The BEGINNING of GUIDANCE

Complete Arabic Text with Facing English Translation

ABU HAMD AL-GHAZALI

TRANSLATED BY
Mashhad Al-Allaf

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

Translated by
Dr. Mashhad Al-Allaf

Revised and Edited by
Abdur-Rahma'īn ibn Yusuf
Say: Indeed the only guidance is Allāh's Guidance!

Qur'ān 6:71
Publisher's Note

All praise is to Allah, the Loving Lord of the worlds, and may His blessings and peace be upon His beloved Messenger Muhammad, Mercy to the Worlds, his family and Companions.

For centuries, Bidayat al-Hidaya (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 Allah 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 Dar al-Minhaj 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’anic verses and Prophetic narrations have been provided, with much of the hadith references taken from ‘Iraqi’s referencing of Ghazali’s Ihya’ 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 Shāfi‘ī school. However, some divergences with the Shāfi‘ī school are to be observed herein. Therefore, readers should consult the manuals of their respective schools for the official positions related to purification and prayer. We have provided the positions of the 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
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Translator’s Preface

The beginning of guidance (Bidāyat al-Hidāya) is one of Imām Abū Ḥāmid al-Ghazālī’s shorter treatises, yet one of his most useful for the seekers of a successful and organized moral life. Abū Ḥāmid al-Ghazālī (450-505 AH/1058-1111 CE) wrote this book as a simplified version of his most celebrated work, The Revival of the Religious Sciences (Ihya’ 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 Ihya’, for instance, emphasizes the epistemological, moral, and jurisprudential dimensions, Bidāyat al-Hidāya concentrates on the methodological level—how to reach spiritual guidance and how to maintain it.

Bidāyat al-Hidāya was published in Arabic many times. It was published in Cairo in 1353/1932, and also in Baghdad without date (but before 1391/1972) by Fu‘ād al-Dīn al-Sāmūrā‘ī. 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 Ḥadith of the Prophet Muhammad ﷺ.
3. Semantics mistakes related to the language of Muslim jurists (*fiqhāt*).

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

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

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

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

I would like to thank White Thread Press for the interest shown in revising and publishing the second edition of this book. My sincere thanks goes to 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 Imam and Proof of Islam

ABŪ ḤĀMID MUḤAMMAD AL-GHAZĀLĪ
بِذَكْرَىِ ُهَجَةَِ ِالْإِسْلَّامِ

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

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

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

But if, in seeking knowledge, your intention and aim, between Allâh 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.
خطئة الكتاب

بسم الله الرحمن الرحيم. الحمد لله حبّ حبّه، والصلاة والسلام على محمد ورسوله
وأخيه، وعلى أمه وأصحابه من بعده.
أما بعد: فاعلم أنّه الحريص على اتقان العلم، المظهر من نفسه صدى الرغبة فيه،
وفرط التعتشي إليه: أنك إن كنت تقصص بطلب العلم المنافسة، والمحاكاة، والتقدم على
الأقران، واستبالة وُجُوه الناس إلينك، وجمع حطام الذِّيني.. فأنتَ ساَعَ في هذٍ دينك،
وإِهْلًاك تفسيك، وَيَسِير أَخْرِينك بِذِيناك,
فصفحتك خاصية، وتبادرك بائرة، ومعلمتك مُعين لك على عصيائك، وشريك لك
في خشمانك، وهو كباحث سيبَف من فاطر طريق كما قال صلى الله عليه وسلم: ومن أعان
على مصيّبتك، ولو بشتر كلمية.. كان شريكًا فيها.
وإن كانت نياتك وقصصك فيها بنيتك، وفين الله تعالى من تعلم العلم: الهدى دون
مجرد الرواية.. فأبشر، فإن الملايكة تبسط للك أجيحته إذا مشيت، وحيتان البحر
تسبَّحُ للك إذا سمعت.
ولكن يتنيفي لك أن تعلم قبل كل شيء أن الهدى- التي هي نمرة العلم- لها بداية
وشيئه، وظاهر وباطن.
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’āb al-Īmān) (he ﷺ would supplicate [for protection] thus: “I seek refuge in You from knowledge that does not benefit, a heart that does not fear, a deed that does not ascend, and an invocation that is not heard” (Hākim)); and from this one: “On the night of my ascension to the heavens, I passed by people whose lips were being cut by pincers from the Hellfire. So I asked, ‘Who are you?’ They replied, ‘We used to order people to do good and not do it ourselves, and advise people against evil, even as we were doing it ourselves’” (‘Irāqī from Ibn Ḥibbān; similar in Ṭhānāt).

Then beware, O destitute one, of following Satan’s disingenuous advice and being roped in by his deceit.
ولا وصول إلى إخلاقهم إلا بعد إخضاع بذائحتهم، ولا عثور على باطينها إلا بعد الوقف.
على ظاهرها.
وَهَا أَنَا مِشِيرٌ عَلَىٰ بُدْوَانِ الْهَيْدَاءِ، لِيَجْرِبُ فِيهَا نَفْسَكَ، وَنَمَتِجْنَ يَدِّي لُبْكَ.
فَإِنْ صَدَفْتَ قُلِّبَ، إِلَيْهَا مَآتِلَا، وَنَفْسَكَ إِلَيْهَا مَطْوَعَةٌ، وَلِنَفْسَكَا نَقْدُونِكَ، وَاللَّهُ فَتْحَاءٌ، وَإِلَى النَّهَایَاتِ، وَالْبَقْلَعُ إِلَى بِحَرٍّ الْعَلْوُ.
وَإِنْ صَدَفْتَ قُلِّبَ، عِنْدَ مَوْاَذِحِكَ إِيَّاهَا مَسْرُوفَ وَبِالْعَمَّالِ بِمَفْتِحَاتِهَا مَعَاطِلَا.
قَالَ الَّذِينَ قَالُوُاَنَّ نَفْسَكَ الْمَالِيَةُ إِلَى طَلِبِ الْعَلْوُ هُمْ النَّفْسُ الْأَمَامَةُ بِالْبُسُوءَ، وَقَدْ اجتَهَدَتْ مُطْحِعَةُ لِلشَّيْطَانِ الْلِّيْلِ، لِيَدْلِيَ كُلُّ خَبِيرٍ عَلَى عَرَبَةِ الْحَلاَكِ،
وَقَضَّدَهُ أَنْ يُبْرِزَ عَلَى الْحَالِ الْشَّرِّ في مَعْرِضِ الْحَيَاةِ حَتَّى يَبْكُكَ، بِالْعَشِرِينِ أَعْيُنَ الْأَمَامَةِ،
صُلُّ سَعْيَهُمُ فِي الْحَيَاةِ الْأَخَلَى وَهُمْ يَحْسُبُونَ أنَّهُمْ يُحْسِنُونَ صُنُعًا.
وَعَنْ ذلِكَ يَنْبُأُ عَلَى الْشَّيْطَانِ فَضْلُ الْعَلْوُ وَذِرَّةُ الْعَلْوُ، وَمَا وَرَزَفَهُ فِي مَعْرِضِ الْأَخَلَى وَالْأَجَلِ، وَيَبْحَثُ عَنْ قُوُّهُ ضِلَّ اللهُ عَلَىْهُ وَسَلَّمَ: "مَنْ أَزَادَ عَلَمًا وَلَا يَزَادُهُ هَدًى، لَمْ يُزَادُ مِنْ اللَّهِ إِلَّا بَعْدًا.
وَعَنْ قُوُّهُ ضِلَّ اللهُ عَلَىْهُ وَسَلَّمَ: "إِنْ أَشَدَّ النَّاسِ عَدَابًا بِيَوْمِ الْقِيَامَةِ عَالِمًا لَا يَقْفُعُ عَلَىْهُ وَقَلْبٍ بِعَلَمَٰ", وَكَانَ ضِلَّ اللهُ عَلَىْهُ وَسَلَّمَ يَقُولُ: "أَلْهَمُ إِنَّكَ أَعْوُدُ بِكَ مِنْ عَلَمٍ لَا يَقْفُعُ وَقَلْبٍ
لَا يَحْشَعُ وَعَمَلٍ لَا يُرْفَعُ وَذِكَاءٍ لَا يُسْمَعُ، وَعَنْ قُوُّهُ ضِلَّ اللهُ عَلَىْهُ وَسَلَّمَ: "سَرَّرَتْ لَيْلَةُ أَشْرِيَ بِي إِلَى الْسَّيَاءِ بِقَوْمٍ مُّقْرَضِ
شَفَاهِهِمْ بِمَقْارَانٍ مِّنْ نَارٍ، فَقُلْتُ: مَنْ أَنْتُمُ؟ فَقَالُوا: كَنَا نَأَمَرُ بِالْحَيْرَ وَلَا تَأْتِيهِ وَتَنْهَى
عَنِ السَّمَّرِ وَاتْلُواهُ."،
فَإِذَاكَ يَا مُسْكِنٌ أَنْ تُدْخِنَ لِلْزَّوْرَيْهُ وَتَتَسَلَّى بِخَبِيرٍ عَرَوْرَيْهَ.
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 Maja).

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’ān 61:2-3).

He is one of those about whom the Messenger of Allah 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.”
قُولوا للبَجَالِحِ حَيْثُ لَا يُعَلَّمُ مَرَّةً وَاحِدَةً، وَقُولُوا لِلْعَالِمِ حَيْثُ لَا يُعَلَّمُ عِلْمَهُ مَثْنَاءً مَرَّةً.
وَأَعْلَمُ رَجُلَكَ اللهِ أَنَّ الَّذِينَ فِي طَلَبِ الْعَلَمِ علَى ثَلَاثِةِ أَحْوَالٍ:
- رَجُلٌ طَلَبَ الْعَلَمِ لِلدُّفْرَةِ رَأِيًا إِلَى الْمَعَادِ، وَلَمْ يَقْبَضِ يَدًا إِلَّا وَجَهَةَ اللَّهِ تَعَالَى وَالْمَدْرَسَاءَ.
- وَرَجُلٌ طَلَبَهُ لِلْبَصَارَةِ إِلَى حَيَاتِهِ الْعَالِمِهِ، وَبِيِّنَالِ يَهُ جَزَاءَ الْحَيَاةِ وَالْمَالِ، وَهُوَ عَالِمُ بِذَلِكَ، مُسْتَعْتِبُرُ فِي قَلْبِهِ رَكَاةَ خَالِيَةً، وَخَيْسَةً مُفْصِدَةً، فَهُدَا مِنَ المُحَاطِرِينَ.
فَإِنَّ عَالِمَةَ أَجْلَالٍ قَبْلَ النُّوْمَةِ، خِيْفَةً عَلَى سُوَءِ الخَاتِمَةِ، وَبَقَى أَمْرُهُ فِي خَيْرِ الدِّينِ.
فَإِنَّ وَعْدَ النُّوْمَةِ قَبْلَ حُلُولِ الْأَجْلِ، وَأَضَافَ إِلَى الْعَلَمِ العِمَّلِ، وَتَدَارَكَ مَا فَرَطَ مِنْهُ مِنْ الحَلَّالِ، اَتَّقُوا بِالْفَائِزِينَ، فَإِنَّ الْفَائِزِينَ مِنَ الْدُّنْيَا!
- وَرَجُلٌ ثَالِثٌ أُسْتَحْوَى عَلَيْهِ الشَّيْعَةُ، فَتَحْكُمُ عِلْمَهُ ذَرِيعَةً إِلَى الْكَتَأُثُرِ بِالْمَالِ، وَاللَّدِينُيْنِ بالْحَسَاءِ، وَالْخَلْقُ بِكَتَأُثُرِ الأَبْنَاءِ، وَيَتَجَلَّى عَلَيْهِ مَثْنَاءً مَثْنَاءً، رَأَى أَنْ يَقْضَى مِنْ الْدُّنْيَا وَطَرْهُ، وَهُوَ مَعْ ذَلِكَ يَضِمُّ عِنْدَ اللَّهِ تَعَالَى، لَأَنْ يَسَاءَ لِبَيْسَمَةِ الْعَلَامَاءِ، وَيَرْسَمُهُ يَرْسَمُهُ فِي الْزَّيْرِ وَالْمَنْطِقِ، مَعْ كَتَأُثُرِ عَلَى الْدُنْيَا ظَاهِرًا وَبَاطِنًا. .
فَهُوَ مِنْ الْجَانِبِينِ، وَمِنْ الحَمْفُقِيَّ المَعْمُورِينَ، إِذْ الرَجَاءُ مُنْقَطِعُ عَنْ تَوْبَتِهِ؛ لِيَطْهِرُهُ أَنَّهُ مِنْ المُحَنيِّينِ، وَهُوَ عَافِلُ عَنْ فُوْلَ الْتَّبَارِكَةَ وَالْبَكَّرَةَ، يَبْعَاهَا الَّذِينَ آمَنُوا إِنْ تَقُولُونَ مَا لَا تَفْعَلُونَ مَا كَبْرَ مَقْتًا عَنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ.
وَهُوَ مَيْمَانُ قَالَ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: "أَنَا مِنْ عَسَرِ الدَّجَالِيْنِ أَخْوَفُ عَلَيْكُمْ مِنَ الدَّجَالِيّةِ.
فَقُلْ: مِنْ هُمْ يَا رَسُولُ اللَّهِ؟
قَالَ: "عَلَاءُ السَّوءِ".
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 Allah 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 Allah 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.
هذا لأن الدُّجالُ غالبًا الإضلالة، وَيَشْتَبَهُ هَذَا الْعَالَمُ - إِنْ ضَرَّفَ النَّاسَ عَنِ الْدُّنْيَا - بِلِسَانِهِ وَمِقَالِهِ - فَهُوَ ذَا ذَاعٍ لِّمَنْ هُمُّهُ إِلَّا بِأَعْمَالِهِ وَأَخْوَاهُ، وَلِسَانُ النَّاسِ أَطْلَعَهُ فِي لِسَانِهِ، وَلِسَانُ النَّاسِ إِلَى الْمُسَاعِدَةِ في الأَعْمَالِ أَمِلَ مِنْهَا إِلَى الْمُثَابَةِ فِي الْآَوَالِ.

فَأُنْشَدَهُ هَذَا الْمَغْرُورُ بِأَعْمَالِهِ أَكْثَرَ مِنْ أَصْلُحَةٍ يَقِيَّةِ إِلَّا أَقْوَاهُ إِلَّا إِنْ لَا يَسْتَجِبُ الْجَاهِلُ عَلَى الرَّغْبَةِ فِي الْدُّنْيَا إِلَّا بِأَسْتِجْرَاءِ الْعَلَّامَةِ، فَقَدْ صَارَ عِلْمُهُ سَبِيلًا لِِإِجْرَاءِ عِبَادَةِ اللَّهِ عَلَى مَعَايِشِهِ، وَنَفْسُهُ الْجَاهِلَةُ عَلَى مَعَايِشِهِ عَلَى عِبَادَةِ اللَّهِ، وَتَنْعِدُ إِلَى أَنْ يَمَنُ عَلَى اللَّهِ بِعَمْلِهِ، وَتُقِيلُ إِلَى نَفْسِهِ الْمَأْثَرُ أَنَّهُ خَيرٌ مِنْ كَثِيرٍ مِنْ عِبَادَهُ.

فَكَنَّ أَيْنَ اَلْمَلِكُ مِنْ الْقَرَائِيْدَةِ إِلَّا إِنْ تَكُونَ مِنْ الْقَرَائِيْدَةِ الْأَوَّلَ، وَأَحْدَثُ أنْ تَكُونَ مِنْ الْقَرَائِيْدَةِ الْثَّانَى، فَكَنَّ مِنْ مُسْتَوِيِ الْأَجْلَاءِ الْأَجَاذِبُ الْثَّانِي، فَخَلَصَ، وَأَيٌّا كَذَا أَنْ تَكُونَ مِنْ الْقَرَائِيْدَةِ الْثَّامِنَةِ، فَتُجِيلُ هَكَلًا لَا يُجِرَّ مَعَهُ فِلَاحًا، وَلَا يُسْتَنَبُّ صَلَاحًا.

فَإِنَّ قَلْتُ: قَمَا بِرَبِّ الْهَدَايَةِ لَأَجُرُّ نَفْسِي إِيَّاهَا؟
فَأَعْلَمُ: أَنَّ بِرَبِّيْهَا الْتَّقْوَىُ، وَعَرَبَاهَا بِبَاطُنِهِ الْتَقْوَىُ، فَلَا عَاقِبَةٌ إِلَّا لِِلَّتَّقْوَىُ، وَلَا هُدْى إِلَّا لِلْمُتَّقِينَ.

وَالْتَقْوَىُ عِبَارَةٌ عَنِ الْمِثَالِ أُوْاَمِرِ اللَّهِ تَعَالَى، وَاجْتِنَابٌ نَوَاهِيهِ.
فَهُدَى قَبَّاسًا، وَأَنَا أَشْرِفُ عَلَى بِجُمُلٍ مُخْتَصَرَةٍ مِنْ ظَاهِرِ عِلْمَ الْتَقْوَىُ فِي الْقَسْمَيْنِ.

جَمِيعًا.
know that the commandments of Allâh 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 Allâh ﷺ said, “Allâh 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” (Bukhârî).

And you, dear seeker, will not be able to rise to carry out the commands of Allâh 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 Allâh 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” (Qurân 40:20). “He knows the secret and what is still more hidden” (20:6).
الموسم الأول
فلس الطالبات

إِعْلَمْ: أَنَّ أُوْلِيِّ الْبَيَاتِ تُخَالَقُ فَرَائِصُ وَتَوَافَلُ.
فَالتَّفَصِّيلُ: رَأْسُ الْمَالِ، وَهَيْ تَحْصُلُ النَّجَاةُ. وَالتَّفَصِّيلُ: هُوَ الرَّحْمَةُ، وَهَيْ الْقُوُّ عِلْيَ الْدِّرَجَاتِ.
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: «قَالَ الَّذِي عَزَّ وَجَلَّ: مَا تَقْرَبَ إِلَى المُتَقَرِّبِينَ بِمِثْلِ أَدَاةٍ مَا افْتَرَضْتُهُ عَلَيْهِمْ، وَلَا يَزَالُ الْعَبْدُ يُقْرَبُ إِلَى الْتَوَافِلِ حَتِّى أَحْبَبَهُ، فَإِذَا أَحَبَّتهُ كَنْتُ سَمْعَةُ الَّذِي يُسَتَّمَعُ بِهِ، وَبِصَرُّ الَّذِي يُبْصَرُ بِهِ، وَلَسَانُ الَّذِي يُنْطِقُ بِهِ، وَيَدُهُ الَّتِي يَبْطَشُ بِهَا، وَرَجُلَتُ الَّتِي يَمْشِي بِهَا».
وَلَنْ تَصِلَ أَيْنَ أَطَالُبُ إِلَى الْقِيَامِ بِآَاوْمَرِ الْلَّهِ تَعَالَى. إِلَّا بِمُرَايَةِ قَلْبِكَ وَجُوَارِ حِكَمِكَ فِي لَحْظَاتِكَ وَطَفَايَاكَ، مِنْ جِنََّينَ تُسْمِي إِلَى جِنَّينَ تُصَـبِّحُ.
فَأُعْلِمْ: أَنَّ اللَّهَ بَارُكَ وَتَعَالَى مُطْلُعُ عَلَى ضَمْرِكَ، وَمُشْرَفٌ عَلَى ظَاهِرِكَ وَبِطَانِكَ، وَمُحِيطُ بِجُبُعِ خَطْرَاتِكَ وَلَحْظَاتِكَ وَحُطَوْاتِكَ، وَسَلَّمَ سَكَانِكَ وَحُرُكَاتِكَ، وَأَلْقَى فِي مَخَالِطِكَ وَخُلُوِّكَ مُتَرَدِّدَ تَنْبَذِيَهُ. فَلا يَشْكُنَّ فِي الْمُلْكِ وَالْمَلِكُوَتِ سَاَكِنٌ وَلَا يَبْحَرُكَ مُتَحَرِّكُ، إِلَّا وَجَبَارُ السَّبَاعَاتِ وَالأَرْضِ مُطْلُعٌ عَلَيْهِ، وَأَعْلَمْ خَائِفَةَ الْأَعْيَنِ تَمَا سَوِيَ الصَّدْورُ وَعَلَيْهِ بَلْعَمَّ الْسَّرُّ 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 Allah 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 wake from sleep, try to be awake before dawn, and let the first words in your heart and on your tongue be the remembrance of Allah Most High. Say at this time:

Praise be to Allah, 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 Allah. Grandeur and might belong to Allah. Magnificence and power belong to Allah. 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 Allah, 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 Allah, 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 Allah’s command by covering yourself appropriately. Beware lest your intention in wearing your clothes be to display before people and you suffer loss.
لتأدب أبا التسنينك ظاهرًا وناظرو نين بنهي الله تعالى، تذيب العين الذليل المذنب في حضرته الفجير، وأعجب أن لا يرانك منك ساطعًا حتّى نهالك، ولا يعودك حين أمرك وَلَتُنْفِدَ عَلَيْهِمْ ذُلُكَ إِلَّا يُفْرَعُ أَوْفَانَكَ، وَثَرَّبَ أَوْزَادُكَ مِن صَبايجِكَ إِلَى مَسَائِكَ.

فَأَضْعَفَ إِلَى مَا يَلُفِّ إِلَيْكَ مِن أَوَّامِكِ اللَّهِ تَعَالَ عَلَيْكَ مِن حين تَستَبِيءَ مِن مَنامِكَ إِلَى وَقَتِي رَجُوُعُكَ إِلَى مَضْجُوعٍ.

فَضَلَّ في آثاب الأشتيقات مِن النَّوْم
فَإِذَا استَبِيءَ مِن النَّوْمِ فَافْجِهِدَ أَن تَسْتَبِيءَ قَبْل طَلْوَعِ الفَجِيرِ، وَلَبْكُمْ أَوْلَى مَا يَجُرُّ عَلَى قَلْبِكَ وَلَسَائِكَ ذَكْرُ اللَّهِ تَعَالَ.

فَقُلُّ عَنْ ذَلِكَ:
الْحَمْدُ لِللهِ الَّذِي أَحْيَاهَا بَعْدَ ما أَوْمِيَتْنَا وَإِلَيْهِ النُّشُورُ، أَصْبَحْنَا وَأَصْبَحَ مَلَكُ اللَّهِ،
وَالْعَظْمَةُ وَالسَّلَاطِنُ اللَّهِ، وَالْعِزَّةُ وَالْقُدْرَةُ اللَّهِ.
أَصْبَحْنَا أَنْفُسِنَا عَلَى فَطْرَةِ الإِسْلَامِ، وَعَلَى كَلِمَةِ الإِخْلَاصِ، وَعَلَى دِينِ نَبِيٍّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى هَدَايَةٍ أَبِي إِبْرَاهِيمَ حَنِيفَةً مُسْلِمًا وَمَا كَانَ مِن النُّشُورِ.
اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَسْمَيْنَا، وَبِكَ نُشُورُ، وَبِكَ نَزِعُ وَلَيْكَ الْمُرْطَبُ، وَإِلَيْكَ النُّشُورُ.
اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَبْعَثَنَا فِي هَذَا النُّوْمِ إِلَى كُلِّ خَيرٍ، وَنَعْوَدُ بِكَ أَنْ تَجْتَرَحَ فِيهِ شَوْءًا أَوْ تَجْرَحِهِ إِلَى مُسْلِمٍ أَوْ يُجْرِهْ إِلَيْنَا.
تَسْأَلُكَ خَيْرُ هَذَا النُّوْمِ، وَخَيْرُ مَا فِيهِ، وَنَعْوَدُ بِكَ مِنْ مَرْهَةٍ، وَمُرْهَةٍ مَا فِيهِ.
فَإِذَا لَيْسَتِ تَبْكَدَ.. فَأَنَّ بِهِ امْتِثَالُ أَمْرِ اللَّهِ تَعَالَ فِي سَلَمَ عَزْوَتَكَ، وَأَخْذُ أَنْ يُكُونَ قَصَدٌ مِنْ لِياسِكَ مَرَأَةَ الْخَلْقِ فَتَحْسُرُ.
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 Allâh 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 Allâh, I seek refuge in Allâh 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 آتاك دخول الخلاء
فأيما قصدت بيت الائمة ليقضي الحاجة.. فقدم في الدخول: يدخل النسيم. وفي الخروج: يدخل النسيم، ولا تستتشنج بسيرة عليه اسم الله تعالى واسم رسوله، ولا تدخل حاكر الرأسي، ولا حافي القدمين.
وقل عند الدخول: باسم الله، أعوذ بالله من الرجس النجسي، الخبيث المخبي، الشيطان الحليم، وعند الخروج: أعفراتك، الحمد لله الذي أذهب عنك ما يؤذيك، وأبقي علي ما يلطف علي.
وتبنيغي: أن تُبدل النبل قبل نقص الحاجة، وَأن لا تستتشنج بالملاء في موضع فضاء الحاجة، وأن تستضرئ من البول بالتشنج والنثر (ثلاثا)، وإjwtار اليد على أسفل القضيب.
وإن كنت في الصحراء.. فإن أبن عن أيام الناظرين، واستجري بكيف إن وجدته، ولا تكشف عورتك قبل الأئمة إلى موسع الجلوس، ولا تستعين بالسماس ولا القمر ولا تستدركهما، ولا تستقبل القبلة ولا تستدركها، ولا تجلس في متخذه الناس، أو في عقيقهم، ولا تجلب في أطراف الزكاة ولا تجعل الشجرة المشرفة، ولا في الجر، وأحيانا الأرض الصليبة ومهاب الرياح اختباراً من الرشاشة لقوله صلى الله عليه وسلم: "إن عامة الأوسواس منه". واتكى في جلوك على الرجل البسيط، ولا تجمال قاريا إلا عن ضرورة، واجمع في الاستنقاء بين استعمال الحجر والملاء، فإذا أردت الأقتصر على أحدهما فالأمل أفضل.
وإن أردت الأقتصر على الحجر، فعليك أن تستعجل ثلاثة أحجار طاهرة منفيفة للعيين تستصح بها محل النسيم، بحيث لا تستقل النجاسة عن موضعها، وذلك تستصح القضيب في ثلاثة مواضع من حجر، فإن لم يحصلي الإفقاء بثلاثة أحجار.. فتم جمعة أو سبعة، إلى أن تنفي بالآؤار. فالإيتار مستحقي، والإفقا 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 toothstik, 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” (Bayhaqi). It is related from Abū Hurayra Ḥ 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.

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 بآلي البصر.
وقل عند القرواع من الإسنينجا: اللهم، طهر قلبي من النفاق، وخصوص قرجي من الفروج، واذلك بذلك بعد تمام الإسنينجا بالأرض أو بخانق، ثم أحللها.

باب آداب الوضوء

إذا فرغت من الإسنينجا، فلا ترك السواك، فإنه مطهرة للقوم، ومرضاة للرب، ومسحطة للسياطان.

وضارة السواك أفضل من سبعين صلاة بغبر السواك.
وروى عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "اللهم أن أسك على أخبي لأمرهم بالسواك في كل صلاة وعنة صلتي على الله عليه وسلم": "أمرت بالسواك حتى يذكث أن يكتب علي".

ثم جلس للوضوء مستقبل القبلة على موضوع مرتفع كي لا يصبه الرساش.
وقل: "بسم الله الرحمن الرحيم، رب أعوذ بكم من شياطين، وأعوذ بكم رب أن يحضركون".

ثم اغسل يدك وبيتك (ثلاثًا) قبل أن تدخلوها إلا أئية، وقل: "اللهم؛ إني أسألك اليمين والتركة، وأعوذ بكم من الشمو ووالهلكة".

ثم أبو رفع الحدث أو استباحة الصلاة.
ولا ينبغي أن تعرب يدك قبل عسل الوجه، فلا يصبك وصوووك.
ثم خذ غزوة اليمين ومضمض بها (ثلاثًا)، و تعالج في رد ألماء إلى الخشونة إلا أن تكون صائماً، وقل: "اللهم، أعني على تلاوة كتابك وكررة الذكر أليك، وأعني بالقول أثبت 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 Allah, give me my book of deeds in my right hand and judge me with leniency! As you wash the left arm, say: O Allah, 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 Allah, 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 Allah, make my hair and the skin of my face forbidden to the Fire.
في الاستثناء: "اللهم؛ أرضِي رأيتك الجبة وأنت غني راضي.
و في الاستثناء: "اللهم؛ إن أعود بك من زواج الباري و من سوء الدار.
تُم حذ عرفة لوجهك، فاغسل بها من مبتهم تُسطحي الجبهة إلى مَنتهى ما يسيل من الذوف في الطويل، ومن الأذن إلى الأذن في الغرض، وأوصِي النما إلى موسع التحديد.
وَهَوِّ ما يتعالى الناس تجيب السُّعَور عنه، ما بين رأس الأذن إلى زاوية الجبهين، أعني ما يقع منه في وجه الوجه، وأوصِي النما إلى مُنابِث الشعرة الأرزة: الحاجبىان، والشاربىان، والآهاب، والعيداران، وهما ما يواري الأذنين من مبتهم اللحية.
وُجِبِ يُصِب الماء إلى مُنابِث اللحية الحقيقية دون الكثيفة.
وقن عند عرس اللوجه: "اللهم؛ بيض وجهي نورك يوم تبيض وجهه أو ليتاك، ولا تسوذ وجهي بطلتاك يوم تسود وجهه أعدايتاك.
ولا تترك تخيل اللحية الكثيفة.
تُمّ اغسل يدك اليمنى ثم اليسرى (ثلاثات) مع المرفقيين إلى أنصاف البضدين، فإن الجلبة في الجبة تبلغ مواضع الوضوء.
وقن عند عرس اليدين: "اللهم، أعطيي كتابي بإيبيمى و حايبيني حسبا بيسيرا، وقل.
عند عرس السُّمَال: "اللهم؛ إن أعود بك أن تُطيحي كتابي بيسيلا أو من وزاء ظهري.
تُمّ استَمِع رأسك بالمنش بن يتبدل يديك، وتصفي رؤوس أصابيعك اليمنى باليسرى، وتصغتشا على مقدمة الرأس، وتحرمها إلى النفقا، ثمّ تردها إلى المقدمة، فهذه مره، تفعل ذلك ثلاثا، وكذلك في سائر الأعضاء.
وقن: "اللهم، عضني يرحميك، وأنزل على من يركِتاك، وأطلبي تحت ظلل عرْشِك، يوم لا مِثل إلا مثلك، اللهم، حرم شعري وبشي علي البارى."
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.
لا تنفِّذ بِذَٰلِك فَتَّرَشَّ الْمَآءَ، وَلَا تَلْعَمْ وَجْهَكَ وَرَأَاكَ بِالْمَآءَ لَتْعَقِّبْ، وَلَا تَتَكَلَّمَ في
during the ablution. (4) Do not wash [any limb] more than three times. (5) Do not pour more water over yourself than necessary, simply out of mere doubt, for there is a devil called Walhān who mocks and plays with those who are given to [obsessive] doubt. (6) Do not perform your ablution with water that has been sitting in the sun (7) or with water from copper vessels. These seven things are disliked in the ablution.

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

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

If you have entered a state of ritual impurity by having a wet dream or sexual intercourse, carry the basin [of water] to the wash place. [Before washing anything,] wash your hands three times. Then remove any impurities from your body. Perform the regular ablution for the prayer as described above with all the supplications and prayers, postponing only the washing of the feet so as not to waste water. 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.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة. يُفضل استخدام نصوص قابلة للقراءة العادية أو الصور الملتقطة بشكل جيد للحصول على النص الطبيعي.
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*.

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

If you see someone selling things in the mosque, say, “May Allâh make your transaction unprofitable.” And if you see someone calling out to people about something that has gone missing, say, “May Allâh not restore to you what you have lost.” This is as the Messenger of Allâh ﷺ 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 Allâh ﷺ made after the two [sunna] rak'as of Fajr:

O Allâh, 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 Allâh, 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 Allâh, 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.
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 المكتوب في الصورة. 

يرجى تقديم النص العربي بطريقة يمكنني قراءته.
When you finish supplicating, do not occupy yourself with anything except the remembrance of Allāh, glorification, or the recitation of the Qur’ān until the time comes for the obligatory prayer.

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

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

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

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

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

When you have completed the prayer, say:

O Allāh, bless Muḥammad and the family of Muḥammad. O Allāh, You are Peace, and from You comes peace and to You peace returns—so protect us [from all calamities] with [Your] greeting, O our Lord, and let us enter the Abode of Peace. Blessed and Exalted are You, O Possessor of Majesty and Bounty. Glory be to my Lord, the High, Most Exalted, the Bestower. There is no god but Allāh alone, Who has no partner. His is the dominion and to Him.
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 Allah, the Possessor of [every] bounty, gift, favor and excellent
praise. There is no god but Allah, 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 suppiica-
tions,” those the Messenger of Allah ﷺ taught ‘A’isha ﷺ:

O Allah, 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, Muhammad ﷺ, asked
of You; and I seek refuge in You from everything from which Your slave
and prophet, Muhammad 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 Allah ﷺ advised
Fatima 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 Allah, 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 Allāh’s painful punishment and His great anger.

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

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

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

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

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

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

3. There is no god but Allāh, the One, the Conqueror, Lord of the heavens and the earth and all that is in between, the Magnificent, the Forgiving.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
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 daily *sunna* prayer between sunrise and midday. Whatever time you have left after it, you should spend in one of four ways:

1. **Seeking Useful Knowledge**

The first way, and the best, is to spend your time seeking beneficial knowledge in religion, not matters of secondary importance to which many people devote themselves and call knowledge. Useful knowledge is only that which increases your fear of 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],
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 süfis, 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.
And this [i.e., the level of the People of the Right] is the lowest of the levels of religion, for below it are the grazing grounds of devils, which [you would enter] as a result of working—may Allāh protect us—in that which ruins your religion, or by hurting one of the slaves of Allāh. This is the level of those who are destroyed, so beware of being at this level.

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

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

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

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

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

Therefore, if you cannot reach the horizon of the angels, then beware of falling below the level of animals and inanimate objects down to the level of scorpions and snakes. If you are content for yourself to come down from the highest of levels, do not accept for yourself to be hurled down to the lowest of the low. For hopefully you will be saved by doing just enough, neither achieving [much] nor losing [all].
لا يمكنني قراءة اللغة العربية من الصورة المقدمة.
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.\(^\text{15}\)

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.\(^\text{16}\)

**PREPARATION FOR THE OTHER PRAYERS**

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

Then perform the obligatory prayer with the *imām*. Following this prayer, perform two *rak'as*, for they are from the established *sunnas*. 
فَعَلِّنِكَ في بَيِّنَتِ مَهْرَالَةٍ عَنْ لا تُسَلَّطُ إِلَّا يَا يَا يَنْفِعْكَ فِي مَعَايِدَكَ، وَمَعَايِشَكَ الَّذِي لَا
تَشْتَغِي عَنِ الاِشْتِعَابِ، يَهُوَ مَعَايِدَكَ.
فَإِن عَجَرُتَ عَن الْقِيَامِ بِحَقٍّ دَيْكَ مَعَ مَخَالِفةِ الْبَاسِبَ وَكَانَ لا تُسَلَّمُ ، فَالْحَوْلَةُ أُولِي
بَكَّ، فَعَلِّنِكَ بِهَا، فِيِّبَكَةِ السَّلَامَةَ.
فَإِن كَانَ الْوُسْائِسُ فِي الْحَوْلَةِ تَجَاذِبَكَ إِلَى مَا لا يُرِيدُ اللَّهَ تَسْلِيمًا وَلَا تَفْتَرِضُ عَلَي
قَمْهَا بِوَطَائِفِ العِبَادَةِ . فَعَلِّنِكَ بِالْفَتْحِ. فَهَذَا أُحْسِنُ أُحْسِنَ أَحْوَالَكَ وَأَحْوَالَ الْيَوْمِ، إِذَا عَجَرَتَ
عَنِ الْعِبَادَةِ . فَرَضَ الدَّيَّارُ بِالسَّلَامَةِ فِي الْحَيَاةِ، وَأَحْسَنْ بِحَيَالِهِ مِن سَلَامَةٍ دِينِهِ فِي تَعْمِلِ
حَيَاةِهِ، إِذِ النَّهْوُ أَخْوَ الْمَوْتِ، وَهُوَ تَعْمِلْ لِلْحَيَاةِ، وَالْيَمِينِ بِالْعَمَلِ.
فَاعِلُ ذَلِكَ تَوْفِيقُ إِن شَاءَ اللَّهُ تَعَالَى.

آدَابُ الاِسْتِعَادَةِ لِشَيْئِيْرِ الْصَّلَوَاتِ
يُبِينُ نَفْتُ أَن تُسَلَّطُ قَبْل الْزَوَالِ لِضَلْالَةِ الْزُّهْرِ، فَتَقْدِيمُ الْقِيَامُ كَانَ لِكَ قَيَامٌ بِالْلَّيْلِ،
أوْ سَهْرٌ فِي الْحَيْبِ، فَإِنَّ فِي هُمَا مَعْلُوَةٌ عَلَى قَيَامٍ الْلَّيْلِ، كَمَا أَنَّ فِي السَّحْوِ مَعْلُوَةٌ عَلَى صِيَامِ
الْتَّهْرَاءِ، وَالْقِيَامُ مِن غَيْرِ قَيَامٍ بِالْلَّيْلِ كَالْسَحْوِ مِن غَيْرِ صَوْمِ الْبُيْنَاءِ.
فَاْجَهَدَ أَن تَسْتَيَنُّقَ قَبْل الْزَوَالِ، وَتَنَوَّضًا، وَتَحْصِرُ الْمَسْجِدَ وَتَصْلِي الْتَحْجِيَةَ، وَتَنَظُّرُ
الْمُؤْنَزَ وَتَرْجِيْهَا، ثُمَّ تَقْدِيمُ فِصْلٍ أَرْبَعُ رَكْبَاتِ عَقِيبَ الزَوَالِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمُ يَتَّبِعُهُنَّ وَيَقُولُ: "هَذَا وَقَتٌ تُتَطَعَّحُ فِيهِ أَبْوَابِ السَّهْرِ، فَأَجِبَ أَنْ يُرِفُعَ لَهُ نَسْرًا
عَمُّلٌ صَالِحًَ، وَهَذَا الْآرَبُ قَبْلِ الْظُّهْرِ سَنَةٌ مُؤَكَّدَةٌ، فِي الْحَيَاةِ: "أَنْ مِنْ صَلَائِهِ وَأَحْسَنَ
رُكُوعِهِ وَسَجَدَتِهِنَّ .. صِلَّ مَعَهُ سُبُعَانُ أَلْفٍ مَّلِكٍ يُتَعْفِرُونَ لَهُ إِلَى الْلَّيْلِ".
ثُمَّ صَلَّ الْفَرْضَ مَعَ الْإِمَامِ.
ثُمَّ صَلَّ بَعْدَ الْفَرْضِ رَكَعَتَيْنِ، فَهُمَا مِنْ الرَّوَايَاتِ الْقَابِلَةِ.
Then until the ‘Asr prayer, do not occupy yourself with anything other than learning [useful] knowledge, helping a Muslim, reciting the Qur’an, 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 Allah 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 Allah. 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 Allah and seeking forgiveness. The special merit of this time is comparable to the special merit of the time before the sunrise. Allah Almighty, Most Majestic, says, “Glorify your Lord with praise, before the rise of the sun and before its setting” (Qur’an 50:39).

Before sunset, recite Wa ‘sh-shamsi wa duḥāhā [Sūrat al-Shams] and Wa ‘l-layli idhā yaghshā [al-Layl] and the two Chapters of Protection [al-Falaq and al-Nās]. The sun should set while you are begging for forgiveness.
ولا تستقبل إلى العصر إلا يتعلم علم أو إثارة مسلي، أو قراءة القرآن، أو تجربة
معاشي تستعين به على دينك.
فإن صل أربعًا قبل العصر فهذا سنة مؤكدة، فقد قال النبي صلى الله عليه وسلم: {وجمع
الله عبادًا صل أربعًا قبل العصر}. فاجتهذ أن يتناقل دعاوى صل الله عليه وسلم.
ولا تستقبل بعده العصر إلا يبعث ما سبق قبله.
ولا ينبغي أن تكون أوقاتك مهملة، فتستقبل في كل وقت بها أنقى كتبك، بل
بعبارة أن تخافض نفسك، وترتب وطابفك في أثيلك وتهمرك، وتنعين لكل وقت لشيء لا
يتعداه ولا تؤثر فيه سواه، فهذا نظر كبرة الأوقات. فآمنا من ترك نفسك مهملا ديد
في إهلال الأبنائم، لا يрид بيها تستقبل كل وقت فتائفي أكثر أوقاته ضائعة.
وأوقاتك عمرك، وعمرك رأس مالك، وعلى نحاظك، ونحاظتك إلى تعليم الأبد
في حوار الله تعالى، فكل نفس من أنفساك جزء لا يتجزأ قيامة الله، إذ لا تبدل له، فإذا فات
فلا عودة له. فلا تكن كالأحمدي الذين يفرجون في كل يوم بزيادة آماليهم مع النصان
أعضاهم. فأي خير في مال يزيد وعمار ينقص؟ فلا تفرح إلا بزيادة علم أو عمل، فإنهم ريفيكاك يضحكون في القبر، حيث يتحلُّف
عنك أهلك ومالك ولذلك وأصدقاؤك.
ثم إذا أضف الله الشمس، فاجتهذ أن تعود إلى المسجد قبل الغروب، وتنسج
بالنشب والاستغفار، فإن فضل هذا الوقت كفضل ما قبل طلوع الشمس.
قال الله عز وجل: {وَسَيَسْتَحْمِدُ رَبِّكَ الْغُرُوبِ الشَّمْسِ وَفَتَلَّغُ بِهَا}.
وأقرأ قبل الغروب الشمس: {وَالشَّمْسِ وَضَحَاهَا}، و{اللَّيْلِ إِذَا يُغْشَى}.
{وَالْمُعَوْدَتَيْنِ}. 
وتعجب عليك الشمس، وأنت في الاستغفار.
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 Muḥammad a place near You . . .” (as mentioned previously).

After responding to the call to commence, perform the obligatory prayer. Follow it with two rak'as before speaking; these are the sunna prayers of Maghrib. If you perform after them a further four, lengthening them a little, that is also a sunna. If it is possible for you to intend being in retreat [in the mosque] until ‘Ishā’ and you enliven this time with prayer, do so, for what has been related of its greatness is beyond measure, and it is called “the vigil of the night” (see Qur’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 ‘Ishās [i.e., Maghrib and ‘Ishā’]. It cleanses one of the nonsense [committed] during the day, and rectifies the end of it” (‘Irāqī from Musnad al-Daylami).

When the time of ‘Ishā’ comes, perform four rak’as before the obligatory prayer, to enliven the time between the call to prayer and the call to commence, for its virtue is immense. It states in a narration, “Supplication between the call to prayer and the call to commence is never rejected” (Nasā’i). Perform the obligatory rak’as of ‘Ishā’, then two sunna rak’as, reciting in them Sūrat al-Sajda and al-Mulk, or Yāsin and al-Dukhān, 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 salāms [in a set of two followed by a single rak’a], or with one salām [in a set of three altogether]. The Messenger of Allah ﷺ used to recite in them Sūrat al-‘Ala, al-Kāfirūn, and al-Ikhlāṣ and the two Chapters of Protection [al-Falaq and al-Nās] (Tirmidhi).

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

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

فإذا سمعت الأذان... فأجيب، وقل: بعده: لهما، إني أسألك عند إقامة نذارك، وإذ يدرك، وحضور كل من وصوات دعائيك... أن تؤتي محَمدًا الولياء...

والدعاء كما سابق.

هُم صل الفرض بعد جواب الإقامة. وصل بعد ذلك قبل أن تتكلم ركعتين، فإنهما رابطة المغفرة. وإن صلى بهما أربعًا تطيلها.. فهي أيضًا سنة.

وإن أمكنك أن تؤتي الإعكاف إلى العشاء، وتحكي ما بين العبدين بالصلاة.. فقد ورد في فضل ذلك ما لا يفوت، وهي ناشئة الليل، لأنه أوّل نشوة، وهي صلاة الأروى.

وسيل النبي صلى الله عليه وسلم عن قول الله تعالى: "تسبح بهم مرتين من العقاد«.

فقال: هي الصلاة بين العشاءين؛ إثنا لتدحب بضلالات النهار، وتهدّب آخره.

والملاعات - جمع مَلْعَة - وهو: من اللغوي.

فإذا دخل وقت العشاء.. ففصل أربع ركعات قبل الفرض إحياء لما بين الأذانين، فقطذ ذلك كثير. وفي الحديث: "إن الدعاء بين الأذان والإقامة لا يرد.

ثم صل الفرض وصل الرائبة ركعتين، وأقرأ فيها: بمورة (اللهم السجدة واتبكي)، أو سورة لبس ودخان، فتلك مأثور عن رسول الله صلى الله عليه وسلم.

ودخل بعدهما أربع ركعات، ففي الحفري ما يدل على عظم قضيته.

ثم صل الظهر بعد ذلك ثلاثًا، وسبعين يومًا أو سبعين يومًا واحدًا، وكان رسول الله صلى الله عليه وسلم يقرأ فيهم: "سبح اسم ربك الأعلى)، وألّه يأيتها الكافرون، وسورة الإخلاص، و(المؤمنين).

وإن كنت غاصًا على قيام الليل.. فأحزن النهر، ليكون آخر صلايتك بالليل.

ثم استعل بعد ذلك بمذكرة علم أو مطالعة كتاب، ولا تستغِل بالله وليغب,

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

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

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

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

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

And say when you sleep:

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

You are the First, there was nothing before You; You are the Last, there is nothing after You; You are the Apparent, there is nothing above You; You are the Hidden, there is nothing below You—resolve for me my debts and enrich me beyond poverty.
فإذا أردت النوم، فابصط ف rsaك مستقبل القبلة، وَتَمَّ عَلَى نَيْمِكَ كَمَا يُضِعُّ الجِبَّاحُ في لَحْيَهُ. وَاعْتَلِمَ أَنَّ النَّوْمَ يَمْلِئُ الْمَوْتِ، وَالْبَقْتَةَ مِثْلَ الْبَعْثِ، وَلَعَلَّ الَّهُ تَعَالَ يُقِسِّمُ رُوحَكَ فِي لِيْلِكَ، فَكَمْ مُسَتَّعِدًا إِلَى اللَّهِ بَيْنَ الْبَعْثِ وَالْيَوْمِ الْخَيْرِ، وَكُنْوَنَ وَصُبُّكَ مَكْتُوبَةً بِنَجْحٍ وَسَادِكَ، وَتَنَامَ نَابِيًا عَنَّ الدُّنْوِ فَمُسَتَّعِرًا، عَزِيمًا عَلَيْ أَنْ لَا تُخْلُدَ إِلَى مُغْضِبَةٍ أَبْدًا، وَاعْتَلِمَ عَلَى الْخَيْرِ لِجَمِيعِ النَّاسِ إِنْ بَعْثَكَ اللَّهُ عَزُّ وَجَلُّ وَتَذَكَّرَ أَنَّكَ مُضِغِّعٌ فِي الْقَبْرِ كَذِكَ وَجَيِّدًا فَرِيدًا، لَيْسَ مَعَكَ إِلَّا عَمْلِكَ، وَلَا تَجْرُى إِلَّا بِسُعُيَّكَ.

وَلَا تَسْتَجْلِبُ النَّوْمَ تَكْلِفَ بِتَمْهِيدِ الْفُرُوشِ الْوَطِينِيَّةِ، فَإِنَّ النَّوْمَ تَعْطِيلُ الْحَيَاةِ، إِلَّا إِذَا كَانَتْ يُقَطَّعُتْ وَبَالاً عَلَيْكَ، فَتَنُومَكَ أَسْلَمَ لِدِينِكَ.

وَاعْتَلِمَ أَنَّ الْلَّيْلَ وَالْيَتْمَارَ أَرْزُعْ وَعَشُرَ两ِنَ سَاعَةَ، فَلَا يَكُونُ نَوْمُكَ بِالْلَّيْلِ وَالْيَتْمَارَ أَكْثَرَ مِنْ ثُلُّثِ السَّاعَةِ، فَيُكْفِكَكَ إِنَّ عَشَرَتْ سَيِّئَاتَ أَنْ تَقُضِي عِنْدَ أَشْهرِ سَبْعَةَ سَنَةٍ، وَهُوَ الْثَّلُّثِ.

وَأَعْدَيْ عَنْ الدُّنْوِ سِوَاقِكَ وَطَهُورَكَ، وَاعْتَلِمَ عَلَى قِيَامِ الْلَّيْلِ، وَعَلَى الْقِيَامِ فَقْرُكَ، فَلَنْ تَغْنِيَ عَنْكَ كَنُورُ الْذِّنْبِيَّةِ إِذَا بَيْتَ.

وَقَلْ عَنْدَ نَوْمِكَ:

يا أَيُّهَا الْرَّهْبُ وَضُعْتُ جَنِينِي، وَبِإِسْمِكَ أَرْفعُهُ، فَاغْفِرْ لِي ذَنْبِي. الْلَّهُمَّ قَنِّي عَذَابِكَ بِيَوْمِ تَبْعَثُ عِبَادَكَ. الْلَّهُمَّ إِنِّي أَسْتَعِينُكَ عَلَى صَرْاطٍ مُسْتَقِيمٍ. أَنْتَ الْأَوَّلُ فَلِيُّسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ اَلْآخُرُ فَلِيُّسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الْمَهْدُ الْمُلْمِسَ فَلِيُّسَ شَيْءٌ، وَأَنْتَ الْأَوَّلُ فَلِيُّسَ شَيْءٌ، وَأَنْتَ اَلْآخُرُ فَلِيُّسَ شَيْءٌ...
O Allah, 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 Allah, truly I ask of You pardon and well-being.

O Allah, 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 Āmāna 'r-Rasūlu until the end of the chapter [i.e., the last two verses of Sūrat al-Baqara], and al-Ikhlās, the two Chapters of Protection, and al-Mulk. Let sleep overcome you while you are in remembrance of Allah 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
الله‌مَّ أَنتِ خَلَّفْتَ نفسي، وَأَنتَ نَذَّرْتُهَا، لَكَ مَنَاةٌ وَمَجْهَا، إِنَّ مِنْهَا. قَالَتْ لَهَا، وَإِنَّ أَحِيَّتُهَا... فَأَخْطَفْهَا بِمَا تَخْفُّفُ بِهِ جَنَّاتُ الصَّالِحِينَ.

الله‌مَّ إِنِّي أَسْأَلُكَ العَفُوَّ وَالْغَفَائِ.

الله‌مَّ أُيُفْتَنُي فِي أَحْبَبِ السَّنَاعَاتِ إِلَيْكَ، وَاَسْتَغْفِرْلِي بِأَحْبَبِ الْأُمَلِ إِلَيْكَ، لِنَجْزِي إِلَيْكَ رَفْقًا، وَبِيَدَيْنِي مِنْ سَحْطَكْ بَعْدًا، أَسْأَلُكَ فَغَفَائِ، وَاَسْتَغْفِرْلِي، وَأَذْهَبْلِي، فَتَسْتَغْفِرِلِي، إِنِّي أَسْأَلُكَ العَفُوَّ وَالْغَفَائِ.

تَمَّ اَلْقُوْمُ أَلْيَا الْكُرْبِيِّ، وَآتِيَنَّ الْرَّسُولَّ إِلَى أَخْرَ الْسُّوَّرَةِ، وَالْإِخْلاصِ، وَالْمُعْمَوْدِيِّنِ، وَسُوْرَةُ ِْبَيْكَ المَلْكِ، وَنَبَذِّكَا الْنَّوْمَ وَأَنْتُ عَلَى ذِكْرِ اللَّهِ غَيْبًا وَعَلَى الْجُهْرَةَ، فَمَنْ فَعَلًّ ذَلِكَ. عُرِجَ يُرْجِعُ إِلَى الْعَرْشِ وَكَبْبُ مُصْلِبًا حَتَّى يُسْتَنْقِفُ.

فَإِذَا بَلَغَهُ أَحْيَى، فَأَذْهَبْ إِلَى مَا قَدْ عَرَفْتَهُّ أَوْلُاهُ، وَدَأَوْمُ عَلَى هَذَا التَّرْبَيْنَ بَيْنَهُ عَمْلًا.

فَإِنَّ سَيْعَكَ الْمُدَاوَةُ، فَأَصْبِرْ صَبْرًا الْمَرْيَضِ عَلَى مَرَاءَةِ الدِّيْوَانِ اِنْتِظَارًا لِلْشَّفَاءِ، وَتَفَكَّرُ بِقِصْرِ عُمْرِكَ وَإِنْ عَشَّتَ سَنَةَ سَنَةً، فَذَلِكَ بِالإِضَافَةِ إِلَى مُقَامٍ يُبِينُهُ الْبُخْرَاءُ، وَهُوَ أَبِدُ الْأَكْبَادُ، قُلْلَ.

وَتَأَمَّلُ أَنْ تَكُنْ تَحْمِلُ المَشْقَةَ وَذَلِلَ يُطُلِّبُ الْدُّنْيَا شَهْرًا، وَسَنَةً رَجَاءً أَنْ تُسْتَخْرِجَ بِهَا عَشَرَيْنَ سَنَةَ مِثْلًا، فَكَيْفَ لا تَحْمِلُ ذَلِكَ أَيَامًا قَالَ أَيُّنِهِنَّ رَجَاءً. أَبْنَاءُ الْأَخَادِيمِ، وَلَا تَطْرُفُ أَمْلِكَ فَنَقِلْ عَلَيْكَ عَمْلًا، وَقَذَرَ قُرُوبَ الْمَوْتِ، وَقَلْ فِي نَفْسِكَ إِنَّ أَنْتُ هُدِيُّ الْمُشَقَّةِ الْبُيْنَ، وَلَقَلْ عَمْرُ الْلِّيْلَةِ، وَأَصْبِرْ الْلِّيْلَةِ فَلَعْلَعْ أَمْوتُ عَدًا، إِنَّ الْمَوْتَ لَيُحْجُمُ فِي وَقْتٍ مَّخْصُوصٍ وَبِسْنَ مَخْصُوصٍ وَحَالَ مَخْصُوصٍ.

وَلَا بَدَّ مِنْ هُجْمِهِ.

فَأَلَمْ يُعْفَدَ أَوْلَاءُ مِنْ الإِسْتِغْدَادِ الْدُّنْيَا، وَأَنْتَ تَعْلَمُ أَنْ لا تَتْبَعَ فينَا إِلَّا مَدَةً بِسِبْرَةٍ، وَلْيُعْقِبَ لا يَعَظُّمُ أَيَّامَهَا إِلَّا نَفْسًا، وَأَوَّامًا، وَأَوَّامًا وَأَوَّامًا، فَقَدَّرَ هَذَا إِلَى قَلْبِكَ كُلُّ بُؤْمٍ.
make your self be patient with obedience to Allah 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 Allah 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’an 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 Allah Most High is observing your inner self and beholding
your heart. Truly Allah 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 Allah
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.
حمد الله وبارك فيكم ويرحيمه، فإنكم لله في واقعين، ونعمتهما الصبر على طاعة الله تعالى، يُؤمل فيها، فَإِنّكَ لَوْ قَدَّرتَ البقاء خمسين سنةً، وأثرمتها الصبر على طاعة الله تعالى. نفرت واستصبرت عليك، فإن فعلت ذلك، فرحت عند الموت فرحاً لا آخر له، وإن سوّفت وتساملت جاءاك الموت في وقت لا تخيبثه، وتحصنت تتحسر لا آخر له.

وَعَنْدَ الصَّبَاحِ يَحْمَدُ الْقُوْمُ السَّرِيرِ، وَعَنْدَ الْمَوْتِ يَأْتِيكَ الْحُبُّ النَّيِّبِينَ، وَأَتَعْلَمْ نَبِهََّ بَعْدَ جِنِّهِنَّ.

وَإِذْ قَدْ أَرْضَدْتَ الْأَوْلَادَ فَلْتَذَكِّرِ كَيْفَ الْصَّلَاةُ وَالْصِّيَامُ وَأَدْبَاها، وَآدَابِ الْإِمَامَة، وَالْقُوْدُوةُ، وَالجُمْهُورِ.

آداب الصلاة

فَإِذَا فَرَغْتُ مِنْ طَهَارَةِ الْحَدِيثِ، وَطَهَارَةِ الْحَبْبِ، فِي الْبَنِينَ، وَالْمِكَانِ، وَمِنْ سُنْتِ الْعَوْرَةِ مِنْ الْسَّرَّةِ إِلَى الْرُكْبَةِ. فَأَسْقَعْ الْيَبْتُلَةَ قَائِمًا مَراَوَى بَينَ قَدْمِيكَ، بِحَيْثُ لا تَضْمِنُهَا، وَاسْتَوَى قَائِيًا، وَأَفْقَأَ أَقْلَ أَعْوَدُ يِبْرُ التَّنَاسِيٍّ تَحْصِيًا مِنْ الشَّيْطَانِ الرَّجِيمِ، وَأُخْصِرْ قَلَبَكَ، وَقَرْعَةَ مِنْ الْوُسَأَسِ وَانظُرَ بَيْنَ يَدَيْ مِنْ تَقُومٍ، وَمِنْ تَنَاخِي، وَأَسْتَحْيِي أَنْ تَنَاجِي مُوَلَأَكَ يَقْلِلَ غَافِلًٍ وَجِدَّ مَشْحُونَ بِوُسَأَسِ السَّدَنَا وَخَبَائِثِ الْشَّهْوَاتِ.

وَأَعْلَمْ أَنَّهُ عَزَّ وَجَلَّ مَطْلُّ عَلَى سَرْبِكَهُ، وَنَأْظُرُ إِلَى قَلَبِكَ، وَإِنْ تَبْتِ الْجَلِّ الصَّلَاةَ، يُقَدَّرُ خَشْوَعُكَ وَتَوْأَضُعُكَ وَتَخْضَعُكَ وَتَتَضَرُّعُكَ. فَأَعْبُدُهُ فِي صَلَاةِكَ كَأَنَّكَ تَرَاهُ، فَإِنْ لمْ يَنْتَجْ تَرَاهُ. فإِنَّهُ يَزَالُ. فَإِنَّهُ لَيْكَ قَلَبَكَ. فَهَذَا لِقَصْرِ مَعْرِفَتِكَ بِجَمَالِ اللَّهِ تَعَالَ. أَقْدَرْ أَنْ رَجَلًا صَالِحًا مِنْ وَجْوَهُ أَهْلِ بَيْتُكَ يَنْظُرْ إِلَيْكَ، لِيَعْلَمَ كَيْفَ صَلَاةِكَ، فَعِنْدَ ذَلِكَ يَخْضَعُ قَلَبُكَ، وَتَسْكِنُ جُوْرُاَحُكَ.
Then ask yourself, are you not embarrassed in front of your Creator and Master? When you imagined being observed by one of His humble slaves, who has no means to benefit or harm you, your limbs became submissive and your prayer improved. Yet you know that Allāh is observing you and you do not humble yourself before His majesty? Is He Most High lower to you than one of His slaves? How great is your tyranny, how severe your ignorance, and how greatly you wrong yourself.

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

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

Once you have made the call to commence, form the intention in your heart of performing the obligatory rak’as of Zuhr for Allāh Most High. This intention should be present in your heart as you make the opening 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, “Allāh is Most Great! Praise be to Allāh in abundance, and glory be to Allāh morning and evening.”

Then recite:

I have turned my face to the One who created the heavens and earth, in submission as a pure monotheist, and I am not of those who associate others
لقد أرجع على نفسها، وقال: "ألا تستغربين من حاليك ومؤلك؟ إذا قدرت أغلب
عبيد ذيل من عباده عليك، وليس يبدو ضررك ولا تعلم، خشيته جوارحك، وخشين
صلانك، ثم إنك تعلمين أنك مطيع عليك، ولا تفسين لعظامه. أهو تعالى أخل عنكم
من عباده؟ فهو أشد طفبانك وجهلك، وما أعظم عداوتلك لفسك.
فعالج قلبك هذه الجليل، فتعظة أن يحصر معك في صلائائك، فإنك ليس لك من
صلائاك إلا ما عقلت منها.
وأما ما أثبت به مع العقلة.. فهو إلى الاستغفار والتذكر أحوه.
فإذا حضر قلبك.. فلا تترك الإقامة، وإن كنت وحدها.
وإن التذكرة حضور جماعة.. فاذن، من أيهم.
فإذا أقسمت.. فاذن بقيبك أداء فرضي الظهر لله تعالى، ولبكي ذلك حاضر في قلبك
عند التكبير الإحرام، ولا يغيب ذلك عنك قبل الفسق عن التكبير، وازفع يديك عند
التكبير بعد إرسالهما أولا إلى منكيكك وهما مسؤولتان، وأصحابهما مشروعت، ولا تكلف
ضمنها ولا تقر بجمهما، وازفع يديك يحذرك إياهما منحمة أذنك ورؤوس أصابيك
أصلي أذنك، وتحذرك يكمك منكيكك.
فإذا استقرت في مقرحها.. فذكر، ثم أرسلها ترفعها ولا تدفع يديك عند الرفع والإرسال
إلى قدم دفعا، ولا إلى خلف، ولا تتفشها بيمينك وشمالا.
فإذا أرسلتها.. فاستألف رفعها إلى صدرك.
واكب اليمين بوضعها على الشمال، وانشأ أصابيع اليمنى في طول ذراعك البشير،
واقيضها على كوعها، وقل بعد التكبير: "الله أكبر كبيرا، والحمد لله كبيرا، وسبحان
الله بكرة وأصيلا".
ثم أقرأ: "وجئت وجهي للذي فطر السماوات والأرض حيينًا مُنخلًا وما أنا من"
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‘udhu bi ‘Llāhi mina ‘sh-Shaytāni ‘r-rajīm).

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

After the Fātiḥa in the Fajr prayer, recite from the longer mufassāl sūras [al-Hujurat (49) to al-Burūj (85)], and in Maghrib from the shorter mufassāl sūras [al-Zilzāl (99) to al-Nās (114)]; and in Zuhr, ‘Aṣr, and ‘Isha’ from the medium mufassāl sūras [al-Ṭāriq (86) to al-Bayyīna (98)],²² such as al-Burūj and those of similar length. In the Fajr prayer, when travelling, recite al-Kāfīrūn and al-Ikhlās.

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

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

Then say the takbīr for bowing, raising your hands as described earlier,³ and prolong the takbīr until you reach the bowing posture. Put your hands on your knees, with your fingers spread out. Keep your knees straight; your back, head, and neck should be level in one line, and your elbows should be kept apart from your sides. A woman does not do this [but keeps her limbs close together]. Then say: “Glory be to Allah the Mighty” (Subḥāna Rabbīya ’l-ʿazīm) three times. If you are praying alone and would like to do more, repeat it seven or ten times,³⁴ for it is virtuous to do so.

Then return to the upright position, raising your hands and saying: “Allāh has heard the one who praised Him” (Sami-ʿa ‘Llāhu liman ḥamidah).
الشريعة، إن ضلالي وشياطين وتَنْهيَة وَمَياجِيِّي وَمَعَانيِّي، لَا يَرْبِبُ الْعَالَمِينَ لَا يَشْرَكُ لَهُ، وَبَعْدُ

أَمَّتُ وَأَنَا مِنَ الْمُسْلِمِينَ،

نَمَّ ثُلُُثٍ كُلِّهِمْ بِهِمْ السَّيَّانَ الرَّجُمَ،

نَمَّ أَقْرَرُونَ الفَتْحَةَ تَمْشِيَتُها، وَأَجَهَّرُونَ في الْفَرْقَ بَيْنِ الصَّادِ وَالْطَّائِ، وَقَلَ: (أَنَّى) وَلَا

تَصَلِّيْ بِقَوْلِكُ: (وَلَا الْضَّالُّانَ) وَضَلاً،

وَأَجَهَّرُ بِالْقَرَاءَةِ فِي الْصُّبْحِ وَالمَغْرِبِ وَالنَّاسِخِ: أغْنِي فِي الرُّكَبِينَ الْأَوْلِينَ. إِلاَّ

أَنْ تَكُونَ مَأْمُومًا، وَأَجَهَّرُ بِالْتَّأْمِينِ.

وَأَقْرَأُ فِي الْصُّبْحِ بَعْدَ الفَتْحَةِ مِنَ الْسُّوْرِ تَوَالُ الْمُقَفِّ: وَفِي الْمَغْرِبِ مِنْ فَضْرَاء،

وَفِي الْفَضْرَاءِ وَالْعَضْرِ وَالْعَابِدِينَ مِنْ أَوْسَاطِهِ، تَحَرَّى: (وَالْسَّيَّاءَ ذَا الْبُرْوجِ) وَمَا قَارِبَهَا. وَفِي

الْصُّبْحِ فِي السَّفْرِ: (قُلْ يَا أَيُّهَا الْكَافِرُونَ) وَقُلْنَ هُوَ اللَّهُ أُحْدُ.

وَلَا تَصَلِّ اِلْآخِرِ السُّورَةَ تَكْبِيرَةَ الرُّكَعَةِ، وَلَكِنْ أَفْصِلُ بَيْنَهَا بَيْنِدْ أَقْرَأْهَا، وُسْبِحَانَ

اللَّهِ

وَكُنْ فِي جَيْسِ يَقِيمِكُ سَعْيًا فَقِيرًا تَأْسِرْ أَنْ تَظُنَّ كَأَنْ تَأْسِرْ عَلَى مَسْلَأَةَ، فَذُلِكَ أَجْمَعُ عَلَيْهِ،

وَأَجْرِ عِلْمَةً قَاَنِزًا.

وَإِيَّاكَ أَنْ تَلْقَبَ بِيُثْمِنًا وَايَنَا فِي صَلَايَكَ.

نَمَّ كَبْرٌ لِّالْرُّكُعِ، وَأَرْفَعَ بَيْدُكَ كَأَسْبَعَ، وَمَدَّ الْيَكْبِيِّ إِلَى الْإِنْتِهَاءِ إِلَى الْرُّكُعِ، نَمَّ

ضَعَ رَكْبَهُ إِلَى رَكْبَهُ وَأَسْبَعُ مَشْأَرُهُ، وَأَنْصِبَ رَكْبَيْكَ، وَمَدْ حَدَّهُ وَأَعْفَكَ

وَأَسْبَعُ مَسْتَوِيَ كَالْصَّفِيَّةِ الْأَوْجَادِ، وَجَافَرَ يَرْفَعُ عَنْ جَنَبِكَ، وَالْمُرْأَةَ لَا تَفْعَلُ

ذُلِكَ وَقُلْ: (بُسْبِحَانَ رَبِّي الْعَظِيمِ) ثَلَاثًا.

وَإِنْ كَتَبَتْ مَنفَرًا وَأَرْدَتُ الْرَّيْاَةَ، فَقُلْ: سُبْحَانَ مَرَاتَيْ أَوْ عَشَرَاءَ، فَإِنَّهُ حَسْنٌ,

نَمَّ أَرْفَعَ عَلَى تَمْتِئُقَ قَائِبًا وَأَرْفَعَ بَيْدُكَ قَائِبًا: (سُبْحَانَ اللَّهِ لِسَيْنِ يَمِينٍ).
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 ʿl-ʿAlā) 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 tashahhud, sit up straight for a moment to rest. Then stand, placing your hands on the ground but not putting one of your legs before the other while rising. Begin the 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 tashahhud, and put your right hand on your right thigh, with the fingers closed, except for the index finger and the thumb, which are left spread out. Point with your right forefinger when you say “except Allāh” (illa ‘Llāh), not when you say “there is no god” (lā ilāha). Place your left hand with the fingers extended on your left thigh. Sit on your left leg in this sitting, just as between the two prostrations. In the final tashahhud, sit on your left haunch with your left foot going out from under you and keep the right foot erect. Complete the transmitted well-known supplication after sending blessings on the Messenger of Allāh ﷺ.
إذا استوئت… قُل: انيأتلك الحمدُ على السماوات وَأَلْهٍ الأَرْضِ وَمَلِئَةٌ ما شَاءْتَ

من شيءٍ بعدها.

وَإِن كَنتُ مَنْفَرَدًا فِي الصَّنَحِ… فَايْتِفَالِ أَنَفُسُكُ فِي الرُّكْعَةِ الثَّانِيَةِ فِي اِحْتِدَالِكَ عَلَى الرَّكْعَ.

فَإِنْ أَسْجَدْ مُكْتَبًا عَيْنًا رَأْفًا بِذَلِكَ، فَقَبْعُ أُولًا عَلَى الأَرْضِ رَكْبَتَكَ، ثُمَّ بَذَلُكَ، ثُمَّ جَهَّلَكَ مَكْسَوحًا، وَضَعُّ الأَفْلَام فِي الجُبْحَةِ، وَجَافُر مِنْ فَقِيكَ عَن جَبَّتَكَ، وَأَقْلُ بَطْنَكَ عَن فَجَذَبَكَ، وَالْمَرَأَةُ لَتَفْعَلْ ذَلِكَ وَضَعُّ بِذَلِكَ عَلَى الأَرْضِ حَذْوَ مَكْسَحَكَ، وَلَا تَفْرَضُ ذِراعَكَ عَلَى الأَرْضِ، وَقُلِ: أَشْهَدُ رَبِّي الْأَعَلى، ثَلَاثًا، أَوْ سَبْعًا، أَوْ عَشَرًا، إِن كَتَبَ مَنْ فِرَا نَاتَك.

فَمُحَاكَّأْ مِن السُّجُود مُكْتَبًا حَتَّى تَعْتَبَدَ جَالِسًا، وَاجْلِسْ عَلَى رُجْلِكَ الْبَيْنِ،

وَانْصِبْ قَدْمَكَ الْيَمِينِ، وَضَعُّ بِذَلِكَ عَلَى فَجَاذُكَ وَالأَصَابَعَ مَشْنُورًا، وَقُلِ: أَربَ أَغْرِي

لِي، وَأَرْفَعَنيَّ، وَأُحْمِدُي، وَأَجْبَرَي، وَأَعْفَي، وَأَعْفَ عَنِّي. ثُمَّ أَسْجَدْ سَجْدَةً ثَانِيَةً

كَذَلِكَ. ثُمَّ تَعْتَبَدُ جَالِسًا لِلْإِسْتِرَاحَةِ فِي كُلِّ رُكْعَةٍ لَا تَشْهَدُ عَقِبَهَا. ثُمَّ تَصْلُوَ فَقْصَعُ الْيَدِينِ

عَلَى الأَرْضِ، وَلَا تَقْضُ مَثَلًا إِحْدَى رُجْلِكَ فِي حَالَةِ الْإِرْتِفَاعِ، وَابْتَدِئَ بِتَكِيرَةِ الْإِرْتِفَاعِ عِنْدَ

الْقُرْبِ مِن حَدِّ جَلْسَةِ الْإِسْتِرَاحَةِ، وَمُدَّهَا إِلَى مَنْصُوبَ الْإِرْتِفَاعِ إِلَى قَيَامَكَ، وَلِتَكُنْ هَذِهِ

الْجَلْسَةُ جَلْسَةٌ مُخْتَصَةٌ حَيْفِيَةَ، وَصَلُّ الرُّكْعَةِ الثَّانِيَةَ كَالْأَوْلى، وَأَعْدِ التَّوْزِعُ فِي الْإِنْدِدَاءِ

ثُمَّ تَجْلِسُ فِي الرُّكْعَةِ الثَّانِيَةِ لِلْبَشَهَدَ الثَّانِيَ، وَضَعُّ الْيَدِ الْيَمِينِ فِي جِلْوَسِ الشَّهِيدٍ عَلَى

الْفَجَاذُ الْيَمِينِ مَفْعُوْضةُ الأَصَابِعِ، إِلَّا الْمُسْبِحَةُ وَالْإِبْنَاءُ تَفْرِسَهَا، وَأَشْرَفُ بِمُسْبِحَةٍ دِينَانِكَ عَنْ

عَنْ ذُوـْكُ: (إِلَّا اللَّهُ، لاَ إِلَـٰهُ إِلَّا هُوَ). وَقَبْعُ الْيَدِ الْيَسِيرِبَ مَشْنُورَةُ الأَصَابِعِ عَلَى

الْفَجَاذُ الْيَسِيرِ، وَاجْلِسْ عَلَى رُجْلِكَ الْيَسِيرِ فِي هَذَا الْبَشَهَدُ كَمَا بَيْنَ السَّجْدَتَيْنِ، وَفي

الْبَشَهَدَ الْأَخْرَى مُتَوَّرَّكَ، وَتَسْتَكِيمُ الدُّعَاءِ المُعْرُوفُ مَأْثُورٌ بَعْدَ الصَّلاةِ عَلَى رَسُولِ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاجْلِسْ فِيهِ عَلَى وَرِكَّةَ الْأَيْسِرِ، وَأَصْبِحْ رُجْلُكَ الْيَسِيرِ خَارِجًا

مِنْ تَحْكِيكَ، وَانْصِبْ الْقَدْمِ الْيَمِينِيَّ.
After completing this, say: “Peace and Allah’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 Allah with comprehension. Hasan al-Baṣrī (may Allah Most High have mercy on him) said, “Every prayer in which the heart is not present is more likely to receive punishment [than reward].” Allah’s Messenger ﷺ said, “Verily, the slave of Allah 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 Allah ﷺ” (Ṭabarānī, Al-Mujām 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 Fatiḥa 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.
том ١٠٠ بعد القرآن: السلام عليكم ورحمة الله وبركاتك من الجانيين، والتفيت يحيين
يرى حديثك من يجانيك. وعلي السلام على من يجانيك من المسلمين
وهي هذه صلاة المنفرد.
وعيده الصلاة: الخشوع، وحضور القلب، مع القراءة والذكر بالقلم.
قال الحسن البصري رضي الله تعالى: "كل صلاة لا يحضر فيها القلب، فصول
العقوبة أسرع"
وقال رسول الله صلى الله عليه وسلم: "إني العبد ليفضي الصلاة فلا يكتب له صدشها
ولا عصرفها، وإنما يكتب للفتى من صلاته، ما عقل منها".

آداب الإمامة والقودة

يُبِينُهُ لِلإِمَامِ أَن يُحْتَفِن الصلاة.
قلت آنس رضي الله عنه: "ما صلتي خلف أحد أخف صلاة ولا أتم من رسول الله صلى الله عليه وسلم".
ولا يكبر ما لم يتم الخروج الموصى من الإمام، وما لم يتم الصرف، ويرفع صوته
بالتكريرات، ولا يرفع الإمام صوتة إلا قدر ما يسمع نفسه.
وتنوي الإمامة لنقال الفضل.
فإن لم يهElim: صحت صلاة المأمونين إذا تروا الإفطاء به، ونقالوا فضل القدوة.
ويسر الدعا الإفطار والتعوذ كالمنفرد، ويجهز بالفاتحة والسورة في جميع الصحن
والإبهام والمساء والمساء، وكذلك المنفرد.
ويبعثر يقولي (أمين) في الجهري، وكذلك المأمون، يقرن المأمون تأمينه بتأمين
الإمام معًا، لا تقليباً.

اُمْلَأْتُ بَعْضُ الْقُوَّاتِ صَلَاةً عَلَى الْحَسَنَ الْبَصْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا
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 tasbiḥs 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 rakʿas. 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 Allah ﷺ.

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

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

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

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

The follower should never stand alone [in a row], but rather should join a line or pull someone to stand next to him [if no space is found]. It is not right for a follower to precede the imām in his movements, or to move simultaneously with him; rather, it is proper for him to make his movements slightly later. So he should not move to bow until the imām has reached the full position of bowing, and he should not move to prostrate until the imām’s forehead has touched the ground.
ويستنك الإمام سكنة عقبة الفاتحة ليبك إليه نفسه.
ويقرأ المأمون الفاتحة في الجهرية في هذه السكنة، ليتمكن من الاستغاث عند قراءة الإمام.
ولا يقرأ المأمون السورة في الجهرية إلا إذا لم يسمع صوت الإمام.
ولا يزيد الإمام على الثلاث في تسبيحات الركوع والسجود.
ولا يزيد في الشهيد الأول بعد قوله: (الله هم، صلى على محمد وعلى آل محمد).
ويقصر في الركعتين الأخيرتين على الفاتحة، ولا يطول على القوم.
ولا يزيد دعاءه في الشهيد الأخير على قدر تشهده وصلايه على محمد رسول الله.
صلى الله عليه وسلم.
ويتوي الإمام عند التسليم السلام على القوم، ويتوي القوم بتسليمهم جوابتهم.
ويتبت الإمام ساعة يفرغ من السلام، ويقبل على الناس يوجهه، ولا يتوبي إن كان خلفه الناس ينصرفون أو لا. ولا يقوم أحد من القوم حتى يتوب الإمام، وي思います الإمام.
هناك شاء على يمينه أو يساره، واليدين أحب إلى.
ولا يخص الإمام نفسه بالدعاء في قنوت الصبح، بل يقول: (الله هم، اهدينا)، ويجهزه
يهومن القوم، ولا يرفعون الأيدي قلما يتثبت ذلك في الأخبار.
ويقرأ المأمون ب彗ة القنوت من قوله: (إذا نقض ولا يقضي عليك)، ولا يقف
المأمون وحيدة بل يدخل الصاف، أو يخرج إلى نفسه غيرة.
ولا يبنيه للمأمون أن يسبق على الإمام في أعماله أو يساعيه، بل ينبغي أن يتأخر،
فلا ينوي إلى الركوع إلا إذا انتهى الإمام إلى حد الراكعين، ولا ينوي إلى السجود ولا
تصل جبهة الإمام إلى الأرض.
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 registers are folded closed, the pens lifted, and the imām emerges the pulpits to listen to the remembrance of Allah (Bukhārī).

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 Sūrat al-Ikhlāṣ fifty
آيات الجماعة

عِلَمَ: أنَّ الجَمِعَةَ عِيْدُ الْمُؤْمِنِينَ، وَهَوَّا يُؤُمِّنُ شَرِيفٌ قَدْ حَصَّلَ اللَّهُ تعاْلَى بِهِ هَذِهِ الأَمْر،
فِيهِ سَاعَةٌ مُنْهَمَةٌ، لَا يُوَافِقُهَا عَبْدُ مُسْلِمٍ يُسَلِّمُ اللَّهُ تعاْلَى فِي هَا السَّاعَةِ، إِلاَّ أعْطَاهَا إِيَّاهَا.
فَإِنَّ حِيْمَسِي يُؤُمِّنُ في الصُّحْبَةِ، بِتَنَظِّيمِ الصُّحْبَةِ، وَيَكْتُرُهُ التَّشْيِيعُ، وَالإِسْتِفْعَارُ عَشَرَةَ
الْحَيْمَسِي، فَإِنَّهَا سَاعَةٌ تَوازيَ في الْفَضْلِ سَاعَةٌ يُؤُمِّنُ الْجَمِعَةَ.

وَإِذَا ضَمَّ مَيْزَةٌ الْجَمِعَةِ، فَلَمْ يَنْتَظِرَ الْبَيْتُ أوْ الْحَيْمَسِي، إِذِ لِقُراَدُهَا تَنْتَظِرُ،
فَإِذَا طَلَّعَ عَلَيْهِ الصَّحْبَةِ، فَقَوْلُهُ: إِنَّ غَيْرَ يُؤُمِّنُ الْجَمِعَةَ وَاجْبٌ عَلَى كُلِّ مُجَتْلِمٍ
أي: نَّابِعٌ مَوْكِبٌ، نَّطَبُ بِالْبَيْتِ الْيَبْيِسِ، فَإِذَا أَحُبَّ الْبَيْتِ إِلَى اللَّهِ تعاْلَى، وَإِسْتَعْمِلُ
مِنْ الطُّبِّ أَطِيبَ مَا عِنْدَكَ، وَبَالعُ في تَنْظِيفِ بَدْنِكَ بِالْحَلْقِ، وَالْفُصْلِ، وَالتَّقْلِيَمِ وَالْسَّوَالِ
وَسَائِرِ أَنْوَاعِ النَّظَافَةِ، وَتَطْبِيقِ الرَّائِحَةِ، نَّمَّ بُكَّرَ إِلَى الْجَمِعَةِ، وَأَنْسِهِ إِلَيْهَا عَلَى الْبَيْتِ
وَالْسَكْنِيَةِ، فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«مَنْ ذَكَرَ إِلَى الْجَمِعَةِ فِي السَّاعَةِ الْأَوَّلَةِ، فَكَانَ مَنْ غَيْرُ يُؤُمِّنُ بِهِ، وَمَنْ ذَكَرَ فِي السَّاعَةِ
الثانيَةِ، فَكَانَ مَنْ قَرَبَ بَقرَةً، وَمَنْ ذَكَرَ فِي السَّاعَةِ السَّابعَةِ، فَكَانَ مَنْ قَرَبَ كَبْشَةً، وَمَنْ ذَكَرَ
فِي السَّاعَةِ الْثامِنَةِ، فَكَانَ مَنْ قَرَبَ دَجَاجَةٍ، وَمَنْ ذَكَرَ فِي السَّاعَةِ الخَامِسَةِ، فَكَانَ مَنْ ذَكَرٍَ
فِي السَّاعَةِ الْثَّامِنَةِ، فَكَانَ مَنْ ذَكَرَ إِلَى الْجَمِعَةِ، وَعَلَى قَدْرٍ بُكَرُهُمُ إِلَى
الْجَمِعَةِ.»

وَيَقُولُ: إِنَّ الْنَّاسَ فِي قُرْبَهُمْ عَنْدَ النَّظَرِ إِلَى وَجْهِ اللَّهِ تعاْلَى، عَلَى قَدْرٍ بُكَرُهُمُ إِلَى
الْجَمِعَةِ.»

فَإِذَا ذُكِّلَ الْجَمِعَةُ، فَأَقْطَلَ الْصَّفُّ الْأَوَّلُ، وَإِذَا أَجَمَّعَ الْنَّاسُ، فَلَا تَنْبِثَ
رِيَاكَهَا، وَلَا تَعْمَرَ بِبَيْنَ أَيِّيْمِهِمْ، وَجَلِيسٌ يُحَاَلُ بِحَيْثٍ أَوْ أَسْطَوَائَةٍ إِلَى لَا يُمَرَّ بِبَيْنَ يَدِيهِ،
وَلَا تَطَعُّدُ حَتَّى تُصْلِينَ النَّجَاةَ، وَحَسَنَ أَنْ تُصْلِينَ أَرْبَعَ رَكَعَاتٍ، تَنُورُ أَقْلَامُ الْجَمِعَةِ بَعْدَ
times after the Fātiḥa, for in a tradition it is said, “Whoever does this will not die until he sees his place in heaven, or, his place in heaven will be shown to him” (Dāraqūṭni). Do not omit the greeting prayer even if the Ḣiām is delivering the sermon.” It is from the sunna to recite in four rāk’as, Sūrat al-An’ām, al-Kahf, Ṭāhā, and Yāsīn. If you cannot do this, then recite Sūra Yā-Sīn, Alif-Lām-Mīm al-Sajda, Ḥa-Mīm al-Dukhān, and al-Mulk.

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

As soon as the Ḣiām emerges, cut short your prayers and speech and occupy yourself with responding to the mu'adhdbhin, 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 Ḣiām 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 Ḣiām [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:

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 rāk’as, as all of these have been related in different circumstances. Then make sure you stay in the mosque until Maghrib or [at least] until Ṭārīf, 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.
التوبة

نما أن تقول ذلك... فأنت مشفوع حتى

ولا تترك التبجيّة وإن كان الإمام يخطب.

فإن لم تقدر قراءة هذه السور ليلة الجماعة، فليكن قضاء كبير.

ومن لا يبعض ذلك... فليكن قراءة سورة الإخلاص.

وأكبر الصلاة على رسول الله ﷺ مِّحْمِدَ صل الله عليه وسلم في هذا اليوم خاصة.

وهمها خرج الإمام... فاقطع الصلاة والكلام، واشتعل يجواب المؤذن، ثم باستغاثة الخطبَة والأنفعال بها، ودع الكلام رأسا في الخطبَة، ففي الخطبَة: «أن من قال لصاحبه والإمام يخطب: إنصت أو صمت... فقد لقان... ومن لقان... فلا جمعة له» أي قوله: «أنصت كلامًا».

فينبغي أن ينبغي غيره بالإشارة لا باللفظ.

ثم اقتدي بالإمام كما سبق.

فإذا فرغت وسلمت... فاقرأ (التوبة) قبل أن تتكلم، ثم تمنى رتاك، بالإخلاص استعا، و(الموعودين) سبيعا، سبيعا، ف بذلك يخصمك من الجماعة إلى الجماعة، ويكون جزاء لك من السيطان، وقيل بعد ذلك: (الله) يا غني يا حميد، يا مجيد يا معيد يا رحيم يا ودود.

.. أغنيي بحلاك عن خرابك، وبطاعتيك عن مخصبتك، ويبضيك عمن سيواك.

ثم صل بعد الجماعة ركعتين أو أربعًا أو ستًا، فكل ذلك مروي في أحوال مختلفة.

ثم لازم المسجد إلى المغرب أو إلى العصر، وكن حسن المرآبة للساعة الشريفة.

فإذنها منبهة في جميع اليوم، فعسَّاك أن تنذرها وأن تجتمع النداء، مَنْصَرُتٌ.
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 Allâh 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 Allâh 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 imâm 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’ân, remembering Allâh, 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 Ramaḍân, thereby neglecting the [spiritual] commerce of voluntary acts as well as the acquisition of high degrees in upper levels of Paradise — so that you would feel regret on looking up toward the ones who had fasted extra fasts, just as you look up toward brilliant stars, as they would then be in the highest of the high heavens.

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

It is also meritorious to fast the sacred months, which are Dhū ’l-Qa‘da, Dhū ’l-Hijja, Muḥarram, and Rajab; of these one is alone and three are consecutive. That is with regard to the year. 

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.
ولا تخصُّص في الجامع ولا تجّالس الفُصّاصٍ بل مجلس العلم النافع، وهو الذي يُريدُ في خوّفِك من الله تعالى، وينقضُ من رُجُبِك في الدنيا، فسكت علم لا يذُعْوك من الدُنيا إلى الآخرة... فإن الجهاد أوعدّ عليك منه، فاستعدّ بالله تعالى من علم لا ينقض
وأكبر الدعاء عند طلوع الشمس، وعند الزوال، وعند العُروق، وعند الإقامت،
وبعند صعود الحطب المبكر، وعند قيام الناس إلى الصلاة، فبوسعك أن تكون الساعة
الخيرَة في بعض هذه الأوقات.

واختلف أن تقصد في هذا اليوم ما تقدر عليه وإن قل، فتجمع بين الصلاة والصيّدة
والصوم والقراءة والذِكر والاعتكاف.

وأجعل هذا اليوم من الأسبُوع خاصَّةً لأحَّرِك، فعَّساه أن يكون كفَّارة لتبقيَّة
الأسبُوع.

آداب الصيام
لا ينبغي أن تقصر على صيام رمضان، فتفترق التجارة بالتوافل وكسب الدُّرجات
العالِية في الفُرادِسي، فستحسَّر إذا نظّرasso إلى الصائمين كما تنظّر إلى الكُوكب الذهبي
وهم في أعلى عاليين.

والأيام المفيدة التي شهدت الأحاديث بشرفها، وجزيل الشوارب في صيامها: يوم
عرفة، ويسوم عاشوراء، والعشر الأول من ذي الحجّة، والعشر الأول من المحرم،
وترجب، وشعبان.

وصوم أشهر الحج من الفضائل، وهي: ذو القعدة، ذو الحجّة، والمحرم وترجب،
وأحدٌ قمه وكثرة سرده، وهذا في السنة.

وأما في الشهر: فأوله وأوسطه وأخره، والأيام البيض وهي: الثالث 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 Allāh ﷺ said, “How many, indeed, are those who fast yet get nothing out of fasting save hunger and thirst” (Ibn Māja). A complete fast entails restraining every part of the body from what Allāh Most High dislikes. You must protect the eye from looking at things that are disliked, the tongue from uttering what does not concern you, and the ear from listening to what Allāh, the Magnificent and Majestic, has forbidden—for verily the listener is a participant with the speaker, and he counts as one of the two backbiters [the speaker being the other one].

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

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

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

Now that you understand the meaning of fasting, fast as much as you can, for it is the foundation of acts of worship and the key to that by which one draws near [to Allāh].
وأما في الأشهر: فبالإثني عشر، والخمسة، والجمعة، فكفر ذُنوب الأشهر بيوم الإثنين والخمسة والجمعة.

وكفر ذُنوب الشهرين باليام الأول من الشهرين واليام الأوسط واليام الآخر واليام البضائع.

وأما في السنة بصيام هذه الأيام والأشهر المذكورة.

ولا تظنن إذا صمت أن الصوم هو ترك الطعام والشراب والوقاء؛ فقد قال رسول الله صلى الله عليه وسلم: "كم من صائم.. ليس له من صيام إلا الجوع والعطش".

و بل تمام الصائم يكفر الجوارح كلها عنا يكره الله تعالى، فإن يضيع أن يحتفظ العين على النظر إلى المكاره، والنساء عن الطعام بما لا يعينه، والذين ممن استعباد إلى ما ضربه الله عز وجل، فإن المعتصمين شريك القاتل وكلاً كلاً تكفر جميع الجوارح كا تكفر البطن والفرج، فهي الحس: خمس يفطرن الصائم، والكبب، والغير مت، والنبي، والأبي، والشامان، والعمال البضائع، والنظر بجموعه.

و قال النبي صلى الله عليه وسلم: "إنما الصوم جنته، فإذا كان أحدكم صائمًا فلا يفطر ولا يجحل، فإنما أمرنا قاتله أو شامته.. فليفعل إن كان صائمًا".

فإن لم يجد أن يفطر على طعام خالص، ولا تستكثر فترته على ما تأكله كل ليلة، فلا فرض إذا استوثب ما تعتادة أن تأكل دفعة واحدة أو دفعتين، وإنها المقصودة كسر شهودك، وضعف قولك؛ لينترو قبلا على التقوى.

فإذا أكلت عشبة ما تداركت ماه ما تأكلت صححت.. فلا قائدة في صومك وقد تمت على ماعليك، وما من وعاء أبغض إلى الله عز وجل من بطن ملء من خلال.

فإذا عرفت معنى الصوم.. فاستكرح منه ما استطعت، فإنها أساس العبادات، ويفتح الفرحت.
The Messenger of Allāh ﷺ said that Allāh Most Blessed and Exalted says, “Every good deed is rewarded from ten times to seven hundred times, except for fasting, for indeed it is for Me, and I will reward it” (Muslim).

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

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

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

If you need to know about almsgiving or the pilgrimage, or more about the prayer and fasting, then seek it in what we have set out in the Revival of the Religious Sciences. Allāh willing, you will find it there.
قال رسول الله صلى الله عليه وسلم: «قال اللهُ بَارَك وَتَعَالَى: كُلٌ حَسَنَةٌ بِعِشْرٍ أَمَالِيَّةٍ.

إِلَى سَبْعِ مِئَةٍ ضَعُفِ، إِلا الصَّيَامُ فَإِنَّهُ لِي وَأَنَا أَجْزَي بِهِ».

وَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «وَالَّذِي تَفْصَلُ بِيْدِهِ؛ لَخُلُوفُ فَمُ الصَّيَامِ أَطِيبُ عند اللهِ مِن رَيْحِ الْيَسِيرِ، يُقُولُ اللَّهُ بَارَك وَتَعَالَي: إِنَّهَا يَدُرُّ شَهْوَتَهُ وَطَعَّامَهُ وَشرَابَهُ مِنْ أَجْلِهِ، فَالصَّيَامُ لِي وَأَنَا أَجْزَي بِهِ».

وَقَالَ صلى الله عليه وسلم: «لِلُّهُ جَنَّةُ بَابٌ يُقَالُ لَهُ: الْرَّيْبَانُ، لا يَدْخُلُهُ إِلا الصَّائِمُونَ، فَإِذَا دَخَلَهُ.. أَعْلَقُ». 

فَهُدَا الْقَدْرُ مِنْ سَرْحِ الْطَّاعَاتِ يُكْتِفِيكَ فِي بِدَايَةِ الْهِدَايَةِ.

فَإِنَّ اخْتِجَبَتَ إِلَى الْزِرَّاَةَ أَوْ الْحَجَّ أَوْ إِلَى مَزِيدٍ فِي سَرْحِ الصَّلَاةِ وَالصَّيَامِ.. فَأَطْلُبُهُ مَعًا أَوْ رَدْنَاهُ فِي كِتَابٍ «إِحْيَاءٌ عِلْمُ الْذِّينِ» تَجْدِهُ إِن شَاءَ اللَّهُ تَعَالَى.
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 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 Allâh Most High with your limbs, while they are a bounty from Allâh and a trust to you. So your using the bounties of Allâh 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 (Bukhâri).

Know that all your limbs will testify against you in the plains of Judgment with clear, eloquent speech, as Allâh will expose your faults in front of an assembly of creation. Allâh 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 Allâh Most High says, “On this Day We
إِعْلَمَ أَنَّ الْأَرْضَ شَطْرَانَ.

أَحَدُهُما: تَرْكُ الْمَعَاشِيَة. وَالآخَرُ: فِعْلُ الْطَّاعَاتِ. وَتَرْكُ الْمَبَاحِيْهَ هُوَ الأَشْدُ.

فَالْطَّاعَةُ يَقِدْرُ عَلَيْهَا كُلُّ أَحَدٍ، وَتَرْكُ الشَّهْوَاتِ لَا يُقِدْرُ عَلَيْهِ إِلَّا الصَّدَقُونَ، وَلَكِنَّ قَالَ رَسُولُ اللّهِ صلى الله عليه وسلم: «أَلْمِهَا جَهْرُ مِنْ هَجْرِ السُّوءِ، وَالْمَجاهِدُ مِنْ جَاهِدِ هَوَاهُ». .

[المَعَاشِيَةُ بِالجَوَارِحِ]

وَإِعْلَمَ أَنَّكَ إِنْ تَتَعَلَّمَ اسْتَعْمَلْ بِجَوَارِحَكَ، وَهِيَ نَعْمَةٌ مِنْ اللَّهِ عَلَيْكَ وَأَمَانَةٌ لَّدِينُكَ.

فَسَأَتْعَانِكُ بِنَعْمَةِ اللَّهِ تَعَالَ عَلَى مَعَاشِيَهَ عَيْنَةَ الْكَبِيرِانَ، وَخَيْانَتُكُ في أَمانَةِ أُوْذُكُهَا اللَّهُ.

غَابِيَةُ الطَّفْيَانِ، فَإِنَّ أُعْصَاءَكَ رَعاياكَ، فَتَنْظُرْ كَيْفَ تَرَاهَا.

فَكَلَّمْكُمْ رَاعٍ، وَكَلَّمْكُمْ مَسْؤُوْلٌ عَنْ رَعِيَّتِهِ.

وَإِعْلَمَ أَنَّ جَمِيعَ أَعْصَاءَكَ سُتْشِهِدُ عَلَيْكَ فِي عَرْضَاتِ الْقِيَامَةِ بِبِلَاسَانِ ذَلِكَ، يَفْضِحُكَ اللَّهُ تَعَالَ عَلَى مَلاً مِّنَ الْخَلَايِنِ.

قَالَ اللَّهُ تَعَالَ: «يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَاهُمْ وَأَيْدِيهِمْ وَأَرْكَزُهُمْ يَبْنِيَا يَعْمَلُون».
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 Allah 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 Allah Most High; to the Sunna of the Messenger of Allah صل الله عليه وسلم; to the wisdom of the Friends of Allah; and so that by it you might gain access to the benefits of knowledge, by which you may reach the eternal dominion and everlasting bounty.

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

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

As for the tongue, it was created for you only so that you could spend much time in the remembrance of Allah Most High and in recitation of His Book; that you could guide Allah’s creatures to His Way; and that you express your needs in worldly and religious matters. If you then use it for
وقال تعالى: "إِنَّكَ تَخُذَّلُ مِنْ أَفْوَاهِهِمْ وَتَكَلَّمُونَا أَلِيَّهِمْ وَتَشِهَّدُونَ أَرْجَلَهُمْ بِأَنَا نَكَايْنُونَ". فَاحفِظَ جَمِيعَ بَيْنِكَ، وَخَصَصْوَا أَعْمَاضَ اللَّهِ السَّبْعَةِ، فَإِنَّ جَهَّازَ لَا سَبْعَةً أَبْوَابٍ، لِكَلَّا بَابٌ مِنْهُمْ جَزِءٌ مَفْسُودٌ، وَلَا يَلُجُّ عَلَيْهِ لِلْأَبْوَابِ إِلَّا مِنْ عَصْرِ اللَّهِ عَالِيٍّ.

فِي هَذِهِ الأَعْيَانِ، وَهِيَ: الْعَيْنُ، الْأَذْنُ، الْلَّسْنَةُ، الْبَطْنُ، الْفُرُجُ، الْيَدُ، وَالْرُّغُلُ.

أَمَّا الْعَيْنُ: فَإِنَّهَا خَلِيقَتْ لَك لِيُهْدِيَ بِهَا فِي الْظَّلَاتِ، وَتَشِيْعِينَ بِهَا فِي الْحَاجَاتِ، وَتَنْظِرِ بِهَا إِلَى عَجُوبِ مَكْتُوبِ الْأَرْضِيَّ الْسَّعْاوَاتِ، وَتَتَحَدَّثِ بِهَا فِيَّهَا مِنَ الْآيَاتِ.

فَاحفِظُهَا عَنْ أَرْبَعٍ:

أَنْ تُنَظَّرْ بِهَا إِلَى عَجْرِ مَخْرِمٍ، وَإِلَى صُوْرَةٍ مُثْبِتَةٍ بِشَهْوَةِ تَفْسِيرٍ، وَأَنْ تَنظُرْ بِهَا إِلَى مُسْلِمٍ بِعَيْنِ الْعِبَائِقِ، وَأَنْ تَطُلُّ بِهَا إِلَى عَبْبِ مُسْلِمٍ

وَأَنَا الْأَذْنُ: فَاحفِظُهَا عَنْ أَنْ تُضَيْغَ بِهَا إِلَى الْبَدْعَةِ أَوْ الْغَيْبَةِ أَوْ الْمُعْبَشِ، وَأَنَا الْخَوْضِي فِي الْبَاطِلِ، أَوْ ذُكُورُ مَسَاوِيَ الْشَّمَالِ، فَإِنَّهَا خَلِيقَتْ لَك لِتَسْمَعَ بِهَا كَلَامُ اللَّهِ عَالِيٌ، وَشَبْهَةُ رَسُولِ اللَّهِ ﷺ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَجَعْلَةُ أَوْلَادِهِ، وَتَنْتَمَىُ بِهَا إِلَى اسْتِقْدَامِ الْعِلْمِ; لِتَنُبُّلَ بِهَا الْمَلَكُ الْمُقْبِمُ وَالْعَيْمُ الدَّائِمُ.

فَإِذَا أَصْبَحَتْ بِهَا إِلَى شَيْءٍ مِنَ الْمِكَارِهِ، صَأَرَّ مَا كَانَ لَكْ عَلَيْكَ، وَأَنْقُلَ مَا كَانَ صَعْبَ فِوْرَكَ، فَصَأَرَّ سَبْبُ هَلَكَكَ. وَهَذَا غَاْيَةُ الْخَسْرَانِ.

وَلَا تَذْكَرْ أَنَّ الْإِنْقَاصَ يَتَحْصَصُ بِهِ الْقَاتِلُ دُونَ الْمُسْتَثْنَاءِ، فَقَيْ نَالَ الحَبِيرُ: إِنَّ الْمُسْتَثْنَاءَ شَرِيكُ الْقَاتِلِ، وَهُوَ أَحَدُ الْمُعَلِّمِينَ.

وَأَنَا الْلَّسْنَةُ: فَإِنَّهَا خَلِيقَ لَك لِيُخْبِرُكَ بِذِكْرِ اللَّهِ عَالِيٍّ، وَيَلَاوَةَ كِتَابِهِ، وَتَرْشِدُكَ بِحَلِّ اللَّهِ عَالِيٍّ إِلَى طَرِيقِهِ، وَتُنْظِرُ بِهِ مَا فِي ضَمِيرِكَ مِنْ حَاجَاتِ دِينِكَ وَدُنْيَاكَ. فَإِذَا أَسْتَعْتَلَّهَا لَغَيْرِ
other than what it was created for, you have been ungrateful for Allah’s blessing. The tongue is the part of the body most able to overpower both you and other creatures. “People are not thrown into Hell on their faces for anything more than the harvests of their tongues” (Tirmidhi).

Struggle to gain victory over your tongue with all your might, lest it throw you onto your face in a pit of Hell. For it has been narrated in a 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-İmān).

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 تعلّم ذلك.. فقد كفرت بنيتما، وهو أعظم أخلاقكم عليه وعلى سائر الأجل.
ولا يكتب الناس في الآخر على من أنجزهم إلا حسابهم آليتهم.
فاستظهروا عليه بما أُكلت حتى لا يكتب في جهنم، ففي الحديث: "إن الرجل
تتكلم بالكلمة فيهم ويذهب بها في جهنم سبعين حرقاً.
وقتل شهيداً في المعركة، فقال قائل: هنيئة للجنة، فقال النبي صلى الله عليه وسلم:
"وَمَا يَذِيرِكَ؟ لَعَلَّهُ كَانَ يَكُلُّمُ فِيهَا لَا يُعْنِيهِ، وَيَبْخَلُ بِهَا لَا يُعَفِّفَهَا؟".
فاحفظ لسانك من نعائي أشياء:

الأول: الكذب.
فاحفظ لسانك سنة في الجهد والتهزيل، ولا تُؤْرِثْ نفسك الكذب هو؟ فتندفع إلى
الجهد، فلكن الكذب من أعمال الكبائر، ثم إلّا إذا عرفت بذلك سقطت النفق بقوة.
وتردى الالزيم وتتحقوك.
فإذا أردت أن تعني فنبع الكذب من نفسك.. فانظر إلى كذب عُبُرٍك وعلي نفزة
نفسك عنه، واستيقظ عليه، واستبناحك له، وذاك فاعلم في جميع عِبْر
نفسك، فإلى لا تدري فبعث عْبُرٍك من نفسك بل من عَبْرٍك، فأنا استيقظت عليه من عربك.
فيسكنك عربك منك لا محالة، فلا ترضلنفسك بذلك.

الثاني: الخُلف في الوعد.
فإيّاك أن تعدّ بشيء إلا وتفقه، بل ينبغي أن يكون إحسانك للناس فغداً فلا قول.
فإذا اضطررت إلى الوعد.. فإيّاك أن تخلف إلا لعاجر أو ضرورة، فإن ذلك من أذارات
التفاق ولا حبائت الاخلاء.
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 كان فيه... فهو منافق وإن صام وصلِ".

ألفت إليه: العبادة.

إحفظ لي سلوك من العبادة، فالعبادة أشد من ثلاثين ركعة في الإسلام. كذلك العبيرة
ومعنى العبادة: أن تذكر إنسانًا يا يكرهه لو سمعته، فأنت مغترب طالم وإن كنت
صادقًا.

وإياكم ورغبته القراء المقرنين، وهو: بأن تفهم المفسود منك من غير تصرير فقول:
أصلح الله ودعه سلماً ما جرى عليه وغمني، فأسأل الله أن يصرفنا وإياه.

فإن هذا جمع بين حبيبين:
أحدهما: العبيرة، إذ حصل به التفهم.
والآخر: تركية النفس والثناء عليها بالتجرح والصلاح.
ولكن إن كان مفسودًا من قولك: (أصلح الله...) الدعاء، فاسأل عه في السر.
وإن اعتممت بسبيبه... قعلته آتك لا تريده فضيحة واظهار عبده.
وفي إظهارك العمق يعيبه... إظهار لعبده، ويكفيك راجرًا عن العبيرة قوله: «عز وجل».
ولا يعظ بك بغضبانه بغضًا أسحب أُحذرك أن يأكل لحم أخي ميتًا فكره همتهُ.

فقد شبهك الله يا بكل المباهفة، فإنا أجدرك أن تتحضر بها.
وسيعك من غبية المسلمين أمه لو تفكرت فيه، وهو أن تنظر إلى نسبيك: هلم يك
غريب ظاهر أو باطن، وعلما أن مقارف معاصية سيرًا أو جهأ؟
فإن عرف ذلك من نسبيك... فاعلم أن عجزت عن التذويب علمت به كعذرك.
ووعذرك 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, Allâh Most High will conceal yours.

If, however, you disgrace him, Allâh will let loose upon you sharp tongues, ruining your honor in this world. Then Allâh 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 Allâh 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 Allâh 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 Allâh ﷺ said, “Whoever leaves a quarrel while he is in the wrong, Allâh will build him a house on the outskirts of Paradise, and whoever leaves a quarrel while he is in the right, Allâh 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.
وكما تذكر أن تفسح وتنذرك عيبك، فهم أيضا يكرههم.
فإن سيرتة: سأتر الله تعالى عليك وإن تفسحك، سلّط الله عليك أليستة جدًا،
يُعَمّرَون عرضك في الدنيا، ثم تفسحك الله تعالى في الآخرة على رؤوس العَنك.
وإن نظرت إلى ظاهرك وباطنك فلم تطلع فيها على عيبك وتفصي في دين أو دينًا.
فاعلم أن جهلك بعيوب نفسك أفيق أنواع الحقيقة، ولا عيب أعظم من الحمقي.
ولعآ أراد الله تعالى بك خيراً.. لبصرك بعيوب نفسك، فرؤيتك نفسك بينين الزّبا.
عذاءة عباوثك ومشتهي جهلك.
ثم إن كنت صادقاً في ظنك.. فاشكر الله تعالى عليه، ولا تفسده بغلب الناس.
والتمضحيّب بأعراضهم، فإن ذلك من أعظم العيوب.

الزناج: المراء والجدال ومناقشة الناس في الكلام.
فذلك فيه إبادة للمخاطب، وتجهيل له، وطمّان فيه، وفيه تناه على النفس وتركيزة.
لها يمزيق النفْتة والعلم.
ثمن هو مسعّس للغاشي؛ لأنك إن مازيت سفينها.. آذاك، وإن مازيت حليها.. فلاك
وحقق عليك؛ وقَد قُال رسول الله صلى الله عليه وسلم: «من ترك المراء وهو مبطل.. بُنِي
اللَّهُ بيئة في ربيب الجنة، ومن ترك المراء وهو محقّ بَنِي الله لبيتًا في أعلى الجنة».
ولا ينبغي أن يخدعك الشيطان ويقول لك: أظهر الحق ولا تذاهِن فيه، فإن الشيطان
أبدي يستجر الحمَّدة إلى السرير في مغفرة الخُير، فلا تكن صحة للشَّيْطان يسرح بك،
فإظهار الحق.. حسن مع من يقبل منك، وذلك طريق النصيحة في الحقيقة لا طريق
المُعارِة.
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 Allâh and of creation.

5. Ascribing Goodness to Oneself

Indeed Allâh 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 Allâh, 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 Allâh 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 Allâh, or of disbelief, or of hypocrisy. Indeed the only one who sees the secrets of the hearts is Allâh Most High, so do not come between Allâh 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
أولًا: مالية صيحة ومحبة، ويجعل فيهما إلى اللطف، وناءً .. صارتم فضية، وكانَ
فتصادها أكثر من صلاحها.
ومن حاكمت متخفته العضري، غلب على طبعه الجرباء، وعسر عليه الصرصرة، إذا لم يفي إليه
العلماء الشوهر أن ذلك هو الفضل، وأن القدرة على المجاملة والمباشرة هو الذي يمتدح
به، فنهر متهم فرارك من الأسد، واعلم أن المرأة سبب المقت عند الله، وتعبد الخلق.
الخامس: تركيبة النفس.
فقد قال الله تعالى: فَلا تُثْكِرُوا أنفسكم هُوَ أَعْلَمُ بِمَنْ أَتَقَى.
وَقِيلٌ لبعض الحكاءين: ما الصدوق الصريح؟ فقال: تناهر المرء على نفسه.
فإياك أن تعوذ ذلك.
واعلم أن ذلك ينقص من قدرك عند الناس، ويوجب مقتلك عند الله عز وجل.
وإن أردت أن تعرف أن نداءك على نفسك لا يزيد في قدرك عند عميرك .. فانظر إلى
أقرانك إذا أثناوا على أنفسهم بالفضل والاجتهاد والمال، كيف يستثمرها قلبه، ويستثمر
طبعك، وكيف تدمهم عليه إذا فارقتهم .. فاعلم أنهم أيضاً في حال تركيت نفسك
يذمرون بقلوبهم ، ويظهرون عليه بأنسيتهم إذا فارقتهم.
السادس: اللعن.
فإياك أن تلعن شبيهاً ومم أحلل الله تعالى من حيوان أو طعام أو إنسان يعيبه، أو تقطع
سبهادك عن أعلى من أهل القيمة بشرك أو كفر أو نفاق، فإن المصطلح على السائر هو
الله تعالى .. فلا تدخل بين العباد وعين الله عز وجل.
واعلم: أنك يوم القيامة لا يقال لك: لم ألم تلعن فلاناً .. 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. Abū Bakr al-Ṣiddīq used to put a stone in his mouth, which would prevent him from speaking except when necessary. He would point to his tongue and say, “This is what has brought troubles upon me.”
بل لو لم تُلقين أخبارك طول عمرك، ولم تُقللِ لسانكَ بذكَريه.. لم تَسْأَل عَنِي.

وإذا علمت أخذاً تُطيِّبِه.. وَخِطْبَة عَنِي.

ولا تَنْدَمِ شيمًا من خلقي الله تعالى، فقد كان رسول الله صلى الله عليه وسلم لا يُتَّبِعُ الطَّعْمَ الرَّزِيءَ فَقِ يَوَافِهَ وَأَكَلَهُ وَلَأَبَا تَرَكَهُ.

الْسَّبْعَةُ الدعاء على النُّحلِي.

إِخْفَضَ لَيْسَانِكَ عَنَّ الدعاء عَلَى أحَدٍ مِن خلقي الله تعالى. وإنْ طَلَّمْكَ، وكُل أمره إلى الله تعالى في الحديث: "إِنَّ المظهرَ لِيَذَهَّبْ عَلَى طَالِبِهِ حَتَّى يَكَافِهَهْ، ثُمَّ يَبِعِيَ لِلظَّالِمِ فُضُلْ عِنْدَهُ بَطَالَةً يَهُوَمُ الْقِيَامَةَ".

وَطَوَّرْ بَعْض النَّاسِ لِسِانَتَهُ في الحجَاج، فَقَالَ لَهُ بَعْض السَّلَفِ: إِنَّ اللَّهَ لَيْتَيْهُم بَعْض النَّاسِ إِنْ لم يَجِدَهُمُ الحَجَاجُ مِنْ نَعْرُضَ لَهُ وَلِسِانَهُ كَمَا يَنَتِقُمُ مِن الحجَاجِ لِمَنْ ظَلَّمُهُ.

الْأَثَّانِ: الْمُرَّاجِ، وَالْسُّحْرَةِ، وَالْإِسْتُهِرَاءَ بِالنَّاسِ.

فَإِخْفَضَ لِسِانَاتَكَ مِنْهُ، فَإِنْ يُتَّبِعَ مَا الْوَجُوهُ وَيُسَقِطُ الْمُهَايَا، وَيُسْتَجِيرُ الْوُحْشَةُ.

وَيَوْدِيَ الْقُلُوبِ.

وَهُوَ مَبْدَأُ الْحَجَاجِ وَالْعَتْصَارَمِ، وَمَعْرِيضُ الْحَقِيقِ في القُلُوبِ، فَلا تَتَخَرَّجَ أَحَدًا.

وَإِنْ مَازَحَكَ غَيُّكَ فَلا تَنَبِّيهِ، وَأَعْرَضْ عَنْهُمْ حَتَّى يَحْقُوصُوا في حِيَاطِ غَيْرِهِ.

وَكَنْ مِن الْمَهْيَةِ إِذَا مَرْوَهُ بِالْعَوْرَةِ مَرَوا كَرَامًا.

فَهَذَهُ مَجَاجِعُ آقاَتِ اللِّسَانِ، وَلَا يُعِينُكَ عَلَيهَا إِلَّا العِمَّةُ أَوْ مَلَأَرَةُ الصَّمَتِ إِلَّا يُقَدِّرَ الْضَّرْوَةُ؛ فَقَدْ كَانَ أَبُو بْكَرٍ الصَّلِّي بِرَضُوْنِى رَضِيَ اللهُ تَعَالَ عنهُ يَضْعُحُ حَجَارًا فِي حِيَاطِ يَمْنُهُ مِنْ الأَكَلَمِ لِيَغْيِرُ صَرُوُرَة، وَيُشَبِّهِ لِسِانَهُ وَيَقُولُ: هَذَا الَّذِي أُوْرَدَى الْمَوَارِدُ.
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 şūfism from an endowment or other [charity established to support şūfis] by one who has committed a crime severe enough for his testimony before a court to be rendered illegitimate, is also unlawful.
قاصرز بنية غاية جهدك، فإنَّ أقوى أسباب هلاكك في الدين والآخرة

وأما البطن: فاحفظ عنه تتآوَل الحرام والشَّبهة، واخترض على طلب الحلال.

قَدَا الأَجْزَاء.. فأخير على أن تقتصر على ما دون الشَّبهة، فإن الشَّبه يفسد القلب، ويُفسد الدُّمَين، ويُبطل الحفظ، ويُقل الأعضاء عن العبادة والعلم، ويُقَوَّى الشهوة.

وينصر جنود الشَّيطان، والشَّبه من الحلال بناءً كَلٌّ شَرَّ، فكيف من الحرام؟

وطلب الحلال قريبة على كل مسلم، والعبادة والعلم مع أكيل الحرام كأنما على الشرطين - وهو الزئبل.

فإذا تَقَعَّب في السنة بقيمته تعالى، وفي اليوم برغيفين من الحشكار، وترك التَّلَّذَ.

باطلاب الأدم... ليعوزك من الحلال ما يكفيك، فالحلال كثير.

وليس عليك أن تَتَّقَنَّ باطن الأمور، بل عليك أن تَحَتَّرَد معًا تعَلَّمَ أن حرام، أو تُظن أن حرام ظناً، مع ما حصل من علامات تاجرة لعلية مقررونية بأمال.

فأمام المعلوم: ظاهر.

وأمام المتظنين بعلامته:

فهيو مال السلطان وعهله، ومال من لا كسب له إلا من البيعحة أو بيع الحمار أو الرِّبا أو المراوي، حتى علمت أن أكثر مالي حرام قطعاً فإنا تأخذته من يده، وإن أمكن أن يكون حالاً نادراً، فهو حرام، فإنَّ الغالب على الظن.

ومن الحرام المُحْبَش:

ما يُؤْكَل من الأوقاف من غير مُرَّ تواتِر الوقائف، فمن لم يستغفل بالتفقه: قَلِ يأخذُه من المدارس حرام، ومن ارتكب مَعْصبة ترد بها الشهادة.. قَلِ يأخذُه باسم الصوفية.

من وقَّف 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-Īmān*). This statement applies to a wealthy person who is righteous, so what do you think, then, of a wealthy person who is unjust?

In short, the movement and stillness of your limbs are bounties that 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 مرتين محاولة الشبهة والفجـال "وأما-infified" الهارام في كتاب "وأما-Infinitesistant" مفصل، فان موجبة المحتال وطلبة قرية على كل من لم يربطوه بالضياع.
أيما الفرج: "فاخصة عن كل ما حرام الله تعالى"، ولكن كما قال الله تعالى:
والذين هم ليضروهم خائفون إلا على أزواجهم أو ملكت أبنائهم فإنهم غير ملقوين.
ولا تصل إلى حفظ الفرج إلا يحفظ العين عن النظر، وحفظ القلب عن الفنكر.
وحفظ البطن عن الشبهة، وعلي الشبيه، فإن هذه محركات الشهوة وتقارسها.
والذين هم ليضروهم خائفون إلا على أزواجهم أو ملكت أبنائهم فإنهم غير ملقوين.
وأيما الداعين: "فاخصة عن أن تضرب بها مسلماً، أو تتنازل بها مالاً حراماً، أو توددي
يبهاء أحداً من خلق الله تعالى، أو تمنع بها مسلماً في أمانة أو وديعة، أو تكتب بها مالاً
يجازر النطق به، فإن القلب أحد المسلمين، فاخصة القلب عمياً يجيب حفظ اللسان عنه.
وأيما الرجال: "فاخصة عن أن تشتمي بها إلى حرام، أو تسعى بها إلى باب سلطان
عاليم، فالدائم إلى السلاطين الظلمة من غير صورة وإراقة... معصية، فإنه توافق
واكرم لهم، وقد أمر الله تعالى بالعرضاي عليهم.
وهو تكرير لنسواهم، وإعانة لهما على ظلهمهم، فإن كان ذلك سبباً لإطالة أموالهم
.. فهو سعي إلى حرام، وقد قال النبي صلى الله عليه وسلم: "من توافق لغبي صاحب
لغناء... ذهب ثلثا دينيه".
وأيما الداعين: "فاخصة عن أن تضرب بها مسلماً، أو تتنازل بها مالاً حراماً، أو توددي
يبهاء أحداً من خلق الله تعالى، أو تمنع بها مسلماً في أمانة أو وديعة، أو تكتب بها مالاً
يجازر النطق به، فإن القلب أحد المسلمين، فاخصة القلب عمياً يجيب حفظ اللسان عنه.
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لغناء... ذهب ثلثا دينيه".
Know that if you fall short [in this task], you will bear the penalty, whereas if you roll up your sleeves [and work hard], you will taste the fruit [of your efforts]. Indeed, Allāh has no need of you or your deeds; rather, every soul is held in pledge for what it does.

Take care not to say, “Allāh Most High is All-Generous, Ever-Merciful; He forgives the sins of transgressors,” for this is a truthful statement used wrongly. The one who does so is to be branded a fool, according to the criteria of the Messenger of Allāh ﷺ, who said, “The intelligent one is he who takes account of himself, and works for what comes after death, and the foolish one is he who follows the inclinations of his self, while entertaining false hopes in Allāh” (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-Generous, Ever-Merciful. He is capable of pouring into my heart the knowledge that He poured into the hearts of His prophets, without any effort, reviewing, or taking notes.”

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

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

If the human being, relying on His generosity, the Mighty and Majestic, does not abandon his efforts in the realms of seeking knowledge and livelihood, likewise should he not abandon seeking his provision for the next life. Do not be deceived, for verily the Lord of this world and the next is one. He is, in both worlds, All-Generous and Ever-Merciful. His generosity
واعتم: أَلَئِكَ يَقْرَرَتْ فِيْكَ يَزِعِجَ وَبَايَّة، وَإِنْ يَسُرُّتْ، فَأَلَّلَكَ نَعْمَةٌ مَّفْرَدَةَ،
وَللهُ عَيْبُكَ عَنْكَ وَعَنْ عَمْلِكَ، وَإِنَّكُمْ كُلُّ نَفْسٍ بَا بَتِكَ، زَهْبِيّةً.
وَإِذَا اسْتَلَكَ أَنْ تُتْوَلِّىْ إِنَّ اللَّهَ تَعَالَى كَرِيمٍ رَجِيمٌ يَغْفِرُ ذُنُوبَ الْعَصَاةِ، فَإِنَّهُ يُزَكِّيٌّ خَالِدًا
أَرْيِدْ بِهَا بَاطِلًا، وَصَاحِبَاهُ مَلَكٌ بِالْحَكْمَةِ يُتَلُّقِبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيْنِ.
قَالَ: الْكَبْسُ: مَنْ ذَاتُ نَفْسُهُ، وَعِيْلُ لَمْ يَنْبُذَ الْمَوْتُ. وَالْأَحْمَقُ: مَنْ أَتْبَعَ نَفْسَهُ هُواهَا،
وَتَسْتَنِعْ عَلَى اللَّهِ الْأَمْنِيّ.
واعتم: أَنْ قَوَّلَتْ هذَا اِبْتِضَاهٌ قُولُونَ مِنْ يُهْرِيْنَنَّ بِفِيْهَا فِي عَلَوْمِ الدُّنْيَا وَالْأَسْبَاطِ
بِالْبَطَالَةِ وَقَالَ: إِنَّ اللَّهَ كَرِيمٌ رَجِيمٌ، قَالَ: عَلَى أَنْ يُؤْصِيَ عَلَى قَلَبٍ مِّنَ الْعُلُوْمِ مَا أَفَاضَةً
عَلَى قَلَبٍ إِنَّ أبيهِ الْجِدَّ، وَتَكَرَّرَ وَتَعْلَمَ، فَهُوَ كَفْوُ مِنْ يُرِيدُ مَالًا، وَتَرَكَ الْجِرَاذَةَ
وَالْجِرَاذَةَ وَالْكِتَابِ وَتَعْلَمَ وَقَالَ: إِنَّ اللَّهَ كَرِيمٌ، وَلَهُ خَزَائِنُ السَّبَعِينَةِ وَالجِدَّ، وَهُوَ
قَادِرٌ عَلَى أَنْ يُطْلِبَ عَلَى كُنْزٍ مِّنَ الْكُتُورِ فَأَشْتَغِيَ بِهِ عَنِ الْكِتَابِ؛ فَقَدْ فَعَلَ ذَلِكَ بِبَعْضِ
عَبْدِهِ.
قَالَتْ إِذَا سَمِعْتَ كَلَامَ هذِهِ الرُّجُليّينَ اسْتُحْمَتْهُمَا، وُسْخَرْتُ مِنْهُمَا، وَإِنْ كَانَ مَا
وَضْفَةٌ مِنْ كَرِيمِ اللَّهِ وَقَدْرِهِ حَقًّا وَصِدَاقًا، فَكَذِلْكَ يُضْحَكُ عَلَى أَرَابُ البَصَارِفِ
الْدُّنْيَا إِذَا طَلَّبَتِ الْمَنْهَرَةَ مِنْ غَيْرِ سَعْيٍ لَهَا.
وَللهُ تَعَالَى يَقُولُ لَكَ: وَأَنْ لَيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ
وَيَقُولُ عَزِّ وَجَلَّ: إِنَّكُمْ تُعْمَلُونَ مَا كَنْتُمْ تَعْمَلُونَ.
وَيَقُولُ عَزِّ وَجَلَّ: إِنَّ الأَمَارَ لَيْسَ كَمَعْمَ.
وَإِذَا لَمْ يَنْكَرَ الْإِنسَانُ السَّعِيْنَ فِي طَلَّبِ الْعُلُومِ وَالْمَوْلَايِ اعْتِيَادًا عَلَى كَرِيمٍ رَجِيمٍ
فَكَذِلْكَ لَا يَتَرُكُّ الْغَيْدُ لِلْآخِرَةِ
وَلَا تَغْنِيْ، فَإِنَّ رَبَّ الْدُّنْيَا وَالْآخِرَةِ وَاحِدٌ، وَهُوَ وَهْوَ فِيهِ كَرِيمٌ رَجِيمٌ، وَلَا يَرَىْهُ كَرِيمٌ
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.
يُؤْكَفْكَ، وَإِنَّهَا كَرَمَةٌ أَن يُسَهَّلَ عَلَيْكَ طُرُيقَ الْوُصْولِ إِلَى الْمُلُكِ المُعْقِيمِ، الْمُخْلَدِ بِالْأَصْبَرِ،
عَلَى نُزُولِ السَّهْوَاتِ أَيَامًا قَلِيلًا، وَهَذَا نِيَاثُ الْكَرَمِ.
فَلا تَنْدِمِ فَمَا كَسَكَتْ بِهِمْ صَلَاتَ الْبَطَالِينِ، وَافْتُقِدْ بِأَوْلِي الْحَزَمِ وَالْبَنِيَّةَ مِنَ الأَنْبِيَاءِ
وَالصَّدِيقِينَ وَالصَّالِحِينَ، وَلَا تَطْمُعُ فِي أَن تَحْصُدَ مَا لَمْ تَزْرَعْ، وَلَيْتَ مِنْ صَلِّ وَصَامِ
وَجَاهَدَ وَاتْقِ فَغُفِّرْ لَهُ.

وَهَذِهِ جُمُلُ مَا يَنْبِيِّغِي أَنْ تُحْفَظَ عَنْهُ جُوَارِحُ حَكَمِ الطَّأْهِرَةِ، وَأَعْمَالُ هَذِهِ الْجُوَارِحِ إِنَّا
تَرْشَحُونَ مِنْ صِفَاتِ الْقُلْبِ. فَإِنْ أُرْدُتْ حُفْظُ الْجُوَارِحِ، فَفَعْلِيْكَ يُتْطَهِرُ الْقُلْبُ، فِهْيَ
الْبَاطِنُ الْمَيْلُ.
وَالْقُلْبُ هُوَ الْمُضْغَعُ الْأَعْيُنِ إِذَا صَلَحَتْ، فَصَلِحْ بِهَا سَائِرُ الْجَسَدِ، وَإِذَا فَسَدَتْ
فَسَدَ بِهَا سَائِرُ الْجَسَدِ؛ فَأَشْتِغِلْ بِإِصْلاْحِهِ لِتَصْلِحَ بِهَا جُوَارِحَ حَكَمٍ.
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 Allâh ﷺ said, “There are three destructive vices: obeying an impulse to be stingy, following passion, and admiring oneself” (Tabarānī, 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 Allâh’s favors upon His servants, favors that are not even his, but of the vast treasures of Allâh’s omnipotent power.

The envious person is one who is pained when Allâh 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 Allâh’s favor would be taken away from that person, even if the same favor would not transfer to
القول في معاييير القلب

إعلم أن الصفات المهمة في القلب كثيرة، وطرق تطهير القلب من رذائلها طويلة، وسبيب الجهل فيها عاميغ، وقد أنشد بالكتاب علماً وعمله لغولاً الحلي عن أنفسهم، وأُشْقَّاًًاً، برخاف الدنيا.

وقد استقصيت هنا ذلك في كتاب "إحياء علوم الدين" في أربع المُهْيَكَات، واربع المُحْيَانيات.

لكننا نحذرك الآن ثلاثًا من حيات القلب هي الغالية على منفعته العصري، لتأخذ حذرك منها، فإنها مهياً في أنفسها، وهي أمهات لجميع من الحيايت سواها، وهي: الحسن والزِّياء، والعجب.

فاجهِذ في تطهير قلبك منها، فإن قدرت عليها فقطعلت كتيبة الحذير من بقيتها من أربع المُهْيَكَات، فإن عجزت عن هذه فانت عن غيرها وأعجِر.

ولا تظن أن تسمِّّ لكي نبيّة صالحة في تعلم العلم في قلب من الحسن والزِّياء والعجب، وقد قال رسول الله صلى الله عليه وسلم: "ثلاث مهياً: شجع مطاع وهرؤ مطيع، وإعجاب المرء بنفسه".

أما الحسن:

 فهو متشعبة من الشجاعة فإن البخيل هو الذي يبخل بما في بيوته على غيره، والذي يبخل ببيعه الله سبحانه وتعالى في خزائنه قدراً لله تعالى لا في خزائنه على عباده تعالى.

فنشاه أعظم...

والزِّياء: هو الذي يبكي عليّه إنعام الله سبحانه من خزائنه قدراً على عباده يبكي أو علم أو محبة في قلوب الناس، أو حظًّا من الحظوظ، حتى إنه ليبكي زاده عنده.
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"
(Ābu 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 con-
tinually 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 impor-
tant 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].
والإنسان مما تأكُّل الأطروحة في إثارة الأذى.

وَأَنَا الْرَّبِّيُّ،

فَهُوَ الْطَّرِيقُ الْحَصِيْفِيُّ، وَهُوَ أَحْذِرُ الْمَرْكَزِينَ، وَذَلِكَ طَلِبَ الْمَرْكَزِيَّةَ فِي قُلُوبِ الْمَسْلِمِينَ لِيَتَّلَى

بِهِ الْبِطْرَةِ وَالْجَسَامَةِ، وَلْحُبِّ الْبِطْرَةِ مِنْ الْهُوَةِ الْمَبْتَعِ الْمَهْنِيَّةِ، وَفِيهِ هَلْكَ أَدْخُلُ الْمَسْلِمِينَ، فَأَمْلِكُ الْمَسْلِمِينَ إِلَّا الْمَسْلِمِينَ.

وَلَوْ أَنْصَفَ أَكْثَرُ الْمَسْلِمِينَ، لَأَنْفَقَاهُمْ فِيهِ مِنَ الْفَوْقَانِ وَالْعِبَادَةِ، فَضْلًا

عَنْ أَعْمَالِ الْعَادِمَاتِ، لَيْسَ يَحْمِلُهُمْ عَلَيْهِمَا إِلَّا مَرَاءَةُ الْمَسْلِمِينَ، وَهْيَ مُخْيَطَاتُ الْأَعْمَالِ

حَتَّى وُرَدَ فِي الْأَخْبَارِ:

إِنَّ الْمَهْدِيَّ الْمَهْدِيَّ الْعُلُومِ الْفِتْوَةُ إِلَّا الْأَئِبَ الْفِتْوَةُ. يَا رَبَّ اسْتَغْفِرْنِي، فَيَقُولُ:

أَرْضَتْ أَنْ يَقُولُ، إِنَّكَ سُجَّعَ، وَقَدْ قَلِلَ ذَلِكَ، وَذَلِكَ أَجْرُكَ.

وَكَذَلِكَ يُقَالُ لِلْعَالَمِ، وَلِلْحَاجِّ، وَالْعَادِيِّ، وَالْقَارِئِ.
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!”
وأعمال الثواب والخلاف والمحبر:
فهو الدأة العباس، وهو نظر العبيد إلى تفسير يحيى الجزار والاسْتِيْغْضام وتَظره إلى غيره.

تَعْيُنُ الْذِّلَّ والاسْتِيْغْضام.
وناصحه على الإنسان أن يقول: (أنا وآنا)، كما قال إبليس للعديـن: "أنا خير مثلي خلقتي.

من نار وخلقتهم من طين.
ونصرته في المجازا: التفرع والتقدم، وطلب التصدر في المحافل.

وفي المحاور: الإسْتِيْغْضام من أن يُرَدْ كلامه عليه.

والإسْتِيْغْضام: هو الذي إذا وَعْظَ أنام، وإذا وَعْظَ عِنْف، وكل من يرى نفسه خيرًا من أحد من خلق الله سبحانه وتعالى... فهو متكبر، بل يُنْبِغِي أن تعلم أن الحَبُرَ من هو حَبُر وعد الله تعالى في الدنيا الآخرة وذلك عَيْب... وهو مَوْعِفُ على الخَائِمَة.

واعتقادك في نفسك أنك خير من غيرك... جهيل محض، بل يُنْبِغِي أن لا تنظر إلى أحد إلا وَتُرُى أنَّهُ خَيْرٌ لِي منك، وأن الفضل له علَكَ وَتَزْدَرِي نفسك.

فإن رآيت صغيرًا... قلت: هذا لم يعصره الله وآنا عصيته، فلا شَكَّ أنَّهُ خَيْرُ بيوني.

وإن رآيت كبيرًا... قلت: هذا خَيْرُ مني، عبد الله ﷺ عليه.

وإن رآيت عالماً... قلت: هذا قد أعطى ما لم أُعطِ، وبلغ ما لم أبلغ، وعلم ما جاهل.

فكيف أكون مثله؟

وإن كان جاهلاً... قلت: هذا عصى الله تعالى يجهل وآنا عصيته الله ﷺ عليه، فحَجَّاته.

الله تعالى علَكَ أكثر، وما أدري بِمَحْتَمِه لي وَمَبْتَحِمِه لَه؟

وإن رآيت كافراً... قلت: لا أدرِي، عَسَى أن يُسلِمْ وَمَبْتَحِمِه لَهِ بِخَيْرِ العَمَلِ، وَنَسَٰلِ بإِسْلاَمٍ من ذُنوبه ما تَسْلِلُ السَّحْرَةُ عَن الْعَجَّانِ، وأَمَّا أَنا فَعَسَى أَن يُبَصَّرِي الله فَأَفَّلْ.

فَيَخْتَمِه لي بِسُوءِ العَمَلِ، يَكُونُ هُوَ عَداً مِنْيَ المَقْرِيَّينَ وَأَكُونُ أَنا مِنَ السَّمِيعِينَ.
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-
لا يخرج الكبير من قلبه إلاً لأن تعرف أن الكبير من هو كبير عند الله تعالى، وذَلِكَ مؤفّه على الخاتمة، وهو منضمن فيه.

فَيَسْتَغْلَعُ خَوْف سِوَاء الخاتمة عَنَّ أَنْ يَتَكَبَّرَ مَعَ الشَّايَع فيها على عباد الله تعالى، ويَتَبَطَّلَ وإِيَانَكُ في الحال لا يَتَأَفَّقُ تَجْوِيزة الغَيْرِ في الأَسْتِقبال، فإنَّ الله مُقَلِّل القَلْب الْبَيْضِي من بَشَأة ونَضْلُ مِن بَشَأة.

وَالْآخَارُ في الحسِّ وَالْزَرَاءِ وَالكِبْرِيَاء، وَيَكُونُهُنَّ حَدِيثٌ وَاحِدٌ جَامِعٌ، فَقَدْ رَأَى ابْنُ الْمَبَارَكِ بإسْتِنادٍ إِلَى رَجُلٍ أَنَّهُ قَالَ لَمْ يُمَعِّذَ بِهِنَّ جَبَلٌ رَضِيَ الله عَنْهَا: يَا مَعَاذٌ، حَنْفِيَّ حَدِيثًا سَمِيعًا مِنَ رَسُولِ الله صلى الله عليه وسلم، قَالَ: فِي كِلِّ مَعَاذِ رَضِيَ الله عَنْهَا حَتَّى ظَنَّتْ أَنْهَا لَيْسَتْ النَّاسُ، ثُمَّ سَكَتَ، ثُمَّ قَالَ: سَمِعَتْ رَسُولِ الله صلى الله عليه وسلم يُفْوِى: "يَا مَعَاذٌ، إِنَّ مُحَدِّثَكَ بِحُدِيثٍ إِنَّ أَنَّ حَفْظَتَهُ، وَإِنَّ أَنَّ ضَيْغَةَ وَمَا نَحْفَظُهُ...

انتَقَطَتْ حَجْجَتْكُ عند الله عزّ وجلّ يُؤْمِنُ الْقَيَامَةَ.

بَيْنَ مَعَاذِ، إِنَّ الله خَلَقَ سَبْعَةٌ أَمْلَكَ قَبْلَ أن يَخْلُقَ السَّيَاءَاتِ وَالأَرْضِ، ثُمَّ خَلَقَ السَّيَاءَاتِ، فَجَعَلَ لِكُلِّ سِيَاءٍ مِنَ السَّيَاءَتِ مَلَكًا بَيْنَا عَلَيْهَا، فَتَصَدَّعَ الْحَفْظَةُ بِعَمَلِ الْعِبَادِ مِنْ حِينَ يُصْبِحُ إِلَى حِينَ يُمْسِى، لَعَلَّ نُورُ كُنُورِ الشَّمَسِ، حَتَّى إِذَا صَبَّتْ يَدَهُ إِلَى السَّيَاءَ الدُّنْيَا، رَكَّةً وَكَرَّةً، فَيَقُولُ الْمَلَكُ المَوْكِلُ بِهَا لِلْحَفْظَةِ: اَحْمِرْ بِهَا الْعَمَلَ وَجَهَّةُ صَاحِبِه، فَأَنَا صَاحِبُ الْغَيْبَةِ، أَمْرُ نَّبِيٌّ رَبِّيَّانَ أَنْ لا أَدْعُ عَمَلَ مِنْ اعْتَبَابِ النَّاسِ يُجَاوِزُني إِلَى غَيْرِي.

قَالَ: فَمَمْ تَأْيُدُ الْحَفْظَةُ بِعَمَلِ صَالِحٍ مِنْ أَعْمَالِ الْعِبَادِ فَتَزِكُّوهُ وَيَكُونُ حَتَّى تَبَغْهُ بِهِ إِلَى السَّيَاءَ الدُّنْيَا، فَيَقُولُ لَهُمُ الْمَلَكُ المَوْكِلُ بِالسَّيَاءَ الدُّنْيَا: قَفُوا وَأَضْرِبْوا بِهِمَا الْعَمَلَ وَجَهَّةُ صَاحِبِه، أَنَا مَلَكُ الْفَخِرِ، إِنَّهُ آرَاضُ يَعِيسَاءُ الذَّانِيَةُ، أَمْرُ نَّبِيٌّ رَبِّيَّانَ أَنْ لا أَدْعُ عَمَلَ يُجَاوِزُني إِلَى غَيْرِي، إِنَّهُ كَانَ يُفْتَخَرُ عَلَى النَّاسِ فِي مَجَالِسِهِم.

قَالَ: وَتَصَدَّعَ الْحَفْظَةُ بِعَمَلِ الْعِبَادِ يَبْتَهَجُ نُورًا مِنْ صَدَقَةٍ وَصِيَامٍ وَصَلَاةٍ قَدْ أَعْجَبَ
الحفظة، فيجازرون به إلى السماوات السبعة، فقيل: لهم الملك الموكل بهما: قفقاً واصطفاً.

يُلقى_points: 1

هذا العمل وجهة صحيحة، لأن الملك الكبير، أميرًا ربي أن لا أدع عملة يُجاوزز إلى غيري.

أن يكتب على الناس في مجاليهم.

قال: وتصاعد الحفظة يعمل العباد زهراً كما تزهر الكوكب الدرزي، وله دوي من تسبيح وصلوات صيام وحج ومهرة حتى يُجاوزز بها إلى السماوات السبعة، فقيل: لهم الملك الموكل بهما: قفقاً واصطفاً بالعمل وجهة صحيحة وظهرة وسطنة، لأن صاحب الفحص، أميرًا ربي أن لا أدع عملة يُجاوزز إلى غيري.

أن لا أجعل العجل فيهم.

قال: وتصاعد الحفظة يعمل العباد حتى يُجاوزز بها إلى السماوات السبعة، كانتها العروس المزروفة إلى أهلها، فقيل: لهم الملك الموكل بهما: قفقاً واصطفاً بالعمل وجهة صحيحة وظهرة وسطنة على عقله، يا ملك الحكمة، إن كان يحاسب من يتعمع ويعمل بعمل عمله، وكل من كان يأخذ فضلًا من العبادات، كان يحاسبهم ويقعهم فيهم; أميرًا ربي أن لا أدع عملة يُجاوزز إلى غيري.

قال: وتصاعد الحفظة يعمل العباد من صلاته وصيام، وركاه وحج ومهرة، يُجاوزز به إلى السماوات السبعة، فقيل: لهم الملك الموكل بهما: قفقاً واصطفاً بالعمل وجهة صحيحة، فإنه كان لا يرحم إنساناً قط لا من عباد الله أصابهم بصلة أو ضر، بل كان يحسمت.

ي، يا ملك الرحمة، أميرًا ربي أن لا أدع عملة يُجاوزز إلى غيري.

قال: وتصاعد الحفظة يعمل العباد من صلاته وصيام، ونقفة وجهه وورع، له دوي كذوي النحل، وضوء كصوئ الشمس، معه ثلاثة آلاف ملك، يُجاوززون به إلى السماوات السابعة، فقيل: لهم الملك الموكل بهما: قفقاً واصطفاً بالعمل وجهة صحيحة، وأصابوا به جوهره، وأفسدوا على قلبه، فإنه أحبص عن ربي كل عمل لم يلبس ذهبه وجهة ربي، إن أراد يعمله عبر الله عز وجل، إنه أراد به رفعه عند المجيء، وذكرًا عند الغلبة، ونصبًا 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 Allah alone is just done for show. Allah does not accept the deeds of people who show off.”

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

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

He replied, ‘Follow me, Mu‘adh, even if there is a deficiency in your deeds. Restrain your tongue from speaking ill of your brothers who have memorized the Qur’an. 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. Allah Most High says, “By those who draw forth” (Qur’an, 79:2). Do you know what these are, Mu‘adh?’

I said, ‘May my father and mother be your ransom, what are they, Messenger of Allah?’ He 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 Allah. Who is capable of overcoming these [vile] characteristics and being safe from them?’

He said, ‘O Mu‘adh, truly it is easy for the one for whom Allah Most High makes it easy.’”
المذعرين، أخبرني ربي أن لا أدّع عمله علّي بّي، وقلّ عمي لمّا يكون خلاصًا لله تعالى فهو ربي وليّ، ولا يقبل الله عمل المزعيين.

قال: وتضعيف الحفظة يعمل العبد من صلاة وركاءة، وصيام وحج وعمرة، وخلال حبس، وصمته وذكر الله، وتسمية ملاكية السياوات حتى يقطعوا الحجج كلها إلى الله عزّ وجلّ، تيقون بين يديه، ويشهدون له بأعمال الصالح الصالح المخلص لله تعالى. تيّز الله عزّ وجلّ: أنتم الحفظة على عمل عبدي، وأنا الربيّ على ما في قلبي، إنه لتميّز

بهذا العمل، وأراه به غريبه فعليه لغنيبي، فتقول الملاكية كلها: أعلي الصليب وعشيته، وتتغنى السياوات السبع وهم فيهم.

قال معاذ: فلست بيا رسول الله، أنا رسول الله وآنا معاذ فكيف لي بالخلاص والتباق؟

قال: اقتدي بي، وإن كان في عملك نقص يا معاذ، فأحفظ لسانك من الوُقعة في إحوائك من حكمة القرآن، واحفظ ذُكري عليك ولا تخليّها عليك، ولا تترك نسك بذّرك، ولا ترغم نفسك عليهم، ولا تدخل عمل الذيّة في عمل الأخرة، ولا تتّكر في مجليك، لكني يُحذّر الناس من سوء حُقلتك، ولا تناج رجلًا وعندك آخر، ولا تعمّم على الناس فيقطعون عنك خير الدنيا والآخرة، ولا تمرك الناس بلسانك فتسرقك كلاب النار يوم القيامة في النار، قال الله تعالى: ونار شئوا ترتقى ما هم يا معاذ؟

قال: قلت: يا أبي أنتم وأمي يا رسول الله؛ ما هم؟

قال: كلاب في النار تنيرف إلى النّحر من العظم.

قلت: يا أبي أنتم وأمي يا رسول الله؛ فمن يطيع هذه الخصال ومن ينجو منها؟

قال: يا معاذ، إنّه ليسير ليمن يسره الله عليه.
The narrator [of this hadith] says, “I never saw anyone who used to recite more Qur’ān than Mu‘ādh on account of this [hadith]” (Ibn al-Mubarak, 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-Imān).

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 الزاهي:

فَأَرَأَيْتُ أَحَدًا أَكْثَرُ يَتَلُّوَّةً يَلَكَّرَ أَنَّهُ مُعَاذُ لِأَلْهَيْنِ

فَكَأَلَّا إِنَّهُ الْزَّاهِيُّ فِي طَلْبِ الْعَلَمِ هَذِهِ الْخَصَالِ

وَأَقْلِمْ أَنْ أَعْلَمُ الأَشْبَابِ فِي رِسْوَاحِ هَذِهِ الْخَبَائِثِ فِي الْقُلُبِ طَلْبُ الْعَلَمِ لَأَنْ تَفْتَكَرِبُ الْقُلُبُ عَنْ أَكْثَرِ هَذِهِ الْخَصَالِ، وَالْمَطْسَحُ مُسْتَسْهَدُ لَهَا

وَهُوَ مُعَرَضُ لِلْهَالِكِ بَسْبَبًٍ

فَأَنَظِرْ: كُلُّ أَهْمَامُ أَمْوَرُكَ أَنْ تَتَعَلَّمْ كَثِيرَةً الْحَيْثُدُ مِنْ هَذِهِ الْمُهْلِكَاتِ، وَتَشْتَيْلُ إِلَى إِصْلَاحٍ

فَلَكِ وَعَظَاءُ أَخْرِجِهِ، أَمْ أَهْمَامُ أَنْ يَعْيَضُ مَعَ الْحَائِضِيِّنَ، وَتَنْطِبُ مِنْ الْعَلَمِ مَا هُوَ سَبْبُ

زِيَادَةُ الْكِبْرِ وَالْرَّيْبِ وَالْحَسَبِ وَالْعُجْبُ حُتَّى تَمْلِكَ مَعَ الْهَالِكِينَ

وَأَقْلِمْ أَنْ هَذِهِ الْخَصَالِ الْثَّلَانِيَةُ مِنْ أَمْهَاتِ خَبَائِثِ الْقُلُبِ، وَلَهَا مَعْرِسُ وَاحِدٌ وَهُوَ

حُبُّ الْدُّنْيَا، وَلِذِلَّةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ:

"حُبُّ الْدُّنْيَا.. رَأَيْتُ كُلَّ حَطِيجَةً".

وَمَعِ هَذَا قَالَ الْدُنْيَا مُزْرَعَةُ الْآخِرَةِ، فَمَنْ أَحَدُ مِنْ الْدُنْيَا يُقْدِرُ الْقُرْوَةِ لِيَسْتَعِينَهُ بِهِ عَلَى

الْآخِرَةِ.. قَالَ الْدُنْيَا فَرُزَّهَ عَنْهُ، وَمَنْ أَرَادَ الْدُنْيَا لَيْثَبَّتُ يَهُ.. فَالْدُنْيَا مُهَلَّكُهَا.

فَهِيْهِ بُنْتَةٌ بِسَيِّرَةٍ مِنْ ظَاهِرٍ عَلَمُ التَّقْوَى، وَهُوَ يَبْدِيَةُ الْهَدَايَةِ، فَإِنَّ جَرَّبَتْ فِيهَا نَفَسَ

فَطَأَ وَعَنَّكَ عَلَيْهَا.. فَعَلَّيْكَ يَكْتَبُ "إِخْيَاءُ عُلُومِ الدُّنْيَا" لِتَعْرِفَ كَثِيرَةً الْوَقُولُ إِلَى بَاطِنِ

الْعَلَِّيَّةِ

فَإِذَا أَعَرَّتْ بِالْتَّقْوَى بَاطِنُ قَلْبِكَ.. فَعِنْدَ ذَلِكَ تَرْجِعُ الْحُجْبُ بِبَيْنَكَ وَبَيْنَ رَبِّكَ،

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

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

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

We will now draw your attention to a short summary of good manners, so you can take yourself to account in your relationships with the slaves of Allāh, Mighty and Majestic, and your companionship with them in this life.
الملك والملكوت، ويشير لك من العلوم ما تستخرجه بِهِ هذه العلوم المُحدّثة التي لم يكن لها ذكر في زمن الصحابة والتبعين رضي الله عنهم أجمعين.
وإن كنت تتطلب المعرفة من الفقير والقارئ والمرء والجدلاء فما أعظم مصيبتك، وما أطول تعبك، وما أعظم حرمانك، وما عبادتك.
فاعمل ما شئت فإن الدنيا التي تطلبها بالدين لا تسمل لك، والاخرة تسلب منك.
فمن طلب الدنيا بالدين خسره ما جمعا، ومن ترك الدنيا للدينين ربحها جمعا.
فهذا جمال الهداهة إلى بداية الطريق في معاومنتك مع الله عز وجل باذاء أوامره واحبتاب نواهيه.
وتشير الآن عليه بكامل ينماذج من الآداب ليواحدها تفسرت في محاولة تناول الله عز وجل وصحبتكم له في الدنيا.
Part 3

THE ETIQUETTE OF COMPANIONSHIP WITH THE CREATOR AND WITH CREATION

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

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

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

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

المولٌ فِي آداب الْصَّحْبَةِ وَالْمُعاَشرَةِ

مَعَ النَّالِقِ وَالْخَالِقِ

إِعْلَمْ: أَنَّ صَاحِبُكَ الَّذِي لَا يُقَارِفُكَ فِي حَضْرَكَ وَسَقَرَكَ، وَتَوَرَّمَكَ وَيَقْتَلِكَ، بَلْ فِي حَيَايْكَ وَمُوَتَاكَ.. هُوَ رَبُّكَ وَمَوْلُوْدٌكَ وُسَيَّدٌكَ وَخَالِقُكَ.

وَمِهَا ذَكْرَتُهُ فَهُوَ جَلِيسُكَ؛ إِذْ قَالَ تَعَالَى: «أَنَا جَلِيسُ مَنْ ذَكَرْنِي».

وَمِهَا اِسْتَكْسَرَ قُلُوبُكَ حَزْنًا عَلَى تَفْصِيلِكَ فِي حَقِّ رَبِّكَ.. فَهُوَ صَاحِبُكَ وَمَلَامِعُكَ؛ إِذْ قَالَ رَبُّكَ تَعَالَى: «أَنَا عَنْدَكَ الْمُكَسَرَةُ قُلُوبُهُمْ مِنْ أَحِيٍّ».

فَلْوَ عَرَفْتُهُ حَقَّ مَعْرِفَتِهِ.. لَا تَحْذِّدِهْ صَاحِبًا، وَتَرْكِهِ النَّاسَ جَانِيًا.

فَإِنَّا لَا نَتَقْدِرُ عَلَى ذَلِكَ فِي جَمِيعِ أُوْلَادِكَ.. فَإِيَّاكَ اِنْتُحَلَّ لِي بَالُكَ وَهَارُكَ عَنْ وَقِيَّ مَلَحُوْرَ فيَّ وَمَوْلَاكَ، وَتَتَلُّدُ بِمُنَاجِيَتِهِ.

وَعِنْدَ ذَلِكَ: فَعَلِّمِكَ أَنْ تَتَعْلَمَ آدَابُ الصَّحْبَةِ مَعَ اللَّهِ عَزَّ وَجَلَّ.

وَآذَانَهَا:

إِطْرَاقُ الْطَّرَفِ، وَجَمْعُ الْبُنْيِ، وَذِوَامُ الصَّمَتِ، وَسُكْوَانُ الْجَوَارِحِ، وَمُبَادَرَةُ الأَمْرِ، وَاجْتِبَاثُ النَّهْيِ، وَقَلْبُ الْإِعْتِيَاضِ عَلَى الْقَدْرِ، وَذِوَامُ الْذَّكْرِ، وَمُلَامَرَةُ الْبَكْرِ، وَإِيَثارُ الْحَقِّ.
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.
الأخلاق من الخلق، والخَضْوَع تحت الهيبة، والأنكِشَار تحت الحباء، والسكون عن جَهَل الكُتاب ثقة بالضَسان، والتوكل على فضل الله ورجل مغيرة بحسن الأختيار.
وَهَذَا كَلِمَةٌ نَبيِّغَيْنِ أَن يَكُونَ شِعَارَكَ في جَمِيع لِيْلَكَ وَبُعَارَك، فَإِنَّهُ أَدْبَر الصَّحِيَّةِ مَعِ صَحِحِ لا يَفَارِقَكَ، والخلق كَلِمَهُ يَفَارِقُكَ في بعضي أوقاتك.

[آداب العالم]
فَإِن كُنتَ عَالِمًا، فَأَدْبَرَ الْعَالَمِ: سَعَةُ الإِحْتِيَالِ، وْلُزُومُ الْحَلْمِ، وَالْجُلوس بِالهَيْبَةِ عَلَى سَمَتِ الْوَقَأَ مَعَ الْنَاسِ، وَتَرْكُ التَّكْبِيرُ عَلَى جَمِيع الْعِبَادِ إِلَّا عَلَى الظُّلْمِ، رَجُرَا لَهُمْ عَن الظُّلْمِ، وَإِبِنَاءُ التَّوَاضِعُ فِي الْمَحَافِلِ وَالْمَجَالِسِ، وَتَرْكُ الْهَزْلِ وَالْدُعَاعِيَةِ، وَالرَّفْقُ بِالمُتَعَلِّمِ، وَالنَّافِي بِالْمُتَعَجِّرِ فَ، وَإِصْلَاحُ الْبُلْدِ بِحُسْنِ الإِرْسَادِ، وَتَرْكُ الْحُرُدِ عَلَيْهِ، وَتَرْكُ الأَفْتَهَا مِنْ قَوْلِ (أَلا أَدْرِي)، وَصَرُّفُ الْهُمَةِ إِلَى السَّائِلِ، وَتَفْهِيمُ سَؤَاَلِهِ، وَقِبْولُ الْحُجَّةِ، وَالنَّافِي بِالْعَلَمِ وَالرَّجُوعُ إِلَيْهِ عَنْ الْهُفْوَةِ، وَمَنْعُ الْمُتَعَلِّمِ مِنْ كُلِّ عَلَمٍ يَضْرُّهُ، وَرَجُرُهُ عَنْ أَنْ يَرِدَّ بِالْعَلَمِ النَّافِعِ عَمَّا وَجَوَّهَ اللَّهُ تَعَالَى، وَصَدُّ الْمُتَعَلِّمِ عَنْ أَنْ يَشْتَغلُ بِفَرْضِ الطَّيْعَةَ قَبْلُ الْعَرَاغِ مِنْ فَرْضِ الطَّيْعَةَ - وَفَرْضُ عَبْنِهِ إِسْلَامُ ظَاهِرُهُ وَبَاطِنُهُ بالْقُوَّرِ، وَمَوْعِدَةُ نَفْسَتُهُ أَوْلَى بِالْقُوَّرِ: لِيَقْتَدِي الْمُتَعَلِّمُ أَوْلَى بِأَعْمَالِهِ، وَيَتَسَيَّفِ ثَانِيًا مِنْ أَعْمَالِهِ.
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]

وإن كنت متعلماً... فأذب المتعلم مع العالمين: أن يبدها بالتحية والسلم، وأن يقل بين يديه الكلام، ولا يتكللما ما لم يسألَن أستاذه، ولا يسألَن ما لم يستأنُن أولاً، ولا يقول في معارضة قوله: قل فإن يخرجاف ما قلت، ولا يشقَّ عليه يجافُرْمَأ يجزه في جَزاءه مُتَّقِ وّالذي يسلبه في جملته، ولا يلتبس إلى الجواب
بل يخلعُ متأذباً مطرقاً كأنه في الصلاة، ولا يكتَر عليه عند ملاياه، وإذا قام فلم، ولا يتهبُه يلكيه وسواه، ولا يسألُه في طريقه إلى أن يبلغ منزله، ولا يبني الظنُّ في أفكاره أو رُكَّزاً منكرها عبده، فهو أعلم بأسراره، وليذكر عند ذلك قول موسى للحضر عليه السلام: «أخرجْنِها لينغرِق أهلها لقد جُنِتْ جنَّةً إمَّا» وكونة مخطّطًا في إنكاره
أعتيادًا على الظاهر.

[آداب الولد مع الوالدين]

وإن كان يَلداؤ... فأذب الولد مع الوالدين: أن يبده كلامهما، ويقوم لقيناهما، ويبطل أصرهما، ولا يمشي أمامهما، ولا يرفع صوته فوق أصواتهما، ويُبكي دعوَّهما، ويخضع على طلب مرضائهما، ويخفُص لليها الجناح، ولا يمسن عليهما بالبر لهما ولا بالقيام بأمرهما، ولا ينظر إليهما سُرراً، ولا يخطب وجههم في وجههم، ولا يُضايق إلا بدنهم.

وعلَمَ أن الناس بعد هؤلاء في حقّ ظلام أقسام: إما أصيباء، وإما معارف، وإما مجهول.
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 Allah 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. Intellect
   There is no good in friendship with a foolish person, for such friendship will only end in estrangement and breaking off relations. This person may even harm you while intending to bring you benefit; for an intelligent enemy is [sometimes] better than a foolish friend. ‘Alî 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.
[المخوربيلين]

فإن بنيت بالصور المخوربيلين.. فأبدب مجاعة العاقبة: ترك الخوض معيهم في خديهم.. ولن القوة الإضفاء على أرازابهم، والتغافل عنها يجري من سوء ألفاظهم، والإخبار عن كون اقراههم والمحتاج إليهم، والرضبة لهم على مكررهم باللطف والرضح عند رجاء القبول منهم.

[الأخوة والأصدقاء]

وأما الأخوة والأصدقاء.. فعليك فيهم وظيفتان:

أخرجها:

أن تطلب أولئك شروط الصحبة والصداقية، فلا تكون إلا من يصلح للأخوة. قال رضوان الله صلى الله عليه وسلم: «المحرم على دين خليله، فلينظر أحدكم من يخاليل». فإذا طلب رفقة ليكون شريكك في التعلم، وصاحبك في أمر دينك وذنابك.. فراع فيه خمس خصال:

الأول: العقل.

فلا خيار في صحبة الأحمي، فإن الوحيضة والقطيعة برجع أجهرها، وقد يضرك وهو يردن أن ينفعك، والعدو العاقل خير من الصديق الأحمي.

وقال علي رضي الله عنه:

ولا تصح فاحا الجهل، ففسهم من جاهل أرداء، يقاس المهر بالحمر، وللشيء من الشيء، وللقلب عليه القلب.
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-‘Uțāridi (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.

‘Ali said in poetic form:

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

3. Uprightness

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

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

So you must be wary of friendship with a wrongdoer, for witnessing wrongdoers and their transgressions on a regular basis will remove from your heart all sense of their enormity and make them seem insignificant. This is
الآية: حسن الخليل.
فلا تصحب من ساء عقله، وهو الذي لا يملؤه نفسه عند الغضب والشهوة.
وقد جمعت عقله العدواري رجاء الله في وصيتي لا ينبغي لابن حضرته الوقاية فقال:
نابيي؛ إذا أردت أن تصحب إنساناً، فاصحب من إذا هدمته صアナك، وإذا صحيحة
زانك، وإن فقدت بك خيرة مالك.
إصحب من إذا مهدت ذلك إلى خير مدها، وإن رأى بك حسنة عدها، وإن رأى
متك سبيقة سددها.
إصحب من إذا قللت صدقك، وإذا حاولت أمرًا أمرك، وإن تركتها في شيء.
اترك.
وقد قال على رضي الله عنه رجاء: 
ومن يضمر نفسه ليجعك
إنا أخاك الحق من كان معك
ومن إذا ريب الزمان صدقك
واعتقده
الآية: الصلاح.
فلا تصحب فايسقاً مصيرًا على معصية كبيرة؛ لأن من يخفف الله لا يحصر على كبره.
ومن لا يخفف الله لا تؤمن عظامه، بل يتميز بتعير الأعراض.
قال الله عز وجل لبيبته صلى الله عليه وسلم: «ولا تطع من أغلقتنا قلبنا عن ذكرنا
واتبع هواه وكان أمره فطرًا».
فأخذ صحبة الفاسق، فإن مشاهدة الفاسق والمعصية على الدواوين تزيل عن ذلك
وقع المعصية، ومطبعًا عليكم أمرها.. ولذلك كان على القلوب معصية الغيبة لأجلهم.
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.
لِيَهَا، وَلَوْزُوْا حَتَّٰئِماً مِّن ذَهَبٍ أَوْ مِّلْبَسَتٍ مِّن خَيْرٍ إِلَى قَبْيَهٍ. لَا شَتَّاتٌ إِنْ كَأَرَاهُمْ عَلَىٰهُ.
وَالغَيْبَةُ أُشْدُدٌ مِّن ذَلِكَ.

الْرَّابِعَةُ: الْعِرْضُ.
فَلَا تَضْحَبْ حَرِيصًا عَلَى الْدُنْيَا؛ فَضْحَبْهَا الْحَرِيضُ عَلَى الْدُنْيَا. سَمَّى قَانَّاً لِّلنَّاطِعِ مَجْعُولًا عَلَى النَّشِيَّةِ وَالْإِفْتِدَاءِ، فَلِلنَّاطِعِ يَسْقُ فِي الْطَّنْعِ مِنْ الطَّنْعِ مِنْ حِيْثُ لَا تَذْرِي.
فَمُجَابَالَّةُ الْحَرِيضُ ءَ تَرَيَّدُ فِي جَرْصَةٍ، وَمُجَابَالَةُ الْرَّاهِدُ فِي الْدُنْيَا ءَ تَرَيَّدُ فِي
زُهَّيْكَ.

الْحَيَاةُ: الصَّدَقُ.
فَلَا تَضْحَبُكَ دُعُوًّا؛ فَلَا تَضْحَبُكَ دُعُوًّا عَلَى عَرْوُرٍ، وَهَٰذِهِ مُثْلُ الْسَّرَابِ يَقُرُّوْبُ مَنْكُ الْبَعْدِ وَيَبْعَدُ مَنْكُ الْقَرْبِ.
وَلَعَلْكَ تَعْدِمُ اجْتِهَأُ هَذِهِ الْخَصَالِ فِي سَكَانِ الْمَدَارِسِ وَالمُجَالِسِ وَالْمَسَاجِدِ.
قَلْبَكَ بَاحِدٌ أَمْرًاَينِ:
إِمَّا: الْعِرْضُ وَالْإِفْتِدَاءٌ؛ فَقُلْهَا سَلَامَتُكَ، وَإِمَّا: أَنْ تَكُونَ مَجَالْتُكَ مَعِ شَرْكَةٍ بِقَدْرٍ صَالِحٍ خَصَالِهِمْ، وَذَلِكَ بِثُلُّ تَعْلَمَ أَنَّ الْإِخْوَةِ ثَلَاثَةٌ:
- أَخُ الْإِخْوَةِ، فَلا تَرَوْعُ فِيهِ إِلَّا الْذِّنَينَ.
- وَأَخُ الْإِخْوَةِ، فَلا تَرَوْعُ فِيهِ إِلَّا الْحَلَّقُ الْمُحِسَّنَ.
- وَأَخُ الْإِخْوَةِ، فَلا تَرَوْعُ فِيهِ إِلَّا السَّلَامَةُ مِنْ خَيْبَةٍ وَشَرَّهُ.
وَالْنَّاسُ ثَلَاثَةٌ:
- أَخُهُمْ: مَثْلُهُ مِّثْلُ الْعِجَابِ لَا يُسْتَغْنَى عَنْهُ.
- وَالآخَرُ: مَثْلُهُ مِّثْلُ الدِّينَاءِ يُحْتَاجِ إِلَيْهِ فِي وَقُتٍ دَوْنَ ٍ وَقِتِّ.
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” (‘Irāqi from Musnad al-Firdaws). He ﷺ once entered a thick grove of trees and picked up two toothsticks, one bent, the other straight. With him was one of his Companions and the Prophet ﷺ gave the straight twig to him, keeping the bent one for himself. The Companion said, “O Messenger of Allāh, you are more deserving of the straight stick than I!” So he ﷺ said, “No one spends time in the company of a friend, even for short time in the day, without being questioned [later] about his companionship—regarding whether he fulfilled the right of Allāh Most High in it, or neglected to do so” (Tafsir al-Ṭabarāni 5:53).

The Messenger of Allāh ﷺ also said, “No two friends share each other’s company, except that the kinder and more caring of the two toward the other is more beloved to Allāh, Mighty and Majestic” (similar in Ṭabarānī, Al-Mu’jam al-Awsaf).
والثاني: 
مراجعه حقوق الصحابة: فمهما اعترف بالشريعة، وانتقدت بينك وبين شريكك الصحبة... فعليك بحقوقك بوجهك عقد الصحابة، وفي القيام بها آداب. وقد قال رسول الله صلى الله عليه وسلم: "مثل الأخوين مثل اليدين... تعيسل إخادهما الآخر".
ودخل صلى الله عليه وسلم أجمعه، فاجتنى بينها يسواكيين، أحدهما معروج، والآخر ممستقيم، وكان معه بعض أصحابه، فأعطاه المُستقيم وأمسك لتفصيه المعروج، فقال: بإرسول الله، أنت كنت أحق بالمُستقيم مني، فقال صلى الله عليه وسلم: "ما من صاحب يصحب صاحبًا ولو ساعة من نهار... إلا وسُيَّل عن صحيحه هل أقام فيها حَتَّى الله تعالى، أم أضاعة".
وقال صلى الله عليه وسلم: "ما اصطحب اثنان قط إلا وكان أحدهما إلى الله عز وجل أرفعهما بصاحبه".

brothers and friends
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
قاذف الصحبة:

الإيضار بالمسال، فإن لم يكن هذا... فينذل الفضل في المال عند الحاجة. والإعانة بالتمس في الحاجات على سبيل المبادرة من غير إحراء إلى الأنفس، وضمن النزم، وسيئ العوائد، والسكتات على سبيل ما يسوؤ، من مدة الناس إياها، وإبلاغ ما ينهر من نداء الناس عليه، وحصن الإضعاف عند الحديث، وترك الصيام علية، وأن يذوقه في صبيعيه في حيتي، وأن يذب عنه في غيبته إذا تعرض لعراضه كا يذب عن نفسه، وأن ينصحه باللفظ والتمييز إذا أحتاج إليه، وأن يعفو عن رأيه وهفريه ولا يعقب عليه، وأن يذوقه في صبه في حيتي، وبعد مماته، وأن يحسنس الوقاية مع ألمه، وأقاربه بعدد مورعه، وأن يزور النفيشة عنه فلا يكلمه شيئاً من حاجاته، فسيروح يسره عن مهائه، وأن يظهر الفرح يجيء ما يناله له من سرائه، والآخرون به يتأله من مكارهه، وأن يضمر له مثل ما يظهر؛ يكون صادقاً في حب سرا وعلانه، وأن يبدأ بالسلام عنده إقباله، وأن يؤسس له في المجلس، وأن يخرج له من مكانه، وأن يسُب عيد قيامه، وأن يصمت عند كلاهما حتى يفرع من خطاه، وأن يترك المداخلة في كلاهما.

وعلى المجلة: فتعاملت بها يجب أن تفسيره أن يعامل ره. فمن لا يجب لأيه ما يجيب لفسيه... فأخرجته نفاؤ، وهو عليه في الدنيا والآخرة وصال.

فهذا أدرك في حق العوام المجهولين، وفي حق الأصدقاء المواقين.

[المعارف]

وأما فيما checklist - وهم المعارف - فاخذت منهم، فإليك لا ترى الشيء إلا معي.

تعرفه. أما الصديق.. فيبينك، وآمًا المجهول.. فلا يتعرض 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 Allāh, this world, together with everything in it, is small and insignificant. Whenever your heart regards as great the people of worldliness, you have declined in the sight of Allāh Most High.

You must take care not to offer them your religion in order to attain what they have of this world. No one ever does so without being diminished in their eyes and, moreover, ending up deprived of what they have.

If they show you enmity, do not return their enmity, for you will never have the patience to fully requite them. You will end up losing your religion in animosity toward them, and your difficulties with them will be long and drawn out.

Do not relax and let your guard down with them when they honor you, and be wary of them when they praise you to your face or show affection for you. If you were to look into the reality of the situation, you would find that only one in a hundred of them [is sincere]. Do not expect them to treat you the same way in private as they do in public. Do not be surprised if they slander you in your absence. Do not get angry with them, because if you are fair and honest, you will find that you act the same way—even with your friends and your relatives, indeed, even with your teachers and your parents. For you mention about them in their absence what you do not say to their faces.

Do not covet their money or status, or hope for their support. The covetous person, in most cases, fails in the end to get what he wanted, and in the present is most certainly humiliated.

If you ask one of your acquaintances to do something for you, and he does it, thank Allāh Most High, and thank the person, too. If he does not manage to do it, do not rebuke him nor complain about it lest enmity develop. Rather, be like the believer, seeking out excuses for his brother, and not like the hypocrite, who searches for faults. Say, “Perhaps he was unable to do it for some reason I am not aware of.”
Acquaintances

وإنما المشتركون من المعارف الذين يظهرون الصداقة بالأسئله
فأقول إن المعارف ما قدرت.
فإذا أغلبتهم في مدرسة أو جامع أو مسجد أو شرفة أو بلك، فحبيب أن لا تضيع فيهم أحدًا، فإنك لا تدري لعله خير منك، ولا تنظر إليهم بعين التنظيم لهم في حال دينهم فهمك، لأن الدين صغر عند الله صغير ما فيها، وهمها عظم أهل الدنيا في قلبه.

فقد سقطت من عين الله تعالى.

وإنك أن تبتعد لهم دينك، إننا ذى الهم، فلا يفعل ذلك أحد قط إلا صغر في أعينهم.

ثم خرب ما عندهم.

وإن عادوك، فلا تقابلهم بالعداوة، فإنك لا تطيب الصبر على مكافحتهم، فيذهب دينك فيهم، ويطول عناوك معهم.

ولا تسكن إليهم في حال إكراميهم، إنك وتنائهما عليك في وجهك، وإظهارهم المودة لك، فإنك لو طبت حقيقة ذلك لم تجد في الدنيا إلا واحدًا.

ولا تسمع أن يكونوا لك في السر والعلين واحدًا، ولا تتعجب إن كتبوك في الغيبة، ولا تغصب منهم، فإنك لو أصنفت وجدت من نفسك مثل ذلك حتي في أصدقائك وأقاربك، بل في أستاذك ووالديك، فإنك تذكرهم في الغيبة بيا لا تشايعههم بيه، فافعل طمعك عن ما لهم وجاهم ومؤتونه، فإن الطعام في الأكبر حايب في المال، وهو دليل لا محالة في النحايل.

وإذا سألت واحدًا حاجة فقضاه، فأشكر الله تعالى وأشكره، وإن قصر فلا تغزاه، ولا تشكك في نقص عداوة.

وكن كالمنهم يطلب المعادير، ولا تكون كالمنافق يطلب العيوب. فقل لعله قصر ليغذر له 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 goodness, 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 تتعلق أحدًا منهم ما لم يتوسّط فيه أو لا مخالب القبْل، فإنّا لم نسمعنك، وصار خصيًا عليك.
وإذا أخطروا في مسألة، كانوا يأثروا عن التعليم من كل أحد، فلا تعَلمُهم، فإِنهم يستفيدون منك علمًا، ويصيحون لكل أعداء، إلا إذا تعلُّقن ذلك بخصوصية يقَاربونها عن جهلي، فذكر الحق بلطف من غير غنِّث.
وإذا رأيت منهم كرامة وخيرًا، فاشكر الله الذي حبّك إليهم.
وإذا رأيت منهم شرًا، فقللهم إلى الله عزوجل، واستعذب الله من سرهم، ولا تتعالِم، ولا تُنسَل لهما: ليلم آتغفوا حقي، وأنا فلان بن فلان، وأنا الفاضل في العلم، فإن ذلك كلام الحمقى، وأشد الناس حافة من يركَّب نفسه ويصْلَّي عليها. وعلّم أن الله عزوجل لم يسالطهم عليك إلا ليذهب سبب منك، فاستغفِر الله من ذنبك، واعلم أن ذلك عقوبة من الله للك.
وكل فيها بيتهن سبعةًا يحقهم، أصح عن باطلهم، نظراً بباحثيهم، صموًا عن مساؤهم.
واختر محالَّة منتقَحة الرومان، لا يسيها المتشغِّيلين بالخلال والمجال مِنهم، فإِنهم يترَبصون عليك ليحسدنهم ريب الحمون، ويقعن عليك بالظلمين، ويتعمرون عليك بالعيون، ويتخصون عليك عنتراتك في حال عرشهم، حتى يجهوهك بها في غصبيهم ومناطرهم، لا يقيلون لك عرثة، ولا يعفرون لك رثة، ولا يسرعون لك عورة.
يج슷ون على القصير والقطيمير، ويخصدون على القليل والكبير، ويحرصنون عليك الإخوان باللَمِيَمة والبلاغات والبهتان.
إِن رضوا.. فظاهرُهم المَلَق، وإن سخطوا .. فباطنهم الحنف.
ظاهرةن، يثّاب، وباطنهم ذِكاب.
This is the conclusion one comes to about them after observing the majority of them, except those whom Allâh 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 Hilâl ibn al-‘Alâ’ al-Raqî 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.
هذا ما قطعت به المشاهدة من أكثرهم إلا من عصمته الله تعالى، فضحيتهم حسران، ومعشرهم خذلان.

هذا حكم من يظهر لك الصدقة... فكيف من يجاهرك بالعداوة؟

وكن كنا قيل:

إحذّر عدوُوك ألف مرة

فقلبها أنقلب الصديق

كذلك قيل:

قد تثكرون من الصحابة

يكون من الطعام أو الشراب

وكن كنا قال هلال بن العلاء الرقي:

أرحل نسيي من هم العداوات

لادفع الشر عنى بالحجابات

كانت قد ملأ قلبي مسرات

فكيف أسلم من أهل المؤدات

وكيف أجعل لهم قطع الأخوات

وكن خريصًا على كشب المورات

أضم أبكَم أعلى دا تقتيات.
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.

Beware of the fair-weather friend, for he is the worst of enemies. And do not value your wealth more than your honor.
وذكر كما قال بعض الحكّاء: إنّه صديقك وعذوّوك جوه واجد وهو الرضا، من غير مندأ لّه ومن لَمْ تُحْسِبه منهم، وتوقّر من غير كبير، وتواضع من غير مصدره، وكم في جميع أمورك في أوسطها، فلكا طري في قضى الأمور دّينهم، ولا تنظر في عطيفك، ولا تُجّه الألفات، ولا تقيق على الجُهاعات، إذا جامك.. فلا تستغفر، وتَحْفّظ من شخصيّك صاصبتك، والعبّ بِلَحَيّك وحاجيك، وتحليّ أستايك، وذَلَّل إضياعك، في أنفك، وذكر بكِضايتك وتبنيتك، طرّ دّيّب عن وَجّهك، وكَثّرة النَمْطري التناوب في وجوه الناس، وفي الصلاة وغيرها.
وِّلَيّنِ مجَلِّسك ماديا، وحَدِينك مَنْتَوْما مرّّيًا.
وأَصْبِح إلى الكلام الحَسْن مّمّن حدّك من غير إظهار تَعْجِل مفرط، ولا تسأله إعادته، واستّك عَن المضاجع والحِجكات، ولا تحدث عن إعجابة بوليدك وشغرك وكُلهم وتصنيفك وسائر ما يصحُّ.
وَّلَا تَصّنّع تَصّنّع المّرّاو في الترّي، ولا تبتذّل تبذّل العّبد، وتَوَقّ كَثرة الكحّل والإسراف في اللّذم.
وَّلَا تُتّحالّ في الحِجكات، ولا تُشجّع أحدًا على الّظلم، ولا تعلم أهلك وولدها - فضلًا عن غُرّهم - فمَّدّار مالك، فإنّهم إن رأوّه قليلا هُمّت عليهم، وإن كان كثيرًا لم تَبْلُغ قَتّه رضاهم، وأَجِهْم من غير عِنف، ولين لهم من غير ضعف، ولا تبِّيِّل أملك.
وَّلَا عبّدك فسُقّط وقَارَك.
وَإِذا خاصمت.. تتوقّ وتَتَحْفّظ من جهلك وعجليك، وتفكر في حجيبك، ولا تُتَكّر الإشارة تبدّك، ولا تُكْثِر الألفات إلى من ورائك، ولا تبتّح على ركبتاك.
وَإِذا هذا غصّبتك.. فتكمل.. وإذا قربك السّلطان.. فكنّ منه سَعَى مثّل خدّ السنان، ولايّاك وصديق الغاعنة؛ فإنّه أعدآ الأعداء، ولا تجعلّ مالك أكرمُ من عزّبك.
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 يتكفل في بداية الهيكلية، فحبرب بها تفسرك فإنها ثلاثة أقسام:
- قسم في أداء الطاعات.
- وقسم في ترك المعاشر.
- وقسم في مخالفته الخلق.
وهي جامعه لجعل معاملة العبد مع الخلق وخلق.
فإن رأيتها مناسبة لتفكر، ورأيت قلبك مائلا إليها، راغبا في العمل بها. فاعلم أنك عبد وُلز الله بال cioèان قلبك، وسحر له صدرك.
وتحقيق أن لهذه البداية نهاية، ووزراءها أسرار وأغوار وعلم ومكاشفات، وقد أوعنها كتاب "إحياء علوم الدين"، فاستغلبت في تجميعه.
وإن رأيت تفسرك تستثمل العمل بهذه الوظائف، وتستكره هذا الفن من العلم، وتوصول له أن متعه هذا العلم في محاكي العلماء، وصلى يقدرُك هذا على الأقران والنظراء، وكيف يرفع منصبك في مجالس الأمراء والوزراء، وكيف له أن يوصلك إلى الصلاة والوزراء ولاية الأوقاف والقضاء؟ فاعلم أن الشيطان قد أغررك، وأنهاءك وترغمرك.
فأطلب شيطانًا مثلك ليعلمه ما تظن أنك يقوم إلى بعثتك.
نُمَّ أعلمه: أنه قط لا يضمو لك الملك في محنك، فضلاً علن قلبه أو بلبك، ثم يفوتُك يه الملك العقيم والنعيم الدائم في جوار ربك العالمين.
وهو حسنُه ونعم الوكل، والحمد لله ربك العالمين، وصلى الله على سيدنا محمد.
وأليه وصحبه وسلمو تسلمو كبيرًا إلى يوم الدين.