The BEGINNING of GUIDANCE

Complete Arabic Text with Facing English Translation

ABU HAMID AL-GHAZALI

Translated by
Mashhad Al-Allaf

White Thread Press
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The Imām and Proof of Islam
ABŪ ḤĀMID AL-GHAZĀLĪ

Translated by
Dr. Mashhad Al-Allaf

Revised and Edited by
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دَيْلَ اِنَّ هُدَى اللَّهِ هُوَ الْهَدَىُ

*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 ‘Irāqi’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
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 Shāfiʿī school. However, some divergences with the Shāfiʿī 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 Ḥanafi 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. Āmin.

Abdur-Rahman ibn Yusuf Mangera
London, Jumādā ‘1-Ākhira | May 2010
Contents

Translator’s Preface 11
Author’s Introduction 16

Part One
On Obedience 24

The Etiquette of Waking from Sleep 26
The Etiquette of Using the Lavatory 28
The Etiquette of Ablution 30
The Etiquette of the Ritual Bath 36
The Etiquette of the Dry Ablution 38
The Etiquette of Setting Out for the Mosque 38
The Etiquette of Staying in the Mosque until Sunrise 40
The Etiquette of the Time from Sunrise to Midday 50
  1. Seeking Useful Knowledge 52
  2. Worship 54
  3. Good Works 54
  4. Earning a Living and Protecting Religion 54
The Etiquette of Preparation for the Other Prayers 58
The Etiquette of Sleep 64
The Method and Etiquette of Ritual Prayer 68
The Etiquette of Leading and Following in the Prayer 76
The Etiquette of Friday 80
The Etiquette of Fasting 84

Part 2
On Refraining from Disobedience 90

The Sins Committed with the Limbs 90
The Eyes 92
The Ears 92
The Tongue
1. Lying
2. Breaking a Promise
3. Backbiting
4. Disputation, Argumentation, and Competitive Debate
5. Ascribing Goodness to Oneself
6. Cursing
7. Supplication against Creation
8. Jesting, Ridiculing, and Making Fun of People
The Stomach
The Private Parts
The Hands
The Feet

THE SINS OF THE HEART
Envy
Ostentation
Conceit, Arrogance, and Pride

Part 3
THE ETIQUETTE OF COMPANIONSHIP WITH THE
CREATOR AND WITH CREATION 128

The Etiquette with Allah Most High
The Etiquette of the Scholar
The Etiquette of the Student
The Etiquette of the Child with Parents
People You Do Not Know
Friends and Brothers
1. Intellect
2. Good Character
3. Uprightness
4. Absence of Greed
5. Honesty
The Etiquette of Friendship
Acquaintances

Appendix: Transliteration
Notes
Abū Ḥāmid al-Ghazālī (Biography)
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 (Iḥyāʾ ‘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 Iḥyāʾ, 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 Fuʾād al-Dīn al-Sāmurrāʾī. 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. Muḥammad 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 Mufti 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.
Translator's Preface

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, Āmin.

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
بدارةهoho لـ المدارسة

الإمام حجة الإسلام أبو حاميد محمد الغزالي
IN THE NAME of Allah, Most Gracious Most Merciful. All praise be to Allah, as much as is His right to be praised. And peace and blessings be upon Muhammad, 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 Allah ﷺ said, “Indeed, whoever helps with a sin by even half a word is a partner in it” (‘Iraqi from Musnad al-Daylami).

But if, in seeking knowledge, your intention and aim, between Allah 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.
نазвание الكتاب

يُسْمِعُ اللهُ الرَّحْمَنُ الرَّحِيمُ. Ал-حمد للهِ حَقّ خَمیْدِهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ رَسُولِهِ

وَعِبْرِيْهِ، وَعَلِيَّ أَلِيَّ وأَصْحَابِيْهِ مِنْ بَعْدِهِ.

أَمَّا بَعْضُهُ: فَأَعْلَمُ أَنَّهَا الْحَرِيضُ عَلَى اِتِّبَاعِهِ، الْمُطْهِرُ مِنْ نَفْسِهِ صِدْقُ الرَّغْبَةِ فِيهِ،

وَقَرْطُ التَّعْطِشِ إِلَيْهِ: أَنَّكَ إِنْ كُنتَ تَقِسَدُ بِتْلَبِّبِ الْعَلَمِ الْمَنَافِسِ، وَالْمُباَنِةَ، وَالْتَقْدِيمُ عَلَى

الأَقْرَانِ، وَإِسْتِبَالَةَ وَجُوْرُ الْنَّاسِ إِلَىٰ، وَجُمْعَ حُطَامَ الدِّينِي، فَأَنْتَ سَاعَ فِي هَذِهِ دِينْكِ،

وَإِهَالَكَ نَفْسِكَ، وَبَينَ عَشْرَيْكَ بِذَنُوبِكَ.

فَقَصَفَتْكِ خَاسِرَةً، وَتَبْجُرْتُك بَائِرَةً، وَمُعاَلِمْكَ مُعْمَنٌ لَّكَ عَلَى عِصِيَانِكَ، وَشَرِيْكُ لَكَ

فِي خَسَرْتِكَ، وَهُوَ كَبَانَعٌ سَيْفٍ مِنْ قَاطِعٍ طَرِيقٍ كَمَا قَالَ صَلِّي اللهُ عَلَيْهِ وَسَلَّمُ: وَمَنْ أَعَانَ

عَلَى مَعْصِيَةٍ وَلَوْ بَشَّرَتْ كِتَابٌ، كَانَ سَرِيْكَا فِيهَا.

وَإِنْ كَانْتَ نَبِيٌّ وَقَضَدْكُ فِيْهَا نَبِيٌّ وَبِيْنِ اللهِ تَعَالَى مِنْ تَعْلُمِ الْعَلَمِ: الْهِدَايَةُ دُونَ

مِجَارِدِ الرَّوْاْئِيْةَ، فَأَبْشِرْ: إِنَّ الْمَلَائِكَةِ بَتْسِطُ لَكَ أَجُنْحَتِهَا إِذَا مَشْأَيْتَ، وَجِيْهَاتُ الْبَحْرِ

تُسْتَغْفُرُ لَكَ إِذَا مَشْأَيْتَ.

وَلَكِنْ يَنْبِيُّ لَكَ أَنَّ تَعْلَمُ قَبْلُ كُلّ شَيْءٍ أَنَّ الْهِدَايَةَ الَّتِي هِيَ كَمْرَةُ الْعَلَمِ، لَهَاٰ بِدَايَةٌ

وَِيْهَايَةٌ، 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 hadiths 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-Daylami); 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-İmān) (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 Ḥibbān; similar in Ṣaḥmād).

Then beware, O destitute one, of following Satan’s disingenuous advice and being roped in by his deceit.
ولا وصول إلى نهائيتها إلا بعد إخفاق بدايةها، ولا عثور على نابضتها إلا بعد الوقوف على ظاهرها.
وها آنا مشير على سبيل البداية الهمدانية، يتجرب فيها تفسك، وتنتجن بها قلبك، فإن صادفت قلبك إليها مانعًا، وتفسك بها مطاوعة، ولها قابلة، فقدوناك والتطلع إلى النهائيات، والتغلغل إلى بحار العلم.
وإن صادفت قلبك عند موازنتيك إياه بما سوقيا وبالعمل بمعتماما معتادا، قاعلم أن تفسك الملائمة إلى علم الفنون الأمارة بالسوء، وقد النهضت مطيعة للشيطان اللعين، ليذللك يقبل غرورا، فيستدرك بك بمكيديته إلى غمرة الهلاك، وقصده أن يبرز عليك الشر في معرق الخير حتى يلخصك بالأخيرين أعمالا الذين صل سعيهم في الحياة الدنيا، وهم يحسبون أنهم يجعلون صعنا.
ويعن ذلك يبلو عليك الشيطان فضل العلم ودرجة العلماء، وما ورد فيه من الأخبار والآثار، وينهيك عن قوله صلى الله عليه وسلم: «من ازداد علمًا لزم بهدأ، لم يزد من الله إلا بعدا».
وعن قوليه صلى الله عليه وسلم: «إن أشد الناس عذابا يوم القيامة عاليا لم يتفقه الله بعلمه»، وكان صلى الله عليه وسلم يقول: «أَلْلَهُمَّ إِنِّي أَعُوذ بِكَ مِن عَلَمٍ لَا يَتَقُدُ وَقَلْبٍ لا يَخْشَعُ وَعَمَلٍ لَا يَرْفَعُ وَدَعَاءٍ لَا يَسْمَعُ».
وعن قوليه صلى الله عليه وسلم: «مررت ليلة أخرى بي إلى السماوات بأقوام مرقص شفاههم بمقارين من نار، فقلت: من أنتم؟ فقالوا: كنا نتأمر بالحير ولا نأتيه وننهى عَن الشِّرَّ وتأتيه».
فإياك يا مسكين أن تدعين ليزويره، وتندلِّي يحبِّل غروره.
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 Allah 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 Allah 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 Allah, 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 Allah Most High: “O you who believe! Why say you that which you do not? Most loathsome is it in the sight of Allah that you say what you do not” (Qur’an 61:2–3).

He is one of those about whom the Messenger of Allah 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 Allah?” He ﷺ said, “Evil scholars.”
قوله لملجاه: حيث لم يتعلم مرة واحدة، وطلب للعلماء حيث لم يتعلم بعمله ألف مرة.
واعلم رحمك الله: أن الناس في طلب العلم على ثلاثي أحوال:
- رجل طلب العلم ليزدهر معذراً إلى المعاد، ولم يقصد به إلا أزمة الله تعالى والمدار الآخرين.
- فهذا من الفائزين.
وزجل طلبه ليجعل به على حياته العاجلة، ويبدل به الجر والجنا والمال، وهو عالم بذلك، مستشعر في كله ركاكة كتابه، وخسسة مقصداً.
فهذا من المتخاطرين.
فالعالم أن عاجلة أجلها قبل النوبة، حسب عليه شوى الخاتمة، وأيضاً أمره في خطر المشيئة.
فإن وفق للنوبة قبل حلول الأجل، وأضاف إلى العلم العمل، وتدارك ما قرط منه من الخلل.
التحقيق بالذاتين، فإن النائب من الذئب، كم من لا ذنب له.
وزجلثالث استحوذ عليه الشيطان، فاتخذ علمًا دريعة إلى التكاثر بالمال، والتفاخر بالجناة، والتعزز بكثرته الأتباع، يدخل عليه كل مدحل، يقظ من الدين وطرة، وهو مع ذلك يضمر في نفسه أن عند الله بمكان، لاتسمايه بسمة العلامة، وترسمه يرسومهم في الز locker والمتنقي، مع كناله على الدينية طاهرًا وباطنًا.
فهذا من الهاكين، ومن الحمطي المغورين، إذ الرجاء مقطع عن تويته، لطية أنه من المحسنين، وهو يغافل عن قول الله تعالى.
يا أنها الدين إذن آمنوا ليتقولون ما لا تفعلون، كبر مقتًا عند الله أن تقولوا ما لا
تعلمون.
وهو ممن قال فيهم رسول الله صلى الله عليه وسلم:
"أن أمن عشير الدجال أخوف علىكم من الدجال". قيل: ومن هم يا رسول الله؟
قال: "علاء السوء".
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.
وهذا لأن الناس غالبًا الإضلال، ويُمثل هذا العالم - إن صرف الناس عن الدين، بليغانهم ومقاليه - فهو ذائع لهم إثناً بأنفسه وأخواله، ولسان الحالة أطلق من لسان المقال، وطاعتناس إلى المساعدة في الأعجوبة أميل منها إلى المتابعة في الأقوال.

فَكَأَسْتَنَدَ دُوَّارًا مَّعْرُورًا بأعجوبة أكثر منا أصلحها بأقواله؛ إذ لا يستجزئ الجاهل على الرغبة في الدنيا إلا بإستبزارة العلماء، فقد صار علمهم سبيلاً لإجرأة عبادة الله على معاصرهم، ونفسه الكاهنة مدينة مع ذلك تمنيه وترجيه، وندعوه إلى أن يُمن على الله يعلمه، وتحيل إليه نفسه الأمارة أن يكون خير من عباده.

فَكَأَنَّ أَيْتَاء الطلق من الفريق الأول، واحذرأ أن تكون من الفريق الثاني، فكم من مسؤول عاجلة الأجل قبل التوبة فخفير، وياكَدًّا ثم إياك أن تكون من الفريق الثالث، فثُزَبَّكُم، لا ترجى منَّهُم فلا تَحَكَ، ولا يُتَبَطَّرُ صلاحتك.

* 

فإن قلت: قن بيدائياً الهدائية لأحَبَّ تفسير فهاب؟
قالعلمه: أن بيدائينها ظاهر النقوى، ويهايتها باطن النقوى، فلا عافية إلا للفتوى، ولا هذا إلا للمتقين.
والنتوى عبارة عن أمثال أوامير الله تعالى، واجتناب نواحيه.
فُهَّما قساحان، وأنا أشير عليك بجمل مختصرة من ظاهر علم التقوى في التقى في الفسيفساء.
جمعًا.
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).
إِعْلَمَّ: أَنَّ أُوْلَٰى‏ اللّٰهِ تَعَالَى فَرَائِضُ وَتَوَايَلٌ.

فَقَالَ نَّصْرُ: رَّسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللّٰهُ عُزَّ وَجَلَّ: مَا تَقَرَّبَ إِلَى الْمَتْقُرِّبٍ بِمُثْلِ أَدَاءٍ مَا افْتَرَضَهُ عَلَيْهِمْ، وَلَا يُرَالُ الْعَبْدُ يَتَقَرَّبُ إِلَى الْتَوَايَلِ حَتَّى أَحْبَاهُ، فَإِذا أَحْبَاهُ كَنَّى سَمَاعَةُ الَّذِي يَسْمَعُ بِهِ، وَبِصَرَّ الَّذِي يَبْصُرُ بِهِ، وَلِسَانَةُ الَّذِي يُنْطِقُ بِهِ، وَيَدَهُ الَّتِي يُطْلِبُ بِهَا، وَرِجَالٌ الَّذِي يَرْضَى يَبَا».  

وَلَنْ نُنْصَلِ آنِيًا الطَّالِبُ إِلَى الْقِيَامِ بِأُوْلَٰي‏ اللّٰهِ تَعَالَى إِلَّا بِمَراَجِعَةٍ قَلْبِكَ وَجُوَّارِكَ  

فَأَعْلَمْ: أَنَّ اللّٰهَ تَبَارَكَ وَتَعَالَى مُطَلَّعٌ عَلَى صَمِيرُكَ، وَمُشْرَفٌ عَلَى ظَاهِرِكَ وَبَاطِنكَ،  

وَمُحِيطُ بِجَمِيعِ خَطْرَاتِكَ وَلِحَظَاتِكَ وَحُطَّوَاتِكَ، وَسَائِرَ سَكَانِكَ وَحُورَاتِكَ، وَأَنَّكَ  

في مُحَالَتِكَ وَحَلَوَاتِكَ مُتَرَّدُونَ بِبِنَانِ يَدِكَ، فَلا يَسَكَنُ فِي السُّلْكِ وَالْمُلْكِ وَسَاكِنُ وَلا  

يَتَحْرُكُ مَتَحْرِكٌ إِلَّا وَجَبَرُ السَّحَاءَاتِ وَالأَرْضِ مُطَلَّعٌ عَلَيْهِ، «يَعْلَمُ حَائِثَةَ الأَعْيُنِ وَمَا  

جُبَّيْحُ الصُّدُورِ» وَ«يَعْلَمُ السَّرِّ 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.
فَأَتَدَبَّ أَبيَّا الْمِسْكِينَ ظَاهِرًا وَبِائِتَ النَّبِيَّ عَلَيْهِ السَّلاَمَ، تَأَذِبُ الْعَيْبَ الْذِّلِيلِ الْمُذْنِيبِ في حُضْرَةَ الْحَجَّاجِ الرَّفَعِيَّ، وَاجْتَهِدَ أَنْ لَا يَرَكَّ مُؤَلَّاً خَيْرَتُهُ، وَلَا يَفْقَهُ كَخَيْرَتُهُ أَمْرَكَ، وَلَنْ تَقِدَرْ عَلَى ذَلِكَ إِلَّا أَنْ تَتَّبَعَ أَوْفَانَاكَ، وَتَنْسَبُ أُوْزَاكَ مِنْ صَبَاحِكَ إِلَىٰ مَساَيَّكَ.

فَأَضْعَفْ إِلَيْهِ مَا يَلْقَى إِلَيْهِ مِنْ أَوْامِرِ اللَّهِ عَلَيْكَ مِنْ جِنَينَ تَسْتَبِّيظُ مِنْ مَناَكِبِي إِلَىٰ وَقْتِ رَجُوعِكَ إِلَى مَضْجُوعِكَ.

فَضَّلَ فِي أَداَبِ الإِسْتِبْيَاطِ مِنَ النَّوْمِ
فَإِذَا اسْتَبِيظَتْ مِنَ النَّوْمِ . . . فَاجْتَهِدَ أَنْ تَسْتَبِّيظَ بِقِبْلَ طَلْوَعِ النَّهْرِ، وَلِكِنْ أَوْلَى مَا يُجِبِّرُ عَلَى قَلْبِكَ وَلَسْانِكَ ذِكْرُ اللَّهِ عَلَىٰ

فَقُلْ عِنْدَ ذَلِكَ:
الَّحَمْدُ للهِ الَّذِي أُحْيِيَنَا بَعْدَمَا مَاتَنَا وَإِلَيْهِ النُّشُورُ، أَصْبِحْنَا وَأَصْبِحَ النُّمُلَّكُ اللَّهُ،
وَالْعَظْمَةُ وَالسَّلَاطُنُ اللَّهُ، وَالْهُدَايَةُ وَالقُدْرَةُ اللَّهُ.
أَصْبِحْنَا عَلَى فِضْرَةِ الإِسْلاَمِ، وَعَلَى كُلِّ مِنْ أَكْلِ الْإِخْلاَصِ، وَعَلَى دِينِنَا مُحْتَقَدٍ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مَلِيَّةِ أَبِنَا إِبْرَاهِيمُ حَيَّيْنَ مُسْلِمِي وَمَا كَانَ مِنَ المُشْرِكِينَ.
أَلَّهُمَّ، بَلْ أَصْبِحْنَا، وَبَلْ أَمْسِكْنَا، وَبَلْ نَحْيَا، وَبَلْ نَمُوتُ، وَأَلَّهُمَّ النُّشُورُ
أَلَّهُمَّ، إِنَّا نَسْأَلُكَ أَنْ نَتَبَحَّثَنَا فِي هَذِهِ الْيَوْمِ إِلَى كُلِّ خَيْرٍ، وَنَعْذَرُ بَكَ أَنْ نَنْجِرَحْ فِي هَيْبَةٍ سَوَءٍ أَوْ نَجِرُهَا إِلَى مَشْيَٰلٍ أَوْ يَجِرُهَا أَحَدٌ إِلَيْتَا.
تَسْأَلُونَ خَيْرَ هَذَا الْيَوْمِ، وَخَيْرَ مَا فِيهِ، وَنَعْذَرُ بَكَ مِنْ شَرَّهُ، وَمَرُّ مَا فِيهِ.
فَإِذَا لَبِسْتُ تِبَانَكَ . . . فَأَنْبُوْيَهُ إِمْتِيَالُ أَمْرُ اللَّهِ عَالِيٌّ فِي سُنُّهِ عَوْزِهِ، وَأَخْذُ أَنْ يَكُونَ قَضْدُكَ مِنْ لِياسِكَ مَرَاءَةُ الْخَلْقِ فَتَخْتُمُ. 
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 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.
باب أئام دخول الحج

 فإذا قصدت بيت الماء لقضاء الحاجة فلا قدم في الدخول: يخرج اليسرى، وفي الخروج: يخرج اليمين، ولا تستضحب شيئاً عليه اس름 الله تعالى واسم رسوله، ولا تدخل خاير الرأس، ولا حاكي القدمين.

 وقيل عند الدخول: باسم الله، أعوذ بالله من الرجس النجسي، الخبيث المخيف، الشيطان الرجيم. وقيل عند الخروج: أعفِركم، الحمد لله الذي أذهب عنني ما يوجبني، وأبقى على ما ينفعني.

 ويتبع: أن نعبد النيل قبل قضاء الحاجة، وأن لا تستضحب بالأماء في موضع قضاء الحاجة، وأن تستستر من الولء بالتنحش والدشر (ثلاثة)، وأبهر اليد على أسفل القيض.

 فإن كنت في الصحراء، فاتبع عن أعيان الناظرين، واستشير بسيئين إن وجدته، ولاتكشف عورتك قبل الانتهاء إلى موضع الجلوس، ولا تستقبل الشمس ولا القمر ولا تستديرها، ولا تستقبل قبلة ولا تستديرها، ولا تجلس في متحارت الناس، وليضفهم، ولا تجلس في الناء الراكد ولا تحت الشجرة المثمرة ولا في الجهر. واصدر الأرض الصبرة ومهدب الرجاء اختباراً من الرساش لقوله صلى الله عليه وسلم: "إني عامة الوسواس مني، واتكلى في الجلوس على الرجل البسيط، ولا تليل قتالاً إلا عن ضرورة وإجتمع في الاستنجاء بين استعمال الحج وألما، فإذا أدرت الإقتصار على أذى هما فأصل".

 وإن أدرت الإقتصار على الحجر، فعليك أن تستعمل ثلاثة أحجار طاهرة متشابهة، لبئين تستصحها بيها محل النجري، بحيث لا تنتقل النجاسة عن موضعها، وكذلك تستصح القضيف في ثلاثة مواضع من حجر، فإن لم يحصل الإنشاء بثلاثة أحجار، فنsmouth سواء إلى أن تنفي بالآوطن، فالأيام مستحبة، والإنشاء واجب.
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” (Bayhagi). 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” (Ahmad).

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).
ولا تستنج إلا بالليد البشري.
وقال عند الفراغ من الاستنجاء: أنتم لهم طهر قلبي من النفاق، وخصوصاً فرحي من القواجي. وأذلك يذكى بعد تمام الاستنجاء بالأرض أو بخليط ثم اغسلها.

باب آداب الوضوء
إذا قرعت من الاستنجاء فلا تترك السوادك فإنه مطهرة للغم، ومرضاة للرب.

وصلاة السوادك أفضل من سبعين صلعة بغير سواك.
وروي عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لولا أن أتسب على أمتي لأمرهم بالسوادك في كل صلاة وغدة صلة لله عليه وسلم" "أمرت بالسوادك حتى حشيت أن يكتب علي.

ثم الجليس إلى الوضوء مستقلاً الفينة على موضوع مرتين كي لا ينصب الراساش.
وقال: "بسم الله الرحمن الرحيم، رب أن وجدت من همك الشياطين، وأعوذ بك رب أن تحضرن"

ثم أغسل يديك (ثلاثًا) قبل أن تدخلهما الإناء، وقل: "اللهم إن آسألك الربم، وبركة، وأعوذ بك من الشموع والهلكة.

ثم أبو رفع الحديث أو استباحة الصلاة.
ولا ينبغي أن تغزب يديك قبل غسل الوجه، فلا يصبح وضوءك.
ثم خذ غزصة لفلك ومضمضس بها (ثلاثًا)، وبالغ في رده إلى الماء إلى الغلصم إذا أن تكمن صائبة، وقل: "اللهم أعيوني على ثلاثه كتابك وكررة الذكر لست، وتبييني بالقول النائب في الحياة الدنيا وفي الآخرة".
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.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
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. Say: O Allah! Make me of those who listen to the Word (of Allah) and take it in the best way. O Allah! 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 (sirāt) 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 Allah alone, Who has no partner, and I bear witness that Muhammad is His servant and His Messenger. Glory and praise be to You, O Allah; 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 Allah, 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. His ablution will be stamped with a seal of approval, and will ascend to beneath the Throne, where it will stay, glorifying Allah 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
- إنّما أسمع أذنبلك ظاهرًا مما باتِيَتْهُا يُلّاء جدًّي، وأذنبل مسمَّحتي في صَباحي
  أذنبلك، وأسمع ظاهر أذنبلك بِناظرين إنهامك. وقل: (اللَّهُمَّ اجْعَلْيَكَ مِنَ الْمُؤَذِّنِينَ
  القُوْلُ يَقُولُونَ أَنْحَسَا. اللَّهُمَّ، أُميِّضِي مَنْ يُؤَذِّنُوا بِهِمْ مَعَ النَّارِ)
- إنّما أسمع رقانيك، وقل: (اللَّهُمَّ، فَلْكُ رَقْبِيَّ مِنَ النَّارَ، وَأُعْوَدُ يِكَ مِنَ الْجَلَّالِ
  والْأَعْلَامِ)
- إنّم اغليسل رجلك اليمينى، ثمّ اليسرى مع الكعبة، وخلَّل يحصِّر اليد اليسرى
  أصبع رجلك اليميني مُبَنِّداً من خَصِرْهَا حَتَّى يَحْصِرُ يحصِّر اليسرى، وَئْدُعُ الِإِضْرَاع
  من أسفل، وقل: (اللَّهُمَّ! كُنتُ قَدْمِي على الصرى، يوم تَرْزَعُ الأَفْاَقَ في النَّارِ)
  وَكَذْلِكْ تَغْيِّبُ الْيَسَىَرِ وَتَقُولُ: (اللَّهُمَّ، إِنِّي أَعْوَدُ يِكَ أَنْ تَرْزَعُ قَدْمِي على الصرى
  يوم تَرْزَعُ أَفْاَقَ المَناَفِقِينَ)
- وازرع الماء إلى أَنْصَافِ الساقين، وزنَع التَّكرار (ثلاثة) في جميع أفعالك.
  فإِذَا قُرِّبْتَ من الوُضُوءِ. فَقُولْ: (أَشْهِدُ أَنِّي لَا إِلَهَ إِلَّا اللَّهُ وَحْيًا لَا مَرْيَكَ لِهَا، وَأَشْهِدُ أَنْ
  مُحَمَّدًا عِبَادُه وَرَسُولُهُ، سُبُحَانَكَ اللَّهُ وَبِحَمَدِكَ، أَشْهِدُ أَنِّي لَا إِلَهَ إِلَّا أَنتَ، عَبْدُ
  وَظَلَّمْتُ نَفْسِي، أَنْتَ الْمُقْرِرُ وَأَنتَ الْبَرُّ إِلَيْكَ، فَاعْفُرْ لَي وَتَبْ عَلَيْكَ، إِنَّكَ أَنتَ النَّورَ الْحَيِّ
  اللَّهُمَّ، اجْعَلْيَكَ نَورًا مُّنَبِّيْتٌ، وَاخْتُلِفِرُي مِنَ الْمُتَّبَرِينَ، وَاجْعَلُي مِنْ عِبَادِكَ الْصَّالِحِينَ
  وَاجْعَلِي صَبْرًا شَكُورًا، وَاجْعَلِي أَذْكُرُكَ ذُكْرًا كَبِيرًا وَأَشْهِلُ بَكَّةً وَأَصِيلًا)
فَمَنْ قَرَأْ هَذِهِ الدُّعَوَاتِ فِي وُضُوْهٍ. خُرْجَتْ جَمِيعُ خَطْائِهَا مِنْ أَعْضَائِهَا، وَخُمِّنَ
على وُضُوْهٍ يُحَاسِمُ، وَرَفَعَهُ تَحْتِ الْعَرْشِ، فَلَا يَزَالُ يُسَبِّحُ اللَّهُ تَعَالَى وَيَقُدَّسُهُ وَيَكْتُبُ
  لَهُ نُوْاَب ذِلِّكَ إِلَى يَوْمِ الْقِيَامَةِ
- وَاجْتَبِبِ في وُضُوْهٍ سَبَعًا:
  لا تَنْفَضُ بُدْيُكُ فَتَرَّشُ الماء، وَلَا تَلْبَمْ وَجَهَّاكَ وَرَأَسْكَ بِالماء لَطِيفًا، وَلَا تَتَّكَّلَّمُ 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 Walhân 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. These seven things are disliked in the ablution.

A narration states that if a person remembers Allah Most High in his ablution, Allah purifies his whole body, and if a person does not remember Allah, 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. 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.

In all of this, the things that are obligatory are the intention, 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.
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*.

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**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 Allah 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-
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 Allah, bless Muhammad and the family of Muhammad and give them peace. O Allah, forgive me my sins, and open to me the doors of Your mercy.”

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

When you have entered the mosque, do not sit down until performing the two rak’a 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 Allah made after the two [sunna] rak’as of Fajr:

O Allah, 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 Allah, 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 Allah, 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.
لا يمكنني قراءة النص العربي على الصورة. 

للحصول على النص الصحيح، يرجى تقديم نسخة أفضل أو العربية إلى الصورة.
O Allah, 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 Allah, 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, and the torment of the grave.

O Allah, 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 Allah, 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 Allah, 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 Allah and to Him are we returning, and there is no ability [to ward off evil] or strength [to do good] except through Allah, the High, the Mighty.

O Allah, 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 Allah, 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 Allah, increase me in light and give me light and make me light.
لا يمكنني قراءة النص العربي في الصورة المقدمة.
When you finish supplicating, do not occupy yourself with anything except the remembrance of Allah, glorification, or the recitation of the Qur'an 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, "Allah is great, Allah 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 Allah, 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 Allah 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 Allah, 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 Muhammad 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 imam 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 Allah, bless Muhammad and the family of Muhammad. O Allah, 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 Allah alone, Who has no partner. His is the dominion and to Him
لا يمكنني قراءة النص العربي في الصورة.
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 Allâh, the Possessor of [every] bounty, gift, favor and excellent
praise. There is no god but Allâh, 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 suplications,” those the Messenger of Allâh ﷺ taught ‘Ä’isha ﷺ:

O Allâh, 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 Allâh ﷺ advised
Fâṭîma ﷺ 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 Allâh, 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.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
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'an, 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 Allah'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 Allah 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 Allah 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 Allah 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 Allah, the Sovereign, the True, the Clarifier.

3. There is no god but Allah, the One, the Conqueror, Lord of the heavens and the earth and all that is in between, the Magnificent, the Forgiving.
لا يمكنني قراءة النص العربي المطبع من الصورة المقدمة. إذا كنت بحاجة إلى مساعدة في شيء آخر، فأنا سأكون سعيدًا للمساعدة!
4. Glory be to Allah, all praise is to Allah, and there is no god but Allah, and Allah is Great; there is no power nor might except by Allah, the High, the Mighty.

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

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

7. I seek the forgiveness of Allah, 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 Allah, 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 Allah, bless Muhammad and the family of Muhammad.

10. In the Name of Allah, 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 Allah 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 Allah ﷺ. All prayer is good; if one wants, he may perform more or, if he wants, he may perform less.
Other than this, there is no other da'wah 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 Allah Most High, increases your insight into your own defects, and increases your knowledge of how to worship Allah 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 Allah 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 ˚.

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],
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
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 Allah 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 Allah, recitation of the Qur’an, 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 sūfis, 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.
དེ་བ་རིགས་རྫོང་བ་ཀྱང་ཆུ་འཕྲིན་བཟོ་ལས་ཞེས་ཞུང་བ་བཅོས་པ་ནི། ཡིད་མཛོད་བཟོ་ལས་གྱི་ཟོན་པའི་སྡེག་དོན་ལ་ཐོབས་པ་དེར་ཐབས་པའི་ཡིག་དྲུག་བསྡུས་ཞེས་ཞུང་།

[བསློ་གྱིས་དོན་ད་]
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 Allah protect us—in that which ruins your religion, or by hurting one of the slaves of Allah. 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].
བོད་ཡིག་བོད་སྲིད་ཀྱི་གསན་གྲུབ་ཟླུང་གི་ཐོབ་མོང་
ཁྱབ་ཅི་ཞྭ་ཆེན་བསྡུ་དཀར་པོ་གྲོས་ཡི་ཤེས་བྱ་བསྡུས་པོ་
ཞིག་ཅིག་ཞིག་ལས་ཁྱབ་ཅི་གྱི་སྐྱིད་བཞི་
རྒྱུ་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
རྒྱུ་མིང་ཁྱབ་ཅི་ལེབ་དྲུག་སོགས་སྐྱོན་བཞི་
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.\textsuperscript{15}

If in your solitude, devilish insinuations draw you to what is displeasing to Allah, 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 Allah so wills.\textsuperscript{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 \textit{mu\'adhdhin} and respond to him. Then get up and pray four \textit{rak\'as} after the sun moves from its zenith. The Messenger of Allah \textsuperscript{\textregistered} 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 \textit{rak\'as} before Zuhr are emphasized \textit{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 \textit{im\'am}. Following this prayer, perform two \textit{rak\'as}, for they are from the established \textit{sunnas}. 
فقلت لك في بياض تهارك أن لا تستغلم إلا إذا بتفخك في معادك ومعاشيك الذي لا
تستغني عن الاستعاتية به على معادك.
فإن عجزت عن القيام بحُنك دينك مع محاكاة الناس و كنت لا تسلم.. فالعزلة أولى
بك، فعليتك بها، فقيها السلامة.
فإن كان الوهام في العزلة تجاذبك إلى ما لا يرضى الله تعالى ولم تقدر على
قمتها بوقظائف العبادات.. فعليك بالنوم. فهذا أحسن أحواليك وأحواليه، إذا عجزت
عن العين.. فرضي بإسلامة في الهمية وأحسن بحالة من سلامة دينه في تعطيل
حياته، إذ النوم أخر الحموم، وهو تغطيل للحياة، والتحاف بالجِبادات.
فأعلمه ذلك توقع إن شاء الله تعالى.

آداب الاستعداد لسائر الصَّلوات

ينبغي أن تستعد قبل الزوال لصلاة الظهر، فتقدُّم القبلة إن كان لك فيَّام بالليل،
أو سهر في النهار، فإن فيها موعودة على فيَّام الليل، كما أن في السحور موعودة على صيام
النهار، والقبلة في غير فيَّام بالليل كالسحور من غير صوم بالنهار.
فاجهته أن تستَّنَبَّظ قبَل الزوال، وتتوحَص، وتحضر المسجد ونصلي التَّحية، وتنظر
المؤذن وتحِيب، ثم تقوم نصلي أربع ركعات عقب الزوال، وكان رسول الله صلى الله
عليه وسلم يبطله ويقول: "هذا وقت يفتح فيه أبواب السهاء، فأحب أن يرفع لي فيه
عمل صالح". وهذه الأربع قبل الظهر سنة مؤكدة، ففي الحناب: "أن من صلاها واحسان
ركوعه وسجده.. صلى عليه وسلم أن ألف مالك يستغفرن له إلى الليل".

ثم صل الفَرَض مَع الإمام.
ثم صل بعد الفَرَض ركعتين: فَهَا من الرواية الثانية.
Then until the ‘Asr 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 ‘Asr, 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 ‘Asr” (Abū Dāwūd). Make an effort to be a beneficiary of the Prophet’s supplication ﷺ. After ‘Asr, 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-shamis wa duḥāhā[Sūrat al-Shams] and Wa ‘l-layli idhā yaghḥsbah [al-Layl] and the two Chapters of Protection [al-Falaq and al-ʾNās]. The sun should set while you are begging for forgiveness.
ولا تستعمل إلى العصر إلا يعلم علمًا أو إعاناً مسلماً أو قراءة قرآً أو سجع في معاشيتين تستعين به على دينك.

فَصَلُ أربعة أَفْتَرِعُ العَصْرِ، فَفَتَرَىٰ سَنَةً مُؤَكِّدةً، فَقَدْ قَالَ الْبَنِيُّ صَلَّى الَّذِي صَلَّى عَلَيْهِ وَسَلَّمَ: "زَمَرَمْتُ ابْنِيُّكَ وَأُمُّيَّةً حَتَّى يُصْلَى عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمُ.

ولا تستعمل بعد العصر إلا يعلم ما سبق قيام.

ولا ينعيغ أن تكون أوقاتك مهيملة، فَقَصَصْتُ في كل وقت بما أنفع كنف أنفق، بل ينبغي أن تكون أوقاتك مستفيدة، وتَرْتِبْ وَطِلَاطِكَ في ليلاً وَهَيَاكَ، وَتَتَسْعَى لِكُلِّ وَقْتٍ فَمَا لا يُبَدِّدَهُ وَلَا يَتَبَأَّدُهُ. فِي نَظْهُرَةِ بُرَكَةِ الأَوَّلِينَ. فَأَمَّا في نُكَرَةِ نَفْسِكَ مُهْمَلَةٌ شَدَّى إِفْمَالَ الْبَعْحَاتِ، فَلَا يُذْرِقْيِ بِهَا يَسْتَقِبُ ۗ كُلُّ وَقْتٍ .. فَتَنْفَضْ أَفْقَهِكَ صَائِعَةً وَأُوقَاتُكَ عُمرْكَ، وَعَمْرُكُ رَأَسُ مَالِكَ، وَعَلَيْهِ يَتَحَيَّرُكَ، وَهَيْبَةُكَ تَنْزُلُ إِلَى نُعْيِمَ الْأَيْدِيَ في جُوُءِ اللَّهِ تَعَالَى، فَكَثَرْ نَفْسِكَ جَوْهُرَةً لَّا قِيَمَةَ لَهُ، إِذَا لَا يَسْتَدِلُّ لَهُ، إِذَا فَأَنَّمَا عَيْدَةُ اللَّهِ. فَلَا تَكُنْ كَالَّذِينَ يَبْرُوحُونَ فِي كُلِّ يَوْمٍ بِزِيَادَةِ أَمْوَاهُمْ مَعَ نَفْصَانِ أَعْمَارِهِمْ. فَأَيُّ خَيْرٌ فِي مَا زَيْدُ وَعَمْرُ يَنْضُقُ؟ فَلَا تَضْرِحُ إِلَّا بِزِيَادَةِ عَلْمِكَ أو عَمْلِكَ، فَإِنْ هِمْ رَيْفَكَ يَضْحَبُونَكَ فِي الْقَبْرِ، حِيْثُ يَتَحَلَّفُ عَلَيْكَ أُهْلُكَ وَمَالِكَ وَلَدُكَ وَأَصْدَقَاءُكَ.

فَإِذَا أَصْفَرَ الشَّمْسُ .. فَاجْعَلْنَى أَنْ تَعْوَى إِلَى المَسْجِدِ قَبْلَ الغَرُوبِ، وَتَسْتَغْلِي بالشَّبْيَةِ وَالاسْتِغْفَارِ. فَإِنَّ فَضْلُ هذَا الْوُتْرِ كَفْضُلٌ مَا قَبْلُ طُلُوعِ الشَّمْسِ.

قَالَ الَّذِي صَلَّى عَلَيْهِ وَسَلَّمَ: "ءَوْسُحِ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرْوِيَاً.

وَاَقِراً قَبْلَ غُرْوِيَاً، وَإِلَى يَغُشِّى...

وَلَتَغْتَرَبُ عَلَيْكَ الشَّمْسُ وَاَنْتَ فِي الإِسْتِغْفَارِ.
O Allah, 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 Muhammad 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 ‘Ishâ’ 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’an 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 Allah’s words “Their sides forsake their beds of sleep” (Qur’an
32:16) and said, “This is the prayer between the two ‘Ishâs [i.e., Maghrib
and ‘Ishâ’]. It cleanses one of the nonsense [committed] during the day,
and rectifies the end of it” (‘Iraqî from Musnad al-Daylami).

When the time of ‘Ishâ’ comes, perform four rak’as before the obliga-
tory 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” (Nasâ’i).
Perform the obligatory rak’as of ‘Ishâ’, then two sunna rak’as, reciting in them
Sûrat al-Sajda and al-Mulk, or Yâsîn and al-Dukhân, as this has been related
from the Messenger of Allah 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 salâms [in a set of two followed by a
single rak’â], or with one salâm [in a set of three altogether]. The Messenger
of Allah ﷺ used to recite in them Sûrat al-A’lâ, al-Kâfûrûn, and al-Ikhlâs and
the two Chapters of Protection [al-Falaq and al-Nâs] (Tirmidhî).

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 mak-
ing them the closing works of your day before you sleep, for “actions are
according to the last of them” (Bukhârî).
فإذا سمعت الآذان... فأجب، وقل بعدة: "اللهُمَّ إني أسألك عن إقبال نذاقك، وإذابه تبارك، وحضور صلاتك وأصوات دعائك... أن توقي معتدك الوسيلة..."، والدعاء كما سبق.

ثم صل القدر بعد جواب الإقامة، وصل بعد ذلك قبل أن تتكلّم ركعتين، فنها رابية المغرب. وإن صلى بعدهما أربعًا تطيلها... فهي أيضًا شنة.

وإن أمكنك أن تتوبي الإعيكاف إلى العشاء، وتخطِّبي ما بين العشاءين بالصلاة... فقد ورد في فصل ذلك ما لا يُحضِّي، وهي ناشئة الليل، لأنه أول نشبته، وهي صلاة الأوائل.

وستقبل النبي صلى الله عليه وسلم عن قول الله تعالى: "تنجفي جنوبهم عن المضاجع.

فقال: "هيب الصلاة بين العشاءين؟ إنها لتذهب بملامات النهار، وتهدب آرها...".

والملامات - جمع ملامة - وهو: من اللغو.

فإذا دخل وقت العشاء، فصل أربع ركعات قبل القدر، إذ ينهي لما بين الأذانين، ففصل ذلك كثير. وفي الخبر: "إن الدعاء بين الأذان والإقامة لا يُبرَدُ.".

ثم صل القدر وصل رابية ركعتين، وقرأ فيهما: بسورة (النمل) السجدة وابتكار الملك، أو سورة ليس، أو الدخان، فذكٍ منثور عن رسول الله صلى الله عليه وسلم.

ومصل بعدهما أربع ركعات، في الخير ما يدل على عظم فضله.

ثم صل القدر بعد ذلك ثلاثًا: تسليمتين أو تسليم واحدة، وكان رسول الله صلى الله عليه وسلم يقرأ فيهم: "سُبِّح اسم ربك الأعلى، وقل يا أيها الكافرون، وسورة الإخلاص و المُعوذتين.

وإن كنت عازمًا على فيتام الليل... فأخير الوتر، ليكون آخر صلاتك بالليل.

ثم استقبل بعد ذلك بمذكرة علم أو مطالعة كتاب، ولتستغف بالله هو وملخص سورة لمعاليه...".
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 Allâh 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 Allâh Almighty again. You must resolve to do good to all people if Allâh 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 Allâh, save me from Your punishment the Day You resurrect Your slaves. O Allâh, 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.
لما أردت النوم، فقاطع فراغتك مشرق القدرة وذكرت على مجيئك كما يضحِّج النسيم في لسانه. واعلم أن النوم يمثل الموت، والبَقَاةَ مثل البَعْث، وكتوب الله تعالى يقضي روحك في ليلك. فكن مستعدًا لمقابلته بأن تتنام على طهارة وتكون وصحبتك مكتوبة تستتح وسادك، وتنام تانيًا على الذنب مُستغفرًا، عازمًا على أن لا يعود إلى مغصبة أبدا، واعلم على الخير لجميع الناس إن بعثك الله عر وجل، وتذكر أنك تستضجع في الفكر كذيك وحيدًا فريدًا، ليس معك إلا عملك، ولا تجُرِّي إلا بسعنك.
ولا تستنجد النوم تكافلا بتمهيد الفرع الورقية، فإن النوم تعطيل الحياة، إلا إذا كانت يقطن لك وبالا علياك، فنورك أسلم ليدينك.

واعلم أن الليل والنهار أربع وعشرون ساعة، فلا يكون نوُمك بالليل والنهار أكثر من ثماني ساعات، فكيف يكون النوم بطريقته، وهو الذي.

وأعد عند النوم سواك وظهرك، وأعزَّز على قيام الليل، وعلى القيام قبل الصبح.

فركت في جوَف الليل كنز من كنز الزمر، فاستكثر من كُنزك ليوم فقرك، فلن تغني عليك كنوز الدنيا إذا مت.

وقل عند نومك:

يا اسمك ربي ورامعتي جنني، يا اسمك أزفعه.. فاغفر لي ذنبي. اللهم، قني عذابك.

يوم*Tبت عبادك. اللهم، يا اسمك أحياء وأموت، أعود بك من셨 كل ذي شر، ومن شر كل دابة تأنى أخذ بناضحتها، إن ربي على صراط مستقيم.

أنتم الأولُ فليس فبلك شيء، وأنتم الآخرُ فليس بعدك شيء، وأنتم الظاهرُ فليس فوقك شيء، وأنتم الباطنُ فليس دُولك شيء، إنْ ضعف عندي الذين وأغيني من القُمَي.
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 ʿAmana ʿr-Rasūlu until the end of the chapter [i.e., the last two verses of Sūrat al-Baqara], and al-ʿIkhlās, 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
اللهِ همّ، أنتَ خلقت نفسي، وأنتَ تنتَفِعُها، لكي ممتنًاها ومحببًاها، إن أمَّنها.. فأضيعت
لها، وإن أخبرتُها.. فاحفظها يا خفَّفْهُ بِعَبَّادَك الصالحين.
اللهِ همّ، إنني أسألُك العفوَ والعافية.
اللهِ همّ، آيتنا في أحبَّ الساعات إلى إلّك، واستغفِّرني بِأَحْبَبَ الأُلُوام إلّك، اغْفِرْني
إلّك وَرَفِّي، وَبِمَعَاهِي من سَحْطُك بِعَدُدٍ، أتّسبَلَك فَغََطْنَيْنَيْ، وَأَتْبَعْنَيْنِ
فَتَسْتَحْبِبْنِي.
فَنَمَّا أتّسَأَلُ أَهْلَ الْكُرْسِي، وَأَتّسَأَلُ الرَّسُولَ ﷺ إِلَى أَخْرَجَ السُّورَة، وَالإِخْلاصِ، وَالْمَعْوَدَة،
وَسُورَةْ أَكْبَارُ المَلِكِ. وَأَتَّسَأَلُ الْعُمُومَ وَأَتَّسَأَلُ عَلَى ذِكْرِ اللهِ تَعَالَى وَعَلِّي الْطَّهَارَة، فمِن
قَدْ ضَعْنَاهَا.. عَرْجُ بُرْجِهِ إِلَى الْعَرْشِ وَكَبِّيْنْ مُضَلِّلًا حتَّى يَتَسْتَبْحِبْ.
فَإِذَا أَسْتَبْحِبْتُ.. فَأَحْجَرْ إِلَى مَقَادِيرِنَا وَأَوَّلَا وَكَأَنْ عَلَى هَٰذَا التَّزَرُّبٍ بِبَيْتِهِ عَلَى
فَإِنْ شَقَّ عَلَى أَمْلِكَ المَدَاوَمَةٌ. فَأَصْبِرْ صَبْرَ المَرْيِضٍ عَلَى مَزَارَةَ الدَّوَّار اَتْبَغُّهَا لِلسَّقَافَة،
وَأَتَّفَكِرَ فِي قَصَرِ عَمْرِك، وَإِنْ عَسَّتْ مَنْهَ سَنَةٌ، فَذَلِكْ بِالإِضَافَةِ إِلَى مُقَامَكِ إِلَى الدَّارِ الأَخَرَة.
وَهِيَ أَبُو الْآبَاد.. قَلِيلٌ.
وَتَأْمَلْ أَنَّكَ كَيْفَ تَتَحَمُّلْ السَّبِيعَةَ وَالْدَّالِ في طَلْبِ الدُّنْيَا شَهْرَاً وَسَنَةَ رَجاءً أَنْ تَتَسْتَرِخُ
بِهَا عَشَرَينَ سَنَةً مِّثْلًا! فَكِيفَ لا تَتَحَمُّلُ ذُلِكِ أَيَّامًا فَقَلَلْ رَجاءَ الإِشْتَراَّةِ أَبُو الْآبَاد؟
وَلَا تَطْرُوْلَ أَمْلُك فَيُنْثَلَ عَلَيْكَ عَمْلُك، وَقَدْ قَرَبَ الْمُوْتُ، وَقَلْبِهِ تَفَسَّصَ كِتَابُ إِنْ أَتَحْلُ
الْمَشَقَّةَ الْيَوْمِ؛ فَلَعَلَّ أَمْوَتُ الْبَلَّاءِ، وَأَضْرِبُ الْلَّيْلَةُ فَلَعَلَّيْ أَمْوَتُ عَدَا، فَإِنَّ الْمُوْتَ لا يَحْجُمُ
في وَقُتِّ مَخْصُوصٍ وَبِسْمَ مَخْصُوصٍ وَحَالَ مَخْصُوصٍ.
وَلَا بُدُّنٌ هُجُورِهِ.
فَالْإِسْتَعْتِدَانُهَا أُوْلَى مِنَ الإِسْتِعْتِدَادِ لِلسَّمِي، وَأَتَّسَأَلُ أَنَّكَ لا تَبْقِ في هِيَا إِلَّا مَدْهَةٌ بَسِيرَةٌ
وَلَعَلَّهُ لا يَتِّبَعُ مِنْ أَجِيلٍ إِلَّا نَفْسٍ، أَوْ سَاعَةٌ، أَوْ يَوْمٌ وَاحِدٌ.. فَقَدْرُ هَذَا فِي قَلْبِكِ كَلُّ مَوْبَ.
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 naked-
ness from your navel to your knees, 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 pres-
ent 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. 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.
وَكَلِفْتُ نَفْسِكَ الصَّبْرَ عَلَى طَعَانَةِ اللَّهِ تَعَالَ يُؤْمَنَ فِي هَٰذَا، فَإِنَّكَ لَمْ تُقْدِرَ الْبَقَاءَ خَمْسِينَ سَنَةً، وَأَلْزِمْتَهَا الصَّبْرَ عَلَى طَعَانَةِ اللَّهِ تَعَالَ نَفْرَتَهُ وَعَسَى ثُمَّ أَنْ تَعْفَفَ عَلَيْكَ.
فَإِنَّكَ قَدْ قِلْتُ ذَلِكَ، فَقُلْتُ حَتَّى يَقْتَلَ عَنْهُدَ حَمْشَةٌ فَرَآهَا نَفْرَتُكَ، فَإِنَّهُ لَآ أَخَنُّهُ، وَإِنَّ سَوْفَتْ وَتَسَاءَلَتْ جَاهِلُ الْمَوْتِ فِي وَقْتِهِ لَا تَخْتَسِهِ، وَتَخْمَسْ تَخْمَسْ لا آخَنُهُ.
وَعِندَ الصَّبَاحِ يَحْمَدُ الْقُوُّمُ السَّرِّي، وَعِندَ الْمَوْتِ يَأْنِيكَ الْحُجْرُ الْلَّيْبَيْنِ، وَرَأَيْتَهُمْ نِيَاهَ بَعْدَ جِهَنَّ.
وَإِذْ قَدْ أُردَّتَكَ إِلَى تَرْتِيبِ الأُوْراَتِ، فَلَنَذْكُرْ كَثِيرًا الصَّلَاةَ وَالصَّيْمَةَ وَاذْعَابُهَا، وَاذْعَابُ الْإِمَامَةِ، وَالْقُدوَةِ، وَالجُمَعَةِ.

آدَابُ الصَّلَاة
فَإِذَا قَرُّبْتَ مِنْ طَهَارَةِ الْحَدِيثِ، وَطَهَارَةِ الْخَبِيثِ فِي الْبَدْنِ، وَالْيَابِ، وَالْمَكَانِ، وَمَنْ سُرِّيَ عُوْرَةُ مِنْ السَّرِّيّ إِلَى الرُّكْبَةِ، فَأَشْقِبْ إِلَى الْقِبْلَةِ قَانِيًا مَّارَوْحًا بَيْنَ قَدْمِيكَ، بِحَيْثُ لا تُضْمَحُهَا، وَأَسْنَوْقُ قَانِيًا، وَأَفْرَأْ (قَلْ أُعَوْذُ بُرْبُ النَّاسِ) تَحَصَّنُ مِنْ الشَّيْطَانِ الرَّجِيمِ، وَأَخْصَرُ قَلْبَكَ، وَقَرْعُهُ مِنْ الْوَسَائِسِ، وَأَنْظُرُ بَيْنَ يَدَيْ مِنْ تَقَوُّمٍ، وَمِنْ تَنَاجِي، وَأَسْتَجِيِّ أَنْ تَناَجِيَّ مَوْلَادَكَ بَلْقَلِ عَافِيَ وَصَدَّرُ مَشْجُوعًا بِأَوْسَائِسِ الْذَّنُبِ، وَخِبَائِثِ الشَّهْوَاتِ، وَأَعْلَمْ: أَنَّهُ عَزُّ وَجَلَّ مُطْلَعُ عَلَى سِرِيرَتِكَ، وَنَأَظَرُّ إِلَيْ قَلْبِكَ، وَإِنَّهُ يَقِلِّلُ اللَّهُ صَلَاتِكَ بِقَدْرِ خَشْوَهُ وَبِقَدْرِ عَصِيمَكَ وَخَضْوَعكَ وَقَصْرَ عَكَّ. فَأَعْبَدْهُ فِي صَلَاتِكَ كَأَنْكَ تَرَاهُ، فَإِنَّلَمَ تُعْلِمُ تَرَاهُ، فَإِنَّهُ لَآ أُرْكَزُ لَكَ. فَإِنَّ مَعْرِفَةٌ مَّيِّسَتْ بِجَلاَلِ اللَّهِ تَعَالَ. فَقَدْرُ أنَّ رَجُلًا صَالِحًا مِنْ وُجُوهَ أُهُلِ بَيْتِكَ يَنْتَظُرُ إِلَيْكَ، لِيُعَلِّمَ كَفَّ صَلَاتِكَ، فَعَنْهُ ذَلِكَ يَخْصُرُ قَلْبَكَ وَتَسْكِنُ جُوُورَ حَكَكَ.
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 Allâh 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 Allâh Most High. This intention should be present in your heart as you make the opening takbir and should not leave your heart before you finish the takbir.

After letting your hands hang loose [by your sides], raise them to your shoulders when saying the takbir, 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 takbir, 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, 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 takbir, say, “Allâh is Most Great! Praise be to Allâh in abundance, and glory be to Allâh 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
لا تستطغيح من حالك ومرأكم؟ إذ قد يطرأ إطلاع
عند ذيل منعبادي عليك، ليس بهدوء صميك ولا نفعك، خشمت جوارحك، خشيضين
صلاحك، نم إنك تعلمين أنه مطيع عليك، ولا تشعبيين لعظمته، أعفر ثعالب أهل عندك
من عيد من عبادي؟ فأنا أشدد طغائتك وجهالك، وما أعظم عداوتك لنفسك.
فاعل نبك بنعمة الحبل، فعَصِاء أن يحضر منك في صالحك، فإنه ليس له من
صالحك إلا ما عقلت منها.
وأما ما أثبث به مع العقلة.. فهو إلى الاستغفار والتكبير أحوج.
فإذا حضر تلقتك.. فلا تترك الإقامة، فإن كنت وح三分.
وإذا النظرت حضور جماعة.. فأذن، ثم أقيم.
فإذا أقسمت.. فانظر بك أداء فرضي الظهر لله تعالى، وليكن ذلك خاصاً في قلبك
عند التكبير الإحرام، ولا يغرن ذلك عليك قبض الفضائل من التكبير، ورفع يديك عند
tكبيره بعد إرسالهما أو لا إلى منكبك، وهم بعضاً طنان، وأصابها منعورة، ولا تكلف
ضرهما ولا تخرجهما، ورفع يديك يحذى إيهامك، سحمة أذنك ورؤوس أصابيك.
أعلى أذنك، وحذادي بكفيك منكبك.
فإذا استقرت في مقرها.. فذكر، ثم أرسلهها بما في ولا تدقع يديك عند الرفع والإرسال.
إلى قدام دعاه، ولا إلى خلفه، ولا تخفضها بيمينك وشمالها.
فإذا أرسلتها، فاستأنف رفعها إلى صدرك.
وأكيم اليمين بوضعها على الشمالي، وانثر أصابيع اليمنى في طول ذراعك اليسرى;
واقف جها على كوعها، وقُل بعد التكبير: (اللَّهُ أَكْبَرُ كَبِيرًا)، والحمد لله أكبرًا، وسبحان
الله بكرة وأصيلاً.
نُمُّ أفرأ: (وَجَهْتَ وَجْهِي لِلِّذِي فَطَرَ اللَّهُ السَّماوَاتَ والأَرْضَ حَنيفاً مَّسَياً وَمَا أَنَّمَ}
with Him. Indeed, my prayer, my worship, my life, and my death are for Allah 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 Allah from the accursed Satan” (A‘ūdhu bi ‘Llāhi mina ‘sh-Shayṭāni ‘r-rajîm).

Then recite the Fāṭiḥa with all its double consonants, and make an effort to distinguish clearly between the letters ɗâɗ and za. Then say āmîn (“answer our prayer”), without joining it immediately to your saying “nor those who went astray” (wa la ‘d-dâllīn). Recite aloud in your Fajr, Maghrib, and ‘Isha’ prayers—that is, in the first two rakâs of each prayer, unless you are a follower [behind the imâm]—and say āmîn out loud.21

After the Fāṭiḥa in the Fajr prayer, recite from the longer mufâsâl sūras [al-Hujurāt (49) to al-Burūj (85)], and in Maghrib from the shorter mufâsâl sūras [al-Zīlzh (99) to al-Nās (114)]; and in Zuhr, ‘Aṣr, and ‘Isha’ from the medium mufâsâl sūras [al-Ṭārîq (86) to al-Bayyina (98)],22 such as al-Burūj and those of similar length. In the Fajr prayer, when travelling, recite al-Kāfîrûn and al-Ikhlās.

Do not join the end of the sūra with the takbîr of the bowing, rather pause between them for as long as it takes to say Subḥāna ‘Llāh “Glory be to Allâh.”

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 takbîr for bowing, raising your hands as described earlier,3 and prolong the takbîr 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 Allâh the Mighty” (Subḥāna Rabbîya ’l-‘azîm) three times. If you are praying alone and would like to do more, repeat it seven or ten times,4 for it is virtuous to do so.

Then return to the upright position, raising your hands and saying: “Allâh has heard the one who praised Him” (Samī‘a ’Llāhu liman ḥamidah).
المشركين، إن صلبي ونصكي ونصحي ونعتي نسبتي للْبِعَرَة العالِمَين لا شريك له، وَبَلَى
أَمْرُ وَأَنَا مَنَّمِلِينَ
نَمْ قَالَ: (أَعَوْدُ بِاللهِ مِنَ الشِّيَطَانِ الْرَّجِيمِ).
نَمْ أَقُلُ: (بِنَبِيَّةَ تُبِينُ تَفَاصِيلَها، وَاجْتَهَدْ فِي الْقَرْقَى بَيْنَ الصَّادِ وَالْظَّاءِ، وَقَلْ: (آَمِينُ، وَلَا
تَصُلُّ لِقَوْلِكَ: (وَلَا الصَّلَائِمَ وَصَلاً
واَجْهَرْ بِالْقِرَاءَةِ فِي الصَّبِحِ وَالْمَغْرِبِ وَالْعَشَاءِ - أَعْنِي فِي الرُّكْبَتَيْنَ الْأَوْلِيََينَ - إِلَّا
أَنْ تَكُونَ مَأْمُوَّمًا، وَاَجْهَرْ بِالْإِسْمَيْنِ.
وَاقْرِئَ فِي الصَّبِحِ بَعْدَ الفَاتِحَةِ مِنَ السُّورِ طَوَالَ المُفَصَّلِ، وَفِي الْمَغْرِبِ مِنْ قَضَارِهِ،
وَفِي الْفَضْلِ وَالْعَشَاءِ وَالْعَشَاءِ مِنْ أَوْسَاطِهِ، تَحْوِ: (وَالَّذِينَ ذَاتُ الْبُرُوجِ) وَمَا قَلَّبَهَا. وَفِي
الْصَّبِحِ فِي السَّفَرِ: (قَلْ: لَا يَا الَّذِينَ اعْتَمَرُونَ) وَقَلْ: هُوَ اللَّهُ أَحْدُ
وَلَا تَصُلُّ آخِرَ السُّورِ بِتَكْبِيرَةِ الرُّكُوبِ، وَلَكِنَّ افْتُصِلْ بِنَعْمَةِ بِقِدَّارٍ قَوْلُكَ: (شُفِّخَانِ
اللَّهُ)
وَكُنْ فِي جَمِيعِ قِيَامِك مُطْرَقًا قَالْصَرُّ أَظَنَّكَ عَلَى مَصَالَكَ، فَذَلِكَ أَجْمَعُ لِيَمَكِ،
وَأَنَّجْ لِحُضْرَرِ قَلِبِكَ
وَإِيَّاكَ أَنْ تَلْقَيَتْ بَيْنَا وَشَيْئًا بِضَلاَعِكَ
نَمْ كَبَرْتُ لِلرُّكُوبِ، وَأَرْفَعْ بَدْنِكُ مِنْهَا سَبِيلٌ، وَمَدُّ التَّكْبِيرٍ إِلَى الأَنْثِيَاءِ إِلَى الرُّكُوبِ، ثُمَّ
ضَعْ رَاهِتَيْكَ عَلَى رُكْبَتَيْكَ وَأَصْبَعَكَ مُشْتَرِكَةً، وَأَنْصَبْ رُكْبَتَيْكَ، وَمَدُّ ذَهَرَكَ وَوَعْنَكَ
وَأَرْسَكَ مُسْتَوِيًا كَالْصَّفْيَةِ الْوَلَايَةِ، وَجَافِر بَوْقَفِكَ عَنِ جَنَّتِكَ - وَالْمُرَأَةُ لَا تَفْعَلَ
ذَلِكَ - وَقَلْ: (شُفِّخَانِ رَبِّي الْعَظِيمُ) ثَلَاثًا.
فَإِنَّكَ كَانْتَ مُفِرِّدًا وَأَرْدَتْ الرُّيَادَةُ فَقَلْ سَبِعُ مَرَاتٍ أَوْ عَشَرُ وَقَالُ: (سَيَسَعُ اللهُ لِيَمَنْ حَسَنٌ)
ثُمَّ أَرْفَعْ بَدْنِكُ قَالَ قَابِلًا: (سَيَسَعُ اللهُ لِيَمَنْ حَسَنٌ).
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 supplication in the second rak‘a when standing up from the ruku‘. Then go into prostration, saying the takbir 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 Rabbīya l-A‘lā) three, seven, or ten times if you are by yourself.

Then rise from the prostration, while saying the takbir, 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 tashabhud, 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 takbir 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. 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 tashabhud, 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. Sit on your left leg in this sitting, just as between the two prostrations. In the final tashabhud, sit on your left haunch with your left foot going out from under you and keep the right foot erect. Complete the transmitted well-known supplication after sending blessings on the Messenger of Allāh ﷺ.
إذا استتوت فقل: إني لك الحمد بلى السماوات وملأ الأرض وملأ ما بيني به.

وإن كنت متقورًا في الصلاة فاترك القُنُوت في الركعة الثانية في اعتيادك على الركع.

ثم استجدّ مكدرًا غير رافع، يدقُّك، فقضوا على الأرض ركبتين، ثم يدقُك، ثم يلاقفك، ثم يدقُك، ثم يلاقفك مكشوفًا، ووضع الأذف مع الجبهة، وجاف مرفقًا عن جبينك، وأقل بطنك عن فمك، والمرأة لا تفعل ذلك. وضع يديك على الأرض حذو متنكشتين، ولا تفرش ذراعيك على الأرض. وقل: سبحان ربي الأعلى، ثلاثة، أو سبع، أو عشر، وإن كنت متقورًا.

ثم ترفع من السجود مكدرًا حتى تعتيدل جالسًا، وأجلس على رجلك الأيسر، وانصب قدامك اليمنى، وضع يديك على فخذيك والأصابع مشورة، وقل: أربّ اغفر لي، وأغفرني، وأغفره، وأغفرها، وأغفرها. ثم استجدّ سجدة ثانية كذلك. ثم تعبد جالسًا للأسرار حرا في كل ركعة لا تشهد عقبها. ثم تقوم وقصّي اليدين على الأرض، ولا تقم إحدى رجاليك في حالة الارتفاع، وابتديّ بتكبير الارتفاع عند القرب من حدّ جلسة الاسترافة، ومدّها إلى منتصف الارتفاع إلى قيامك، وتلقيه.

الجلسة جلسة مختلفة خفيفة. وصل الركعة الثانية، وأعيد التعود في الأذناء.

ثم تجلس في الركعة الثانية للسجدة الأولى، وضع اليد اليمنى في جِلوس السجدة على الفخذ اليمنى مقبوضة الأصابع، إلا المُسحكة وانهاءه فترسيلها، وأشر يمسحية يمددك عند قولك: إلا إني، لا إني، لا إني، لا إني، لا إني، لا إني، لا إني، لا إني، لا إني، لا إني، لا إني.

وضع اليد اليمنى تتكون الأصابع على الفخذ الأيسر، وأجلس على رجلك الأيسر في هذا التسجِد كما بين السجدة، وفي التسجِد الأخير متورقًا، وتستكمل الدعاء المعروف المأمور بعد الصلاة على رسول الله صلى الله عليه وسلم، وأجلس فيه على وريكة الأيسر، وأصبح رجلك اليالى خارجًا من تحتك، وانصب القدم اليمنى.
After completing this, say: "Peace and Allāh’s mercy be upon you" (Assalāmu ‘alaykum wa rahmatu ‘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-Bāṣrī (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 ﷺ 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-Awsat).

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 ‘Isha’. The individual praying alone does the same.30

The imām should say āmin aloud in the audible prayers,31 as should the follower.32 The follower should say his āmin at the same time the imām says āmin, not afterwards.
لم قل بعد الفراق: "السلام عليكم ورحمة الله وبركاته من الجانيتين، واللتين بعينهم يرى حديثك من بجانبيك. واني السلام علي من بجانبيك من الملاكين والملائكة والمسلمين.

وهذه هي صلاة المنفرد.

وعيد الصلاة: الحشوم، وحضور القلب، مع القراءة والذكر بالفهم.

قال الحسن البصري رضي الله تعالى: كل صلاة لا يحضر فيها القلب ففي إلى العقوبة أشغر.

وقال رسول الله صلى الله عليه وسلم: "إني العباد ليضفر الصلاة فلا يكتب له سددتها ولا عشرها، وإنما يكتب للفجر من صلاته ما عقل منها".

آداب الإمامة والقدوة

يُبْتَجِي للإمام أن يخفف الصلاة.

قال النبي صلى الله عليه وسلم: "ما صليت حلف أحد أخف صلاة ولا أتم من رسول الله صلى الله عليه وسلم".

ولا يكبر ما لم يرفع المؤذن من الإمامة، وما لم تسمع الصافوف، ويرفع صوتة بالتكبيرات، ولا يرفع المأمون صوتة إلا قادر ما يسمع نفسه.

ويتوي الإمامة ليتك الفضل.

إذن صحب صلاة المأمونين إذا نوا الإفادة فيه، ونالوا فضل القدوة.

ويتجر بالتأكيد والتعوذ بالمنفرد، ويجهز بالفائحة والسوتة في جميع الصبح واوائل المغرب والعشاء، وكذلك المنفرد.

ويجهز بقوله (آمين) في الجهيرة، وكذلك المأمون، ويفرن المأمون تأمينه بتأمين الإمام معا، لا تعفيفًا.
The imām may pause for a moment of silence after the Fātiḥa to catch his breath. 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 tashbīhs 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 rakās. 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 gunūt 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 gunūt 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.
وَيُنْهِكَ الإمام سَكِيَّةٌ عَقِيبَ الفَاتِحَةِ لِيُكُوبَ إِلَيْهِ تَقْشِهٍ
وَيَقْرَأْ المَأْمُومُ الفَاتِحَةَ فِي الْجَهْرِيَّةِ فِي هَذِهِ السَّكِيَّةِ، لِتَنْتَمِكَ مِنَ الإِسْتِنَاضِ عِنْدَ قَرَاءَةِ
الإِمَامِ
وَلَا يُقِرَّ المَأْمُومُ السُّوْرَةُ فِي الْجَهْرِيَّةِ إِلَّا إِذَا لَمْ يَنْسَمِعِ صَوْتِ الإمام.
وَلَا يُنَزِّلِ الإِمَامُ عَلَى الْثَلَاثِ فِي نُشُوعَاتِ الرَّكُوعِ وَالسُّجُودِ.
وَلَا يُنَزِّلُ الْإِمَامُ فِي الْتَسْهِدِ الْأَوَّلِ بَعْدَ قُولِهِ: «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ».
وَيَقْرَأُ فِي الرَّكْعَةِ الْأُخْرَىْ تِنْسُيَ الْفَاتِحَةِ، وَلَا يَقْلُ عَلَى الْقُوُّمِ.
وَلَا يُنَزِّلُ دُعَاءَ فِي الْتَسْهِدِ الْأَخْرَى عَلَى قَدْرِ تَسْهِدُهُ وَصَلَائِهِ عَلَى مُحَمَّدٍ وَرَسُولِ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
وَيَقْرَأُ الْإِمَامُ عِندَ التَّسْلِيمِ السَّلَامَ عَلَى الْقُوُّمِ، وَيَتَوْيُ الْقُوُّمَ بِتَسْلِيمِهِمْ جَوَابَةً.
وَيَقْرَأُ الْإِمَامُ سَعاَةٌ يَقْلِعُهَا مِنَ السَّلَامِ، وَيَقْلِلُ عَلَى النَّاسِ يُوْجِهِهَا، وَلَا يَقْلِلُ إِنَّ كَانَ
حَلِفَةُ الْجَهْرِيَّةِ يُنَزِّلُهَا فَأُولَى، وَلَا يَقْلُ أَحَدُ مِنَ الْقُوُّمِ حَتَّى يَقْلِلُ الْإِمَامُ، وَيَنْصَرِفُ الْإِمَامُ
مِنَ الْقُوُّمِ، عَنْ يُسْتَبِيعُهَا أَوْ يَشَاءُهَا، وَالْيَبِينَ أَحْبَبَ إِلَيْهِ
وَلَا يَقْلُ الْإِمَامُ نَفْسَهُ بِالْدُّعَاءِ فِي قُنُوتِ الصَّبِيحِ، بَلْ يَقُولُ: «اللَّهُمَّ اهْتَدِنَا»، وَيَجْهَرُ
يَوْصُ الْقُوُّمِ، وَلَا يُقِرُّ الْأَوَّلُ الْأَوَّلُ الْيَوْمُ، فَلَا يُقِرَّ ذَلِكَ إِلَى الْأَخْبَارِ.
وَيَقْرَأُ المَأْمُومُ بِبِحَيَةِ الْقُوُّمِ مِنْ قُولِهِ: «فَإِنَّكَ تَفَضُّلْ وَلَا يَفْضِلُ عَلَيْكَ»، وَلَا يَقْلُ
المَأْمُومُ وَحِدَّةً بَلْ يَدْخُلُ الصَّفُّ، أَوْ يَجْهَرُ إِلَى تَفْسِيْهِ غَيْرَهُ
وَلَا يَنْبِيْعُ الْمَأْمُومُ أَنْ يَقْلُ الْإِمَامَ عِنْدَ الْأَفْعَالَ أَوْ يُسَاَوَىَهَا، بَلْ يَنْبِيْعُ أَنْ يَقْلُ،
فَلَا يَقُولُ الْرَّكُوعُ إِلَّا إِذَا أَتَتَهُ الْإِمَامُ إِلَى حَدِ الْرَّكَعَةِينَ، وَلَا يَقُولُ إِلَى السُّجُودِ مَا لَمْ
تَسْلِمَ جَهْرَةُ الْإِمَامِ إِلَى الْأَرْضِ.
Know that Friday is a day of celebration for the believers. It is an honored day that Allah Most High has chosen for this umma. In it is an unknown period of time during which no Muslim servant asks Allah 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 Allah much and seeking His forgiveness on Thursday evening, 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 Allah Most High likes best (Tirmidhi). 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 Allah ﷺ said,

Whoever goes to the mosque in the first hour, it is as if he offered a camel in sacrifice to Allah. 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 imam emerges the registers are folded closed, the pens lifted, and the angels gather at the pulpit to listen to the remembrance of Allah (Bukhari).

It is said that people gain closeness to Allah 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 Surat al-Ikhlas fifty
األم: أن الجماعة عيد المؤمنين، وهو يوم شريف قد خص الله تعالى به هذه الأمة وفيه ساعة مبهمة لا يوافقها أحد مسلم يسأل الله تعالى فيها حاجة إلا أعطاها إياها قام يعد لها يوم الحسيس ينظفه النقيب، ويذكر التنبيه والاستذكار عشيرت الحسيس، فإنها ساعة توارى في الفضل ساعة يوم الجماعة.

أذكر يوم يوم الجماعة، لكن مع السنت أو مع الحسيس، إذ في إقراها تنهي، فإذا طلعت عليك الصلح فالنبط، فإن عسل يوم الجماعة واجب على كل مختلص أي: كتب مكمة. تمر بين النقيب أبيض، فإنها أحب النقيب إلى الله تعالى، واستعمل من الطيب أطيب ما عندك، ويلغ في تنظيف بدك بالحلق والقص والتقليم والتنويم وسائر أنواع النظافة، وتطبيق الزيادة. يمر إلى الجامع، واسمه إليها على الهيئة والسكينة، فقد قال رسول الله صلى الله عليه وسلم «إذا راح إلى الجماعة في الساعة الأولى فكان أنها قرب بدنية، ومن راح في الساعة الثانية وفما بقرب بقرة، ومن راح في الساعة الثالثة، فكان أنها قرب بيضاء، ومن راح في الساعة الرابعة. فكانها قرب دجاجة، ومن راح في الساعة الخامسة، فكانها أذهب بيضة، فإذا خرج الإمام طوابع الصحف، ورفع القول، واجماعت الملاكمة عند المنير يستمعون الذكر».

ويقال: إن الناس في قريتهم عند النظر إلى وجه الله تعالى على قد يكبرهم إلى الجماعة.

نعلم إذا خلخت الجامع، فطالب الصيف الأول، وإذا أجمع الناس فلا تخط رقابهم، ولا تمر بين أبيضهم، وتجلس يقرب حائط أو أسطوانة حتى لا يمر بين يديك ولا تفند حتى تصل التوجهية، وحسن أن تصني أربع ركعات، تنور في كل ركعة بعد
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. It is from the sunna to recite in four rakʿas, Sūrat al-Anʿām, al-Kahf, Tāhā, 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 muʿadhhdhin, 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” (Ahmad). 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 jumah salah

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 rakʿas, as all of these have been related in different circumstances. Then make sure you stay in the mosque until Maghrib or [at least] until ʿAsr, 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.
فيتبقى فين تبقى غيوراً بالإشارة لا باللفظ.
تتم اقتداء بالأمام كماسب.
فإذا فرعت وسلمت فاقرأ (الفاتحة) قبل أن تتكلم سبعة مرات، (الإخلاص) سبعاً، (المعوذتين) سبعاً، سبعة، فذلك يعضصلك من الجماعة إلى الجماعة، ويكون جزء ألك من الشيطان، وقل بعد ذلك: (اللهُمَّ) يا غني يا معبدي، يا مبديناً يا معيدي، يا رجعي يا ودود.
أغنيتي يخلالك عن خرائيك، ويطالبتك عن معاصرتك، ويفضلك عن سكاك.
ثم صل بعد الجماعة ركعتين أو أربعين أو ستين، فكل ذلك مروي في أحوال مختلفة.
ثم لا تزور المسجد إلى المغرب أو إلى العصر، وكن حسن المراقبة للمساحة الشرفية.
فإنها متبعة في جميع اليوم، فعسال أن تدركها وأنت ناشع الله تعالى مقصود.
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.  

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 Dhu ’l-Hijja), the day of ‘Āshūra’ (10 Muḥarram), the first ten days of Dhū ’l-Ḥijja, 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-Ḥijja, Muḥarram, and Rajab; of these one is alone and three are consecutive. That is with regard to the year.  

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.
لا تخضُّ في الجامع ولا تناجِل الفصَّاصيل، بل مجلس العلم النافع، وهم الذين يرصدون في حوضك من الله تعالى، ويتنقَّصون من زعيمك في الدنيا، فكلم علم لا يدعوك من الدنيا إلى الآخرة... فانตรجل أعوذك يا من نصبت قلبيه، فاستعد بآي الله تعالى من علم لا ينفع وفقد أدرك الدعاء عند طولَر الشمس، وعند الرؤايل، وعند الغروب، وعند الاقتحام، وعند صعود الحطب للجري، وعند قيام الناس إلى الصلاة، قَسَّم الله أن تكون الساعة الشريفة في بعض هذه الأوقات.

واجْتَهِد أن تتضَّع في هذا اليوم بما تقدر عليه وإن شاء الله فتجمع بين الصلاة والصَّدقة والصُّمُوم والقراءة والذكر والأعتكاف.

واجعل هذا اليوم من الأسبوع خاصة لآخركم، فَعُساها أن يكون كفارة لبقية الأسبوع.

آداب الصيام
لا ينبغي أن تقتصَر على صيام رمضان، فتدرك التجارة بالتوافل وكسب الدرجات العالمية في القرآن، فتتحسر إذا نظرت إلى الصائمين كما ننظر إلى الكرك الذي وُلِّهم في أعلى عليين.

والآيام الفاضلة التي شهدت الأخبار بشريفة، وجزيل الشواى في صيامها: يوم عُرفة، وصوم عاشوراء، والعشر الأول من ذي الحجة، والعشر الأول من المحرم، ورزْجَب، وشَعْبان.

وصوم الأشهر الحرم من الفصائل، وهِي: ذو القعدة و ذو الحجة، والمحرم ورزْجَب، وواجد قرده وثلاثة سرداً، وهذا في السنة.

وأما في الشهرين: فأولله وأوسمته وآخره، والأيام البيض وَهِي: الثامن عشر والرابع عشر والخامس عشر.
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 Allah 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 Allah 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 Allah, 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” (Daylami).

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’” (Bukhāri).

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 Allah 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 Allah].
وآتاه في الأشهر: فالإيدين والخميس والجمعة، فكفر دُنوب الأشهر بينوم الإثنين والخميس والجمعة. 
وكفر دُنوب الشهر بالاليوم الأول من الشهير واليهم الأوسط واليهم الآخر واليهم الآخر الأبيض.
وكلهم دُنوب السنة بصيام هذه الأيام والأشهر المذكورة.
ولا تظنين إذا صمت أن الصوم هو ترك الطعام والشراب والوقاع فقُد قال رسول الله صلى الله عليه وسلم: "كم يبن صائم.. ليس له من صيام إلا الجوع والعطش.
بل تمام الصيام يكفر الجناوих كلها عاية يكره الله تعالى، فبدعي أن تخفظ العين عن النظر إلى المكاره، واللسان عن النطق بها لا يعنيك، والأذن عن الاستماع إلى ما حرم الله عز وجل، فإن المستمع شريك الكافر، وهو أحد المعتنبين.
وكل ذلك تكفر جميع الجناوих كما تكفر البطن والفرج، فهي الحري: "خمس يقطعون الصائم: الكذب، والغيبة، والنيمة، والبطر التاكدة، والنظر بشهرة.
وقال النبي صلى الله عليه وسلم: "إذا الصوم جنح، فإذا كان أحدكم صائما، فلا يرتفع ولا يهبط، فإن امرؤ قاتله أو شامته.. فليس في صائم".
ثم اجتهد أن تفطر على طعام خالص، ولا تستكيدى فتريد على ما تأكله كل ليلة، فلا فرق إذا استوفيت ما تعتاد.. أن تأكله دفعة واحدة أو دفعتين، وإنها المقصود كسر شهره، وصفع فقد، لتفويه ينها على التقوى.
إذا أكلت عشية ما تداركته ما فاكيل صخوة.. فلا فائدة في صومك، وقد نذلت على معدتك، وما من وجاء أبغض إلى الله عز وجل من بطن ملء من خالص.
إذا عرفت معنى الصوم.. فاستكشر منه ما استطعت.. فإنه أساس العبادات، ومفتاح الفرائض".
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’” (Bukhāri).

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” (Bukhāri).

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.
قال رسول الله صلى الله عليه وسلم: "قال الله تبارك وتعالى: كل حسنة يعشرها أجرها.

إلى سنع ميّة ضعف، إلا الصيام فإنَّه لي وانا أجزيه بيه".

وقال رسول الله صلى الله عليه وسلم: "والذي نعس بيده لخلو فم الصائم أطيب عند الله من ريح النسيك، يقول الله تبارك وتعالى: إنها زبد شهوة وطعامه وشرابه من أجل، فالصيام لي وانا أجزيه بيه".

وقال صلى الله عليه وسلم: "اللَّهُ جَعَلَ الْبَابَ يَقُولُ لِلَّهِ الرَّيْبَانُ، لا يدخله إلا الصائمون، فِإِذَا دَخَلَهُ أُعِلِقَ".

فهذا القدر من شرح الطاعات يكفيك في بداية الهداءة، فإن أحتفظت إلى الركع أو الحج أو إلى مزيد في شرح الصلاة والصيام.. فاطلب منه ما أوردته في كتاب "إحياء علوم الدين" تجدنه إن شاء الله تعالى.
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 Allah 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 Allah Most High with your limbs, while they are a bounty from Allah and a trust to you. So your using the bounties of Allah 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 (Bukhari).

Know that all your limbs will testify against you in the plains of Judgment with clear, eloquent speech, as Allah will expose your faults in front of an assembly of creation. Allah 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’an 24:24). And Allah Most High says, “On this Day We
إِعْلَمْ: أَنَّ الْدِّينَ سَطْرُانِ 
أَحَدُهُما: تَرْكُ الْمُعَايِشَةِ. وَالآخَرُ: فِعْلُ الْطَّاعَاتِ. وَتَرْكُ الْمَناهِي هُوَ الْآشَدُ.
فَالطَّاعَةُ يَقْدِرُ عَلَيْهَا كُلُّ أَحَدٍ، وَتَرْكُ الْشَهْوَاتِ لَا يَقْدِرُ عَلَيْهَا إِلَّا الْصَّدِّيقُونَ، وَلِذَلِكَ قَالَ رَسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلْمَاشِيَّةُ جَبْرُ الْجَوَازِ»، وَالْمَجاهِدُ مِنْ جَاهِدِ الْهُوَاءِ.

[الْمَعْصِيَةُ بِالْجَوَازِ]

وَإِعْلَمْ: أَنَّ إِيْنا تَعَالَى بِجَوَازٍ رَحْكَ، وَهُوَ يَعْصِي مِنْ اللَّهِ عَلَيْكَ وَأَمَانَةُ لَذَكَرِ،
فَأُسِئِتُنَا بِنِعْمَتِهِ تَعَالَى عَلَى مَعْصِيَّتِهِ غَيْةً الْكَفَرَانَ، وَخَيَانَتُهُ فِي أَمَانَةٍ أُوْدِعَهَا اللَّهُ
غَيْاهُ الطَّفْعَانِ، فَإِنَّ أَعْضَاءَهُ رَعَايَانِ، فَتَأْنَىُ كَيْفَ تَرَعَاهَا.
فَكُلُّكُمْ رَعِي، وَكُلُّكُمْ مُسَؤُولٌ عَنْ رَعِيَّتِهِ.
وَإِعْلَمْ: أَنَّ جِمْعَ أَعْضَاءِكَ سَتُشْهَدُ عَلَيْكَ فِي عَرَضَاتِ الْقِيَامَةِ بِلَسْانِ ذَلِكَ، يَفْضُحُكُ
اللَّهُ تَعَالَى عَلَى مَلاَءِ مِنَ الحَلَالَاتِ
وَقَالَ الْلَّهُ تَعَالَى: «يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسَنَتِهِمْ وَأَيْدِيَهُمْ وَأَرْجَلَهُمْ بَيْنَاهَا يَعْمَلُونَ».  

الْقُولُ فِي اِلْجَوَازِ الْمَعَايِشِ
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 Allâh 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 Allâh Most High; to the Sunna of the Messenger of Allâh ﷺ; to the wisdom of the Friends of Allâh; 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” (Irâqî from Tabarânî).

As for the tongue, it was created for you only so that you could spend much time in the remembrance of Allâh Most High and in recitation of His Book; that you could guide Allâh’s creatures to His Way; and that you express your needs in worldly and religious matters. If you then use it for
وَقَالَ نَعَم: "أَلَيْتُمْ تَعْمَلُونَ عَلَى أَفْوَاهِهِمْ وَتَكَلَّمُنَا أَأْلِهَمْ وَتَشْهَدُ أَجْلَلُهُمُّ يَا كَافِرُونَ؟" فَأَخْفَضَ جَمِيعٌ بَعْدَهُ، وَخَصْصُوْا أُعْمَلَاءِهِ السِّبْعَاءِ، فَإِنَّ جَهَنَّمَ لَهَا سَبْعَةً أَبْوَابٌ، لِيَكُلُّ بَابٌ مِنْهُمْ جَزَاءً مَفْصُولًا، وَلَا يَتَعَلَّى لِيَلِكَ الأَبْوَابِ إِلَّا مِنْ عَرَضِ اللَّهِ تَعَالَ.

أَيْمَا الْعَيْنِ: فَإِنَّا خَلَقْنَاهَا لِيَتَهْدِي بِهَا في الظُّلُمَاتِ، وَتَشْعِيْنَهَا بِهَا في الْحَاجَاتِ، وَتَنْتَظُّرُ بِهَا إِلَى الْعَجَابِ مَكْحُوتُهَا الْأَرْضِيَّ وَالسَّيَافَاتِ، وَتَزْياَرَبُ بِهَا فِي نِعَمِ الْاِثْنَانِ.

فَأَخْفَضَهَا عَنْ أَرْيَعٍ:
أَنْ تَنْتَظُّرُ بِهَا إِلَى غَيْرِ مَخْرَجٍ، وَإِلَى صُورَةِ عَلَيْهَا بِشَهْوَةِ نَفْسٍ، أَوْ تَنْظُرُ بِهَا إِلَى مَسْلِمٍ يَعْيَنِ الْاِثْنَانِ، أَوْ تَظْلِعُ بِهَا إِلَى عَيْبٍ مَسْلِمٍ.

وَأَيْمَا الْأَذْنَ: فَأَخْفَضَهَا عَنْ أَنْ تُضَخِّمَ بِهَا إِلَى الْبِدْعَةِ أَوْ الْعَيْبَةِ أَوْ الْمُخْشَشِ، أَوْ الْخَوْضِ.

فِي الْبَاطِلِ، أَوْ ذُكْرِ مَسْتَوَى النَّاسِ، فَإِنَّا خَلَقْنَاهَا لِيَخُلْقَ لِلَّهِ تَعَالَ، وَسِّعَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَجَمِيعَ أَوْلَادِهِ، وَتَنْتَوَسَّلُ بِهَا إِلَى إِسْتِفْعَادَةِ الْعِلْمِ لِتَنْتَلَّ يَا الْمَلِكِ المُقْبِمِ وَالْعَيْمِ الدَّائِمِ.

فِي إِنَّا أُصْلِبَتْ بِهَا إِلَى شَيْءٍ مِنْ الصَّعُورِ إِنَّ الْكَفَّارَ لَكَ عَلِيْكَ، وَأَنْقُلُبَ مَا كَانَ سُبْبَ فِرْوَكَ، فَصِّرَارُ سُبْبَ هَلَكُكَ. وَهَذَا غَيْبُ الْحُشْرَانِ.

وَلَا تَتَّخِذَ أَنَّ الْإِنَّامَ يَخْتَصُّ بِهِ القَالُونَ دُونَ المُسْتَمِيعِ، فَيَقُولُ: إِنَّ المُسْتَمِيعِ شَرِيكُ القَالِ، وَهُوَ أَحَدُ المُعَتَّبِينَ.

وَأَيْمَا الْلَّهُمَّ: قَالَتْ بِلِكَ يَخْلِقُ بِهِ ذَكَرٍ اللَّهِ تَعَالَ، وَبُلَادَةَ كِتَابِهِ، وَتَرْشَدُهُ بِخَلْقِهِ
other than what it was created for, you have been ungrateful for Allāh'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 hadith, "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-Imān).

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. The Prophet ﷺ said,
ما نحلقُ لكِ.. فقد كفرت بِعمى الله.. وهو أغلب أَعْضَائَكَ عَلَيْكَ وعلى سائر الخلقِ.
ولا يكتب الناس في الدار على مناخهم إلا حصائدهم أَليستهم.
فاستظهروا عليه يقالاً قُوتلُك حتى لا يكتب في فقر جَهَنْمَ، ففي الحديث: "إِنَّ الرَّجُل
ليتكلم بالكلمة فيهوِي بها في جَهَنْم سبعين حريماً.
وقتل شهيداً في المعركة، فقال قائل: هنيئاً للجَهَنْم، فقال النبي صلى الله عليه وسلم:
"وما يذمرك، لعله كان يتكلم فيها لا يغيبها، ويذكِّر بها لا يذكِّرها؟".
فاحفظ لِساناك من نعائيَّة أَشياء.

الأول: الكِتَّابِ.
فاحفظ لِساناك من نعائيَّة أَشياء، ولا تعود نفاص الكِتَّاب حُزْلاً، فيدعى إلى
الجِد، فالكِتَّاب من أَمَهات الكبائر، ثم إنك إذا عريفت بذلك سقطت النقطة يقؤلك،
وتردَّر في الأعين وتحطرك.
فإذا أردت أن تغفر فِحْب الكِتَّاب من نفاسك... فانظر إلى كِتَّاب عنك وعليك
نفسك عنه، واستحقلارك لصاحبه واستقبالك له، وفِحْب عنك في جميع عموم
نفسك، فإنك لا تذيري فِحْب عميرك من نفسك بل من عميرك، فما استفبرحته من عميرك
فَبِسْفَيْحُهه عِمْرُك منك لا محالة، فلا ترَضِ لِنفسك بذلك.

الثاني: الخُلْفُ في الوعيد.
فَبِيَاك أن تعدَّ بِسيِّئً إلا وتكفي به، بل يبنيغي أن يكون إحسانك للناس فإقا فلا قول.
فإذا استطررت إلى الوعيد.. فإياك أن تخليف إلا لعجز أو ضربة، فإن ذلك من أُمَارات
التفاقيح وحفيظ الأخلاق.
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 (Ahmad).

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. 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
قال النبي صلى الله عليه وسلم: "ثلاث من كن فيه.. فهُوَ مكافٍفٌ وَإِنْ صَام وَصَلَّى من إذا حدث كاذب، وإذا وعد أخلف، وإذا أورثه خان".

الثالث: الغيبة.

إحفظ ليстанавك من الغيبة، فالغيبة أشد من ثلاثين رنية في الإسلام، كذلك الخبر.

ومعنى الغيبة: أن تذكر إنساناً بما يكره له لو سمعه، فاستنثارت مغبنة طالع وإن كنت صادقاً.

وإياك وغيبة القراء المرتدين، وهو: أن تفهم المقصود منك من غير تضريح فتقول:

أصلحت الله وقد ساءته ما جرى عليه وغبني، فسأل الله أن يصليهما ورياه.

فإن هذا جمع بين خيانتي:

أحد حمنا: الغيبة، إذ حصل بها التفهم.

والآخر: تركية النفس والفتنة عليها بالتحرج والصلاح.

ولكن إن كان مقصودك من قولك: (أصلحت الله) .. الدعاء، فإن له في السر.

وإن اعتزمت يسبيبه .. فتعلامته أنك لا تريد فضيحةه وإظهار غبيه.

وفي إظهارك الغيم يعيني .. إظهار لغبيه، ويكشف راجراً عن الغيبة قوله عز وجل:

ولأ يعنب بعضكم بعضًا أيحب أحدكم أن يأكل لحم أخيه ميثاً فكره هتموه.

فقد شبه الله باكر المبتذلة، فما أجدرك أن تحترس منها.

وبينتكم من غيبياً المسلمين أمر لا تفقهون فيه، وهو أن تنظر إلى نفسك: هل فيها غبيبٍ ظاهر أو باطن، ومثل أن مقارف معصبية سيرأ أو جهر؟

فإن عرفت ذلك من نفسك .. فاعلم أن عجزت عن التنبؤ عما تسببت إليه كعجرك، وعذرك كعذرك.
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 sullying 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 Tirmidhi).

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.
وَكَأَنَّ تَذَكَّرُ ۖ فَيُقَلِّبُ وَيُبَثِّكَ ۖ فَهُوَ أَيْضًا يُبَثِّكَ.

فَإِنَّ سَرْطَرْتُ ۖ سَرَّرَ اللَّهُ تَعَالَى عَلَيْكَ، وَإِنْ فَضَّلْتَهُ ۖ سَلَّمَ اللَّهُ عَلَيْكَ أَليِسَةً ۖ جَدَّاً

يُمْرِقُونَ عَرْضَكَ فِي الدُّنْيَا، ثُمَّ يُفَضَّلُكَ اللَّهُ تَعَالَى فِي الآخِرَةِ عَلَى رُسُوِّي السَّلَّامُ

وَإِنْ تَنَظَّرْتُ إِلَى ظَهِّارِكَ وَتَبَاطِيكَ فَلَمْ تَتَشَبَّعْ فِيهِمَا عَلَى غَيْبٍ وَتَقَلِّصَ فِي دِينِ أَوُّدُّ يَا أَيُّهَا الْأَزِيمُ

فَأَعَلَّمُكَ أَنْ جَهَالَكَ بِعِيْبَكَ تَفْسِيْكَ أَيْضًا أَنْوَاهُ الحَرَّاقَةَ، وَلَا غَيْبٌ أَعْظَمُ مِنَ الْمِمَّنْحِيَ.

وَلَنْ أَرَادَ اللَّهُ تَعَالَى يَكُحُّكَ ۖ لَبَصِّرَكَ بِعِيْبَكَ تَفْسِيْكَ، فَرُوِّيَّكَ تَفْسِيْكَ يُفْقِكَ الرَّضَا

ٍغَايَةَ عِبَارَتِكَ وَمَنْتَهِي جَهَالَكَ.

ثُمَّ إِنْ قُمْتُ صَادِقًا فِي ظَلَّكَ ۖ فَاشْكُرُ اللَّهُ تَعَالَى عَلَيْهِ، وَلَا تَفْسِيدُهُ يَلِبِّ النَّاس

وَالْتَحْضِرُ بِإِعْرَاضِهِمْ؛ فَإِنَّ ذَلِكَ مِنْ أَعْظَمِ الْعِيْبَٰبِ.

الْتَّرَافِعُ: الْمُرَاءُ وَالْحَجَّالَدُ وَمَنَاقِشَةُ النَّاسِ فِي الْكَلَّامِ

فَذَلِكَ فِيهِ إِيَادَةٌ لِلطَّولَاكَ، وَتَجْهِيلُ لَهُ، وَطَعْنُ فِيهِ، وَفِيهِ ثَنَاءٌ عَلَى النَّفْسِ وَتَرْكِيْبَهُ

لَهَا بَرْيُدَ الْيَطَّالَةِ وَالْعَلْمِ

ثُمَّ هُوَ مُشْوَّشُ لِلْعَيْشِ؛ لَأَنَّكَ إِنْ مَازْيَتُ سَيِّئَهَا .. آذَانُكَ، وَإِنْ مَازِيَتُ حَليْبَا .. فَلَاكَ

وَحَقَّقَ عَلَيْكَ؛ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ: "مَنْ تَرَكَ الْمَرَاءَ وَهُوَ مُبَاطِلٌ .. بَنَى

اللَّهُ لَهُ بَيْنَا فِي رَبِيعِ الْجَنْحِ، وَمَنْ تَرَكَ الْمَرَاءَ وَهُوَ مُحْقَقٌ بَنَى اللهُ لَهُ بَيْنَا فِي أَعْلَمِ الْجَنْحِ.

وَلَا تَنْبِئِي أَنْ يَخْذَعُكَ الشَّيْطَانُ وَيَفْوُلْ لَكَ: أَظْهَرْ الحَقَّ وَلَا تَتَهَجَّرْ فِيهَ، فَإِنَّ الشَّيْطَانَ

أَبْدًا يُسْتَجِيبُ لِلْحَمْلَئِى إِلَى السَّمَارِي فِي مَغْرِبِ الْخَيْرِ، فَلاَ تَكُنْ صَحِحَةٌ لِلَّشَّيْطَانِ يَسْحَرُ بَكَ،

فَإِظْهَارُ الحَقِّ .. حَسَنُ مَعْ مَنْ يَقْبَلُ مِنكَ، وَلَكِنَّ بَطْرِسَ النَّصِيحَةِ فِي الْحَقِيقَةِ لَا بَطْرِسٌ

الْمُنْجَزَةِ.
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 Allah and of creation.

5. Ascribing Goodness to Oneself

Indeed Allah 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.” 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 Allah, 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 Allah 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 Allah, or of disbelief, or of hypocrisy. Indeed the only one who sees the secrets of the hearts is Allah Most High, so do not come between Allah 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
وللنصبحة صيغة وميّزة، ويجتأج فيها إلى النائلي، وإلا صارت قضيمة، وكان فسادها أكثر من صلاحها.

ومن حائل مبتهجة العضري، غلب على طبعه الوضاءة، فعَّس عليه الصمت، إذ أذى إلى هم العذاء السوء أن ذاك هو الفضل، وأن القدر على المجاملة والمتألفة هو الذي يعنت به، فنفر منهم فراره من الآية، وأعلمن أن المرأة سبب المفتت عند الله وعند الخلق.

الخامس: تركيبة النفس.

فقد قال الله تعالى: "فلا تركوا أنفسكم، فهم أعلم يمن أتى."

وقيل لبعض الحكماء: ما الصدقة القبيح؟ فقال: ثناة المرة على نفسه.

فإياك أن تتعود ذلك.

وأعلمن أن ذلك ينقص من قدرك عند الناس، ويجب مقتة عند الله عز وجل.

وإن أردت أن تفرغ أن تذكراك على نفسك لا تزيد في قدرك عند غيرك. فانظر إلى أفرائك إذا أتينوا على أنفسهم بالفضل والجاه والمال، كيف يستنكرون قلبك، ويتكلم فيه طمعك، وكيف تتمهم عليه إذا فارقتهم، فأعلمن أنهم أيضًا في حال تزكيك نفسك.

يدعونك بقولهم، ويظهرونها أسلبتهم إذا فارقتهم.

السادس: اللعن.

فإياك أن تلعن شيئًا مشاً حلق الله تعالى من حيوان أو طعام أو إنسان يعنيه، أو تقطع شهادتك على أحد من أهل الإبلبة يسيرك أو كفر أو دعاء، فإن التمتع على السرائر هو الله تعالى، فلا تدخل بين العباد، ويبين الله عز وجل.

وأعلمن: أنك يوم القيامة لا تقتل لك. لمن أكذب فين فلا، أو لم سكت عنه؟
So-and-So?” Moreover, if you never once in your entire life curse Iblis, 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 Allah’s creation. For the Messenger of Allah 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 Allah Most High, even if he has wronged you. Consign the matter to Allah Most High. As the hadith 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 Hajjaj. One of the pious predecessors said to him, “Allah will take vengeance for Hajjaj against those who attacked him verbally, just as He will take vengeance against Hajjaj 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. Abu Bakr al-Siddiq 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.”
قل لنَّ تَلْعَبُ إِنْ يِلَّسِبْ طُولْ عَمْرِكَ، وَلَمْ تَشْعَلِ لِسَانَكَ يِذْكُرِهِ.. لَمْ تُسَافَ عَنْهُ.

وَإِذَا لَعَنَّهُ أَحَدًا .. طُولَتْ يَدِه، وَشَيْلَتْ عَنْهُ.

وَلَا تَدْعَ عَنْهُ مَنْ خَلَقَ اللَّهُ عَالَمًا، فَكَنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ لَا يُدْمِجُ الطَّعَامُ الزَّدَيْدُ فَطَرًا، وَكَانَ إِذَا اسْتَهْيَى مَنْ.. أَكْلَهُ، وَلَا.. تَرَكَهُ.

الْحَالِفُ: الدُّعَاءَ عَلَى النُّكَلِّيِّ.

إِحْفَظِ لِسَانَكَ عَنْ الدُّعَاءِ عَلَى أَحَدٍ مِنْ خَلَقِ اللَّهِ عَالَمًا، وَإِنَّ طَلَّمَكَ، وَكُلُّ أَمْرٍةٍ إِلَى اللَّهِ عَالَمًا، فَقَدْ فَرِطَ اللَّهُ زَمَانُهُ عَلَى طَلَبِهِ حَتَّى يَكَافِهْ، ثُمَّ بَقِى لِلظَّلَامِ فَضَعُ عَنَّهُ مَا طَيَّبَهُ يَهِيَ بِيَوْمِ الْقِيَامَةِ.

وَطَوَّلَ بَعْضُ النَّاسِ لِسَانَهُ فِي الْحَجَاجِ، فَقَالَ لَهُ بَعْضُ السَّلَفِ: إِنَّ اللَّهَ لَيْسَ مُهْوًا للْحَجَاجِ مِمْنَ لَوْ تَعْرَضَ لَهُ مَسْأَلَهُ كَمَا يَنْتِقِمُ مِنْ الْحَجَاجِ لِمَنْ ظَلَّمَهُ.

الْحَامِينُ: الْمَرْجَاجُ، السَّحْرُ، وَالْعِبْرَةُ، وَالْإِسْتِهْرَاءُ بِالنَّاسِ.

إِحْفَظْ لِسَانَكَ مِنْهُ، فَإِنَّهُ يَرْبِّي مَا الْوَجْهُ، وَيَسْقِطُ الْمُهَابَةَ، وَيَسْتَجِيرُ الْوَحْشَةَ، وَيُؤْدِي الْقُلُوبِ.

وَهُوَ مُبَدُّ الْحَجَاجِ لَوْ جَاءَ، وَمُعْدُوْسُ الْحَقِّيِّ لِفِي الْقُلُوبِ، فَلاَ يُطِرَّخ أَحَدًا.

وَإِنَّ مَارَكَ غَيْرًا .. فَلَا نُبْحَاء، وَأَعْرُضْ عَنْهُمْ حَتَّى يُخْوَضُوا فِي حَدِيثٍ غَيْرِهِ، وَكَنَّ مِنْ الْأَنْفُسِ إِذَا مُرَوْا بِالْعَوْيَ .. مَرْوَا كَرَامًا.

فَهَذَهُ مَجَالِمُ آَقَاتِ اللَّسَانِ، وَلَا يُحْسِنُ عَلَيْهَا إِلَّا العُرْوَةُ، أَوْ مَلاَزَمَةُ الصَّمْتِ إِلَّا يُقِدِّرُ الْمُضَرَّرَةُ، فَقَدْ كَانَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَلَيْهُ أَنْ تُسَلِّمَ عَنْهُ يَقَضِعُ حَجَرًا فِي فَيْهِ يُمَتِّعُهُ مِنْ الْكَلَامِ لِيَغْرُضُ صَرْعَةً، وَيُعَبُّرُ إِلَى لِسَانِهِ وَيَقُولُ: هَذَا الَّذِي أَوَّلُهُ الْمَوَارِدُ.

Original language: Arabic
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, 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.
قاصرة بيتة غاية جهادك فإنها أخرى أسباب مكاك في الدنيا والآخرة.

وأما البطن: فاحفظة عن تناول الخراب والشوق، واحرص على طلب الخلال.

إذا وجدت.. قاصرة علي أن تقتصر على ما دون الشبع، فإن الشبع يقيني القلب.

وينيدي الذهن، وينبتلي الحفظ، وينقل الأعضاء عن العبادة والعلم، ويقوى الشهوات.

وينصر جنوة الشيطان، والشبع من الخلال مبدأ كل شر، فكيف من الحرام?

وطلب الخلال قربة على كل مسلم، والعبادة والعلم مع أهل الحرام كبنية على

الشريعة - وهو الزن.

إذا قبعت في السنة بقميص حسن، وفي اليوم بزيته من الخشكار، وتركتي التلمذة.

بأطباق الأدم.. لم تعوزك من الخلال ما يكفيك، فالحلال كثير.

وليس عليك أن تتقلى بaison الأمور، بل عليك أن تتحرر بما تعلم أنه حرام، أو تظن

أنه حرام ظناً، مع ما حصل من علامة تاجرة لعلية مفردة بالمال.

فأما المعلمون: قطاهير.

وأما المكتنون بعلاءوا:

فهم ول السكون وعَلاْه، ومال من لا كسب له إلا من النية وأو بيع الخمر أو

الربة أو الفضائي، حتى علمت أن أكثرك ماله حرام قطعاً فتأخذوه من يده، وإن أمكن أن

يكون حلاؤه نادرًا .. فهو حرام، لأن الغالب على الظن.

ومن الحرام المخصوص:

ما يكول من الأوقاف من غير حق مرت الواقف، فمن لم يستخف بالتقية .. فأنا أخذوه

من المدارس حرام، ومن ارتكب مخصصية ترد بها الشهادة .. فأنا أخذوه باسم الصوفية

من وقفاً أو غيره حرام.
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 Allah Most High has forbidden, and be like [those of whom] Allah 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’an 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 Allah 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 Allah], for it is [a form of] humbling yourself before them and honoring them, while Allah 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-Imān). 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 Allah 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.
وقد ذكرنا مداخل الشهاب والخلال والحرام في كتاب مفرد من كتب "إحياء علوم الدين"، فعلّيك بطلبي، فإن معرفة الحلال وطاعة فيضة على كل مسلم كالصلوات الخمس.

وأما الفرج: فاحفظه عن كل ما حرم الله تعالى، وكن كنا قال الله تعالى، وتعال:

».. وإن الذين حفظناهم حافظون لا إلا على أزواجههم أو ما ملكت أيهم إياههم. إياههم.

وغيف الملوكين.»

ولا تدخل إلى جفظ الفرج إلا بحفظ الغني عن النظر، وجفظ القلب عن البكير، وجفظ البطن عن الشهبة وعن الشعث، فإن هذه محركات الشهوة ومعارضتها.

وأما الذيان: فاحفظهما عن أن تصرب بها مسلمة، أو تنام بيثاً بالحرام، أو تؤذي بها أحداً من خلق الله تعالى، أو تضحو بها مسلماً في أمانة أو ودية، أو تكتب بها مما لا يجوز النظر به، فإن القلم أحد المسلمين، فاحفظ القلم عنك يجيب حفظ اللسان عنه.

وأما الرجال: فاحفظهما عن أن تمشي بهما إلى حرم، أو تسعى بها إلى باب السلطان طالب، فالتمسكي إلى السلاطين الظلمة من غير ضرورة وإرهاق: معصية، فإنه نواضع.

وإكرام لهم، وقد أمر الله تعالى بالإعراض عنهم، وهو تكدير ليسوا لديهم، وإعانة لهم على ظلليمهم، فإن كان ذلك نسباً لطلب أنواعهم، فهو سُعي إلى حرم، وقد قال النبي صلى الله عليه وسلم: "من توافق لغبي صالح لغنه... دُهَبَ ثلَاثاً ديناه".

وهذا في غني صالح، فما ظنكم بالغني الظالم؟

وعلى الجملة: حفر كنائك وسكنائك بأعضائها نغمة من يعم الله تعالى عليك، فلا تحرك شيئاً منهما في معصية الله عز وجل أصلاً، واستعملها في طاعة الله تعالى.
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-Gentle, 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” (Tirmidhi).

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-Gentle, 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-Gentle, 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-Gentle and Ever-Merciful. His generosity
واعلم: ألك إن قصرت... فإن إليك يزجع وبيده، وإن شعرت.. فإن إليك تعود نمره.
وأنا غني عنك وعن عمليك، وإننك كل نفس بها كنسبة رهينة.
وإني أعلم أن تقول: إن الله تعالى كريم رحيم يعفّر ذنوب العصاة، فإن هذه كلمة أخرى.
أريد مباطنة، وصاحبهما ملقَب بالحِماية ينقلب رسل الله صلى الله عليه وسلم، حين قال: اللحمس من ذا نفسه، وعمل ليما بعد الموت، وألحق من أنت نفسه هواها.
وتسمى على الله الأماني.
واعلم: أن قولك هذا أوضح، فإن بيد أن يصير قبيحة في علوم الدين، واتسال بالإبطالية وقال: إن الله كريم رحيم قادر على أن يفيض على قلب من العلم ما أفاده.
على قلوب أبنائه من غير جهاد وتكير وتعليمة، فهو كقول من يريد مالا; وترك الجحالة والتجارة والكتب وغطال وقال: إن الله كريم، وله خزائن السياوات والأرض، وهو قادر على أن يطعن على كثير من الكثور، فأشغلي به عن الكتاب، فقد فعل ذلك يغطي عباده.
قالت إذا سيمنت كلام هذين الرجلين استحمتهما، وسخرت منهما، وإن كان ما وصفه من كرم الله قد غذره حقا وصادقا، فكذلك يضحك عليك أرباب البصائر في الدين إذا طلبت المغفرة من غير سعي لها.
وأنا إلى عبس للك: وألا تيس للإنسان إلا ما سمع.
ويقول عز وجل: إنها تجزء ما كتبتم تعملون.
ويقول عز وجل: إن الأبرار لدي نعيم.
وإذا لم تبرز الإنسان السامي في طلب العلم والمال، اعتيذا على كريم عز وجل.
فلك ذلك لا يترك النزوة للآخرة.
ولا تنكر، فإن رب الدنيا والآخرة واحد، وهو فيه كريم رحيم، وليس يريد لكرم.
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.
يَمْنُونكِ، وَإِنَّ بِكَكَرَمَةَ أَن يُسَهَّلْ عَلَيْكَ طُرُقَ الوُسْوَسِ إِلَى الْمُلْكِ الْمُقِيمِ، الْمُخْلِدِ بِالصَّبْرِ،
عَلَى تَرَكِ السَّهَوَاتِ آيَاتَ قَلِيلَةَ، وَهَذَا عَبَاطِيْ نَكَرَم. 
فَلَا تَحْذِرْ تَنْسِكَ بِهِ وَسَاسَاتِ البَطَالَينَ، وَاقْتَدِ بِأَوْلِي الْحَزْمِ وَالْمُحْتَفَزِ مِنَ الأَلْيَاءِ
والصَّدَقَاءِ وَالصَّالِحِينَ، وَلَا تَطْمَعُ فِي أَن تُحْصُدَ مَا لَمْ تَزَرَعْ، وُلْيَتْ مِنْ صَلِّ وَصَامِ
وَجَاجَد وَاتَّقَىٰ .. غُفِر لَهُ. 

•

وَهَذِهِ جَمْعُ مَا يَنْبِينِي أَن تَتَحْفَظَ عَنْهَا جُوَّارِ حَكَمِ الطَّاهِرَةِ، وَأَعْمَالِ هَذِهِ الْجَوَّارِ حُثْ تَنْبَشْرُ مِنْ صَفَاتِ القَلْبِ. فَإِنَّ أَرْدَتْ جُفَّةَ الْجُوَّارِ حُثِّ فَعَلْيَكَ بِتَطْهِيرِ القَلْبِ، فَهُوَ
النَّقْوِي الْبَاطِنُ. 
وَالْقَلْبُ هُوَ المُضْعَغَةُ الْقَلْبِ. إِذَا صَلَحَتْ .. صَلَحَ بِهَا سَائِرُ الْجَسَدِ، وَإِذَا فَسَدَتْ ..
فَسَدَ بِهَا سَائِرُ الْجَسَدِ؛ فَاشْتَغِلْ بِإِصْلَافِهِ لِتَصْلِحَ بِهَا جُوَّارِ حَكَمِ.
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-Awsaf).

**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
القول في معاشي القلب

إعلم: أن الصفاوات المتذمومة في القلب كبيرا، وطريق تطهير القلب من رذايلها طويلة، وسبب العلاج فيها غامض، وقد اندرس بالكتابات العلمية وعمله لعينة الخلي معرفة، وقصى استفسارنا ذلك في كتاب (إحياء علوم الدين) في أربع المجلدات واربع المجلدات.

ولكننا نتذكر-total الآن ثلاثا من حبائت القلب هي الفائقة على مساحة القلب، لأنها جذرة منها، فإنها مهلكات في أنفسها، وهي أئمة لجملة من الحبائت سواها، وهي:

الحسد، والرياء، والعجب.

فاجئته في تطهير جلب منهما، فإنما قدرت عليها.. فتعلمت كيفية الحذر من بقيتها من أربع المهايكات، فإن عجزت عن هذه.. فأنا عن غيرها أعم..

ولكن أن تأمل ذلك لن تصنع في تعليم العلم وفي قله للشيء من الحسد والرياء والعجب، وقد قال رسول الله صلى الله عليه وسلم: (ثلاث مهلكات: شح مطاع، وهو وعظ، وإعجاب المرء بنفسه).

أما الحسد:

فهو مشتخب من الشح، فإن البخيل هو الذي يبتغي بها في بديع على غيره، والذين يبتغي بيعتله الله سبحانه، وهي في حزام قدرة الله تعالى لأي حزامه على عباده تعالى.

والحسد: هو الله يبتغي عليه إعجام الله سبحانه من خزازة قدره، على عباده تعالى .. فشجع أعلم...

والحسد: هو الله يبتغي عليه إعجام الله سبحانه من خزازة قدره على عباده تعالى يبالي، أو علم، أو محبة في قلوب الناس، أو حظ من الحظوظ، حتى إنه ليجب رؤاه عنه.
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].
وإن لم تتحصل له... فهذا منتهي الحُبب، ولذا قال صلى الله عليه وسلم: "الحمَّام يأكل
الحسنات كما تأكل الأطعَر الحطب".

والمُحسود: هو المُعذب الذي لا يرَحّم، ولا يزال في عذاب دام، فإن الدينية لا تَطلَب
فقط عن خليٍ كثيرين من أقرانه ومعارفه من أنعم الله عليهم يعلمون أو من أجل أشياء، فلا يزال
في عذاب دائِم في الدنيا إلى موتِه، وعذاب الآخرة أشد وأكبر.

بلى لا يصلى العبد إلى حقيقة الدنيا ما لم يَجب لأخيه ولِيسائِر المُسلمين ما يُجب
لنفسه. بلى ينبغي أن يُساهم المسلمون في السَّرَّاء والضَّرَّاء وأهل البيت كأبناء الواحد
يُشدو بعضه ببعض، وكأنَّ جسد الواحد إذا اشتكى منه عضو.. اشتكى سائر الجسد.
فإن كنت لا تصاوِرُ هذا من قلبيك.. فاشتهِلَّكَ يطلب المخلص على الهلال أهم
من اشتهَلَّك* يتواجد الفروع وعلم الخصومات.

وأما الرَّبَّاء: فله الشرك الحثفي، وهو أحد الشركين، وذلك طلب المَنْرَة في قلوب الناس لينال
به النجاة والجُحْسة، وَحُبُّ الجَاهَم من الهوى المَنْجَمُ المُهجَّل، وفيه هكِل أكثر الناس، فَهَا
أهلَ الناس إِلَّا الناس.

ولو أنصف أكثر الناس.. لعلموا أن أكثر ما هم فيه من العلوم والعبادات، فضلًا
عن أعمال العبادات، ليس يحملُهم عليها إلا مرأة الناس، وهي مُخْيَات الأُمُهِ،
حتى وردة في الأخبار:

"إِنَّ الشَّهيد يَتمَّ بِهِ يوْم القيامة إلى النَّارَ فيقول: يا رب اشتهِدت في سبيلك، فَيقول:
أرذت أن يقال: إنك شجاع، وقد قيل ذلك، وذَلِك أجرك."

وكل ذلك يقال للعالم و أيضاً للغازي والقاريء.
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 Iblis said, “I am better than him; You created me from fire, and You created him from clay” (Qur’an 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 Allah’s creatures is arrogant. Rather than being arrogant, you should realize that the virtuous one is the one considered virtuous by Allah 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 Allah, 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 Allah 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 Allah Most High in ignorance, while I have done so knowingly, so Allah’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, Allah 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 Allah], and I of the distant ones!”
وَأَنَا الْفَلِحُ وَالْكَبْرِيرُ وَالْمُطْلُبُ

فَهُمُ الدَّاءُ العُجْبُ، وَهُوَ نَظْرُ الْأَعْيَنِ إِلَى تَفَيْضٍ يُعْفَى الْعَرْضُ وَالْإِسْتِخْبَاطُ وَنَظْرُهُ إِلَى عَيْنَٰكُمْ

يُعْفَى الْعَرْضُ وَالْإِسْتِخْبَاطُ

وُتَبَيِّنَهَا عَلَى الْلِّيْسَانِ أَنْ يُقُولُ: (أَنَا وَأَنَا) كَمَا قَالَ إِبْلِيسُ الْلَّهُمَّ: (أَنَا خَيْرُمَهَا خَلِيْقِيَ)

فِي نَارِ وَزَخْلَتَةَ مِنْ طَيْرٍ؟

وَتَمَّنَّى فِي الْمَجَالِسِ: الْتَرْفُعُ وَالْتَوْقُدُ وَتَلْبِيَةُ الْمُلْكِ فِي الْمُحَافَلِ

وَفي الْمُحَافَلِ: الْإِسْتِيْكَافُ مَنْ أَنْ بَرِّتُ كَلَّامُهُ عَلَيْهِ

وَالْمُكْتَبُ: مَنْ أَنْ يَأْيُوْدُ عَنْفَةً، وَإِذًا وَعَظُتْ عَنْفًا، وَكَلِمَةً مِّنْ يَرُدُّ تَفَسِّيرَهُ مِنْ أَحَدِيْنَ مِنْ خَلِيْقِ الْلَّهِ سَبِبَتْهُ، فَهُوَ مُكْتَبُ، بَلْ يَنْبِيِّغُ لَيْلَمْ أَنْ ثُمَّ أَنْ حَيْرَةً مِّنْ هَٰوِرٍ عَنْهُ

اللَّهُ تَعَالَى فِي الْدَّارِ الأَلْبَاءِ وَذَلِكَ عَبْدٌ، وَهُوَ مُوْفَّرٌ عَلَى الْخَالِيَةِ

وَاعْتَقَدَكُمْ فِي تَفْصِيلٍ أَنْ أَلْفَ أَخْيَرَ مِنْ عَيْنِكَ، جَهَلُ مَخْضُوضٌ، بَلْ يَنْبِيِّغُ أَنْ لَا نَظْرُ إِلَى

أَحَدٌ إِلاَّ وَتَرَى أَنْهُ حَيْرَتُ مِنْكَ، وَأَنْ الْفَضْلُ لَهُ عَلَيْكَ وَتَزَدَّى تَفْكِرُ

فَإِذَا رَأَيْتُ صَغَّارًا .. قُلْتَ: هَذَا لَا يَعْصِي اللهُ وَأَنَا عُصِيُّهُ، فَلَا شَكَّ أَنْهُ خَيْرُ بَيْنِي.

وَإِنْ رَأَيْتَ كَبِيرًا .. قُلْتَ: هَذَا خَيْرُ مِنْيَ نَجْ، عَبْدُ اللَّهِ قِبْلِي.

وَإِنْ رَأَيْتَ عَالِيًّا .. قُلْتَ: هَذَا أَقْدَأْ عُطْيُ مَا لَمْ أُعْطِ، وَبَلَغَ مَا لَمْ أُبْلُغِ، وَعَلِيمًا مَّا جَهَلَ،

فَكَيْفُ أُقُولُ مَثْلَهُ؟

وَإِنْ كَانَ جَاهِلًا .. قُلْتَ: هَذَا عَصِيُّ اللهِ تَعَالَ يِجْهَلُ وَأَنَا عُصِيُّ الْبَيْلَمُ، فَقَحِحَةُ اللَّهِ تَعَالَ عَلَى أَكْبَرِهِ، وَمَا أَذْرِي بِمُحْتَمَّ لَي وَمِمُّحْتَمِ لَهُ؟

وَإِنْ رَأَيْتَ كَاذِبًا .. قُلْتَ: لا أَذْرِي، عَشِيْسُ أَنْ يُسَلِّمَ وَيُحْمَّلِهِ لَهُ بَحْرُ الْعَمَلِ، وَيُسَلِّمَ

تَبَيِّنِ أَنْ ذَلِكَ دُعُوَّيْنِ كَأَنْ تَسْلُّ الْإِسْلَامِ مِنْ الْعَجِينِ، وَأَنَا أَنَا فَعَلَيْنَ أَنْ يُضَلِّلُنِي اللَّهُ فَأَكُنِّي

فَيُحْمَّلُ لِي بَشَرَ الْعَمَلِ، فَكُونَ مَنْ عَدَا مِنْ المُقْرَبِينَ وَأَكُنْ أَنَا مِنَ السَّبِيعِينَ
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 Allah 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 Allah’s servants. The fact of your present certainty and faith does not lessen the possibility of change in the future. For indeed, Allah 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 hadith that deals with all of these traits. Ibn al-Mubarak narrates with his chain of transmission on the authority of a man who said to Mu‘adh ibn Jabal, “O Mu‘adh, tell me a hadith you heard from the Messenger of Allah.” The man said, “Mu‘adh wept until I thought he would not stop, and then became quiet. He then said, ‘I heard the Messenger of Allah say, ‘O Mu‘adh! I will tell you a hadith that, if you uphold it, will benefit you; but if you neglect it, you will have no excuse before Allah on the Day of Judgment.

O Mu‘adh! Verily Allah 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-
فلا يخرج الكبير من قلبه إلا أن تعرف أن الكبير من هو كبير عند الله تعالى، وذلک
مؤفف على الخاتمة، وهو مشكوك فيه.
فيسهلك خوف سوء الخاتمة عن أن تبتكر مع الشاك فيها على عبد الله تعالى، وتهييدك
وإياك في الحال لا يقاضي تحويرك التغيير في الاستقبال، فإن الله مقلب القلب يهدي
من يشاء ويضلل من يشاء.
والأخبار في الحسن والرضا والكبير كبرى، وتكفيك منها حديث واحد جامع، فقد
رواى ابن المبارك بإشادة عن رجل أن قال لمعاذ بن جبل رضي الله عنه: يا معاذ، حدثني
حديدًا سمعته من رسول الله صلى الله عليه وسلم، قال: فكما سمعت رسول الله صلى الله عليه وسلم يقول:
"يا معاد! إن محدثك بحدثك إن آتى حديثك... نعك، وإن أنت ضعيفتة وامتدختة...
انقطعت حضرك عند الله عز وجل يوم القيامة.
يا معاد! إن الله خلق سبعية أملاء، يقول أن يخلق السعاوات والأرض، ثم خلق
السعاوات، فجعل لكل سيا من السبع ملكاً باراً عليها، فتضرع الحكمة يعمي الديد من
 حين يصبيح إلى حين يمسى، أنه نور كثور في السماء، حتى إذا صبعت به إلى سيا الدنيا...
ركته وكرنه، فقوم الملك الموكل بها للحكمة: اضربوا بهذا العمل وجه صاحبه، فإنًا
صاحب الغيبة: أمري الثاني أن لا أدع عمل من أمثال الناس يجازونى إلى غياب.
قال: ثم تأتي الحكمة يعمي صالاح من أهل العلم، فتكرهه وتهديه حتى تبتغ به إلى
السيا الثانية، فقوم لهم الملك الموكل بالسيا الثانية، فقفا واضربوا بهذا العمل وجه
صاحب، آنا ملك الفخر، إنه أراد يعمله هذا عرض الدنيا; أمري الثاني أن لا أدع عمله
يجازونى إلى غياب; إنه كان يبتكر على الناس في مجاليهم.
قال: وتشهد الحكمة يعمي العبد يبتكر نورًا من صدقة وصياح، وصلالة قد أعجب

الحفظة، فيجاوزونه إلى السماوات الزائدة، فيقولُ لهم الملك الموكل بهما: قفوا واضرموا بهذا العمل وجهة صاحبه، أنا ملك الكبيرة، أمرني ربي أن لا أدعو عملة يجاوزري إلى غيري.

فإنما كان يحكم على الناس في مجالسهم.


فقال: وتخضع الحفظة يعمل العباد حتى يجاوزروا إلى السماوات الخمسة، فإنما الطوْس المزروعة إلى أهلها، فيقولُ لهم الملك الموكل بهما: قفوا واضرموا بهذا العمل وجهة صاحبه وظهوره وجماله على عافيته، أنا ملك الحساد، إن كان يحبس من يتعلّم ويعلم بيضتي عمله، وكل من كان يأخذ فضلاء من العبادات... كأن يسجدهم ويقع فيهم، أمرني ربي أن لا أدعو عملة يجاوزري إلى غيري.

فقال: وتخضع الحفظة يعمل العباد من صلاة وصيام وركاية وحج وصدقة، ويدونون به إلى السماوات السادسة، فيقولُ لهم الملك الموكل بهما: قفوا واضرموا بهذا العمل وجهة صاحبه، فإني كان لا يرحم إنسانًا قط من عيب الله أصحابه بأيام الله أو ضر، بل كان يشمطُه، أنا ملك الرحمة، أمرني ربي أن لا أدعو عملة يجاوزري إلى غيري.

فقال: وتخضع الحفظة يعمل العباد من صلاة وصيام وندقة وجهاد جزء، له ذوي كتب التحق، وضوء كنصوء الشمس، معه ثلاثة آلاف ملك، يجاوزرون به إلى السماوات السابعة، فيقولُ لهم الملك الموكل بهما: قفوا واضرموا بهذا العمل وجهة صاحبه، واصرفوا به جواحه، وأقبلوا على قلبه، إن أحبب عين ربي كل عمل لم يبدي به وجهة ربي، وإن أراد يعمليه غير الله عز وجل، إنه أراد به رفعه عند الفقهاء، وذكره عند العلماء، وصبت في
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, ḥajj and ʿumra, 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.”

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

He ﷺ replied, ‘Follow me, Muʿādh, even if there is a deficiency in your deeds. Restrain your tongue from speaking ill of your brothers who have memorized the Qurʾān. 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” (Qurʾān, 79:2). Do you know what these are, Muʿādh?’

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 Muʿādh, truly it is easy for the one for whom Allāh Most High makes it easy.’”
المدائنِ: أمرنا ذي أن لا أدع عَمَلَة يَجَوزُونَ إلى عَمَلٍ، وَكُلٌّ عَمَلٍ أمَّا ذُكِرَ خَلَصَهُ اللَّهُ تَعَالَ فَهُوَ رَاضِٰٰئٌ، وَلَا يَقِلُ اللَّهُ عَمَلُ المُرِمَّمِينَ.

قال: وتضاعف الحَفَظة يعمِل العبَّاد به ضياء وزكاة، وصيام وحج وعمرة، وحلي حسن، وصمت وذكر الله، وتشغيلة ملائكة السِّنَنَاتِ حتى يُقطعُوا الحُجَّب كَلَّها إلى الله عِر وَجَل، كيكونَ بين يديه ويشهدون له بالعمل الصالح المخلصه لله تعالى، يُولِّي الله عِر وَجَل: أنتم الحَفَظة على عمل عبدي، وأنا الرَّفيع على ما في قلبي، إنّه لم يذرِ بهذا العمل، وأراذِيه غُلِّي فعليه انتِني، فتقول الملائكة كلها: اعلمون لَّمْبَقَّ وَلَّتَكْ، ومنْ فيهمُّ.

قال معاذ: قلْتُ: يا رَسُولُ الله؛ أننت رَسُولُ الله؟ آنذاك معاذ فكَّفَ في بالخِلاصِ والنجاح؟

قال: «افته بِ، وَإِن كَانَ في عَمَلِكِ نفَصُّ يا مُعَاذُ.. فأَحْفَظ لِسَانَكَ مِنَ الْوَقْبِيَةِ إِخْوَانِكَ مِنْ حِمَالِهِ القُرَآنِ، واحْتَلِّ ذَنْبِكَ عَلَيْكَ وَلا تَحْسِبُهُ عَلَيْهِمْ، وَلا تَزْكَرْ نَسْكَ بَيْنَهُمْ، وَلا تَرْفَعْ نَسْكَ عَلَيْهِمْ، وَلا تَدْخِل عَمَلَ النَّذَاقَةِ في عَمَلِ الأُخْرَىِ، وَلا تَكُنْ في مَجْلِسِكَ لَكِنْ يَحْدَرُ النَّاسُ مِنْ سُوءِ حُلْقِيَّكَ، وَلا تَنَاجِرُ رُجُلًا وَيَعْدُدَكَ أَخَرًا، وَلا تَعْتَمَّ عَلَى النَّاسِ فَيُقَطَّعُ عَنْكَ حُيْرَ النَّذَاقَةِ وَالأُخْرَىِ، وَلا تَمْرِقُ النَّاسِ بِلَسِيَّكَ فَتَمْرِقُكَ كِلَابُ الْنَّازِرُ يَوْمِ الْقِيَامَةِ فِي النَّارِ، قَالَ اللَّهُ تَعَالَ: وَالنَّاشِطَاتِ نَشَطًا» هل تدري ما هُمْ يا معاذ؟

قال: قلتُ: يا أَبِي أَنْتُ وَأَمْيَ يَا رَسُولُ اللَّهِ؛ ما هُمْ؟

قال: «كِلَابُ فِي النَّارِ تَنْبِيذُ النَّحْمِ مِنَ الْعَظُمِ».

قلْتُ: يا أَبِي أَنْتُ وَأَمْيَ يَا رَسُولُ اللَّهِ؛ فَمَنْ يَطِيقُ هِذهِ الْخَصَالِ وَمَنْ يَبْنِجُ بِنَهَا؟

قال: «يا مُعَاذُ، إِنَّهُ لَيْسِيرُ لَمْ يَسَرُّهُ اللَّهُ عَلَيْهِ». 

Feeling confused? This is a page from Arabic text that seems to be discussing religious or spiritual matters. Without more context, I'm unable to provide a precise translation or explanation. If you need help with a different page or topic, feel free to ask!
The narrator [of this ḥadîth] says, “I never saw anyone who used to recite more Qur’ān than Mu‘ādh on account of this [ḥadîth]” (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
قال الزراوي: فإن رأيت أحدًا أكثر تلاوة في القرآن من معاذ هذا الحديث.
فلتأمل أن وأنا راغب في طلب العلم هذه الخصال.
واعلم أن أعظم الأسباب في رسمه هذا الحبائث في القلب، طلب العلم لإنجلي المباهاة والمُنافسة، والعالم يعجز عن أن يُدرك هذه الخصال، والمتفقه مُستَنفده لها.
وهو مُعَرَض لليهود، بسبيلها.
فَأَنْظُرُ: حَلْ أَهْلِمُ أَمْوَرَكَ أَنْ تَتَعَلَّمَ كَيْفَيَةُ الحَدِيرٍ مِنْ هَذِهِ المُهْلَكَتَى، وَتَشْتَقِي بالصلاة فَلَيْكَ وَعَيَّةٌ أَخْرِجَتْهُ، أَمَّا أَهْلُهُ أَنْ يُعَرَضَ مَعَ النَّوْصُيِّينَ، وَتَتَلَّبُ مِنَ الْعَلْمِ مَا هُوَ سَبْبٌ زيادة الكَبرُ والرَّباءُ والْحَسَنِ، وَالْعَجْبُ حَتَّى تَهْلَكْ مَعَ الْهَالِكِينَ؟
واعلم أن هذه الخصال الثلاثة من أَمْهَاتٍ حِبَائِث القلب، وَلَهَا مَعْرِضٌ واحِدٌ وَهُوَ حُبُّ الدُّنْيَا، وَلِدَلِّكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ:
"حُبُّ الدُّنْيَا.. رَأَسُ كُلّ حَطِيقَةٍ.
وَمَعَ هَذَا فَالْدُنْيَا مُزَرَعَةُ الآخرةٍ، فَمَنْ أَحَدُ مِنَ الدُّنْيَا يُقِدَّرُ الْبَضُرُ وَلَا يُسِيرْ عَنْهَا عَلَى الآخرة.. فالدُّنْيَا مُزَرَعَةُهَا، وَمَنْ أَرَادَ الدُّنْيَا لِيُسِيرَ عَنْهَا.. فالدُّنْيَا مِهْلِكَتُهَا.

فَهَذِهِ بَنَةٌ بَيِّنَةٌ مِنْ ظَاهِرِ عُلْمِ التَّقَوْى، وَهِيَ بَيْنَادَةُ الْهَدَائِيَةِ، فَإِنَّ جَرَّتَ فِيهَا نَفْسَكَ فَطَأَعَتَكَ عَلَيْهَا.. فَعَلَّكَ بِكِتَابٍ "إِحْيَاءَ عُلْمِ الدُّنْيَا" لِتَعْرِفَ كِيْفَيَةَ الْوُصُولِ إِلَى بَاطِنِ التَّقَوْى.
فَإِذَا أَعَمَّتْ بِالْتَّقَوْى بَاطُنٍ قَلْبِكَ.. فَعَنْدَكَ ذِلَّكَ تَرْفُعُ الْحُجَبُ بَيْنَكَ وَبَيْنَ رَبِّكَ، وَتَنْكِشَفُ لَا كَأَاشْرَارُ المَعَارِفِ، وَتَتَفْجُرُ مِنْ قَلْبِكَ يَنْبِيِسُ الْحِكْمَةُ، وَتَضَخُّمُ لَكَ أَشْرَادُ
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 Allâh 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 Allâh, 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 Allâh, Mighty and Majestic, and your companionship with them in this life.
الملك والملكوت، وَيَتَّبِعُ لك من العلوم ما تستخبر بمِهِ هِذهِ العُلُوم المُحَدَّثة التي لم يكن لها ذكر في زمن الصحابة والتابعين رضي الله عنهم أجمعين.
وإن كنت تتطلب المعرفة من الفيل والقال والجراء والجذال... فِي أعظم مصيَّبتك، وْمَا أطوْل تَعْبُك، وْمَا أُعْظَم جِرْمَانِك وْحُسْرَانِك.
فَاعْمَلْ مَا شَنَّتْ، فَإِنَّ الدُّنْيَا الَّتِي نُطْلِبُهَا بِالدُّنْيَا لا تَسْلِمُ لَك، وَالآخِرَةُ تَسْلِمُ لِنَكَ.
فَمَن طَلَّبَ الدُّنْيَا بِالدُّنْيَا... خَيْرُهُمَا جَمِيعًا، وْمَن تَرَكَ الدُّنْيَا لِلْدُنْيَا... رَبَّحَهُمَا جَمِيعًا.
فَهُذِهِ جُمْلُ الْهَدَايَةِ إِلَى بَيْنَانِ الطَّرِيقِ فِي مُعَاامَلَتِك وَعَلَّمَك عَرَّ وَجَلَّ بِأَدَاءِ أَوَّامِهِ وَاجْتَنَّبْ نُواَيِهِ.
وَتَشَيْرُ الآن عَلَيْك بِجُمْلَ مِنَ الآدَاب لِتَتَّبِعَهَا نَفْسَكَ في مُخَالَطَتِك مَع عُبَادِ الله
عَزَّ وَجَلَّ وصَحِيحُك لَهُمْ في 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 Allâh
Most High says, “I am the Companion of the one who engages in remem-
brance of Me” (Shu‘ab al-Imân). 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-Awliyâ’).

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 Allâh, 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 contempla-
tion; giving preference to the Truth [i.e., Allâh, by turning to Him over all
أعلم أن صاحبك الذي لا يفارقك في حضرك وسقرك، وتروملك وبيقتك، بل في حياتك ومورتك.. هو ربك ومولاك وسيدك وحاليك.

ومهها ذكرته فهو جليسك، إذ قال تعالى: "أنا جليس من ذكرني".

ومهما انكسر قلبك حزنًا على تفاصيلك في حق ربك.. فهو صاحبك وملاهمك، إذ قال ربك تعالى: "أنا عند المنكسرة قلوبهم من أهلي".

فلن عرفته حق معريفته.. لا تخذله صاحبًا، وتركه الناس جانبًا.

فإن لم تقدر على ذلك في جميع أوقاتك.. فإياك أن تحلي أبيك وتهارك عن وقتي تخلو فيه مولاك، وتتلذذ بمناجاته.

وإذا ذلك فعلبك أن تتعلم آداب الصحابة مع الله عز وجل.

وآدابها:

إطراف الطرف، وجمع الهام، ودوام الصميت، وسكون الجوارح، وبادرة الأمير، واجتهاد النهي، وقلب الإعتراف على الدحر، ودوام الذكر، وملازمة الفكر، وإيثار الحق.
else]; despairing of created beings; humility with extreme reverence [before Allah’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 Allah]; and complete trust in the grace of Allah, 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 Allah, 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 Allah 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 Allah, 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.
والإياس من الحلي، والخضوع تحت النعمة، والانكماش تحت الحيا، والشعور عن
جيل الكسب ثقة بالضمان، والتakter على فضله عزي وجل معرفة بحسن الأخيار.
و هذاك كلية تبعني أن يكون شعارك في جميع ليلك ونهارك، فإنه أدب الصحابة
صاحب لا يفارقك، والخليج كلهم يمارسونك في بعض أوقاتك.

[آداب العالم]
فإن كنت عاليما، فأداب العالم: سعت الاحترام، ولزوم الجللم، والجُلوس بالجهالة على
سمت الوقار مع الناس، وترك التكبير على جميع العبادات إلا على الظلمة؛ رجرا لهم عن
الظلم، وإيثار التواضع في المحال ووالمجاس، وترك الهزال والدعاية، والرفق بالمعتزل،
والتأهي بالصغير ف، وإصلاح الباليد بحسن الإرشاد، وترك الحفر عليه، وترك الأئمة
من قول (ما أدرى)، وصرف الهمة إلى السائل، وتفهم سواه، وقبول الحجة، وإيثار
للحظة والرجوع إليه عند الهدوء، ومن المعتزل من كل علم يضره، وجرؤ عن أن يردد
بالعلم النافع غير وجه الله تعالى، وصد المعتزل عن أن يشعث يفرض الكفاحي قبل الفراق
من فرض العين - و فرض عينه إصلاح ظاهره وباطنه بالتفويض، ومما أحدثه نفسه أو لا
بالتفويض؟ ليُنْتِي المتعلم أولا بأعماله، ويستفيده ثانيا من أقواله.
THE ETIQUETTE OF THE STUDENT

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'an 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.
[آداب المتعلم]

إذن كنت متعلّمًا فأدّب المتعلم مع العالم: أن يبتدأ بالتحية والسّلام، وأن يُبّنِي بين يديه الكلام، ولا يكتملُ ما لم يسأل عنه، ولا يسأل مادّاً لم يستأذن أولًا، ولا يُنهل في معارضة قولبح: قال فلان يخلف ما قلت، وَلَا يُشَيِّر عليه يحالف رأيْه في أشياءً عامةً بالصوابِ من أستاذه، وَلَا يُسّار جليسيهُ في مجلسه، وَلَا يُكْتِب إلى الجواب.

ويجلي من أصابه مطرًا كأنه في الصلاة، وَلَا يُكْبَر عليه عند ملأه، وإذا قام قامله، وَلَا ينطِب بكتابه وسّؤّه، وَلَا يسأله في طريقه إلى أن يبلغ منزله، وَلَا ينبي ظنّه في أفعال طاعره متنكرة عنده، فهو أعلم بأسراره، وليذكر عند ذلك قول موسى للخضير عليه السلام: "أخرَفْتُها لمُغرِق أهلها لقد جئت شعبًا إمَراءً" وكونه مخطوطة في إنكاره اعتياداً على الظاهر.

[آداب الأولد مع الوالدين]

وإذن كان لك والدًا فأدّب الأولد مع الوالددين: أن يبذل كلامهما، وَيُقوّم ليقينيها، وَيُطيل أمرهما، وَلَا يمشي أمامهما، وَلَا يرفع صوته فوق أصواتهما، وَيُلبي ذعومها، وَيَتخسّر على طلب مرضاعيها، وَيَخفض لهما الجناح، وَلَا يَمسح عليّهما بأثر لهما، وَلَا بالقائم بأمرهما، وَلَا ينظر إليهما سحراً، وَلَا يقتبِب وجههما في وجوههما، وَلَا يَضايق إلا بإذنها.

وأعلم أن الناس بعد هذه في حقّ ثلاثّ أقسام: إما أصدقاؤه، وإما معارف، وإما مَجاَهيل.
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 Allâh 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” (Tirmidhi 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. *Inteuct*

   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. ʿAlî 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.
فإنَّ مِنْ أَفْقَحِهِمْ نُقِيمُ الْأَرْحَامَ، نَأْذِبُ مَجَالِسَةَ الْحَقِّ، تَرْكُ الْخَوْصُصْ عَلَيْهِمْ، فِي حَدِيثِهِمْ، وَقَبْلَ الْإِضْرَاءِ إِلَى أَرَاحِيفِهِمْ، وَالْمَعَاشُ عَلَى يَجْرِي مِنْ سُوءِ أَفْظَاهُمْ، وَالْإِخْرَاجُ عَنْ كَثِيرَةِ لَقَاَئِهِمْ، وَالْحَاجَّةِ إِلَيْهِمْ، وَالْكَتِبُ عَلَى مَنْ كَرَّهُمُ اللَّطِيفُ وَالْمُهْدَى عِنْدَ رَجَاهُ القُبُولِ مِنْهُمْ.

[[الْإِخْوَةُ وَالْأَصْدِيقَاءُ]]

وَأَنَّا الإِخْوَةُ وَالْأَصْدِيقَاءُ، فَعَلِّيكَ فِيهِمْ وَظِيفَانِ:

أَحَدُهُمَا:

أن تُتَلَّبِّبَ أَوَّلًا شِرُوطَ الصَّحِيحَةِ وَالْصِّدَاقَةِ، فَلَا تَوَافِقَ إِلَّا مَنْ يُصَلِّحُ لِلْإِخْوَةِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ: "الْمَرْءُ عَلَى دِينِ خَليْلِهِ، فَلْيَتَخَورَ أَحَدُكُمْ مِنْ يَخَالُ"، فَإِذَا طَلَّبَ رَفِيقًا لِيُكُونَ شَرِيكُكَ فِي الْتَّنْزِيلِ، وَصَاحِبُكَ فِي أَمْرِ دِينِكَ وَذِينَاكَ، فَقَّرَعَ فِيهِ خَمْسَ حَضَالِلٍ،

الأَوَّلِ: الْعَقْلُ.

فَلا خَيْرُ فِي صَحِيحَةِ الأَخْمَقِ، فَإِلَّا الْوَحْشَةُ وَالْقَطْبِيَةُ يَرْجِعُ أَخْرَجْهَا، وَقَدْ يَضْرَعُ وَهُوَا.

يُرِيدُ أنْ يَنْفَعَكَ، وَالعَدُوُّ العَافِقُ خَيْرُ مِنْ الصَّدَيقِيَّ الصَّحِيحِ.

وَقَالَ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ: 

ولا تَصْحِبْ أَحَدًا جِهلٍ، فَكَمْ مِنْ جَاهِلٍ أَرْذُى يُقَاسُ الْمَرْءُ بِالْمَرْءِ، وَلَيْسَ الْمَنْشِيَّ إِلَّا الشَّهْيَ، فَلْنَقْلِبَ عَلَى الْقَلْبِ
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-‘Uṯāridi (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 ʿa 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 ʿa, “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
الآثارة: حسن الخالي.
فلا تضحك من سنة خالقك وهو الذي لا يملوك نفسه عند الغضب والشغور.
وقد جمعت عقلتمه العطارية زعمت الله في وصيتي لابنها لاحظت الوحيدة فقال:
يا ابنى، إذا أردت أن تضحك إنساناً، فاصحك من إذا أحدمته صائلاً، وإذا صحيت
زانك، وإن فقدت بك موهبة مالك.
إضحك من إذا مدت يدك إلى خبز مداها، وإن رأيا منك حسانة عنداه، وإن رأى
منك سبيكة سدها.
إضحك من إذا قلبت صدقك، وإذا حاولت أمرأ أمرك، وإن تناعرت في شيء.
أترك.
وقد قال عليَّ رضي الله عنه رجراً:
إن أخاك الحق من كان معك ومستي نفسه ليتفرع
ومن إذا ركب الرميان صدقك شنت فيه شملته ليجموك.
الثالثة: الصلاح.
فلا تضحك فابننا مصيراً على معصية كبيرة؛ لأن من يفحش الله لا يصير على بيرة.
ومن لا يفحش الله لا تؤمن غاياته، بل يتعثر يتغفر الأغراض.
قال الله عزوجل لبنيه صلى الله عليه وسلم: «ولا تطبع من أعقلنا قلبنا على ذكرنا
واتبع هواه وكن أموراً فرطاً».
فأخذ صحبة الفاسق، فإن مساهدة الفاسق ومعصية على الدوام نزل عن فلك
وفق المعصية، وتهون عليه أحرها.. ولذاك كان على القلوب معصية الغيبة لألفهم.
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.
لها، وَلَا رَأَوْا حَاتِماً مِّن ذَهَبٍ أَوُّ مِّلْبِسَةٍ مِّن حِريِّقٍ عَلَى قَفِّيهِ... لَاشْتَدَّ إِنكارُهُمْ عَلَىٰهُ.

وَالغَيْبَةُ أُشْدُدُ مِّن ذَلِكَ.

الْرَّابِعَةُ: الْحُرْصُ.
فَلَا تَضْحَبُ حَريِّقًا عَلَى الْذِّيِّنَةٍ؛ فَصُحْبَةُ الْحِريِّقِ عَلَى الْذِّيِّنَةِ... سَمَّى قَاتِلٌ؛ لَكَنَّ الْطَّمَاعَ
مَجْبُوعَةَ عَلَى النَّشْيِهِ وَالْإِفْتِذاءٍ، بَلِ الْطَّمَاعُ يُقَّرُفُ مِّن الْطَّمَاعِ مِّنْ خِيْثُ لاَ تَذَرَ.
فِمَجَالِسَةُ الْحِريِّقِ... تَرِيدُ فِي حُزْصَكَ، وَمَجَالِسَةُ الْرَّاهِدِ فِي الْذِّيِّنَةِ... تَرِيدُ فِي
رُهْبَانِكَ.

الْخَلَاسَةُ: الصَّدَقُ.
فَلَا تَضْحَبُ كَذَّابًا؛ فَإِنَّكَ مِنْهُ عَلَى غَرْوِرٍ، وَهُوَ مِثْلُ السَّرَابِ يُقَرُّبُ مِنْكَ الْبَعِيدِ وَيُبَعِّدُ
مِنْكَ الْقَرِيبِ.

وَلَعَلْكَ تَتَعْمَّلِ اِجْتِبَاعَ هَذِهِ الْحُصَالَيْنَ فِي سُكَانِ الْمِدَارِسِ، وَالْمَجَالِسِ، وَالْمُسَاجِدِ.
فَعَلَّكَ بِأَحَدِ أَمْرَيْنِ:
إِمَّا: الْفَزْعَةُ وَالْيَنْفُرَادُ؛ فَقَرِّبِهَا سَالِمَتُكَ، وَإِمَّا: أَنْ تَكُونَ مَخَالِطَتُكَ مَعْ شَرَّ كَانِكَ بِقَدْرِ
صَالِحِ خَصَالِيْهِمْ، وَذَلِكَ بِأَنْ تَعْلَمَ أَنَّ الْإِخْوَةِ ثَلَاثَةُ:
- أَخُ لَا يُخْرِجَكَ؛ فَلَا تُرَاجُ فيهِ إِلَّا الْذِّيْنَ.
- وَأَخُ لِدُنْيَاكَ؛ فَلَا تُرَاجُ فيهِ إِلَّا الْحُلْقُ الْحُسَنَ.
- وَأَخُ لِيَتْسَلَّيَسَ بِهِ؛ فَلَا تُرَاجُ فيهِ إِلَّا السَّلَامَةُ مِنْ حُيْثَيْهِ وَشِرُورَهُ.
وَالْنَاسُ ثَلَاثَةُ:
- أَحَدُهُمُ: مَثْلُ مَثْلِ الْمَدْخَلِ لاَ يُسْتَنْصُعْ عَنْهُ.
- وَالآخَرُ: مَثْلُ مَثْلِ الْمَدْخَلِ يُحَتَّاجُ إِلَيْهِ فِي وَقْتِهِ وَقُدْنَ وَقُدْتِ. 
- 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" (Iraqui 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 Allah Most High in it, or neglected to do so" (Tafsir al-Tabari 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 Tabarani, Al-Mujam al-Awsaf).
والآن: مثلاً مثل الدابة لا يختصب إليها قط، ولكن العبد قد ينتقل به، وهو الذي لا أنس فيه ولا نفع معه، فتجربة مئات الآلاف إلى الخلاص جميعه.
وفي مسالخته قادرة على تحمل إطعامها إن وقفت لها، وهو أن تتاشك من تحايله، وأخواله ما تستطيعه فتجنح، فالسعيد من وعظ يغيره، والمؤمن من مزايا المؤمن.
وفي لبسه على بنيته وعلى الصلاة والسلام. من أذبه، فقال: "ما أذبه أحد، ولكن زآيت جهل الجاهل فتجنحه".
وقد صدق على بنيته وعلى الصلاة والسلام.
فلما اجتمع الناس ما يكرهونه من غيرهم. لكتملت آدابهم واستثناوا عنا المولد.
الوظيفة الثانية:
مراعاة حقوق الصحابة، فمنه ما اعتقدت الشرك، وانتقلت بنيتك وبين ولايك الصحابة. فعليك حقوق بوجبها عقد الصحابة، وفي القيام بها آداب.
وقد قال رسول الله صلى الله عليه وسلم: "مثل الأحمر مثل اليدين.. تغيض إداحهما الأخرى".
ودخل صلى الله عليه وسلم أجنحة، فاجتئي بينها يسويعكين، وأحدهما معوج، والآخر مستقيم، وكان معه بعض أصحابه، فأعطاه المستقيم وأمسك لتقسيه المعوج، فقال: يا رسول الله! إن كنت أحيى بالمستقيم مني، فقال صلى الله عليه وسلم: "ما بين صاحب يصحب صاحب ولا ساعة من ساعته إلآ وسيلة عن صحبته، هل أقام فيها حق الله تعالى، أم آضاء".
وقال صلى الله عليه وسلم: "ما اصطحب النان قط إلا و كان أحدهما إلى الله عز وجل أرفعهما بصاحبه".
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
الإيضار بالمسال، فإن لم يكن هذا...

قال: فبقي الفضل بين أهلنا عند الحاجة، والإكثار بالمسال على سبيل المبادرة من غير إخراج إلى الألفة، وعشر السنين، وسائر العقود، والسكوت عن تبليغ ما يتзвئنه من مصدقة الناس إياه، وإبلاغ ما يبره من شراء الناس عليه، وحسن الإضاءة عند الحديث، وترك المصارف له، وأذ يدعوه بأحذاء الأسئلة إليه، وينثني عليه بما يغفر من مشاعرها، وأن يثيره خِبَثله في ضيقه، وأن ينصصة باللطف والتعليق إذا اختنائه إليه، وأن يعفو عن زينيه وهفويته ولا يحبه عليه، وأن يدعو له في صلاته في حياته، وآثر ما علمته، وأن يحسن الوقت مع أهله، وآثاره بعد ممارته، وأن يثير المخفيف عنه فلا يكلله شيئًا من حالاته، فسُمْرَح يبره عن مهما، وأن يظهر الضَرْح بجميع ما باناه له من سعلاته، والحزن بها التيائه من مكارهها، وأن يصبر له مثل ما يظهر؛ يكون صادقًا في حياء سلما وعلينة، وأن يبدأ بالسلام عند إببائه، وأن يدعو له في الفَجْلَس، وأن يخرج له عن مكانه، وأن يحيوته عند قيامه، وأن يصحب عند كلامه حتى يفرغ من خطايه، وأن يترك المداخلة في كلامه.

وعلى الجملة: كنعملنا بما يحب لنصبِه، أن يعمِّالَه بنَه. فمن لا يحب لأخيه ما يحب لنفسه، فإظهُنة نفاق، وهو عليّه في الدنيا والآخرة وبالله.

فهذا أدبك في حق العوام المجهولين، وفي حق الأصدقاء المخلوقين.

المعازف

وأما القسم الثالث - وهو المعازف - فاستغرق مسما، فإليك لا ترى الشر إلا يمنع تغريته. أما الصديق - فجيء بك، وأما المجهول - فلا تغريض لك.
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 Allah, 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 Allah 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 Allah 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.”
وإنما الشئ كله من المعافق الدينين يظهرون الصداقة بالسماحة.
فأهل من المعافق ما قدّرت.
فإذا تشبّت بهم في مدرسة أو جامع أو مسجد أو سوق أو نخل.. فيجب أن لا تنسى منهن معيّتنا، لأن الدين صغيرة عند الله صغيراً ما فيها، ومنها عظم أهل الدنيا في قلب.
فالله وعده أن يلبس لنا ذيناهم فظّل، إذا أنتما صغيراً عند الله صغيراً ما فيها، ومنها عظم أهل الدنيا في قلب.
فإذا شقت منه عين الله تعالى.
وإذا أنتما صغيراً عند الله صغيراً ما فيها، فلا تغفّل ذلك أحد قط لصغيرها في أعنيهم.
وإن عادوك فلا تقابلهم بالعداءة، فإنما لا يطيع الصبر على مكافأتهم، فذهب دينك فيهم، ويطول عناوينهم.
ولا تسكن إليهم في حال إن درءهم إياكم وندائكم عليكم في وجهكم، وإظهارهم المودة.
لك، فإني كلما طلبت حقيقة ذلك لم تجد في الظلمة إلا واحداً.
ولا تطمغ أن يكونوا لك في السر والعلن واحداً، ولا تنعّب أن تلبسوك في العبّة.
ولا تغصب منهن، فإنها لاأنصفت وجدت من نفسك، مثل ذلك حتى في أصيادك وأقاربك، بل في أنتما الذك ووالديك، فإنك تذكرهم في العبئة بها لا تشافيهم، فقاصل تطمّع عن مالهم و 겟اهم وموعونهم، فإن الطعام في الأكتر حاصل في المال، وهو ذلك لا محالة في الحال.
وإذا سألت واحدا حاجاً فقصدها.. فأشكر الله تعالى وأشكره، وإن قصر.. فلا تعيش، ولا تشكك في قصر عداوة.
وكن كالمؤمن يطلب المعاقِرة، ولا تخجل كالمنافق يطلب الغيوب. فقل لعلة قصر
يغدر لنا لم أطلع عليه.
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 goodwill, thank Allah who has caused them to love you. But if you see something malicious from them, leave them to Allah, 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 Allah, Mighty and Majestic, would not give them power over you except because of some sin you committed in the past. So seek Allah’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.
ولا تعطى أحداً منهم ما لم تستسلم فيه أولًا مخالفة القبول، وإن أرسلت يديك وصار خصيصالك.

وإذا أخطئوا في مسألة، وكانوا يتأملون عن التعليم من كل أحد، فلا تعثرون، فإنهم يستفهمون منك علمًا، ويكسبون ذلك أعداء، إلا إذا تعلقت ذلك بخصوصية يقارة فقومها عن جهل، فاذكر الحق بلطف من غير غنه.

وإذا رأيت منهم كرامة وخيرًا، فاستغيذر الله الذي حببك إليهم.

وإذا رأيت منهم شرًا، فكملهم إلى الله عز وجل، واستعيد المجال بين شركهم، ولا تعثرون.

ولا تصل لههم: لهم أم تزعجوا حقيًا، وإن كانا فلان بن فلاني، وإن كانا الفاضل في العلم، فإن ذلك كلام الحمقى، وأنتم الناس حبكة من يزكي نفسه وينفي عليها. وأعلم أن الله عز وجل ليس علمه عليهم إلا لدرب سبق منهم، فاستغيذر الله من ذنبك، وأعلم أن ذلك عقوبة من الله لك.

وكن فيها تهديهم سهيًا لحقهم، وأصم عن باطليهم، تتوقاً بمحاسينهم، صمودًا عن مشاوئهم.

واحرص محالطة متفقههم الزمان، لا يسيب المنشغليين بالاختلاف والجدال بينهم، فإنهم يعبرون عليك ليحسيبهم زبيب الكلاب، ويقطعون عليك بالطعن، ويتعامرون عليك بالغلب، ويحنون عليك، ويحصرون عليك عرائشهم في حال المشرههم، حتى يجهوز بيه في ع başınaهم ومتعلمينهم، لا يقيلون لك عرثة، ولا يغفرون لك رئة، ولا يسرعون لك عورة.

 يحاسبون عليك النقدر والقطميرا، ويحصرون عليك القليل والكبير، ويحرصنون عليك الإخوان بالدمية والبلاغات والبطلان.

إن رضوا فظاهروهم الملائ، وإن سخطوا فباطلهم الحق.

ظاهرهم يئاب، وباطلهم ذكاب.
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-‘Alā’ 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.
هُذِّهَ الْمَا قَطَّعَ بِهِ الْمَسَاكِحَةُ مِنْ أَكْثَرِهِمْ إِلَّا مِنْ عَصَمَةِ اللَّهِ تَعَالَى، فَصَحَّبَهُمْ خَسَارًا،

وَمَعَاسِرُهُمْ خَذَلًا.

هَذَا حَكِيمُ مِنْ يُبْلِي كَلِّ الصَّدَاقَةِ ... فَكَيْفَ مِنْ يُجَاهِرُكَ بِالْعَدَاوَةِ؟

وَكَنْ كَما قَيْلَ:

إِنْ وَاحِدًا عَدْوُوكَ مَرَّةٌ
فَلَتَرَبَّى النَّقْلُ الْصَّدِيدُ

كَذَلِكَ قَيْلَ:

فَلا تَسْتَكْبِرُ يَنَالُ الصَّحَابَ
يَكُونُ يَنَالُ الطَّعَامِ أَوِ السَّحَرِ

وَكَنْ كَمَا قَالَ هِلَالُ بْنُ الْعَلَاءِ الرَّقِيُّ:

أَرْحَحْ نَفْسِي مِنْ هَمِّ الْعَدَاوَاتِ
لَأَذْقِعَ السَّرَّ عَنِي بِالْحَجَيَاتِ
كَانَهُ قَدْ مَلَأْ قَلْيِي مَسَرَّاتِ
فَكَفَّ إِلَّا أَسْلَمْ مِنْ أَهْلِ المَوْدَاتِ
وَفِي الْجَفَايَةِ لَهُمْ قُطُعُ الْأَخْوَاتِ
وَكَنْ حَرِيضًا عَلَى كَثِبِّ السُّعُوَاتِ
أُصِمَّ أَبْكَمْ أَعْمَى ذَٰلِكَ نَقِيَاتِ

لَمْ يَعْفَوْ عِلْمُ أَحْقَدَ عَلَى أَحْدٍ
إِنِّي أَحْيَيْ عَدُوُّي عِنْدَ رُؤْوُيْهِ
وَأُظْهَرُ الْبَيْشُ لِلْإِنْسَانِ أَبْعَضُهُ
وَلَسْتَ أَسْلَمْ مِنْ لَسْتُ أَعْرُفُهُ
الْعَالَمَ دَا، دُوَاءُ الْنَّاسِ تَرْكُهُمْ
فَتَسَالُ الْمَسْلِمُ تَسَالُ مِنْ عَوَّاقِيْهِمْ
فَخَالِقُ الْنَّاسِ وَأَصْبُرْ مَا بَقَىْ لَهُمْ
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.43 Beware of the fair-weather friend, for he is the worst of enemies. And do not value your wealth more than your honor.
وكنِّا قَالَ بِعَضُّ الْحُكَّامَاءَ: إِلَّا الْقَصَدِيْقَ وَعَدُّوكَ بُوْجَةُ وَحَدٌ وَهُوَ الرَّضُوُنِّ، مِنْ عَيْنِيِّ مَزَالِدَةً لَهُمْ وَلَا هَيَبَةً مِنْهُمْ، وَتَوَفِّرُونَ مِنْ غَيْرِ كَبْنِي، وَتَوَافَعُونَ مِنْ غَيْرِ مَزَالِدَةٍ، وَكَنْتُمْ جَمِيعُ أُمُورِكُنَّ فِي أُوْسَطِهَا، فَكِلَا طَرَقُ قَضَیدُ الأُمَّةِ ذَيْسَم، وَلَا تَنْظُرُ فِي عَطْفِكُنَّ، وَلَا تَنْكِرُ الأَلِيْفَاتِ، وَلَا تَتَقَفُّ عَلَى الْحَجَّاجِ عَا، وَإِذَا جَلَّشَتْ... فَلَا تَنْصَرُوا، وَلَا تَحْفَظُنَّ مِنْ تَشْيَبِكِ أَصَابِعَكَ، وَالْحَبَّ بُلْحَيْتِكَ وَحَاتَّمَكَ، وَتَتَنَزِّلُ أَسْتَنَدُكَ، وَإِذَا خَلَّكَ إِضْبِعُكَ فِي أَنْفُكَ، وَكَثْرُكَ بُصَافِيْكَ وَتَتْحَيْثُكَ، وَطَرُودُ الْذِّبَابِ عَنْ وَجْهِكَ، وَكَثْرُهَا التَّمْطِيَّةُ وَالْتَسْأَرُبُنَّ فِي وُجُوُرِ الْنَّاسِ، وَفِي الصَّلَاةِ وَغَيْرَهَا.

وَلَكِنْ مَجِلِسُكَ هَادِئًا، وَحَدِينُكَ مَنْظُوُنُ مَرَّّبًا.

وَأَصْحَبَ إِلَى الْكَلَّامِ الْحَنِيسِ مَمَنْ حَدَّحُكُمْ مِنْ غَيْرِ إِظْهَارٍ تَعْجُّبُ مُقْطَر، وَلَا نَشَأْهَ إِعَادَتَهُ، وَأَسْكَنْ عِنْ مِنْ صَحَبَاهُ وَالْبَحَكَانِ، وَلَا تَحْدِثُ عَنْ إِعْجَابِكَ يُولِيدُكَ وَشَعْرِكَ وَكَلاَمِكَ وَتَصَنَّعِكَ وَسَائِرُ مَا تَحْصُنَكَ، وَلَا تَصْنَعُ تَصَنُّعَ المَرَّأَةِ فِي الْبَيْتِ، وَلَا تَتَبَثَّدُ تَبْثَدُ الْعَيْدِ، وَتَوَفُّوْقُ كَثْرَةِ الْكَحْلِ وَالْإِسْرَافِ فِي الْذِّهْنِ.

وَلَا تُقَلُّ فِي الْحَاجَّاتِ، وَلَا تُشْجُعُ أَحَدًا عَلَى الْطَّلْمِ، وَلَا تُعِيدُ أَهْلَكَ وَوَلَدَكَ فَضَلًا عَنْ غَيْرِهِمْ - وَمِسْتَارُ مَالِكِكَ، فَإِنْ مِنْ هُمْ إِنْ رَأَوْهُ فَرَأْطَ... هُنَّ عَلَيْهِمْ، وَإِنْ كَانَ كَبْنِيًا... لَا بُلْغُ قَطْ رَضَاهمُ، وَأَجْعَلُهُمْ مِنْ غَيْرِ عَنْفِي، وَلِنْ نُعِيدُهُمْ مِنْ غَيْرِ ضَعْفِي، وَلَا يَحْيَى أَمْئَكَ وَلَا عَبْدُكَ فَسُقْطَ وَفَارَكَ.

وَإِذَا حَاصَمْتَ... فَتَوَفُّوْنَ وَتَتَحْفَظُ مِنْ جَحَلِكَ وَعَمْلِكَ، وَتَقْبَلُ فِي حُجَّيْكَ، وَلَا تَكْحِلُ الْإِشْرَاءُ بَيْدُكَ، وَلَا تَكْرِهِ الأَلِيْفَاتِ إِلَى مِنْ وَرَاءَكَ، وَلَا تَجْبُ عَلَى رَكُبَيْكَ، وَإِذَا هَذَا غَصَبُكَ، فَتَكْبَلْنَ، وَإِذَا قَرَأَكَ السُّلْطَانُ... فَكُنْ مِنْهُ عَلَى مَيْلِ حَدَّ الشَّنَّ، وَإِذَا يَقَّبِلْكَ وَصَدِيقُ الْعَالِمِ، فَإِنْ اْعْتِدَيْتَ الأَعْرَاءَ، وَلَا تَجْعَلْ مَايْلُ أَكْرَمُ مِنْ عَزْيَكَ.
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.
فهذا القدر يا فتى يتخفى في يدَتِيَة الهُدَيَّة، فَجُرِّبْ بها نفَّسُكُ فَإِنَّهَا ثَلَاثَةَ أَفْساَمَ:

- قَسَمُهَا في أَدَبِّ الطَّلَاعَاتِ،
- وَقَسَمُهَا في تَرَكِّ الْمُعَايِشِ،
- وَقَسَمُهَا في مَخَالِفَةِ الْخَلْقِ.

وَهَيْنَكَ جَامِعَةُ لِجَمِيلٍ مَعَالَمَةُ الْعُبْدِ مَعَ الْخَلْقِ وَالْخَلْقِ.

فَإِنَّ رَأَيْتُهَا مُتَسَايَسَةٌ لِنفَسِّكَ، وَرَأَيْتُ كَلِبَكَ مَايَاً إِلَيْهَا، رَاغِبًا فِي الْعَمَلِ فِيهَا. فَأَعْلَمَ أَنَّكَ عَبْدٌ تُورَّ اللَّهُ بِالْأَيِّامَ وَكَلِبَكَ، وَسُرِحْ لَهُ صَدَرُكَ.

وَتَحَقَّقَ أنَّ لِهَذِهِ الْهُدَيَّةِ نِتَائِحُهَا، وَوَرَزَأَهَا أَسْرَارٌ وَأَغْوَارٌ وَعُلُومٌ وَمُكَاَشَفَاتُ، وَقَدْ أَوْدَعُهَا كَتَابًا بِإِخْتِيَارِ عُلُومِ الدِّينِ، فَأَشْتَغِلْ بِتَحْصِيلِهِ.

وَإِنَّ رَأَيْتُ نفَسُكُ تُسْتَفْلِقُ الْعَمَلَ بِهِذَا الْوَظِيفَةِ، وَتَسْتَكَتْرُ حَذَا الْفَنٍّ مِنَ الْعَلَمِ، وَتَنْفَصُّ لَكَ أَنَّ يَنْفَعَكَ هَذَا الْعَلَمُ فِي مَحَافِظِ الْعَلَمِ، وَمَثْىٌ يُقَدْمُكَ هَذَا عَلَى الْأَقْرَانِ، وَالْنَظَّارِاء، وَكَيْفَ يَزَفْفُ مَنْصُوبٍ فِي مَجَالِسِ الأَمْرَةِ وَالْوَزَّارَاءِ، وَكَيْفَ لَهُ أَنْ يُوَقِّثَ إِلَى الْسَلَّةِ وَالْأَزْرَقِ وَوِلَادَةَ الأَوْقَافِ وَالْفَقْهَا؟ فَأَعْلَمَ أَنَّ الشَّيْطَانَ قَدْ أَغْوَاكَ، وَأَنَا كَمْثَلُكَ وَمَثُواكَ.

قَاطِلِبْ شِيْطَانَكُمْ بِمَثْلِكَ لِيَعْلَمُوا مَا تَظُنُّنَّ أَنَّهُ يَوْصِلْكَ إِلَى بَعْيِكَ.

نَمَّ أَعْلَمَهُ: أَنَّهُ قَطْعًا لَا يَضْمَعُ لَكَ الْمُلْكُ فِي مَخَالِفَةٍ، فَضَلَا عَنْ قُرُونِكَ أَوْ بَلدَكَ، ثُمَّ يَفْوُتُكَ يِنَّ الْمُلْكَ الْعَقِيمَ وَالْعَمَّمِ الدَّائِمِ فِي جَوَارِ رَبِّ الْعَالَمِينَ.

وَهُوَ حَسَنَةٌ عَلَى عِينَهُ الْوَكِيلُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَسُلَّمَ اللَّهُ عَلَى سَيِّدَنَا مُحَمَّدٍ، وَآلِهِ وَصَحِيحٍ وَسَلَّمَ تَسْلِيمًا كَبِيرًا إِلَى يَوْمِ الْحَيَّانِ.