



The
BEGINNING
of
GUIDANCE

بَدَايَةُ الْهُدَايَةِ

Complete Arabic Text with
Facing English Translation

ABŪ HĀMID AL-GHAZĀLĪ

TRANSLATED BY
Mashhad Al-Allaf

White Thread Press

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بَدَايَةُ الْإِسْلَامِ

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The Imām and Proof of Islam

ABŪ ḤĀMID AL-GHAZĀLĪ

Translated by

Dr. Mashhad Al-Allaf

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Abdur-Rahmān ibn Yusuf

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

*Say: Indeed the only guidance
is Allāh's Guidance!*

Qur'ān 6:71

Publisher's Note



ALL PRAISE IS TO ALLĀH, the Loving Lord of the worlds, and may His blessings and peace be upon His beloved Messenger Muḥammad, Mercy to the Worlds ﷺ, his family and Companions.

For centuries, *Bidāyat al-Hidāya* (Beginning of Guidance) has inspired Islamic scholarship. It has been published in its original Arabic as well as other languages around the world. Dr. Mashhad Al-Allaf's English translation was first published in 2004 and was received with much excitement. We are extremely grateful to Allāh for the opportunity and to Dr. Al-Allaf for granting us permission to publish a revised edition of this translation through White Thread Press.

This edition has gone through several improvements. The work has been entirely revised and updated according to the recent Dār al-Minhāj Arabic edition although a number of additions found in the earlier editions have been retained. The language has been thoroughly edited for flow and lucidity. We would like to thank Faraz A. Khan, Hamdi Benaissa, Shehnaz Azmina Karim, Aziza Spiker, and Amir Toft for their assistance in this regard. The Arabic text has now been set out with the corresponding translation on facing pages for ease of comparison rather than at the end of the book. References for the Qur'ānic verses and Prophetic narrations have been provided, with much of the ḥadīth references taken from 'Irāqī's referencing of Ghazālī's *Iḥyā'* and referencing notes of the first edition. An appendix comprising the English transliteration of the supplications has been included for the benefit of those who have difficulty reading the Arabic text. Changes and additions have also been made to the English

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section headings to better facilitate navigation through the book. A brief biography of the author has been added at the end of the book.

This work was never intended to be a *fiqh* manual. Imām Ghazālī, when expounding the etiquette of purification and ritual prayer, includes the juridical rulings primarily according to the Shāfi‘ī school. However, some divergences with the Shāfi‘ī school are to be observed herein. Therefore, readers should consult the manuals of their respective schools for the official positions related to purification and prayer. We have provided the positions of the Ḥanafī school on the divergent matters wherever possible in this edition. These are set as endnotes along with other useful notes taken from the Arabic editions of the work and introduced by a [H].

Finally, we pray that Allāh accept this translated edition from us and allow it to inspire as many as the author’s original did. *Āmīn*.

ABDUR-RAHMAN IBN YUSUF MANGERA
London, Jumādā ’l-Ākhira | May 2010

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Translator's Preface



THE BEGINNING OF GUIDANCE (*Bidāyat al-Hidāya*) is one of Imām Abū Ḥāmid al-Ghazālī's shorter treatises, yet one of his most useful for the seekers of a successful and organized moral life. Abū Ḥāmid al-Ghazālī (450–505 AH/1058–1111 CE) wrote this book as a simplified version of his most celebrated work, *The Revival of the Religious Sciences* (*Iḥyā' 'Ulūm al-Dīn*). It was written in reply to one of his students, who asked him to write a short essay on spiritual knowledge and the method of practicing and maintaining one's spiritual connection with God. The aim of *Bidāyat al-Hidāya* was different from that of his other books. While the *Iḥyā'*, for instance, emphasizes the epistemological, moral, and jurisprudential dimensions, *Bidāyat al-Hidāya* concentrates on the methodological level—how to reach spiritual guidance and how to maintain it.

Bidāyat al-Hidāya was published in Arabic many times. It was published in Cairo in 1353/1932, and also in Baghdad without date (but before 1391/1972) by Fu'ād al-Dīn al-Sāmurrā'i. The book was also published in Beirut in 1409/1988 by Dār al-Kutub al-'Ilmiyya. Unfortunately, the Arabic editions were full of typographical and textual errors that confused, and sometimes critically changed, the meaning. I mainly used the Baghdad edition for this translation comparing it throughout with the Cairo and Beirut editions.

Bidāyat al-Hidāya has been translated before: into German by Joseph Hell (1915) and English by W. Montgomery Watt (1953). The latter's translation was incomplete, included in his larger work *The Faith and Practice of Al-Ghazali* (London, Allen and Unwin), and covering the first and second

parts of the *Bidāya*, but leaving out the third. Watt claimed that the third part does not seem to belong to the book, but offered no proof for his opinion. Indeed, the third part goes in harmony with the previous two, both in language and purpose. Watt's translation furthermore has many mistakes, such as the following:

1. The titles of the Qur'ānic *sūras* or chapters and the number of the verses. Most of the verse numberings are wrong.
2. Mistakes related to the Ḥadīth of the Prophet Muḥammad ﷺ.
3. Semantics mistakes related to the language of Muslim jurists (*fuqahā'*).

Mistakes like these are common in Orientalists' works because they did not know the textual meaning of the Islamic legal language and its comprehensive relation to jurisprudence, Ḥadīth, interpretation of the Qur'ān, Arabic language, reasons of revelation, abrogation, etc. According to Muslim scholars, each text must be considered from the perspective of its sense, reference, ruling values, and other aspects. This requires a holistic approach and deep knowledge in the Islamic religious sciences that many Orientalists were deficient in.

A better translation, *On Islamic Guidance*, was published in 1979 by Dr. Muhammad Abul Quasem of Kebangsaan University, Malaysia. His translation included the third part which was omitted by Watt.

Both translations I found useful when comparing with Ghazālī's original and learning how to offer my readers an improved rendering.

This edition presents a complete English text free of syntactical and semantic problems. It helps the student, scholar, and general reader to improve in spirituality and research by reading a more reliable text. It is worth noting that Ghazālī wrote this work for the public and was able to follow the minute details of daily life from early morning until sunset without redundancy. His language is highly eloquent and formal, yet not technical. It flows smoothly and empowers the heart with the light of wisdom.

I would like to thank White Thread Press for the interest shown in revising and publishing the second edition of this book. My sincere thanks goes to Muftī Abdur-Rahman ibn Yusuf for his great effort to produce for the English-speaking reader a reliable version based on the most authentic Arabic text and enhanced by useful juridical notes.

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I would also like to thank the people who worked hard to bring the English text closer to the level of perfection. Special thanks go to my students at Washington University, who eagerly studied the text in detail, and who challenged and inspired me to enhance my work and my service.

For all people above and my readers, I ask Allah Most Exalted to grant them all the sincere intention to attain useful knowledge and act upon it, *Āmīn*.

DR. MASHHAD AL-ALLAF
Prof. of Philosophy and Islamic Studies
Shawwāl 1430 | October 2009

The Beginning of Guidance



The Imām and Proof of Islam

ABŪ ḤĀMID MUḤAMMAD AL-GHAZĀLĪ

بِدَايَةُ الْهِدَايَةِ



الْإِمَامُ حُجَّةُ الْإِسْلَامِ
أَبُو حَامِدٍ مُحَمَّدٌ الْغَزَالِي

INTRODUCTION



IN THE NAME of Allāh, Most Gracious Most Merciful. All praise be to Allāh, as much as is His right to be praised. And peace and blessings be upon Muḥammad, His Messenger and slave, and upon his Family and his Companions after him.

To proceed: You who are desirous of acquiring sacred knowledge, expressing in yourself a sincere longing and a passionate thirst for it, know that if your aim in seeking knowledge is to compete, show off, outdo your peers, garner attention, and amass the debris of this world, then you are on your way to rendering your religion null and void, destroying yourself, and selling your eternal life for this present one.

Your transaction is empty, your business profitless. And the person who teaches you in this case is nothing less than an accomplice in your transgression, a partner in your loss. He can be compared to one who sells a sword to a highway robber, for as the Messenger of Allāh ﷺ said, "Indeed, whoever helps with a sin by even half a word is a partner in it" ('Irāqī from *Musnad al-Daylamī*).

But if, in seeking knowledge, your intention and aim, between Allāh Most High and yourself, is to gain guidance, and not simply the transmission of information, then glad tidings be to you. The angels will spread their wings for you as you walk and the fish in the sea will ask forgiveness for you as you strive.

You should know before all else that guidance, which is the fruit of knowledge, has a beginning and an end, an outward aspect and an inward essence.

خُطْبَةُ الْكِتَابِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ حَقَّ حَمْدِهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ رَسُولِهِ
وَعَبْدِهِ، وَعَلَى آلِهِ وَأَصْحَابِهِ مِنْ بَعْدِهِ.

أَمَّا بَعْدُ: فَاعْلَمْ أَيُّهَا الْحَرِيصُ عَلَى اقْتِبَاسِ الْعِلْمِ، الْمُظْهِرُ مِنْ نَفْسِهِ صِدْقَ الرَّغْبَةِ فِيهِ،
وَقَرَّطَ التَّعَطُّشِ إِلَيْهِ: أَنَّكَ إِنْ كُنْتَ تَقْصِدُ بَطْلِبِ الْعِلْمِ الْمُنَافَسَةَ، وَالْمُبَاهَاةَ، وَالتَّقَدُّمَ عَلَى
الْأَقْرَانِ، وَاسْتِمَالَةَ وُجُوهِ النَّاسِ إِلَيْكَ، وَجَمَعَ حُطَامِ الدُّنْيَا .. فَأَنْتَ سَاعٍ فِي هَذِمِ دِينِكَ،
وَإِهْلَاكِ نَفْسِكَ، وَبَيْعِ آخِرَتِكَ بِدُنْيَاكَ.

فَصَفَقْتُكَ خَاسِرَةً، وَتَجَارْتُكَ بَائِرَةً، وَمُعَلَّمُكَ مُعِينٌ لَكَ عَلَى عِصْيَانِكَ، وَشَرِيكَ لَكَ
فِي خُسْرَانِكَ، وَهُوَ كَبَائِعِ سَيْفٍ مِنْ قَاطِعِ طَرِيقٍ كَمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَمَنْ أَعَانَ
عَلَى مَعْصِيَةٍ وَلَوْ بِشَطْرِ كَلِمَةٍ .. كَانَ شَرِيكًا فِيهَا.

وَإِنْ كَانَتْ نِيَّتُكَ وَقَصْدُكَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ تَعَالَى مِنْ تَعَلُّمِ الْعِلْمِ: الْهِدَايَةَ دُونَ
مُجَرَّدِ الرِّوَايَةِ .. فَأَبْشُرْ؛ فَإِنَّ الْمَلَائِكَةَ تَبْسُطُ لَكَ أَجْنِحَتَهَا إِذَا مَشَيْتَ، وَحِيتَانِ الْبَحْرِ
تَسْتَغْفِرُ لَكَ إِذَا سَعَيْتَ.

وَلَكِنْ يَنْبَغِي لَكَ أَنْ تَعْلَمَ قَبْلَ كُلِّ شَيْءٍ أَنَّ الْهِدَايَةَ - الَّتِي هِيَ ثَمَرَةُ الْعِلْمِ - : لَهَا بَدَايَةٌ
وَنِهَايَةٌ، وَظَاهِرٌ وَبَاطِنٌ.

There is no way to reach the end without mastering the beginning, just as there is no way to discover the inner essence of it until you have arrived at an understanding of its outward.

Here I am going to point you to the "beginning of guidance," for you to see where you stand and determine what your heart intends.

If you find your heart inclining toward it, and you find your self compliant and receptive, then look to the ends of it, and immerse yourself in the oceans of this knowledge.

If, on the other hand, you find that in taking stock of it, your heart puts off starting it, or asks for more time in responding to its demands, then know that the part of your lower self wanting knowledge is the self that commands to evil, which has risen up out of obedience to the accursed Satan. Satan's strategy is to throw to you the rope of deceit, then pull you in by it to the abyss of destruction; his intention is to present evil in the form of good until he succeeds in making you of "those who lose the most in respect of their deeds, whose efforts have been wasted in this life, while they reckon that they do good work" (Qur'ān 18:103-4).

At this point, Satan will recite to you the excellence of knowledge and the high rank of the scholars, and all that has been related about it in hadīths and other narrations. And he so will divert you from the warning of the Prophet ﷺ: "He who increases in knowledge, but not in guidance, increases only in distance from Allāh Most High" ('Irāqī from *Musnad al-Daylamī*); and this one: "Of those most severely punished on the Day of Judgment is the knowledgeable person whom Allāh did not benefit through his knowledge" (*Shu'ab al-Īmān*) (he ﷺ would supplicate [for protection] thus: "I seek refuge in You from knowledge that does not benefit, a heart that does not fear, a deed that does not ascend, and an invocation that is not heard" (*Hākim*)); and from this one: "On the night of my ascension to the heavens, I passed by people whose lips were being cut by pincers from the Hellfire. So I asked, 'Who are you?' They replied, 'We used to order people to do good and not do it ourselves, and advise people against evil, even as we were doing it ourselves'" ('Irāqī from Ibn Hībān; similar in *Aḥmad*).

Then beware, O destitute one, of following Satan's disingenuous advice and being roped in by his deceit.

وَلَا وُصُولَ إِلَى نَهَائِهَا إِلَّا بَعْدَ إِحْكَامِ بَدَائِهَا، وَلَا عُثُورَ عَلَى بَاطِنِهَا إِلَّا بَعْدَ الْوُقُوفِ
عَلَى ظَاهِرِهَا.

وَهَا أَنَا مُشِيرٌ عَلَيْكَ بِبِدَايَةِ الْهِدَايَةِ؛ لِتُجَرَّبَ فِيهَا نَفْسُكَ، وَتَمْتَحِنُ بِهَا قَلْبُكَ.
فَإِنْ صَادَفْتَ قَلْبَكَ إِلَيْهَا مَائِلًا، وَنَفْسُكَ بِهَا مُطَاوِعَةً، وَلَهَا قَابِلَةً .. فَدُونَكَ وَالتَّطَلُّعَ
إِلَى النِّهَايَاتِ، وَالتَّغْلُغَ إِلَى بِحَارِ الْعُلُومِ.

وَإِنْ صَادَفْتَ قَلْبَكَ عِنْدَ مُوَاخَذَتِكَ إِيَّاهُ بِهَا مُسَوِّفًا وَبِالْعَمَلِ بِمُقْتَضَاهَا مُمَاطِلًا ..
فَاعْلَمْ أَنَّ نَفْسَكَ الْمَائِلَةَ إِلَى طَلَبِ الْعِلْمِ هِيَ النَّفْسُ الْأَمَّارَةُ بِالسُّوءِ، وَقَدْ انْتَهَضَتْ
مُطِيعَةً لِلشَّيْطَانِ اللَّعِينِ، لِيُدَلِّيكَ بِحَبْلِ غُرُورِهِ، فَيَسْتَدْرِجَكَ بِمَكِيدَتِهِ إِلَى غَمْرَةِ الْهَلَاكِ،
وَقَصْدُهُ أَنْ يُرَوِّجَ عَلَيْكَ الشَّرَّ فِي مَعْرِضِ الْخَيْرِ حَتَّى يُلْحِقَكَ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ
ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا.

وَعِنْدَ ذَلِكَ يَتْلُو عَلَيْكَ الشَّيْطَانُ فَضْلَ الْعِلْمِ وَدَرَجَةَ الْعُلَمَاءِ، وَمَا وَرَدَ فِيهِ مِنَ الْأَخْبَارِ
وَالْآثَارِ، وَيُلْهِيكَ عَنْ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَزْدَادَ عِلْمًا وَلَمْ يَزِدْهُ هُدًى .. لَمْ
يَزِدْهُ مِنَ اللَّهِ إِلَّا بُعْدًا».

وَعَنْ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ عَالِمٌ لَمْ يَنْفَعَهُ اللَّهُ
بِعِلْمِهِ»، وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ
لَا يَخْشَعُ وَعَمَلٍ لَا يُرْفَعُ وَدُعَاءٍ لَا يُسْمَعُ»،

وَعَنْ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَرَرْتُ لَيْلَةً أُسْرِي بِي إِلَى السَّمَاءِ بِأَقْوَامٍ تُقَرَّضُ
شَفَاهُهُمْ بِمَقَارِيضٍ مِنْ نَارٍ، فَقُلْتُ: مَنْ أَنْتُمْ؟ فَقَالُوا: كُنَّا نَأْمُرُ بِالْخَيْرِ وَلَا نَأْتِيهِ وَنَنْهَى
عَنِ الشَّرِّ وَنَأْتِيهِ».

فَإِيَّاكَ يَا مُسْكِينُ أَنْ تُذْعِنَ لِتَزْوِيرِهِ، وَتَتَدَلَّى بِحَبْلِ غُرُورِهِ.

Woe to the ignorant one, because he did not seek knowledge, and woe a thousand times to the knowledgeable one who did not act upon his knowledge.

Understand—may Allāh Most High have mercy on you—that there are three classes of people who seek knowledge.

First is a man who seeks knowledge to make it his provision on the way to the Next Life, and intends by it nothing other than the countenance of Allāh Most High and the home of the Hereafter. He is of the winners.

Second is a man who seeks knowledge to assist him in his present life and attain by it honor, good standing, and wealth. He is aware of what he is doing and feels in his heart that his state is not good and his intention is not right. He is of those who put themselves in jeopardy. If he dies before making repentance, it must be feared that he will come to a bad end and his fate is under the divine will. But if such a man is divinely guided to repentance before the arrival of his appointed time, and if he adds good works to his knowledge and redeems himself from his past shortcomings, he will become one of the winners. "For truly, one who repents of a sin is like one who has no sin" (*Ibn Māja*).

Third is a man who has fallen completely under Satan's sway. This man uses his knowledge only to increase his wealth, boast of his rank, and take pride in his large following. With his knowledge he explores every avenue, hoping to gratify all the desires he has for this world. In spite of all this, he still secretly believes he has a high place with Allāh, because he adorns himself with the outer characteristics of the learned, following in their footsteps in dress and manner of speech, all the while rushing with frenzied desire toward the world, inwardly and outwardly.

This person is irretrievably lost. He is one of the foolish, deluded ones. This is because there is no hope for his repentance, as he is convinced that he is one of those who do good. Such a person is heedless of the words of Allāh Most High: "O you who believe! Why say you that which you do not? Most loathsome is it in the sight of Allāh that you say what you do not" (Qur'ān 61:2-3).

He is one of those about whom the Messenger of Allāh ﷺ was speaking when he said, "There are some that I fear more for you than I do the Antichrist (Dajjāl)." People asked, "Who are they, O Messenger of Allāh?" He ﷺ said, "Evil scholars."

فَوَيْلٌ لِلْجَاهِلِ حَيْثُ لَمْ يَتَعَلَّمْ مَرَّةً وَاحِدَةً، وَوَيْلٌ لِلْعَالِمِ حَيْثُ لَمْ يَعْمَلْ بِعِلْمِهِ أَلْفَ مَرَّةٍ.
وَاعْلَمْ رَحِمَكَ اللَّهُ: أَنَّ النَّاسَ فِي طَلَبِ الْعِلْمِ عَلَى ثَلَاثَةِ أَحوَالٍ:
- رَجُلٌ طَلَبَ الْعِلْمَ لِيَدَّخِرَهُ زَادًا إِلَى الْمَعَادِ، وَلَمْ يَقْصِدْ بِهِ إِلَّا وَجْهَ اللَّهِ تَعَالَى وَالِدَارِ
الْآخِرَةِ .. فَهَذَا مِنَ الْفَائِزِينَ.

- وَرَجُلٌ طَلَبَهُ لِيَسْتَعِينَ بِهِ عَلَى حَيَاتِهِ الْعَاجِلَةِ، وَيَنَالَ بِهِ الْعِزَّ وَالْجَاهَ وَالْمَالَ، وَهُوَ
عَالِمٌ بِذَلِكَ، مُسْتَشْعِرٌ فِي قَلْبِهِ رَكَاكَةَ حَالِهِ، وَخِسَّةَ مَقْصِدِهِ .. فَهَذَا مِنَ الْمُخَاطِرِينَ.
فَإِنْ عَاجَلَهُ أَجَلُهُ قَبْلَ التَّوْبَةِ .. خِيفَ عَلَيْهِ سُوءُ الْخَاتِمَةِ، وَبَقِيَ أَمْرُهُ فِي خَطَرِ الْمَشِيئَةِ.
وَإِنْ وَفَّقَ لِلتَّوْبَةِ قَبْلَ حُلُولِ الْأَجَلِ، وَأَضَافَ إِلَى الْعِلْمِ الْعَمَلَ، وَتَدَارَكَ مَا فَرَطَ مِنْهُ مِنَ
الْخَلَلِ .. التَّحَقَّقَ بِالْفَائِزِينَ؛ فَإِنَّ التَّائِبَ مِنَ الذَّنْبِ .. كَمَنْ لَا ذَنْبَ لَهُ.

- وَرَجُلٌ ثَالِثٌ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ، فَاتَّخَذَ عِلْمَهُ ذَرِيعَةً إِلَى التَّكَاثُرِ بِالْمَالِ،
وَالْتَفَاخِرِ بِالْجَاهِ، وَالتَّعَزُّزِ بِكَثْرَةِ الْأَتْبَاعِ، يَدْخُلُ بِعِلْمِهِ كُلَّ مَدْخَلٍ، رَجَاءً أَنْ يَقْضِيَ مِنَ
الدُّنْيَا وَطَرَهُ، وَهُوَ مَعَ ذَلِكَ يُضْمِرُ فِي نَفْسِهِ أَنَّهُ عِنْدَ اللَّهِ بِمَكَانٍ؛ لَا تَسَامِهِ بِسِمَةِ الْعُلَمَاءِ،
وَتَرْسُمِهِ بِرُسُومِهِمْ فِي الزِّيِّ وَالْمَنْطِقِ، مَعَ تَكَالُفِهِ عَلَى الدُّنْيَا ظَاهِرًا وَبَاطِنًا ..

فَهَذَا مِنَ الْهَالِكِينَ، وَمِنَ الْحَمَقَى الْمَغْرُورِينَ؛ إِذِ الرَّجَاءُ مُنْقَطِعٌ عَنْ تَوْبَتِهِ؛ لِظَنِّهِ أَنَّهُ
مِنَ الْمُحْسِنِينَ، وَهُوَ غَافِلٌ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ * كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا
تَفْعَلُونَ﴾.

وَهُوَ مِمَّنْ قَالَ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«أَنَا مِنْ غَيْرِ الدَّجَالِ أَخَوْفُ عَلَيْكُمُ مِنَ الدَّجَالِ». فَقِيلَ: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟

قَالَ: «عُلَمَاءُ السُّوءِ».

This is because the aim of the Antichrist is to misguide people. And if the likes of a scholar urge people away from this world by their speech and statements, they actively invite them to it through their actions and state. This is because actions speak louder than words and human nature is such that it is inclined more to take part in what is done than to obey what is said.

How much more corruption, indeed, will the actions of this deluded man cause than any good brought about by his words, since the ignorant man only throws himself into pursuit of worldly things after he sees the scholars doing so. Thus, the deluded scholar's knowledge becomes the very cause of the servants of Allāh daring to disobey Him. Despite this, his ignorant lower self gives him assurance, filling him with hope and desire, calling him to expect favors from Allāh as a result of his knowledge, and his evil-inciting soul makes him believe that he is superior to many of His servants.

Therefore, O seeker, be among the first class of seekers. Dare not to be of the second class, for how many a procrastinator dies before he repents, and forfeits everything. Above all, beware to not allow yourself by any means to be of the third class, and end your life wretchedly, utterly bereft of hope for success or salvation.



If you then ask, "What is the beginning of guidance, that I may test myself thereby?" know that its beginning is the outward form of God-consciousness (*taqwā*) and its end is the inward reality of God-consciousness. Hence, there is no ultimate bliss except through God-consciousness, and guidance does not come but to those who are conscious of Allāh.

Taqwā means carrying out the commands of Allāh Most High and turning away from that which He has forbidden. There are thus two parts to it, and in what follows I will expound to you briefly the outward manifestation of God-consciousness in both its parts.

وَهَذَا لِأَنَّ الدَّجَالَ غَايَتُهُ الْإِضْلَالُ، وَمِثْلُ هَذَا الْعَالِمِ - إِنَّ صَرَفَ النَّاسِ عَنِ الدُّنْيَا
بِلِسَانِهِ وَمَقَالِهِ - فَهُوَ دَاعٍ لَهُمْ إِلَيْهَا بِأَعْمَالِهِ وَأَحْوَالِهِ، وَلِسَانُ الْحَالِ أَنْطَقَ مِنْ لِسَانِ الْمَقَالِ،
وَطِبَاعُ النَّاسِ إِلَى الْمُسَاعَدَةِ فِي الْأَعْمَالِ أَمِيلٌ مِنْهَا إِلَى الْمُتَابَعَةِ فِي الْأَقْوَالِ.
فَمَا أَفْسَدَهُ هَذَا الْمَغْرُورُ بِأَعْمَالِهِ أَكْثَرُ مِمَّا أَصْلَحَهُ بِأَقْوَالِهِ؛ إِذْ لَا يَسْتَجِرُّ الْجَاهِلُ عَلَى
الرَّغْبَةِ فِي الدُّنْيَا إِلَّا بِاسْتِجْرَاءِ الْعُلَمَاءِ، فَقَدْ صَارَ عِلْمُهُ سَبَبًا لِحِرَاءَةِ عِبَادِ اللَّهِ عَلَى مَعَاصِيهِ،
وَنَفْسُهُ الْجَاهِلَةُ مُدَلَّةٌ مَعَ ذَلِكَ تُمْنِيهِ وَتُرْجِيهِ، وَتَدْعُوهُ إِلَى أَنْ يَمُنَّ عَلَى اللَّهِ بِعِلْمِهِ، وَتُخَيِّلُ
إِلَيْهِ نَفْسَهُ الْأَمَّارَةَ أَنَّهُ خَيْرٌ مِنْ كَثِيرٍ مِنْ عِبَادِهِ.

فَكُنْ أَيُّهَا الطَّالِبُ مِنَ الْفَرِيقِ الْأَوَّلِ، وَاحْذَرْ أَنْ تَكُونَ مِنَ الْفَرِيقِ الثَّانِي، فَكَمْ مِنْ
مُسَوِّفٍ عَاجَلَهُ الْأَجَلَ قَبْلَ التَّوْبَةِ فَخَسِرَ، وَإِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تَكُونَ مِنَ الْفَرِيقِ الثَّالِثِ،
فَتَهْلِكَ هَلَاكًا لَا يُرْجَى مَعَهُ فَلَاحُكَ، وَلَا يُنْتَظَرُ صَلَاحُكَ.



فَإِنْ قُلْتَ: فَمَا بَدَايَةُ الْهِدَايَةِ لِأَجْرَبِ نَفْسِي فِيهَا؟
فَاعْلَمْ: أَنَّ بَدَايَتَهَا ظَاهِرُ التَّقْوَى، وَنَهَايَتَهَا بَاطِنُ التَّقْوَى، فَلَا عَاقِبَةَ إِلَّا لِلتَّقْوَى، وَلَا
هُدًى إِلَّا لِلْمُتَّقِينَ.

وَالتَّقْوَى عِبَارَةٌ عَنِ امْتِثَالِ أَوَامِرِ اللَّهِ تَعَالَى، وَاجْتِنَابِ نَوَاهِيهِ.
فَهُمَا قِسْمَانِ، وَأَنَا أَشِيرُ عَلَيْكَ بِجُمْلِ مُخْتَصَرَةٍ مِنْ ظَاهِرِ عِلْمِ التَّقْوَى فِي الْقِسْمَيْنِ
جَمِيعًا.

Part One

ON OBEDIENCE



KNOW THAT THE commandments of Allāh Most High pertain to the obligatory and voluntary.

The obligatory acts constitute the capital, by which salvation is attained. The voluntary acts are the profit, by which are reached the high levels of success. The Messenger of Allāh ﷺ said, "Allāh Most High says, 'Those who draw near to Me do not draw near to Me with anything better than the acts I have made obligatory upon them. And a servant continues to draw nearer to Me by voluntary acts of worship until I love him. And when I love him, I become the hearing with which he hears, the sight with which he sees, the tongue with which he speaks, the hand with which he strikes, and the foot with which he walks'" (*Bukhārī*).

And you, dear seeker, will not be able to rise to carry out the commands of Allāh Most High until you monitor your heart and limbs in your every moment and every breath, from the time you wake up until the time you sleep.

Know that Allāh Most High is closely observing your innermost heart; He beholds your inner and outer being. No thought, moment, or step of yours escapes His regard, nor any of your moments of stillness or movement. Both in the company of others and in the solitude of yourself, you are ever in His Presence. In both the hidden and manifest dominions, nothing that is still, is still, and nothing that moves, moves, but the Compeller of the Heavens and Earth is aware of it. . "He knows the treachery of the eyes and what is concealed in the breasts" (Qur'ān 40:20). "He knows the secret and what is still more hidden" (20:6).

الْقِسْمُ الْأَوَّلُ
فِي الطَّلَعَاتِ



إِعْلَمْ: أَنَّ أَوَامِرَ اللَّهِ تَعَالَى فَرَائِضُ وَنَوَافِلُ.
فَالْفَرَضُ: رَأْسُ الْمَالِ، وَبِهِ تَحْصُلُ النِّجَاةُ. وَالنَّفْلُ: هُوَ الرَّبْحُ، وَبِهِ الْفَوْزُ بِالدَّرَجَاتِ.
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ
أَدَاءِ مَا افْتَرَضْتُهُ عَلَيْهِمْ، وَلَا يَزَالُ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ
سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَلِسَانَهُ الَّذِي يَنْطِقُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ
بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا».

وَلَنْ تَصِلَ إِلَيْهَا الطَّالِبُ إِلَى الْقِيَامِ بِأَوَامِرِ اللَّهِ تَعَالَى .. إِلَّا بِمُرَاقَبَةِ قَلْبِكَ وَجَوَارِحِكَ
فِي لَحْظَاتِكَ وَأَنْفَاسِكَ، مِنْ حِينَ تُمَسِّي إِلَى حِينَ تُصْبِحُ.
فَاعْلَمْ: أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مُطَّلِعٌ عَلَى ضَمِيرِكَ، وَمُشْرِفٌ عَلَى ظَاهِرِكَ وَبَاطِنِكَ،
وَمُحِيطٌ بِجَمِيعِ خَطَرَاتِكَ وَلَحْظَاتِكَ وَخَطَوَاتِكَ، وَسَائِرِ سَكَنَاتِكَ وَحَرَكَاتِكَ، وَأَنَّكَ
فِي مُخَالَطَتِكَ وَخَلَوَاتِكَ مُتَرَدِّدٌ بَيْنَ يَدَيْهِ. فَلَا يَسْكُنُ فِي الْمُلْكِ وَالْمَلَكُوتِ سَاكِنٌ وَلَا
يَتَحَرَّكُ مُتَحَرِّكٌ .. إِلَّا وَجَبَّارُ السَّمَاوَاتِ وَالْأَرْضِ مُطَّلِعٌ عَلَيْهِ، ﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا
تُخْفِي الصُّدُورُ﴾ وَ ﴿يَعْلَمُ السِّرَّ وَأَخْفَى﴾.

Therefore, O destitute one, cultivate a deep courtesy, your outer self as well as in your inner self, the courtesy and bearing of a humble, erring slave in the presence of his Supreme, All-Powerful Master. Make your greatest effort that He not find you present where He has forbidden you to be, nor find you absent from where He has commanded you to be.

You will never be capable of this unless you manage your time and organize your routine of worship from morning to night. So pay attention to what is presented to you here concerning the commands that Allāh Most High has laid upon you from the time you awake from your sleep until the time you return to your bed.

THE ETIQUETTE OF WAKING FROM SLEEP

When you awake from sleep, try to be awake before dawn, and let the first words in your heart and on your tongue be the remembrance of Allāh Most High. Say at this time:

Praise be to Allāh, who has brought us back to life after causing us to die, and to Whom shall be the resurrection. We have entered the morning, as has the dominion, belonging to Allāh. Grandeur and might belong to Allāh. Magnificence and power belong to Allāh. We have entered the morning upon the natural faith of submission, upon the Word of Sincerity, in the religion of our Prophet, Muḥammad ﷺ, and the nation of our Father Abraham, a pure monotheist and one who submitted to God, who was not of the idolaters.

O Allāh, by You we enter the morning, and by You we enter the evening. By You we live and by You we die, and the resurrection is to You. O Allāh, we ask You to send us to every good thing on this day; and we seek Your protection from doing evil this day, from bringing it upon a Muslim, or from anyone bringing it upon us. We ask You for the good of this day, and the best of what it holds, and we seek refuge with You from the evil of this day, and the evil of what it holds.

Thereafter, when you get dressed, make your intention obedience to Allāh's command by covering yourself appropriately. Beware lest your intention in wearing your clothes be to display before people and you suffer loss.

فَتَأْدُبُ أَيُّهَا الْمَسْكِينُ ظَاهِرًا وَبَاطِنًا بَيْنَ يَدَيِ اللَّهِ تَعَالَى، تَأْدُبُ الْعَبْدَ الذَّلِيلَ الْمُذْنِبَ فِي
حَضْرَةِ الْجَبَّارِ الْقَهَّارِ، وَاجْتِهَدُ أَنْ لَا يَرَاكَ مَوْلَاكَ حَيْثُ نَهَاكَ، وَلَا يَفْقِدَكَ حَيْثُ أَمَرَكَ.
وَلَنْ تَقْدِرَ عَلَى ذَلِكَ إِلَّا بِأَنْ تُوزَّعَ أَوْقَاتُكَ، وَتُرْتَّبَ أَوْرَادُكَ مِنْ صَبَاحِكَ إِلَى
مَسَائِكَ.

فَأَصْغِ إِلَى مَا يُلْقَى إِلَيْكَ مِنْ أَوَامِرِ اللَّهِ تَعَالَى عَلَيْكَ مِنْ حِينَ تَسْتَيْقِظُ مِنْ مَنَامِكَ إِلَى
وَقْتِ رُجُوعِكَ إِلَى مَضْجَعِكَ.

فَصْلٌ فِي آدَابِ الْإِسْتِيقَازِ مِنَ النَّوْمِ

فَإِذَا اسْتَيْقَظْتَ مِنَ النَّوْمِ .. فَاجْتَهِدْ أَنْ تَسْتَيْقِظَ قَبْلَ طُلُوعِ الْفَجْرِ، وَلْيَكُنْ أَوَّلَ مَا
يَجْرِي عَلَى قَلْبِكَ وَلِسَانِكَ ذِكْرُ اللَّهِ تَعَالَى.
فَقُلْ عِنْدَ ذَلِكَ:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ، أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ،
وَالْعِزَّةُ وَالسُّلْطَانُ لِلَّهِ، وَالْعِزَّةُ وَالْقُدْرَةُ لِلَّهِ.

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

اللَّهُمَّ؛ بِكَ أَصْبَحْنَا، وَبِكَ أُمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ.

اللَّهُمَّ؛ إِنَّا نَسْأَلُكَ أَنْ تَبْعَثَنَا فِي هَذَا الْيَوْمِ إِلَى كُلِّ خَيْرٍ، وَنَعُوذُ بِكَ أَنْ نَجْتَرَحَ فِيهِ سُوءًا
أَوْ نَجْرَهُ إِلَى مُسْلِمٍ أَوْ يَجْرَهُ أَحَدٌ إِلَيْنَا.

نَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ، وَخَيْرَ مَا فِيهِ، وَنَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا فِيهِ.

فَإِذَا لَبِسْتَ ثِيَابَكَ .. فَانُوبِهِ امْتِثَالَ أَمْرِ اللَّهِ تَعَالَى فِي سِتْرِ عَوْرَتِكَ، وَاحْذَرِ أَنْ يَكُونَ
قَصْدُكَ مِنْ لِبَاسِكَ مُرَاءَاةَ الْخَلْقِ فَتَخْسُرَ.

THE ETIQUETTE OF USING THE LAVATORY

When you go to the lavatory, enter with your left foot and leave with your right foot. Do not take inside anything that has on it the names of Allāh Most High or His Messenger ﷺ, and do not enter with a bare head or bare feet.¹

Before entering the lavatory, say: "In the name of Allāh, I seek refuge in Allāh from filth and impurity, and from the defiled one who defiles, Satan the accursed." And upon leaving the lavatory, say: "Your forgiveness. All praise to the One who takes from me what harms me and leaves me what benefits me."

You should make ready the cleaning material [such as toilet paper and water] before you actually begin to relieve yourself. Do not wash yourself with water in the same place where you relieved yourself.² You should endeavor to rid yourself of all the urine by clearing the throat and squeezing [the male organ] three times, and by passing the [left] hand under it.³

If you are in the desert, go out of view of people, and if you can find something to screen yourself, keep behind it. Do not uncover your nakedness until you reach the place where you will squat. Do not face the sun or the moon, nor have them directly to your back. Likewise, do not face the direction of prayer, nor have it directly to your back. Do not use a place where people are accustomed to gathering and talking, nor a place where people are accustomed to taking shade. Do not relieve yourself in standing water, nor beneath a fruit-bearing tree, nor in an animal's burrow.⁴ Do not relieve yourself on hard earth or into the wind, so as to avoid splashing and spraying, for he ﷺ said, "The punishment of the grave is from it" (*Tirmidhi*). Use your left foot to lean on and do not stand to urinate unless it is really necessary. Use stones [or, nowadays, toilet paper] as well as water; if you intend to use only one then water is preferable.

[In the case of defecation,] if you want to use only stones, you must use three clean dry stones, wiping with them the unclean area so as to prevent the spread of the filth beyond the original area. [In the case of urination,] wipe yourself using three sides of a [large] stone [or three small stones]. If three stones are not sufficient to clean yourself with completely, use five or seven or more to complete your cleansing with an odd number. To use an odd number is preferable, but to complete the cleaning is obligatory.

بَابُ آدَابِ دُخُولِ الْخَلَاءِ

فَإِذَا قَصَدْتَ بَيْتَ الْمَاءِ لِقَضَاءِ الْحَاجَةِ .. فَقَدِّمْ فِي الدُّخُولِ: رِجْلَكَ الْيُسْرَى، وَفِي الْخُرُوجِ: رِجْلَكَ الْيُمْنَى، وَلَا تَسْتَضِحْ شَيْئًا عَلَيْهِ اسْمُ اللَّهِ تَعَالَى وَاسْمُ رَسُولِهِ، وَلَا تَدْخُلْ حَاسِرَ الرَّأْسِ، وَلَا حَافِي الْقَدَمَيْنِ.

وَقُلْ عِنْدَ الدُّخُولِ: (بِاسْمِ اللَّهِ، أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ النَّجِسِ، الْخَبِيثِ الْمُخْبِثِ الشَّيْطَانِ الرَّجِيمِ). وَعِنْدَ الْخُرُوجِ: (غُفْرَانُكَ، الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِينِي، وَأَبْقَى عَلَيَّ مَا يَنْفَعُنِي).

وَيَنْبَغِي: أَنْ تُعَدَّ النَّبْلَ قَبْلَ قَضَاءِ الْحَاجَةِ، وَأَنْ لَا تَسْتَنْجِيَ بِالْمَاءِ فِي مَوْضِعِ قَضَاءِ الْحَاجَةِ، وَأَنْ تَسْتَبْرِئَ مِنَ الْبَوْلِ بِالتَّخَنُّجِ وَالنَّتْرِ (ثَلَاثًا)، وَبِإِمْرَارِ الْيَدِ عَلَى أَسْفَلِ الْقَضِيبِ.

وَإِنْ كُنْتَ فِي الصَّحْرَاءِ .. فَابْعُدْ عَنْ أَعْيُنِ النَّاطِرِينَ، وَاسْتَبْرِ بِشَيْءٍ إِنْ وَجَدْتَهُ، وَلَا تَكْشِفْ عَوْرَتَكَ قَبْلَ الْإِنْتِهَاءِ إِلَى مَوْضِعِ الْجُلُوسِ، وَلَا تَسْتَقْبِلِ الشَّمْسَ وَلَا الْقَمَرَ وَلَا تَسْتَذِبرُهُمَا، وَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا تَسْتَذِبرَهَا، وَلَا تَجْلِسَ فِي مُتَحَدِّثِ النَّاسِ، أَوْ فِي ظِلِّهِمْ، وَلَا تَبْلُ فِي الْمَاءِ الرَّائِدِ وَلَا تَحْتَ الشَّجَرَةِ الْمُثْمِرَةِ، وَلَا فِي الْجُحْرِ. وَاحْذَرِ الْأَرْضَ الصَّلْبَةَ وَمَهَابَ الرِّيَّاحِ اخْتِرَازًا مِنَ الرَّشَاشِ لِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ». وَاتَّكَيْءُ فِي جُلُوسِكَ عَلَى الرَّجْلِ الْيُسْرَى، وَلَا تَبْلُ قَائِمًا إِلَّا عَنْ ضَرُورَةٍ، وَاجْمَعْ فِي الْإِسْتِنْجَاءِ بَيْنَ اسْتِعْمَالِ الْحَجَرِ وَالْمَاءِ، فَإِذَا أَرَدْتَ الْإِقْتِصَارَ عَلَى أَحَدِهِمَا فَالْمَاءُ أَفْضَلُ. وَإِنْ أَرَدْتَ الْإِقْتِصَارَ عَلَى الْحَجَرِ .. فَعَلَيْكَ أَنْ تَسْتَعْمَلَ ثَلَاثَةَ أَحْجَارٍ طَاهِرَةٍ مُنْشَفَةٍ لِلْعَيْنِ تَمْسَحُ بِهَا مَحَلَّ النَّجْوِ، بِحَيْثُ لَا تَنْتَقِلُ النَّجَاسَةُ عَنْ مَوْضِعِهَا، وَكَذَلِكَ تَمْسَحُ الْقَضِيبَ فِي ثَلَاثَةِ مَوَاضِعَ مِنْ حَجَرٍ. فَإِنْ لَمْ يَحْصُلِ الْإِنْقَاءُ بِثَلَاثَةِ أَحْجَارٍ .. فَتَمِّمْ خَمْسَةً أَوْ سَبْعَةً، إِلَى أَنْ تُنْفَى بِالْأَوْتَارِ. فَالْإِيتَارُ مُسْتَحَبٌّ، وَالْإِنْقَاءُ وَاجِبٌ.

Use only your left hand to clean yourself.
Upon finishing the process of cleaning, say: "O my Lord, purify my heart from hypocrisy, and keep my private parts from wrong action." Scrub your hands [with the dirt] off the ground or wall [or with soap]. Then rinse your hands with water.

THE ETIQUETTE OF ABLUTION

Having cleaned yourself after relieving yourself, do not neglect to use a toothstick, for it purifies the mouth, and pleases the Lord, and displeases Satan. "A prayer before which one has used a toothstick is better than seventy prayers without having used the toothstick" (*Bayhaqī*). It is related from Abū Hurayra ؓ that the Messenger of Allāh ﷺ said, "Were I not afraid that I would cause hardship on my community, I would have ordered them to use the toothstick before every prayer" (*Bukhārī, Muslim*). It is also related that he ﷺ said, "I was commanded to use the toothstick until I feared it would be obligated on me" (*Aḥmad*).

Then sit for the ablution facing the direction of the prayer, in a raised place so that the water does not splash on you. Say:

In the Name of Allāh, the Merciful, the Compassionate. O my Lord, I take refuge in You from the incitements of devils, and I seek Your protection, O my Lord, from their being present with me (Qur'ān, 23:97-98).

Then wash your hands three times, before dipping them in the wash basin. As you do so, say: O my Lord, truly I beg of You good portents and blessing, and I seek refuge in You from bad portents and loss.

Then make the intention of lifting the state of impurity or of fulfilling the requirements to be able to pray. You must make the intention before washing your face; without this intention, the ablution is not valid.⁵

Then take a handful of water and rinse your mouth three times, making sure the water reaches the back of your mouth, except if you are fasting [in which case exercise caution]. Then say: O my Lord, help me with the reading of Your Book, and much remembrance of You, and establish me "in strength with the word that stands firm, in the life of this world and in the Hereafter" (Qur'ān 14:27).

وَلَا تَسْتَنْجِ إِلَّا بِالْيَدِ الْيُسْرَى.

وَقُلْ عِنْدَ الْفَرَاغِ مِنَ الْإِسْتِنْجَاءِ: (اللَّهُمَّ؛ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ، وَحَصِّنْ فَرْجِي مِنَ الْفَوَاحِشِ). وَاذْلُكْ يَدَكَ بَعْدَ تَمَامِ الْإِسْتِنْجَاءِ بِالْأَرْضِ أَوْ بِحَائِطٍ، ثُمَّ اغْسِلْهَا.

بَابُ آدَابِ الْوُضُوءِ

فَإِذَا فَرَعْتَ مِنَ الْإِسْتِنْجَاءِ .. فَلَا تَتْرُكِ السَّوَاكَ، فَإِنَّهُ مَطَهْرَةٌ لِلْفَمِ، وَمَرْضَاةٌ لِلرَّبِّ، وَمَسْخَطَةٌ لِلشَّيْطَانِ.

وَصَلَاةٌ بِسَوَاكِ أَفْضَلُ مِنْ سَبْعِينَ صَلَاةً بِغَيْرِ سَوَاكِ.

وَرُوِيَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرِهِمْ بِالسَّوَاكِ فِي كُلِّ صَلَاةٍ» وَعَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَرْتُ بِالسَّوَاكِ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيَّ».

- ثُمَّ اجْلِسْ لِلْوُضُوءِ مُسْتَقْبِلَ الْقِبْلَةِ عَلَى مَوْضِعٍ مُرْتَفِعٍ كَيْ لَا يُصِيبَكَ الرَّشَاشُ. وَقُلْ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ).

- ثُمَّ اغْسِلْ يَدَيْكَ (ثَلَاثًا) قَبْلَ أَنْ تُدْخِلَهُمَا الْإِنَاءَ، وَقُلْ: (اللَّهُمَّ؛ إِنِّي أَسْأَلُكَ الْيُمْنَ وَالْبَرَكَهَ، وَأَعُوذُ بِكَ مِنَ الشُّؤْمِ وَالْهَلَكَةِ).

- ثُمَّ انْزِعِ رَأْسَكَ أَوْ اسْتَبَاحَةَ الصَّلَاةِ.

وَلَا يَنْبَغِي أَنْ تَعْزُبَ نِيَّتُكَ قَبْلَ غَسْلِ الْوَجْهِ، فَلَا يَصِحُّ وُضُوءُكَ.

- ثُمَّ خُذْ غُرْفَةً لِفَيْكَ وَتَمَضَّمْ بِهَا (ثَلَاثًا)، وَبَالِغٍ فِي رَدِّ الْمَاءِ إِلَى الْغُلْصَمَةِ إِلَّا أَنْ تَكُونَ صَائِمًا، وَقُلْ: (اللَّهُمَّ؛ أَعِنِّي عَلَى تِلَاوَةِ كِتَابِكَ وَكَثْرَةِ الذِّكْرِ لَكَ، وَثَبِّتْنِي بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ).

Then take a handful of water for your nose, draw it in, and blow out the mucus from your nose. Do this three times. As you draw the water in, say: O Lord, let me smell the fragrance of Paradise, and may You be pleased with me! As you blow the water out, say: O my Lord, I seek refuge in You from the foul odors of the Fire and from the evil of that abode!

Then take a handful of water for your face, and with it wash, lengthwise, from the beginning of the uppermost part of the forehead to the end of the point of the chin, and, across, from ear to ear. Make the water reach the temples, the point from which women are accustomed to moving their hair, the part between the top of the ear and the corner of the temple—that is, the portion that constitutes part of the face.

Make the water reach the four places where hair grows: the eyebrows, the moustache, the eyelashes, and the cheeks—that is, what lies in front of the ears from the beginning of the beard. The water must also reach the roots of the hair of a thin beard, though not a thick beard. But do not omit wetting a thick beard [by passing your fingers through it]. As you wash your face, say: O my Lord! Make radiant my face with Your light on the Day You make radiant the faces of Your friends. And do not shroud my face with darkness on the Day you shroud the faces of Your enemies with darkness.

Wash your right hand and forearm up to and including the elbow and half of the upper arm three times, then do the same for the left; for the adornment in Paradise encompasses the places touched in ablution. As you wash the right arm, say: O Allāh, give me my book of deeds in my right hand and judge me with leniency! As you wash the left arm, say: O Allāh, verily I seek refuge with You from Your giving me my book of deeds in my left hand or from behind my back!

Then, wetting your hands, wipe your head, touching the fingertips of the right and left hands together, placing them on the forelock and moving them back to the nape of the neck and then forward again. Do this three times and do similarly with other parts of the body. Say:

O Allāh, shower over me Your mercy, and rain down on me Your blessing, and shade me in the shade of Your Throne on the Day when there will be no shade but Your shade. O Allāh, make my hair and the skin of my face forbidden to the Fire.

- ثُمَّ خُذْ غَرْفَةً لِأَنْفِكَ، وَاسْتَنْشِقْ بِهَا ثَلَاثًا، وَاسْتَنْشِرْ بِهَا مَا فِي الْأَنْفِ مِنْ رُطُوبَةٍ، وَقُلْ
 فِي الْاسْتِنْشَاقِ: (اللَّهُمَّ؛ أَرِحْنِي رَائِحَةَ الْجَنَّةِ وَأَنْتَ عَنِّي رَاضٍ).
 وَفِي الْاسْتِنْشَارِ: (اللَّهُمَّ؛ إِنِّي أَعُوذُ بِكَ مِنْ رَوَائِحِ النَّارِ وَمِنْ سُوءِ الدَّارِ).
 - ثُمَّ خُذْ غَرْفَةً لَوَجْهِكَ، فَاغْسِلْ بِهَا مِنْ مُبْتَدَأِ تَسْطِيحِ الْجَبْهَةِ إِلَى مُتْتَهَى مَا يُقْبَلُ مِنَ
 الذَّقَنِ فِي الطُّولِ، وَمِنْ الْأُذُنِ إِلَى الْأُذُنِ فِي الْعَرَضِ، وَأَوْصِلِ الْمَاءَ إِلَى مَوْضِعِ التَّحْذِيفِ
 - وَهُوَ مَا يَعْتَادُ النِّسَاءُ تَنْحِيَةَ الشَّعْرِ عَنْهُ، مَا بَيْنَ رَأْسِ الْأُذُنِ إِلَى زَاوِيَةِ الْجَبِينِ، أَعْنِي مَا
 يَقَعُ مِنْهُ فِي جِهَةِ الْوَجْهِ - وَأَوْصِلِ الْمَاءَ إِلَى مَنَابِتِ الشُّعُورِ الْأَرْبَعَةِ: الْحَاجِبَانَ، وَالشَّارِبَانَ،
 وَالْأَهْدَابَ، وَالْعِذَارَانَ، وَهُمَا مَا يُوَارِي الْأُذُنَيْنِ مِنْ مُبْتَدَأِ اللَّحْيَةِ.
 وَيَجِبُ إِيصَالُ الْمَاءِ إِلَى مَنَابِتِ اللَّحْيَةِ الْخَفِيفَةِ دُونَ الْكَثِيفَةِ.
 وَقُلْ عِنْدَ غَسْلِ الْوَجْهِ: (اللَّهُمَّ؛ بَيِّضْ وَجْهِي بِنُورِكَ يَوْمَ تَبْيَضُّ وُجُوهُ أَوْلِيَائِكَ، وَلَا
 تَسْوِذْ وَجْهِي بِظُلْمَاتِكَ يَوْمَ تَسْوِذُ وُجُوهَ أَعْدَائِكَ).
 وَلَا تَتْرُكْ تَحْلِيلَ اللَّحْيَةِ الْكَثَّةِ.
 - ثُمَّ اغْسِلْ يَدَكَ الْيُمْنَى ثُمَّ الْيُسْرَى (ثَلَاثًا) مَعَ الْمِرْفَقَيْنِ إِلَى أَنْصَافِ الْعُضْدَيْنِ، فَإِنَّ
 الْحِلْيَةَ فِي الْجَنَّةِ تَبْلُغُ مَوَاضِعَ الْوُضُوءِ.
 وَقُلْ عِنْدَ غَسْلِ الْيُمْنَى: (اللَّهُمَّ؛ أَعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبْنِي حِسَابًا يَسِيرًا)، وَقُلْ
 عِنْدَ غَسْلِ الشِّمَالِ: (اللَّهُمَّ؛ إِنِّي أَعُوذُ بِكَ أَنْ تُعْطِيَنِي كِتَابِي بِشِمَالِي أَوْ مِنْ وَرَاءِ ظَهْرِي).
 - ثُمَّ اسْتَوْعِبْ رَأْسَكَ بِالْمَسْحِ بِأَنْ تَبْلَّ يَدَيْكَ، وَتَلْصِقَ رُؤُوسَ أَصَابِعِكَ الْيُمْنَى
 بِالْيُسْرَى، وَتَضَعَهُمَا عَلَى مُقَدِّمَةِ الرَّأْسِ، وَتُمِرَّهُمَا إِلَى الْقَفَا، ثُمَّ تَرُدَّهُمَا إِلَى الْمُقَدِّمَةِ، فَهَذِهِ
 مَرَّةٌ، تَفْعَلُ ذَلِكَ (ثَلَاثًا)، وَكَذَلِكَ فِي سَائِرِ الْأَعْضَاءِ.
 وَقُلْ: (اللَّهُمَّ؛ غَشِّنِي بِرَحْمَتِكَ، وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ، وَأَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ،
 يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ. اللَّهُمَّ؛ حَرِّمْ شَعْرِي وَبَشْرِي عَلَى النَّارِ).

Then wipe your ears outside and inside with fresh water; place your forefingers inside your ears and wipe the outside of your ears with the middle parts of your thumbs.⁶ Say: O Allāh! Make me of those who listen to the Word (of Allāh) and take it in the best way. O Allāh! Let me, with the obedient ones, hear the Caller to Heaven.

Then wipe your neck, and say: O my Lord, free my neck from the Fire, and save me from the chains and shackles [of punishment].

Wash your right foot, then your left, including the ankles. With the little finger of your left hand wash between your toes, beginning with the little toe of your right foot and finishing with the little toe of your left, approaching the toes from below. As you wash the toes [of the right foot], pray: O my Lord, make my feet firm on the causeway (*ṣirāṭ*) on the Day that feet slip and fall into the Fire. While washing the left foot, pray: O my Lord, I seek refuge in You from my foot slipping on the causeway on the Day that slip the feet of the hypocrites. Bring the water halfway up your shins, and be sure to repeat all your actions three times.

When you have completed the ablution, say:

I bear witness that there is no god save Allāh alone, Who has no partner, and I bear witness that Muḥammad is His servant and His Messenger. Glory and praise be to You, O Allāh; I bear witness that there is no god save You. I have done evil and I have wronged my soul; I seek Your forgiveness and I turn to You in repentance; forgive me and accept my repentance, for You are the one who accepts repentance, the Merciful. O Allāh, make me of those who frequently repent, and make me of those who purify themselves. Make me one of Your pious servants; make me always patient and grateful; make me remember You frequently, and praise You at each day's beginning and at its end.

Whoever makes these supplications in his ablution will have all his sins depart from his limbs.⁷ His ablution will be stamped with a seal of approval, and will ascend to beneath the Throne, where it will stay, glorifying Allāh Most High and exalting Him. The reward of this will continue to be written for him until the Day of Judgment.

There are seven things you must avoid in your ablution: (1) Do not shake your hands in a way that will make the water splash. (2) Do not strike the water against your head and face. (3) Do not indulge in [worldly] talk

- ثُمَّ امْسَحْ أذُنَيْكَ ظَاهِرَهُمَا وَبَاطِنَهُمَا بِبَاءٍ جَدِيدٍ، وَأَدْخِلْ مُسَبِّحَتَيْكَ فِي صِمَاخِي
أُذُنَيْكَ، وَامْسَحْ ظَاهِرَ أذُنَيْكَ بِبَاطِنِ إِبْهَامَيْكَ. وَقُلْ: (اللَّهُمَّ؛ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ
الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ. اللَّهُمَّ؛ أَسْمِعْنِي مُنَادِيَ الْجَنَّةِ مَعَ الْأَبْرَارِ).
- ثُمَّ امْسَحْ رَقَبَتَكَ، وَقُلْ: (اللَّهُمَّ؛ فَكْ رَقَبَتِي مِنَ النَّارِ، وَأَعُوذُ بِكَ مِنَ السَّلَاسِلِ
وَالْأَغْلَالِ).

- ثُمَّ اغْسِلْ رِجْلَكَ الْيُمْنَى، ثُمَّ الْيُسْرَى مَعَ الْكَعْبَيْنِ، وَخَلِّلْ بِخِنْصِرِ الْيَدِ الْيُسْرَى
أَصَابِعَ رِجْلِكَ الْيُمْنَى مُبْتَدِئًا مِنْ خِنْصِرِهَا حَتَّى تَخْتِمَ بِخِنْصِرِ الْيُسْرَى، وَتَدْخُلِ الْإِصْبَعُ
مِنْ أَسْفَلَ، وَقُلْ: (اللَّهُمَّ؛ ثَبَّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ الْأَقْدَامُ فِي النَّارِ).
وَكَذَلِكَ تَغْسِلُ الْيُسْرَى وَتَقُولُ: (اللَّهُمَّ؛ إِنِّي أَعُوذُ بِكَ أَنْ تَزُلَّ قَدَمِي عَلَى الصِّرَاطِ
يَوْمَ تَزُلُّ أَقْدَامُ الْمُنَافِقِينَ).

وَارْفَعْ الْمَاءَ إِلَى أَنْصَافِ السَّاقَيْنِ، وَرَاعِ التَّكْرَارَ (ثَلَاثًا) فِي جَمِيعِ أَفْعَالِكَ.
فَإِذَا فَرَعْتَ مِنَ الْوُضُوءِ .. فَقُلْ: (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، عَمِلْتُ سُوءًا
وَزَلَمْتُ نَفْسِي، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَاعْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.
اللَّهُمَّ؛ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ،
وَاجْعَلْنِي صَبُورًا شُكُورًا، وَاجْعَلْنِي أَذْكُرُكَ ذِكْرًا كَثِيرًا وَأُسَبِّحُكَ بُكْرَةً وَأَصِيلًا).

فَمَنْ قَرَأَ هَذِهِ الدَّعَوَاتِ فِي وُضُوئِهِ .. خَرَجَتْ جَمِيعُ خَطَايَاهُ مِنْ أَعْضَائِهِ، وَخُتِمَ
عَلَى وُضُوئِهِ بِخَاتَمٍ، وَرُفِعَ لَهُ تَحْتَ الْعَرْشِ، فَلَا يَزَالُ يُسَبِّحُ اللَّهَ تَعَالَى وَيُقَدِّسُهُ وَيُكْتَبُ
لَهُ ثَوَابٌ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ.

وَاجْتَنِبْ فِي وُضُوئِكَ سَبْعًا:

لَا تَنْفُضْ يَدَيْكَ فَتَرُشَ الْمَاءَ، وَلَا تَلْطِمَ وَجْهَكَ وَرَأْسَكَ بِالْمَاءِ لَطْمًا، وَلَا تَتَكَلَّمْ فِي

during the ablution. (4) Do not wash [any limb] more than three times. (5) Do not pour more water over yourself than necessary, simply out of mere doubt, for there is a devil called Walhān who mocks and plays with those who are given to [obsessive] doubt. (6) Do not perform your ablution with water that has been sitting in the sun (7) or with water from copper vessels.⁸ These seven things are disliked in the ablution.

A narration states that if a person remembers Allāh Most High in his ablution, Allāh purifies his whole body, and if a person does not remember Allāh, only the parts of him that the water reaches are purified.

THE ETIQUETTE OF THE RITUAL BATH FOR THE REMOVAL OF MAJOR RITUAL IMPURITY

If you have entered a state of ritual impurity by having a wet dream or sexual intercourse, carry the basin [of water] to the wash place. [Before washing anything,] wash your hands three times. Then remove any impurities from your body. Perform the regular ablution for the prayer as described above with all the supplications and prayers, postponing only the washing of the feet so as not to waste water.⁹ Now pour water over the right side of your body three times, making the intention of lifting the state of impurity. Then pour the water over the left side of your body three times. Then pour it over your head three times. Rub the front and back of your body. Use your fingers to make the water penetrate the hair of your head. Make sure the water gets into folds of the body, as well as to the roots of the hair, both thin and thick. Avoid touching your male organ after the ablution; if your hand comes in contact with it, repeat the ablution.¹⁰

In all of this, the things that are obligatory are the intention,¹¹ removing impurity, and encompassing the whole body while washing.

The obligatory parts of the ablution are washing the face, washing the arms including the elbows, wiping part of the head, and washing the feet including the ankles — each of these actions to be carried out one time, with intention, and in the proper order.

The rest of the actions in [the ablution and ritual bath] are confirmed *sunnas*, their benefits many and their reward great. Whoever dismisses them loses out; in fact, he puts his obligatory acts at risk, for the voluntary acts make up for deficiencies in the obligatory.

أثناء الوضوء، ولا تترد في الغسل على ثلاث مرّات، ولا تكبّر صب الماء من غير حاجة بمجرّد الوضوء، وللموسى شيطان يصحك يرمي قال له: «الولها»، ولا تتورّط بالماء المسّس، ولا من الأواني الصفريّة. فلهذه السبعة مكرّوهة في الوضوء.

وفي الخبر: «أن من ذكر الله تعالى عند وضوئه .. طهر الله جسده كلّهُ، ومن لم يذكر الله .. لم يظهر منه إلا ما أصاب الماء».

آداب الغسل من الجنابة

فإذا أصابك جنابة من اختلام أو وقاح .. فخذ الإثاء إلى المغمّسل، واغسل يديك أو لا ثلاثاً، وأزل ما على بدنك من قذر، وتورّطاً كما سبق في وضوءك للصلاة مع جميع الدعوات والأذكار، وآخر غسل قدميك؛ كيلاً يضيّع الماء.

فإذا فرغت من الوضوء .. فصب الماء على شقّك الأيمن ثلاثاً، وأنت تارفع الجنابة، ثم على شقّك الأيسر ثلاثاً. ثم على رأسك ثلاثاً، وأذلك ما أقبل من بدنك وما أدبر، وخلّ شعور رأسك وأوصل الماء إلى معاطيف البدن ومنايت الشعر ما خف منه وما كثف.

واحذر أن تمسّ ذكرتك بعد الوضوء، فإن أصابته اليد .. فأعيد الوضوء.

والفريضة من جملة ذلك .. النية، وإزالة النجاسة، واستيعاب البدن بالغسل.

ومن الوضوء: غسل الوجه واليدين مع المرفقين، ومسح بعضي الرأس، وغسل الرجلين مع الكعنين مرّة، مرّة، مع النية، والترتيب.

وما عداه من مؤكّدة فضلها كثير وتورّطها جزيل، والمتهاوّن بها خاسر، بل هو بأصل قرائضه مخاطر، فإن الترافل جواير القرائض.

If you are unable to find any water after looking for it; or some obstacle prevents you from reaching it, like imprisonment or a wild animal; or the water you have is only enough for your or your companion's drinking needs; or the water available is the property of someone who wants to sell it for more than the market rate; or you have an illness or wound that, [if it comes into contact with water,] could be life-threatening, you must wait until the time the obligatory prayer arrives. Then find clean earth on which there is soft, pure dust. Strike your palms on it, keeping your fingers together, with the intention of making the prayer lawful for you, and wipe your entire face with your hands once; you need not make the dust reach the roots of your facial hair, thick or thin.

Then take off your ring and strike the earth a second time with your fingers spread out. Now wipe your arms, including the elbows, with your hands; if you do not go over the whole area the first time, strike the earth one more time and wipe the arms until you have gone over the entire area. Next, wipe each of your palms with the other, and wipe the spaces between your fingers.

Now perform one obligatory prayer with this *tayammum*, along with any voluntary prayers you wish to perform after it. If you want to perform another obligatory prayer, you must make a new *tayammum*.¹²

THE ETIQUETTE OF SETTING OUT FOR THE MOSQUE

When you have finished your purification, pray the two *sunna rak'as* of Fajr in your home if dawn has broken. This is what the Messenger of Allāh ﷺ used to do. Then make your way to the mosque. Do not fail to pray with the congregation, especially the morning prayer. A prayer in congregation is twenty-seven times better than a prayer alone. If you are negligent of such a profitable act, then what benefit is there for you in the pursuit of knowledge? After all, the fruit of knowledge is in acting upon it.

When you walk to the mosque, walk with tranquility and do not rush. On your way, say:

O my Lord, I beseech You by the right of those who beseech You, and the right of those who long for You, and the right of this walk of mine toward You. I have not left my home intending insolence, nor in arrogance, nor seek-

فَإِنْ صَجَرْتَ عَنِ الْمَاءِ لِفَقْدِهِ بَعْدَ الطَّلَبِ، أَوْ لِمَنَاجِيحِ مِنَ التَّوَصُّلِ إِلَيْهِ مِنْ سَبْعٍ أَوْ مِنْ حَاسِسٍ، أَوْ كَانَ الْمَاءُ الْحَاضِرُ تَحْتَاجُ إِلَيْهِ لِعَطَشِكَ أَوْ عَطَشِ رَفِيقِكَ، أَوْ كَانَ مَلَكًا لِفَتْرِكَ وَلَمْ يَبِغْ إِلَّا بِأَكْثَرِ مِنْ ثَمَنِ الْمِلْءِ، أَوْ كَانَ بِكَ جِرَاحَةٌ أَوْ مَرَضٌ تَخَافُ مِنْهُ عَلَى نَفْسِكَ.. فَاضْبِرْ حَتَّى يَدْخُلَ وَقْتُ الْفَرِيضَةِ.

سَمِ افْصِدْ صَعِيدًا طَيِّبًا عَلَيْهِ ثَرَابٌ خَالِصٌ طَاهِرٌ لَيْتٌ، فَاضْرِبْ عَلَيْهِ كَفَّيْكَ، ضَمًّا بَيْنَ أَصَابِعِكَ، وَأَنْوِ اسْتِيَاخَةَ الصَّلَاةِ، وَامْسَحْ بِيهَا وَجْهَكَ كُلَّهُ مَرَّةً وَاحِدَةً، وَلَا تَتَكَلَّفْ إِيْصَالَ الْغُبَارِ إِلَى مَنَابِتِ الشُّعُورِ خَفَّتْ أَوْ كَثُفَتْ.

ثُمَّ انْزِعْ خَاتَمَكَ، وَاضْرِبْ صَرْبَةً ثَانِيَةً مُؤَجَّجَاتٍ أَصَابِعَكَ، وَامْسَحْ بِيهَا يَدَيْكَ مَعَ مِرْقَيْكَ. فَإِنْ لَمْ تَسْتَوْعِبْهَا.. فَاضْرِبْ صَرْبَةً أُخْرَى إِلَى أَنْ تَسْتَوْعِبْهَا.

ثُمَّ امْسَحْ إِحْدَى كَفَيْكَ بِالْأُخْرَى، وَامْسَحْ مَا بَيْنَ أَصَابِعِكَ بِالتَّخْلِيلِ، وَصَلِّ بِهِ قَرَضًا وَاحِدًا، وَمَا شِئْتَ مِنَ التَّوَافُلِ بَعْدَ الْفَرَضِ. فَإِذَا أَرَدْتَ قَرَضًا ثَانِيًا.. فَاسْتَأْنِفْ لَهُ بَيْنَهُمَا آخَرَ.

آدَابُ الْخُرُوجِ إِلَى الْمَسْجِدِ

فَإِذَا قَرَعْتَ مِنْ طَهَارَتِكَ.. فَصَلِّ فِي بَيْتِكَ رُكْعَتَي الْفَجْرِ، إِنْ كَانَ الْفَجْرُ قَدْ طَلَعَ؛ كَذَلِكَ كَانَ يَفْعَلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ثُمَّ تَوَجَّهْ إِلَى الْمَسْجِدِ. وَلَا تَدْعِ الصَّلَاةَ فِي جَمَاعَةٍ؛ لَا سِيَّامَا صَلَاةَ الصُّبْحِ، فَصَلَاةُ الْجِمَاعَةِ تَفْضُلُ صَلَاةُ الْفَجْرِ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً. فَإِنْ كُنْتَ تَتَسَاهَلُ فِي مِثْلِ هَذَا الرِّيحِ.. فَإِنَّ فَائِدَةَ لَكَ فِي طَلَبِ الْعِلْمِ؟ وَإِنَّمَا نَمْرُةُ الْعِلْمِ: الْعَمَلُ بِهِ.

فَإِذَا سَعَيْتَ إِلَى الْمَسْجِدِ.. فَأَمْسِ عَلَى هَيْئَةٍ وَثُودَةٍ وَلَا تَعْجَلْ.

وَقُلْ فِي طَرِيقِكَ: «اللَّهُمَّ؛ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَبِحَقِّ الرَّاضِينَ إِلَيْكَ، وَبِحَقِّ مُمْسَايِ هَذَا إِلَيْكَ، فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا مُمْسَعَةً، بَلْ خَرَجْتُ

ing to make a show of my actions, nor seeking prestige; rather, I have come forth from my home in fear of Your wrath and in search of Your satisfaction. I ask You to save me from the Fire, to let me enter Paradise, and I ask that You forgive my sins, for truly there is none who forgives sins but You.

THE ETIQUETTE OF STAYING IN THE MOSQUE UNTIL SUNRISE

When you are going to enter the mosque, do so right foot first, and say: "O Allāh, bless Muḥammad and the family of Muḥammad and give them peace. O Allāh, forgive me my sins, and open to me the doors of Your mercy."

If you see someone selling things in the mosque, say, "May Allāh make your transaction unprofitable." And if you see someone calling out to people about something that has gone missing, say, "May Allāh not restore to you what you have lost."³ This is as the Messenger of Allāh ﷺ commanded (*Muslim*).

When you have entered the mosque, do not sit down until performing the two-*rak'as* prayer of greeting [the mosque]. If you have not already performed the two *sunna rak'as* of Fajr in your home, performing them will take the place of the greeting prayer.

Upon completing the two *rak'as*, make the intention for spiritual retreat. Make the supplication that the Messenger of Allāh ﷺ made after the two [*sunna*] *rak'as* of Fajr:

O Allāh, I ask You for mercy through which You guide my heart, by which You compose my state of disarray, by which You order my disorder, by which You return me to my state of harmony, through which You reform me in my religion, by which You preserve my inner state and elevate my outer state, through which You purify my deeds, illuminate my face, instill in me my guidance, and protect me from all evil.

O Allāh, I ask You for everlasting faith felt intimately in my heart; I ask You for true certainty, so that I may know that nothing will befall me except what You have written for me; and make me pleased with what You have allotted me.

O Allāh, bless me with sincere faith and certainty after which there is no unbelief, and mercy whereby I may receive the honor of Your favor in this world and the next.

اتَّقَاءَ سَخَطِكَ، وَإِنِّغَاءَ مَرْضَاتِكَ، فَاسْأَلْكَ أَنْ تُنْقِذَنِي مِنَ النَّارِ وَأَنْ تُنْجِلَنِي النَّجَّةَ، وَأَنْ
تَغْفِرَ لِي ذُنُوبِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

آدابُ دُخُولِ الْمَسْجِدِ إِلَى طُلُوعِ الشَّمْسِ

فَإِذَا أَرَدْتَ دُخُولَ الْمَسْجِدِ .. فَقَدِّمِ رِجْلَكَ الْيُمْنَى، وَقُلْ: (اللَّهُمَّ؛ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ وَسَلِّمْ. اللَّهُمَّ؛ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.
وَمَهْمَا رَأَيْتَ فِي الْمَسْجِدِ مِنْ يَبِيعُ .. فَقُلْ: (لَا أَرْبَحُ اللَّهَ تِجَارَتَكَ).
وَإِذَا رَأَيْتَ مَنْ يَسْتَدْفِيهِ ضَلَالَةٌ .. فَقُلْ: (لَا رَدَّ اللَّهُ عَلَيْكَ ضَلَالَتَكَ)، كَذَلِكَ أَمَرَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فَإِذَا دَخَلْتَ الْمَسْجِدَ .. فَلَا تَجْلِسَ حَتَّى تُصَلِّيَ رُكْعَتَيِ النَّجْوَةِ.
فَإِنْ لَمْ تَكُنْ صَلَّيْتَ فِي بَيْتِكَ رُكْعَتَيِ الْفَجْرِ .. فَيُحْزِرُكَ آدَاؤُهُمَا عَنِ النَّجْوَةِ.
فَإِذَا قَرَعْتَ مِنَ الرَّكْعَتَيْنِ .. فَأَبْرِئِ الْغِيكَافَ، وَادْعُ بِمَا دَعَا بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بَعْدَ رُكْعَتَيِ الْفَجْرِ.

وَقُلْ: (اللَّهُمَّ؛ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِيهَا قَلْبِي، وَتَجْمَعُ بِيهَا سَمْعِي، وَتَكْمُلُ بِيهَا
سَعْيِي، وَتُرَدُّ بِيهَا الْفِتْنَةُ، وَتُصْلِحُ بِيهَا دِينِي، وَتَحْفَظُ بِيهَا عَائِلَتِي، وَتَرْفَعُ بِيهَا شَاهِدِي، وَتُرَكِّي
بِيهَا عَمَلِي، وَتُبَيِّضُ بِيهَا وَجْهِي، وَتَقْبِلَنِي بِيهَا رُسُلِي، وَتَعَصِّمَنِي بِيهَا مِنْ كُلِّ مُسَوِّءٍ.

اللَّهُمَّ؛ إِنِّي أَسْأَلُكَ إِيَّانَا دَائِمًا مُبَاشِرَ قَلْبِي، وَأَسْأَلُكَ يَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَنْ
يُصِيبَنِي إِلَّا مَا كَتَبَهُ عَلَيَّ، وَرَضَّيَنِي بِمَا قَسَمْتَهُ لِي.

اللَّهُمَّ؛ أَعْطِنِي إِيَّانَا صَادِقًا، وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَا لِي بِهَا شَرَفٌ كَرَامَتِكَ
فِي الدُّنْيَا وَالْآخِرَةِ.

O Allāh, I beseech You for patience with the Decree, for success in the encounter [on the Day of Judgment], for the stations of the martyrs and for the life of the fortunate, for assistance against enemies, and for the companionship of the prophets.

O Allāh, I lay before You my need, even though my perception be weak, my actions insufficient, and I am in dire need of Your mercy. I beg of You, O Accomplisher of all things, O Healer of hearts, as You rescue from the midst of the seas, rescue me from the punishment of the Fire, the call for destruction,¹⁴ and the torment of the grave.

O Allāh, I ask You for any good of which my perception has fallen short and my actions have been too weak to achieve, and which my intentions and hopes have failed to reach — any good You have promised to any of Your servants or have given to any of Your creatures; for truly I desire this good from You and beg You for it, O Lord of all the Worlds!

O Allāh, make us guide and be guided, and do not make us lead astray or be led astray — showing enmity toward Your enemies and at peace with Your Friends, that we love people with Your love, and are hostile with Your hostility toward any of Your creatures who have opposed You.

O Allāh, this is my prayer, and its answer is Yours to give; this is my effort and upon You is all reliance. And we belong to Allāh and to Him are we returning, and there is no ability [to ward off evil] or strength [to do good] except through Allāh, the High, the Mighty.

O Allāh, O Owner of the firm handhold and the guiding command, I ask You for safety on the Day of Punishment, and Paradise on the Day of Eternity, with those who are close to You, who have beheld the Truth, who bow and prostrate themselves before You, and who fulfill their covenants. Truly You are Merciful and Loving and You do what You will. Glory be to the one who is characterized by might, and who has declared it. Exalted is the one who is clothed in glory, and who has shown generosity in it. Glory be to the one who alone is worthy of glorification. Glory be to the owner of favor and blessing. Glory be to the owner of power and generosity. Glory be to the one whose knowledge encompasses all things.

O Allāh, grant me light in my heart and light in my grave, light in my hearing and light in my seeing; light in my hair and light in my skin; light in my flesh, light in my blood and light in my bones; light before me, light behind me, light to my right side, light to my left side, light above me, light below me. O Allāh, increase me in light and give me light and make me light.

اللَّهُمَّ؛ إِيَّيْكَ أَسْأَلُكَ الصَّبْرَ عِنْدَ الْقَضَاءِ، وَالْفُورَ عِنْدَ اللِقَاءِ وَمَنَازِلَ الشَّهَادَةِ، وَجَنَّتِ
السَّعَادَةِ، وَالنَّصْرَ عَلَى الْأَعْدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ.

اللَّهُمَّ؛ إِيَّيْكَ أَسْأَلُكَ حَاجَتِي، وَإِنْ ضَعُفَ رَأْيِي، وَقَصُرَ عَمَلِي، وَافْتَقَرْتُ إِلَى رَحْمَتِكَ،
فَأَسْأَلُكَ يَا قَاضِيَ الْأُمُورِ وَيَا سَاقِيَ الصُّدُورِ، كَمَا تُجِيرُنِي مِنَ الْبُحُورِ.. أَنْ تُجِيرَنِي مِنَ عَذَابِ
السَّعِيرِ، وَمِنْ دَعْوَةِ الْبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ.

اللَّهُمَّ؛ وَمَا قَصُرَ عَنْهُ رَأْيِي، وَضَعُفَ عَنْهُ عَمَلِي، وَلَمْ تَبْلُغْهُ نِيَّتِي أَوْ أَمْنِيَّتِي مِنْ خَيْرِ
وَعْدَتِهِ أَحَدًا مِنْ عِبَادِكَ، أَوْ خَيْرِ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ خَلْقِكَ.. فَإِنِّي أَرْجُبُ إِلَيْكَ فِيهِ،
وَأَسْأَلُكَ يَا رَبَّ الْعَالَمِينَ.

اللَّهُمَّ؛ اجْعَلْنَا هَادِينَ مُهْتَدِينَ، غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ، خَرَابًا لِأَعْدَائِكَ، وَبِسَلَامٍ
لِأَوْلِيَائِكَ، تُجِيبُ بِحَبِّكَ النَّاسَ، وَتُعَادِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ مِنْ خَلْقِكَ.

اللَّهُمَّ؛ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ، وَهَذَا الْجُحْدُ وَعَلَيْكَ التُّكْلَانُ، وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ
رَاجِعُونَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

اللَّهُمَّ؛ يَا ذَا الْحَبْلِ الشَّدِيدِ وَالْأَمْرِ الرَّشِيدِ... أَسْأَلُكَ الْآمَنَ يَوْمَ الرَّعِيدِ، وَالْجَنَّةَ يَوْمَ
الْخُلُودِ، مَعَ الْمُقَرَّبِينَ الشُّهُودِ، وَالرُّكَّعَ السُّجُودِ، الْمُؤْمِنِينَ بِالْجُودِ، إِيَّاكَ رَحِيمَ وَدُودِ،
وَأَنْتَ تَفْعَلُ مَا تُرِيدُ، مُسَبِّحَانَ الَّذِي تَعْطَفُ بِالْعِزِّ وَقَالَ بِهِ، مُسَبِّحَانَ الَّذِي لَيْسَ الْمَجْدُ
وَتَكْرَمُ بِهِ، مُسَبِّحَانَ الَّذِي لَا يُنْبَغِي التَّنْسِيحُ إِلَّا لَهُ، مُسَبِّحَانَ ذِي الْفَضْلِ وَالنِّعَمِ، مُسَبِّحَانَ
ذِي الْقُدْرَةِ وَالْكَرَمِ، مُسَبِّحَانَ الَّذِي أَحْصَى كُلَّ شَيْءٍ بِعِلْمِهِ.

اللَّهُمَّ؛ اجْعَلْ لِي نُورًا فِي قَلْبِي، وَنُورًا فِي قَبْرِي، وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَصَرِي،
وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَشَرِي، وَنُورًا فِي لَحْيِي، وَنُورًا فِي ذِمِّي، وَنُورًا فِي عِظَامِي،
وَنُورًا مِنْ بَيْنِ يَدَيْ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ
قُوَّتِي، وَنُورًا مِنْ نَحْتِي. اللَّهُمَّ؛ زِدْنِي نُورًا، وَأَعْطِنِي نُورًا، وَاجْعَلْ لِي نُورًا.

When you finish supplicating, do not occupy yourself with anything except the remembrance of Allāh, glorification, or the recitation of the Qur'ān until the time comes for the obligatory prayer.

Then, when you hear the call to prayer, stop what you are doing and devote yourself to responding to the *mu'adhdhin*. When the *mu'adhdhin* says, "Allāh is great, Allāh is great," repeat it after him, and likewise with all the phrases. When he says, "Come to prayer" and "Come to prosperity," say after each of them: "There is no ability nor strength except through Allāh, the High and Mighty."

And when he says [for the morning prayer], "Prayer is better than sleep," say: "You have spoken truly and done well." When you hear the call to commence, again repeat what he says, except for the phrase, "The prayer is established," to which you should respond: "May Allāh establish it and continue it as long as the heavens and the earth continue to exist."

When you have completed the responses to the *mu'adhdhin*, say:

O Allāh, I ask You at the advent of Your prayer, and the voices engaged in calling on You, by the retreat of Your night, and the advance of Your day, to grant Muḥammad ﷺ a place near to You, an excellent rank, and the exalted degree, and to raise him to the praised station which You have promised him. Truly You do not break Your promise. By Your mercy, O Most Merciful of the merciful!

If you hear the call to prayer while you are engaged in prayer, complete what you are praying, then catch up with the responses to the call to prayer in the usual way. When the *imām* starts the obligatory prayer, do not occupy yourself with anything except following him, and perform the two *rak'as* of the obligatory prayer in the way that will shortly be explained to you in "The Method of Prayer and its Etiquette."

When you have completed the prayer, say:

O Allāh, bless Muḥammad and the family of Muḥammad. O Allāh, You are Peace, and from You comes peace and to You peace returns—so protect us [from all calamities] with [Your] greeting, O our Lord, and let us enter the Abode of Peace. Blessed and Exalted are You, O Possessor of Majesty and Bounty. Glory be to my Lord, the High, Most Exalted, the Bestower. There is no god but Allāh alone, Who has no partner. His is the dominion and to Him

فَإِذَا قُرِئَتْ مِنَ الدُّعَاءِ .. فَلَا تَسْتَعِزَّ إِلَى آدَاءِ الْفَرِيقَةِ إِلَّا بِذِكْرِ اللَّهِ، وَالتَّسْبِيحِ،
وَقِرَاءَةِ الْقُرْآنِ.

فَإِذَا سَمِعْتَ الْأَذَانَ فِي أَثْنَاءِ ذَلِكَ .. فَاقْطَعْ مَا أَنْتَ فِيهِ، وَاسْتَعِزَّ بِجَوَابِ الْمُؤَذِّنِ.
فَإِذَا قَالَ الْمُؤَذِّنُ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ» .. فَقُلْ مِثْلَ ذَلِكَ، وَكَذَلِكَ فِي كُلِّ كَلِمَةٍ.
فَإِذَا قَالَ: (حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ) .. فَقُلْ فِيهِمَا: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

فَإِذَا قَالَ: «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ» .. فَقُلْ: صَدَقْتَ وَبَرَزْتَ.

فَإِذَا سَمِعْتَ الْإِقَامَةَ .. فَقُلْ مِثْلَ مَا يَقُولُ،

إِلَّا فِي قَوْلِهِ: (قَدْ قَامَتِ الصَّلَاةُ) .. فَقُلْ: (أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمَاوَاتُ
وَالْأَرْضُ).

فَإِذَا قُرِئَتْ مِنْ جَوَابِ الْمُؤَذِّنِ .. فَقُلْ: «اللَّهُمَّ؛ إِيَّيْكَ أَسْأَلُكَ عِنْدَ حُضُورِ صَلَاتِكَ،
وَأَصَوَابِ دُعَائِكَ، وَإِدْبَارِ لَيْلِكَ، وَإِقْبَالِ نَهَارِكَ .. أَنْ تُؤْتِيَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْوَسِيلَةَ وَالْمَقْصِلَةَ وَالدرَجَةَ الرَّفِيعَةَ، وَبَعْنَةَ الْمَقَامِ الْمُحْضَمُودِ الَّذِي وَعَدْتَهُ، إِنَّكَ لَا تُخْلِفُ
الْمِيعَادَ؛ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

فَإِذَا سَمِعْتَ الْأَذَانَ وَأَنْتَ فِي الصَّلَاةِ .. فَتَقِمُّ الصَّلَاةَ ثُمَّ تَذَارِكُ الْجَوَابَ بَعْدَ السَّلَامِ
عَلَى وَجْهِهِ.

فَإِذَا أَحْرَمَ الْإِمَامُ بِالْفَرَضِ .. فَلَا تَسْتَعِزَّ إِلَّا بِالْإِقْبَادِ بِهِ، وَصَلِّ رُكْعَتِي الْفَرَضِ كَمَا
سَبَّلَ عَلَيْكَ فِي (كَيْفِيَّةِ الصَّلَاةِ وَأَدَائِهَا).

فَإِذَا قُرِئَتْ .. فَقُلْ: «اللَّهُمَّ؛ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ.

اللَّهُمَّ؛ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَإِلَيْكَ يَعُودُ السَّلَامُ، فَحِينًا رَبَّنَا بِالسَّلَامِ، وَأَذِينًا
دَارَ السَّلَامِ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، مُسَبِّحَانِ رَبِّي الْعَلِيِّ الْأَعْلَى الرَّهَّابِ، لَا إِلَهَ

is all praise, He gives life and He gives death, and He is the Living who never dies, in His Hand is all goodness, and He has power over all things. There is no god but Allāh, the Possessor of [every] bounty, gift, favor and excellent praise. There is no god but Allāh, and we worship none but Him, making our religion sincerely His, in spite of the aversion of those who disbelieve.

Then, after that, supplicate with the "comprehensive, complete supplications," those the Messenger of Allāh ﷺ taught 'Ā'isha رضي الله عنها:

O Allāh, I ask of You for all good, whether it comes sooner or later, that which I know and that which I know not. I seek refuge with You from all evil, whether it comes sooner or later, that which I know and that which I know not. I ask You for Paradise, and for those words and actions and beliefs that will bring me closer to it; and I take refuge with You from the Fire and from those words and actions and beliefs that will bring me closer to it. I ask of You the good which Your slave and prophet, Muḥammad ﷺ, asked of You; and I seek refuge in You from everything from which Your slave and prophet, Muḥammad ﷺ, sought refuge in You. O my Lord, whatever matter You have decreed for me, make its end one of guidance.

Then make the supplication that the Messenger of Allāh ﷺ advised Fāṭima رضي الله عنها to make:

O Ever-Living, O Self-Subsistent, by Your mercy I beseech Your help. Leave me not to myself nor to any of Your creation even for the blink of an eye. Set right for me all my affairs.

Then say what Jesus said (may peace and blessings be upon both our Messenger and upon him):

O Allāh, I enter this morning unable to repel what I dislike and powerless to attain the benefit of what I seek. All matters this morning are in hands other than mine. I enter the morning at the mercy of my actions. There is no pauper poorer than I. O my Lord, do not give my enemy cause to gloat over me, nor my friend cause to lament over me. Do not cause calamity to occur in my religious affairs; let not this world be the greatest of my concerns nor the extent of my knowledge, nor place in power over me one who will show me no mercy.

إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُخَيِّبُ وَيُنِيبُ، وَهُوَ حَيٌّ لَا يَمُوتُ،
بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

لَا إِلَهَ إِلَّا اللَّهُ أَهْلُ النِّعَمَةِ وَالنِّبَةِ وَالْقُضَلِ وَالنَّائِ الْحَسَنِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا تَعْبُدُ إِلَّا
إِيَّاهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

ثُمَّ ادْعُ بَعْدَ ذَلِكَ بِالْجَوَامِعِ الْكَوَامِلِ؛ وَهِيَ مَعَا عَلِمَتْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا،

قَتْلُ: «اللَّهُمَّ؛ إِيَّيْ أَنْسَأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا أَعْلَمُ،
وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا أَعْلَمُ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا
قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ أَوْ اعْتِقَادٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ أَوْ اعْتِقَادٍ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَأَسْتَعِينُكَ مَعَا اسْتِعَاذَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

اللَّهُمَّ؛ وَمَا قَضَيْتَ لِي مِنْ أَمْرٍ... فَاجْعَلْ عَاقِبَتَهُ رَشِيدًا.

ثُمَّ ادْعُ بِمَا أَوْطَى بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا،
وَقُلْ: (يَا حَيُّ، يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيثُ، لَا تَكِلْنِي إِلَى نَفْسِي وَلَا إِلَى أَحَدٍ مِنْ خَلْقِكَ
طَرَفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ).

ثُمَّ قُلْ مَا قَالَهُ عِيسَى عَلَى بَنِي إِسْرَءِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «اللَّهُمَّ؛ إِيَّيْ أَصْبَحْتُ لَا
أَسْتَطِيعُ دَفْعَ مَا أَكْرَهُ، وَلَا أَمْلِكُ نَفْعَ مَا أَرْجُو، وَأَصْبَحْتُ الْآمِرُ كُلُّهُ بِيَدِ غَيْرِي، وَأَصْبَحْتُ
مُرْتَبَا بِعَمَلِي، فَلَا فَقِيرَ أَفْقَرُ مِنِّي.

اللَّهُمَّ؛ لَا تُسَمِّتْ بِي عَدُوِّي، وَلَا تُسَوِّ بِِي صَدِيقِي، وَلَا تَجْعَلْ مُصِيبَتِي فِي دِينِي، وَلَا
تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّي، وَلَا مَبْلَغَ عِلْمِي، وَلَا سُلْطَانَ عَلَيَّ مِنْ لَا يَرْحُمُنِي.

Then pray, using whichever of the transmitted supplications seem good to you; you may memorize them from those we have compiled in the "Book of Invocations and Supplications" from the *Revival of the Religious Sciences*.

Your time, from after the [morning] prayer until the sunrise, should be divided between four types of [spiritual] work: (1) supplication (2) remembrance and glorification, which you can repeat on prayer beads, (3) recitation of the Qur'ān, and (4) reflection.

Reflect upon your mistakes and sins, and the shortcomings and deficiencies in your worship of your Master, and how you have exposed yourself to Allāh's painful punishment and His great anger.

Organize your regular duties of worship for the entire day by means of [careful] planning, in the hope of redeeming your past failings and shortcomings, and [in the hope] of guarding yourself by this means from exposure to the anger of Allāh Almighty, Most Majestic, during the day.

Make the intention of having good will toward all Muslims, and resolve that your entire day will be occupied only with obedience to Allāh Most High.

Detail in your heart the acts of obedience of which you are capable, then choose the best of them. Consider how to prepare the conditions to bring about such acts, so you can occupy yourself with them. Do not neglect to reflect upon the nearness of your end, upon the approach of death that cuts short all hopes, upon the removal of matters from the domain of your free will, and [the possibility of] reaching a state of sorrow and deep regret due to prolonged delusion.

There are ten prayers that should be part of your [litany of] glorification and remembrance:

1. There is no god but Allāh alone, who has no partner. His is the dominion and to Him belongs all praise. He gives life and gives death, and He is the Ever-living who never dies. In His hand is all good, and He has power over all things.

2. There is no god but Allāh, the Sovereign, the True, the Clarifier.

3. There is no god but Allāh, the One, the Conqueror, Lord of the heavens and the earth and all that is in between, the Magnificent, the Forgiving.

لَمْ أَدْعُ بِشَيْءٍ إِلَّا لَكَ مِنَ الدَّعَوَاتِ الْمَأْثُورَاتِ وَاحْفَظْهَا؛ بِمَا أَوْزَنْتَاهُ فِي كِتَابِ
«الدَّعَوَاتِ» مِنْ كِتَابِ «إِحْيَاءِ عُلُومِ الدِّينِ».

وَلَتَكُنْ أَوْقَاتُكَ بَعْدَ الصَّلَاةِ إِلَى طُلُوعِ الشَّمْسِ مُورَّعَةً عَلَى أَرْبَعٍ وَظَائِفَ:

- وَظِيفَةٌ فِي الدَّعَوَاتِ.

- وَوَظِيفَةٌ فِي الْأَذْكَارِ وَالتَّسْبِيحَاتِ، تُكْرَرُهَا فِي مُسَبِّحَةٍ.

- وَوَظِيفَةٌ فِي قِرَاءَةِ الْقُرْآنِ.

- وَوَظِيفَةٌ فِي التَّفَكُّرِ.

وَتَعْمَلُ فِي ذُنُوبِكَ وَخَطَايَاكَ، وَتَقْصِرُكَ فِي عِبَادَةِ مَوْلَاكَ، وَتَعْرِضُكَ لِعِقَابِهِ الْإِلَهِيِّ،
وَسَخَطِهِ الْعَظِيمِ.

وَتُرَبِّبُ بِتَذِيرِكَ أَوْرَادَكَ فِي جَمِيعِ يَوْمِكَ؛ لِتَتَذَكَّرَ بِهِ مَا قَرِطَ مِنْ تَقْصِيرِكَ.

وَتَحْذَرُ بِهِ مِنَ التَّعَرُّضِ لِسَخَطِ اللَّهِ عَزَّ وَجَلَّ فِي يَوْمِكَ.

وَتُبْوِي الْخَيْرَ لِجَمِيعِ الْمُسْلِمِينَ، وَتُعْزِمُ عَلَى أَنْ لَا تَسْتَعِثَّ فِي جَمِيعِ حَبَارِكَ إِلَّا بِطَاعَةِ
اللَّهِ تَعَالَى، وَتُفَصِّلُ فِي قَلْبِكَ الطَّاعَاتِ الَّتِي تُعْذِرُ عَلَيْهَا، وَتَحْتَأَرُ أَفْضَلَهَا، وَتَتَأَمَّلُ فِي تَبَيُّنِ
أَسْبَابِهَا لِتَسْتَعِثَّ بِهَا.

وَلَا تَدْعُ عَنْكَ التَّفَكُّرَ فِي قُرْبِ الْأَجَلِ وَخُلُولِ الْمَوْتِ الْقَاطِعِ لِلْأَمَلِ؛ وَخُرُوجِ الْأَمْرِ
عَنِ الْإِخْتِيَارِ، وَحُصُولِ الْحَسْرَةِ وَالنَّدَامَةِ بِطُولِ الْإِغْتِرَارِ.

وَلَكِنْ مِنْ تَسْبِيحَاتِكَ وَأَذْكَارِكَ عَشْرُ كَلِمَاتٍ:

أَحَدُهَا: (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).

الثَّانِيَةُ: (لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ).

الثَّالِثَةُ: (لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ).

4. Glory be to Allāh, all praise is to Allāh, and there is no god but Allāh, and Allāh is Great; there is no power nor might except by Allāh, the High, the Mighty.

5. All-Glorious, All-Holy, Lord of the angels and of the Spirits.

6. Glory be to Allāh, the Mighty, and by His praise.

7. I seek the forgiveness of Allāh, the Mighty, apart from whom there is no god, the Ever-living, the Self-subsistent, and I ask Him to accept my repentance and grant me forgiveness.

8. O Allāh, none can withhold what You bestow, and none can bestow what You withhold, and there is none to repel what You ordain, and the fortune of any who possess fortune will in no way avail them against You.

9. O Allāh, bless Muḥammad and the family of Muḥammad.

10. In the Name of Allāh, by whose Name nothing on earth and nothing in heaven can cause harm. He is the All-Hearing, All-Knowing.

Repeat each of these prayers on your prayer beads a hundred times, or seventy times, or ten times—this being the minimum so that the total will be one hundred.

Read this litany regularly and do not talk before the sun rises, for [it states] in a narration: "It is superior to freeing eight slaves of the descendants of Ishmael" (peace and blessings be upon our Prophet and upon him)—this refers to occupying oneself with remembrance until sunrise without speaking in between.

Know this well, and you will be divinely guided, if Allāh Most High wills.

THE ETIQUETTE OF THE TIME FROM SUNRISE TO MIDDAY

When the sun rises, and is a spear's length above the horizon, pray two *rak'as*. This is when the disliked time for prayer expires, for it is disliked [to perform voluntary prayers] after the obligatory *rak'as* of the morning prayer until the sun reaches this height. Then, when the sun is high and about a quarter of the day has elapsed, perform the forenoon prayer, four, or six, or eight *rak'as* in twos. All of these numbers have been related on authority from the Messenger of Allāh ﷺ. All prayer is good; if one wants, he may perform more or, if he wants, he may perform less.

الرابعة: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، ولا حول ولا قوة إلا بالله العلي العظيم. والخامسة: سبح قدوس رب الملائكة والروح.^١
والسادسة: سبحان الله العظيم وبحمده. والسابعة: استغفر الله العظيم الذي لا

إله إلا هو الحي القيوم، وأسأله التوبة والمغفرة.

الثامنة: اللهم، لا مانع لما أعطيت، ولا معطي لما منعت، ولا راد لما قضيت، ولا ينفع ذا الجند منك الجند. والتاسعة: اللهم، صل على محمد وعلى آل محمد.

والعاشرة: باسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء، وهو السميع العليم.

فكرر كل واحدة من هذه الكلمات في سبعة، إما ديمة مرة، أو سبعين مرة، أو صفر مرات، وهو أقلها، ليكفرن المجمع ديمة مرة.

ولازم هذه الأوراد، ولا تتكلم قبل طلوع الشمس، ففي الخبر: «إن ذلك أفضل من إصنافي تمنائي رقابي من ولد إسحاق» على بينا وعليه الصلاة والسلام - أعني: الإشتغال بالذكر إلى طلوع الشمس من غير أن يتخلله كلام.

فاعلم ذلك موثق إن شاء الله تعالى.

آداب ما بعد طلوع الشمس إلى الزوال

فإذا طلعت الشمس، وارتفعت قيد رمح.. فصل ركعتين، وذلك عند زوال وقت الأثرية للصلاة؛ فأبها مكرهه من بعد فريضة الصبح إلى ارتفاع الشمس. فإذا أضحى النهار، ومضى منه قريب من ربعه.. فصل صلاة الضحى (أربعاً أو ستاً) أو (ثمانياً)؛ متى متى، فقد ثقلت هذه الأعداد كلها عن رسول الله صلى الله عليه وسلم، والصلاة خير كلها، فمن شاء.. فليستكثر، ومن شاء.. فليستقل.

Other than this, there is no other daily *sunna* prayer between sunrise and midday. Whatever time you have left after it, you should spend in one of four ways:

1. *Seeking Useful Knowledge*

The first way, and the best, is to spend your time seeking beneficial knowledge in religion, not matters of secondary importance to which many people devote themselves and call knowledge. Useful knowledge is only that which increases your fear of Allāh Most High, increases your insight into your own defects, and increases your knowledge of how to worship Allāh Almighty, Most Majestic; it reduces your yearning for this world, increases your yearning for the Hereafter, and opens your eyes to the things that spoil your worship so you may guard against them; it lays bare to you the scheming of Satan, his deceit, and his misleading of the evil scholars, until he succeeds in exposing them to the aversion and wrath of Allāh Almighty, Most Majestic, through their use of religion for worldly gain, their employment of knowledge to acquire wealth from the powers that be, their consumption of the wealth of endowments and of the orphans and the poor, and their directing all their energies throughout the day to attaining prestige and a place in the hearts of people. This forces them into a state of ostentation, disputation, rivalry, and boastfulness.

We have compiled [the details of] this category of beneficial knowledge in the *Revival of the Religious Sciences*.

If you are of those worthy of it, go seek it and act by it, then teach it and invite others to it. For whoever realizes this, acts upon it, and invites others to it will be called great in the dominion of the heavens, according to the testimony of Jesus ﷺ.

If you achieve this all and complete the reformation of your self outwardly and inwardly, and some time remains to you, then you may occupy yourself in the study of a school of jurisprudence, so that in this way you may learn the less common rulings concerning worship, and how to mediate between conflicting parties when they are occupied with their lowly desires. These duties, after the completion of all the essentials mentioned, are also among the communal obligations.

However, if your lower self asks you to leave off the litanies and remembrance we have detailed earlier, due to your occupation with these [duties],

وَلَيْسَ بَيْنَ الطَّلَبِ وَالزَّوَالِ رَابِعَةٌ مِنَ الصَّلَوَاتِ إِلَّا هَذِهِ، فَمَا فَضَّلَ عَنْهُ مِنْ أَوْقَاتِكَ

.. فَلَاكَ فِيهِ أَرْبَعُ خَالَاتٍ:

١١. طَلَبُ الْعِلْمِ النَّافِعِ]

الأولى - وهي الأَفْضَلُ -: أَنْ تُصَرِّقَهُ إِلَى طَلَبِ الْعِلْمِ النَّافِعِ فِي الدِّينِ، دُونَ الْفُضُولِ
الَّذِي أَكْبَّ النَّاسُ عَلَيْهِ وَسَمَوَهُ عِلْمًا.

وَالْعِلْمُ النَّافِعُ مَا يَزِيدُ فِي خَوْفِكَ مِنَ اللَّهِ تَعَالَى، وَيَزِيدُ فِي بَصِيرَتِكَ بِمُتَوَبِّ نَفْسِكَ، وَيَزِيدُ
فِي مَعْرِفَتِكَ بِعِبَادَةِ رَبِّكَ عَزَّ وَجَلَّ، وَيُقَلِّلُ مِنْ رَغَبَاتِكَ فِي الدُّنْيَا، وَيَزِيدُ فِي رَغَبَاتِكَ فِي الْآخِرَةِ،
وَيَنْتِجُ بِصِيرَتِكَ بَاقَاتِ أَعْمَالِكَ حَتَّى تَنْتَحِرَ مِنْهَا، وَيُطْلِعَكَ عَلَى مَكَائِدِ الشَّيْطَانِ وَغُرُورِهِ
وَكَيْفِيَّةِ تَلْيِيسِهِ عَلَى الْعُلَمَاءِ السُّوءِ حَتَّى عَرَضَهُمْ لِمَقْتِ اللَّهِ عَزَّ وَجَلَّ وَسَخَطِهِ، حَيْثُ أَكَلُوا
الدُّنْيَا بِالْدِّينِ، وَاتَّخَذُوا الْعِلْمَ وَسِيلَةً إِلَى اخْتِذَا الْأَمْوَالِ مِنَ السَّلَاطِينِ، وَأَكَلِ الْأَمْوَالِ الْأَوْقَافِ
وَالنِّتَائِي وَالْمَسَاكِينِ، وَصَرَفَ هِمَّتَهُمْ طَوْلَ تَهَارِهِمْ إِلَى طَلَبِ الْجَاهِ وَالْمَنْزِلَةِ فِي قُلُوبِ
الْخَلْقِ، وَاضْطَرَّهُمْ ذَلِكَ إِلَى الْمُرَاءَاةِ وَالْمُمَارَاةِ، وَالْمُنَافَسَةِ وَالْمُبَاهَاةِ.

وَلِهَذَا لَمْ يَنْ مِنَ الْعِلْمِ النَّافِعِ قَدْ جَمَعْنَاهُ فِي كِتَابِ «أَحْيَاءِ عُلُومِ الدِّينِ».

فَإِنْ كُنْتَ مِنْ أَهْلِهِ .. فَحَصِّلْهُ وَاصْعَلْ بِهِ، ثُمَّ عَلِّمْهُ وَادِّعْ إِلَيْهِ، فَمَنْ عَلِمَ ذَلِكَ وَعَمِلَ
بِهِ وَدَعَا النَّاسَ إِلَيْهِ .. فَلَاكَ يَدُوحِي عَظِيمًا فِي مَلَكُوتِ السَّارَاتِ بِشَهَادَةِ عِيسَى عَلَيْهِ
السَّلَامُ.

فَإِذَا فَرَّغْتَ مِنْ ذَلِكَ كُلِّهِ وَفَرَّغْتَ مِنْ إِصْلَاحِ نَفْسِكَ ظَاهِرًا وَبَاطِنًا، وَفَضَلَ شَيْءٌ
مِنْ أَوْقَاتِكَ .. فَلَا تَبَأْسَ أَنْ تَنْشَغَلَ بِعِلْمِ الْمَذْهَبِ مِنَ الْفَقْهِ؛ لِتَعْرِفَ بِهِ الْفُرُوعَ النَّادِرَةَ
فِي الْعِبَادَاتِ، وَطَرِيقَ التَّوَسُّطِ بَيْنَ الْخَلْقِ فِي الْخُصُومَاتِ عِنْدَ إِنْجَابِهِمْ عَلَى الشَّهَوَاتِ،
فَلَاكَ أَيْضًا بَعْدَ الْفَرَاغِ مِنْ هَذِهِ الْمَهَامَاتِ مِنْ جُمْلَةِ فُرُوضِ الْكِفَايَاتِ.

فَإِنْ دَعَوْتَ نَفْسَكَ إِلَى تَرْكِ مَا ذَكَرْنَاهُ مِنَ الْأَوْرَادِ وَالْأَذْكَارِ اشْتِغَالًا بِذَلِكَ .. فَاعْلَمْ

then know that Satan the accursed has injected into your heart the hidden illness—love of prestige and wealth. Beware of being deceived by this, becoming a laughing stock for him, and being brought to destruction, after which he will mock you.

If you try the routine of litanies and worship for some time and your self does not find it burdensome or become negligent of it, but rather your yearning for attaining beneficial knowledge becomes apparent and you want it only for the sake of Allāh Most High and the abode of the afterlife, then seeking this knowledge is better than other voluntary works, as long as the intention is sound. The matter hinges on the soundness of intention. For if it is not sound, it is the source of the deception of the ignorant, and the place where men's feet slip.

2. Worship

If you are unable to acquire useful knowledge, but spend your time engaged in the duties of worship, such as remembrance of Allāh, recitation of the Qur'ān, glorification, and extra prayers, this is among the stations of the worshippers and the ways of the righteous, and by this method you will also be of the successful ones.

3. Good Works

The third possible way is to spend your time in working on something that will bring benefit to Muslims, and by which you will bring happiness to the hearts of believers, or by which you make it easier for the righteous to accomplish good works. For example, serving the jurists, the true ṣūfīs, or the men of religion, taking care of their errands, and striving to bring food to the poor and needy, making a habit of visiting the sick, and escorting funerals. All these are superior to voluntary acts, because they are forms of worship and they involve kindness to Muslims.

4. Earning a Living and Protecting Your Religion

The fourth state is that, lacking the strength for these things, you occupy yourself with your own needs, earning a living to take care of yourself and your family. [You do this in such a way that] Muslims are safe from your tongue and your hand, and your religion is safe, because you would not be committing sins. In this way you will reach the levels of the People of the Right, even if you cannot be of those who rise to the level of the Forerunners.

أَنَّ الشَّيْطَانَ اللَّعِينَ قَدْ دَسَّ إِلَى قَلْبِكَ الدَّاءَ الدَّفِينِ، وَهُوَ حُبُّ النَّعَالِ وَالْحِجَاهِ، فَإِنَّكَ أَنْ تَغْتَرَّ بِهِ فَتَكُونُ مُصْحَكَةً لَهُ فِيهِلَاكَ، ثُمَّ يَسْخَرُ مِنْكَ.

وَأِنْ جَرَيْتَ نَفْسَكَ مُدَّةً فِي الْأَوْرَادِ وَالْعِبَادَاتِ، وَكَأَنْتَ لَا تَسْتَقِيلُهَا كَسَلًا عَنْهَا، وَلَكِنْ ظَهَرَتْ رَغْبَتُكَ فِي تَخْصِيلِ الْعِلْمِ النَّافِعِ، وَلَمْ تُرِدْ بِهِ إِلَّا وَجْهَ اللَّهِ تَعَالَى وَالِدَارَ الْآخِرَةِ.. فَذَلِكَ أَفْضَلُ مِنْ تَوَافُلِ الْعِبَادَاتِ مِنْهَا صَحَّتْ لَكَ النِّيَّةُ، وَلَكِنَّ الشَّانَ فِي صِحَّةِ النِّيَّةِ. فَإِذَا أَمْ تَصِيحَ... فَهِيَ مُعْدِنٌ غُرُورِ الْجُهَالِ، وَمَرَّةٌ أَقْدَامِ الرِّجَالِ.

[٢١. الْعِبَادَةُ]

الْحَالَةُ الثَّانِيَّةُ: أَنْ لَا تَقْدِرَ عَلَى تَخْصِيلِ الْعِلْمِ النَّافِعِ، وَلَكِنْ تَشْتَغِلُ بِرِطَائِفِ الْعِبَادَاتِ مِنَ الذِّكْرِ وَالْقِرَاءَةِ وَالنَّسِيحَاتِ وَالصَّلَوَاتِ، فَذَلِكَ مِنْ دَرَجَاتِ الْعَابِدِينَ وَسِرِّ الصَّالِحِينَ، وَتَكُونُ بِذَلِكَ أَيْضًا مِنَ الْفَائِزِينَ.

[٣١. إِیصالُ الخیر]

الْحَالَةُ الثَّالِثَةُ: أَنْ تَشْتَغِلَ بِمَا تُوصِلُ بِهِ خَيْرًا إِلَى الْمُسْلِمِينَ، وَتَدْخُلَ مِنْهُ سُرُورًا عَلَى قُلُوبِ الْمُؤْمِنِينَ، أَوْ تُيسِّرَ بِهِ الْأَعْمَالَ الصَّالِحَةَ لِلصَّالِحِينَ؛ كَخِدْمَةِ الْمُفْقَهَاءِ وَالصُّوْفِيَّةِ الْمُحَقِّقِينَ وَأَهْلِ الدِّينِ وَالتَّرَدُّدِ فِي أَشْغَالِهِمْ، وَالسَّعْيِ فِي إِطْعَامِ الْفُقَرَاءِ وَالْمَسَاكِينِ، وَالتَّرَدُّدِ عَلَى الْمَرْضَى بِالْعِبَادَةِ، وَعَلَى الْجَنَائِزِ بِالتَّشْيِيعِ؛ فَكُلُّ ذَلِكَ أَفْضَلُ مِنَ التَّوَافُلِ، فَإِنَّ هَذِهِ عِبَادَاتٌ وَفِيهَا رَفْقٌ بِالْمُسْلِمِينَ.

[٤١. الإِكْسَابُ وَحِفْظُ الدِّينِ]

الْحَالَةُ الرَّابِعَةُ: أَنْ لَا تَقْوَى عَلَى ذَلِكَ، وَاشْتَغَلَتْ بِحَاجَتِكَ اِكْتِسَابًا عَلَى نَفْسِكَ وَعَلَى عِيَالِكَ، وَقَدْ سَلِمَ الْمُسْلِمُونَ مِنْكَ وَأَمِنُوا مِنْ لِسَانِكَ وَبَيْدِكَ، وَسَلِمَ لَكَ دِينُكَ، إِذْ لَمْ تَزَكِّبْ مَعْصِيَةً، فَتَنَالَ بِذَلِكَ دَرَجَاتِ أَصْحَابِ الْيَمِينِ، إِنْ لَمْ تَكُنْ مِنْ أَهْلِ الدَّرَجَةِ إِلَى

And this [i.e., the level of the People of the Right] is the lowest of the levels of religion, for below it are the grazing grounds of devils, which [you would enter] as a result of working—may Allāh protect us—in that which ruins your religion, or by hurting one of the slaves of Allāh. This is the level of those who are destroyed, so beware of being at this level.

Know that a servant is at one of three levels in terms of his religion:

- The safe one—this is one who suffices with doing the basic obligatory acts and does not commit sins.
- The one who profits—this is one who voluntarily performs good deeds and voluntary acts.
- The loser—this is one who falls short in his performance of the obligatory acts.

Therefore, if you cannot be one of the profiting ones, then at least put your effort into being among the safe, and beware, beware of being among the losers.

In terms of his relationships with his fellows, a servant is at one of three levels:

- [The highest:] that he act with them as the reverent and noble angels do. This is by striving to help with their needs out of kindness to them, and by bringing happiness to their hearts.
- [The middle:] that he be with them as an animal or an inanimate object would be: he may not bring them good, but he does not do them harm either.
- [The lowest:] that he be with them as a scorpion, serpent, or wild beast would be: no one hopes for good from him and evil is feared of him.

Therefore, if you cannot reach the horizon of the angels, then beware of falling below the level of animals and inanimate objects down to the level of scorpions and snakes. If you are content for yourself to come down from the highest of levels, do not accept for yourself to be hurled down to the lowest of the low. For hopefully you will be saved by doing just enough, neither achieving [much] nor losing [all].

مَقَامَاتِ السَّائِقِينَ، وَهَذِهِ أَقْلُ الدَّرَجَاتِ فِي مَقَامَاتِ الدِّينِ، وَمَا بَعْدَهَا فَهِيَ مِنْ مَرَاتِعِ
السَّيَاطِينِ، وَذَلِكَ بِأَنْ تَسْتَعِيلَ - وَالْعِيَادُ بِاللَّهِ - يَا يَهْدُمُ دِينَكَ، أَوْ تُؤْذِيَ عَبْدًا مِنْ عِبَادِ
اللَّهِ تَعَالَى، فَهَذِهِ رُتَبَةُ الْهَالِكِينَ، فَإِيَّاكَ أَنْ تَتَكُونَ فِي هَذِهِ الطَّبَقَةِ.

وَاعْلَمْ: أَنَّ الْعَبْدَ فِي حَقِّ دِينِهِ عَلَى ثَلَاثِ دَرَجَاتٍ:

- إِمَّا سَالِمٌ: وَهُوَ الْمُقْتَصِرُ عَلَى آدَاءِ الْفَرَائِضِ وَتَرْكِ الْمَعَاصِي.

- أَوْ رَاضٍ: وَهُوَ الْمُتَطَوِّعُ بِالْقُرْبَاتِ وَالتَّوَافُلِ.

- أَوْ خَاسِرٌ: وَهُوَ الْمُقْصِرُ عَنِ الْمَوَازِمِ.

فَإِنْ لَمْ تَقْدِرْ أَنْ تَكُونَ رَاضِحًا.. فَاجْتَهِدْ أَنْ تَكُونَ سَالِمًا، وَإِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تَكُونَ
خَاسِرًا.

وَالْعَبْدُ فِي حَقِّ سَائِرِ الْعِبَادَةِ ثَلَاثُ دَرَجَاتٍ:

الْأُولَى: أَنْ يَنْزِلَ فِي حَقِّهِمْ مِثْلَةُ الْكِرَامِ الْبَرَّةِ مِنَ الْمَلَائِكَةِ، وَهُوَ أَنْ يَسْعَى فِي
أَعْرَاضِهِمْ رِفقًا بِهِمْ، وَإِذْ خَالَ السُّرُورِ عَلَى قُلُوبِهِمْ.

الثَّانِيَةُ: أَنْ يَنْزِلَ مِثْلَةُ الْبَهَائِمِ وَالْحَيَّاتِ فِي حَقِّهِمْ؛ فَلَا يَتَأَلَّهُمْ خَيْرُهُ وَلَكِنْ يَكْتَفُ
عَنْهُمْ سَرَّةً.

الثَّالِثَةُ: أَنْ يَنْزِلَ فِي حَقِّهِمْ مِثْلَةُ الْعَقَّارِبِ وَالْحَيَّاتِ وَالسَّبَاحِ الصَّارِيَاتِ، لَا يُرْجَى
خَيْرُهُ، وَيَتَقَيَّ سَرَّةً.

فَإِنْ لَمْ تَقْدِرْ عَلَى أَنْ تَلْتَحِقَ بِأَقْلِ الْمَلَائِكَةِ.. فَاحْذَرْ أَنْ تَنْزِلَ عَنْ دَرَجَةِ الْبَهَائِمِ
وَالْحَيَّاتِ إِلَى مَرَاتِبِ الْعَقَّارِبِ وَالْحَيَّاتِ.

فَإِنْ رَضِيتَ لِنَفْسِكَ الثَّرْوَى مِنْ أَعْلَى عِلِّيَّينَ.. فَلَا تَرْضَ لَهَا بِالْهَوَى إِلَى أَسْفَلِ سَافِلِينَ،
فَلَعَلَّكَ أَنْ تَنْجُو كَقَفَا لَا لَكَ وَلَا عَلَيْكَ.

Therefore, by the light of your day you should occupy yourself only with what benefits you in your afterlife, and with [gaining] those provisions [in this life] which you cannot dispense with to assist you toward your afterlife.

Then, if you cannot manage to fulfill the rights of your religion while associating with people, and you cannot remain safe, then solitude is better for you. You should adopt solitude, for in it is safety.¹⁵

If in your solitude, devilish insinuations draw you to what is displeasing to Allāh, and you cannot root them out with the duties of worship, then you should sleep. That is the best state for you and for us—when we are unable to gain any spoils of battle, we are at least content with safety in defeat. But how sorry is the state of one who can only save his religion by making his life non-functional. After all, sleep is the brother of death; it is to suspend progress in life and join company with inanimate things. Heed this and you will be divinely guided, if Allāh so wills.¹⁶

PREPARATION FOR THE OTHER PRAYERS

You should get ready for the *Zuhr* prayer before midday. Therefore, you may take the siesta before this time, if you stay up at night for the night vigil prayer or remain awake for some other good purpose. This nap has the benefit of helping one stay up at night, as the pre-dawn meal helps one in fasting during the day. Taking a nap during the day without praying at night is like having a pre-dawn meal without fasting during the day. Make an effort to wake up from the nap before midday. Perform ablution and go to the mosque and perform the greeting prayer. Wait for the *mu'adhdhin* and respond to him. Then get up and pray four *rak'as* after the sun moves from its zenith. The Messenger of Allāh ﷺ would lengthen them and say, "This is the time when the doors of heaven open and I would like good works to be raised up from me during it." These four [*rak'as*] before *Zuhr* are emphasized *sunnas*, for it states in a narration that whoever performs them, bowing and prostrating in the most excellent manner, will have seventy thousand angels pray with him and ask forgiveness for him until the night.

Then perform the obligatory prayer with the *imām*. Following this prayer, perform two *rak'as*, for they are from the established *sunnas*.

فَعَلَيْكَ فِي بَيَاضِ نَهَارِكَ أَنْ لَا تَشْتَغَلَ إِلَّا بِمَا يَنْفَعُكَ فِي مَعَادِكَ وَمَعَاشِكَ الَّذِي لَا
تَسْتَغْنِي عَنِ الْإِسْتِعَانَةِ بِهِ عَلَى مَعَادِكَ.
فَإِنْ عَجَزْتَ عَنِ الْقِيَامِ بِحَقِّ دِينِكَ مَعَ مُخَالَطَةِ النَّاسِ وَكُنْتَ لَا تَسْلَمُ .. فَالْعُزْلَةُ أَوْلَى
بِكَ، فَعَلَيْكَ بِهَا، فَفِيهَا السَّلَامَةُ.

فَإِنْ كَانَتْ الْوَسَاوِسُ فِي الْعُزْلَةِ تُجَادِبُكَ إِلَى مَا لَا يُرْضِي اللَّهَ تَعَالَى وَلَمْ تَقْدِرْ عَلَى
قَمْعِهَا بِوِظَائِفِ الْعِبَادَاتِ .. فَعَلَيْكَ بِالنَّوْمِ. فَهَذَا أَحْسَنُ أَحْوَالِكَ وَأَحْوَالِنَا، إِذَا عَجَزْنَا
عَنِ الْغَنِيمَةِ .. فَرَضِينَا بِالسَّلَامَةِ فِي الْهَزِيمَةِ، وَأَخْسِسُ بِحَالٍ مَنْ سَلَامَةُ دِينِهِ فِي تَعْطِيلِ
حَيَاتِهِ، إِذِ النَّوْمُ أَخُو الْمَوْتِ، وَهُوَ تَعْطِيلٌ لِلْحَيَاةِ، وَالتَّحَاقُّ بِالْجَمَادَاتِ.
فَاعْلَمْ ذَلِكَ تَوْفَّقْ إِنْ شَاءَ اللَّهُ تَعَالَى.

آدَابُ الْإِسْتِعْدَادِ لِسَائِرِ الصَّلَوَاتِ

يَنْبَغِي أَنْ تَسْتَعِدَّ قَبْلَ الزَّوَالِ لِصَلَاةِ الظُّهْرِ؛ فَتَقْدِّمَ الْقِيلُولَةَ إِنْ كَانَ لَكَ قِيَامٌ بِاللَّيْلِ،
أَوْ سَهْرٌ فِي الْخَيْرِ، فَإِنَّ فِيهَا مَعُونَةً عَلَى قِيَامِ اللَّيْلِ، كَمَا أَنَّ فِي السُّحُورِ مَعُونَةً عَلَى صِيَامِ
النَّهَارِ، وَالْقِيلُولَةَ مِنْ غَيْرِ قِيَامٍ بِاللَّيْلِ كَالسُّحُورِ مِنْ غَيْرِ صَوْمٍ بِالنَّهَارِ.
فَاجْتَهِدْ أَنْ تَسْتَيْقِظَ قَبْلَ الزَّوَالِ، وَتَتَوَضَّأَ، وَتَحْضُرَ الْمَسْجِدَ وَتُصَلِّيَ التَّحِيَّةَ، وَتَنْتَظِرَ
الْمُؤَذِّنَ وَتُجِيبَهُ، ثُمَّ تَقُومَ فَتُصَلِّيَ أَرْبَعَ رَكَعَاتٍ عَقِيبَ الزَّوَالِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يُطَوِّلُهُنَّ وَيَقُولُ: «هَذَا وَقْتُ تَفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ، فَأُحِبُّ أَنْ يُرْفَعَ لِي فِيهِ
عَمَلٌ صَالِحٌ». وَهَذِهِ الْأَرْبَعُ قَبْلَ الظُّهْرِ سُنَّةٌ مُؤَكَّدَةٌ، فِيهِ الْخَيْرُ: «أَنَّ مَنْ صَلَّى هُنَّ وَأَحْسَنَ
رُكُوعَهُنَّ وَسُجُودَهُنَّ .. صَلَّى مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ إِلَى اللَّيْلِ».
ثُمَّ صَلِّ الْفَرَضَ مَعَ الْإِمَامِ.

ثُمَّ صَلِّ بَعْدَ الْفَرَضِ رَكَعَتَيْنِ؛ فَهُمَا مِنَ الرُّوَاتِبِ الثَّابِتَةِ.

Then until the 'Aṣr prayer, do not occupy yourself with anything other than learning [useful] knowledge, helping a Muslim, reciting the Qur'ān, or striving to earn your living by which you support your religious life.

Before 'Aṣr, pray four *rak'as*, which are emphasized *sunnas*. The Prophet ﷺ said, "May Allāh have mercy on the slave who prays four [*rak'as*] before 'Aṣr" (*Abū Dāwūd*). Make an effort to be a beneficiary of the Prophet's supplication ﷺ. After 'Aṣr, do not engage in anything except the same as what was mentioned earlier.

Your time should not be without any structure, such that you occupy yourself arbitrarily with whatever comes along. Rather, you must take account of yourself and order your worship during the day and the night, assigning to each period of time an activity that must not be neglected nor replaced by another activity. By this ordering of time, the blessing in time will show itself. A person who leaves himself without a plan as animals do, not knowing what he is to do at any given moment, will spend most of his time fruitlessly. Your time is your life, and your life is your capital: by it you make your trade, and by it you will reach the eternal bounties in the proximity of Allāh. Every single breath of yours is a priceless jewel, because it is irreplaceable; once it is gone, there is no return for it. So do not be like fools who rejoice each day as their wealth increases while their lives decrease. What good is there in wealth that increases while one's lifespan decreases?

Do not rejoice except in an increase of knowledge or an increase of good works. Truly they are your two friends who will accompany you in your grave, when your spouse, your wealth, your children, and your friends will remain behind.

Then, when the sun turns red, make your effort to return to the mosque before the sunset, and occupy yourself in glorifying Allāh and seeking forgiveness. The special merit of this time is comparable to the special merit of the time before the sunrise. Allāh Almighty, Most Majestic, says, "Glorify your Lord with praise, before the rise of the sun and before its setting" (Qur'ān 50:39).

Before sunset, recite *Wa 'sh-shamsi wa duḥābā* [Sūrat al-Shams] and *Wa 'l-layli idhā yaghshā* [al-Layl] and the two Chapters of Protection [al-Falaq and al-Nās]. The sun should set while you are begging for forgiveness.

وَلَا تَشْتَغِلْ إِلَى الْعَصْرِ إِلَّا بِتَعَلُّمٍ عِلْمٍ أَوْ إِعَانَةٍ مُسْلِمٍ، أَوْ قِرَاءَةِ قُرْآنٍ، أَوْ سَعْيٍ فِي مَعَاشٍ تَسْتَعِينُ بِهِ عَلَى دِينِكَ.

ثُمَّ صَلِّ أَرْبَعًا قَبْلَ الْعَصْرِ؛ فَهِيَ سُنَّةٌ مُؤَكَّدَةٌ، فَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَحِمَ اللَّهُ عَبْدًا صَلَّي أَرْبَعًا قَبْلَ الْعَصْرِ». فَاجْتَهِدْ أَنْ يَنَالَكَ دُعَاؤُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَلَا تَشْتَغِلْ بَعْدَ الْعَصْرِ إِلَّا بِمِثْلِ مَا سَبَقَ قَبْلَهُ.

وَلَا يَنْبَغِي أَنْ تَكُونَ أَوْقَاتُكَ مُهْمَلَةً، فَتَشْتَغِلْ فِي كُلِّ وَقْتٍ بِمَا اتَّفَقَ كَيْفَ اتَّفَقَ، بَلْ يَنْبَغِي أَنْ تُحَاسِبَ نَفْسَكَ، وَتُرْتَّبَ وَظَائِفَكَ فِي لَيْلِكَ وَنَهَارِكَ، وَتُعَيِّنَ لِكُلِّ وَقْتٍ شُغْلًا لَا يَتَعَدَّاهُ وَلَا تُؤَثِّرُ فِيهِ سِوَاهُ، فِيهِ تَظْهَرُ بَرَكََةُ الْأَوْقَاتِ. فَأَمَّا مَنْ تَرَكَ نَفْسَهُ مُهْمَلًا سُدَى إِهْمَالِ الْبَهَائِمِ، لَا يَذَرِي بِمَا يَسْتَقْبِلُ كُلِّ وَقْتٍ .. فَتَنْقُضِي أَكْثَرَ أَوْقَاتِهِ ضَائِعَةً.

وَأَوْقَاتُكَ عُمْرُكَ؛ وَعُمْرُكَ رَأْسُ مَالِكَ، وَعَلَيْهِ تَجَارَتُكَ، وَبِهِ وَصُولُكَ إِلَى نَعِيمِ الْأَبَدِ فِي جِوَارِ اللَّهِ تَعَالَى، فَكُلُّ نَفْسٍ مِنْ أَنْفَاسِكَ جَوْهَرٌ لَا قِيَمَةَ لَهُ، إِذْ لَا بَدَلَ لَهُ، فَإِذَا فَاتَ فَلَا عَوْدَةَ لَهُ. فَلَا تَكُنْ كَالْحَمَقِ الَّذِينَ يَفْرَحُونَ فِي كُلِّ يَوْمٍ بِزِيَادَةِ أَمْوَالِهِمْ مَعَ نُقْصَانِ أَعْمَارِهِمْ. فَأَيُّ خَيْرٍ فِي مَالٍ يَزِيدُ وَعُمْرٍ يَنْقُصُ؟

فَلَا تَفْرَحْ إِلَّا بِزِيَادَةِ عِلْمٍ أَوْ عَمَلٍ، فَإِنَّهُمَا رَفِيقَاكَ يَصْحَبَانِكَ فِي الْقَبْرِ، حَيْثُ يَتَخَلَّفُ عَنْكَ أَهْلُكَ وَمَالُكَ وَوَلَدُكَ وَأَصْدِقَاؤُكَ.

ثُمَّ إِذَا اصْفَرَّتِ الشَّمْسُ .. فَاجْتَهِدْ أَنْ تَعُودَ إِلَى الْمَسْجِدِ قَبْلَ الْغُرُوبِ، وَتَشْتَغِلْ بِالتَّسْبِيحِ وَالِاسْتِغْفَارِ؛ فَإِنَّ فَضْلَ هَذَا الْوَقْتِ كَفَضْلِ مَا قَبْلَ طُلُوعِ الشَّمْسِ.

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾.

وَاقْرَأْ قَبْلَ غُرُوبِ الشَّمْسِ: (وَالشَّمْسِ وَضُحَاهَا)، وَ(اللَّيْلِ إِذَا يَغْشَى)، وَ(الْمُعَوَّذَتَيْنِ).

وَلْتَعْرُبْ عَلَيْكَ الشَّمْسُ وَأَنْتَ فِي الْإِسْتِغْفَارِ.

O Allāh, I ask of You, at the approach of Your night, and the retreat of Your day, at the advent of Your prayer, and the voices engaged in calling on You, to grant Muḥammad a place near You . . ." (as mentioned previously).

After responding to the call to commence, perform the obligatory prayer. Follow it with two *rak'as* before speaking; these are the *sunna* prayers of Maghrib. If you perform after them a further four, lengthening them a little, that is also a *sunna*. If it is possible for you to intend being in retreat [in the mosque] until 'Ishā' and you enliven this time with prayer, do so, for what has been related of its greatness is beyond measure, and it is called "the vigil of the night" (see Qur'ān 73:6), because it is the beginning of the night, and the prayer [in it] is the Prayer of the Oft-Returning. The Prophet ﷺ was asked about Allāh's words "Their sides forsake their beds of sleep" (Qur'ān 32:16) and said, "This is the prayer between the two 'Ishās [i.e., Maghrib and 'Ishā']. It cleanses one of the nonsense [committed] during the day, and rectifies the end of it" ('Irāqī from *Musnad al-Daylamī*).

When the time of 'Ishā' comes, perform four *rak'as* before the obligatory prayer, to enliven the time between the call to prayer and the call to commence, for its virtue is immense. It states in a narration, "Supplication between the call to prayer and the call to commence is never rejected" (*Nasā'ī*). Perform the obligatory *rak'as* of 'Ishā', then two *sunna rak'as*, reciting in them Sūrat al-Sajda and al-Mulk, or Yāsīn and al-Dukhān, as this has been related from the Messenger of Allāh ﷺ. Then pray four *rak'as*, since that which indicates its great merit has been mentioned in the narrations. Then perform the *witr* as three *rak'as*, either with two *salāms* [in a set of two followed by a single *rak'a*], or with one *salām* [in a set of three altogether]. The Messenger of Allāh ﷺ used to recite in them Sūrat al-A'lā, al-Kāfirūn, and al-Ikhlāṣ and the two Chapters of Protection [al-Falaq and al-Nās] (*Tirmidhī*).

If you have resolved to perform the night vigil, delay the *witr*, so that it is your last prayer of the night.

After this, work on reviewing your knowledge or studying books; do not spend your time in amusement and entertainment, in so doing making them the closing works of your day before you sleep, for "actions are according to the last of them" (*Bukhārī*).

فَإِذَا سَمِعْتَ الْأَذَانَ .. فَأَجِبْ، وَقُلْ بَعْدَهُ: «اللَّهُمَّ؛ إِنِّي أَسْأَلُكَ عِنْدَ إِقْبَالِ لَيْلِكَ، وَإِدْبَارِ نَهَارِكَ، وَحُضُورِ صَلَاتِكَ وَأَصْوَاتِ دُعَاتِكَ .. أَنْ تُؤْتِيَ مُحَمَّدًا الْوَسِيلَةَ ..»،
وَالدُّعَاءُ كَمَا سَبَقَ.

ثُمَّ صَلِّ الْفَرَضَ بَعْدَ جَوَابِ الْإِقَامَةِ. وَصَلِّ بَعْدَ ذَلِكَ قَبْلَ أَنْ تَتَكَلَّمَ رَكْعَتَيْنِ، فَإِنَّهُمَا رَاتِبَةُ الْمَغْرِبِ. وَإِنْ صَلَّيْتَ بَعْدَهُمَا أَرْبَعًا تُطِيلُهَا .. فَهِيَ أَيْضًا سُنَّةٌ.

وَإِنْ أَمَكَنَّكَ أَنْ تَتَوَيَّ الْإِعْتِكَافَ إِلَى الْعِشَاءِ، وَتُحْيِيَ مَا بَيْنَ الْعِشَاءَيْنِ بِالصَّلَاةِ .. فَقَدْ وَرَدَ فِي فَضْلِ ذَلِكَ مَا لَا يُحْصَى؛ وَهِيَ نَاشِئَةُ اللَّيْلِ؛ لِأَنَّهُ أَوَّلُ نَشِئِهِ، وَهِيَ صَلَاةُ الْأَوَّابِينَ. وَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ .. فَقَالَ: «هِيَ الصَّلَاةُ بَيْنَ الْعِشَاءَيْنِ؛ إِنَّهَا لَتَذْهَبُ بِمَلَائِغَاتِ النَّهَارِ، وَتَهْدُبُ آخِرَهُ». وَ(الْمَلَائِغَاتُ) - جَمْعُ مَلْغَاةٍ - وَهُوَ: مِنَ اللَّغْوِ.

فَإِذَا دَخَلَ وَقْتُ الْعِشَاءِ .. فَصَلِّ أَرْبَعَ رَكَعَاتٍ قَبْلَ الْفَرَضِ إِحْيَاءً لِمَا بَيْنَ الْأَذَانَيْنِ، فَفَضْلُ ذَلِكَ كَثِيرٌ. وَفِي الْخَبَرِ: «إِنَّ الدُّعَاءَ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ لَا يُرَدُّ». ثُمَّ صَلِّ الْفَرَضَ وَصَلِّ الرَّاتِبَةَ رَكْعَتَيْنِ، وَاقْرَأْ فِيهِمَا: بِسُورَةِ (الْم) السَّجْدَةِ وَ(تَبَارَكَ) الْمُلْكِ، أَوْ سُورَةِ (يَس) وَ(الدُّخَانِ)، فَذَلِكَ مَا ثَوَّرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَصَلِّ بَعْدَهُمَا أَرْبَعَ رَكَعَاتٍ؛ فَفِي الْخَبَرِ مَا يَدُلُّ عَلَى عِظَمِ فَضْلِهِ. ثُمَّ صَلِّ الْوِثْرَ بَعْدَ ذَلِكَ (ثَلَاثًا) بِتَسْلِيمَتَيْنِ أَوْ بِتَسْلِيمَةٍ وَاحِدَةٍ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِيهِنَّ بِ(سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى)، وَ(قُلْ يَا أَيُّهَا الْكَافِرُونَ)، وَسُورَةَ (الْإِنْخِلَاصِ) وَ(الْمُعَوِّذَتَيْنِ).

وَإِنْ كُنْتَ عَازِمًا عَلَى قِيَامِ اللَّيْلِ .. فَأَخِّرِ الْوِثْرَ؛ لِيَكُونَ آخِرَ صَلَاتِكَ بِاللَّيْلِ. ثُمَّ اشْتَغِلْ بَعْدَ ذَلِكَ بِمُذَاكِرَةِ عِلْمٍ أَوْ مُطَالَعَةِ كِتَابٍ، وَلَا تَشْتَغِلْ بِاللَّهْوِ وَاللَّعِبِ فَيَكُونَ ذَلِكَ خَاتِمَةً أَعْمَالِكَ قَبْلَ نَوْمِكَ فَإِنَّهَا الْأَعْمَالُ بِخَوَاتِمِهَا.

When you wish to sleep, spread out your mattress facing the *qibla* and lie on your right side, as one dead lies in his grave. Know that sleep is like death, and waking is like resurrection. It may be that Allāh Most High will take your soul by night, so be ready to meet Him by sleeping in a state of purity, your will written and placed beneath your pillow, in a state of repentance over sins, begging forgiveness, decisive about never disobeying Allāh Almighty again. You must resolve to do good to all people if Allāh Almighty, Most Majestic, should allow you to rise again.

Remember that you will be put in the grave this way, all alone, with nothing but your deeds, and you will be rewarded only for your endeavors.

Do not go to great lengths to induce sleep by preparing your bed in the most comfortable manner, because sleep is an interruption of life—unless being awake is a burden for you, in which case your being asleep is safer for your religion.

Understand that the night and day comprise twenty-four hours, so do not let the total amount of your sleep for the day and night exceed eight hours. It is quite enough for you if you live sixty years that you waste twenty of them, which is one third.

Before sleeping, prepare your toothstick and your water for ablution, and resolve to perform the night vigil, and to be up before the morning prayer. Two *rak'as* in the depths of the night are among the treasures of piety, so augment your treasures for the day of your poverty, for the treasures of this world will be of no use to you when you die.

And say when you sleep:

In Your Name, my Lord, I lay myself down, and in Your Name I rise up; forgive me my sins. O Allāh, save me from Your punishment the Day You resurrect Your slaves. O Allāh, in Your Name I live and I die, and I seek Your refuge from the evil of everything that possesses evil, and from the evil of every creature whose forelock You hold—truly my Lord is on the Right Way.

You are the First, there was nothing before You; You are the Last, there is nothing after You; You are the Apparent, there is nothing above You; You are the Hidden, there is nothing below You—resolve for me my debts and enrich me beyond poverty.

فَإِذَا أَرَدْتَ النَّوْمَ .. فَابْسُطْ فِرَاشَكَ مُسْتَقْبِلَ الْقِبْلَةِ، وَنَمْ عَلَى يَمِينِكَ كَمَا يُضْجَعُ الْمَيِّتُ فِي لَحْدِهِ. وَاعْلَمْ: أَنَّ النَّوْمَ مِثْلُ الْمَوْتِ، وَالْيَقَظَةُ مِثْلُ الْبَعْثِ، وَلَعَلَّ اللَّهَ تَعَالَى يَقْبِضُ رُوحَكَ فِي لَيْلَتِكَ، فَكُنْ مُسْتَعِدًّا لِلِقَائِهِ بِأَنْ تَنَامَ عَلَى طَهَارَةٍ، وَتَكُونَ وَصِيَّتَكَ مَكْتُوبَةً تَحْتَ وَسَادَتِكَ، وَتَنَامَ تَائِبًا عَنِ الذُّنُوبِ مُسْتَغْفِرًا، عَازِمًا عَلَى أَنْ لَا تَعُودَ إِلَى مَعْصِيَةِ أَبَدًا، وَاعْزِمْ عَلَى الْخَيْرِ لِجَمِيعِ النَّاسِ إِنْ بَعَثَكَ اللَّهُ عَزَّ وَجَلَّ.

وَتَذَكَّرُ أَنَّكَ سَتُضْجَعُ فِي الْقَبْرِ كَذَلِكَ وَحِيدًا فَرِيدًا، لَيْسَ مَعَكَ إِلَّا عَمَلُكَ، وَلَا تُجْزَى إِلَّا بِسَعْيِكَ.

وَلَا تَسْتَجْلِبِ النَّوْمَ تَكْلُفًا بِتَمْهِيدِ الْفُرْشِ الْوَطِئَةِ، فَإِنَّ النَّوْمَ تَعْطِيلُ الْحَيَاةِ، إِلَّا إِذَا كَانَتْ يَقَظَتُكَ وَبَالًا عَلَيْكَ، فَنَوْمُكَ أَسْلَمٌ لِدِينِكَ.

وَاعْلَمْ: أَنَّ اللَّيْلَ وَالنَّهَارَ أَرْبَعُ وَعِشْرُونَ سَاعَةً، فَلَا يَكُونَنَّ نَوْمُكَ بِاللَّيْلِ وَالنَّهَارِ أَكْثَرَ مِنْ ثَمَانِي سَاعَاتٍ، فَيَكْفِيكَ إِنْ عِشْتَ سِتِّينَ سَنَةً أَنْ تُضَيِّعَ مِنْهَا عِشْرِينَ سَنَةً، وَهُوَ الثُّلُثُ. وَأَعِدَّ عِنْدَ النَّوْمِ سِوَاكَ وَطَهُورَكَ، وَاعْزِمْ عَلَى قِيَامِ اللَّيْلِ، وَعَلَى الْقِيَامِ قَبْلَ الصُّبْحِ. فَارْكَعَتَانِ فِي جَوْفِ اللَّيْلِ كَثْرًا مِنْ كُنُوزِ الْبِرِّ، فَاسْتَكْثِرْ مِنْ كُنُوزِكَ لِيَوْمِ فَقْرِكَ، فَلَنْ تُغْنِيَ عَنْكَ كُنُوزُ الدُّنْيَا إِذَا مِتَّ.

وَقُلْ عِنْدَ نَوْمِكَ:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِاسْمِكَ أَرْفَعُهُ .. فَاعْفِرْ لِي ذَنْبِي. اَللّٰهُمَّ؛ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. اَللّٰهُمَّ؛ بِاسْمِكَ أَحْيَا وَأَمُوتُ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَّتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ .. اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ.

O Allāh, You created my soul, and You will cause it to die—to You belong its perishing and its living. If You cause it to die, forgive it, and if You give it life, protect it by that which You protect Your pious slaves.

O Allāh, truly I ask of You pardon and well-being.

O Allāh, waken me in the hour most beloved to You, and use me in the work most beloved to You, so that You draw me ever closer to You, and keep me always far from Your wrath—so that when I ask of You, You give me, when I repent to You, You forgive me, and when I call unto You, You answer me!

Then read the Throne Verse and *Āmana 'r-Rasūlu* until the end of the chapter [i.e., the last two verses of Sūrat al-Baqara], and al-Ikhlāṣ, the two Chapters of Protection, and al-Mulk. Let sleep overcome you while you are in remembrance of Allāh and in a state of purity, for the spirit of one who does this will ascend to the Throne, and he will be recorded as being in prayer until he wakes.

When you awake, return to the routine of the morning I described first, and maintain this routine for the rest of your life. If keeping to this routine becomes difficult for you, be patient, as a sick person is patient with the bitterness of medicine, waiting for a return to health. Reflect upon the shortness of your life. Even if you were to live a hundred years, in comparison with your stay in the afterlife, which is everlasting eternity, it is a very short time.

Contemplate how it is that you bear hardship and humility in your pursuit of this world for a month or a year, in order to gain rest and relaxation for, say, twenty years. How then is it that you cannot bear a few short days of this [routine of worship] to attain rest and relaxation for eternity!

Do not lengthen your hopes so that your work and deeds become burdensome to you. Anticipate the closeness of death, and say to yourself: I will bear the difficulty today, for perhaps I will die tonight; and I will have patience tonight, for perhaps I will die tomorrow. For death does not attack at a particular time, at a particular age, or in a particular situation, though its assault is inevitable. Therefore, preparation for it is superior to preparation for this worldly life, since you know that you will not stay in it for more than a short period of time. Perhaps all you have left of life is one breath, one hour, or one day. So consider this in your heart each day, and

اللَّهُمَّ؛ أَنْتَ خَلَقْتَ نَفْسِي، وَأَنْتَ تَتَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنَّ أَمَتَهَا .. فَاعْفِرْ لَهَا، وَإِنْ أَخَيَّتَهَا .. فَاحْفَظْهَا بِهَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

اللَّهُمَّ؛ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ.

اللَّهُمَّ؛ أَيْقِظْنِي فِي أَحَبِّ السَّاعَاتِ إِلَيْكَ، وَاسْتَعْمِلْنِي بِأَحَبِّ الْأَعْمَالِ إِلَيْكَ؛ لِقُرْبَنِي إِلَيْكَ زُلْفَى، وَتُبْعِدْنِي مِنْ سَخَطِكَ بَعْدًا، أَسْأَلُكَ فَتُعْطِيَنِي، وَأَسْتَغْفِرُكَ فَتَغْفِرَ لِي، وَأَدْعُوكَ فَتَسْتَجِيبَ لِي).

ثُمَّ اقْرَأْ (آيَةَ الْكُرْسِيِّ)، وَ(آمَنْ الرَّسُولُ) إِلَى آخِرِ السُّورَةِ، وَ(الْإِخْلَاصَ)، وَ(الْمُعَوِّذَيْنِ)، وَسُورَةَ (تَبَارَكَ) الْمَلِكِ. وَلْيَأْخُذْكَ النَّوْمُ وَأَنْتَ عَلَى ذِكْرِ اللَّهِ تَعَالَى وَعَلَى الطَّهَارَةِ، فَمَنْ فَعَلَ ذَلِكَ .. عُرِجَ بِرُوحِهِ إِلَى الْعَرْشِ وَكُتِبَ مُصَلِّيًّا حَتَّى يَسْتَيْقِظَ.

فَإِذَا اسْتَيْقَظْتَ .. فَارْجِعْ إِلَى مَا قَدْ عَرَفْتَهُ أَوَّلًا، وَدَاوِمْ عَلَى هَذَا التَّرْتِيبِ بِقِيَّةِ عُمْرِكَ. فَإِنْ شَقَّ عَلَيْكَ الْمُدَاوِمَةُ .. فَاصْبِرْ صَبْرَ الْمَرِيضِ عَلَى مَرَارَةِ الدَّوَاءِ انْتَظَارًا لِلشِّفَاءِ، وَتَفَكَّرْ فِي قِصْرِ عُمْرِكَ؛ وَإِنْ عِشْتَ مِئَةَ سَنَةٍ. فَذَلِكَ بِالْإِضَافَةِ إِلَى مُقَامِكَ فِي الدَّارِ الْآخِرَةِ وَهِيَ أَبَدُ الْآبَادِ .. قَلِيلٌ.

وَتَأْمَلُ أَنَّكَ كَيْفَ تَتَحَمَّلُ الْمَشَقَّةَ وَالذُّلَّ فِي طَلَبِ الدُّنْيَا شَهْرًا أَوْ سَنَةً رَجَاءً أَنْ تَسْرِيحَ بِهَا عِشْرِينَ سَنَةً مِثْلًا! فَكَيْفَ لَا تَتَحَمَّلُ ذَلِكَ أَيَّامًا قَلِيلًا رَجَاءً الْإِسْتِرَاحَةِ أَبَدَ الْآبَادِ؟ وَلَا تُطَوِّلْ أَمْلَكَ فَيَثْقُلَ عَلَيْكَ عَمَلُكَ، وَقَدَّرَ قُرْبَ الْمَوْتِ، وَقُلْ فِي نَفْسِكَ إِنِّي أَتَحَمَّلُ الْمَشَقَّةَ الْيَوْمَ؛ فَلَعَلِّي أَمُوتُ اللَّيْلَةَ، وَأَصْبِرُ اللَّيْلَةَ فَلَعَلِّي أَمُوتُ غَدًا؛ فَإِنَّ الْمَوْتَ لَا يَهْجُمُ فِي وَقْتٍ مَخْصُوصٍ وَسَنٍّ مَخْصُوصٍ وَحَالٍ مَخْصُوصٍ.

وَلَا بُدَّ مِنْ هُجُومِهِ.

فَالْإِسْتِعْدَادُ لَهُ أَوَّلَى مِنَ الْإِسْتِعْدَادِ لِلدُّنْيَا، وَأَنْتَ تَعْلَمُ أَنَّكَ لَا تَبْقَى فِيهَا إِلَّا مُدَّةً يَسِيرَةً، وَلَعَلَّهُ لَمْ يَبْقَ مِنْ أَجْلِكَ إِلَّا نَفْسٌ، أَوْ سَاعَةٌ، أَوْ يَوْمٌ وَاحِدٌ .. فَقَدَّرْ هَذَا فِي قَلْبِكَ كُلِّ يَوْمٍ،

make your self be patient with obedience to Allāh Most High a day at a time. For if you estimate that you may remain alive for fifty years and that your self will have to persevere in the obedience to Allāh Most High, it will try to run away and make things difficult for you. If you do [as advised above] you will have bliss at the time of death, an endless bliss, and if you procrastinate and take it easy, death will come to you at a time you do not expect it, and you will be grieved with a grief which knows no end.

When morning comes, the travelers praise night travel.

And at death the convincing truth will come to you.

"And you shall certainly know the truth of it after a short while"
(Qur'ān 38:88).

Having guided you in how to organize your regular duties of worship, we will now mention the method of prayer and fasting, the etiquette of each, the etiquette of leading prayer, of following in prayer, and of the Friday prayer.

THE METHOD AND ETIQUETTE OF RITUAL PRAYER

When you have finished purifying yourself and purifying your body, clothes, and surroundings of any impurities, and after you have covered your nakedness from your navel to your knees,¹⁷ face the *qibla* standing with your feet apart, not touching each other. Stand up straight and recite Sūrat al-Nās, seeking protection with it from Satan the accursed. Make your heart present and empty yourself of other thoughts. Consider before whom you are standing and upon whom you are calling; you should be ashamed to enter into intimate discourse with your Master with a heart that is heedless and a breast full of thoughts of this world and the dross of lowly desires.

Know that Allāh Most High is observing your inner self and beholding your heart. Truly Allāh Almighty accepts your prayer based only on the degree of your awe, humility, surrender, and submissive entreaty. Worship Him in your prayer as if you see Him, or [knowing] that even though you do not see Him, He sees you.¹⁸ If your heart does not come to presence, this is due to a shortcoming in your gnosis of the magnificence of Allāh Most High. Therefore, imagine that a pious man from among the respected people of your community is watching you to see how your prayer is. At this your heart will become present and your limbs peaceful.

وَكَلَّفَ نَفْسَكَ الصَّبْرَ عَلَى طَاعَةِ اللَّهِ تَعَالَى يَوْمًا فَيَوْمًا، فَإِنَّكَ لَوْ قَدَّرْتَ الْبَقَاءَ خَمْسِينَ سَنَةً،
وَأَلْزَمْتَهَا الصَّبْرَ عَلَى طَاعَةِ اللَّهِ تَعَالَى .. نَفَرْتَ وَاسْتَصَعَبْتَ عَلَيْكَ.
فَإِنْ فَعَلْتَ ذَلِكَ .. فَرِحْتَ عِنْدَ الْمَوْتِ فَرَحًا لَا آخِرَ لَهُ،
وَإِنْ سَوِّفْتَ وَتَسَاهَلْتَ .. جَاءَكَ الْمَوْتُ فِي وَقْتٍ لَا تَحْتَسِبُهُ، وَتَحَسَّرْتَ تَحَسُّرًا
لَا آخِرَ لَهُ.

وَعِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى، وَعِنْدَ الْمَوْتِ يَأْتِيكَ الْخَبَرُ الْيَقِينُ، ﴿وَلَتَعْلَمُنَّ
نَبَأَهُ بَعْدَ حِينٍ﴾.

وَإِذْ قَدْ أَرَشَدْنَاكَ إِلَى تَرْتِيبِ الْأُورَادِ .. فَلَنَذْكُرْ كَيْفِيَّةَ الصَّلَاةِ وَالصِّيَامِ وَأَدَابَهُمَا، وَأَدَابَ
الْإِمَامَةِ، وَالْقُدْوَةِ، وَالْجُمُعَةِ.

آدَابُ الصَّلَاةِ

فَإِذَا فَرَّغْتَ مِنْ طَهَارَةِ الْحَدَثِ، وَطَهَارَةِ الْخَبَثِ فِي الْبَدَنِ وَالثِّيَابِ وَالْمَكَانِ، وَمِنْ
سِتْرِ الْعَوْرَةِ مِنَ السَّرَّةِ إِلَى الرُّكْبَةِ .. فَاسْتَقْبِلِ الْقِبْلَةَ قَائِمًا مُرَاوِحًا بَيْنَ قَدَمَيْكَ؛ بِحَيْثُ لَا
تُضْمُّهُمَا، وَاسْتَوِ قَائِمًا، وَاقْرَأْ (قُلْ أَعُوذُ بِرَبِّ النَّاسِ) تَحْصُنًا مِنَ الشَّيْطَانِ الرَّجِيمِ، وَأَخْضِرْ
قَلْبَكَ، وَفَرِّغْهُ مِنَ الْوَسَاوِسِ، وَانْظُرْ بَيْنَ يَدَيْ مَنْ تَقُومُ، وَمَنْ تُنَاجِي، وَاسْتَحْيِ أَنْ تُنَاجِيَ
مَوْلَاكَ بِقَلْبٍ غَافِلٍ وَصَدْرٍ مَشْحُونٍ بِوَسَاوِسِ الدُّنْيَا وَخَبَائِثِ الشَّهَوَاتِ.

وَاعْلَمْ: أَنَّهُ عَزَّ وَجَلَّ مُطَّلِعٌ عَلَى سَرِيرَتِكَ، وَنَاطِرٌ إِلَى قَلْبِكَ، وَإِنَّمَا يَتَقَبَّلُ اللَّهُ صَلَاتَكَ
بِقَدْرِ خُشُوعِكَ وَتَوَاضُعِكَ وَخُضُوعِكَ وَتَضَرُّعِكَ. فَاعْبُدْهُ فِي صَلَاتِكَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ
تَكُنْ تَرَاهُ .. فَإِنَّهُ يَرَاكَ. فَإِنْ لَمْ يَخْضُرْ قَلْبُكَ .. فَهَذَا لِقُصُورِ مَعْرِفَتِكَ بِجَلَالِ اللَّهِ تَعَالَى.
فَقَدِّرْ أَنَّ رَجُلًا صَالِحًا مِنْ وُجُوهِ أَهْلِ بَيْتِكَ يَنْظُرُ إِلَيْكَ، لِيَعْلَمَ كَيْفَ صَلَاتِكَ، فَعِنْدَ
ذَلِكَ يَخْضُرُ قَلْبُكَ، وَتَسْكُنُ جَوَارِحُكَ.

Then ask yourself, are you not embarrassed in front of your Creator and Master? When you imagined being observed by one of His humble slaves, who has no means to benefit or harm you, your limbs became submissive and your prayer improved. Yet you know that Allāh is observing you and you do not humble yourself before His majesty? Is He Most High lower to you than one of His slaves? How great is your tyranny, how severe your ignorance, and how greatly you wrong yourself.

Treat your heart with these remedies in the hope that it will be present with you in your prayer, for verily nothing of your prayer counts except that in which you are mindful. As for the part that you performed with heedlessness, it is more in need of repentance and expiation.

Once your heart is present, do not omit the call to commence, even if you are alone. If you are waiting for a group of worshippers to be present, make the call to prayer, then the call to commence.

Once you have made the call to commence, form the intention in your heart of performing the obligatory *rak'as* of *Zuhr* for Allāh Most High. This intention should be present in your heart as you make the opening *takbīr* and should not leave your heart before you finish the *takbīr*.

After letting your hands hang loose [by your sides], raise them to your shoulders when saying the *takbīr*, with palms open and fingers spread out. Do not burden yourself with trying to keep the fingers together or separate; raise them such that your thumb is on a level with your earlobe, your fingertips with the top parts of your ears, and your palms parallel with your shoulders. Once they have settled in this position, say the *takbīr*, then lower your hands gently. In raising your hands or lowering them, do not push them forward or backward, nor shake them from side to side.

Once you have let your hands go,¹⁹ raise them toward your chest. Honor the right hand by placing it over the left, spread out the fingers of your right hand along the length of your left forearm and hold onto your left hand at the wrist.

After the *takbīr*, say, "Allāh is Most Great! Praise be to Allāh in abundance, and glory be to Allāh morning and evening."

Then recite:

I have turned my face to the One who created the heavens and earth, in submission as a pure monotheist, and I am not of those who associate others

ثُمَّ ارْجِعْ عَلَى نَفْسِكَ، وَقُلْ: «أَلَا تَسْتَحْيِي مِنْ خَالِقِكَ وَمَوْلَاكَ؟ إِذْ قَدَّرْتَ اطَّلَاعَ عَبْدٍ ذَلِيلٍ مِنْ عِبَادِهِ عَلَيْكَ، وَلَيْسَ بِيَدِهِ ضَرْكَ وَلَا نَفْعُكَ، خَشَعْتَ جَوَارِحُكَ، وَحَسُنْتَ صَلَاتُكَ، ثُمَّ إِنَّكَ تَعْلَمِينَ أَنَّهُ مُطَّلِعٌ عَلَيْكَ، وَلَا تُخْشَعِينَ لِعَظَمَتِهِ. أَهَوَ تَعَالَى أَقْلُ عِنْدَكَ مِنْ عَبْدٍ مِنْ عِبَادِهِ؟ فَمَا أَشَدَّ طُغْيَانَكَ وَجَهْلَكَ، وَمَا أَعْظَمَ عِدَاوَتَكَ لِنَفْسِكَ، فَعَالِجُ قَلْبِكَ بِهَذِهِ الْحِيلِ، فَعَسَاهُ أَنْ يَحْضُرَ مَعَكَ فِي صَلَاتِكَ، فَإِنَّهُ لَيْسَ لَكَ مِنْ صَلَاتِكَ إِلَّا مَا عَقَلْتَ مِنْهَا.

وَأَمَّا مَا أَتَيْتَ بِهِ مَعَ الْغَفْلَةِ .. فَهُوَ إِلَى الْإِسْتِغْفَارِ وَالتَّكْفِيرِ أَخْوَجُ.

فَإِذَا حَضَرَ قَلْبُكَ .. فَلَا تَتْرُكِ الْإِقَامَةَ، وَإِنْ كُنْتَ وَحْدَكَ.

وَإِنْ انتَظَرْتَ حُضُورَ جَمَاعَةٍ .. فَأَذِّنْ، ثُمَّ أَقِمْ.

فَإِذَا أَقَمْتَ .. فَأَنِوِ بِقَلْبِكَ آدَاءَ فَرَضِ الظُّهْرِ لِلَّهِ تَعَالَى، وَلْيَكُنْ ذَلِكَ حَاضِرًا فِي قَلْبِكَ

عِنْدَ تَكْبِيرَةِ الْإِحْرَامِ، وَلَا يَعْزُبُ ذَلِكَ عَنْكَ قَبْلَ الْفَرَاعِ مِنَ التَّكْبِيرِ، وَارْفَعْ يَدَيْكَ عِنْدَ

التَّكْبِيرِ بَعْدَ إِزْسَالِهِمَا أَوَّلًا إِلَى مَنْكِبَيْكَ وَهُمَا مَبْسُوطَتَانِ، وَأَصَابِعُهُمَا مَنْشُورَةٌ، وَلَا تَتَكَلَّفْ

ضَمَّهُمَا وَلَا تَفْرِجْهُمَا، وَارْفَعْ بِحَيْثُ يُحَازِي إِبْهَامُكَ شَحْمَةَ أُذُنِكَ وَرُؤُوسُ أَصَابِعِكَ

أَعَالِي أُذُنَيْكَ، وَتُحَازِي بِكَفَيْكَ مَنْكِبَيْكَ.

فَإِذَا اسْتَقَرَّتَا فِي مَقَرِّهِمَا .. فَكَبِّرْ، ثُمَّ أَرْسِلْهُمَا بِرَفْقٍ وَلَا تَدْفَعْ يَدَيْكَ عِنْدَ الرَّفْعِ وَالْإِزْسَالِ

إِلَى قُدَامٍ دَفْعًا، وَلَا إِلَى خَلْفٍ، وَلَا تَنْفُضْهُمَا يَمِينًا وَشِمَالًا.

فَإِذَا أَرْسَلْتَهُمَا .. فَاسْتَأْنِفْ رَفْعَهُمَا إِلَى صَدْرِكَ.

وَأَكْرِمِ الْيَمِينَ بِوَضْعِهَا عَلَى الشِّمَالِ، وَانْشُرْ أَصَابِعَ الْيُمْنَى فِي طُولِ ذِرَاعِكَ الْيُسْرَى،

وَاقْبِضْ بِهَا عَلَى كُوعِهَا، وَقُلْ بَعْدَ التَّكْبِيرِ: «اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ

اللَّهِ بُكْرَةً وَأَصِيلًا).

ثُمَّ اقْرَأْ: (وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ

with Him. Indeed, my prayer, my worship, my life, and my death are for Allāh Most High, Lord of the Worlds, Who has no partner. Thus have I been commanded, and I am of those who submit.²⁰

Then say [the *ta'awwudh*]: "I seek refuge in Allāh from the accursed Satan" (*A'ūdhu bi 'Llāhi mina 'sh-Shayṭāni 'r-rajīm*).

Then recite the Fātiḥa with all its double consonants, and make an effort to distinguish clearly between the letters *dād* and *zā*. Then say *āmīn* ("answer our prayer"), without joining it immediately to your saying "nor those who went astray" (*wa la 'd-dāllīn*). Recite aloud in your Fajr, Maghrib, and 'Ishā' prayers—that is, in the first two *rak'as* of each prayer, unless you are a follower [behind the *imām*]—and say *āmīn* out loud.²¹

After the Fātiḥa in the Fajr prayer, recite from the longer *mufaṣṣal sūras* [al-Ḥujurāt (49) to al-Burūj (85)], and in Maghrib from the shorter *mufaṣṣal sūras* [al-Zilzāl (99) to al-Nās (114)]; and in Zuhri, 'Aṣr, and 'Ishā' from the medium *mufaṣṣal sūras* [al-Ṭāriq (86) to al-Bayyina (98)],²² such as al-Burūj and those of similar length. In the Fajr prayer, when travelling, recite al-Kāfirūn and al-Ikhlāṣ.

Do not join the end of the *sūra* with the *takbīr* of the bowing, rather pause between them for as long as it takes to say *Subḥāna 'Llāh* "Glory be to Allāh."

The whole time that you are standing, keep your head lowered and your gaze on your prayer area, for this provides for greater concentration and encourages more the attentiveness of your heart. You are cautioned not to glance right or left in your prayer.

Then say the *takbīr* for bowing, raising your hands as described earlier,²³ and prolong the *takbīr* until you reach the bowing posture. Put your hands on your knees, with your fingers spread out. Keep your knees straight; your back, head, and neck should be level in one line, and your elbows should be kept apart from your sides. A woman does not do this [but keeps her limbs close together]. Then say: "Glory be to Allāh the Mighty" (*Subḥāna Rabbiya 'l-ʿazīm*) three times. If you are praying alone and would like to do more, repeat it seven or ten times,²⁴ for it is virtuous to do so.

Then return to the upright position, raising your hands and saying: "Allāh has heard the one who praised Him" (*Sami-ʿa 'Llāhu liman ḥamidah*).

الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ).

ثُمَّ قُلْ: (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ).

ثُمَّ اقْرَأِ الْفَاتِحَةَ بِتَشْدِيدِهَا، وَاجْتَهِدْ فِي الْفَرْقِ بَيْنَ الضَّادِ وَالظَّاءِ، وَقُلْ: (آمِينَ)، وَلَا
تَصِلْهُ بِقَوْلِكَ: (وَلَا الضَّالِّينَ) وَصَلًّا.

وَاجْهَرْ بِالْقِرَاءَةِ فِي الصُّبْحِ وَالْمَغْرِبِ وَالْعِشَاءِ - أَغْنِي فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ - إِلَّا
أَنْ تَكُونَ مَأْمُومًا، وَاجْهَرْ بِالتَّأْمِينِ.

وَاقْرَأْ فِي الصُّبْحِ بَعْدَ الْفَاتِحَةِ مِنَ السُّورِ طَوَالَ الْمُفَصَّلِ، وَفِي الْمَغْرِبِ مِنْ قِصَارِهِ،
وَفِي الظُّهْرِ وَالْعَصْرِ وَالْعِشَاءِ مِنْ أَوْسَاطِهِ، نَحْو: (وَالسَّمَاءِ ذَاتِ الْبُرُوجِ) وَمَا قَارَبَهَا. وَفِي
الصُّبْحِ فِي السَّفَرِ: (قُلْ يَا أَيُّهَا الْكَافِرُونَ)، وَقُلْ هُوَ اللَّهُ أَحَدٌ).

وَلَا تَصِلْ آخِرَ السُّورَةِ بِتَكْبِيرَةِ الرُّكُوعِ، وَلَكِنْ افْصِلْ بَيْنَهُمَا بِمَقْدَارِ قَوْلِكَ: (سُبْحَانَ
اللَّهِ).

وَكُنْ فِي جَمِيعِ قِيَامِكَ مُطَرِّقًا قَاصِرًا نَظَرَكَ عَلَى مُصَلَّاكَ، فَذَلِكَ أَجْمَعُ لِهَمِّكَ،
وَأَجْدَرُ لِحُضُورِ قَلْبِكَ.

وَإِيَّاكَ أَنْ تَلْتَفِتَ يَمِينًا وَشِمَالًا فِي صَلَاتِكَ.

ثُمَّ كَبِّرْ لِلرُّكُوعِ، وَارْفَعْ يَدَيْكَ كَمَا سَبَقَ، وَمُدَّ التَّكْبِيرَ إِلَى الْإِنْتِهَاءِ إِلَى الرُّكُوعِ، ثُمَّ
ضَعْ رَا حَتِيكَ عَلَى رُكْبَتَيْكَ وَأَصَابِعُكَ مَنْشُورَةً، وَانْصِبْ رُكْبَتَيْكَ، وَمُدَّ ظَهْرَكَ وَعُنُقَكَ
وَرَأْسَكَ مُسْتَوِيًا كَالصَّفِيحَةِ الْوَاحِدَةِ، وَجَافِ مِرْفَقَيْكَ عَنْ جَنْبَيْكَ - وَالْمَرْأَةُ لَا تَفْعَلُ
ذَلِكَ - وَقُلْ: (سُبْحَانَ رَبِّيَ الْعَظِيمِ) ثَلَاثًا.

وَإِنْ كُنْتَ مُنْفَرِدًا وَأَرَدْتَ الزِّيَادَةَ .. فَقُلْ سَبْعَ مَرَّاتٍ أَوْ عَشْرًا؛ فَإِنَّهُ حَسَنٌ.
ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، وَارْفَعْ يَدَيْكَ قَائِلًا: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ).

When you are completely upright, say: "O Our Lord, to You is praise filling the heavens and the earth and filling whatever You will thereafter."

If you are praying by yourself in the Fajr prayer, then recite the supplication²⁵ in the second *rak'a* when standing up from the *rukū'*.²⁶

Then go into prostration, saying the *takbīr* without raising your hands. First put your knees on the ground, followed by your hands, then your forehead, which should be uncovered. The nose [should touch the ground] along with the forehead, and you should keep your elbows away from your sides and your stomach separate from your thighs, though a woman should not do this. Place your hands on the ground, level with your shoulders, but do not lay your forearms on the ground. Say, "Glory be to the Lord Most High" (*Subhāna Rabbiya 'l-ʿAlā*) three, seven, or ten times if you are by yourself.

Then rise from the prostration, while saying the *takbīr*, until you are sitting upright. Sit on your left leg [and foot], and keep your right foot erect. Put your hands on your thighs, with your fingers spread out, and say, "O Lord, forgive me and have mercy on me, provide for me and guide me, heal me, grant me well-being, and pardon me."

Then prostrate a second time in the same manner. In every *rak'a* in which there is no *tashahhud*, sit up straight for a moment to rest. Then stand, placing your hands on the ground but not putting one of your legs before the other while rising. Begin the *takbīr* when you are near the end of the sitting for rest position and prolong it until you reach halfway to the standing position. This sitting should be brief, as if it were snatched.²⁷ Then perform the second *rak'a* as you did the first, and repeat the *ta'awwudh* at the beginning of it.

Then sit in the second *rak'a* for the first *tashahhud*, and put your right hand on your right thigh, with the fingers closed, except for the index finger and the thumb, which are left spread out. Point with your right forefinger when you say "except Allāh" (*illa 'Llāh*), not when you say "there is no god" (*lā ilāha*). Place your left hand with the fingers extended on your left thigh.²⁸ Sit on your left leg in this sitting, just as between the two prostrations. In the final *tashahhud*, sit on your left haunch with your left foot going out from under you and keep the right foot erect.²⁹ Complete the transmitted well-known supplication after sending blessings on the Messenger of Allāh ﷺ.

فَإِذَا اسْتَوَيْتَ .. فَقُلْ : (رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ).

وَإِنْ كُنْتَ مُنْفَرِدًا فِي الصُّبْحِ .. فَاقْرَأِ الْقُنُوتَ فِي الرَّكْعَةِ الثَّانِيَةِ فِي اعْتِدَالِكَ عَنِ الرُّكُوعِ.
ثُمَّ اسْجُدْ مُكَبِّرًا غَيْرَ رَافِعٍ يَدَيْكَ، فَضَعْ أَوَّلًا عَلَى الْأَرْضِ رُكْبَتَيْكَ، ثُمَّ يَدَيْكَ، ثُمَّ جَبْهَتَكَ
مَكْشُوفَةً، وَضَعْ الْأَنْفَ مَعَ الْجَبْهَةِ، وَجَافٍ مِرْفَقَيْكَ عَنْ جَنْبَيْكَ، وَأَقِلَّ بَطْنَكَ عَنْ فَخْذَيْكَ
-وَالْمَرَأَةُ لَا تَفْعَلْ ذَلِكَ- وَضَعْ يَدَيْكَ عَلَى الْأَرْضِ حَذْوَ مَنْكِبَيْكَ؛ وَلَا تَقْرُسْ ذِرَاعَيْكَ
عَلَى الْأَرْضِ، وَقُلْ : (سُبْحَانَ رَبِّيَ الْأَعْلَى، ثَلَاثًا، أَوْ سَبْعًا، أَوْ عَشْرًا) إِنْ كُنْتَ مُنْفَرِدًا.
ثُمَّ تَرَفَّعْ مِنَ السُّجُودِ مُكَبِّرًا حَتَّى تَعْتَدِلَ جَالِسًا، وَاجْلِسْ عَلَى رِجْلِكَ الْيُسْرَى،
وَانْصِبْ قَدَمَكَ الْيُمْنَى، وَضَعْ يَدَيْكَ عَلَى فَخْذَيْكَ وَالْأَصَابِعُ مَنْشُورَةً، وَقُلْ : (رَبِّ اغْفِرْ
لِي، وَارْحَمْنِي، وَارْزُقْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي، وَاعْفُ عَنِّي). ثُمَّ اسْجُدْ سَجْدَةً ثَانِيَةً
كَذَلِكَ. ثُمَّ تَعْتَدِلْ جَالِسًا لِلِاسْتِرَاحَةِ فِي كُلِّ رَكْعَةٍ لَا تَشْهَدَ عَقِيبَهَا. ثُمَّ تَقُومُ فَتَضَعُ الْيَدَيْنِ
عَلَى الْأَرْضِ، وَلَا تُقَدِّمُ إِحْدَى رِجْلَيْكَ فِي حَالَةِ الِارْتِفَاعِ، وَابْتَدِئْ بِتَكْبِيرَةِ الِارْتِفَاعِ عِنْدَ
الْقُرْبِ مِنْ حَدِّ جِلْسَةِ الِاسْتِرَاحَةِ، وَمُدَّهَا إِلَى مُنْتَصَفِ ارْتِفَاعِكَ إِلَى قِيَامِكَ، وَلِتَكُنْ هَذِهِ
الْجِلْسَةُ جِلْسَةً مُخْتَطَفَةً خَفِيفَةً، وَصَلِّ الرَّكْعَةَ الثَّانِيَةَ كَالْأُولَى، وَأَعِدِ التَّعَوُّذَ فِي الْإِبْتِدَاءِ.
ثُمَّ تَجْلِسُ فِي الرَّكْعَةِ الثَّانِيَةِ لِلتَّشْهِيدِ الْأَوَّلِ، وَضَعَ الْيَدِ الْيُمْنَى فِي جُلُوسِ التَّشْهِيدِ عَلَى
الْفَخِذِ الْيُمْنَى مَقْبُوضَةً الْأَصَابِعِ، إِلَّا الْمُسَبِّحَةَ وَالْإِبْهَامَ فَتُرْسِلُهُمَا، وَأَشْرُ بِمُسَبِّحَةِ يُمْنَاكَ
عِنْدَ قَوْلِكَ : (إِلَّا اللَّهُ)، لَا عِنْدَ قَوْلِكَ : (لَا إِلَهَ)، وَضَعَ الْيَدِ الْيُسْرَى مَنْشُورَةً الْأَصَابِعِ عَلَى
الْفَخِذِ الْأَيْسَرِ، وَاجْلِسْ عَلَى رِجْلِكَ الْيُسْرَى فِي هَذَا التَّشْهِيدِ كَمَا بَيْنَ السَّجْدَتَيْنِ، وَفِي
التَّشْهِيدِ الْآخِرِ مُتَوَرِّكًا، وَتَسْتَكْمِلُ الدُّعَاءَ الْمَعْرُوفَ الْمَأْثُورَ بَعْدَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاجْلِسْ فِيهِ عَلَى وَرِكَ الْأَيْسَرِ، وَأَضْجِعْ رِجْلَكَ الْيُسْرَى خَارِجَةً
مِنْ تَحْتِكَ، وَانْصِبِ الْقَدَمَ الْيُمْنَى.

After completing this, say: "Peace and Allāh's mercy be upon you" (*Assalāmu 'alaykum wa raḥmatu 'Llāh*) twice, once to each side, turning so that your cheek can be seen by whoever is to your side [behind you]. Intend by your greetings peace toward those angels and Muslims who are on either side of you.

This is the method of the prayer for one performing it alone.

The pillars of the prayer are humility and presence of heart, together with the recitation of the Qur'ān and the remembrance of Allāh with comprehension. Ḥasan al-Baṣrī (may Allāh Most High have mercy on him) said, "Every prayer in which the heart is not present is more likely to receive punishment [than reward]." Allāh's Messenger ﷺ said, "Verily, the slave of Allāh performs the prayer and not even a sixth or a tenth of it is recorded for him; verily, only as much of a slave's prayer as he is conscious of is recorded for him" (*Abū Dāwūd*).

THE ETIQUETTE OF LEADING AND FOLLOWING IN THE PRAYER

The *imām* should make the prayer brief. Anas ؓ said, "I did not pray behind anyone whose prayer was more brief or more complete than the Prophet of Allāh ﷺ" (*Ṭabarānī, Al-Mu'jam al-Awsaṭ*).

The *imām* should not make the opening *takbīr* if the *mu'adhdhin* has not yet finished the call to commence, nor before the lines are straightened. The *imām* should raise his voice with every *takbīr*, but the follower should only raise his voice so that he can [at least] hear himself. The *imām* should make the intention of leading the prayer in order to attain the merit [of doing so]. If he does not form this intention, then as long as the followers have made their intention to be followers, their prayer is correct and they will attain the merit of following.

The *imām* should say the opening supplication and the *ta'awwudh* silently like one praying alone. He should recite the Fātiḥa and the *sūra* aloud in both *rak'as* of Fajr, the first two *rak'as* of Maghrib, and the first two *rak'as* of 'Ishā'. The individual praying alone does the same.³⁰

The *imām* should say *āmīn* aloud in the audible prayers,³¹ as should the follower.³² The follower should say his *āmīn* at the same time the *imām* says *āmīn*, not afterwards.

ثُمَّ قُلْ بَعْدَ الْقَرَاغِ: (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ) مَرَّتَيْنِ مِنَ الْجَانِبَيْنِ، وَالتَّفَتُّ بِحَيْثُ يَرَى خَدَيْكَ مِنْ بَجَانِبَيْكَ. وَأَنِ السَّلَامَ عَلَى مَنْ بِجَانِبَيْكَ مِنَ الْمَلَائِكَةِ وَالْمُسْلِمِينَ. وَهَذِهِ هَيْئَةُ صَلَاةِ الْمُتَفَرِّدِ.

وَعِمَادُ الصَّلَاةِ: الْخُشُوعُ، وَحُضُورُ الْقَلْبِ، مَعَ الْقِرَاءَةِ وَالذِّكْرِ بِالْفَهْمِ. قَالَ الْحَسَنُ الْبَصْرِيُّ رَحِمَهُ اللَّهُ تَعَالَى: (كُلُّ صَلَاةٍ لَا يَحْضُرُ فِيهَا الْقَلْبُ .. فَهِيَ إِلَى الْعُقُوبَةِ أَسْرَعُ).

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْعَبْدَ لَيُصَلِّي الصَّلَاةَ فَلَا يُكْتَبُ لَهُ سُدُّهَا وَلَا عُشْرُهَا، وَإِنَّمَا يُكْتَبُ لِلْعَبْدِ مِنْ صَلَاتِهِ .. مَا عَقَلَ مِنْهَا».

آدَابُ الْإِمَامَةِ وَالْقُدُوةِ

يَنْبَغِي لِلْإِمَامِ أَنْ يُخَفِّفَ الصَّلَاةَ.

قَالَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ: (مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَخَفَّ صَلَاةً وَلَا أَتَمَّ .. مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

وَلَا يُكَبِّرُ مَا لَمْ يَفْرُغِ الْمُؤَذِّنُ مِنَ الْإِقَامَةِ، وَمَا لَمْ تَسْتَوِ الصُّفُوفُ، وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرَاتِ، وَلَا يَرْفَعُ الْمَأْمُومُ صَوْتَهُ إِلَّا قَدَرًا مَا يُسْمِعُ نَفْسَهُ. وَيَنْبُوِي الْإِمَامَةُ لِيَنَالَ الْفَضْلَ.

فَإِنْ لَمْ يَنْوِ .. صَحَّتْ صَلَاةُ الْمَأْمُومِينَ إِذَا نَوَوْا الْإِقْدَاءَ بِهِ، وَنَالُوا فَضْلَ الْقُدُوةِ. وَيُسَرِّدُ دُعَاءَ الْإِسْتِفْتَاكِحِ وَالتَّعَوُّذِ كَالْمُتَفَرِّدِ، وَيَجْهَرُ بِالْفَاتِحَةِ وَالسُّورَةِ فِي جَمِيعِ الصُّبْحِ وَأَوَّلَتِي الْمَغْرِبِ وَالْعِشَاءِ، وَكَذَلِكَ الْمُتَفَرِّدُ.

وَيَجْهَرُ بِقَوْلِهِ (آمِينَ) فِي الْجَهْرِيَّةِ، وَكَذَلِكَ الْمَأْمُومُ، وَيَقْرَأُ الْمَأْمُومُ تَأْمِينَهُ بِتَأْمِينِ الْإِمَامِ مَعًا، لَا تَعْقِيًا.

The *imām* may pause for a moment of silence after the Fātiḥa to catch his breath.³³ During this pause in the audible prayers, the follower should recite the Fātiḥa silently to himself, so as to enable himself to listen when the *imām* is reciting.

The follower should not recite any *sūra* other than the Fātiḥa in audible prayers, except if he cannot hear the voice of the *imām*.

The *imām* should not say more than three *tasbīḥs* while bowing and while prostrating, nor should he add anything more in the first *tashahhud* after the words "O my Lord, bless Muḥammad and the Family of Muḥammad."

He should read only the Fātiḥa in the last two *rak'as*. He should not lengthen the prayer for the followers. He should not lengthen his supplication in the last *tashahhud* beyond the [combined] length of the *tashahhud* itself and the sending of blessings upon Muḥammad the Messenger of Allāh ﷺ.

When making the closing salutation, the *imām* should intend sending peace upon the congregation, while the followers should intend by their salutation the returning of his greeting of peace.

Immediately after the salutation, the *imām* should turn around and face the followers. He should refrain, however, from doing so if there are women behind him, allowing them thereby to leave first. None of the congregants should rise till the *imām* rises. The *imām* can turn to leave from his right or his left as he wishes, but I consider the right to be preferable.

The *imām* should not specify himself in the supplication of *qunūt* in the Fajr prayer. Rather he should say, "O Allāh, guide *us*." He should say it aloud, and the congregation should say *āmīn*. They should not raise their hands, as doing so is not established in the narrations.

The follower should recite the rest of the *qunūt* from the point at which it is said: "Verily You decree and none decrees over You."

The follower should never stand alone [in a row], but rather should join a line or pull someone to stand next to him [if no space is found]. It is not right for a follower to precede the *imām* in his movements, or to move simultaneously with him; rather, it is proper for him to make his movements slightly later. So he should not move to bow until the *imām* has reached the full position of bowing, and he should not move to prostrate until the *imām's* forehead has touched the ground.

وَيَسْكُتُ الْإِمَامُ سَكْتَةً عَقِيبَ الْفَاتِحَةِ لِيُثَوِّبَ إِلَيْهِ نَفْسَهُ.

وَيَقْرَأُ الْمَأْمُومُ الْفَاتِحَةَ فِي الْجَهْرِيَّةِ فِي هَذِهِ السَّكْتَةِ، لِيَتِمَّكَنَ مِنَ الْإِسْتِمَاعِ عِنْدَ قِرَاءَةِ

الْإِمَامِ.

وَلَا يَقْرَأُ الْمَأْمُومُ السُّورَةَ فِي الْجَهْرِيَّةِ إِلَّا إِذَا لَمْ يَسْمَعْ صَوْتَ الْإِمَامِ.

وَلَا يَزِيدُ الْإِمَامُ عَلَى الثَّلَاثِ فِي تَسْبِيحَاتِ الرُّكُوعِ وَالسُّجُودِ.

وَلَا يَزِيدُ فِي التَّشَهُّدِ الْأَوَّلِ بَعْدَ قَوْلِهِ: (اللَّهُمَّ؛ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ).

وَيَقْتَصِرُ فِي الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ عَلَى الْفَاتِحَةِ، وَلَا يُطَوِّلُ عَلَى الْقَوْمِ.

وَلَا يَزِيدُ دُعَاءَهُ فِي التَّشَهُّدِ الْأَخِيرِ عَلَى قَدْرِ تَشَهُّدِهِ وَصَلَاتِهِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَيَنْوِي الْإِمَامُ عِنْدَ التَّسْلِيمِ السَّلَامَ عَلَى الْقَوْمِ، وَيَنْوِي الْقَوْمُ بِتَسْلِيمِهِمْ جَوَابَهُ.

وَيَثْبُتُ الْإِمَامُ سَاعَةً يَفْرُغُ مِنَ السَّلَامِ، وَيُقْبَلُ عَلَى النَّاسِ بِوَجْهِهِ، وَلَا يَثْبُتُ إِنْ كَانَ خَلْفَهُ النِّسَاءُ لِيَنْصَرِفْنَ أَوَّلًا. وَلَا يَقُومُ أَحَدٌ مِنَ الْقَوْمِ حَتَّى يَقُومَ الْإِمَامُ، وَيَنْصَرِفُ الْإِمَامُ حَيْثُ شَاءَ، عَنْ يَمِينِهِ أَوْ شِمَالِهِ، وَالْيَمِينُ أَحَبُّ إِلَيَّ.

وَلَا يَخْصُصُ الْإِمَامُ نَفْسَهُ بِالْدُّعَاءِ فِي قُنُوتِ الصُّبْحِ؛ بَلْ يَقُولُ: (اللَّهُمَّ اهْدِنَا)، وَيَجْهَرُ بِهِ، وَيُؤَمِّنُ الْقَوْمُ، وَلَا يَرْفَعُونَ الْأَيْدِيَ فَلَمْ يَثْبُتْ ذَلِكَ فِي الْأَخْبَارِ.

وَيَقْرَأُ الْمَأْمُومُ بَقِيَّةَ الْقُنُوتِ مِنْ قَوْلِهِ: (فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ)، وَلَا يَقِفُ الْمَأْمُومُ وَحْدَهُ بَلْ يَدْخُلُ الصَّفَّ، أَوْ يَجُرُّ إِلَى نَفْسِهِ غَيْرَهُ.

وَلَا يَنْبَغِي لِلْمَأْمُومِ أَنْ يَتَقَدَّمَ عَلَى الْإِمَامِ فِي أَفْعَالِهِ أَوْ يُسَاوِيَهُ، بَلْ يَنْبَغِي أَنْ يَتَأَخَّرَ، فَلَا يَهْوِي إِلَى الرُّكُوعِ إِلَّا إِذَا انْتَهَى الْإِمَامُ إِلَى حَدِّ الرَّكَعَيْنِ، وَلَا يَهْوِي إِلَى السُّجُودِ مَا لَمْ تَصِلْ جَبْهَةُ الْإِمَامِ إِلَى الْأَرْضِ.

Know that Friday is a day of celebration for the believers. It is an honored day that Allāh Most High has chosen for this *umma*. In it is an unknown period of time during which no Muslim servant asks Allāh Most High for something he needs but that He grants it to him.

So prepare for it on Thursday by cleaning your clothes and by glorifying Allāh much and seeking His forgiveness on Thursday evening,³⁴ for it is a time that equals the special moment of Friday in merit.

Make intention to fast on Friday, but along with fasting Saturday or Thursday, because there is a prohibition against fasting on Friday alone.

When Fajr comes, have a ritual bath, for a bath on Friday is an obligation upon every adult—that is, an established and emphasized practice. Then dress up nicely with white clothes, for that is the clothing Allāh Most High likes best (*Tirmidhī*). Use the best-smelling perfume you have, and be very thorough in cleaning your body by shaving, cutting your hair, trimming your nails and brushing your teeth, and carrying out all other kinds of personal hygiene, including perfuming of yourself.

Then go early to the main mosque, making your way there calmly and unhurriedly, for indeed the Messenger of Allāh ﷺ said,

Whoever goes to the mosque in the first hour, it is as if he offered a camel in sacrifice to Allāh. Whoever goes in the second hour, it is as if he offered a cow. Whoever goes in the third hour, it is as if he offered a sheep. Whoever goes in the fourth hour, it is as if he offered a chicken. And whoever goes in the fifth hour, it is as if he gave an egg. When the *imām* emerges the registers are folded closed, the pens lifted, and the angels gather at the pulpit to listen to the remembrance of Allāh (*Bukhārī*).

It is said that people gain closeness to Allāh on the Day of Judgment according to how early they come to the Friday prayer.

Then, when you have entered the mosque, seek out the first row. If people have gathered, do not step over their shoulders or pass in front of them. Sit close to a wall or pillar so that no one passes in front of you. Do not sit down until you have performed the greeting prayer.

It is best to pray four *rak'as*, in each of which reading Sūrat al-Ikhlās fifty

آدَابُ الْجُمُعَةِ

إِعْلَمَ: أَنَّ الْجُمُعَةَ عِيدُ الْمُؤْمِنِينَ، وَهُوَ يَوْمٌ شَرِيفٌ قَدْ خَصَّ اللَّهُ تَعَالَى بِهِ هَذِهِ الْأُمَّةَ، وَفِيهِ سَاعَةٌ مُبْهَمَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ تَعَالَى فِيهَا حَاجَةً .. إِلَّا أَعْطَاهُ إِيَّاهَا. فَاسْتَعِدَّ لَهَا يَوْمَ الْخَمِيسِ بِتَنْظِيفِ الثِّيَابِ، وَبِكَثْرَةِ التَّسْبِيحِ وَالِاسْتِغْفَارِ عَشِيَّةَ الْخَمِيسِ، فَإِنَّهَا سَاعَةٌ تُوَازِي فِي الْفَضْلِ سَاعَةَ يَوْمِ الْجُمُعَةِ.

وَأَنْوَ صَوْمَ يَوْمِ الْجُمُعَةِ، لَكِنْ مَعَ السَّبْتِ أَوْ مَعَ الْخَمِيسِ، إِذْ فِي إِفْرَادِهَا نَهْيٌ. فَإِذَا طَلَعَ عَلَيْكَ الصُّبْحُ .. فَاغْتَسِلْ، فَإِنَّ غُسْلَ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ؛ أَيْ: ثَابِتٌ مُؤَكَّدٌ. ثُمَّ تَزَيِّنْ بِالثِّيَابِ الْبَيَضِ، فَإِنَّهَا أَحَبُّ الثِّيَابِ إِلَى اللَّهِ تَعَالَى، وَاسْتَغْمِلْ مِنَ الطَّيِّبِ أَطْيَبَ مَا عِنْدَكَ، وَبَالِغٌ فِي تَنْظِيفِ بَدَنِكَ بِالْحَلْقِ وَالْقَصِّ وَالتَّقْلِيمِ وَالسَّوَالِكِ وَسَائِرِ أَنْوَاعِ النَّظَافَةِ، وَتَطْيِيبِ الرَّائِحَةِ. ثُمَّ بَكِّرْ إِلَى الْجَامِعِ، وَاسْعَ إِلَيْهَا عَلَى الْهَيْئَةِ وَالسَّكِينَةِ، فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«مَنْ رَاحَ إِلَى الْجُمُعَةِ فِي السَّاعَةِ الْأُولَى .. فَكَانَتْ قَرَبَ بَدَنَةٍ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ .. فَكَانَتْ قَرَبَ بَقَرَةٍ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ .. فَكَانَتْ قَرَبَ كَبْشًا، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ .. فَكَانَتْ قَرَبَ دَجَاجَةٍ، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ .. فَكَانَتْ أَهْدَى بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ .. طُوِيَتِ الصُّحُفُ، وَرُفِعَتِ الْأَقْلَامُ، وَاجْتَمَعَتِ الْمَلَائِكَةُ عِنْدَ الْمِنْبَرِ يَسْتَمِعُونَ الذِّكْرَ».

وَيُقَالُ: (إِنَّ النَّاسَ فِي قُرْبِهِمْ عِنْدَ النَّظَرِ إِلَى وَجْهِ اللَّهِ تَعَالَى .. عَلَى قَدْرِ بُكُورِهِمْ إِلَى الْجُمُعَةِ).

ثُمَّ إِذَا دَخَلْتَ الْجَامِعَ .. فَاطْلُبِ الصَّفَّ الْأَوَّلَ، وَإِذَا اجْتَمَعَ النَّاسُ .. فَلَا تَتَخَطَّ رِقَابَهُمْ، وَلَا تَمُرَّ بَيْنَ أَيْدِيهِمْ، وَاجْلِسْ بِقُرْبِ حَائِطٍ أَوْ أُسْطُوَانَةٍ حَتَّى لَا يُمَرَّ بَيْنَ يَدَيْكَ. وَلَا تَقْعُدْ حَتَّى تُصَلِّيَ التَّحِيَّةَ، وَحَسَنٌ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ؛ تَقْرَأُ فِي كُلِّ رَكَعَةٍ بَعْدَ

times after the Fātiḥa, for in a tradition it is said, "Whoever does this will not die until he sees his place in heaven, or, his place in heaven will be shown to him" (*Dāraquṭnī*). Do not omit the greeting prayer even if the *imām* is delivering the sermon.³⁵ It is from the *sunna* to recite in four *rak'as*, Sūrat al-An'ām, al-Kahf, Ṭāhā, and Yāsīn. If you cannot do this, then recite Sūra Yā-Sīn, Alif-Lām-Mīm al-Sajda, Ḥa-Mīm al-Dukhān, and al-Mulk.

Do not neglect recitation of these *sūras* on the eve of Friday, for their recitation holds great merit. Whoever cannot do this should recite Sūrat al-Ikhlāṣ many times, and invoke many blessings and peace upon the Messenger of Allāh, Muḥammad ﷺ, on Friday especially.

As soon as the *imām* emerges, cut short your prayers and speech and occupy yourself with responding to the *mu'adhdhin*, then with listening to the sermon and learning from it, during which time you should leave off speaking completely. It states in a tradition, "A person who, while the *imām* is delivering the sermon, says to his companion, 'Be quiet' or 'Shhh,' has spoken needlessly" (*Bukhārī*), and whoever talks needlessly has no Friday prayer" (*Aḥmad*). So even saying "Be quiet" is considered talking. What is proper, then, is to use a gesture, rather than a word, to silence another person during the sermon. After this, follow the *imām* [in prayer] as detailed before.

When you have finished and have made the salutation, then before speaking, recite the Fātiḥa seven times, Ikhlāṣ seven times, and the two Chapters of Protection seven times each. This protects you from one Friday to the next, and will be a guard against Satan. Say after that:

after ḡumrah saḡah

O Allāh, O You Free from want, O Praised One, O Originator, O Restorer, O Most Merciful, O Loving—enrich me with what You have made lawful, so that I have no need of what You have made unlawful; [enrich me] with obedience to You, so that I have no need to disobey You; and [enrich me] with Your grace, so that I have no need of any other than You.

After the Friday prayer, pray two, four, or six *rak'as*, as all of these have been related in different circumstances. Then make sure you stay in the mosque until Maghrib or [at least] until 'Aṣr, and search diligently for the "honored moment"—since it could be at any time in the day—for hopefully you will find it while you are in a state of humility before Allāh, humbly entreating Him.

الْفَاتِحَةِ سُورَةَ الْإِخْلَاصِ خَمْسِينَ مَرَّةً؛ فِيهِ الْخَيْرُ: «أَنْ مَنْ فَعَلَ ذَلِكَ .. لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، أَوْ يُرَى لَهُ ذَلِكَ».

وَلَا تَتْرُكِ التَّحِيَّةَ وَإِنْ كَانَ الْإِمَامُ يَخْطُبُ.

وَمِنَ السُّنَّةِ أَنْ تَقْرَأَ فِي أَرْبَعِ رَكَعَاتِ سُورَةِ (الْأَنْعَامِ)، وَ(الْكَهْفِ)، وَ(طه)، وَ(يُس)، فَإِنْ لَمْ تَقْدِرْ .. فَسُورَةَ (يُس)، وَ(الْمِ السَّجْدَةِ)، وَ(حَم الدُّخَانِ)، وَ(الْمُلْكِ).

وَلَا تَدْعُ قِرَاءَةَ هَذِهِ السُّورِ لَيْلَةَ الْجُمُعَةِ، فَفِيهَا فَضْلٌ كَثِيرٌ.

وَمَنْ لَا يُحْسِنُ ذَلِكَ .. فَلْيُكْثِرْ قِرَاءَةَ سُورَةِ (الْإِخْلَاصِ).

وَأَكْثِرِ الصَّلَاةَ عَلَى رَسُولِ اللَّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْيَوْمِ خَاصَّةً.

وَمَهْمَا خَرَجَ الْإِمَامُ .. فَاقْطَعْ الصَّلَاةَ وَالْكَلامَ، وَاشْتَغِلْ بِجَوَابِ الْمُؤَذِّنِ، ثُمَّ بِاسْتِمَاعِ الْخُطْبَةِ وَالِاتِّعَاطِ بِهَا، وَدَعْ الْكَلَامَ رَأْسًا فِي الْخُطْبَةِ، فِيهِ الْخَيْرُ: «أَنْ مَنْ قَالَ لِصَاحِبِهِ وَالْإِمَامُ يَخْطُبُ: أَنْصِتْ أَوْ صَه .. فَقَدْ لَغَا، وَمَنْ لَغَا .. فَلَا جُمُعَةَ لَهُ» أَيْ قَوْلُهُ: «أَنْصِتْ» .. كَلَامٌ.

فَيَنْبَغِي أَنْ يَنْهَى غَيْرُهُ بِالْإِشَارَةِ لَا بِاللَّفْظِ.

ثُمَّ اقْتَدِ بِالْإِمَامِ كَمَا سَبَقَ.

فَإِذَا فَرَّغْتَ وَسَلَّمْتَ .. فَاقْرَأِ (الْفَاتِحَةَ) قَبْلَ أَنْ تَتَكَلَّمَ سَبْعَ مَرَّاتٍ، وَ(الْإِخْلَاصَ) سَبْعًا، وَ(الْمُعَوِّذَتَيْنِ) سَبْعًا، سَبْعًا؛ فَذَلِكَ يَعْصِمُكَ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، وَيَكُونُ حِرْزًا لَكَ مِنَ الشَّيْطَانِ، وَقُلْ بَعْدَ ذَلِكَ: (اللَّهُمَّ؛ يَا غَنِيَّ يَا حَمِيدُ، يَا مُبْدِيُّ يَا مُعِيدُ، يَا رَحِيمُ يَا وَدُودُ .. أَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ، وَبِفَضْلِكَ عَمَّنْ سِوَاكَ).

ثُمَّ صَلِّ بَعْدَ الْجُمُعَةِ رَكَعَتَيْنِ أَوْ أَرْبَعًا أَوْ سِتًّا، فَكُلُّ ذَلِكَ مَرْوِيٌّ فِي أَحْوَالِ مُخْتَلِفَةٍ.

ثُمَّ لَا زِمَ الْمَسْجِدَ إِلَى الْمَغْرِبِ أَوْ إِلَى الْعَصْرِ، وَكُنْ حَسَنَ الْمُرَاقَبَةِ لِلْسَّاعَةِ الشَّرِيفَةِ؛ فَإِنَّهَا مُبْهَمَةٌ فِي جَمِيعِ الْيَوْمِ، فَعَسَاكَ أَنْ تُدْرِكَهَا وَأَنْتَ خَاشِعٌ لِلَّهِ تَعَالَى، مُتَضَرِّعٌ.

Do not sit in [idle] gatherings in the mosque, nor with storytellers. Rather, attend only meetings of beneficial knowledge, the kind which increases your fear of Allāh Most High and decreases your desire for this world. For indeed ignorance is better for you than knowledge that does not summon you from this world to the next, so seek refuge in Allāh Most High from knowledge that does not benefit.³⁶

Make increased supplication at the rising of the sun, at the time when it moves from its zenith, and at its setting, [as well as] at the call to commence prayer, when the *imām* ascends the pulpit, and at the time when people stand up for the congregational prayer, for it may be that the "honored moment" falls at one of these times.

Make a great effort on this day to donate in charity whatever amount you are able to, however small, so as to combine [the good acts of] praying, charity, fasting, reciting Qur'ān, remembering Allāh, and engaging in spiritual retreat.

Make this day of the week especially dedicated to your Hereafter, so that hopefully it may be a penance for the rest of your week.

THE ETIQUETTE OF FASTING

You should not confine yourself to fasting only in Ramaḍān, thereby neglecting the [spiritual] commerce of voluntary acts as well as the acquisition of high degrees in upper levels of Paradise — so that you would feel regret on looking up toward the ones who had fasted extra fasts, just as you look up toward brilliant stars, as they would then be in the highest of the high heavens.

The meritorious days that are mentioned in the traditions because of their special honor and the greatness of the reward received for fasting them are the day of 'Arafa (9 Dhū 'l-Hijja), the day of 'Āshūrā' (10 Muḥarram), the first ten days of Dhū 'l-Hijja, and the first ten days of Muḥarram, Rajab and Sha'bān.

It is also meritorious to fast the sacred months, which are Dhū 'l-Qa'da, Dhū 'l-Hijja, Muḥarram, and Rajab; of these one is alone and three are consecutive. That is with regard to the year. ^{36 days of shahar}

With regard to [each] month, it is meritorious to fast the beginning, middle, and end of it, as well as the "white days," which are the thirteenth, fourteenth, and fifteenth of every lunar month.

وَلَا تَخْضُرْ فِي الْجَامِعِ وَلَا تُجَالِسِ الْقُصَّاصَ؛ بَلْ مَجْلِسُ الْعِلْمِ النَّافِعُ، وَهُوَ الَّذِي
يَزِيدُ فِي خَوْفِكَ مِنَ اللَّهِ تَعَالَى، وَيَنْقُصُ مِنْ رَغْبَتِكَ فِي الدُّنْيَا، فَكُلُّ عِلْمٍ لَا يَدْعُوكَ مِنَ
الدُّنْيَا إِلَى الْآخِرَةِ .. فَالْجَهْلُ أَعُوذُ عَلَيْكَ مِنْهُ، فَاسْتَعِذْ بِاللَّهِ تَعَالَى مِنْ عِلْمٍ لَا يَنْفَعُ.
وَأَكْثَرُ الدُّعَاءِ عِنْدَ طُلُوعِ الشَّمْسِ، وَعِنْدَ الزَّوَالِ، وَعِنْدَ الْغُرُوبِ، وَعِنْدَ الْإِقَامَةِ،
وَعِنْدَ صُغُودِ الْخُطِيبِ الْمُنْبَرِ، وَعِنْدَ قِيَامِ النَّاسِ إِلَى الصَّلَاةِ، فَيُوشِكُ أَنْ تَكُونَ السَّاعَةُ
الشَّرِيفَةُ فِي بَعْضِ هَذِهِ الْأَوْقَاتِ.

وَاجْتَهِدْ أَنْ تَتَصَدَّقَ فِي هَذَا الْيَوْمِ بِمَا تَقْدِرُ عَلَيْهِ وَإِنْ قَلَّ، فَتَجْمَعَ بَيْنَ الصَّلَاةِ وَالصَّدَقَةِ
وَالصَّوْمِ وَالْقِرَاءَةِ وَالذِّكْرِ وَالْإِعْتِكَافِ.
وَاجْعَلْ هَذَا الْيَوْمَ مِنَ الْأُسْبُوعِ خَاصَّةً لِاخِرَتِكَ، فَعَسَاهُ أَنْ يَكُونَ كَفَّارَةً لِبَقِيَّةِ
الْأُسْبُوعِ.

آدَابُ الصِّيَامِ

لَا يَنْبَغِي أَنْ تَقْتَصِرَ عَلَى صِيَامِ رَمَضَانَ، فَتَتْرِكَ التَّجَارَةَ بِالنَّوَافِلِ وَكَسْبِ الدَّرَجَاتِ
الْعَالِيَةِ فِي الْفَرَادِيسِ؛ فَتَتَحَسَّرَ إِذَا نَظَرْتَ إِلَى الصَّائِمِينَ كَمَا تَنْظُرُ إِلَى الْكَوَكَبِ الدَّرِيِّ
وَهُمْ فِي أَعْلَى عِلِّيِّينَ.

وَالْأَيَّامُ الْفَاضِلَةُ الَّتِي شَهِدَتْ الْأَخْبَارُ بِشَرَفِهَا، وَجَزِيلِ الثَّوَابِ فِي صِيَامِهَا: يَوْمُ
عَرَفَةَ، وَيَوْمُ عَاشُورَاءَ، وَالْعَشْرُ الْأَوَّلُ مِنْ ذِي الْحِجَّةِ، وَالْعَشْرُ الْأَوَّلُ مِنَ الْمُحَرَّمِ،
وَرَجَبٌ، وَشَعْبَانُ.

وَصَوْمُ الْأَشْهُرِ الْحُرُمِ مِنَ الْفَضَائِلِ، وَهِيَ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبٌ،
وَإِحْدُ فَرْدٌ وَثَلَاثَةٌ سَرْدٌ، وَهَذَا فِي السَّنَةِ.

وَأَمَّا فِي الشَّهْرِ: فَأَوَّلُهُ وَأَوْسَطُهُ وَآخِرُهُ. وَالْأَيَّامُ الْبَيضُ وَهِيَ: الثَّلَاثُ عَشَرَ وَالرَّابِعُ
عَشَرَ وَالْخَامِسَ عَشَرَ.

As for the week, the days of merit are Monday, Thursday, and Friday; so expiate for the sins of the rest of the week by fasting these days.

Make up for the sins of the month by fasting the first day of the month, the middle day, and the last day; as well as the "white days." And make up for the sins of the [whole] year by fasting all these days, as well as the aforementioned months.

When you do fast, do not think that fasting is simply leaving off eating, drinking, and marital relations, for verily the Messenger of Allāh ﷺ said, "How many, indeed, are those who fast yet get nothing out of fasting save hunger and thirst" (*Ibn Māja*). A complete fast entails restraining every part of the body from what Allāh Most High dislikes. You must protect the eye from looking at things that are disliked, the tongue from uttering what does not concern you, and the ear from listening to what Allāh, the Magnificent and Majestic, has forbidden—for verily the listener is a participant with the speaker, and he counts as one of the two backbiters [the speaker being the other one].

You must restrain all of the limbs, just as you restrain the stomach and the private parts, for a narration tells us, "Five things break the fast: lying, backbiting, tale-bearing, the false oath, and looking with lust" (*Daylamī*).

And the Prophet ﷺ said, "Verily fasting is a shield, so if one of you is fasting, he should not engage in obscene talk nor behave foolishly. Then, if a person is hostile toward him or insults him, he should say, 'I am fasting'" (*Bukhārī*).

Moreover, you must make every effort to break your fast with lawful food, and not eat so much that you end up eating more than you normally eat every night. There is no difference if you end up eating the same amount, whether you do that in one meal or two. The purpose of fasting is to break your desire and weaken your appetite, so you can have the strength to increase your *taqwā*.

If you eat in the evening as much as you missed eating during the late afternoon, then there is no benefit in your fasting, and you have placed a burden on your stomach. There is no container that Allāh Most High dislikes more than a stomach filled with the lawful.

Now that you understand the meaning of fasting, fast as much as you can, for it is the foundation of acts of worship and the key to that by which one draws near [to Allāh].

وَأَمَّا فِي الْأُسْبُوعِ: فَالْإِثْنَيْنِ وَالْخَمِيسِ وَالْجُمُعَةِ؛ فَكَفَّرَ ذُنُوبَ الْأُسْبُوعِ يَوْمَ الْإِثْنَيْنِ
وَالْخَمِيسِ وَالْجُمُعَةِ.

وَكَفَّرَ ذُنُوبَ الشَّهْرِ بِالْيَوْمِ الْأَوَّلِ مِنَ الشَّهْرِ وَالْيَوْمِ الْأَوْسَطِ وَالْيَوْمِ الْآخِرِ وَالْأَيَّامِ
الْبَيْضِ.

وَكَفَّرَ ذُنُوبَ السَّنَةِ بِصِيَامِ هَذِهِ الْأَيَّامِ وَالْأَشْهُرِ الْمَذْكُورَةِ.

وَلَا تَظُنَّنَّ إِذَا صُمْتَ أَنَّ الصَّوْمَ هُوَ تَرْكُ الطَّعَامِ وَالشَّرَابِ وَالْوِقَاعِ؛ فَقَدْ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَمْ مِنْ صَائِمٍ .. لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَالْعَطَشُ».

بَلْ تَمَامُ الصِّيَامِ بِكَفِّ الْجَوَارِحِ كُلِّهَا عَمَّا يَكْرَهُهُ اللَّهُ تَعَالَى، فَيَنْبَغِي أَنْ تَحْفَظَ الْعَيْنَ عَنِ
النَّظَرِ إِلَى الْمَكَارِهِ، وَاللِّسَانَ عَنِ النُّطْقِ بِمَا لَا يَعْنِيكَ، وَالْأُذُنَ عَنِ السَّمْعِ إِلَى مَا حَرَّمَهُ
اللَّهُ عَزَّ وَجَلَّ، فَإِنَّ الْمُسْتَمِعَ شَرِيكَ الْقَائِلِ، وَهُوَ أَحَدُ الْمُغْتَابِينَ.

وكَذَلِكَ تَكْفُفُ جَمِيعَ الْجَوَارِحِ كَمَا تَكْفُفُ الْبَطْنَ وَالْفَرْجَ، فِيهِ الْخَبَرُ: «خَمْسٌ يُفْطَرْنَ
الصَّائِمَ: الْكَذِبُ، وَالْغِيبَةُ، وَالنَّمِيمَةُ، وَالْيَمِينُ الْكَاذِبَةُ، وَالنَّظَرُ بِشَهْوَةٍ».

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الصَّوْمُ جُنَّةٌ، فَإِذَا كَانَ أَحَدُكُمْ صَائِمًا .. فَلَا
يَرْفُثُ وَلَا يَجْهَلُ؛ فَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ .. فَلْيَقُلْ إِنِّي صَائِمٌ».

ثُمَّ اجْتَهِدْ أَنْ تُفْطِرَ عَلَى طَعَامٍ حَلَالٍ، وَلَا تَسْتَكْثِرْ فَتَزِيدَ عَلَى مَا تَأْكُلُهُ كُلَّ لَيْلَةٍ، فَلَا
فَرْقَ إِذَا اسْتَوْفَيْتَ مَا تَعْتَادُهُ .. أَنْ تَأْكُلَهُ دَفْعَةً وَاحِدَةً أَوْ دَفْعَتَيْنِ، وَإِنَّمَا الْمَقْصُودُ كَسْرُ
شَهْوَتِكَ، وَضَعْفُ قُوَّتِكَ؛ لِتَقْوَى بِهَا عَلَى التَّقْوَى.

فَإِذَا أَكَلْتَ عَشِيَّةً مَا تَدَارَكْتَ بِهِ مَا فَاتَكَ ضُحْوَةً .. فَلَا فَائِدَةَ فِي صَوْمِكَ وَقَدْ ثَقُلْتَ
عَلَى مَعِدَتِكَ، وَمَا مِنْ وَعَاءٍ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ بَطْنٍ مُلِئٍ مِنْ حَلَالٍ.

فَإِذَا عَرَفْتَ مَعْنَى الصَّوْمِ .. فَاسْتَكْثِرْ مِنْهُ مَا اسْتَطَعْتَ، فَإِنَّهُ أَسَاسُ الْعِبَادَاتِ، وَمِفْتَاحُ
الْقُرْبَاتِ.

The Messenger of Allāh ﷺ said that Allāh Most Blessed and Exalted says, "Every good deed is rewarded from ten times to seven hundred times, except for fasting, for indeed it is for Me, and I will reward it" (*Muslim*).

The Messenger of Allāh ﷺ also said, "By Him in whose Hand is my soul, the smell of the breath of a fasting person is more pleasant to Allāh than the scent of musk. Allāh Most Blessed and Exalted says, 'Truly he has given up his desire, his food, and his drink only for My sake. Fasting is for Me, and I will give reward for it'" (*Bukhārī*).

Still further, the Prophet ﷺ said, "Paradise has a door called Rayyān, through which none enter except those who fast, and once they have entered, it is closed" (*Bukhārī*).



This much explanation of [the outward aspects of] obedience should suffice you with regard to the beginning of guidance.

If you need to know about almsgiving or the pilgrimage, or more about the prayer and fasting, then seek it in what we have set out in the *Revival of the Religious Sciences*. Allāh willing, you will find it there.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: كُلُّ حَسَنَةٍ بِعَشْرِ أََمْثَالِهَا إِلَى سَبْعِ مِئَةٍ ضِعْفٍ، إِلَّا الصَّيَّامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ».

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: إِنَّمَا يَذُرُ شَهْوَتَهُ وَطَعَامَهُ وَشَرَابَهُ مِنْ أَجْلِي، فَالصَّيَّامُ لِي وَأَنَا أَجْزِي بِهِ».

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِلْجَنَّةِ بَابٌ يُقَالُ لَهُ: الرِّيَّانُ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ، فَإِذَا دَخَلُوهُ .. أَغْلِقَ».



فَهَذَا الْقَدْرُ مِنْ شَرْحِ الطَّاعَاتِ يَكْفِيكَ فِي بَدَايَةِ الْهَدَايَةِ.

فَإِنْ احْتَجَجْتَ إِلَى الزَّكَاةِ أَوْ الْحَجِّ أَوْ إِلَى مَزِيدٍ فِي شَرْحِ الصَّلَاةِ وَالصَّيَّامِ .. فَاطْلُبْهُ مِمَّا أَوْرَدْنَاهُ فِي كِتَابِ «إِحْيَاءِ عُلُومِ الدِّينِ» تَجِدُهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Part 2

ON REFRAINING FROM DISOBEDIENCE



KNOW THAT THIS religion is made up of two parts: one of them is refraining from disobedience, and the other is the performance of acts of obedience. The first part is more important and more serious.

Everyone has the capacity to carry out acts of obedience, but only the truly sincere can abandon their appetites and desires. Thus did the Messenger of Allāh ﷺ say: "The [true] emigrant is the one who abandons evil, and the [true] warrior is the one who fights his passions" (*Mustadrak*).

THE SINS COMMITTED WITH THE LIMBS

Know that you disobey Allāh Most High with your limbs, while they are a bounty from Allāh and a trust to you. So your using the bounties of Allāh Most High to disobey Him is the ultimate ingratitude, and your betraying the trust He has placed with you is the ultimate tyranny. Indeed, the parts of your body are your subjects, so pay attention to how you govern them. Each of you is a shepherd, and each of you is answerable for his flock (*Bukhārī*).

Know that all your limbs will testify against you in the plains of Judgment with clear, eloquent speech, as Allāh will expose your faults in front of an assembly of creation. Allāh Most High says, "On that Day when their tongues, their hands, and their feet will testify against them as to what they used to do" (Qur'ān 24:24). And Allāh Most High says, "On this Day We

الْقِسْمُ الثَّانِي

الْقَوْلُ فِي اجْتِنَابِ الْمَعَاصِي



إِعْلَمْ: أَنَّ الدِّينَ شَطْرَانِ:

أَحَدُهُمَا: تَرْكُ الْمَعَاصِي. وَالْآخَرُ: فِعْلُ الطَّاعَاتِ. وَتَرْكُ الْمَنَاهِي هُوَ الْأَشَدُّ.
فَالطَّاعَةُ يَقْدِرُ عَلَيْهَا كُلُّ أَحَدٍ، وَتَرْكُ الشَّهَوَاتِ لَا يَقْدِرُ عَلَيْهِ إِلَّا الصَّادِقُونَ؛ وَلِذَلِكَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُهَاجِرُ مَنْ هَجَرَ السُّوءَ، وَالْمُجَاهِدُ مَنْ جَاهَدَ هَوَاهُ».

[الْمَعْصِيَةُ بِالْجَوَارِحِ]

وَاعْلَمْ: أَنَّكَ إِنَّمَا تَعْصِي اللَّهَ تَعَالَى بِجَوَارِحِكَ، وَهِيَ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكَ وَأَمَانَةٌ لَدَيْكَ،
فَاسْتِعَانُكَ بِنِعْمَةِ اللَّهِ تَعَالَى عَلَى مَعْصِيَتِهِ غَايَةُ الْكُفْرَانِ، وَخِيَانَتُكَ فِي أَمَانَةٍ أَوْدَعَكَهَا اللَّهُ
غَايَةُ الطُّغْيَانِ، فَإِنَّ أَعْضَاءَكَ رَعَايَاكَ، فَانْظُرْ كَيْفَ تَرْعَاهَا.

فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

وَاعْلَمْ: أَنَّ جَمِيعَ أَعْضَائِكَ سَتَشْهَدُ عَلَيْكَ فِي عَرَصَاتِ الْقِيَامَةِ بِلِسَانِ ذَلِكِ، يَفْضَحُكَ
اللَّهُ تَعَالَى عَلَى مَا لَمْ مِنَ الْخَلَائِقِ.

قَالَ اللَّهُ تَعَالَى: ﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾.

will seal their mouths, and their hands will speak to Us, and their feet will testify as to what they have earned" (36:65).

So guard your entire body, especially seven parts of it. For verily Hell has seven gates, through each of which a particular group is destined [to enter]. The only ones designated to enter these gates are those who disobeyed Allāh Most High by means of these parts, which are the eye, the ear, the tongue, the stomach, the private part, the hand, and the foot.

As for the eye, it was created for you only so that you might be guided by it in the darkness; that you might be helped by it with respect to your needs; that by it you might see the wonders in the dominions of the heavens and earth and consider the signs they contain.

So protect your eye from four things: (1) from looking at a marriageable person [of the opposite gender]; (2) from looking at a beautiful form in a lustful way; (3) from looking at a Muslim with an eye of disdain; and (4) from being on the lookout for another Muslim's faults.

As for the ear, protect it from listening to reprehensible innovations, backbiting, lewd talk, delving into falsehood, or talking about the faults of others. For verily the ear was created for you only to listen to the speech of Allāh Most High; to the Sunna of the Messenger of Allāh ﷺ; to the wisdom of the Friends of Allāh; and so that by it you might gain access to the benefits of knowledge, by which you may reach the eternal dominion and everlasting bounty.

So if you use it to listen to something disliked, then what was in your favor will be against you, and what was meant to be a reason for your success will become a reason for your destruction. This is the ultimate loss.

Also, do not think that the sin will be attributed only to the one who speaks it, and not to the one who listens; for verily it is said in a narration, "Truly the listener shares [in sin] with the speaker, and he is one of the two backbiters" ('Irāqī from *Ṭabarānī*).

As for the tongue, it was created for you only so that you could spend much time in the remembrance of Allāh Most High and in recitation of His Book; that you could guide Allāh's creatures to His Way; and that you express your needs in worldly and religious matters. If you then use it for

وَقَالَ تَعَالَى: ﴿الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾. فَاحْفَظْ جَمِيعَ بَدَنِكَ، وَخُصُوصًا أَعْضَاءَكَ السَّبْعَةَ؛ فَإِنَّ جَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ، لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ، وَلَا يَتَعَيَّنُ لِكَتْلِكَ الْأَبْوَابِ إِلَّا مَنْ عَصَى اللَّهَ تَعَالَى بِهَذِهِ الْأَعْضَاءِ، وَهِيَ: الْعَيْنُ، وَالْأُذُنُ، وَاللِّسَانُ، وَالْبَطْنُ، وَالْفَرْجُ، وَالْيَدُ، وَالرَّجُلُ.

أَمَّا الْعَيْنُ: فَإِنَّمَا خُلِقَتْ لَكَ لِتَهْتَدِيَ بِهَا فِي الظُّلُمَاتِ، وَتَسْتَعِينَ بِهَا فِي الْحَاجَاتِ، وَتَنْظُرَ بِهَا إِلَى عَجَائِبِ مَلَكُوتِ الْأَرْضِ وَالسَّمَاءَاتِ، وَتَعْتَبِرَ بِهَا فِيهَا مِنَ الْآيَاتِ. فَاحْفَظْهَا عَنْ أَرْبَعٍ:

أَنْ تَنْظُرَ بِهَا إِلَى غَيْرِ مَحْرَمٍ، وَإِلَى صُورَةٍ مَلِيحَةٍ بِشَهْوَةِ نَفْسٍ، أَوْ تَنْظُرَ بِهَا إِلَى مُسْلِمٍ بَعَيْنِ الْإِحْتِقَارِ، أَوْ تَطْلُعَ بِهَا إِلَى عَيْنِ مُسْلِمٍ.

وَأَمَّا الْأُذُنُ: فَاحْفَظْهَا عَنْ أَنْ تُصْغِيَ بِهَا إِلَى الْبِدْعَةِ أَوْ الْغَيْبَةِ أَوْ الْفُحْشِ، أَوْ الْخَوْضِ فِي الْبَاطِلِ، أَوْ ذِكْرِ مَسَاوِي النَّاسِ؛ فَإِنَّمَا خُلِقَتْ لَكَ لِتَسْمَعَ بِهَا كَلَامَ اللَّهِ تَعَالَى، وَسُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَحِكْمَةَ أَوْلِيَائِهِ، وَتَتَوَصَّلَ بِهَا إِلَى اسْتِفَادَةِ الْعِلْمِ؛ لِتَنَالَ بِهَا الْمُلْكَ الْمُقِيمَ وَالنَّعِيمَ الدَّائِمَ.

فَإِذَا أَصْغَيْتَ بِهَا إِلَى شَيْءٍ مِنَ الْمَكَارِهِ.. صَارَ مَا كَانَ لَكَ عَلَيْكَ، وَانْقَلَبَ مَا كَانَ سَبَبَ فَوْزِكَ.. فَصَارَ سَبَبَ هَلَاكِكَ. وَهَذَا غَايَةُ الْخُسْرَانِ.

وَلَا تَظُنَّنَّ أَنَّ الْإِثْمَ يَخْتَصُّ بِهِ الْقَائِلُ دُونَ الْمُسْتَمِعِ، فَفِي الْخَبَرِ: (إِنَّ الْمُسْتَمِعَ شَرِيكَ الْقَائِلِ، وَهُوَ أَحَدُ الْمُغْتَابَيْنِ).

وَأَمَّا اللِّسَانُ: فَإِنَّمَا خُلِقَ لَكَ لِتُكْثِرَ بِهِ ذِكْرَ اللَّهِ تَعَالَى، وَتَلَاوَةَ كِتَابِهِ، وَتُرْشِدَ بِهِ خَلْقَ اللَّهِ تَعَالَى إِلَى طَرِيقِهِ، وَتُظْهِرَ بِهِ مَا فِي ضَمِيرِكَ مِنْ حَاجَاتِ دِينِكَ وَدُنْيَاكَ. فَإِذَا اسْتَعْمَلْتَهُ لِغَيْرِ

other than what it was created for, you have been ungrateful for Allah's blessing. The tongue is the part of the body most able to overpower both you and other creatures. "People are not thrown into Hell on their faces for anything more than the harvests of their tongues" (*Tirmidhi*).

Struggle to gain victory over your tongue with all your might, lest it throw you onto your face in a pit of Hell. For it has been narrated in a ḥadīth, "Verily, a man might utter a single word, and for this one word he is hurled to the depths of Hell a distance of seventy years" (*Tirmidhi*).

A martyr was killed in battle, and someone said of him, "How lucky he is, he has earned Paradise." The Prophet ﷺ said, "How do you know? It may be that he used to speak of that which did not concern him, or was miserly over things which were of no benefit to him anyway" (*Shu'ab al-Īmān*).

Protect your tongue from eight things:

1. *Lying*

Guard your tongue from lying both in seriousness and in jest. Do not let it get accustomed to lying in jest, leading you to do so in earnest. Indeed, lying is one of the breeding grounds of the deadly sins. Moreover, if you become known for lying, people will lose confidence in your word, mistrust you, and look down upon you.

If you wish to understand how despicable it is to lie, look at the lying of others. Consider how repelled you feel by it, your disdain for the person who lies, and your judgment of his action as immoral.

Do this with all of your faults, for you cannot know the ugliness of your own faults except [by seeing them] in others. Most certainly, then, what you have found repugnant in others, they will find [equally] repugnant in you. So do not be content with these faults in yourself.

2. *Breaking a Promise*

Beware of ever promising something and then not keeping your promise. Rather, let your goodness toward people be in the realm of action, without [the need for] words. But if you are forced to make a promise, then be careful not to break it, unless you are incapable of fulfilling it or you have to do so out of absolute necessity. For indeed, breaking a promise is among the signs of hypocrisy and repugnant character.³⁷ The Prophet ﷺ said,

مَا خُلِقَ لَكَ .. فَقَدْ كَفَرْتَ بِنِعْمَةِ اللَّهِ، وَهُوَ أَغْلَبُ أَعْضَائِكَ عَلَيْكَ وَعَلَى سَائِرِ الْخَلْقِ.
 وَلَا يَكُفُّ النَّاسُ فِي النَّارِ عَلَى مَنَاجِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.
 فَاسْتَظْهَرُ عَلَيْهِ بِغَايَةِ قُوَّتِكَ حَتَّى لَا يَكْبُكَ فِي قَعْرِ جَهَنَّمَ، فَفِي الْحَدِيثِ: «إِنَّ الرَّجُلَ
 لَيَتَكَلَّمُ بِالْكَلِمَةِ فِيَهْوِي بِهَا فِي جَهَنَّمَ سَبْعِينَ خَرِيفًا».
 وَقُتِلَ شَهِيدٌ فِي الْمَعْرَكَةِ، فَقَالَ قَائِلٌ: هَنِيئًا لَهُ الْجَنَّةُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 «وَمَا يُدْرِيكَ؛ لَعَلَّهُ كَانَ يَتَكَلَّمُ فِيهَا لَا يَغْنِيهِ، وَيَبْخُلُ بِهَا لَا يُغْنِيهِ؟».
 فَاحْفَظْ لِسَانَكَ مِنْ ثَمَانِيَةِ أَشْيَاءَ:

الْأَوَّلُ: الْكَذِبُ.

فَاحْفَظْ لِسَانَكَ مِنْهُ فِي الْجِدِّ وَالْهَزْلِ، وَلَا تُعَوِّذْ نَفْسَكَ الْكَذِبَ هَزْلًا؛ فَيَتَدَاغَى إِلَى
 الْجِدِّ، فَالْكَذِبُ مِنْ أَمَّهَاتِ الْكِبَائِرِ، ثُمَّ إِنَّكَ إِذَا عُرِفْتَ بِذَلِكَ .. سَقَطَتِ الثِّقَةُ بِقَوْلِكَ،
 وَتَزْدَرِيكَ الْأَعْيُنُ وَتَحْتَقِرُكَ.

فَإِذَا أَرَدْتَ أَنْ تَعْرِفَ قُبْحَ الْكَذِبِ مِنْ نَفْسِكَ .. فَانْظُرْ إِلَى كَذِبِ غَيْرِكَ وَإِلَى نَفَرَةِ
 نَفْسِكَ عَنْهُ، وَاسْتَحْقَارِكَ لِصَاحِبِهِ، وَاسْتِقْبَاحِكَ لَهُ، وَكَذَلِكَ فَافْعَلْ فِي جَمِيعِ عُيُوبِ
 نَفْسِكَ، فَإِنَّكَ لَا تَدْرِي قُبْحَ عُيُوبِكَ مِنْ نَفْسِكَ بَلْ مِنْ غَيْرِكَ، فَمَا اسْتَقْبَحْتَهُ مِنْ غَيْرِكَ
 فَيَسْتَقْبَحُهُ غَيْرُكَ مِنْكَ لَا مَحَالَةَ، فَلَا تَرْضَ لِنَفْسِكَ بِذَلِكَ.

الثَّانِي: الْخُلْفُ فِي الْوَعْدِ.

فَإِيَّاكَ أَنْ تَعْدَ بِشَيْءٍ إِلَّا وَتَفِي بِهِ، بَلْ يَنْبَغِي أَنْ يَكُونَ إِحْسَانُكَ لِلنَّاسِ فِعْلًا بِلَا قَوْلٍ.
 فَإِذَا اضْطُرَرْتَ إِلَى الْوَعْدِ .. فَإِيَّاكَ أَنْ تُخْلِفَ إِلَّا لِعَجْزٍ أَوْ ضَرُورَةٍ، فَإِنَّ ذَلِكَ مِنْ أَمَارَاتِ
 النِّفَاقِ وَخَبَائِثِ الْأَخْلَاقِ.

There are three qualities which, if they lie hidden within a person, render him a hypocrite, even if he fasts and prays: when he speaks, he lies; when he makes a promise, he breaks it; and when he is given a trust, he betrays it (*Aḥmad*).

3. *Backbiting*

Restrain your tongue from backbiting, for "backbiting is a sin more severe for a Muslim than thirty acts of adultery," as is the narration. The meaning of backbiting is that you make mention of someone in a way that he would dislike if he were to hear it. Doing so makes you a backbiter and a wrongdoer, even if what you say is true. Beware of the kind of backbiting that is committed by reciters who are showing off.³⁸ This form of backbiting is that you make your meaning understood indirectly, saying [for example], "May Allāh rectify him; I am truly saddened by what has happened to him and it has worried me. I ask Allāh to rectify both us and him."

For indeed this [insinuation] is a combination of two reprehensible acts. One is backbiting, since the other person understands the point being made. The other is considering yourself virtuous and praising yourself by passing a judgment of evil [on another] and expressing righteousness [for yourself]. However, if your true intention in saying "May Allāh rectify him" is supplication, then do supplicate for him, but silently.

If you really were concerned about him, the proof of that would have been that you would not have desired to disgrace him or reveal his faults. However, your display of concern over his fault is in reality a display of his fault.

Sufficient as a deterrent for you against backbiting are the words of Allāh, Magnificent and Majestic: "And let not some of you backbite others—would any of you like to eat the flesh of his dead brother? No, you would truly despise that." Indeed, Allāh likens you to one eating the flesh of the dead! How appropriate it is, then, for you to be on your guard against such a thing.

There is a matter which would stop you from backbiting against Muslims, were you to ponder it. Turn to yourself [and consider], is there no flaw in you, apparent or hidden? Are you committing any act of disobedience, open or hidden?

If you know this to be so about yourself, know also that the other person's inability to free himself from what you have ascribed to him is the

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ .. فَهُوَ مُنَافِقٌ وَإِنْ صَامَ وَصَلَّى:
مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ».

الثَّالِثُ: الْغِيْبَةُ.

إِحْفَظْ لِسَانَكَ مِنَ الْغِيْبَةِ، فَالْغِيْبَةُ أَشَدُّ مِنْ ثَلَاثَيْنِ زَنِيَّةٍ فِي الْإِسْلَامِ. كَذَلِكَ الْخَبَرُ.
وَمَعْنَى الْغِيْبَةِ: أَنْ تَذْكُرَ إِنْسَانًا بِمَا يَكْرَهُهُ لَوْ سَمِعَهُ، فَأَنْتَ مُعْتَابٌ ظَالِمٌ وَإِنْ كُنْتَ
صَادِقًا.

وَإِيَّاكَ وَغِيْبَةَ الْقُرَّاءِ الْمُرَائِيْنَ، وَهُوَ: بِأَنْ تُفْهِمَ الْمَقْصُودَ مِنْكَ مِنْ غَيْرِ تَصْرِيحٍ فَتَقُولَ:
أَصْلَحَهُ اللَّهُ وَقَدْ سَاءَ نِي مَا جَرَى عَلَيْهِ وَغَمَّنِي، فَأَسْأَلُ اللَّهَ أَنْ يُصْلِحَنَا وَإِيَّاهُ.
فَإِنَّ هَذَا جَمْعٌ بَيْنَ خَبِيثَيْنِ:

أَحَدُهُمَا: الْغِيْبَةُ، إِذْ حَصَلَ بِهِ التَّفَهُّمُ.

وَالْآخَرُ: تَرْكِهُ النَّفْسِ وَالشَّأْنِ عَلَيْهَا بِالتَّحَرُّجِ وَالصَّلَاحِ.

وَلَكِنْ إِنْ كَانَ مَقْصُودُكَ مِنْ قَوْلِكَ: (أَصْلَحَهُ اللَّهُ) .. الدُّعَاءُ؛ فَادْعُ لَهُ فِي السِّرِّ.

وَإِنْ اغْتَمَمْتَ بِسَبَبِهِ .. فَعَلَامَتُهُ أَنَّكَ لَا تُرِيدُ فَضِيحَتَهُ وَإِظْهَارَ عَيْبِهِ.

وَفِي إِظْهَارِكَ الْغَمِّ بَعِيْبِهِ .. إِظْهَارٌ لِعَيْبِهِ، وَيَكْفِيكَ زَاجِرًا عَنِ الْغِيْبَةِ قَوْلُهُ عَزَّ وَجَلَّ:

﴿وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾.

فَقَدْ شَبَّهَكَ اللَّهُ بِأَكْلِ الْمَيْتَةِ، فَمَا أَجْدَرَكَ أَنْ تَحْتَزِرَ مِنْهَا.

وَيَمْنَعُكَ مِنَ غِيْبَةِ الْمُسْلِمِينَ أَمْرٌ لَوْ تَفَكَّرْتَ فِيهِ؛ وَهُوَ أَنْ تَنْظُرَ إِلَى نَفْسِكَ: هَلْ فِيكَ

عَيْبٌ ظَاهِرٌ أَوْ بَاطِنٌ، وَهَلْ أَنْتَ مُقَارِفٌ مَعْصِيَةٌ سِرًّا أَوْ جَهْرًا؟

فَإِنْ عَرَفْتَ ذَلِكَ مِنْ نَفْسِكَ .. فَاعْلَمْ أَنَّ عَجْزَهُ عَنِ التَّنَزُّهِ عَمَّا نَسَبْتَهُ إِلَيْهِ كَعَجْزِكَ،

وَعُذْرُهُ كَعُذْرِكَ.

same as your own, and his excuse is the same as yours. Just as you hate to be shamed, and your faults to be mentioned, so too does he. Yet if you conceal his faults, Allāh Most High will conceal yours.

If, however, you disgrace him, Allāh will let loose upon you sharp tongues, ruining your honor in this world. Then Allāh Most High will shame you in the Hereafter in front of all creation.

If you have looked at the outward and inward aspects of yourself and not found any flaw or deficiency, neither in religious nor worldly affairs, then know that your ignorance of your own flaws is the vilest type of stupidity, and there is no greater flaw than stupidity.

If Allāh Most High wills good for you, He will give you the ability to see your faults. Looking at yourself with an eye of satisfaction is the height of foolishness and the epitome of ignorance.

If, however, you are truthful and sincere in your opinion, then show gratitude to Allāh Most High. Do not ruin this [blessing] by slandering others and sullyng their reputations, for that is one of the greatest of faults.

4. *Disputation, Argumentation, and Competitive Debate with People*

These things entail harming the one being addressed, making him feel ignorant and criticizing him, as well as praising oneself and attesting to one's own superiority in both intelligence and knowledge.

Moreover, these things disturb [the clarity and peace in] your life, because if you debate with a fool, he will annoy you; and if you debate with a more intelligent person, he will disdain and detest you. The Messenger of Allāh ﷺ said, "Whoever leaves a quarrel while he is in the wrong, Allāh will build him a house on the outskirts of Paradise, and whoever leaves a quarrel while he is in the right, Allāh will build him a house in the highest part of Paradise" (Similar in *Tirmidhī*).

You should not allow Satan to deceive you when he says, "Speak the truth clearly, and do not dissemble." Satan is always trying to entice foolish people to evil by presenting it to them as goodness. Do not become a laughing stock of Satan, letting him ridicule you. Making the truth clear is a good thing when done with someone who will accept it from you. This is best accomplished by way of honest, sincere counsel, not disputation.

وَكَمَا تَكْرَهُ أَنْ تُفْضَحَ وَتُذَكَّرَ عُيُوبُكَ .. فَهُوَ أَيْضًا يَكْرَهُهُ.

فَإِنْ سَرَّتَهُ .. سَرَّ اللَّهُ تَعَالَى عَلَيْكَ، وَإِنْ فَضَحَتْهُ .. سَلَّطَ اللَّهُ عَلَيْكَ أَلْسِنَةَ حَدَادَا،
يُمَزِّقُونَ عِرْضَكَ فِي الدُّنْيَا، ثُمَّ يَفْضَحُكَ اللَّهُ تَعَالَى فِي الْآخِرَةِ عَلَى رُؤُوسِ الْمَلَا.
وَإِنْ نَظَرْتَ إِلَى ظَاهِرِكَ وَبَاطِنِكَ فَلَمْ تَطَّلِعْ فِيهِمَا عَلَى عَيْبٍ وَنَقْصٍ فِي دِينٍ أَوْ دُنْيَا ..
فَاعْلَمْ أَنَّ جَهْلَكَ بِعُيُوبِ نَفْسِكَ أَقْبَحُ أَنْوَاعِ الْحِمَاقَةِ، وَلَا عَيْبَ أَعْظَمَ مِنَ الْحُمْقِ.
وَلَوْ أَرَادَ اللَّهُ تَعَالَى بِكَ خَيْرًا .. لَبَصَّرَكَ بِعُيُوبِ نَفْسِكَ، فَرُؤْيُكَ نَفْسَكَ بِعَيْنِ الرِّضَا
غَايَةُ عِبَاوَتِكَ وَمُنْتَهَى جَهْلِكَ.

ثُمَّ إِنْ كُنْتَ صَادِقًا فِي ظَنِّكَ .. فَاشْكُرِ اللَّهَ تَعَالَى عَلَيْهِ، وَلَا تُفْسِدْهُ بِثَلْبِ النَّاسِ
وَالْتَمَظْ مُضِيَّ بَأَعْرَاضِهِمْ؛ فَإِنَّ ذَلِكَ مِنْ أَعْظَمِ الْعُيُوبِ.

الرَّابِعُ: الْمِرَاءُ وَالْجِدَالُ وَمُنَاقَشَةُ النَّاسِ فِي الْكَلَامِ.

فَذَلِكَ فِيهِ إِيْذَاءٌ لِلْمُخَاطَبِ، وَتَجْهِيلٌ لَهُ، وَطَعْنٌ فِيهِ، وَفِيهِ ثَنَاءٌ عَلَى النَّفْسِ وَتَرْكِهٌ
لَهَا بِمَزِيدِ الْفِطْنَةِ وَالْعِلْمِ.

ثُمَّ هُوَ مُشَوِّشٌ لِلْعَيْشِ؛ لِأَنَّكَ إِنْ مَارَيْتَ سَفِيهًا .. آذَاكَ، وَإِنْ مَارَيْتَ حَلِيمًا .. قَلَاكَ
وَحَقَّدَ عَلَيْكَ؛ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُبْطِلٌ .. بَنَى
اللَّهُ لَهُ بَيْتًا فِي رَبْضِ الْجَنَّةِ، وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بَنَى اللَّهُ لَهُ بَيْتًا فِي أَعْلَى الْجَنَّةِ».

وَلَا يَنْبَغِي أَنْ يَخْدَعَكَ الشَّيْطَانُ وَيَقُولَ لَكَ: أَظْهَرَ الْحَقُّ وَلَا تُدَاهِنُ فِيهِ، فَإِنَّ الشَّيْطَانَ
أَبَدًا يَسْتَجِرُّ الْحَمَقَى إِلَى الشَّرِّ فِي مَعْرِضِ الْخَيْرِ، فَلَا تَكُنْ ضُحْكَةً لِلشَّيْطَانِ يَسْخَرُ بِكَ،
فَإِظْهَارُ الْحَقِّ .. حَسَنٌ مَعَ مَنْ يَقْبَلُ مِنْكَ، وَذَلِكَ بِطَرِيقِ النَّصِيحَةِ فِي الْحَقِيقَةِ لَا بِطَرِيقِ
الْمُمَارَاةِ.

In offering such counsel, there is a proper form and manner, and it requires gentleness and courtesy. Otherwise, it turns to humiliation of the other person, and its evil outweighs its good.

Whoever associates with the pseudo-jurists of his time will find his nature increasingly dominated by disputation, and silence becoming difficult for him. This is because corrupt scholars have influenced him to believe that such disputation bears merit, and that skill in argumentation and competitive debate is indeed what earns him praise. Flee from these scholars as you would from a lion, and know that such disputation is a means of incurring the hatred both of Allāh and of creation.

5. *Ascribing Goodness to Oneself*

Indeed Allāh Most High says, "Do not ascribe goodness to yourselves. He is more knowing of the one who is God-fearing" (53:32). A sage was once asked, "What is something true yet vile?" He answered, "A person's praising himself."³⁹ So beware of getting accustomed to doing this. Know, also, that it decreases the esteem in which people hold you, and causes you to be detested by Allāh, the Magnificent and Majestic.

If you wish to understand how praising yourself does not increase you in esteem with others, consider how you feel when your contemporaries praise themselves for their merits, rank, and wealth, how your heart disapproves of it, how your nature finds it unbearable, and how, once you are away from them, you criticize them for it.

You should realize that, when you praise yourself, they too revile you in their hearts [while they are with you] and then, when they part from you, give voice to their feelings.

6. *Cursing*

Take care never to curse anything that Allāh Most High has created, whether an animal or a type of food or a particular person; nor to swear that one of the people of the *qibla* is guilty of associating partners with Allāh, or of disbelief, or of hypocrisy. Indeed the only one who sees the secrets of the hearts is Allāh Most High, so do not come between Allāh Most High and His slaves.

Know that on the Day of the Judgment, you will not be asked, "Why did you not curse or insult So-and-So?" or "Why were you silent regarding

وَلِلنَّصِيحَةِ صِغَةٍ وَهَيْئَةٍ، وَيُخْتِاجُ فِيهَا إِلَى التَّلَطُّفِ، وَإِلَّا .. صَارَتْ فَضِيحَةً، وَكَانَ
فَسَادُهَا أَكْثَرَ مِنْ صِلَاحِهَا.

وَمَنْ خَالَطَ مُتَفَقِّهَةَ الْعَصْرِ .. غَلَبَ عَلَى طَبِيعِهِ الْمِرَاءُ، وَعَسَرَ عَلَيْهِ الصَّمْتُ، إِذْ أَلْقَى إِلَيْهِمُ
الْعُلَمَاءُ السُّوءَ أَنَّ ذَلِكَ هُوَ الْفَضْلُ، وَأَنَّ الْقُدْرَةَ عَلَى الْمُجَادَلَةِ وَالْمُنَاقَشَةِ هُوَ الَّذِي يُمْتَدِّحُ
بِهِ، فَفَرَّ مِنْهُمْ فِرَارَكَ مِنَ الْأَسَدِ، وَاعْلَمْ أَنَّ الْمِرَاءَ سَبَبُ الْمَقْتِ عِنْدَ اللَّهِ وَعِنْدَ الْخَلْقِ.

الْخَامِسُ: تَرْكِهُ النَّفْسِ.

فَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾.
وَقِيلَ لِبَعْضِ الْحُكَمَاءِ: مَا الصَّدُقُ الْقَبِيحُ؟ فَقَالَ: ثَنَاءُ الْمَرْءِ عَلَى نَفْسِهِ.
فَيَاكَ أَنْ تَتَعَوَّدَ ذَلِكَ.

وَاعْلَمْ: أَنَّ ذَلِكَ يَنْقُصُ مِنْ قَدْرِكَ عِنْدَ النَّاسِ، وَيُوجِبُ مَقْتَكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ.
وَإِنْ أَرَدْتَ أَنْ تَعْرِفَ أَنَّ ثَنَاءَكَ عَلَى نَفْسِكَ لَا يَزِيدُ فِي قَدْرِكَ عِنْدَ غَيْرِكَ .. فَانْظُرْ إِلَى
أَقْرَانِكَ إِذَا أَثْنَوْا عَلَى أَنْفُسِهِمْ بِالْفَضْلِ وَالْجَاهِ وَالْمَالِ، كَيْفَ يَسْتَنْكِرُهُ قَلْبُكَ، وَيَسْتَقْبِلُهُ
طَبْعُكَ، وَكَيْفَ تَذُمُّهُمْ عَلَيْهِ إِذَا فَارَقْتَهُمْ .. فَاعْلَمْ أَنَّهُمْ أَيْضًا فِي حَالِ تَرْكِتِكَ نَفْسَكَ
يَذُمُّونَكَ بِقُلُوبِهِمْ، وَيُظْهِرُونَهُ بِاللِّسَانِ إِذَا فَارَقْتَهُمْ.

الْسَّادِسُ: اللَّعْنُ.

فَيَاكَ أَنْ تَلْعَنَ شَيْئًا مِمَّا خَلَقَ اللَّهُ تَعَالَى مِنْ حَيَوَانٍ أَوْ طَعَامٍ أَوْ إِنْسَانٍ بَعِيْنِهِ، أَوْ تَقْطَعَ
شَهَادَتَكَ عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِشِرْكٍ أَوْ كُفْرٍ أَوْ نِفَاقٍ، فَإِنَّ الْمُطَّلِعَ عَلَى السَّرَائِرِ هُوَ
اللَّهُ تَعَالَى، فَلَا تَدْخُلَ بَيْنَ الْعِبَادِ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ.

وَاعْلَمْ: أَنَّكَ يَوْمَ الْقِيَامَةِ لَا يُقَالُ لَكَ: لِمَ لَمْ تَلْعَنَ فُلَانًا، أَوْ لِمَ سَكَتَ عَنْهُ؟

So-and-So?" Moreover, if you never once in your entire life curse Iblīs, or even make mention of him, you would not be questioned about it. But if you curse someone, you will be held responsible for it and be questioned about it.

Do not find fault with anything in Allāh's creation. For the Messenger of Allāh ﷺ never once criticized food that was not good. Rather, if he liked the food, he would eat it, and if not, he would leave it (*Muslim*).

7. *Supplication against Creation*

Restrain your tongue from supplicating against any of the creatures of Allāh Most High, even if he has wronged you.⁴⁰ Consign the matter to Allāh Most High. As the ḥadīth says, "Verily, the oppressed one prays against his oppressor until he takes his right, then continues to the point where the oppressor has a claim over him, which he will demand on the Day of Judgment."

A person once spoke out at length against Ḥajjāj. One of the pious predecessors said to him, "Allāh will take vengeance for Ḥajjāj against those who attacked him verbally, just as He will take vengeance against Ḥajjāj for those whom he has oppressed."

8. *Jesting, Ridiculing, and Making Fun of People*

Guard your tongue from these [vices], for they make you lose face, diminish people's respect for you, cause people to have an aversion from you, and damage hearts. They are a source of obstinate disputation and falling out with one another, and they sow hatred in the hearts. So do not make fun of anyone.

If someone else makes fun of you, do not respond, and turn away from them until they talk about something else. Be of those who, "when they pass by idle talk, pass by with dignity" (25:72).

These [eight], then, comprise the calamities of the tongue. Nothing will help you against them except solitude or forcing yourself to be silent, only speaking when necessary. Abū Bakr al-Ṣiddīq ؓ used to put a stone in his mouth, which would prevent him from speaking except when necessary. He would point to his tongue and say, "This is what has brought troubles upon me."

بَلْ لَوْ لَمْ تَلْعَنَ إِبْلِيسَ طُولَ عُمْرِكَ، وَلَمْ تَشْغَلْ لِسَانَكَ بِذِكْرِهِ .. لَمْ تُسْأَلْ عَنْهُ.
وَإِذَا لَعَنْتَ أَحَدًا .. طَوَّلْتَ بِهِ، وَسُئِلْتَ عَنْهُ.

وَلَا تَذُمَّنَّ شَيْئًا مِنْ خَلْقِ اللَّهِ تَعَالَى، فَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَذُمُّ
الطَّعَامَ الرَّدِيءَ قَطُّ، وَكَانَ إِذَا اشْتَهَى شَيْئًا .. أَكَلَهُ، وَإِلَّا .. تَرَكَهُ.

السَّابِعُ: الدُّعَاءُ عَلَى الْخَلْقِ.

إِحْفَظْ لِسَانَكَ عَنِ الدُّعَاءِ عَلَى أَحَدٍ مِنْ خَلْقِ اللَّهِ تَعَالَى؛ وَإِنْ ظَلَمَكَ، وَكِلَ أَمْرُهُ إِلَى
اللَّهِ تَعَالَى؛ فَفِي الْحَدِيثِ: «إِنَّ الْمَظْلُومَ لَيَدْعُو عَلَى ظَالِمِهِ حَتَّى يُكَافِئَهُ، ثُمَّ يَبْقَى لِلظَّالِمِ
فَضْلٌ عِنْدَهُ يُطَالِبُهُ بِهِ يَوْمَ الْقِيَامَةِ».

وَطَوَّلَ بَعْضُ النَّاسِ لِسَانَهُ فِي الْحَجَّاجِ .. فَقَالَ لَهُ بَعْضُ السَّلَفِ: «إِنَّ اللَّهَ لَيَنْتَقِمُ
لِلْحَجَّاجِ مِمَّنْ تَعَرَّضَ لَهُ بِلِسَانِهِ كَمَا يَنْتَقِمُ مِنَ الْحَجَّاجِ لِمَنْ ظَلَمَهُ».

الثَّامِنُ: الْمَزَاحُ، وَالسُّخْرِيَّةُ، وَالْإِسْتِهْزَاءُ بِالنَّاسِ.

فَاحْفَظْ لِسَانَكَ مِنْهُ، فَإِنَّهُ يُرِيقُ مَاءَ الْوَجْهِ، وَيُسْقِطُ الْمَهَابَةَ، وَيَسْتَجِرُّ الْوَحْشَةَ،
وَيُؤْذِي الْقُلُوبَ.

وَهُوَ مَبْدَأُ اللَّجَاجِ وَالتَّصَارُمِ، وَمَغْرَسُ الْحِقْدِ فِي الْقُلُوبِ، فَلَا تُمَازِحْ أَحَدًا.
وَإِنْ مَازَحَكَ غَيْرُكَ .. فَلَا تُجِبْهُ، وَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثِ غَيْرِهِ.
وَكُنْ مِنَ الَّذِينَ إِذَا مَرُّوا بِاللَّغْوِ .. مَرُّوا كِرَامًا.

فَهَذِهِ مَجَامِعُ آفَاتِ اللِّسَانِ، وَلَا يُعِينُكَ عَلَيْهَا إِلَّا الْعُزْلَةُ، أَوْ مُلَازِمَةُ الصَّمْتِ إِلَّا بِقَدْرِ
الضَّرُورَةِ؛ فَقَدْ كَانَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَضَعُ حَجْرًا فِي فِيهِ يَمْنَعُهُ مِنَ
الْكَلَامِ لِغَيْرِ ضَرُورَةٍ، وَيُشِيرُ إِلَى لِسَانِهِ وَيَقُولُ: (هَذَا الَّذِي أَوْرَدَنِي الْمَوَارِدَ).

So be on guard against your tongue to your utmost ability, for it is the greatest means of your destruction in this world and the next.

As for the stomach, protect it from eating the forbidden and [even] the doubtful, and strive to seek out the lawful. Once you have obtained what is lawful, try not to eat to repletion, for indeed satiety hardens the heart, ruins the intellect, hinders one's ability to memorize, makes one indolent in worship and seeking knowledge, strengthens one's carnal appetites, and gives assistance to the soldiers of Satan. So if satiety from the lawful is the source of every vice, what then of satiety from that which is unlawful?

Seeking out the lawful is obligatory on every Muslim. Engaging in worship and seeking knowledge with unlawful nourishment is like building on a garbage heap.

If you are content with only one rough shirt for the whole year, and just two coarse loaves of flat bread a day, while giving up the pleasure of enjoying the best of condiments and seasonings,⁴ then you will not be short of what is lawful, in an amount that will suffice you, since what is lawful is plentiful.

It is not your responsibility to attain certainty about obscure matters [with regard to lawfulness], but you are obliged to guard against what you know to be unlawful, or what you reasonably suspect to be, based on a clear indication that is associated to the wealth.

As for what is known [to be unlawful], it is clear and plain. And that which is suspected [to be unlawful] for some reason includes the wealth of a ruler and his government officials; the wealth of one who has no income except from sources such as professional mourning, the sale of alcohol, usurious transactions, or the playing of flutes, such that you know with certainty that most of his wealth is unlawful. Therefore, whatever wealth you acquire from such people, even if there is a possibility that it might be from a lawful portion, is still [considered] unlawful due the greater likelihood of its being unlawful.

Another completely unlawful source [of wealth] is that which is taken from religious endowments, without being in accordance with its stipulations. So any wealth taken from a [law] school, for example, by one not training to become a jurist is completely unlawful. Likewise, wealth taken in the name of *ṣūfism* from an endowment or other [charity established to support *ṣūfis*] by one who has committed a crime severe enough for his testimony before a court to be rendered illegitimate, is also unlawful.

فَاخْتَرَزَ مِنْهُ غَايَةَ جَهْدِكَ، فَإِنَّهُ أَقْوَى أَسْبَابِ هَلَاكِكَ فِي الدُّنْيَا وَالْآخِرَةِ.

وَأَمَّا الْبَطْنُ: فَاحْفَظْهُ عَنْ تَنَاوُلِ الْحَرَامِ وَالشُّبْهَةِ، وَاخْرِصْ عَلَى طَلَبِ الْحَلَالِ.
فَإِذَا وَجَدْتَهُ .. فَاخْرِصْ عَلَى أَنْ تَقْتَصِرَ عَلَى مَا دُونَ الشَّبَعِ، فَإِنَّ الشَّبَعَ يُقْسِي الْقَلْبَ
وَيُفْسِدُ الذَّهْنَ، وَيُبْطِلُ الْحِفْظَ، وَيُثْقِلُ الْأَعْضَاءَ عَنِ الْعِبَادَةِ وَالْعِلْمِ، وَيُقْوِي الشَّهَوَاتِ،
وَيَنْصُرُ جُنُودَ الشَّيْطَانِ، وَالشَّبَعُ مِنَ الْحَلَالِ مَبْدَأُ كُلِّ شَرٍّ، فَكَيْفَ مِنَ الْحَرَامِ؟
وَطَلَبُ الْحَلَالِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ، وَالْعِبَادَةُ وَالْعِلْمُ مَعَ أَكْلِ الْحَرَامِ كَالْبِنَاءِ عَلَى
السَّرَجِينَ - وَهُوَ الزَّبْلُ.

فَإِذَا قَنِعْتَ فِي السَّنَةِ بِقَمِيصٍ خَشِنٍ، وَفِي الْيَوْمِ بِرَغِيفَيْنِ مِنَ الْخُشْكَارِ، وَتَرَكْتَ التَّلَذُّذَ
بِأَطْيَابِ الْأَدَمِ .. لَمْ يُعْوزَكَ مِنَ الْحَلَالِ مَا يَكْفِيكَ، فَالْحَلَالُ كَثِيرٌ.
وَلَيْسَ عَلَيْكَ أَنْ تَتَيَقَّنَ بَاطِنَ الْأُمُورِ، بَلْ عَلَيْكَ أَنْ تَحْتَرِزَ مِمَّا تَعْلَمُ أَنَّهُ حَرَامٌ، أَوْ تَظُنُّ
أَنَّهُ حَرَامٌ ظَنًّا، مَعَ مَا حَصَلَ مِنْ عِلَامَةٍ نَاجِزَةٍ لِعِلَّةٍ مَقْرُونَةٍ بِالْمَالِ.
فَأَمَّا الْمَعْلُومُ: فَظَاهِرٌ.

وَأَمَّا الْمَظْنُونُ بِعِلَامَةٍ:

فَهُوَ مَالُ السُّلْطَانِ وَعُمَّالِهِ، وَمَالُ مَنْ لَا كَسْبَ لَهُ إِلَّا مِنَ النِّيَاحَةِ أَوْ بَيْعِ الْخَمْرِ أَوْ
الرِّبَا أَوْ الْمَزَامِيرِ، حَتَّى عَلِمْتَ أَنَّ أَكْثَرَ مَالِهِ حَرَامٌ قَطْعًا فَمَا تَأْخُذُهُ مِنْ يَدِهِ، وَإِنْ أَمَكْنَ أَنْ
يَكُونَ حَلَالًا نَادِرًا .. فَهُوَ حَرَامٌ؛ لِأَنَّهُ الْغَالِبُ عَلَى الظَّنِّ.

وَمِنَ الْحَرَامِ الْمَحْضِ:

مَا يُؤْكَلُ مِنَ الْأَوْقَافِ مِنْ غَيْرِ شَرْطِ الْوَاقِفِ، فَمَنْ لَمْ يَشْتَغِلْ بِالتَّفَقُّهِ .. فَمَا يَأْخُذُهُ
مِنَ الْمَدَارِسِ حَرَامٌ، وَمَنْ ارْتَكَبَ مَعْصِيَةً تُرَدُّ بِهَا الشَّهَادَةُ .. فَمَا يَأْخُذُهُ بِاسْمِ الصُّوفِيَّةِ
مِنْ وَقْفٍ أَوْ غَيْرِهِ حَرَامٌ.

We have mentioned sources of doubtful, lawful, and unlawful income in one of the chapters of *Revival of the Religious Sciences*, which you should consult; for indeed, knowledge of lawful sources [of income] and seeking them out is obligatory on every Muslim, just as praying the five prayers is.

As for the private part, guard it from everything that Allāh Most High has forbidden, and be like [those of whom] Allāh Blessed and Most High has said, “And those who guard their private parts—except from their spouses or from those whom their right hands possess, for in that case they are not blameworthy” (Qur’ān 23:5).

And you will not be successful in guarding the private part except by guarding the eye from looking, the heart from contemplating, and the stomach from doubtful food and from satiety, for these things stir one’s desires and are the places where their seeds are sown.

As for the hands, do not use them to strike a Muslim, to receive unlawful wealth, to harm any of Allāh Most High’s creation, to betray a trust of a Muslim, or to ruin something placed in your care. Do not use them [even] to write something that is unlawful to say, for indeed the pen is “one of the two tongues.” Guard your pen from what you must guard your tongue from.

As for the feet, do not use them to walk toward what is unlawful, nor to approach the door of an oppressive ruler. Going to oppressive rulers without necessity or compulsion is a transgression [against Allāh], for it is [a form of] humbling yourself before them and honoring them, while Allāh Most High has commanded [us] to stay away from them.

It also serves to increase their rank and aid them in their oppression. If it is done in order to seek wealth from them, then it is to aspire to what is forbidden. Verily, the Prophet ﷺ said, “Two-thirds of a person’s faith leaves him if he humbles himself to a righteous wealthy person to benefit from his wealth” (*Shu‘āb al-Īmān*). This statement applies to a wealthy person who is righteous, so what do you think, then, of a wealthy person who is unjust?

In short, the movement and stillness of your limbs are bounties that Allāh Most High has bestowed upon you. Do not use these [limbs] to make the slightest move in disobedience to Him, Mighty and Majestic. Rather, you should use them in His obedience.

وَقَدْ ذَكَرْنَا مَدَاحِلَ الشُّبُهَاتِ وَالْحَلَالَ وَالْحَرَامِ فِي كِتَابٍ مُفْرَدٍ مِنْ كُتُبِ «إِحْيَاءِ عُلُومِ
الدِّينِ»، فَعَلَيْكَ بِطَلَبِهِ؛ فَإِنَّ مَعْرِفَةَ الْحَلَالِ وَطَلَبَهُ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ كَالصَّلَاةِ
الْخَمْسِ.

وَأَمَّا الْفَرْجُ: فَاحْفَظْهُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ تَعَالَى، وَكُنْ كَمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى:
﴿وَالَّذِينَ هُمْ لِأُفْجَاهِهِمْ حَافِظُونَ ۖ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مُلْؤَمِينَ﴾.

وَلَا تَصِلْ إِلَى حِفْظِ الْفَرْجِ إِلَّا بِحِفْظِ الْعَيْنِ عَنِ النَّظَرِ، وَحِفْظِ الْقَلْبِ عَنِ الْفِكْرِ،
وَحِفْظِ الْبَطْنِ عَنِ الشُّبْهَةِ وَعَنِ الشَّبَعِ، فَإِنَّ هَذِهِ مُحَرِّكَاتُ الشَّهْوَةِ وَمَغَارِئُهَا.

وَأَمَّا الْيَدَانِ: فَاحْفَظْهُمَا عَنْ أَنْ تَضْرِبَ بِهِمَا مُسْلِمًا، أَوْ تَتَنَاوَلَ بِهِمَا مَالًا حَرَامًا، أَوْ تُؤْذِيَ
بِهِمَا أَحَدًا مِنْ خَلْقِ اللَّهِ تَعَالَى، أَوْ تُخُونَ بِهِمَا مُسْلِمًا فِي أَمَانَةٍ أَوْ وَدِيعَةٍ، أَوْ تَكْتُبَ بِهِمَا مَالًا
يَجُوزُ النُّطْقُ بِهِ؛ فَإِنَّ الْقَلَمَ أَحَدُ اللَّسَانَيْنِ، فَاحْفَظِ الْقَلَمَ عَمَّا يَجِبُ حِفْظُ اللَّسَانِ عَنْهُ.

وَأَمَّا الرَّجُلَانِ: فَاحْفَظْهُمَا عَنْ أَنْ تَمْشِيَ بِهِمَا إِلَى حَرَامٍ، أَوْ تَسْعَى بِهِمَا إِلَى بَابِ سُلْطَانٍ
ظَالِمٍ، فَالْمَشْيُ إِلَى السَّلَاطِينِ الظَّالِمَةِ مِنْ غَيْرِ ضَرُورَةٍ وَإِرْهَاقٍ .. مَعْصِيَةٌ، فَإِنَّهُ تَوَاضَعُ
وَإِكْرَامٌ لَهُمْ، وَقَدْ أَمَرَ اللَّهُ تَعَالَى بِالْإِعْرَاضِ عَنْهُمْ.

وَهُوَ تَكْثِيرُ لِسَوَادِهِمْ، وَإِعَانَةٌ لَهُمْ عَلَى ظُلْمِهِمْ، فَإِنْ كَانَ ذَلِكَ سَبَبًا لَطَلَبِ أَمْوَالِهِمْ
.. فَهُوَ سَعْيٌ إِلَى حَرَامٍ، وَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَوَاضَعَ لِغَنِيِّ صَالِحٍ
لِغْنَاهُ .. ذَهَبَ ثُلَاثًا دِينَهُ».

وَهَذَا فِي غَنِيِّ صَالِحٍ، فَمَا ظَنُّكَ بِالْغَنِيِّ الظَّالِمِ؟

وَعَلَى الْجُمْلَةِ: فَحَرَكَاتُكَ وَسَكَنَاتُكَ بِأَعْضَائِكَ نِعْمَةٌ مِنْ نِعَمِ اللَّهِ تَعَالَى عَلَيْكَ، فَلَا
تُحَرِّكُ شَيْئًا مِنْهَا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ أَصْلًا، وَاسْتَعْمِلْهَا فِي طَاعَةِ اللَّهِ تَعَالَى.

Know that if you fall short [in this task], you will bear the penalty, whereas if you roll up your sleeves [and work hard], you will taste the fruit [of your efforts]. Indeed, Allāh has no need of you or your deeds; rather, every soul is held in pledge for what it does.

Take care not to say, "Allāh Most High is All-Generous, Ever-Merciful; He forgives the sins of transgressors," for this is a truthful statement used wrongly. The one who does so is to be branded a fool, according to the criteria of the Messenger of Allāh ﷺ, who said, "The intelligent one is he who takes account of himself, and works for what comes after death, and the foolish one is he who follows the inclinations of his self, while entertaining false hopes in Allāh" (*Tirmidhī*).

Know, too, that this statement of yours resembles the statement of one who wishes to become a scholar of religious sciences, yet engages in frivolous activity, all the while saying, "Allāh Most High is All-Generous, Ever-Merciful. He is capable of pouring into my heart the knowledge that He poured into the hearts of His prophets, without any effort, reviewing, or taking notes."

It also resembles the statement of one who desires wealth, yet does not engage in farming, commerce, or any gainful occupation. He remains without any employment, and says, "Truly Allāh is the All-Generous, and to Him belong the treasure houses of the heavens and earth. He is able to make me come across a treasure which will free me of the need to earn a living! For truly He has done that for some of His slaves."

If you heard these two men speaking, you would think them stupid and make fun of them, even though their description of Allāh's generosity and power may be true and correct. In the same way, the people of religious insight may deride you when you demand forgiveness while doing nothing at all toward it, for Allāh Most High has told you, "Man will have nothing but what he strives for" (Qur'ān 53:39) and He, Mighty and Majestic, also says, "You are rewarded only for that which you used to do" (52:16), as well as, "Verily those who do good are in the Gardens of ease" (82:13).

If the human being, relying on His generosity, the Mighty and Majestic, does not abandon his efforts in the realms of seeking knowledge and livelihood, likewise should he not abandon seeking his provision for the next life. Do not be deceived, for verily the Lord of this world and the next is one. He is, in both worlds, All-Generous and Ever-Merciful. His generosity

وَأَعْلَمَ: أَنَّكَ إِنْ قَصَّرْتَ .. فَإِلَيْكَ يَرْجِعُ وَبَالُهُ، وَإِنْ شَمَّرْتَ .. فَإِلَيْكَ تَعُودُ ثَمَرَتُهُ،
وَاللَّهُ غَنِيٌّ عَنْكَ وَعَنْ عَمَلِكَ، وَإِنَّمَا كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ.

وإِيَّاكَ أَنْ تَقُولَ: إِنَّ اللَّهَ تَعَالَى كَرِيمٌ رَحِيمٌ يَغْفِرُ ذُنُوبَ الْعُصَاةِ، فَإِنَّ هَذِهِ كَلِمَةٌ حَقٌّ
أُرِيدَ بِهَا بَاطِلٌ، وَصَاحِبُهَا مُلَقَّبٌ بِالْحَمَاقَةِ بِتَلْقِيبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ
قَالَ: «الْكَيْسُ: مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ. وَالْأَحْمَقُ: مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا،
وَتَمَنَّى عَلَى اللَّهِ الْأَمَانِيَّ».

وَأَعْلَمَ: أَنَّ قَوْلَكَ هَذَا يُضَاهِي قَوْلَ مَنْ يُرِيدُ أَنْ يَصِيرَ فَقِيرًا فِي عُلُومِ الدِّينِ وَاشْتَغَلَ
بِالْبَطَالَةِ وَقَالَ: (إِنَّ اللَّهَ كَرِيمٌ رَحِيمٌ، قَادِرٌ عَلَى أَنْ يُفِيضَ عَلَى قَلْبِي مِنَ الْعُلُومِ مَا أَفَاضَهُ
عَلَى قُلُوبِ أَنْبِيَائِهِ مِنْ غَيْرِ جُهِدٍ وَتَكَرُّارٍ وَتَعْلِيقٍ)، فَهُوَ كَقَوْلِ مَنْ يُرِيدُ مَالًا؛ وَتَرَكَ الْحِرَاثَةَ
وَالتَّجَارَةَ وَالْكَسْبَ وَتَعَطَّلَ وَقَالَ: (إِنَّ اللَّهَ كَرِيمٌ، وَلَهُ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ، وَهُوَ
قَادِرٌ عَلَى أَنْ يُطْلِعَنِي عَلَى كَنْزٍ مِنَ الْكُنُوزِ فَأَسْتَغْنِيَ بِهِ عَنِ الْكَسْبِ؛ فَقَدْ فَعَلَ ذَلِكَ بَعْضُ
عِبَادِهِ).

فَأَنْتَ إِذَا سَمِعْتَ كَلَامَ هَذَيْنِ الرَّجُلَيْنِ اسْتَحَمَقْتَهُمَا، وَسَخِرْتَ مِنْهُمَا، وَإِنْ كَانَ مَا
وَصَفَاهُ مِنْ كَرَمِ اللَّهِ وَقُدْرَتِهِ حَقًّا وَصِدْقًا، فَكَذَلِكَ يَضْحَكُ عَلَيْكَ أَرْبَابُ الْبَصَائِرِ فِي
الدِّينِ إِذَا طَلَبْتَ الْمَغْفِرَةَ مِنْ غَيْرِ سَعْيٍ لَهَا.

وَاللَّهُ تَعَالَى يَقُولُ لَكَ: ﴿وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾.

وَيَقُولُ عَزَّ وَجَلَّ: ﴿إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ﴾.

وَيَقُولُ عَزَّ وَجَلَّ: ﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾.

وَإِذَا لَمْ يَتْرُكِ الْإِنْسَانُ السَّعْيَ فِي طَلَبِ الْعِلْمِ وَالْمَالِ اعْتِمَادًا عَلَى كَرَمِهِ عَزَّ وَجَلَّ ..
فَكَذَلِكَ لَا يَتْرُكُ التَّزَوُّدَ لِلْآخِرَةِ.

وَلَا تَغْتَرَّ، فَإِنَّ رَبَّ الدُّنْيَا وَالْآخِرَةِ وَاحِدٌ، وَهُوَ فِيهِمَا كَرِيمٌ رَحِيمٌ، وَلَيْسَ يَزِيدُ لَهُ كَرَمٌ

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does not increase by [His] providing for you. Rather, His generosity is only in His facilitating for you your path to reach the everlasting dominion, by giving you patience to abandon your sensual desires for a few days. This is the epitome of generosity.

So do not talk yourself into believing the clamor of those who are idle; rather, follow people of the highest commitment and intelligence—the prophets, the truly sincere, and the righteous. Do not seek to reap that which you have not sown. It is greatly to be hoped that whoever has fasted, prayed, truly struggled, and had consciousness of Allāh, will be forgiven.⁴²



This, then, is a summary of things from which you must protect your outward limbs. The actions of these outer limbs are the result only of the qualities of the heart. So if you wish to protect your outward limbs, you must purify your heart, for that is the inner aspect of consciousness of Allāh.

The heart is that morsel of the body which, if sound, the rest of the body by it is sound and whole, and, if corrupt, the rest of the body by it is corrupt. So engage in rectifying it, so that you may rectify all your limbs and faculties.

بِمُؤْنِكَ، وَإِنَّمَا كَرَّمُهُ أَنْ يُسَهِّلَ عَلَيْكَ طَرِيقَ الْوُصُولِ إِلَى الْمُلْكِ الْمُقِيمِ، الْمُخَلَّدِ بِالصَّبْرِ
عَلَى تَرْكِ الشَّهَوَاتِ أَيَّامًا قَلِيلًا، وَهَذَا نِهَايَةُ الْكَرَمِ.
فَلَا تُحَدِّثْ نَفْسَكَ بِهَوَسَاتِ الْبَطَّالِينَ، وَاقْتَدِ بِأُولِي الْحَزْمِ وَالنُّهَى مِنَ الْأَنْبِيَاءِ
وَالصَّادِقِينَ وَالصَّالِحِينَ، وَلَا تَطْمَعْ فِي أَنْ تَحْصِدَ مَا لَمْ تَزْرَعْ، وَلَيْتَ مَنْ صَلَّى وَصَامَ
وَجَاهَدَ وَاتَّقَى .. غُفِرَ لَهُ.



وَهَذِهِ جُمْلُ مَا يَنْبَغِي أَنْ تَحْفَظَ عَنْهُ جَوَارِحَ الظَّاهِرَةِ، وَأَعْمَالُ هَذِهِ الْجَوَارِحِ إِنَّمَا
تَتَرَشَّحُ مِنْ صِفَاتِ الْقَلْبِ. فَإِنْ أَرَدْتَ حِفْظَ الْجَوَارِحِ .. فَعَلَيْكَ بِتَطْهِيرِ الْقَلْبِ، فَهُوَ
التَّقْوَى الْبَاطِنُ.

وَالْقَلْبُ هُوَ الْمُضْغَةُ الَّتِي إِذَا صَلَحَتْ .. صَلَحَ بِهَا سَائِرُ الْجَسَدِ، وَإِذَا فَسَدَتْ ..
فَسَدَ بِهَا سَائِرُ الْجَسَدِ؛ فَاشْتَغِلْ بِإِصْلَاحِهِ لِتُصْلِحَ بِهِ جَوَارِحَكَ.

Know that the blameworthy qualities of the heart are many, that the path to purify the heart from its vices is lengthy, and that the way to heal them is difficult to comprehend. The knowledge and practice of the heart's treatment have completely disappeared because of people's neglect of their own souls, and because of their distraction with the adornments of the world.

We have dealt fully with all this in *Revival of the Religious Sciences*, specifically in the [third] quarter on "The Ways to Perdition" and the [fourth] quarter on "The Ways to Salvation."

It is sufficient here to warn you of three of the evil dispositions of the heart, which are the most common among contemporary religious jurists, in order that you may be on guard against them; for they are both destructive in themselves, and constitute the roots of all other evil dispositions. They are envy, ostentation, and conceit.

Strive your utmost to purify your heart of these vices. If you conquer these, learn how to guard against the others, which are mentioned in the quarter on "The Ways to Perdition." But if you are unable to deal with these three evil dispositions, you will find yourself even less able to deal with the others.

Do not imagine that you will be able to maintain a sound intention in your pursuit of sacred knowledge while there exists an iota of envy, ostentation, or conceit in your heart. The Messenger of Allāh ﷺ said, "There are three destructive vices: obeying an impulse to be stingy, following passion, and admiring oneself" (Ṭabarānī, *Al-Mu'jam al-Awsat*).

Envy

Envy is a greater form of miserliness. The simple miser is one who is stingy toward others with his possessions. But the greater miserliness is of one who is stingy with Allāh's favors upon His servants, favors that are not even his, but of the vast treasures of Allāh's omnipotent power.

The envious person is one who is pained when Allāh Almighty, from the treasures of His omnipotent power, bestows on one of His servants wealth or knowledge or love in the hearts of people, or any kind of good fortune. [He is pained] to the point where he wishes that Allāh's favor would be taken away from that person, even if the same favor would not transfer to

الْقَوْلُ فِي مَعَاصِي الْقَلْبِ

اعْلَمْ: أَنَّ الصِّفَاتِ الْمَذْمُومَةَ فِي الْقَلْبِ كَثِيرَةٌ، وَطَرِيقُ تَطْهِيرِ الْقَلْبِ مِنْ رَذَائِلِهَا طَوِيلَةٌ، وَسَبِيلُ الْعِلَاجِ فِيهَا غَامِضٌ، وَقَدْ اُنْدَرَسَ بِالْكُلِّيَّةِ عِلْمُهُ وَعَمَلُهُ لِغَفْلَةِ الْخَلْقِ عَنْ أَنْفُسِهِمْ، وَاشْتِغَالِهِمْ بِزَخَارِفِ الدُّنْيَا.
وَقَدْ اسْتَفْصَيْنَا ذَلِكَ فِي كِتَابِ «إِحْيَاءِ عُلُومِ الدِّينِ» فِي (رُبْعِ الْمُهْلِكَاتِ) وَارْبَعِ الْمُنْجِيَّاتِ).

وَلَكِنَّا نَحْذَرُكَ الْآنَ ثَلَاثًا مِنْ خَبَائِثِ الْقَلْبِ هِيَ الْغَالِبَةُ عَلَى مُتَفَقِّهَةِ الْعَصْرِ؛ لِتَأْخُذَ حَذْرَكَ مِنْهَا، فَإِنَّهَا مُهْلِكَاتٌ فِي أَنْفُسِهَا، وَهِيَ أُمَمَاتٌ لِجُمْلَةٍ مِنَ الْخَبَائِثِ سِوَاهَا، وَهِيَ: (الْحَسَدُ، وَالرِّيَاءُ، وَالْعُجْبُ).

فَاجْتَهِدْ فِي تَطْهِيرِ قَلْبِكَ مِنْهَا، فَإِنْ قَدَرْتَ عَلَيْهَا .. فَتَعَلَّمْ كَيْفِيَّةَ الْحَذَرِ مِنْ بَقِيَّتِهَا مِنْ (رُبْعِ الْمُهْلِكَاتِ)، فَإِنْ عَجَزْتَ عَنْ هَذِهِ .. فَأَنْتَ عَنْ غَيْرِهَا أَعْجَزُ.
وَلَا تَظُنَّنَّ أَنَّهُ تَسَلَّمَ لَكَ نِيَّةٌ صَالِحَةٌ فِي تَعَلُّمِ الْعِلْمِ وَفِي قَلْبِكَ شَيْءٌ مِنَ الْحَسَدِ وَالرِّيَاءِ وَالْعُجْبِ، وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثَلَاثُ مُهْلِكَاتٍ: شُحٌّ مُطَاعٌ، وَهَوًى مُتَّبَعٌ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ».

أَمَّا الْحَسَدُ:

فَهُوَ مَتَشَعِّبٌ مِنَ الشُّحِّ، فَإِنَّ الْبَخِيلَ هُوَ الَّذِي يَبْخُلُ بِمَا فِي يَدِهِ عَلَى غَيْرِهِ، وَالَّذِي يَبْخُلُ بِنِعْمَةِ اللَّهِ سُبْحَانَهُ وَهِيَ فِي خِزَانَةِ قُدْرَةِ اللَّهِ تَعَالَى لَا فِي خِزَانَتِهِ عَلَى عِبَادِ اللَّهِ تَعَالَى .. فَشُحُّهُ أَعْظَمُ.

وَالْحَسُودُ: هُوَ الَّذِي يَشْقُ عَلَيْهِ إِنْعَامُ اللَّهِ سُبْحَانَهُ مِنْ خِزَانَةِ قُدْرَتِهِ عَلَى عَبْدٍ مِنْ عِبَادِهِ بِمَالٍ أَوْ عِلْمٍ أَوْ مَحَبَّةٍ فِي قُلُوبِ النَّاسِ، أَوْ حَظٍّ مِنَ الْحُظُوظِ، حَتَّى إِنَّهُ لَيُحِبُّ زَوَالَهَا عَنْهُ،

him as a result. This is really the pinnacle of wickedness, and about which the Prophet ﷺ said, "Envy devours good deeds just as fire devours wood" (*Abū Dāwūd*).

The envious person himself is one who suffers punishment and receives no mercy. He is in continuous torment, for there will never be a lack of those, among his contemporaries and acquaintances, on whom Allāh has bestowed knowledge or wealth or esteem. Thus, the envious person continually suffers punishment in this world right up to his death. And the punishment of the world to come is even greater and more severe.

In fact, the servant does not arrive at true faith as long as he does not love for his brother, and for the rest of the Muslims, what he loves for himself. Indeed, he must participate with them in times of ease and times of difficulty. Muslims are like a single building; one part strengthens the other. They are like a single body; if one limb suffers, the rest of the body suffers as well.

If you do not find that this is the case with your heart, it is more important for you to occupy yourself with seeking deliverance from destruction than with obscure branches of juristic knowledge and case law.

Ostentation

Ostentation is a hidden form of ascribing partners to Allāh. It is one of the two forms of idolatry (*shirk*). It is to seek a place in the hearts of people by which you may attain fame and veneration. Love of fame comes from the ruinous pursuit of one's inclinations. It is this that destroys most people, for nothing destroys people except people themselves.

If the majority of people were fair and objective, they would realize that most of their activities—in seeking sacred knowledge and in worship, not to mention customary activities—are only undertaken out of regard for other people. This motive renders their acts of no worth. Thus do we find in a narration: "On the Day of Resurrection, it will be decreed that a martyr be taken to the Fire. He will say, 'O Lord, I was martyred fighting in Your path.' Allāh Most High will proclaim, 'You wanted it to be said that you were brave; it was said, and that is your reward'" (*Muslim*).

The same will happen with the scholar, the pilgrim [to Makka], the warrior, and the reciter of the Qur'ān [who showed off in their deeds].

وَإِنْ لَمْ تَحْصُلْ لَهُ .. فَهَذَا مُنْتَهَى الْخُبْثِ، وَلِذَلِكَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ».

وَالْحُسُودُ: هُوَ الْمُعَذِّبُ الَّذِي لَا يُرْحَمُ، وَلَا يَزَالُ فِي عَذَابٍ دَائِمٍ، فَإِنَّ الدُّنْيَا لَا تَخْلُو قَطُّ عَنْ خَلْقٍ كَثِيرٍ مِنْ أَقْرَانِهِ وَمَعَارِفِهِ مِمَّنْ أَنْعَمَ اللَّهُ عَلَيْهِمْ بِعِلْمٍ أَوْ مَالٍ أَوْ جَاهٍ، فَلَا يَزَالُ فِي عَذَابٍ دَائِمٍ فِي الدُّنْيَا إِلَى مَوْتِهِ، وَلِعَذَابٍ الْآخِرَةِ أَشَدُّ وَأَكْبَرُ.

بَلْ لَا يَصِلُ الْعَبْدُ إِلَى حَقِيقَةِ الْإِيمَانِ مَا لَمْ يُحِبَّ لِأَخِيهِ وَلِسَائِرِ الْمُسْلِمِينَ مَا يُحِبُّ لِنَفْسِهِ. بَلْ يَنْبَغِي أَنْ يُسَاهِمَ الْمُسْلِمِينَ فِي السَّرَّاءِ وَالضَّرَّاءِ. وَالْمُسْلِمُونَ كَالْبُنْيَانِ الْوَاحِدِ يَشُدُّ بَعْضُهُ بَعْضًا، وَكَالْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى مِنْهُ عَضْوٌ .. اشْتَكَى سَائِرُ الْجَسَدِ. فَإِنْ كُنْتَ لَا تُصَادِفُ هَذَا مِنْ قَلْبِكَ .. فَاشْتَغَالِكَ بِطَلَبِ الْمَخْلَصِ عَنِ الْهَلَاكِ أَهَمُّ مِنْ اشْتَغَالِكَ بِنَوَادِرِ الْفُرُوعِ وَعِلْمِ الْخُصُومَاتِ.

وَأَمَّا الرِّيَاءُ:

فَهُوَ الشَّرْكُ الْخَفِيُّ، وَهُوَ أَحَدُ الشَّرَكَيْنِ، وَذَلِكَ طَلَبُكَ الْمَنْزِلَةَ فِي قُلُوبِ النَّاسِ لِتَنَالَ بِهِ الْجَاهَ وَالْحِشْمَةَ، وَحُبُّ الْجَاهِ مِنَ الْهَوَى الْمُتَّبِعِ الْمُهْلِكِ، وَفِيهِ هَلَكَ أَكْثَرُ النَّاسِ، فَمَا أَهْلَكَ النَّاسَ إِلَّا النَّاسُ.

وَلَوْ أَنْصَفَ أَكْثَرُ النَّاسِ .. لَعَلِمُوا أَنَّ أَكْثَرَ مَا هُمْ فِيهِ مِنَ الْعُلُومِ وَالْعِبَادَاتِ، فَضْلًا عَنْ أَعْمَالِ الْعَادَاتِ، لَيْسَ يَحْمِلُهُمْ عَلَيْهَا إِلَّا مُرَاءَاةُ النَّاسِ، وَهِيَ مُحِيطَاتُ الْأَعْمَالِ، حَتَّى وَرَدَ فِي الْأَنْجَبَارِ:

«إِنَّ الشَّهِيدَ يُؤْمَرُ بِهِ يَوْمَ الْقِيَامَةِ إِلَى النَّارِ فَيَقُولُ: يَا رَبِّ اسْتَشْهِدْتُ فِي سَبِيلِكَ، فَيَقُولُ:

أَرَدْتَ أَنْ يُقَالَ: إِنَّكَ شُجَاعٌ، وَقَدْ قِيلَ ذَلِكَ، وَذَلِكَ أَجْرُكَ».

وَكَذَلِكَ يُقَالُ لِلْعَالِمِ وَالْحَاجِّ وَالْغَازِي وَالْقَارِي.

Conceit, Arrogance, and Pride

Conceit is a deep-seated disease. It is when the servant looks at himself with the eye of honor and self-glorification, while looking at others with the eye of lowliness and disdain.

Its effect on the tongue is that he says, "I this" and "I that." As accursed Iblīs said, "I am better than him; You created me from fire, and You created him from clay" (Qur'ān 7:12). Its result, when in company, is believing oneself to be above others, seeking to have precedence and to take pride of place at gatherings. In discussion, it results in an aversion to being contradicted.

The arrogant person is one who, when warned, haughtily rejects the advice, yet, when warning others, does so aggressively. Anyone who sees himself as better than one of Allāh's creatures is arrogant. Rather than being arrogant, you should realize that the virtuous one is the one considered virtuous by Allāh in the Final Abode, and that is something that is unseen and depends upon one's state at death. Your conviction, therefore, that you are better than others is pure ignorance. Rather, you should not look at any other person without seeing that he is better than you, that his merit surpasses yours, and yourself as nothing.

If you see a child, you should say [to yourself], "This child has not transgressed against Allāh, and I have, so certainly he is better than me."

If you see an older person, say, "This person is better than me; he has been worshipping Allāh longer than I have."

If you see a knowledgeable person, say, "This person has been given what I have not been given, and has reached [in rank] what I have not reached; and he knows what I am ignorant of—so how could I be like him?"

If you see an ignorant person, say, "This person has transgressed against Allāh Most High in ignorance, while I have done so knowingly, so Allāh's evidence against me is greater. And what do I know about what my final state [at death] will be and what his final state will be?"

And if you see an unbeliever, say, "I don't know, maybe he will become a Muslim, and his life will be sealed with the best of deeds, and for his Islam he will emerge free of sin, as a strand of hair is gently removed from dough. As for me, Allāh could cause me to go astray, so that I become of the unbelievers, and my life could be sealed with the worst of deeds. So tomorrow this person might be of the Ones Drawn Nigh [to Allāh], and I of the distant ones!"

وَأَمَّا الْعُجْبُ وَالْكِبَرُ وَالْفَخْرُ:

فَهُوَ الدَّاءُ الْعُضَالُ، وَهُوَ نَظَرُ الْعَبْدِ إِلَى نَفْسِهِ بِعَيْنِ الْعِزِّ وَالْإِسْتِعْظَامِ وَنَظَرُهُ إِلَى غَيْرِهِ بِعَيْنِ الذُّلِّ وَالْإِسْتِخْقَارِ.

وَنَبِيَجْتُهُ عَلَى اللِّسَانِ أَنْ يَقُولَ: (أَنَا وَأَنَا)، كَمَا قَالَ إِبْلِيسُ اللَّعِينُ: ﴿أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾.

وَتَمَرَّتُهُ فِي الْمَجَالِسِ: التَّرَفُّعُ وَالتَّقَدُّمُ، وَطَلَبُ التَّصَدُّرِ فِي الْمَحَافِلِ.

وَفِي الْمُحَاوَرَةِ: الْإِسْتِنكَافُ مِنْ أَنْ يُرَدَّ كَلَامُهُ عَلَيْهِ.

وَالْمُتَكَبَّرُ: هُوَ الَّذِي إِذَا وُعِظَ أَنْفَ، وَإِذَا وَعِظَ عَنَفَ، وَكُلُّ مَنْ يَرَى نَفْسَهُ خَيْرًا مِنْ أَحَدٍ مِنْ خَلْقِ اللَّهِ سُبْحَانَهُ.. فَهُوَ مُتَكَبِّرٌ، بَلْ يَنْبَغِي أَنْ تَعْلَمَ أَنَّ الْخَيْرَ مَنْ هُوَ خَيْرٌ عِنْدَ اللَّهِ تَعَالَى فِي الدَّارِ الْآخِرَةِ وَذَلِكَ غَيْبٌ، وَهُوَ مَوْقُوفٌ عَلَى الْخَاتِمَةِ.

وَاعْتِقَادُكَ فِي نَفْسِكَ أَنَّكَ خَيْرٌ مِنْ غَيْرِكَ.. جَهْلٌ مُحْضٌ، بَلْ يَنْبَغِي أَنْ لَا تَنْظُرَ إِلَى أَحَدٍ إِلَّا وَتَرَى أَنَّهُ خَيْرٌ مِنْكَ، وَأَنَّ الْفَضْلَ لَهُ عَلَيْكَ وَتَزْدَرِي نَفْسَكَ.

فَإِنْ رَأَيْتَ صَغِيرًا.. قُلْتَ: هَذَا لَمْ يَعِصِ اللَّهَ وَأَنَا عَصَيْتُهُ، فَلَا شَكَّ أَنَّهُ خَيْرٌ مِنِّي.

وَإِنْ رَأَيْتَ كَبِيرًا.. قُلْتَ: هَذَا خَيْرٌ مِنِّي، عَبْدَ اللَّهِ قَبْلِي.

وَإِنْ رَأَيْتَ عَالِمًا.. قُلْتَ: هَذَا قَدْ أُعْطِيَ مَا لَمْ أُعْطَ، وَبَلَغَ مَا لَمْ أَبْلُغْ، وَعَلِمَ مَا جَهِلْتُ، فَكَيْفَ أَكُونُ مِثْلَهُ؟

وَإِنْ كَانَ جَاهِلًا.. قُلْتَ: هَذَا عَصَى اللَّهَ تَعَالَى بِجَهْلٍ وَأَنَا عَصَيْتُ اللَّهَ بِعِلْمٍ، فَحُجَّتُهُ

اللَّهُ تَعَالَى عَلَيَّ أَكْبَرُ، وَمَا أَدْرِي بِمِ يَخْتَمُ لِي وَبِمِ يَخْتَمُ لَهُ؟

وَإِنْ رَأَيْتَ كَافِرًا.. قُلْتَ: لَا أَدْرِي، عَسَى أَنْ يُسَلِّمَ وَيُخْتَمَ لَهُ بِخَيْرِ الْعَمَلِ، وَنُسَلَّ

بِإِسْلَامِهِ مِنْ ذُنُوبِهِ كَمَا تَنْسَلُ الشَّعْرَةُ مِنَ الْعَجِينِ، وَأَمَّا أَنَا فَعَسَى أَنْ يُضِلَّنِي اللَّهُ فَأَكْفُرَ؛

فَيُخْتَمَ لِي بِسُوءِ الْعَمَلِ، فَيَكُونُ هُوَ غَدًا مِنَ الْمُقَرَّرِينَ وَأَكُونُ أَنَا مِنَ الْمُبْعَدِينَ.

Arrogance will not be removed from your heart until you realize that the [truly] great person is he who is great in the sight of Allāh Most High, and that this depends on one's final state, which is uncertain. Because of this uncertainty, your fear of a bad end should preoccupy you and keep you from being arrogant toward Allāh's servants. The fact of your present certainty and faith does not lessen the possibility of change in the future. For indeed, Allāh is the changer of hearts; He guides whom He wills and leaves to stray whom He wills.

The narrations regarding envy, ostentation, and arrogance are many. Sufficient for you is one ḥadīth that deals with all of these traits. Ibn al-Mubārak narrates with his chain of transmission on the authority of a man who said to Mu'ādh ibn Jabal ؓ, "O Mu'ādh, tell me a ḥadīth you heard from the Messenger of Allāh ﷺ." The man said, "Mu'ādh ؓ wept until I thought he would not stop, and then became quiet. He then said, 'I heard the Messenger of Allāh ﷺ say, "O Mu'ādh! I will tell you a ḥadīth that, if you uphold it, will benefit you; but if you neglect it, you will have no excuse before Allāh on the Day of Judgment."

O Mu'ādh! Verily Allāh created seven angels before creating the heavens and earth. Then He created the heavens, and He ordained one angel to be the gatekeeper of each of the seven heavens.

The recording angels ascend to the heavens with a servant's deeds [that have been recorded that day] from the time he wakes in the morning until [the time he sleeps in the] evening, and these good deeds possess a light like that of the sun. When the angels reach the lowest heaven, they anoint and magnify the deeds. The gatekeeper angel responds, 'Strike with these acts the face of the one who did them, for I am the overseer of backbiting; My Lord has ordered me to not allow the deeds of anyone guilty of backbiting to get past my gate to those above!'

He ؓ continued: "Then the recording angels ascend with another slave's good deeds, anointing and magnifying them, this time making it to the second level of heaven. The gatekeeper of the second level of heaven says, 'Stop! Strike with this work the face of the one who did it. I am the angel who checks for pride. Verily he sought by his works a transient aspect of the world. My Lord has ordered me to not let his deeds get past me; for verily, he used to have pride toward those in whose company he sat.'

He ؓ continued: "The recording angels bring another slave's deeds glow-

فَلَا يَخْرُجُ الْكِبَرُ مِنْ قَلْبِكَ إِلَّا بِأَنْ تَعْرِفَ أَنَّ الْكَبِيرَ مَنْ هُوَ كَبِيرٌ عِنْدَ اللَّهِ تَعَالَى، وَذَلِكَ مَوْقُوفٌ عَلَى الْخَاتِمَةِ، وَهُوَ مَشْكُوكٌ فِيهِ.

فَيَسْغُلُكَ خَوْفُ سُوءِ الْخَاتِمَةِ عَنْ أَنْ تَتَكَبَّرَ مَعَ الشُّكِّ فِيهَا عَلَى عِبَادِ اللَّهِ تَعَالَى، وَيَقِينُكَ وَإِيمَانُكَ فِي الْحَالِ لَا يُنَاقِضُ تَجْوِيزَكَ التَّغْيِيرِ فِي الْإِسْتِقْبَالِ، فَإِنَّ اللَّهَ مُقَلِّبُ الْقُلُوبِ يَهْدِي مَنْ يَشَاءُ وَيُضِلُّ مَنْ يَشَاءُ.

وَالْأَخْبَارُ فِي الْحَسَدِ وَالرِّيَاءِ وَالْكِبرِ كَثِيرَةٌ، وَيَكْفِيكَ مِنْهَا حَدِيثٌ وَاحِدٌ جَامِعٌ، فَقَدْ رَوَى ابْنُ الْمُبَارَكِ بِإِسْنَادِهِ عَنْ رَجُلٍ أَنَّهُ قَالَ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: يَا مُعَاذُ؛ حَدَّثَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَبَكَى مُعَاذٌ رَضِيَ اللَّهُ عَنْهُ حَتَّى ظَنَنْتُ أَنَّهُ لَا يَسْكُتُ، ثُمَّ سَكَتَ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَا مُعَاذُ؛ إِنِّي مُحَدِّثُكَ بِحَدِيثٍ إِنْ أَنْتَ حَفِظْتَهُ.. نَفَعَكَ، وَإِنْ أَنْتَ ضَيَعْتَهُ وَلَمْ تَحْفَظْهُ.. انْقَطَعَتْ حُجَّتُكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ.

يَا مُعَاذُ؛ إِنَّ اللَّهَ خَلَقَ سَبْعَةَ أَمْلَاقٍ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ، ثُمَّ خَلَقَ السَّمَاوَاتِ، فَجَعَلَ لِكُلِّ سَمَاءٍ مِنَ السَّبْعِ مَلَكًا بَوَّابًا عَلَيْهَا، فَتَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ مِنْ حِينَ يُصْبِحُ إِلَى حِينَ يُمَسِي، لَهُ نُورٌ كَنُورِ الشَّمْسِ، حَتَّى إِذَا صَعِدَتْ بِهِ إِلَى سَمَاءِ الدُّنْيَا.. زَكَّاهُ وَكَثَّرَتْهُ، فَيَقُولُ الْمَلِكُ الْمُوَكَّلُ بِهَا لِلْحَفَظَةِ: اضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ، فَأَنَا صَاحِبُ الْغَيْبَةِ؛ أَمَرَنِي رَبِّي أَنْ لَا أَدْعَ عَمَلٍ مِنَ النَّاسِ يُجَاوِزُنِي إِلَى غَيْرِي.

قَالَ: ثُمَّ تَأْتِي الْحَفَظَةُ بِعَمَلٍ صَالِحٍ مِنْ أَعْمَالِ الْعَبْدِ فَتَزَكِّيهِ وَتُكثِّرُهُ حَتَّى تَبْلُغَ بِهِ إِلَى السَّمَاءِ الثَّانِيَةِ، فَيَقُولُ لَهُمُ الْمَلِكُ الْمُوَكَّلُ بِالسَّمَاءِ الثَّانِيَةِ: قِفُوا وَاضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ، أَنَا مَلِكُ الْفَخْرِ، إِنَّهُ أَرَادَ بِعَمَلِهِ هَذَا عَرْضَ الدُّنْيَا؛ أَمَرَنِي رَبِّي أَنْ لَا أَدْعَ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي؛ إِنَّهُ كَانَ يَفْتَخِرُ عَلَى النَّاسِ فِي مَجَالِسِهِمْ.

قَالَ: وَتَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ يَبْتَهِجُ نُورًا مِنْ صَدَقَةٍ وَصِيَامٍ وَصَلَاةٍ قَدْ أَعْجَبَ

الْحَفَظَةُ، فَيُجَاوِزُونَ بِهِ إِلَى السَّمَاءِ الثَّالِثَةِ، فَيَقُولُ لَهُمُ الْمَلِكُ الْمُوَكَّلُ بِهَا: قِفُوا وَاضْرِبُوا
بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ؛ أَنَا مَلِكُ الْكَبِيرِ؛ أَمَرَنِي رَبِّي أَنْ لَا أَدَعَ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي؛
إِنَّهُ كَانَ يَتَكَبَّرُ عَلَى النَّاسِ فِي مَجَالِسِهِمْ.

قَالَ: وَتَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ يَزْهَرُ كَمَا يَزْهَرُ الْكَوْكَبُ الدَّرِّيُّ وَلَهُ دَوِيٌّ مِنْ تَسْبِيحِ
وَصَلَاةٍ وَصِيَامٍ وَحَجٍّ وَعُمْرَةٍ حَتَّى يُجَاوِزُوا بِهِ إِلَى السَّمَاءِ الرَّابِعَةِ، فَيَقُولُ لَهُمُ الْمَلِكُ الْمُوَكَّلُ
بِهَا: قِفُوا وَاضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ وَظَهْرَهُ وَبَطْنَهُ، أَنَا صَاحِبُ الْعُجْبِ؛ أَمَرَنِي رَبِّي
أَنْ لَا أَدَعَ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي، إِنَّهُ كَانَ إِذَا عَمِلَ عَمَلًا .. أَدْخَلَ الْعُجْبَ فِيهِ.

قَالَ: وَتَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ حَتَّى يُجَاوِزُوا بِهِ إِلَى السَّمَاءِ الْخَامِسَةِ، كَأَنَّهُ الْعُرْسُ
الْمَرْفُوفَةُ إِلَى أَهْلِهَا، فَيَقُولُ لَهُمُ الْمَلِكُ الْمُوَكَّلُ بِهَا: قِفُوا وَاضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ
صَاحِبِهِ وَظَهْرَهُ وَاحْمِلُوهُ عَلَى عَاتِقِهِ، أَنَا مَلِكُ الْحَسَدِ، إِنَّهُ كَانَ يَحْسُدُ مَنْ يَتَعَلَّمُ وَيَعْمَلُ
بِمِثْلِ عَمَلِهِ، وَكُلُّ مَنْ كَانَ يَأْخُذُ فَضْلًا مِنَ الْعِبَادَاتِ .. كَانَ يَحْسُدُهُمْ وَيَقَعُ فِيهِمْ؛ أَمَرَنِي
رَبِّي أَنْ لَا أَدَعَ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي.

قَالَ: وَتَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ مِنْ صَلَاةٍ وَصِيَامٍ، وَزَكَاةٍ وَحَجٍّ وَعُمْرَةٍ، فَيُجَاوِزُونَ
بِهِ إِلَى السَّمَاءِ السَّادِسَةِ، فَيَقُولُ لَهُمُ الْمَلِكُ الْمُوَكَّلُ بِهَا: قِفُوا وَاضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ
صَاحِبِهِ، فَإِنَّهُ كَانَ لَا يَرْحَمُ إِنْسَانًا قَطُّ مِنْ عِبَادِ اللَّهِ أَصَابَهُ بَلَاءٌ أَوْ ضَرٌّْ، بَلْ كَانَ يَشْمَتُ
بِهِ، أَنَا مَلِكُ الرَّحْمَةِ؛ أَمَرَنِي رَبِّي أَنْ لَا أَدَعَ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي.

قَالَ: وَتَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ مِنْ صَلَاةٍ وَصِيَامٍ، وَنَفَقَةٍ وَجِهَادٍ وَوَرَعٍ، لَهُ دَوِيٌّ
كَدَوِيٍّ النَّحْلِ، وَضَوْءٌ كَضَوْءِ الشَّمْسِ، مَعَهُ ثَلَاثَةُ آلَافٍ مَلِكٍ، فَيُجَاوِزُونَ بِهِ إِلَى السَّمَاءِ
السَّابِعَةِ، فَيَقُولُ لَهُمُ الْمَلِكُ الْمُوَكَّلُ بِهَا: قِفُوا وَاضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ، وَاضْرِبُوا
بِهِ جَوَارِحَهُ، وَأَقْفِلُوا عَلَى قَلْبِهِ، إِنِّي أَحْبَبْتُ عَنْ رَبِّي كُلَّ عَمَلٍ لَمْ يُرِدْ بِهِ وَجْهَ رَبِّي، إِنَّهُ أَرَادَ
بِعَمَلِهِ غَيْرَ اللَّهِ عَزَّ وَجَلَّ، إِنَّهُ أَرَادَ بِهِ رِفْعَةً عِنْدَ الْفُقَهَاءِ، وَذِكْرًا عِنْدَ الْعُلَمَاءِ، وَصِيَّتًا فِي

esteem among the religious jurists, to be mentioned by the scholars, and to be famous in the cities. My Lord has ordered me to not allow his deeds past me. Any act not done purely for the sake of Allāh alone is just done for show. Allāh does not accept the deeds of people who show off.”

He ﷺ said: “The recording angels take the deeds of another person: prayer, almsgiving, fasting, *hajj* and *‘umra*, good character, observance of silence, and remembrance of Allāh Most High. The angels of the heavens escort it forward, until it breaks through all barriers and veils, to Allāh, Mighty and Majestic. They stand in front of Him and bear witness to these righteous deeds, done sincerely for His sake. Allāh, Mighty and Majestic, says, ‘You record the deeds of My servant, and I observe what is in his heart. Verily, he did not seek Me by this deed; he desired other than Me, so My curse is upon him.’ The angels say, ‘Upon him is Your curse and ours!’ And the seven heavens, and those who are in them, curse him.”

Mu‘ādh said, ‘O Messenger of Allāh, you are the Messenger of Allāh, and I am Mu‘ādh—how can I find escape and salvation from this?’

He ﷺ replied, ‘Follow me, Mu‘ādh, even if there is a deficiency in your deeds. Restrain your tongue from speaking ill of your brothers who have memorized the Qur’ān. Take responsibility for your sins; do not blame your sins on them. Do not deem yourself innocent by finding fault in them. Do not elevate yourself above them. Do not introduce work done for the sake of this life into your work done for the next life. Do not be arrogant when you sit with others, so that they avoid you because of your bad character. Do not whisper to someone while someone else is present. Do not be haughty to people, for this can cut you off from the good of this life and the next. Do not tear people to pieces with your tongue, so that on the day of Resurrection the dogs of Hell will tear you to pieces in the Fire. Allāh Most High says, “By those who draw forth” (Qur’ān, 79:2). Do you know what these are, Mu‘ādh?’

I said, ‘May my father and mother be your ransom, what are they, Messenger of Allāh?’ He ﷺ said, ‘They are dogs in Hell that draw the flesh from the bones.’ I said, ‘May my father and mother be your ransom, Messenger of Allāh. Who is capable of overcoming these [vile] characteristics and being safe from them?’

He ﷺ said, ‘O Mu‘ādh, truly it is easy for the one for whom Allāh Most High makes it easy.’”

الْمَدَائِنِ؛ أَمَرَنِي رَبِّي أَنْ لَا أَدَعِ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي، وَكُلُّ عَمَلٍ لَمْ يَكُنْ خَالِصًا لِلَّهِ تَعَالَى فَهُوَ رِيَاءٌ، وَلَا يَقْبَلُ اللَّهُ عَمَلَ الْمُرَائِينَ.

قَالَ: وَتَضَعُ الْحَفَظَةَ بِعَمَلِ الْعَبْدِ مِنَ صَلَاةٍ وَزَكَاةٍ، وَصِيَامٍ وَحَجٍّ وَعُمْرَةٍ، وَخُلُقٍ حَسَنٍ، وَصَمْتٍ وَذِكْرِ اللَّهِ، وَتُشَيِّعُهُ مَلَائِكَةُ السَّمَاوَاتِ حَتَّى يَقْطَعُوا الْحُجُبَ كُلَّهَا إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيَقِفُونَ بَيْنَ يَدَيْهِ وَيَشْهَدُونَ لَهُ بِالْعَمَلِ الصَّالِحِ الْمُخْلِصِ لِلَّهِ تَعَالَى، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنْتُمْ الْحَفَظَةُ عَلَى عَمَلِ عَبْدِي، وَأَنَا الرَّقِيبُ عَلَى مَا فِي قَلْبِهِ، إِنَّهُ لَمْ يُرِدْنِي بِهَذَا الْعَمَلِ، وَأَرَادَ بِهِ غَيْرِي فَعَلَيْهِ لَعْنَتِي، فَتَقُولُ الْمَلَائِكَةُ كُلُّهَا: (عَلَيْهِ لَعْنَتُكَ وَلَعْنَتُنَا)، وَتَلْعَنُهُ السَّمَاوَاتُ السَّبْعُ وَمَنْ فِيهِنَّ.

قَالَ مُعَاذٌ: قُلْتُ: يَا رَسُولَ اللَّهِ؛ أَنْتَ رَسُولُ اللَّهِ وَأَنَا مُعَاذٌ فَكَيْفَ لِي بِالْخَلَاصِ وَالنَّجَاةِ؟

قَالَ: «اِقْتَدِ بِي، وَإِنْ كَانَ فِي عَمَلِكَ نَقْصٌ يَا مُعَاذٌ.. فَاحْفَظْ لِسَانَكَ مِنَ الْوَقِيعَةِ فِي إِخْوَانِكَ مِنْ حَمَلَةِ الْقُرْآنِ، وَاحْمِلْ ذُنُوبَكَ عَلَيْكَ وَلَا تَحْمِلْهَا عَلَيْهِمْ، وَلَا تُزَكِّ نَفْسَكَ بِذَمِّهِمْ، وَلَا تَرْفَعْ نَفْسَكَ عَلَيْهِمْ، وَلَا تُدْخِلْ عَمَلَ الدُّنْيَا فِي عَمَلِ الْآخِرَةِ، وَلَا تَتَكَبَّرْ فِي مَجْلِسِكَ لِكَيْ يَحْذَرَ النَّاسُ مِنْ سُوءِ خُلُقِكَ، وَلَا تُنَاجِ رَجُلًا وَعِنْدَكَ آخَرُ، وَلَا تَتَعَظَّمْ عَلَى النَّاسِ فَيَنْقَطِعَ عَنْكَ خَيْرُ الدُّنْيَا وَالْآخِرَةِ، وَلَا تُمَزِّقِ النَّاسَ بِلِسَانِكَ فَتُمَزَّقَكَ كِلَابُ النَّارِ يَوْمَ الْقِيَامَةِ فِي النَّارِ، قَالَ اللَّهُ تَعَالَى: ﴿وَالنَّاشِطَاتِ نَشْطًا﴾ هَلْ تَذَرِي مَا هُنَّ يَا مُعَاذٌ؟».

قَالَ: قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ؛ مَا هُنَّ؟

قَالَ: «كِلابٌ فِي النَّارِ تَنْشِطُ اللَّحْمَ مِنَ الْعَظْمِ».

قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ؛ فَمَنْ يُطِيقُ هَذِهِ الْخِصَالَ وَمَنْ يَنْجُو مِنْهَا؟

قَالَ: «يَا مُعَاذُ، إِنَّهُ لَيْسَ لِمَنْ يَسِرُّهُ اللَّهُ عَلَيْهِ».

The narrator [of this ḥadīth] says, "I never saw anyone who used to recite more Qur'ān than Mu'ādh on account of this [ḥadīth]" (Ibn al-Mubārak, *Al-Zuhd*).

To you, then, who aspires to seek knowledge, reflect upon these characteristics. Realize that the greatest cause of these evils becoming deeply rooted in the heart is seeking sacred knowledge in order to outdo and compete with others. The layman is protected from most of these traits, while the student of jurisprudence is very susceptible to them, and may be exposed to utter destruction on account of them.

So you must consider whether your main priority is to learn how to guard yourself against these destructive vices, occupying yourself with rectifying your heart and building your afterlife, or to take part in foolish conversation with those who like to do so, and seek the type of knowledge that will increase you in arrogance, ostentation, envy, and conceit, until you, along with the others, are destroyed.

Know that these three characteristics are among the major diseases of the heart, and they have but one seedbed: love for this world. For that reason, the Messenger of Allāh ﷺ said, "Love of this world is the cause of every sin" (*Shu'ab al-Īmān*).

At the same time, this world is the field we may cultivate for the afterlife. So whoever takes of this world only as much as he needs to help him toward his afterlife, it is his cultivated field. But for whoever desires this world only to live in ease and comfort, it will be his ruination.



This, then, represents a small portion of the outward understanding of consciousness of Allāh, and it is the "beginning of guidance." So if you have tested your self regarding it, and your self has complied, then continue on to the *Revival of the Religious Sciences* to learn the method for attaining the inner aspect of consciousness of Allāh.

When the innermost aspect of your heart becomes infused with the consciousness of Allāh, it is then that the veils between you and your Lord will be lifted; the lights of gnosis will be revealed to you; the springs of

قَالَ الرَّاوي: فَمَا رَأَيْتُ أَحَدًا أَكْثَرَ تِلَاوَةً لِلْقُرْآنِ مِنْ مُعَاذٍ لِهَذَا الْحَدِيثِ.

فَتَأَمَّلْ أَيُّهَا الرَّاعِبُ فِي طَلَبِ الْعِلْمِ هَذِهِ الْخِصَالُ.

وَأَعْلَمْ: أَنَّ أَعْظَمَ الْأَسْبَابِ فِي رُسُوحِ هَذِهِ الْخَبَائِثِ فِي الْقَلْبِ طَلَبُ الْعِلْمِ لِأَجْلِ الْمُبَاهَاةِ وَالْمُنَافَسَةِ، وَالْعَامِّيِّ بِمَعْزِلٍ عَنْ أَكْثَرِ هَذِهِ الْخِصَالِ، وَالْمُتَفَقِّهُ مُسْتَهْدَفٌ لَهَا وَهُوَ مُعَرَّضٌ لِلْهَلَاكِ بِسَبَبِهَا.

فَانْظُرْ: هَلْ أَهَمُّ أُمُورِكَ أَنْ تَتَعَلَّمَ كَيْفِيَّةَ الْحَذَرِ مِنْ هَذِهِ الْمُهْلِكَاتِ، وَتَشْتَغِلَ بِإِصْلَاحِ قَلْبِكَ وَعِمَارَةِ آخِرَتِكَ، أَمْ الْأَهَمُّ أَنْ تُخَوِّضَ مَعَ الْخَائِضِينَ، وَتَطْلُبَ مِنَ الْعِلْمِ مَا هُوَ سَبَبُ زِيَادَةِ الْكِبَرِ وَالرِّيَاءِ وَالْحَسَدِ وَالْعُجْبِ حَتَّى تَهْلِكَ مَعَ الْهَالِكِينَ؟

وَأَعْلَمْ: أَنَّ هَذِهِ الْخِصَالِ الثَّلَاثَةَ مِنْ أُمَمَاتِ خَبَائِثِ الْقَلْبِ، وَلَهَا مَغْرَسٌ وَاحِدٌ وَهُوَ حُبُّ الدُّنْيَا، وَلِذَلِكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«حُبُّ الدُّنْيَا .. رَأْسُ كُلِّ خَطِيئَةٍ».

وَمَعَ هَذَا فَالدُّنْيَا مَزْرَعَةُ الْآخِرَةِ، فَمَنْ أَخَذَ مِنَ الدُّنْيَا بِقَدْرِ الضَّرُورَةِ لِيَسْتَعِينَ بِهِ عَلَى الْآخِرَةِ .. فَالدُّنْيَا مَزْرَعَتُهُ، وَمَنْ أَرَادَ الدُّنْيَا لِيَتَنَعَّمَ بِهَا .. فَالدُّنْيَا مَهْلِكَتُهُ.



فَهَذِهِ نُبْدَةُ يَسِيرَةٍ مِنْ ظَاهِرِ عِلْمِ التَّقْوَى، وَهِيَ بَدَايَةُ الْهِدَايَةِ، فَإِنْ جَرَّبْتَ فِيهَا نَفْسَكَ فَطَاوَعْتَكَ عَلَيْهَا .. فَعَلَيْكَ بِكِتَابِ «إِحْيَاءِ عُلُومِ الدِّينِ» لَتَعْرِفَ كَيْفِيَّةَ الْوُصُولِ إِلَى بَاطِنِ التَّقْوَى.

فَإِذَا عَمَرْتَ بِالتَّقْوَى بَاطِنَ قَلْبِكَ .. فَعِنْدَ ذَلِكَ تَرْتَفِعُ الْحُجُبُ بَيْنَكَ وَبَيْنَ رَبِّكَ، وَتُنْكَشِفُ لَكَ أَنْوَارُ الْمَعَارِفِ، وَتَتَفَجَّرُ مِنْ قَلْبِكَ يَنَابِيعُ الْحِكْمَةِ، وَتَتَضَحُّ لَكَ أَسْرَارُ

wisdom will burst forth from your heart; the secrets of the heavenly and earthly dominions will be made clear to you; and it will be made easy for you, by means of these sciences, to dismiss with disdain those contemporary branches of [harmful] knowledge of which there was not even a mention in the time of the Companions and the Successors (may Allāh be pleased with them all).

But if you seek gnosis from idle gossip, or from disputation and argumentation, how immense indeed is your misfortune! How long you will toil! How great is your deprivation and loss! Do as you wish, for the life that you seek by means of your religion will never submit to you, while the afterlife will slip away from you. Indeed, whoever seeks to gain this world by means of his religion, will lose them both; yet whoever gives up this world for his religion, will profit from them both.

This is a summary of the guidance [you need] to reach the beginning of the path in your interaction with Allāh, Mighty and Majestic, by carrying out His commands and avoiding what He has prohibited.

We will now draw your attention to a short summary of good manners, so you can take yourself to account in your relationships with the slaves of Allāh, Mighty and Majestic, and your companionship with them in this life.

الْمُلْكِ وَالْمَلَكُوتِ، وَيَتَيَسَّرُ لَكَ مِنَ الْعُلُومِ مَا تَسْتَخْقِرُ بِهِ هَذِهِ الْعُلُومَ الْمُحَدَّثَةَ الَّتِي لَمْ
يَكُنْ لَهَا ذِكْرٌ فِي زَمَنِ الصَّحَابَةِ وَالتَّابِعِينَ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.
وَإِنْ كُنْتَ تَطْلُبُ الْمَعْرِفَةَ مِنَ الْقِيلِ وَالْقَالِ وَالْمِرَاءِ وَالْجِدَالِ .. فَمَا أَعْظَمَ مُصِيبَتَكَ،
وَمَا أَطْوَلَ تَعَبَكَ، وَمَا أَعْظَمَ حِرْمَانَكَ وَخُسْرَانَكَ.
فَاعْمَلْ مَا شِئْتَ، فَإِنَّ الدُّنْيَا الَّتِي تَطْلُبُهَا بِالدِّينِ لَا تَسْلَمُ لَكَ، وَالْآخِرَةُ تُسَلَبُ
مِنْكَ.

فَمَنْ طَلَبَ الدُّنْيَا بِالدِّينِ .. خَسِرَ هُمَا جَمِيعًا، وَمَنْ تَرَكَ الدُّنْيَا لِلدِّينِ .. رَبِحَهُمَا
جَمِيعًا.

فَهَذِهِ جُمْلُ الْهِدَايَةِ إِلَى بَدَايَةِ الطَّرِيقِ فِي مُعَامَلَتِكَ مَعَ اللَّهِ عَزَّ وَجَلَّ بِأَدَاءِ أَوْامِرِهِ
وَاجْتِنَابِ نَوَاهِيهِ.

وَنُشِيرُ الْآنَ عَلَيْكَ بِجُمْلٍ مِنَ الْأَدَابِ لِتُؤَاخِذَ بِهَا نَفْسَكَ فِي مُخَالَطَتِكَ مَعَ عِبَادِ اللَّهِ
عَزَّ وَجَلَّ وَصُحْبَتِكَ لَهُمْ فِي الدُّنْيَا.

Part 3

THE ETIQUETTE OF COMPANIONSHIP WITH THE CREATOR AND WITH CREATION



KNOW THAT YOUR Companion, the one who never parts from you — whether you are at home or you are travelling, whether you are asleep or awake, and indeed, in your life and at your death — is [none other than] your Lord, your Protector, your Master and your Creator.

Whenever you engage in remembrance of Him, He is with you, as Allāh Most High says, “I am the Companion of the one who engages in remembrance of Me” (*Shu‘ab al-Īmān*). And whenever your heart breaks with sorrow over your shortcomings in fulfilling the rights of your Lord, indeed He is your Friend and Constant Companion. As your Lord Most High says, “I am with those whose hearts are broken for My sake” (*Hilyat al-Awliyā*).

If you knew Him truly as He should be known, you would take Him as your Companion and leave people aside. If you are not able to do this all the time, then beware of leaving your entire night and day devoid of a time spent alone with your Master, therein to taste the sweetness of intimate dialogue with Him. For this, you must learn the manners of companionship with Allāh, Mighty and Majestic.

The manners of this company are: keeping the eyes downcast; full concentration; remaining silent; stillness of the limbs; hastening to fulfill His command; avoiding prohibited things; minimal objection to what He decrees for you; constant remembrance of Him; persevering in contemplation; giving preference to the Truth [i.e., Allāh, by turning to Him over all

الْقِسْمُ الثَّالِثُ

الْقَوْلُ فِي آدَابِ الصُّلَحِ وَالْمُعَاشَرَةِ مَعَ الْخَالِقِ وَالْخَلْقِ



اعْلَمْ: أَنَّ صَاحِبَكَ الَّذِي لَا يُفَارِقُكَ فِي حَضْرِكَ وَسَفَرِكَ، وَنَوْمِكَ وَيَقْظَتِكَ، بَلْ فِي حَيَاتِكَ وَمَوْتِكَ .. هُوَ رَبُّكَ وَمَوْلَاكَ وَسَيِّدُكَ وَخَالِقُكَ.

وَمَهْمَا ذَكَرْتَهُ فَهُوَ جَلِيسُكَ؛ إِذْ قَالَ تَعَالَى: «أَنَا جَلِيسُ مَنْ ذَكَرَنِي».

وَمَهْمَا انْكَسَرَ قَلْبُكَ حُزْنًا عَلَى تَقْصِيرِكَ فِي حَقِّ رَبِّكَ .. فَهُوَ صَاحِبُكَ وَمُلَازِمُكَ؛ إِذْ

قَالَ رَبُّكَ تَعَالَى: «أَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أَجْلِي».

فَلَوْ عَرَفْتَهُ حَقَّ مَعْرِفَتِهِ .. لَا تَخَذْتَهُ صَاحِبًا، وَتَرَكْتَ النَّاسَ جَانِبًا.

فَإِنْ لَمْ تَقْدِرْ عَلَى ذَلِكَ فِي جَمِيعِ أَوْقَاتِكَ .. فَإِيَّاكَ أَنْ تُخَلِّيَ لَيْلَكَ وَنَهَارَكَ عَنْ وَقْتٍ تَخْلُو فِيهِ بِمَوْلَاكَ، وَتَتَلَذَّذُ بِمُنَاجَاتِهِ.

وَعِنْدَ ذَلِكَ: فَعَلَيْكَ أَنْ تَتَعَلَّمَ آدَابَ الصُّحْبَةِ مَعَ اللَّهِ عَزَّ وَجَلَّ.

وَأَدَابُهَا:

إِطْرَاقُ الطَّرْفِ، وَجَمْعُ الْهَمِّ، وَدَوَامُ الصَّمْتِ، وَسُكُونُ الْجَوَارِحِ، وَمُبَادَرَةُ الْأَمْرِ، وَاجْتِنَابُ النَّهْيِ، وَقَلَّةُ الْإِعْتِرَاضِ عَلَى الْقَدَرِ، وَدَوَامُ الذِّكْرِ، وَمُلَازِمَةُ الْفِكْرِ، وَإِيثَارُ الْحَقِّ

else]; despairing of created beings; humility with extreme reverence [before Allāh's Majesty]; a feeling of brokenness, coupled with modesty; peace of mind, without [resorting to] any strategy for earning livelihood, by having confidence in the guarantee [of Allāh];⁴³ and complete trust in the grace of Allāh, Mighty and Majestic, knowing with certainty that the best choice will always be the one He makes.

These etiquette, all of them, should constitute your distinguishing emblem, in all your nights and days. They are the spiritual courtesies of companionship with a Friend who never leaves your side, even as every one of creation will part company with you at one time or another.

THE ETIQUETTE OF THE SCHOLAR

If you are a scholar, then the manners of a scholar [that you must have] are: ample tolerance; keeping to forbearance; gravity and a dignified bearing when in the company of people; refraining from showing haughtiness toward any slave of Allāh, except for tyrants, as a deterrent to their oppressive behavior; preferring a lowly status in gatherings and meetings; avoidance of jesting and making jokes; gentleness with the student; showing patience and equanimity with the student or questioner who is haughty; correcting the dull-witted with excellent guidance, and not becoming annoyed with them; not to be too proud to say "I don't know"; devoting your full attention to the questioner and genuinely attempting to understand his question; fully accepting [another's] proof [in a debate]; submitting to the truth and returning to it when you realize you are wrong; preventing the student from learning any branch of knowledge that will harm him; deterring the student from desiring, in his pursuit of useful knowledge, anything other than the Countenance of Allāh Most High; and preventing the student from occupying himself with the communal obligations before he has completed his individual obligations—his [own] primary individual obligation is to rectify his outward and inward, with consciousness of Allāh, taking account of himself first, so that the student may follow him in actions first [benefitting from his example] and benefit from his words second.

وَالْإِيَّاسُ مِنَ الْخَلْقِ، وَالْخُضُوعُ تَحْتَ الْهَيْبَةِ، وَالْإِنْكِسَارُ تَحْتَ الْحَيَاءِ، وَالسُّكُونُ عَنْ
حِيلِ الْكَسْبِ ثِقَةٌ بِالضَّمَانِ، وَالتَّوَكُّلُ عَلَى فَضْلِ اللَّهِ عَزَّ وَجَلَّ مَعْرِفَةٌ بِحُسْنِ الْإِخْتِيَارِ.
وَهَذَا كُلُّهُ يَنْبَغِي أَنْ يَكُونَ شِعَارَكَ فِي جَمِيعِ لَيْلِكَ وَنَهَارِكَ؛ فَإِنَّهُ أَدَبُ الصُّحْبَةِ مَعَ
صَاحِبٍ لَا يُفَارِقُكَ، وَالْخَلْقُ كُلُّهُمْ يُفَارِقُونَكَ فِي بَعْضِ أَوْقَاتِكَ.

[آدَابُ الْعَالِمِ]

فَإِنْ كُنْتَ عَالِمًا، فَأَدَبُ الْعَالِمِ: سَعَةُ الْإِحْتِمَالِ، وَلُزُومُ الْحِلْمِ، وَالْجُلُوسُ بِالْهَيْبَةِ عَلَى
سَمْتِ الْوَقَارِ مَعَ النَّاسِ، وَتَرْكُ التَّكَبُّرِ عَلَى جَمِيعِ الْعِبَادِ إِلَّا عَلَى الظَّلْمَةِ؛ زَجْرًا لَهُمْ عَنِ
الظُّلْمِ، وَإِثَارُ التَّوَاضُّعِ فِي الْمَحَافِلِ وَالْمَجَالِسِ، وَتَرْكُ الْهَزَلِ وَالِدُّعَابَةِ، وَالرَّفْقُ بِالْمُتَعَلِّمِ،
وَالْتَّأَنِّي بِالْمُتَعَجِّرِ، وَإِصْلَاحُ الْبَلِيدِ بِحُسْنِ الْإِرْشَادِ، وَتَرْكُ الْحَرْدِ عَلَيْهِ، وَتَرْكُ الْأَنْفَةِ
مِنْ قَوْلٍ (لَا أَذْرِي)، وَصَرْفُ الْهِمَّةِ إِلَى السَّائِلِ، وَتَفْهَمُ سُؤَالِهِ، وَقَبُولُ الْحُجَّةِ، وَالْإِنْقِيَادُ
لِلْحَقِّ وَالرُّجُوعُ إِلَيْهِ عِنْدَ الْهَفْوَةِ، وَمَنْعُ الْمُتَعَلِّمِ مِنْ كُلِّ عِلْمٍ يَضُرُّهُ، وَزَجْرُهُ عَنْ أَنْ يُرِيدَ
بِالْعِلْمِ النَّافِعِ غَيْرَ وَجْهِ اللَّهِ تَعَالَى، وَصَدُّ الْمُتَعَلِّمِ عَنْ أَنْ يَشْتَغَلَ بِفَرْضِ الْكِفَايَةِ قَبْلَ الْفَرَاغِ
مِنْ فَرْضِ الْعَيْنِ - وَفَرْضُ عَيْنِهِ إِصْلَاحَ ظَاهِرِهِ وَبَاطِنِهِ بِالتَّقْوَى، وَمُواخَذَتُهُ نَفْسَهُ أَوَّلًا
بِالتَّقْوَى؛ لِيَقْتَدِيَ الْمُتَعَلِّمُ أَوَّلًا بِأَعْمَالِهِ، وَيَسْتَفِيدَ ثَانِيًا مِنْ أَقْوَالِهِ.

If you are a student, then the manners of a student with the teacher are: to be the first to greet and offer the salutation of peace; not to speak too much in his presence; not to speak unless asked something by the teacher; not to ask questions without first seeking permission; not to say, in contradiction to what he has said, "So-and-so [e.g., another scholar] says something different from what you say"; not to point out something contrary to his opinion, thinking himself more learned than the teacher; not to whisper to another student in his gathering; not to look around, but rather to sit with good manners, eyes downcast, as though in ritual prayer; not to burden him [with questions] when he is tired or weary; to stand when he stands [out of respect]; not to follow him from the gathering, talking to him and asking him questions; not to ask him questions on the way to his home until he reaches there [and grants permission]; and not to form a bad opinion of him regarding actions that appear, outwardly, to be blameworthy, for he knows better about his own personal affairs. Let [the student] recall the words of Moses to Khidr (peace be upon them both): "He said, 'Have you made a hole [in the boat] to drown the owners of it? Indeed, you have done a peculiar thing!'" (Qur'ān 18:71). Mistaken was he in his condemnation of Khidr's actions, because he relied on their outward appearance.

THE ETIQUETTE OF THE CHILD WITH HIS PARENTS

If you have parents [who are still alive], then the manners of the child with the parents are: to listen to what they say; to stand up when they stand [out of respect]; to submit to doing what they say; not to walk ahead of them; not to raise your voice over theirs; to answer them when they call you; to be intent upon seeking their good pleasure; to lower to them the wing of humility; not to remind them of your goodness toward them, nor of the fact that you are taking care of their affairs for them; not to look at them askance; not to frown in their faces; and not to travel except with their consent.

Know that after the categories above, the rest of people who have relations with you fall into three [further] categories: friends [and brothers], acquaintances, and people you do not know.

[آدَابُ الْمُتَعَلِّمِ]

وَإِنْ كُنْتَ مُتَعَلِّمًا .. فَآدَابُ الْمُتَعَلِّمِ مَعَ الْعَالِمِ: أَنْ يَبْدَأَهُ بِالتَّحِيَّةِ وَالسَّلَامِ، وَأَنْ يُقِلَّ بَيْنَ يَدَيْهِ الْكَلَامَ، وَلَا يَتَكَلَّمَ مَا لَمْ يَسْأَلْهُ أَسْتَاذُهُ، وَلَا يَسْأَلَ مَا لَمْ يَسْتَأْذِنْ أَوَّلًا، وَلَا يَقُولَ - فِي مُعَارَضَةِ قَوْلِهِ - : قَالَ فَلَانٌ بِخِلَافِ مَا قُلْتَ، وَلَا يُشِيرُ عَلَيْهِ بِخِلَافِ رَأْيِهِ فَيَرَى أَنَّهُ أَعْلَمُ بِالصَّوَابِ مِنْ أَسْتَاذِهِ، وَلَا يُسَارَّ جَلِيسَهُ فِي مَجْلِسِهِ، وَلَا يَلْتَفِتَ إِلَى الْجَوَانِبِ .. بَلْ يَجْلِسُ مُتَأَدِّبًا مُطَرِّقًا كَأَنَّهُ فِي الصَّلَاةِ، وَلَا يُكْثِرُ عَلَيْهِ عِنْدَ مَلَالِهِ، وَإِذَا قَامَ قَامَ لَهُ، وَلَا يَتَّبِعُهُ بِكَلَامِهِ وَسُؤَالِهِ، وَلَا يَسْأَلُهُ فِي طَرِيقِهِ إِلَى أَنْ يَبْلُغَ مَنْزِلَهُ، وَلَا يُسِيءَ الظَّنَّ بِهِ فِي أَفْعَالٍ ظَاهِرُهَا مُنْكَرَةٌ عِنْدَهُ، فَهُوَ أَعْلَمُ بِأَسْرَارِهِ، وَلْيَذْكُرْ عِنْدَ ذَلِكَ قَوْلَ مُوسَى لِلْخَضِرِ عَلَيْهِمَا السَّلَامُ: ﴿أَخْرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾ وَكَوْنَهُ مُخْطِئًا فِي إِنْكَارِهِ اعْتِمَادًا عَلَى الظَّاهِرِ.

[آدَابُ الْوَلَدِ مَعَ الْوَالِدَيْنِ]

وَإِنْ كَانَ لَكَ وَالِدَانِ .. فَآدَابُ الْوَلَدِ مَعَ الْوَالِدَيْنِ: أَنْ يَسْمَعَ كَلَامَهُمَا، وَيَقُومَ لِقِيَامِهِمَا، وَيَمْتَثِلَ أَمْرَهُمَا، وَلَا يَمْشِي أَمَامَهُمَا، وَلَا يَرْفَعَ صَوْتَهُ فَوْقَ أَصْوَاتِهِمَا، وَيُلَبِّي دَعْوَتَهُمَا، وَيَخْرِصَ عَلَى طَلَبِ مَرْضَاتِهِمَا، وَيَخْفِضَ لَهُمَا الْجَنَاحَ، وَلَا يَمْنَنَ عَلَيْهِمَا بِالْبِرِّ لَهُمَا وَلَا بِالْقِيَامِ بِأَمْرِهِمَا، وَلَا يَنْظُرُ إِلَيْهِمَا شَرْرًا، وَلَا يَقُطِّبَ وَجْهَهُ فِي وُجُوهِهِمَا، وَلَا يُسَافِرَ إِلَّا بِإِذْنِهِمَا.

وَاعْلَمْ: أَنَّ النَّاسَ بَعْدَ هَؤُلَاءِ فِي حَقِّكَ ثَلَاثَةُ أَقْسَامٍ: إِمَّا أَصْدِقَاءُ، وَإِمَّا مَعَارِفُ، وَإِمَّا مَجَاهِيلُ.

When you are tested with people you do not know of the general public, the etiquette of sitting with them entails: avoiding getting involved in their conversations or discussions; not paying too much attention to their disquieting talk; disregarding what follows on from the bad things they say; being wary of meeting with them too often or getting into a position where you are in need of them; and calling their attention to their blameworthy actions with gentleness and sincerity when there is hope that they will accept what you say.

BROTHERS AND FRIENDS

Before entering into such a relationship, you must do two things:

THE FIRST DUTY

To check for the presence of the requisite qualities of companionship and friendship; for you should not take as a brother one who is not fit for brotherhood.

The Messenger of Allāh ﷺ said, "A person's religious life is only as good as that of his friend, so let each one of you consider well whom he befriends" (*Tirmidhī* 2378).

If you seek a companion to be your partner in learning and your friend in the matters of your religious life and your worldly life, look for five qualities in him:

1. *Intellect*

There is no good in friendship with a foolish person, for such friendship will only end in estrangement and breaking off relations. This person may even harm you while intending to bring you benefit; for an intelligent enemy is [sometimes] better than a foolish friend. 'Alī ﷺ said:

Do not befriend an ignorant person;

let both you and him beware!

For how many an ignoramus has brought to ruin

a gentle forbearing man when he befriended him.

A person is measured by the company he keeps,

Like one pair of shoes placed next to another.

Everything is evaluated by comparison to its peer;

A heart will reflect the reality of the heart it keeps company with.

[الْمَجْهُولِينَ]

فَإِنْ بُلِيتَ بِالْعَوَامِّ الْمَجْهُولِينَ .. فَأَدَبُ مُجَالَسَةِ الْعَامَّةِ: تَرْكُ الْخَوْضِ مَعَهُمْ فِي حَدِيثِهِمْ، وَقِلَّةُ الْإِضْغَاءِ إِلَى أَرَاخِيفِهِمْ، وَالتَّغافلُ عَمَّا يَجْرِي مِنْ سُوءِ أَلْفَاطِهِمْ، وَالْإِخْتِرَازُ عَنْ كَثْرَةِ لِقَائِهِمْ وَالْحَاجَةِ إِلَيْهِمْ، وَالتَّنْبِيهُ لَهُمْ عَلَى مُنْكَرَاتِهِمْ بِاللُّطْفِ وَالنُّصْحِ عِنْدَ رَجَاءِ الْقَبُولِ مِنْهُمْ.

[الْإِخْوَةُ وَالْأَصْدِقَاءُ]

وَأَمَّا الْإِخْوَةُ وَالْأَصْدِقَاءُ .. فَعَلَيْكَ فِيهِمْ وَظِيفَتَانِ:
أَحَدُهُمَا:

أَنْ تَطْلُبَ أَوَّلًا شُرُوطَ الصُّحْبَةِ وَالصَّدَاقَةِ، فَلَا تُؤَاخِ إِلَّا مَنْ يَصْلُحُ لِلْإِخْوَةِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَرْءُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ». فَإِذَا طَلَبْتَ رَفِيقًا لِيَكُونَ شَرِيكَكَ فِي التَّعَلُّمِ، وَصَاحِبَكَ فِي أَمْرِ دِينِكَ وَدُنْيَاكَ .. فَرَاعِ فِيهِ خَمْسَ خِصَالٍ:

الأولى: العقل.

فَلَا خَيْرَ فِي صُحْبَةِ الْأَحْمَقِ، فَإِلَى الْوَحْشَةِ وَالْقَطِيعَةِ يَرْجِعُ آخِرُهَا، وَقَدْ يَضُرُّكَ وَهُوَ يُرِيدُ أَنْ يَنْفَعَكَ، وَالْعَدُوُّ الْعَاقِلُ خَيْرٌ مِنَ الصَّدِيقِ الْأَحْمَقِ.
وَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ:

وَلَا تَصْحَبْ أَخَا الْجَهْلِ	وَإِيَّاكَ وَإِيَّاهُ
فَكَمْ مِنْ جَاهِلٍ أَرْدَى	حَلِيمًا حِينَ وَآخَاهُ
يُقَاسُ الْمَرْءُ بِالْمَرْءِ	إِذَا مَا هُوَ مَا شَاءَ
وَلِلشَّيْءِ مِنَ الشَّيْءِ	مَقَايِيسُ وَأَشْبَاهُ
وَلِلْقَلْبِ عَلَى الْقَلْبِ	دَلِيلٌ حِينَ يَلْقَاهُ

2. *Good Character*

Do not be friends with a person of bad character — that is, someone who cannot restrain his anger or control his desire.

Alqama al-‘Uṭāridī (may Allāh have mercy on him) summarized the traits of good character in the counsel he gave to his son when he was near to death:

O my son, if you wish to befriend someone, take as your friend a person who, if you serve him, protects and preserves you; if you spend time with him, beautifies you by his company; and if you are in financial need, provides for you. Take as your friend one who, if you extend your hand toward something good, assists you in it; if he sees you do something good, appreciates and remembers it; but if he sees you doing something bad, stops you from doing it. Take as your friend one who, when you say something, believes you; when you attempt something, accepts your leadership; and if you should dispute about something, prefers you to himself.

‘Alī ﷺ said in poetic form:

Verily, your true brother is he who is really with you,
Who will harm himself in order to benefit you,
And who, when the troubles of the time break you,
Will shatter himself to pieces in order to gather you together.

3. *Uprightness*

Do not befriend a wrongdoer who persists in committing a major transgression, because someone who fears Allāh would not persist in committing major transgressions. As for someone who does not fear Allāh Most High, you cannot be safe from his danger. Indeed, such a person changes as his objectives change.

Allāh, Mighty and Majestic, said to His Prophet ﷺ, “Do not obey someone whose heart We have made heedless of Our remembrance, who follows his inclinations, whose case has gone beyond all bounds” (Qur’ān 18:28).

So you must be wary of friendship with a wrongdoer, for witnessing wrongdoers and their transgressions on a regular basis will remove from your heart all sense of their enormity and make them seem insignificant. This is

الثانية: حُسنُ الخُلُقِ.

فَلَا تَصْحَبْ مَنْ سَاءَ خُلُقُهُ، وَهُوَ الَّذِي لَا يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ وَالشَّهْوَةِ.
وَقَدْ جَمَعَهُ عُلُقَمَةُ الْعُطَارِدِيِّ رَحِمَهُ اللَّهُ فِي وَصِيَّتِهِ لِابْنِهِ لَمَّا حَضَرَتْهُ الْوَفَاةُ فَقَالَ:
(يَا بُنَيَّ؛ إِذَا أَرَدْتَ أَنْ تَصْحَبَ إِنْسَانًا .. فَاصْحَبْ مَنْ إِذَا خَدَمْتَهُ صَانَكَ، وَإِذَا صَحِبْتَهُ
زَانَكَ، وَإِنْ قَعَدْتَ بِكَ مَوْنَةً مَانَكَ.
إِصْحَبْ مَنْ إِذَا مَدَدَتْ يَدَكَ إِلَى خَيْرٍ مَدَّهَا، وَإِنْ رَأَى مِنْكَ حَسَنَةً عَدَّهَا، وَإِنْ رَأَى
مِنْكَ سَيِّئَةً سَدَّهَا.
إِصْحَبْ مَنْ إِذَا قُلْتَ صَدَقَكَ، وَإِذَا حَاوَلْتَ أَمْرًا أَمَرَكَ، وَإِنْ تَنَازَعْتُمَا فِي شَيْءٍ
أَثَرَكَ).

وَقَدْ قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ رَجَزًا:

إِنَّ أَخَاكَ الْحَقَّ مَنْ كَانَ مَعَكَ وَمَنْ يَصُرُّ نَفْسَهُ لِيَنْفَعَكَ
وَمَنْ إِذَا رَيْبُ الزَّمَانِ صَدَّعَكَ شَتَّتَ فِيهِ شَمْلَهُ لِيَجْمَعَكَ

الثالثة: الصَّلَاحُ.

فَلَا تَصْحَبْ فَاسِقًا مُصِرًّا عَلَى مَعْصِيَةٍ كَبِيرَةٍ؛ لِأَنَّ مَنْ يَخَافُ اللَّهَ لَا يُصِرُّ عَلَى كَبِيرَةٍ،
وَمَنْ لَا يَخَافُ اللَّهَ لَا تُؤْمَنُ غَائِلَتُهُ، بَلْ يَتَغَيَّرُ بِتَغْيِيرِ الْأَغْرَاضِ.
قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا
وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾.

فَاخْذَرْ صُحْبَةَ الْفَاسِقِ، فَإِنَّ مُشَاهَدَةَ الْفَاسِقِ وَالْمَعْصِيَةِ عَلَى الدَّوَامِ تُزِيلُ عَنْ قَلْبِكَ
وَقَعَ الْمَعْصِيَةِ، وَتُهَوِّنُ عَلَيْكَ أَمْرَهَا .. وَلِذَلِكَ هَانَ عَلَى الْقُلُوبِ مَعْصِيَةُ الْغِيْبَةِ لِإِلْفِهِمْ

why the crime of backbiting has become acceptable to people's hearts and is taken lightly. If people were to see a gold ring or a silk garment being worn by a religious jurist, they would strongly disapprove of it, yet backbiting is a much more serious offense than that.

4. *Absence of Greed*

Do not befriend a person who is greedy for this [ephemeral] world. Friendship with someone who is greedy for this world is a lethal poison, for human nature is designed to imitate and follow [by example]; indeed, one person's nature may take from another without even realizing it. So keeping company with one who is fervently attached to this world increases your own greed for it, while being with someone who has renounced this world will encourage your own renunciation of it.

5. *Honesty*

Do not befriend a liar, for you will always face deception from him. He is like a mirage—he makes what is far seem near to you and what is near seem far.

You may not find all these five qualities existing together in those who are resident in the religious colleges, or those present in [spiritual] gatherings or mosques. So you have one of two choices: either opt for isolation and solitude, in which you will find peace and safety, or keep your interaction with your friends proportionate to the level of these qualities within them. This is accomplished by realizing that brethren are of three types:

- A brother for the sake of your Hereafter: seek from him only support in religious practices.
- A brother for the sake of your worldly life: seek from him nothing beyond good character.
- A brother who is simply agreeable company: seek from him nothing beyond being safe from his wickedness and evil.

There are three kinds of people:

- The first group is like nourishment: one cannot exist without it.
- The second is like medicine: one needs it from time to time.

لَهَا، وَلَوْ رَأَوْا خَاتَمًا مِنْ ذَهَبٍ أَوْ مَلْبُوسًا مِنْ حَرِيرٍ عَلَى فِقْهِهِ .. لَا شَتَدَّ انْكَارُهُمْ عَلَيْهِ،
وَالْغَيْبَةُ أَشَدُّ مِنْ ذَلِكَ.

الرَّابِعَةُ: الْحِرْصُ.

فَلَا تَصْحَبْ حَرِيصًا عَلَى الدُّنْيَا؛ فَصُحْبَةُ الْحَرِيصِ عَلَى الدُّنْيَا .. سُمْ قَاتِلٌ؛ لِأَنَّ الطَّبَاعَ
مَجْبُولَةٌ عَلَى التَّشْبِهِ وَالْإِقْتِدَاءِ، بَلِ الطَّبْعُ يَسْرِقُ مِنَ الطَّبْعِ مِنْ حَيْثُ لَا تَدْرِي.
فَمُجَالَسَةُ الْحَرِيصِ .. تَزِيدُ فِي حِرْصِكَ، وَمُجَالَسَةُ الزَّاهِدِ فِي الدُّنْيَا .. تَزِيدُ فِي
زُهْدِكَ.

الْخَامِسَةُ: الصَّدْقُ.

فَلَا تَصْحَبْ كَذَّابًا؛ فَإِنَّكَ مِنْهُ عَلَى غُرُورٍ، وَهُوَ مِثْلُ السَّرَابِ يُقَرِّبُ مِنْكَ الْبَعِيدَ وَيُبْعِدُ
مِنْكَ الْقَرِيبَ.

وَلَعَلَّكَ تَعْدُمُ اجْتِمَاعَ هَذِهِ الْخِصَالِ فِي سُكَّانِ الْمَدَارِسِ وَالْمَجَالِسِ وَالْمَسَاجِدِ.
فَعَلَيْكَ بِأَحَدِ أَمْرَيْنِ:

إِمَّا: الْعُزْلَةَ وَالْإِنْفِرَادَ؛ فَفِيهَا سَلَامَتُكَ، وَإِمَّا: أَنْ تَكُونَ مُخَالَطَتَكَ مَعَ شُرَكَائِكَ بِقَدْرِ
صَالِحِ خِصَالِهِمْ، وَذَلِكَ بِأَنْ تَعْلَمَ أَنَّ الْإِخْوَةَ ثَلَاثَةٌ:

- أَخٌ لِأَخْرَتِكَ؛ فَلَا تُرَاعِ فِيهِ إِلَّا الدِّينَ.
 - وَأَخٌ لِدُنْيَاكَ؛ فَلَا تُرَاعِ فِيهِ إِلَّا الْخُلُقَ الْحَسَنَ.
 - وَأَخٌ لِمَتَانَسَ بِهِ؛ فَلَا تُرَاعِ فِيهِ إِلَّا السَّلَامَةَ مِنْ خُبَيْثِهِ وَشَرِّهِ.
- وَالنَّاسُ ثَلَاثَةٌ:

- أَحَدُهُمْ: مِثْلُهُ مِثْلُ الْغِذَاءِ لَا يُسْتَغْنَى عَنْهُ.
- وَالْآخَرُ: مِثْلُهُ مِثْلُ الدَّوَاءِ يُحْتَاجُ إِلَيْهِ فِي وَقْتٍ دُونَ وَقْتٍ.

- The third is like an illness: it is never needed at all, yet the servant may be afflicted by it. Such people provide neither benefit nor agreeable company. One must simply be diplomatic with them until one is relieved of them. Nevertheless, observing such a person may bring great benefit if Allāh gives you the ability to see it; you see in his vices and low states what you find repugnant, and so you avoid these states. Indeed, the felicitous one is he who takes a warning from others, and the believer is the mirror of his fellow believer. It was said to Jesus (may Allāh send blessings and peace on him and on our prophet), "Who refined your character?" He answered, "No one refined my character. I rather saw the poor behavior of the ignorant one and I avoided it." Indeed he (may Allāh send blessings and peace on him and on our prophet) spoke the truth. For if people were to avoid in themselves what they find reprehensible in others, their characters would be refined without any need of a guide.

THE SECOND DUTY

To respect and fulfill the rights of companionship. Once you enter into a relationship, and friendship is established between you and your companion, you are responsible for fulfilling the duties demanded by that bond of friendship. And in fulfilling them, there are certain rules of conduct.

The Messenger of Allāh ﷺ said, "The likeness of two brothers is that of two hands: one washes the other" ('Irāqī from *Musnad al-Firdaws*). He ﷺ once entered a thick grove of trees and picked up two toothsticks, one bent, the other straight. With him was one of his Companions and the Prophet ﷺ gave the straight twig to him, keeping the bent one for himself. The Companion said, "O Messenger of Allāh, you are more deserving of the straight stick than I!" So he ﷺ said, "No one spends time in the company of a friend, even for short time in the day, without being questioned [later] about his companionship—regarding whether he fulfilled the right of Allāh Most High in it, or neglected to do so" (*Tafsīr al-Ṭabarī* 5:53).

The Messenger of Allāh ﷺ also said, "No two friends share each other's company, except that the kinder and more caring of the two toward the other is more beloved to Allāh, Mighty and Majestic" (similar in Ṭabarānī, *Al-Mu'jam al-Awsaṭ*).

- وَالثَّالِثُ: مَثْلُهُ مَثَلُ الدَّاءِ لَا يُخْتِاجُ إِلَيْهِ قَطُّ، وَلَكِنَّ الْعَبْدَ قَدْ يُبْتَلَى بِهِ، وَهُوَ الَّذِي لَا أُنْسَ فِيهِ وَلَا نَفْعَ مَعَهُ، فَتَجِبُ مُدَارَاتُهُ إِلَى الْخَلَاصِ مِنْهُ.

وَفِي مُشَاهَدَتِهِ فَائِدَةٌ عَظِيمَةٌ إِنْ وُفِّقَتْ لَهَا؛ وَهُوَ أَنْ تُشَاهِدَ مِنْ خَبَائِثِهِ وَأَحْوَالِهِ مَا تَسْتَقْبِحُهُ فَتَجَنَّبَهُ، فَالْسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ، وَالْمُؤْمِنُ مِنْ مِرَاةِ الْمُؤْمِنِ.

وَقِيلَ لِعِيسَى عَلَى نَبِينَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: مَنْ أَدَبَكَ؟ فَقَالَ: أَمَا أَذْنِبِي أَحَدًا، وَلَكِنْ رَأَيْتُ جَهْلَ الْجَاهِلِ فَتَجَنَّبْتُهُ.

وَلَقَدْ صَدَقَ عَلَى نَبِينَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

فَلَوْ اجْتَنَبَ النَّاسُ مَا يَكْرَهُونَهُ مِنْ غَيْرِهِمْ .. لَكَمَلَتْ آدَابُهُمْ وَاسْتَغْنَوْا عَنِ الْمُؤَدَّبِ.

الْوُظَيْفَةُ الثَّانِيَّةُ:

مُرَاعَاةُ حُقُوقِ الصُّحْبَةِ؛ فَمَهْمَا انْعَقَدَتِ الشَّرَكَةُ، وَانْتَظَمَتِ بَيْنَكَ وَبَيْنَ شَرِيكَكَ الصُّحْبَةُ .. فَعَلَيْكَ حُقُوقُ يُوجِبُهَا عَقْدُ الصُّحْبَةِ، وَفِي الْقِيَامِ بِهَا آدَابٌ.

وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْأَخَوَيْنِ مَثَلُ الْيَدَيْنِ .. تَغْسِلُ إِحْدَاهُمَا الْأُخْرَى».

وَدَخَلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْمَةً، فَاجْتَنَى مِنْهَا سِوَاكَيْنِ، أَحَدُهُمَا مُعَوَّجٌ، وَالْآخَرُ مُسْتَقِيمٌ، وَكَانَ مَعَهُ بَعْضُ أَصْحَابِهِ، فَأَعْطَاهُ الْمُسْتَقِيمَ وَأَمْسَكَ لِنَفْسِهِ الْمُعَوَّجَ، فَقَالَ: يَا رَسُولَ اللَّهِ؛ أَنْتَ كُنْتَ أَحَقَّ بِالْمُسْتَقِيمِ مِنِّي، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«مَا مِنْ صَاحِبٍ يَصْحَبُ صَاحِبًا وَلَوْ سَاعَةً مِنْ نَهَارٍ .. إِلَّا وَسَّيَلَ عَنْ صُحْبَتِهِ، هَلْ أَقَامَ فِيهَا حَقَّ اللَّهِ تَعَالَى، أَمْ أَضَاعَهُ».

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا اضْطَحَبَ اثْنَانِ قَطُّ إِلَّا وَكَانَ أَحَبُّهُمَا إِلَى اللَّهِ عَزَّ وَجَلَّ أَرْفَقَهُمَا بِصَاحِبِهِ».

The Etiquette of Friendship

The etiquette of friendship are: to give [your friend] preference in your wealth, or, if you cannot do this, to give freely out of your surplus wealth when he is in need; to provide swift assistance when he is in need, in person and without his having to request it; to keep his secrets; to conceal his faults; not to pass on people's criticism of him that would upset him; to pass on people's praise of him that would please him; to pay full attention when he speaks; not to pick apart his words [in argumentation]; to call him by the names he likes most; to praise him for what you know of his praiseworthy traits; to thank him for the favors he does for you; to defend him in his absence from all infringements upon his honor as you would defend yourself; to give him advice with gentleness and by subtle hints if he needs it; to pardon his slips and errors, and not to censure him; to pray for him in the ritual prayer, during his life and after his death; to remain loyal to his family and relatives after his death; to choose to make things easy for him by not burdening him with any of your own needs, so as to keep his heart free from your concerns; to express joy at all the happy occasions in his life and sadness at all calamities that afflict him; to be in your innermost heart just as you appear outwardly, so that you are truly sincere in your love for him, in private and in public; to be the one who initiates the greeting of peace when you meet him; to make room for him to sit in a gathering; to come out of the house to welcome him; to see him off when he leaves; to keep quiet while he is talking until he finishes, and to refrain from interrupting him.

In short, you should treat your friend exactly as you would like to be treated. For truly, the brotherhood of a person who does not love for his brother what he loves for himself is mere hypocrisy and will have evil consequences for him both in this world and the Hereafter.

These are the courtesies due to people in general that you do not know, and to those close friends who are your brothers.

ACQUAINTANCES

The third category is that of acquaintances. Be cautious of them, because you will not encounter antagonism except from people you are acquainted with. A true friend will help you, and someone you do not know at all will

الْإِيشَارُ بِالْمَالِ، فَإِنْ لَمْ يَكُنْ هَذَا .. فَيَبْذُلُ الْفَضْلَ مِنَ الْمَالِ عِنْدَ الْحَاجَةِ. وَالْإِعَانَةُ
بِالنَّفْسِ فِي الْحَاجَاتِ عَلَى سَبِيلِ الْمُبَادَرَةِ مِنْ غَيْرِ إِخْوَاجٍ إِلَى الْإِلْتِمَاسِ، وَكِتْمَانِ السَّرِّ،
وَسِتْرِ الْعُيُوبِ، وَالسُّكُوتُ عَنْ تَبْلِيغِ مَا يَسُوؤُهُ مِنْ مَذَمَّةِ النَّاسِ إِيَّاهُ، وَإِبْلَاجُ مَا يَسْرُهُ مِنْ
ثَنَاءِ النَّاسِ عَلَيْهِ، وَحُسْنُ الْإِضْغَاءِ عِنْدَ الْحَدِيثِ، وَتَرْكُ الْمُتَمَارَاةِ لَهُ، وَأَنْ يَدْعُوهُ بِأَحَبِّ
الْأَسْمَاءِ إِلَيْهِ، وَأَنْ يُثْنِيَ عَلَيْهِ بِمَا يَعْرِفُ مِنْ مَحَاسِنِهِ، وَأَنْ يَشْكُرَهُ عَلَى صَنِيعِهِ فِي حَقِّهِ، وَأَنْ
يَذُبَّ عَنْهُ فِي غَيْبَتِهِ إِذَا تَعَرَّضَ لِعَرَضِهِ كَمَا يَذُبُّ عَنْ نَفْسِهِ، وَأَنْ يَنْصَحَهُ بِاللُّطْفِ وَالتَّعْرِيفِ
إِذَا أَحْتَاجَ إِلَيْهِ، وَأَنْ يَغْفُو عَنْ زَلَّتِهِ وَهَفْوَتِهِ وَلَا يَعْتَبَ عَلَيْهِ، وَأَنْ يَدْعُو لَهُ فِي صَلَاتِهِ فِي
حَيَاتِهِ وَبَعْدَ مَمَاتِهِ، وَأَنْ يُحْسِنَ الْوَفَاءَ مَعَ أَهْلِهِ وَأَقَارِبِهِ بَعْدَ مَوْتِهِ، وَأَنْ يُؤَثِّرَ التَّخْفِيفَ
عَنْهُ فَلَا يُكَلِّفُهُ شَيْئًا مِنْ حَاجَاتِهِ، فَيُرَوِّحَ سِرَّهُ عَنْ مُهِمَّاتِهِ، وَأَنْ يُظْهِرَ الْفَرَحَ بِجَمِيعِ مَا
يَنَالُهُ لَهُ مِنْ مَسَرَّاتِهِ، وَالْحُزْنَ بِمَا يَنَالُهُ مِنْ مَكَارِهِهِ، وَأَنْ يُضْمِرَ لَهُ مِثْلَ مَا يُظْهِرُ؛ فَيَكُونَ
صَادِقًا فِي حُبِّهِ سِرًّا وَعَلَانِيَةً، وَأَنْ يَبْدَأَهُ بِالسَّلَامِ عِنْدَ إِقْبَالِهِ، وَأَنْ يُوَسِّعَ لَهُ فِي الْمَجْلِسِ،
وَأَنْ يَخْرُجَ لَهُ عَنْ مَكَانِهِ، وَأَنْ يُشَيِّعَهُ عِنْدَ قِيَامِهِ، وَأَنْ يَصُمْتَ عِنْدَ كَلَامِهِ حَتَّى يَفْرَغَ مِنْ
خِطَابِهِ، وَأَنْ يَتْرَكَ الْمُدَاخَلَةَ فِي كَلَامِهِ.

وَعَلَى الْجُمْلَةِ: فَيُعَامِلُهُ بِمَا يُحِبُّ لِنَفْسِهِ أَنْ يُعَامَلَ بِهِ. فَمَنْ لَا يُحِبُّ لِأَخِيهِ مَا يُحِبُّ
لِنَفْسِهِ .. فَأُخُوَّتُهُ نِفَاقٌ، وَهُوَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَبَالٌ.

فَهَذَا أَدَبُكَ فِي حَقِّ الْعَوَامِّ الْمَجْهُولِينَ، وَفِي حَقِّ الْأَصْدِقَاءِ الْمُؤَاخِينَ.

[الْمَعَارِفُ]

وَأَمَّا الْقِسْمُ الثَّالِثُ - وَهُمْ الْمَعَارِفُ - فَاحْذَرْ مِنْهُمْ، فَإِنَّكَ لَا تَرَى الشَّرَّ إِلَّا مِمَّنْ
تَعْرِفُهُ. أَمَّا الصَّدِيقُ .. فَيُعِينُكَ، وَأَمَّا الْمَجْهُولُ .. فَلَا يَتَعَرَّضُ لَكَ.

not trouble you. All the animosity you encounter, then, will come from your acquaintances, who express their friendship only with their tongues. You should therefore limit your acquaintances as much as possible.

If you have to socialize with acquaintances in a school, the central mosque, the local mosque, the market, or in the city, you must not belittle any of them, for, you do not know, they may be better than you. At the same time, you must not look at them with an eye of reverence because of their position in the world, as this could ruin you. In the sight of Allāh, this world, together with everything in it, is small and insignificant. Whenever your heart regards as great the people of worldliness, you have declined in the sight of Allāh Most High.

You must take care not to offer them your religion in order to attain what they have of this world. No one ever does so without being diminished in their eyes and, moreover, ending up deprived of what they have.

If they show you enmity, do not return their enmity, for you will never have the patience to fully requite them. You will end up losing your religion in animosity toward them, and your difficulties with them will be long and drawn out.

Do not relax and let your guard down with them when they honor you, and be wary of them when they praise you to your face or show affection for you. If you were to look into the reality of the situation, you would find that only one in a hundred of them [is sincere]. Do not expect them to treat you the same way in private as they do in public. Do not be surprised if they slander you in your absence. Do not get angry with them, because if you are fair and honest, you will find that you act the same way—even with your friends and your relatives, indeed, even with your teachers and your parents. For you mention about them in their absence what you do not say to their faces.

Do not covet their money or status, or hope for their support. The covetous person, in most cases, fails in the end to get what he wanted, and in the present is most certainly humiliated.

If you ask one of your acquaintances to do something for you, and he does it, thank Allāh Most High, and thank the person, too. If he does not manage to do it, do not rebuke him nor complain about it lest enmity develop. Rather, be like the believer, seeking out excuses for his brother, and not like the hypocrite, who searches for faults. Say, "Perhaps he was unable to do it for some reason I am not aware of."

وَأِنَّمَا الشَّرُّ كُلُّهُ مِنَ الْمَعَارِفِ الَّذِينَ يُظْهِرُونَ الصَّدَاقَةَ بِالسِّيَةِ .
فَاقْلِلْ مِنَ الْمَعَارِفِ مَا قَدَرْتَ .

فَإِذَا بُلِيتَ بِهِمْ فِي مَدْرَسَةٍ أَوْ جَامِعٍ أَوْ مَسْجِدٍ أَوْ سُوقٍ أَوْ بَلَدٍ .. فَيَجِبُ أَنْ لَا تَسْتَغْفِرَ مِنْهُمْ أَحَدًا، فَإِنَّكَ لَا تَدْرِي لَعَلَّهُ خَيْرٌ مِنْكَ، وَلَا تَنْظُرُ إِلَيْهِمْ بِعَيْنِ التَّعْظِيمِ لَهُمْ فِي حَالِ دُنْيَاهُمْ فَتَهْلِكَ؛ لِأَنَّ الدُّنْيَا صَغِيرَةٌ عِنْدَ اللَّهِ صَغِيرٌ مَا فِيهَا، وَمَهْمَا عَظُمَ أَهْلُ الدُّنْيَا فِي قَلْبِكَ .. فَقَدْ سَقَطَتْ مِنْ عَيْنِ اللَّهِ تَعَالَى .

وَأَيَّاكَ أَنْ تَبْذُلَ لَهُمْ دِينَكَ لِتَنَالَ دُنْيَاهُمْ، فَلَا يَفْعَلْ ذَلِكَ أَحَدٌ قَطُّ إِلَّا صَغُرَ فِي أَعْيُنِهِمْ، ثُمَّ حُرِمَ مَا عِنْدَهُمْ .

وَإِنْ عَادُوكَ .. فَلَا تُقَابِلُهُمْ بِالْعَدَاوَةِ، فَإِنَّكَ لَا تُطِيقُ الصَّبْرَ عَلَى مُكَافَأَتِهِمْ، فَيَذْهَبَ دِينَكَ فِيهِمْ، وَيَطُولَ عَنَاؤُكَ مَعَهُمْ .

وَلَا تَسْكُنْ إِلَيْهِمْ فِي حَالِ إِكْرَامِهِمْ إِيَّاكَ وَثَنَائِهِمْ عَلَيْكَ فِي وَجْهِكَ، وَإِظْهَارِهِمُ الْمَوَدَّةَ لَكَ، فَإِنَّكَ لَوْ طَلَبْتَ حَقِيقَةَ ذَلِكَ لَمْ تَجِدْ فِي الْمِثَّةِ إِلَّا وَاحِدًا .

وَلَا تَطْمَعُ أَنْ يَكُونُوا لَكَ فِي السِّرِّ وَالْعَلَنِ وَاحِدًا، وَلَا تَتَعَجَّبُ إِنْ ثَلَبُوكَ فِي الْغَيْبَةِ، وَلَا تَغْضَبُ مِنْهُمْ؛ فَإِنَّكَ لَوْ أَنْصَفْتَ وَجَدْتَ مِنْ نَفْسِكَ مِثْلَ ذَلِكَ حَتَّى فِي أَصْدِقَائِكَ وَأَقَارِبِكَ؛ بَلْ فِي أَسْتَاذِكَ وَوَالِدَيْكَ، فَإِنَّكَ تَذْكُرُهُمْ فِي الْغَيْبَةِ بِمَا لَا تُشَافَهُهُمْ بِهِ، فَاقْطَعْ طَمَعَكَ عَنْ مَالِهِمْ وَجَاهِهِمْ وَمَعُونَتِهِمْ، فَإِنَّ الطَّامِعَ فِي الْأَكْثَرِ خَائِبٌ فِي الْمَالِ، وَهُوَ ذَلِيلٌ لَا مَحَالَةَ فِي الْحَالِ .

وَإِذَا سَأَلْتَ وَاحِدًا حَاجَةً فَقَضَاهَا .. فَاشْكُرِ اللَّهَ تَعَالَى وَاشْكُرْهُ، وَإِنْ قَصَرَ .. فَلَا تُعَاتِبْهُ، وَلَا تَشْكِهِ فَتَصِيرَ عَدَاوَةً .

وَكَُنْ كَالْمُؤْمِنِ يَطْلُبُ الْمَعَاذِيرَ، وَلَا تَكُنْ كَالْمُنَافِقِ يَطْلُبُ الْعُيُوبَ . فَقُلْ لَعَلَّهُ قَصَرَ لِعُذْرٍ لَهُ لَمْ أَطْلِعْ عَلَيْهِ .

Do not admonish any of them unless you first see in him a willingness to accept it, lest he refuse to hear it from you and turn against you.

If one of them has made a mistake in some matter, and arrogantly refuses to take advice from anyone, do not teach them, for they may derive benefit from your knowledge and yet become your enemy—except when they have committed an act of disobedience in ignorance, in which case you should remind them of the truth gently, without being harsh.

If you see that they have done you an act of generosity or goodness, thank Allāh who has caused them to love you. But if you see something malicious from them, leave them to Allāh, Mighty and Majestic. Seek His protection from their harm, and do not censure them, nor say to them, "Don't you know who I am?" or "I am So-and-So the son of So-and-So," or "I am a very knowledgeable person." This is the speech of fools, and the most foolish person is one who deems himself upright and praises himself. You should know that Allāh, Mighty and Majestic, would not give them power over you except because of some sin you committed in the past. So seek Allāh's forgiveness for your sin, and realize that it is a punishment for you from Him.

Be among them as one who hears the true things they say and turns a deaf ear to their falsehoods, one who speaks about their good qualities and remains silent about their shortcomings.

Be wary of associating with the pseudo-jurists of your time, especially those who busy themselves with differences of opinion and disputation, for they will just be waiting for a disastrous turn of fortune to strike you out of envy. They will make conclusive judgments about you based on negative supposition, and will wink at one another about you [behind your back]. If you keep their company, they take account of your every slip, then confront you with them all when they are angry or during a debate. They do not help you when you stumble, forgive you when you slip, nor cover up any fault you may have. They take you to account over the most trivial, insignificant things, and envy you over [every blessing], great or small. They incite your brothers against you by tale-bearing, gossiping, and false accusation. If they seem pleased with you, outwardly they are all flattery; if they get angry, they reveal a deep inward resentment. They are externally clothed, but within they are wolves.

وَلَا تَعْظَنَّ أَحَدًا مِنْهُمْ مَا لَمْ تَتَوَسَّمْ فِيهِ أَوْ لَا مَخَايِلَ الْقَبُولِ، وَإِلَّا .. لَمْ يُسْمَعْ مِنْكَ،
وَصَارَ خَضَمًا عَلَيْكَ.

وَإِذَا أَخْطَأُوا فِي مَسْأَلَةٍ، وَكَانُوا يَأْتِفُونَ عَنِ التَّعْلِيمِ مِنْ كُلِّ أَحَدٍ .. فَلَا تُعَلِّمُهُمْ، فَإِنَّهُمْ
يَسْتَفِيدُونَ مِنْكَ عِلْمًا، وَيُضْبِحُونَ لَكَ أَعْدَاءً، إِلَّا إِذَا تَعَلَّقَ ذَلِكَ بِمَعْصِيَةٍ يُقَارِفُونَهَا عَنْ
جَهْلِ، فَادْكُرِ الْحَقَّ بِلُطْفٍ مِنْ غَيْرِ عُنْفٍ.

وَإِذَا رَأَيْتَ مِنْهُمْ كَرَامَةً وَخَيْرًا .. فَاشْكُرِ اللَّهَ الَّذِي حَبَّبَكَ إِلَيْهِمْ.

وَإِذَا رَأَيْتَ مِنْهُمْ شَرًّا .. فَكِلْهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَاسْتَعِذْ بِاللَّهِ مِنْ شَرِّهِمْ، وَلَا تُعَاتِبْهُمْ،
وَلَا تَقُلْ لَهُمْ: (لِمَ لَمْ تَعْرِفُوا حَقِّي) وَ(أَنَا فُلَانُ بْنُ فُلَانٍ)، وَ(أَنَا الْفَاضِلُ فِي الْعُلُومِ)؛ فَإِنَّ
ذَلِكَ كَلَامُ الْحَمَقِيِّ، وَأَشَدُّ النَّاسِ حِمَاقَةً مَنْ يُزَكِّي نَفْسَهُ وَيُثْنِي عَلَيْهَا. وَاعْلَمْ: أَنَّ اللَّهَ عَزَّ
وَجَلَّ لَمْ يُسَلِّطْهُمْ عَلَيْكَ إِلَّا لِذَنْبٍ سَبَقَ مِنْكَ، فَاسْتَغْفِرِ اللَّهَ مِنْ ذَنْبِكَ، وَاعْلَمْ أَنَّ ذَلِكَ
عُقُوبَةٌ مِنَ اللَّهِ لَكَ.

وَكَُنْ فِيمَا بَيْنَهُمْ سَمِيعًا لِحَقِّهِمْ، أَصَمًّا عَنْ بَاطِلِهِمْ، نَطُوقًا بِمَحَاسِنِهِمْ، صَمُوتًا عَنْ
مَسَاوِيهِمْ.

وَاحْذَرْ مُخَالَطَةَ مُتَفَقِّهِةِ الزَّمَانِ، لَا سِيَّمَا الْمُشْتَغِلِينَ بِالْخِلَافِ وَالْجِدَالِ مِنْهُمْ، فَإِنَّهُمْ
يَتَرَبَّصُونَ بِكَ لِحَسَدِهِمْ رَيْبَ الْمُنُونِ، وَيَقْطَعُونَ عَلَيْكَ بِالظُّنُونِ، وَيَتَغَامَزُونَ عَلَيْكَ
بِالْعُيُونِ، وَيُحْصُونَ عَلَيْكَ عَثْرَاتِكَ فِي حَالِ عِشْرَتِهِمْ، حَتَّى يَجْبَهُوكَ بِهَا فِي غَضَبِهِمْ
وَمُنَاطَرَتِهِمْ، لَا يَقِيلُونَ لَكَ عَثْرَةً، وَلَا يَغْفِرُونَ لَكَ زَلَّةً، وَلَا يَسْتُرُونَ لَكَ عَوْرَةً.

يُحَاسِبُونَ عَلَى النِّقِيرِ وَالْقَطْمِيرِ، وَيَحْسُدُونَ عَلَى الْقَلِيلِ وَالْكَثِيرِ، وَيُحَرِّضُونَ عَلَيْكَ
الْإِخْوَانَ بِالنَّمِيمَةِ وَالْبَلَاغَاتِ وَالْبُهْتَانِ.

إِنْ رَضُوا .. فَظَاهِرُهُمُ الْمَلَقُ، وَإِنْ سَخِطُوا .. فَبَاطِنُهُمُ الْحَقُّ.

ظَاهِرُهُمْ ثِيَابٌ، وَبَاطِنُهُمْ ذَنَابٌ.

This is the conclusion one comes to about them after observing the majority of them, except those whom Allāh Most High protects. To keep their company is to incur loss, and close association with them leads to utter failure.

If this is the judgment of one who affects friendship outwardly, what, then, of one who openly shows his enmity to you? Take the advice of the one who said:

Be cautious of your enemy once,
Yet be wary of your friend a thousand times;
For it may be that the friend will turn [against you],
And then knows better how to harm you.

It has been similarly said:

Your enemy may sometimes come from your friends,
So do not have too many friends!
For most of the diseases that you see,
Have their origins in eating and drinking.

And be as Hilāl ibn al-ʿAlā' al-Raqqī said:

When I forgave all and harbored no rancor toward any;
I relieved myself of the worry of enmity.
Indeed I give good greetings to my enemy upon seeing him,
So as to repel evil with salutations,
I display joy in meeting one I despise,
As if he has filled my heart with happiness.
I am not even safe with those I do not know
How then could I be safe with those who affect loving me?
People are an illness and their cure is abandoning them.
By harshness toward them, the bonds of brotherhood are cut.
So make peace with people, and you will be safe from the troubles they cause,
And be avid to acquire chivalrous traits;
Deal with people with good character, and be patient as long as you remain with them;
See no evil, hear no evil, speak no evil; be you circumspect.

هَذَا مَا قَطَعْتُ بِهِ الْمُشَاهَدَةَ مِنْ أَكْثَرِهِمْ إِلَّا مَنْ عَصَمَهُ اللَّهُ تَعَالَى، فَصُحِبَتْهُمْ خُسْرَانٌ،
وَمُعَاشَرَتُهُمْ خِذْلَانٌ.

هَذَا حُكْمٌ مَنْ يُظْهِرُ لَكَ الصَّدَاقَةَ .. فَكَيْفَ مَنْ يُجَاهِرُكَ بِالْعَدَاوَةِ؟
وَكُنْ كَمَا قِيلَ:

إِخْذَرْ عَدُوَّكَ مَرَّةً وَاحْذَرْ صَدِيقَكَ أَلْفَ مَرَّةٍ
فَلَرُبَّمَا انْقَلَبَ الصَّدِيقُ قُلٌّ فَكَانَ أَعْرَفَ بِالْمَضَرَّةِ
كَذَلِكَ قِيلَ:

عَدُوُّكَ مِنْ صَدِيقِكَ مُسْتَفَادٌ فَلَا تَسْتَكْثِرَنَّ مِنَ الصُّحَابِ
فَإِنَّ الدَّاءَ أَكْثَرُ مَا تَرَاهُ يَكُونُ مِنَ الطَّعَامِ أَوْ الشَّرَابِ

وَكُنْ كَمَا قَالَ هِلَالُ بْنُ الْعَلَاءِ الرَّقِّيُّ:

لَمَّا عَفَوْتُ وَلَمْ أَحْقِدْ عَلَى أَحَدٍ أَرَحْتُ نَفْسِي مِنْ هَمِّ الْعَدَاوَاتِ
إِنِّي أَحْيَيْ عَدُوِّي عِنْدَ رُؤْيَيْهِ لِأَدْفَعَ الشَّرَّ عَنِّي بِالتَّحِيَّاتِ
وَأُظْهِرُ الْبِشْرَ لِلْإِنْسَانِ أَبْغَضُهُ كَأَنَّهُ قَدْ مَلَأَ قَلْبِي مَسَرَّاتِ
وَلَسْتُ أَسْلَمُ مِمَّنْ لَسْتُ أَعْرِفُهُ فَكَيْفَ أَسْلَمُ مِنْ أَهْلِ الْمَوَدَّاتِ
النَّاسُ دَاءٌ، دَوَاءُ النَّاسِ تَرْكُهُمْ وَفِي الْجَفَاءِ لَهُمْ قَطْعُ الْأُخُواتِ
فَسَالِمِ النَّاسِ تَسْلَمُ مِنْ غَوَائِلِهِمْ وَكُنْ حَرِيصًا عَلَى كَسْبِ الْمُرُواتِ
فَخَالِقِ النَّاسِ وَاصْبِرْ مَا بَقِيَتْ لَهُمْ أَصَمَّ أَبْكُمْ أَعْمَى ذَا تَقِيَّاتِ

And be as some of the sages have said: Meet your friend and your enemy with the same face, one of contentment, neither lowering yourself to them in humiliation, nor looking up to them in awe. Have a dignified bearing without arrogance, and show humility without abasement. Take the middle course in all your matters, because both extremes in any matter are blameworthy. Do not look around from side to side [with self-conceit], nor constantly glance behind you. Do not stop and talk to every group you come across; and if you do sit down with them, do not sit in a restless manner. Make sure you avoid clasping your fingers together, playing with your beard or ring, picking your teeth, putting your finger up your nose, a lot of spitting or clearing your throat, swatting flies away from your face, and too much stretching or yawning, whether in front of people, in the ritual prayer, or elsewhere.

Rather, let the way you sit be quiet and calm, and your speech orderly and thought out well. Pay proper attention to the good conversation of the one speaking to you, without showing exaggerated amazement, and do not ask him to repeat himself. Remain silent when people are joking and telling stories. Do not speak about how proud you are of your children, your poetry, your mode of expression, your literary work, or other matters personal to you.

Do not go to great lengths to dress yourself up as a woman does, nor let yourself be unkempt and unruly, like a slave. Avoid wearing too much kohl [in your eyes] or being extravagant in your use of oil.

Do not insist upon having your needs met. Do not encourage anyone else to commit oppression. Do not inform your spouse or children, let alone anyone else, of the amount of your wealth; for if they consider it to be little, you will be of little importance to them, and if it is a lot, you will never satisfy them. Be strict with them without being harsh; and be lenient with them without being weak. Do not joke around with your male or female servants or your dignity will be lost.

In arguments with others, guard against your own ignorance and rashness. Consider well your points before you make them. Do not gesticulate too much, keep turning around to look at those behind you, or fall to your knees. Speak only when your anger has abated. If the ruler tries to befriend you and bring you close, be with him as you would the sharp edge of a spearhead.⁴⁴

Beware of the fair-weather friend, for he is the worst of enemies. And do not value your wealth more than your honor.

وَكُنْ كَمَا قَالَ بَعْضُ الْحُكَمَاءِ: (الْقَى صَدِيقَكَ وَعَدُوَّكَ بِوَجْهِ وَاحِدٍ وَهُوَ الرِّضَا، مِنْ غَيْرِ مَذَلَّةٍ لَهُمْ وَلَا هَيْبَةٍ مِنْهُمْ، وَتَوَقَّرَ مِنْ غَيْرِ كَبِيرٍ، وَتَوَاضَعَ مِنْ غَيْرِ مَذَلَّةٍ، وَكُنْ فِي جَمِيعِ أُمُورِكَ فِي أَوْسَطِهَا، فَكِلَا طَرَفِي قَصْدِ الْأُمُورِ ذَمِيمٌ، وَلَا تَنْظُرْ فِي عِطْفَيْكَ، وَلَا تُكْثِرِ الْإِلْتِفَاتِ، وَلَا تَقِفْ عَلَى الْجَمَاعَاتِ، وَإِذَا جَلَسْتَ .. فَلَا تَسْتَوِزْ، وَتَحْفَظْ مِنْ تَشْبِيكِ أَصَابِعِكَ، وَالْعَبَثِ بِلِحْيَتِكَ وَخَاتَمِكَ، وَتَحْلِيلِ أَسْنَانِكَ، وَإِذْخَالِ إِصْبَعِكَ فِي أَنْفِكَ، وَكَثْرَةِ بُصَاقِكَ وَتَنَخُّمِكَ، وَطَرْدِ الذُّبَابِ عَنْ وَجْهِكَ، وَكَثْرَةِ التَّمْطِي وَالتَّثَاوُبِ فِي وُجُوهِ النَّاسِ، وَفِي الصَّلَاةِ وَغَيْرِهَا.

وَلْيَكُنْ مَجْلِسُكَ هَادِئًا، وَحَدِيثُكَ مَنْظُومًا مُرْتَبًّا.

وَأَضِغْ إِلَى الْكَلَامِ الْحَسَنِ مِمَّنْ حَدَّثَكَ مِنْ غَيْرِ إِظْهَارٍ تَعْجِبُ مُفْرِطٍ، وَلَا تَسْأَلُهُ إِعَادَتَهُ، وَاسْكُتْ عَنِ الْمَضَاحِكِ وَالْحِكَايَاتِ، وَلَا تُحَدِّثْ عَنْ إِعْجَابِكَ بِوَلَدِكَ وَشَعْرِكَ وَكَلَامِكَ وَتَصْنِيفِكَ وَسَائِرِ مَا يَخْصُكَ.

وَلَا تَتَصَنَّعْ تَصْنُوعَ الْمَرْأَةِ فِي التَّرْيِينِ، وَلَا تَتَبَدَّلْ تَبَدُّلَ الْعَبْدِ، وَتَوَقَّ كَثْرَةَ الْكُحْلِ وَالْإِسْرَافَ فِي الدَّهْنِ.

وَلَا تُلَحَّ فِي الْحَاجَاتِ، وَلَا تُشْجِعْ أَحَدًا عَلَى الظُّلْمِ، وَلَا تُعْلِمْ أَهْلَكَ وَوَلَدَكَ - فَضْلًا عَنْ غَيْرِهِمْ - مِقْدَارَ مَالِكَ، فَإِنَّهُمْ إِنْ رَأَوْهُ قَلِيلًا .. هُنْتَ عَلَيْهِمْ، وَإِنْ كَانَ كَثِيرًا .. لَمْ تَبْلُغْ قَطُّ رِضَاهُمْ، وَاجْفُهُمْ مِنْ غَيْرِ عُنْفٍ، وَلَنْ لَهُمْ مِنْ غَيْرِ ضَعْفٍ، وَلَا تِهَازِلْ أَمَتَكَ وَلَا عَبْدَكَ فَيَسْقُطَ وَقَارُكَ.

وَإِذَا خَاصَمْتَ .. فَتَوَقَّ وَتَحْفَظْ مِنْ جَهْلِكَ وَعَجَلَتِكَ، وَتَفَكَّرْ فِي حُجَّتِكَ، وَلَا تُكْثِرِ الْإِشَارَةَ بِيَدِكَ، وَلَا تُكْثِرِ الْإِلْتِفَاتِ إِلَى مَنْ وَرَاءَكَ، وَلَا تَجُثُّ عَلَى رُكْبَتَيْكَ.

فَإِذَا هَدَأَ غَضَبُكَ .. فَتَكَلَّمْ. وَإِذَا قَرَّبَكَ السُّلْطَانُ .. فَكُنْ مِنْهُ عَلَى مِثْلِ حَدِّ السَّنَانِ. وَإِيَّاكَ وَصَدِيقَ الْعَافِيَةِ؛ فَإِنَّهُ أَعْدَى الْأَعْدَاءِ، وَلَا تَجْعَلْ مَالَكَ أَكْرَمَ مِنْ عِرْضِكَ.



This amount of advice should be enough for you, dear young one, at the beginning of [the path of] guidance. Experiment with it on yourself. It has three sections: a section on acting in obedience [to Allāh], a section on refraining from disobedience, and a section on relationships with creation. Taken together, these three elements fully encompass the servant's interactions with the Creator and His creation.

If you see it relevant to you, and you find your heart inclining toward it and desiring to act upon it, then know that you are a servant whose heart Allāh has illuminated with true faith and whose breast has been expanded to accept it.

And be absolutely certain that this beginning has an end, and behind it are spiritual secrets, depths [of understanding], types of knowledge, and unveilings. We have explained these matters in the *Revival of the Religious Sciences*, so make an effort to study it.

If, on the other hand, you find that your [lower] self considers these tasks too burdensome, and regards this kind of knowledge as too much trouble, asking you, How will this type of knowledge benefit you in the gatherings of scholars? When will it cause you to excel among your colleagues and peers? How will it raise your status in the meetings of leaders and ministers? How will it afford you connections [with noteworthy figures], [higher] earnings, and positions of rank in endowments or in the legal courts? — know, then, that Satan has misguided you and caused you to forget your destiny, which is to return [to Allāh] and your final abode [in the Hereafter]. So find a devil like yourself to teach you what you think will bring you to your goal. And know with certainty that any dominion [you may have] in your immediate locality, let alone in your town or country, will never be without troubles. Moreover, in exchange you will lose the everlasting dominion and eternal bliss in the proximity of the Lord of the Worlds.

He is enough for us, and the Best of Patrons. All praise be to Allāh, Lord of the Worlds. May Allāh continue to send blessings and abundant peace upon our Master Muḥammad, his Family and Companions, until the Day of Judgment.



فَهَذَا الْقَدْرُ يَا فَتَى يَكْفِيكَ فِي بَدَايَةِ الْهِدَايَةِ، فَجَرَّبَ بِهَا نَفْسَكَ فَإِنَّهَا ثَلَاثَةُ أَقْسَامٍ:

- قِسْمٌ فِي أَدَاءِ الطَّاعَاتِ،

- وَقِسْمٌ فِي تَرْكِ الْمَعَاصِي،

- وَقِسْمٌ فِي مُخَالَطَةِ الْخَلْقِ.

وَهِيَ جَامِعَةٌ لِجَمَلِ مُعَامَلَةِ الْعَبْدِ مَعَ الْخَالِقِ وَالْخَلْقِ.

فَإِنْ رَأَيْتَهَا مُنَاسِبَةً لِنَفْسِكَ، وَرَأَيْتَ قَلْبَكَ مَائِلًا إِلَيْهَا، رَاغِبًا فِي الْعَمَلِ بِهَا .. فَاعْلَمْ أَنَّكَ عَبْدٌ نَوَّرَ اللَّهُ بِالْإِيمَانِ قَلْبَكَ، وَشَرَحَ لَهُ صَدْرَكَ.

وَتَحَقَّقْ أَنَّ لِهَذِهِ الْبَدَايَةِ نِهَايَةً، وَوَرَاءَهَا أَسْرَارٌ وَأَغْوَارٌ وَعُلُومٌ وَمُكَاشَفَاتٌ، وَقَدْ أَوْدَعْنَاهَا كِتَابَ «إِحْيَاءِ عُلُومِ الدِّينِ»، فَاشْتَغِلْ بِتَحْصِيلِهِ.

وَإِنْ رَأَيْتَ نَفْسَكَ تَسْتَقِيلُ الْعَمَلَ بِهَذِهِ الْوُظَائِفِ، وَتَسْتَكْثِرُ هَذَا الْفَنَّ مِنَ الْعِلْمِ، وَتَقُولُ لَكَ أَنِّي يَنْفَعُكَ هَذَا الْعِلْمُ فِي مَحَافِلِ الْعُلَمَاءِ، وَمَتَى يُقَدِّمُكَ هَذَا عَلَى الْأَقْرَانِ وَالنُّظَرَاءِ، وَكَيْفَ يَرْفَعُ مَنْصِبَكَ فِي مَجَالِسِ الْأُمَرَاءِ وَالْوُزَرَاءِ، وَكَيْفَ لَهُ أَنْ يُوصِلَكَ إِلَى الصَّلَةِ وَالْأَرْزَاقِ وَوِلَايَةِ الْأَوْقَافِ وَالْقَضَاءِ؟ .. فَاعْلَمْ أَنَّ الشَّيْطَانَ قَدْ أَغْوَاكَ، وَأَنَسَاكَ مُنْقَلَبَكَ وَمَثْوَاكَ.

فَاطْلُبْ شَيْطَانًا مِثْلَكَ لِيُعَلِّمَكَ مَا تَظُنُّ أَنَّهُ يُوصِلُكَ إِلَى بُغْيَتِكَ.

ثُمَّ اْعْلَمْ: أَنَّهُ قَطُّ لَا يَصْفُو لَكَ الْمُلْكُ فِي مَحَلَّتِكَ، فَضْلًا عَنْ قَرِيَّتِكَ أَوْ بَلَدِكَ، ثُمَّ يَفُوتَكَ بِهِ الْمُلْكُ الْمُقِيمُ وَالنَّعِيمُ الدَّائِمُ فِي جِوَارِ رَبِّ الْعَالَمِينَ.

وَهُوَ حَسْبُنَا وَنَعْمَ الْوَكِيلُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ

وَالِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا إِلَى يَوْمِ الدِّينِ.