

# SUBUL AS-SALAAM PATHS OF PEACE

What a Muslim should know from his religion's  
Creed, Al-sira, Etiquettes and Rulings

Thoughtfully selected from scholars books

By

Dr .Abdullah bin Omar al-Bakri

Revised by elite of scholars

*Translated by*  
**Khaled Fahmy**



Subul As-Salaam  
Paths of Peace

*What a Muslim should not be ignorant of  
creed, Al-sīra, etiquettes and rulings*



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



# Subul As-Salaam

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Subul As-Salaam, Paths of Peace, what a Muslim should not be ignorant of Creed, Al-sira, Etiquettes and Rulings.

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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*





قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ  
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم  
مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ

[المائدة : 15 - 16]

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

“Now has come unto you light from Allah and a plain Scripture, whereby Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness unto light by His decree, and guides them unto a straight path.”

[*al-Ma'idah 15: 16*]





## DEDICATION

I dedicate this brief book, to my sons and daughters, and to schools students, and the circles of teaching the Glorious Qur'an, and to every father and mother, who are in search for a book to read with their children at home, and to every person who is concerned about raising the young on a pure authentic Islamic culture.



## INTRODUCTION

All praise is due to Allah as appropriate as it should be for the Glory of His Face, and for the Greatness of His Power and peace and prayer be upon the seal of His Messengers, and the finest of His creation, and upon his family and his companions.

This book, *Paths of Peace; Suboul As-Salaam*, what a Muslim should know from his religion's creed, al-sīra, etiquettes and rulings, is a book that we have collected its materials from scholars' books; as a course to be taught in the memorisation centres of Hamad ibn Al-Thani Foundation for teaching the Glorious Quran, and whoever desires to use it from among all the Glorious Quran teaching centres wherever they are, besides the book is appropriate to be read at home. As the Muslims generations will be able to culturally benefit from it since its content is needed by every Muslim.

The course includes what every Muslim should know, such as the fundamentals of faith and its six articles, and the important rulings of purification, prayer and fasting, with a summary of the Prophetic biography.

We have commenced the book with carefully selected forty Ahadith from the Prophet's noble exhaustive words and we were committed to select short ahadith to be easy to memorise.

The book contains an agreeable overview of a range of biographies of the nation prominent figures of the eminent predecessors, besides outlines of morals, etiquettes and behaviour, also all what the boys and girls need of the virtues in the early years of their life, and the honourable of morals, and all that support the refinement of the souls and the reform of the hearts. We have specified a chapter to mention

the most decisive days in the history of the nation; reminding the Muslim of the efforts of the predecessors (*Al-Salaf*) in supporting the religion and warding off for it. As well as illuminating the path of dignity and glory for the young emerging generations, and inspiring in the souls the hope for a better tomorrow.

We concluded the book with a special chapter for the Muslim girl and woman includes what are the rulings she needs regarding her veil and adornment.

The call to compile this book, and the preparation of this course, is what we and others who work in the circles of teaching the Glorious Quran have noticed that these circles lack a brief comprehensive course of the tasks that the students of the Glorious Qur'an will be raised upon.

Consequently, this has resulted in a weakness in faith-based upbringing, a lack of *Shari'ia* knowledge, and an inadequate distinction between behaviour and worship of many students of the Qur'anic circles, who should be the elite of their class, the core of their generation, and the pride of their nation.

It is proposed that the students of the memorisation circles should study this course in a period not exceeding two years, at a rate of one hour per week, preferably between *Maghrib* and *Isha'a* on every Thursday.

In this way, the student will be able to graduate from the memorisation circle, whether he memorises the Glorious Quran or he does not complete it, he will have been provided with knowledge, moral, and behavioural guidance to support him to be upright and steadfast in truth, with the permission of Allah the Exalted.

## ACKNOWLEDGEMENTS

Allah the Exalted reward everyone who contributed to this work by writing, correction, or making a remark, and I particularly specify here, the holders of virtues the scholars, who have privileged us to peruse the book and assessed and corrected it,

We also hope that anyone who has a note, a correction or a suggestion regarding this book, would kindly be in touch with us, on one of the addresses listed below.

Allah bestows success and He is the Guide to the Right Path.

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# FORTY

Selected Short Ahadith

*From the authentic books of the purified Sunnah*

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## PRECEDING OF THE INTENTION

- 1) On the authority of Omar ibn al-Khattab (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger is for the sake of Allah and His Messenger and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.” **Related by al-Bukhari and Muslim.**

## PILLARS OF ISLAM

- 2) On the authority of Abdullah ibn Omar ibn al-Khattab (may Allah be pleased with them), who said:

I heard the Messenger of Allah (peace and blessings of Allah be upon him) said, “Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the *Salah* (prayer), paying the *Zakat* (obligatory charity), making the *Hajj* (pilgrimage) to the House, and fasting Ramadan.” **Related by al-Bukhari and Muslim.**

## ISLAM IS MADE EASY

- 3) On the authority of Abu Abdullah Jabir ibn Abdullah al-Ansari (may Allah be pleased with him), that:

A man questioned the Messenger of Allah (peace and blessings

of Allah be upon him) and said, “Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?” He (peace and blessings of Allah be upon him) replied, “Yes.” **Related by Muslim.**

#### SOME OF THE MUSLIM ATTRIBUTES

- 4) On the authority of Abdullah ibn Amr (may Allah be pleased with him): The Prophet (peace and blessings of Allah be upon him) said, “A Muslim is the one who avoids harming Muslims with his tongue or his hands. And al-Muhajir (the emigrant) is the one who gives up (abandons) all that Allah has forbidden.” **Related by al-Bukhari.**

#### WARNING OF POLYTHEISM

- 5) On the authority of Abu Abdullah Jabir ibn Abdullah al-Ansari (may Allah be pleased with him), he said, “A man came to the Prophet (peace and blessings of Allah be upon him) and asked him, “O Messenger of Allah, what are the two imperatives which lead to Jannah or Hell. He replied, 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 HYPOCRITE ATTRIBUTES

- 6) 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.**

### STEADFASTNESS

- 7) On the authority of Sofian ibn Abdullah ath-Thaqafee (may Allah be pleased with him), who said, I said, “O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you.” He said: “Say I believe in Allah — and then be steadfast.” **Related by Muslim.**

### AD-DEEN IS SINCERITY

- 8) On the authority of Tamim ibn Aus ad-Dari (may Allah be pleased with him), reported: The Prophet (peace and blessings of Allah be upon him) said: “Ad-Deen (*religion*) is sincerity”. We said: “For whom?” He replied, “For Allah, His Book, His Messenger and for the Muslims leaders and their masses” **Related by Muslim.**

### OBEDIENCE TO THE MESSENGER

*(Peace and blessings of Allah be upon him)*

- 9) On the authority of Abu Hurairah: Allah’s Messenger (peace and blessings of Allah be upon him) said, “All my followers will enter Paradise except those who refuse.” They said: “O Allah’s Messenger who will refuse?” He said: “Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).” **Related by al-Bukhari.**

## DENOUNCEMENT OF THE INNOVATION IN RELIGION

- 10) 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.**

His saying: “will have it rejected”: it is returned on its doer; for its invalidity and it is not regarded as countable.

## PROHIBITION OF THE MULTITUDE OF QUESTION AND RIDICULOUSNESS

- 11) On the authority of Abu Hurairah (may Allah be pleased with him): I heard the Messenger of Allah (peace and blessings of Allah be upon him) said, “What I have forbidden for you, avoid it. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you.” **Related by al-Bukhari and Muslim.**

## LOVE FOR YOUR BROTHER WHAT YOU LOVE FOR YOURSELF

- 12) 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.**

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THE BELIEF IN ALLAH AND  
THE LAST DAY

- 13) 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, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.”  
**Related by al-Bukhari and Muslim.**

THE QUESTIONING ON THE DAY OF  
RESURRECTION IS ABOUT FOUR MATTERS

- 14) On the authority of Abu Barzah Al-Aslami (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said, “The feet of the slave of Allah shall not move [on the Day of Judgment] until he is asked about his life and what he did with it, and about his knowledge and what he did with it, and about his wealth and how he earned it and where he spent it on, and about his body and for what did he wear it out.”  
**Related by at-Tirmidhi.**

RELIANCE ON ALLAH EXALTED

- 15) On the authority of Omar ibn al-Khattab (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said, “If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds, they go out hungry in the morning and come back with full bellies in the evening.” **Related by Ahmad, al-Tirmidhi and ibn Majah.**

His saying, “They go out hungry in the morning and come back with full bellies.” They go at the beginning of the day hungry: i.e., the bellies are overwhelmed by hunger, and in end of the day returns with full bellies.

### THE VIRTUE OF CALLING FOR GOODNESS

- 16) 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, “He who summons others to follow right guidance, his reward will be equivalent to the reward of the people who follow him, without their rewards being diminished in any respect on that account; and he who summons others to follow error his sin will be equivalent to the sins of the people who follow him, without their sins being diminished in any respect on that account.” **Related by al-Bukhari and Muslim.**

### REFORMING THE HEARTS AND THE DEEDS

- 17) 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.**

### VIRTUE OF DOING GOOD DEEDS PERSISTENTLY

- 18) On the authority Aisha (may Allah be pleased with her),

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who said, the Messenger of Allah (peace and blessings of Allah be upon him) said, “The acts most pleasing to Allah are those which are done persistently, even if they are little.”

**Related by Muslim.**

### SOME FAVOURS THAT ALLAH BESTOWED UPON HIS FAITHFUL BELIEVERS

- 19) 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, “When a slave falls ill or travels, then he will get a reward similar to that he gets for good deeds practised at home when in good health.” **Related by al-Bukhari.**

### VIRTUE OF LEARNING QUR’AN AND TEACHING IT

- 20) 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. Al-Bukhari. And in a narration: “The most excellent of you is the one who learns the Qur’an and teaches it.” **Related by al-Bukhari.**

### MEMORISATION OF THE QUR’AN AND ITS REVISION

- 21) On the authority of Abdullah ibn Omar (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said, “The parable of one who knows the Qur’an by heart is as the parable of an owner of a hobbled camel.



If he remains vigilant, he will retain it; and if he neglects it, it will go away.” **Related by Muslim.** (Mua’qalah): i.e. clenched with a headband, it is a rope that tightens the camel knee.

### VIRTUE OF PRAYING TO THE PROPHET,

*(Peace and blessings of Allah be upon him)*

22) 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.**

### VIRTUE OF REMEMBRANCE OF ALLAH THE EXALTED

23) On the authority of Abdullah ibn Busr (may Allah be pleased with him), said: A man came to the Prophet (peace and blessings of Allah be upon him), he said, “O Messenger of Allah, indeed the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to.” He said, “Let not your tongue cease to be moist with the remembrance of Allah.”

**Related by Ahmad and al-Tirmidhi.**

### VIRTUE OF GOOD MORAL

24) 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

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among the believers is the one whose moral is most excellent, and the best of you are those who are the best to their wives.”

**Related by at-Tirmidhi.**

### VIRTUE OF RETAINING RELATIONS WITH ONE’S KITH AND KIN

- 25) 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 loves that he be granted more wealth and that his lease of life is prolonged then he should retain good relations with his kith and kin.” **Related by al-Bukhari and Muslim.**

His saying: “that his lease of life is prolonged” delay in his age, then it will be elongated, by the destiny and wisdom of Allah.

### FROM THE PROPHETIC TEACHINGS

- 26) On the authority of Abu Hurairah (may Allah be pleased with him), said: My friend (peace and blessings of Allah be upon him) has instructed me to do three things, “Fast three days during every month, and the two rak’ahs of the forenoon prayer, and observing Witr prayer before going to sleep.” **Related by al-Bukhari and Muslim.**

### VIRTUE OF PERFECTING THE ABLUTION

- 27) 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, “He who performed ablution well, his sins would come out from his body, even coming out from under his nails” **Related by Muslim.**

## VIRTUE OF THE REGULAR SUPEREROGATORY PRAYERS

- 28) On the authority of Umm Habiba (the wife of the Prophet) (may Allah be pleased with her), she said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “A house will be built in Paradise, for anyone who prays in a day and a night twelve rak’ahs.” and she added: “I have never abandoned (observing them) since I heard it from the Messenger of Allah (peace and blessings of Allah be upon him).” **Related by Muslim.**

## VIRTUE OF THE CHARITY, PARDON AND HUMILITY

- 29) 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.**

## ABUNDANCE OF THE GOOD WAYS

- 30) On the authority of Abu Dhār (may Allah be pleased with him), that the Prophet of Allah (peace and blessings of Allah be upon him) said to me, “Don’t consider anything insignificant out of good things even if it is that you meet your brother with a cheerful face.” **Related by Muslim.**

## EXPLANATION OF VIRTUE AND SIN

- 31) 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 (*Al-kehloq*) 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.**

### VIRTUE OF SPENDING AND DISPRAISE OF STINGINESS

- 32) On the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet of Allah (peace and blessings of Allah be upon him) said, “Every day two angels come down from Heaven and one of them says, O Allah! Compensate every person who spends in Your Cause,’ and the other (angel) says, O Allah! Destroy every miser.” **Related by al-Bukhari and Muslim.**

### PIETY AND THE URGING TO FORSAKE DOUBTFUL MATTERS

- 33) On the authority of al-Hassan ibn Ali 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-Nisa'e.**

### DENOUNCEMENT OF EXCESSIVE EATING AND STOMACH FULLNESS

- 34) 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) saying, “No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient 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.**

## ENJOINING THE RIGHT AND FORBIDDING THE EVIL

- 35) On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him) who said, I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith." **Related by Muslim.**

## DENOUNCEMENT OF MEN IMITATING WOMEN AND VICE VERSA

- 36) 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.**

## HELP THE OPPRESSED

- 37) On the authority of Anas (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings of Allah be upon him) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet said, "By preventing him from oppressing (others), for that is how to help him." **Related by al-Bukhari.**

## DENOUNCEMENT OF ANGER

- 38) 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.**

### EXPIATION OF SINS

- 39) On the authority of Abu Hurairah, the Prophet (peace and blessings of Allah be upon him) said, “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that.” **Related by al-Bukhari and Muslim.**

### WHAT BENEFITS THE MUSLIM AFTER HIS DEATH

- 40) On the authority of Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said, “When a man dies, his deeds come to an end except for three things; *Sadaqah Jariyah* (ceaseless charity), a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased).” **Related by Muslim.**





## 2

## THE REMEMBRANCES



1 – The Virtue of Remembrance

2 – The Remembrances of the Day and the Night





## 1

## THE VIRTUE OF REMEMBRANCE

Allah the Exalted said:

﴿ وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً  
وَأَجْرًا عَظِيمًا ﴾ [الأحزاب: ٣٥]

“.... and men who remember Allah much and women who remember Allah has prepared for them forgiveness and a vast reward.” [*al-Ahḏab*: 35].

On the authority of Abu Darda’ (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said: “Shall I not inform you of the best of your actions which are the purest to your *Rubb*, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?” They said, “Certainly.” He said, “Remembrance of Allah the Exalted.” Related by Ahmad and at-Tirmidhi.

Be informed – may Allah grants on you His remembrance - that there is not after the recitation of Allah’s book a worship performed by the tongue better than the remembrance of Allah and raising the needs by sincere supplications to Him, and the best of remembrance is with the heart and tongue joined.

**Remembrance (*dhikr*)** has many types: of them are: Praying to the Prophet, *Tableel* (saying there is no god but Allah), *Tasbeeh*,

*Takebeer, Al-Tahamed, al-Hamqalah* and *al-Isteghfaar*. Every doer of obedience for Allah is remembering Allah.

**The Remembrance is better than the al-Dua'a.** So remembrance is praising Allah the Exalted with the beauty of His attributes and bounties, and His Names and *al-Dua'a* where the bondman is asking for his need, and how to compare this with the other?

**The Remembrance is the easiest of the worships,** and its virtue has been mentioned in many ahadith:

**Among its virtues that it expels the Satan,** and pleases the Beneficent, and brings provisions, and the bondman receives Allah's remembrance of him, as Allah says: "Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me." [*al-Baqarah*: 152]. If it is not mentioned in the remembrance but this verse, so it is sufficient to be virtuous.

**Its virtues,** it washes away sins and safeguards the believer of regret on the Day of Judgment. That every gathering the bondman does not mention His Lord the Exalted in it, it will be a remorse for him in the Day of Resurrection.

**Its virtues,** it is the planting of paradise, and it equals liberating slaves and spending money, and jihad in the way of Allah.

**Its virtues** that the houses of Paradise are built by remembrance, if the remembrance reciter stops the remembrance, the angels took hold of the building.

## 2

THE REMEMBRANCE OF THE  
DAY AND THE NIGHT

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:

- If you wake up from your sleep, say:

« الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ ».

- “All Praise are due to Allah who raises us after He caused us to die and unto Him is the resurrection.”



- **If you wear your clothes,** start with the right, and say: « بِسْمِ اللَّهِ »

« الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةَ ».

- “In the name of Allah”, “All Praise are due 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. 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، وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا صُنِعَ لَهُ ».

- “O Allah, all praise are 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 dress on your brother, say:**

«الْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا.»

- “Wear new, and live praiseworthy, and die a martyr.”
- **If you take off your clothes, say:** «بِسْمِ اللَّهِ» “In the name of Allah”, and start with the left, then the right, and in trimming the nails, plucking the armpit, and shaving the head, and taking a thing from a person and give it to him and the alike, start with the right, and its opposite with the left.
- **If you enter the lavatory, advance your left foot, and say:**

«بِسْمِ اللَّهِ»، «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ، وَالْخَبَائِثِ.»

- “In the name of Allah”, “Oh Allah, I seek refuge in You from *Khoubeth*; (malice), and *al-Khabay’th*; (evil deeds)”. And if you come out of it, advance your right foot and say, «عُفْرَانِكَ». “Your forgiveness.”



- **And if you perform Ablution; wudoo’, say:** «بِسْمِ اللَّهِ» “In the name of Allah,” and if you forget it in its beginning, then say it during it.
- **Then if you finished with it, then say:**

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.»

- “I bear witness that there is no god except Allah, alone without partner and I bear witness that Muhammad is His slave and His Messenger.” He who says it, the eight gates of Paradise have opened to him, he enters from any of them he wishes.”, and say,

«اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»، «سُبْحَانَكَ اللَّهُمَّ  
وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ، وَأَتُوبُ إِلَيْكَ».

- “O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.”, “How perfect You are O Allah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.”, he who says it, it will be written on a parchment and then it will be sealed with a sealer, it would not be broken until he is served with it in his deeds on the Day of Resurrection.



- **If you leave your house**, advance your left foot, and say:

«بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

- “In the name of Allah, I place my trust in Allah, and no might or power except with Allah”, the one who said it, it will be said to him: “you are guided, defended and protected, and the devil will go far away from him”.

- **If you enter your house**, advance your right foot, and say:

«بِسْمِ اللَّهِ وَلِجَنَّا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا».

- “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 salaam to your family.



- If you go to the mosque, say:

«اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا، وَأَعْظِمْ لِي نُورًا، وَاجْعَلْ لِي نُورًا، وَاجْعَلْنِي نُورًا، اللَّهُمَّ أَعْظِمْ لِي نُورًا، وَاجْعَلْ فِي عَصَبِي نُورًا، وَفِي لَحْمِي نُورًا، وَفِي دَمِي نُورًا، وَفِي شَعْرِي نُورًا، وَفِي بَشْرِي نُورًا، اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَبْرِي، وَنُورًا فِي عِظَامِي، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَهَبْ لِي نُورًا عَلَى نُورٍ».

- “Oh Allah, make light in my heart, and light in my tongue, and light in my hearing, and light in my sight, and light from above me, and light from under me, and light from my right, and light from my left, and light in front of me, and light from behind me and light in my soul, and endow great light on me and magnify light for me, and make light for me, and make me light, O Allah give me light and make light in my nerves, and light in my flesh, and light in my blood, and light in my hair, and light of my skin, O Allah make me light in my grave, and light in my bones; and increase me of light, and increase me of light, and increase me of light, and bestow on me light over light.”

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

«بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ»

«أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ».

- “In the name of Allah, and prayers and peace be upon on the Messenger of Allah”. “I seek refuge in Allah, the Supreme and with His Noble Face, and His Old Authority from the cursed devil.”
- **Make an intention of *I'tikaaf* while you are staying in the mosque** and increase your reading of the Qur'an, and the remembrance of Allah the Exalted, and *al-Tasbeeh*, and *al-Tableel*, and *al-Tahamed*, and *al-Takbeer*, and other remembrances.
- **If you go out of the mosque**, advance your left foot, and say:

«بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ»

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ».

- “In the name of Allah, and prayers and peace be upon on the Messenger of Allah”. “O Allah, I ask You from Your favour. O Allah, guard me from the accursed devil”.
- **If the caller of prayer (*muezzin*) calls for prayer** or calls to **perform** the prayer, you say what he says, except in: “Come to prayer”, and “Come to success” then say: «لا حَوْلَ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ» “There is no might and power except with Allah”.
- If the ***muezzin*** 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 رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ».



- “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).

- **If the prayer is opened, say:**

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ».

- “Glory and praise be to Allah, Blessed is Your name, and lofty is your position, and there is no deity save You” and then seek refuge in Allah from the cursed devil before reading.

- **If you kneel then say:**

«سُبْحَانَ رَبِّيَ الْعَظِيمِ»، «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

- “Glory be to my Great Lord”, “Glory and praise be unto Allah, our Lord, O Allah forgive me”.

- **If you raise from kneeling, then say:**

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، «رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ».

- “Allah has heard of those who praise Him.” “Our Lord all praise are due to You, an abundant beautiful blessed praise.”, whether you are an imam or led by an imam or a single person.

- **If you prostrate, then say:**

«سُبْحَانَ رَبِّيَ الْأَعْلَى»، «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

- “Glory be to my Lord, the Most High”, “Glory and praise be to Allah, O Allah forgive me”.
- **Say between the two prostrations:**

«رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي.»

- “My Lord forgive me, My Lord forgive me.”
- **And add in the recitation’s prostration:**

«سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ، وَبَصَّرَهُ بِحَوْلِهِ، وَقُوَّتِهِ،  
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.»

- “My face prostrates to the One who created it, and incision his hearing and his eyes by His might and Power, so blessed is Allah the best of creators”.
- **And if you are about to say the *Tashahud*, then say:**

«التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا، وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ  
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.»

- “*At-tahiyyat* is for Allah. All acts of worship and good deeds are for Him. Peace and the mercy and the blessings of Allah be upon you, O Prophet, Peace be upon us, and on all the righteous slaves of Allah, I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and His Messenger”.

- In the last *tashabbud* add:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى  
مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ  
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

- “O Allah, send prayers upon Muhammad, and the family of Muhammad, just as You sent prayers upon Ibrahim, and to the family of Ibrahim. Verily, You are full of praise and majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim. Verily, You are full of praise and majesty.

- Then say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ  
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ».

- “O Allah, I seek refuge in You from the torment of the grave, and from the torment of hell, and from the tribulation of living and death, and from the evil temptation of the Antichrist.”



- If you finish your prayers, then say:

1) «أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ». “I ask Allah forgiveness, I ask Allah forgiveness, I ask Allah forgiveness”.

2) «اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

“Oh Allah, You are *As-Salam* Peace and from you is all peace, blessed are You, O Possessor of majesty and honour”.

3) «اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ» .

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

4) «سُبْحَانَ اللَّهِ» *Subhana Allah*, “Glory be to Allah” Thirty-three.

«الْحَمْدُ لِلَّهِ» *Al-Hamdullah* “Praise be to Allah” thirty-three.

and «اللَّهُ أَكْبَرُ» *Allahu Akbar*, “Allah is Greater” thirty-three.

5) «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ 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: «سُبْحَانَ اللَّهِ» “*Subhana Allah*, “Glory be to Allah” ten, «الْحَمْدُ لِلَّهِ» *Al-Hamdullah* “Praise be to Allah” ten, and «اللَّهُ أَكْبَرُ» *Allahu Akbar*, “Allah is Greater” ten.

6) After every prayer, read “*Ayat al-Kursi*”, but he whoever keeps reciting it, it would not prevent him from entering Paradise, except that he dies.

7) And recite the Unity and the *Mu’annadhatain* (The Daybreak and The Mankind) chapters after every prayer, except after *Fajr* and *Maghrib* recite them three times.

8) Then add after *Fajr* and *Maghrib*:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ

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.

9) Then, add specifically after the dawn *Fajr*:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.»

“O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds”.

10) Say after the *Witr* prayer: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ»

“Glory be to the Sovereign, the Most Holy” three times.



- If you want to seek guidance from Allah, so perform two *Rak'ah*, and say at the end before the *salam*:

«اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ؛ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ وَسَمَّ حَاجَتِكَ خَيْرٌ لِي فِي دِينِي، وَمَعَاشِي، وَعَاقِبَةِ أَمْرِي، وَعَاجِلِهِ، وَآجِلِهِ، فَأَقْدِرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي، وَمَعَاشِي، وَعَاقِبَةِ أَمْرِي، وَعَاجِلِهِ، وَآجِلِهِ، فَاصْرِفْهُ عَنِّي، وَاصْرِفْني عَنْهُ، وَأَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ.»

“O Allah, I consult You through Your Knowledge, and I seek strength through Your Power and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect to my *Deen*, my livelihood and the consequences of my affairs, (or he said), the

sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my *Deen*, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it).



- Keep saying the day and night remembrances, and know that the morning remembrances *adhkaar* are said after the Morning Prayer, and the evening remembrances are said after the *Asr* Prayer, and of their remembrances:

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

3- «أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ اللَّهُ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ، وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ، وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ «مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ»

“We have entered upon morning and so, too, the whole Kingdom of Allah has entered upon morning. Praise is due to Allah. There is no god but Allah, the One having no partner with Him, He has the Sovereignty and to Him is praise due and He is Potent over everything. My Lord, I beg of Your good that lies in this night and good that follows it and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it.

My Lord, I seek refuge in You from sloth, from the evil of vanity. My Lord, I seek refuge in You from the torment of the Hell-Fire and from the torment of the grave.” And when it was morning he said like this.” Then replace « أَصْبَحْنَا » “morning” with « أَمْسَيْنَا » “evening”, as well as in their counterparts.

#### 4- The master dua'a of forgiveness:

«اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ  
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ  
عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»

“O Allah! You are my Lord. None has the right to be worshipped except You. You created me and I am your bondman 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 whoever says it firmly believe in it until the evening, then he died of his night, he entered Paradise, and he whoever says it firmly believe in it until the morning, then he died of his day, he entered Paradise.

5- «اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ  
لَكَ، فَالِكَ الْحَمْدُ، وَلَكَ 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 has indeed offered his night’s thanks.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ، وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ -6

“ 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.

«رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا» -7

“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 on Allah to content him on the Day of Resurrection.

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» -8

“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.

He whoever says it he has gained the reward of freeing a slave and a hundred good deeds were written for him, and a hundred of his sins were wiped away, and it is a safe retreat for him from the Satan. He whoever says it one hundred times a day, has a gained the reward of freeing ten slaves and wrote him a hundred good deeds, and a hundred of his sins are wiped away, and it was a safe retreat for him from the Satan. No one comes of better than he did, except someone who does more than that.

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ» -9

“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.



«اللَّهُمَّ صَلِّ، وَسَلِّمْ عَلَيَّ نَبِيِّنَا مُحَمَّدٍ» - 10

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



- **Keep on reading** *Surat al-Malik* every night, and read the last two verses of *Surat Al-Baqarah*.
- **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, and then read:
  - 1) *Ayat Al-Kursi*, the Unity, and the *Mu’awwadhatain* (the Daybreak and the Mankind).

And say:

2) «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ»

“O Allah, protect me from Your punishment on the day that your bondmen will be resurrected.”

3) «سُبْحَانَ اللَّهِ» *Subhana Allah*, “Glory be to Allah” Thirty-three, «الْحَمْدُ لِلَّهِ» *Al-Hamdullah* “Praise be to Allah” thirty-three, and «اللَّهُ أَكْبَرُ» *Allahu Akbar*, “Allah is Greater” thirty-four.

4) اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي، وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اللَّهُمَّ أَسْأَلُكَ الْعَافِيَةَ

“O Allah, You created my being and it is for You to take it to its ultimate goal. And its death and life are due to You, and if You

give it life, safeguard it; and if You bring death, grant its pardon. O Allah, I beg of Your safety.”

5) And make the last you seal with is reading *Surat Al-Kafrun*.

6) say:

«اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ،  
وَأَلْبَجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً، وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ، وَلَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ،  
أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ»

“O, Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of a desire and fear of You expecting Your reward and fearing Your punishment. There is no resort and no deliverer from You except to You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent”. If you die during this night, you will die on Islam.



- **If you ate, then say:** «بِسْمِ اللَّهِ» “In the name of Allah”, if you forget, say: «بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ» “In the name of Allah first and last”.
- **If you finished the food, then say:**

«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةَ»

“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 بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ، وَارْحَمْهُمْ»

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



- If you were angry, say: «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

“I seek refuge in Allah from the cursed Satan.”

- If you sneezed, say: «الْحَمْدُ لِلَّهِ» “Praise be to Allah”.
- If your brother sneezed and you heard him praises Allah, then say to him: «يَرْحَمُكَ اللهُ» “may Allah have mercy on you.”
- If you sneezed and you are told: Allah blesses you, then say:

«يَهْدِيكُمْ اللهُ، وَيُصْلِحُ بِالْكُمْ» .

“may Allah guide you and grant you well-being.”

- If you ride your car or the like, say: بِسْمِ اللهِ، الْحَمْدُ لِلَّهِ

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ \* وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾

. [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].



- If you entered a town or a village, say:

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ  
وَمَا أَقْلَنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّنَ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ،  
أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ  
شَرِّهَا، وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا.»

“O Lord of the seven heavens and what they shadow, and Lord of the seven earths and what they carry and the Lord of the devils and what they misled, and the Lord of the winds and what are they winnowed, O Allah, I ask You for its goodness, the goodness of its people and the goodness of what is in it, and I seek refuge with You from its evil, the evil of its people and the evil of what is in it.”



- If you were hit by distress and grief, you say:

1) اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي

“O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur’an the life of my heart and the light of

my breast, and a departure for my sorrow and a release for my anxiety” He who says it, Allah will take away his sorrow and grief, and give him in their stead joy.”

2) «لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ»

“There is none worthy of worship except You, Glory to You, indeed, I have been of the transgressors.”



- **If you find anything difficult, say:**

«اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا».

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

- **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:**

«لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ»

«أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ»

“No harm will befall you may Allah cure you!”, “I ask Allah the Magnificent, the Lord of the Magnificent Throne to cure you”  
Seven times.

- **If you complain of anything in your body,** “Put your right hand on it and say:

«بِسْمِ اللَّهِ»

“In the Name of Allah” three times, then say:

«أَعُوذُ بِعِزَّةِ اللَّهِ، وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ، وَأَحَازِرُ.»

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

- If you suffered an adversity, say:

«إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا.»

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

- If you condoled someone, say:

«إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَلْتَصْبِرْ،  
وَلْتَحْتَسِبْ.»

“Whatever Allah takes is His, and whatever He gives is His, and everything with Him has a limited fixed term (in this world), so be patient and hope for Allah’s reward.”

- If you visited the graves, say:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ، مِنَ الْمُؤْمِنِينَ، وَالْمُسْلِمِينَ، وَإِنَّا إِن  
شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا، وَالْمُسْتَأْخِرِينَ،  
أَسْأَلُ اللَّهَ لَنَا، وَلَكُمْ الْعَافِيَةَ.»

“Peace be upon you, the inhabitants of the homes, among the believers, and Muslims, and Allah willing we shall join you, may

Allah grant mercy to those who had preceded from us and the late, I beg of Allah peace for us and for you.”



- **If the wind aroused**, then say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ،  
وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ.»

“O Allah, indeed, I ask You for its good, and the good of what is in it, and the good of what it has been sent with. And I seek refuge in You from its evil, and the evil of what is in it, and the evil of what it has been sent with.”

- **If rain came down**, say:

«اللَّهُمَّ صَيِّبًا نَافِعًا»

“Oh Allah, make it beneficial rainstorm.”



- **If you enter the market**, say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ،  
وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He Omnipotent over all things." he whoever says it, Allah will wipe a million bad deeds from his record and grant him a million good deeds, and will elevate him a million degree.



- **And if you heard the crowing of the cocks**, then ask Allah from His bounty; as they saw an angel.
- **If you heard the braying of a donkey and the barking of dogs at night**, so seek refuge in Allah.
- **Say at the end of each assembly:**

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ 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.”



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3

## THE PRINCIPLES OF FAITH

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- 1- The Pillars of Islam
- 2- The Foundations of Islamic Belief (Aqeedah)
- 3- The principles of the people of the Sunnah and the group.
- 4- The Fruits of Islamic Faith



## 1


 THE PILLARS OF ISLAM

Al-Bukhari and Muslim reported 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’bah*) and the fast of Ramadan.”

**The meaning of “I bear witness that there is no god but Allah”:** I admit with my tongue, and I believe in my heart that there is no one deserves worship except Allah, and that there is no 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 (Muhammad), he who obeyed him was a believer, He who disobeyed him was not a believer in Allah, and I firmly believe that his religion has altered all religions before him, there is no religion will be accepted other than the religion of Islam which he has brought, and I should love him more than soul, family and money, and obey him in what he enjoined, and avoid what he forbade and deterred, and I believe him in everything that he has informed, I do not worship Allah except of what he legislated.

**In the testimony of “There is no god but Allah”:** Intend the exclusivity of worship to Allah, and in the testimony of “**Muhammad is the Messenger of Allah**”: Intend the exclusivity of adherence to the Prophet (peace and blessings of Allah be upon him).

**From among the fruits of the two testimonies:** the self-liberation from slavery to creatures, and its liberation from the following of the non-Messengers.

**The meaning of “establishing the prayer”:** Worshipping Allah by performing it in its time, complete in its articles and conditions, 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 comfort of the eye and refraining from indecencies and evil deeds.

**The meaning of “Paying the Zakat”:** Worshipping Allah the Exalted by giving the obligatory amount of due *Zakat*, for those who deserve it.

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

**The meaning of “Fasting Ramadan”:** Worshipping Allah the Exalted by refraining from fast-breaking during the day of Ramadan.

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

**The meaning of “Pilgrimage to the House”:** Worshipping Allah the Exalted by 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 complying with the command and the prohibition.

And all these fruits we have mentioned to these five pillars, and what we did not mention, make the Islamic nation a chaste and pure nation, that has faith in Allah by the true religion and treats the creation with justice and honesty, and this nation is based on two foundations: Glorifying the Creator and sympathising for the creature.

And save the five pillars of the rulings of Islam, it will be vindicated by the correctness of these pillars, and thus the nation-state of affairs will be reformed by the correctness of the matter of its religion, and the nation will miss the reforming of its state of affairs as much as it misses the reforming of the matters of its religion, and the beginning of the reformation of the nation affairs is relying on the integrity of its religion.



## 2

## The Foundations of Islamic Creed (*Aqeedah*)

The Islamic religion is a doctrine and a *Shari'a*, and its pillars were mentioned previously which are the basis of its rulings.

As for the **“Islamic faith”, its articles are six:** Belief in Allah, His angels, His books, His Messengers, and the Last Day, and the Divine Decree; its good and evil.

The proof of these foundations is the book of Allah and the *Sunnah* (traditions) of His Messenger (peace and blessings of Allah be upon him).

Allah the Exalted says:

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾ [البقرة: ١٧٧]

“It is not righteousness that you turn your faces to the East and the West, but righteous is he who believes in Allah and the Last Day and the angels and the Scripture and the Prophets...” [*Al-Baqara*: 177]

Allah Glorified and Exalted say in Divine Decree:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾ [القمر: ٤٩]

“Lo! We have created everything by measure. [*Al-Qamar*: 49].

The Messenger (peace and blessings of Allah be upon him) says: “Faith 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 FOUNDATIONS OF ISLAMIC BELIEF

## 1- BELIEF IN ALLAH

**Belief in Allah includes four matters:**

**The First: Belief in the Existence of Allah the Exalted:**

His Exalted Existence is indicated by the instinct, the mind, the *Sharia* and the sense.

**As for the instinct indication on the existence of Allah the Exalted,** is that every creature innately has been created on the believing in His Creator without any previous thought, or education. And it does not set off from the prerequisite of this instinct except he whose heart was distracted from it, the Prophet (peace and blessings of Allah be upon him) said: “No child is born except on *al-Fitra* (Islam) and then his parents make him Jewish, Christian or Magian” Related by al-Bukhari.

**As for the Indication of reason on the existence of Allah the Exalted:** These creatures must have – the ones who had preceded and those who followed – a creator who caused them to exist; as they cannot exist by themselves, they cannot be existed by coincidence; because each existed must have one who gave it its existence, and because their existence on this magnificent system and the coalesced harmonising, and the fused correlation between the relations and its causes, and among the organisms with one another, it is absolutely deterred to be a coincidence; as the existed by coincidence cannot be based on a system.

If these creatures cannot bring its existence, and there is no coincidence in its existence, so it is binding that they have to get

Maker who brought them into existence; He is Allah the Lord of the worlds. Allah the Exalted has mentioned this rational proof and the categorical proof in *Surat al-Tur*, He said,

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴾ [الطور: ٣٥].

“Or were they created out of nothing? Or are they the creators?” [Al-Tur: 35]; and so when Jubair ibn Mut’im (may Allah be pleased with him) heard the Messenger of Allah (peace and blessings of Allah be upon him) reading these verses and Jubair was at that time an idolater, he said: “My heart was about to fly, that was at a time when the belief was first planted in my heart.” Related by al-Bukhari.

As for the indication of *al-Sharia* on Allah’s existence: All heavenly books speak of that.

As for the sensory proof of Allah’s existence: there are two aspects:

**The First Aspect:** We hear and see the answer of supplicants and the relief of the distressed, which is a clear indication of His Exalted existence, and the answer of the supplicants is still known at all times, for those who were sincere in resorting to Allah and fulfilling the conditions of the answer and there is no barrier.

**The Second Aspect:** is that the Prophets’ signs which are called miracles, which people witness or hear of them, are clear proof of the existence of the One who sent them, He is Allah the Exalted, because they are matters beyond human scope, He supported his apostles with them, such as “splitting the sea for Moses”, and “resurrect the dead for Jesus”, and “Splitting the moon to our Prophet Muhammad (peace and blessings of Allah be upon him).” These are tangible signs which Allah supports His apostles with, and their people witnessed them and they did not deny them,

this demonstrates a definitive indication of His Existence, His Competence, and His Power.

### The Second: Belief in His Lordship:

He is alone the Lord, His is the creation, the sovereignty and the commandment, there is no creator except Allah, and there is no owner except Him, and there is no commandment except for Him. Allah the Exalted says, [الأعراف: ٥٤]. ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

“His verily is all creation and commandment” [Al-A'raf: 54], Allah the Exalted says,

﴿يُورِثُ اللَّيْلَ فِي النَّهَارِ وَيُورِثُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾ [فاطر: ١٣].

“He makes the night to pass into the day and He makes the day to pass into the night. He has subdued the sun and moon to service. Each runs unto an appointed term. Such is Allah, your Lord; He is the Sovereignty; and those unto whom you pray instead of Him own not so much as the white spot on a date-stone.” [Fatir: 13]

For this reason, the polytheists recognised the Lordship of Allah the Exalted, with their association with Him in the divinity, Allah the Exalted said:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ﴾ [الزخرف: ٩].

“And if you (Muhammad) ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the Knower created them.” [Az-Zukhruf: 9].

Allah the Exalted says:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ [الزخرف: ٨٧]

“And if you ask them who created them, they will surely say: Allah. How then are they turned away?” [*Az-Zukhruf*: 87].

And the command of the Glorified Lord encompasses the universal and *al-Sharie'* order, just as He is the master of the universe, in which He judges what he wants, according to His wisdom requisition, “Be! And it is”, He is also the Ruler by the worshipping rulings and the transactions rulings, as His wisdom requisites. He who takes with Allah the Exalted a legislator in worship, or a ruler in transactions, he has been associated with Him and he did not attain faith.

### The Third: Belief in His Divinity:

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

﴿وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: ١٦٣].

“Your God is One God; there is no God save Him, the Beneficent, the Merciful” [*al-Baqara*: 163]; and this is why the Apostles used to say to their people:

﴿يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾ [الأعراف: ٥٩].

“O my people! Serve Allah. You have no other God save Him. Lo! I fear for you the retribution of an Awful Day.” ([*Al-A'raf*: 59] but the polytheists refused that, and they took deities save Allah, they worship them with Allah the Exalted, and they ask them for help and seek refuge.

### The Fourth: Belief in His Names and Attributes

That is to say, to prove 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, without *Tahreef*; (distorting) (turning the word away from the meaning that it indicates to, without a proof, and without *Ta'teel*; (deactivation) (denying the Attributes of Allah or His Names), without *Takyeef*; (characterization) (the belief that the Attributes of Allah are on the characterisation of anything is imagined by the minds), and without *Tamtheel*; (impersonation) (belief in similarity any of Allah's attributes to the attributes of creatures), Allah the Exalted said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾ [الأعراف : ١٨٠].

“Allah’s are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.” [Al-A'raf: 180], and He said:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [الروم : ٢٧].

“His is the Sublime Similitude in the heavens and in the earth. He is the Mighty, the Wise. [Ar-Rum: 27].

The believer proves to Allah what He has proven to Himself, or that His Prophet (peace and blessings of Allah be upon him) has proven to Him, with the firm belief that He is the Exalted:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى : ١١].

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“Nothing is as His likeness; and He is the Hearer, the Seer.”  
[*a-Shura*: 11]

And the assertiveness that Allah’s likeness to His creation is false and void, it is invalidated by reason and *al-Shari’a*.

All the verses of Attributes their matter is right, as they were transferred by the first generation.

**Fruits of belief in Allah the Exalted:**

- 1) **Attaining Allah’s Unity**, so that the believer’s heart will not be inclined to any other than Him in relation to fear, hope, or worship.
- 2) The perfection of Allah’s Love and glorifying Him as a prerequisite of His Beautiful Names, and His Supreme Attributes.
- 3) Attaining His worship by performing the acts of obedience, and avoidance of misdeeds.

## THE SECOND PILLAR OF FAITH


 BELIEF IN THE ANGELS

The angels are Allah's creation, He created them from light, and He attained them full abidance to His command, and the power to execute it, Allah the Exalted said:

﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ \* يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾  
 [الأنبياء: ٢٠-١٩].

“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].

Their number is countless, only Allah the Exalted can count them, it has been proven in *al-Sabeebeen*, the two authentic books relating the story of *al-Maraj*; ascending into the Heaven, that the Prophet (peace and blessings of Allah be upon him) said: “Then I was shown *al-Bait-al-Ma'mur* (i.e. Allah's House), I asked Gabriel about it and he said, this is *al-Bait-ul-Ma'mur* where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).”

### Faith in angels includes four matters:

**The First:** is to believe in their existence.

**The Second** is to believe in those that we know their names, such as Gabriel, and we believe in those that we do not know their names.

**The Third:** Belief in what we learnt of their attributes, as “the attribute of Gabriel”, on the authority of ibn Masoud (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be

upon him) saw Gabriel has six hundred wings.

The angel may come with Allah's command in a form of a man, as it happened to Gabriel when Allah the Exalted sent him to Mary, then he assumed for her the likeness of a perfect man, when Gabriel came to the Prophet (peace and blessings of Allah be upon him) while he was sitting with his companions, as in the hadith of Omar ibn al-Khattab (may Allah be pleased with him), as well the angles that Allah the Exalted had sent to Ibrahim and Lot were in the image of men.

**The Fourth:** is to believe in what we have learnt from their deeds which they do by the command of Allah, such as His praise, and worshipping Him day and night, without boredom or weakness, and some may have special works, as for *Gabriel*, who is entrusted with Allah's revelation, Allah sends him with His revelation to the Prophets and the Messengers, and *Mika'el* is entrusted with the rain and the plants, and *Esrafeel* is entrusted with the blowing in the horn at the hour outbreak and the creation resurrection. The Angel of Death is entrusted with taking away the souls at the time of death, and *Malik* who is entrusted with the Fire. He is its caretaker, and so are the angels entrusted with keeping the deeds of the children of Adam and writing them, there are two angles for every person. One is on the right and the other is on the left, along with the angels who are entrusted with asking the deceased if he is buried in his grave, and they ask him about his Lord, his religion, and his Prophet.

#### **The Fruits of believing in the angels:**

- 1) **Knowledge of Allah's Greatness**, His power and sovereignty, the creature's greatness is from the greatness of the creator.
- 2) Praise Allah for His care of Adam's children, where among these



angels who are entrusted with preserving them and writing their deeds and other than this from their affairs.

3) Love of angels.

Some folk of the deviators denied that the angels are bodies, and they said: They are only the benevolent forces dormant in creatures, and this is belying Allah's book, and the Sunnah of His Messenger (peace and blessings of Allah be upon him), and the Muslims' consensus.

## THE THIRD PILLARS OF FAITH

### BELIEF IN THE BOOKS

They are the books revealed by Allah the Exalted on His Messengers; as a mercy for all people, and for their guidance; to live in cheerfulness in this world and the Hereafter.

#### **Belief in the books includes four matters:**

**The First:** to believe in its descent from Allah is true.

**The Second:** to believe in what we learnt of its name of them by its name and they are the Quran, the Torah, the Gospel and the *Zubour*, and what we do not know its name, we inclusively believe in it.

**The Third:** to assent to what is authentic of its news, such as the news of the Qur'an, and the news of what have not been changed or distorted from the previous books.

**The Fourth:** to believe that all previous books are abrogated by the Qur'an, Allah the Exalted says:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ﴾ [المائدة : ٤٨].

“And unto you have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it.” [Al-Ma'idah: 48]. Meaning: Ruling over them, based on this, it is not permissible to act based on any of the previous books rulings, except what is authenticated of them, and was approved by the Qur'an, or approved by the *Sunnah*.

#### **Fruits of believing in the books:**

1) Knowledge of Allah's carefulness to His bondmen, where He revealed to every folk a book to guide them.

- 2) Knowledge of Allah’s Wisdom in His Law; where He ordained to each people what suits their affairs:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمَنْهَاجًا﴾ [المائدة : ٤٨].

“For each We have appointed a divine law and a traced-out way.”

[*Al-Ma'idah*: 48].

- 3) Praise be to Allah for that.

## THE FOURTH PILLAR OF FAITH

## BELIEF IN THE MESSENGERS

The Messenger: is a man that a law was revealed to him, and he was ordered to convey it, and the first of the Messengers was Noah (peace be upon him), and the last of them was Muhammad (peace and blessings of Allah be upon him). Allah the Exalted said,

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾ [النساء: ١٦٣].

“Lo! We inspire you as We inspired Noah and the Prophets after him,” and Allah is the Most High said regarding the Prophet Muhammad (peace and blessings of Allah be upon him),

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

[الأحزاب: ٤٠].

“Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets” [*Al-Ahzab*: 40].

There is no nation that Allah did not send a Messenger with an independent law to its people, or a Prophet who is inspired by afore law to renew it, Allah said:

﴿ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴾ [فاطر: ٢٤].

“Lo! We have sent you with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner has passed among them. [*Fatir*: 24].

The Messengers are created human beings, they have none of

the Lordship and the Divinity characteristics, Allah said about His Prophet Muhammad (peace and blessings of Allah be upon him) and he at Allah's is the master and the greatest of the Messengers,

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ  
لَأَسْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

[الأعراف : ١٨٨].

“Say: For myself I have no power to benefit, nor power to hurt, save that which Allah wills. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.” [Al-A'raf: 188], besides the Prophets and the Messengers are affected by human characteristics such as illness, death, and so on.

### **Belief in the Messengers includes four things:**

**The First:** is the belief that their messages are the truth from Allah. He whoever disbelieves in the message of one of them, he has disbelieved in all of them. Allah said,

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴾ [الشعراء : ١٠٥].

“Noah's folk denied the Messengers (of Allah)” [Ash-Shu'ra:105], even though there was not another Messenger when they belied him.

**The Second:** is the belief in whom we have known his name by his name, such as the five of the stout of heart among the messengers: Noah, Ibrahim, Moses, Jesus, and Muhammad, but those who we did not know his name from among them, we believe in them altogether. Allah said:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾ [غافر : ٧٨].

“Verily We sent Messengers before you, among them those of whom We have told you, and some of whom We have not told you” [Ghafir. 78].

● **We believe** that the best of the Prophets and Messengers is our Master Muhammad (peace and blessings of Allah be upon him), then the rest of the five determined (of Messengers), then the rest of the Messengers, then the rest of the Prophets.

*The best of the creatures is without doubts*

*Our Prophet, who was sent to Umm al-Qura.*

*the best after him are the five determined Prophets,*

*then, Messengers and next affirmatively Prophets.*

● **We believe** that Allah supported His Messengers with miracles, they are paranormal matters, 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 by his soul and body, and then his midnight ascent into Heaven to *Sidrat al-Muntaba*; [the lote-tree of the utmost boundary] and the greatest of his miracles is the Glorious Qur’an.

**The Third:** is to believe their authenticated news.

**The Fourth:** is acting according to the *sharia* of the seal of Messengers; Muhammad (peace and blessings of Allah be upon him) who is sent to all creation, Allah the Exalted said,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْ  
 أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ [النساء : ٦٥].

“But nay, by Your lord, they will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission..” [*an-Nisa*: 65].

### **The fruits of believing in Messengers:**

- 1) Knowledge of Allah’s mercy and His care of His bondmen.
- 2) Be grateful to Him for this great blessing.
- 3) Appropriately love, honour and praise the Messengers due to their status.

## THE FIFTH PILLAR OF FAITH


**BELIEF IN THE LAST DAY**

It is the Day of Judgment, in which Allah resurrect people for retribution so that the people of Paradise will settle in their dwellings and the people of Fire will be in their abodes.

**Belief in the Last Day includes three matters:**

**The First: Belief in the Resurrection:** It is the resurrection of the dead when the horn is blown, then the people will be raised for the Lord of the Worlds, Allah said,

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﴾ [الأنبياء : ١٠٤].

“As We began the first creation, We shall repeat it. [*Al-Anbiyaa*: 104], and He said,

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَسِيبِينَ ﴾ [المؤمنون : ١٦].

“Then Lo! on the Day of Resurrection you are raised (again).” [*Al-Muminun*: 16].

**The Second: is the belief in the reckoning and the punishment,** and that Allah will call the bondman to the account on his work and reward him for it, as it was proven by the book, the Sunnah, and the Muslims consensus. Allah said,

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَسِيبِينَ ﴾ [الأنبياء : ٤٧].



“And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners. [*Al-Anbiya*: 47].

**The Third: Belief in the Paradise and the Fire:** that they are created now and they do not perish and that they are the eternal fate of the creation each according to his deed.

**It is appended to the belief in the Last Day:** The belief in all that will be after death, such as the ordeal of the grave, and questioning the slave in his grave by the two angels (*Munkar and Nakeer*) about: His Lord, his religion, his Prophet, and the punishment of the grave to those who deserved it. The grave is a garden of the Paradise Gardens, or a pit of the Fire Pits, and belief in the Path, Balance, and the Intercession.

**The Fruits of the belief in the Last Day:**

- 1) **The desire to perform obedience** and to be keen to perform it; longing for the reward of that day.
- 2) **Fear of doing the misdeed** or being content with it; for the fear of its horrors.
- 3) **The believer’s forbearance of what he misses of this world,** for what he hopes for from the abundance of the Hereafter and its rewards.

● **The disbelievers denied the resurrection after death,** claiming that it is not possible, and this claim is invalid, as its invalidity is indicated by the *al-Shari’a*, the sense, and the reason.

**As for *al-Shari’a*:** Allah the Exalted says:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ

يَسِيرٌ ﴿ [التغابن : ٧].

“Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! you will be raised again and then you will be informed of what you did; and that is easy for Allah.” [*At-Tagabun*: 7], and His saying is True, as all the heavenly books have been agreed upon it.

**As for the sense:** Allah has shown his slaves the reviving of the dead in this world. In the Surat *Al-Baqara*, there are five examples on this, they are: the (Moses’ companions story), and the (story of the Israelites’ dead), and the (donkey’s owner story), and the (story of the thousands fleeing death), and the (story of Ibrahim’s birds), and the example of this that Jesus revived the dead, these sensual occurrences are examples to indicate the possibility of reviving the dead.

**As for the indication of reason:** there are two aspects:

**The First:** Allah is the creator of heavens and earth and what is in them, and He who is able to begin the creation, cannot fail to return it. Allah says:

﴿ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿ [يس : ٧٩].

“Say: He will revive them Who produced them at the first, for He is Knower of every creation” [*Ya-Sin*: 79]

**The second:** that the earth is dead barren and there is no green tree in it, then the rain falls upon it and it revives, He who is able to revive it after its death, is capable of reviving the dead. Allah says:

﴿وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [فصلت : ٣٩].

“And of His portents (is this): that you see the earth lowly, but when We send down water thereon it thrills and grows. Lo! He who Quickens it is verily Quickens of the dead. Lo! He is Able to do all things.” [*Fussilat*: 39].

### Two cautions:

1) **The conditions of the interstice (*al-Barzakh*) are from the unseen matters that are not realised by sense, even if they were realised by sense**, the advantage of believing in the unseen will be wasted and the believers in the unseen and the unbelievers will be equals. Likewise, the grave torture and its grace and the grave enhancement and its narrowness are only realised by the deceased. As the sleeper, he sees great events, and one who is beside him does not feel him.

2) The realisation of the creation is limited based on what Allah has enabled them to perceive, and they cannot perceive every existent. And if the creatures do not recognise every existent, therefore it is not acceptable that they deny what have been proven of the unseen matters and they do not realise them.

## THE SIXTH PILLAR OF BELIEF


 BELIEF IN THE DIVINE DECREE

The divine decree is the ordination of Allah on creatures, consistent with His preceding knowledge and the prerequisite of His Wisdom.

**Believing in the divine decree includes four matters:**

**The First:** is the belief that Allah knew everything as a whole and in details, whether it is about His actions or about the deeds of His servants.

**The Second:** the belief that Allah had written it in the Preserved Tablet, in the *Sahih* Muslim, it is narrated on the authority of Abdel Allah ibn Amr ibn al-Aas (may Allah be pleased with him), said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) said, “Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.”

**The third:** is the belief that all matters are not going to be existed except by the will of Allah the Exalted.

**The Fourth:** is the belief that all creatures are created for Allah with their selves, attributes, and movements. Allah says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصافات: ٩٦].

“Allah has created you and what you make” [*As-Saffat*: 96].

The belief in the divine decree, as we have described, does not contradict with the will of the slave in his optional actions and capability to do them. Allah the Exalted said:

﴿ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَثَابًا﴾ [النبا: ٣٩].

“That is the True Day. So whoso will should seek recourse unto his Lord.” [*An-Nabaa*: 39], and He said:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾ [التكوير: ٢٨].

“Unto whomsoever of you wills to walk straight.” [*At-Takwir*: 28].

*Our deeds are created for Allah,*

*but they are our earns, O you heedless*

The expostulator by the divine decree against of what he has left of his duties or his acts of sins, if he was attacked by someone who ripped him off his money or violated his sanctity, then the aggressor expostulated by the divine decree, and he said: Do not blame me my aggression was by the divine decree of Allah. He would not accept his argument, how he would not accept the expostulation of the divine decree in the aggression of others on him, and he appeals for himself in his assault on the right of Allah the Exalted?!

### **Fruits of Belief in the Divine Decree:**

- 1) Reliance on Allah the Exalted with the act of causes, so one does not depend on the cause; because everything is with the divine decree of Allah the Exalted.
- 2) One should not be self-conceited once he got what he had demanded because his obtaining a favour from Allah the Exalted that He decreed it and fulfilled it, otherwise it was not.
- 3) Peacefulness and psychological comfort in the course of what happens to him by the divine decree of Allah the Exalted. One should not worry about missing a beloved one or the occurrence

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of an affliction, what missed the bondman, it would not befall him. And what was befallen the bondman, it would not miss him, and the matter of the believer is all good, as it is authenticated in the hadith.

**Two sects have been led astray regarding the divine decree:**

**(al-jabriyah)** [Pre-determinism], they said: that the slave is enforced on his work and in his work, he has no will and no competence.

And **(al-Qadariyah)**, they said: that the slave is independent of his work, and the Will of Allah and His Ability have no impact to affect it.

The people of the Sunnah and the Group are a middle of the two groups. They do not exaggerate to prove the Will of Allah and His Ability; as the exaggeration of **(al-Jabriyah)** [the Pre-determinism]; therefore they deny the deeds of the servant. They do not exaggerate to prove the deeds of the servant as the exaggeration of **(al-Qadariyah)**. Consequently, they deny Allah's Will and His Ability. They rather say that the servant act by his choice and his will, but he cannot stay out of Allah's Will, divine decree, and judgment.



## 3

THE PRINCIPLES OF THE PEOPLE OF  
THE SUNNAH AND THE GROUP

In addition to the previous of believing in the pillars of faith, so the believer from the people of the Sunnah and the Group:

- He loves the companions of the Messenger of Allah (peace and blessings of Allah be upon him), and mentions them only with good, and does not excessively love one of them, and he hates those who hate them, or immorally mentions them, and their love is a religion and a faith, and their hatred is a disbelief, a hypocrisy and a tyranny.
- He believes that the best of the **Ummah** [nation] next to its Prophet: is our master, Abu Bakr, then our master, Omar ibn al-Khattab, then our master Uthman ibn Affan, and then our master Ali ibn Abi Talib, according to their order in the caliphate, and then the rest of the ten who were promised the Paradise: (our master Zubayr ibn al-Awam, our master Tala ibn Ubaidullah, our master Abdulrahman ibn Auf, our master Saad ibn Abi Waqas, our master Sa'id ibn Zaid, and our master Abu Ubaida ibn Jarrah), then the rest of the companions, and it is believed that the best women of the nation are: Khadija, Aisha, Fatima, and the mothers of believers.

*Say the best of the speech in all the companions,  
and do not speak evil, or shame and disapprove,  
clear revelation have spoken of their virtue,  
in conquest which of the companions you will praise.*



- He restrains from talking about what had happened between the companions of the Prophet (peace and blessings of Allah be upon him), as they are in that matter between a faultless adjudicator, and an incorrect adjudicator, some of them have a reward and some others have a double reward.
- He knows the right of the purified of **Al-al-Bayet** and he loves them for the love of the Messenger of Allah (peace and blessings of Allah be upon him) to them, and knows the right of Ali, Fatima, al-Hassan, al-Hussein and the rest of *Al-al-Bayet* their right, and do not exaggerate in them.

*Say the best of the speech in Ahmad's companions,  
and praise all Al-al-Bayet men and women.*

- The former **Salaf** scholars and those who follow them are mentioned with every good.
- He believes in the authentic miraculous acts of the righteous men.
- He believes that whoever died, he died in his time, even if he was killed, or by an accident.
- He believes that he who died from among the Muslims on disobedience their destiny is for Almighty Allah: If He wills, He will punish him, and if He wills, He forgives him.
- He does not bear witness to anyone to be in the Paradise, or in the Fire, except to those that the Prophet (peace and blessings of Allah be upon him) had witnessed for them and a Muslim asks forgiveness for the wrong-doer and ask mercy for the good-doer.
- He does not approve the rebellion on the imams and the rulers, even if they were tyrants and he does not invoke Allah over them,

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and he approves that their obedience is from the obedience of Allah an obligation, as far as they do not order of a disobedience, and pray for their uprightness and well-being.

- He loves the people of justice and honesty and hates the people of injustice and betrayal.
- He believes in the portents of the Hour, such as the emergence of the Antichrist, and the descending of Jesus son of Mary from the heaven, and the emergence of Gog and Magog, and the emergence of the earth's animal from its position, and the sun rises of its *Maghreb* [west] and other portents.
- He does not believe a magician, or a soothsayer, or a fortune teller, or who claims the knowledge of the unseen, or who claims something that contradicts the book, and the Sunnah, and the consensus of the *Ummah*, and does not go to them.



## 4

## THE FRUITS OF ISLAMIC FAITH

If a slave believes in the authentic belief that is pure from superstition, innovated heresy and misguidance, it will bear great fruits for him, including:

- 1) The sincerity of the intention and the worship is for Allah alone.
- 2) The liberation of the mind and the thought from going astray and deviation, that arise from the absence of the heart authentic belief; because the one whose heart is void of the authentic belief, he is either empty heart of every creed, a worshiper of material or he is confused in heresies and deviations.
- 3) Psychological and intellectual comfort, as there is no anxiety in the soul and no disturbance in the thought; because this creed introduces the believer to perceive his creator, that he will be content with Him as his Lord, Disposer, Sovereign and Legislator, then his heart is relieved with his destiny, and his heart is opened to Islam.
- 4) With authentic creed, the believer knows how he came to this world, and what is required from him, and what awaits him in the Hereafter.
- 5) The correctness of the purpose and work from deviation in worshipping Allah the Exalted, or dealing with creatures, as Islam is based on glorifying the creator and sympathising with the creature.
- 6) The assertiveness and seriousness in matters, so as he does not miss the opportunity for a good deed, but he seizes it; hoping for Allah's reward, and if he is challenged by an affliction, he distanced

himself from it; fearing the punishment of Allah and shyness from Him.

- 7) The development of a strong believing generation, sacrifices everything in support of his religion, and raising its banner, indifferent of what it will affect him in this way, and in this, Allah the Exalted said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾ [الحجرات: ١٥].

“The (true) believers are those only who believe in Allah and His Messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere.” [*Al-Hujurat*: 15]. And Allah said:

﴿ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ﴾ [الأحزاب: ٢٣].

“Of the believers are men who are true to that which they covenanted with Allah.” [*Al-Ahzab*: 23].

- 8) The attainment of happiness in this world and the Hereafter, faith is the path of victory and the salvation in the two worlds. Oh Allah, the Changer of the hearts, make my heart firm upon Your religion, and renewed the faith in our hearts, and increased us of guidance and piety, O Possessor of Glory and Honour.



4

A SUMMARY OF THE JURISPRUDENCE OF  
PURIFICATION, PRAYER AND FASTING.



- 1- The Book of Purification
- 2- The Book of Prayer
- 3- The Book of Funerals
- 4- The Book of Fasting



1

THE BOOK OF PURIFICATION

Know, may Allah guide you to all good, that the prayer has conditions preceding it.

● **Among them: Purification.**

He who is not purified from the major impurity and the minor impurity, his prayer is not correct.

**The purification is with two things:**

- 1) Water; it is the origin.
- 2) Dirt; it is an alternative.

Chapter: The Water

All water that comes down from the heaven or a spring from the earth is pure, and it cleanses impurities and dirtiness, even if its colour changed or its taste or its smell is changed by a pure matter.

If one of its descriptions is changed by uncleanness, so it is impure and must be avoided.

The origin of things is purity and permissibility.

If the Muslim doubts the water's purity, or a garment, or a spot, or something else, so it is pure.

If purity is certain, and he doubts the impurity: so it is pure.



**Chapter: The Vessels**

All vessels are permissible, except for the vessels of gold and silver, and if there is something of them except for a small amount of silver for a need, for his saying, (peace and blessings of Allah be upon him), “Do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for them (the disbelievers) in this worldly life and for you in the Hereafter.” It is agreed upon.

**Chapter: al-Sawak**

- 1) Al-Sawak is a Sunnah can be used all the time.
- 2) Its desirability is confirmed when performing ablution, praying, awaking from sleep and when the smell of the mouth is changed.

**Chapter: (Sunnan al-Fitrah)**

[Acts correspond to mankind nature]

**It is Sunnah to:**

- 1) Shave pubic hairs.
- 2) Pull out armpits hairs.
- 3) Clip one’s fingernails.
- 4) Shave the Moustache.
- 5) Let one’s beard grow and it is prohibited to shave it.

It is disliked to do *Qaḥ’a* [shaving the head and leaving unsaved spaced positions].

## Chapter: The Etiquettes of Relieving Oneself

### **If one enters the lavatory, it is recommended to:**

- 1) Advances his left leg when entering.
- 2) He says:

«بِسْمِ اللَّهِ»، «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْثِ، وَالْجَبَائِثِ».

“O Allah, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds and evil spirits, etc.)”.

### **When he comes out:**

- 1) He advances his right leg when he is going out.
- 2) He says:

«غُفْرَانَكَ»، «الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى، وَعَافَانِي».

“O Allah! Grant me Your forgiveness,” (Praise is due to Allah Who has relieved me of impurity and has given me good health).

Hide oneself behind a wall or otherwise.

He goes far if he is in the open.

It is not permissible for him to relieve himself in a place where people are harmed, such as:

- 1) The road.
- 2) Or where people sit, like a shade in the summer, or people sunny cosy places in winter days.
- 3) Or under fruitful trees.
- 4) Or in stagnant water that is not running.

- He does neither face nor turns his back to the *Qiblah* during one is relieving himself.
- He doesn't enter the lavatory with something that has in it the mention of Allah.
- He does not speak in the lavatory except for necessity or need.
- If he has relieved himself, he is obliged to take three swabs, to cleanse the private parts, and it is recommended to finish it on an odd number, and then he purifies himself with water, it is sufficient to do one of them, and it is preferable to perform them both.
- Avoid using the right hand to remove impurity.
- Nor shall he swab himself with dung and bones, and all that has sacredness.

### Chapter: The Impurities and its Removal

It is sufficient to wash all impurities on the body, or the garment, or the place, or others, that impurity is removed from the place. Because the legislator did not require a number in washing impurities except for the impurity of the dog, He stipulated in it seven washes, one of them with dirt.

#### **The impurities are:**

- 1) Human urine and his faeces.
- 2) Blood, but a small amount of blood is exempted.
- 3) Urine and faeces of every animal that is prohibited to eat it.
- 4) All predator animals are impure.

- 5) All the dead as well, except the human dead, and all that has no liquid spirit and fish and locusts.
- As for the urines and faeces of edible animals, they are pure.
  - As for the sperm, it is pure, and the Prophet (peace and blessings of Allah be upon him) used to wash its wet and rub its dry.
  - As for the urine of the little boy, who did not eat food for desire, perfusion is enough.
  - The urine of the little girl: it must be washed.
  - And if the substance of the impurity is removed, thus the spot is purified, and the remaining of the colour and the smell would not harm.

### Chapter: The Attributes of Ablution

- 1) He intends to remove the impurity or performing ablution for prayer, and the intention is a condition for all the acts of purity, and other acts and its place is in the heart, and it is not allowed to pronounce it.
- 2) He says, “In the name of Allah.”
- 3) He washes his hands three times.
- 4) He gargles and sniffs up and blows out three times, with three handfuls.
- 5) He washes his face three times, along from the origin of the head hair to the bottom of the chin, and the distance across, up to the ears.
- 6) He washes his hands from the fingertips with the elbows three times and starts with the right, then the left.

- 7) He then wipes his head from the forehead to his back of the head with his hands, and then brings them back to the spot where he had started. One time.
- 8) He enters his index fingers in his ears' interior and he wipes with his thumbs its exterior.
- 9) He washes his feet with his heels three times and he begins to wash the right, and then the left.
- 10) He says:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ»، «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي 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! make me among those who repent and those who keep themselves pure”.

This is the most completed ablution, which the Prophet (peace and blessings of Allah be upon him) performed.

If a person has excreted faeces or urine, he begins wiping or washing his private parts.

Before he begins ablution, a person must remove all materials from his ablution organs that prevent water from reaching the skin.

### **The obligations of that are:**

- 1) He intends to wash his organs once, and he covers the organ with water.
- 2) And to arrange it according to what Allah has mentioned in His saying:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ [المائدة : ٦].

“O you who believe! When you rise up for prayer, wash your face, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles.” [Al-Ma'idab: 6]

And he does not separate between them by a long separation based on the custom, so that, it is not built on each other, as well as all that required pursuance.

### Chapter: Wiping on the Moccasins and the Splint

If one puts on moccasins and the like, he wipes over them if he wishes: one day and a night for the resident, and three days and their nights for the traveller, provided that:

- 1) To wear them on purification.
- 2) He wipes them only in minor impurities.

If there is an organ of his ablution has a splint on a bone fraction or a medicine on a wound and it will be harmed by washing: he wipes it with water in major and minor impurities until it is healed.

**The method of wiping on moccasins is:** to wipe most of its top.

As for the splint, he will wipe all of it.

### Nullifications of the Ablution

- 1) All that goes out of the two outlets.
- 2) The absence of mind by sleep, or other.
- 3) Eating camel meat.
- 4) Touching one's private parts.

- 5) Touching a woman with a lust.
- 6) Washing the dead.
- 7) Apostasy from Islam, which abolishes the whole deeds.

Chapter: What obligates the washing and its description

**Washing is obligated for the following:**

- 1) **Ritual impurity:** It is the excretion of semen in an intercourse, or others, or the convergence of the two genital parts.
- 2) **The emergence of menstrual and puerperium blood.**
- 3) **Death of a non-martyr.**
- 4) **When the infidel embraces Islam.**

The description of the Prophet (peace and blessings of Allah be upon him) washing of ritual impurity:

- 1) He used to wash his private parts first.
- 2) Then he performed a complete ablution.
- 3) Then he poured water over his head three times
- 4) Then he poured water over the rest of his body.

And the obligation of this is: that he intends to wash all the body and what is under the light and dense hair.

Chapter: The Dry Ablution (*Tayamoum*)

It is the second type of purification and it is a substitute of water if it is not possible to use water for the organs of purification, or some of these organs due to the lack of water or fear of harm if using it, so dirt is a substitute of water.

**Its Description:**

- 1) He intends to cleanse his impurities.
- 2) Then he says, "In the name of Allah."
- 3) Then he hits the dirt with his hands once.
- 4) He wipes out all his face and all his hands. And if he hits the dirt twice, that's fine.

What nullifies *al-Tayamoum*:

- 1) Is what nullifies the water purification.
- 2) Termination of the defined time.
- 3) The ability to use water.

He who is in minor impurity, it is not permissible for him to:

- 1) Pray.
- 2) Circumambulation of the Ka'bah.
- 3) Touch the Qur'an.

He who is in major impurity increases:

- 1) He does not read anything from the Qur'an.
- 2) He shall not stay in the mosque without ablution.

And women in menstrual and puerperium periods:

- 1) They do not fast.
- 2) It is not permissible to intercourse with her.
- 3) Do not divorce her.

### Chapter: The Menstruation

The origin of the blood that affects women: it is the menstruation, without a limit to start or end, or its amount or its repeatability.

However, if the blood is overflowed over the woman, or it becomes



uninterrupted except for short periods, it becomes a *mustabadah* [the woman who has vaginal bleeding between her monthly periods.] The Prophet ordered her to stay her usual number of days of her habit.

But if she does not have a habit, so she is left to her cognition.

But if she has no cognition, so it will refer to women dominant habit: six or seven days.

2

Book of Prayer

CHAPTER: THE CALL TO PRAYER (ADHAN)  
AND PERFORMING PRAYER (IKAMA'T)

They are a collective duty on the residing men for the obligatory prayers.

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

**The call for prayer (*Adhan*) is fifteen sentences:**

« الله أكبر، الله أكبر، الله أكبر، الله أكبر.

أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله.

أشهد أن محمدًا رسول الله، أشهد أن محمدًا رسول الله.

حيّ على الصلاة، حيّ على الصلاة.

حيّ على الفلاح، حيّ على الفلاح.

الله أكبر، الله أكبر.

**“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

«الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ».

“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.

« الله أكبر، الله أكبر.

أشهد أن لا إله إلا الله.

أشهد أن محمدًا رسول الله.

حيّ على الصَّلَاة، حيّ على الفلاح.

قد قامت الصَّلَاة، قد قامت الصَّلَاة.

الله أكبر، الله أكبر.

لا إله إلا الله.»

**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”.**

And He who joined prayers or make up for missed prayers, he makes the *Adhan* for the first, and then the *Ikamat* for each obligatory prayer.

It is a Sunnah for a person who hears the *adhan* to say, as the *muezzin* says in secret, except when he says:

« حَيَّ عَلَى الصَّلَاةِ », « حَيَّ عَلَى الْفَلَاحِ »

“Come to prayer, come to prosperity.” He says:

« لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ »

“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:

«اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ،  
وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ»

“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.”

It is a Sunnah, to make dua'a between the *adhan* and the *Ikamat*.

### Conditions of the Prayer

It was previously mentioned that purification is from its conditions.

#### ● **From its conditions the entry of its prescribed time:**

On the authority of Abdel Allah ibn Amr said that the Prophet (peace and blessings of Allah be upon him) said, "The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen." reported by Muslim. He attains the time of prayer by attaining **a rak'ah**.

It is not permissible to delay it or to delay some of them from their time, lest he delays them in order to join them together with others, so it is permissible for an excuse such as travelling, rain, sickness, or the like.

It is better to perform the prayer at the beginning of its time, except for:

- 1) Night prayer (*Isha'a*) if it is not troublesome.
- 2) Noon prayer when there is an extreme heat.

He whoever misses a prayer, he is obliged to promptly makes it up in sequence.

If he forgets its sequence, or he doesn't know it, or he fears the missing the present prayer, the sequence between it and the missed

one will be dropped.

● **Among its conditions: Covering the private parts with a permissible garment that does not describe the skin.**

- 1) The Pudendum (*al-Awrah*) is three kinds:
- 2) **Strict pudendum**, which is: the pudendum of a free adult woman, as all her body is *Awrah* in prayer except her face, and her hands.
- 3) **Light *Awrah***, namely: is the *Awrah* of the seven years old to ten, namely: the two private parts.
- 4) **Medium *Awrah*** namely: it is the pudenda of the same sex, from the navel to the knee.

● **Among its conditions: Facing the *Qiblah*:**

This should be with the whole body, if he is incapable to face it, for illness, or other reason; it is dropped, as all obligations drop in case of incapability.

The Prophet (peace and blessings of Allah be upon him) used to offer (*Nawafil*); [supererogatory prayers] on his Rahila; (she-camel), **facing its direction**. It is agreed upon. And in another word, “But he does not pray the obligatory”

● **Among its conditions: The Intention:**

**Prayer is valid in every place except:**

- 1) In an impure place.
- 2) Or extorted place,
- 3) Or in a cemetery.
- 4) Or in a bathroom or a lavatory.
- 5) Or in the sheds of camels.

### The Attribute of the Prayer

It is recommended to come to it with peacefulness and sobriety.

- If he entered the mosque he said:

«بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ»  
 «اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ».

- “In the name of Allah, peace and blessings be on the Messenger of Allah”, “Allah, forgive me my sins, and open for me the doors of Your mercy”.
- He advances his right leg to enter the mosque, and he advances his left leg when he goes out of it.
- And he says at the exit:

«بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ»  
 «اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ».

- “In the name of Allah, and peace and blessings be on the Messenger of Allah”, “Allah forgive me my sins, and open for me the doors Your abundance”.
- He makes a barrier to pray to it.
- Then, if he rises to perform the prayer, he says: “Allah is Greater”, looking at his place of prostration.
- And he raises his hands to the level of his shoulders, or to the lobe of his ears, in four places:

- 1) At *takebeerat al-ibraam* (Allah is Greater) is recited.
  - 2) When kneeling.
  - 3) When you raising from kneeling.
  - 4) And when raising from the first *tashabbud*.
- And he puts his right hand on his left palm, and the wrist and the forearm are above his chest.

- And he says:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ 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).
- He seeks refuge in Allah and says: «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» “I seek refuge in Allah from the accursed Satan”.
- He says: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» “In the name of Allah the Beneficent, the Most Merciful.”
- Then he recites *al-Fatiba*, [the Opening], and says at its end: «آمين» “Amen”, loudly in the loud prayer, and silently in the silent prayer.
- He reads with it in the first two *rak'abs* of the quartet (foursome), or trio (threesome) prayer a surah as follows:
- **In the dawn:** from the long chapter; (from Surat *Q* to Surat *Al Mursalat*).



- **And in al-Maghrib;** [evening prayer]: from its short ones; (from Surat *Al-Duha* to Surat *Al-Nas*).
- And in the *al-Zuhr*, *al-Asr*, and *al-Isha'*: from its middles (from the Surat *al-Naba'a* to Surat *al-Lail*).
- He reads aloud at night, and silently at day, only Friday, Eid, eclipse, and *a'stesqa'a* [ask Allah for rain] prayers he recites aloud.
- Then he says (Allah is Greater) for kneeling: raising his hands to the level of his shoulders, or ears.
- 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: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» “Glory be to my Lord Almighty”, three times, or more, and it is desirable to say with that:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.»

“Glorified be You, O Allah, our Lord! All the praises are due to You. O Allah, forgive me!”

- Then he raises his head saying: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» “Allah listens to him who praises Him.” whether is an imam, or alone.

The imam, and the one who is led, and the single; who says:

«رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مِلءَ السَّمَاوَاتِ، وَمِلءَ الْأَرْضِ، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.»

“O Allah, our Lord, to You due all the Praise, many good and blessed praises, filling the heavens, filling the Earth, and filling whatever else You will.”

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

He says: «سُبْحَانَ رَبِّيَ الْأَعْلَى» “Praise my Lord the Supreme”, three, or more, and it is desirable to say with that:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.»

“Glory be to You Allah and with Your praise, O Allah forgive me”.

And he supplicates Allah a lot and asks His Lord for himself and for the Muslims of the best of this world, and the Hereafter, whether the prayer is obligatory or supererogatory, and he raises his limbs away from his sides, and his belly away from his thighs, and his thighs away from his legs, and lift his arms from the ground.

- Then he says: “Allah is Greater”, and sits on his left leg, and raises upright the right, which is *Ifitirash*; [sitting in the prayer], and he puts his hands on his thighs and knees, and be calm in this sitting; so that every bone returns to its place, as his straightness after kneeling, and the amount of this calmness is one *tasbeeh*.

He does so in all the prayer sittings, except in the final *tashabbud*, he sits on his thigh, so he sits on the ground, and his left leg comes out from the right side:

«رَبِّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي، وَاجْبُرْنِي، وَعَافِنِي.»

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

- Then he says: “Allah is Greater”, and prostrates the second, and he does as he did in the first prostration.
- **Then he raises up to the second *rak'ah***, leaning on his knees, and if it is difficult for him, he rests on the ground with his hands. Then he does as he did in the first *rak'ah*.
- It is not permissible for he who is led to precede his imam because the Prophet (peace and blessings of Allah be upon him) warned his nation against this.
- It is disliked to coincide with the imam and the Sunnah for him that his actions are after his imam, without slackness and after the imam's voice vanishes.
- 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, at the mention of Allah the Exalted and at the *dua'a*, and if he folds the pinkie finger, and the ring finger and rounds his thumb with the middle finger, and pointed with the index finger, it is good, and it is better sometimes to do both ways in turn.
- **And he puts his left hand on his left thigh, and his knees.**
- **Then he recites the *tashahoud* in this sitting**, and it is:

«التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ  
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا، وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

- “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.”
- Then he says:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ،  
وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى  
إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.»

“O Allah, send Salah upon Muhammad and upon the family of Muhammad, as You sent Salah upon Ibrahim 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 إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا  
وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.»

“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.”

- Then he supplicates for himself and to his parents, and to the Muslims of what he wishes of the best of this world and the Hereafter.

And from the authentic supplication in this situation, and others:

«رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ».

“Our Lord grants us good in this world, and good in the hereafter, and protects us from the torment of Fire.” It is agreed upon.

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

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ... السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ 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 recited the aforementioned *tashabbud* 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.

And if he sometimes recites in the third, and the fourth *rak'ah* of the noon prayer as an increase over *al-Fatihah*, that is fine.

### **The verbal pillars of the prayer are:**

- 1) *Takbeeratul Ihram*, saying “*Alahou Akbar*” “Allah is Greater”.
- 2) And reading *al-Faatihah* for he is not led person in prayer.
- 3) And the last *tashabbud*.
- 4) And performing *Salaams*.

### **The actual pillars of the prayer are:**

- 1) Standing in the obligatory prayer for the capable.
- 2) And the kneeling.

- 3) And the raising from kneeling.
- 4) And the standing upright.
- 5) And the prostration.
- 6) And the raising from the prostration.
- 7) And sitting between the two prostrations.
- 8) And tranquillity.
- 9) And sitting down for the last *tashabbud*, and sitting down for the *Salaam*.
- 10) And the sequence of the pillars.

**The obligations of the prayer:**

- 1) The first *tashabbud*, and sitting for it.
- 2) **Saying**, *Takebeers* “*Alahou Akbar*”, “Allah is Greater”, save *Takebeeratul Ibram*.
- 3) And saying: «سُبْحَانَ رَبِّيَ الْعَظِيمِ»  
“Glory be to my Lord Almighty” once in kneeling.
- 4) And saying: «سُبْحَانَ رَبِّيَ الْأَعْلَى»  
“Glory be to my Lord the Supreme”, once in prostration.
- 5) And saying: «رَبِّ اغْفِرْ لِي»  
“Lord, forgive me” once between the two prostrations and what exceeds is *Sunnah*.
- 6) And saying: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»  
“Allah listens to him who praises Him.” for the imam and for the individual.

7) And saying, «رَبَّنَا لَكَ الْحَمْدُ» “O, our Lord, to You be the Praise”, to the imam and to the one who is led, and to the single.

These duties drop due to forgetfulness and ignorance and can be corrected by performing two prostrations of forgetfulness.

**As for the pillars:** They do not drop in the cases of forgetfulness, ignorance, or deliberately.

And the rest are words and acts of traditions *Sunan* complementary to prayer.

If he finishes his prayer, he says what is previously mentioned: as stated in the section of *al-Azkar* [remembrances].

- The stressed supererogatory practices for the obligatory prayers are ten:
  - 1) Two *rak'abs* before *al-Zuhr*.
  - 2) And two *rak'abs* after it.
  - 3) And two *rak'abs* after *al-Maghreb*.
  - 4) And two *rak'abs* after *al-Isha'*.
  - 5) And two *rak'abs* before dawn.

It is *Sunnah* to pray these *Sunan*; traditions at home.

#### Chapter: Prostration of forgetfulness, recitation and thankfulness.

**The prostration of forgetfulness is lawful, if:**

- 1) A person increases in his prayer, a kneeling, or a prostration, or a standing, or a sitting, unintentionally.
- 2) Or misses any of the mentioned, then he should perform it, and

prostrates for forgetfulness.

- 3) Or leaves one of its obligations unintentionally.
- 4) Or doubts about an increase or a decrease.

- **He may prostrate before or after al-Salaam.**
- **The prostration of recitation is a Sunnah:**

It is for the reciter and the listener in and out of the prayer.

- **The Prostration of thankfulness is a Sunnah:**

If a blessing is renewed for him, or an affliction is pushed away from him.

#### Chapter: The Nullifications of the Prayer and its Dislikes.

##### **The prayer invalidates:**

- 1) If he abandons a pillar or a condition, and he is capable to perform it, either intentionally, or unintentionally, or out of ignorance if he does not perform it.
- 2) And he leaves an obligation intentionally.
- 3) And he talks deliberately.
- 4) And laughing aloud.
- 5) And a lot of unnecessary consecutive movements that are known by custom.

Because in the first, he left what complete the worship, and in the latter, he did what is disliked in them.

##### **It is disliked during the prayer:**

- 1) Turning around.



- 2) Messing with things.
- 3) Putting the hand on the waist.
- 4) crossing his fingers.
- 5) Crackling fingers.
- 6) Sit down in the prayer like the sitting of the dog.
- 7) Prostrate on the two arms.
- 8) Receive what distract him.
- 9) Or entering into prayer and his heart is engaged in pushing away the two malicious (urine and stool), or in the presence of food he desires.

### The Supererogatory Prayer

#### **The Eclipse Prayer:**

- It is the most confirmed supererogatory prayer because the Prophet (peace and blessings of Allah be upon him) did it and ordered it to be performed.
- Its recitation is loud, and it is two *rak'ahs*, and in each *rak'ah*, there are two Kneelings and two prostrations.

#### **The *Witr* Prayer:**

It is a stressed *Sunnah*, the Prophet (peace and blessings of Allah be upon him) consistently observed it in residence and in travelling and he urged its performance.

And the least of the *Witr* is one *rak'ah*.

And the most of it is eleven *rak'ahs*.

Its time is after *al-Isha'*, [night prayer] until the dawn.

It is preferable to be his last prayer. On the authority of Jabir ibn Abdel Allah said, the Messenger of Allah (peace and blessings of Allah be upon him) said, "He who apprehends that he may not get up in the later part of the night, should observe the *Witr* prayer in the first part of it; and he who is certain to get up in the last part of it, he should observe *Witr* at the end of the night, because the prayer at the end of the night is attended (by the angels), and that is better." Related by Muslim.

### **Al-Duha Prayer:**

**Its Time:** from the sunrise and its elevation of an arrow measure (and this approximately occurs fifteen minutes after the sunrise), until the sun declination with a little time (i.e. approximately 10 minutes before the time of noon prayer).

**Minimum of Al-Duha Prayer is** two *rak'abs*.

And its maximum is eight *rak'abs*.

### **Al-Istikhaarah, (guidance) prayer:**

**Al-Istikhaarah** is desirable if the person is about to do a matter or he hesitates between doing a matter and leaving it, or he hesitates between doing two permissible matters.

And it is fine to repeat it before proceeding with the matter he seeks guidance for.

**The attribute of Al-Istikhaarah prayer** he prays two supererogatory *rak'abs* and mentions at its end the reported supplication.

### **Prayer for Rain (Istesqa'):**

The prayer for rain is a *Sunnah* if the rainfall is delayed, and the

land is arid.

It is performed as *Eid* prayer in the desert.

He goes out for it: devoutly, humbled, and pleading.

He prays two *rak'ahs* and then he gives one sermon; *kbutbah*.

He asks a lot for forgiveness and reads the verses in which asking for forgiveness is commanded and insisting on *dua'a*, and he doesn't belate the answer.

Before going out for it: the causes that drive evil away and bring down mercy should be done, such as:

- 1) Asking forgiveness and repentance.
- 2) Settles the grievances.
- 3) Do good to people.

And other causes that Allah has made to bring about mercy and dismiss affliction.

### **Times of Prohibition:**

#### **The prohibition times of the supererogatory prayers:**

- 1) From dawn until the sunrise and its elevation of an arrow measure (and this approximately fifteen minutes),
- 2) From the *Asr* prayer until sun sets.
- 3) From the sunrise in the middle of heaven until its declination.

### Chapter: The Congregational Prayer and the Imamate

#### **The congregational prayer is an obligation on men.**

Its minimum is an imam and a led person and if the number increases, it is most beloved to Allah.

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

In the *hadith* that al-Tirmidhi reported, “When one of you comes to the prayer and (finds) the imam is in a position, then let him do as the imam is doing.”

### Chapter: The Prayer of the People of Excuses

#### **Patient’s Prayer:**

- The patient is exempted from attending congregational prayer.
- If standing increases his illness, he prays while he is sitting, if he is incapable to so, he prays on the side.
- If it is difficult for him to perform every prayer at its time, he has the right to combine *al-Dhuhr* and *al-Asr*, and combines *al-Maghreb* and *al-'Isha'* at the time of one of them.

#### **The Prayer of Traveller:**

It is permissible for the traveller to combine prayers.

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

#### **The Prayer of Fear:**

The prayer of fear is permissible in every attribute that the Prophet (peace and blessings of Allah be upon him) had prayed.

If fear intensifies, you pray walking and riding towards the *Qiblah* and to others directions, and they to be led by kneeling and prostrating.

As well as everyone who fears for himself, he prays according to his state, and he does all that he needs to do either escape or other things.

## Chapter: Friday Prayer

He who abides by the congregational prayer, he should abide by the Friday prayer if he inhabits a building.

**Its Conditions:**

- 1) To be performed in its time.
- 2) It should be in a village or a city.
- 3) It is preceded by two speeches (*khutbahs*).

It is recommended to shorten the *khutbah*, the Messenger of Allah (peace and blessings of Allah be upon him) said, "Prolonging *al-Salat* [the prayer] and shortening the *Khutbah* [the religious talk] indicate the religious knowledge of the person. Make your *Salat* long and your *Khutbah* short."

When Allah's Prophet (peace and blessings of Allah be upon him) delivered the *Khutbah*, his eyes became red, his voice rose, and his anger increased, so that he was like one giving a warning against the enemy and saying, "The enemy has made a morning attack on you and in the evening too."

He would further say in his *Khutbah*: "The best of the speech is the Book of Allah, and the best of the guidance is the guidance of Muhammad. And the most evil affairs are their innovations, and every innovation is an error." Related by Muslim. In another narration for him: "He whom Allah guides aright, there is none to mislead him, and he who is led astray, there is none to guide him (aright)."

It is desirable to deliver his *Khutbah* on a pulpit.

If he ascends then he faces people and says *Salam* on them.

Then he sits, and the *muezzin* calls for the prayer.

Then he stands and delivers the *Khutbah*, then he sits down, and then he delivers the second *Khutbah*.

Then the prayer is called to be performed and then he prays two *rak'abs* in which he recites aloud.

He reads in the first (*rak'ab*) Surah *Al-A'la* [the Most High], and in the second Surah *Al-Ghashiya* [The Overwhelming], or recite Surah *Al-Jumu'ab* [the Congregation] in the first, and *Al-Munafiqun*, [the Hypocrites] in the second.

**It is recommended; (Mustahabb) for the one who comes to the Friday prayer:**

- 1) To wash and put perfume,
- 2) To wear his finest clothes,
- 3) To come early to it.

It is obligatory to listen during the *Khutbah*. In the two *Sabeehs*, “if you say to your companion: “Listen” while the imam is delivering the *Khutbah* on the day of *al-Jumu'ab*, you have chatted.”

It is a *Sunnah* to pray two *rak'abs* to greet the mosque when entering, even if it is during the *khutbah*.

### Chapter: The Prayer of the Two Eids

The Prophet (peace and blessings of Allah be upon him) ordered the people to go out to them, even the adult girls and the virgins, and the menstruated as to attend the good, and the supplication of the Muslims and the menstruating women keep away from the *Musalla* (praying place). It is agreed upon.

Its time: From the sun elevation of an arrow measure until the sun declination.

**Its Sunnah:**

- 1) To be performed in the desert.
- 2) Hasten the sacrifice and delay the breakfast.

- 3) Break the fast on *Eid al-Fitr* before prayer, with an odd number of dates.
- 4) Cleanse oneself and put perfume in preparing for it.
- 5) He wears his finest clothes.
- 6) He goes out from a way and returns from another.

### **Description of the Two Eid Prayers:**

Two *rak'ahs* to be prayed with no *adhan* and no *Ikamah*.

In the first *rak'ah*, he says *Takebeers* "Allah is Greater": seven times, and in the second *rak'ah*: he says *Takebeers* five times, raising his hands with each *Takebeer*.

Then he recites aloud *al-Fatihah*, "The Opening" and a *Surah*.

When he says *as-Salam*, then he delivers two *khutbahs*, such as the Friday *khutbahs*, except he mentions in every *khutbah* the appropriate rulings regarding the situation.

### **It is recommended:**

Absolute *Takebeer*: During the two nights of the two Eids and the ten days of *Dhu'l-Hijjah*.

Restrained *Takebeers*: after the obligatory prayers, from the dawn of the day of *Arafah* to the *Asr* of the last day of *Tashreeq*.

### **Its attribute is:**

«الله أكبر، الله أكبر، لا إله إلا الله، والله أكبر، والله أكبر، والله الحمد.»

"Allah is Greater, Allah is Greater, there is no god but Allah, and Allah is Greater, Allah is Greater, and praise be to Allah."

### 3

## THE BOOK OF FUNERALS

The Prophet of Allah (peace and blessings of Allah be upon him) said, “Exhort your dying men to recite: *La ilaha illallah*’ (There is no true God except Allah).” Related by Muslim.

**Processing the dead**, such as his washing, enshrouding, praying on him, carrying and burying him is a collective duty.

The Prophet (peace and blessings of Allah be upon him) said, “Make haste at a funeral; if the dead person was good, it is a good state to which you are sending him on; but if he was otherwise it is an evil of which you are ridding yourselves.” related by al-Bukhari and Muslim.

He (peace and blessings of Allah be upon him) said, “A believer’s soul remains suspended according to his debt until it is settled or paid off on his behalf.” Related by Ahmad and At-Tirmidhi.

- **Conditions of the shroud:** a dress that covers all the body, except the head of the *Mahram*, and the face of the *Mehreemah*.

### **Attribute of the prayer on the dead:**

- 1) He stands and says *Takebeer* [Allah is Greater], and then he recites *al-Faatibah*.
- 2) Then he says *Takebeer*, and pray to the Prophet (peace and blessings of Allah be upon him).
- 3) Then he says *Takebeer*, and he supplicates for the dead, and he says:



«اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَذَكَرِنَا وَأُنْثَانَا،  
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَخِيهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ فَتَوَفَّهُ عَلَى الْإِيمَانِ».

“O Allah! Forgive those of us who are alive, and those who are dead, and those who are young and those who are old and those who are present and those who are absent and those who are male, and those who are female. O, Allah! Let those of us to whom You have given life, live in Islam, and let those of us You take back die in a state of faith.”

«اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ،  
وَاعْسِلْهُ بِالْمَاءِ، وَالتَّلَاجِ، وَالْبَرَدِ، وَنَقِّهِ مِنَ الذُّنُوبِ، كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ  
مِنَ الدَّنَسِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ، وَاعْفِرْ لَنَا وَلَهُ».

(O Allah! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You have purified the white garment from soiling, O Allah, do not deprive us of his reward, and do not try us after him and grant him pardon and us, too.”

If he was young, he says after the general dua'a,

«اللَّهُمَّ اجْعَلْهُ فَرَطًا لِيَوْمِ الدِّيَةِ، وَذُخْرًا، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ  
مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ، وَفِيهِ  
بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ».

“O Allah, make him an advance reward for his parents, and an asset (like the precious thing is saved for the time of intercession), and an answered intercessor, Oh Allah increase with it the weight of their balance, and the maximum with it their reward, and make him in the bond of Ibrahim, and safeguard him with your mercy from torment of hell.”

4) Then he says *Takbeer* and *Salam*.

The Messenger of Allah (peace and blessings of Allah be upon him) said, "If a Muslim dies and forty people, who do not associate anything with Allah, participate in the funeral prayer over him, Allah will accept their intercession for him." Related by Muslim.

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Whoever witnesses the funeral (the dead body) until he performs the funeral prayer will have a reward equal to (one *Qirat*), and whoever witnesses it until it is buried, he will be awarded (two *Qirat*)." They then asked, "What is meant by the two *Qirat*?" He replied, "Like two huge mountains." It is agreed upon.

• **The Prophet (peace and blessings of Allah be upon him) forbade that:**

- 1) "Plaster the tomb (to paint with plaster, which is lime).
- 2) to sit on it.
- 3) to be built upon" Muslim.

• If the Prophet (peace and blessings of Allah be upon him) finished burying the dead, he stood by his grave and he said, "Ask forgiveness for your brother and ask steadfastness for him, as he is now being asked." Related by Abu Dawud.

• **It is recommended** to console people of the deceased.

• **It is a Sunnah to visit the graves;** for the Prophet (peace and blessings of Allah be upon him) saying, "Visit the graves, for they remind of the Hereafter." Related by Muslim.

He who visits the graves he should say:

«السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَالْمُسْتَأْخِرِينَ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تَفْتِنَّا بَعْدَهُمْ، وَاغْفِرْ لَنَا وَلَهُمْ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.»

“Peace be upon you, the people of the house of believers, and we, Allah willing, will follow you, may Allah grant mercy to the preceding ones from among you and the later ones. O Allah, do not deprive us of their reward and do not put us to trial after them, and forgive us and them, and we ask Allah for well-being for us and for you.”

Any pious act that he did and he made its reward to a living or a dead Muslim, he will be benefited from.

4

THE BOOK OF FASTING

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, and whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.” It is agreed upon.

It is obligatory to fast Ramadan with the eyesight of its crescent by a just man. As for the rest of the months, it is only accepted with the eyesight of two just men, or the completion of the month of Sha’ban thirty days, fasting Ramadan is obligatory for every:

1) Muslim, 2) Adult, 3) Sane, 4) Capable of fast.

It is obligatory to make the fast intention overnight, and as for the *nafl* fasting, it is permissible to make the intention during the day.

The patient and the traveller who are affected by fasting they both have the right either to break the fast or to fast.

Postnatal and menstruating women are prohibited to fast, and they have to make up the fast.

He whoever breaks his fast by eating, drinking, deliberate vomiting, or cubing, or masturbating, or ejaculating with an intercourse, he has to make it up.

The Prophet (peace and blessings of Allah be upon him) said, “Whoever forgets that he is fasting and eats or drinks is to complete his fast, as it was Allah who fed him and gave him something to drink.” It is agreed upon.

From the *Sunan* of fasting, the Prophet (peace and blessings of Allah be upon him) said, “The people will remain on the right path as long as they hasten the breaking of the fast.” It is agreed upon.

He (peace and blessings of Allah be upon him) said, “Take *Sabur*, for in *Sabur* there is a blessing” It is agreed upon.

He (peace and blessings of Allah be upon him) said, “When one of you is breaking his fast, he should eat some dates. If dates are not available then break it with some water, for water is purifying.” Related by the five (Ahmed, Abu Dawud, al-Tirmidhi, al-Nesa’i, and ibn Majah).

He (peace and blessings of Allah be upon him) said, “Whoever does not give up forged speech and evil actions and does not abandon foolishness, Allah is not in need of his leaving food and drink (i.e. Allah will not accept his fasting).” Related by al-Bukhari.

### **Days on which it is recommended to fast are:**

The Prophet (peace and blessings of Allah be upon him) was asked about fasting on Monday, and he said, “That is a day when I was born in it, and I was sent in it, or it was revealed on me.” Related by Muslim.

The Prophet (peace and blessings of Allah be upon him) was asked about the fast of *Ashura*, he said, “It forgives the past year.”

The Prophet (peace and blessings of Allah be upon him) was asked about fasting on the day of *'Arafah*. He said, “It forgives the past year and the remaining year.”

He (peace and blessings of Allah be upon him) said, “Whoever fasts during the month of Ramadan and then follows it with six days

of *Shawwal* will be (rewarded) as if he had fasted the entire year.” Related by Muslim.

Abu Dhar (may Allah be pleased with him) said, “The Messenger of Allah (peace and blessings of Allah be upon him) commanded us to fast three days of every month; [that is on the days of the full moon] the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup>.” [of the lunar month].” Related by al-Nasa’i and al-Tirmidhi.

He (peace and blessings of Allah be upon him) forbade to fast two days: the day of *Fitr* and the day of *al-Adha* (slaughter). It is agreed upon.

He (peace and blessings of Allah be upon him) said, “The days of *Tashriq* (the three days following *Idul Adha*, (i.e. 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of *Dhul Hijjah*) are days of eating, drinking and remembering (*dhikr*) of Allah, the Most Great and Glorious.” Related by Muslim.

He (peace and blessings of Allah be upon him) said, “None of you should fast on Friday unless he fasts a day before or a day after.” It is agreed upon.

**The Prophet** (peace and blessings of Allah be upon him) **used to go into *i’tikaaf*** [seclusion in the mosque] **for the last ten days of Ramadan** until Allah caused him to die, and his wives used to go into *i’tikaaf* after him. It is agreed upon.

He (peace and blessings of Allah be upon him) said, “Mounts are not saddled for except to (travel to) three *Masjids*: *Al-Masjid Al-Haram*, this *Masjid* of mine, and *Al-Masjid Al-Aqsa*.” It is agreed upon.





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5

## The Prophetic Sira [Biography]

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- 1- The Honourable lineage and the Upbringing.
- 2- His Biography (peace and blessings of Allah be upon him) before the Mission.
- 3- His Biography (peace and blessings of Allah be upon him) after the Mission.
- 4- His biography (peace and blessings of Allah be upon him) after Immigration.
- 5- His good qualities, (peace and blessings of Allah be upon him) characteristics and miracles.
- 6- His wives, (peace and blessings of Allah be upon him) relatives and children.





## 1

## The Honourable Lineage and the Upbringing

Our Prophet (peace and blessings of Allah be upon him) is the master of people and the most generous of them, and the most honourable lineage of the two worlds, Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abdul Manaf ibn Qusay ibn Kellab.

His pure lineage ends to Ismail the Prophet of Allah (peace be upon him), ibn *Khalil* Allah Ibrahim (peace be upon him).

Our Prophet (peace and blessings of Allah be upon him) has names and many attributes:

Such as Muhammad, and Ahmed.

*Al-Hasbeer* (the one who gather masses).

*Al-A'qeeb* (the one who came after the Prophets and he was the last).

The Tracer, (who was sent after the Prophets).

The Eraser (Allah erased disbelief by him).

Seal of the Prophets and the Prophet of Mercy.

**The byname of the Prophet (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 ibn Abd Manaf ibn Zahra ibn Kellab.

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.

He was fostered by Umm Ayman Baraka al-Habashiyyah, (may Allah be pleased with her) and when he grew up, he got her married from Zaid ibn Haritha.

The first to breastfeed him after his mother was Thweiba al-Aslamayah (may Allah be pleased with her) Mullat Abi Lahab.

Then, Halima al-Saadiyya (may Allah be pleased with her) breastfed him and when he completed two years, she weaned him.

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.

## 2

## His Biography before the Mission

*(peace and blessings of Allah be upon him)*

**When he** (peace and blessings of Allah be upon him) **reached the age of five:** two angels came to him in the form of two men, they opened his chest, and they purified his heart and washed it; Halima Saadia (may Allah be pleased with her), was afraid for him and she returned him to his mother, and the duration of his stay in the Bani Saad appeared to be about five years.

**When he** (peace and blessings of Allah be upon him) **reached his sixth year:** his mother went to al-Madienah to visit the uncles of his father and then she returned with him, and she died in *al-'Abwa'a* a place between Makkah and al-Madienah, then Umm Ayman (may Allah be pleased with her) fostered him and his grandfather Abdul Muttalib provided for him.

**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 and his wife Fatima bint Asad provided for him.

**When he** (peace and blessings of Allah be upon him) **reached the age of twelve:** his uncle Abu Talib went out with him in a trade to *al-Sham* (Syria), when they reached *Bosra*, Bohaira the monk saw him, and Bohaira verified Muhammad's attributes of Prophethood, then he ordered his uncle to send him back, thus he returned with him.

**When he** (peace and blessings of Allah be upon him) **reached the age of twenty,** he witnessed the *Fougaar* [the wicked] war (so it was called so because it occurred in the sacred month), between

Kenanah with Quraish and Qais Aijlan and the victory was for Qais on Quraish and then victory was for Kenanah.

**Then Quraish held the alliance of Foudoul (Grace)**, to support the oppressed, and he (peace and blessings of Allah be upon him) witnessed it with his people.

**When he** (peace and blessings of Allah be upon him) **reached the age of twenty-five:** He travelled with Mayssarah; the slave of Khadija, (may Allah be pleased with her) in a trade to *al-Sham* (Syria), then Nestorius the monk saw him and he said, "I bear witness that this is a Prophet and that he is the last of the Prophets", and they made an abundant profit on this trip and when they returned Mayssarah informed her of that and what was seen from him (peace and blessings of Allah be upon him), so she proposed him for herself and then he married her.

**When he** (peace and blessings of Allah be upon him) **reached thirty-five:** a torrent came and cracked the Ka'bah walls, so they demolished it; to rebuild it, and the good money for expenditure was not sufficient for the completion of the Ka'bah on the bases of Ismail, so they removed the stone and they built a short wall, as a sign that it is from the Ka'bah.

The Prophet (peace and blessings of Allah be upon him) and the honourable of his people carried the stones and when the building was completed, they wanted to put the black stone in its place, but they differed and competed in that. And they judged among themselves that the first one who would enter the Ka'bah will be the judge and the first to enter was *al-Ameen*, [the honest] (peace and blessings of Allah be upon him), so they were contented with his judgment, then he spread out his dress and said, "Let each tribe take an end of the

dress”, then he placed the stone in it, and he ordered them to lift it until they ended to its place. He took it and put it in its place.

**When he reached** (peace and blessings of Allah be upon him) **thirty-eight:** Allah evoked the love of seclusion to him, so he used to isolate in the cave of *Hira*, then he used to see the lights and heard invisible callers, and then the stones and the trees used to salute him (peace and blessings of Allah be upon him).

**Six months before his mission his revelation was visions in his sleep,** and when he saw a vision it came, in reality, clear and apparent.

He was morally the best of his people, he was the most truthful in speech, the greatest in honesty, the most distant from obscenity, and he was called by his people: *al-Ameen* (the Honest).

Allah preserved him in his youth from all the acts of ignorance that the Sharia came against them. The idols were despised to him; even he did not attend a celebration or a feast for them, and he (peace and blessings of Allah be upon him) did not eat anything that was slaughtered on the monument (a stone that people of ignorance used to slaughter their animals on it). He forbade drinking liquor on himself, in spite of its popularity in his people. All these are from the attributes that Allah provides his Prophets with to be completely prepared to receive his revelation. They are infallible from the faults before and after the Prophethood, as before the Prophethood so that they would be qualified for the great matter that will be assigned to them, and after the Prophethood that they will serve as role models for their nations.



## 3

## His Biography after the Mission

(peace and blessings of Allah be upon him)

**When he reached forty years** (peace and blessings of Allah be upon him): Gibra'el came to him with the revelation from his Lord, with the opening of Surat: *al-Alaq*, [the Clot], then the *al-Qalam* [Pen], then the *al-Muddaththir*, [the Cloaked One], and then the *al-Muẓammil*; [the Enshrouded One]. At the beginning of his affair, he was inviting people to Allah secretly; until Allah revealed to him:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ [الحجر: ٩٤]

“So proclaim that which you are commanded, and withdraw from the idolaters.” [al-Hijr. 94], and he unveiled the *Dawah* after three years of his mission.

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.

At that point, the hurt of the polytheists became more intensified towards the Messenger of Allah, (peace and blessings of Allah be upon him) and whoever believed with him, where every tribe hurt the Muslims within it, and they imprisoned and tortured them by means of beating, hunger and thirst. And among those who were tortured was Bilal (may Allah be pleased with him), he was brought out at the heat of noon zenith and a great rock was to be put on his chest, at that time he was told, “You will still be like this until you die, or you disbelieve in Muhammad.” He says: “One ... One” and



among those who were tortured the family of Yasser.

**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, and among those who emigrated was: Uthman and with him was his wife Rukaya, Al-Zubayr, and Abdul Rahman.

At that time, they were followed by Ja'far ibn Abi Talib in a group until they reached eighty-three men apart from women and children. When they arrived in Abyssinia, al-Najashi (may Allah be pleased with him) honoured them and they lived there for ten years. When al-Najashi heard the Qur'an from Ja'far (may Allah be pleased with him), he believed and ordered his people to do so, but they refused, so he concealed his faith.

When Quraish saw that, Quraish sent after them Amr ibn al-Aas and Amara ibn al-Walid with gifts to al-Najashi to hand over the Muslims, but they did not get anything from al-Najashi but an insult.

**In the sixth year of his mission** (peace and blessings of Allah be upon him), Hamza and Omar embraced Islam Allah had strengthened Islam with their Islam.

**At the beginning of Muharram of the seventh year of his mission** (peace and blessings of Allah be upon him), Quraish agreed to boycott Bani Hashim, thus they wanted them to hand over the Prophet (peace and blessings of Allah be upon him), and they would renounce him, besides they wrote a parchment concerning this and they hung it in the Ka'bah.

Then the sons of Hashim ibn Abd al-Manaf and were followed by their brothers, the sons of al-Mutlib ibn Abd Manaf, with Abu Talib, seceded to the mountain pass of Abu Talib. They resided there for

about three years, in adversity of effort and tribulation, until they ate the leaves of trees, up to Hisham ibn Amr, al-Zuhair ibn Abi 'Umayya, and al-Mut'am ibn 'Udey, and Za'mah ibn al-Aswad, and Abu al-Bukhtori ibn Hisham, worked on invalidating the parchment, then they surged to rip it, consequently, the Prophet told them that the earth insects had eaten it all except what had the name of Allah, they found it as the Prophet (peace and blessings of Allah be upon him) said. Accordingly, the sons of Hashim and the sons of al-Mutlib went out from the mountain pass at the end of the ninth year.

**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 Quraish has maltreated him (peace and blessings of Allah be upon him) what it hadn't reached in the life of his uncle Abu Talib.

As a result, twenty Christians men or close to that came to the Messenger of Allah (peace and blessings of Allah be upon him), while he was in Makkah when they had learnt of his news from Abyssinia. Then the Messenger of Allah (peace and blessings of Allah be upon him) called them to Allah and he read Qur'an on them, the minute they heard the Qur'an their eyes were flooded with tears, they had faith in him and they believed him.

**In this year, the Prophet went out to Taif** (peace and blessings of Allah be upon him): He resided there for a month calling Thaquif to Allah the Exalted, they rejected his sayings, and when he was leaving, they caused their vulgar people to scold and shout at him.

The Messenger of Allah (peace and blessings of Allah be upon him) departed from Taif returning to Makkah; when he was at a

place called *Nakhlah* (It is a valley in Hijaz, 29 km from the road to al-Madienah, where the pilgrims of Yemen meet), he stood in the middle of the night to pray, then some of the Jinns passed by him and they listened to him, and they embraced Islam and they returned warning to their people, and he (peace and blessings of Allah be upon him) entered Makkah during the pilgrimage.

**In the eleventh year of his mission** (peace and blessings of Allah be upon him): In pilgrimage season, he offered himself on the tribes, thus, six from al-Khazraj from al-Ansar chiefs believed and they returned to al-Madienah and called their people to Islam, till Islam spread among them.

**In Rajab or Ramadan of 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, where he led the Prophets as imam in prayer and then he was ascended to *Sidratul Muntaba* (a great tree of *Sidr* after the seventh heaven), in this night, Allah enjoined on him and his nation the five prayers, and he returned in the same night before dawn.

**In pilgrimage, at the end of that year:** Twelve men from al-Ansar met him at *al-Aqabah* by night, thus they gave him the women's allegiance that is mentioned in Allah the Exalted saying,

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ مِبَايَعَتِكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايَعَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ [الممتحنة: ١٢].

“O Prophet! If believing women come unto you, taking oath of allegiance to you that they will ascribe nothing as partner unto Allah, and

will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey you in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.” [Al-Mumtahana: 12].

He (peace and blessings of Allah be upon him) sent with them Mus’ab ibn ’Umair (may Allah be pleased with him) to teach them the Qur’an, accordingly two people embraced Islam on his hands: Saad ibn Moaz chief of al-’Aws tribe, and Saad ibn ’Ubadah chief of al-Khazraj tribe (may Allah be pleased with them), as a result of their Islam many of their people embraced Islam as well.

**In pilgrimage, at the end of the thirteenth year:** Seventy-three men of al-Ansar Muslims took the oath of allegiance to the Prophet at al-Aqaba to protect him of what they protect their wives and children from, if he immigrated to them, and they brought out twelve chieftains; nine from al-Khazraj and three from al-’Aws, then they returned to al-Madienah.

At that time, the Prophet (peace and blessings of Allah be upon him) ordered his companions to immigrate to al-Madienah, so they immigrated to it, and he (peace and blessings of Allah be upon him) remained to wait for the permission of his Lord in immigration and he kept with him ’Ali and Abu Bakr.

By the end of *Safaar* 14<sup>th</sup> year: Quraish assembled at *Dar al-Nadwa* to discuss the case of the Prophet (peace and blessings of Allah be upon him) and they agreed upon killing him, accordingly Gabriel came down with a revelation from Allah and he informed him of that and ordered him to immigrate to al-Madienah, thus, he immigrated with Abu Bakr and the slave of Abu Bakr; Amer ibn Fuhaira (may Allah be pleased with him) and their guide was Abdullah ibn Ariqit al-Leithi and he was an infidel (*kaafir*).



## 4

### His Biography after the Immigration

*(peace and blessings of Allah be upon him)*

He (peace and blessings of Allah be upon him) entered al-Madienah from *al-Awali*, on Monday, 12<sup>th</sup> of Rabie al-Awal, and he stayed in *Quba'* fourteen nights at the sons of Amr ibn Auf. He built a mosque in *Quba'* then he proceeded to al-Madienah, on the way he performed Friday prayer in the homes of Bani Salem ibn Auf, so he performed it in the *Ranouna'* Valley, it was the first Friday prayer he prayed in Islam.

When he arrived in al-Madienah, its people were extremely rejoiced. He resided in Bani al-Najjar; the cousins of his father, for a month, in the house of Abu Ayyub al-Ansari, awaiting the building of his rooms and his mosque in the place where his she-camel *Al-Qaswa'* lied down after he had bought the land.

Al-Madienah was known for its epidemic diseases, therefore, the companions of Allah's Messenger (peace and blessings of Allah be upon him) picked up a disease, and Allah kept it away from His Messenger (peace and blessings of Allah be upon him), so the Messenger of Allah (peace and blessings of Allah be upon him) supplicated to his Lord to lift the epidemic away from al-Madienah, and bless its grain measure and its weight.

The Prophet (peace and blessings of Allah be upon him) gathered al-Ansar and he removed all the enmities among them, and he made a brotherhood between the immigrants and the supporters and he covenanted the Jews not to fight him and not to support anyone against him in addition to defending al-Madienah with him.

In that year, it is the first year of immigration, the *adbaan* was prescribed.

At the beginning of the second year or at the end of the first year: His saying was revealed:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تَجْرَةٍ نُنجِيكُم مِّنْ عَذَابِ أَلِيمٍ \* تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْمَلُونَ﴾ [الصف: ١٠-١١].

“O you who believe! Shall I show you a commerce that will save you from a painful doom? \* You should believe in Allah and His Messenger and should strive for the cause of Allah with your wealth and your lives. That is better for you if you did but know. [*As-Saff*: 10-11]. Then he ordered for the Jihad.

**In Safar of the second year:** was the first battle assaulted by the Messenger of Allah (peace and blessings of Allah be upon him), namely the battle of *Wadan* (*al-Abwa'a*), and there was no fighting.

In Rajab of the same year, Allah's saying revealed:

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٨٣]

“We have seen the turning of your face to heaven (for guidance, O Muhammad) and now verily We shall make you turn (in prayer) toward a *Qiblah* which is dear to you. So turn your face toward the Sacred Mosque.” [*Al-Baqara*: 144], so the *Qiblah* was changed to the *Ka'bah* after the Prophet (peace and blessings of Allah be upon him) and the Muslims prayed to Jerusalem for about sixteen months.

In Sha'ban of the same year, Allah's saying revealed:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا كُنِبَ عَلَيْكُمُ الصِّيَامُ﴾ [البقرة: ١٤٤].

“O you who believe! Fasting is prescribed for you” [*Al-Baqara*: 183]; accordingly, the fasting of Ramadan and Al-Fitr charity were prescribed.

On Friday, the 17<sup>th</sup> of Ramadan of that year: was the great Badr Battle, the day of the Criterion, the day of the two gatherings’ meeting, and Surat *Al-Anfal* was descended in the portioning of the spoils.

In this year, the Prophet (peace and blessings of Allah be upon him) ordered the killing of Ka’b ibn al-Ashraf al-Ta’i, a Jew from Bani al-Nadir, who was in a fortress in al-Madienah, and five men of *al-Ans* killed him, they were led by Muhammad ibn Maslamah (may Allah be pleased with him).

**In this year, the sons of Qinaqa’ (Jews of al-Madienah) renounced the covenant,** and the Prophet (peace and blessings of Allah be upon him) besieged them until they came down to his rule. Therefore, Abdullah ibn Abi Salul asked the Prophet their bestowal, as they were his allies and he bestowed them to him, thus their exodus was to *Zera’at* in *al-Sham*.

**On the 15<sup>th</sup> day of Shawaal of 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), Allah’s saying was revealed,

﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ

عَلِيمٌ ﴿ [آل عمران : ١٢١].

“And remember when you set forth at daybreak from your house folk to assign to the believers their positions for the battle, Allah was Hearer, Knower.” [*Al-Imran*: 121], until the end of the surah.



When Quraish reached *Al-Ramha'a*, they wanted to return to the eradication of the remaining of Muslims by their claim. When the Prophet (peace and blessings of Allah be upon him) knew about them, he commissioned his companions to come out to meet them, and said, "No one will come out with us except those who came to our day yesterday", then he proceeded with them until he reached *Hamra'a Al-Asad*, at that point, Allah threw terror in the hearts of polytheists, thus they fled to Makkah.

**In the third year after Uhud:** The Prophet (peace and blessings of Allah be upon him) sent Marthad ibn Abi Marthad with ten people as a spy on Quraish, when they were in the way in *Al-Ragee'a*, there was water belong to Huza'iel, Banu Lahyan, they had seized them after they had given them the covenant of safety and they killed six of them, and two fled, and two were captured, namely: Khubayb ibn Uday, and Zaid ibn al-Dathneh (may Allah be pleased with them), they were sold in Makkah to Quraish, who bought them and slaughtered them.

**In Safaar of the fourth year:** the Prophet (peace and blessings of Allah be upon him) sent with Amer ibn Malik al-Ameri seventy men, they were the reciters in his safekeeping, they were killed by Salim tribes: Asaiah, Ra'el, and Zakawan, at the well of Ma'ownah and they revoked the safekeeping of Amer ibn Malik, henceforth, the Prophet (peace and blessings of Allah be upon him) performed *Qunut* and he supplicated on them and on Bani Lahyan.

At a previous point, they had set Amr ibn Umayya al-Damari free, when he had returned, he found two of Bani Amer, in consequence, he killed them and there was with them a safekeeping from the Prophet (peace and blessings of Allah be upon him) he did not know about it, therefore the Prophet (peace and blessings of Allah be upon him) paid their blood money.

In this year, the Prophet (peace and blessings of Allah be upon him) went to Bani Al-Nadeer intended to seek their support for the two men blood money who were killed by Amr ibn Umayya al-Damari (may Allah be pleased with him), and he leaned against a wall of one of their fortress; so they intended to through a rock over him, but Gabriel descended and told him that, he stood (peace and blessings of Allah be upon him) deluded that he was not going, then he (peace and blessings of Allah be upon him) attacked them in the morning with an army, in them *al-Hashr* [The Exile] surah was revealed:

﴿يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ﴾ [الحشر: ٢].

“They ruined their houses with their own hands and the hands of the believers. So learn a lesson, O you who have eyes! [*Al-Hashr*: 2] to its end, as a result, they went out to *al-Sham*, except Hayy ibn Akhtab, Salam ibn Abi Al Haqeeq, and Kanana ibn Al-Rabee’, they went to Khaibar.

**In this year**, the Prophet (peace and blessings of Allah be upon him) came out with his companions to Badr in the appointed time that Abu Sofian had given him on the day of Uhud, but they did not come, then they returned.

**In this year**: was the battle of *Zaat Al-Reqaa*, he (peace and blessings of Allah be upon him) went out to *Najed*, he wanted to confront Ghatafan, he met them, and there was no fighting. Then this verse was revealed: ﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ﴾ [النساء: ١٠٢].

“And when you (O Muhammad) are among them and arrange (their) worship for them,” [*An-Nisaa*: 102]; thus they performed the fear prayer.

When he came back (peace and blessings of Allah be upon him), he slept under a tree at the siesta, the people parted from him and he hung his sword on a tree and where Ghoreth ibn Harith intended to kill him by that sword, and Allah saved him from Ghoreth, and this verse was revealed:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن  
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾ [المائدة : ١١] .

“O you who believe! Remember Allah’s favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust. [Al-Ma’idah: 11], it is revealed in this event, or in the story of the Bani Nadeer.

**In Shawwal of the fifth year: was the battle of the Trench (the parties),** the polytheists in this battle were ten thousand, the siege was intensified on the people of al-Madiah,

﴿ إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ  
وَتَظَنُّونَ بِاللَّهِ الظُّنُونًا ﴾ [الأحزاب : ١٠] .

“When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and you were imagining vain thoughts concerning Allah.” [Al-Ahzab: 10], as Allah narrated about them, the duration of the siege was about a month, Allah relieved them by saying:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ  
تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴾ [الأحزاب : ٩] .

“O you who believe! Remember Allah’s favour unto you when there came against you hosts, and We sent against them a great wind and hosts you could not see. And Allah is ever Seer of what you do. [*Al-Ahzab*: 9], and Surat *al-Ahzab* was descended.

What occurred in the trench days and what happened of his wonderful miracles (peace and blessings of Allah be upon him), such as the event of the *Kadiya* (which is a piece of a mountain) that immobilised the companions, then the Prophet (peace and blessings of Allah be upon him) demolished it with a pickaxe.

The hadith of Jabir (may Allah be pleased with him), where he invited the Prophet (peace and blessings of Allah be upon him) the fifth of five people to a female goat and *Saa’a* (a weight measure) of barley, so he satiated the whole army of the ditch from it and they were more than a thousand.

The sons of Qurayza were in a covenant with him (peace and blessings of Allah be upon him), and they breached the covenant during the siege and aided the polytheists.

When Allah defeated the parties and the siege was concluded, Gabriel came to the Prophet (peace and blessings of Allah be upon him) at siesta and ordered him to go out to them, and then he went out (peace and blessings of Allah be upon him), and besieged them.

When the siege was intensified on them, they agreed on the verdict of Sa’ad ibn Mu’adh (may Allah be pleased with him), they were his allies and he had been injured in the day of the trench, so his sentence in them was to kill their men, and captivating their women and their offspring, and division of their money, he (peace and blessings of Allah be upon him) said, “You have been in accord with the verdict of Allah”, then he died (may Allah be pleased with him), the throne

shuddered of his death with joy at the coming of his soul.

**In that year,** Allah got His Prophet (peace and blessings of Allah be upon him) married to Zainab bint Jahsh *Umm al-Mu'mineen* (may Allah be pleased with her), as the Quran uttered it:

﴿ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا ﴾ [الأحزاب: ١٠].

“So when Zayed had performed the necessary formality (of divorce) from her, We gave her unto you in marriage. [*Al-Ahzab*: 37].

**In this year:** he (peace and blessings of Allah be upon him) ordered that Abi Rafi ibn Abi al-Haqiq the Jew, the merchant of the Hijaz to be killed, who was in a fortress in Khaibar, so five people from Khazraj killed him led by Abdullah ibn Atiq (may Allah be pleased with him).

**In the sixth year:** the Prophet (peace and blessings of Allah be upon him) learned that the sons of al-Mustaleq of Khuza'a gathered for his war, and the Prophet (peace and blessings of Allah be upon him) went out to them until he met them in Al-Murisyah; which was water belong to them between Makkah and al-Madiah and he defeated them and captivated their money and offspring, and he chose from among them Juwairiya bint al-Harith al-Mustalijiyah (may Allah be pleased with her), the mother of the believers and he married her.

When he (peace and blessings of Allah be upon him) returned, the immigrants and the supporters crowded around water, then Abdullah ibn Abi Salul said what Allah the Exalted narrated by His saying:

﴿ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّكَ الْأَعْرَابُ مِنْهَا الْأَذَلَّ ﴾ [المنافقون: ١٠].

“They say: Surely, if we return to al-Madienah the mightier will soon drive out the weaker; when might belongs to Allah and to His Messenger and the believers, but the hypocrites know not. [*Al-Munafiqun*: 8]. As a result, his hypocrisy appeared and the hypocrites’ chapter was descended.

When he (peace and blessings of Allah be upon him) came near al-Madienah, Aisha lagged behind the army at night in need of hers, and they carried her *howdah* away and they did not notice her absence. The people of the falsehood said in her what they had said, and then ten verses of Surat *An-Nur* were descended:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ﴾ [النور: ١١].

“Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you.” [*An-Nur*: 11].

**In Zi-al-Qe’adah of this 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, and he reconciled with Quraish to end hostilities for ten years, and in this, it is mentioned that: “if a Muslim comes to him (the Prophet) he would send him back to them (the polytheists) and Bani Bakr are in their reconciliation, and *Khoza’ab* is in his reconciliation (peace and blessings of Allah be upon him) and he would not enter Makkah but the next year.”

Consequently, he slew his sacrifice and shaved his head and he returned (peace and blessings of Allah be upon him), then Surat *al-Fat-h* was descended:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾ [الفتح: ١٨].

“Allah was well pleased with the believers when they swore allegiance unto you beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them and has rewarded them with a near victory.” [*Al-Fat-h*: 18].

**In this year:** Abu Baseer (may Allah be pleased with him) embraced Islam and he fled to al-Madienah. The Prophet (peace and blessings of Allah be upon him) sent him back, then Abu Baseer killed one of the two men who were sending him back, then he fled away. He joined the seacoast, and Abu Jandal ibn Suhail ibn Amr (may Allah be pleased with him) and some Muslim men who were oppressed in Makkah joined him as well. They formed a group of bandits and they cut off the way in banditry on Quraish to al-*Sham*, until Quraish asked the Prophet (peace and blessings of Allah be upon him) to take them in his custody and those who came to him are safe, so he took them in.

**In the seventh year:** the Prophet (peace and blessings of Allah be upon him) sent his Messengers to the kings of provinces, including:

Abdullah ibn Hudhafah al-Sahmi, (may Allah be pleased with him), he sent him with his message to Khosrau (king of the Persians), who ripped the message then the Prophet supplicated on them that they will be torn.

Dehya ibn Khalifa al-Kalbi, (may Allah be pleased with him), he sent him to Caesar (the King of the Romans), then Caesar summoned Abu Sofian and asked him about the qualities of the Prophet (peace and blessings of Allah be upon him) and the commandments of his religion. Abu Sofian told him about them, and Caesar acknowledged his Prophethood, but he did not embrace Islam; because of his being ill-fated, and he feared for his kingdom, from that day on, Islam had

fallen in the heart of Abu Sofian.

**In Muharram of this year**, the Prophet (peace and blessings of Allah be upon him) conquered Khaibar, after he has besieged them for seventeen nights, and he divided their money into two halves: a half for his afflictions (for the approaching events) and a half for Muslims.

Ja'far ibn Abi Talib came to him with those who had left from the Ethiopian immigrants, so he (peace and blessings of Allah be upon him) gave them a share (He gave them a share of the booty) for themselves.

Zaynab bint al-Harith the Jew presented him a poisoned barbequed lamb, so the arm told him of that.

The Messenger of Allah (peace and blessings of Allah be upon him) chose from Khyber captives Safia bint Hayy, (may Allah be pleased with her) and he married her.

**In this year**, *Fedk* was conquered without fight, it was a private property of the Messenger of Allah (peace and blessings of Allah be upon him), the Messenger of Allah (peace and blessings of Allah be upon him) reconciled with the Jews of Taima to pay the *Jiz'ia*, and he conquered *Wadi al-Qora* [valley of villages] after a fight.

The Prophet (peace and blessings of Allah be upon him) reconciled with the Jews of Khyber, and the Jews of *Wadi al-Qora* that they would prosper its land, and provide for the Muslims its provisions as long as they are busy in Jihad, and they will have half of what comes out of the fruits.

**In this year**, a group of the heads of Quraish embraced Islam,



from among them: Amr ibn al-Aas, and Khaled ibn al-Waled, (may Allah be pleased with them) after Amr had embraced Islam in Abyssinia on the hands of Negus.

**In Ze al-Qe'adah on the seventh year:** The Prophet went to perform *Umrab-tul Qada'a*, and he resided in Makkah for three days. He returned and he married the mother of the believers Maymonah Bint al-Harith al-Hilayah, (may Allah be pleased with her), the night of his departure from Makkah in a place called *Seraf* while he was between *Al-Tana'eem* and *Murr al-Dhabran*, so in the same place was her death and her grave, (may Allah be pleased with her).

**In this year:** he (peace and blessings of Allah be upon him) took the pulpit and before he used to deliver his *khutbah* on a palm trunk, so the trunk was longing to the Prophet, therefore he passed his hand over it and hold it.

**In this year:** the Messenger of Allah (peace and blessings of Allah be upon him) forbade *Zawaj al-Muta'ah* [pleasure marriage] and the meat of the domestic donkeys.

**In Jumada Al-'Owlah of the eighth year:** was the battle of Mu'atah; it is a village of al-Balqa' of al-Sham land, Allah has dignified Ja'far ibn Abi Talib, Zaid ibn Haritha, and Abdullah ibn Rawahah (may Allah be pleased with them), and a group with martyrdom and then Khaled ibn Waled grabbed the banner and Allah has conquered on his hands and he has sided with the Muslims to another location, they were three thousand, and Heraclius (King of the Roman) in two hundred thousand.

**In Ramadan in this year was the conquest of Makkah.**

The reason for the dissolution of the reconciliation with Quraish, that Quraish helped their allies Bani Bakr on Khuzaa the Prophet

allies' (peace and blessings of Allah be upon him), then Amr ibn Salim al-Khuzai (may Allah be pleased with him) came to ask the Prophet (peace and blessings of Allah be upon him) for help against Quraish, and he replied to him positively on this matter.

The Prophet (peace and blessings of Allah be upon him) got equipped and he proceeded to Makkah in ten thousand warriors. When he reached *Al-Juhfah*, he met his uncle al-Abbas (may Allah be pleased with him) immigrating with his family, so the Prophet sent him back with him, he had embraced Islam after Badr, and he had requested the Prophet (peace and blessings of Allah be upon him) the permission to live in Makkah watering the pilgrims and the Prophet had permitted him.

The Prophet (peace and blessings of Allah be upon him) met his cousin, Abu Sofian ibn al-Harith ibn 'Abd al-Muttalib (may Allah be pleased with him), who also embraced Islam, apologising for what he had done, then the Prophet sent him back with him and no one had felt of the Prophet departure (peace and blessings of Allah be upon him).

When he reached *Murr al-Dhabran*, al-Abbas (may Allah be pleased with him) was caught by the sympathy for his people, so he rode the Prophet's (peace and blessings of Allah be upon him) mule with his permission; to tell them to take safety protection from him (peace and blessings of Allah be upon him), then he brought Abu Sofian (may Allah be pleased with him) to the presence of the Prophet (peace and blessings of Allah be upon him) to embrace Islam, then in the next morning the Prophet (peace and blessings of Allah be upon him) entered Makkah at forenoon from its uppermost, this was in the last ten days of Ramadan and he resided in Makkah for eighteen days and he was shortening his prayers.

Then he was told that Hawazin had gathered for his war in twenty

thousand warriors, on the top of them Malik ibn Awf al-Nasri. The Prophet (peace and blessings of Allah be upon him) came out for them on the twentieth of Shawwal, in twelve thousand, and they were enthralled by their multitude. They said we will not be overtaken today out of fewness. Their multitude did not avail them anything, and they found that the polytheists ambushed for them in the gorges of the Valley of Hunaien, it is a valley between Makkah and Taif.

When the Muslims where in the middle of the valley, they attacked them intensively and they flung arrows on them as they were clever archers, thus the Muslims were defeated and the Prophet (peace and blessings of Allah be upon him) was firm in his place in a congregation. He dismounted his mule and he took a handful of pebbles and threw them in the faces of the polytheists, and in this way, they were defeated and Allah attained Muslims victory. The Muslims had a lot of spoils, they spoiled their offspring and money, and they had brought them along to fight in defence of them.

A group of them was defeated and they were led by Duried ibn al-Soummah, and they drove the money and the offspring, then Abu Amer al-Ash'ari (may Allah be pleased with him) caught up with them in a brigade at 'Autass. They defeated them and Abu Amer was killed (may Allah be pleased with him) and most of them resorted to al-Taif, then the Prophet (peace and blessings of Allah be upon him) marched to al-Ta'if and he fought them fiercely and he besieged them twenty and some nights, but he (peace and blessings of Allah be upon him) did not conquest them, then he supplicated for their guidance, then he returned. Nonetheless, they came to him after his return in al-Madienah embracing Islam on the hands of Malik ibn Auf (may Allah be pleased with him).

When he returned from al-Ta'if, he divided the spoils of Hunaien at al-Guranah, from there he performed *Ibram* for an *Umrab*, and

this was in the month of *Zi-el-Qae'dah*. He (peace and blessings of Allah be upon him) entered Makkah and performed his ritual and he returned to al-Madienah and entered it at the end of the month.

**In the ninth year:** people entered into Allah's religion in multitudes, as Allah said about it, and He made a sign for it, his death (peace and blessings of Allah be upon him), and henceforth delegations came to him including:

**The delegation of Abdul Qais** and their leader al-Jaroud, (may Allah be pleased with them) and al-Ashege (may Allah be pleased with them) was among them, the Prophet (peace and blessings of Allah be upon him) applauded him righteously.

**The delegation of Bani Hanifa**, in a great congregation, on the top of them, was Masilmah the liar, and he refused to embrace Islam unless the Prophet makes the matter of command for him after the Prophet (peace and blessings of Allah be upon him) and he returned disappointed.

The **delegation of Najran**, they were Christians, and they argued with him in 'Isa that he is the son of God; because he created him without a father, so the verse was revealed,

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾ [الأحزاب: ٥٩].

“Lo! The likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, and then He said unto him: Be! and he is. [Al-Ahzab: 59] (i.e. without a mother or a father).

Moreover, the verse of cursing (*Mubahalab*) was descended:

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

[آل عمران : ٦١].

“And whoso disputes with you concerning him, after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.” [*Al-Imran*: 61].

So their chiefs (Al-Sayed and Al-Aqeb) wanted to curse him, then said one of them to his companion, “Do not do this because by Allah, if he is a Prophet and he curses us, we will not succeed nor will our descendants who will come after us. Then they reconciled with him on paying the *Jiz'ia*, and they said, send with us a trustworthy man from among your companions, and he sent with them Abu Ubaida ibn al-Jarrah, and said, “This is the trustworthy man of this nation.”

Among them: **the delegations of Yemen**, they embraced Islam, then he (peace and blessings of Allah be upon him) said, “The people of Yemen came to you, they are the most tender of feelings and the tenderest of hearts and the faith is Yemeni and the wisdom is Yemeni”, and he sent with them Moaz ibn Jabal, and Abu Musa al-Ash'ari (may Allah be pleased with them).

Kaab ibn Zuhir, (may Allah be pleased with him) came to the Prophet and the Prophet (peace and blessings of Allah be upon him) had spilt his blood for a poem in which he decried the Prophet (peace and blessings of Allah be upon him) then he embraced Islam and he apologised to him for what he had done. He recited in the mosque his well-known poem: *Banat Souad*, so the Prophet (peace

and blessings of Allah be upon him), accepted his apology and he outfitted him his gown.

**In this year was the battle of Tabouk to Syria to fight the Romans.** It was the last of his battles (peace and blessings of Allah be upon him), and he went out in thirty thousand Muslims, and Allah has called it: the army of distress (*Al-Oussrah*) and he appointed Aly (may Allah be pleased with him), as a successor on al-Madienah, Aly said, Do you leave me behind with the children and women? The Prophet (peace and blessings of Allah be upon him), said, “Will you not be pleased that you will be to me like Aaron to Moses? But there will be no Prophet after me.”

When he reached *Tabouk*, he stayed there for ten and a few nights, he did not encounter an enemy and he (peace and blessings of Allah be upon him), reconciled the people of *Ayla*, *Jarba’a*, and *Azroh* to pay the *Jizya*.

Thus, he returned back to al-Madienah and the hypocrites came to apologise for their staying behind, and they swore untruthfully to him, so he accepted their excuse and he (peace and blessings of Allah be upon him) entrusted their secret thoughts to Allah Almighty. But Allah the Exalted exposed them by what He revealed in Surah *Bara’ah*, so it was called the “The Disgraceful”.

As for the three who had stayed behind and they confessed that they had no excuse, they were Ka’b ibn Malik, Hilal ibn Umayyah, and Mararah ibn al-Rabee. Allah has granted them repentance, so the surah was named “The Repentance”.

**On Rajab in this year**, the Prophet (peace and blessings of Allah be upon him) announced the death of al-Nagashi and his name was *As-hamah* (may Allah be pleased with him) the Prophet prayed on

him a congregational funeral prayer.

**At the end of that year**, the Prophet (peace and blessings of Allah be upon him) ordered Abu Bakr to perform Hajj with people, so he moved on with them, and he sent Ali ibn Abi Talib after him to absolve from the polytheists with the beginnings of surah *Bara'a* on the day of the Grand Pilgrimage, therefore he renounced to every polytheist his covenant.

**In the tenth year**, the Prophet (peace and blessings of Allah be upon him) performed Hajj with all his wives and with a great number of people; it was participated by a hundred thousand of the companions. Thus, the Prophet (peace and blessings of Allah be upon him) stood up and warned them. He said, "Allah has made your blood, and your properties as inviolable as of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), and in this month of yours (i.e., Dhul-Hijjah). Listen, have I conveyed Allah's Message to you?" The people replied in affirmative. Thereupon he said, "O Allah, bear witness." And he repeated it thrice."

The Prophet (peace and blessings of Allah be upon him) returned to al-Madiah and he entered it in the last of *Dhul-Hijjah*, he stayed *al-Muharram* and *Safar* in it.

**In this year**, Ibrahim the son of the Messenger of Allah (peace and blessings of Allah be upon him) died after he lived ten and a few months.

**In Rabie' of the eleventh year**, the Prophet (peace and blessings of Allah be upon him) ordered the people to move out to *al-Sham* for Jihad, and he assigned Osama ibn Zaid as their *Amir* [commander], accordingly they started equipping themselves.

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**In Rabie' of that year**, the Prophet's (peace and blessings of Allah be upon him) illness intensified and the army of Osama waited for his command. He (peace and blessings of Allah be upon him) died in the room of Aisha (may Allah be pleased with her) at the age of sixty-three, in the forenoon on Monday, the twelfth of Rabie' al-Awwal. In the time, the day and the month in which he entered al-Madienah, he (peace and blessings of Allah be upon him) was buried on Tuesday after the *Asr*, and his grave (peace and blessings of Allah be upon him) was made not high from the ground.





## 5

## His Qualities, Characteristics and Miracles

*(peace and blessings of Allah be upon him)*

**His Attributes** (peace and blessings of Allah be upon him):

He (peace and blessings of Allah be upon him) was upright physique, he was white in colour and his whiteness was nearer to tan with reddish texture.

His hair was not curly twisted, nor it was very straight and soft, but a middle between both.

His face 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.

He was very dark-eyed, with long eyelashes and he used kohl every night.

He had a good voice and body, his abdomen and chest were even and between his shoulders was the Prophethood seal; resembling a pigeon's egg.

If he walked, he would take off, as if he was going down from a downward slope (i.e. as if he was descending from a high place).

The most beloved clothe to him was the shirt (dress), and the most beloved colour to him was the white, and the sleeve of his shirt reached the wrist.

### His Morals and Characteristic

*(peace and blessings of Allah be upon him)*

He was the best of people creation and morals. He was the softest

of hand and the most pleasant of smells. He was the most complete of mind, and the best of companionship and the most courageous, and the most knowledgeable of Allah and the greatest fearing Allah and he was the most forbearing of people, and the most shy and he was the most generous and bountiful.

He was modest of people, fulfil the need of his family and he lowers his wing to the weak. The near and the distant, the strong and the weak to him regarding the truth are equal.

He was perpetually thoughtful, he was multitudinously remembering Allah, he did not sit down or stand up without remembrance of Allah and most of his laughing was smiling.

He spoke of concise and wide-ranging words, he used to repeat the words three times to be understood, his words are clear, he who heard them understood them, and he did not speak unnecessarily.

His character was a perfect example of the Qur'an, and he was never asked of something and he said, no.

He would not be angry for himself, nor would he avenge for it, but he would be angry if the sanctities of Allah were violated, at that time he got angry. Nothing resisted his anger until he gained the victory for the Right and if he was angry, he turned away his face.

He never disgraced food, if he craved for it he would eat it, otherwise, he would leave it. He would eat whatever available, he loved *Halwa'a* (a kind of sweet), honey, and pumpkin, and he loved from the sheep its arm. He tied on his abdomen a stone due to hunger, he went out of the world and he was not sated from the barley bread. The two months passed and there was no fire to be lit in any of his houses.

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He used to accept the present and he rewarded for it, and he did not accept charity.

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

He minimised all the worldly possessions and he loved perfume.

He used to jest but he said only truthfulness, and he used to accept the excuse of the one who apologised to him, He was pitiful and merciful to the believers.

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

He loved to start with the right organ in his purification, and his shoes and in all his matters, and his left hand was to use in his lavatory and what has uncleanliness.

If he slept or lied down, he lied on his right side facing the *Qiblah*.

His assembly was of lenity, shyness, honesty, patience, and tranquillity, in which the voices were not raised, where people were only distinguished by piety and they revered the elders and they preferred the needy for themselves, and they went out as guides to the goodness.

He was acquainted with his companions and inspected those who were missed from among them and honoured the noble of every folk.

He was neither indecent nor offensive and he did not reward evil with evil, but he pardoned and forgave.

He did not smite a servant, a woman, and nothing at all, except

to strive for the sake of Allah, and he was not given the option to choose between two matters, he chose the easiest unless it is a sin.

**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:** The greatest of his miracles, as falsehood cannot come to it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise, and its inimitability in words and meaning challenged the eloquent people to come with a surah of its likeness, even if they seek the support of all the creation.
- 2- **The Moon Split:** When the polytheists asked him for a miracle and this was at night, then he pointed to the moon and it split into two parts, therefore, they asked about it their surrounding neighbourhoods, lest he had bewitched them, they informed them identical to what they had seen and this miracle is mentioned in the Qur'an.
- 3- **He informed of the Unseen Future Incidents:** Such as his saying of the news that a group of his nation will invade in the sea and that Umm Haram (may Allah be pleased with her) is one of them, so it was, and his saying that Allah will reconcile by al-Hassan (may Allah be pleased with him) between two great groups of Muslims.

**4- His supplication for some of the Companions** among them:

Altofiel ibn Amr al-Dusi, (may Allah be pleased with him), thus he had a sign to him at the end of his whip, a light that it can be seen from afar. His supplication to 'Usayed ibn Hudier, and Abaad ibn Bisher al-Ansari (may Allah be pleased with them), when they came out from Allah's Messenger presence (peace and blessings of Allah be upon him) on a dark night, so a stick of one of them was lit up till they walked on its light. When the road separated them, the other companion stick was lit up and everyone walked in the light of his stick until he reached his family.

**5- Healing of the Sick:** Ali was sore-eyed, he spat in his eyes and thus he was instantly healed.

**6- Increasing of the Little:** he fed a great number of people at the day of the trench, with a baby lamb and a measure weight of barley and they were close to a thousand. He fed the army 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).

**7- Water came forth from among his fingers** on the day of Hudaibya and the army was one thousand and four hundreds, Gabier said, "If we were one hundred thousand it would be adequate for us."

### His Characteristics

*(peace and blessings of Allah be upon him)*

The matters that our Messenger (peace and blessings of Allah be upon him) was characterised by including:

He (peace and blessings of Allah be upon him) is the seal of the

Prophets, and the best of all creatures and that his nation is the best of the nations, and his companions are the best of generations, and his nation is infallible from consensus on a misguidance, and his *Shari'ah* abrogates all the laws, and his book is miraculous and preserved from misrepresentation and alteration. He was triumphed by terror for a distance of a month march, the earth was made for him a place of worship and a purifying, and the spoils were made lawful for him, and he was given the intercession and the sanctified glory, and he was sent to all peoples.

He is the master of Adam's offspring; he is the first that the earth will split out of him. He is the first intercessor and the first to be given the intercession, and the first to knock the door of the Paradise. He is the most followed of all the Prophets and the rows of his nation in prayer as the rows of the angels.

**Among the matters that he was characterised by** the continuation of fasting, the selection of what he chooses from the spoils before its portioning, and the permissibility of more than four wives.

**Among the matters that were specifically attributed to him:** that his wives which he left behind after his death are prohibited forever to others, and that his wives are the mothers of the believers and prohibition of their marriage. And their questioning is forbidden but only behind a veil and their respect and obedience is an obligation insight and privacy.

His eyes were to sleep and his heart did not sleep (peace and blessings of Allah be upon him), and he saw from behind his back

(peace and blessings of Allah be upon him) as he saw before himself, and it is not permissible for anyone to raise his voice over his voice (peace and blessings of Allah be upon him).

### **Scribes of the Revelation:**

Among them: Abu Bakr, Omar, Uthman, Ali, al-Zubair, Abi ibn Ka'b, Zaid ibn Thabit, Maawiya ibn Abi Sofian, al-Arqam ibn Abi al-Arqam, Khalid ibn al-Waleed, and Mughirah ibn Shu'abah.

**His Callers of the Prayers (Mu'azzins)** (peace and blessings of Allah be upon him):

He (peace and blessings of Allah be upon him) had four *Mu'azzins*:

Bilal ibn Rabah, and Abdullah ibn Umm Maktoum the blind in al-Madienah (may Allah be pleased with them).

Saad Al-Quraz in Qaba'a, and Abu Mahzora in Makkah (may Allah be pleased with them),

**His Pilgrimage and Umrah** (peace and blessings of Allah be upon him)

The Messenger of Allah (peace and blessings of Allah be upon him) performed Hajj once and performed Umrah four times: Umrat Al-Hudaybiyah, Umrat Al-Qada'a, Umrat Juraana, and Umrat al-Hajj.

**His Battles** (*Ghazawat*) (peace and blessings of Allah be upon him) the Messenger of Allah (peace and blessings of Allah be upon him) engaged in twenty-seven battles and fought in nine:



Badr, Uhud, al-Khandaq, Bani Quraizah, Bani al-Mustaleq, Khyber, the conquest of Makkah, Hunaien and al-Taif, and some added: Bani al-Nadeer.

**His Animals** (peace and blessings of Allah be upon him)

His (peace and blessings of Allah be upon him) camels: *Al A'dba'a*, *Al-Qaswa'a* and *Al-Gada'a*.

His horses: *Al-Soncoub*, *Sabbah* and *Al-Murtakez*.

His mule: it was called *Duldule*, and he had a donkey: it was called: *'Oufayeer*.

## 6

## His Wives, Relatives and Children

*(peace and blessings of Allah be upon him)*

**His siblings** (peace and blessings of Allah be upon him)

The Messenger of Allah had not brothers, neither from his father side nor from his mother side, but his siblings from breastfeeding are:

- 1) Hamza ibn Abdul Muttalib (may Allah be pleased with him).
- 2) Abu Salamah ibn Abdul-Assad (may Allah be pleased with him).
- 3) Abu Sufyan ibn Harith ibn Abdul Muttalib (may Allah be pleased with him).
- 4) Misrouh the son of Thweiba (may Allah be pleased with him).
- 5) Abdullah, 6- Al-Shaimaa, and 7-Anisa the children of Al-Harith ibn Abd Al-'Uzza, the husband of Halima Al-Saadiyya (may Allah be pleased with her).

His Uncles (peace and blessings of Allah be upon him)

**His uncles are eleven, among them:**

- 1) **Hamza (may Allah be pleased with him):** He is the youngest of his uncles; he martyred on the day of Uhud on the third year of Al-Hijrah.
- 2) **Al-Abbas** (may Allah be pleased with him): He is older than the Messenger of Allah (may Allah be pleased with him) with three years and he died in the year (32 A.H).
- 3) **Abu Talib** died three years before the immigration and he did not embrace Islam.

**4) Abu Lahab:** He died seven nights after the Battle of Badr, suffered a contagious disease called “*Adasah*”, and he remained three days without burial until he was rotten, this is the penalty of who belied and ridiculed the Messenger of Allah (peace and blessings of Allah be upon him).

His Aunts (may Allah be pleased with them)

**His aunts (may Allah be pleased with them) are six, among them:**

- 1) Safiyya Umm al-Zubayr ibn al-’Uwam, she embraced Islam and immigrated.
- 2) Atekah embraced Islam and immigrated, she is the vision owner regarding the destruction of people of Badr.
- 3) Arrwa.

His Wives (may Allah be pleased with them)

The Messenger of Allah (peace and blessings of Allah be upon him) married eleven women and this of his characteristics (peace and blessings of Allah be upon him), and when he died he had nine wives, the mothers of believers are:

- 1) **Khadija bint Khuwaylid Al-Qarashayah al-Asadiya** (may Allah be pleased with her) the first of his (peace and blessings of Allah be upon him) wives and the first to believe in him from women, he did not marry in her life another woman. She died three years before the immigration and all his children are from her except Ibrahim.
- 2) He married Souda bint Za’amah al-Qarashiyah al-Amirayah (may Allah be pleased with her) after the death of Khadija (may Allah

be pleased with her) in Makkah and he consummated marriage there.

- 3) Then he married Aisha bint Abi Bakr al-Siddiq al-Qurashi al-Taymiyyah (may Allah be pleased with her) he did not marry any virgin woman save her and he did not love any woman like her.
- 4) He married Hafsa bint Omar ibn al-Khattab al-Qurashiah al-Adawayah (may Allah be pleased with her).
- 5) He married Zaynab bint Khuzaymah al-Hilaliyah al-Amriyah (may Allah be pleased with her), she lived with the Messenger of Allah (peace and blessings of Allah be upon him) a few months and she died.
- 6) He married Umm Salamah (may Allah be pleased with her), her name is Hind bint Abi Umayyah al-Qurashyah al-Makhzoumyah.
- 7) He married Zaynab bint Jahsh al-Qurshiyah (may Allah be pleased with her), on the morning of her wedding, the directive came down with the hijab. Her legal guardian was Allah save the people. She was the first of Allah's Messenger wives (peace and blessings of Allah be upon him) to die next to him.
- 8) He married Jewairiyah bint Al-Harith al-Mustaqliah (may Allah be pleased with her).
- 9) He married Safayah bint Yahya ibn Akhtab the Israelite, the Aaronite, the Canaanite, and the khybarayah (may Allah be pleased with her).
- 10) He married Umm Habibah (may Allah be pleased with her); her name was Ramlah bint Abu Sufyan, al-Umayyah Qurarishayah.
- 11) He married Maimouna bint al-Harith al-Hilalayah (may Allah be pleased with her) in the Ze al-Qadah of the seventh year.

**He had two Female Salves:**

- 1) Mariah bint Chamoun the Coptic (may Allah be pleased with her) the mother of Ibrahim, the son of the Messenger of Allah (peace and blessings of Allah be upon him) she was a gift presented to him by al-Moqouqas and she died in Omar ibn al-Khattab's succession and he prayed on her and buried her in Baqe'a.
- 2) Rihana bint Amr and it was said, bint Zayed, he selected her from Bani Qurayza.

**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, (all of them from Khadija except Ibrahim is from Mariah the Coptic:

**Three males, they are:**

**Al-Qasim** and by him the Messenger of Allah (peace and blessings of Allah be upon him) was called; he died before the mission of the Prophet (peace and blessings of Allah be upon him).

**Abdullah**, who was called al-Taher and al-Tayab; because he was born after the Prophethood.

**Ibrahim**, who is from Mariyah al-Qabtayah, he died before reaching two years, in the tenth year (10 A.H).

**Four females they are:**

**Zainab (may Allah be pleased with her):** She married Aba al-Aas ibn al-Rabee her cousin, (his mother: Hala bint Khuwaylid), she died at the 8<sup>th</sup> year of Hijrah.

**Rokayya (may Allah be pleased with her):** She married 'Uthman ibn Affan, she died on the day of Badr in the 2<sup>nd</sup> year of Hijrah.

**Umm Kulthum (may Allah be pleased with her):** She married Uthman after the death of her sister **Rokayya**; therefore, that is why he was called "The holder of the two lights" she died in the 9<sup>th</sup> year of Hijrah.

**Fatima (may Allah be pleased with her):** the youngest of his daughters (peace and blessings of Allah be upon him): She married Ali ibn Abi Talib (may Allah be pleased with him) she died after the Prophet (peace and blessings of Allah be upon him) with few months.

**Emissaries of the Messenger** (peace and blessings of Allah be upon him)

- 1) **Amr ibn Umayya al-Damari** (may Allah be pleased with him), he sent him to the Negus who embraced Islam.
- 2) **Dahiyah ibn Khalifa al-Kalbi** (may Allah be pleased with him), he sent him to Hercules the Romans' Grandeur and he did not embrace Islam.
- 3) **Abdullah ibn Hozafah al-Sahmie** (may Allah be pleased with him), he sent him to the Khosrau the king of Persia, who did not embrace Islam.
- 4) **Hatim ibn Abi Baltah** (may Allah be pleased with him), he sent him to the Egyptian king, his response was decent, he was about to embrace Islam and he presented Mariah the Coptic (may Allah be pleased with him) as a gift to the Messenger of Allah (peace and blessings of Allah be upon him).
- 5) **Amr ibn al-Aas** (may Allah be pleased with him) he sent him

to the two kings of Amman, who embraced Islam and they gave him al-Sadaqah (the charity), then the governance was divided between them, he stayed with them until the death of the Messenger of Allah (peace and blessings of Allah be upon him).

**6) Al-Ala'a ibn al-Hadrami** (may Allah be pleased with him) he sent him to al-Mundhir ibn Sawy, the king of Bahrain, who embraced Islam.

**7) Abu Musa al-Ash'ari and Mu'adh ibn Jabal** (may Allah be pleased with them), he sent them to Yemen as callers to Islam, as a result, the majority of its people embraced Islam.

## 6

## NOTABLES OF ISLAM

- 1-The Ten who were promised the Paradise.
- 2-Luminaries of Al-al-Bayt (The Folk of the Prophet Household)
- 3-The Four Imams.
- 4-The Owners of the Six Books.
- 5-The Notables of the Salaf.
- 6-The Notables of the Women.





## The Virtue of Biographies and the News of Righteous People

Allah says, [يوسف: ١١١] ﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

“In their history verily there is a lesson for men of understanding.” [Yusuf: 111].

Imam Abu Hanifa said stories of scholars and their gatherings are most beloved to me from jurisprudence because they are the people’s morals and their etiquettes.

### 1

#### The Ten who were promised the Paradise

**Virtue of the ten who were promised the paradise** (may Allah be pleased with them): Imam al-Zahabi said after his mentioning of their biographies, “They are the best of the Quraish, and the best of the preceding immigrants and the best of the people of Badr, and the best of the people of the tree, and they are the masters of this *Ummah* in this world and the hereafter.”

It is sufficient to validate their virtue and honour that the Prophet (peace and blessings of Allah be upon him), had passed them the glad tidings of entering the Paradise by their names.”

It was narrated from 'Abd-al-Rahman ibn 'Auf (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) He said, “Abu Bakr is in the Paradise, Omar is in the Paradise, Uthman is in the Paradise, Ali is in the Paradise, Talhah is in the Paradise, Az-Zubair is in the Paradise, 'Abdur-Rahman ibn 'Awf is in the Paradise, Saad ibn Abi Waqqas is in the Paradise, Sa'id ibn Zayed is in the Paradise, and Abu Obadiah ibn Al-Jarrah is in the Paradise.” Related by Ahmad and Tirmidhi and its *sanad* is authentic.

**1**

 Abu Bakr al-Siddiq (Died: 13 A.H) 

His name is Abdullah and it is said, Uteeq ibn Abi Quhafa Uthman ibn Amer al-Qurashi Al-Taimmi (may Allah be pleased with him).

**His Virtues:** He was the first to believe from men and the first to assemble the Qur'an.

On the authority of Ali, (may Allah be pleased with him), said, the greatest of people to be rewarded for the *Mushafs* is Abu Bakr, (may Allah be pleased with him), as he was the first to assemble the Qur'an between two boards.

Aisha said on the authority of her father Abu Bakr al-Siddiq: that he and Uthman had left drinking alcohol in the period of ignorance. (*al-Jabelayah*).

His succession was two years and a hundred days.

**Praise on him:** 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 Paradise. From the first ones and the last ones, not including the Prophets and the Messengers."

Muhammad ibn Sirin said Abu Bakr (may Allah be pleased with him) was the most expressive of visions in this nation after the

Prophet (peace and blessings of Allah be upon him).

Ali (may Allah be pleased with him) said the best of this nation after its Prophet (peace and blessings of Allah be upon him) are Abu Bakr and Omar (may Allah be pleased with them).

Ali (may Allah be pleased with him) entered upon Abu Bakr (may Allah be pleased with him) after he was enshrouded and he said, “No one that I meet Allah with his book most beloved to me than this enshrouded one.”

**His death:** He died in the 13<sup>th</sup> year after the Hijrah.

## 2



Omar ibn al-Khattab (Died: 23 A.H)



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

**His Virtues:** ibn Omar (may Allah be pleased with him) and others narrated that 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 most honourable since Omar embraced Islam.”

It was narrated that Hudhayfah (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings of Allah be upon him) said, “Follow the example of those who are after me: Abu Bakr and Omar.”

And Muhammad ibn Saad ibn Abi Waqas, from his father, that the

Messenger of Allah (peace and blessings of Allah be upon him) said, “O ibn Al-Khattab! By Him in Whose Hands my life is, whenever the Satan sees you taking a way, he follows a way other than yours!”

**Praise on him:** Abu Bakr (may Allah be pleased with him) said, there is no man on the face of the earth who I most beloved than Omar (may Allah be pleased with him).

Ibn Mas’oud (may Allah be pleased with him) said, If righteous people are mentioned, then he is Omar (so you promptly mention Omar); Omar was the most learned of us in the Book of Allah and the most knowledgeable in the religion of Allah.

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

**His knowledge and worship:** There were two black lines in the face of Omar ibn al-Khattab from weeping.

He would pass the verse from his core of reciting Quran and he fell until he was visited from it for days, as the patient would be visited.

**His death:** Omar said “O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Messenger.” When Omar was stabbed, he fainted and some of those who were present said, “You will not startle him with anything except with the prayer.” He said, “We said, ’O the prayer, O Commander of the Believers, he wiped his eyes, then he said, “Have the people prayed”, we said, “Yes”. Then Omar said, “Yes, there is no portion in Islam for those who leave the prayer.”

On the authority of Amr ibn Maimon, (may Allah be pleased with

him) that Omar (may Allah be pleased with him) said, "Praise be to Allah who did not make my death by a man claiming Islam."

Muawayah (may Allah be pleased with him) said, "The Messenger of Allah (peace and blessings of Allah be upon him) died when he was sixty-three years old, and Abu Bakr and Omar died when they were sixty-three.

He martyred (may Allah be pleased with him) in the year twenty-three (23 A.H).

### 3



Uthman ibn Affan (Died 35 A.H)



*(may Allah be pleased with him)*

**His name:** is Uthman ibn Affan ibn Abi al-Aas ibn Umayya ibn Abd Shams, 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 migrations, and the husband of the two daughters.

It was narrated that Abdullah ibn Hazm (may Allah be pleased with him) said, I saw Uthman, I saw no male or female better face than him.

It was narrated that Abu Thawr al-Fahmi (may Allah be pleased with him) said, I came to meet Uthman and he said, "I hid with my Lord ten deeds: I was the fourth in Islam. I did not disobey and nor did I lie. I did not put my right hand on my private parts since I pledged the Messenger of Allah (peace and blessings of Allah be upon him). I have not passed through a week since I embraced Islam

but I have freed a slave except I do not have money, so I would free it afterwards, and I have not committed adultery in *Jabiliyyah* or Islam, and I have equipped the army of the 'Usraa. The Prophet has given me in marriage his daughter and then she died, so he has given me in marriage the other, that why he was called the owner of the two lights, I never stole neither in *Jabiliyyah* nor in Islam.

**Praise on him:** It was narrated that Abd-al-Rahman ibn Samra (may Allah be pleased with him) said, 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 the army of distress was being prepared. 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,' two times."

On the authority of Ali (may Allah be pleased with him) said that: The Messenger of Allah (peace and blessings of Allah be upon him) said, "may Allah's mercy be upon Uthman, the angels are 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 affliction he said about 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."

It was narrated that Abu Sa'id (may Allah be pleased with him) said, they have beaten him and the blood ran over the *Mushaf* on His saying

﴿فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [البقرة: ١٣٧].

“Allah will suffice you (for defence) against them.” [*Al-Baqara*: 137].

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

## 4



Ali ibn Abi Talib (Died: 40 AH)



(may Allah be pleased with him)

**His name:** Ali ibn Abi Talib (and his name: Abd Manaf) ibn Abdul Muttalib ibn Hashim, Abu al Hassan al-Qurashi al-Hashemi (may Allah be pleased with him).

**His Virtues:** He had preceded to Islam, he witnessed Badr and beyond, and he was called *Abu Touraab*.

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

**Praise on him:** Abu Hurairah and others (may Allah be pleased with them) said, 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.” Omar (may Allah be pleased with them) said, ‘I did not love the emirate before that day’, he said, “He called Ali and gave it to him.”

It was narrated by Al-Bara’a (may Allah be pleased with him) and



others said that the Messenger of Allah (peace and blessings of Allah be upon him) said to Ali when he appointed him as a successor over al-Madienah during the Battle of *Tabouk*: “You are to me as Aeron to Moses, but you are not a Prophet.”



**His sayings:** It was narrated that Ali (may Allah be pleased with him) said, “Two men will perish in me: a criticizing hater and a praising lover.

**His Death:** Ali used to go out for the *Fajr* prayer and he had a stick in his hand to wake up people with, then ibn Mulgeme smote him with a sword treacherously, and he said, “Feed him and give him drink if I live I will be my blood guardian.”

In a narration: If I survived, either I kill or forgive, or if I die, you kill him because of his killing me, do not transgress, Allah does not love the aggressors.

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 (Died 18 AH)
   
*(may Allah be pleased with him)*

**His Name:** Amer ibn Abdullah ibn Jarrah Al-Qurashi, Al-Fahri (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) witnessed to him that he would enter the Paradise and he called him: the trustworthy man of the nation.

Al-Siddiq (may Allah be pleased with him) was determined to assign him for the caliphate, and his virtues are famous.

Abu Ubaidah (may Allah be pleased with him) was counted in those who collected the Glorious Qur'an.

Abu Bakr (may Allah be pleased with him) assigned Abu Ubaidah (may Allah be pleased with him) for the House of Treasury.

**Praise on him:** It is proven from many ways on the authority of Anas (may Allah be pleased with him): that the Messenger of Allah (peace and blessings of Allah be upon him) said, "For every nation, there is a trustworthy and the trustworthy of this nation is Abu Ubaidah ibn Jarrah."

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 Jarrah (may Allah be pleased with them).

Omar (may Allah be pleased with him) said to his companions, "Have a wish. So they wished" then Omar said, but I wish a house full of men like Abu Ubaidah ibn Jarrah (may Allah be pleased with him).

**His Death:** Abu Ubaidah (may Allah be pleased with him) died in the year 18 AH in 'Amwas plague.

## 6



Talha ibn Obaidullah (Died 36: AH)



*(may Allah be pleased with him).*

**His Name:** is Talha ibn Obaidullah ibn Uthman al-Qurashi, al-Taimi.

**His Virtues:** He was one of those who had preceded to Islam and he was hurt in Allah, then he immigrated. It was agreed that he was absent in the Battle of Badr, he was in a trade of his in Syria and he grieved from his absence. The Messenger of Allah (peace and blessings of Allah be upon him) gave him his share and rewarded him.



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 with twelve men, including Talha. Then the polytheists reached them and the Prophet (peace and blessings of Allah be upon him) said, “Who is for the people? Talha said, “I am.” He said, “As you are.” A man said, “I am.” He said, “So it is you.” Thus he fought until he was killed and then he turned, and he found the polytheists and he said, “Who is for them? Talha said, “I am.” He said, “As you are.” A man from the Ansar said, “I am.” He said, “So it is you.” Thus, he fought until he was killed and he was still like this until Talha remained with the Prophet of Allah (peace and blessings of Allah be upon him). And he said, “Who is for the people? Talha said, “I am.” Therefore, Talha fought the fight of the eleven fighters, until his fingers were cut off. Then he said, “Hasse” (An Arabic word said when feeling pain). The Messenger of Allah (peace and blessings of Allah be upon him) said, “If you said, in the name of Allah, the angels would raise you and the people are looking”. Then Allah drove back the polytheists.

**Praise on him:** In Saheeh Muslim from the hadith of Abu Hurairah: “The Messenger of Allah (peace and blessings of Allah be upon him) was upon the mountain of *Hira*, and there were along with him Abu Bakr, Omar, Uthman, Ali, Talha, and al-Zubair then the rock moved; thereupon the Messenger of Allah (peace and blessings of Allah be upon him) said, “Be calm, there is none on you but a Prophet, a friend (the testifier of truth) and a Martyr.

**His Death:** Imam al-Zahabi said, “The killer of Talha (may Allah be pleased with him) in the offence is at the same status as the murderer of Ali (may Allah be pleased with him).”

He was killed in the year thirty-six (36 AH), or so, and he was sixty-two.

## 7


 Zubayr ibn al-Awam (Died 36 AH)
   
*(may Allah be pleased with him).*

**His Name:** Al-Zubayr ibn al-Awam ibn Khuwaylid, 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 *Shura* and the first to unsheathe his sword in the way of Allah, (may Allah be pleased with him), and he embraced Islam when he was sixteen.

Erwa said, “Al-Zubayr (may Allah be pleased with him) came with his sword and the Prophet (peace and blessings of Allah be upon him) said, “What is the matter with you? He said, “I was told that you were taken.” He said, “What would you do? He said, “I would hit him who took you, so the Prophet (peace and blessings of Allah be upon him) supplicated for him, and his sword.”

On the authority of Erwa he said, there were three sword smites in the body of Al-Zubayr (may Allah be pleased with him): one of them was on his shoulder, I could have put my fingers in it, he was hit two smites in the day of Badr and one in the day of *Yarmouk*.

**Praise on him:** Jaber (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings of Allah be upon him) said on the day of the trench: “Who brings us the news of Bani Qurayza? Then al-Zubayr said, “I”, and he went on a horse and he came with their news, and then he said the second, then al-Zubayr said, “I”, he went and then he said the third. 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, and al-Zubayr (may Allah be pleased with them).

**His Death:** ibn Jurmuz stabbed him and he was buried in the Valley of Al-Siba’a [*valley of the lions*], and Ali (may Allah be pleased with him) and his companions wept on him.

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”.

He was killed in the year thirty-six (36 AH).

## 8

❧ Abdul al-Rahman ibn Auf (Died. 32 AH) ❧  
*(may Allah be pleased with him)*

**His Name:** Abdul Rahman ibn Auf ibn Abd Auf al-Qureshi al-Zuhari. His name was Abd Amr in the *Jaabiliyyah* (before Islam), it was said, Abdul Ka’bah, then the Prophet (peace and blessings of Allah be upon him) named him Abdul Rahman.

**His Virtues:** He is one of the six people of *Shura* and one of those who had preceded to Islam and one of the people of Badr, and he was one of the eight who took the initiative to embrace Islam.

The Prophet (peace and blessings of Allah be upon him) witnessed to him that he would enter the Paradise. He was among the people of Badr who were told: “Do what you will.”, and he is from among the people of this verse:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ [الفتح: ١٨].

“Allah was well pleased with the believers when they swore allegiance unto you beneath the tree” [*Al-Fat-h*: 18], and the Messenger of Allah (peace and blessings of Allah be upon him) prayed behind him.

On the authority of Qatadah, regarding Allah the Exalted saying,



﴿الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ﴾ [التوبة: ٧٩]

“Those who defame such of the believers who give charity (in Allah’s Cause) voluntarily” [*At-Tawba*: 79], and he said: “Abdul Rahman ibn Auf gave half of his money; four thousand dinars, some of the hypocrites said, “Abdul Rahman is a great hypocrite.”

When he immigrated to al-Madienah he was poor, he had nothing. The Messenger of Allah (peace and blessings of Allah be upon him) bothered between him and Saad ibn al-Rabee’, one of the chiefs. And he offered to share his grace with him and to divorce the best of his two wives. He said to him: Allah blesses you in your family and your property, but show me the way to the market, he went and he sold and bought and he won, and then all his business flourished in the trade that he became one of the richest among the people.

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

## 9


 Saad ibn Abi Waqas (Died. 55 AH)
   
*(may Allah be pleased with him)*

**His Name:** Saad ibn Malik ibn Ahib, al-Qureshi, al-Zuhari.

**His Virtues:** one of the first who had preceded to Islam, he witnessed Badr, Hudaibya, and he is one of the six people of *Shura*.

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.

Saad said, this verse was revealed in me: "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." [*Luqman: 15*]. And He said, I was benevolent to my mother and when I converted to Islam, she said, "O Saad, what is this religion that you have caused? You have to forsake this religion, or I will not eat and drink until I die, she thought this will disgrace me, it will be said, "O you murderer of his mother." I said, "O mother, do not do, I will not forsake my religion for anything. Therefore, she stayed for a day and night did not eat or drink and she was exhausted. When I saw that, I said, "O mother, you know, I swear by Allah if you had one hundred souls and they went out a soul by a soul I would not forsake my religion, if you wish, eat or you do not eat. When she saw that, she ate."

**Praise on him:** It was narrated that Jabir (may Allah be pleased with him) said, we were with the Messenger of Allah (peace and blessings of Allah be upon him), at that moment Saad ibn Malik

came, and the Messenger of Allah (peace and blessings of Allah be upon him) said, “This is my uncle, let one show me his uncle.”

**The Answer to his Supplication:** The Messenger of Allah (peace and blessings of Allah be upon him) supplicate for him and he said, “Oh Allah, respond to Saad if he supplicates you.” Some of the people of Kufa complained from Saad to Omar, so Omar sent men to inquire about him in Kufa. They did not come to a mosque from the mosques of Kufa but they said good about him, until they came to a mosque for the sons of Abes, a man was called Abu Sa’ada said: “Since you plead to us by Allah, he is not just in the case, and he does not divide by equality, and he does not march in the brigade.” Then Saad said, “Oh Allah if he was a liar, blinds his sight, and prolongs his age, and exposes him to temptations.” So the supplication of Saad was answered (may Allah be pleased with him). If Abu Sa’ada was asked, “How are you?” He says, “A tempted old stricken by the supplication of Saad.”

**His Death:** According to Umm Salamah she said, “When Saad died (may Allah be pleased with him) and his bed was brought nearby her, she cried and said: the remaining of the companions of Allah’s Messenger (peace and blessings of Allah be upon him).

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

## 10



Sa’id ibn Zaid (Died. 51 AH)



*(may Allah be pleased with him)*

**His Name:** Sa’id ibn Zaid ibn Amr ibn Nafil al-Qurashi, al-Adawi, (may Allah be pleased with him).

**His Virtues:** He is one of those who first had preceded to Islam,



he attended Badr, and he was from among those who may Allah be contented with them and they will be contented with Him.

He witnessed all the battles with the Messenger of Allah (peace and blessings of Allah be upon him) and he saw the siege of Damascus and conquered it, then Abu Ubaidah ibn Jarrah (may Allah be pleased with him), assigned him as its governor, he was the first governor on Damascus of this nation.

His father was Zaid ibn Amr, who fled to Allah from the worship of idols, and he toured the land of Syria inquiring the authentic religion, and he saw the Christians and Jews but he hated their religion. So he said, “Oh Allah I am on the religion of Abraham, but he did not reach the law of Abraham as it should be, and he did not see anyone who can guide him to it. And he saw the Prophet (peace and blessings of Allah be upon him). Nevertheless, he died before the mission (of the Prophet).”

**The Answer to his Supplication:** According to Hisham ibn Erwa: From his father: that Arrwa Bint Aweys claimed that Sa’id ibn Zaid (may Allah be pleased with him) seized something of her land; accordingly, she sued him to Marwan. Sa’id said, “How could I take a part of her land, after what I had heard from the Messenger of Allah (peace and blessings of Allah be upon him)?! I heard him saying, “He who wrongly took a span of land would be made to wear around his neck to seven earths. Marwan said, “I do not ask any proof from you after this.” He (Sa’id) said: “O Allah, make her blind if she has told a lie and kill her in her own land.” He (the narrator) said, “She did not die until she had lost her eyesight and (one day) as she was walking in her land she fell down into a pit and died.

**His Death:** Sa’id ibn Zaid died in the year fifty-one (51 AH), and he was seventy and a few years old and he was buried in the al-Madienah.

## 2

Luminaries of Al-al Bayt  
(The Folk of the Prophet Household)

*(may Allah be pleased with them)*

**Virtues of Al-al Bayt:** Allah the Exalted said,



﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً ﴾ [الأحزاب: ٣٣]

“Allah’s wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.”  
[*Al-Ahzab*: 33].

The Prophet (peace and blessings of Allah be upon him) said, “.. and the folk of my household, I remind you by Allah (to be kind) to the folk of my household. I remind you by Allah (to be kind) to the folk of my household. I remind you by Allah (to be kind) to the folk of my household.” Related by Muslim.

Among the folk of the Prophet’s household (peace and blessings of Allah be upon him) are:

## 1

 Al-Hassan ibn Ali ibn Abi Talib (Died 49 AH)   
*(may Allah be pleased with him).*

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

**Praise on Him:** Al-Zahabi said about him: “He is 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, sobersided, generous, praised, benevolent, religious, pious, virtuous, and has a grand status.

**His Virtues:** 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”.

It was narrated that Abd-Allah ibn Shaddad, according to his father (may Allah be pleased with them) said, that Messenger of Allah (peace and blessings of Allah be upon him) came out and he was carrying al-Hassan or al-Hussein then he proceeded and put him, and he made *takbeer* in the prayer, then he prostrated a lengthened prostration, so I raised my head, I found that the boy was on his back, so I returned back to my prostration. When he had finished his prayer, they said, “O Messenger of Allah, (peace and blessings of Allah be upon him) you lengthened your prostration. He said, “But my son was riding on my back and I did not like to hasten him until he had enough.”

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 Sahih 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.”

**Some of his sayings:** Al-Hassan ibn Ali delivered a *khutbah* in Kufa, he said, “The forbearance is an adornment, and the reverence is courteousness and the hastiness is folly, and folly is a weakness, and the intercourse with the people of meanness is a disgrace, mixing with the debauched is a suspicion.

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

## 2



Al-Hussein ibn Ali ibn Abi Talib (Died: 61 AH)



*(may Allah be pleased with him).*

**His Name:** Al-Hussein ibn Ali ibn Abi Talib, Abu Abdullah, al-Hashemi.

**His Attribute:** Ali said, “Al-Hussein resembles Allah’s Messenger from his chest to his feet.

**Praise on him:** on the authority of ibn Abi Na’am, he said, I was with ibn Omar, (may Allah be pleased with him) and a man asked him about the blood of mosquitoes, he said, where are you from? He said, from the people of Iraq. He said, look at this man, he asks me about the blood of mosquitoes, and they killed the son of Allah’s Messenger (peace and blessings of Allah be upon him), I have heard Allah’s Messenger (peace and blessings of Allah be upon him) says: “They are my two Rihanna [sweet basils] of this world”.

**His Virtues:** Allah’s Messenger (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.” (a tribe among the tribes meaning a nation from among the nations in goodness), Related by at-Tirmidhi and he said it is good.

Whereas Amr ibn al-Aas was sitting in the shadow of al-Ka’bah, 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.”

And al-Zahabi said about him: He is the grandson of Allah’s Messenger (peace and blessings of Allah be upon him) and his

Rihanna [sweet basil] from this world, and he is the most beloved to him.”

**His sayings:** Al- Hussein said, “The best of the money is what safeguards the honour.”

**His Death:** He was martyred in the year sixty-one of the immigration, (61 AH).

### 3



Ali ibn al-Hussein ibn Ali (Died. 94 Ah)



*(may Allah have mercy on him).*

**His Name:** Ali ibn al-Hussein ibn Ali ibn Abi Talib, Zine al-Abidine, al-Hashemi.

**His sayings:** Ali ibn al-Hussein said, “O people of Iraq, love us the love of Islam and do not love us the love of idols, we still have your love until it became a disgrace on us.”

**He used to supplicate:** “O Allah, I seek refuge in You to improve in the eyes of (people) my public image, and make me distaste in the hidden of the eyes, my privacy, O Allah, as I have misbehaved, You have done well to me, and if I return to the sin, then You return on me.”

Abu Hazim said, “I have never seen a Hashemite more knowledgeable than Ali ibn al-Hussein, I heard him and he was asked: “How was the status of Abu Bakr and Omar at Allah’s Messenger view? He pointed with his hand to the grave and then said, as their status now.

**His Morals:** There was an issue between Hassan ibn al-Hassan

and his cousin Ali ibn al-Hussein, so Hassan said all that he wanted to say, and Ali was silent, then Hassan went away when it was night, Ali came to him, and he went out to him. Ali said, “O the son of my uncle, if you are honest, then Allah forgives me, and if you are a liar, then Allah forgives you, peace be upon you. He said, “So Hassan embraced him and cried until he lamented to him.

**His Worship:** If he performed ablution his face went pale, and if he stood to pray, a trembling seized him. And he was told about this, he said, “Do you know between whose hands I will stand, and for whom will I pray?”

A fire broke out in a house in which Ali ibn al-Hussein was prostrating. They said, “O son of Allah’s Messenger the fire, but he did not raise his head until it was put out, and he was told about that, he said, “The other fire distracted me away from this one.”

When Ali ibn al-Hussein died, they found a mark on his back from carrying scabies (a pot in which to keep the wheat, etc.) at night to the widows’ houses.

## 4



Ja’far al-Sadiq (Died. 148 AH)



*(may Allah have mercy on him).*

**His Name:** Ja’far ibn Muhammad ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib, Abu Abdullah, al-Hashemi.

**His Mother:** is Um Farwa bint al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq al-Taimi.

**And her mother:** Asma’a the daughter of Abdul Rahman ibn Abi

Bakr al-Siddiq; so for this reason he used to say, “Abu Bakr Siddiq had begotten me twice.”

**His Sayings:** on the authority of Salem ibn Abi Hafsa, said, “I asked Abu Ja’far and his son Ja’far about Abu Bakr and Omar (may Allah be pleased with them). They said to me: “Salem make an allegiance with them and denounce their enemy. They were the Imams of guidance.” Then Ja’far said, “O Salem does a man insult his grandfather, Abu Bakr is my grandfather. I do not deserve the intercession of Muhammad on the Day of Judgment if I did not make allegiance to them, and I denounced their enemy.”

So meditate on what was between the companions and the folk of the household (may Allah be pleased with them) of affection, familiarity, and affinity relationship contrary to the claims of the nullifiers.

Ja’far ibn Muhammad said, “There is nothing better than piety, nothing is better than silence, no enemy is more harming than ignorance, and no disease is worse than lying.

He said, “The favour can be achieved except by three things: to hasten it, to diminish it, and to conceal it.

He said, “If you are informed of something about your brother that hurts you, do not distress, if it is as he said, so it is a hastened punishment, and if it is not as he said, so it is a good deed that you did not do.

## 3

### The Four Imams

*(may Allah have mercy on them).*

#### **The Virtues of the Four Imams:**

The four imams (Abu Hanîfa, Malik, al-Shaf’i and Ahmad) are from among the scholars Imams who are renowned for their knowledge and diligence *’ijihad*, their doctrines were written and their opinions were imitated. This was not written for other than their doctrines to persist and continue for several reasons.

People are guided by their knowledge and they pursued their way by their guidance, and many of them had their followers and supporters. They have honourable ranks in the religion and high positions and they have a lot of reverence virtues with which they deserved worthy of great praise and the admiration form all who love the Sunnah and the tracers of the nation’s predecessors (*Salaf*).

Imam ’Abd al-Hadi al-Maqdisi (Died. 744 AH) said, “The four Imams are the Imams of Islam and the lamps for people, whose *fatwas* and their sayings are spread in the horizons. And their imamate had an agreement among people and their mention overwhelmed the towns and the countries. And their instructions and knowledge have travelled as the sun travels the lands.



## 1



Abu Hanifa (Died: 150 AH)



(*may Allah have mercy on him*).

**His Name** is Abu Hanifa al-Nu'man ibn Thabit al-Taymi, al-Kufi.

**His Knowledge:** He cared a lot of *al-Athar* (hadith) acquisition and he travelled for this regard. As for the *fiqh*, and the scrutiny of the opinion and its obscurities, to him returns the most eminent stage, and others are his students.

**Praise on him:** Yahya ibn Mu'in said, Abu Hanifa was trustworthy, he did not narrate a hadith save from what he memorised, and he did not narrate what he did not memorise. He was beaten by ibn Hubira to be in charge of the judiciary but he refused to be a judge.

Al-Shaf'i said, "People in the jurisprudence depend on Abu Hanifa."

Al-Zahabi said about him, "The Imamate of jurisprudence and its minute details were handed over to this imam and this matter has no doubt."

**His Worship:** Abu Asim al-Nabeel said, Abu Hanifa was called the wedge because of the plenty of his prayers.

It was narrated that al-Qaasim ibn Ma'n said, "that Abu Hanifa stood to pray at one night and he was reciting repeatedly the saying of Allah the Exalted, "Nay, but the Hour (of doom) is their appointed date, and the Hour will be more wretched and more bitter (than their earthly failure)." And he was crying and supplicating until the dawn.

**His Death:** he died as a martyr, he was poisoned, in the year fifty and one hundred form al-Hijrah (died: 150 AH).

## 2

**Malik ibn Anas** (Died: 179 AH)

*(may Allah have mercy on him).*

**His Name:** Abu Abdullah Malik ibn Anas al-Humiri, then al-Assbahi, al-Madani.

**His Knowledge:** He acquired *Ilem* when he was about ten years old, and he was qualified for the *fatwa* and he sat for teaching when he was twenty-one years.

**Praise on him:** Al-Shaf'i said, "If scientists are mentioned, so Malik is the star."

Al-Zahabi said about him, "Sheikh al-Islam, *Hajjat* (authority) of the nation, imam of the immigration house (*Dar al-Hijra*).

**His Sayings:** Malik said, "The Paradise of the scholar [*a'alim*] is (I do not know), if he overlooked it, he will be hit in his mortal spots.

Al-Haytham ibn Jameel said, "I heard Malik was asked about forty-eight issues, he answered in thirty-two of them with 'I do not know.'

And he said, "I hadn't given *fatwa* until seventy people had witnessed that I am qualified for this."

Al-Shaf'i said, "If some of the people of uncertainty came to Malik (i.e. to argue). He said, "I am aware of my religion, but you are a doubter, go to a doubter like you and argue with him."

**His veneration of the hadith of the Prophet** (peace and blessings of Allah be upon him), Abu Mus'ab said, "Malik did not narrate hadith unless he was on purity; for the reverence of hadith.

**His Worship:** Malik's sister was asked: "What was the work of Malik in his house? She said, "*al-Mushaf* and the recitation.

**His Death:** Malik got ill and he witnessed the two testimonies at the death time then he said, "Allah's is the command in the former case and in the latter..." [*Ar-Rum*: 4]

He died in the year seventy-nine and one hundred from the immigration (Died. 179 AH), and he was buried in Baqia'.

## 3



Al-Shaf'i (Died: 204 AH)



(*may Allah have mercy on him*).

**His Name:** is Muhammad ibn Idris ibn al-Abbas ibn Uthman ibn Shafa' 'ibn al-Sa'ib ibn Ubaid ibn Abd Yazid ibn Hashim ibn al-Muttalib ibn Abd al-Manaf, Abu Abdullah al-Qurashi, then al-Mutlaibi, al-Shafi'i, al-Makki, al-Gazaei' (born in Gaza), he meets with the Prophet (peace and blessings of Allah be upon him) in Abd Manaf, then al-Muttalib, he is Hashem's brother.

**Praise on him:** Younis al-Sadafi said, "I didn't see more prudent than Shafi'i, I argued him one day in an issue, and then we parted, and he met me, so he took my hand and then said, O Abu Musa cannot we be brothers even if we do not agree on an issue. Al-Zahabi said (commenting), this indicates on the perfection of the mind of this imam and his jurisprudence as the counterparts still disagree. Moreover, Al-Zahabi said, "The imam, the most knowledgeable of the time, a supporter of the hadith, *Faqih* the jurispudent of the religion.

**His sayings:** Al-Shaf'i said, "The one who learns the Qur'an his value is becoming grander, and whoever speaks in the jurisprudence

his capacity grows. Whoever writes the hadith strengthens his argument, and the one who studies the language his temper is softened. Moreover, he who studies mathematics his opinion is sharpened, and he who does not safeguard himself, he would not benefit from his knowledge.”



He said, “Tools of leadership are five: language credibility, confidentiality, covenant fulfilment, starting with advice, and payment of trust. He said, “I wanted people to learn this science-meaning his books- and that nothing of it is attributed to me”.

He said, “If the working jurists are not the guardians of Allah, then there is no guardian for Allah.”

Al-Shaf’i was grieving at what the Muslims had lost concerning the science of medicine. He said, “They had lost one-third of science and entrusted it to the Jews and the Christians.”

**His Worship:** Al-Shaf’i had divided the night: the first third he writes, the second third he prays, and the third he sleeps. Al-Zahabi said, “His three acts are worship if preceded by intention.”

4

 Ahmed ibn Hanbal (Died: 241 AH)   
(*may Allah have mercy on him*).

**His Name:** is Abu Abdullah Ahmad ibn Muhammad ibn Hanbal al-Zuhali, al-Shaibani, al-Marwazi and al-Baghdadi.

**Praise on him:** Al-Shaf’i said, “I came out of Baghdad, I hadn’t left behind a better man, or a knowledgeable, or a distinguished jurist and most pious than Ahmed ibn Hanbal.”

Yahia ibn Mu'in said, "I did not see like Ahmed, we accompanied him fifty years, he did not show us any boasting of something of benevolence that he had.

Al-Zahabi said about him: "He is the imam in truth, and he is Sheikh of Islam in truth."

**The answer to his Supplication:** Ali ibn Abi Fazara said, "My mother was confined to the house for twenty years, she said to me one day, 'go to Ahmed ibn Hanbal and ask him to supplicate for me.' So I went to the door and I knocked on his door and he was in his corridor, he said, "Who is this? I said, "A man, my mother asked me - and she is confined to the house - to ask you to supplicate for her. Then I heard his words, they are of an angry man, he said, 'we need her to supplicate Allah to us.' Then I went back, and an old woman came out and said, "I left him supplicating for her". I came back to our house and I knocked on the door and my mother went out on her legs walking.

**His Worship:** Abdullah ibn Ahmed said, "My father prayed every day and night three hundred *rak'ahs* when he got sick of those whips, they weakened him, and he prayed every day and night one hundred and fifty *rak'ahs*.

**His Greatening of the Prophet** (peace and blessings of Allah be upon him): Abdullah ibn Ahmed said, "I saw my father takes a hair of the Prophet's hair (peace and blessings of Allah be upon him) and put it on his lips and kissed it. And I thought that I saw him put it on his eye, and he immersed in water and drink it to cure with it.

**His following of the Prophet's Sunnah** (peace and blessings of Allah be upon him), said, Al-Marwazi, Ahmad said to me: "Whenever I wrote a hadith, I acted upon it, until I had been told that the Prophet (peace and blessings of Allah be upon him) cupped and he gave Aba

Tayabah a dinar, so I gave the cupper a dinar when I was cupped.

**His Morals:** Ahmed said, “All those who backbit me are pardoned except an innovator, and I had made Abu Isaac, he means: al-Mu’tasim, pardoned, and I saw Allah says:

﴿وَلِعَفْوًا وَلِيَصْفَحُوا إِلَّا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾ [النور: ٢٢]

“Let them forgive and show indulgence. Yearn you not that Allah may forgive you?” [An-Nur: 22], and the Prophet (peace and blessings of Allah be upon him) ordered Abu Bakr to pardon in Masstah story. Imam Ahmad said, “And what benefits you got, that Allah will punish your Muslim brother because of you?”

Al-Marwazi said, “I heard Abu Abdullah mentioned his wife, and he said, “We stayed together for twenty years, we did not differ in a word!”.

**Among his sayings:** Asim ibn Essam al-Baihaqi said, “I spent the night with Ahmad ibn Hanbal, he brought water and put it, in the morning when he looked at the water it was the same, he said, Glory be to Allah, a man seeking knowledge does not have a chore of prayer at night!

**His acquisition for knowledge and his teaching:** Imam Ahmad said, “Perhaps I wanted to start early in reading the hadith, then my mother takes my clothes, and says: “until the *muezzin* calls.”

There were about five thousands or more in Ahmad’s session, there were about five hundred writing, and the rest were learning from him respectable politeness and morals.

**His Death:** He died in two hundred and forty-one (241 AH).



## 4





## The Owners of the Six Books

### The Merits of the Six Books:

Imam al-Mazy said, “When mentioning the books of the Prophetic Sunnah, what can be summarised as follows: Among the best classification of them, and the best-written quality, and the most correct, and the least errors, and the utmost usefulness, and the more beneficial, and the greater bless, and the cheapest, and the more acceptable to the agreeing people and disagreeing people, and the eminently located to the people of the public and the private: “Sahih al-Bukhari,” then “Sahih Muslim,” then “al-Sunan” for Abu Dawud, then “al-Jama” for at-Tirmidhi, then “al-Sunan” for al-Nasa’i, then “al-Sunan” for ibn Majah.

## 1

 Al-Bukhari (Died: 256 AH)   
(*may Allah have mercy on him*).

**His Name** is Muhammad ibn Isma’il ibn Ibrahim ibn al-Mugheerah ibn Bardzabah, which is a Bukharin term means “farmers”.

**His Acquisition of Knowledge:** Imam al-Bukhari said, “I used to go to the jurisprudents in the city of Merv when I was a boy, and if I came to them I shied to greet them. Then a tutor of its folk said to me: “How much did you write today?” I said, “Two, and I meant two hadith, and those who attended the session laughed. A Sheikh from among them said, “Do not laugh, for he may laugh at you one day.”



Al-Bukhari said, I memorised one hundred thousand Saheeh [authentic] hadith, and I memorised two hundred thousand hadith that are not authentic.

**His book “The Authentic Collection”:** Muhammad ibn Ismail said: “I did not put a hadith in my book ‘The Authentic’ until I washed before that, and I prayed two rak’ahs.”

**Teaching the Knowledge:** In his session, there were more than twenty thousand.

**His Worship:** Muhammad ibn Ismail completed reciting the Qur’an every day in Ramadan during the daytime one time and he completed reading the Qur’an after *Taraweeh* every three nights.

**His Morals:** Abdul Majid ibn Ibrahim said to him, “How come you do not supplicate Allah to take your revenge against those who oppressed you and backbit you and calumniated you? He said the Prophet said, “Be patient until you meet me on the basin”.

Al-Bukhari said, “I never backbite anyone ever since I have learned that backbiting harms its people.

## 2



Muslim (Died: 261 AH)



*(may Allah have mercy on him).*

**His Name:** is Abu al-Hussein Muslim ibn al-Hajjaj ibn Muslim al-Qushayri, al-Nisaburi.

**His acquisition of knowledge:** He began (may Allah have mercy on him) his journey to seek knowledge very early, he did not exceed the age of twelve when he began to hear the hadith.

**Praise on him:** Ahmed ibn Salamah said, “I saw Abu Zuraah, and Abu Hatem were giving precedence to Muslim in knowing the authentic (hadith) on their sheikhs in their time.

Muhammad ibn Bashar said, “The memorisers of the world are four: Abu Zurah in the city of Ray and Muslim in Nishapur, and Abdullah al-Darammi in Samarkand, and Muhammad ibn Ismail in Bukhara.

Al-Zahabi said about him: “the owner of the ‘authentic’, the Grand Imam, *al-Hafiz*, the memoriser, the reciter, the authoritative source, the truthful.

His book the “Authentic *Musnad*”: Imam Muslim said, “I classified this “Authentic *Musnad*” out of three hundred thousand heard hadith.

**His Death** is related to a strange story, which indicates the intensity of his involvement in science and his work in research. A scientific session was held for the imam Muslim for studying. A hadith was mentioned to him that he did not know. Then he went to his house and lit the lamp. He said to those in the house not to enter (the room). He was told: A gift was given to us; a dates’ basket. And he said, give it to me. So they give it to him, while he was studying the hadith, he took a date after another to chew it, so he became in the morning and the dates finished, and he found the hadith, and this was the cause of his death.

### 3



Abu Dawud (Died: 275 AH)



(*may Allah have mercy on him*).

**His Name:** is Sulayman ibn al-Ash’ath, Abu Dawud, al-Azadi, al-Sigistani.

His Book “*al-Sunan*”: Abu Dawud said, I wrote five hundred thousand hadith of the Messenger of Allah (peace and blessings of Allah be upon him), I selected from them what I have put in this book, he means the book of “*al-Sunan*”.

Abu Bakr Muhammad ibn Ishaq al-Saghani and Ibrahim al-Harbi said when Abu Dawud classified the book of *al-Sunan*: “The hadith was softened to Abu Dawud as iron was softened to Prophet Dawud (David), (Peace be upon him).”

**Praise on him:** al-Zahabi said about him, “The imam, Sheikh of al-Sunnah, the memorisers’ leader.” He also said, “Abu Dawud was with his imamate in the hadith and its arts, he was from among the senior jurists, and his book indicates that he is one of the noblest companions of al-Imam Ahmad, he stayed in his session for a while and he asked him about the minutes of the issues in the branches and fundamentals. He was on the doctrine of *al-Salaf* in following the Sunnah and the submission to it. And he did not go in the straits of theology [*al-Kalaam*].

## 4



At-Tirmidhi (Died: 279 AH)



(*may Allah have mercy on him*).

**His Name:** is Muhammad ibn Isa ibn Surah al-Salami, at-Tirmidhi.

**Praise on him:** Omar ibn Aalek said, al-Bukhari died and he did not leave a succession in Khorasan comparable to Abu Issa in science, and memorisation, and piety, and asceticism, he wept until he became blind and remained so for years.

Al-Zahabi said about him, “*Al-Hafiz* [the memoriser], the luminary, the imam, and the skilful.”

**His Book “al-Game’a”** [The Collector]: Abu Issa said, “This book was classified and presented to the scholars of al-Hijaz, Iraq, and Khorasan, they were contented with it, and he who this book was in his house he means: “al-Game’a”, as if in his house there is a Prophet speaks.

## 5



Al-Nasa’i (Died: 303 AH)



(*may Allah have mercy on him*).

**His Name:** is Ahmad ibn Shu’ayb ibn Ali, Abu Abd al-Rahman, al-Kharasani, al-Nasa’i.

**Praise on him:** Al-Zahabi said, “The imam, *al-Hafiz* [the memoriser], *al-Thabet* [the authoritative], Sheikh Al-Islam, a critic of hadith ... he was one of the science seas, with understanding, mastery, vision, criticism of men, and good authorship.

Al-Zahabi also said, “There was no one at the end of the three hundred years firmer in memorisation than al-Nasa’i, he is more skilful in hadith and its imperfections and its men compared to Muslim, and Abu Dawud, and Abu Issa, he is rotating in the track of al-Bukhari and Abu Zarah.

## 6



Ibn Majah (Died: 273 AH)



(*may Allah have mercy on him*).

**His Name:** is Muhammad ibn Yazid, Abu Abdullah, al-Qazwini.

**Praise on him:** Abu Yaali Khalili said, “He is a great

trustworthy; [*Theqa*], he is agreed upon, he is an authoritative source, he has knowledge of hadith and memorisation, he travelled to Iraq, Makkah, Syria, Egypt, and Ray for the books to hadith.

Al-Zahabi said about him, “*Al-Hafiz*, the great, the authoritative source, the interpreter, and the memoriser of Qazvin in his time.

His book “*al-Sunan*”: al-Dahlawi said, “He made useful classifications, including His “*Sunan*”, which is one of the six fundamentals of Islam.



## 5

The Notables of *al-Salaf*

**Al-Salaf Virtues:**

It was narrated that 'Abd-Allah ibn Mas'ud (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings of Allah be upon him) said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter." Related by al-Bukhari and Muslim.

## 1


 Ibn al-Musayyib (Died: 94 AH)
   
*(may Allah have mercy on him).*

**His Name:** Sa'id ibn al-Musayyib ibn Hazan al-Qureshi al-Makhzoumi.

**Praise on him:** Al-Zahabi said about him, "The imam, the landmark, the scholar of al-Madienah, and the master of *al-Tabie'en* [the followers] in his time."

**His Worship:** On the authority of ibn al-Musayyib, he said, "I did not miss a congregational prayer for forty years."

**His acquisition of knowledge:** Ibn al-Musayyib said, "I used to walk days and nights in quest of one hadith."

Sa'id ibn al-Musayyab was one of the most knowledgeable people of vision interpretation. He learned this from Assma'a the daughter of Abu Bakr al-Siddiq and she learned it from her father (may Allah be pleased with them).

**His Virtues:** Ibn al-Musayyib used to give verdicts [*fatwas*] and the companions (may Allah be pleased with them) were alive.

**From his sayings:** If the devil despairs of something, however, he obtains it through women.

He said, “Do not say: *Mushaiif*, little Qur’an nor *Mosjid* little mosque, what is for Allah is great, beautiful and good.

**His Death:** He died in the year 94 AH, and it was said that this year: the year of the jurists; because of many of them who died in this year.

## 2

 Al-Hassan al-Basseri (Died: 110 AH)   
*(may Allah have mercy on him).*

**His Name:** is Abu Sa’id al-Hassan ibn Abi al-Hassan Yassar, Mawla Zayd ibn Thabit al-Ansari (may Allah be pleased with him).

**Praise on him:** Al-Zahabi said about him, “He was the master of the people of his time in knowledge and deed.”

On the authority of Abu Barda, he said, “I saw no one resembling Muhammad’s (peace and blessings of Allah be upon him) companions save him.”

If al-Hassan was mentioned at Abu Ja’far al-Baqir, he said, “He is the one whose words resemble the words of the Prophets.”

**From his sayings:** On the authority of Imran al-Qusseer, he said, “I asked al-Hassan about something and I said the jurists say

such and such. He said, “Have you ever seen a jurisprudent with your eyes? However, the jurisprudent is an ascetic in this world, cognizant of his religion, who persists on the worship of his Lord.”

Al-Hassan used to say, “Accompany people with what you will accompany them, and they will accompany you with the like.”

He said, “Son of Adam, you are but days, whenever a day goes, some of you went.”

**His Death:** Al-Hassan died ten years and one hundred from the immigration (Died. 110 AH).

His funeral was well known, and they prayed on him after the Friday prayer in al-Basra and people bid farewell to him and they were crowding over him so that the Asr prayer did not take place in the mosque.

## 3



Malik ibn Dinar (Died: 127 AH)



*(may Allah have mercy on him).*

**His Name:** Abu Yahia Malik ibn Dinar al-Sami al-Nagi al-Bassri.

**Praise on him:** Al-Zahabi said about him, “He taught the righteous luminaries scholars, he is counted of the trusted followers and from the eminent scribes of the Qur’an.

Malik ibn Dinar said, “I came to Anas with Thabit and Yazied al-Raqashi, he looked at us, and he said, you resemble Muhammad’s (peace and blessings of Allah be upon him) companions, you are the most beloved to me from many of my children, except they will be in virtue like you, I supplicate for you before the day breaks.





**From his sayings:** “From the time I knew people I did not merry with their praise, and I did not hate their dispraise because their praise is excessive and their dispraise is excessive.

If the scholar learns the science to act upon, it breaks him, and if he learns it not to act, it increases his pride.

**His Virtues:** Malik ibn Dinar said, “Ali Jabir ibn Zaid entered while I was writing, he said, O Malik do not you work except this? Transcribe the book of Allah; this is by Allah the *Halal* (lawful) earning.

## 4


 Thabit al-Banani (Died: 127 AH)
   
*(may Allah have mercy on him).*

**His Name** is Thabit ibn Aslam, Abu Muhammad al-Banani, Mawlahom, al-Bassri.

**Praise on him:** Al-Zahabi said about him, the imam, the exemplary and Sheikh al-Islam.

**His Worship:** Thabit said, “I endured the prayer for twenty years, and I enjoyed it for twenty years.”

Thabit recited: ﴿أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا﴾ [الكهف: ٣٧] “You disbelieve in Him Who created you of dust, then of a drop (of seed), and then fashioned you a man?” [*Al-Kahf*: 37], while he was praying the night prayer and he was moaning and repeating it.

**His Death:** Thabit died twenty-seven years and one hundred from the immigration (127 AH).

## 5



Sofian al-Thawri (Died. 161 AH)



*(may Allah have mercy on him).*

**His Name** is Sofian ibn Sa'id ibn Misroq, Abu Abdullah al-Thawri, al-Kufi.

**His Memorisation:** Sofian said, "I never deposited a thing in my heart and it betrayed me."

**Praise on Him:** Beshr al-Hafi said, "al-Thawri was for us, an imam of people. And he said, Sofian in his time, like Abu Bakr and Omar (may Allah be pleased with them) in their time."

Al-Zahabi said about him, "He is Sheikh al-Islam, the imam of memorisers; he is the master of the working scholars of his time."

**From his words:** al-Thawri said, "Money was hated in the past, but today, it is the shield of the believer."

A man looked at him and there were some Dinars in his hand, he said, "O Abu Abdullah, you hold these dinars? He said, 'Shut up', without the help of these dinars the kings would make us their handkerchiefs."

According to him, "Whoever hears a heresy, he should not tell it to his associates, as he might throw it in their hearts."

According to him, "A man should compel his son to science, he is responsible for him."



Sofian said, "I did not see asceticism in something less than in the leadership, you see the man become an ascetic in food, drink, money,

and clothes, but the yearnings of the leadership, he protects them and makes enmity for them.

His following of the Prophet Sunnah (peace and blessings of Allah be upon him): Sofian said, “Whenever I was informed of a hadith of Allah’s Messenger (peace and blessings of Allah be upon him) then I act upon it, even if it is once.

**His Worship:** ibn Wahab said, “I saw al-Thawri in the Haram after the *Maghreb* he prayed then he prostrated a prostration he did not raise from it until *Isha* prayer is called.

## 6


 Abdullah ibn al-Mubarak (Died: 181 AH)
   
*(may Allah have mercy on him).*

**His Name:** Abu Abd al-Rahman Abdullah ibn al-Mubarak ibn Wadih al-Hanzali Moulham, al-Turki, and then Al-Murozi.

**His Virtues:** Al-Rashid came to *al-Raqqah*, then the people walked behind ibn al-Mubarak, their insoles were cut off and the dust rose up, then a mother of the commander of the believers’ child showed up from a tower of a wooden palace, and she said, “What is this?” They said: “A scholar of the people of Khorasan came”. She said: “This is the king, not the kingdom of Harun who gathers people only by police and assistants.”

Ibn al-Mubarak used to sit a lot in his house and he was told: Do not you feel lonely? He said, how do I feel lonely and I am with the Prophet (peace and blessings of Allah be upon him) and his companions (may Allah be pleased with them)?!

It was said to ibn Al-Mubarak: when you finished with the prayer,

why did not you sit with us? He said I sit with the companions and the followers, I look at their books and their sayings, and what do I do with you? You backbite people.

**Praise on him:** Abdul Rahman ibn Mahdi said, I have not seen comparable to four (people): I have not seen a hadith memoriser better than al-Thawri, and I have not seen more austere than Shu'bah, and smarter than Malik, and I have not seen an adviser to the nation better than ibn al-Mubarak.

**Sofian said** I desire from my life to live a year like ibn al-Mubarak, but I cannot live even three days.

Al-Zahabi said about him, "The Imam, Sheikh Al-Islam, the scholar of his time, and the prince of the pious in his time, *al-Hafiz* [the memoriser], the conqueror, and he is one of the luminaries.

**His Piety:** ibn al-Mubarak said, I borrowed a pen in the land of al-Sham (Syria), so I forgot to give it back when I arrived Marv, I looked, it was with me, I went back to al-Sham until I gave it back to its owner.

**His Morals:** ibn al-Mubarak was asked about an issue in the presence of Sofian ibn Oyayneh, and he said, "We were banned to speak at the presence of our great scholars."

**From his sayings:** If a man's virtues overcome his disadvantages, the disadvantages are not mentioned, and if the disadvantages overcome the virtues, then the virtues are not mentioned.

He said, "may a little deed the intention multiples it, and may a great deed belittled by the intention."

He said the one who belittles the scholars; his hereafter has gone, and the one who belittles the princes; his worldly life has gone, and he who belittles the brothers; his manliness has gone.

**His Death:** When ibn al-Mubarak was about to die, a man started to dictate him: “There is no God but Allah.” And he repeated it a lot. Then he (ibn al-Mubarak) said to him: you are not doing good, and I afraid that you will hurt a Muslim after me. If you dictate me, and I said, “There is no God but Allah.” Then if I did not utter any words after that, so let me, and if I uttered words, then dictate me till let it be the last of my words.

Ibn al-Mubarak died in 181 AH.

## 7



Sofian ibn 'Oyaynah (Died: 198 AH)



(*may Allah have mercy on him*).

**His Name:** is Sofian ibn Oyaynah ibn Abi Umran Maymoon, Abu Muhammad al-Hilali al-Kufi, then al-Makki.

**Praise on him:** Imam al-Shaf'i said: Had it not been for Malik and Sufian ibn 'Oyayneh, the science of *al-Hijaẓ* would have gone.

Al-Shaf'i said, “I had seen no one who had the tools of science like what I had seen in Sofian ibn 'Oyaynah, and I did not see anyone who was resistant to give *fatwas* like him.

Al-Zahabi said about him, “The Grant Imam, *al-Hafiẓ* of the time and Sheikh Al-Islam.

**From his words:** if Science does not benefit you; it will harm you.

Ibn 'Oyaynah said, “The wrath of Allah is the disease that has no cure, and whoever has been sufficient with Allah; Allah will make people in need of him.

## 6

## The Notables of Women

## 1

❧ Khadija bint Khuwaylid (Died: 3 years before immigration) ❧

*(may Allah be pleased with her)*

**Her name** is Umm al-Qasim Khadija bint Khuwaylid ibn Asad ibn Abd al-Uzza ibn Qusay al-Qurashiyah, al-Asadiya.

**Her Virtues:** The Mother of the Believers and the Lady of the women of the worlds in her time, she was from among those women who were perfected. She was sane, gorgeous, religious and generous. 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 his truthfulness and she asserted his soul (himself or his heart). The Prophet (peace and blessings of Allah be upon him) did not marry a woman before her, and he did not marry a woman with her. He never took a concubine with her until she died. Allah commanded His Prophet (peace and blessings of Allah be upon him) to give her glad tidings of a palace of gold and silver in the paradise, free from noise and toil. Izz al-Din ibn al-Atheer said, "Khadija (may Allah be pleased with her) is the first creation of Allah embraced Islam by the consensus of Muslims."

**Praise on Her.** 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 refused me, and I was given

the birth of a boy from her.”

Al-Zubair ibn Bakkar said, “Khadija was called in the time of ignorance: *al-Taberah* [The purified].

**Her marriage from the Prophet** (peace and blessings of Allah be upon him): “She (may Allah be pleased with her) had riches and she offered the Prophet (peace and blessings of Allah be upon him) to go out to trade with her money to *al-Sham*. So he went out with her boy slave Maysarah. When he came back, Khadija sold what he brought, the profit was doubled, and she desired to marry him (peace and blessings of Allah be upon him) and she worked on this issue, so he married her and gave her a dowry of twenty virgin camels.

## 2



Aisha, the Mother of the Believers (Died: 57 AH)



*(may Allah be pleased with her)*

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

**Her Virtues:** The parents of Aisha (may Allah be pleased with them) immigrated with her and he was married to the Prophet of Allah (peace and blessings of Allah be upon him) before his immigration and after the death of Khadija bint Khuwaylid, (may Allah be pleased with her), and before the immigration with 10 months, and he married her in Shawwal two years of immigration, on his departure from the Battle of Badr and she was nine years.

Imam Al-Zahabi said, “The Prophet (peace and blessings of Allah be upon him) did not marry another virgin except her, and he did not love a woman as he loved her. I do not know from among the nation

of Muhammad (peace and blessings of Allah be upon him), but even in all women, a woman more knowledgeable than her.

**Her status with the Prophet:** The Prophet (peace and blessings of Allah be upon him) said, on the authority of A'isha "that she was with the Prophet in a travel that she said, "I raced him, so I outstripped him on my leg, but when I carried the flesh, I raced him, and he outstripped me and he said, "This for that outstripping."

**Her Knowledge:** On the authority of Hisham ibn Urwah ibn al-Zubayr, on the authority of his father, he said: I accompanied Aisha (may Allah be pleased with her) I did not see anyone who had ever known a verse that was revealed, nor a haram, nor a Sunnah, nor a poetry, nor its narration, nor a day from the days of the Arabs, nor a lineage, and not so and so, nor in the judiciary, nor medicine better than her. I said to her: O aunt, where did you learn medicine? She said, I used to be sick, so the thing is prescribed for me, and the patient gets sick, so they prescribed for him, and I heard people prescribed for each other, so I memorised it.



Al-Zuhri said, if the knowledge of Aisha is gathered (may Allah be pleased with her) and the knowledge of all women were gathered, the knowledge of Aisha (may Allah be pleased with her) would have been better.

**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 among the mothers of the believers, may Allah be pleased with them.

It was narrated on the authority of Aisha (may Allah be pleased with her) that she gave seventy thousand as a charity and she used to patch her dress.



## 3


 Fatima the daughter of Allah's Messenger
   
*(may Allah be pleased with her)*

**Her Name:** Fatima the daughter of the master of people the Messenger of Allah (peace and blessings of Allah be upon him) al-Qurashiyah, al-Hashemayah, and 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 in *Dhu al-Qa'dah*, or before it, two years after Badr's battle.

**Her Following the Prophet's Sunnah** (peace and blessings of Allah be upon him): When Fatima became sick, (may Allah be pleased with her) and Abu Bakr (may Allah be pleased with him) came and asked permission. Ali said, "O Fatima, this is Abu Bakr who is asking for permission to see you." She said, do you love that I give him permission. He said, 'Yes.' Al-Zahabi commenting he said, she did the Sunnah, she did not give permission in her husband's house except by his command.

**Her Virtues:** It is authentic that the Prophet (peace and blessings of Allah be upon him) wrapped Fatima and her husband and their children with a cloak." (He covered them with it), and he said, "O Allah! These are the people of my house, so remove the impurity *Rijs* from them, and purify them with a thorough purification."



**Praise on her:** On authority of Masrouq said, Aisha, (may Allah be pleased with her) said to me: "We, the wives of the Prophet (peace and blessings of Allah be upon him) were all sitting with him and none of us had left when Fatima came walking, and by Allah, her

gait was very similar to that of the Messenger of Allah (peace and blessings of Allah be upon him). When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or on his left, and he confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I from among the Prophet's wives said to her, "O Fatima, the Messenger of Allah (peace and blessings of Allah be upon him) selected you from among us for the secret talk and still you weep, I beseech you earnestly by what right I have on you, inform me, why did not you tell me why you laughed? From what did you cry? She said: I was not to disclose the secret of the Messenger of Allah (peace and blessings of Allah be upon him), but when he died I asked her, "I beseech you earnestly by what right I have on you, to tell me (that secret talk which the Prophet had with you)" She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Gabriel used to review the Qur'an with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).' Fatima added, "So I wept as you (Aisha) witnessed. And when the Prophet (peace and blessings of Allah be upon him) saw me in this sorrowful state, he confided the second secret to me saying, 'O Fatima! Will you not be pleased that you will be chief of all the believing women or chief of the women of this nation i.e. my followers?" She said: "I laughed" 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 lineage (peace and blessings of Allah be upon him) has been cut off except for her side.

## 4


 Hafsa bint Sireen
   
*(may Allah have mercy on her)*

**Her name** is Hafsa bint Sireen, Umm al-Hazeil, al- Fakihah Al-Ansaryah.

**Praise on her:** Ayas ibn Muawayah said, “I did not attain anyone who I can prefer him on her. He said she memorised the Qur’an when she was twelve years, and she lived seventy years, and they mentioned to him (Ayas) al-Hassan and ibn Sireen, he said, as for me I do not have a preference to anyone compare to her.

Al-Zahabi said, “She was unmatched in women at her time, a virtuous devoted jurisprudent with an eminent status.

**Her Virtues:** Assim Al-Ahwal said, we used to enter on Hafsa bint Sireen and she had put on the *jelbab* like this, and she made a *niqab* with it, we say to her: may Allah have mercy on you, Allah said

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ  
 ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ﴾ [النور: ٦٠]

“As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment.” [An-Nur: 60]. It is the cloak *al-jilbab*, she said to us: what is next after that? We said:

﴿وَأَنْ يَسْتَغْفِرَ خَيْرٌ لَهُمْ﴾ [النور: ٦٠]

“But to refrain is better for them.” [An-Nur: 60], she said: “This is to prove the *jilbab*”.

**Her Knowledge:** When Imam Muhammad ibn Sireen encountered something was ambiguous in reading; he said, “Go, then to Hafsa and ask her, how she reads it?”

**From among her sayings:** Hafsa used to say, “Oh you youth, work for yourselves and you are still young, so I saw that work is only in young people.”

**Her miracles:** Hafsa bint Sireen used to light her lamp by night, and then she was upright in her prayer place, perhaps the lamp was put out, then the house was lit for her until the morning.

**Her Worship:** Mehdi ibn Maimon said, “Hafsa bint Sireen stayed thirty years did not come out of her place of prayer except for a siesta or to use the privy.”

**Her Death:** She died after the hundred.





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7

THE DECISIVE BATTLES IN THE  
HISTORY OF THE NATION





## Preamble

In the chapter of the Prophet *Sira*, a reference was made to the most important battles in the early days of Islam. This is a brief presentation of the most important decisive battles in the history of the nation, starting from the death of the Prophet (peace and blessings of Allah be upon him) to the tenth century AH. Therein, there are many lessons and learning; perhaps the most noticeable: the nation resurgence after every stumble whatever great it was, and the overtaking of tribulations overtaking, no matter how intensified they were, and the victory of the believing few over the disbelieving many when they enforce the causes of victory.

### 1

## ❧ The Battle of Yamamah (11 AH) ❧

When the Messenger of Allah, (peace and blessings of Allah be upon him) died, some of the Arabs apostatised and among those who apostatised were the sons of Hanifa led by Musaylimah the liar. He claimed the Prophethood, so Abu Bakr al-Siddiq (may Allah be pleased with him) dispatched to him in the year (11 AH) an army of twelve thousand fighters from the senior companions and the Qur'an memorisers, led by Khaled ibn al-Walid (may Allah be pleased with him). The army of Musaylimah was forty thousand fighters. In addition, it was a vigorous day of horribleness and that made the companions communicated and calling each other: "O owners of the Cow Surah, O people of the Qur'an; beautify the Qur'an by actions".

Salem said (may Allah be pleased with him) "Wretched I am the Qur'an carrier if I do not steadfast." So they attacked the army of Musaylimah until they fled to a garden and they fortified in it. Thus,



al-Bara'a ibn Malik (may Allah be pleased with him) climbed the wall and opened the door for the Muslim armed forces.

The Muslims won a great victory and many of the Qur'an memorisers martyred, including Zaid ibn al-Khattab, and al-Toufiel ibn Amr, Abu Dujanah, and Salem Moula Abu Huzafa (may Allah be pleased with them).

## 2

 The Battle of Yarmouk (Northern Jordan) (13 AH) 

After the great losses that smashed the Romans armies, Hercules decided in 13 (AH) to amass what he could of the fighters; to fight a decisive battle to halt the Islamic tide in Syria, two hundred and forty thousand were gathered near the Yarmouk River. As a response, Abu Bakr al-Siddiq (may Allah be pleased with him) sent an army of about forty thousand under the commandership of Khaled ibn Walid (may Allah be pleased with him).

The Roman camp was in a valley surrounded by mountains and they have no outlet except one; so the Muslims made a benefit of this and they crossed the Yarmouk and they took up quarters at that only outlet of the Roman camp.

Khaled (may Allah be pleased with him) organized the armies and he sat a plan to trap the Romans away from their positions, where they dug trenches in front of them; he appointed Akrama and al-Qaqa'a ibn Amr (may Allah be pleased with them) to attack at dawn until reaching the trenches of the Romans and then they would pretend that they were defeated and they retreat.

The two commanders carried out the plan and when they started to retreat, the Romans attacked the Muslims. The fighting continued until the sunset, and after that, the Muslims were able to separate the Roman cavalry from their ground troops. Then Khaled ordered the siege of the cavalry and when they were tired and fade up with fighting, the Muslims opened in front of them a gap, thus they came out of it, asking for the salvation.

The Romans had taken trenches for confrontation and they had

settled in it, besides they had tightened themselves with chains, where every ten were tied together. Thus, they started to turn back and fell into the abyss behind them. Until some hundred thousand or more of them were killed, Hercules' brother was killed with them and numerous of his princes were killed as well, the Muslims were victorious by the favour of Allah the Exalted.

Women have set wonderful examples of courage and heroism, and they competed with men in the service of Islam. Asma bint Yazid killed seven Roman soldiers with the pillar of her tent.

Moreover, this battle was one of the most important battles; because it was the beginning of the Muslims victories outside the Arabian Peninsula, and it facilitated the spread of Islam in the land of al-Sham [Syria].

## 3

 The Battle of Qadisiyah (14 AH) 

In the year 14 AH, al-Muthanna ibn Haritha al-Shaibani (may Allah be pleased with him) reported that Yazdjard, the king of the Persians gathered a large army to expel the Muslims from Iraq. Consequently, he wrote to Omar ibn al-Khattab (may Allah be pleased with him) who called on the Muslims to fight the Persians and thirty-six thousand were gathered and he appointed Saad ibn Abi Waqas (may Allah be pleased with him) as their commander. As for the Persians, their commander was Rustam, in (120) thousand with them (70) elephants.



The two armies fought fiercely for three days and on the afternoon of the third day, Allah sent a wind that brought down Rustam's bed. Consequently, Rustam fled away and he threw himself into the river, at this time, Hilal al-Taimi followed him and took him out of the river and killed him. As a result, the morale of the Persians collapsed and they were defeated and they crossed the river, where the Muslims followed them with their spears until thousands of the Persians drowned in the river.

Eight thousand and five hundred Muslims were martyred and forty thousand of the Persians were killed. Therefore, Saad wrote to the Commander of the Believers Omar (may Allah be pleased with him) to tell him of the victory, and he said in his letter, "Killed from among Muslims, Saad ibn Obaid the memoriser, and so, and so, and Muslim men we do not know them, Allah knew them, they were reading the Qur'an as the buzzing of bees when they were overwhelmed by the night. They were the masters of people, lions do not resemble them, and those who passed away from them were

not preferred on those who remained, except only the martyrdom was not written for them.

The Battle of Qadisiyah was an introduction to the fall of the Persian Empire and the spread of Islam in the east.

## 4

 The Battle of Nahawand (The Conquest of  
all Conquests) (21 AH)  
*(Fatab al-Futuh)* 

In the year 21 AH, the Muslims realized that the Persians had prepared for their invasion. Omar ibn al-Khattab (may Allah be pleased with him) wrote to al-Nu'man ibn Muqrin (may Allah be pleased with him) to send armies to Nahawand (a city currently in Iran). The army of the Magians was (150) thousand and the army of Muslims was (30) thousand.

Al-Nu'man ibn Muqrin sent men before him; to reveal the news of the folk, but they returned back except Talha ibn Khuwaylid al-Asadi, he did not have a (keen) interest in their return, so he marched to the enemies in Nahawand, and he knew their news, then he went back to al-Nu'man and told him that, and Talha martyred in this battle.

The two armies met in the city of Nahawand and the Persians were under the commandership of Yazdjard, and they were viewing the battle from the fortresses' top, and they withdrew to a fortress and the Muslims remained outside and did not advance. Moreover, when this state went long, al-Nu'man (may Allah be pleased with him) gathered the "people of opinion", and he consulted them how to get the Persians out of their fortress to meet them; so they settled on the attack and then the sudden withdrawal.

Al-Qaqa'a (may Allah be pleased with him) attacked with whom were with him on the Magi army and clashed with them, and then the Qaqa'a (may Allah be pleased with him) withdrew with those who were with him (according to the plan), so the Persians

caught up with them until they ended up to the army, al-Nu'man (may Allah be pleased with him) cried with *Takebeer* and shook the banner, and the Muslims cried three *takebeers* with him, so the Persians were shocked by it, and they were extremely terrified and then they fought fiercely, the horse of Al-Nu'man (may Allah be pleased with him) slipped and he fell down and he was smitten with an arrow in his abdomen and he was killed. The Magians had joined together thirty thousand of them with chains and they had dug around them a trench, and when they were defeated they fell in it, where about a hundred thousand were killed. Then al-Furozan fled but he was followed by al-Qaqa'a (may Allah be pleased with him) and he killed him. The Muslims entered Nahawand and the state of Persia terminated after that battle and this battle was the cause for the conquest of the countries of al-Sham.

## 5

 The Battle of the Masts (31 AH) 

It is the first naval battle in Islamic history. Subsequent the Romans were hit by a decisive blow, and their coasts were threatened after the Islamic fleet had controlled the Mediterranean shores, Constantine ibn Heraclius left with a fleet of 1000 ships to avenge the Muslims due to his successive losses in the land, Uthman (may Allah be pleased with him) authorized to repel the aggression. So Muawayah sent boats to *al-Sham* under the commandership of Busor ibn Arta'ah (may Allah be pleased with him) and he met with the commander-in-chief Abdullah ibn Saad ibn Abi Sarh (may Allah be pleased with him) in the boats of Egypt, and the total of Muslim ships were only 200, and the Islamic Army marched included the brave *Mujahideen* who had been in the previous battles.

The Muslims went out to the sea and in their minds and hearts cherishing the religion of Allah, and disrupting the supremacy of the Romans, the Muslim fleet, led by ibn Abi Sarha, (may Allah be pleased with him) the governor of Egypt, met with the Roman-Byzantine fleet led by the Emperor Constantine II on the coast of Alexandria in the year 31 AH.

Half of the Muslims warriors stepped to the land and they were led by Busor ibn Arta'ah to carry out reconnaissance duties and to fight the Byzantines who were stationed on the land. The fighting began between the two fleets when the distance between them became in the range of arrows. After the arrows ran out, throwing stones was started and after the stones ran out, the Muslims tied their ships to the ships of the Byzantines and the fighting began with swords and daggers over the ships.



The battle ended after furious fighting where Muslims gained a sound victory. Then Constantine the commander of the Romans was killed and the Romans realised their failure to attain their vanished prestige. Thus, the Muslims launched at sea as advocates to Allah the Exalted.

## 6

 The Battle of Wadi Lakkah (92 AH) 

It is also called “Shazuna”, or “Wadi Barbat” (southern Spain)

The Gothic king Rodrigo reported the news of Muslims progress in the direction of Córdoba under the commandership of Tariq ibn Ziyad. He rushed to Toledo and mobilised his crowds. He sent a military force under the commandership of his nephew Pencia to confront them. The fighting took place near the Green Island, and they were defeated at every battle and their commander Benxiu was killed and the survivors of his soldiers escaped in the north direction; to tell Rodrigo of what happened and when the message of the defeated fugitives arrived Rodrigo, he was extremely furious, and he gathered an army of one hundred thousand cavalry and he emerged out arrogantly with his army and he was carrying ropes with him to tie the hands and legs of Muslims after their defeat.

Tariq ibn Ziyad emerged to them in all his companions, and they were twelve thousand, there were only a few cavalries; they met on the banks of the Wadi Lakka River in Ramadan 92 AH, and they fiercely fought. The ferocious fighting between the Muslims and the Christians continued for eight days. Moreover, Allah made firm his bondmen and He defeated His enemies; a great number of them were killed, and this triumph was a prelude to the conquest of Andalusia (Spain and Portugal) after that.

## ❧ The Battle of the Highway of the Martyrs (114 AH) ❧



It is also called (Battle of Tours) or (Battle of Poitiers) (southern France).

When the follower [*al-Taba'i*] Abdulrahman al-Ghafaki took over al-Andalusia in (112 AH) he united the Muslims, and after he realised that the power of faith had been completed, he moved towards France to complete the conquest, and near the town of Poitiers where al-Ghafaki camped beside an old palace, he started to organise his fifty thousand fighters' army; in preparation for the meeting of an army of four hundred thousand Christians led by Charles Martel.

The fighting flared-up between the two armies in Ramadan (114 AH) for nine days, there were neither a victorious nor a conquered; until the tenth day, the Muslims ambushed the Franks; until they almost won, then an arrow hit Abdul Rahman al-Ghafaki (may Allah have mercy on him) and threw him off his horse martyred, the army was disordered and the Muslims withdrew to the South.

This battle halted the Islamic conquests at southern France, and the historian Gibbon commented on the battle saying, "If the Arabs had won in Poitiers, the mosques in Paris and London would have been in place of the cathedrals now, and the Qur'an would have been recited at Oxford and the rest of the universities there."

## 8

 The Conquest of Ammuriye (Amorium)   
(Anatolia recently) (223 AH)

The king of the Romans, Theophilos Michael prepared an army of more than 100,000 warriors and marched to the land of Islam. He attacked cities and villages, killing and capturing and torturing. Malatya was one of the cities that he destroyed, where he murdered many of its inhabitants and he seized Muslim women in captivity that their number reached one thousand women. He used to torture Muslims and amputate their ears, noses and pluck their eyes, and there was among the captives a Hashemite female prisoner and she beseeched for protection from Al-Moutasim in her captivity, and this was reported to him and he responded to her beseech.

Al-Moutasim the Abbasside marched to Ammuriye and his armies entered Ankara that had been evacuated after the defeat of the emperor, and then they moved to Ammuriye and they reached it after ten days, and they severely besieged it. Al-Moutasim and his fighters entered the city Ammuriye in Ramadan in the year (223 AH), and the Muslims increased in the city, while they were saying *takebeer* and cheering, the Romans dispersed from their places and Allah's victory was granted for His faithful believers' bondmen and the Romans were totally and permanently defeated.

## ❧ The Battle of Manzikert (463 AH) ❧

(A fortified town of Asia, currently modern  
Malazgirt in Muş Province, Turkey )

When the Seljuk Sultan Alp Arslan (the name means 'the brave lion' in Turkish), launched a large campaign against the Christian territories next to the borders of his state, such as Azerbaijan and the territories overlooking the Byzantines countries, this made the Byzantines furious. The Roman king Romanos IV Diogenes marched out with an army of 300,000 soldiers to meet the Muslims.

When the Sultan was reported of this incident in Ramadan in (463 AH); he perfected the battle plan and fuelled the enthusiasm and zeal in the hearts of his soldiers, and his army was fifteen thousand, and he did not have time to call for reinforcement from the areas affiliated to him. Then he said his famous saying, “I consider myself for the sake of Allah, and if I will be blissful with the martyrdom, I will be in the crows of the green birds out of the crows of the eagles, where will be my relics. And if I was victorious, what a happy man I am when my evening comes and my day is better than yesterday.” Moreover, he embalmed in preparing for death. He said, “If I am killed this is my shroud.” Then he rubbed his face in the dirt, then he increased of supplication and submission to Allah and he rode and attacked the enemies. Then the Muslims proceeded like lions, prey what came in their way and they attacked their enemies with boldness and courage. They persistently killed and wounded their enemies and it was only an hour of the day to achieve the victory, and the dust of the battle cleared of the bodies of the Romans filled the battlefield, and Allah granted victory to his believing bondmen.

The Muslims captured Romanos and when he stood in front of Alp Arslan he said to him, "If I were the prisoner in your hands, what would you do? He said every ugly, and he said, "What do you think of me?" He said, "You will kill me and defame me in your country, so he (Arslan) set him free."

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## 10

 The Battle of Sagrajas (479 AH) 

After Alfonso VI the king of Spain had taken over the city of Toledo, he marched to the Kingdom of Seville, he sought to take it over, and he began to trap its king al-Mua'tamid ibn Abbad for a war that he did not precede. When al-Mua'tamid felt the danger, he sent a message of distress to the commander of *Almorabeteen* Yusuf ibn Tashfin, who declared the public mobilisation, where a great number of *Mujahedeen* summoned and ready at his disposal, so he crossed the sea with them. When Yusuf landed on the coast of Andalusia he prostrated for Allah offering thanks with humility. While at the same time Alfonso VI declared the public mobilisation in the Crusaders, the two teams were prepared for the expected fighting, the armies reached the valley of Sagrajas on the Grand Valley River.

On Friday morning (12 Rajab 479 AH), the crusaders marched with their army of nearly 200 thousand fighters, assuming the negligence of Muslims, but they were surprised by the Andalusia troops under the commandership of al-Mua'tamid in its full alertness. The two armies clashed in a great battle, at the right moment, *Almorabeteen* armies landed on the battlefield, the crusader's armies were surrounded and their rear was devastated, and the fire was set in Alfonso's rear camp. Alfonso tried to recapture to rescue his army but he found himself in direct confrontation with the Black Guard battalion. Alfonso was stabbed with a dagger in his thigh, which left him lame for the rest of his life. Alfonso fled with what had left of his army, only one hundred fighters reached Toledo. This battle is one of the greatest

battles of Andalusia, it postponed the fall of the Islamic state in Andalusia for several centuries.

It is a historical coincidence that he who averted the Crusaders in *al-Sham* was Saladin Yusuf in the Battle of *Hittin*, and he who averted them in the west in the country of Andalusia was Yusuf ibn Tashfin, but the fame of Yusuf of the Orient covered the fame of Yusuf of West, but both of them are heroes of Islam.



## 11

 Battle of Hittin (in Palestine) (583 AH) 



After Saladin Ayyubid had sieged the Crusade cities on the coast, and he prevented the arrival of supplies from Europe to the Crusaders, and his seizure of the water springs; in order to let the Crusaders suffer thirst and force them to get down to engage with Muslims. In the spring of the year (583 AH) he launched an attack with his army of (12000) knights, not counting the infantry volunteers, on the Christian army of 70,000 under the command of Raymond III. The Christians fled to the hills of Hittin, therefore, the Muslims besieged the hills, and in the next day, the two armies encountered in a combat near Hittin. The Christians army was weakened and the arrows of Muslims exhausted them, so they launched an attack with swords and spears, where many were killed, injured, and captured, and they surrendered by thousands.

The Crusaders staged a manoeuvre, through which they managed to advance. Salah al-Din's army besieged a fragment of the Crusade army, so the army was divided into two sections. The battle lasted for seven consecutive hours, where thousands of wounded and dead fell. The King of Jerusalem and many of the leaders fell in the capture. When the captives brought to the tent of Saladin, which he had set up on the battlefield, he received the king and the princes in grace and kindness, Saladin allowed the king to sit next to him, the king was exhausted by thirst; Saladin ordered a cold drink for him, the king drank from it, and then Saladin gave his orders that the princes not be exposed to harm.

The Christians were bitterly defeated in the Battle of Hittin, a defeat, in which many of their soldiers were killed, many were captured, and Allah conquered Jerusalem after it had been in the hands of the Christians for decades.

Saladin treated the residents of Jerusalem a treatment that befitted the morals of Muslims. He allowed the exit of Jerusalem after paying a ransom for each person and he who was unable to pay the ransom, Saladin dropped it from them. On the other hand, when the Crusaders conquered Jerusalem about 100 years ago, they killed many of its people to the limit that the roads smeared with blood.

## 12

 Battle of Ain Galout (in Palestine) (658 AH) 

In Ramadan (658 AH), Hulagu Khan was in the ecstasy of his victories. He sent from *al-Sham* a threatening message to the Mamluk Sultan of Egypt: Saif al-Din Qutuz, asking him to surrender and not to resist. Qutuz summoned his princes and aroused their emotions. And al-'Izz ibn Abd al-Salam delivered a fatwa of selling jewels and ornaments to be spent in the path of jihad and fighting the Mongols, and Sultan Qutuz marched with whom were with him from among the Muslims and met with the army of the Mongols under the commandship of Katbakha in Ain Galout in Palestine.

Qutuz divided the army into two parts: the pioneers led by Baibars, and the rest under his leadership, they were hiding between the neighbouring valleys and hills to drive back the attack and to be support forces. So al-Zaher Baibars launched an attack that dragged the cavalry from the army of the Mongols to the ambush, and Qutuz army attacked them, and this plan was similar to the Muslims plan in Nahawand, and Katbakha believed that his forces had won, so he advanced and his forces were also defeated.

Prince Qutuz was urging the army to fight, and he shouted: "Oh Islam, Oh Islam, O Allah, support your bondman Qutuz on the Tatars", and they fought impressively and the victory was for Islam and its people, and the Mongols were defeated and their Emir Katbakha was killed and Muslims pursued them and they killed them everywhere, Baibars followed their remnants and he met the reinforcement sent by Hulagu, it estimated number was 2,000 fighters, and he defeated them. It was a great victory for the Muslims. It destroyed the myth of the unbeatable Tatar army and united the *al-Sham* and Egypt.

## 13

 The Battle of Shaqhab (702 AH) 

It is also called (*Marj al-Sofar*), it is a small village near Damascus.

In Ramadan 702 AH, the Mongols attacked *al-Sham* in a heavy army led by Qutlugh-Shah. When the Tartars arrived in Homs and Baalbek, they were corrupting in the country; they wanted to complete the invasion of all the land of *al-Sham*. The discouragers began to weaken the fighters' morale. They said no power for the Muslims to encounter the Tartars; here the role of the religious scholar Ibn Taymiyyah surged, he called for jihad, and called Sultan Al-Nasir Qalawun, along with the Abbasid Caliph Al-Mustakfi Bilallah to come out, and protect the heart of Islam in Syria, and the princes gathered in the field and they allied to meet the enemy.

Ibn Taymiyyah joined the ranks of the *Mujabideen*. The two armies lined up and the fighting continued until the second day. The Mongols were defeated and when the day came, the Tartars wanted to flee after the Muslims left for them a gap on the army left side to pass through. The Muslim soldiers followed them and they killed from them a large number. They also passed through a muddy territory, where many of them died therein, and some of them were arrested, and the Tartars reached the Euphrates in the strength of its upsurge, they could not pass through, and those who crossed through they perished, they walked along its side to Baghdad, most of them were stranded on the shore of Euphrates, and the people of Iraq took from them a large group.

This battle was the last major campaign that the Tartars fought as they wanted by it to eradicate Islam; then Allah guided them to Islam, and they become the enforcing power of the Islamic armies, they were striving in the cause of Allah and spreading Islam.

## ❧ The Conquest of Constantinople (Islam Pole) (857 AH) ❧

The conquest of Constantinople (or Byzantium) was a dream pursued by all Muslims, and a hope to be realised by the caliphs and the kings. With the emergence of the Ottoman Empire, it made for itself a great goal to achieve; it was the conquest of Constantinople.

When the Sultan Mehmet II took over the throne of the Ottoman Empire in 855 AH, he was a young man in his twenty-second. He started instantly with the preparation for the great conquest. He invited the Muslims to volunteer in the army and the army reached a quarter of a million fighters and he made the Sultan cannon, it was the biggest canon in history. He was dedicated to strengthening the Ottoman fleets until the number of its ships reached (400), and then he marched with his armies proceeding from the city of Edirne, which was called the invaders' capital in Muharram in the year (857 AH), he arrived at the walls of Constantinople after two months, and it was the most fortified city in the world, he spoke to his soldiers and he evoked them.

Constantine, the emperor of Byzantium and his soldiers, tried to prevent the Ottomans' attack, and they desperately defended the city. Constantine wanted to negotiate with Mehmet II, and he offered him to submit to his obedience and pay money, but Sultan Mehmet II rejected all of these and insisted on the conquest of the city.

On the other hand, the Ottomans launched a sweeping attack on several axels by land and sea. And Mehmet the Conqueror implemented a genius idea, which is moving the naval fleet on land for a distance of 3 km, and then dropping them into the Golden

Horn, in this way the fleet became inside Constantinople, in addition to this he dug underground tunnels to penetrate the city fortifications.

In total, the Ottomans used new and varied methods of warfare in the conquest of Constantinople until the historic moment of the conquest came.

On the night of the conquest, Sultan Mehmet II ordered his soldiers of repentance, submissiveness, closeness to Allah, to pray at night and to supplicate; in preparation for the Grand Conquest. The Muslims warriors (*Mujahideen*) spent a night that was the best of the nights and the Christians spent a night was the worst of the nights. After a thunderbolt came down from the sky and burned the towers of “Hagia Sofia” Church. Constantine gathered the inhabitants of the city and invited them to defend the city to the last drop of blood.

On Tuesday (20<sup>th</sup> Jumada I 857 AH), the general attack on the city started in every direction. After four offensive waves completed by the Ottomans, a commando unit of the Jihad heroes stormed the walls of the city and raised the Ottoman flags and the commander of the Byzantine army was seriously wounded. Constantine went down to the battlefield to lead the city defenders, and he took off his royal clothes and he was still fighting with his sword until he was killed in the battlefield, and when the news spread the morale collapsed and the city fell.

Sultan Mehmet II the Conqueror entered the city and he prostrated thankfully to Allah and he praised Allah the Exalted with humility and he ordered the conversion of the church “Hagia Sofia” into a mosque and named the city, Islam Pole (i.e. the City of Islam).



## 15

 Battle of Chaldiran (920 AH) 

In the year 907 AH, Ismail ibn Haider Safavid was able to form a Shiite state in the middle of the Iranian plateau, after shedding the blood of nearly one million Sunnis in order to impose the Twelver Shi'ism on the population of the country; thus compelling the people to turn to Shi'ism after they were Sunnis.

And he began to spread Shi'ism in the neighbouring countries, then he clashed with the Sunni Ottoman state, at that point, he made an alliance with the Portuguese Crusaders the hatred enemies of Muslims, who were planning to occupy al-Madiah and unearth the tomb of the Prophet (peace and blessings of Allah be upon him) to swap it with Jerusalem. And in spite of Ismail Safavid's knowledge of the Portuguese arrangement, but he entered the alliance with them against the Ottomans.

When the Sultan Selim I realised the Safavid and the Portuguese danger, which surrounded the sanctities of Islam, in addition, he saw the forced expansion of the Shiites creeping on Iraq and Anatolia, he corresponded with Ismail al-Safavi, and he invited him to discard the Shi'ite and stop harming the Sunnis, but al-Safavi went to the extremes in his folly and he even sent Sultan Selim a gift of opium saying: "I think you had written your letters under the influence of this drug".

At this stage, Sultan Selim I was prepared for a decisive battle with the Safavids. First, he began to detain the Twelver Shi'ism loyal to the Safavids in the east of the country, and he executed them all so that the Safavids had no spies in the region. Selim I was reported that

Shah Ismail Safavi intended to delay the fighting until winter so that the Ottomans will die of starvation and cold. Sultan Selim I sent his armies before the winter until he reached the desert of Chaldiran and he occupied hills sites, which enabled him to control the battlefield, and on the (2<sup>nd</sup> of Rajab 920 AH), Selim I attacked with his armies as a thunderbolt on the Safavids armies, and he torn them apart. The Safavi fled the battlefield.

Selim I continued his march until he took over Tabriz, the capital of the Safavids, he made it the centre of his military operations. Selim I was forced to return because of the rebellion of the Janissaries leaders who refused to fight in the bitter cold.

From among the results of this great battle were the annexation of northern Iraq and Diyarbakir to the Ottoman Empire, and the spread of the Sunnah in Asia Minor, and the confinement of the Shiites in Iran alone. This battle revealed the close relationship between the Shiites and the Portuguese-Christians, the archenemy of Islam, who exploited the Ottoman's absorption in fighting the Safavids. They have controlled all the old roads between the east and the west.



## 16

 Battle of the Three Kings (986 AH) 

The Ottomans were concerned to conquest the land of *al-Maghreb* to secure the borders of the Islamic state. They removed the traitor Muhammad al-Mutawakil, who had allied with the enemies of Islam, by encouraging his uncle Prince Abdul Malik Al- Sa'di and supplying him with an army of five thousand fighters equipped with the latest weapons, so he defeated his nephew Mohammed al-Mutawakil, therefore he fled and resorted to Sebastian the King of Portugal, and he made a covenant with him to help him regain his power, in exchange for the commitment to give up all the coast of Morocco to the Portuguese crusaders.

The news of the betrayal plan reached Abdul Malik al- Sa'di, as a result, the Ottoman Sultan Selim II sent a full military team to help Abdul Malik in defending Islam. The cry of "Allah is the Greatest" echoed in the far western outskirts after they departed to al-Makhazen Valley for jihad in the way of Allah. Sebastian came with an army of 125,000, with 40 cannons. In contrast, the army of the Muslims was estimated at 40,000 with 34 cannons led by Abdul Malik al-Sa'di.

On the morning of Monday (30 Jumada II 986 AH), the two armies stood on a witnessed day of Islam, and the Sultan Abdul Malik al-Sa'di stood as a speaker in front of the people reminding them of the promise of Allah to the truthful and reminding the *Mujahideen* of the victory and he reminded them of the required steadfastness and constancy. He said to them, "If the crusade won today, it would not be after this uprightness for Islam", and he read the verses of jihad, thus their souls were eager for martyrdom.

The Sultan Abdul Malik lured Captain Sebastian to the fighting site and isolated him from his fleet, which was in the Mediterranean Sea after he destroyed the bridge located on the river of al-Makhazen Valley.

The fighting was intensified on the battlefield, and the commander Abdul Malik al- Sa'di died because of his severe illness. His brother Prince Ahmad al-Mansur took over the commandership. He led the army and he violently attacked the rear of the Portuguese army and set a fire in the tents of the crusaders camp. The battalion of the volunteered *Mujahideen* attacked the crusader shooters and killed them, and the Crusade army was severely troubled, then they fled from the battlefield to the bridge of the river of al-Makhazen Valley to ride the fleet and flee, but they were surprised of its destruction. They were surprised by the Muslim knights who were behind them, so most of the Crusade army jumped in the river; including the traitor Mohammed al-Mutawakil, and Prince Sebastian was killed, the battle ended with a sweeping and decisive victory for Islam and its people. Three kings died in this battle: a *Mujahid* hero we considered him a martyr; Abdul Malik al-Sa'di, and a traitor who was overthrown, Muhammad al-Mutawakil, and a malicious crusader; Sebastian the King of Portugal.

This eternal battle secured the borders of the Islamic state from the west, the star of the Portuguese Christians fell in the sea, their state was disturbed and their power was weakened.





8

THE ETIQUETTES AND THE  
BEHAVIOUR





## 1

 The Politeness with Allah the Exalted 

It is an obligatory duty to be polite with Allah Who bestowed upon us innumerable blessings.

**From the Manifestations of 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 certainty that His religion is inclusive to all aspects of life.
- 4) The veneration of the worth of His words, and the eagerness to contemplate its words, and the imitation of its morals and be polite and adapt its etiquettes.
- 5) The faithfulness to Him in all matters.
- 6) Reliance on Him and trust in Him.
- 7) His obedience by doing all that He commanded either obligatory or supererogatory and the multiplication of the supererogatory and the acts of worship.
- 8) The avoidance of all that He forbade.
- 9) The submission to Him outwardly and inwardly.
- 10) The submissiveness to Him in secret and in public.
- 11) The straightness on His law (*al-Sharia*) and avoidance to appear opposing of His Law.
- 12) Abstain from His disobedience publicly and discontentment with sins.

13) Love in Him and hate in Him.

- 14) Demonstrate your gratitude and praise Him for all His blessings, and gratitude will be with the heart, tongue, and senses: **The Gratitude of Heart:** It is to believe that all the blessings that occurred are from the Grace of Allah the Exalted.
- **The Gratitude of Tongue:** It is to praise Allah the Exalted, laud Him and the permanence of remembrance, supplication, and glorification.
- **The Gratitude of Senses:** It is by using them in Allah's obedience and they are not to be used in His disobedience.

15) The Absolute submission to Allah and the contentment with His predestination and His divine decree.

16) The patience at the tribulations.

17) The hope for His mercy and the fear of His torment.

18) Calling people to His religion.

19) Abstain from saying about Allah without knowledge, and refrain from speaking in His religion and law with ignorance and self-inclination.

## 2

## ❦ The Politeness with the Messenger of Allah ❦

*(Peace and blessings of Allah be upon him)*

One of the greatest people who have favour over the Muslim after Allah is the Messenger of Allah (peace and blessings of Allah be upon him); therefore it was necessary for every Muslim to be polite with the Messenger of Allah (peace and blessings of Allah be upon him).

Allah the Exalted said,

❦ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ، 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-Fat-b: 9*].

Allah the Exalted said,

❦ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ❦ [آل عمران: ٣١].

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

The following are some of the etiquettes with the grandeur 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 the belief in his preference above all people,



- and refraining to precede a statement over his saying.
- 3) The care of his Sunnah and its reviving, besides rejecting all innovations that contradict his Sunnah.
  - 4) The modelling of his morals and the politeness with his etiquettes, and take him as a rolling model and follow him.
  - 5) The greatening of all that he commanded and acting accordingly and the avoidance of what he forbade.
  - 6) The belief in all what he informed of the unseen and beyond perception.
  - 7) To belove him more than one loves one soul, the family, the money, the love of his household folk, and all his companions.
  - 8) Abstain 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).
  - 9) The multitude of prayer upon him, especially when mentioned, and in the situations in which the prayer is made Sunnah, such as in the morning, in the evening, after the *Azhan* and on Friday and its night and at all times.
  - 10) Make an enmity of those who take him as an enemy and hostile to his Sunnah and befriend of those who befriended him and be loyal to his Sunnah.
  - 11) Call people to his obedience and to adhere to his Sunnah.
  - 12) The belief that he conveyed the message and fulfilled the trust and he advised the nation and he struggled in Allah rightfully until he died.

## 3

## ❧ The Etiquettes of the Recitation ❧

Allah the Exalted said: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً﴾ “.. and chant the Qur’an in measure.” [*Al-Muzzammil*: 4].

And he (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.

- 1) Be informed that the most honourable and the most high of speech is the words of Allah the Exalted, so be sincere in your intention for Allah at its learning, and its reading, and awake in yourself that you are speaking to Allah.
- 2) Act according to the Qur’an and allow its permissible and forbid its prohibited.
- 3) Be keen to correct the words of the Qur’an with a well-versed Sheikh.
- 4) Persist to recite the Qur’an in all your conditions, while standing, sitting, or lying down, the blessing is therein and it is not fitting for you - O you the blessed one - to forsake reading the Qur’an. Rather, you should have a daily portion. He whoever memorises something from the Qur’an then he forgets it, he would be immensely negligent.
- 5) Contemplate its meanings, as the contemplation on the book of Allah, is the key to sciences and with it the faith surges in the heart.
- 6) Clean your mouth with *Sinwak* at the recitation; so as to be polite with the words of Allah.

- 7) Do not read the Qur'an except in a clean place and you are cleansed from the major event.
- 8) Do not touch the Qur'an except when you are pure of the two events, the major and the minor.
- 9) Do not enter with the Qur'an where you relieve yourself and always put it in a decent place.
- 10) And say, «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»  
 "I seek refuge in Allah from the accursed Satan" when you begin reading.
- 11) Then say, «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» "In the name of Allah, the Beneficent the Merciful."
- 12) Do not continue to say, "Allah Almighty has spoken the truth" after reading; because this was not attributed to the righteous *Salaf*.
- 13) Be thoughtful on the appropriate pause while reading and the appropriate beginning of reading when you begin from the middle of the Surah.
- 14) Recite and slowdown in reading then do not read with excessive speed.
- 15) Refine your voice with reading as better as you can, and avoid melodies that resemble the melodies of singing.
- 16) Try to weep when you recite the Qur'an, and when you heard it, without shouting and wailing.
- 17) Read the Qur'an aloud, except if you fear hypocrisy, or offend he who prays, or a sleeping person, and pronounce the letters to get the reading reward, and do not read with your eyes without moving the lips.

- 18) Halt reading when you are overwhelmed with sleep or yawning.
- 19) Do not interrupt your reading except for an unexpected issue until you finished.
- 20) Glorify Allah if you pass with a verse of glorification, and seek refuge from Allah if you pass with a verse mentions the torment, and ask Allah for mercy in the verses wherein are mentioning mercy.
- 21) Prostrate if you pass with a verse in which there is a prostration, and say: «سُبْحَانَ رَبِّيَ الْأَعْلَى» “Praise be to Allah the Most High”, then say:

«اللَّهُمَّ احْطُطْ عَنِّي بِهَا وَزْرًا، وَاكْتُبْ لِي بِهَا أَجْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا،  
وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ»

“O Allah! Reduce my burden of sin with it thereby, and record for me a reward with You for it, and store it away for me with You, and accept it from me as You accepted it from Your worshipper Dawud.” Or say:

«اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ،  
وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ، وَبَصَّرَهُ، تَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ»

“O Allah, to You I have prostrated and in You I have believed and to You I have submitted, and You are my Lord. My face has prostrated to the One Who created it and formed it and brought forth its hearing and sight. Blessed be Allah the best of Creators.”, and know that the number of prostrations in the Qur’an is fifteen prostrations.

- 22) If you listened to a reading of a reciter then attentively listen to it, and if he passed through a prostration and he prostrated so prostrate with him.
- 23) Do not hang verses on the walls, the book of Allah was not revealed for this.
- 24) Do not abandon your *Mushaf* which is in the house, but read from it every day, even if only a few verses.



- 5) Advance your right foot first if you go into the mosque, and say what was mentioned.
- 6) Advance your left foot if you go out of the mosque, and say what was mentioned.
- 7) Pray the mosque greeting; two rak'ahs, if you entered the mosque.
- 8) Be informed that you are in a prayer as far as you are waiting for it, and that the angels supplicate for the one who waits for the prayer with mercy, forgiveness and repentance, besides you can seize the opportunity of using the time between the *al-z'aaan* and *al-Iqamah* in reading the Qur'an, remembrance and supplication, as this is an answering time.
- 9) Do not put your foot in the direction of the Qur'an; this is to be respectful with the Word of Allah and glorifying Him.
- 10) Be informed that selling and buying are not permissible in the mosques, because they were not built for that, but they were built for the remembrance of Allah, and the establishment of prayer, and teaching people.
- 11) If you see a man selling or buying in the mosques, say, "may Allah depress your trade."
- 12) Be informed, it is not permissible to inquire about missing things in the mosque, and if you hear he who seeks his lost item in the mosque, then you say, "may Allah will not return to you."
- 13) Do not raise your voice in the mosques.
- 14) Do not cross tie your fingers when going out to the mosque for prayer.
- 15) There is nothing wrong in talking to your brother in the mosque about the permissible worldly matters, on condition that you do not distract those around you who are praying and those who are

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reciting the Qur'an and those who are working with science and do not take this as a habit.

- 16) Be cautious to pollute the mosque if you eat or drink in it.
- 17) Prepare a clean dress that you adorn yourself with in Friday prayer and the two Eids, and if you afford to put perfume before going to the mosque, that is good.
- 18) If you heard the *al-zaan* while you are in the mosque, do not go out until you perform the written prayer, except for an excuse that makes it permissible for you to leave the mosque, such as renewal of ablution, and the like.
- 19) Be informed that it is permissible for a woman to attend the mosques, and it is not permissible to prevent her if she is protected against *al-fitnah* (temptation).
- 20) Be informed that it is not permissible for the (*Junoub*) he who is in major impurity, (*al-Ha'ed*) the menstruating woman, and women in post-natal period (*Nufasa'a*) to enter the mosque, except for those who pass through.
- 21) A woman should pray behind men and do not mix with them, and the best of the women rows is the last.



## 5

## ❧ The Politeness with the Parents ❧

Allah the Exalted said:

❧ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍ ۚ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا \* وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ  
أَرْحَمُهُمَا كَمَا رَبَّيَانِي 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-Israa: 23-24].

Know that the dutifulness towards 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 it increases the lifespan and the livelihood. Allah made parents a cause behind human existence. 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 – he who is keen to have the contentment of your Lord- to abide by:

- 1) Sympathise with your parents and love them.
- 2) Obey them in all that they order you unless they order you of

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Allah's disobedience, and let be your reply polite and considerate.

- 3) Provide for them if you have money.
- 4) Be benevolent to them, even though they are infidels.
- 5) Bring cheerfulness to them, with every generous deed and a gentle conversation.
- 6) Avoid all that would offend them, even if it is a trifle thing.
- 7) Do not call them by their names, but say, my father or my mother.
- 8) Do not sit if they stood, nor walk in front of them and do not stretch out your legs while they sat in front of you.
- 9) Be polite in their presence and be humble to them.
- 10) Do not prefer anyone over them, neither wife, nor child, nor others.
- 11) Insult them not, and cause them not to be insulted by others, that you insult others and they will insult them.
- 12) Do not raise your voice above their voices.
- 13) Do not confer your favour on them, or what you do for them.
- 14) Do not look upon them as evil (with the back of the eye, in wrath and reproach).
- 15) Do not cross your face (by holding your eyebrows and between your eyes in anger) in their faces.
- 16) Do not travel without their permission.
- 17) Supplicate for them in their lives, and after their death.
- 18) Pay their debt and fulfil their vow.
- 19) Pay charity for them and the best of charity is potable water.
- 20) Do not let any of your brothers precede you to their care, but be

you the first.

21) Perform Hajj and Umrah instead of them.

22) Execute their will.

23) Honour their friends.

## 6


 The Politeness with the Scholars
 

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.
- 5) Address them with appropriate words to their honourable eminence.
- 6) Kiss their heads or their hands when they are greeted.
- 7) Abstain from their embarrassment or test them with questions.
- 8) Refrain from their dispraise and talking about them with an ugly say, or act; as the flesh of the scholars is poisoned, and Allah’s Sunnah of the exposure of the concealment of those who criticize and defame them is well known.
- 9) Think carefully before you wrong them.
- 10) Seek an excuse for them if they make mistakes, or if they were inattentive.
- 11) Refer to them in times of strife and calamities, such as wars, and so on.

## The Politeness of the Student of Science

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

- 1) Avoid the causes that hinder the achievement, and be ardent to learn, and persist on learning at all times, and do not be convinced with the little while you are capable of doing much, and do not impose on yourself what you cannot afford; so you will not be bored.
- 2) Purify your heart of impurities to be fit to accept the Qur'an and memorise it.
- 3) Learn only from those who are qualified, religious and pious, as this science is a religion.
- 4) Bypass not the necks of people, but sit down where the gathering is ended, except that the Sheikh allows you to advance and do not move anyone from his place, even if he preferred you with it, and do not sit in the middle of the ring but only in necessity and do not sit between two friends without their permission.
- 5) Sit politely between the hands of your sheikh and be humbled and submitted.
- 6) Look at him with reverence and respect.
- 7) Listen attentively to the sheikh and approach him with full dedication, for the reason that he would not need to repeat the speech again.
- 8) Do not turn your head unnecessarily.
- 9) Do not mess with your hands or your feet, or any other thing; do

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- not put your hand in your mouth, or in your nose.
- 10) Avoid much hemming and if you sneeze lower your voice, and cover your face with a tissue, or the like.
  - 11) If you yawned, suppress it with your utmost effort, if you could not then cover your mouth.
  - 12) Do not lean on a wall in the sheikh presence.
  - 13) Do not give the sheikh your side or your back.
  - 14) Do not talk unnecessarily.
  - 15) Do not say what is to be laughed at, or what is abusive, or includes inappropriate speech, or gross misconduct.
  - 16) Do not interrupt the teacher while speaking, or race against him in talking, but be patient until he finishes his words.
  - 17) Do not talk to anyone other than the teacher during the lesson.
  - 18) Do not address the Sheikh in his name, and do not call upon him from a distance, but rather call him with his title the sheikh or the scholar.
  - 19) If you ask him, say for instance, “What do you say in this may Allah bless you? What do you say in such, may Allah benefit from your knowledge?”
  - 20) Do not name him in his absence by his name, unless it is accompanied by what it will express to the audience of his magnificence, similar to your saying: The Sheikh, or the Professor, and so on.
  - 21) If you hear the Sheikh or the professor mentions a verdict on a matter or he is telling a story or chanting poetry, and you memorised it, then listen to it as if you never heard it.
  - 22) Know for him his right and do not forget his virtue.

- 23) Be tolerant of an aversion from him and this will not deter you from keeping close to him.
- 24) Do not envy any of your companions, or others on a virtue that Allah has bestowed over him.
- 25) Do not be self-conceit by what Allah has bestowed upon you.
- 26) Do not speak unless your teacher asks you.
- 27) Do not ask unless you request permission first.

## 8

## ❧ The Etiquettes of the Brothers Companionship ❧

Allah says:

❧ الأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ❧ [الزخرف: ٦٧]

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

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.” reported by Ahmad.

- 1) Be informed -may Allah make you one of His righteous bondmen- that man is on the habit of his companion and his manners, so choose your friend, and your companion, who you will be satisfied with his religion and his morals then accompany 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 hypocrite, or a wicked; as their company damage the 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.
- 2) If you take a person as a brother, let your brotherhood be in Allah, and for Allah but not to gain a benefit.
- 3) If you love someone in Allah, let him know that.
- 4) Inspect yourself and your heart from time to another, and see whether this love is mixed of what it brings it out of its truthfulness.
- 5) Adhere to gaiety, leniency and a cheerful face with your brothers,



this strengthens the ties.

- 6) Exchanging gifts causes love and vanishes enmity; then do it.
- 7) Give advice, as its gentle and lenient delivery is from the completeness of brotherhood and refrain from complimenting them as this is deceitful to them.
- 8) Assist your brothers in their work; as a freeman is supportive.
- 9) Be humble to your brothers; as this preserves the companionship, withhold from arrogance and boasting over them and permanently remember the words of the Messenger of Allah (peace and blessings of Allah be upon him) “The one who shows humility Allah raises him.”, Related by Muslim.
- 10) Adhere to good manners with your brethren, for he whose morals are good his mention among people will be respectable, and raising of his standing among them, and of good manners, is a cheerful face and the tolerance of harm and management of anger.
- 11) Retain your chest free from dubiousness toward your brethren, and he who has doubtless chest is in peace and in tranquillity.
- 12) Have a good attitude towards your brothers, and do not spy on them, and carry their words on the best bearings and if you are informed of something that you hate, seek an excuse for them.
- 13) Forgive the mistakes and accept abuser’s excuse; as forgiveness is a pride and advancement for the pardoner, the Messenger of Allah (peace and blessings of Allah be upon him) said, “Allah increased the slave with an amnesty but honour.” Related by Muslim.
- 14) Avoid envy and hatred.
- 15) Refrain from abandonment anyone over three nights.
- 16) Beware of insulting by titles, Allah the Exalted said:

﴿وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾ [الحجرات: ١١].

“Nor insult one another by nicknames. Bad is the name of lewdness after faith.” [Al-Hujurat: 11].

- 17) If there is a dispute between your brothers, then you reconcile them.
- 18) Do not disgrace he who you give him money or a gift, and the Messenger of Allah (peace and blessings of Allah be upon him) said, “No *manaan* reminder of favours (the one who disgrace people after he bestows upon them money or gifts) shall enter paradise.” Related by Ahmad.
- 19) Preserve the deposit and the secret and do not disclose it, on the authority of Jabir ibn Abdullah (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) said, “If a man speaks and then he turned his face, so it is a trust.” Related by al-Tirmidhi.
- 20) Do not be a double-faced and permanently be steadfast to truthfulness, benevolence, and generousities.

## ❧ The Etiquettes of Assemblies ❧

Allah the Exalted said:

❧ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا  
يَفْسَحِ اللَّهُ لَكُمْ ❧ [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-Mujadila*: 11].

- 1) Be informed –you rightly guided- that assemblies have etiquettes by fulfilling them assemblies will be blameless and ascribed pure, from among these, the remembrance of Allah the Exalted, as it is related of the dispraise of assembly which the remembrance of Allah is not mentioned and the Prophet (peace and blessings of Allah be upon him) is not prayed on.
- 2) Select your acquaintance –O you fortunate- a man is influenced by his acquaintance; and therefore our Prophet (peace and blessings of Allah be upon him) guided us to the choice of good acquaintance by saying, “One is on the religion of his acquaintance; let one be careful whom he be acquainted with.” This is related by Abu Dawud.

He sets for us the example of the acquaintance impact on his companion, he said (peace and blessings of Allah be upon him) “I heard the Prophet saying, “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

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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 a repugnant smell.” Related by al-Bukhari and Muslim.

- 3) Beware of the wicked and the innovator acquaintance, as their acquaintance is a noxious poison.
- 4) Salute the folk of the assembly when you come in and when you leave.
- 5) Do not ask anyone to leave his place and then you sit in it.
- 6) Make room in the assembly for your brothers may Allah make room for you.
- 7) Do not separate between two (in assemblies) except with their permission.
- 8) Sit down in an assembly where a place is available.
- 9) If you were three, there shall be no whisper between two without the third; lest the sorrow come upon his heart; but if you are four or more, there is nothing wrong with that.
- 10) Do not listen to the talk of others unless they are contented, or their words are loud.
- 11) Shun the forbidden sittings, such as putting your left hand behind your back and leaning on the flesh of your right hand, which is in the root of the thumb.
- 12) Shun the forbidden situations, such as sitting between the sun and shadow, as this is the sitting of the Satan, or sitting where the private parts are uncovered.
- 13) Shun from excessive laughter, as a little laugh, prompts vivacity in the soul and entertain it, and excessive laughter perishes the heart.

14) Do not belch in the presence of others.

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

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ، وَأَتُوبُ إِلَيْكَ»

“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.” If the assembly is a good and of science, this du’aa (supplication) is its seal and if it is not, it is an atonement for it.

## 10

 The Etiquettes of Salutation 

Allah the Exalted said:

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ﴾ [النور: ٦١]

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

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 (in all those things which are the articles of faith) 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; (the practice of paying salutation to one another by saying) as-salamu alaikum..” 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: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ» “Peace be upon you and the mercy and blessings of Allah”.

Or by your saying: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»

“Peace be upon you and the mercy of Allah”, or by your saying,

«السَّلَامُ عَلَيْكُمْ»

“Peace be upon you” and the best of which is

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

“Peace be upon you and the mercy and blessings of Allah”, and then the subsequent one.

- 2) If a person salutes you, then you return him the salutation as he has delivered to you, or better than it, and may your reply be with plural proposition form, “And peace be upon you”, even if he who says the salutation for you is one.”
- 3) Raise your voice with the salutation and with the response, a raise that will be perceived by the awake and does not wake the sleeper and do not be contented with pointing by hand.
- 4) Salute whom you know and whom you do not know and do not make your salutation over whom you know only.
- 5) Salute those who walk if you are riding, if you are walking, salute the sitters.
- 6) Start with the salutation to those who are older than you.
- 7) Do not salute women unless they are forbidden to you, or an old woman.
- 8) Salute the boys this will accustom them to the etiquette of *Sharia*, and if a boy salutes you so reply the salutation to him.
- 9) Do not start the infields (*knuffaar*) with the salutation; as there is a related directive to refrain from doing so, and you can say, “How are you this morning? And the like.
- 10) If the infields salute you, answer them by saying, “And you,” unless you heard them saying, “Peace be upon you” with a clear and unquestionable wording, so return them their salutation.
- 11) If you enter an assembly in which Muslims and disbelievers attending, salute them and intend the salutation to the Muslims.
- 12) Start with the salutation before you speak, and before you ask your want.

- 13) If you are in prayer and a person salutes you, do not utter the salutation reply and respond with a finger signal, or with your hand, or by nodding your head.
- 14) If you are reciting the Qur'an and a person salutes you, so return him his salutation.
- 15) Do not salute he who is preoccupied with answering the call of nature.
- 16) If you enter your house, and yet there is no one in, say the salutation.
- 17) Whoever bore you a salutation from a person, reply to him his salutation.
- 18) If you enter a mosque, start with the mosque greeting prayer before saluting the people of the mosque.
- 19) If you enter (the mosque) and the imam delivers the Friday *khutbah* do not salute anyone in the mosque.
- 20) If you are in the mosque and you are hearing the Friday *khutbah* and a person salutes you do not reply to him.
- 21) When you offer your salutation upon your entry, offer it upon your departure and leaving the assembly.



## 11


 The Etiquettes of Permission
 

Allah the Exalted said:

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ

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-Nur: 59], and the Messenger of Allah (peace and blessings of Allah be upon him) said, “Permission was set as a barrier against sight.” This is agreed upon.

- 1) Be informed -may Allah guide you to the truthfulness - that it is a Sunnah for you to offer salutation before asking permission.
- 2) Be on the right side of the door or on the left side of the door at the time of asking permission to preserve homes privacy.
- 3) Beware to look in the house of another except with his permission.
- 4) 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 without being embarrassed or angry with the people of the house.
- 5) Mention your name, or what you are known of, if it is said, “Who is it on the door? Do not say: (I).
- 6) Do not knock the door violently; it is contrary to the etiquette.
- 7) Ask for permission when you want to leave the assembly, so that you may leave with permission, as your entry.
- 8) Ask permission on your *Mahrams*, such as your mother, and your sister, so that the sight will not fall on what is inappropriate.

## 12

 The Etiquettes of Meeting 

- 1) Be informed – may Allah guides you to what is useful to you - it is a Sunnah for you to shake hands with your brother, if you meet him, as handshaking will erase malice and it is a cause for the forgiveness of sins. The Prophet (peace and blessings of Allah be upon him) said, “Whenever two Muslims meet and shake hands their sins will be forgiven before they separate.” Related by Abu Dawud.
- 2) Do not shake hands with a foreign woman even though from behind a cover; her handshaking is from among the prohibitions.
- 3) Do not take away your hand from whom you are shaking his hand until he is the first to do so.
- 4) Stand for the comer if you are in a community and an environment where they stand for the comer, and they consider this from the tribute.
- 5) Stand up for your brother and hug him if he is coming from a journey.
- 6) Avoid bowing when greeting.

## 13



## The Etiquettes of Visit



The visit for the sake of Allah is a great virtue, and it is one of the causes of friendliness and acquaintance among Muslims. Abu Hurairah narrated that the Prophet (peace and blessings of Allah be upon him) said, “A person visited his brother in another village and Allah deputed an angel to wait for him on his way and when he came to him he said: Where do you intend to go? He said, “I intend to go to my brother in this town. He said, “Have you done any favour to him (the repayment of which you intend to get)?” He said, “No, except that I love him for the sake of Allah, the Exalted and Glorious. Thereupon he said, “I am a Messenger to you from Allah, (to inform you) that Allah loves you as you love him (for His sake).” Related by Muslim.

- 1) Be informed – you the blessed one- that the visit should be in its appropriate time for the visit. It should not be in the three times that are mentioned in the verse of asking permission, i.e., before the *Fajr* prayer, the time for siesta and after the *'Isha* prayer. Since these times are the time for sleeping, and the visit in one of these three times disturbs the people of the house, and cause them worries about their comfort and cause their embarrassment.
- 2) Do not lead anyone in prayer in his house, or sit on his bed, except with his permission.
- 3) Reduce visits and do not do a lot of them.

## 14

## ❧ The Etiquettes of Hospitality ❧

Honouring the guest is one of the attributes of faith and it is from the Messengers' customs, Allah the Exalted said:

❧ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ \* إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ  
 سَلَامٌ قَوْمٌ مُنْكَرُونَ \* فَرَاغَ إِلَىٰ أَهْلِهِ ۖ فَجَاءَ بِعِجَلٍ سَمِينٍ \* فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا  
 تَأْكُلُونَ ❧ [الذاريات: ٢٧٢٤]

“Has the story of Abraham’s honoured guests reached you (O Muhammad)? \* When they came in unto him and said, “Peace! He answered, Peace! (and thought): Folk unknown (to me).\* Then he went apart unto his housefolk so that they brought a fatted calf; \* and he set it before them, saying: Will you not eat?” [Aḏ-Ḍariyat: 24-27].

The Prophet (peace and blessings of Allah be upon him) said, “Whoever believes in Allah and the Last Day, should not hurt his neighbour and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should speak what is good or keep silent.” It is agreed upon.

- 1) Be informed - may Allah benefit Islam and Muslims by you- that answering an invitation is desirable, except wedding invitation, it is obligatory, if he who invited you is a Muslim and there is no a wrongdoing in the invitation place.
- 2) Answer the invitation even if you were fasting and supplicate for them with forgiveness and blessing.
- 3) Do not stay with those who have hosted you for more than three

days; unless you know that they do not hate it, or they ask you to stay longer.

- 4) Receive your guests with a welcome and cheerful face.
- 5) Do not exaggerate for the guest more than usual, but be between extravagance and tightfistedness.
- 6) When you finish eating, and then ask for permission and leave unless the host wishes you to stay.
- 7) Give preference in hospitality to the elder and pay special attention to him, and then he who is on his right hand.
- 8) Supplicate after the finishing from food for those who have hosted you, as it is stated in *al-Azkar*.
- 9) Stand up with the guest when he goes out and escort him to the door of the house, as it is from the completeness of the hospitality and the etiquette.

## 15

## ❧ The Etiquettes of Neighbourhood ❧

A neighbour has a significant right in the law of Islam, Allah the Exalted said:

❧ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ  
بِالْجُنُبِ ❧ [النساء: ٣٦]

“And worships Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin and the fellow traveller.” [An-Nisaa: 36].

And the Prophet (peace and blessings of Allah be upon him) said, “Gabriel impressed upon me (the kind treatment) towards the neighbour (so much) that I thought as if he would soon confer upon him the (right) of inheritance.” Related by al-Bukhari.

- 1) Be generous with your neighbour, and be kind to him, and take care of him, and exaggerate in honouring your kin neighbour, he has a right over the right of the neighbourhood; it is the right of kinship.
- 2) Kindness to the neighbour has various ways, such as the gift, the salutation, and the cheerfulness of the face when meeting him, and exploring his conditions, and helping him in what he needs, and withhold the causes of harm to reach him.
- 3) Kindness to the neighbour includes the Muslim, the infidel, the slaves and the debauchee.

- 4) Near neighbour has rights that are not for the distant neighbour, Aisha asked (may Allah be pleased with her) the Messenger of Allah (peace and blessings of Allah be upon him), “O the Messenger of Allah! I have two neighbours! To whom shall I send my gifts?” He said, “To the one whose door is nearer to you.” Related by al-Bukhari.
- 5) Do not prevent your neighbour from doing something that will benefit him, and it will not harm you.
- 6) Do not hurt your neighbour, it is prohibited, the Prophet (peace and blessings of Allah be upon him) said, “He who believes in Allah and the Last Day let him not harm his neighbour.” Related by al-Bukhari and Muslim.

## 16

 The Etiquettes of Speech 

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

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ [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], and the Messenger of Allah (peace and blessings of Allah be upon him) said, “Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him.” Related by al-Bukhari.

- 1) Be informed that you must preserve the tongue from all that Allah has forbidden and His Messenger (peace and blessings of Allah be upon him).
- 2) If you want to speak, therefore think of your discourse, if it is good then say it and if it is evil then 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 the misdeed.
- 5) Beware of backbiting and gossip, while backbiting is mentioning your brother of something that he dislikes, and the gossip is the



transmitting of speech among people to set people against each other.

- 6) If someone carries a gossip to you, do not believe him and forbid him from that and advise him, besides do not think evil of your absent brother and do not let what he told you to make you spy and look for it.
- 7) Do not speak of all that you have heard, unless you confirm it.
- 8) Beware of lying, which is telling news other than reality. Be informed that the greatest of lies is lying on Allah and lying to his Messenger (peace and blessings of Allah be upon him). While lying on Allah is the interpretation of His words without knowledge, and lying to the Messenger of Allah (peace and blessings of Allah be upon him) is the slandering of hadith on him.
- 9) Avoid offensive sayings and do not insult, and do not affront, and do not say vulgar words, and avoid cursing, as the curser will not be truthful and he is deprived of the intercession and the testimony on the Day of Resurrection. He who cursed a thing that it does not deserve it, it will return to him. The meaning of the curse in supplication is the exclusion from Allah's mercy, besides the supplication of this, is not from the believers' morals; for this reason, it is mentioned in the authentic hadith, "cursing a believer is like murdering him." Related by al-Bukhari and Muslim.
- 10) Shun from the controversy even if you are right.
- 11) Beware that you lie to make people laugh untruthfully, as it is reported 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 at-Tirmidhi.
- 12) Do not interrupt others during their talk.

- 13) Be careful and slow down your speaking, as the hastiness in talking lead to suspicion of proper understanding of the speech.
- 14) Subdue your voice, and do not raise it above the need, Allah the Exalted said:

﴿وَأَغْضُضْ مِنْ صَوْتِكَ﴾ [لقمان: ١٩]

“Subdue your voice.” [*Luqman*: 19].

- 15) Avoid the words of accusing of infidelity, innovation in religion and debauchery.
- 16) Be careful not to swear by Allah lying.
- 17) Shun swearing by none other than Allah, even if you are truthful; do not swear by trust, or the Ka’bah, or the Prophet (peace and blessings of Allah be upon him), or by divorce.
- 18) Do not curse time, for instance by saying, “This time is a deceiver.”, and the like of speech.
- 19) Beware not to talk evil in scholars, preachers, and reformers.

## ❧ The Etiquettes of Eating and Drinking ❧

Allah the Exalted said:

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ﴾ [الأعراف: ٣١]

“Eat and drink, but be not prodigal.” [7: 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 who is keen to follow the teachings of your religion-, if you eat:

- 1) Avoid eating and drinking in gold and silver vessels.
- 2) Do not eat while you are reclining or lying on the belly.
- 3) If the prayer is called for when food is present, and you are inclined to it, start with eating before the prayer, so that you may perform your prayer humbly.
- 4) Wash your hands before food and after it.
- 5) And say: «بِسْمِ اللَّهِ»

“In the name of Allah” when you begin to eat and drink, and praise Allah after that; so as to deprive the devil from sharing your food, and if you forgot to mention Allah’s Name before food, say it during the food: «بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ» “In the name of Allah first and last”. Among the supplication that to be said after finishing the eating and drinking, “Praise be to Allah Who has fed me this and

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provided it for me without any strength or power on my part.” It is mentioned of the virtue of this supplication that the Messenger of Allah (peace and blessings of Allah be upon him) said, “Whoever eats food and then he says, “All praise is due to Allah who fed me this and granted it as provision to me, without any effort from me nor power, his past sins shall be forgiven.” Related by at-Tirmidhi.

- 6) Do not eat, nor drink with your left hand, away from resembling the Satan, unless there is an excuse that prevents you, such as sickness and surgery; since the left hand is used to clean oneself after defecation and handling impurities.
- 7) Eat from what is in front of you and what is near to you, eating from the place of people’s hands is impoliteness, unless there are several varieties on the table.
- 8) Do not eat from the middle of the plate and all that are round it; as the blessing descends in its midst.
- 9) Eat with three fingers, and lick your hand after eating; and do not wipe your hand with the handkerchief until you lick it; because you do not know whether the blessing is in what you ate, or it is still on your fingers, or whether it remains at the bottom of the bowl or in the dropped bite.
- 10) Remove the uncleanness from the dropped bite, then eat it, and deprive the Satan of it; maybe the blessing be in it.
- 11) Do not eat food until its heat is gone; for it is a greater blessing.
- 12) Do not rebuke food, nor despise it; as food is created by Allah.
- 13) Do not eat and drink while standing except for an excuse;
- 14) Drink in three batches and breathe outside the pot, and do not breathe in it and do not blow in it.

- 15) Do not drink from the mouth of the waterskin, or the water container but pour the drink in a pot then drink it.
- 16) If you watered the folk, so be the last one to drink.
- 17) Be informed that gathering on food causes the blessing to descend in it.
- 18) Do not eat too much, as too much food sickens the body and causes it to become inactive and lazy. As a result, it will burden the body to do the acts of obedience. It also inherits cruelty in the heart and reducing food weakens the body to do acts of worship, and the effective healing is in the hadith of the Messenger of Allah (peace and blessings of Allah be upon him) “No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient 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 at-Tirmidhi.
- 19) Do not sit at a table where wine is served or a prohibited item is present because sitting with the presence of that evil is a notice of satisfaction and recognition of it.

## ❧ The Etiquettes of Visiting the Patient ❧

The patient's visit is one of the Muslim's rights over his brother. On the authority of al-Bara' ibn Azab (may Allah be pleased with him), he said, the Prophet (peace and blessings of Allah be upon him) commanded us seven and he forbade us seven, "He ordered us: to follow the funeral procession, to visit the sick, to accept invitations, to help the oppressed, to fulfil the oaths, to return the greeting and to reply to the sneezer and he forbade us to use silver utensils and to wear gold ring, silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths)." Related by al-Bukhari and Muslim.

- 1) Be informed – may Allah attain you success- that the patient's visitor is still in the garden of Paradise until he returns. If he visits the patient in the morning seventy thousand angles will pray on him until the evening, and if he visits him at night, seventy thousand angles will pray on him until the morning.

From among the virtues of visiting the sick is what is mentioned in the hadith of Abu Hurairah (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say, "O my Lord; how could I visit You whereas You are the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him?" Related by Muslim.

In visiting the patient, it delights his heart, explores his needs, and an admonition by the patient condition.

- 2) The boy is to be visited if he gets sick, as men are visited.
- 3) Women may visit men, conditioned that they are safe from temptation, they will be veiled and avoid privacy with him.
- 4) Visit the patient even if he did not know about you, in his visit, there is relieve for his family and hope for a blessing supplication.
- 5) Visit the infidel if you hope that he will embrace Islam.
- 6) Visit times vary; it depends on the variation of time, place, and people's habits.
- 7) Do not stay long in visiting the patient because that may be difficult on him unless the patient loves the length of your stay with him and repeating his visit, thus, it is better for you to respond.
- 8) Sit at the head of the patient, as in this there is amity, and ask him about his condition and give him hope in life, as if to say to him, "There is nothing wrong with you, you will be cured, Allah willing."
- 9) The patient should not complain in the form of boredom and panic, but he should be content with Allah's destiny.
- 10) Say nothing at the visit but good because the angels say amen on your supplication (*dua'a*), and supplicate for the patient with mercy and the purification from sins, safety, wellbeing, and from among the supplications:

«لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ».

«أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ»

“No harm will befall you, may Allah cure you! I ask Allah the Mighty, the Lord of the Mighty Throne, to cure you.” Seven times.

- 11) Put your hand on the patient’s body and supplicate to him.
- 12) Recite Quran on the sick person with the two refuge Surahs (the Daybreak and the Mankind) and with the opening of the book, and with your saying, “Remove the harm, O Lord of men, and heal. You are the Healer. There is no remedy but Yours which leaves no disease behind.” This is more useful to him.
- 13) Inspire gently the two testimonies to the patient who is dying. If he testifies, so do not count it up until he speaks. If he speaks, tell him again and remind him of Allah’s all-embracing mercy, close his eyes after his death and supplicate for him if he died. From among the supplications:

«اللَّهُمَّ اغْفِرْ لِفُلَانٍ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ،  
وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ».

“O Allah, forgive so and so, and raise his degree in the guided and succeed him in his descendants and forgive us and him, O Lord of the Worlds and widen for him in his grave and make light in it for him.”



## 19

## ❧ The Etiquettes of Riding and Walking ❧

Allah the Exalted said:

❧ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ \* وَإِنَّا إِلَىٰ رَبِّنَا  
لَمُنْقَلِبُونَ ❧ [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 into a misdeed.
- 2) Do not stagger (do not walk in a wobble, arrogance and self-esteem) in your walk, as strutting 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) Do not walk in one shoe.
- 6) Walk barefoot sometimes, as it came in the Sunnah and there are benefits in it.
- 7) If you walk to the mosque, then you walk in tranquillity, serenity, and reverence, and know that walking to the prayer is atonement of sins. Walking for the Friday prayer is better than riding.
- 8) Do not walk among the graves with slippers.
- 9) Walk with the weak and the needy and fulfil their needs.
- 10) A woman shall not walk in the midst of the road and shall abide by veneration and modesty.

## The Etiquettes of the Road

The road has etiquettes and rights, on the authority of Abu Sa'id 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) Be informed that unleashing the sight of what is *haram* (prohibited) brings the torment of the heart, and its agony and he who his sight falls upon a foreign woman unintentionally; he must cast his sight immediately, if it is cast immediately, there is no sin on him, but if he persists on gazing, he is sinful.
- 2) 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.
- 3) Salute those who you know and those who you do not know, and return the salutation with its alike, or better.
- 4) Enjoin what is good and forbid what is evil, in that there is a reward for you, and saving the community from destruction, and do not enjoin or forbid unless you are certain that it is good or evil, if you are not certain of that, therefore, do not do it.

Enjoin what is good and forbid what is evil is an obligation for every one according to his ability; it should be with knowledge

and wisdom. He (peace and blessings of Allah be upon him) said, “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.” Related by Muslim.

Be informed that denial by hand is only for those who have authority over others, such as the father on his children. Besides, do not initiate denying if you know that the benefit of the denial is likely to prevail the harmful consequences of the denial, and when you know that harm is prevailing, you must discontinue so as not opening the door of evil and corruption.

Be informed that the denial of evil by the heart could not be dropped off anyone.

- 5) Guide the inquirer of the road, so guiding of the road is a charity and assist he who needs help.
- 6) Remove harmful objects from the road, this is from faith and because of it, a man has entered Paradise.
- 7) It is not permissible for a Muslim to answering the call of nature in the way of people or in their shadow.

## ❧ The Etiquettes of Travel ❧

Travel has etiquettes, and from its etiquette is to expedite the return to the family when one fulfils one's need, it is narrated that Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "Travel is a kind of torture, as it prevents one from his food, his drink and his sleep! So, when one has fulfilled his desire, he should return hurriedly to his family." Related by al-Bukhari and Muslim.

1) If you desire –may Allah increases you of His abundance- to travel then salute your family, your relatives and your brothers, Allah made a blessing in their supplications and if you set off, a traveller say the supplication of the Prophet (peace and blessings of Allah be upon him), «أَسْتَوِدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ» .

"I entrust Allah with your religion, your trust and the seal of your deeds."

- 2) Do not travel alone and if you were three and more, then assign one of you as a leader.
- 3) Do not accompany a dog with you on your journey or a bell.
- 4) A woman shall not travel the distance of a day and a night without a *mahram* (unmarriageable person).
- 5) Be informed that it is recommended to travel on Thursday at the beginning of the day and if you are one of those who is obliged to observe the Friday prayer, then you should not travel after the zenith in this day.
- 6) Say the travel supplication:

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿[الزخرف: ١٤]، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَائِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ»

“Allah is Greater, Allah is Greater, Allah is Greater,” “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.” [4: Zukhruf: 13-14], “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, «آيُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ»

“We are returning, repentant, worshipping our Lord and praising Him.”

7) Say, “Allah is Greater” three times in the way of your journey to every place high above the earth.

8) If you enter a village, and the like, then say:

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضْلَلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا.»

“O Lord, the Lord of the seven heavens and what they shadow, and the Lord of the seven lands and what they have on them. The Lord

of the demons and what they misled, and the Lord of the winds and what they deserted, I ask you the goodness of this village, and the goodness of its people, and the goodness in it. I seek your refuge from the evil of this village, and the evil of its people, and the evil in it.”

- 9) Supplicate for yourself in your travel and for your parents and whom you love, as the traveller has an answered supplication.
- 10) If you are travelling, you may perform a supererogatory prayer on your mount.
- 11) If you get down in a resting place say:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ».

“I seek refuge in the perfect words of Allah from the evil of what He has created.”

- 12) If you were in a group, get together when you get down in a resting place, and when you eat, it is good that every one of you should get out an amount of money for expenditure and give it to one of you who will spend it on you and you all eat together.
- 13) If you sleep, choose a suitable place and take every measure you can to wake up for the Morning Prayer.
- 14) Do not come back to your family at night, unless you inform them.
- 15) If you arrive back to your country, start with praying two rak’ahs in the mosque.

## ❧ The Etiquettes of Dress and Adornment ❧

The Sunnah in dress is mediation and moderation according to the situation; it was narrated from Abd-Allah ibn Amr ibn al-Aas (may Allah be pleased with them). 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 al-Nasi’e.

- 1) Be informed –may Allah guide you to what benefits you- that you should cover the *awrah* (private parts), and the man *awrah* is from the navel to the knee and the thigh is *awrah*, and the woman *awrah* description will come in its place.
- 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 Allah provides you with money, then show the impact of Allah’s grace on you, by wearing beautiful clothes, without extravagance or boastfulness.
- 4) Do not drag your garment arrogantly and in haughtiness and pride, as the warning came to who did this.
- 5) Do not wear the clothing of fame, which is every garment that leads to fame, that its colour or its shape differs from what is worn by people in the country or what they are accustomed to.
- 6) Be informed that gold and silk are forbidden for men.
- 7) Be informed that the Sunnah is to shorten the man’s dress and to lengthen the woman’s dress.

- 8) Do not wear what have crosses on them, or images, or the slogan of infidels, or forbidden words.
- 9) Begin with your right hand in clothing, and all that of honour and reverence, such as entering the mosque, using Siwaak, applying Kohl, nails trimming and so on. And start with what was opposite to it with your left, such as entering lavatory and going out of the mosque, and clean oneself after defecation, and taking off the garment and so on.
- 10) If you put on your shoes then start with the right foot first and then the left foot, and if it is removed, reverse it.
- 11) If you wear a new garment, say:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ، وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا صُنِعَ لَهُ» .

“O Allah! For You is the praise, You have clothed me, I ask You for its good and the good for which it was made for, and I seek refuge in You from its evil and the evil for which it was made for.”  
Alternatively, say:

«الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ، وَرَزَقَنِيهِ، مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةٍ» .

“Praise be to Allah Who has clothed me with this and provided me with it through no might and power on my part.”

- 12) If you see he who wears a new garment, say to him, “Wear new clothes and live a praiseworthy, and die a martyr” or say, “Wear it out and Allah the Exalted replaces it.”
- 13) Wear in white, as they are the best of clothes and avoid pure red.
- 14) If you wear a silver ring, let it be in the (small finger) pinkie, not in the middle, nor in the index finger.



- 15) Use perfume, so it is a pleasing good Sunnah, a woman should not use perfume if she is going to pass by foreign men or she is in a mourning period.
- 16) Pay attention to your hair and honour it, and do not exaggerate in that, and if you have it cut, begin with the right side.
- 17) The head of the new-born child should be shaved on the seventh day prior to his birth and give alms of the equal of his hair weight.
- 18) Avoid *qaz'a'* which is shaving a part of the head and leaving some part.
- 19) Honour your beard and lengthen it, as the Prophet (peace and blessings of Allah be upon him) commanded, and shorten your moustache until the rim of the lip appears.
- 20) He who has white hair in his head and his face, it is a Sunnah for him to change it with a colour other than black.
- 21) Apply kohl to your eyes in an odd number. It is beneficial for men and women, and it sharpens the sight and grows the hair, and men should not take kohl as an ornament, this is not appropriate for them, but men apply it for the benefit of kohl.
- 22) Be informed my Muslim sister that Allah has permitted you some kinds of adornments, such as Kohl, perfume, and henna, and so on.
- 23) The tattoo is not permissible for you my Muslim brother and my Muslim sister, it is stitching the skin with a needle until blood comes out, then sprinkle on the spot a solution like Kohl to become blue or black in colour.

## 23

## ❧ The Etiquettes of Using Lavatory ❧

Of the perfection of the sharia law, that it did not leave anything that the Muslim needs but it clarified to him even the defecation. It is narrated that Salman (may Allah be pleased with him) said, the polytheists said to us, “I see your friend (peace and blessings of Allah be upon him); he teaches you even he teaches you the defecation. He said, “Yes, he prohibited one of us purifies himself with his right hand, or to receive the *Qiblah*, and he forbade one cleanses himself with the manure and the bone, and he said, “No one cleanses himself with less than three stones.” Related by Muslim.

- 1) Be informed - you who are keen to follow the Sunnah of your Prophet- you must avoid answering the call of nature in the way of people, or in the place where they sit, or where they recline in the winter days, or the roads to water, or in the middle of the road, or in the stagnant water.
- 2) Do not enter the lavatory with something that has anything mentions the name of Allah, especially the *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 اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْثِ، وَالْخَبَائِثِ.»

“In the name of Allah, O Allah, I seek refuge with You from devils – males and females.” 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 right foot if you go out of the lavatory, and say: «غُفْرَانَكَ» “Your forgiveness”.
- 6) If you were in the desert, say the *zikr* of the entry before entering the place, and say the exit *zikr* if you finished and went out.
- 7) If you were in the desert, do not lift up your garment before you come near to the ground.
- 8) Do not urinate while standing, if you are afraid to dirty your body and your garment unless you have an urge to urinate standing, and you secured the pollution and you secured the watcher, then there is nothing wrong with it.
- 9) Do not use your right hand in cleansing yourself.
- 10) 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*.
- 11) Do not perform *Istnajah* with bone and dung, as they are the jinns food, and do not perform *Istnajah* with human food or with respectable papers, like the books of sharia science and what contains the name of Allah and the like.
- 12) If you perform *Istjmar* let your *Istjmar* be of an odd number and its least is three times covering the whole spot. If the purification occurred with less than three times, so it must be completed to reach three times.
- 13) Do not speak in the lavatory except for a necessity or a need.
- 14) Be cautious of the urine droplets to reach your body or your clothes.
- 15) Wash your hand after you are done with soap, or by something, that removes the odour.

## ❧ The Etiquettes of Sneezing ❧

### Sneezing has etiquettes, including:

- 1) If you sneeze say, « الحمد لله » “Praise be to Allah.”
- 2) If your brother sneezes and you hear him praising Allah, then you say to him, « يرحمك الله » “may Allah have mercy on you.” The Prophet (peace and blessings of Allah be upon him) said, “Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say to him “may Allah have mercy on you.” Related by al-Bukhari, and it is adequate that some of the attendees to respond to him.
- 3) If one sneezed and forgot to praise Allah, then remind him, this is an advice.
- 4) If your brother says, « يَرْحَمَكَ اللهُ » “may Allah have mercy on you.” you say to him: « يَهْدِيْكُمْ اللهُ وَيُصَلِّحُ بِاَلِكُمْ » “may Allah guide you and grant you well-being.” « يَرْحَمْنَا اللهُ وَإِيَّاكُمْ » Or « يَعْفِرُ لَنَا وَلكُمْ » “may Allah have mercy on us and you.” Or “may Allah forgive us and you.”
- 5) Subdue your voice with sneezing put your hand or your garment on your face.
- 6) If you say to a person “may Allah have mercy on you.” three times and then he still sneezes, so supplicate for him of good health, and you do not have to respond to him.
- 7) If a non-Muslim sneeze, you do not have to say to him “may Allah have mercy on you.” instead supplicate for him of guidance.

- 8) If you sneeze in prayer, it is permissible for you to praise Allah.
- 9) Do not say “may Allah have mercy on you.” for a sneezer in the prayer.

## ❧ The Etiquettes of Yawning and Belching ❧

### **The Etiquettes of Yawning:**

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

The Etiquettes of yawning that should be observed:

- 1) Suppress the yawning as often as you can, and know that the yawning is often with the body heaviness and its tendency to laziness.
- 2) Silence your voice and do not say, “Ha”.
- 3) Put your hand or your garment on your mouth.
- 4) If you yawn while you recite the Qur’an, then you should refrain from reading.
- 5) It is not lawful for you to say, “I seek refuge in Allah from the accursed Satan” when yawning.

### **The Etiquette of Belching:**

- 1) The belching (sound comes out of the mouth with the wind when the stomach is full), and you suppress it as much as you can.
- 2) Do not raise your voice by belching.
- 3) Stop the smell that comes out by turning your head up, or by any other means.

## ❧ The Etiquettes of Sleep ❧

Sleep has etiquettes, including what is narrated by Bara'a ibn Azab (may Allah be pleased with him) 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:

«اللَّهُمَّ أَسَلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ،  
رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ أَمَنْتُ بِكِتَابِكَ الَّذِي  
أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ»

"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 *al-Fitrah* (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." Related by al-Bukhari and Muslim.

### **I will mention to you 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 this will be truest to your visions, and beyond the devil's manipulation of you in your sleep and to terrify you.
- 3) Dust off your bed before you lie down three times and mention the name of Allah at your dusting off your bed.

- 4) Sleep on the right side; place your cheek on your right hand; because it is quicker to wake up, and because it is from the Prophet guidance, then turn on your left side if you like.
- 5) Read something from the Qur'an before sleeping, to be protected against the Satan's manipulation of you, to be truest to your visions, and from among the verses and Surahs that you read before sleep; 'Ayat al-Kursi and it is permissible 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-Ikhlās* 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 so if you complained from a distress.

Besides read Surat *al-Kaferoun* (The unbelievers), and make it the last thing you say, and read Surat *al-Mulek* (The Sovereignty), and Surat *al-Sajda* (The Prostration) as well, and the last two verses of Surat *al-Baqara*, (The Cow):

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۗ لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِإِطَاقَةِ لِنَابِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾ [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-Baqara*: 285-286].

- 6) Say the remembrances of sleep, and they were mentioned previously in the *adhkar* section and keep heeding the master of forgiveness.
- 7) If you see a dream that you fear, spit on your left three times and seek refuge in Allah from the Satan, and seek refuge from the evil of the dream, and turn away from your side. If you pray, it is better, and do not tell anyone about it.
- 8) If you see a good vision, then rejoice and hope well, and do not tell anyone except whom you love.
- 9) Do not sleep on your abdomen for it is a sleeping that Allah hates.
- 10) If you wake up from your sleep in the night, say:

« لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ »

“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

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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: «اللَّهُمَّ اغْفِرْ لِي» “O Lord, forgive me” and then supplicate of what you want of good, then stood up and perform of what you can of prayer.”

## ❧ The Etiquettes of Supplication “Dua’a” ❧

Allah the Exalted said:

❧ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ  
الْأَرْضِ ❧ [النمل: ٦٢]

“Is not He (best) who answers the wronged one when he cries unto Him and removes the evil, and has made you viceroys of the earth?” [An-Naml: 62].

The Prophet said, “Nothing turns back the divine decree except supplication, and nothing increases the life-span except righteousness.” Related by at-Tirmidhi.

Be informed - may Allah make you and us of the people of the highest Paradise *al-Fardaws*- that supplication is 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, such as the multitudes of supererogatory worship after the obligatory acts.
- 3) Receive the *Qiblah* at the supplication and lift up your hands.
- 4) Conceal the dua’a, Allah says:

❧ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ❧ [الأعراف: ٥٥]

“(O mankind!) Call upon your Lord humbly and in secret.” [Al-A’raf: 55] The concealment of supplication is better for invocation, reverence, and sincerity.

- 5) Be present with your heart, for Allah does not respond to a supplication from an inattentive heart.
- 6) Repeat the supplication and insisted on it, and he who knocks the door a lot, it is about to be opened to him.
- 7) Be assertive in your request when you make dua'a and do not attach it to the 'will', and be certain of the answer.
- 8) Begin your supplication with praising Allah, and celebrating Him and then pray on the Messenger of Allah (peace and blessings of Allah be upon him).
- 9) Plead with your good deeds when making dua'a that is one of the reasons for its answer.
- 10) Supplicate with concise and comprehensive dua'a, and the most concise of the dua'a is what is in the Qur'an and the Sunnah, and from among Qur'anic supplications:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [البقرة: ٢٠١].

“Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire.” [al-Baqara: 201]

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الأعراف: ٢٣]

“Our Lord! We have wronged ourselves. If You forgive us not and have not mercy on us, surely we are of the lost! [Al-A'raf: 23], and from the Prophetic supplications his saying (peace and blessings of Allah be upon him), «يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

“O Changer of the hearts, make my heart firm upon Your religion”.

- 11) Plead with what suits your request from Allah most beautiful names, seek forgiveness from the Forgiver, and mercy from the

of the imam until the prayer is over and the last hour on Friday and when breaking the fast, in travelling, at *al-aḥan*, and when rain falls.

- 19) Fear the supplication of the persecuted, and do not supplicate on yourself, or on your money, or your children.
- 20) If you are afflicted by anguish, then supplicate Allah a lot with Za-Noun supplication,

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ [الأنبياء: ٨٧].

“There is no God save You. Be You glorified! I have been a wrong-doer.” [*Al-Anbiyaa*: 87].

- 21) Seize the evening of *Arafa*, if you are in the *Hajj* [pilgrimage], and on *al-Safa* and *al-Marwa*, and prior to the small and the middle stones throwing.

- Merciful, and provision from the Provider the Bestower, and so on.
- 12) Supplicate at the rooster crowing; hoping that the angels amen to that supplication.
  - 13) 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.
  - 14) Do not exaggerate in using rhyming in supplication.
  - 15) 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." So, they said: "What if we should increase (in it)" He (peace and blessings of Allah be upon him) said: "(With) Allah is more." Related by Ahmad.
  - 16) Do not rush the answer; the answer to supplication 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.
  - 17) Shun from eating *haram* [prohibited] money because that is preventing the answer of the dua'a.
  - 18) Seize the opportunities and virtuous times, such as the last third of the night, and the prostration, and after the last *Tashahhud* in prayer, and between *al-azan* and *Ikamah* [performing the prayer]. And the answering time on Friday and its time is between the sitting





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9

THE MUSLIM WORK IN THE DAY  
AND THE NIGHT

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Be informed -may Allah guide you to the truthfulness- that man is not characterized by mind except to act according to it, so use your mind, and be alone with yourself. And learn with the proof that you are a commissioned creature that you have obligatory acts, and the two angles count your words. Moreover, be informed that the stay in this world is little, and the detention in the graves is lengthy, and the torment of vain desires is calamitous.

Where is the joy of yesterday? It passed and it left remorse, and where is lust of the self?

How many heads have cast and how many feet have slipped.

No one achieved happiness without contradicting his desires, and there is no unfortunate one who was doomed but by his preference of this world, so learn the warning from those who passed from the kings and the ascetics, where is the pleasure of these? Where are the strivings of those? The great reward remained, and the good mentioning for those who were obedient and the dreadful mentioning and calamitous punishment for those who were disobedient, as if there were no hungry and no sated.

**The laziness of doing the virtues is the worst of the companions,** and the love of relaxation inherits regret more than every pleasure, so be careful, and work hard for yourself.

**Be informed that the demand of virtues is the highest of devotees' purpose.** Perfect virtues are but the combination of knowledge and work, if they are accomplished, they will raise their owner to achieve the awareness of the Creator the Exalted, they will move him to His love and His fear, and longing for Him, that is the intended purpose, and as equally as the limit of people's fortitude, the determinations will come.

**The first thing that should be considered**, the knowledge of Allah the Exalted with its proof and then mediated on the proof of the Prophet truthfulness (peace and blessings of Allah be upon him), and the prevalence of the signs in the Qur'an, which challenged the creation to come up with a Surah like it, then you must know what you should do of the ablution, the prayer, the zakat, the pilgrimage and other duties; if you know the significance of the duty, you will perform it.

**It should be for the ambitious to keep up with virtues**, he should strive for the Qur'an memorisation and its interpretation, and with the Prophet's hadith (peace and blessings of Allah be upon him), and be acquainted with his companions biographies, and the scholars after them. It is necessary to know of the language what will help him to have an authentic tongue of grammar and the knowledge of a used part of the language and the jurisprudence is the origin of sciences.

**The believer is always ardent to acquire knowledge**, and the eagerness of the spirit halts because of its lowliness, otherwise, when the spirit rises, it is not persuaded with the lowliness.

The determination is born with man, but some determination is shortened at sometimes, but if it is urged, it will proceed, and whenever you feel in yourself incapability, so ask the Provider or when you feel laziness, so resort to the Conciliator, you will not acquire good but only in His obedience. You do not miss good but only in His disobedience, he who turns to him and becomes unsuccessful? Or he who turns away from Him and becomes successful? Moreover, look at yourself at the limits ordained by Allah; you see how He saved you to them. It is he who cares, he will be cared for, and he who neglects, he will be forsaken.

**Pay attention to yourself, and remorse of what passed of your negligence**, and strive to catch up with the good ones, as long as there is a span of time, and remember your lost years, they are an adequate sermon, as the pleasure of laziness has gone, and the ranks of virtues were wasted.

The righteous *Salaf* loved to collect every virtue, and they weep over one of them, if it is missed, Ibrahim ibn Adham (may Allah have mercy on him), said, “We entered on a sick worshipper, he was looking at his legs and crying, we said, “What are you crying for? He said, “They were not dusted in the way of Allah?” In addition, another cried, and they said, “What are you crying for? He said, “I cry on a day passed and I did not fast it, and on a night that has passed and I did not stand to pray in it.”

**Be informed that every day is a safe, beware that the day goes by with nothing**, and you will see in the day of resurrection an empty safe then you will regret, and a man said to Omar ibn Abdul Qais, “Stop I want to talk to you, he said, “Halt the sun.” In the hadith: “Whoever says: “Glory is to Allah, the Magnificent, and with His Praise (Subān Allāhil-Azīm, wa bihamdih)’ a date-palm tree is planted for him in Paradise.” Look at he who lost hours; how many of palms he misses? The *Salaf* used to make the most of the moments, and there were forty men from the *Salaf* used to pray the Morning Prayer with the *Isha’a* ablution.

He whoever reflects on this world and its short span, and the hereafter and its extent, and on the stay in the Paradise and the Fire. He will know that there is no end to it, if he returns to consider the extent of his stay in this world, if we consider sixty years, for example, he spends thirty years in sleep, and about fifteen years in childhood and if he calculates the rest as most of it is considered

lusts, eating, and gains, and if the rest he resolved for the Hereafter he found a lot of it hypocrisy and negligence, then with what do you buy the eternal life, but the price, is these hours?



**Be informed that the knowledge raises its owner;** there were many scientists that they do not have any mention, and they do not have an appropriate image. Ata ibn Abi Rabah was black and ugly, then the Prince of Believers Suleiman ibn Abdul Malik came to him with his two sons and they sat asking him about the rituals. He informed them and he was not looking at them, the caliph said to his sons, “stand up, do not slacken nor be lazy to acquire knowledge, I will not forget our disgrace between the hands of that black slave.”

Al-Hassan was *Mawla* i.e.: slave, as well as ibn Sirin, and Mahkhol, and many other people, but they were honoured with knowledge and piety.

*The lad is he who says here I am.*

*It is not the lad who says, “My father was so and so”*

**Be informed that the science is as much as you memorise;** science is what in your chest, and is not what your books contain, you have to memorise, and be truthful in resorting to the Truthful and mind His limits.

**Do not stand with the image of science without acting upon it,** and those who have neglected acting according to science they were deprived of its blessing and its benefit, and do not be busy with worship without knowledge.

As much as your benefit from science, the listeners would benefit,

and whenever the preacher does not act according to his knowledge, his sermon is exhorting from the hearts, as water glides over the stone, then do not preach except with an intention, and do not walk but with an intention and do not eat but with an intention, together with reading about the *Salaf* morals so the heart of the matter will be uncovered for you.

**Be aware – Oh you who is keen to acquire knowledge - that if you intended by learning competition, the bragging, or preceding the peers, or attracting people’s faces to you, besides the gathering of this world ruins; you are working to destroy your religion and destroy yourself and selling your hereafter with your life in this world. If your intention is to seek knowledge for acquiring guidance, then rejoice as the angels spread their wings for you if you walked, and the whales of the sea will ask forgiveness for you if you strive for knowledge.**

**Be informed that the commands of Allah are *fard* [obligatory] and *nafil* [supererogatory];** the obligatory is the asset, by which salvation is attained, and the supererogatory is the profit, by which you are winning the degrees.

In addition, you will not reach the performing of Allah’s orders except by monitoring your heart and senses during your moments and your breaths and from your morning until your evening.

**Be informed that Allah is cognizant of your conscience** and He oversees your outward and inward and encompasses all your moments, your thoughts, your steps, and all your silent moments and movements. Therefore, - O you poor - be polite inward and outward between the hands of Allah and you will be polite as a guilty subservient slave who is in the presence of the Almighty and

the Superb King, and strive not to be seen by your Lord where He forbade you, nor He loses you where he commanded you.

**You will not be able to do so, except by distributing your time** and arranging your tasks from your morning to your evening and be attentive to what is given to you of Allah's commands starting from waking up from your sleep to the time of your return to your bed.

**If you wake up from sleep,** try to wake up before dawn, and let the remembrance of Allah the Exalted be the first thing that comes to your heart and your tongue and say, "Praise be to Allah who restored unto us life, after he has caused us to die and unto Him shall be the Resurrection."

**If you put on your clothes,** then intend the obedience of Allah's directive to cover your nakedness.

**If you go to the lavatory to relieve yourself,** then proceed your left foot in entry, and say what is reported, and proceed your right foot on exit and say what is reported.

**Do not leave out the *Sewak*;** it is the mouth sanitation and the contentment of the Lord.

**If you finished with your purification,** then pray the morning two rak'ahs in your house. Do not leave out the congregational prayer especially in the morning. If you do not retain such a profit what benefit do you have in seeking knowledge, as the fruit of knowledge is acting accordingly?

**If you walk to the mosque,** walk reverently and in tranquillity 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 the supplication of entry and do not sit until you pray the two *rak'ahs* of salutation. If you finish the two *rak'ahs*, then intend *I'tikaaf*, and do not be engaged in anything until the time of the obligatory prayer except with Allah's remembrance, His praising or reading the Qur'an.

**If you -in the meantime- hear the *adhan***, interrupt what you are doing and be engaged with answering the *muezzin*, then mention the *dua'a* after the *adhan*.

**If you pray then empty your heart of whispers**, and perceive between the hands of Whom you are standing, and of Whom you are confiding, and shy to confide your Lord with a heedless heart, and a chest stuffed with worldly whispers and the impurities of lusts.

Be informed that He the Exalted is well acquainted with your secrecy, and He is looking at your heart, but Allah accepts from your prayer as much as your submission, subjugation and invocation. Worship Him in your prayers as if you see Him; if you do not see Him, He sees you. If your heart is not attentive and your organs are not quite, due to the lack of your knowledge of the Magnificence of Allah the Exalted. So imagine that a pious man of your household is looking at you to know how your prayer. Then your heart will be attentive and your organs will be submissive, then return to yourself and say: "O you bad self, do not you shy from Your Creator and Your Lord.", as you valued the awareness of a hopeless slave of His slaves, that he cannot either benefit you or harm you, that your organs were subdued and your prayers were improved, and then you know that He is looking at you and do not fear His Greatness. Is He in your view is less than His slaves? So treat your heart with these tricks, so that you may be attentive in your prayers; as you will only be rewarded of your prayers of what you were mindful.



Cast your eyes in all your standings for prayers and gaze at your prayer place, this will improve the presence of your heart.

Be informed that the pillar of prayer is submissiveness and the presence of the heart with the reading, and remembrance and then heed the remembrances after the prayer.



\* **Do not forget the morning *adhkaar***, as its virtues are great and stay in the mosque until the sunrise. If the sun raises a measure of an arrow, then pray two rak'ahs. When it is forenoon, then perform the *duba* [forenoon] prayer and know that all prayers are good, he who wants to increase let him do so, and he who wants to decrease, let him do so. And spend the remaining of your time in inquiring the useful knowledge which increases your fear of Allah, and increases your insight of the defects of yourself, and increases your knowledge of the worship of your Lord.

If you cannot gain the useful knowledge, then you will be engaged in remembrance, praising, reading, praying, and doing what is good for Muslims and causes the hearts of the believers to be happy.

**If you are not strong enough to do this, then work on your needs to provide for yourself or your children**, and Muslims will be safe from you and from your tongue, and your hand and your religion is preserved for you. If you do not commit a sin, thus this is the lowest degree in the sanctities of religion, and beyond that are the devils pasturelands, accordingly that you will be engaged - may Allah forbid- in what will destroy your religion, or hurt a slave of Allah's bondmen; this rank of those who will be perished; you should not be in this rank.

Intend the good intention to all Muslims, and intend to engage in all your day in Allah's obedience, and you intend in your heart the acts of worship that you can afford, and do not let the thinking of the nearness of your death, as death cuts hope.

If the whispers in your isolation attract you to what is not pleasing to Allah the Exalted, and you cannot suppress them with the acts of worship, then you should sleep, it is the best of your state and ours. If we fail to attain the spoils, we will be safe in the defeat.

**You should prepare for the noon prayer before the zenith,** then pray four rak'ahs before noon, then pray with the imam, then pray after the *fard* two rak'ahs.

Do not be engaged until *Asr* prayer except by inquiring science or helping a Muslim, or reading the Qur'an, or seeking work to the sustenance of your religion, and then pray four *rak'ahs* before *Asr*; it is a *Sunnah*, and do not get engaged after *Asr* except as previously mentioned.

**Your times should not be neglected,** and you will be preoccupied at all times with unplanned works, but you should hold yourself accountable, organize your time, and have time for every work, that you do not exceed, and it is not affected by other works, thus the blessing of times appears.

Nevertheless, if you leave yourself in vain, you do not know what to do at every time and spend most of your time in vain, and your time is your life and your life is your capital that your trade is relying on, with it your arrival to the blessing eternity house is achieved. In Allah's neighbourhood; as every breath of your breaths is a jewel, and if it is passed there is no return, do not rejoice except with the knowledge increasing, or a good deed; as they are your companions,

they accompany you in the grave where your family, your property, your child and your friends are behind you.

**Then say the evening remembrance *adhkaar***, and if the sun is yellowed, strive to return to the mosque before sunset and be engaged with praising and asking forgiveness. Then pray the obligatory prayer, and then pray two *rak'abs*. If you can intend to do *i'tikaaf* for *Isha'a* prayer and pray between the two prayers, then do so.

**If the time for *Isha'a* prayer comes**, pray two *rak'abs* before the obligatory prayer and then pray the obligatory prayer, followed by the regular Sunnah prayer two *rak'abs*, then pray the *witr* after that with three *rak'abs* with two *taslimas* or one *taslima*, and recite in them Surah The Most High, the Disbelievers and the Unity. If you are determined to perform night prayer then delay *witr* to be the last of your prayer.

**Henceforth be engaged with studying *alim* (science)**, or reading a book, and do not be engaged in amusements and play, so this will be the seal of your deeds before your sleep; as deeds are by their seals.



**If you want to sleep**, sleep on your right side, and know that sleep is akin to death, so be prepared to meet Allah, for this, you sleep on purity and your will is written under your head, and you sleep repented from all sins, seeking forgiveness and be determined not to return to sin. Be determined to do good to all Muslims if Allah the Exalted resurrects you.

Be informed that the night and the day are twenty-four hours, so your sleep should not exceed eight hours either by night or by day,

and if you live sixty years, you would have lost twenty years, this is a third of your life.

**Intend to perform the night prayer**, or to pray before morning, as two rak'ahs in the heart of the night is a treasure of righteousness; therefore increase your treasures for the day of your poverty, as the treasures of the world will not avail you when you die, and say the sleep remembrance *adhkar* when going to sleep.

**If you wake up, return to what I told you previously** and consistently stay on this plan for the rest of your life.

If the persistence on this is tiring for you, so be endured as the patient's endurance on the bitterness of the medicine awaiting the healing. Then, reflect on your life shortness, and meditate if you lived, for example, a hundred years, they are little compared to your stay in the Hereafter, which is an endless eternity. Contemplate on how you endure hardship and humiliation in quest of this world for a month or a year; expecting that you will rest for twenty years, for instance, how come you cannot bear that for a few days anticipating ease for the eternity?

Do not prolong your hope for this world; consequently, your work will be a weighty burden. Be informed that death does not come at a specific time and special situation, so be ready for it, it may a day left of your moment of death, or maybe one breath, consider this in your heart every day.



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 on the evening of Thursday by cleaning your clothes, and the multitude of praising Allah and asking forgiveness on Thursday night and frequent prayer on the Messenger of Allah, and have *Ghusl*, and beautify yourself with white clothes and use the best of what you have of perfumes and cleanse your body by shaving, cutting, and use the *Simaak*, and other types of cleanliness and betterment of your smell and then go early to the mosque, walk to the prayer with tranquillity.

If you enter the mosque, pursue the first row, 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*. Do not leave the reading of Surat *al-Kahf* on Friday; it has a great virtue, and increase the prayer on the Messenger of Allah peace and blessing of Allah be upon him, on this particular day.

When the imam comes out, then end talking and engage with answering the *muezzin*, then listen to the *khutbah*, and be warned with it. Then be led by the imam, and if you complete and make your *salams*, then pray two or four *rak'ahs* after *Jumu'ah*. And increase of *dua'a* when the preacher mounts the pulpit, and when people stand for prayer, it is about to be the honourable hour in some of these times and strive to give charity in this day of what you are able to do, even if it is little, so you will combine prayer, charity, reciting, remembrance, and *I'tikaaf*.



Be informed – Oh you sapient - that you do not have to limit yourself to the fast in Ramadan, so you leave the supererogatory

trade and earning high ranks in Paradise; you will regret if you look at the ranks of the fasting people, as if you look at the celestial planets, and they are at the utmost top of worlds.

Do not think that fasting is to abstain from food, drink, and intercourse but the completeness of fast is by the refraining all organs from matters that Allah exalted dislikes. You should cast the eye from the sight of the forbidden and the tongue to speak of what does not concern you and the ear to listen to what Allah has forbidden; that the listener is a partner of he who says, as well as refrain all your organs in addition to your refraining the abdomen and your private parts. And then do your best to break the fast on *halal* food, and do not eat much, and do not exceed on what you eat every night, there is no difference if you eat what you used to eat two batches in one go.

Be informed, that the meaning of fasting is to break your desire for food, and weaken your strength to strengthen it on piety. But if you eat on the evening what you have missed in the morning, there will be no benefit of your fasting, and your stomach has burdened weight on you, but if you know the meaning of fasting then increase of it as much as you could.



Be informed, that the religion has two parts, one of which is to abstain from the prohibited acts and the other is to do the acts of worship.

**Abstain from the prohibited acts is the most difficult;** that each one is able to do the acts of worship, but few who can abstain from lusts save only the righteous; thus the Messenger of Allah (peace and blessings of Allah be upon him) said, “And *al-Muhajir* the immigrant who forsaken what Allah forbade”.

Be informed, that you disobey Allah by your organs, which are a blessing from Allah bestowed on you, and entrusted with you, and using the gifts of Allah in His disobedience is the utmost of ingratitude, and your betrayal in a trust that Allah has entrusted to you is the peak of tyranny, as your organs are your subjects, think how will you take care of them.

Be informed, that all your organs will witness against you in the resurrection courtyards with a fluent tongue and you will be exposed before all the creatures. Allah the Exalted says:

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا 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]. Preserve all your body from sins, especially your seven organs; the eye, the ear, the tongue, the abdomen, the private parts, the hand, and the leg.

**As for the eye**, it is created for you to guide you in the dark, besides using it in your needs, to look at the wonders of the kingdom of earth and heavens, and to consider the signs are within, consequently, preserve them from looking at a woman who is not your *mahram*, or to look at the *Aurat*, or to images and films of pornography, and indecent sections, or to look at a Muslim with contempt, or to reveal a Muslim flaw, or to look at someone else’s house without his permission.

**\* As for the ear:** preserve it from listening to heresy, or backbiting, gossiping, or obscenity, or going into falsehood, or revealing people’s disadvantages; or listening to the talk of people who hide it from you, or listening to songs and amusement machines, such as rebeck, lute and flute, and so on. Ears were created for you to hear the words

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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 increasing the remembrance of Allah the Exalted, and read His book, and guide with it the creation of Allah to His path, and to express with it 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 in it, and it is the most prevailing of your organs on you, and on all other people, and nothing overturns people on their noses in the Fire except the ingathering of their tongues. Moreover, preserve it with your utmost strength, so as not to overturn you in the bottom of hell, guard your tongue against lying in seriousness and humour, do not accustom your tongue to lying in humour, then it will influence seriousness.

In addition, if you want to know the lying ugliness of yourself, look at the lying of others, and the estrangement of yourself from it, and your belittling and rebuking of its owner. As such, do in all the shortcomings of yourself; as you do not see the ugliness of your flaws by yourself, but you do not accept it from others, as what you have rebuked from others, others will rebuke it from you, so do not be content with this for yourself.

Beware, never promise of something and you do not fulfil it, but your charity to people should be action without saying, if you have to promise, beware you forsake your promise except only in case of incapability or necessity; as this is a sign of hypocrisy and ethics malignancy.



**Preserve your tongue from backbiting**, which is mentioning a person of what he dislikes and it is an adequate deterrent to abstain from backbiting Allah's saying:

﴿ وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ 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 abhor that (so abhor the other!)”  
[Al-Hujurat:12]

There is a matter if you think about it; it will make you abstain from backbiting. Is to look in yourself, is there an outward or inward flaw? Have you ever committed a sin covertly or openly? If you know this from yourself, then know that his inability to evade from it is like your inability, and his excuse is like yours and as you hate to be exposed and your flaws are mentioned, he also hates it. However, if you cover him, Allah will cover your flaws, and if you expose him, Allah will empower sharp tongues to tear your honour in this world, then Allah will expose you in the Hereafter in front of all people.

If you look inwardly and outwardly at yourself and you do not find a flaw and a shortage in religion or in this world, then know that you are ignorant of the defects of yourself and this is the worst kind of folly. If Allah wanted to you good, He would show you your own flaws, as you see yourself with the perspective of contentment, it is the peak of your folly and ignorance.

Beware of dispute, argument and ascribing purity for yourself, Allah the Exalted said:

﴿ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴾ [النجم: ٣٢]

“Therefor ascribe not purity unto yourselves. He is Best Aware

of him who wards off (evil).” [An-Najm: 32] Beware that you will be used to this, and realise, this diminishes your status among people and brings Allah’s wrath on you.

If you desire to know that praising yourself does not increase your status among others, look at your peers when they praise themselves for what they have of virtue and money, how your heart rebukes them. Moreover, your nature dislikes it and you rebuke them if they go; take heed, that they also in the case of praising yourself they will rebuke you in their hearts and with their tongues when you leave them.

**Shun cursing anything that Allah the Exalted created** either an animal or food or a certain person.

Do not enforce your decisive testimony on any of the people of the *Qiblah* regarding *Shirk* (Associating partners with Allah), or disbelief, or hypocrisy. He who is familiar with the hearts innermost is Allah, and do not intermeditate between the bondmen and Allah the Exalted. Be informed, that on the Day of Resurrection you will not be told, why did not you curse so and so, and why were you silent on so and so. But if you did not curse the devil the whole of your life and you did not occupy your tongue mentioning him, you will not be asked about him, and you will not be demanded of him on the Day of Resurrection, and if you curse any of Allah’s creation you will be asked about him.

Do not dispraise anything that Allah created.

Shun your tongue from supplication on one of the creations of Allah the Exalted, unless you are oppressed and pray as much as your oppression and if you forgive, it is better.

Shun your tongue from joking, ridicule, and mockery of people in seriousness and humour; as it drops the gravity and hurts hearts, and instils hatred in the hearts, as this is the principle of anger and wrangling.

Beware of the false oath and insulting the companions or one of them, (may Allah be pleased with them). Avoid perjury testimony and insulting, in addition to all words of harm to Muslims and *fatwa* without knowledge and any words that slander the religion, or slander one of the Prophets, scientists, or the Qur'an, or any of Allah's rituals, or be silent of commanding the good and forbidding the evil, and beware of neglecting the response to salutation.

Adherence to silence will assist you to control your tongue as much as necessary, Abu Bakr al-Siddiq pointed to his tongue and said, "This is the one who has brought me to dangerous situations.", so be careful of it with the utmost of your effort. It is the strongest cause of your devastation in this world and in the Hereafter.

**\* As for the stomach:** Preserve it from eating *haram*, and the suspicious, and be eager to acquire *halal*, and if you find it, so be keen to limit yourself to below satiety, as satiety hardens the heart and spoils the mind, and abolishes memorisation, and burdens organs on worship and science and it strengthens lusts.

Beware of eating *riba* (interest), bribery, extortion, robbery, and all are taken by any deal that *shari'a* prohibits, and beware of drinking alcohol, and eating intoxicants, and every unclean and disgusted, and devouring the property of an orphan.

Be informed that knowing the *halal* and its acquiring is an obligation on every Muslim, such as the five prayers.

**As for the private parts;** so preserve them from all that Allah has forbidden and be as Allah says:

﴿ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ \* إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ  
فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴾ المؤمنون: ٦٥

“And who guard their modesty \* Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy.” [Al-Muminun: 5-6]. Preserve your private parts from adultery, homosexuality, lesbianism, masturbation, and uncovering it to those who are prohibited to look at, or in the solitude with the absence of a purpose.

You will not reach to the preservation of the private parts except by preserving the eye from the sight, and preserving the heart from thinking, and keeping the abdomen from the suspicious providence and satiety; as these are the drives of lust and its seedlings.

**\* As for the hands:** Shun them to hit a Muslim, or to take with them money that is *haram*, or to harm one of people, or to betray with them a trust or a deposit, or to defraud the amount and the weight, or to steal, or to kill or to beat someone unlawfully, or to take bribes, or to give them. Shun them to burn animals and their mutilation. Shun them to play with dice, and all gambling gaming. Shun them to play with forbidden instruments, such as mandolin, rebeck, lute, flute, and strings. Touch, not the foreign woman. Draw not creatures with spirit; beware of preventing *zakat*, and to avert the labourer of his wage. Shun your hands from writing what is not permissible to speak, as the pen is one of the two tongues, guard the pen of what must be avoided by the tongue.

**\* As for the two legs:** Shun them from walking to *haram*, such

as walking in calumny of a Muslim to harm him. Be cautioned of swaggering in walking and passing before the hands of a worshiper, and stretching the leg to the Qur'an, and every walk to *Muharram*, and to be absent from a duty.

Be cautioned of the parents' disobedience, breaching of the kinship, and harming the neighbour even if he is an infidel, and the black staining of hair, and resembling men of what is special for women and vice versa.

Be warned against lengthening the dress, and the imitation of a believer to mock him, and spying on people's private aspects, tattoos, removing eyebrows' small hair, hooking (*join hair with an additional piece to seem longer*), and forsaking the Muslim above three days, except for a legitimate excuse.

Shun from wearing gold, silver, and silk except for the silver ring, and beware of using gold and silver pots and possess them.

**Beware of being alone with a foreign woman and assist in committing the sin. Beware of forsaking the obligations (al-fara'd) or delaying them without excuse**, and taking the animal as a target (in the game). Beware of delaying the pilgrimage in case of the ability, and borrowing if you do not hope to fulfil your debt. And spending money in a sin, and the contempt of the Qur'an and any *shar'ei* science, and using the found items before its notification and sitting while watching evil acts, or witchcraft, and accessing witches, fortune tellers, soothsayers. Avoid revolting against the obedience of the imam, and harbouring the oppressor and preventing his access to the owners of a right to take their right from him. As well as, terrorising Muslims and the non-fulfilling of the vow.

Be informed, that your movements and your motionlessness with

your organs are a gift to you from the blessings of Allah the Exalted, so do not move any of them in the disobedience to Allah and used them in the obedience to Allah the Exalted.

Be well acquainted, if you be negligent then on you will be the consequences and if you strive, to you return its fruits and Allah is self-sufficient and He does not need you or your work. As for every soul is a hostage of what it earned, and shun of saying, “Allah is Generous and Merciful, He forgives sins for those who are disobedient”, this is a truthful saying meant to express untruthfulness. Be informed, that your saying is also like the saying of he who wants to be a jurisprudent in the religious sciences without studying science and he is engaged in idleness. He says Allah is Generous and Merciful; He is capable of flooding my heart with the sciences, which He had flooded in the hearts of His Prophets and His *awle’a* [patrons] without effort, repetition and learning. This as the saying of he who wants money but he does not work, and he says Allah is Generous and Merciful, He has the treasures of the heavens and the earth, and He is able to inform me of a treasure that will spare me work for earning, He did so to some of his bondmen. If you hear the words of these two men, you will ridicule and folly them, even if what they described of Allah’s Generosity and His ability is factual and truthful. Therefore, the well learnt of the insights in religion will laugh at you, if you asked for forgiveness without working to seek it, and Allah says:

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾ [النجم: ٣٩]

“And that man has only that for which he makes effort.” [*An-Najm*: 39].and He says: ﴿ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ﴾ [التحریم: ٧]

“You are only being paid for what you used to do.” [*At-Tabrim*: 7].

and He says: [الانفطار: ١٣ ١٤] ﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ \* وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ﴾

“Lo! the righteous verily will be in delight. \* And Lo! the wicked verily will be in Hell.” [*Al-Infitar*: 13-14].

If you are not to neglect the quest of seeking knowledge and money depending on His Generosity, so do not neglect the provision for the Hereafter. Do not faint; as the Lord of the world and the Hereafter is One. He is Generous and Merciful, and His Generosity does not increase due to your obedience, and His Generosity be Glorified and Exalted that He paved the way to you to reach the perpetual kingdom, and the permanent eternal delight, with your patience to shun the desires for a few days, and this is the utmost Generosity.

Do not speak to yourself with idles whims but take the example of determinants and people of intellects from among the Prophets and the righteous. Further, do not covet to harvest unless you sow, and O would that whosoever fasted, prayed, performed Jihad, he will be forgiven.

This is an outline of what you should guard your organs against and the works of these organs will be filtered from the attributes of the heart. If you are craving to preserve the organs, you should cleanse the heart; it is the inner piety. The heart is a morsel if it becomes good (reformed) the whole body becomes good, but if it is spoilt, the whole body will be spoilt. Be engaged in its repairing to reform your organs, and its reformation is by a commitment to monitoring.



Be informed that the heart-disliked qualities are many, this include, envy, hypocrisy, and self-conceit.

**Envy is the love of removal of bounties from others,** even if

he does not get any of them. This is the ultimate malice; the envier is the tormented, who will not be granted mercy, and he is still in the constant torment in this world until his death, and the bondman 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 demanding a status in the hearts of people to attain power and reverence.

**As for self-conceit, vanity, and pride: this is the incurable disease,** it is that the bondman looks to himself with the eye of pride and the haughtiness, and he looks at the others with contempt and humiliation. Thus, the outcome of this is on his tongue by saying, “I, and I, as the devil said, “(Iblis) said:

﴿أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ [الأعراف: ١٢]

“I am better than him. You created me of fire while him You did create of mud.” [Al-A'raf:12], its outcome is shown in gatherings as haughtiness, precedence and the request to be in the front, and in the dialogue, he disdains that his words will be rejected.

You should not look at anyone but you think that he is better than you are and the credit is his compared to yourself:

**If you see a little child,** you say, this did not disobey Allah, and I disobeyed him, no doubt that he is better than me.

**If you see a senior,** you say, this has worshipped Allah before me; no doubt, he is better than me.

**If he is a scholar,** you say, this is given what I was not given, and he reached what I did not reach, and he knew what I am ignorant of. How can I be equal to him?!



**If he is ignorant**, you say, this has disobeyed Allah with ignorance, and I disobeyed him with knowledge. And sure my argument has no weight with Allah, and I do not know what it will be sealed for me, and what it will be sealed for him?



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. He is your Master and your Protector and your Creator. Whenever you remember Him, He is with you, no matter how broken your heart is, as you are grieving for your shortening in your religion, He is your companion and He is always with you with His knowledge. If you knew Him rightfully, you would take Him a companion, and you would forsake people aside. If you cannot do so in all your times, you should not abandon your night and your morning from a time to be designated for you to be with your Lord, and to enjoy with Him your intimate discourse. May Allah escort you to your goodness and your guidance.

Beware of evil company, and stick to good people you would succeed and let books be your sitters, and refer to the *salaf* biographies, and do not work on a science until you perfect the one preceding it, and glance at the progression of the science and work masters, and do not be convinced with the menial level, as the poet said,

*I did not see in the people flaws something, such as  
the defect of the competent fellow to realise perfectness.*

**Strive to maintain your honour against the exposure to acquire this world and the humiliation to its people, and be content you will be dignified**, and it was said, he who is contented with bread and beans, no one could enslave him.

A Bedouin passed by al-Basra and then he said, “Who is the master of this town? It was said to him: al-Hassan al-Basri, he said, “with what he is their master? They said: “Because he had given up their world and they needed his knowledge.”

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا \* وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾ [الطلاق: ٣٢]

“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].



When piety is genuine you will see all good, and the pious man does not play the hypocrite with people, and he does not expose himself to what harms his religion, and 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 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 adversity, Allah said:

﴿ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ \* لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴾ [الصافات: ١٤٣ ١٤٤]

“And had he not been one of those who glorify (Allah) \* He would have tarried 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 adversity. It was said to him:

﴿ ءَأَلْفَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴾ [يونس: ٩١].

“What! Now! When hitherto you have rebelled and been of the wrong-doers?” [Yunus: 91].

Thus, make for yourself good deeds reservoirs of piety, you will find them in times of adversity, Allah said:

﴿وَلَمَّا بَلَغَ أَشُدَّهُ ۖ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ [يوسف: ٢٢]

“And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.” [Yusuf: 22], and He said:

﴿قَدْ مَنَّ اللَّهُ عَلَىٰ نَاثٍ ۚ إِنَّهُ مَنِ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ [يوسف: ٩٠]

“Allah has shown us favour. Lo! he who wards off (evil) and endures (finds favour); for verily Allah loses not the wages of the kindly. [Yusuf: 90].

**Let your clothing be an average** between the clothing of luxurious arrogant people and the clothing that people would despise.

**Reckon yourself with every look, word, step,** as you are responsible for them.

Furthermore, be of good handling of people, with the intensity of isolation from them, as isolation is a rest from mingling with the bad companions and preserving reverence. It has been said, “Handling people is half of the mind” if you have to mingle with people, mix with them with patience, and if you exposed their morals you could not handle them.



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 disseminate in the matters of religion and the world.

Observe every hour of your time how it goes; do not let them 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 and send to your coffin what you will be pleased with on the day of your arrival to it.

*O he who works for this life,  
and he is tempted with the length of hope,  
death comes abruptly,  
and the grave is the deeds safe.*

**Mind the consequences of incidents,** to enable your refraining from all that you desire and all that you detest.

**If you find yourself heedless, go to the graves,** and remind yourself of the near departure.

**Manage your spending affairs,** do not waste; lest you need people, wise people said, “Economy is half of the living, and saving money is a sign of good mind, and waste is a sign of folly.” If you leave behind property for your heirs is better than they suffer a want of people.

Set piety as your provision and emblem. It is the mean of success and achievement. Allah the Exalted said: ﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾ [النبا: 31]

“Lo! for the duteous is achievement.” [An-Nabaa: 31], which is the

best causes to discharge afflictions, ending worries and enhancement of livelihood, Allah the Exalted said:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا \* وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾ [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], which is the best way to meet needs and expedite matters, Allah the Exalted said:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴾ [الطلاق: ٤].

“And whosoever keeps his duty to Allah, He makes his course easy for him.” [At-Talaq: 4].

Avoid all that you hate to be shown of your deeds, and what you know that people will disgrace in public, so do not do it in privacy.



Likewise, I recommend you the book of Allah the Exalted: keep on memorising it, perfect its reading, reflect on its verses, and stand between the hands of your Lord, you will succeed, and you will be blessed in the two houses.

Be committed to the Sunnah regarding knowledge and work.

**Read the Prophet biography in which there are the example** and the knowledge of your Prophet (peace and blessings of Allah be upon him) in all his situations.

Read the biographies of the righteous people, as their stories increase the faith and stabilise the self to the obedience of the Beneficent.

**Memorise from the poetry its best** and from the eloquent speech its noblest, and from the majestic wisdom, and from the honourable meanings its best and most beautiful.

**In conclusion:** - O you the most beloved- ask Allah the Exalted with His Might and His Power to give you beneficial knowledge, virtuous deeds, a humble heart, an enhanced livelihood, and make piety your providence, and politeness be your ornament, and good companionship be your supporter, and Allah contentment be your uppermost purposes.





## 10

RULINGS ON THE MUSLIM WOMAN  
DRESS AND ADORNMENT



- 1 - The Veil of the Muslim Woman
- 1 -Rulings on the Woman Private Parts (Awrah)
- 3 -Rulings on the Muslim Woman Adornment





## 1

## The Veil of the Muslim Woman

One of the greatest purposes of this religion is the establishment of a pure society, in which desires are not stirred, and instincts are not enthused. Where the means of seduction are tightened and the doors of excitement are closed. The believing women are singled out in the Book and the Sunnah with great recommendations, and from these recommendations, the veil which was legalised to preserve the woman's chastity and to protect her from being hurt by the sight of those who are in their hearts there is a disease.

The rulings of the *hijab* [veil] in the Book of Allah, and in the Sunnah of His Messenger (peace and blessings of Allah be upon him) is explicit in its call, and it is clear in its significance, as the *hijab* is an obligation agreed upon, where there is no dispute about it between the scholars of Islam in the old and modern.

**The dress *Jilbab* that is mentioned in the verse:** is all that covers from the head top to the foot bottom of a full-body garment and a cloak, and what the woman wears over her clothes (*abaya*). Lowering the *Jilbab* means: to let down and unloose it on all her body, the entire believers were addressed of what the mothers of believers were addressed in Allah the Exalted saying:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ  
ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ [الأحزاب: ٥٩]

“O Prophet! Tell your wives, your daughters, and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, that so they may be recognised and not

annoyed. Allah is ever Forgiving, Merciful.” [Al-Ahzab:59].

Others than the mothers of believers are more in need of covering because the mothers of believers have the grandeur and the loftiness in the souls, so the verse forbid to be soft in speech and unveiling *al-tabaruj*.

Unveiling, *al-tabaruj*, is that a woman shows what she calls the lust of a man which she is obliged to cover. She who adorns herself in front of non-*mahrams* is in the view of *al-Sharia* unveiled *mutabarejah*.

Allah the Exalted mentioned their adornment in His saying:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِمِحْمَرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: ٣١].

“...and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands fathers, or their sons or their husbands’ sons, or their brothers or their brothers’ sons or sisters sons, or their women, or their slaves, or male attendants who lack vigour, or children who know nothing of women’s nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that you may succeed.” [An-Nur: 31].

**As for the first adornment:** it cannot be hidden:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

“and to display of their adornment only that which is apparent” and He did not say: except what they have shown. So it is known by this: that the first adornment is the adornments of clothes.

**As for the second adornment:** it is an inner adornment, it is permissible to show it to those mentioned by the verse:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ﴾

“...and not to reveal their adornment save to their own husbands....”

Be informed - O you the blessed- that the veil has never been a barrier from performing a duty, or a barrier to access a right, but it has been and it will be an upright way for women to perform their role perfectly in life with modesty and integrity.

As the believer woman was ordered to wear the *hijab* when she goes out, and to meet with her non *mahram*, she was also ordered to stay in her house, her house is better for her, and her job in her house is one of the most honourable jobs in the world, besides she who can achieve it and be qualified for it, she is the one who completes the noblest of the ethics, and she is not affected by the dust of afflictions.

It is an erroneous opinion and a decayed conception to claim that a woman is in her house has no work. This is an act of misunderstanding of the facts and ignorance of the nature of human society and human composition, and the most aggravated is that her work is limited to cooking and service, but rather her work is raising the generations and care for them; so that the seeds of the nation grow healthy. As the true function of woman in her house is building

and rehabilitating the nation to seize the proper place it deserves. Therefore, it is a huge mission for those who understand, for this reason, the work of a woman in her house is equal to men who are witnessing Friday prayers and congregational prayers and it is equal to supererogatory pilgrimage and Jihad.

### Conditions of the *Shar'ie* [Lawful] Veil

Scholars have detailed in their books the conditions of the lawful *hijab* for Muslim woman, as they understood from the texts of the Quran and the Sunnah and the purposes of Sharia in eight conditions:

**The First Condition:** the *hijab* should cover all the body, including the face (its limit is from the head hair outlets down to the chin lengthwise and between the two ends of the ears width wise), and the two hands. This is the most predominant scholars' view; the face is the focus of beauties and the spot of temptation. It is more entitled to be covered than legs, which scholars agreed to cover them.

Based on the saying of the permissibility to uncover the face, it should be noted that there is no disagreement among the scholars that covering the face is better than uncovering it. There is no disagreement between the scholars on the prohibition of placing any kind of adornment on the uncovered face of Kohl and the like, and there is no disagreement between them on the non-permissibility of uncovering something from the hairs whatever small it is, as it is not a part of the face, but it is a part from the head. Along with, the scholars are agreed on the obligation of covering the face when fear of temptation. There are not any considerable disagreement known of these matters among the Muslim scholars of all times.

Moreover, when he (peace and blessings of Allah be upon him) said, "Whoever trailed his garment out of pride, Allah would not

look toward him on the Day of Resurrection” So Umm Salamah said, “What should the women do with their dress tails?” He said, “Slacken them a hand length.” So she said, “Then their feet will be uncovered.” He said, “Then slacken them a forearm length and do not add to that.”

If all this caution regarding the foot, then the face is more tempted, this is no more than a notice with the lower on the higher. The *sharia* law is more prudent to prevent the uncovering of the foot and authorizes the uncovering of the face, which is the spot of temptation; thus the covering of the face was prevalent in all countries of Islam to near decades.

Al-Haafiz ibn Hajar (Died. 852 AH) said, “It is continued on working to allow women to go out to the mosques, the markets, and the travels in *Niqab* so that men would not see them.”

A number of the imams of Islam reported that the Muslims agreed to prevent women from going out bald-faced (uncovering their faces), such as ibn Raslan and Saharanfour, before them the imam of the two holy mosques al-Gawani, as reported by al-Sherbini and others.

**The Second Condition:** It should not be an adornment in itself, so the *abaya* [gown] should not be adorned in its colour, or in its embroidery, and so on, and from among the proofs of that, Allah the Exalted said: [النور: ٣١] ﴿وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾ “...and to display of their adornment only that which is apparent...” [*An-Nur*: 31]. As adornment draws men’s attention to it and enters into this concern what has happened for our women in these days of the ornamented *Abaya* which are mottled or embroidered or festooned, all of which are *haram*.

**The Third Condition:** The *hijab* should be thick, it is not transparent, because the covering is not attained without it, since the transparent clothes increase woman temptation and adornment, as the cloak that appears what is beneath it, it is not from the *hijab*. The Prophet (peace and blessings of Allah be upon him) said this, “Two are the types of the occupants of Hell whom I did not see: people having whips like the cows tails with them and they would flog people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the *bukeht* camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from a such and such distance.” Related by Muslim. (*bukeht*: long necks camels).

Imam ibn Abd al-Barr said, “The Prophet (peace and blessings of Allah be upon him) means that women who wear transparent clothes that describes, and does not conceal, they are namely covered and naked in truth.”

Al-Hittami held in his book: “The Rebukes of Committing Major Sins” with a special chapter on wearing a thin garment, that describes her skin, and he counted it from the major sins. Then he quoted the hadith as saying, “Two are the types of the occupants of Hell whom I did not see.”

**The Fourth Condition:** is that the *hijab* should be loose, not tight, so that it does not describe anything from her body, and when the *abaya* is tight, so it is not a cover for women’s charms. Rather, the *abaya* may be a temptation, but not a covering. This is because the purpose of the dress is to drive away temptation; this can only be done by the loose and the wide. As for the tight although it covers the skin

colour, it describes the size of her body or some of it and portrays it in the eyes of men, herein there is corruption, and the inviting to it what is not hidden, accordingly, it must be wide. Osama ibn Zaid said, (may Allah be pleased with him) the Messenger of Allah (peace and blessings of Allah be upon him) clothed me a Coptic garment (*it is a thin white Egyptian garment*), which was gifted to him by Dahya al-Kalabi, may Allah be pleased with him, I clothed it to my wife, then the Prophet (peace and blessings of Allah be upon him) said, “what’s wrong, why are not you wearing the Coptic? I said, “I clothed it to my wife,” the Prophet (peace and blessings of Allah be upon him) said, “Tell her to wear a light shirt-like gown under it I am afraid it will describe the size of her bones.” Related by Imam Ahmad. The Prophet (peace and blessings of Allah be upon him) ordered that the woman wears a light shirt-like gown under the thick Coptic to prevent her body from being described.

Therefore, it is clearly forbidden, what some women do of wearing tight gowns that show their bosoms or some of their organs. Some may think that she contents her Lord by wearing any gown of any kind, even if it is ornamented or tight, and this is due to the unawareness of the *Sharia* rulings and the negligence of its etiquettes.

**The Fifth Condition:** That a woman veil should not be incensed or perfumed; for women were banned to be perfumed if they go out of their houses, for his (peace and blessings of Allah be upon him) saying, “Any woman who is incensed herself then she passes by people so that they can smell her fragrance, she is an adulteress.” Related by Imam Ahmad and al-Nisa’e, and al-Hakim authenticated and al-Zahabi agreed with him. And in his saying, (peace and blessings of Allah be upon him) “Whoever woman incensed herself should not join us in the ‘Isha’ prayer.” Related by Muslim.



If this is *haram* for a woman goes to the mosque, then what do you think my Muslim sister of the one who goes to the market and the parks? There is no doubt, it is further prohibited and a greater sin and Al-Hitami mentioned in his book *al-Zawagir*, that a woman goes out of her house perfumed and ornamented is from the major sins, even if her husband authorized her.

**The Sixth Condition:** it should not resemble man's clothing, for it is proven from the *ahadith* that a woman is threatened with cursing and expulsion from Allah's mercy if she resembles the man in clothing or others matters. Among these; his (peace and blessings of Allah be upon him) saying, "They are none of us, who resembles men from women, nor who resembles women from men." Related by Imam Ahmad, and al-Hitami counted this misdeed is one of the major sins.

**The Seventh Condition:** It does not resemble the dress of non-believers since the imitating of the non-believers has bad effects on the Muslims' faith and their behaviour. The Messenger of Allah (peace and blessings of Allah be upon him) said, "He who imitates any people (in their actions) is considered to be one of them." Related by Imam Ahmad and authenticated by al- Iraqi in *al-Mughni*, and on the authority of Abdullah ibn Amr ibn al-Aas said, "The Messenger of Allah (peace and blessings of Allah be upon him) saw me wearing two clothes dyed in saffron, whereupon he said, "These are the clothes of the non-believers, so do not wear them." Related by Muslim.

**The Eighth Condition:** That the *hijab* will not be a dress of fame different from the usual *hijab*, so it will turn the attention to her, and the believing woman is shy and decent, she does not seek to attract attention and she does not pursue the foreigners' admiration. On the

authority of Abdullah ibn Omar (may Allah be pleased with him) said, “The Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever wears a garment of vanity in this world, Allah will clothe him a garment of humiliation on the Day of Resurrection, then He sets in it ablaze.” Related by Abu Dawud, and ibn Majah, and improved by Al-Mundhiri in “*al-Targheeb wa al-Tarheeb*.”

### The Hijab is Obedience to Allah and His Messenger and it is not a Habit.

Remember, - O you the blessed one - that the *hijab* with its legal attribute is a divine obligation and the Muslim woman has nothing but to be obedient to Allah in this directive. Allah the Exalted says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا﴾ [الأحزاب: ٣٦]

“And it becomes not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His Messenger, he verily goes astray in error manifest.” [Al-Ahzab:36].

And the *hijab* with being a covering for the women, in addition, it is a sign of the Muslim woman; distinguished her from the others and it is proof of her modesty, and modesty is merged with faith, as he (peace and blessings of Allah be upon him) said: “Modesty and belief are merged together. If one of them is removed, the other is removed.” It was authenticated by al-Hakim and approved by al-Zahabi. The unveiling of the Muslim woman is a publicising of sin; the severe warning came in the Sunnah to those who publicising it.

Be informed – O you the blessed one - that the rebellion of woman over the rulings of her religion is not freedom, nor a victory for her, but a triumph for her Satan and for those who want to inflict Muslims in the grips of evil.

Let the Muslim woman know that life is to demise, and she will stand between the hands of the Great Transcendent, so prepare for that stand, and take its preparations, before a soul saying:

﴿بَحْسَرَتِي عَلَىٰ مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ﴾ [الزمر: ٥٦].

“Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!” [Az-Zumar: 56]. If the wise woman meditates on her status after a few days of her burial, she would imagine the world reality and its deceptive decoration.

### The Precautions Related to Clothing

It is not permissible for the Muslim woman and the Muslim man to have crosses and the like on their dress, which is the symbol of the infidels, on the authority of Imran ibn Hattan that Aisha (may Allah be pleased with her) told him that the Prophet (peace and blessings of Allah be upon him) never used to leave in his house anything have images or crosses but he obliterated it.” Related by al-Bukhari.

It is obligatory for a Muslim to remove crosses from clothes, objects, advertisements and commercials because that is evil that must be removed.

It is not permissible that the dress of Muslim and Muslim woman contains pictures of a human, or animal that has a soul.

It is not permissible for a woman to wear trousers unless it is not

similar to man's trousers, that it is not meant to resemble what the non-believers wear, and that it is worn under the loose-fitting clothes.

There is no doubt, that the woman who wears trousers which does not meet these conditions, it is not appropriate for the prudent decent woman, but rather, it is a lack of modesty, which is from the resemblance of those who have no morals.



## 2

## The Rulings on the Woman

Private Parts (*Awrah*)*Woman Awrah in front of her mahrams*

The woman's nakedness in front of her *mahrams* (i.e. father and brother) is her whole body, except what often appears, such as face, hair, neck, arms, and feet. Allah the Exalted says:

﴿وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ  
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ  
نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ  
الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ﴾ [النور: ٣١]

“... and not to reveal their adornment save to their own husbands or fathers or husbands fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters sons, or their women, or their slaves, or male attendants who lack vigour, or children who know nothing of women's nakedness.” [*An-Nur*: 31].

These are *mahrams*, they vary in nearness and safe from temptation; for this reason, and the woman shows her father what she does not show to her husband's son.

**Woman's *Awrah* in front of the chaste Muslim woman:**

The woman's *Awrah* in front of the chaste Muslim woman (whether the woman is a mother or a sister or a foreigner) is between the navel and the knee, except in necessity, or the severe need, such as medication, etc. This does not mean that the woman's clothing in

front of women should be short clothes between the navel and the knee, no one of the scholars say this, but the meaning of this is, that if the woman has long loose clothes, then it happened to her that something came out of her leg, or from her upper part of the chest, or the like in front of the other, this is not a sin. Sheikh al-Islam ibn Taymiyah said that the women dress in the era of the Prophet was covering from the palm of the hand to the heel of the foot.

The Muslim woman should know that the sitting of the woman in front of her Muslim sister, who is uncovering what is above her navel and what is beneath her knees, goes beyond the limits of modesty and forbearance. Is it of decent morals and modesty that a man should sit in men's gathering and he has nothing on him except what covers between his navel and knee?

The answer: Absolutely no, so is the woman.

It is likely that a group of research scholars said that the woman's *Anrah* in front of a Muslim woman is what often shown, which is usually uncovered at home and at the time of service at home, it is difficult for her to get rid of it, i.e. the places of adornment, exactly as the woman shows at her *mabrams*, like the uncovering of the head, the hands, the neck, and the feet, and the apparent of the Qur'an indicates that a woman does not show another woman only what she shows to her *mabrams*, as Allah the Exalted said:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾ [النور: ٣١]

“...and to display of their adornment only that which is apparent,” [An-Nur: 31], which was practised by the Prophet's women, and the companions' women and those who follow them with charity from the women of the nation to our time, and this is still the practice of the decent religious people of modesty and decency.

As for uncovering enhancement, it is a path to seduce the woman and to be fascinated by her sex, and this exists among them, there is also a bad role model for other women. This also resembles the infidel women and impudent women in their clothes. It was approved on the Prophet (peace and blessings of Allah be upon him) that he said, “He who imitates any people is considered to be one of them.” Related by Imam Ahmad and Abu Dawud.

### **Awrah of the Muslim woman in front of none believing woman:**

The most predominant view of the scholars that it is not permissible for a non-believing woman to look at a Muslim woman except for the face and the hands, and the proof for that is Allah the Exalted saying:

﴿وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ  
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ  
نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ  
الَّذِينَ لَمْ يَطْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ﴾ [النور: ٣١]

“... and not to reveal their adornment save to their own husbands or fathers or husbands fathers, or their sons or their husbands’ sons, or their brothers or their brothers’ sons or sisters sons, or their women, or their slaves, or male attendants who lack vigour, or children who know nothing of women’s nakedness.” [An-Nur: 31].

The proof in the verse says, “... or their women” where the verse indicates that the believing woman does not strip in front of unbelieving women (either a polytheist or from the people of the book) if it is permissible to her to look, there will be no use for the specification.



It was mentioned in the letter of Omar ibn al-Khattab (may Allah be pleased with him) to Abu 'Ubaydah (may Allah be pleased with him), then he said, "I have been informed that some of the Muslim women enter the baths, with the women from the people of the book, prevent that and avert it." Related by al-Bayhaqi in *al-Sunan al-Kubra*, Abdul Razzaq in his book. If the uncovering before the infidel women was permissible, so Omar would not forbid it, and Abu Ubaydah would not implement it. There was no denial of it from any of the Muslims. One of the reasons for the prohibition is that an infidel woman may tell about the *Awrah* of the Muslim woman to an infidel man.

***Awrah* of the Muslim women before a slandering woman:**

As for Muslim woman *Awrah* before a slandering woman, the most predominant that she should not look at her except her face and hands, because she would describe her to men.

The Muslim woman is in an utmost need of modesty and preserving her honour in this time, in which there is a lot of temptations and the spread of photography everywhere and in every situation.

## 3

## The Rulings on Muslim Woman Ornaments

### Tattoo:

The tattoo is forbidden, it is stitching skin with a needle until blood comes out, then sprinkle on the spot a kind of Kohl to be blue or black. This is because of the *Sabeeh hadith*; the Messenger of Allah (peace and blessings of Allah be upon him) cursed the woman who affixes hair extensions and the woman who has that done, and the woman who does tattoos and the woman who has that done, *An-Namisah* (the one who does the plucking) and *Al-Mutanammisah* (the one who has it done).”

### Plucking

It is forbidden, which is plucking of eyebrows, by shaving, or cutting, or a substance that removes it, or for some of it, because Allah the Exalted says:

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا \* لَعَنَهُ اللَّهُ  
وَقَالَ لَا تَخْذَنْ مِنْ عِبَادِكِ نَصِيبًا مَفْرُوضًا \* وَلَا ضَلَّوهُمْ وَلَا مَنِتَّهُمْ وَلَا مُرْتَنَّهُمْ  
فَلْيَبْتِكُنَّ أَذَانِ الْأَنْعَامِ وَلَا مِرْتَهُمْ فَلْيَغْيِرْ خَلْقَ اللَّهِ﴾ [النساء: ١١٧-١١٩]

“They invoke in His stead only females; they pray to none else than Satan, a rebel \* Whom Allah cursed, and he said: Surely I will take of your bondmen an appointed portion, \* And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle’s ears, and surely I will command them and they will change Allah’s creation. [*An-Nisaa*: 117-119].

And the above-mentioned hadith and the citation in the verse: that the Satan will order people to change the creation of Allah the Exalted, and some interpreters have understood that the intended meaning here in the verse is the tattoo, the plucking, and the teeth cleavage.

Nevertheless, if the eyebrows hair is harmfully excessive or shameful to the features and it is increased to the extent of distortion, it is fine to take as much as the distortion is removed.

### **Removal the rest of the body hair:**

It is permissible for a woman to remove the hair from places where she has not had the habit of growing hair in them, such as moustache hair or beard, and it is permissible for her to remove thighs hair, legs and arms.

However, it is not permissible for a woman from the (*mabrams* or others) to see what is between the navel and the knee, except in necessity, or for a need to be placed in the status of necessity and it is not a necessity. Or the need to remove the hair of *Anwrah* and thighs in women, it is not permissible to uncover the *Anwrah* to remove the hair of the *Anwrah*.

### **Shaving the Hair of Woman's Head:**

It is forbidden for a woman to shave her head except in the case of necessity.

### **Shortening the Hair of Woman's Head:**

It is permissible for a woman to shorten the hair of her head unless it resembles the infidels or sluts or men.

### **The Hairdressing:**

It is desirable for a woman to care for her hair by washing, cleaning, combing, and dehydrating.

Most predominant, for a woman to avoid hair styling, in shape of a cake over the head, nonetheless, if it is on the neck, for example, it is fine lest the woman will go out to the market, then, in this case, it will be from *al-Tabarouj*, because it will be prominent behind the *abaya*, consequently, it is not permissible.

### **The Wig:**

It is forbidden to join the hair of a woman to another hair, whether it is married or not, and whether by permission of the husband or without his permission. This is because the Messenger of Allah (peace and blessings of Allah be upon him) cursed the woman who affixes hair extensions and the woman who has that done, and the woman who does tattoos and the woman who has that done.”

The curse on a thing indicates that it is forbidden, and the reason that it is forbidden because it involves fraud and changing the creation of Allah.

### **Teeth Carving:**

It is also forbidden for a woman to carve her teeth with a rasp to separate between them for beautification, because of the hadith: “Allah has cursed women who artificially create spaces between their teeth.” Related by Muslim.

### **Cosmetic operations are of two types:**

**First:** To remove a defect caused by an accident or congenital defect. Such as nose severe curving or a disease, or congenital defect such as an extra finger, or birthmarks, or restore the body organs shape to the status that the human was created, or restore the organs normal function, in these there is no blame, the Prophet (peace and blessings of Allah be upon him) has authorized to a man whose nose was cut to take a nose of gold.

**Second:** Excessive beautification rather than defect removal, but to increase beauty, such as changing the shape of the nose and enlargement or reduction of the lips, or other parts of the body, and changing the shape of the eyes, these are forbidden, and it is not permissible. It was reported in the authentic hadith that the Messenger of Allah (peace and blessings of Allah be upon him) said, “Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, and those who artificially create spaces between their teeth to look beautiful, such women are altering the features created by Allah.” Agreed upon, because that was in order to increase the beauty and not to remove a defect, so it is from changing Allah’s creation, which is the work of the devil, as Allah the Exalted said:

﴿وَلَا تُغَيِّرُوا خَلْقَ اللَّهِ﴾ [النساء: ١١٩].

“and surely I will command them and they will change Allah’s creation.” [*An-Nisaa*: 119].

### **Dyes and Powders:**

It is not permissible to use except under the following conditions:

**The First** It should not be with the intention of resembling infidel women; as it is not permissible for a Muslim woman to resemble an infidel woman when it comes to matters of adornment.

**The Second:** There should be no harm from using it on the body, as the human body is not man’s property and it is forbidden to do what harms it.

**The Third:** There should be no change in the original creation.

**The Fourth:** There should be no distortion of the beauty of the original creation.

**The Fifth:** It does not reach the extent of exaggeration, which harms the skin, or enters the extravagance circle.

**The Sixth:** It does not prevent water from getting to skin when performing ablution or washing.

### **Artificial Nails and Eyelashes:**

If the purpose of the installation of the artificial nails and the eyelashes is for treatment, as he who his nails were pulled out due to a disease, or his eyelashes were burned, or the like from diseases, then the eyelid was damaged, which led to the change of shape and ugliness of his image, and he needed to implant artificial nails, or its installation, or implant artificial eyelashes, there is no objection to that.

It is not permissible to set it up just for adornment, because it is from the changing of Allah's creation, as it is included in the general terms of hair extensions that are forbidden, and there is no difference in that between married and unmarried.

Muslim women, especially those who are religious and virtuous, should be free from the matters that are returned to them with a decrease in religion and tranquillity and waste their time. She should do what is beneficial to her and her happiness in the two homes. She should be busy with the honourable matters rather than with nonsense and to be keen to seize her time of what is good and that has virtuous consequence.

Allah is the one who provides success and peace and blessings of Allah be upon our Prophet Muhammad and his family and his companions.



## CONTENTS

|  |    |
|--|----|
| DEDICATION .....   | 9  |
| Introduction.....  | 11 |
| Acknowledgements .....   | 13 |
| (1) The Forty Hadiths .....                                    | 15 |
| (2) The Remembrances .....                                     | 31 |
| 1- The Virtue of Remembrance .....                             | 33 |
| 2- The Remembrances of the Day and the Night.....              | 35 |
| (3) The Principles of faith.....                               | 57 |
| 1- The Pillars of Islam .....                                  | 59 |
| 2- The Foundations of Islamic Creed .....                      | 63 |
| 1-Belief in Allah .....  | 64 |
| 2- Belief in the Angels.....                                   | 70 |
| 3- Belief in the Books .....                                   | 73 |
| 4- Belief in the Messengers .....                              | 75 |
| 5- Belief in the Last Day.....                                 | 79 |
| 6- Belief in the Divine Decree.....                            | 83 |
| 3- The Principles of the People of the Sunnah and the Group... | 87 |
| 4- The Fruits of Islamic Creed .....                           | 91 |



## (4) A Summary of Jurisprudence of Purification, Prayer and Fasting.93

|                               |     |
|-------------------------------|-----|
| 1- Book of Purification ..... | 95  |
| 2- Book of Prayer .....       | 105 |
| 3- Book of Funerals.....      | 127 |
| 4- Book of Fasting.....       | 131 |

## (5) The Prophetic Sira [Biography] ..... 135

|  |     |
|--|-----|
| 1- The Nobel Lineage and Upbringing. ....            | 137 |
| 2- His Biography prior to the Mission. ....          | 139 |
| 3- His Biography after the Mission.....              | 143 |
| 4- His Biography after the Migration.....            | 149 |
| 5- His Qualities, Characteristics and Miracles. .... | 169 |
| 6- His Wives, Relatives and Children. ....           | 161 |

## (6) Notables of Islam ..... 183

|   |     |
|---|-----|
| 1- The Ten who were Promised Paradise. ....   | 185 |
| 1- Abu Bakr al-Siddiq (Died: 13 A.H) .....    | 186 |
| 2- Omar ibn al-Khattab (Died: 23 A.H).....    | 187 |
| 3- Uthman ibn Affan (Died 35 A.H) .....       | 189 |
| 4- Ali ibn Abi Talib (Died: 40 AH) .....      | 191 |
| 5- Abu Ubaida ibn al-Jarrah (Died 18 AH)..... | 192 |
| 6- Talha ibn Obaid Allah (Died 36: AH).....   | 193 |

|   |            |
|---|------------|
| 7- Zubayr ibn al-Awam (Died 36 AH).....               | 185        |
| 8- Abdul al-Rahman ibn Auf (Died. 32 AH).....         | 196        |
| 9- Saad ibn Abi Waqas (Died. 55 AH).....              | 198        |
| 10- Sa'id ibn Zaid (Died. 51 AH) .....                | 199        |
| <b>2- Luminaries of Al-lul-Bayt.....</b>              | <b>201</b> |
| 1- Al-Hassan ibn Ali ibn Abi Talib (Died 49 AH).....  | 201        |
| 2- Al-Hussein ibn Ali ibn Abi Talib (Died: 61AH)..... | 203        |
| 3- Ali ibn al-Hussein ibn Ali (Died. 94 AH) .....     | 204        |
| 4- Ja'far al-Sadiq (Died. 148 AH).....                | 205        |
| <b>3- The Four Imams.....</b>                         | <b>207</b> |
| 1- Abu Hanifa (Died: 150 AH) .....                    | 208        |
| 2- Malik ibn Anas (Died: 179 AH) .....                | 209        |
| 3- Al-Shaf'i (Died: 204 AH).....                      | 210        |
| 4 Ahmad ibn Hanbal (Died: 241 AH) .....               | 211        |
| <b>4- The Owners of the Six Books. ....</b>           | <b>215</b> |
| 1- Al-Bukhari (Died: 256 AH) .....                    | 215        |
| 2- Muslim (Died: 261 AH).....                         | 216        |
| 3- Abu Dawud (Died: 275 AH) .....                     | 217        |
| 4- At-Tirmidhi (Died: 279 AH) .....                   | 218        |
| 5- Al-Nasa'i (Died: 303 AH) .....                     | 219        |
| 6- Ibn Majah (Died: 273 AH).....                      | 219        |

|  |            |
|--|------------|
| 5- The Notables of al-Salaf.....                                   | 221        |
| 1- Ibn al-Musayyib (Died: 94 AH).....                              | 221        |
| 2- Al-Hassan al-Basseri (Died: 110 AH).....                        | 222        |
| 3- Malik ibn Dinar (Died: 127 AH).....                             | 223        |
| 4- Thabit al-Banani (Died: 127 AH).....                            | 224        |
| 5- Sofian al-Thawri (Died. 161 AH).....                            | 225        |
| 6- Abdullah ibn al-Mubarak (Died: 181 AH).....                     | 226        |
| 7- Sofian ibn 'Oyaynah (Died: 198 AH).....                         | 228        |
| 6- The Notables of Women.....                                      | 229        |
| 1- Khadija bint Khuwailid (Died: 3 years before immigration )..... | 229        |
| 2- Aisha, the Mother of the Believers (Died: 57 AH).....           | 330        |
| 3- Fatima the daughter of Allah's Messenger.....                   | 332        |
| 4- Hafsah bint Sireen.....   | 334        |
| <b>(7) Decisive Battles in the Nation History of the Nation. .</b> | <b>337</b> |
| 1- The Battle of Yamamah (11 AH).....                              | 339        |
| 2- The Battle of Yarmouk (Northern Jordan) (13 AH).....            | 241        |
| 3- The Battle of Qadisiyah (14 AH).....                            | 243        |
| 4- The Battle of Nahawand (The Conquest of all Conquests) (21 AH)  | 245        |
| 5- The Battle of the Masts (31 AH).....                            | 247        |
| 6- The Battle of Wadi Lakkah (92 AH).....                          | 249        |
| 7- The Battle of the Martyrs' Court (114 AH).....                  | 250        |

|  |            |
|--|------------|
| 8- The Conquest of Ammuriye (Anatolia) (223 AH).....         | 251        |
| 9- The Battle of Malaz Kurd (463 AH).....                    | 252        |
| 10- The Battle of Zalaqa (479 AH).....                       | 254        |
| 11- The Battle of Hittin (in Palestine) (583 AH) .....       | 256        |
| 12- The Battle of Ain Galout (in Palestine) (658 AH).....    | 258        |
| 13- The Battle of Cheqhab (702 AH).....                      | 259        |
| 14- The Conquest of Constantinople (Islam Pole) (857 AH) ... | 260        |
| 15- The Battle of Chaldiran (920 AH) .....                   | 262        |
| 16- The Battle of the Three Kings (986 AH).....              | 264        |
| <b>(8) the Etiquettes and the Behaviour.....</b>             | <b>267</b> |
| 1- The Politeness with Allah the Exalted .....               | 269        |
| 2- The Politeness with the Messenger of Allah .....          | 271        |
| 3- The Etiquettes of Recitation.....                         | 273        |
| 4- The Etiquettes of Mosques.....                            | 277        |
| 5- The Politeness with Parents.....                          | 280        |
| 6- The Politeness with Scholars .....                        | 283        |
| 7- The Politeness of the Student of Science.....             | 284        |
| 8- The Etiquettes of Brothers Companionship.....             | 287        |
| 9- The Etiquettes of Assemblies.....                         | 289        |
| 10- The Etiquettes of Salutation .....                       | 293        |
| 11- The Etiquettes of Permission .....                       | 296        |
| 12- The Etiquettes of Meeting .....                          | 297        |

|   |     |
|---|-----|
| 13- The Etiquettes of Visit .....                           | 298 |
| 14- The Etiquettes of Hospitality .....                     | 299 |
| 15- The Etiquettes of Neighbourhood .....                   | 301 |
| 16- The Etiquettes of Speech .....                          | 303 |
| 17- The Etiquettes of Eating and Drinking .....             | 306 |
| 18- The Etiquettes of Visiting the Patient .....            | 309 |
| 19- The Etiquettes of Riding and Walking .....              | 312 |
| 20- The Etiquettes of the Road .....                        | 313 |
| 21- The Etiquettes of Travel .....                          | 315 |
| 22- The Etiquettes of Dress and Adornment .....             | 318 |
| 23- The Etiquettes of Using Lavatory .....                  | 321 |
| 24- The Etiquettes of Sneezing.....                         | 323 |
| 25- The Etiquettes of Yawning and Belching .....            | 325 |
| 26- The Etiquettes of Sleep .....                           | 326 |
| 27- The Etiquettes of Supplication “dua’a” .....            | 330 |
| <br>  |     |
| (10) Rulings on the Muslim Woman Dress and Adornment .....  | 367 |
| 1- The Veil of the Muslim Woman .....                       | 369 |
| 2- The Rulings on Woman Private Parts ( <i>Awrah</i> )..... | 381 |
| 3- The Rulings on the Muslim Woman Ornaments .....          | 385 |
| CONTENTS .....  | 391 |



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