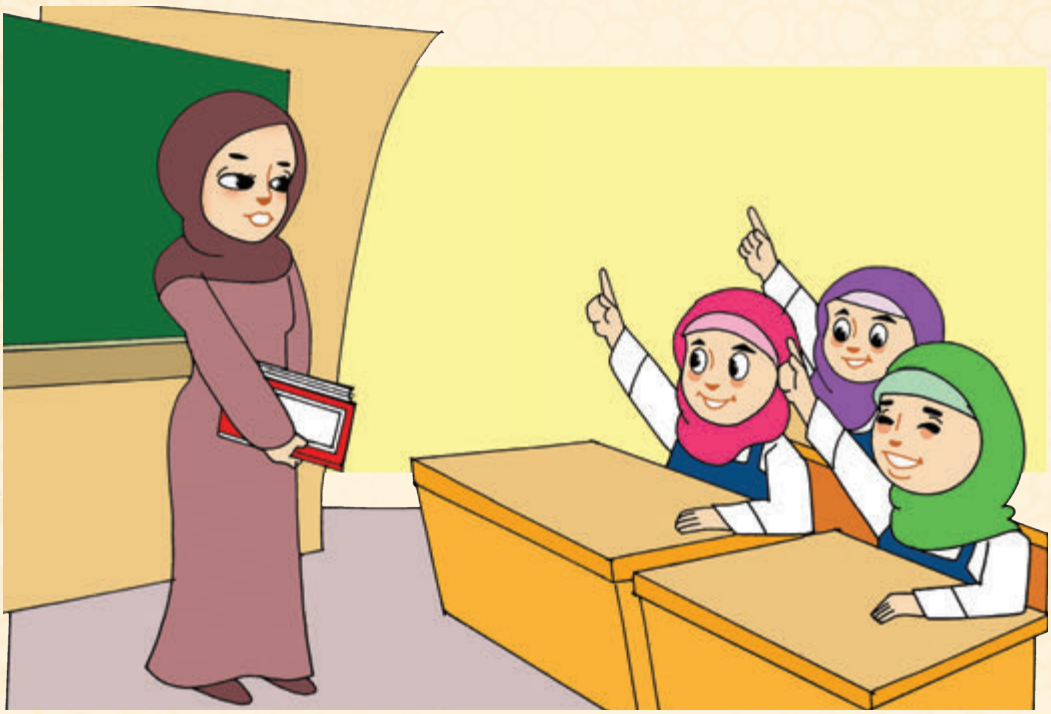
5) Do not turn your head unnecessarily.

6) Do not lean on a wall in the sheikh presence.

7) Do not interrupt the teacher while speaking, or race against him in talking, but be patient until he finishes his words.

8) Do not talk to anyone other than the teacher during the lesson.

9) If you asked the teacher, ask him with decency and politeness.



10) Know for him his right and do not forget his virtue.

11) Do not envy any of your companions, or others on a virtue that Allah has bestowed upon him.

12) Do not be proud of yourself by what Allah has bestowed upon you.

13) Do not speak unless your teacher asks you.

14) Do not ask unless you request permission first.

8- The Etiquettes with the Friends

Allah says:

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴾ [الزخرف :٦٧].

"Friends on that day will be foes one to another, save those who kept their duty (to Allah)." *[Az-Zukhruf: 67]*

(Meaning: Those who are befriended in misguidance they are enemies of each other on the Day of Resurrection, except those who are pious to Allah by obeying His commands and avoiding His prohibitions, their friendship is lasting and continuous.)

On the authority of Abu Hurairah, from the Prophet (peace and blessings of Allah be upon him) said: "A man follows the religion of his friend; so each one should consider whom he makes his friend." Related by Ahmad.

1) Be informed -may Allah make you one of His righteous slaves- that man is on the habit of his companion and his manners, so choose your friend properly, and your companion, he who you will be satisfied with his religion and his morals then befriended him, and he who you will not be satisfied with his religion and his morals so avoid him. Do not accompany a kaafir (an infidel) nor a bad person, or a heedless; as their company damages religion, the Prophet (peace and blessings of Allah be upon him) said, "Accompany none but a believer, and none eat your food but a pious" Related by Ahmad. Do not accompany the lazy, or the careless, as morals are catching, and befriend the people of seriousness, straightforwardness and high spirited.

2) Adhere to gaiety, leniency and a cheerful face with your brothers.

3) Assist your brothers in their work.

4) Be humble to your brothers; withhold from arrogance and boasting over them.

5) Adhere to good manners with your brethren, for he whose morals are good, Allah loves him, and his mention among people will be respectable.

6) Retain your chest free from doubt toward your brethren, and do not spy on them.

7) Forgive the mistakes and accept abuser's excuse.

8) Avoid envy and hatred.

9) Avoid from abandonment anyone over three nights.

10) Beware of insulting by titles, Allah the Exalted said:

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾ [الحجرات : ١١].

"Nor insult one another by nicknames. Bad is the name of lewdness after faith." *[Al-Hujurât: 11]*.

11) If there is a dispute between your brothers, then you reconcile them.

12) Preserve the deposit and the secret.



9- The Etiquettes of the Assemblies

Allah the Exalted said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡ ﴾ [المجادلة : ١١].

"O you who believe! When it is said, make room! In assemblies, then make room; Allah will make way for you (hereafter)." *[Al-Mujâdilah: 11]*.

(Meaning: O you who believe in Allah, when it is said, to you make room in assemblies, then make room; Allah will enhance in your life in this world and in the hereafter.)

1) Be informed –O you blessed one - that assemblies have etiquettes by fulfilling them assemblies will be blameless and ascribed pure, from among these, the remembrance of Allah the Exalted.

   The assembly which the remembrance of Allah the Exalted is not mentioned and the Prophet (peace and blessings of Allah be upon him) is not prayed upon. There is no blessing in it.

2) Select your acquaintance as the bad acquaintance harm you; the Prophet (peace and blessings of Allah be upon him) said, "The example of the good acquaintance and that of the bad acquaintance is that of the owner of the musk and of the one blowing the bellows. The owner of the musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell an offensive smell." Related by al-Bukhari, Muslim.

   (The meaning of the hadith: that the example of the good acquaintance like the one who sells musk, either he will give you from his perfume or he gives you a gift, or you buy from him, or you find a good smell, you will gain from his acquaintance, and you will not be hurt by it, and the example of the bad acquaintance like the blacksmith who blows in his machine, either he will burn your clothes or you find

a foul smell from him, you do not win in his acquaintance.)

3) Beware of the acquaintance of the disobedient and the innovator as their acquaintance is a harmful poison.

4) Salute the folk of the assembly when you come in and when you leave.

5) Sit down in an assembly where a place is available.

6) If you were three, there shall be no whisper between two without the third; and there shall be no talk with a language that the third does not know without a need.



7) Do not listen to the talk of others unless they are contented, or their words are loud.

8) Do not look at the phones of others and their sets without their permission.

9) Shun from excessive laughter, as the excessive laughter, perishes the heart.

10) Seal assemblies with the assembly's atonement, which is:

«سُبْحانَكَ اللَّهُمَّ وبِحَمْدِكَ، أشْهَدُ أن لا إلَهَ إلّا أنْتَ، أسْتَغْفِرُكَ، وأتُوبُ إلَيْكَ»

"O Allah, You are free from every imperfection; praise be to You. I testify that there is no true God except You; I ask Your Pardon and turn to You in repentance."



10 - The Etiquettes of the Salutation

Allah the Exalted said:

﴿فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً﴾ [النور : ٦١].

"But when you enter houses, salute one another with a greeting from Allah, blessed and sweet." *[An-Nûr: 61]*

(Meaning: if the believer entered a house from the houses that he is allowed to enter, he salutes its people, a blessed greeting from Allah, that it was prescribed for us for the spreading of affection, and love among us.)

The Messenger of Allah (peace and blessings of Allah be upon him) said, "You shall not enter Paradise so long as you do not affirm belief and you will not believe as long as you do love one another. Should I direct you to a thing which, if you do, will foster love amongst you: spread the peace among you." Related by Muslim.

1) Be informed –may Allah guides you to all good- that it is permissible (*a Sunnah*) for you if you enter a place to salute those who are in it by saying, "Peace be upon you and the mercy and blessings of Allah".

2) Or by your saying: "Peace be upon you and the mercy of Allah",

3) or by your saying, "Peace be upon you"

4) If a person salutes you, then you return him the salutation as he has delivered to you, or better than it.

5) Raise your voice with the salutation, and with the response, and do not be content with pointing by hand.

6) Salute whom you know and whom you do not know.

7) Salute those who walk if you are riding, if you are walking, salute the sitters.

8) Start with the salutation to those who are older than you.

9) Start with the salutation before you speak, and before you ask your want.

10) If you enter your house, and yet there is no one in, say the salutation.

11) If you are in the mosque and you are hearing the Friday *khutbah* and a person salutes you do not reply to him.

12) When you offer your salutation upon your entry, offer it upon your departure.



11- The Etiquettes of Permission

Allah the Exalted said:

﴿وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

[النور : ٥٩].

"And when the children among you come to puberty then let them ask leave even as those before them used to ask it." *[An-Nûr: 59]*

(Meaning: If children reach puberty, then they ask for permission to enter at all times as adults.)

And the Messenger of Allah (peace and blessings of Allah be upon him) said, "Permission was set as a barrier against sight." Agreed upon.

(The meaning of the hadith: Allah has prescribed for us asking for permission, so that the sight does not fall on something that is not permissible to look at).

1) Be informed -may Allah grant you success - that it is a Sunnah for you when asking permission to be on the right side of the door or on the left side.

2) Beware to look in the house of another except with his permission.

3) Ask permission for three times, if you are not granted the permission, or you are told: Return or you have not found anyone in the house, so go back.

4) Mention your name, or what you are known of, if it is said, "Who is it on the door? Do not say: (I).

5) Ask for permission when you want to leave the assembly, so that you may leave with permission, as your entry.

12- The Etiquettes of Speech

The tongue is a dangerous matter, and the discourse in the Sharia law has etiquettes and rulings, Allah the Exalted said:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴾ [الإسراء: ٣٦].

"(O man), follow not that whereof you have no knowledge. Lo! The hearing and the sight and the heart- of each of these it will be asked." *[Al- Isrâ: 36].*

(Meaning: Do not follow what you do not have knowledge of, the man is responsible for the use of his hearing and his eyes and his heart either for good or evil, and he will be rewarded for good, and he will be punished for evil.)

1) Be informed that you must preserve the tongue form all that Allah the Exalted has forbidden and His Messenger (peace and blessings of Allah be upon him).

2) If you want to speak, therefore think about your speech, if it is good then say it and if it is evil refrain from it, it is better for you.

3) Your speaking should be good, as the good word is a charity.

4) Reduce your talking, because too much talking is the reason for falling into sin.

5) Beware of backbiting, gossip and cursing.

6) Do not speak of all that you have heard, unless you confirm it.

7) Beware of lying, it is forbidden, and the lair is deserted.

8) Avoid offensive sayings and do not insult, and do not affront, and do not say vulgar words.

9) Beware that you lie to make people laugh untruthfully, as it is related in the hadith, “Woe to him who tells lies, to make people laugh thereby. Woe to him! Woe to him!” Related by Abu Dawud and Tirmidhi.

10) Do not interrupt others during their talk.

11) Subdue your voice, and do not raise it above the need.

12) Be careful not to swear by Allah and you are a liar.

13) Shun swearing by none other than Allah, even if you are truthful; as the saying, "by trust, or the Ka’ba, or the Prophet (peace and blessings of Allah be upon him.



13- The Etiquettes of Eating and Drinking

Allah the Exalted said:

﴿وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْ﴾ [الزخرف: ١٣-١٤]

"Eat and drink, but be not wasteful." *[Al-A'râf: 31]*, and the Messenger of Allah (peace and blessings of Allah be upon him) said, "O boy! Mention the name of Allah and eat with your right hand, and eat of the dish what is nearer to you." Related by al-Bukhari and Muslim.

There are etiquettes for eating and drinking in Islam, you should be careful to adopt them – O you the successful -if you eat:

1) Wash your hands before food and after it.

2) And say, "In the name of Allah" at the beginning of eating and drinking, and praise Allah after that; and if you forgot to mention Allah's name before food, say it during the food: "In the name of Allah first and last".

3) Do not eat, nor drink with your left hand.

4) Eat from what is in front of you unless there are several varieties on the table.

5) Do not rebuke food, nor despise it; as food is created by Allah.

6) Do not eat and drink while standing except for an excuse;

7) Drink in three batches and breathe outside the pot, and do not breathe in it and do not blow in it.

8) If you watered the folk, so be the last one to drink.

9) Be informed that gathering on food causes the blessing to descend in it.

10) Do not eat too much as too much food sickens the body and causes it to become inactive and lazy.

14- The Etiquettes of Riding and Walking

Allah the Exalted said:

﴿سُبۡحَٰنَ ٱلَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقۡرِنِينَ ۞ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

[الزخرف: ١٣-١٤].

"Glorified be He Who has subdued these unto us, and we were not capable (of subduing them); * And Lo! unto our Lord we are returning."
[Az-Zukhruf: 13-14].

1) Do not walk to a sin.

2) Do not walk in arrogance and self-esteem in your walk, as arrogance in walking indicates haughtiness and admiration of the self.



3) Your walk should indicate the vigour and liveliness and do not be feeble in your walk.

4) Do not turn around too much while walking.

5) If you walk to the mosque, then you walk in tranquillity and reverence.

15-The Etiquettes of the Road

The road has etiquettes and rights, on the authority of Abu Said al-Khudri (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings of Allah be upon him): said, "Beware! Avoid sitting on the roads." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet (peace and blessings of Allah be upon him) said, "If you must sit there, then observe the rights of the road." They asked, "What are the rights of the road?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining the good and forbidding the evil." Related by al-Bukhari.

1) Do not hurt any of the people in his body or his honour, as the Muslim is he from whose hands and tongue the Muslims are safe.

2) Guide the inquirer of the road.

3) Remove harmful objects from the road, this is from faith and because of it, a man has entered Paradise.



16- The Etiquettes of Travel

Travel has etiquettes if you want to travel:

1) Salute your family, your relatives and your brothers.

2) Do not travel alone and if you were three and more, then assign one of you as a leader.

3) Say the travel supplication: «اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ». "Allah is greater, Allah is greater, Allah is greater"

﴿سُبْحَانَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ۞ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

[الزخرف: ١٣-١٤].

"Glorified be He Who has subdued these unto us, and we were not capable (of subduing them); * And Lo! unto our Lord, we are returning."
[Az-Zukhruf: 13-14].

اللَّهُمَّ إِنّا نَسْأَلُكَ فِي سَفَرِنا هَذا الْبِرَّ والتَّقْوَى، ومِنَ الْعَمَلِ ما تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنا سَفَرَنا هَذا، واطْوِ عَنّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصّاحِبُ فِي السَّفَرِ، والْخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وعْثاءِ السَّفَرِ، وكَآبَةِ الْمَنْظَرِ، وسُوءِ الْمُنْقَلَبِ فِي الْمالِ والأَهْلِ»

"O Allah, we seek virtue and piety from You in this journey of ours and the act which pleases you. O Allah lightens this journey of ours and makes its distance easy for us. O Allah, You are (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with You from the hardships of the journey, the gloominess of the sights, and finding evil changes in property and family on return."

And if you returned say them and add,«آيِبُونَ، تائِبُونَ، عابِدُونَ، لِرَبِّنا حامِدُونَ» "We are returning, repentant, worshipping our Lord and praising Him."

(Meaning: Allah makes our journey includes all good works, and makes us in agreement of what You ordered us, avoiding what You forbid us to do, O Allah ease on us this travel, and makes its distance easy for us, and bestow on us comfort and safety from fears, O Allah accompany us by care and safety, You are what we hope and rely on in our absence from our people, O Allah save us from the travel tiredness, and the lasting sadness, and the accompanying worries, and we ask You to protect for us all what we left behind, and we come back to them happy with the safety and the grace. O Allah make us on our return committed to Your repentance and worship, praise be is due to You, and conclude our journey with your obedience as You began it with success.)



4) Supplicate for yourself in your travel and for your parents and whom you love, as the traveller has an answered supplication.

5) If you get down in a resting place say :

«أَعُوذُ بِكَلِماتِ اللهِ التّامّاتِ مِنْ شَرِّ ما خَلَقَ». "I seek refuge in the perfect words of Allah from the evil of what He has created."

6) Be patient and adapt the good morals with your companionship, as travel is a test of morals.

17- The Etiquettes of Dress and Adornment

The Sunnah regarding dress is a mediation and a moderation according to the situation; it was narrated from ‘Abd-Allah ibn Amr ibn al-’Aas (may Allah be pleased with him). He said the Messenger of Allah (peace and blessings of Allah be upon him) said:

“Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity.” Related by an-Nasa’i.

(Wear whatever you wish of permissible clothes without extravagance or arrogance)

1) Be informed –may Allah guide you - that you should cover the *awrah* (private parts), and the *awrah* of a man is from the navel to the knee and the thigh is *awrah*, be cautious that your *awrah* will be uncovered in front of anyone, be aware of someone to touch your *awrah*.



2) It is not permissible for a man to resemble women, and women should not resemble men, either in dress, in speech, in walking, or in anything else.

3) If you wear a new garment, then say the mentioned remembrance.

4) If you see he who wears a new garment, so supplicate for him of what is mentioned.

5) Do not wear the cloth of fame, which is every garment differs from what is worn by people that would lead to fame.

6) Do not wear what have crosses on them, or images, or the slogan of infidels, or forbidden words.

7) Use perfume, so it is a pleasing good Sunnah.

8) Pay attention to your hair and honour it, and do not exaggerate in that.

9) Avoid *qaza'* which is shaving a part of the head and leaving some part.

10) Be informed that the tattoo is forbidden.



18- The Etiquettes of Using Lavatory

From the perfection of the sharia law, that it did not leave anything that the Muslim needs but it clarified to him, even the defecation. Be informed - you who are keen to follow the Sunnah of your Prophet-

1) You must avoid answering the call of nature in the way of people, or in their shadow place where they sit, or in stagnant water that it does not run.

2) Do not enter the lavatory with something that has anything mentioning Allah's name, especially *al-Mushaf*; that is prohibited.

3) Do not receive the *Qiblah* and do not give your back to it in the open, but if you are in the building, it is easier.

4) Go with your left foot if you entered the lavatory, and say:

«بِسْمِ اللهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ، والْخَبائِثِ».

"In the name of Allah, O Allah, I seek refuge with You from devils – males and females."

And know by this supplication *dua'a,* you will seek refuge from every evil soul, and you will seek refuge from male demons and their females.

5) Go with your left foot if you go out of the lavatory, and say,«غُفْرانَكَ» "Your forgiveness".

6) Be informed that it is prescribed for you to remove impurity by water and this is called *Istnajah*, or with stones, and the like, such as papers, napkins, and this is called *Istjmar*.

7) Do not use your right hand in cleansing yourself.

8) Do not speak in the lavatory except for a necessity or a need.

9) Be cautious of the urine droplets to reach your body or your clothes.

10) Wash your hand after you are done with soap, or by something that removes the odour.



19-The Etiquettes of Sneezing

Sneezing has etiquettes, including:

1) If you sneeze, you say, «الحَمْدُ لله» "Praise be to Allah."

2) If your brother sneezes and you hear him praising Allah, then you say to him, «يَرحَمُكَ اللهُ». "may Allah have mercy on you."

3) If one sneezed and forgot to praise Allah, then remind him, this is an advice.

4) If your brother says, "may Allah have mercy on you." you say to him, "may Allah guide you and grant you well-being."

5) Subdue your voice with sneezing put your hand or your garment on your face.



20- The Etiquettes of Yawning and Belching

The Prophet (peace and blessings of Allah be upon him) said, "As for the yawn, it comes from Satan. When one of you yawns, he should repress it as much as possible. When one of you yawns, Satan laughs at him." Related by al-Bukhari.

Yawning is often with the body heaviness and its tendency to laziness.

1) Suppress the yawning as possible.

Silence your voice and do not say, "Ha".

2) Put your hand or your garment on your mouth.

3) If you yawn while you recite the Qur'an, then you should stop reading during yawning.

4) And suppress the belching as much as you can, do not raise your voice by belching.

(Belching: is a voice comes out from the mouth with a wind, when the stomach is full.)

5) Stop the smell that comes out by turning your head up, or by any other means.



21- The Etiquettes of Sleep

Sleep has etiquettes, including what is narrated by al-Bara'a ibn Azab (may Allah be pleased with him) he said, the Messenger of Allah (peace and blessings of Allah be upon him) said, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, "O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You, O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent. Then if you die on that very night, you will die on the *Fitra* (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." Related by al-Bukhari and Muslim.

(What is meant by Fitra is the Sunnah)

These are a range of etiquettes related to sleep:

1) Be informed that you should close the doors, put out the fire, and turn off the lamps before sleeping.

2) Perform ablution if you want to sleep, so as to sleep on purification.

3) Sleep on the right side; place your cheek on your right hand.

4) Read something from the Qur'an before sleeping, to be protected against the Satan's manipulation of you, and to be truest to your visions, and from among the verses and suras that you read before sleep; 'Ayat al-Kursi.

And it is permissible Sunnah for you to gather your hands and below in them, blowing is less than spitting, it resembles blowing without saliva. Moreover, you recite Unity Surah *al-Ikhlas* and *Almawazetin* (The daybreak and Mankind), then wipe with them what you can from

your body, starting with the head and face and the blowing is three times.

And do this if you complained from pains. Besides read Surat *al-Kaferoun* (The unbelievers), and make it the last thing you say, and read the last two verses of Surat *Al-Baqarah*, (The Cow),

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ * لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ﴾ [البقرة: ٢٨٥-٢٨٦].

"The Messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers We make no distinction between any of His messengers and they say, "We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying. * Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as you did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk. *[Al-Baqarah: 285-286]*.

5) Then say the remembrances of sleep, and they were mentioned previously in the *adhkar* section.

6) If you see a dream that you fear, spit on your left three times and seek refuge in Allah from the devil, and seek refuge from the evil of the dream, and turn away from your side that you were on it. And if you get up and prayed, it is better, and do not tell anyone about this annoying dream.

7) If you see a good vision, then rejoice and hope well, and do not tell anyone except whom you love.



8) Do not sleep on your abdomen for it is a sleeping that Allah hates.

9) If you wake up from your sleep at night, say, “None has the right to be worshipped but Allah alone, with no partner or associate. His is the dominion and all praise is due to Him, and He is Able to do all things. Glory be to Allah, praise be to Allah, none has the right to be worshipped but Allah. Allah is the Most Great, and there is no power and no strength except with Allah, the Most High, and the Most Supreme.”, then say, “O Lord, forgive me” and then supplicate of what you want of good, then stand up and perform of what you can of prayer, thus our prophet (peace and blessings of Allah be upon him) taught us.”

22-The Etiquettes of Supplication “Dua’a”

Allah the Exalted said:

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ ﴾ [غافر : ٦٠].

“And your Lord has said: “Pray unto me and I will hear your prayer.” *[Ghâfir: 60]* .

Be informed - may Allah grant you success - that supplication is a worship, he who does not supplicate Allah or supplicate other than Allah for matters that Allah only is capable of, he is arrogant of His worship.

1) Be righteous to your parents, as the dutifulness to them is from among the causes of answering the dua’a.

2) Present good deeds before you supplicate.

3) Receive the *Qiblah* at the supplication and lift up your hands.

4) Conceal the dua’a, as the concealment of supplication is better for invocation, reverence, and sincerity.

5) Do not go beyond in dua’a. Do not ask what is not permissible for you to ask, and do not exaggerate in raising your voice.

6) Be present with your heart, for Allah does not respond to a supplication from an inattentive heart.

7) Repeat the supplication and insisted on it.

8) Begin your supplication with praising Allah, and celebrating Him and then pray to the Messenger of Allah (peace and blessings of Allah be upon him).

9) Plead with what suits your request from Allah's most beautiful names; as you say: O the Forgiver, forgive me. O the Provider, provides for me.

10) Supplicate at the rooster crowing; hoping that the angels amen to that supplication.



11) Do not supplicate with a sin, or breaching a kinship's relation. It was narrated that Abu Sa'id (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said, "Any Muslim who supplicates Allah with any supplication, there is no sin in it, or there is no breaching of a kinship's relation, Allah grants it to him in three forms, either Allah grants it to him, or He will save for him in the hereafter, or He turns away evil from him the like of it." Related by Ahmad.



12) Shun from *haram* [prohibited] money because that is preventing the answer of the dua'a.

13) Do not rush the answer to supplication it may be delayed for wisdom that Allah knows, and it is concealed from you, be informed that Allah's choice for you is better than your choice for yourself. If you supplicate Allah, and you persisted, and you pleaded in supplication, and you avoided what prevents the answer, so do not panic from the delay of the answer.

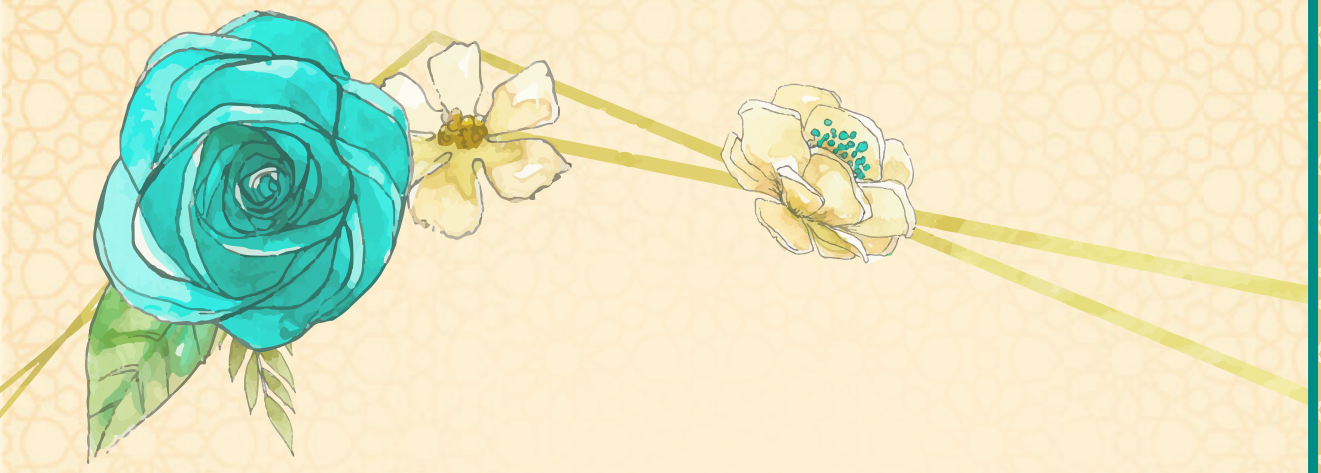
14) Seize the opportunities and virtuous times, such as the prostration, and after the last *Tashahhud* in prayer, and between *al-azan* and *Ikamah*, and the answering hour on Friday.

15) Fear the persecuted supplication, and do not supplicate on yourself, or on your money.

16) If you are afflicted by suffering, then supplicate Allah a lot of Za-Noun supplication,

﴿لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾ [الأنبياء : ٨٧].

"There is no God save You. Be You glorified! I have been a wrong-doer."
*[Al-*Anbiyâ'*: 285-286]*.



CHAPTER EIGHT:
THE MUSLIM ETIQUETTE IN DAY AND NIGHT



Be informed -may Allah guide you to the truthfulness- that you are a commissioned creature and the two angles count your works.

Moreover, be informed that the laziness is the worst of the companions and the love of relaxation and laziness inherits regret.

Be informed that knowledge raises its owner, so you –the blessed one – keep yourself busy with the Quran learning and learn a beneficial science.

Be informed that every day is a safe, beware of the day to go by with nothing, and you will see in the day of resurrection an empty safe then you will regret.

Be informed that the science is as much as you memorise; science is what in your chest, so you have to memorise, and then seek the support of Allah for that.

Be informed that the commands of Allah are *fard* [obligatory] and *nafil* [supererogatory]; the obligatory is the asset, by which salvation is reached, and the supererogatory is the profit, by which you are winning the degrees.

Be informed that Allah sees you in all your moments, and He knows all your movements. Therefore, strive not that He sees you except in good.

The Daily Programme for the Seeker of Paradise

◉ Try to wake up for the dawn prayer, and let the remembrance of Allah the Exalted be the first thing that comes to your heart and your tongue and say:

«الْحَمْدُ للهِ الَّذِي أَحْيانا بَعْدَما أماتَنا، وإِلَيْهِ النُّشُورُ»

"Praise be to Allah who restored unto us life after after He has caused us to die and unto Him shall be the Resurrection."

◉ Do not leave out the congregational prayer especially in the morning. And do not be lenient in its matter.

◉ If you walk to the mosque, walk respectfully and in calmness and do not hurry, and say the supplication of going to the mosque.

◉ If you want to enter the mosque, place your right foot first and say:

«بِسْمِ اللهِ، والصَّلاةُ والسَّلامُ عَلَى رَسُولِ اللهِ»

"In the Name of Allah and peace and blessing of Allah be upon Allah's Messenger" and do not sit until you pray the two *rak'ahs* of salutation. And be engaged in Allah's remembrance, His praising or reading the Qur'an.

◉ If you pray, be submissive in your prayer and be informed that your reward as much as your submission.

And worship your Lord Almighty in your prayers as if you see Him; and if you cannot see Him, He sees you.

◉ In your standing for prayer cast your eyes and gaze at your prostration place.

◉ If you delivered the Salaam, then recite the *adhkaar* after the prayer. There is a great good in them.

- Do not forget the morning *adhkaar,* as its virtues are great, and it is a fortress for the Muslim from evils and annoyances.

- Intend the good to all Muslims and intend to engage in all your day in the obedience of Allah the Exalted.

- You should prepare yourself for every prayer before its time.

- If you performed *Asr* prayer, then say the evening remembrance *adhkaar*, but if you were unable to do so, then say them after Maghrib prayer.

- Your times should not be neglected, and do not allow your time to pass without any use, but you should hold yourself accountable, And organise your time.

- If the time for *Isha'a* prayer comes, pray it in a congregation even if with your brothers at home, then pray the *Witr* three *rak'ahs*.

- Henceforth be engaged with studying *alim* (science), or reading a book, so you will seal the deeds of your day with a good deed.

- If you want to sleep, sleep on your right side and sleep on purity and be determined to do good to all Muslims if you wake up.

- Your sleep should not exceed eight hours either by night or by day, or you would lose your life in sleep.

- Intend to perform the night prayer, even if it is two rak'ahs, as two rak'ahs in the heart of the night have a great reward.

- If you wake up, return to what you have known previously and consistently stay on this arrangement for the rest of your life, as in this is your success and rescue and Allah's Love for you.



The Etiquettes of the Friday Prayer

Be informed that Friday is the feast of the believers, and it is an honourable day that Allah has assigned for this nation. And in it, there is an hour if a Muslim coincides and he asks Allah a need, Allah will give it to him. It is the last hour after the *Asr*, so be ready for it from the evening of Thursday by cleaned clothes, and the multitude of praising Allah and asking forgiveness and have *Ghusl*, and wear the best of your clothes, and the white clothes are the best and use perfumes and cut your nails, and then go early to the mosque, walk to the prayer with calmness.



If you enter the mosque, come close to the imam as near as you can, and if the people gather, do not overtake their necks, and do not pass before their hands when they pray, and do not sit until you pray the greeting prayer, even if the imam is delivering his *khutbah*.

When the imam comes out, then end talking and engage with answering the *muezzin*, then listen to the *khutbah*, with an attentive mind and with a warned heart.

And increase the praying to the Messenger of Allah (peace and blessings of Allah be upon him), especially in this day.



Al-Din is Orders and Prohibitions

Be informed, that the religion has two parts:

One of which is to abstain from the prohibited acts and the other is to do what Allah has ordered.

Abstaining from the acts that Allah has prohibited is the most difficult; because abstaining from what the self-desires in the sake of the obedience to Allah the Exalted, this is possible only for he whose faith is strengthened.

For this, the Messenger of Allah (peace and blessings of Allah be upon him) said, "And *al-Muhajir* the immigrant who abandoned what Allah forbade".



Your Organs will Witness Against you in the Day of Resurrection

Be informed, that all your organs will witness against you in the Day of Resurrection. Allah the Exalted said:

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [النور : ٢٤].

"On the day when their tongues and their hands and their feet testify against them as to what they used to do." [*An-Nur: 24*].

Therefore, preserve all your body from sins, especially your six organs; the eye, the ear, the tongue, the abdomen, the hand, and the leg.



As for the eye, it is created for you to see with and to use in your needs, and to look at the wonders of the creation of Allah, consequently, do not use them to look at what Allah hates, or to look at a Muslim with disrespect.



As for the ear: preserve it from listening to wicked and evil sayings and be aware of spying.

And be aware of listening to songs and amusement machines, they are prohibited.

As ears were created for you to hear the words of Allah the Exalted, and the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him), and the wisdom of His patrons, and of what would benefit you in this world and your success in the hereafter.

As for the tongue: it was created for you to remember Allah the Exalted, and to read His book, and guide the creation of Allah to every good, and to express what is in your conscience of the needs of your religion and your life.

But if you use it in other than what it was created for, you have been ungrateful to the grace of Allah.

Guard your tongue against lying in the seriousness and the humour.



Beware, never promise of something and you do not fulfil it.

Preserve your tongue against backbiting, which is mentioning a person of what he dislikes and remember Allah's saying,

﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾ [الحجرات : ١٢].

"…Neither backbite one another. Would one of you love to eat the flesh of his dead brother? You hate that (so hate the other)!" [*Al-Hujurat: 12]*

Beware of dispute, argument and praise yourself, Allah the Exalted said:

﴿فَلَا تُزَكُّوٓاْ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ﴾ [النجم : ٣٢].

"Therefor ascribe not purity unto yourselves. He is Best Aware of him who wards off (evil)." [*An-Najm: 32]*, be informed that the argument opens the doors of the evil and the enmity.

Avoid from cursing anything that Allah the Exalted created either an animal or food or a certain person.

Do not dispraise anything that Allah created.

Shun your tongue from joking, ridicule, and mockery of people in seriousness and humour; as it drops the gravity and hurts the hearts, and as this is the cause of enmities and disputes.

Beware of the false oath and do not swear a lot even if you are truthful.

Beware of the perjury testimony and insulting, and all inappropriate words.

Beware of talking in the religion of Allah without knowledge.

Beware of any words that insult the religion, or insult one of the Prophets, or the companions or the scientists, or the Qur'an, or any of Allah's rituals even if you are joking.

And command the good and forbid the evil within the limits of your knowledge based on the capability, with your commitment with kindness and wisdom.



Be informed – May Allah grant you success - that adherence to silence as much as you can it will assist you to control your tongue against the evil, as the silence is salvation, wisdom and benevolence.

As for the stomach: Preserve it from eating *haram*, and the doubtful, and do not put in your stomach save the good *halal*.

So be keen to limit yourself to full your stomach, as satiety is the key to diseases.

And satiety hardens the heart and spoils the mind, and ends memorisation, and inherits laziness and prevent from acquiring science.

As for the hands: Preserve them to hit a person without right, or to take with them *haram* money.

Preserve them from betraying a trust. Or to steal, or to take what Allah is discontented with, or to harm one of Allah's creation.

Do not draw creatures with spirit.

Shun your hands from writing what is not permissible to speak.



As for the two legs: Shun them from walking to what Allah is discontented with, be cautioned of boasting in walking.

Beware of passing before the hands of a worshiper.

Refrain from stretching the leg to the Qur'an.



Beware!

Beware of disobedience of parents, breaching of the kinship and harming the neighbour, even if he is an infidel.

Beware O you man of resembling women and beware O you woman of resembling men, as those who resemble other sex are cursed.

Be warned against lengthening the dress and the imitation of a voice of believer or his movement to mock him.

Beware of spying on people's *Awrahat*.



Beware of forsaking the Muslim above three days, except for a *Sharie* excuse.

Beware of sorcery, swindling, soothsaying or watching it.

Be informed, that your movements and your motionlessness with your organs are a gift to you from the blessings of Allah the Exalted, so use them in the obedience to Allah the Exalted.

Be well acquainted, that Allah is self-sufficient and He does not need you or your work, and all creatures are poor to His abundance and His mercy,

﴿وَٱللَّهُ ٱلْغَنِيُّ وَأَنتُمُ ٱلْفُقَرَآءُ﴾ [محمد : ٣٨].

"And Allah is the Rich, and you are the poor." *[Muhammad: 38]* .

Beware the works of the organs will be started from what is the heart.

If you want to preserve the organs, so you should cleanse the heart.

If the heart is reformed the whole body will be reformed, but if it is spoilt, the whole body will be spoilt, and its reforming is by continuous observing and the fear from Allah the Exalted.



The Reformation of the Heart

Be informed that the heart-disliked qualities are many, this include, envy, hypocrisy, and self-conceit.

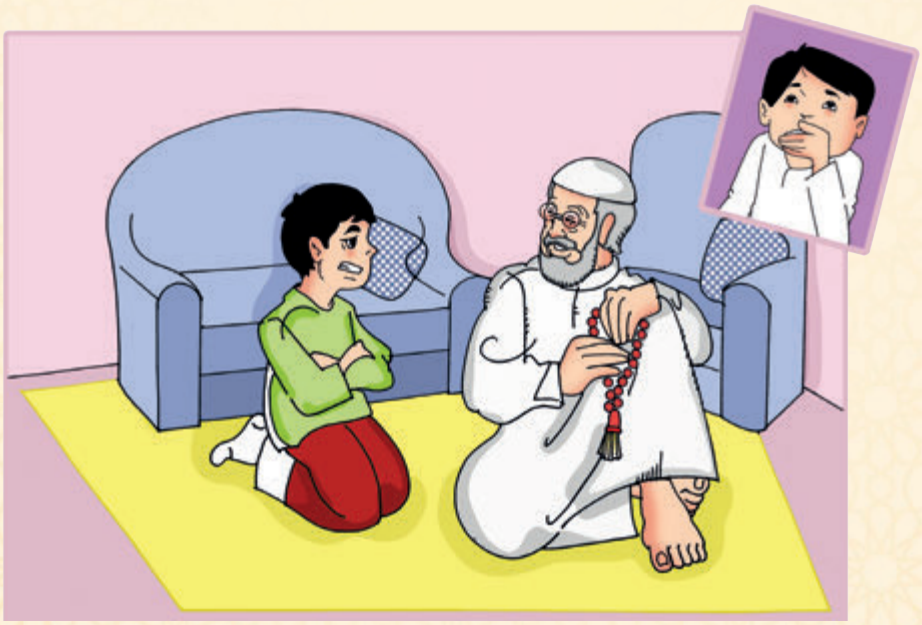
As for envy, it is the love of removal of bounties from others.

The slave does not reach the truth of faith unless he loves to all people what he loves for himself.

Hypocrisy is the hidden polytheism; it is the demanding the prestige in the hearts of people.

As for self-conceit, vanity, and pride: this is the slave looks to himself with the eye of pride and superiority, and he looks at the others with contempt and humiliation.

You should not look at any of the Muslims but you think that he is better than you.



The Companion Who does not Leave you

Be informed that your companion who does not leave you in your residence and in your travel, and in your sleep and in your awake, even in your life and your death; is your Lord, and your Master and your Protector and your Creator. He is with you, He preserves you and He cares for you as far as you are in His obedience and His remembrance.



Beware of your night and your morning that you will have time to be alone with your Lord, and to enjoy with Him your intimate discourse, and remember Him, and recite His words and supplicate Him.

Beware of the bad companion, and stick to good people you would succeed.

Let books be your companions, as books are the stores of knowledge and science.

He who keeps the limits of Allah, Allah protects him. As the Messenger of Allah (peace and blessings of Allah be upon him) said to ibn Abbas, "Be mindful of Allah and He will protect you. Be mindful of Allah and you shall find Him with you."

Be told, when Yunus (peace be upon him) had a reservoir of good deeds, he survived by it from the hardship, Allah said:

﴿ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ۞ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴾

[الصافات : ١٤٣-١٤٤].

"And had he not been one of those who glorify (Allah) * He would have remained in its belly till the day when they are raised." [*As-Saffat: 143-144]*,

But when Pharaoh did not have a reservoir of virtuous good deeds, he did not find a way out in his hardship. It was said to him:

﴿ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴾ [يونس : ٩١].

"Now? And you had disobeyed [Him] before and were of the corrupters?" *[Yunus: 91]*.

Consequently, make for yourself good deeds you will find them in times of hardship.

Let your clothing be an average between the clothing of luxurious arrogant people and the clothing that people would despise, as the best of matters is its middle.

Reckon yourself with every look, word, step, as the self-reckoning is the path of success.



The entitled people of the right of companionship

Pay the rights to its due people, and the first entitled to rights after Allah the Exalted, and the Prophet (peace and blessings of Allah be upon him) are your parents, and your near relatives then the nearer.

Do not forget the right of your teacher and his favour to you; he is your supporter to get you out of the darkness of ignorance to the light of science.

And if it had not been the teacher; ignorance would spread in the matters of religion and the world.

Observe every hour of your time how it goes; do not let it pass except with what you are pleased to meet Allah with.

Purify yourself and do not neglect it and get it accustomed to the most honourable and the best of works.

Mind the consequences of events, to enable you to stop all that you desire and all that you hate.

Manage your spending affairs, without waste; lest you need people, wise men said, “Economy is half of the living, and saving money is a sign of good mind, and waste is a sign of foolishness.”

Set piety as your provision and sign. It is the mean of success and achievement. Allah the Exalted said:

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾ [النبأ : ٣١].

“Indeed, for the righteous is attainment.” [*An-Nabaa*: 31]

Piety is the best of the causes to discharge hardships, and ending worries and enhancement of livelihood, Allah the Exalted said:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ﴾ [الطلاق : ٢-٣].

"And whosoever keeps his duty to Allah, Allah will appoint a way out for him, * and will provide for him from (a quarter) whence he has no expectation". [*At-Talaq: 2-3]*,

Piety is the best way to meet needs and ease matters, Allah the Exalted said:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا﴾ [الطلاق : ٤].

"And whosoever keeps his duty to Allah, He makes his course easy for him." [*At-Talaq: 4]*.

And all you know that people will disgrace in public; do not do it in privacy, and always remember that Allah sees you.



Science Benefits its Owner

I recommend you O my son and I recommend you O my daughter the book of Allah the Exalted: keep on memorising it, perfect its reading, reflect on its verses, and pray with what you memorise from it, you two will succeed in the two houses.

Be you two committed to the Sunnah and holdfast to the Sunnah concerning the knowledge and the work.

Read the Prophet *Sirah* in which there are the example and the knowledge of your Prophet news (peace and blessings of Allah be upon him) in all his situations.

Read the stories of the righteous people, as their stories increase the faith and firm the heart on the obedience of the Lord the Exalted.

Memorise from the poetry its best, especially the poetry of ascetic, wisdom and honourable of morals.

And memorise from the eloquent speech and from the noblest wisdom it's best and most beautiful.



Final Word

O my son and my daughter, Islam came with every honourable moral and forbids every morally bad, and the greatest of the morals of Islam is shyness, the Messenger of Allah (peace and blessings of Allah be upon him) said, "Every religion has an innate character, the character of Islam is shyness.", and he (peace and blessings of Allah be upon him) said, "All of the shyness is good."

If shyness is raised up, faith increased, as shyness prevents one from doing what is not consistent with the noble morality and good behaviour.

And shyness is proof of what is in the self from goodness, and a proof of the politeness of he who is attributed with it and his good raising.

And what a beautiful girl if she is attributed to it! The woman's shyness is more attractive than her beauty. Be proud of your veil, O you girl of Islam and these are some advice for you:

- Beware – O you good girl - of the bad companions, they want you to be like them.
- If you need to go out, go out in a decent dress, and avoid perfume, and let your going out with politeness and shyness.
- Avoid - as far as possible – the crowded and mixed places.
- Beware of loud laughter, it is rebuked.
- Do not communicate in the social networking sites or others with someone who is not of your *Mahram*.

We ask Allah to benefit you and raise you up with these directives.



General Directives

- Observe Allah in secret and in public, and remember that he sees you.
- Shy from Allah to see you while you are disobeying Him, and remember the hadith of the Prophet (peace and blessings of Allah be upon him), "And shy from Allah your shyness of a man from your family"

  And if yourself suggests to you to do something ugly, so say to your self, Allah sees me, Allah looks at me, Allah watches me, Allah has blessed me with many blessings, how can I disobey Him!?
- Be of good morals.
- Keep on the prayer, no matter how busy you are.
- If you misbehaved, then do good, as good deeds will erase the misdeeds.
- Obey your parents, and do not raise your voice over them, and do not make anyone precedes you to serve them.
- Reach your kinship ties and do not cut them.
- Respect your teacher and your sheikh and know them their rights.
- Be truthful in your speaking as the believer is not a liar.
- Pay the trust to he who trusted you, and do not betray he who betrayed you.
- Fulfil your promise, as fulfilling the promise is from the attributes of the honourable.
- Work on yourself to repair your defects, and do not occupy yourself with the defects of people.
- Accept advice, and do not be disturbed about it.
- Do not interfere with what does not concern you, and do not talk

about what does not concern you, and remember the hadith of the Prophet (peace and blessings of Allah be upon him), "A sign of man's good observance of Islam (his piety) is to keep away from that which does not concern him." Related by At-Tirmidhi.

- Organise your time, do not play and sleep too much, so your time will be wasted uselessly, and make play and sleep as much as you regain your activity.



- Make for the Quran a part of your life, and read a part of the Quran every day and keep on it, even if it is little, and multitude the remembrance of Allah and prayer to the Messenger of Allah (peace and blessings of Allah be upon him).
- Know that memorising the Qur'an is a great honour, and its memoriser has a great rank at Allah's the Exalted, so strive to memorise it.
- Make sure to increase your information every day and read useful books, as reading is a path to science and loftiness.
- Save money and be careful not to waste, and care to save from your pocket money, even if it is little; so as not to borrow from others.
- Do not be dependent and be the initiator, and help those who need help as much as you can.

- Be active and specify a part of your time to sports, as the strong believer is better and most beloved to Allah than the weak believer.
- Respect the elder, and be merciful to the young.
- O my son, O my daughter, let others see in you two the ethics of Islam, and be a role model for others.

Finally, O my son, O my daughter

I ask Allah the Exalted by His Might, and His Strength to provide you with useful knowledge, good work, a humble heart, and wide provision.

I ask Allah to make piety your provision, and politeness your adornment and the good company your supporter, maybe the contentment of Allah be the highest of your goals.



A Word for Educators

My brother the educator, my sister the educator:

Allah has chosen you for this important mission, and He has blessed you with this great blessing, what happy persons are you, if you both have a sincere intention for the sake of Allah the Exalted. And you strive of what was designated to, of the matter of education! And be informed that you are responsible before Allah for your role in raising children, as Allah said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا ﴾ [التحريم : ٦].

"O ye who believe! Ward off from yourselves and your families a Fire."
[*At-Tahrim*: 6]

As the Messenger of Allah (peace and blessings of Allah be upon him), said, "All of you are guardians and all of you are responsible for your subjects."

And be informed that you are trusted on the child's *akeedah*, and his worship, and his morals.

Be informed that the heart of the child is a white page and a precious jewel, it is a plank of any engraving and image, and it is capable of all that will be engraved in him. If he is accustomed to the goodness and he is taught it, he will grow up on it, he will be happy in this world and the Hereafter. The reward is shared with his father, and every teacher and educator, but if he is accustomed the evil and he is neglected, he will perish, and the sin will be on the parents and the educators.

And these are some of the directives that we hope Allah will benefit you from:

1) Reckon your reward at Allah's, what happy people are you, if this child is happy, and may Allah benefits the nation by him!

Seek the help of Allah on raising the children, Allah has mentioned in His Glorious book, that from among the supplication of His believing slaves:

﴿ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾ [الفرقان : ٧٤].

"And who say: Our Lord! Give us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil)." [*Al-Furqan: 74]*, and one of the virtuous teachers was supplicating around the Ka'ba, "Oh Allah, any boy whom I taught, make him of your virtuous slaves", and there were ninety scientists and virtuous people graduated on his hands.

2) Do not supplicate on the children, that it might encounter an hour of answering, and you will regret, a man came to Abdullah bin al-Mubarak (may Allah has mercy upon him), complaining the disobedience of his son, then ibn al-Mubarak asked him, "Have you supplicated on him?, he said, "Yes", then he said, "You have spoiled him", so accustom yourself that you supplicate for him instead of supplicating on him, avoid cursing, and if he does what makes you angry supplicate for him, may Allah guide you, may Allah reform you, and if it encounters an hour of answering he will be happy and you will be happy with his guidance.

3) Let be the first, to begin with to reform the children is to reform yourself, as their eyes look at you, and education by example is one of the greatest means of education, let not your words contradict your deeds, Allah the Exalted said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴾ [الصف : ٢].

"O you who believe! Why do you say what you do not do?" [*As-Saff: 2]*

4) And know that righteousness of parents extends to their offspring after them, as the commentators said in the story of the two boys mentioned in the Cave Chapter, that Allah saved their treasure because of the righteousness of their seventh grandfather.

5) Strengthen the greatness of this religion in the heart of the child; the religion of Islam. It is the religion of Allah, which He does not accept from anyone a religion save it, and make him proud and honoured to be affiliated to it; by highlighting the merits of religion and its virtues.

6) Share conversation with your son to know what he knows, as there is a wave of atheism has spread and doubting the constants of the religion, and doubting the Prophetic Sunnah, and avoid him from listening to the advocates of deviation.

7) Be keen to share with the child the great Muslims stories, and draw from these stories the lessons learned.

8) Avoid your son the bad companions and know that the effect of the companions on the child is great, so have a good choice of his friends.

9) As you are keen for the promotion of the child in this world, so be keen of his promotion in the hereafter by teaching the Qur'an, and remember the hadith of the Prophet (peace and blessings of Allah be upon him) said, "The one who was devoted to the Qur'an will be told to recite and ascend and recite as you were reciting when you were in the world, for you will reach your abode when you come to the last verse you recite."

Know by teaching your child the Qur'an, you will receive what the Prophet (peace and blessings of Allah be upon him) said, "He who memorise the Qur'an, learning it and act upon it, he is worn a crown of light on the Day of Resurrection. Its light is like the light of the sun. And his parents are worn two gowns, which the world does not do, and they say: for what we were dressed? It is said: for your child memorisation of the Qur'an."

10) Order the young child to pray if he reaches seven years old, and

follow him continuously, He who was raised on something he will grow older on it, and do not neglect him when he is young. If he grow up, you will say : I will teach him, but it is difficult. accompanied him with you to the mosque, and taught him literature, and the mother is keen to pray with her daughter.

11) Teach the young modesty and shyness in clothing, speech, action, and teach him the limits of *awrah*, and what is not permissible for him to show, and what is not permissible for any one to touch, and teach him the limits of dealing with his peers of sex.

12) Do not over-trust the child, do not give him the phone, or the iPad, and the like without control, and do not make these devices occupy him from his duties.

13) Teach him the virtuous morals, such as honouring the guest, honouring the neighbour, generosity, and courage.

14) Assign him some of the tasks that he does well to be used to take responsibility.

15) Be careful to mention one of your relatives in front of him badly, thus you transfer your problems to him, and teach him to break the kinship and backbiting

Finally: O you the educator: Help the child to obey you, by asking him what can he achieve, and do not exaggerate of what is required, and do not be negligent.



CONTENTS

Introduction of the second edition 07

Chapter (1) Selected Summarised Ahadith from the Authentic Sunnah 09

Chapter (2) The Remembrances 19

The Virtue of Remembrance 21

The Supplication of Waking up from Sleep 23

The Supplication of Wearing the Clothes 24

The Lavatory Supplication 26

The House Supplication 27

The Mosque Supplication 28

The Remembrance of Adhan 30

The Remembrances of Day and Night 32

The Remembrances of Sleep 36

The Remembrances of Eating 38

Varied Remembrances 39

Chapter (3) The Principles of Faith 43

The Pillars of Islam 45

The Meaning of the Two Testimonies 45

The meaning of “establishing the prayer” and its fruits 46

The meaning of “Paying the Zakat” and its fruits 46

The meaning of “Fasting" and its Fruits 47

The Meaning of “Pilgrimage” and its Fruits 47

The Articles of Faith 49

1- The Belief in Allah the Exalted 50

2- The Belief in the Angels 53

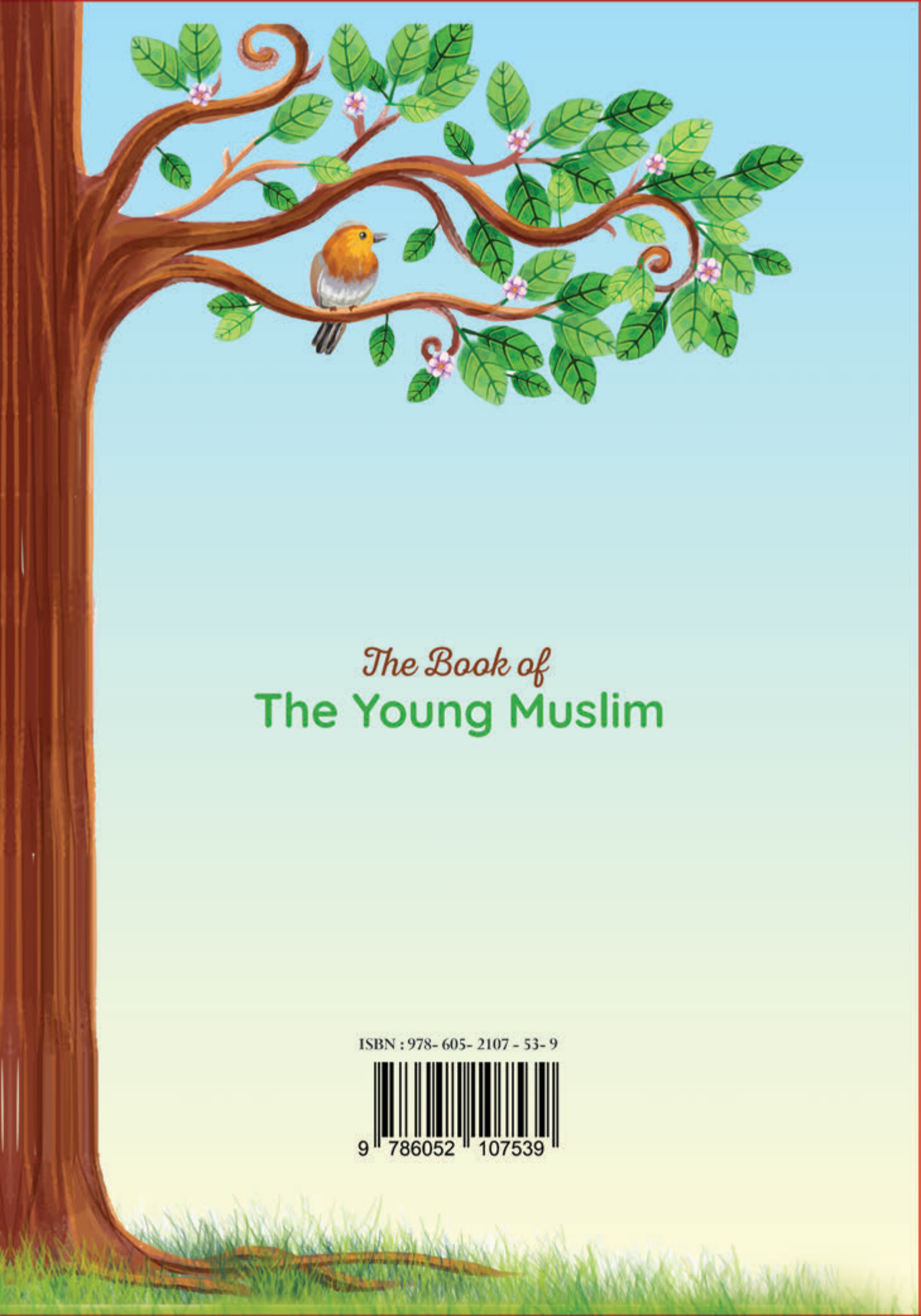
3- The Belief in the Books 54
4- The Belief in the Messengers 55
5- The Belief in the Last Day 57
6- The Belief in the Divine Decree 58
Chapter (4) A Summary of Jurisprudence of Purification, Prayer and Fasting. 61
The Purification 63
The Description of Ablution 64
Nullifications of Ablution 65
Description of the Dry Ablution 65
The Prayer 66
The Call to Prayer (adhan) and Performing Prayer (ikama't) 66
The call to prayer (Adhan) is fifteen sentences 67
Call for performing the prayer (Ikama't) is eleven sentences 67
The Conditions of the Prayer 68
The Description of the Prayer 68
The remembrances after the obligatory prayer 74
The Congregational Prayer 74
The Patient's Prayer 77
The Traveller's Prayer 77
The Fasting 78
Chapter (5) The Prophetic Biography 79
The Nobel Lineage 81
His Attributes 86
His Morals and his Characteristics 87
His Miracles 90
His Children. 91
His Wives 93
Chapter (6) Notables of Islam 95

The Ten who were Promised the Paradise. 97
1- Abu Bakr al-Siddiq 97
2- Omar ibn al-Khattab 98
3- Uthman ibn Affan 99
4- Ali ibn Abi Talib 101
5- Abu Ubaidah ibn al-Jarrah 102
6- Talha ibn Obaid Allah 103
7- Zubayr ibn al-Awam 104
8- Abdul al-Rahman ibn Auf 105
9- Saad ibn Abi Waqas 106
10- Sa'id ibn Zaid 107
11- Al-Hassan ibn Ali ibn Abi Talib 108
12- Al-Hussein ibn Ali ibn Abi Talib 109
13- Khadija bint Khuwailid 110
14- Aisha, the Mother of the Believers 111
15- Fatima the daughter of Allah's Messenger 112
Chapter (7) Etiquettes and Behaviour. 113
1- The Politeness with Allah the Exalted 115
2- The Politeness with the Messenger of Allah 116
3- The Etiquettes of Recitation 118
4- The Etiquettes of Mosques 120
5- The Politeness with the Parents 122
6- The Politeness with the Scholars 125
7- The Politeness of the Student of Science 126
8- The Etiquettes with the Friends 128
9- The Etiquettes of the Assemblies 130
10- The Etiquettes of the Salutation 133
11- The Etiquettes of the Permission 135

12- The Etiquettes of the Speech 136
13- The Etiquettes of Eating and Drinking 138
14- The Etiquettes of Riding and Walking 139
15- The Etiquettes of the Road 140
16- The Etiquettes of Travel 141
17- The Etiquettes of Dress and Adornment 143
18- The Etiquettes of Using Lavatory 145
19- The Etiquettes of Sneezing 147
20- The Etiquettes of Yawning and Belching 148
21- The Etiquettes of Sleep 149
22- The Etiquettes of Supplication "dua'a" 152
Chapter (8) The Muslim deeds of day and night. 155
The Daily Programme for the Seeker of Paradise 158
The Etiquettes of the Friday Prayer 160
Al-Din is Orders and Prohibitions 162
Your Organs will Witness Against you in the Day of Resurrection 163
Beware! 169
The Reformation of the Heart 171
The Companion Who does not Leave you 172
The entitled people of the right of companionship 174
Science Benefits its Owner 176
Final Word 177
General Directives 178
A Word for Educators 181
CONTENTS 185

ISBN : 978- 605- 2107 - 53- 9

9 786052 107539



The Book of
The Young Muslim

ISBN : 978- 605- 2107 - 53- 9